AN

ARABIC-ENGLISH

LEXICON

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AN

ARABIC-ENGLISH LEXICON

BY

EDWARD WILLIAM LANE

IN EIGHT PARTS

PART 1 ث ــ ا

LIBRAIRIE DU LIBAN

Riad el-Solh Square

BEIRUT – LEBANON

1968

كَـــلمَة النَّــاشِــر

يَشْمُلُ الكِتابُ الأوّلُ مِنْ « مَدِّ القامُوس » لِلدكتور ادوَرْد لــــينْ جَميــعَ الألفاظِ الفِياسيَّة وَمُشْتَتّاتِها وَاَساليبَ استعِمَالاتها ، وَيَقَــع في ثمانيَــةِ مُجَلّداتٍ ؛ وَقَد استَغَرقَ تألِيفُه نَيِّفاً وَ ثَلاثينَ سَنَة .

امَّـا الكِتابُ الثَّاني الذي كَانَ الدّكتُور لين يُزْمِــعُ اِصدَارَهُ ، وَهــو يَشْمُلُ الألفَاظَ وَالأوابدَ اللّغويّةَ النَادِرةَ ، فَقَد حَالَتْ وَفَاة المؤلِفِ عَــام ١٨٧٦ دُون إكمالِه قَلَم يَصدر قَطّ .

وَقد قالَ الدّكتورج.ب. بادجَر في تعريفٍ لَه بمعجم لِين : « اِنّ هٰذا العَمَلَ الرَائعَ في شمولهِ وَغِنَاه ، في بحثهِ العَميق وَدِقّتهِ ، وَفي بَسَاطَةِ ترتيبهِ ، لَيَفُوق اِلِىَ حَدٍّ بَعيدٍ اَيَّ مُعجَمٍ كَان ، في أيّة لغَةٍ في العَالَم . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC - ENGLISH LEXICON Book I contains all the classical words, their derivatives, and there usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, "This marvelous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world."

Printed in Lebanon by OFFSET CONROGRAVURE

مدّ القاموس

AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATION OMITTED IN THE **ḲÁMOOS**,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATION,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE
ALGERNON,
DUKE OF NORTHUMBERLAND, K. G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF
THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATION COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 1.

ا — ث

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1863.

TO

THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K. G.,

ETC. ETC. ETC.,

THE ORIGINATOR OF THIS WORK,

AND IT'S CONSTANT AND MAIN SUPPORTER,

THE AUTHOR DEDICATES

WITH

PROFOUND RESPECT

AND

GRATITUDE.

PREFACE.

In the year 1842, a most generous offer made to me by the present Duke of Northumberland (then Lord Prudhoe) enabled me to undertake the composition of this work; and to His Grace's princely aid I have ever since been mainly indebted for the means of accomplishing the project thus originated.

The object proposed Was not to do in English little more than what Golius and others had already done in Latin, by trans1ating and composing from a few Arabic lexicons of the class of epitomes or abstracts or manuals; but to draw chiefly from the most copious Eastern sources; one of which, comprising in about one seventh part of its contents the whole of the celebrated Kamoos, I knew to exist in Cairo. There, also, I had reason to believe that I might find other sources unknown in Europe, and obtain more aid in the prosecution of my design than I could elsewhere; and thither, therefore, I betook myself for this purpose.

On my arrival at Cairo, I first had recourse, for help in making my preparations, to an accomplished Arabic Scholar, the late M. Fulgence Fresnel, with whom, during a former residence in Egypt, I had contracted an intimate friendship. Previously informed by me of my project, he had tested the qualifications of several learned natives for the task of assisting me in collecting, transcribing, and collating, the materials from which my lexicon was to be composed; and he recommended to me, as the person whom he esteemed the most fit, the Sheykh Ibraheem (surnamed 'Abd-el-Ghaffar) Ed-Dasookee. To have engaged as my coadjutor a sheykh respected for his character and learning, and to have been disappointed in him, and obliged dismiss him, might have made him my enemy, and enabled and induced him to baffle my scheme; but my experience led me to believe that a person better qualified for the services that I required of him, than the Sheykh Ibraheem Ed-Dasookee, could not have been found by me in Cairo; and I had no occasion to employ any other assistant, except, occasionally, transcribers, under his supervision.

The assistance that I received from my friend M. Fresnel was not limited to the favour mentioned above. With a generosity rarely equalled, he insisted upon transferring to me the most valuable of his Arabic manuscripts, to remain with me during the whole period of the composition of my lexicon, and in case of his death during that period to become my absolute property. Most deeply do 1 deplore his not having lived to see how greatly those precious manuscripts have contributed to the accuracy and value of my work, and to .have them restored to him. They consist of two copies of the Sihah and a copy of the Kamoos. One of the copies of the former lexicon is a manuscript of extraordinary excellence: it was finished in the year of the Flight 676 (A.D. 1277); and forms a large quarto-volume. The other copy of the same lexicon is in three volumes: the second volume surpasses in accuracy every other copy of the same work that I have seen, and is enriched with numerous important extracts, in its margins, from the celebrated Annotations of Ibn-Barree and EI-Bustee: the first volume is similarly enriched, and little inferior to the second in accuracy: the third is of the ordinary quality. The copy of the Kamoos, which is written in a very small and compact hand, and forms a single octavo-volume, I believe to be unique: it contains, in its margins, (with other annotations and with various readings,) copious extracts from the great work which is the main source of my own lexicon; and its text, of which the transcription was finished in the year of the Flight 1120 (A.D. 1708-9), has been carefully collated. These valuable acquisitions I made almost immediately after my arrival at Cairo.

It was indispensable, I believe, to the success of my undertaking, that I should most carefully avoid whatever might draw down disrespect from the ’Ulama of Cairo, or others of the Muslim inhabitants, either upon myself or upon the Sheykh who was to assist me in procuring the chief material for the composition of my work. For it was only by his means that I could reasonably hope to obtain the use of manuscripts in the libraries of mosques; that is, by his borrowing those manuscripts as though for his own use: and one of the librarians showed himself to be desirous of urging any pretext in order to refuse the loan of the work that I most needed. I therefore made my place

of residence” to be as far as I could from the quarters frequented by Franks, and conformed with such of the general usages of the Muslims as did not involve a profession of their religion. But my precautions did not suffice to secure me from every difficulty. Even the Viceroy, Mohammad Alee Pasha, though almost an absolute prince, could not enable me to overcome them. Hearing of my project, I know not how, he spontaneously informed me, by his Prime Minister, that he was desirous of showing his respect for my Patron by rendering me any assistance within his power. I replied that his Highness would very greatly aid me by granting me authority to demand the loan of certain manuscripts in the libraries of mosques. But it was feared that the wardens of the mosques would in this case urge the necessity of an order from the Sultan, or abstract considerable portions from those manuscripts and so defeat my plan. I could therefore only endeavour to obtain, according to the usual custom, through the sheykh my assistant, a small portion at a time of each of the required manuscripts: and even this I was unable to do until after the lapse of some weeks. In the mean time, however, I had the good fortune to acquire a large folio-volume, consisting of literally the whole of the first tenth portion, of a copy of the great work to which I have alluded before as comprising in about one seventh part of its contents the whole of the celebrated Kamoos. This work, entitled “Taj Al-Aroos a compilation from the best and most copious Arabic lexicons, in the form of a running commentary on the Kamoos, with necessary critical and other illustrations, original, and selected from various authors of high repute, fully justified my expectation. I found, from the portion before me, that it would of itself alone suffice to supply the means of composing an Arabic lexicon far more accurate and perspicuous, and incomparably more copious, than any hitherto published in Europe. But I should not have been satisfied with making use of it for such a purpose without being able to refer to several of the most important of the works from which it was compiled.

Of these works, and others particularly deserving of notice, as well as of the Taj el-'Aroos itself, and of the principles of Arabic lexicology, I must now endeavour to give a brief account. In doing this, I shall frequently have occasion to cite the “Muzhir” of Es-Suyootee, a compilation of the utmost value to students in general, and more especially to lexicographers, of the Arabic language. Its author died in the year of the Flight 911, a date to be borne in mind in perusing my extracts from it. I possess a most excellent copy of it, (written by a learned man, the sheykh Nasr El-Hooreenee, with the exception of a portion which, while he was suffering from an attack of ophthalmia, was written for him by one of his disciples,) transcribed from the best that is known to exist in Cairo, (namely, that of Es-Seja'ee, in the library of the great mosque El-Azhar) and enriched with copious marginal notes.

What is called the classical language of Arabia, often termed by the Arabs “the language of Ma'add,” and “the language of Mudar,” is a compound of many sister-dialects, very little differing among themselves, which were spoken throughout nearly the whole of the Peninsula before the religion of Mohammad incited the nation to spread its conquering armies over foreign countries. Before that period, feuds among the tribes throughout the whole extent of their territory, had prevented the blending of their dialects into one uniform language; but this effect of disunion was counteracted in a great measure by the institution of the sacred months, in which all acts of hostility were most strictly interdicted, and by the annual pilgrimage, which had obtained from time immemorial, and the yearly fair held at 'Okadh, at which the poets of various tribes, during a period of about a century before the birth of Mohammad, or perhaps during a somewhat longer period, contended for the need of general admiration.*

* Respecting this 'fair, see some extracts from the first of M, Fresnel's "Lettres sur I'Histoirc des Arabcs avant I'lslamisme" in Note 18 to the first chapter of my Translation of the Thousand and One Nights.

"Katadeh says that the tribe of Kureysh used to cull what was most excellent in the dialects of the Arabs, so that their dialect became the most 'excellent of all." (Taj el-Aroos, in article عرب: and the like is said in the 9th Section of the Muzhir.) This assertion, however, is not altogether correct: for many of the children of the tribe of Kureysh, in the time of Mohammad, were sent into the desert to be there nursed in order to their acquiring the utmost chasteness of speech. Mohammad himself was sent to be nursed among the tribe of Sa'ad Ibn-Bekr Ibn-Hawazin, descendants of Mudar, but not in the line of Kureysh: and he is said to have urged the facts of his being of Kureysh and having grown up among the tribe of Sa'ad as the grounds of his claim to be the most chaste in speech of the Arabs. It is evident, therefore, that Kureysh, in his time, were less chaste in speech than some other tribes; though the truth of this asserted saying of his rests, I believe, only on the authority of Saadee, who may have forged it in order to raise the reputation of his own tribe for purity of speech. From distant tribes, Kureysh probably borrowed little. The dialect of Himyer, confined mainly to EI-Yemen, and allied much more to the Ethiopic and the Hebrew titan to the language of Ma'add, contributed to this last language little more than a small proportion of words. For our knowledge of it, which is very scanty, we are chiefly indebted to the researches of M. Fresnel, who discovered a surviving idiom of it, spoken' chiefly in the district of Mahreh, between Hadramowt and 'Oman: hence it has been termed "Mahree;" and from the name of the tribe who speak it, M. Fresnel gave it the appellation of "Ehhkili," or "Ehkili." The author of the "Mishal" (EI-Feiyoomee) says, in article "مهر" The language of the people of Mahreh, which is n district of 'Oman, is quick, and scarcely, or not at all, intelligible [to other Arabs], and is of the ancient Himyeree."

The language of Ma'add was characterized by its highest degree of perfection, copiousness, and uniformity, in the time of Mohammad; but it soon after declined, and at length lost almost all that constituted its superiority over the other branches of the Semitic stock ill the states in which these are known to us. It is evident that all the Semitic languages diverged from one form of speech: and the known history of the Arabic is sufficient, I think, to show that the mixture of the several branches of the Shemites, in different degrees, with different foreign races, was the main cause, if not of the divergence, at least of the decay, of their languages, as exemplified by the Biblical Hebrew and Chaldee, and the Christian Syriac. That their divergence also was thus mainly caused, we cannot prove; but that this was the case I do not doubt, judging from the differences in their vocabularies, more especially from the differences of this kind in the Hebrew and Phoenician from the other Semitic languages. The existence of at least one language widely differing from the Semitic very long before the age of Moses is proved by the remains of the ancient Egyptian, from the time of the Pyramids; a language predominantly Semitic in its grammar, but predominantly Non-Semitic in its vocabulary; and evidently a compound of two heterogeneous forms of speech. The opinion, common among the learned of the Arabs, that the Arabic is the offspring of the Syriac, apparently suggested by a comparison of their vocabularies and by false notions of development, is simply absurd, unless by "the Syriac" we understand a lost language very different from that which is known to us by this appellation.* Every language without a written literature tends to decay more than to development by reason of foreign influences; and the history of the Arabic exhibits an instance of decay remarkably rapid, and extraordinary in degree. An immediate consequence of the foreign conquests achieved by the Arabs under Mohammad's first four successors was an extensive corruption of their language: for the nations that they subdued were naturally Obliged to adopt in a great measure the speech of the conquerors, a speech which few persons have ever acquired in such a degree as to be secure from the commission of frequent errors in grammar without learning it from infancy. These nations, therefore, and the Arabs dwelling among them, concurred in forming a simplified dialect, chiefly neglecting to observe those inflections and grammatical rules which constitute the greatest difficulty of the classical Arabic: in the latter half of the first century of the Flight, this simplified dialect became generally spoken in the foreign towns and villages inhabited by the Arabs; and it gradually became the general language throughout the deserts, as well as the towns and villages, of Arabia itself. That such a change took place, in the language of the Arabs inhabiting foreign towns and villages, at this period, is shown by several anecdotes interspersed in Arabic works, and amply confirmed in the older Arabic

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* Many among the Jews, the Syrians, and the Fathers of the Christian Church, held that the Aramaic or the Syriac was the language of Adam

lexicons and other lexicological works by instances of the necessity of appeals to contemporary Arabs of the desert, respecting points of grammar, by learned men whose parents lived in the first century of the Flight. The celebrated lexicologist EI-Asma’ee, who was born in the year of the Flight 123, and lived to the age of 92 or 93, was not a sound grammarian. (See De Sacy's “Anthol. Gr. Ar.” p. 49 of the Arabic text.) And even Seebaweyh, who was contemporary, during the whole of his comparatively short life, with EI-Asma'ee, appears to have erred in grammar. (See p. 133 of the present work.) Ibn-Seedeh says, in the “Mohkam; in art. سرط, (voce سراط) that EI-Asma’ee was not a grammarian: and in art. شرب, (voce شُرُوبٌ as pI. of شَارِبٌ) he re marks that Ibn-EI-Arabee (who calls شُرُوبٌ, pI. of شُرْبٌ) was ignorant of grammar.

In short, not a single instance is known of any one’s having acquired a perfect knowledge of the grammar of the classical Arabic otherwise than by being brought up among Arabs who retained that language uncorrupted. The Khaleefeh EI-Weleed (who reigned near the close of the first century of the Flight), the son of 'Abd-EI-Melik, spoke so corrupt a dialect that he often could not make himself understood by the Arabs of the desert. A ridiculous instance of the mistakes occasioned by his use of the simplified language which is now current is related by Abu-l-Fida. The rapid progress of the corruption of the language among the learned is the more remarkable when it is considered that many of these, in the first and second centuries of the Flight, were very long-lived: for in a list of the most celebrated Arabic lexicologists and grammarians, in the 48th Section of the Muzhir, the first five whose lengths of life are defined attained the following ages: 92, 74, 93, 96 or 97 or 98 or 99, and 92 or 93: the first of these (Yoonus) was born in the year 90 of the Flight; and the last, in the year 123; this being EI-Asma'ee. This series of five is broken only by one, whose length of life is not known. In some few spots, the language of Ma'add long lingered; and it may perhaps even survive to the present day; as appears from the following curious statement in the Kamoos (article عكد): “Akad is a certain mountain, near Zebeed, [a well known city in the western seaboard of EI-Yemen,] the inhabitants of which retain the chaste language:” to which is added in the Taj el-' Aroos, that they retain this language “to the present time [the middle of the eighteenth century]: and the stranger remains not with them more than three nights, [the period prescribed by the law for the entertainment of a stranger,] by reason of [their] fear for [the corruption of] their language.” But instances of the corruption of the classical Arabic are related (in the 44th Section of the Muzhir) as having occurred even in the life-time of Mohammad.

Such being the case, it became a matter of the highest importance to the Arabs to preserve the knowledge of that speech which had thus become obsolescent, and to draw a distinct line between the classical and post-classical languages. For the former language was that of the Kuran and of the Traditions of Mohammad, the sources of their religious, moral, civil, criminal, and political code: and they possessed, in that language, preserved by oral tradition, for the art of writing, in Arabia, had been almost exclusively confined to Christians and Jews,-a large collection of poetry, consisting of odes and shorter pieces, which they esteemed almost as much for its intrinsic merits as for its value in illustrating their law. Hence the vast collection of lexicons and lexicological works composed by Arabs, and by Muslims naturalized among the Arabs; which compositions, but for the rapid corruption of the language, would never have been undertaken. In the aggregate of these works, with all the strictness that is observed in legal proceedings, as will presently be shown, the utmost care and research have been employed to embody everything that could be preserved or recovered of the classical language; the result being a collection of such authority, such exactness, and such copiousness, as we do not find to have been approached in the case of any other language after its corruption or decay.

The classical language they called, by reason of its incomparable excellence, “el-Ioghah,” or “the language:” and the line between this and the post-classical was easily drawn, on account of the almost sudden commencement, and rapid progress, of the corruption. It was decided by common consent, that no poet, nor any other person, should be taken as an absolute and unquestionable authority with respect to the words or their significations, the grammar, or the prosody, of the classical language, unless he were one who had died before the promulgation of EI-Islam, or who had lived partly before and partly after that event; or, as they term it, unless he were a “Jahilee” or a “Mukhadram,” or (as some pronounce it) “Mukhadrim,”or “Muhadram,” or Muhadrim.” A poet of the class next after the Mukhadrams is termed an “Islamee:” and as the corruption of the language had become considerable in his time, even among those who aimed at chasteness of speech, he is not cited as an authority absolutely and unquestionably like the two preceding classes. A poet of the next class, which is the last, is termed a “Muwelled:” he is absolutely

post-classical; and is cited as an unquestionable authority with respect only to the rhetorical sciences. The commencement of the period of the Muwelleds is not distinctly stated: but it must have preceded the middle of the second century of the Flight; for the classical age may be correctly defined as having nearly ended with the first century, when very few persons born before the establishment of EI-Islam through Arabia were living. Thus the best of the' Islamee poet may he regarded, and are generally regarded, as holding classical rank, though hot as being absolute authorities with respect to the words and the significations, the grammar, and the prosody, of the classical language. The highest of all authorities, however, on such points, prosody of course excepted, is held by the Arabs to be the Kuran. The Traditions of Mohammad are also generally held to be absolute authorities with respect to everything relating to the prose of the classical language; but they are excluded by some from the class of absolute authorities, because traditions may be corrupted in language, and interpolated, and even forged. Women are often cited as authorities of equal rank with men: and in like manner, slaves reared among the Arabs of classical times are cited as authorities equally with such Arabs. (See the word شَاهِدٌ in the present work; and see also جَاهِلِىٌّ and مُخَضرَمٌ and إِسْلامِىٌّ and مُوَلَّدٌ.)

The poetry of the Jahilees and Mukhadrams consists, first, of odes (termed قَصَائِد, plural of قَصِيدة), which were regarded as complete poems, and which were all designed to be chanted or sung. Secondly, of shorter compositions, termed pieces (قِطَع, plural of قِطْعَة); many of which were also designed to be chanted or sung: and thirdly, of couplets, or single 'Verses. In the first of these classes are usually included all poems of more than fifteen verses: but few 'odes consist of much less than fifty verses or much more than a hundred. Of such poems, none has been transmitted, and none is believed to have existed, of an age more than a few generations (probably not more than three or four or five) anterior to that of Mohammad. It is said in the 49th Section of the Muzhir, on the authority of Mohammad Ibn-Selam EI-Jumahee, that "the pristine Arabs had no poetry except the few verses which a man would utter in his need: and odes qaseedehs) were composed, and poetry made long, only [for the first time] in the age of 'Abd-EI-Muttalib [Mohammad's grandfather], or Hashim Ibn-' Abd-Menaf [his great-grandfather]. And shortly after, in the same Section of that work, it is said, on the same authority, that the first who composed poems of this kind was EI-Muhelhil Ibn-Rabee'ah Et-Teghlibee, on the subject of the slaughter of his brother Kuleyb:" "he was maternal uncle of Imra-el-Keys* Ibn-Hojr EI-Kindee." "Or, according to 'Omar Ibn-Shebbeh, each tribe claimed priority for its own poet; and not merely as the author of two or three verses, for such they culled not a poem: the Yemanees claimed for Imra-el-Keys; and Benoo-Asad, for 'Abeed Ibn-EI-Abras; and Teghlib, for [EI]- Muhelhil; and Bekr, for 'Amr Ibn-Kamee-ah and EI-Murakkish EI-Akbar; and Iyad, for Aboo-Du-ad: and some assert that EI-Afwah EI-Azdee was older than these, and was the first who composed kaseedehs: but these for whom priority in poetry was claimed were nearly contemporary; the oldest of them probably not preceding the Flight by a hundred years, or thereabout. Thaalab says, in his 'Amalee,' EI-Asma'ee says that the first of the poets of whom is related a poem extending to thirty verses is [EI]-Muhelhil: then, Dhu-eyb Ibn-Ka'ab Ibn-Amr Ibn-Temeem Ibn Damreh, a man of Benoo-Kinaneh; and EI-Adbat Ibn-Kureya: and he says, Between these and EI-Islam was four hundred years: and Imra-el-Keys was long after these." But this is inconsistent with the assertion of Ibn-Selam mentioned above, made also by En-Nawawee in his "Tahdheeb eI-Asma," p. 163, that EI-Muhelhil was maternal uncle of Imra-el-keys: and as the majority refer EI-Muhelhil to a period of about a century before the Flight, we have a double reason for holding this period (not that of four hundred years) to be the more probably correct. According to Ibn-Kuteybeh, the

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* This name is generally pronounced thus, or" Imr-el-Keys," by the learned among the Arabs in the present day; for most of them regard as a pedantic to pronounce proper names in the classical manner. The classical pronun-ciation is "Imrau-l-Keys" and "Imruu-l-Keys" and "Imru-I-Keys;" in the last instance without hemzeh, because (as is said in the Tahdheeb and the Taj el-'AIroos on the authority of El-Kisa-ee and El-Farra) this letter is often dropped.

time of Imra-el-Keys was forty years before that of Mohammad; as is stated in the Calcutta edition of the Mo'allakat. M. Fresnel contends that the honour commonly ascribed to EI-Muhelhil is due to Zuheyr Ibn-Jena’b EI-Kelbee, of whose poetry at least seventy-nine verses have been preserved, fragments of different poems, including a piece of fifteen verses, of which the first hemistich of the first verse rhymes with the second hemistich, according to rule. But this Zuheyr, during a portion of his life, is related to have been contemporary with EI- Muhelhil. In a fragment ascribed to him, he represents himself (if the fragment be genuine) to have lived two hundred years: and one tradition assigns to him a life of two hundred and fifty years: another, four hundred years; and another, four hundred and fifty years!* -Upon the whole, then, it seems that we may with probability refer the first kaseedeh to a period within a century and a half, at the utmost, before the Flight.

Mohammad said, on being asked, “Who is the best of the poets, “Imr-el-Keys will be the leader of the poets to Hell.” And in the general estimation of the Arabs, he is the most excellent of all the poets. His Mo'allakah is most especially admired by them. Of the pagan and unbelieving poets who flourished before and during the time of Mohammad, El-Beydawee sarcastically remarks (on chap, 26. verses 224 and 225 of the Kuran, in which, and the verse that next follows, they are censured as seducers, bewildered by amorous desire, and vain boasters,) “Most of their themes are unreal fancies, and their words chiefly relate to the description of the charms of women under covert, and amorous dalliance, and false arrogations or professions, and the rending of reputations, and the impugning of the legitimacy of parentages, and false threatening, and vain boasting, and the praise of such as do not deserve it, with extravagance therein.” The like is also said in the Keshshaf, (on the same passage of the Kuran) and in too large a degree we must admit it to be just; but it is very far from being unexceptionable. The classical poetry is predominantly objective, sensuous, and passionate; with little imagination, or fancy, except in relation to phantoms, or speetres, and to jinn, or genii, and other fabulous beings; and much less artificial than most of the later poetry, many of the authors of which, lacking the rude spirit of the Bedawees, aimed chiefly at mere elegancies of diction, and plays upon words. Generally speaking, in the classical poetry, the descriptions of nature of the life of the desert, of night-journeyings and day-journeyings, with their various incidents, of hunting, and stalking, and lurking for game, of the tending of camels, of the gathering of wild honey, and similar occupations, are most admirable. And very curious and interesting, as will be shown by many citations in the present work, arc its frequent notices (mostly by early Muslim poets) of the superstitions that characterized, in the pagan times, the religion most generally prevailing throughout Arabia; in which, with the belief in a Supreme Deity, with strange notions of a. future state, and with angelolatry, astrolatry and idolatry, was combined the lowest kind of fetishism, chiefly the worship of rocks and stones and trees, probably learned from Negroes, of whom the Arabs have always had great numbers as slaves, and with whom they have largely intermixed. Sententious language consisting of parallel clauses, like that of the so-called” poetical books” of the Bible, was probably often employed by the Arabs of every age, it seems to be almost natural to their race when excited to eloquence. But the addition of rhyme in this style of language nippers to have become common in the Inter times, Mohammad Ibn-Et-Teiyib EI-Fasee says (in article خطب of his Annotations on the Kamoos) that the oration termed خُطْبَة in the Pagan and the early Muslim ages, was, in most instances, not in rhyming prose. The remains of classical prose are often used as authorities; but being more liable to corruption, they are regarded as less worthy of reliance than the poetry. †

*See the first and second and third of M. Fresnel's “Lettres sur l’Histoire des Arabes avant l’Islamisme:” the second and third in the "Journal Asiatique," 3rd Series, vols. 3 and 5.

† Those who desire to pursue the study of the history of the classical Arabic beyond the limits to which I have here confined my remarks, together with that of its sister-languages, will find much learned and valuable information in M. Renan's "Histoire Generale et Systeme Compare des Langues Semitiques;” though his scepticism in relation to the questions merely philological (as well all to sacred matters) is often, in my opinion, ill-grounded and unreasonable. I must particularly remark upon his erroneous assertion that the poems of the age anterior to EI-Islam make no allusion to the ancient religions of Arabia, and hence appear to have been expurgated by Muslims, so as to efface all traces of paganism. Many of such allusions, by pagan poets, might be adduced from lexicons, grammars, and scholia; and some examples of them will be found in the present work, in articles دور and عز and مور &c.; the [first

Such are the principal original sources from which the Arabic lexicons and lexicological works have been derived. Another source consisted of phrases and single words transmitted from the Arabs of classical times, or from those later Arabs of the desert who were believed (though they were not regarded as unquestionable authorities) to have retained the pure language of their ancestors. The earlier of these are often called, by the lexicologists, العَرَبُ ا لعَا رِبَة; as in the 1st Section of the Muzhir, where it is said that the transmission (النَّقْلُ) should be "from such as العرب العاربة, like [the descendants of] Kahtan and Ma'add and 'Adnan; not from those after them; after the corruption of their language, and the varying of the Muwelleds." El-Jowharee, as will presently be seen, applies the appellation العرب ا لعا ربة even to desert-Arabs of his own time; but in doing so, he deviates from the general usage of the lexicologists. As is said in the 6th Section of the Muzhir, the transmitter must be a trustworthy person; but may be a woman, and may be a slave, as we have before stated. The degrees of credit to which the phrases and words thus transmitted are entitled are distinguished by ranging them in the following classes: 1st, (as is stated in the 3rd Section of the Muzhir,) the term مُتَوَاتِرٌ is applied to that which has been transmitted by such a number of persons as cannot be supposed to have agreed to a falsehood : 2ndly, آحَادٌ (plural of أَحَرٌ), to what have been transmitted by some of the lexicologists, but are wanting in that which is required to justify the application, thereto, of the former term; and what is thus transmitted is also termed مَظْنُونٌ: 3rdly, (as is said in the 5th Section,) أَفرَادٌ (plural of فَرْدٌ), to what have been transmitted by only one of the lexicologists ; and what is thus transmitted, if the transmitter is a person of exactness, as Aboo-Zeyd and El-Khaleel and others, is admitted : 4thly, (as is said in the 15th Section,) مَفَارِيدُ (plural of مَفْرُودٌ), to words known to be spoken only by one Arab. It was only when all other sources failed to supply what was wanted, that recourse was had, by the writers of lexicons and lexicological works, to contemporary Arabs of the desert; and I do not find that much reliance was often placed upon these after the end of the third century of the Flight. El-Jowharee, who died near the close of the next century, states, in the short preface to his " Sihah," that what he had collected in El-Irak for his lexicon he "rehearsed by lip to [those whom he terms] العَرَب العَارِبَة in their abodes in the desert (البَادِيَة) :" but this he seems to have done rather to satisfy any doubts that he may have had, and to obtain illustrations, than with the view of taking such persons as authorities for words or phrases or significations. It is related of Aboo-Zeyd, in the 7th section of the Muzhir, that he said, "I do not say 'the Arabs say' unless I have heard it from these: Bekr Ibn-Hawazin and Benoo-Kilab and Benoo- Hilal; or from [the people of] the higher portion of the lower region, or [of] the lower of the higher:"* and that Yoonus used the expression "the Trustworthy (الِثِّقَةُ) told me from the Arabs;" that being asked, "Who is the Trustworthy 1" he answered, "Aboo-Zeyd;" and being asked, "And wherefore dost thou not name him?" he answered, "He is a tribe, so I do not name him."†

Most of the contents of the best Arabic lexicons were committed to writing, or to the memories of students, in the latter half of the second century of the Flight, or in the former half of the next century. Among the most

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first of these from the Mo'allakah of Imra-el-Keys. It would have been strange, indeed, if this had not been the case: for, except the Koran, nothing was so highly prized by the lexicologists as the pagan poetry: every fragment of it was most valuable in their estimation, and most carefully sought after and preserved and the intentional corruption of it they regarded as almost a crime.

* "Aboo-'Amr said, 'The most chaste in speech, of men, are the higher [in respect of territory] of [the tribe of] Temeem, and the lower of [the tribe of] Keys:' and Aboo-Zeyd said, 'The most chaste in speech, of men, are [the people of] the lower portion of the higher region, and the higher of the lower,' meaning the rear of [the tribe of] Hawazin ; the people of the higher region being the people of El-Medeeneh, and those around it, and those next it, and those near it, whose dialect he held to be not the same as that [of Hawazin]." (Muzhir, 49th Section.) According to the Famous, the higher region (العَالِيَة) is "what is above Nejd, to the land of Tihdmeh, to the part behind Mekkeh; and certain towns, or villages, outside El-Medeeneh."

† The exclusion of post-classical words and significations in the best Arabic lexicons, or their specification as such when they occur therein, is of very great importance to us in the use that we are often obliged to make of those lexicons in interpreting the Hebrew Scriptures. Thus the triumph of El-Islam, by occasioning the corruption of the Arabic language and the composition of such lexicons, has rendered us a most signal service. I have seldom noticed correspondences between the Arabic on the one side and the Hebrew and other Semitic languages on the other, because, though these are often illustrated by means of the incomparable copiousness of the Arabic, the Arabic is rarely illustrated by them, and because we have no such authorities for the interpretation of those languages as we have for the interpretation of the Arabic.

celebrated lexicological works, general and special, of this period, are the "Eyn," commonly ascribed to El-Khaleel, who died in the year of the Flight 160 or 170 or 175 (aged 74); the "Nawadir" of El-Kisa-ee, who died in 182 or 183 or 189 or 192; the " Jeem" and the "Nawadir" and the work entitled " El-Ghareeb el-Musannaf" of Aboo-'Amr Esh-Sheybanee, who died in 205 or 206 or 213 (aged 110 or 111 or 118); the "Nawadir" and the "Light" of El-Farra, who died in 207 (aged 67); the "Light" of Aboo-'Obeydeh, who died in 208 or 209 or 210 or 211 (aged 96 or 97 or 98 or 99); the "Nawadir" and the "Light" of Aboo-Zeyd, who died in 214 or 215 or 216 (aged 93); the " Aims" of El-Asma'ee, who died in 215 or 216 (aged 92 or 93) ; the work entitled "El-Ghareeb el-Musannaf" of Aboo-'Obeyd, who died in 223 or 224 or 230 (aged 67) ; and the " Nawadir" of Ibn-El-Aarabee, who died in 231 or 233 (aged 81 or 83): all mentioned near the close of the 1st Section of the Muzhir. From these and similar works, either immediately or through the medium of others in which they are cited, and from oral tradition, and, as long as it could be done with confidence, by collecting information from Arabs of the desert, were composed all the best lexicons, and commentaries on the classical poets &c. The most authoritative of such works are the lexicons; and the most authoritative of these are, of course, generally speaking, the later, because every succeeding lexicographer profited by the critical research of his predecessors, and thus avoided or corrected errors committed by earlier authors. The commentaries on the poets and on the Traditions have contributed largely to the lexicons. They often present explanations that have been disallowed or questioned by eminent lexicographers; and therefore their statements, when unconfirmed by other authorities, must be received with caution: but in many cases their explanations are unquestionably accurate, and they afford valuable aid by giving examples of words and phrases of doubtful meanings. The danger of relying upon a single early authority, however high that authority may be, in any matter of Arabic lexicology, will be shown by innumerable instances in the present work. I here speak of errors of judgment. In addition to these, we have mistranscriptions. A word once mistranscribed is repeated in copy after copy; and at length, from its having been found in several copies, is confidently regarded as correct.* The value of the larger and later and more esteemed lexicons cannot, therefore, be too highly rated.

The first of the general lexicons is that which is commonly ascribed to El-Khaleel, entitled the "'Eyn" (كِتَاب العَيْن); and this has served in a great measure as the basis of many others. In it the words are mentioned according to their radical letters, as in all the best lexicons ; but the letters are arranged, with the exception of ا and ى which are classed with و for obvious reasons, nearly in the order of their places of utterance, as follows ; commencing with ع (whence the title):

ع ح ه خ غ ق ك ج ش ض ص س ز ط د ت ظ ذ ث د ل ن ف م و ا ى

Under each of these letters, in the foregoing order, except the last three which are necessarily classed together, are mentioned all the words of which the roots contain that letter without any letter of those preceding it in this arrangement : first, the biliteral-radical words : then, the triliteral-radical ; of which are placed first the sound ; secondly the unsound in one letter ; and thirdly the unsound in two letters : next, the quadriliteral-radical : and lastly, the quinqueliteral-radical. Thus, under the letter ع are mentioned all the words of which the roots contain that letter: under ح, all the words of which the roots contain that letter without ع: under ه, all of which the roots contain that letter without ع or ح: and so on. For instance, in the section of the letter ل, we find, in the first division, first, لن; then, لف and فل; and so on: and in the second division, first, نفل and فلن; then, لبن and نبل; and so on: all the combinat-

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* For instance, M. Fresnel quoted (in the second of his " Lettres sur l'Histoire des Arabes avant 1'lBlamisme," in the "Journal Asiatique," 3rd Series, vol. 3. pp. 330 et seq.,) an extract from the " Kitab el- Aghanee," as containing, in the phrases ماحملت واحدا منهم تصعا ولا ولدته تينا, two words supposed by him, and by his and my learned friend the sheykh Mohammad 'Eiyad Et-Tantawee, (see pp. 324 et seq. of that letter,) to be wanting in all the Arabic dictionaries. One of these words is written تصعا, as above, in one of M. Fresnel's copies of the " Kitab el- Aghanee," three in number ; in an other copy, تضعا; and in the third copy, قضعا: the other is in all the copies تينا, as above : and they are explained in that work, on the authority of Abu-l-Yakdhan El-Joafee, as meaning الحَيْض وُقُبل الطَّهْر دُبُر فى and قبل رجلاه تخرج ان راسه. The former word is correctly تُضُعًا or تُضْعًا, both infinitive nouns of وَضَعَتْ. The other word is a mistranscription for يَتْنًا. My lamented friend M. Fresnel was always glad to receive and admit a correction of any of his own rare mistakes; and in his "Fourth Letter" he announced that the sheykh Mohammad had afterwards rectified these two errors.

* كَفَى المَرْءَ نُبْلاً أَنْ تُعَدَّ مَعَايِبُهُ *

ions of the same radical letters being arranged consecutively; and the same order of the letters being observed in all cases. Respecting the question of its authorship, which is involved in much uncertainty, I have gathered from the 1st Section of the Muzhir what here follows. Es-Seerafee says that El-Khaleel composed the first part of the 'Eyn. But most men deny [absolutely] its being his composition. Some say that it is by Leyth [or El-Leyth] Ibn-Nasr Ibn-Seiyar El-Khurasanee. El-Azheree says that El-Leyth composed it, and ascribed it to El-Khaleel in order that it might become in much request. Some say that El-Khaleel composed the portion from the beginning to the end of the letter ع, and El-Leyth completed it; and therefore it is that the first part does not resemble the rest. Ibn-El-Moatezz relates, on the authority of the " Moajam el-Udaba" of Yakoot El-Hamawee, that El-Khaleel made himself solely and peculiarly an associate of El-Leyth ; and when he composed the 'Eyn, assigned it to him : that El-Leyth held it in very great estimation, and gave him a hundred thousand [dirhams] ; and committed the half of it to memory:* but it happened that he purchased a highly-prized female slave ; whereupon the daughter of his paternal uncle, [i. e. his wife,] becoming jealous, and desiring to enrage him, which she could not do with respect to money as he would not care for her doing this, burned that book : and as no one else possessed a copy of it, and El-Khaleel had then died, El-Leyth dictated the half that he retained in his memory, and employed persons to complete it uniformly with that half : and they made this composition which is in the hands of men. To account for the mistakes occurring in the 'Eyn, Thaalab says, "El-Khaleel sketched it out, but did not fill it up ; and had he filled it up, he had spared nothing in it; for El-Khaleel was a man of whom the like has not been seen : certain learned men filled it up, on whose authority nothing has been related." It is also said that El-Khaleel composed, of this book, only the section of the letter ع, and his companion El-Leyth composed the rest, and named himself "El-Khaleel" (i. e. "the friend"); and that when he says, in the book, "El-Khaleel Ibn- Ahmad says," it is El-Khaleel; and when he says, absolutely, "El-Khaleel says," he speaks of himself : and that every flaw in the book is from him ; not from El-Khaleel. En- Nawawee says that, according to some of the learned,] the 'Eyn ascribed to El-Khaleel is only what El-Leyth collected from El-Khaleel.† The mistakes in the 'Eyn are numerous; and there are many interpolations in copies thereof. Several authors have applied themselves to point out and correct these faults: some, in works specially devoted to this object: some, in abridgments of the 'Eyn or in other lexicons. But in general the mistakes are confined to matters of inflection and derivation; not extending to the insertion of false or unknown words: and such mistakes are of light accounts.

The following notices of other celebrated lexicons, composed after the 'Eyn, so far as to include the Kamoos, I borrow chiefly from the same section of the Muzhir; distinguishing my own additions by enclosing them within square brackets

Among other celebrated lexicons composed after the model of the 'Eyn, is the "Jemaah" of Ibn-Dared, [who died in the year of the Flight 321, and is said to have lived 93 years.] Some say that it is one of the best of lexicons; and it has been taken as an authority by Aboo-'Alee El-Farisee and Aboo-'Alee El-Kalee and Es-Seerafee and other eminent authors. Ibn-Jinnee disparages it for faults similar to those of the Eyn: and Niftaweyh, whom Ibn-Dureyd had satirized, pronounced it to be untrustworthy; but without justice.

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* Many of the Arabs have been remarkable for a tenacity of memory I almost miraculous. At school, they generally learn the whole of the Koran by heart, aided to do so by its being composed in rhyming prose: and many students, among them, when unable to purchase works neces sary to them, borrow such works, a portion at a time, from the libraries of the mosques, and commit their entire contents to memory. Hence, in numerous instances, the variations in copies of the same Arabic work; copies being often written from the dictation of persons who have learned a work by heart.

† En-Nawawee also says, (see the printed edition of his Biographical Dictionary, page 231,) that, according to some of the learned, "much of what El-Azheree has transcribed in the Tahdheeb el-Loghah from the 'Eyn is of the mistakes of El-Leyth:" but this is inconsistent with the estimation in which the Tahdheeb is held by lexicographers of the highest repute. El-Azheree often points out what he terms mistakes of Birth, and corrects them. In the present work, whatever is given as on the authority of El-Leyth is from the 'Eyn, through the medium of the Tahdheeb of El-Azheree, except, perhaps, in a very few instances: and from the 'Eyn also is generally derived (probably in almost every instance) what is given as on the authority of El-Khaleel.

The “Tahdheeb” of El-Azheree, [who was born in the year of the Flight 282, and died in the year 370 or 371. This is a very excellent lexicon, and one from which I have largely drawn, immediately and through the medium of the Lisan el-'Arab and of the Taj el-'Aroos. Its arrangement is the same as that of the 'Eyn, which it calls “the book of El-Leyth,” and from which its contents are in a great measure derived. I possess a large portion of this work in a volume of the “Tahdheeb et-Tahdheeb;” and a small portion, consisting of 193 pages, of a copy in large 8 vol., corresponding to a part of the former.]

The “Moheet” of the Sahib Ibn-'Abbad. [Ibn-Khillikan* states that he was born in the year of the Flight 326, and died in 385: and describes this work as “in seven volumes; arranged in the order of the letters of the alphabet; copious in words, but having few confirmatory examples:” thus resembling the Kamoos. Much has been drawn from it in my own lexicon.]

The “Mujmal” of Ibn-Faris, [who died in the year of the Flight 395.] He restricted himself, in his lexicon, to the mention of genuine words; excluding the unfamiliar and ignored; on the authority of oral tradition, and from books of good repute; aiming, as he says, at abridgment and conciseness. [His work is highly esteemed. The arrangement is that of the usual order of the letters of the alphabet.]

The “Sihah,” or, as some call it, “Sahah,” of El-Jowharee, [commonly, now, pronounced “ El- J6haree,” who died, according to Abu-l-Fida, in the year of the Flight 398, and “was from Farab, a city of the country of the Turks, beyond the river,” that is, beyond the Seyhoon : or, according to Ibn-Esh-Shihneh, he died in the year 397, as I find in two copies of his history in my possession*]. Et-Tebreezee says that it is commonly known by the title of the صَحِاح, which is pl. of صَحِيح; but that some call it the صَحَاح, which is synonymous with صَحِيح. As its title imports, the author restricted himself to the mention of genuine words, like Ibn-Faris, his contemporary. [But his lexicon is far more comprehensive, and more excellent in every respect, than that of Ibn-Faris.] As he says in his preface, he composed it in an order which none had before pursued, [mentioning each word according to the place of the last letter of the root; and then the first and second, in the usual order of the alphabet,] after collecting the contents in El-'Irak, and rehearsing them by lip [as I have before mentioned] to [those whom he terms] العَرَب العَارِبَة in their abodes in the desert (البَادِيَة). Eth-Tha'alibee says that he was one of the wonders of the age. His lexicon, however, is not free from instances of inadvertence or mistakes, like all great books; and such as cannot be attributed to the copyists. Yakoot says, in the “ Moajam el-Udaba,” that the cause of the mistranscriptions in it was this : when he had composed it, it was read to him as far as [the section of] the letter ض, and an evil suggestion occurred to his mind, in consequence of which he cast himself from a housetop, and died : so the rest of the book remained a rough draught, not pruned, or trimmed, nor fairly copied out; and his disciple Ibraheem Ibn-Salih El-Warrak made a fair copy of it, and committed mistakes in some places in it. Ibn-Barree wrote a commentary, or series of annotations, (حَوَاشٍ plural of حَاشِيَةٌ,) on the Sihah, [an extremely valuable work,] in which he reached the middle [of the section] of the letter س; and the sheykh 'Abd- Allah Ibn-Mohammad El-Bustee completed it. [But I have invariably found passages from every part of it cited as the sayings of Ibn-Barree.] And Es-Saghanee, or, as he is called by some, Es-Saghanee, wrote a Tekmileh (تكْمِلَة, i. e. Supplement) to the Sihah; exceeding it in bulk. [Some further remarks on the Sihah (my own copies of which have been already described) will be found in my account of the Kamoos. The abridgment entitled “Mukhtar es- Sihah” is well known: it is too scanty to be of much use except to those who desire to commit to memory the most usual words and significations. A very superior abridgment is the “Jami'” of the Seyyid Mohammad Ibn-es-Seyyid-Hasan, which was finished, according to Hajjee Khaleefeh, in the year of the Flight 854. It is copious, well digested, and enriched with additions from the Mughrib of El-Mutarrizee, the Faik of Ez-Zamakhsheree, the Nihayeh of Ibn-El-Atheer, &c. Of this work I possess a very good copy.]

* I have the express authority of the Taj el-' Aroos (in art. ~) for thus writing the name of this author.

The “Jami” of El-Kazzaz, [who died in the year of the Flight 412. Hajjee Khaleefeh mentions it as “an esteemed book, but rare.” It is not unfrequently cited in the Taj el-'Aroos.]

The “Moo'ab” (thus, with fet-h to the ع,) of Aboo-Ghalib Ibn-Temam, [or, according to Ibn-Khillikan, Aboo-Ghalib Temam,] known by the appellation of Ibn-Et-Teiyanee, [who died in the year of the Flight 436;] a work of very great utility, consisting of what is correct of the contents of the 'Eyn, not omitting anything of the confirmatory examples from the Koran and the Traditions and the genuine poems of the Arabs, but rejecting what it contains of examples respecting which there is disagreement, and of mistranscribed words, and faulty formations ; and adding what Ibn-Dureyd has added in the Jemharah. It is rarely found ; for people have not persevered in transcribing it, but have rather inclined to the Jemharah of Ibn-Dureyd and the Mohkam of Ibn-Seedeh and the Jami' of El-Kazzaz and the Sihah &c.

The “Mohkam” of Ibn-Seedeh the Andalusian, who was blind, (as was also his father; and who died in the year of the Flight 458, aged about 60 years.] This is the greatest of the lexicological books (i. e. of the lexicons] composed since the age of the Sihah [to the time of the author of the Muzhir, of those known to him. It follows the arrangement of the Eyn; and it is held in very high estimation for its copiousness, its accuracy, its critical remarks, and its numerous examples from classical poets. In copiousness and in some other respects, it is superior, and in others hardly (if at all) inferior, to the Shah. It is one of the two chief sources of the Kamoos; the other being the 'Obàb of Es-Saghanee: and I have drawn from it very largely, both immediately and through the medium of the Lisan el-' Arab and of the Taj el-'Aroos, for my own lexicon. I possess the last fifth part of it in a volume of the “Tahdheeb et-Tahdheeb and another large portion, and a smaller portion, of a most admirable copy which has been dispersed, written in the year of the Flight 675, for the library of a Sultan, apparently the celebrated Beybars.]

[The “Asas” of Ez-Zamakhsheree, who was born in the year of the Flight 467, and died in 538. This lexicon is a very excellent repertory of choice and chaste words and phrases ; and especially and peculiarly valuable as comprising a very large collection of tropical significations, distinguished as such, which has greatly contributed, by indirectly illustrating proper significations as well as otherwise, to the value of my own lexicon, as my numerous citations of it will show, although I have generally been obliged to draw from it through the medium of the Taj el-'Aroos, which often does not name it in quoting it. Its order is the same as that of the Mujmal, apparently in most copies: but some, which are said to be abridged, follow the order of the Sihah.]

[The “Mughrib” of El-Mutarrizee, who was born in Khuwarezra, in the year of the Flight 536, and died in 610. This is a lexicon of select words and phrases, and particularly of such as occur in books of Traditions, and other works relating to the law. It forms a very valuable companion and supplement to the other lexicons; and I have constantly consulted it and drawn from it in composing the present work. Its arrangement of the roots is that of the usual order of the alphabet, with respect to the first, second, and third letters of each. I possess a very excellent copy of it, written in the year of the Flight 977, presented to me by the Rev. J. R. T. Lieder, late of the English Church-Mission in Cairo.]

The “Obàb” of Es-Saghanee, or Es-Saghanee, (who was born in the year of the Flight 577, and died in 660, according to the Muzhir (48th Section), or, as is said in the Taj el-'Aroos (art. صغن), in 655, on the authority of one who attended his funeral.] This, after the Mohkam, is the greatest of the lexicological works composed since the age of the Sihah [to the time of the author of the Muzhir, of those known to him. It was left unfinished. If, as I believe is the case, it follows the order of the Shah, the portion completed was somewhat more than three fourths; for] the author reached, in it, to the section of بكم: which occasioned the saying,

* إِنَّ الصَّغَانِىَّ أَلَّذِى * حَاذَ الْعُلُومَ أَلْحِكَمْ * كَانَ قُصَارَى أَمْرِهِ * أَنِ أنْتَهَى إِلَى بَكَمْ *

[“Verily Es-Saghanee, who mastered the sciences and the doctrines of philosophy, the utmost of his case was that he reached to بَكَم which signifies “dumbness,” &c, — Though a man of extensive learning, he was opiniative, and addicted to unjust criticism of his superiors. A copy of the 'Obàb, and a copy of the same author's Supplement to the Sihah, before mentioned, used by the author of the Taj el-'Aroos, belonged to the library of the mosque of the Emeer Sarghatmish, in Cairo ; but on my causing an inquiry to be made for them, the librarian declared that they were no longer found there. They have probably been stolen; or had not been returned by the author of the Taj el-'Aroos when he died; on which occasion, it is said, his house was plundered of the books &c, that he left.]

[The “Lisan el-' Arab” of Ibn-Mukarram, who was born in the year of the Flight 630, and died in 711. In the copy of his lexicon in the library of the collegiate mosque called the “ Ashrafeeyeh,” in Cairo, consisting of twenty-eight quarto- volumes, he is styled “ Jemal-ed-Deen Mohammad Ibn-esh-sheykh-el-imdm-el-marhoom-Jelal-ed-Deen-Abi-l-Tzz-Mukarram Ibn- esh-sheykh-Nejeeb-ed-Deen-Abi-l-Hasan-El-Ansdree :” but in the Taj el-'Aroos, he is almost always called Ibn-Mandhoor (ابْن مَنْظُور), I shall give an account of this great work in describing the Taj el-Aroos.]

[The “Tahdheeb et-Tahdheeb” of Mahmood Et-Tanookhee, who died in the year of the Flight 723. It is a combination of the contents of the Mohkam and Tahdheeb (the former occupying the first place in each article) with a few additions from other sources. Thus it forms one of the best and most comprehensive of the Arabic lexicons, without any exceptions known to me but the Lisan el-'Arab and the Taj el-'Aroos. Of the original autograph copy of this work, in five full-paged, large quarto-volumes, I possess the last volume, consisting of 501 pages. I made a diligent search for the other volumes, but without success.]

[The “Misbah” of El-Feiyoomee (Ahmad Ibn-Mohammad Ibn-'Alee El-Mukri). Its full title is “El-Misbah el-Muneer fee Ghareeb esh-Sharh el-Kebeer.” This is a lexicon similar to the Mughrib, above mentioned; but much more comprehensive; forming a most valuable companion and supplement to the larger lexicons. Notwithstanding its title, it comprises a very large collection of classical words and phrases and significations of frequent occurrence; in many instances with more clear and full explanations than I have found elsewhere. I have therefore constantly drawn from it in composing my own lexicon; possessing a very accurate copy of it, a full-paged quarto- volume of 742 pages. Its author states in it that he finished its composition in the year of the Flight 734.]

[The “Mughnee,” as it is commonly called, or “Mughni-l-Lebeeb,” of the celebrated grammarian Ibn-Hisham, who was born in the year of the Flight 708, and died in 761 or the following year. A large work, whereof a little more than one half consists of an elaborate lexicon of the particles and similar words, for which it is my chief authority, as it was, also, that of the author of the Kamoos, whose explanations of the particles are, however, very meager and unsatisfactory. I am fortunate in possessing a most excellent copy of it, a quarto-volume of 609 pages.]

The “Kamoos” of El-Feyroozabddee, [or, as some pronounce it, El-Feyroozabddee, (from the city of Fer6zdbdd, or Feerozabad, pronounced by the Arabs Feyroozabad, or Feeroozabad,) who was born in the year of the Flight 729, and died in 816.*] This, after the Mohkam and the 'Obàb, is the greatest of the lexicological works composed since the age of the Sihah [to the time of the author of the Muzhir, of those known to him]: but none of these three [he adds] has attained to be as much used as the Sihah ; nor has the rank of the Sihah, nor its celebrity, been diminished by the existence of these ; because it is restricted to what is genuine, so that it is, among the books of lexicology, like the Sahah of El-Bukharee among the books of traditions ; for the point upon which turns the title to

* It is stated at the end of article وجر in the Taj el-'Aroos that the author of the Kàmoos wrote at the end of the first volume of the second copy of that work made by his own hand, which volume ended with the article above mentioned, that he finished the transcription of that volume in Dhu-l-Hijj'eh 768.

reliance is not the copiousness of the collection, but the condition of genuineness, or correctness. [The judgment thus expressed, as to the rank and celebrity of the Shah, in comparison with the Kamoos, I have found to agree with the opinion of the most learned men among the Arabs with whom I have been acquainted. But to insinuate that the words and significations added in the latter of these lexicons to those of the former are generally less genuine, or less correct, is not just: they may be truly said to be generally less chaste, inasmuch as they are less usual: but their collector has undoubtedly rendered a great service to the students of Arabic by these additions, which have of late years caused the copies of his lexicon to become much more numerous than those of the Shah. The value of the Sihah consists in its presenting a very judicious collection of the most chaste words, with critical illustrations from the best of the lexicologists, and examples from the best of the classical poets. The Kamoos is little more than what may be termed an enormous vocabulary; a collection of words and significations from preceding lexicons and similar works, (for otherwise, according to the principles of Arabic lexicology as universally taught, they would be of no authority,) mainly from the Mohkam and the 'Obàb; with very few critical observations, many of which are false,* and scarcely any examples from the poets. Thus it resembles the Moheet of Ibn-'Abbad, before mentioned. In order to make room for his numerous additions, desiring that the bulk of his book should be nearly the same as that of the Shah, the author has often abridged his explanations in such a manner as to render them unintelligible to the most learned of the Arabs, and has omitted much of what is most valuable of the contents of the latter work. But he has frequently deviated from this his usual practice for the purpose of inserting criticisms of others, without acknowledgment, and apparently some few of his own, upon points in the Sihah in which its author is asserted to have erred; and this he has often done so as to lead to the belief that the author of the Sihah has affirmed what he has merely quoted from another. Many of these criticisms I have found to have been borrowed from the Annotations on the Sihah by Ibn-Barree and El-Bustee, or from the Supplement to the Sihah by Es-Saghnee: generally when they are false, (which is often the case,) though sometimes when they are correct, from the latter of these works. I have felt it to be my duty to make these remarks in defense of El-Jowharee, and for the sake of truth. Abundant proofs of their correctness will be found in my own lexicon. They may surprise many, who have not known the fact that the Kamoos is very little more than an abridged compilation from other works: and another fact, to be mentioned in the next paragraph, which will be in a measure supplementary to this brief account of the Kamoos, will probably surprise them more. — This is the latest of the lexicons noticed in the Muzhir: therefore I have no further occasion for the use of the square brackets to distinguish my own statements or opinions from those of the author of that work, which has thus far afforded me so much aid in my account of the principles of Arabic lexicology, and of the most celebrated Arabic lexicons, as well as in my remarks on the history of the language. My own, most valuable, manuscript-copy of the Kamoos, which I have already described, has been of very great use to me, though its text is generally most correctly given in the Taj el-'Aroos. I have also constantly had before me the edition printed at Calcutta. This is certainly more accurate than most of the manuscript-copies; but it contains countless false readings, which show that, in many instances, the editor, notwithstanding his unquestionable learning and his possession of eleven copies, did not understand what he edited. It seems that he must often have given the worst of the readings of his originals, from neglecting to study the passages in which they occur. I have not thought it necessary to mention all of the false readings in his edition; but I have mentioned many of them.]

The “Làimi'” of EI-Feyroozabddee. Its full title is “EI-Làmi' el-Moàlàm el-'Obàb el-Jami' beyn el-Mohkam wa-l-'Obàb.” From some words in the preface to the Kamoos, it has been inferred that the author of that work had composed a lexicon in sixty volumes, bearing the foregoing title, from which, chiefly, he composed, or abridged, the Kamoos, in two volumes. But in a very learned work, of Annotations on the Kamoos, by Mohammad Ibn-Et-Teiyib El-Fàsse, it is clearly shown that the words from. which this inference has been drawn really signify that the author

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* The judgment and memory of its author are often in fault: for instance, in article بيض he disallows the expression الأَيَّامُ البِيضُ, and in art. وضح he uses it ; and in article ضح he disallows ضِيحٌ as syn. with ضِحٌّ, and in article ضيح he authorizes it: and many similar instances might be mentioned.

of the Làmi' commenced (not that he completed) this work, and made it, as far as it extended, to surpass every other work of a similar kind; but that he imagined it would be, in sixty volumes, too large for students to acquire or read ; and, being requested to compose before it a concise lexicon, he applied himself to the composition of the Kamoos, and abridged the matter of which the Làmi' was to have consisted, so as to comprise the essence of each thirty of the intended volumes in one volume. Thus the words in question are so far from being a proof of the completion of the Limit', that their literal meaning indicates the very contrary of this. They are not, however, the only evidence that we have on this point : for the same eminent scholar to whose Annotations on the Kamoos I have referred above quotes, from the biographical memoir of the author of the Làmi' in the " Tabakat en-Nohah " of Es-Suyootee, the direct assertion that this work was never completed. He also states, as does likewise the author of the Taj el-'Aroos, that more than one writer has transmitted, on the authority of the handwriting of its author, a proof of its non-completion : for they relate the fact of his having written upon the back of the Lime, that, if he had been able to complete it, it would have composed a hundred volumes, [of what size he does not give the least notion,] and that he completed five volumes of it. This, it should be observed, is not inconsistent with what has been said before: it appears that the work would have consisted of a hundred volumes, each of the size of one of the five volumes that were completed; or would have composed sixty larger volumes. But I rather incline to think that its author roughly calculated, at one time, that the whole would consist of a hundred volumes; and at another time, that it would consist of sixty; and that both estimates are greatly beyond the truth. The non-completion of the Limit' is therefore certain; but this is not so much to be regretted as some persons might imagine from its author's statement respecting it in his preface to the Kamoos; for the work appears, from its title, to have been, as far as it extended, with respect to the words and significations, mainly a compilation uniting the contents of the Hohokam and the 'Obàb, and neither of these lexicons has been lost to the world. From a reference to it in article فكه of the Kamoos, (in which the author asserts his having disproved an opinion respecting the signification of w فَاكِهَةٌithout stating that El-Azheree had done so more than five centuries before,) it seems that the Làmi' (seeing how small a portion of it was completed) followed the order of the 'Eyn and the Mohkam ; for article فكه is in the third of the main divisions of these two works, but in the last but two of those of the Kamoos. Considering this fact, and that the main divisions of the 'Eyn and the Mohkam necessarily decrease in length from first to last, I suppose that the author of the five volumes of the Land' wrote them, agreeably with a common practice, with large margins for additions, and calculated that, with these additions, each of the five volumes would form at least three.

The " Taj el-'Aroos," the enormous extent of which I have mentioned in the second paragraph of this preface, is said to have been commenced, in Cairo, soon after the middle of the last century of our era, by the Seyyid Murtada Ez-Zebeedee. At the end of a copy of it in his own handwriting, he states that it occupied him fourteen years and some days. According to the modern historian of Egypt, El-Jabartee, he was born A.D. 1732 or 1733: came to Cairo A.D. 1753: finished the Taj el-'Aroos A.D. 1767 or 1768: and died A.D. 1791 (in the year of the Flight 1205), And the same historian says that Mohammad Bey Abu-dh-Dhahab, for the copy of that work which is in the library of his mosque, gave him a hundred thousand dirhams (or drachms) of silver. It is a compilation from the best and most copious of the preceding Arabic lexicons and other lexicological works, in the form of an interwoven commentary on the Kamoos; exhibiting fully and clearly, from the original sources, innumerable explanations which are so abridged in the latter work as to be unintelligible to the most learned men of the East; with copious illustrations of the meanings &c, corrections of mistakes in the Kamoos and other lexicons, and examples in prose and verse ; and a very large collection of additional words and significations, mentioned under the roots to which they belong. Of the works from which it is compiled, though I believe that it was mainly derived in the first instance from the Lisan el-' Arab, more than a hundred are enumerated by the Seyyid Murtada in his preface. Among these are—1 The " Sihah," a copy in eight volumes, in the handwriting of Yakoot Er-Roomee, with useful marginal notes determining the correct readings &c, by Ibn-Barree [and El-Bustee] and Aboo-Zekereeya Et-Tebreezee ; in the library [of the collegiate mosque) of the Emeer Ezbek.—2 The "Tahdheeb" of El-Azheree, a copy in sixteen volumes.—3 The "Mohkam" of Ibn-Seedeh, a copy in eight volumes.—4 The "Tahdheeb el-Abniyeh wa-l-Af'al," by Ibn-El-Kattaa, in two volumes.—5 The " Lisan el-' Arab," by the Imam Jemal-ed-Deen Mohammad Ibn-'Alee El-Ifreekee, [whose appellations I have more fully given before, commonly called (in the Taj el-'Aroos) " Ibn-Mandhoor,"] in twenty-eight volumes, the copy transcribed from the original draught of the author, during his life-time: [of this copy I have often made, use in composing my own lexicon; and I have found it very helpful, especially in enabling me to supply syllabical signs, which are too often omitted in the copies of the Taj el-'Aroos:] its author followed closely, in its

composition, the Sihàh^the Tahdheeb, the Mohkam, the Nihayeh, the Annotations of Ibn-Barree [and El-Bustee on the Sihàh], and the Jemharah of Ibn-Dureyd : [he also drew from innumerable other sources, to which he refers in his work.]—6 The "Tahdheeb et-Tahdheeb" of Abu-th-Thena Mahmood Ibn- Abee-Bekr Ibn-Hamid Et-Tanookhee, a copy in five volumes, (of which, as I have already mentioned, I possess the last,) the original draught of the author, who closely followed, in its composition, the Shah, the Tahdheeb, and the Mohkam, with the utmost accuracy: he died in the year of the Flight 723.—7 The "Kitab el-Ghareebeyn" of Aboo-'Obeyd El-Harawee.—8 The " Nihayeh fee Ghareeb el-Hadeeth," by Ibn-El-Atheer [Mejd-ed-Deen] El-Jezeree.—9 The " Kifayet el-Mutahaffidh," by Ibn-El-Ajdabee, with Expositions thereof.—10 The "Faseeh" of Thaalab, with three Expositions thereof.—11 and 12 The "Fikh el-Loghah" and the work entitled "El-Mudaf wa-l-Mensoob," each by Aboo-Mansoor Eth-Tha'alibee.—13 and 14 The " 'Obàb" and the " Tekmileh fi-s- Sihàh," each by Er-Radee Es-Saghanee, in the library (of the mosque) of the Emeer Sarghatmish.—15 The "Misbah" [of El-Feiyoomee].—16 The "Takreeb" of Ibn-Khateeb.—17 The "Mukhtar es-Sihàh," by Er-Razee.—18, 19, 20 The "Asas" and the "Fai'k" and the "Mustaksee fi-l-Amthal," all three by Ez-Zamakhsheree.—21 The "Jemharah" of Ibn-Dureyd, in four volumes, in the library [of the mosque] of El-Mu-eiyad.—22 The "Islah el- Mantik" of Ibn-Es-Sikkeet.—23 and 24. The "Khasaus" of Ibn-Jinnee, and the "Sirr es-Sina'ah" of the same author.—25 The "Mujmal" of Ibn-Faris.— Many other works of great value are included in the same list. And the Annotations on the Kàmoos by his preceptor, Mohammad Ibn-Et-Teiyib El-Fasee, (before mentioned, in my account of the Laini',) must be especially noticed as a very comprehensive and most learned work, from which the seyyid Murtada derived much valuable matter to incorporate in the Taj el-'Aroos. From these Annotations of Mohammad El-Fasee, which have often served to explain to me obscure passages in the Taj el-'Aroos, and from several others of the most celebrated of the works used by the seyyid Murtada, I have drawn much matter which he omitted as not necessary to Eastern scholars, but which will be found to be highly important to the Arabic students of Europe. He made very little use of a commentary on the Kàmoos entitled the "Names," by Mulla 'Alee el-Kari, as it is not a work held in high estimation, and he was most careful to include among his authorities none but works of high repute. It must also be mentioned that he has bestowed great pains upon the important task of settling the true text of the Kàmoos, according to the authorities of several celebrated copies; and that he has inserted the various readings that he regarded as being worthy of notice. And here I may state that most of the illustrations of the text of the Kàmoos that are incorporated in the Turkish translation of that work, whenever I have examined them, which has often been the case, I have found to be taken from the Taj el-'Aroos, of which the Translator ('Asim Efendee) is said to have had a copy in the author's handwriting : but generally speaking, what is most precious of the contents of the latter work has been omitted in that translation.

As the Taj el-'Aroos is the medium through which I have drawn most of the contents of my lexicon, I must more fully state the grounds upon which I determined to make so great a use of it. Not long after I had become acquainted with this enormous work, I found it to be asserted by some persons in Cairo that the seyyid Murtada was not its author : that it was compiled by a certain learned man (whose name I could not ascertain) who, coming to Cairo with this work, on his way from Western Africa to Mekkeh as a pilgrim, and fearing to lose it in the desert-journey, committed it to the seyyid Murtada to be safely kept until his return : that he died during his onward-journey, or during his return towards Cairo : and that the seyyid Murtada published it as his own composition. This grave accusation brought against the reputed author of the Taj el-'Aroos, unsupported by the knowledge of the name of the person whom he is thus asserted to have wronged, I did not find to be credited by any of the learned, nor do I myself believe it: but it imposed upon me the necessity of proving or disproving, not the genuineness of the book (a matter of no importance except as affecting the reputation of the seyyid Murtada*), but, its authenticity. I was therefore obliged to make a most laborious collation of passages quoted in it with the same passages in the works quoted: and in every instance I found that they had been faithfully transcribed. Thus the authenticity of the Taj el-'Aroos was most satisfactorily established. But in comparing large portions of it with the corresponding portions of the Lisan el-'Arab, I made the unexpected discovery that, in most of the articles in the former, from three-fourths to about nine-tenths of the additions to the text of the Kanioos, and in many articles the whole of those additions, existed verbatim in the Lisdn el-'Arab. I cannot, therefore, acquit the seyyid Murtada of a want of candour, and of failing to render due honour to one of the most laborious of compilers, by not stating either that the Taj el-'Aroos was mainly derived in the first instance from the Lisan el-'Arab (which I believe to have been the case) or that the contents of the former are mainly found in the latter. This circumstance has induced me very often to compose articles of my lexicon principally from the Lisan el-'Arab in preference to the Taj el-'Aroos, comparing the contents afterwards with the latter ; and when they agreed, giving the latter as my authority in most instances (though not always†) because I

could only undertake to have the latter transcribed. The only copy of the Lisan el-'Arab known to me is that which I have already mentioned. It was lent to me, in successive portions, from the library of the collegiate mosque called “the Ashrafeeyeh,” in Cairo. It is written in several different hands, nearly resembling one another, of a peculiar cursive kind, which none can correctly read without studying sufficiently to understand thoroughly; for which reason, if I had been able to obtain any copy made from it (for it bears statements of its having been several times partially or wholly transcribed some centuries ago) I could not have placed much reliance upon it. Since the time of the seyyid Murtada, it has suffered much injury, chiefly from the rotting of the paper; in many places, the whole of the written portion of a page having fallen out, the margin only remaining.

Having fully satisfied myself of the authenticity of the Taj el-'Aroos, as well as of its intrinsic value, my next object was to cause a careful transcription of it to be commenced without delay, although, while I remained in Cairo, I made use of copies belonging to the libraries of mosques. The following are all the copies of that work, or of portions thereof, respecting which I have been able to procure any information.—1. The copy made use of by 'Asim Efendee in writing his Turkish Translation of the Kàmoos. This belonged, according to his own statement, made to me, to Yahya Efendee the Hakeem, who for many years composed the annual Egyptian Almanac published by order of the Government. He said that it was in the handwriting of the author, in two very large volumes; which, though hardly credible, is not absolutely impossible; for the handwriting of the seyyid Murtada was small and compact: that the Grand Vezeer who was in Egypt during the contest between our own forces in that country and the French borrowed it of him, and sent it to Constantinople without his permission: and that he had caused many inquiries to be made for it there, but never learned any tidings of it.—2. A copy believed to have been in fourteen folio-volumes, in the handwriting of the author. Of this, the last volume and the last but two are in the library of the Riwak of the Syrians in the great mosque El-Azhar. The rest of it seems to have been lost. It may be a portion of a copy which the author retained for himself. When he died, his family kept his death secret for two days ; after which, the officers of the Government Treasury plundered his house of much property, among which, perhaps, was this copy; and if so, it may have fallen into different hands ; one person taking a portion ; and another person, another portion.—3. A copy sent by the author as a present to the King of San'a. So I was informed on the authority of a person living in Cairo, who asserted that he conveyed it for the author, and who must have attained to manhood some years before the author's death. He may perhaps be mistaken as to the work that he conveyed; but this is not probable.—4. The copy in the library of the mosque of Mohammad Bey Abu-dh-Dhahab, before mentioned; said to be in eight thick, full-paged folio-volumes;‡ not in the author's handwriting, but transcribed under his superintendence, and in part, and

* By various other works, he earned a high reputation for learning; and I believe that his ability to compose such a work as the Taj el-'Aroos was never called in question.

† In the articles of which the last radical letter is j, and in those of which the last is ذ, I have generally deviated from my usual plan by indicating the authority of the Lisan el-'Arab rather than that of the Taj el-'Aroos in order to convey some notion of the value of the former work.

‡ I was informed that the number of its volumes is eight; but I was never allowed to see the whole copy, and, in the course of transcription, I neglected to note where each volume ended.

perhaps entirely, revised by him. This copy wants a portion from the commencement of the first main division of the lexicon; i. e., of باب الهمزة: it also wants some other, smaller, portions. I shall have to say more respecting it in the next paragraph.—5. A portion in the handwriting of the author, in my possession; from the commencement of باب الهمزة to the words لضة فى رثى الميّت, in article رثأ: supplying more than the main portion that is wanting in the copy of Mohammad Bey. It is of a small quarto-size, and ends in the middle of a page.—6. A copy in the library of the late Ibraheem Pasha, transcribed from that of Mohammad Bey, and said to be incorrectly written.—7 A large folio-volume, in my possession, before mentioned, consisting of nearly the whole of the first tenth portion; evidently transcribed from the copy of Mohammad Bey, for it wants what is deficient in باب الهمزة in the latter copy.

The copy transcribed for me, which is in twenty-four thick quarto-volumes, is partly from the portion, in the handwriting of the author, in the great mosque El- Azhar ; but mainly from the copy of Mohammad Bey ; what is wanting in this last, in باب الهمزة, being copied from the MS. No. 5 in the foregoing list ; and very nearly the whole of the other (smaller) portions that are wanting therein being supplied from the principal source, namely, the Lisan el-' Arab. It is therefore far superior to the other known copies, in respect of completeness, except the first and third of the copies mentioned in the next preceding paragraph if these exist and be still entire. But it will not always serve as a perfect test of the correctness of my own lexicon, although it has been carefully collated with its originals, as I made use of the copy of Mohammad Bey as long as I remained in Egypt, and have used the Lisan el-' Arab and other lexicons for the supplying of syllabical signs &c. wanting in that copy and in my own. In my copy, diacritical points have often been omitted when not thought by the transcriber to be absolutely necessary; as is the case in almost all copies of lexicons: also syllabical signs that are in the originals are not unfrequently omitted : and my copy is more irregular than its originals in the manner of writing the letter hemzeh. The copy of Mohammad Bey will probably, in a few years, be in many places illegible ; for the ink with which it is written is of a corrosive nature, and has already, in those parts, eaten through the paper, though hitherto not to such an extent as to present any difficulty to the reader : or rather I should say that such was the case just before my own copy was made ; for while I was translating from portions of it already transcribed for me, small pieces often dropped out from its leaves, in spite of my utmost care. I believe that if I had not undertaken the composition of the present work, the means of composing such a work would not much longer have existed. For not only was the sole copy of the Taj el-'Aroos that was nearly complete, and that was worthy of reliance, of those known to exist, rapidly decaying; but many of the most precious of the manuscripts from which it was compiled have been mutilated; many are scattered, no one knows whither; and several, of which no other copies are known to be in existence, and for which one would have to search from city to city, exploring the libraries of mosques, are said to have perished. The transcription of my own copy, and its collation, extended over a period of more than thirteen years. It might have been accomplished in much less time, had less care been bestowed upon it : but for several years I could find no competent and willing transcriber except the sheykh Ibraheem Ed-Dasookee, who was unable to devote the whole of his time to this object. Upon him the task of transcription mainly devolved; and the collation was performed wholly by him in conjunction with myself or with another sheykh.

As soon as a few pages of my copy of the Taj el-'Aroos had been transcribed, I commenced the work of translation and composition from its originals. I did not hesitate to write my lexicon in English rather than in Latin, because the latter language is not sufficiently perspicuous nor sufficiently copious. For several years I continued to collect all that I required for a lexicon as complete as it was possible for me to make it. But I then considered that about one third of what I had compiled consisted of the explanations of words rarely occurring; many of them, words that no one student was likely ever to meet with; and not a few, such as are termed آحَاد or أَفْرَاد or مَفَارِيد (before explained, in page 11. of this preface) ; these last being words known only as having been spoken, each by a single Arab, or as only once occurring in any writing. I considered also that the undertaking which I had thus long been prosecuting was one which would require many more years for its completion; and that it was incumbent on me to take into account the uncertain duration of my appointed term of life, and to occupy myself first with what was most important. I therefore finally determined to divide my lexicon into two Hooks: the first to contain all the classical words and significations commonly known to the learned among the Arabs: the other, those that are of rare occurrence and not commonly known. And I have made such subdivisions as will enable the purchaser of a copy to bind it in the manner that he may deem most convenient: in two volumes, or in four, or in eight; each to consist of a portion of Book I. with the corresponding portion of Book IL; or so that all the words in Book I. of which the roots commence with one letter may be immediately followed by the words in Book II of which the roots commence with

the same letter. The Second Book will be small in comparison with the First, of which the Part to be first published (i to inclusive) will form about one eighth. In order that it may be possible to bind the whole work in two volumes, I have chosen for it a thin paper.

Nearly twenty years have now elapsed since I commenced this work. Had I foreseen that the whole labour of the composition must fall upon me or the project be abandoned, and had I also foreseen the length of time that it would require of me, unaided, I should certainly not have had the courage to undertake it, I had hoped that I should have at least one coadjutor: and I continued to hope for some years that such might be the case; but by no one have I been aided in the least degree, except, occasionally, in discussions of difficult points, by the sheykh Ibraheem Ed-Dasookee; who has written the results of some of these discussions on the margins of pages of my copy of the Taj el-'Aroos, generally in his own words, but often in words dictated by me. For seven years, in Cairo, I prosecuted my task on each of the work-days of the week, after an early breakfast, until within an hour of midnight, with few and short intervals of rest, (often with no interruption but that of a few minutes at a time for a meal, and half an hour for exercise,) except on rare occasions when I was stopped by illness, and once when I devoted three days to a last visit to the Pyramids : I seldom allowed myself to receive a visiter except on Friday, the Sabbath and leisure-day of the Muslims : and more than once I passed a quarter of a year without going out of my house. But I must not be supposed to claim much credit for the exercise of self-denial with respect to the pleasures of society; for during those seven years passed in Cairo, I had my wife and sister and the latter's two sons residing with me, Nor would I here make mention of the severe labour which this work has cost me but for the purpose of guarding against the imputation of my having been wanting in energy or industry. To convey a due idea of the difficulties of my task would be impossible. While mainly composing from the Taj el-'Aroos, I have often had before me, or by my side, eight or ten other lexicons, (presenting three different arrangements of the roots, and all of them differing in the order, or rather disorder, of the words explained,) requiring to be consulted at the same time. And frequently more than a day's study has been necessary to enable me thoroughly to understand a single passage: for the strict rules of Arabic lexicology demand that every explanation be given as nearly as possible in the words in which some person of authority has transmitted it; and many explanations perfectly intelligible when they were first given became less and less so in succeeding ages, and at length quite unintelligible to the most learned of living Arabs. Even Ibn-Seedeh often confesses, in the Mohkam, his inability to understand an explanation or some other statement that he has transmitted. Many explanations, moreover, present instances of what is termed تَسَامُح; and instances of a worse kind of license, termed تَسَاهُل, are not of unfrequent occurrence: by the former term is meant a deficiency in what an author writes relying upon the understanding of the reader," and by the latter term, a deficiency in what he writes without relying upon the reader's knowledge. Often, two synonymous words are used to explain each other. Numerous cases of this kind occur in the Kàmoos: such, for instance, are حُجَّةٌ and بُرْهَانٌ, سَاوَرَهُ and وَاثَبَهُ, اِعْتَقَدَ and اِعْتَقَدَ, and تَلَدَّجَ and تَلَجَّنَ: and in these cases I have not always found the information that I required by referring to other lexicons. More frequently, in lieu of an explanation, we find merely the word مَعْرُوفٌ, meaning "well known:" and in a very large proportion of such cases, what was once "well known" has long ceased to be so. Still more frequently, significations are only indicated by the context: in many instances, as clearly as they could be expressed by any words of explanation: but in many other instances, very obscurely. Many words are rendered by others which are not elsewhere explained in the same lexicon; many, by words meant to be understood in senses not elsewhere explained in that lexicon; many, by words meant to be understood in tropical senses; and many, by words meant to be understood in post-classical senses. In these last cases, I have often found in my knowledge of modern Arabic a solution of a difficulty: but without great caution, such knowledge would frequently have misled me, in consequence of the changes which have taken place in the applications of many words since the classical age. Great caution is likewise requisite in the attempt to elicit the significations of words by means of analogy; as I could easily show by giving all the principal words of one article with their significations, and then requiring any student to divine the significations of the other words of the same article by such means, and comparing his explanations with those that have been authoritatively transmitted. Perfect reliance is not to be placed upon vowel-signs and the like when they are merely written, without their being either described in words or shown by the statement that the word of which the pronunciation is to be fixed is similar to some other word well known. Even when they are described, one has to consider what rule the author follows; and in some lexicons the rules followed by the authors are not explained. For instance, when a noun of three letters is said to be with fet-h, if in the Kàmoos, the meaning is that it is of the measure فَعْلٌ: but in some other lexicons it means that it is of the measure فَعَلٌ. If we find such a noun in-the Kàmoos

written as of the measure فَعَلٌ and said to be with fet-h, we must infer that فَعْلٌ (not فَعَلٌ) is the correct measure: and if in the same lexicon we find such a noun that is to be explained written otherwise than as of the measure فَعْلٌ, without its being followed by any indication of its measure, we must infer that فَعْلٌ is probably its true measure, unless it be a word commonly known. But these and other technical difficulties are comparatively small, or become so after a little time spent in the study of different lexicons with a previous knowledge of the principles of Arabic lexicology and lexicography. Among the graver difficulties are those which are often presented by verses cited as confirmatory examples, or as illustrations, without either context or explanation; many of which I have inserted in my lexicon as being either absolutely necessary or such as I could not omit with entire satisfaction. Various other obstacles that I have had to encounter I refrain from mentioning, hoping that I shall be deemed to have said enough to excuse myself for the length of time that has elapsed since the commencement of my work. I have, however, been unusually favoured by circumstances; and especially by my having acquired, in familiar intercourse with Arabs, an acquaintance with their manners and customs, and their mental idiosyncrasies, indispensably requisite to success in my undertaking. Encouraged by these circumstances, I applied myself to the working of the rich mine that I had discovered, with the resolution expressed in the saying of a poet,*

* لَأَسْتَسهِلَنَّ الصَّعْبَ أَوْ أُدْرِكَ المُنَى* فَمَا ٱنقَادَتِ الآمَالُ إِلَّالِصَابِرِ *

When I had prosecuted my task in Cairo during a period of nearly six years, I understood it to be the desire of my Patron that the British Government might be induced to recognise the importance of my work by contributing to the expense of its composition. I therefore submitted to the Head of Her Majesty's Government a request that my undertaking might be thus honoured and promoted: and I did so in a time peculiarly auspicious; the Premier being Lord John Russell, now Earl Russell. His Lordship graciously and promptly replied to my appeal by granting me an annual allowance from the Fund for Special Service ; and through his recommendation, this was continued to me by one of his successors in office, another Nobleman who added eminence in letters to elevation of birth and station, the late Earl of Aberdeen. And here I must especially and gratefully acknowledge my obligations to the learned Canon Cureton, for his friendly offices on these and other occasions. I must also add that Professor Lepsius and Dr. Abeken, and the late Baron Bunsen, kindly exerted themselves to obtain permission for my lexicon to be printed at Berlin, at the joint expense of the Prussian Government and the Academy of Sciences; and several of the learned Orientalists of Germany seconded their endeavours; but conditions were proposed to me to which I could not willingly accede.

After a stay of somewhat more than seven years in Cairo, a considerable portion of which period was spent by me in collecting and collating the principal materials from which my lexicon is composed, I returned to England; leaving to the sheykh Ibraheem Ed-Dasookee the task of completing the transcription of those materials, a task for which he had become fully qualified.

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* Cited in page 123 of this work.

I must now add some explanations necessary to facilitate the use of my lexicon.

The arrangement that I have adopted is, in its main features, the same as that of Golius: the words being placed according to their radical letters; and the roots being arranged according to the order of their letters (commencing with the first of those letters) in the usual alphabet.

Words of three different classes, in which the radical letters are the same, but different in number, I place in the same article. The first of these classes consists of words of two radical letters ; as بَلْ : the second class, of reduplicative triliteral- radical words, in which the first and second radical letters are the same as those of the first class, and the third the same as the second of that class ; as بَلَّ and بَلٌّ and بَلَّلَ &c. : and the third class, of reduplicative quadriliteral-radical words, in which the first and third radical letters are the same as the first of the first class, and the second and fourth the same as the second of that class ; as بَلْبَلَ and بِلْبَلَةٌ and بِلْبَالٌ &c. These three classes are included in the same article in all the best Arabic lexicons; and two reasons may be given for my following the same plan. One reason is similarity of signification. Words of the first and second corresponding classes very seldom exhibit an alliance in signification; but instances of such alliance in words of the first and third classes are less rare; and instances of alliance in signification in words of the second and third classes are very numerous. The other reason is, that such words are generally held to be derived from the same root. Some of the Arabian lexicologists hold that a word of the class of بَلَّis a biliteral-radical word ; so that the letters of its root are represented by فع: but most of them regard it as, absolutely, a triliteral-radical word ; so that the letters of its root are represented by فعل. With respect to a word such as بَلْبَلَ, the opinion held by El-Farra and others, and ascribed to El-Khaleel, is, that it is to be represented by فَعْفَعَ; so that the letters of its root are represented by فع: another opinions ascribed to El-Khaleel and his followers among the Basrees and Koofees, is, that it is to be represented by فَعْفَلَ; so that the letters of its root are represented by فعل ; another, ascribed to Seebaweyh and his companions, is, that it is originally a word to be represented by فَعَّلَ, and that the third radical letter is changed, and made the same as the first; so that the letters of its root are represented by the same letters as if the word itself were to be represented by فَعْفَلَ : the opinion commonly obtaining among the Basrees is, that it is to be represented by فَعْلَلَ; so that the letters of its root are represented, in this case also, by فعل; and as the last of these modes of representing the word is the one most usual, I generally adopt this mode in my lexicon, except in quoting from an author who uses another mode. The triliteral root, in both of these classes of words, is that which is preferred in the Muzhir, where, in the 40th Section, not far from the commencement, these different opinions are stated.

Agreeably with the same principle, quasi-quadriliteral-radical words (the conjugations and varieties of which will be found in a table inserted in this preface) I class with the triliteral-radical words from which they are derived by the Arabian lexicologists and grammarians.

What is commonly called “the Verb of Wonder” I mention among the verbs. The Koofees say that it is a noun, meaning an epithet. (See مَا أُمَيْلِحَ زَيْدًا, in article ملح.)

Dialectic variants, synonyms, and words nearly synonymous, from the same root, are mentioned and explained in one paragraph: but every word thus explained in a paragraph headed by another word is also mentioned by itself, or accompanied by a word or words nearly resembling it in form, with a reference to that paragraph. (In order to facilitate the reference, an arrow-head (↓) is inserted to render conspicuous a word explained in a paragraph headed by another word.) Several obvious advantages result from this arrangement; not the least of which is a considerable saving of room. In these cases, when I have found it possible to do so, I have placed the most common word first, or otherwise distinguished it from the rest: sometimes I have show n whichwords are more or less common by the authorities that I have indicated for them.

When a noun is not found at the head of a paragraph, or by itself, or with another nearly resembling it in form, it is to be looked for among the infinitive nouns, which are mentioned with their respective verbs. And plurals are to be found under their singulars.

Words that are regularly formed, ad libitum, (such as active and passive participial nouns, and nouns denoting the comparative and superlative degrees, &c.,) are not mentioned, unless for special reasons.

In respect of the places which I have assigned to arabicized words, I have generally followed the usual practice of the Arabian lexicographers; that is, I have generally placed them as though they were derived from Arabic roots; because most students look for them under the headings beneath which I have mentioned them, and because many of them have derivatives formed from them in the regular Arabic manner. But, properly speaking, every letter in an Arabicized word is regarded by most of the Arabian lexicologists as radical.

When several significations are assigned to one word &c, connected by “or,” it is often the case that one is right in one instance, and another in another; and not unfrequently, that all are correct in different instances.

Whenever I have found it possible to do so, I have distinguished (by the mark ‡) what is affirmed to be tropical from what is proper; generally on the authority of the Asas. I have also generally distinguished (by the mark †) what I regard as evidently, or probably, tropical, when I have found no express authority for asserting such to be the case. Thus I have often been enabled to draw clearly what may be termed the “genealogies” of significations. Always, in the arrangement of significations, I have, to the utmost of my ability, paid attention to their relations, one to another. The mark - is used to denote a break in the relations of significations &c.; and = denotes an extraordinary, or a complete, dissociation.

Numerous words in the Sihah and Kamoos and most other Arabic lexicons are merely said to be the names of certain plants or animals. Of these I have generally found and given explanations which have either enabled me to determine the particular species to which they apply or may enable others to do so, and which will show that the applications of many of these words have been changed in post-classical times. For the names and descriptions of plants, my chief authority is Aboo-Haneefeh Ed-Deenawaree, who is generally held to have adhered to the original nomenclature more accurately than any other writer on the Arabian flora, enabled to do so in many cases by his own careful investigations, and by consulting Arabs of the desert, at a sufficiently early period, in the third century of the Flight. I have been induced to mention the properties commonly attributed by the Arabs to plants and drugs &c, though they are generally fanciful, because they sometimes help to point out what is meant by an explanation otherwise vague, and sometimes elucidate far-fetched comparisons or allusions.

The explanations of the particles are extremely defective in almost all the Arabic lexicons; but of this very important class of words, generally more difficult to explain than any other class, I have found, in the Mughnee, illustrations even more ample than I required. Though I have generally omitted the statement of opinions evidently erroneous, and refuted in the Mughnee, I have in some degree imitated the author of that work by endeavouring to treat such words rather too largely than too scantily.

Of the learning of Golius, and the industry of Freytag, I wish to speak with sincere respect, and with gratitude for much benefit derived by me from their works before circumstances gave me advantages which they did not enjoy. But lest I should be charged with omitting important matters in some of the originals from which my work is composed, it is necessary for me to state that, in countless instances, both of those lexicographers have given explanations, more or less full, as from the Sihàh or Kàmoos or both, when not one word thereof, nor even an indication, is found in either of those originals:* and that much of what Freytag has given as from the Kàmoos is from the Turkish Translation of that lexicon, of which I have before spoken, a work of considerable learning, but of no authority when no voucher is mentioned in it.† I have myself occasionally cited the Turkish Translation of the Kàmoos, but only when I have not found what I wanted in any other work, and, in a case of this kind, only when I have felt confidence in its correctness, or when I have desired a confirmation of my own opinion. In very few instances have I adopted its explanations; having often found them to be glaringly incorrect; in some cases, from its author's having partially misunderstood what he had to translate ; but in more cases, from his having altogether failed to understand, and therefore having given literal renderings which are far from conveying the meanings intended.

Proper names of persons and of places, and post-classical words and significations, I have, with very few exceptions, excluded from my lexicon. A dictionary of words of the former class, such as would satisfy the wants of students, would of itself alone form a large volume; for the sources from which it might be drawn are abundant, and not difficult of access. A dictionary of post-classical Arabic, worthy of being so called, could not be composed otherwise than by a considerable number of students in different cities of Europe where good libraries of Arabic manuscripts are found, and by as many students in different countries of Asia and Africa; partly from books, and partly from information to be acquired only by intercourse with Arabs; and several of those who should contribute to its composition would require to be well versed in the sciences of the Muslims. In excluding almost all post-classical words and significations, I have followed the example of every one of the most esteemed Arabian lexicographers ; and the limits that I have assigned to my labours have certainly been rather too wide than too narrow, as will be sufficiently shown by the fact that the quantity of the matter comprised in the first eighth part of my First Book (ا to ث, inclusive) is treble the quantity of the corresponding portion of Freytag's Lexicon, although I leave rare words &c. for my Second Book.

I have inserted nothing in my lexicon without indicating at least one authority for it, except interwoven additions of my own which I have invariably distinguished by enclosing them between square brackets. Throughout Part 1 of the First Book, I have generally made the indications of the authorities as numerous as I conveniently could; but I have not thought it desirable to do so throughout, as these indications occupy much space, and what is most important is to note the oldest authority mentioned in any of my originals, with one or more of good repute to confirm it. A table of the authorities inserted in this preface will show which of them I have cited through the medium of the Taj el-'Aroos or the Lisan el-' Arab. Such authorities I have often indicated without any addition.‡ When two or more indications of authorities are given, it is to be understood that they agree essentially, or mainly; but not always that they agree in words. When any authority is, in an important degree, less full, or less clear, than another or others by which it is accompanied, I distinguish it by an asterisk placed after the initial or initials &c, by

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* By this remark, I may perhaps provoke the retort that, in composing an Arabic-English lexicon wholly from Arabic sources, I am myself doing what may be resolved into something like reasoning in a circle. But such is not the case; for the words employed in explanations in the Arabic lexicons are generally still used in the senses in which they are there employed; and the intended meanings of words that are not still used in such senses are, with few exceptions, easily determined by examples in which they occur, or by the general consent of the learned among the Arabs in the present day. Of the exceptional difficulties of interpretation, I have already said enough; and for my own sake, as well as for the sake of truth, I by no means wish to underrate them.

† In Freytag's first volume, the authorities are seldom indicated.

Sometimes explanations given by Golius as from the Sihah or Kàmoos or both, and not found in either of those works, are copied by Freytag without his stating such to be the case, and without his indicating the authorities or authority assigned by Golius : for example, three such instances occur in the short article دبج

‡ In a few instances, in the Taj el-'Aroos, where its author has drawn from the Tahdheeb or the Mohkam through the medium of the Lisan el-' Arab, I have found the Tahdheeb erroneously named as his authority instead of the Mohkam, or the Mohkam instead of the Tahdheeb. — Sometimes an authority is mentioned by a surname borne by two or more, so that the person meant is doubtful.

which it is indicated. Frequently it happens that an explanation is essentially the same in the Lisan ab and the Taj el-'Aroos, but more full, or more clear, in the former: in cases of this kind I have generally indicated on the latter as my authority.

Sometimes I have been obliged to employ English terms which have not, to my knowledge, been used by any other writer; but I have been careful to invent only such as will, I believe, be easily understood. For example, I have applied the epithet “heliacal” to certain risings and settings of stars or asterisms, to denote the restriction of those risings and settings to the whole period of the morning-twilight: the epithet “heliacal,” applied to such risings, would restrict them overmuch. Lexicological and grammatical terms employed in my lexicon will be found in one of the tables inserted in this preface.

I have supposed the student who will make use of this work to be acquainted with the general rules of grammar. These he must bear in mind when he meets with particular rules mentioned by me. For instance, from his finding it stated, in page 77 of this lexicon, that, when إلا is used in the sense of غَيْرُ, the noun which follows it is put in the same case as that which precedes it, he must not imagine that exceptions to this rule are presented by such phrases as لَا إِلٰهَ إِلَّا ٱلله (There is no deity other than, i. e. but, God) and مَا هٰذَا شَيْئاً إِلَّا كِتَابٌ (This is not anything but a writing) and مَا جِآءَ مِنْ أَحَدٍ إِلَّا زَيْدٌ (No one came but Zeyd) and لَيْسَ هٰذَا بِشَىْءٍ إِلَّا كِتَابًا (which means the same as the second of these phrases): for in each of these examples the noun preceding إِلَّا is regarded as being virtually in the same case as the noun following it. (See a note in De Sacy's Arabic Grammar, 2nd ed., vol. 2. p. 404.)

Considering the size of this work, the quantity of Arabic type that it comprises, the minuteness of many of the characters employed in it, and the excessive care required in the placing of those small characters, no student can reasonably hope to find it entirely free from typographical faults, whether they be such as have originated from the compositors and have escaped the scrutiny of the author, or such as are almost inevitable in the process of printing. I shall use my utmost endeavours to detect such faults, and to note them for correction.

The following tables will, I believe, supply all further explanations that will be needed.

I.—*Table of the Conjugations of Arabic Verbs.*

1. (1st variety) فَعَلَ, يَفْعُلُ : (2nd) فَعَلَ, يَفْعِلُ : (3rd) فَعَلَ, يَفْعَلُ : (4th) فَعِلَ, يَفْعَلُ : (5th) فَعُلَ, يَفْعُلُ (6th) فَعِلَ, يَفْعِلُ

2. فَعَّلَ :variations قَصَّى (for قَصَّصَ) and the like.

3. فَاعَلَ.

4. أَفْعَلَ.

5. تَفَعَّلَ : variations اِفَّعَّلَ , in cases of verbs of which the ف is ت, ث, ج, د, ذ, ز, س, ش, ص, ط or ظ also تَظَنَّى (for تَظَنَّنَ) and the like: تَفَعَّلُ &c. (for تَتَفَعَّلُ &c.)

6. تَفَاعَلَ: variations اِفَّاعَلَ, in cases like those in which تَفَعَّلَ sometimes becomes اِفَّعَّلَ: also تَفَاعَلُ &c. (for تَتَفَاعَلُ &c.)

7. اِنْفَعَلَ: variations اِنَّصَرَ (for اِنْنَصَرَ) and the like: and اِمَّلَسَ (forاِنْمَلَسَ) and the like.

8. اِفْتَعَلَ: variations فَعَّلَ, فِعَّلَ, فَعِّلَ, or فِعِّلَ, in the cases of verbs of which the ع is ت, ث, ج, د, ذ, ز, س, ش, ص, ط, or ظ : also such as اِذْدَكَرَ and اِذَّكَرَ and اِدَّكَرَ (for اِذْتَكَرَ), اِدَّرَكَ (for اِدْتَرَكَ), اِثَّغَرَ (for اِثْتَغَرَ), اِجْدَمَعَ (for اِجْتَمَعَ), اِدَّغَرَ and اِتَّضَرَ and اِتْتَبَعَ), اِتَّضَرَ (for اِتَّبَعَ (for اِطْتَبَعَ), اِطَّلَمَ (for اِطْتَرَدَ), اِطَّبَعَ (for اِضْتَرَبَ), اِضْطَرَدَ (for اِضْتَرَبَ) اِضَّرَبَ and اِضْطَرَبَ, (اِصْتَبَرَ (for اِصْتَبَرَ) اِصَّبَرَ and اِذْتَادَ), اِصْطَبَرَ (for اِذْتَكَرَ), اِذْدَادَ and اِظْطَلَمَ (for اِظْتَلَمَ): اِتَّقَى (for اِوْتَقَى), اِتَّسَرَ (for اِيتَسَرَ): اِعَذَّرَ and اِعِذَّرَ (for اِعْتَذَرَ).

9. اِفْعَلَّ: variations اِفْعَلَلَ, in the case of a verb of which the ل is unsound; as اِرْعَوَى : and اِفْعَلَّ as اِبْيَضَضَّ.

10. اِسْتَفْعَلَ: variation اِسْطَاعَ and اِسْتَاعَ (for اِسْتَطَاعَ).

11. اِفْعَالَّ: variations اِفْعَلَلَ, in the case of a verb of which the ل is unsound; as اِحْوَاوَى .

12. اِفْعَوْعَلَ

13. اِفْعَوَّلَ

Q.1. فَعْلَلَ Q.2. تَفَعْلَلَ Q.3. اِفْعَنْلَلَ Q.4. اِفْعَلَلَّ

R. Q. 1. Verbs of the classes of بَلْبَلَ (in which the first and third radical letters are the same, and the second and fourth,) and جَلْبَبَ (in which the third and fourth radical letters are the same).

R. Q. 2. Verbs of the classes of تَبَلْبَلَ and تَجَلْبَبَ.

R. Q. 3. Verbs of the classes of اِقْعَنْسَسَ.

R. Q. 4. Verbs of the classes of اِبْيَضَضَّ, mentioned above, (see 9,) as variations of اِفْعَلَّ, may be classed under this head.

Q. Q. 1. فَعْلَى : فَعْأَلَ: فَعْمَلَ ; فَعْنَلَ ; فَعْهَلَ; فَعْوَلَ; فَعْيَلَ ; فَأْعَلَ; فَتْعَلَ; فَنْعَلَ; فَلْهَعَلَ; (عَشْرَنَ according to some, and عَلْوَنَ as) فَعْلَ; فَعْمَ ; فَعْنَ يَفْمَلَ ; سَفْمَلَ ; مَفْمَلَ ; نَفْمَلَ ; هَفْمَلَ ; يَفْعَلَ ; فَيْعَلَ; فَوْعَلَ

Q. Q. 2. تَمَفْعَلَ تَفَيْعَلَ تَفَوْعَلَ تَفَعْيَلَ تَفَعْولَ تَفَعْنَلَ تَفَعْلَى تَفَعْلَتَ

Q. Q. 3. اِفْعَنْلاً ;اِفْوَنْعَلَ: اِفْتَعْأَلَ ;اِفْعَنْلَى: اِفْعَأْلَلَ ; اِفْعَلَّلَ ; اِفْعَوْلَلَ ; اِفْعِيَّلَ:

Q. Q. 4. اِفْوَعَلَّ ; اِفْمَعَلَّ ; اِفْلَعَلَّ: اِفْعَهلَّ; اِفْعَأَلَّ : اِنْعَعَلَّ.

Beside these, there are some other forms of Q. Q. verbs, not to be classed with any of the foregoing. And probably there are some other varieties of Q. Q. 2; each quasi-passive of Q. Q. 1.

II.—*Table of Lexicological and Grammatical Terms &c. used in the following work.*

Accord., for according.
Accus. case, for accusative case, نَصْبٌ.
Act., for active, مَبْنِيٌّ لِلْفَاعِلِ or لِلْمَعْلُومِ.
Act. part. n., for active participial noun, اِسْمُ فَاعِلٍ
Adv. m, for adverbial noun, ظَرْفٌ, and sometimes ظِفَةٌ; of place, ظَرْفُ مَكَانٍ; and of time, ظَرْفُ زَمَانٍ.
Agent, فَاعِلٌ.
Analogous, or regular, قِيَاسِيٌّ and مَقِيسٌ
Analogy, قِيَاسٌ.
Anomalous, or irregular, غَيْرُقِيَاسِيٍّ and غَيْرُمَقِيسٍ or شَاذٌّ (see " Dev.") or نَادِرٌ (see "Extr.").
Aor., for aorist, مُضَارِعٌ.
Aplastic, applied to a noun and to a verb, جَامِدٌ
App., for apparently.
Appositive, تَابِعٌ
Attribute, or predicate, مُسْنَدٌ and خَبَرٌ.
Broken pl., for broken plural, جَمْعٌ مُكَسَّرٌ
Coll. gen. n., for collective generic noun, اِسْمُ جِنْسٍ جِمْعِيٌّ; also called a lexicological plural, جَمْعٌ لُغَوِىٌّ
Complement of a prefixed noun, مُضَافٌ إِلَيْه
Complete, i. e. attributive, verb, فُعْلٌ تَامٌّ
Conj., for conjugation, بَابٌ
Conjunct, مَوْصُولٌ: conjunct noun, مَوْصُولٌ آسْمِيٌّ conjunct particle, مَوْصُولٌ حَرْفِيٌّ
Conjunction, حَرْفُ عَطْفٍ and حَرْفٌ عَاطِفٌ.
Contr., for contrary.
Conventional term, اِصْطِلَاحٌ - Conventional language,عُرْفٌ
Corroborative, تَوْكِيدٌ and تَأْكِيدٌ
Decl., for declinable, مُعْرَبٌ: perfectly decl., مُنْصَرِفٌ and مَصْرُوفٌ : imperfectly decl., غَيْرُ مُنْصَرِفٍ and مَصْرُوفٍ Defective verb, i. e. having و or ى for the last radical letter, فِعْلٌ نَاقِصٌ
Dev., for deviating ; as in the phrase, Deviating from the constant course of speech (with respect to analogy, or rule, or with respect to usage), شَاذٌّ.This term and نَادِرٌ (see " Extr.") are often used in the lexicons indiscriminately
Dial., for dialect, لُغَةٌ
Dial. var. of, for dialectic variant of, ii). لُغَةٌ فِى
Dim., for diminutive, مُصَغَّرٌ
Enunciative, خَبَرٌ
Epithet, and epithetic phrase, نَعْتٌ and وَصْفٌ and صِفَةٌ.
Ex., for example.
Expl., for explained.
Expos., for exposition, شَرْحٌ and تَفْسِيرٌ: the latter Particularly applied to an exposition of the Kuran
Extr., for extraordinary (with respect to analogy or rule, with respect to usage), نَادِرٌ. (See "Dev.")

Fem., for feminine, مؤَنَّثٌ
Fut., for future, مُسْتَقْبَلٌ
Gen. case, for genitive case, خَفْضٌ and جَرٌّ
Gen. n., for generic noun, إِسْمُ جِنْسٍ
Hollow verb, فِعلٌ أجوَفٌ
Homonym, for مُشْتَرَكٌ for مُشْتَرَكٌ فِيهِ
I. q., for idem quod.
Ideal (as opposed to real) subst., إِسْمُ مَعْنىً or simply مَعْنىً
Imitative sequent, إِتْبَاعٌ
Imperative, أَمْرٌ
Inchoative, مُبْتَدأٌ
Incomplete, i. e. non-attributive, verb, فِعْلٌ غَيْرُتَامٍّ or فِعْلٌ نَاقِصٌ
Indecl, for indeclinable, مَبْنِيٌّ
Inf. n. for infinitive noun, مَصْدَرٌ. Inf. N. of unity, مَصْدَرٌ لِلْمَرَّةِ, Inf. N. of modality, مَصْدَرٌ لِلنَّوعِ
Instrumental noun, إِسْمُ آلَةٍ
Intrans., for intransitive, غَيْرُمُتَعَدٍّ and لَازِمٌ
Irreg., for irregular: see "Anomalous."
Lit., for literally.
Mahmooz verb, فِعْلٌ مَهْمُوزٌ
Mansoob aor., for mansoob aorist, مُضَارِعٌ مَنْصُوبٌ
Masc, for masculine, مُذَكَّرٌ
Measure, وَزْنٌ
Mejzoom aor., for mejzoom aorist, مُضَارِعٌ مَجْزُومٌ
Metaphor, إِسْتِعَارَةٌ
Metaphorical, إِسْتِعَارِيٌّ
Metonymy, كِنَايَةٌ
N., for noun, إِسْمٌ
N. un., for noun of unity, وَاحِدَةٌ or وَاحِدٌ
Nom. case, for nominative case, رَفْعٌ
Objective complement of a verb, مَفْعُولٌ or مَفْعُولٌ بِهِ
Part. n.: see "act. part. n." and "pass. part. n."
Particle, حَرْفٌ
Pass., for passive, مَبْنِيٌّ لِلْمَفْعُولِ or لِلْمَجْهُولِ
Pass. part. n., for passive participial noun, إِسْمُ مَفْعُولٍ
Perfect pl., for perfect plural, جَمْعٌ سَالِمٌ also "Sound verb")
Pl., for plural, جَمْعٌ. Pl. of pauc., for plural of paucity, جَمْعُ قِلَّةٍ. Pl. of mult., for plural of multitude, جَمْعُ كَثْرَةٍ. Pl. of pl., for plural of aplural, جَمْعُ جَمْعٍ.
Perfect verb, i. e. one which has not two radicals alike, nor has ء nor و nor ى it for one of its radicals, (See also "Sound verb.")
Pers., for person (of a verb).
Possessive noun or epithet (such as تَامِرٌ or لَابِنٌ &c.), إِسْمٌ عَلَى النَّسَبِ (a kind of relative noun)
Post-classical, مُوَلَّدٌ and مُحْدَثٌ
Predicate : see "Attribute."
Prefixed noun, مُضَافٌ,

Prep., for preposition, حَرْفُ جَرٍّ, and sometimes صِفَةٌ
Pret., for preterite, مَاضٍ
Prov., for proverb, مَثَلٌ
Q., for quadriliteral-radical verb, فِعْلٌ رُبَاعِيٌّ
Q. Q., for quasi-quadriliteral-radical verb, فِعْلٌ مُلْحَقٌ بِالرُّبَاعِيِّ
Q. v., for quod vide.
Quasi-coordinate,مُلْحَقٌ see art لحق
Quasi-inf. n., or quasi-infinitive noun, إِسْمُ مَصْدَرٍ and إِسْمٌ لِلْمَصْدَرِ
Quasi-pass., for quasi-passive, مُطَاوِعٌ
Quasi-pl. n., for quasi-plural noun, إِسْمُ جَمْعٍ
Quasi-sound verb, i. e. one having و or ى for its first radical letter, فِعْلٌ مِثَالٌ
R. Q., for reduplicative quadriliteral-radical verb, فِعْلٌ رُبَاعِيٌّ مُضَاعَفٌ
Real (as opposed to ideal) subst., إِسْمُ عَيْنٍ or simply عَيْنٌ and إِسْمُ ذَاتٍ or simply ذَاتٌ
Receptacular noun, إِسْمُ دِعَاءٍ
Reg., for regular: see "Analogous."
Rel. n., for relative noun, إِسْمٌ مَنْسُوبٌ or نِسْبَةٌ
Simple subst. (as opposed to inf. n.), إِسْمٌ.
Sing., for singular, مُفْرَدٌ and وَاحِدٌ.
Sound pl., for sound plural: see "Perfect pl."
Sound verb, i. e. one which is not of the class termed "perfect," but which has not و nor ى for one of its radicals: or, as used in the Eyn and several other lexicons, one that has not two radicals alike, nor has و nor ى nor ء for one of its radicals: فِعلٌ صَحِيحٌ (See "Perfect verb.")
Specificative, or discriminative, تَمِيِزٌ
State, denotative of, حَالٌ
Subject (as correlative of attribute or predicate), مَسْنَدٌ إِلَيهِ
Subst., for substantive, إِسْمٌ
Substitute, بَدَلٌ
Syll. signs, for syllabical signs, شَكْلٌ
Syn., for synonym and synonymous, مَرَادِفٌ and مَتَرَادِفٌ
Syn. with, for synonymous with, لُغَةٌ فِى
Trad., for tradition, حَدِيْثٌ
Trans., for transitive, مَتَعَدٌّ and وَاقِعٌ
Transposition, Formed by transposition, مَقْلُوبٌ
Tropical, مَجَازٌ and مَجَازِيٌّ
Unsound verb, i. e. one having و or ى for one of its radicals : or, as used in the Eyn and several other lexicons, one having و nor ى nor ء for one of its radical letters: فِعْلٌ مُعْتَلٌ
V., for verb, فِعْلٌ
Verbal noun, إِسْمُ فِعْلٍ
‡ means asserted to be tropical.
‡‡ means asserted to be doubly tropical,
† means supposed by me to be tropical

III.—*Chronological list of the more celebrated of the Lexicologists and Grammarians cited in the following work, extracted from the 48th Section of the Muzhir: with some additions, which are marked with an asterisk.*

*Ibn-Abbas: Died in the year of the Flight: 68
*Mujahid: said to have lived 83 years; and to have died in 100 or 101 or 102 or 103
*Katadeh: born in 60: died in 117 or 118
Aboo-'Amr Ibn-El-' Ala: (*born at Mekkeh, in the year of the flight 70 or 68 or 65 :) died in 151(*or 154) or 159
El-Khaleel: lived to the age of 74 160 or 170 or 175
*El-Leyth Ibn-Nasr Ibn-Seiyar El-Khurasanee: contemporary with, and companion of, El-Khaleel.
Yoonus: born in the year 90 182 *or 183
*Abu-d-Dukeysh: comtemporary with Yoonus.
El-Kisa-ee 182 or 183 or 189 or 192
Seebaweyh: lived 32 years, or 40 and odd years: died in 161 (*or 177) or 180 or 188 or 194
Aboo-Mohammad El-Yezeedee: lived 74 years: died in 202
En-Nadr lbn-Shumeyl: died in 203 or 204
Kutrub 206
El-Farra: lived 67 years 207
Aboo-'Obeydeh ('Maamar Ibn-El-Muthenna Et-Teymee): born in 112: died in 208 or 209 or 210 or 211
Aboo-'Amr Esh-Sheybanee: lived 110 (*or 111) or 118 years: died in 205 or 206 or 213
Aboo-Zeyd: (El-Ansaree:) lived 93 years: died in 214 or 215 or 216
El-Asma'ee: born in 123 (*or 122): died in (*214 or) 215 or 216 *or 217
*El-Lihyanee: contemporary with El-Kisa-ee and Aboo-'Obeydeh and Aboo-Zeyd and El-Asma'ee
Abu-l-Hasan El-Akhfash 210 or 215 or 221
*Abu-I –Heythem "a preceptor of Aboo-'Obeyd.
*Ibn-Burzurj: contemporary with Abu-I –Heythem.
Aboo-'Obeyd": lived 67 years: died in 223 or 224 or 230
Ibn-El-Aarabee: born in 150: died in 231 or 233
*Shemir: contemporary with Ibn-El-Aarabee.
Ibn-Es-Sikkeet (*Yaakoob) 244
Aboo-Hatim Es-Sijistanee: lived nearly 90 years: died in 248 or 250 or 254 or 255
*Es-Sukkaree (author of an "Expostion of the Deewan El-Hudhaleeyeen"): born in 212: died in 270 or 275
Ibn-Kuteybeh: [also called El-Kutabee, and by some, (among whom is the author of Taj-el-Aroos,) less properly, El-Kuteybee: (see the biogr.Dictionary of En-Nawawee, P 771)] born in 213: died in 267 *or 270 or 271 or 276
Aboo-Haneefeh Ed-Deenawaree (author of the "Book of Plants") 282
El-Mubarrad: born in 210: died in 282 or 285 *or 286
Thaalab (*Abu-l-'Abbds Ahmad Ibn-Yahya, author of the "Faseeh"): born in 200: died in 291
Kuraa cir. 310
Ez-Zejjaj (*Aboo-Is-hak) 311
*Ibn-Dureyd (author of the "Jemharah"): born in 223, or [about five years later, for] it is said that he lived 93 years, not more, and died in 321
*Ibraheed Ibn-Muhammad Ibn-'Arafeh (Niftaweyh): born in 244 or 250: died in 232
Aboo-Bekr Ibn-EI-Ambaree: born in 271: died in (*327 or) 328
Ez-Ztijajee (*337 or) 339 or 340
EI-Farabee 343
Ibn-Durustaweyh: born in 258: died in 347
Ibm-EI-Kooteeyeh 367
Es-Seerafee: born before the year 270: died in 368
Ibn-Khalaweyh 370
EI-Azheree (author of the "Tahdheeb"): *born in 282: died in *370 or 371
Aboo-' Alec EI-Farisee: (*lived more than 90 years:) died in (*376 or) 377
Aboo-Bekr Ez-Zuhrydee (author of an abridgment of the" 'Eyn" 379
*Ibn-' Abbad (the Sahih, author of the "Moheet "): born in 326: died in 385
*EI-Khattabee 388
Ibn-Jinnee (*Abu-I-Fet-h 'Othman): born before the year 330: died in 392
Ibn-Flaris (*390 or) 395
EI-Jowharee (author of the "Sihah") *393 or 397 or 398
EI-Harawee (author of the "Ghareeheyn") 401
*Mohammad Ibm-Jaafar E1-Kazzaz 412
El-Jawaleekee 425
*Ibn-Et-Teiyanee (author of the "Moo'ab") 436
Ibn-Seedeh (*author of the "Mohkam"): lived about 60 years: died in 458
EI-Khateeh Et-Tehreezee: born in 421: died in 502
*Er-Raghib EI-Isfahanee: died in the early part of century five.
Ibn-El-Kattaa: born in 433: died in 515
*El-Meydanee died in 518
Ibn-Es-Seed EI-Batalyowsee: born in 444: died in 521
Ez-Zamakhsheree (*author of the "' Asas" and "Keshshaf," &c.): born in 467: died in 538
*Es-Suheylee (author of the "Rowd") 581
Ibn-Barree (*author of "Annotations on the Sihah") 582
*Ibn-EI-Atheer EI-Jezeree, (Mejd-ed-Deen, author of the "Nihayeh") 606
EI-Fakhr Er-Razee 606
EI-Mutarrizee (author of the "Mughrib"): born in 536: died in 610
Es-Saghanee (*or Es-Saghanee, author of the "Obab" and of the "Tekmileh fi-s-Sihah" "): born in 577 died in 660
Er-Radee Esh-Shatibee: born in 601 died in 684
*EI-Beydawee 685 or 690 or 691
EI-Jemal Ibn-Malik: born in 600: died in 692
*Ibn-Mukarram (author of the "Lisan eI-'Arab"): born in 630: died in 711
*EI-Feiyoomee (author of the "Misbah," which he finished in 734):
Aboo-Heiyan: born in 654: died in 745
*Ibn-Hisham (author of the It "Mughnee"): born in 708: died in 761 or 762
EI-Feyroozabadee (author of the "Kamoos" *and the" Basa'ir") born in 729: died in 816
*The seyyid Murtada Ez-Zebcedee (author of the "Taj el-Aroos") died in 1205

4. Indications of Authorities.

From all these authorities I have drawn through the medium of the Taj el-Aroos or the Lisan el-Arab, except those distinguished by the mark, which denotes those whence I have always drawn immediately: from many of them I have also drawn through the medium of some other lexicon than the two above named: and from those distinguished by the mark † I have often, or generally, drawn immediately. What is meant by an asterisk placed after any indication of an authority in my lexicon has been explained in page 26.

†A The “Asas” of Ez-Zamakhsheree.
AA Aboo-'Amr Ibn-El-'Ala, and Aboo-'Amr Esh-Sheybanee: each being cited simply by the name of “Aboo-Amr”
AAF Aboo-'Alee El-Farisee
ADk Abu-d-Dukeysh
AHat Aboo-Hatim Es-Sijistanee
AHei Aboo-Heiydn
AHeyth Abu-l-Heythem
AHn Aboo-Haneefeh Ed-Deenawaree, author of the “Book of Plants”
†AM “Aboo-Mansoor (same as Az).
AO Aboo-'Obeydeh
A’Obeyd Aboo-'Obeyd
AZ Aboo-Zeyd
Aal El-Aalam
Akh El-Akhfash
As El-Asma’ee
†Az El-Azheree (same as AM), author of the “Tahdheeb”
B The “Basd'ir,” by the author of the “Kimonos”
†Bd El-Beyddwee's “Exposition of the Kurds”
Bkh EI-Bukharee
Btl El-Batidyowsee
‡CK The Calcutta edition of the “Kàmoos”
Dmr Ed-Demeeree
‡EM The “Exposition of the Mo'allakdt,” printed at Calcutta
†F El-Feyroozdbddee, author of the “Kàmoos”
†Fei El-Feivoomee, author of the “Misbah”
Fr EI-Farra
Fs The “Faseeh” of Thaalab
†Ham The “Exposition of the Hamdseh,” (“Hamasae Carmina,”) by Et-Tebreezee
‡Har El-Hareeree's “Makamat,” the Commentary on; 2nd edit, of Paris
Hr El-Harawee
IAar Ibn-El-Aarabee
I’Ab Ibn-Abbas
‡I’Ak Ibn-Akeel's “Exposition of the Alfeeyeh of Ibn-Mdlik,” edited by Dr. Dieterici
Iamb Ibn-El-Ambdree
IAth Ibn-El-Atheer El-Jezeree, (Mejd-ed-Deen,) author of the “Nihdyeh”
IB Ibn-Barree, author of the “Annotations on the Sihàh,” with El-Bustee
†lDrd Ibn-Dureyd, author of the “Jemharah” &c.
IDrst Ibn-Durustaweyh
IF Ibn-Faris, author of the “Mujmal”
†IHsh Ibn-Hishdm, author of the “Mughnee”
IJ Ibn-Jinnee
IKh Ibn-Khalaweyh
IKoot Ibn-El-Kooteeyeh
IKt Ibn-Kuteybeh
IKtt Ibn-El-Kattaa
†IM Ibn-Mukarram, (commonly called in the Tdj el-'Aroos “Ibn- Mandhoor,”) author of the “Lisan el-'Arab”
IO Ibn-'Odey's
†ISd Ibn-Seedeh, author of the “Mohkam”
ISh Ibn-Shumevl (En-Nadr)
ISk Ibn-Es-Sikkeet (Yaak'oob)
‡lbrD Ibrdheem Ed-Dasookee
†J El-Jowharee, author of the “Sihàh”
‡JK A MS. supposed to be the “Jami'” of El-Karmdnee: a lexicon founded upon the “'Eyn,” with additions from the “Tekmilet el-'Eyn” of El-Khdrzenjee
‡JM The “Jàmi'” of the Seyyid Mohammad
‡Jel The “Exposition of the Kurds” by the Jelaleyn
Jm The “Jemharah” of Ibn-Dureyd
†K The “Kamoos”
KI The kadee 'Iyad
‡KL The “Kenz el-Loghah,” of Ibn-Maaroof; an Arabic-Persian Dictionary
‡KT The “Kitab et-Taareefat”
Kf The “ Kifdyet el-Mutahaffidh”
Kh EI-Khaleel, commonly supposed to be the author of the “Eyn”
†Kr Kuraa, author of the “Munjid”
Ks El-Kisa-ee
†Ksh The “Keshshaf” of Ez-Zamakhsheree
Kt El-Kuteybee
Ktr Kutrub
‡Kull The “Kulleeyat” of Abu-l-Baka
†Kur The “Kuran”
Kz El-Kazzdz
†Kzw El-Kazweenee
†L The “Lisan el-Arab”
Lb El-Leblee
Lh El-Lihyanee
Lth El-Leyth Ibn-Nasr Ibn-Seiydr, held by El-Azberee to be the author of the “Eyn,” which he calls “Kitab Leyth”
†M The “Mohkam”
‡MA The “Mukaddamet el-Adab” of Ez-Zamakhsheree
†MF Mohammad Ibn-Et-Teiyib El-Fdsee, author of “Annotations on the Kàmoos”
†MS The “Mukhtar es-Sihàh”
Mbr El-Mubarrad
†Meyd El-Meyddnee's “Proverbs”
†Mgh The “Mughrib” of El-Mutarrizee
Mj The “Mujmal “ of I bn-Fdris
†Msb The “Misbdh” of El-Feiyoomee
†Mtr EI-Mutarrizee, author of the “Mughrib”
†Mughnee The “ Mughni-l-Lebeeb “ of Ibn-Hishdm
†Mz, The “Muzhir” of Es-Suyootee
Nh The “Nihdyeh” of 1 bn-El-Atheer El-Jezeree (Mejd ed- Deen)
Ns En-Nesa-ee
O The “Obàb” of Es-Saghdnee.
‡PS The “Persian Translation of the Sihàh”
R The “Rowd “ (“ Er-Rowd el-Unuf”) of Es-Suheylee
†S The “Sihàh.”
‡SM The seyyid Murtada, author of the “Taj el-'Aroos.”
Sb Seebaweyh
Seer Es-Secrdfee
Sgh Es-Saghdnee, author of the “Obàb” and of the “Tekmileh “fi-s-Sihàh”
Sh Shemir
†Skr Es-Sukkaree, author of an “Exposition of the Deewan El- Hudhaleeyeen”
Suh Es-Suhevlee, author of the “Rowd”
†T The “Tahdheeb” of El-Azheree
‡TA The “Taj el-'Aroos”
‡TK The “Turkish Translation of the Kamoos”
TS The “Tekmileh fi-s-Sihàh” of Es-Saghanee
†TT The “Tahdheeb et-Tahdheeb”
Th Thaalab, author of the “Faseeh”
†W El-Wdhidee's “ Exposition of the Deewan of El-Mutanebbee,” edited by Dr. Dieterici
Yoo Yoonus
Yz El-Yezeedee
†Z Ez-Zamakhsheree.
Zbd Ez-Zubeydee, author of an “Abridgment of the Eyn”
†Zj Ez-Zejjaj

I have now, to the best of my ability, supplied all the necessary apparatus for the use of my lexicon, except, only, such information as I suppose the student to have acquired from other sources.

The Arabic title مَدُّ القَامُوس (which the Arabs in general, in the present day, the learned as well as the unlearned, would pronounce "Medd el-Kàmoos," as they deem it pedantic to pronounce the titles of books in the classical manner,) I have adopted in imitation of that given to his lexicon by El-Feyroozdbadee. It has two meanings: "The Flow of the Sea" and "The Extension of the Kàmoos."

Not only the main expenses incurred in the composition of this work, but also the cost of the printing, and that of the Arabic type, have been defrayed by the munificence of His Grace the Duke of Northumberland. The Arabic characters have often been considerably altered by the Arabs themselves and by other Easterns; and still more by Europeans, to adapt them to the purpose of printing. For this purpose, I have myself innovated a modification of one medial form and one final form, and ح and My Nephew, Mr. Edward Stanley Poole, who possesses unusual skill in Arabic calligraphy, designed, under my superintendence, the whole of the Arabic type employed for this work; and has also assisted me occasionally in the collation of the proofs, previously to my own examination and correction of them; and often in other affairs connected with the printing of my lexicon.

E. W. L.

December, 1862.

A CALAMITY that has recently befallen me, in common with multitudes of other persons,-the decease of the ILLUSTRIOUS DUKE by whom this work was originated, and whose munificence has constantly supplied the chief means of its support,-requires me to announce that the event so widely and deeply deplored will not cause any interruption of the publication.

His princely patronage, granted spontaneously, and with a kindness and delicacy not to be surpassed, has been continued during nearly a quarter of a century. The carrying-out of his intentions, with respect to my Lexicon, now devolves upon HIS WIDOW, HER GRACE THE DUCHESS OF NORTHUMBERLAND, by her own particular desire.

The intense interest that has ever been felt by HER GRACE in all the great deeds whereby the departed DUKE has established countless claims upon the gratitude of his country is well known; and it is, to me, a source of the utmost thankfulness and pride that my own undertaking is included among the objects that have been honoured by the patronage, and stamped with the approval, of them both.

E. W. L.

March, 1865

POSTSCRIPT TO THE PREFACE.

Since the publication of the foregoing Preface, two occurrences have induced me to append to it this Postscript, without waiting for the completion of my work.

The first of these occurrences was my receiving the unexpected information that the copy of the 'Obàb which I had sought, without success, to discover in Cairo had been found and purchased, had been brought to London, and was offered to me for sale. A most exorbitant price was demanded of me for it, and refused by me: but my late lamented Patron, by means of a person employed to treat for it by my Nephew Mr. Reginald Stuart Poole, bought it, for a sum which, though large, was not greater than that which I would myself willingly have paid for it if I had been a man of wealth; and most kindly entrusted it to me, for my use during the progress of the printing of my Lexicon.

The 'Obàb is, as I supposed it to be, and as I have since found to be stated by Hajjee Khaleefeh, composed in the order of the Sihàh, ending in article بكم; so that its author completed a little more than three fourths of his intended work. To what he has borrowed from the Sihàh, which he has freely and literally copied throughout the 'Obàb, but usually without acknowledgment, he has made large additions, with due acknowledgments, chiefly from the Jemharah of Ibn-Dureyd and the Moheet of Ibn-'Abbad. Whether his less numerous additions be from the original sources or from citations in other lexicons, I have not been able to determine. Of all the lexicons of earlier authors, his work most resembles the Mohkam; which, though it is in my opinion decidedly superior to the 'Obdb in critical accuracy and in other respects, he seems to have strangely neglected; thereby suggesting to the author of the Kàmoos the project of composing the Land', and subsequently the composition of the Kamoos itself.* In a notice of its author and of his other works, in article صغن, in the Taj el-'Aroos, the 'out, is said to be " in twenty volumes;" and the same is said by Hajjee Khaleefeh : but the copy of it mentioned above is in ten large quarto volumes, written in a very large hand, and generally with all the vowel-signs and the like that are absolutely requisite. Several portions of it, not, however, amounting to much in proportion to the rest, had been lost when it was brought to England: but as the work was never completed, this is less to be regretted than it would be otherwise. In many parts it has been injured by worms; and in some parts, by larger vermin. In other respects, it is in good preserva tion. I have often found it very useful in the cases of doubtful passages in the Taj el-Aroos; and not unfrequently in its affording me valuable additions to the contents of the latter work, though notes in its margins in the hand writing of the Seyyid Murtada show that he consulted it with much careful and critical consideration.

The second reason for my appending here this Postscript to my Preface is to correct the dates of the birth and death of El-Azheree. The paragraph relating to his Lexicon, the " Tahdheeb," I had inserted in its right relative place ; but I was afterwards led to transpose it, while the Preface was in type, by observing that the place was inconsistent with the dates of his birth and death which I had there given on the authority of two most excellent copies of the Muzhir and had repeated in another page ; and I did not discover that these dates were incorrect until it was too late to rectify the mistakes otherwise than by reprinting two leaves, after the Preface had been published. El-Azheree, as is stated by Ibn-Khillikan, was born in the year of the Blight 282; and died in the latter part of 370, or, as some

* Throughout Part V. of my Lexicon, I have generally endeavoured to show (by the indications of my authorities) the degrees in which the 'Obab has borrowed from the contents of the Sihah and contributed to the contents of the Kàmoos.

say, 371; 80 that he lived 88 or 80 years (lunar reckoning). In the year 311, being then about 29 years old, be became a prisoner among the Karmatees, falling to the lot of a party of Arabs of the Desert. Among these people be appears to have remained several years; for he is related to have mentioned his having passed two winters with them in Es-Samman; but usually to have wintered with them in the Dahna. And while wandering and sojourning with them in these and other parts of Central and Northern Arabia, he collected many words. And phrases, which he has mentioned in his Lexicon; but expressly distinguishing them as having been heard by him from the Arabs or from Arabs of the Desert (in both cases meaning the same) or as having been heard by him in the Desert, lest he should be supposed to claim for them less questionable authority. His opinion of these additions to the "Tahdheeb" is shown by his insertion of them, and also by a citation from a statement in his own handwriting, that in the speech of the people among whom he was in captivity, themselves Arabs of the Desert, a gross inaccuracy or mistake was seldom or never found. Thus we learn a very important fact respecting the gradual corruption of the dialects of Arabic: the utmost that can be said of the dialect spoken by the wandering tribes more than nine centuries ago in the North-Central region, where the vernacular language has continued to the present day to he least exposed to foreign influences and therefore least affected thereby, is, that it was free from gross inaccuracies. That the language of the settled inhabitants throughout Arabia had long before become too much corrupted for their words or phrases to be cited in lexicons unless for the purpose of discriminating them as post-classical, is admitted and affirmed by all the lexicologists who have had occasion to mention the subject: but the language now spoken in the towns of the North-Central region (which language is well known by reason of that region's being still traversed by one of the great pilgrim-routes and often visited by learned men from Egypt and from Syria) is said to be less corrupt than are the dialects of the Bedawees of the same and of other parts.

More than seventeen hundred printed pages of my Lexicon are now before me; and when it is considered that this portion comprises about thrice as much matter as the corresponding portion (one half) of Freytag's unabridged Lexicon, I hope that the time which the printing has occupied will not he thought unreasonably long. Notwithstanding the time and pains that I have devoted to the scrutiny necessary for the detection and correction of typographical and other errors, the errata that I have since casually observed and noted down are not so few as I hoped and expected them to be: but I have generally found them to be such as any one qualified to make a profitable use of my work may easily discover and rectify without my aid.

E. W. L.

December, 1869.

ا

The first letter of the alphabet [according to the order in which the letters are now commonly disposed; and also according to the original order, which see in art. ابجد]: called أَلِفٌ. [This name, like most of the other names of Arabic letters, is traceable to the Phœnician language, in which it signifies "an ox;" the ancient Phœnician form of the letter thus called being a rude representation of an ox's head.] It is, of all the letters, that which is most frequent in speech: and some say that, in آلم, in the Kur [ch. ii. &c.], it is a name of God. (TA.) Its name is properly fem., as is also that of every other letter; [and hence its pl. is أَلِفَاتٌ;] but it may be made masc.: so says Ks: Sb says that all the letters of the alphabet are masc. and fem., like as اللِّسَانُ is masc. and fem. (M.) As a letter of the alphabet, it is abbreviated, [or short, and is written ا, as it also is generally when occurring in a word, except at the end, when, in certain cases, it is written ى,] and is pronounced with a pause after it: and it is also prolonged: (S, K, * TA:) [in the latter case, it is written آءٌ; and] this is the case when it is made a subst.: and when it is not called a letter, [i. e. when one does not prefix to it the word حَرْف,] it is [properly] fem. (S.) Its dim. is أُيَيَّةٌ, meaning an ا written small, or obscure, (S, IB,) according to those who make it fem. and who say, زَيَّيْتُ زَايًا and ذَيَّلْتُ ذَالًا; but أُوَيَّةٌ according to those who say, زَوَّيْتُ زَايًا. (IB.) — أَلِفٌ [properly so called] is one of the letters of prolongation and of softness and of augmentation; the letters of augmentation being ten, which are comprised in the saying, اَلْيَوْمَ تَنْسَاهُ ["to-day thou wilt forget it"]. (S.) There are two species of الف; namely, لَيِّنَةٌ [or soft], and مُتَحَرِّكَةٌ [or movent]; the former of which is [properly] called أَلِفٌ; and the latter, هَمْزَةٌ; (S, TA;) which is a faucial letter, pronounced in the furthest part of the fauces [by a sudden emission of the voice after a total suppression, so that it resembles in sound a feebly-uttered ع whence the form of the character (ء) whereby it is represented]: but this latter is sometimes tropically called الف; and both [as shown above] are of the letters of augmentation. (S in art. او, and TA.) There are also two other species of الف; namely, أَلِفُ وَصْلٍ [the alif of conjunction or connexion, or the conjunctive or connexive alif]; and أَلِفُ قَطْعٍ [the alif of disjunction, or the disjunctive alif]; every one that is permanent in the connexion of words being of the latter species; and that which is not permanent, [i. e. which is not pronounced, unless it is an alif of prolongation,] of the former species; and this is without exception augmentative; [but it is sometimes a substitute for a suppressed radical letter, as in اِبْنٌ, originally بَنَىٌ or بَنَوٌ;] whereas the alif of disjunction is sometimes augmentative, as in the case of the interrogative alif [to be mentioned below, and in other cases]; and sometimes radical, as in أَخَذَ and أَمَرَ: (S, TA:) or, according to Ahmad Ibn-Yahyà and Mohammad Ibn-Yezeed, (T, TA,) the primary أَلِفَات are three; the rest being subordinate to these: namely, أَلِفٌ أَصْلِيَّةٌ [radical alif], (T, K, TA,) as in إِلْفٌ and أَكَلَ (T) and أَخَذَ; (K;) and أَلِفٌ قَطْعِيَّةٌ [disjunctive alif], as in أَحْمَدُ (T, K) and أَحْمَرُ (T) and أَحْسَنَ; (T, K;) and أَلِفٌ وَصْلِيَّةٌ [conjunctive or connexive alif], (T, K,) as in اِسْتَخْرَاجٌ (T) and اِسْتَخْرَجَ. (T, K.) — — The أَلِف which is one of the letters of prolongation and of softness is called الأَلِفُ الهَادِئَةُ [the quiescent alif, and الأَلِفُ السَّاكِنَةُ, which signifies the same]: (MF, TA:) it is an aerial letter, (Mughnee, MF, TA,) merely a sound of prolongation after a fet-hah; (T, TA;) and cannot have a vowel, (IB, Mughnee, MF,) wherefore it cannot commence a word: (Mughnee:) when they desire to make it movent, if it is converted from و or ى, they restore it to its original, as in عَصَوَانِ and رَحَيَانِ; and if it is not converted from و or ى, they substitute for it hemzeh, as in رَسَائِلُ, in which the hemzeh is a substitute for the ا in [the sing.] رِسَالَةٌ. (IB.) IJ holds that the name of this letter is لَا, [pronounced lá or lé, without, or with, imáleh, like the similar names of other letters, as بَا and تَا and ثَا &c.,] and that it is the letter which is mentioned [next] before ى in reckoning the letters; the ل being prefixed to it because it cannot be pronounced at the beginning of its name, as other letters can, as, for instance, ص and ج; and he adds that the teachers [in schools] err in pronouncing its name لَامَ الِفْ. (Mughnee.) — — The grammarians have other particular appellations for alifs, which will be here mentioned. (T, TA.) — — الأَلِفُ المَجْهُولَةُ [The unknown alif] is such as that in فَاعِلٌ [or فَاعَلَ] and فَاعُولٌ; i. e., every ا, (T, K,) of those having no original [from which they are converted, not being originally أ nor و nor ى, but being merely a formative letter, and hence, app., termed "unknown"], (T,) inserted for the purpose of giving fulness of sound to the fet-hah in a verb and in a noun; (T, K;) and this, when it becomes movent, becomes و, as in the case of خَاتَمٌ and خَوَاتِمُ, becoming و in this case because it is movent, and followed by a quiescent ا, which ا is the ا of the pl., and is also مجهولة. (T.) — — أَلِفَاتُ المَدَّاتِ [The alifs of prolongations] are such as those [which are inserted for the same purpose of giving fulness of sound to the fet-hah] in كَلْكَالٌ, for كَلْكَلٌ, and خَاتَامٌ, for خَاتَمٌ, and دَانَاقٌ, for دَانَقٌ. (T, K.) In like manner, و is inserted after a dammeh, as in أَنْظُورُ; and ى after a kesreh, as in شِيمَالٌ. (TA.) An alif of this species is also called أَلِفُ الإِشْبَاعِ [The alif added to give fulness of sound to a fet-hah preceding it]: and so is the alif in مَنَا used in imitation [of a noun in the accus. case; as when one says, رَأَيْتُ رَجُلًا (pronounced رَجُلَا) "I saw a man," and the person to whom these words are addressed says, مَنَا Whom?]. (Mughnee.) — — أَلِفُ الصِّلَةِ [The alif of annexation, or the annexed alif,] is that which is an annex to the fet-hah of a rhyme, (T, K,) and to that of the fem. pronoun هَا: in the former case as in بَانَتْ سُعَادُ وَأَمْسَى حَبْلُهَا انْقَطَعَا in which ا is made an annex to the fet-hah of the ع [of the rhyme]; and in the saying in the Kur [xxxiii. 10], وَتَظُنُّونَ بِاللّٰهِ الظُّنُونَا, in which the ا after the last ن is an annex to the fet-hah of that ن; and in other instances in the final words of verses of the Kur-án, as قَوَارِيرَ and سَلْسَبِيلًا [in lxxvi. 15 and 18]: in the other case as in ضَرَبْتُهَا and مَرَرْتُ بِهَا. (T.) The difference between it and أَلِفُ الوَصْلِ is, that the latter is in the beginnings of nouns and verbs, and the former is in the endings of nouns [and verbs]. (T, K.) It is also called أَلِفُ الإِطْلَاقِ [The alif of unbinding, because the vowel ending a rhyme prevents its being مُقَيَّد, i. e. "bound" by the preceding consonant]: (Mughnee;) and أَلِفُ الفَاصِلَةِ [the alif of the final word of a verse of poetry or of

a verse of the Kur-án or of a clause of rhyming prose]. (TA.) [This last appellation must not be confounded with that which here next follows.] — — الأَلِفُ الفَاصِلَةِ [The separating alif] is the ا which is written after the و of the pl. to make a separation between that و and what follows it, as in شَكَرُوا (T, K) and كَفَرُوا, and in the like of يَغْزُوا and يَدْعُوا [and يَرْضَوْا]; but when a pronoun is affixed to the verb, this ا, being needless, does not remain: (T:) also the ا which makes a separation between the ن which is a sign of the fem. gender and the heavy [or doubled] ن [in the corroborated form of the aor. and imperative], (T, K,) because a triple combination of ن is disliked, (T,) as in [اِفْعَلْنَانِّ and] تَفْعَلْنَانِّ and يَفْعَلْنَانِّ (T, K) and لَا تَفْعَلْنَانِّ. (T.) — — أَلِفُ النُّونِ الخَفِيفَةِ [The alif of the light, or single, noon in the contracted corroborated form of the aor. and imperative], as in the phrase in the Kur [xcvi. 15], لَنَسْفَعًا بِالنَّاصِيَةِ [explained in art. سفع], (T, K,) and the phrase [in xii. 32], وَلَيَكُونًا مِنَ الصَّاغِرِينَ [And he shall assuredly be of those in a state of vileness, or ignominy], in both of which instances the pause is made with ا [only, without tenween, so that one says لَنَسْفَعَا and لَيَكُونَا, and this seems to be indicated in Expositions of the Kur-án as the proper pronunciation of these two words in the phrases here cited, the former of which, and the first word of the latter, I find thus written in an excellent copy of the Mughnee, with a fet-hah only instead of tenween, though I find them written in copies of the Kur-án and of the K with tenween, and for this reason only I have written them therewith in the first places above], this ا being a substitute for the light ن, which is originally the heavy ن: and among examples of the same is the saying of El-Aashà, وَلَاتَحْمِدَ المُثْرِينَ وَاللّٰهَ فَاحْمَدَا [And praise not thou the opulent, but God do thou praise], the poet meaning فَاحْمَدَنْ, but pausing with an ا: (T:) and accord. to 'Ikrimeh Ed-Dabbee, in the saying of Imra-el-Keys, قِفَا نَبْكِ مِنْ ذِكْرَي حَبِيبٍ وَمَنْزِلِ [what is meant is, Do thou pause that we may weep by reason of the remembrance of an object of love, and of a place of abode, for] the poet means قِفَنْ, but substitutes ا for the light ن; (TA;) or, accord. to some, قفا is in this case [a dual] addressed to the poet's two companions. (EM p. 4.) — — أَلِفُ العِوَضِ [The alif of exchange] is that which is substituted for the tenween (T, K) of the accus. case when one pauses upon it, (T,) as in رَأَيْتُ زَيْدَا (T, K [and so in the copy of the Mughnee mentioned above, but in the copies of the T I find زَيْدًا,]) and فَعَلْتُ خَيْرَا and the like. (T.) — — أَلِفُ التَّعَايِى [The alif of inability to express what one desires to say], (T,) or أَلِفَ التَغَابِى [the alif of feigning negligence or heedlessness], (K,) [but the former is evidently, in my opinion, the right appellation,] is that which is added when one says إِنَّ عُمَرَ, and then, being unable to finish his saying, pauses, saying إِنَّ عُمَرَا, [in the CK عُمَرَآ,] prolonging it, desiring to be helped to the speech that should reveal itself to him, (T, K,) and at length saying مُنْطَلِقٌ, meaning to say, if he were not unable to express it, إِنَّ عُمَرَ مُنْطَلِقٌ [Verily 'Omar is going away]. (T.) The ا in a case of this kind is [also] said to be لِلتَّذَكُّرِ [for the purpose of endeavouring to remember]; and in like manner, و, when one desires to say, يَقُومُ زَيْدٌ, and, forgetting زيد, prolongs the sound in endeavouring to remember, and says يَقُومُو. (Mughnee in the sections on ا and و.) It is also added to a curtailed proper name of a person called to, or hailed, as in يَا عُمَا for يَا عُمَرُ [which is an ex. contrary to rule, as عُمَرُ is masc. and consists of only three letters]. (T.) — — أَلِفُ النُّدْبَةِ [The alif of lamentation], as in وَا زَيْدَاهْ [Alas, Zeyd!], (T, K,) i. e. the ا after the د; (T;) and one may say وَا زَيْدَا, without the ه of pausation. (Alfeeyeh of Ibn-Málik, and I 'Ak p. 272.) — — أَلِفُ الإِسْتِنْكَارِ [The alif of disapproval], (T,) or الأَلِفُ لِلْإِنْكَارِ [which means the same], (Mughnee,) is similar to that next preceding, as in أَأَبُو عُمَرَاهْ [What! Aboo- 'Omar?] in reply to one who says, "Aboo-'Omar came;" the ه being added in this case after the letter of prolongation like as it is in وَا فُلَانَاهْ said in lamentation. (T.) [The ex. given in the Mughnee is آ عَمْرَاهْ, as said in reply to one who says, "I met 'Amr;" and thus I find it written, with آ; but this is a mistranscription of the interrogative أَ, which see below.] In this case it is only added to give fulness of sound to the vowel; for you say, أَلرَّجُلُوهْ [What! the man? for أَالرَّجُلُوهْ,] after one has said "The man stood;" and أَلرَّجُلَاهْ in the accus. case; and أَلرَّجُلِيهْ in the gen. case. (Mughnee in the section on و. [But in my copy of that work, in these instances, the incipient ا, which is an ا of interrogation, is written آ.]) — — الأَلِفُ المُنْقَلِبَةُ عَنْ يَاءِ الإِضَافَةِ [The alif that is converted from the affixed pronoun ى], as in يَا غُلَامَا أَقْبِلْ [O my boy, advance thou,] for يَا غُلَامِى; (TA in art. حرز;) [and يَاعَجَبَا لِزَيْدٍ (I 'Ak p. 271) O my wonder at Zeyd! for يا عَجَبِى لزيد;] and in يَا أَبَتَا for يَا أَبَتِى, and يَا بِأَبِى for يَا بِأَبَاهْ and يَابِأَبَا, and يَا وَيْلَتِى for وَيْلَتَا (T and TA in art. بأ.) [This is sometimes written ى, but preceded by a fet-hah.] — — الأَلِفُ المُحَوَّلَةُ [The transmuted alif, in some copies of the K أَلِفُ المُحَوَّلَةِ, which, as MF observes, is put for the former,] is every ا that is originally و or ى (T, K) movent, (T,) as in قَالَ [originally قَوَلَ], and بَاعَ [originally بَيَعَ], (T, K,) and غَزَا [originally غَزَوَ], and قَضَى [originally قَضَىَ], and the like of these. (T.) — — أَلِفُ التَّثْنِيَةِ [The alif of the dual, or rather, of dualization], (T, K,) in verbs, (TA,) as in يَجْلِسَانِ and يَذْهَبَانِ, (T, K,) and in nouns, (T,) as in الزَّيْدَانِ (T, K) and العَمْرَانِ; (T;) [i. e.] the ا which in verbs is a dual pronoun, as in فَعَلَا and يَفْعَلَانِ, and in nouns a sign of the dual and an indication of the nom. case, as in رَجُلَانِ. (S.) — — It is also indicative of the accus. case, as in رَأَيْتُ فَاهُ [I saw his mouth]. (S.) — — أَلِفُ الجَمْعِ [The alif of the plural, or of pluralization], as in مَسَاجِدُ and جِبَالٌ (T, K) and فُرْسَانٌ and فَوَاعِلُ. (T.) — — أَلِفُ التَّأْنِيثِ [The alif denoting the fem. gender], as in حُبْلَى (Mughnee, K) and سَكْرَى [in which it is termed مَقْصُورَة shortened], and the meddeh in حَمْرَآءُ (K) and بَيْضَآءُ and نُفَسَآءُ [in which it is termed مَمْدُودَة lengthened]. (TA.) — — أَلِفُ الإِلْحَاقِ [The alif of adjunction, or quasi-coordination; that which renders a word an adjunct to a particular class, i. e. quasi-coordinate to another word, of which the radical letters are more in number than those of the former word, (see the sentence next following,)], (Mughnee, TA,) as in أَرْطًا (Mughnee) [or أَرْطَى; and the meddeh in عِلْبَآءٌ &c.]. — — أَلِفُ التَّكْثِيرِ [The alif of multiplication, i. e. that merely augments the number of the letters of a word without making it either fem. or quasi-coordinate to another, unaugmented, word], as in قَبَعْثَرَى (Mughnee, TA) [correctly قَبَعْثَرًى], in which the ا [here written ى] is not to denote the fem. gender, (S and K in art. قبعثر,) because its fem. is قَبَعْثَرَاةٌ, as Mbr. says; (S and TA in that art.;) nor to render it quasi-coordinate to another word, (K and TA in that art.,) as is said in the Lubáb, because there is no noun of six radical letters to which it can be made to be so; but accord. to Ibn-Málik, a word is sometimes made quasi-coordinate to one comprising augmentative letters, as اِقْعَنْسَسَ is to اِحْرَنْجَمَ. (TA in that art.) — أَلِفَاتُ الوَصْلِ [The alifs of conjunction or connexion, or the conjunctive or connexive alifs], (T, K,) which are in the beginnings of nouns, (T,) [as well as in certain well-known cases in verbs,] occur in ابْنٌ (T, K) and ابْنُمٌ (K) and ابْنَةٌ and اثْنَانِ and اثْنَتَانِ and امْرُؤٌ and امْرَأَةٌ and اسْمٌ and اسْتٌ, (T, K,) which have a kesreh to the ا when they commence a sentence, [or occur alone, i. e., when immediately preceded by a quiescence,] but it is elided when they are connected with a preceding word, (T,) [by which term "word" is included a particle consisting of a single letter with its vowel,] and ايْمُنٌ and ايْمُ [and variations thereof, which have either a fet-hah or a kesreh to the ا when they commence a sentence, or occur alone], (K,) and in the article الْ, the ا of which has a fet-hah when it commences a sentence. (T.) — أَلِفُ القَطْعِ [The alif of disjunction, or the disjunctive alif,] is in the beginnings of sing. nouns and of pl. nouns: it

may be known by its permanence in the dim., and by its not being a radical letter: thus it occurs in أَحْسَنُ, of which the dim. is أُحَيْسِنُ: (I Amb, T:) in pls. it occurs in أَلْوَانٌ and أَزْوَاجٌ (I Amb, T, K) and أَلْسِنَةٌ [&c.]: (I Amb, T:) [it also occurs in verbs of the measure أَفْعَلَ, as أَكْرَمَ; in which cases it is sometimes لِلسَّلْبِ, i. e. privative, (like the Greek alpha,) as in أَقْسَطَ "he did away with injustice," which is termed قُسُوطٌ and قَسْطٌ, inf. ns. of قَسَطَ:] it is distinguished from the radical ا, as shown above: (I Amb, T:) or it is sometimes augmentative, as the interrogative أ [to be mentioned below]; and sometimes radical, as in أَخَذَ and أَمَرَ; and is thus distinguished from the conjunctive ا, which is never other than augmentative. (S.) — — أَلِفُ التَّفْضِيلِ وَ التَّقْصِيرِ [The alif denoting excess and deficiency, i. e., denoting the comparative and superlative degrees], as in فُلَانٌ أَكْرَمُ مِنْكَ [Such a one is more generous, or noble, than thou], (T, K, *) and أَلْأَمُ مِنْكَ [more ungenerous, or ignoble, than thou], (T,) and أَجْهَلُ النَّاسِ [the most ignorant of men]. (T, K. *) — — أَلِفُ العِبَارَةِ [The alif of signification], (T, K,) as though, (T,) or because, (TA,) significant of the speaker, (T, TA,) also called العَامِلَةِ [the operative], as in أَنَا أَسْتَغْفِرُ اللّٰهَ [I beg forgiveness of God], (T, K,) and أَنَا أَفْعَلُ كَذَا [I do thus]. (T.) — — أَلِفُ الاِسْتِفْهَامِ [The alif of interrogation, or the interrogative alif], (T, S, Msb in art. همز, Mughnee,) as in أَزَيْدٌ قَائِمٌ [Is Zeyd standing?], (Mughnee,) and أَزَيْدٌ عِنْدَكَ أَمْ عَمْرٌو [Is Zeyd with thee, or at thine abode, or 'Amr?], (S,) and أَقَامَ زَيْدٌ [Did Zeyd stand?], said when the asker is in ignorance, and to which the answer is لَا or نَعَمْ; (Msb;) and in a negative phrase, as أَلَمْ نَشْرَحْ [Did we not dilate, or enlarge? in the Kur xciv. 1]. (Mughnee.) When this is followed by another hemzeh, an ا is interposed between the two hemzehs, [so that you say أاأَنْتَ, also written آأَنْتَ,] as in the saying of Dhu-r-Rummeh, أَيَا ظَبْيَةَ الوَعْسَاءِ بَيْنَ جَلَاجِلٍ وَبَيْنَ النَّقَا آأَنْتِ أَمْ أُمُّ سَالِمِ [O thou doe-gazelle of El-Waasà between Jelájil and the oblong gibbous hill of sand, is it thou, or Umm-Sálim?]; (T, S;) but some do not this. (T.) [It is often conjoined with إِنَّ, as in the Kur xii. 90, أَئِنَّكَ لَأَنْتَ يُوسُفُ Art thou indeed Joseph?] It is sometimes used to make a person acknowledge, or confess, a thing, (T, Msb in art. همز, Mughnee,) and to establish it, (Msb,) as in the phrase in the Kur [v. 116], أَأَنْتَ قُلْتَ لِلنَّاسِ or آأَنْتَ [Didst thou say to men?], (T,) and أَلَمْ نَشْرَحْ [explained above], (Msb in art. همز,) and in أَأَنْتَ ضَرَبْتَ or أَضَرَبْتَ زَيْدًا [Didst thou beat Zeyd?], and أَزَيْدًا ضَرَبْتَ [Zeyd didst thou beat?]. (Mughnee.) And for reproving, (T, Mughnee,) as in the phrase in the Kur [xxxvii. 153], أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ [Hath He chosen daughters in preference to sons?], (T,) [but see the next sentence,] and [in the same ch., verse 93,] أَتَعْبُدُونَ مَا تَنْحِتُونَ [Do ye worship what ye hew out?]. (Mughnee.) And to express a nullifying denial, as in [the words of the Kur xvii. 42,] أَفَأَصْفَاكُمْ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنَاثًا [Hath then your Lord preferred to give unto you sons, and gotten for himself, of the angels, daughters?]. (Mughnee.) And to denote irony, as in [the Kur xi. 89,] أَصَلَوَاتُكَ تَأْمُرُكَ أَنْ نَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا [Do thy prayers enjoin thee that we should leave what our fathers worshipped?]. (Mughnee.) And to denote wonder, as in [the Kur xxv.47,] أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ [Hast thou not considered the work of thy Lord, how He hath extended the shade?]. (Mughnee.) And to denote the deeming a thing slow, or tardy, as in [the Kur lvii., 15,] أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا [Hath not the time yet come for those who have believed?]. (Mughnee.) And to denote a command, as in [the Kur iii. 19,] أَأَسْلَمْتُمْ, meaning أَسْلِمُوا [Enter ye into the religion of El-Islám]. (Mughnee, and so Jel.) And to denote equality, occurring after سَوَآءٌ and مَا أُبَالِى and مَا أَدْرِى and لَيْتَ شِعْرِى, and the like, as in [the Kur lxiii.6,] سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ [It will be equal to them whether thou beg forgiveness for them or do not beg forgiveness for them], and in مَا أُبَالِى أَقُمْتَ أَمْ قَعَدْتَ, [I care not whether thou stand or sit]: and the general rule is this, that it is the hemzeh advening to a phrase, or proposition, of which the place may be supplied by the inf. n. of its verb; for one may say, سَوَآءٌ عَلَيْهِمُ الاِسْتِغْفَارُ وَعَدَمُهُ [Equal to them will be the begging of forgiveness and the not doing so], and مَا أُبَالِى بِقِيَامِكَ وَعَدَمِهِ [I care not for thy standing and thy not doing so]: (Mughnee.) — — أَلِفُ النِّدَآءِ [The alif of calling, or vocative alif], (T, S,* Mughnee,* K,) as in أَزَيْدُ, meaning يَا زَيْدُ [O Zeyd], (T, K,) and in أَزَيْدُ أَقْبِلْ [O Zeyd, advance], (S,) used in calling him who is near, (S, Mughnee,) to the exclusion of him who is distant, because it is abbreviated. (S.) آ with medd, is a particle used in calling to him who is distant, (Mughnee, K,) as in أَزَيْدُ أَقْبِلْ [Ho there, or soho, or holla, Zeyd, advance]. (TA.) Az says, You say to a man, in calling him, أَفُلَانُ and آفُلَانُ and أَيَا فُلَانُ (TA) or أَيَا. (S and K in art. ايا.) — — إِى, for إِى وَاللّٰهِ, see إِى. — — In a dial. of some of the Arabs, hemzeh is used in a case of pausing at the end of a verb, as in their saying to a woman, قُولِئْ [Say thou], and to two men, قُولَأْ [Say ye two], and to a pl. number, قُولُؤْ [Say ye]; but not when the verb is connected with a word following it: and they say also لَأْ, with a hemzeh, [for لَا,] in a case of pausation. (T.) But Ahmad Ibn-Yahyà says, All men say that when a hemzeh occurs at the end of a word, [i. e. in a case of pausation,] and has a quiescent letter before it, it is elided in the nom. and gen. case, though retained in the accus. case [because followed by a quiescent ا], except Ks alone, who retains it in all cases: when it occurs in the middle of a word, all agree that it should not be dropped. (T.) AZ [however] says that the people of El-Hijáz, and Hudheyl, and the people of Mekkeh and ElMedeeneh, do not pronounce hemzeh [at all]: and 'Eesà Ibn-'Omar says, Temeem pronounce hemzeh, and the people of El-Hijáz, in cases of necessity, [in poetry,] do so. (T.) — — Ks cites, [as exhibiting two instances of a rare usage of أَا, or آ, in a case of pausing, in the place of a suppressed word,] الخَيْرُ خَيْرَانِ وَ إِنْ شَرٌّ فَآَ دَعَا فُلَانٌ رَبَّهُ فَأَسْمَعَا وَلَا أُرِيدُ الشَّرَّ إِلَّا أَنْ تَآَ [written without the syll. signs in the MS. from which I transcribe this citation, but the reading seems to be plain, and the meaning, Such a one supplicated his Lord, and made his words to be heard, saying, Good is double good; and if evil be my lot, then evil; but I desire not evil unless Thou will that it should befall me]: and he says, he means, إِلَّا أَنْ تَشَآءَ; this being of the dial. of Benoo-Saad, except that it is [with them] تَا, with a soft ا [only]: also, in replying to a person who says, "Wilt thou not come?" one says, فَأْ, meaning فَاذْهَبْ [Then go thou with us]: and in like manner, by فَأَا, in the saying above, is meant فَشَرٌّ. (TA.) — Hemzeh also sometimes occurs as a verb; إِهْ, i. e.! with the إ of pausation added, being the imperative of وَأَى as syn. with وَعَدَ. (Mughnee.) — [As a numeral, 1 denotes One.] 1 اب أَبَّ, (T, S, M, &c.,) aor. اَبِ3َ, (M, K,) agreeably with analogy in the case of an intrans. verb of this class, (TA,) and اَبُ3َ, (AZ, T, S, M, K,) contr. to analogy, (TA,) inf. n. أَبٌّ (T, S, M, K) and أَبِيبٌ (M, K) and أَبَابٌ and أَبَابَةٌ (S, M, K) and إِبَابَةٌ; (M;) and ↓ ائْتَبَّ [written with the disjunctive alif إِيتَبَّ]; (T, K;) He prepared himself, (AZ, S, M, A, K,) and equipped himself, (AZ, S, A,) for (لِ) departing, or going away, (AZ, S,) or for journeying: (M, A, K:) or he determined upon journeying, and prepared himself. (T.) El-Aashà says, صَرَمْتُ وَلَمْ أَصْرِمْكُمُ وَكَصَارِمٍ أَخٌ قَدْ طَوَى كَشْحًا وَأَبَّ لِيَذْهَبَا (T, S, M, TA,) i. e. I cut [in effect, while I did not really cut] you: for like one who cuts is a brother who has determined and prepared to go away. (TA.) [Hence,] لَا عَبَابَ وَ لَا أَبَابَ, [or لَا عَبَابِ ولا أَبَابِ,] a prov. [which see explained in art. عب]. (TA.) [And hence the saying,] هُوَ فِى أَبَابِهِ, (S, M, K,) and أَبَابَتِهِ, and إِبَابَتِهِ, (M,) He is in his [state of, or he is engaged in his,] preparation or equipment [for departing or journeying]. (S, M, K.)

The hemzeh in أَبَّ is sometimes changed into و; and thus وَبَّ, inf. n. وَبٌّ, signifies He prepared himself to assault, or charge, in battle. (T, TA.) — — أَبَّتْ أَبَابَتُهُ, and إِبَابَتُهُ, His way, or course, of acting, or conduct, or the like, was, or became, rightly directed, or ordered. (M, K.) — — أَبَّ أَبَّهُ ↓ i. q. قَصَدَ قَصْدَهُ, (K,) which signifies He tended, repaired, betook himself, or directed his course, towards him, or it: (S and Msb in art. قصد:) and also, he pursued his (another's) course, doing as he (the latter) did. (L in art. وكد.) — — أَبَّ إِلَى وَطَنِهِ, (M, K,) aor. اَبِ3ُ (IDrd, M, K) and اَبُ3ُ, (K,) inf. n. أَبٌّ (AA, S, M, K) and إِبَابَةٌ and أَبَابَةٌ (M, K,) and أَبَابٌ, (TA,) He yearned for, longed for, or longed to see, his home. (AA, S, M, K.) 8 إِئْتَبَ3ُ see 1, first signification. 10 اِسْتَأْبَّهُ He adopted him as a father; an extr. form; (IAar, M;) from أَبٌّ, a dial. var. of أَبٌ: (TA:) regularly, اِسْتَأْبَاهُ. (M.) And استأبّ أَبًا and اِسْتَأْبَبَ أَبًا He adopted a father. (TA in art. ابو.) أَبٌّ: see art. ابو. أَبٌّ Herbage, (M, K,) whether fresh or dry: (M, * K, * TA:) or pasture, or herbage which beasts feed upon, (Fr, AHn, Zj, T, S, M, A, Msb, K,) of whatever kind, (AHn, Zj,) [or] not sown by men: (Msb:) it is, to cattle and other beasts, what fruit is to men: (Mujáhid, T, Msb:) or whatever grows upon the face of the earth; (Atà, Th, T, M;) whatever vegetable the earth produces: (K, * TA:) and also, green herbage, or plants: (K, * TA:) and, as some say, straw, (Jel in lxxx. 31, and TA,) because cattle eat it: (TA:) or herbage prepared for pasture and for cutting: (TA:) accord. to IF, (Msb,) dried fruits; because prepared for winter (Bd in lxxx. 31, and Msb) and for journeying: (Msb:) pl. [of pauc.] أَوُبٌّ, originally أَأْبُبٌ. (I' Ak p. 367.) You say, فُلَانٌ رَاعَ لَهُ الحَبُّ وَطَاعَ لَهُ الأَبُّ, meaning Such a one's seed-produce [or grain] increased, and his pasture became ample. (A.) — Also a dial. var. of أَبٌ, A father. (T, and MF from the Tes-heel of Ibn-Málik.) — أَبَّ أَبَّهُ: see 1. أَبَابَةٌ and إِبَابَةٌ A way, or course, of acting, or conduct, or the like. (M, K.) [See 1.] إِبَّانٌ The time, or season, of a thing: (Msb:) or the time of preparing, or making ready, of a thing: (Mgh:) as, for instance, of fruit: (Mgh, Msb:) it is of the measure فِعْلَانٌ, (Mgh, Msb,) from أَبَّ in the first of the senses assigned to it above, (Mgh,) the ن being augmentative; (Msb;) or of the measure فِعَّالٌ, (Mgh, Msb,) from أَبَّنَ "he watched" or "observed" a thing, (Mgh,) the ن being radical: (Msb:) but the former derivation is the more correct. (Mgh.) [See also art. ابن.] ابجد أَبْجَدْ The first of a series of eight words comprising the letters of the Arabic alphabet [in the order in which they were originally disposed, agreeing with that of the Hebrew and Aramaic, but with six additional letters: they are variously written and pronounced; generally as follows: أَبْجَدْ هَوَّزْ حُطِّى كَلَمَنْ سَعْفَصْ قَرَشَتْ ثَخَذْ ضَظَغْ: but the Arabs of Western Africa write the latter four thus: صعفض قرست ثخذ ظغش]: (K and TA in art. بجد: [in both of which are related several fables concerning the origin of these words:]) accord. to the general opinion, the word ابجد is of foreign origin, [like each of the words following it,] and therefore its first letter [as well as each of the others] is a radical. (TA.) [Hence, الأَبْجَدُ signifies The alphabet. You say حُرُوفُ الأَبْجَدِ The letters of the alphabet. — — It is probable (as De Sacy has observed in his Ar. Gram., 2nd ed., i. 8,) that the Arabic alphabet originally consisted of only twenty-two letters: for some of the ancient Arabs called Saturday ابجد, Sunday هوزّ, and so on to قرشت inclusive; calling Friday عَرُوبَةُ. — — In the lexicon entitled "El-'Eyn," the letters of the alphabet are arranged nearly according to their places of utterance; as follows: ع, ح, ه, خ, غ, ق, ك, ج, ش, ض, ص, س, ز, ط, د, ت, ظ, ذ, ث, ر, ل, ن, ف, ب, م, و, ا, ى: and this order has been followed in the Tahdheeb and Mohkam and some other lexicons.] ابد 1 أَبَدَ, aor. أَبِدَ, inf. n. أُبُودٌ, He remained, stayed, abode, or dwelt, (T, S, M, K,) constantly, continually, or permanently, without quitting, (T, L,) بِمَكَانٍ in a place; (T, S, M, K;) and so أَبَدَ having for its aor. أَبُدَ. (TA.) — — أَبَدَ, (S, M, A, &c.,) aor. أَبِدَ and أَبُدَ, (T, S, M, L, Msb, K,) inf. n. أُبُودٌ; (M, L, Msb;) and ↓ تابّد; (T, M, A, Mgh, L;) He (a beast) became wild, or sky; syn. تَوَحَّشَ: (S, M, A, Mgh, L, Msb, K:) [because wild animals live long, unless killed by accident; accord. to what is said by As and others in explanation of أَوَابِدٌ (sing. آبِدَةٌ) applied to animals, as meaning wild:] took fright, and fled, or ran away at random: (Mgh:) took fright at, and shunned, mankind. (T, Msb.) أُبُودٌ also signifies The shrinking from a thing, or shunning it; syn. نُفُورٌ. (Kull pp. 30 and 31.) And أَبِدَ, (S, K,) aor. أَبَدَ; (K;) and ↓ تابّد; (A, K;) He (a man, S, A,) became unsocial, unsociable, unfamiliar, or sky; like a wild animal; syn. توحّش. (S, A, K.) — — [Hence,] أَبَدَ, (K,) aor. أَبِدَ, inf. n. أُبُودٌ, (TA,) (tropical:) He (a poet) made use, in his verses, of words, or phrases, strange, unusual, unfamiliar, or far from being intelligible, (K, * TA,) such as were not understood (K) at first sight, or on first consideration. (TA.) — — [And perhaps from أَبِدَ in the sense explained above, but more probably, I think, by the substitution of أ for و,] أَبِدَ, aor, أَبَدَ, (T, S, &c.,) inf. n. أَبَدٌ, (L,) He (a man, S) was angry; (T, S, M, L, K;) as also أَمِدَ and وَبِدَ and وَمِدَ and عَبِدَ. (T, L.) You say, أَبِدَ عَلَيْهِ He was angry with him. (L.) 2 أبّد, inf. n. تَأْبِيدٌ, He made, or rendered, perpetual. (S, K.) [See also the pass. part. n. below.] لَمْ أَفْعَلْ تَأْبِيدًا is a phrase used as though meaning ↓ لَمْ آتِ بِآبِدَةٍ [I did not a deed ever to be remembered, or mentioned]. (Ham p. 191.) — — He, or it, made [a beast] to take fright; to become wild, or sky. (KL.) 5 تَابّد: see 1, in two places. — — He (a man) was long distant from his home; expl. by طَالَتْ غُرْبَتُهُ; (K;) or was long in a state of celibacy; طالت عُزْبَتُهُ, as in one copy of the K; (TA;) and became little in need, or little desirous, of women. (K.) — — It (a place of abode or sojourning) became deserted [by mankind]: (T, M, K:) and became inhabited by wild animals. (T, M, A.) إِبْدٌ: see أَبَدٌ إِبْدٌ Time, syn. دَهْرٌ, (S, M, Msb, K,) in an absolute sense: (TA:) or a long time, syn. دَهْرٌ طَوِيلٌ: (A, and Mgh: [and this may be meant in the S &c. by the syn. دَهْرٌ alone, q. v.:]) or, properly, a long time (دهر طويل) that is unlimited: (Msb, TA:) or an extended space of time that is indivisible; for you say زَمَانُ كَذَا: " the time of such a thing," but not أَبَدُ كَذَا: (Er-Rághib:) [and generally, time, or duration, or continuance, or existence, without end; endless time, &c.; prospective eternity; opposed to أَزَلٌ, which signifies " time, or duration, &c., without beginning: " (see the latter word for further explanations, &c.:) each of these significations may be meant by the explanation in the S and M and K, which is also given in the Msb: each correctly applies in particular instances:] pl. [of pauc.] آبَادٌ (S, M, Msb, K) and [of mult.] أُبُودٌ (S, M, K) [and أَبَدُونَ, of which an ex. will be found below]: but the use of these pls. is restricted to particular cases, to signify portions of time, or to serve as corroboratives to the sing.: (MF:) as signifying an extended indivisible space of time, [or the like,] أَبَدٌ should have neither dual nor pl.; but آبَادٌ is sometimes said, when the sing. is restricted to denote a particular part, or portion, of the whole of that to which it applies, in like manner as a generic noun is restricted to a special and partial signification: some, however, have mentioned آبَادٌ as being post-classical; not of the language of the Arabs called العَرَبُ العَرْبَاءُ. (Er-Rághib.) طَالَ الأَبَدُ عَلَى لُبَدْ [The time became long to Lubad, the last, and the longest of life, of Luk- mán's seven vultures, to the term of the life of which his own term of life was decreed to extend,] is a proverb applied to any thing that has been of long duration. (M.) And you say, رَزَقَكَ اللّٰهُ عُمْرًا طَوِيلَ الآبَادِ بَعِيدَ الآمَادِ [May God grant thee a life long in duration (lit. durations, the pl. form being used not in its proper sense, but to give intensiveness of signification), and remote in limit (lit. limits)]. (A.) And كَانَ هٰذَا فِى آبَادِ الدَّهْرِ This was a long time ago. (Mgh.) And ↓ أَبَدٌ آبِدٌ (TA) and ↓ أَبَدٌ أَبِيدٌ, (S, M, TA,) meaning دَائِمٌ [in an

intensive sense]; (TA;) [A long, or an endless, period of time;] like as you say, دَهْرٌ دَاهِرٌ (S) or دَهْرٌ دَهِيرٌ. (M.) [In each of these phrases, the latter word is added as a corroborative, or to give intensiveness to the signification.] لِأَبِدٍ لِلْأَبَدِ and and [in an intensive sense, as will be seen below,] لِأَبَدِ أَبَدٍ and لِأَبَدِ الأَبَدِ, accord. to different recitals of a trad., signify To the end of time; for ever; and for ever and ever. (TA.) أَبَدًا is an adv. n., of which the signification includes all future time; [meaning Ever; like قَطُّ in relation to past time;] (El-Khafájee, El-Bedr Ed-Demámeenee, MF;) and عَلَى الأَبَدِ signifies the same. (TA.) [So, too, does الأَبَدَ, unless used in a limited sense known to the hearer.] When you say, لَا أُكَلِّمُهُ أَبَدًا, you mean, [I will not speak to him as long as I live, or henceforth, or ever; or I will never speak to him; i. e.,] from the time of your speaking to the end of your life. (Msb.) [In this case, أَبَدًا may also be considered as a mere corroborative. It is used in both these ways (لِلتَّوْكِيدِ and لِلتَّأْسِيسِ) in affirmative as well as negative sentences. For exs. of its use in affirmative sentences, see the Kur xviii. 2 and iv. 60, &c.] One also says, لَا أَفْعَلُهُ, (S, M, A,) and لَا آتِيهِ, (T, K,) أَبَدَ الآبَادِ, (T, M, A, K,) which, though of classical authority, is said to be no evidence of the use of آباد as a pl. of أَبَدٌ in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative, as آزال is in the phrase أَزَلَ الآزَالِ; (MF;) and أَبَدَ الأَبَدِينَ, (M, A, K,) in which the latter word is not a rel. n., for if so it would be الأَبَدِيِّينَ, but app. a pl., (M,) like أَرَضُونَ; (M, K;) and ↓ أَبَدَ الآبِدِينَ, (S, K,) like as you say, دَهْرَ الدَّاهِرِينَ; (S;) and ↓ أَبَدَ الأَبَدِيَّةِ; (M, K;) and ↓ أَبَدَ الأَبِيدِ; (T, S, M, A, K;) and ↓ أَبِيدَ الأَبِيدِ; (M, K;) and أَبَدَ الأَبَدِ; (K;) and أَبَدَ الدَّهْرِ; (M, K; [in the T يَدَ الدَّهْرِ;]) all of which phrases are the same in meaning; (K;) [i. e. I will not do it, and I will not come to him, (or لا آتيه may here mean the same as لا افعله,) during the endless space of all future times, or time; or the like; or for ever and ever; εἰ� αἰῶνα τῶν αἰώνων ; in seculum seculorum; in omne ævum;] the last word in every case being a corroborative. (MF.) — — Also, [for ذُو أَبَدٍ, and (applied to a fem. n.) ذَاتُ أَبَدٍ,] Lasting: or everlasting. (S, A, K.) So in the saying, الدُّنيَاء أَمَدٌ وَالآخِرَةُ أَبَدٌ [The present state of existence is limited in duration, but the final state of existence is everlasting]. ('Obeyd Ibn-'Omeyr and L.) And الأَبَدُ signifies [The Everlasting; i. e. God; because He alone is ↓ البَاقِى الأَبَدِيّ The Enduring without end or cessation; for the Muslims hold that all living creatures (even the angels) must die, and be raised again to life: or] The Ancient without beginning. (K.) — Also Offspring that is a year old. (K.) أَبِدٌ Unsocial, unsociable, unfamiliar, or shy; like a wild animal; applied to a man, and to a young camel: (S, L:) and ↓ إِبِدٌ, applied to a female slave, and to a she-ass, signifies shunning mankind, shy, or wild. (K.) [See also آبِدٌ.] — See also إِبِدٌ, in four places. إِبِدٌ: see أَبِدٌ. — This word, (Lth, ISh, S, K,) said by Lth and ISh to be the only word of its measure heard from the Arabs except إِبِلٌ and نِكِحٌ and خِطِبٌ, but Az says that he had not heard the last two from any person worthy of reliance, and that they are pronounced نِكْحٌ and خِطْبٌ, (L,) [see إِبِلٌ,] and ↓ أَبِدٌ and ↓ إِبْدٌ, (K,) which are thought by Az to be dial. vars. of the first, (L,) applied to a female slave, and to a she-ass, signify Prolific; that breeds, or brings forth, plentifully; (S, K;) and ↓ أَبِدٌ and ↓ أَبِدَةٌ (Aboo-Málik, TA) and ↓ إِبِدَةٌ, (Aboo-Málik, K,) applied to a she-camel, signify the same: (Aboo-Málik, K, TA:) and إِبِدٌ (Lth, ISh, L) and ↓ أَبِدٌ, (M, L,) applied to a female slave, (M, L,) and to a she-ass, (Lth, ISh, M, L,) and to a mare, (M, L,) that brings forth every year; (Lth, ISh, L;) or applied as a pl. to the female slave and the mare and the she-ass, that breed, or bring forth: (M, L:) and الإِبِدَانِ the female slave and the mare. (K, TA.) In the following saying, لَنْ يُقْلِعَ الجَدُّ النَّكِدُ فِى كُلِّ مَا عَامٍ تَلِدْ الاَّبِجَدِّ ذِى الإِبِدْ [Hard fortune will not depart save with the fortune which is the necessary attendant of the possessor of the female slave, as long as he possesses her, (or, if we take ذى in the sense of هٰذِهِ, save with the fortune of this female slave,) who every year (ما being redundant) brings forth,] الابد means the female slave because her being prolific is an obstacle to prosperity, and is not good fortune; i. e., she only increases evil [and brings reproach upon her master by bearing him children; for the Arab in ancient times was considered as dishonoured by his having a child by a slave]. (S.) The Arabs also said, لَنْ يَبْلُغَ الجَدَّ النَّكِدْ الاَّ الأَبِدْ ↓, meaning Nothing will attain to the object of removing hard fortune save female slaves and beasts or cattle which breed, or bring forth. (M, L: [in the latter of which is added, فِى كُلِّ عَامٍ تَلِدْ in every year bringing forth.]) أَبِدَةٌ: see إِبِدٌ. إِبِدَةٌ: see إِبِدٌ. أَبَدِىٌّ: see أَبَدٌ, last sentence but one. أَبَدِيَّةٌ [The quality, or attribute, of unlimited, indivisible, or endless, duration; everlastingness]. (M, K.) See أَبَدٌ. — — أَبَدِيَّاتٌ a term applied to Sayings of which the following is an ex.: لَا آتِيكَ مَا بَلَّ بَحْرٌ صُوفَةً. (M in art. صوف [q. v.]; &c.) أَبُودٌ: see آبِدٌ. أَبِيدٌ: see أَبَدٌ, in three places. آبِدٌ Remaining, staying, abiding, or dwelling, constantly, continually, or permanently, in a place; applied to a man [and to a bird]. (L.) And أَوَابِدُ [pl. of آبِدَةٌ] Birds that remain in a country constantly, winter and summer; (T, L;) contr. of قَوَاطِعُ. (A, L.) — — For the phrases أَبَدَ آبِدٌ and أَبَدَ الآبِدِينَ, see أَبَدٌ. — — A wild animal; (M, L, Msb;) that shuns, and takes fright at, mankind, amp;c.: (L, Msb:) fem. with ة: pl. [properly fem.] أَوَابِدُ, (M, Mgh, L,) and [masc. and fem.] أُبَّدٌ: (M, L:) and ↓ أَبُودٌ is syn. with آبِدٌ; (M;) as also ↓ مُتَأَبِّدٌ. (A.) Wild animals are called أَوَابِدُ (S, M, L, K) and أُبَّدٌ (M, L, K) because they endure for a long, or [naturally] unlimited, time; (M, L;) because they do not die a natural death, (As, M, L, K,) but from some evil accident; and the same is asserted of the serpent. (As, M, L.) [See also أَبِدٌ.] [Hence,] قَيْدُ الأَوَابِدِ (assumed tropical:) The light, or active, horse, which overtakes the wild animals, and which they can hardly, or never, escape: so called because he prevents their escaping the pursuer like a shackle. (Msb.) [See also art. قيد.] [Hence also the saying,] النِّعَمُ أَوَابِدُ فَقَيِّدُوهَا بِالشُّكْرِ (tropical:) [Benefits are fugitive, or fleeting; therefore detain ye them by gratitude]. (A trad.) آبِدَةٌ fem. of آبِدٌ, q. v. — — Also, [as a subst.,] (assumed tropical:) A deed, (Har p. 364,) or a calamity, (S, M, K,) ever to be remembered, or mentioned, (S, M, K, Har,) by reason of its extraordinary nature, and its grievousness: (Har:) or a great, or formidable, event, at which people take fright, or are alarmed: (TA:) or a strange, abominable, or evil, thing: (Ham p. 627:) pl. أَوَابِدُ. (K.) You say, جَاءَ فُلَانٌ بِآبِدَةٍ Such a one did, or brought to pass, [a deed or] calamity ever to be remembered, or mentioned. (S.) See also 2. — — (tropical:) A strange, an unusual, or an unfamiliar, word or saying; one far from being intelligible; (M;) pl. أَوَابِدُ, signifying expressions of subtile meanings; so called because remote from perspicuity. (Msb.) — — The pl. also signifies (tropical:) Strange, unusual, unfamiliar, or extraordinary, rhymes, or verses, or poems; syn. شَوَارِدُ مِنَ القَوَافِى, (S,) or قَوَافٍ شُرَّدٌ. (K.) El-Farezdak says, لَنْ تُدْرِكُوا كَرَمِى بِلُؤْمِ أَبِيكُمُ وَ أَوَابِدِى بِتَنَحُّلِ الأَشْعَارِ [Ye will not attain to my nobility with the ignobleness of your father, nor to my extraordinary verses by arrogating to yourselves the verses of other men]. (S.) [See أَبَدَ.] مُؤَبَّدٌ [Made, or rendered, perpetual]. You say, وَقَفَ أَرْضَهُ وَقْفًا مُؤَبَّدًا He made his land an unalienable bequest for pious uses in perpetuity, not to be sold nor to be inherited. (T.) — — Also, with ة, A she-camel that is wild, and intractable, or unmanageable; syn. وَحْشِيَّةٌ مُعْتَاصَةٌ. (K.) مُتَأَبِّدٌ: see آبِدٌ. ابر 1 أَبَرَ الكَلْبَ, (S, K,) aor. أَبَرَ and أَبُرَ, (K,) inf. n. أَبْرٌ, (TA,) He gave the dog, to eat, a needle in bread: (S, K:) and [app., in like manner, أَبَرَ الشَّاةَ he gave the sheep, or goat, to eat, a needle in

its fodder: for you say,] أَبِرَتِ الشَّاةُ the sheep, or goat, ate a needle in the fodder. (A.) — — أَبَرَتْهُ العَقْرَبُ (tropical:) The scorpion stung him with the extremity of its tail. (S, M, A, K.) — — أَبَرَهُ (tropical:) He spoke evil of him behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; or defamed him; (IAar, T, A, K;) and annoyed him, or hurt him. (IAar, T, A.) — أَبَرَ, (T, S, A, Msb, K,) aor. اَبِرَ and اَبُرَ, inf. n. أَبْرٌ (M, Msb, K) and إِبَارٌ and إِبَارَةٌ, (M, K,) He fecundated a palm-tree [by means of the spadix of the male tree, which is bruised, or brayed, and sprinkled upon the spadix of the female; or by inserting a stalk of a raceme of the male tree into the spathe of the female, after shaking off the pollen of the former upon the spadix of the female (see أَلْقَحَ)]; (T, S, A, Msb;) as also ↓ أبّر, (S, A,) inf. n. تَأْبِيرٌ: (S:) or the latter has an intensive and frequentative signification [meaning the doing so much, or frequently, or to many palmtrees]: (Msb:) and the former (S, M, A, K) and ↓ latter, (M, A, K,) he dressed, or put into a good or right or proper state, a palm-tree, (S, M, A, K,) and seed-produce, (M, K,) or any thing, as, for instance, a snare for catching game. (A Hn, M.) You say also, أُبِرَتِ النَّخْلَةُ, and ↓ أُبِّرَت, and وُبِرَت, The palm-tree was fecundated. (Aboo- 'Amr Ibn-El-'Alà, L.) — أَبِرَ, aor. اَبَرَ, He, (a man, TA,) or it, was, or became, in a good or right or proper state. (T, K.) 2 أَبَّرَ see 1, in three places. 5 تأبّر It (a palm-tree, A and Msb, or a young palm-tree, S) admitted, or received, fecundation: (S, A, Msb:) it became fecundated of itself. (S.) 8 ائْتَبَرَهُ [written with the disjunctive alif اِيْتَبَرَهُ] He asked him to fecundate, or to dress, or put into a good or right or proper state, his palmtrees, or his seed-produce. (T, S, M, * K.) — See also بَأَرَ. إِبْرَةٌ A needle; (T, Msb;) an iron مِسَلَّة: (M, K:) pl. إِبَرٌ (T, S, M, Msb, K) and إِبَارٌ. (M, K.) — — (tropical:) The sting, or extremity of the tail, of a scorpion; (S, * M, A, K;) as also ↓ مِئْبَرٌ; of which latter the pl. is مَآبِرُ: (A:) and of a bee. (A.) — — (tropical:) The extremity of a horn. (A.) — — (tropical:) The [privy] member of a man. (TA.) — — إِبْرَةُ الذِّرَاعِ (tropical:) The extremity of the elbow; (Zj in his Khalk el-Insán; and A;) the extremity of the ذِرَاع [here meaning the ulna] of the arm, (K,) from which the measurer by the cubit measures; (TA;) [this being always done from the extremity of the elbow;] the extremity of the bone from which the measurer by the cubit measures: the extremity of the os humeri which is next to the elbow is called the قَبِيح; and the زُجّ of the elbow is between the قبيح and the ابرة الذراع: (T:) or a small bone, the head of which is large, and the rest slender, compactly joined to the قبيح: (TA voce قبيح:) or the slender part of the ذراع: (S, M: or a bone, (as in some copies of the K,) or small bone, (as in other copies of the K and in the M,) which latter is the right reading, (TA,) even with the extremity of the زَنْد [which is applied to the ulna and to the radius] of, or from, (من,) the ذراع [or fore arm] to the extremity of the finger. (M, K.) — — الإِبْرَةُ also signifies (tropical:) The bone of what is termed وَتَرَةٌ [i. e. of the heel-tendon of a man, or of the hock of a beast], (M, K,) which is a small bone adhering to the كَعْب [i. e. to the ankle or to the hock]: (M, TA:) and [app. more correctly "or"] the slender part of the عرقوب [or hock] of the horse: (M, * K, * TA:) in the عرقوبان [or two hocks] are [what are termed] إِبْرَتَانِ, which are the external extremity of each hock. (S.) — — See also إِبْرِيٌّ. مِئْبَرَةٌ: see إِبَارٌ. أَبَّارٌ a subst. [signifying The fecundation of a palm-tree]: (S:) or it is an inf. n.: [see 1:] or it signifies a palm-tree whereof the spadix is used for the purpose of fecundation. (Msb.) أَبُورٌ: see مِئْبَرٌ. أَبَّارٌ A maker of needles: (T, M, K:) and a seller thereof: or the latter is called ↓ إِبْرِيٌّ of which إِبَرِىٌّ is a corruption. (K.) — — (assumed tropical:) The flea. (K.) — See also بَأَّرٌ, in art. بأر. آبِرُ One who fecundates a palm-tree, or palmtrees: who dresses, or puts into a good or right or proper state, a palm-tree, or palm-trees, or seedproduce; (T, TA;) or any work of art; and hence applied to the fecundater of the palm-tree. (Aboo-'Abd-Er-Rahmán, TA.)— — مَا بِهَا آبِرٌ (assumed tropical:) There is not in it [namely the house (الدار)] any one. (TA from the Expositions of the Fs.) مَأْبِرٌ: see مِئْبَرٌ. مِئْبَرٌ The place [or case] of the needle. (K.) — — (assumed tropical:) The tongue. (L.) — — See also إِبْرَةٌ — — and مِئْبَرَةٌ — Also, (T, L, K,) and ↓ مَأْبِرٌ, (T, L,) and ↓ أَبُورٌ, (Msb,) That. (Msb, K,) [namely] what is called جُشر, (T, TT,) or جُشّ, (so in a copy of the T,) [in the L and TA it is said to be " like (what is termed) الحش," thus written with the unpointed ح, and without any syll. signs, perhaps a mistranscription for حُشْر, and doubtless meaning the anthers, or the pollen,] with which palm-trees are fecundated. (T, L, Msb, K.) مِئْبَرَةٌ (Lh, S, M, K) and ↓ مِئْبَرٌ and ↓ إِبْرَةٌ (M, K) (tropical:) Malicious and mischievous misrepresentation; calumny; or slander; (Lh, S, M, K;) and the (assumed tropical:) marring, or disturbance, of the state of union or concord or friendship or love between a people or between two parties: (Lh, S, K, TA:) pl. مَآبِرُ. (S, M.) You say, خَبُثَتْ مِنْهُمُ المَخَابِرْ فَمَشَتْ بَيْنَهُمُ المَآبِرْ (tropical:) [Their internal states, or qualities, became bad, or evil, or corrupt, and in consequence calumnies became current among them]. (A.) مُؤَبَّرٌ: see what follows. مَأْبُورٌ A dog that has had a needle given him, to eat, in bread: (S:) and, with ة, applied to a sheep or goat (شاة) that has eaten a needle in its fodder, and in whose inside it has stuck fast; in consequence of which the animal eats nothing, or, if it eat, the eating does it no good. (TA.) It is said in a trad., المُؤْمِنُ كَالْكَلْبِ المَأْبُورِ The believer is like the dog that has had a needle given to him, to eat, in bread. (S.) [Accord. to Ibr D, the meaning is, that he is generous and incautious, so that he is easily deceived.] — Also, (T, S, A,) and ↓ مُؤَبَّرٌ, (S,) A palm-tree fecundated: (T, S, A:) and the same, and seed-produce, dressed, or put into a good or right or proper state. (T, TA.) The former is the meaning in the phrase سِكَّةٌ مَأْبُورَةٌ, (T, S,) occurring in a trad., [q. v. voce مَأْمُورٌ,] i. e. A row of palm-trees [or perhaps a tall palm-tree] fecundated: or, as some say, this phrase means a ploughshare properly prepared for ploughing. (TA.) ابض 1 أَبَضَهُ, aor. أَبِضَ (S, A, K) and اَبُضَ (L,) inf. n. أَبْضٌ (S) and أُبُوضٌ (L,) He tied, or bound, the pastern of his (a camel's) fore leg to his (the camel's) عَضُد [or arm], so that his fore leg became raised from the ground; (S, A, K;) as also ↓ تَأَبَّضهُ: (S, K:) and accord. to IAar, أَبْضٌ signifies [simply] the act of tying, or binding. (TA.) — [Also, inf. n. أَبْضٌ, He loosed him, or it: for] أَبْضٌ also signifies the act of loosing; syn. تَخْلِيَةٌ; i. e. contr. of شَدٌّ: (IAar, K:) thus bearing two contr. significations. (TA.) — Also, (K,) inf. n. أَبْضٌ, (TA,) He hit, or hurt, his vein called the إِبَاض. (K, TA.) — أَبَضَ (S, L, K,) inf. n. أُبُوضٌ; (TA;) and أَبِضَ; (S, L, K;) It (the vein called النَّسَا) became contracted, (S, L, K,) and strengthened the hind legs; (L;) as also ↓ تأبّض: (S, L:) and ↓ تَأَبُّضٌ in the hind legs signifies their being contracted (A, TA) and tense: (TA:) تَأَبُّض of the hind legs of a horse, and تَشَنُّج [or contraction] of the vein above mentioned, are qualities approved; and the latter is known by means of the former. (AO, TA.) — أَبْضٌ also signifies The being in a state of rest, or motionless. (IAar, K.) — And The being in a state of motion: (I Aar, K:) thus, again, having two contr. significations. (TA.) 5 تأبّض He (a camel) had his pastern of his fore leg tied, or bound, to his arm, so that his fore leg became raised from the ground. (S, K.) You say, تَقَبَّضَ كَأَنَّمَا تَأَبَّضَ [He contracted himself as though he had his leg thus bound]. (A, TA.) — — تأبّضت She (a woman) sat in the posture of the ↓ مُتَأَبِّض [app. meaning having her shanks pressed back against her thighs]. (TA.) — — See also أَبَضَ, in two places. — تأبضهُ: see أَبَضَهُ. أَبْضٌ, or أُبُضٌ, or إِبِضٌ, or أُبَّضٌ: see مَأْبِضٌ. — Also, the first, i. q. دَهْرٌ [Time; or a long period of time; or a period of time whether long or short; &c.]: pl. آبَاضٌ. (S, K.) إِبَاضٌ The cord, or rope, with which the pastern of a camel's fore leg is tied, or bound, to his arm, so that his fore leg is raised from the

ground: (As, S, A, K:) pl. أُبْضٌ. (K.) The dim. is ↓ أُبَيْضٌ. (S.) — — A certain vein (عِرْق) in the hind leg (AO, K) of a horse. (AO.) أَبُوضٌ, (K,) or أَبُوضُ النَّسَا, (ISh,) A very swift horse: (ISh, K:) as though he bound up his hind legs by the quickness with which he raised them when he put them down. (ISh.) أُبَيْضٌ: see إِبَاضٌ. مَأْبِضٌ The inner side of the knee (S, A, K) of any thing: (S:) or the inner sides of the two knees are called مَأْبِضَا السَّاقَيْنِ: (T, TA:) or any part upon which a man bends, or folds, his thigh: or what is beneath each thigh, in the prominent places of the lower parts thereof: or the inner side of each thigh, as far as the belly: and also the wrist; the joint of the hand in the fore arm: (TA:) and in the camel, (K,) [i. e.] in each of the fore legs of the camel, (T, TA,) the inner side of the elbow: (T, K, TA:) as also ↓أُبْضٌ; (IDrd, K;) or, as in [some of] the copies of the S in art. بيض, ↓ أُبْضٌ; [in one copy of the S ↓ أَبَضٌ; and in another, imperfectly written;] but some write it ↓ إِبِضٌ: and one says, أَخَذَ بِإِبِضِهِ, meaning He put his hands, or arms, beneath his knees, from behind, and then carried him. (TA.) The pl. of مَأْبِضٌ is مَآبِضُ. (S.) مَأْبُوضٌ A camel having the pastern of his fore leg tied, or bound, to his arm, so that his fore leg is raised from the ground; (A, * TA;) as also ↓ مُتَأَبِّضٌ: (S:) or the latter, having his fore shank bound to his arm with the إِبَاض (K.) — Hit, or hurt, in the vein called the إِبَاض. (TA.) مُؤْتَبِضُ النَّسَا The crow: because it hops as though it were مَأْبُوض (K.) مُتَأَبِّضٌ: see مَأْبُوضٌ: and see 5. — Also Having the vein called إِبَاض in a tense state. (TA.) ابط 1 أَبَطَهُ i. q. هَبَطَهُ, q. v.: (IAar, Az, Sgh, K:) said of God. (K.) 5 تأبّطهُ He put it (a thing, S Mgh, Msb) beneath his إِبْط [or arm-pit]; (S, Msb, K;) or in his إِبْط. (Mgh.) — — Hence, (K,) تَأَبَّطَ شَرًّا, the surname of Thábit the son of Jábir (S, K) ElFahmee: (S:) because they assert that the sword never quitted him: (S:) or because he put beneath his arm—pit a quiver of arrows, and took a bow, or put beneath his arm—pit a knife, and came to an assembly of Arabs, and smote some of them. (K.) It is invariable: but if you desire to express the dual or pl., you say, ذَوَا تَأَبَّطَ شَرًّا and ذَوُو تَأَبَّطَ شَرًّا, or you say كِلَاهُمَا and كُلُّهُمْ. (S.) It does not admit of the formation of a dim., nor is it abridged: (S, K:) but some of the Arabs used to say تَأَبَّطُ [so written with refa], using a single word, accord. to Sb, as is said in the L. (TA.) Its rel. n. is ↓ تَأَبَّطِيٌّ. (S, K.) — — [Hence also] تأبّط فُلَانٌ فُلَانًا (assumed tropical:) Such a one placed such a one under his protection. (TA.) — — تابّط also signifies He put his رِدَآء, (S,) or garment, (Mgh, K,) under his right arm, and then threw [a portion of] it over his left shoulder, (S, Mgh, K,) in prayer, or in إِحْرَام; (Mgh;) as also اِضْطَبَعَ. (S.) [See also تَوَشَّحَ.] إِبْطٌ [The armpit;] the inner side of the shoulderjoint: (ISd, K:) or the part beneath the جَنَاح [which signifies the arm, upper arm, armpit, and wing, &c.]: (S, Msb:) also written ↓ إِبِطٌ; (Msb, K;) which is said to be a dial. var. by some of the moderns; but this is strange, on account of what is said respecting إِبِلٌ; (Msb;) for Sb says that there are only two substs. of the measure فِعِلٌ, which are إِبِلٌ and حِبِرٌ; and one epithet, namely بِلِزٌ: other instances have been mentioned, but their transmission from Sb is not established: (Msb. in art. ابل:) it is also said that there is no other word like إِبِلٌ; but this means, in its original form, and does not deny that there are words like it by the insertion of a second vowel like the first, such as this and many other words: (TA:) [see also إِبِدٌ:] it is fem.; (Mgh;) or masc. and fem.; (S, Msb;) sometimes the latter; (Lh, K;) but the making it masc. is more approved: (TA:) Fr cites, from certain of the Arabs, the phrase, (S,) فَرَفَعَ السَّوْطَ حَتَّى بَرَقَتْ إِبْطُهُ [And he raised the whip so that his armpit shone]: (S, Msb:) the pl. is آبَاطٌ. (S, Msb, K.) — — [Hence,] ضَرَبَ آبَاطَ الأُمُورِ وَمَغَابِنَهَا (tropical:) [He hit the secret and occult particulars of the affairs]. (A, TA [followed by the words وَ اشْتَقَّ ضَمَائِرَهَا وَبَوَاطِنَهَا, a pleonastic addition, merely explaining what goes before.]) — — And ضَرَبَ آبَاطَ المَفَازَةِ (tropical:) [He traversed the recesses of the desert]. (TA.) — — And إِبْطُ جَبَلٍ (assumed tropical:) The foot, or bottom, or lowest part, (سَفْحٌ,) of a mountain. (TA.) — — And إِبْطُ رَمْلٍ (assumed tropical:) The place where the main body of sand ends: (S:) or what is thin, of sand: (K:) or the lowest part of an oblong tract of sand collected together and elevated, where the main body thereof ends, and it becomes thin. (TA.) — — And إبعطُ الشِّمَالِ (assumed tropical:) Evil fortune; ill luck. (TA.) إِبِطٌ: see إِبْطٌ. إِبْطِيٌّ [Of, or relating to, the armpit]. — — الإِبْطِيُّ The axillary vein. (Golius, on the authority of Meyd.) السَّيْفُ إِبَاطٌ لِى The sword is beneath my أبط [or armpit]: and السَّيْفُ عِطَا فِى وَ إِبَاطِى I put, or place, the sword upon my side, and beneath my إِبْط. (TA.) And جَعَلْتُهُ I put it (namely the sword, TA) next my إِبْط (K, TA.) The Hudhalee, (S, TA,) El-Mutanakhkhil, describing water to which he came to drink, (TA,) says, (S, TA,) accord. to the Deewán, but some ascribe the words to Taäbbata—Sharrà, (TA,) شَرِبْتُ بِجَمِّهِ وَصَدَرْتُ عَنْهُ وَ أَبْيَضُ صَارِمٌ ذَكَرٌ إِبَاطِى meaning [I drank of the main body thereof, and returned from it, and a sharp steel—edged sword was] beneath my إِبْط: (S, TA:) or, accord. to one relation, the poet said, بِأَبْيَضَ صَارِمٍ ذَكَرٍ: and accord. to another, وَ عَضْبٌ صَارِمٌ: Skr says that the last word of the verse is a contraction of آبَاطِى: and Ibn-Es-Seeráfee, that it is originally ↓ إِبَاطِىٌّ; and if so, it is an epithet. (TA.) إِبَاطِىٌّ: see what next precedes. تَأَبَّطِىٌّ: see 5. ابق 1 أَبَقَ, aor. اَبِقَ, (S, Mgh, Msb, K, &c.,) which is the most common form, (Msb,) and أَبُقَ, (S, TS, Mgh, Msb,) and أَبَقَ, (K,) so in the copies of the K in the place of أَبُقَ; (TA;) and أَبِقَ, aor. اَبَقَ; (IDrd, Msb, K;) inf. n. إِبَاقٌ (S, Mgh, Msb) and أَبْقٌ and أَبَقٌ, (K,) or the first of these is a simple subst., and the second and third are the inf. ns.; (Msb;) He (a slave) ran away, or fled, (T, S, Mgh, Msb,) or went away, (K,) from his master, (T, Msb,) without [being induced to do so by] fear, or severity of work: (Msb, K:) thus the signification is restricted in the 'Eyn: (Msb:) and in this case, the law ordains that the slave shall be restored; but if the act arise from severity of work or from fear, he is not to be restored: (Lth, TA:) in the Kur xxxvii. 140, it is said of Jonas, (T, Bd,) because he fled from his people without the permission of his Lord: (Bd:) and it is also, tropically, said of a fish: (Mgh:) or he (a slave) hid himself, and then went away: (M, K:) as also ↓ تَابّق: (M:) or this signifies, simply, he hid, or concealed, himself: or he confined, restricted, limited, restrained, or withheld, himself: (S, K:) or it has both of the last two significations: (Sgh:) and he abstained from a thing, as from a sin, or crime. (IAar, K *.) A poet says, (S,) namely, 'Ámir Ibn—Kaab, (AZ,) or 'Ámán Ibn-Kaab, or, as some say, Ghámán, (AA,) أَلَا قَالَتْ بَهَانِ وَ لَمْ تَأَبَّقْ كَبِرْتَ وَلَا يَلِيقُ بِكَ النَّعِيمُ ↓ [Now surely Baháni said, and she did not hide herself, or did not restrain herself, Thou hast grown old, and enjoyment doth not befit thee]: (S:) or she did not hide herself [or her mind], but said openly: (TA:) or she did not go far [from the person whom she addressed, or from the truth]; so says AZ, taking it from إِبَاقٌ as relating to a slave: (TA:) or she did not abstain from her speech, as from a sin, or crime: (IAar:) or she did not disdain, or scorn. (TA.) AHát says that he asked As respecting ↓تَأَبَّقَ, and he answered that he knew it not. (TA.) 5 تَأَبَّقَ see 1, in three places. — — تَأَبَّقَتْ She (a camel) withheld her milk. (TA.) — — تَابّق الشَّىْءَ [or مِنَ الشَّىْءِ] He denied, or disacknowledged, the thing. (K.) One says to a man, "Verily in thee is such a quality; " and he replies, مَا أَتَأَبَّقُ I do not deny, or disacknowledge: and one says, "O son of such a woman; " and the man replies, مَا أَتَأَبَّقُ مِنْهَا I do not deny, or disacknowledge, her. (IF.) أَبُوقٌ: see آبِقٌ. أَبَّاقٌ: see آبِقٌ. آبِقٌ A slave running away, or fleeing, &c.; a runaway, or fugitive, slave; part. n. of أَبَقَ; (Mgh, Msb, K;) as also ↓ أَبُوقٌ [but in an intensive, or

frequentative, sense, i. e. who runs away, or flees, &c., much, or often; and so ↓ أَبَّاقٌ, occurring in the K, in art. ملخ]: (IF, K:) pl.أُبَّاقٌ (Mgh, Msb, K) and أُبَّقٌ. (K.) ابل 1 أَبِلَ, aor. اَبَلَ; (S, M, K;) and أَبَلَ, aor. اَبُلَ; (K;) inf. n. أَبَالَةٌ, (S, M, K,) of the former verb, (S, M, TA,) or, accord. to Sb, إِبَالَةٌ, because it denotes an office, and, if so, of the latter verb, (TA,) and أَبَلٌ, (M, K,) which is of the former verb, (M, TA,) and أَبَلَةٌ [like غَلَبَةٌ]; (T;) He (a man, S) was, or became, skilled in the good management of camels (S, M, K) and of sheep or goats. (M, K.) إِبَالَةٌ, like كِتَابَةٌ [in measure], signifies The management, or tending, (A, K, TA,) of مَال [meaning camels or other beasts]. (A, TA.) You say, هُوَ حَسَنُ الإِبَالَةِ He is good in the management, or tending, of his مال [or camels, &c.]. (A, TA.) — — أَبَلَ, aor. اَبِلَ: see 2, second signification. — — أُبِلَتِ الإِبِلُ The camels were gotten, or acquired, as permanent property. (S, TA.) — — أَبِلَتِ الإِبِلُ, aor. اَبَلَ; and أَبَلَت, aor. اَبُلَ; (K;) inf. n. [of the former] أَبَلٌ and [of the latter] أُبُولٌ; (TA;) The camels became many, or numerous. (K.) — — Also أَبَلَتِ الإِبِلُ, (S, M, K,) and the like is said of wild animals, (S, M,) or others, (K,) aor. اَبُلَ and اَبِلَ, inf. n. أُبُولٌ (S, M, K) and أَبْلٌ; (M, K;) and أَبِلَت; and ↓ تابلت; (M, K;) The camels were content, or satisfied, with green pasture, so as to be in no need of water: (S, M, K:) the last verb is mentioned by Z, and he says that it is tropical, and hence أَبِيلٌ applied to "a monk." (TA.) — — [Hence,] أَبَلَ الرَّجُلُ عَنِ امْرَأَتِهِ, and ↓ تابّل, (S, M, K,) The man was content to abstain from conjugal intercourse with his wife; syn. اِجْتَزَأَعَنْهَا; (M;) the man abstained from conjugal, or carnal, intercourse with his wife. (S, K, TA.) — — [Hence also] أَبَلَ, (K,) inf. n. أَبْلٌ, (TA,) (tropical:) He devoted himself to religious exercises; or became a devotee; (K, TA;) as also أَبُلَ, like فَقُهَ, inf. n. أَبَالَةٌ: or this signifies he became a monk. (TA.) — — And أَبَلَ, aor. اَبِلَ, (Kr, M, K,) inf. n. أَبْلٌ, (Kr, M,) (assumed tropical:) He overcame, and resisted, or withstood; (Kr, M, K;) as also ↓ أَبَّل, (K,) inf. n. تَأْبِيلٌ; (TA;) but the word commonly known is أَبَّلَ. (M, TA.) — — Also (K, TA, but in the CK " or ") أَبَلَتِ الإِبِلُ signifies The camels were left to pasture at liberty, and went away, having with them no pastor: (K:) or they became wild, or shy. (K, * TA.) — — And The camels sought by degrees, or step by step, or bit by bit, after the أُبْل [q. v.], i. e. the خِلْفَة of the herbage or pasture. (TA.) — — And, inf. n. أُبُولٌ, The camels remained, or abode, in the place: (M, K:) or remained, or abode, long in the pasturage, and in the place. (El-Moheet, TA.) — — أَبَلَ العُشْبُ, inf. n. أُبُولٌ, The herbage became tall, so that the camels were able to feed upon it. (K.) — — أَبَلَ الشَّجَرُ, inf. n. أُبُولٌ, The trees had green [such, app., as is termed أُبْلٌ] growing in its dried parts, mixing therewith, upon which camels, or the like, fatten. (Ibn- 'Abbád.) — أَبَلَهُ, inf. n. أَبْلٌ, He assigned to him, or gave him, (جَعَلَ لَهُ) pasturing camels, or camels pasturing by themselves. (K.) 2 أَبَّلَ, (S, K,) inf. n. تَأْبِيلٌ, (K,) He took for himself, got, gained, or acquired, camels; he acquired them as permanent property. (S, K.) [See also 5.] — — He was one whose camels had become numerous; (T, M, K;) as also ↓ آبل, (M, K,) inf. n. إِيبَالٌ; (TA;) and ↓ أَبَلَ, aor. اَبِلَ, (K,) inf. n. أَبْلٌ. (TK.) — — تَأْبِيلُ الإِبِلِ The managing, or taking good care, of camels; (M;) and the fattening of them: (M, K:) mentioned by AHn, on the authority of Aboo—Ziyád ElKilábee. (M.) — See also 1. 4 آبَلَ see 2. 5 تَأَبَّلَ see 1, in two places: — — and see 8 — تابّل إِبِلًا He took for himself, got, gained, or acquired, camels; (AZ, T, M, K;) like تغنّم غَنَمًا. (AZ, T.) [See also 2.] 8 لَا يَأْتَبِلُ, (S, M, K,) in the O ↓ لا يَتَأَبَّلُ, (TA,) He does not, or will not, keep firmly, or steadily, to the pasturing of camels, nor tend them well; (M, K;) he does not, or will not, manage them, or take care of them, in such manner as to put them in good condition: (As, A 'Obeyd, T, S:) or it signifies, (M, K,) or signifies also, (S,) he does not, or will not, keep firmly, or steadily, upon them when riding them; (T, S, M, K, TA;) used in this sense by a man excusing himself for not putting on a camel his aged father who was walking. (T.) إِبْلٌ: see إِبِلٌ: — — and أَبِلٌ. أَبْلٌ: see أَبَلَةٌ. أَبِلٌ Skilled in the good management of camels (S, M, K) and of sheep or goats; (M, K;) as also ↓ آبِلٌ: (S, M, K:) and أَبِلٌ بِالإِبِلِ, and in poetry ↓ إِبْلٌ, skilled in the management, or care, of camels. (T.) — — A man possessing camels; (Fr, M, K;) as also ↓ آبِلٌ, (M, K,) similar to تَامِرٌ and لَابِنٌ, (Ham p. 714,) but this is disapproved by Fr; (TA;) and ↓ إِبَلِيٌّ, (S, M, O,) with fet-h to the ب (S, O,) because several kesrehs together are deemed uncouth; (O;) in the K, erroneously, ↓ أَبَلِيٌّ, with two fet-hahs; (TA;) and ↓ إِبِلِيٌّ also, (M, K,) with two kesrehs. (K.) — — بَعِيرٌ أَبِلٌ A fleshy he-camel. (Ibn- 'Abbád, K.) — — نَاقَةٌ أَبِلَةٌ A she-camel blessed, prospered, or made to have increase, in respect of offspring. (Ibn-'Abbád, K.) In one place in the K, مِنَ الوَلَدِ is put for فِى الوَلَدِ. (TA.) أُبْلٌ [mentioned in two places in the latter part of the first paragraph,] The خِلْفَة of herbage, (K,) i. e., of dry herbage; [app. meaning what grows in the season called الصَّيْف, or summer, among herbage that has dried up;] growing after a year; upon which camels, or the like, fatten. (TA.) إِبِلٌ (T, S, M, Msb, K, &c.,) said by Sb to be the only subst. of this form except حِبِرٌ, and to have none like it among epithets except بِلِزٌ; for though other instances are mentioned, they are not of established authority; (Msb;) but IJ mentions, with these, حِبِكٌ and إِطِلٌ [which may be of established authority]; (TA;) [and to these may be added إِبِطٌ and إِبِدٌ, and perhaps نِكِحٌ and خِطِبٌ; respecting which see إِبِدٌ;] and for إِبِلٌ one says also ↓ إِبْلٌ, (S, Msb, K, &c.,) sometimes, by way of contraction; (S, Msb;) or this may be a dial. var. of the former; (Kr, MF;) [Camels: and a herd of camels: or] at the least, applied to a صِرْمَة; i. e. a number [of camels] more than a ذَوْد [which is at least nine,] up to thirty; after which is the هَجْمَة, i. e. forty and upwards; and then, هُنَيْدَةُ, which is a hundred of إِبِل: (T:) or, accord. to Ibn-'Abbád, a hundred of إِبِل: (TA:) it is a quasi-pl. n.; (Az, S, ISd, Z, O, Msb, &c.;) a word having no proper sing.; (S, M, O, Msb;) and is of the fem. gender, because the quasi-pl. n. that has no proper sing. is necessarily fem. (S, O, Msb) when not applied to human beings, (S, O,) or when applied to irrational beings, (Msb,) and has ة added in the dim.; (S, Msb;) the dim. of إِبِلٌ being ↓ أُبَيْلَةٌ: (S, Msb, K:) it is said in the K that it is a sing. applied to a pl. number, and is not a pl., nor a quasi-pl. n.; but in this assertion together with the saying that the dim. is as above is a kind of contradiction; for if it be a sing., and not a quasi-pl. n., what is the reason of its being fem.? (TA:) the pl. is آبَالٌ (S, M, Msb, K) and أَبِيلٌ [like عَبِيدٌ pl. of عَبْدٌ, q. v.]; (Msb, TA;) the pl. meaning herds [of camels]; and in like manner أَغْنَامٌ and أَبْقَارٌ mean flocks of sheep or goats and herds of bulls or cows: (Msb, TA:) and the dual, إِبِلَانِ, means two herds [of camels], (Sb, T, S, M, Msb,) each with its pastor; (T;) like as غَنَمَانِ means two flocks of sheep or goats: (S:) or, accord. to Ibn-'Abbád, the dual means two hundreds of إِبِل. (TA.) — — الإِبِلُ الصُّغْرَى [The smaller camels] is an appellation applied to sheep; because they eat more than goats. (IAar in TA art. ضبط.) — — It is said in the Kur [lxxxviii. 17], أَفَلَا يَنْظُرُونَ إِلَى الإِبِلِ كَيْفَ خُلِقَتْ, meaning, accord. to 'Aboo-Amr Ibn-El- 'Alà, (T, TA,) (tropical:) [Will they not then consider] the clouds that bear the water for rain, [how they are created?] (T, K, TA:) but accord. to him who reads الإِبْلِ, the meaning is, the camels. (T, TA.) أُبْلَةٌ A blight, blast, taint, or the like: (T, K:) thus written by IAth, agreeably with the authority of Aboo-Moosà; (TA;) occurring in a trad., in which it is said that one should not sell dates until he is secure from الأُبْلَةٌ; (T, TA;) but accord. to a commentary on the Nh, it is correctly written ↓ أَبَلَةٌ [q. v.] (TA.) إِبْلَةٌ Enmity; hostility. (Kr, M, K.) أَبَلَةٌ Unwholesomeness and heaviness of food; (S, M, K;) originally وَبَلَةٌ, like as أَحَدٌ is originally وَحَدٌ; (S;) as also ↓ أَبْلٌ. (K.) It is said in a trad. that this departs from every property for

which the poor-rate has been paid. (S, M.) — — See also أَبْلَةٌ. — — An evil quality of herbage or pasture. (AHn, TA in art. نشر.) — — A cause of harm or injury; evil; mischief. (TA.) — — A consequence of an action, or a claim which one seeks to obtain for an injury; and a cause of blame or dispraise: having these meanings in the saying, إِنْ فَعَلْتَ ذَاكَ فَقَدْ خَرَجْتَ مِنْ أَبَلَتِهِ [If thou do that, thou wilt escape from its consequence, &c.]. (T.) — — A fault, vice, or the like. (Aboo-Málik, T.) So in the saying, مَا عَلَيْكَ فِى هٰذَا الأَمْرِ أَبَلَةٌ [There is not to be charged against thee, in this affair, any fault, &c.]. (T.) — — A crime; a sin; an unlawful action. (K.) — — Rancour, malevolence, malice, or spite. (IB.) أَبَلِىٌّ: see أَبِلٌ أَبَلِىٌّ: see إِبَلِىٌّ أَبِيلٌ, with fet-h to the ب because several kesrehs together are deemed uncouth, Of, or relating to, camels. (S.) — — See also أَبِلٌ. إِبِلِىٌّ: see أَبِيلٌ أَبِلٌ (assumed tropical:) A Christian monk; (S M, Msb, K;) so called because of his abstaining (لِتَأَبُّلِهِ) from women: (TA:) or the chief monk: (T:) or a derotee: (TA:) or an old man, or elder: (M:) or the chief, or head-man, of the Christians: (M, K:) or the man who calls them to prayer by means of the نَاقُوس; (A Heyth, M, * K;) the beater of the ناقوس: (IDrd:) as also ↓ أَيْبَلِىٌّ, (M and K, but according to the M as meaning " a monk,") which is either a foreign word, or changed by the relative ى, or of the same class as إِنْقَحْلٌ [in which the first letter as well as th second is augmentative], for Sb says that there is not in the language an instance of the measure فَيْعَلٌ; (M;) and ↓ أَيْبُلِىٌّ, and هَيْبَلِىٌّ, and ↓ أَبُلِىٌّ and ↓ أَيْبَلٌ, (K,) which last is disallowed by Sb for the reason stated above; (TA;) and ↓ أَيْبُلٌ like أَيْنُقٌ; and ↓ أَيْبِلِىٌّ; (K;) the last with fet-h to the hemzeh, and kesr to the ب, and with the [first] ى quiescent; or أَيْبِلِىٌّ [app. a mistranscription for أَيْبُلِىٌّ] is used by poetic licence for ↓ أَبِيلِىٌّ, like أَيْنُقٌ for أَنْوُقٌ: (TA:) pl. آبَالٌ (M, K) and أُبُلٌ, or أُبْلٌ, [accord. to different copies of the K,] with damm [which indicates that the former is meant, though it is irregular]. (K.) By أَبِيلُ الأَبِيلِينَ is meant 'Eesà [or Jesus], (S, K,) the Messiah. (S.) — — In the Syriac language it signifies Mourning, or sorrowing. (K.) — Also A staff, or stick. (M, K.) — — See also أَبَالَةٌ. إِبَالَة: see the next paragraph. إِبَالَةٌ: see إِبَّوْلٌ. — Also A bundle of firewood; (T, S, Msb;) and so ↓ إِبَّالَةٌ: (T, S:) or a great bundle of firewood; and so ↓ أَبَالَةٌ and بُلَةٌ (K) and ↓ إِبَّالَةٌ: (Bd in cv. 3; but there explained only as signifying a great bundle:) or a bundle of dry herbage; (M, TA;) and so ↓ إِبَّالَةٌ (K) and ↓ أَبِيلٌ and ↓ أَبِيلَةٌ (M, K) and ↓ إِبِيَالَةٌ, (K, [in the CK اَيْبَالَة,]) with one of the two ب s changed into ى, and mentioned by Az, but it is said in the S and O that this is not allowable, because this change may not be made in a word of the measure فِعَّالَةٌ, with ة, but only in one without ة, as in the cases of دِينَارٌ and قِيرَاطٌ; (TA;) and وَبِيلَةٌ signifies the same, (K,) belonging to art. وبل. (TA.) Hence the prov., (S, TA,) ضِغْثٌ عَلَى إِبَالَةٍ and ↓ إِبَّالَةٍ, (S, K, &c.,) but the former is the more common, and ↓ إِيبَالَةٍ, which is allowed by Az but disallowed by J; (TA;) [lit. A handful of herbage, or the like, upon a bundle, or great bundle, of firewood, or a bundle of dry herbage;] meaning (assumed tropical:) a trial, or trying event, upon another (S, O, K) that had happened before: (S, O:) or plenty (خِصْبٌ) upon plenty; as though bearing two contr. significations. (K.) أَبِيلَةٌ: see إِبَالَةٌ. أَبِيلَةٌ dim of إِبِلٌ, q. v. (S, Msb, K.) أُبَيْلِىٌّ: see أَبِيلٌ. أَبَابِيلُ: see إِبَّوْلٌ. أَبَّالٌ A pastor of camels, (M, K, TA,) who manages them, or takes care of them, well. (TA.) إِبَّالٌ: see the next paragraph. إِبَّوْلٌ, (T, S, M, Msb, K,) like عِجَّوْلٌ, (S, Msb, K, [in the CK, erroneously, عُجُول,]) A separate, or distinct, portion of a number of birds, and of horses, and of camels, (M, K,) and of such following one another; (K;) as also ↓ إِبِيلٌ and ↓ إِبَّالَةٌ, (M, K,) and ↓ إِبَالَةٌ, and ↓ إِيبَالٌ: (K:) or it signifies a bird separating itself from the row of other birds; (T, TA;) accord. to IAar. (TA.) It is said to be the sing. of ↓ أَبَابِيلُ: (T, S, M, and Jel in cv. 3:) Ks says, I used to hear the grammarians say that this latter has for its sing. إِبَّوْلٌ, like عِجَّوْلٌ, of which the pl. is عَجَاجِيلٌ: (Msb:) or its sing. is ↓ إِبِيلٌ; (S, Msb;) but he who says this adds, I have not found the Arabs to know a sing. to it: (S:) or each of these is its sing.; (M, Jel;) and so is ↓ إِبَّالٌ: (Jel:) or its sing. is ↓ إِبَّالَةٌ, (Bd in cv. 3, and Msb,) originally signifying "a great bundle:" (Bd:) it is said that this seems to be its sing.; and so ↓ أَبَالَةٌ: or the sing. may be ↓ إِيبَالَةٌ, like as دِينَارٌ is sing of دَنَانِيرٌ: (T:) or it has no sing., (T, S, M, Bd, Msb, K,) accord. to Fr (T, Msb) and Akh (S) and AO, (T, M,) like شَمَاطِيطُ (Fr, T, Bd) and عَبَادِيدُ. (AO, M, Bd.) أَبَابِيلٌ signifies, accord. to some, A company in a state of dispersion: (M:) or dispersed companies, one following another: (Msb:) or distinct, or separate, companies, (Akh, S, Msb, K,) like leaning camels: (Msb:) or companies in a state of dispersion. (AO, Msb.) One says, جَآءَتْ إِبِلُكَ أَبَابِيلَ Thy camels came in distinct, or separate, companies. (Akh, S.) And طَيْرٌ أَبَابِيلُ [in the Kur cv. 3 means Birds in distinct, or separate, flocks or bevies]: (Akh, S:) [or] birds in companies from this and that quarter: or following one another, flock after flock: (Zj, T:) or (assumed tropical:) birds in companies; (Bd, Jel;) likened to great bundles, in respect of their compactness. (Bd.) [Respecting these birds, Fei, in the Msb, quotes many fanciful descriptions, which I omit, as absurd.] إِبِّيلٌ: see إِبَّوْلٌ, in two places. أَبَالَةٌ: see إِبَالَةٌ. إِبَّوْلٌ: see إِبَالَةٌ, in three places: — — and إِبَّوْلٌ, in two places. آبَلُ More, and most, skilled in the good management of camels. (S, M, K, TA.) Hence the prov., آبَلُ مِنْ حُنَيْفِ الحَنَاتِمِ [More skilled &c. than Honeyf-el-Hanátim]. (TA.) And the phrase, هُوَ مِنْ آبَلِ النَّاسِ [He is of the most skilled &c. of men]. (S, M, K.) Mentioned by Sb, who says that there is no verb corresponding to it. (M.) [But see 1, first signification.] آبِلٌ: see أَبِلٌ, in two places. — — إِبِلٌ آبِلٌ, (S, M, K,) and أُبَّلٌ, and أُبَّالٌ, (M,) [all pls. of آبِلٌ or آبِلَةٌ,] and ↓ مُؤَبَّلَةٌ, (M,) Many, or numerous, camels: (S, M, K:) or this, [app. meaning the last,] as some say, put in distinct herds; (M;) and so أُبَّالٌ: (TA:) or gotten, gained, or acquired, for permanent possession: (M:) this last is the meaning of the last of the epithets above. (S, K.) — — آبِلٌ, applied to a camel, also signifies Content, or satisfied, with green pasture, so as to be in no need of water: pl. أُبَّالٌ: (S, K:) and so أَوَابِلُ, applied to she-camels, (T, * TA,) and to wild animals. (S in art. بل.) — — And إِبِلٌ آبِلَةٌ Camels seeking by degrees, or step by step, or bit by bit, after the أُبْل [q. v.], i. e. the خِلْفَة of the herbage or pasture. (TA.) — — And إِبِلٌ أُبَّلٌ Camels left to themselves, (S, M, K, TA,) without a pastor. (TA.) أَيْبَلٌ and أَيْبُلٌ: see أَبِيلٌ. أَيْبَلِىٌّ and أَيْبُلِىٌّ and أَيْبِلِىٌّ: see أَبِيلٌ. إِيبَالٌ: see إِبَّوْلٌ. إِيبَالَةٌ: see إِبَالَةٌ, in two places: — — and see إِبَّوْلٌ. أَرْضٌ مَأْبَلَةٌ A land having camels. (S, K.) إِبِلٌ مُؤَبَّلَةٌ: see آبِلٌ. ابن 1 أَبَنَهُ, aor. أَبُنَ and أَبِنَ, inf. n. أَبْنٌ, He made him an object of imputation, or suspected him: and he found fault with him, or blamed him: (M:) or he cast a foul, or an evil, imputation upon him. (IAar, T.) You say, أَبَنَهُ بِشَىْءٍ, (S, K,) or بِشَرٍّ (as in one copy of the S,) or بِخَيْرٍوَشَرٍّ, (Lh, M,) aor. as above, (Lh, S, M, K,) and so the inf. n., (Lh, M,) He made him an object of imputation, or suspected him, (Lh, S, M, K,) of a thing, (S, K,) or of evil, (S, accord. to one copy,) or of good, and evil: (Lh, M:) and ↓ أَبَّنَهُ signifies the same. (M.) And فُلَانٌ يُؤَبَّنُ ↓ بِخَيْرٍ, or بِشَرٍّ, Such a one is made an object of imputation, or suspected, of good, or of evil: (AA, * Lh, T [as in the TT; but perhaps يُؤَبَّنُ is a mistranscription for يُؤْبَنُ; for it is immediately added, فَهُوَ مَأْبُونٌ:]) when, however, you say يؤبن [i. e. يُؤْبَنُ or ↓ يُؤَبَّنُ] alone, it relates to evil only. (AA, T. [But see 2.]) And فُلَانٌ يَؤْبَنُ بِكَذَا, or ↓ يُؤَبَّنُ, Such a one is evil spoken of by the imputation of such a thing. (S, accord. to different copies.) And it is said respecting the assembly of the Prophet, فِيهِ ↓ لَا تُؤَبَّنُ الحُرَمُ, (T, and so in a copy of the S,) or لَا تُؤْبَنُ, (so in some copies of the S,) i. e. Women (T)

shall not be mentioned in an evil manner therein: (T, S:) or shall not have evil imputations cast upon them, nor be found fault with, nor shall that which is foul be said of them, nor that which ought not, of things whereof one should be ashamed. (IAar, T.) — — Also, and ↓ أَبَنَهُ, (M, K,) inf. n. تَأْبِينٌ, (K,) He found fault with him, or blamed him, to his face; (M, K;) and he upbraided him, or reproached him. (M.) 2 أبّن الشَّىْءَ, (AZ, S,) inf. n. تَأْبِينٌ, (K,) He watched, or observed, the thing; or he expected it, or waited for it. (AZ, S, K.) — — أَبّن الأَثَرَ, (M,) inf. n. as above, (As, T, S, K,) He followed the traces, or footprints, or footsteps, (As, T, S, M, K,) of a thing; (As, S, K;) as also ↓ تَأَبّن. (K.) And hence the next signification. (As, T.) — أَبّن الرَّجُلَ, (S, M,) inf. n. as above, (Sh, T, S, K,) He praised the man, or spoke well of him, (Sh, Th, T, S, M, K,) after his death, (Th, S, M, K,) or in death and in life, (Sh, T,) used in poetry to signify praise of the living; (M;) and wept for him: (S:) he praised him; and enumerated, or recounted, his good qualities or actions: you say, لَمْ يَزَلْ يُقَرِّظُ أَحْيَاكُمْ وَيُؤَبِّنُ مَوْتَاكُمْ [He ceased not to eulogize your living and to praise your dead]: (Z, TA:) for he who praises the dead traces his [good] deeds. (As, T.) — — See also 1, in six places. 5 تَأَبَّنَ see 2. ابْنٌ: see art. بني. أُبْنَةٌ A knot in wood, or in a branch; (S, M, K;) or in a staff, or stick; (T;) and in a bow, (TA,) [i. e.] the place of the shooting forth of a branch in a bow, (M,) which is a fault therein; (TA;) and in a rope, or cord: (M in art. اثل:) pl. أُبَنٌ. (T, S.) — — Hence, (M,) (tropical:) A fault, defect, or blemish, (T, M, K, TA,) in one's grounds of pretension to respect, (T, TA,) and in speech, or language. (M, TA.) — — (assumed tropical:) Particularly The enormity that is committed with one who is termed مَأْبُون. (TA.) — — And (tropical:) Rancour, malevolence, malice, or spite: (K, TA:) and enmity: pl. as above. (TA.) You say, بَيْنَهُمْ أُبَنٌ (tropical:) (S, TA) Between them are enmities. (S.) — — Also The [part called] غَلْصَمَة [meaning the epiglottis] of a camel. (M, K.) إِبْنَةٌ: see art. بنى. إِبَّانٌ The time of a thing; (T, S, M, K, and Msb in art. اب;) the season of a thing; (Msb in that art.;) the time of the preparing, or making ready, of a thing; (Mgh in that art.;) as, for instance, of fruit, (S, Mgh, Msb,) of the fresh ripe dates, and of the gathering of fruits, and of heat or cold: (T.:) or the first of a thing. (M, K.) You say, أَخَذَ الشَّىْءَ بِإِبَّانِهِ He took the thing in its time: or in, or with, the first thereof. (M.) The ن is radical, so that it is of the measure فِعَّالٌ; or, as some say, augmentative, so that it is of the measure فِعْلَانٌ. (TA.) [See art. اب.] مُؤَبَّنٌ occurs as meaning Dead, or dying; i. e., [properly,] wept for. (S.) [See 2.] مُؤَبِّنٌ A praiser of the dead; because he traces his [good] deeds. (As, T.) مَأْبُونٌ Made an object of imputation, or suspected, of evil: thus when used alone: otherwise you add بِخَيْرٍ [of good], and بِشَرٍّ [of evil]. (M, K.) — — Hence, [A catamite;] one with whom enormous wickedness is committed; (TA;) i. q. مُخَنَّثٌ. (Idem, voce دُعْبُوثٌ.) — — Also One who is imprisoned; because suspected of a foul fault, or crime. (T.) ابنس, accord. to the Msb; or بنس, accord. to the TA. آبِنُوسٌ, with medd to the ا and kesr to the ب, (TA,) or with damm to the ب, [i. e. آبُنُوسٌ, and by some written آبَنُوسٌ] or with the ب quiescent, [i. e. أَبْنُوسٌ,] and without و, [app. أَبْنُسٌ,] (Msb,) [Ebony;] a thing well known, which is brought from India: an arabicized word: (Msb [in which is added the proper Arabic appellation; but the word in my copy of that work is imperfectly written; app. جعفر; which, however, does not seem to be the word intended:]) some say that it is the same as سَاسَم: others, that it is different therefrom: and respecting the measure of the word, authors differ. (TA.) ابه 1 أَبَهَ لَهُ, (JK, K,) and بِهِ; (K;) and أَبِهَ; aor. [of both] يَأْبَهُ; inf. n. أَبْهٌ, (JK, K,) of the former, (TA,) and أُبُوهٌ, [also of the former,] (JK,) and أَبَهٌ, (JK, K,) which is of the latter; (TA;) He knew it; or understood it; or knew it, or understood it, instinctively: or he recognised it readily; knew it, or understood it, readily, after he had forgotten it. (K.) You say, مَا أَبَهْتُ لَهُ, (AZ, JK, S, Mgh,) aor. آبَهُ, inf. n. أَبْهٌ; (AZ, S) and مَا أَبِهْتُ لَهُ, (JK, S,) aor. as above, inf. n. أَبَهٌ; (S;) I did not know it, or understand it; or did not know of it; was not cognizant of it: (JK, Mgh:) or I did not have my attention roused to it after I had forgotten it: (AZ, S:) the former is like وَبَهْتُ; (Mgh;) and the latter, like [وَبِهْتُ and] نَبِهْتُ. (S.) — — لَا يُؤْبَهُ لَهُ (Mgh, K, TA) He will not be cared for, minded, or regarded, because of his lowness of condition, or abjectness. (Mgh, TA.) — — أَبَهْتُهُ بِكَذَا I imputed to him, or suspected him of, such a thing. (JK, K, TA.) 2 أَبَّهْتُهُ, inf. n. تَأْبِيهٌ, I roused his attention: and I made him to know, or understand. (Kr, K.) The two meanings are nearly alike. (TA.) And ↓ آبَهْتُهُ I made him to know; informed, apprized, advertised, or advised, him; gave him information, intelligence, notice, or advice. (IB.) 4 آبَهَ see 2. 5 تأبّه He magnified himself; behaved proudly, or haughtily. (JK, S, K.) You say, تَأَبَّهَ الرَّجُلُ عَلَى فُلَانٍ The man magnified himself against such a one, and held himself above him. (JK, * TA.) And تَأَبَّهَ عَنْ كَذَا He shunned, avoided, or kept himself far from, such a thing; (JK, Z, K;) he was disdainful of it, he disdained it, or held himself above it. (Z, K.) أُبَّهَةٌ Greatness, or majesty; (JK, S, K;) a quality inspiring reverence or veneration; (TA;) goodliness and splendour; (K;) and goodliness of aspect: (TA:) and pride, self-magnification, or haughtiness. (JK, * S, * K.) ابو 1 أَبَوْتُ, [third pers. أَبَا,] (T, S, M, K,) and أَبَيْتُ, [third pers. أَبَى,] (T, M, K,) the latter accord. to Yz, (T,) aor. آبُو, (TK,) inf. n. أُبُوَّةٌ, (Yz, T, S, Msb,) or this is a simple subst., (M,) I became a father. (T, * S, * M, K.) — — أَبَوْتُهُ, (ISk, T, M, K,) aor. آبُوهُ, (IAar, ISk, T,) inf. n. إِبَاوَةٌ, (M, K,) I was, (IAar, ISk, T,) or became, (M, K,) a father to him. (IAar, ISk, T, M, K.) — — [Hence, I fed him, or nourished him; and reared him, or brought him up.] You say, فُلَانٌ يَأْبُو هٰذَا اليَتِيمَ, inf. n. إِبَاوَةٌ, Such a one feeds, or nourishes, this orphan, like as the father does his children. (Lth, T.) And مَالَهُ أَبٌ يَأْبُوهُ (ISk, T, S) He has not a father to feed him, or nourish him, and to rear him, or bring him up. (S.) 2 أَبَّيْتُهُ, inf. n. تَأْبِيَةٌ, I said to him بِأَبِى [meaning فُدِيتَ بِأَبِى Mayest thou be ransomed with my father! or the like: see أَبٌ, below]. (K, TA. [In the CK, erroneously, يا اَبِى.]) 5 تأبّاهُ He adopted him as a father; (M, K, TA;) as also ↓ استأباهُ; (M in art. اب;) and so تَأَبَّاهُ أَبًا, accord. to A'Obeyd: (TA:) [or,] accord. to A'Obeyd, you say, تَأَبَّيْتُ أَبًا I adopted a father: (T:) and you say also, اِسْتَأْبَبَ أَبًا and اِسْتَأْبَبَ أَبًا he adopted a father. (TA.) 10 اِسْتَأْبَوَ see 5. أَبٌ is originally أَبَوٌ, (S, Msb, K,) as is shown by the first of its dual forms and of its pl. forms mentioned below; (S, Msb;) and signifies A father [in the ordinary sense: and also as meaning (assumed tropical:) an ancestor]: (M:) as also ↓ أَبًا, a dial. var., (M, K,) the same in the nom. and accus. and gen. cases, like قَفًا: (M:) and أَبٌّ is a dial. var. of the same, [the second letter being doubled to compensate for the و suppressed, as is the case in أَخٌّ, (TA voce أَخٌ)] but is rare. (Msb.) Accord. to the dial. commonly obtaining, when you use it as a prefixed noun, you decline it with the letters و and ا and ى, saying, هٰذَاأَبُوهُ [This is his father], (Msb,) and أَبُوكَ [thy father]; (M;) and رَأَيْتُ أَبَاهُ [I saw his father]; and مَرَرْتُ بِأَبِيهِ [I passed by his father]: (Msb:) but accord. to one dial., you say, هٰذَا أَبَاهُ, (Msb:) and أَبَاكَ; (M;) and رَأَيْتُ أَبَاهُ; and مَرَرْتُ بِأَبَاهُ: (Msb:) and accord. to one dial., which is the rarest of all, it is defective in every case, like يَدٌ and دَمٌ; (Msb;) and [thus] you say, هٰذَا أَبُوكَ [&c.]. (M.) The dual is أَبَوَانِ, (S, M, Msb,) meaning [two fathers, and] father and mother; and some say أَبَانِ: (S, M:) you say, هُمَاأَبَوَاهُ, meaning They two are his father and mother; and in poetry you may say, هُمَا أَبَاهُ; and in like manner, رَأَيْتُ أَبَيْهِ [I saw his father and mother], (T,) and أَبَيْكَ [thy father and mother]; (S;) but the usual, or chaste, form is رَأَيْتُ أَبَوَيْهِ. (T.) The pl. is آبَآءٌ, (T, S, M, Msb, K,) the best form, (T,) and أَبُونَ, (T, S, M, K,) and أُبُوٌّ (M, K, [in the CK الاَبُوّ is erroneously put for الأُبُوُّ,])

and أُبُوَّةٌ, (Lh, T, S, M, K, *) like عُمُومَةٌ and خُؤُولَةٌ: (T, S:) you say, هٰؤُلَآءِ أَبُوكُمْ, meaning آبَاؤُكُمْ [These are your fathers]; (T;) and hence, in the Kur [ii. 127], accord. to one reading, وَإِلٰهَ أَبِيكَ إِبْرٰهِيمَ وَإِسْمٰعِيلَ وَإِسْحٰقَ [And the God of thy fathers, Abraham and Ishmael and Isaac], meaning the pl. of أَبٌ, i. e. أَبِينَكَ, of which the ن is suppressed because the noun is prefixed [to the pronoun]; (S;) and some of the Arabs say, أَبُوَّتُنَا أَكْرَمُ الآبَآءِ [Our fathers are the most generous of fathers]. (T.) The dim. is ↓ أُبَىٌّ; originally أُبَيْوٌ, with the final radical letter restored. (Msb.) — — مَا يَدْرِى لَهُ مِنْ أَبٍ, and مَا أَبٌ, mean- ing He knows not who is his father, and what is his father, are sayings mentioned by Lh on the authority of Ks. (M.) — — لَا أَبَا لِكَ, (T, S, M, K, &c.,) [accord. to the dial. of him who says أَبًا instead of أَبٌ,] as also لَا أَبَ لَكَ, and لَا أَبَاكَ, (S, K,) [the last, accord. to J, because the ل (meaning the ل in لك in the preceding phrases) is as though it were redundant, but he seems not to have known the dial. var. أَبًا, and I rather think that لَا أَبَاكَ, is for لَا أَبْقَى اللّٰهُ أَبَاكَ, or the like,] and لَا أَبَكَ, (Mbr, Sgh, K,) and لَابَ لَكَ, (K,) which is for لَا أَبَ لَكَ, (M,) means Thou art, in my estimation, one deserving of its being said to him, Mayest thou have no father! it is used in the manner of a proverb, is of frequent occurrence in poetry, (M,) is said to him who has a father and to him who has not a father, and is an imprecation as to the meaning, of necessity, though enunciative as to the letter; (M, K;) and hence the saying of Jereer, يَا تَيْمُ تَيْمَ عَدِىٍّ لَا أَبَا لَكُمْ [O Teym, Teym of 'Ades, may ye have no father!]; which is the strongest evidence of its being a proverb, and not having a literal meaning; for all of [the tribe of] Teym could not have one father, but all of them were fit objects of imprecation and rough speech: (M:) it is an expression of praise: (S:) [i. e.] it is an imprecation against him to whom it is addressed, not, however, said with the desire of its having effect, but on an occasion of intense love, like لَا أُمَّ لَكَ, &c.: (Har p. 165:) and sometimes in dispraise, like لَا أُمَّ لَكَ: and in wonder, like لِلّٰهِ دَرُّكَ: (TA:) or, as A Heyth says, on the authority of Aboo-Sa'eed Ed- Dareer, it expresses the utmost degree of reviling; [meaning Thou hast no known father;] and لَا أُمَّ لَكَ expresses reviling also, but means Thou hast no free, or ingenuous, mother: (Meyd in Har p. 165: [see أُمٌّ:]) sometimes it means Strive, or exert thyself, in thine affair; for he who has a father relies upon him in some circumstances of his case: (TA:) accord. to Kh, it means Thou hast none to stand thee in stead of thyself: (ISh, TA:) Fr says that it is a phrase used by the Arabs [parenthetically, i.e.,] to divide their speech: (TA:) [thus, for instance,] Zufar Ibn-El-Hárith says, أَرِينِى سِلَاحِى لَا أَبَا لَكَ إِنَّنِى أَرَى الحَرْبَ لَا تَزْدَادُ إِلَّا تَمَادِيَا [Show thou me my weapons: (mayest thou have no father! or thou hast no father: &c.:) verily I see the war, or battle, increases not save in perseverance]. (TA.) [Aboo-'Alee, as cited in the M, observes that the ا (meaning the final ا) in أَبَا, in the phrase لَا أَبَا لَكَ, indicates that it is a prefixed noun, and determinate; whereas the ل in لك together with the government exercised upon the noun by لا indicates that it is, on the contrary, indeterminate, and separate from what follows it: but it seems that he was unacquainted with the dial. var. أَبًا; for لَا أَبَا لَكَ in the dial. of him who uses the form أَبًّا instead of أَبٌ is the same grammatically as لَا أَبَ لَكَ in the dial. of him who uses the form أَبٌ.] Suleymán Ibn-'Abd-El-Melik heard an Arab of the desert, in a year of drought, say, أَنْزِلْ عَلَيْنَا الغَيْثَ لَا أَبَا لَكَ, and Suleymán put the best construction upon it, [as though it meant, Send down upon us rain: Thou hast no father], and said, I testify that He hath no father nor female companion nor offspring. (TA.) They say also, in paying honour [to a person], لَا أَبَ لِشَانِئِكَ, and لَا أَبَ لِشَانِيكَ, (TA,) i. e. May thy hater have no father! or, accord. to ISk, each is a metonymical expression for لَا أَبَا لَكَ. (S in art. شنأ, q. v.) — — One also says, on the occasion of an occurrence that is approved and commended, by way of expressing wonder and praise, لِلّٰهِ أَبُوكَ, meaning To God, purely, is attributable [the excellence of] thy father, seeing that he begat thee a generous son, and produced the like of thee! (TA;) [or to God be attributed (the excellence of) thy father!] it means that to God [alone] belongs the power to create the like of this man [to whom it relates], from whom has proceeded this wonderful action. (Har p. 44.) — — And هِىَ بِنْتُ أَبِيهَا, meaning She resembles her father in strength of mind, or spirit, and sharpness of disposition, and in hastening, or striving to be first, to do things: said of Hafsah, by 'Áïsheh. (TA.) — — بِأَبِى, (TA,) or بِأَبِى أَنْتَ, (T in art. بأ,) [said to a person,] means فُدِيتَ بِأَبِى [Mayest thou be ransomed with my father! (see the next sentence but one;) or] أَفْدِيكَ بِأَبِى [I will ransom thee with my father]; (T ubi suprà;) or أَنْتَ مَفْدِىٌّ بِأَبِى Thou art, or shalt be, ransomed with my father]; or فَدَيْتُكَ بِأَبِى [I have in my heart ransomed thee, or I would ransom thee, with my father]; the ب being dependent upon a word suppressed, which, accord. to some, is a [pass. participial] noun, and accord. to others, a verb; and this word is suppressed because of the frequent usage of the phrase. (TA.) You say also, بِأَبِى أَنْتَ وَ أُمِّى [With my father mayest thou be ransomed, and with my mother!]. (TA.) And بِأَبِى مَنْ وَدَدتُّهُ, i. e. فُدِىَ بِأَبِى مَنْ وَدَدتُّهُ [May he whom I love be ransomed with my father!], meaning may he [my father] be made a ransom for him [whom I love]! (El-Wáhidee on the Deewán of El-Mutanebbee, in De Sacy's Chrest. Arabe, sec. ed. vol. iii. p. 35 of the Arabic text.) Sometimes they change the ى into ا: a poet says, وَقَدْ زَعَمُوا أَنِّى جَزِعْتُ عَلَيْهِمَا وَهَلْ جَزَعٌ أَنْ قُلْتُ وَا بِأَبَا هُمَا [And they have asserted that I have become impatient on account of them two: but is it an evidence of impatience that I said, Alas, with my father may they two be ransomed?]; meaning وَا بِأَبِى هُمَا. (S.) And some of the Arabs used to say, وَا بِأَبَا أَنْتَ [Alas, with my father mayest thou be ransomed!]: this, says AM, being like يَا وَيْلَتَا for يَا وَيْلَتِى; as also يَا بَيْبَا, with the hemzeh changed into ى, originally يَا بِأَبَا, meaning يَابِأَبِى: and hence what is related, in a trad., of Umm- 'Ateeyeh; that she used not to mention the Prophet without saying, بِيَبَا [for بِأَبِى هُوَ]. (TA in art. بأ.) A woman said, يَا بِأَبِى أَنْتَ وَ يَا فَوْقَ البِيَبْ [O thou to whom I would say, With my father mayest thou be ransomed! and O thou who art above him to whom I would address the saying, With my father mayest thou be ransomed!]; respecting which Fr observes that the two words [بِ and أَب] are made as one [by prefixing the article] because of their frequent occurrence; (S;) and Aboo-'Alee says that the ى in بِيَب is substituted for ء, not necessarily; but ISk quotes the words as commencing with يَا بِيَبَا, which is the right reading, in order that this expression may agree with البِيَبْ, which is derived from it: EtTebreezee, however, relates Abu-l-'Alà's reciting the words as ending with البِئَبْ; saying that this is compounded from the phrase بِأَبِى, and that therefore the ء is preserved. (TA.) [See also the first paragraph in art. بأ.] — — You say also, يَا أَبَتِ [meaning O my father], (S, M, K,) as in يَا أَبَتِ افْعَلْ [O my father, do thou such a thing]; (S;) and يَا أَبَتَ; (S, M, K;) and يَاأَبَتُ; (Z in the Ksh xii. 4;) and يَا أَبَهْ (S, M, K) when you pause after it. (S, M.) The ة, [here written ت,] (Kh, M,) the sign of the fem. gender, (S, Z,) is substituted for the [pronominal] affix ى, (Kh, S, M, Z,) as in يَاأُمَّتِ; (S;) and is like the ة in عَمَّةٌ and خَالَةٌ, as is shown by your saying, in pausing, يَا أَبَهْ, like as you say, يَا خَالَهْ: (Kh, M:) the annexing of the fem. ت to a masc. noun in this case is allowable, like as it is in غُلَامٌ يَفَعَةٌ and رَجُلٌ رَبْعَةٌ and شَاةٌ ذَكَرٌ and حَمَامَةٌ ذَكَرٌ: its being made a substitute for the affix ى is allowable because each of these is an augmentative added at the end of a noun: and the kesreh is the same that is in the phrase يَا أَبِى: (Z ubi suprà:) the ت does not fall from اب in the

phrase يَا أَبَتِ when there is no pause after it, though it [sometimes] does from أُمّ in the like phrase in that case, because the former word, being of [only] two letters, is as though it were defective. (S.) يَا أَبَتَ is for يَا أَبَتَا, (Aboo-'Othmán El-Mázinee, S, * M, [the latter expression mentioned also in the K, but not as being the original of the former,]) the ا [and ه] being suppressed; (the same Aboo- 'Othmán and M;) or for يَا أَبَتَا, the ا being suppressed, like as the ى is in يَا غُلَامِ; or it may be after the manner of يَاأَبِىَ. (Z ubi suprà.) يَا أَبَتُ is thus pronounced after the usual manner of a noun ending with the fem. ة, without regard to the fact that the ت is in the former a substitute for the suffix ى. (Z ubi suprà.) يَا أَبَهْ is said in a case of pause, except in the Kur-án, in which, in this case, you say, يَا أَبَهْ, following the written text; and some of the Arabs pronounce the fem. ة, in a case of pause, ت [in other instances], thus saying, يَا طَلْحَتْ. (S.) يَا أَبَاهُ is also said; (M, K;) though scarcely ever. (M.) A poet uses the expression يَا أَبَاتَ, for يَا أَبَتَاهُ: (S, M:) IB says that this is used only by poetic license, in a case of necessity in verse. (TA.) — — أَبٌ is tropically applied to signify (tropical:) A grandfather, or any ancestor. (Msb.) — — It is also applied to signify (assumed tropical:) A paternal uncle; as in the Kur ii. 127, quoted before. (M.) — — [It is also (like أُمّ and اِبْن and بِنْت) prefixed to nouns of various significations. Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, as exs. of different kinds.] — — أَبُو المَرْأَةِ (assumed tropical:) The woman's husband: (Ibn-Habeeb, M:) it is said in the TS that الأَبُ, in certain of the dials., signifies the husband: MF deems this meaning strange. (TA.) أَبُو المَثْوَى (assumed tropical:) The master of the dwelling, or of the place of abode: (TA:) and (assumed tropical:) the guest. (K in art. ثوى.) أَبُو الأَضْيَافِ (assumed tropical:) The very hospitable man. (TA.) — — أَبُو الحَارِثِ (assumed tropical:) The lion. (TA.) أَبُو جَعْدَةَ (assumed tropical:) The wolf. (TA.) أَبُو الحُصَيْنِ (assumed tropical:) The fox. (TA.) — — أَبُو جَابِرٍ (assumed tropical:) Bread. (S and K in art. جبر.) — — أَبُو مَالِكٍ (assumed tropical:) Extreme old age: (TA:) and (assumed tropical:) hunger. (MF in art. جبر.) أَبًا: see أَبٌ. أَبْوَآءٌ or إِبْوَآءٌ: see أُبُوَّةٌ. أَبَوِىٌّ Of, or relating or belonging to, a father; paternal. (S, TA.) أُبَىٌّ dim, of أَبٌ, q. v. (Msb.) أُبُوَّةٌ [in copies of the K ↓ إِبْوَآء, and in the CK ↓ اَبْواء, both app. mistranscriptions for أُبُوَّة, which is well known,] Fathership; paternity; the relation of a father. [S, * M.) You say, بَيْنِي و بَيْنَ فَلَانٍ أُبُوَّةٌ [Between me and such a one is a tie of fathership]. (S.) ابى 1 أَبَى, aor. يَأْبَى, (S, M, Msb, K,) which is anomalous, (S, M, Msb,) because it has no faucial letter (S, Msb) for its second or third radical, (Msb,) and يَأْبِى, (M, Msb, K,) mentioned by IJ as sometimes said, (M,) agreeably with analogy, (TA,) and يِئْبَى, which is doubly anomalous, first because the pret. is of the measure فَعَلَ, and this pronunciation of the ى of the aor. is [regularly allowable only] in the case of a verb of the measure فَعِلَ, aor. يَفْعَلُ, and secondly because it is only in an aor. like يِيْجَلُ, (Sb, M,) i. e., of a verb of which the first radical letter is و or ى, (TA in art. وجل,) and يِئْبِى, (IB, [who cites as an ex. a verse ending with the phrase حَتَّى تِئْبِيَهْ,]) inf. n. إِبَآءٌ (S, M, Mgh, Msb, K) and إِبَآءَةٌ, (K,) or إِبَاةٌ, (so in a copy of the M,) or إِبَايَةٌ, (so in the Msb,) He refused; or refrained, forbore, abstained, or held back; syn. إِمْتَنَعَ; (S, Msb, MF, Bd in ii. 32, Kull p. 8,) voluntarily, or of his own free will or choice: (Bd ubi suprà, Kull:) [thus when used intransitively: and it is also used transitively:] you say, أَبَى الأَمْرَ he refused assent, or consent, to the thing, or affair; disagreed to it; and did not desire [to do] it: (Mtr in Har p. 483:) he did not assent to, consent to, approve, or choose, it; he disallowed it; rejected it: (Mgh:) and أَبَي الشَّئَ ء he disliked, was displeased with, disapproved of, or hated, the thing. (M, K.) Fr says that there is no verb with fet-h to its medial radical letter in the pret. and fut. [or aor.] unless its second or third radical is a faucial letter, except أَبَى: that AA adds رَكَنَ: but that one says رَكَنَ with يَرْكُنُ for its fut., and رَكِنَ with يَرْكَنُ for its fut.: (T:) so that the instance mentioned by AA is one of an intermixture of two dial. vars.: (TA:) Th adds قَلَى and غَسَا and شَجَا; and Mbr adds جَبَا: but most of the Arabs say يَقْلِى and يَغْسُو and يَشْجُو and يَجْبِى. (T.) [Some other instances are mentioned by other authors; but these are verbs of which the aors. are rarely with fet-h, or are instances of the intermixture of two dial. vars.] أَبَيْتَ اللَّعْنَ is a greeting which was addressed to kings in the time of ignorance; meaning Mayest thou refuse, or dislike, (ISk, * S, * M, * Har p. 491,) to do a thing that would occasion thy being cursed! (ISk, S, M;) or, to do that for which thou wouldst deserve the being cursed! for it implies the meaning of a prayer; i. e., may God make thee to be of those who dislike the being cursed! and hence it occurs parenthetically. (Har ubi suprà.) You say also, أَبَى أَنْ يُضَامَ [He refused, or did not submit, to be harmed, or injured]. (T.) [And sometimes لَا is inserted after أَنْ, and is either redundant, or corroborative of the meaning of the verb, as in the case of أَنَ لَا or أَلَّا after مَنَعَ.] It is said in the Kur ix. 32, وَيَأْبَى اللّٰهُ إِلَّا أَنْ يُتِمَّ نَورَهُ, meaning But God will not consent or choose [save to complete, or perfect, his light]. (Bd.) And in the same xvii. 91, فَأَبَى أَكْثَرُ النَاسَ إِلَّا كُفُورًا, i. e. [But the greater number of men have not consented to, or chosen, aught] save denying [its truth, or disbelieving it]; this phrase with إِلَّا being allowable because it is rendered by means of a negative. (Bd.) You also say, كَانَ يَأْبَى اللَّحْمَ [He used to refuse, or dislike, flesh-meat], (K,) or أَكْلَ اللَّحْمِ [the eating of flesh-meat]. (Mgh.) And أَبَى فَلَانٌ المَآءِ [Such a one refused, or disliked, water, or the water]: (S:) or أَبَى مِنْ شُرْبِ المَآءِ [he refused, or voluntarily refrained from, the drinking of water, or the water]. (AAF, M.) And أَبَى عَلَيْهِ الأَمْرَ, (Mgh, and Mtr. [author of the Mgh] in Har p. 483,) and ↓ تَأَبَّاهُ عَلَيْهِ, both signify He refused him his assent, or consent, to the thing, or affair. (Mtr ubi suprà, in Har.) Hence, (Mtr ubi suprà,) أَبَى عَلَيْهِ, (Mgh, and Mtr ubi suprà,) and ↓ تَأَبَّى عَلَيْهِ, (T, S, and Mtr ubi suprà,) He was incompliant, or unyielding, to him; he resisted him, withstood him, or repugned him; syn. اِمْتَنَعَ (T, S, Mgh, and Mtr ubi suprà) عَلَيْهِ: (T:) thus explained because the objective complement (الأَمْرَ) is suppressed. (Mtr ubi suprà.) — أَبَيْتُ الطَّعَامَ, (K,) or مِنَ الطَّعَامِ, and اللَّبَنَ, (M, TA, [in a copy of the former of which the verb is written ابَيْتُ, but this I suppose to be a mistranscription, on account of what here follows,]) like رَضِيْتُ, (K,) inf. n. أَبًى, (M, and so in some copies of the K,) or إِبًى, (so in some copies of the K,) with kesr, and with the short final alif, (TA, [i.e. like رِضًى, but perhaps this may have been supposed to be the right reading only because the verb is likened to رَضِيتُ, of which رِضًى is the most common inf. n.,]) I left, or relinquished, the food, (M, K,) and the milk, (M, TA,) without being satiated, or satisfied. (M, K.) — — أَبِىَ الفَصِيلُ, and أُبِىَ, inf. n. أَبًى, The young camel, or young weaned camel, suffered indigestion from the milk, and became affected with a dislike of food. (M, K.) — أَبَيْتُ as syn. with أَبَوْتُ: see the latter. 4 آبَيْتُهُ إِيَّاهُ [in the CK, erroneously, أَبَيْتُهُ] I made him to refuse it; or to refrain, forbear, abstain, or hold back, from it, voluntarily, or of his own free will or choice: (S: [this meaning being there implied, though not expressed:]) or I made him to dislike it, to be displeased with it, to disapprove of it, or to hate it: (M, K:) namely, water [&c.]. (S, M.) One says, فُلَانٌ بَحْرٌ لَا يُؤْبِى, (ISk, S, K, * [in the CK, erroneously, لا يُوْبى,]) i. e., لَا يَجْعَلُكَ تَأْبَاهُ [Such a one is like a sea, or great river, that will not make thee to refuse it, or dislike it, &c.]; (K;) i. e., that will not fail, or come to an end, (ISk, S, K,) by reason of its abundance. (ISk, S.) In like manner one says, of any water, مَآءٌ لَا يُؤْبِى [Water

that will not fail, or come to an end]. (TA.) And عِنْدَنَا مَآءٌ مَا يُؤْبِى With us, or at our abode, is water that does not become scanty, or little in quantity. (Lh, T, M.) And آبَى المَآءُ The water decreased, or became deficient. (AA, from El-Mufaddal.) And قَلِيبٌ لَا يُؤْبِى A well that will not become exhausted: (IAar, M:) one should not say, يُؤْبَى. (M, TA.) In like manner, also, one says, كَلَأٌ لَا يُؤْبِى Herbage, or pasture, that will not fail, or come to an end. (S.) And عِنْدَهُ دَرَاهِمُ لَا تُؤْبِى He has dirhems, or money, that will not fail, or come to an end. (TA.) And آبَى المَآءُ signifies also The water [in a well] was, or became, difficult of access (اِمْتَنَعَ), so that no one was able to descend to it but by exposing himself to peril or destruction: (M:) if a drawer of water descend into the well, (T, TA,) and the water be altered for the worse in odour, (TA,) he expose himself to peril, or destruction. (T, TA.) 5 تَأَبَّى عَلَيْهِ الأَمْرَ: and تأبّى عَلَيْهِ alone: see 1, latter half of the paragraph. إِبْيَةٌ A paucity, or deficiency, and revulsion, of the milk in the breast: (Fr, TS:) or a revulsion of the milk in the udder; (K;) but the saying "in the udder" requires consideration. (TA:) You say to a woman, when she has a fever on the occasion of childbirth, إِنَّمَا هٰذِهِ الحُمَّى إِبْيَةٌ ثَدْيِكِ [This fever is only occasioned by the paucity, or deficiency, and revulsion, of the milk in thy breast.] (TA.) أَبْيَانٌ and أَبْيَانُ and أَبَيَانٌ: see آبٍ, in four places. أُبَآءٌ, (T, S, M,) or أُبَآءٌ مِنَ الطَّعَامِ, (K,) A dislike, or loathing, of food: (T, S, M, K:) of the measure فُعَالٌ, (S, M,) with damm, (S, K,) because it is like a disease, and nouns significant of diseases are generally of that measure. (M.) You say, أَخَذَهُ أُبَآءٌ (T, S, M, K) مِنَ الطَّعَامِ (K) He was, or became, taken, or affected, with a dislike, or loathing, of food. (T, S, M, K.) إِبَآءٌ inf. n. of أَبَى, q. v. (S, M, &c.) — — See also أَبِيٌّ. أَبِيَّةٌ. and أَبِيَّةٌ: see آبٍ, in three places. — — Also, the former (أَبِيٌّ), She [app. a camel, or any beast,] that refuses, or refrains from, fodder, by reason of her suffering from indigestion: and she that refuses, or refrains from, the stallion, by reason of her having little appetency. (AA.) [See also أَوَابٍ, voce آبٍ.] أَبَآءٌ A man who refuses, or does not submit, to be harmed, or injured. (T.) أُبِيَّةٌ, with damm, (K,) and kesr to the ب, and with teshdeed of this letter and of the ى, (TA,) [in the CK أُبْيَةٌ,] Pride; self-magnification, or greatness, or majesty: (K:) and ↓ إِبَآءٌ [also] signifies pride, self-magnification, or haughtiness. (Ham p. 118.) آبٍ, and ↓ أَبِيٌّ, (S, M, Msb, K, TA,) and ↓ أَبَيَانٌ, (S, TA,) part. ns. of أَبَى, signifying Refusing; or refraining, forbearing, abstaining, or holding back [voluntarily, or of his own free will or choice]: (S, Msb, TA: *) [refusing assent or consent; &c.:] disliking, being displeased with a thing, disapproving of it, or hating it: (M, * K, * TA:) or the first and second, a man disliking, or loathing, food: (M, K, TA:) and the third, (K,) and ↓ أَبْيَانٌ, (so in a copy of the M,) or أَبَيَانٌ, (K,) a man who refuses, or refrains from, or dislikes, or hates, (يَأْبَى,) food; or, things that are base?? or mean, (M, K, TA,) and causes of dispraise or blame: (TA:) or the second (أَبِيٌّ), a man who refuses, or refrains, &c., vehemently, or much; incompliant, unyielding, resisting, withstanding, or repugning: (T:) and ↓ أَبْيَانٌ and أَبَيَانٌ, a man having vehement اباء [app. أُبَآء, i. e. dislike, or loathing, of food; agreeably with a common quality of words of the measure فَعْلَان]: (T, TA: [but in copy of the T, accord. to the TT, اباء in this last explanation is written إباء: in the TA it is without any vowel-sign:]) the pl. of آبٍ is آبُونَ and أُبَاةٌ (M, K) and أُبِيٌّ, (K,) with damm, then kesr, and then teshdeed, (TA, [in the CK أُبَىّ, and in a copy of the M أبِين,]) and أُبَّآءٌ, (M, TA,) or إِبَاءٌ, (K, TA,) like رِجَالٌ: (TA: [in the CK أُباء:]) the pl. of ↓ أَبِيٌّ is أَبِيُّونَ; (M, K;) of which an instance occurs wherein the pl. ن is likened to a radical ن; the gen. case being written, at the end of a verse, أَبِيِينِ: (M:) the pl. of ↓ أَبْيَانٌ, (M,) or أَبَيَانٌ, (K,) is إِبْيَانٌ. (Kr, M, K.) — — [Hence,] الآبِى The lion. (K.) — — And آبِيَةٌ, (M,) so in some copies of the K, but in others ↓ أَبِيَّةٌ, (TA,) She [app. a camel] that dislikes, or loathes, and will not drink, water: and she that desires not the evening-food: and she (a camel) that is covered and does not conceive, or become pregnant: (M, K:) and أَوَابٍ, [its pl.,] she-camels that refuse, or refrain from, the stallion. (TA. [See also أَبِيٌّ.]) It is said in a prov., العَاشِيَةُ تَهِيجُ الآبِيَةَ [She that is eating her eveningfood, or pasturing in the evening, excites her that has no desire for that food]; i. e., when the camels that desire not the evening-food see the camels eating that food, they follow them, and pasture with them. (M, and so in the S in art. عشو.) مُؤْبٍ [act. part. n. of 4, q. v.] Water failing, or coming to an end: (TA:) or water that is scanty, or little in quantity.] (Lh, M, TA.) مَآءٍ مَأْبَاةٌ, (M,) or مَآءَ ةٌ مَأْبَاةٌ, (K,) Water which the camels refuse, or dislike. (M, K.) اتب 2 أَتَّبَهَا إِتْبًا, (M, K, [but in the latter the pronoun is masc.,]) and بِإِتْبٍ, (M,) or simply أتّبها, (S,) inf. n. تَأْتِيبٌ, (S, K,) He put on her, or clad her with, an إِتْب: (S, M, K:) or أتّبها signifies he put on her, or clad her with, a shift. (AZ, T.) — — أُتِّبَ, (M, K,) inf. n. as above, (K,) It (a garment, or piece of cloth,) was made into an اتب. (M, K.) 5 تَأَتَّبَ بِإِتْبٍ, (M, K,) and ↓ ائتتب, [written with the disjunctive alif اِيتَتَبَ,] (M,) or ↓ ائتبّ, (K, [but this I think a mistranscription,]) He put on himself, or clad himself with, an إِتْب: (M, K:) or ↓ ائتتبت, alone, she put on herself, or clad herself with, an إِتْب. (AZ, T, S, M.) — — تأتّب الدِّرْعَ وَ السِّلَاحَ (assumed tropical:) He put on (i. e. on himself) the coat of mail, and the arms, or weapons. (A.) And تأتّب القَوْسَ (assumed tropical:) He put forth his shoulderjoints from the belt of the bow, [the belt being across his breast,] so that the bow was on his shoulder-blades: (A:) accord. to AHn, (M,) تَأَتُّبٌ signifies (assumed tropical:) a man's putting the suspensory of the bow across the breast, and putting forth the shoulder-joints from it, (M, K,) so that the bow is on the shoulder-joints: (M:) and you say also, تأتّب قَوْسَهُ عَلَى ظَهْرِهِ (assumed tropical:) [he put his bow in the manner above described upon his back]. (S.) — — [And hence,] تأتّب signifies also (assumed tropical:) He prepared himself, or made himself ready, (K,) لِلأَمْرِ [for the affair]. (TK.) — — And (assumed tropical:) He acted, or behaved, with forced hardness, firmness, strength, hardiness, courage, or vehemence. (K.) 8 إِئْتَتَبَ see 5, in two places. 9 إِئْتَبَّ see 5. إِتْبٌ (T, S, M, A, K) and ↓ مِئْتَبَةٌ (M, K) A بَقِير, (S,) or بَقِيرَة, (M, K,) i. e., (S, M, [but in the K what here follows is given as a meaning distinct from that of بقيرة,]) a بُرْد [q. v.], (S, M, K,) or piece of cloth, (S, A,) which is slit (S, M, A, K) in the middle, (S,) and worn by a woman, (A, K,) who throws it upon her neck, (S, M,) [putting her head through the slit;] having neither an opening at the bosom (a جَيْب), nor sleeves: (S, M, A, K:) and a woman's shift: (T, M, K:) and, (K,) or accord. to some, (M,) a garment that is short, reaching half-way down the shank: (M, K:) or [a garment like] drawers, or trousers, without legs; (M, K;) i. q. نُقْبَةٌ: (M:) or a shirt without sleeves, (S voce بَقِيرٌ, M, K,) worn by women: (S ubi suprà:) the first explanation alone is given in most lexicons: (TA:) some say that it is different from the إِزَار; that it has no band like that of drawers or trousers, and is not sewed together after the manner of drawers or trousers, but is a shirt of which the two sides are not sewed together: (M:) or i. q. عِلْقَةٌ and صِدَارٌ and شَوْذَرٌ; all signifying one and the same thing: (T:) pl. [of pauc.] آتَابٌ (M, K [in the CK and a MS. copy of the K written آتابٌ]) [originally أَأْتَابٌ which is mentioned as one of the pls. by MF] and آتُبٌ [originally أَأْتُبٌ which is also mentioned as one of the pls. by MF] and by transposition أَتْؤُبٌ, (MF,) and [of mult.] أُتُوبٌ, (S,) or إِتَابٌ, (M,) or both. (K.) — — [Hence,] إِتْبٌ also signifies (assumed tropical:) The husk of barley. (M, K.) مِئْتَبٌ A [wrapper, or wrapping garment, such as is called] مِشْمَلٌ. (T.) مِئْتَبَةٌ: see إِتْبٌ. مُؤَتَّبُ الظُّفُرِ (assumed tropical:) A man whose nail is

crooked. (K.) اتم 1 أَتَمٌ, (M, K,) in, or in relation to, a سِقَآء [or skin for water or milk], (TA,) signifies The having two punctures of a seam (خُرْزَتَانِ) rent so as to become one. (M, K.) You say, أَتَمَتِ القِرْبَةُ, aor. أَتِمَ, inf. n. أَتْمٌ, The water-skin had its two punctures (خزرتاها [or rather two of its punctures, agreeably with the explanation of the inf. n. in the M and K, as given above,]) rent so that they became one. (TK.) — — [And hence,] The meeting together of the مَسْلَكَانِ [or vagina and rectum]: whence أَتُومٌ [q. v.] as an epithet applied to a woman. (Ham p. 373.) — — [It seems to be indicated in the T, that one says, أَتِمَ النِسَآءُ, aor. اَتَمَ, and أَتَمَ, aor. أَتِمَ; as meaning, or perhaps the former only, The women assembled, or came together: for I there find, immediately after مَأْتَمٌ as signifying "a place in which women assemble," "one says, أَتِمَ, aor. اَتَمَ, and أَتَمَ, aor. اَتِمَ:" but it is then added that, accord. to Khálid Ibn-Yezeed, مأتم is from أَتِمَ, aor. اَتَمَ.] — I. q. فَتْقٌ [The act of rending, rending asunder, ripping, or the like; or undoing the sewing of a thing]. (TA.) — — The act of cutting. (Sgh, K.) You say, أَتَمَهُ He cut it. (TK.) — أَتَمَ, aor. أَتِمَ, also signifies He brought together, or united, two things. (T.) [See أَتُومٌ, and مَأْتَمٌ.] — أَتَمَ بِالمَكَانِ, (Sgh, Msb,) with two forms of aor., [app. أَتِمَ and أَتُمَ,] (Msb,) inf. n. أَتْمٌ, (Sgh, K,) or أُتُومٌ; (Msb;) and أَتِمَ, aor. اَتَمَ; (Msb;) He stayed, remained, dwelt, or abode, in the place. (Sgh, Msb, K.) 2 أَتَّمَ see 4. 4 آتَمَهَا, inf. n. إِيتَامٌ; and ↓ أَتَّمَهَا, inf. n. تَأْتِيمٌ; He rendered her such as is termed أَتُوم, q. v. (O, K.) أَتُومٌ is primarily used in relation to the سِقَآء [or skin for water or milk; as meaning] Having two punctures of a seam (خُرْزَتَانِ) rent so that they become one. (S.) — — And hence, (S,) or from أَتَمَ as meaning "he brought together, or united," two things, (T,) A woman whose مَسْلَكَانِ [or vagina and rectum] meet together in one, [by the rupture of the part between them,] (T, M,) becoming conjoined, so that the فَرْج is enlarged thereby, (TA,) on the occasion of devirgination; (M;) i. q. مُفْضَاةٌ, (T, S, M,) as some say; (T;) or مُفَاضَةٌ; (K; [said in the TA to be a mistake: but مُفْضَاةٌ and مُفَاضَةٌ are said in the M, in art. فيض, to have the same signification;]) a woman whose مَسْلَكَانِ have become one: (Ham p. 271:) or, as some say, small in the فَرْجَ [or vagina]: (M:) or it has these two contr. significations. (K.) مَأْتَمٌ is a quasi-inf. n. of أَتَمَ in the last of the senses explained above. (Msb.) [Thus it signifies A staying, remaining, dwelling, or abiding, in a place. But it more commonly signifies] The assembling of women [and of men also] in a case of rejoicing and of mourning. (Har p. 234.) — — It is also a noun of time from the same. (Msb.) [Thus it signifies A time of staying or remaining, &c.] — — And it is also a noun of place from the same. (Msb.) [And thus it signifies A place of staying or remaining, &c. But it more commonly signifies] A place of assembling of women [and of men also] in a case of rejoicing and of mourning: from أَتِمَ, aor. اَتَمَ, accord. to Khálid Ibn-Yezeed. (T.) — — And hence, tropically, (Msb,) (tropical:) Women assembling together (T, S, M, Mgh, Msb, K) in a case of rejoicing and of mourning, (T, M, Mgh, K,) or in a case of good and of evil: (S, Msb:) or any assembly, (M, K,) of men and of women, (M,) in a case of mourning or of rejoicing: (M, K:) or particularly of young women; (M, K,) accord. to some; but it is not so: and some assert that the word is derived from أَتْمٌ, in the first of the senses explained in this art.; and from أَتُومٌ, as an epithet applied to a woman; because it signifies women coming together, and meeting face to face, in a case of good and of evil: (M:) the pl. is مَآتِمُ. (S, Mgh.) Abu-l-'Atà Es-Sindee says, عَشِيَّةَ قَامَ النَّائِحَاتُ وَ شُقِّقَتْ جُيُوبٌ بِأَيْدِى مَأْتَمٍ وَ خُدُودُ [In the evening when arose the wailing women to wail, and openings at the necks and bosoms of garments were rent with the hands of assembled mourning women, and cheeks also were lacerated]: (S, M, Mgh:) i. e., بِأَيْدِى نِسَآءٍ. (S.) And another says, حَتَّى تَرَاهُنَّ لَدَيْهِ قُيَّمَا كَمَا تَرَى حَوْلَ الأَمِيرِ المأْتَمَا [So that thou seest them (referring to women) standing in his presence, or at, or by, it, like as thou seest the assembly of men around the prince, or commander]: المأتم here necessarily denoting men. (M.) — — IKt says, (Msb,) it is used by the vulgar to denote An affliction, or evil accident; (S, Mgh, Msb;) [and Mtr adds,] and a wailing: (Mgh:) they say, كُنَّا فِى مَأْتَمِ فَلَانٍ [meaning We were present at the affliction of such a one]: (S, Msb:) or كُنَّا فِى مَأْتَمِ بَنِي فُلَانٍ [meaning, We were present at the affliction, and wailing, of the sons of such a one]: (Mgh:) but the correct word in this case, (S, Mgh,) or the better, (Msb,) is مَنَاحَة: (S, Mgh, Msb:) so says IAmb. (Mgh.) But accord. to IB, nothing forbids that it may occur in the sense of A place of wailing; and in the sense of mourning, and wailing, and weeping; for therefore do women assemble: and thus it may be in the saying of Et-Teymee, respecting Mansoor Ibn-Ziyád, وَ النَّاسُ مَأْتَمُهُمْ عَلَيْهِ وَاحِدٌ فِى كلِّ دَارٍ رَنَّةٌ وَ زَفِيرُ [The people's mourning, &c., for him was one: in every house was a moaning, and a sighting]: and in the saying of another, أَضْحَى بَنَاتُ السُّبِيِّ إِذْ قُتِلُوا فِى مَأْتَمٍ وَالسِّبَاعُ فِى عُرُسِ i. e. [The daughters of the captives, when they were slain, became, in the early part of the day,] in a state mourning; and the beasts of prey, in a state of rejoicing. (TA.) اتن 1 أَتَنَ بِالمَكَانِ, (S, M, Msb, K, *) aor. أَتُنَ, (Msb,) or أَتِنَ, (K,) inf. n. أُتُونٌ (M, Msb, K) and أَتْنٌ, (K,) He remained, continued, stayed, or abode, in the place; (S, M, Msb, K; *) or became fixed, or settled, therein. (M.) 10 استأتن [lit.] He (an ass) became a she-ass. (M.) The saying, كَانَ حِمَارًا فَاسْتَأْتَنَ, said of a man, [lit.] signifies [He was a he ass,] and he became a she ass; meaning (assumed tropical:) he was mighty, or of high condition, [like the wild he-ass,] and he became base, abject, or vile. (S, TA.) — — Also, (S, TA,) or أَتَانًا استأتن, (M,) He (a man) purchased a she-ass; (S;) he took for himself a she-ass. (S, M.) أَتَانٌ (T, S, M, Msb, K) and ↓ إِتَانٌ, (K,) but one should not say أَتَانَةٌ, (ISk, S, Msb,) or this is of rare occurrence, (K,) occurring in certain of the trads., (IAth,) A she-ass [domestic or wild]: (S, M, Msb, K:) pl. (of pauc., T, S, Msb) آتُنٌ and (of mult., T, S, Msb) أُتُنٌ (T, S, M, Msb, K) and أُتْنٌ and (quasi-pl. n., M) ↓ مَأْتُونَاءُ. (S, M, K.) — — Hence, أَتَانٌ signifies (tropical:) A foolish and soft or weak woman; as being likened to a she-ass. (TA.) — — Also The station of the drawer of water at the mouth of the well; (S, M, K;) and so ↓ إِتَانٌ. (M, K.) And A rock, or great mass of stone, (AA, T, S, M,) in water; (AA, T, M;) or, as some say, at the bottom of the casing of a well, so that it is next the water. (AA, T.) And A large, round mass of rock, which, when it is in shallow water, is called أَتَانُ الضَّحلِ; and a she camel is likened thereto, in respect of her hardness: (S:) or أَتَانُ الضَّحلِ signifies a large mass of rock projecting from the water. (T:) or a mass of rock, (M, K, TA,) large and round, in the water, (TA,) at the mouth of the well, overspread with [the green substance called] طُحْلُب, so that it is smooth, (M, K, TA,) more smooth than other parts: (M, TA:) or a mass of rock, part of which is immerged (غَامِرٌ, M, K) in the water, (K,) and part apparent. (M, K.) And أَتَانُ الثَّمِيلِ signifies A large mass of rock in the interior of the water-course, which nothing raises or moves, of the measure of the stature of a man in length and likewise in breadth. (ISh.) — — Also The [piece of wood called] قَاعِدَة [which is one of four forming the support] of the فَوْدَج [more commonly called هَوْدَج, q. v.]: pl. أُتُنٌ, (K, TA,) with medd. (TA: [but in the CK أُتُنٌ.]) إِتَانٌ: see أَتَانٌ, in two places. أَتُونٌ (T, M, Mgh, Msb, K) and أَتُّونٌ, (K,) or, accord. to J, (Msb,) it is thus, with teshdeed, but pronounced without teshdeed by the vulgar, (S, Msb,) A certain place in which fire is kindled, (S, Mgh,) called in Persian كُلْخَن [or كُلْخَنْ], pertaining to a bath: and metaphorically applied to (tropical:) that in which bricks are baked, and called in Persian تُونَقْ and دَاشُوزَنْ [or simply تُونْ and دَاشْ]: (Mgh:) accord. to Az, (Msb,) it is that of the bath, and of the place in which gypsum is made: (T, Msb:) or the trench, hollow, or pit, of the جَيَّارَ [or lime-burner, (in the CK, erroneously,

the خَبَّاز,]) and of the preparer of gypsum; (M, K, TA;) and the like: (K:) the pl. [said in the TA to be of the latter, but it is implied in the T and M and Mgh that it is of the former,] is أَتَاتِينُ, (T, S, M, Mgh, Msb, K, [in the CK, erroneously, أَتَانِيْنُ,]) by common consent of the Arabs, (Mgh,) with two تs, (T,) accord. to Fr, who says that they sometimes double a letter in the pl. when they do not double it in the sing., (T,) and accord. to IJ, who says that it seems as though they changed أَتُونٌ to أَتُّونٌ; (M;) and [of أَتُّونٌ, as is said in the TA and implied in the M,] أُتُنٌ. (M, K.) [J says that] it is said to be post-classical; (S;) and ISd says,] I do not think it to be Arabic. (M.) مَأْتُونَآءُ: see أَتَانٌ. اتو 1 أَتَا, aor. يَأْتُو; (Msb;) and أَتَوْتُهُ, (T, S, M, K,) aor. آتُوهُ; (S;) inf. n. أَتْوٌ, (M, Msb,) or أَتْوَةٌ, (S,) or the latter is an inf. n. of un.; (T, TA;) He came; (Msb;) and I came to him, or it; (S;) the former a dial. var. of أَتَى, aor. يَأْتِى; (Msb;) and the latter, of أَتَيْتُهُ. (T, S, M, K.) [See art. اتى, to which, as well as to the present art., belong several words mentioned in this.] — أَتَا, aor. as above, (TK,) inf. n. أَتْوٌ, (M, K, TK,) also signifies He pursued a right, direct, straight, or even, course, in going, or pace. (M, K, TK.) — — And He (a man, TK) hastened, made haste, or sped; or he was quick, hasty, speedy, rapid, swift, or fleet. (M, K, TK.) — — And أَتَتِ النَّاقَةُ, inf. n. as above, The she-camel returned her fore legs, [drawing the feet back towards the body, and lifting them high,] in her going. (M.) You say, مَا أَحْسَنَ أَتْوَ يَدَىْ هٰذِهِ النَّاقَةِ, and أَتْىَ يَدَيْهَا, How good, or beautiful, is this she-camel's returning of her fore legs in her going! i. e. رَجْعَ يَدَيْهَا فِى سَيْرِهَا. (T, * S, M.) — — And أَتْوٌ signifies also The act of impelling, or propelling; particularly, of an arrow from a bow. (TA.) See also this word below. — أَتَوْتُهُ, (S, M, Msb, K,) aor. آتُوهُ, (S, Msb,) inf. n. إِتَاوَةٌ, (S, M, Msb, K,) so accord. to A'Obeyd, (M,) and mentioned by Sgh on the authority of AZ, (TA,) and أَتْوٌ, (S, TA,) [I gave him what is termed إِتَاوَة, as meaning the tax called خَرَاج: this is the signification which seems to be indicated in the S: or] I bribed him; gave him a bribe. (M, Msb, K.) [See also إِتَاوَةٌ below.] — أَتَتِ النَّخْلَةُ, (T, S, M, K,) and الشَّجَرَةُ, (M, K,) aor. تَأْتُو, (S,) inf. n. إِتَآءٌ, with kesr, (Kr, M, K,) [in a copy of the T, and in two copies of the S, أَتَآءٌ, but this is said in the M to be a subst.,] and أَتْوٌ; (M, K;) and النخلة آتَتِ ↓, inf. n. إِيتَآءٌ; (T;) The palm-tree [and the tree] bore: (S:) or put forth its fruit: or showed its being in a good state: (M, K:) or bore much: (T, M, K:) and اتآء signifies also the increasing, or thriving, of seed-produce. (T.) — — And أَتَتِ المَاشِيَةُ, inf. n. إِتَآءٌ, [in a copy of the M أَتَآءٌ,] The cattle, or camels &c., increased, or yielded increase. (M, K. [In the CK, immediately before this phrase, والثِّمار is erroneously put for وَالنَّمَآءُ.]) — تَأْتَى for تَأْتُوِى: see 1 in art. اوى. 4 آتَوَ see 1, near the end of the paragraph. أَتْوٌ an inf. n. of 1, q. v. — A way, course, mode, or manner. (M, K.) You say, of speech, or language, (M,) and of a speaker, or reciter of a خُطْبَة, (IAar, M,) مَا زَالَ عَلَى أَتْوٍ وَاحِدٍ It, and he, ceased not to follow one [uniform] way, &c. (M.) — An impulsion; a propulsion; particularly an act of shooting an arrow from a bow: so in a trad., where it is said, كُنَّا نَرْمِى الأَتْوَيْنِ We used to shoot one shooting and two shootings; meaning, of arrows from bows, after the prayer of sunset. (TA.) — Death: or [so in the T, but in the K "and,"] a trial; or an affliction. (T, K.) You say, أَتَى عَلَى فُلَانٍ أَتْوٌ Death came upon such a one: or a trial; or an affliction. (ISh, T.) And إِنْ أَتَى عَلَىَّ أَتْوٌ فَغُلَامِى حُرٌّ If I die, [or if death befall me,] my slave shall be free. (T.) — — A vehement sickness or disease: (T, K:) or the fracture of an arm, or of a leg. (T.) — A gift. (S, K.) — — Butter; (S;) as also ↓ أَتَآءٌ, (A,) or ↓ إِتَآءٌ. (TA: [in which it is said to be like كِتَابٌ; but this I think a mistake: see أَتَآءٌ below.]) You say, when a skin of milk is agitated, and its butter comes, قَدْ جَآءَ أَتْوُهُ [Its butter has come]. (S, TA.) And you say, ↓ لَبَنٌ ذُو اتَآءٍ Milk having butter. (A, TA.) — A great body or corporeal form or person (شَخْصٌ عَظِيمٌ). (AZ, Sgh, K.) أَتْوَةٌ A single coming; as also أَتْيَةٌ. (T.) أَتْوَانُ a corroborative [or imitative sequent] of أَسْوَانُ, which signifies grieving mourning, or sorrowful: (TA:) or i. q. حَرِيصٌ [vehemently desirous; eager; &c.]. (Mirkát el-Loghah, cited by Golius.) أَتَآءٌ, (T, S, M,) or إِتَآءٌ, like كِتَابٌ, (K, [but it is said in the M that the former is a subst. and the latter an inf. n.,] Increase; syn. نَمَآءٌ, (S, M, K, [in the CK والثِّمار is erroneously put for وَالنَّمَآءُ,]) and بَرَكَةٌ: (S:) increase, and produce, or net produce, of land; as though from الإِتَاوَةُ signifying الخَرَاجُ: (TA:) gain, or revenue, arising from the increase of land, or from the rent thereof, or the like: (TA, and so in a copy of the S:) the produce of land, and fruits, &c.: (As, T:) what is produced of the fruits [آكَال] [in the CK أُكال]) of trees: (M, K:) the fruit of palm-trees. (S.) — — See also أَتْوٌ, in three places. أَتِىٌّ (S, M, Sgh, K) and أُتِىٌّ [respecting which see what follows] and إِتِىٌّ, (Sgh, K,) of all which, the first is said by A'Obeyd to be the form used by the Arabs, (TA,) [and all belong to art. اتى, as well as to the present art.,] and ↓ أَتَاوِىٌّ (M, Sgh, K) and أُتَاوِىٌّ and إِتَاوِىٌّ, (Sgh, K,) all these, and the three preceding them, mentioned by Sgh on the authority of AA, but the last of all said by him to be strange, (TA,) A rivulet for which a man makes a way or channel, or an easy course or passage, to his land: (S, M, K:) or a torrent, or flow of water, from another region or quarter: (M, K: [both these meanings mentioned in the M in art. اتو, and the former in art. اتي also, of that work:]) or أَتِىٌّ signifies a conduit of water; and any channel in which water is made to have an easy course; as also أُتِىٌّ, mentioned by Sb; or, as some say, this is a pl.: (M:) or any rivulet: (As, T:) or a rivulet less than the [trench called] نُؤْى: (IB:) and سَيْلٌ أَتِىٌّ (Lh, T, S, M) and أَتَاوِىٌّ, (Lh, S, M,) a torrent, or flow of water, that comes one knows not whence: (M:) or that comes when the rain that has produced it has not fallen upon the people to whom it comes: (Lh, S, M:) or that comes from a land upon which rain has fallen to a land upon which rain has not fallen. (T, Msb.) — — Hence, (T, M,) or the reverse is the case, (T, M, Msb,) all the words above, (AA, T, K,) or أَتِىٌّ and أَتَاوِىٌّ, (S, M, Mgh, Msb, [the last said in the T to be the most approved,]) A stranger; or a man not of one's own people, or not of one's own kindred: (AA, T, S, M, Mgh:) or a man who asserts his relation to a people of whom he is not: (Msb:) or أَتِىٌّ signifies one who is among a people of whom he is not: (As, T:) and أَتَاوِىٌّ, a stranger, who is not in his own country; or, accord. to Ks, a stranger, who is not in his own home: (T:) the pl. of this last is أَتَاوِيُّونَ: (S:) [the fem. sing. is أَتَاوِيَّةٌ:] and the pl. fem. أَتَاوِيَّاتٌ. (T, S, M.) إِتَاوَةٌ i. q. خَرَاجٌ [i. e. A tax, a tribute, or an impost], (T, S, M, K,) such, for instance, as is levied on land, (TA in the present art.,) and such as is imposed on a slave; (TA in art. ضرب;) and any tax or other exaction that is taken by compulsion, or against the will, or that is apportioned to a people: (M: [in the TA "to a place" instead of "to a people:"]) and also, a bribe: or, (accord. to some, M,) particularly, a bribe for water: (M, K:) the pl. is أَتَاوَى, (T, M, K, TA, [but in some copies of the K أَتَاوِىٌّ, and accord. to copies of the S it is أَتَاوٍ, being written, with the article, الأَتَاوِى; both of which appear to be wrong; for it is said to be] like عَلَاوَى and هَرَاوَى, pls. of عِلَاوَةٌ and هِرَاوَةٌ, (M, TA,) and like سَكَارَى; (TA;) changed, [in the accus. case, with the article prefixed,] at the end of a verse, into الأَتَاوِيَا, for the sake of the rhyme: (M, TA:) this occurs in a verse of El-Jaadee: (S:) it has also for a pl. إِتَاوَاتٌ, (T,) and أُتِّي, [in the CK, erroneously, أَتِىٌّ,] which is extr., (M, K,) as though its sing. were أُتْوَةٌ, being like رُشًى, pl. of رُشْوَةٌ, (M,) and like عُرًى, pl. of عُرْوَةٌ. (TA.) You say, أَدَّى إِتَاوَةَ أَرْضِهِ [He payed the tax of his land]; i. e. خَرَاجَهَا: and ضُرِبَتْ عَلَيْهِمُ الإِتَاوَةُ [The tax, or tribute, or impost, was imposed upon them]; i. e. الجِبَايَةُ: and some assert it to be tropical. (TA.) You say also, شَكَمَ فَاهُ بِالإِتَاوَةِ [He stopped (lit.

bitted) his mouth with the bribe]; i. e. بَالرِّشْوَةِ. (TA.) أَتَاوِىٌّ and its vars.: see أَتِىٌّ, above. اتى 1 أَتَى, aor. يَأْتِى, (Msb,) and, in the dial. of Hudheyl, يَأْتِ, without ى; (S;) and أَتَيْتُهُ, (T, S, M, Msb, K,) [aor. آتِيهِ;] and in the imperative, some of the Arabs say, تِ, suppressing the ا, like as is done in خُذْ and كُلْ and مُرْ; (IJ, M;) inf. n. إِتْيَانٌ, (T, S, * M, Mgh, Msb, K,) or this is a simple subst., (Msb.) and إِتْيَانَةٌ, (M, K,) which should not be used as an inf. n. of un., unless by a bad poetic licence, (Lth, T,) and أَتْىٌ (T, S, M, Msb, K) and أُتِىٌّ and إِتِىٌّ and مَأْتَاةٌ; (M, K;) He [or it] came; (Msb;) and I came to him, or it; (S, M, Mgh, * Msb, K;) or was, or became, present at it, namely, a place: (Mgh:) as also أَتَا, aor. يَأْتُو; (Msb;) and أَتَوْتُهُ, (T, S, M, K), aor. أَتْوهُ: (S:) for which reason, we assign the generality of the words mentioned in art. اتو to the present art. also. (M.) [Accord. to the authorities here indicated for the signification of أَتَى, this verb and جَآءَ are syn.: some attempt to distinguish them; but contradict one another in so doing: the slight distinctions that exist between them will be best seen by a comparison of the exs. in this art. with those in art. جيأ:] accord. to Er-Rághib, the proper [or primary] signification of الإِتْيَانُ is The coming with ease. (TA.) — — أَتَاهَا, (Mgh, Msb,) inf. n. إِتْيَانٌ, (Msb,) [lit. He came to her,] means (assumed tropical:) he lay with her; syn. جَامَعَهَا; (Mgh, Msb;) namely, a woman, (Mgh,) or his wife. (Msb.) Hence an expression in the Kur xxvi. 165. (TA.) — — أَتَى القَوْمَ [He came to the people: and hence,] he asserted his relationship to the people, not being of them. (Msb.) [See أَتِىٌّ in art. اتو.] — — أَتَي بِهِ [He came with, or brought, him, and it; or] he made him (a man), and it (a thing, such, for instance, as property), to come. (Kull.) [See also 4: and see, in what follows, other significations of أَتَى trans. by means of بِ. Hence, أَتَى بِوَلَدٍ He begot a child, or children. And أَتَتْ بِهِ She brought him forth; gave birth to him.] Accord. to Aboo-Is-hák, the meaning of the words in the Kur [ii. 143] أَيْنَمَا تَكُونُوا يَأْتِ بِكُمُ اللّٰهُ جَمِيعًا is, Wherever ye be, God will bring you all back unto Himself. (M.) [You say also, أَتَى بِبَيِّنَةٍ He adduced a proof.] See also 3. — — أَتَى الأَمْرَ [He entered into, engaged in, or occupied himself with, the thing, or affair: and, as also أَتَى بِهِ,] he did, executed, or performed, the thing, or affair; (M. K;) and in like manner, الذَّنْبَ, [and بِالذَّنْبِ,] the crime, sin, or offence. (M.) It is said in the Kur [ix. 54], وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى, meaning And they do not enter into, or engage in, prayer, unless when they are heavy, or sluggish. (TA.) And you say, أَتَى الفَاحِشَةَ, [and بِالفَاحِشَةِ, (see Kur iv. 23 and lxv. 1,)] He entered into, engaged in, or occupied himself with, [or he did, or committed,] that which was excessively foul or evil. (TA.) And أَتَى بِالجَيِّدِ مِنْ قَوْلٍ أَوْ فِعْلٍ [He said, gave utterance to, uttered, or expressed, or he brought to pass, did, or effected, what was good, or excellent; he said, or did, well, or excel-lently]. (Msb in art. جود.) And أَتَى بِجَرْىٍ بَعْدَ جَرْىٍ [He (a horse) performed, or fetched, run after run]. (S in art. تأم, &c.) — — وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى [in the Kur xx. 72] means حَيْثُ كَانَ [And the enchanter shall not prosper where he is, or wherever he may be]; (M, Bd, K;) and where he cometh: (Bd:) or حَيْثُ أَتَى بِسِحْرِهِ [where he cometh with his enchantment; or where he performeth his enchantment]: (Jel:) and it is said to mean that where the enchanter is, he must be slain: such is the doctrine of the lawyers. (M.) — — Z mentions that أَتَى occurs in the sense of صَارَ [He, or it, became; like as we sometimes say, he, or it, came, or came to be]; like جَآءَ in the saying, جَآءَ البِنَآءُ مُحْكَمًا. (Kull.) [So you say, أَتَى البِنَآءُ مُحْكَمًا The building became, or came to be, firm, strong, or compact.] — — The saying, in the Kur [xvi. 1], أَتَى أَمْرُ ٱللّٰهِ فَلَا تَسْتَعْجِلُوهُ means [The threatened punishment ordained of God hath approached: therefore desire not ye to hasten it:] its coming hath approached. (TA.) [And in like manner,] أُتِىَ فُلَانٌ, like عُنِىَ, means Such a one was approached by the enemy come in sight of him. (K.) أُتِيتَ يَا فُلَانٌ [Thou art approached &c., O such a one,] is said when one is warned of an enemy that has come in sight of him. (Sgh, TA.) And أَتَى عَلَيْهِمُ العَدُوُّ means The enemy came to them, [or came down upon them, for, as MF observes, أَتَى when trans. by means of عَلَى seems to imply the meaning of نَزَلَ,] overcoming, or overpowering, them. (Bd in xviii. 40.) — — Hence, أَتَى عَلَيْهِ [and أَتَاهُ, as will be seen by what follows,] (assumed tropical:) He destroyed him, or it. (Bd ubi suprà.) And hence, from إِتْيَانُ العَدُوِّ, (Mgh,) أَتَى عَلَيْهِ الدَّهْرُ (tropical:) Time, or fortune, destroyed him. (M, Mgh, Msb, K.) Destruction is meant in the Kur [lix. 2], where it is said, فَأَتَاهُمُ اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا (assumed tropical:) [But God brought destruction upon them whence they did not reckon, or expect]. (EsSemeen, TA.) And it is said in the Kur [xvi. 28], فَأَتَى اللّٰهُ بُنْيَانَهُمْ مِنَ القَوَاعِدِ, i. e. (assumed tropical:) But God removed their building from the foundations, and demolished it upon them, so that He destroyed them. (TA.) أَتَى عَلَيْهِ also signifies (assumed tropical:) He caused it to come to an end; made an end of it; consumed it; [devoured it;] exhausted it; came to, or reached, the end of it; namely, a thing; (Kull;) as, for instance, what was in a bowl; (K in art. جردم;) and what was in a vessel; (K in art. جرجب;) like فَرَغَ مِنْهُ: (ISd cited in the TA in art. نكش:) or i. q. مَرَّ بِهِ [which may be rendered he went away with it; but this, as an explanation of أَتَى عَلَيْهِ, has another meaning, which see in what follows]. (Kull.) And one says, أُتِىَ فُلَانٌ مِنْ مَأْمَنِهِ (assumed tropical:) Destruction came to such a one from the quarter whence he felt secure. (TA.) And أُتِىَ عَلَي يَدِ فُلَانٍ (assumed tropical:) Property belonging to such a one perished. (T.) And يُؤْتَى دُونَهُ (assumed tropical:) He is taken away, or carried off, and overcome. (TA.) A poet says, أَتَى دُونَ حُلْوِالعَيْشِ حَتَّى أَمَرَّهُ نُكُوبٌ عَلَي آثَارِهِنَّ نُكُوبُ meaning (assumed tropical:) [Misfortunes, in the footsteps of which were misfortunes,] took away [what was sweet, of life, and rendered it bitter]. (TA.) One says also, مِنْ هٰهُنَا أُتِيَتْ, [so I find it written, but I think that the last word should be أُتِيتَ, agreeably with a preceding phrase from the T,] (assumed tropical:) Hence the trial, or affliction, came in upon thee. (Mgh.) And أُتِىَ مِنْ جِهَةِ كَذَا, with the verb in the passive form, (assumed tropical:) He missed [his object in respect of such a thing] by laying hold upon it when it was not fit to be laid hold upon. (Msb.) And أُتِىَ الرَّجُلُ, [also] like عُنِىَ, (assumed tropical:) The man was deceived, or deluded, and his faculty of sense became altered to him, so that he imagined that to be true which was not true. (TA.) — — أَتَى عَلَيْهِ is also syn. with مَرَّ بِهِ [meaning He, or it, (as, for instance, a period of time,) passed by him, or over him]. (Msb.) You say, أَتَتْ عَلَيْهِ حَوْلٌ [A year passed over him; or he became a year old]. (S, K, Msb, in art. حول; &c.) — — أَتَتِ النَّاقَةُ, and مَا أَحْسَنَ أَتْىَ يَدَى هذِهِ النَّاقَةِ: see art. اتو. 2 أَتَّى لِلمَآءِ, (T, S, M,) or المَآءَ, (K,) or both, (TA,) inf. n. تَأْتِيَةٌ and تَأَتٍّ, He smoothed, made easy, or prepared, (سَهَّلَ, S, K, or هَيَّأَ, T,) the way, course, passage, or channel, of the water, (T, S, K,) in order that it might pass forth to a place; (S;) he directed a channel for it (M, TA) so that it ran to the places wherein it rested or remained. (TA.) And أَتَّى لِأَرْضِهِ أَتِيًّا He made a rivulet, or a channel for water, to run to his land. (M.) — — أَتَّى اللّٰهُ لِفُلَانٍ أَمْرَهُ, inf. n. تَأْتِيَةٌ, (T, M, * TA,) God prepared, disposed, arranged, or put into a good or right state, [and thus rendered feasible or practicable or easy,] for such a one, his affair. (M, * TA.) 3 آتَاهُ, [inf. n. as below,] He requited, compensated, or recompensed, him. (M, K.) The saying, in the Kur [xxi. 48], وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا ↓, some read thus, (M, * TA,) meaning [Though it be the weight of a grain of mustard,] we will bring it [forward for requital]: others read بها ↓ آتَيْنَا, meaning we will give [a recompense] for it; in which case the verb is of the measure أَفْعَلَ: or we will requite for it; in which case the verb is of the measure فَاعَلَ.

(M, TA.) — — آتَيْتُهُ عَلَى الأَمْرِ, (T, S, M, Msb,) inf. n. مُؤَاتَاةٌ, (T, S,) I agreed with him, or was of one mind or opinion with him, upon, or respecting, the thing, or affair; I complied with him respecting it; (T, S, M, Msb;) in a good manner: (T:) the vulgar say, وَاتَيْتُهُ: (S:) this is of the dial. of the people of El-Yemen, inf. n. مُوَاتَاةٌ; and is the form commonly current: (Msb:) but it should not be used, except in the dial. of the people of El-Yemen. (T.) — — [Hence, app., آتَى as meaning He aided; a signification mentioned by Golius, on the authority of Z and Ibn-Maaroof.] 4 آتَاهُ, (S, M, &c.,) inf. n. إِيتَآءٌ, (TA,) i. q. أَتَى [He came with, or brought, him, or it]; (S;) he made it (a thing) to come, إِلَيْهِ to him; (TA;) he made, or caused, him, or it, to be present; (Ksh, TA;) he made, or caused, it (a thing) to go, pass, or be conveyed or transmitted, (syn. سَاقَهُ,) إِلَيْهِ to him. (M, K.) It is said in the Kur [xviii. 61], آتِنَا غَدَآءَ نَا, i. e. إِيتِنَا [Come thou to us, with, or bring thou to us, our morningmeal]. (S.) — — Hence, (Ksh, TA,) inf. n. as above, (T, S,) He gave him (T, S, M, Msb, K) a thing, (M, K,) or property: (Msb:) and you say, هَاتِ in the sense of the [imperative] آتِ [give thou]. (T.) We read in the Kur. [v. 60, &c.] وَيُؤْتُونَ الزَّكَاةَ [And they give the portion of property which is the due of the poor]. (TA.) And in [xxvii. 23 of] the same, وَأُوتِيَتْ مِنْ كُلِّ شَىْءٍ, meaning And she hath been given somewhat of everything. (M, TA.) [You say also, أُوتِىَ كَذَا as meaning He was gifted, or endowed, with such a thing; as, for instance, a faculty.] See also 3. — — آتَيْتُ المُكَاتَبَ I made a gift to the slave between whom and me was a contract that he should become free on payment of a certain sum: or I abated, or took off, somewhat of his appointed part-payments, or instalments. (Msb.) — — مَا آتَاكُمُ الرَّسُولُ, in the Kur lix. 7, means What the Apostle giveth you, of the [spoil termed] فَىْء, (Bd, Jel,) &c.: (Jel:) or what command he giveth you: (Bd:) or what he commandeth you [to receive]. (Kull.) — — أُوتِىَ فِى شَىْءٍ A dispute, or an altercation, was held before him, respecting the meaning of a thing: [perhaps more properly signifying he was given authority to decide respecting a thing:] occurring in a trad. (Mgh.) 5 تَأَتَّى لَهُ It (an affair, T, Mgh, Msb, K, or a thing, S, M) was, or became, prepared, disposed, arranged, or put into a good or right state, for him; (T, * S, M, Mgh, Msb, K;) and hence, it (a thing) was, or became, feasible or practicable, and easy, to him; (Mgh;) it (an affair) was, or became, facilitated, or easy, to him; (Msb;) the way thereof (i. e. of an affair) was, or became, facilitated, or easy, to him. (TA.) The following is an ex.: تَأَتَّى لَهُ الدَّهْرُ حَتَّى انْجَبَرْ [Fortune became well, or rightly, disposed for him, so that he became restored to wealth, or competence]: (T:) or تَأَتَّى لَهُ الخَيْرُ الخ [good fortune, or prosperity, became prepared, &c., for him, &c.]. (So in the TA.) And hence the saying, هٰذَا مِمَّا يَتَأَتَّى لِىَ المَضْغُ This is of the things which it is feasible or practicable, and easy, to me to chew. (Mgh). — — He applied himself to it with gentleness, (As, S, K,) and so تَأَتَّى لَهَا, meaning لِحَاجَتِهِ, to his needful affair or business, (T,) and entered into it, engaged in it, occupied himself with it, did it, executed it, or performed it, by the way, or manner, proper, or suitable, to it. (As, T, S, K. [In the CK, for أَتَاهُ مِنْ وَجْهِهِ, we find اتاهُ عن وَجْهه.]) And تَأَتَّى فِى أَمرِهِ He used gentleness, or acted gently, in his affair. (Msb.) — — تَأَتَّى لَهُ بِسَهْمٍ حَتَّى أَصَابَهُ He sought him leisurely or repeatedly [with an arrow, app. taking aim in one direction and then in another, until he hit him]. (Z, TA.) — — جَآءَ فُلَانٌ يَتَأَتَّى is explained by Fr as meaning يَتَعَرَّضُ لِمَعْرُوفِكَ [Such a one came, or has come, addressing, or applying, or directing, himself, or his regard, or attention, or mind, to obtain thy favour, or bounty]. (S.) And you say, تَأَتَّى لِمَعرُوفِهِ, meaning تَعَرَّضَ لَهُ [He addressed, applied, or directed, himself, &c., to obtain his favour, or bounty]. (TA.) — — Some say that تَأَتَّى signifies He prepared himself to rise, or stand. (TA.) 10 استاتى فلاناً He asked such a one to come, deeming him slow, or tardy. (K.) — — استأتت النَّاقَةُ The she-camel desired to be covered; (A, TA;) IE desired the stallion; (S, M, K;) being excited by lust. (S, A.) إِتًى: see أَتِىٌّ. أَتْيَةٌ A single coming; as also أَتْوَةٌ; but not ↓ إِتْيَانَةٌ, unless by a bad poetic licence. (T.) — — See also أُتِيَّةُ الجُرح. إِتْيَانٌ is either an inf. n. of أَتَى, or a simple subst. [signifying A coming]. (Msb.) إِتْيَانَةٌ an inf. n. of 1 [q. v.]: (M, K:) see also أَتْيَةٌ. أَتَآءٌ or إِتَآءٌ: see أَتِىٌّ. أَتِىٌّ as syn. with أَتَاوِىٌّ: see art. اتو. — — Also, (M, and so in some copies of the K, where it is said to be like رَضِىٌّ,) or ↓ إِتًى, like رِضًى, (so in other copies of the K,) and ↓ أَتَآءٌ, (M, K,) written by some إِتَآءٌ, (TA,) What falls, of wood or leaves, into a river: (M, K:) from الإِتْيَانُ: (M:) pl. آتَآءٌ [in the CK إتاء] and أُتِىٌّ. (M, K.) — — رَجُلٌ أَتِىٌّ A man who is sharp, energetic, vigorous, and effective, in affairs; who applies himself to them with gentleness, and enters into them, or performs them, by the way, or manner, proper, or suitable, to them. (M.) — — فَرَسٌ أَتِىٌّ: see مُسْتَأْتٍ. أُتِيَّةُ الجُرْحِ, (so in a copy of the M,) or ↓ أُتِيَّتُهُ, (so in some copies of the K, and accord. to the TA,) or ↓ أَتْيَتُهُ, (so in other copies of the K,) and ↓ آتِيَتُهُ, (so in the M, and in some copies of the K,) or ↓ إِتِّيَتُهُ, (so in some copies of the K, and accord. to the TA,) or أَتِيَّتُهُ, (so in a copy of the K,) The matter which comes from the wound: (M, K:) from Aboo-'Alee. (TA.) أَتَّى i. q. حَتَّى; (K;) a dial. var. of the latter. (TA.) أُتَيَّتُهُ and إِتِيَتُهُ الجُرح: see أُتِيَّةُ الجُرْحِ. آتٍ [Coming; (see also مَأْتِىٌّ;) applied to a man, &c.; and to time, meaning future: also a comer: — — and hence,] An angel. (Mgh, Msb.) آتِيَةُ الجُرْحِ: see أُتِيَّةُ الجُرْحِ. مَأْتًى A place of coming. (Msb.) [And ↓ مَأْتَاةٌ signifies the same: or A road, or way, by which one comes; a way of access; an approach; as also مَأْتًى: or, more properly, a means of coming.] — — مَأْتَى المَرْأَةِ [The place of access of the woman; i. e. the meatus of her vagina; or her vagina itself;] the مَحِيض, or place of menstruation, of the woman. (Zj in the TA in art. حيض.) — — مَأْتَي الأَمرِ and ↓ مَأْتَاتُهُ The way, or manner, (وَجْه, S, or جِهَة, M, K,) of the affair, (S, M, K,) by which it is, or is to be, entered into, engaged in, done, executed, or performed; like as you say مَعْنَى الكَلَامِ and مَعْنَاتُهُ, meaning the same by both. (S.) You say, أَتَيْتُ الأَمْرَ مِنْ مَأْتَاهُ and ↓ مَأْتَاتِهِ, (S, M,) i. e., مِنْ وَجْهِهِ الَّذِي يُؤْتَى مِنْهُ [I entered into, engaged in, did, executed, or performed, the affair by the way, or manner, whereby it should be entered into, &c.], (S,) or مِنْ جِهَتِهِ [which means the same]. (M.) مُؤْتًى: see مُسْتَأْتٍ. مَأْتَاةٌ: see مَأْتًى, in three places. مَأْتِىٌّ [pass. part. n. of 1; Come: come to:] is of the measure مَفْعُولٌ; the و being changed into ى and incorporated into the ى which is the final radical letter. (S.) In the saying, in the Kur [xix. 62], إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًّا, the meaning is ↓ آتِيًا [Verily that which He hath promised, or the fulfilment of his promise, is coming]; like as, in the phrase حِجَابًا مَسْتُورًا, in the Kur [xvii. 47], سَاتِرًا is meant: or it may be a pass. part. n. [in signification as well as form]; for what cometh to thee, of that which God commandeth, thou comest thereto. (S.) It is said in a prov., مَأْتِىٌّ أَنْتَ أَيُّهَا السَّوَادُ [lit. Thou art come to, O thou person], meaning there is no escape for thee from this event. (TA.) — — Applied to a man, it also signifies أُتِىَ فِيهِ [in a sense indicated in the Kur xxvi. 165]. (TA.) طَرِيقٌ مِئْتَآءٌ A road to which people come (Th, M, Mgh, Msb) much, or often; (Mgh, Msb;) the latter word being of the measure مِفْعَال, (Th, M, Mgh, Msb,) originally مِئْتَاىٌ or مِئْتَاوٌ; (Msb;) from أَتَيْتُ, (Th, M,) or الإِتْيَانُ; [or from أَتَوْتُ;] like دَارٌ مِحْلَالٌ, i. e. a house where people alight or abide much, or often: (Mgh, Msb:) a road that is frequented (S, M, K) and conspicuous: (M, K:) in [some of] the copies of the K, incorrectly, مِئْتَاءَةٌ: (TA:) A' Obeyd has inadvertently written it without [the radical] ء, and in the category of فِعْلَآءٌ. (M.) Death is thus termed in a trad., as being a way which every one travels: (TA:) and as that trad. is related, it is without [the radical] ء. (M.) — — مِئْتَآءُ الطَّرِيقِ The main part, or middle, of

the road; or the part of the road along which one travels: (Sh, TA:) or the space within which the road is comprised; (S, Msb, K;) as also مِيدَآءُ الطريقِ: (TA:) or this last, as also مِيتَآءُ الطريق, signifies the measure of the two sides, and the distance, of the road. (L in art. ميت.) — — مِثْتَآءٌ also signifies The extreme limit of the distance to which horses run; (S, Msb;) and so مِيدَآءٌ. (S, TA.) — — And i. q. تِلْقَآءٌ (K.) You say, دَارِى بِمِثْتَآءِ دَارِ فُلَانٍ My house is opposite to the house of such a one; facing it, or fronting it; and so بِمِيدَآءِ دَارِهِ; (S;) and بِمِيتَآءِ دَارِهِ. (L in art. ميت.) — — And بَنَى القَوْمُ بُيُوتَهُمْ عَلَى مِثْتَآءٍ وَاحِدٍ (S) and مِيدَآءٍ وَاحِدٍ (S, and L in art. ميد,) The people built their houses, or constructed their tents, after one mode, manner, fashion, or form. (L in art. ميد.) — رَجُلٌ مِثْتَآءٌ A man who requites, compensates, or recompenses; who gives much, or largely. (M, K.) فَرَسٌ مُسْتَأْتٍ, and ↓ أَتِىٌّ, and ↓ مُؤْتًى, and مستوتى, [so I find it written, perhaps for مُسْتَوْتٍ, which may be a dial. van. of مُسْتَأْتٍ, like as وَاتَيْتُهُ is of آتَيْتُهُ,] A mare desiring the stallion. (TA.) اث 1 أَثَّ, aor. ـِ3 أَثَّ (T, S, M, L, K) and ـُ3 أَثَّ and ـَ , (M, L, K,) inf. n. أَثَاثَةٌ (T, S, M, L, K) and أَثَاثٌ (M, L, K) and أُثُوثَةٌ, (M,) or أُثُوثٌ, (L, K,) It (anything) was, or became, much in quantity, abundant, or numerous: and great, or large: (M, L:) it (herbage, or a herb,) was, or became, abundant, or plenteous, and tangled, or luxuriant; (T, S, K;) or abundant and tall: (M:) it (hair) was, or became, abundant and long. (M, TA.) — — أَثَّتْ, (M, K,) aor. ـِ3 أَثَّ, inf. n. أَثٌّ, (M,) said of a woman, She was, or became, large in the hinder parts. (M, K.) 2 أَثَّثَهُ He made it plain, level, smooth, soft, or easy to lie or ride or walk upon. (M, K.) 5 تأثّث He obtained, or acquired, goods, household-goods, or furniture and utensils and the like; or abundance of the goods, conveniences, or comforts, of life; (S;) or property; (S, M;) or wealth; or what was good. (M.) أَثٌّ, fem. with ة: see أَثِيثٌ, in two places. أَثَاثٌ Goods; or utensils and furniture of a house or tent; household-goods; syn. مَتَاعٌ; (T, M;) or مَتَاعُ بَيْت; (S, Msb, K;) of whatever kind; consisting of clothes, and stuffing for mattresses or the like, or outer garments [&c.]: (M, TA:) or (so accord. to the M and K, but in the T “also,”) all property, (AZ, T, S, M, K,) [consisting of] camels, and sheep or goats, and slaves, and utensils and furniture or householdgoods: (AZ, T, S:) or abundant property: or abundance of property: (M, TA:) [in which last sense it is an inf. n. used as simple subst.:] or what is made, or taken, for use, and i. q. مَتَاعٌ; not what is for merchandise: or what is new, of the utensils and furniture of a house or tent; not what is old and worn out: (TA:) [it is a coll. gen. n., and] the n. un. is with اثر: (AZ, T, S, M, Msb, K:) or it has no n. un.: (Fr, T, S, Msb, K:) if you form a pl. from اثاث, you say, ثَلَاثَةُ آثَّةٍ, [originally أَأْثِثَة, like أَطْعِمَة, pl. of طَعَام,] and أُثُثٌ كَثِيرَةٌ. (Fr, T.) أَثِيثٌ Much in quantity, abundant, or numerous: and great, or large: as also ↓ أَثٌّ; (M, K;) which is, in my opinion, [says ISd, originally أَثِثٌ,] of the measure فَعِلٌ: (M:) the fem. is أَثِيثَةٌ: and the pl. is إِثَاثٌ and أَثَائِثُ; (M, K; *) both being pls. of the masc. and of the fem.; (K;) or the latter is pl. of the fem. only; (M, * MF;) but the former is [pl. of the masc.,] like كِرَامٌ as pl. of كَرِيمٌ, (TA,) and is pl. of the fem. also. (M.) You say, نَبَاتٌ أَثِيثٌ Herbage, or a herb, that is abundant, or plenteous, and tangled, or luxuriant: (T, S:) or abundant and tall. (M.) And شَعَرٌ أَثِيثٌ Hair that is abundant, and tangled, or luxuriant: (S:) or abundant (T, M) and long. (M.) And لِحْيَةٌ أَثِيثَةٌ, and ↓ أَثَّةٌ, A thick beard. (M, TA.) And اِمْرَأَةٌ أَثِيثَةٌ A fleshy woman: (M, TA:) pl. أَثَائِثُ, (M,) signifying fleshy women; (S, M, K;) as also إِثَاثٌ: (M:) or the former of these pls. signifies tall, full-grown, women. (K.) أَثَافِىُّ i. q. أَثَافِىُّ, (K,) i. e. The [three] stones which are set up and upon which the cooking-pot is placed: the [second] ث is said to be a substitute for ف, and some hold the hemzeh to be augmentative. (TA.) اثر 1 أَثَرَ خُفَّ البَعِيرِ, aor. أَثُرَ, inf. n. أَثْرٌ, He made an incision in the foot of the camel [in order to know and trace the footprints]; as also ↓ أَثَّرهُ. (M.) And أَثَرَ البَعِيرِ He made a mark upon the bottom of the camel's foot with the iron instrument called مِئْثَرَة in order that the footprints upon the ground might be known: (T, TT:) or he scraped the inner [i. e. under] part of the camel's foot with that instrument in order that the footprints might be traced. (S.) — أَثَرَ الحَدِيثَ, (T, S, M, A, &c.,) عَنِ القَوْمِ, (M,) aor. أَثُرَ (S, M, Msb, K) and أَثِرَ, (M, K,) inf. n. أَثْرٌ (T, S, M, Msb, K) and أَثَارَةٌ and أُثْرَةٌ, (M, K,) the last from Lh, but in my opinion, [says ISd,] it is correctly speaking a subst., and syn. with مَأْثُرَةٌ and مَأْثَرَةٌ, (M,) He related, or recited, the tradition, narrative, or story, as received, or heard, from the people; transmitted the narrative, or story, by tradition, from the people: (T, S, * M, A, L, Msb, * K: *) or he related that wherein they had preceded [as narrators: so I render أَنْبَأَهُمْ بِمَا سَبَقُوا فِيهِ, believing هم to have been inserted by a mistake of a copyist in the M, and hence in the L also:] from الأَثْرُ. (M, L.) [See أَثَرَ.] You say also, أَثَرَ عَنْهُ الكَذِبَ, meaning He related, as heard from him, what was false. (L, from a trad.) — — أَثُرَ, aor. أَثَرَ, (M,) inf. n. أَثْرٌ, (M, K.) also signifies Multum inivit camelus camelam. (M, K.) — أَثِرَ لِلْأَمْرِ, aor. أَثَرَ, He applied, or gave, his whole attention to the thing, or affair, having his mind unoccupied by other things. (K.) — أَثِرَ عَلَي الأَمْرِ He determined, resolved, or decided, upon the thing, or affair. (T, K.) — لَقَدْ أَثِرْتُ أَنْ أَفْعَلَ كَذَا و كَذَا, (Lth, T, L,) inf. n. أَثْرٌ and أَثَرٌ, (L,) I have assuredly purposed to do such and such things. (Lth, T, L.) — See also 4. — And see 10. 2 أَثَّر فِيهِ, inf. n. تَأْثِيرٌ, He, or it, made, (Msb,) or left, (M, K,) or caused to remain, (S,) an impression, or a mark, or trace, upon him, or it. (S, * M, Msb, K. *) It is said of a sword, [meaning It made, or left, a mark, or scar, upon him, or it,] and in like manner of a blow. (T, TA.) [Whence,] أَثَّرَ فِى عِرْضِهِ cross; [He scarred his honour]. (K in art. وخش.) You say also, أَثَّرَ بِوَجْهِهِ وَبِجَبِينِهِ السُّجُودُ [Prostration in prayer made, or left, a mark, or marks, upon his face and upon his forehead]. (T, * TA.) See also 1, first sentence. — He, or it, made an impression, or produced an effect, upon him, or it; impressed, affected, or influenced, him, or it. (The Lexicons passim.) — أَثَّرَ كَذَا بِكَذَا, (T, TT,) or ↓ آثَرَ, (K,) He, or it, made such a thing to be followed by such a thing. (T, TT, K. *) 4 آثَرَ see 2, last sentence. — [Hence, app.,] آثرهُ, (As, T, M, Msb,) inf. n. إِيثَارٌ, (As, T,) He preferred him, or it. (As, T, M, Msb, TA.) You say, آثرهُ عَلَيْهِ He preferred him before him: so in the Kur xii. 91. (As, M.) And آثَرْتُ فُلَانًا عَلَى نَفْسِى [I preferred such a one before myself], from الإِيثَار. (S.) And قَدْ آثَرْتُكَ I have preferred for thee it; I have preferred to give thee it, rather than any other thing. (T.) And آثَرَ أَنْ يَفْعَلَ كَذَا He preferred doing such a thing; as also ↓ أَثِرَ, inf. n. أَثْرٌ; and أَثَرَ. (M.) — آثر also signifies He chose, or elected, or selected. (K.) — And آثرهُ He honoured him; paid him honour. (M, K.) 5 تأثّر It received an impression, or a mark, or trace; became impressed, or marked. (Msb.) — He, or it, had an impression made, or an effect produced, upon him, or it; became impressed, affected, or influenced. (The Lexicons passim.) — See also 8. 8 اِئْتَثَرَهُ, [written with the disjunctive alif إِيتَثَرَهُ,] and ↓ تأثّرهُ, He followed his footsteps: (M, K:) or did so diligently, or perseveringly. (TA.) 10 استأثر عَلَى أَصْحَابِهِ; (ISk, S, K;) and أَثِرَ ↓ عَلَيْهِمْ, aor. أَثَرَ; (K;) He chose for himself [in preference to his companions] (ISk, S, K) good things, (K,) in partition, (TA,) or good actions, and qualities of the mind. (ISk, S.) And استأثر بالشَّىْءِ, (S, K,) or الشَّىْءَ, (Msb,) He had the thing to himself, with none to share with him in it: (S, Msb, K:) and the former signifies he appropriated the thing to himself exclusively, (M, K,) عَلَى غَيْرِهِ in preference to another or others. (M.) It is said in a trad., إِذَا اسْتَأْثَرَ اللّٰهُ بِشَىْءٍ فَالْهَ عَنْهُ When God appropriateth a thing to Himself exclusively, then be thou diverted from it so as to forget it. (M.) And one says, اِسْتَأْثَرَ اللّٰهُ بِفُلَانٍ, (and فُلَانًا, TA,) [God took such a one to Himself,]

when a person has died and it is hoped that he is forgiven. (S, M, A, K.) أَثْرٌ, (AZ, T, S, A, L, K, &c.,) said by Yaakoob to be the only form known to As, (S,) and ↓ أَثَرٌ, which is a form used by poetic licence, (M, L,) and ↓ أَثْرَةٌ, (M, L, K,) and ↓ أُثُرٌ, (M,) and ↓ أُثْرٌ, which is in like manner a sing., not a pl., (T, L,) and ↓ أُثْرَةٌ, (El-Leblee,) and ↓ أَثِيرٌ, (K,) The diversified wavy marks, streaks, or grain, of a sword; syn. فِرِنْدٌ; (As, T, S, M, A, L, K;) and تَسَلْسُلٌ; and دِيبَاجَةٌ; (AZ, T;) and its lustre, or glitter: (M, L:) pl. [of the first] أُثُرٌ: (T, M, L, K:) the pl. of أُثْرَةٌ is أُثَرٌ. (El-Leblee.) Khufáf Ibn-Nudbeh Es-Sulamee says, [describing swords,] جَلَاهَا الصَّيْقَلُونَ فَأَخْلَصُوهَا خِفَافاً كُلُّهَا يَتْقِى بِأَثْرِ [The furbishers polished them, and freed them from impurities, making them light: each of them preserving itself from the evil eye by means of its lustre]: i. e., each of them opposes to thee its فِرِنْد: (S, L:) يَتْقِى is a contraction of يَتَّقِى; and the meaning is, when a person looks at them, their bright rays meet his eye, so that he cannot continue to look at them. (L.) أُثْرٌ The scar of a wound, remaining when the latter has healed; (As, Sh, T, S, M, K;) as also ↓ أُثُرٌ (S, K) and ↓ أَثَرٌ: (Sh, T:) pl. آثَارٌ, though properly إِثَارٌ, with kesr to the ا [but why this is said, I do not see; for آثَارٌ is a regular pl. of all the three forms of the sing.;] and أُثُورٌ may be correctly used as a pl. (Sh, T, L.) — A mark made with a hot iron upon the inner [i. e. under] part of a camel's foot, by which to trace his footprints: (M, K:) pl. أُثُورٌ. (M.) [See also أُثْرَةٌ.] — Lustre, or brightness, of the face; as also ↓ أُثْرٌ. (M, K.) — See أَثَرٌ. — See also إِثْرٌ. إِثْرٌ: see أَثَرٌ, in three places: — — and أُثْرٌ: — — and see آثِرٌ, in two places. — Also, (S, M, K,) and ↓ أُثُرٌ, (M, K,) but the latter is disallowed by more than one authority, (TA,) What is termed the خُلَاصَة [q. v.] of clarified butter: (S, M, K:) or, as some say, the milk when the clarified butter has become separated from it. (M.) [See also قِشْدَةٌ.] أَثَرٌ A remain, or relic, of a thing; (M, Msb, K;) as of a house; as also ↓ أَثَارَةٌ: (Msb:) a trace remaining of a thing; and of the stroke, or blow, of a sword: (S:) see also أُثْرٌ: a sign, mark, or trace; opposed to the عَيْن, or thing itself: (TA:) a footstep, vestige, or track; a footprint; the impression, or mark, made by the foot of a man [&c.] upon the ground; as also ↓ إِثْرٌ: and an impress, or impression, of anything: (El-Wá'ee:) pl. آثَارٌ ح (M, Msb, K) and أُثُورٌ. (M, K.) [The sing. is also frequently used in a pl. sense: and the former of these pls. is often used to signify Remains, or monuments, or memorials, of anti- quity, or of any past time.] It is said in a prov., لَا أَطْلُبُ أَثَرًا بَعْدَ عَيْنٍ I will not seek a trace, or vestige, [or, as we rather say in English, a shadow,] after suffering a reality, or substance, to escape me: or, as some relate it, لَا تَطْلُبْ seek not thou. (Har pp. 120 and 174.) And one says, قَطَعَ اللّٰهُ أَثَرَهُ [May God cut short his footsteps]: meaning may God render him crippled: for when one is crippled, his footsteps cease. (TA.) And فُلَانٌ لَيَصْدُقُ أَثَرَهُ, and أَثَرَهُ, Such a one, if asked, will not tell thee truly whence he comes: (M in art. صدق:) a prov. said of a liar. (TA.) And خَرَجْتُ, (S, M, * K,) and جِئْتُ, (El-Wá'ee, Msb,) فِي أَثَرِهِ, and ↓ فِي إِثْرِهِ, (T, S, M, Msb, K,) the former of which is said by more than one to be the more chaste, (TA,) [but the latter seems to be the more common,] and عَلَى أَثَرِهِ, and ↓ على إِثْرِهِ, (El-Wá'ee, Msb,) I went out, (S, &c.,) and I came, (El-Wá'ee, Msb,) after him: (M, A, K:) or at his heel: (Expos. of the Fs:) or following near upon him, or hard upon him, or near after him, or following him nearly: (Msb:) as though treading in his footsteps. (El-Wá'ee.) And أَثَرَ ذِى أَثِيرَيْنِ: see آثِرٌ. (K.) — — An impress or impression, a mark, stamp, character, or trace, in a fig. sense; an effect. (The Lexicons passim.) You say, عَلَى مَاشِيَتِهِ أَثَرٌ حَسَنٌ Upon his camels, or sheep, or goats, is an impress of a good state, or condition; of fatness, and of good tending; like إِصْبَعٌ. (TA in art. صبع.) And إِنَّهُ لَحَسَنُ الأَثَرِفِى مَالِهِ Verily he has the impress of a good state, or condition, in his camels, or sheep, or goats; like حَسَنُ الإِصْبَعِ and المَسِ. (TA ubi suprà.) And عَلَيْهِ أَثَرُ كَذَا He, or it, bears the mark, stamp, character, or trace, of such a thing. (The Lexicons passim.) — — [The pl.] آثَارٌ also signifies Signs, or marks, set up to show the way. (K.) — — Also the sing., i. q. أَثَرٌ, q. v. (M, L.) — — Also i. q. خَبَرٌ [both of which words are generally held to be syn., as meaning A tradition, or narration relating or describing a saying or an action &c., of Mo- hammad]: (M, K:) or, accord. to some, the former signifies what is related as received from [one or more of] the Companions of Mohammad; (TA;) but it may also be applied to a saying of the Prophet; (Kull p. 152;) and the latter, what is from Mohammad himself; (TA;) or from another; or from him or another: (Kull p. 152:) or the former signifies i. q. سُنَّةٌ [a practice or saying, or the practices and sayings collectively, of Mo- hammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Mohammad, as handed down by tradition]: (S, A:) pl. آثَارٌ. (S, M.) You say, وَجَدْتُهُ فِي الأَثَرِ [I found it in the traditions of the practices and sayings of the Prophet; &c.]: and فُلَانٌ مِنْ حَمَلَةِ الآثَارِ [Such a one is of those who bear in their memories, knowing by heart, the traditions of the practices and sayings of the Prophet; &c.]. (A.) — — A man's origin; as in the sayings, مَا يُدْرَى لَهُ أَيْنَ أَثَرٌ It is not known where was his origin; and مَا يُدْرَى لَهُ مَا أَثَرٌ It is not known what is his origin. (Ks, Lh, M.) — — The term, or period, of life: so called because it follows life: (Msb, TA:) or from the same word as signifying the print of one's foot upon the ground; because when one dies, his footprints cease to be seen. (TA.) — — [For the former of these two reasons,] آثَارَهُمْ in the Kur xxxvi. 11 means The rewards and punishments of their good and evil lives. (M, L.) — آثَارٌ is also a pl. of ثَأْرٌ, q. v.; formed by transposition from أَثْآرٌ. (Yaa- Koob, and M in art. ثأر.) أَثُرٌ A man who chooses for himself [in preference to his companions] (ISk, S, M, K) good things, (K,) in partition, (M, TA,) or good actions, and qualities of the mind; (ISk, S;) as also ↓ أَثِرٌ (M, K.) أَثِرٌ: see أَثُرٌ. أُثُرٌ: see أُثْرٌ, in two places: — — and see أَثْرٌ. أُثَرٌ: see أَثْرَةٌ. أُثْرَةٌ: see أَثَارَةٌ. — — A mark which is made by the Arabs of the desert upon the inner [i. e. under] part of a camel's foot; as also ↓ تَأْثُورٌ, and, accord. to some, ↓ تُؤْثُورَهُ, whence one says, رَأَيْتُ أُثْرَتَهُ, and ↓ تُؤْثُورَهُ, I saw the place of his footsteps upon the ground: (M:) or the abrasion of the inner [i. e. under] part of a camel's foot with the instrument of iron called مِئْثَرَة and تُؤْثُور, in order that his footprints may be traced. (S.) [See also أُثْرٌ.] — — See also أَثْرٌ. — — And see مَأْثُرَةٌ. — — Preference. (A.) You say, لَهُ عِنْدِى أُثْرَةٌ He has a preference in my estimation. (A.) And هُوَ ذُو أُثْرَةٍ عِنْدَ الأَمِيرِ He has a preference in the estimation of the prince, or commander. (A.) And فُلَانٌ ذُو أُثْرَةٍ عِنْدَ فُلَانٍ, (TA,) or ↓ أَثَرَةٍ, (T,) Such a one is a favourite with such a one. (T, TA.) See also أَثَرَةٌ, in two places. — — أُثْرَةَ ذِى أَثِيرٍ: see آثِرٌ. — Dearth, scarcity, drought, or sterility, (جَدْبٌ [in the CK جَدْب,]) and an unpleasant state or condition. (M, K.) إِثْرَةٌ: see أَثَرَةٌ. — — إِثْرَةٌ: see آثِرٌ. أَثَرَةٌ: see أَثَارَةٌ. — — A subst. [signifying The appropriation of a thing or things to oneself exclusively: the having a thing to oneself, with none to share with him in it:] from اِسْتَأْثَرَ بِالشَّيْءِ. (S, M.) And, as also ↓ أُثْرَةٌ and ↓ إِثْرَةٌ and ↓ أُثْرَى, The choice for oneself [in preference to his companions] of good things, (M, * K, * TA,) in partition; (M, TA;) the choice and preference of the best of things, and taking it, or them, for oneself: (TA:) the pl. of the second is أُثَرٌ. (TA.) You say, أَخَذَهُ بِلَا أَثَرَةٍ, and ↓ بلا أُثْرَةٍ, [&c.,] He took it without a choice and preference of the best of the things, and the taking the best for himself. (T, TA.) And a poet says, فَقُلْتَ لَهُ يَا ذِئْبُ هَلْ لَكَ فِي أَخٍ عَلَيْكَ وَلَا بُخْلٍ ↓ يُؤَاسِي بِلَا أُثْرَي [And I said to him, O wolf, hast thou a desire for a brother who will share without choice of the best things for himself in preference to thee, and without niggardness?]. (M, TA.) See also أُثْرَةٌ. أُثْرَى:

see أَثَرَةٌ, in two places. أَثِيرٌ: see أَثَرَةٌ. — — [That makes a large footprint, or the like.] You say, دَابَّةٌ أَثِيرَةٌ A beast that makes a large footprint upon the ground with its hoof, (AZ, S, M, K,) or with its soft foot, such as that of the camel. (AZ, S.) — — A man possessing power and authority; honoured: pl. أُثَرَاءُ: fem. أَثِيرَةٌ. (M.) — — فُلَانٌ أَثِيرِى Such a one is my particular friend: (S, K:) or is the person whom I prefer. (A.) فُلَانٌ أَثِيرٌ عِنْدَ فُلَانٍ Such a one is a favourite with such a one. (T.) — — آثِرَ ذِى أَثِيرٍ, and أَوَّلَ ذِى أَثِيرٍ, &c.: see آثِرٌ. — — شَىْءٌ كَثِيرٌ أَثِيرٌ [A thing very abundant, copious, or numerous]: اثير is here an imitative sequent, (S, K,*) like بَثِيرٌ. (S.) — الأَثِيرُ [ὁ αἰθήρ, The ether;] the ninth, which is the greatest, sphere, which rules over [all] the other spheres: [said to be] so called because it affects the others (يُؤَثِّرُ فِى غَيْرِهِ). (MF.) [It is also called فَلَكُ الأَطْلَسِ, and فَلَكُ العَرْشِ; and is said to be next above that called فَلَكُ الكُرْسِىِّ.] أَثَارَةٌ: see أَثَرٌ. You say, سَمِنَتِ الإِبِلُ عَلَى أَثَارَةٍ, (S, M,*) or على أَثَارَةٍ مِنْ شَحْمٍ, (A,) The camels acquired fat, upon, or after, remains of fat. (S, M,* A.) And غَضِبَ عَلَي أَثَارَةٍ قِبْلَ ذَاكَ He became angry the more, having been angry before that. (Lh, M.) And أَغْضَبَنِي فُلَانٌ عَلَى أَثَارَةِ غَضَبٍ Such a one angered me when anger yet remained in me. (A.) And أَثَارَةٌ مِنْ عِلْمٍ, and ↓ أَثَرَةٌ, (T, S, M, K,) and ↓ أُثْرَةٌ, (M, K,) or ↓ أَثْرَةٌ, (T,) the first of which is the most approved, (M,) and is [originally] an inf. n., [see أَثَرَ الحَدِيثَ,] (T,) signify A remain, or relic, of knowledge, (Zj, T, S, M, K, and Jel in xlvi. 3 of the Kur,) transmitted, or handed down, (K, Jel,) from the former generations: (Jel:) or what is transmitted, or handed down, of knowledge: (Zj, M:) or somewhat transmitted from the writings of the former generations: (TA:) by the knowledge spoken of [in the Kur ubi suprà] is meant that of writing, which was given to certain of the prophets. (I'Ab.) آثِرٌ One who relates, or recites, a tradition, narrative, or story, or traditions, &c., as received, or heard, from another, or others; a narrator thereof. (T, S,* L.) The saying of 'Omar, on his being forbidden by Mohammad to swear by his father, مَا حَلَفْتُ بِهِ ذَاكِراً وَلَا آثِرًا, means I did not swear by him uttering (the oath) as proceeding in the first instance from myself, nor repeating (it) as heard from another particular person. (A'Obeyd, T, S, TA.) — — أَفْعَلُ هٰذَا آثِرًا مَّا, (IAar, T, S, K,) and آثِرًا without ما, (IAar, T,) and ↓ آثِرَ ذِى أَثِيرٍ, (S, K,) mean I will do this the first of every thing. (S, K.*) And in like manner, after لَقِيتُهُ [I met him, or it], one says, آثِرًا مَّا, [and ↓ آثِرَ ذِى أَثِيرٍ,] and ↓ أَوَّلَ ذِى أَثِيرٍ, (M, K,) and آثِرَ ذَاتِ يَدِى, (M,) or ذَاتِ يَدَيْنِ, (K,) and ذِى يَدَيْنِ, (IAar, M, K,) and ↓ أَثِيرَةَ ذِى أَثِيرٍ, and ↓ أُثْرَةً, (K,) and ↓ آثِرَ ذِى أُثَيْرَيْنِ, (M, as from Lh,) or ↓ أَثَرَ ذِى أَثِيرَيْنِ, (K,) and ↓ ذِى أَثِيرَيْنِ and ↓ إِثْرَةً مَّا: (Lh, M, K:) or, as some say, ↓ الأُثَيْرُ signifies the daybreak, or dawn; and ↓ ذُو أَثِيرٍ, the time thereof. (M, TA.) Fr says that اِبْدَأْ بِهٰذَا آثِرًا مَّا, and ↓ آثِرَ ذِى أَثِيرٍ, and ↓ أَثِيرَ ذِى أَثِيرٍ, signify Begin thou with this first of every thing. (TA.) One says also, آثِرًا مَّا اِفْعَلْهُ, (T, M, TA,) and مَّا إِثْرًا ↓, (M, TA,) meaning Do thou it [at least], if thou do nothing else: (T, M, TA:) or, as some say, do thou it in preference to another thing, or to other things: ما being redundant, but [in this case] not to be omitted, because [it is a corroborative, and] the meaning of the phrase is, do thou it by choice, or preference, and with care. (M, TA.) Mbr says that the phrase خُذْ هذَا آثِرًا مَّا means Take thou this in preference; i. e., I give it thee in preference; as though one desired to take, of another, one thing, and had another thing offered to him for sale: and ما is here redundant. (T, TA.) تُؤْثُورٌ: see أُثْرَةٌ. تَأْثُورٌ: see آثَرَةٌ, in two places: and see مِئْثَرَةٌ, in two places. مَأْثُرَةٌ (T, S, M, K, &c.) and مَأْثَرَةٌ (S, M, K) and ↓ أُثْرَةٌ (M, K) A generous quality or action; (AZ, S;) so called because related, or handed down, by generation from generation: (S:) or a generous quality that is inherited by generation from generation: (M, K:) a generous quality, or action, related, or handed down by tradition from one's ancestors: (A:) a cause of glorying: (AZ:) and precedence in أُثْرَةٌ [or grounds of pretension to respect, &c.]: pl. of the first and second, حَسَب. (AZ, T.) مِئْثَرَةٌ and ↓ تُؤْثُورٌ An iron instrument (S, M, K) with which the bottom of a camel's foot is marked, in order that his footprints upon the ground may be known: (M:) or, with which the inner [i. e. under] part of a camel's foot is scraped, in order that his footprints may be traced: (S, K:) or ↓ تؤثور has a different meaning, explained above, voce أُثْرَةٌ. (M.) The مِيثَرَة of a horse's saddle is without hemz. (S.) مَأْثُورٌ A camel having a mark made upon the bottom of his foot with the iron instrument called مِئْثَرَة, in order that his footprints upon the ground may be known: (T:) or having the inner [i. e. under] part of his foot scraped with that instrument, in order that his footprints may be traced. (S.) — — A sword having in its مَتْن [or broad side; or the middle of the broad side, of the blade,] diversified wavy marks, streaks, or grain, or lustre or glitter: (M, K: [in some copies of the latter of which, instead of أَثْرٌ, I find أَثَرٌ:]) or having its متن of female, or soft, iron, and its edge of male iron, or steel: (K:) or that is said to be of the fabric of the jinn, or genii; (S, M, K*) and not from الأَثْر, as signifying الفِرِنْد: (S, M:) so says As: (S:) [ISd says,] مأثور is in my opinion a pass. part. n. that has no verb: (M:) or it signifies an ancient sword, which has passed by inheritance from great man to great man. (A.) — — A tradition, narrative, or story, handed down from one to another, from generation to generation. (T, S, A.) اثف 1 أَثَفَ القِدْرَ: see 2. — أَثَفَهُ, aor. أَثِفَ, (T, S, M, K,) inf. n. أَثْفٌ, (T, M,) He followed him. (Ks, T, S, M, K.) — — He drove away, or drove away and pursued closely, or hunted, him; syn. طَرَدَهُ. (Ibn-'Abbád, K.) — — He sought, or sought after, or pursued after, him, or it: in which sense the aor. is اثّف القِدْرَ, (AA, K) and تَأْثِيفٌ also. (So in some copies of the K.) 2 اثّف القِدْرَ, (T, S, M, K,) inf. n. تَأْثِيفٌ, (S, K,) He put the cooking-pot upon the أَثَافِى [pl. of أُثْفِيَّةٌ, q. v.]; (T,* S, M,* K;) as also ↓ أَثَفَهَا, (M, TA,) inf. n. أَثْفٌ; (TA;) or ↓ آثَفَهَا, (so in some copies of the K in art. ثفى,) inf. n. إِيثَافٌ; (TA in that art.;) the first of which is a dial. var. of ثَفَّاهَا, inf. n. تَثْفِيَةٌ; (S;) and ↓ أَثْفَاهَا, whence قِدْرٌ مُؤَثْفَاةٌ. (M.) 4 آثف see 2. 5 تَأَثَّفَتِ القِدْرُ The cooking-pot was put upon the أَثَافِى. (TA.) — تَأَثَّفُوهُ They surrounded him, or it: (S, K:*) they became around him, or it, like the أُثْفِيَّة [or rather like the أَثَافِى]: (M:) they collected themselves together around him, or it. (A, TA.) — — تأثّف المَكَانَ, (T, S, K,) or بِالمَكَانِ, (M,) He (a man, S) kept to the place; (T, K;) remained in it; (M;) did not quit it. (AZ, T, S, M.) — — تأثّفهُ also signifies He followed after him, and pressed or importuned him, and ceased not to incite him. (T, K.) In my opinion, [says Az,] this is not in any way derived from الأُثْفِيَّةُ; but from أَثَفْتُ الرَّجُلَ, meaning " I followed the man." (T.) — — And تأثّفوا عَلَى الأَمْرِ They aided, or assisted, one another to do, or accomplish, the thing, or affair. (M, L.) Q. Q. 1 أَثْفَى القِدْرَ: see 2. [But accord. to Az, in the T, يُؤَثْفِى, as aor. of أَثْفَى, is يُثْفِى reduced to its original form; and the like is said in the S and M in art. ثفى. If this be the case, مُؤَثْفَاةٌ, q. v., may be مُثْفَاةٌ reduced in the same manner, i. e., to its original form.] أَثِفٌ [probably a mistake for ↓ آثِفٌ] Continuing, permanent, constant, firm, or established: (K, TA:) so in the Moheet. (TA.) — — Also, (K, and so in a copy of the S,) or ↓ آثِفٌ, [agreeably with analogy, and therefore more probably the correct form,] (so in other copies of the S and in the T,) Following. (Ks, T, S, K.) أُثْفِيَّةٌ and إِثْفِيَّةٌ [the former of which is the more common, and this only I find in copies of the T,] The stone [which is one of the three] whereon the cooking-pot is placed: (A'Obeyd, M, K:) it is, with the Arabs, a stone like the head of a man: (T:) the pl. is أَثَافِيُّ and أَثَافٍ; (T, S, [in which latter it is written differently in different copies, with the article prefixed, الأَثَافِيُّ and الأَثَافِي, but in both manners in art. ثفى,] M, K;) the latter being allowable; (T,) or, accord. to Akh, the latter only is used by the Arabs; (M;) applied to the three stones mentioned above: (TA in art. سفع;

&c.:) upon these the cooking-pot is set up; but what is of iron, having three legs, is not called اثفيّة, but مِنْصَبٌ; (T;) [and this is what is meant by أُثْفِيَّةٌ مِنْ حَدِيدٍ in art. سفع in the K;] i. e. an iron trivet upon which a cooking-pot is set up. (TA in art. نصب.) أُثْفِيَّةٌ may be of the measure فُعْلُوِيَّةٌ [from اثف], and it may be of the measure أُفْعُولَةٌ [from ثفى; in either case originally أُثْفُوِيَّةٌ]. (A, L.) ثَالِثَةُ الأَثَافِى signifies The part, not detached, of a mountain; by the side of which, two pieces are put [for the cookingpot to be set thereon]. (A'Obeyd, T, K.) And hence the saying, (A'Obeyd, T,) رَمَاهُ اللّٰهُ بِثَالِثَةِ الأَثَافِي (A'Obeyd, T, K) May God smite him with the mountain; meaning, with a calamity; (Th, TA, K in art. ثفى;) with a calamity like the mountain [in greatness]; (Th, M;) for when they do not find the third of the اثافى, they rest the cooking-pot [partly] upon the mountain: (M, K, in art. ثفى:) or, with difficulties, or troubles, or calamities: (As, T:) or, with all evil; evils being likened to one اثفيّة after another, and the third being the last: (T, K:) so says Aboo-Sa'eed: (T:) or, with the last of evil; and the last of everything hateful: (AO in Har p. 84:) or, with a great calamity. (Har ib.) One says also, فُلَانٌ ثَالِثَةُ الأَثَافِى, meaning (tropical:) Such a one is the heaviest, most burdensome, or most troublesome, of the people. (Har ubi suprà.) — — [Hence also,] الأَثَافِى is a name applied to (assumed tropical:) certain stars [accord. to Ideler, as mentioned by Freytag in his Lex., the stars σ and τ and υ Draconis] over against the head of the قِدْر; which is the name of certain stars disposed in a round form. (AHát, K.) [Also] a name given by the vulgar to (assumed tropical:) [The three chief stars in the constellation called] الشَّلْيَاقُ [i. e. Lyra]. (Kzw.) — — The sing., (K,) i. e. each of the two forms thereof, but written in the copies of the S with damm [only], (TA in art. ثفى,) or [only] the latter, with kesr, (M, and so in the K in art. ثفى,) also signifies (assumed tropical:) A number, (M,) or a great number, (K, and so in the S in art. ثفى,) and a company, or congregated body, of men: (M, K:) pl. as above. (M.) You say, هُمْ عَلَيْهِ أُثْفِيَّةٌ وَاحِدَةٌ (assumed tropical:) [They are against him one band]. (TA.) And بَقِيَتْ مِنْ بَنِى فُلَانٍ أُثْفِيَّةٌ خَشْنَاءُ There remained of the sons of such a one a great number. (S in art. ثفى.) آثَفٌ: see أَثْفٌ, in two places. مُؤَثَّفٌ (assumed tropical:) Short, broad, plump, and fleshy. (K.) — — And, with ة, (tropical:) A woman whose husband has two wives beside her; she being the third of them: they being likened to the أَثَافِى of the cookingpot. (M.) [See also مُثَفَّاةٌ, in art. ثفى.] قِدْرٌ مُؤَثْفَاةٌ A cooking-pot put upon the أَثَافِى [pl. of أُثْفِيَّةٌ, q. v.]. (M, and K in art. ثفى: in some copies of the latter, مُؤَثَفَاةٌ.) [See Q. Q. 1.] اثكل أُشْكُولٌ and إِشْكَالٌ i. q. شِمْرَاخٌ [A fruit-stalk of the raceme of a palm-tree, upon which are the dates]; like عِثْكَالٌ and عُثْكُولٌ: the hemzeh in each is a substitute for ع; but by J [and others] it is held to be augmentative, and the words are mentioned in art. شكل, q. v. (TA.) اثل 1 أَثَلَ, aor. أَثِلَ, inf. n. أُثُولٌ, It (anything, M) had, or came to have, root, or a foundation; or it was, or became, firm, or established, and firmly rooted or founded; as also ↓ تأثّل. (M, K.) — — Also, inf. n. as above, It (dominion) was, or became, great; (TA;) and so ↓ the latter verb. (M, K. *) — — And أَثُلَ, inf. n. أَثَالَةٌ, said of high rank, or nobility, It was, or became, old, of ancient origin, or of long standing. (TA.) — See also 5. 2 أثّلهُ, (M, K,) inf. n. تَأْثِيلٌ, (S, K,) He made it (his wealth, or property, M, K, and so applied it is tropical, TA) to have root, or a foundation; or to become firm, or established, and firmly rooted or founded; syn. أَصَّلَهُ (S, * M, K.) — — He (God, T, M,* TA) made it (a man's dominion, T, M, K) to be, or become, firm, firmly established, stable, or permanent: (T:) or great: (M, K:) and he (a man) made it (a thing) lasting, or permanent. (TA.) IAar the following verse, تُؤَثِّلُ كَعْبٌ عَلَىَّ القَضَا فَرَبِّى يُغَيِّرُ أَعْمَالَهَا [app. meaning Kaab would oblige me to make payment, or the like, (as though establishing against me the duty of doing so,) but my Lord changes their actions,] explaining it by saying, i. e. تُلْزِمُنِى; but (ISd says,) I know not how this is. (M.) — — He (God, M) made it (a man's wealth, or property,) to increase; or put it into a good, or right, state, or condition; syn. زَكَّاهُ. (M, K.) — — أَثَّلْتُهُ بِرِجَالٍ I multiplied him [meaning his party] by men. (TA.) — — أَثَّلْتُ عَلَيْهِ الدُّيُونَ I collected against him the debts. (TA.) — — أَثَّل أَهْلَهُ He clad his family with the most excel-lent of clothing: (M:) or he clad them (M, K) with the most excellent of clothing, (K,) and did good to them, or acted well towards them. (M, K.) — أَثَّل, [used intransitively,] (M, K,) inf. n. as above, (TA,) He (a man, K) became abundant in his wealth, or property. (M, K.) 5 تَأَثَّل: see 1, in two places. — — Also It (a thing) became collected together. (K.) — — He took for himself, got, or acquired, what is termed أَثْلَة, i. e. مِيرة [meaning victuals, or provision]; (M, K;) بَعْدَ حَاجَةٍ [after want]. (M.) — — He took for himself, got, or acquired, a source, stock, or fund, (أَصْلٍ,) of wealth, or property. (S, TA.) — — And تأثّل مَالًا He collected, or gained, or acquired, wealth, or property, (M, K,) and took it for himself: (M:) [said in the TA to be tropical:] or he collected wealth, or property, and took it for himself, or got it, or acquired it, as a source, stock, or fund: (Mgh:) and أَثَّلَ ↓ مَالاً, inf. n. أُثُولٌ, signifies the same as تَأَثَّلَهُ. (TA.) — — همة يَتَأَثَّلُونَ النَّاسَ They take أُثَال, i. e. wealth, or property, from men. (TA.) — — تأثّل بِئْراً He dug a well (T, S, M, K) for himself. (T, TA.) أَثْلٌ A kind of trees; (S, K;) a species of the طَرْفَآء [or tamarisk; so applied in the present day; termed by Forskål (Flora Aeg. Arab. p. lxiv.) tamarix orientalis]; (S, TA;) or a kind of trees, (T, M,) or a certain tree, (Mgh,) resembling the طرفآء, (T, M, Mgh,) except that it is of a better kind, (T,) or except that it is larger, and better in its wood, (M,) of which are made yellow and excellent [vessels of the kind called] أَقْدَاح, and of which was made the Prophet's pulpit; it has thick stems, of which are made doors and other things; and its leaves are of the kind called عَبَل, like those of the طرفآء: (TA:) AHn says, on the authority of Aboo-Ziyád, that it is of the kind termed عِضَاه, tail, and long in its wood, which is excellent, and is carried to the towns and villages, and the clay houses of these are built upon it; [app. meaning that its wood is used in forming the foundations of the walls;] its leaves are of the kind called هَدَب, [syn. with عَبَل,] long and slender, and it has no thorns; of it are made [bowls of the kinds called] قِصَاع and جِفَان; and it has a red fruit, like a knot of a rope: (M:) or a kind of large trees, having no fruit: (Msb:) or i. q. طرفآء, having no fruit: (Bd in xxxiv. 15:) n. un. with ة; (S, M, Msb, K;) explained in the A as the سَمُرَة [or gum-acacia tree]: or a tall, straight [tree such as is termed] عِضَاهَة, of which are made the like of أَقْدَاح: (TA:) the pl. [of أَثْلٌ] is أُثُولٌ (M, K) and [of أَثْلَةٌ] أَثَلَاثٌ. (S, K, TA (in the CK أَثْلاثٌ].) — — [See also أَثْلَةٌ, below.] — فُلَانٌ أَثْلُ مَالٍ Such a one is a collector of wealth, or property. (Ibn-'Abbád.) أَثْلَةٌ n. un. of أَثْلٌ, q. v. (S, M, &c.) Because of the tallness of the tree thus called, and its erectness, and beauty of proportion, the poets liken thereto a woman of perfect stature and erect form. (M.) — — Metaphorically, (Msb,) (tropical:) Honour, or reputation; or grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors, &c.; syn. عِرْضٌ; (Msb, TA;) or حَسَبٌ (S, O, K, TA.) So in the saying, فُلَانٌ يَنْحِتُ أَثْلَتَنَا, or يَنْحَتُ, (S accord. to different copies, and so in the O, but in the copies of the K, incorrectly, يَنْحَتُ فِى أَثْلَتِنَا, TA,) (tropical:) Such a one speaks evil of, (S, O,) or impugns, or speaks against, (K,) our honour, or reputation, &c. (S, O, K.) And نَحَتَ أَثْلَتَهُ (tropical:) He detracted from his reputation; spoke against him; impugned his character; censured him; blamed him. (A, Msb.) And فُلَانٌ تُنْحَتُ أَثْلَاتُهُ (tropical:) [Such a one's grounds of pretension to respect, &c., are

impugned]. (TA.) And هُوَ لَا تُنْحَتُ أَثْلَتُهُ (tropical:) He has not any vice, or fault, nor any imperfection, or defect. (Msb.) — — The root, foundation, origin, source, stock, or the like, syn. أَصْلٌ; (T, S, M, Mgh, K;) of a thing, and of a man; (T;) of anything; (M;) [a source, stock, or fund,] of wealth, or property: (Mgh, TA:) pl. إِثَالٌ. (K.) So in the saying, لَهُ أَثْلَةُ مَالٍ [He has a source, or stock, or fund, of wealth, or property]. (TA.) — — Victuals, or provision; syn. مِيرَةٌ (M, K.) — — The goods, furniture, and utensils, of a house or tent; as also ↓ أَثَلَةٌ. (M, K. *) — — Apparatus, accoutrements, implements, or the like. (Ibn-' Abbád, K.) So in the saying, أَخَذْتُ أَثْلَةَ الشِّتَآءِ [I took the apparatus, &c., of, i. e. for, the winter]. (Ibn- ' Abbád.) أَثَلَةٌ: see أَثْلَةٌ, near the end. أَثَالٌ, (T, S, M,) with fet-h, (S,) or أُثَالٌ, with damm, (Mgh,) or both, (K,) (tropical:) Glory, honour, dignity, nobility, or high rank. (AA, T, S, M, Mgh, K.) You say, لَهُ أَثَالٌ كَأَنَّهُ أُثَالٌ (tropical:) He has glory, or honour, &c., as though it were the mountain called Othál. (TA.) [But the next signification seems to be here more appropriate.] — — (tropical:) Wealth, or property. (Mgh.) أَثِيلٌ A place of growth of trees of the kind called أَرَاك [perhaps a mistranscription for أَثْل]: mentioned by Th, from IAar. (T.) — Abundant, and luxuriant, or long, hair. (TA.) — — See also مَؤَثَّلٌ in two places. آثِلٌ: see مُؤَثَّلٌ. مُؤَثَّلٌ Having root, or a foundation; or firm, or established, and firmly rooted or founded: (S:) or having a permanent source, or firm foundation: (Munjid of Kr:) or of old foundation or origin: or collected together so as to [become stable or permanent, or] have root or a foundation: (T:) or old; of ancient origin; or of long standing: (M, TA:) or permanent: (IAar:) (tropical:) applied to glory, honour, dignity, nobility, or high rank; (T, Kr, S, M, TA;) and so ↓ أَثِيلٌ: (S, TA:) and to wealth, or property: (Kr, S:) and to anything; (T, M;) and so ↓ أَثِيلٌ, and ↓ مُتَأَثِّلٌ: (M:) and ↓ آثِلٌ, also, has the first of these significations, applied to dominion. (T.) — — Prepared, disposed, arranged, or put into a right or good state. (AA.) مُتَأَثِّلٌ: see مُؤَثَّلٌ. — — Also Taking for oneself, getting, or acquiring, a source, stock, or fund, (أَصْل,) of wealth, or property: (S, TA:) or collecting wealth, or property, (T, Mgh,) and taking it for oneself, or getting it, or acquiring it, as a source, stock, or fund. (Mgh.) So in a trad. on the subject of a charge respecting the orphan, يَأْكُلُ مِنْ مَالِهِ غَيْرَ مُتَأَثِّلٍ مَالًا [He may eat of his wealth, or property, not taking for himself a source, stock, or fund, of wealth, or property: or, not collecting &c.]: (T, S, Mgh:*) or, accord. to Bkh, not acquiring abundance of wealth: but the former explanation is more correct lexically.

(Mgh.) اثم 1 أَثِمَ, (Lth, S, M, &c.,) aor. أَثَمَ, (Lth, M, Msb, K,) inf. n. إِثْمٌ, (S, K,) or أَثَمٌ, the former being a simple subst., (Msb,) and مَأْثَمٌ, (S, K,) He fell into what is termed إِثْمٌ [i. e. a sin, or crime, &c.]; (Lth, T, S, M, Msb, * K *;) [he sinned; committed a sin, or crime;] he did what was unlawful: (M, * K:) and ↓ تَأْثِيمٌ signifies the same as إِثْمٌ: (K:) it may be either an inf. n. of ↓ أَثَّمَ, which [says ISd] I have not heard, or, as Sb holds it to be, a simple subst. like تَنْبِيتٌ: (M:) and is said to be used in the sense of إِثْم in the Kur lii. 23 [and lvi. 24]. (TA.) [It should be added also, that ↓ تَأْثَامٌ, like تَكْذَابٌ, is syn. with تَأْثِيمٌ and إِثْمٌ; and, like تأثيم, may be an inf. n. of ↓ أَثَّمَ, or a simple subst.: see an ex. voce بَرُوقٌ.] In the dial. of some of the Arabs, the first letter of the aor. is with kesr, as in تِعْلَمُ and نِعْلَمُ; and as the hemzeh in إِثْمٌ is with kesr, the radical hemzeh [in the aor.] is changed into ى; so that they say إِيثَمُ and تِيثَمُ [for آثَمُ and تَأْثَمُ.] (TA.) In the saying, لَوْ قُلْتَ مَا فِى قَوْمِهَا لَمْ تِيثَمِ يَفْضُلُهَا فِى حَسَبٍ وَمِيسَمِ the meaning is, [Shouldst thou say, thou wouldst not sin, or do wrong, in so saying,] There is not, among her people, any one who excels her [in grounds of pretension to respect, and in impress, or character, of beauty]. (M.) — أَثَمَهُ اللّٰهُ فِى كَذَا, aor. أَثُمَ (S, K) and أَثِمَ, (S,) or أَثَمَ, (K,) but there is no other authority than the K for this last, nor is there any reason for it, as the medial radical letter is not faucial, nor is the final, and in the Iktitáf el-Azáhir the aor. is said to be أَثِمَ and أَثُمَ, (MF, TA,) [God reckoned him to have sinned, or committed a crime or the like, in such a thing; or] God reckoned such a thing against him as an إِثْم: (S, K:) or أَثَمَهُ, aor. أَثِمَ (Fr, T, M, Msb) and أَثُمَ, (Msb,) inf. n. أَثْمٌ (Fr, T, Msb) and أَثَامٌ (Fr, T, TA) and إِثَامٌ, (Fr, TA,) He (God) requited him, (Fr, T,) or punished him, (M,) for what is termed إِثْمٌ [i. e. sin, or crime, &c.]: (Fr, T, M:) [see also أَثَامٌ below:] or he (a man) pronounced him to be آثم [i. e. a sinner, or the like]: (Msb:) [or] ↓ آثَمَهُ, aor. يُؤْثِمُهُ, has this last signification, said of God; and also signifies He found him to be so. (T.) — — You say also, أَثَمَتِ النَّاقَةُ المَشْىَ, aor. أَثِمَ, inf. n. أَثْمٌ, The she-camel was slow. (M.) 2 أَثَّمهُ, (S, Msb, K,) inf. n. تَأْثِيمٌ, (Msb, K,) He said to him أَثِمْتَ [Thou hast fallen into a sin, or crime, &c.; hast sinned, &c.]. (S, Msb, K.) — See also 1, first and second sentences. 4 آثمهُ He made him, or caused him, to fall into what is termed إِثْمٌ [i. e. a sin, or crime, &c.], (Zj, S, M, K,) or what is termed ذَنْبٌ. (Msb.) — — See also 1, last sentence but one. 5 تَأَثَّمَ He abstained from what is termed إِثْمٌ [i. e. sin, or crime, &c.]; (T, S, M, Msb, K;) like تَحَرَّجَ meaning " he preserved himself from what is termed حَرَجٌ: " (Msb:) or he did a work, or deed, whereby he escaped from what is termed إِثْمٌ: (TA:) and he repented of what is so termed, (M, K)

and begged forgiveness of it; as though he removed the إِثْم itself by repentance and by begging forgiveness; or sought to do so by those two means. (M.) You say also, تأثّم مِنْ كَذَا He abstained from such a thing as a sin, or crime; syn. تَحَنَّثَ, q. v. (S, K, in art. حنث.) إِثْمٌ [accord. to some, an inf. n.; see أَثِمَ: accord. to others, only a simple subst., signifying] A sin, a crime, a fault, an offence, or an act of disobedience, syn. ذَنْبٌ, (S, M, Msb, K,) for which one deserves punishment; differing from ذَنْبٌ inasmuch as this signifies both what is intentional and what is unintentional: (Kull:) or [so accord. to the M, but in the K " and,"] an unlawful deed: (M, K:) or a deed which retards from recompense: or, accord. to Fr, what is exclusive of the [punishment termed] حَدّ: accord. to Er-Rághib, it is a term of more general import than عُدْوانٌ: (TA:) ↓ مَأْثَمٌ [which is originally an inf. n. of أَثِمَ] is syn. with إِثْمٌ; (T, * Mgh;) and so, too, is ↓ أَثَامٌ, (Msb,) or ↓ إِثَامٌ, signifying a deed retarding recompense: (TA:) the pl. of إِثْمٌ is آثَامٌ: (M:) and the pl. of ↓ مَأْثَمٌ is مَآثِمُ. (T.) — — [Sometimes it is prefixed to a noun or pronoun denoting its object: — — and sometimes it means (assumed tropical:) The punishment of a sin &c.: see explanations of a passage in the Kur v. 32, voce بَآءَ.] — — Wine: (Aboo-Bekr El-Iyádee, T, S, M, K:) sometimes used in this sense; (S;) but tropically; not properly: (IAmb:) I think, [says ISd,] because the drinking thereof is what is thus termed. (M.) — — [And for a like reason,] (assumed tropical:) Contention for stakes, or wagers, in a game of hazard; syn. قِمَارٌ; (M, K;) which is a man's destruction of his property. (M.) It is said in the Kur [ii. 216, respecting wine and the game called المَيْسِر], قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَ مَنَافِعُ لِلنَّاسِ [Say thou, In them both are great sin and means of profit to men]: and Th says, when they contended in a game of this kind, and won, they gave food and alms, and these were means of profit. (M.) أَثَامٌ: see إِثْمٌ. — — Also The requital, or recompense, of إِثْم [i. e. sin, or crime, &c.]: (T, S, M, Msb:) so says Zj, (T, M,) and in like manner say Kh and Sb: (T:) or punishment (Yoo, Lth, T, M, K) thereof: (Lth, T, M:) and ↓ إِثَامٌ and ↓ مَأْثَمٌ signify the same; (M, K;) the latter like مَقْعَدٌ. (TA. [In the CK this is written مَأْثِم.]) So in the Kur [xxv. 68], يَلْقَ أَثَامًا [He shall find a requital, or recompense, or a punishment, of sin]: (T, S, M:) in my opinion, [says ISd,] the correct meaning is, he shall find the punishment of آثَام [or sins]: but some say, the meaning is that which here follows. (M.) — — A valley in Hell. (M, K.) إِثَامٌ: see إِثْمٌ: — — and أَثَامٌ. أَثُومٌ: see أَثِمٌ; and أَثِيمٌ: see أَثِمٌ. — — Also A great, or habitual, liar; or one who lies much; and so ↓ أَثُومٌ. (K.) So in the Kur ii. 277: or it there signifies Burdened with إِثْم [or sin, &c.].

(TA.) In the Kur xliv. 44, it means, accord. to Fr, The unrighteous, or sinning; like ↓ آثِمٌ: (T:) or the unbeliever: (TA:) or, accord. to Zj, in this instance, (M,) by the اثيم is meant Aboo-Jahl. (M, K.) — Also The commission of إِثْم [sin, or crime, &c.,] much, or frequently; and so ↓ أَثِيمَةٌ. (M, K.) أَثِيمَةٌ: see أَثِيمٌ. أَثَامٌ: see آثِمٌ. آثِمٌ Falling into what is termed إِثْم [i. e. a sin, or crime, &c.]; (S, Msb, * K; *) [sinning; committing a sin, or crime;] doing what is unlawful: (K:) and in like manner, (S, Msb, K,) but having an intensive signification, (Msb,) ↓ أَثِيمٌ, and ↓ أَثُومٌ, (S, M, Msb, K,) and ↓ أَثَّامٌ: (M, Msb, K: [in the CK, erroneously, without teshdeed:]) the pl. of the first of these three is أُثَمَآءُ; that of the second, أُثُمٌ; and that of the third, أَثَّامُونَ. (M.) See also أَثِيمٌ. — — آثِمَةٌ, (S,) and آثِمَاتٌ, (S, M, K, [in the CK, erroneously, آثِماتٌ.]) A she-camel, (S,) and she-camels, slow, or tardy; (S, M, K;) weary, fatigued, or jaded. (K. [In the CK, we find مُعِيْيَاتٌ erroneously put for مُعْيِيَاتٌ.]) Some pronounce it with ت. (Sgh.) [In like manner,] ↓ مُؤَاثِمٌ signifies That is slack, or slow, in pace, or going; اَلَّذِى يَكْذِبُ فِى السَّيْرِ. (Sgh, K. [In Golius's Lex., as from the K, اَلَّذِى يُكَذِّبُ السَّيْرَ. Both are correct, signifying the same.]) تَأْثَامٌ: see 1. تَأْثِيمٌ: see 1. مَأْثَمٌ: see إِثْمٌ, in two places: — — and see أَثَامٌ. مَأْثُومٌ [Reckoned to have sinned, or the like;] having a thing reckoned against him as an إِثْم: (S:) or requited for what is termed إِثْمٌ. (Fr, T.) مُؤَاثِمٌ: see آثِمٌ. اثن إِثْنَانِ and إِثْنَتَانِ: see art. ثنى. اج 1 أَجَّتِ النَّارُ, (S, A, Msb,) aor. ـُ3 أَجُ (S, Msb) and ـِ3 أَجِ, (M, TA,) [the former contr. to analogy, and the latter agreeable therewith, in the case of an intrans. verb of this class,] inf. n. أَجِيجٌ, (S, A, Msb, K,) The fire burned, burned up, burned brightly, or fiercely, (Msb,) blazed, or flamed, or blazed or flamed fiercely; (S, A, Msb, K;) as also ↓ تأجّجت (S, A, K) and ↓ ائتجّت [written with the disjunctive alif إِيتَجَّت]: (S, K:) or made a sound by its blazing or flaming. (ISd, TA.) — — أَجَّ, aor. ـُ3 أَجُ, (S, K, &c.,) contr. to analogy, (TA,) and ـِ3 أَجِ, (Jm, TS, L, K,) but this is rejected by AA, (MF,) inf. n. أَجٌّ (S) and أَجِيجٌ, (TA,) (tropical:) He (an ostrich) ran, making a [rustling] sound, or noise, such as is termed حَفِيفٌ. (S, L, K, &c.) And, aor. ـُ3 أَجُ, (T, A,) inf. n. أَجٌّ, (T, TA,) (assumed tropical:) He hastened, or was quick, in his pace; walked quickly; or went a pace between a walk and a run; (T, Nh;) said of a man; (Nh, from a trad.;) and of a camel: (IB:) or (tropical:) he made a sound, or noise, in his pace or going, like that of the blazing, or flaming, of fire. (A.) You say, أَجَّ أَجَّةَ الظَّلِيمِ (tropical:) [He made a rustling sound in going along, like that of the ostrich]. (A.) And أَجَّ, aor. ـِ3 أَجِ, [so in the TA,] inf. n. أَجِيجٌ, (assumed tropical:) It (a camel's saddle) made a sound or noise [produced by his running]. (AZ, TA.) And أَجِيجٌ signifies also (assumed tropical:) The sounding of water in pouring forth. (TA.) — — أَجَّ, (S, K,) aor. ـُ3 أَجُ, (S, L,) inf. n. أُجُوجٌ, (S, K,) It (water) was, or became, such as is termed أُجَاج. (S, L, K.) — أَجَّهُ He rendered it (namely water) such as is termed أُجَاج. (K.) 2 أَجّج النَّارَ, (S, A, K,) inf. n. تَأْجِيجٌ, (K,) He made the fire to [burn, burn up, burn brightly or fiercely, (see 1,)] blaze, or flame, or blaze or flame fiercely. (S, A, K.) — — [Hence,] أجّج بَيْنَهُمْ شَرًّا (assumed tropical:) He kindled evil, or mischief, among them. (TA.) 5 ـَ3 تَأَجَّ see 1. — — Hence تاجّج also signifies It gave light; shone; or shone brightly. (TA, from a trad.) — — See also 8, where a contracted form of this verb is mentioned. 8 ـَ3 إِئْتَجَ see 1. — — [Hence,] ائتجّ النَّهَارُ [written with the disjunctive alif إِيْتَجَّ] The day was, or became, intensely hot, or fiercely burning; (S, K;) as also ↓ تَأَجَّ and تاجّج. (K.) أَجَّةٌ Intenseness of heat, and its fierce burning; (S, K;) as also ↓ أَجِيجٌ [inf. n. of 1], and ↓ أَجَاجٌ, and ↓ ائْتِجَاجٌ [inf. N. of 8]: pl. إِجَاجٌ. (S.) You say, جَآءَتْ أَجَّةُ الصَّيْفِ The intense heat, or fierce burning, of summer came. (TA.) — — The sound of fire; as also ↓ أَجِيجٌ. (ISd, TA.) — — (tropical:) The sound, or noise, and commotion, of an ostrich running, and of people walking or passing along. (A.) You say, أَجَّ أَجَّةَ الظَّلِيمِ [explained above: see 1]. (A.) — — (assumed tropical:) Confusion: (S, K:) or, as also ↓ أَجِيجٌ, the confusion arising from the talking of a people, and the sound, or noise, of their walking or passing along. (L.) You say, القَوْمُ فِي أَجَّةٍ The people are in a state of confusion [&c.]. (S.) أَجَاجٌ: see أَجَّةٌ. أُجَاجٌ Anything burning to the mouth, whether salt or bitter or hot. (MF.) [Hence,] مَاءٌ أُجَاجٌ, (S, A, K, &c.,) and ↓ إِجَاجٌ, (Msb,) Water that burns by its saltness: (A:) or salt water: or bitter water: (TA:) or salt, bitter water: (S, K:) or very salt water: (I' Ab:) or bitter and very salt water: (Msb:) or very salt water, that burns by reason of its saltness: or very bitter water: or water very salt and bitter, like the water of the sea: (TA:) or water of which no use is made for drinking, or for watering seed-produce, or for other purposes: (El-Hasan:) or very hot water: (TA:) the pl. is the same [as the sing.; or أُجَاجٌ is also used as a quasi-pl. n.]. (TA.) إِجَاجٌ: see أُجَاجٌ. أَجُوجٌ Giving light; shining; or shining brightly. (AA, S, K.) أَجِيجٌ inf. n. of 1, which see: and see also أَجَّةٌ, in three places. هَجِيرٌ أَجَّاجٌ [A vehemently hot, or fiercelyburning, summer-midday]. (A.) أَجُّ; fem. with ة: see الأَوَاجِجُ, below. آجُوجُ: see يَأْجُوجُ, below. السَّمَائِمُ الأَوَاجِجُ [The fiercely-burning hot winds; the latter word being pl. of ↓ آجَّةٌ, fem. of ↓ آجٌّ, which is the act. part. n. of أَجَّ;] is used by poetic licence for الأَوَاجُّ. (TA.) ائْتِجَاجٌ inf. N. of 8, which see: and see also أَجَّةٌ. مَأْجُوجُ: see what follows. يَأْجُوجٌ One who walks quickly, and runs, in this and that manner. (K, * TA.) — — يَأْجُوجُ and ↓ مَأْجُوجُ, (S, Msb, K,) imperfectly decl., (S,) [Gog and Magog;] two tribes of God's creatures; (TA;) or two great nations; (Msb;) or two tribes of the children of Japheth the son of Noah: or, as some say, the former, of the Turks; and the latter, of the Jeel [meaning Jeel-Jeelán, said in the TA in art. جيل, on the authority of ISd, to be a people beyond the Deylem; and on the authority of Az, to be believers in a plurality of gods; (the Geli and Gelœ of Ptolemy and Strabo, as observed by Sale, in a note on ch. xviii. v. 93 of the Kur, on the authority of Golius in Alfrag. p. 207;)]: (Bd in xviii. 93:) [said by the Arabs to be Scythians of the furthest East; particularly those on the north of the Chinese: (Golius:) or, as some say, the descendants of Japheth, and all the nations inhabiting the north of Asia and of Europe: (Freytag:)] said in a rad., (TA,) on the authority of I' Ab, (Msb,) to compose nine tenths of mankind: (Msb, TA:) or يأجوج is the name of the males, and مأجوج is that of the females: (Msb:) he who pronounces them thus, and makes the أ a radical letter, says that the former is of the measure يَفْعُولُ, and the latter of the measure مَفْعُولُ; as though from أَجِيجُ النَّارِ; (Akh, S, Msb; *) or from مَاءٌ أُجَاجٌ; (TA;) or from أَجَّ said of an ostrich; and imperfectly decl. as being determinate and fem.: (Bd ubi suprà:) he who pronounces them without ء, making the ا in each an augmentative letter, says that the former is from يَجَجْتُ, and the latter from مَجَجْتُ: (Akh, S, K:) this is the case if they be Arabic: (TA:) but some say that they are foreign names; (Msb, TA;) their being imperfectly decl. is said to indicate this; (Bd ubi suprà;) and if so, the ا in them is similar to that in هَارُوت and مَارُوت and دَاوُود and the like; and the ء, anomalous, as that in عَأْلَمٌ and the like; and their measure is فَاعُولُ. (Msb.) Ru-beh used to read ↓ آجُوجُ and مَاجُوجُ [in the CK [مأجوج]; and Aboo-Mo'ádh, يَمْجُوجُ. (K.) اجر 1 أَجَرَهُ, aor. أَجُرَ and أَجِرَ, (S, Mgh, Msb, K,) which latter form of the aor., though known to most of the lexicologists, is disacknowledged by a few of them, (TA,) inf. n. أَجْرٌ; (S, Msb;) and ↓ آجرهُ, (S, Mgh, Msb, K,) a form disacknowledged by As, but said by some to be the more chaste of the two, of the form أَفْعَلَ, not فَاعَلَ, as IKtt by evident inadvertence makes it to be by saying that its aor. is يُؤَاجِرُ, (TA,) inf. n. إِيجَارٌ; (S;) He (God, S, A, Mgh, Msb, and a man, Mgh) recompensed,

compensated, or rewarded, him, (S, A, Mgh, Msb, K,) عَلَي مَا فَعَلَ for what he had done. (A.) [See أَجْرٌ, below.] أُجِرَ فُلَانٌ خَمْسَةً مِنْ وَلَدِهِ [Such a one became entitled to a reward for five of his children, by their death, (for it is believed that the Muslim will be rewarded in Paradise for a child that has died in infancy)], (S,) and أُجِرَ وَلَدَهُ, (A,) and أُجِرَ فِي أَوْلَادِهِ, (K,) mean that his children died, and became [causes of] his reward. (S, A, K.) — — أَجَرَهُ, (K,) aor. أَجُرَ, (S,) [He served him for hire, pay, or wages;] he became his hired man, or hireling. (S, K.) So in the Kur xxviii. 27. (TA.) — — أَجَرَهُ, aor. أَجُرَ, (L, Msb, K,) and أَجِرَ, (Msb, K,) inf. n. أَجْرٌ, (L, K,) He let him (namely his slave) on hire, or for pay, or wages; (L, * Msb, * K;) as also ↓ آجرهُ, inf. n. إِيجَارٌ; ('Eyn, Mgh, Msb, K;) and ↓ آجرهُ, inf. n. مؤاجرة: (K:) all these are good forms of speech, used by the Arabs: (L:) or ↓ آجرهُ having for its inf. n. مؤاجرة signifies he appointed him (namely another man) hire, pay, or wages, for his work; (Mj, Mgh;) or he engaged with him to give him hire, pay, or wages; (A, Mgh, Msb;) and can have only one objective complement: whereas, ↓ when it is of the measure أَفْعَلَ it is doubly trans.; (Mgh, Msb;) so that one says, مَمْلُوكَهُ ↓ آجَرَنِي He let me his slave on hire. (Mgh.) One also says, أَجَرَ الدَّارَ, aor. أَجُرَ and أَجِرَ, inf. n. أَجْرٌ, He let the house on hire; and so الدَّارَ ↓ آجر, [inf. n. إِيجَارٌ:] (Msb, TA:) and الدَّارَ ↓ آجرهُ, [inf. n. إِيجَارٌ,] He let to him the house on hire: (S, A, Mgh, Msb:) the latter verb being of the measure أَفْعَلَ, not of the measure فَاعَلَ: (A, Mgh, Msb:) and the vulgar say, وَاجَرَ: (S:) some, however, say, ↓ الدَّارَ آجَرْتُ, inf. n. مُؤَاجَرَةٌ, making the verb of the measure فاعل: (Msb, TA:) some also say, الدَّارَ زَيْدًا ↓ آجَرْتُ [I let the house to Zeyd], inverting the order of the words: (Msb, TA:) and the lawyers say, الدَّارَ مِنْ زَيْدٍ ↓ آجَرْتُ [in the same sense, like as بِعْتُ مِنْ زَيْدٍ الدَّارَ means the same as بِعْتُ زَيْداً الدَّارَ]. (Msb: [but in the Mgh, the like of this is said to be vulgar.]) 3 آجر, inf. n. مُؤَاجَرَةٌ: see 1, latter half, in three places: and see 10. One says also, of a woman, (K,) or a whorish female slave, (TA,) آجَرَتْ, [of the measure فَاعَلَتْ, not أَفْعَلَتْ, (see مُؤْجِرٌ, below,)] meaning She prostituted herself for hire. (K.) 4 آجَرَتْ, inf. n. إِيجَارٌ: see 1, first sentence: — — and see the latter half of the same paragraph, in seven places. 8 ائتجر [written with the disjunctive alif إِيتَجَرَ] He gave alms, seeking thereby to obtain a reward [from God]: (L, K *:) and ائتجربِهِ He gave it as alms, seeking thereby a reward. (L.) اتَّجَرَ for ائتجر is not allowable, because ء cannot be incorporated into ت: [or, accord. to some, this is allowable, as in اتَّزَرَ for ائتزر, and اتَّمَنَ for ائتمن, &c.:] Hr allows it; and cites an ex. in a trad.; but IAth says that the proper reading in this instance is يَأْتَجِرُ, not يَتَّجِرُ; or, if the latter be allowed, it is from التِّجَارَةُ, not from الأَجْرُ. (L.) — — أُوتُجِرَ عَلَيْهِ بِكَذَا [in which the radical ء is changed into و because the alif preceding it is made disjunctive and with damm, (in one copy of the S, and in the L and TA, erroneously written إِيْتَجَرَ,) He was hired to do it for such a sum or thing, (see مُؤْتَجَرٌ, below,)] is from الأُجْرَةُ. (S, L.) 10 استأجرهُ, (S, K,) and ↓ آجرهُ, (K,) [the latter of the measure فَاعَلَ, as has been clearly shown above, from the A and Mgh and Msb,] He hired him; took him as a hired man, or hireling. (S, K, TA.) You say also, استأجر الدَّارَ [He hired the house; took it on hire]. (A, Mgh,) أَجْرٌ A recompense, compensation, or reward, (S, K, &c.,) for what one has done; (K;) i. q. ثَوَابٌ; (S;) as also ↓ إِجَارَةٌ and ↓ أَجَارَةٌ and ↓ أُجَارَةٌ, (K,) of which three forms the first is the most generally known and the most chaste, (TA,) and ↓ أُجْرَةٌ: (TA:) or, as some say, there is a distinction between أَجْرٌ and ثَوَابٌ: El-'Eynee says, in the Expos. of El-Bukháree, that what is obtained by the fundamental practices of the law, and by obligatory religious services, is termed ثواب; and what is obtained by supererogatory acts of religion, اجر; for ثواب is properly a substitute for a thing itself; and اجر, for the profit arising from a thing; though each is sometimes used in the sense of the other: (TA:) it is well known that اجر signifies a recompense, or reward, from God to a man, for righteous conduct; (MF;) and ↓ إِجَارَةٌ, recompense, compensation, hire, pay, or wages, from one man to another, for work; (Mgh, MF;) and hence الأَجِيرُ; (MF;) and ↓ أُجْرَةٌ also has this latter signification, (Mgh, TA,) and is syn. with كِرَآءٌ; (S, Mgh, K;) [signifying likewise rent for a house, and the like;] but أَجْرٌ is used [sometimes] in the sense of إِجَارَةٌ and in that of أُجْرَةٌ: (Msb:) the pl. of أَجْرٌ is أُجُورٌ (Msb, K) and آجَارٌ; (K;) but the latter form was unknown to MF: (TA:) the pl. of ↓ أُجْرَةٌ is أُجَرٌ and أُجُرَاتٌ and أُجَرَاتٌ. (Msb.) [One says, أَجْرُكَ عَلَي اللّٰهِ Thy recompense is due from God. And, to console a person for the death of a relation or friend, عَظَّمَ اللّٰهُ أَجْرَكَ فِيهِ May God largely compensate thee for him! i. e., for the loss of him.] By the expression أَجْرٍ كَرِيمٍ in the Kur xxxvi. 10 is said to be meant Paradise. (TA.) — — (tropical:) A dowry, or nuptial gift; a gift that is given to, or for, a bride: (K:) pl. أُجُورٌ: so in the Kur xxxiii. 49 [&c.]. (TA.) — — (assumed tropical:) Praise; good fame. (K.) So, as some say, in the Kur xxix. 26. (TA.) أَجْرٌ and أُجُرٌ: see أَجْرَةٌ. أَجْرٌ: see أَجْرٌ, in three places. إِجْرِيَّا and إِجْرِيَّاءُ: see إِجِّيرَى. أَجُورٌ: see أَجُرٌ. أَجِيرٌ (S, K, &c.) A hired man; a hireling: (L:) or of the measure فَعِيلٌ in the sense of the measure مُفَاعَلٌ, i. e. a man with whom one has engaged to give him hire, pay, or wages: (Mgh, Msb: *) pl. أُجَرَآءُ. (L, Msb.) إِجَارَةٌ and أَجَارَةٌ and أُجَارَةٌ: see أَجْرٌ, in four places. — — إِجَارَةٌ also signifies The giving of usufructs for a compensation. (Mgh.) — — And Land which its owners have let to him who will build upon it: so explained by the lawyers. (Mgh.) إِجَّارٌ (S, M, IAth, Mgh, K) and ↓ إِجَّارَةٌ (M) and ↓ إِنْجَارٌ (Mgh, K) The flat top, or roof, of a house, (S, M, IAth, Mgh, K,) that has not around it anything to prevent a person's falling from it: (M, * IAth:) of the dial. of the people of Syria and of El-Hijáz: (S:) pl. [of the first and second] أَجَاجِيرُ and أَجَاجِرَةٌ; (A'Obeyd, S, K;) and [of the third] أَنَاجِيرُ. (Mgh, K.) إِجَارَةٌ: see إِجَّارٌ. إِجِّيرَى (ISk, K) and ↓ إِجْرِيَّا and ↓ إِجْرِيَّاءُ (S in art. هجر) A custom; a habit. (ISk, K, and S ubi suprà.) The hemzeh is said to be a substitute for ه [in هِجِّيرَى &c.] (TA.) You say, مَا زَالَ ذٰلِكَ إِجِّيرَاهُ That ceased not to be his custom, or habit. (ISk.) آجَرٌ and آجُرٌ and آجِرٌ, and the pls. آجُرُونَ and آجِرُونَ: see what next follows. آجُرٌ (S, Mgh, Msb, K) and ↓ آجُرٌ (AA, Ks, K) and ↓ آجُورٌ (S, K) and ↓ أَجُورٌ and ↓ يَاجُورٌ (K) and ↓ أَجُرٌ (as in some copies of the K) and ↓ آجَرٌ, (as in some copies of the K and in the TA,) or ↓ أُجُرٌ, (as in other copies of the K,) and ↓ آجِرٌ [to which is erroneously added in the CK آجِرَةٌ] and [the pls.] ↓ آجُرُونَ and ↓ آجِرُونَ (K) are syn., (S, K,) of Persian origin, (S,) [from آگُورْ or آكُرْ,] arabicized, (S, Mgh, K,) signifying Baked bricks; (Msb;) baked clay, (Mgh, L,) with which one builds: (S, L:) آجُرٌ and آجُورٌ and آجُرٌ [&c.] are pls., [or rather coll. gen. ns., except the two forms ending with و and ن,] and their sings. [or rather ns. un.] are with ة, i. e. آجُرَّةٌ &c. (L.) آجُورٌ: see آجُرٌ. إِنْجَارٌ: see إِجَّارٌ. مُؤْجَرٌ [A slave, or] a house, let on hire; (Akh, T, Msb;) as also ↓ مَأْجُورٌ; (L;) and some say, ↓ مُؤَاجَرٌ. (Akh, Msb.) مُؤْجِرٌ One who lets on hire [a slave, or] a house: one should not say ↓ مُؤَاجِرٌ; for this is wrong with respect to the classical language, and abominable with respect to the conventional acceptation and common usage; a foul reproach being meant thereby [as is shown by the explanation of آجَرَتْ, given above: or, accord to some, it is allowable when it relates to a house: (see أَجَرَهُ:) it seems to be disallowed only when used absolutely]. (A, Mgh.) مَأْجُورٌ: see مُؤْجَرٌ. مُؤَاجَرٌ: see مُؤْجَرٌ. مُؤَاجِرٌ: see مُؤْجِرٌ. مُؤْتَجَرٌ [part. n. of أُوتُجِرَ]. Mohammad Ibn-Bishr El-Khárijee, not [as is said in the S] Aboo-Dahbal, says, (L,) يَا لَيْتَ أَنِّى بِأَثْوَابِي وَ رَاحِلَتِى عَبْدٌ لِأَهْلِكَ هٰذَا الشَّهْرَ مُؤْتَجَرُ [O would that I were, with my clothes and my riding-camel, a hired slave to thy family, this month]: (S, L.) i. e., مَعَ أَثْوَابِي. (S.) يَاجُورٌ: see آجُرٌ. اجص إِجَّاصٌ [The plum;] a certain fruit, (K, TA,) of the description termed فَاكِهَةٌ, (TA,) well known; (Msb, K;) cold

and moist; or, as some say, of moderate temperature; (TA;) which facilitates the flow of the yellow bile; (K;) i. e., its juice, or water, does so, when drunk with sugar-candy (طَبَرْزَذ) and manna (تَرَنْجُبِين) added to it; (TA;) and allays thirst, and heat of the heart; (K;) but it relaxes the stomach, and does not agree with it; and it generates a watery mixture; and its injurious effect is repelled by the drinking of sugary سِكَنْجُبِين [or oxymel]: it is of several kinds: (TA:) [the most common is the Damasc, or Damascene, plum:] the best is (K, TA) the Armenian, (TA,) that which is sweet and large: (K, TA:) the sour, or acid, is less laxative, and more cold: (TA:) the n. un. is with ة: (S, Msb, K:) you should not say إِنْجَاصٌ; (Yaakoob, S, K;) or this is a word of weak authority, (K, TA,) and you say إِجَّاصٌ and إِنَجَاصٌ like as one says إِجَّارٌ and إِنْجَارٌ: (TA:) in the dial. of the Syrians, the إِجَّاصٌ [or إِنْجَاص or إِنجَاس accord. to common modern usage among them] is the [pear which they formerly called] مِشْمِش and [which others call] كُمَّثْرَي: (K:) it is of the growth of the country of the Arabs: (AHn:) اجّاص is an adventitious word, (S, K,) or arabicized, (Msb,) because ج and ص do not both occur in any Arabic word: (S, Msb, K:) or, accord. to Az, they do so occur; as, for instance, in حَصَّصَ, and in صَجٌّ. (TA.) اجل 1 أَجِلَ, aor. أَجَلَ, (Msb, K,) inf. n. أَجَلٌ, (Msb,) It (a thing, Msb, [as, for instance, a thing purchased, and the price thereof, and a thing promised or threatened or foretold, and also payment for a thing purchased, and the fulfilment of a promise or threat or prediction, and any event,]) was, or became, delayed, postponed, kept back; [and therefore, future;] syn. تَأَخَّرَ; (K;) and أَجَلَ, aor. أَجُلَ, inf. n. أُجُولٌ, signifies the same. (Msb.) [See آجِلٌ and أَجَلٌ. The primary signification seems to be, It had a term, or period, appointed for it, at which it should fall due, or come to pass.] — أَجَلَهُ, aor. أَجِلَ, (K,) inf. n. أَجْلٌ; (TA;) and ↓ أَجّلهُ, (K,) inf. n. تَأْجِيلٌ; (TA;) and ↓ آجلهُ, (K,) inf. n. مُؤَاجَلَةٌ; (TK;) He confined, restricted, restrained, withheld, debarred, hindered, or prevented, him. (K, TA.) Hence the phrase, أَجَلُوا مَالَهُمْ They confined, restricted, &c., their cattle from the pasturage. (TA.) — أَجَلَ عَلَيْهِمْ شَرًّا, (S, Msb,) or الشَّرَّ, (K,) aor. أَجُلَ (S, Msb, K) and أَجِلَ, (S, K,) inf. n. أَجْلٌ, (S, Msb,) He committed against them evil, (S, Msb, K,) and drew it, or procured it, to them: (Msb:) and (S, in the K " or ") he excited it, stirred it up, or provoked it, against them: (S, K:) or, accord. to AZ, أَجَلْتُ عَلَيْهِمْ, inf. n. as above, signifies I committed a crime against them: and AA says that جَلَبْتُ عَلَيْهِمْ and جَرَرْتُ and أَجَلْتُ have one and the same signification. (TA.) — — And أَجَلَ لِأَهْلِهِ, (Lh, K,) inf. n. as above, (TA,) He gained, acquired, or earned, and collected, and brought, or purveyed, and exercised skill in the management of affairs, for his family. (Lh, K.) 2 أَجَّلَ الأَجَلَ, (TA,) inf. n. تَأْجِيلٌ, (K, TA,) He defined the term, or period; (K, * TA;) assigned, appointed, or specified, it. (TA.) It is said in the Kur [vi. 128], وَ بَلَغْنَا أَجَلَنَا الَّذِي أَجَّلْتَ لَنَا [And we have reached our term which Thou hast assigned, or appointed, for us;] meaning, the day of resurrection; (Bd, * Jel;) or the term of death; or, as some say, the term of extreme old age. (TA.) And أَجَّلْتُهُ, inf. n. as above, signifies I assigned, or appointed, for him, or it, a term, or period. (Msb.) — — أَجَّلَنِى He granted me a delay, or postponement. (TA.) You say, ↓ فَأَجَّلَنِى إِلَي مُدَّةٍ اِسْتَأْجَلْتُهُ (S, K, TA) I desired, asked, demanded, or requested, of him a term, or period, [of delay, or postponement,] and he granted me a delay, or postponement, to a certain term, or period. (TA.) — — See also 1. 3 آجلهُ, inf. n. مُؤَاجَلَةٌ: see 1. 5 تَأَجَّل i. q. ↓ استأجل; (K, TA;) i. e. He asked, or requested, that a term, or period, should be assigned, appointed, or specified, for him. (TA.) It is said in a trad. of Mek-hool, كُنَّا مَرَابِطِينَ بِا لسَّاحِلِ فَتَأَجَّلَ مُتَأَجِّلٌ [We were keeping post on the frontier of the enemy, in the tract on the sea-coast, and] a person asked, or requested, that a term, or period, should be assigned, or appointed, or specified, for him, and that permission should be granted him to return to his family. (TA.) 10 إِسْتَأْجَلَ see 2 and 5. أَجْلٌ is originally the inf. n. of أَجَلَ شَرًّا " he committed evil; " and is used to indicate the causation of crimes; and afterwards, by extension of its application, to indicate any causation: (Bd in v. 35:) one says, فَعَلْتُهُ مِنْ أَجْلِكَ, and ↓ من إِجْلِكَ, (S, K,) and فَعَلْتُهُ أَجْلَكَ, and ↓ إِجْلَكَ, (so in some copies of the K,) and من أَجْلَالِكَ, and من إِجْلَالِكَ, (K, [belonging to art. جلو, in which also they are mentioned,]) and من أَجْلَالِكَ, and من إِجْلَالِكَ, (so in some copies of the K and in the TA, [belonging to art. جل,]) i. e. [I did it] مِنْ جَرَّاكَ, (S,) which means [originally] in consequence of thy committing it: (Bd ubi suprà:) [and then, by extension of its application, as shown above, because of thee, or of thine act &c.; on thine account; for thy sake; as also لِأَجْلِكَ, which is more common in the present day:] or مِنْ جَلَلِكَ: (K:) and مِنْ أَجْلِهِ كَانَ كَذَا, i. e. بِسَبَبِهِ [Because of him, or it, it was thus, or such a thing was]. (Msb.) An instance of its occurrence without مِنْ [or لِ] is presented by the saying of 'Adee Ibn-Zeyd, أَجْلَ أَنَّ اللّٰهَ قَدْ فَضَّلَكُمْ [Because that God hath made you to have excel-lence, or hath preferred you]. (TA.) إِجْلٌ, whence فَعَلْتُهُ مِنْ إِجْلِكَ, and فَعَلْتُهُ إِجْلَكَ: see أَجْلٌ, in two places. أَجَلٌ, (S, Mughnee, K,) with the ل quiescent, (Mughnee,) is written with kesr and with fet-h [to the medial letter, i. e. ↓ أَجِلْ as well as [أَجَلْ] like نعم [which is written نَعِمْ as well as [نَعَمْ]: (TA:) it is a particle (Mughnee) denoting a reply; like نَعَمْ; (S, Mughnee, K;) importing acknowledgment of the truth of the speaker, to him who gives information; and the making a thing known, to him who asks information; and a promise, to him who seeks, or demands; (Mughnee;) i. e. It is as thou sayest [in the first case; and yes, or yea, in the same, and in the other cases]; (K voce بَسَلٌ;) therefore it occurs after such sayings as " Zeyd stood " and " did Zeyd stand? " and " beat thou Zeyd: " but ElMálakee restricts the information to that which is affirmative, and the saying expressive of seeking or demanding to that which is without prohibition: and it is said by some that it does not occur after an interrogation: (Mughnee:) Er-Radee says, in the Expos. of the Káfiyeh, after Z and others, that it is to denote acknowledgment of the truth of information, and does not occur after a saying in which is the meaning of seeking, or demanding: (TA:) or, accord. to Z and Ibn-Málik and others, it relates particularly to information: and accord. to Ibn-Kharoof, it occurs mostly after information: (Mughnee:) in the Expos. of the Tes-heel, it is said to be for denoting acknowledgment of the truth of information, past or other, affirmative or negative, and not to occur after an interrogation: (TA:) Akh says that it is better than نَعَمْ (S, Mughnee, K *) after information, (Mughnee,) in acknowledging the truth of what is said; (S, Mughnee, K;) and نعم is better than it after an interrogation: (S, Mughnee, K:) so that when one says, سَوْفَ تَذْهَبُ [Thou wilt, or shalt, go away], thou sayest أَجَلْ [Yes]; and it is better than نعم: but when one says, أَتَذْهَبُ [Wilt thou go away?], thou sayest نعم; and it is better than اجل. (S.) أَجَلٌ The term, or period, of a thing: (S, K:) its assigned, appointed, or specified, term or period: this is the primary signification: (TA:) or the term, or period, and time of falling due, of a thing: (Msb:) pl. آجَالٌ. (Msb, K.) — — Hence, The period of women's waiting, before they may marry again, after divorce: as in the Kur ii. 231 and 232. (TA.) — — The period, or extremity of time, in which falls due a debt (K, TA) and the like. (TA.) You say, بَاعَهُ إِيَّاهُ إِلَي أَجَلٍ [He sold it to him for payment at an appointed period]: and سَلَّمَ الدَّارَاهِمَ فِى طَعَامٍ إِلَي أَجَلٍ [He delivered the money for wheat, or the like, to be given at an appointed period]. (Msb in art. كلأ.) — — The term, or period, of death; (K;) the time in which

God has eternally decreed the end of life by slaughter or otherwise: or, as some say, the whole duration of life: and its end: a man's life being thus termed: and his death, by which it terminates: (Kull p. 17:) the assigned, or appointed, duration of the life of a man. (TA.) One says, دَنَا أَجَلُهُ, meaning His death drew near; originally, اسْتِيفَآءُ الأَجَلِ the completion of the duration of life. (TA.) In the Kur vi. 128, (see 2, above,) the meaning is, The term of death: or, as some say, the term of extreme old age: (TA:) or the day of resurrection. (Bd, * Jel.) The words of the Kur [vi. 2] ثُمَّ قَضَى أَجَلًا وَ أَجَلٌ مَسَمًى عِنْدَهُ mean [Then He decreed a term,] the term of death, and [there is a term named with Him,] the term of the resurrection: or the period between the creation and death, and the period between death and the resurrection; for اجل is applied to the end of a space of time and to the whole thereof: (Bd:) or the meaning is, the period of sleep, and the period of death: (Bd, TA:) or the period of those who have passed away, and the period of those who remain and those who are to come: (Bd:) or the period of remaining in this world, and the period of remaining in the world to come: or in both instances death is meant; [accidental, and natural;] for the اجل of some is by accidental means, as the sword, and drowning, and burning, and eating what disagrees, and other means of destruction; while some have their full periods granted to them and are preserved in health until they die a natural death: or the اجل of some is that of him who dies in a state of happiness and enjoyment; and of others, that of him who reaches a limit beyond which God has no? appointed, in the natural course of this world, any one to remain therein; and to both of these, reference is made in the Kur [xvi. 72 and] xxii. 5. (TA.) — — Sometimes, also, it means Destruction: and thus it has been explained as occurring in the Kur [vii. 184], where it is said, وَأَنْ عَسَى أَنْ يَكُونَ قَدِ ا قْتَرَبَ أَجَلُهُمْ [And that, may be, their destruction shall have drawn near]. (TA.) أَجِلٌ: see أَجِيلٌ. أَجَلٌ: see آجِلٌ. أَجِيلٌ Having a delay, or postponement, granted to him, to a certain time; i. q. إِلَى وَقْتٍ ↓ مُؤَجَّلٌ. (Lth.) — — See also آجِلٌ. آجِلٌ Delayed; postponed; kept back; syn. مُتَأَخِّرٌ; [but in some copies of the K, for آجِلٌ, we find ↓ أَجِلٌ;] as also ↓ أَجِيلٌ, of which the pl. is أُجْلٌ: (K:) and therefore, (TA,) not present; future; to come; contr. of عَاجِلٌ: (S, Msb, TA:) and ↓ مُتَأَجِّلٌ, also, signifies delayed, deferred, or postponed, to the time of the end of a period; originally, contr. of مُتَعَجِّلٌ. (Mgh.) [See also أَجِيلٌ.] — — [Hence,] الآجِلَةُ The [future,] latter, ultimate, or last, dwelling, or abode, or life; the world to come; syn. الآخِرَةُ; (K, TA;) contr. of العَاجِلَةُ. (S, TA.) — Committing a crime; or a committer of a crime. (S, TA.) مُؤَجَّلٌ Determined, defined, or limited, as to time; applied to a writing: so in the Kur iii. 139: (Bd, Jel, TA:) and to a debt; contr. of حَالٌّ, q. v. (Mgh in art. حل.) — — See also أَجِيلٌ. مُتَأَجِّلٌ: see آجِلٌ. اجم

1 أَجِمَهُ, with kesr, [aor. أَجَمَ,] (AZ, S, O,) inf. n. أَجَمٌ; (KL, PS;) or أَجَمَهُ, aor. أَجِمَ, (so in the K,) inf. n. أَجْمٌ; (TK;) [but أَجِمَ is the form commonly known; and if it were incorrect, the author of the K would probably, accord. to his usual custom, have charged J with error respecting it;] He loathed it; disliked it; was, or became, disgusted with it; namely, food; (AZ, S, O, K;) &c.; (K;) from constantly keeping to it; (AZ, S, O;) or because of its not agreeing with him: (TA:) he reckoned it bad: (KL:) and ↓ تَأَجَّمهُ also signifies he disliked, disapproved, or hated, it; or he expressed, or showed, dislike, disapprobation, or hatred, of it; syn. تَكَرَّهَهُ. (TA.) — أَجَمَ فَلَانًا, aor. اَجِمَ, (K,) inf. n. أَجْمٌ, (TK,) He incited, or urged, such a one to do that which he disliked, disapproved, or hated. (K.) 2 أَجَّمَ see 4. 4 يُؤْجِمُ النَّاسَ, or النَّاسَ ↓ يُؤَجِّمُ, [accord. to different copies of the K, the former being the reading in the TA,] He makes men's own selves to be objects of dislike, disapprobation, or hatred, to them. (K voce أُجُومٌ.) [Accord. to the TK, you say, آجَمَهُ مِنْهُ, inf. n. إِيجَامٌ, meaning He made him to be an object of dislike, disapprobation, or hatred, to him.] 5 تأجّم He (a lion) entered his أَجَمَة [or thicket]. (K.) — تَأَجَّمهُ: see 1. أَجْمٌ Any square, roofed, house: (K:) mentioned by ISd as on the authority of Yaakoob: but see أُجُمٌ as explained by J [in the S] on the same authority. (TA.) أَجُمٌ: see أُجُمٌ. — It is also a pl. of أَجَمَةٌ. (M, K.) أَجَمٌ: see أَجَمَةٌ. أُجُمٌ A fortress; (Mgh, Msb, K;) like أُطُمٌ: (Mgh:) pl. آجَامٌ. (Mgh, Msb, K.) الأُجُمُ [is the name of] A fortress (S, K) in El-Medeeneh, (K,) built of stones by the people of that city: and Yaakoob says that أُجُمٌ signifies any square, roofed, house. (S, Sgh.) Imra-el-Keys says, [describing a vehement rain,] وَتَيْمَاءَ لَمْ يَتْرُكْ بِهَا جِذْعَ نَخْلَةٍ وَلَا أُجُمًا إِلَّا مَشِيدًا بِجَنْدَلِ [And Teymà, (a town so called,) it left not therein a trunk of a palm-tree, nor a square, roofed, house, unless raised high with stones: but in the Calc. ed. of the Mo' allakát, (p. 54,) for أُجُمًا, we find أُطُمًا, which has the same meaning]. (S, Sgh.) See also أَجْمٌ. (TA.) Accord. to As, it is also pronounced ↓ أُجْمٌ. (S.) أَجَمَةٌ A thicket, wood, or forest; a collection, (Mgh, Msb,) or an abundant collection, (K,) of tangled, confused, or dense, trees, or shrubs: (Mgh, Msb, K:) or it is of reeds, or canes: (S:) or a [place such as is termed] مَغِيض of water collected together, in which, in consequence thereof, trees grow: (S in art. غيض:) [or] it signifies also a bed, or place of growth, of canes or reeds: (Mgh:) the pl. is أَجَمَاتٌ and أُجُمٌ (S, M, K) and أُجْمٌ (M, K) and ↓ أَجَمٌ, (S, M, Mgh, Msb, K,) [or rather this last is a coll. gen. n., of which أَجَمَةٌ is the n. un.,] and إِجَامٌ (S, M, K) and [pl. of pauc.] آجَامٌ, (S, M, Mgh, Msb, K,) or the last but one is pl. of أَجَمٌ, (M,) and so is the last. (Lh, M, Msb.) And hence, The haunt of a lion. (TA in art. حرب.) — — آجَامٌ [in the CK اَجام] also signifies Frogs. (Sgh, K.) [App. because frogs are generally found in beds of canes or reeds.] أُجُومٌ signifies مَنْ يُؤْجِمُ النَّاسَ, or يُؤَجِّمُ النَّاسَ; [accord. to different copies of the K; see 4;] i. e. One who makes men's own selves to be objects of dislike, disapprobation, or hatred, to them. (K.) آجِمٌ Loathing, disliking, or regarding with disgust. (S, TA.) — مَآءٌ آجِمٌ i. q. ↓ مَأْجُومٌ [Water that is loathed, disliked, or regarded with disgust]. (TA.) مَأْجُومٌ: see آجِمٌ. اجن

1 أَجَنَ, (S, Mgh, Msb, K,) aor. أَجِنَ and أَجُنَ; (S, Msb, K;) and أَجِنَ, (S, Mgh, &c.,) aor. أَجَنَ, (S, Msb,) mentioned by Yz; (S;) inf. n. of the former أُجُونٌ (S, Mgh, Msb, K *) and أَجْنٌ; (S, Msb, K; *) and of the latter أَجَنٌ; (S, Mgh, Msb, K;) It (water) became altered for the worse (S, Mgh, Msb, K) in taste and colour, (S, Mgh, K,) from some such cause as long standing, (TA,) but was drinkable: (Mgh, Msb:) or became altered for the worse in its odour by oldness: or became covered with [the green substance called] طُحْلُب and with leaves: (Mgh:) أَجُنَ, also, said of water, signifies it became altered for the worse: (Th:) and in the Iktitáf occurs أَجَنَ, aor. اَجَنَ, which is unknown, but may be a mixture of two dial. vars. [namely of أَجَنَ having for its aor. أَجِنَ and أَجَنَ, and يَأْجَنُ having for its pret. أَجِنَ.] (MF) — أَجَنَ He (a قَصَّارَ, or whitener of cloth) beat a piece of cloth or a garment [in washing it]. (S, K.) أَجْنٌ: see آجِنٌ. أَجِنٌ: see آجِنٌ. أُجْنَةٌ (S, K) and أَجْنَةٌ and إِجْنَةٌ (K) i. q. وَجْنَةٌ [The ball, or elevated part, of the cheek]. (S, K.) أَجِينٌ: see آجِنٌ. إِجَانَةٌ (S, Mgh, Msb, K) and ↓ إِنْجانَةٌ, (Lh, K,) the latter of the dial. of Teiyi, (Lh, TA,) or this is a vulgar form, (Mgh,) not allowable, (S,) and ↓ إِيجَانَةٌ, (K,) with ى, (TA,) A thing well known; (K;) a vessel in which clothes are washed; (Msb;) a [vessel also called] مِرْكَن, resembling a لَقَن [which is a kind of basin], in which clothes are washed: (Mgh:) or what is called in Persian پنگان [i. e. پِنْگانْ a small cup]: (PS:) [it probably received this last meaning, and some others, in post-classical times: Golius explains it as meaning " lagena, phiala, crater: " adding, "hinc vulgo Fingiána [i. e. فِنْجَانَة] calix vocatur: item Urceus: hydria: [referring to John ii. 6:] Vas dimidiœ seriœ simile, in quo aqua et similia ponuntur: " on the authority of Ibn-Maaroof: and, on the same authority, "Labrum seu vas lapideum instar pelvis, in quo lavantur vestes: "] pl. أَجَاجِينُ: (S, Mgh, Msb, K:) meaning [also] what resemble troughs,

surrounding trees. (Msb.) آجِنٌ (S, Mgh, Msb, K) and ↓ أَجِنٌ (S, Msb, K) and ↓ أَجْنٌ (ISd, TA) and ↓ أَجِينٌ (TA) Water altered for the worse (S, Mgh, Msb, K) in taste and colour, (S, Mgh, K,) from some such cause as long standing, (TA,) but still drinkable: (Mgh, Msb:) or altered for the worse in its odour by oldness: or covered with [the green substance called] طُحْلُب and with leaves: (Mgh:) pl. أُجُونٌ; thought by ISd to be pl. of أَجْنٌ and آجِنٌ. (TA.) إِنْجَانَةٌ: see إِجَّانَةٌ. إِيجَانَةٌ: see إِجَّانَةٌ. مِنْجَنَةٌ [in Golius's Lex. مِنْجَنٌ] The instrument for beating used by the قَصَّار [or whitener of cloth, in washing]: but better without ء, [written مِيجَنَةٌ,] because the pl. is مَوَاجِنُ; or, accord. to IB, the pl. is مَآجِنُ. (TA.) احد 2 أَحَّدَهُ, [inf. n. تَأْحِيدٌ,] He made it one; or called it one: as also وحّدهُ. (TA in art. وحد.) You say, أَحِّدِ الاِثْنَيْنِ Make thou the two to become one. (K.) It is related in a trad., that Mohammad said to a man who was making a sign with his two fore fingers in repeating the testimony of the faith, [There is no deity but God, &c.,] أَحِّدْأَحِّدْ [meaning that he should make the sign with one finger only]. (S.) And أَحَّدَ اللّٰهَ means He declared God to be one; he declared, or professed, the unity of God; as also وحّدهُ. (T and L in art. وحد.) — — أَحِّدِ العَشَرَةَ, (S, K,) inf. n. تَأْحِيدٌ, (K,) Make thou the ten to become eleven, (S, K,) is a phrase mentioned by Fr on the authority of an Arab of the desert. (S.) 8 اِتَّحَدَ: see art. وحد: and see what here next follows. 10 استأحد He (a man, S) was, or became, alone, by himself, apart from others, or solitary; syn. إِنْفَرَدَ; (S, K;) as also ↓ اتَّحَدَ [written with the disjunctive alif اِتَّحَدَ, originally اِئْتَحَدَ or اِوتَحَدَ,] (K, TA,) or تَوَحَّدَ. (CK.) — مَا اسْتَأْحَدَ بِهِ He did not know it; did not know, or had not knowledge, of it; did not understand it; did not know the minute circumstances of it; or did not perceive it by any of the senses; syn. لَمْ يَشْعُرْ بِهِ; (L, K;) i. e., a thing, or an affair: of the dial. of El-Yemen. (L.) أَحَدٌ, originally وَحَدٌ, the و being changed into أ, (Msb,) One; the first of the numbers; (S;) syn. [in many cases] with وَاحِدٌ; (S, Msb, K;) with which it is interchangeable in two cases, to be explained below: (Msb:) pl. آحَادٌ and أُحْدَانٌ (K) and أَحَدُونَ, which last occurs in a phrase hereafter to be mentioned; (TA;) or it has no pl. in this sense; (Msb, K, * TA;) and as to آحَادٌ, it may be pl. of وَاحِدٌ, [and originally أَوْحَادٌ,] like أَشْهَادٌ as pl. of شَاهِدٌ, (Th, Msb,) a pl. of pauc. (Msb.) The fem. is ↓ إِحْدَى only; and this is only used in particular cases, to be shown below: (Msb:) most agree that the ى in this word is the characteristic of the fem. gender: but some say that it is to render it quasi-coordinate to the quadriliteral-radical class: [this, however, is inconsistent with its pronunciation, which is invariably إِحْدَى, not إِحْدًى:] (TA:) its pl. is إِحَدٌ, as though the sing. were إِحْدَةٌ, like as is said of ذِكَرٌ as pl. of ذِكْرَى: one of the expositors of the Tes-heel writes it أُحَدٌ, with damm and then fet-h; but a pl. of this measure is not applicable to a sing. of the measure فِعْلَى, with kesr. (MF.) The dim. of أَحَدٌ is ↓ أُحَيْدٌ; and that of إِحْدَى is ↓ أُحَيْدَى. (L in art. وحد.) — — It is interchangeable with وَاحِدٌ in two cases: first, when it is used as an epithet applied to God: (Msb:) for الأَحَدُ, as an epithet, is applied to God alone, (Msb, K,) and signifies The One; the Sole; He who has ever been one and alone: or the Indivisible: or He who has no second [to share] in his lordship, nor in his essence, nor in his attributes: (TA:) you say, هُوَ الوَاحِدُ and هُوَ الأَحَدُ: and in like manner, أَحَدٌ, without the article, is used as an epithet specially in relation to God, and is interchangeable in this case [but not in other cases] with وَاحِدٌ: therefore you do not say رَجُلٌ أَحَدٌ nor دِرْهَمٌ أَحَدٌ and the like [but رَجُلٌ وَاحِدٌ and دِرهَمٌ وَاحِدٌ &c.] (Msb.) [See also وَاحِدٌ, in art. وحد.] In the phrase in the Kur [cxii. 1], قُلْ هُوَ اللّٰهُ أَحَدٌ [Say, He is God, One God], أَحَدٌ is a substitute for اللّٰهُ; for an indeterminate noun is sometimes a substitute for a determinate noun, as in another passage in the Kur, xcvi. 15 and 16. (S.) Secondly, it is interchangeable with وَاحِدٌ in certain nouns of number: (Msb:) you say أَحَدَ عَشَرَ [masc.] and إِحْدَى عَشْرَةَ [fem.] (S) [meaning Eleven: and in these two cases you may not substitute وَاحِدٌ and وَاحِدَةٌ for أَحَدٌ and إِحْدَى: but] in أَحَدٌوعَشْرُونَ [One and twenty, and the like,] أَحَدٌ is interchangeable with وَاحِدٌ. (Msb.) Ks says, When you prefix the article ال to a number, prefix it to every number; therefore you should say, مَا فَعَلَتِ الأَحَدَ العَشَرَ الأَلْفَ الدِّرْهَمَ [What did the eleven thousand dirhems?]: but the Basrees prefix it to the first only, and say, ما فعلت الأَحَدَ عَشَرَ أَلْفَ دِرْهَمٍ. (S.) — — In [most] cases differing from these two, there is a difference in usage between أَحَدٌ and وَاحِدٌ: the former is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; [as in exs. which will be found below;] and is used absolutely in negative phrases; [as will also be seen in exs. below;] whereas وَاحِدٌ is used in affirmative phrases as a prefixed noun and otherwise: the fem. إِحْدَى, also, is only used as a prefixed noun, except in numbers (Msb) [and in one other instance, which see below]. Using أَحَدٌ and its fem. in affirmative phrases as prefixed nouns, you say, قَامَ أَحَدُ الثَّلَاثَةِ [One of the three stood]; and قَالَتْ إِحْدَا هُمَا [One of them two (females) said]; and خُذْ إِحْدَى الثَّلَاثَةِ [Take thou one of the three]. (TA.) The phrase إِحْدَى بَنَاتِ طَبَقٍ means A calamity: (K:) or, as some say, (TA, but in the K " and,") a serpent; (K, TA;) so called because it twists itself round so as to become like a طَبَق. (TA.) And the phrase إِحْدَى الإِحَدِ, (L, K, TA,) in which the latter word has kesr to the إ and fet-h to the ح, and is pl. of the former, also written الأُحَدِ, but this form is disapproved by MF, as has been shown above, (TA, [in several copies of the K incorrectly written الأَحَدِ,]) [lit. means One of the ones; and] is applied to a great, or mighty, event; (L, K, TA;) one that is difficult, distressing, grievous, or terrible. (L, TA.) You say, أَتَى بِإِحْدَى الإِحَدِ [the last of which words is here again written in several copies of the K الأَحَدِ] He brought to pass a grievous, and great, or mighty, event, (K, TA,) when you desire to express the greatness and terribleness of an event. (TA.) You also say, فُلَانٌ أَحَدُ الأَحَدِينَ, and وَاحِدُ الأَحَدِينَ, (K, TA,) the latter in one copy of the K written وَاحِدُ الوَاحِدِينَ, in which the latter word is pl. of the former, (TA,) and وَاحِدُ الآحَادِ, and إِحْدَى الإِحَدِ, (K, TA,) like a phrase before mentioned, only the former is applied to a calamity, and this to an intelligent being, and written in the two manners before mentioned, the difference being only in application, (TA, [in several copies of the K here again written إِحْدَى الأَحَدِ, and in the CK أَحَدِىُّ الأَحَدِ,]) and إِحْدَى الأَحَدِينَ, (Et-Tes-heel,) and إِحْدَى الآحَادِ, (TA,) which are expressions of the utmost praise, (IAar, A Heyth, K,) [lit. Such a man is one of the ones; meaning] such a one is unique among the uniques; (TA;) one who has no equal; unequalled; incomparable. (IAar, Tes-heel.) It seems that the form of pl. used in the phrase أَحَدُ الأَحَدِينَ is used only as applied to rational beings; but it is said in the Expositions of the Tes-heel that this phrase signifies One of the calamities; the form of the rational pl. being given to nouns significant of things deemed great, mighty, or grievous. (AHeyth.) In the phrase إِحْدَى الإِحَدِ, the fem. forms are said to be used for the purpose of giving intensiveness to the signification, as though the meaning were دَاهِيَةُ الدَّوَاهِى, the word داهية being [an intensive epithet] from دَهَآءٌ as signifying intelligence, or intelligence mixed with craft or cunning and forecast; or by داهية being meant a calamity. (Expositions of the Fs, TA.) AHei thought أَحَدُ الأَحَدِينَ to be an epithet applied to a male, and إِحْدَى الإِحَدِ to be applied to a female: but his opinion has been refuted by EdDemámeenee in the Expos. of the Tes-heel: and this latter author there remarks, that in expressions meant to denote praise [of a man], أَحَدٌ and إِحْدَى are prefixed to their own proper pls., as أَحَدُونَ and إِحَدٌ; or to an epithet, as in the case of أَحَدُ العُلَمَآءِ [One of the learned]; but

that they have not been heard prefixed to generic nouns. (TA.) You say likewise, هُوَ ابْنُ إِحْدَاهَا He is born of noble, or generous, ancestors, both on the father's and the mother's side; speaking of a man and of a camel. (L and K in art. وحد.) And لَا يَقُومُ بِهٰذَا الأَمْرِ إِلَّا ابْنُ إِحْدَاهَا None will manage this thing, or affair, but a noble, or generous, man. (AZ, L in art. وحد.) And ↓ لَا يَسْتَطِيعُهَا ابْنُ إِحْدَاتِهَا [None will be able to perform it but a noble, or generous, man]. (L in art. وحد.) — — One instance is mentioned, of the occurrence, in a trad., of إِحْدَى not used as a part of a number [i. e. not as a part of the compound إِحْدَى عَشْرَةَ] nor as a prefixed noun; viz., إِحْدَى مِنْ سَبْعٍ [One of seven]; in which سبع is said to mean the nights of 'Ád [during which that tribe was destroyed], or the years of Joseph [during which Egypt was afflicted with dearth]. (MF, from the Fáïk &c.) — — Used in a negative phrase, أَحَدٌ signifies Any one with whom one may talk or speak: and in this manner it is used without variation as sing. and pl. and fem. (S) as well as masc. (Msb.) You say, لَا أَحَدَ فِي الدَّارِ [There is not any one in the house]: but you do not say, فِيهَا أَحَدٌ [as meaning the contrary]. (S.) We read in the Kur [lxix. 47, this ex. of its use as a masc. pl.], فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ [And not any persons of you should have withheld me from punishing him]. (S.) And in the same [xxxiii. 32, we find this ex. of its use as a fem. pl.], لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَآءِ [Ye are not like any others of women]. (S.) — — It is also used in interrogative phrases; as in the saying, هَلْ أَحَدٌ رَأَى مِثْلَ هٰذَا [Has any one seen the like of this?]; (A'Obeyd, L;) and in the saying, يَا حَدْ رَآهَا [for يَا أَحَدٌ, O, has any one seen her, or it?]. (L, from a trad.) — — It is [said to be] also used in the sense of شَىْءٌ [meaning Anything], applied to an irrational being; as in the saying, مَا بِا لَدَّارِ مِنْ أَحَدٍ إِلَّا حِمَارًا There is not in the house anything, rational or irrational, except an ass: so that the thing excepted is united in kind to that from which the exception is made [accord. to this rendering; but this instance is generally regarded as one in which the thing excepted is disunited in kind from that from which the exception is made]. (Msb.) So too in the Kur lx. 11, accord. to the reading of Ibn-Mes'ood: (Msb:) but others there read شَىْءٌ, which may mean any one or any thing. (Bd, Jel.) — — الأَحَدُ, (K,) as also يَوْمَ الأَحَدِ, (S, Msb,) as a proper name, (Msb,) is applied to A certain day; (K;) [Sunday;] the first day of the week; or, as some say, [i. e. as some term it,] the second of the week; (TA;) for the Arabs are said, by IAar, to have reckoned the Sabbath, or Saturday, as the first, though they called Sunday the first of the days: (Msb in art. جمع:) it is sing., and masc.: (Lh:) pl. [as above, i. e.] آحَادٌ (S, Msb, K) and أُحْدَانٌ: (K:) or it has no pl. (K: [but in the TA this last observation is very properly restricted, as relating only to أَحَدٌ as syn. with وَاحِدٌ, and as applied to any unknown person.]) In this sense, it has no dim. (Sb, in S, art. امس.) — — الآحَادُ in lexicology signifies What have been transmitted by some of the lexicologists, but not by such a number of them as cannot be supposed to have agreed to a falsehood: what has been transmitted by this larger number is termed مُتَوَاتِرٌ. (Mz 3rd نوع.) إِحْدَي: fems. of أَحَدٌ, q. v. إِحْدَاةٌ: fems. of أَحَدٌ, q. v. أَحَدِيَّةٌ The unity of God; (Msb;) as also وَحْدَانِيَّةٌ. (L and K in art. وحد.) أُحَادَ [accus. of أُحَادُ] is imperfectly decl., because of its deviation from its original, (S, K,) both in form and in meaning; (S;) [being changed in form from وَاحِدًا, and in meaning from اوَاحِدًا: (see ثُلَاثُ:)] you say, جَاؤُوا أُحَادَ أُحَادَ, [احاد being repeated for the purpose of corroboration,] meaning, They came one [and] one, one [and] one; or one [by] one, one [by] one. (S, K.) The dim. of أُحَادُ is ↓ أُحَيِّدٌ, perfectly decl., like ثُلَيِّثٌ [q. v.] &c. (S, in art. ثلث.) أُحَيْدٌ dim. of أَحَدٌ, q. v. أُحَيِّدٌ: see أُحَادَ. أُحَيْدَى dim. of إِحْدَى fem. of أَحَدٌ, q. v. احن 1 أَحِنَ (S, Msb, K) عَلَيْهِ, (S, TA,) aor. أَحَنَ, (Msb, K,) inf. n. أَحَنٌ, (Msb,) or أَحْنٌ, and إِحْنَةٌ, (TA,) or this last is a simple subst.; (Msb;) and أَحَنَ عَلَيْهِ, aor. أَحَنَ, inf. n. أَحْنٌ; (Kr, TA;) He retained enmity against him in his bosom, watching for an opportunity to indulge it, or exercise it; or hid enmity against him in his bosom; or bore rancour, malevolence, malice, or spite, against him: (S, Msb, K: *) and he was affected with anger (K, TA) against him, such as came upon him suddenly from the retention or hiding of enmity in the bosom, or from rancour, malevolence, malice, or spite. (TA.) 3 آحَنَهُ, (TA,) inf. n. مُؤَاحَنَةٌ, (S, K,) He treated him, or regarded him, with enmity, or hostility. (S, * K, * TA.) إِحْنَةٌ Retention of enmity in the bosom, with watchfulness for an opportunity to indulge it, or exercise it; or concealment of enmity in the bosom; or rancour, malevolence, malice, or spite: (S, Msb, K:) and anger (K, TA) coming upon one suddenly therefrom: (TA:) pl. إِحَنٌ. (S, Msb, K.) It is said in the S that one should not say حِنَةٌ; and this is disallowed by As and Fr and Ibn-El-Faraj: in the T it is said that it is not of the language of the Arabs; and As is related to have disapproved of Et-Tirimmáh for using its pl. in poetry: but it is said in a trad., مَا بَيْنِى وبَيْنَ العَرَبِ حِنَةٌ [There is not between me and the Arabs retention of enmity in the bosom, &c.]; and it occurs in another trad., in a similar phrase; and the pl., in a third trad.; therefore we say that it is a dial. var. of rare occurrence. (TA.) اخ أَخٌ: see art. اخو. اخت أُخْتٌ fem. of أَخٌ, q. v. in art. اخو. اخذ 1 أَخَذَ, (S, A, L, &c.,) in the first pers. of which, أَخَذْتُ, [and the like,] the ذ is generally changed into ت, and incorporated into the [augmentative] ت, [but in pronunciation only, for one writes أَخَذتُّ and the like,] aor. أَخُذَ, imperative خُذْ, originally اوْخُذْ, (S, L,) which latter form sometimes occurs, [but with و in the place of ؤ when the ا is pronounced with damm,] (TA,) inf. n. أَخْذٌ (S, L, Msb, K, &c.) and تَأْخَاذٌ, (S, L, K,) the latter having an intensive signification; (MF;) and وَخَذَ is a dial. var., as mentioned by Ibn-Umm-Kásim and others on the authority of AHei; (MF in art. تخذ;) He took; he took with his hand; he took hold of; (S, A, L, Msb, K;) a thing. (S, L.) You say, خُذْ بِالخِطَامِ and خُذِ الخِطَامَ Take thou, or take thou with thy hand, or take thou hold of, the nose-rein of the camel: (S, L, Msb:) the ب in the latter phrase being redundant. (Msb.) [And أَخَذَ بِيَدِهِ, lit. He took his hand, or arm; meaning (assumed tropical:) he aided, or assisted, him: a phrase of frequent occurrence.] And أَخَذَ عَلَىيَدِ فُلَانٍ (assumed tropical:) He prevented, restrained, or withheld, such a one from doing that which he desired; as though he laid hold upon his hand, or arm: (L:) and أَخَذَ عَلَى يَدِهِ دُونَ مَا يُرِيدُهُ [signifies the same]. (K in art. لغد.) — — Also, inf. n. أَخْذٌ, He took, or received; contr. of أَعْطَي. (L.) [Hence,] أَخَذَ عَنْهُ, (assumed tropical:) He received from him traditions, and the like. (TA passim.) — — (assumed tropical:) [He took, or derived, or deduced, a word, a phrase, and a meaning.] — — (tropical:) He took, received, or admitted, willingly, or with approbation; he accepted. (B, MF.) So in the Kur [vii. 198], خُذِ العَفْوَ (tropical:) [Take thou willingly, or accept thou, superfluous property, or such as is easily spared by others]. (MF.) So too in the same [iii. 75], وَأَخَذْتُمْ عَلَي ذٰلِكُمْ إِصْرِى (tropical:) [And do ye accept my covenant to that effect?]. (B.) [And in the phrases, أَخَذْنَا مِيثَاقَكُمْ بِالعَمَلِ بِمَا فِي التَّوْرَاةِ, (Jel ii. 60,) and عَلَي العَمَلِ بما في التوارة, (Idem ii. 87,) (assumed tropical:) We accepted your covenant to do according to what is in the Book of the Law revealed to Moses.] خُذْ عَنْكَ [is elliptical, and] means خُذْ مَا أَقُولُ وَدَع عَنْكَ الشَّكَّ والمِرآءَ (assumed tropical:) [Accept thou what I say, and dismiss from thee doubt and obstinate disputation]. (S, L.) — — He took a thing to, or for, himself; took possession of it; got, or acquired, it; syn. حَازَ; (Z, Er-Rághib, B;) which, accord. to Z and Er-Rághib and others, is the primary signification; (MF;) and حَصَّلَ. (B.) [See also 8.] — — [He took and kept;] he retained; he detained: as in the Kur [xii. 78], فَخُذْ أَحَدَنَا مَكَانَهُ [Therefore retain thou one of us in his stead]. (B.) — — [He took, as meaning he took away. Hence,] أَخَذَ مِنْهُ السَّيْرُ Journeying, or travel, took

from him strength; (القُوَّةَ being understood;) weakened him. (Har p. 529.) And أَخَذَ مِنَ الشَّارِبِ, (Mgh,) and مِنَ الشَّعَرِ, (Msb,) He clipped, or cut off from, (Mgh, Msb,) the mustache, (Mgh,) and the hair. (Msb.) — — He, or it, took by force; or seized: (B:) (assumed tropical:) he, or it, overcame, overpowered, or subdued: said by some to be the primary signification. (MF.) [See also أَخَذَهُ عَلْوًا, &c., in art. علو: and أَخَذَهُ مِنْ فَوْقُ, &c., in art. فوق.] It is said in the Kur [ii. 256], لَا تَأْخُذُهُ سِنَةٌ وَ لَا نَوْمٌ (assumed tropical:) Neither drowsiness nor sleep shall seize [or overcome] Him. (B.) [And you say, أَخَذَتْهُ رِعْدَةٌ (assumed tropical:) A tremour seized, took, affected, or influenced, him. And أَخَذَهُ بَطْنُهُ (assumed tropical:) His belly affected him with a desire to evacuate it.] You say also, أَخَذَ فِيهِ الشَّرَابُ (assumed tropical:) The wine affected him, or influenced him, so that he became intoxicated. (TA in art. ثمل.) And أَخَذَ الرَّأْسَ (Msb in art. سور, &c.) and أَخَذَ بِالرَّأْسِ (K in art. حمى, &c.) (assumed tropical:) [It had an overpowering influence upon the head]; meaning wine. (Msb, K.) And أَخَذَ بِالحَلْقِ [It (food, &c.) choked]. (IAar in art. نشب in the TA, and S in art. بشع, &c.) And لَا يَأْخُذُ فِيهِ قَوْلُ قَائِلٍ (assumed tropical:) [Nothing that any one may say will have any power, or effect, or influence, upon him]; meaning that he obeyeth no one. (L in art. ليت.) — — He took captive. (L, Msb, B.) So in the Kur [ix. 5], فَاقْتُلُوا المُشْرِكِينَ حَيْثُ وَجَدْتُّمُوهُمْ وَخُذُوهُمْ [Then slay ye the believers in a plurality of gods wherever, or whenever, ye find them, and take them captives]. (Bd, L, B.) — — See also 2, in three places. — — He gained the mastery over a person, and killed, or slew, him; (Zj, L;) as also ↓ آخَذَ: (L:) or simply, (assumed tropical:) he killed, or slew. (B.) It is said in the Kur [xl. 5], وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ, meaning [And every nation hath purposed against their apostle] that they might gain the mastery over him, and slay him; (Zj, L;) or (assumed tropical:) that they might slay him. (B.) — — (assumed tropical:) He (God, Msb) destroyed a person: (Msb, MF:) and (assumed tropical:) extirpated, or exterminated. (MF.) فَأَخَذَهُمُ اللّٰهُ بِذُنُوبِهِمْ [in the Kur iii. 9 and xl. 22] means But God destroyed them for their sins. (Jel.) — — (tropical:) He punished, or chastised; (L, Msb, B, K, MF;) as also ↓ آخَذَ: (L, Msb, MF:) as in the phrases, أَخَذَهُ بِذَنْبِهِ (Msb, K *) and ↓ آخَذَهُ بِهِ, inf. n. of the latter مُؤَاخَذَةٌ, (S, L, Msb, K,) (tropical:) he punished, or chastised, him for his sin, or offence: (Msb:) and أُخِذَ بِذَنْبِهِ means (assumed tropical:) he was restrained and requited and punished for his sin, or offence: (L:) or, accord. to some, أَخَذَ signifies he extirpated, or exterminated; and ↓ آخذ he punished, or chastised, without extirpating, or exterminating. (MF.) [For ↓ آخذ,] some say وَاخَذَ, (S, L,) which is not allowable, (K,) accord. to some; but accord. to others, it is a chaste form; (MF;) of the dial. of El-Yemen, and used by certain of the seven readers [of the Kur-án] in the instance of لَا يُوَاخِذُكُمُ اللّٰهُ [ii. 225 and v. 91]; and the inf. N. in that dial. Is مُوَاخَذَةٌ, and the imperative is وَاخِذْ. (Msb.) — — (tropical:) He made a violent assault upon a person, and wounded him much. (K, TA.) [You say also, أَخَذَهُ بِلِسَانِهِ, meaning (assumed tropical:) He assailed him with his tongue; vituperated him; spoke against him.] — — [He took, took to, or adopted.] You say, أَخَذَ أَخْذَهُمْ and إِخْذَهُمْ &c.: see أَخْذٌ, below. And أَخَذَ فِى طَرِيقِ كَذَا [He took such a road]: and أَخَذَ عَنْ يَمِينِهِ أَوْ يَسَارِهِ [he took the way by, or on, the right of him, or it, or the left of him, or it]. (S in art. نظر.) [And أَخَذَ بِالحَزْمِ, and فِي الحَزْمِ, (the former the more common, the latter occurring in art. حوط in the K,) (assumed tropical:) He took the course prescribed by prudence, discretion, precaution, or good judgment; he used precaution: and, like أَخَذَ بِالثِّقَةِ, (assumed tropical:) he took the sure course in his affair.] And أَخَذَ حِذْرَهُ (assumed tropical:) He took care; became cautious, or vigilant. (Bd in iv. 73 and 103.) [And أَخَذَ بِمَا قَالَ فُلَانٌ (assumed tropical:) He took to, or adopted and followed, or adhered to, what such a one said: see Har p. 367; where it is said that اخذ when thus used is made trans. by means of ب because it implies the meaning of تَشَبَّثَ.] — — He took to, set about, began, or commenced; as in the saying, أَخَذَ يَفْعَلُ كَذَا He took to, set about, began, or commenced, doing such a thing; in which case, accord. to Sb, اخذ is one of those verbs which do not admit of one's putting the act. part. n. in the place of the verb which is its enunciative: [i. e., one may not say فَاعِلًا in the place of يفعل in the phrase above:] and as in أَخَذَ فِى كَذَا He began, commenced, or entered upon, such a thing. (L.) — — [It is used in a variety of other phrases, in which the primary meaning is more or less apparent; and several of these will be found explained with other words occurring therein. The following instances may be here added.] — — طَرِيقٌ يَأْخُذُ فِى رَمْلَةٍ [A road leading into, or through, a tract of sand]. (K in art. فرز.) And أَخَذَ بِهِمُ الطَّرِيقُ فِى غَيْرِ المَحَجَّةِ [The road lead them otherwise than in the beaten track]. (T * and A in art. بهرج.) — — مَا أَخَذَتْكَ عَيْنِى مُنْذُ حِينٍ (assumed tropical:) My eye hath not seen thee for some time; like مَاظَفِرَتْكَ. (T in art. ظفر.) And مَا فِي الحَىِّ أَحَدٌ تَأْخُذُهُ عَيْنِي [explained to me by Ibr D as meaning (assumed tropical:) There is not in the tribe any one whom my eye regards as worthy of notice or respect by reason of his greatness therein]. (TA in art. جهر.) — — أَخَذْتُ عِنْدَهُ يَدَى, and مَعْرُوفاً: see 8. — أَخِذَ, aor. أَخَذَ, inf. n. أَخَذٌ, (S, L, K,) He (a young camel) suffered heaviness of the stomach, and indigestion, from the milk: (S:) or became disordered in his belly, and affected with heaviness of the stomach, and indigestion, from taking much milk. (L.) — — He (a camel, L, K, or a sheep or goat, L) became affected by madness, or demoniacal possession; (K;) or by what resembled that. (L.) — — أَخِذَتْ عَيْنُهُ, aor. أَخَذَ, inf. n. أَخَذٌ, His eye became affected by inflammation, pain, and swelling, or ophthalmia. (Ibn-Es-Seed, L, K. *) — أَخُذَ, aor. أَخُذَ, inf. n. أُخُودَةٌ, It (milk) was, or became, sour. (K.) [See آخِذٌ.] 2 أَخَّذَتْهُ, (S, L, K, *) inf. n. تَأْخِيذٌ, (S, L,) She captivated, or fascinated, him, (namely, her husband,) and restrained him, by a kind of enchantment, or charm, and especially so as to withhold him from carnal conversation with other women; (S, * L, K, * TA;) as also ↓ أَخَذَتْهُ; and ↓ آخَذَتْهُ [of which the inf. n. is app. إِيخَاذٌ]. (L, TA.) A woman says, أُوَخِّذُ جَمَلِى I captivate, or fascinate, my husband, by a kind of enchantment, or charm, and withhold him from other women. (L, from a trad.) And one says, of a man, يُؤَخِّذُ عَنِ امْرَأَتِهِ He withholds others [by a kind of enchantment, or charm,] from carnal conversation with his wife. (Msb.) The sister of Subh El-'Ádee said, in bewailing him, when he had been killed by a man pushed towards him upon a couch-frame, or raised couch, ↓ أَخَذتُ عَنْكَ الرَّاكِبَ وَالسَّاعِىَ وَالمَاشِىَ والقَاعِدَ وَالقَائِمَ وَلَمْ آخُذْ عَنْكَ النَّائِمَ [I withheld from thee by enchantment the rider and the runner and the walker and the sitter and the stander, and did not so withhold from thee the prostrate]. (L.) And one says of a beautiful garment, ↓ أَخَذَ القُلُوبَ مَأْخَذَهُ [It captivated hearts in a manner peculiar to it]: (K in art. حصر: [in the CK, incorrectly, اَخَذَت and القُلُوبُ:]) and اخذ بِقَلْبِهِ [He, or it, captivated his heart; or] he [or it] pleased him, or excited his admiration. (TA in art. اله.) — أَخَّذَ اللَّبَنَ, inf. n. as above, He made the milk sour. (K.) [See آخِذٌ.] 3 آخذ, inf. n. مُؤَاخَذَةٌ: see 1, in the middle portion of the paragraph, in five places. 4 آخذ, inf. n., app., إِيخَاذٌ: see 2. 8 اتخذ [written with the disjunctive alif إِيتَخَذَ] occurs in its original form; and is changed into اتَّخَذَ [with the disjunctive alif إِتَّخَذَ]; this being of the measure افتعل from أَخْذٌ, the [radical] ء being softened, and changed into ت, and incorporated [into the augmentative ت]: hence, when it had come to be much used in the form of افتعل [thus changed], they imagined the [former] ت to

be a radical letter [unchanged], and formed from it a verb of the measure فَعِلَ, aor. يَفْعَلُ; saying, تَخِذَ, aor. يَتْخَذُ, (S, L, Msb, *) inf. n. تَخَذٌ and تَخْذٌ: (Msb:) and ↓ اسْتَخَذَ [written with the disjunctive alif اِسْتَخَذَ], of which exs. will be found below, is also used for اتّخذ; one of the two ت s being changed into س, like as س is changed into ت in سِتٌّ [for سِدْسٌ]: or استخذ may be of the measure استفعل from تَخِذَ; one of the two ت s being suppressed; after the manner of those who say ظَلْتُ for ظَلِلْتُ: (S, L:) and IAth says that اتّخذ, in like manner, is of the measure افتعل from تَخِذَ; not from أَخَذَ: (L and K in art. تخذ:) but IAth is not one who should contradict J, whose opinion on this point is corroborated by the fact that they say اتَّزَرَ from إِزَارٌ, and اتَّمَنَ from أَمْنٌ, and اتَّهَلَ from أَهْلٌ; and there are other instances of the same kind: or, accord. to some, اتّخذ is from وَخَذَ, a dial. var. of أَخَذَ, and is originally اوْتَخَذَ. (MF.) [The various significations of اتّخذ and تَخِذَ and استخذ will be here given under one head.] — — You say, إِئْتَخَذُوا فِى القِتَالِ, (S, L, K, *) and فى الحَرْبِ, (Msb,) with two hemzehs, (S, L, K,) or, correctly, إِيتَخَذُوا, with one hemzeh, [or اِيتَخَذُوا,] as two hemzehs cannot occur together in one word, (marginal note in a copy of the S,) [but in a case of wasl, the first hemzeh being suppressed, the second remains unchanged,] They took, or seized, (أَخَذُوا,) one another (S, L, Msb, K) in fight, (S, L,) and in war; (Msb;) and so اِتَّخَذُوا. (Msb.) And اِيتَخَذَ القَوْمُ The people, of company of men, wrestled together, each taking hold in some manner upon him who wrestled with him, to throw him down. (L, TA.) — — [اتّخذ, as also ↓ استخذ, and] تَخِذَ, aor. أَخَذَ, (K in art. تخذ,) inf. n. تَخَذَ and تَخْذٌ, (TA in art. تخذ,) likewise signifies i. q. أَخَذَ, (K in art. تخذ, and B and TA in the present art.,) as meaning He took a thing to, or for, himself; took possession of it; got, or acquired, it; syn. حَازَ and حَصَّلَ. (B, TA.) Some read, [in the Kur, xviii. 76,] لَتَخِذْتَ عَلَيْهِ أَجْراً [Thou mightest assuredly have taken for thyself a recompense for it]: (S, L, K in art. تخذ, and TA in the present art.:) this is the reading of Mujáhid, (Fr, TA,) and is authorized by I'Ab, and is that of Aboo-'Amr Ibn-El-'Alà and AZ, and so it is written in the model-copy of the Kur, and so the readers [in general] read: (AM, L, TA:) so read Ibn-Ketheer and the Basrees; he and Yaakoob and Hafs pronouncing the ذ; the others incorporating it [into the ت]: (Bd:) some read لَاتَّخَذتَ; (L and K in art. تخذ;) but these read at variance with the scripture. (AM, L, TA.) أَرْضاً ↓ استخذ is a phrase mentioned by Mbr as used by some of the Arabs, (S, L,) and signifies i. q. اِتَّخَذَهَا [He took for himself a piece of land]. (S, L, K.) And اتّخذ وَلَدًا [in the Kur, ii. 110, &c.,] signifies He got a son, or offspring. (Bd &c. See also below.) And تَخِذَ, aor. أَخَذَ, inf. n. تَخَذٌ and تَخْذٌ, also signifies He gained, acquired, or earned, wealth, (L, and Msb in arts. اخذ and تخذ,) or a thing. (Msb.) — — عَلَيْهِمْ يَدًا ↓ استخذ and عِنْدَهُمْ signify alike, i. q. اتّخذ [He did to them a benefit, or favour; as though he earned one for himself in prospect, making it to be incumbent on them as a debt to him]: (ISh:) and اِتَّخَذْتُ عِنْدَهُ مَعْرُوفًا means [in like manner, as also ↓ أَخَذْتُ عنده معروفا, and يَدًا, (and اِتَّخَذَ فِيهِ حُسْناً has a similar meaning; see Kur xviii. 85;)] I did to him a benefit, or favour; syn. أَسْدَيْتُهُ إِلَيْهِ. (Msb in art. سدي.) — — اتّخذ also signifies He made a thing; syn. عَمِلَ; like تَخِذَ, [aor. أَخَذَ,] inf. n. تَخَذٌ and تَخْذٌ: (L:) he made, or manufactured, a bow, a water-skin, &c., مِنْ كَذَا of such a thing: he made, or prepared, a dish of food, a medicine, &c.: either absolutely or for himself. (The Lexicons passim.) — — Also He made, or constituted, or appointed; syn. جَعَلَ; doubly trans.; (B, Msb;) and so تَخِذَ. (Msb in art. تخذ.) You say, اتّخذهُ صَدِيقًا He made him [or took him as] a friend; (Msb in the present art.;) and so تَخِذَهُ. (Idem in art. تخذ.) And اتّخذهُ هُزُوًا [in the Kur ii. 63 and 231, &c.,] means He made him, or it, a subject of derision. (Bd, Jel.) And اتّخذهُ وَلَدًا [in the same, xii. 21 and xxviii. 8,] He made him, or took or adopted him as, a son. (Bd. See also above.) 10 اسْتَخَذَ, written with the disjunctive alif اِسْتَخَذَ: see 8, in four places. [Other meanings may be inferred from explanations of مُسْتَأْخِذٌ, q. v. infrà.] أَخْذٌ inf. n. of أَخَذَ, q. v. — — (assumed tropical:) A way, or manner, of life; as also ↓ إِخْذٌ. (S, L, K.) You say, ذَهَبَ بَنُو فُلَانٍ وَمَنْ أَخَذَ أَخْذَهُمْ, (S, L, K, *) and ↓ إِخْذَهُمْ, (L, K,) the former of the dial. of Temeem, and the latter of the dial. of El-Hijáz, (TA,) meaning (assumed tropical:) The sons of such a one went away, or passed away, and those who took to their way of life, (S, L, K,) and adopted their manners, or dispositions: (K:) and مَنْ أَخَذَ أَخْذُهُمْ and ↓ إِخْذُهُمْ, and مَنْ أَخَذَ أَخْذَهُمْ [in the CK أَخْذُهُمْ] and ↓ إِخْذُهُمْ, signify [virtually] the same: (K:) or مَنْ أَخَذَهُ أَخْذُهُمْ and ↓ إِخْذُهُمْ signify [properly] مَنْ أَخَذَهُ أَخْذُهُمْ وَسِيرَتُهُمْ [those whom their way of life took, or influenced]. (ISk, S L.) One says also, وَمَا ↓ اسْتُعْمِلَ فُلَانٌ عَلَ الشَّامِ أَخَذَ إِخْذَهُ, with kesr, meaning (assumed tropical:) [Such a one was appointed prefect over Syria,] and he did not take to that good way of life which it was incumbent on him to adopt: you should not say أَخْذَهُ: (AA, S, L:) or it means and what was adjacent to it: (Fr, L:) or, accord. to the Wá'ee, one says, in this case, وَمَا أَخَذَ إِخْذَهُ ↓ and أَخْذَهُ and ↓ أُخْذُهُ, with kesr and fet-h and damm [to the hemzeh, and with the ذ marfooah, as in instances before]. (Et-Tedmuree, MF.) One also says, لَوْ كُنْتَ مِنَّا لَأَخَذتَّ بِإِخْذِنَا ↓, (S, L,) with kesr to the ا, (L,) [in a copy of the S بِأَخْذِنَا, which seems to be also allowable, accord. to the dial. of Temeem,] meaning Wert thou of us, then thou hadst taken to, or wouldst take to, our manners, or dispositions, and fashion, (S, L,) and garb, and way of life. (L.) The words of the poet, فَلَوْ كُنْتُمْ مِنَّا أَخَذْنَا بِإِخْذِكُمْ IAar explains as meaning And were ye of us, we had caught and restored to you your camels: but no other says so. (L.) — — نُجُومُ الأَخْذِ The Mansions of the Moon; (S, L, K;) also called نُجُومُ الأَنْوَآءِ; (L; [see art. نوء;]) called by the former appellation because the moon every night enters (يَأْخُذُ فِى) one of those mansions: (S, L:) or the stars which are cast at those [devils] who listen by stealth [to the conversations of the angels]: (L, K:) but the former explanation is the more correct. (L.) — — See also إِخَاذٌ. أُخُذٌ, whence مَا أَخَذَ أُخُذُهُ: see أَخْذٌ. — — It is also a pl. of إِخَاذٌ; (S, L;) and of إِخْذٌ or إِخْذَةٌ, explained below with إِخَاذٌ. (L.) إِخْذٌ [The act of taking, taking with the hand, &c.], a subst. from أَخَذَ. (S, L, Msb.) — — See also أَخْذٌ, in nine places. — — And see إِخَاذٌ. — — Also A mark made with a hot iron upon a camel's side when a disease therein is feared. (K.) أَخَذٌ Heaviness of the stomach, and indigestion, of a young camel, from the milk. (K.) [See أَخِذَ.] — — See also أُخُذٌ. أَخِذٌ A young camel disordered in his belly, and affected with heaviness of the stomach, and indigestion, from taking much milk. (AZ, Fr, L.) [See also صَبْحَانُ.] — — A camel, or a young camel, or a sheep or goat, affected by what resembles madness, or demoniacal possession. (L.) — — A man affected with inflammation of the eye; with pain and swelling of the eye; with ophthalmia; (S, L;) as also ↓ مُسْتَأْخِذٌ. (L.) See also this latter. — — See also آخِذٌ. أُخُذٌ (S, L, K) and ↓ أَخَذٌ, (Ibn-Es-Seed, L, K,) which latter is the regular form, (L,) Inflammation of the eye; pain and swelling of the eye; ophthalmia. (S, L, K.) أَخْذَةٌ [inf. n. un. of أَخَذَ, An act of taking, &c.: an act of punishment, or chastisement, or the like; as in the Kur lxix. 10: pl. أَخَذَاتٌ.] — — أَخَذُوا أَخَذَاتِهِمْ They took their places of abode. (IAth and L, from a trad.) أُخْذَةٌ A manner of taking, or seizing, of a man with whom one is wrestling: pl. أُخَذٌ. (L.) — — A kind of enchantment, or fascination, like سِحْر, (S, L, Msb, * K,) which captivates the eye and the like, (L,) and by which enchantresses withhold their husbands from other women; called by the vulgar رِبَاطٌ and عَقْدٌ; and practised by the women in the time of ignorance: (TA:) or a kind of bead (خَرَزَةٌ, S, L, K) with which one captivates, or fascinates, or restrains; (K;) with which women captivate, or fascinate, or restrain, men, (S, L,) and withhold them from other women: (L:) or i. q. رُقْيَةٌ. (A.) — — A pitfall dug for catching a lion. (A, TA.) — — بَادِرْ بِزَنْدِكَ أُخْذَةَ النَّارِ [Strive thou to be

before the time called (that of) اخذة النار with thy wooden instrument for producing fire; i. e. haste thou to use it before that time;] means the time a little after the prayer of sunset; asserted to be the worst time in which to strike fire. (K.) إِخْذَةٌ: see إِخَاذٌ. إِخَاذٌ and ↓ إِخَاذَةٌ A pool of water left by a torrent: pl. أُخُذٌ: (AO, K:) both signify the same: (L:) or ↓ إِخَاذَةٌ signifies a thing like a pool of water left by a torrent; and إِخَاذٌ is its pl. [or a coll. gen. n.]; and the pl. of this latter is أُخُذٌ, like as كُتُبٌ is pl. of كِتَابٌ, and sometimes it is contracted into أُخْذٌ: (S, L:) the like of this is said by Aboo-'Adnán: (L:) and إِخَاذَاتٌ is also a pl. of إِخاذةٌ, occurring in a trad., and signifying pools which receive the rain-water, and retain it for drinkers: (IAth, L:) or the correct word is إِخَاذٌ, without ة, and it signifies a place where beasts assemble at a pool of water left by a torrent; and its pl. is أُخُذٌ (AA, A'Obeyd, L) and آخَاذٌ, which latter is extr.: (L:) but as to ↓ إِخَاذَةٌ, it has a different signification, which will be found below; i. e. land of which a man takes possession for himself, &c.: (AA, L:) or إِخَاذٌ is a coll. gen. n., and ↓ إِخَاذَةٌ is its n. un., and signifies a receptacle made for water to collect therein: and ↓ أَخْذٌ signifies a thing that one digs for himself, in the form of a watering-trough, which retains water for some days; and its pl. is أُخْذَانٌ: (L:) and ↓ إِخْذٌ and ↓ إِخْذَةٌ also signify a thing that one digs in the form of a wateringtrough; and the pl. is أُخُذٌ and إِخَاذٌ. (L.) In a trad. of Mesrook Ibn-El-Ajda', إِخَاذ are likened to the Companions of Mohammad; and it is added, that one ↓ إِخَاذَة suffices for a rider; and one, for two riders; and one, for a company of men: (S, L:) meaning that among them were the young and the old, and the possessor of knowledge and the possessor of more knowledge. (L.) — — See also إِخَاذَةٌ. أَخِيذٌ i. q. ↓ مَأْخُوذٌ [Taken; taken with the hand; &c.]. (Msb.) — — A captive: (S, L, Msb, K:) fem. with ة. (S, L.) Hence the saying, أَكْذَبُ مِنْ أَخِيذِ الجَيْشِ More lying than the captive of the army: meaning him whom his enemies have taken captive, and whom they desire to conduct them to his people, and who lies to them to his utmost. (Fr, L.) [See another ex. voce صَبْحَانُ.] — — A strange, or foreign, old man. (K.) إِخَاذَةٌ Land which a man, (S, L, K,) or a Sul- tán, (S, L,) takes for himself; as also ↓ إِخَاذٌ: (S, L, K:) or land which a man takes for himself, and brings into a state of cultivation after its having been waste: (AA, Mgh, L:) or waste land which the owner gives to him who shall cultivate it: (Mgh:) and land which the Imám gives to one, not being property, (K,) or not being the property of another. (TA, as from the K.) — — See also إِخَاذٌ, in five places. — — Also The handle of a [shield of the kind called] حَجَفَة; (K; [in the L written جحفة, with the ج before the ح;]) also called its ثقاف. (L.) أَخِيذَةٌ A thing that is taken by force. (L.) [See also أَخِيذٌ.] أَخَّاذٌ One who takes eagerly, or greedily: whence the saying, مَا أَنْتَ إِلَّا أَخَّاذٌ نَبَّاذٌ Thou art none other than one who taketh a thing eagerly, or greedily, and then throweth it away quickly. (A.) آخِذٌ, (as in some copies of the K, in both of the senses here explained,) or ↓ أَخِذٌ (as in other copies of the K, and in the L and TA, [but the former is the more agreeable with the form of the pl.,]) A camel beginning to become fat; (L, K;) or to become aged: (K:) pl. أَوَاخِذُ (L.) — Milk that bites the tongue; syn. قَارِصٌ. (K.) [See أُخُذٌ.] مَأْخَذٌ [A place where, or whence, a thing is taken: pl. مَآخِذُ.] [Hence,] مَآخِذُ الطَّيْرِ The places whence birds are taken. (K, TA.) — — [The source of derivation of a word or phrase or meaning.] — — A way [which one takes]; as in the phrase, المَأْخَذَ الأَقْرَبَ سَلَكَ He went the nearest way. (Msb. in art. خصر.) — — [See also 2, last sentence but one.] مَأْخُوذٌ: see أَخِيذٌ. رَجُلٌ مُؤَخَّذٌ عَنِ النِّسَاءِ A man withheld [by a kind of enchantment or charm (see 2)] from women. (L.) مُؤْتَخِذٌ: see what follows. مُسْتَأْخِذٌ [Requiring to be clipped; i. e.] long; applied to hair. (K.) — Lowering his head, or stooping, (As, S, L, K,) by reason of inflammation of the eyes, or ophthalmia, (As, S, L,) or by reason of pain, (As, S, L, K,) or from some other cause; (L;) as also ↓ أَخِذٌ, q. v. (TA.) Lowly, or submissive, (AA, L, K,) by reason of disease; as also ↓ مُؤْتَخِذٌ. (AA, L.) اخر 2 أَخَّر, (S, K, &c.,) inf. n. تَأْخِيرٌ, (K,) is trans. (S, K, &c.) and intrans.: (K:) as a trans. verb it signifies He made to go back or backwards, to recede, retreat, retire, or retrograde: he put, or drove, back: he put, or placed, behind, or after; back, or backward: he made to be behind, or posterior, or last: he made to remain behind, hold back, hang back, or lag behind: he kept, or held, back: he postponed, put off, procrastinated, deferred, delayed, or retarded: he made backward, or late: contr. of قَدَّمَ. (Msb, TA.) — — أَخَّرَنِى إِلَى مُدَّةٍ He granted me a delay, or postponement, to a certain term, or period. (TA in art. اجل.) — For its significations as an intrans. verb, see 5, in two places. 5 تأخّر is quasi-pass. of the trans. verb أَخَّر; (S, A, Msb;) i. e. He, or it, went back or backwards, drew back, receded, retreated, retired, or retrograded: became put, or driven, back: became put, or placed, behind, or after: became behind, posterior, or last: he remained behind, or in the rear; held back, hung back, lagged behind, or delayed; was, or became, backward, or late: it was, or became, kept back, postponed, put off, procrastinated, deferred, delayed, or retarded: contr. of تَقَدَّمَ: (TA:) and ↓ استأخر is syn. therewith; (S, K:) and ↓ أَخّر, inf. n. تَأْخِيرٌ, signifies the same, being intrans. as well as trans. (K.) An ex. of the latter occurs in a saying of Mohammad to 'Omar: أَخِّرْ ↓ عَنِّي Retire thou from me: or the meaning is, أَخِّرْعَنِّى رَأْيَكَ [hold thou back from me thine opinion; or reserve thou thine opinion until after mine shall have been given]. (TA.) You say, تَأَخَّرَ عَنْهُ تَأَخُّرَةً وَاحِدَةً [He went back, &c., from him, or it, once]. (Lh.) And تَأَخَّر عَنِ الشَّىْءِ, or الأَمْرِ, He went back, &c., from the thing, or the affair: he was, or became, behind, behindhand, or backward, with respect to it: he held back, hung back, refrained, or abstained, from it; and ↓ استأخر عَنْهُ signifies the same. (The Lexicons in many places.) فَإِذَا جَآءَ أَجَلُهُمْ ↓ لَا يَسْتَأْخِرُونَ سَاعَةً, in the Kur vii. 32 and other places, means And when their time is come, for punishment, they will not remain behind, or be respited, [any while, or] the shortest time: or they shall not seek to remain behind, by reason of intense terror. (Bd.) 10 إِسْتَأْخَرَ see 5, in three places. أَخِرٌ [an epithet variously explained]. One says, in reviling, (S, TA,) but not when the object is a female, (TA,) أَبْعَدَ اَللّٰهُ الأَخِرَ, (Th, S, A, &c.,) and ↓ الآخِرَ (M, &c.,) or this latter is wrong, (Meshárik of 'Iyád, Mgh, Msb,) as is also ↓ الآخَرَ, (Meshárik of 'Iyád,) meaning (tropical:) May God alienate, or estrange, from good, or prosperity, or may God curse, him who is absent from us, (A, Msb, TA,) distant, or remote: (A, Msb:) or the outcast; the alienated: (Msb:) or him who is put back, and cast away: so says Sh: or, accord. to ISh, him who is put back, and remote from good: and he adds, I think that ↓ الأَخِير is meant: (L:) or the base fellow : or the most ignoble: or the miserable wretch: (Et-Tedmuree and others:) or the last speaker: (Nawádir of Th:) or الاخر is here a metonymy for the devil: (Lb:) it is a word used [for the reason explained voce أَبْعَدُ] in relating what has been said by one of two persons cursing each other, to the other; (Expositions of the Fs;) and the phrase above mentioned is meant to imply a prayer for those who are present [by its contrasting them with the person to whom it directly applies]. (A.) One also says, لَا مَرْحَبًا بِالْأَخِرِ, [alluding to a particular person,] meaning [May the place, or land, not be ample, or spacious, or roomy,] to the remote from good. (TA.) It is said in a trad. of Mázin, إِنَّ الأَخِرَقَدْ زَنَى Verily the outcast, (Mgh, Msb,) or he who is remote, and held back, from good,, (Mgh, * TA,) hath committed adultery, or fornication: the speaker meaning himself; (Mgh, Msb;) as though he were an outcast. (Msb.) And in

another trad. it is said, المَسْأَلَةُ أَخِرُ كَسْبِ المَرْءِ, Begging is the most ignoble [mode of] gain of man: but El-Khattábee relates it with medd, [i. e. ↓ آخِرُ,] explaining it as meaning begging is the last thing whereby man seeks sustenance when unable to gain [by other means]. (TA.) أُخْرٌ The back, hinder, or latter, part: the hindermost, or last, part: contr. of قُدْمٌ. (K.) [See also مُؤَخَّرٌ; from which it appears to be distinguished by its being used only adverbially, or with a preposition: and see آخِرٌ.] You say, شُقَّ ثَوْبُهُ أُخْرًا, and مِنْ أُخْرٍ, (S, K, *) His garment was rent, or slit, in its back, or hinder, part, (S,) or behind. (K.) And تَأَخَّرَ أُخْرًا [He retired backwards]. (A.) And جَآءِ أُخْرًا: see آخِرٌ, in two places. أَخَرَةً and بِأَخَرَةٍ: see آخِرٌ. أُخْرَةً and بِأُخْرَةٍ: see آخِرٌ, in five places. بِعْتُهُ بِأَخِرَةٍ I sold it (namely the article of merchandise, TA) with postponement of the payment; upon credit; for payment to be made at a future period; syn. بِنَظِرَةٍ; (S, A, K;) i. e. بِنَسِئَةٍ. (S.) أُخَرَةً and بِأُخَرَةٍ: see آخِرٌ. أُخْرَاةٌ: see آخَرُ, of which it is the fem.: and see also آخِرٌ. أُخْرَاةٌ another fem. of آخَرُ. (K.) أُخْرِيًّا and إِخْرِيًّا: see آخِرٌ. [أُخْرَوِىٌّ and أُخْرَاوِىٌّ Relating to the other state of existence, or the world to come.] أَخِيرٌ and أَخِيرًا: see آخِرٌ, in five places. See also أَخِرٌ. أُخَيْرَى dim. of أُخْرَى, fem. of آخَرُ, q. v. (S.) آخَرُ a subst., of the measure أَفْعَلُ, but implying the meaning of an epithet, (S,) from أَخَّرَ in the sense of تَأَخَّرَ, (TA,) Another; the other; a thing [or person] other than the former or first; (L;) i. q. غَيْرٌ; (K;) as in the phrases, رَجُلٌ آخَرُ another man, and ثَوْبٌ آخَرُ another garment or piece of cloth: (TA:) or one of two things [or persons]; (S, Sgh, Msb;) as when you say, جَآءَ القَوْمُ فَوَاحِدٌ يَفْعَلُ كَذَا وَآخَرُ كَذَا The people came, and one was doing thus, and one [i. e. another] thus: (Sgh, Msb:) originally meaning more backward: (TA:) fem. ↓ أُخْرَى (S, Msb, K) and ↓ أُخْرَاةٌ; (K) which latter is not well known: (MF:) pl. masc. آخَرُونَ and أُخَرُ; (S, K;) [the latter irreg. as such;] and, applied to irrational things, أَوَاخِرُ, like as أَفَاضِلُ is pl. of أَفْضَلُ: (Msb:) and pl. fem. أُخْرَيَاتٌ and أُخَرُ; (S, Msb, K;) which latter is imperfectly decl.; for an epithet of the measure أَفْعَلُ which is accompanied by مِنْ has no [dual nor] pl. nor fem. as long as it is indeterminate; but when it has the article ال prefixed to it, or is itself prefixed to another noun which it governs in the gen. case, it has a dual and a pl. and a fem.; but it is not so with آخَرُ; for it has a fem. [and dual] and pl. without مِنْ and without the article ال and without its being prefixed to another noun: you say, مَرَرْتُ بِرَجُلٍ آخَرَ, and بِرِجَالٍ أُخَرَ and آخَرِينَ, and بِٱمْرَأَةٍ, and بِنِسْوَةٍ [I passed by another man, and by other men, and by another woman, and by other women;] therefore, as it [namely أُخَرُ] is thus made to deviate from its original form, [i. e. آخَرُ, (I' Ak p. 287,) which is of a class of words used, when indeterminate, alike as sing. and dual and pl.,] and is [essentially and originally] an epithet, it is imperfectly decl., though a pl.: but when you name thereby a man, it is perfectly decl., when inderminate, accord. to Akh, or imperfectly decl. accord. to Sb. (S, L.) The dim. of آخَرُ is ↓ أُوَيْخِرُ; the ا with the ء suppressed following the same rule as the ا in ضَارِبٌ: (TA:) and the dim. of أُخْرَى is ↓ أُخَيْرَى. (S.) See also الأُخْرَى voce آخِرٌ. — — لَا أَفْعَلُهُ أُخْرَى اللَّيَالِى, (S, K,) or اخرى المَنُونِ, (K,) means I will not do it ever: (S, K:) or the latter, I will not do it to the end of time. (S.) And أُخْرَى القَوْمِ, The last of the people. (S, K.) One says, جَآءَ فِى أُخْرَى القَوْمِ He came among the last of the people. (TA.) And جَآءِ فِى أُخْرَيَاتِ النَّاسِ He came among those who were the last of the people. (S, A, K.) [See also آخِرٌ.] — — In أَبْعَدَ اللّٰهُ الآخَرَ, the last word is a mistake for الأَخِرَ q. v. (Meshárik of 'Iyád.) آخِرٌ, (S, Msb, K,) an epithet, of the measure فَاعِلٌ, (S,) and ↓ أَخِيرٌ, (S, Msb,) The last; aftermost; hindmost: and the latter; after; hinder: and [as a subst.] the end: contr. of أَوَّلُ: [or of أَوَّلٌ when used as a subst.:] (A, Msb, K:) or of مُتَقَدِّمٌ: (Lth, Msb:) or what is after the first or former: (S:) fem. of the former آخِرَةٌ: (S, Msb, K:) pl. [masc.] آخِرُونَ (Kur xxvi. 84, &c.,) and (masc. and fem., Msb) أَوَاخِرُ (S, Msb) and fem. آخِرَاتٌ also: (Th:) and ↓ مَآخِيرُ is syn. with أَوَاخِرُ; as in مَآخِيرُاللَّيْلِ [occurring in the S and K in art. جهم, meaning The last, or latter, parts, or portions, of the night]. (TK in art. جهم.) You say, جَآءِ آخِرًا and ↓ أَخِيرًا and ↓ أُخُرًا and ↓ بِأَخَرَةٍ, all meaning the same [He came lastly, or latterly]: and in like manner, ↓ مَا عَرَفْتُهُ إِلَّا أَخِيرًا and ↓ الا بِأَخَرَةٍ [I did not know it save at the last, or lastly, or latterly]: (S:) or ↓ جَآءِ أَخِيرًا and ↓ أُخُرًا and ↓ أُخْرَةً and ↓ بِأُخْرَةٍ and ↓ أَخَرَةٍ and ↓ بِأَخَرَةٍ (K,) or ↓ أُخْرَةً and ↓ بِأُخْرَةٍ (Lh, L,) and بِآخِرَةٍ (TA) and ↓ آخِرِيًّا and ↓ إِخْرِيًّا and ↓ أُخْرِيًّا and ↓ إِخْرِيًّا (K) mean he came lastly of everything. (K.) It is said in a trad., respecting Mohammad, إِذَا أَرَادَ أَنْ يَقُومَ مِنَ المَجْلِسِ ↓ كَانَ يَقُولُ بِأَخَرَةٍ كَذَا وَكَذَا He used to say, at the end of his sitting, when he desired to rise from the place of assembly, thus and thus: or, accord. to IAth, it may mean, in the last, or latter, part of his life. (TA.) And you say, أَتَيْتُكَ آخِرَ مَرَّتَيْنِ and آخِرَ مَرَّتَيْنِ (IAar, M, K. *) And لَا أُكَلِّمُهُ آخِرَ الدَّهْرِ I will not speak to him [to the end of time, or] ever. (A.) [See a similar phrase above, voce آخَرُ.] And جَآؤُوا عَنْ آخِرِهِمْ [They came with the last of them; عن being here syn. with بِ; meaning they came all, without exception]. (A.) [And كَانَ ذٰلِكَ فِى آخِرِ الشَّهْرِ, and السَّنَةِ; and فِى أَوَاخِرِ هِمَا, That was in the end of the month, and of the year; and in the last days thereof.] And النَّهَارُ يَجُرُّ عَنْ آخِرٍ فَآخِرٍ[The day lengthens] hour by hour. (A.) See also أَخِرٌ, last sentence. — — الآخِرُ is a name of God, signifying [The last; or] He who remaineth after all his creatures, both vocal and mute, have perished. (Nh.) — — الآخِرَانِ The two hinder dugs of the she-camel; opposed to the قَادِمَانِ; (TA;) the two dugs that are next the thighs. (K.) — — الآخِرَةُ, (K,) for الدَّارُ الآخِرَةُ, (Bd in ii. 3,) [and الحَيَاةُ الآخِرَةُ,] and ↓ الأُخْرَى, (K,) [The latter, ultimate, or last, and the other, dwelling, or abode, and life; i. e. the latter, ultimate, or last, and the other, world; the world, or life, to come; and the ultimate state of existence, in the world to come;] the dwelling, or abode, [and life,] of everlasting duration: (K:) [each] an epithet in which the quality of a subst. predominates. (Z, and Bd ubi suprà.) [Opposed to الدُّنْيَا. And آخِرَةٌ also signifies The enjoyments, blessings, or good, of the ultimate state; of the other world; or of the world, or life, to come: in which sense likewise it is opposed to دُنْيَا: (see an ex. of both voce بَاعَ, in art. بيع: so too ↓ أُخْرَى.)] — — آخِرَةُ الرَّحْلِ, (S, Msb, K,) and السَّرْجِ, (Msb,) and آخِرُهُ, (S in art. قدم, and K,) and ↓ مُؤْخِرَتُهُ, (S, Mgh, Msb, K,) which is a rare form, or, accord. to Yaakoob, not allowable, (S,) and ↓ مُؤخِرُهُ, and مُؤَخَّرَتُهُ, and ↓ مُؤَخَّرُهُ, (S in art. قدم, and K,) and ↓ مُؤَخِّرَتُهُ, (Msb, K,) or this is a mistake, (Mgh, Msb,) and ↓ مُؤَخِّرُهُ, (K,) but the first of all is the most chaste, (Msb,) The thing, (S,) or piece of wood, (Msb,) of the camel's saddle, (S, Msb,) and of the horse's, (Msb,) against which the rider leans [his back]; (S, Msb;) the contr. of its قَادِمَة [by which term قادمة is meant the وَاسِط]: (K:) the واسط of the camel's saddle is the tall fore part which is next to the breast of the rider; and its آخرة is its hinder part; (Az, L;) i. e. its broad piece of wood, (Mgh,) or its tall and broad piece of wood, (Az, L,) which is against, or opposite to, (تُحَاذِى,) the head [and back] of the rider: (Az, Mgh, L:) [for] the آخرة and the واسط are the شَرْخَانِ, between which the rider sits: this is the description given by En-Nadr [ISh]; and all of it is correct: there is no doubt respecting it: (Az, L:) the pl. of آخرة is is أَوَاخِرُ. (Msb.) ↓ آخِرَةُ العَيْنِ: see مُؤْخِرُالعَيْنِ. ↓ آخِرٌ and ↓ أَخِيرٌ [accord. to some] also signify Absent. (K.) But see أَخِرٌ, second sentence. آخِرِيًّا: see آخِرٌ. أُوَيْخِرُ dim. of آخَرُ, q. v. (TA.) مُؤْخِرُ العَيْنِ, (T, S, A, Mgh, Msb, K, [in the CK مُؤَخَّرها,]) said by AO, (Msb,) or A 'Obeyd, (TA,) to be better without teshdeed, from which observation it is to be understood that teshdeed in this case is allowable, though rare, but Az disallows it, (Msb, TA,) and مُؤْخِرَتُهَا, and ↓ آخِرَتُهَا, (K,) [The outer angle of the eye;] the part of the eye next the temple; (S, A, Mgh, Msb;) the part next the لَحَاظ: (K:) opposed to its مُقْدِم, which is the extremity thereof next the nose: (S, Mgh, Msb:)

pl. مَآخِرُ. (Mgh.) You say, إِلَيَّ بِمُؤْخِرِ [He looked at, or towards, me from (lit. with) the outer angle of his eye]. (S.) — — مُؤْخِرُ الرَّحْلِ, and مُؤْخِرَتُهُ: see آخِرٌ. مُؤَخَّرٌ The back, hinder, or latter, part of anything: its hindermost, or last, part: contr. of مُقَدَّمٌ: as in the phrase, ضَرَبَ مُؤَخَّرَ رَأْسِهِ [He struck the back, or hinder part, of his head]. (S, Msb.) [See also أُخُرٌ and آخِرٌ.] — — مُؤَخَّرُ الرَّحْلِ, and مُؤَخَّرَتُهُ: see آخِرٌ. المُؤَخِّرُ a name of God, [The Postponer, or Delayer;] He who postpones, or delays, things, and puts them in their places: [or He who puts, or keeps, back, or backward: or He who degrades:] contr. of المُقَدِّمُ. (TA.) — — مُؤَخِّرُ الرَّحْلِ, and مُؤَخِّرَتُهُ: see آخِرٌ. نَخْلَةٌ مِئْخَارٌ A palm-tree of which the fruit remains until the end of winter: (AHn, K:) and until the end of the time of cutting off the fruit of palm-trees: (S, M, K:) contr. of مِبْكَارٌ and بَكُورٌ: pl. مَآخِيرُ. (A.) مَآخِيرُ [reg. pl. of مِئْخَارٌ]: see آخِرُ, first sentence. مُتَأَخِّرٌ: see its verb. ↓ [An author, or other person, of the later, or more modern, times.] المُسْتَأْخِرِينَ in the Kur xv. 24 is said by Th to mean Those who come to the mosque after others, or late: (TA:) or it means those who are later in birth and death: or those who have not yet come forth from the loins of men: or those who are late, or backward, in adopting the Muslim religion and in fighting against unbelievers and in obedience. (Bd.) اخو 1 أَخَوْتَ, [third pers. أَخَا,] (S, K,) aor. تَأْخُو, (S,) inf. n. أُخُوَّةٌ; (S, K, &c.;) and ↓ آخَيْتَ, (K, TA,) [in the CK اَخَيْتُ, which is wrong in respect of the pers., and otherwise, for it is correctly] with medd, (TA,) inf. n. إِخَآءٌ and مُؤَاخَاةٌ; (Lth;) and ↓ تَأَخَّيْتَ; (K;) Thou becamest a brother [in the proper sense of this word, and also as meaning a friend, or companion, or the like]. (S,* K,* TA.) أُخُوَّةٌ↓ is also [used as] a simple subst., (TA,) signifying Brotherhood; fraternity; the relation of brother; as also ↓إِخَآءٌ and مُؤَاخَاةٌ; and ↓تَآخٍ: (Lth, TA:) and the relation of sister. (S.) You say, بَيْنِى وَبَيْنَهُ أُخُوَّةٌ and ↓إِخَآءٌ [&c., meaning] Between me and him is brotherhood. (JK, TA.) And بَيْنَ السَّمَاحَةِ وَالحَمَاسَةِ تَآخٍ↓ (assumed tropical:) [Between liberality and courage is a relation like that of brothers]. (TA.) And خُوَّةٌ is a dial. var. of أُخُوَّةٌ, occurring in a trad. (IAth, TA.) — [It is also trans.] You say, أَخَوْتُ عَشَرَةً I was, or became, a brother to ten. (TA.) 2 أَخَّيْتُ لِلدَّابَّةِ, (S, K,) or الدَّابَّةَ, (Msb, [so accord. to a copy of that work, but probably this is a mistranscription,]) inf. n. تَأْخِيَةٌ, (S, Msb, K,) I made an آخِيَّة [q. v.] for the beast, (Msb, K,) and tied the beast therewith; (Msb;) [and so, app., ↓ آخَيْتُ (which, if correct, is probably of the measure أَفْعَلْتُ); for it is related that] an Arab of the desert said to another, لِى آخِيَّةً ↓ آخِ أَرْبِطْ إِلَيْهَا مُهْرِى [Make thou for me an آخِيّة to which I shall tie my colt]. (TA.) And you say, فُلَانٌ فِى فُلَانٍ آخِيَّةً فَكَفَرَهَا ↓ آخِى (assumed tropical:) Such a one did a benefit to such a one, and he was ungrateful for it. (TA.) [But perhaps آخِ and آخَى in these two exs. are mistranscriptions for أَخِّ and أَخَّى.] 3 آخَاهُ, (S, K,) vulgarly وَاخَاهُ, (S,) or the latter is a dial. var. of weak authority, (K,* TA,) said by some to be of the dial. of Teiyi, (TA,) inf. n. مُؤَاخَاةٌ and إِخَآءٌ (S, K) and وِخَآءٌ, (K) and [quasi-inf. n.] ↓ إِخَاوَةٌ (Fr, K) and وِخَاوَةٌ, (CK,) He fraternized with him; acted with him in a brotherly manner: (S,* K,* PS, TK:) A'Obeyd mentions, on the authority of Yz, آخَيْتُ and وَاخَيْتُ, and آسَيْتُ and وَاسَيْتُ, and آكَلْتُ and وَاكَلْتُ: the pret. is said to be thus assimilated to [a form of] the fut.; for they used [sometimes] to say, يُوَاخِى, changing the hemzeh into و. (IB, TA.) — — It is said in a trad., آخَى بَيْنَ المُهَاجِرِينَ وَالأَنْصَارِ, meaning He united the emigrants [to El-Medeeneh] with the assistants [previously dwelling there] by the brotherhood of El-Islám and of the faith. (TA.) You say also, آخَيْتُ بَيْنَ الشَّيْئَيْنِ [I united the two things as fellows, or pairs]; and sometimes one says, وَاخَيْتُ, like as one says, وَاسَيْتُ, for آسَيْتُ; mentioned by ISk. (Msb.) — — See also 1, in three places. 4 آخَوَ see 2, in three places. 5 تَأَخَّيْتُ, and the inf.n. تَأَخٍّ: see 1, in three places. — تَأَخَّيْتُ أَخًا I adopted a brother: (S, K:) or [تَأَخَّيْتُهُ signifies] I called him brother. (K.) — — تَأَخَّيْتُ الشَّىْءَ, (S, K, TA,) or بِالشَّىْءِ, (Msb,) I sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, the thing; (S, Msb, K, TA;) as the brother does the brother; and in the same manner the verb is used with a man for its object: but تَوَخَّيْتُ, in the same sense, is more common. (TA.) You say, تَأَخَّيْتُ مَحَبَّتَكَ I sought, &c., thy love, or affection. (TA in art. وخى.) 6 تَآخَيَا They became brothers, or friends or companions or the like, to each other. (S,* TA.) أَخٌ, (S, Msb, K,) originally أَخَوٌ, (Kh, S, Msb,) as is shown by the first of its dual forms mentioned below, and by its having a pl. like آبَآءٍ, (S,) and أَخٌّ, (K,) with the second letter doubled to compensate for the و suppressed, as is the case in أَبٌّ, (TA,) and ↓ أَخًا, [like أَبًا,] and ↓ أَخُو, (IAar, K, TA, [the last, with the article prefixed to it, erroneously written in the CK الأُخُوٌّ,]) and ↓ أَخْوٌ, like دَلْوٌ, (Kr, K,) a well-known term of relationship, (K, TA,) i. e. A brother; the son of one's father and mother, or of either of them: and also applied to a foster-brother: (TA:) and (assumed tropical:) a friend; and a companion, an associate, or a fellow: (K:) derived from آخِيَّةٌ [q. v.]; as though one أخ were tied and attached to another like as the horse is tied to the آخِيّة: (Har p. 42 :) or, accord. to some of the grammarians, it is from وَخَى meaning قَصَدَ; because the أخ has the same aim, endeavour, or desire, as his أَخ: (TA:) when أخ is prefixed to another noun, its final vowel is prolonged: (Kh:) you say, هٰذَا أَخُوكَ [This is thy brother, &c.], and مَرَرْتُ بِأَخِيكَ [I passed by thy brother, &c.], and رَأَيْتُ أَخَاكَ [I saw thy brother, &c.] : (S: [in which it is also asserted that one does not say أَخُو without prefixing it to another noun; but this is inconsistent with the assertion of IAar and F, that الأَخُو is a syn. of الأَخُ:]) the dual is أَخَوَانِ, (S, Msb, Kur xlix. 10, Ham p. 434,) or أَخْوَانِ, with the خ quiescent, (TA, [but this I have found nowhere else,]) and some of the Arabs say أَخَانِ, (S, Msb,) and Kr mentions أُخْوَانِ, with damm to the خ, said by IB to occur in poetry, and held by ISd to be dual of أُخُو, with damm to the خ: (TA:) the pl. is إِخْوَةٌ and إِخْوَانٌ, (S, Msb, K, &c.,) the former generally applied to brothers, and the latter to friends [or the like], (T, S,*) but not always, as in the Kur xlix. 10, where the former does not denote relationship, and in xxiv. 60 of the same, where the latter does denote relationship, (T, TA,) and sometimes the former is applied to a [single] man, as in the Kur iv. 12, (S,) and أُخْوَةٌ, (Fr, S, Msb, K, [in the CK اَخْوَةٌ,]) or this is a quasi-pl. n., (Sb, TA,) and أُخْوَانٌ, (Kr, Msb, K,) and آخَآءٌ, (S, K,) like آبَآءٌ, (S,) and أُخُوٌّ, and أُخُوَّةٌ, (ISd, K,) the last mentioned by Lh, and thought by ISd to be formed from the next preceding by the addition of ة characterizing the pl. as fem., (TA,) and أَخُونَ, (S, Msb, K,) and اخاون. (Msb: [there written without any syll. signs, and I have not found it elsewhere.]) The fem. of أَخٌ is ↓ أُخْتٌ [meaning A sister: and (assumed tropical:) a female friend, &c.]: (S, Msb, K, &c. :) written with damm to show that the letter which has gone from it is و; (S;) the ت being a substitute for the و; (TA;) not to denote the fem. gender, (K, TA,) because the letter next before it is quiescent: this is the opinion of Sb, and [accord. to SM] it is the correct opinion: for Sb says that if you were to use it as a proper name of a man, you would make it perfectly decl.; and if the ت were to denote the fem. gender, the name would not be perfectly decl.; though in one place he incidentally says that it is the sign of the fem. gender, through inadvertence: Kh, however, says that its ت is [originally] ه [meaning ة]: and Lth, that أُخْتٌ is originally أَخَةٌ: and some say that it is originally أَخْوَةٌ: (TA:) the dual. is أُخْتَانِ: (Kh:) and the pl. is أَخَوَاتٌ. (Kh, S, Msb, K.) The saying لَا أَخَالَكَ بِفُلَانٍ [Thou hast no brother, or (assumed tropical:) friend, in such a one] means لَيْسَ لَكَ بِأَخٍ [such a one is not a brother, or friend, to thee]. (S, K.) It is said in a prov., مَنْ لَكَ بِأَخِيكَ كُلِّهِ [Who will be responsible to thee for thy brother,

or (assumed tropical:) thy friend, altogether? i. e., for his always acting to thee as a brother, or friend]. (JK.) And in another, رُبَّ أَخٍ لَكَ لَمْ تَلِدْهُ أُمُّكَ [(assumed tropical:) There is many a brother to thee whom thy mother has not brought forth]. (TA.) And in another, أَخُوكَ أَمِ الذِّئْبُ [Is it thy brother, or the wolf?]; said in suspecting a thing: as also أَخُوكَ أَمِ اللَّيْلُ [Is it thy brother, or is it the night that deceives thee?]. (Har p. 554.) And another saying is, الرُّمْحُ أَخُوكَ وَرُبَّمَا خَانَكَ [(assumed tropical:) The spear is thy brother, but sometimes, or often, it is unfaithful to thee]. (TA.) — — Ibn-'Arafeh says that when أُخُوَّةٌ does not relate to birth, it means conformity, or similarity; and combination, agreement, or unison, in action: hence the saying, هٰذَا الثَّوْبُ أَخُو هٰذَا [(assumed tropical:) This garment, or piece of cloth, is the like, or fellow, of this] : and hence the saying in the Kur [xvii. 29], كَانُوا إِخْوَانَ الشَّيَاطِينِ (assumed tropical:) They are the likes, or fellows, of the devils: and in the same [xliii. 47], إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا ↓ (assumed tropical:) But it was greater than its like, or fellow; i. e., than what was like to it in truth &c. (TA.) It is said in a trad., النَّوْمُ أَخُ المَوْتِ [Sleep is the like of death]. (El-Jámi' es-Sagheer.) One says also, لَقِىَ فُلَانٌ أَخَا المَوْتِ (assumed tropical:) Such a one met with the like of death. (Msb, TA.) And they said, ↓ لَهَا وَمَاهُ ٱللّٰهُ بِلَيْلَةٍ لَا أُخْتَ [(assumed tropical:) God afflicted him with a night having none like to it], i. e., a night in which he should die. (TA.) And لَا أُكَلِّمُهُ إِلَّا أَخَا السِّرَارِ (assumed tropical:) I will not speak to him save the like of secret discourse. (As, TA.) [And hence,] سُهَيْلٍ ↓ أُخْتَا [(assumed tropical:) The two sisters of Canopus;] the two stars called الشِّعْرَى الغُمَيْصَآءُ and الشِّعْرَى العَبُورُ. (S and K in art. شعر, q. v.) — — يَآ أَخَا بَكْرٍ, or تَمِيمٍ, means (assumed tropical:) O thou of [the tribe of] Bekr, or Temeem. (Ham p. 284.) — — Lh mentions, on the authority of Abu-d-Deenár and Ibn-Ziyád, the saying, القَمْمُ بِأَخِى الشَّرِّ, as meaning (assumed tropical:) The people, or company of men, are in an evil state or condition. (TA.) [But accord. to others,] one says, تَرَكْتُهُ بِأَخِى الخَيْرِ, meaning (tropical:) I left him in an evil state or condition: (JK, * Msb, K, TA:) and بِأَخِى الشَّرِّ (tropical:) in a good state or condition. (TA.) — — You say also, هُوَأَخُو الصِّدْقِ (assumed tropical:) He is one who cleaves, or keeps, to veracity. (Msb.) — — [أَخُو, as a prefixed noun, is also used in the sense of أَهْلٌ, meaning (assumed tropical:) Worthy, or deserving, of a thing: and meet, fit, or fitted, for it. So in the phrase أَخُو ثِقَةٍ (assumed tropical:) Worthy, or deserving, of trust, or confidence; expl. by W (p. 91) as meaning a person in whom one trusts, or confides. And so in the prov., لَيْسَ أَخُو الكِظَاظِ مَنْ يَسْأَمُهُ (assumed tropical:) He who is fit, or fitted, for vehement striving for the mastery is not he who turns away from it with disgust: see art. كظ.] — — It is also used in the sense of ذُو: as in the phrase, هُوَأَخُو الغِنَى [(assumed tropical:) He is possessed, or a possessor, of wealth, or competence, or sufficiency]. (Msb.) [So too in the phrase, أَخُو الخَيْرِ (assumed tropical:) Possessed, or a possessor, of good, or of what is good. And in like manner,] أَخُو الخَنَعِ means [ذُو الخَنَعِ, i. e. ذُو الذِّلَّةِ, i. e.] الذَّلِيلُ [(assumed tropical:) The low, base, or abject]. (Ham p. 44.) [So too] سَيْرُنَا أَخُو الجِيْدِ means [سَيْرُنَا ذُوالجَيْدِ, i. e.] سَيْرُنَا جَاهِدٌ [(assumed tropical:) Our journeying is laborious: see an ex. in the first paragraph of art. غدر]. (TA.) — — حُمَّى الأَخَوَيْنِ (assumed tropical:) A fever that affects the patient two days, and quits him two days; or that attacks on Saturday, and quits for three days, and comes [again] on Thursday; and so on. (Msb.) — — دَمُ الأَخَوَيْنِ: see دَمٌ, in art. دمى. أَخًا:see أَخٌ. أَخُوٌ:see أَخٌ. أَخُو:see أَخٌ. أُخْتٌ: see أَخٌ, in four places. [أُخَيٌّ and أُخَيَّةٌ dims. of أَخٌ and أُخْتٌ.] أَخَوِيٌّ Brotherly; fraternal; of, or relating to, a brother, and a friend or companion: and also, sisterly; of, or relating to, a sister; because you say أَخَوَاتٌ [meaning "sisters"]; but Yoo used to say ↓ أُخْتِىٌّ, which is not agreeable with analogy. (S, TA.) أُخْتِىٌّ: see أَخَوِىٌّ. إِخْوَانٌ, besides being a pl. of أَخٌ, q. v., is a dial. var. of خِوَانٌ. (TA. [See art. خون.]) إِخَاوَةٌ: see 3. أُخُوَّةٌ an inf. n. of 1: and also [used as] a simple subst. (TA.) See 1. — — When it does not relate to birth, it means (assumed tropical:) Conformity, or similarity; and combination, agreement, or unison, in action. (Ibn-'Arafeh, TA.) آخِيَّةٌ, (Lth, S, Msb, K, &c.,) originally of the measure فَاعُولَةٌ, [i. e. آخُويَةٌ,] (Msb,) and آخِيَةٌ, (Lth, Msb, K,) and أَخِيَّةٌ, (JK, K, TA, [but in the K the orthography of these three words is differently expressed in different copies, and somewhat obscurely in all that I have seen,]) A piece of rope of which the two ends are buried in the ground, (ISk, JK, S,) with a small staff or stick, or a small stone, attached thereto, (ISK, S,) a portion thereof, resembling a loop, being apparent, or exposed, to which the beast is tied; (ISk, JK, S;) it is made in soft ground, as being more commodious to horses than pegs, or stakes, protruding from the ground, and more firm in soft ground than the peg, or stake: (TA:) or a loop tied to a peg, or stake, driven [into the ground], to which the beast is attached: (Msb:) or a stick, or piece of wood, (K, TA,) placed crosswise (TA) in a wall, or in a rope of which the two ends are buried in the ground, the [other] end [or portion] protruding, like a ring, to which the beast is tied: (K, TA:) or a peg, or stake, to which horses are tied: (Har p. 42:) [see also آرِىٌّ:] the pl. of the first is أَوَاخِىُّ; (JK, S, Msb, K;*) and of the second, أَوَاخٍ; (Msb;) and of the third, أَخَايَا, (JK, K,*) like as خَطَايَا is pl. of خَطِيَّةٌ. (TA.) In a trad., the believer and belief are likened to a horse attached to his آخيّة; because the horse wheels about, and then returns to his آخيّة; and the believer is heedless, and then returns to believe. (TA.) And in another, men are forbidden to make their backs like the أَخَايَا of beasts; i. e., in prayer; meaning that they should not arch them therein, so as to make them like the loops thus called. (TA.) — — Also i. q. طُنُبٌ; (K;) i. e. The kind of tent-rope thus called. (TA in art. طنب, q. v.) — — And (assumed tropical:) A sacred, or an inviolable, right or the like; syn. حُرْمَةٌ and ذِمَّةٌ. (S, K.) You say, لِفُلَانٍ أَوَاخِىُّ وَأَسْبَابٌ تُرْعَى [(assumed tropical:) To such a one belong sacred, or inviolable, rights, and ties of relationship and love, to be regarded]. (S.) And لَهُ عِنْدِى آخِيَّةٌ (assumed tropical:) He has, with me, or in my estimation, a strong, sacred, or inviolable, right; and a near tie or connexion, or means of access or intimacy or ingratiation. (TA.) — — In a trad. of 'Omar, in which it is related that he said to El-'Abbás, أَنْتَ آخِيَّةُ آبَاءِ رَسُولِ ٱللّٰهِ, it is used in the sense of بَقِيَّةٌ; [and the words may therefore be rendered Thou art the most excellent of the ancestors of the Apostle of God;] as though he meant, thou art he upon whom one stays himself, and to whom one clings, of the stock of the Apostle of God. (TA.) اد 1 أَدَّتْهُ دَاهِيَةٌ, aor ٙ3 اَدُ (T, S; M, K) and ٙ3أَدِ, (M, K,) but this latter is strange, [anomalous,] and unknown, (TA,) and ٙ3أَدَ, (M, K,) mentioned by Lh, whence it seems that he made the pret. to be of the measure فَعِلَ, or that it is co-ordinate to أَبَى, aor يَأْبَى, (M,) inf. n. أَدُّ, (T, S, M,) A calamity befell him. (M, K.) And in like manner, أَدَّهُ أَمْرٌ, aor. and inf. n. as above, An event befell him: (M:) or oppressed him, distressed him, or afflicted him. (Bd in xix. 91.) — See also 5. 5 تَأَدَّدَ; (T, K;) and ↓ أَدَّ, inf. n. أَدٌّ; (TA;) i. q. تَشَدَّدَ [He acted, or behaved, with forced hardness, firmness, strength, vigour, &c.]. (T, K.) أَدُّ (S, M, K) and ↓ إِدُّ (T, K) and ↓ آدٌّ (K) Strength; power; force: (S, M, K:) superior power or force or influence; mastery; conquest; predominance. (M, K, TA.) — — See also إِدُّ, in two places. — — Also, the first, The sound of treading. (T.) إِدُّ: see أَدُّ. — — Also, and ↓ إِدَّةٌ, A wonder, or wonderful thing: (M, L, K:) a very evil, abominable, severe, thing, or affair: (S, M, A, L, K:) a calamity; (S, A, L, K,) or thus the former word signifies; (M;) as also ↓ أَدُّ, (as in the copies of the K,) or ↓ آدٌّ, [originally آدِدٌ] of the measure فَاعِلٌ: (so in the S and L:) pl. (of إِدُّ M, TA) إِدادٌ (K, TA,) or أَدَادُ (T, CK, [but this, if correct, is a quasi-pl. n.,]) or آدَادٌ (M,) and (of إِدَّةٌ,

S, M) إِدٌّ (T, S, M, K.) You say also أَمْرٌ إِدٌّ [meaning as above], using إِدٌّ as an epithet, accord. to Lh. (M.) And ↓ دَاهِيَةٌ إِدَّةٌ [A very evil, abominable, or severe, calamity]. (A.) Hence the saying in the Kur [xix. 91], لَقَدْ جِئْتُمْ شَيْئًا إِدًّا Verily ye have done a very evil, or abominable, thing: (S, M: *) or, accord. to one reading, ↓ أَدًّا; both meaning great, or grievous: and some of the Arabs say, ↓ بِشَيْءٍ آدٍّ, which means the same. (T, TA.) إِدَّةٌ: see إِدٌّ in two places. أَدٌّ: see أَدٌّ: — — and see إِدٌّ in two places. ادب 1 أَدَبَ, aor. اَدِبَ, inf. n. إِدْبٌ, He invited (people, S, or a man, K) to his repast, or banquet; (S, K;) as also ↓ آدَبَ, (K,) or آدَبَ إِلَى طَعَامِهِ aor يُودِبُ [or يُؤْدِبُ], (AZ, S,) inf. n. إِيدَابٌ [originally إِئْدَابٌ]. (AZ, S, K.) You say, أَدَبَ القَوْمَ, (S,) or أَدَبَ عَلَى القَوْمِ, aor. as above, (T,) He invited the people to his repast. (T, S.) And أَدَبَهُمْ عَلَى الأَمرِ He collected them together for the affair. (A.) And جِيرَانَكَ لِتُشَاوِرَهُمْ ↓ أُودِبُ [I will collect thy neighbours in order that thou mayest consult with them]. (A.) The primary signification of أَدْبٌ is The act of inviting. (T.) — — [Hence,] أَدَبٌ, aor. اَدِبَ; (Msb, K;) or أَدِبَ, aor. اَدَبَ; (so in a copy of the M;) inf. n. أَدْبٌ, (M, Mgh, Msb,) or أَدَبٌ; (K;) He made a repast, or banquet, (M, Msb, K,) and invited people to it; (Msb;) as also ↓ آدَبَ, (M,) aor. and inf. n. as above: (TA:) or he collected and invited people to his repast. (Mgh.) — — [Hence also, as will be seen below, voce أَدَبَهُ [أَدَبٌ, aor. اَدِبَ, inf. n. أَدْبٌ, He taught him the discipline of the mind, and the acquisition of good qualities and attributes of the mind or soul; (Msb;) and ↓ أَدَّبهُ, [inf. n. تَأْدِيبٌ, signifies the same;] he taught him what is termed أَدَب [or good discipline of the mind and manners, &c.; i. e. he disciplined him, or educated him, well; rendered him well-bred, wellmannered, polite; instructed him in polite accomplishments; &c.]: (S, M, A, Mgh, K:) or the latter verb, inf. n. تَأْدِيبٌ, signifies he taught him well, or much, the discipline of the mind, and the acquisition of good qualities and attributes of the mind or soul: and hence, this latter also signifies he disciplined him, chastised him, corrected him, or punished him, for his evil conduct; because discipline, or chastisement, is a means of inviting a person to what is properly termed الأَدَبُ. (Msb.) — أَدُبَ, aor. اَدُبَ, (AZ, T, S, M, K,) inf. n. أَدَبٌ, (M, K,) He was or became, characterized by what is termed أَدَب [or good discipline of the mind and manners, &c.; i. e., well disciplined, well-educated, well-bred, or well-mannered, polite, instructed in polite accomplishments, &c.]. (AZ, T, S, M, K.) 2 أَدَّبَ see 1. 4 آدَبَ see 1, in three places. — — آدَبَ البِلَادَ, aor. and inf. n. as above, (assumed tropical:) He filled the provinces, or country, with justice, or equity. (K * TA.) 5 تأدّب He learned, or was taught, what is termed أَدَب [or good discipline of the mind and manners, &c.; i. e. he became, or was rendered, well-disciplined, well-educated, well-bred, wellmannered, polite, instructed in polite accomplishments, &c.]; as also ↓ استأدب. (S, Mgh, K.) 10 إِسْتَأْدَبَ see 5. أَدْبٌ, (S, M, K,) or, accord. to some, ↓ إِدْبٌ, (TA,) Wonderful; or a wonderful thing; syn. عَجَبٌ; (S, M, K;) as also ↓ أُدْبَةٌ [used in the latter sense]. (K.) You say, ↓ جَآءَ فُلَانٌ بِأَمْرٍ إِدْبٍ Such a one did a wonderful thing. (As, T. *) — See also أَدَبٌ, last sentence. إِدْبٌ: see أَدَبٌ, in two places. أَدَبٌ, so termed because it invites men to the acquisition of praiseworthy qualities and dispositions, and forbids them from acquiring such as are evil, (T, Mgh,) signifies Discipline of the mind; and good qualities and attributes of the mind or soul: (Msb:) or every praiseworthy discipline by which a man is trained in any excellence: (AZ, Mgh, Msb:) [good discipline of the mind and manners; good education; good breeding; good manners; politeness; polite accomplishments:] i. q. ظَرْفٌ [as meaning excellence, or elegance, of mind, manners, address, and speech]: and a good manner of taking or receiving [what is given or offered or imparted, or what is to be acquired]: (M, A, K:) or good qualities and attributes of the mind or soul, and the doing of generous or honourable actions: (El-Jawáleekee:) or the practice of what is praiseworthy both in words and actions: or the holding, or keeping, to those things which are approved, or deemed good: or the honouring of those who are above one, and being gentle, courteous, or civil, to those who are below one: (Towsheeh:) or a faculty which preserves him in whom it exists from what would disgrace him: (MF:) it is of two kinds, أَدَبُ النَّفْسِ [which embraces all the significations explained above], and أَدَبُ الدَّرْسِ [which signifies the discipline to be observed in the prosecution of study, by the disciple with respect to the preceptor, and by the preceptor with respect to the disciple: see 'Haji Khalfæ Lexicon,' Vol. I. p. 212]: (S, Btl, Mgh:) [also deportment, or a mode of conduct or behaviour, absolutely; for one speaks of good أَدَب and bad أَدَب:] the pl. is آدَابٌ [which is often employed, and so is the sing. also, as signifying the rules of discipline to be observed in the exercise of a function, such as that of a judge, and of a governor; and in the exercise of an art, such as that of the disputer, and the orator, and the poet, and the scribe; &c.]. (Msb.) — — عِلْمُ الأَدَبِ signifies [The science of philology; or] the science by which one guards against error in the language of the Arabs, with respect to words and with respect to writing; ('Haji Khalfæ Lexicon,' Vol. I. p. 215;) [and so, simply, الأَدَبُ: which is also used to signify polite literature: but in this sense, and like wise] as applied to the sciences relating to the Arabic language, [or the philological sciences, which are also termed ↓ الأَدَبُ] العُلُومُ الأَدَبِيَّاتُ, is a post-classical term, innovated in the time of El-Islám. (El-Jawá- leekee.) — أَدَبُ البَحْرِ, (A, K,) or ↓ البَحْرِ أُدْبُ, (T, L,) (tropical:) The abundance of the water of the sea. (T, A, L, K.) أُدْبَةٌ: see مَأْدُبَةٌ: — and see also أَدْبٌ. أَدَبِيٌّ Of, or relating to, what is termed أَدَب, or الأَدَب. Hence, العُلُومُ الأَدَبِيَّاتُ: see أَدَبٌ, last sentence but one.] أَدِيبٌ Characterized by what is termed أَدَب [or good discipline of the mind and manners, &c.; i. e. well-disciplined, well-educated, well-bred, or well-mannered; polite; instructed in polite accomplishments, or an elegant scholar; &c.]: (T, S, M, Mgh, K:) pl. أُدَبَآءِ. (M, K.) — — See also مُؤَدَّبٌ. آدَب [originally أَأْدَبُ], More, or most, characterized by what is termed أَدَب; i. e. better, or best, disciplined, educated, bred, or mannered; more, or most, polite; &c.]. You say, هُوَمِنْ آدَبِ النَّاسِ [He is of the best disciplined, &c., of men]. (A.) آدِبٌ One who invites people to a repast, or banquet: (T, S, Msb:) pl. أَدَبَةٌ. (TA.) مَأْدَبَةٌ: see what next follows, in two places. مَأْدُبَةٌ A repast, or banquet, to which guests are invited; (A 'Obeyd, T, S, M, Mgh, Msb, K;) or made on account of a wedding: (M, K:) as also ↓ مَأْدُبَةٌ, (S, M, Msb, K,) or, accord. to A 'Obeyd, this latter has a different signification, as will be seen below, (TA,) and ↓ مَأْدُبَةٌ, (IJ,) and ↓ أُدْبَةٌ: (M, K:) pl. مَآدِبُ. (S.) In a trad., the Kur-án is called مَأْدُبَةُ اللّٰهِ فِى الأَرْضِ, or ↓ مَأْدَبَة; and A 'Obeyd says that, if we read مأدُبة, the meaning is, God's repast which He has made in the earth, and to which He has invited mankind; but if we read مأدَبة, this word is of the measure مَفْعَلَةٌ from الأَدَبُ, [and the meaning is, a means which God has prepared in the earth for men's learning good discipline of the mind, &c.; it being a noun similar to مَثْرَاةٌ and مَكْثَرَةٌ &c.:] El-Ahmar, however, makes both words synonymous. (T, M, * TA.) مَأْدِبَةٌ: see what next precedes. مُؤَدَّبٌ ↓ أَدِيبٌ A camel well-trained and broken. (T, L.) مَأْدُوبَةٌ, occurring in a verse of 'Adee, [which I do not anywhere find quoted,] She [app. a bride] for whom a repast, or banquet, has been made. (TA.) 1 أَدِرَ, aor. اَدَبَ, (T, M, Msb, K,) inf. n. أَدَرٌ (Lth, T, S, Mgh) and أَدَرَةٌ, (Lth, TA,) or أُدْرَةٌ, (as in the TT,) or أُدْرَةٌ is a simple subst., (M, K,) and so is أُدْرَةٌ, (K,) He (a man, S) had the disorder termed أُدْرَةٌ. (T, S, M, &c.) أُدْرَةٌ a subst. from أَدِرَ; [see آدَرُ, below;] (K;) as also ↓ أَدَرَةٌ: (M, K:) the former signifies [A

scrotal hernia;] an inflation in the خُصْيَة [or the testicle, or the scrotum]: (T, * S:) or an inflation of the خُصْيَة: (Msb:) or a disorder consisting in an inflation, or a swelling, of the خُصْيَتَانِ, and their becoming greatly enlarged with matter or wind therein: (Esh-Shiháb, on the Soorat el-Ahzáb:) or a largeness of the خُصى: (Mgh:) and ↓ أَدَرَةٌ also signifies what is vulgarly termed قَيْلَةٌ [meaning in the present day a scrotal hernia]: or, accord. to some, i. q. خُصْيَةٌ. (TA.) [See also 1.] أَدَرَآةٌ: see أُدْرَةٌ, in two places. [See also 1.] آدَرُ (T, S, M, Mgh, Msb, K) and ↓ مَأْدُورٌ (M, K) A man (S) [having a scrotal hernia; or] having an inflation in the خُصْيَة [or the testicle, or the scrotum]: (T, * S:) or having an inflation of the خُصْيَة: (Msb:) or having his صِفَاق [or inner skin] ruptured, so that [some of] his intestines fall into his scrotum; the rupture being in every instance only in the left side: or afflicted by a rupture in one of his خُصْيَانِ [or in either half of the scrotum]: (M, K:) or having a largeness of the خُصَى (Mgh:) pl. of the former, أُدْرٌ; (Msb, K;) and of the latter, مَآدِيرُ. (K.) Accord. to some, (M,) أَدْرَآءُ خُصْيَةٌ signifies [A testicle, or scrotum,] large, without rupture. (M, K.) مَأْدُورٌ: see آدَرُ. ادم 1 أَدَمَ الخُبْزَ, aor. أَدِمَ, (M, Msb, K,) inf. n. أَدْمٌ; (M, Msb;) and ↓ آدمهُ, (Msb, K,) inf. n. إِيدَامٌ; (TK;) He mixed the bread with أُدْم [or seasoning; i. e. he seasoned it]; (M, K;) he made the swallowing of the bread to be good, or agreeable, by means of إِدَام [or seasoning]. (Msb.) You say also, أَدَمَ الخُبْزَ بِاللَّحْمِ, aor. أَدِمَ, [he seasoned the bread, or rendered it savoury, with flesh-meat,] from أُدْمٌ and إِدَامٌ, signifying مَا يُؤْتَدمُ بِهِ. (S.) — — أَدَمَ القَوْمَ, aor. أَدِمَ, (K,) inf. n. أَدْمٌ; (TA;) or ↓ آدَمَهُمْ; (M;) or both; (TA;) He seasoned for the people, or company of men, (أَدَمَ لَهُمْ, [in the CK, erroneously, اَدامَ لهم,]) their bread; (M, K, TA;) i. e., mixed it [for them] with إدام (TA.) — — [From أَدَمَ in the first of the senses explained above, is app. derived the phrase,] أَدَمَهُ بِأَهْلِهِ He mixed him, associated him, or united him in company, with his family. (M.) [And in like manner,] أَدَمَ بَيْنَهُمَا, (T, S,) or بَيْنَهُمْ, (M, Msb, * K,) aor. أَدِمَ, (T, M, Msb, K,) inf. n. أَدْمٌ; (T, M, M$sudot;b;) and ↓ آدم, (T, S, M, Msb, K,) inf. n. إِيدَامٌ; (T, TA;) He (God, T, S, M, or a man, Msb) effected a reconciliation between them; brought them together; (S, M, Msb, K; [expl. in the M and K by لَاءَمَ, for which we find in the CK لَأَمَ;]) made them sociable, or familiar, one with another; (S, Msb, TA;) and made them to agree: (TA:) or induced love and agreement between them: held by A "Obeyd to be from أُدْمٌ, because thereby food is made good and pleasant. (T.) It is said in a trad., فَإِنَّهُ أَحْرَى أَنْ يُؤْدَمَ بَيْنَكُمَا, meaning For it is most fit, or meet, that there should be, between you two, love and agreement: (T, S:) or, that peace, or reconciliation, and friendship, should continue between you two. (Msb.) And a poet says, ↓ إِلَّا مُؤْدَمَا ↓ وَالبِيضُ لَا يُؤْدِمْنَ i. e. [And the pure, or free from faults, among women,] do not love any save one who is made an object of love [by his good qualities], (T, S,) a proper object of love. (T.) — أَدَمَهُمْ, (T, M, K,) aor. أَدِمَ, (T,) or أَدُمَ, (M, K,) inf. n. أَدْمٌ, (M,) (tropical:) He was, or became, to them, what is termed أَدَمَة; (T, M, K;) i. e., one who made people to know them; (T;) or a pattern, an exemplar, an example, or one who was imitated, or to be imitated; and one by means of whom they were known: (M, K:) so says IAar. (M.) — أَدَمَ الأَدِيمَ He pared, or removed the superficial part of, the hide: (T, * TA:) and ↓ آدَمَ الأَدِيمَ, with medd, he pared off the أَدَمَة [q. v.] of the hide: (TA:) or the latter signifies he exposed to view the أَدَمَة [in the CK, erroneously, the أُدْمَة] of the hide. (M, K.) — أَدِمَ, aor. أَدَمَ, (M, K,) inf. n. أَدَمٌ; (TK;) and أَدُمَ, aor. أَدُمَ, (M, K,) inf. n. أُدُومَةٌ (T, K) [or, more probably, أُدْمَةٌ, like سُمْرَةٌ &c.]; He (a camel, and a gazelle, and a man,) was, or became, of the colour termed أُدْمَة, q. v. infrà. (M, K.) 2 أَدّمهُ, inf. n. تَأْدِيمٌ, He put much إِدَام [or seasoning] into it. (TA.) 4 آدَمَ see 1, in five places. 8 ائتدم بِهِ [written with the disjunctive alif إِيتَدَمَ] He made use of it [to render his bread pleasant, or savoury]; namely أُدْم, (M, * TA,) or إِدَام. (M.) [إِدَامٌ is explained in the T and S &c. by the words مَا يُؤْتَدَمُ بِهِ, meaning That which is used for seasoning bread.] — — ائتدم العُودُ (tropical:) The wood, or branch, had the sap (المَآء) flowing in it. (Z, K.) 10 استأدمهُ He sought, or demanded, of him إِدَام [or seasoning]. (Z, TA.) أَدْمٌ: see أُدْمَةٌ — هُوَ أُدْمُ أَهْلِهِ: see أَدَمَةٌ. أُدْمٌ: see إِدَامٌ. — — هُوَ أَدْمُ أَهْلِهِ and أُدْمُ بَنِى أَبِيهِ: see أَدَمَةٌ. أَدَمٌ: see أَدِيمٌ, in two places: — — هُوَ أَدَمَةُ أَهْلِهِ and أَدَمَةٌ. — أَدَمٌ: see أَدَمٌ. أُدْمَةٌ see أَدَمَةٌ. أُدْمَةٌ A state of mixing, or mingling, together [in familiar, or social, intercourse]. (Lth, T, M, K.) You say, بَيْنَهُمَا أُدْمَةٌ Between them two is a mixing, &c. (Lth, T.) — — Also, (M, K,) or ↓ أَدْمٌ, (S,) Agreement: (S, M, K, TA:) and familiarity, sociableness, companionship, or friendship. (S, TA. [The meanings in this sentence are assigned in the S only to the latter word: in the TA, only to the former.]) — — And the former, Relationship. (M, K.) — — And A means of access (وَسِيلَةٌ, Fr, T, S, M, K) to a thing, (Fr, T, S,) and to a person; (Fr, T;) as also ↓ أَدَمَةٌ. (K.) You say, فُلَانٌ أُدْمَتِى إِلَيْكَ Such a one is my means of access to thee. (Fr, T.) — — And [hence,] A present which one takes with him in visiting a friend or a great man; in Peraian دَسْت آويز. (K, L.) — — هُوَ أُدْمَةُ أَهْلِهِ: and هُوَ أُدْمَةٌ لِفُلَانٍ: see أَدَمَةٌ. — In camels, A colour intermixed, or tinged, with blackness, or with whiteness; or clear whiteness; (M, K;) or, as some say, (TA,) intense whiteness; (S, TA;) or whiteness, with blackness of the eyeballs: (Nh, TA:) and in gazelles, a colour intermixed, or tinged, with whiteness: (M, K:) or in gazelles and in camels, whiteness: (T:) and in human beings, (M, K,) a tawny colour; or darkness of complexion; syn. سُمْرَةٌ [q. v.]; (S, M, K;) or an intermixture, or a tinge, of blackness; (Lth, T;) or intense سُمْرَة [or tawniness]; and it is said to be from أُدْمَةُ الأَرْضِ, meaning the colour of the earth: (Nh, TA:) or [in men,] i. q. حُمْرَةٌ [which, in this case, signifies whiteness of complexion]: (TA:) accord. to AHn, it signifies whiteness; syn. بَيَاضٌ. (M.) [See also أَدَمٌ.] أَدَمَةٌ: see أُدْمَةٌ. — — هُوَ أَدَمَةُ أَهْلِهِ, (M, K,) and ↓ أُدْمَتُهُمْ, (M,) or ↓ أَدَمُهُمْ, (K,) and ↓ أُدْمُهُمْ, (M,) or ↓ أَدْمُهُمْ, and ↓ إِدَامُهُمْ, (K,) (tropical:) He is the pattern, exemplar, example, or object of imitation, of his people, or family, by means of whom they are known: (M, K:) so says IAar. (M.) And جَعَلْتُ فُلَانًا أَدَمَةَ أَهْلِى (tropical:) I made such a one to be the pattern, exemplar, example, or object of imitation, of my people, or family. (T, S.) And هُوَ أَدَمَةٌ لِفُلَانٍ, and ↓ أُدْمَةٌ, (tropical:) He is a pattern, &c., to such a one. (Fr, TA.) And فُلَانٌ أَدَمَةُ بَنِى فُلَانٍ (tropical:) Such a one is he who makes people to know the sons of such a one. (T.) And هُوَ أَدَمَةُ قَوْمِهِ (tropical:) He is the chief, and provost, of his people. (A, TA.) And ↓ فُلَانٌ إِدَامُ قَوْمِهِ, and ↓ أُدْمُ بَنِى أَبِيهِ, (tropical:) Such a one is the aider, and manager of the affairs, and the support, and right orderer of the affairs, of his people, and of the sons of his father. (A, TA.) — [The inner skin; the cutis, or derma;] the interior of the skin, which is next to the flesh; (S, M, K;) the exterior thereof being called the بَشَرَة: (S:) or (as some say, M) the exterior thereof, upon which is the hair; the interior thereof being called the بَشَرَة: (M, K:) and ↓ أَدَمٌ may be its pl.; [or rather, a coll. gen. n.;] or, accord. to Sb, it is a quasi-pl. n. (M.) — — Accord. to some, (M,) What appears of the skin of the head. (M, K. [See بَشَرَةٌ.]) — — And (assumed tropical:) The interior of the earth or ground; (M, K;) the surface thereof being called its أَدِيم: (M, TA:) or, as some say, its surface. (TA.) أَدَمِىٌّ A seller of [أَدَم, or] skins, or hides: (TA:) and ↓ أَدَّامٌ signifies the same; and particularly a seller of goats' skins. (Golius, from the larger work entitled Mirkát el-Loghah.) أُدْمَانٌ and أُدْمَانَةٌ: see آدَمُ. إِدَامٌ (T, S, M, Mgh, Msb, K) and ↓ أُدْمٌ (the same except the K) [Seasoning, or condiment, for bread; and any savoury food;] what is used for seasoniny (مَا يُؤْتَدَمُ بِهِ, T, S, M, * Mgh, Msb, K) with bread; (T, TA;) that which renders bread pleasant and good and savoury; (IAmb, Mgh;) whether fluid or not fluid; (Mgh, Msb;) صِبْغٌ and صِبَاغٌ being peculiarly applied to that which is fluid: (Mgh:) or أُدْمٌ

is anything that is eaten with bread: (TA:) the pl. [of mult.] of إِدَامٌ is أُدُمٌ, (Mgh, Msb,) and, by contraction, أُدْمٌ, which is also used as the sing., (Msb,) and [pl. of pauc.] آدِمَةٌ (M, K) and آدَامٌ; (K;) or this last is pl. of أُدْمٌ. (M, Mgh, Msb, TA.) It is said in a trad., نِعْمَ الإِدَامُ الخَلُّ [Excellent, or most excel-lent, is the seasoning, vinegar!]. (T, TA.) And in another, سَيِّدُ آدَامِ الدُّنْيَا وَالآخِرَةِ اللَّحْمُ [The prince of the seasonings of the present world and of the world to come is flesh-meat]. (TA.) — — هُوَ إِدَامُ أَهْلِهِ, and إِدَامُ قَوْمِهِ: see أَدَمَةٌ. — — Anything conforming, or conformable; agreeing, or agreeable; suiting, or suitable. (M, K.) [Used also as a pl.: thus,] 'Ádiyeh Ed-Dubeyreeyeh says, كَانُوا لِمَنْ خَالَطَهُمْ إِدَامَا [They were, to those who mixed with them in social intercourse, conformable, or agreeable.] (M.) أَدِيمٌ i. q. ↓ مَأْدُومٌ [Seasoned]: (T:) or ↓ طَعَامٌ مَأْدُومٌ [seasoned food]; (M, K;) food in which is إِدَام. (TA.) Hence the prov., سَمْنُكُمْ هُرِيقَ فِى أَدِيمِكُمْ [Your clarified butter is poured into your seasoned food]; (T, TA;) applied to a niggardly man; (Har p. 462;) meaning, your good, or wealth, returns unto you: (TA:) or, as some say, the meaning is, into your سِقَآء [or skin]: (T, Har * ubi suprà:) and the vulgar say, فِى دَقِيقِكُمْ [into your flour]. (TA.) And the saying, سَمْنُهُمْ فِى أَدِيمِهِمْ [Their clarified butter is in their seasoned food]; meaning, their good, or wealth, returns unto them. (M.) And the saying of Khadeejeh to the Prophet, إِنَّكَ لَتَكْسِبُ وَتُطْعِمُ المَأْدُومَ ↓ المَعْدُومَ (M, TA) Verily thou gainest what is denied to others, or makest others to gain what they have not, of the things they want, or makest the poor to gain, (TA in art. عدم,) and givest to eat food in which is إِدَام. (TA in the present art.) [Hence also,] أَطْعَمْتُكَ ↓ مَأْدُومِى (M, K) meaning أَتَيْتُكَ بِعُذْرِى [I gave thee my excuse; or, perhaps, my virginity; see عُذْرَةٌ]: (K:) [or,] as some say, the meaning is, my good manners: said by the wife of Dureyd Ibn-Es-Simmeh, on the occasion of his divorcing her. (M, TA.) — — And hence, (Ham p. 205, Mgh,) Tanned skin or hide; leather: (M, Ham, Mgh, Msb:) or skin, or hide, (M, K,) in whatever state it be: (M:) or red skin or hide: (M, K:) or skin, or hide, in the state after that in which it is termed أَفِيقٌ; that is, when it is complete [in its tanning] and has become red: (M:) or the exterior of the skin of anything: (T:) pl. [of pauc.] آدِمَةٌ (S, M, K) and آدَامٌ and [of mult.] أُدُمٌ, (M, K,) the last from Lh, and [says ISd] I hold that he who says رُسْلٌ says أُدْمٌ, (M,) and ↓ أَدَمٌ, (T, S, Msb, K,) or this is a quasi-pl. n., (Sb, M, Mgh,) [often used as a gen. n.,] of which آدَامٌ may be pl. (M.) — — ابْنُ أَدِيمٍ and ابْنُ أَدِيمَيْنِ and ابْنُ ثَلَاثَةِ آدِمَةٍ: see ابْنٌ in art. بنى. One says, إِنَّمَا يُعَاتَبُ الأَدِيمُ ذُو البَشَرَةِ [lit.] Only the hide that has the exterior part, upon which the hair grows, is put again into the tan: (T:) a prov.; (TA;) meaning, only he is disciplined, or reproved, who is an object of hope, and in whom is full intelligence, and strength; (T, TA, and AHn in TA, art. بشر [where, however, in the TA, دُونَ is erroneously put for ذو];) and only he is disputed with in whom is place for dispute. (TA.) — — أَدِيمُ الحَرْبِ is used metaphorically for أَدِيمُ أَهْلِ الحَرْبِ (tropical:) [The skin of the warriors, or of the people engaged in war or fight]. (M.) — — فُلَانٌ صَحِيحُ الأَدِيمِ [lit. Such a one is sound of skin] means (tropical:) such a one is sound in respect of origin, and of honour, or reputation. (Har p. 135.) You say also, فُلَانٌ بَرِىْءُ الأَدِيمِ مِمَّا لُطِخَ بِهِ [meaning (tropical:) Such a one is clear in honour, or reputation, of that with which he has been aspersed]. (M, * TA.) And ↓ مَزَّقَ أَدَمِى (tropical:) He rent my honour, or reputation. (Har ubi suprà.) — أَدِيمٌ also signifies (tropical:) The surface of the earth or ground: (S, M:) [see also أَدَمَةٌ, last sentence:] or what appears thereof, (K,) and of the sky. (M, K.) — — And (tropical:) The first part of the period called الضُّحَى. (M, K, TA.) You say, جِئْتُكَ أَدِيمَ الضُّحَى (tropical:) I came to thee in the first part of the ضحى; (Lh, M;) app. meaning, عِنْدَ ارْتِفَاعِ الضُّحَى [when the morning was becoming advanced; when the sun was becoming high]. (M.) — — And (tropical:) The whiteness of day: (IAar, M, K, TA:) and (tropical:) the darkness of night: (IAar, M, TA:) or (tropical:) the whole of the day, (M, A, K, TA,) and of the night. (A, TA.) You say, ظَلَّ أَدِيمَ النَّهَارِ صَائِمًا وَأَدِيمَ اللَّيْلِ قَائِمًا (tropical:) He continued the whole of the day fasting, and the whole of the night standing [in prayer, &c.]. (A, TA.) أَدَامٌ: see أَدَمِىٌّ. آدَمُ Of the colour termed أُدْمَةٌ: pl. أُدْمٌ and ↓ أُدْمَانٌ; (S, M, K;) the latter like حُمْرَانٌ as a pl. of أَحْمَرُ: (M:) the fem. sing. is أَدْمَآءُ and ↓ أُدْمَانَةٌ; (S M, K;) the latter anomalous; (K;) occurring in poetry, but disapproved (S, M) by As; (S;) said by Aboo-'Alee to be like خُمْصَانَةٌ; (M;) and the fem. pl. is أُدْمٌ: (S, M, K:) applied to a camel, of a colour intermixed, or tinged, with blackness, or with whiteness; or of a clear white; (M, K;) or, as some say, intensely white; (TA;) or white, and black in the eyeballs; (S;) or white; (As, T;) and so applied to a gazelle: (T:) or, applied to a gazelle, of a colour intermixed, or tinged, with whiteness; (M, K;) Lth, however, says that أَدْمَآءُ is applied to a female gazelle, but he had not heard آدَمُ applied to the male gazelle; (TA;) and As says, (S,) أُدْمٌ applied to gazelles signifies white, having upon them streaks in which is a dust-colour, (S, M,) inhabiting the mountains, and of the colour of the mountains; (S;) if of a pure white colour, they are termed آرَامٌ: (T, TA:) or, accord. to ISk, white in the bellies, tawny in the backs, and having the colour of the bellies and of the backs divided by two streaks of the colour of musk; and in like manner explained by IAar: (T:) applied to a human being, آدَمُ signifies tawny; or dark-complexioned; syn. أَسْمَرُ; (S, M, K;) or, thus applied, it signifies أَحْمَرُ اللَّوْنِ [which, in this case, means white of complexion]; (TA;) and the pl. is أُدْمانٌ. (S.) The Arabs say, قُرَيْشُ الإِبِلِ أُدْمُهَا وَصُهْبُهَا, meaning The best of camels are those of them which are أُدْم and those of them which are صُهْب; [see أَصْهَبُ;] like as Kureysh are the best of men. (M.) — — Also [Adam,] the father of mankind; (S, M, K;) and likewise ↓ أَدَمُ; but this is extr.: (K:) there are various opinions respecting its derivation; but [these it is unnecessary to mention, for] the truth is that it is a foreign word, [i. e. Hebrew,] of the measure فَاعَلُ, like آزَرُ: (MF:) and [therefore] its pl. is أَوَادِمُ. (S, M, K.) آدَمِىٌّ [Of, or relating to, Adam: and hence, human: and a human being:] a rel. n. from آدَمُ. (TA.) إِيدَامَةٌ (assumed tropical:) Level, hard, but not rugged, ground: (As:) or hard ground without stones; (K;) from أَدِيمٌ signifying the "surface" of the earth or ground: (TA:) or ground somewhat elevated; not much so; only found in plains, and producing vegetation, which, however, is disapproved, because its situation is rugged, and little water remains in it: (ISh:) pl. أَيَادِيمُ, (As, Esh-Sheybánee, IB, K,) which J erroneously says has no sing.: (K:) for he says, [in the S,] أَيَادِيمُ signifies hard and elevated tracts (مُتُون) of ground; and has no sing. (TA.) مُؤْدَمٌ, as in an ex. cited above, (see 1,) Made an object of love; (T, S;) a proper object of love. (T.) — رَجُلٌ مُؤْدَمٌ مُبْشَرٌ (tropical:) A man who is skilful, and experienced in affairs, (M, K,) who combines [qualities like] softness of the interior skin and roughness of the exterior skin: (T, S, M, K:) or who combines softness and hardness, or gentleness and force, with knowledge of affairs: (T:) or who combines such qualities that he is suited to hardship and to easiness of circumstances: (As, T:) or, accord. to IAar, having a thick and good skin: (M:) or beloved: (TA:) the fem. is with ة: (M, K:) you say, اِمْرَأَةٌ مُؤْدَمَةٌ مُبْشَرَةٌ, meaning (tropical:) a woman goodly in her aspect and faultless in her intrinsic qualities: and sometimes the former epithet, with and without ة, as applied to a woman and to a man respectively, is put after the latter. (M.) See also art. بشر. مَأْدُومٌ: see أَدِيمٌ, in four places. ادو 4 آدى He took his أَدَاةٌ [q. v.]; (M;) he prepared himself; (M, K; [mentioned in the latter in art. ادى;]) or equipped, or accoutred,

himself; or furnished, or provided himself with proper, or necessary, apparatus, equipments, or the like; (M;) or he was, or became, in a state of preparation; (Yaakoob, T, S;) لِلسَّفَرِ for journeying, or the journey: (Yaakoob, T, S, M, K:) part. n. مُؤْدٍ. (Yaakoob, T, S.) And ↓ تآدّى He took his أَدَاة, [or prepared himself, &c.,] لِلْأَمْرِ for the affair: (M:) or ↓ تآدى he prepared, furnished, equipped, or accoutred, himself for the affair; (Ibn-Buzurj, Az, TA;) from الأَداةُ: (Az, TA:) or ↓ the former of these two verbs, (so in some copies of the S and K,) or ↓ the latter of them, (so in other copies of the S and K, and in the TA,) he took his أَدَاة [or equipments, &c., i. e. he prepared himself,] for [the vicissitudes of] fortune: (S, K:) and ↓ تَآدَوْا, inf. n. تَآدٍ, they took the apparatus, equipments, or the like, that should strengthen, or fortify, them against [the vicissitudes of] fortune &c.: (T:) [accord. to some,] التَّآدِى is [irregularly derived] from الأدُ, meaning "strength." (TA.) — — He was, or became, completely armed; (T, TA;) part. n. as above; (T, S, M, Msb;) from الأَدَاةُ: (T, TA:) or he was, or became, strong by means of weapons and the like; part. n. as above: (Msb:) or he was, or became, strong [in an absolute sense]; (S, K; [mentioned in the latter in art. ادى;]) said of a man; from الأَدَاةُ; (S;) part. n. as above. (K.) — آداهُ is originally أَعْدَاهُ; the second ا [in آ, for أا,] being hemzeh substituted for ع in the original; meaning He aided, or assisted, him: [or he avenged him:] or it may be from الأَدَاةُ; meaning he made him to have, or gave him, or assigned to him, weapons, or arms. (Ham p. 387.) [In either case, it should be mentioned in the present art.; as اعدى belongs to art. عدو, and الاداة has for its pl. الأَدَوَاتُ.] You say, آداهُ عَلَى كَذَا, aor. يُؤْدِيهِ, inf. n. إِيدَآءٌ, He strengthened him, and aided him, or assisted him, against such a thing, or to do such a thing. (S.) And آداهُ عَلَى فُلَانٍ, meaning أَعْدَاهُ and أَعَانَهُ [He avenged him of such a one; or he aided, or assisted, him against such a one]. (M and K in art. عدى.) And مَنْ يُؤْدِينِى عَلَى فُلَانٍ Who will aid me, or assist me, against such a one? (S.) The people of El-Hijáz say, ↓ اسْتَأْدَيْتُهُ فَآدَانِى عَلَيْهِ, عَلَى فُلَانٍ meaning اِسْتَعْدَيْتُهُ فَأَعْدَانِى (T, S) and أَعَانَنِى (T) [I asked of him (namely the Sultá, T, or the Emeer, S) vengeance of such a one, or aid against such a one, and he avenged me of him, or aided me against him]. 5 تَأَدَّوَ see 4, in two places. 6 تَآدَوَ see 4, in three places. 10 استأداهُ عَلَيْهِ i. q. اِسْتَعْدَاهُ [He asked of him aid, or assistance, against him; or vengeance of him]: (T, S, M, K: *) or he complained to him of his (another's) deed to him, in order that he might exact his (the complainant's) right, or due, from him. (TA.) See also 4, last sentence. أَدَاةٌ An instrument; a tool; an implement; a utensil: and instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling: syn. آلَةٌ: (T, S, M, Msb, K:) of any tradesman or craftsman; with which he performs the work of his trade or craft: and of war; أَدَاةُ الحَرْبِ signifying weapons, or arms: (Lth, T:) and for an affair [of any kind]: (M:) [applied also to the apparatus of a camel, or of a camel's saddle, &c.: (see حِدْجٌ:)] and ↓ إِدَاوَةٌ signifies the same; (M, TA;) and ↓ أَدَاوَةٌ: (TA:) and ↓ أَدِىٌّ, (S, TA,) like غَنِىٌّ, (TA,) [in some copies of the S آدِىٌّ,] signifies apparatus, equipments, equipage, accoutrements, furniture, gear, tackling, implements, tools, or the like; syn. أُهْبَةٌ: (S, TA:) the pl. of أَدَاة is أَدَوَاتٌ. (T, S, Msb, K.) You say, أَخَذَ أَدَاتَهُ [He took his apparatus, &c.; or prepared, furnished, equipped, or accoutred, himself]; (S, M, K;) لِلْأَمْرِ [for the affair], and لِلسَّفَرِ [for journeying, or the journey], (M,) and لِلدَّهْرِ [for the vicissitudes of fortune]: (T, S, K:) and it is related on the authority of Ks, that they said أَخَذَ هَدَاتَهُ; substituting ه for أ. (Lh, M). And أَخَذْتُ لِذٰلِكَ ↓ الأَمْرِ أَدِيَّهُ i. e. أُهْبَتَهُ [I took for that affair its apparatus, &c.]. (S, TA.) And نَحْنُ عَلَى لِلصَّلَاةِ ↓ أَدِىٌّ We are in a state of preparation for prayer. (S, TA.) — — [Hence, in grammar, A particle; as being a kind of auxiliary; including the article ال, the preposition, the conjunction, and the interjection; but not the adverbial noun.] أَدِىٌّ : see أَدَاةٌ, in three places. — Also A journey; or a journeying: from آدَى لِلسَّفَرِ. (M.) أَدَاوَةٌ: see أَدَاةٌ. إِدَاوَةٌ i. q. مِطْهَرَةٌ; (S, M, Mgh, Msb, K;) i. e. A small vessel [or bag] of skin, made for water, like the سَطِيحَة: (TA:) or, as some say, only of two skins put face to face: (M, TA:) pl. أَدَاوَى; (S, Mgh, Msb, K;) originally, by rule, أَدَائِىُ; which is changed, as in the cases of مَطَايَا and خَطَايَا, from the measure فَعَائِلُ to the measure فَعَالَى, so that the و in أَدَاوَى is a substitute for the augmentative ا in the sing., and the final alif [written ى] in أَدَاوَى is a substitute for the و in the sing. (S.) — — See also أَدَاةٌ. آدَى [a noun denoting the comparative and superlative degrees, irregularly formed from the verb آدَى; like as the noun آدَى in art. ادى is irregularly formed from the verb أَدَّى in that art.]. You say, هُوَ آدَى شَىْءٍ, meaning أَقْوَاهُ and أَعْدَاهُ [It is the strongest kind of thing, and, app., the most effectual to aid or assist, or to avenge]. (TA.) — See also art. ادى. مُؤْدٍ part. n. of the intrans. verb آدى [q. v.]. (T, S, M, &c.) — [And act. part. n. of آدَاهُ.] — مُودٍ, without ء, is from أَوْدَى signifying "he perished" [&c.]. (S.) ادى 2 أَدَّاهُ, (T, S, M, &c.,) inf. n. تَأْدِيَةٌ (T, S, K) and أَدَآءٌ, (T,) or the latter is a simple subst., (S, M, Msb, K,) [and so, accord. to the Msb, is the former also, but this is a mistake,] He made it, or caused it, to reach, arrive, or come [to the appointed person or place &c.]; he brought, conveyed, or delivered, it; syn. أَوْصَلَهُ; (M, Msb, K;) namely, a thing; (M;) as, for instance, الأَمَانَةَ إِلَى أَهْلِهَا [the thing committed to his trust and care, to its owner]: (Msb:) he delivered it, gave it up, or surrendered it: (T:) he payed it, or discharged it; (S, K;) namely, his debt, (S,) a bloodwit, a responsibility, and the like; (Msb in art. غرم;) [and hence,] أَدَّى مَا عَلَيْهِ [he acquitted himself of that which was incumbent on him; or payed, or discharged, what he owed]: (T:) he performed, fulfilled, or accomplished, it; namely, [for instance,] الحَجَّ [the pilgrimage]; (Msb in art. قضى;) and in like manner, المَنَاسِكَ [the religious rites and ceremonies of the pilgrimage]. (Jel in ii. 196, and Msb ubi suprà.) It is said in the Kur [xliv. 17], أَنْ أَدُّوا إِلَىَّ عِبَادَ اللّٰهِ, meaning Deliver ye to me [the servants of God,] the children of Israel: or, as some say, the meaning is, أَدُّوا إِلَىَّ مَا أَمَرَكُمُ اللّٰهُ بِهِ يَا عِبَادَاللّٰهِ [perform ye to me that which God hath commanded you to do, O servants of God]: or it may mean listen ye, or give ye ear, to me; as though the speaker said, أَدُّوا إِلَىَّ سَمْعَكُمْ; the verb being used in this sense by the Arabs. (T.) And one says, مِنْ حَقِّهِ ,لَهُ ↓ تَأَدَّيْتُ, (K, TA,) and إِلَيْهِ, in the place of لَهُ, meaning أَدَّيْتُهُ; (TA;) i. e. I payed him his due, or right. (K, TA.) And a man says, ↓ مَا أَدْرِى كَيْفَ أَتَأَدَّى [I know not how to pay]. (TA.) One says also, أَدَّى عَنْهُ [meaning He payed, or made satisfaction, for him]: and أَدّى عَنْهُ الخَرَاجَ [He payed for him, or in his stead, the land-tax]. (Mgh in art. جزأ.) [Hence,] El-Akhnas says, فَأَدَّيْتُ عَنِّى مَا اسْتَعَرتُ مِنَ الصِّبَا وَ لِلْمَالِ عِنْدِى اليَوْمَ رَاعٍ وَ كَاسِبُ i. e. But I have put away from me [what I had borrowed, or assumed, of the folishness of youth, and amorous dalliance,] and now I am [or there is at my abode] a keeper and collector to the camels, or cattle, or property. (Ham p. 346.) — — أَدَّى إِلى كَذَا] is a phrase often used as meaning It brought, conducted, led, or conduced, to such a thing or state; as, for instance, crime to punishment or to ignominy.] 4 آدى, intrans. and trans.: see art. ادو. 5 تأدّى إِلَيْهِ الخَبَرُ The information, or news, reached him. (S.) — See also 2, in two places. 10 استأداهُ مَالًا He desired, or sought, to obtain from him property, or sued, or prosecuted, him for it, or demanded it of him, (S, K,) and extracted it, (S,) or took it, or received it, (K,) from him. (S, K.) — See also art. ادو. أَدَآءٌ a subst. from 2 [signifying The act of making, or causing, to reach, arrive, or come to the appointed person or place &c.; of bringing, conveying, or delivering; of giving up, or surrendering; payment, or discharge, of a debt &c.; the act of acquitting oneself of that which is incumbent on him; performance, fulfilment, or

accomplishment]. (S, M, Msb, K.) — — [Hence,] هُوَ حَسَنُ الأَدَآءِ He has a good manner of pronouncing, or uttering, the letters. (TA.) — — أَدَآءٌ as a term of the law signifies The performance of an act of religious service [such as prayer &c.] at the appointed time: opposed to قَضَآءٌ, performance at a time other than that which is appointed. (Msb and TA in art. قضى.) أَدِىٌّ : see art. ادو. آدَى [a noun denoting the comparative and superlative degrees, irregularly formed from the verb أَدَّى; like as the noun آدَى mentioned in art. ادو is irregularly formed from the verb آدَى]. You say, هُوَ آدَى لِلأَمَانَةِ [He is more, or better, disposed to deliver, give up, or surrender, the thing committed to his trust and care] (T, S, M, K) مِنْكَ [than thou], (S,) or مِنْ غَيْرِهِ [than another than he]. (M, * K.) [Az says,] the vulgar say, أَدَّى لِلأَمَانَةِ; but this is incorrect, and not allowable; and I have not known any one of the grammarians allow آدَى, because أَفْعَل denoting wonder [and the comparative and superlative degrees] is not formed but from the triliteral [verb], and one does not say, أَدَى in the sense of أَدَّى: the proper phrase is أَحْسَنُ أَدَآءً. (T.) — See also art. ادو. مُؤْدٍ: see art. ادو. اذ إِذْ a word denoting past time: (Lth, T, S, M, L, Mughnee, K:) it is a noun, (S, L, Mughnee, K,) indecl., with its last letter quiescent; and properly is prefixed to a proposition; (S, L, K;) as in جِئْتُكَ إِذْ قَامَ زَيدٌ [I came to thee when Zeyd stood], and إِذْ زَيْدٌ قَائِمٌ and إِذْ زَيْدٌ يقُومُ [When Zeyd was standing]. (S, L.) The proposition to which it is prefixed is either nominal, as in [the words of the Kur viii. 26,] وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ [And remember ye when ye were few]; or verbal, having the verb in the pret. as to the letter and as to the meaning, as in [the Kur ii. 28, &c.,] وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [And when thy Lord said unto the angels]; or verbal with the verb in the pret. as to the meaning but not as to the letter, as in [the Kur ii. 121,] وَ إِذْ يَرْفَعُ إِبْرٰهِيمُ القَوَاعِدَ [And when Abraham was rearing the foundations]; all three of which kinds are comprised in the Kur where it is said, [ix. 40,] إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللّٰهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِىَ اثْنَيْنِ إِذْ هُمَا فِى الغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحزَنْ إِنَّ اللّٰهَ مَعَنَا [If ye will not aid him, verily God aided him, when those who disbelieved expelled him, being the second of two, when they two were in the cave, when he was saying to his companion, Grieve not thou, for God is with us]. (Mughnee.) But sometimes one half of the proposition is suppressed, as in إِذْ ذَاكَ, [also written إِذَّاكَ,] meaning إِذْ ذَاكَ كَذٰلِكَ [When that was so], or إِذْ ذَاكَ كَائِنٌ [When that was, i. e. then, at that time]. (Mughnee.) And sometimes the whole of the proposition is suppressed, (M, Mughnee,) as being known, (Mughnee,) and tenween is substituted for it; the ذ receiving kesreh because of the occurrence of two quiescent letters together, (M, Mughnee,) namely the ذ and the tenween, (M,) and thus one says, يَوْمَئِذٍ; the kesreh of the ذ not being, as Akh holds it to be, the kesreh of declension, although اذ here occupies the place of a noun governed in the gen. case by another prefixed to it, (M, Mughnee,) for it still requires a proposition to be understood after it, (Mughnee,) and is held to be indecl. (M, Mughnee) by general consent, like كَمْ and مَنْ, (M,) as being composed of two letters. (Mughnee.) [J says,] when إِذْ is not prefixed to a proposition, it has tenween: (S:) and hence Aboo-Dhu-eyb says, نَهَيْتُكَ عَنْ طِلَابِكَ أُمَّ عَمْرٍو بِعَافِيَةٍ وَأَنْتَ إِذٍ صَحِيحُ (S, M,) [I forbade thy suing Umm-'Amr in health, thou being then sound]; (S, M, L, Mughnee, TA; [but in two copies of the S, for بِعَافِيَةٍ, I find بِعَاقِبَةٍ; and in the L it is without any point;]) in which [J says] the poet means حِينَئِذٍ, like as one says يَوْمَئِذٍ and لَيْلَتَئِذٍ: (S:) and Fr says that some of the Arabs say, كَانَ كَذَا و كَذَا وَهُوَ إِذٍ صَبِىٌّ, meaning هُوَ إِذْ ذَاكَ صَبِىٌّ [Such and such things were, he being then a boy]. (T.) إِذِى also occurs for اذ [app. إِذٍ, but whether this or إِذْ is not clear in the MS. from which I take this]. (M.) When إِذٍ is adjoined to nouns signifying times, the Arabs join it therewith in writing, in certain instances: namely حِينَئِذٍ [At that time, or then], and يَوْمَئِذٍ [In, or on, or at, that day], and لَيْلَتَئِذٍ [In, or on, or at, that night], and غَدَاتَئِذٍ [In, or on, that morning], and عَشِيَّتَئِذٍ [In, or on, that evening], and سَاعَتَئِذٍ [In that hour: or at that time; then], and عَامَئِذٍ [In that year], [and وَقْتَئِذٍ At that time; then]; but they did not say الآنَئِذٍ, because الآنَ denotes the nearest present time, except in the dial. of Hudheyl, in which it has been found to occur. (T.) When it is followed by a verb, or by a noun not having the article ال prefixed to it, or [rather] by any movent letter, the ذ of إِذْ is quiescent; but when it is followed by a noun with ال, [or by any ا,] the ذ is mejroorah, as in the saying, إِذِ القَوْمُ كَانُوا نَازِلِينَ بِكَاظِمَهْ [When the people, or company of men, were alighting, or taking up their abode, at Kádhimeh]. (T.) — — In general, (Mughnee, K,) it is an adverbial noun denoting past time, (M, Mughnee, K,) when it is a noun denoting such time, (Mughnee, K,) as in وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [explained above], (M,) and in فَقَدْ نَصَرَهُ اللّٰهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا [also explained above, and in other instances already mentioned]: (Mughnee, K:) in the former of which instances, AO says that it is redundant; (M, Mughnee;) but Aboo-Is-hák says that this is a bold assertion of his; (M;) [and IHsh says,] this assertion is of no account, and so is that of him who says that it here denotes certainty, like قَدْ: (Mughnee:) [J holds the opinion of AO on this point; for he says,] إِذْ is sometimes redundant, like إِذَا, as in the saying in the Kur [ii. 48], وَإِذْ وَاعَدْنَا مُوسَى, meaning وَوَاعَدْنَا مُوسَى [And We appointed a time with Moses; but instances of this kind are most probably elliptical: see the next sentence]. (S.) As a noun denoting past time, it is [said to be] also an objective complement of a verb, as in [the Kur vii. 84,] وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلاً [And remember ye when ye were few]: (Mughnee, K:) and generally in the commencements of narratives in the Kur, it may be an objective complement of أُذْكُرْ understood, as in وَ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ [before cited], and the like. (Mughnee: but see the third of the sentences here following.) As such, it is [said to be] also a substitute for the objective complement of a verb, as in [the Kur xix. 16,] وَ اذْكُرْ فِى الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ [And mention thou, or remember thou, in the Scripture, Mary, the time when she withdrew aside], where اذ is a substitute of implication for مريم. (Mughnee, K: but see the second of the sentences here following.) As such, it also has prefixed to it a noun of time, of such a kind that it is without need thereof, as in يَوْمَئِذٍ, or not of such a kind that it is without need thereof, as in [the Kur iii. 6,] بَعْدَ إِذْ هَدَيْتَنَا [After the time when Thou hast directed us aright]. (Mughnee, K.) And it is generally asserted, that it never occurs otherwise than as an adverbial noun, or as having a noun prefixed to it; that in the like of وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلاً, it is an adverbial noun relating to an objective complement suppressed, i. e. وَ اذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ إِذْ كُنْتُمْ قَلِيلاً [And remember ye the grace of God towards you when ye were few]; and in the like of إِذِ انْتَبَذَتْ, that it is an adverbial noun relating to a suppressed prefixed noun to [that which becomes by the suppression] the objective complement of a verb, i. e. [in this instance] وَ اذْكُرْ قِصَّةَ مَرْيَمَ [And mention thou, or remember thou, the case of Mary]: and this assertion is strengthened by the express mention of the [proper] objective complement in [the Kur iii. 98,] وَ اذْكُروا نِعْمَةَ اللّٰهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَآءً [And remember ye the grace of God towards you when ye were enemies]. (Mughnee.) — — Also, (Mughnee, K,) accord. to some, (T, Mughnee,) it is used (T, Mughnee, K) as a noun (Mughnee, K) to indicate future time, (T, Mughnee, K,) and إِذَا is said to denote past time, (T,) [i. e.] each of these occurs in the place of the other; (TA;) the former being used to indicate future time in the Kur [xxxiv. 50], where it is said, وَلَوْ تَرَى إِذْ فَزِعُوا [And couldst thou see the time when they shall be terrified], meaning the day of resurrection; this usage being allowable, says Fr, only because the

proposition is like one expressing a positive fact, since there is no doubt of the coming of that day; (T;) and in [the Kur xcix. 4,] يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا [On that day, she (the earth) shall tell her tidings]; (Mughnee, K;) this being generally regarded as similar to the expression of a future event which must necessarily happen as though it had already happened; but it may be urged in favour of those who hold a different opinion that it is said in the Kur [xl. 72 and 73], فَسَوْفَ يَعْلَمُونَ إِذِ الأَغْلَالُ فِى أَعْنَاقِهِمْ [They shall hereafter know, when the collars shall be on their necks]; for يعلمون is a future as to the letter and the meaning because of its having سوف conjoined with it, and it governs اذ, which is therefore in the place of إِذَا. (Mughnee.) — — It also indicates a cause, as in [the Kur xliii. 38,] لَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ [It will not profit you this day, since, or because, ye have acted wrongfully], (Mughnee, K,) i. e. because of your having acted wrongfully in the sublunary state of existence; (Bd, Mughnee;) but it is disputed whether it be in this instance a particle in the place of the causative لِ, or an adverbial noun: (Mughnee:) Aboo-'Alee seems to hold that اذ ظلمتم [as meaning when ye have acted wrongfully] is a substitute for, or a kind of repetition of, اليوم; an event happening in the present world being spoken of as though it happened in the world to come because the latter immediately follows the former. (IJ, M, L, Mughnee.) You say also, الحَمْدُ لِلّٰهِ إِذْ جِئْتَ [Praise be to God because, or that, thou camest, or hast come]. (S in art. جيأ.) — — It is also used to denote one's experiencing the occurrence of a thing when he is in a particular state; (S, L;) or to denote a thing's happening suddenly, or unexpectedly; (S, Mughnee, K;) like إِذَا; (S;) and in this case is only followed by a verb expressing an event as a positive fact, (S, L,) and occurs after بَيْنَا and بَيْنَمَا; (Mughnee, K;) as [in exs. voce بَيْنَ; and] in بَيْنَمَا أَنَا كَذَا إِذْ جَآءَ زَيْدٌ [While I was thus, or in this state, lo, or behold, or there, or then, at that time, (accord. to different authorities, as will be seen below,) Zeyd came]; (S, L;) and as in the saying of a poet, اِسْتَقْدِرِ اللّٰهَ خَيْراً وَارْضَيَنَّ بِهِ فَبَيْنَمَاالْعُسْرُ إِذ دَارَتْ مَيَاسِيرُ [Beg thou God to appoint for thee good, and do thou be content therewith; for while there has been difficulty, lo, easy circumstances have come about]: (Mughnee, K: *) but it is disputed whether it be [in this case] an adverbial noun of place, (Mughnee, K,) as Zj and AHei hold; (TA;) or of time, (Mughnee, K,) as Mbr holds; (TA;) or a particle denoting the sudden, or unexpected, occurrence of a thing, (Mughnee, K,) as IB and Ibn-Málik hold; (TA;) or a corroborative, i. e. [grammatically] redundant, particle, (Mughnee, K,) an opinion which Ibn-Ya'eesh holds, and to which Er-Radee inclines. (TA.) — — It is also a conditional particle, but only used as such coupled with ما, (S, L, Mughnee, *) and causes two aorists to assume the mejzoom form, (Mughnee,) as when you say, إِذْمَا تَأْتِنِى آتِكَ [When, or whenever, thou shalt come to me, I will come to thee], like as you say, إِنْ تأْتِنِى وَقْتًا آتِكَ [If thou come to me at some, or any, time, I will come to thee]; and you say also إِذْمَا أَتَيْتَ [like as you say, إِنْ أَتَيْتَ, using the pret. in the sense of the future]: (S, L:) it is a particle accord. to Sb, used in the manner of the conditional إِنْ; but it is an adverbial noun accord. to Mbr and Ibn-Es-Sarráj and El-Fárisee. (Mughnee.) — — [What I have translated from the S, L, K, and TA, in this art., is mostly from فصل الهمزة of باب الذال : the rest, from باب الالف اللينة.] اذا إِذَا denotes a thing's happening suddenly, or unexpectedly; (Mughnee, K;) or one's experiencing the occurrence of a thing when he is in a particular state; (S;) like إِذْ: (S voce إِذْ:) it pertains only to nominal phrases; does not require to be followed by a reply, or the complement of a condition; does not occur at the commencement of a sentence; and signifies the present time, (Mughnee, K,) not the future; (Mughnee;) as in خَرَجْتُ فَإِذَا الأَسَدُ بالبَابِ [I went forth, and lo, or behold, or there, or then, at that present time, (accord. to different authorities, as will be seen below,) the lion was at the door]; and (in the saying in the Kur [xx. 21], TA,) فَإِذَا هِىَ حَيَّةٌ تَسْعَى [And lo, or behold, &c., it was a serpent running]; (Mughnee, K;) and in the saying, خَرَجْتُ فَإِذَا زَيْدٌ قَائِمٌ, which means I went forth, and Zeyd presented himself to me suddenly, or unexpectedly, at the time, by standing. (S, TA.) Accord. to Akh, it is a particle, (Mughnee, K,) and his opinion is rendered preferable by their saying, خَرَجْتُ فَإِذَا إِنَّ زَيْداً بِالبَابِ [I went forth, and lo, or behold, verily Zeyd was at the door]; for [اذا cannot here be a noun governed in the accus. case, as] what follows إِنَّ, which is with kesr, does not govern what precedes it: (Mughnee:) accord. to Mbr, it is an adverbial noun of place: accord. to Zj, an adverbial noun of time. (Mughnee, K.) Ibn-Málik adopts the first of these opinions; Ibn-'Osfoor, the second; (Mughnee;) and so El-Fenjedeehee; (TA;) and Z, the third; and he asserts that its governing word is a verb understood, derived from المُفَاجَأَةُ; [agreeably with the explanation cited above from the S;] but others hold that the word which governs it in the accus. case is the enunciative, which is either expressed, as in خَرَجْتُ فَإِذَا زَيْدٌ جَالِسٌ [I went forth, and there, in that place, or then, at that time, Zeyd was sitting], or meant to be understood, as in فَإِذَا الأَسَدُ, i. e. حَاضِرٌ [And there, or then, the lion was present]; or if it be supposed to be [itself] the enunciative, its governing word is مُسْتَقِرٌّ or اِسْتَقَرَّ [understood]: and in the last of the phrases here mentioned, it may be an enunciative accord. to the opinion of Mbr, the meaning being فَبِالْحَاضِرَةِ الأَسَدُ [And among the things present was the lion]; but not accord. to the opinion of Zj, because a noun signifying time cannot be the enunciative of one signifying a corporeal thing; nor accord to the opinion of Akh, because a particle cannot be used to denote the enunciative of such a thing; or, as signifying time, it may be the enunciative of such a thing if we suppose a prefixed noun to be suppressed, the meaning of فَإِذَا الأَسَدُ being فَإِذَا حُضُورُ الأَسَدِ [And then was the presence of the lion]. (Mughnee.) You may say either خَرَجْتُ فَإِذَا زَيْدٌ جَالِسٌ or جَالِساً [I went forth, and lo, or behold, &c., Zeyd was sitting or Zeyd was there sitting], with the nom. as an enunciative and with the accus. as a denotative of state. (Mughnee.) The Arabs said, قَدْ كُنْتُ أَظُنُّ أَنَّ العَقْرَبَ أَشَدُّ لَسْعَةً مِنَ الزُّنْبُورِ فَإِذَا هُوَ هِىَ [I used to think that the scorpion was more vehement in stinging than the hornet, and lo, he is (as vehement as) she], and also, فَإِذَا هُوَ إِيَّاهَا, which Sb disallowed, in contending with Ks, who allowed it, and appealed for confirmation thereof to certain Arabs, whose judgment was pronounced in his favour; but it is said that they were bribed to give this judgment, or that they knew the place which Ks held in the estimation of Er-Rasheed; and if the latter expression be of established authority, it is irregular and unchaste. (Mughnee.) — — It also denotes the complement of a condition, like فَ, (S, Msb,) with which it is in this case syn., (Msb,) as in the words of the Kur [xxx. 35], وَإِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ [And if an evil befall them for that which their hands have sent before, (i. e. for sins which they have committed,) then they despair]. (S, Msb.) — — It is also an adverbial noun denoting future time, (S, Msb, Mughnee, K, *) and implying the meaning of a condition, (Msb, Mughnee,) and this is generally the case when it is not used in the manner first explained above. (Mughnee.) In this case it is not used otherwise than as prefixed to a proposition, (S, Mughnee,) which is always verbal, as in the words of the Kur [xxx. 24], ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ [Then, when He shall call you, or when He calleth you, (for, as in Arabic, so in English, a verb which is properly present is often tropically future,) with a single call from out the earth, lo, or behold, or then, ye shall come forth], in which occur both the usages of اذا here

mentioned; (Mughnee;) and in the phrase, إِذَا جِئْتَ أَكْرَمْتُكَ [When thou shalt come, I will treat thee with honour]; (Msb;) and in the phrase, أَجِيْؤُكَ إِذَا احْمَرَّالبُسْرُ [I will come to thee when the fullgrown unripe dates shall become red], and إِذَا قَدِمَ فُلَانٌ [when such a one shall arrive], which shows it to be a noun because this is equivalent to يَوْمَ يَقْدَمُ فُلَانٌ [on the day when such a one shall arrive]: (S:) or in the phrase قُمْ إِذَا احْمَرَّ البُسْرُ [and in many other cases] it denotes time divested of any accessory idea, the meaning being [Arise thou] at the time of the full-grown unripe dates' becoming red: and so in the saying of EshShâfi'ee, If a man were to say, أَنْتِ طَالِقٌ إِذَا لَمْ أُطَلِّقْكِ, or مَتَى لم اطلّقك, [Thou art divorced when I do not divorce thee,] and then be silent for a time sufficient for the divorce to be pronounced therein, she would be divorced; but should he make it dependent upon a thing in the future, the divorce would be delayed to that time, as if he said, اذا احمرّ البسر [using it in the sense first assigned to this phrase above]. (Msb.) The verb after it is in most cases a pret.: in other cases, an aor.: both occur in the saying of Aboo-Dhu-eyb, وَ النَّفْسُ رَاغِبَةٌ إِذَا رَغَّبْتَهَا وَإِذَا تُرَدُّ إِلَى قَلِيلٍ تَقْنَعُ [And the soul is desirous when thou makest it desirous; and when thou reducest it, or restrictest it, to little, it is content]. (Mughnee.) When it is immediately followed by a noun, as in [the phrase in the Kur lxxxiv. 1,] إِذَا السَّمَآءُ انْشَقَّتْ, the noun is an agent with a verb suppressed, explained by what follows it; contr. to the opinion of Akh; (Mughnee;) the complete phrase being إِذَا انْشَقَّتِ السَّمَآءُ انْشَقَّتْ [When the heaven shall be cleft, (when) it shall be cleft]; and in like manner, إِنْ, as in the saying, in the Kur [ix. 6], وَ إِنْ أَحَدٌ مِنَ المُشْرِكِينَ اسْتَجَارَكَ. (I 'Akp. 123.) And in the saying of the poet, إِذَا بَاهِلِيٌّ تَحْتَهُ حَنْظَلِيَّةٌ لَهُ وَلَدٌ مِنْهَا فَذَاكَ المُدَرَّعُ كَانَ is meant to be understood after اذا [so that the meaning is, When a Báhilee (a man of the tribe of Báhileh) has, or shall have, as his wife a Handhaleeyeh (a woman of the tribe of Handhaleh, who were renowned for generosity), he having offspring from her, that (offspring) is, or will be, the mail-clad]. (Mughnee.) — — Sometimes it denotes past time, (Mughnee, K,) like as إِذْ sometimes denotes future time, (Mughnee,) as in [the saying in the Kur lxii. 11,] وَ إِذَا رَأَوْا تِجَارَةً أَوْ لَهْواً انْفَضُّوا إِلَيْهَا [And when they saw merchandise or sport, they dispersed themselves to it]. (Mughnee, K.) [Thus] it occurs in the place of إِذْ, like as إِذْ occurs in the place of إِذَا. (TA.) — — And sometimes it denotes the present time; and this is after an oath, as in [the phrase in the Kur xcii. 1,] وَاللَّيْلِ إِذَا يَغْشَى [By the night when it covereth with its darkness]. (Mughnee, K.) — — It also occurs in the sense of the conditional إِنْ, as in the saying, إِذَا أَكْرَمْتَنِى أُكْرِمْكَ, meaning إِنْ أَكْرَمْتَنِى [I will treat thee with honour if thou treat me with honour]: (T:) [for] what is possible is made dependent upon it as well as what is known to be certain, as in the phrases, إِذَا جَآءَ زَيْدٌ [If Zeyd come] and إِذَا جَآءَ رَأْسُ الشَّهْرِ [When the beginning of the month shall come]; or, accord. to Th, there is a difference between إِذَا and إِنْ; (Msb;) the latter being held by him to denote what is possible, and the former to denote what is ascertained; so that one says, إِنْ جَآءَ زَيْدٌ and إِذَا جَآءَ رَأْسُ الشَّهرِ. (Msb in art. ان.) — — When a verb in the first person sing. of the pret. is explained by another verb after it immediately preceded by إِذَا, [تَقُولُ is understood before the former verb, and therefore] the latter verb must be in the second pers. sing., as in لُجْتُهُ إِذَا أَدَرْتَهُ فِى فِيكَ [meaning Thou sayest (of a thing) لُجْتُهُ when, or if, thou hast turned it about in thy mouth]. (MF in art. لوج. See also أَىْ; last sentence but one.) — — It is sometimes redundant, like as إِذْ is sometimes [accord. to some], as in the saying of 'Abd-Menáf Ibn-Riba El-Hudhalee, حَتَّى إِذَا أَسْلَكُوهُم فِى قُتَائِدَةٍ شَلًّا كَمَا تَطْرُدُ الجَمَّالَةُ الشُّرُدَا [Until they made them to pass along Kutáeideh, (here meaning a certain mountain-road so named, S in art. قتد,) urging on, like as the owners, or attendants, of camels drive those that take fright and run away]; for it is the end of the poem: or he may have abstained from mentioning the enunciative because of its being known to the hearer. (S.) When إِذَا is preceded by حَتَّى, [as in this instance,] it is generally held that اذا is not governed by حتّى in the gen. case, but is still an adverbial noun, حتّى being an inceptive particle without government. (Mughnee.) — — As to what it is that governs إِذَا in the accus. case, there are two opinions; that it is its conditional proposition; or a verb, or the like, in the complement thereof: (Mughnee, K:) the former is the opinion of the critical judges; so that it is in the predicament of مَتَى and حَيْثُمَا and أَيَّانَ. (Mughnee.) — — Sometimes it is used so as not to denote a condition, as in the words of the Kur [xlii. 35], وَإِذَا مَا غَضِبُوا هُم يَغفِرُونَ [And when, or whenever, they are angry, they forgive], in which it is an adverbial noun relating to the enunciative of the inchoative after it; for if it denoted a condition, and the nominal proposition were a complement, it would be connected by فَ: and the same is the case when it is used after an oath, as in an ex. given above. (Mughnee.) — — See also what follows. إِذًا, (Msb, TA, the latter as on the authority of Lth,) with tenween, (TA,) or إِذَن, (T, S, M, Msb, Mughnee, K, the first as on the authority of Lth,) written in the former manner, (TA,) or in the latter, (T,) when connected with a following proposition, (T, TA,) and in a case of pause written ↓ إِذًا, (T, S, M, Msb, Mughnee, K, TA,) and therefore the Basrees hold that in other cases it should be written إِذًا, (Msb,) though El-Má- zinee and Mbr hold that it should be in this case also with ن, while Fr holds that it should be written with ا when it governs, and otherwise with ن, in order to distinguish between it and [the adverbial noun] إِذَا: (Mughnee:) a particle, (S, Msb, Mughnee, TA,) accord. to the general opinion; and accord. to this opinion, it is a simple word, not compounded of إِذْ and أَنْ; and as being simple, it is that which renders an aor. mansoob, not أَنْ suppressed and meant to be understood after it: some say that it is a noun: (Mughnee:) [but a knowledge of its meaning is necessary to the understanding of the reason given for asserting it to be a noun.] It denotes a response, or reply, corroborating a condition; (Lth, T, TA;) or compensation, or the complement of a condition; (Msb;) or a response, or reply, (Sb, S, Mughnee, K,) in every instance; (TA;) and compensation, or the complement of a condition, (Sb, S, M, Mughnee, K,) though not always: (Mughnee, TA:) and its virtual meaning is [Then; i. e., in that case; or] if the case, or affair, be as thou hast mentioned, (M, K, TA,) or as has happened: (M, TA:) [and hence,] accord. to those who say that it is a noun, the original form of the phrase إِذَنْ أُكْرِمَكَ [Then, or in that case, or if the case be so, I will treat thee with honour, said in reply to one who says " I will come to thee,"] is إِذَا جِئْتَنِى أُكرِمُكَ [When thou shalt come to me, I will treat thee with honour]; then the proposition [جئتنى] is thrown out, and tenween [or ن] is substituted for it, (Mughnee,) for which reason, and to distinguish between it and [the adverbial] ن, the Koofees hold that it should be written with إِذًا, (Msb,) and أَنْ [preceded by يَجِبُ عَلَيَّ or the like] is suppressed and meant to be understood [as that which renders the aor. mansoob; so that when one says إِذَنْ أُكْرِمَكَ, it is as though he said إِذَا جِئْتَنِى When thou shalt come to me, it will be incumbent, or obligatory, on me to treat thee with honour]. (Mughnee.) It renders an aor. following it mansoob on certain conditions: (Mughnee, TA:) to have this effect, the aor. must have a future signification, (T, S, Mughnee, TA,) not present: (TA:) يَجِبُ عَلَيَّ أَنْ أُكْرِمَكَ must commence the phrase in which the aor. occurs; (Mughnee, TA;) [or, in other words,] the aor. must not be syntactically dependent upon what

precedes اذا: (TA:) and there must be nothing intervening between اذا and the aor., (T, Mughnee, TA,) unless it is a particle, (T,) or an oath, (T, Mughnee,) or the negative لَا: (Mughnee:) therefore, to a person who says, "To-night I will visit thee," (S,) or who says, "I will come to thee," (Mughnee,) you say, إِذَنْ أُكْرِمَكَ [Then, or in that case, &c., I will treat thee with honour]; (T, S, Mughnee;) and to one who says, "I will treat thee with honour," you say, إِذًا أَجِيْئَكَ [Then, or if the case be so, I will come to thee]. (TA.) When the verb after اذن has the present signification, it does not govern: (S, Mughnee, TA:) therefore, to a person who says, "I love thee," you say, إِذَنْ أَظُنُّكَ [Then, or if the case be so, I think thee veracious]; for this is a mere reply: (Mughnee:) and to one talking to thee, إِذًا أَظُنُّكَ كَاذِبًا [Then I think thee to be lying]. (TA.) When it is put in a middle place, (S,) not commencing the phrase, (Mughnee,) the verb after it not being syntactically dependent upon what is before it, (S, TA,) it does not govern: (S, Mughnee, TA:) therefore, to one who says, "I will come to thee," (Mughnee, TA,) you say, أَنَا إِذَنْ أُكْرِمُكَ [I, in that case, will treat thee with honour]: (S, Mughnee, TA:) for اذن among the words which govern verbs is likened to الظَّنُّ among those which govern nouns: (S:) and when it is put at the end, it does not govern; as when you say, أُكْرِمُكَ [I will treat thee with honour in that case]. (S.) The saying [of the poet, or rájiz], لَا تَتْرُكَنِّى فِيهِمُ شَطِيرَا إِنِّى إِذًا أَهْلِكَ أَوْ أَطِيرَا is explained by regarding it as an instance of the suppression of the enunciative of إِنّ, so that the meaning is, إِنِّى لَا أَقْدِرُ عَلَى ذٰلِكَ, and then a new phrase commences [wherefore the verse means Do not thou leave me among them remote, or a stranger: verily I cannot endure that: in that case I should perish, or I should flee]. (Mughnee.) When it is immediately preceded by a conjunction such as وَ or فَ, the aor. may be either marfooa or mansoob. (S, Mughnee.) When a noun is introduced between it and the aor., the latter is marfooa, (T, Mughnee,) as in the saying, إِذَنْ أَخُوكَ يُكْرِمُكَ [Then, or in that case, thy brother will treat thee with honour], (T,) or إِذًا يَا عَبْدَ اللّٰهِ أُكْرِمُكَ [Then, or in that case, O 'Abd-Allah, I will treat thee with honour]; but Ibn-'Osfoor allows the intervention of an adverbial noun [without annulling the government]; and Ibn-Bábshádh, that of the vocative, and of a prayer; and Ks and Hishám, that of a word governed by the verb; but Ks in this case prefers nasb; and Hishám, refa. (Mughnee.) When you put an oath in the place of the noun, you make the aor. mansoob, as in the saying, إِذًا وَ اللّٰهِ تَنَامَ [Then, or if the case be so, by God, thou wilt sleep]: but if you prefix لِ to the verb with the oath, you make the aor. marfooa, saying, إِذَنْ وَاللّٰهِ لَتَنْدَمُ [Then, or if the case be so, by God, assuredly thou wilt regret, or repent]. (T.) When you introduce a particle between it and the aor., you make the latter either marfooa or mansoob, saying, إِذَنْ لَا أُكْرِمُكَ and لَا أُكْرِمَكَ [Then, or in that case, I will not treat thee with honour]. (T.) — — Sometimes the ا is rejected, and they say, ذَنْ لَا أَفْعَلُ [Then, (a word exactly agreeing with ذَنْ in sound as well as in meaning,) or in that case, I will not do such a thing]. (M, K, * TA.) — — IJ relates, on the authority of Khálid, that إِذًا is used in the dial. of Hudheyl for إِذًا. (M.) — — إِذَنْ or إِذًا is mentioned and explained in the S and K and TA in art. اذن, and in the TA in باب الالف الليّنة also.] اذر آذَارُ The sixth of the Greek [or Syrian] months [corresponding to March O. S.]. (K.) [This is not to be confounded with آذَرْ or أَذَرْ, which is the ninth month of the Persian calendar.] اذن 1 أَذِنَ لَهُ (T, S, M, Msb, K) and إِلَيْهِ, (M, K,) aor. اَذَنَ, (T, Msb, K,) inf. n. أَذَنٌ, (T, S, Msb, K,) He [gave ear or] listened to it, (T, S, M, Msb, K,) or him: (T, S, M, K: *) or it signifies, (K,) or signifies also, (M,) he listened to it, or him, pleased, or being pleased. (M, K.) It is said in a trad., (T,) مَا أَذِنَ اللّٰهُ لِشَىْءٍ لِنَبِىٍّ يَتَغَنَّى بِالقُرآنِ (T, S) God hath not listened to anything [in a manner] like his listening [to a prophet chanting the Kur-án]. (T.) And in the Kur [lxxxiv. 2 and 5], وَأَذِنَتْ لِرَبِّهَا And shall listen to its Lord, (M, Bd, Jel,) and obey; (Jel;) i. e., shall submit to the influence of his power as one listens to the commander and submits to him. (Bd.) And you say, أَذِنَ لِلَّهْوِ He listened and inclined to sport, or play. (M.) — — [Hence, perhaps,] أَذِنَ لِرَائِحَةِ الطَّعَامِ (assumed tropical:) He desired eagerly, or longed for, the food, [perceiving its odour,] (ISh, K,) and inclined to it. (ISh, TA.) — — [Hence also, app.,] أَذِنَ لَهُ فِى الشَّىْءِ, (S, M, K,) or فِى أَمْرِ كَذَا, (T,) or فِى كَذَا, (Msb,) aor. اَذَنَ, (T, K,) inf. n. إِذْنٌ, (T, S, M, K,) or this is a simple subst., (Msb,) and أَذِينٌ, (K,) [as though originally signifying He gave ear to him in respect of such a thing; and then] he permitted him, allowed him, or gave him permission or leave, to do the thing, or such a thing. (M, Msb, K.) [See also إِذْنٌ, below.] You say, أَذِنْتُ لِلْعَبْدِ فَي التِّجَارَةِ [I gave permission, or leave, to the slave to traffic]. (Msb.) — — أَذِنَ لَهُ عَلَيْهِ He took, or got, permission, or leave, for him from him. (M.) You say, إيذَنْ لِى عَلَى الأَمِيرِ (S, TA) Take thou, or get thou, permission for me from the commander, or governor, or prince. (TA.) El-A'azz Ibn-'AbdAllah says, وَ إِنِّى إِذَا ضَنَّ الأَمِيرُ بِإِذْنِهِ عَلَي الإِذنِ مِنْ نَفْسِى إذا شِئْتُ قَادِرٌ [And verily I, when the prince is niggardly of his permission, am able to take permission of myself when I will]. (TA.) And a poet says, قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارُهَا تِئْذَنْ فَإِنِّى حَمْؤُهَا وَجَارُهَا [I said to a door-keeper, near by whom was her house, take thou, or get thou, permission for me to enter, for I am her husband's father, and her neighbour]: meaning, says Aboo-Jaafar, لِتَأْذَنْ; for the suppression of the ل is allowable in poetry, and the pronunciation with kesr to the ت is accord. to the dial. of him who says أَنْتَ تِعْلَمُ. (S.) — — أَذِنَ بِالشَّىْءِ, (S, * M, Msb, K,) aor. اَذَنَ, (S, M, K,) inf. n. إِذْنٌ and أَذَنٌ and أَذَانٌ and أَذَانَةٌ, (M, K,) He knew the thing; knew of it; had knowledge of it; became informed, or apprized, of it. (S, M, Msb, K.) It is said in the Kur [ii. 279], فَأْذَنُوا بِحَرْبٍ مِنَ اللّٰهِ وَرَسُولِهِ (S, M, K) Then be ye informed, or apprized, of war [that shall come upon you] from God and his apostle: (M, K:) or then be ye sure, or assured, &c. (T.) [See also إِذْنٌ, below.] — أَذَنَهُ, (T, S, M, K,) inf. n. أَذْنٌ, (T,) He hit, or hurt, his ear; (T, S, M, K;) or struck his ear; (so in some copies of the S;) and ↓ آذَنَهُ signifies the same, (M, K,) inf. n. إِيذَانٌ. (TA.) [See also 2.] — — أُذِنَ [as though originally signifying He had his ear hit or hurt;] he complained, or had a complaint, of his ear; (K;) said of a man. (TA.) 2 أَذَّنهُ, (S, M, K,) inf. n. تَأْذِينٌ, (K,) He wrung, or twisted, (عَرَكَ,) his (a boy's, S) ear: (S, K:) or he struck, (ضَرَبَ, TA,) or struck with his finger, or fillipped, (نَقَرَ, M, TA,) his ear. (M, TA.) [See also أَذَنَهُ.] They say, (in a prov., TA in art. جوز,) لِكُلِّ جَابِهٍ جَوْزَةٌ ثُمَّ يُؤْذَّنُ, (M, TA,) i. e. For every one that comes to water is a single watering for his family and his cattle; then his ear is struck, to apprize him that he has nothing more to receive from them: (TA in the present art., and the like is said in the same in art. جوز:) or, (assumed tropical:) then he is repelled from the water: (TA in art. جوز:) [for أذّنهُ signifies also] — — (assumed tropical:) He repelled him, (IAar, T, M, K,) namely, a man, (IAar, T, M,) from drinking, (K,) and did not give him to drink. (M, K.) You say also, أَذِّنُوا عَنِّى أُوَلَهَا, [in which the pronoun appears, from the context, to relate to camels,] (assumed tropical:) Send ye away from me the first ones of them. (En-Nadr, T.) — أَذَّنَ النَّعْلَ, (inf. n. as above, S,) He put to the sandal what is termed أُذُنٌ, q. v. infrà: (S, M, K:) and in like manner one says with respect to other things. (S, K.) — أَذَّنَ, (M, K,) inf. n. as above, (K,) also signifies He made known, or notified, a thing (بِشَىْءٍ) much; (M, K; *) he proclaimed, or made proclamation; syn. نَادَى: (Jel in vii. 42, and Bd and Jel in xii. 70 and xxii. 28:) Sb says that some of the Arabs make أَذَّنَ and ↓ آذَنَ to be syn.: but some say that the former signifies he called out publickly; and the latter, i. q. أَعْلَمَ [he made to know, &c.: see 4]. (M, TA.) It is said in the Kur [xxii. 28], وَأَذِّنْ فِى النَّاسِ بِالحَجِّ (M)

And proclaim thou, among the people, the pilgrimage. (Bd, Jel.) — — Also, (S, K,) or أَذَنَ بِالصَّلَاةِ, (Msb,) inf. n. as above, (M, K,) or أَذَانٌ, (S,) or both, (TA,) or the latter is [properly speaking] a simple subst. [used as an inf. n.], as in the instances of كَلَّمَ كَلَامًا and سَلَّمَ سَلَامًا and وَدَّعَ وَدَاعًا &c., (Msb,) He called to prayer; (M, K;) he notified, or made known, or proclaimed, [i. e., chanted, from the مِئْذَنَة,] the time of prayer; (S, * Msb, * TA;) and ↓ آذَنَ signifies the same, (K,) inf. n. إِيذَانٌ. (TA.) IB says, the phrase أَذَّنَ العَصْرُ, with the verb in the act. form, [a phrase commonly obtaining in the present day,] is wrong; the correct expression being أُذِّنَ بِالعَصْرِ [The time of the prayer of afternoon was proclaimed, i. e., chanted], with the verb in the pass. form, and with the preposition to connect it with its subject. (Msb.) — — You say also, أَذَّنَ بِإِرْسَالِ إِبِلِهِ He spoke of sending away his camels. (En-Nadr, T.) 4 آذنهُ: see 1, last sentence but one. — — [Hence, app.,] inf. n. إِيذَانٌ, (assumed tropical:) He prevented him, or forbade him; (K;) and repelled him. (TA.) [See also 2.] — — And (assumed tropical:) It (a thing, M) pleased, or rejoiced, him, (M, K,) and he therefore listened to it. (M.) — آذَنْتُهُ, inf. n. إِيذَانٌ, (T, Msb,) in the place of which the subst. أَذَانٌ is also used, (T,) signifies أَعْلَمْتُهُ [I made him to know, or have knowledge; informed, apprized, advertised, or advised, him; gave him information, intelligence, notice, or advice: and I made it known, notified it, or announced it]: (T, Msb:) and ↓ تَأَذَّنْتُ, also, signifies أَعْلَمْتُ [as meaning I made to know, &c.: and I made known, &c.]. (Msb.) You say, آذنهُ بِالأَمْرِ, (T, K, [in the CK, erroneously, أَذَنَهُ,]) or بِالشَّىْءِ, (S,) and آذنهُ الأَمْرَ, (M, K,) inf. n. إِيذَانٌ, (T,) meaning أَعْلَمَهُ [He made him to know, or have knowledge of, the thing; informed, apprized, advertised, or advised, him of it; gave him information, intelligence, notice, or advice, of it; made it known, notified it, or announced it, to him]; (T, S, M, K;) as also الأَمْرَ ↓ تاذّنهُ. (M.) So, accord. to one reading, in the Kur [ii. 279], فَآذِنُوا بِحَرْبٍ مِنَ اللّٰهِ Then make ye known, or notify ye, or announce ye, war from God. (M. [For the more common reading, see 1, latter part.]) And so in the Kur [vii. 166], رَبُّكَ ↓ وَ إِذْ تَأَذَّنَ And when thy Lord made known, or notified, or announced: (Zj, S, M, K: *) or the meaning here is, swore: (M, K: *) [for] you say, لَيَفْعَدَنَ ↓ تَأَذَّنَ, meaning he swore that he would assuredly do [such a thing]: (M:) Lth says that ↓ لَأَ فْعَلَنَّ كَذَا وَ كَذَا تَأَذَّنْتُ signifies the making the action obligatory. (T.) You say also, الأَمِيرُ فِى النَّاسِ ↓ تَأَذَّنَ The commander, or governor, or prince, proclaimed (نَادَى) among the people, with threatening (S, K) and prohibition; i. e. تَقَدَّمَ and أَعْلَمَ. (S.) And you say of a building that has cracked in its sides, آذَنَ بِالِانْهِدَامِ وَالسُّقُوطِ (assumed tropical:) [It gave notice of becoming a ruin and of falling down]. (Msb in art. دعو.) [See also a similar ex. in a verse cited voce أَلَا. And hence,] آذَنَ العُشْبُ [in the CK (erroneously) أَذَنَ] (tropical:) The herbage began to dry up; part of it being still succulent, and part already dried up. (M, K, TA.) And آذَنَ الحُبُّ The grain put forth its أُذَنَة, or leaves. (TA.) See also 2, latter half, in two places. — آذَنَ and ↓ تاذّن are [also] used in one and the same sense [as meaning He knew; had knowledge; or became informed, apprized, advertised, or advised, of a thing]; like as one says أَيْقَنَ and تَيَقَّنَ. (S, TA.) You say, ↓ تَأَذَّنْ, meaning اِعْلَمْ [Know thou]; like as you say تَعَلَّمْ, meaning اِعْلَمْ. (M.) 5 تَأَذَّنَ see 4, in eight places. 10 استأذنهُ He asked, or demanded, of him permission, or leave, (M, Msb, K,) فِى كَذَا to do such a thing. (Msb.) [You say, استأذن meaning He asked, or demanded, permission, or leave, to enter, or to come into the presence of another; and to go. And استأذن فِى الدُّخُولِ عليه, and, elliptically, استأذن عليه, He asked, or demanded, permission, or leave, to go in to him.] أُذْنٌ: see أُذُنٌ. إِذْنٌ [is held by some to be an inf. n., like ↓ أَذِينٌ: (see 1:) by others, to be] a simple subst.; (Msb;) signifying Permission; leave; or concession of liberty, to do a thing: and sometimes command: and likewise will; (Msb, TA;) as in the phrase بِإِذْنِ اللّٰهِ by the will of God: (Msb:) or, accord. to El-Harállee, the withdrawal, or removal, of prevention or prohibition, and the giving of power or ability, in respect of being and creation: or, accord. to Ibn-El-Kemál, the rescission of prohibition, and concession of freedom of action, to him who has been prohibited by law: or, accord. to Er-Rághib, the notification of the allowance or permission of a thing, and of indulgence in respect of it; as in إِلَّا لِيُطَاعَ بِإِذْنِ اللّٰهِ, [in the Kur iv. 67,] meaning [but that he may be obeyed] by the will of God, and [also] by his command: (TA:) or, as explained in the Ksh, facilitation; an explanation founded upon the opinion that the actions of men are by their own effective power, but facilitated by God; and in this sense, Esh-Shihráb regards it as a metaphor, or a non-metaphorical trope: (MF:) and accommodation; syn. تَوْفِيقٌ; (Hr in explanation of a clause of iii. 139 of the Kur [which see below];) but Es-Semeen says that this requires consideration. (TA.) — — Also Knowledge; syn. عِلْمٌ; (T, M, K;) and so ↓ أَذِينٌ; (M, K;) as in the saying فَعَلَهُ بِإِذْنِى (T, * M, K) and ↓ بِأَذِينِى (M, K) [He did it with my knowledge]: or إِذْنٌ has a more particular signification than عِلْمٌ, being scarcely ever, or never, used save of that [knowledge] wherein is will, conjoined with command or not conjoined therewith; for in the saying [in the Kur iii. 139, referred to above,] وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللّٰهِ [And it is not for a soul to die save with the knowledge of God], it is known that there are will and command; and in the saying [in the Kur ii. 96], وَمَا هُمْ بِضَّارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللّٰهِ [But they do not injure thereby any one save with the knowledge of God], there is will in one respect, for there is no difference of opinion as to the fact that God hath made to exist in man a faculty wherein is the power of injuring another: (Er-Rághib:) but Es-Semeen says that this plea is adduced by Er-Rághib because of his inclining to the persuasion of the Moatezileh. (TA.) You say also, فَعَلْتُ كَذَا بِإِذْنِهِ meaning I did thus by his command. (T.) أَذَنٌ: see أُذُنٌ and ↓ أُذْنٌ, (S, M, Msb, K,) the latter a contraction of the former, [which is the more common,] (Msb,) [The ear;] one of the organs of sense; (M, TA;) well known: (M:) of the fem. gender: (S, M, Msb, K:) as also ↓ أَذِينٌ: (K:) pl. آذَانٌ, (S, M, Msb, K,) its only pl. form: (M:) dim. ↓ أُذَيْنَةٌ; but when used as a proper name of a man, أُذَيْنٌ, though أُذَيْنَةُ has been heard. (S.) You say, جَآءَ نَاشِرًا أُذُنَيْهِ [He came spreading, or, as we say, pricking up, his ears: meaning] (tropical:) he came in a state of covetousness, or eagerness. (T, K, TA. [See also نَشَرَ.]) And وَجَدْتُ فُلَانًا لَا بِسًا أُذُنَيْهِ (tropical:) I found such a one feigning himself inattentive, or heedless. (T, TA.) And لَبِسْتُ أُذُنَىَّ لَهُ (tropical:) I turned away from him, avoided him, or shunned him: or I feigned myself inattentive, or heedless, to him. (K, TA. [See also لَبِسَ.]) — — (tropical:) A man who listens to what is said to him: (M, K, TA:) or a man who hears the speech of every one: (S:) or who relies upon what is said to him; as also وَابِصَةُ السَّمْعِ: (M in art. وبص:) applied as an epithet to one and to a pl. number, (S, M, K,) alike, (S, M,) and to two, and to a woman; not being pluralized nor dualized [nor having the fem. form given to it]: (IB:) you say رَجُلٌ أُذُنٌ (AZ, S, M) and رِجَالٌ أُذُنٌ, and أُذُنٌ and أُذُنٌ [&c.]: (AZ, M:) and sometimes it is applied to a man as a name of evil import. (M.) It is said in the Kur [ix. 61], وَيَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيْرٍ لَكُمْ (T, M) And they say, "He is one who hears and believes everything that is said to him:" as though, by reason of the excess of his listening, he were altogether the organ of hearing; like as a spy is termed عَيْنٌ; or أُذُن is here from أَذِنَ "he listened," and is like أُنُفٌ and شُلُلٌ in its derivation: (Bd:) for among the hypocrites was he who found fault with the Prophet, saying, "If anything be told him from me, I swear to him, and he receives

it from me, because he is an أُذُن:" (M:) therefore he is commanded to answer, Say, "A hearer of good for you." (T, M, Bd.) — — (assumed tropical:) A sincere, or faithful, adviser of a people, who counsels to obedience: (Msb:) a man's intimate, and special, or particular, friend. (TA.) — — (assumed tropical:) A certain appertenance of the heart; (M;) [i. e. either auricle thereof;] أُذُنَا القَلْبِ signifying two appendages (زَنَمَتَانِ) in the upper part of the heart: (K:) and (tropical:) of a نَصْل [or arrow-head or the like; i. e. either wing thereof]: and (tropical:) of an arrow; آذَانُ السَّهْمِ signifying the feathers of the arrow, as AHn says, when they are attached thereon; and ذُو ثَلَاثِ آذَانٍ [a thing having three such feathers] meaning an arrow: all so called by way of comparison: (M:) and (assumed tropical:) of a sandal; (S, M, K;) i. e. the part thereof that surrounds the قِبَال [q. v.]: (M:) or أُذُنَا النَّعْلِ signifies the two parts, [or loops,] of the sandal, to which are tied the عَضُدَانِ of the شِرَاك, [or two branches of the thong that is attached to another thong between two of the toes, which two branches, however, sometimes pass through the أُذُنَانِ, encompassing the heel,] behind the narrow part (خَصْر) of the sole. (AO in an anonymous MS in my possession. See also خَصْرٌ.) — — (tropical:) A handle, (M,) or [a loopshaped, or an ear-shaped, handle, such as is termed] عُرْوَة, (T, K,) of anything; (M, K) as, for instance, (M,) of a كُوز [or mug]; (T, M;) and of a دَلْو [or bucket]: so called by way of comparison: and in all cases fem.: (M:) pl. as above. (T.) — — (assumed tropical:) What becomes sharp, or pointed, and then falls off, or out, of the plants called عَرْفَج and ثُمَام when they put forth their خُوص [q. v.], or when their خوص become perfect; because it has the shape of an ear. (AHn, M.) إِذَنْ, also written إِذًا: see art. اذا. أَذَنَةٌ The leaves of trees, (En-Nadr, T,) or of grain. (K.) — — [The kind of leaf called خُوصَة of the ثُمَام.] — — (tropical:) The young ones of camels and of sheep or goats; (En-Nadr, T, K;) as being likened to the خُوصَة of the ثُمَام. (TA.) — — A piece of straw: pl. [or rather coll. gen. n.] ↓ أَذَنٌ [in the CK أُذُنٌ]. (IAar, T, K.) — Appetite, appetency, longing, yearning, or strong desire. (En-Nadr, T.) You say, هٰذِهِ بَقْلَةٌ تَجِدُ بِهَا الإِبِلُ أَذَنَةً شَدِيدَةً This is a herb for which the camels feel a strong appetite &c. (En-Nadr, T.) And هٰذَا طَعَامٌ لَا أَذَنَةَ لَهُ This is food for the odour of which there is no appetite. (K, * TA.) أَذَانٌ A making known; a notification; an announcement. (T, S, Mgh.) [See 4.] So in the Kur [ix. 3], وَ أَذَانٌ مِنَ اللّٰهِ وَرَسُولِهِ إِلَى النَّاسِ [And a notification, or an announcement, from God and his apostle to men, or the people]. (T, Mgh.) — — Also, and ↓ أَذِينٌ, (T, S, M, K,) and تَأْذِينٌ, [the last an inf. n. of 2, and the second a quasi-inf. n. of the same, which see,] (M, K,) The notification, or announcement, of prayer, and of the time thereof; (T, S;) the call to prayer. (M, K.) [The words of this call (which is usually chanted from the مِئْذَنَة, or turret of the mosque,) are اَللّٰهُ أَكْبَرُ (four times) أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ (twice) أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ (twice) حَيَّ عَلَى الصَّلَاةِ (twice) حَيَّ عَلَى الفَلَاحِ (twice) اَللّٰهُ أَكْبَرُ (twice) لَا إِلٰهَ إِلَّا اللّٰهُ.] — — الأَذَانُ also signifies The [notification, or announcement, called] إِقَامَة; (M, K;) because it is a notification to be present at the performance of the divinelyordained prayers. (TA.) [This (which is chanted in the mosque) consists of the words of the former أَذَان with the addition of قَدْ قَامَتِ الصَّلَاةُ pronounced twice after حَيَّ عَلَى الفَلَاحِ.] — — الأَذَانَانِ signifies The أَذَان [more commonly so called] and the إِقَامَة. (TA.) أُذُونٌ [An animal having an ear; as distinguished from صَمُوخٌ, which means "having merely an ear-hole"]. (Msb in art. بيض.) أَذِينٌ: see أُذُنٌ. — See also إِذْنٌ, in three places. — — And see أَذَانٌ. — I. q. ↓ مُؤْذِنٌ [Making to know or have knowledge, بِأَمْرٍ of a thing; informing, apprizing, advertising, or advising; giving information, intelligence, notice, or advice; making known, notifying, or announcing]: like أَلِيمٌ and وَجِيعٌ as meaning مُؤْلِمٌ and مُوجِعٌ. (M.) — — See also مُؤَذِّنٌ. — One who is responsible, answerable, amenable, or a surety; [بِأَمْرٍ for a thing; and perhaps also بِغَيْرِهِ for another person;] syn. كَفِيلٌ (S, M, K) and زَعِيمٌ [which signifies the same as كَفِيلٌ, and is plainly shown in the M to be here used as a syn. of this latter; but SM assigns to it here another meaning, namely رَئِيسٌ, in which sense I find no instance of the use of أَذِينٌ]; (AO, M;) and ↓ آذِنٌ also is syn. with أَذِينٌ in the sense of كَفِيلٌ. (K.) — Also A place to which the أَذَان [or call to prayer] comes [or reaches] from [or on] every side. (S, K.) أُذَيْنَةٌ dim. of أُذُنٌ, q. v. (S.) أُذَانِيٌّ (S, M, Mgh, K) and ↓ آذَنُ (M, K) Largeeared; (S, M, Mgh, K;) long-eared; (M;) applied to a man, (S, M, K,) and to a camel, and to a sheep or goat: (M:) [or] the latter epithet is applied to a ram; and its fem. أَذْنَاءُ to a ewe. (T, S, M.) أُذَيْنِيٌّ One who hears everything that is said: but this is a vulgar word. (TA.) [See أُذُنٌ.] آذَنُ: see أُذَانِيٌّ. آذِنٌ [act. part. n. of 1. As such, Permitting, or allowing; one who permits, or allows. And hence,] A doorkeeper, or chamberlain. (S, K.) — — See also أَذِينٌ. مُؤْذَنٌ: see مَأْذُونٌ. مُؤْذِنٌ: see أَذِينٌ. You say, سِيمَاهُ بِالخَيْرِ مُؤْذِنَةٌ His impress notifies [or is indicative of] goodness. (TA.) — — مُؤْذِنَاتٌ, signifying The women who notify, or announce, the times of festivity and rejoicing, [particularly on the occasions of weddings,] is a vulgar word. (TA.) — Herbage beginning to dry up; part of it being still succulent, and part already dried up: and a branch, or wood, that has dried, but has in it some succulency. (TA.) مَأْذَنَةٌ: see what next follows. مُؤْذَنَةٌ: see what next follows. مِئْذَنَةٌ (which may also be pronounced مِيذَنَةٌ, Msb) The place [generally a turret of a mosque] upon which the time of prayer is notified, made known, or proclaimed; (T, M, * K; *) i. q. مَنَارَةٌ [which has this meaning and others also]; (AZ, T, S, Msb;) as also ↓ مُؤْذَنَةٌ: (AZ, T:) or it signifies, (as in some copies of the K,) or signifies also, (as in other copies of the same,) i. q. مَنَارَةٌ: and صَوْمَعَةٌ: [see these two words:] (K:) or i. q. مَنَارَةٌ, meaning صَوْمَعَةٌ; (Lh, M, TA;) by way of comparison [to the turret first mentioned]: but as to ↓ مَأْذَنَةٌ, it is a vulgar word: (TA:) the pl. is مَآذِنُ, agreeably with the original form of the sing. (Msb.) مُؤَذِّنٌ One who notifies, makes known, or proclaims, [by a chant,] the time of prayer; (M, * Msb, K; *) [i. e., who chants the call to prayer;] as also ↓ أَذِينٌ. (M, K.) مَأْذُونٌ, as meaning A slave permitted, or having leave given him, by his master, to traffic, is used for مَأْذُونٌ لَهُ, (Msb, TA,) by the lawyers. (Msb.) — Also Having his ear hit, or hurt; and so ↓ مُؤْذَنٌ. (TA.) اذى 1 أَذِىَ, aor. أَذَىَ, inf. n. أَذًى, (T, M, Msb, K,) in [some of] the copies of the K written أَذًا, and so by IB, (TA,) and أَذَاءٌ, (CK, [but not found by me in any MS. copy of the K nor in any other lexicon,]) and, accord. to IB, أَذَاةٌ and أَذِيَّةٌ, (TA,) or these two are simple substs.; (M, K;) and ↓ تَأَذَّى; (T, S, M, Msb, K;) [He was, or became, annoyed, molested, harmed, or hurt;] he experienced, or suffered, slight evil, [i. e., annoyance, molestation, harm, or hurt,] less than what is termed ضَرَر; (El-Khattábee;) or he experienced, or suffered, what was disagreeable, or hateful, or evil, (Msb, K,) in a small degree; (K;) بِهِ [by him, or it]; (T, S, M, K;) [and مِنْهُ from him, or it:] ↓ التَّأَذِّى signifies the being affected by what is termed الأَذَى [i. e. what annoys, molests, harms, or hurts, one]: and also the showing the effect thereof; which is forbidden by the saying of 'Omar, إِيَّاكَ وَالتَّأَذِّى ↓ بِالنَّاسِ [Avoid thou, or beware thou of, showing the being annoyed, molested, harmed, or hurt, by men]; for this is what is within one's power. (Mgh.) — — Also, aor. and inf. n. as above, It (a thing) was unclean, dirty, or filthy. (Msb.) 4 آذى signifies فَعَلَ الأَذَى [He did what annoyed, molested, harmed, or hurt]. (M, K.) — — And آذَاهُ, (T, S, M, Msb, K,) aor. يُؤْذِيهِ, (S,) inf. n. إِيذَاءٌ (T, IB, Msb) and [quasi-inf. n.] أَذِيَّةٌ, (T,) or أَذًى and أَذَاةٌ and أَذِيَّةٌ, (S, K,) but IB refuses his assent to this, saying that these three are inf. ns. of أَذِىَ, and MF says of إِيذَاءٌ, which is expressly disallowed by the author of the K, though he himself uses it, that others assert it to have been heard and transmitted, and to be required by

rule, but he adds that he had searched for examples of it in the language of the Arabs, and investigated their prose and their poetry, without finding this word; (TA;) [He, or it, annoyed him, molested him, harmed him, or hurt him; or] he did what was disagreeable, or hateful, or evil, to him. (Bd in xxxiii. 53, Msb.) It is said in the Kur [xxxiii. 47], وَدَعْ أَذَاهُمْ, meaning And leave thou the requiting of them until thou receive a command respecting them; (M, Bd, Jel;) namely, the hypocrites: (M:) or leave thou unregarded their doing to thee what is [annoying, molesting, harmful, hurtful, or] disagreeable, &c., to thee. (Bd.) 5 تَأَذَّىَ see 1, in three places. أَذًى inf. n. of 1. (T, M, Msb, K.) [As a simple subst., A state of annoyance or molestation.] — — And [Annoyance, molestation, harm, or hurt: quasi-] inf. n. of آذاهُ. (S, K.) — — It signifies also, [like ↓ أَذِيَّةٌ and ↓ أَذَاةٌ,] كُلُّ مَا تَأَذَّيْتَ [Anything by which thou art annoyed, molested, harmed, or hurt]; (T;) or مَا يُؤْذِيكَ [a thing that annoys, molests, harms, or hurts thee]: (Mgh:) or a slight evil; less than what is termed ضَرَر. (El-Khattábee.) You say, أَمَاطَ الأَذَى عَنِ الطَّرِيقِ He removed, or put away, or put at a distance, what was hurtful from the road, or way. (Mgh and TA in art. ميط.) — — Also A thing held to be unclean, dirty, or filthy: so in the Kur ii. 222. (Mgh, Msb.) [Filth; impurity: often used in this sense in books on practical law.] أَذٍ Experiencing, or suffering, [annoyance, molestation, harm, hurt, or] what is disagreeable, or hateful, or evil, (M, * K, * Msb,) in a great, or vehement, degree; (M, K;) applied to a man; (M, Msb;) as also ↓ أَذِىٌّ: (M, K:) and both signify the contr.; i. e. doing what is disagreeable, or hateful, or evil, in a great, or vehement, degree. (K.) — — Also, applied to a camel, That will not remain still in one place, by reason of a natural disposition, not from pain, (El-Umawee, A'Obeyd, S, M, K,) nor disease; (K;) as also ↓ أَذِىٌّ: (M:) fem. of the former أَذِيَةٌ; (El-Umawee &c.;) and of the latter ↓ أَذِيَّةٌ. (TA.) إِذًا: and إِذًّا: see art. اذا. أَذَاةٌ an inf. n. of 1. (IB.) — — And [quasi-] inf. n. of آذاهُ. (S, K.) — — See also أَذًي and أَذِيَّةٌ. أَذِيٌّ, and أَذِيَّةٌ as its fem.: see أَذٍ, in three places. أَذِيَّةٌ an inf. n. of 1. (IB.) — — And [quasi-] inf. n. of آذاهُ. (S, K.) — — And a subst. from آذاهُ; (Msb;) or, as also ↓ أَذَاةٌ, a subst. from أَذِىَ and تَأَذَّى; (M, K;) signifying A thing that is disagreeable, or hateful, or evil, in a small degree. (K.) See also أَذًى. أَذِىٌّ, (S, M, K, &c.,) with medd and teshdeed, (TA, [in the CK, erroneously, أذِىّ,]) Waves (S, M, K) of the sea: (S:) or vehement waves: (TA:) or the أَطْبَاق [app. meaning rollers, because they fall over like folds,] which the wind raises from the surface of the water, less than (دُونَ [but this sometimes signifies above]) what are termed مَوْج: (ISh, TA:) pl. أَوَاذِىُّ. (S.) ار 1 أَرَّهَا, aor. يَؤُرُّ (S,) inf. n. أَرٌّ, (S, K,) Inivit eam; he compressed her. (S, K.) أَرَّ إِرَّ, (M, TT, L, [and so in the present day,]) or أَرْ أَرْ, (K,) A cry by which sheep or goats are called. (M, L, K.) مِئَرٌّ A man (S,) much addicted to venery: (S, K:) so accord. to A'Obeyd, as related by Sh and El-Iyádee, but thought by Az to be مَئِيرٌ, of the same measure as مَعِيرٌ, i. e., مَفْعِلٌ, [originally مَأْيِرٌ,] from آرَهَا. (T.) ارب 1 أَرُبَ, aor. اَرُبَ, (T, S, M, K,) inf. n. أَرَابَةٌ (AZ, T, S, M, K) and إِرْبٌ, like صِغَرٌ, (S, K,) He was, or became, cunning, characterized by intelligence with craft and forecast, or simply intelligent, excellent in judgment, sagacious, (T, [in which it is said that As is related to have assigned this signification to أَرِبَ, aor. اَرَبَ, inf. n. أَرَبٌ,] S, M, K,) and knowing in affairs. (M.) [The TA assigns the former inf. n. to it when it signifies simply intelligence, and the latter when it has the more comprehensive signification of cunning.] — — أَرِبَ بِالشَّىْءِ, [aor. اَرَبَ,] He became expert, or skilful, in the thing: (M:) or he became accustomed to, or practised or exercised in, the thing, (S, K, *) and became knowing, or skilful [therein]. (S.) — — أَرِبَ, inf. n. أَرَبٌ, is also syn. with أَنِسَ [app. as meaning He became familiar with a person or thing]. (M.) — — And أَرِبَ بِالشَّىْءِ also signifies He devoted, or addicted, himself, or clave, or kept, to the thing: (T, K:) and he was, or became, niggardly, avaricious, or tenacious, of the thing. (T, M, TA.) — — And أَرِبَ فِى الأَمْرِ, and فِيهِ ↓ تَأَرَّبَ, He exerted, or employed, his power and ability in the affair, and understood it: (ISh, T:) or تأرّب signifies he exerted his strength, force, or energy; or strained himself; (As, S, M;) فِي الشَّىْءِ [in the thing]; (As, S;) and فِى حَاجَتِهِ [in his needful affair, or in the accomplishment of his want]. (As, S, M.) — — أَرِبَ عَلَيْهِ He had, or obtained, power over him, or it. (M.) — أَرِبَ, aor. اَرَبَ, (T, S, K,) inf. n. أَرَبٌ, (T, S,) He was, or became, in want, or need. (T, S, K.) [See أَرِبْتَ عَنْ ذِى يَدَيْكَ, and two other phrases following it, in a later part of this paragraph.] — — أَرِبَ إِلَيْهِ, (M, Msb,) or بِهِ (T,) aor. and inf. n. as above, He wanted it; was, or became, in want, or need, of it; (T, M, Msb;) and sought it, or desired it; (T;) namely, a thing. (T, Msb.) — — أَرِبَ الدَّهْرُ Fortune was, or became, hard, or adverse: (T, S, K:) as though it wanted something of us, for which it pressed hard. (M, TA.) And أَرِبَ عَلَيْهِ He was, or became, hard upon him in his demand. (TA, from a trad.) — أَرَبَهُ, [from إِرْبٌ,] He struck upon a member, or limb, belonging to him. (K, * TA.) — — أَرِبَ, (T, S, K, TA,) His member, or limb, (generally meaning the arm, or hand, M,) was cut off: (M, K:) or dropped off: (T:) and his members, or limbs, (generally relating to [the members, or fingers, of] the arm, or hand, TA,) dropped off, one after another, (S, K, TA,) in consequence of his being affected by the disease termed جُذَام: (TA:) and it (said of a member, or limb,) dropped off. (TA.) The phrase, أَرِبْتَ عَنْ ذِى يَدَيْكَ, (T, TA,) or مِنْ ذى يديك, (S, TA, [and said in the latter to be likewise found in the T, but I have consulted two copies of the T and found only عن,]) or فِى ذى يديك, (IAar, as related by Sh,) or مِنْ يَدَيْكَ, (K,) but MF says that من in this phrase is a mistranscription, (TA,) means, May the members [or fingers] of thy hands, or arms, drop off: (S, K, TA:) or it means, may what is in thy hands depart from thee, so that thou shalt be in want: occurring in a trad. (IAar, T, TA.) And أَرِبَ مَا لَهُ, said by Mohammad on the occasion of a man's coming to him and asking him to acquaint him with some work that should introduce him into Paradise, means, accord. to Kt, May his members, or limbs, drop off, or be cut off: what aileth him? (TA:) or, accord. to IAar, may he become in want: what aileth him? (T, TA:) but IAth says that this has been related in three different ways: first, أَرِبَ, signifying an imprecation, [as rendered above,] and used as expressive of wonder: secondly, مَا لَهُ ↓ أَرَبٌ; i. e. حَاجَةٌ لَهُ; مَا being [syntactically] redundant, denoting littleness; the meaning being, he has some little want: or, as some say, a want hath brought him: what aileth him? thirdly, ↓ أَرِبٌ; i. e. هُوَ أَرِبٌ; meaning he is intelligent, or sagacious, or skilful, [as is said in the T,] and perfect: what aileth him? or what is his affair? the inchoative being suppressed. (TA.) مَا لَهُ أَرِبَتْ يَدُهُ, (M, K, *) another form of imprecation, (M,) means What aileth him? may his arm, or hand, be cut off: or, may he become poor, and want what is in the hands of others. (M, K. *) — — [Hence, perhaps,] أَرِبَتْ مَعِدَتُهُ His stomach became vitiated, disordered, or in an unsound state. (K.) — — أَرِبَ also signifies He prostrated himself firmly, or fixedly, upon his [seven] members [mentioned in the explanations of the word إِرْبٌ]. (T.) 2 أرّب, inf. n. تَأْرِيبٌ, He, or it, [made, or rendered, cunning, or intelligent, excellent in judgment, sagacious, and knowing in affairs; (see أَرُبَ;)] made to have knowledge, or skill; or made to understand. (M, TA.) — He was, or became, avaricious; [in a state of vehement want of a thing;] eagerly desirous. (A'Obeyd, TA.) [See also 1.] — He cut up, or cut into pieces, (T, A, Mgh,) a sheep, or goat, (A, Mgh,) limb by limb. (T, A, Mgh.) — — He cut off a member, or limb, entire. (M, TA.) — — He made entire, or complete, (T, S, M, K,) a thing, (S,) a lot, or

portion, (T, TA,) or anything. (M.) 3 آربهُ, (S, A,) inf. n. مُوَارَبَةٌ, (M, A,) He strove, or endeavoured, to outwit, deceive, beguile, or circumvent, him; syn. دَاهَاهُ. (S, M, * A. *) It is said in a trad., (TA,) مُؤَارَبَةُ الأَرِيبِ جَهْلٌ وَعَنَآءٌ [The striving to outwit the cunning, or intelligent, or sagacious, is ignorance, and labour without profit]: (A, TA:) i. e., the intelligent is not to be outwitted. (TA.) And آرب بِهِ signifies He practised an artifice, a stratagem, or a fraud, upon him. (TA, from a trad.) 4 آرب عَلَيْهِمْ, (T, S, M, K,) of the measure أَفْعَلَ, (T,) inf. n. إِيرَابٌ [originally إِئْرَابٌ], (K,) He was successful against them, and overcame them. (T, S, M, K.) 5 تَأَرّب He affected, or endeavoured to acquire, (تَكَلَّفَ,) cunning, or intelligence, and excellence of judgment, (K, TA,) and deceit, guile, or artifice, and wickedness, mischievousness, or malignity. (TA.) [See إِرْبٌ.] — — تَأَرّب فِي الأَمْرِ: see 1. أَرْبٌ: see what next follows, in two places. إِرْبٌ Cunning, intelligence with craft and forecast, or simply intelligence, excellence of judgment, sagacity, (T, S, M, L, K,) and knowledge in affairs; (M, L;) as also ↓ إِرْبَةٌ and ↓ أُرْبَةٌ (M, K) and ↓ أَرَبٌ, (M, A,) or ↓ أَرْبٌ. (L.) You say, هُوَ ذُو إِرْبٍ [He is a possessor of cunning, or intelligence, &c.]. (S.) — — Intelligence and religion. (Th, M, K.) — — Deceit, gv?? artifice, or fraud; syn. مَكْرٌ: so in the L and other lexicons: in the K, نُكْرٌ [i. e. "cunning," &c., as above]: (TA:) and so ↓ إِرْبَةٌ; syn. حِيلَةٌ. (K.) — — Wickedness, mischievousness, or malignity; hidden rancour, malevolence, or malice. (K, TA.) [In a trad. it occurs in this sense written, in the TA, ↓ أَرْب.] — See also أَرَبٌ, in four places. — Also A member; a distinct and complete part of an animal body; a limb; (T, S, M, Mgh, Msb, K;) or such as is made complete, or entire, not wanting anything: (M:) pl. آرَابٌ (S, M, Mgh, Msb) and أَرْآبٌ; (S, Mgh;) the latter formed by transposition. (Mgh.) You say, قَطَّعْتُهُ إِرْبًا إِرْبًا I cut him up, member by member, or limb by limb. (TA.) And السُّجُودُ عَلَى سَبْعَةِ آرَابٍ or أَرْآبٍ Prostration [in prayer] is [performed] on seven members; (S, Mgh;) namely, the. forehead, the hands, the knees, and the feet. (TA.) — — Also The membrum genitale; the pudendum; syn. فَرْجٌ: (M, K:) but some say that this signification is not known: [see أَرَبٌ:] in some copies of the K, the explanation is written فَرْحٌ, with the unpointed ح. (TA.) — — آرَابٌ [the pl.] also signifies Pieces of flesh, or of flesh-meat. (M.) أَرَبٌ: see إِرْبٌ. — Want, or need; (T, S, M, Mgh, Msb, K;) as also ↓ إِرْبٌ and ↓ إِرْبَةٌ (the same, and A) and ↓ أُرْبَةٌ (K) and ↓ مَأْرَبَةٌ and ↓ مَأْرُبَةٌ (T, S, M, A, Msb, K) and ↓ مَأْرِبَةٌ (K) and ↓ مَأْرَبٌ: (M, A:) the pl. [of أَرَبٌ or إِرْبٌ] is آرَابٌ, and [of إِرْبَةٌ, and perhaps of the other sings. commencing with ا] إِرَبٌ; (M;) and the pl. of مأربة is مَآرِبُ. (T, Msb.) It is said in a trad., respecting Mo- hammad, كَانَ أَمْلَكَكُمْ لاربه He had the most power, of you, over his want, and desire: (M, * Mgh, * Msb, * TA:) IAth says that the most common reading is لِأَرَبِهِ, meaning لِحَاجَتِهِ: but some read ↓ لِأَربِهِ, [as in the M and Mgh,] i. e., either the same as above, [and so in the Mgh,] or لِعُضْوِهِ, by which is specially meant the membrum genitale: (TA:) but this is not known. (M.) Respecting the phrase أَرَبَ مَّا لَهُ, see 1. You say also, أَلِي هٰذَا ↓ مَا إِرْبُكَ What is [the reason of] thy want of this? (A.) And مَا لِى فِيهِ إِربٌ ↓ I have no want of it. (A.) By أُولِي ↓ غَيْرِ الأَرْبَةِ, in the Kur [xxiv. 31], are meant Idiots; or persons deficient in intellect: [from إِرْبَةٌ as meaning "intelligence:"] (Sa'eed Ibn-Jubeyr, S:) or not such as have need of women. (Jel.) لَا حَفَاوَةٌ ↓ مَأْرَبَةٌ ↓, (S, A,) or لَا حَفَاوَةٌ ↓ مَأْرَبٌ, (M,) is a proverb, (S, A,) meaning He only honours thee for the sake of something which he wants of thee; not for love of thee: (A, Meyd:) or only thy want brought thee; not the object of paying extraordinary honour to me. (M.) [See also Freytag's Arab. Prov., ii. 690.] You say also, أَلْحِقْ ↓ مِنَ الأَرْضِ بِمَأْرَبِكَ, meaning, Go thou whither thou wilt [so as to attain thy want]. (A.) أَرِبٌ: see أَرِيبٌ. — — Also [Expert; skilful: (see أَرِبَ, of which it is the part. n.:) or] accustomed to, or practised or exercised in, a thing, and knowing, or skilful. (S, TA.) See also 1, in the latter part of the paragraph. — أَرِبٌ بِشَىْءٍ, [or إِلَي شَىْءٍ, (see أَرِبَ,)] or ↓ آرِبٌ, of the measure فَاعِلٌ, (Msb,) Wanting, needing, or desiring, a thing. (Msb, * TA in art. مهر, &c.) أَرْبَةٌ: see إِرْبٌ: — and أَرَبٌ. إِرْبَةٌ: see إِرْبٌ, in two places: — and أَرَبٌ, in two places. أُرَبَى Calamity; misfortune: (T, S, M, A, K:) [said to be] the only word of this measure except أُرَمَى and شُعَبَى [names of two places]. (TA.) أُرْبَانٌ (M, K): dial. vars. of عُرْبَانٌ and عُرْبُونٌ and عَرَبُونٌ. (M, * K, * TA.) أُرْبُونٌ (TA): dial. vars. of عُرْبَانٌ and عُرْبُونٌ and عَرَبُونٌ. (M, * K, * TA. أَرَبُونٌ (TA): عُرْبَانٌ (TA): dial. vars. of عُرْبُونٌ and عَرَبُونٌ. (M, * K, * TA. أَرِيبٌ Cunning, characterized by intelligence with craft and forecast, or simply intelligent [as in the S], excellent in judgment, sagacious, (T, S, * M, K,) and knowing in affairs; (M;) as also ↓ أَرِبٌ: (K:) pl. of the former أَرَبَاءُ. (T, M.) — آرَبُ A wide, an ample, or a capacious, cooking-pot. (K.) قِدْرٌ أَرِيبَةٌ More, or most, cunning, or intelligent, excellent in judgment, or sagacious. (A.) [See أَرِيبٌ.] آرَبُ: see أَرَبٌ. مَأْرَبٌ: see أَرَبٌ, in three places. مَأْرَبَةٌ and مَأْرِبَةٌ and مَأْرُبَةٌ: see أَرَبٌ, in four places. مُؤَرَّبٌ A member, or limb, cut off entire: (T:) or an entire, unbroken, member, or limb: (S:) and anything made entire, complete, or perfect. (S, K.) You say, كَتِفٌ مُؤَرَّبَةٌ A shoulder cut off entire, (Mgh, TA,) having none of its flesh taken from it, (Mgh,) without any deficiency. (TA.) أَرَثَ 1 ارث: see 2. 2 أَرّثَ, (M, A,) inf. n. تَأْرِيثٌ, (T, S, K,) He kindled, or lighted, a fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame; (T, S, M, A, K;) as also ↓ أَرَثَ, aor. أَرُثَ, (T, K,) inf. n. أَرْثٌ; (K; in a copy of the A إِرْثٌ;) but this [says SM] no leading lexicographer has mentioned, nor have I found any example of it. (TA.) [See also وَرَّثَ.] — — [Hence,] تأريث also signifies (tropical:) The exciting discord, dissension, disorder, strife, quarrelling, or animosity, between a people. (S, K.) You say, أَرَثَ بَيْنَ القَوْمِ, (M, A,) and أَرّثَ بَيْنَهُمُ الشَّرَّ وَالحَرْبَ, (T, TA,) (tropical:) He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people, or company of men; (T, M, A;) kindled the fire of discord, dissension, &c., [or evil, and war,] between them, or among them. (T, * TA.) 5 تَأَرَّثَتِ النَّارُ The fire became kindled, or lighted; or it burned, burned up, burned brightly or fiercely, blazed, or flamed. (S, M, K.) إِرْثٌ, originally وِرْثٌ, (T, S,) Inheritance; or a person's obtaining possession of property left to him by one who has died. (MF.) — — An inheritance, or a heritage; what is inherited. (S, A, K.) — — An old condition, case, or state of things, which the last has inherited from the first. (S, A, K.) So in the phrase, هُوَ عَلَى إِرْثٍ مِنْ كَذَا [He is conforming, in respect of such a thing, with an old state of things, or an old usage, which he has inherited from his ancestors]. (S.) And in the following ex., from a trad., إِنَّكُمْ عَلَى إِرْثٍ مِنْ إِرْثِ أَبِيكُمْ إِبْرَاهِيمَ [Verily ye are conforming with an old state of things, or an old usage, which ye have inherited from your father Abraham], the meaning is, that his religion was their heritage. (T, * TA.) [See also وِرْثٌ.] — — A remainder, or what remains, (M, L, K,) of a thing, (K,) or of the original of a thing: (M, L:) pl. إِرَاثٌ. (L.) — — And [hence, app.,] Ashes. (M, K.) — — Also Origin, race, or stock. (S, M, A, K.) You say, هُوَ فِى إِرْثِ صِدْقٍ He is of an excellent origin, race, or stock. (S.) And إِنَّهُ لَفِى إِرْثِ مَجْدٍ [Verily he is of a glorious origin, race, or stock]; as also إِرْفِ مَجْدٍ, by a change of letters. (Yaa- koob, M.) Accord. to IAar, إِرْثٌ relates to حَسَب [or grounds of pretension to respect or honour, on account of one's ancestors' or one's own deeds or qualities, &c.]; and وِرْثٌ, to property, or wealth. (M.) [See art. ورث.] أُرْثَةٌ: see إِرَاثٌ, in three places. إِرَاثٌ Fire; (T, M, L, K;) as also ↓ إِرَاثَةٌ and ↓ أَرِيثٌ: (TA:) or (so accord. to the M and L, but in the K "and") tinder, and the like, prepared for fire; (M, L, K;) [as also ↓ إِرَاثَةٌ and ↓ أُرْثَةٌ; or these two words signify a means of kindling or inflaming; as will be seen from what follows:] or a lump of the dung

of a horse or the like, or a similar thing, with which one kindles a fire; as also ↓ أُرْثَةٌ: (A:) or this last signifies dung of camels or horses or the like, (S, K,) or wood, or a stick, (T,) that is prepared, or put in readiness, by the ashes, (S, K,) or buried in them, (T,) for the time when it may be wanted (T, S, K) for fuel. (T.) It is said in a prov., mentioned in the collection of Meyd, ↓ العَدَاوَةُ النَّمِيمَةُ [Calumny, or slander, is a means of kindling, or inflaming, enmity]. (TA: but in Freytag's Arab. Prov., ii. 773, in the place of اراثة, we find ↓ أُرْثَة.) أَرِيثٌ: see the paragraph next preceding. إِرَاثَةٌ: see إِرَاثٌ, in three places. ارج 1 أَرِجَ, aor. أَرَجَ, inf. n. أَرَجٌ (S, A, Msb, K) and أَرِيجٌ (S, A, K) and أَرِيجَةٌ, (K, [in which it is only mentioned as syn. with the first and second of these ns., so that it may be a simple subst.,]) It (perfume) diffused, or exhaled, its odour; (S, A;) as also ↓ تَأَرَّج: (A:) it had a hot, or strong, odour; syn. تَوَهَّجَ رِيحُهُ. (S, A, K.) — — It (a place) was, or became, strongly fragrant. (Msb.) — أَرَجَ: see 2, in three places. 2 أَرَّج, [and app. ↓ أَرَجَ also,] He perfumed a thing; made it fragrant. (Ham p. 135.) — — [Both also app. signify He made perfume to diffuse, or exhale, its odour: or made it to have a hot, or strong, odour. — — And hence,] أَرَّج, inf. n. تَأْرِيجٌ; (S, K) and ↓ أَرَجَ, (TA,) aor. أَرَجَ, (TK,) inf. n. أَرْجٌ; (K, TA;) (assumed tropical:) He excited discord, dissension, disorder, strife, quarrelling, or animosity, (S, K, TA,) بَيْنَ القَوْمِ between, or among, the people, or company of men, like أَرَّشَ, (S, TA,) and فِي الحَرْبِ in war. (TA.) And أَرَّجَ الحَرْبَ, (S, K, TA, and Ham ubi suprà,) and ↓ أَرَجَهَا, (TA,) (assumed tropical:) He kindled war, or the war; (S, TA, and Ham ubi suprà;) and in like manner, النَّارَ the fire. (IAar, Ham.) 5 تَأَرَّجَ see 1. أَرَجٌ (L) and ↓ أَرِيجٌ and ↓ أَرِيجَةٌ (ISd, TA) A sweet odour: (ISd, L, TA:) pl. of the last, أَرَائِجُ. (ISd, TA.) [See also 1.] أَرِجٌ Perfume diffusing, or exhaling, its odour: having a hot, or strong, odour. (TA.) — — Applied also to a place: you say, مَكَانٌ أَرِجٌ A strongly fragrant place: (Msb:) and بَيْتٌ أَرِجٌ بِالطِّيبِ [a house, or chamber, fragrant, or strongly fragrant, with perfume]. (A.) أَرِيجٌ: see أَرَجٌ. أَرِيجَةٌ: see أَرَجٌ. أَرَّاجٌ (K) and ↓ مِئْرَجٌ (TA) (assumed tropical:) A liar: and one who excites discord, dissension, disorder, strife, quarrelling, or animosity, among people. (K, * TA.) مِئْرَجٌ: see what next precedes. المُؤَرَّجُ (assumed tropical:) The lion. (K.) ارخ 1 أَرَخَ الكِتَابَ: see 2. 2 أَرَّخَ الكِتَابَ, (S, Mgh, Msb, K,) inf. n. تَأْرِيخٌ; (S, Mgh;) and ↓ أَرَخَهُ, (IKtt, Msb, K,) inf. n. أَرْخٌ; (TA;) but the former is the more common, (Msb,) and the latter is by some rejected, though correct accord. to IKtt and others; (MF;) and ↓ آرخهُ, (K,) inf. n. مُؤَارَخَةٌ; (TA;) as also وَرَّخَهُ, inf. n. تَوْرِيخٌ; (S, Mgh, * Msb;) in which the و is a substitute for the ء; (Yaakoob, Msb;) a form seldom used; (Msb;) He dated the writing, or letter; inscribed it with a date, or note of the time when it was written. (S, Mgh, Msb, K.) You say also, أَرَّخَ الكِتَابَ بِيَوْمِ كَذَا He inscribed the writing, or letter, with the date of such a day. (S, L.) And أَرَّخَ البَيِّنَةَ He dated, or mentioned the date of, the evidence, proof, or voucher: in the contr. case saying, أَطْلَقَ. (Msb.) Some say that تَأريخ is an arabicized word, (L, Msb,) borrowed by the Muslims from the people of the Bible: [i. e., from the Jews or Christians; app. from the Hebr. יָרֵחַ the "moon," or יֶרַח "a month;" or from the Chald. יְרַח "a month;" as observed by Golius:] (L:) others say that it is [pure] Arabic: (Msb, TA:) some, that it is formed by transposition from تَأْخِيرٌ. (TA.) 3 آرَخَ see 2. أُرْخَةٌ: see what next follows. تَأْرِيخٌ inf. n. of 2. — — Also, [as a subst., generally pronounced without ء,] A date; an era; an epoch; (Msb;) and ↓ أُرْخَةٌ is a subst. [signifying the same,] from أَرَخَ. (K.) تَأْرِيخُ الهِجْرَةِ is The era, or epoch, of the Emigration [or Flight (for such it really was)] of Mohammad [from Mekkeh to El-Medeeneh], (L, Msb,) which his companions, in the time of 'Omar, agreed to make their era, commencing the year from the first appearance of the new moon of [the month] ElMoharram, [two months before the Flight itself,] and making the day to commence from sunset: (Msb:) it is also called تَأْرِيخَ المُسْلِمِينَ the era, or epoch, of the Muslims. (L.) — — Also The utmost limit, term, or time, of anything: whence the saying, فُلَانٌ تَأْرِيخُ قَوْمِهِ Such a one is the person from whom date the nobility, or eminence, and dominion, or authority, of his people. (Es- Soolee, Mgh, TA.) — — [Also, A chronicle; a book of annals; a history: pl. تَوَارِيخُ, from تَوْرِيخٌ.] [مُؤَرِّخٌ A chronicler; a writer of annals; a historian..] ارز أَرْزٌ and ↓ أَرْزٌ The pine-tree; syn. شَجَرُ الصَّنَوْبَرِ: (K:) or this is called ↓ أَرْزَةٌ, and أَرْزٌ is the pl.: (A 'Obeyd, S:) [or rather أَرْزٌ is a coll. gen. n., and أَرْزَةٌ is the n. un.:] or the male of that kind of tree; (AHn, K;) as also ↓ أَرَزَةٌ; (K;) and the author of the Minháj adds, it is that which does not produce fruit; but pitch (زِفْت) is extracted from its trunks and roots, and its wood is employed as a means of light, like as candles are employed; and it grows not in the land of the Arabs: A 'Obeyd says, ↓ أَرْزَةٌ is the name of a tree well known in Syria, called with us صَنَوْبَرٌ, because of its fruit: he says also, I have seen this kind of tree, called أَرْزَةٌ, and it is called in El-'Irák صَنَوْبَرٌ, but this last is the name of the fruit of the أَرْز: (TA:) or i. q. عَرْعَرٌ [a name given to the cypress and to the juniper-tree]. (K.) It is said in a trad., مَثَلُ الكَافِرِ مَثَلُ ↓ المُجْذِيَةِ الأَرْزَةِ عَلَى الأَرْضِ حَتَّى يَكُونَ انْجِعَافُهَا بِمَرَّةٍ وَاحِدَةٍ [The similitude of the unbeliever is the similitude of the pine-tree standing firmly upon the ground until it is pulled up at once]: respecting which AA and AO say that it is ↓ الأَرَزَة, with fet-h to the ر; meaning the tree called الأَرْزَن: but A 'Obeyd thinks this to be a mistake, and that it is ↓ الأَرْزَة, with the ر quiescent. (L.) أَرْزٌ: see أَرْزٌ. — أَرَزَةٌ: and see also أَرُزٌ: see أَرْزٌ. أَرُزٌ: see أُرُزٌ. أَرُزٌ: see أَرْزٌ, in five places. أَرَزَةٌ The tree called أَرْزَنٌ [which is a hard kind, from which staves are made]: (AA, S, K:) some say that it is ↓ آرِزَةٌ, of the measure فَاعِلَةٌ; but A 'Obeyd disapproves of this. (TA.) See also أَرْزٌ. أَرُزٌ and ↓ أُرُزٌ and ↓ أُرْزٌ and ↓ أُرُزٌ (S, Msb, K) and ↓ أَرُزٌ and ↓ آرُزٌ (Kr, K) and رُزٌّ (S, Msb, K) and رُنْزٌ, (S, K,) the first of which is the form commonly obtaining among persons of distinction; the last but one, that commonly obtaining among the vulgar; (TA;) and the last, of the dial. of 'AbdEl-Keys; (S, TA;) [Rice;] a certain grain, (S, K,) well known: (K:) [said in the TA to be a species of بُرّ; but this is an improper explanation:] there are several kinds; Egyptian and Persian and Indian; and the best kind is the جوهرى [perhaps a mistake for مِصْرِىّ, or Egyptian]: it is cold and dry in the second degree; or, as some say, moderate; or, as some say, hot in the first degree; and its husk is poisonous. (El-Minháj, TA.) أُرُزٌ: see أَرُزٌ. آرُزٌ: see أَرُزٌ. آرِزَةٌ: see أَرَزَةٌ. ارش 1 أَرَشَهُ, (TA,) aor. أَرُشَ, (TK,) inf. n. أَرْشٌ, (K, TA,) He scratched with the nails, or lacerated, him, [a man,] or it, [the skin, or (as in the TK) the face,] little or much, so as to bring blood or not; syn. خَدَشَهُ. (K, * TA.) [This signification is probably derived from أَرْشٌ as syn. with تَأْرِيشٌ, in which sense it seems to be the inf. n. of an obsolete verb.] — أَرَشَهُ, (TA,) inf. n. as above, (K, TA,) He gave him (K, * TA) the fine, or mulct, for a wound. (TA.) — — أَرَشُوهُ, inf. n. as above, They sold the milk of their camels for the water of his well. (Sgh.) — أُرِشَ, like عُنِىَ, (Sgh,) inf. n. as above, (Sgh, K,) He sought to obtain, or demanded, the fine, or mulct, for a wound. Sgh, K. *) 2 أَرَّش بَيْنَ القَوْمِ, (S, L, Msb,) and بَيْنَ الرَّجُلَيْنِ, (TA,) inf. n. تَأْرِيشٌ, (S, Msb,) He made mischief; or excited disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; (S, L, Msb, TA;) between, or among, the people, or company of men, (S, L, Msb,) and between the two men: (TA:) accord. to some, its original is حَرَّشَ. (Msb.) — — And ارّش النَّارَ, inf. n. as above, He kindled the fire; or made it to burn: (S, K:) and in like manner, الحَرْبَ (assumed tropical:) war, or the war. (S.) 8 أْتَرَشْ [written with the disjunctive alif إِيتَرَشْ] Take thou from him the fine, or mulct, for thy خُمَاشَة, q. v.

(K.) — — آئْتَرَشَ لِلْخُمَاشَةِ [He surrendered himself to pay the fine, or mulct, for the injury termed خُمَاشَة,] is like اِسْتَسْلَمَ لِلْقِصَاصِ. (K.) أَرْشٌ The making mischief; or exciting disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling; [like تَأْرِيشٌ; see 2, and see also 1;] syn. فَسَادٌ [in the sense of إِفْسَادٌ]; (Msb;) and إِغْرَآءٌ. (K.) — — Disagreement, discord, or dissension; and contention, or altercation: you say, بَيْنَهُمَا أَرْشٌ Between them two is disagreement, &c. (K.) — A fine, or mulct, for a wound: (S, Mgh, Msb, K:) from the first of the significations in this paragraph; (Msb;) or from its being one of the causes of contention, or altercation; or, accord. to AM, from the same word as inf. n. of أَرُوشٌ in the first of the senses explained in this art.; accord. to IF, originally هَرْشٌ: (TA:) pl. أُرُوشٌ. (Mgh, Msb.) Hence the saying mentioned by IAar, اِنْتَظِرْنِى حَتَّى تَعْقِلَ فَلَيْسَ لَكَ عِنْدَنَا أَرْشٌ إِلَّا الأَسِنَّةُ [Wait thou for me until thou accept a fine for a wound in lieu of retaliation; for thou hast no compensation for a wound to receive from us except the spearheads]: meaning, thou shalt not slay a man for whom we will ever give bloodwit. (L, TA.) — — What is diminished [of the price] by reason of a defect in a garment or piece of cloth: as being a cause of contention, or altercation. (K, * TA.) — — What is payed [by way of adjustment of the difference] between freedom from defect and defect in an article of merchandise: (Kt, K:) for when the purchaser of a garment or piece of cloth as being free from defect discovers in it a hole or other defect, contention ensues between him and the seller. (TA.) — — A bribe. (Aboo-Nahshal, Sh, K.) مَأْرُوشٌ Scratched with the nails, or lacerated, little or much, so as to bleed or not. Ru-beh says, فَقُلْ لِذَاكَ المُزْعَجِ المَحْنُوشِ أَصْبِحْ فَمَا مِنْ بَشَرٍ مَأْرُوشِ Then say thou to that man who is disquieted by envy, and as though he were stung, Act thou gently, for [there is no scarf-skin scratched; meaning,] my honour is uninjured, having in it no defect nor scratch. (L, * TA.) ارض 1 أَرُضَتِ الأَرْضُ, (S, K, [in two copies of the S أُرِضَت, but this is evidently a mistake,]) with damm, (S,) like كَرُمَت, (K,) inf. n. أَرَاضَةٌ, (S, M, K,) The land became thriving, or productive; (S, K;) as also ↓ استأرضت; (TA;) it became pleasing to the eye, and disposed by nature to yield good produce; (K, TA;) it became fruitful, and in good condition; (M;) it collected moisture, and became luxuriant with herbage; it became soft to tread upon, pleasant to sit upon, productive, and good in its herbage or vegetation: (AHn:) and أَرَضَتِ الأَرْضُ, (K,) aor. أَرُضَ, (TA,) the land became abundant in herbage, or pasture. (K.) — — أَرُضَ, inf. n. أَرَاضَةٌ, is also said of a man, meaning (assumed tropical:) He was, or became, lowly, or submissive, and naturally disposed to good, or to do good. (L, TA,) — أَرَضَ الأَرْضَ He found the land to be abundant in herbage, or pasture. (K.) — أُرِضَتِ الخَشَبَةُ, (S, A, Msb, TA,) in the pass. form, (Msb,) like عُنِى, (TA,) aor. تُؤْرَضُ, (S, TA,) inf. n. أَرْضٌ, (S, A, TA,) with sukoon [to the ر]; (S, TA;) and some add أَرِضَت, aor. تَأْرَضُ, inf. n. as above; (TA; [and so in a copy of the S in the place of what here precedes;]) The piece of wood was, or became, eaten by the أَرَضَة, q. v. (S, A, Msb, TA.) — أَرِضَتِ القَرْحَةُ, (S, M. K,) aor. اَرَضَ, (S, K,) inf. n. أَرَضٌ, (S, M,) The ulcer, or sore, became blistered, (S, M, K,) and wide, (M,) and corrupt (S, M, K) by reason of thick purulent matter, (S,) and dissundered; (M;) so says As; (TA;) as also ↓ استأرضت. (Sgh, K.) — أُرِضَ, like عُنِىَ, (K,) inf. n. أَرْضٌ; (TA;) or أَرِضَ, like سَمِعَ, aor. اَرَضَ, inf. n. أَرْضٌ; (L;) He was, or became, affected with زُكَام [or rheum]. (L, K.) 2 ارّض, (TK,) inf. n. تَأْرِيضٌ, (K,) He depastured the herbage of the earth, or land: and he sought after it: (K:) or, accord. to some, تَأْرِيضٌ denotes this latter signification with respect to a place of alighting, or abiding: (TA:) and you say [also], المَنْزِلَ ↓ تأرّض he sought after, and chose, the place for alighting, or abiding: (M, TA:) and ↓ لِلْمَنْزِلِ تَرَكْتُ الحَىَّ يَتَأَرَّضُونَ I left the tribe seeking after a tract of country in which to alight, or abide. (TA.) — He, or it, rendered heavy; [app. meaning slow, or sluggish; see 5;] syn. ثَقَّلَ. (Ibn-'Abbád, K.) — — He made to tarry; to tarry and wait, or expect; or to be patient, and tarry, and wait, or expect. (Ibn-'Abbád, K.) 4 آرض, inf. n. إِيْرَاضٌ: see 5. — مَا آرَضَ هٰذَا المَكَانَ How abundant is the herbage (عُشْب) of this place! or, as some say, مَا آرَضَ هٰذِهِ الأَرْضَ How level, or soft, and productive, and good, is this land! (Lh, AHn.) — آرَضَهُ, (S, K, [in the CK, incorrectly, أَرَضَهُ,]) inf. n. as above, (S,) He (God) caused him to be affected with زُكَام [or rheum]. (S, K.) 5 تارّض It (herbage) became in such a state that it might be cut. (S, K.) — He clave, or kept, to the ground, not quitting it: (A:) and ↓ آرض, inf. n. إِيرَاضٌ, he remained upon the ground: and تأرّض بِالمَكَانِ he remained fixed in the place, not quitting it: or he waited, or expected, and stood upon the ground: and, as also ↓ استأرض بالمكان, he remained, and tarried, or tarried in expectation, in the place: or he remained fixed therein: (TA:) and تأرّض alone, he tarried, loitered, stayed, waited, or paused in expectation: (S, TA:) and he was, or became, heavy, slow, or sluggish, inclining, or propending, to the ground; (S, K;) [as also ↓ استأرض, accord. to IB's explanation of its act. part. n.] You say, فُلَانٌ إِنْ رَأَى مَطْعَمًا تَأَرَّضَ وَإِنْ أَصَابَ مَطْعَمًا أَعْرَضَ [Such a one, if he see food, cleaves, or keeps, to the ground, not quitting it; and if he obtain food, turns away: or تأرّض may here be rendered agreeably with the explanation next following]. (A, TA.) — — جَآءِ فُلَانٌ يَتَأَرَّضُ لِى (S, K, * TA) Such a one came asking, or petitioning, for a thing that he wanted, to me; syn. يَتَصَدَّى, and يَتَعَرَّضُ; (S, K, TA;) and تَضَرَّعَ is also a syn. of تَأَرَّضَ, used in this manner. (TA.) — See also 2, in two places. 10 اِسْتَأْرَضَ see 5, in two places. — — استأرض السَّحَابُ The clouds expanded, or spread: or, as some say, became fixed, or stationary. (M, TA.) — See also 1, first signification: — and see 1 again, last signification but one. الأَرْضُ [The earth;] that whereon are mankind: (TA:) [and earth, as opposed to heaven: and the ground, as meaning the surface of the earth, on which we tread and sit and lie; and the floor: without ال signifying a land, or country: and a piece of land or ground: and land, or soil, or ground, considered in relation to its quality:] it is fem.: (S, A, Msb, K:) and is a coll. gen. n.; (S, A, K;) of which the n. un. should be أَرْضَةٌ, but this they did not say: (S:) or a pl. having no sing.; (A, K;) for أَرْضَةٌ has not been heard: (K:) its pl. is أَرَضَاتٌ, (S, K,) in [some of] the copies of the K أَرْضَاتٌ, (TA,) for they sometimes form the pl. of a word which has not the fem. ة with ا and ت, as in the instance of عُرُسَاتٌ; (S;) and أَرَضُونَ, [which is more common,] (AZ, AHn, S, Mgh, Msb, K,) with fet-h to the ر, (AZ, AHn, Mgh, Msb,) and with و and ن, though a fem. has not its pl. formed [regularly] with و and ن unless it is of the defective kind, like ثُبَةٌ and ظُبَةٌ, but they have made the و and ن [in this instance] a substitute for the ا and ت which they have elided [from أَرَضَاتٌ], and have left the fet-hah of the ر as it was; (S;) but they also said أَرْضُونَ, (AZ, AHn, S,) sometimes, making the ر quiescent; (S;) and أُرُوضٌ (AZ, AHn, Msb, K) is sometimes used as a pl., as in the saying مَا أَكْثَرَ أُرُوضَ بَنِى فُلَانٍ [How many are the lands of the sons of such a one!]; (TA;) and another [and very common] pl. is [أَرَاضٍ, with the article written] الأَرَاضِى, contr. to rule, (S, Msb, K,) as though they had formed a pl. from آرُضٌ; (S;) thus written in all the copies of the S; [accord. to SM; but in one copy of the S, I find كَأَنَّهُمْ جَمَعُوا الراضًا; and in another, ارضًا;] and in one copy [is added], “ thus it is found in his [J's] handwriting; ” but IB says that correctly he should have said أَرْضَى, like أَرْطَى; for as to آرُضٌ, its regular pl. would be أَوَارِضُ; and [SM says] I have found it observed in a marginal note to the S that the pl. of آرُضٌ would be أَآرِضُ, like as أَكَالِبُ is pl. of أَكْلُبٌ; and wherefore did he not say that الاراضى is a pl. of an unused sing., like لَيَالٍ and أَهَالٍ, so that it is as though it were pl. of أَرْضَاةٌ, like as لَيَالٍ is pl. of لَيْلَاةٌ? yet if any one

should propose the plea that it may be formed by transposition from أَآرِضٌ, he would not say what is improbable; its measure being in this case أَعَالِفُ; the word being أَرَاضِىُ, and the ء being changed into ى: (TA:) accord. to Abu-l-Khattáb, (S,) أَرَاضٌ is also a pl. of أَرْضٌ, (S, K,) like as آهَالٌ is a pl. of أَهْلٌ; (S;) but IB says that, in the opinion of the critics, the truth with respect to what is related on the authority of Abu-l-Khattáb is, that from أَرْضٌ and أَهْلٌ are formed أَرَاضٍ and أَهَالٍ, as though they were pls. of أَرْضَاةٌ and أَهْلَاةٌ; like as they said لَيْلَةٌ and لَيَالٍ, as though this were pl. of لَيْلَاةٌ. (TA.) It is said in proverbs, أَجْمَعُ مِنَ الأَرْضِ [More comprehensive than the earth]: (TA:) and آمَنُ مِنَ الأَرْضِ [More trustworthy than the earth, in which treasures are securely buried]: and أَشَدُّ مِنَ الأَرْضِ [Harder than the earth, or ground]: (A, TA:) and أَذَلُّ مِنَ الأَرْضِ [More vile, or more submissive, than the earth, or ground]. (TA.) And you say, مَنْ أَطَاعَنِى كُنْتُ لَهُ أَرْضًا (tropical:) [Whoso obeyeth me, I will be to him as ground whereon one treads]; denoting submissiveness. (A, TA.) And فُلَانٌ إِنْ ضُرِبَ فَأَرْضٌ (tropical:) [Such one, if he be beaten, is like ground]; i. e. he cares not for beating. (A, TA.) One says also, لَا أَرْضَ لَكَ [Mayest thou have no land, or country! or thou hast no land, or country]; like as one says, لَا أُمَّ لَكَ. (S, K,) — — [And hence,] هُوَ ابْنُ أَرْضٍ He is a stranger, (A, K, TA,) of whom neither father nor mother is known. (TA.) — — اِبْنُ الأَرْضِ [with the art. ال prefixed to the latter word] is A certain plant, (AHn, K,) which comes forth upon the summits of the [hills called] آكَام, having a stem (أَصْل), but not growing tall, (AHn,) which resembles hair, and is eaten, (AHn, K,) and quickly dries up; (AHn;) a species of بَقْل, as also بِنْتُ الأَرْضِ: (S in art. بنى:) and بَنَاتُ الأَرْضِ plants: (M in art. بسر:) and the places which are concealed from the pastor. (S in that art.) Also The pool that is left by a torrent: (T in art. بنى:) and بَنَاتُ الأَرْضِ pools in which are remains of water: (IAar in TA art. بسر:) and rivulets. (T in art. بنى.) — — أَرْضٌ is also used to signify (assumed tropical:) A carpet; or anything that is spread: and in this sense, in poetry, it is sometimes made masc. (Msb.) — — And (assumed tropical:) Anything that is low. (S, K.) And (tropical:) The lower, or lowest, part of the legs of a horse or the like: (S, K:) or the legs of a camel or of a horse or the like: and the part that is next to the ground thereof. (TA.) You say بَعِيرٌ شَدِيدُ الأَرْضِ (tropical:) A camel strong in the legs. (TA.) And فَرَسٌ بَعِيدٌ مَا بَيْمَ أَرْضِهِ وَسَمَائِهِ (tropical:) A horse that is large and tall. (A, TA.) — — Also, of a man, (tropical:) The knees and what is beneath, or below, (lit. after,) them. (TA.) — — And of a sandal, (assumed tropical:) [The lower surface of the sole;] the part that touches the ground. (TA.) — A febrile shivering; a tremor: (S, K:) or vertigo: or it signifies also vertigo arising from a relaxed state, and occasioning a defluxion from the nose and eyes. (TA.) I'Ab is related to have said, on the occasion of an earthquake, أَزُلْزِلَتِ الأَرْضُ أَمْ بِى أَرْضٌ, (S,) i. e. [Hath the earth been made to quake, or is there in me] a tremor? or a vertigo? (TA.) [أَهْلُ الأَرْضِ signifies A certain class of the jinn, or genii; by whom human beings are believed to be possessed, and affected by an involuntary tremor; whence it seems that this appellation may perhaps be from أَرْضٌ as signifying " a tremor. " See مَأْرُوضٌ: and see خَبَلٌ, as explained in the S.] — — Also Rheum; syn. زُكَامٌ: (S, K:) in this sense masc.; or, accord. to Kr, fem., on the authority of Ibn-Ahmar. (TA.) — See also أَرَضَةٌ. أُرْضَةٌ: see أَرْضٌ. مَأْرُوضٌ: see what next follows. إِرْضَةٌ of herbage, What suffices the camels, or other pasturing animals, for a year: (IAar, AHn, M:) or abundant herbage or pasture; as also ↓ أُرْضَةٌ and ↓ إِرَضَةٌ. (K.) أَرَضَةٌ [The wood-fretter;] a certain insect that eats wood, (S A, Msb, K,) well known; (A, K;) it is a white worm, resembling the ant, appearing in the days of the [season called] رَبِيع: (TA:) there are two kinds: one kind is small, like the large of the ذَرّ [or grubs of ants]; and this is the bane of wood in particular: (AHn, TA:) or this kind is the bane of wood and of other things, and is a white worm with a black head, not having wings, and it penetrates into the earth, and builds for itself a habitation of clay, or soil; and this is said to be that which ate the staff of Solomon [as is related in the Kur xxxiv. 13, where it is called دَابَّةُ الأَرْضِ, as is said in the A]: (TA:) the other kind [is the termite, or white ant; termes fatale of Linn.; called by Forskål (in his Descr. Animalium &c., p. 96,) termes arda, destructor; and this] is like a large common ant, having wings; it is the bane of everything that is of wood, and of plants; except that it does not attack what is moist, or succulent; and it has legs: (AHn, TA:) the pl. is ↓ أَرَضٌ (AHn, Msb, TA) and أَرَضَاتٌ; (Msb;) or, as some [more properly] say, أَرَضٌ is a quasi-pl. [or coll. gen.] n. (AHn, TA.) It is said in a prov., آكَلُ مِنَ الأَرَضَةِ [More consuming than the wood-fretter, or the termite]. (TA.) And in another, أَفْسَدُ مِنَ الأَرَضَةِ [More marring, or injuring, or destructive, than the wood-fretter, or the termite.] (A, TA.) أَرِضَةٌ: see أَرِيضٌ. إِرَضَةٌ: see إِرْضَةٌ. أَرِيضٌ: see أَرُوضٌ. أَرِضَ part. n. of أَرِيضٌ. — — You say أَرْضٌ أَرِيضَةٌ (S, A, K) and ↓ أَرِضَةٌ (TA) Land that is thriving, or productive; (S, A, K;) pleasing to the eye; (AA, S, A, K;) and disposed by nature to yield good produce: (A, K, TA:) or fruitful; increasing in plants or herbage: (IAar:) or level, or soft: (ISh:) or that collects moisture, and becomes luxuriant with herbage; that is soft to tread upon, pleasant to sit upon, productive, and good in its herbage or vegetation: (AHn:) it also signifies a wide land; syn. عَرِيضَةٌ: (TA:) and إِرَاضٌ [as pl. of أَرِيضٌ] is syn. with عِرَاضٌ and وِسَاعٌ; (AA, K, TA;) as though the ء were a substitute for the ع. (TA.) — — أَرِيضٌ is also an imitative sequent to عَرِيضٌ; (S, K;) as in the phrase شَىْءٌ عَرِيضٌ أَرِيضٌ [A very wide thing]: (S:) or it signifies fat, as an epithet: (K:) some use it in this sense without عريض, applied to a kid. (S.) And you say, اِمْرَأَةٌ عَرِيضَةٌ أَرِيضَةٌ [A very wide, or wide and fat, woman; or, as seems to be indicated in the TA in art. عرض, prolific and perfect]; and in like manner, ↓ مُؤْرِضَةٌ. (TA.) You say also رَجُلٌ أَرِيضٌ لِلْخَيْرِ, (S,) and ↓ أَرُوضٌ, (A,) A man lowly, or submissive; (S;) naturally disposed to good, or to do good. (S, A.) And نَفْسٌ وَاسِعٌ أَرِيضٌ: see رَابِطٌ. هُوَآرَضُهُمْ بِهِ He is the most adapted, meet, suited, fitted, or fit, of them, for it; or most worthy of them of it. (K.) And هُوَآرَضُهُمْ أَنْ يَفْعَلَ ذٰلِكَ He is the most adapted, &c., or most worthy, of them to do that. (As, S.) مُؤْرِضَةٌ: see أَرِيضٌ. مَأْرُوضٌ Wood eaten by the أَرَضَة [or woodfretter, or termite, but generally meaning the former]; (S, A, Msb, K;) as also ↓ أَرْضٌ. (TA.) — A person affected with خَبَل [q. v.] from the jinn, or genii, and [what are called] أَهْلُ الأَرْضِ, (S, K,) i. e. (so accord. to the S and TA, but in the K " and ") he who moves about his head and body involuntarily. (S, K.) — — A person affected with زُكَام [or rheum]: (S, K:) accord. to Sgh, [who seems, like J, not to have known أُرِضَ,] from أَرَضَهُ; (Sgh, TA;) whereas by rule, [if from أَرَضَهُ,] it should be مُؤْرَضٌ. (TA.) فَسِيلٌ مُسْتَأْرِضٌ, and وَدِيَّةٌ مُسْتَأْرِضَةٌ, A young palm-tree, and a small young palm-tree, having a root in the ground: such as grows forth from the trunk of the mother-tree is called رَاكِبٌ. (S, K.) — — مُسْتَأْرِضٌ also signifies Heavy, slow, or sluggish, inclining, or propending, to the ground. (IB.) ارط 1 أَرِطَ [The unaugmented verb from this root seems to be unknown, if it were ever in use, for it is not mentioned, though the pass. part. n., مَأْرُوطٌ, is mentioned as having three significations, which see below.] 2 أَرَّطَ see 4. 4 أَرَطَتِ الأَرْضُ, (AHeyth, K,) of the measure أَفْعَلَت, [originally] with two alifs, (TA,) [aor. يُؤْرِطُ, inf. n. إِيرَاطٌ,] The land produced the kind of trees called أَرْطًى [or أَرْطَى]; (AHeyth, K;) as also أَرْطَت, inf. n. إِرْطَآءٌ; or this is a corruption, attributable to J:

so says the author of the K, following AHeyth: but it is no corruption, for it is mentioned by the authors on verbs and by ISd and others; (MF, TA;) for instance, by AHn, in his book on plants, and by IF, in the Mj: (TA:) [and J mentions it in its proper place, in art. رطى, as well as in the present art.:] ↓ أَرَّطَت, with the ر musheddedeh, has also been found in the handwriting of certain of the men of letters; but this is a corruption. (K.) أَرِطٌ A colour like that of the أَرْطَي [or أَرْطي]. (Sgh, K.) أَرْطَي, (Mbr, S, K,) of the measure فَعْلَى, because you say أَدِيمٌ مَأْرُوطٌ, [explained below,] (Mbr, S,) the alif (Mbr, S, K) ending it (Mbr) [written ى] being a letter of quasi-coordination, (S, K,) not to denote the fem. gender, (Mbr, S,) its n. un. being أَرْطَاةٌ, (Mbr, S, K,) wherefore it is with tenween when indeterminate, but not when determinate: (S, K:) or it is of the measure أَفْعَلٌ, (Mbr, * S,) the last letter being radical, (Mbr,) because you say أَدِيمٌ مَرْطِيٌّ, (Mbr, S,) and in this case it should be mentioned among words with an infirm letter [for the last radical], and is with tenween both when determinate and when indeterminate; (S;) [but this is a mistake, for when it is determinate, it can be with tenween only if used as a proper name; therefore,] IB observes, that if you make its last letter radical, its measure is أَفْعَل, and a word of this measure, if a subst., is imperfectly decl. when determinate, but perfectly decl. when indeterminate: (TA:) [the author of the K copies the error of the S, saying, "or its alif is radical," (meaning its last letter,) " and in this case it is always with tenween; " and he adds, "or," (for which he should have said " and,") its measure is أَفْعَل: to all which it is necessary to add, that some of the grammarians hold it to be also of the measure فَعْلَى, ending with a fem. alif, and therefore assign to it no n. un.:] A kind of tree, (S, K,) of those growing in sands, (S, TA,) resembling the kind called عِضَاه, growing as a branch [in the TA عَصَبًا, for which I read غُصْنًا,] from a single stem, to the height of the stature of a man, the leaves whereof are what are termed هَدَب [q. v., and are included among those termed خُوص], (AHn, TA,) and its flower is like that of the خِلَاف [or salix ægyptia], (AHn, K,) save in being smaller, the colour being one; and the odour thereof is pleasant: it grows in sands, and therefore the poets make frequent mention of the wild bulls' and cows' taking refuge among this and other trees of the sands, burrowing at their roots to hide themselves there, and to protect themselves from the heat and cold and rain, but not among the trees in hard ground, for burrowing in the sand is easy: (AHn, TA:) its fruit is like the عُنَّاب [or jujube], bitter, and is eaten by camels in its fresh moist state, and its roots are red, (AHn, K,) intensely red: (AHn, TA:) AHn adds, a man of the Benoo-Asad informed me, that the leaves (هَدَب) of the ارطي are red like the red pomegranate: its fruit also is red: (TA:) the dual is أَرْطَيَانِ: (AHn, TA:) and the pl. أَرْطَيَاتٌ and أَرَاطِي and أَرَاطٍ, (AHn, K,) in the accus. case أَرَاطِي. (TA.) أَرْطَوِيٌّ: see what next follows. أَرْطَاوِيٌّ: see what next follows. مَأْرُوطٌ A hide tanned with أَرْطَي; (S, K;) i. e. with the leaves thereof; (S in art. رطي;) as also ↓ مُؤَرْطًي; (TA;) and so مَرْطِيٌّ. (S.) — — A camel having a complaint from eating أَرْطَي: (L, K: *) and a camel that eats أَرْطَي, (AZ, S, K,) and keeps to it; (K;) as also ↓ أَرْطَوِيٌّ (AZ, S, K) and ↓ أَرْطَاوِيٌّ. (Ibn-'Abbád, Sgh, L, K.) مُؤَرْطًي: see what next precedes. ارف 2 أَرَّفَهَا, (T, M, Mgh,) namely الدَّارَ, and الأَرْضَ, (T, M,) inf. n. تَأْرِيفٌ, (T,) He set, or put, limits, or boundaries, [أُرَف,] to it; (M, Mgh;) and marked it out: (Mgh:) or he divided it; and set, or put, limits, or boundaries, to it: (T:) namely the house, and the land. (T, M.) And أُرِّفَ عَلَى المَالِ, (S, Mgh, Msb,) or على الأَرْضِ, inf. n. as above, (K,) The property, (S, Mgh, Msb,) or the land, (K,) had limits, or boundaries, set, or put, to it, (S, Msb, K,) or around it; (Mgh;) and was divided. (K.) When this is done, it is said that there is no شُفْعَة [or right of preemption] with respect to the property. (S, Mgh, Msb.) — — تَأْرِيفٌ also signifies The tying a rope, or cord, so as to form a knot or knots. (K.) إِنَّهُ لَفِى إِرْفِ مَجْدٍ i. q. إِرْثِ مَجْدٍ [Verily he is of a glorious origin, race, or stock]: mentioned by Yaakoob as an instance of a change of letters. (M.) أُرْفَةٌ A limit, or boundary, (As, T, S, M, Mgh, Msb, K,) making a separation (Msb) between two pieces of land; (Msb, K;) a sign, or mark, (As, T, S, Mgh,) of the limits, or boundaries, between two pieces of land: (S:) and a separation between houses and estates: (M:) and a dam between two pieces of land sown or for sowing: (Th, M:) Yaakoob asserts that its ف is a substitute for the ث of أُرْثَةٌ [which is, however, less com- mon]: (M:) the pl. is أُرَفٌ, (T, S, M, &c.,) signifying, accord. to Lh, like أُرَثٌ, limits, or boundaries, between two pieces of land [&c.]; (T;) and it is said in a trad., that these cut off الشُّفْعَة [i. e. the right of preemption]; (T, S, Mgh;) meaning, in the language of the people of El- Hijáz, signs, or marks, and limits, or boundaries. (T.) Th relates that an Arab woman said, جَعَلَ عَلَيَّ زَوْجِى أُرْفَةً لَا أَجُوزُهَا, i. e. My husband set me a sign, or mark, [or limit,] beyond which I should not pass. (M.) And أُرْفَةُ أَجَلٍ signifies An extreme limit of a period of existence. (TA, from a trad.) — — Also A knot. (Sgh, K.) أُرْفِيٌّ A measurer of land, (K, * TA,) who marks it with limits, or boundaries. (TA.) هُوَمُؤَارِفِى He has his limit, or boundary, next to mine, in dwelling, and in place: (K:) a phrase like هُوَمُتَاخِمِى. (TA.) ارق 1 أَرِقَ, aor. أَرَقَ, inf. n. أَرَقٌ, (T, S, K, &c.,) He was sleepless, or wakeful, or sleep departed from him, (JK, T,) by night; (T;) i. q. سَهِرَ (S, Mgh, Sgh, K) بِاللَّيْلِ; (Sgh, K;) or i. q. سَهِدَ: (S, and L and K in art. سهد:) or sleep departed from him by reason of a malady, or a distracting accident or event: (M:) or he was sleepless or wakeful (سَهِرَ) in a case that was disliked, or evil; سَهِرَ having a general sense: (M, F:) or he shut his eyes one while and opened them another, [being unable to continue sleeping,] whereas سَهِرَ signifies he did not sleep at all: (Deewán of the Hudhalees, cited by Freytag in his Lex.:) or أَرَقٌ signifies sleeplessness, or wakefulness, engendered by anxiety and grief: (Har p. 162:) and ↓ ائترق [with the disjunctive alif written إِيتَرَقَ] signifies the same as أَرِقَ. (S, K.) — أَرِقَتِ النَّخْلَةُ [and أَرِقَ الزَّرْعُ] The palm-tree [and the seed-produce] was affected, or smitten, by what is termed أَرَقَان. (JK.) 2 أَرَّقَنِى كَذَا, (JK, S, K, *) inf. n. تَأْرِيقٌ, (S, Mgh,) Such a thing rendered me, or caused me to be, sleepless or wakeful; (JK, S, Mgh, * K; *) as also ↓ آرقنى, (K,) inf. n. إِيرَاقٌ. (TA.) 4 آرَقَ see 2. 8 إِئْتَرَقَ see 1. أَرَقٌ: see أَرَقَانٌ. أَرِقٌ: see what next follows. أَرِقٌ Sleepless or wakeful (S, K) by night (K) [by reason of a malady, or a distracting accident or event, &c. (see 1)]; as also ↓ آرِقٌ (IF, K) and ↓ أَرُقٌ and ↓ أُرُقٌ; or the last signifies habitually so. (TA.) أُرُقٌ: see what next precedes. أَرَقَانٌ (JK, S, K) and أَرْقَانٌ and أُرْقَانٌ and إِرَقَانٌ and إِرْقَانٌ and ↓ أَرَقٌ and ↓ أُرَاقٌ (K) i. q. يَرَقَانٌ; (JK, S, K;) أَرَقَانٌ being a dial. var. of this last; (S;) or the hemzeh is a substitute for the ى; (L;) and يرقان is the word most commonly known; (K;) A blight, or disease, which affects, or smites, seed-produce: (JK, S, K:) and a disease [namely jaundice] which affects, or smites, man, (S, K,) causing the person to become yellow [or blackish]; (TA;) it is a disease which changes the colour of the person excessively to yellowness or blackness, by the flowing of the yellow or black humour to the skin and the part next thereto, without putridity. (Ibn-Seenà [Avicenna], K.) أُرَاقٌ: see أَرَقَانٌ. آرِقٌ: see أَرِقٌ. زَرْعٌ مَأْرُوقٌ Seed-produce affected, or smitten, with a blight, or disease, (JK, S, K,) such as is termed أَرَقَان; (JK, S;) as also مَيْرُوقٌ [from يَرَقَان]: (S, K:) and نَخْلَةٌ مَأْرُوقَةٌ a palm-tree affected, or smitten, therewith. (JK, TA.) ارك 1 أَرَكَتِ الإِبِلُ, aor. أَرُكَ and أَرِكَ, inf. n. أُرُوكٌ, The camels fed upon the kind of tree called أَرَاك: (S, Msb, K:) or remained, or continued, among trees of that kind, (ISk, S, K,) i. e., what are termed حَمْض, (ISk, S,) eating them: (K:) or found, or lighted on, any trees whatever,

and remained, or continued. among them: (K:) or, accord. to As, kept in a place (بِمَكَانٍ), not removing therefrom: (ISk, S:) or remained, or continued, in a place for the purpose of feeding upon the اراك: and hence the signification next following, which is tropical. (Er-Rághib.) — — أَرَكَ بِالمَكَانِ, (S, Msb, K,) aor. and inf. n. as above, (Msb, TA,) (tropical:) He (a man, S) remained, continued, or abode, in the place, (S, Msb, K,) not quitting it; (TA;) as also أَرِكَ, aor. أَرَكَ, (K,) inf. n. أَرَكٌ. (TA.) — — And أَرَكَ, (K,) inf. n. أَرْكٌ and أُرُوكٌ (TA,) (assumed tropical:) He persisted, or persevered, syn. لَجَّ, (K,) i. e. أَصَرَّ, (T, K,) in an affair. (T, K.) — — And, (K,) inf. n. أُرُوكٌ, (TA,) (assumed tropical:) He held back, or drew back, (تَأَخَّرَ,) in an affair. (K.) — أَرَكَ الإِبِلَ, (K,) aor. أَرُكَ, (TA,) inf. n. أَرْكٌ, (K,) He fed the camels, or made them to feed, upon the kind of the tree called أَرَاك: or made them to remain, or continue, among trees of that kind: or brought them to any trees whatever, and made them to remain, or continue, among them. (K.) — — أَرَكَ الأَمْرَفِى عُنُقِهِ, (L, K,) inf. n. أُرُوكٌ, so in the L, (TA,) (assumed tropical:) He compelled him, or constrained him, to do the thing, or affair; or made him to keep, or cleave, to it. (L, K.) — أَرَكَت الإِبِلُ, aor. أَرَكَ, (S, K,) inf. n. أَرَكٌ; (S;) and أَرِكَت, aor. أَرُكَ; and أُرِكَت; (K;) The camels had a complaint, or suffered pain, (S, K,) of, or in, their bellies, (S,) from eating the أَرَاك. (S, K.) 2 أَرَّكَهَا, inf. n. تَأْرِيكٌ, He concealed her (namely a woman, TA) by means of an أَرِيكَة, q. v. (K.) 8 ائترك [written with the disjunctive alif إِيتَرَكَ] It (the kind of tree called أَرَاك) became firm, strong, or compact, and big: (O, K:) or attained to maturity: (K:) or became tangled, or luxuriant, and abundant. (TA.) إِرْكٌ: see أَرَاكٌ. — — عُشْبٌ لَهُ إِرْكٌ Herbage in which the camels remain, or continue. (Ibn-'Abbád, K.) أَرَاكٌ أَرِكٌ Abundant, and tangled, or luxuriant, trees of the kind called اراك; (K, TA; [in the CK آرِكٌ, but said in the TA to be like كَتِفٌ;]) as also ↓ مُؤْتَرِكٌ. (K.) — — أَرْضٌ أَرِكَةٌ Land abounding with the kind of trees called اراك. (K.) — — إِبِلٌ أَرِكَةٌ and أَرَاكَي, [the latter being the pl.,] Camels having a complaint, or suffering pain, (S, K,) of, or in, their bellies, (S,) from eating the اراك. (S, K.) أَرَاكٌ The [kind of trees termed] حَمْض; (AHn, K;) as also ↓ إِرْكٌ: (Ibn-'Abbád, K:) and (K) certain trees of the kind termed حَيْض, (T, S, Msb, K,) well known, bearing what resemble bunches of grapes, (T, TA,) and of which sticks for cleaning the teeth are made, (AHn, Aboo-Ziyád, Msb, K,) that is, of its branches, (AHn, Aboo-Ziyád, Msb,) and of its roots, which latter are more esteemed for this purpose: (Aboo-Ziyád:) it is the best of the trees of which the branches are used for this purpose, and the best of those upon which beasts feed with respect to the odour of the milk [yielded by those beasts]: (AHn:) or one of the large thorny trees, upon which camels feed: the milk of [the camels that feed upon] it is the best of milk: and it is not allowable to prohibit the public from feeding their beasts upon it: (Mgh:) or a kind of tall, smooth, or soft, tree, abounding with leaves and branches, the wood of which is weak, and which has a fruit in bunches, or racemes, called بَرِير, one [bunch] of which will fill the hand: (Msb:) n. un. with ة: (S, Msb:) pl. (of the n. un., T) أُرُكٌ (T, K) and أَرَائِكُ, (IB, K,) which is a form sometimes used, and is also pl. of the n. un. (IB.) — — A piece of land (K, TA) in which are trees of the kind thus called. (TA.) أَرِيكٌ: see the end of the next paragraph. أَرِيكَةٌ A raised couch (سَرِير) in a حَجَلَة, (K, and Jel in xviii. 30,) which is a tent, or pavilion, or chamber, (بيت,) adorned with cloths and curtains, [or a kind of curtained canopy or alcove or the like,] for a bride; (Jel ubi suprà;) a raised couch (سرير) in a حَجَلَة, and having before it a curtain; when alone, not thus called: (TA:) or a bed, or thing spread upon the ground to sit or lie upon, in a حَجَلَة: (Zj, TA:) or a raised couch (سرير), absolutely, whether in a حجلة or not: (TA:) or [in the CK " and "] anything upon which one reclines such as is termed سَرِير or مَنَصَّة or فِرَاش: (K, TA:) or [in some copies of the K " and "] a raised couch (سرير) ornamentally furnished and decorated, in a [tent, or pavilion, or the like, such as is termed] قُبَّة, or in a chamber, or an apartment, بَيْت, [or by this may be meant here a tent of any kind, though I think that in this instance it more probably denotes an inner apartment, or an alcove,]) which, when there is not in it a سرير, is termed حَجَلَة: (S, Sgh, K:) accord. to Er-Rághib, so named because originally made of [the wood of] the أَرَاك; or because it is a place of abode; from أَرَك بِالمَكَانِ " be abode in the place: " (TA:) pl أَرَائِكُ (S, K) ?? [coll. gen. n.] ↓ أَرِيكٌ. (K.) إِبِلٌ أَرَاكِيَّةٌ: see what next follows. إِبِلٌ أَرِكَةٌ Camels feeding upon the kind of tree called أَرَاك; (S, Msb;) as also ↓ أَرَاكِيَّةٌ: (K:) or remaining, or continuing, among trees of that kind, i. e., what are termed حَمْض: or keeping in a place, not removing therefrom: (S:) pl. أَوَارِكُ. (S, Msb.) Their milk is said to be the best of milk. (TA.) قَوْمٌ مُؤْرِكُونَ A people, or company of men, alighting and abiding by trees of the kind called أَرَاك, (K,) feeding their camels upon those trees. (AHn, K. *) أَرَاكٌ مُؤْتَرِكٌ: see أَرِكٌ ارم 1 أَرَمَهُ, (S, Har p. 99,) aor. أَرِمَ, inf. n. أَرْمٌ, (S,) He took away, or removed, its أَرُومَةٌ, or أَصْل: (Har ubi suprà:) [he extirpated it; eradicated it:] he ate it. (S.) You say, أَرَمَتِ السَّائِمَةُ المَرْعَي, aor. as above, The pasturing beasts consumed, or made an end of, the pasturage, not leaving of it anything. (AHn, M.) And أَرَمَ مَا عَلَى الخِوَانِ, (T,) or المَائِدَةِ, (Th, M, K,) aor. as above, (M,) He ate what was on the table, (Th, T, M, K,) not leaving anything. (K.) And أَرَمَتْهُمُ السَّنَةُ, (AHeyth, T, M, K,) aor. أَرُمَ, (so in the T, as on the authority of AHeyth,) inf. n. as above, (M,) The year of dearth, or drought, or sterility, extirpated them; (T;) or devoured them; (AHeyth, T;) or cut them off. (M, K.) And أَرَمَتِ السَّنَةُ بِأَمْوَالِنَا The year of dearth, or drought, or sterility, devoured everything [of our property or cattle]. (S.) And أَرَمَتِ الأَرْضُ المَيِّتَ The earth consumed the dead body. (T.) — أَرِمَ المَالُ, aor. أَرَمَ, The property, or cattle, perished, or came to nought. (TA.) إِرَمٌ: see أَرِمٌ .إِرَمٌ [part. n. of أَرِمَ]. You say أَرْضٌ أَرِمَةٌ, meaning Land upon which rain has not fallen for a long time: (T:) or land which does not give growth to anything. (TA.) [Not to be confounded with آرِمَةٌ, q. v.] — See also what next follows. إِرَمٌ (T, S, M, K) and ↓ أَرِمٌ, (M, K,) like كَتِفٌ, (K,) or ↓ إِرْمٌ, (so in a copy of the M,) and ↓ إِرَمِيٌّ and ↓ أَرَمِيٌّ, (M, K,) from Lh, (TA,) or ↓ أَرْمِيٌّ, from Lh, (so in a copy of the M,) and ↓ إِرْمِيٌّ, from Lh, (TA,) and يَرَمِيٌّ, (M, K,) from Lh, (TA,) and أَيْرَمِيٌّ, (T, K,) A sign, or mark, set up to show the way; (M, K;) stones set up as a sign, or mark, to show the way in the desert: (S:) or particularly one belonging to [the tribe of]' Ád: (M, K:) accord. to ISh, the إِرَم is [a thing] like a man in a standing posture upon the head of a hill, whereby one is directed to the right way, and whereby the land is marked, composed of stones set one upon another, and is only the work of the Muslims, and such is made by people in the present day, upon the road: (T:) or such as was made by the people in the time of ignorance, who were accustomed, when they found a thing in their way and could not take it with them, to leave upon it some stones, whereby to know it, until, when they returned, they took it: (TA:) the pl. [of pauc.] is آرَامٌ and [of mult.] أُرُومٌ (ISh, T, S, M, K:) or أُرُومٌ signifies the graves, or sepulchres, of [the tribe of]' Ád. (M, K.) — [إِرَمٌ in the phrase إِرَمُ ذَاتُ العِمَادِ (see art. عمد) is a proper name; but whether of a place, or a tribe, or an individual, is disputed: it is commonly believed to be the name of The terrestrial paradise of Sheddád the son of 'Ád: see Bd lxxxix. 6.] أَرْضٌ أَرْمَاءُ Land in which there is not a root, or stock, of a tree; as though it were ↓ مَأْرُومَة [or extirpated]: (O:) or land in which neither root nor branch is left; as also ↓ مَأْرُومَةٌ. (M, K.) أَرْمِيٌّ and إِرْمِيٌّ and أَرَمِيٌّ and إِرَمِيٌّ: see إِرَمٌ. أَرُومٌ: see what

next follows. أَرُومَةٌ (T, M, K) and أُرُومَةٌ, (M, K,) the latter of the dial. of Temeem, (TA,) or this is not allowable, (T,) or ↓ أَرُومٌ, (S,) or this is the pl., (M, K,) [or a coll. gen. n.,] The root, or base, or lowest part, syn. أَصْل, (T, S, M, K,) of a tree (T, S) of any kind; (T;) and of a horn: (S:) or, of a tree, [or plant, the root-stock, or rhizoma, or] the part from which branch off the عُرُوق [or roots properly so called]. (K in art. عرق. [See an instance of its use voce جَنْبَةٌ; another, voce جِنْثٌ; and another, voce جَزَرٌ.]) — — And [hence,] (assumed tropical:) The origin, or stock, of a man: (TA:) (tropical:) The origin of حَسَب [or grounds of pretension to respect or honour, &c.]. (Har p. 99.) سَنَةٌ آرِمَةٌ (S, K, TA [in the CK, erroneously, أَرِمَةٌ]) An extirpating year of dearth or drought or sterility: (S:) or a year of dearth &c. cutting off people. (K.) أَرْضٌ مَأْرُومَةٌ: see أَرْمَاءُ, in two places. 1 ارى أَرَتِ الدَّابَّةُ مَرْبَطَهَا, (M, K,) and مِعْلَفَهَا, [aor. تَأْرِى,] inf. n. أَرْىٌ, (M,) The beast kept to its place where it was tied, (M, K,) and to its manger. (M.) — — أَرَتِ الدَّابَّةُ إِلَى الدَّابَّةِ, (K,) aor. as above, (S,) and so the inf. n., (TA,) The beast joined itself, or became joined, to the beast, and kept with it to one manger. (S, K.) 2 أَرَّيْتُ لِلدَّابَّةِ, (S, M, K,) and الدَّابَّةَ, (M, K,) inf. n. تَأْرِيَةٌ, (S, M, K,) I made for the beast an آرِىّ [q. v.], (S, * M,) or an آرِيَّة. (K: [in the CK أَرِيَّة; but this and آرِيَّة are probably mistakes of copyists.]) — — أَرَّى الشَّىْءَ, inf. n. as above, He rendered the thing permanent, or steadfast; confirmed it; established it. (M, K.) Hence, in a trad., اَللّٰهُمَّ أَرِّمَا بَيْنَهُمْ, i. e. O God, make permanent, or confirm, or establish, what is between them, of love, or affection; said in praying for a man and his wife. (M, TA.) Mohammad is also related to have said, with this intention, اَللّٰهُمَّ أَرِّبَيْنَهُمَا, meaning O God, render permanent, or confirm, the union, or concord, or love, of them tow; (A'Obeyd, TA;) or cause union to subsist, and render permanent, or confirm, love, or affection, between them two: (IAth, TA:) or اَللّٰهُمَّ أَرِّ كُلَّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ, meaning O God, confine each of them two to the other, so that the heart of neither may become turned away to any but that other: the correct form of speech, however, is عَلَي صَاحِبِهِ, unless it be like تَعَلَّقْتُ فُلَانًا for تعلّقت بِفُلَانٍ. (IAmb, TA.) 4 آرَيْتُ الدَّابَّةَ I joined the beast to another beast, and made it to keep with the other to one manger: (S, in the present art.; and K:) or آرَيْتُ الدَّابَّتَيْنِ I joined the two beasts together, and made them both keep to one manger. (So accord. to the S in art. وأر.) 5 تَارِي بِالمَكَانِ He remained, stayed, or abode, in the place: (S, Mgh, Msb:) or he became confined, or he confined himself, therein; (T, M, K;) as also ↓ ائتري [written with the disjunctive alif إِيتَرَى]. (M, K.) — — تَأَرَّىعَنْهُ He remained behind him, not going with him; held back, or hung back, from him. (M, K.) 8 إِأْتَرَى see 5. أَرِىٌّ: see what next follows. أَرِيَّةٌ: see what next follows. آرٍ: see what next follows. آرِىٌّ, (T, S, M, Mgh, Msb, K,) with medd and teshdeed, (TA,) [originally آرُوىٌ,] of the measure فَاعُولٌ, (T, S, Mgh, Msb,) from تَأَرَّى بِالمَكَانِ as explained above, (Mgh,) or hence this verb, (Msb,) and ↓ أَرِىٌّ, (M, K, * [but accord. to the latter, the second form may be either thus (as it is written in the M) or ↓ آرٍ, (agreeably with the latter of the two pls. mentioned below,) for the two forms are there expressed by الآرِىُّ وَ يُخَفَّفُ, (in the CK, erroneously, الأَرِىُّ و يُخَفَّفُ,) and in another place in the K we find it written ↓ آرِيَّة, or, as in the CK, ↓ أَرِيَّة,]) The place of confinement of a beast: (ISk, T, S:) or i. q. آخِيَّةٌ; (M, Mgh, Msb, K;) used in this sense by the Arabs; (Mgh, Msb,;) or sometimes having this application; meaning a rope to which a beast is tied in its place of confinement;; (S;) or a loop of a rope to which a beast is tied in that place: (Mgh:) so called because it withholds beasts from escaping: (TA:) sometimes, (Msb,) improperly, (ISK, T, S,) by the vulgar, and by the lawyers, (Mgh,) applied to a manger::(ISk, T, S, Mgh, Msb:) pl. أَوَارِىُّ (T, S, Mgh, Msb) and أَوَارٍ (S.) — Hence, أَوَارِىُّ is metaphorically applied to (tropical:) The places (أَحْيَاز) that are made, in shops, for grain and other things: and to (tropical:) the water-tanks, or troughs, in a bath. (Mgh.) — El-'Ajjáj says, describing a [wild] bull, and his covert, وَاعْتَادَ أَرْبَاضًا لَهَا آرِىُّ meaning [And he frequented lodging-places] having a firm foundation for the quiet of the wild animals therein [as having been from the first occupied by such animals and unfrequented by men]. (S.)— آرِىُّ is also said to signify Land of a kind between even and rugged. (M.) آرِيَّةٌ: see آرِىٌّ. 1 از أَزَّتِ القِدْرُ, (S, K,) or البُرْمَةُ, (A,) aor أَزِّ3ُ (S, K) and أَزِ3ِ, (K,) inf. n. أَزِيزٌ (S, A, K) and أَزٌّ and أَزَازٌ, (K,) The cooking-pot made a sound in boiling: (S, accord. to an explanation there given of the inf. n.; and A:) or boiled: (S:) or boiled vehemently; (K;) as also ↓ ائتزّت [written with the disjunctive alif إِيتَزَّتْ], (S, K,) inf. n. ائْتِزَازٌ; (S;) and ↓ تَأَزَّت, (K,) inf. N. تَأَزُّزٌ: (TA:) or all signify it boiled not vehemently. (K.) It is said in a trad., كَانَ يُصَلِّى وَ لِجَوْفِهِ أَزِيز كَأَزِيزِ الْمِرْجَلِ مِنَ الْبُكَآءِ (tropical:) [He used to pray, his inside making a sound like the sound of the boiling of the cooking-pot, by reason of weeping]: (S, A, Mgh:) this is said of Mohammad: ازيز meaning boiling, or the sound thereof. (Mgh.) — — أَزَّتِ السَّحَابَةُ The cloud made a sound from afar. (K.) [In this instance, the TA assigns only one form to the aor., namely أَزِ3ِ, and gives only أَزٌّ and أَزِيزٌ as inf. ns.] أَزِيزٌ signifies The sounding of thunder; (S, A;*) and of a millstone. (A.) You say, هَالَنِى أَزِيزُ الرَّعْدِ [The sounding of the thunder terrified me]: and صَدَّعَنِى أَزِيزُ الرَّحَى [The sounding of the mill-stone made my head to ache]. (A, TA.) — — Also, inf. n. أَزِيزٌ, It flamed, or blazed, like fire in firewood, and was in motion, or in a state of commotion. (AO.) — أَزَّبِالقِدْرِ, [aor. أَزِّ3ُ,] inf. n. أَزٌّ, He kindled a fire, or made it to burn or to burn fiercely, beneath the cooking-pot, in order that it might boil: or you say, أَزَّ القِدْرَ, inf. n. as above, meaning he collected firewood beneath the cooking-pot so that the fire flamed, or blazed: and he made the fire to flame, or blaze, beneath the cooking-pot. (TA.) And أَزَّ النَّارَ, (K,) aor. أَزُ3ُ, inf. n. أَزٌّ, (TA,) He kindled the fire, or made it to burn or to burn fiercely. (K, TA.) — — أَزَّ الشَّىْءَ, (K,) aor. أَزُ3ُ, inf. n. أَزٌّ and أَزِيزٌ, (TA,) He put the thing into a state of violent motion or commotion: (ISd, K:) so accord. to IDrd: (ISd:) but Ibráheem El-Harbee explains أَزٌّ only as signifying the act of moving. (TA.) — — أَزَّهُ, (A, TA,) aor. أَزُ3ُ, (TA,) inf. n. أَزٌّ, (S, TA,) He put him in motion; disquieted him; (A,* TA;) stirred up, roused, or provoked, him; and incited, urged, or instigated, him; (S,* A,* TA;) عَلَى كَذَا to do such a thing. (A, TA.*) It is said in the Kur [xix. 86], أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الكَافِرِينَ تَؤُزُّهُمْ أَزًّا Seest thou not that we have sent the devils against the unbelievers inciting them strongly to acts of disobedience? (S, TA.) Or أَزٌّ signifies The inciting a man to do a thing by artifice, or cunning, and gentleness. (El-Harbee.) 5 تَأَزَّتِ القِدْرُ: see 1. 8 ائتزّت: see 1. — — هُوَ يَأْتَزُّ مِنْ كَذَا He becomes angry, and distressed, and disquieted or disturbed, by reason of such a thing. (A, TA.) أَزَّةٌ A sound, or noise. (TA.) أَزِيزٌ inf. n. of 1.— — Sharpness; syn. حِدَّةٌ. (TA.) 1 ازب أَزَبَ, aor. أَزِبَ, (A, K,) inf. n. أَزْبٌ, (TK,) It (water) flowed or ran; (A, K;) like وَزَبَ. (TA.) مِئْزَابٌ, (S, A, Mgh, Msb, K,) and مِيزَابٌ, (S, Msb,) A water-spout; a pipe, or channel, that spouts forth water: (Mgh, TA:) or that by which water pours down from a high place: (Towsheeh:) or a water-spout of wood, or the like, to convey away the water from the roof of a house: (MF in art. زوب:) the former is from the verb above mentioned: (A, K:) or it is arabicized, (A, Mgh, K,) from the Persian, (Mgh, K,) signifying "make water:" (K:) its pl. is مَآزِيبُ: (ISk, S, Mgh, Msb:) and the pl. of ميزاب is مَيَازِيبُ and مَوَازِيبُ, from وَزَبَ, said of water, meaning "it flowed," (Mgh, Msb,) accord. to IAar; (Mgh;) or this is arabicized; or postclassical: (Msb:) but ميزاب, without ء, is altogether disallowed by Yaakoob [i. e. ISk]: (Mgh:) it is also called مِرْزَابٌ, (T, S, Msb,) accord. to IAar; (T, Msb;) but this is disallowed by ISk, Fr, and AHát, (Msb,) and by

Az [the author of the T]; (Mgh;) and مِزْرَابٌ also, accord. to IAar and Lth and others, as is mentioned in the T. (Msb.) ازج 2 أَزَّجَ, inf. n. تَأْزِيجٌ, (Msb, K,) He built a structure of the kind called أَزَجٌ, and made it long: (K:) or he built a house, or chamber, in the form of what is so called. (Msb.) أَزَجٌ A certain kind of structure; (S, K;) or a house, or chamber, built in a long, or an oblong, form; (Mgh, L, Msb;) called in Persian أُوسْتَانٌ, (Mgh, L,) and also, in the same language, سَغْ, and كَمَرْ: (Mgh:) [i. e. an oblong, arched, or vaulted, structure or edifice; (such as a bridge; see قَنْطَرَةٌ;) a portico, gallery, or piazza; accord. to Golius and Freytag, ædificii genus oblongum et fornicatum, porticus instar; to which Freytag adds, portæ arcus superior:] or, accord. to some, a roof: (Msb:) pl. [of pauc.] آزَاجٌ (S, Msb, K) and آزُجٌ (S, K) and [of mult.] إِزَجَةٌ. (K.) ازر 1 أَزَرَهُ, aor. ـِ, (TK,) inf. n. أَزْرٌ. (IAar, K,) It surrounded, or encompassed, it, (IAar,* K,* TA,) namely, a thing. (TK.) — — See also 2, in two places: and see 3. 2 أَزَّرَهُ, inf. n. تَأْزِيرٌ, He put on him, or clad him with, an إِزَار; (S;) as also ↓ أَزَرَهُ. (TA.) — — It covered it: (K,* TA:) as in the phrase, أَزَّرَ النَّبْتُ الأَرْضَ The herbage covered the ground, or land. (TA.) — — (tropical:) He repaired the lower part of it, (namely, a wall,) and thus made that part like an إِزَار: (Mgh, Msb:*) he cased [the lower part of] it, (namely, a wall,) and thus strengthened it. (A.) — — (tropical:) He strengthened him, or it; (K, TA;) as also ↓ أَزَرَهُ, (Fr,) inf. n. أَزْرٌ (Fr, K.) [See also 3.] 3 آزَرِهُ, (Fr, S, A, Msb,) for which the vulgar say وَازَرَهُ, (Fr, S,) the latter an extr. form, (K,) inf. n. مُؤَازَرَةٌ; (Msb, K;) and ↓ أَزَرَهُ; (TA;) He aided, assisted, or helped, him; (Fr, S, A, Msb, K;*) and strengthened him. (Msb.) [See also 2.] You say, آزَرْتُ الرَّجُلَ عَلَ فُلَانٍ I aided, assisted, or helped, and strengthened, the man against such a one. (Zj.) And أَرَدْتُ كَذَا فَآزَرَنِى عَلَيْهِ فُلَانٌ I desired to do such a thing, and such a one aided, assisted, or helped, me to do it. (A, TA.) — — آزَرَ الزَّرْعُ بَعْضُهُ بَعْضًا, (A,) inf. n. as above, (K,) (tropical:) The seed-produce became tangled, or luxuriant, (A, K,) one part reaching to another, (A,) and one part strengthening another; (K;) as also الزَّرْعُ ↓ تآزّر: (TA:) or ↓ النَّبْتُ تآزّر signifies the herbage became tangled, or luxuriant, and strong. (S.) — — آزَرَ الشَّىْءُ الشَّىْءَ, (TA,) inf. n. as above, (K,) The thing equalled, or was equal to, the thing: the thing matched, or corresponded to, the thing. (K,* TA.) In some copies of the K, in the place of المُسَاوَاةُ, is found المُؤَاسَاةُ: the former is the correct reading. (TA.) 5 تَأَزَّرَ see 8, in two places: — — and see also 3, in two places. 8 إِيتَزَرَ, (S, Mgh, Msb,) originally اِئْتَزَرَ, (Mgh, Msb,) and ↓ تآزّر, (S,) or ايتزر بِالإِزَارِ, and ↓ تآزر بِهِ, (K,) He put on, or wore, the إِزَار: (S, Mgh, Msb, K:) اِتَّزَرَ is wrong, (Nh,) or vulgar, (Mgh,) and should not be said: it occurs in certain of the trads., but is probably a corruption of the relaters: (K:) or it is a correct form, [like اتَّخَذَ &c., (see art. اخذ,)] (Msb, MF,) accord. to ElKarmánee and Sgh and others. (MF.) أَزْرٌ Strength. (IAar, S, A, K.) — — And (or as some say, TA) Weakness: thus bearing two contr. significations. (IAar, K.) — — And The back. (IAar, S, K.) أُشْدُدْ بِهِ أَزْرِى, in the Kur [xx. 32], means Strengthen Thou by him my back: (IAar, S:) or confirm Thou by him my strength: or strengthen Thou by him my weakness. (IAar.) — — Aid, assistance, or help. (Msb.) — — Also, (S,) or ↓ أُزْرٌ, (K,) The place, (K,) or part of [each of] the two flanks, (S,) where the إِزَار is tied in a knot. (S, K.) أُزْرٌ: see أَزْرٌ. إِزْرٌ: see إِزَارٌ. إِزْرَةٌ Any particular mode, or manner, of putting on, or wearing, the إِزَار. (S, K.) You say, إِنَّهُ لَحَسَنُ الإِزْرَةِ [Verily he has a good manner of putting on, or wearing, the ازار]. (A.) And اِيتَزَرَ إِزْرَةً حَسَنَةً He put on, or wore, the ازار in a good manner. (S.) And it is said in a trad., إِزْرَةُ المُؤْمِنِ إِلَى نِصْفِ السَّاقِ وَلَا جُنَاحَ عَلَيْهِ فِيمَا بَيْنَهُ وَبَيْنَ الكَعْبَيْنِ [The believer's mode of wearing the ازار is to have it reaching to the middle of the shank; and there shall be no sin chargeable to him with respect to what is between that and the two ankles]. (TA.) إِزَارٌ, masc. and fem., and ↓ إِزَارَةٌ, and ↓ مِئْزَرٌ, (S, Msb, K,) and ↓ مِئْزَرَةٌ, (Lh,) and ↓ إِزْرٌ, (K,) A thing well known; (S, Msb;) [a waist-wrapper;] a wrapper for covering, or which covers, the lower part of the body, [from the waist downwards, concealing the thighs, and generally the upper half, or more, of the shanks, (see أَزْرٌ, or أُزْرٌ, and إِزْرَةٌ,)] not sewed: or such as is beneath the shoulders, or on the lower half of the body: the رِدَآءٌ is that which covers the upper half of the body; or that which is upon the shoulders and back; and this also is not sewed: each of these explanations is correct: (MF:) or i. q. مِلْحَفَةٌ: (K:) [in the present day, إِزَار, vulgarly pronounced إِيزَار, is also applied to a woman's outer covering, or wrapper, of white calico; described in my "Modern Egyptians:" and ↓ مِئْزَرٌ, to a pair of drawers: and app., in post-classical writings, to anything resembling a waist-wrapper, worn on any part of the person, and in any manner; sometimes as a turban:] and إِزَارٌ also signifies anything with which one is veiled, concealed, or covered: (Th, K:) its pl. is آزِرَةٌ, (S, Msb, K,) a pl. of pauc., (S, Msb,) and (of mult., S, Msb) أُزُرٌ (S, Msb, K) and أُزْرٌ, (K,) which is of the dial. of Temeem, or, accord. to MF, a contraction of أُزُرٌ: (TA:) and the pl. of مئزر is مَآزِرُ (Msb.) You say, شَدَّ لِلأَمْرِ ↓ مِئْزَرَهُ (tropical:) He prepared himself for the thing, affair, or business. (A.) And ↓ شَدَّ المِئْزَرَ (tropical:) He abstained from sexual intercourse: or he prepared himself for religious service. (TA, from a trad.) And اِخْضَرَّ إِزَارِى (tropical:) (The place of) my ازار became black: or, rather, became of a [blackish] hue inclining to green: because the hair when it first grows is of that hue. (Har p. 494.) And دَارِى إِزَارِى [My house is my covering]: said by Es-Sarawee to IAar, on the latter's expressing his surprise at the former's walking in his house naked. (TA.) — — (tropical:) Continence; chastity. (K, TA.) You say, فُلَانٌ عَفِيفُ الإِ زَارِ, and ↓ المِئْزَرِ (tropical:) Such a one is continent, abstaining from women with whom it is unlawful to him to have commerce: (A 'Obeyd:) and in like manner, فُلَانٌ طَيِّبُ الإِزَارِ. (TA in art. حجز.) — — (tropical:) One's wife: (S, M, K:) or one's self: (IKt, Suh:) or one's wife and family: or one's family and self. (TA.) One says, فِدًى لَكَ إِزَارِى (tropical:) May my wife be a ransom for thee: (Aboo-'Omar El-Jarmee, S:) or myself. (IKt, Suh.) And it is said in a trad. respecting the vow of allegiance made at the 'Akabeh, لَنَمْنَعَنَّكَ مِمَّا نَمْنَعُ مِنْهُ أُزُرَنَا (tropical:) We will assuredly defend thee from that from which we defend our wives and our families: or ourselves. (TA.) — — (tropical:) A ewe. (K, TA.) [But see شَاةٌ مُؤَزَّرَةٌ.] And إِزَارْ إِزَارْ is A cry by which a ewe is called to be milked. (K.) إِزَارَةٌ: see إِزَارٌ. فَرَسٌ آزَرُ, and أَزْرَآءُ, [which is the fem.,](tropical:) A horse, and a mare, white in the hinder part, (A, TA,) which is the place of the إِزَار of a man; (TA;) [i. e., it corresponds to the lower part of the body of a man:] when the whiteness descends to the thighs, the epithet مُسَرْوَلٌ is employed: (A:) or the former signifies a horse white in the thighs, and having his fore parts black, or of any colour: (AO, K:) pl. أُزْرٌ (A.) مِئْزَرٌ: see إِزَارٌ, in five places. مِئْزَرَةٌ: see إِزَارٌ. شَاةٌ مُؤَزَّرَةٌ (tropical:) A ewe, or she-goat, that is [black in the hinder part] as though attired with a black إِزَار. (A; [in which is added, وَيُقَالُ لَهَا إِزَارٌ, which may mean, "and one says, She has an ازار;" or "and one calls her ازار;" but more probably the former is meant thereby;] and K; [in which نَعْجَةٌ, "a ewe," is put in the place of شَاةٌ.]) — — نَصْرٌ مُؤَزَّرٌ (tropical:) Aid [made] effective and powerful: (K, TA:) occurring in a trad. (TA.) مَأْزُورَاتٍ for مَوْزُورَاتٍ: see art. وزر. ازف 1 أَزِفَ, aor. أَزَفَ, inf. n. أَزَفٌ (S, Msb, K) and أُزُوفٌ, (Msb, K,) It (departure) was, or became, or drew, near: (S, Msb, K:) and in like manner, a time. (TA.) Hence, in the Kur [liii. 58], أَزِفَتِ الآزِفَةُ The resurrection draweth near. (S, (Msb.) — — He (a man) hastened, or was quick: (S, K:) or he

drew near, and hastened, or was quick. (A, TA.) 4 أَزَفَنِى He (a man, TA) incited me, or urged me, to hasten, or be quick: (K, TA:) it is of the measure أَفْعَلَنِى. (TA.) 5 تَأَزُّفٌ The stepping with contracted steps. (K.) But see خَطْوٌ مُتَآزِفٌ, below. (TA.) 6 تآزفوا They drew near together, one to another. (IF, K.) آزِفٌ, applied to a man, Hastening, or quick: (S, TA:) and endeavouring to hasten, or be quick. (TA.) الآزِفَةُ The resurrection: so in the Kur liii. 58, (S, Msb,) and xl. 18: (Bd:) or in the latter place it means the near event, or case, of being on the brink of the fire [of Hell]: or, as some say, death. (Bd.) مُتَآزِفٌ, of the measure مُتَفَاعِلٌ, applied to a man, (TA,) Short; (S, A, K;) as being contracted in make; (A, TA;) having his several parts near together. (S, K.) [In the CK it is written مُتَأَزِّف, in this sense and others, following.] — — A strait, or narrow, place. (O, L, K.) — — A contracted stepping: you say, خَطْوٌ مُتَآزِفٌ: so in the O and L. (TA.) — — (tropical:) A man (Sgh, TA) evil in disposition; narrow-minded: (Sgh, K, TA:) weak; cowardly. (TA.) ازق 1 أَزَقَ, aor. أَزِقَ; (K;) and أَزِقَ, aor. أَزَقَ; (IDrd, K;) inf. n. (of the former, TA) أَزْقٌ, (S, O, K,) and (of the latter, TA) أَزَقٌ, (IDrd, K,) or the latter is used by poetic licence for the former; (As, Sgh;) He, or it, (said of a man, MF, or of a man's bosom or mind, K,) became strait, or straitened; (IDrd, S,* O,* K, MF;) أَزْقٌ being thus syn. with أَزْلٌ: (S, O:) or it (a man's bosom or mind) became straitened in war or fight; (K;) or he (a man) became straitened in his bosom or mind, in war or fight: (TA:) as also ↓ تَأَزَّقَ, with respect to both these significations; (K;) or this signifies it (a man's bosom or mind) became strait, or straitened; like تَأَزَّلَ; (Fr, S;) and ↓ تازق signifies the same as تَأَزَّقَ. (Z, in Golius.) [See also 10.] — أَزَقَهُ, inf. n. أَزْقٌ, He straitened him: the verb being trans. and intrans. (MF.) 5 تَأَزَّقَand 6: see 1. 10 أُسْتُوْزِقَ عَلَى فُلَانٍ The place became strait to such a one, (K, TA,) so that he was unable to go forth [into it, to war or fight]. (TA.) مَأْزِقٌ A place of straitness, or a strait place, (S, K, TA,) in which people fight. (TA.) And hence, A place of war or fight. (S.) And مَأْزِقُ العَيْشِ The place of straitness of life, or living. (Lh.) Pl. مَآزِقُ. (TA.) ازل 1 أَزَلَ, (S, K,) aor. أَزِلَ, inf. n. أَزْلٌ, (S,) He (a man) became in a state of straitness, or narrowness, and suffering from dearth or drought or sterility. (S, K.) [See also the pass. form of the verb here following; and see 5.] — أَزَلَهُ, aor. as above, (K,) and so the inf. n., (TA,) He confined, restricted, restrained, withheld, debarred, hindered, or prevented, him; (K,* TA;) and straitened him; in consequence of distress, or adversity, and fear. (TA.) — — He shortened his (a horse's) rope, [or tether,] and then left him to pasture at pleasure (Lth, K, [in the CK, شَيَبَهُ is put for سَيَّبَهُ,]) in the place of pasturage. (Lth.) — — أَزَلُوا مَالَهُمْ, (S,) or أَمْوَالَهُمْ, (K,) aor. as above, (S,) They confined, restricted, or debarred, their cattle from the place of pasturage, (S,) or did not take, or send, them forth thereto, (K,) in consequence of fear, (S, K,) or dearth or drought or sterility. (K.) — — It is said in a trad. respecting Ed-Dejjál, and his besieging the Muslims in Beytel-Makdis, [or Jerusalem,] فَيُؤْزَلُونَ أَزْلًا شَدِيدًا And they will be straitened with a vehement straitening. (TA.) And أُزِلَ النَّاسُ signifies The people suffered, or were afflicted with, drought, or want of rain. (TA.) 4 آزَلَتِ السَّنَةُ The year became severe, distressful, calamitous, or adverse. (TA.) — آزَلَهُمُ اللّٰهُ God afflicted them with drought, or want of rain. (TA.) 5 تأزّل It (a man's bosom or mind) became strait, or straitened; (Fr, S, K;) as also تَأَزَّقَ. (Fr, S.) أَزْلٌ Straitness; distress; difficulty; (S,* K;) and drought, or want of rain. (TA.) — — Vehemence of might, or of strength, in war, or fight; of courage, valour, or prowess: or of war, or fight: or of fear: or of punishment: syn. شِدَّةُ بَأْسٍ. (TA.) — It is also used as an epithet, meaning Strait; narrow; confined. (Ham p. 339.) إِزْلٌ A calamity; (K;) because of its distressing character. (TA.) — — Lying, or falsehood. (Yaa- koob, S, K.) أَزَلٌ i. q. قِدَمٌ [i. e. Eternity, with respect to past time, or considered retrospectively; existence from eternity; or ancientness] (S, K, TA) that is without beginning; (TA;) or the continuance of existence in decreed times interminable in respect of the past; like as أَبَدٌ is the continuance of existence in decreed times interminable in respect of the future; (KT;) or that [existence, or time,] which has no extremity in its beginning; like قِدَمٌ; and أَبَدٌ is that which has no extremity in its latter part; like بَقَآءٌ: the former is existence without any beginning: (Kull p. 31:) said to be from the phrase لَمْ يَزَلْ ["he, or it, has not ceased" to be &c.; i. e. "has ever" been &c. (see أَزَلِىٌّ)]: or, accord. to some, from أَزْلٌ signifying "narrowness;" because the intellect is prevented by its narrowness from perceiving its beginning: (MF:) ازل is a name for that of which the mind is prevented by its narrowness from determining the limit of the beginning; from أَزْلٌ meaning "narrowness;"; and ابد is a name for that of which the mind shrinks from, or shuns, the determining the limit of the end; from أُبُودٌ meaning the act of "shrinking" from a thing, or "shunning" it. (Kull pp. 30 and 31.) Hence the saying, كَانَ فِى الأَزَلِ قَادِرًا عَالِمًا [He was, or has been, ever, powerful, knowing]. (A, TA.) The phrase أَزَلَ الآزَالِ [During the space, without beginning, of all past times; or ever, in all past times;] is like the phrase أَبَدَ الآبَادِ; said to be no evidence of the use of آزَالٌ as a pl. of أَزَلٌ in a general way by the Arabs of the classical ages, as it is here added merely as a corroborative. (MF in art. ابد.) [See also أَزَلِىٌّ.] أَزِلٌ: see أَزْلٌ. أَزَلِىٌّ [Eternal, with respect to past time; existing from eternity; or ancient without beginning; as is implied in the S and K &c.;] a thing, or being, which has not been preceded by non-existence: it is applied to God: and to [his] knowledge: that which exists must be one of three kinds only: أَزَلِىٌّ أَبَدِىٌّ [existing from eternity, and consequently existing to eternity]; and this is God [who is also called القَدِيمُ الأَزَلِىُّ the Ancient without beginning]: and لَا أَزَلِىٌّ وَ لَا أَبَدِىٌّ [not existing from eternity nor existing to eternity]; and such is the present world: and أَبَدِىٌّ غَيْرُ أَزَلِىّ [existing to eternity without existing from eternity]; and such is the world to come; the reverse of which [last] is impossible: (TA:) it is a rel. n. from أَزَلٌ: or, accord. to some, it is not [genuine] Arabic: (TA:) or it is originally يَزَلِىٌّ, a rel. n. from لَمْ يَزَلْ, (S, K,) a phrase applied to that which is قَدِيم; and is formed by contraction; (S;) then, the ى is changed into ا, as being easier of pronunciation; as in أَزَنِىٌّ, applied to a spear, in relation to ذُو يَزَن; (S, K,* Sgh, TA;) and as in أَثْرَبِىٌّ, applied to a blade, (S, Sgh, TA,) in relation to يَثْرِب: (TA:) so say some of the learned. (S.) أَزَلِيَّةٌ The quality, or attribute, of أَزَلٌ [eternity, with respect to past time, &c.]: but it is a forged term, not of the [genuine] language of the Arabs. (A, TA.) سَنَةٌ أَزُولٌ A severe, distressful, calamitous, or adverse, year: pl. أُزْلٌ. (K.) آزِلٌ A man in a state of straitness, distress, adversity, or difficulty. (TA.) — — A man in a state of straitness in consequence of fever: or who is unable to go forth in consequence of pain: or confined, restricted, withheld, or prevented [from going forth]. (TA.) — — لَبُونٌ آزِلَةٌ [A milch camel] confined, or restricted, not pasturing at pleasure, having her shank tied up to her arm, on account of her owner's fear of a hostile incursion: occurring in a poem of El-Aashà. (TA.) — — أَزْلٌ آزِلٌ, in the K, erroneously, ↓ أَزِلٌ, Severe, or vehement, straitness, distress, or difficulty. (K, * TA.) مَأْزِلٌ A place of straitness, or a strait place; (S, K;) like مَأْزِقٌ: (S:) or a place of war or fight, when strait. (Lh.) And مَأْزِلُ العَيْشِ The place where the means of subsistence are strait, or narrow. (Lh.) سُنَيَّةٌ حَمْرَاءُ مُؤْزِلَةٌ [A severe year of dearth, or sterility,] afflicting with drought. (TA, from a trad.) مَأْزُولٌ A horse having his rope [or tether] shortened, and then left to feed at pleasure in the place of pasturage. (Lth.) ازم 1 أَزَمَ, aor. أَزِمَ, inf. n. أَزْمٌ and أُزُومٌ, He bit with the whole mouth, vehemently: (K:) or with the canine teeth: or you

say, أَزَمَهُ, and أَزَمَ عَلَيْهِ, meaning he bit it, and then repeated [the action] upon it, not letting it go: or he seized upon it with his mouth: (TA:) or أَزَمَهُ signifies [simply] he bit it: (S:) and أَزَمَ عَلَيْهِ, aor. اَزِمَ, inf. n. أَزْمٌ; and أَزِمَ, aor. اَزَمَ, inf. n. أَزَمٌ; the same; or he seized, or took hold, upon it with his teeth: (Msb:) and أَزَمْتُ يَدَ الرَّجُلِ I bit the arm, or hand, of the man most vehemently. (TA.) أَزَمَ بِهَا occurs in a trad. as meaning He bit it, (referring to a ring of a coat of mail,) and held it between two of his central teeth. (AO.) And in another trad., أَزَمَ فِي يَدِهِ, meaning He bit his arm, or hand. (TA.) And you say, أَزَمَ الفَرَسُ عَلَى فَأْسِ اللِّجَامِ The horse seized [with his teeth, or champed,] upon the فأس [q. v.] of the bit. (K.) And أَزْمٌ signifies also The cutting with the canine tooth, and with a knife, (K,) and with other things. (TA.) — — [And hence,] أَزَمَ عَلَيْنَا, (S, Msb, * K, *) aor. اَزِمَ, inf. n. أَزْمٌ (S) and أُزُومٌ, (TA,) said of a time, (S, Msb,) or a year, (K,) It was, or became, distressful, or afflictive, to us, [as though it bit us,] by drought, dearth, or scarcity; (S, Msb, K;) and scant in its good things; (S;) as also أَزِمَ, aor. اَزَمَ, inf. n. أَزَمٌ. (Msb.) And أَصَابَتْهُمْ سَنَةٌ أَزَمَتْهُمْ, (S, K, *) inf. n. أَزْمٌ, (S,) A year, or year of dearth or drought or sterility, befell them, which extirpated them: (S, K: *) or, accord. to Sh, the verb in this sense is only with و. (TA. [See art. ارم.]) — — [Hence also,] أَزَمَ بِهِ, (AZ, S, K,) inf. n. أَزْمٌ, (TA,) He clave to him, namely, his companion; (AZ, S, K;) and to it, namely, a place. (K.) And أَزَمَ عَلَيْهِ, (K,) aor. اَزِمَ, inf. n. أَزْمٌ, (TA,) He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to it; (K;) he clave to it. (TA.) And أَزَمَ بِضَيْعَتِهِ, or لَهَا, (accord. to different copies of the K, the former being the reading in the TA,) and عَلَيْهَا, (TA,) inf. n. أُزُومٌ, (AZ, TA,) He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to his ضيعة [or land, &c.]. (AZ, K, TA.) — — أَزَمَ, (Nh, K,) inf. n. أَزْمٌ, (Nh, TA,) also signifies He held his teeth together, one upon another: (Nh:) [and he compressed, or put together, his lips: (see آزِمٌ:)] and he closed, or locked, a door. (K, TA.) It is said in a trad., السِّوَاكُ تَسْتَعْمِلُهُ عِنْدَ تَغَيُّرِ الفَمِ مِنَ الأَزْمِ The stick for cleaning the teeth, thou shalt use it on the occasion of the mouth's becoming altered in odour from the holding of the teeth together. (Nh.) — — [And hence,] أَزَمَ, (S, Nh, Msb,) inf. n. أَزْمٌ, (Msb, K,) He held, refrained, or abstained, (S, K, *) عَنِ الشَّىْءِ from the thing: (S, TA:) and he held, refrained, or abstained, from desiring much: (TA:) and from food (Msb, K *) and drink; (Msb;) as also أَزِمَ, aor. اَزَمَ, inf. n. أَزَمٌ: (Msb:) and from speech; (Nh, K; *) like as does the faster from food: and hence, (Nh,) or from the next preceding signification, (Msb,) حِمْيَةٌ [meaning as explained in what follows] is termed أَزْمٌ: (Nh, Msb:) but accord. to the relation commonly known, of a trad. in which أَزَمَ is said to occur in the last of the senses explained above, the word is أَرَمَّ, with ر and with teshdeed in the case of the م. (Nh.) It is related in a trad., that 'Omar having asked El-Hárith Ibn-Keledeh, the طَبِيب of the Arabs, “What is the [best] remedy?” (S,) or having asked him respecting [the best] medical, or curative, treatment, (Msb,) the latter said, الأَزْمُ, meaning الحِمْيَةُ; (S, Msb;) both these words here meaning The practising abstinence; (PS;) or the abstaining, or desisting, from eating: (TA:) or, in this instance, (TA,) الأَزْمُ signifies the not putting in food upon food: and (some say, TA) the being silent: (K, TA:) and it signifies also strength. (TA.) — — أَزَمَ الشَّىْءُ The thing became contracted; became drawn together, or compressed; as also أَزِمَ, aor. اَزَمَ. (K.) 5 تَأَزَّمَ القَوْمُ, (TA,) or تَأَزَّمَ القَوْمُ دَارَهُمْ, (S,) The people, or company of men, stayed, remained, or dwelt, long in their abode. (S, TA.) أَزْمٌ: see أَزْمَةٌ. أَزِمٌ [part. n. of أَزِمَ; fem. with ة]: see أَزْمَةٌ. أَزْمَةٌ [inf. n. of un. of 1: and hence,] A single act of eating; (K, TA;) i. e. an eating but once in the course of the day; like وَجْبَةٌ [q. v.]. (TA.) — — Also, (Fr, S, Msb, K,) and ↓ أَزَمَةٌ and ↓ أَزِمَةٌ, (Fr, K, [the last in the CK like the first,]) Straitness, hardness, or distress; (S, Msb, K;) drought, dearth, or sterility: (S, Msb:) pl. (of the first, TA) ↓ أَزْمٌ, (K,) [or rather this is a coll. gen. n.,] like as تَمْرٌ is of تَمْرَةٌ, (TA,) [but originally an inf. n. of أَزَمَ. q. v.,] and إِزَمٌ, (K,) like as بِدَرٌ is of بَدْرَةٌ. (TA.) Hence the trad., اشْتَدِّى أَزْمَةُ تَنْفَرِجِى, meaning Become severe, O year of drought, or dearth, or sterility: then thou wilt pass away: though it has been strangely asserted that ازمة is here the proper name of a woman, to whom, on an occasion of her being taken with the pains of labour, these words were said by the Prophet. (TA.) You also say سَنَةٌ أَزْمَةٌ and ↓ أَزِمَةٌ, (K,) so in the copies of the K, there said to be like فَرِحَةٌ, but correctly ↓ أَزِمَةٌ, as in the M &c., (TA,) [or both are correct, being part. ns., respectively, of أَزِمَ and أَزَمَ,] and ↓ أَزُومَةٌ, meaning A distressful, or an afflictive, year; (K;) a year of vehement drought or dearth or sterility. (TA.) And أَوَازِمُ [pl. of ↓ أَزِمَةٌ, used as a subst.,] signifies Distressful, or afflictive, years. (TA.) ↓ أَزَامِ, also, (K,) or, accord. to Aboo-'Alee, ↓ أَزُومُ, (IB,) [each a proper name, as denoting a kind of personification,] signifies The year of drought or dearth or sterility. (K.) And you say, ↓ نَزَلَتْ بِهِمْ أَزَامِ and ↓ أَزُومُ Severe straitness, or distress, befell them. (S, TA. *) أَزَمَةٌ: see أَزْمَةٌ. أَزِمَةٌ: see أَزْمَةٌ. أَزَامِ: see أَزْمَةٌ, in two places. أُزَامٌ: see what next follows. أَزُومٌ: see آزِمٌ, in three places. — — أَزُومُ: see أَزْمَةٌ, in two places. — — Also, the former, Cleaving to a thing; (K;) and so ↓ أُزَامٌ. (Sgh, K.) أَزُومَةٌ: see أَزْمَةٌ. آزِمٌ act. part. n. of أَزَمَ Biting with the whole mouth, vehemently: [&c.:] as also ↓ أَزُومٌ: (K: [in the CK the former is erroneously written أَزْمٌ:]) or the latter signifies that has a habit of biting; or that bites much; syn. عَضُوضٌ: (Ham p. 532:) pl. of the former أُزُومٌ: (Ham p. 360:) and of the latter أُزُمٌ. (Ham p. 609.) [Hence,] ↓ الأَزُومُ The biting lion; or the lion that bites much, or vehemently; الأَسَدُ العَضُوضُ. (TA.) — — [Hence also,] The canine tooth; syn. نَابٌ; and so ↓ آزِمَةٌ; and ↓ أَزُومٌ: pl. of the first أُزَّمٌ; and of the second أَوَازِم; and of the third أُزُمٌ. (M, K.) — — Also Having his lips compressed, or put together. (AZ, S.) آزِمَةٌ: see آزِمٌ: — — and see also أَزْمَةٌ, in three places. مَأْزِمٌ A narrow, or strait, place; a place of narrowness or straitness; (S, K;) like مَأْزِلٌ; (S;) of a land, and of the pudendum muliebre, and of life, (K,) or of the means of subsistence; (Lh, K;) or of any kind: (TA:) any narrow road between two mountains: (S, Msb:) a narrow place in mountains, such that one part meets another, and the place beyond widens: (TA:) pl. مَآزِمُ. (S, K.) — — And hence, (Msb,) A place of war or fight; (S, Msb;) because of the straitness of the state thereof, and the difficulty of escape from it. (Msb.) مُتَأَزِّمٌ Smitten, or afflicted, by أَزْمَة [or straitness, &c.]: (K:) or expressing pain or grief, or lamenting, or complaining, on account of the straitness, or distressfulness, or afflictiveness, (أَزْمَة and شِدَّة,) of time, or fortune. (TA.)

ازى

2 أَزَّى الحَوْضَ, inf. n. تَأْزِيَةٌ (S, K) and تَأْزِىْءٌ, or تَوْزِىْءٌ, (accord. to different copies of the S, [the latter irregular,]) or both, (accord. to the TA,) He put, or made, an إِزَآء [q. v.], to the watering-trough or tank; (S, K;) i. e. he put upon its mouth a stone, or a جُلَّة [explained below, voce إِزَآء], or the like; (TA;) as also ↓ آزاهُ, inf. n. إِيزَآءٌ; (S, TA;) or ↓ تَأَزَّاهُ. (K.) 3 آزاهُ, (S, K,) inf. n. مُؤَازَاةٌ, (Msb in art. حذو, and TA in art. وزى, &c., [though it would seem from the K to be إِيزَآءٌ,]) He (a man, S) was, or became, over against it, or opposite to it; he faced, or fronted, him, or it. (S, * K, * TA in art. وزى.) Accord. to the S, one should not say, وَازَاهُ: but it is said in a trad. respecting the prayer of fear, فَوَازَيْنَا العَدُوَّ, i. e. And we faced, or fronted, the enemy: (TA:) and the inf. n. is مُوَازَاةٌ. (TA in art. وزى.) [Its syn. حَاذَاهُ is more common.] — [Hence مُؤَازَاةٌ signifying A conformity, a mutual resemblance, or a correspondence, with regard to sound, of two words occurring near together; like ازْدِوَاجٌ &c.: see art. زوج.] — [Hence,

likewise,] آزاهُ also signifies He contended with him, syn. جَارَاهُ; (K, TA;) and opposed, or withstood, him, syn. قَاوَمَهُ. (TA.) Whence the saying in a trad., وَفِرْقَةٌ آزَتِ الْمُلُوكَ فَقَاتَلَتْهُمْ عَلَى دِينِ اللّٰهِ [And a party contended with, and opposed, or withstood, the kings, and fought with them for the religion of God]. (TA.) 4 آزى الحَوْضَ i. q. أَزَّاهُ, q. v. (S, TA.) — — And He repaired, or put into a right or proper state, the إِزَآء [q. v.] of the watering-trough or tank. (IAar, TA.) — — And He poured forth the water from its إِزَآء. (TA.) — — And آزى فِيهِ He poured forth upon its إِزَاء. (TA.) 5 تَأَزَّى see 2. نَاقَةٌ أَزِيَةٌ, (accord. to some copies of the S,) or ↓ آزِيَةٌ, (accord. to other copies of the S,) or both, (IAar, TA,) each after the manner of a relative noun, [having no verb,] (TA,) A she-camel that drinks from the إِزَآء [q. v.]: (TA:) or that will not drink save from the إِزَآء of the trough or tank; and عَقِرَةٌ signifies one "that will not drink save from the عُقْر [thereof]:" (S, TA, and IAar in art. عقر in the TA:) or, accord. to IAar, that will not come to the watering-trough or tank, to drink, until they leave it unoccupied for her; as also قَذُورٌ. (TA in the present art.) الإِزَآءُ i. q. الحِذَآءُ [The front, as meaning the part, place, or location, that is over against, opposite, facing, fronting, or in front]. (Msb, and K &c. in art. حذو.) You say, هُوَبِإِزَائِهِ He is over against, opposite to, facing, fronting, or in front of, him; syn. بِحِذَائِهِ, (S,) or مُحَاذِيهِ. (Msb.) — — [Hence, بِإِزَائِهِ signifies also Corresponding to it; as when one says,] الأَبْجَلُ عِرْقٌ مِنَ الفَرَسِ وَ البَعِيرِ بِإِزَآءِ الأَكْحَلِ مِنَ الإِنْسَانِ [The ابجل is a vein of the horse and the camel, corresponding to the اكحل of man]. (TA in art. بجل.) [You say also, وَضَعَ لَفْظًا بِإِزَآءِ مَعْنًى He applied a word, or phrase, as correspondent to an idea, or a meaning.] — إِزَآءٌ is also applied to a man, and to a woman, and to a number of persons, in senses here following. (TA.) You say, هُوَ إِزَآءُ الأَمْرِ He is the manager, conductor, orderer, regulator, or superintendent, of the affair. (S, Msb, TA.) And in the same sense the word is used by Homeyd, in the phrase إِزَآءُ مَعَاشٍ [The manager, or orderer, of the means of subsistence], applied to a woman. (TA.) And in an instance in which a poet likens the إِزَآء of a watering-trough or tank to the [stinking animal called] ظَرِبَان: (S, TA:) in this case it means The water-drawer [of the trough or tank]. (As, IB, TA.) [But in relation to a watering-trough or tank, it generally has another meaning, which see below.] You say also, فُلَانٌ إِزَآءٌ مَالٍ (S) [Such a one is] a manager, tender, or superintendent, of cattle, or camels &c.; (K, * TA;) a good pastor thereof. (TA.) And إِزَآءُ الحَرْبِ The vigorous wager, or prosecutor, of war. (K.) And فُلَانٌ إِزَآءُ فُلَانٍ Such a one is the fellow and assistant of such a one. (TA.) And هُمْ إِزَاؤُهُمْ They are their fellows, (K, TA,) who assist them, and order, or set in order, their affairs: (TA:) or they are those who order, or set in order, their affairs. (Msb.) And إِنَّهُ لَإِ زَآءُ خَيْرٍ وَشَرٍّ, Verily he is a possessor of goodness, and of evilness. (TA.) — — Also, الإِزَآءُ, (K,) or إِزَآءُ العيش, (TK,) The means of sustenance: or what has been caused, or occasioned, of plentifulness and easiness, and of superabundance, of sustenance. (K.) — Also The place where the water is poured into the wateringtrough or tank; (As, S, K;) i. e. its fore part; [the part next to the well or other source whence it is filled;] the hinder part, where the camels stand when they come to water, being called the عُقْر: (S in art. عقر:) or, accord. to AZ, a mass of stone, and what is put for protection [of the brink of the trough or tank (as it is generally constructed of stones cemented and plastered with mud)] upon the place where the water is poured when the bucket is emptied: (S in the present art.:) or the whole (جَمِيع [said in the TA to be a mistake for جمع, but this I think extremely improbable,]) of what is between the wateringtrough or tank and the cavity of the well, [namely,] of the [casing of stones, or bricks, called] طَىّ: (K:) or a stone, or skin, or جُلَّة [i. e. a thing made of palm-leaves woven together, generally used as a receptacle for dates], put [for protection] upon the mouth [or part of the border where the water is poured in] of the wateringtrough or tank: (K, * TA:) in the K, يُوضَعُ عَلَيْهَا الحَوْضُ is erroneously put for يوضع عَلَى فَمِ الحَوْضِ. (TA.) نَاقَةٌ آزِيَةٌ: see أَزِيَةٌ. اس 1 أسف3ّ see 2, in two places. 2 أَسّسهُ, (S, M, Msb,) inf. n. تَأْسِيسٌ, (S, Msb, K,) He founded it; or made, or laid, a foundation, or basis, for it; (S, * Msb;) namely, a building, (S,) or a wall: (Msb:) he marked out the limits of it, (namely, of a house,) and raised its foundations: he built its foundation, or basis: (K:) he commenced it; namely, a building; as also ↓ أَسَّهُ, aor. يَؤُسُّهُ, inf. n. أَسٌّ: (M:) he built it; namely, a house; (TA;) as also ↓ أَسَّهُ. (K.) You say, هٰذَا تَأْسِيسٌ حَسَنٌ [This is a good founding, or foundation]. (TA.) And مَنْ لَمْ يُؤَسِّسْ مِلْكَهُ بِالعَدْلِ هَدَمَهُ (tropical:) [He who does not lay the foundation of his property with equity, or justice, destroys it]. (A, TA.) — — أَسّس زَادًا: see زَادَ in art. زود. أَسٌّ: see what next follows, in six places. أُسٌّ The foundation, basis, or lowest part, (S, A, Mgh, Msb, K,) of a building, (S, A, K,) or of a wall; (Mgh, Msb;) as also ↓ أَسٌّ and ↓ إِسٌّ (A, K) and ↓ أَسَاسٌ (S, A, Mgh, Msb, K) and ↓ أَسَسٌ, (S, K,) which is a contraction of أَسَاسٌ: (S:) or the commencement of a building: and any commencement of a thing; as also ↓ أَسٌّ and ↓ أَسَاسٌ and ↓ أَسَسٌ: (M:) and the origin, source, stock, or root, (أَصْل,) of a man; as also ↓ أَسٌّ: or of anything; (M, K;) as also ↓ أَسٌّ (M, K) and ↓ إِسٌّ and ↓ أَسِيسٌ: (K:) and the heart of a man; because [the Arabs believe that] it is the first thing that comes into existence in the womb: (M, K:) pl. آسَاسٌ (S, M, Mgh, Msb, K) and إِسَاسٌ (M, Msb, K) and أُسُسٌ; (M, Mgh, Msb, K;) the first of which is pl. of أُسٌّ, (Mgh, Msb,) like as أَقْفَالٌ is of قُفْلٌ; (Msb;) or of أَسَسٌ, like as أَسْبَابٌ is of سَبَبٌ; (S;) or, as some say, of أُسُسٌ, [like as أَعْنَاقٌ is of عُنُقٌ,] so that it is a pl. pl.; (TA;) and the second, of أُسٌّ, like as عِسَاسٌ is of عُسٌّ; (Msb;) and the third, of أَسَاسٌ, (Mgh, Msb,) like as عُنُقٌ is of عَنَاقٌ. (Msb.) You say, بَنَى بَيْتَهُ عَلَى أَسَاسِهِ ↓ الأَوَّلِ [He built his house upon its first foundation.] (A.) And قَلَعَهُ مِنْ أُسِّهِ [He uprooted it from its foundation]. (A.) And أَمْرِهِ الكَذِبُ ↓ فُلَانٌ أَسَاسُ (tropical:) [Such a one, the foundation of his affair, or case, is falsehood]. (A, TA.) And كَانَ ذٰلِكَ عَلَى أُسِّ الدَّهْرِ, (S, M, A, K,) and ↓ أَسِهِ, and ↓ إِسِهِ, (S, M, K,) (tropical:) That was in old, or ancient, time; (S, M, K;) at the beginning of time; (S, A, * K;) and in like manner, عَلَي اسْتِ الدَّهْرِ. (A.) — — Also A remain, relic, trace, vestige, sign, mark, or track, of anything. (K.) You say, خُذْ أُسَّ الطَّرِيقِ, or ↓ أَسَّ الطَّرِيقِ, [accord. to different copies of the K, meaning, Take thou to the track of the way,] when one guides himself by any mark or track, or by camels' dung: but when the way is manifest, you say, خُذْ شَرَكَ الطَّرِيقِ. (K.) أُسٌّ also signifies The remains of ashes (M, K) between the أَثَافِى, q.v.: (M:) occurring in a verse of En-Nábighah Edh-Dhubyánee; but accord. to most relates of this verse, it is آسٌ. (TA.) إِسٌّ: see أُسٌّ, in several places. أَسَسٌ: see أُسٌّ, in several places. أَسَاسٌ: see أُسٌّ, in several places. أَسِيسٌ: see أُسٌّ, in several places. اسب 4 آسبت الأَرْضُ The land produced [herbage such as is termed] عُشْب; syn. أَعْشَبَت. (K.) إِسْبٌ The hair of the pubes: (M, K:) or of the pudendum: (Th, M, K:) or of the podex: (S, K:) it may be, (S,) or is said to be, (M,) from وِسْبٌ, (S, M,) which signifies " herbage," or " plants," (S,) or " abundance of herbage: " (M:) the و being changed into ء, as in the case of إِرْثق and وِرْثٌ: (S:) pl. أُسُوبٌ, and, accord. to IJ, آسَابٌ. (M.) مُؤَسَّبٌ A ram having much wool. (M, K.) است اِسْتٌ, signifying The podex, or the anus, (K,) or signifying the former, and sometimes used as meaning the latter, (S in art. سته,) is with a conjunctive hemzeh, [written اسْتٌ, when not immediately preceded by a quiescence,] and its final radical letter is clided; for the original form is سَتَهٌ; (Msb;) and it is mentioned in art. سته. (K.) [It is of the fem. gender.] It is said in a prov., applied to him who fails of attaining the object that he seeks, أَخْطَأَتِ اسْتُهُ الحُفْرَةَ [His anus missed the hole in the ground]. (Meyd.) — [Hence,] اِسْتُ

الدَّهْرِ (tropical:) The first, or beginning, of time; (A;) old, or ancient, time. (IB, A, * K. *) One says, مَا زَالَ عَلَى اسْتِ الدَّهْرِ مَجْنُونًا (tropical:) [He ceased not, or has not ceased, from the beginning of time, or from old time, to be insane, or mad; or] he always was, or always has been, known as being insane, or mad: like as one says, عَلَى إِسِّ الدَّهْرِ. (AZ, S.) And Aboo-Nukheyleh says, مَا زَالَ مُذْ كَانَ عَلَى ا سْتِ الدَّهْرِ ذَا حُمُقٍ يَنْمِى وَعَقْلٍ يَحْرِسِى (tropical:) [He ceased not, or has not ceased, to be, since he was in the beginning of time, or in old time, i. e., from the first of his existence, a person of increasing foolishness, and of decreasing intellect]. (AZ, S.) IB says, J has erred in mentioning است in this section [of the S]; its proper place being in art. سته, where he has also mentioned it; for its hemzeh is conjunctive, by common consent; and if conjunctive, it is augmentative: also, his saying that they have changed the [final] س in إِسٌّ into ت, like as they have changed the [final] س of طَسٌّ into ت, making this word طَسْتٌ, is a mistake; for, were it so, the hemzeh of است would be disjunctive [in every case; whereas it is always conjunctive except after a pause, when it is pronounced with kesr]: moreover, he has attributed this assertion to AZ, who never made it, but only mentioned است الدهر with اسّ الدهر because of their agreement in meaning. (TA.) — — [Hence also,] اِسْتُ الكَلْبَةِ (assumed tropical:) Calamity, or misfortune: (K:) adversity; difficulty; distress; affliction: (TA:) what is hated, disliked, disapproved, foul, abominable, or evil. (K.) — — And اِسْتُ المَتْنِ (assumed tropical:) The desert: (K:) or the wide desert. (TA.) — — See also art. سته. أُسْتِىٌّ The warp of cloth; (K;) as also أُسْدِىٌّ and أُزْدِىٌّ: (TA:) but it is improperly mentioned in this art.; for it is [originally أُسْتُوِىٌ,] of the measure أُفْعُولٌ. (K.) اِسْتِىٌّ Of, or relating to, the اِسْت. (TA in art. سته.) استاذ أُسْتَاذٌ a foreign word, pronounced to be such because س and ذ do not occur in any one Arabic word, (Msb,) not found in the poetry of the pagan times, (Ibn-Dihyeh in TA art. ستذ,) nor in the language of those times, (Shifá el-Ghaleel, ibid.,) [arabicized from the Persian أُسْتَاذْ,] A master: (MF:) a skilful man, who is held in high estimation: (Msb:) a preceptor; a tutor; a teacher: a craftmaster: (Ibn-Dihyeh; and Golius on the authority of Meyd:) [and so in the present day; as also أُسْتَا and أُسْطَا:] also applied by the vulgar to a eunuch; because he generally tutors children: (Shifá el-Ghaleel, and Ibn-Dihyeh:) pl. أُسْتَاذُونَ (Har p. 377) [and أَسَاتِيذُ and أَسَاتِذَةٌ; and vulgarly, in the present day, أُسْتَوَاتٌ and أُسْطَوَاتٌ]. استبرق إِسْتَبْرَقٌ: see art. برق, in which, and in art. سرق, it is mentioned: but this is its proper place, if it be an arabicized word: in the T it is mentioned in art. ستبرق. اسد 1 أَسِدَ, (S, M, A, K,) aor. أَسَدَ, (K,) inf. n. أَسَدٌ, (TA,) (tropical:) He (a man, M) was, or became, like a lion, (S, M, A, K,) in his boldness, (A,) and his other dispositions; (S, A, TA;) as also ↓ استأسد; (M, A, K;) [and ↓ تأسّد; (see أَسِدٌ;)] عَلَيْهِ towards him, or against him. (A.) You say أَسَدٌ بَيِّنُ الأَسَدِ [A lion bearing evidence of being like a lion in boldness]: an extr. phrase, like حِقَّةٌ بَيِّنَةُ الحِقَّةِ; (TA;) which is [said to be] the only other instance of the kind. (TA in art. حق.) [Hence the saying,] إِذَا دَخَلَ فَهِدَ وَ إِذَا خَرَجَ أَسِدَ (tropical:) [When he comes in, he is like a lynx; and when he goes out, he is like a lion: see فَهِدَ.] (S, from a trad.) You say also, أَسِدَ عَلَيْهِ meaning (assumed tropical:) He became emboldened against him; (TA;) as also ↓ استأسد. (S, Msb, K.) And (assumed tropical:) He was, or became, angry with him: (M, L, K: *) or (so accord. to the M and L, but in the K, "and,") behaved in a light and hasty manner, or foolishly, or ignorantly, towards him. (M, L, K.*) — — أَسِدَ, (S, K,) aor. as above, (K,) and so the inf. n., (TA,) also signifies (assumed tropical:) He (a man, S) became stupified (S, K) by fear (S) at seeing a lion. (S, K.) Thus it has two contr. meanings. (K.) — أَسَدَ, aor. أَسِدَ, i. q. سَبَعَ [(assumed tropical:) He bit another with his teeth, like as does the beast of prey: or he reviled, vilified, or vituperated, another; charged him with a vice or fault or the like; or assailed him with foul language, such as displeased him]. (K.) — — See also 4. 2 أَسَّدَ see 4. 4 آسِدهُ, (S, M, Msb, K,) or آسدهُ بِالصَّيْدِ, (A,) inf. n. إِيسَادٌ; (TA;) and اوسدهُ, (S, K,) in which the أ [i. e. the second أ, for آسدهُ is originally أَأْسدهُ,] is changed into و; (S;) and ↓ أسّدهُ; (K;) (tropical:) He incited him (namely a dog) to the chase. (S, M, A, Msb, K.*) — — آسد بَيْنَ الكِلَابِ (tropical:) He incited the dogs to attack one another. (A.) And آسد بَيْنَ القَوْمِ, (S, M, A, L, Msb,) inf. n. إِيسَادٌ; (Msb;) or ↓ أَسَدَ, aor. أَسِدَ; (K;) (tropical:) He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people, or company of men. (S, M, A, L, Msb, K.) — آسد السَّيْرَ He journeyed with energy; syn. أَسْأَدَهُ; (IJ, M;) from which it is probably formed by transposition. (M.) 5 تَأَسَّدَ see 1. 10 استأسد He called a lion. (M.) — See 1, in two places. — — (assumed tropical:) He became accustomed, or habituated, [to a thing, as a dog to the chase,] and emboldened; syn. ضَرِىَ (Msb.) — — (tropical:) It (a plant, or herbage,) became strong, and tangled, or luxuriant: (S:) or became tall and large: or grew to its utmost height: (M:) or attained its full growth, and became tangled, or luxuriant, (M,) and strong: (TA:) or became tall, and dry (جَفَّ [perhaps a mistake for اِلْتَفَّ, as in the S and M,]) and large, (A, TA,) and spread every way: (A:) or became tall, and attained its full growth. (K.) — أُسْتُوسِدَ (K, TA, [or أُسْتُوْسِدَ,] in the CK اسْتَوْسَدَ) (assumed tropical:) He (a man, TA) was, or became, excited, roused, provoked, (هُيِّجَ, K, TA, in the CK هَيَّجَ,) or incited. (TA.) أَسَدٌ [The lion;] a certain beast of prey, (M, TA,) well known: (M, A, Msb, K:) IKh and others have mentioned more than five hundred names for it; and it is said to have a thousand names [in the Arabic language; but these, with few exceptions, are epithets used as substs.]: (TA:) pl. [of pauc.] آسُدٌ (S, K [in the TA with two hemzehs, أَأْسُدٌ, which is the original form, but deviating from the regular pronunciation,]) and آسَادٌ (S, M, K) and [of mult.] أُسُودٌ (S, M, Msb, K) and أُسُدٌ (S) and أُسْدٌ, (S, M, Msb, K,) the last two of which are contractions of the form next preceding them, (S) and أُسْدَانٌ (K) and ↓ مَأْسَدَةٌ, (Msb, K,) the last called by some a pl., but [rightly] said by others to be a quasi-pl. n.: (TA:) the female is called أَسَدَةٌ; (AZ, Ks, S, M, A, Msb, K;) or أَسَدٌ is applied to the male and the female, and sometimes the female is called أَسَدَةٌ. (Msb.) — — لَقِيتُ مِنْهُ أَسَدًا is a phrase [meaning I found him to be a man of exceeding boldness; being] expressive of an intensive degree of boldness. (Mughnee in art. ب.) — — الأَسَدُ (assumed tropical:) The constellation Leo. (Kzw, &c.) [See الذِّرَاعُ.] — — And (assumed tropical:) The star Cor Leonis, or Regulus. (Kzw, &c.) [See الجَبْهَةُ.] أَسِدٌ (tropical:) [Like a lion;] bold; daring; as also ↓ أَسِيدٌ and ↓ مُتَأَسِّدٌ [and ↓ مُسْتَأْسِدٌ (see 10)]. (Msb.) You say أَسَدٌ أَسِدٌ [A bold, or fierce, lion], adding the latter word to give intensiveness of signification. (IAar, M.) — — [Its fem.] أَسِدَةٌ [app. applied to a bitch] signifies (assumed tropical:) Accustomed, or habituated, [to the chase,] and emboldened; syn. ضَارِيَةٌ. (K, TA, in the CK صارِيَة.) [See also 10.] أَسِدَةٌ A [kind of enclosure for the protection of camels, sheep, or goats, such as is called] حَظِيرَةٌ. (K.) [Like أَصِيدَةٌ.] — [See also أَسِدٌ, of which it is the fem.] أُسْدِىٌّ, with damm, (IB, K,) thus correctly written, (IB,) in the L [and S] أَسْدِىٌّ, (TA,) A kind of garments or cloths (ثِيَابٌ, S, for which is put, in the K, erroneously, نَبَاتٌ, TA): occurring in a poem of El-Hoteiäh, (S,) who likens thereto an extensive, even, waterless desert. (L.) IB says that he is in error who mentions it in the present art.: Aboo-' Alee says that أُسْدِىٌّ and أُسْتِىٌّ are quasi-pls. of سَدًى and سَتًى as signifying ثَوْبٌ مَسْدِىٌّ, and originally أُسْدُوِىٌّ and أُسْتُوِىٌّ; like as سدو is a quasi-pl. of سدى. (L.) [But see art. أَسِيدٌ and أَسِدٌ.] أَسِيدٌ:

see أَسِدٌ. إِسَادَةٌ (S, K) and أُسَادَةٌ (K) i. q. وِسَادَةٌ [A pillow, &c.]: (S, K:) like إِشَاحٌ for وِشَاحٌ. (TA.) مُؤْسِدٌ (tropical:) One who trains a dog, or dogs, to the chase. (L, Msb.) مَأْسَدَةٌ A place in which are lions: (Msb, K:) or أَرْضٌ مَأْسَدَةٌ a land having lions in it: (S, A:) or a land abounding with lions: (M, R:) pl. مَآسِدُ. (A.) — — See also أَسَدٌ. مُتَأَسِّدٌ: see أَسِدٌ. مُسْتَأْسِدٌ: see أَسِدٌ. اسر 1 أَسَرَهُ (S, M, A,) aor. أَسِرَ, inf. n. أَسْرٌ (S, M, K) and إِسَارٌ, (M, TA,) He bound, braced, or tied, him, [namely, his captive,] or it, (S, M, A, K,) namely, his قَتَب [or camel's saddle], (S, A,) or his horse's saddle, (A,) with an إِسَار, i. e. a thong of untanned hide, (S, A,) by tying the two extremities of the عَرْقُوْتَانِ of the camel's saddle, or of the curved pieces of wood of the horse's saddle. (A.) — — Also, aor. as above, and so the inf. n., i. e. أَسْرٌ (S, Msb) and إِسَارٌ, (Lth, S,) He made him a captive; captived him; or took him a prisoner; whether he bound him with an إِسَار or did not; (S;) as also ↓ آسرهُ, of the same form as أَكْرَمَ; (Msb;) and ↓ استأسرهُ, accord. to a trad., in which it occurs thus used, transitively: (Mgh:) and he imprisoned him. (TA, from a trad.) — — Also, (S, Msb,) inf. n. أَسْرٌ, (Msb,) (assumed tropical:) He (God) created him, or formed him, (S, Msb,) in a goodly manner. (Msb.) You say, أَسَرَهُ اللّٰهُ أَحْسَنَ الأَسْرِ God created him, or formed him, in the best manner. (Fr, TA.) — — أُسِرَ, (S, A,) aor. يُؤْسَرُ; (S;) or أَسِرَ, aor. يَأْسَرُ; (IKtt;) or أُسِرَ بَوْلُهُ; (M;) inf. n. أَسْرٌ, (M, and so in a copy of the S,) or the latter is a simple subst.; (M, IKtt;) He (a man, S, A) suffered suppression of his urine. (S, M, IKtt, A.) [See أُسْرٌ, below.] 2 أسّر He bound, or tied, tight, fast, or firmly. (So accord. to Golius; but for this he names no authority.)] 4 آسَرَ see 1. 5 تأسّر عَلَيْهِ فُلَانٌ (assumed tropical:) Such a one excused himself to him, and was slow, or tardy: (AZ, T, K:*) thus as related by Ibn-Hánee from AZ: as A'Obeyd relates it from him, تأسن; but this is a mistake: it is correctly with ر. (T.) 8 يَأْتَسِرُ, inf. n. ائْتِسَارٌ [written with the disjunctive alif إِيتِسَارٌ]; for يَتَّسِرُ, inf. N. اتِّسَارٌ: see art. يسر. 10 استأسر لِلْعَدُوِ He submitted himself as a captive to the enemy. (Mgh.) You say, اِسْتَأْسِرْ, meaning Be thou a captive to me. (S,) — See also 1. أَسْرٌ i. q. إِسَارٌ, q. v. (S.) Hence the saying, هٰذَا الشَّيْءُ لَكَ بِأَسْرِهِ This thing is for thee, or is thine,[lit.] with its thong of untanned hide [wherewith it is bound]; meaning, altogether; like as one says, بِرُمَّتِهِ. (S.) And خُذْهُ بِأَسْرِهِ Take thou it all, or altogether. (Msb.) And جَآءَ القَوْمُ بِأَسْرِهِمْ The people came altogether. (Aboo-Bekr.) — — Strength of make, or form. (M, K.) [Accord. to the copies of the K in my hands, it also signifies Strength of natural disposition; but instead of وَالخُلْق, in those copies, we should read وَالخَلْقُ, agreeably with other lexicons, as is implied in the TA: see 1.] You say, فُلَانٌ شَدِيدُ أَسْرِ الخَلْقِ (tropical:) Such a one is of strong, firm, or compact, make, or form. (TA.) — — شَدَدْنَا أَسْرَهُمْ, in the Kur [lxxvi. 28], means (tropical:) We have strengthened their make, or form: (S, A, Msb:) or, their joints: or, their two sphincters which serve as repressers of the urine and feces (مَصَرَّتَي البَوْلِ وَ الغَائِطِ), which contract when the excrement has passed forth; or the meaning is, that these two things do not become relaxed before one desires. (IAar, K.) أُسْرٌ, (S, M, IKtt, A,) a subst., (M, IKtt,) as also ↓ أُسُرٌ, (M, Lb,) meaning Suppression of the urine: (S, M, &c.:) suppression of the feces is termed حُصْرٌ: (S:) or a dribbling of the urine, with a cutting pain in the bladder, and pangs like those of a female in the time of parturition. (IAar.) You say, أَخَذَهُ الأُسْرُ [Suppression of urine, &c., took him, or affected him]. (A.) And أَنَالَهُ اللّٰهُ أُسْراً [May God give him a suppression of urine, &c.]: a form of imprecation. (A.) — — Hence, (M,) عُودُ أُسْرٍ (IAar, S, M, A, K) and عُودٌ أُسْرٌ and عُودُ الأُسْرِ (Expositions of the Fs) and عُودُ يُسْرٍ, (IAar, K,) or this is a corruption, (K,) or a vulgar mistake, (A,) and should not be said, (Fr, S, A,) unless meant to be used as ominous of good, (A,) A stick, or piece of wood, which is put upon the belly of a man affected by a suppression of his urine, (S, A, K, &c.,) and which cures him. (A.) أُسُرٌ: see أُسْرٌ. أُسْرَةٌ (assumed tropical:) A man's kinsmen that are more, or most, nearly related to him; his near kinsmen: (S, * M, A, * Msb, * K:) or a man's nearer, or nearest, relations on his father's side: (Aboo-Jaafar En-Nahhás:) so called because he is strengthened by them. (S, A.) إِسَارٌ A thing with which one binds; (M, K;) a thong of untanned hide, (S, A, Msb,) with which one binds a camel's saddle, (As, S,) [as also إِصَارٌ,] and a captive; and so أَسْرٌ, q. v.: (S:) and a rope, or cord, with which a captive is bound: and a pair of shackles: (TA:) pl. أُسُرٌ. (M, K.) [See also 1.] You say, حَلَّ إِسَارَهُ فَأَطْلَقَهُ He untied his thong of untanned hide wherewith he was bound, and released him. (A.) — See also أَسِيرٌ. أَسِيرٌ i. q. ↓ مَأْسُورٌ; (S, TA;) Bound with an إِسَار: (M, TA:) shackled: (K:) imprisoned: (Mujáhid, M, K:) captived, or a captive; (S, M, K;) absolutely, (TA,) although not bound with an اسار: (S:) and ↓ إِسَارٌ is sometimes used in the same sense. (Msb.) اسير is also applied as an epithet to a woman, (Mgh, Msb,) when the woman is mentioned; but otherwise أَسِيرَةٌ is used as the fem.: you say, قَتَلْتُ الأَسِيرَةَ [I slew the female captive], like as you say, رَأَيْتُ القَتِيلَةَ. (Msb.) The pl. is أَسْرَى (S, M, Msb, K) and أَسَرَآءُ (M, K) and (accord. to several authors, pls. of أَسْرَى, TA) أَسَارَى (S, M, Msb, K) and أُسَارَى: (M, K:) the first of these forms of pl. is proper to epithets applied to those who are hurt or afflicted in their bodies or their intellects: (Aboo-Is-hák:) it is used in this instance because a captive is like one wounded or stung. (Th, M.) تَآسِيرُ السَّرْجِ [in the CK, erroneously, تَأْسِير] The thongs of the horse's saddle, whereby it is bound: (K:) accord. to the more correct opinion, a pl. without a sing. (MF.) مَأْسُورٌ: see أَسِيرٌ. A camel's saddle bound with an إِسَار: pl. مَآسِيرُ. (TA.) — — (assumed tropical:) A man, and a beast, having strongly-knit joints. (M.) — — A man suffering suppression of his urine. (S.) اسطرلاب أُسْطُرْلَابٌ or أَسْطُرْلَابٌ, [accord. to different copies of the K,] and with ص in the place of س, [from the Greek ἀστρολαβὸν, An astrolabe: a word of which F gives the following fanciful derivation:] لاب was a man who traced some lines, and founded upon them calculations; whence أَسْطُرُلَابٍ [the lines of Láb], from which was formed the compound word اسطرلاب, and اصطرلاب, the س being changed into ص because of the ط following. (K in art. لوب.) It is either an arabicized or a post-classical word: accord. to the Niháyet el-Adab, the names of all the instruments by which time is known, whether by means of calculation or water or sand, are foreign to the Arabic language. (MF.) اسف 1 أَسِفَ, aor. اَسَفَ, inf. n. أَسَفٌ, (M, Msb, K,) He grieved, lamented, or regretted: and he was angry: (Msb:) or he grieved exceedingly: and he was exceedingly angry: (M:) or he grieved most intensely: (K:) some say that أَسَفٌ signifies the grieving for a thing that has escaped; not in an absolute sense: (MF:) or it properly signifies the rising, or swelling, or mantling, of the blood of the heart, from desire of vengeance; and when this is against an inferior, it is anger; but when against a superior, it is grief. (Er-Rághib.) Mohammad, being asked respecting sudden death, answered, saying, رَاحَةٌ لِلْمُؤْمِنِ وَأَخْذَةُ أَسَفٍ لِلْكَافِرِ, or accord. to one recital, ↓ أَسِفٍ, i. e. [Rest, or ease, to the believer, and an act of punishment] of anger [to the unbeliever], or of one who is angry. (K.) You say, أَسِفَ عَلَى مَا فَاتَهُ, inf. n. as above; (S;) and ↓ تَأَسّفَ; (S, M, * K; *) He grieved, or lamented, for, or at, or regretted, most intensely, what had escaped him: (S, M, * K:) and أَسِفَ عَلَيْهِ, (S, K,) inf. n. as above, (S,) he was angry with him, or at it: (S, K:) or أَسِفَ فُلَانٌ عَلَى كَذَا وَكَذَا and ↓ تأسّف, signify, accord. to some, such a one grieved, or lamented, for, or at, such and such things which had escaped him: or, accord. to others, grieved, or lamented, most intensely. (IAmb.) أَسَفًا in the Kur xviii. 5 means, accord. to Ed-Dahhák, جَزَعًا [i.e. In grief, or in most violent grief, &c.]: or, accord. to Katádeh, in anger. (TA.) And يَا أَسَفَا عَلَى يُوسُفِ, in the Kur [xii. 84], means يَا جَزَعَاهْ [O my

grief for Joseph: or O my most violent grief]. (TA.) 4 آسفهُ (in [some of] the copies of the K, erroneously, أَسَفَهُ, TA) He angered him; made him angry: (S, M, * O, L, Msb, K:) and he grieved him; made him to grieve, or lament. (M,* TA.) 5 تَأَسَّفَ see 1, in two places. — — تَأَسَّفَتْ يَدَهُ (tropical:) i. q. تَشَعَّثَتْ [app. meaning His hand became bruised, or mangled; or became cracked, or chapped]. (M, TA.) أَسَفٌ inf. n. of 1, which see throughout. [Used as a subst., i. q. أَسَافَةٌ.] أَسِفٌ (M, Mgh, Msb) and ↓ اسِفٌ and ↓ أَسْفَانُ and ↓ أَسِيفٌ (M, TA) and ↓ أَسُوفٌ (M) Angry: (Mgh, Msb, TA:) or exceedingly angry. (M.) For an ex. of the first, see 1. See also أَسِيفٌ, in two places. أَسْفَانُ: see أَسِفٌ: and أَسِيفٌ. إِسَافٌ (S, M, Sgh, &c.) and أَسَافٌ (IAth, K) A certain idol, (S, M, K,) belonging to Kureysh, (S, M,) as was also نَائِلَةُ; (S;) the former of which was placed, by 'Amr Ibn-Loheí, upon Es-Safà, and the latter upon El-Marweh; and he used to sacrifice to them, in front of the Kaabeh: (S, K:) or, (S, M, K,) as some assert, (S,) these two were two persons of Jurhum, (S, K,) a man and a woman, (M,) اساف the son of 'Amr, and نائلة the daughter of Sahl, (S, K,) who committed fornication in the Kaabeh, and were therefore changed into two stones, (S, M, K,) which Kureysh afterwards worshipped. (S, K.) [Other accounts of them are also given, slightly differing from the latter above.] أَسُوفٌ: see أَسِيفٌ, in two places: and see أَسِفٌ. أَسِيفٌ Grieving, lamenting, or regretting, (K, * TA,) most intensely, on account of a thing that has escaped: (M, TA:) and quickly affected with grief, (S, Mgh, K,) and tender-hearted; as also ↓ أَسُوفٌ: (S, K:) or, as also ↓ أَسُوفٌ (M) and ↓ أَسْفَانُ and ↓ آسِفٌ (M, TA) and ↓ أَسِفٌ , (M,) grieving exceedingly: (M:) or grieved: (TA:) and sometimes the first signifies angry, and at the same time grieving, or lamenting: (S:) pl. أُسَفَآءُ. (M.) See also أَسِفٌ. — — A slave: (ISk, S, M, K:) and a hired man: (ISk, M, K:) because of their state of abasement and subjection: fem. with ة: (M:) and pl. as above. (S, M.) — — A captive. (TA.) — — A very old man: (K:) pl. as above: so in a trad., in which the slaying of such is forbidden. (TA.) — — One who scarcely, or never, becomes fat. (K.) — — (assumed tropical:) A region, or country, that does not give growth to anything, or produce any vegetation; as also أَسِيفَةٌ and ↓ أُسَافَةٌ and ↓ أَسَافَةٌ: (M:) and ↓ أَسَافَةٌ also signifies (assumed tropical:) thin, or shallow, earth: (AHn, M:) and أَرْضٌ أَسِيفَةٌ, (tropical:) thin, or shallow, earth, which scarcely, or never, gives growth to anything, or produces any vegetation: (S:) or which is not commended for its vegetation: (A, TA:) or, as also ↓ أُسَافَةٌ and ↓ أَسَافَةٌ, (assumed tropical:) thin, or shallow, earth: or such as does not produce vegetation: and ↓ (assumed tropical:) أَرْضٌ أَسِفَةٌ land which scarcely, or never, produces vegetation. (K.) أَسَافَةٌ [Grief, lamentation, or regret: and anger: (see 1:) or] excessive grief: and excessive anger: (M:) or most intense grief: (K:) a subst. from أَسِفَ. (M, K.) — — The state, or condition, of a slave: (M, K:) and, of a hired man. (M.) — — (tropical:) The state, or condition, of land which scarcely, or never, produces vegetation. (K, TA.) — See أَسِيفٌ, in three places. أُسَافَةٌ: see أَسِيفٌ, in two places. آسِفٌ: see أَسِيفٌ: and أَسِفٌ. اسفيداج إِسْفِيدَاجٌ [Ceruse; or white lead;] ashes of lead (رَمَادُ الرَّصَاصِ والآنُكِ, K, which last word is as though it were added to explain that immediately preceding, TA): when subjected to a fierce heat, it becomes what is termed إِسْرَنْجٌ: [so in the CK: more probably إِسْرِنْجٌ:] it has clearing and mitigating properties, (K,) and other useful qualities: (TA:) an arabicized word [from the Persian اسفيداج isfédáj]. (K.) اسك 1 أَسَكَهَا, aor. اَسِكَ, inf. n. أَسْكٌ, He hit, hurt, or wounded, her (a woman's) إِسْكَتَانِ. (TA.) And أُسِكَتْ She (a woman) was hurt, or wounded, in a place not that of circumcision, [i.e., in her إِسْكَتَانِ,] by the circumcising woman's missing the proper place. (Msb.) [See بَظْرق.] أَسْكٌ: see الإِسْكَتَانِ. إِسْكٌ see الإِسْكَتَانِ.— — Also The side of the اِسْت [i. e., of the podex, or of the anus]. (Sh, TA.) [Hence,] one says of a man, إِنَّمَا هُوَ إِسْكُ أَمَةٍ, meaning He is but a stinking fellow. (TA.) الإِسْكَتَانِ (T, S, M, Mgh, Sgh, Msb, K) and الأَسْكَتَانِ, (M, K,) The two sides [or labia majora] of the vulva, or external portion of the female organs of generation, (T, S, Mgh, Msb,) i. e., of a woman, above [or rather within] the شُفْرَانِ; (Mgh; the شُفْرَانِ being the two borders thereof; T, Msb;) i. e. the قُذَّتَانِ thereof; (S and M and L in art. قذ;) the two sides, on the right and left, of the vulva, or external portion of the organs of generation, of a woman, between which is the مَشَقّ: (Zj in his " Khalk el-Insán ") or [accord. to some, but incorrectly,] the شُفْرَانِ [in the CK the شَفْر] of the رَحِم [here meaning, as in many other instances, the vulva, i. e. فَرْج], (M, K,) or of the حَيَآء [which also means the vulva, but seldom that of a woman]: (El-Khárzenjee:) or [agreeably with general usage, and with the explanations given before this last,] its two sides, next to its شُفْرَانِ: (M, K:) or, [what is the same,] its قُذَّتَانِ: (K:) pl. إِسَكٌ (El-Khárzenjee, K) and [quasi-pl. ns.] ↓ إِسْكٌ and ↓ أَسْكٌ. (M, K.) مَأْسُوكَةٌ A woman hit, hurt, or wounded, in her إِسْكَتَانِ: (TA:) a woman (Msb) hurt, or wounded, in a place not that of circumcision, by the circumcising woman's missing the proper place; (S Msb, K;) [i. e.,] hurt, or wounded, by that cause, in her إِسْكَتَانِ. (T, TA.) اسل أَسُلَ, aor. اَسُلَ, (S, M, K,) inf. n. أَسَالَةٌ, (S, M, IAth,) It was smooth and even: (M:) it (anything) was lank: (S:) it (a cheek, M, IAth, K) was smooth and long: (M:) or long, or oblong, and not high in its ball: (IAth:) or long, (K, TA,) soft in make, (TA,) and lank. (K, TA.) أَسَالَةٌ in the cheek of a horse is approved, and is an indication of generous quality: you say, تُنْبِئُ أَسَالَةُ خَدِّهِ عَنْ أَصَالَةِ جَدِّهِ [The smoothness and longness, &c., of his cheek tells of the generous origin of his ancestor]. (AO, Z.) — See also 2. 2 أَسَّلهُ He made it (an iron thing) thin. (TA.) [He made it (anything) sharp, or pointed. (See the pass. part. n., below.)] — — أَسّل المَطَرَ, inf. n. تَأْسِيلٌ, The rain moistened to the measure of the أَسَلَة [or thin part] of the arm. (K.) When it has moistened to the measure of the عَظَمَة [or thick part] of the arm, you say of it عَظَّمَ, inf. n. تَعْظِيمٌ: one says, كَيفَ كَانَتْ مَطَرُتُكُمْ أَسَّلَتْ أَمْ عَظَّمَتْ [How was your rain? Did it moisten to the measure of the thin part of the arm, or did it moisten to the measure of the thick part thereof?]. (TA.) And أَسّل الثَّرَى, (TA,) or ↓ أَسَلَ, (M, [so in a copy of that work, but probably a mistranscription,]) The moisture reached to the measure of the أَسَلَة. (M, TA.) 5 تأسّل أَبَاهُ, (M, K,) as also تأسّنهُ, (M, TA,) He resembled his father, (M, K, TA,) and assumed his natural dispositions; and so تَقَيَّلَهُ. (TA.) [See آسَالُ, below.] أَسَلٌ [Rush, or rushes: so called in the present day:] a kind of trees: (S:) or [rather] a kind of plant, (M, Mgh, TA,) having shoots (M, Mgh) which are slender, (Mgh,) without leaves; (M, Mgh;) or of which the shoot is slender, and of which sieves are made; as is said in the A; and Sgh adds, [growing] in El-' Irák: (TA:) AHn says, (TA,) accord. to Aboo-Ziyád, it is of the kind called أَغْلَاث, and comes forth in slender shoots, not having branches growing out from them, nor wood, (M, TA,) and sometimes men beat them, and make of them well-ropes and other cords, (TA,) and it seldom or never grows but in a place wherein is water, or near to water: (M, TA:) AHn says [also], it signifies shoots, or twigs, growing (M, K) long and slender and straight, (M,) without leaves; of which mats are made: (M, K:) or أَسَلَةٌ, (K,) which is the n. un. of أَسَلٌ applied to the plant mentioned above, (M, K,) signifies any shoot, or twig, in which is no crookedness. (K.) — — Hence, (M,) (tropical:) Spears; (S, M, K;) as being likened to the plant mentioned above, in respect of its evenness and length and straightness and the slenderness of its extremities: n. un. as above: (M:) and (assumed tropical:) arrows, or Arabian arrows; syn. نَبْلٌ;

(M, K:) applied to both of these in a trad. of 'Omar, which refutes an assertion that it is peculiarly applied to spears, or long spears, and not to نبل: (A'Obeyd, TA:) Sh says that it is applied to spears because of the points of the heads fixed upon them. (TA.) — — (assumed tropical:) Any thin thing of iron, such as a spear-head, and a sword, and a knife. (TA.) — — (tropical:) The prickles of palm-trees: (M, K:) n. un. as above: (M:) by way of comparison [to the plant mentioned above]: (TA:) or any long thorns, or prickles, of a tree. (S.) — — [See also what next follows.] أَسَلَةٌ n. un. of أَسَلٌ, q. v. (M, K.) — — Hence, by way of comparison, the significations here following from the K. (TA.) — — (tropical:) Anything in which is no crookedness. (M.) — — (tropical:) The thin part of a blade of iron, such as that of an arrow &c.: (M, K:) and of the fore arm; (S, M, K;) i. e. the half thereof next the hand; the half next the elbow being called the عَظَمَة. (K in art. عظم.) — — (tropical:) The thin part,, (S,) or extremity, or tip, (M, K,) of the tongue; (S, M, K;) the thick part thereof being called the عَظَمَة. (K in art. عظم.) One says, أَسَلَاتُ أَلْسِنَتِهِمْ أَمْضَى مِنْ أَسِنَّةِ أَسَلِهِمْ (tropical:) [The tips of their tongues are sharper than the heads of their spears]. (A, TA.) — — (tropical:) The nervus, (K,) or the extremity thereof, (M,) of a camel. (M, K.)— — (tropical:) The head, [or what we tern the toe, or foremost extremity, also called أَنْفٌ and ذُنَابَةٌ,] of a sandal; (M, K;) which is tapering. (M.) أَسَلِيَّةٌ an epithet applied to the letters ز and س and ص because Pronounced with the tip of the tongue. (TA.) أَسِيلٌ Smooth and even: (M, K:) anything lank; (S, A;) syn. سَبْطٌ, (A,) [i. e.] مُسْتَرْسِلٌ: (S, A:) applied to a cheek, (AZ, K, TA,) [smooth and long: or long, or oblong, and not high in its ball: (see 1:) or] soft, tender, thin, and even: (AZ:) or long, (K, TA,) soft in make, (TA,) and lank. (K, TA.) You say رَجُلٌ أَسِيلُ الخَدِّ A man having the cheek soft and long: (S:) and in like manner, فَرَسٌ a horse. (TA.) And كَفٌّ أَسِيلَةُ الأَصَابِعِ A hand small and slender, and lank, or long, in the fingers. (TA.) آسَالٌ a pl. having no sing.: (K:) mentioned by ISk as a word of which he had not heard any sing. (S.) You say, هُوَ عَلَى آسَالٍ مِنْ أَبِيهِ [in the CK, erroneously, أَسالٍ,] He is of a semblance and of characteristics and natural dispositions which are those of his father; (S, K;) like آسَانٍ. (S.) مُؤَسَّلٌ Anything sharpened, or pointed. (M, K.) You say أُذُنٌ مُؤَسَّلَةٌ An ear [of a horse or the like] slender, pointed, and erect. (M.) اسم 1 أَسَمَهُ a dial. var. of وَسَمَهُ, q. v. (TA.) اِسْمٌ: see art. سمو. أُسَامَةُ, determinate, (S, M, K,) and imperfectly decl., (M, Msb,) as a proper name, (Msb, K,) The lion; (S, M, Msb, K;) as also الأُسَامَةُ. (Sgh, K.) اسن 1 أَسَنَ, aor. اَسُنَ (S, M, Mgh, Msb, K) and اَسِنَ, (S, M, K,) inf. n. أُسُونٌ (S, M, Msb) and أَسْنٌ; (M;) and أَسِنَ, aor. اَسَنَ, (S, M, &c.,) inf. n. أَسَنٌ; (S, M, Msb;) said of water, i. q. أَجَنَ and أَجِنَ; (S, K;) [i. e.] It became altered for the worse (M, Mgh, Msb) in odour, (M,) [or in taste and colour, from some such cause as long standing, (see أَجَنَ,)] but was drinkable; (M;) or so as not to be drunk, (Msb, TA,) thus differing from أَجَنَ and أَجِنَ. (TA.) [See also أَصِلَ.] أَسِنٌ: see what follows. آسِنٌ (S, Mgh, Msb, K) and ↓ أَسِنٌ, (S, Mgh, Msb,) applied to water, (S, Mgh, &c.,) i. q. آجِنٌ [and أَجِنٌ]; (S, K;) [i. e.] Altered for the worse (Mgh, Msb) in odour, (Mgh,) [or in taste and colour, from some such cause as long standing but drinkable; (see above, and see آجِنٌ;)] or so as not to be drunk, (Msb, TA,) thus differing from آجِنٌ and أَجِنٌ: (TA:) pl. [of the former] آسَانٌ [like as أَطْهَارٌ is pl. of طَاهِرٌ, or perhaps it may have for its sing. أَسْنٌ, like أَجْنٌ]. (M, TA.) مَنْ مَآءٍ غَيْرِ آسِنٍ, in the Kur [xlvii. 16], is explained by Fr as meaning Of water not altered for the worse; not آجن. (TA.) اسو 1 أَسَا الجُرْحَ, (aor. يَأْسُو S,) inf. n. أَسْوٌ and أَسًا, [but in the S, the latter seems to be mentioned as a simple subst.,] He dressed the wound; treated it curatively, or surgically. (S, M, K.) — — [Hence,] هٰذَ أَمْرٌ لَا يُؤْسَى كَلْمُهُ (assumed tropical:) [This is an affair of which the evil (lit. the wound) will not be remedied]. (S.) — — [Hence also,] أَسَا بَيْنَهُمْ, (first pers. أَسَوْتُ, S, Msb, inf. n. أَسْوٌ, S, M,) (tropical:) He made peace, effected a reconciliation, or adjusted a difference, between them; (S, M, Msb, K;) as also ↓ أسّى بينهم. (El-Muärrij, TA.) — أَسِيَ aor. يَأْسَي, inf. n. أَسًا or أَسَي, He grieved, or mourned, (S, M, Msb, K,) عَلَيْهِ [for him, or it], (M, K,) and عَلَى مُصِيبَةٍ [for an affliction], and لِفُلَانٍ [for such a one]. (S.) [This belongs to the present art. and to art. اسى; but is distinguished in the M and K by being mentioned only in the latter art.; though the inf. n. is mentioned in the K in both arts.] Hence the saying, الإِسَاءُ يَدْفَعُ الأَسَا [Medicine dispels grief, or mourning] (TA.) 2 أَسَّى بَيْنَهُمْ: see 1. — أَسَّاهُ, (S, M, K,) inf. n. تَأْسِيَةٌ, (S, K,) i. q. عَزَّاهُ [He exhorted him, or enjoined him, to be patient; to take patience; or to take example by, or console himself by the example of, him who had suffered the like affliction]; (S, M, K, TA;) saying to him, Wherefore dost thou grieve, or mourn, when such a one is thine example (إِسْوَتُكَ) ? i. e. what has befallen thee befell him, and he was patient; therefore take thou example by him and so be consoled (تَأَسَّ بِهِ). (TA.) You say, أَسَّاهُ بِمُصِيبَةٍ i. e. عَزَّاهُ [He exhorted him, or enjoined him, to be patient, &c., by mentioning an affliction that had befallen another; unless بمصيتة be a mistranscription for لِمُصِيبَةٍ on account of an affliction]; as also ↓ آساهُ, with medd. (TA.) 3 آسَيْتُهُ بِمَالِى, (S, Mgh,) inf. n. مُؤَاسَاةٌ, (S, M, K,) I made him my object of imitation (إِسْوَتِى), [meaning I made myself like him,] in respect of my property: (S:) or I made him an object of imitation [with, or in respect of, my property], I imitating his example, and he imitating my example: (Mgh:) and وَاسَيْتُهُ is a dial. var., but of weak authority: (S, Mgh:) and آسَانِى [alone] he made me an object of imitation to him by giving me of his property [and thus reducing himself to my condition in some degree while in the same degree raising me to his]; (Ham p. 696;) and أُوَاسِيهِ [thus without a second ء] I make him the object of my own imitation and so share with him my property: (Id p. 198:) or آساهُ بِمَالِهِ signifies he gave him of his property, and made him an object of imitation in respect of it: or only, of food sufficient for his want; not of what is superabundant: (M, K:) whence the saying, رَحِمَ اللّٰهُ رَجُلًا أَعْطَى مِنْ فَضْلٍ وَوَاسَى مِنْ كَفَافٍ [May God have mercy on a man who has given of superabundance, and imparted of food only sufficient for his want so as to make himself equal with him to whom he imparts of such food]: (TA:) [and آساهُ signifies he shared with him: and he was, or became, equal with him: for] المُوَاسَاةُ occurs often in trads., signifying the sharing with another, or making another to share with one, in the means of subsistence [&c.]; and is originally [المُؤَاسَاةُ,] with ء: also, the being, or becoming, equal with another: (TA:) and you say, آسَيْتُهُ بِنَفْسِي, meaning I made him equal with myself; in the dial. of El-Yemen وَاسَيْتُهُ. (Msb.) آسِ بَيْنَ النَّاسِ فِى وَجْهِكَ, in a letter of 'Omar, means Make thou the people to share [alike], one with another, in thy consideration and regard: or, as some say, make thou them equal [in respect thereof]. (Mgh.) The saying مَا يُؤَاسِي فُلَانٌ فُلَانًا is explained in three different ways: accord. to El-Mufaddal Ibn-Mohammad, it means Such a one does not make such a one to share with him: accord. to El-Muärraj, does not good to such a one; from the saying of the Arabs, آسِ فُلَانًا بِخَيْرٍ Do thou good to such a one: or, as some say, does not give such a one any compensation for his love, or affection, nor for his relationship; from الأَوْسُ, meaning العَوْضُ; being originally يُؤَاوِسُهُ, then يُؤَاسِوُهُ, and then يُؤَاسِيهِ: or it may be from أَسَوْتُ الجُرْحَ. (IDrd, TA.) [See also an ex. voce أُثْرَةٌ]. 4 آساهُ: see 2. 5 تَأَسَّى: see 8. — — I. q. تَعَزَّى [He took patience; or constrained himself to be patient; or he took example by, or became consoled by the example of, another who had suffered in like manner and had been patient]. (S, M, K.) You say, تَأَسَّى بِهِ, i. e. تَعَزَّى بِهِ [He took patience, or constrained himself to be patient, by reflecting upon him, or

it; or he took example by him, or became consoled by his example, meaning the example of a person who had suffered in like manner and had been patient]. (S.) [See 2.] 6 تَآسَوْا signifies آسَى بَعْضُهُمْ بعْضًا [They imitated one another with their property, one giving of his property to another, so that they thus equalised themselves; they imitated one another and so shared together their property; they shared, one with another, in the means of subsistence, &c.; they were, or became, equal, one with another: see 3]. (S, K.) A poet says, وَإِنَّ الأُولَى بِالطَّفِّ مِنْ آلِ هَاشِمٍ تَآسَوْا فَسَنُّوا لِلْكِرَامِ التَّآسِيَا (S,) in which تآسوا is from المُؤَاسَاةُ; not from التَّأَسِّي, as it is stated to be by Mbr, who says that تآسوا means تَوَاسَوْاا and تَعَزَّوْا. (IB, TA.) [This verse cited and translated in art. الى, voce أُلَى, q. v.] 8 ائتسى بِهِ [written with the disjunctive alif اِيتَسَى] He imitated him; followed his example; did as he did, following his example, or taking him as an example, an exemplar, a pattern, or an object of imitation; he took example by him; (S, Mgh, Msb, TA;) as also ↓ تأسّى بِهِ: (Msb, TA:) he made him an object of imitation (إِسْوَة) [to himself]. (M, K.) One says لَيْسَ لَكَ بِإِسْوَةٍ, لَا تَأْتَسِ بِمَنْ Do not thou imitate him who is not for thee a [fit] object of imitation. (S, M. *) Q. Q. 1 أَسْوَيْتُهُ بِهِ [I made him to imitate him, to follow his example, or to take example by him;] I made him an example, an exemplar, a pattern, or an object of imitation, to him: (M, K:) from IAar: and if from الإِسْوَةُ, as he asserts it be, the measure of this verb is فَعْلَيْتُ, like جَعْبَيْتُ and دَرْبَيْتُ. (M.) أَسًا or أَسًى Curative, or surgical, treatment. (S.) [See the verb أَسَا.] — Grief, or mourning. (S, K.) [See the verb أَسِىَ.] أَسٍ: see أَسْوَانُ. أُسًي Patience. (S.) — Also pl. of أُسْوَةٌ, like as إِسًي is pl. of إِسْوَةٌ. (S * K, * TA.) أَسْوَةٌ: see what next follows. أُسْوَةٌ: see what next follows. إِسْوَةٌ and ↓ أُسْوَةٌ (S, M, Mgh, Msb, K) and ↓, أَسْوَةٌ, mentioned by Er-Rághib in one of his works, (MF,) An example; an exemplar; a pattern; an object of imitation; a person by whom one takes example; syn. قِدْوَةٌ or قُدْوَةٌ; (S, M, Msb, K;) each a subst. from إِيتَسَى بِهِ; (Mgh;) i. e. مَا يُؤْتَسَى بِهِ: (TA:) explained by Er-Rághib as meaning the condition in which is a man in respect of another's imitating [him], whether good or bad, pleasing or hurtful: (TA:) also a thing [or person] by which one who is in grief, or mourning, takes example, (S, K,) for the being consoled (لِلتَّعَزِّى) thereby: (S:) pl. إِسًى and أُسًى; (S, K;) the former of the first sing., and the latter of the second. (TA.) The first of these meanings is intended in the saying, لِى فِي فُلَانٍ إِسْوَةٌ and أُسْوَةٌ [I have in such a one an example, &c.]. (S.) The saying, مَا سَوِى التُّرَابِ مِنَ الأَرْضِ إِسْوَةُ التُّرَابِ is tropical, meaning (tropical:) There is nothing but the dust of the earth, or ground, that follows the dust. (Mgh.) — — Also an inf. n., [or rather a quasi-inf. n.,] syn. with اِيتِسَآءٌ [inf. n. of 8]. (TA.) أَسْوَانُ Grieving, mourning, or sorrowful; (M, K;) as also أَسْيَانُ and ↓ أَسٍ, (M in art. اسى,) or ↓ آسٍ (K in art. اسى [to which alone the first of these three belongs, but the second and third may be regarded as belonging either to that art. or to the present,]) or ↓ أَسِيٌّ (Msb.) [See art. اسى] It is [sometimes] followed by أَتْوَانُ [as an imitative sequent corroborating its meaning]. (M.) إِسَآءٌ and ↓ أَسُوٌّ A medicine, or remedy; (S, M, K;) the latter, (S,) or each, (TA,) particularly a vulnerary: (S, TA:) pl. [of each, as is indicated in the TA,] آسِيَةٌ. (M, K.) — — The former is also a pl. of آسٍ. (S, M, K.) أَسُوٌّ: see what next precedes. أَسِيٌّ i. q. ↓ مَأْسُوٌّ; (S, M, K;) i. e., Dressed; or treated curatively, or surgically; applied to a wound. (S, M. *) — See also أَسْوَانُ أَسَاوَةٌ Medical, curative, therapeutical, [or surgical,] treatment. (Ibn-El-Kelbee, Sgh, K.) By rule it should be [إِسَاوَةٌ,] with kesr. (Sgh, TA.) آسٍ A physician; one skilled in medical, curative, therapeutical, [or surgical,] treatment [particularly of wounds]: pl. أُسَاةٌ and إِسَآءٌ; (S, M, K;) said by IJ to be the only instance of فُعْلَةٌ and فِعَالٌ interchangeable except رُعَاةٌ and رِعَآءٌ pls. of رَاعٍ: (M:) and آسُونَ occurs [as its pl.] in a verse of Hoteiáh. (S, TA.) — — With the people of the desert, (S,) [its fem.] آسِيَةٌ signifies (tropical:) A female circumciser [of girls]. (S, K: [mentioned in the latter in art. اسى.]) — See also أَسْوَانُ. مَأْسُوٌّ: see أَسِيٌّ. 1 اسى أَسِىَ, aor. يَأْسَى, inf. n. أَسًى or أَسًا, He grieved, or mourned, (S, M, Msb, K,) عَلَيْهِ [for him or it]. (M, K.) See art. اسو. أَسٍ, [agreeably with analogy, as part. n. of أَسِىَ,] (M,) or ↓ آسٍ (K,) or ↓ أَسِيٌّ (Msb,) and ↓ أَسْيَانُ, (M, K,) a dial. var. of أَسْوَانُ, (TA, [see art. اسو]) Grieving, mourning, or sorrowful: (M, Msb, K:) fem. [of the first, or second,] أَسِيَةٌ (M,) or آسِيَةٌ, (K,) and [of اسيان] أَسْيَانَةٌ (M, K) and أَسْيَى: (TA:) pl. [of اسيان] أَسْيَانُونَ (M, K) and أَسَايُونَ [which is extr. and somewhat doubtful] (K) and [of اسيانة] أَسْيَانَاتٌ and [of اسى or of أَسِيَّةٌ] أَسَايَا (M, K) and [of اسيى] أَسْيَيَاتٌ. (K.) أَسْيَانُ see above. أَسِيٌّ see above. آسٍ see above. آسِيَةٌ mentioned in this art. in the K: see آسٍ in art. اسو. 1 اشب أَشَبَهُ, aor. أَشِبَ (M, K,) inf. n. أَشْبٌ, (M, TA,) He mixed it. (M, K.) And أَشَبْتُ القَوْمَ; (S;) or ↓ أَشَّبْتُهُمْ, inf. n. تَأْشِيبٌ; (TA;) I mixed the peogle together. (S, TA.) — — Also, aor. as above, (S, K,) and اَشُبَ, (K,) inf. n. as above, (S,) (assumed tropical:) He charged him with a vice, fault, or the like; blamed, censured, or reprehended, him: (S, K:) or he aspersed, reviled, or reproached, him, and mixed up falsehood in his aspersion of him. (TA.) You say also, أَشَبَهُ بِشَرٍّ [i. e. بِشَرٍّ or بِشُرٍّ] (assumed tropical:) He cast upon him a stigma, or mark of dishonour, by which he became known: (Lh, TA:) or he cast a censure, or reproach, upon him, and involved him in it. (TA.) — أَشِبَ الشَّجَرُ, aor. اَشَبَ, (A, K,) inf. n. أَشَبٌ; (TA;) and ↓ تَأَشَّبَ; (K;) or أَشِبَتِ الغَيْضَةُ; (S;) The collection of trees, or the thicket, was, or became, dense, tangled, confused, intertwined, or complicated: (S, K:) or very dense, or much tangled or confused, so as to be impassable. (AHn, A.) — — [Hence,] أَشِبَ الكَلَامُ بَيْنَهُمْ (assumed tropical:) Their speech, one with another, became confused, or intricate. (TA.) — — And أَشِبَ الشَّرُّ لِلَئِيمِ Evil clave to the ignoble. (A.) 2 أَشَّبهُ, inf. n. تَأْشِيبٌ, He rendered it (a collection of trees) dense, tangled, confused, intertwined, or complicated. (K.) — — أَشَبْتُ القَومَ: see 1. — — أَشَّب الكَلَامَ بَيْنَهُمْ (assumed tropical:) He made their speech, one with another, confused, or intricate. (TA.) — — أَشَّب الشَّرَّ بَيْنَهُمْ (assumed tropical:) He occasioned confusion, discord, or mischief, between them. (Lth.) And hence, (TA,) تَأْشِيبٌ signifies also The exciting discord, dissension, disorder, strife, quarrelling, or animosity, (S, K, TA,) بَيْنَ قَومٍ between, or among, a people. (S, TA.) 5 تَأَشَّب: see 1. — — تأشّبوا (assumed tropical:) They were, or became, mixed, or confounded together; as also ↓ ائتشبوا [written with the disjunctive alif اِيتَشَبُوا]. (S, K.) — — (tropical:) They assembled, or congregated, themselves (A, K) from different parts; (TA;) as also ↓ ائتشبوا (K.) And تأشّبوا إِلَيْهِ (assumed tropical:) They drew themselves together to him, (K, TA,) and crowded densely upon him; or collected themselves together to him, and surrounded him. (TA.) 8 إِئْتَشَبَ see 5, in two places. أَشْبٌ inf. n. of أَشِبَ. (TA.) — — [Hence,] Confusedness; dubiousness: so in the saying, ضَرَبَتْ فِيهِ فُلَانَةٌ بِعِرْقٍ ذِى أَشَبٍ i. e. ذِى الْتِبَاسٍ. (S.) See art. ضرب — — Also An abundance of trees. (TA.) In a trad. of Ibn-Umm-Mektoom, إِنِّى رَجُلٌ ضَرِيرٌ بَيْنِى وَ بَيْنَكَ أَشَبٌ فَرَخِّصْ لِى فِي العِشَآءِ وَالفَجْرِ means Verily I am a blind man, [and] between me and thee are palm-trees confusedly disposed; therefore grant thou me indulgence with respect to [coming to thee to perform the prayers of] the nightfall and the daybreak. (K, * MF, TA.) أَشِبٌ Dense, tangled, confused, intertwined, or complicated; applied to a collection of trees: (S, TA:) or so dense, or so much tangled or confused, as to be impassable; applied to a thicket: (A:) and a place abounding with trees: (TA:) applied also to (tropical:) a collection of clouds, meaning commingled: (A:) and to (assumed tropical:) a number, meaning intricate, or

confused. (S, TA.) It is said in a prov., عِيصُكَ مِنْكَ وَإِنْ كَانَ أَشِبًا (A,) meaning (tropical:) [Thy stock is an appertenance of thine] although it be thorny and intricate or confused. (TA. [See art. عيص]) أُشَابَةٌ (tropical:) A medley, or mixed or promiscuous multitude or assemblage, of men, or people; (S, A, L, K) congregated from every quarter: (L:) pl. أَشَائِبُ. (S, K. *) You say, هٰؤُلَاءِ أُشَابَةٌ (tropical:) These are a collection [of people] from different places. (TA.) — — Also (tropical:) Mixtures of unlawful and lawful kinds of property: (A:) or what is mixed with that which has been unlawfully acquired; (K, TA;) that in which is no good; (TA;) of gains: pl. as above. (K, TA.) مَأْشُوبُ الحَسَبِ (assumed tropical:) Not pure in his grounds of pretension to respect. (ISd, TA.) [See also what follows.] جَمْعٌ مُؤْتَشَبٌ and مُؤْتَشِبٌ (tropical:) [A mixed collection of people]. (A.) — — فُلَانٌ مُؤْتَشَبٌ, (S, K, *) with fet-h [to the ش], (K,) in one copy of the K, مُؤَشَّبٌ, (TA,) (assumed tropical:) Such a one is of mixed, not of pure, race, or lineage. (S, K.)

اشر 1 أَشَرَ, (S, Msb, K,) aor. أَشِرَ (ISk, MS,) or أَشَرَ (Msb,) inf. n. أَشْرٌ, (Msb,) He divided [or sawed] a piece of wood (ISk, Msb, K) with the مِنْشَار; (S, Msb, K;) as also وَشَرَ and نَشَرَ. (Msb, TA.) — — أَشَرَتْ أَسْنَانَهَا, aor. أَشِرَ [or, accord. to the Msb, it seems to be أَشُرَ,] inf. n. أَشْرٌ; (K;) and ↓ أَشَّرَتْهَا (K,) inf. n. تَأْشِيرٌ; (S;) She (a woman, TA) made her teeth serrated, (S, K,) and sharpened their extremities, (S,) to render them like those of a young person: but a curse is denounced in a trad. against her who does this. (TA.) [See also art. وشر.] — أَشِرَ, aor. أَشَرَ, (S, Msb, K,) inf. n. أَشَرٌ (S, A, Msb,) He exulted, or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully: (S,* A,* Msb, K,* TA:) or he exulted by reason of wealth, and behaved with pride, and self-conceitedness, and boastfulness, and want of thankfulness: or he behaved with the utmost exultation, &c.: or he rejoiced, and rested his mind upon things agreeable with natural desire. (TA.) [See بَطِرَ.] 2 أَشَّرَ see 1. 8 ائْتَشَرَتْ, written with the disjunctive alif ايتَشَرَتْ She invited another to make her teeth serrated and to sharpen their extremities; as also ↓ استأشرت See the act. part. ns. below: and see also [استوشرت]. 10 إِسْتَأْشَرَ see 8. أَشْرٌ see أَشِرٌ. أَشُرٌ see أَشِرٌ. أَشِرٌ (S, A, Msb, K) and ↓ أَشُرٌ and ↓ أَشْرٌ and ↓ أَشَرٌ (K) and ↓ أَشْرَانُ (S, K) Exulting, or exulting greatly, or excessively; and behaving insolently and unthankfully, or ungratefully: (S,* A, * Msb, K,* TA:) or exulting by reason of wealth, and behaving with pride, and self-conceitedness, and boastfulness, and want of thankfulness: or behaving with the utmost exultation, &c.: or rejoicing, and resting the mind upon things agreeable with natural desire: (TA:) pl. [of the first] أَشِرُونَ and [of the second] أَشُرُونَ (L, K) and [of the first four] أُشُرٌ (K [accord. to the TA, but not in the copies of the K in my hands,]) and (of أَشْرَانُ TA) أَشْرَى (K) and أُشَارَى (S, K) and أَشَارَى (K.) One says, أَشِرٌ أَفِرٌ, and ↓ أَشْرَانُ أَفْرَانُ, using the latter word in each instance as an imitative sequent. (TA.) — — بَرْقٌ أَشِرٌ (tropical:) Lightning flashing repeatedly to and fro. (A.) — — نَبْتٌ أَشِرٌ (tropical:) A plant, or herbage, extending beyond its proper bounds. (A.) أَشْرٌ: see what next follows. بِأَسْنَانِهِ أُشُرٌ and ↓ أَشَرٌ and ↓ أُشُورٌ (S, K,) which last is a pl., (K,) In his teeth is a serration, (S, K,) and a sharpness of the extremities [such as is seen in the teeth of young persons]; (S;) which is sometimes natural and sometimes artificial; (K;) and [naturally] only in the teeth of young persons. (TA.) Hence the prov., أَعْيَيْتَنِى بِأُشُرٍ فَكَيْفَ بِدُرْدُرٍ. (S.) [See art. در.] — — أُشُرُ المِنْجَلِ (tropical:) The teeth of the reaping-hook, or sickle. (K.) أُشْرَةٌ and its dual: see آشِرٌ. أُمْنِيَّةٌ أَشْرَآءُ A very exulting wish: occurring in the Mo'allakah of El-Hárith Ibn-Hillizeh. (EM p. 272.) أَشْرَانُ: see أَشِرٌ, in two places. أُشُورٌ see أُشُرٌ. آشِرٌ Dividing [or sawing], or one who divides [or saws], wood, with the مِنْشَار (Msb.) — — [Hence,] The prickles [or serrated parts] of the shanks of the locust; (K;) as also ↓ تَأْشِيرٌ (TA.) — — Also, and ↓ أُشْرَةٌ and ↓ عُقْدَةٌ) at the extremity of the tail of the locust, like two claws; (K;) which two things are also called ↓ أُشْرَتَانِ and ↓ مِنْشَارَانِ (TA.) — — آشِرَةٌ A woman who sharpens the extremities of her teeth [and makes them serrated: see 1]. (Msb.) — يَدٌ آشِرَةٌ An arm, or a hand, sawn off; i. q. ↓ مَأْشُورَةٌ: (ISk, S, Msb, K:*) like عِيشَةٌ رَاضِيَةٌ in the sense of مَرْضِيَّةٌ. (S.) تَأْشِيرٌ or تَأْشِيرَةٌ, as in different Lexicons, (TA,) [the former in the K,] The thing with which the locust bites: pl. تَآشِيرُ (K.) — — See also the pl. voce آشِرٌ. مُؤَشَّرٌ Anything (TA) made thin [and serrated]. (K.) [Hence,] ثَغْرٌ مُؤَشَّرٌ A front tooth serrated and sharpened at the extremity. (TA.) And hence, (TA,) مُؤَشَّرُ العَضُدَيْنِ is applied to the beetle [as meaning Having the fore shanks formed thin, and serrated]. (S, TA.) مِئْشَارٌ (S, Msb, K, &c.) [A saw;] an instrument with which wood is divided; (Msb, K) as also مِيشَارٌ, from وَشَرَ; (Msb, TA;) and مِنْشَارٌ: (TA:) pl. مَآشِيرُ. (ISk, Msb, TA.) — — See also this word and its dual voce آشِرٌ. مَأْشُورٌ Wood divided [or sawn] with the مِنْشَار (Msb.) See also آشِرٌ — — مَأْشُورَةٌ A woman who has the extremities of her teeth sharpened [and serrated artificially: see 1]. (Msb.) مِئْشِيرٌ, applied alike to the male and the female, (S,) to a she-camel and a courser, (S, K,) and a man and a woman, (TA,) Brisk; lively; sprightly. (S,* K.) مُؤْتَشِرَةٌ and ↓ مُسْتَأْشِرَةٌ A woman who invites [another] to make her teeth serrated [and to sharpen their extremities: see 1]. (K.) مُسْتَأْشِرَةٌ: see what next precedes.

اشف إِشْفَى, of the measure فِعْلَى, [and therefore fem., and imperfectly decl.,] (S, Msb,) accord. to some; but accord. to others, of the measure إِفْعَلٌ like إِصْبَعٌ as Kh is related to have said, (Msb,) which latter is said by IB to be the correct measure, the [incipient] ا being augmentative, and the word [masc.,] with tenween, [i. e. إِشْفًى,] perfectly decl.: (TA:) The instrument belonging to the إِسكَاف [or sewer of skins or leather]; (S,* Msb, TA;) i. e., with which he sews; and the instrument with which he bores, or perforates: (TA:) the instrument for boring, or perforating, (K in art. شفى) belonging to the أَسَاكِفَة; said by ISk to be that which is used for water-skins, or milk-skins, and leather water-bags, and the like; that used for sandals, or shoes, being called مِخْصَفٌ: (S and TA in art. شفى:) and the [instrument called] سِرَاد with which skin, or leather, is sewed: (K in art. شفى:) i. q. مِخْرَزٌ: (Mgh in art. شفى:) pl. أَشَافٍ (S, Mgh, Msb, K: [in the CK, erroneously, أَشافِىُّ]) In the K, in the present art., الإِسْكَافُ is put, by a mistake of the copyists, for لِلْإِسْكَافِ (TA.) See also art. شفى.

اشك 1 أَشْكَ ذَا خُرُوجًا i. q. وَشْكَ, q. v. (TA.)

اشن 5 تَأَشَّنَ He washed his hands with أُشْنَان [q. v. infrà]. (Msb, K.) أُشْنَةٌ [applied in the present day to Moss: and particularly, tree-moss: in Persian أُشْنَهْ: but] Lth says, (TA,) it is a thing that winds itself upon the trees called بَلُّوط and صَنَوْبَر [oak and pine] as though it were pared off from a root (كَأَنَّهُ مَقْشُورٌ مِنْ عِرْقٍ); and it is sweet in odour, and white: (K, TA:) Az says, I do not think it to be [genuine] Arabic. (TA.) أُشْنَانٌ and إِشْنَانٌ, (Msb, K,) but the former is of higher authority than the latter, (TA,) i. q. حُرُضٌ [Kali, or glasswort]: (Msb in the present art.; and S, A, Mgh, Msb, K, in art. حرض:) [and also potash, which is thence prepared;] a thing, or substance, well known, (K, TA,) with which clothes and the hands are washed; (TA; [see قِلْىٌ;]) good, or profitable, [as a remedy] for the mange, or scab, and the itch; clearing to the complexion, cleansing, emmenagogue, and abortive. (K.) أُشْنَانَةٌ A vessel for حُرُض [or for أُشْنَان as meaning potash]; syn. مِحْرَضَةٌ. (A in art. حرض) أُشْنَانِىٌّ A seller of أُشْنَان. (TA.)

اصد 2 أَصَّدهُ, inf. n. تَأْصِيدٌ, is from أُصْدَةٌ: (S, K:) [app. meaning He made it an أُصْدَة: or he wore it as an أُصْدَة: and hence مُؤَصَّدٌ or مُؤَصَّدَةٌ as explained below: or] he clad him with an أُصْدَة. (TK.) 4 آصد [in some copies of the K أَصَدَ, which is a mistake, (see the pass. part. n. مُؤْصَدٌ, below,)] He closed (أَغْلَقَ, S, A, K, and so in the M in art. وصد, or أَطْبَقَ, as in the M in the present art.) a door, or an entrance; as also اوصد; (S, M, A, K;) of which it is a dial. var. (S.) And He covered, or covered over, a cooking-

pot. (M.) أُصْدَةٌ (S, M, K, and Ham p. 223) and ↓ أَصِيدَةٌ (M, K) and ↓ مُؤَصَّدٌ (S* M,) or ↓ مُؤَصَّدَةٌ, (K,) A garment of the kind called صِدَار worn by a young girl: when a girl attains to the age of puberty, she is clad with a دِرْع: (M:) or a small shirt for a little girl: or worn beneath the ثَوْب; (K:) or the أُصْدَة is a garment without sleeves, worn by a bride and by a little girl: (M:) or a small shirt or shift, worn beneath the ثوب; and also worn by little girls: (S:) or a garment of which the sewing is not complete: or i. q. بَقِيرَةٌ: or i. q. صُدْرَةٌ. (Ham ubi suprà.) Kutheiyir says, ↓ وَقَدْ دَرَّعُوهَا وَهْىَ ذَاتُ مُؤَصَّدٍ مَجُوبٍ وَ لَمَّا يَلْبَسِ الدِّرْعَ رِيدُهَا [They clad her with a دِرْع when she wore a مُؤَصَّد with an opening cut out at the neck and bosom, when her equal in age had not yet worn the درع]. (S, M.) أَصِيدٌ A court; or an open or a wide space in front of a house, or extending from its sides; (S, M, K;) a dial. var. of وَصِيدٌ, (S,) which is the more common form: (M:) or the extreme and exterior part of a house: (Mirkát el-Loghah, and Meyd, as rendered by Golius:) or an intermediate place between the threshold or door and the house; a place which looks neither upon the public nor upon the interior parts, whether it be an area or a vestibule. (Ibn-Maaroof, as rendered by Golius.) أَصِيدَةٌ: see أُصْدَةٌ — A [hind of enclosure for the protection of camels, sheep, or goats, such as is called] حَظِيرَةٌ: (M, K:) or like a حظيرة, (S, and Ham p.223,) [but made] of rocks, or great masses of stone: (Ham:) a dial. var. of وَصِيدَةٌ [q. v.]: (S:) pl. إِصَادٌ (Ham.) مُؤْصَدٌ Closed; closed over, or covered: occurring in the Kur [xc. 20 and] civ. 8; (L;) in which AA reads مُؤْصَدَةٌ [with hemz; others reading this word without hemz]. (S, L.) You say بَابٌ مُؤْصَدٌ [A closed door]. (A.) And قِدْرٌ مُؤْصَدَةٌ A covered cooking-pot. (A.) And بَابُ العَفْوِ عَنْهُ مُؤْصَدٌ (assumed tropical:) [The door of forgiveness is closed from him; i. e., against him]. (A.) مُؤَصَّدٌ, or مُؤَصَّدَةٌ: see أُصْدَةٌ, in three places. اصر 1 أَصَرَهُ, aor. أَصِرَ, inf. n. أَصْرٌ, He, or it, (a thing, Ks,) confined, restricted, limited, kept close, kept within certain bounds or limits, shut up, imprisoned, held in custody, detained, retained, restrained, withheld, debarred, hindered, impeded, or prevented, him or it: (Ks, S, M, A, * K:) it straitened him. (TA.) You say, أَصَرْتُ الرَّجُلَ عَلَى ذٰلِكَ I confined, or restricted, the man to that thing, or affair. (Ks.) And أَصَرْتُهُ عَنْ حَاجَتَهُ, and عَمَّا أَرَادَهُ, I withheld, restrained, or debarred, him from the thing that he wanted, and from the thing that he desired. (IAar.) — — أَصَرَ البَيْتَ, aor. and inf. n. as above, He made, or put, to the tent an إِصَار. (K,* TK.) — Also, aor. and inf. n. as above, He broke it. (ElUmawee, S, M, K.*) — — He inclined, or bent, it. (M, K* TA.) — — It inclined him, (As, S, K,) عَلَى فُلَانٍ to such a one. (As, S.) See an ex. voce آصِرَةٌ. 3 آصرهُ, inf. n. مُؤَاصِرَةٌ, He was his neighbour, having the إصار of his tent by the side of the إِصَار of the tent of the other. See the act. part. n. below.] 6 تَآصَرُوا They were neighbours; they dwelt, or abode, near together. See the act. part. n. below.] أَصْرٌ see إِصْرٌ; each in three places. أُصْرٌ see إِصْرٌ; each in three places. إِصْرٌ A covenant, compact, or contract; (S, K;) as also ↓ أُصْرٌ and ↓ أَصْرٌ: (K:) [see also وِصْرٌ:] any bond arising from relationship, or from a covenant or compact or contract, (Aboo-Is-hák,) and from an oath: (ISh:) a covenant, compact, or contract, which one does not fulfil, and for the neglecting and breaking of which one is punished: so in the Kur ii. 286: (I' Ab:) [see also what follows, in two places:] or a heavy, or burdensome, covenant, compact, or contract: so in the Kur iii. 75: (ISh, M:) so, too, in the same vii. 156: (T, M:) pl. آصَارٌ, a pl. of pauc.: (M:) or a heavy, or burdensome, command; such as was given to the Children of Israel to slay one another: so in the Kur ii. 286, accord. to Zj. (TA.) — — A weight, or burden; (S, M, K;) as also ↓ أُصْرٌ and ↓ أَصْرٌ: (K:) so called because it restrains one from motion: (TA:) pl. as above. (M.) — — A sin; a crime; an offence; (S, M, K;) as also ↓ أُصْرٌ and ↓ أَصْرٌ: (K:) so called because of its weight, or burdensomeness: (TA:) or the sin of breaking a compact, or covenant: (Fr, Sh:) or a grievous punishment of a sin: so accord. to AM in the Kur ii. 286. (TA.) — — A thing that inclines one to a thing. (M, K.) [See also آصِرَةٌ. It is said in the Ham (p. 321) that أَوَاصِرُ is pl. of the former word: but it is evidently pl. of the latter.] — — A swearing by an oath which obliges one to divorce or emancipate or to pay a vow. (K, TA.) So in a trad., in which it is said, مَنْ حَلَفَ عَلَى يَمِينٍ إِصْرٌ فَلَا كَفَّارَةَ لَهَا [Whoso sweareth an oath in which is an obligation to divorce or emancipate or to pay a vow, for it there is no expiation]: for such is the heaviest of oaths, and that from which the way of escape, or evasion, is most strait: the original meaning of اصر being a burden, and a binding. (TA.) — The ear-hole: pl. آصَارٌ (IAar, K) and إِصْرَانٌ. (K.) إِصَارٌ and ↓ أَيْصَرٌ (S, M, K) and ↓ إِصَارَةٌ and ↓ آصِرَةٌ (M, K) A short rope, (S,) or small rope, (K,) by which the lower part of the [kind of tent called] خِبَآء is tied, or bound, (S, K,) to the peg: (S:) or a short peg, for the [ropes called] أَطْنَاب, with which the lower part of the [kind of tent called] خبآ is fastened: (M:) [or] إِصَارٌ signifies also the peg, (K,) or short peg, (TA,) of the [kind of tent-rope called] طُنُب: (K:) or a peg of the خبآء: (Ibn-Es-Seed, TA:) pl. of the first أُصُرٌ (S, M) and آصِرَةٌ; (M;) and of the second أَيَاصِرُ. (S.) ISd thinks that ↓ آصِرَات is the pl. of ↓ آصِرَةٌ used in the first of the senses explained above in in the following verse: لَعَمْرُكَ لَا أَدْنُو لِوَصْلِ دَنِيَّةٍ وَ لَا أَتَصَبَّى آصِرَاتِ خَلِيلِى the poet meaning [By thy life, I will not approach to hold loving communion, or intercourse, with an ignoble, or a low, female;] nor will I direct my regard to the short ropes which bind [to the pegs] the lower part of the tent of my friend, coveting his wife, and the like: or he may mean nor will I direct my regard to the female relations of my friend, such as his paternal aunt, and his maternal aunt, and the like. (TA.) [See آصِرَةٌ, below.] — — Also, the first, A thing by which things are tied firmly, or made firm or fast. (TA.) — — A thong of untanned hide which binds together the عَضُدَان of a camel's saddle: and إِسَارٌ is a dial. var. thereof. (M.) — — Also, (M, K,) and ↓ أَيْصَرٌ, (AZ, As, K,) A [garment of the kind called] كِسَآء in which dry herbage, or fodder, is collected: (M, K:) or a كساء filled with herbage, and tied: (AZ:) or a كساء in which is dry herbage, or fodder: otherwise it is not thus called: (As:) pl. [of the former] أُصُرٌ and آصِرَةٌ; (K;) and of the latter أَيَاصِرُ. (AZ.) — — And both words, (the former accord. to the S and M and K, and the latter accord. to As and the S and M and K,) Dry herbage, or fodder: (S, K:) or dry herbage, or fodder, collected together: (TA:) or dry herbage, or fodder, in a [garment of the kind called] كساء: otherwise it is not thus called: (As:) or dry herbage, or fodder, contained in a مِحَشّ. (M.) [The following saying is cited as an ex. of the first of these significations:] لِفُلَانٍ مَحَشٌّ لَا يُجَزُّ ↓ أَيْصَرُهُ [To such a one belongs a place, or land, abounding with dry herbage,] the dry herbage whereof will not be cut; (S;) meaning, because of its abundance. (TA.) — — Also, the former, A basket (زَبِيل or زِنْبِيل, as in different copies of the K) in which goods, or commodities, (مَتَاع,) are carried: so called as being likened to the thing in which dry herbage is put. (TA.) إِصَارَةٌ: see إِصَارٌ. كَلَأٌ آصِرٌ Pasturage that detains those that are on it [by reason of its abundance]: (M, TA:) or, to which one goes because of its abundance. (TA.) آصِرَةٌ, and its pl. آصِرَاتٌ: see إِصَارٌ, in three places: of which last word, the first is also a pl. — — The thing termed آخِيَّة and آرِىّ [to which a beast is tied]. (TA.) — — A tie of kindred, or relationship, (S, M, K,) or affinity, (S,) or a favour, or benefit, (S, K,) that inclines one to a man; (S;) or because it inclines one: (M:) pl. أَوَاصِرُ. (K.) One says, مَا تَأْصِرُنِى ↓ آصِرَةٌ عَلَى فُلَانٍ No tie of relationship, nor any favour, or benefit, inclines me to such a

one. (S.) And عَطَفَ عَلَىَّ بِغَيْرِ آصِرَةٍ وَنَظَرَ فِى أَمْرِى بِغَيْرِ بَاصِرَةٍ [He inclined to me without any tie of relationship, &c., and examined my case without eye]. (A.) [See also إِصْرٌ.] أَيْصَرٌ: see إِصَارٌ, in three places. مَأْصِرٌ and مَأْصَرٌ A place in which a person or thing is confined, shut up, or imprisoned: pl. مَآصِرٌ; for which the vulgar say, مَعَاصِرُ. (S, K.) — — Also, the former, (M, A,) or مَاصِرٌ; (TA;) either of the measure مَفْعِلٌ from الأَصْرُ, or of the measure فَاعِلٌ from المِصْرُ; A thing intervening between two other things and preventing the passage from one to the other; a barrier: (A:) a rope across a road or river, preventing the passage of travellers and ships or boats, (M, L,) for the taking of the tithes from them. (L.) مُؤَاصِرٌ A neighbour: (K:) [or a close, or near, neighbour: as in the saying,] هُوَ جَارِى مُؤَاصِرِى He is my neighbour, having the إِصَار of his tent by the side of the إِصَار of my tent. (El-Ahmar, S.) حَىٌّ مُتَآصِرُونَ A tribe dwelling, or abiding, near together. (S, K. *) اصطبل إِصْطَبْلٌ A stable (K) for دَوَابّ [i. e. horses or mules or asses]: (S [in some copies of which it is omitted] and K:) the ا is radical, because an augmentative does not occur at the beginning of a word of four or five letters unless derived from a verb: (S:) [probably from the barbarous Greek σταβλίον:] AA says that it is not of the [genuine] language of the Arabs: (S:) IB says that it is a foreign word, used by the Arabs: (TA:) accord. to some, (TA,) it is of the dial. of Syria: (K, TA:) the pl. is أَصَاطِبُ: and the dim. أُصَيْطِبٌ. (TA.) اصطرلاب أَصْطُرْلَابٌ or أُصْطُرْلَابٌ: see اسطرلاب. اصل 1 أَصُلَ, (K,) inf. n. أَصَالَةٌ; (TA;) or أَصِلَ; (M;) It (a thing, M) had, or came to have, root, or a foundation; (M, K;) as also ↓ تأصّل: (M:) or it was, or became, firm, or established, and firmly rooted or founded; as also ↓ تأصّل: (K:) and [in like manner] ↓ استأصل it (a thing) was, or became, firm in its root or foundation, and strong. (Msb.) You say, الشَّجَرَةُ ↓ اِسْتَأْصَلَتِ The tree [took root; or] grew, and became firm in its root. (TA.) — — [Hence,] أَصُلَ, (S, M, K,) inf. n. as above, (S, M,) He (a man, S, * M) was, or became, firm, (S, M, K;) or sound, (S,) of judgment; (S, M, K;) intelligent. (M: [and so, probably, in correct copies of the K; but in a MS. copy of the K and in the CK; and TA, instead of عَاقِلٌ, the reading in the M, I find عَاقِبٌ.]) — — Also, (S, * K,) inf. n. as above, (S, TA,) It (judgment, or opinion,) was, or became, firm, or sound, (S, * TA,) or good. (K.) — — And, inf. n. as above, It (a thing) was, or became, eminent, noble, or honourable. (Msb.) — أَصَلَهُ, [aor. and inf. n. as in what follows next after this sentence,] He hit, or struck, its root, or foundation; that by being which it was what it was, or in being which it consisted; or its ultimate constituent. (A, TA.) — — And hence, (A, TA,) أَصَلَهُ عِلْمًا, (A, K, TA,) aor. اَصُلَ, inf. n. أَصْلٌ: (TA;) or ↓ آصَلَهُ [with medd, (which I think to be a mistake, unless this be a dial. var.,) and without علما]; (so in a copy of the M;) (assumed tropical:) He knew it completely, or thoroughly, or superlatively well, syn. قَتَلَهُ, (K,) [i. e.] قَتَلَهُ عِلْمًا, so that he was acquainted with its أَصْل [or root, or foundation, or its ultimate constituent, as is indicated in the A and TA]: (M:) or this is from أَصَلَةٌ, as meaning "a certain very deadly serpent;" (A, TA;) [whence the phrase,] — — أَصَلَتْهُ الأَصَلَةُ, (K,) inf. n. أَصْلٌ, (TA,) The [serpent called] اصلة sprang upon him (K, TA) and slew him. (TA.) — أَصِلَ, aor. اَصَلَ, (M, K,) inf. n. أَصَلٌ, (M,) said of water, i. q. أَسِنَ; (M, K;) i. e. It became altered for the worse (M, TA) in its taste and odour, (TA,) from fetid black mud (K, TA) therein: so says Ibn-'Abbád: (TA:) and said of flesh-meat, it became altered (K, TA) in like manner. (TA.) — أَصِلَ فُلَانٌ يَفْعَلُ كَذَا وَ كَذَا Such a one set about, or commenced, doing thus and thus, or such and such things. (TA.) 2 أَصَّلَهُ, inf. n. تَأْصِيلٌ, He made it to have a firm, or fixed, root, or foundation, whereon to build, (Msb, TA,) i. e., whereon another thing might be built. (El-Munáwee, TA.) [Hence,] أَصَّلَ مَالَهُ i. q. أَثَّلَهُ [He made his wealth, or property, to have root, or a foundation; or to become firm, or established, and firmly rooted or founded: see, below, أَصْلٌ مَالٍ, and مَالٌ لَهُ أَصْلٌ]. (M and K in art. اثل.) — — أَصَّلَ الأُصُولَ [He disposed, arranged, distributed, classified, or set in order, the fundamentals, fundamental articles, principles, elements, or rudiments, of a science, &c.,] is a phrase similar to بَوَّبَ الأَبْوَابَ and رَتَّبَ الرُّتَبَ. (TA.) 4 آصل, (inf. n. إِيصَالٌ, TA,) He entered upon the time called أَصِيل, q. v. (S, M, K.) — See also أَصَلَهُ عِلْمًا. 5 تأصّل: see 1, first sentence, in two places. 10 استأصل: see 1, in two places, first and second sentences. — استأصلهُ He uprooted it; unrooted it; eradicated it; extirpated it; pulled it up, or out, or off, from its root, or foundation, or lowest part, (S, TA,) or with its roots, or foundations, or lowest parts;; (TA;) he cut it off (M, Msb) from its root, or lowest part, (M,) or with its roots, or lowest parts. (Msb.) You say, اِسْتَأْصَلَ اللّٰهُ شَأْفَتَهُمْ, a precative phrase, meaning May God [extirpate or] remove (from them) their شَأْفَة; which is an ulcer, or a purulent pustule, that comes forth in the foot, and is cauterized, and in consequence goes away: (M:) or استأصل شأفتهم [in general usage] means he extirpated them, or may he extirpate them; or he cut off, or may he cut off, the last remaining of them. (TA. [See also art. شأف.]) And استأصل القَوْمَ, i. e. قَطَعَ أَصْلَهُمْ [He cut off the root, race, or stock, of the people; i. e. he extirpated them]. (M.) And استأصل اللّٰهُ الكُفَّارَ God destroyed altogether or entirely, or may God destroy altogether or entirely, the unbelievers. (Msb.) And استأصل الخِتَانَ He performed the circumcision so as to remove the prepuce utterly. (TA in art. سحت.) أَصْلٌ The lower, or lowest, part of a thing; [i. e. its root, bottom, or foot;] (M, Msb, K;) as also ↓ يَأْصُولٌ: (M, K:) so of a mountain: and of a wall; (TA;) i. e. its foundation, or base: (Msb:) and of a tree [or plant]; (TA;) i. e. [its stem, or trunk, or stock, or] the part from which the branches are broken off: (TA in art. كسر:) [and also its root, or foot; for] the سَاق of a tree is said to be the part between its أَصْل and the place where its branches shoot out: (TA in art. سوق:) [and a stump of a tree: and hence, a block of wood: (see exs. voce نَقِيرٌ:)] pl. أُصُولٌ (S, M, Msb, K) and [pl. of pauc.] آصُلٌ: (AHn, K:) [ISd says that] the former is its only pl.: (M:) [but] the latter pl. occurs in a verse of Lebeed, (which see below,) as cited by AHn. (TA.) You say, قَعَدَ فِى أَصْلِ جَبَلٍ He sat upon, or at, the lowest part [&c.] of the mountain; and فِى أَصْلِ الحَائِطِ at the lowest part [&c.] of the wall. (TA.) And قَلَعَهُ مِنْ أَصْلِهِ [He pulled it up, or out, or off, from its root, or foundation, or lowest part]; and بِأُصُولِهِ [with its roots, or foundations, or lowest parts; both meaning, utterly, entirely, or altogether]. (TA in explanation of استأصلهُ, q. v.) And قَلَعَ أَصْلَ الشَّجَرَةِ He pulled up, or out, the lowest part, [or stem or stock or root or foot or stump,] of the tree. (TA.) Lebeed says, [of a wild cow,] تَجْتَافُ آصُلَ قَالِصٍ مُتَنَبِّذٍ بِعُجُوبِ أَنْقَاءٍ يَمِيلُ هَيَامُهَا [She enters into the midst of the stems of trees with high branches, apart from others, i. e. from other trees, in the hinder parts of sand-hills, the fine loose sand thereof inclining upon her]: (AHn, TA:) but as some relate it, أَصْلًا قَالِصًا. (TA. [See EM, p. 161.]) — — A thing upon which another thing is built or founded [either properly or tropically]: (KT, Kull p. 50, TA:) the foundation, or basis, of a thing, [either properly or tropically,] which being imagined to be taken away, or abstracted, by its being taken away, or abstracted, the rest thereof becomes also taken away, or abstracted: (Er-Rághib, TA:) that upon which the existence of anything rests [or depends]; so the father is اصل to the offspring, and the river is اصل to the streamlet that branches off from it: (Msb:) or a thing upon which another thing depends as a branch; as the father in relation to the son: (Kull:) [i. e. the origin, source, beginning, or commencement, of a thing: the origin, original, root, race, or stock, from which a man springs. Hence شَىْءٌ لَهُ أَصْلٌ A thing having root, or a foundation; and consequently, having rootedness, fixedness, immobility, stability, or permanence; rooted, fixed,

immoveable, stable, or permanent. Whence,] مَالٌ لَهُ أَصْلٌ, مِلْكٌ ثَابِتٌ لَهُ أَصْلٌ, (Mgh voce عَقَارٌ,) and مَا لَهُ أَصْلٌ, (Msb in explanation of that word,) and مَا لَهُ أَصْلٌ, (KT in explanation of the same,) [Real, or immoveable, property;] property such as consists in a house or land yielding a revenue; (Mgh;) or such as a house and palm-trees; (Msb;) or such as land and a house. (KT.) [Hence, also, أَصْلُ مَالٍ signifying A source of wealth or profit; a stock, fund, capital, or principal. You say,] اِتَّخَذْتُهُ لِنَفْسِى أَصْلَ مَالٍ لِلنَّسْلِ لَا لِلتِّجَارَةِ [I took it for myself as a source of wealth or profit, for breeding, not for traffic]. (Mgh in art. قنو.) You say also, بَاعَ أَصْلَ أَرْضِهِ [meaning He sold the fundamental property, i. e. the property itself, of his land]. (S voce عِكْرٌ.) [See also an ex. in conjugation 4 in art. بقى: and another in the first paragraph of art. حبس.] And أَخَذَهُ بِأَصْلِهِ [He took it as it were with its root, or the like; meaning, entirely]. (K. [See أَصِيلَةٌ.]) And قَطَعَ أَصْلَهُمْ [He cut off their root, race, or stock; i. e. he extirpated them]. (M.) And فُلَانٌ فِى أَصْلِ صِدْقٍ, (S and L in art. ضنأ,) and فِى أَصْلِ سُوْءٍ, (L ibid.,) Such a one is of an excel-lent origin, or race, or stock, (S, L,) and of a bad origin, or race, or stock; (L;) اصل being here syn. with ضِنْء (S, L) and مَعْدِن. (S.) And فُلَانٌ فِى أَصْلِ الكَرَمِ Such a one is of [a race] the source of generosity, or nobleness; اصل being here syn. with بُؤْبُؤ. (S in art. بأ.) And لَا أَصْلَ لَهُ وَ لَا فَصْلَ He has no حَسَب [i. e. grounds of pretension to respect or honour; or rank, or nobility, or the like]; nor tongue [i. e. eloquence]: (Ks, S, O, Msb:) or he has no intellect, (IAar, Msb, El-Munáwee,) nor eloquence: (El-Munáwee, TA:) or he has no lineage, nor tongue: (L:) or he has no father, nor child: (Kull p. 53:) [or he has no known stock nor branch; for] فَصْلٌ is the contr. of أَصْلٌ, and in relationship signifies a branch. (Msb in art. فصل.) You say also, مَا فَعَلْتُهُ أَصْلًا, meaning I have not done it ever; and I will not do it ever; the last word being in the accus. case as an adverbial noun; i. e. I have not done it at any time; and I will not do it at any time. (Msb, El-Munáwee, TA.)– — [It also signifies The original, or elemental, matter, material, substance, or part, of a thing; syn. with عُنْصُرٌ;] that from which a thing is taken [or made]. (KT voce دَاخِلٌ.) — — [The fundamental, or essential, part of a thing. Hence, sing. of أُصُولٌ as signifying The fundamentals, fundamental articles or dogmas, principles, elements, or rudiments, of a science &c. Whence,] عِلْمُ الأُصُولِ, (TA,) [meaning] عِلْمُ أُصُولِ الدِّينِ [The science of the fundamentals, fundamental articles or dogmas, or principles, of religion; the science of theology, or divinity; according to the system of the Muslims, as distinguished from that of the philosophers;] the science of the articles, or tenets, of belief; also called الفِقْهُ الأَكْبَرُ; (Kull. voce فِقْه;) and [more commonly] عِلْمُ الكَلَامِ. (Hájjee Khaleefeh.) [See also 2.] — — A radical (as opposed to an augmentative) letter; as being an essential element of a word. (The Lexicons passim.) — — The original form of a word. (The same passim.) — — The original, or primary, signification of a word. (The same passim.) — — An original copy of a book: and a copy of a book from which one quotes, or transcribes, any portion. (TA, &c., passim.) — — [The original, or primary, state, or condition: or] the old state, or condition. (Kull p. 50.) You say, الأَصْلُ فِى الأَشْيَآءِ الإِبَاحَةُ وَ الطَّهَارَةُ The old state, or condition, of things is that of being allowable, or lawful, and that of being pure, or clean. (Kull ubi suprà.) And رَجَعَتْ إِلَى أَصْلِهَا She returned, or reverted, [to her original, or old, state, or condition; or to her natural disposition;] to a natural disposition which she had relinquished. (S voce عِتْرٌ.) — — [The utmost point, or degree, to which a person, or thing, can go, or be brought or reduced: and, app., the utmost that one can do. Hence the saying,] لَأَضْطَرَّنَّكَ إِلَى أَصْلِكَ [I will assuredly impel thee, or drive thee, against thy will, to the utmost point to which thou canst go, or be brought or reduced: or, constrain thee to do thine utmost]. (IAar in L, art. قح [where it is given in explanation of the phrases لَأَضْطَرَّنَّكَ and قُحَاحِكَ; and so in the T in art. تر in explanation of the former of these two phrases; which is said in the M, in art. تر, to mean I will assuredly make thee to have recourse to thine utmost effort, or endeavour; and in the L in art. قح this is given as another explanation of the latter of the same two phrases. See also the saying, لَأُلْجِئَنَّكَ إِلَى قُرِّ قَرَارِكَ, explained voce قَرَارٌ.]) — — [That by being which a thing is what it is, or in being which it consists; or its ultimate constituent; syn. حَقِيقَةٌ; a meaning well known; and indicated, in the A and TA, by the coupling of حَقِيقَة with أَصْل, evidently as an explicative adjunct.] — — [The prime of a thing; the principal, purest, best, or choicest, part thereof; what is, or constitutes, the most essential part thereof; its very essence. Hence,] أَصْلُ دَارٍ [The principal part of a country]; (As, S, Msb, K, voce عَقْرٌ;) [which is] the place where the people dwell, or abide. (As and S ibid. [See عَقْرٌ.]) And أَصْلُ قَوْمٍ [The principal place of abode of a people]. (S and K voce بَيْضَةٌ. [See this word.]) And هُوَ فِى أَصْلِ قَوْمِهِ He is of the prime, or of the purest in race, the best, or the choicest, of his people; i. q. صُيَّابَتِهِمْ, and صُيَّابِهِمْ. (TA in art. صيب.) — — What is most fit, or proper: as when one says, الأَصْلُ فِى الإِنْسَانِ العِلْمُ [What is most fit, or proper, in man, is knowledge]; i. e., knowledge is more fit, or proper, than ignorance: and الأَصْلُ فِى المُبْتَدَإِ التَّقْدِيمُ What is [most] fit, or proper, in the case of the inchoative, is the putting [it] before [the enunciative], whenever there is no obstacle. (Kull p.50.) — — What is preponderant in relation to what is preponderated: as, in language, the word used in its proper sense [in relation to that used in a tropical sense]. (Kull ibid.) — — What is [essential, or] requisite, or needful: as when one says الأَصْلُ فِى الحَيَوَانِ الغِذَآءُ [What is essential, or requisite, or needful, in the case of the animal, is food]. (Kull ibid.) — — A [primary, or] universal, or general, rule, or canon. (Kull ibid.) — — An indication, an evidence, or a proof, in relation to that which is indicated, or evidenced, or proved. (Kull ibid.) أَصَلٌ: see its n. un., أَصَلَةٌ. أَصِلٌ, (K,) or ↓ أَصِيلٌ, (M,) i. q. ↓ مُسْتَأْصِلٌ. (M, K.) You say قَلْعٌ أَصِلٌ Eradicating, or extirpating, evulsion: (TA:) or ↓ قَطْعٌ أَصِيلٌ extirpating excision. (M.) أُصُلٌ, said by some to be a pl., and by others to be a dial. var., of أَصِيلٌ: see the latter word, in two places. أَصَلَةٌ: see أَصِيلَةٌ. — Also A kind of serpent, the most malignant, or noxious, of serpents: (S:) or a serpent, (M, K,) short, (M, [where, in the only copy to which I have access, I find added, كَالرِئَةِ, app. a mistranscription, for كَالرُّمَّةِ, like the fragment of a rope,]) or small, (K,) red, but not intensely red, (M,) very deadly, of the most malignant, or noxious, kind, (TA,) having one leg, upon which it stands, (M, TA,) then turns round, then springs, (TA,) that springs upon a man, and blows, killing everything upon which it blows: (M:) or, as some say, a great serpent, (M, K,) that kills by its blowing: (K:) or one of the very crafty kinds of serpents, short and broad, said to be like the shaft of an arrow, and it springs upon the horseman: (Msb:) pl. ↓ أَصَلٌ, (S, M. Msb, K,) [or rather this is a coll. gen. n.,] and [pl. of pauc.] آصَالٌ. (Msb.) — — [Hence, app.,] (assumed tropical:) Short and broad: applied to a man and to a woman. (TA.) أَصْلِىٌّ [Radical; fundamental; primitive; original; underived: an epithet of extensive application; and particularly applied to a letter of a word, as opposed to augmentative; and to a signification]. (The Lexicons &c. passim.) أَصْلِيَّةٌ [The quality denoted by the epithet أَصْلِىٌّ; radicalness, &c.:] a term used by IJ [and others] in the place of تَأَصُّلٌ: see 5. (M.) أَصِيلٌ [Having root, or a foundation; and consequently, having rootedness, fixedness, immobility, stability, or permanence; rooted, fixed, immoveable, stable, or permanent]. You say, إِنَّ النَّخْلَ فِى أَرْضِنَا لَأَصِيلٌ Verily the palm-trees

in our land remain permanently, not perishing. (A, TA.) — — A man having أَصْل, (K, TA,) i. e., lineage, or pedigree: (TA:) or established in his أَصْل: (Abu-l-BaKà, TA:) or noble, or generous. (Msb.) — — A man firm of judgment, and intelligent. (M, K.* [Accord. to the copies of the latter, the signification is عَاقِبُ ثَابِتُ الرَّأْيِ: but I think that the right reading of the first word is عَاقِلٌ, as in the M, in which this word occupies the last place in the explanation.]) And أَصِيلُ الرَّأْيِ A man firm, or sound, of judgment. (S.) And رَأْىٌ أَصِيلٌ Judgment having أَصْل [i. e. firmness]. (M.) And مَجْدٌ أَصِيلٌ Glory, honour, dignity, or nobility, having a firm root or foundation. (S.) And شَرٌّ أَصِيلٌ Vehement evil or mischief. (Ibn-'Abbád.) — See also أَصِلٌ, in two places. — — [Hence, app.,] الأَصِيلُ Destruction: and death: as also, in both senses, ↓ الأَصِيلَةُ. (K.) — [The evening; or] i. q. عَشِىٌّ; (M, K, Msb, TA;) i. e. (Msb, TA) the time from the عَصْر, (S, TA,) from the prayer of the عصر, (Msb,) to sunset; (Sudot;, Msb, TA;) as also ↓ أَصِيلَةٌ: (R, TA:) the pl. is أُصُلٌ, (S, M, R, Msb, K,) or ↓ this is a sing., (TA,) or it may be a sing., (M,) for it is used as such, (M, TA,) and أُصْلَانٌ, (S, M, K,) and آصَالٌ, (S, M, Sgh, K,) [a pl. of pauc.,] or, accord. to Es- Saláh Es-Safadee, this is a pl. of أُصُلٌ, the sing., not the pl., (TA,) or it is pl. of أُصُلٌ, (Zj, M,) which may be a pl. or a sing., (M,) and أَصَائِلُ, (S, M, K,) as though pl. of أَصِيلَةٌ, (S,) or it is pl. of this last word. (R, TA.) You say, لَقِيتُهُ أَصِيلًا and ↓ أُصُلًا, i. e. [I met him in the evening,] عَشِيًّا. (A, TA.) From the pl. أُصْلَانٌ is formed the dim. ↓ أُصَيْلَانٌ, (S, M, K,) which is extr., (M, K,) because the dim. of a pl. is [regularly] formed only from a pl. of pauc., which اصلان is not; or, if اصلان be a sing., like رُمَّانٌ and قُرْبَانٌ, this dim. is regular: (M:) sometimes, (K,) one says also ↓ أُصَيْلَالٌ, (S, M, K,) substituting ل for the [final] ن (S, M.*) You say, لَقِيتُهُ أُصَيْلَانًا↓ and ↓ أُصَيْلَالًا, meaning, as above, عَشِيًّا: (A, TA:) and Lh mentions ↓ لقيته أُصَيَّالًا. (So in two copies of the S.) أَصِيلَةٌ A man's whole property: (M, K:) or his palm-trees: (K, TA: in the CK his palmtree:) thus in the dial. of El-Hijáz. (O, TA.) — — أَخَذَهُ بِأَصِيلَتِهِ, (S, M, K,) and ↓ بِأَصَلَتِهِ, (IAar, M, K,) He took it altogether, (S, M, K) [as it were] with its root, (S, M,) not leaving aught of it. (TA.) And جَاؤُوا بِأَصِيلَتِهِمْ They came altogether; the whole of them. (S, Z.) — لِفُلَانٍ أَرْضٌ أَصِيلَةٌ To such a one belongs land long possessed, or inherited from his parents, by means of which he has his living: a phrase of the people of Et-Táïf. (TA.) — See also أَصِيلٌ, in two places. أُصُولِى One skilled in the science termed عِلْمُ الأُصُولِ: see أَصْلٌ. (TA.) أُصَيْلَانٌ and أُصَيْلَالٌ: see أَصِيلٌ, last sentence. أُصَيَّالًا: see أَصِيلٌ, in four places, last two sentences. لَقِيتُهُ مُؤْصِلًا I met him entering upon the time called the أَصِيل. (TA.) And أَتَيْنَا مُؤْصِلِينَ We came entering upon the time so called. (S.) أَصْلٌ مُؤَصَّلٌ [A root, or foundation, or the like, made firm, or fixed, or established]. (S.) [See also أَصِيلٌ.] شَاةٌ مُسْتَأْصَلَةٌ A sheep, or goat, whose horn has been taken from its root. (TA.) مُسْتَأْصِلٌ: see أَصِلٌ. يَأْصُولٌ: see أَصْلٌ, first sentence. اط 1 أَطَّ, (S, K,) aor. أَطِ3ِ, (K,) inf. n. أَطِيطٌ (S, K) and أَطٌّ, (TA,) It produced, made, gave, emitted, or uttered, a sound, noise, voice, or cry; (S, K;) [and particularly, it creaked; and it moaned;] said of a camel's saddle, (S, * K, [in the CK, الرَّجُلُ is put by mistake for الرَّحْلُ]) [and particularly of a new camel's saddle,] and the like, (K,) such as a [plaited or woven girth called] نِسْع and of everything of which the sound resembles that of a new camel's saddle, (TA,) and of a palm-trunk, and of a tree of the kind called سِدْر, (S TA,) or of the kind called سَرْح, (TA,) and of a cane or reed on the occasion of its being straightened, [in which instance it is said to be tropical, but if so it is tropical in several other instances,] and of a bow, (TA,) and of the belly by reason of emptiness, (S,* TA,) and, in a trad. of Aboo-Dharr, (tropical:) of heaven, or the sky, notwithstanding there being [really] no أَطِيط in this instance, for it is meant to denote [the presence of] multitude, and confirmation of the majesty of God. (TA.) [It is also said of other things, as will be shown by phrases here following, and by explanations of أَطِيطٌ below.] You also say, أَطَّتِ الإِبِلُ, (K,) aor. as above, inf. n. أَطِيطٌ, (TA,) The camels moaned by reason of fatigue, or uttering their yearning cry to their young, (K, TA,) and sometimes by reason of fulness of their udders with milk. (TA.) And لَا آتِيكَ مَا أَطَّتِ الإِبِلُ I will not come to thee as long as camels utter cries [or moan] by reason of the heaviness of their loads. (S.) And لَا أَفْعَلُ ذٰلِكَ مَا أَطَّتِ الإِبِلُ, meaning I will not do that ever. (TA.) And مَا لَنَا بَعِيرٌ يَئِطُّ We have not a camel that moans, or cries; meaning we have not any camel; for the camel cannot but do so. (TA, from a trad.) [See also أَطِيطٌ, below.] And أَطَّتْ لَهُ رَحِمِى (tropical:) [My feeling of relationship, or sympathy of blood,] became affected with tenderness, or compassion, and became moved, [or rather pleaded,] for him [or in his favour]: (K, TA:) and hence التَّأَطُّطُ↓ [inf. n. of the verb in the syn. phrase تَأَطَّطَتْ لَهُ رَحِمِى]. (Sgh, TA.) And أَطَّتْ بِكَ الرَّحِمُ [The feeling of relationship, or sympathy of blood, pleaded, or hath pleaded, in thee;] i. e., inclined thee to favour. (Ham p. 765.) [See another ex. voce حَاسَّةٌ.] 5 تَأَطَّ3ِ see 1, near the end. أَطٌّ: see أَطِيطٌ, below. نُسُوعٌ أُطَّطٌ [pl. of آطٌّ, part. n. of 1,] Creaking [plaited, or woven, thongs]. (K.) أَطِيطٌ [as explained in what here follows seems to be properly an inf. n., though, like all inf. ns., it may be used as a subst.:] The sounding, or the like, or the sound, or the like, [and particularly the creaking, or creaking sound, and the moaning, or moaning sound,] of a camel's saddle (S, K, TA) when new; (TA;) and so أَطٌّ↓ of the litters and saddles of camels when the riders are heavy thereon; and the former, also, of a door; said, in a trad., of the gate of paradise, by reason of its being crowded; (TA;) and of a plaited or woven thong when stretching; (Ez-Zejjájee, TA;) and of the back [when strained]; (K;) and of the bowels, (TA,) and of the belly, or inside, by reason of hunger, (K,) or by reason of vehement hunger; (TA;) and of camels, (S, K,) by reason of their burdens, (K,) or by reason of the heaviness of their burdens; (S;) and the prolonging of the cries of camels: (TA:) but 'Alee Ibn- Hamzeh says that the cry of camels is termed رُغَاءٌ, and that أَطِيطٌ signifies the sounding, or sound, of their bellies, or insides, by reason of repletion from drinking. (IB, TA.) أَهْلُ صَهِيلٍ وَأَطِيطٍ, occurring in a trad., means (assumed tropical:) Possessors of horses and of camels. (TA.) — — Also (assumed tropical:) Hunger, (K, TA,) itself, as well as the sound of the bowels or belly by reason thereof: from EzZejjájee. (TA.) أَطَّاطٌ Sounding much; noisy; (K, TA;) having a sound: applied [to any of the things mentioned above in the explanations of أَطَّ and أَطِيطٌ; and] to a hide; and to a camel repleted with drink; and to a road: fem. with ة: which, applied to a woman, signifies one whose فَرْج has a sound إِذَا جُومِعَتْ. (TA.) اطر 1 أَطَرَهُ, aor. أَطِرَ (S, Msb, K) and أَطُرَ, (K,) inf. n. أَطْرٌ; (S, Msb, K;) and أَطَّرَهُ↓ inf. n. تَأْطِيرٌ; (K;) He bent it, or curved it; (S, Msb, K, &c.;) namely, a bow, (S, A,) and a twig, or the like: (A:) he laid hold upon one of its two extremities, and curved it: he bent it, or curved it; namely, anything; عَلَى شَّىْءٍ upon a thing: and the latter verb, [or both,] he bent it into the form of a hoop, bringing its two extremities together. (TA.) — — It is said of Adam, إِنَّهُ كَانَ طُوَالًا فَأَطَّرَهُ اللّٰهُ He was tall, and God bent him, and diminished his height. (TA.) — — And one says, أَخَذَ عَلَى يَدَيِ الظَّالِمِ وَأَطَرَهُ عَلَى الحَقِّ (tropical:) [He laid hold upon the two hands, or arms, of the wrongdoer, or prevented, restrained, or withheld, him from doing that which he desired,] and bent him to [conformity with] what was right. (AA, from a trad.) And أَطَرْتَ فُلَانًا عَلَى مَوَدَّتِكَ (tropical:) [Thou hast bent such a one to love thee]. (A.) — — أَطَرَ السَّهْمَ (S, K,) aor. اَطِرَ and اَطُرَ, (K,) inf. n. as above, (S, K,) He wound an أُطْرَة upon the arrow. (S, K.) — — أَطَرَ البَيْتَ, (TK,) inf. n. as above, (K,) He made an إِطَار, which is a thing resembling a zone or belt, to the tent or house. (K, TK.) 2 أَطَّرَ see 1, in

two places. — أَطَّرَتْ, inf. n. تَأْطِيرٌ She (a girl, IAar) remained in the house, or tent, of her father, some time, or long, (IAar, K,) without marrying. (IAar.) [See also 5.] 5 تأطّر It (a spear) bent: (S, K:) it (a thing) became crooked, curved, or bent; as also ↓ انأطر: (K, TA:) it became bent into the form of a hoop, its two extremities being brought together. (TA.) — — تَأَطَّرَتْ She affected a bending of her person, body, or limbs, in her gait. (A.) — He confined himself (K, TA) in a place. (TA.) — — تَأَطَّرَتْ She (a woman) remained, or stayed, in her house, or tent; (S, K;) she kept to it. (TA.) [See also 2.] 7 إِنْأَطَرَ see 5. أَطْرٌ The place of curvature (مُنْحَنَى) of a bow, and of a cloud: (K, TA:) an inf. n. used as a subst., and, being so used, admitting the dual form: or the bent, or curved, part of the extremity of a bow; to which Tarafeh likens the curving of the ribs of a she-camel: (TA:) and what resembles a curvature, seen in the clouds: an inf. n. in the sense of a pass. part. n. (Skr, TA.) أُطْرَةٌ The sinew that is wound immediately above the notch of an arrow; (S, K;) as also ↓ إِطَارٌ. (K.) — — The edge of the glans of the penis; (K, * TA;) as also ↓ the latter word. (K, TA.) — — The flesh surrounding the nail: (K:) pl. أُطَرٌ and إِطَارٌ. (TA.) — — A mixture of ashes and blood with which a fracture in a cooking-pot is smeared (S, K) and repaired. (TA.) إِطَارٌ Anything that surrounds another thing: (S, A, Msb, K:) as the hoop of a tambourine, (A, Mgh, TA,) and of a sieve. (S, A, Mgh, K.) — — A ring of hair surrounding the head, the middle of it being bald. (TA.) — — — — The branches of a vine, bent, or wreathed, so as to form a covering over-head. (K.) — — See also أُطْرَةٌ, in two places. — — إِطَارُ الحَافِرِ The part of the hoof of a horse or the like which surrounds, or extends around, the أَشْعَر [q.v.]. (S.) — — إِطَارُ الشَّفَةِ (S, K, &c.) (tropical:) The part, (A,) or flesh, (Msb,) surrounding the lip: (A, Msb:) or the part that separates between the lip and the hairs of the mustache: (K:) or the edge of the upper lip, between the lip itself and the parts where the hair grows: (IAth:) or the rising edge, or ridge, between the part where the mustache is clipped and the lip, intermixing with the mouth. (A'Obeyd.) The Muslim should clip his mustache so that this part shall appear. (Msb, TA.) — — إِطَارُ بَيْتٍ A thing resembling a zone, or belt, of a tent or house. (K.) — — إِطَارٌ مِنَ النَّاسِ (tropical:) A ring, or circle, of men. (K.) One says, هُمْ إِطَارٌ لِبَنِى فُلَانٍ (tropical:) They have alighted and taken up their abode [so that they form a ring] around the sons of such a one. (A, Msb.) أَطِيرٌ A sin; a crime; an offence. (S, K.) One says, أَخَذَنِى بِأَطِيرِ غَيْرِى He punished me for the sin, crime, or offence, of another than myself. (S.) مَأْطُورَةٌ A bow. (A.) — — A milking-vessel of skin (عُلْبَةٌ) for the head of which a twig is bent into the form of a hoop, and put round, after which its lip is covered; (K, TA;) or, sometimes, the edges of the skin of the علبة are folded upon the hoop-formed twig, and dry upon it. (TA.) اطم أُطْمٌ and أُطُمٌ, (S, K,) like أُجْمٌ and أُجُمٌ, (S, and Mgh in art. اجم) A fortress: or, as some say, any lofty building: (Mgh:) or a [building such as is termed] قَصْر [q. v.]: (IAar, K:) and any fortress built of stones: and any square, roofed, house: (K:) pl. (of pauc., TA) آطَامٌ (S, Mgh. K) and (of mult., TA) أُطُومٌ: (K:) آطَامٌ signifies fortresses of the people of El-Medeeneh: and one of these is termed ↓ أَطَمَةٌ: (S:) or this signifies [simply] a fortress; and its pl. is آطَامٌ (TA.) أَطَمَةٌ: see above. آطَامٌ مُوَطَّمَةٌ Lofty [fortresses, &c.]: (A, TA:) [or it may signify fortresses, &c., disposed in order, or grouped together; for it is said to be] a phrase like أَبْوَابٌ مُبَوَّبَةٌ, (O, TA,) or like أَجْنَادٌ مُجَنَّدَةٌ. (K.) اف 1 أَفَّ, aor. يَؤُفُّ (IDrd, M, Mgh, K,) and يَئِفُّ, (IDrd, M, K,) the latter agreeable with analogy, (TA,) [but the former, though irregular, is the more common,] inf. n. أَفٌّ; (M, Mgh;) and ↓ أَفَّفَ, inf. n. تَأْفِيفٌ; (S, Mgh, K;) and ↓ تَأَفَّفَ; (M, K;) He said أُفٍّ [q. v.], (IDrd, S, M, Mgh, K,) by reason of anxiety, or disquietude of mind, or by reason of vexation, distress of mind, or disgust: (IDrd, M, K:) held by Sb to be of the same class as سَبَّحَ and هَلَّلَ meaning " he said سُبْحَانَ اللّٰهِ " and " he said لَا إِلٰهَ إِلَّا اللّٰهُ. " (M.) You say also, ↓ أَفَّفَهُ, and ↓ بِهِ أَفَّفَ, and ↓ تَأَفَّفَ بِهِ, meaning He said to him أُفٍّ. (M.) And ↓ جَعَلَ مِنْ رِيحٍ وَجَدَهَا فُلَانٌ يَتَأَفَّفُ Such a one began to say أُفٍّ by reason of a smell which he perceived. (T.) And ↓ إِنَّهُ يَتَأَفَّفُ عَلَيْهِ Verily he is angry with him, or enraged against him. (TA.) 2 ◌ّ3أَفَّ see 1, in three places. 5 ◌ّ3تَأَفَّ see 2, in four places. أُفْ and أُفِّ and أُفِّ, or أُفٍ: see أُفٌّ. إِفْ and its vars. (differing only in having the ف movent): see the next paragraph. أُفٌّ Dirt, or filth; as also ↓ أُفَّةٌ: (S:) you say, أُفًّا لَهُ, and ↓ أُفَّةً, Dirt, or filth, to him; in which the tenween is for the purpose of rendering them indeterminate; (S;) and أُفَّ لَهُ وَ تُفٌّ; (T;) and ↓ أُفَّةً وَتُفَّةً; and أُفًّا وَتُفًّا; (T, S;) the latter of which is an imitative sequent: (S:) or أُفٌّ signifies the dirt of the ear; and تُفٌّ, the dirt of the nails; (As, T, M, K; but in the last, of the nail;) the phrases mentioned above being used on the occasion of deeming a thing dirty or filthy, and afterwards on the occasion of experiencing annoyance or disgust at anything; (As, T, M,* TA;) and ↓ أَفَفٌ, also, has the former of these two meanings: (TA:) or أُفٌّ signifies the dirt around the nail; (M;) or the dirt of the nail; (K;) and تُفٌّ, the dirt in the nail: (M:) or the former, a paring of the nail: and a piece of stick, or a reed, which one takes up from the ground: (K:) in these various senses they are explained as used in the saying, أُفًّا لَهُ وَتُفًّا: (TA:) or the former signifies stink: (Zj, TA:) or paucity; (T, M, K) as also ↓ أَفَفٌ; (M;) or from ↓ أَفَفٌ signifying a thing little in quantity; (T; and the same meaning is assigned to this word in the K;) and تُفٌّ is an imitative sequent, (T, M, K,) of the same meaning. (M.) — — أُفَّ, also, is a word expressive of vexation, distress of mind, or disgust; (M, Mgh;) or of dislike, displeasure, or hatred; (K;) and has six forms; (T, S;) mentioned by Akh; (S;) or ten; (M;) or forty; (K;) or more; (TA;) as follow: أُفٌّ and أُفًّا and أُفٍّ and أُفُّ and أُفَّ and أُفِّ (T, S, M, K) and أُفَّ and أُفُ and أُفَ and أُفِ and أُفًا and أُفُّ (K) and أُفْ (M, K) and أُفُّ and ↓ أُفَّى, pronounced with imáleh, (M, K,) i. e. with pure imáleh, and ↓ أُفَّى with intermediate imáleh, and ↓ أُفَّى without imáleh, the alif [written ى] in these three denoting the fem. gender, and ↓ أُفِّى, with kesr to the ف, (K,) i. e., as a prefixed noun with its complement, [the latter being the pronoun of the first pers.,] (TA,) and ↓ أُفُّوهْ, (K,) with damm to the أ and ف, which latter is with teshdeed, and with the و and ه quiescent, (TA,) and ↓ أُفَّةً [in a copy of the M ↓ أُفَّةٌ] and ↓ أُفِهْ and ↓ أُفَّهْ (K) and ↓ إِفْ and ↓ إِفُ and ↓ إِفِ and ↓ إِفٍ and ↓ إِفًّا and ↓ إِفٌّ and ↓ إِفِّ and ↓ إِفَّ and ↓ إِفٌّ and ↓ إِفُّ, with damm to the ف, which is with teshdeed, [in a copy of the M ↓ إِفَّ,] and ↓ إِفًّا, like إِنًّا, and ↓ إِفَّى, pronounced with imáleh, and ↓ إِفِّى, with kesr, (K,) i. e., prefixed to the pronoun of the first person, (IAmb,) and ↓ أَفْ and ↓ أَفِّ (K) and ↓ آفِّ or ↓ أَفِ and ↓ آفِ, or ↓ آفِّ, and ↓ آفِ, or ↓ آفِّ, (accord. to different copies of the K,) [all these forms, making the number (forty) mentioned by the author of the K, I have drawn from a comparison of three copies of that work, and I believe them to be correct: some other forms are mentioned by SM as perhaps indicated in the K; but I see no good reason for this: he then adds,] and ↓ أُفَهْ and ↓ أُفُوهْ and ↓ أُفَّهْ, the last mentioned by IB on the authority of IKtt. (TA.) أُفَّ, [with its variants,] in its primary sense, denotes one's blowing at a thing that falls upon him, such as dust or ashes; or at the place, to remove therefrom what is annoying; therefore people say, at anything that they deem troublesome, or displeasing, or hateful, أُفَّ لَهُ [as though meaning A puff, or blast of breath, to it]: (Kt, T:) or [rather] it is a word imitative of a sound; [like ugh in English, both in sound and meaning; and in meaning like our interjections foh and faugh;] (Bd on the ex. in the Kur which will be found below, and TA;) denoting vexation, or distress of mind, or disgust; (Bd ubi suprà) or

denoting contempt: (TA:) or it is a verbal noun, meaning I am vexed, or distressed in mind, or disgusted: (Bd ubi suprà:) or it is an imperative verbal noun [denoting disgust or abhorrence, like out, and away]: (IJ, M:) or he who says أَفًّا لَكَ uses it in the manner of an imprecation, like as one says وَيْلًا لِلْكَافِرِينَ; and he who says أُفٌّ لَكَ puts it in the nom. case because of the ل, like as one says وَيْلٌ لِلْكَافِرِينَ; and he who says أُفٍّ لَكَ puts it in the gen. case likening it to words imitative of sounds. (IAmb.) It is said in the Kur [xvii. 24], وَلَا تَقُلْ لَهُمَا أُفٍّ, (T, S, TA,) or أُفِّ, (TA, [in which other readings also are mentioned,]) [And say not thou to them (i. e. to thy father and mother) Ugh, &c.,] meaning, do not thou deem anything of their affairs burdensome, nor be contracted in bosom thereby, nor be rough, or harsh, or coarse, to them: (Kt, T:) or do not thou say to them anything expressive of the least disgust, when they have become old, but take upon thyself their service; أُفّ signifying stink. (Zj, T.) إِفّ and its vars. (differing only in having the ف movent): see أُفٌّ. — For إِفٌّ, see also إِفَّانٌ, in three places. أَفَّةٌ: see إِفَّانٌ, in two places. أُفَّةٌ: see أُفٌّ, in four places. — Also A dirty, a filthy, an unclean, man: (K:) from أُفٌّ signifying the "dirt of the nail." (TA.) — — One in want; poor; possessing little: (K:) from أَفَفٌ signifying "a thing little in quantity." (TA.) — — A coward: (K:) as though originally ذُو أُفَّةٍ, i. e. holding back, by reason of disgust, (مُتَأَفِّفٌ,) from fight: (TA:) or experiencing vexation or disgust, and languid or sluggish, in war: (IAar:) also heavy, or sluggish. (IAth.) إِفَّةٌ: see إِفَّانٌ in three places. أَفَفٌ Vexation, distress of mind, or disgust. (T, IAth, K.) — — See also أُفٌّ, in three places. — And see إِفَّانٌ, in three places. أَفَّهْ and أَفَّهُ and أُفَّهْ and أُفُّهْ: see أُفٌّ. أُفَّى, pronounced in three different ways; and أُفِّى: see أُفٌّ. إِفًّا: and إِفَّى and إِفِّى: see أُفٌّ. أُفُوهْ: see أُفٌّ. أُفُوفَةٌ: see what next follows. أَفَّافٌ A man who says أُفّ much or often; (M, TA;) as also ↓ أُفُوفَةٌ, accord. to the copies of the O and TS and K; but in other lexicons ↓ أُوفُوفَةٌ: in the O, one who ceases not to say to another أُفّ لَكَ: in the Jm, the last of these three words is explained as meaning one who ceases no to say this at some of his affairs. (TA.) إِفَّانٌ (T, S, M, K) and أَفَّانٌ (T, TS, L, K) and ↓ إِفٌّ (S, M, K) and ↓ أَفَفٌ (T, L, K) and ↓ إِفَّتق (L, M) and ↓ أَفَّةٌ (M) and ↓ تِئِفَّةٌ, (T, M, S, K, &c.,) of the measure تَفْعِلَةٌ, [being originally تَأْفِفَةٌ,] accord. to J, who appears to be right in saying so, (IB,) and so accord. to Aboo-'Alee, who states, on authority of Aboo-Bekr, that it is thus in some of the copies of the Book of Sb, (L,) though in other copies of that book said to be of the measure فَعِلَّةٌ, (IB, L,) A time; (T, S, M, K;) as in the sayings, كَانَ ذٰلِكَ عَلَي ↓ إِفِّ ذٰلِكَ, and إِفَّانِهِ (S, TA) and ↓ أَفَفِهِ, and ↓ إِفَّتِهِ, and ↓ تَئِفَّتِهِ, (TA,) That was at the time of that; (S, TA;) and أَتَانِى فِى إِفَّانِ ذٰلِكَ, (IAar, L,) and عَلَى إِفَّانِ ذٰلِكَ, (IAar, T, M, L,) and أَفَّانِهِ, (T, L,) and ↓ إِفِّهِ, (M, L,) and ↓ أَفَفِهِ, (IAar, T, L,) and ↓ إِفَّتِهِ, (M, L,) and ↓ أَفَّتِهِ, (M,) and ↓ تَئِفَّتِهِ, (IAar, T, S, M, L,) preceded by على, (IAar, T, S, &c.,) and by فى, (L,) He came to me at the time of that. (IAar, T, &c.) أُفُّوهْ: see أُفٌّ. آفٍ and آفّ: see أُفٌّ. أُوفُوفَةٌ: see أَفَّافٌ. تَئِفَّةٌ: see إِفَّانٌ, in three places. مُتَأَفِّفٌ عَنِ القِتَالِ [app. Holding back, by reason of disgust, from fight; as though saying أُفّ at the mention thereof: see أُفَّةٌ]. (TA.) 1 افخ أَفَخَهُ, (A'Obeyd, S, L, &c.,) aor. اَفِخَ, inf. n. أَفْخٌ, (L,) He, [or it] struck him, or hit him, [or hurt him,] on the part of his head called the يَأْفُوخ. (A'Obeyd, S, L, Msb, K.) He who pronounces يافوخ without ء says يَفَخَهُ. (Msb.) مَأْفُوخٌ A man having his head broken in the part called the يَأْفُوخ. (L.) يَأْفُوخٌ, (Lth, Az, S, Msb, K,) as also يَافُوخٌ, without ء, but the former is the more correct and the better, (Lth, Az, Msb,) and is of the measure يَفْعُولٌ, (Lth, Az, S, Msb,) whereas the latter is of the measure فَاعُولٌ, (Lth, Az, Msb,) [The top, vertex, or crown, of the head; or the part of the top of the head which is crossed by the coronal suture, and comprises a portion of the sagittal suture;] the part where the anterior and posterior bones of the head meet; (K;) the place that is in a state of commotion in the head of an infant; (S;) the place which, in the head of a child, does not close up until after some years; or does not become knit together in its several parts; and this is where the bone of the anterior part of the head and that of its posterior part meet; (Zj in his " Khalk el-Insán; ") the place that is soft, in a child's head, before the two bones called the نَمَّاغَة and رَمَّاعَة meet, between the هَامَة [or middle of the head] and the forehead: (L:) or the middle of the head when it has become hard and strong; before which it is not thus called: (Msb:) pl. يَآفِيخُ; (S;) so in the old lexicons [in general]; but in the T and K يَوَافِيخُ [which is pl. of يافوخ without ء; or, as pl. of يأفوخ, is like تَوَارِيخُ as pl. of تَأْرِيخٌ]; and because of this form of the pl., F says that J is in error in mentioning the word in the present art.: it has been shown, however, that J is not in error in this case. (TA.) — [Hence the saying,] أَنْتُمْ يَآفِيخُ الشَّرَفِ (tropical:) Ye are the centres and summits of the heads of nobility. (L, from a trad.) And يَأْفُوخُ اللَّيْلِ (assumed tropical:) The main [or middle] part of the night. (S, K.) — [See also art. يفخ.] 1 افق أَفَقَ, (JK, S, K,) aor. اَفِقَ, (JK, K,) inf. n. أَفْقٌ, (TK,) He went his own way, at random, or heedlessly, (رَكِبَ رَأْسَهُ,) and went away in the آفَاق [or regions, &c., of the land]: (Lth, JK, K:) or he went away in, or into, the land, or country: (S:) and he took his way into the آفاق [or regions, &c.,] of the land. (JK.) — — [Hence, app.,] أَفَقَ, aor. as above; thus, says IB, accord. to Kz, and thus it is given on the authority of Kr; (TA;) [see أَفِقٌ;] or أَفِقَ, aor. اَفَقَ, (S, O, K,) inf. n. أَفَقٌ; (S;) He attained the utmost degree, [as though he reached the أُفْق (or horizon, or furthest point of view,)] in generosity; (S, O, K;) or in knowledge, or science; or in chasteness of speech, or eloquence, and in the combination of excellent qualities. (K.) — — Also, أَفَقَ, aor. اَفِقَ, (Kr, Ibn-'Abbád, JK, K,) inf. n. أَفْقٌ, (JK, TA,) He overcame, or surpassed. (Kr, Ibn-'Abbád, JK, K.) — — And, inf. n, أُفُوقٌ, He was goodly, or beautiful; he possessed the quality of exciting admiration and approval by his beauty and the pleasingness of his aspect; said of a camel, and of a horse. (JK.) — — أَفَقَ عَلَيْهِ (JK, TA) He (a man) excelled him; namely, another man: (JK:) or he preceded him in excellence; or outwent him therein; as also أَفَقَهُ, aor. اَفِقَ. (TA.) [It is like فَاقَهُ.] — — أَفَقَ فِى العَطَآءِ, aor. اَفِقَ, (S, K,) inf. n. أَفْقٌ, (TA,) He gave to some more than to others. (S, K.) So in the saying of El-Aashà, وَلَا المَلِكَ النُّعْمَانُ يَوْمَ لَقِيتُهُ بِغِبْطَتِهِ يُعْطِى القُطُوطَ وَيَأْفِقُ [Nor the King En-Noamán, on the day that I met him, in his goodly, or happy, condition, giving gifts, or stipends, or written obligations conferring gifts, and giving to some more than to others]: (S:) or the meaning is, writing [writs of] gifts, and sealing them: or, as some say, taking his way into the افاق [or regions, &c.,] of the land. (JK.) — أَفَقَهُ, aor. اَفِقَ, (S, Msb, K,) inf. n. أَفْقٌ, (S, Msb,) He tanned it (namely a hide) until it became what is termed أَفِيق. (S, Msb, * K.) 5 تَأَفَّق بِنَا He (a man, As, TA) came to us مِنْ أُفُقٍ [from a region, &c., of the land]: (As, K:) or came to us, and alighted at our abode as a guest: and in the Nawádir el-Aaráb, تَأَفَّق بِهِ is said to signify he reached him, or overtook him; as also تلَفق به (TA.) أُفْقٌ: see أُفُقٌ. أَفَقٌ The main and middle part (سَنَن) of a road; (K;) the face, or surface, thereof: (IAar, K:) pl. آفَاقٌ. (K.) Hence the saying, قَعَدَ فُلَانٌ عَلَى أَفَقِ الطَّرِيقِ [Such a one sat upon the main and middle part, or face, or surface, of the road]. (TA.) — — The flanks, or ilia: or, as some say, skins; or skin; as in the saying, شَرِبْتُ حَتَّى مَلَأْتُ أَفَقِي I drank until I filled my skin: (JK:) pl. [or rather coll. gen. n.] of ↓ أَفَقَةٌ; (IAar;) which signifies the flank; (IAar, K;) as does also ↓ أَفِقَةٌ. (Th, K.) — — Also pl., (S, K,) or [rather] quasi-pl. n., (M, K,) of أَفِيقٌ, q. v. (S, M, K.) أَفِقٌ: see أَفِيقٌ, in two places. أُفْقٌ (JK, S, Mgh, Msb, K, &c.) and ↓ أُفُقٌ (S, K) A side; meaning a lateral, or an outward or adjacent, part or portion; or a part, region, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole; or a remote side; syn. نَاحِيَةٌ;

(JK, S, Mgh, Msb, K;) and a border, or an extremity; (JK;) of a land, or of the earth; and of the sky, or heavens: (JK, Mgh, Msb:) [or the horizon, or part next to the horizon, of the sky and of the earth;] or what appears of the sides (النَّوَاحِى) of the celestial sphere, (K, TA,) and of the borders, or extremities, of the earth: (TA:) or the place whence blows the south wind, and the north wind, and the west wind, and the east wind: (K, * TA:) pl. آفَاقٌ: (JK, S, Mgh, Msb, K:) and the sing. also is used as a pl.; like فُلْكٌ, as is said in the Nh: (MF:) thus in the verse of El-'Abbás, in praise of the Prophet: أَنْتَ لَمَّ وُلِدْتَ أَشْرَقَتِ الأَرْ ضُوَضَاءَ تْ بِنُورِكَ الأُفُقُ [When thou wast born, the earth became bright, and the tracts of the horizon, or the regions, shone with thy light]: or, as some say, الافق is made fem. by him as meaning النَّاحِيَةُ. (TA.) The phrase حِينَ يَغِيبُ الأُفُقُ means When the redness, or whiteness, in the أُفُق [or horizon] disappears. (Mgh.) — — Also, in like manner, The side, or lateral part, of a tent: (JK:) or the part between the [two] anterior [pieces of wood called the] زِرَّانِ, in the [fore part called the] رِوَاق, of a tent: (K:) and the sides, or lateral parts, of a tent of the kind belonging to the Arabs of the desert. (TA.) — أُفُقٌ is also said to be a pl. of أَفِيقٌ; but this is disallowed by Lh. (TA.) — See also أَفَقٌ. أَفَقَةٌ: see أَفَقٌ. — Also A burying of a skin, or hide, in the earth, so that its hair may be removed, and it may become ready for tanning. (Lth, K,* TA.) [See أَفِيقٌ.] أَفَقِىٌّ, (ISk, JK, T, S, Mgh, Msb, K,) contr. to rule, (T, Msb,) and ↓ أُفُقِىٌّ, (As, ISk, S, Mgh, Msb, K,) agreeably with rule, (S,) being a rel. n. from أُفُقٌ, (Msb,) and some (namely the lawyers, in relation to pilgrimage and the like, MF) say ↓ آفَاقِىٌّ, (Mgh, MF,) which is incorrect, (Mgh, Msb,) or whether it be correct, after the manner of أَنْصَارِىٌّ and the like, requires consideration, (MF,) an epthet applied to a man, (ISk, S, Msb,) meaning One who is from the آفَاق [or lateral parts, or regions,] of the land; (ISk,* S, Msb;*) mentioned by Aboo-Nasr: (S, referring to the first form of the word:) or one who goes about in the آفَاق: (JK:) or one who goes through the آفاق of the land in search of sustenance: (K,* TA:) as also ↓ أَفَّاقٌ. (K, TA.) أُفُقِىُّ مَكَّةَ or أَفَقِىُّ مكّة means He who is without the places where the pilgrims coming to Mekkeh enter upon the state of إِحْرَام. (Mgh.) أُفُقِىٌّ: see أَفَقِىٌّ. أَفِقٌ: see أَفِيقٌ. — — Applied also to a bucket (دَلْو), meaning Excelling other buckets. (AA, K.) — Also, (As, Th, JK, S, Mgh, Msb, K,) and ↓ أَفِيقَةٌ, (K,) or the latter is a more particular term than the former, like as جِلْدَةٌ is more so than جِلْدٌ, (Mgh,) and ↓ أَفِقٌ, (K, [but see what follows,]) The skin, or hide, that is not completely tanned, (S, Mgh, Msb, K,) so that it is unsubstantial, not firm, or strong, or tough: (Mgh:) when its tanning is complete, and it becomes red, it is termed أَدِيم: therefore أَفِيقٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Msb:) or in the second stage of its tanning; for in the first stage it is termed مَنِيئَة; then, افيق; and then, اديم: (TA:) or that is tanned, but before it is sewed: (As, S, K:) or before it is cut, or slit: (K:) or when it comes forth from the tan, its tanning being finished, (JK, TA,) its [original] odour being [still] in it: (TA:) or after it is tanned: (Msb:) or not tanned: (Th, TA:) or that is tanned without قَرَظ or أَرْطًى or any of the tans of the people of Nejd: (TA:) ISd says, I think that Th has mentioned ↓ أَفِقٌ as syn. with أَفِيقٌ, and explained it as signifying the skin, or hide, that is not tanned; but I am not sure of it: (TA:) the pl. is أَفَقٌ, (Lh, JK, S, Msb, K,) like as أَدَمٌ is pl. of أَدِيمٌ, (S,) or this is a quasi-pl. n., (M, K,) and أُفُقٌ (JK, K) is allowable, (JK,) or, accord. to Lh, it is not allowable, (TA,) and [pl. of pauc.] آفِقَةٌ, (As, S, K,) like as آدمَةٌ and أَرْغِفَةٌ are pls. of أَدِيمٌ and رَغِيفٌ. (As, S.) ↓ أَفِيقَةٌ signifies also A سِقَآء [or skin for water or milk &c.] made of a hide of the kind termed أَفِيق. (Mgh.) And أَفِيقٌ also signifies The skin of a man, and of any beast. (TA.) أَفِيقَةٌ: see أَفِيقٌ, in two places. أَفَّاقٌ: see أَفَقِىٌّ. آفِقٌ, (S, K, &c.,) of the measure فَاعِلٌ, (S, Kz, TA, [in the CK آفِقٌ, and in like manner in a copy of the JK,]) from أَفِقَ, (S, K,) or, as IB says, accord. to Kz, from أَفَقَ, aor. أَفِقَ, and so accord. to Kr, and shown to be of the measure فَاعِل by several verses in which it occurs, (TA,) One who has attained the utmost degree in generosity; (S, K;) or in knowledge, or science; or in chasteness of speech, or eloquence, and in the combination of excellent qualities; (K;) as also ↓ أَفِيقٌ: (K:) fem. with ة. (IF, K.) Also applied to a horse, Generous with respect to both parents: fem. with ة. (S.) And applied to a camel, That excites admiration and approval by his generousness, excellence, high blood, or the like; (JK;) and so ↓ أُفُقٌ, (JK, S, K,) applied to a horse, (S, K,) and a mare, (JK, S, K,) and a she-camel. (JK.). آفِقَةٌ: see أَفَقٌ. آفَاقِىٌّ: see أَفَقِىٌّ.

افك 1 أَفَكَهُ, aor. أَفِكَ, inf. n. أَفْكٌ, (with fet-h, S, TA, its only form, TA, [in the CK إِفْك,]) He changed his, or its, manner of being, or state; (S, K;) and he turned him, or it, (i. e., anything, Msb,) away, or back; (S, Msb, K;) عَنِ الشَّىْءِ [from the thing]; (S;) or عَنْ وَجْهِهِ [from his, or its, mode, or manner, of being, &c.]: (Msb:) so in the Kur xlvi. 21, أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا Hast thou come to us to turn us away, or back, from our gods? (Bd:) or he turned him away, or back, by lying: (TA:) or he changed, or perverted, his judgment, or opinion: (K:) or he deceived him, or beguiled him, and so turned him away, or back: and simply he deceived him, or beguiled him: and أُفِكَ signifies he was turned from his judgment, or opinion, by deceit, or guile. (TA.) It is said in the Kur [li. 9], يُؤْفَكُ عَنْهُ مَنْ أُفِكَ, i. e., He will be turned away from it (namely, the truth,) who is turned away in the foreknowledge of God: (TA:) or, accord. to Mujáhid, يُؤْفَنُ عَنْهُ مَنْ أُفِنَ [he will be weak in intellect and judgment so as to be thereby turned away from it who is weak in intellect and judgment]. (S, TA.) You say also, أُفِكَ الرَّجُلُ عَنِ الخَيْرِ The man was turned away, or back, from good, or prosperity. (Sh.) And أَفَكَهُ, (K, TA,) inf. n. as above, (TA,) He forbade him what he wished, (K, TA,) and turned him away, or back, from it. (TA.) — — أَفَكَ, aor. أَفِكَ; (Msb, K;) and أَفِكَ, aor. أَفَكَ; (IAar, K;) inf. n. إِفْكٌ (Msb, K) and أَفْكٌ and أَفَكٌ and أُفُوكٌ; (K;) He lied; uttered a falsehood; said what was untrue; (Msb, K;) as also ↓ أَفَّكَ, (K,) inf. n. تَأْفِيكٌ: (TA:) because a lie is a saying that is turned from its proper way, or mode. (Bd in xxiv. 11.) — — أَفَكَ النَّاسَ, aor. أَفِكَ, inf. n. أَفْكٌ, He told the people what was false; أَفَكَ and أَفَكْتُهُ being like كَذَبَ and كَذَبْتُهُ. (Az, TA.) — — أَفَكَ فُلَانًا, (K,) inf. n. أَفْكٌ; (TA;) or the verb is ↓ آفَكَ; (so in the printed edition of Bd, xlvi. 27;) He, or it, made such a one to lie, or say what was untrue. (K.) — — أُفِكَ He was weak [as though perverted] in his intellect and judgment or opinion. (K,* TA.) But أَفَكَهُ اللّٰهُ as meaning God rendered weak his intellect is not used. (L, TA.) — — (tropical:) It (a place) was not rained upon, and had no vegetation, or herbage. (K, TA.) 2 أَفَّكَ see 1. 4 آفَكَ see 1. 8 ائْتَفَكَتِ البَلْدَةُ [written with the disjunctive alif إِيتَفَكَت], (S, K,) بِأَهْلِهَا, (S,) The land, or district, or the town, or the like, was, or became, overturned, or subverted, (S, K,) with its inhabitants: (S:) as were the towns of the people of Lot. (TA.) — — Hence it is said of El-Basrah, قَدِ ائْتَفَكَتْ بِأَهْلِهَا مَرَّتَيْنِ, meaning (tropical:) It has been submerged with its inhabitants twice; as though subverted. (Sh.) — — You say also, اِيتَفَكَتْ تِلْكَ الأَرْضُ (tropical:) That land has been burnt up by drought. (IAar.) إِفْكٌ [an inf. n. used as a subst.;] A lie; a falsehood; (S, TA;) as also ↓ أَفِيكَةٌ: pl. (of the latter, K) أَفَائِكُ. (S, K.) You say, ↓ يَا لَلْأَفِيكَةِ, and ↓ يَا لِلْأَفِيكَةِ; [and ↓ لَلْأُفَيِّكَةِ, using the dim. form for the purpose of enhancement; i. e. O the lie! and O the great lie!] the ل with fet-h denoting calling to aid; and with kesr denoting wonder, as though the meaning were, O man, wonder thou at this great lie. (TA.) افكة [so in the TA, without any syll. signs; app. either أَفْكَةٌ, an inf. n. of un., or ↓ آفِكَةٌ, like دَاهِيَةٌ;] A punishment sent by God, whereby the dwellings of a people are overturned: occurring in a trad. relating to the

story of the people of Lot. (TA.) سَنَةٌ أَفِكَةٌ (tropical:) A year of drought or sterility: (K, TA:) pl. أَوَافِكُ [contr. to rule, as though the sing. were ↓ آفِكَةٌ]. (Z, TA.) أَفُوكٌ: see أَفِيكٌ. أَفَّاكٌ One who is turned from his judgment, or opinion, by deceit, or guile; as also ↓ مَأْفُوكٌ. (K.) — — Lacking strength or power or ability, and having little prudence and artifice. (Lth, K.) — See also أَفَّاكٌ. أُفَيِّكَةٌ: see إِفْكٌ, in three places. — — Also A severe, or distressing, calamity. (Ibn-Abbád.) أُفَيِّكَةٌ: see إِفْكٌ. أَفَّاكٌ A great, or habitual, liar; (S, Msb, K;) as also ↓ أَفُوكٌ, (Msb, K,) and ↓ أَفِيكٌ: (K:) fem. of the first [and last] with ة: but the second is both masc. and fem.: (Msb:) the pl. of the second is افك with damm [i. e. أُفُكٌ, accord. to the rule of the K, but the TA seems to indicate that it is أُفْكٌ, by likening it to the pl. of صَبُورٌ]. (K.) آفِكَةٌ: see افكة: — — and see أَفِيكٌ. سَنَةٌ أَفِكَةٌ [Changed in his, or its, manner of being, or state: turned away, or back, from a thing: &c.]: see مَأْفُونٌ. — — Weak [as though perverted] in his intellect (AZ, S, K) and judgment or opinion; as also ة: (AZ, S:) accord. to A'Obeyd, (or AA, as in one copy of the S,) a man who does not attain, or obtain, good, or prosperity. (S.) — — Also, (K,) fem. with مَأْفُونٌ, (S, K,) (tropical:) A place, (K,) or land, (أَرْضٌ, S, Z,) not rained upon, and having no vegetation, or herbage. (S, Z, K.) المُؤْتَفِكَاتُ (S, K) and المُؤْتَفِكَةُ, (TA,) both occurring in the Kur, [the former in ix. 71 and lxix. 9, and the latter in liii. 54,] The cities overthrown, or subverted, by God, upon the people of Lot. (S, K.) — — The former also signifies The winds that turn over [the surface of] the earth, or ground: (K:) or the winds that blow from different quarters: it is said (by the Arabs, S) that when these winds blow much, the earth (i. e. its seed-produce, TA) thrives, or yields increase. (S, K, TA.) افل 1 أَفَلَ, (T, S, Msb, K,) said of a thing, (Msb,) or of the moon, (T,) and أَفَلَتْ, said of the sun, (T, S, M,) and of the stars, (M,) aor. أَفِلَ and أَفُلَ, inf. n. أُفُولٌ (T, S, M, Msb, K) and أَفْلٌ, (M, Msb,) It was, or became, absent, or hidden, or concealed; (T, S, Msb, K;) it set; (T, S, M, &c.;) and so أَفِلَ, aor. أَفَلَ. (K.) — — Hence, أَفَلَ فُلَانٌ عَنِ البَلَدِ Such a one became absent, or went away, from the country, or town. (Msb.) أَفِيلٌ A young camel such as is termed اِبْنُ مَخَاضٍ [i. e. that has entered its second year]; (As, ElFárábee, S, M, Msb, K;) and the like; (S;) or, and also such as is above this [in age]; (ElFárábee, M, Msb, K;) or, and also such as is termed اِبْنُ لَبُونٍ [i. e. that has entered the third year]; beyond which it is not so called: (As, TA:) or that is seven months old, or eight: (As, Msb:) or a youthful camel: (AZ, Msb:) and also (M, K) a young weaned camel; syn. فَصِيلٌ: (T, M, Msb, K:) fem. with ة: (As, S:) pl. إِفَالٌ (T, S, M, K) and أَفَائِلُ, (Sb, S, M, K,) which latter they liken to ذَنَائِبُ as pl. of ذَنُوبٌ. (M.) [In my copy of the Msb, the pl. is said to be إفالة: and it is also there said, on the authority of IF, that افالة signifies the young ones of sheep.] It is said in a prov., إِنَّمَا القَرْمِ مِنَ الأَفِيلِ [The stallion-camel is only that which has increased in growth from the young one in its second year, &c.]; i. e. what is great has begun small. (TA.) آفِلٌ part. n. of 1, (T, TA,) applied to the moon, and to any star: (TA:) fem. with ة: (T, TA:) pl. آفِلُونَ (Kur vi. 76 [the rational form of the pl. being there used because it is applied to stars as being likened to gods]) and أُفَّلٌ and أُفُولٌ. (TA.) افه أَفَهْ and أَفَّهْ and أُفَّهْ and أُفْهْ and أُفُوهْ and أُفُّوهْ: see أُفٌّ. افيون أَفْيُونٌ, [like صَعْفُوقٌ, but this is of a very extr. measure; or, as some write it, أُفْيُونٌ, like عُصْفُورٌ &c.;] or إِفْيَوْنٌ, [like بِرْذَوْنٌ;] (accord. to different copies of the K, art. فين;) [an arabicized word, from the Greek أَپْيُونْ, either immediately or through the Persian خَشْخَاش; meaning Opium:] the milk [or juice] of the black Egyptian خشخاش [or poppy, or papaver somniferum]; (K;) or the milk of the خشخاش, the best of which is the black Egyptian; (TA;) or the expressed juice of the black Egyptian خشخاش, dried in the sun: cold and dry in the fourth degree: (Ibn-Seenà, or Avicenna, i. 133:) beneficial for hot tumours, especially in the eye; torporific (to the intellect, TA): in a small quantity, beneficial, and soporific: in a large quantity, a poison: (K:) [the lexicographers regard the word as Arabic:] some, among whom is the author of the K, hold that it belongs to art. فين: others, that it belongs to art. افن. (TA.) اقحوان أُقْحُوَانٌ: see art. قحو اقط 1 أَقَطَهُ, aor أَقِطَ (S, K,) inf. n. أَقْطٌ, (S,) He made it (namely food) with أَقِط q. v. infrà. (S, K.) — Also, (aor. and inf. n. as above, TA,) He fed him with أَقِط: (A'Obeyd, K:) like لَبَنَهُ from لَبَنٌ and لَبَأَهُ from لِبأٌ Lh mentions the verb in this sense as used without its being made transitive. (TA.) — — [أَقِطَ in the CK is a mistake for أَقَطَ q. v.] 4 آقَطَ, (Lh, K, [in the CK, incorrectly, أَقِطَ,]) of the measure أَفْعَلَ, agreeably with a common rule, applying to anything, (Lh, TA,) He had much أَقِط; his أَقِط became much, or abundant. (Lh, K.) 8 ائتقط [written with the disjunctive alif إِيتَقَطَ] He made, or prepared, أَقِط: (S:) strangely omitted in the O and in the K. (TA.) أَقِطٌ (Fr, Az, S, Msb, K) and إِقِطٌ (Fr, O, K) and أَقَطٌ (Fr, K) and إِقْطٌ, (S, O, Msb, K,) the last sometimes occurring in poetry, and formed from the first, by transferring the vowel of the ق to the preceding letter, (S,) or a contraction of the second, accord. to a common usage of [the tribe of] Temeem in the cases of words of this measure, (O,) and أَقْطٌ (K) and أُقْطٌ, (As, K,) of all which the first is the most chaste, and the last is strange, (TA,) [A preparation of dried curd;] a preparation of, or thing made from, milk (Az, Msb, K) of sheep or goats, (K,) which has been churned, and of which the butter has been taken, (Az, Msb, K,) cooked, and then left until it becomes concrete: (Az, Msb:) or made from the milk of camels, in particular: (IAar:) or milk which is dried, and has become hard, like stone; with which one cooks; repeatedly mentioned in trads.: (TA:) or a thing made from milk; being a kind of cheese: (Har p. 587:) pl. أُقْطَانٌ. (K.) أَقَّاطٌ A maker of أَقِط. (TA.) مَأْقُوطٌ Food made with أَقِط. (S.) اكد 1 أَكَدَ He trod wheat. (IAar, K.) 2 أَكّد, inf. n. تَأْكِيدٌ, i. q. وَكَّدَ, (S, Msb, K,) of which it is a dial. var.; (S;) but it is not so chaste as the latter, and by some is disallowed. (TA.) 4 آكد i. q. أَوْكَدَ. (S in art. وكد.) 5 تأكّد i. q. تَوَكَّدَ. (S and K in art. وكد.) إِكَادٌ sing. of أَكَائِدُ and تَآكِيدُ, (K,) both of which are irreg. in relation to their sing., (TA,) signifying (i. e. the pls.) Thongs, or straps, by which the قَرَبُوس is bound to the two side-boards of a horse's saddle. (K.) [See also وِكَادٌ.] اكر Firm; (K, TA;) applied to a covenant, or compact. (TA.) أَكَرَ 1 أَكَرَ, aor. اَ^, inf. n. أَكْرٌ, He tilled the ground; ploughed it up for sowing. (Msb.) — — He dug the ground. (TA.) — — He cut, or dug, a river, or canal, or rivulet. (Msb.) — — And أَكَرَ, aor اَ^, (TA,) inf. n. as above; (K;) and ↓ تأكّر; (K;) He dug a hollow, or cavity, in the ground, for water to collect therein and to be baled out therefrom clear: (K, TA:) or أَكَرًا ↓ تأكّر signifies he dug hollows, or cavities, in the ground. (S.) 3 آكرهُ, (TK.) inf. n. مُؤَاكَرَةٌ, (S, K,) He made a contract, or bargain, with him to till and sow and cultivate land for a share of its produce; syn. of the inf. n. مُخَابَرَةٌ. (S, K, TA.) The doing of this is forbidden. (TA.) 5 تَأ^ see 1, in two places. أُكْرَةٌA hollow, or cavity, dug in the ground, (S, Msb, K,) in which water collects, and from which it is baled out clear: (K:) pl. أُكَرٌ. (S, Msb.) — Also a dial. var. of كُرَةٌ, (K,) [A ball] with which one plays: (TA:) [and a sphere, or globe:] but it is of weak authority. (K.) إِكَارَةٌ, as used in practical law, Land which is given by its owners to men who sow and cultivate it [app. for a certain share of its produce: see 3]. (Mgh.) أَكَّارٌ A tiller, or cultivator, of land: (Msb, K:) pl. أَكَرَةٌ; as though it were pl. of آكِرٌ, (S, Msb, K,) like كَفَرَةٌ as is pl. of كَافِرٌ. (Msb.) اكف 2 اكّف الإِكَافَ, inf. n. تَأْكِيفٌ, He made the اكاف; (K;) as also وكّفهُ, inf. n. تَوْكِيفٌ; which latter, accord. to IF, is the original form. (TA.) — — See also 4. 4 آكف الحِمَارَ, (S, Mgh, Msb, K,) inf. n. إِيكَافٌ, (K,) He bound, (S, K, TA,) or put, (Msb, TA,) the إِكَاف upon the ass; (S, Msb, K;) as also ↓ أَكّفهُ; (Sgh, K;) and اوكفهُ; (S, Mgh, K;) which is of the dial. of the people of El-Hijáz; the first being of the dial. of Benoo-Temeem: and in like manner, البَغْلَ the mule.

(Lh.) إِكَافٌ (S, Mgh, Msb, K) and أُكَافٌ, (K,) as also وِكَافٌ (S, Mgh, Msb, K) and وُكَافٌ, (K in art. وكف,) The بَرْذَعَة, [i. e. pad, or stuffed saddle, generally stuffed with straw,] (K,) of the ass, (S, Mgh, Msb, K,) and also used for the mule, and for the camel; (TA in art. وكف;) a saddle like the رَحْل and قَتَب: (TA:) and a saddle of a horse made in the form of the ass's اكاف, having at its fore part [or pommel] a thing resembling a pomegranate: (Mgh:) [see also قَتَبٌ:] pl. [of pauc.] آكِفَةٌ (TA) and [of mult.] أُكُفٌ. (S, Mgh, Msb, TA.) Yaakoob asserts that the ا in إِكَافٌ is a substitute for the و in وِكَافٌ. (TA.) A rájiz says, إِنَّ لَنَا أَحْمِرَةً عِجَافَا يَأْكُلْنَ كُلَّ لَيْلَةٍ إِكَافَا meaning [Verily we have some lean asses] which eat every night the price of an اكاف. (TA.) أَكَّافٌ The maker of the kind of saddle called إِكاف. (K.) اكل 1 أَكَلَهُ, [aor. أَكُلَ,] inf. n. أَكْلٌ and مَأْكَلٌ, [He ate it,] (S, K,) namely, food. (S.) Er-Rummánee says that أَكْلٌ properly signifies The swallowing food after chewing it; so that the swallowing of pebbles is not properly thus termed: (Msb:) or, accord. to Ibn-El-Kemál, the conveying, or transmitting, to the belly what may be chewed, whether [the thing be] chewed or not; so that it does not apply to milk, nor to سَوِيق: and as to the saying of the poet, مِنَ الآكِلِينَ المَآءَ ظُلْمًا فَمَا أَرَى يَنَالُونَ خَيْرًا بَعْدَ أَكْلِهِمُ المَآءَ (assumed tropical:) [Of the eaters of what they purchase with the price of water, wrongfully, I do not see any attain good after their eating of what they have purchased with the price of the water,] he means a people who used to sell water and purchase with the price thereof what they would eat: (TA:) [for you say, أَكَلَ كَذَا as meaning (assumed tropical:) He ate the price of such a thing: see another ex. voce إِكافٌ; and another voce ثَدْىٌ.] — — The saying, in the Kur [v. 70], لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ [They should eat things above them and things beneath their feet] means, their means of subsistence should be made ample; (Bd, TA;) by the pouring of the blessings of the heaven and the earth upon them; or by the abundance of the fruit of the trees, and the produce of the grains sown; or by their being blessed with gardens of ripe fruits, so that they should gather them from the upper part of each tree, and pick up what should have fallen upon the ground. (Bd.) — — اِنْقَطَعَ أَكْلُهُ [lit. His eating became cut off, or stopped,] means (tropical:) he died; [see also أُكُلٌ;] and so اِسْتَوْفَى أَكْلَهُ [lit. he completed his eating]. (TA.) — — أَكَلَ رَوْقَهُ [lit. He ate his life,] means (tropical:) he became extremely aged, and his teeth fell out, one after another. (TA.) — — هُوَ يَأْكُلُ النَّاسَ, and يَأْكُلُ لُحُومَ النَّاسِ [He eats men, and eats the flesh of men,] means (tropical:) he defames men; or does so in their absence: (TA:) and the action thus signified may be [with words, or by making signs] with the side of the mouth, and with the eye, and with the head. (TA in art. همز.) It is said in the Kur [xlix. 12], أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا [lit. Would any one of you like to eat the flesh of his brother when dead?]; defamation, or defamation of the absent, being meant thereby. (S, * Ibn-'Arafeh, Bd, Jel.) — — أَكَلَ غَنَمِى وَ شَرِبَهَا (tropical:) [He ate the flesh of my sheep, and drank the milk of them, means, like أَكَلَ مَالِى, he ate, fed upon, devoured, or consumed, my wealth, or property: see 2]. (TA.) — — أَكَلَتِ النَّارُ الحَطَبَ (tropical:) The fire devoured, or consumed, the firewood. (S, Mgh.) — — أَكَلَتْ أَظْفَارَهُ الحِجَارَةُ (tropical:) [The stones wore away his nails]. (TA.) — — الوَاوُ فِى مَرْئِىٍّ أَكَلَتْهَا اليَاءُ (assumed tropical:) [The و in مَرْئِىّ, the ى has swallowed it up]; because it is originally مَرْؤُوىٌ: a phrase occurring in the 'Eyn. (TA.) — — أَكَلَ عُمُرَهُ (tropical:) He consumed his life. (Mgh.) — — It is said in a trad., (TA,) أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ القُرَى (tropical:) [I have been commanded to have given unto me a town which shall devour the other towns]; (K, TA;) said to be Yethrib [afterwards called El-Medeeneh]; (TA;) i. e., the people of which shall conquer the [other] towns and make spoil of their possessions: or it denotes the superior excellence of that town; and is like the saying, هٰذَا حَدِيثٌ يَأْكُلُ الأَحَادِيثَ [This is a tradition which does away with, or overrules, the other traditions]. (Sgh. K, TA.) — — أَكْلُ السِّكِّينِ اللَّحْمَ means (tropical:) The knife's cutting the flesh. (TA.) — — أَكَلَنِى رَأْسِى, inf. n. إِكْلَةٌ and أُكَالٌ and أَكَالٌ, (tropical:) My head itched. (K, TA.) An Arab was heard to say, [as is often said in the present day,] جِلْدِى يَأْكُلُنِى (tropical:) My skin itches. (TA.) — أَكِلَ, aor. أَكَلَ, (K,) inf. n. أَكَلٌ, (TA,) (tropical:) It (a limb, or member, [and a sore,] and a piece of stick, or wood,) became corroded or cankered, or decayed, by the mutual eating away of its several parts; as also ↓ ائتكل [written with the disjunctive alif إِيتَكَلَ], and ↓ تأكّل. (K, TA.) — — أَكِلَتِ الأَسْنَانُ, (S, Msb, K,) aor. and inf. n. as in the next preceding sentence, (Msb,) (tropical:) The teeth rubbed together and wasted away; by reason of age; (S;) or fell out, one after another: (Msb:) or broke in pieces, or became much broken: (K:) and ↓ تأكّلت signifies the same; (S, Msb;) and so ↓ ائتكلت. (S.) — — أَكِلَتِ النَّاقَةُ, aor. أَكَلَ, inf. n. أَكَالٌ, (assumed tropical:) The she-camel experienced an itching and annoyance in her belly, (S, O, K,) from the growth of the hair, (S, O,) or from the growth of the fur, (K,) of her fœtus. (S, O, K.) 2 أَكَّلَ [أَكَّلهُ], inf. n. تَأْكِيلٌ, He made him to eat a thing.] — — أَكَّلَ مَالِى وَ شَرَّبَهُ, (S, K,) inf. n. as above, (K,) [lit. He made people to eat my property, and made them to drink it,] means (tropical:) he fed men, or the people, with my property, or cattle. (S, K, TA.) — — ظَلَّ مَالِى يُؤَكَّلُ وَ يُشَرَّبُ, (so in some copies of the K and in the TA,) or يُؤَكِّلُ ويُشَرِّبُ, (so in two copies of the S and in a copy of the K,) [of which the former is app. the right reading, as the lit. meaning seems to be My cattle passed the day made to eat and made to drink,] i. e., (tropical:) pasturing as they pleased. (S, K, TA.) — — أَكَّلَهُ الشَّىْءَ, inf. n. as above, (tropical:) He charged against him, or accused him of doing, the thing; as also ↓ آكلهُ, (K, TA,) inf. n. إِيكَالٌ. (TA.) In [some of] the copies of the K, for إِدِّعَاءُ, we here find, erroneously, دَعَاءُ. (TA.) You say, أَكَّلْتَنِى مَا لَمْ آكُلْ [lit. Thou hast made me to eat what I have not eaten,] meaning (tropical:) thou hast charged against me, or accused me of doing, what I have not done; as also ↓ آكَلْتَنِى. (S, TA.) So too, أَشْرَبْتَنِى مَا لَمْ أَشْرَبْ. (S and K in art. شرب.) 3 آكلهُ, inf. n. مُؤَاكَلَةٌ (S, K) and إِكَالٌ, (K,) He ate with him; (S, K;) as also وَاكَلَهُ, though of weak authority; (K;) or this latter is not allowable. (S, Sgh.) — — مُؤَاكَلَةٌ which is forbidden in a trad. is (assumed tropical:) A debtor's giving a thing to his creditor in order that he may abstain from taking the debt. (TA.) 4 آكل, [inf. n. إِيكالٌ,] said of the palm-tree, and of seed-produce, (S, K,) and of anything, (S,) It had ripe fruit; it supplied food. (S, K.) — — آكلهُ الشَّىْءَ, (S, K,) inf. n. as above, (S,) He gave him to eat the thing; he fed him with the thing. (S, * K.) — — See also 2, in two places. — — آكل النَّارَ (assumed tropical:) He fed, or supplied, the fire with fuel. (S.) — — آكل بَيْنَ النَّاسِ, (A, K,) inf. n. as above, (S, O,) (tropical:) He busied himself among the people with propagating calumnies: (S, O, TA:) or he created, or excited, disagreement, dissension, or strife, among them; or made, or did, mischief among them: (A, TA:) or he incited them, one against another. (K.) — — آكَلْتُكَ فُلَانًا, (S,) or آكَل فُلَانٌ فُلَانًا, (K, [in the CK, erroneously, فُلَانٌ فُلَانًا,]) (tropical:) I made thee, (S,) or he made such a one, (K,) to have dominion, or authority, or power, over such a one. (S, K.) 5 تأكّل: see 1, latter part, in two places: — — and see also 8. — — Also, said of a sword, (S, K,) and of silver (K, TA) molten, (TA,) and of lightning, and of collyrium, and of aloes, (K,) and of anything shiny, (TA,) (tropical:) It shone, gleamed, or glistened, (S, K, TA,) much, or intensely; (K;) when said of a sword, by reason of its sharpness. (S, TA.) 8 ائتكل [with the disjunctive alif إِيتَكَلَ]: see 1, latter part, in two places. — — أَمَا تَنْفَكُّ تَأْتَكِلُ Dost thou not cease to eat our flesh, [i. e., to wound our reputations, (see 1,)] and to defame us? (Aboo-Nasr, TA.) But see below. —

— اتكلتِ النَّارُ (tropical:) The fire flamed, or blazed, vehemently; as though one part thereof devoured another. (TA.) — — اتكل غَضَبًا, (K,) or مِنَ الغَضَبِ, (S,) (tropical:) He burned, or burned fiercely, with, or by reason of, anger. (S, K.) The phrase mentioned above, اما تنفكّ تأتكل, is also cited as an ex. of this meaning. (S, TA.) You say likewise, اتكل مِنْهُ (tropical:) He was, or became, angry with him, and excited, or provoked, against him, (K, TA,) and vehement, or severe; (TA;) as also ↓ تأكل منه. (K.) 10 استأكلهُ الشَّىْءَ (tropical:) He asked, or begged, of him to assign to him the thing, or to make it be to him, as a means of subsistence, or a thing to be eaten. (K, TA.) — — يَسْتَأْكِلُ الضُّعَفَآءَ (tropical:) He takes (S, K, TA) and devours (TA) the possessions of the weak ones. (S, K, TA.) أُكْلٌ: see أُكُلٌ. أَكْلٌ inf. n. of أَكَلَ [q. v.]. — — فِى أَسْنَانِهِ أَكْلٌ (tropical:) In his teeth is a rubbing together and wasting away; by reason of age. (S, TA.) See also أُكُلٌ أَكِلٌ [part. n. of أَكِلَ]. — — نَاقَةٌ أَكِلَةٌ (assumed tropical:) A she-camel experiencing an itching and annoyance in her belly, (S, K,) from the growth of the hair, (S,) or from the growth of the fur, (K,) of her fœtus. (S, K.) — — [الاَكِلُ is erroneously put, in the CK, for الآكِلُ, in a sense explained below.] أُكُلٌ and ↓ أُكْلٌ; (S, Msb, K, &c.;) the latter a contraction of the former; (Msb;) What is eaten; (S, Msb, TA;) as also ↓ أُكْلَةٌ and ↓ أَكْلَةٌ (Lh, TA) and ↓ مَأْكَلَةٌ and ↓ مَأْكُلَةٌ (Msb, K) and ↓ مَأْكُولٌ; (Lh, Msb;) any eatable; i. e. anything that is eaten; (S;) and ↓ أَكَالٌ signifies [the same, an eatable, or] food. (S, TA.) You say of one who is dead, اِنْقَطَعَ أُكُلُهُ [His food has become cut off, or stopped: in the TA, أَكْلُهُ: see 1]. (S.) And ↓ مَا ذُقْتُ أَكَالًا I have not tasted food. (S, TA.) — — Fruit (S, K [in the latter of which, in some copies, الثَّمْرُ is put for الثَّمَرُ, erroneously, as is said in the TA]) of palmtrees and other trees [&c.]. (S.) So in the Kur [xiii. 35], أُكُلُهَا دَائِمٌ [Its fruit shall be perpetual]: (S, TA:) meaning that the fruits thereof shall be not as those of the present world, which come to one at one time and not at another. (TA.) [Pl. آكَالٌ; occurring in the M and K in art. اتو.] — — (tropical:) Means of subsistence: (K:) worldly good fortune, (S, K,) and ample means of subsistence. (S.) You say, فُلَانٌ ذُو أُكُلٍ (tropical:) Such a one is possessed of worldly good fortune, and ample means of subsistence: (S:) and عَظِيمُ الأُكُلِ (tropical:) possessed of [great] good fortune; or of a [great and] good share of the means of subsistence. (TA.) — — (tropical:) Thickness, substantialness, or closeness or compactness of texture, of a garment, or piece of cloth; (S, K, TA;) and strength thereof. (K.) You say ثَوْبٌ ذُو أُكُلٍ (tropical:) A garment, or piece of cloth, having thickness, &c.: and قِرْطَاسٌ ذُو أُكُلٍ (tropical:) paper having thickness, &c. (S, TA.) — — (tropical:) Intelligence; judgment; (Aboo-Nasr, S, K;) firmness of intellect. (K, TA.) You say رَجُلٌ ذُو أُكُلٍ (tropical:) A man possessing intelligence and judgment. (Aboo-Nasr, S, TA.) أَكْلَةٌ A single act of eating (S, Mgh, Msb, K) until one is satisfied. (S.) Hence the saying, المُعْتَادُ أَكْلَتَانِ الغَدَآءُ وَالعَشَآءُ, meaning That to which people are accustomed is two acts of eating, the eating of the morning-meal and that of the evening-meal. (Mgh.) — — See also أُكْلَةٌ, in two places. — — And see أُكُلٌ, first sentence. أُكْلَةٌ A morsel, or small mouthful, of food. (S, Mgh, Msb, K.) [For the pl., see below.] You say, أَكَلْتُ أُكْلَةً وَاحِدَةً I ate one morsel. (S.) And أَكَلَ بِأَخِيهِ أُكْلَةً (assumed tropical:) [He ate a morsel by means of defaming his brother] is said, in a trad., of a man who is on terms of brotherhood with another, and then goes to his enemy, and speaks of him in a manner not good, in order that he may give him a present for doing so. (TA.) — — A small round cake of bread; syn. قُرْصَةٌ; (S, K;) a single قُرْص: (Mgh:) pl. أُكَلٌ, as below. (TA.) — — See also أُكُلٌ. — — Also (assumed tropical:) i. q. طُعْمَةٌ; (S, K;) which is also syn. with ↓ مَأْكَلَةٌ; (S, Msb, K, in art. طعم;) i. e. An assigned, or appointed, means of subsistence; such as a grant of a tract of land; and a tax, or portion of a tax or taxes; and the like; (Mgh in explanation of طُعْمَةٌ, and TA in explanation of the same and of مَأْكَلَةٌ in art. طعم;) and [it is also said that] ↓ مَأْكَلَةٌ signifies a thing that is assigned, or appointed, or granted, to a man, so that he is not to be reckoned with, or called to account, for it: (TA in the present art.:) [thus it applies to any absolute grant, either of land, (as an allodium, an appanage, &c.,) or of revenue:] pl. أُكَلٌ (K) [and app. also آكَالٌ, which see below]. You say, هٰذَا الشَّىْءُ أُكْلَةٌ لَكَ This thing is a طُعْمَة to thee, or for thee. (S.) — — See also أَكِيلَةٌ. — Also, and ↓ إِكْلَةٌ (S, Z, Sgh, K) and ↓ أَكْلَةٌ, (Kr, K,) (tropical:) Defamation; or defamation of the absent. (S, Z, Sgh, K.) You say, إِنَّهُ لَذُو أُكْلَةٍ and ↓ إِكْلَةٍ (S, TA) and ↓ أَكْلَةٍ (TA) (tropical:) Verily he is one who defames men; or, who does so in their absence. (S, TA.) إِكْلَةٌ A mode, or manner, (K,) or state, or condition, (S, K,) in which one eats: (S, K: *) like جِلْسَةٌ and رِكْبَةٌ: (S, TA:) and the posture of the eater, reclining or sitting. (TA.) You say, إِنَّهُ لَحَسَنُ الإِكْلَةِ [Verily he has a good mode, &c., of eating]. (S.) — — See also أُكْلَةٌ, last two sentences. — — (tropical:) The itch: or an itching: (S, K:) as also ↓ أُكَالٌ, (As, S, K,) [see أَكَلَنِى رَأْسِى, of which both are said to be inf. ns.,] and ↓ أَكِلَةٌ: (K:) so the last is written accord. to the correct copies of the K: accord. to Esh-Shiháb, in the Shifá el-Ghaleel, it would seem to be أَكْلَةٌ; but this is at variance with the authority of the leading lexicologists: the same word, أَكِلَةٌ, is also explained in the K as signifying a disease in a limb, or member, in consequence of which one part is [as it were] eaten by another; [a meaning which I believe to be correct, (see أُكَالٌ,) although SM says,] but this is identical with the itch, or an itching: and ↓ أَكَلَانٌ is a vulgar term for the same; and so is ↓ آكِلَةٌ, with medd, given as correct by Eth-Tha'álibee, in [his book entitled] the Mudáf and Mensoob, but disallowed by ElKhafájee. (TA.) One says, إِنِّى لَأَجِدُ فِى جَسَدِى إِكْلَةً (tropical:) [Verily I experience in my body an itching.] (S.) أَكِلَةٌ: see إِكْلَةٌ. أَكَلَانٌ: see إِكْلَةٌ. أَكُولٌ: see أُكَالٌ: see أُكُلٌ, first and second sentences. أُكَالٌ (tropical:) A corrosion, or cankering, or decaying, of a limb, or member, [and of a sore,] from the mutual eating away of its several parts; as also ↓ إِكَالٌ. (K, TA.) [See also أَكِلَةٌ, voce إِكْلَةٌ, where a similar meaning is assigned to the former of these two words; and the same seems to be indicated in the Msb.] — — See also another signification voce إِكْلَةٌ. — — بِهَا أُكَالٌ, said of a she-camel, (tropical:) She has an itching and annoyance in her belly, (S, K,) from the growth of the hair, (S,) or of the fur, (K,) of her fœtus. (S, K.) إِكَالٌ: see أُكَالٌ. رَجُلٌ أَكُولٌ and ↓ أُكَلَةٌ and ↓ أَكِيلٌ all signify the same; (K;) i. e. A man who eats much; [who is a great eater; edacious; voracious;] as also ↓ أَكَّالٌ. (TA.) أَكِيلٌ One who eats with another. (S, TA.) — — See also آكِلٌ: — — and see أَكُولٌ. — I. q. ↓ مَأْكُولٌ [as signifying Eaten]. (TA.) — — See also أَكِيلَةٌ. أَكُولَةٌ A sheep, or goat, which is set apart (S, Msb, K) to be eaten, (S, Mgh, K,) [i. e.] to be slaughtered, (Msb,) and which is fattened, (S, Mgh,) and the taking of which by the collector of the poor-rate is disapproved; (S;) not left to pasture by itself, being of the best of the beasts: (Msb:) and ↓ أَكِيلَةٌ occurs in the same sense, applied to a sheep, or goat, fattened to be eaten. (Mgh.) Hence the prov., مَرْعًى وَلَا أَكُولَةً [lit. Pasturage, and no اكولة]; meaning (assumed tropical:) wealth collected together, and none expended. (TA.) — — Also Barren; applied to a sheep or goat [app. because such is generally eaten]. (K.) أُكُولَةٌ: see what next follows. أَكِيلَةٌ and ↓ أَكِيلٌ and ↓ أُكُولَةٌ, with two dammehs, (K,) so in the copies of the K, but perhaps a mistake for ↓ أُكْلَةٌ, (TA,) a word of a bad dial., (K, * TA,) and ↓ مَأْكُولٌ and ↓ مُؤَاكِلٌ, (K, TA, [in some copies of the former of which, instead of وَهِىَ قَبِيحَةٌ وَ المَأْكُولِ وَ المَوَاكِلِ, meaning, as is said in the TA, وَهِىَ لُغَةٌ قَبِيحَةٌ &c., we find وَهِىَ قَبِيحَةٌ المَأْكُولِ وَ المَوَاكِلِ,]) A sheep, or goat, which is set (K, TA) in the lurking-place of a hunter (TA) for the purpose of catching thereby the wolf and the like. (K, TA.) — — And the first two words, (K,) or أَكِيلَةٌ سَبُعٍ, (S, Mgh, Msb,) A beast which has

been eaten, (S, * K,) or partly eaten, (Mgh, Msb,) by a beast or bird of prey, (S, Mgh, Msb, K,) and then rescued from it: (Mgh, TA:) the ة in اكيلة being added because the quality of a subst. is predominant in it. (S.) — — See also أَكُولَةٌ. أَكَّالٌ: see أَكُولٌ. آكِلٌ Eating; or an eater; as also ↓ أَكِيلٌ: pl. أَكَلَةٌ. (S, K.) You say, هُمْ أَكَلَةُ رَأْسٍ [lit. They are eaters of a head]; meaning (assumed tropical:) they are few; one head satisfying their stomachs. (S.) — — آكِلَةٌ (tropical:) Pasturing beasts. (K, TA.) — — آكِلَةُ اللَّحْمِ (assumed tropical:) The knife; (K, TA;) because it cuts the flesh: (TA:) and the pointed staff or stick; (K, TA;) as being likened thereto: (TA:) and fire: (K:) and whips; (Sh, K;) because they burn the skin. (TA.) — — الآكِلُ, [in the CK, erroneously, الأَكِلُ,] (tropical:) The king. (K, TA.) [Opposed to المَأْكُولُ, q. v.] — — آكِلُ الرِّبَا (tropical:) [The receiver of usury]: occurring in a trad., in which it is said, لُعِنَ آكِلُ الرِّبَا وَ مُؤْكِلُهُ ↓ (tropical:) [The receiver of usury is cursed, and the giver thereof]. (TA.) آكِلَةٌ fem. of آكِلٌ, q. v. — — See also إِكْلَةٌ. آكَالٌ [app. a pl. of pauc. of أُكُلٌ, q. v., and of أُكْلٌ, agreeably with analogy,] (tropical:) The [grants termed] مَآكِل of kings; (K;) their طُعَم [pl. of طُعْمَةٌ, explained above, voce أُكْلَةٌ]. (TA.) — — (assumed tropical:) The stipends of soldiers. (K.) — — ذَوُوالآكَالِ, for which J has erroneously put الآكال, [in the S,] (TS, K,) without ذوو, (TA,) (tropical:) The lords, or chiefs, of the tribes, who take the مِرْبَاع [or fourth part of the spoil, which was the chief's portion in the time of ignorance] (S, TS, K, TA) &c. (TA.) مَأْكَلٌ, (S,) [in measure] like مَقْعَدٌ, (TA,) [an inf. n. of أَكَلَ, q. v. : — — and also signifying] Gain. (S, TA.) — — Also A place, and a time, of eating: pl. مَآكِلُ.] مُؤْكَلٌ (assumed tropical:) Fortunate; possessed of good fortune; prosperous. (Aboo-Sa'eed, K.) مُؤْكِلُ الرِّبَا (tropical:) [The giver of usury: see آكِلٌ, last sentence]. (TA.) مَأْكَلَةٌ and ↓ مَأْكُلَةٌ: see أُكْلٌ: — — and for the former, see also أُكْلَةٌ, in two places. — — Also, both words, i. q. مِيرَةٌ i. e. Corn, or any provision, which a man brings, or purveys, for himself or his family, or for sale]. (K.) — — Also used in the sense explained above, voce أُكْلٌ, [as a subst.,] and likewise as an epithet, so that one says شَاةٌ مأكلةٌ [as meaning A sheep, or goat, that is eaten]. (K.) — — Both words signify [also] A place whence one eats. (S, O.) — — [And hence] one says, اِتَّخَذْتُ فُلَانًا مَأْكَلَةً and مَأْكُلَةً (assumed tropical:) [I took for myself such a one as a person from whom to obtain what to eat]. (S, O.) — — [The pl. is مَآكِلُ: of which see an ex. voce آكَالٌ.] مَأْكُلَةٌ: see the paragraph next preceding, throughout. مِئْكَلَةٌ Anything in [i. e. out of] which one eats: (Lh, K:) or [bowls of the kind called] صِحَاف, (S,) or a [bowl of the kind called] صَحْفَة, (TA,) in which the tribe find it easy to cook, (so in a copy of the S and in the TA,) or to put, (so in another copy of the S,) flesh-meat and [the kind of porridge called] عَصِيدَة: (S, TA:) or a bowl not so large as a صَحفة, but next to it in size, that satisfies the stomachs of two men, or three: (S voce صَحْفَةٌ:) [or] a small [bowl of the kind called] قَصْعَةٌ, that satisfies the stomachs of three: and a small [cooking-pot such as is called] بُرْمَه. (K.) مَأْكُولٌ: see أَكِيلٌ: — — and أُكُلٌ: — — and أَكِيلَةٌ. — — (assumed tropical:) The subjects of a king. (Z, K, TA.) Hence the trad., مَأْكُولُ حِمْيَرَ خَيْرٌ مِنْ آكِلِهَا (tropical:) The subjects of Himyer are better than their king, or ruler. (Z, TA.) مِنْكَالٌ A spoon: (K:) because one eats with it. (TA.) مُؤَاكِلٌ: see أَكِيلَةٌ. — — Also, [like ↓ مُسْتَأْكِلٌ,] (assumed tropical:) One who takes and devours the possessions of men. (TA.) مُسْتَأْكِلٌ: see what next precedes. اكم 2 تَأْكِيمٌ The being big in the كَفَل [i. e. the hinder parts, or posteriors, also termed مَأْكَمَةٌ]. (O, K.) You say, أَكَّمَتِ المَرْأَةُ The woman was large in the كَفَل. (TK.) 10 استأكم It (a place) became what are termed أَكَم, q. v. (K.) — استأكم مَجْلِسَهُ He (a man, TA) found his sitting-place to be plain, smooth, soft, or easy to sit upon. (K.) أَكَمٌ: see what next follows. أَكَمَةٌ A hill, or mound, syn. تَلٌّ, (Msb, K,) [in an absolute sense, or] of what is termed قُفّ [q. v.], (K,) or, as in the M, (TA,) of a single collection of stones: or it is inferior to mountains: or a place that is more elevated than what is around it, and is rugged, not to the degree of being stone: (K:) or an isolated mountain: (K voce جَبَلٌ:) or an eminence like what is termed رَابِيَة: a collection of stones in one place, sometimes rugged and sometimes not rugged: (Msb:) or i. q. قُفٌّ, except that the اكمة is higher and greater: (ISh, TA:) or what is higher than the قُفّ, compact and round, rising into the sky, abounding with stones: (TA:) pl. أَكَمَاتٌ (S, Msb) and ↓ أَكَمٌ, [or this is rather a coll. gen. n. of which أَكَمَةٌ is the n. un.,] (S, Msb, K,) and إِكَامٌ, (K, TA,) or this is pl. of أَكَمٌ, (S, Msb, TA,) and أُكُمٌ, (K, TA,) or this is pl. of إِكَامٌ, (S, Msb, TA,) and آكَامٌ [a pl. of pauc.], (K,) or this is pl. of أُكُمٌ, (S, Msb, TA,) and آكُمٌ [which is also a pl. of pauc.], (IJ, K,) or this is a pl. of أَكَمٌ: (TA:) IHsh says that أَكَمٌ is the only word like ثَمَرٌ in its series of pls.; for its sing. [or n. un.] is أَكَمَةٌ, and the pl. of this [or the coll. gen. n.] is أَكَمٌ, and the pl. of this is إِكَامٌ, and the pl. of this is أُكُمٌ, and the pl. of this is آكَامٌ, and the pl. of this is أَكَامِيمُ [or أَوَاكِيمُ?]. (MF in art. ثمر.) It is said in a prov., used in ridiculing any one who has told of his committing some fault, not desiring to reveal it, جُسْتُمُونِى وَوَرَآءَ الأَكَمَةِ مَا وَرَآءَهَا [in which I think the first word to be a mistranscription, for جِئْتُمُونِى, and the literal meaning to be, Ye have come to me; but behind the hill is what is behind it]: related on the authority of Zeyd Ibn-Kethweh. (TA.) And one says, لَا تَبُلْ عَلَى أَكَمَةٍ, meaning (tropical:) Publish not what is secret of thine affair. (TA.) مَأْكَمٌ and مَأْكِمٌ: see what next follows. مَأْكَمَةٌ, (El-Fárábee,) or مَأْكِمَةٌ, (S,) or both, and ↓ مَأْكَمٌ and ↓ مَأْكِمٌ, (IAth, K,) The hinder part, posteriors, buttocks, or rump, of a woman; syn. عَجِيزَةٌ: (S:) or a portion of flesh on the head of the وَرِك [or haunch]; one of two such portions: (Zj in his "Khalk el-Insán," and K:) or these are two protuberances of flesh on the heads of the upper parts of the وَرِكَانِ [or haunches]; on the right and left: (TA:) or they are two portions of flesh conjoining the عَجُز [or buttocks] and the مَتْنَانِ [or two portions of flesh and sinew next the back-bone, on each side]; (K, TA;) or, as in the Nh, conjoining the عَجْب [or rump-bone] and the متنان: or two portions of flesh at the root of the وَرِكَا: (TA:) pl. مَآكِمُ. (S, K.) Lh mentions the saying, إِنَّهُ لَعَظِيمُ المآكِمِ [Verily he is big in the hinder parts]; as though they called every portion thereof مأكم. (TA.) And one says in reviling a person, يَا ابنَ أَحْمَرِ المَأْكَمَةِ, meaning O son of him who is red in the سَفِلَةِ. (TA.) مُؤَكَّمَةٌ: see what follows. مُؤَاكِمَةٌ [in the CK, erroneously, مُؤَاكَمَة] and ↓ مُؤَكَّمَةٌ She who is large in the مَأْكَمَتَانِ. (K.) ال أَلْ is a particle of determination: (Mughnee &c.:) or, accord. to some, it is a conjunct noun, and this is the correct opinion; but some say it is a conjunct particle; and some, a particle of determination: (I 'AK p. 40:) [it is equivalent to our article The;] as in الرَّجُلُ [The man]: (S and K in art. لوم, and I 'Ak p. 48:) accord. to Kh, [what is termed] the determinative is أَلْ [altogether, and therefore it is called by some "the determinative alif and lám"]; but accord. to Sb, it is the ل alone; [wherefore it is called by some, as in the S &c., "the lám of determination;";] so that accord. to Kh, the hemzeh is a hemzeh of disjunction; but accord. to Sb, it is a hemzeh of conjunction: (I 'Ak ubi suprà:) [J says,] the ل being quiescent, the conjunctive ا is prefixed to it in order that it may commence therewith; but when it is conjoined with what precedes it, the ا is dropped, as in لِلرَّجُلِ. (S in art. لوم.) Sometimes the Arabs suppress hemzeh after it; and sometimes they also suppress the ا of the article itself: thus, for الأَحْمَرُ, they say الحْمَرُ, and لَحْمَرُ. (Zj, cited in TA in art. ايك.) In the dial. of some of the people of El-Yemen, (TA in art. ام, q. v.,) or in the dial. of Himyer, (TA in art. طيب,) امْ is used in the sense of ال. (TA.) — — It is used to distinguish a noun as known [to the hearer or reader in a particular and definite sense]: (Mughnee, I 'Ak ubi suprà:)

first, by its being mentioned [before]; (Mughnee;) as in [the words of the Kur lxxiii. 15 and 16,] كَمَ أَرْسَلْنَا إِلَى فِرْعَوْنَ رَسُولًا فَعَصَى فِرْعَوْنُ الرَّسُولَ [Like as we sent unto Pharaoh an apostle, and Pharaoh disobeyed the apostle]; (Mughnee, I 'Ak;) in which case, the pronoun may supply the place which it and the noun that it accompanies occupies: secondly, by its being conceived in the mind; as in [the Kur ix. 40,] إِذْ هُمَا فِى الغَارِ [When they two were in the cave]: and thirdly, by its being applied to a thing present; and accord. to Ibn-'Osfoor, this does not occur except after nouns of indication, as in جَآءَ نِى هٰذَا الرَّجُلُ [This man (lit. this, the man,) came to me]; or after أَىّ in calling, as in يَا أَيُّهَا الرَّجُلُ [O man]; or after إِذَا denoting a thing's happening suddenly, or unexpectedly, as in خَرَجْتُ فَإِذَا الأَسَدُ [I went forth, and lo, there was the lion]; or after the noun denoting the present time, as اَلْآنَ [Now]: but this requires consideration; for you say to the reviler of a man in you presence, لَا تَشْتِمِ الرَّجُلَ [Revile not thou the man]; and because that which is after إِذَا does not render determinate anything present at the time of speaking; and because that in الآن is really redundant, being inseparable, which the determinative is never known to be: the good example in this case is the saying in the Kur [v. 5], اَلْيَوْمَ أَكْمَلْتُ لَكُمْ دِيْنَكُمْ [This day I have completed for you your religion]. (Mughnee.) — — It is also used to denote the species: first, to denote the totality of the individuals of the species; and this may have its place supplied by كُلّ used in its proper sense; (Mughnee, I 'Ak * ubi suprà;) as in [the Kur iv. 32,] وَخُلِقَ الإِنْسَانُ ضَعِيفًا [For man was created weak]: secondly, to denote the totality of the properties of the individuals, or the combination of all those properties in one thing; and this may have its place supplied by كُلّ used in a tropical sense; as in زَيْدٌ الرَّجُلُ عِلْمًا [Zeyd is the man in respect of knowledge; as though he combined in himself the knowledge of all the individuals of his species]; i. e., he is the complete, or perfect, [or we would rather say, preeminent,] in knowledge; and hence, [in the Kur ii. 1,] ذٰلِكَ الكِتَابُ [That is the book, or scripture; as though combining in itself the excellences of all other books or scriptures; or meaning that is preeminently the book, or scripture]: and thirdly, to denote the quiddity, or essence; and this may not have its place supplied by كُلّ used either properly or tropically; as in the saying, [in the Kur xxi. 31,] وَجَعَلْنَا مِنَ المَآءِ كُلَّ شَىْءٍ حَىٍّ [And we have made of water (meaning, accord. to common opinion, sperma genitale,) everything living]; or, accord. to some, it is used in this case to distinguish a thing as known [in a particular sense] by its being conceived in the mind. (Mughnee.) — — It is also used to denote predominance of application; as in المَدِينَةُ [The city], meaning the city of the Apostle; and الكِتَابُ [The book], meaning the book of Seebaweyh: and in this case, it may not be suppressed, except when the noun is used vocatively, or when it is prefixed to another noun which it governs in the gen. case; and in some anomalous instances, as in هٰذَا عَيُّوقٌ طَالِعًا [This is the star Capella, rising], originally العَيُّوقٌ. (I 'Ak p. 51.) [In a case of this kind, it is said in the Mughnee to be redundant; but I think it is clearly not so in any of the instances here mentioned, except the last; and this I would rather assign to a category yet to be noticed, in which ال is certainly redundant, and, by rule, inseparable.] — — It is also prefixed to a noun transferred from its original application to that of a proper name; it being so prefixed to convey an allusion to the original signification; and such noun being generally an epithet, as حَارِثٌ; but sometimes an inf. n., as فَضْلٌ; and sometimes a generic noun, as نُعْمَانٌ; so that in any of these cases you may prefix ال, saying الحَارِثُ and الفَضْلُ and النُّعْمَانُ, with a view to the original signification; and you may suppress it, with a view to the actual state [which is that of a proper name]: for when you mean that a name of this kind is given as one ominous of good, you prefix the ال in order to indicate this; as when you say الحَارِثُ with a view to a person's being thus named to prognosticate that he will live and be a tiller, or cultivator; but when you only consider it as a proper name, you do not prefix the ال: thus the prefix ال conveys a meaning not obtained without it; and therefore it is not redundant, as some assert it to be. (I 'Ak p. 50.) [The author of the Mughnee is one of those who consider ال redundant in this case.] — — It is in some cases redundant: and in some of these, it is inseparable; as in [a proper name which cannot be used with a view to an original application from which it has been transferred to that of a proper name though it may have been so transferred, such as] اللَّاتُ, which is the name of a certain idol that was at Mekkeh [so called because a man used to moisten سَوِيق with clarified butter, for the pilgrims, at the place thereof]; and, accord. to some, [as before mentioned,] in الآنِ; and in the conjunct nouns الَّذِى and its variations, accord. to those who hold that a noun of this kind is rendered determinate by its complement: in other cases, where it is redundant, it is separable; and this is when it is prefixed to a proper name by poetic licence, as in بَنَاتُ الأَوْبَرِ for بَنَاتُ أَوْبَرَ, a species of truffle; or, accord. to Mbr, this is not a proper name, and the ال is not redundant; and when it is prefixed to a specificative, as in طِبْتَ النَّفْسَ for نَفْسًا, accord. to the Basrees, who hold, in opposition to the Koofees, that the specificative may only be indeterminate; (I 'Ak p. 49;) [and, in like manner, as redundant and separable,] it is irregularly prefixed [by poetic licence] in الأَمْسِ [q. v.], when it is left in its original form with kesr. (T.) — — Accord. to the Koofees, and some of the Basrees, and many of the later authors, it may also supply the place of the affixed pronoun; and such they hold to be the case in the saying in the Kur [lxxix. 41], فَإِنَّ الْجَنَّةَ هِىَ الْمَأْوَى [Verily Paradise, it shall be his place of abode]; and in مَرَرْتُ بِرَجُلٍ حَسَنِ الوَجْهُ [I passed by a man beautiful in his face]; and ضُرِبَ زَيْدٌ الظَّهْرُ وَالبَطْنُ [Zeyd was beaten, his back and his belly]; when الوجه and الظهر and البطن are thus in the nom. case: but those who deny its being used in this manner hold that لَهُ is to be understood in the verse of the Kur, and مِنْهُ in the other examples: and Ibn-Málik restricts the licence to cases not including the صِلَة [or complement of ال used in the manner which is here next to be explained]. (Mughnee.) — — It is also a conjunct noun in the sense of الَّذِى and its variations; and as such is prefixed to an act. part. n., and to a pass. part. n., and, as some say, to a simple epithet; (Mughnee, and I' Ak p. 43;) as الضَّارِبُ [which is equivalent to الَّذِى يَضْرِبُ], and المَضْرُوبُ [which is equivalent to الَّذِى ضُرِبَ], and الحَسَنُ الوَجْهِ: (I 'Ak:) but this last not to be regarded, as it cannot be rendered by means of a verb. (Mughnee.) As such, also, it is sometimes prefixed to an adverbial noun, (Mughnee and I 'Ak,) extraordinarily; (I 'Ak;) as in the saying, مَنْ لَا يَزَالُ شَاكِرًا عَلَى يلْمَعَهُ فَهْوَ حَرٍ بِعِيشَةٍ ذَاتِ سَعَهْ [Whoso ceases not to be grateful, or thankful, for what is with him, or what he has, he is worthy of a state of life such as is attended with plenty.] (Mughnee and I 'Ak.) As such it is also sometimes prefixed to a nominal proposition; as in the saying, مَنَ القَوْمِ الرَّسُولُ اللّٰهِ مِنْهُمْ لَهُمْ دَانَتْ رِقَابُ بَنِي مَعَدِّ [Of the people of whom is the apostle of God, of those to whom the necks of the sons of Ma' add have become abased]. (Mughnee and I 'Ak.) And as such it is also sometimes prefixed to a verbal proposition, of which the verb is an aor.; which shows that it is not [in this case] a particle of determination; (Mughnee;) as in the phrase, صَوْتُ الحِمَارِ اليُجَدَّعُ [The voice of the ass that has his ear, or ears, cut off]. (T and Mughnee.) But all these three cases are peculiar to poetry; contrary to the opinion of Akh, and, with respect to the last case, to that of Ibn-Málik. (Mughnee.) [Respecting the last instance, see also art. جدع.] Another instance of its usage

prefixed in this sense to an aor. is the saying, مَا أَنْتَ بِالْحَكَمِ التُّرْضَى حُكُومَتُهُ [Thou art not the judge whose judgment is approved]; (IAmb, T, I 'Ak) a saying of ElFarezdak: (IAmb, T:) it is an extraordinary case; (I 'Ak;) and is [said to be] an instance of a bad poetic license, the like of which in prose would be an error by common consent. (Expos. of the Shudhoor edh-Dhahab.) In like manner, one says, accord. to AZ, هٰذَا اليَضْرِبُكَ, meaning This is he who beats thee; and رَأَيْتُ اليَضْرِبُكَ I saw him who beats thee; and هٰذَا الوُضِعَ لِلشِّعْرِ This is what is appropriated to poetry. (T: [in which this last ex. is perhaps intended to intimate that the prefixing of ال in this manner to a verb is allowable only in poetry.]) — — The Arabs also say, هَوَ الحَصِينُ أَنْ يُرَامَ وَ هُوَ العَزِيزُ أَنْ يُضَامَ, meaning أَحْصَنُ مِنْ أَنْ يُرَام وَأَعَزُّ مِنْ ذَنْ يُضَام [He is more strongly fortified, or protected against attack, than that he will be sought, or desired, and he is more mighty than that he will be injured; i. e., too strongly fortified, or protected against attack, to be sought, or desired, and too mighty to be injured: see مِن.] (TA in art. لوم. [But الحِصْنُ is there erroneously put for الحَصِينُ.]) — Among strange usages, is that of أَلْ as an interrogative, mentioned by Ktr; as in أَلْ فَعَلْتَ in the sense of هَلْ فَعَلْتَ [Didst thou do? or hast thou done?]. (Mughnee.) إِلٌّ Anything which has a quality requiring it to be regarded as sacred, or inviolable; which has some right pertaining to it: and thus used in particular senses here following. (R, TA.) — — Relationship; or nearness with respect to kindred; (Fr, T, S, M, R, K;) as also ↓ إِلَّةٌ, (Fr, T, K,) of which the pl. is إِلَلٌ. (K.) So in the Kur [ix. 8], لَا يَرْقُبُوا فِيكُمْ إِلًّا (Fr, T) They will not regard, with respect to you, relationship; (Bd, Jel;) accord. to some. (Bd.) And so in a trad. of 'Alee, يَخُونُ العَهْدَ وَ يَقْطَعُ الإِلَّ [He is unfaithful to the covenant, and cuts the tie of relationship]. (TA.) Hassán Ibn-Thábit says, لَعَمْرُكَ إِنَّ إِلَّكَ مِنْ قُرَيْشٍ كَإِلِّ السَّقْبِ مِنْ رَأْلِ النَّعَامِ [By thy life, thy relationship to Kureysh is like the relationship of the young camel to the young of the ostrich]. (S.) — — Good origin. (K.) So, accord. to some, in a saying of Aboo-Bekr, which see below. (TA.) — — I. q. مَعْدِنٌ, (K,) or مَعْدِنٌ صَحِيحٌ [as meaning A place, or person, whence a thing, or person, originates, free from imperfection, or from everything that would induce doubt or suspicion or evil opinion]. (El-Muärrij, TA: [in which the verse of Hassán cited above is given as an ex. of this signification.]) — — A compact, or covenant; or one by which a person becomes responsible for the safety, or safe-keeping, of a person or thing; syn. عَهْدٌ: (AO, Aboo-Is- hák, T, S, M, R, K:) a confederacy, or league; syn. حِلْفٌ; (Aboo-Is-hák, T, M, K;) and so, accord. to some, in the Kur ubi suprà: (Bd:) a covenant between two parties by which either is bound to protect the other; syn. جُوَارٌ: (Aboo-Is-hák, T, R:) a promise, or an assurance, of security or safety; or indemnity; syn. أَمَانٌ; (K;) a meaning which it has, accord. to some, in the verse of the Kur cited above. (TA.) Hence, وَفِيُّ الإِلِ A fulfiller, performer, or keeper, of the compact, or covenant. (TA, from a trad.) — — Lordship; syn. رُبُوبِيَّةٌ. (M, K.) So in the Kur ubi suprà, accord. to some. (Bd.) And so in the saying of Aboo-Bekr, above referred to, when he heard the rhyming prose of Museylimeh, هٰذَا كَلَامٌ لَمْ يَخْرُجْ مِنْ إِلٍّ [This is language which did not proceed from lordship]: so explained by A 'Obeyd: (Suh, TA:) or it has here another signification, mentioned before; the meaning being, which did not come from the origin whence came the Kur-án: or, accord. to some, it has here the signification next following. (TA.) — — Revelation, or inspiration. (K, TA.) — — الإِلُّ also signifies God: [like the word אֵל or rather 165 as used in Hebrew:] (T, S, M, K:) so say Mujáhid and Esh-Shaabee: (T:) and so it is said to signify in the verse of the Kur cited above: (T, TA:) [and so it seems to signify in the saying of Aboo-Bekr, also cited above, accord. to the M:] but Aboo-Is- hák disallows this; and so does Suh, in the R. (TA.) Ibn-El-Kelbee says, (M,) when إِلٌّ ends any name, it has this meaning, and is the complement of a prefixed noun; and so إِيلُ; (M, K;) as in جَبْرَئِلُّ [and جَبْرَئِيلُ &c.]; and so say most of the learned: (TA:) but this is not a valid assertion; for were it so, جَبْرَئِلُّ and the like would be perfectly decl.: (M:) some say that these names are constructed inversely, after the manner of the language of the 'Ajam; ال and ايل meaning servant, and the first part of the name being a name of God. (Suh, TA.) — I. q. شَخْصٌ [used in a pl. sense]. (Mughnee in art. إِلَّا. [See what is said to be an ex. of this meaning in a verse of Dhu-r-Rummeh cited in art. الا in the present work.]) — — [It is said that] إِلٌّ is also syn. with جَارٌ [A neighbour; &c.]. (K: [and so, accord. to the TA, in the M; but I have consulted the M without finding this explanation, and think it to be probably a mistranscription for جُوَارٌ, (see above,) as in the T and R.]) إِلَّةٌ: see إِلٌّ. أَمْرٌ إِلِّيٌّ A thing, or an affair, relating, or attributable, to الإِلّ, meaning either God, or revelation or inspiration. (TA.) أَلَا الا [in its primitive acceptation, being composed of the interrogative hemzeh and the negative لا,] denotes an interrogation respecting a negative, as in the saying [of the poet], أَلَا اصْطِبَارَ لِسَلْمَى أَمْ لَهَا جَلَدٌ إِذَا أُلَاقِى الَّذِى لَاقَاهُ أَمْثَالِى [Is there not any patience belonging to Selmà, or has she hardiness, when I experience what persons like me have experienced?]: (Mughnee, K:) and when used in this manner, it is put before a nominal proposition only, and governs like the negative لا [when used without the interrogative hemzeh]. (Mughnee.) — — It also denotes a wish; as in the saying [of the poet], أَلَا عُمْرَ وَلَّى مُسْتَطَاعٌ رُجُوعُهُ فَيَرْأَبَ مَا أَثْأَتْ يَدُ الغَفَلَاتِ [May there not be a life which has declined whereof the returning is possible, so that it may repair what the hand of negligences hath marred?]; for which reason يرأب is mansoob, because it is the complement of a wish, coupled with فَ: and used in this manner, also, it is put before a nominal proposition only, [وَلَّى in the verse above being a qualificative, like an epithet,] and it governs like the negative لا [without the interrogative hemzeh], and has no enunciative either expressed or understood. (Mughnee.) — — It also denotes reproof, or reproach, (T, Mughnee, K,) and disapproval; as in the saying [of the poet], أَلَا ارْعِوَآءَ لِمَنْ وَلَّتْ شَبِيْبَتُهُ وَاذَنَتْ بِمَشِيبٍ بَعْدَهُ هَرَمُ [Is there no self-restraint to him whose youth hath declined, and announced hoariness, after which is to follow decrepitude?]: (Mughnee, K:) and used in this manner, also, it is put before a nominal proposition only, and governs as in the cases mentioned above, (Mughnee,) or before a verb [also], which is always marfooa; as in the phrase أَلَا تَنْدَمَ عَلَى فِعَالِكَ [Dost not thou repent of thine actions?] and أَلَا تَسْتَحْيِى مِنْ جِيرَانِكَ [Art not thou ashamed for thyself, or of thyself, with respect to thy neighbours?] and أَلَا تَخَافُ رَبَّكَ [Dost not thou fear thy Lord?]. (T.) — — It also denotes عَرْضٌ, (T,) or العَرْضُ, and التَّحْضِيضُ, both of which signify the asking, or requiring, a thing; (Mughnee, K; *) but the former means the doing so with gentleness; (Mughnee, K;) and the latter, the doing so with urgency: (Mughnee:) and when used in this manner, [also,] it is said to be composed of لا with the interrogative hemzeh; (TA;) and is put before a verbal proposition only; (Mughnee;) as in the saying [in the Kur xxiv. 22], أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللّٰهُ لَكُمْ [Do not ye, or wherefore do not ye, (see أَمَا,) like that God should forgive you?] (Mughnee, K,) and [in the same, ix. 13,] أَلَاتُقَاتِلُونَ قَوْمًا نَكَثُوا أَيْمَانَهُمْ [Will not ye, or wherefore will not ye, fight a people who have broken their oaths?]; (Mughnee;) or before a mejzoom or marfooa aor., both of these forms being mentioned on the authority of the Arabs, as in أَلَا تَنْزِلْ تَأْكُلْ and أَلَا تَنْزِلُ تَأْكُلُ [Wilt not thou, or wherefore wilt not thou, alight and eat?]. (Ks, T.) — — It is also an inceptive particle, (S, Mughnee, K,) of which

those who parse show the place but neglect the meaning, (Mughnee,) used to give notice of something about to be said, [like as Now, and why, (by the former of which I think it is generally best rendered when thus used,) are often employed in our language, and like as ἀλλὰ (which is remarkable for its near agreement with it in sound) is often used in Greek,] (S, Mughnee, K,) and importing averment, because it is composed of the interrogative hemzeh and the negative لا which, when thus composed, have this import, (Mughnee, K,) like أَلَمْ, and أَلَيْسَ, because the interrogative particle resembles the particle of negation, and the negation of a negation is an affirmation, (Ham p. 589,) and like أَمَا before an oath: (Z, Mughnee:) [it may therefore be further rendered by our word surely;; for this word (as Dr. Johnson says in his Dictionary) "is often used rather to intend and strengthen the meaning of the sentence, than with any distinct and explicable meaning:"] or it signifies حَقًّا [verily, or truly]: (M voce أَمَا:) it is put before both the [kinds of] propositions, [the nominal and the verbal;] (Mughnee;) as in the saying [in the Kur ii. 12], أَلَا إِنَّهُمْ هُمُ السُّفَهَآءُ [meaning Now surely it is they who are the lightwitted], (Mughnee, K,) and [in the same, xi. 11,] أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ [meaning Now surely, on the day of its coming to them, it shall not be averted from them], (Mughnee,) in which يَوْمَ يَأْتِيهِمْ appears to be the object of government of مَصْرُوفًا, which is the enunciative of لَيْسَ whence it has been argued that, as the object of government of the enunciative of ليس precedes that verb, the enunciative itself may precede it: (I 'Ak pp. 74 and 75:) [J says,] you say, أَلَا إِنَّ زَيْدًا خَارِجٌ [Now surely Zeyd is going forth], like as you say, إِعْلَمْ أَنَّ زَيْدًا خَارِجٌ [Know thou that Zeyd is going forth]: (S:) Ks says, أَلَا is used to give notice of what is about to be said, and is followed by a command and a prohibition and an enunciation, as in أَلَا قُمْ [Now stand thou], and أَلَا لَا تَقُمْ [Now stand not thou], and أَلَا إِنَّ زَيْدًا قَدْ قَامَ [Now surely Zeyd has stood, or has just now stood]. (T.) When it is put before the particle [يَا] used to give notice of what is about to be said, it is merely an inceptive, as in the saying. [of the poet], أَلَا يَا اسْلَمِى يَا دَارَ مَىَّ عَلَى البِلَى [Now be thou free from evil, O abode of Meiyà, during wear and tear]. (AAF, M.) — — Lth says, sometimes أَلَا is immediately followed by another لَا; and he cites the following ex.: فَقَامَ يَذُودُ النَّاسَ عَنَّا بِسَيْفِهِ يَقُولُ أَلَا لَا مِنْ سَبِيلٍ إِلَى هِنْدِ [Then he began to drive away the people from us, saying, Now is there no way to Hind?]: and one says to a man, "Did such and such things happen?" and he answers, أَلَا لَا [Why no]: he holds الا to be used to give notice of what is about to be said, and لا to be a negative. (T.) أَلَا and الأَلَا, and أَلَآءِ &c.: see art. الى. أَلَّا is a particle denoting تَحْضِيض; (Msb in art. حض, Mughnee, K;) i. e., when followed by a future, exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing; (Msb ubi suprà;) syn. with هَلَّا; (T, TA;) and peculiar to enunciative verbal propositions, (Mughnee, K,) like the other particles used for the same purpose. (Mughnee.) You say, [أَلَّا تَفْعَلُ كَذَا Wherefore wilt not thou do such a thing? and] أَلَّا فَعَلْتَ كَذَا . [Wherefore didst not thou such a thing?] (T, TA,) meaning, (TA,) or as though meaning, لِمَ لَمْ تَفْعَلْ كَذَا. (T, TA.) — It also means أَنْ لَا; the ن being incorporated into the ل, which is written with teshdeed: (T, TA:) in which case, it is not to be confounded with the foregoing particle. (Mughnee.) You say, أَمَرْتُهُ أَلَّا يَفْعَلَ ذَاكَ [I commanded him that he should not do that]; and you may say, أَمَرْتُهُ أَنْ لَا يَفْعَلَ ذَاكَ: it occurs in the old copies of the Kur written in the former manner in some places, and in the latter manner in other places. (T, TA.) In the saying in the Kur [xxvii. 31], أَلَّا تَعْلُوا عَلَىَّ, [which may mean That ye exalt not yourselves against me, or exalt ye not yourselves against me,] it may be a compound of أَنْ governing a mansoob aor. and the negative لَا, or of the explicative أَنْ and the prohibitive لا. (Mughnee.) [It often has لِ prefixed to it, forming the compound لِئَلَّا, which signifies That, or in order that,... not; and may frequently be rendered by lest; as in the Kur ii. 145, لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ That, or in order that, there may not be, or lest there should be, to men, against you, any allegation.] إِلَّا, [regarded as a simple word,] not to be confounded with the compound of the conditional إِنْ and the negative لَا, (Mughnee at the end of the article on this word,) is used in four manners. (The same in the beginning of the art.) First, (Mughnee,) it is used (as a particle, S, Msb,) to denote exception; [meaning Except, save, or saving; and sometimes but; and sometimes but not; as will be seen below;] (T, S, Msb, Mughnee, K; [in which last it is mentioned in art. ال, and again, as in the S, in the last division of the work;]) and to denote exception, it is used in five manners; after an affirmation, and a negation, and a portion of a sentence devoid of the mention of that from which the exception is made, and when the thing excepted precedes that from which the exception is made, and when these two are disunited in kind, in which last case it has the meaning of لٰكِنَّ [but when the sentence is negative, and but not when the sentence is affirmative]. (S, TA.) You say, قَامَ القَوْمُ إِلَّا زَيْدًا [The people, or company of men, stood, except Zeyd]; i. e., Zeyd was not included in the predicament of the people, or company of men: (Msb:) and it is said in the Kur [ii. 250], (T,) فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ [And they drank of it, except a few of them]: (T, Mughnee, K:) here قليلا is governed in the accus. case by الّا, (Mughnee, K,) accord. to the most correct opinion: (Mughnee:) accord. to Th, it is so because there is no negation in the beginning of the sentence. (T.) And it is also said in the Kur [iv. 69], (T,) مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ [They had not done it, or they would not do it, except a few of them]: (T, Mughnee, K:) here قليل is in the nom. case as being a partial substitute, (Mughnee, K,) accord. to the Basrees, (Mughnee,) i. e., as being a [partial] substitute for the [pronoun] و [in فعلوه], for it may here be so without perversion of the meaning, whereas it cannot be so without such perversion when the sentence is affirmative: (TA:) accord. to the Koofees, الّا is a conjunction, like the conjunctive لَا: (Mughnee:) accord. to Th, قليل is here in the nom. case because the sentence commences with a negative: (T:) or in a sentence [like this,] which is not affirmative, in which the thing excepted is united in kind to that from which the exception is made, accord. to the opinion which is generally preferred and which commonly obtains, the noun signifying the thing excepted is a substitute for the noun signifying that from which the exception is made; but it is allowable to put it in the accus. case according to the general rule respecting exception; so that one says, مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ and إِلَّا زَيْدًا [There stood not any one, except Zeyd]: and the same is the case in a prohibitive sentence; as in لَا يَقُمْ أَحَدٌ إِلَّا زَيْدٌ and إِلَّا زَيْدًا [Let not any one stand, except Zeyd]; and in an interrogative sentence; as in هَلْ قَامَ أَحَدٌ إِلَّا زَيْدٌ and إِلَّا زَيْدًا [Did any one stand, except Zeyd?]; when, in such sentences, the thing excepted is united in kind to that from which the exception is made. (I 'Ak p. 162.) You say also, مَا جَآءَنِى إِلَّا زَيْدٌ [There came not to me any, save Zeyd], without mentioning that from which the exception is made; (TA;) and مَا ضَرَبْتُ إِلَّا زَيْدًا [I beat not any, save Zeyd]; and مَا مَرَرْتُ إِلَّا بِزَيْدٍ [I passed not by any, save by Zeyd]; (I' Ak p. 164;) the case of the noun signifying the thing excepted being the same as if الّا were not mentioned: (I' Ak ubi suprà, and TA:*) but you may not say, affirmatively, ضَرَبْتُ إِلَّا زَيْدًا, or the like. (I 'Ak ubi suprà.) When the thing excepted precedes that from which the exception is made, if the sentence is affirmative, the noun signifying the former must be in the accus. case; as in قَامَ إِلَّا زَيْدًا القَوْمُ [Except Zeyd, the people, or company of men, stood]: and so, accord. to the usage

generally preferred, when the sentence is not affirmative; as in مَاقَامَ إِلَّا زَيْدًا القَوْمُ [Except Zeyd, the people, or company of men, stood not]; but recorded instances allow one's saying also, مَا قَامَ إِلَّا زَيْدٌ القَوْمُ. (I 'Ak p. 163.) When the thing excepted is disunited in kind from that from which the exception is made, if the sentence is affirmative, the noun signifying the former must likewise be in the accus. case; as in قَامَ القَوْمُ إِلَّا حِمَارًا [The people, or company of men, stood, but not an ass], and ضَرَبْتُ القَوْمَ إِلَّا حِمَارًا [I beat the people, but not an ass], &c.: (I' Ak p. 162:) and so, accord. to the generality of the Arabs, when the sentence is negative; as in مَا قَامَ القَوْمُ إِلَّا حِمَارًا [The people stood not, but an ass]; (I' Ak p. 163;) and مَا رَأَيْتُ القَوْمَ إِلَّا حِمَارًا [I saw not the people, but an ass]; الّا being here syn. with لٰكِنَّ; as also in the Kur [xlii. 22], where it is said, لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِى القُرْبَى [I ask not of you a recompense for it, but affection in respect of relationship]; (Msb;) and in the same xx. 1 and 2, مَا أَنْزَلْنَا عَلَيْكَ القُرْآنَ لِتَشْقَى إِلَّا تَذْكِرَةً [We have not sent down unto thee the Kur-án that thou shouldest suffer fatigue, but as an admonition]; (Bd, Jel;) or it is here syn. with بَلْ [which in this case means the same as لكنّ]: (S:) so, too, when the sentence resembles a negative, being prohibitive or interrogative; (I' Ak p. 163, explained in p. 162;) [thus, لَا تَضْرِبِ القَوْمَ إِلَّا حِمَارًا means Beat not thou the people, but an ass; and] فَلَولَا كَانَتْ قَرْيَةٌ آمَنَتْ فَنَفَعَهَا إِيمَانُهَا إِلَّا قَوْمَ يُونُسَ [in the Kur x. 98] means And wherefore did not any inhabitants of a town believe, before the punishment befell them, and their belief profit them, but the people of Jonas? for these were different from the former. (T.) When إِلَّا is repeated for the purpose of corroboration, it has no effect upon what follows it, except that of corroborating the first exception; as in مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ إِلَّا أَخِيكَ [I passed not by any one, except Zeyd, except thy brother], in which اخيك is a substitute for زيد, for it is as though you said, مَا مَرَرْتُ بِأَحَدٍ إِلَّا زَيْدٍ أَخِيكَ; and as in قَامَ القَوْمُ إِلَّا زَيْدًا وَ إِلَّا عَمْرًا [The people stood, except Zeyd, and except' Amr], originally إِلَّا زَيْدًا وَ عَمْرًا. When the repetition is not for that purpose, if the sentence is devoid of the mention of that from which the exception is made, you make the governing word [which is the verb] to affect one, whichever you please, of the nouns signifying the things excepted, and put the others in the accus. case, so that you say, مَا قَامَ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا [There stood not any, save Zeyd, save' Amr, save Bekr]; but if the sentence is not devoid of the mention of that from which the exception is made, different rules are observed accord. as the things excepted are mentioned before that from which the exception is made or after it: in the former case, all must be put in the accus., whether the sentence be affirmative or not affirmative; as in قَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا القَوْمُ [Except Zeyd, except' Amr, except Bekr, the people stood], and مَاقَامَ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا القَوْمُ [Except Zeyd, except' Amr, except Bekr, the people stood not]: in the latter case, when the sentence is affirmative, all must likewise be put in the accus., so that you say, قَامَ القَوْمُ إِلَّا زَيْدًا إِلَّا عَمْرًا إِلَّا بَكْرًا [The people stood, except Zeyd, except' Amr, except Bekr]; but when the sentence is not affirmative, the same rule is observed with respect to one of them as when the exception is not repeated, accord. to the usage generally preferred, or it may be put in the accus., which is rarely done, and the rest must be put in the accus., so that you say, مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ إِلَّا عَمْرًا إِلَّا بَكْرًا [There stood not any one, except Zeyd, except' Amr, except Bekr, accord. to the more approved usage], زيد being a substitute for احد, or you may make the other nouns which remain to be substitutes. (I' Ak pp. 164 — 166.) — — Secondly, (Mughnee,) it is used as a qualificative, (S, Msb, Mughnee, K,) in the manner of غَيْرُ, (Mughnee, K,) [i. e.] in the place of غَيْرُ, (S,) [i. e.] as syn. with غَيْرُ, (T, Msb,) and سِوَى; (T;) [both meaning the same, i. e. Other than; or not, as used before a subst. or an adjective;] but its primary application is to denote exception, and its use as a qualificative is adventitious; whereas the primary application of غَيْرُ is as a qualificative, and its use to denote exception is adventitious. (S.) It [generally] follows an indeterminate, unrestricted pl.; (Msb;) or an indeterminate pl., or the like thereof, is qualified by it and by that which follows it; (Mughnee, K;) the noun which follows it being put in the same case as that which precedes it. (S.) The following is an ex. of the indeterminate pl.: (Mughnee, K:) لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللّٰهُ لَفَسَدَتَا [If there had been in them (namely the heavens and the earth) deities other than God, or not God, assuredly they would have become in a state of disorder, or ruin; occurring in the Kur xxi. 22]; (Fr, T, S, Msb, Mughnee, K;) الّا here meaning سِوَى, (Fr, T,) or غَيْرُ, (Msb, TA,) and الّا اللّٰه being a qualificative of آلهة. (TA.) And the following is an ex. of the like of an indeterminate pl.: أُنِيخَتْ فَأَلْقَتْ بَلْدَةً فَوْقَ بَلْدَةٍ قَلِيلٍ بِهَا الأَصْوَاتُ إِلَّا بُغَامُهَا [She (the camel) was made to lie down, and threw her breast upon a tract of ground in which were few sounds other than her broken yearning cry for her young one]; for the determination of الاصوات [by the article ال] is generical: (Mughnee, K:) this verse is by Dhu-r-Rummeh. (S in art. بلد.) The following is an ex. of the like of a pl..: (Mughnee:) it is by Lebeed: (T:) لَوْ كَانَ غَيْرِى سُلَيْمَى اليَوْمَ غَيَّرَهُ وَقْعُ الحَوَادِثِ إِلَّا الصَّارِمُ الذَّكَرُ [If it had been other than I, (O) Suleymà, today, the befalling of misfortunes would have altered him; other than the sharp sword diversified with wavy marks or streaks or grain, or of which the edge is of steel and the middle of the broad side of soft iron]. (T, Mughnee. [But in the latter, in the place of اليَوْمَ, I find الدَّهْرَ, i. e. ever.]) What Sb says necessarily implies its not being a condition that the word qualified must be a pl. or the like thereof; for he gives as an ex., لَوْ كَانَ مَعَنَا رَجُلٌ إِلَّ [If there had been with us a man other than Zeyd, we should have been overcome]. (Mughnee.) Another ex. of the same usage of إِلَّا is the following: جَآءَنِى القَوْمُ إِلَّا زَيْدٌ [The people came to me, others than Zeyd, or not Zeyd]. (S.) [And مَ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا Ye are no other than human beings like us. (Kur xxxvi. 14.)] And the saying [in the Kur xliv. 56], لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا المَوْتَةَ الْأُولَى [They shall not taste therein death, other than the first death]; الّا here meaning سِوَى: (T:) or, accord. to some, it here means بَعْدَ [after]. (Jel.) And the saying of 'Amr Ibn-Maadee-kerib, وَ كُلُّ أَخٍ مُفَارِقُهُ أَخُوهُ لَعَمْرُ أَبِيكَ إِلَا الفَرْقَدَانِ [And every brother, his brother forsakes him, or separates himself from him, by the life of thy father, other than the Farhadán; which is the name of the two stars b and r of Ursa Minor]; as though he said غَيْرُ الفَرْقَدَيْنِ: (S:) but Ibn-El-Hájib regards this instance as a deviation from a general rule; for he makes it a condition of the use of الّا as a qualificative that it must be impossible to use it for the purpose of denoting exception: (Mughnee:) Fr says that this verse has the meaning of a negation, and therefore الّا here governs the nom. case; as though the poet said, There is not any one but his brother forsakes him, except the Farkadán. (T.) When it is used as a qualificative, it differs from غَيْرُ inasmuch as that the noun qualified by it may not be suppressed; so that one may not say, جَآءَنِى إِلَّا زَيْدٌ [meaning There came to me not Zeyd]; whereas one says, جَآءَنِى غَيْرُ زَيْدٍ: and, accord. to some, in this also; that it may not be used as such unless it may be used to denote exception; so that one may say, عِنْدِى دِرْهَمٌ إِلَّا دَانِقٌ [I have a dirhem, not a dánik], because one may say إِلَّا دَانِقًا [except a dánik]; but not إِلَّا جَيِّدٌ [not a good one], because one may not say إِلَّا جَيِّدًا [except a good one]; but it may be said that this is at variance with what they assert respecting the phrase لَوْ كَانَ فِيهِمَا آلِهَةٌ, and with the ex. given by Sb, and with the saying of Ibn-El-Hájib mentioned above. (Mughnee.) — — Thirdly, (Mughnee,)

sometimes, (S, Msb,) it is used as a conjunction, (Mughnee, K,) in the manner of وَ (S, Mughnee, K,) consociating both literally and as to the meaning, as mentioned by Akh and Fr and AO, (Mughnee,) [i. e.] as syn. with وَ [And]. (Msb.) Thus in the saying, لِئَلاَّ يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا [That there may not be to men, against you, any allegation, and (meaning nor) to those who have acted wrongfully]; (Msb, Mughnee, K;) occurring in the Kur [ii. 145]; (Msb;) so accord. to Akh and Fr and AO; (Mughnee;) i. e., and those who have acted wrongfully also, to them there shall not be, against you, any allegation: (Msb:) Fr explains it as meaning that the wrongdoer has no allegation of which account should be taken; and this is correct, and is the opinion held by Zj. (T.) Thus, too, in the saying [in the Kur xxvii. 10 and 11], لَا يَخَافُ لَدَىَّ الْمُرْسَلُونَ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَلَ حُسْنًا بَعْدَ سُوْءٍ [The apostles shall not fear in my presence, and neither shall he who hath acted wrongfully, then hath done good instead, after evil; as some explain it; but others say that وَلَا مَنْ ظَلَمَ here denotes exception]. (Mughnee, in which it is explained as meaning ; and K.) And thus in the saying of the poet, [namely, El-Mukhabbal Es-Saadee, (S in art. خلد,)] وَأَرَى لَهَا دَارًا بِأَغْدِرَة السِيدَانِ لَمْ يَدْرُسْ لَهَا رَسْمُ إِلَّا رَمَادًا هَامِدًا دَفَعَتْ عَنْهُ ??الرِّيَاحَ خَوَالِدٌ سُحْمُ [And I see a dwelling formerly belonging to her, at the pools of Es-Seedán, (a hill so called,) the remains of which have not become effaced, and ashes wasted and compacted together, from which three black pieces of stone whereon the cooking-pot was wont to be placed turned back the winds]: he means, أَرَى لَهَا دَارًا وَ رَمَادًا. (S.) — — Fourthly, (Mughnee,) it is redundant, as in the following verse, (S in art. فك, Mughnee, K,) of Dhu-rRummeh, (S ubi suprà, Mughnee,) accord. to As and IJ: (Mughnee:) حَرَاجِيجُ مَا تَنْفَكُّ إِلَّا مُنَاخَةً عَلَى الخَسْفِ أَوْ نَرْمِى بِهَا بَلَدًا قَفْرَا [She-camels long-bodied, or lean, (but other meanings are assigned to the word which I thus render,) that cease not to be made to lie down in a state of hunger, or with which we direct our course to a desert region]; (S ubi suprà, Mughnee; [but in one copy of the former, in the place of نَرْمِى, I find يَرْمِى; and in my copy of the latter, تَرْمِى;]) meaning, ما تنفكّ مناخةً: (S ubi suprà:) but it is said that this is a mistake of the poet: (Mughnee:) so says Aboo-'Amr Ibn-El-'Alà; for, he says, الّا is not to be introduced after تَنْفَكُّ and تَزَالُ: (TA:) and some say that the right reading is إِلًّا, with tenween, [perhaps a mistranscription, for آلًا,] meaning شَخْصًا [in a pl. sense]: and some, that تنفكّ is a complete [or an attributive] verb, and مناخة is a denotative of state; [consequently, that إِلَّا is a compound of إِنْ and لَا, as in some other instances hereafter to be mentioned;] the meaning being, that are not disengaged, or not free, from fatigue [unless when made to lie down]. (Mughnee.) The following is also given as an ex. of the same kind: أَرَى الدَّهْرَ إِلَّا مَنْجَنُونًا بِأَهْلِهِ [I see fortune, or time, to be like a water-wheel, with its people]: but the reading which is remembered to have been heard is وَمَا الدَّهْرُ: and if the former be correct, it may be explained on the supposition that ارى is the complement of an oath meant to be understood, and that لا is suppressed, as in [the saying in the Kur xii. 85,] تَاللّٰهِ تَفْتَأُ تَذْكُرُ يُوسُفَ; [so that the meaning is, I see not fortune, or time, to be aught save a water-wheel, with its people;] the form of the exceptive sentence which is devoid of the mention of that from which the exception is made indicating such an explanation. (Mughnee.) — — [Fifthly,] it occurs as syn. with لمّا [as a particle denoting exception, equivalent to our But; meaning both except and (after an oath or the like) only, or nothing more than]; as in the saying in the Kur [xxxviii. 13], إِنْ كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ [There was not any one but such as accused the apostles of lying], in which 'Abd-Allah reads, in its place, لَمَّا; and for كُلٌّ he reads كُلُّهُمْ; and as in the saying, أَسْأَلُكَ بِاللّٰهِ إِلَّا أَعْطَيْتَنِى [I ask, or beg, or beseech, thee by God but that thou give me; i. e., I do not ask of thee anything save thy giving me; the preterite here, as in many instances in which it is preceded by لَمَّا (q. v.), not being a preterite in meaning]; for which one says also لَمَّا اعطيتنى. (T.) — It is also a particle [or rather a compound of two words] denoting the complement of a condition; originally إِنْ لَا, which form a compound that does not admit of [the pronunciation termed] imáleh, because إِنْ and لَا are particles. (T.) [It signifies, lit., If not.] It is followed by a fut., which it renders mejzoom; [and in this case it may be rendered as above, or by unless;] as in the saying in the Kur [viii. 74], إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِى الأَرْضِ [If ye do it not, or unless ye do it, there will be a weakness of faith and an appearing of unbelief in the earth]. (T.) [In like manner,] in a saying such as the following, [in the Kur ix. 40,] إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللّٰهُ [If ye do not, or will not, aid him, certainly God aided him], it is only a compound of two words, the conditional إِنْ and the negative لَا, and is distinct from إِلَّا of which the usages have been mentioned before, though Ibn-Málik has included it therewith. (Mughnee.) [Often in post-classical works, and perhaps in classical also, but seldom except when it is preceded by a condition with its complement, the verb or verbal proposition which should immediately follow it is suppressed; as in the like of the saying, إِنْ فَعَلْتَ كَذَا عَفَوْتُ عَنْكَ وَ إِلَّا قَتَلْتُكَ If thou do such a thing, I forgive thee, or cancel thine offence; but if thou wilt not do it (i. e., إِلَّا تَفْعَلْهُ,) I kill thee: sometimes also it ends a sentence, by an aposiopesis; the whole of what should follow it being suppressed: and sometimes the complement of the condition which precedes, as well as the verb or verbal proposition which should immediately follow it, is suppressed; so that you say, إِنْ فَعَلْتُ كَذَا وَ إِلَّا قَتَلْتُكَ If thou do such a thing, excellent will it be, or the like, فَنِعِمَّا هُوَ, or the like, being understood,) but if not, I kill thee. Hence,] it sometimes has the meaning of إِمَّا, [signifying Or, denoting an alternative, corresponding to a preceding إِمَّا, which signifies "either,"] as in the saying, إِمَّا أَنْ تُكَلِّمَنِى وَ إِلَّا فَاسْكُتْ [Either do thou speak to me or else (meaning وَ إِلَّا تُكَلِّمَنِى or if thou wilt not speak to me) be silent], i. e., وَ إِمَّا أَنْ تَسْكُتَ. (S.) [It is also followed by أَنْ, as in إِلَّا أَنْ يَشَآءَ اللّٰهُ Unless God should please; in the Kur vi. 111, &c. And by و as a denotative of state, as in لَا تَمُوتُنَّ إِلَّا وَ أَنْتُمْ مُسْلِمُونَ Do not ye die unless ye be Muslims; in the Kur ii. 126 and iii. 97. And sometimes it is preceded by أَللّٰهُمَّ; for the effect of which, in this case, see art. اله.]

ألب 1 أَلَبَ, (Th, M, K,) aor. أَلِبَ, and أَلُبَ, inf. n. أَلْبٌ, (M,) It (a thing, Th, M) was, or became, collected; or compact; syn. إِجْتَمَعَ; (Th, K;) or تَجَمَّعَ. (M.) — — أَلَبَ إِلَيْهِ القَوْمُ The people came to him from every direction: (M, K:) or أَلَبَ القَوْمُ [signifies the people multiplied themselves, and hastened; for it] denotes الإِكْثَارُ and الإِسْرَاع: (T in art. ضهب:) and أَلَبَ, (T, K,) aor. as above, (T,) signifies he hastened, or went quickly. (T, K.) — — أَلَبَتِ الإِبِلُ The camels obeyed the driver, and collected themselves together. (M, K.) [See also 5.] — — أَلَبَ إِلَيْهِ He returned to him, or it. (K, * TA.) — — أَلَبَتِ السَّمَآءُ, (M, K,) aor. اَلِبَ, (M,) The sky rained with long continuance. (M, K.) — أَلَبَ, (S Msb, K,) aor. اَلِبَ, inf. n. أَلْبٌ, (Msb,) He collected (S Msb, K) an army, (S,) or a people; (Msb;) as also ↓ أَلَّب, (M,) inf. n. تَأْلِيبٌ: (TA:) and camels also: (TA:) or أَلَبَ الإِبِلَ aor. اَلِبَ (T, * S, M, K) and أَلُبَ, (S, M, K,) inf. n. أَلْبٌ, (T, S,) signifies he collected the camels, and drove them (S, TA) vehemently: (TA:) or he drove them: (T, * K:) or he drove them vehemently. (M.) — — أَلَبَ, (TA,) inf. n. as above, (K, TA,) also signifies He drove, pursued, chased, or hunted, with vehemence: (K, TA:) and he drove away a people. (Msb.) You say, أَلَبَ الحِمَارُ طَرِيدَتَهُ The [wild] ass chased, or pursued, the object of his chase [i. e. his female, as is shown by MF,] with vehemence; (M, K;) as also ↓ أَلَّبَهَا (K.) 2 أَلَّبَ see 1, in two places. — — تَأْلِيبٌ also signifies The act of exciting, instigating; or rousing to ardour: (S, K:) and the exciting of

discord, or strife, or the making of mischief. (K.) you say, أَلَبَ بَيْنَهُمْ He excited discord or strife, or made mischief, between them. (M.) 5 تألّبوا They collected themselves together. (S, A, Msb.) [See also 1.] You say also, تألّبوا عَلَيْهِ They leagued together, or collected themselves. together, and aided one another, against him. (T.) أَلْبٌ (T, S, Msb) and ↓ إِلْبٌ (S, Msb) Persons, or people, collected together; (S;) an assembly; a collected body: (Msb:) or a collection of many people: (T:) and ↓ أَلْبٌ أَلُوبٌ a great assembly or congregation. (M.) — — Also A people, or company of men, combining in hostility against a man. (TA, from a trad.) You say, هُمْ عَلَيْهِ أَلْبٌ وَاحِدٌ, and ↓ إِلْبٌ, (but the former is the better known, M,) They are [one body of men] assembled against him with injustice and enmity or hostility: (Lth, T, M, K:) like ضِلْعٌ وَاحِدٌ and صَدْعٌ وَاحِدٌ and وَعْلٌ وَاحِدٌ. (T, TA.) إِلْبٌ: see أَلْبٌ, in two places. أَلَبٌ a dial. var. of يَلَبٌ; (M;) Helmets of camels' shins: or, as some say, it signifies steel: (T:) أَلَبَةٌ is [its n. un., being] a dial. var. of يَلَبَةٌ. (K, * TA.) [See also يَلَبٌ.] أَلُوبٌ: see أَلْبٌ. — — Also One who hastens, or is quick; (T;) and ↓ مِئْلَبٌ likewise signifies [the same; or] quick, or swift: (Ibn-Buzurj, T, K:) or the former signifies quick in drawing forth the bucket: (IAar, M, K:) or brisk, lively, sprightly, active, agile, or prompt, and quick; (K, TA;) applied to a man. (TA.) — — رِيحٌ أَلُوبٌ A cold wind, (M,) that raises and scatters the dust. (M, K.) — — سَمَآءٌ أَلُوبٌ A sky raining with long continuance. (M.) مِئْلَبٌ: see أَلُوبٌ. حَسُودٌ مُؤَلِّبٌ [An envious man,] who excites discord or strife, or makes mischief. (S, * TA.) الت 1 أَلَتَ, aor. اَلِتَ, inf. n. أَلْتٌ, It (a thing) decreased; diminished; lessened; became defective, deficient, incomplete, or imperfect. (Msb.) — أَلَتَهُ حَقَّهُ, (S, M, A, K,) aor. اَلِتَ, (S, M, K,) inf. n. أَلْتٌ (S, M) and إِلَاتَهُ; (M;) and أَلِتَهُ, aor. اَلَتَ; (Fr;) and ↓ آلتهُ (M, K,) inf. n. إِيلَاتٌ; (K;) as also أَلَاتَهُ, inf. n. إِلَاتٌ, (so in a MS. copy of the K,) or إِلَاتَةٌ; (so in the L: [agreeably with analogy, and therefore probably the correct reading: see art. ليت, to which it belongs: in SM's copy of the K, and in the CK, the verb is written أَلْأَتَهُ, and the inf. n. إِلْآتٌ: by MF, the verb is written ↓ آلَتَهُ, of the measure فَاعَلَ and the inf. n. إِلَاتٌ like قِتَالٌ:]) [and لَاتَهُ, aor. يَلِيتُ; and وَلَتَهُ; and أَوْلَتَهُ;] He diminished to him his right, or due; abridged him, or defrauded him, of a portion of it: (Fr, S, M, A, K:) and in like manner, أَلَتَهُ مَالَهُ and ↓ آلتهُ, &c., he diminished to him his property; or abridged him, or defrauded him, of a portion of it: (M, TA:) and أَلَتَ الشَّىْءَ he diminished the thing. (Msb.) [Hence,] مَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَىْءٍ [in the Kur lii. 21, We will not diminish to them aught of the reward of their work]: (T, A:) or, accord. to one reading, (that of Ibn-Ketheer, TA,) ما أَلِتْنَاهُمْ. (T, TA.) [See also art. ليت.] — أَلَتَهُ, (T, S, K,) or أَلَتَهُ عَنْ وَجْهِهِ, (TA,) aor. اَلِتَ (T;) as also لَاتَهُ; these being two dial. vars. one of the other, mentioned by Yz, on the authority of AA; (S;) [and أَلَاتَهُ; (see art. ليت;)] He withheld him, or restrained him, (S, K,) and turned him, or averted him, (T, S, K,) from his course, purpose, or object. (S, TA.) — أَلَتَهُ, (M, K,) or أَلَتَهُ يَمِينًا, (As, T, S,) aor. اَلِتَ inf. n. أَلْتٌ, He made him to swear, or take an oath: (As, T, S, K:) or he desired of him that he should swear, or give his testimony, for him. (M, K.) And أَلَتَهُ بِيَمِينٍ, inf. n. as above, He pressed him, or pressed hard upon him, with an oath. (M.) It is related that a man said to 'Omar, "Fear God, O prince of the faithful:" and another, hearing him, said, أَتَأْلِتُ عَلَى أَمِيرِ المُؤْمِنِينَ, meaning Dost thou lower the dignity of the prince of the faithful? or dost thou diminish to him [the respect that is due to him]? accord. to IAar.: or rather, dost thou conjure the prince of the faithful? his saying "Fear God" being as though he conjured him by God: for the Arabs say, أَلَتُّكَ بِاللّٰهِ لَمَّا فَعَلْتَ كَذَا, meaning I conjure thee by God but that thou do thus, or such a thing. (T.) 3 آلْتَ see 1. 4 آلَتَ see 1, in two places. أَلْتٌ Deficiency: as in the saying, مَا فِى مَزَاوِدِهِمْ أَلْتٌ [There is not, in their provision-bags, any deficiency]. (A.) — A swearing; syn. حَلِفٌ (M, TA.) [Perhaps an inf. n. in this sense.] — — An oath: as in the saying, when one has not given thee thy right, or due, قَيِّدْهُ بِالْأَلْتِ [Bind thou him by oath]. (T.) — Calumny, slander, or false accusation. (Kr, M, K.) [Perhaps an inf. n. in this sense also.] أُلْتَةٌ A small gift. (AA, T, K.) — An oath such as is termed غَمُوس, q. v. (AA, T, K.) الد إِلَادَةٌ &c. for وِلَادَةٌ &c. : see art. ولد. الف 1 أَلِفَهُ, (T, S, M, Msb, K,) aor. اَلَفَ, (S, Msb, K,) inf. n. إِلْفٌ (S, M, Msb, K) and أَلْفٌ (K) and إِلَافٌ and وِلَافٌ, which is anomalous, and أَلَفَانٌ, (M, TA,) He kept, or clave, to it; (A'Obeyd, T, M, Msb, * TA;) namely, a thing, (A'Obeyd, T, M, TA,) or a place; (S, Msb, TA;) as also أَلَفَهُ, aor. اَلِفَ; (TA;) and ↓ آلفهُ, (A'Obeyd, T, S, M, Msb,) aor. يُؤْلِفُ (S, TA,) inf. n. إِيلَافٌ; (S, Msb, TA;) and ↓ آلفهُ, aor. يُؤَالِفُ, inf. n. مُؤَالَفَةٌ and إِلَافٌ: (S, Msb, TA:) [he frequented it, or resorted to it habitually; namely, a place:] he became familiar with it; or accustomed, or habituated, to it; namely, a thing: (AZ, T:) he became familiar, sociable, companionable, friendly, or amicable, with him: (AZ, T, Msb:) he loved, or affected, him; liked, approved, or took pleasure in, him. (Msb.) You say, أَلِفَتِ الطَّيْرُ الحَرَمَ [The birds kept to the sacred territory], and البُيُوتَ [the houses]: and الظِّبَآءُ الرَّمْلَ ↓ آلَفَتِ The gazelles kept to the sands. (T.) — — There are three manners of reading the passage in the Kur [evi. 1 and 2], CCC لِإِيلَافِ ↓ قُرَيْشٍ إِيلَافِهِمْ رِحْلَةَ الشِّتَآءِ وَ الصَّيْفِ; the second and third being لِإِلَافِ and لِإِلْفِ; the first and second of which have been adopted; (Aboo-Is-hák, T, TA;) and the third also; this being the reading of the Prophet [himself]: (TA:) [accord. to all these readings, the passage may be rendered, For the keeping of Kureysh, for their keeping to the journey of the winter and of the summer, or spring; the chapter going on to say, for this reason "let them worship the Lord of this House," &c. : or] the second and third readings are from أَلِفَ, aor. يَأْلَفُ; [and accord. to these readings, the passage may be rendered as above;] but accord. to the first reading, the meaning is, for the preparing and fitting out [&c.; i. e., preparing and fitting out men and beasts in the journey of the winter &c.]: so says IAmb; and Fr explains in the same manner the third reading: but IAar says that, accord. to this reading, the meaning is, the protecting [&c.]: he says that the persons who protected were four brothers, Háshim and 'Abd-Shems and El-Muttalib and Nowfal, the sons of 'Abd-Menáf: these gave protection to Kureysh in their procuring of corn: (T:) Háshim obtained a grant of security from the king of the Greeks, and Nowfal from Kisrà, and 'Abd-Shems from the Nejáshee, and ElMuttalib from the kings of Himyer; and the merchants of Kureysh used to go to and from the great towns of these kings with the grants of security of these brothers, and none opposed them: Háshim used to give protection (يُؤْلِفُ [in the copies of the K يُؤَلِّفُ]) [to those journeying] to Syria, and 'Abd-Shems to Abyssinia, and ElMuttalib to El-Yemen, and Nowfal to Persia: (T, K: *) or ↓ إِيلَاف in the Kur signifies a covenant, or an obligation; and what resembles permission, (إِجَازَة, as in some copies of the K and in the TA,) or protection, (إِجَارَة, as in the CK,) with an obligation involving responsibility for safety; first obtained by Háshim, from the kings of Syria; (K, * TA;) and the explanation is, that Kureysh were dwelling in the sacred territory, (K,) having neither seed-produce nor udders [to yield them milk], (TA,) secure in the procuring of their provisions from other parts, and in their changes of place, in winter and summer, or spring; the people around them having their property seized; whereas, when any cause of mischief occurred to them, they said, "We are people of the sacred territory," and then no one opposed them: (K:) so in the O: (TA:) or the ل is to denote wonder; and the meaning is, wonder ye at the ايلاف of Kureysh

[&c.]: (K:) some say that the meaning is connected with what follows; i. e., let them worship the Lord of this House for the ايلاف [&c., agreeably with the first explanation which we have given]: others, that it is connected with what precedes; as J says; (TA;) the meaning being, I have destroyed the masters of the elephant to make Kureysh remain at Mekkeh, and for their uniting the journey of the winter and of the summer, or spring; that when they finished one, they should commence the other; (T, S;) and this is like the saying, ضَرَبْتُهُ لِكَذَا ضَرَبْتُهُ لِكَذَا ◌ لِكَذَا, with suppression of the [conjunctive] و: (S:) but Ibn-'Arafeh disapproves of this, for two reasons: first, because the phrase "In the name of God" &c. occurs between the two chapters: [Bd, however, mentions that in Ubeí's copy, the two compose one chapter:] secondly, because ايلاف signifies the covenants, or obligations, which they obtained when they went forth on mercantile expeditions, and whereby they became secure. (TA.) ↓ إِلَافٌ [in like manner] signifies A writing of security, written by the king for people, that they may be secure in his territory: and is used by Musáwir Ibn-Hind in the sense of اِيتِلَافٌ [as is also إِلْفٌ,] when he says, in satirizing Benoo-Asad, زَعَمْتُمْ أَنَّ إِخْوَتَكُمْ قُرَيْشٌ لَهُمْ إِلْفٌ وَ لَيْسَ لَكُمْ إِلَافُ meaning Ye asserted [that your brothers are Kureysh; i. e.,] that ye are like Kureysh: but how should ye be like them? for they have [an alliance whereby they are protected in] the trade of El-Yemen and Syria; and ye have not that [alliance]. (Ham p. 636.) [Hence,] إِلَافُ اللّٰهِ [a phrase used in the manner of an oath,] accord. to some, signifies The safeguard, or protection, of God: or, accord. to others, an honourable station from God. (TA.) — أَلَفَهُ, aor. اَلِفَ, He gave him a thousand; (S, K) of articles of property, and of camels. (TA.) 2 أَلَّفَ بَيْنَهُمْ, inf. n. تَأْلِيفٌ, (T, Msb, K,) He united them, or brought them together, (T, Msb, TA,) after separation; (T, TA;) and made them to love one another; (Msb;) he caused union, or companionship, (أُلْفَة,) to take place between them. (K.) And أَلَّفْتُ بَيْنَ الشَّيْئَيْنِ, inf. n. as above, [I united, or put together, the two things.] (S.) And أَلَّفَ الشَّىْءَ He united, or connected, (T,) or gathered or collected or brought together, (M,) the several parts of the thing. (T, M.) — — Hence, تَأْلِيفُ الكُتُبِ [The composition of books]. (T, TA.) — — تَأْلِيفٌ is The putting many things into such a state that one name becomes applicable to them, whether there be to some of the parts a relation to others by precedence and sequence, or not: so that it is a more general term than تَرْتِيبٌ: (KT:) or the collecting together, or putting together, suitable things; from الالفة [i. e. الأُلْفَةُ]; and is a more particular term than تَرْكِيبٌ, which is the putting together things, whether suitable or not, or placed in order or not. (Kull p. 118.) — أَلَّفُوا إِلَى كَذَا: see 5. — أَلَّفَ أَلِفًا He wrote an alif; (K;) like as one says جَيَّمَ جِيمًا. (TA.) — See also 4, in three places. 3 آلَفَهُ: see 1, first sentence. — آلَفَ, (M, TA,) inf. n. مُؤَالَفَةٌ, (TA,) [app., He made a covenant with another to be protected during a journey for the purpose of trade, or traffic: (see 1:) and hence,] he (a man) traded, or trafficked. (M, TA.) — شَارَطَهُ مُؤَالَفَةً He made a condition with him for a thousand: (IAar, M:) like as one says, شَارَطْتُهُ مُمَاآةً, meaning, for a hundred. (IAar, M, K, in art. مأى.) 4 آلَفَهُ, inf. n. إِيلَافٌ: see 1, in three places. — آلَفَهُ الشَّىْءَ, (T, M,) or المَوْضِعَ, (S,) or مَكَانَ كَذَا, (K,) inf. n. as above, (T,) He made him to keep, or cleave, to the thing, or to the place, or to such a place. (T, S, * M, K. *) — — آلَفْتُ الشَّىْءَ I joined, conjoined or united, the thing. (T.) — آلَفْتُ القَوْمَ, (T, * S, K, *) inf. n. as above, (S,) I made the people, or company of men, to be a thousand complete [by adding to them myself]; (T, S, K, TA;) they being before nine hundred and ninety-nine. (T, TA.) And آلَفَ العَدَدَ He made the number to be a thousand; as also ↓ أَلَّفَهُ: (M:) or ↓ أَلَّفَ الأَلْفَ he completed the thousand. (K.) And in like manner, (S,) آلَفْتُ الدَّرَاهِمَ I made the dirhems to be a thousand (S, K) complete. (S.) And ↓ لَهُمْ الأَعْمَارَ أَلَّفُو They said to them, May you live a thousand years. (A in art. عمر.) — آلَفُوا They became a thousand (T, S, M) complete. (S.) And آلَفَتِ الدَّرَاهِمُ The dirhems became a thousand (S K) complete. (S.) 5 تَأَلَّفَ القَوْمُ, (Msb, K,) and ↓ ائْتَلَفُوا [written with the disjunctive alif اِيْتَلَفُوا], (T, K,) The people, or party, became united, or came together, (Msb, K,) [after separation, (see 2, of which each is said in the TA to be quasi-pass.,)] and loved one another: (Msb:) or the meaning of ↓ ائْتِلَافٌ [and تَأَلُّفٌ also] is the being in a state of union, alliance, agreement, congruity, or congregation: (Msb:) and the being familiar, sociable, companionable, friendly, or amicable, one with another. (TA.) And تَأَلَّفَا is said of two things; [meaning They became united, or put together; (see 2;)] as also ↓ ائتلفا. (S.) And ↓ ائتلف الشَّىْءُ signifies The several parts of the thing kept, or clave, together. (M.) And تألّف It became put together in order. (M.) — — تألّفوا They sought, desired, or asked, [a covenant to ensure them] protection, (IAar, T, M,) إِلَى كَذَا [meaning in a journey for the purpose of trade, or traffic, to such a place, as is shown in the T by an explanation of the words of IAar, كَانَ هَاشِمٌ يُؤْلِفُ إِلَى الشَّامِ, in a passage in which the foregoing signification is assigned to تألّفوا]; (M;) as also ↓ أَلَّفُوا الى كذا. (M.) — تألّفهُ He treated him with gentleness or blandishment, coaxed him, or wheedled him; (K;) behaved in a sociable, friendly, or familiar, manner with him; (TA;) attracted him, or allured him; and gave him a gift, or gifts; (T, K; *) in order to incline him to him: (K:) or he affected sociableness, friendliness, or familiarity, with him. (Mgh.) You say, تَأَلَّفْتُهُ عَلَى الإِسْلَامِ [I attracted him, or allured him; and gave him a gift, or gifts, in order to incline him; to embrace ElIslám]. (S.) 8 إِئْتَلَفَ see 5, in four places. أَلْفٌ, meaning A certain number, (S, M, K,) well known, (M,) i. e. a certain round number, (Msb,) [namely a thousand,] is of the masc. gender: (T, S, Msb, K:) you say ثَلَاثَةُ آلَافٍ [Three thousand], not ثَلَاثُ آلَافٍ; (TA;) and هٰذَا أَلْفٌ وَاحِدٌ [This is one thousand], not وَاحِدَةٌ; (S;) and أَلْفٌ أَقْرَعُ, [A complete thousand], (T, S,) not قَرْعَاءُ: (S:) it is not allowable to make it fem.: so say IAmb and others: (Msb:) or it is allowable to make it fem. as being a pl.: (T:) or, accord. to ISK, it is allowable to say, هٰذِهِ أَلْفٌ as meaning هٰذِهِ الدَّرَاهِمُ أَلْفٌ [These dirhems are a thousand]; (S, K; *) and Fr and Zj say the like: (Msb:) the pl. is أَلْفٌ, applied to three, (M,) and آلَافٌ, (T, S, M, Msb, K,) applied to a number from three to ten, inclusively, (TA,) and أُلُوفٌ, (T, S, M, Msb, K,) used to denote more than ten; (T;) and الأَافُ [in the TA الأَلَفُ] is used by poetic licence for الآلَافُ, by suppression of the [radical] ل (M.) إِلْفٌ [originally an inf. n. of أَلِفَهُ, q. v.,] He with whom one is familiar, sociable, companionable, friendly, or amicable; he to whom one keeps or cleaves; [a constant companion or associate; a mate; a fellow; a yoke-fellow; one who is familiar, &c., with another or others; (see مُؤَلَّفٌ;)] (M;) i. q. ↓ أَلِيفٌ; (T, S, M, K;) which is an act. part. n. of أَلِفَهُ; (Msb;) as is also ↓ آلِفٌ; (Msb, K;) and ↓ أَلِفٌ also is syn. with أَلِيفٌ: (K:) the female is termed إِلْفَةٌ and إِلْفٌ; (M;) both of these signifying a woman with whom thou art familiar, &c., and who is familiar, &c., with thee: (K:) and the fem. of ↓ آلِفٌ is آلِفَةٌ: (K:) the pl. of إِلْفٌ is آلَافٌ; (T, M;) which is also pl. of ↓ أَلِفٌ: (TA:) and that of ↓ أَلِيفٌ is أَلَائِفُ (S, K, TA) and أُلَفَاءُ: (M, TA:) and that of ↓ آلِفٌ is أُلَّافٌ (T, S, Msb, K) and آلَافٌ, like as أَنْصَارٌ is pl. of نَاصِرٌ, (TA,) and so, (M, TA,) in my opinion, [says ISd,] (M,) is أُلُوفٌ, like as شُهُودٌ is pl. of شَاهِدٌ, (M, TA,) though some say that it is pl. of إِلْفٌ: (M:) and the pl. of ↓ آلِفَةٌ is أَوَالِفُ and آلِفَاتٌ. (K.) You say, فُلَانٌ إِلْفِى and ↓ أَلِيفِى [Such a one is my constant companion or associate, &c.] (T.) And حَنَّتِ الإِلْفُ إِلَى إِلْفِ [The female mate yearned towards the mate]. (S.) And نَزَعَ البَعِيرُ إِلَى آلَافِهِ [The camel yearned towards his mates]. (T.) أُلَّافٌ, (T,) or آلَافٌ (TA,) is said by IAar to mean Persons who keep to the large towns, or cities. (T, TA.) أُلُوفٌ in the Kur ii. 244 is said by some to be pl. of إِلْفٌ or of ↓ آلِفٌ: but by others, to signify "thousands." (Bd, L, TA.) ↓ الطَّيْرِ

أَوَالِفُ signifies The birds that keep to Mekkeh and the sacred territory: and الحَمَامِ ↓ أَوَالِفُ Domestic pigeons. (T.) أَلِفٌ: see إِلْفٌ, in two places. — — As some say, (O,) it also signifies A man having no wife. (O, K.) — One of the letters of the alphabet; (M;) the first thereof; (K;) as also ↓ أَلِيفٌ: (M:) Ks says that, accord. to the usage of the Arabs, it is fem., and so are all the other letters of the alphabet; [and hence its pl. is أَلِفَاتٌ;] but it is allowable to make it masc.: Sb says that every one of them is masc. and fem., like as is لِسَانٌ. (M.) See art. ا. — — (tropical:) A certain vein lying in the interior of the upper arm, [extending] to the fore arm: (K, TA:) so called as being likened to an ا: (TA:) the two are called الأَلِفَانِ. (K.) — — (assumed tropical:) One of any kind of things: (K, TA:) as being likened to the ا; for it denotes the number one. (TA.) أُلْفَةٌ A state of keeping or cleaving [to a person or thing]: (M:) a state of union, alliance, agreement, congruity, or congregation; (Msb;) a subst. from الاِئْتِلَافُ: (Msb, K, TA:) and, as such, (TA,) signifying also familiarity, sociableness, socialness, companionableness, friendliness, fellowship, companionship, friendship, and amity. (Msb, TA. *) أَلْفِيٌّ Of, or relating to, or belonging to, the number termed أَلْفٌ [a thousand]. (TA.) [قَامَةٌ أَلِفِيَّةٌ A stature resembling the letter alif. Often occurring in late works.] إِلَافٌ an inf. n. of أَلِفَهُ: and used as a subst.: see 1. — — بَرْقٌ إِلَافٌ Lightning of which the flashes are consecutive or continuous. (TA.) أَلُوفٌ Having much أُلْفَةٌ [meaning familiarity, sociableness, &c.]: pl. أُلُفٌ. (K.) أَلِيفٌ: see إِلْفٌ, in three places: — and see أَلِفٌ. آلِفٌ and أَلِفَةٌ; and أَوَالِفُ, the pl. of the latter: see إِلْفٌ, in seven places. إِيلَافٌ an inf. n.: and used as a subst.: see 1. مَأْلَفٌ [An accustomed place;] a place to which a man keeps or cleaves; [which he frequents, or to which he habitually resorts;] with which he is familiar, or to which he is accustomed; (Msb;) a place with which men or camels [or birds and the like] are familiar, &c. (K, * TA.) — — And hence, Leafy trees to which animals of the chase draw near. (AZ, K.) مؤلفون, with fet-h, [i. e. مُؤْلَفُونَ or ↓ مُؤَلَّفُونَ,] Possessors of thousands; or men whose camels have become, to each, a thousand. (TA.) مُؤَلَّفٌ and ↓ مَأْلُوفٌ Kept to, or clove to; applied to a thing [and to a person; and meaning when applied to the latter, with whom one is familiar, sociable, &c.]. (T.) It is said in a trad., إِلْفٌ مَأْلُوفٌ ↓ المُؤْمِنُ [The believer is one who is familiar, or sociable, &c., with others, and with whom others are familiar, &c.]. (TA.) — — المُؤَلَّفَةُ قُلُوبُهُمْ Those whose hearts are made to incline, or are conciliated, by beneficence and love or affection: (S, * Msb:) as used in the Kur [ix. 60], it is applied to certain chief persons of the Arabs, whom the Prophet was commanded to attract, or allure, and to present with gifts, (T, K,) from the poor-rates, (TA,) in order that they might make those after them desirous of becoming Muslims, (T, K,) and lest care for things which they deemed sacred, or inviolable, together with the weakness of their intentions, should induce them to combine in hostility with the unbelievers against the Muslims; for which purpose, he gave them, on the day of Honeyn, eighty [in the TA two hundred] camels: (T:) they were certain men of eminence, of the Arabs, to whom the Prophet used to give gifts from the poor-rates; to some of them, to prevent their acting injuriously; and to some, from a desire of their becoming Muslims, (Mgh, Msb,) and their followers also; (Msb;) and to some, in order that they might remain stedfast as Muslims, because of their having recently become such; but when Aboo-Bekr became appointed to the government, he forbade this practice. (Mgh, Msb.) — أَلْفٌ مُؤَلَّفَةٌ [These are a thousand] made complete. (S.) — — See also مؤلفون. [مُؤَلِّفٌ A composer of a book or books; an author.] مَأْلُوفٌ: see مُؤَلَّفٌ, in two places. الق 1 أَلَقَ, (JK, K, TA,) aor. أَلِقَ; (K, TA;) or أَلِقَ, aor. أَلَقَ; (CK; [in which it would seem, from what follows in this paragraph and the next, that the pret. is wrong, but that the aor. is right;]) inf. n. أَلْقٌ and إِلَاقٌ; (JK, K;) It (lightning) lied; (AHeyth, K;) [i. e.] it was without rain. (JK.) — — See also 5. — — Also, أَلَقَ, aor. أَلَقَ, inf. n. أَلْقٌ, He lied; spoke falsely: whence the reading of Aboo-Jaafar and Zeyd Ibn-Aslam, [in the Kur xxiv. 14,] إِذْ تَأْلِقُونَهُ تألق [When ye spoke it falsely with your tongues]. (TA.) 5 تألق It (lightning) shone, gleamed, or glistened; as also ↓ ائتلق [written with the disjunctive alif إِيتَلَقَ]; (JK, S, IJ, K;) and so ↓ أَلَقَ, aor. أَلَقَ. (TA.) Ibn-Ahmar has made the second trans., using the phrase العُيُونَ ↓ تَأْتَلِقُ, either by suppressing a prep., [meaning She shines to the eyes,] or meaning thereby she ravishes the eyes. (TA.) — — And تَأَلَّقَتْ, said of a woman, She adorned herself: (Sgh, K:) or she became active and quick to engage in contention or altercation, and prepared herself for evil or mischief, and raised her head: (IF, K:) or she became like the إِلْقَة [fem. of إِلْقٌ, q. v.]. (IAar.) 8 إِأْتَلَقَ see 5, in two places. إِلْقٌ A he-wolf: fem. with ة: (IAar, S, K:) and the fem. is also applied to a she-ape or monkey; the male of which is not called إِلْقٌ, but قِرْدٌ, (S, K,) and رُبَّاحٌ. (S.) — — (assumed tropical:) Evil in disposition, applied to a man; and so with ة applied to a woman: and the latter, a [demon of the kind called] سِعْلَاة; because of its evil, or malignant, nature: (TA:) and a bold woman; (Lth, K;) for the same reason. (TA.) إِلَاقٌ [an inf. n. (see 1) used as an epithet;] Lying, or fallacious, lightning; (K;) that has no rain; (JK, K;) as also ↓ أَلَّاقٌ: (K, * TA:) ↓ أَلِقٌ, likewise, is an epithet applied to lightning [in the same sense; or as signifying shining, gleaming, or glistening: see 1 and 5]: and so is ↓ أُلَّقٌ, as syn. with خُلَّبٌ [that excites hope of rain, but deceives the expectation]. (TA.) — — Also, applied to a man, Lying: (JK:) or lying much, or often, or habitually: (TA:) and very deceitful, and variable in disposition. (TA.) أَلِيقٌ [app. an inf. n. of أَلَقَ; (see 5;)] The shining, gleaming, or glistening, of lightning. (TA.) أُلَّقٌ: see إِلَاقٌ. إِلَّقٌ, like إِمَّعٌ, [in a copy of the JK incorrectly written أَلِقٌ,] i. q. مُتَأَلِّقٌ [Shining, gleaming, or glistening]; (S, K;) applied to lightning. (JK.) — — Also (assumed tropical:) An inconstant man; from التَّأَلُّقُ as relating to lightning. (JK: there, in this instance, written إِلَّقٌ.) أَلَّاقٌ: see إِلَاقٌ. أَلِقٌ: see إِلَقٌ. الك 1 أَلَكَ اللِّجَامَ, (ISd, K,) [aor. أَلَكَ or أَلِكَ,] inf. n. أَلْكٌ, (ISd, TA,) He (a horse) chewed, or champed, the bit; syn. عَلَكَهُ. (ISd, K.) One says, of a horse, يألكُ اللُّجُمَ He chews, or champs, the bits: but the verb commonly known is يَلُوكَ, or يَعْلُكُ. (Lth.) — — [Hence, accord. to some, (see أَلُوكٌ,)] أَلَكَ بَيْنَ القَوْمِ, (Msb, TA,) aor. أَلِكَ, inf. n. أَلْكٌ and أُلُوكٌ, (Msb,) He acted as a messenger (تَرَسَّلَ) between the people. (Msb, TA.) — — And أَلَكَهُ, aor. أَلِكَ, inf. n. أَلْكٌ, He conveyed, or communicated, to him a message. (Kr.) — — And أَلَكَ He sent. (IB in art. لوك.) 4 أَلِكْنِى is from أَلَكَ signifying "he sent;" and is originally أَأْلِكْنِى; the [second] hemzeh being transposed and placed after the ل, it becomes أَلْئِكْنِى; then the hemzeh has its vowel transferred to the ل and is thrown out; as is done in the case of مَلَكٌ, which is originally مَأْلَكٌ, then مَلْأَكٌ, and then مَلَكٌ: (IB in art. لوك:) it means Be thou my messenger; and bear thou my message; and is often used by the poets. (S in art. لوك.) Accord. to IAmb, one says, أَلِكْنِى إِلَى فُلَانٍ, meaning send thou me to such a one: [but I do not know any instance in which this meaning is applicable:] and the original form is أَلْئِكْنِى; or, if from الأَلُوكُ, the original form is أَأْلِكْنِى: and he also says that it means be thou my messenger to such a one. (TA.) One says also, أَلِكْنِى إِلَيْهَا بِرِسَالَةٍ, which should properly mean Send thou me to her with a message: but it is an inverted phrase; since the meaning is, be thou my messenger to her with this message [or rather with a message]: and أَلِكْنِى إِلَيْهَا بِالسَّلَامِ i. e. convey thou, or communicate thou, to her my salutation; or be

thou my messenger to her [with salutation]: and sometimes this [prep.] ب is suppressed, so that one says, أَلْكِنِى إِلَيْهَا السَّلَامَ: sometimes, also, the person sent is he to whom the message is sent; as in the saying, أَلْكِنِى إِلَيْكَ السَّلَامَ [virtually meaning receive thou my salutation; but literally] be thou my messenger to thyself with salutation. (TA.) Lh mentions the phrase أَلَكْتُهُ إِلَيْهِ, with respect to a message, aor. أُلِيكُهُ, inf. n. إِلَاكَةٌ; in which case, the hemzeh [in the aor. and inf. n.] is converted into a letter of prolongation. (TA in art. لأك.) 5 تَأَلَّكَ see مَأْلُكَةٌ 10 .أَلُوكٌ استالك He bore, or conveyed, his message; (K;) as also استلاك. (TA.) أَلُوكٌ A thing that is eaten [or rather chewed, as will be seen below]: so in the phrases, هٰذَا أَلُوكُ صِدْقٍ like عَلُوكُ صِدْقٍ and عَلُوجُ صِدْقٍ [This is an excellent thing that is chewed], and مَا تَلَوَّكْتُ بِأَلُوكٍ [or مَا تَأَلَّكْتُ ↓ بِأَلُوكٍ (K in art. علج)] like مَا تَعَلَّجْتُ بِعَلُوجٍ [app. meaning I have not occupied myself in chewing with anything that is chewed]. (TA.) — — [And hence, accord. to some,] A message, or communication sent from one person or party to another; (Lth, S, M, K, &c.; [in the CK, after الرِّسالةُ, by which الأَلُوكُ is explained in the K &c., we find قِبَلَ المَلِكِ مُشْتَقٌّ منهُ, in which the first two words should be قِيلَ المَلَكُ, as in other copies of the K and in the TA; and الأُلُوكُ is erroneously put, in the CK, for الأَلُوكُ;]) said by Lth and ISd to be so called because it is [as it were] chewed in the mouth; (TA;) as also ↓ أَلُوكَةٌ (ISd, Sgh, K) and ↓ مَأْلَكَةٌ (Lth, S, Msb, K, &c.) and ↓ مَأْلُكَةٌ (Msb, K) and ↓ مَأْلُكٌ: (S, M, Msb. K, &c.:) accord. to Kr, (TA,) this last is the only word of the measure مَفْعُلٌ: (K, TA:) but accord. to Sb and Akh, there is no word of this measure: (TA:) [i. e. there is none originally of this measure:] other instances have been mentioned; namely, مَكْرُمٌ and مَعُونٌ [originally مَعْوُنٌ] and مَقْبُرٌ and مَهْلُكٌ and مَيْسُرٌ, which last occurs in the Kur [ii. 280], accord. to one reading, in the words فَنَظِرَةٌ إِلَى مَيْسُرِهِ; but it is said that each of these, and مَأْلُكٌ also, may be regarded as originally with ة; or, accord. to AHei, each is [virtually, though not in the language of the grammarians,] a pl. of the same with ة; (MF, TA;) and Akh says the same with respect to مَكْرُمٌ and مَعُونٌ: (TA:) Seer says that each is curtailed of ة by poetic licence; but this assertion will not apply to مَيْسُرٌ, as it occurs in the Kur. (MF, TA.) — — أَلُوكٌ also signifies A messenger. (Ibn-'Abbád, K. [In the CK here follows, والمأْلُوكُ والمَأْلَقُ: but the right reading is وَالمَأْلُوكُ المَأْلُوقُ, as in other copies and in the TA.]) أَلُوكَةٌ: see مَأْلَكٌ .أَلُوكٌ is said to be the original form of مَلَكٌ [An angel; so called because he conveys, or communicates, the message from God; (K, * TA, in art. لأك;)] derived from أَلُوكٌ; (Msb, K, TA; [but in the CK is a mistake here, pointed out above, voce أَلُوكٌ;]) so that the measure of مَلَكٌ is مَعَلٌ: (Msb:) مَلَكٌ is both sing. and pl.: Ks says that it is originally مَأْلَكٌ, from أَلُوكٌ signifying "a message;" then, by transposition, مَلْأَكٌ, a form also in use; and then, in consequence of frequency of usage, the hemzeh is suppressed, so that it becomes مَلَكٌ; but in forming the pl., they restore it to مَلْأَكٌ, saying مَلَائِكَةٌ, and مَلَائِكُ also: (S in art. ملك:) or, accord. to some, it is from لَأَكَ "he sent;" so that the measure of مَلَكٌ is مَفَلٌ: and there are other opinions respecting it: (Msb:) some say that its م is a radical: see art. ملك. (TA in art. لأك.) مَأْلُكٌ: see مَأْلَكَةٌ .أَلُوكٌ: see مَأْلُكَةٌ .أَلُوكٌ: see أَلُوكٌ.

1 الم أَلِمَ, aor. يَأْلَمُ, inf. n. أَلَمٌ, It, (as, for instance, the belly, T, S, or the head, Msb,) or he, (a man, T, S, Msb,) was in pain; had, or suffered, pain; ached. (T, S, M, Msb, K.) أَلِمَ بَطْنَهُ [He was in pain, or had pain, in his belly] (M) and أَلِمْتَ بَطْنَكَ [thou wast in pain, or hadst pain, in thy belly] (T, S) or رَأْسَكَ [in thy head] (Msb) are like سَفِهَ رَأْيَهُ (M) and رَشِدْتَ أَمْرَكَ (S, T) and وَجِعْتَ رَأْسَكَ; (Msb;) the noun being in the accus. case accord. to Ks as an explicative, though explicatives are [by rule] indeterminate, as in قَرِرْتُ بِهِ عَيْنًا and ضِقْتُ بِهِ ذَرْعًا; (T;) the regular form being [أَلِمَ بَطْنُهُ and] أَلِمَ بَطْنُكَ, (T, S,) as the verb is intrans. (T.) 4 آلَمْتُهُ, (S, M, Msb, K,) inf. n. إِيلَامٌ, (S, Msb,) I caused him pain or aching. (S, * M, Msb, K.) 5 تألّم He was, or became, pained: (M, * Msb, K: *) or he expressed pain, grief, or sorrow; lamented; complained; made lamentation or complaint; moaned; syn. تَوَجَّعَ, (T, S,) and شَكَى. (T.) You say, تَأَلَّمَ فُلَانٌ مِنْ فُلَانٍ [Such a one expressed pain, &c., on account of the conduct or the like of such a one; complained of such a one]: (T:) and لِأَزْمَةِ الزَّمَانِ [on account of the hardness of the time]. (TA in art. ازم.) أَلَمٌ: see أَلَمٌ .لَمْ Pain; ache; (T, S, M, K;) as also ↓ أَيْلَمَةٌ: (T, M, K:) pl. (of the former, T, M) آلَامٌ. (T, M, K.) You say, وَلَا أَلَمًا ↓ مَا أَجِدُ أَيْلَمَةً I do not find pain nor ache; i. e. وَجَعًا: so says AZ: and IAar says, ↓ أَيْلَمَةً وَلَا أَلَمَةً as meaning the same. (T.) And the Arabs say, لَأُبِيتَنَّكَ عَلَى ↓ أَيْلَمَةٍ, meaning I will assuredly bring upon thee [lit. make thee to pass the night in] distress, or difficulty. (Sh.) أَلِمٌ Being in pain; having, or suffering, pain; aching. (M, K.) أَلَمَةٌ: see أَلَمٌ. إِلَامَ a contraction of إِلَى مَا: see إِلَى, last sentence. أَلِيمٌ Causing pain or aching; painful; (S, K;) i. q. ↓ مُؤْلِمٌ; (T, M, Msb;) like سَمِيعٌ as syn. with مُسْمِعٌ: (S:) so when applied to punishment [or torment or torture]: (T, Msb:) or, thus applied, painful, or causing pain or aching, in the utmost degree. (M, K.) أُلُومَةٌ Lowness, ignobleness, baseness, vileness, or meanness. (O, K.) أَيْلَمَةٌ: see أَلَمٌ, in three places. — — Accord. to IAar, (T,) A sound, or voice. (T, K.) You say, مَا سَمِعْتُ لَهُ أَيْلَمَةً I heard not any sound, or voice, of, or belonging to, him, or it. (IAar, T.) — — Accord. to AA, (T,) Motion. (T, K.) مُؤْلِمٌ: see أَلِيمٌ. أَلْمَاسٌ المس, or أَلْمَاسُ: see art. موس.

1 اله أَلَهَ, (S, and so in some copies of the K,) with fet-h, (S,) or أَلِهَ, (Mgh, Msb, and so in some copies of the K,) like تَعِبَ, aor. يَأْلَهُ, (Msb,) inf. n. إِلَاهَةٌ (S, Msb, K) and أُلُوهَةٌ and أُلُوهِيَّةٌ, (K,) He served, worshipped, or adored; syn. عَبَدَ. (S, Msb, K.) Hence the reading of I'Ab, [in the Kur vii. 124,] وَيَذَرَكَ وَإِلَاهَتَكَ [And leave thee, and the service, or worship, or adoration, of thee; instead of وَآلِهَتَكَ and thy gods, which is the common reading]; for he used to say that Pharaoh was worshipped, and did not worship: (S:) so, too, says, Th: and IB says that the opinion of I'Ab is strengthened by the sayings of Pharaoh [mentioned in the Kur lxxix. 24 and xxviii. 38], "I am your lord the most high," and "I did not know any god of yours beside me." (TA.) — أَلِهَ, aor. يَأْلَهُ, (S, K,) inf. n. أَلَهٌ, (S,) He was, or became, confounded, or perplexed, and unable to see his right course; (S, K;) originally وَلِهَ. (S.) — — أَلِهَ عَلَي فُلَانٍ He was, or became, vehemently impatient, or affected with vehement grief, or he manifested vehement grief and agitation, on account of such a one; (S, K;) like وَلِهَ. (S.) — — أَلِهَ إِلَيْهِ He betook himself to him by reason of fright or fear, seeking protection; or sought, or asked, aid, or succour, of him: he had recourse, or betook himself, to him for refuge, protection, or preservation. (K.) — — أَلِهَ بِالمَكَانِ He remained, stayed, abode, or dwelt, in the place. (MF.) — أَلَهَهُ, (K,) like مَنَعَهُ, (TA,) [in the CK أَلِهَهُ,] He protected him; granted him refuge; preserved, saved, rescued, or liberated, him; aided, or succoured, him; or delivered him from evil: he rendered him secure, or safe. (K.) 2 تَأْلِيهٌ [inf. n. of أَلَّهَهُ He made him, or took him as, a slave; he enslaved him;] i. q. تَعْبِيدٌ. (S, K.) — — [The primary signification of أَلَّهَهُ seems to be, He made him to serve, worship, or adore. — — Accord. to Freytag, besides having the former of the two meanings explained above, it signifies He reckoned him among gods; held him to be a god; made him a god: but he does not mention his authority.] 5 تألّه He devoted himself to religious services or exercises; applied himself to acts of devotion. (JK, S, Msb, K.) أُلْهَانِيَّةٌ: see إِلَاهَةٌ. إِلٰهٌ, or إِلَاهٌ, [the former of which is the more common mode of writing the word,] is of the measure فِعَالٌ (S, Msb, K) in the sense of the measure مَفْعُولٌ, (S, Msb,) like كِتَابٌ in the sense of مَكْتُوبٌ, and بِسَاطٌ in the sense of مَبْسُوطٌ, (Msb,) meaning ↓ مَأْلُوهٌ [An object of worship or adoration; i. e. a god, a deity]; (S, Msb, K) anything that is taken as an object of worship or adoration, accord. to him who takes it as such: (K:) with the article ال, properly, i. q. اللّٰهُ; [see this word below;] but applied by the

believers in a plurality of gods to what is worshipped by them to the exclusion of اللّٰه: (Msb:) pl. آلِهَةٌ: (Msb, TA:) which signifies idols: (JK, S, TA:) in the K, this meaning is erroneously assigned to إِلَاهَةٌ: (TA:) [not so in the CK; but there, الالِهَةُ is put in a place where we should read الإِلَاهَةُ, or إِلَاهَةٌ without the article:] ↓ الإِلَاهَةُ [is the fem. of الإِلَاهُ, and] signifies [the goddess: and particularly] the serpent: [(a meaning erroneously assigned in the CK to الآلِهَةُ; as also other meanings here following:) because it was a special object of the worship of some of the ancient Arabs:] (K:) or the great serpent: (Th:) and the [new moon; or the moon when it is termed] هِلَال: (Th, K:) and, (S, K,) as also ↓ إِلَاهَةُ, without ال, the former perfectly decl., and the latter imperfectly decl., (S,) and ↓ الأُلَاهَةُ, (IAar, K,) and ↓ أُلَاهَةُ, (IAar, TA,) and ↓ الأَلَاهَةُ, (K,) [and app. ↓ أَلَاهَةُ,] and ↓ الأَلِيهَةُ, (K,) the sun; (S, K;) app. so called because of the honour and worship which they paid to it: (S:) or the hot sun. (Th, TA.) [إِلٰهٌ is the same as the Hebrew אֱלוֹהַּ and The Chaldee XXX; and is of uncertain derivaTion: accord. To some,] it is originally وِلَاهٌ, like as إِشَاحٌ is originally وِشَاحٌ; meaning that mankind yearn towards him who is thus called, [seeking protection or aid,] in their wants, and humble themselves to him in their afflictions, like as every infant yearns towards its mother. (TA.) [See also the opinions, cited below, on the derivation of اللّٰهُ.] أَلَهَةٌ and الأَلَاهَةُ: see إِلٰهٌ. أُلَاهَةُ and الأُلَاهَةُ: see إِلٰهٌ. — أَلَاهَةٌ: see إِلَاهَةٌ. إِلَاهَةٌ inf. n. of 1, q. v. (S, Msb, K.) — Godship; divinity; (K;) as also ↓ أُلَاهَةٌ (CK [not found by me in any MS. copy of the K) and ↓ أُلْهَانِيَّةٌ. (K.) — إِلَاهَةٌ and الإِلَاهَةُ: see إِلٰهٌ. الأَلِيهَةُ: see إِلٰهٌ. [إِلٰهِىٌّ, or إِلَاهِىٌّ, Of, or relating to, God or a god; divine; theological: Hence, العِلْمُ الإِلٰهِىُّ or الإِلَاهِىُّ: see what next follows.] [الإِلٰهِيَّةُ, or الإِلَاهِيَّةُ, Theology; the science of the being and attributes of God, and of the articles of religious belief; also termed عِلْمُ الإِلٰهِيَّاتِ or الإِلَاهِيَّاتِ, and ↓ العِلْمُ الإِلٰهِىُّ or الإِلَاهِىُّ.] اللّٰهُ, [written with the disjunctive alif أَللّٰهُ, meaning God, i. e. the only true god,] accord. to the most correct of the opinions respecting it, which are twenty in number, (K,) or more than thirty, (MF,) is a proper name, (Msb, K,) applied to the Being who exists necessarily, by Himself, comprising all the attributes of perfection; (TA;) a proper name denoting the true god, comprising all the excellent divine names; a unity comprising all the essences of existing things; (Ibn-El- 'Arabee, TA;) the ال being inseparable from it: (Msb:) not derived: (Lth, Msb, K:) or it is originally إِلٰهٌ, or إِلَاهٌ, (Sb, A Heyth, S, Msb, K,) of the measure فِعَالٌ in the sense of the measure مَفْعُولٌ, meaning مَأْلُوهٌ, (S, K, *) with [the article] ال prefixed to it, (Sb, A Heyth, S, Msb,) so that it becomes الإِلَاهُ, (Sb, A Heyth, Msb,) then the vowel of the hemzeh is transferred to the ل [before it], (Msb,) and the hemzeh is suppressed, (Sb, A Heyth, S, Msb,) so that there remains اَللّٰهُ, or اَلِلَاهُ, after which the former ل is made quiescent, and incorporated into the other: (Sb, A Heyth, Msb:) the suppression of the hemzeh is for the purpose of rendering the word easy of utterance, on account of the frequency of its occurrence: and the ال is not a substitute for the hemzeh; for were it so, it would not occur therewith in الإِلَاهُ: (S:) so says J; but IB says that this is not a necessary inference, because الإِلَاهُ applies to God (اللّٰهُ) and also to the idol that is worshipped; whereas اللّٰهُ applies only to God; and therefore, in using the vocative form of address, one may say, يَا اَللّٰهُ [O God], with the article ال and with the disjunctive hemzeh; but one may not say, يَا الإِلَاهُ either with the disjunctive or with the conjunctive hemzeh: (TA:) Sb allows that it may be originally لَاهٌ: see art. ليه: (S:) some say that it is from أَلِهَ, either because minds are confounded, or perplexed, by the greatness, or majesty, of God, or because He is the object of recourse for protection, or aid, in every case: or from أَلَهَهُ, meaning "he protected him," &c., as explained above: see 1, last sentence. (TA.) The ال is pronounced with the disjunctive hemzeh in using the vocative form of address [يَا أَللّٰهُ] because it is inseparably prefixed as an honourable distinction of this name; (S;) or because a pause upon the vocative particle is intended in honour of the name; (S in art. ليه;) and AAF says that it is also thus pronounced in a form of swearing; as in أَفَأَللّٰهِ لَتَفْعَلَنَّ [an elliptical phrase, as will be shown below, meaning Then, by God, wilt thou indeed do such a thing?]; though he denies its being thus pronounced because it is inseparable; regarding it as a substitute for the suppressed hemzeh of الإِلَاهُ: (S in the present art.:) Sb mentions this pronunciation in يَا اَللّٰهُ; and Th mentions the pronunciation of يَا اللّٰهُ also, with the conjunctive hemzeh: Ks, moreover, mentions, as used by the Arabs, the phrase يَلَهْ اَغْفِرْلِى [O God, forgive me], for يَا اَللّٰهُ; but this is disapproved. (ISd, TA.) The word is pronounced in the manner termed تَفْخِيم, [i. e., with the broad sound of the lengthened fet-h, and with a full sound of the letter ل,] for the purpose of showing honour to it; but when it is preceded by a kesreh, [as in بِاللّٰهِ By God, and بِسْمِ اللّٰهِ In the name of God,] it is pronounced in the [contr.] manner termed تَرْقِيق: AHát says that some of the vulgar say, لَاوَاللّٰهْ [No, by God], suppressing the alif, which should necessarily be uttered, as in الرَّحْمٰنُ, which is in like manner written without alif; and he adds that some person has composed a verse in which the alif [in this word] is suppressed, erroneously. (Msb.) You say, اَللّٰهَ اللّٰهَ فِى كَذَا, [a verb being understood,] meaning Fear ye God, fear ye God, with respect to such a thing. (Marginal note in a copy of the Jámi' es-Sagheer. [See another ex. voce كَرَّةٌ.]) And اَللّٰهَ لَأَفْعَلَنَّ and اَللّٰهِ لَأَفْعَلَنَّ [By God, I will assuredly do such a thing]: in the former is understood a verb significant of swearing; and in the latter, [or in both, for a noun is often put in the accus. case because of a particle understood,] a particle [such as بِ or وَ] denoting an oath. (Bd in ii. 1.) And لِلّٰهِ مَا فَعَلْتُ, meaning وَاللّٰهِ مَا فَعَلْتُ [By God, I did not, or have not done, such a thing]. (JK.) And لِلّٰهِ دَرُّكَ (tropical:) To God be attributed thy deed! (A in art. در:) or the good that hath proceeded from thee! or thy good deed! or thy gift! and what is received from thee! [and thy flow of eloquence! and the like]: a phrase expressive of admiration of anything: (TA in art. در:) [when said to an eloquent speaker or poet, it may be rendered divinely art thou gifted!]. And لِلّٰهِ دَرُّهُ (tropical:) To God be attributed his deed! [&c.]. (S and K in art. در.) And لِلّٰهِ القَائِلُ [meaning To God be attributed (the eloquence of) the sayer! or] how good, or beautiful, is the saying of the sayer, or of him who says [such and such words]! or it is like the phrase لِلّٰهِ دَرُّهُ, meaning (assumed tropical:) To God be attributed his goodness! and his pure action! (Har p. 11.) And لِلّٰهِ فُلَانٌ [To God be attributed (the excel-lence, or goodness, or deed, &c., of) such a one!] explained by Az as meaning wonder ye at such a one: how perfect is he! (Har ibid.) [And لِلّٰهِ أَبُوكَ: see art. ابو.] And لَاهِ أَنْتَ, meaning لِلّٰهِ أَنْتَ [lit. To God be thou attributed! i. e. to God be attributed thine excellence! or thy goodness! or thy deed! &c.]. (JK.) [Similar to لِلّٰهِ, thus used, is the Hebrew expression לֵאלֹהִי� after an epithet signifying "great" or the like.] إِنَّالِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ, in the Kur [ii. 151], said on the occasion of an affliction, means Verily to God we belong, as property and servants, He doing with us what He willeth, and verily unto Him we return in the ultimate state of existence, and He will recompense us. (Jel.) AZ mentions the phrase الحَمْدُلَاهِ [meaning الحَمْدُلِلّٰهِ Praise be to God]: but this is not allowable in the Kur-án: it is only related as heard from the Arabs of the desert, and those not knowing the usage of the Kur-án. (Az, TA.) — — ↓ اَللّٰهُمَّ is an expression used in prayer; as also لَاهُمَّ; (JK, Msb;) meaning يَا اَللّٰهُ [O God];

the م being a substitute for [the suppressed vocative particle] يا; (S in art. ليه, and Bd in iii. 25;) but one says also, يَا اَللّٰهُمَّ, (JK, and S ibid,) by poetic licence: (S ibid:) or the meaning, accord. to some, is يَا اَللّٰهُ أُمَّنَا بِخَيْرٍ [O God, bring us good]; (JK, and Bd ubi suprà;) and hence the origin of the expression. (Bd.) You say also اَللّٰهُمَّ إِلَّا [which may be rendered, inversely, Unless, indeed; or unless, possibly]: the former word being thus used to denote that the exception is something very rare. (Mtr in the commencement of his Expos. of the Makámát of El-Hareeree, and Har pp. 52 and 53.) And اَللّٰهُمَّ نَعَمْ [which may be rendered, inversely, Yes, indeed; or yea, verily]: the former word being used in this case as corroborative of the answer to an interrogation, negative and affirmative. (Har p. 563.) اَللّٰهُمَّ: see what next precedes. مَأْلُوهٌ: see إِلٰهٌ. الو 1 أَلَا, (S, M, Mgh, K,) aor. يَأْلُو, (S, Mgh,) inf. n. أَلْوٌ (T, M, Mgh, K) and أُلُوٌّ (K, TA [in a copy of the M أُلُوٌّ]) and أُلِيٌّ; (K, TA; [in a copy of the M أَلِيٌّ, and in a copy of the Mgh written with fet-h and damm to the أ;]) and ↓ أَلَّى, (S, M, K,) aor. يُؤَلِّى, inf. n. تَأْلِيَةٌ; (S;) and ↓ ائتلى [written with the disjunctive alif اِيتَلَى]; (S, M, K;) [and ↓ تَأَلَّى, as appears from an ex. in a verse cited in art. نشب, q. v.;] He fell short; or he fell short of doing what was requisite, or what he ought to have done; or he flagged, or was remiss; syn. قَصَّرَ: (S, M, K; and Fr, IAar, T, Mgh, in explanation of the first of these verbs:) and he was slow, or tardy: (M, K; and AA, T, S, in explanation of the second verb:) or he flagged, or was remiss, or languid, and weak. (A Heyth and T in explanation of all of the above-mentioned verbs except the last.) You say, أَلَا فِى الأَمْرِ, (Mgh,) and ↓ ائتلى فِيهِ, (S,) He fell short, &c., (قَصَّرَ,) in the affair. (S, Mgh.) In the saying, لَم يَأْلُ أَنْ يَعْدِلَ فِى ذٰلِكَ, i. e. He did not fall short, &c., (لَمْ يُقَصِّرْ,) in acting equitably and equally in that, فِى is suppressed before ان: but in the phrase, لَمْ يَأْلُو مِنَ العَدْلِ, as some relate it, [the meaning intended seems to be, They did not hold back, or the like, from acting equitably; for here] the verb is made to imply the meaning of another verb: and such is the case in the saying, لَا أَلُوكَ نُصْحًا, meaning I will not refuse to thee, nor partially or wholly deprive thee of, sincere, honest, or faithful, advice: (Mgh:) or this last signifies I will not flag, or be remiss, nor fall short, to thee in giving sincere, honest, or faithful, advice. (T, S. *) It is said in the Kur [iii. 114], لَا يَأْلُونَكُمْ خَبَالًا, meaning They will not fall short, or flag, or be remiss, in corrupting you. (IAar, T.) And the same meaning is assigned to the verb in the saying وَلَا يَأْتَلِ ↓ أُولُو الْفَضْلِ مِنْكُمْ, in the Kur [xxiv. 22], by A'Obeyd: but the preferable rendering in this case is that of A Heyth, which will be found below: see 4. (T.) Ks mentions the phrase, أَقْبَلَ بِضَرْبَةٍ لَا يَأْلُ [He came with a blow, not falling short, &c.], for لَا يَأْلُو; like لَا أَدْرِ [for لَا أَدْرِى]. (S, M: [but in the copies of the former in my hands, for بِضَرْبَةٍ, I find بِضَرْبِهِ.]) ↓ أَلَّى [with teshdeed] is also said of a dog, and of a hawk, meaning He fell short of attaining the game that he pursued. (TA.) And of a cake of bread, meaning It was slow in becoming thoroughly baked. (IAar, IB.) [See also the phrase لَا دَرَيْتَ وَلَا ائْتَلَيْتَ in a later part of this paragraph.] — — You say also, مَا أَلَوْتُ الشَّيْءَ, (K,) or مَا أَلَوْتُ أَنْ أَفْعَلَهُ, (M,) inf. n أَلْوٌ (M, K) and أُلُوٌّ, (K, TA, [in a copy of the M أَلُوٌّ,]) meaning I did not leave, quit, cease from, omit, or neglect, (M, K,) the thing, (K,) or doing it. (M.) And فُلَانٌ لَا يَأْلُو خَيْرًا Such a one does not leave, quit, or cease from, doing good. (M.) And مَا أَلَوْتُ جَهْدًا I did not leave, omit, or neglect, labour, exertion, effort, or endeavour: and the vulgar say, مَا أَلُوكَ جَهْدًا; but this is wrong: so says As. (T. [See, however, similar phrases mentioned above.]) — أَلَا, aor. as above, (TA,) inf. n. أَلْوٌ, (IAar, T, TA,) also signifies He strove, or laboured; he exerted himself, or his power or ability; (IAar, T, TA;) as also ↓ تَأَلَّى: (T, TA:) the contr. of a signification before mentioned; i. e. "he flagged;," or "was remiss, or languid, and weak." (TA.) You say, أَتَانِى فِى حَاجَةٍ فَأَلَوْتُ فِيهَا He came to me respecting a want, and I strove, or laboured, &c., to accomplish it. (T.) — — And أَلَاهُ, aor. as above, (T, S,) inf. n. أَلْوٌ, (IAar, T, S,) He was, or became, able to do it: (IAar, T, S:) and ↓ أَلَّى, inf. n. تَأْلِيَةٌ, also signifies he was, or became, able; (TA;) and so ↓ ائتلى. (ISk, S, TA.) You say, هُوَ يَأْلُو هٰذَا الأَمْرَ He is able to perform, or accomplish, this affair. (T.) And مَا أَلَوْتُهُ I was not able to do it. (T, M, K.) And أَتَانِى فُلَانٌ فِى حَاجَةٍ فَمَا أَلَوْتُ رَدَّهُ Such a one came to me respecting a want, and I was not able to rebuff him. (T.) It is said in a trad., مَنْ صَامَ الدَّهْرَ فَلَا صَامَ وَلَا أَلَّى ↓ [He who fasts ever, or always, may he neither fast] nor be able to fast: as though it were an imprecation: or it may be enunciative: another reading is وَلَا آلَ, explained as meaning وَلَا رَجَعَ: [See art. اول:] but El-Khattábee says that it is correctly أَلَّى and أَلَا. (TA.) And the Arabs used to say, (S, M,) [and] accord. to a trad. it will be said to the hypocrite [in his grave], on his being asked respecting Mohammad and what he brought, and answering "I know not," (T in art. تلو,) لَا دَرَيْتَ ↓ وَلَا ائتَلَيْتَ, (T, S, M, K,) meaning, accord. to As, (T,) or ISk, (S,) Mayest thou not know, nor be able to know: (T, S: *) or, accord. to Fr, nor fall short, or flag, in seeking to know; that the case may be the more miserable to thee: (T:) or وَلَا أَلَيْتَ, as an imitative sequent [for ولا أَلَوْتَ, to which the same explanations are applicable]: (MK:) or لَا دَرَيْتَ وَلَا تَلَيْتَ, the latter verb being assimilated to the former, (ISk, T in art. تلو, S,) said to mean وَلَا تَلَوْتَ, i. e. nor mayest thou read nor study: (T in art. تلو:) or لَا دَرَيْتَ وَلَا أَتْلَيْتَ, i. e. [mayest thou not know,] nor mayest thou have camels followed by young ones. (Yoo, ISk, T, S, M, K.) — — Also, (IAar, T,) inf. n. أَلْوٌ, (IAar, T, K,) He gave him a thing: (IAar, T, K: *) [doubly trans.:] the contr. of a signification before mentioned, (also given by IAar, T and TA,) which is that of "refusing" [a person anything: see, above, لَا أَلُوكَ نُصْحًا]. (TA.) 2 أَلَّوَ see 1, in four places. 4 آلى, (T, S, M, &c.,) aor. يُؤْلِى, inf. n. إِيلَاءٌ, (T, S, Mgh,) [and in poetry إِلَآءٌ, (see a reading of a verse cited voce أَلِيَّةٌ,)] He swore; (T, S, M, Mgh, K;) as also ↓ تَأَلَّى, and ↓ ائتلى. (T, S, M, K.) You say, آلَيْتُ عَلَى الشَّيْءِ and آلَيْتُهُ [I swore to do the thing]. (M.) [And آلَيْتُ لَا أَفْعَلُ كَذَا I swore that I would not do such a thing; and, emphatically, I swear that I will not do such a thing. And آلَى يَمِينًا He swore an oath.] It is said in the Kur [xxiv. 22], وَلَا يَأْتَلِ ↓ أُولُو الْفَضْلِ مِنْكُمْ, meaning, accord. to A Heyth and Fr, And let not those of you who possess superabundance swear [that they will not give to relations &c.]; for Aboo-Bekr [is particularly alluded to thereby, because he] had sworn that he would not expend upon Mistah and his relations who had made mention of [the scandal respecting] 'Áïsheh: and some of the people of El-Medeeneh read وَلَا يَتَأَلَّ ↓, but this disagrees with the written text: A'Obeyd explains it differently: see 1: but the preferable meaning is that here given. (T.) And it is said in a trad., آلَى مِنْ نِسَائِهِ شَهْرًا He swore that he would not go in to his wives for a month: the verb being here made trans. by means of من because it implies the meaning of إِمْتِنَاع, which is thus trans. (TA.) [See also an ex. of the verb thus used in the Kur ii. 226.] عَلَى اللّٰهِ ↓ التَّأَلِّى is said to mean One's saying, By God, such a one will assuredly enter the fire [of Hell], and God will assuredly make to have a good issue the work of such a one: but see the act. part. n. below. (TA.) — آلَتْ, inf. n. as above, She (a woman) took for herself, or made, or prepared, a مِئْلَاة, q. v. (TA.) 5 تَأَلَّوَ see 1, in two places: — and see 4, in three places. 8 إِئْتَلَوَ see 1, in five places: — and see 4, in two places. أَلْوٌ, or إِلْوٌ: see إِلَى in art. الى. أُلُو, (so in some copies of the S, and so in the K in the last division of that work, and in the CK in art. ال, [and thus it is always pronounced,] but in some copies of the K in art. ال it is written أُلُونَ, [as though to show the original form of its termination,]) or أُولُو, (so in the M, and in some copies of the S, [and thus it is generally written,]) i. q. ذَوُو [Possessors of; possessed of; possessing; having]; a pl. which has no sing. (S, M, K) of its own proper letters, (S, K,) its sing. being ذُو: (S:) or, as some say, a quasi-pl.

n., of which the sing. is ذُو: (K:) the fem. is أُلَاتُ, (so in some copies of the S and K, [and thus it is always pronounced,]) or أُولَاتُ, (so in other copies of the S and K, [and thus it is generally written,]) of which the sing. is ذَاتُ: (S, K:) it is as though its sing. were أُلٌ, (M, K, [in the CK الٌ,]) the [final] و [in the masc.] being the sign of the pl., (M,) for it has و [for its termination] in the nom. case, and ى in the accus. and gen. (M, K.) It is never used but as a prefixed noun. (M, K.) The following are exs. of the nom. case: نَحْنُ أُولُو قُوَّةٍ وَأُولُو بَأْسٍ شَدِيدٍ [We are possessors of strength, and possessors of vehement courage], in the Kur [xxvii. 23]; and أُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ [The possessors of relationships, these have the best title to inheritance, one with respect to another], in the same [viii. last verse and xxxiii. 6]; (TA;) and جَآءَ نِى أُولُو الأَلْبَابِ [The persons of understandings came to me]; and أُولَاتُ الأَحْمَالِ [Those who are with child; occurring in the Kur lxv. 4]: (S:) and the following are exs. of the accus. and gen. cases: وَذَرْنِى وَالْمُكَذِّبِينَ أُولِى النَّعْمَةِ [And leave thou me, or let me alone, with the beliers, or discrediters, (i. e., commit their case to me,) the possessors of ease and plenty], in the Kur [lxxiii. 11]; and لَتَنُوءُ بِالْعُصْبَةِ أُولِى القُوَّةِ [Would weigh down the company of men possessing strength], in the same [xxviii. 76]. (TA.) وَأُولِى الأَمْرِ مِنْكُمْ, in the Kur [iv. 62], [And those, of you, who are possessors of command], (M, K, *) accord. to Aboo-Is-hák, (M,) means the companions of the Prophet, and the men of knowledge their followers, (M, K,) and the possessors of command, who are their followers, when also possessors of knowledge and religion: (K:) or, as some say, [simply] the possessors of command; for when these are possessors of knowledge and religion, and take, or adopt and maintain, and follow, what the men of knowledge say, to obey them is of divine obligation: and in general those who are termed أُولُو الأَمْرِ, of the Muslims, are those who superintend the affairs of such with respect to religion, and everything conducing to the right disposal of their affairs. (M.) إِلَى, accord. to Sb, is originally with و in the place of the [ى, i. e. the final] alif; and so is عَلَى; for the alifs [in these two particles] are not susceptible of imáleh; [i. e., they may not be pronounced ilè and 'alè;] and if either be used as the proper name of a man, the dual [of the former] is إِلَوَانِ and [that of the latter] عَلَوَانِ; but when a pronoun is affixed to it, the alif is changed into yé, so that you say إِلَيْكَ and عَلَيْكَ; though some of the Arabs leave it as it was, saying إِلَاكَ and عَلَاكَ. (S.) It is a prep., or particle governing a noun in the gen. case, (S, Mughnee, K,) and denotes the end, as opposed to [مِنْ, which denotes] the beginning, of an extent, or of the space between two points or limits; (S, M;) or the end of an extent (T, Mughnee, K) of place; [signifying To, or as far as;] as in the phrase [in the Kur xvii. 1], مِنَ المَسْجِدِ الحَرَامِ إِلَى المَسْجِدِ الأَقْصَى [From the Sacred Mosque to, or as far as, the Furthest Mosque; meaning from the mosque of Mekkeh to that of Jerusalem]; (Mughnee, K;) or in the saying, خَرَجْتُ مِنَ الكُوفَةِ إِلَى مَكَّةَ [I went forth from El-Koofeh to Mekkeh], which may mean that you entered it, [namely, the latter place,] or that you reached it without entering it, for the end includes the beginning of the limit and the furthest part thereof, but does not extend beyond it. (S.) [In some respects it agrees with حَتَّى, q. v. And sometimes it signifies Towards; as in نَظَرَ إِلَىَّ He looked towards me; and مَالَ إِلَيْهِ He, or it, inclined towards him, or it. — — It also denotes the end of a space of time; [signifying To, till, or until;] as in the saying [in the Kur ii. 183], ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ [Then complets ye the fasting to, or till, or until, the night]. (Mughnee, K.) [Hence, إِلَى أَنْ (followed by a mansoob aor.) Till or until: and إِلَى مَتَى Till, or until, what time, or when? i. e. how long? and also to, till, or until, the time when. See also the last sentence in this paragraph.] — — [In like manner it is used in the phrases إِلَى غَيْرِ ذٰلِكَ, and إِلَى آخِرِهِ, meaning, (And so on,) to other things, and to the end thereof; equivalent to et cœtera.]— — Sometimes, (S,) it occurs in the sense of مَعَ, (T, S, M, Mughnee, K,) when a thing is joined to another thing; (Mughnee, K;) as in the phrase [in the Kur iii. 45 and lxi. 14], مَنْ أَنْصَارِى إِلَى اللّٰهِ [Who will be my aiders with, or in addition to, God?], (S, Mughnee, K,) accord. to the Koofees and some of the Basrees; (Mughnee;) i. e. who will be joined to God in aiding me? (M, TA;) and as in the saying [in the Kur iv. 2], وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَى أَمْوَالِكُمْ [And devour not ye their possessions with, or in addition to, your possessions]; (T, S;) and [in the same, ii. 13,] وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ [And when they are alone with their devils]; (S;) and in the saying, الذَّوْدُ إِلَى الذَّوْدِ إِبِلٌ [A few she-camels with, or added to, a few she-camels are a herd of camels], (S, Mughnee, K,) a prov., meaning (assumed tropical:) a little with a little makes much; (S and A in art. ذود, q. v.;) though one may not say, إِلَى زَيْدٍ مَالٌ meaning مَعَ زَيْدٍ مَالٌ: (Mughnee:) so too in the saying, فُلَانٌ حَلِيمٌ إِلَى أَدَبٍ وَفِقْهٍ [Such a one is clement, or forbearing, with good education, or polite accomplishments, and intelligence, or knowledge of the law]; (M, TA;) and so, accord. to Kh, in the phrase, أَحْمَدُ اللّٰهَ إِلَيْكَ [I praise God with thee: but see another rendering of this phrase below]. (ISh.) In the saying in the Kur [v. 8], فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى المَرَافِقِ, it is disputed whether [the meaning be Then wash ye your faces, and your arms with the elbows, or, and your arms as far as the elbows; i. e., whether] the elbows be meant to be included among the parts to be washed, or excluded therefrom. (T.) A context sometimes shows that what follows it is included in what precedes it; as in قَرَأْتُ القُرْآنَ مِنْ أَوَّلِهِ إِلَى آخِرِهِ [I read, or recited, the Kurán, from the beginning thereof to the end thereof]: or that it is excluded; as in ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ [explained above]: when this is not the case, some say that it is included if it be of the same kind [as that which precedes]; some, that it is included absolutely; and some, that it is excluded absolutely; and this is the right assertion; for with the context it is in most instances excluded. (Mughnee.) — — It is also used to show the grammatical agency of the noun governed by it, after a verb of wonder; or after a noun of excess importing love or hatred; [as in مَا أَحَبَّهُ إِلَىَّ How lovely, or pleasing, is he to me! (TA in art. حب,) and مَا أَبْغَضَهُ إِلَىَّ How hateful, or odious, is he to me! (S in art. بغض;) and] as in the saying [in the Kur xii. 33], رَبِّ السِّجْنُ أَحَبُّ إِلَىَّ [O my Lord, the prison is more pleasing to me]. (Mughnee, K.) [This usage is similar to that explained in the next sentence.] — — It is syn. with عِنْدَ; (S, M, Mughnee, Msb, K;) as in the phrase, هُوَ أَشْهَى إِلَىَّ مِنْ كَذَا [It is more desirable, or pleasant, in my estimation than such a thing]; (Msb;) and in the saying of the poet, أَمْ لَا سَبِيلَ إِلَى الشَّبَابِ وَذِكْرُهُ أَشْهَى إِلَىَّ مِنَ الرَّحِيقِ السَّلْسَلِ [Is there no way of return to youth, seeing that the remembrance thereof is more pleasant to me, or in my estimation, than mellow wine?] (Mughnee, K:) and accord. to this usage of إِلَى in the sense of عِنْدَ may be explained the saying, أَنْتِ طَالِقٌ إِلَى سَنَةٍ, meaning Thou art divorced at the commencement of a year. (Msb.) — — It is also syn. with لِ; as in the phrase, وَالأَمْرُ إِلَيْكَ [And command, or to command, belongeth unto Thee, meaning God, as in the Kur xiii. 30, and xxx. 3], (Mughnee, K,) in a trad. respecting supplication: (TA:) or, as some say, it is here used in the manner first explained above, meaning, is ultimately referrible to Thee: and they say, أَحْمَدُ اللّٰهَ إِلَيْكَ, meaning, I tell the praise of God unto thee: (Mughnee:) [but see another rendering of this last phrase above:] you say also, ذَاكَ إِلَيْكَ That is committed to thee, or to thy arbitration. (Har p. 329.) — — It also occurs as syn. with عَلَى; as in the saying in the Kur [xvii. 4], وَقَضَيْنَا إِلَى بَنِى إِسْرَائِيلَ [And we decreed against the children of Israel]: (Msb:) or this means and we revealed to the children of Israel (Bd, Jel) decisively. (Bd.) — —

It is also syn. with فى; (M, Mughnee, K;) as in the saying [in the Kur iv. 89 and vi.12], لَيَجْمَعَنَّكُمْ إِلَى يَوْمِ القِيَامَةِ [He will assuredly collect you together on the day of resurrection]: (K:) thus it may be used in this instance accord. to Ibn-Málik: (Mughnee:) and it is said to be so used in the saying [of En-Nábighah, (M, TA,)] فَلَا تَتْرُكَنِّى بِالوَعِيدِ كَأَنَّنِى إِلَي النَّاسِ مَطْلِيٌّ بِهِ القَارُ أَجْرَبُ [Then do not thou leave me with threatening, as though I were, among men, smeared with tar, being like a mangy camel]; (M, Mughnee;) or, accord. to some, there is an ellipsis and inversion in this verse; الى being here in dependence upon a word suppressed, and the meaning being, smeared with pitch, [like a camel,] yet being united to men: or, accord. to Ibn-'Osfoor, مطلىّ is here considered as made to import the meaning of rendered hateful, or odious; for he says that if الى were correctly used in the sense of فى, it it would be allowable to say, زَيْدٌإِلَى الكُوفَةِ: (Mughnee:) [or the meaning may be, as though I were, compared to men, a mangy camel, smeared with pitch: for] I'Ab said, after mentioning 'Alee, عِلْمِى إِلَى عِلْمِهِ كَالقَرَارَةِ فِى المُثْعَنْجَرِ, meaning My knowledge compared to his knowledge is like the قرارة [or small pool of water left by a torrent] placed by the side of the middle of the sea [or the main deep]. (K in art. ثعجر.) It is also [said to be] used in the sense of فى in the saying in the Kur [1xxix. 18], هَلْ لَكَ إِلَى أَنْ تَزَكَّى [Wilt thou purify thyself from infidelity?] because it imports the meaning of invitation. (TA.) — — It is also used [in a manner contr. to its primitive application, i. e.,] to denote beginning, [or origination,] being syn. with مِنْ; as in the saying [of a poet], تَقُولُ وَقَدْ عَالَيْتُ بِالكُورِ فَوْقَهَا أَيُسْقَي فَلَا يَرْوَى إِلَيَّ ابْنُ أَحْمَرَا [She says, (namely my camel,) when I have raised the saddle upon her, Will Ibn-Ahmar be supplied with drink and not satisfy his thirst from me? i. e., will he never be satisfied with drawing forth my sweat?]. (Mughnee, K.) — — It is also used as a corroborative, and is thus [syntactically] redundant; as in the saying in the Kur [xiv. 40], فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوَى إِلَيْهِمْ, with fet-h to the و [in تهوى], (Mughnee, K,) accord. to one reading, (Mughnee,) meaning تَهْوَاهُمْ [i. e. And make Thou hearts of men to love them]: (K:) so says Fr: but some explain it by saying that تهوى imports the meaning of تَمِيلُ; or that it is originally تَهْوِى, with kesr, the kesreh being changed to a fet-hah, and the yé to an alif, as when one says رَضَا for رَضِىَ, and نَاصَاةٌ for نَاصِيَةٌ: so says Ibn-Málik; but this requires consideration; for it is a condition in such cases that the ى in the original form must be movent. (Mughnee.) [See art. هوى.] — — اَللّٰهُمَّ إِلَيْكَ, occurring in a trad., [is elliptical, and] means O God, I complain unto Thee: or take Thou me unto Thee. (TA.) — — And أَنَا مِنْكَ وَإِلَيْكَ means I am of thee, and related to thee. (TA.) — — You say also, اِذْهَبْ إِلَيْكَ, meaning Betake, or apply, thyself to, or occupy thyself with, thine own affairs. (T, K. *) And similar to this is the phrase used by El-Aashà, فَاذْهَبِى مَا إِلَيْكِ. (TA.) And إِلَيْكُمْ [alone is used in a similar manner, elliptically, or as an imperative verbal noun, and] means Betake, or apply, yourselves to, or occupy yourselves with, your own affairs, (اِذْهَبُوا إِلَيْكُمْ,) and retire ye, or withdraw ye, to a distance, or far away, from us. (ISk.) And إِلَيْكَ عَنِّى means Hold, or refrain, thou from me: (T, K:) or remove, withdraw, or retire, thou to a distance from me: اليك used in this sense is an imperative verbal noun. (Har p. 508.) Sb says, (M,) or Akh, (Har ubi suprà,) I heard an Arab of the desert, on its being said to him إِلَيْكَ, reply, إِلَىَّ; as though it were said to him Remove, withdraw, or retire, thou to a distance, and he replied, I will remove, &c. (M.) Aboo-Fir' own says, satirizing a Nabathæan woman of whom he asked for water to drink, إِذَا طَلَبْتَ المَآءِ قَالَتْ لَيْكَا [When thou shalt demand water, she will say, Retire thou to a distance]; meaning, [by ليكا, i. e. لَيْكَ with an adjunct alif for the sake of the rhyme,] إِلَيْكَ, in the sense last explained above. (M.) — — One also says, إِلَيْكَ كَذَا, meaning, Take thou such a thing. (T, K.) — — When إِلَى is immediately followed by the interrogative مَا, both together are written إِلَامَ [meaning, To what? whither? and till, or until, what time, or when? i. e. how long?]; and in like manner one writes عَلَامَ for عَلَى مَا, (S * and K voce ما,) and حَتَّامَ for حَتَّى. (S voce حَتَّى.) أَلْوَةٌ and أُلْوَةٌ and إِلْوَةٌ: see أَلِيَّةٌ. أَلُىُّ One who swears much; who utters many oaths: (IAar, T, K:) mentioned in the K in art. الى; but the present is its proper art. (TA.) أَلِيَّةٌ [A falling short; or a falling short of what is requisite, or what one ought to do; or a flagging, or remissness; and slowness, or tardiness:] a subst. from أَلَا as signifying قَصَّرَ and أَلِيَّةٌ. (M.) Hence the prov., (M,) إِلَّا حَضِيَّةً فَلَا أَلِيَّةً, i. e. If I be not in favour, and high estimation, I will not cease seeking, and labouring, and wearying myself, to become so: (M, K: *) or if thou fail of good fortune in that which thou seekest, fall not short, or flag not, or be not remiss, in showing love, or affection, to men; may-be thou wilt attain somewhat of that which thou wishest: originally relating to a woman who becomes displeasing to her husband: (S in art. حظو:) it is one of the proverbs of women: one says, if I be not in favour, and high estimation, with my husband, I will not fall short, or flag, or be remiss, in that which may render me so, by betaking myself to that which he loveth: (T and TA in art. حظو:) Meyd says that the two nouns are in the accus. case because the implied meaning is إِلَّا أَكُنْ حَظِيَّةً فَلَا أَكُنْ أَلِيَّةً; the latter noun being [accord. to him] for ↓ آلِيَةٌ, for which it may be put for the sake of conformity [with the former]; and the former having the signification of the pass. part. n. of أَحْظَى, or that of the part. n. of حَظِىَ [or حَظِيَتْ]. (Har p. 78.) — An oath; (T, S, M, Mgh, K;) as also ↓ أَلِيَّا (M, K) and ↓ أَلْوَةٌ (T, S, M, K) and ↓ أُلْوَةٌ and ↓ إِلِيوَةٌ: (S, M, K: [in the CK, والأَلْوَةُ مُثَلَّثَةً is erroneously put for وِالأَلْوَةُ مثلّثةً والأَلِيوَةُ:]) it is [originally أَلِيوَةٌ,] of the measure فَعِيلَةٌ: (S:) pl. أَلَايَا. (S, Mgh.) A poet says, (namely, Kutheiyir, TA,) قَلِيلُا الأَلَايَا حَافِظٌ لِيَمِينِهِ وَإِنْ سَبَقَتْ مِنْهُ الأَلِيَّةُ بَرَّتِ [A person of few oaths, who keeps his oath from being uttered on ordinary or mean occasions; but if the oath has proceeded from him at any former time, or hastily, it proves true]: (S, TA:) or, as IKh relates it, قَلِيلُ الإِلَآءِ; meaning, he says, قَلِيلُ الإِيلَآءِ; the ى being suppressed: see 4. (TA.) أَلِيَّا: see the latter part of the paragraph next preceding. آلٍ Falling short; or falling short of what is requisite, or what one ought to do; or flagging, or remiss: [and slow, or tardy: &c.: see 1:] fem. with ة: and pl. of this latter أَوَالٍ. (S, TA.) See أَلِيَّةٌ, used, accord. to Meyd, for آلِيَة. — — Niggardly, penurious, or avaricious; impotent to fulfil duties or obligations, or to pay debts. (Har p. 78.) مِئْلَاةٌ The piece of rag which a woman holds in wailing, (S, TA,) and with which she makes signs: (TA:) [it is generally dyed blue, the colour of mourning; and the woman sometimes holds it over her shoulders, and sometimes twirls it with both hands over her head, or before her face:] pl. مَآلٍ: (S, TA:) which also signifies rags used for the menses. (TA in art. غبر.) مُتَأَلٍّ [part. n. of 5]. It is said in a trad., وَيْلٌ لِلْمُتَأَلِّينَ مِنْ أُمَّتِى, explained as meaning Woe to those of my people who pronounce sentence against God, saying, Such a one is in Paradise, and such a one is in the fire [of Hell]: but see the verb. (TA.) الى 1 أَلِىَ, (S, K,) aor. يَأْلَى, inf. n. أَلًى, (S,) He (a man, S) was, or became, large in the أَلْيَة, q. v. (S, K. *) — أَلَيْتَ: see 1 in art. الو. أَلَّىُ: see إِلَى: — and see also أَلْيَانٌ. أَلًى: see إِلَى: — and see also أَلْيَانٌ. أَلِّىٌ: see إِلَى. أَلًى, (so in some copies of the S and in the M,) accord. to Sb, or أَلًا, (so likewise in the M, in which it is mentioned in art. الى, [and thus it is always pronounced,]) or أُولَى; (so in several copies of the S and in the K, in the last division of each of those works, [and thus it is generally written;]) and with the lengthened ا, [and this is the more common form of the word, i. e. ↓ أُلَآءِ, as it is always pronounced, or أُولَآءِ, as it is generally written, both of which modes of writing it I find in the M.,] (S, M, K,) of the same measure

as غُرَاب, (M,) indecl., with a kesreh for its termination; (S;) [These and those,] a pl. having no proper sing., (S, K,) or a noun denoting a pl., (M,) or its sing. is ذَا for the masc. and ذِهْ for the fem., (S, K,) for it is both masc. and fem., (S,) and is applied to rational beings and to irrational things. (M.) [Thus,] هُمْ أُولَآءِ عَلَى أَثَرِى, in the Kur xx. 86, means [They are these, following near after me; or] they are near me, coming near after me. (Jel, and Bd says the like.) And in the same, iii. 115, هَاأَنْتُمْ أُولَآءِ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ Now ye, O ye these believers, love them, and they love not you. (Jel.) — — The particle (M) هَا (S, K) used as an inceptive to give notice of what is about to be said is prefixed to it, [i. e., to the form with the lengthened ا,] (S, M, K,) so that you say, ↓ هٰؤُلَآءِ [meaning These, like as هذا means "this"]. (S, K.) And AZ says that some of the Arabs say, هٰؤُلَآءِ قَوْمُكَ [These are thy people], (S, M, *) and ↓ رَأَيْتُ هٰؤُلَآءٍ [I saw these], (M,) with tenween and kesr (S, M) to the hemzeh; (S;) and this, says IJ, is of the dial. of Benoo-'Okeyl. (M.) — — And the ك of allocution is added to it, so that you say, أُولٰئِكَ, [or أُولَآئِكَ, which is the same, and أُولٰئِكُمْ, or أُولَآئِكُمْ, &c.,] and أُولَاكَ, (S, K,) and أُولَالِكَ, (so in some copies of the S and in the K,) or أُلَالِكَ, (so in some copies of the S and in the M,) in which the [second] ل is augmentative, (M,) and ↓ أُلَّاكَ, with teshdeed, (K,) [all meaning Those, like as ذَاكَ and ذٰلِكَ mean "that" and hence] Ks says that when one says أُولَآئِكَ, the sing. is ذٰلِكَ; and when one says أُولَاكَ, the sing. is ذَاكَ; (S;) or أُلَالِكَ [or أُولَالِكَ, each with an augmentative ل, like ذٰلِكَ, (and this, I doubt not, is the correct statement,)] is as though it were pl. of ذٰلِكَ: (M:) but one does not say هَاؤُلَالِكَ, or هاُولَالِكَ, (M,) [nor هٰؤُلَآئِكَ, or the like.] [Thus it is said in the Kur ii. 4, أُولَآئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَآئِكَ هُمُ المُفْلِحُونَ Those follow a right direction from their Lord, and those are they who shall prosper.] And sometimes أُولَآئِكَ is applied to irrational things, as in the phrase بَعْدَ أُولَآئِكَ الأَيَّامِ [After those days]; and in the Kur [xvii. 38], where it is said, إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَآئِكَ كَانَ عَنْهُ مَسْؤُولًا [Verily the ears and the eyes and the heart, all of those shall be inquired of]. (S.) — — The dims. are ↓ أُلَيَّا and ↓ أُلَيَّاءِ (S, M) and ↓ هٰؤُلَيَّاءِ: (M:) for the formation of the dim. of a noun of vague application does not alter its commencement, but leaves it in its original state, with fet-h or damm, [as the case may be,] and the ى which is the characteristic of the dim. is inserted in the second place if the word is one of two letters, [as in the instance of ذَيَّا, dim. of ذَا,] and in the third place if it is a word of three letters. (S.) — الأُلَى, (as in some copies of the S and T,) of the same measure as العُلَى; (S; [wherefore the author of the TA prefers this mode of writing it, which expresses the manner in which it is always pronounced;]) or الأُلَا; (ISd, TA;) or الأُولَى; (so in some copies of the S and T;) is likewise a pl. having no proper sing., [meaning They who, those which, and simply who, and which,] its sing. being الَّذِى; (S;) or is changed from being a noun of indication so as to have the meaning of الَّذِينَ; as also ↓ الأُلَآءِ; wherefore they have the lengthened as well as the shortened alif, and that with the lengthened alif is made indecl. by terminating with a kesreh. (ISd.) A poet says, وَإِنَّ الأُولَى بِالطَّفِّ مِنْ آلِ هَاشِمٍ تَآسَوْا فَسَنُّوا لِلْكِرَامِ التَّآسِيَا [And they who are in Et-Taff, of the family of Háshim, shared their property, one with another, and so set the example, to the generous, of the sharing of property]. (T, and S in art. اسو, where, in one copy, I find الأُلَى in the place of الأُولَى.) And another poet says, وَإِنَّ الأُلَآءِ يَعْلَمُونَكَ مِنْهُمُ [And verily they who know thee, of them]: which shows what has been said above, respecting the change of meaning. (ISd.) Ziyád El-Aajam uses the former of the two words without ال, saying, فَأَنْتُمْ أُولَى جِئْتُمْ مَعَ البَقْلِ وَالدَّبَى فَطَارَ وَهٰذَا شَخْصُكُمْ غَيْرُ طَائِرِ [For ye are they who came with the herbs, or leguminous plants, and the young locusts, and they have gone away, while these, yourselves, are not going away]: (T:) he means that their nobility is recent. (Ham p. 678; where, instead of فأنتم and اولى, we find وَأَنْتُمْ and أُلَا.) — — In the phrase العَرَبُ الأُولَى, (as in the L, and in some copies of the S and K,) or الأُلَى, (as also in the L, and in other copies of the S and K, [and thus it is always pronounced,]) الاولى or الالى may also signify الَّذِينَ, the verb سَلَفُوا being suppressed after it, because understood; [so that the meaning is, The Arabs who have preceded, or passed away;] so says Ibn-EshShejeree: (L:) or it is formed by transposition from الأُوَلُ, being pl. of أُولَى [fem. of أَوَّلُ], like as أُخَرُ is pl. of أُخْرَى: and it is thus in the phrase, ذَهَبَتِ العَرَبُ الأُولَى or الأُلَى [The first Arabs have passed away]. (S, K.) 'Obeyd Ibn-ElAbras uses the phrase, نَحْنُ الأُلَى [as meaning We are the first]. (TA.) إِلَى: see إِلًى. إِلَّى: see إِلًى: — and see also art. الو. إِلًى (T, S, M, K) and ↓ أَلًى, (S, M, K,) the latter said by Zekereeyà to be the most common, and the same is implied in the S, but MF says that this is not known, (TA,) and ↓ إِلْوٌ, (T,) or ↓ أَلْوٌ, (Es-Semeen, K,) like دَلْوٌ, (Es-Semeen, TA,) [belonging to art. الو,] and ↓ إِلْىٌ (T, M, K) and ↓ أَلْىٌ (M, K) and ↓ أُلْىٌ (Es-Sakháwee, Zekereeyà, TA) and ↓ إِلَى, (the same,) or إِلَّا, occurring at the end of a verse, but it may be a contraction of إِلًّا, meaning عَهْدًا, (M,) A benefit, benefaction, favour, boon, or blessing: pl. آلَآءٌ. (T, S, M, K, &c.) IAmb says that إِلًى and أَلًى are originally وِلًا and وَلًا. (TA.) أَلْيَةٌ The buttock, or buttocks, rump, or posteriors, syn. عَجِيزَةٌ, (K,) or [more properly] عَجُزٌ, (M,) of a man &c., (M,) or of a sheep or goat, (Lth, T, S,) and of a man, (Lth, T,) or of a ewe: (ISk, T:) or the flesh and fat thereon: (M, K:) you should not say ↓ إِلْيَةٌ, (T, S, K,) a form mentioned by the expositors of the Fs, but said to be vulgar and low; (TA;) nor لِيَّةٌ, (T, S, K,) with kesr to the ل, and with teshdeed to the ى, as in the S, [but in a copy of the S, and in one of the T, written without teshdeed,] a form asserted to be correct by some, but it is rarer and lower than إِلْيَةٌ, though it is the form commonly obtaining with the vulgar: (TA:) the dual. is ↓ أَلْيَانِ, (AZ, T, S,) without ت; (S;) but أَلْيَتَانِ sometimes occurs: (IB:) أَلَصُّ الأَلْيَتَيْنِ is an epithet applied to the Zenjee, (K in art. لص,) meaning having the buttocks cleaving together: (TA in that art.:) the pl. is أَلَيَاتٌ (T, M, K) and أَلَايَا; (M, K;) the latter anomalous. (M.) Lh mentions the phrase, إِنَّهُ لَذُو أَلَيَاتٍ [Verily he has large buttocks]; as though the term أَلْيَةٌ applied to every part of what is thus called. (M.) — — Fat, as a subst.: (M:) and a piece of fat. (M, K.) — — The tail, or fat of the tail, (Pers. دُنْبَهٌ,) of a sheep. (KL.) [Both of these significations (the "tail," and "fat of the tail," of a sheep) are now commonly given to لِيَّة, a corruption of أَلْيَةٌ mentioned above: and in the K, voce طُنْبُورٌ, it is said that the Pers. دُنْبَهْ بَرَّهْ signifies أَلْيَةَ الحَمَلِ.] — — أَلْيَةُ السَّاقِ The muscle of the shank; syn. حَمَاةُ السَّاقِ [which see, in art. حمو]. (AAF, M, K.) — — أَلْيَةُ الإِبْهَامِ The portion of flesh that is at the root of the thumb; (S, M;) and which is also called its ضَرَّة; (M;) or the part to which corresponds the ضَرَّة; (S;) and which is also called أَلْيَةُ الكَفِّ; the ضَرَّة being the portion of flesh in فِى, [app. a mistranscription for مِنْ from]) the little finger to the prominent extremity of the ulna next that finger, at the wrist: (TA:) or the portion of flesh in the ضَرَّة of the thumb. (K.) — — أَلْيَةُ الخِنْصِرِ The portion of flesh that is beneath the little finger; [app. what is described above, as called the ضَرَّة, extending from that finger to the prominent extremity of the ulna, at the wrist;] also called أَلْيَةُ اليَدِ. (Lth, T.) — — أَلْيَتَا الكَفِّ The أَلْيَة of the thumb [described above as also called by itself أَلْيَةُ الكَفِّ] and the ضَرَّة of the little finger [respecting which see the next preceding sentence]. (TA, from a trad.) — — أَلْيَةُ القَدَمِ The part of the human foot upon which one treads, which is the portion of flesh beneath [or next to] the little toe. (M.) — — أَلْيَةُ الحَافِرِ The hinder part of the solid hoof. (S, M.) إِلْيَةٌ: see أَلْيَةٌ. أَلْيَانُ: see أَلْيَانِ. أَلْيَانِ an irreg. dual of أَلْيَانٌ, q. v. أَلْيَانُ (T, S, M, K) and ↓ أَلْيَانٌ (M, K) and ↓ آلَى, (T, S, K,) of the measure أَفْعَلُ, (S,) and ↓ آلٌ, (M,) or ↓ أَلَى, (so in

some copies of the K, and so accord. to the TA,) or ↓ أَلْىٌّ, (so in a copy of the K,) or ↓ أَلِىٌّ, (accord. to the CK,) and ↓ آلٍ, (M, K,) applied to a ram, Large in the أَلْيَة, q. v.: (T, * S, M, * K, * TA:) and so, applied to a ewe, أَلْيَانَةٌ, (T, M, K, [in the CK أَلْيَانَةٌ,]) fem. of أَلْيَانٌ; (T;) and ↓ أَلْيَآءُ, (T, S, M, K,) fem. of آلَى: (T, S:) and in like manner these epithets [masc. and fem. respectively, آلَى, however, being omitted in the M,] are applied to a man and to a woman; (M, K;) or, accord. to Aboo-Is-hák, (M,) آلَى is applied to a man, and عَجْزَآءُ to a woman, but not أَلْيَآءُ, (S, M,) though [it is asserted that] some say this, (S,) Yz saying so, accord. to A 'Obeyd, (IB,) but A 'Obeyd has erred in this matter: (M:) the pl. is أُلْىٌ, (T, S, M, K, [in the CK erroneously written with fet-h to the ا,]) pl. of آلَى, (T, S, M,) or of آلٍ; of the former because an epithet of this kind is generally of the measure أَفْعَلُ, or of the latter after the manner of بُزْلٌ as pl. of بَازِلٌ, and عُوذٌ as pl. of عَائِذٌ; (M;) applied to rams (T, S M) and to ewes, (T, S,) and to men and to women; (M, K) and أَلْيَانَاتٌ, (S, M, K, [in the CK أَلْيانات,]) pl. of أَلْيَانَةٌ, (TA,) [but] applied to rams (S) [as well as ewes], or to women, (M, K,) and, also applied to women, إِلَآءٌ, (M, and so in a copy of the K, [in the CK أَلَاء,]) or آلَآءٌ, (so in some copies of the K, and in the TA,) with medd, pl. of أَلَى, (TA,) and أَلَايَا, (K,) pl. of أَلْيَانٌ. (TA.) أُلَآءِ and هٰؤُلَآءِ and هٰؤُلَآءِ and الأُلَآءِ: see أُلَى .أُلِىُ, mentioned in this art. in the K: see art. الو: — and see also أَلْيَانٌ .أَلْيَا and أُلْيَآءِ and هٰؤُلَيَّاءِ: see أَلَى .أَلَآءِ A man who sells fat, which is termed الأَلْيَةُ. (M.) أَلَّاكَ: see آلَى .آلٌ: see أَلْيَانٌ .آلٍ: see آلَى, and its fem. أَلْيَآءُ: see أَلْيَانٌ, in two places. ام 1 أَمَّهُ, (T, S, M, &c.,) aor ◌ُ3أَمَّ, (T, M, Msb,) inf. n. أَمٌّ, (T, S, M, Msb,) He tended, repaired, betook himself, or directed his course, to, or towards, him, or it; aimed at, sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, him, or it; intended it, or purposed it; syn. قَصَدَهُ, (Lth, T, S, M, Mgh, Msb, K,) and تَوَخَّاهُ, (T,) and تَعَمَّدَهُ, (Mgh,) and تَوَجَّهَ إِلَيْهِ; (TA;) as also ↓ أَمَّمَهُ, and ↓ تَأَمَّمَهُ, (T, S, M, Mgh, Msb, K,) and ↓ ائتَمَّهُ, (M, K,) and ↓ يَمَّمَهُ, (T, M, K,) and ↓ تَيَمَّمَهُ; (T, M, Mgh, K;) the last two being formed by substitution [of ى for أ]. (M.) Hence, يَااَللّٰهُ أُمَّنَا بِخَيْرٍ [O God, bring us good]. (JK in art. اله, and Bd in iii. 25.) And لَأَمَّ مَا هُوَ, occurring in a trad., meaning He has indeed betaken himself to, or pursued, the right way: or it is used in a pass. sense, as meaning he is in the way which ought to be pursued. (TA.) And انْطَلَقْتُ أَتَأَمَّمُ ↓ رَسُولَ اللّٰهِ, in another trad., I went away, betaking myself to the Apostle of God. (TA.) Hence, also, تَيَمَّمَ ↓ الصَّعِيدَ لِلصَّلَاهِ [He betook himself to dust, or pure dust, to wipe his face and his hands and arms therewith, for prayer]: (T, * M, * Mgh, TA:) as in the Kur iv. 46 and v. 9: (ISk, M, TA:) whence التَّيَمُّمُ as meaning the wiping the face and the hands and arms with dust; (ISk, T, * M, * Mgh, TA;) i. e. the performing the act termed تَوَضُّؤٌ with dust: formed by substitution [of ى for أ]: (M, K:) originally التَّأَمُّمُ. (K.) — — See also 8. — أَمَّهُ, (S, M, Mgh, &c.,) aor. ◌ُ3أَمَّ, (M, Mgh,) inf. n. أَمٌّ, (M, Mgh, K,) He broke his head, so as to cleave the skin, (S, Msb,) inflicting a wound such as is termed آمَّة [q. v.]; (S;) [i. e.] he struck, (M, Mgh, K,) or wounded, (M, K,) the أُمّ [q. v.] of his head, (M, Mgh, K,) with a staff, or stick. (Mgh.) — أَمَّهُمْ (S, M, K) and أَمَّ بِهِمْ, (M, K,) [aor. ◌ُ3أَمَّ,] inf. n. إِمَامَةٌ, (S, [but in the M and K it seems to be indicated that this is a simple subst.,]) He preceded them; went before them; took precedence of them; or led them, so as to serve as an example, or object of imitation; syn. تَقَدَّمَهُمْ; (M, K;) [and particularly] فِى الصَّلَاةِ [in prayer]. (S.) And أَمَّهُ and أَمَّ بِهِ He prayed as إِمَام [q. v.] with him. (Msb.) And أَمَّ الصُّفُوفَ He became [or acted as] إِمَام to the people composing the ranks [in a mosque &c.]. (Har p. 680.) You say also, لَا يَؤُمُّ الرَّجُلُ الرَّجُلَ فِى سُلْطَانِهِ [A man shall not take precedence of a man in his authority]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so he would show him contempt. (Mgh in art. سلط.) — أَمَّتْ, (S, M, K,) [first pers. أَمُمْتُ,] aor. ◌ُ3أَمَّ, (M,) inf. n. أُمُومَةٌ, (M, K,) She (a woman, S) became a mother; (S, M, K;) [as also أَمَّتْ having for its first pers. أَمِمْتُ, aor. ◌َ3أَمَّ; for] you say, مَا كُنْتِ أُمًّا وَلَقَدْ أَمِمْتِ [Thou wast not a mother, and thou hast become a mother], (S, M, K, [in the last فَأَمِمْتِ,]) with kesr, (K,) inf. n. أُمُومَةٌ. (S, M, K.) — — أَمَمْتُهُ I was to him a mother. (A in art. ربض.) IAar, speaking of a woman, said, كَانَتْ لَهَا عَمَّةٌ تَؤُمُّهَا, meaning [She had, lit. there was to her, a paternal aunt] who was to her like the mother. (M.) 2 أَمَّمَهُ and يَمَّمَهُ: see 1, first sentence, in two places. 3 آمَّهُ It agreed with it, neither exceeding nor falling short. (M.) — — [See also the part. n. مُؤَامٌّ, voce أَمَمٌ; whence it seems that there are other senses in which آمَّ may be used, intransitively.] 5 تَأَمَّمَ and تَيَمَّمَ: see 1, former part, in four places. — تَأَمَّمَ بِهِ: see 8. — تَمَمْتُ I took for myself, or adopted, a mother. (S.) And تَأَمَّمَهَا He took her for himself, or adopted her, as a mother; (S, * M, K;) as also ↓ استأمّها, (M, K,) and تَأَمَّمَهَا. (M.) 8 ائتمّهُ [written with the disjunctive alif إِيتَمَّهُ]: see 1, first sentence. — ائتمّ بِهِ He followed his example; he imitated him; he did as he did, following his example; or taking him as an example, an exemplar, a pattern, or an object of imitation; (S, Mgh, Msb;) as also ↓ أَمَّهُ: (Bd in xvi. 121:) the object of the verb is termed إِمَامٌ; (S, M, Mgh, Msb, K;) applied to a learned man, (Msb,) or a head, chief, or leader, or some other person. (M, K.) He made it an أَمَّة or إِمَّة [i. e. a way, course, or rule, of life or conduct; as explained immediately before in the work whence this is taken]; as also ↓ تأمّم به. (M.) You say, ائتمّ بِالشَّيْءِ and ائْتَمَى به, by substitution [of ى for م], (M, K,) disapproving of the doubling [of the م]. (M.) 10 ◌ُ3إِسْتَأْمَ see 5. أَمْ is a conjunction, (S, M, K,) connected with what precedes it (Msb, Mughnee) so that neither what precedes it nor what follows it is independent, the one of the other. (Mughnee.) It denotes interrogation; (M, K;) or is used in a case of interrogation, (S, Msb,) corresponding to the interrogative أَ, and meaning أَىّ, (S,) or, as Z says, أَىُّ الأَمْرَيْنِ كَائِنٌ; [for an explanation of which, see what follows;] (Mughnee;) or, [in other words,] corresponding to the interrogative أَ, whereby, and by أَمْ, one seeks, or desires, particularization: (Mughnee:) it is as though it were an interrogative after an interrogative. (Lth, T.) Thus you say, أَزَيْدٌ فِى الدَّارِ أَمْ عَمْرٌو [Is Zeyd in the house, or 'Amr?]; (S, Mughnee;) i. e. which of them two (أَيُّهُمَا) is in the house? (S;) therefore what follows ام and what precedes it compose one sentence; and it is not used in commanding nor in forbidding; and what follows it must correspond to what precedes it in the quality of noun and of verb; so that you say, أَزَيْدٌ قَائِمٌ أَمع قَاعِدٌ [Is Zeyd standing, or sitting?] and أَقَامَ زَيْدٌ أَمْ قَعَدَ [Did Zeyd stand, or sit?]. (Msb.) It is not to be coupled with أَ after it: you may not say, أَعِنْدَكَ زَيْدٌ أَمْ أَعِنْدَكَ عَمْرٌو. (S.) — — As connected in like manner with what goes before, it is preceded by أَ denoting equality [by occurring after سَوَآءٌ &c.], and corresponds thereto, as in [the Kur lxiii. 6,] سَوَآءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ [It will be equal to them whether thou beg forgiveness for them or do not beg forgiveness for them]. (Mughnee.) — — It is also unconnected with what precedes it, (S, Msb, Mughnee,) implying always digression, (Mughnee,) preceded by an enunciative, or an interrogative, (S, Msb, Mughnee,) other than أَ, (Mughnee,) or by أَ not meant [really] as an interrogative but to denote disapproval, (Mughnee,) and signifies بَلْ, (Lth, Zj, T, S, M, Mughnee, K,) or بَلْ and أَ together, (Msb,) and this is its meaning always accord. to all the Basrees, but the Koofees deny this. (Mughnee.) Thus, using it after an enunciative, you say, إِنَّهَا لَإِبِلٌ أَمْ شَآءٌ [Verily they are camels: nay, or nay but, they are sheep, or goats: or nay, are they sheep, or goats?]: (S Msb, Mughnee:) this being said when one looks at a bodily form, and imagines it to be a number of camels, and says what first occurs to him; then

the opinion that it is a number of sheep or goats suggests itself to him, and he turns from the first idea, and says, أَمْ شَآءٌ, meaning بَلْ, because it is a digression from what precedes it; though what follows بل is [properly] a thing known certainly, and what follows ام is opined. (S, TA.) And using it after an interrogative in this case, you say, هَلْ زَيْدٌ مُنْطَلِقٌ أَمْ عَمْرٌو [Is Zeyd going away? Nay rather, or, or rather, is 'Amr?]: you digress from the question respecting Zeyd's going away, and make the question to relate to 'Amr; so that ام implies indecisive opinion, and interrogation, and digression. (S.) And thus using it, you say, هَلْ زَيْدٌ قَامَ أَمْ عَمْرٌو [Did Zeyd stand? Nay rather, or or rather, did 'Amr?]. (Msb.) And an ex. of the same is the saying [in the Kur xiii. 17], هَلْ يَسْتَوِى الأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِى الظُّلُمَاتُ وَالنُّورُ [Are the blind and the seeing equal? Or rather are darkness and light equal?]. (Mughnee.) And an ex. of it preceded by أ used to denote disapproval is the saying [in the Kur vii. 194], أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا [Have they feet, to walk therewith? Or have they hands to assault therewith?]: for أ is here equivalent to a negation. (Mughnee.) [It has been shown above that] أَمْ is sometimes introduced immediately before هَلْ: (S, K:) but IB says that this is when هل occurs in a phrase next before it; [as in the ex. from the Kur xiii. 17, cited above;] and in this case, the interrogative meaning of ام is annulled; it being introduced only to denote a digression. (TA.) — — It is also used as a simple interrogative; accord. to the assertion of AO; in the sense of هَلْ; (Mughnee;) or in the sense of the interrogative أَ; (Lth, T, K) as in the saying, أَمْ عِنْدَكَ غَدَآءٌ حَاضِرٌ, meaning Hast thou a morning-meal ready? a good form of speech used by the Arabs; (Lth, T;) and allowable when preceded by another phrase. (T.) — — And sometimes it is redundant; (AZ, T, S, Mughnee, K) in the dial. of the people of El-Yemen; (T;) as in the saying, يَا دَهْنَ أَمْ مَا كَانَ مَشْيِى رقَصَا بَلْ قَدْ تَكُونُ مِشْيَتِى تَوَقُّصَا (T, S, * [in the latter, يا هِنْدُ, and only the former hemistich is given,]) meaning O Dahnà, (the curtailed form دَهْنَ being used for دَهْنَآء,) my walking was not, as now in my age, [a feeble movement like] dancing: but in my youth, my manner of walking used to be a bounding: (T:) this is accord. to the opinion of AZ: but accord. to another opinion, ام is here [virtually] conjoined with a preceding clause which is suppressed; as though the speaker had said, يَا دَهْنَ أَكَانَ مَشْيِى رَقَصًا أَمْ مَا كَانَ كَذٰلِكَ. (A 'Hát, TA.) — It is also used (T, Mughnee) in the dial. of the people of El-Yemen, (T,) or of Teiyi and Himyer, (Mughnee,) in the sense of ال, (T,) to render a noun determinate. (Mughnee.) So in the trad., لَيْسَ مِنَ امْبِرِّ امْصِيَامُ فِى امْسَفَرِ, (T, Mughnee,) i. e. لَيْسَ مِنَ البِرِّ الصِّيَامُ فِى السَّفَرِ [Fasting in journeying is not an act of obedience to God]. (T, and M in art. بر.) So too in the trad., اَلْآنَ طَابَ امْضَرْبُ Now fighting has become lawful; as related accord. to the dial. of Himyer, for الضَّرْبُ. (TA in art. طيب.) It has been said that this form ام is only used in those cases in which the ل of the article does not become incorporated into the first letter of the noun to which it is prefixed; as in the phrase, خُذِ الرُّمْحَ وَارْكَبِ امْفَرَسَ [Take thou the spear, and mount the mare, or horse], related as heard in El-Yemen; but this usage may be peculiar to some of the people of that country; not common to all of them; as appears from what we have cited above. (Mughnee.) — أَمَ for أَمَا, before an oath: see art. اما. — And أَمَ اللّٰهِ and أَمُ اللّٰهِ &c.: see أَيْمُنُ اللّٰهِ, in art. يمن.

أُمٌّ A mother (T, S, M, Msb, K, &c.) [of a human being and] of any animal; (IAar, T;) as also ↓ إِمٌّ, (Sb, M, Msb, K) and ↓ أُمَّةٌ, (T, M, Msb, K,) and ↓ أُمَّهَةٌ, (S, M, Msb, K,) which last is the original form (S, Msb) accord. to some, (Msb,) or the ه in this is augmentative (M, Msb) accord. to others: (Msb:) the pl. is أُمَّهَاتٌ (Lth, T, S, M, Msb, K) and أُمَّاتٌ; (S, M, Msb, K;) or the former is applied to human beings, and the latter to beasts; (T, S;) or the former to rational beings, and the latter to irrational; (M, K;) or the former is much applied to human beings, and the latter to others, for the sake of distinction; (Msb;) but the reverse is sometimes the case: (IB:) IDrst and others hold the latter to be of weak authority: (TA:) the dim. of أُمٌّ is ↓ أُمَيْمَةٌ (T, S, K) accord. to some of the Arabs; but correctly, [accord. to those who hold the original form of أُمٌّ to be أُمَّهَةٌ,] it is ↓ أُمَيْمِهَةٌ. (Lth, T, TA. [In a copy of the T, I find this latter form of the dim. written اميهة.]) — — أُمَّ لَكَ denotes dispraise; (S;) being used by the Arabs as meaning Thou hast no free, or ingenuous, mother; because the sons of female slaves are objects of dispraise with the Arabs; and is only said in anger and reviling: (A Heyth, T:) or, as some say, it means thou art one who has been picked up as a foundling, having no Known mother: (TA:) [or] it is also sometimes used in praise; (A 'Obeyd, T, S, K;) and is used as an imprecation without the desire of its being fulfilled upon the person addressed, being said in vehemence of love; [lit. meaning mayest thou have no mother!], like ثَكِلَتْكَ أُمُّكَ, and لَا أَبَا لَكَ, [and قَاتَلَكَ اللّٰهُ,] &c. (Har p. 165.) — — Some elide the ا of أَمَّ; as in the saying of 'Adee Ibn—Zeyd. أَيُّهَا العَائِبُ عِنْدِمَ زَيْدٍ [O thou who art blaming in my presence the mother of Zeyd]; meaning, عِنْدِى أُمَّ زَيْدٍ; the ى of عندى being also elided on account of the occurrence of two quiescent letters [after the elision of the ا of أُمّ]: (Lth, T, S:) and as in the phrase وَيْلُمِّهِ, (S,) which means وَيْلٌ لِأُمِّهِ. (S, and K in art. ويل, q. v.) — — هُمَا أُمَّاكَ means They two are thy two parents: or thy mother and thy maternal aunt. (K.) [But] فَدَّاهُ بِأُمَّيْهِ is said to mean [He expressed a wish that he (another) might be ransomed with] his mother and his grandmother. (TA.) — — One says also, لَا تَفْعَلِى ↓ يَا أُمَّتِ [O my mother, do not thou such a thing], and [in like manner] يَا أَبَتِ افْعَلْ; making the sign of the fem. gender a substitute for the [pronominal] affix ى; and in a case of pause, you say يَا أُمَّهْ. (S.) — — And one says, مَا أُمِّى وَأُمُّهُ, and مَا شَكْلِى وَشَكْلُهُ, meaning [What relationship have I to him, or it? or what concern have I with him, or it? or] what is my case and [what is] his or its, case? because of his, or its, remoteness from me: whence, (T,) وَمَا أُمِّى وَأُمُّ الوَحْشِ لَمَّا تَفَرَّعَ فِى مَفَارِقِىَ الْمَشِيبُ [And what concern have I with the wild animals when hoariness hath spread in the places where my hair parts?]; (T, S;) i. e. مَا أَمْرِي وَطَلَبُ الوَحْشِ بَعْدَ مَا كَبِرْتُ [i. e. أَنَاوَطَلَبُ الوَحْشِ: in one copy of the S, وَطَلَبَ, i. e. with وَ as a prep. denoting concomitance, and therefore governing the accus. case: both readings virtually meaning what concern have I with the pursuing of the wild animals after I have grown old?]: he means, the girls: and the mention of أُمّ in the verse is superfluous. (S.) — — أُمٌّ also relates to inanimate things that have growth; as in أُمُّ الشَّجَرَةِ [The mother of the tree]; and أُمُّ النَّخْلَةِ [the mother of the palm-tree]; and أُمُّ المَوْزَةِ [the mother of the banana-tree; of which see an ex. in art. موز]; and the like. (M, TA.) — — And it signifies also The source, origin, foundation, or basis, (S, M, Msb, K,) of a thing, (S, Msb, [in the former of which, this is the first of the meanings assigned to the word,]) or of anything; (M, K) its stay, support, or efficient cause of subsistence. (M, K.) — — Anything to which other things are collected together, or adjoined: (IDrd, M, K:) anything to which the other things that are next thereto are collected together, or adjoined: (Lth, T:) the main, or chief, part of a thing; the main body thereof: and that which is a compriser, or comprehender, of [other] things: (Ham p. 44:) the place of collection, comprisal, or comprehension, of a thing; the place of combination thereof. (En-Nadr, T.) — — And hence, (IDrd, M,) The head, or chief, of a people, or company of men; (IDrd, S, M, K;) because others collect themselves together to him: (IDrd, TA:) so in the phrase أُمُّ عِيَالٍ [lit. the mother of a household], in a poem of Esh-Shenfarà: (IDrd, M:) or in this instance, it has

the signification next following, accord. to Esh-Sháfi'ee. (T.) — — A man who has the charge of the food and service of a people, or company of men; accord. to EshSháfi'ee: (T:) or their servant. (K.) — — A man's aged wife. (IAar, T, K.) — — A place of habitation or abode. (K.) So in the Kur [ci. 6], فَأُمُّهُ هَاوِيَةٌ His place of habitation or abode [shall be] the fire [of Hell]: (Bd, Jel, TA:) or, as some say, the meaning is أُمُّ رَأْسِهِ هَاوِيَةٌ فِيهَا [his brain shall fall into it, namely, the fire of Hell]. (TA.) — — The ensign, or standard, which an army follows. (S.) [See أُمُّ الرُّمْحِ, below.] — — It is said in a trad., respecting the prophets, أُمَّهَا تُهُمْ شَتَّى, meaning that, though their religion is one, their laws, or ordinances, or statutes, are various, or different: or the meaning is, their times are various, or different. (TA in art. شت.) — — See also أُمَّةٌ, in two places. — — أُمّ is also prefixed to nouns significant of many things. (M.) [Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, with the meanings assigned to them in lexicons in the present art., and arranged in distinct classes.] — — أُمُّ الرَّجُلِ The man's wife; and the person who manages the affairs of his house or tent. (TA.) And أُمُّ مَثْوَى الرَّجُلِ The man's wife, to whom he betakes himself for lodging, or abode: (T:) the mistress of the man's place of abode. (S, M.) — — أُمُّ عَامِرٍ The hyena, or female hyena; as also أُمُّ عَمْرٍو; (TA;) and أُمُّ الطَّرِيقِ. (S, TA. [See also other significations of the first and last below.]) أُمُّ حِلْسٍ [or أُمُّ الحِلْسِ (as in the S and K in art. حلس)] The she-ass. (TA.) أُمُّ البَيْضِ The female ostrich. (S, K.) — — أُمُّ الرَّأْسِ The brain: (T, M, K:) or the thin skin that is upon it: (IDrd, M, K:) or the bag in which is the brain: (T:) or the skin that comprises the brain; [the meninx, or dura mater and pia mater;] (S, Mgh;) which is called أُمُّ الدِّمَاغِ (S, Msb) likewise. (S.) — — أُمُّ النُّجُومِ The Milky way; (S, M, K) because it is the place where the stars are collected together [in great multitude]: (M:) or, as some say, the sun; which is the greatest of the stars. (Ham pp. 43 and 44.) Because of the multitude of the stars in the Milky way, one says, مَا أَشْبَهَ مَجْلِسَكَ بِأُمِّ النُّجُومِ (assumed tropical:) [How like is thine assembly to the Milky way!]. (TA.) — — أُمُّ القُرَى [The mother of the towns; the metropolis: particularly] Mekkeh; (T, S, M, K) because asserted to be in the middle of the earth; (M, K;) or because it is the Kibleh of all men, and thither they repair; (M, K; *) or because it is the greatest of towns in dignity: (M, K:) and every city is the أُمّ of the towns around it. (T.) أُمُّ التَّنَائِفِ The most difficult of deserts or of waterless deserts: (T:) or a desert, or waterless desert, (S, K,) far extending. (S.) أُمُّ الطَّرِيقِ (T, S, M) and ↓ أُمَّةُ الطَّرِيقِ (M, K) The main part [or track] of the road: (T, S, M, K:) when it is a great road or track, with small roads or tracks around it [or on either side], the greatest is so called. (T. [The former has also another signification, mentioned above.]) أُمُّ عَامِرٍ The cemetery, or place of graves. (T. [This, also, has another signification, mentioned before.]) أُمُّ الرُّمْحِ The ensign, or standard; (M, K;) also called أُمُّ الحَرْبِ; (TA;) [and simply الأُمُّ, as shown above;] and the piece of cloth which is wound upon the spear. (T, M. *) أُمُّ جَابِرٍ Bread: and also the ear of corn. (T.) أُمُّ الخَبَائِثِ [The mother of evil qualities or dispositions; i. e.] wine. (T.) أُمُّ الكِتَابِ [in the Kur iii. 5 and xiii. 39] (S, M, &c.) The original of the book or scripture [i. e. of the Kur-án]: (Zj, M, K:) or the Preserved Tablet, اللَّوْحُ المَحْفُوظُ: (M, Msb, K:) or it signifies, (M, K,) or signifies also, (Msb,) the opening chapter of the Kur-án; the فَاتِحَة; (M, Msb, K;) because every prayer begins therewith; (M;) as also أُمُّ القُرْآنِ: (Msb, K:) or the former, the whole of the Kur-án, (I'Ab, K,) from its beginning to its end: (TA:) and the latter, every plain, or explicit, verse of the Kur-án, of those which relate to laws and statutes and obligatory ordinances. (T, K.) أُمُّ الشَّرِّ Every evil upon the face of the earth: and أُمُّ الخَيْرِ every good upon the face of the earth. (T.) إِمُّ: see أُمٌّ, first sentence. أَمَّةٌ: see أَمَّةٌ. أُمَّةٌ A way, course, mode, or manner, of acting, or conduct, or the like; (AZ, S;) as also ↓ إِمَّةٌ: (AZ, S, K:) Fr assigns this meaning to the latter, and that next following to the former: (T:) a way, course, or rule, of life, or conduct; (Fr, T, M, K;) as also ↓ إِمَّةٌ. (M, K.) — — Religion; as also ↓ إِمَّةٌ: (AZ, S, M, K: [one of the words by which this meaning is expressed in the M and K is شِرْعَة; for which Golius found in the K سرعة:]) one course, which people follow, in religion. (T.) You say, فُلَانٌ لَا أُمَّةَ لَهُ Such a one has no religion; no religious persuasion. (S.) And a poet says, وَهَلْ يَسْتَوِى ذُو أُمَّةٍ وَكَفُورُ [And are one who has religion and one who is an infidel equal?]. (S.) — — Obedience [app. to God]. (T, M, K.) — The people of a [particular] religion: (Akh, S:) a people to whom an apostle is sent, (M, K,) unbelievers and believers; such being called his أُمَّة: (M:) any people called after a prophet are said to be his أُمَّة: (Lth, T:) the followers of the prophet: pl. أُمَمٌ. (T, Msb.) It is said in the Kur [ii. 209], كَانَ النَّاسُ أُمَّةً واحِدَةً, meaning Mankind was [a people] of one religion. (Zj, T, TA.) — — A nation; a people; a race; a tribe, distinct body, or family; (Lth, T, M, K;) of mankind; (Lth, T;) or of any living beings; as also ↓ أُمٌّ: (M, K:) a collective body [of men or other living beings]; (T, S;) a sing. word with a pl. meaning: (Akh, S:) a kind, genus, or generical class, (T, S, M, K,) by itself, (T,) of any animals, or living beings, (T, S, M, TA,) others than the sons of Adam, (T,) as of dogs, (T, S, M,) and of other beasts, and of birds; (T, M, * TA;) as also ↓ أُمٌّ; (M, K;) pl. of the former أُمَمٌ; (S, M;) which occurs in a trad. as relating to dogs; (S;) and in the Kur vi. 38, as relating to beasts and birds. (T, M, * TA.) — — A man's people, community, tribe, kinsfolk, or party; (M, K, TA;) his company. (TA.) — — A generation of men; or people of one time: pl. أُمَمٌ: as in the saying, قَدْ مَضَتْ أُمَمٌ Generations of men have passed away. (T.) — — The creatures of God. (M, K.) You say, مَا رَأَيْتُ مِنْ أُمَّةِ اللّٰهِ أَحْسَنَ مِنْهُ [I have not seen, of the creatures of God, one more beautiful than he]. (M.) — I. q. إِمَامٌ; (T, M, K;) accord. to A 'Obeyd, applied in this sense to Abraham, in the Kur xvi. 121. (T.) — — A righteous man who is an object of imitation. (T.) — — One who follows the true religion, holding, or doing, what is different from, or contrary to, all other religions: (M, K:) [said to be] thus applied to Abraham, ubi suprà. (M.) — — One who is known for goodness: (Fr, T:) and so explained by Ibn-Mes'ood as applied to Abraham: (TA:) or, so applied, it has the signification next following: (TA:) a man combining all kinds of good qualities: (T, M, K:) or, as some say, repaired to: or imitated. (Bd:) — — A learned man: (T, M, K:) one who has no equal: (T:) the learned man of his age, or time, who is singular in his learning: (Msb:) and one who is alone in respect of religion. (T.) — See also أُمٌّ, first sentence. Hence, يَاأُمَّتِ which see in the same paragraph. — The stature of a man; tallness, and beauty of stature; or justness of stature; syn. قَامَةٌ; (T, S, M, Msb, K;) and شَطَاطٌ: (M, TA: [in the K, the signification of نَشَاطٌ is assigned to it; but this is evidently a mistake for شَطَاطٍ; for the next three significations before the former of these words in the K are the same as the next three before the latter of them in the M; and the next five after the former word in the K are the same as the next five after the latter in the M, with only this difference, that one of these five is the first of them in the M and the third of them in the K:]) pl. أُمَمٌ. (T, S, M. *) You say, إِنَّهُ لَحَسَنُ الأُمَّةِ, i. e. الشَّطَاطِ [Verily he is beautiful in justness of stature]. (M.) And El-Aashà says, حِسَانُ الوُجُوهِ طِوَالُ الأُمَمْ [Beautiful in respect of the faces,] tall in respect of the statures. (T, S, M. * [In the last, بيضُ الوُجُوهِ.]) — — The face. (T, M, K.) — — أُمَّةُ الوَجْهِ The form of the face: (AZ, T:) or the principal part thereof; (M, K;) the part thereof in which beauty is usually known to lie. (M) You say, إِنَّهُ لَحَسَنُ أُمَّةِ الوَجْهِ Verily he is beautiful in the form of the

face: and إِنَّهُ لَأَقْبِيحُ أُمَّةِ الْوَجْهِ verily he is ugly in the form of the face. (AZ, T.) — — أُمَّةُ الطَّرِيقِ: see أُمٌّ. — A time; a period of time; a while. (T, S, M, K.) So in the Kur [xii. 45], وَادَّكَرَ بَعْدَ أُمَّةٍ [And he remembered, or became reminded, after a time]: (S, M:) or, after a long period of time: but some read ↓ إِمَّةٍ, i. e., after favour had been shown him, in his escape: and some read أَمَةٍ, i. e., forgetting. (Bd.) And so in the same [xi. 11], وَلَئِنْ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ [And verily, if we kept back from them the punishment] until a short period of time. (S * Bd.) إِمَّةٌ: see أُمَّةٌ, in three places; first and second sentences. — — I. q. ↓ إِمَامَةٌ (K) [i. e. The office of إِمَام, q. v. : or] the acting as, or performing the office of, إِمَام: (T in explanation of إِمَّةٌ, and M and Msb in explanation of إِمَامَةٌ:) and the mode, or manner, of performing that office. (T.) — — I. q. هَيْئَةٌ (Lh, M, K) and شَأْنٌ (M, K) and حَالٌ (M) and حَالَةٌ (M, K) [all as meaning State, condition, or case: or by the first may be here meant external state or condition; form, or appearance; or state with respect to apparel and the like]. — — An easy and ample state of life; (T;) easiness, or pleasantness of life; ampleness of the conveniences of life, or of the means of subsistence; ease and enjoyment; plenty; prosperity; welfare. (IAar, M, K. *) You say of an old man when he has strength remaining, فُلَانٌ بِإِمَّةٍ, meaning Such a one is returning to a state of well-being and ease and enjoyment. (TA.) — — Dominion; mastership; authority. (Fr, T, IKtt.) — — A blessing, or what God bestows upon one; a benefit, benefaction, favour, or boon; a cause of happiness; (T, S, M, Msb, K;) as being that which men aim at, pursue, or endeavour to obtain, (T.) See أُمَّةٌ, last sentence but one. — Accord. to IKtt, it signifies also i. q. أَمْرٌ [but in what sense is not said]. (TA.) أَمَمٌ Nearness. (S, M, K.) — — [Near; nigh.] You say, أَخَذْتُ ذٰلِكَ مِنْ أَمَمٍ I took that from near; from nigh. (S, TA.) And دَارُكُمْ أَمَمٌ Your house is near, or nigh. (M, TA.) And هُوَ أَمَمٌ مِنْكَ He, or it, is near to thee: and in like manner you say of two: (M, TA:) and of a pl. number. (S, M, TA.) And دَارِى أَمَمَ دَارِهِ My house is opposite to, facing, or in front of, his house. (S.) — — Easy: (S, M, K:) near at hand; near to be reached, or laid hold of. (T, TA.) — — Between near and distant. (ISk, T, S.) — — Conforming, or conformable, to the just mean: (M, K: *) and ↓ مُؤَامٌّ, (AA, T, S, M, K,) [in form] like مُضَارٌّ, (S,) originally مُؤَامِمٌ, (TA,) the same; (T;) of a middle, or middling, kind or sort; neither exceeding, nor falling short of, what is right; (AA, T, S, M;) applied to an affair, or a case, (T, S,) and a thing [of any kind]; (S;) as also ↓ مُؤَمٌّ; (TA;) and convenient, or suitable: (M, K:) and أَمَمٌ and ↓ مُؤَامٌّ both signify an affair, or a case, that is manifest, clear, or plain, (M, K,) not exceeding the due bounds or limits. (M.) الأَمَامُ The location that is before; (M, Msb, * K;) contr. of الوَرَآءُ. (M, K.) It is used [absolutely] as a noun, and adverbially, (M, Msb, * K,) necessarily prefixed to another noun: (Mgh:) and is fem., (Ks, M,) and sometimes masc.: (M, K:) or it is masc., and sometimes fem. as meaning the جِهَة: or, as Zj says, they differ as to making it masc. and making it fem. (Msb.) You say, كُنْتُ أَمَامَهُ I was before him, in respect of place. (S.) In the saying of Mohammad, to Usámeh, الصَّلَاةُ أَمَامَكَ, the meaning is The time of prayer [is before thee], or the place thereof; and by the prayer is meant the prayer of sunset. (Mgh.) You also say, أَمَامَكَ [i. c. Look before thee; meaning beware thou; or take thou note;] when you caution another, (M, K,) or notify him, of a thing. (M.) إِمَامٌ A person, (S, Mgh,) or learned man, (Msb,) whose example is followed, or who is imitated; (S, Mgh, Msb;) any exemplar, or object of imitation, (T, M, K,) to a people, or company of men, (T,) such as a head, chief, or leader, or some other person, (M, K,) whether they be following the right way or be erring therefrom: (T:) applied alike to a male and to a female: (Mgh, Msb:) applied to a female, it occurs in a phrase in which it is written by some with ة: (Mgh:) but this is said to be a mistake: (Msb:) it is correctly without ة, because it is a subst., not an epithet: (Mgh, Msb:) or it is allowable with ة, because it implies the meaning of an epithet: (Msb:) and ↓ أُمَّةٌ signifies the same: (T, M, K:) the pl. of the former is أَيِمَّةٌ, (T, S, M, K, [but omitted in the CK,]) originally أَأْمِمَةٌ, (T, S,) of the measure أَفْعِلَةٌ, like أَمْثِلَةٌ, pl. of مِثَالٌ, (T,) but as two meems come together, the former is incorporated into the latter, and its vowel is transferred to the hemzeh before it, which hemzeh, being thus pronounced with kesr, is changed into ى; (T, S; *) or it is thus changed because difficult to pronounce; (M;) or, as Akh says, because it is with kesr and is preceded by another hemzeh with fet-h: (S:) but some pronounce it أَئِمَّةٌ, (Akh, T, S, M, K,) namely, those who hold that two hemzehs may occur together; (Akh, S;) the Koofees reading it thus in the Kur ix. 12; (M;) but this is anomalous: (M, K:) it is mentioned as on the authority of Aboo-Is-hák, and [Az says,] I do not say that it is not allowable, but the former is the preferable: (T:) or the pl. is أَئِمَّةٌ, originally أَأْمِمَةٌ like أَمْثِلَةٌ: one of the two meems being incorporated into the other after the transfer of its vowel to the hemzeh [next before it]; some of the readers of the Kur pronouncing the [said] hemzeh with its true sound; some softening it, agreeably with analogy, in the manner termed بَيْنَ بَيْنَ; and some of the grammarians changing it into ى; but some of them reckon this incorrect, saying that there is no analogical reason for it: (Msb:) and accord. to some, (M,) its pl. is also إِمَامٌ, (M, K,) like the sing., (K,) occurring in the Kur xxv. 74; (M;) not of the same category as عَدْلٌ (M, K) and رِضًى, (M,) because they sometimes said إِمَامَانِ, but a broken pl.: (M, K: *) or, accord. to A 'Obeyd, it is in this instance a sing. denoting a pl.: (M, S: *) or it is pl. of آمٌّ, [which is originally آمِمٌ,] like as صِحَابٌ is pl. of صَاحِبٌ: (M:) the dim. of أَيِمَّةٌ is ↓ أُوَيْمَّةٌ; or, as El-Mázinee says, ↓ أُيَيْمَّةٌ. (S.) — — الإِمَامُ also signifies The Prophet: (K:) he is called إِمَامٌ [the exemplar, object of imitation, leader, or head, of his nation, or people]; (T;) or إِمَامُ الأُمَّةِ [the exemplar, &c., of the nation, or people]; (M;) it being incumbent on all to imitate his rule of life or conduct. (T.) — — The Khaleefeh: (Msb, K:) he is called إِمَامُ الرَّعِيَّةِ [the exemplar, &c., of the people, or subjects]. (M.) The title of الإِمَامُ is still applied to the Kings of El-Yemen: Aboo-Bekr says, you say, فُلَانٌ إِمَامُ القَوْمِ, meaning such a one is the first in authority over the people, or company of men: and إِمَامُ المُسْلِمِينَ means the head, chief, or leader, of the Muslims. (TA.) — — The person whose example is followed, or who is imitated, [i. e. the leader,] in prayer. (Msb.) — — [The leading authority, or head, of a persuasion, or sect. The four أَيِمَّة or أَئِمَّة are the heads of the four principal persuasions, or sects, of the Sunnees; namely, the Hanafees, Sháfi'ees, Málikees, and Hambelees. And the Hanafees call the two chief doctors of their persuasion, after Aboo-Haneefeh, namely, Aboo-Yoosuf and Mohammad, الإِمَامَانِ The two Imáms.]— — The leader of an army. (M, K.) — — The guide: (K:) he is called إِمَامُ الإِبِلِ [the leader of the travellers]. (M.) — — The conductor, or driver, of camels (M, K) is called إِمَامُ الإِبِلِ, though he be behind them, because he guides them. (M.) — — The manager, or conductor, and right disposer, orderer, or rectifier, of anything. (M, K. *) — — The Kur-án (M, K) is called إِمَامُ المُسْلِمِينَ [the guide of the Muslims]; (M;) because it is an exemplar. (TA.) [The model-copy, or standard-copy, of the Kur-án, namely the copy of the Khaleefeh 'Othmán, is particularly called الإِمَامُ.] — — [The scripture of any people: and, without the article, a book, or written record.] It is said in the Kur [xvii. 73], يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِمَامِهِمْ The day when we shall call every one of mankind with their scripture: or, as some say, with their prophet and their law: or, as some say, with their book in which their deeds are recorded. (T.)

It is also said in the Kur [xxxvi. 11], كُلَّ شَيْءٍ أَحْصَيْنَاهُ فِى إِمَامٍ مُبِينٍ, meaning, says El-Hasan, [And everything have we recorded] in a perspicuous book, or writing; (S, Jel;) i. e., on the Preserved Tablet. (Bd, Jel.) — — The lesson of a boy, that is learned each day (T, M, K) in the school: (T:) also called السَّبَقُ. (TA.) — — The model, or pattern, of a semblance, or shape. (M, K.) — — The builder's wooden instrument [or rule] whereby he makes the building even. (S, K. *) — — The cord which the builder extends to make even, thereby, the row of stones or bricks of the building; also called التُّرُّ and المِطْهَرُ; (T;) the string which is extended upon, or against, a building, and according to which one builds. (M, K. *) — — إِمَامٌ signifies also A road, or way: (S, [but omitted in some copies,] M, K:) or a manifest road, or way. (TA.) It is said in the Kur [xv. 79], وَ إِنَّهُمَا لَبِإِمَامٍ مُبِينٍ (S, M) And they were both, indeed, in a way pursued and manifest: (M:) or in a way which they travelled in their journeys. (Fr.) — — The direction (تِلْقَآء) of the Kibleh. (M, K. *) — — A tract, quarter, or region, of land, or of the earth. (S.) — — A string [of a bow or lute &c.]; syn. وَتَرٌ. (Sgh, K.) أَمِيمٌ Beautiful in stature; (K;) applied to a man. (TA.) — I. q. ↓ مَأْمُومٌ; (S, M, Msb, K;) i. e. one who raves, or is delirious, (يَهْذِى, [in two copies of the S يَهْذِى, but the former appears, from a remark made voce آمَّةٌ, to be the right reading,]) from [a wound in] what is termed أُمُّ رَأْسِهِ [see أُمٌّ]: (S:) or wounded in what is so termed; (M, K;) having a wound such as is termed آمَّة, q. v. (Msb.) It is also used, metaphorically, in relation to other parts than that named above; as in the saying, وَ حَشَاىَ مِنْ حَرِّ الفِرَاقِ أَمِيمُ (tropical:) [And my bowels are wounded by reason of the burning pain of separation]. (M.) — A stone with which the head is broken: (S, O:) but in the M and K ↓ أُمَيْمَةٌ, [in a copy of the M, however, I find it without any syll. signs, so that it would seem to be ↓ أَمِيمَةٌ,] explained as signifying stones with which heads are broken: (TA:) pl. أَمَائِمُ. (S, TA.) أُمَائِمُ Three hundred camels: (M, K:) so explained by Abu-l-'Alà. (M.) إِمَامَةٌ: see إِمَّةٌ. أَمِيمَةٌ: see أَمِيمٌ — — Also, (Sgh,) or ↓ أُمَيْمَةٌ, (K,) A blacksmith's hammer. (Sgh, K.) أُمَيْمَةٌ dim. of أُمٌّ, q. v. (T, S, K.) — See also أَمِيمٌ: — — and أَمِيمَةٌ. الإِمَامِيَّةُ One of the exorbitant sects of the Shee'ah, (TA,) who asserted that 'Alee was expressly appointed by Mohammad to be his successor. (Esh-Shahrastánee p. 122, and KT.) أُمَيْمِهةٌ [dim. of أُمَّهةٌ] : see أُمٌّ, first sentence. أُمِّىٌّ (T, M, Mgh, Msb, K) and ↓ أُمَّانٌ (K) [the former a rel. n. from أُمَّةٌ, and thus properly meaning Gentile: whence, in a secondary, or tropical, sense,(assumed tropical:) a heathen;] (assumed tropical:) one not having a revealed scripture; (Bd in iii. 19 and 69;) so applied by those having a revealed scripture: (Bd in iii.69:) [and particularly] an Arab: (Jel in iii. 69, and Bd and Jel in lxii. 2:) [or] in the proper language [of the Arabs], of, or belonging to, or relating to, the nation (أُمَّة) of the Arabs, who did not write nor read: and therefore metaphorically applied to (tropical:) any one not knowing the art of writing nor that of reading: (Mgh:) or (assumed tropical:) one who does not write; (T, M, K;) because the art of writing is acquired; as though he were thus called in relation to the condition in which his mother (أُمَّة) brought him forth: (T:) or (assumed tropical:) one who is in the natural condition of the nation (الأُمَّة) to which he belongs, (Zj, * T, M, * K, *) in respect of not writing, (T,) or not having learned writing; thus remaining in his natural state: (M, K:) or (assumed tropical:) one who does not write well; said to be a rel. n. from أُمٌّ; because the art of writing is acquired, and such a person is as his mother brought him forth, in respect of ignorance of that art; or, as some say, from أُمَّةُ العَرَبِ; because most of the Arabs were of this description: (Msb:) the art of writing was known among the Arabs [in the time of Mohammad] by the people of Et-Táïf, who learned it from a man of the people of El-Heereh, and these had it from the people of El-Ambár. (T.) أُمِّيُّونَ لَا يَعْلَمُونَ الكِتَابَ, in the Kur ii. 73, means Vulgar persons, [or heathen,] who know not the Book of the Law revealed to Moses: (Jel:) or ignorant persons, who know not writing, so that they may read that book; or, who know not the Book of the Law revealed to Moses. (Bd.) Mohammad was termed أُمِّىّ [meaning A Gentile, as distinguished from an Israelite: or, accord. to most of his followers, meaning illiterate;] because the nation (أُمَّة) of the Arabs did not write, nor read writing; and [they say that] God sent him as an apostle when he did not write, nor read from a book; and this natural condition of his was one of his miraculous signs, to which reference is made in the Kur [xxix. 47], where it is said, “thou didst not read, before it, from a book, nor didst thou write it with thy right hand:” (T, TA:) but accord. to the more correct opinion, he was not well acquainted with written characters nor with poetry, but he discriminated between good and bad poetry: or, as some assert, he became acquainted with writing after he had been unacquainted therewith, on account of the expression “ before it ” in the verse of the Kur mentioned above: or, as some say, this may mean that he wrote though ignorant of the art of writing, like as some of the kings, being أُمِّيُّون, write their signs, or marks: (TA:) or, accord. to Jaafar Es-Sádik, he used to read from the book, or scripture, if he did not write. (Kull p. 73.) [Some judicious observations on this word are comprised in Dr. Sprenger's Life of Mohammad (pp. 101-2); a work which, in the portion already published (Part I.), contains much very valuable information.] — — Also, (K,) or [only] أُمِّىٌّ, (AZ, T, M,) applied to a man, (AZ, T,) Impotent in speech, (عَيِىّ, in the K incorrectly written غَبِىّ, TA,) of few words, and rude, churlish, uncivil, or surly. (AZ, T, M, K.) أُمِّيَّةٌ The quality denoted by the epithet أُمِّىٌّ: (TA:) [gentilism: (assumed tropical:) heathenism: &c.:] (assumed tropical:) the quality of being [in the natural condition of the nation to which one belongs, or] as brought forth by one's mother, in respect of not having learned the art of writing nor the reading thereof. (Kull p. 73.) أُمَّانٌ: see أُمِّىٌّ; and see also art. امن. أُمَّهَةٌ: see أُمٌّ. آمٌّ [act. part. n. of 1;] i. q. قَاصِدٌ: [see 1, first sentence:] (TA:) pl. إِمَامٌ, like as صِحَابٌ is pl. of صَاحِبٌ, (M, K,) accord. to some, but others say that this is pl. of إِمَامٌ [q. v.; the sing. and pl. being alike]; (M;) and آمُّونَ. (TA.) Hence, in the Kur [v. 2], وَلَا آمِّينَ الْبَيْتَ الْحَرَامَ [Nor those repairing to the Sacred House]. (TA.) آمَّةٌ (S, Msb) and ↓ مَأْمُومَةٌ, as some of the Arabs say, (IB, Msb,) because it implies the meaning of a pass. part. n., originally; (Msb;) but 'Alee Ibn-Hamzeh says that this is a mistake; for the latter word is an epithet applied to the part called أُمُّ الدِّمَاغِ when it is broken; (IB;) or شَجَّةٌ آمَّةٌ and ↓ مَأْمُومَةٌ; (M, Mgh, K;) A wound by which the head is broken, (S, M, Msb, K,) reaching to the part called أُمُّ الدِّمَاغِ, (S, Msb,) or, [which means the same,] أُمُّ الرَّأْسِ, (M, K,) so that there remains between it and the brain [only] a thin skin: (S:) it is the most severe of شِجَاج [except that which reaches the brain (see شَجَّةٌ)]: ISk says that the person suffering from it roars, or bellows, (يَصْعَقُ,) like thunder, and like the braying of camels, and is unable to go forth into the sun: (Msb:) the mulct for it is one third of the whole price of blood: (TA:) IAar assigns the meaning of [this kind of] شَجَّة to ↓ أَمَّةٌ; which seems, therefore, to be either a dial. var. or a contraction of آمَّةٌ: (Msb:) the pl. of آمَّةٌ is أَوَامُّ (Mgh, Msb) and ↓ مآئِمُ; or this latter has no proper sing.: (M, TA:) the pl. of ↓ مأْمُومَةٌ is مَأْمُومَاتٌ. (Mgh, Msb.) أَيَمُّ and أَوَمُّ Better in the performance of the office termed إِمَامَةٌ; followed by مِنْ: (Zj, T, M, K:) originally أَأَمُّ: the second hemzeh being changed by some into و and by some into ى. (Zj, T, M.) أُيَيْمَةٌ, or أُيَيِّمَةٌ, dim. of أَيِمَّةٌ, pl. of إِمَامٌ, q. v. (S.) مُؤَمٌّ: see أَمَمٌ. مِئَمٌّ A camel that leads and guides: (M:) or a guide that shows the right way: and a camel that goes before the other camels: (K:) fem. with ة; (M, K;) applied to a she-camel

(M, TA) that goes before the other she-camels, and is followed by them. (TA.) مَأْمُومٌ: see أَمِيمٌ. — — Also A camel having his hump bruised internally by his being much ridden, or having his hump swollen in consequence of the galling of the saddle and the cloth beneath it, and bruised, and having his hump corroded: (S:) or whose fur has gone from his back in consequence of beating, or of galls, or sores, produced by the saddle or the like. (M, K.) — — مَأْمُومَةٌ: see آمَّةٌ, in three places. مُؤَامٌّ: see أَمَمٌ, in two places. مؤتَمٌّ act. part. n. of ائْتَمَّ بِهِ; Following as an example; imitating; taking as an example, an exemplar, a pattern, or an object of imitation. (Msb.) — — مُؤْتَمٌّ بِهِ pass. part. n. of the same; Followed as an example; imitated; &c.: thus distinguished from the former by the preposition with the object of its government. (Msb.) مَآئِمُ: see آمَّةٌ. أَمَا اما, used to denote an interrogation, is a compound of the interrogative hemzeh and the negative مَا: (M:) it is a mere interrogative [respecting a negative, like أَلَا]; as in the saying, أَمَا تَسْتَحْيِى مِنَ اللّٰهِ [Art not thou ashamed for thyself, or of thyself, with respect to God?]. (Lth, T.) — — [IHsh says, after explaining two other usages of أَمَا which we have yet to mention,] El-Málakee adds a third meaning of أَمَا, saying that it is a particle denoting عَرْضٌ [or the asking, or requiring, a thing in a gentle manner], like [أَلَا (q. v.) and] لَوْلَا; and is connected peculiarly with a verb; as in أَمَا تَقُومُ [Wherefore wilt not thou do stand?], and أَمَا تَفْعَلُ [Wherefore wilt not thou do such a thing?]; which may be explained by saying that the hemzeh is used as an interrogative to make one confess, or acknowledge, a thing, as it is in أَلَمْ and أَلَا, and that مَا is a negative. (Mughnee.) — — It is also an inceptive word, used in the manner of أَلَا: (M:) followed by أَلَا, it is syn. with أَلَا: (S:) [meaning Now: or now surely: or] both of these meaning verily, or truly; i. c. حَقًّا: and for this reason Sb allows one's saying, أَمَا إِنَّهُ مُنْطَلِقٌ and أَمَا أَنَّهُ مُنْطَلِقٌ [Verily, or truly, he is going away]; with kesr after the manner of أَلَا إِنَّهُ, and with fet-h after the manner of حَقًّا أَنَّهُ: and هَمَا وَاللّٰهِ is mentioned as meaning أَمَا وَ اللّٰهِ لَقَدْ كَانَ كَذَا [&c., i. e. Verily, or truly, by God, such a thing did indeed happen]; the ه being a substitute for the hemzeh: (M:) so too حَمَى واللّٰه [or حَمَا واللّٰه]: (Sgh and K in art. حمى:) it denotes the truth of the words which follow it; as when you say, أَمَا إِنَّ زَيْدًا عَاقِلٌ, meaning Truly, or properly speaking, not tropically, Zeyd is intelligent; and أَمَّا و اللّٰه قد ضَرَبَ زَيْدٌ عَمْرًا [Truly, &c., by God, Zeyd beat, or struck, Amr]: (S in art. امو:) [in other words,] it corroborates an oath and a sentence; as in أَمَا وَ اللّٰه لَئِنْ سَهِرْتُ لَكَ لَيْلَةً لَأَ دَعَنَّكَ نَادِمًا [Verily, or now surely, by God, if I remain awake for thee a night, then will I indeed leave thee repenting]; and أَمَا لَو عَلِمْتُ مَكَانَكَ لَأَزْعَجْتُكَ مِنْهُ [Verily, or now surely, if I had known thy place of being, then had I unsettled thee, or removed thee, from it]; and أَمَا إِنَّهُ لَرَجُلٌ كَرِيمٌ [Verily, or now surely, he is (emphatically) a generous man]: (T:) or it is an inceptive particle, used in the manner of أَلَا; [meaning now: or now surely:] (Mughnee:) or a particle used to give notice of what is about to be said: only put before a proposition [as in exs. mentioned above]: (TA:) and often occurring before an oath [as in exs. mentioned above]: and sometimes its hemzeh is changed into ه or ع, before the oath; each with the ا remaining; [written هَمَا or عَمَا;] and with the ا elided; [written هَمَ or عَمَ;] or with the ا elided, but without the substitution; [written أَمَ;] and when انَّ occurs after أَمَا, it is with kesr, as it is after أَلَا: and it also means حَقًّا [verily, or truly]: or أَحقًّا [verily? or truly?]: accord. to different opinions: and in this case, انَّ after it is with fet-h, as it is after حَقًّا: accord. to Ibn-Kharoof, this is a particle: but some say that it is a noun in the sense of حَقًّا: and others, that it consists of two words, namely, the interrogative hemzeh and مَا as a noun in the sense of شَىْءٌ; i. e. أَذالِكَ الشَّىْءُ حَقٌّ [is that thing ture?]; so that the meaning is أَحَقًّا: [if so, أَمَا أَنَّه مُنْطَلِقٌ means Verily, or truly, is he going away?] and this, which is what Sb says, is the correct opinion: مَا is virtually in the accus. case, as an adverbial noun, like as حَقًّا is literally: and أَنَّ with its complement is an inchoative, of which the adverbial noun is the enunciative: but Mbr says that حَقًّا is the inf. n. of يَحِقُّ, which is suppressed, and that أَنَّ with its complement is an agent. (Mughnee.) أَمَّا is a conditional and partitive and corroborative particle; and is sometimes written أَيْمَا, by the change of the first م into ى. (Mughnee, K.) — — It is used as a conditional particle in the words of the Kur [ii.24], فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَا ذَا أَرَادَ اللّٰهُ بِهذَا مَثَلاً [For as for those who have believed, they know that it is the truth from their Lord; but as for those who have disbelieved, they say, What is it that God meaneth by this as a parable?]. (Mughnee,* K,* TA.) That it denotes a condition is shown by the necessary occurrence of ف after it; for if this ف were a conjunction, it would not be prefixed to the enunciative; and if it were redundant, it might be dispensed with; but it may not be dispensed with except in a case of necessity in poetry or in a case of an ellipsis. — — In most cases, (Mughnee, K,) it is used as a partitive, (S, Mughnee, K,) implying the meaning of a condition; (S; [in which it is mentioned with أَمَا;]) and thus it is used in the passage of the Kur cited above; (Mughnee;) and in the following exs. [in the Kur xviii. 78 and 79 and 81], أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينَ يَعْمَلُونَ فِى الْبَحْرِ and وَأَمَا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنِينَ and وأَمَّا الْجِدَارُ فَكَانَ لِغلَامَين يَتِيمَيْنِ [As for the ship, it belonged to poor men who worked on the sea . . . and as for the boy, his two parents were believers . . . and as for the wall, it belonged to two orphan boys]. (Mughnee, * K, * TA.) [It is a partitive also in the phrase أَمَّابَعْدُ, which see in art. بعد.] — — Few have mentioned its use as a corroborative: (Mughnee:) it is thus used in the phrase أَمَّا زَيْدٌ فَذَاهِبٌ [Whatever be the case, or happen what will or what may, or at all events, Zeyd is going away], when you mean that Zeyd is inevitably going away, and determined, or decided, upon doing so: (Z cited in the Mughnee, and K:) therefore Sb explains it as meaning, in this case, مَهْمَا يَكُنْ مِنْ شَىْءٍ [whatever be the case, &c., as above, or, in some instances, happen what would or what might]; thereby showing it to be a corroborative, and to have a conditional meaning: (Z cited in the Mughnee: [and the same explanation of it is given, with a similar ex., in the S, in art. امو:]) the فَ, in this case, is transferred from its proper place before the inchoative, and put before the enunciative. (I 'AK p. 306.) Ks says that أَمَّا is used in commanding and forbidding and announcing: you say, أَمَّا اللّٰهَ فَاعْبُدْ [Whatever be the case, or happen what will, &c., God worship thou]: and أَمَّا الخَمْرَ فَلَا تَشْرَبْهَا [i. e. أَمَّا الخَمْرَ فَلَا تَشْرَبْهَا (as is shown in the case of a similar ex. in the Mughnee, though you may say أَمَّا الخَمْرُ فَلَا تَشْرَبْهَا, without an ellipsis, like as you say أَمَّا ثَمُودُ فَهَدَيْنَاهُمْ as well as أَمَّا ثَمُودَ, in the Kur xli. 16, accord. to different readers,) Whatever be the case, &c., wine (drink not), drink not thou it]: and أَمَّا زَيْدٌ فَخَرَجَ [Whatever be the case, &c., with respect to other things, Zeyd has gone forth; or whatever be the case with respect to others, as for Zeyd, he has gone forth]: whereas إِمَّا [which see in the next paragraph] is used in expressing a condition and in expressing doubt and in giving option and in taking option. (T.) — — [IHsh says that in his opinion,] in the phrase أَمَّا العَبِيدَ فَذُو عَبِيدٍ, thus heard, with العبيد in the accus. case, the meaning is, مَهما ذَكَرْتَ [&c., i. e. Whenever thou mentionest the slaves, he is a possessor of slaves: but I would rather say that the meaning is, أَمَّا ذِكْرُكَ العَبِيدَ, &c., i. e. as for thy mentioning the slaves, &c.]: and so in similar phrases which have been heard. (Mughnee.) — Distinct from the foregoing is أَمَّا in the saying in the Kur [xxvii. 86], أَمَّا ذاكُنْتُمْ تَعملُونَ [Or rather, what is it that ye were doing?]: for here it is a compound of

the unconnected أَمْ and the interrogative مَا (Mughnee.) — So too in the saying of the poet, أَبَا خُرَاشَةَ أَمَّا أَنْتَ ذَا نَسفرٍ فَإِنَّ قَوْمِىَ لَمْ تَأْكُلْهُمُ الضَّبُعُ [O Aboo-Khurásheh, because thou wast possessor of a number of men dost thou boast? Verily, my people, the year of dearth, or of sterility, hath not consumed them]: for here it is a compound of the أَنْ termed مَصْدَرِيَّة [which combines with a verb following it to form an equivalent to an inf. n.] and the redundant مَا: أَمَّا أَنْتَ is for لِأَنْ كُنْتَ; the preposition and the verb are suppressed for the sake of abridgment, so that the pronoun [تَ in كُنْتَ] becomes separate; and مَا is substituted for the verb [thus deprived of its affixed pronoun], and the ن [of ان] is incorporated into the م [of ما]. (Mughnee.) [See another reading of this verse voce إِمَّا; and there also, immediately after, another ex. (accord. to the Mughnee) of أَمَّا used in the manner explained above. See also أَنْ as a conditional particle, like إِنْ.] — Also i. q. إِمَّا, q. v. (Mughnee, K.) إِمَّا is sometimes written أَمَّا, and sometimes its first م is changed into ى, [forming أَيْمَا or إِيْمَا or both, as will be shown below,] (Mughnee, [in my copy of which it is written أَيْمَا, and so in some copies of the K,] and K, [in some copies of which it is written إِيمَا,]) and it is held by Sb to be a compound of إِنْ and مَا, (Mughnee,) or as denoting the complement of a condition it is a compound of إِنْ and مَا. (M, K.) — — It denotes doubt; (Ks, T, Mughnee, K;) as in مَا أَدْرِى مَنْ قَامَ إِمَّا زَيْدٌ وإِمَّا عَمْرٌو [I know not who stood: either Zeyd or 'Amr]: (Ks, T:) and جَآءَنِى إِمَّا زَيْدٌ وَإِمَّا عَمْرٌو [There came to me either Zeyd or 'Amr], said when one knows not which of them came. (Mughnee, K.) — — It also denotes vagueness of meaning; as in [the Kur ix. 107,] إِمَّا يُعَذِّبُهُم وأَمَّا يَتُوبُ عَلَيْهِمْ [Either He will punish them or He will turn unto them with forgiveness]. (Mughnee, K.) — — It also denotes giving option; as in [the Kur xviii. 85,] إِمَّا أَن تُعَذِّبَ وإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْناً [Either do thou punish, or do thou what is good to them]. (Mughnee, K.) — — It also denotes the making a thing allowable; as in تَعَلَّمْ إِمَّا فِقْهًا وإِمَّا نَحْوًا [Learn thou either low or syntax; (an ex. given in the T, on the authority of Ks, as an instance of the usage of إِمَّا to denote giving option;)] but its use with this intent is disputed by some, (Mughnee, K,) while they assert it of أَوْ. (Mughnee.) — — It is also used as a partitive; as in [the Kur lxxvi. 3,] إِمَّا شَاكِراً و إِمَّا كَفُورًا [Either, or whether, being thankful or being unthankful]; (Mughnee, K;) the two epithets being here in the accus. case as denotatives of state: or, accord. to the Koofees, إِمَّا may be here [a compound of] the conditional إِنْ and the redundant مَا; كَانَ, accord. to Ibn-EshShejeree, being understood after it: (Mughnee:) and Fr says that the meaning is, إِنْ شَكَرَ وَإِنْ كَفَرَ [if he be thankful and if he be unthankful]. (T.) — — It also denotes taking option; as in the saying, لِى دَارٌ بِالكُوفَةِ فَأَنَا خَارِجٌ إِلَيْهَا فَإِمَّا أَنْ أَسْكُنَهَا وإِمَّا أَنْ أَبِيعَهَا [I have a house in El-Koofeh, and I am going forth to it, and either I will inhabit it or I will sell it: but this is similar to the usage first mentioned above]. (Ks, T.) — — It is a conjunction, (S in art. امو, and Mughnee,) accord. to most authorities, i. e., the second إِمَّا in the like of the saying, جَاءَنِى إِمَّا زَيْدٌ وإِمَّا عَمْرٌو [mentioned above]; (Mughnee;) used in the manner of أَوْ in all its cases except this one, that in the use of او you begin with assurance, and then doubt comes upon you; whereas you begin with إِمَّا in doubt, and must repeat it; as in the saying last mentioned: (S: [and the like is said in the Mughnee, after the explanations of the meanings:]) but some assert that it is like the first إِمَّا, not a conjunction; because it is generally preceded by the conjunction و: and some assert that إِمَّا conjoins the noun with the noun, and the و conjoins إِمَّا with إِمَّا; but the conjoining of a particle with a particle is strange. (Mughnee.) — — Sometimes the و is suppressed; as in the following verse, (Mughnee,) of El-Ahwas; (S;) يَا لَيْتَمَا أُمُّنا شَالَتْ نَعَامَتُهَا أَيْمَا إِلَى جَنَّةٍ أَيْمَا إِلَى نَارِ [O, would that our mother took her departure, either to Paradise or Hell-fire!]; (S,* Mughnee, K;) cited by Ks, with ايما for إِمَّا: (T:) and sometimes it is with kesr [i. e. إِيمَا]: (S:) IB says that it is correctly إِمَّا, with kesr; asserting the original to be إِمَّا, with kesr, only. (TA.) — — And sometimes the former مَا is dispensed with; as in the following verse, (Mughnee,) which shows also that مَا is sometimes suppressed; سَقَتْهُ الرَّوَاعِدُ مِنْ صَيِّفٍ وَإِنْ مِنْ خَرِيفٍ فَلَنْ يَعْدَمَا [The thundering clouds of summer-rain watered him, or of autumn-rain; so he will not want sufficient drink]: i. e. إِمَّا مِنْ صَيِّفٍ وَإِمَّا مِنْ خَرِيفٍ. (Mughnee, K.) Mbr and As say that إِنْ is here conditional, and that the ف is its complement: but this assertion is of no weight; for the object is the description of a mountain-goat as having sufficient drink in every case: AO says that إِنْ in this verse is redundant. (Mughnee.) — — Sometimes, also, one does not require to mention the second إِمَّا, by mentioning what supplies its place; as in the saying, إِمَّا أَنْ تَتَكَلَّمَ بِخَيْرٍ وَإِلَّا فاسْكُتْ [Either do thou speak what is good or else be silent]. (Mughnee.) [See art. الا, near its end.] — Distinct from the foregoing is إِمَّا in the saying in the Kur [xix. 26], فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا [And if thou see, of mankind, any one]: for this is [a compound of] the conditional إِن and the redundant مَا. (S * in art. امو, and Mughnee.) [In like manner,] you say, in expressing a condition, إِمَّا تَشْتِمَنَّ زَيْدًا فَإِنَّهُ يَحْلُمُ عَنْكَ [If thou revile Zeyd, he will treat thee with forbearance]. (Ks, T.) And إِمَّا تَأْتِنِى أُكْرِمْكَ [If thou come to me, I will treat thee with honour]. (S.) — — In the following saying, إِمَّا أَنْتَ مُنْطَلِقًا انْطَلَقْتُ [If thou be going away, I go away], the مَا is not that which restrains the particle to which it is subjoined from governing, but is a substitute for a verb; (K and TA in art. مَا;) as though the speaker said, إِذَا صِرْتَ مُنْطَلِقًا [or rather إِنْ صِرْتَ مُنْطَلِقًا]. (TA in that art.) And hence the saying of the poet, [of which a reading different from that here following has been given voce أَمَّا,] أَبَا خُرَاشَةَ إِمَّا أَنْتَ ذَا نَسفرٍ فَإِنَّ قَوْمِىَ لَمْ تَأْكُلْهُمُ الضَّبُعُ [O Aboo-Khurásheh, if thou be possessor of a number of men, verily, my people, the year of dearth, or of sterility, hath not consumed them]; as though he said, إِنْ كُنْتُ ذَا نَفَرٍ. (TA in that art.) [But IHsh states the case differently; saying,] An instance of أَمَّا أَنْتَ مُنطَلِقًا انْطَلَقْتُ not used to restrain from governing, but as a substitute for a verb, occurs in the saying, أَمَّا أَنْتَ مُنطَلِقًا اِنْطَلَقْتُ [Because thou wast going away, I went away]; originally, اِنْطَلَقْتُ لِأَنْ كُنْتَ مُنطَلِقاً: [for an explanation of which, see what is said of أَمَّا أَنْتَ in a reading of the verse commencing with أَبَا خُرَاشَةَ voce أَمَّا:] but accord. to El-Fárisee and IJ, the government belongs to مَا; not to كَانَ [or كُنْتَ]. (Mughnee in art. مَا.) — — So too in the saying, اِفْعَلْ هذَا إِمَّالَا, meaning إِنْ كُنْتَ لَاتَفْعَلُ غَيْرَهُ [i. e. Do thou this if thou wilt not do another thing; or do thou this at least]; (Mughnee and K, each in art. مَا;) indicating a person's refusal to do [fully] that which he is ordered to do: (TA in that art.:) or إِمَّالَا فَافْعَلْ كَذَا, meaning if thou wilt not do that, then do thou this; the three particles [إِنْ and مَا and لَا] being made as one word: so says Lth: (T:) [J says,] إِمَّالَا فَافْعَلْ كَذَا is pronounced with imáleh, [i. e. "immálè,"] and is originally إِن لَا with مَا as a connective; and the meaning is, if that thing will not be, then do thou thus: (S in art. لَا:) [but] AHát [disallows this pronunciation, and] says, sometimes the vulgar, in the place of اِفْعَلْ ذٰلِكَ إِمَّالَا, say, اِفْعَلْ ذٰلِكَ بَارِى [Do thou that at least]; but this is Persian, and is rejected as wrong: and they say also, أُمَّالَىْ, with damm to the ا [and with imáleh in the case of the final vowel, and thus it is vulgarly pronounced in the present day]; but this too is wrong; for it is correctly إِمَّالَا, [with kesr, and] not pronounced with imáleh, for particles [in general] are not thus pronounced: (T:) and the vulgar also convert the hemzeh into ه with damm [saying هُمَّالَىْ]. (TA in art. مَا.) [Fei says,] لَا إِمَّالَا is a substitute for the verb in the saying, فَافْعَلْ هٰذَا, the meaning being If thou do not that, then [at least] do thou this: the origin thereof is this; that certain things are incumbent on a man to do, and he is required to do them, but refuses; and

then one is content with his doing some, or a part, of them, and says to him thus: i. e., if thou wilt not do all, then do thou this: then the verb is suppressed, on account of the frequency of the usage of the phrase, and مَا is added to give force to the meaning: and some say that it is for this reason that لَا is here pronounced with imáleh; because it serves for the verb; like as بَلَى is, and the vocative يَا: but it is said that it is correctly pronounced without imáleh; because particles [in general] are not pronounced therewith; as Az says. (Msb in art. لَا.) [El-Hareeree says that] إِمَّالَا is properly [a compound of] three particles, which are إِنْ and مَا and لَا, made as one word, and the ا at the end thereof is like the ا of حُبَارَى [in which it is written ى, agreeably with rule]; wherefore it is pronounced with imáleh, like as is the ا of this latter word. (Durrat el-Ghowwás, in De Sacy's Anthol. Gr. Ar. p. 57 of the Arabic text.) In the Lubáb it is said that لَا is used as a negative of the future, as in لَا تَفْعَلْ; and the verb [in إِمَّالَا] is suppressed; so it [لا] serves as a substitute in the saying, إِفْعَلْ هٰذَا إِمَّالَا; therefore they pronounce its ا with imáleh: and IAth says that the Arabs sometimes pronounced لَا with a slight imáleh; and the vulgar make the imáleh thereof full, so that its ا becomes ى; but this is wrong. (TA.) You say also, خُذْ هٰذَا إِمَّالَا, meaning Take thou this if thou take not that. (T.) It is related that the Prophet saw a runaway camel, and said, "To whom belongeth this camel? " when, lo, some young men of the Ansár said, " We have drawn water upon him during twenty years, and yet he has in him fat; so we desired to slaughter him; but he escaped from us. " He said, "Will ye sell him? " They answered, "No: but he is thine. " And he said, إِمَّالَا فَأَحْسِنُوا إِلَيْهِ حَتَّى يَأْتِيَهُ أَجَلُهُ, meaning If ye will not sell him, act well to him until his term of life come to him. (T.) امت 1 أَمَتَهُ, (T, S, M, K,) aor. أَمِتَ, (T, M, K,) inf. N. أَمْتٌ, (T, S, M,) He measured it; determined its measure, quantity, or the like; computed, or conjectured, its measure, quantity, &c.; (T, S, * M, K;) as also ↓ امّتهُ, (M, K,) inf. n. تَأْمِيتٌ. (TA.) You say, اِيمِتْ يَا فُلَانُ هٰذَا لِى كَمْ هُوَ Compute thou, O such a one, this, for me, how many it is. (T.) And أَمَتَ القَوْمَ He computer, or conjectured, the number of the people, or company of men. (T.) And أَمَتَ المَآءَ He measured, or computed, the distance between him and the water. (T.) — — Also, (S, K,) aor. as above, (K,) and so the inf. n., (S,) i. q. قَصَدَهُ [He tended, repaired, betook himself, or directed his course, to it, or towards it; aimed at it; sought after it; or intended, or purposed, it]; (S, K;) namely, a thing. (S.) 2 أَمّتهُ: see 1. — — أُمِّتَ بِالشَّرِّ He was suspected of evil. (M, TA.) أَمْتٌ A measure of distance [&c.]; as in the saying, كَمْ أَمْتُ بَيْنَكَ مَا بَيْنَ الكُوفَةِ What is the measure of the distance between thee and El-Koofeh? (T, TA.) — Doubt: (Th, T, M:) said to be so termed because this word signifies the " computing, or conjecturing, measure, quantity, and the like," in which there is doubt. (T, TA.) [See 1.] So in the following ex.: الخَمْرُ حَرُمَتْ لَا أَمْتَ فِيهَا Wine is unlawful: there is no doubt respecting the unlawfulness of it: (Sh, Th, T, K:) or the meaning is, there is no indulgence, or lenity, with respect to it; from أَمْتٌ as signifying "feebleness, or weakness, " in a journey, or pace. (T, TA.) And in the saying, لَيْسَ فى الخَمْرِ أَمْتٌ There is no doubt respecting wine, that it is unlawful. (Th, M.) [Or in the like of these two instances it signifies] Disagreement, or diversity of opinion, (اِخْتِلَافٌ,) respecting a thing (فى شَىْءٍ). (M, K.) — Curvity, crookedness, distortion, or unevenness: (M, K:) ruggedness in one place and smoothness in another; (K;) [inequality of surface;] one part being higher, or more prominent, than another: (TA:) an elevated place: (T, S, K:) small mounds: (Fr, Th, T, S, M, K:) or what is elevated, of ground: or, as some say, water-courses of valleys, such as are low, or depressed: (Fr, T, TA:) small hills; hillocks: (M, TA:) a hollow, or depressed place, between any two elevated portions of ground &c.: (IAar, T, M:) depression and elevation, or lowness and highness, (S, M, A, K,) in the ground; (A;) used in this sense in the Kur xx. 106; (S;) and the same in a water-skin not completely filled: (S, A: *) or laxity in a water-skin when it is not well filled so as to overflow: (T, * TA:) or a [consequence of] pouring [water] into a skin until it doubles, or creases, and not filling it; so that one part of it is higher, or more prominent, than another: (M, TA:) pl. إِمَاتٌ (M, K, TA, but in some copies of the K آمَاتٌ, and in the CK اَمَاتٌ,) and أُمُوتٌ. (M, K.) You say, اسْتَوَتِ الأَرْضُ فَمَا بِهَا أَمْتٌ The earth, or ground, was even, so that there was not in it any depression and elevation. (A, TA.) And إِمْتَلَأَ السِّقَآءُ فَمَا بِهِ أَمْتٌ The skin became full, so that there was not in it any depression [of one part of its surface] and elevation [of another part]. (S, A. *) Az says, (TA,) I have heard the Arabs say, قَدْ مَلَأَ القِرْبَةَ مَلأً لَا أَمْتَ فِيهِ He had filled the water-skin so full that there was no laxity in it. (T, TA.) — — A fault, a defect, an imperfection, a blemish, or the like, (T, M, K,) in the mouth, and in a garment, or piece of cloth, and in a stone. (M, K.) [Hence the saying,] أَمْتٌ فِى الحَجَرِ لَا فِيكَ i. e. [May there be a defect, or the like,] in stones; not in thee: meaning, may God preserve thee when the stones shall have perished: (Sb, M:) امت is here put in the nom. case, though the phrase is significant of a prayer, because it is not a verbal word: the phrase is like التُّرَابُ لَهُ: and the commencing the sentence with an indeterminate noun is approvable because it is virtually a prayer. (M.) This prov. is mentioned by the expositors of the Tes-heel: not by Meyd. (TA.) — — Weakness; feebleness; (T, K;) langour; remissness. (TA.) You say, سِرْنَا سَيْرًا لَا أَمْتَ فِيهِ We performed a journey, or went a pace, in which was no weakness, or feebleness [&c.]. (T, TA.) — A good way, course, mode, or manner, of acting, or conduct, or the like. (T, K.) مُؤَمَّتٌ Suspected of evil and the like. (K.) [See 2.] — [A water-skin] filled [so as to be equally distended: see أَمْتٌ]. (K.) مَآءٌ مَأْمُوتٌ A water of which the distance is computed, or conjectured. (TA.) — — هُوَ إِلَى أَجَلٍ مَأْمُوتٍ It is until a determined, defined, or definite, period. (S, K. *) — — شَىْءٌ مَأْمُوتٌ A thing that is known. (M, TA.) [And so مَوْمُوتٌ.] امد 1 أَمِدَ عَلَيْهِ, aor. اَمَدَ, inf. n. أَمَدٌ, He was angry with him: (S, M, Msb, * K:) like أَبِدَ (S) and وَمَد and وَبِدَ and عَبِدَ. (T in art. ابد.) 2 أمّد, inf. n. تَأْمِيدٌ, He declared the time, considered with regard to its end; or the utmost, or extreme, extent, term, limit, point, or reach; expl. by بَيَّنَ الأَمَدَ. (K.) أَمَدٌ Time, considered with regard to its end: زَمَانٌ being time considered with regard to its end and its beginning: (Er-Rághib:) [but sometimes it is interchangeable with زَمَانٌ, as will be seen in what follows:] or the utmost, or extreme, extent, term, limit, point, or reach. (S, M, A, Msb, K.) You say, بَلَغَ أَمَدَهُ He, or it, reached, or attained, his, or its, utmost, or extreme, extent, term, &c. (Msb.) And ضَرَبَ لَهُ أَمَدًا [He assigned, or appointed, for him, or it, a term, or limit]. (A.) And هُوَ بَعِيدُ الآمَادِ [He is one whose limits are remote: آمَادٌ being the pl.]. (A.) — — The period of life which one has reached; as in the saying, مَا أَمَدُكَ What is thy period of life which thou hast reached? (S.) — — Each of the two terms of the life of a man; i. e. the time of his birth, and the time of his death. (Sh, T.) El-Hasan [El-Basree], being asked by El-Hajjáj, مَا أَمَدُكَ, meaning What was the time of thy birth? answered by saying that it was two years before the expiration of 'Omar's reign as Khaleefeh. (T, L, from a trad.) — — The startingplace, and the goal, of horses in a race. (Sh, T, L.) — — (tropical:) Any space of time: (Er-Rághib:) a space of time of unknown limit. (Kull pp. 9 and 10.) — — Sometimes, (assumed tropical:) A particular time; as in the phrase أَمَدُ كَذَا The time of such a thing; like زَمَانُ أَمَدٍ. (Kull p. 10.) — — [It is also used for ذو أَمَدٌ, and (applied to a fem. n.) ذَات أَمَدٍ, Having a term, or limit; limited in duration; as in the saying,] الدُّنْيَا أَمَدٌ والآخِرةُ أَبَدٌ [The present state of existence is limited in duration,

but the final state of existence is everlasting]. (Obeyd Ibn-'Omeyr, L in art. ابد.) أُمْدَةٌ A remainder, or what remains, (K,) of anything. (TA) سِقَآءٍ مُؤَمَّدٌ A skin [exhausted;] in which there remains not a gulp, or as much as is swallowed at once, of water. (K.) أَمَدَةٌ An extreme term, limit, or point, reached, or attained. (K.) امر 1 أَمَرَهُ, (T, S, M, &c.,) aor. أَمُرَ, (M, &c.,) inf. n. أَمْرٌ (T, S, M, Msb, K) and إِمَارٌ, (M, L, K,) which latter, however, is disapproved by MF, (TA,) and إِيمَارٌ is syn. therewith, (K,) but this also is disapproved by MF, and deemed by him strange, [being by rule the inf. n. of ↓ آمَرَهُ, respecting which see what follows,] (TA,) and آمِرَةٌ, (M, K,) which is one of the inf. ns. [or quasiinf. ns.] of the measure فَاعِلَةٌ, like عَافِيَةٌ and عَاقِبَةٌ, (M,) He commanded him; ordered him; bade him; enjoined him; the inf. n. signifying the contr. of نَهْىٌ; (T, M, K;) as also ↓ آمرهُ, (Kr, M, K,) mentioned by A'Obeyd also as a dial. var. of أَمَرَهُ: (Msb:) but A'Obeyd says that آمَرْتُهُ and أَمَرْتُهُ are syn. [in a sense different from that explained above, i. e.] as meaning كَثَّرْتُهُ. (TA.) You say, أَمَرَهُ بِهِ, (S, M, K,) and أَمَرَهُ إِيَّاهُ, suppressing the prep., (M,) He commanded, ordered, bade, or enjoined, him to do it. (M, K.) And أَمَرْتُكَ أَنْ تَفْعَلَ, and لِتَفْعَلَ, and بِأَنْ تَفْعَلَ, I commanded, ordered, bade, or enjoined, thee to do [such a thing]. (M.) [And أَمَرَهُ بِكَذَا as meaning He commanded him, or ordered him, to make use of such a thing; or the like: whence, in a trad.,] أُمِرْتُ بِالسِّوَاكِ [I have been commanded to make use of the tooth-stick]. (El-Jámi' es-Sagheer.) [And He enjoined him such a thing; as, for instance, patience.] The imperative of أَمَرَ is مُرْ; originally اُؤْمُرْ; which also occurs [with وَ in the place of ؤ when the ا is pronounced with damm]: (M:) but [generally] when it is not preceded by a conjunction, (Msb,) i. e., by وَ or فَ, (T,) you suppress the ء, [i. e. the radical ء, and with it the conjunctive ا preceding it,] contr. to rule, and say, مُرْهُ بِكَذَا [Command, or order, or bid, or enjoin, thou him to do such a thing]; like as you say, كُلْ and خُذْ: when, however, it is preceded by a conjunction, the practice commonly obtaining is, to restore the ء, وَأْمُرْ بِكَذَا agreeably with analogy, and thus to say, أْمُرْ بِكَذَا. (Msb.) — — [You say also, أَمَرَ بِهِ فَقُتِلَ He gave an order respecting him, and accordingly he was slain. And أَمَرَ لَهُ بِكَذَا He ordered that such a thing should be done, or given, to him.] — — In the Kur [xvii. 17], أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا, so accord. to most of the readers, (T, &c.,) means We commanded [its luxurious inhabitants] to obey, but they transgressed therein, or departed from the right way, or disobeyed: (Fr, T, S, &c.:) so says Aboo-Is-hák; adding that, although one says, أَمَرتُ زَيْدًا فَضَرَبَ عَمْرًا, meaning I commanded Zeyd to beat 'Amr, and he beat him, yet one also says, أَمَرْتُكَ فَعَصَيْتَنِى [I commanded thee, but thou disobeyedst me]: or, accord. to some, the meaning is, We multiplied its luxurious inhabitants; (T;) and this is agreeable with another reading, namely, ↓ آمَرْنَا; (TA;) and a reading of El-Hasan, namely, أَمِرْنَا, like عَلِمْنَا, may be a dial. var., of the same signification: (M:) see 4, in two places: or it may be from الإِمَارَةُ; (S, TA;) [in which case it seems that we should read ↓ أَمَّرْنَا; or, perhaps, أَمَرْنَا: see 2:] Abu-l-'Áliyeh reads ↓ أَمَّرْنَا, and this is agreeable with the explanation of I'Ab, who says that the meaning is, We made its chiefs to have authority, power, or dominion. (TA.) — — أَمَرَهُ, aor. أَمُرَ, also signifies He commanded, ordered, bade, or enjoined, him to do that which it behooved him to do. (A.) [He counselled, or advised, him.] One says, مُرْنِى, meaning Counsel thou me; advise thou me. (A.) — — أَمَرَ بِاقْتِنَاصٍ, said of a wild animal, means He rendered the beholder desirous of capturing him. (M.) — أَمَرَ, (As, Fr, Th, T, S, M, Msb, K,) aor. اَمُرَ; (Msb, TA;) and أَمُرَ, aor. أَمُرَ; (S, M, IKtt, K;) and أَمِرَ, aor. اَمَرَ; (M, K, and several other authorities; but by some this is disallowed; TA;) inf. n. أَمْرٌ (K) and إِمْرَةٌ (S) and إِمَارَةٌ; (As, T, S;) or the second is a simple subst.; (K;) or perhaps it is meant in the S that this and the third are quasi-inf. ns.; (MF;) He had, or held, command; he presided as a commander, governor, lord, prince, or king; (M, Msb, K;) he became an أَمِير; (As, T, S;) عَلَى القَوْمِ over the people. (M, * Msb, K.) [See also 5.] أَمَرَ فُلَانٌ وَأُمِرَ عَلَيْهِ, or ↓ وأُمِّرَ عليه, (as in different copies of the S,) [Such a one has held command and been commanded,] is said of one who has been a commander, or governor, after having been a subject of a commander, or governor; meaning such a one is a person of experience; or one who has been tried, or proved and strengthened, by experience. (S.) — أَمَرَهُ as syn. with آمَرَهُ: see 4. — أَمِرَ, (S, M, Msb, K,) aor. اَمَرَ, (Msb, K,) inf. n. أَمَرٌ and أَمَرَةٌ; (M, K, TA; the latter written in the CK أَمَرَةٌ;) and أَمُرَ, aor. اَمَرَ; (IKtt;) (assumed tropical:) It (a thing, M, Msb, or a man's property, or camels or the like, Abu-l-Hasan and S, and a people, T, S) multiplied; or became many, or much, or abundant; (T, S, M, Msb, K;) and became complete. (M, K.) — — And the former, (assumed tropical:) His beasts multiplied; or became many; (M, K;) [as also ↓ آمر; for you say,] بَنُو فُلَانٍ ↓ آمر, inf. n. إِيمَارٌ, (assumed tropical:) The property, or camels or the like, of the sons of such a one multiplied; or became many, or abundant. (M.) — أَمِرَ الأَمْرُ, (Akh, S, K,) aor. اَمَرَ, inf. n. أَمَرٌ, (Akh, S,) (assumed tropical:) The affair, or case, (i. e., a man's affair, or case, Akh, S,) became severe, distressful, grievous, or afflictive. (Akh, S, K.) 2 أَمَّرهُ, inf. n. تَأْمِيرٌ, He made him, or appointed him, commander, governor, lord, prince, or king. (S, * Mgh, Msb.) [And it seems to be indicated in the S that ↓ أَمَرَهُ, without teshdeed, signifies the same.] See 1, in three places. You say also, أُمِّرَ عَلَيْنَا (A, TA) He was made, or appointed, commander, &c., over us. (TA.) — — Also He appointed him judge, or umpire. (Mgh.) — — أَمَّر القَنَاةَ (assumed tropical:) He affixed a spear-head to the cane or spear. (T, M.) [See also the pass. part. n., below.] — — أمّر أَمَارَةٍ He made [a thing] a sign, or mark, to show the way. (T.) 3 آمرهُ فِي أَمْرِهِ, (T, * S, M, Msb,) inf. n. مُؤَامَرَةٌ, (S, K,) He consulted him respecting his affair, or case; (T, * S, M, Msb, K, * TA;) as also وَامَرَهُ; (TA;) or this is not a chaste form; (IAth, TA;) or it is vulgar; (S, TA;) and ↓ استأمرهُ, (M,) inf. n. اسْتِئْمَارٌ; (S, K;) and ↓ ائتمرهُ, (T,) inf. n. ائْتِمَارٌ. (S, K.) It is said in a trad., آمِرُوا النِّسَآءَ فِى أَنْفُسِهِنَّ Consult ye women respecting themselves, as to marrying them. (TA.) And in another trad., آمَرَتْ نَفْسَهَا, meaning She consulted herself, or her mind; as also ↓ استأمرت نفسها. (TA.) [See another ex. voce نَفْسٌ. And see also 8.] 4 آمر, inf. n. إِيمَارٌ: see 1, last sentence but one, in two places. — آمَرٌ; (S, M, Msb, K;) and ↓ أَمَرَهُ, (S, M, Msb, K,) accord. to some, (M,) aor. اَمُرَ, (Msb, K,) inf. n. أَمْرٌ; (Msb;) both signifying the same accord. to AO, (S,) or A 'Obeyd, (TA,) but the latter is of weak authority, (K,) or is not allowable; (M;) and, accord. to El-Hasan's reading of xvii. 17 of the Kur, (see 1,) ↓ أَمِرَهُ also; (M;) (assumed tropical:) He (a man) multiplied it; or made it many, or much, or abundant: (S, Msb:) He (God) multiplied, or made many or much or abundant, his progeny, and his beasts: (M, K:) and آمر مَالَهُ (assumed tropical:) He (God) multiplied, &c., his property, or camels or the like. (S.) — See also 1, first sentence, in two places. 5 تأمّر He became made, or appointed, commander, governor, lord, prince, or king; (Msb;) he received authority, power, or dominion; عَلَيْهِمْ over them. (S, K.) [See also أَمَرَ.] — — See also 8. 6 تَآمَرَ see 8, in three places. 8 ائتمر [written with the disjunctive alif إِيتَمَرَ] He obeyed, or conformed to, a command; (S, * M, Mgh, K; *) he heard and obeyed. (Msb.) You say, ائتمر بِخَيْرٍ, meaning He was as though his mind commanded him to do good and he obeyed the command. (M.) And [you use it transitively, saying,] ائتمر الأَمْرَ He obeyed, or conformed to, the command. (S.) And لَا يَأْتَمِرُ رُشْدًا He will not do right of his own accord. (A.) Imra el-Keys says, (S,) or En-Nemir Ibn-Towlab, (T,) وَيَعْدُو عَلَى المَرْءِ مَا يَأْتَمِرْ [And that which man

obeys wrongs him, or injures him]; meaning, that which his own soul commands him to do, and which he judges to be right, but in which often is found his destruction: (S:) or, accord. to Kt, that evil which man purposes to do: (T:) or that which man does without consideration, and without looking to its result. (A 'Obeyd, T.) [See what follows.] — — He undertook a thing without consulting; (Kt, T;) as though his soul, or mind, ordered him to do it and he obeyed it: (TA:) he followed his own opinion only. (Mgh.) One says, أَمَرْتُهُ فَأْتَمَرَ وَأَبَى أَنْ يَأْتَمِرَ, (A, Mgh,) meaning I commanded him, but he followed his own opinion only, and refused to obey. (Mgh.) — — He formed an opinion, and consulted his own mind, and determined upon it. (Sh, T.) And ائتمر رَأْيَهُ He consulted his own mind, or judgment, respecting what was right for him to do. (Sh, T.) — — ائتمروا, (A, Msb,) inf. n. اِئْتِمَارٌ; (S, K;) and ↓ تآمروا, (A,) inf. n. تَآمُرٌ, of the measure تَفَاعُلٌ; (S;) and ↓ تأمّروا, (TA,) inf. n. تَأَمُّرٌ; (K;) They consulted together: (S, * A, Msb, K: *) or ائتمروا and ↓ تآمروا signify they commanded, ordered, bade, or enjoined, one another; like as one says, اقتتلوا and تقاتلوا, and اختصموا and تخاصموا: (T:) or ائتمروا عَلَى الأَمْرِ and ↓ تآمروا عَلَيْهِ, they determined, or settled, their opinions respecting the affair, or case: (M:) and ائتمروا بِهِ, (S, Msb,) inf. n. as above, (K,) signifies they purposed it, (S, Msb, K, *) namely, a thing, (Msb, K,) and consulted one another respecting it. (S.) It is said in the Kur [lxv. 6], وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ And command ye, or enjoin ye, one another to do good: [such is app. the meaning,] but God best knoweth: (T:) or, accord. to Kt, purpose ye among yourselves to do good. (TA.) And in the same [xxviii. 19], إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ, meaning Verily the chiefs command one another respecting thee, to slay thee: (Zj, T:) or consult together against thee, to slay thee: (AO, T:) or purpose against thee, to slay thee: (Kt, T:) but the last but one of these explanations is better than the last. (T.) — — See also 3. — — Accord. to El-Bushtee, ائتمرهُ also signifies He gave him permission: but this has not been heard from an Arab. (Az, TA.) 10 إِسْتَأْمَرَ see 3, in two places. أَمْرٌ A command; an order; a bidding; an injunction; a decree; an ordinance; a prescript: (S, * Msb, * TA, &c.:) pl. أَوَامِرُ: (S, Msb, &c.:) so accord. to common usage; and some writers of authority justify and explain it by saying that أَمْرٌ is [originally] مَأْمُورٌ بِهِ; that it is then changed to the measure فَاعِلٌ; [i. e., to آمِرٌ;] like أَمْرٌ عَارِفٌ, which is originally مَعْرُوفٌ; and عِيشَةٌ راضِيَةٌ, originally مَرْضِيَّةٌ; &c.; [and then, to أَمْرٌ;] and that فَاعِلٌ becomes in the pl. فَوَاعِلُ; so that أَوَامَرُ is the pl. of مَأْمُورٌ: others say that it has this form of pl. to distinguish it from أَمْرٌ in the sense of حَالٌ [&c.], in which sense it has for its pl. أُمُورٌ. (Msb, TA.) [But I think that أَوَامِرُ may be properly and originally pl. of آمِرَةٌ, for آيَةٌ آمِرَةٌ, or the like. MF says that, accord. to the T and M, the pl. of أَمْرٌ in the sense explained in the beginning of this paragraph is أُمُورٌ: but he seems to have founded his assertion upon corrupted copies of those works; for in the M, I find nothing on this point; and in the T, not, as he says, الأَمْرُ ضِدُّ النَّهْىِ but قَالَ اللَّيْثُ الأَمْرُ مَعْرُوفٌ نَقِيضُ النَّهْىِ وَاحِدُ الأُمُورِ, evidently meaning that أَمْرٌ signifies the contr. of نَهْىٌ, and is also, in another sense, the sing. of أُمُورٌ.] [Hence,] أُولُو الأَمْرِ Those who hold command or rule, and the learned men. (M, K. [See Kur iv. 62.]) And أَمْرُ اللّٰهِ The threatened punishment of God: so in the Kur x. 25, and xi. 42, and xvi.1; in which last place occur the words, أَتَى أَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوهُ, meaning The threatened punishment ordained of God hath, as it were, come: so near is it, that it is as though it had already come: therefore desire not ye to hasten it. (Zj, M, TA.) And The purpose of God. (Bd and Jel in lxv. 3; &c.) And الأَمْرُ قَرِيبٌ The resurrection, or the time thereof, is near. (Mgh, from a trad.) And مَا فَعَلْتُهُ عَنْ أَمْرِى, in the Kur xviii. 81, I did it not of my own judgment: (Bd:) or, of my own choice. (Jel.) [Hence also الأَمْرُ, in grammar, signifies The imperative form of a verb.] — — Also A thing; an affair; a business; a matter; a concern: a state, of a person or thing, or of persons or things or affairs or circumstances; a condition; a case: an accident; an event: an action: syn. شَأْنٌ: (M, F, TA:) and حَالٌ, (Msb, TA,) and حَالَةٌ: (Msb:) and حَادِثَةٌ: (K:) and فِعْلٌ: (MF, TA:) and a thing that is said; a saying: (TA voce أُولُو, at the end of art. ال:) pl. أُمُورٌ; (S, M, K, &c.;) its only pl. in the senses here explained. (TA.) You say, أَمْرُ فُلَانٍ مُسْتَقِيمٌ [The affair, or the like, of such a one is in a right state]: and اُمُورُهُ مُسْتَقِيمَةٌ [His affairs are in a right state]. (S, A.) And شَتَّتَ أَمْرَهُ He dissipated, disorganized, disordered, unsettled, or broke up, his state of things, or affairs. (As, TA in art. شعب.) [امر seems to be here used, as in many other instances, rather in the sense of the pl. than in that of the sing.] — — أَمْرٌ كُلِّىٌّ [A universal, or general, prescript, rule, or canon]. (Msb voce قَاعِدَةٌ, KT voce قَانُونٌ, &c.) إِمْرٌ a subst. from أَمِرَالأَمْرُ in the sense of إِشْتَدَّ; (S;) or a subst. from أَمِرَ as signifying كَثُرَ and تَمَّ; (M;) (assumed tropical:) [A severe, a distressful, a grievous, or an afflictive, thing: or] a terrible, and foul, or very foul, thing: or a wonderful thing. (TA,) Hence, [used as an epithet, like أَمِرٌ, q. v.,] in the Kur [xviii. 70], لَقَدْ جِئْتَ شَيْئًا إِمْرًا (assumed tropical:) Verily thou hast done a severe, a distressful, a grievous, or an afflictive, thing: (S:) or a terrible, and foul, or very foul, thing: (TA:) or a wonderful thing: (S:) or an abominable, a foul, or an evil, and a wonderful, thing: (Ks, M, K: *) or a terrible and an abominable thing; signifying more than نُكْرًا, [which occurs after, in verse 73,] inasmuch as the [presumed] drowning of the persons in the ship was more abominable than the slaying of one person: (Zj, T:) or a crafty, and an abominable, or a foul, or an evil, and a wonderful, thing; and derived from أَمِرَ القَوْمُ as meaning كَثُرُوا. (Ks.) أَمَرٌ a coll. gen. n. of which أَمَرَةٌ (q. v.) is the n. un. — See also تَأْمُورٌ. أَمِرٌ: see إِمَّرٌ. — (assumed tropical:) Multiplied; or become many, or much, or abundant. (M, K.) [See أَمِرَ.] You say زَرْعٌ أَمِرٌ (assumed tropical:) Abundant seed-produce. (Lh, M.) — — (assumed tropical:) A man whose beasts have multiplied, or become many or abundant. (M.) (assumed tropical:) A man blessed, or prospered, (Ibn-Buzurj, M, K, *) in his property: (M:) fem. with ة. (Ibn-Buzurj.) And with ة, (assumed tropical:) A woman blessed to her husband [by her being prolific]: from the signification of كَثْرَةٌ. (M.) — (assumed tropical:) Severe; distressful; afflictive. (TA.) [See also إِمْرٌ.] أَمْرَةٌ A single command, order, bidding, or injunction: as in the saying, لَكَ عَلَىَّ أَمْرَةٌ مُطَاعَةٌ Thou hast authority to give me one command, order, bidding, or injunction, which shall be obeyed by me. (S, M, * A, Msb, K.) You should not say, [in this sense,] إِمْرَةٌ, with kesr. (T, S.) — See also إِمْرَةٌ. إِمْرَةٌ a subst. from أَمَرَ [q. v.]; Possession of command; the office, and authority, of a commander, governor, lord, prince, or king; (M, * Msb, K;) as also ↓ إِمَارَةٌ (Mgh, Msb, K) and ↓ أَمَارَةٌ; (L, K;) but this last is by some disallowed, and is said in the Fs and its Expositions to be unknown. (MF.) It is said in a trad., لَعَلَّكَ سآءَ تْكَ إِمْرَةُ ابْنِ عَمِّكَ Perhaps thy paternal uncle's son's possession of command hath displeased thee. (TA.) — — [And hence, (assumed tropical:) Increase, or abundance, or the like; as also other forms mentioned in what follows.] You say, فِى وَجْهِ مَالِكَ تَعْرِفُ إِمْرَتَهُ (assumed tropical:) In the face of thy property, [meaning such as consists in camels or the like, and also money,] thou knowest its increase and abundance, and its expense: (S:) or ↓ إِمَّرَتَهُ, and ↓ إِمَرَتَهُ, which latter is a dial. var. of weak authority, and ↓ أَمَّرَتَهُ, i. e., its increase and abundance: (M:) or ↓ إِمَّرَتَهُ as meaning its prosperous state; as also ↓ أَمَارَتَهُ, and ↓ أَمْرَتَهُ: (Ibn-Buzurj:) accord. to AHeyth, who reads ↓ تُعْرَفُ

إِمَّرَتُهُ, the meaning is, its decrease; but the correct meaning is, its increase, as Fr explains it. (T, TA.) It is said respecting anything of which one knows what is good in it at first sight: (Lh, M:) and means, on a thing's presenting itself, thou knowest its goodness. (T.) One says also, ↓ مأَحْسَنَ أَمَارَتَهُمْ (assumed tropical:) How good is their multiplying, and the multiplying of their offspring and of their number! (M.) And ↓ لَا جَعَلَ اللّٰهُ فِيهِ إِمَّرَةً (assumed tropical:) May God not make an increase to be therein. (T.) أَمَرَةٌ Stones: (K:) [or a heap of stones:] or it is the n. un. of أَمَرٌ, which signifies stones: (M:) or the latter signifies stones set up in order that one may be directed thereby to the right way: (Ham p. 409:) and the former also signifies a hill; (M, K;) and أَمَرٌ is [used as] its pl.: (M:) and a sign, or mark, by which anything is known; (M, K;) as also ↓ أَمَارٌ and ↓ أَمَارَةٌ; (As, S;) and أَمَرٌ is [used as] its pl. in this sense also: (M:) or a sign, or mark, set up to show the way; (AA, Fr;) as also ↓ أَمَارٌ and ↓ أَمَارَةٌ: (K:) or a small sign, or mark, of stones, to show the way, in a waterless desert; (S;) as also ↓ أَمَارٌ [and ↓ أَمَارَةٌ]; and any sign, or mark, that is prepared: (TA:) or a structure like a مَنَارَة [here app. meaning a tower of a mosque], upon a mountain, wide like a house or tent, and larger, of the height of forty times the stature of a man, made in the time of 'Ád and Irem; in some instances its foundation being like a house, though it consists only of stones piled up, one upon another, cemented together with mud, appearing as though it were of natural formation: (ISh, T:) the pl. (in all the senses above, K) [or rather the coll. gen. n.,] is أَمَرٌ. (S, K.) — See also إِمْرَةٌ. أَمَارٌ and ↓ أَمَارَةٌ A sign, mark, or token. (As, S Mgh.) See also each voce أَمَرَةٌ, in three places. You say, هِىَ أَمَارَةُ مَا بَيْنِى وَبَيْنَكَ It is a sign, or token, of what is between me and thee. (T, * TA.) And a poet says, إِذَا طَلَعَتْ شَمْسُ النَّهَارِ فَإِنَّهَا أَمَارَةُ تَسْلِيمِى عَلَيْكِ فَسَلِّمِى [When the sun of day rises, it is a sign of my saluting thee, therefore do thou salute]. (TA.) — — Also A time: (As, S, K:) so IAar explains the latter word, not particularizing the time as definite or otherwise: (M:) or a definite time: (TA:) or a time, or place, of promise or appointment; an appointed time or place; syn. مَوْعِدٌ: (M, Mgh, K:) or, accord. to some, the former word is pl. [or rather col. gen. n.] of the latter. (TA.) El- 'Ajjáj says, إِذْ رَدَّهَا بِكَيْدِهِ فَارْتَدَّتِ إِلَي أَمَارِ وَأَمَارِ مُدَّتِى When He (meaning God) brings it, (namely my soul,) by his skilful ordering, and his power, [and it is thus brought, or it thus comes, to a set time, and] to the time of the end of my appointed period: امارمدّتى being as above; the former word being prefixed to the latter, governing it in the gen. case. (IB. [In the S we find وَأَمَارُ مُدَّتِى.]) أَمُورٌ [an intensive epithet from أَمَرَهُ]. You say, إِنَّهُ لَأَمُورٌ بِالْمَعْروفِ وَنَهُوٌّ عَنِ الْمُنْكَرِ Verily he is one who strongly commands, or enjoins, good conduct, and who strongly forbids evil conduct. (S in art. نهى, and A. *) أَمِيرٌ One having, holding, or possessing, command; (S;) a commander; a governor; a lord; (M, * Msb;) a prince, or king: (M, K:) fem. with ة: (S, K:) pl. أُمَرَآءُ. (M, Msb, K.) — — A leader of the blind. (M, K.) So in the saying of El-Aashà: إِذَاكَانَ هَادِى الفَتَى فِى البِلَا دِصَدْرَ القَنَاةِ أَطَاعَ الأَمِيرَا [When the young man's guide in the countries, or lands, or the like, is the top of the cane, he obeys the leader of the blind]. (M.) — — A woman's husband. (A.) — — A neighbour. (K.) — — A person with whom one consults: (A, K:) any one of whom one begs counsel, or advice, in a case of fear. (TA.) You say, هُوَ أَمِيرِى He is the person with whom I consult. (A.) أَمَارَةٌ: see إِمْرَةٌ, in three places: — — and see also أَمَرَةٌ, in three places; and أَمَارٌ. إِمَارَةِ: see إِمْرَةٌ. — — الإِمَارَةُ is also used for صَاحِبُ الإِمَارَةِ, i. e. الأَمِيرُ. (Mgh.) أَمَّرٌ: see the next paragraph, in two places. إِمَّرٌ A man who consults every one respecting his case; as also ↓ أَمِرٌ and ↓ أَمَارَةٌ: (M:) or a man resembling [in stupidity] a kid: [see the latter part of this paragraph:] (Th, M:) or, as also ↓ إِمَّرَةٌ (S, M, K, &c.) and ↓ أَمَّرٌ and ↓ أَمَّرَةٌ, (K,) a man having weak judgment, (S, K,) stupid, (T, M,) or weak, without judgment, (M, L,) or without intellect, or intelligence, (T,) who obeys the command of every one, (T, S,) who complies with what every one desires to do in all his affairs; (K;) a stupid man, of weak judgment, who says to another, Command me to execute thine affair. (IAth.) It is said in a trad., مَنْ يُطِعْ إِمَّرَةً لَا يَأْكُلْ ثَمَرَةً [He who obeys a stupid man, &c., shall not eat fruit: or the meaning is] he who obeys a stupid woman shall be debarred from good. (IAth.) ↓ إِمَّرَةٌ is applied to a woman and to a man: when it is applied to a man, the ة is added to give intensiveness to the signification. (ISh.) The following saying, إِذَا طَلَعَتِ الشِّعْرَى وَلَا إِمَّرًا ↓ سَفَرًا فَلَا تُرْسِلْ فِيهَا إِمَّرَةً, in rhyming prose, means [When Sirius rises in the clear twilight,] send not thou among them (meaning the camels) a man without intelligence [in a great degree, nor one who is so in a less degree; or a woman without intelligence, nor a man without intelligence;] to manage them. (Sh.) — — Also, (M, K,) and ↓ إِمَّرَةٌ and ↓ أَمَّرَ and ↓ أُمَّرٌ, (K,) A young lamb: (M, K:) or the first (إِمَّرٌ) and the second, a young kid: (M, TA:) or the former of these two, a male lamb: (M, TA:) or a young male lamb: (S:) and the latter of them, a female lamb: (M, TA:) or a young female lamb. (S, M.) One says, ↓ مَا لَهُ إِمَّرٌ وَلَا إِمَّرَةٌ, meaning He has not a male lamb nor a female lamb: (M, TA:) or he has not anything. (T, S, M.) أَمَّرَةٌ: see إِمَّرٌ, in two places. إِمَّرَةٌ: see إِمَّرٌ, in six places: — and see إِمْرَةٌ, in four places. إِمَرَةٌ: see إِمْرَةٌ. أَمَّارٌ [Wont to command]. [Hence,] النَّفْسُ الأَمَّارَةُ [The soul that is wont to command]; (A;) the soul that inclines to the nature of the body, that commands to the indulgence of pleasures and sensual appetites, drawing the heart downwards, so that it is the abode of evils, and the source of culpable dispositions. (KT.) [See نَفْسٌ.] أَمَّارَةٌ fem. of أَمَّارٌ [q. v.]. — — See also إِمَّرٌ. آمِرٌ [act. part. n. of أَمَرَهُ.] — — آمِرٌ and ↓ مُؤْتَمِرٌ Two days, (S,) the last, (K,) the former being the sixth, and the latter the seventh, (M,) of the days called أَيَّامُ الْعَجُوزِ: (S, M, K: [but see عَجُوزٌ:]) as though the former commanded men to be cautious, and the latter consulted them as to whether they should set forth on a journey or stay at home: (S:) accord. to Az, the latter is applied as an epithet to the day as meaning يُؤْتَمَرُفِيهِ. (TA.) تَأْمُرِىٌّ: see تَأْمُورٌ, in two places. تُؤْمُرِىٌّ, and without ء: see تَأْمُورٌ, in six places. تَأْمُورٌ and ↓ تَأْمُورَةٌ are properly mentioned in this art.; the measure of the former being تَفْعُولٌ; (K;) and that of the latter, تَفْعُولَةٌ: (TA:) not as J has imagined; [who writes them without ء, and mentions them in art. تمر;] (K;) their measures accord. to him being فَاعُولٌ and فَاعُولَةٌ. (TA.) [But in all the senses here explained, they appear to be with and without ء.] — — The former signifies The soul: (S in art. تمر, where it is written without ء; and M, A, K:) because it is that which is wont to command. (A.) One says, قَدْ عَلِمَ تَأْمُورُكَ ذلِكَ Thy soul, or self, hath known that. (AZ, and T in art. تمر.) — — The intellect: (M:) as in the saying, عَرَفْتُهُ بِتَأْمُورِي I knew it by my intellect. (M in art. تمر, without ء; and TA.) You say also, هُوَ ابْنُ تَأْمُورِهَا, meaning He is the knowing with respect to it. (TA in art. بني.) — — The heart, (T in art. تمر without ء, and M, A, K,) itself. (M, TA.) Hence the saying, حَرْفٌ فِى تَأْمُورِى خَيْرٌ مِنْ عَشْرَةٍ فى وِ عَائِكَ [One word in my heart is better than ten in thy receptacle]. (T in art. تمر, and TA.) — — The pericardium. (M in art. تمر, without ء.) — — The core, or black or inner part, or clot of blood, (حَبَّة, M, K, or عَلَقَة, TA,) and life, and blood, of the heart: (M, K:) or blood, (As, S, M, in art. تمر, and K,) absolutely: (TA:) and تَأْمُورُ النَّفْسِ signifies the life-blood: (As, S:) or the blood of the body: (S in art. نفس:) and the life of the soul. (M, K.) — — Also, as being likened to blood, (TA,) (tropical:) Wine; and so ↓ تَأْمُورَةٌ: (M, K:) and — — (tropical:) A dye: (M, TA:) and — — (tropical:) Saffron. (As, K.) — — [Hence also,] (tropical:) Water. (M, K.) You say, مَا فِي الرَّكِيَّةِ تَامُورٌ, (T, S in art. تمر, and M,) or تَأْمُورٌ, (A,) (tropical:) There is

not in the well any water. (T, S, M, A.) — The wezeer (وَزِير) of a king: (M, K:) because his command is effectual. (TA.) — Any one: as in the saying, مَابِهَا تَأْمُورٌ, (T in art. تمر, A, K,) as also ↓ تُؤْمُورٌ, (T in art. تمر, and K,) each with an augmentative ت, and without ء as well as with it, accord. to Er-Radee and others, (TA,) and ↓ تَأْمُرِىٌّ, and ↓ تَأْمُورِىٌّ, (M,) and ↓ تُؤْمُرِىٌّ, (T in art. تمر, M, TA,) or without ء, (S, M, K, in art. تمر,) and ↓ أَمَرٌ, (M, K,) There is not in it (i. e. in the house, الدار, M, A, TA) any one. (M, A, K, and T and S in art. تمر.) You say also, خَلَآءٌ بِلَادٌ ↓ لَيْسَ فِيهَاتُومُرِىٌّ Vacant regions wherein is not any one. (S in art. تمر.) ↓ تُؤْمُرِىٌّ (M, K) and ↓ تُومُرِىٌّ (S in art. تمر) and ↓ تَأْمُورِىٌّ and ↓ تَأْمُرِيٌّ (M, K) also signify A man, or human being. (S, * M, K.) You say, speaking of a beautiful woman, مَا ↓ أَحْسَنَ مِنْهَا رَأَيْتُ تُومُرِيًّا I have not seen a human being, or creature, more beautiful than she: (S and M in art. تمر:) and مَا رَأَيْتُ أَحْسَنَ مِنْهُ ↓ تُومُرِيًّا [I have not seen a man more beautiful than he]. (T and S in art. تمر.) Accord. to some, they are used only in negative phrases; but accord. to others, they are also used in such as are affirmative. (MF.) — — Also Anything: as in the saying أَكَلَ الذِّئْبُ الشَّاةَ فَمَا تَرَكَ مِنْهَا تَامُورًا [The wolf ate the sheep, or goat, and left not of it anything]. (T and S in art. تمر.) — A child, young one, or fœtus syn. وَلَدٌ. (M, K.) — The receptacle (وِعَآء) of the child, young one, or fœtus. (M in art. تمر, without ء; and K.) — — A وِعَآء [in the ordinary sense; i. e. a bag, or receptacle, for travelling-provisions and for goods or utensils &c.]. (M, K.) Hence the saying, أَنْتَ أَعْلَمُ بِتَأْمُورِكَ Thou art best acquainted with what thou hast with thee; and with thine own mind. (M.) — — Also, (K,) and ↓ تَأْمُورَةٌ, (M, [in which the former is not given in the following senses,] and K,) or ↓ تَامُورَةٌ, (S in art. تمر,) A ewer, syn. إِبْرِيقٌ, (S, M, K,) for wine: (S:) and, (M, K,) or, as some say, (TA,) a حُقَّة (M, K, TA) in which wine is put. (TA.) — — Also the first, (M, K,) or ↓ third, (T and S in art. تمر,) The chamber, or cell, (صَوْمَعَة, T and M in art. تمر, without ء, and S and K, and ناموس, M, K,) of a monk. (M, K.) — — And hence, (TA,) the first, (K,) and ↓ second, (M, K,) or ↓ third, of these three words, (T and S, in art. تمر,) (tropical:) The covert, or retreat, of a lion. (T, S, M, K.) Whence, ↓ فُلَانٌ أَسَدٌ فِى تَامُورَتِهِ (tropical:) Such a one is a lion in his covert: (T and S in art. تمر:) a saying borrowed from 'Amr Ibn-Maadee-Kerib: (T and S ibid:) or, accord. to some, it means, a lion in the greatness of his courage, and in his heart. (TA.) — Also (i. e. the first only) Play, or sport, of girls or of boys. (Th, M in art. تمر without ء, and K.) — See also تُؤْمُورٌ .يَأْمُورٌ A sign, or mark, set up to show the way in a waterless desert; (K, TA;) consisting of stones piled up, one upon another: (TA:) pl. تَآمِيرُ. (K.) [See أَمَرَةٌ.] — See also تَأْمُورَةٌ .تَأْمُورٌ, and without ء: see تَأْمُورٌ, in eight places. — — Also The pericardium; the integument (غِلَاف) of the heart. (S in art. تمر: there written without ء.) تَأْمُورِىٌّ: see تَأْمُورٌ, in two places. مِئْمَرٌ Counsel; advice: as in the saying, فُلَانٌ بَعِيدٌ مِنَ المِئْمَرِ قَرِيبٌ مِنَ المِئْبَرِ Such a one is far from counsel, or advice: near to calumny, or slander. (A.) مُؤَمَّرٌ Made, or appointed, commander, governor, lord, prince, or king: (S, M, K: *) made to have authority, power, or dominion: (T, M, K:) in which latter sense it is explained by Khálid, as applied by Ibn-Mukbil to a spear. (T.) — — (assumed tropical:) A cane, or spear-shaft, having a spearhead affixed to it. (K.) — — (assumed tropical:) A spear-head (T, TA) sharpened; syn. مُحَدَّدٌ. (T, M, K, TA.) — — Distinguished, or defined, (مُحَدَّدٌ,) by signs, or marks: (TA:) or, as some say, (TA,) marked with a hot iron; syn. مُوْسُومٌ. (K, TA.) مَأْمُورٌ [pass. part. n. of أَمَرَهُ, q. v.]. — — It is said in a trad., (S, &c.,) خَيْرُ المَالِ مُهْرَةٌ مَأْمُورَةٌ وَسِكَّةٌ مَأْبُورَةٌ (tropical:) The best of property are a prolific filly [and a row of palm-trees, or perhaps a tall palmtree, fecundated]; (AZ, A 'Obeyd, T, S, A, K;) as though the filly were commanded [by God] to be so: (A, in which the epithet مأمورة thus used is said to be tropical:) [or] مأمورة is thus for the sake of conformity to مأبورة, and is originally مُؤْمَرَةٌ, (S, M, * K,) from آمَرَهَا اللّٰهُ: (TA:) or it is a dial. var. of weak authority; (K;) though, accord. to AZ, it signifies made to have abundant offspring, from أَمَرَ اللّٰهُ المُهْرَةَ, meaning "God made the filly to have abundant offspring," a dial. var. of آمَرَهَا, as A 'Obeyd also asserts it to be. (TA.) مَآمِرُ and مَآمِيرُ: see what next follows. مُؤْتَمِرٌ [Obeying, or conforming to, a command; &c.: see 8. — —] One who acts according to his own opinion; (T;) who follows his own opinion only: or who hastes to speak. (M.) — See also آمِرٌ. — — Also, and المُؤْتَمِرُ, [The month which is now commonly called] المُحَرَّمُ: (M, K:) the former appellation (مؤتمر) is that by which the tribe of 'Ád called it: (Ibn-El-Kelbee:) pl. ↓ مَآمِرُ and مَآمِيرُ [both anomalous]. (M, K.) [See شَهْرٌ.] يَأْمُورٌ; (M, K;) so in all the copies of the K but in the L and other lexicons, ↓ تَأْمُورٌ; (TA;) A certain beast of the sea: or, as some say, a small beast: (M:) and a kind of mountain-goat: (M, K:) or a certain wild beast, (K, TA,) or a beast resembling the mountain-goat, (M,) having a single branching horn in the middle of his head. (M, TA.) [See يَحْمُورٌ, the oryx.] امس أَمْسِ, meaning Yesterday, or the day before the present day (Msb, K) by one night, (K,) and tropically applied to (tropical:) what is before that, (Msb,) or a short time before, (Bd in x. 25,) [used as a subst. and as an adv.,] is indecl., with any of the three vowels for its termination: (K:) [written أَمْسِ and أَمْسَ and أَمْسُ:] or it is an adv. n., indecl., with kesr for its termination, unless made indeterminate, or made determinate [be the article ال]; and sometimes indecl. with fet-h: (EzZejjájee, M, TA:) or, accord. to I Hsh, the termination with fet-h is a rejected form; and that with damm is not mentioned by any of the grammarians: (TA:) but مُذْ أَمْسَ [Since yesterday] occurs, used by poetic licence: (Sb, S:) أَمْسِ is a noun of which the last letter is made movent to avoid the concurrence of two quiescent letters: and the Arabs differ respecting it: (S:) most of them make it indecl., with kesr for its termination, when it is determinate [without the article ال]: but some of them make it [imperfectly] decl. when it is determinate [in the same manner]: (S, K: *) [accord. to the most approved usage,] you say, رَأَيْتُهُ أَمْسِ, and بِالأَمْسِ, which is more common, and الأَمْسَ, I saw him yesterday; and] مَا رَأَيْتُهُ مُذْأَمْسِ [I have not seen him since yesterday]; and if you have not seen him [since the day next] before that, you say, مَا رَأَيْتُهُ مُذْ أَوَّلُ مِنْ أَمْسِ [I have not seen him since the day before yesterday]; and if you have not seen him [since] two days before that, you say, مَا رَأَيْتُهُ مُذْ أَوَّلَ مِنْ أَوَّلَ مِنْ أَمْسِ [I have not seen him since the day before the day before yesterday]. (ISk, TA.) The phrase رَأَيْتُهُ أَمْسِ [I saw him yesterday] has also been heard, but it is extr. (K.) The people of El-Hijáz make أَمْس indecl., with kesr for its termination; and the Benoo-Temeem do the same when it is in the accus. or gen. case; but these latter make it [imperfectly] decl. when it is in the nom. case, saying, ذَهَبَ أَمْسُ بِمَا فِيهِ [Yesterday has gone with what happened during it]; whereas the people of El-Hijáz say, ذَهَبَ أَمْسِ بِمَا فِيهِ, because it is [held by them to be] indecl. on account of its implying that it has the determinative article ال [understood as prefixed to it], the kesreh being added to avoid the concurrence of two quiescent letters; while the Benoo-Temeem hold it to be, in the nom. case, a deviation from الأَمْسُ, and therefore imperfectly decl., because of its being determinate, [and so resembling a proper name,] and its deviation from the original form, like سَحَرُ in the like case: (IB, TA:) all of the Arabs, however, make it decl. when the article ال is prefixed to it, (S, K, *) and when it is made indeterminate, or is prefixed to another noun: (S:) they say, using it indeterminately, كُلُّ غَدٍ صَائِرٌ أَمْسًا [Every morrow becomes a

yesterday]; (S, * IB;) and making it determinate by the article ال, they say, كَانَ الأَمْسُ طَيِّبًا [The yesterday was good], (IB,) and مَضَى الأَمْسُ المُبَارَكُ [The blessed yesterday has past]; (S;) and prefixing it to another noun, كُلُّ أَمْسِنَا كَانَ طَيِّبًا [All of our yesterday was good], (IB,) and مَضَى أَمْسُنَا [Our yesterday has past]: (S:) [therefore,] in the following verse, وَإِنِّى وَقَفْتُ اليَوْمَ وَالأَمْسِ قَبْلَهُ بِبَابِكَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ [And verily I stood to-day, and yesterday before it, at thy door until the sun was almost setting], (thus related by IAar in two different ways, الأَمْسِ and الأَمْسَ,) if we read الأَمْسِ, the ال is redundant, because it is implied in the word أَمْسِ; but if we read الأَمْسَ, the ال is not implied in أَمْسَ, and therefore is prefixed to make it determinate. (IJ, M.) The pl. is آمُسٌ and آمَاسٌ, (Zj, K,) both pls. of pauc., (Zj, TA,) and أُمُوسٌ, (Zj, K, TA, [in the CK, incorrectly, اُمُوْسٌ,]) which is a pl. of mult. (Zj, TA.) There is no dim. form of أَمْسِ; like as there is none of غَدٌ and البَارِحَةُ and كَيْفَ and أَيْنَ and مَتَى and أَىُّ and مَا and عِنْدَ and the names of the months and those of the days of the week, except الجُمُعَةُ. (Sb, S.) إِمْسِىٌّ, contr. to analogy, (M, TA,) and أَمْسِىٌّ [which is agreeable with analogy] is allowable, as related by Sgh on the authority of Fr, but the former is the more chaste, (TA,) Of, or relating to, or belonging to, yesterday. (M, TA.) امل 1 أَمَلَهُ, (T, S, M, &c.,) aor. أَمُلَ, (T, S, M, Msb,) and أَمِلَ, (so in the M accord. to the TT,) inf. n. أَمَلٌ, (T, S, M, &c.,) this being the inf. n. accord. to IJ, [as distinguished from أَمْلٌ and إِمْلٌ,] (M,) He hoped it; or hoped for it; syn. رَجَاهُ; (S, * M, * [see أَمَلٌ below,] K;) meaning, what was good for him; (S;) as also ↓ أَمَّلَهُ, (T, * M, K,) inf. n. تَأْمِيلٌ: (S, T:) or he expected it; [or had a distant, or remote, expectation of it; for] it is mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote; as in the saying of Zuheyr, أَرْجُو وَآمُلُ أَنْ تَدْنُو مَوَدَّتُهَا [I hope, and have a distant expectation, that her love may approach]: he who has determined upon a journey to a distant town or country says, أَمَلْتُ الوُصُولَ [I have formed an expectation, or a distant expectation, of arriving]; but he does not say, طَمِعْتُ until he has become near thereto; for طَمَعٌ relates only to that of which the occurrence, or coming to pass, is [deemed] near: and الرَّجَآءُ is between الأَمَلُ and الطَّمَعُ; for it is sometimes attended with fear that the thing expected may not come to pass, wherefore it is used in the sense of fear; and when the fear is strong, [lest the thing expected should not come to pass, it denotes distant expectation, and thus] it is used in the sense of الأَمَلُ; whence the usage in the verse of Zuheyr; but otherwise it is used in the sense of الطَّمَعُ: (Msb:) or الرجاء signifies the expectation of benefit, or advantage, from some preceding cause or means: so says El-Harállee: or it is properly syn. with الأَمَلُ; and in common conventional language, means the clinging of the heart to the coming to pass of a future desired event: so says Ibn-El-Kemál: or, accord. to Er-Rághib, an opinion requiring the coming to pass of an event in which will be a cause of happiness: (TA:) and ↓ أَمَّلَهُ, inf. n. تَأْمِيلٌ, signifies he expected it much; and is more commonly used than the form without teshdeed. (Msb.) 2 أَمَّلَ see 1, in two places. — تَأْمِيلٌ also signifies The inducing [one] to hope or expect. (KL.) 5 تاملالشَىء [He considered the thing, or studied it, or contemplated it, carefully, or attentively, with investigation;] he looked at the thing endeavouring to obtain a clear knowledge of it: (S:) or i. q. تَدَبَّرَهُ; (Msb, TA;) i. e., (Msb,) he looked into the thing, considered it, examined it, or studied it, repeatedly, (Msb, TA,) in order to know it, or until he knew it, (Msb,) or in order to ascertain its real case: (TA:) or he looked intently, or hardly, at, or towards, the thing: (TA:) or تَأَمَّل signifies he acted, or proceeded, deliberately, not hastily, syn. تَثَبَّتَ, (T, M,) or he paused, or waited, syn. تَلَبَّثَ, (K,) in an affair, and in consideration; (M, K, TA;) he paused, and acted with deliberation. (TA.) فِيهِ تَأَمُّلٌ [meaning It requires careful, or attentive, consideration, or simply it requires consideration,] is a phrase [of frequent occurrence in the larger lexicons &c., used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong,] like فِيهِ نَظَرٌ [q. v.]. (MF in art. صفح.) أَمْلٌ: see أَمَلٌ. إِمْلٌ: see أَمَلٌ. أَمَلٌ (T, S, M, Msb, K) and ↓ إِمْلٌ (IJ, M, K) and ↓ أَمْلٌ, (K,) the first of which is an inf. n., accord. to IJ, (M,) and is the form commonly known, (TA,) Hope; syn. رَجَآءٌ: (S, M, K:) or expectation; [or distant, or remote, expectation; being] mostly used in relation to that of which the occurrence, or coming to pass, is deemed remote: applied also to an affection of the heart from some good to be attained: (Msb, TA: [in both of which are further explanations, for which see 1:]) ↓ إِمْلَةٌ, also, signifies the same as أَمَلٌ, (S, M, K,) or تَأْمِيلٌ; (Lh, M, K;) [or a manner of hoping or expecting; for J adds,] and it is like جِلْسَةٌ and رِكْبَةٌ: (S:) and ↓ مُؤَمَّلٌ, likewise, signifies the same as أَمَلٌ: (TA:) the pl. of أَمَلٌ and إِمْلٌ and أَمْلٌ is آمَالٌ. (M, * K, TA.) You say, خَابَ سَعْيُهُ وَأَمَلُهُ [His labour, and his hope, or expectation, were disappointed, frustrated, or balked]. (A and TA in art. خيب.) And ↓ مَا أَطْوَلَ إِمْلَتَهُ How far-reaching is his hope, or expectation! (T, * S, M, K:) [or his manner of hoping or expecting!] from الأَمَلُ. (T.) — — Also, the first, An object of hope. (Jel in xviii. 44.) إِمْلَةٌ: see أَمَلٌ, in two places. آمِلٌ act. part. n. of 1; [Hoping: or] expecting. (Msb.) [See 1.] مُؤَمَّلٌ One whose beneficence may be hoped for. (Har p. 183.) — — المُؤَمَّلُ The eighth of the horses that are started together in a race; (K;) these being ten: (TA:) or the ninth thereof: (TA in explanation of السُّكَيْتُ:) or the seventh thereof. (Ham p. 46.) — See also أَمَلٌ. مَأْمُولٌ pass. part. n. of 1; [Hoped: or] expected. (Msb.) امن 1 أَمِنَ, (T, S, M, &c.,) aor. أَمَنَ, (T, Msb, K,) inf. n. أَمْنٌ (T, S, M, Msb, K) and إِمْنٌ (Zj, M, K) and أَمَنٌ (M, K) and أَمَنَةٌ (T, S, M, K) and إِمْنَةٌ (T) and أَمَانٌ (M, K) [and app. أَمَانَةٌ, for it is said in the S that this is syn. with أَمَانٌ,] and آمِنٌ, an instance of an inf. n. of the measure فَاعِلٌ, which is strange, (MF,) or this is a subst. like فَالِجٌ, (M,) He was, or became, or felt, secure, safe, or in a state of security or safety; originally, he was, or became, quiet, or tranquil, in heart, or mind; (Msb;) he was, or became, secure, or free from fear; أَمْنٌ signifying the contr. of خَوْفٌ, (S, M, K,) and so أَمَنَةٌ (S) and آمِنٌ [&c.]: (M, K:) he was, or became, or felt, free from expectation of evil, or of an object of dislike or hatred, in the coming time; originally, he was, or became, easy in mind, and free from fear. (El-Munáwee, TA.) [See أَمْنٌ, below.] You say also, يَأْمَنُ عَلَى نَفْسِهِ [He is secure, or safe, or free from fear, for himself]. (M.) And أَمِنَ البَلَدُ, meaning The inhabitants of the country or district, or town, were in a state of security, or confidence, therein. (Msb.) The verb is trans. by itself, and by means of the particle مِنْ; as in أَمِنَ زَيْدٌ الأَسَدَ and أَمِنَ مِنَ الأَسَدِ, meaning Zeyd was, or became, or felt, secure from, safe from, [or free from fear of,] the lion. (Msb.) You say also, أَمِنَ كَذِبَ مَنْ أَخْبَرَهُ [He was secure from, or free from fear of, the lying of him who informed him]. (M.) And لَا آمَنُ أَنْ يَكُونَ كَذٰلِكَ [I am not free from fear of its being so; I am not sure but that it may be so]. (Mgh in art. نبذ; and other lexicons passim.) And, of a strong-made she camel, أَمِنَتْ أَنْ تَكُونَ ضَعِيفَةً [She was secure from, or free from fear of, being weak]: (M: [in a copy of the S أُمِنَتْ:]) and أَمِنَتِ العِثَارَ وَالإِعْيَآءَ [She was secure from, or free from fear of, stumbling, and becoming jaded]: (M:) and أُمِنَ عِثَارُهَا [Her stumbling was not feared]. (So in a copy of the S.) And, of a highly-prized camel, أُمِنَ أَنْ يُنْحَرَ [It was not feared that he would be slaughtered; or his being slaughtered was not feared]. (M.) [أَمِنَهُ sometimes means He was, or became, free from fear, though having cause for fear, of him, or it. i. e. he thought himself secure, or safe, from him or it. (See Kur vii. 97.)] — — أَمِنَهُ (inf. n. أَمْنٌ TK) [and accord. to some copies of the K ↓ آمَنَهُ] and ↓ أَمَّنهُ (inf. n. تَأْمِينٌ K) and ↓ ائتمنهُ ([written with the disjunctive alif إِيتَمَنَهُ, and] also written اتَّمَنَهُ, on the authority of Th, which is

extr., like اِتَّهَلَ [&c.], M) and ↓ استأمنهُ all signify the same (M, K, TA) [He trusted, or confided, in him; (as also آمن بِهِ, q. v.;) he intrusted him with, or confided to him, power, authority, control, or a charge; he gave him charge over a thing or person: these meanings are vaguely indicated in the M and K and TA.]. You say, يَأْمَنُهُ النَّاسُ وَلَا يَخَافُونَ غَائِلَتَهُ [Men, or people, trust, or confide, in him, and do not fear his malevolence, or mischievousness]. (T, M.) And أَمِنَهُ عَلَى كَذَا (S, Mgh, * Msb *) and ↓ ائتمنهُ عَلَيْهِ, (S, Msb, K,) [He trusted, or confided, in him with respect to such a thing; he intrusted him with, or confided to him, power, authority, control, or a charge, over it; he gave him charge over it;] he made him, or took him as, أَمِين over such a thing. (Mgh.) Hence, in a trad., the مُؤَذِّن is said to be مُؤْتَمَنٌ; i. e. النَّاسُ عَلَى الأَوْقَاتِ الَّتِى يُؤَذِّنُ فِيهَا ↓ يَأْتَمِنُهُ [Men trust, or confide, in him with respect to the times in which he calls to prayer], and know, by his calling to prayer, what they are commanded to do, as to praying and fasting and breaking fast. (Mgh.) It is said in the Kur [xii. 11], مَا لَكَ لَا تَأْمَنُنَا عَلَى يُوسُفَ and [تَأْمَنَّا] with idghám [i. e. What aileth thee that thou dost not trust, or confide, in us with respect to Joseph? or, that thou dost not give us charge over Joseph?]; (S;) meaning, why dost thou fear us for him? (Bd;) some pronouncing the verb in a manner between those of the former and the latter modes of writing it; but Akh says that the latter is better: (S:) some read تِيمَنَّا. (Bd.) You say also, ↓ أُوتُمِنَ فُلَانٌ [Such a one was trusted, or confided, in &c.;] when it begins a sentence, changing the second ء into و; in like manner as you change it into ى when the first is with kesr, as in إِيتَمَنَهُ; and into ا when the first is with fet-h, as in آمَنَ. (S.) The phrase أَمَانَةً ↓ أُوتُمِنَ, in a saying of Mohammad, if it be not correctly عَلَى أَمَانَةٍ, may be explained as implying the meaning of أُسْتُحْفِظَ أَمَانَةً [He was asked to take care of a deposite; or he was intrusted with it]. (Mgh.) [You also say, أَمِنَهُ بِكَذَا, meaning He intrusted him with such a thing; as, for instance, money or other property: see two exs. in the Kur iii. 68.] — أَمُنَ, (M, Mgh, K,) or أَمِنَ, (Msb,) inf. n. أَمَانَةٌ, (M, Mgh, Msb,) He was, or became, trusted in, or confided in: (M, K:) or he was, or became, trusty, trustworthy, trustful, confidential, or faithful: said of a man. (Mgh.) — 2 أمّنهُ, inf. n. تَأْمِينٌ: see 4: — — and see also أَمِنَهُ. — أَمَّن, inf. n. as above, also signifies He said آمِينَ or أَمِينَ, (T, S, Msb,) after finishing the Fátihah, (T,) or عَلَي الدُّعَاءِ on the occasion of the prayer, or supplication. (Msb.) 4 آمَنَ is originally أَأْمَنَ; the second ء being softened. (S.) You say, أمنهُ, [inf. n. إِيمَانٌ;] (S, M, Msb;) and ↓ أَمَّنهُ, [inf. n. تَأْمِينٌ;] (M, TA;) meaning He rendered him secure, or safe; (Msb;) he rendered him secure, or free from fear; (S, M, TA;) contr. of أَخَافهُ: (TA:) so in آمَنْتُهُ مِنْهُ I rendered him secure, or safe, from him, or it. (Msb.) And of God you say, آمَنَ عِبَادَهُ مِنْ أَنْ يَظْلِمَهُمْ [He hath rendered his servants secure from his wronging them]. (S.) And يُؤْمِنُ عِبَادَهُ مِنْ عَذَابِهِ [He rendereth his servants secure from his punishment]. (M.) You say also, آمَنْتُ الأَسِيرَ, meaning I gave, or granted, الأَمَان [i. e. security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter,] to the captive. (Msb.) And آمَنَ فُلَانٌ العَدُوَّ [Such a one granted security, &c., to the enemy], inf. n. as above. (T.) It is said in the Kur ch. ix. [verse 12], accord. to one reading, لَا إِيمَانَ لَهُمْ They have not the attribute of granting protection; meaning that when they grant protection, they do not fulfil their engagement to protect. (T.) — إِيمَانٌ also signifies The believing [a thing, or in a thing, and particularly in God]; syn. تَصْدِيقٌ; (T, S, &c.;) by common consent of the lexicologists and other men of science: (T:) its primary meaning is the becoming true to the trust with respect to which God has confided in one, by a firm believing with the heart; not by profession of belief with the tongue only, without the assent of the heart; for he who does not firmly believe with his heart is either a hypocrite or an ignorant person. (T, TA.) Its verb is intrans. and trans. (TA, from a Commentary on the Mutowwal.) You say, آمَنَ, meaning He believed. (T.) And it is said to be trans. by itself, like صَدَّقَ; and by means of بِ, considered as meaning اِعْتِرَافٌ [or acknowledgment]; and by means of لِ, considered as meaning إِذْعَانٌ [or submission]. (TA.) [Thus] you say, آمنهُ and] آمن بِهِ], (inf. n. إِيمَانٌ,) (T, K,) namely, a thing. (T, M.) And آمن بِاللّٰهِ He believed in God. (T.) It seems to be meant by what is said in the Ksh [in ii. 2], that آمن بِهِ [or آمَنَهُ] properly signifies آمَنَهُ التَّكْذِيبَ [He rendered him secure from being charged with lying, or falsehood]; and that the meaning he believed him or in him, is tropical; but this is at variance with what its author says in the A; and Es-Saad says that this latter meaning is proper. (TA.) The phrase in the Kur [ix. 61], وَيُؤْمِنُ لِلْمؤْمِنِينَ, accord. to Th, means And he believeth the believers; giveth credit to them. (M.) — — Sometimes it is employed to signify The acknowledging with the tongue only; and hence, in the Kur [lxiii. 3], ذٰلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا, That is because they acknowledged with the tongue, then disacknowledged with the heart. (TA.) — — Also (assumed tropical:) The trusting, or confiding, or having trust or confidence. (M, K.) [You say, آمن بِهِ, meaning He trusted, or confided, in him, or it: for] the verb of ايمان in this sense is trans. by means of بِ without implication; as Bd says. (TA.) [And it is also trans. by itself: for] you say, مَا آمَنَ أَنْ يَجِدَ صَحَابَةً, meaning (tropical:) He trusted not that he would find companions; (M, * K, * TA;) said of one who has formed the intention of journeying: or the meaning is مَا كَادَ [i. e. he hardly, or scarcely, found &c.; or he was not near to finding &c.]. (M, K.) See also أَمِنَهُ. — — Also The manifesting humility or submission, and the accepting the Law, (Zj, T, * K,) and that which the Prophet has said or done, and the firm believing thereof with the heart; (Zj, T, M;) without which firm belief, the manifesting of humility or submission, and the accepting that which the Prophet has said or done, is termed إِسْلَامٌ, for which one's blood is to be spared. (T.) [In this sense, it is trans. by means of لِ, accord. to some, as shown above; or by means of بِ, for, accord. to Fei,] you say, آمَنْتُ بِاللّٰهِ, inf. n. as above, meaning I submitted, or resigned, myself to God. (Msb.) [There are numerous other explanations which it is needless to give, differing according to different persuasions. — — See also إِيمَان below.] 8 إِأْتَمَنَ see 1, in five places. 10 استأمنهُ He asked, or demanded, of him الأَمَان [i. e. security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter]. (T, * Msb, TA.) — — See also أَمِنَهُ. — — استأمن إِلَيْهِ He entered within the pale of his أمَان [or protection, or safeguard]. (S, Msb.) أَمْنٌ [an inf. n. of أَمِنَ: as a simple subst. it signifies Security, or safety: (see أَمِنَ:) or] security as meaning freedom from fear; contr. of خَوْفٌ; (S, M, K;) as also ↓ إِمْنٌ (Zj, M, K) and ↓ أَمِنٌ (M, K) and ↓ أَمَنَةٌ (S, M, K) [and ↓ إِمْنَةٌ (see أَمِنَ)] and ↓ أَمَانٌ and ↓ آمِنٌ, (M, K,) which last is an inf. n. of أَمِنَ [like the rest], (MF,) or a subst. like فَالِجٌ; (M;) and ↓ أَمَانَةٌ is syn. with أَمَانٌ, (S,) both of these signifying security, or safety, and freedom from fear: (PS:) or أَمْنٌ signifies freedom from expectation of evil, or of an object of dislike or hatred, in the coming time; originally, ease of mind, and freedom from fear. (El-Munáwee, TA.) You say, أَنْتَ فِى أَمْنٍ [Thou art in a state of security], (T, M,) مِنْ ذَاكَ [from that]; and ↓ فى أَمَانٍ signifies the same; (T;) and so ↓ فى آمِنٍ. (M.) And أَمَنَةً ↓ نُعَاسًا, in the Kur [iii. 148], means Security (أَمْنًا) [and slumber]. (S.) ↓ أَمَانٌ also signifies Protection, or safeguard: and [very frequently] a promise, or an assurance, of security or safety; indemnity; or quarter: in Pers. زِنْهَارٌ and بَنَاهْ: (KL:) syn. إِلٌّ. (K in art. ال.) You say, ↓ دَخَلَ فِى أَمَانِهِ [He entered within the pale of his protection, or safeguard]. (S, Msb.)

[And كُنْ فِى أَمَانِ ↓ اللّٰهِ Be thou in the protection, or safeguard, of God.] And أَعْطَيْتُهُ ↓ الأَمَانَ [I gave, or granted, to him security or safety, or protection or safeguard, or the promise or assurance of security or safety, or indemnity, or quarter]; namely, a captive. (Msb.) And طَلَبَ ↓ مِنْهُ الأَمَانَ [He asked, or demanded, of him security or safety, or protection or safeguard, &c., as in the next preceding ex.]. (Msb, TA.) — — أَمْنًا in the Kur ii. 119 means ذَا أَمْنٍ [Possessed of security or safety]: (Aboo-Is-hák, M:) or مَوْضِعَ أَمْنٍ [a place of security or safety; like مَأْمَنًا]. (Bd.) — — See also آمِنٌ. — — You say also, مَا أَحْسَنَ أَمْنَكَ, and ↓ أَمَنَكَ, meaning How good is thy religion! and thy natural disposition! (M, K.) إِمْنٌ: see أَمْنٌ. أَمَنٌ: see أَمْنٌ, first and last sentences. أَمِنٌ: see آمِنٌ. — — Also, (K, [there said to be like كَتِفٌ,]) or ↓ آمِنٌ, (M, [so written in a copy of that work,)] Asking, or demanding, or seeking, protection, in order to be secure, or safe, or free from fear, for himself: (M, K:) so says IAar. (M.) إِمْنَةٌ: see أَمْنٌ. أَمَنَةٌ: see أَمْنٌ, in two places: — — and see also أَمَانَةٌ. — Also A man who trusts, or confides, in every one; (T, S, M;) and so ↓ أُمَنَةٌ: (S:) and who believes in everything that he hears; who disbelieves in nothing: (Lh, T:) or in whom men, or people, trust, or confide, and whose malevolence, or mischievousness, they do not fear: (T, M:) and ↓ أُمَنَةٌ signifies trusted in, or confided in; [like أَمِينٌ;] and by rule should be أُمْنَةٌ, because it has the meaning of a pass. part. n. [like لُعْنَةٌ and ضُحْكَةٌ and لُقْطَةٌ &c. (see لَقَطٌ)]: (M:) or both signify one in whom every one trusts, or confides, in, or with respect to, everything. (K.) — — See also أَمِينٌ. أُمَنَةٌ: see أَمَنَةٌ, in two places. أَمَانٌ: see أَمْنٌ, in seven places. أَمُونٌ, applied to a she camel, of the measure فَعُولٌ in the sense of the measure مَفْعُولَةٌ, like عَصُوبٌ and حَلُوبٌ, (tropical:) Trusted, or confided, in; (T;) firmly, compactly, or strongly, made; (T, S, M, K;) secure from, or free from fear of, being weak: (S, M:) also, that is secure from, or free from fear of, stumbling, and becoming jaded: (M:) or strong, so that her becoming languid is not feared: (A, TA:) pl. أُمُنٌ. (M, K.) [See also what next follows.] أَمِينٌ Trusted; trusted in; confided in; (T, * S, * M, Msb, * K;) as also ↓ أُمَّانٌ; (S, M, K;) i. q. ↓ مَأْمُونٌ (S, M, K) and ↓ مُؤْتَمَنٌ: (ISk, T, K:) [a person in whom one trusts or confides; a confidant; a person intrusted with, or to whom is confided, power, authority, control, or a charge, عَلَى شَىْءٍ over a thing; a person intrusted with an affair, or with affairs, i. e., with the management, or disposal, thereof; a confidential agent, or superintendent; a commissioner; a commissary; a trustee; a depositary;] a guardian: (TA:) trusty; trustworthy; trustful; confidential; faithful: (Mgh, Msb: *) pl. أُمَنَاءُ, and, accord. to some, ↓ أَمَنَةٌ, as in a trad. in which it is said, أَصْحَابِى أَمَنَةٌ لِأُمَّتِى, meaning My companions are guardians to my people: or, accord. to others, this is pl. of ↓ آمِنٌ [app. in a sense mentioned below in this paragraph, so that the meaning in this trad. is my companions are persons who accord trust, or confidence, to my people]. (TA.) Hence, أَلَمْ تَعْلَمِى يَا أَسْمَ وَيْحَكِ أَنَّنِى حَلَفْتُ يَمِينًا لَا أَخُونُ أَمِينِى [Knowest thou not, O Asmà (أَسْمَآء, curtailed for the sake of the metre), mercy on thee! or woe to thee! that I have sworn an oath that I will not act treacherously to him in whom I trust?] i. e. ↓ مَأْمُونِى: (S:) or the meaning here is, him who trusts, or confides, in me; (ISk, T;) [i. e.] it is here syn. with ↓ آمِنِى. (M.) [Hence also,] الأَمِينُ فِى القِمَارِ, (K voce مُجْمِدٌ, &c.,) or أَمِينُ القِمَارِ, [The person who is intrusted, as deputy, with the disposal of the arrows in the game called المَيْسِر; or] he who shuffles the arrows; الَّذِى يَضْرِبُ بِالقِدَاحِ. (EM p. 105.) [Hence also,] الرُّوحُ الأَمِينُ [The Trusted, or Trusty, Spirit]; (Kur xxvi. 193;) applied to Gabriel, because he is intrusted with the revelation of God. (Bd.) ↓ أُمَّانٌ, mentioned above, and occurring in a verse of El-Aashà, applied to a merchant, is said by some to mean Possessed of religion and excellence. (M.) ↓ مُؤْتَمَنٌ is applied, in a trad., to the مُؤَذِّن, as meaning that men trust, or confide, in him with respect to the times in which he calls to prayer, and know by his call what they are commanded to do as to praying and fasting and breaking fast. (Mgh.) هُوَ ↓ مَأْمُونُ المُعَامَلَةِ means He is [trusty, or trustworthy, in dealing with others; or] free from exorbitance and deceit or artifice or craft to be feared. (Msb.) — — An aid, or assistant; syn. عَوْنٌ [here app. meaning, as it often does, an armed attendant, or a guard]; because one trusts in his strength, and is without fear of his being weak. (M.) — — (assumed tropical:) The strong; syn. قَوِىٌّ. (K, TA: [in the latter of which is given the same reason for this signification as is given in the M for that of عون; for which قوى may be a mistranscription; but see أَمُونٌ.]) — — One who trusts, or confides, in another; (ISk, T, K;) [as also ↓ آمِنٌ, of which see an ex. voce حَذِرٌ;] so accord. to ISk in the verse cited above in this paragraph: (T:) thus it bears two contr. significations. (K.) — — See also آمِنٌ, in five places. — And see آمِينَ. أَمَانَةٌ: see أَمْنٌ, first sentence. — — Trustiness; trustworthiness; trustfulness; faithfulness; fidelity; (M, Mgh, K;) as also ↓ أَمَنَةٌ. (M, K.) أَمَانَةُ اللّٰهِ [for أَمَانَةُ اللّٰهِ قَسَمِى or مَا أُقْسِمُ The faithfulness of God is my oath or that by which I swear] is composed of an inf. n. prefixed to the agent, and the former is in the nom. case as an inchoative; the phrase being like لَعَمْرُ اللّٰهِ, as meaning an oath; and the enunciative being suppressed, and meant to be understood: accord. to some, you say, أَمَانَةَ اللّٰهِ [app. for نَشَدْتُكَ أَمَانَةَ اللّٰهِ I adjure thee, or conjure thee, by the faithfulness of God, or the like], making it to be governed in the accus. case by the verb which is to be understood: and some correctly say, وَأَمَانَةِ اللّٰهِ [By the faithfulness of God], with the و which denotes an oath: (Mgh:) or this last is an oath accord. to Aboo-Haneefeh; but Esh-Sháfi'ee does not reckon it as such: and it is forbidden in a trad. to swear by الأَمَانَة; app. because it is not one of the names of God. (TA.) [Or these phrases may have been used, in the manner of an oath, agreeably with explanations here following.] — A thing committed to the trust and care of a person; a trust; a deposite; (Mgh, Msb;) and the like: (Msb:) property committed to trust and care: (TA:) pl. أَمَانَاتٌ. (Mgh, Msb.) It is said in the Kur [viii. 27], وَتَخُونُوا أَمَانَاتِكُمْ [Nor be ye unfaithful to the trusts committed to you]. (Mgh.) And in the same [xxxiii. 72], إِنَّا عَرَضْنَاالأَمَانَةَ عَلَى السَّموَاتِ وَالأَرْضِوَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الإِنْسَانُ [Verily we proposed, or offered, the trust which we have committed to man to the heavens and the earth and the mountains, and (accord. to explanations of Bd and others) they refused to take it upon themselves, or to accept it, and they feared it, but man took it upon himself, or accepted it: or, (accord. to another explanation of Bd, also given in the T, and in the K in art. حمل, &c.,) they refused to be unfaithful to it, and they feared it, but man was unfaithful to it: but in explaining what this trust was, authors greatly differ: accord. to some,] الامانة here means obedience; so called because the rendering thereof is incumbent: or the obedience which includes that which is natural and that which depends upon the will: [for] it is said that when God created these [celestial and terrestrial] bodies, He created in them understanding: or it may here [and in some other instances] mean reason, or intellect: [and the faculty of volition: and app. conscience: these being trusts committed to us by God, to be faithfully employed: (see an ex. voce جَذْرٌ:)] and the imposition of a task or duty or of tasks or duties [app. combined with reason or intellect, which is necessary for the performance thereof]: (Bd:) or it here means prayers and other duties for the performance of which there is recompense and for the neglect of which there is punishment: (Jel:) or, accord. to I'Ab and Sa'eed Ibn-Jubeyr, (T,) the obligatory statutes which God has imposed upon his servants: (T, K: *) or, (T, K,) accord. to Ibn-'Omar, [the choice between] obedience and disobedience was offered to Adam, and he was informed of the recompense of

obedience and the punishment of disobedience: but, in my opinion, he says, (T,) it here means the intention which one holds in the heart, (T, K,) with respect to the belief which he professes with the tongue, and with respect to all the obligatory statutes which he externally fulfils; (K;) because God has confided to him power over it, and not manifested it to any [other] of his creatures, so that he who conceives in his mind, with respect to the acknowledgment of the unity of God, (T, K,) and with respect to belief [in general], (T,) the like of that which he professes, he fulfils the امانة [or trust], (T, K,) and he who conceives in his mind disbelief while he professes belief with the tongue is unfaithful thereto, and every one who is unfaithful to that which is confided to him is [termed] حَامِلٌ, (T,) or حَامِلُ الأَمَانَةِ, and مُحْتَمِلُهَا: (Bd:) and by الإِنْسَانُ is here meant the doubting disbeliever. (T.) — — Also, [as being a trust committed to him by God, A man's] family, or household; syn. أَهْلٌ. (TA.) أُمَّانٌ: see أَمِينٌ, in two places. — Also One who does not write; as though he were (كَأَنَّهُ [in the CK لأَنَّهُ because he is]) an أُمِّى. (K, TA.) [But this belongs to art. ام; being of the measure فُعْلَانٌ, like عُرْيَانٌ.] — — And A sower, or cultivator of land; [perhaps meaning a clown, or boor;] syn. زَرَّاعٌ: (CK:) or sowers, or cultivators of land; syn. زُرَّاعٌ: (K, TA:) in one copy of the K زِرَاع. (TA.) آمِنٌ Secure, safe, or free from fear; as also ↓ أَمِينٌ (Lh, T, * S, * M, Msb, K) and ↓ أَمِنٌ. (M, K.) Hence, in the Kur [xcv. 3], ↓ وَهٰذَا الْبَلَدِ الأَمِينِ [And this secure town]; (Akh, Lh, T, S, M;) meaning Mekkeh. (M.) بَلَدٌ آمِنٌ and ↓ أَمِينٌ means A town, or country, or district, of which the inhabitants are in a state of security, or confidence, therein. (Msb.) It is also said in the Kur [xliv. 51], ↓ إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ, meaning [Verily the pious shall be in an abode] wherein they shall be secure from the accidents, or casualties, of fortune. (M.) [And hence,] ↓ الأَمِينُ is one of the epithets applied to God, (Mgh, K,) on the authority of El-Hasan; (Mgh;) an assertion requiring consideration: it may mean He who is secure with respect to the accidents, or casualties, of fortune: but see المُؤْمِنُ, which is [well known as] an epithet applied to God. (TA.) آمِنُ المَالِ means What is secure from being slaughtered, of the camels, because of its being highly prized; by المال being meant الإِبِل: or, as some say, (tropical:) what is highly esteemed, of property of any kind; as though, if it had intellect, it would feel secure from being exchanged. (M.) You say, أَعْطَيْتُهُ مِنْ آمِنِ مَالِي, (K, TA, [in the CK آمَنِ,]) meaning (tropical:) I gave him of the choice, or best, of my property; of what was highly esteemed thereof; (K, TA;) and مَالِى ↓ مِنْ أَمْنِ which Az explains as meaning of the choice, or best, of my property. (TA: [in which is given a verse cited by ISk showing that أَمْن, thus used, is not a mistranscription for آمِن.]) And آمِنُ الحِلْمِ means Steadfast in forbearance or clemency; of whose becoming disordered in temper, and free from self-restraint, there is no fear. (M.) — — See also أَمِينٌ, in three places: — — and see آمِنٌ. — See also أَمِينٌ, in two places. آمِينَ [in the CK, erroneously, آمِينُ] and ↓ أَمِينَ; (Th, T, S, M, Mgh, Msb, K;) both chaste and well known, (TA,) the latter of the dial. of El-Hijáz, (Msb, TA,) as some say, (TA,) [and this, though the less common, is the original form, for] the medd in the former is only to give fulness of sound to the fet-hah of the أ, (Th, M, Msb, TA,) as is shown by the fact that there is no word in the Arabic language of the measure فَاعِيلٌ; (Msb, TA;) and some pronounce the former آمِّينَ, (K,) which is said by some of the learned to be a dial. var., (Msb,) but this is a mistake, (S, Msb,) accord. to authorities of good repute, and is one of old date, originating from an assertion of Ahmad Ibn-Yahyà, [i. e. Th,] that آمِينَ is like عَاصِينَ, by which he was falsely supposed to mean its having the form of a pl., [and being consequently آمِّينَ,] (Msb, [and part of this is said in the M,]) whereas he thereby only meant that the م is without teshdeed, like the ص in عَاصِينَ; (M;) beside that the sense of قَاصِدِينَ [which is that of آمِّينَ, from أَمَّ,] would be inconsistent after the last phrase of the first chapter of the Kur [where آمِينَ is usually added]; (Msb;) and sometimes it is pronounced with imáleh, [i. e. "émeena,"] as is said by ElWáhidee in the Beseet; (K;) but this is unknown in works on lexicology, and is said to be a mispronunciation of some of the Arabs of the desert of El-Yemen: (MF:) each form is indecl., (S,) with fet-h for its termination, like أَيْنَ and كَيْفَ, to prevent the occurrence of two quiescent letters together: (T, S, TA:) it is a word used immediately after a prayer, or supplication: (S, * M:) [it is best expressed, when occurring in a translation, by the familiar Hebrew equivalent Amen:] El-Fárisee says that it is a compound of a verb and a noun; (M;) meaning answer Thou me; [i. e. answer Thou my prayer;] (M, Mgh;*) or O God, answer Thou: (Zj, T, Msb, K:) or so be it: (AHát, S, Msb, K:) or so do Thou, (K, TA,) O Lord: (TA:) it is strangely asserted by some of the learned, that, after the Fátihah, [or Opening Chapter of the Kur-án,] it is a prayer which implies all that is prayed for in detail in the Fátihah: so in the Towsheeh: (MF:) or it is one of the names of God: (M, Msb, K:) so says El-Hasan (M, Msb) El-Basree: (Msb:) but the assertion that it is for يَا اَللّٰهُ [O God], and that اسْتَجِبْ [answer Thou] is meant to be understood, is not correct accord. to the lexicologists; for, were it so, it would be with refa, not nasb. (T.) إِيمَانٌ [inf. n. of 4, q. v. — — Used as a simple subst., Belief; particularly in God, and in his word and apostles &c.: faith: trust, or confidence: &c.] — — Sometimes it means Prayer; syn. صَلَاةٌ: as in the Kur [ii. 138], where it is said, وَمَا كَانَ اللّٰهُ لِيُضِيعَ إِيمَانَكُمْ, (Bd, Jel, TA,) i. e. [God will not make to be lost] your prayer towards Jerusalem, (Bd, * Jel,) as some explain it. (Bd.) — — Sometimes, also, it is used as meaning The law brought by the Prophet. (Er-Rághib, TA.) مَأْمَنٌ A place of security or safety or freedom from fear; or where one feels secure. (M, TA.) مُؤْمَنٌ pass. part. n. of آمَنَهُ. (T.) It is said in the Kur [iv. 96], accord. to one reading, (T, M,) that of Aboo-Jaafar El-Medenee, (T,) لَسْتَ مُؤْمَنًا [Thou art not granted security, or safety, &c.; or] we will not grant thee security, &c. (T, M.) مُؤْمِنٌ [act. part. n. of 4; Rendering secure, &c.]. المُؤْمِنُ is an epithet applied to God; meaning He who rendereth mankind secure from his wronging them: (T, S:) or He who rendereth his servants secure from his punishment: (M, IAth:) i. q. المُهَيْمِنُ, (M,) which is originally المُؤَأْمِنُ; [for the form مُفَعْلِلٌ is originally مُؤَفْعِلٌ;] the second ء being softened, and changed into ى, and the first being changed into ه: (S:) or the Believer of his servants (Th, M, TA) the Muslims, on the day of resurrection, when the nations shall be interrogated respecting the messages of their apostles: (TA:) or He who will faithfully perform to his servants what He hath promised them: (T, TA:) or He who hath declared in his word the truth of his unity. (T.) — — [Also Believing, or a believer; particularly in God, and in his word and apostles &c.: faithful: trusting, or confiding: &c.: see 4.] مَأْمُونٌ: see أَمِينٌ, in three places. — — مَأْمُونَةٌ A woman whose like is sought after and eagerly retained because of her valuable qualities. (M.) مَأْمُونِيَّةٌ A certain kind of food; so called in relation to El-Ma-moon. (TA.) مُؤْتَمَنٌ: see أَمِينٌ, in two places. امه 1 أَمِهَ, aor. أَمَهَ, inf. n. أَمَهٌ, He forgot. (S, K.) Hence the reading of I'Ab, [in the Kur xii. 45,] وَادَّكَرَ بَعْدَ أَمَهٍ [And he remembered, or became reminded, after forgetting]. (S.) AHeyth is said to have read بَعْدَ أَمْهٍ; and accord. to AO, أَمْهٌ signifies نِسْيَانٌ [like أَمَهٌ]; but this is not correct. (Az, TA.) — — He confessed, or acknowledged: (S, K:) occurring in this sense in a trad. of Ez-Zuhree; but not well known. (S.) The reading of I'Ab, mentioned above, بَعْدَ أَمَهٍ, is explained by A'Obeyd as meaning after confessing, or

acknowledging. (TA.) 5 تَامّه أُمًّا He adopted a mother; (M, K;) as also تَأَمَّمَهَا. (M in art. ام.) أُمَّهَةٌ i. q. أُمٌّ [A mother of a human being and of any animal]: (M, K:) the former is [said by some to be] the original of the latter: (S:) Aboo-Bekr says that the ه in the former is a radical letter: (TA:) or the former applies to a rational creature; and the latter, to [a rational and] an irrational: (K:) or, accord. to Az, the pl. of the former applies to the rational; and that of the latter, to the irrational: (TA:) the former sing. sometimes applies to an irrational creature: (IJ, TA:) [for some further remarks on both of these words and their pls., see the latter of them:] the pl. [of the former] is أُمَّهَاتٌ and [that of the latter is] أُمَّاتٌ: (T, S:) Az says that the امو is added in the former for the purpose of distinguishing between the daughters of Adam [to whom it is generally applied] and other animate beings. (TA.) أَمَتْ 1 آمَتْ, (S, * M, K, [in the CK, erroneously, آمَتْ,]) second pers. أَمَوْتِ; (S;) and أَمِيَتْ, (M, K,) like سَمِعَتْ; (K;) and أَمُوَتْ, (Lh, M, K,) like كَرُمَتْ; (K;) inf. n. أُمُوَّةٌ; (S, M, K;) She (a woman) became a slave; (S, * M, K;) as also ↓ تَأَمَّتْ. (Msb.) — أَمَتِ السِّنَّوْرُ, aor. تَأْمُو, inf. n. أُمَآءٌ, The cat [mewed, or] uttered a cry; (S, K;) like مَآءَ تْ, aor. تَمُوْءُ, inf. n. مُوَآءٌ. (S.) 2 أَمَّاهَا, (M, K,) inf. n. تَأْمِيَةٌ, (K,) He made her a slave. (M, K.) 5 تَأَمَّتْ: see 1. — تأمّى أَمَةً He took for himself a female slave; (S, M, Msb, K;) as also ↓ اِسْتَأْمَاهَا. (S, K.) 8 هُوَيَأْتَمِى بِهِ He follows his (another person's) example; imitates him; i. q. يَأْتَمُّ بِهِ (TA in the present art.) And ائتمى بِالشَّىْءِ [written with the disjunctive alif إِيتَمَى] is used for ائتَمَّ بِهِ [He made the thing to be a rule of life or conduct], by substitution [of ى for م], (M and K in art. ام,) the doubling [of the م] being disapproved. (M in that art.) 10 إِسْتَأْمَ see 5. أَمَةٌ, originally اموة, (Msb,) [but whether أَمَوَةٌ or أَمْوَةٌ is disputed, as will be seen in what follows,] A female slave; (M, K;) a woman whose condition is that of slavery; (T;) contr. of حُرَّةٌ: (S:) [in relation to God, best rendered a handmaid:] dual أَمَتَانِ: (Msb:) pl. آمٍ, (Lth, T, S, M, Msb, K, &c.,) like قَاضٍ, (Msb,) a pl. of pauc. [respecting which see what follows after the other pls.], (Lth, T,) and إِمَآءٌ [the most common form] (T, S, M, Mgh, Msb, K) and إِمْوَانٌ (T, S, M, Msb, K) and أُمْوَانٌ (K, and so in some copies of the M) and أَمْوَانٌ (K, and so in some copies of the M) [the last, or last but one, accord. to different copies of the M, on the authority of Lh,] and أَمَوَاتٌ, (M, Msb, K,) for which one may say أَمَاتٌ. (Ibn-Keysán, TA.) Accord. to Sb (M) and Mbr (TA) it is originally أَمَوَةٌ, (S, M, K,) because it has for a pl. آمٍ, (S, M,) which is [originally أَأْمُوٌ,] of the measure أَفْعُلٌ, (Lth, T, S,) like آكُمٌ, pl. of أَكَمَةٌ, (Sb, M,) and like أَيْنُقٌ, [pl. of نَاقَةٌ, which is originally نَوَقَةٌ,] for a sing. of the measure فَعْلَةٌ has not a pl. of this form; (S;) and Mbr says that there is no noun of two letters but a letter has been dropped from it, which it indicates by its pl. or dual, or by a verb if it is derived therefrom: (TA:) or it is originally فَعْلَةٌ: (AHeyth, T, K:) AHeyth says that they suppressed its final radical letter, and, forming a pl. from it after the manner of نَخْلَةٌ and نَخْلٌ, instead of saying أَمٌ, which they disliked as being of only two letters, they transposed the suppressed و, changing it into ا, and placing it between the ا and م. (T: [in which this opinion, though it does not account for the termination of the pl. آمٍ, is said to be preferable.]) One says, جَآءَ تْنِىْ أَمَةُ اللّٰهِ [The handmaid of God came to me]: and in the dual, جَآءَ تْنِى أَمَتَا اللّٰهِ: and in the pl., جَآءَ نِى إِمَآءُ اللّٰهِ and إِمْوَانُ اللّٰهِ and أَمَوَاتُ اللّٰهِ; and one may also say, أَمَاتُ اللّٰه. (Ibn-Keysán, TA.) [ISd says,] وَمَاهُ اللّٰهُ مِنْ كُلّ أَمَةٍ بِحَجَرٍ is mentioned by IAar as said in imprecating evil on a man; but I think it is من كلّ أَمْتٍ [May God cast a stone at him from every elevated place, or the like]. (M.) أَمَوِىٌّ Of, or relating or belonging to, a female slave. (S.) أُمَيَّةٌ dim. of أَمَةٌ; (S, Msb;) originally أُمَيْوَةٌ. (Msb.) ان 1 أَنَّ, aor. يَئِنُّ, inf. n. أَنِينٌ and أُنَانٌ (S, M, Msb, K) and تَأْنَانٌ (S, K) and أَنٌّ, (M, K,) He moaned; or uttered a moan, or moaning, or prolonged voice of complaint; or said, Ah! syn. تَأَوَّهَ; (M, K;) by reason of pain: (S, TA:) he complained by reason of disease or pain: (TA:) he uttered a cry or cries: (Msb:) said of a man. (S, Msb.) — — أَنَّتِ القَوْسُ, aor. تَئِنُّ, inf. n. أَنِينٌ, The bow made a gentle and prolonged sound. (AHn, M.) — لَا أَفْعَلُهُ مَا أَنَّ فِى السَّمَآءِ نَجْمٌ means I will not do it as long as there is a star in the heaven: (S, M, K:) أَنَّ being here a dial. var. of عَنَّ. (S.) You say also, مَا أَنَّ فِي الفُرَاتِ قَطْرَةٌ As long as there is a drop in the Euphrates. (T, S.) And لَا أَفْعَلُهُ مَا أَنَّ فِى السَّمَآءِ [I will not do it as long as there is rain in the heaven]. (S.) [It is said in the M that Lh mentions the last two sayings; but it is there indicated that he read قَطْرَةً and سَمَآءً: and] ISk mentions the saying, لَا أَفْعَلُهُ مَا أَنَّ فِى السَّمَآءِ نَجْمًا, (T, M,) and مَا عَنَّ فِى السَّمَآءِ نَجْمٌ; (T;) [in the former of which, أَنَّ must be a particle (which see below); but it seems that it should rather be إِنَّ, in this case, as ISd thinks; for he says,] I know not for what reason انّ is here with fet-h, unless a verb be understood before it, as ثَبَتَ or وُجِدَ: [and he adds,] Lh mentions مَا أَنَّ ذٰلِكَ الجَبَلَ مَكَانَهُ [as long as that mountain is in its place]: and مَا أَنَّ حِرَآءً مَكَانَهُ [as long as Mount Hirà is in its place]: but he does not explain these sayings. (M.) أَنٌّ is a pronoun, denoting the speaker, [I, masc. and fem.,] in the language of some of the Arabs: they say, أَنْ فَعَلْتُ [I did], with the ن quiescent: but most of them pronounce it [↓ أَنَ] with fet-h when conjoined with a following word; (Mughnee, K;) saying, أَنَ فَعَلْتُ: (TA:) and [↓ أَنَا] with ا in a case of pause: (Mughnee, K:) and some pronounce it with ا also when it is conjoined with a following word; saying, أَنَا فَعَلْتُ; [as we generally find it written in books;] but this is of a bad dialect: (TA:) [this last assertion, however, requires consideration; for the dial. here said to be bad is that of Temeem, accord. to what here follows:] the Basrees hold that the pronoun consists of the ء and the ن, and that the [final] ا is redundant, because it is suppressed in a case of conjunction with a following word; but the Koofees hold that the pronoun is composed of all the three letters, because the ا is preserved in a case of conjunction with a following word in the dial. of Temeem. (Marginal note in a copy of the Mughnee.) [Accord. to Az,] it is best to say ↓ أَنَا in a case of pause; and ↓ أَنَ in a case of conjunction with a following word, as in أَنَ فَعَلْتُ ذَاكَ [I did that]; but some of the Arabs say, ↓ أَنَا فَعَلْتُ ذَاكَ; and some make the ن quiescent in a case of this kind, though this is rare, saying, أَنْ قُلْتُ ذَاكَ [I said that]; and Kudá'ah prolong the former ا, saying, ↓ آنَ قُلْتُهُ. (T.) [Accord. to J,] ↓ أَنَا is a pronoun denoting the speaker alone, and is made to end invariably with fet-h to distinguish it from the particle أَنْ which renders the aor. mansoob; the final ا being for the purpose of showing what is the vowel in a case of pause; but when it occurs in the middle [or beginning] of a sentence, it is dropped, except in a bad dialect. (S.) [Accord. to ISd,] ↓ أَنَ is a noun denoting the speaker; and in a case of pause, you add ا at the end, [saying ↓ أَنَا,] to denote quiescence; (M;) [or] it is better to do this, though it is not always done: (TA:) but it is said, on the authority of Ktr, that there are five dial. vars. of this word; namely, ↓ أَنَ فَعَلْتُ, and ↓ أَنَا, and ↓ آنَ, and أَنٌّ, and ↓ أَنَهْ, all mentioned by IJ; but there is some weakness in this: IJ says that the ه in ↓ أَنَهْ may be a substitute for the ا in أَنَا, because the latter is the more usual, and the former is rare; or it may be added to show what is the vowel, like the ه, and be like the ه in كِتَابِيَهْ and حِسَابِيَهْ. (M.) For the dual, as well as the pl., only نَحْنُ is used. (Az, TA.) — — It is also a pronoun denoting the person addressed, or spoken to, by assuming the form ↓ أَنْتَ [Thou, masc.]; ت being added to it as the sign of the person addressed, (S, M, Mughnee, K,) and أَنْ being the pronoun, (M, Mughnee, K,) accord. to the general opinion; (Mughnee, K;) the two becoming as one; not that one is prefixed to the other as governing it in the gen. case: (S:) and so ↓ أَنْتِ, (S, M, Mughnee, K,) addressed to the female: (S, M:) and ↓ أَنْتُمَا, (M, Mughnee, K,) addressed to two; not a regular dual, for were it so it would be أَنْتَان; but like كُمَا in ضَرَبْتُكُمَا:

(M:) and ↓ أَنْتُمْ and ↓ أَنْتُنَّ, (S, Mughnee, K,) which are [respectively] the masc. and fem. pls. (TA.) — — To each of these the ك of comparison is sometimes prefixed; so that you say, ↓ أَنْتَ كَأَنَا [Thou art like me, or as I], and ↓ أَنَا كَأَنْتَ [or أَنَ كَأَنْتَ I am like thee, or as thou]; as is related on the authority of the Arabs; for though the ك of comparison is not prefixed to the [affixed] pronoun, and you say, أَنْتَ كَزَيْدٍ but not أَنْتَ كِي, yet the separate pronoun is regarded by them as being in the same predicament as the noun; and therefore the prefixing it to the latter kind of pronoun is approved. (S.) It is said in the Book of لَيْسَ, by IKh, that there is no such phrase, in the language of the Arabs, as أَنْتَ كِى, nor as أَنَا كَكَ, except in two forged verses; wherefore Sb says that the Arabs, by saying أَنْتَ مِثْلِى and أَنَا مِثْلُكَ, have no need of saying أَنْتَ كِى and أَنَا كَكَ: and the two verses are these: وَلَوْلَا البَلَاءُ لَكَانُوا كَنَا فَلَوْلَا الحَيَآءُ لَكُنَّا كَهُمْ [And but for the sense of shame, we had been like them, or as they: and but for trial, or affliction, they had been like us, or as we]: and إِنْ تَكُنْ كِى فِإِنَّنِي كَكَ فِيهَا إِنَّنَا فِى المَلَامِ مُصْطَحِبَانِ [If thou art like me, or as I, verily I am like thee, or as thou, in respect of her, or it, or them: verily we, in respect of blame, are companions]. (TA.) Az mentions his having heard some of the Benoo-Suleym say, كَمَا أَنْتَنِي, [the latter word being a compound of the pronoun أَنْتَ, regularly written separately, and the affixed pronoun نِى,] meaning Wait thou for me in thy place. (TA.) — It is also a particle: and as such, it is—First, a particle of the kind called مَصْدَرِىٌّ, rendering the aor. mansoob: (Mughnee, K:) i. e., (TA,) it combines with a verb [in this case] in the future [or aor.] tense, following it, to form an equivalent to an inf. n., and renders it mansoob: (S, TA:) you say, أُرِيدُ أَنْ تَقُومَ [I desire that thou stand, or that thou wouldst stand, or that thou mayest stand]; meaning أُرِيدُ قِيَامَكَ [I desire thy standing]. (S.) It occurs in two places: first, in that of the inchoative, or in the beginning of a phrase, so that it is in the place of a nom. case; as in the saying [in the Kur ii. 180], وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ [And that ye fast is better for you]; (Mughnee, K;) i. e. صِيَامُكُمْ [your fasting]. (TA.) And, secondly, after a word denoting a meaning which is not that of certainty: and thus it is the place of a nom. case; as in the saying [in the Kur lvii. 15], أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ [Hath not the time that their hearts should become submissive, i. e. the time of their hearts' becoming submissive, yet come unto those who have believed?]: and in the place of an accus. case; as in the saying [in the Kur x. 38], وَمَا كَانَ هٰذَا القُرْآنُ أَنْ يُفْتَرَء [And this Kur-án is not such that it might be forged; i. e., افْتِرَآءً; so in Bd and Jel; and so in a marginal note to a copy of the Mughnee, where is added, meaning مُفْتَرًى forged]: and in the place of a gen. case; as in the saying [in the Kur lxiii. 10], مِنْ قَبْلِ أَنْ يَأْتِىَ أَحَدَكُمُ الْمَوْتُ [Before that death come unto any one of you; i. e. before death's coming unto any one of you]. (Mughnee, K.) Sometimes it makes the aor. to be of the mejzoom form, (Mughnee, K,) as some of the Koofees and AO have mentioned, and as Lh has stated on the authority of certain of the Benoo-Sabbáh of Dabbeh; (Mughnee;) as in this verse: إِذَا مَا غَدَوْنَا قَالَ وِلْدَانُ أَهْلِنَا تَعَالَوْا إِلَى أَنْ يَأْتِنَا الصَّيْدُ نَحْطِبِ [When we went away in the morning, the youths of our family, or people, said, Come ye, until that the chase come to us, (i. e. until the coming of the chase to us,) let us collect firewood]. (Mughnee, K.) And sometimes it is followed by an aor. of the marfooa form; as in the saying [in the Kur ii. 233], accord. to the reading of Ibn-Moheysin, لِمَنْ أَرَادَ أَنْ يُتِمُّ الرَّضَاعَةَ [For him who desireth that he may complete the time of sucking; i. e. the completing thereof]; (Mughnee, K;) but this is anomalous, (I 'Ak p. 101, and TA,) or أَنْ is here a contraction of أَنَّ [for أَنَّهُ]: (I 'Ak:) and in the saying of the poet, أَنْ تَقْرَآنِ عَلَى أَسْمَآءِ وَيْحَكُمَا مِنِّى السَّلَامَ وَأَنْ لَا تُخْبِرَا أَحَدَا [That ye two convey, or communicate, to Asmà, (mercy on you! or woe to you!) from me, salutation, and that ye inform not any one]; but the Koofees assert that أَنٌ is here [in the beginning of the verse] a contraction of أَنَّ, and anomalously conjoined with the verb; whereas the Basrees correctly say that it is أَنٌ which renders the aor. mansoob, but is deprived of government by its being made to accord with its co-ordinate مَا, termed مَصْدَرِيَّة; (Mughnee;) or, as IJ says, on the authority of Aboo-'Alee, أَنٌ is here used by poetic licence for أَنَّكُمَا; and the opinion of the Baghdádees [and Basrees], that it is likened to مَا, and therefore without government, is improbable, because أَنْ is not conjoined with a verb in the present tense, but only with the preterite and the future. (M.) When it is suppressed, the aor. may be either mansoob or marfooa; but the latter is the better; as in the saying in the Kur [xxxix. 64], أَفَغَيْرَ اللّٰهِ تَأْمُرُونِّى أَعْبُدُ [Other than God do ye bid me worship?]. (S.) If it occurs immediately before a preterite, it combines with it to form an equivalent to an inf. n. relating to past time; being in this case without government: you say, أَعْجَبَنِيأَنْ قُمْتَ [It pleased me that thou stoodest]; meaning thy standing that is past pleased me: (S:) and thus it is used in the saying [in the Kur xxviii. 82], لَوْلَا أَنْ مَنَّ اللّٰهُ عَلَيْنَا [Were it not for that God conferred favour upon us; i. e., for God's having conferred favour upon us]. (Mughnee.) It is also conjoined with an imperative; as in the phrase mentioned by Sb, كَتَبْتُ إِلَيهِ بِأَنة قُمْ [I wrote to him, Stand; i. e. I wrote to him the command to stand]; which shows that AHei is wrong in asserting that whenever it is conjoined with an imperative it is an explicative [in the sense of أَيٌّ], and that in this particular instance the ب may be redundant, which it cannot here be, because, whether redundant or not, it is not put immediately before anything but a noun or what may be rendered by a noun. (Mughnee.) — — Secondly, it is a con- traction of أَنَّ; (Mughnee, K;) and occurs after a verb denoting certainty, or one used in a manner similar to that of such a verb: (Mughnee:) so in the saying [in the Kur lxxiii. 20], عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَي [He knoweth that (the case will be this:) there will be among you some diseased; the affixed pronoun ه, meaning الشَّأْنَ, being understood after أَنْ, which therefore stands for أَنَّهُ, i. e. أَنَّ الشَّأْنَ]: (Mughnee, K: *) and in the phrase, بَلَغَنِى أَنْ قَدْ كَانَ كَذَا وكَذَا [It has come to my knowledge, or been related to me, or been told to me, or it came to my knowledge, &c., that (the case is this:) such and such things have been]; a phrase of this kind, in which أَنْ occurs with a verb, not being approved without قَدْ, unless you say, بَلَغَنِى أَنَّهُ كَانَ كَذَا وَكَذَا: (Lth, T:) [for] when the contracted أَنْ has for its predicate a verbal proposition, of which the verb is neither imperfectly inflected, like لَيْسَ and عَسَى, nor expressive of a prayer or an imprecation, it is separated from the verb, according to the more approved usage, by قَدْ, or the prefix سَ, or سَوْفَ, or a negative, as لَا &c., or لَوْ: (I 'Ak pp. 100 and 101:) but when its predicate is a nominal proposition, it requires not a separation; so that you say, CCC عَلِمْتُ أَنْ زَيْدٌ قَائِمٌ [I knew that (the case was this:) Zeyd was standing]; (I 'Ak p. 100;) and بَلَغَنِى أَنْ زَيدٌ خَارِجٌ [It has come to my knowledge, or been related to me, or been told to me, &c., that (the case is this:) Zeyd is going, or coming, out, or forth]; (TA;) except in the case of a negation, as in the saying in the Kur [xi. 17], وأَنْ لَا إِلٰهَ إِلَّا هُوَ [And that (the case is this:) there is no deity but He]. (I 'Ak p. 100.) Thus used, it is originally triliteral, and is also what is termed مَصْدَرِيَّة; [عَلِمَ أَنْ, in the first of the exs. above, for instance, meaning عَلِمَ أَنَّهُ, i. e. عَلِمَ أَنَّ الشَّأْنَ, which is equivalent to عَلِمَ كَوْنَ الشَّأْنِ;] and governs the subject in the accus. case, and the predicate in the nom. case: and its subject must be a pronoun, suppressed, [as in the exs. given above, where it means الشَّأْنِ, and in a verse cited

before, commencing أَنْ تَقْرَآنِ, accord. to A'boo-'Alee,] or expressed; the latter, accord. to the more correct opinion, being allowable only by poetic license: and its predicate must be a proposition, unless the subject is expressed, in which case it may be either a single word or a proposition; both of which kinds occur in the following saying [of a poet]: بِأَنْكَ رَبِيعٌ وغَيْثٌ مَرِيعٌ وَأَنْكَ هُنَاكَ تَكُونَ الثِّمَالَا [he is speaking of persons coming as guests to him whom he addresses, when their provisions are exhausted, and the horizon is dust-coloured, and the north wind is blowing, (as is shown by the citation of the verse immediately preceding, in the T,) and he says, They know that thou art like rain that produces spring-herbage, and like plenteous rain, and that thou, there, art the aider and the manager of the affairs of people]. (Mughnee. [In the T, for رَبِيعٌ, I find الرَّبِيعُ; and for وَأَنْكَ, I there find وَقِدْمًا: but the reading in the Mughnee is that which is the more known.]) [J says,] أَنْ is sometimes a contraction of أَنَّ and does not govern [anything]: you say, بَلَغَنِى أَنْ زَيْدٌ خَارِجٌ [explained above]; and it is said in the Kur [vii. 41], وَنُودُوا أَنْ تِلْكُمُ الجَنَّةُ [And it shall be proclaimed to them that (the case is this:) that is Paradise]: (S:) [here, however, أنة is regarded by some as an explicative, as will be seen below:] but in saying this, J means that it does not govern as to the letter; for virtually it does govern; its subject being meant to be understood; the virtual meaning being أَنَّهُ تِلْكُمُ الجَنَّةُ. (IB.) [In another place, J says,] You may make the contracted أَنْ to govern or not, as you please. (S.) Aboo-Tálib the Grammarian mentions an assertion that the Arabs make it to govern; as in the saying [of a poet, describing a beautiful bosom], كَأَنْ ثَدْيَيْهِ حُقَّانِ [As though its two breasts were two small round boxes]: but [the reading commonly known is كَأَنْ ثَدْيَاهُ حُقَّانِ (this latter reading is given in De Sacy's Anthol. Gram. Ar. p. 104 of the Ar. text; and both are given in the S;) كَأَنْ here meaning كَأَنَّهُ; and] Fr says, We have not heard the Arabs use the contracted form and make it to govern except with a pronoun, in which case the desinential syntax is not apparent. (T.) The author of the K says in the B that you say, عَلِمْتُ أَنْ زَيْدًا لَمُنْطَلِقٌ [I knew that Zeyd was indeed going away], with ل when it is made to govern; and عَلِمْتُ أَنْ زَيْدٌ مُنْطَلِقٌ [I knew that (the case was this:) Zeyd was going away], without ل when it is made to have no government. (TA. [But in the latter ex. it governs the subject, which is understood, as in other exs. before given.]) [See an ex. in a verse ending with the phrase وَكَأَنْ قَدِ cited voce قد, where كَأَنْ is for كَأَنَّهُ, meaning كَأَنَّ الشَّأنَ, and a verb is understood after قد. And see also أَنَّ, below.]— — Thirdly, it is an explicative, (Mughnee, K,) meaning أَيْ (S, M, and so in some copies of the K,) or [rather] used in the manner of أَيْ; (Mughnee, and so in some copies of the K;) [meaning قَائِلًا, or قَائِلِينَ; or يَقُولُ, or يَقُولُونَ; or some other form of the verb قَالَ; i. e. Saying ; &c.;] as in the saying [in the Kur xxiii. 27], فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعِ الْفُلْكَ [And we revealed, or spake by revelation, unto him, saying, Make thou the ark]; (Mughnee, K) and [in the Kur vii. 41,] وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ [And it shall be proclaimed to them, being said, That is Paradise]; or in these two instances it may be regarded as what is termed مَصْدَرِيَّة, by supposing the preposition [بِ] understood before it, so that in the former instance it is the biliteral, because it is put before the imperative, and in the second it is the contraction of أَنَّ because it is put before a nominal proposition; (Mughnee;) and [in the Kur xxxviii. 5,] وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا (S, M, Mughnee) i. e. [And the chief persons of them] broke forth, or launched forth, with their tongues, or in speech, [saying,] Go ye on, or continue ye, in your course of action &c. (Mughnee.) For this usage of أَنْ certain conditions are requisite : first, that it be preceded by a proposition : secondly, that it be followed by a proposition; so that you may not say, ذَكَرْتُ عَسْجَدًا أَنْ ذَهَبًا, but you must say أَىْ in this case, or must omit the explicative : thirdly, that the preceding proposition convey the meaning of القَوْلُ, as in the exs. above; in the last of which, انطلق has the meaning assigned to it above; not that of walking or going away : fourthly, that there be not in the preceding proposition the letters of القَوْلُ; so that one may not say, قُلْتُ لَهُ أَنِ افْعَلْ; or, if there be in it those letters, that the word which they compose shall be interpreted by another word; as in the saying, in the Kur [v, 117], مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِى بِهِ أَنِ اعْبُدُوا اللّٰهَ which may mean, as Z says, I have not commanded them [aught save that which Thou commandedst me, saying, Worship ye God]; (Mughnee;) in which instance Fr says that it is an explicative : (T :) fifthly, that there be not a preposition immediately before it; for if you say, كَتَبْتُ إِلَيْهِ بِأَنِ افْعَلْ كَذَا, it is what is termed مَصْدَرِيَّة [as we have before shown]. (Mughnee.) When it may be regarded as an explicative and is followed by an aor. with لا as in أَشَرْتُ إِلَيْهِ أَنْ لَا تَفْعَل كَذَا, it may be marfooa, [namely, the aor.,] on the supposition that لا is a negative ; or mejzoom, on the supposition that it is a prohibitive; and in both cases ان is an explicative ; [so that the meaning is, I made a sign to him, as though saying, Thou wilt not do such a thing, in the former case ; or, in the latter, Do not thou such a thing ;] or mansoob, on the supposition that لا is a negative and that ان is what is termed مَصْدَرِيَّة: but if لا is wanting, it may not be mejzoom, but may be marfooa [if we use ان as an explicative] or mansoob [if ان be what is termed مَصْدَرِيَّة]. (Mughnee.)— — Fourthly, it is redundant, as a corroborative, (Mughnee, K,) like whatever else is redundant : and thus it is in four cases : one of these, which is the most common, being when it occurs after لَمَّا denoting time; [and this is mentioned in the M ;] as in the saying [in the Kur xxix. 32], وَلَمَّا أَنْ جَاءَ تْ رُسُلُنَا لُوطًا [And when our apostles came to Lot]: (Mughnee:) [or,] accord. to J, (TA,) it is sometimes a connective to لَمَّا; as in the saying in the Kur [xii. 96], فَلَمَّا أَنْ جَاءَ الْبَشِيرُ [And when that (like as we say, " now that,") the announcer of good tidings came] : and sometimes it is redundant ; as in the saying in the Kur [viii. 34], وَمَا لَهُمْ أَنْ لَا يُعَذِبَهُمُ اللّٰهُ [as though it might be rendered But what reason have they, God should not punish them?] : (S, TA:) but IB says that the connective is redundant ; and [that ان is not redundant in the latter instance, for] if it were redundant in this verse of the Kur it would not render the [aor.] verb mansoob. (TA. [The author of the Mughnee, like IB, disallows that ان is redundant in a case of this kind, which Kh asserts it to be ; and says that فِى is under- stood before it.]) The second case is when it occurs between لَوْ and a verb signifying swearing, the latter being expressed; as in this verse: فَأُقْسِمُ أَنْ لَوِ الْتَقَيْنَا وَأَنْتُمْ لَكَانَ لَنَا يَوْمٌ مِنَ الشَّرِّ مُظْلِمُ [And I swear, had we and you met, there had been to us a dark day of evil]: and when that verb is omitted; as in the following ex.: أَمَا وَاللّٰهِ أَنْ لَوْ كُنْتَ حُرًّا وَمَا بِالْحُرِّ أَنْتَ وَلَا العَتِيقِ [Verily, or now surely, by God, if thou wert freeborn; but thou art not the freeborn nor the emancipated]: so say Sb and others: Ibn-'Os- foor holds it to be a particle employed to connect the complement of the oath with the oath; but this is rendered improbable by the fact that it is in most cases omitted, and such particles are not. (Mughnee.) The third case, which is extr., is when it occurs between the ك [of comparison] and the noun governed by it in the genitive case; as in the saying, وَيَوْمًا تُوَافِينَا بِوَجْهٍ مُقَسَّمٍ كَأَنْ ظَبْيَةٍ تَعْطُو إِلَى وَارِقِ السَّلَمْ [And on a day thou comest to us with a beautiful face, like a doe-gazelle raising her head towards the goodly green-leaved tree of the selem kind], accord. to the reading of him who makes ظبيةٌ to be governed in the genitive case [instead of the accus. or the nom.; for if we read it in the accus. or the nom., أَنْ is a contraction of أَنَّ; in the former case, ظبية being its subject, and its predicate being suppressed; and in the latter case, the meaning being كَأَنَّهَا ظَبْيَةٌ, so that the subject of ان is suppressed]. (Mughnee.) The fourth case is when it occurs after إِذَا; as in the following

ex.: فَأُمْهِلُهُ حَتَّى إِذَا أَنْ كَأَنَّهُ مُعَاطِى يَدٍ فِي لُجَّةِ المَآءِ غَامِرُ [And I leave him alone until when he is as though he were a giver of a hand to be laid hold upon, in the fathomless deep of the water immerged]. (Mughnee.) — — [Fifthly,] among other meanings which have been assigned to it, (Mughnee,) it has a conditional meaning, like إِنْ: (Mughnee, K:) so the Koofees hold; and it seems to be most probably correct, for several reasons: first, because both these forms occur, accord. to different readings, in several instances, in one passage of the Kur; as in [ii. 282,] أَنْ تَضِلَّ إِحْدَاهُمَا [If one of them twain (namely, women,) err]; &c.: secondly, because [the prefix] فَ often occurs after it; as in a verse commencing with أَبَا خُرَاشَةَ [as cited voce أَمَّا, accord. to some who hold that أَمَّا in that verse is a compound of the conditional أَنْ and the redundant مَا; and as in the Kur ii. 282, where the words quoted above are immediately followed by فَتُذَكِّرَ إِحْدَاهُمَا الأُخْرَى]: thirdly, because it is conjoined with إِنْ [which forms a part of the compound إِمَّا] in this ex.: إِمَّا أَقَمْتَ وَأَمَّا أَنْتَ مُرْتَحِلًا فَاللّٰهُ يَكْلَأُ مَا تَأْتِى وَمَا تَذَرُ [If thou remain, and if thou be going away (أَمَّا meaning أَنْ كُنْتَ, as syn. with إِنْ كُنْتَ), may God guard thee (يَكْلَأُ being marfooa because of the ف) as long as thou doest and as long as thou leavest undone]: thus related, with kesr to the former ان [in إِمَّا] and with fet-h to the latter [in أَمَّا]. (Mughnee.) — — [Sixthly,] it is a negative, like إِنْ: (Mughnee, K:) so, as some say, in [the Kur iii. 66,] أَنْ يُؤْتَى أَحَدٌ مِثْلَ مَا أُوتِيتُمْ [meaning accord. to them Not any one is given the like of that scripture which ye have been given]: but it is said [by others] that the meaning is, [taken with what precedes it,] And believe not ye that (بِأَنْ) any one is given the like of that scripture which ye have been given, except it be given to him who followeth your religion; and that the phrase " say thou, Verily the direction is the direction of God," is parenthetic. (Mughnee.) — — [Seventhly,] it is syn. with إِذْ, (AZ, T, Mughnee, K, [in Freytag's Lex., from the K, إِذْ قِيلَ but قيل in the K relates to what there follows,]) as some say, in [the Kur l. 2,] بَلْ عَجِبُوا أَنْ جَآءَهُمْ مُنْذِرٌ مِنْهُمْ [Verily they wonder because a warner from among themselves hath come unto them]; (Mughnee, K;) and in other instances; but correctly, in all these instances, ان is what is termed مَصْدَرِيَّة, and لِ denoting cause is understood before it. (Mughnee.) [See also أَمَّا and إِمَّا.] — — [Eighthly,] it is syn. with لِئَلَّا, accord. to some, in [the Kur iv. last verse,] يُبَيِّنُ اللّٰهُ لَكُمْ أَنْ تَضِلُّوا [God explaineth to you (the ordinances of your religion, Jel), lest ye should err, or in order that ye may not err]; (Mughnee, K;) and in the saying, نَزَلْتُمْ مَنْزِلَ الأَضْيَافِ مِنَّا فَعَجَّلْنَا القِرَى أَنْ تَشْتِمُونَا [Ye became, or have become, in the condition of our guests; so we hastened, or have hastened, the entertainment, lest ye should revile us, or in order that ye should not revile us]: (Mughnee:) but correctly, in such a case [likewise], ان is what is termed مَصْدَرِيَّة, and the original wording is كَرَاهَةَ أَنْ تَضِلُّوا [from a motive of dislike that ye should err], (Mughnee, K,) and مَخَافَةَ أَنْ تَشْتِمُونَا [from a motive of fear that ye should revile us]: so say the Basrees: some say, extravagantly, that لَ is meant to be understood before it, and لَا after it. (Mughnee.) — — [Ninthly,] it occurs in the sense of الَّذِى; as in the saying, زَيْدٌ أَعْقَلُ مِنْ أَنْ يَكْذِبَ [Zeyd is more reasonable than he who lies; which is equivalent to saying, Zeyd is too reasonable to lie: but respecting its usage in a phrase of this kind, and respecting the form of the aor. after it in such a case, see مِنْ]. (Kull p. 78.) — — By a peculiarity of pronunciation termed عَنْعَنَةٌ, the tribe of Temeem say عَنْ instead of أَنْ. (M.) إِنْ is used in various ways: first, as a conditional particle, (S, M, Msb, Mughnee, K,) denoting the happening of the second of two events in consequence of the happening of the first, (S, Msb, *) whether the second be immediate or deferred, and whether the condition be affirmative or negative; (Msb;) [and as such it is followed by a mejzoom aor., or by a pret. having the signification of an aor.;] as in the saying, [إِنْ تَفْعَلْ أَفْعَلْ If thou do such a thing, I will do it; and] إِنْ تَأْتِنِى آتِكَ [If thou come to me, I will come to thee]; and إِنْ جِئْتَنِى أَكْرَمْتُكَ [If thou come to me, I will treat thee with honour]; (S;) and إِنْ فَعَلْتَ فَعَلْتُ [If thou do, I will do] for which the tribe of Teiyi say, as IJ relates on the authority of Ktr, هِنْ فَعَلْتَ فَعَلْتُ; (M;) and إِنْ دَخَلْتَ الدَّارَ أَوْ [If thou stand, I will stand]; and إِنْ دَخَلْتِ الدَّارَ أَوْ لَمْ تَدْخُلِى الدَّارض فَأَنْتِ طَالِقٌ [If thou enter the house, or if thou enter not the house, thou shalt be divorced]; (Msb;) and [in the Kur viii. 39,] إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَد سَلَفَ [If they desist, what hath already past shall be forgiven them]; and [in verse 19 of the same ch.,] وَإِنْ تَعُودُوا نَعُدْ [But if ye return to attacking the Apostle, we will return to assisting him]. (Mughnee, K.) [On the difference between it and إِذَا, see the latter.] When either it or إِذَا is immediately followed by a noun in the nom. case, the said noun is governed in that case by a verb necessarily suppressed, of which it is the agent; as in the saying, in the Kur [ix. 6], وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ; the complete phrase being وَإِنِ اسْتَجَارَكَ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ [And if any one of the believers in a plurality of gods demand protection of thee, (if) he demand protection of thee]: so accord. to the generality of the grammarians. (I 'Ak p. 123.) Sometimes it is conjoined with the negative لَا, and the ignorant may imagine it to be the exceptive إِلَّا; as in [the saying in the Kur ix. 40,] إِلَّا تَنْصُرُوهُ فَقَد نَصَرَهُ اللّٰهُ [If ye will not aid him, certainly God did aid him]; and [in the next preceding verse,] إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ [If ye will not go forth to war, He will punish you]. (Mughnee, K. *) It is sometimes used to denote one's feigning himself ignorant; as when you say to one who asks, "Is thy child in the house? " and thou hast knowledge thereof, إِنْ كَانَ فِى الدَّارِ أَعْلَمْتُكَ بِهِ [If he be in the house, I will inform thee thereof]. (Msb.) And to denote one's putting the knowing in the predicament of the ignorant, in order to incite to the doing or continuing an action; as when you say, إِنْ كُنْتَ ابْنِى فَأَطِعْنِى [If thou be my son, obey me]; as though you said, "Thou knowest that thou art my son, and it is incumbent on the son to obey the father, and thou art not obedient; therefore do what thou art commanded to do. " (Msb.) And sometimes it is divested of the conditional meaning, and becomes syn. with لَو; as in the saying, صَلِّ وَإِنْ عَجَزْتَ عَنِ القِيَامِ [Pray thou though thou be unable to stand;] i. e. pray thou whether thou be able to stand or unable to do so; and in the saying, أَكْرِمْ زَيْدًا وَإِنْ قَعَدَ i. e. [Treat thou Zeyd with honour] though he be sitting; or, whether he sit or not. (Msb.) [إِمَّا as a compound of the conditional إِنْ and the redundant مَا, see in an art. of which اما is the heading.] — — [Secondly,] it is a negative, (S, Mughnee, K,) syn. with مَا; (S;) and is put before a nominal proposition; (Mughnee, K;) as in the saying [in the Kur lxvii. 20,] إِنِ الْكَافِرُونَ إِلَّا فِى غُرُورٍ [The unbelievers are not in aught save in a deception]; (S, Mughnee, K;) and before a verbal proposition; as in [the Kur ix. 108,] إِنْ أَرَدْنَا إِلَّا الْحُسْنَى [We desired not, or meant not, aught save that which is best]. (Mughnee, K.) The assertion of some, that the negative إِنْ does not occur except where it is followed by إِلَّا, as in the instances cited above, or by لَمَّا, with tesh-deed, which is syn. therewith, as, accord. to a reading of some of the Seven [Readers], in the saying [in the Kur lxxxvi. 4,] إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ, i. e., مَا كُلُّ نَفْسٍ إِلَّا عَلَيْهَا حَافِظٌ [There is not any soul but over it is a guardian], is refuted by the sayings in the Kur [x. 69 and lxxii. 26], إِنْ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهٰذَا [meaning, accord. to the Jel., Ye have no proof of this that ye say], and إِنْ أَدْرِى أَقَرِيبٌ مَا تُوعَدُونَ [I know not whether that with which ye are threatened be nigh]. (Mughnee, K. *) The conditional and the negative both occur in the saying in the Kur

[xxxv. 39], وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ [And I swear that, if they should quit their place, not any one should withhold them after Him]: the former is conditional; and the latter is negative, and is [part of] the complement of the oath which is denoted by the ل prefixed to the former; the complement of the condition being necessarily suppressed. (Mughnee.) When it is put before a nominal proposition, it has no government, accord. to Sb and Fr; but Ks and Mbr allow its governing in the manner of لَيْسَ; and Sa'eed Ibn-Jubeyr reads, [in the Kur vii. 193,] إِنِ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللّٰهِ عِبَادًا أَمْثَالَكُمْ [Those whom ye invoke beside God, or others than God, are not men like you]: also, the people of El-'Áliyeh have been heard to say, إِنْ أَحَدٌ خَيْرًامِنْ أَحدٍ إِلَّا بِالعَافِيَةِ [Any one is not better than any other one, except by means of health, or soundness]; and إِنْ ذٰلِكَ نَافِعَكَ وَلَا ضَارَّكَ [That is not profitable to thee nor injurious to thee]: as an ex. of its occurrence without government, which is mostly the case, the saying of some, إِنَّ ↓ قَائمٌ may be explained as originally إِنْ أَنَا قَائِمٌ [I am not standing]; the أ of أَنَا being elided for no reason in itself, and the ن of إِنْ being incorporated into the ن of أَنَا, and the ا of this latter being elided in its conjunction with the following word; but إِنَّ قَائِمًا has also been heard. (Mughnee.) Sometimes it occurs [as a negative] in the complement of an oath: you say, وَاللّٰهِ إِنْ فَعَلْتُ, meaning مَا فَعَلْتُ [By God, I did not]. (S.) — — [Thirdly,] it is a contraction of إِنَّ, and is put before a nominal and before a verbal proposition. (Mughnee, K.) In the former case, it is made to govern and is made to have no government: (S, * K:) [i. e.] in this case, it is allowable to make it govern; contr. to the opinion of the Koofees: (Mughnee:) Lth says that he who uses the contracted form of إِنَّ uses the nom. case with it, except that some of the people of El-Hijáz use the accus. case with it: (T:) thus it is said, accord. to one reading, [in the Kur xi. 113,] إِنْ كُلًّا لَمَا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمَالَهُمْ [Verily all of them, thy Lord will indeed fully render them the recompense of their works]: (T, Mughnee:) Fr says, We have not heard the Arabs use the contracted form and make it to govern, unless with a pronoun, in which case the desinential syntax is not apparent; and he adds that in the instance cited above, they make كُلًّا to be governed in the accus. case by ليوفّينّهم; as though the phrase were لَيُوَفِّيَنَّهُمْ كُلًّا; and that كُلُّ would be proper; for you say, إِنْ زَيْدٌ لَقَائِمٌ [Verily Zeyd is standing]: (T:) the ex. given by Sb is, إِنْ عَمْرًا لَمُنطَلِقٌ [Verily 'Amr is going away]. (Mughnee.) But it is [most] frequently made to have no government; as in the saying [in the Kur xliii. 34 accord. to one reading], وَإِنْ كُلُّ ذٰلِكَ لَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا [And verily all that is the furniture of the present life]; and, accord. to the reading of Hafs, [and of 'Ásim and Kh, in the Kur xx. 66, respecting which see إِنَّ,] إِنْ هٰذَانِ لَسَاحِرَانِ [Verily these two are enchanters]; &c. (Mughnee.) When it is put before a verbal proposition, it is necessarily made to have no government: (Mughnee, K:) and in most cases the verb is a preterite and of the kind called نَاسِخ [which effects a change of the grammatical form or of the meaning in a nominal proposition before which it is placed]; as in the saying [in the Kur ii. 138], وَإِنْ كَانَتْ لَكَبِيرَةً [And verily it was a great matter]; and [in the Kur xvii. 75,] وَإِنْ كَادُوا لَيَفْتِنُونَكَ [And verily they were near to seducing thee]; (Mughnee;) in which last ex. AZ says, it means لَقَدْ, i. e. without doubt; and so in the same ch. vv. 78 and 108: (T:) less frequently it is an aor. of a verb of this kind; as in the saying [in the Kur xxvi. 186], وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ [And verily we think thee to be of the number of the liars]: and both these kinds of expression may be taken as exs. to be imitated: less frequently than this it is a preterite of a verb not of the kind termed نَسخ; as in the saying [of a poet], شَلَّتْ يَمِينُكَ إِنْ قَتَلْتَ لَمُسْلِمًا [May thy right arm, or hand, dry up, or become unsound! verily thou hast slain a Muslim]; but this may not be taken as an ex. to be imitated; contr. to the opinion of Akh; for he allows the phrase, إِنْ قِامَ لَأَنَا [Verily I stood], and إِنْ قَعَدَ لأَنْتَ [Verily thou sattest]: and less frequently than this it is an aor. of a verb not of the kind termed ناسخ; as in the saying, إِنْ يَزِينُكَ لَنَفْسُكَ وَإِنْ يَشِينُكَ لَهِيَهْ [Verily thy soul is that which beautifies thee, and it is that which deforms thee]; and this, by common consent, may not be taken as an ex. to be imitated. (Mughnee.) Wherever you find إِنْ with لَ after it, decide that it is originally إِنَّ; (Mughnee, K;) as in the exs. above: but respecting this ل there is a difference of opinion: see this letter. (Mughnee.) J says, (TA,) إِنْ is sometimes a contraction of إِنَّ, and this must have ل put before its predicate, to compensate for what is elided, of the doubled letter; as in the saying in the Kur [lxxxvi. 4, accord. to him who reads لَمَا instead of لَمَّا], إِنْ كُلُّ نَفْسٍ لَمَا عَلَيْهَا حَافِظٌ [Verily every soul hath over it a guardian]; and in the saying, إِنْ زَيْدٌ لَأَخُوكَ [Verily Zeyd is thy brother]; in order that it may not be confounded with إِنْ which is syn. with the negative مَا: (S, TA:) but IB says, ل is here introduced to distinguish between negation and affirmation, and this إِنْ has neither subject nor predicate; so J's saying that the ل is put before its predicate is without meaning: and this ل is sometimes introduced with the objective complement of a verb; as in إِنْ ضَرَبْتُ لَزَيْدًا [Verily I struck, or beat, Zeyd]; and with the agent; as in إِنْ قَامَ لَزَيْدٌ [Verily Zeyd stood]. (TA.) When the contracted إِنْ governs, this ل is not necessary; so you may say, إِنْ زَيْدًا قَائِمٌ [Verily Zeyd is standing]; because in this case it cannot be confounded with the negative; for the negative does not render the subject mansoob and the predicate marfooa: and when it does not govern, if the meaning is apparent, the ل is not needed; as in وَنَحْنُ أُبَاةُ الضَّيْمِ مِنْ آلِ مَالِكٍ وَإِنْ مَالِكٌ كَانَتْ كِرَامَ المَعَادِنِ [And we are persons who refuse to submit to injury, of the family of Málik: and verily the family of Málik are generous in respect of their origins]; كَانَتْ being here for لَكَانَتْ. (I 'Ak p. 99.) — — [Fourthly,] it is redundant, (S, Mughnee, K,) occurring with مَا; as in the saying, مَا إِنْ يَقُومُ زَيْدٌ [Zeyd does not stand]; (S;) and in the saying [of a poet], مَا إِنْ أَتَيْتَ بِشَىْءٍ أَنْتَ تَكْرَهُهُ [Thou didst not a thing which thou dislikest]. (Mughnee, K: in the CK أَتَتُ.) It is mostly thus used after the negative ما, when put before a verbal proposition; as above; or before a nominal proposition; as in the saying, وَمَا إِنْ طِبُّنَا جبُنٌ ولٰكِنْ مَنَايَانَا وَدَوْلَةُ آخَرِينَا [And our habit is not cowardice; but our destinies and the good fortune of others caused our being defeated]: and in this case it prevents the government of ما, as in this verse: but in the saying, بَنِى غُدَانَةَ مَا إِنْ أَنْتُمْ ذَهَبًا وَلَا صَرِيفًا وَلٰكِنْ أَنْتُمُ الخَزَفُ [Sons of Ghudáneh, ye are not indeed gold, nor silver, or pure silver, but ye are pottery], accord. to him who relates it thus, saying ذهبًا and صريفًا, in the accus. case, it is explained as a negative, corroborative of ما: (Mughnee:) and accord. to J, (TA,) the negatives مَا and إِنْ are sometimes thus combined for corroboration; as in the saying of the rájiz, (El-Aghlab El-'Ijlee, TA,) مَا إِنْ رَأَيْنَا مَلِكًا أَغَارَا أَكْثَرَ مِنْهُ قِرَةً وَقَارَا [We have not indeed seen a king who has made a hostile incursion possessing more numerous sheep, or goats, and camels, than he]; (S, TA;) but IB says that ان is here redundant, not a negative. (TA.) Sometimes it is redundant after the conjunct noun مَا; as in the saying, يُرَجِّى المَرْءُ مَا إِنْ لَا يَرَاهُ وَتَعْرِضُ دُونَ أَدْنَاهُ الخُطُوبُ [Man hopes for that which he will not see; for calamities intervene as obstacles in the way to what is nearest thereof]. (Mughnee.) And after the مَا termed مَصْدَرِيَّة, (Mughnee,) [i. e.,] after the adverbial مَا [which is of the kind termed مصدريّة]; (TA;) as in the saying (of Maaloot El-Kurey'ee, cited by Sb, TA), وَرَجِّ الفَتَى لِلْخَيْرِ مَا إِنْ رَأَيْتَهُ عَلَي السِّنِّ خَيْرًا لَايَزَالُ يَزِيدُ [And hope thou that the youth is destined for good as long as thou hast seen him not ceasing to increase in good with age]. (Mughnee.) And after the inceptive أَلَا; as in the saying, أَلَا إِنْ سَرَى لَيْلِى فبِتُّ كَئِيبَا أُحَاذِرُ أَنْ تَنْأَى النَّوَى بِغَضُوبَا [Now he journeyed on, or during, that my night, and I passed the

night in an evil state, broken in spirit by grief, being fearful that the distance to which he was going with Ghadoob (a woman so named) would become far]. (Mughnee.) And before the meddeh denoting disapproval: [for] Sb heard a man, on its being said to him, "Wilt thou go forth if the desert become plentiful in herbage? " reply, أَأَنَا إِنِيهْ [What, I, indeed?] disapproving that he should think otherwise than that. (Mughnee. [See also art. انى.]) — — [Fifthly,] it is syn. with قَدْ: so it is said to be in the saying [in the Kur lxxxvii. 9], إِنْ نَفَعَتِ الذِّكْرَى [Admonition hath profited], (T, Mughnee, K,) by IAar (T) and by Ktr: (Mughnee:) and Abu-l-' Abbás relates that the Arabs say, إِنْ قَامَ زَيْدٌ meaning قَدْ قَامَ زَيْدٌ [Zeyd has stood]; and he adds, that Ks states his having heard them say so, and having thought that it expressed a condition, but that he asked them, and they answered that they meant قَدْ قَامَ زَيْدٌ, and not مَا قَامَ زَيْدٌ. (T.) [So too, accord. to the K, in all the exs. cited in the next sentence as from the Mughnee; but this is evidently a mistake, occasioned by an accidental omission.] — — [Sixthly,] it is asserted also by the Koofees, that it is syn. with إِذْ, in the following exs.: in the Kur [v. 62], وَاتَّقُوا اللّٰهَ إِنْ كُنْتُمْ مُؤْمِنِينَ [And fear ye God, because ye are believers: and so, accord. to AZ, as is said in the T, in a similar instance in the Kur ii. 278: and in the same, iv. 62]: and [in the Kur xlviii. 27,] لَتَدْخُلُنَّ المَسْجِدَ الْحَرَامَ إِنْ شَآءَ آمِنِينَ [Ye shall assuredly enter the sacred mosque, because God hath willed, in security]: and in like instances, when the verb therein expresses what is held sure to happen or to have happened: and in the saying, أَتَغْضَبُ إِنْ أُذْنَا قُتَيْبَةَ حُزَّتَا جِهَارًا وَلَمْ تَغْضَبْ لِقَتْلِ ابْنِ حَازِمِ [Art thou angry because the ears of Kuteybeh have been cut, openly, or publicly, and wast not angry for the slaughter of Ibn-Házim?]: (Mughnee:) but in all these instances [it is sufficiently obvious that] ان may be otherwise explained. (Mughnee, K.) — — [Seventhly,] it is sometimes syn. with إِذَا; as in the Kur [ix. 23], لَا تَتَّخِذُوا آبَآءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَآءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ [Take not ye your fathers and your brethren as friends when they love unbelief above belief]; and in the same [xxxiii. 49], وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِىِّ [And a believing woman when she giveth herself to the Prophet]: so says AZ. (T.) — — [Eighthly,] it is used for إِمَّا, (Mughnee and K, voce إِمَّا,) distinct from إِمَّا which is a compound of the conditional إِنْ and the redundant مَا. (Mughnee ibid.) [See an ex. in a verse cited voce إِمَّا in the present work, commencing with the words سَقَتْهُ الرَّوَاعِدُ.] أَنَ: see أَنْ, in four places. أَنَّ is one of the particles which annul the quality of the inchoative; and is originally إِنَّ; therefore Sb has not mentioned it among those particles [as distinct from إِنَّ, from which, however, it is distinguished in meaning]: (I 'Ak p. 90:) it is a corroborative particle; (I 'Ak, Mughnee;) a particle governing the subject in the accus. case and the predicate in the nom. case, (S, I 'Ak, Mughnee, K,) combining with what follows it to form an equivalent to an inf. n., (S,) [for,] accord. to the most correct opinion, it is a conjunct particle, which, together with its two objects of government, is explained by means of an inf. n. (Mughnee.) If the predicate is derived, the inf. n. by means of which it is explained is of the same radical letters; so that the implied meaning of بَلَغَنِي أَنَّكَ تَنْطَلِقُ [It has come to my knowledge, or been related to me, or been told to me, or it came to my knowledge, &c., that thou goest away], or أَنَّكَ مُنْطَلِقٌ [that thou art going away], is بَلَغَنِي الاِنْطِلَاقُ [or rather انْطِلَاقُكَ thy going away has come to my knowledge, &c.]; and hence, the implied meaning of بَلَغَنِى أَنَّكَ فِي الدَّارِ [It has come to my knowledge, &c., that thou art in the house] is بَلَغَنِى اسْتِقْرَارُكَ فِي الدَّارِ [thy remaining in the house has come to my knowledge, &c.], because thea predicate is properly a word suppressed from اِسْتَقَرَّ or مُسْتَقِرٌّ: and if the predicate is underived, the implied meaning is explained by the word كَوْنٌ; so that the implied meaning of بَلَغَنِى أَنَّ هٰذا زَيْدٌ [It has come to my knowledge, &c., that this is Zeyd] is بَلَغَنِى كَوْنُهُ زَيْدًا [his being Zeyd has come to my knowledge, &c.]; for the relation of every predicate expressed by an underived word to its subject may be denoted by a word signifying " being; " so that you say, هٰذَا زَيْدٌ and, if you will, هٰذَا كَائِنٌ زَيْدًا; both signifying the same. (Mughnee.) There are cases in which either أَنَّ or إِنَّ may be used: [see the latter, in twelve places:] other cases in which only the former may be used: and others in which only the latter. (I 'Ak p. 91.) The former only may be used when the implied meaning is to be explained by an inf. n. (I 'Ak, K.) Such is the case when it occurs in the place of a noun governed by a verb in the nom. case; as in يُعْجِبُنِى أَنَّكَ قَائِمٌ [It pleases me that thou art standing], i. e. قِيَامُكَ [thy standing pleases me]: or in the place of a noun governed by a verb in the accus. case; as in عَرَفْتُ أَنَّكَ قَائِمٌ [I knew that thou wast standing], i. e. قِيَامَكَ [thy standing]: or in the place of a noun governed in the gen. case by a particle; as in عَجِبْتُ مِنْ أَنَّكَ قَائِمٌ [I wondered that thou wast standing], i. e. مِنْ قِيَامِكَ [at, or by reason of, thy standing]: (I 'Ak p. 91:) [and sometimes a preposition is understood; as in لَا شَكَّ أَنَّهُ كَذَا, for لَا شَكَّ فِى أَنَّهُ كَذَا There is no doubt that it is thus, i. e. لَا شَكَّ فِى كَوْنِهِ كَذَا There is no doubt of its being thus:] and أَنَّ must be used after لَوْ; as in لَوْ أَنَّكَ قَائِمٌ لَقُمْتُ [If that thou wert standing, I had stood, or would have stood, i. e. لَوْ ثَبَتَ قِيَامُكَ, or لَوْ قِيَامُكَ ثَابِتٌ, accord. to different opinions, both meaning if thy standing were a fact: see I 'Ak pp. 305 and 306]. (K.) Sometimes its أ is changed into ع; so that you say, عَلِمْتُ عَنَّكَ مُنْطَلِقٌ [meaning I knew that thou wast going away]. (M.) — — With ك prefixed to it, it is a particle of comparison, (S, * M, TA,) [still] governing the subject in the accus. case and the predicate in the nom. case: (TA:) you say, كَأَنَّ زَيْدًا عَمْرٌو [It is as though Zeyd were 'Amr], meaning that Zeyd is like 'Amr; as though you said, إِنَّ زَيْدًا كَائِنٌ كَعَمْرٍو [verily, Zeyd is like 'Amr]: [it is to be accounted for by an ellipsis: or] the ك is taken away from the middle of this proposition, and put at its commencement, and then the kesreh of إِنَّ necessarily becomes changed to a fet-hah, because إِنَّ cannot be preceded by a preposition, for it never occurs but at the commencement [of a proposition]. (IJ, M.) Sometimes, كَأَنَّ denotes denial; as in the saying, كَأَنَّكَ أَمِيرُنَا فَتَأْمُرَنَا [As though thou wert our commander so that thou shouldst command us], meaning thou art not our commander [that thou shouldst command us]. (TA.) It also denotes wishing; as in the saying, كَأَنَّكَ بِي قَدْ قُلْتُ الشِّعْرَ فَأُجِيدَهُ, meaning Would that I had poetized, or versified, so that I might do it well: (TA:) [an elliptical form of speech, of which the implied meaning seems to be, would that I were as though thou sawest me that I had poetized, &c.; or the like: for] you say [also], كَأَنِّى أَبْصُرُ بِكَ meaning كَأَنِّى أَبْصُرُ بِكَ [It is as though I saw thee]; i. e. I know from what I witness of thy condition to-day how thy condition will be tomorrow; so that it is as though I saw thee in that condition: (Har p. 126: [see also بِ; near the end of the paragraph:]) [thus,] كَأَنَّ also denotes knowing; and also thinking; [the former as in the saying immediately preceding, and] as when you say, كَأَنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ [I know, or rather it appears, as though seen, that God does what He wills]; and [the latter as when you say,] كَأَنَّكَ خَارِجٌ [I think, or rather it seems, that Thou art going forth]. (TA.) — — [When it has The affixed pronoun of the first person, sing. Or Pl., you say, أَنِّى and أَنَّنِى, and أَنَّا and أَنَّنَا: and When it has also the ك of comparison prefixed to It,] you say, كَأَنِّى and كَأَنَّنِى, [and كَأَنَّا and كَأَنَّنَا,] like as you say, لٰكِنِّى and لٰكِنَّنِى [&c.]. (S.) — — As أَنَّ is a derivative from إِنَّ, it is correctly asserted by Z that أَنَّمَا imports restriction, like ↓ إِنَّمَا; both of which occur in the saying in the Kur [xxi. 108], قُلْ إِنَّمَا يُوحَى إِلَيَّ أَنَّمَا ↓ إِلٰهُكُمْ إِلٰهٌ وَاحِدٌ [Say thou, It is only revealed to me that your God is only

one God]: the former is for the restricting of the quality to the qualified; and the latter, for the reverse: (Mughnee, K:) i. e. the former is for the restricting of the revelation to the declaration of the unity; and the latter, for the restricting of " your God " to unity: (Marginal note in a copy of the Mughnee:) but these words of the Kur do not imply that nothing save the unity was revealed to the Prophet; for the restriction is limited to the case of the discourse with the believers in a plurality of gods; so that the meaning is, there has not been revealed to me [aught], respecting the godhead, except the unity; not the attribution of any associate to God. (Mughnee.) [أَنَّمَا, however, does not always import restriction; nor does always even ↓ إِنَّمَا: in each of these, ما is what is termed كَافَّةٌ; i. e., it restricts the particle to which it is affixed from exercising any government; and sometimes has no effect upon the signification of that particle: (see art. مَا; and see إِنَّمَا, below, voce إِنَّ:) thus, for instance, in the Kur viii. 28, وَاعْلَمُوا أَنَّمَا أَمْوَالُكُمْ فِتْنَةٌ means And know ye that your possessions and your children are a trial; not that they are only a trial. When it has the ك of comparison prefixed to it, it is sometimes contracted; as in the following ex.:] a poet says, كَأَمَّا يَخْتَطِينَ عَشلَى قَتَادٍ وَيَسْتَضْحِكْنَ عَنْ حَبِّ الغَمَامِ [As though, by reason of their mincing gait, they were walking upon tragacanthas; and they were laughing so as to discover teeth like hailstones: كَأَمَّا being for كَأَنَّمَا. (IAar.) — — أَنَّ is someTimes contracted into أَنْ; (S, Mughnee;) and in This case, it governs in the manner already exPlained, voce أَنْ. (Mughnee.) — — It is also syn. with لَعَلَّ; (Sb, S, M, Mughnee, K;) as in the saying, اِيتِ السُّوقَ أَنَّكَ تَشْتَرِى لَنَا شَيْئًا [Come thou to the market; may-be thou wilt buy for us something; اِيتِ being originally اِئْتِ]; i. e. لَعَلَّكَ: (Sb, M, Mughnee, K: *) and, accord. to some, (M, Mughnee, K,) so in the Kur [vi. 109], where it is said, وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَآءَتْ لَا يُؤْمِنُونَ [And what maketh you to know? (meaning, maketh you to know that they will believe when it cometh? i. e. ye do not know that: Jel:) Maybe, when it cometh, they will not believe]: (S, M, Mughnee, K:) thus accord. to this reading: (Mughnee, K:) and Ubeí here reads لَعَلَّهَا. (S.) أَنَّ and لَأَنَّ and لَوْ أَنَّ are all syn. with عَلَّ and لَعَلَّ; and أَنِّى and أَنَّنِى, and عَلِّى and لَأَنِّى and لَأَنَّنِى, and لَوْ أَنِّى and لَوْ أَنَّنِى, with لَعَلِّى. (K voce لَعَلَّ.) — — It is also syn. with أَجَلْ [Yes, or yea; or it is as thou sayest]. (M, TA.) [See also إِنَّ as exemplified by a verse commencing with وَيَقُلْنَ and by a saying of Ibn-Ez-Zubeyr.] إِنَّ is one of the particles which annul the quality of the inchoative, like أَنَّ, of which it is the original: (I 'Ak p. 90:) it is a corroborative particle, (I 'Ak, Mughnee,) corroborating the predicate; (S, K;) governing the subject in the accus. case and the predicate in the nom. case; (S, I 'Ak, Mughnee, K;) [and may generally be rendered by Verily, or certainly, or the like; exactly agreeing with the Greek ὅτι, as used in Luke vii. 16 and in many other passages in the New Testament; though it often seems to be nothing more than a sign of inception, which can hardly be rendered at all in English; unless in pronunciation, by laying a stress upon the predicate, or upon the copula;] as in the saying, إِنَّ زَيْدًا قَائِمٌ [Verily, or certainly, Zeyd is standing; or simply, Zeyd is standing, if we lay a stress upon standing, or upon is]. (I 'Ak p. 90.) But sometimes it governs both the subject and the predicate in the accus. case; as in the saying, إِذَا اسْوَدَّ جُنْحُ اللَّيْلِ فَلْتَأْتِ وَلْتَكُنْ خُطَاكَ خِفَافًا إِنَّ حُرَّاسَنَا أُسْدَا [When the darkness of night becomes, or shall become, intense, then do thou come, and let thy steps be light: verily our guardians are lions]; (Mughnee, K; [but in the latter, for اشْتَدَّ, we find اسْوَدَّ, so that the meaning is, when the first portion of the night becomes, or shall become, black, &c.;]) and as in a trad. in which it is said, انَّ قَعْرَ جَهَنَّمَ سَبْعِينَ خَرِيفًا [Verily the bottom of Hell is a distance of seventy years of journeying]: (Mughnee, K:) the verse, however, is explained by the supposition that it presents a denotative of state [in the last word, which is equivalent to شِجْعَانًا or the like], and that the predicate is suppressed, the meaning being, تَلْقَاهُمْ أُسْدًا [thou wilt find them lions]; and the trad. by the supposition that قَعْرَ is an inf. n., and سَبْعِينَ is an adverbial noun, so that the meaning is, the reaching the bottom of hell is [to be accomplished in no less time than] in seventy years. (Mughnee.) And sometimes the inchoative [of a proposition] after it is in the nom. case, and its subject is what is termed ضَمِيرُ شَأْنٍ, suppressed; as in the saying of Mohammad, إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ القِيٰمَةِ المُصَوِّرُونَ [Verily, (the case is this:) of the men most severely to be punished, on the day of resurrection, are the makers of images], originally إِنَّهُ, i. e. إِنَّ الشَّأْنَ; (Mughnee, K; *) and as in the saying in the Kur [xx. 66], إِنَّ هٰذَانِ لَسَاحِرَانِ, [accord. to some,] as will be seen in what follows. (TA.) — — Of the two particles إِنَّ and ↓ أَنَّ, in certain cases only the former may be used; and in certain other cases either of them may be used. (I' Ak p. 91.) The former must be used when it occurs inceptively, (Kh, T, I' Ak p. 92, Mughnee, K,) having nothing before it upon which it is syntactically dependent, (Kh, T,) with respect to the wording or the meaning; (K;) as in إِنَّ زَيْدًا قَائِمٌ [Verily Zeyd is standing]. (I' Ak, K.) It is used after أَلَا, (I' Ak, K,) the inceptive particle, (I' Ak,) or the particle which is employed to give notice [of something about to be said]; (K;) as in أَلَا إِنَّ زَيْدًا قَائِمٌ [Now surely Zeyd is standing]. (I' Ak K.) And when it occurs at the commencement of the complement of a conjunct noun; (I' Ak, K; *) as in جَآءَ الَّذِى إِنَّهُ قَائِمٌ [He who is standing came]; (I' Ak;) and in the Kur [xxviii. 76], وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ مَفَاتِحَهُ لَتَنُوْءُ بِالْعُصْبَةِ أُولِى القُوَّةِ [And we gave him, of treasures, that whereof the keys would weigh down the company of men possessed of strength]. (I' Ak, * K, * TA.) And in the complement of an oath, (I' Ak, K,) when its predicate has لَ, (I' Ak,) or whether its subject or its predicate has لَ or has it not; (K;) as in وَاللّٰهِ إِنَّ زَيْدًا لَقَائِمٌ [By Allah, verily Zeyd is standing], (I' Ak,) and إِنَّهُ قَائِمٌ: or, as some say, when you do not employ the ل, the particle is with fet-h; as in وَاللّٰهِ ↓ أَنَّكَ قَائِمٌ [I swear by Allah that thou art standing]; mentioned by Ks as thus heard by him from the Arabs: (TA:) but respecting this case we shall have to speak hereafter. (I' Ak.) And when it occurs after the word قَوْلٌ or a derivative thereof, in repeating the saying to which that word relates; (Fr, T, I' Ak, * K; *) as in the saying [in the Kur iv. 156], وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ [And their saying, Verily we have slain the Messiah]; (Fr, T;) and قُلْتُ إِنَّ زَيْدًا قَائِمٌ [I said, Verily Zeyd is standing]; (I' Ak;) and [in the Kur v. 115,] قَالَ اللّٰهُ إِنِّى مُنَزِّلُهَا عَلَيْكُمْ [God said, Verily I will cause it to descend unto you]; accord. to the dial. of him who does not pronounce it with fet-h: (K:) but when it occurs in explaining what is said, you use ↓ أَنَّ; as in the saying, قَدْ قُلْتُ لَكَ كَلَامًا حَسَنًا أَنَّ أَبَاكَ شَرِيفٌ وَأَنَّكَ عَاقِلٌ [I have said to thee a good saying; that thy father is noble and that thou art intelligent]; (Fr, T;) or when the word signifying " saying " is used as meaning " thinking; " as in أَتَقُولُ أَنَّ زَيْدًا قَائِمٌ [Dost thou say that Zeyd is standing?], meaning أَتَظُنُّ [Dost thou think?]. (I' Ak.) Also, when it occurs in a phrase denotative of state; (I' Ak;) [i. e.,] after the و denotative of state; (K;) as in زُرْتُهُ وَإِنِّى ذُوأَمَلٍ [I visited him, I verily having hope, or expectation]; (I' Ak;) and in جَآءَ زَيْدٌ وَ إِنَّ يَدَهُ عَلَى رَأْسِهِ [Zeyd came, he verily having his hand upon his head]. (K.) And when it occurs in a phrase which is the predicate of a proper (as opposed to an ideal) substantive; (I' Ak, K; *) as in زَيْدٌ إِنَّهُ قَائِمٌ [Zeyd, verily he is standing], (I' Ak,) or ذَاهِبٌ [going away]; contr. to the assertion of Fr. (K.) And when it occurs before the ل which suspends the grammatical government of a verb of the mind, preceding it, with respect to its objective complements; (I' Ak, K; *) as in عَلِمْتُ إِنَّ زَيْدًا لَقَائِمٌ [I knew Zeyd verily was standing]; (I' Ak;) and in [the Kur lxiii. 1,] وَاللّٰهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ [And God knoweth thou verily art his apostle]: (K:) but if

the ل is not in its predicate, you say, ↓ أَنَّ; as in عَلِمْتُ أَنَّ زَيْدًا قَائِمٌ [I knew that Zeyd was standing]. (I' Ak.) And in the like of the saying in the Kur [ii. 171], وَإِنَّ الَّذِينَ اخْتَلَفُوا فِى الْكِتَابِ لَفِى شَقَاقٍ بَعِيدٍ [And verily they who differ among themselves respecting the book are in an opposition remote from the truth]; because of the ل [of inception] which occurs after it, in لَفِى: (Ks, A 'Obeyd:) the ل of inception which occurs before the predicate of إِنَّ should properly commence the sentence; so that إِنَّ زَيْدًا لَقَائِمٌ [Verily Zeyd is standing] should properly be لَإِنَّ زَيْدًا قَائِمٌ; but as the ل is a corroborative and إِنَّ is a corroborative, they dislike putting two particles of the same meaning together, and therefore they put the ل later, transferring it to the predicate: Mbr allows its being put before the predicate of ↓ أَنَّ; and thus it occurs in an unusual reading of the saying [in the Kur xxv. 22], إِلَّا أَنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ [But they ate food]; but this is explained by the supposition that the ل is here redundant: (I' Ak p. 95:) this is the reading of Sa'eed Ibn-Jubeyr: others read, إِلَّا إِنَّهُمْ لَيَأْكُلُنَ الطَّعَامَ [but verily they ate food]: and إِنَّ [as well as ↓ أَنَّ] is used after the exceptive إِلَّا when it is not followed by the ل [of inception]. (TA.) Also, When it occurs after حَيْثُ; as in اِجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ [Sit thou where Zeyd is sitting]. (I' Ak p. 92, and k) And after حَتَّى; as in مَرِضَ زَيْدٌ حَتَّى إِنَّهُمْ لَا يَرْجُونَهُ [Zeyd has fallen sick, so that verily they have no hope for him: whereas after a particle governing the gen. case, [i. e. a preposition,] you say, ↓ أَنَّ. (IHsh in De Sacy's Anthol. Gr. Ar. P. 76.) — — Either of these two forms may be used after إِذَا denoting a thing's happening suddenly, or unexpectedly; as in خَرَجْتُ فَإِذَا إِنَّ زَيْدًاقَائِمٌ [I went forth, and lo, verily Zeyd was standing], and فَإِذَا أَنَّ ↓ زَيْدًا قَائِمٌ [and lo, or at that present time, Zeyd's standing]; in which latter case, أَنَّ with its complement is [properly] an inchoative, and its enunciative is إِذَا; the implied meaning being, and at that present time was the standing of Zeyd: or it may be that the enunciative is suppressed, and that the implied meaning is, [and lo, or at that present time,] the standing of Zeyd was an event come to pass. (I' Ak p. 93.) Also, when occurring in the complement of an oath, if its enunciative is without ل: (I' Ak:) [see exs. given above:] or, as some say, only ↓ أَنَّ is used in this case. (TA.) Also, when occurring after فَ denoting the complement of a condition; as in مَنْ يَأْتِنِى فَإِنَّهُ مُكْرَمٌ [He who cometh to me, verily he shall be treated with honour], and أَنَّهُ ↓ مُكْرَمٌ; in which latter case, أَنَّ with its complement is an inchoative, and the enunciative is suppressed; the implied meaning being, honourable treatment of him shall be an event come to pass: or it may be an enunciative to an inchoative suppressed; the implied meaning being, his recompense shall be honourable treatment. (I' Ak p. 94.) Also, when occurring after an inchoative having the meaning of a saying, its enunciative being a saying, and the sayer being one; as in خَيْرُ الْقَوْلِ إِنِّى أَحْمَدُ [The best saying is, Verily I praise God], and أَحْمَدُ ↓ أَنِّى; in which latter case, أَنَّ with its complement is an enunciative of خَيْرُ; the implied meaning being, the best saying is the praising of God [or my praising of God]. (I' Ak ubi suprà.) You also say, لَبَّيْكَ إِنَّ الحَمْدَلَكَ [At thy service ! Verily praise belongeth to Thee! O God]; commencing [with إِنَّ] a new proposition: and sometimes one says, ↓ أَنَّ; meaning بِأَنَّ الحَمْدَ لَكَ [because praise belongeth to Thee]. (Msb.) — — The cases in which إن may not be used in the place of أَنَّ have been mentioned above, voce أَنَّ. — — [When it has the affixed pronoun of the first person, sing. or pl.,] you say, إِنِّى and إِنَّنِى, (S,) and إِنَّا and إِنَّنَا, (TA,) like as you say لَكِنِّى and لَكِنَّنِى [&c.]. (S.) إِنَّ as a contraction of إِنَّ أَنَا has been mentioned above, as occurring in the phrase إِنَّ قَائِمٌ, voce إِنْ, q. v. — — Accord. to the grammarians, (T,) إِنَّمَا is a compound of إِنَّ and مَا, (T, S,) which latter prevents the former's having any government: (T:) it imports restriction; like أَنَّمَا, which see above, voce أَنَّ, in three places: (Mughnee, K:) [i. e.] it imports the restriction of that which it precedes to that which follows it; as in إِنَّمَا زَيْدٌ مُنْطَلِقٌ [Zeyd is only going away], and إِنَّمَا يَنْطَلِقُ زَيْدٌ [Only Zeyd goes away]: (Bd in ii. 10:) [in other words,] it is used to particularize, or specify, or distinguish a thing from other things: (S:) it affirms a thing in relation to that which is mentioned after it, and denies it in relation to other things; (T, S;) as in the saying in the Kur [ix. 60], إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَآءِ [The contributions levied for pious uses are only, or but, for the poor]: (S:) but El- Ámidee and AHei say that it does not import restriction, but only corroboration of an affirmation, because it is a compound of the corroborative إِنَّ and the redundant مَا which restrains the former from exercising government, and that it has no application to denote negation implied in restriction, as is shown by the trad., إِنَّمَا الرِّبَا فِى النَّسِيئَةِ [which must mean, Verily usury is in the delay of payment], for usury is in other things beside that here mentioned, as رِبَا الفَضْلِ [or profit obtained by the superior value of a thing received over that of a thing given], by common consent: (Kull p. 76:) some say that it necessarily imports restriction: J says what has been cited above from the S: some say that it has an overt signification in denoting restriction, and is susceptible of the meaning of corroboration: some say the reverse of this: El-Ámidee says that if it were [properly] restrictive, its occurrence in another sense would be at variance with the original import; but to this it may be replied, that if it were [properly] corroborative, its occurrence in another sense would be at variance with the original import: it [therefore] seems that it is susceptible of both these meanings, bearing one or the other according as this or that suits the place. (Msb.) إِنَّمَا is to be distinguished from إِنَّ with the conjunct [noun] مَا, which does not restrain it from governing [though its government with this is not apparent, and which is written separately]; as in إِنَّ مَا عِنْكَ حَسَنٌ meaning Verily what is with thee is good, and in إِنَّ مَا فَعَلْتَ حَسَنٌ meaning Verily thy deed is good. (I' Ak pp. 97 and 98.) — — إِنَّ is sometimes contracted into إِنْ; (S, Mughnee, K;) and in this case, it is made to govern and is made to have no government: (S:) it is seldom made to govern in this case; often made to have no government: the Koofees say that it is not contracted; (Mughnee, K;) and that when one says, إِنْ زَيْدٌ لَمُنْطَلِقٌ [the meaning is virtually Verily Zeyd is going away, but] إِنْ is a negative and the ل is syn. with إِلَّا; but this assertion is refuted by the fact that some make it to govern when contracted, as in exs. cited above, voce إِنْ, q. v. (Mughnee.) — — It is also syn. with نَعَمْ [Even so; yes; yea]; (Mughnee, K;) contr. to the opinion of AO. (Mughnee.) [See also أَنَّ, last sentence.] Those who affirm it to have this meaning cite as an ex. the following verse (Mughnee, K *) of 'Obeyd-Allah Ibn-Keys-er-Rukeiyát: (S, * TA:) وَيَقُلْنَ شَيْبٌ قَدْ عَلَا كَ وَقَدْ كَبِرْتَ فَقُلْتُ إِنَّهْ [And they say, (namely, the women,) Hoariness hath come upon thee, and thou hast become old: and I say, Even so, or yes, or yea]: (Mughnee, K:) but this has been rebutted by the saying, We do not concede that the ه is here added to denote the pause, but assert that it is a pronoun, governed by إِنَّ in the accus. case, and the predicate is suppressed; the meaning being, إِنَّهُ كَذٰلِكَ [Verily it, i. e. the case, is thus]. (Mughnee.) [J says,] The meaning is, إِنَّهُ قَدْ كَانَ كَمَا تَقُلْنَ [Verily it, i. e. the case, hath been as ye say]: A 'Obeyd says, This is a curtailment of the speech of the Arabs; the pronoun being deemed sufficient because the meaning is known: and as to the saying of Akh, that it signifies نَعَمْ, he only means thereby that it may be so rendered, not that it is originally applied to that signification: he says that the ه is here added to denote the pause. (S.) There is, however, a good ex. of إِنَّ in the sense of نَعَمْ in the saying of

Ibn-Ez-Zubeyr, to him who said to him, "May God curse a she camel which carried me to thee," إِنَّ وَرَاكِبَهَا, i. e. Even so, or yes, or yea; and may God curse her rider: for the suppression of both the subject and the predicate is not allowable. (Mughnee.) And hence, accord. to Mbr, the saying in the Kur [xx. 66], as thus read, إِنَّ هٰذَانِ لَسَاحِرَانِ [meaning, if so, Yes, these two are enchanters]. (Mughnee.) [But this phrase has given rise to much discussion, related in the Mughnee and other works. The following is a brief abstract of what has been said respecting it by several of the leading authorities.] A booIs-hák says that the people of El-Medeeneh and El-Koofeh read as above, except 'Ásim, who is reported to have read, إِنْ هٰذَانِ, without tesh-deed, and so is Kh; [so too is Hafs, as is said above, voce إِنْ;] and that AA read إِنَّ هٰذَيْنِ, the former word with teshdeed, and the latter in the accus. case: that the argument for إِنَّ هٰذَانِ, with teshdeed and the nom. case, [or rather what is identical in form with the nom. case,] is, that it is of the dial. of Kináneh, in which the dual is formed by the termination ان in the nom. and accus. and gen. cases alike, as also in the dial. of Benu-l-Hárith Ibn-Kaab: but that the old grammarians say that ه is here suppressed; the meaning being, إِنَّهُ هٰذَانِ: (T:) this last assertion, however, is weak; for what is applied to the purpose of corroboration should not be suppressed, and the instances of its suppression which have been heard are deviations from general usage, except in the case of أَنَّ, with fet-h, contracted into أَنْ: (Mughnee:) Aboo-Is-hák then adds, that some say, إِنَّ is here syn. with نَعَمْ: this last opinion he holds to be the best; the meaning being, نَعَمْ هٰذَانِ لَهُمَا سَاحِرَانِ [Yes, these two, verily they are two enchanters: for this is not a case in which the ل (which is the ل of inception) can be regarded as transferred from its proper place, at the commencement of the sentence or proposition, as it is in some instances mentioned in the former half of this paragraph: but it is said in the Mughnee that this explanation is invalidated by the fact that the combining of the corroborative ل and the suppression of the inchoative is like the combining of two things inconsistent, or incompatible; as is also the opinion that the ل is redundant, because the redundant ل prefixed to the enunciative is peculiar to poetry]: next in point of goodness, in the opinion of A booIs-hák, is, that it is of the dial. of Kináneh and Benu-l-Hárith Ibn-Kaab: the reading of AA he does not allow, because it is at variance with the written text: but he approves the reading of 'Ásim and Kh. (T.) — إِنَّ also occurs as a verb: it is the third person pl. fem. of the pret. from الأَيْنُ, syn. with التَّعَبُ; or from آنَ syn. with قَرُبَ: or the third person sing. masc. of the pret. passive from الأَنِينُ, in the dial. of those who, for رُدَّ and حُبَّ, say رِدَّ and حِبَّ, likening these verbs to قِيلَ and بِيعَ: or the sing. masc. of the imperative from the same: or the pl. fem. of the imperative from الأَيْنُ; or from آنَ syn. with قَرُبَ: or the sing. fem. of the corroborated form of the imperative from وَأَى, syn. with وَعَدَ. (Mughnee.) أَنَا, signifying I: see أَنْ, in seven places. أَنَهْ, signifying I: see أَنْ, in two places. أَنَّةٌ i. q. أَنِينٌ [inf. n. of أَنَّ, but app. a simple subst., signifying A moan, moaning, or prolonged voice of complaint; or a saying Ah: or a complaint: or a cry]. (TA.) أَنْتَ, signifying Thou: fem. أَنْتِ; dual أَنْتُمَا; pl. masc. أَنْتُمْ, and pl. fem. أَنْتُنَّ: see أَنْ, in six places. أُنَنَةٌ see أُنَانٌ see أَنَّانٌ أَنَّانٌ One who moans; who utters a moaning, or prolonged voice of complaint; or who says Ah; much, or frequently; as also ↓ أُنَانٌ and ↓ أُنَنَةٌ: (M, K:) or this last signifies one who publishes complaint, or makes it public, much, or frequently: (M:) or one who talks and grieves and complains much, or frequently; and it has no verb derived from it: (T:) and you say, رَجُلٌ أُنَنَةٌ قُنَنَةٌ, [in which the latter epithet is app. an imitative sequent to the former,] meaning an eloquent man. (TA.) The fem. of أَنَّانٌ is with ة: (M, K:) and is said to be applied to a woman who moans, or says Ah, and is affected with compassion, for a dead husband, on seeing another whom she has married after the former. (MF.) [See also حَنَّانَةٌ, voce حَنَّانٌ.] آنَ, signifying I: see أَنْ, in two places. آنٌّ part. n. of أَنَّ, [Moaning; or uttering a moan or moaning or a prolonged voice of complaint; or saying Ah; by reason of pain: complaining by reason of disease or pain: or] uttering a cry or cries: fem. with ة. (Msb.) [Hence,] you say, مَا لَهُ حَانَّةٌ وَلَا آنَّةٌ He has not a she camel nor a sheep, or goat: (S, M, A, K:) or he has not a she camel nor a female slave (M, K) that moans by reason of fatigue. (M.) مَئِنَّةٌ, occurring in a trad., (S, Mgh, K, &c., in the first and last in art. مأن, and in the second in the present art.,) where it is said, إِنَّ طُولَ الصَّلَاةِ وَقِصَرَ الخُطْبَةِ مَئِنَّةٌ مِنْ فِقْهِ الرَّجُلِ, (S, Mgh, TA, &c.,) is of the measure مَفعِلَةٌ وَقِصَرَ الخُطْبَةِ مَئِنَّةٌ مِنْ فِقْهِ الرَّجُلِ, [originally مَأْنِنَةٌ,] from إِنَّ, (S, Z in the Fáïk, IAth, Mgh, K,) the corroborative particle; (Z, IAth, Mgh;) like مَعْسَاةٌ from عَسَى; (S, K;) but not regularly derived from إِنَّ, because a word may not be so derived from a particle; or it may be said that this is so derived after the particle has been made a noun; (Z, IAth;) or neither of these modes of derivation is regular: (MF:) the meaning is, [Verily the longness of the prayer and the shortness of the oration from the pulpit are (together)] a proper ground for one's saying, Verily the man is a person of knowledge or intelligence: (Z, * Mgh, K in art. مأن:) this is the proper signification: accord. to AO, the meaning is, a thing whereby one learns the knowledge, or intelligence, of the man: (Mgh:) or it means a thing suitable to, (S, Mgh,) and whereby one knows, (S,) the knowledge, or intelligence, of the man: (S, Mgh:) or a sign (As, S, K) of the knowledge, or intelligence, of the man; and suitable thereto: (As, S:) or an evidence thereof: (M:) or an indication, or a symptom, thereof; everything that indicates a thing being said to be مَئِنَّةٌ لَهُ: [so that مَئِنَّةٌ لِكَذَا may be well rendered a thing that occasions one's knowing, or inferring, or suspecting, such a thing; and in like manner, a person that occasions one's doing so: or, more properly, a thing, &c., in which such a thing is usually known to take place, or have place, or be, or exist, like مَظِنَّةٌ:] one of the strangest of the things said of it is, that the ء is a substitute for the ظ of مَظِنَّةٌ: (IAth:) this seems to have been the opinion of Lh: (Az, L:) accord. to AA, it is syn. with آيَةٌ [a sign, &c.]. (TA.) As says (S, * K, TA, all in art. مأن) that the word is thus, with teshdeed to the ن, in the trad. and in a verse of poetry, as these are related; (S, TA;) but correctly, in his opinion, it should be مَئِينَةٌ of the measure فَعِيلَةٌ, (S, K, * TA,) unless it be from إِنَّ, as first stated above: (S, TA:) AZ used to say that it is مَئِنَّةٌ, with ت, (S, K, * TA,) meaning a thing (lit. a place) meet, fit, or proper, or worthy or deserving, and the like; of the measure مَفْعِلَةٌ, [originally مَأْتِتَةٌ,] from أَتَّهُ meaning "he overcame him with an argument or the like:" (S, K, TA:) but some say that it is of the measure فَعِلَةٌ, from مَأَنَ meaning إِحْتَمَلَ: see art. مأن. (K in that art.) You say also, هُوَ مَئِنَّةٌ لِلْخَيْرِ, from إِنَّ, He is a person fit, or proper, for one's saying of him, Verily he is good; and in like manner, مَعْسَاةٌ, from عَسَى, as meaning "a person fit, or proper, for one's saying of him, May-be he will do good." (A, TA.) And إِنَّهُ لَمَئِنَّةٌ أَنْ يَكُونَ كَذَا Verily it is meet, fit, or proper, for one's saying of it, Verily it is thus; or is worthy, or deserving, of one's saying &c.: or verily it is a thing meet, fit, or proper, for one's saying &c.; or is a thing worthy, or deserving, of one's saying &c.: of the measure مَفْعِلَةٌ, from إِنَّ. (K in the present art.) And إِنَّهُ لَمَئِنَّةٌ أَنْ يَفْعَلَ ذَاكَ Verily he is meet, fit, or proper, for doing that; or is worthy, or deserving, of doing that: or verily he is a person meet, fit, or proper, for doing that; or is a person worthy, or deserving, of doing that: and in like manner you say of two, and of more, and of a female: but مَئِنَّةٌ may be of the measure فَعِلَّةٌ [from مأن], i. e. a triliteral-radical word. (M.) — — You also say, أَتَاهُ عَلَى مَئِنَّةَ ذَاكَ, meaning He came to him at the time, or season, [or fit or proper time,]

of that; and at the first thereof. (M.) انا أَنَا (pronoun of the first person sing.): see art. ان. انب 2 أَنَّبهُ, inf. n. تَأْنِيبٌ, He blamed, reproved, reprehended, chid, or reproached, him: (S, M, A, K:) or he did so severely, or angrily: (ISk, T, S, M, A, K:) or, with the utmost severity or harshness: (T, M, TA:) or he repulsed him, meaning a person who asked something of him, in the most abominable manner. (M, * K, * TA.) أُنْبُوبٌ An internodal portion, or the portion between any two joints, or knots, of a cane, or reed, and of a spear-shaft: (T:) [and] a spear, or lance: pl. أَنَابِيبُ: mentioned in this art. [in the T, and] by Ibn-El-Mukarram [in the L]. (TA.) [See also art. نب.] انت أَنْتَ,أَنْتِ,أَنْتُمَا,أَنْتُمْ, and أَنْتُنَّ: see أَنْ, in art. ان. انث 1 أَنُثَ, aor. أَنُثَ, inf. n. أَنَاثَةٌ and أُنُوثَةٌ, (see the former of these two ns. below,) It was, or became, female, feminine, or of the feminine gender. — — And hence, أَنُثَتْ, said of land (أَرْض), (tropical:) It was, or became, such as is termed أَنِيثَة. — — Hence also,] أَنُثَ, said of iron, (tropical:) It was, or became, soft. (Golius, from the larger of two editions of the lexicon entitled مرقاة اللغة.) Accord. to IAar, softness is the primary signification. (M.) [But accord. to the A, the second and third of the meanings given above are tropical: (see أَنِيثٌ:) and the verb in the first of the senses here assigned to it, if not proper, is certainly what is termed حَقِيقَة عُرْفِيَّة, i. e., conventionally regarded as proper.] 2 أَنَّثَهُ, inf. n. تَأْنِيثٌ, He made it (namely, a noun [&c.], S and Msb) feminine; (S, M, L, Msb;) he attached to it, or to that which was syntactically dependent upon it, the sign of the feminine gender. (Msb.) — — (assumed tropical:) He, or it, rendered him effeminate. (KL.) [See the pass. part. n., below.] — أَنَّث لَهُ, inf. n. as above, (tropical:) He acted gently, [or effeminately] towards him; as also ↓ تأنّث له. (K, TA.) And أَنَّث فِى أَمْرِهِ, inf. n. as above, (T, A,) (tropical:) He acted gently in his affair: (A:) or he applied himself gently to his affair: (T:) and some say, ↓ تأنّث فى امره, meaning he acted effeminately in his affair. (T, TA.) 4 آنَثَتْ, (S, M, A, K,) inf. n. إِينَاثٌ, (K,) She (a woman) brought forth a female, (S, A, K,) or females. (M.) — — [And hence,] (assumed tropical:) It (land, أَرْض,) was, or became, such as is termed مِئْنَاث. (A.) 5 تأنّث It (a noun [&c.]) was, or became, or was made, feminine. (S, L.) — — See also 2, in two places. أُنْثَي Female; feminine; of the female, or feminine, sex, or gender; contr. ?? ذَكَرٌ: (T, S, M:) an epithet applied to anything of that sex or gender: (T:) IAar asserts, that a woman is termed انثي from the phrase بَلَدٌ أَنِيثٌ, q. v, because of her softness; she being more soft than a man: (M, L:) [but see the observation at the end of the first paragraph of this art.:] the pl. is إِنَاثٌ; (T, S, M, A, Msb, K;) and sometimes one says أُنُثٌ, as though it were pl. of إِنَاثٌ; (S;) or it is [truly] pl. of إِنَاثٌ, like as نُمُرٌ is of نِمَارٌ; (T;) and أَنَاثَى, (T, A, Msb, K,) which last occurs in poetry. (T.) You say, هٰذَا طَائِرٌ وَ أُنْثَاهُ [This is a (male) bird and his female]: not أُنْثَاتُهُ. (ISk, T.) In the Kur iv. 117, I'Ab reads أُثُنًا [in the place of أُنُثًا or إِنَاثًا]; and Fr says that it is pl. of وَثَنٌ, the و in وُثُنٌ being changed into أ as in أُقِّتَتْ [for وُقِّتَتْ]. (T, L.) — — اِمْرَأَةٌ أُنْثَى (tropical:) [A feminine woman,] means a perfect woman; (T, A, K;) a woman being thus termed in praise; like as a man is termed رَجُلٌ ذَكَرٌ. (T, A.) — — [The pl.] إِنَاثٌ also signifies (assumed tropical:) Inanimate things; (Lh, T, M, K;) as trees and stones (T, K) and wood. (T.) In the passage of the Kur mentioned above, إِنَاثًا is said to have this meaning: (T, M:) [or it there means females; for] Fr says that El-Lát and El-'Ozzà and the like were said by the Arabs to be feminine divinities. (T, TA.) — — Also (assumed tropical:) Small stars. (K.) — — And [the dual] الأُنْثَيَانِ (tropical:) The two testicles; syn. الخُصْيَتَانِ; (S, K;) or الخُصْيَانِ [which is said by some to mean the scrotum; but the former is generally, though app. not always, meant by الانثيان]. (M, Mgh, Msb.) — — And The two ears: (As, T, S, M, A, Mgh, K:) because they are of the fem. gender. (TA.) — — And (assumed tropical:) The two tribes of Bejeeleh and Kudá'ah. (K) — And أُنْثَيَا الفَرَسِ (assumed tropical:) The inner parts (الرَّبَلَتَانِ) of the thighs of the horse. (M, L.) — — And الأُنْثَي is also used to signify (assumed tropical:) The [engine of war called] مَنْجَنِيق; because the latter word is [generally] of the feminine gender. (M.) أَنِيثٌ: see مُؤَنَّثٌ. — — أَرْضٌ أَنِيثَةٌ, (AA, * IAar, T, S, M, K,) and ↓ مِئْنَاثٌ, (ISh, T, M, K,) (tropical:) Plain, even, or soft, land, or ground, (ISh, IAar, T, M, K,) that produces many plants, or much herbage; (AA, T, M, K;) or that produces herbs, or leguminous plants, and is plain, even, or soft; (El-Kilábee, S;) or fitted for producing plants, or herbage; not rugged. (ISh, T, L.) And مَكَانٌ أَنِيثٌ A place in which the herbage grows quickly, and becomes abundant. (T, L.) And بَلَدٌ أَنِيثٌ (assumed tropical:) A country, or district, of which the soil is soft, and plain, or even. (IAar, M, L.) — — حَدِيدٌ أَنِيثٌ (tropical:) Female iron; that which is not what is termed ذَكَرٌ: (S, M, L, K:) soft iron. (T and K in art. انف.) And سَيْفٌ أَنِيثٌ (tropical:) A sword of female iron: (M, L:) or a sword that is not sharp, or cutting; a blunt sword: (T, M, * L:) and ↓ سَيْفٌ مِئْنَاثٌ, and ↓ مِئْنَاثَةٌ, (T, M, L, K,) mentioned by Lh, (T, L,) a blunt sword; (K;) as also ↓ مُؤَنَّثٌ: (TA:) or a sword of soft iron. (T, L.) أَنَاثَةٌ [inf. n. of أَنُثَ, q. v.:] The female, or feminine, nature, or quality, or gender; (M;) as also ↓ أُنُوثَةٌ. (A.) — — (tropical:) The quality of land which is termed أَنِيثَةٌ. (A.) — — [(tropical:) Softness of iron: see أَنِيثٌ.] أُنُوثَةٌ: see the paragraph next preceding. مُؤْنِثٌ A woman bringing forth, or who brings forth, a female, (S, K,) or females. (M.) مِئْنَاثٌ A woman who usually brings forth females: (S, M, K:) and a man who usually begets female children; for the measure مِفْعَالٌ applies equally to both sexes: (S:) the contr. epithet is مِذْكَارٌ. (TA.) — — See also مُؤَنَّثٌ, in two places. — — أَرْضٌ مِئْنَاثٌ: see أَنِيثٌ. — — سَيْفٌ مِئْنَاثٌ, and مِئْنَاثَةٌ: see أَنِيثٌ. مُؤَنَّثٌ [A feminine word; a word made feminine. — — Also,] (T, A, K,) and ↓ أَنِيثٌ, (AA, T,) and ↓ مِئْنَاثٌ, (K,) and ↓ مِئْنَاثَةٌ, (TA,) (tropical:) i. q. مُخَنَّثٌ, (AA, T, A, K,) i. e. An effeminate man; one who resembles a woman (AA, T, TA) in gentleness, and in softness of speech, and in an affectation of languor of the limbs: (TA:) or a man in the form, or make, of a female. (T.) — — سَيْفٌ مُؤَنَّثٌ: see أَنِيثٌ. — — طِيبٌ مُؤَنَّثٌ (tropical:) Perfume that is used by women; such as خَلُوق and زَعْفَران, (Sh, T, L,) and what colours the clothes: (L:) ذُكُورَةُ الطِّيبِ being such perfumes as have no colour; such as غَالِيَة and كَافُور and مِسْك and عُود and عَنْبَر and the like, which leave no mark. (T, L.) انح 1 أَنَحَ, aor. أَنِحَ, inf. n. أَنْحٌ and أَنِيحٌ and أُنُوحٌ, He (a man, S) breathed hard, or violently, in consequence of heaviness, or oppression, experienced by him as an effect of disease, or of being out of breath, (S, K, TA,) as though he made a reiterated hemming in his throat, (كَأَنَّهُ يَتَنَحْنَحُ,) and did not speak clearly, or plainly: (S, TA:) or he made a reiterated hemming in his throat (تَنَحْنَحَ), when asked for a thing, by reason of niggardliness: (L:) or he uttered a long, or vehement, sigh, or a kind of groaning sound, (زَفَرَ,) when asked for a thing. (A.) You say, يَأْنِحُ عَلَى مَالِهِ He utters a long, or vehement, sigh, or a kind of groaning sound, over his property [from unwillingness to part with it]. (A.) — — It is said in a trad. of Ibn-'Omar, رَأَى رَجُلًا يَأْنِحُ بِبَطْنِهِ, meaning, [it is asserted, though this seems doubtful, He saw a man] raising, or lifting, his belly with an effort, oppressed by its weight: from أُنُوحٌ in the last of the senses assigned to it below. (TA.) أَنْحٌ: see آنِحٌ, with which it is syn., and of which it is also pl. أُنُوحٌ: see آنِحٌ, in two places. أُنُوحٌ: [see 1:] it is also explained as signifying A sound like that which is termed زَفِيرٌ, arising from grief, or anger, or repletion of the belly, or jealousy: (L:) a sound accompanied by a reiterated hemming in the throat (صَوْتٌ مَعَ تَنَحْنُحٍ): (As:) and a sound that is

heard from a man's inside, with breathing, and a shortness of breath, or panting for breath, which affects fat men; as also ↓ أَنِيحٌ. (L.) أَنِيحٌ: see أُنُوحٌ. [See also 1.] أَنَّاحٌ: see آنِحٌ. آنِحٌ act. part. n. of 1; A man breathing hard, or violently, &c.: and a man who, when he is asked for a thing, makes a reiterated hemming in his throat (يَتَنَحْنَحُ), by reason of niggardliness; as also ↓ أَنُوحٌ, and ↓ أُنَّحٌ, (S, K,) and ↓ أَنَّاحٌ: (Lh:) or ↓ أَنُوحٌ signifies a man who hangs back from, or falls short of, doing generous deeds; as also أَزُوحٌ: (El-Ghanawee and S in art. ازح, and TA in the present art.:) and is also applied to a horse, meaning that runs, and makes a kind of groaning noise; إِذَا جَرَى فَزَفَرَ: this is the right reading in the K: in some copies اذا جرى قَرْقَرَ [that makes a rumbling sound in his belly when he runs]: (TA:) the pl. of آنِحٌ is أُنَّحٌ. (S, K.) — — آنِحَةٌ, applied to a female, signifies Short. (K.) انس 1 أَنِسَ بِهِ, (AZ, S, M, A, Msb, K,) and إِلَيْهِ, (A,) aor. أَنَسَ; (Msb, TA;) and أَنَسَ, (S, M, A, Msb, K,) aor. أَنِسَ (M, Msb, TA) and أَنُسَ; (M;) and أَنُسَ, aor. أَنُسَ; (M, Sgh, K;) inf. n. أَنَسٌ and أَنَسَةٌ, (S, K,) both of أَنِسَ, (S,) or إِنَسٌ, (AZ, AHát, T, M, Msb,) also of أَنِسَ, (AZ, AHát, Msb, TA,) but this is rare, (T, TA,) and أُنْسٌ, (T, S, M, A, K,) which is the more common, (T, TA,) and is of أَنَسَ, (S,) or أُنْسٌ has a different signification from إِنْسٌ the inf. n. of أَنِسَ, [see أُنْسٌ below,] (AZ, AHát,) or it is a subst. from أَنِسَ بِهِ, (Msb,) and أُنْسَةٌ; (M;) [but this also is probably a subst.;] one says أُنْسٌ and أُنْسَةٌ, like as one says بُعْدٌ and بُعْدَة; (Ham p. 768;) He was, or became, sociable, companionable, conversable, inclined to company or converse, friendly, amicable, or familiar, with him, or by means of him, and to him: and [انس به] he was, or became, cheered, or gladdened, by his company or converse, or by his, or its, presence; or cheerful, gay, or gladsome: the inf. n. signifying the contr. of وَحْشَةٌ: (T, S, A, K:) or he was, or became, at ease, or tranquil, with him: (M:) or his heart was, or became, at ease, or tranquil, with him; without shrinking, or aversion: (Msb:) and استأنس ↓ بِهِ, (S, M, A, Msb,) and إِلَيْهِ, (A,) and تأنّس ↓ بِهِ, signify the same, (S, M, Msb,) i. e., the same as أَنِسَ (M, A, Msb, TA) and أَنَسَ (M, Msb) and أَنُسَ: (M:) أَنِسَ بِفُلَانٍ is likewise explained as signifying he delighted, or rejoiced, in such a one; he was happy, or pleased, with him: (IAar, TA:) [and ↓ آنسهُ, a form of frequent occurrence, inf. n. مُؤَانَسَةٌ, which occurs in this art. in the TA, also signifies he was, or became, sociable, &c., with him; like أَنِسَ بِهِ &c.: it is also said in the TA that أَنِسَ بِهِ and آنَسَ ↓ بِهِ are syn., meaning, app., like استأنس and تأنّس به, and that آنس in this case is therefore of the measure فَاعَلَ; but this admits of some doubt, as it is said immediately after آنسهُ as meaning the contr. of أَوْحَشَهُ:] and ↓ استأنس, (K, TA,) said of a wild animal, (TA,) signifies [he became familiar, or tame, or domesticated; or] his wildness (تَوَحُّشُهُ) departed: (K, TA:) you say إِذَا جَآءَ اللَّيْلُ اسْتَأْنَسَ كُلُّ وَحْشِيٍّ وَاسْتَوْحَشَ كُلُّ إِنْسِيٍّ [When the night comes, every wild animal becomes familiar with his kind, and every human being becomes shy of his kind, i. e., of such thereof as he does not know, when meeting them in the dark]. (A, TA, Msb in art. وحش.) 2 أَنَّسَ أَنَسهُ, inf. n. تَأْنِيسٌ, He rendered him familiar; or tame. (KL.) — See also 4, in three places. 3 آنَسَ see 1, in two places. 4 آنسهُ, (M, K,) inf. n. إِينَاسٌ, (S,) He behaved in a sociable, friendly, or familiar, manner with him; [see 1, in two places;] he, or it, cheered him, or gladdened him, by his company or converse, or by his, or its, presence; he, or it, solaced, or consoled, him; contr. of أَوْحَشَهُ; (S, * K;) as also ↓ أَنّسهُ, (K,) inf. n. تَأْنِيسٌ: (S, K:) or he, or it, rendered him easy, at ease, or tranquil; as also ↓ the latter verb, occurring in the following ex.: سَمَّاهَا بِالْمُؤْنِسَاتِ لِأَنَّهُنَّ يُؤَنِّسْنَهُ بِأَقْرَانِهِ فَيُؤَمِّنَّهُ أَوْيُحَسِّنَّ ظَنَّهُ [He has called them (referring to weapons) المؤنسات because they render him at ease with his adversaries, and secure, or cause him to have a good opinion of his safety, and thus, cheer him, or solace him, by their presence]. (M: [and the like is said in the A.]) — He perceived it; syn. of the inf. n. إِدْرَاكٌ. (TA.) — — He saw him, or it, (S, M, A, * Msb, K,) and looked at him, or it; (M, TA;) as also ↓ أَنّسهُ, inf. n. تَأْنِيسٌ; (K;) and ↓ استأنسهُ: (M:) or he saw it so that there was no doubt or uncertainty in it: or he saw it, meaning a thing by the sight or presence of which he was cheered, gladdened, solaced, or consoled; إِينَاسٌ signifying إِبْصَارُ مَا يُؤْنَسُ بِهِ: (Bd in xx. 9:) or he saw it, not having before known it, or been acquainted with it. (TA.) — — He heard it; namely, a sound or voice. (S, K.) — — He felt it; was sensible of it; (M, K, TA;) experienced it in himself; (TA;) namely, [for instance,] fright, or fear. (A, TA.) — — He knew it: (S, M, Msb, K:) he was acquainted with it: (TA:) he had certain knowledge of it; was certain of it. (M, TA.) You say, آنَسْتُ مِنْهُ رُشْدًا (S, A, TA) I knew him to be characterized by رُشْد, (S, TA,) i. e., maturity of intel-lect, and rectitude of actions, and good management of affairs. (TA.) [See Kur iv. 5.] And it is said in a prov., بَعْدَ اطِّلَاعٍ إِينَاسٌ, i. e. After appearance [is knowledge, or certain knowledge]. (Fr, TA.) 5 تأنّس بِهِ: see 1. — تَأَنَّسَ البَازِي The falcon looked, raising his head (M, A, K) and his eyes. (A.) — — تأنّس لَهُ: see 10. 10 استأنس, and استأنس بِهِ and إِلَيْهِ: see 1. — استأنس signifies also He (a wild animal) became sensible of the presence or nearness of a human being. (S, K.) — He looked; as in the phrase اِذْهَبْ فَاسْتَأْنِسْ هَلْ تَرَى أَحَدًا [Go thou and look if thou see any one]: (Fr, TA:) he considered, or examined, endeavouring to obtain a clear knowledge of a thing; (K, TA;) and looked aside, or about, to ascertain if he could see any one: (TA:) he sought, or asked for, knowledge, or information; he inquired: (M, TA:) and hence, (Bd in xxiv. 27,) he asked permission. (Fr, Zj, K, TA, and Bd ubi suprà.) It is said in the Kur [xxiv. 27], لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا [Enter ye not houses other than your own houses] until ye inquire whether its inhabitants desire that ye should enter or not; [and salute:] (M:) or (which is essentially the same, M) until ye ask permission: (Fr, Zj, M, TA:) but Fr says that the sentence presents an inversion, and that the meaning is, until ye salute, and ask if ye shall enter or not: (TA:) I'Ab says that تستأنسوا is a mistranscription; and he and Ubeí and Ibn-Mes'ood read تَسْتَأْذِنُوا, which signifies the same: (Az, TA:) [it is said that] استأنس also signifies he made a reiterated hemming, like a slight coughing; [as a man does to notify his nearness;] syn. تَنَحْنَحَ: and so some explain it in the text of the Kur quoted above. (TA.) — — استأنس لَهُ He listened to, or endeavoured or sought to hear, him, or it; as also ↓ تأنّس. (A.) [See the Kur xxxiii. 53.] — استأنسهُ: see 4. أُنْسٌ Sociableness; companionableness; conversableness; inclination to company or converse; friendliness; amicableness; socialness; familiarity: cheerfulness; gayness; gladsomeness: contr. of وَحْشَةٌ: (T, S, A, K:) joy; gladness; happiness: (Har p. 652:) or ease, or tranquillity: (M:) or ease, or tranquillity, of heart, and freedom from shrinking, or from aversion: (Msb:) an inf. n. of 1, (S, M,) as are also ↓ أَنَسٌ and ↓ أَنَسَةٌ (S, K) and ↓ إِنْسٌ, (M,) but this is rare as signifying the contr. of وَحْشَةٌ: (T, TA:) or ↓ إِنْسٌ is the inf. n. of أَنِسَ بِهِ; but أُنْسٌ is not: (AZ, AHát, Msb, TA:) this latter is a subst. from that verb [signifying as explained above]: (Msb:) or only signifying converse, and companionship, or familiarity, with women; (AZ, AHát, TA;) or amatory conversation and conduct; or the talk of young men and young women: (Fr, TA:) [but of all the forms above, أُنْسٌ is that which is most commonly used, at least in post-classical works, as signifying the contr. of وَحْشَةٌ.] — — [Also (assumed tropical:) Delight, as meaning a cause of delight, or thing that gives delight.] A poet says, يَا سَاكِنِى مَكَّةَ لَا زِلْتُمْ أُنْسًا لَنَا إِنِّى لَمْ أَنْسَكُمْ مَا فِيكُمْ عَيْبٌ سِوَى قَوْلِكُمْ عِنْدَ اللِّقَا أَوْحَشْنَا أُنْسُكُمْ [O inhabitants of Mekkeh, may ye not cease to be a delight to us: verily I have not forgotten you: there is in you no fault beside your saying, at meeting, Your sociableness, or companiableness, &c., has made

us feel lonely and sad; meaning, in your absence]. (TA in art. وحش.) [See أَوْحَشَ. But this signification, though allowable as tropical, is perhaps post-classical.] — — إِبْنُ أُنْسٍ: and فُلَانٌ ابْنُ أُنْسِ فُلَانٍ: and كَيْفَ ابْنُ أُنْسِكَ: and كَيْفَ تَرَى ابْنَ أُنْسِكَ: see إِنْسٌ. إِنْسٌ: see أُنْسٌ, in two places. — (tropical:) A chosen, select, particular, or special, friend or companion; (S, K;) as also اِبْنُ إِنْسٍ (S, K,) or ↓ اِبْنُ أُنْسٍ. (So in a copy of the A.) You say, هٰذَا إِنْسِى; (S;) and إِنْسُكَ, and اِبْنُ إِنْسِكَ; (K;) (tropical:) This is my chosen, or particular, friend; (S;) and thy chosen, or particular, friend. (K.) And فُلَانٌ ابْنُ إِنْسِ فُلَانٍ (S,) or فلان ↓ ابن أُنْسِ (A,) (tropical:) Such a one is the chosen, or particular, friend of such a one. (S, A.) One also says, كَيْفَ ابْنُ إِنْسِكَ and ↓ أُنْسِكَ, (S, M,) or كَيْفَ تَرَي ابْنَ إِنْسِكَ (AZ, Fr, A) and ↓ أُنْسِكَ, (A,) meaning himself, (AZ, Fr, S, S TA,) i. e., (assumed tropical:) How dost thou regard me in my companionship with thee? (S:) or the meaning is, (tropical:) how dost thou find thyself? (A:) or how is thyself? (M, TA.) — Mankind; (S, M, A, K;) the opposite of جِنٌّ; (Msb;) as also ↓ أَنَسٌ, (Akh, S, TA,) and ↓ إِنْسَانٌ; (A, K;) the last being a gen. n., (Msb,) but applied to the male (S, * Msb) and female, (S, Msb, K,) and sing. and pl.: (Msb:) one is [also] termed ↓ إِنْسِيٌّ and ↓ أَنَسِيٌّ; (S, K;) the former of which is a rel. n. from إِنْسٌ; (M;) [and the latter, from أَنَسٌ: the fem. of each is with Bٌ:] the vulgar apply to a woman, instead of ↓ إِنْسَانٌ, [which is the more approved,] ↓ إِنْسَانَةٌ: (S, K:) this latter [accord. to some] should not be used: (S:) but it is correct, though rare: it is said in the K to occur in poetry, but supposed to be post-classical: it occurs, however, in classical poetry, and has been transmitted by several authors: (MF:) the pl. (of إِنْسٌ, M, TA) is آنَاسٌ; (M, K, TA;) and (of the same, K in art. نوس, or of ↓ إِنْسَانٌ, M) أُنَاسٌ, (M, K ubi suprà,) with which نَاسٌ is syn., (S, M, Msb, K,) being a contraction thereof; (Sb, S, M, Msb;) and (of ↓ إِنْسِيٌّ, S, M, or ↓ أَنَسِيٌّ, S, or of ↓ إِنْسَانٌ, Lh, S, M, Msb) أَنَاسِيٌّ, (Lh, S, M, Msb, K,) like as كَرَاسِيُّ is pl. of كُرْسِيٌّ, or like as سَرَاحِينُ is pl. of سِرحَانٌ, but ى being substituted for ن, (M, TA,) after the same manner as they say أَرَانِ for أَرَانِبُ; (Fr, TA;) and أَنَاسٍ, (Lh, M,) in the accus. case أَنَاسِىَ, as the word is read in the Kur xxv. 51, by Ks, (TA,) and by Yahyà Ibn-El-Hárith, (K, TA,) dropping the ى between the second and last radical letters, [for, with some others, it seems, they held the word to be derived from the root نسى,] (TA,) and أَنَاسِيَةٌ, (S, M, K,) in which the ة is a substitute for one of the two yás in أَنَاسِيُّ, a pl. of إِنْسَانٌ; or, accord. to Mbr, أَنَاسِيَةٌ is pl. of إِنْسِيٌّ, [in the TA, of إِنْسِيَّةٌ, which I regard as a mistranscription,] and is like زَنَادِقَةٌ for زَنَادِيقُ, and فَرَازِنَةٌ for فَرَازِينُ; (M, TA;) and you say also إِنْسَوُنَ. (TA.) نَاسٌ is masc., as in the Kur ii. 19, &c.; and sometimes fem., as meaning A tribe, or a body of men, قَبِيلَةٌ, or طَائِفَةٌ; as in the phrase, mentioned by Th, جَآءَتْكَ النَّاسُ, meaning, The tribe, or portion of people (قِطْعَة), came to thee. (M, TA.) ↓ بَنُوالإِنْسَانِ means The sons of Adam. (M.) And النَّاسُ النَّاسُ, an expression mentioned by Sb, means, Men in every place and in every state are men: a poet says, بِلَادٌ بَهَا كُنَّا وَكُنَّا نُحِبُّهَا إِذِ النَّاسُ نَاسٌ وَالبِلَادُ بِلَادُ meaning [A country in which we were, and which we used to love,] since the men were ingenuous men, and the country was a fruitful country. (M.) The following trad., لَوْ أَطَاعَ اللّٰهُ النَّاسَ فِى النَّاسِ لَمْ يَكُنْ نَاسٌ If God complied with the prayer of men with respect to men there would be no men, is said to mean, that men love to have male children born to them, and not females, and if there were no females, or if the females were not, men would cease to be. (TA.) It is related that a party of the jinn, or genii, came to a company of men, and asked permission to go in to them, whereupon the latter said to them, Who are ye? and they answered, نَاسٌ مِنَ الجِنِّ [A people of the jinn], making their answer to accord. with common usage; for it is customary for men, when it is said to them, Who are ye? to answer, نَاسٌ مِنْ بَنِى فُلَانٍ [Men of the sons of such a one]. (IJ, M, L: but in the L, for ناس, in both instances, we find أُنَاسٌ.) [See also نَاسٌ in art. نوس.] Respecting the derivation of ↓ إِنْسَانٌ, authors differ, though they agree that the final ن is augmentative: the Basrees say that it is from الإِنْسُ; (Msb;) and its measure is فِعْلَانٌ; (S, Msb;) but an addition, of ى, is made in its dim., [which is أُنَيْسِيَانٌ,] like as an addition is made in رُوَيْجِلٌ, the dim. of رَجُلٌ: (S:) [but it should be observed that رُوَيْجِلٌ is more probably the dim. of رَاجِلٌ:] some say that it is from إِينَاسٌ, signifying "perception," or "sight," and "knowledge," and "sensation;" because man uses these faculties: (TA:) and Mohammad Ibn-'Arafeh El-Wásitee says that men are called إِنسِيُّونِ because they are seen (يُؤْنَسُونَ, i. e. يُرَوْنَ), and that the jinn are called جِنّ because they are [ordinarily] concealed (مُجْتَنُّونَ, i. e. مُتَوَارُونَ,) from the sight of men: (TA:) [it is said in the B, as cited in the TA, that the form أَنِسَان is also used for إِنْسَانٌ; as though it were a dual, meaning "a double associate," i. e., an associate with the jinn and with his own kind; for it is added, أَنِسَ بِالْأَجِنِّ وَأَنِسَ بِالْأَخْلَقِ:] some derive the word from النَّوْسُ, signifying "motion:" (TA:) some (namely, the Koofees, Msb) say that it is originally إِنسِيَانٌ, (S, Msb, TA,) of the measure إِفْعِلَانٌ, (S, Msb,) from النِّسْيَانٌ ["forgetfulness"], (Msb,) and contracted to make it more easy of pronunciation, because of its being so often used; (S;) but it is restored to its original in forming the dim., (S, Msb,) which is أُنَيْسِيَانٌ: (Msb, TA:) this form of the dim., they say, shows the original form of the word which is its source; (TA;) and they adduce as an indication of its derivation the saying of I'Ab, إِنَّمَا سُمِّيَ إِنْسَانًا لِأَنَّهُ عُهِدَ إِلَيْهِ فَنَسِىَ [He (meaning the first man) was only named انسان because he was commanded and he forgot]: (S, TA:) [in like manner,] it is said that النَّاسُ is originally النَّاسِى; the former of these, accord. to one reading, and the latter accord. to another, occurs in the Kur ii. 195; the latter referring to Adam, and to the words of the Kur in xx. 114: (TA:) but Az holds that إِنْسِيَانٌ is of the measure فِعْلِيَانٌ, from الإِنْسُ, and similar to خِرْصِيَانٌ. (L, TA. *) أَنَسٌ i. q. أُنْسٌ, q. v. (S, K.) — Also i. q. إِنْسٌ, q. v. (Akh, S, TA.) — — Also A numerous company of men; (K, * TA;) many men. (TA.) — — A tribe (حَىٌّ) staying, residing, dwelling, or abiding: (S, K:) the people of a place of alighting or abode: (M, TA: [but in the latter, in one place, said to be إِنْسٌ, with kesr; though a verse cited in both, as an ex., shows it to be أَنَسٌ:]) the inhabitants of a house: (AA, TA:) pl. (of the word in the first sense, of these three, TA, and in the second, M, TA) آنَاسٌ. (M, TA.) — — One with whom a person is sociable. (Ham p. 136.) You say also, هُمْ أَنَسُ فُلَانٍ They are they with whom such a one is sociable (اَلَّذِينَ يَسْتَأْنِسُ إِلَيْهِمْ). (Lh, M.) And هُوَ أَنَسُ فُلَانٍ He is much accustomed to the serving of him. (Har p. 472.) أَنَسَةٌ i. q. أُنْسٌ, q. v. (S, K.) إِنْسِىٌّ Of, or belonging to, mankind; human; [as also ↓ أَنَسِىٌّ, and ↓ إِنْسَانِىٌّ;] a rel. n. from إِنْسٌ. (M.) — — A human being; a man; as also ↓ أَنَسِىٌّ, (S, K,) and ↓ إِنْسَانٌ. (S, A, Msb, K.) See إِنْسٌ, in two places. — — [Domestic, as opposed to wild. Ex.] حُمُرٌ إِنْسِيَّةٌ Domestic asses; asses that are accustomed to the houses: commonly known as written with kesr to the أَنْسِيَّةٌ: but in the book of Aboo-Moosà is an indication of its being with damm to the ء [أُنْسِيَّةٌ]: and as some relate a trad. in which it occurs, أَنَسِيَّةٌ, which is said to be of no account. (TA.) — — The left side (AZ, S, M, Msb, K) of an animal, (Msb,) or of a beast and of a man, (M,) or of anything: (AZ, S, K:) or the right side: (As, S:) [but the latter seems to be a mistake:] Az says that Lth has well explained this term and its contrary وَحْشِىٌّ, saying that the latter is the right side of every beast; and the former, the left side; agreeably with those of the first authority in sound learning; and [that] it is related of El-Mufaddal and As and AO, that all of them asserted the latter to be, of every animal except man, [the "far" side, or "off" side,] the side

on which it is not milked nor mounted; and the former, [the near side,] the side on which the rider mounts and the milker milks: (TA in art. وحش:) [and the like is said, as a citation from Az, in the Msb in art. وحش: but after this, in my copy of the Msb, there seems to be an omission; for it is immediately added, "But Az says, This is not correct in my opinion:"] it is said that everything that is frightened declines to its right side; for the beast is approached to be mounted and milked on the left side, and, fearing thereat, runs away from the place of fear, which is the left side, to the place of safety, which is the right side: (S, * IAmb in Msb; both in art. وحش:) [accordingly,] Er-Rá'ee describes a beast as declining to the side termed الوحشى because frightened on the left side: (S and Msb in art. وحش:) and 'Antarah alludes to one's shrinking with the side so termed from the whip, [which he likens to a cat,] because the whip of the rider is in his right hand: (S in art. وحش:) but Abu-l-'Abbás says that people differ respecting these two terms when relating to a man: that, accord. to some, they mean the same in this case as in the cases of horses and other beasts of carriage, and of camels: but some say, that in the case of a man, the latter term means the part next the shoulder-blade; and the former, the part next the arm-pit. (TA in art. وحش.) Of every double member of a man, as the upper half of each arm, and the two fore arms, and the two feet, it means That [side] which is towards the man; and وحشىّ, that which turns away from him: (As, S:) or, of the foot, the former means that [side] which is towards the other foot; [i. e., the inner side;] and the latter, the contrary of the former. (TA in art. وحش.) Of a bow, (S, M, K,) or of a Persian bow, (TA in art. وحش,) That [side] which is towards thee; (S, K;) and وحشىّ, the back: (S and K in art. وحش:) or the former, that [side] which is next to the archer; and the latter, that which is next to the animal shot at: (M, TA:) or of a bow, whether Persian or not is not said, [the former means the side against which the arrow lies; and] the latter, the side against which the arrow does not lie. (TA in art. وحش.) أَنَسِىٌّ: see إِنْسٌ and إِنْسِىٌّ, each in two places. إِنْسَانٌ and إِنْسَانَةٌ: see إِنْسٌ, passim; and إِنْسِىٌّ. — — إِنْسَانُ العَيْنِ (tropical:) The image that is seen [reflected] in the black of the eye; (S, K;) what is seen in the eye, like as is seen in a mirror, when a thing faces it: (Zj in his "Khalk el-Insán:") or the pupil, or apple, (نَاظِر,) of the eye: (M:) or the black (حَدَقَة) of the eye: (Msb:) pl. أَنَاسِىُّ, (S, Msb, K,) but not أَنَاسٌ. (S.) إِنْسَانِىٌّ: see إِنْسِىٌّ, first signification. [إِنْسَانِيَّةٌ Human nature; humanity; as also نَاسُوتٌ, which is probably post-classical, opposed to لَاهُوتٌ, q. v., in art. ليه.] أَنُوسٌ A tame, or gentle, dog; contr. of عَقُورٌ: pl. أُنُسٌ. (M, A, K.) — — See also آنِسَةٌ. أَنِيسٌ i. q. ↓ مُؤَانِسٌ [generally used as an epithet in which the quality of a subst. is predominant, meaning, A sociable, companionable, conversable, friendly, or familiar, person; a cheerful companion]: (S, K:) one with whom one is sociable, companionable, conversable, friendly, familiar, or cheerful: (K:) a person, (A,) or anything, (S,) by whose company, or converse, or presence, one is cheered, gladdened, solaced, or consoled. (S, A.) You say, مَا بِالدَّارِ أَنِيسٌ (or, as in some copies of the K, مِنْ أَنِيسٍ,) There is not in the house any one by whose company, or converse, or presence, one is cheered, gladdened, solaced, or consoled: (A:) or there is not in the house any one. (S, M, K.) [See also آنِسَةٌ.] — — الأَنِيسُ (assumed tropical:) The domestic cock; (AA, K;) also called الشُّقَرُ. (TA.) — — الأَنِيسَةُ (tropical:) The fire; (IAar, A, K;) as also ↓ مَأْنُوسَةُ, [imperfectly decl., being a proper name and of the fem. gender,] (M,) and ↓ المَأْنُوسَةُ, (M, K,) of which [says ISd] I know no verb: (M:) because, when a man sees it in the night, he becomes cheerful and tranquil thereat, even if it be in a desert land. (TA.) You say, بَاتَتِ الأَنِيسَةُ أَنِيسَتَهُ (tropical:) [The fire was during night his cheerful companion, or his cheerer by its presence]. (A, TA.) آنَسُ [More, and most, sociable, &c.]. Hence, آنَسُ مِنَ الحُمَّى (assumed tropical:) [A closer companion than fever]: a saying of the Arabs, meaning, that fever scarcely ever quits the patient; as though it were sociable with him. (M, TA.) جَارِيَةٌ آنِسَةٌ A girl of cheerful mind, (Lth, A, K, TA,) whose nearness, and conversation, or discourse, thou lovest, (Lth, TA,) or whose conversation, or discourse, and nearness, are loved: (A:) or a girl of pleasant conversation or discourse; as also ↓ أَنُوسٌ: (M:) and آنِسَةُ الحَدِيثِ who becomes sociable, companionable, conversable, friendly, familiar, or cheerful, by means of thy conversation or discourse: it does not mean who cheers thee [by conversation or discourse]: (S:) pl. أَوَانِسُ (Lth, A, TA) and آنِسَاتٌ: (Lth, TA:) and the pl. of أَنُوسٌ is أُنُسٌ. (M, TA.) [See also أَنِيسٌ.] مَأْنَسٌ [app. i. q. مَكَانٌ مَأْنُوسٌ, q. v.] (A.) مُؤْنِس (assumed tropical:) A name which the Arabs, (S, M,) and the ancients, (M,) used to give to Thursday; (S, M;) because on that day they used to incline to places of pleasure; and 'Alee is related to have said that God created Paradise on Thursday, and named it thus. (M, TA.) — — المُؤْنِسَاتُ (tropical:) Weapons: (M, A:) or all weapons: (K:) or the spear and the مِغْفَر and the تِجْفَاف and the تَسْبِغَة and the تُرْس (Fr, K) and the sword and the helmet: (IKtt, TA:) so called because they render their possessor at ease with his adversaries, and secure, or cause him to have a good opinion [of his safety, and thus, cheer him, or solace him, by their presence: see 4]. (M, A. *) — — See also يَابُونَجٌ. مَكَانٌ مَأْنُوسٌ, (M,) and مَحَلٌّ مَأْنُوسٌ, (A,) [A place, and] a place of alighting or abode, in which is أُنْس [i. e. sociableness, &c.]: (A:) مأنوس is a kind of possessive noun, because they did not say أَنَسْتُ المَكَانَ, nor أَنِسْتُهُ. (M, L.) — — مَأْنُوسَةُ and المَأْنُوسَةُ: see أَنِيسٌ. مُؤَانِسٌ: see أَنِيسٌ. المُتَأَنِّسُ (assumed tropical:) The lion; (TS, K;) as also ↓ المُسْتَأْنِسُ: (TS, TA:) or he that is sensible of the prey from afar, (K, TA,) and examines and looks about for it. (TA.) المُسْتَأْنِسُ: see what next precedes.

انف

1 أَنَفَهُ, (T, S, M, K,) aor. أَنِفَ (M, K) and أَنُفَ, (K,) inf. n. أَنْفٌ, (M,) He struck, (T, S, K,) or hit, or hurt, (M,) his nose; (T, S, M, K;) namely, a man's. (S.) — — It (the water) reached his nose, (T, S, K,) on the occasion of his descending into a river; (S;) as also ↓ آنفهُ, (K, [but in some copies written again أَنَفَهُ,]) inf. n. إِينَافٌ. (TK.) — أَنَفَتِ الإِبِلُ, (inf. n. as above, TA,) The camels trod herbage, or pasture, such as is termed أُنُف, (ISk, S, K,) i. e., which had not been pastured upon. (S.) [But in the TT, as from the M, I find ↓ آانَفَ, (which should rather be written أَانَفَ, or, accord. to the more usual mode, آنَفَ,) He trod such herbage, or pasture.] — أَنِفَ, aor. اَنَفَ, (S, M, K,) inf. n. أَنَفٌ, (M,) He (a camel) had a complaint of, or suffered pain in, his nose, from the بُرَة [or nose-ring]: (S, M, K:) from ISk. (S.) — — أَنِفَتِ الإِبِلُ, accord. to certain of the Kilábees, means The flies alighted upon the noses of the camels, and they sought places which they did not seek before. (T.) — — أَنِفَ مِنْهُ, aor. اَنَفَ, inf. n. أَنَفٌ (S, M, Msb, K) and أَنَفَةٌ, (S, M, K,) or the latter is a simple subst., (Msb,) [He turned up his nose at it;] he disdained it; scorned it; abstained from it, or refused to do it, by reason of disdain and pride; (S, M, Msb, K;) he disliked it, or hated it, and his soul was above it; (L;) namely, a thing: (S, M, L, Msb:) and he shunned it, avoided it, or kept himself far from it: (Msb:) and he disliked it, or hated it; namely, a saying. (AZ, T, Msb.) You say, مَارَأَيْتُ أَحْمَى أَنَفًا مِنْ فُلَانٍ [I have not seen any one more vehemently disdainful, or scornful, than such a one]. (S.) And حَمَلَ مِنْ ذٰلِكَ أَنَفًا He conceived, in consequence of that, disdain, or scorn, arising from indignation and anger. (TA, from a trad.) [The verb is also trans. without من: you say,] يَأْنَفُ أَنْ يُضَامَ [He disdains, or scorns, or refuses to bear, or to submit to, being injured]. (K.) [When immediately trans.,] أَنِفَ also signifies He loathed, disliked, or regarded with disgust. (IAar, T.) You say, أَنِفَ البَعِيرُ الكَلَأَ The camel loathed, disliked, or regarded with disgust, the herbage, or pasture. (T.) And أَنِفَ الطَّعَامَ وَغَيْرَهُ He disliked the food &c.

(M.) And أَنِفَتْ فَرَسِى هٰذِهِ هٰذَا البَلَدَ This my mare disliked this region. (T, as heard from an Arab of the desert.) And تَأْنَفُ فَحْلَهَا She (a woman, and a mare, and a camel, being pregnant,) dislikes her male, or stallion. (T.) And أَنِفَتْ, said of a woman, signifies She, being pregnant, had no appetite for anything. (Ibn-Abbád, K.) 2 أَنَّفَ see 4. — تَأْنِيفٌ also signifies (assumed tropical:) The sharpening, or making pointed, the extremity of a thing. (S.) You say of a spear-head, or an arrow-head, or a blade, أُنِّفَ, inf. n. تَأْنِيفٌ, (K,) (assumed tropical:) It was sharpened or pointed [at its extremity]. (TA.) — — [Used as a subst.,] (assumed tropical:) Sharpness of the extremity of the hock; which, in a horse, is approved. (TA.) — — أُنِّفَ تَأْنِيفَ السَّيْرِ, said by an Arab of the desert in describing a horse, means (assumed tropical:) He was made even, like as is made even the cut thong or strap. (M.) — (assumed tropical:) The seeking after herbage, or pasture, (K, TA,) such as is termed أُنُف. (TA.) — — أَنَّفَ مَالَهُ, (T,) or الإِبِلَ, (K,) inf. n. as above; and ↓ آنَفَهَا, (T, S, K,) inf. n. إِينَافٌ; (T;) (assumed tropical:) He pastured his beasts upon the first of the herbage: (T:) or he pursued, with the camels, repeatedly, or gradually, or step by step, (S, K, TA,) after the first of the herbage, (S,) or after the herbage which had not been pastured upon: (K, * TA:) or he went with them thereto. (L.) 4 آنفهُ, (S, M, K,) inf. n. إِينَافٌ, (S,) He, (S,) or it, (M,) made him to have a complaint of, or to suffer pain in, his nose. (S, M, K.) — — See also أَنَفَهُ. — — He, or it, induced him to feel disdain, scorn, indignation, and anger; (IF, M, K, TA;) as also ↓ أَنَّفهُ, inf. n. تَأْنِيفٌ: (K:) or caused him to dislike, or hate, or to loath, or feel disgust. (T.) — (assumed tropical:) He hastened it; namely, his affair. (Ibn-'Abbád, K.) — See also 2. — آنف as an intrans. verb: see 1. 5 تَتَأَنَّفُ الشَّهَوَاتِ (assumed tropical:) She desires of her husband, with eagerness, one thing after another, by reason of intense longing in pregnancy. (T, the Moheet, L, K. *) — — يَتَأَنَّفُ الإِخْوَانَ (assumed tropical:) He seeks the brethren, they disdaining, or scorning, or disliking; not holding social intercourse with any one. (TA.) 8 إِئْتَنَفَ see 10. 10 استأنفهُ and ↓ ائتنفهُ [written with the disjunctive alif إِيتَنَفَهُ] (assumed tropical:) He took [its أَنْف, i. e.,] the first of it: (M:) he began it, or commenced it: (S, ↓ M, Msb, K: *) or i. q. اِسْتَقْبَلَهُ [which has also the latter of the two significations mentioned above, (Mgh in art. قبل,) and moreover signifies he anticipated it; and from what follows here, it seems to be probable that this last signification, as well as the other, may be meant by it in this instance]: (T, M:) namely, a thing, (M, Msb,) or an affair. (T.) You say, استأنفهُ بِوَعْدٍ (assumed tropical:) He made him a promise in anticipation; without his asking it of him. (M.) And, of a woman, أُسْتُؤْنِفَتْ بِالنِّكَاحِ أَوَّلًا (assumed tropical:) [She was just married, or bedded, for the first time]. (M.) See also أُنُفٌ, last sentence. — — [Hence, حَرْفُ اسْتِئْنَافٍ, in grammar, An inceptive particle, placed at the commencement of a new proposition grammatically independent of that which precedes it.] أَنْفٌ a word of well-known meaning; (Lth, T, K;) The nose; syn. مَعْطِسٌ; (Msb;) the aggregate composed of the two nostrils and the septum and the [bone called] قَصَبَة, which is the hard part of the انف; (MF;) i. q. مَنْخِرٌ [which is evidently an explanation by a synecdoche, as this word properly signifies nostril]: (M:) it pertains to man and to others: (S:) ↓ أُنْفٌ is a dial. var. of the same; (MF, TA;) and so is ↓ إِنْفٌ, which is a form used by the vulgar peculiarly: (TA:) the pl. [of pauc.] is آنُفٌ and آنَافٌ (S, M, Msb, K) and [of mult.] أُنُوفٌ. (T, S, M, Msb, K.) The dual is applied to The two nostrils; as in the saying of Muzáhim El-'Okeylee, يَسُوفُ بِأَنْفَيْهِ النِّقَاعَ [He scents with his two nostrils the dust]. (TA.) You say also, هُوَ يَتَتَبَّعُ أَنْفَهُ (tropical:) He scents, or sniffs, the odour, and follows it. (T, [in which, however, I find يَتْبَعُ in the place of يتتبّع] O, L, K, TA.) And, of a she-camel, تَرْأَمُ بِأَنْفِها (assumed tropical:) [She makes a show of affection with her nose, by smelling her young one; not having true love]. (S, M, K, voce مُعَارِضٌ; &c.: see also مُذَائِرٌ.) And مَاتَ حَتْفَ أَنْفِهِ (S, K, &c., in art. حتف,) and حتف أَنْفَيْهِ, (K ibid.,) (assumed tropical:) He died [a natural death,] on his bed, (K,) without being slain or beaten (S, K) or drowned or burned. (K. [See art. حتف]) And حَمِىَ أَنْفُهُ (tropical:) He became vehemently angry, or enraged; as also وَرِمَ أَنْفُهُ. (IAth. [See also art. حمي]) And رَجُلٌ حَمِىُّ الأَنْفِ (tropical:) A disdainful, or scornful, man; who disdains, or scorns, being injured. (T, K, TA. [See, again, art. حمي.]) And سَمِىُّ الأَنْفِ (assumed tropical:) [lit. Highnosed, signifies the same;] i. q. أَنْفَانُ. (T, K.) And أَنْفٌ فِي السَّمَآءِ وَاسْتٌ فِى المَآءِ (assumed tropical:) [A nose in the sky and a rump in the water]; a prov., applied to him who magnifies himself in words and is little in actions. (Har p. 641.) And جَعَلَ أَنْفَهُ فِى قَفَاهُ (tropical:) [lit. He put his nose in the back of his neck]; meaning he turned away from the truth, or what was right, and betook himself to what was false, or vain: (K, TA:) expressing the utmost degree of turning away, or turning the head, from a thing. (TA.) And أَضَاعَ مَطْلَبَ أَنْفِهِ, (M, K,) and مُوْضِعَ أَنْفِهِ, (M,) (assumed tropical:) [He neglected, or left unprotected,] the womb from which he had come forth: (Th, M:) or the فَرْج of his mother. (Ibn-'Abbád, K.) And هُوَ الفَحْلُ لَا يُقْرَعُ أَنْفُهُ, and لَا يُقْدَعُ, He is the speaker, or orator, who is not to be rebutted. (TA.) أَنْفُ الأَسدِ (assumed tropical:) [The nose of the lion] is the asterism called النَّثْرَةُ, q. v. (Kzw in his Description of the Mansions of the Moon.) — — (assumed tropical:) [A prominent part of anything, as being likened to a nose;] the extremity of anything. (M.) [Thus,] أَنْفُ جَبَلٍ (tropical:) A prominence, or projecting part, of a mountain. (T, S, M, Msb, TA.) أَنْفُ النَّابِ, (S, M. K, TA,) in [some of] the copies of the K erroneously, البَابِ, (TA,) (tropical:) The extremity, (S, M, K, TA,) or edge, (M, TA,) of the canine tooth, or tush, when it comes forth. (S, M, K, TA.) أَنْفُ خُفِّ البَعِيرِ (assumed tropical:) The extremity of the مَنْسِم [i. e. toe, or each of the two nails of the foot,] of the camel. (T, K.) أَنْفُ اللِّحْيَةِ (tropical:) The fore part, (M, TA,) or side, (K,) of the beard. (M, K, TA.) أَنْفُ النَّعْلِ (assumed tropical:) The toe, or foremost extremity, of the sandal [also called its أَسَلَة and its ذُنَابَة]. (M.) أَنْفَا القَوْسِ (assumed tropical:) The two extremities which are in the inner sides of the two curved ends of the bow. (M.) — — (assumed tropical:) The first, or first part, of anything; (S, M, K;) relating also to times; (M;) as also ↓ مُسْتَأْنَفٌ (M, TA.) Thus, أَنْفُ المَرْعَى (assumed tropical:) The first of the herbage, or pasture. (S, * M.) أَنْفُ المَطَرِ (assumed tropical:) The first vegetation produced by the rain. (T, K.) جَآءَ فِى أَنْفِ الخَيْلِ (tropical:) [He came among the first of the horses, or horsemen]. (TA.) سَارَ فِى أَنْفِ النَّهَارِ (tropical:) [He journeyed in the first part of the day]. (TA.) هٰذَا أَنْفُ عَمَلِ فُلَانٍ (tropical:) This is the first of the things which such a one has begun to do. (T, TA.) أَنْفُ الشَّدِّ, (T, S, M,) and العَدْوِ, (M,) (assumed tropical:) The first of the run, or running: (T:) the most vehement thereof. (T, S, M, K. *) أَنْفُ البَرْدِ (assumed tropical:) The first of the cold: (T:) the most vehement thereof; (T, S, M;) so says Yaákoob. (S.) — (tropical:) A lord, or chief. (IAar, T, K.) You say, هُوَ أَنْفُ قَوْمِهِ (tropical:) He is the lord, or chief, of his people. (TA.) — — (tropical:) A piece broken off of a cake of bread. (K, TA.) — — (assumed tropical:) A part of ground, or land, that is hard, and lying open, exposed to the sun. (IF, K.) أُنْفٌ: see أَنْفٌ, first sentence: — and see أُنُفٌ. إِنْفٌ: see أَنْفٌ, first sentence. أَنِفٌ A camel having a complaint of, or suffering pain in, his nose, from the بُرَة [or nose-ring]: (ISk, S, M, K:) or wounded by the nose-rein, whether it be with a خِشَاش or بُرَة (A 'Obeyd, T, M) or خِزَامَة [all of which are different kinds of nose-rings]. (A' Obeyd, T.) And consequently, Submissive, and tractable: (S,

TA:) or submissive and obedient, that dislikes chiding and beating, and goes as he is able to do spontaneously and easily: (Aboo-Sa'eed, TA:) and ↓ آنِفٌ signifies the same; (A 'Obeyd, M, K;) but the former is the more correct and the more chaste: (Sgh, K:) by rule, it should be مَأْنُوفٌ, like مَصْدُورٌ, (T, S, M,) and مَبْطُونٌ. (T, S.) To such a camel, the believer is likened in a trad.; (T, S, M;) because he ceases not to complain, or suffer pain; (M;) or because he does not require to be chidden nor to be punished, but endures and performs what is incumbent on him. (Aboo-Sa'eed, TA.) — — Disdaining, or disdainful; scorning, or scornful; i. q. حَمِىُّ الأَنْفِ: and ↓ أَنْفَانُ [signifies the same;] i. q. سَمِىُّ الأَنْفِ. (T, K.) — See also آنِفٌ. رَوْضَةٌ أُنُفٌ (tropical:) A meadow of new herbage, (Msb,) not pastured upon (S, Msb, K) by any one; (S;) as also ↓ مُؤْنِفٌ: (Ibn-'Abbád, K:) or untrodden: contracted, by poetic licence, into ↓ أُنْفٌ, in a verse of Abu-n-Nejm. (M.) And كَلَأٌ أُنُفٌ (assumed tropical:) Herbage not pastured upon (S, M) by any one. (M.) — — كَأْسٌ أُنُفٌ (assumed tropical:) A cup of wine not drunk: (K:) or from which one has not drunk before; as though the drinking thereof were [but just] begun; like رَوْضَةٌ أُنُفٌ: (S) or (assumed tropical:) full: and in like manner, مَنْهَلٌ أُنُفٌ (assumed tropical:) [a full watering-place]; (M;) or (tropical:) not before drunk from. (TA.) And خَمْرٌ أُنُفٌ (tropical:) Wine of which none has before been taken from its jar. (M, TA. *) — — أَرْضٌ أُنُفٌ i. q. أَنِيفَةٌ, q. v. (M, TA.) — — نَقِيذَةٌ أُنُفٌ (assumed tropical:) A long [as though new and undiminished] coat of mail. (L in art. نقذ, from El-Mufaddal.) — — أَمْرٌ أُنُفٌ (assumed tropical:) An event brought to pass at the first, not being before decreed: (K, TA:) accord. to those who assert that there is no decreeing [by God]. (TA.) — — مِشْيَةٌ أُنُفٌ (assumed tropical:) A goodly [as though novel] gait, or manner of walking. (Ibn-'Abbád, K.) — — آتِيكَ مِنْ ذِى أُنُفٍ is like the phrase مِنْ ذِى قَبَلٍ; i. e., فِيمَا يُسْتَقْبَلُ [I will come to thee in what is (now) to be begun (of time); meaning, immediately; nearly the same as آنِفًا, but relating to the nearest future time, whereas this latter relates to the nearest past time]. (S, K.) And أَفْعَلُ ذَاكَ مِنْ ذِى أُنُفٍ: i. e., ↓ فِيمَا يُسْتَأْنَفُ [I will do that in what is (now) to begun &c.]; like مِنْ ذِى عَوْضٍ. (K in art. عوض.) أُنُفَةُ الصَّلَاةِ (assumed tropical:) The beginning, or commencement, of prayer; (K;) i. e. the first saying of اَللّٰهُ أَكْبَرُ: (TA:) accord. to a relation of a trad., in which it occurs, with damm, [أُنْفَةُ,] (IAth, K,) but correctly with fet-h. (Hr, IAth, K.) The ة seems to be here added to أُنُف as it is in ذَنَبَةٌ for ذَنَبٌ. (Sgh.) أَنَفَةٌ Disdain; scorn; disdainful and proud incompliance or refusal; (Msb;) indignation; and anger: (TA:) a subst. [or, accord. to the S and M and K, an inf. n.] from أَنِفَ مِنْهُ. (Msb.) أَنْفَانُ: see أَنِفٌ. أَنْفِيَّةٌ Snuff, for the nose: but this is postclassical. (TA.) أَنُوفٌ A man very disdainful, scornful, or indignant; very disdainfully and proudly incompliant or refusing; (M;) who disdains, or scorns, exceedingly, to do ignoble deeds: (Har p. 312:) pl. أُنُفٌ. (M.) — — A woman whose nose has a pleasant odour: (S, M, K:) or whom one likes to smell: (IAar, M:) or who disdains, scorns, abstains from, shuns, or dislikes, that in which is no good. (Ibn-'Abbád, Sgh, K.) أَنِيفٌ (assumed tropical:) A mountain which produces vegetation before other regions. (Ibn-'Abbád, K.) And أَرْضٌ أَنِيفَةٌ, (T, M,) or أَنِيفَةُ النَّبْتِ, (S, K,) (assumed tropical:) Land that produces its vegetation early: (T:) or that produces vegetation quickly: (Et-Táee, ISk, S, K:) or that produces vegetation; as also ↓ أُنُفٌ. (M.) — Applied to iron, i. q. أَنِيثٌ; i. e. Soft. (Aboo-Turáb, T, K.) أُنَافِىٌّ (with damm, K) Having a large nose; (Yaakoob, S, M, K;) applied to a man: (M, K:) similar to عُضَادِىٌّ and أُذَانِىٌّ. (TA.) آنَفُ [More, and most, disdainful, &c.]. You say, مَا رَأَيْتُ آنَفَ مِنْ فُلَانٍ I have not seen any one more disdainful, or scornful, or indignant, than such a one. (S, TA.) — هٰذِهِ آنَفُ بِلَادِ اللّٰهِ This is the speediest, in producing vegetation, of the countries of God. (T, S, * M, * K. *) آنِفٌ: see أَنِفٌ. — آنِفًا means (assumed tropical:) In the beginning, or first part, of this present time in which we are; from أَنْفٌ as meaning the “ first,” or “ first part,” of a thing: and hence what here immediately follows. (Ham p. 348.) مَا ذَا قَالَ آنِفًا, (T, S, * M, K, * &c.,) and ↓ أَنِفًا, (IAar, Bd, K, Jel,) in the Kur [xlvii. 18], (M, &c.,) means (tropical:) What was this that he said just now? (Zj, T, M, Bd, Jel:) or, a little while ago? (IAar, T, K:) i. e., in the first time near to us? (Zj, T, M:) from اِسْتَأْنَفْتُ الشَّىْءَ “ I began the thing. ” (Zj, T, M.) You say also, أَتَيْتُ فُلَانًا آنِفًا (tropical:) [I came to such a one a little while ago]; like as you say, مِنْ ذِى قِبَلٍ. (Lth, T.) And جَآءَ آنِفًا (tropical:) He came a little while ago; syn. قُبَيْلُ. (M.) And ↓ فَعَلَهُ بِآنِفَةٍ, mentioned by IAar, but not explained by him; in my opinion, [says ISd,] like فَعَلَهُ آنِفًا (tropical:) [He did it a little while ago: or just now]. (M.) And it is said in a trad., أُنْزِلَتْ عَلَىَّ سُورَةٌ آنِفًا A chapter of the Kur-án has been sent down to me now. (TA.) آنِفَةٌ (tropical:) The first part of life (أَوَّلِيَّة and مَيْعَة) of a boy. (Ks, K, TA.) — — See also آنِفٌ. مُؤْنَفٌ: its fem., with ة, see voce مُؤَنَّفٌ. مُؤْنِفٌ: see أُنُفٌ. مُؤَنَّفٌ (assumed tropical:) Sharpened at its extremity; or pointed; (M, K;) applied to a spear-head, or an arrowhead, or a blade, (K,) or anything. (M.) — — (assumed tropical:) Made even: a thong, or strap, made of a certain measure, and evenly. (M.) — إِبِلٌ مُؤَنَّفَةٌ (assumed tropical:) Camels with which one pursues repeatedly, or gradually, or step by step, after the first of the herbage; and so ↓ مُؤْنَفَةٌ: (M:) and the former epithet is applied to sheep or goats. (K.) — — The former of these two epithets, applied to a woman, signifies (assumed tropical:) Just married or bedded, (الَّتِى اسْتُؤْنِفَتْ بِالنِّكَاحِ,) for the first time. (M.) مَأْنُوفٌ A camel that is urged on by [means of the rein attached to] his nose. (M.) مِئْنَافٌ (assumed tropical:) A man who begins to make use of the places of pasturing and alighting; (M;) who pastures his beasts upon the first of the herbage. (As, T, K. * [In the CK, أُنُفُ الكَلَإِ is put for أَنْفَ الكَلَإِ.]) — — (assumed tropical:) A man (TA) journeying in the beginning, or first part, of the night: (K:) so in all the copies of the K; but correctly, as in the Moheet and the O, in the beginning, or first part, of the day. (TA.) مُؤْتَنَفٌ (assumed tropical:) [A place] from which nothing has been eaten; as also ↓ مُتَأَنَّفٌ; (K;) which latter is explained by Ibn-'Abbád as signifying a place not eaten [from] before. (TA.) — — جَارِيَةٌ مُؤْتَنَفَةُ الشَّبَابِ (assumed tropical:) A girl [in the prime of youth;] in whom no trace of agedness appears. (Sgh, K.) مُتَأَنَّفٌ: see مُؤْتَنَفٌ. مُسْتَأْنَفٌ: see أَنْفٌ, in the latter part of the paragraph.

انق

1 أَنِقَ, aor. أَنَقَ, inf. n. أَنَقٌ, It excited admiration and approval by its beauty or goodliness; it pleased, or rejoiced. (Msb.) — — Also, aor. and inf. n. as above, He rejoiced; was joyful, happy, or pleased. (S, K.) You say, أَنِقْتُ بِهِ, (Lth, JK, Msb, K,) aor. and inf. n. as above, (Lth, JK,) I was pleased with it, or by it; or was rejoiced by it. (Lth, JK, Msb, K. [In the CK أَعْجَبَ is erroneously put for أُعْجِبَ.]) It is said in a trad., مَا مِنْ عَاشِيَةٍ أَشَدُّ أَنَقًا وَلَا أَبْعَدُ شِبَعًا مِنْ طَالِبِ عِلْمٍ There is not any eater by night [i. e. any man] who hath more pleasure and approval and desire and love [in his pursuit, nor any who is further from satiation therein, than the student, or pursuer, of science]; meaning that the man of learning is excessively greedy and insatiable, persevering in vehement desire. (L.) — — And أَنِقَ الشَّىْءَ, (AZ, K,) inf. n. as above, (AZ,) He loved the thing. (AZ, K.) 2 أَنَّقَ, inf. n. تَأْنِيقٌ, He made, or caused, to wonder. (K, TA.) 4 آنَقَنِى, (S, Msb, K,) inf. n. إِينَاقٌ and نِيقٌ, (K,) [but the latter is properly a quasi-inf. n.,] It excited my admiration and approval; pleased me; or rejoiced me. (S, Msb, K.) — — مَا آنَقَهُ فِى كَذَا How vehemently does he seek, or pursue, or desire, such a thing! or how vehement is he in seeking, pursuit, or desire, with respect to such a thing! (JK, K.) 5 تَأَنَّقَ He sought, pursued, or desired, the most pleasing of things; (TA;) [he affected nicety, or refinement; he was dainty, nice, exquisite, refined, or scrupulously nice and exact; or chose what was excellent, or best; and he exceeded the usual bounds; as also تَنَوَّقَ

and تَنَيَّقَ, in all these senses;] فِى المَطْعَمِ, in respect of food, never eating anything but what was clean [and choice]; and فِى المَلْبَسِ, in respect of apparel, never dressing otherwise than well; and فِى الكَلَامِ, in respect of speech, never speaking otherwise than chastely; and فِى جَمِيعِ الأُمُورِ, in respect of all affairs. (TA in art. نطس.) تأنّق فِيهِ is like تَنَوَّقَ; (JK, S, K;) i. e. He did it, or performed it (namely, a thing, or an affair,) with نِيقَة [i. e. daintiness, nicety, exquisiteness, refinement, neatness, or scrupulous nicety and exactness; or in a manner exceeding what is usual]: (S:) or he chose what was excellent, or best, to be done in it, and did it admirably: (TA:) or he did it (namely, his work, Msb) firmly, solidly, soundly, or thoroughly, (Msb, K,) and skilfully. (K: [but in this last sense, 'Alee Ibn-Hamzeh allows only the latter of these two verbs. TA in art. نوق.]) You say also, تأنّق فُلَانٌ فِى الَرَّوْضَةِ Such a one found himself in the meadow, or garden, (وَقَعَ فِيهَا,) pleased, or rejoiced, therewith: (S:) or he found it pleasant or delightful, delighted in it, or took pleasure or delight in it, and enjoyed its beauties: and he sought after its beauties, step by step, and was pleased, or rejoiced, therewith, and enjoyed it. (TA.) And تأنّق المَكَانَ He was pleased, or rejoiced, with the place, and attached to it, not quitting it: (L:) he loved the place. (Fr, K.) It is said in a trad. of Ibn-Mes'ood, إِذَا وَقَعْتُ فِى آلِ حم وَقَعْتُ فِي رَوْضَاتٍ أَتَأَنَّقُهُنَّ, or, as in the T, أَتَأَنَّقُ فِيهِنَّ, meaning [When I find myself in the chapters of the Kur-án commencing with Há Meem,] I find myself in meadows, or gardens, the beauties of which I seek after step by step, and with which I am pleased, or rejoiced, and which I enjoy: i. e., I find pleasure, or delight, in reading them, or reciting them, and enjoy their beauties. (TA.) أَنَقٌ inf. n. of 1 [q. v.] (Lth, JK, &c.) — — [Hence, A pleasing, or rejoicing, state, or condition.] You say, هُوَ فِى أَنَقٍ مِنْ عَيْشِهِ وَخِصْبٍ [He is in a pleasing, or rejoicing, state, or condition, in respect of his life, and in a state of plenty]. (JK.) — — Goodliness, or beauty, and pleasingness, of aspect, or outward appearance: or, as some say, a uniform and uninterrupted state of verdure before the eye; because it pleases, or rejoices, its beholder. (TA.) — — Herbage, or pasturage, (K, TA,) that is goodly, or beautiful, and pleasing, or rejoicing: an inf. n. used as a subst. (TA.) أَنِقٌ: see أَنِيقٌ. مَا لَهُ فِى الشَّىْءِ أَنِقَةٌ He has no pleasure, or pride, in the thing. (JK.) أَنُوقٌ A certain bird; (S;) i. e. the رَخَمَة [or female of the vultur percnopterus]; (IAar, S;) called by Kumeyt ذَاتُ اسْمَيْنِ [possessor of two names] because having these two appellations: (S:) or the eagle: and also the former bird: (K:) ISk cites 'Omárah as saying that it is in his opinion the eagle; but that people say it is the رخمة; and he adds, [alluding to a prov., which see below,] that the eggs of the رخمة are found in ruins, and in plain country: (TA:) or the male of the رَخَم: (JK, TA:) or a certain black bird, having what resembles the عُرْف [or comb of the cock], (AA, K,) that deposits its eggs in remote places: (AA:) or a certain black bird, (AA, K,) like a great hen, (AA,) bald in the fore part of the head, (AA, K,) having a yellow bill, (K,) or having a long bill: (AA:) she guards her eggs, and defends her young one, and keeps with her offspring, and submits not herself to any but her mate, and migrates among the first of the migrating birds, and returns among the first of the returning birds, and will not fly while moulting, and will not be deceived by her small feathers but waits until they become quills and then flies, and will not remain constantly in the nests, and will not alight upon the quiver (K) knowing it to contain arrows: (TA:) the word is sing. and pl.: (TA:) or its pl. is أُنُقٌ. (JK.) Hence the prov., (JK, S,) أَعَزُّ مِنْ بَيْضِ الأَنُوقِ [More rare than the eggs of the anook]: (JK, S, K:) because this bird guards its eggs, so that they are hardly ever, or never, found; for its nests are on the tops of mountains, and in difficult and distant places; (S, K;) notwithstanding which, it is said to be stupid: (S:) ISd says that the female bird called رخمة may be meant thereby; or the male, because the eggs of the male exist not; or the eggs of the latter may be meant because he often guards them, like as does the male ostrich. (TA.) أَنِيقٌ Goodly, or beautiful; (S, K;) pleasing, or rejoicing; (JK, S, Msb, K;) as also ↓ أَنِقٌ: (JK, TA:) and loved. (TA.) You say, رَوْضَةٌ أَنِيقٌ A meadow, or garden, that is loved: and رَوْضَةٌ أَنِيقَةٌ a meadow, or garden, that is pleasing, or rejoicing. (TA.) لَهُ إِنَاقَةٌ and أَنَاقَةٌ (K, and so in some copies of the S,) He has goodliness, or beauty, and pleasingness: but in the L, [and in some copies of the S,] لَهُ إِنَاقَةٌ وَلَبَاقَةٌ; and what precedes it indicates that the meaning is he has a faculty of doing well or excellently [and of nice or refined skilfulness]. (TA.) آنَقُ [originally أَأْنَقُ] More, or most, pleasing or rejoicing. (TA.) مُتَأَنِّقٌ [part. n. of 5; Seeking, pursuing, or desiring, the most pleasing of things; affecting nicety, or refinement; dainty, nice, exquisite, refined, &c.; in respect of food, apparel, speech, &c.:] one who is in a pleasing condition (فِى أَنَقٍ) in respect of his life, and in a state of plenty. (JK.) It is said in a prov., لَيْسَ المُتَعَلِّقُ كَالمُتَأَنِّقِ, (JK, TA,) i. e. He who is content with what is little, (S, K, in art. علق,) or what is barely sufficient, of sustenance, (TA in the present art.,) is not like him who seeks, pursues, or desires, the most pleasing of things, or who is dainty, &c., (مَنْ يَتَأَنَّقُ,) and eats what he pleases, (S, K, in art. علق,) or him who is not content save with the most pleasing of things. (TA in the present art.)

انك آنُكٌ pure رَصَاص [or lead]: or black رِصاص: (Msb:) i. q. أُسْرُبٌ; (S, K;) i. e. رَصَاصٌ قَلْعِيٌّ; so says Kt; and Az says, I think it is an arabicized word: (TA:) or white اسربّ: or black اسربّ: or pure اسربّ: (K:) or i. q. قَزْدِيرٌ [which is applied in the present day to tin, and pewter]: (Kr:) El-Kásim Ibn-Maan says, I heard an Arab of the desert say, هٰذَا رَصَاصٌ آنُكٌ, i. e. [this is] pure [lead]: (TA:) it is of the measure أَفْعُلٌ, [originally أَأْنُكٌ,] (S, K,) which is one of the forms of pls., (S,) like أَفْلُسٌ; (Msb;) and there is no other word of this measure, (Az, S, K,) among sing. nouns, (Az, S,) except أَشُدٌّ [originally أَشْدُدٌ], (S, Sgh, K,) and آجُرٌ in the dial. of those who pronounce it without teshdeed: (Sgh:) it is disputed, however, whether أَشُدٌّ be a sing. or a pl.: (Az, TA:) [and as to آجُرٌ, see what follows:] or, accord. to some, (Msb,) آنُكٌ is of the measure فَاعُلٌ, (Kr, Msb,) and is the only word of that measure in Arabic: (Kr:) or it is a foreign word; and so are آجُرٌ and [the proper names] آمُلُ and كَابُلُ. (Msb.) It is said, in a trad., that he who listens to a singing female slave, آنُك shall be poured into his ears (S, TA) on the day of resurrection. (TA.)

انم الأَنَامُ (T, M, Msb, K) and ↓ الآنَامُ (K) and ↓ الأَنِيمُ, (M, K,) the last allowable in poetry, (M,) i. q. الخَلْقُ; (M, K, and Bd and Jel in lv. 9;) i. e. [Mankind; for such is the general meaning of الخَلْقُ, or] mankind and the jinn (or genii) and others: (Jel ubi suprà:) or the jinn and mankind: (T, Msb, K:) or what are on the face of the earth of all that are termed الخَلْق [or created beings]: (Lth, T, Msb:) or all that is on the face of the earth: (K:) or everything having a رُوح [i. e. soul, or spirit]: (Bd ubi suprà:) or every one who is subject to sleep. (TA [as though it were derived from النَّوْمُ.]) الانام is not mentioned by J, though occurring in the Kur-án. (TA.) الأَنِيمُ: see above. الآنَامُ: see above.

انما إِنَّمَا: see إِنَّ, in art. ان انو إِنْوٌ: see إِنْىٌ, in two places.

انى 1 أَنَى, (S, M, K,) aor. يَأْنِى, (S,) inf. n. إِنًى (S, M, K) and أَنْىٌ and أَنَاءٌ, (M, K,) or, accord. to [some of the copies of] the M, أَنِىَ, (TA, [in which this is said to be the right form,]) or أَنًّا, (as written in the CK,) said of a thing, Its time came; or it was, or became, or drew, near; syn. أَنَى وَقْتُهُ, and جَاءَ أَنَاهُ; (Bd lvii. 15 [in explanation of a passage cited voce أَنْ];) or حَانَ: (S, M, K:) or أَنَى, aor. يَأْنِى, inf. n. أَنْىٌ, signifies it was, or became, or drew, near; and it was, or became, present. (Msb.) You say, أَنَى لَكَ أَنْ تَفْعَلَ, aor. يَأْنِى; and آنَ, aor. يَئِينُ; and نَالَ لك, aor. يَنِيلُ; and أَنَالَ; all meaning حَانَ لَكَ

[The time has come, or has drawn near, for thee that thou shouldst do such a thing: or the time of thy doing such a thing has come to thee: or thy doing such a thing has drawn near]: so says Zj; and Fr says the like: but the best of these is أَنَى لَكَ. (T.) And أَنَى الرَّحِيلُ The time of departure came, or drew near; syn. حَانَ وَقْتُهُ. (TA, from a trad.) — — It came, or attained, to its time; to its full, or final, time or state; to maturity, or ripeness; it became mature, or ripe; (T, S, M, IAmb, * Msb, * K;) or, accord. to some, only when said of a plant; (M, K;) [or it signifies also] it became thoroughly cooked. (T, Msb. *) Hence, in the Kur [xxxiii. 53], غَيْرَنَاظِرِينَ إِنَاهُ Not waiting, or watching, for its becoming thoroughly cooked; or for its cooking becoming finished. (T, S, * M.) [See also إِنًى, below.] You say also, أَنَى الحَمِيمُ, (inf. n. أَنْىٌ, TA,) The hot water became heated to the utmost degree. (S, K.) And أَنَى المَآءُ The water became hot to the utmost degree. (M.) — أَنَى, aor. أَنِىٌّ, inf. n. أَنْىٌ, It (a thing) was, or became, behind, or after, its time: (Lth, T:) or أَنَى, inf. n. أُنِىٌّ, it, or he, (a man, TA,) was, or became, behind, backward, or late; it, or he, delayed, or held back; (M, K;) as also أَنِىَ, aor. يَأْنَى, inf. n. إِنًى; and ↓ أَنَّى, inf. n. تَأْنِيَةٌ. (K.) — — See also 5, in two places. 2 أَنَّىَ see 4, in two places: — and see 1. — — You say also, أَنَّيْتُ فِى الشَّىْءِ I fell short, or fell short of what was requisite or what I ought to have done, or flagged, or was remiss, in, or in respect of, the thing. (TA. [The verb is there written without any syll. signs; but the context seems to indicate that it is as above.]) 4 آنى and ↓ أنّى signify the same. (IAar, T, M.) You say, آنَاهُ, (T, S, M, Msb, K,) with medd, (Msb,) aor. يُؤْنِيهِ, (S,) inf. n. إِينَآءٌ, (S, K,) [in the CK, أَنَيْتُهُ إِنْيًا is erroneously put for آنَيْتُهُ إِينَآءً,] He postponed it, put it off, deferred it, delayed it, retarded it; (T, S, M, Msb, K;) retrained it, withheld it, impeded it; (S, TA;) whatever the thing be. (T.) And ↓ الطَّعَامَ فِى النَّارِ أَنَّيْتُ I kept the food long upon the fire. (TA.) And لَا تُؤْنِ فُرْصَتَكَ Postpone not thou, or defer not, thine opportunity, or the time when thou art able to do a thing. (T.) And it is said in a trad., respecting the prayer of Friday, رَأَيْتُكَ آنَيْتَ وَآذَيْتَ (M, * Mgh, * TA) I see thee to have delayed coming, and to have done what is annoying to others by stepping over the necks [of those already in their places in the mosque]: (As, Mgh, * TA:) a saying of 'Omar. (Mgh.) — آنَاهُ also signifies He made him, or it, to be distant, remote, or far off; removed far away, alienated, or estranged, him, or it; like أَنْأَهُ [from which it is formed by transposition]. (TA.) [Hence,] يُؤْنِيكَ occurs in a verse of Es-Sulameeyeh; (M, TA;) meaning يُنْئِيكَ; the ء being put before the ن (M.) 5 تأنّى He acted deliberately, or leisurely, not hastily; as also ↓ استأنى; and ↓ أَنِىَ, (M, K,) aor. يَأْنَى, (K,) inf. n. أَنْىٌ: (TA:) he acted with moderation, gently, deliberately, or leisurely; without haste; and with gravity, staidness, sedateness, or calmness; فِى الأَمْرِ in the affair; as also ↓ استأنى: (Mgh:) or he acted gently; (IAar, T, TA;) as also ↓ أَنِىَ, aor. and inf. n. as above: (TA:) or he acted gently, and waited; فِى الأَمْرِ in the affair: (S:) or he waited, or was patient, or waited with patience, (T, Msb,) and did not hasten, in an affair. (Msb.) التَّأَنِّى and التَّأَنِّى are nearly syn.: you say, تانّى لَهُ He acted gently with him, [or to him,] and did not hasten in his affair. (Mgh.) You say also, ↓ بِهِ استأنى He waited patiently with him; or waited, and had patience, with him; (S, TA;) he did not hasten him; (Lth, T;) as also ↓ استأناهُ. ('Eyn, Har p. 67.) And بِهِ حَوْلًا ↓ أُسْتُؤْنِىَ [He was waited patiently with for a year]. (S.) And فِى أَمْرِكَ ↓ اِسْتَأْنِ Hasten not in thine affair. (Lth, T.) And فِى الطَّعَامِ ↓ اِسْتَأْنَيْتُ I waited for the food to become perfectly prepared or cooked. (Har p. 67.) And تَأَنَّيْتُ الرَّجُلَ (and عَلَيْهِ, M and K in art. نظر, [see إِنْتَظَرَهُ,]) I waited for the man; as also ↓ اِسْتَأْنَيْتُ بِهِ: whence, بِالْجِرَاحَاتِ ↓ يُسْتَأْنَى One should wait for the issues, or consequences, or results, of wounds. (Mgh.) And تَأَنَّيْتُكَ حَتَّى لَا أَنَاةَ بِى [I have waited patiently for thee until there is no disposition to wait patiently in me]. (S.) 10 إِسْتَأْنَىَ see 5, passim. أَنْىٌ: see what next follows. إِنْىٌ (AO, T, S, M, Msb, K) and ↓ إِنًى, (Akh, T, S, Msb,) the latter in [some of] the copies of the K erroneously written أَنَآءٌ, (TA,) [and in other copies of the same omitted,] and ↓ إِنْوٌ, (Akh, Th, T, S, M, K,) with و substituted for ى, (AAF, M,) and ↓ أَنْىٌ (K) and ↓ أَنًى, (M, I Amb,) An hour, or a short portion, or a time, or an indefinite time, (سَاعَةٌ,) of the night: (Zj, T, S, M, K:) or a time or season (وَقْتٌ) of the night: (M in art. انو:) or i. q. وَهْنٌ [the period about midnight; or the time after an hour, or a short period, of the night; or when the night is departing]: (M, K:) or any سَاعَة [i. e. hour, or short portion, or time,] (M, K) of the night: (M:) [and any period of time; as will be seen below:] or, accord. to some, (M,) ↓ إِنًى signifies the whole day; (M, K;) as also ↓ أَنًى: (K:) the pl. is آنَآءٌ (T, S, M, Msb, K) and أُنِىٌّ and إِنِىٌّ. (M, K.) You say, مَضَى إِنْىٌ مِنَ اللَّيْلِ and ↓ إِنْوٌ [&c.] A time, or season, [&c.,] (وَقْتٌ, [&c.,]) of the night passed: (M in art. انو:) dual إِنْيَانِ and إِنْوَانِ. (S.) And a poet says, أَتَمَّتْ حَمْلَهَا فِى بَعْضِ شَهْرٍ وَحَمْلُ الحَامَلَاتِ إِنًى طَوِيلُ [She completed her gestation in a portion of a month; but the gestation of the pregnant in general is a long period of time]. (IAar, T.) Another uses the phrase ضَحَّاكُ الأُنِىِّ, occurring at the end of a verse, [for ضحّاك الأُنِىِّ,] meaning Found to be laughing whenever one comes to him. (M.) أَنًى: see إِنْىٌ, in two places. — — The utmost point, reach, or degree, (M, K,) of a thing; (M;) as also ↓ إِنًى: so in the phrase, بَلَغَ أَنَاهُ and إِنَاهُ It (a thing, M) attained its utmost point, reach, or degree: (M, K:) or this means, [or, accord. to the CK, "and" it means,] its state of being thoroughly cooked; its state of maturity; or its full, or final, time or state. (K.) [See 1, where an ex. from the Kur xxxiii. 53 is cited. Both words are said to be inf. ns.] — See also أَنَاةٌ. إِنًى: see إِنِىٌّ, in two places: — — and see أَنًى. آنَآءٌ [Postponement; a putting off; a deferring; a delaying; a retarding: restraint; a withholding; an impeding:] a subst. from آنَاهُ, aor. يُؤْنِيهِ, inf. n. إِينَآءٌ, meaning "he postponed it," &c.: (S, Msb, * TA:) the context of the K erroneously requires it to be understood as a subst. from أَنَى, aor. يَأْنَى. (TA.) إِنَآءٌ A certain thing of which one makes use, (M,) well known; (S, K;) namely, a vessel, or receptacle, (Mgh, Msb,) for water [&c.]: (Mgh:) pl. آنِيَةٌ, (T, S, M, Mgh, Msb, K,) originally أَأْنِيَةٌ; (M;) and أَوَانٍ; (T, S, M, Mgh, K;) the former a pl. of pauc.; and the latter a pl. of mult., (Mgh,) pl. of آنِيَةٌ. (T, S, M.) أَنَاةٌ Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; patience, as meaning contr. of hastiness: and gravity; staidness; sedateness; calmness: a subst. from تَأَنَّى; (S, Msb;) syn. تُؤَدَةٌ; (T;) and رِفْقٌ; (Ham p. 317;) and حِلْمٌ and وَقَارٌ; (M, Mgh, K;) as also ↓ أَنًى. (M, K, TA. [In the CK, كالأنْي is erroneously put for كَالأَنَى.]) — — Also Hope: [in this sense, accord. to the TA, written with kesr; but this is doubtless a mistake, probably occasioned by a mistranscription:] so in the charge of 'Orweh to his sons; يَا بَنِىَّ إِذَا رَأَيْتُمْ خَلَّةً رَائِعَةً مِنْ رَجُلٍ فَلَا تَقْطَعُوا أَنَاتَكُمْ مِنْهُ وَإِنْ كَانَ عِنْدَ النَّاسِ رَجُلَ سَوْءٍ [O my sons, when ye see a quality exciting admiration and approval, in a man, cut not ye off your hope of him, though he be in the estimation of the people a bad man]. (M.) — A woman in whom is a languor on the occasion of rising, or standing up; (T, S, K;) and a gentle, or grave, deportment: (S:) or in whom is a languor impeding from rising, or standing up: (As:) and وَهْنَانَةٌ signifies the like: (T:) Sb says that it is originally وَنَاةٌ, like as أَحَدٌ is originally وَحَدٌ; from الوَنَى: (S:) the people of El-Koofeh say that it is only وَنَاةٌ: so says Lth: and he says that أَنَاةٌ signifies, as applied to a woman, blessed, prospered, or abounding in good, as it is explained also by ADk, and forbearing, gentle, grave, staid, sedate, or calm, and compliant, or agreeing with another in mind or opinion: and the pl. is أَنَوَاتٌ: or, as some say, it signifies a grave, staid, sedate, or calm, woman, who does not clamour, nor utter foul language. (T.) أَنِىٌّ, as part. n. of 1, A thing of which the time has come, or drawn near: and which has come,

or attained, to its time; to its full, or final, time or state; to maturity, or ripeness: but accord. to some, only applied to a plant. (M, K.) [Compare آنٍ.] — Behind, or after, the time; backward, or late; delayed, or held back; (K, TA; [but wanting in a MS. copy of the former in my possession, and in the CK;]) as also ↓ آنٍ. (TA.) إِنِيهْ a word expressive of disapproval, and of deeming a thing remote or improbable: Sb relates that it was said to an Arab of the desert, who had taken up his abode in a town, or place, "Wilt thou go forth when the desert shall have become plentiful in herbage?" and he said, أَأَنَا إِنِيهْ [What, I, indeed?], meaning "Do ye say this to me when I am know to do thus?" as though he disapproved of their questioning him: but there is much diversity of opinion respecting this word: (TA:) [accord. to some,] it is composed of the redundant إِنْ and the meddeh denoting disapproval [followed by the ه of silence]. (Mughnee voce إِنْ.) [See what is said of the redundant انْ in the present work.] أَنَّى signifies Whence? syn. مِنْ أَيْنَ; (T, S, M;) being an interrogative respecting the direction, or quarter, from which a thing is: (Msb:) and whence [used to denote a condition]: (TA:) and where? and where [used to denote a condition]; syn. أَيْنَ: (T, K: [in which latter the first signification is not mentioned:]) and as one of the adverbial nouns used to denote a condition, whencesoever; from whatever direction or quarter: (S:) and wherever; wheresoever: (Lth, T:) and when? and when [used to den a condition]; syn. مَتَى: (T, K: [but in the latter of these, in art. ان, in the place of مَتَى we find حَيْثُ, which I regard as a mistake:]) and how? syn. كَيْفَ: (Lth, T, S, M, K:) and however. (Lth, TA.) [I mention all these significations together because one of them is assigned by some authorities and another by others to انّى in one and the same instance.] You say, أَنَّى يَكُونُ هٰذَا Whence, from what direction or quarter, from what way, will, or should, be this? (Msb.) And أَنَّى لَكَ هٰذَا Whence [came, or cometh,] to thee this? (S.) It is said in the Kur [iii. 32], يَا مَرْيَمُ أَنَّى لَكِ هٰذَا O Mary, whence [came] to thee this? (T.) And in the same [xxxiv. 51], وَأَنَّى لَهُمُ التَّنَاوُشُ مِنْ مَكَانٍ بَعِيدٍ, meaning [But] whence [shall the attaining of belief be possible to them from a distant place, i. e., (as explained in the S in art. نوش,) in the world to come, when they have disbelieved in the present world? or but how &c.?]. (T.) And in the same [1xxx. 25], accord. to one reading, أَنَّى صَبَبْنَا المَآءَ صَبًّا, meaning Where have we poured forth the water, pouring? but in this is an allusion to the direction [whence the rain comes]; and it may be rendered whence? &c.; and accord. to this reading, the pause upon طَعَامِهِ [immediately preceding] is complete. (IAmb, T.) And you say, أَنَّى تَأْتِنِى آتِكَ, (S, K,) meaning Whencesoever, or from whatever direction or quarter, thou shalt come to me, I will come to thee. (S.) In the saying of 'Alkameh, وَمُطْعَمُ الغُنْمِ يَوْمَ الغُنْمِ مُطْعَمُهُ أَنَّى تَوَجَّهَ وَالمَحْرُومُ مَحْرُومُ the meaning is, [And he who is given spoil to enjoy, (lit., who is fed therewith,) on the day of spoil, is given it to enjoy] wherever he repairs, or however he repairs, [and the prohibited is prohibited.] (Lth, T, TA.) The saying in the Kur [iii. 159], قُلْتُمْ أَنَّى هٰذَا means Ye say, When is this? or How is this? (T,) or Whence is this? (T, Bd, Jel.) And أَنَّى شِئْتُمْ, in the same, [ii. 223,] may mean Whence, or when, or how, ye will. (TA.) You say also, أَنَّى لَكَ أَنْ تَفْتَحَ الحِصْنَ, meaning How [is it, or will it be, possible for thee to open, or conquer, the fortress]? (S.) آنٍ Hot, or heated, to the utmost degree: applied to hot water, (S, M, K,) in the Kur lv. 44: (S, M:) fem. آنِيَةٌ; occurring in the Kur lxxxviii. 5. M.) — See also أَنِىٌّ. — Also A man much characterized by moderation, gentleness, or deliberateness; by a leisurely manner of proceeding, or of deportment, &c.; by patience, as meaning contr. of hastiness; by gravity, staidness, sedateness, or calmness. (S, K. *) أَتَيْتُهُ آنِيَةً بَعْدَ آنِيَةٍ is a phrase mentioned by AAF, meaning I came to him time after time: in which, [says ISd,] I am of opinion that آنية is of the measure فَاعِلَةٌ from الإِنَى: but the word commonly known is آوِنَة [pl. of أَوَانٌ; or آيِنَة, which is syn. with آوِنَة: see أَوَانٌ]. (M.) انيه أَهَّ 1 اه انى. see art. إِنِيهْ: (S in art. اوه, and K,) inf. n. أَهٌّ (K) and أَهَّةٌ (S, * K) and the same without teshdeed; (K, * TA; [app. meaning آهَةٌ, which, however, belongs to art. اوه, q. v.;]) or إِهَّةٌ; (so in the CK; [but in some copies of the K, and ↓ أَهَّهَ, as in the TK, where it is said that the inf. n. of this form of the verb is تَأْهِيهٌ;]) and ↓ تأهّه; (K;) [i. q. آهَ and أَوَّهَ and تَأْهِيهٌ; or] He expressed pain or grief or sorrow, or he lamented or complained or moaned, (S, K,) as one in an evil state, and broken in spirit by grief or mourning, and said آهِ, or هَاهْ. (K.) [See a verse cited in art. اوه, voce آهَةٌ.] 2 أَهَّهَ 3 and 5: see above. إِهْ, i. e. إِ with the ه of pausation; imperative of وَأَي, q. v. (Mughnee in art. الف) آهِ and آهٍ and آهًا &c.: see art. اوه. أَهَّبَهُ 2 اهب لِلْأَمْرِ, [inf. n. تَأْهِيبٌ,] He furnished, prepared, equipped, or accoutred, him, for the thing, or affair; he furnished him, or provided him, with the apparatus, gear, tackling, implements, instruments, tools, or the like, proper, or necessary, for it. (MF.) — — أَهَّبَ الأَمْرَ He prepared the thing, or affair. (MF.) — — See also 5. 5 تأهّب He furnished, prepared, equipped, or accoutred, himself; furnished, or provided, himself with proper, or necessary, apparatus, gear, tackling, implements, instruments, tools, or the like; (S, A, Msb, K;) لِلسَّفَرِ for journeying; (Msb;) or لِلْأَمْرِ for the thing, or affair; as also ↓ أهّب. (K.) أَهَبٌ: see إِهَابٌ. أُهْبَةٌ Apparatus, equipments, equipage, accoutrements, furniture, gear, tackling, implements, instruments, tools, or the like; (S, A, Msb, K;) as in أُهْبَةُ الحَرْبِ [the apparatus, arms, weapons, equipage, or accoutrements, of war]; (S;) as also هُبَةٌ: (K:) pl. of the former, أُهَبٌ. (S, Msb.) You say, أَخَذَ لِذٰلِكَ الأَمْرِ أُهْبَتَهُ [He took his apparatus, &c., for that thing, or affair; also meaning, he made his preparation, or he prepared himself, for it]. (TA.) إِهَابٌ A skin, or hide, (A, Msb, K,) in an absolute sense, (A,) of a bull or cow, sheep or goat, or wild animal: (TA:) or a skin, or hide, not yet tanned: (S, A, Mgh, Msb, K:) and sometimes applied to the skin of a man: (Msb:) pl. (of pauc., TA) آهِبَةٌ (IAar, K) and (of mult., TA) أُهُبٌ, (S, A, Mgh, Msb, Msb, K,) with two dammehs, (Mgh, Msb,) and ↓ أَهَبٌ, (S, Msb, K,) contr. to rule, (S, Msb,) or, accord. to Sb, (L,) this last is a quasi-pl. n.: (Mgh, L:) in one copy of the K, it is written آهب. (TA.) You say, جَاعُوا حَتَّى أَكَلُوا الأُهُبَ [They hungered so that they ate the skins, or hides]. (A.) And كَادَ يَخْرُجُ مِنْ إِهَابِهِ فِى عَدْوِهِ (assumed tropical:) [He almost issued from his skin in his running]. (A.) And حَقَنَ الدِّمَآءَ فِى أُهُبِهَا (assumed tropical:) [He spared the people's blood in their bodies]. (TA, from a trad.) اهل أَهَلَ 1, aor. اَهُلَ, inf. n. أُهُولٌ; (Msb;) or أَهِلَ, like عُنِىَ; (K, TA;) It (a place, Msb, TA) was, or became, peopled, or inhabited. (Msb, K, TA.) — — أَهَلَ, aor. اَهُلَ and اَهِلَ, inf. n. as above, He married, or took a wife; (Yoo, S, Msb, K;) as also ↓ تأهّل; (S, Mgh, Msb, K;) and ↓ اتَّهَلَ, [written with the disjunctive alif إِتَّهَلَ, like اتَّخَذَ and اتَّزَرَ and اتَمَنَ &c.], (K,) of the measure افتعل. (TA.) — — أَهَلَ; (Ks, S, Msb;) or أَهِلَ, aor. اَهَلَ; (K;) or both; (JK;) بِهِ, (JK,) i. e. بِالرَّجُلِ, (Ks, S,) or بِالشَّىْءِ; (Msb;) i. q. أَنِسَ [He was, or became, sociable, companionable, friendly, amicable, or familiar, with him, i. e. the man; or he was, or became, cheered, or gladdened, by his company or converse, or by his, or its (the thing's) presence]. (JK, S, Msb, K.) 2 أَهَّلَ بِهِ, (K,) or أَهَّلَهُ, (Ham p. 184,) inf. n. تَأْهِيلٌ, (Ham, K,) He said to him أَهْلًا: (Ham:) or he said to him مَرْحَبًا وَأَهْلًا: (K:) like رَحَّبَ بِهِ: (TA:) [see أَهْلٌ:] IB says that [the first pers. of] the aor. of this verb is with fet-h to the ء [contr. to rule: a strange assertion]. (TA.) — — أَهَّلَهُ لِذٰلِكَ, inf. n. as above; and ↓ آهلهُ; He saw him, judged him, thought him, or held him, to be worthy, or deserving, of that; to merit it; to have a right, or

just title or claim, to it: (K, * TA:) or he made him to be worthy, or deserving, of that; &c. (TA.) You say, أَهَّلَكَ اللّٰهُ لِلْخَيْرِ [May God make thee worthy, or deserving, of good, good fortune, prosperity, or the like]. (S.) 4 آهَلَكَ اللّٰهُ فِى الجَنَّةِ, inf. n. إِيهَالٌ, May God make thee to enter with thy wife into Paradise: (AZ, S, TA:) or may God make thee to have a family in Paradise, and unite thee with them [therein]. (TA.) — — See also 2. 5 تَاَهَّلَ see 1. 8 إِتَّهَلَ see 1. 10 استاهلهُ as signifying He was, or became, worthy, or deserving, of it, or he merited it, or he had a right, or just title or claim, to it, is not allowable: (Msb, * MF:) not only does J disallow it, but the generality of those before him do so; saying that it is not chaste: in the Fs it is said to be of weak authority; and the expositors thereof confirm this assertion, saying that it occurs, but is inferior to other words in chasteness; and El-Hareeree asserts it to be erroneous: (MF:) or it is good in this sense; and J's disallowance of it is of no account: (K:) Az and Z and Sgh and others assert it to be good: and Az says, in the T, some have asserted the saying فُلَانٌ يَسْتَأْهِلُ أَنْ يُكْرَمَ أَوْ يُهَانَ, as meaning [Such a one] is worthy, or deserving, [of being treated with honour, or of being held in light estimation,] to be erroneous; and الاِسْتِئْهَالُ to be only from الإِهَالَةُ; but I do not disallow it, nor charge with error him who says thus; for I have heard the verb thus used by a chaste Arab of the desert, of the BenooAsad, and there was present a number of Arabs of the desert who did not disapprove his saying: and this is confirmed by the saying in the Kur [lxxiv. 55], هُوَ أَهْلُ التَّقْوَي وَ أَهْلُ المَغْفِرَةِ [explained below: see أَهْلٌ]. (T.) — استأهل, (JK, K,) or استأهل الأَهَالَةَ, (Msb,) He took the إِهَالَةَ: (JK, K:) or he ate the اهالة: see this word below. (Msb, TA.) أَهْلٌ [The people of a house or dwelling, and of a town or village, and of a country: and the family of a man:] a man's cohabitants of one dwelling or place of abode, (Er-Rághib, Kull p. 84,) and of one town or country: (Er-Rághib:) afterwards applied to a man's fellow-members of one family or race, and of one religion, and of one craft or art or the like: (Er-Rághib, Kull:) or, as some say, relations, whether they have followers or dependents, or not; whereas آلٌ signifies relations with their followers or dependents: (Kull:) or it originally signifies relations: and sometimes is applied to followers or dependents: and signifies also the أَهْل [i. e. people, or inhabitants, or family,] of a house or tent: (Msb:) or a man's nearer, or nearest, relations by descent from the same father or ancestor; or his kinsfolk; his relations: (K:) or, accord. to [the Imám] Mohammad, a man's wife [or wives] and his children and household who are the objects of his expenditure; and thus, any brother and sister, or paternal uncle and son of a paternal uncle, or strange or distantly-related child, whom a man feeds or sustains in his abode: the most particular, or most special, dependents, or the like, of a man: on the authority of El-Ghooree: (Mgh:) [J indicates some of these meanings merely by saying that it signifies] the أَهْل of a man, and the أَهْل of a house; as also ↓ أَهْلَةٌ: (S:) [see also آلٌ; in the explanations of which, certain distinctions between it and أَهْلٌ will be found mentioned:] the pl. is أَهْلُونَ, [like أَرْضُونَ, a form sometimes used for أَرَضُونَ] (Mgh, Msb, K,) and أَهَالٍ, (S, Mgh, Msb, K,) with an additional ى [implied by the tenween, and expressed in the accus. case, and when the word is determinate, as in الأَهَالِى,] (S,) contr. to rule, (S, Mgh,) like لَيَالٍ, pl. of لَيْلٌ, (S,) [and like أَرَاض, respecting which and لَيَالٍ and أَهَالٍ, see أَرْضٌ,] and آهَالٌ, (S, K,) a pl. [of pauc.] sometimes occurring in poetry, (S,) [like آرَاضٌ,] and أَهْلَاتٌ and أَهَلَاتٌ [as though pls. of أَهْلَةٌ]. (S, K.) — — أَهْلُ البَيْتِ The [people or] inhabitants [or family] of the house or tent. (Mgh, K.) But أَوْصَى لأَهْلِ بَيْتِهِ means the same as اوصى لِجِنْسِهِ, i. e. He left by will, of his property, to the children of his father, [or his kindred by the father's side,] exclusively of all relations of the mother. (Mgh in art. جنس.) [See also أَهْلُ الرَّجُلِ, below.] — — أَهْلُ القُرَى The [people or] inhabitants of the towns or villages. (TA.) And أَهْلُ البَلَدِ The settled, or constant, inhabitants of the country or town. (Msb.) And أَهْلُ الحَضَرِ The people of the region, or regions, of cities, towns, or villages, and of cultivated land. (A in art. حضر.) And أَهْلُ المَدَرِ وَ الوَبَرِ (S in art. مدر, &c.) [The people of the towns or villages, or] the inhabitants of the buildings, and of the tents, (Kull,) or deserts. (TA in art. وبر) — — [أَهْلُ القُبُورِ, and المَقَابِرِ, The people of the graces, and of the places of graves; i. e., those buried therein.] — — [أَهْلُ الجَنَّةِ The people of Paradise.] — — [أَهْلُ النَّارِ The people of the fire, i. e., of Hell.] — — See also أَهِلَةٌ. — — The following is an ex. of اهل as explained above in the first sentence on the authority of the K: الأَهْلُ إِلَى الأَهْلِ أَسْرَعُ مِنَ السَّيلِ إِلَى السَّهْلِ a prov. [meaning Kinsfolk are quicker of tendency to kinsfolk than the torrent to the plain]. (TA.) So, too, a saying of a poet cited voce خَفْضٌ. (TA.) [And] أَهْلَكَ وَاللَّيْلَ a prov. meaning بَادِر أَهْلَكَ وَاحْذَرِ اللَّيْلَ وَ ظُلْمَتَهُ [Betake thyself early to thy family, and beware of the night and its darkness]. (Har p. 175.) [And] مَرْحَبًا وَأَهْلًا (S, K) a saying meaning Thou hast come to an ample, or a spacious, or roomy, place, and to [people like thine own] kinsfolk; therefore be cheerful, or sociable, not sad, or shy: (S:) or thou hast found, or met with, [an ample, or a spacious, or roomy, place, and] kinsfolk, not strangers. (K.) [And] أَهْلًا وَ سَهْلًا وَمَرْحَبًا Thou hast come to a people who are [like] kinsfolk, and to a place that is plain, even, not rugged, and that is ample, spacious, or roomy; therefore rejoice thyself, and be not sad, or shy. (Msb.) — — أَهْلُ النَّبِىِّ The [family or] wives and daughters of the Prophet, and his son-in-law 'Alee: or his women; and (as some say, TA) the men who are his آل; (K, TA;) comprising the grandchildren (أَحْفَاد) and [other] progeny: and so أَهْلُ البَيْتِ as used in the Kur xxxiii. 33, occurring also [in a like sense] in xi. 76: (TA:) and الأَهْلُ is conventionally applied to the nearer, or nearest, kinsfolk of the Prophet. (Er-Rághib.) — — أَهْلُ كُلِّ نَبِىٍّ also means The people to whom any prophet is sent; (K, TA;) and those who are of his religion. (TA.) — — In the phrase آلُ اللّٰهِ وَرَسُولِهِ, meaning The friends, or the like, (أَوْلِيَآء K, TA,) and the assistants, (TA,) of God and of his apostle, the first word is originally أَهْل. (K, TA.) — — أَهْلُ اللّٰهِ is also an appellation which used to be applied to The readers or reciters [of the Kur-án]. (TA.) — — أَهْلُ الرَّجُلِ also signifies (tropical:) The man's wife; (Mgh, * Msb, * K;) as well as his wife and children; (TA;) [so, too, in the present day, أَهْلُ بَيْتِ الرَّجُلِ;] and so, too, ↓ أَهْلَتُهُ. (K.) Hence the phrase بَنَى عَلَي أَهْلِهِ [see art. بنى]: (Kull:) and دَخَلَ بِأَهْلِهِ and دَخَلَ عَلَى أَهْلِهِ [see art. دخل]. (Har p. 502; &c.) — — أَهْلُ مَذْهَبٍ [The people of, or] those who follow, (K, TA,) and believe, (TA,) a certain persuasion, or body of tenets. (K, TA.) [Hence,] أَهْلُ السُّنَةِ [Those who conform to the institutes of Mohammad]. (TA.) [And] أَهْلُ الأَهْوَآءِ [The people of erroneous opinions;] those whose belief is not that of the class termed أَهْلُ السُّنَّةِ, but who hare the same قِبْلَة. (TA.) [And] أَهْلُ الإِسْلَامِ Those who follow the religion of El-Islám. (Mgh.) [And] أَهْلُ القُرْآنِ Those who read, or recite, the Kur-án, and perform the duties enjoined thereby. (Mgh.) [And] أَهْلُ الكِتَابِ [The people of the Scripture, or Bible: and] the readers, or reciters, of the Mosaic Law, and of the Gospel. (TA.) — — أَهْلُ العِلْمِ [The people of knowledge, or science;] those who are characterized by knowledge, or science. (Msb.) — — أَهْلُ الأَمْرِ [The possessors of command: or] those who superintend the affairs [of others]; (K, TA;) like أُلُوالأَمرِ, q. v. (TA.) — — أَهْلُ المَرَاتِبِ [The people of exalted stations, posts of honour, or dignities]. (TA in art. رتب.) — — أَهْلُ الذِّمَّةِ (Mgh in art. ذم) and أَهْلُ العَهْدِ (TA in art. عهد) Those persons, (Mgh, TA,) of the unbelievers, (Mgh,) [namely, Christians, Jews, and Sabians, but no others,] who have a compact, or covenant, with the Muslims, (Mgh, TA,) paying a poll-

tax, whereby they are secure of their property and blood, (Mgh,) or whereby the Muslims are responsible for their security [and freedom and toleration] as long as they act agreeably to the compact. (TA.) — — أَهْلٌ also signifies The possessors, or owners, of property: as in the Kur iv. 61. (TA.) — — أَهْلٌ لِكَذَا A person, (S, K,) and persons, for it is used as a sing. and as a pl., (K,) having a right, or just title, to such a thing; entitled thereto; worthy, or deserving, thereof; meet, or fit, for it: (S, K:) the vulgar say ↓ مُسْتَأْهِلٌ, which is not allowable: (S:) or this assertion of J's is of no account. (K: see 10.) You say, هُو أَهْلٌ لِإِكْرَامِ He is entitled to be, or worthy of being, treated with honour. (Msb.) And لِكُلِ ↓ هُوَ أَهَلَةٌ خَيْرٍ [He is entitled to, or worthy of, all that is good]. (Ibn-'Abbád.) And وُدٍّ ↓ أَهلَةُ He who is, or they who are, entitled to, or worthy of, love, or affection. (S, Sgh.) And hence, in the Kur [lxxiv. last verse], هُوَ أَهْلُ التَّقْوَى وَأَهْلُ المَغْفِرَةِ (TA) He is the Being entitled to be regarded with pious fear, and the Being entitled to forgive those who so regard Him. (Jel.) In the phrase أَهْلَ الثَّنَآءِ وَالمَجْدِ [O Thou who art the Being entitled to praise and glory], occurring in a form of prayer, the first word is mansoob as a vocative: and it may be marfooa, as the enunciative of an inchoative suppressed; i. e. أَنْتَ أَهْلُ [Thou art the Being entitled &c.]. (Msb.) — — [Frequently, also, أَهْلٌ signifies The author, or, more commonly, authors, of a thing; like صَاحِبٌ and أَصْحَابٌ; as in أَهْلُ البِدَعِ The author, or authors, of innovations; and أَهْلُ الظُّلْمِ The author, or authors, of wrong.] أَهِلٌ: see أَهْلِيٌّ. أَهَلَةٌ: see أَهْلٌ, in four places: — and see أَهِلَةٌ. أَهلَةٌ i. q. مَالٌ [Property; or cattle]: so in the saying إِنَّهُمْ لَأَهْلُ أَهِلَةٍ (JK, K) [app. meaning Verily they are sojourners, or settlers, possessed of property, or cattle]: ↓ أَهْلٌ here signifying حُلُولٌ [pl. of حَالٌّ]. (JK, TA.) [But] Yoo says that ↓ هُمْ أَهْلُ أَهْلَةٍ and أَهِلَةٍ means They are people of the distinguished sort. (TA.) أَهْلِيٌّ A domestic beast [or bird]; a beast [or bird] that keeps to the dwelling [of its owner]; (JK, Msb, K, TA;) contr. of وَحْشِيٌّ; (TA;) as also ↓ أَهِلٌ. (K.) You say حُمُرٌ أَهْلِيَّةٌ [Domestic asses]: (JK, TA:) occurring in a trad., in which their flesh is forbidden to be eaten. (TA.) أَهْلِيَّةٌ The quality of having a right, or just title, to a thing; worthiness, or desert; meetness, or fitness; in Pers. سَزَوَارِى: (Golius, app. from a gloss. in a copy of the KL:) the state, or quality, of meetness, or fitness, [of a person,] for the bindingness of the rights which the law imposes for one or upon him. (TA.) إِهَالَةٌ Grease: (S:) or melted grease: (Msb:) or fat: or melted fat: or olive-oil: and anything that is used as a seasoning or condiment: (K:) such as fresh butter, and fat, and oil of sesame: (TA:) or melted fat of a sheep's tail and the like. (JK.) Hence, سَرْعَانَ ذَا إِهَالَةٌ, a prov., mentioned in art. سرع; (K, * TA;) or, as some say, وَشْكَانَ. (TA.) آهِلٌ, (JK, S, Msb, K,) [said by those unacquainted with the verb أَهَلَ in the first of the senses explained in this art. to be] a kind of rel. n., (TA,) and ↓ مَأْهُولٌ, (JK, K,) A place peopled, or inhabited: (Msb:) or a place having people: (JK:) or the former has this signification; and the latter signifies having its people in it: (ISk, K:) or the former has this last signification: (Yoo, S:) pl. of the latter مَآهِلُ, occurring in a poem of Ru-beh [app. by poetic licence for مَآهِيلُ]. (TA.) You say قَرْيَةٌ آهِلَةٌ A peopled, or inhabited, town or village. (Msb.) And أَمْسَتْ نِيرَانُهُمْ آهِلَةٌ Their fires became in the evening attended by many people. (TA.) مَأْهُولٌ: see آهِلٌ. — ثَرِيدَةٌ مَأْهُولَةٌ [A mess of crumbled bread] having much إِهَالَةٌ, q. v. (A, TA.) مُتَأَهِّلٌ Having a wife. (Har p. 571.) مُسْتَأْهِلٌ: see أَهْلٌ; latter part of the paragraph. — Also Taking, or eating, إِهَالَة, q. v. (S.) او أَوْ a conjunction, (M, Mughnee, K,) to which the later authors have ascribed meanings amounting to twelve: (Mughnee:) a particle which, when occurring in an enunciative phrase, [generally] denotes doubt, and vagueness of meaning; and when occurring in an imperative or a prohibitive phrase, [generally] denotes the giving of option, or choice, and the allowing a thing, or making it allowable. (S.) — — First, (Mughnee,) it denotes doubt. (T, S, M, Msb, Mughnee, K.) So in the saying, رَأَيْتُ زَيْدًا أَوْ عَمْرًا [I saw Zeyd or 'Amr]. (T, * S, Msb.) And جَآءنِى رَجُلٌ أَوِ امْرَأَةٌ [A man or a woman came to me]. (Mbr, T.) And لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ [in the Kur xviii. 18 and xxiii. 115, We have remained a day or part of a day]. (Mughnee.) — — Secondly, (Mughnee,) it denotes vagueness of meaning. (S, Msb, Mughnee, K.) S [it may be used] in the first of the exs. given above. (Msb.) And so in the saying, وَأَنَّا أَوْ إِيَّاكُمْ لَعَلَى هُدًى أَوْ فِى ضَلَالٍ مُبِينٍ [And verily we or ye are following a right direction or in manifest error], (S, Mughnee,) in the Kur [xxxiv. 23]; (S;) the ex. being in the former او. (Mughnee.) — — Thirdly, (Mughnee,) it denotes the giving of option, or choice. (T, S, M, Mughnee, K.) So in the saying, كُلِ السَّمَكَ أَوِ اشْرَبِ اللَّبَنَ [Eat thou the fish, or drink thou the milk]; i. e. do not thou both of these actions; (Mbr, T, S;) but choose which of them thou wilt. (Mbr, T.) And تَزَوَّجْ هِنْدًا أَوْ أُخْتَهَا [Take thou as wife Hind or her sister]. (Mughnee.) And [in like manner] it denotes the making choice. (T.) [So when you say, سَأَتَزَوَّجُ هِنْدًا أَوْ أُخْتَهَا, meaning I will take as wife Hind or her sister; whichever of them I choose.] — — Fourthly, (Mughnee,) it denotes the allowing a thing, or making it allowable. (T, S, Msb, Mughnee, K.) So in the saying, جَالِسِ حَسَنَ أَوِ ابْنَ سِيرِينَ [Sit thou with El- Hasan or Ibn-Seereen]. (Mbr, T, S.) And قُمْ أَوِ اقْعُدْ [Stand thou or sit]: and the person to whom this is said may do [one or] both of the se actions. (Msb.) [And similar exs. are given in the Mughnee.]) But وَلَا تُطِعْ مِنْهُمْ آثِمًا أَو كَفُورًا [in the Kur lxxvi. 24, And obey not thou, of them, a sinner or a person very ungrateful to God,] means that thou shalt not obey either of such persons: (Mbr, T, Mughnee:) in which case او is more forcible than وَ; for when you say to a person, لَا تُطِعْ زَيْدًا وَعَمْرًا [Obey not thou Zeyd and 'Amr], he may obey one of them, since the command is that he shall not obey the two. (Zj, T.) — — Fifthly, (Mughnee,) it denotes unrestricted conjunction. (Mughnee, K.) So in the saying, in the Kur [iv. 46 and v. 9], أَوْ جَآءَ أَحَدٌ مِنْكُمْ مِنَ الغَائِطِ [And if any one of you cometh from the privy]; (TA;) [where, however, it may also be rendered or, though] meaning وَجَآءَ; (T, TA;) the و in this explanation being what is termed a denotative of state. (T.) So, too, accord. to AZ, in the expression أَوْ يَزِيدُونَ [And they exceeded that number], in the Kur [xxxvii. 147]: but see below. (TA.) And so in the words, أَوْ أَنْ نَفْعَلَ فِى أَمْوَالِنَا مَا نَشَآءُ [And our doing, in respect of our possessions, what we will], in the Kur [xi. 89]. (T, TA.) — — Sixthly, it denotes transition, (Mughnee,) used in the sense of [the adversative particle] بَلْ, (T, S, M, Mughnee, K,) in a case of amplification of speech; (S;) accord. to Sb, on two conditions; that it shall be preceded by a negation or a prohibition, and that the agent shall be mentioned a second time; as in مَا قَامَ زَيْدٌ أَوْ مَا قَامَ عَمْرٌو [Zeyd did not stand: nay, rather 'Amr did not stand]; and لَا يَقُمْ زَيدٌ أَوْ لَا يَقُمْ عَمْرُو [Let not Zeyd stand: nay, rather let not 'Amr stand]. (Mughnee.) Accord. to Fr, (Th, M, Mughnee,) it has this meaning in أَوْ يَزِيدُونَ [Nay, rather they exceeded that number], (Th, S, M, Mughnee,) in the Kur [xxxvii. 147, cited above]: (S:) or the meaning is, or they would exceed [that number] in your estimation: or these words with those preceding them in the same verse mean, we sent him to a multitude of whom, if ye saw them, ye would say, They are a hundred thousand, or they exceed [that number]; (M, Mughnee; *) so that it denotes doubt on the part of men, not of God, for He is not subject to doubt: (M:) or we sent him to a hundred thousand in the estimation of men, or they exceeded [that number] in the estimation of men; for God does not doubt: (S:) or او is here used to denote vagueness of meaning: (IB, Mughnee:) or, it is said, to denote

that a person might choose between saying, “they are a hundred thousand,“ and saying, “they are more;“ but this may not be when one of the two things is the fact: or, accord. to some of the Koofees, it has the meaning of وَ: and each of these meanings, except the last, has been assigned to او as occurring in the Kur ii. 69 and xvi. 79. (Mughnee.) — — Seventhly, it denotes division; (Mughnee, K; *) as in the saying, الكَلِمَةُ اسْمٌ أَوْ فِعْلٌ أَوْ حَرْفٌ [The word is a noun or a verb or a particle]: so said Ibn-Málik: or, as he afterwards said, in preference, it denotes separation (التَّفرِيق) divested of the attribute of denoting doubt and vagueness of meaning and the giving of option or choice; adducing as one of his exs. of this meaning the saying, وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى [in the Kur ii. 129, And they said, “Be ye Jews” or “Christians”]; because the use of و in division is better; as when you say, الكَلِمَةُ اسْمٌ وَفِعْلٌ وَحَرْفٌ: or it denotes, accord. to some, distinction (التَّفْصِيل); and the meaning of the ex. last cited, say they, is, and the Jews said, “Be ye Jews,” and the Christians said, “Be ye Christians.” (Mughnee.) It is [said to be] used in this last sense (that of التفضيل) in the saying, كُنْتُ آكُلُ اللَّحْمَ أَوِ العَسَلَ [I used to eat flesh-meat or honey]; i. e. I used to eat flesh-meat one time and honey another time: and so in the Kur vii. 3 and x. 13. — — Eighthly, (Mughnee,) it is used in the sense of the exceptive إِلَّا, (Mughnee, K,) or إِلَّا أَنْ (M;) and in this case the aor. after it is mansoob, because of أَنْ suppressed. (Mughnee, K.) So in the saying, لَأَقْتُلَنَّهُ أَوْ يُسْلِمَ [I will assuredly slay him or he shall become a Muslim; i. e., unless he become a Muslim]. (Mughnee. [And a similar ex. is given in the M.]) So, too, in the saying, وَكُنْتُ إِذَا غَمَزْتُ قَنَاةَ قَوْمٍ كَسَرْتُ كُعُوبَهَا أَوْ تَسْتَقِيمَا [And I used, when I pinched and pressed the spear of a people, to break its knots, or joints, or its internodal portions, (the shaft being a cane,) or, i. e. unless, it became straight]: (Mughnee, K: *) a prov., of which the author is Ziyád ElAajam; meaning, when a people behaved with hardness to me, I endeavoured to soften them: (TA in art. غمز:) thus related by Sb, the verb ending it being rendered mansoob by او; and thus he heard it from some one or more of the Arabs; but in the original verses, which are but three, it is تَسْتَقِيمُ, with refa. (IB and TA in art. غمز.) [And similar to these above are the sayings,] إِنَّهُ لِفُلَانٍ أَوْمَا بِنَجْدٍ قَرَظَةٌ [Verily it belongs to such a one or there is not, i. e. unless there be not, in Nejd, a قَرَظَة (see art. قرظ)]: and لَآتِيَنَّكَ أَوْ مَا بِنَجْدٍ قَرَظَةٌ [I will assuredly come to thee or there is not, i. e. unless there be not, in Nejd, a قَرَظَة]; meaning I will assuredly come to thee, in truth. (T.) — — Ninthly, (Mughnee,) it is used in the sense of إِلَى, (Mughnee, K,) or إِلَى أَنْ; (S;) in which case also the aor. after it is mansoob, because of أَنْ suppressed: (Mughnee:) and in the sense of حَتَّى [which is also syn. with إِلَى]. (Fr, T, M, K.) So in the saying, لَأَضْرِبَنَّهُ أَوْ يَتُوبَ [I will assuredly beat him until he repent]. (S. [And similar exs. of او as explained by حَتَّي are given in the T (from Fr) and in the M and in the Mughnee.]) And so in the saying of the poet, لَأَسْتَسْهِلَنَّ الصَّعْبَ أَوْ أُدْرِكَ المُنَى فَمَا انْقَادَتِ الآمَالُ إِلَّا لِصَابِرِ [I will assuredly deem easy what is difficult until I attain the objects of wish; for hopes become not easy of accomplishment save to one who is patient]. (Mughnee.) — — Tenthly, some say, (Mughnee,) it denotes nearness [of one event or thing to another]; as in the saying, مَا أَدْرِى أَسَلَّمَ أَوْ وَدَّعَ [I know not whether he saluted or bade farewell]: (Mughnee, K: [but in the CK this ex. is misplaced:]) this, however, is manifestly wrong; او being here used to denote doubt, and the denoting of nearness being only inferred from the fact of the saluting being confounded in the mind with the bidding farewell, since this is impossible or improbable when the two times are far apart. (Mughnee.) — — Eleventhly, (Mughnee,) it occurs as a conditional, (T, Mughnee, K,) accord. to Ks alone; (T;) or rather as a conjunctive and conditional; وَإِنْ being meant to be understood in its place; though in truth the verb that precedes it indicates that the conditional particle [إِنْ] is meant to be understood [before that verb], and او retains its proper character, but forms part of that which has a conditional meaning because conjoined with a preceding conditional phrase. (Mughnee.) So in the saying, لَأَضْرِبَنَّهُ عَاشَ أَوْ مَاتَ, (Mughnee, K,) i. e., إِنْ عَاِض بَعْدَ الضَّرْبِ وَ إِنْ مَاتَ [I will assuredly beat him if he live (after the beating) or if he die]: so says Ibn-Esh-Shejeree. (Mughnee.) — — Twelfthly, accord. to Ibn-Esh-Shejeree, on the authority of some one or more of the Koofees, (Mughnee,) it denotes division into parts, or portions; as in the saying [in the Kur ii. 129, before cited,] وَقَالُوا كُونُوا هُودًا أَو نَصَارَى, (Mughnee, K,) i. e. And they said, “Be ye, some of you, Jews, and, some of you, Christians:” (TA:) but [IHsh says,] it appears to me that the meaning here is that of التَّفْصِيل mentioned before. (Mughnee.) — — [In the K it is said to occur also in the sense of أَنْ: but this is evidently a mistake, app. originating in one of the two principal sources of the K, namely, the M, in which the same is said, but is exemplified by a phrase in which it is explained by إِلَّا أَنْ, the eighth of the meanings of أَوْ mentioned above.] — — See also أَوٌّ below. أَوَ in أَوَ لَمْ يَرَوْا &c. is [the conjunction] وَ with the interrogative ا prefixed to it. (Fr, T.) أَوِّ مِنْ كَذَا (T, M) and أَوَّ (M) [Alas, on account of, or for, such a thing!] an expression denoting complaint of distress, or of anxiety, or of grief or sorrow; (T;) or an expression of grief or sorrow; (M;) like ↓ آوِ and ↓ آوٍ and ↓ أَوَّتَاه (K and TA in art. اوه,) or ↓ أَوَّتَاهُ (CK in that art.,) or ↓ آوَّتَاه, or ↓ آوَّتَاه, (S in that art., [the ه in one copy of which is marked as quiescent,]) and like آهِ and أَوْهِ &c. (S and Msb and K in art. اوه: see آهِ in that art.) AZ says, one says, أَوْهِ عَلَى زَيْدٍ [meaning Alas, for Zeyd!] with kesr to the ه, and ↓ أَوَّتَا عَلَيْكَ [thus without ه, meaning Alas, for thee!] with ت; an expression of regret for a thing, whether of great or mean account. (T.) أَوٌّ The word ↓ أَوْ when made a noun. (T, K.) So say the grammarians. (T.) You say, هٰذِهِ أَوٌّحَسَنَةٌ [This is a good أَوْ]. (T.) And to one who uses the phrase أَفْعَلُ كَذَا أَوْ كَذَا, (T,) you say, دَعِ الأَوَّجَانِبًا [Let thou, or leave thou, the word أَوْ alone]. (T, K.) أَوَّةٌ [A moaning (see its syn. آهَةٌ in art. اوه)] is said by some to be of the measure فَعْلَةٌ, in which the ة is the sign of the fem. gender; for they say, سَمِعْتُ أَوَّتَكَ [I heard thy moaning], making it ت: and so says Lth; أَوَّةٌ is after the manner of فَعْلَةٌ: (T:) you say, أَوَّةً لَكَ [May God cause moaning to thee!], (Lth, T, and S in art. اوه,) and آهَةً لَكَ: [but accord. to J, the former of these is cognate with the latter; for he says that] the former is with the ه suppressed, and with teshdeed to the و. (S in art. اوه, where see آهَةٌ.) — — أَوَّتَا عَلَيْكَ; and أَوَّتَاه, or آوَّتَاه, or أَوَّتَاه, or أَوَّتَاهُ: see أَوِّ مِنْ كَذَا. أَوَّةٌ i. q. دَاهِيَةٌ [A calamity, a misfortune, &c.: or, perhaps, very cunning, applied to a man]: pl. أُوَوٌ; (AA, T, K, TA; [but in copies of the K, written أُوَوٌ;]) which is one of the strangest of the things transmitted from the Arabs; the regular form being أُوَّى, like قُوَّي, pl. of قُوَّةٌ; but the word occurring as above in the saying of the Arabs, مَا هُوَ إِلَّا أَوَّةٌ مِنَ الأُوَوْ [It is no other thing than a calamity of the calamities: or, perhaps, he is no other than a very cunning man of the very cunning]. (AA, T, TA.) أَوَوِيٌّ and آوِ and آوٍ: see أَوٌّ: and see آهِ in art. اوه. آوِيٌّ and آيَةٌ: see آيَةٌ, in art. اى. آوَّتَاه: see أَوٌّ. اوب 1 آبَ, aor. يَؤُوبُ, (T, S, &c.,) inf. n. أَوْبٌ (S, M, Msb, K) and إِيَابٌ and أَوْبَةٌ (T, S, M, K) and أَيْبَةٌ, (M, K,) ى taking the place of و, (M,) and إِيبَةٌ (Lh, M, K) and مَآبٌ [like مَآلٌ], (Msb, TA,) He (an absent person, T) returned (T, S, M, A, Mgh, Msb, K) to his place, (Sh,) or to a thing, (M,) or from his journey; (Msb;) as also ↓ أَوَّب, (M,) inf. n. تَأْوِيبٌ and تَأْيِيبٌ; (K;) and ↓ تَأَوَّبَ; (M, K;) and ↓ ائتاب [written with the disjunctive alif اِيتَابَ]; (S;) and ↓ أَيَّبَ, [a quasi-quadriliteralradical verb, originally أَيْوَبَ,] of the measure فَيْعَلَ, (M,) inf. n. إِيَّابٌ, (M, K,) originally إِيوَابٌ, of the measure فِيعَالٌ, (M, TA,) or, accord. to Fr, إِيَّابٌ is incorrect, and the right word is إِيَابٌ: (TA:) [and if so, أَيَّبَ is perhaps changed from أَوَّبَ, like as أَيْبَةٌ

is from أَوْبَةٌ; and تَأْيِيبٌ is perhaps its inf. n., changed from تَأْوِيبٌ:] or, as some say, إِيَابٌ signifies only the returning to one's family at night: (M, TA:) and تأوّب ↓ أَهْلَهُ and انتاب ↓ اهله [as well as آبَ إِلَى أَهْلِهِ] signify he returned to his family at, or in, the night: (T, TA:) or آبَ إِلَيْهِمْ, (S,) [or آبَهُمْ, accord. to a copy of the A, where we find أُبْتُ بَنِي فُلَانٍ,] aor. as above; (TA;) and ↓ تَأَوَّبَهُمْ (S, A, K) and ↓, تَأَيَّبَهُمْ, (K,) ى taking the place of و, (TA,) inf. n. مُتَأَوَّبٌ and مُتَأَيَّبٌ, (M, * [in which the two forms of the verb are also given, but with the sing. pronoun of the third pers. instead of the pl.,] and K,) each in the form of a pass. part. n.; (TA;) he came to them at night: (S, M, * A, K:) and آبَ المَآءَ, (M,) inf. n. أَوْبٌ, (K,) signifies he came to the water, to drink, at night; as also ↓ انتابهُ; (M, K;) and ↓ تأوّبهُ: (M:) or, accord. to AZ, تَأَوَّبتُ signifies I came in the beginning of the night. (S.) You say also, آبَتِ الشَّمْسُ, (T, S, &c.,) aor. تَؤُوبُ, (M,) inf. n. مَآبٌ, (T,) or إِيَابٌ [in the CK أَيابٌ] and أُيُوبٌ, (M, K,) The sun returned from its place of rising, and set: (Msb:) or the sun set; (T, S, M, A, K;) as though it returned to the place whence it commenced its course; (M;) [or] it is a dial. var. of غَابَت. (S.) And آبَ إِلَيْهِ People came to him from every direction, or quarter. (TA, from a trad.) The poet Sáideh Ibn-El-'Ajlán uses the expression, لَآبَكَ مُرْهَفٌ, meaning A thin sword would have come to thee; in which the verb may be trans. by itself, or the prep. إِلَى may be understood. (M, TA.) — — He returned from disobedience to obedience; he repented. (TA.) And آبَ إِلَى اللّٰهِ He returned unto God from his sin, or offence, and repented. (Msb.) — — آبَ بِهِ إِلَيْهِ He made him to return to him, or it; as also اوّبهُ ↓ إِلَيْهِ. (M.) And آبَ يَدَهُ إِلَى سَيْفِهِ, (as in a copy of the T,) or بِيَدِهِ, (as in a copy of the A, [which is probably here the more correct],) He put back his hand to his sword to draw it: (Lth, T, A:) and الى قَوْسِهِ [to his bow] to draw it: and الى سَهْمِهِ [to his arrow] to shoot it. (A.) — — See also 2. 2 أَوّب: see 1, first sentence: — — and the same again, near the end. — — He repeated, or echoed, the praises of God: thus in the saying [in the Kur xxxiv. 10], يَا جِبَالُ أَوِّبِى مَعَهُ O mountains, repeat ye, or echo ye, the praises of God with him; [i. e., with David;] (S, * M, TA;) but some read أُوبِى ↓ معه, meaning return ye with him in praising as often as he returneth therein: (M, TA:) or, accord. to the former reading, the meaning is, O mountains, labour ye with him in praising God all the day, until the night: (T:) for — — أَوَّب, (T, A,) inf. n. تَأْوِيبٌ, (T, A, K) also signifies It (a company of men) journeyed by day: (Aboo-Málik, T:) or all the day, (T, A, K,) to the night, (T,) without alighting to rest: (TA:) تاويب being the same kind of day-journeying as إِسْآدٌ is of night-journeying: (T, M:) or he journeyed all the day, and alighted at night: (T, S:) or he journeyed by night: (Msb:) or تاويب (M, L, K) and ↓ مُؤَاوَبَةٌ (Lth, T, L, K) signify the vying, one with another, of travellingcamels, in pace, or going. (Lth, T, M, L, K.) A poet says, ↓ تَجِدْهُ مِئْوَبَا ↓ وَإِنْ تُؤَاوِبْهُ [And if thou, or they, (meaning camels,) vie with him in pace, or going, thou wilt, or they will, find him to be one that overcomes therein]: so as related by Lth: but as related by others, تُؤَوِّبْهُ. (T.) 3 آوب, inf. n. مُؤَاوَبَةٌ: see 2, in two places. 5 تأوّب and تأيّب: see 1, in five places. 8 انتاب: see 1, in three places. Q. Q. 1 أَيَّبَ, originally أَيْوَبَ: see 1, first sentence. آبٌ The name of a [Syrian] month [corresponding to August, O. S.]: an arabicized word. (IAar, M, K.) أَوْبٌ an inf. n. of 1. (S, M, Msb, K.) — — Also The returning of the fore and hind legs of a beast in going along: (T, M, A, * K:) or quickness in the changing, or shifting, of the fore and hind legs in going along: (S:) and simply quickness, or swiftness. (M, K.) One says, مَا أَعْجَبَ أَوْبَ يَدَيْهَا How wonderful is the returning [or quick shifting] of her fore legs! (A.) And to one going at a quick pace, one says, الأَوْبَ الأَوْبَ [meaning Keep to the quick changing, or shifting, of the legs; a verb being understood: or Trot on! Trot on!]. (A.) — — A right, or direct, way, course, or tendency; syn. قَصْدٌ and اِسْتِقَامَةٌ. (M [in which these two syns. are mentioned together] and K [in which another explanation intervenes between them, namely عادة, as though they were meant to be understood in different senses, which I do not think to be the case].) — — A direction: as in the saying, رَمَى أَوبًا أَوْ أَوْبَيْنِ [He shot, or cast, in one direction, or in two directions]. (M, A.) — — A course, way, mode, or manner, of acting, or conduct, or the like: (A:) custom. (Lh, M, A, K.) You say, كُنْتُ عَلَى صَوْبِ فُلَانٍ وَأَوْبِهِ I was [proceeding] in the course, way, mode, or manner, of acting, &c., of such a one. (A.) And مَا زَالَ هٰذَا أَوْبَهُ This ceased not to be his course, way, mode, or manner, &c.: (A:) or his custom. (Lh, M, A.) — — A way, or road: (M, Msb, K:) a quarter: ('Eyn, M, A, K:) a tract, or side: ('Eyn, S:) a place: (S:) a place to which one returns [like مَآبٌ]. (A, Msb.) You say, جَاؤُوا مِنْ كُلِّ أَوْبٍ They came from every way, or road, (M, Msb,) or quarter, ('Eyn, M, A,) or tract, or side, ('Eyn, S,) and place, (S,) or place to which one returns. (A, Msb.) And أَوْبَا الوَادِى signifies The two sides of the valley. (A.) — Bees: (M, K:) a quasi-pl. n.: as though the sing. were آئِبٌ: AHn says that they are so called because of their returning to the مَبَآءَة, i. e. the place where they hive for the night. (M, TA.) See آئِبٌ. — — The clouds. (K.) — — The wind. (K.) أَوْبَةٌ and ↓ أَيْبَةٌ Return; (T, A, K;) as also ↓ إِيَابَةٌ, a subst. from آبَ. (Msb.) You say, لِيَهْنِئْكَ أَوْبَةُ الغَائِبِ [May the return of the absent give thee joy]. (TA.) And فُلانٌ سَرِيعُ الأَوْبَةِ and ↓ الأَيْبَةِ Such a one is quick in return. (A 'Obeyd, T, S. *) — — Return from disobedience to obedience; repentance. (TA in art. ايب.) — — كَلَامٌ لَا أَوْبَةَ لَهُ Speech, or language, without profit. (A.) — أَوْبَةٌ is also the sing. of أَوْبَاتٌ, which signifies The legs of a beast. (K, TA.) أَيْبَةٌ: see أَوْبَةٌ, in two places. — Also, (as in some copies of the K,) or ↓ إِيبَةٌ, (accord. to the CK,) or ↓ آئِبَةٌ, (accord. to the TK,) A noon-day draught or drink. (K.) إِيبَةٌ: see what next precedes. أَوُوبٌ A she-camel quick in the changing, or shifting, of her fore and kind legs in going along. (S.) إِيَابَةٌ: see أَوْبَةٌ. أَوَّابٌ Frequent in returning. (T.) — — Frequent in returning unto God, from one's sins; (M, TA;) wont to repent, or frequent in repenting: (Zj, T, A, Mgh, Msb:) or turning from disobedience to obedience: or (S, L:) or a praiser of God; (Sa'eed Ibn-Jubeyr, TA;) by which is here meant, in the prayer of the period of the forenoon called الضُّحَى, when the sun is high, and the heat violent; hence termed صَلَاةُ الأَوَّابِينَ; which is performed when the young camels feel the heat of the sun from the parched ground: (TA:) or obedient: (Katádeh, TA:) or one who reflects upon his sins in solitude, and prays God to forgive them: (TA:) or one who keeps, or is mindful of, the ordinances prescribed by God, (حَفِيظٌ, [which is thus explained by Bd and Jel as occurring in the Kur l. 31,]) and does not rise from his sitting-place until he begs forgiveness of God: ('Obeyd Ibn-'Omeyr, T, TA: * [but this is evidently meant as an explanation of أَوَّابٌ together with حَفِيظٌ: see the Kur ubi suprà:]) or one who sins, and then returns to obedience, and then sins, and then returns to obedience. (TA.) آئِبٌ act. part. n. of آبَ; Returning: [&c.:] (M, Msb:) pl. أَوَّابٌ and أُيَّابٌ and ↓ أَوْبٌ [q. v.]: (M, K:) or, accord. to some, the last is a quasipl. n. (M, TA.) آئِبَةٌ The coming of camels to water, to drink, every night: whence the saying, لَا تَرِدَنَّ المَآءَ إِلَّا آئِبَةً [Do not thou come to the water, to drink, unless coming to it every night]. (IAar, M.) — — See also أَيْبَةٌ. مَآبٌ A place to which one returns: (T, S, K:) a settled, or fixed, abode, or dwelling-place: (TA:) the place to which one is translated, or removed, by death: (K, TA:) the goal to which the course of life ultimately leads one; or place to which one returns in the ultimate state, or world to come. (T, TA.) — — The place where the sun sets. (TA.) — — [A day-journey: pl. مَآوِبُ; as in the saying,] بَيْنَهُمَ ثَلَاثُ مَآوِبَ Between them two are three day-journeys. (K.) مِئْوَبٌ [A camel that

overcomes in vying with another, or others, in pace, or going]: see an ex. voce أَوَّبَ. (T.) مَآبَةُ البِئْرِ [The place where the water flows again into the well to supply the deficiency occasioned by drawing;] the مَبَآءَة of the well; i. e. the place where the water collects in the well. (TA.) رِيحٌ مُؤَوِبَةٌ, (IB, CK,) or مُؤَوَّبَةٌ, (as in a copy of the M, and in some copies of the K,) A wind blowing throughout the whole day: (M, K:) or a wind that comes at night. (IB.) مُؤْتَابٌ: see مُتَأَوِّبٌ, in two places. مُتَأَوَّبٌ an inf. n. of 5, q. v.; as also ↓ مُتَأَيَّبٌ. (M, * K.) مُتَأَوِّبٌ Returning to one's family at, or in, the night; as also ↓ مُؤْتَابٌ: (TA:) or, as also ↓ مُتَأَيِّبٌ, coming at night: or coming in the beginning of the night: (S:) [and so ↓ مُؤْتَابٌ, as in the following ex.:] وَمَنْ يَتَّقْ فَإِنَّ اللّٰهَ مَعْهُ وَرِزْقُ اللّٰهِ مُؤْتَابٌ وَغَادِ [And whoso feareth God, verily God is with him; and the supply of God cometh to him at night, or in the beginning of the night, and cometh early in the morning: يَتَّقْ being here put for يَتَّقِ, by a necessary poetical licence: see art. وقى]. (S.) مُتَأَيَّبٌ: see مُتَأَوَّبٌ. مُتَأَيِّبٌ: see مُتَأَوِّبٌ. اود 1 أَوِدَ, aor. يَأْوَدُ, inf. n. أَوَدٌ, It (a thing, T, S, M, or an arrow, AHn, M) was, or became, of itself, crooked, curved, or bent. (T, S, M, A, * K.) [See also 5.] — آدَ, aor. يَؤُودُ, inf. n. أَوْدٌ, It (the day) receded, in the evening. (T, L.) — — It (the evening, T, S) declined. (T, S, K.) — — It (a thing, L) returned. (M, L, K.) — — آدَتِ الظِّلَالِ The shadows returned, and inclined towards the east. (L.) — — آدَ عَلَيْهِ He inclined towards him; or pitied him. (M.) — آدَهُ, (T, S, Msb,) first pers. أُدْتُهُ, (M,) or أُدتُّهُ, (K, TA, [in the CK, erroneously, اِدتُّهُ,]) aor. يَؤُودُ, inf. n. أَوْدٌ, (As, T, M, Msb,) He crooked, curved, or bent, it; (As, T, S, L, Msb, K;) i. e., a stick, (As, T, L,) or other thing; (L;) as also ↓ أَوّدهُ. (L, K.) — — آدَهُ, aor. يَؤُودُ, (T, S, M, &c.,) inf. n. أَوْدٌ (S, M, K) and أُوُودٌ, (M, K,) It (a load) oppressed him by its weight; pressed heavily upon him; burdened him. (AZ, T, S, A, Msb.) And It (a thing, or an affair,) oppressed, distressed, or afflicted, him: (M, L, K:) and [in like manner] ↓ تَأَوَّدهُ, (L, K,) or ↓ تآودهُ, (T,) as also تَآدَاهُ, (L, K,) the last formed by transposition (T, L) from the second, (T,) or first, (L,) said of an affair, it pressed heavily upon him; oppressed him. (T, L, K.) You say, ↓ مَا آدَكَ فَهْوَ لِى آئِدٌ What hath burdened [or distressed] thee, it (that thing) is burdening [or distressing] to me. (S.) 2 أَوَّدَ see 1. 5 تَأَوَّد It (a stick, T, L, or some other thing, L) became, by an extraneous operation, crooked, curved, or bent; (T, S, M, A, L, K;) as also ↓ انآد. (T, S, M, L, K: [in the CK فَأْتَادَ is erroneously put for فَانْآدَ.]) El-'Ajjáj says, لَمْ يَكُ يَنْآدُ فَأَمْسَى انْآدَا [He used not to become bent, and he has become bent], making the pret. to be a denotative of state because قَدْ is meant to be understood, as in the saying in the Kur [iv. 92], أَوْ جَاؤُوكُمْ حَصِرَتْ صُدُورُهُمْ. (S.) You say also, تَأَوَّدَتْ فِى قِيَامِهَا She (a woman) bent in her rising, by reason of her heaviness. (T and L in art. وأد.) — : see آدَهُ. 6 تآودهُ: see آدَهُ. 7 انآد: see 5, in two places. — — Also He became oppressed, or burdened [by a load]. (Msb.) أَوِدٌ; (T, M;) or ↓ أَوَدُ; fem. أَوْدَآءُ; (K;) Crooked, curved, or bent. (T, M, K.) أَوَدُ; fem. أَوْدَآءُ: see what next precedes. آئِدٌ Burdening [or distressing]. (S.) See 1, last sentence. مَؤُودٌ Oppressed, pressed heavily upon, or burdened, by a load. (S.) مَآوِدُ Calamities: (IAar, M, L, K:) as also مَوَائِدُ, which is app. formed by transposition. (M, L.) Some say that مآود is pl. of مُؤْيِدٌ, and derive this word [which see in art. ايد] from آدَهُ, aor. يَؤُودٌ, meaning " it oppressed him by its weight: " (T, L:) or it has no sing. (IAar, M.) اوز إِوَزٌّ (S, Msb, K) and إِوَزَّةٌ, (S,) or the latter is the n. un. of the former, [which is a coll. gen. n.,] (Msb,) i. q. بَطٌّ [The goose, or geese; and the duck, or ducks; but اوزّ is generally applied to the former of these birds; and بطّ, to the latter; agreeably with a statement in the Jm, that بَطٌّ is applied by the Arabs to the small, and إِوَزٌّ to the large]; (S, K;) as also وَزٌّ, of which the n. un. is وَزَّةٌ: (Msb:) إِوَزٌّ is of the measure فِعَلٌّ: (Msb:) [but see what follows:] the pl. is إِوَزُّونَ, (S, Msb, K,) a form which is sometimes used, (S, Msb,) and which is anomalous. (Msb.) [See also كُرْكِيٌّ.] — — [Hence,] إِوَزٌّ also signifies (assumed tropical:) Short and thick: (K:) fleshy without being tall: (Lth, TA:) fem. with ة. (TA.) El-'Okbaree asserts that the أ is augmentative, because it is followed by three radical letters: (MF, TA:) but ISd says that it is of the measure فِعَلٌّ, and may not be of the measure إِفْعَلٌّ, [i. e., originally إِوْزَزٌ,] because this does not occur as the measure of an epithet. (TA.) [It seems, however, that اوزّ is in this case a subst. used tropically as an epithet, after the manner of many nicknames.] — — Also, applied to a man, and to a horse, and to a camel, Firm in make: (AHei in the Expos. of the Tes-heel, and TA:) or, applied to a horse, compact and strong in make. (TA.) إِوَزَّي A manner of walking in which is a moving up and down: or leaning on one side; (K;) [the latter omitted in the CK;] at one time on the right and at another on the left [like a goose or duck]: (TA:) and the walk of a sprightly horse. (TA.) Az says that it may be of the measure إِفْعَلَى, [i. e., originally إِوْزَزَى,] or فِعَلَّى; but Abu-l-Hasan holds the latter to be the more correct, because it is the measure of many words relating to walking; as جِيَضَّى, and دِفَقَّى. (TA.) أَضٌ مَأْوَزَةٌ A land abounding with the birds called إِوَزّ. (Sgh, K.) اوس آسٌ [The myrtle;] a certain kind of tree, (S, Msb, K,) well known, (S, K,) fragrant, (IDrd, M, Msb,) and evergreen, abundant in the land of the Arabs, growing in the plains and mountains, and increasing so as to become a great tree: (AHn, M, TA:) n. un. with ة: (AHn, M, Msb, K:) IDrd says, I think it an adventitious word, although used by the Arabs, and occurring in chaste poetry. (M, TA.) اوف 1 أَفَتِ البِلَادُ, aor. تَؤُوفُ, inf. n. أَوْفٌ and آفَةٌ (M, TA) and أُؤُوفٌ, (M,) or أُؤُوفٌ, (TA,) The country, or countries, had therein what is termed آفَة [i. e. a blight or blast or the like, or a pest or plague or the like]. (M, TA.) And إِيفَ الطَّعَامُ, (Ibn Buzurj, T,) or الزَّرْعُ, (K,) or الشَّىْءُ, with the verb in the pass. form, (Msb,) like قِيلَ, (K,) The wheat, or seed-produce, or thing, became affected, or smitten, with what is termed آفَة [i. e. a blight, blast, taint, canker, or the like]. (T, K, Msb.) And آفَ القَوْمُ, (M, TA,) and أُوفُوا, (K,) thus in a correct copy of the 'Eyn, (TA,) and إِيفُوا, (Lth, T, K,) and أُفُوا, (K, TA,) [in the CK أُفِّفُوا,]) and إِفُوا, (Lth, T, K, [in the CK أُفُوا,]) the last, namely, إِفُوا, with the ا termed مُمَالَة, having a quiescent letter [i. e. ى] rendered apparent by utterance but not by writing, between it and the ف, (T, K, * [in which is a strange omission, of the words سَاكِنٌ بَيْنَهُ اللَّفْظُ لَا الخَطُّ as in the T, or سَاكِنَةٌ يُبَيِّنُهَا الخ as in the TA,] TA,) The people became affected, or smitten, with what is termed آفَة [i. e. a pest or plague or the like]. (Lth, T, M, K.) Lth says, in this case one says إِفُوا, and in one dial. إِيفُوا: (T:) in several copies of his book, in one dial. أُفِّفُوا, with two distinct ف s, of which the former is with teshdeed: but in some copies as mentioned just before. (Sgh, TA.) آفَةٌ [A blight, blast, taint, canker, disease, bane, pest, plague, or the like; any evil affection; an evil; a cause of mischief or harm or injury; anything that is noxious or destructive; a calamity;] i. q. عَاهَةٌ; (S, Msb, K;) i. e. (Msb, [in the K " or,"]) an accident that mars, or corrupts, that which it affects, or befalls, or smites: (T, M, O, Msb, K:) pl. آفَاتٌ. (Msb, K.) [See 1.] One says, آفَةُ الظَّرْفِ الصَّلَفُ وَ آفَةُ العِلْمِ النِّسيَانُ [The bane of elegance in manners, or the like, is the overpassing the due limits therein, and arrogating to oneself superiority therein, through pride; and the bane of science is forgetfulness]. (T.) And it is said in a trad., آفَةُ الحَدِيثِ الكَذِبُ وَ آفَةُ العِلْمِ النِّسْيَانُ [The bane of discourse is lying; and the bane of science is forgetfulness]. (TA.) And hence the saying, لِكُلِّ شَيْءٍ آفَةٌ وَ لِلْعِلْم آفَاتٌ [To everything there is a bane; and to science there are banes]. (TA.) مَؤُوفٌ, (Ks, T, S, M, Msb, K,) originally مَأْوُوفٌ, (Msb,) and ↓ مَئِيفٌ, (Ibn-Buzurj, T, K,) Affected, or smitten, with what is termed آفَة; (T, S, M, &c.;) applied to wheat, (Ks, Ibn-Buzurj, T, M,) or seed-produce, (S, K,) &c. (Msb.) مَئِيفٌ: see مَؤُوفٌ. اوق أُوقِيَّةٌ: see art. وقى. اول 1 آلَ, aor. يَؤُولُ, (T, S, M, &c.,) inf. n. أَوْلٌ (T, M,

Mgh, Msb, K) and مَآلٌ (M, K) and إِيَالٌ, which last is used as a subst. in relation to objects of the mind, (Msb,) and أَيْلُولَةٌ [like دَيْمُومَةٌ], (TA,) He, or it, returned; syn. رَجَعَ; (T, S, M, Mgh, Msb, K;) and عَادَ; (T;) [and he resorted; (see an instance voce إِيَّلٌ;)] to it; إِلَيْهِ (M, K;) namely a thing [of any kind; the thing, or place, whence he, or it, originated, or came; his, or its, origin, or source; his, or its, original state, condition, quantity, weight, &c.; any place; and a former action, or saying, or the like: see رَجَعَ, by which, as the explanation of آلَ, may be meant to be implied some other significations, here following, which these two verbs have in common]: (M:) and آلَ عَنْهُ he (a man, M) returned, or reverted, from it. (M, K.) — — From آلَ as syn. with رَجَعَ is the phrase, فُلَانٌ يَؤُولُ إِلَى كَرَمٍ [meaning either Such a one returns to generosity, or, as كَرَمٌ is used in the sense of كِرَامٌ, is referable to generous, or noble, ancestors]. (TA.) [And hence the phrase,] آلَ إِلَيْهِ بِنَسَبٍ [He bore a relation to him, as a member to a head, by kindred], and بِدِينٍ [by religion]. (Ibn-'Arafeh.) And the saying, in a trad., مَنْ صَامَ الدَّهْرَ فَلَا صَامَ وَ لَا آلَ, i. e. (tropical:) [He who fasts ever, or always, may he neither fast] nor return to what is good. (TA.) [In the Mgh, art. دهر, for آل I find أَفْطَرَ; and it is there said that this is an imprecation uttered by the Prophet, lest a man should believe this kind of fasting to be ordained by God; or, through impotence, should become insincere; or because, by fasting all the days of the year, he would do so on the days on which fasting is forbidden. See other readings voce أَلَا in art. الو.]) — — Hence also the saying, آلَتِ الضَّرْبَةُ إِلَى النَّفْسِ, meaning (assumed tropical:) The blow, or stroke, resulted in destroying life; in slaying, or killing. (Mgh.) — — Hence also, آلَ الأَمْرُ إِلَى كَذَا [The affair, or case, became ultimately reduced to such a state, or condition; came to such a result; came to be thus]. (Msb.) — — Hence also, طَبَخْتُ الشَّرَابَ فَآلَ إِلَى قَدْرِ كَذَا I cooked the wine, or beverage, and it became reduced (رَجَعَ) to such a quantity. (S.) And طَبَخَهُ حَتَّى آلَ إِلَى الثُّلُثِ أَوِالرُّبعِ He cooked it (namely نَبِيذ [i. e. must, or mead, or wort,]) until it became reduced (رَجَعَ) to the third, or to the fourth: (T:) or, said of the same, (Mgh,) or of medicine, (TA,) حَتَّى آلَ المَنَّانِ مَنًّا وَاحِدًا, (Mgh,) or إِلَى مَنٍّ وَاحِدٍ, (TA,) until twice the quantity, or weight, of a مَنّ became [reduced to] (صَارَ) one مَنّ. (Mgh.) — — [Hence also, مَجَازُ الأَوْلِ The proleptic, or anticipative, trope; as فَصِيلٌ applied to "a young camel" before it is weaned, because it is to be weaned.] — — [And hence also, app.,] آلَ الشَّىْءُ, inf. n. مَآلٌ, The thing [became reduced in quantity or size;] decreased; diminished; or became defective, or deficient. (M, K.) And آلَ لَحْمُ النَّاقَةِ The flesh of the she-camel went away, so that she became lean, or slender and lean, or lean and lank in the belly. (T, K.) — — آلَ, (T, S, M, K,) inf. n. أَوْلٌ (T, M, K) and إِيَالٌ, (M, K,) is also said of tar, (T, S, M,) and of honey, (S,) and of milk, (M,) and of wine, or beverage, (TA,) and of urine, (M,) or of the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state, (T,) and of oil, (M, K,) and other things, (K,) as meaning It became thick: (T, S, M, K:) said of milk, it thickened and coagulated: (M:) said of wine, or beverage, it thickened, and became intoxicating in its utmost degree: (Az, TA:) and said of oil, it attained its full perfume, or sweetness of odour, by being well prepared or compounded. (T.) — — مَا لَكَ تَؤُولُ إِلَى كَتِفَيْكَ [written in the TA without any vowel-signs, app. meaning (tropical:) What aileth thee that thou shruggest thy shoulders? lit., drawest thyself together to thy two shoulder-blades?] is said [to a man] إِذَا انْضَمَّ إِلَيْهِمَا وَاجْتَمَعَ [when he draws himself together to them, and contracts himself]; and is a tropical phrase: so says Z. (TA.) — — آلَ مِنْ فُلَانٍ He escaped, or became safe or secure, from such a one: a dial. var. of وَأَلَ: (T, K:) of the dial. of the Ansár. (TA.) — — You say also, آلَ, aor. يَؤُولُ; (T, Msb;) or أَوِلَ, aor. يَأْوَلُ; (K;) meaning He, or it, preceded; went before; was, or became, before, beforehand, first, or foremost; (T, Msb, K;) and came: (Msb:) with this, also, وَأَلَ is syn.; and from it [says Az] is most probably derived أَوَّلُ, so that its original form is أَأْوَلُ: [or, as Fei says,] hence is derived the phrase, used by the vulgar, العَشْرُ الأَوَّلُ, with fet-h to the hemzeh [as meaning "the first, or preceding, ten (nights of the month)," for الأُوَلُ, pl. of الأُولَى, fem. of الأَوَّلُ; but this is generally regarded as being originally الأَوْأَلُ, from وَأَلَ]. (Msb.) — آلَهُ: see 2. — — Accord. to Lth, (TA,) أُلْتُهُ, (M, K,) aor. أَؤُولُهُ, inf. n. أَوْلٌ, (TA,) signifies I made it (namely, milk, M, or oil &c., K) to thicken, (M, K,) and to coagulate; (M;) the verb being both intrans. and trans.: (K:) but Az says that it is not known as trans., in this sense, in the language of the Arabs [of the classical ages]. (TA.) — آلَ رَعِيَّتَهُ, (S, M, Msb, K,) aor. يَؤُولُ, inf. n. أَوْلٌ (S) and إِيَالٌ, (S, M, K,) of which the simple subst. is إِيَالَةٌ, (S, * Msb,) He (a prince or commander, S, or a king, M, K) ruled, or governed, his subjects; presided over their affairs, as commander or governor; (S, M, Msb, K;) and did so well: (S:) and آلَ عَلَيْهِمْ, inf. n. أَوْلٌ and إِيَالٌ and إِيَالَةٌ, [or this last, as said above, is a simple subst.,] he presided over them; held command, or authority, over them; (M, K;) namely, a people, or company of men; (K;) or, over their affairs. (TA.) It is said in a prov., (M,) قَدْ أُلْنَا وَإِيلَ عَلَيْنَا (T, S, M) We have ruled and been ruled; (T;) we have presided and been presided over. (M.) — — آلَ مَالَهُ, (T, S, M, * Msb, K,) inf. n. إِيَالَةٌ, (T, Msb,) He put into a good, or right, state, or condition, and managed, or tended, his مال [meaning cattle]; (T, S, M, * K;) as also ↓ ائتاله [written with the disjunctive alif إِيتَالَهُ], (K,) inf. n. إِيتِيَالٌ: (S:) or he managed his camels, and his sheep or goats, in such a manner that they throve, or became in a good state or condition, by his management. (Msb.) Lebeed describes a female singer إِبْهَامُهَا ↓ بِمُوَتَّرٍتَأْتَالُهُ (T, S,) meaning with a stringed lute, (EM p. 169,) which her thumb adjusts; (S, EM;) from أُلْتُ, (T, S,) signifying I put into a good, right, or proper, state, or condition. (T. [But see another reading in the first paragraph of art. اوى.]) You say also, أُلْتُ الشَّىْءَ meaning I composed, or collected together, the thing, and put it into a good, right, or proper, state, or condition: and some of the Arabs say, أَوَّلَ ↓ اللّٰهُ عَلَيْكَ أَمْرَكَ, i. e. May God compose for thee thine affair: and, by way of imprecation, لَا أَوَّلَ ↓ اللّٰهُ عَلَيْهِ شَمْلَهُ [May God not compose for him his discomposed, disorganized, deranged, or unsettled, affair, or affairs]. (T.) — — أُلْتُ الإِبلَ, inf. n. أَوْلٌ and إِيَالٌ, also signifies I drove the camels: (M:) or, accord. to the T, I bound the camels' udders with the أَصِرَّة (صَرَرْتُهَا) until the time of milking, when I loosed them. (TA.) 2 أَوَّلَهُ إِلَيْهِ, (M, K,) inf. n. تَأْوِيلٌ, (TA,) He returned it (namely, a thing, M) to him, or it; he made it, or caused it, to return to him, or it; syn. رَجَعَهُ: (M, K: in the CK رَجَّعَهُ:) and آلَهُ ↓ also signifies the same; syn. رَدَّهُ. (TA.) You say, أَوَّلَ اللّٰهُ عَلَيْكَ ضَالَّتَكَ May God restore to thee thy stray; (T, * TA;) cause it to return to thee; (TA;) bring together thee and it. (T.) And أَوَّلْتُهُ إِلَى كَذَا I caused him, or it, to come to such a state or condition; brought, or reduced, him, or it, thereto; syn. صَيَّرْتُهُ إِلَيْهِ. (T.) — — See also 1, near the end of the paragraph, in two places. — — تَأْوِيلٌ also signifies The discovering, detecting, revealing, developing, or disclosing, or the explaining, expounding, or interpreting, that to which a thing is, or may be, reduced, or that which it comes, or may come, to be: (S, O, TA:) you say, أَوَّلْتُهُ, inf. n. تَأْوِيلٌ; and تَأَوَّلْتُهُ ↓, inf. n. تَأَوُّلٌ; in one and the same sense: and hence the saying of El-Aashà: عَلَى أَنَّهَا كَانَتْ تَأَوُّلُ ↓ حُبِّهَا رِبْعِيِّ السِّقَابِ فَأَصْحَبَا (S:) or تاوّل ↓ حُبَّهَا: (so in a copy of the T: [the former word being, accord. to this reading, a contraction of تَتَأَوَّلُ; but this does not altogether agree with what here follows:]) AO says, تَأَوُّلُ حُبِّهَا means تَفْسِيرُهُ وَمَرْجِعُهُ: [i. e.,

the explanation of her love, or of the (poet's) love of her, and the state, or condition, to which it eventually came, is this:] (S:) it was small in his heart, and ceased not to grow until it became great; like as the little young camel [born in the season called ربيع, or in the beginning of the breeding-time,] ceases not to grow until he becomes great like his mother, (T, * S,) and has a son accompanying him: (S:) [or] أَوَّلَهُ and ↓ تَأَوَّلَهُ, (M, K,) inf. n. of the former as above, (K,) when said of language, signify دَبَّرَهُ وَقَدَّرَهُ وَفَسَّرَهُ [he considered its end, or what it might be to which it led or pointed, and compared one part of it with another, and then explained, or expounded, or interpreted, it]: (M, K:) hence, [if the explanation in the M and K be meant to denote three distinct meanings, which I do not think to be the case,] it would seem as though تَأْوِيلٌ and تَفْسِيرٌ were syn.; but accord. to other authorities, they differ: (TA:) [Az says,] accord. to Ahmad Ibn-Yahyà, these two words and مَعْنًى are all one: but تأويل seems to me to signify the collecting the meanings of dubious expressions by such expression as is clear, or plain, without dubiousness: or, accord. to Lth, it is the interpreting of language that has different meanings; and this cannot be rightly done but by an explanation which changes the expression; as also ↓ تَأَوُّلٌ: (T:) or the turning a verse of the Kur-án from its apparent meaning to a meaning which it bears, or admits, when the latter is agreeable with the Scripture and the Sunneh: for instance, in the words of the Kur [vi. 95, &c.], يُخْرِجُ الْحَىَّ مِنَ المَيِّتِ, if the meaning be [thus explained] "He produceth the bird from the egg," this is تفسير: and if [it be explained as meaning] "He produceth the believer from the unbeliever," or "the knowing from the ignorant," this is تأويل: so says Ibn-El-Kemál: (TA:) [hence, although it may often be rendered by interpretation, like تفسير, it more properly signifies the rendering in a manner not according to the letter, or overt sense; explaining the covert, or virtual, meaning; interpreting in a manner not according to the obvious meaning:] or the reducing a thing to its ultimate intent, whether it be a saying or an action: (Er-Rághib, TA:) or تفسير signifies the "discovering, detecting, revealing, or disclosing, what is meant by a dubious expression;" and تأويل, the reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning: (L and K in art. فسر, and TA in that and in the present art.:) or the former signifies the "expounding, explaining, or interpreting, the narratives which occur collected without discrimination in the Kur-án, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed;" and the latter, the explaining the meaning of that which is مُتَشَابِه, [or what is equivocal, or ambiguous,] i. e., what is not understood without repeated consideration. (TA: [in which are some further explanations; but these add nothing of importance.]) — — [Hence, أَوَّل لَفْظًا, in grammar, He rendered a word, or an expression, or a phrase, in grammatical analysis, by another word, or expression, or phrase.] — — And [hence likewise,] تَأْوِيلٌ signifies also The interpretation, or explanation, of a dream; the telling the final sequel, or result, thereof: (M, K:) as in the Kur xii. 101. (M.) — — It is also used [as a simple subst.] to signify The end, issue, result, or final sequel, of a thing; syn. عَاقِبَةٌ; (Bd in iv. 62 and xvii. 37;) or ↓ مَآلٌ; (Jel in the same places;) or مَرْجِعٌ, and مَصِيرٌ; as in the Kur [iii. 5], وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللّٰهُ [But none knoweth the end, &c., thereof, except God]: (A'Obeyd, T:) or this phrase means, but none knoweth when will be the resurrection, and to what the case will eventually come, (T, M,) when the hour shall arrive, (TA,) except God: (T, M:) so says Aboo-Is-hák: (T:) and in like manner, [in the Kur vii. 51,] هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ means Do they wait for aught save the result to which their case will come by the resurrection? (Aboo-Is-hák, T, M:) or, the result to which it will come (Bd, Jel) in the manifestation of its truth by the appearance of the promises and threats of which it has told? (Bd:) in like manner, also, the saying, تَقْوَي اللّٰهِ أَحْسَنُ تَأْوِيلًا means The fear of God is best in respect of result; syn. عَاقِبَةً. (TA.) 5 تَأَوَّلَ see 2, in the former half of the paragraph, in six places. — — تأوّل فِيهِ الخَيْرَ He discovered in him the existence of good, or goodness, from its outward signs: and he sought, or looked for, good, or goodness, in him. (TA.) You say also, تَأَوَّلْتُ فِى فُلَانٍ الأَجْرَ I sought, or looked for, recompense in (or of or from) such a one. (T.) 8 إِئْتَوَلَ see 1, near the end of the paragraph, in two places. 10 استآل الرُّؤْيَا He sought the interpretation of the dream, by consideration. (TA in art. سوأ.) آلٌ A man's أَهْل [or family]; (T, S, M, Msb, K;) i. e. his relations: (Msb:) his عَشِيرَة [or kinsfolk; or nearer, or nearest, relations by descent from the same father or ancestor; &c.]; from أَوْلٌ as signifying رُجُوعٌ, because recourse is had to them in all affairs: (Har p. 578:) and his household; (S, TA;) the people of his house: (Msb:) and his followers; (S, Msb, K;) including soldiers: (S, TA:) and his أَوْلِيَآء [i. e. friends, and the like]: (K:) those who bear a relation to him, as members to a head, (مَنْ آلَ إِلَيْهِ,) by religion or persuasion or kindred; as in the Kur iii. 9 and viii. 54 and 56 &c.: (Ibn-'Arafeh:) [or in these and many other instances, it may be rendered people:] but in general it is not used save in relation to that in which is eminence, or nobility; so that one does not say, آلُ الإِسْكَافِ, like as one says أَهْلُهُ: (K:) and it is peculiarly used as a prefix to the proper names of rational beings; not to indeterminate nouns, nor to nouns of places or of times; so that one says, آلُ فُلَانٍ; but not آلُ رَجُلٍ, nor آلُ زَمَانِ كَذَا, nor آلُ مَوْضَعِ كَذَا, like as one says, [أَهْلُ رَجُلٍ, and أَهْلُ زَمَانِ كَذَا, and] أَهْلُ بَلَدِ كَذَا and مَوْضِعِ كَذَا: (TA:) Ks disallows its being prefixed to a pronoun; so that one should not say, آلُهُ, but أَهْلُهُ; but his opinion in this matter is not correct: it is originally أَوَلٌ; the و being changed into ا, (M, * Msb,) as in قَالَ [which is originally قَوَلَ]: so say some: (Msb:) or it is originally أَهْلٌ, (T, M, Msb, K,) then أَأْلٌ, and then آلٌ: (K:) so say some, arguing thus from its having أُهَيْلٌ for its dim.: (T, Msb:) but accord. to Ks, it assumes the form ↓ أُوَيْلٌ as a dim.: (T:) or each of these is its dim. (M, K.) By the آل of the Prophet are meant, accord. to some persons, His followers, whether relations or others: and his relations, whether followers or not: (Ahmad Ibn-Yahyà, T:) or, as some say, his family (أَهْلُهُ [q. v.]) and his wives: [but it seems to be indicated that what I have rendered "and his wives" is meant as an explicative adjunct to اهله:] or, as some say, the people of his religion: (Esh-Sháfi'ee, T:) being himself asked who were his آل, he answered all pious persons: (Anas, TA:) but in a trad. in which it is said that the poor-rates are prohibited to him and to his آل, by this is meant those to whom was appropriated the fifth [of the spoils] instead of the poor-rates; and these were the genuine descendants of Háshim and El-Muttalib. (Esh-Sháfi'ee, T.) — — يَالَ زَيْدٍ and يَا لَزَيْدٍ, accord. to the Koofees, are contractions of يَا آلَ زَيْدٍ [O family of Zeyd]. (Mughnee, on the letter ل; and El-Ashmoonee on the Alfeeyeh of Ibn-Málik, section الاستغاثة. [See the letter ل.]) — — [See also إِلَةٌ.] — (tropical:) I. q. شَخْصٌ [meaning The body, or corporeal form or figure or substance, (of anything, as is said in the T,) which one sees from a distance; or, in this case, often, though not always, the person, or self]; (AA, T, S, M, K;) of a man: a metaphorical application, from آلٌ as signifying أَهْلٌ and عَشِيرَةٌ; because comprising the members and the senses. (Har p. 578.) — — Sometimes, it is redundant, or pleonastic; [being only used for the sake of metre in verse, or to give more force to an expression;] as in the following instance: أُلَاقِى مِنْ تَذَكُّرِ آلِ لَيْلَى كَمَا يَلْقَى السَّلِيمُ مِنَ العِدَادِ [I experience, from remembrance of Leylà, or of Leylà's person or self, the like of what the

person bitten or stung by a venomous reptile experiences from the paroxysm of pain occasioned by the bits or sting]. (TA.) [See also another ex., voce جَأْبٌ; and another, voce مِزْمَارٌ.] — — [Like شَخْصٌ, it seems to be sometimes applied to Any material thing that is somewhat high, and conspicuous: and hence, perhaps, the signification next following.] — — مَا أَشْرَفَ مِنَ البَعِيرِ [app. meaning The overtopping, or higher, part, or parts, of the camel]. (M, K.) — — A [tent of the kind called] خَيْمَة. (M.) — — The poles of the خَيْمَة; (M, K;) as also ↓ آلَةٌ; of which the pl. is آلَاتٌ: (K:) or ↓ آلَةٌ is the sing. of آلٌ and آلَاتٌ, [or n. un. of the former and pl. of the latter,] which signify the pieces of wood (خَشَبَات) upon which the خيمة is raised, or constructed: and hence Kutheiyir likens the legs of his she-camel to four آلات of the [wood of the tree called] طَلْح. (S.) — — The pieces of wood (خَشَب, T, M, K) of خَيْم [or tents], (M,) stripped [of the tent-cloths]. (T, TA.) — — Also, [app. because rising from the general surface of the ground,] The extremities and sides of a mountain. (M, K. *) — The سَرَاب [or mirage]: (As, T, M, K:) or peculiarly applied to that which is in the first part of the day, (K,) as though raising figures seen from a distance (شُخُوص), and making them to quiver: (TA:) or that which one sees in the first part of the day, and in the last part thereof, as though raising figures seen from a distance (شخوص); not the same as the سراب: (S:) or what resembles the سراب: (Msb:) or, as some say, that which is in the ضُحَى [or early part of the day when the sun is yet low], like water between the sky and the earth, [in appearance] raising figures seen from a distance (شخوص), and making them to quiver; whereas the سراب is that which is at mid-day, [apparently] cleaving to the ground, as though it were running water: Th says, the آل is in the first part of the day: (M:) As says that the آل and the سراب are one: but others say that the former is from the ضُحَى [see above] to the declining of the sun from the meridian; whereas the سراب is after the declining of the sun from the meridian to the prayer of the عَصْر; and in favour of their assertion they urge, that the former [in appearance] raises everything so that it becomes what is termed آل, i. e. شَخْص; for the آل of everything is its شخص; and that the سراب [in appearance] lowers every شخص in it so that it becomes [as though it were] cleaving to the ground, having no شخص: Yoo says, the Arabs say that the آل is from the غُدْوَة [or period between the prayer of daybreak and sunrise] to the time when the sun is very high, or near the meridian; then it is called سراب for the rest of the day: ISk says, the آل is that which [in appearance] raises figures seen from a distance (شخوص), and is in the ضُحَى [explained above]; and the سراب is that which is upon the surface of the ground, as though it were water, and is at midday: and this, I [namely Az] say, is what I have found the Arabs in the desert to say: (T:) El- Hareeree speaks of the glistening of the آل; app. using this word in the sense of سراب; for it is the latter that glistens; not the former: (Har p. 363:) the word is masc. and fem. (Msb, K.) The phrase يَرفَعُ الْآلَا, ending a verse (S, M) of En-Nábighah, (M, TA,) i. e. Edh-Dhubyánee, (TA,) or El-Jaadee, (S,) [variously cited in the S and M and TA,] is an instance of inversion; the meaning being يَرْفَعُهُ الْآلُ [The آل raising it]: (S, TA:) or the meaning is, making the آل conspicuous more than it would otherwise be; the agent of the verb being a prominent portion of a mountain, which, being itself raised [in appearance] by the آل, has the effect of doing this. (M.) — See also the next paragraph. — And see أَلْيَانٌ, in art. الي. آلَةٌ i. q. أَدَاةٌ [i. e. An instrument; a tool; an implement; a utensil: and instruments; tools; implements; utensils; apparatus; equipments; equipage; accoutrements; furniture; gear; tackling;] (S, M, K) with which one works, for himself or for another: it is both sing. and pl.: (M, K:) or, (K,) as some say, (M,) it is a pl. having no sing. (M, K) as to the letter: (M:) [but it is very often used as a sing.:] and the pl. is آلَاتٌ. (S, K.) In the saying of 'Alee, يَسْتَعْمِلُ آلَةَ الدِّينِ فِى طَلَبِ الدُّنيَا [lit. He makes use of the instrument of religion in seeking the goods of the present world], (assumed tropical:) science, or knowledge, is meant; because thereby only is religion. (M.) — — [A musical instrument;] a lute; a musical reed, or pipe; the [kind of mandoline called] طُنْبُور. (TA.) — — The male organ of generation. (TA.) — — The bier of a corpse. (Abu-l-'Omeythil, S, M, K.) Thus, accord. to some, in the following verse, (S, * M,) of Kaab Ibn-Zuheyr: كُلُّ ابْنِ أُنْثَى وَإِنْ طَالَتْ سَلَامَتُهُ يَوْمًا عَلَى آلَةٍ حَدْبَآءَ مَحْمُولُ [Every son of a female, though his health, or safety, long continue, is one day borne upon a gibbous bier: for the bier of the Arabs of the desert was generally composed of two poles connected by a net-work of cords upon which the corpse lay depressed]: (S, M:) or, as some say, [in a distressing state, or condition; for, they say,] آلة here signifies حَلَة. (TA.) — — See also آلٌ, in two places, near the middle of the paragraph. — A state, or condition; i. q. حَالَةٌ [as mentioned above]: (T, S, M, K:) pl. [or rather coll. gen. n.] ↓ آلٌ. (T, S.) You say, هُوَ بِآلَةِ سَوْءٍ [He is in an evil state or condition]. (S.) — — I. q. شِدَّةٌ [Straitness; difficulty; distress; &c.]. (M, K.) إِيلَةٌ sometimes signifies The relations to whom one goes [or is traced] back in genealogy. (Ibn-'Abbád.) [See also آلٌ.] — — You say also, رَدَدْتُهُ إِلَى إِيلَتِهِ I made him to go back, or revert, to his natural disposition: or, to his [original] state or condition. (Ibn-'Abbád.) أُولُو, in the gen. and accus. أُولِى: see أُلُو, in art. أُولَى .أولى fem. of أَوَّلُ: see the latter in art. وأل. — أُولَى as a pl., and its var. أُولَآءِ; and أُولٰئِكَ, or أُولَآئِكَ; &c.: see أُلَى, in art. الى. أَوَالٌ A certain idol of [the tribes of] Bekr and Teghlib, (K, TA,) the two sons of Wáïl. (TA.) أُوَيْلٌ dim. of آلٌ, q. v. (Ks, T, M, K.) إِيَالٌ The vessel, or receptacle, of thickening, or thick, milk: (M:) [or, accord. to the K, this seems to be termed ↓ أَيِّلٌ: see آئِلٌ:] or, in which wine (شَرَاب), or expressed juice, or what is pressed, or squeezed, so that its juice is forced out, or the like thereof, is made to thicken. (TA.) — [Also an inf. n. of 1, which see throughout.] إِيَالَةٌ Rule, or government: (S, Msb:) [accord. to some, an inf. n. of آلَ as a trans. verb: accord. to others,] a simple subst. (Msb.) أَوَّلُ and its variations &c., see art. وأل: some, on account of difference of opinion from others respecting its radical letters, have mentioned this word in the present art. (TA.) أَيِّلٌ: see إِيَّلٌ: — and see also آئِلٌ, last sentence. أُيَّلٌ: see إِيَّلٌ: — and see also آئِلٌ, in four places; and إِيَالٌ. إِيَّلٌ and ↓ أُيَّلٌ (T, S, Mgh, Msb, K, the first and third and fourth in art. ايل) and ↓ أَيِّلٌ, (T, K,) the last on the authority of IAar, (TA,) but A'Obeyd says that it is إِيَّلٌ, with kesr, (T,) and this is the approved form, (TA,) The [animal called] وَعْل: (K:) or the male وَعْل; (ISh, T, S, Mgh, Msb;) i. e. the mountain-goat: (Msb:) accord. to some, (S,) what is called in Persian كَوَزْن; (S, Mgh;) by which word Sh explains the word إِيَّلٌ: ISh says, it is the animal that is very wide between the horns, and bulky, like the domestic bull: (T:) [see بَقَرُ الوَحْشِ in art. بقر:] and Lth says, it is called thus because it resorts (يَؤُولُ) to the mountains: sometimes the ى is changed into ج: the fem. is of the same three forms with ة: (TA:) and the pl. is أَيَائِلُ [like سَيَائِدُ pl. of سَيِّدٌ]. (Lth, T, Mgh, Msb.) — — See also آئِلٌ, in two places. آئِلٌ [act. part. n. of 1 in all its senses: and thus, particularly,] Thickening, or thick; (T, S, M, TA;) applied to the urine of camels that have been contented with green pasture instead of water, at the end of their being in that state; (T;) or to milk, (S, M, TA,) and to oil, and other things, such as tar, and honey, and wine, or beverage: (TA:) pl. ↓ أُيَّلٌ: (S, M:) which last word [in one copy of the M written إِيَّلٌ, but this I think a mistranscription,] signifies also the remains of thickening, or thick, milk; or, as some say, the [seminal] water in the womb: (M:) or this same

word (أَيِّلٌ) has the last of these significations; and also, [as a sing. epithet,] the first of the meanings explained in this paragraph; as also آئِلٌ, applied to milk; (K;) or to milk thickening, or thick, and mixed; not excessively thick, but in a somewhat good degree, and changed in its flavour: (AHát, TA:) or it [app. أُيَّلٌ, as in the TK,] signifies the vessel, or receptacle, thereof; (K;) [a meaning assigned in the M to إِيَالٌ;] in which milk thickens: (TA:) Sh says that ↓ إِيَّلٌ signifies the milk of the أَيَائِل [pl. of إِيَّلٌ]; and so says AA: but AHeyth says that this is absurd; and that the right word is ↓ أُيَّلٌ, having the signification first explained in this paragraph, i. e. thickening, or thick, milk: En-Nadr says that ↓ إِيَّلٌ signifies thick urine of she-goats of the mountain; which, when drunk by a woman, excites her venereal faculty: (T:) or this last word is used to signify milk of an إِيَّل, which is said to strengthen in the venereal faculty, and to fatten, as Ibn-Habeeb asserts; and ↓ أُيَّلٌ, which he affirms to be wrong, is a dial. var. thereof; and it may also be a quasi-pl. n. thereof: (M:) as a pl. [of آئِلٌ], applied to milk, ↓ أُيَّلٌ is extr. in two respects; as a pl., of this form, of an epithet not applied to an animal; and as being regularly أُوَّلٌ. (IJ, M.) — إِنَّهُ لَآئِلُ مَالٍ and مَالٍ ↓ أَيِّلُ Verily he is a good manager, or tender, of cattle, or camels, or the like. (M, TA.) تَأْوِيلٌ used as a simple subst. in the sense of عَاقِبَةٌ &c.: see 2, last sentence. مَآلٌ inf. n. of آلَ, in two senses pointed out above. (M, K, TA.) — — [Hence, مَآلُهُ إِلَى كَذَا His, or its, return, or course, or transition, is to such a state or condition.] — Also, [as a noun of place &c.,] i. q. مَرْجِعٌ [as signifying A place, and a state, or condition, to which a person, or thing, returns; and, to which he, or it, ultimately, or eventually, comes]. (TA, [where this is given as a signification not mentioned in the K; so that مرجع is not here used as an inf. n.: it is, moreover, a signification well known.]) See also 2, last sentence. — — A refuge: applied in this sense to God. (Har p. 361.) هُوَ مُؤْتَالٌ لِقَوْمِهِ مُقْتَالٌ عَلَيْهِمْ He is ruler, or governor, of his people; a possessor of dictatorship over them, or of authority over them to judge or give judgment or pass sentence or decide judicially. (A, TA.) هٰذَا مُتَأَوَّلٌ حَسَنٌ [app. This is a good discovery made from outward signs]. (TA, where it immediately follows تَأَوَّلَ فِيهِ الخَيْرَ with its explanations given above.) مُتَأَوِّلٌ: see its verb. — — [Sometimes it signifies] Veracious: opposed to مُتَقَوِّلٌ. (Har p. 256.) اولو أُولُو, in the gen. and accus. أُولِى أَوَّلُ :أُولى: see أُلُو in art. الو. fem. of أَوَّلُ: see the latter in art. وأل. — أُولَى as a pl., and its var. أُولَآءِ; and أُولٰئِكَ, or أُولَآئِكَ; &c.: see أُلَى, in art. الى. أَمُّ for أَأَمُّ: see art. ام. اون اوم آنَ 1 أَوْمُ, aor. يَؤُونُ, inf. n. أَوْنٌ, He was, or became, at rest, or at ease; he rested in a journey. (IAar, T.) — — أُنْتُ, aor. and inf. n. as above, I enjoyed a life of ease and plenty; a state of freedom from trouble or inconvenience, and toil or fatigue; a state of ease, repose, or tranquillity. (AZ, T, S, M, K.) — — I was, or became, grave, staid, steady, sedate, or calm. (S, K.) — — I was, or became, gentle; or I acted gently: (T, S, M, Msb, K:) and I acted, or proceeded, with moderation, without haste or hurry, in pace or journeying: (M:) I went gently, softly, or in a leisurely manner: (S, K:) أَوْنٌ [the inf. n.] is formed by substitution [of أ for ه] from هَوْنٌ. (S.) You say, أُنْتُ بِالشَّىْءِ, and عَلَى الشَّىْءِ, I was gentle, or I acted gently, with the thing; (M;) and فِى الأَمْرِ in the affair. (Msb.) And أُنْ عَلَى نَفْسِكَ Act thou gently with thyself, or be thou gentle, in pace or journeying: and proceed thou with moderation, without haste or hurry: (T, S:) said in the latter sense to one who has become unsteady, or irresolute. (T.) [In like manner,] you say, عَلَى قَدْرِكَ ↓ أَوْنٌ, meaning اِتَّئِدْ عَلَى نَحْوِكَ [app. Act thou with moderation, gentleness, deliberation, or in a leisurely manner, according to thine ability, or to the measure of thine ability; for قَدْرٌ and نَحْوٌ are both syn. with مِقْدَارٌ]. (T, K.) And فِى سَيْرِكُمْ ↓ أَوِّنُوا Proceed ye with moderation in your course or pace or journeying. (ISk, T.) And فِى ↓ تَأَوَّنَ الأَمْرِ He paused, or was patient, in the affair. (M.) — أَوْنٌ also signifies The being weary, or fatigued; like أَيْنٌ. (M.) [Whether, in this sense, it have a verb, is doubtful: see its syn. here mentioned.] — — Also The putting oneself to trouble, or inconvenience, for the sake of what one may expend upon himself and his family. (M.) And hence, accord. to one [whose name is imperfectly written in the TA], the word ↓ مَؤُونَةٌ, [as being originally مَأْوُنَةٌ,] of the measure مَفْعُلَةٌ: but others say that it is of the measure فَعُولَةٌ, from مَأَنْتُ. (TA.) — آنَ أَوْنَكَ ↓ and أَوَانُكَ [and أَيْنُكَ] signify the same. (M.) [See art. اين.] 2 أَوَّنَ see 1, in two places. 5 تَأَوَّنَ see 1. الآنَ and its vars.: see art. اين. [Accord. to some, it belongs to the present art., in which it is mentioned in the Msb.] أَوْنٌ: see 1 [of which it is the inf. n.]: and see also what next follows. أَوَانٌ (T, S, M, Msb, K) and ↓ إِوَانٌ, (T, M, Msb, K,) the latter mentioned by Ks on the authority of Aboo-Jámi', but the former is the usual mode of pronouncing it, (T,) and ↓ أَوْنٌ, (M,) A time; a season: pl. آوِنَةٌ; (T, S, M, Msb, K;) but Sb says آونَاتٌ; (M; [so in a copy of that work; app. آوِنَاتٌ, as though pl. of آوِنَةٌ;]) and آيِنَةٌ is syn. with آوِنَةٌ. (AA, T, K.) You say, جَآءَ أَوَانُ البَرْدِ [The time, or season, of cold came]. (T.) And فُلَانٌ يَصْنَعُ ذٰلِكَ الأَمْرَ آوِنَةً, (S, K, *) and آيِنَةً, (K, [in the CK آيَنَةً,]) Such a one does that thing sometimes, leaving it undone sometimes. (S, K. *) And أَتَيْتُهُ آيِنَةً بَعْدَ آيِنَةٍ I came to him times after times. (AA, T.) And آوِنَةً signifies Time after time. (TA, from a trad.) In the saying (of Aboo-Zubeyd, L), طَلَبُوا صُلْحَنَا وَلَاتَ أَوَانٍ (M,) or إِوَانٍ, (L,) [They sought our reconciliation with them, but it was not the time that reconciliation should be sought], accord. to Abul- 'Abbás, the tenween of the last word is not a sign of the genitive case, but is, as in the instance of إِذٍ, because of the suppression of a proposition to which the word should be prefixed, as when you say, جِئْتُ أَوَانَ قَامَ زَيْدٌ I came at the time that Zeyd stood. (M, L.) — — [Hence, أَوَانَئِذٍ At that time or season; then; like حِينَئِذٍ.] إِوَانٌ: see أَوَانٌ: — and see also إِيوَانٌ. آئِنٌ [part. n. of 1:] A man enjoying a life of ease and plenty; a state of freedom from trouble or inconvenience, and toil or fatigue; a state of ease, repose, or tranquillity. (AZ, T, S, K.) — — [Hence the saying,] رِبْعٌ آئِنٍ خَيْرٌ مِنْ غِبٍّ حَصْحَاصٍ [An easy, or a gentle, journey in which the camels are watered only on the first and fourth days is better than a laborious, or quick, journey in which they are watered only on the first and third days]. (TA.) [The fem. is آئِنَةٌ: the pl. of which is أَوَائِنُ and آئِنَاتٌ.] You say, بَيْنَنَا وَبَيْنَ مَكَّةَ ثَلَاثُ لَيَالٍ أَوَائِنُ Between us and Mekkeh are three nights of easy, or gentle, journeying: (S, K: *) and عَشْرُلَيَالٍ آئِنَاتٌ ten nights of easy journeying. (S, M, K.) إِيوَانٌ and ↓ إِوَانٌ (T, S, M, Msb, K) [each] a foreign word, [i. e. Persian,] (M,) A chamber, or an apartment, (T, Msb,) or a large صُفَّة [i. e. porch, or roofed vestibule, or the like], (S, K,) similar to an أَزَج [or oblong arched or vaulted structure, or a portico], (T, S, M, K,) or built in the form of an أَزَج, (Msb,) not closed in the front, or face: (T, M, Msb: *) [and a palace; often used in this sense in Arabic as well as in Persian: and in the present day, the former, and more commonly لِيوَان, which is Persian, is also applied to an estrade; a slightly-raised portion of the floor, generally extending nearly from the door to the end, or to each end, of a room:] pl. of the former, أَوَاوِينُ, (T, S, K,) because the sing. is originally إِوْوَانٌ, (S,) and إِيوَانَاتٌ; and pl. of the latter, أُوُنٌ. (T, S, K.) Hence, إِيوَانُ كِسْرَى [The great porch, or the palace, of Kisrà, or Chosroes, who is called صَاحِبُ الإِيوَانِ]. (T, S, Msb.) — — Also the latter, [and app., accord. to the Msb, the former also,] Any prop, or support, of a thing: (T, Msb:) particularly, a pole of a [tent of the kind called] خِبَآء. (T.) — — The إِيوَان of the لِجَام [is The headstall of the bridle; and] has for its pl. إِيوَانَاتٌ. (T, K.) مَؤُونَةٌ: see 1, and see art. مأن. اوه 1 أَوَّهَ and 2: see 5. 5 تَأَوَّهَ; (S, Mgh, Msb, K;) and ↓ أَوَّهَ, (S, Mgh, K,) inf. n. تَأْوِيهٌ; (S, K;) and ↓ آهَ, inf. n. أَوْهٌ; (K;) He said آهِ or أَوْهِ &c. [i. e. Ah! or alas!]; (S, Mgh, K;) he moaned; or uttered a moan, or moaning, or prolonged voice of complaint; (S, TA;) i. q. تَوَجَّعَ. (Msb.) آهِ, (Az, S, Msb, K, &c.,) as also آهٍ, (IAmb,

K,) and آهًا, and ↓ آهَةً, (TA,) and ↓ أَوْهِ, (S, Msb, K,) and ↓ أَوْهُ, (ISd, K,) and ↓ أَوْهُ, (K,) and ↓ أَوَّهْ, (S,) or ↓ أَوِّهِ, (K,) and ↓ أَوَّهْ, (Hr, Mgh, Msb, K,) so in some copies of the S, but in a copy in the author's handwriting ↓ آوَّهْ, there said to be with medd, and with teshdeed and fet-h to the و, and with the ه quiescent, (TA,) [or,] accord. to Aboo- Tálib, آوَّهْ, with medd, thus pronounced by the vulgar, is wrong, (T in art. او,) and ↓ أَوَّاه, and ↓ أَوُوه, [in both of which, and in some other forms which follow, it is doubtful whether the ه be quiescent or movent, and if movent, with what vowel,] (TA,) and ↓ آوُوهُ, (K, TA,) or ↓ أَوُوهُ, but said by ISd to be with medd, and mentioned by AHát as heard from the Arabs, (TA,) and ↓ أَوْتَاه, (K, TA,) or ↓ أَوَتَاهُ, (CK,) or ↓ أَوَّتَاه, and ↓ آوَّتَاه, (S, [in one copy of which the ه is marked as quiescent,]) and ↓ آوَيَّاه, (K, TA,) with medd, (TA,) or ↓ أَوِيَّاهُ, (CK,) and أَوٍّ (S, Msb, K,) and آوِ, and آوٍ, (K, TA,) and وَاهًا, and هَاهٌ or هَاهُ, (TA,) [Ah! or alas!] a word imitative of the voice, cry, or exclamation, of the مُتَأَهِّه; (Az and TA in explanation of آهِ;) [i. e.] a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning; (S, Mgh, Msb, K, TA;) denoting the prolongation of the voice with complaint: (S, TA, after أَوَّهْ or آوَّهْ:) sometimes, also, a man says آهِ from a motive of affection, or pity, or compassion, and of impatience: (Az, TA:) [and it is also said that] آهًا is a word expressive of grief or lamentation, or of most intense grief or lamentation or regret; [that] it is put in the accus. case as being used in the manner of inf. ns.; and [that] the hemzeh is originally و: but IAth says, آهًا is a word expressive of pain, grief, sorrow, lamentation, complaint, or moaning, used in relation to evil, like as وَاهًا is used in relation to good: (TA in art. اه:) and آوَّهْ and آوِ and آوٍ are cries uttered to horses, to make them return. (ISh and TA in art. اوى. See 2 in that art. in the present work.) You say, آهِ مِنْ كَذَا [Ah, or alas, on account of, or for, such a thing!]; (S, Msb;) and in like manner, أَوْهِ [&c.], followed by مِنْ, and by لِ, (S, TA,) and by عَلَى. (TA.) [See also أَوٍّ in art. او.] آهَةٌ a subst. from تَأَوَّهَ; occurring in the saying of El-Muthakkib El-'Abdee, إِذَا مَاقُمْتُ أَرْحَلُهَا بِلَيْلٍ تَأَوَّهُ آهَةَ الرَّجُلِ الحَزِينِ [When I arise to saddle her, by night, she moans with the moaning of the sorrowful man]: (S, ISd:) ISd says that, in his opinion, the subst. is here put in the place of the inf. n., i. e. تَأَوُّه: (TA:) but some recite the verse differently, saying, أَهَّةَ, from أَهَّ meaning تَوَجَّعَ: (S:) and some say, تَهَوَّهُ هَاهَةَ. (TA.) And hence the saying, in imprecating evil on a man, آهَةً لَكَ [May God cause moaning to thee!], and أَوَّةً لَكَ, with the ه suppressed, and with teshdeed to the و. (S.) [See also أَوَّةٌ in art. او.] And see آهِ above. — [Also] Measles: thus in the phrase, used in imprecating evil on a man, آهَةً وَمَاهَةً [May God cause] measles and small-pox [to befall thee]! (K, * TA,) mentioned by Lh on the authority of Aboo-Khálid. (TA.) أَوْهِ and أَوْهُ and أَوْهُ and أَوِّه &c.: see آهِ. أَوَّاهٌ A man often saying Ah! or alas! or often moaning: (Mgh:) or one who says Ah! or alas! from a motive of affection, or pity, or compassion, and fear: or mourning, or sorrowing, much, or often: (TA:) or compassionate; tender-hearted: or often praying, or frequent in prayer: (K, * TA:) or one who celebrates the praises of God, or praises Him greatly, or glorifies Him: or who praises much, or often: or who abases himself, or addresses himself with earnest supplication, [to God], confident of his prayer's being answered: (TA:) or one having certain knowledge (K, TA) of his prayer's being answered: (TA:) or inviting much, or often, to what is good: (TA:) or skilled in the law: or a believer; so in the Abyssinian language: (K:) occurring in the Kur [ix. 115 and xi. 77]. (TA.) — See also آهِ. أَوُوهُ, or آوُوهُ, and أَوُوه: see آهِ. أَوِيَّاهُ, or أَوَتَاهُ, or أَوَّتَاه, and آوَّتَاه: see آهِ. آوَيَّاه or أَوْتَاه: see آهِ. مُتَأَوِّهٌ [Saying Ah! &c.: (see the verb:) and] abasing himself; or addressing himself with earnest supplication [to God]. (TA.) [See also أَوَّاهٌ.] اوى 1 أَوَى إِلَيْهِ, (T, S, M, Mgh, Msb, K,) and أَوَاهُ, (M, Msb, K,) aor. يَأْوِى, (T, S, Msb,) imperative اِيوِ (T,) inf. n. أُوِىٌّ, (T, S, M, Mgh, Msb, K,) with damm, (K,) of the measure فُعُولٌ, [originally أُوُوىٌ,] (S,) and إِوِىٌّ, (Fr, M, K,) with kesr, (K,) and إِوَآءٌ; (S;) and ↓ أَوَّى اليه, (M, K,) inf. n. تَأْوِيَةٌ; (K;) and ↓ تَأَوَّى; (M, K;) and ↓ اِئْتَوَى, (thus [more commonly ائتوى] accord. to a copy of the M,) or ↓ اِتَّوَى, (K,) like اِتَّخَذَ, (TK,) and ↓ اِيتَوَى, (M, K,) both of the measure افتعل; (TA;) and ↓ آوَى is used by some in the same sense, but rejected, in this sense, by several; (Msb;) the pronoun relating to a place of abode; (T, S, M, Msb, K;) He betook himself to it, or repaired to it, for lodging, covert, or refuge; (Mgh;) and [simply] he got him or got himself, betook himself, repaired, or resorted, to it; (T, Mgh;) he returned to it; (M;) he took up his abode in it; he lodged, or abode, or dwelt, in it. (Msb, K.) Hence, in the Kur [xi. 45], سَآوِى إِلَى جَبَلٍ يَعْصِمُنِى مِنَ المَآءِ [I will betake myself for refuge to a mountain that shall preserve me from the water]. (S.) الأُوِىُّ properly relates to living beings; but is used otherwise, metaphorically. (M.) In the saying of Lebeed, بِصَبُوحِ صَافِيَةٍ وَجَذْبِ كَرِينَةٍ لَهُ إِبْهَامُهَا ↓ بِمُوَتَرٍ تَأْتَى [With a morning-potation of clear wine (خَمْر being understood), and a female singer's straining of her chords, with a stringed instrument to which her thumb returns after the straining], he means تَأْتَوِى لَهُ, of the measure تَفْتَعِلُ, from أَوَيْتُ إِلَيْهِ signifying عُدْتُ; the و being changed into ا [written ى], and the ى, which is the final radical, being elided. (M. [But see another reading near the end of the first paragraph of art. اول.]) أَوَى, aor. as above, inf. n. أُوِىٌّ, also signifies He turned away: and hence, [it is said,] إِذْ أَوَى الفِتْيَةُ إِلَى الكَهْفِ [When the young men turned away to the cave: though the verb may be here well rendered betook themselves for refuge]. (Har p. 246.) You say also, أَوَيْتُ إِلَى فُلَانٍ, (A'Obeyd, T,) or لَهُ, (as afterwards written in a copy of the T,) [I betook myself to such a one, or repaired to him, for lodging, covert, or refuge; or] I joined myself, got myself, betook myself, repaired, or resorted, to such a one: and accord. to AHeyth, أَوَيْتُ فُلَانًا signifies the same; but he did not know أَوَيْتُ to be syn. with آوَيْتُ as explained below. (T.) And أَوَى إِلَى اللّٰهِ He returned unto God. (TA, from a trad.) — — أَوَى said of a wound: see 5. — See also 4, in seven places. — أَوَى لَهُ, (T, S, M, Mgh, K,) like رَوَى, (K, TA,) but it would have been more explicit if the author of the K had said like رَمَى, (TA,) [as is shown by the false reading in the CK, أَوِىَ لَهُ كَرَوِىَ,] aor. يَأْوِى, (T, S, Mgh,) inf. n. أَوْيَةٌ (S, K) and إِيَّةٌ, (S, Mgh, K,) with kesr, (TA,) [originally إِوْيَةٌ,] the و being changed into ى because of the kesreh before it, (S,) or because combined with ى and preceded by sukoon [a mistake for "kesreh"], (IB as cited in the TA,) [in a copy of the T written اِيَّة, and in a copy of the M and in the CK اَيَّة,] and مَأْوِيَةٌ, (S, M, K,) without teshdeed, (S, TA,) [in my copy of the Mgh written with tesh-deed,] and مَأْوَاةٌ, (S, M, K,) He compassionated him; felt compassion, or pity, for him; (T, S, M, Mgh, K;) as also ↓ ائتوى, (T, K,) of the measure افتعل. (TA.) In using the imperative form, you say, اِوِ لَهُ, [unless this be a mistranscription for اِيوِ لَهُ,] meaning Be thou compassionate to him. (T, TA.) 2 أَوَّى see 1, first sentence: — and see 4. — أَوَّيْتُ بِالخَيْلِ (ISh, T) [I drew together the horses: this meaning seems to be indicated in the T, by the context: or] I called out to the horses آوَّهْ, in order that they should return at hearing my voice: (ISh:) and in like manner one says to them ↓ آوِ or آوٍ; (ISh, T, TA;) a well-known call of the Arabs to horses; and sometimes آى, with a long meddeh, is said to them from afar. (T, TA.) [See also 5.] 4 آوَاهُ, (T, S, M, Mgh, Msb, K,) inf. n. إِيوَآءٌ; (T, S, Mgh;) and ↓ أَوَّاهُ; (K;) and ↓ أَوَاهُ; (T, S, M, Mgh, Msb, K;) the first of which is the [most] approved; (T;) the last used by some; (T, Msb;) both given on the authority of AZ, (S,) and of A'Obeyd, accord. to whom you say, أَوَيْتُ إِلَيْهِ, with the short ا only; (T,

M;) He, or it, gave him, or afforded him, lodging, covert, or refuge; harboured him; sheltered him; protected him; (Mgh;) he lodged him, or lodged him with himself; made him his guest; or gave him refuge or asylum, absolutely, or with himself; syn. أَنْزَلَهُ; (K;) or أَنْزَلَهُ. (T, S, TA.) You say also, أَوَيْتُهُ and الرَّجُلَ إِلَىَّ ↓ أَوَيْتُ [I took the man to me to lodge, to be my guest, or to give him refuge or asylum]. (M.) And آوَاهُ سَقْفٌ [A roof shel-tered him]. (Mgh.) And الإِبِلَ ↓ أَوَيْتُ and آوَيْتُهَا [I lodged the camels in their nightly resting-place]; both meaning the same. (T.) And it is said in a trad., الحَمْدُ لِلّٰهِ الَّذِى كَفَانَا وَآوَانَا i. e. [Praise be to God who hath sufficed us and] hath brought us to a place of abode for us, and not made us to be scattered like the beasts. (TA.) AHeyth disallowed ↓ أَوَيْتُ as syn. with آوَيْتُ; but it is correct. (T.) It is said in a form of divorce, ↓ لَا يَأْوِينِى وَإِيَّاكِ بَيْتٌ [A house, or tent, shall not lodge, or comprise, me with thee]. (Mgh.) And among other instances, is the saying of the Prophet, (T,) الضَّالَّةٌ إِلَّا ضَالٌّ ↓ لَا يَأْوِى [No one will harbour the stray beast but a person straying from the right course of conduct]. (T, Mgh.) And his saying, الجَرِينُ ↓ لَا قَطْعَ فِى ثَمَرٍ حَتَّى يَأْوِيه i. e. [There shall be no cutting off of the hand in the case of stealing fruit] unless the place where the fruit is dried contain it [at the time of the stealing thereof]. (TA.) — — Hence, إِيوَاءُ خَشَبِ الفَحْمِ The throwing of dust, or earth, upon the wood of which charcoal is made, and covering it therewith. (Mgh.) — See also 1, first sentence. 5 تَأَوَّى see 1, first sentence. — — تَأَوَّتِ الطَّيْرُ The birds collected, or flocked, together; (Lth, T, S, M, K;) as also ↓ تَآوَت: (K:) the latter is allowable. (T.) And in like manner one says of other things. (M.) [Thus,] one says, تَأَوَّتِ الخَيْلُ The horses drew, or gathered, themselves together: and تَأَوّى النَّاسُ The men did so. (T.) You say also, of a wound, ↓ تَآوى, and ↓ أَوَى, meaning It drew together, for healing; and so تآزى, and أَزَى: so in the Nawádir el-Aaráb. (T.) — One may also say, يَتَأَوَّى, without saying it with ه, [i. e. يَتَأَوَّهُ,] meaning He says أَوْهِ. (Fr and T in art. او.) [See also 2; and see art. اوه.] 6 تَآوَى see 5, in two places. 8 اِأْتَوى, or ائتوى, or اِتَّوَى, and اِيتَوَى, and تَأَتَّى for تَأَتْوى: see 1, first part of the paragraph, in four places. — See also the last sentence but one of the same paragraph. 10 اسْتَأْوَيْتُهُ I asked him, or desired him, to compassionate me, or have mercy on me; syn. اسْتَرْحَمْتُهُ. (T.) A poet (namely, Dhu-r-Rummeh, TA) says, وَلَوْ أَنَّنِى اسْتَأْوَيْتُهُ مَا أَوَى لِيَا [And if I had asked him, or desired him, to compassionate me, he would not have compassionated me]. (T, S.) أُوَيَّةٌ dim. of آءٌ: see the letter ا. آوٍ or آوِ: see 2. — آوٍ [the part. n. of 1] has for its pl. أُوِىٌّ [like one of the inf. ns. of 1]. (T, S.) The latter is applied to birds, signifying Collecting, or flocking, together; (T, S, M, * K; *) syn. ↓ مُتَأَوِّيَةٌ (Lth, T) and مُتَأَوِّيَاتٌ. (Lth, T, S, M, K.) اِبْنُ آوَى, a determinate noun, (S, M,) [The jackal; vulgarly called in the present day وَاوِى;] a certain small beast, (M, K,) called in Persian شَغَالْ, (S,) or in that language [or in Turkish] چَقَالْ: (TA:) it has been said to be the offspring of the wolf; but is well known to be not of the wolf-kind: (Msb;) آوَى is inseparable from ابن: (M:) it is imperfectly decl., (T, S, Msb,) being of the measure أَفْعَلُ, (S,) or regarded as such; (Lth, T;) or because it has the quality of a proper name and the measure of a verb : (Msb :) the pl. is بَنَاتُ آوَى, (T, S, Msb, K,) though applying to males [as well as females], like بَنَاتُ أَعْوَجَ and بَنَاتُ لَبُون. (AHeyth, T.) آوِىٌّ and أَوَوِىٌّ, said to be rel. ns. of آيَةٌ; which see, in, art. اى. آيَةٌ, said by some to be originally أَوَيَةٌ:see art. اى. مَأْوًى (S, M, Msb, K) and ↓ مَأْوٍ and ↓ مَأْوَاةٌ (M, K [but respecting these two forms see what follows]) nouns of place from the first of the verbs in this art.; (M, K;) [A place to which one betakes himself, or repairs, for lodging, covert, or refuge; a refuge; an asylum; a place of resort; (see 1;)] any place to which a thing betakes itself, &c., (يَأْوِى إِلَيْهِ,) by night or. by day; (S;) the lodging-place, or abode, of any animal; the nightly resting-place of sheep or goats; (Msb;) and of camels: (Idem in art. روح:) ↓ مَأْوٍ is used peculiarly in relation to camels: (S;) مَأْوِى الإِبِلِ being a dial. var. of مَأْوَى الإِبِلِ, but anomalous, (Fr, T, S, Msb,) and the only instance of the kind except مَأْقِى العَيْنِ: (Fr, T, M: [but see art. مأق:]) مَأْوًى and مُؤْق and مَأْق are the forms preferred: (Fr, T:) [Az also says,] I have heard the chaste in speech of the Benoo-Kiláb use, for مَأْوَى الإِبِلِ, the word ↓ مَأْوَاة. (T.) جَنَّةُ المَأْوَى, in the Kur [liii. 15], is said to mean The paradise to which repair the souls of the martyrs, (M, Bd, Jel, TA,) or the pious, (Bd, Jel,) or the angels: (Jel:) or that in which the night is passed. (TA.) مَأْوٍ: see مَأْوًى, in four places. مَأْوَاةٌ: see مَأْوًى, in four places. مَاوِيَّةٌ: see art. موه. مُتَأَوِّيَةٌ: see آوٍ. اى 2 أَيَّا آيَةً, [inf. n., by rule, as below,] He put, or set, a sign, token, or mark, by which a person or thing might be known. (M.) — أَيَّا بِالإِبِلِ, (inf. n. تَأْيِيَةٌ, Lth, T,) He chid the camels, saying to them أَيَايَا, (Lth, T, M, and K in art. أَيَا,) or أَيَايَهْ, (M,) or يَايَا, (K,) or يَايَهْ. (M, K.) 5 تَأَيَّا, as a trans. verb: see 6. — He paused, stopped, stayed, remained, or tarried, (T, S, M, K, *) بِا لمَكَانِ in the place; (M, K; * [in the latter explained by تَلَبَّثَ عَلَيْهِ; but this seems to be a mistake, arising from the omission of part of a passage in the M, (one of the chief sources of the K,) running thus; تَأَيَّا بِا لمَكَانِ تَلَبَّثَ وَتَمَكَّثَ وَتَأَيَّا عَلَيْهِ انْصَرَفَ فِى تُؤَدَةٍ;]) and confined, restricted, limited, restrained, or withheld, himself. (T.) In the sense of its inf. n., [by rule تَأَىٍّ, originally تَأَيُّىٌ,] they said ↓ تَأَيَّةٌ, or تَايِيَّةٌ or تَئِيَّةٌ; [thus differently written in different places in copies of the T and S;] as in the ex. لَيْسَ مَنْزِلُكُمْ بِدَارِ تَأَيَّةٍ or تَايِيَّةٍ, (IAar, T,) or لَيْسَ مَنْزِلُكُمْ هٰذَا بِمَنْزِلِ تَأَيَّةٍ or تَايِيَّةٍ, (S,) i. e. Your abode, or this your abode, is not an abode of tarriance and confinement. (IAar, T, S.) — — He expected, or waited for, a thing: (Lth, T:) and he acted with moderation, gently, deliberately, or leisurely; without haste; or with gravity, staidness, sedateness, or calmness; (Lth, T, K;) فِى الأَمْرِ in the affair; inf. n. تَأَىٍ. (Lth, T.) تَأَيَّيْتُ عَلَيْهِ, in a verse of Lebeed, means I acted with moderation, &c., as above, and paused, stopped, stayed, remained, or tarried, upon him, i. e., upon my horse: (T:) or I remained firm upon him: (TA, as on the authority of Az:) but it is explained by Lth as meaning I turned away, or back, deliberately, or leisurely, upon him. (T: and the like is said in the M.) 6 تَآيَيْتُهُ, (T, S, M, * K,) and ↓ تَأَيَّيْتُهُ, (S, K,) I directed my course, or aim, to, or towards, (T, S, M, * K,) his آيَة, (S, M,) i. e., (M,) his شَخْص [or body, or corporeal form or figure or substance, seen from a distance; or person]. (T, M, K.) The following is an ex., as some relate it, of the former verb; and as others relate it, of the latter: اَلْحُصْنُ أَوْلَى لَوْ تَآيَيْتِهِ مِنْ حَثْيِكِ التُّرْبَ عَلَى الرَّاكِبِ [Modest behaviour were more proper, if thou directedst thy course towards his person, than thy throwing dust upon the rider]: (S, TA: [in two copies of the former of which, for أَوْلَى, I find أَدْنَى:]) said by a woman to her daughter, on the latter's relating, in a couplet, that a rider, passing along, had seen her, and she had thrown dust in his face, purposely. (IB.) أَىْ a vocative particle, (S, M, Mughnee, K,) addressed to the near, (S, K,) not to the distant: (S:) or to the near, or the distant, or the intermediate; accord. to different authorities. (Mughnee.) You say, أَىْ زَيْدُ أَقْبِلْ [O Zeyd, advance: or, if it may be used in addressing one who is distant, ho there, soho, or holla: and if used in addressing one who is between near and distant, ho, or what ho]: (S:) and أَىْ رَبِّ [O my Lord]; occurring in a trad.: and sometimes it is pronounced ↓ آىْ. (Mughnee.) — Also an explicative particle. (S, M, Mughnee, K.) You say, أَىْ كَذَا in the sense of يُرِيدُ كَذَا [He means such a thing, or يَعْنِى كَذَا, which has the same signification; or أُرِيدُ, or أَعْنِى, I mean; or the like; for all of which, we may say, meaning; or that is]; (S;) as in عِنْدِى عَسْجِدٌ أَىْ ذَهَبٌ [I have عَسْجَد, that is, (I have) ذَهَب, or gold]. (Mughnee.) What follows it is an adjunct explicative of what precedes it, or a substitute. (Mughnee.) AA says that he asked Mbr respecting what follows it,

and he answered that it may be a substitute for what precedes, and may be a word independent of what precedes it, and may be a noun in the accus. case: and that he asked Th, and he answered that it may be an explicative, or a word independent of what precedes it, or a noun governed in the accus. case by a verb suppressed: you say, جَآءَنِى أَخُوكَ أَىْ زَيْدٌ [Thy brother came to me; that is, Zeyd]; and you may say, أَىْ زَيْدًا [I mean Zeyd]: and رَأَيْتُ أَخَاكَ أَىْ زَيْدًا [I saw thy brother; I mean, or that is, Zeyd]; and you may say, أَىْ زَيْدٌ [that is, Zeyd]: and مَرَرْتُ بِأَخِيكَ أَىْ زَيْدٍ [I passed by thy brother; that is, by Zeyd]; and you may say, أَىْ زَيدًا [I mean, Zeyd]; and أَىْ زَيْدٌ [that is, Zeyd]. (T, TA.) When it occurs after تَقُولُ, in a case like the following, [i. e., when a verb following it explains a verb preceding it,] one says, تَقُولُ اِسْتَكْتَمْتُهُ الحَدِيثَ أَىْ سَأَلْتُهُ كِتْمَانَهُ [Thou sayest, استكتمته الحديث, meaning سألته كتمانه I asked of him the concealment of it, namely, the discourse, or story; and so when تَقُولُ is understood, as is often, or generally, the case in lexicons]; with damm to the ت: but if you put إِذَا in the place of أَىْ, you say, إِذَا سَأَلْتَهُ, with fet-h, because أذا is an adverbial noun relating to تَقُولُ. (Mughnee.) — See also أَىٌّ, near the beginning of the paragraph, in three places. إِىْ is a particle denoting a reply, meaning نَعَمْ [Yes, or yea]; importing acknowledgment of the truth of an enunciation; and the making a thing known, to him who asks information; and a promise, to him who seeks or demands; therefore it occurs after such sayings as "Zeyd stood" and "Did Zeyd stand.?" and "Beat thou Zeyd," and the like; as does نَعَمْ: Ibn-El-Hájib asserts that it occurs only after an interrogation; as in the saying [in the Kur x. 54], وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ قُلْ إِ ىْ وَرَبِّى [And they will ask thee to inform them, saying, Is it true? Say, Yea, by my Lord!]: but accord. to all, it does not occur otherwise than before an oath: and when one says, إِ ىْ وَاللّٰهِ [Yea, by God!], and then drops the و the ى may be quiescent, and with fet-h, and elided; [so that you say, إِ ىْ اللّٰهِ, and إِ ىَ اللّٰهِ, and إِ اللّٰهِ;] in the first of which cases, two quiescent letters occur together, irregularly. (Mughnee.) Lth says, إِ ىْ is an oath, as in إِ ىْ وَرَبِّى meaning, says Zj, نَعَمْ وَرَبِّى: IAar is also related to have said the like; and this is the correct explanation. (T.) [J says,] It is a word preceding an oath, meaning بَلَى [q. v.]; as in إِ ىْ وَرَبِّى and إِ ىْ وَاللّٰهِ. (S.) [ISd and F say,] It is syn. with نَعَمْ, and is conjoined with an oath: and one says also هِىْ. (M, K.) أَىٌّ is a noun, used in five different manners. (Mughnee.) One of its meanings is that of an interrogative, (T, S, M, Mughnee, K,) relating to intellectual beings and to non-intellectual things; [meaning Who? which? and what?] (S, M, K;) and as such, it is a decl. noun: (S:) it is said in the K to be a particle; (MF;) and so in the M; (TA;) but this is wrong: (MF:) and it is added in the K that it is indecl.; (MF;) and it is said to be so in the M, accord. to Sb, in an instance to be explained below; (TA;) but this is only when it is a conjunct noun [like الَّذِى], or denotes the object of a vocative: (MF:) or, accord. to some, it is decl. as a conjunct noun also. (Mughnee.) You say, أَيُّهُمْ أَخُوكَ [Who, or which, of them, is thy brother?]. (S.) Another ex. is the saying [in the Kur vii. 184, and last verse of lxxvii.], فَبِأَىِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ [And in what announcement, after it, will they believe?]. (Mughnee.) Sometimes it is without teshdeed; as in the saying (of El-Farezdak, M), ↓ تَنَظَّرْتُ نَصْرًا وَالسِّمَاكَيْنِ أَيْهُمَا عَلَىَّ مِنَ الغَيْثِ اسْتَهَلَّتْ مَوَاطِرُهْ [I looked for rain, or aid from the clouds, and the two Simáks (stars so called). Of which of them two did the rains pour vehemently upon me from the clouds?]: (M, Mughnee, K: * [in the last of which, only the former hemistich is given, with نَسْرًا (meaning the star or asterism so called) instead of نَصْرًا:]) so by poetic licence: (M:) IJ says that for this reason the poet has elided the second ى, but should have restored the first ى to و, because it is originally و. (TA. [But this assertion, respecting the first ى, I regard as improbable.]) ↓ أَيْمَ, also, is a contraction of أَىُّ مَا, meaning أَىُّ شَىْءٍ: so in the saying, أَيْمَ هُوَ يَا فُلَانُ [What thing is it, O such a one?]: and أَيْمَ تَقُولُ [What thing sayest thou?]. (TA in art. ايم.) In like manner, also, ↓ أَيْشَ is used as a contraction of أَىُّ شَىْءٍ. (Ks, TA in art. جرم.) A poet speaks of his companions as being بِأَىِّ وَأَيْنَمَا; making أَىّ the name of the quarter (جِهَة); so that, being determinate and of the feminine gender, it is imperfectly declinable. (M. [See أَينٌ; under which head two other readings are given; and where it is said that the verse in which this occurs is by Homeyd Ibn-Thowr.]) أَىّ is never without a noun or pronoun to which it is prefixed, except in a vocative expression and when it is made to conform with a word to which it refers, as in cases to be exemplified hereafter. (Mughnee.) Being so prefixed, it is determinate; but sometimes, [as in the latter of the cases just mentioned,] it is not so prefixed, yet has the meaning of a prefixed noun. (S.) When used as an interrogative, it is not governed, as to the letter, though it is as to the meaning, by the verb that precedes it, but by what follows it; as in the saying in the Kur [xviii. 11], لِنَعْلَمَ أَىُّ الحِزْبَيْنِ أَحْصَى [That we might know which of the two parties was able to compute]; and in the same [xxvi. last verse], وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَىَّ مُنْقَلَبٍ يَنْقَلِبُونَ [And they who have acted wrongly shall know with what a translating they shall be translated]: (Fr, * Th, Mbr, T, S: *) when it is governed by the verb before it, it has not the interrogative meaning, as will be shown hereafter. (Fr, T.) In the saying of the poet, تَصِيحُ بِنَا حَنِيفَةُ إِذْ رَأَتْنَا وَأَىَّ الأَرْضِ تَذْهَبُ لِلصِّيَاحِ [Haneefeh (the tribe so named) shout to us when they see us. And to what place of the earth, or land, will they go for the shouting?], أَىّ is in the accus. case because the prep. إِلَى is suppressed before it. (S.) When they separate it [from what follows it, not prefixing it to another noun], the Arabs say أَىٌّ, and in the dual أَيَّانِ, and in the pl. أَيُّونَ; and they make it fem., saying أَيَّةٌ, and [in the dual] أَيَّتَانِ, and [in the pl.] أَيَّاتٌ: but when they prefix it to a noun, properly so called, not a pronoun, they make it sing. and masc., saying أَىُّ الرَّجُلَيْنِ [Who, or which, of the two men?], and أَىُّ المَرْأَتَيْنِ [Who, or which, of the two women?], and أَىُّ الرِّجَالِ [Who, or which, of the men?], and أَىُّ النِّسَآءِ [Who, or which, of the women?]: and when they prefix it to a fem. pronoun, they make it masc. [as when they prefix it to a masc. pronoun] and fem., saying أَيُّهُمَا and أَيَّتُهُمَا [Who, or which, of them two?], meaning women; (Fr, T;) [the latter of which seems to be the more common; for ISd says,] sometimes they said أَيُّهُنَّ [Who, or which, of them? referring to women], meaning أَيَّتُهُنَّ. (M.) It is said in the Kur [xxxi. last verse], وَمَا تَدْرِى نَفْسٌ بِأَىِّ أَرضٍ تَمُوتُ [And a person knoweth not in what land he will die]: (S:) but some read بِأَيَّةِ أَرْضٍ; and Sb compares this fem. form to كُلَّتُهُنَّ. (Bd.) When it is used as an interrogative relating to an indeterminate noun in a preceding phrase, أَىّ is made to conform with that indeterminate noun in case-ending and in gender and in number; and this is done [alike, accord. to some,] in the case of its connexion with a following word and in the case of a pause; so that, [in the case of a pause,] to him who says, جَآءَنِى رَجُلٌ [A man came to me], you say, [accord. to the authorities alluded to above,] أَىٌّ [Who?]; and to him who says, رَأَيْتُ رَجُلًا [I saw a man], أَيًّا [Whom?]; and to him who says, مَرَرْتُ بِرَجلٍ [I passed by a man], أَىٍّ [Whom?]: and in like manner, [accord. to all authorities,] in the case of its connexion with a following word; as أَىٌّ يَا فَتَى [Who, O young man?], and أَيًّا يَا فَتَى [Whom, O young man?], and أَىٍ يَا فَتَى [Whom, O young man?]: and in the case of the fem. you say, أَيَّةٌ and أَيَّةً and أَيَّةٍ [in the nom. and accus. and gen. respectively]; and in the dual, أَيَّانِ and أَيَّتَانِ in the nom. case [masc. and fem. respectively], and أَيَّيْنِ and أَيَّتَيْنِ in the accus. and

gen. cases [masc. and fem. respectively]; and in the pl., [with the like distinction of genders,] أُونَ and أَيَّاتٌ in the nom. case, and أَيِّينَ and أَيَّاتٍ in the accus. and gen. cases. (I' Ak p. 319.) [Exs. in cases of pause, agreeing with the foregoing rules, are given in the T; and exs. in cases of connexion with following words, agreeing with the foregoing, are given in the Mughnee: but J gives rules differing from the foregoing in some respects; and IB gives rules differing in some points both from the foregoing and from those of J.] It is said in the S, أَىّ is made to conform with indeterminate nouns significant of intellectual beings and of nonintellectual things, and is used as an interrogative; and when it is thus used in reference to an indeterminate noun, you make it to have a caseending like that of the noun respecting which it demands positive information; so that when it is said to you, مَرَّبِى رَجُلٌ [A man passed by me], you say, أَىٌّ يَا فَتَى [Who, O young man?], thus giving it a case-ending [like that of رَجُلٌ] when it is in connexion with a following word; and you indicate the case-ending [by the pronunciation termed الرَّوْمُ, saying أَىُّ, with a somewhat obscure utterance of the final vowel,] in pausing; and if one says, رَأَيْتُ رَجُلًا [I saw a man], you say, أَيًّا يَافَتَى [Whom, O young man?], giving it a case-ending [like that of رَجُلًا], with tenween, when it is [thus] in connexion with a following word; and you pause upon the ا, saying أَيَّا; and when one says, مَرَرْتُ بِرَجُلٍ [I passed by a man], you say, أَىٍّ يَافَتَى [Whom, O young man? in a case of connexion with a following word; and أَىِّ in a case of pausing]: you conform with what the other has said, in the nom. and accus. and gen. cases, in the case of connexion with a following word and in that of pausing: but IB says that this is correct only in the case of connexion with a following word; for in the case of a pause, you say only أَىّْ, in the nom. and gen., with sukoon; and you imitate in both of these cases only when you use the dual form or the pl.: it is added in the S, you say in the cases of the dual and pl. and fem. like as we have said respecting مَنْ: when one says, جَآءَنِى رِجَالٌ [Men came to me], you say, أُونْ [Who?], with the ن quiescent; and أَيِينْ in the accus. and gen.: but IB says, the correct mode is to say, أُونَ and أَيِّنَ, with fet-h to the ن in both; [meaning that this is the only allowable mode in the case of connexion with a following word, and app. that it is the preferable mode in the case of a pause;] the quiescent ن being allowable only in the case of a pause, and with respect to مَنْ, for you say مَنُونْ and مَنِينْ with the quiescent ن only: it is then added in the S, you say, also, أَيَّهْ [Who? and whom?] in using the fem. [in a case of pause]; but in a case of connexion with a following word, [when referring to a noun in the accus.,] you say, أَيَّةً يَا هٰذَا [Whom, O thou? in the sing.], and أَيَّاتٍ [in the pl.; and in like manner, أَيَّةٌ in the nom. sing., and أَيَّةٍ in the gen. sing.; and أَيَّاتٌ in the nom. pl., and أَيَّاتٍ in the gen. pl.]: but when the interrogation refers to a determinate noun, أَىّ is in the nom. case (with refa) only. (TA.) [See also أَيَّانَ, below.] — — [In other cases, now to be mentioned, it is used alike as sing., dual, and pl.] — — It also denotes a condition; (T, S, M, Mughnee;) in which case, also, it is a decl. noun, applied to an intellectual being and to a non-intellectual thing. (S.) So in the saying, أَيُّهُمْ يُكْرِمْنِى أُكْرِمْهُ [Whichever of them treats me with honour, I will treat him with honour]. (S.) So, too, in the saying [in the Kur xvii. 110], أَيًّا مَا تَدْعُوا فَلَهُ الأَسْمَآءُ الحُسْنَى [Whichever ye call Him, He hath the best names]. (T, * Mughnee.) And in the saying [in the same, xxviii. 28], أَيَّمَا الأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَىَّ [Whichever of the two terms I fulfil, there shall be no wrongdoing to me]. (Mughnee.) One says also, صَحِبَهُ اللّٰهُ أَيًّا مَا تَوَجَّهَ, meaning أَيْنَمَاتَوَجَّهَ [May God accompany him wherever he goeth]. (AZ, T.) And Zuheyr uses the expression أَيَّةً سَلَكُوا for أَيَّةَ وِجْهَةٍ سَلَكُوا [Whatever tract they travelled, or travel]. (T.) The saying, أَيِّى وَأَيُّكَ كَانَ شَرًّا فَأَخْزَاهُ اللّٰهُ [Whichever of me and thee be evil, may God abase him !] was explained by Kh to Sb as meaning أَيُّنَا كَانَ شَرًّا [whichever of us two be evil]; and as being like the saying, أَخْزَى اللّٰهُ الكَاذِبَ مِنِّى وَمِنْكَ, meaning مِنَّا. (M. [And in a similar manner, the former clause of that saying, occurring in a verse, with مَا after أَيِّى, is said in the T to have been explained by Kh to Sb.]) — — It is also a conjunct noun; (Mughnee;) [i. e.] it is sometimes used in the manner of الَّذِى, and therefore requires a complement; as in the saying, أَيُّهُمْ فِى الدَّارِ أَخُوكَ [He, of them, who is in the house is thy brother]: (S:) [i. e.] it is syn. with الَّذِى. (M, Mughnee.) So in the saying [in the Kur xix. 70], ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمٰنِ عُتِيًّا [Then we will assuredly draw forth, from every sect, him, of them, who is most exorbitantly rebellious against the Compassionate]: so says Sb: but the Koofees and a number of the Basrees disagree with him, holding that the conjunct noun أَىّ is always decl., like the conditional and the interrogative: Zj says, "It has not appeared to me that Sb has erred except in two instances, whereof this is one; for he has conceded that it is decl. when separate, and how can he say that it is indecl. when it is a prefixed noun?" and El-Jarmee says, "I have gone forth from El-Basrah, and have not heard, from my leaving the Khandak to Mekkeh, any one say, لَأَضْرِبَنَّ أُيُّهُمْ قَائِمٌ [as meaning I will assuredly beat him, of them, who is standing], with damm:" these assert, that it is, in the verse above, an interrogative, and that it is an inchoative, and اشد is an enunciative: but they differ as to the objective complement of the verb: Kh says that this is suppressed, and that the implied meaning is, we will assuredly draw forth those of whom it will be said, Which of them is most &c.? and Yoo says that it is the proposition [ايهم &c.], and that the verb is suspended from governing, as in the instance in the Kur xviii. 11, cited above: and Ks and Akh say that it is كلّ شيعة, that من is redundant, and that the interrogative proposition is independent of what precedes it; this being grounded on their saying that the redundance of مِنْ is allowable in an affirmative proposition: but these [following] facts refute their sayings; viz. that the suspension of government is peculiar to verbs significant of operations of the mind; and that it is not allowable to say, لَأَضْرِبَنَّ الفَاسِقُ, with refa, as meaning by implication "I will assuredly beat him of whom it is said, He is the transgressor;" and that the redundance of مِنْ in an affirmative proposition is not correct. (Mughnee. [Some further remarks on the same subject, in that work, mentioning other opinions as erroneous, I omit. Another reading of the passage in the Kur cited above (xix. 70) will be found in what here follows.]) [ISd states that] they said, لَأَضْرِبَنَّ أَيُّهُمْ أَفْضَلُ [I will assuredly beat him, of them, who is most excellent], and أَىٌّ أَفْضَلُ [him who is most excel-lent]; اى being indecl., accord. to Sb, and therefore the verb does not govern it [save as to the meaning]. (M.) And [that] you say, اِضْرِبْ أَيُّهُمْ أَفْضَلُ [Beat thou him, of them, who is most excellent], and أَيَّهُمْ أَفْضَلُ [meaning the same, or whichever of them, &c.]; suppressing the relative هُوَ after ايهم. (M in a later part of the same art.) Fr says that when أَىّ is governed by the verb before it, it has not the interrogative meaning; and you may say, لَأَضْرِبَنَّ أَيَّهُمْ يَقُولُ ذٰلِكَ [I will assuredly beat him, of them, or whichever of them, says that]: and he says that he who reads أَيَّهُمْ, in the accus. case, in the passage of the Kur cited above (xix. 70) makes it to be governed by لَنَنْزِعَنَّ. (T.) Ks says, you say, لَأَضْرِبَنَّ أَيَّهُمْ فِى الدَّارِ [I will assuredly beat him, of them, or whichever of them, is in the house]; but you may not say, ضَرَبْتُ أَيَّهُمْ فِى الدَّارِ: thus he distinguishes between the actual occurrence and that which is expected. (S.) Akh says, also, that it may be indeterminate and qualified by an epithet; as when one says, مَرَرْتُ بِأَىٍّ مُعْجِبٍ لَكَ, like as one says, بِمَنْ مُعْجِبٍ لَكَ [I passed by one pleasing to thee]: but this has not been heard [from the

Arabs]. (Mughnee.) — — It also denotes perfection, or consummateness: and in this case it is an epithet applying to an indeterminate noun; as in زَيْدٌ رَجُلٌ أَىُّ رَجُلٍ (tropical:) [Zeyd is a man; what a man!], meaning that he is complete, or consummate, in the qualities of men: and it is a denotative of state relating to a determinate noun; as in مَرَرْتُ بِعَبْدِ اللّٰهِ أَىَّ رَجُلٍ (tropical:) [I passed by 'Abd-Allah; what a man was he!]: (Mughnee:) and used in this sense, it is tropical. (Har p. 534.) [J says,] it is sometimes an epithet applying to an indeterminate noun: you say, مَرَرْتُ بِرَجُلٍ أَىِّ رَجُلٍ and أَيِّمَارَجُلٍ (assumed tropical:) [I passed by a man; what a man!]; and مَرَرْتُ بِامْرَأَةٍ أَيَّةِ امْرَأَةٍ (assumed tropical:) [I passed by a woman; what a woman!], and بِامْرَأَتَيْنِ أَيَّتِمَا امْرَأَتَيْنِ [by two women; what two women!]; and هٰذِهِ امْرَأَةٌ أَيَّةُ امْرَأَةٍ (assumed tropical:) [This is a woman; what a woman!]: and أَيَّتُمَا امْرَأَ أَيَّةُ امْرَأَةٍ (assumed tropical:) [What two women!]; ما being redundant: and in the case of a determinate noun, you say, هٰذَا زَيْدٌ أَيَّمَا رَجُلٍ (assumed tropical:) [This is Zeyd; what a man is he!]; putting it in the accus. case as a denotative of state; and هٰذِهِ أَمَةُ اللّٰهِ أَيَّتَمَا جَارِيَةٍ (assumed tropical:) [This is the handmaid of God; what a girl, or young woman, is she!]: you say, also, [in using an indeterminate noun,] أَىُّ امْرَأَةٍ جَآءَتْكَ and جَآءَكَ, and أَيَّةُ امْرَأَةٍ جَآءَتْكَ (assumed tropical:) [What a woman came to thee!]; and مَرَرْتُ بِجَارِيَةٍ أَىِّ جَارِيَةٍ (assumed tropical:) [I passed by a girl, or young woman; what a girl, or young woman!]; and جِئْتُكَ بِمُلَآءَةٍ أَىِّ مُلَآءَةٍ and أَيَّةِ مُلَآءَةٍ (assumed tropical:) [I brought thee a body-wrapper; what a body-wrapper!]: all are allowable. (S.) [In all these it evidently denotes admiration, or wonder, at some good or extraordinary quality in the person or thing to which it relates; notwithstanding that J says afterwards,] and sometimes it is used to denote wonder; as in the saying of Jemeel, بُثَيْنَ الْزَمِى لَا إِنَّ لَا إِنْ لَزِمْتِهِ عَلَى كَثْرَةِ الوَاشِينَ أَىُّ مَعُونِ (assumed tropical:) [O Butheyneh, (بُثَيْنَ being a curtailed form of بُثَيْنَةُ, a woman's name,) adhere thou to "No:" verily "No," if thou adhere to it, notwithstanding the numbers of the slanderers, what a help will it be!]: (S:) i. e., an excellent help will be thy saying "No" in repelling, or rebutting, the slanderers, though they be many. (TA in art. عون.) Fr gives as exs. of its use to denote wonder the sayings, أَىُّ رَجُلٍ زَيْدٌ [What a man is Zeyd!], and أَىُّ جَارِيَةٍ زَيْنَبُ [What a girl, or young woman, is Zeyneb!]. (T.) It denotes wonder at the sufficiency, and great degree of competence, of the person [or thing] to whom [or to which] it relates. (M.) El-Kattál El-Kilábee says, وَلَمَّا رَأَيْتُ أَنَّنِى قَدْ قَتَلْتُهُ نَدِمْتُ عَلَيْهِ أَىَّ سَاعَةِ مَنْدَمِ [And when I saw that I had slain him, I repented of it; in what an hour, or time, of repentance!]: i. e., when I slew him, I repented of it, in a time when repentance did not profit: اىّ being here in the accus. case as an adv. n.; for, as it denotes the part of a whole, its predicament is made to be the same as that of the affixed noun, of whatever kind this may be. (Ham p. 95.) — — It also has ك prefixed to it; and thus it becomes changed in signification so as to denote numerousness, being syn. with the enunciative كَمْ [How many!]; (S, K;) or syn. with رُبَّ [as meaning many]: (Sb, M:) [and sometimes it is syn. with the interrogative كَمْ, meaning how many? or how much? as will be shown below:] thus it is written كَأَىٍّ, (M,) or كَأَيِّنْ, (S, M, K,) its tenween being written ن; (S, K;) and كَآءٍ, (M,) or [more commonly] كَائِنْ, (S, M, K, [in some copies of the S and K كَاٸِنْ,]) like كَاعِنْ, (S,) said by IJ, on the authority of Aboo-'Alee, to be formed from كَأَيِّنْ, by putting the double ى before the ء, after the manner of the transposition in قِسِىٌّ and a number of other words, so that it becomes كَيَّأٍ [or كَيَّئِنْ], then suppressing the second ى, as is done in مَيِّتٌ and هَيِّنٌ and لَيِّنٌ, so that it becomes كَىْءٍ [or كَىْءِنْ], and then changing the [remaining] ى into ا, as in [طَيْئِىٌّ, which becomes] طَائِىٌّ, and in [حِيرِىٌّ, which becomes] حَارِىٌّ, so that it becomes كَآءٍ [or كَائِنْ]; (M;) and it has other dial. vars.; namely كَيْئِنٌ [one of the intermediate forms between كَأَيِّنْ and كَائِنْ mentioned above]; (K; [in one copy of the K written كَيِّئْنْ, and so accord. to the TK;]) and كَأْيٍ, (M, K,) of the measure of رَمْىٍ, and most probably formed by transposition from كَىْءٍ, mentioned above; (M;) and كَأٍ, of the measure of عَمٍ, (M, TA,) incorrectly written in the copies of the K كَاءٍ, i. e. like كَاعٍ, (TA,) formed by the suppression of ى in كَىْءٍ; a change not greater than that from أَيْمُنُ اللّٰهِ to مُ اللّٰهِ and مِ اللّٰهِ. (M.) You say, كَأَيِّنْ رَجُلًا لَقِيتُ [How many a man have I met! or many a man &c.], (S, K, *) putting the noun following كَاَيِّن in the accus. case as a specificative; (S;) and كَأَيِّنْ مِنْ رَجُلٍ لَقِيتُ; (S, K; *) and the introduction of مِنْ after كَاَيِّن is more common, and better. (S. [And Sb, as cited in the M, says the like.]) You say also, كَأَيِّنْ قَدْ أَتَانِى رَجُلًا [How many a man has come to me! or many a man &c.]. (Sb, M.) And بِكَأَيِّنْ تَبِيعُ هٰذَا الثَّوْبَ, i. e. بِكَمْ تبيع [For how much wilt thou sell this garment, or piece of cloth?]. (S.) Kh says that if any one of the Arabs made it to govern the gen. case, perhaps he did so by making مِنْ to be implied, as is allowable with كَمْ: (M:) [so that you may say, بِكَأَيِّنْ دِرْهَمٍ اشْتَرَيْتَ هٰذَا For how many a dirhem didst thou buy this? for] it is allowable to make the noun that follows كَمْ to be governed in the gen. case by مِنْ implied, when كم immediately follows a preposition; as in بِكضمْ دِرْهَمٍ اشْتَرَيْتَ هٰذَا; but when it is not thus preceded by a preposition, the noun after it must be in the accus. case. (I 'Ak p. 317.) It always holds the first place in a proposition, like كَمْ. (Idem, next p.) — — It is also a connective of the vocative يَا with the noun signifying the person or persons or thing called, when this noun has the article ال prefixed to it; (S, M, Mughnee, K;) and with a noun of indication, as ذَا; and with a conjunct noun having ال prefixed to it, as الذى: (I 'Ak p. 268:) it is a noun formed for serving as such a connective; (M, K;) and has هَا affixed to it. (S, M, &c.) You say, يَا أَيُّهَا الرَّجُلُ [which seems to be best rendered O thou man; more agreeably with the original, O thou, the man; or, accord. to Akh, O thou who art the man; lit., O he who is the man; often written يَاأَيُّهَا]; (T, S, M, Mughnee, K;) and يَاأَيُّهَا الرِّجَالُ [O ye two men]; and يَاأَيُّهَا الرَّجُلَانِ [O ye men]; (M;) and يَاأَيَّتُهَاالمَرْأَةُ [O thou woman]; (S, M;) and يَا أَيَّتُهَا المَرْأَتَانِ [O ye two women]; and يَاأَيُّهَا المَرْأَةُ and أَيَّتُهَا النِّسْوَةُ [O ye women]; and يَاأَيُّهَا النِّسْوَةُ, and المَرْأَتَانِ; (M;) and يَاأَيُّهَا ذَا [O thou, this person or thing]; and يَا أَيُّهَا الَّذِى فَعَلَ كَذَا [O thou who didst, or hast done, thus]. (I 'Ak p. 267.) In the first of the exs. here given, أَىّ is a noun of vague signification, (Zj, T, S,) denoting the person called, (Zj, T,) of the sing. number, (Zj, T, S,) rendered determinate by the vocative [يا], (S,) indecl., with damm for its termination; (Zj, T, S;) and هَا is a particle employed to rouse attention, or to give notice, a substitute for the noun to which أَىّ is in other cases prefixed; and الرَّجُلُ is a qualificative to أَىّ, (Zj, T, S,) wherefore it is in the nom. case. (S.) Akh asserts, [as we have indicated above,] that أَىّ is here the conjunct noun, and that the first member of its complement, namely the relative هُوَ, is suppressed; the meaning being, يَا مَنْ هُوَ الرَّجُلُ: but this assertion is refuted by the fact that there is no relative pronoun that must be suppressed, nor any conjunct noun that necessarily requires that its complement should be a nominal proposition: though he might reply to these two objections by arguing that ما in the saying لَا سِيَّمَا زَيْدٌ is in like manner [virtually] in the nom. case [as a conjunct noun syn. with الَّذِى, and that the first member of its complement, namely هُوَ, an inchoative of which زَيْدٌ is the enunciative, is suppressed]. (Mughnee.) The putting of the qualificative of أَىّ in the accus. case, as in the saying يَا أَيُّهَا الرَّجُلَ أَقْبِلْ [O thou man, advance], is allowed (M, K) by El-Mázinee; but it is not known [as heard from the Arabs]. (M.) أَيُّها

and أَيَّتُهَا are also used for the purpose of particularizing; [in which case they are not preceded by يا;] as when one says, أَمَّا أَنَا فَأَفْعَلُ كَذَا أَيُّهَا الرَّجُلُ [As for me, I will do thus, or such a thing, thou man], meaning himself; and as in the saying of Kaab Ibn-Málik, related in a trad., فَتَخَلَّفْنَا أَيَّتُهَا الثَّلَاثَةُ [And we remained behind, or held back, ye three], meaning, by the three, those particularized as remaining behind [with him], or holding back. (TA.) أَيَا: see art. ايا. — أَيَّا: see the next paragraph. إِيَا الشَّمْسِ, [the former word, when alone and indeterminate, perhaps (as when determinate) without tenween, for it is-explained (with its dial. vars.) in the S and K in باب الالف اللّيّنة, though it is also explained in some copies of the S in the present art.,] and ↓ أَيَاةُ الشمس, (T, S, M, Mgh, K,) and ↓ أَيَاةُ الشمس, (S, M, K,) and ↓ أَيَآءُ الشمس, (T, M, Mgh, K, and in a copy of the S,) with fet-h and medd, (T, Mgh, K, and so in a copy of the S,) The light of the sun, (S, M, Mgh, K,) and its beauty: (M, K:) or its rays, and its light: (T:) or, as some say, ↓ اياة الشمس signifies the halo of the sun; that, with respect to the sun, which is like the هَالَة with respect to the moon; i. e. the دَارَة around the sun: (S:) the pl. [of أَيَاةٌ] is ↓ أَيَا and إِيَآءٌ; [or rather the former is a coll. gen. n.;] like أَكَمٌ and إِكَامٌ in relation to أَكَمَةٌ. (M.) Tarafeh says, (T, S, Mgh,) describing the fore teeth (ثَغْر) of his beloved, (EM p. 62,) ↓ سَقَتْهُ إِيَاةُ الشَّمْسِ إِلَّا لِثَاتِهِ [The light of the sun has shed its lustre upon them, except their gums]. (T, S, Mgh.) — — And hence, by way of comparison, (M,) إِيَا النَّبَاتِ, and ↓ أَيَاؤُهُ, (M, K,) and ↓ إِيَاتُهُ, and ↓ أَيَاتُهُ, (K,) (tropical:) The beauty of herbage, (M, K,) and its blossoms, (M,) and brightness, (K, TA,) in its verdure and growth. (TA.) — أَيَا إِيَاهُ أَقْبِلْ: see أَيَا, in art. ايا. أَيَآء: see the next preceding paragraph, throughout. أَيَاةٌ: se the next preceding paragraph, throughout. إِيَاةٌ: see the next preceding paragraph, throughout. أُيَيَّةٌ dim. of آءٌ: see the letter ا. إِيَيَّةٌ dim. of آيَةٌ, q. v. (T.) أَيَّا: see إِيَّا, in art. ايا. إِيَّا: see art. ايا. [Az says,] I have not heard any derivation of إِيَّا; but I think, without being certain, that it is from تَآيَيْتُهُ as explained above; as though it were a noun from that verb, of the measure فِعْلَى, like ذِكْرَى from ذَكَرْتُ; so that the meaning of إِيَّاكَ is I direct myself, or my aim, to, or towards, thee, and thy person. (T.) أَيِّيٌّ [a rel. n. of أَىٌّ]. When you ask a man respecting his كُورَة [i. e. district, or city, or town], you say, الْأَيِّيُّ [The person of what district, &c., art thou?]; like as you say, in asking him respecting his قَبِيلَة [or tribe], الْمَنِيُّ [from مَنْ]: and you say also, أَيِّيٌّ أَنْتَ [A person of what district, &c., art thou?]; and مَنِيٌّ (T.) [See also مَنِيٌّ, in art. من.] أَيَّانَ: see art. اين. Lth says that it is used in the manner of مَتَى; [signifying When?]; and that some say its ن is radical; others, that it is augmentative: (T:) IJ says, it must be from أَىٌّ, not from أَيْنَ, for two reasons: first, because أَيْنَ denotes place; and أَيَّانَ, time: and secondly, because nouns of the measure فَعَّال are few; and those of the measure فَعْلَان, many: so that if you name a man أَيَّان, it is imperfectly decl.: and he adds, that أَىٌّ means a part of a whole; so that it applies as properly to times as it does to other things: (TA:) Fr says that it is originally أَىَّ أَوَانٍ [at what time?]. (T.) One says, of a stupid, or foolish, person, لَا يَعْرِفُ أَيَّانَ [He knows not when]. (IB.) أَىْ: see أَىٌّ: — and see also 2 in art. اوى. — ىٌّ: see what next follows, in two places. آيَةٌ A sign, token, or mark, by which a person or thing is known; syn. عَلَامَةٌ (IAar, T, S, M, Msb, K) and أَمَارَةٌ: (M, K:) it properly signifies any apparent thing inseparable from a thing not equally apparent, so that when one perceives the former, he knows that he perceives the other, which he cannot perceive by itself, when the two things are of one predicament; and this is apparent in the object of sense and in that of the intellect: (Er-Rághib, TA:) it is of the measure فَعْلَةٌ, (M, K,) originally أَيَّةٌ; the [former] ى being changed to ا because the letter before it is with fet-h, though this is an extraordinary change: (M:) this is related as on the authority of Sb: (TA:) or it is of the measure فَعَلَةٌ, (M, K,) accord. to Kh; (M;) originally أَوَيَةٌ; (S;) [for, accord. to J and Fei,] Sb said that its medial radical letter is و, and that the final is ى, because words of this class are more common than those of which the medial and final radical letters are both ى; (S, Msb;) and the rel. n. is أَوَوِىٌّ: (S:) but IB says, Sb did not state that the medial radical letter of آيَةٌ is و, as J states; but he said that it is originally أَيَةٌ, and that the quiescent و is changed into ا; and he relates of Kh, that he allowed the rel. n. of آيَةٌ to be ↓ آئِىٌّ and ↓ آيِىٌّ and آوِىٌّ; but as to أَوَوِىٌّ, he says, I know not any one who has said it except J: (TA:) or it is of the measure فَاعِلَةٌ, (S, Msb, K,) originally آيِيَةٌ, contracted by the suppression of its final radical letter [with the preceding kesreh]: so accord. to Fr: [but see what follows (after the pls.), where this is said to be the opinion of Ks, and disallowed by Fr:] (S, Msb:) the pl. is آيَاتٌ and ↓ آىٌ, (S, M, Msb, K,) [or the latter is rather a coll. gen. n.,] and pl. pl. آيَآءٌ: (M, K:) J says that one of its pls. is آيَاىٌ; [and we find the same also in some copies of the K;] but this is a mistake for آيَآءٌ, which is pl. of آىٌ, not of آيَةٌ: (IB, TA:) and this pl., being of the measure أَفْعَالٌ, has been adduced as evidence that the medial radical letter is ى, not و: (TA:) the dim. is ↓ إِيَيَّةٌ, [of the measure فُعَيلَةٌ changed to فعَيْلَةٌ because of the medial radical ى,] which, accord. to Fr, shows the opinion of Ks, that آيَةٌ is of the measure فَاعِلَةٌ rendered defective by the suppression of its final radical letter, to be incorrect, because [Fr holds, in opposition to some others, that] a noun of this measure has not its dim. formed on the measure فُعَيْلَةٌ unless it is a proper name. (T.) They said, اِفْعَلْهُ بِآيَةِ كَذَا [Do thou it at the sign of such a thing]; like as you say, بِعَلَامَةِ كَذَا and بِأَمَارَةِ. (M.) And [in this sense, as is indicated by the context in the M,] it is one of the nouns that are prefixed to verbs [as virtually governing the gen. case], (M, K, *) because of the nearness of its meaning to the meaning of time: (K:) as in the saying [of a poet], بِآيَةِ تُقْدِمُونَ الخَيْلَ شُعْثًا [At the sign of your urging forward the horses, unsmoothed in their coats, or not curried; which means nearly the same as "at the time of your urging" &c.]. (M.) — — A sign as meaning an indication, an evidence, or a proof. (TA.) — — A sign as meaning a miracle; [and a wonder; for] آيَاتُ اللّٰهِ means the wonders of God. (TA.) — — An example, or a warning; (Fr, T, M, Msb, K;) as, for instance, the case of Joseph and his brethren, related in the Kur: (Fr, T:) pl. ↓ آىٌ (M, K) and آيَاتٌ. (Fr, T.) — — A message, or communication sent from one person or party to another; syn. رِسَالَةٌ. (TA.) — — The body, or corporeal form or figure or substance, (S, M, K,) of a man, (S,) which one sees from a distance; [as being a kind of sign;] or a person, or an individual; syn. شَخْصٌ. (S, M, K.) — — A whole company of people: as in the saying, خَرَجَ القَوْمُ بِآيَتِهِمْ The people, or party, went forth with their whole company, not leaving behind them anything. (AA, S, M.) — — [Hence, accord. to some, A verse of the Kur-án; as being] a collection of words of the Book of God: (S:) or a connected form of words of the Kur-án continued to its breaking off; (K, TA;) accord. to Aboo-Bekr, so called because it is a sign of the breaking off: (TA:) or a portion of the Kur-án after which a suspension of speech is approvable: (Msb:) or a portion of the Kur-án denoting any statute, or ordinance, of God, whether it be [what is generally termed] an آيَة, [i. e. a verse,] or a chapter (سُورَة), or an aggregate [and distinct] portion of the latter. (Er-Rághib, Kull, TA. *) [الآيَةَ, written after a quotation of a part of a verse of the Kur-án, means اِقْرَأِ الآيَةَ Read thou the verse.] آيَا: see أَيَا, in art. ايا. آئِىٌّ and آيِىٌّ, accord. to Kh, rel. ns. of آيَةٌ, q. v. (IB.) تَأْيِيَةٌ, or تَآيِيَةٌ or تَئِيَّةٌ: see 5. ايا أَيَا a vocative particle, (S, M, K,) used in calling him who is near and him who is distant: [in the former case, like O: in the latter, like ho there, or soho, or holla:] you say, أَيَا زَيْدُ أَقْبِلْ [O Zeyd, advance: or ho there, or soho, or holla,

&c.]: (S:) or J is in error in saying this: it is used in calling to him who is distant: (Mughnee, K:) so say Ibn-El-Hájib, in the Káfiyeh, and ElFakhr El-Járabardee; and the latter adds, or to him who is in a predicament like that of him who is distant, being sleeping or inadvertent; the person who calls thereby being eager for the person called to advance to him: (TA:) or not used in calling to him who is near: (K:) and ه is substituted for its hemzeh; (M, K;) so that one says, هَيَا. (M.) AZ says, I have heard them say, أَيَا إِيَاهُ أَقْبِلْ. (T in بَابُ الأَلِفَاتِ.) [Accord. to the TA, (art. ا,) one says also أَيَا.] إِيَا الشَّمْسِ, and النَّبَاتِ; and إِيَاة, and أَيَاة, and أَيَا: see art. اى. إِيَّا (S, M, K, &c.) and أَيَّا, (M, K,) the latter form used by some, as related on the authority of Ktr; (M;) accord. to some, (M,) a noun of vague signification, (S, M, K,) used metonymically for a noun in the accus. case, (M,) with which are connected all the affixed pronouns that denote the accus. case: you say إِيَّاكَ [Thee] and إِيَّاهُ [him] and إِيَّاىَ [me] (S, K) and إِيَّانَا [us, &c.]: (S:) and the hemzeh is changed into و, so that you say وِيَّاكَ (S, M, K *) and وَيَّاكَ; (Ktr, IJ, M, K; *) and sometimes into و, so that you say وِيَّاكَ [and app. وَيَّاكَ also; both of which are used by some of the Arabs in the present day, very commonly in Egypt, for وَإِيَّاكَ as meaning مَعَكَ; like as one says وَزَيْدًا, meaning مَعَ زَيْدٍ]: (K:) the ك and ه and ى [&c.] are put to show the object meant, in order that the person addressed may be known from the absent [&c.]; and have no place in the analysis of a sentence, like the ك in ذٰلِكَ and أَرَأَيْتَكَ: (S, M: in the former of which is added, and like the ا and ن in أَنْتَ:) and this is identical with the opinion of Akh: (M, TA:) thus ايّا is the noun, and what follows it is to denote allocution, [&c.,] and the two become as one thing; for nouns of vague signification are not prefixed to other nouns to govern them in the gen. case, nor are any of the pronouns, being themselves determinate. (S.) Ibn-Keysán says, (S, M,) some of the grammarians say that إِيَّاكَ, altogether, is a noun; and he adds, but some say (M) that the ك and ه &c. are the nouns, and that ايّا is a support thereto, because they cannot stand by themselves, (S, M,) like the ك &c. which occupy the latter place in يَضْرِبُكَ &c.; so when the ك &c. are put first, [as in إِيَّاكَ ضَرَبْتُ Thee I beat, or struck,] they are supported by ايا, and the whole becomes as one thing: (S:) and you may also say, ضَرَبْتُ إِيَّاىَ [I beat, or struck, me]; because it is not allowable to say, ضَرَبْتُنِى: (S as corrected by IB:) but you may not say, ضَرَبْتُ إِيَّاكَ [I beat, or struck, thee]; because you only require ايّاك when you cannot use the ك [alone]; though you may say, ضَرَبْتُكَ إِيَّاكَ [I beat, or struck, thee, thee]; because the ك is made to be syntactically dependent upon the verb, so when you repeat it you require ايّا. (S.) In the saying of the poet, (S,) Dhu-l-Isba' El-'Adwánee, (TA,) كَأَنَّا يَوْمَ قُرَّى إِنَّمَا نَقْتُلُ إِيَّانَا [As though we, on the day of Kurrà, only killed ourselves], he has separated it from the verb only because the Arabs do not make the action of the agent to fall upon the agent itself by the adjunction of the pronoun: they do not say, قَتَلْتُنِى, but only قَتَلْتُ نَفْسِى: so the poet has used ايّانا in the same manner as أَنْفُسَنَا. (S, TA.) Some of the grammarians say that إِيَّا is prefixed to what follows it, governing it in the gen. case; and adduce as an evidence thereof a saying which see below, commencing with إِذَا بَلَغَ الرَّجُلُ. (S.) Zj says that it is an explicit noun, [not a pronoun,] which is prefixed to all the pronouns, governing them in the gen. case; but only to pronouns; so that if one said, إِيَّا زَيْدٍ حَدَّثْتُ, it would be bad. (M.) Kh holds that it is a pronoun prefixed to the ك [&c.], governing it in the gen. case; (M, K;) and the like is related to have been the opinion of El-Mázinee: and Sb relates of Kh that he said, if any one were to say إِيَّاكَ نَفْسَكَ [Thee, thyself], I would not severely blame him, for this ك is [virtually] governed in the gen. case. (M.) But accord. to Akh, it is a simple, or uncompounded, pronoun, the ending of which becomes altered, as the endings of pronouns are wont to become, because of the varying of the numbers of the persons using them; (M, K; [in both of which the last of the word thus rendered is المضمرين; accord. to a copy of the M, المضمرين, i. e. المُضْمِرِينَ; in a copy of the K, without any syll. signs; and in the CK, المُضْمَرَيْنِ; of which readings, I have followed that found in the M; supposing the meaning to be, that ايّا has different endings according as it is used by one speaking to another, or by one speaking of another, or by one speaking of himself, or to, or of, two or more, and the like;]) and the ك of ايّاك is like the ك of ذٰلِكَ, inasmuch as it is an indication of allocution only, divested of the idea of its being a sign of the pronoun. (M.) Of all these varying opinions, IJ says that he has found none to be correct when investigated, except that of Akh; with whose opinion, that stated in the begining of this art. is identical [except as to the affix, which is there said to be a pronoun, not merely a particle of allocution]. (M, TA.) Zj, being asked to explain the meaning of the phrase إِيَّاكَ نَعْبُدُ, [in the Kur i. 4,] answered, حَقِيقَتَكَ نَعْبُدُ [Thine essence we worship]; and said that it is derived from آيَةٌ, meaning "a sign by which a thing is known:" but IJ does not approve of this. (M.) [Respecting the phrase, فَإِذَا هُوَ إِيَّاهَا, in which ايّاها is used in the place of a noun in the nom. case, and which is therefore disallowed by Sb, see إِذَا.] — — It is also used for the purpose of cautioning, or putting one on his guard. (T, S.) You say, إِيَّاكَ وَالأَسَدَ [Beware thou of, or avoid thou, or remove thyself far from, the lion]: it is a substitute for a verb; as thou you said, بَاعِدْ: and you say also, هِيَّاكَ; like as you say أَرَاقَ and هَرَاقَ: (S:) [or ايّاك in this case is governed by a verb understood: for] Ibn-Keysán says, when you say, إِيَّاكَ وَزَيْدًا [Beware thou of, or avoid thou, or remove thyself far from, Zeyd], you caution him whom you address against Zeyd, and the verb governing the accus. case is not apparent: the meaning is, أُحَذِّرُكَ زَيْدًا [I caution thee against Zeyd]; as though you said, أُحَذِّرُكَ إِيَّاكَ وَزَيْدًا [I caution thee, thee with Zeyd]; or as though you said, بَاعِدْ نَفْسَكَ عَنْ زَيْدٍ وَبَاعِدْ زَيْدًا عَنْكَ [Remove thyself far from Zeyd, and remove Zeyd far from thee]; so that the verb governs the word signifying the person cautioned and that signifying him against whom that person is cautioned: (TA:) [and Az says,] when you say, إِيَّاكَ وَرُكُوبَ الفَاحِشَةِ, the verb is suppressed: it is as though you said, أُحَذِّرُكَ رُكُوبَ الفَاحِشَةِ [I caution thee against the committing of that which exceeds the bounds of rectitude]. (T.) Kh is related to have heard an Arab of the desert say, (T, * M, the latter on the authority of Sb.,) إِذَابَلَغَ الرَّجُلُ السِّتِّينَ فَإِيَّاهُ وَإِيَّا الشَّوَابِّ [When the man attains to sixty years, I caution him against, or let him avoid, the young women]; (T, S, M;) prefixing ايّا to الشوابّ, and putting the latter in the gen. case: (S:) but accord. to Akh, it is not allowable to say [thus, or] إِيَّاكَ وَإِيَّا زَيْدٍ. (M.) Sometimes the و is suppressed, as in the saying of the poet, فَإِيَّاكَ إِيَّاكَ المِرَآءَ فَإِنَّهُ إِلَى الشَّرِّ دَعَّاءٌ وَلِلشَّرِّ جَالِبُ [Then avoid thou, avoid thou obstinate disputation, for it is wont to invite to evil, and an attracter of evil]; meaning, إِيَّاكَ وَالمِرَآءَ: i. e., إِيَّاكَ وَأَنْ تُمَارِيَ. (TA.) You say [properly], إِيَّاكَ وَأَنْ تَفْعَلَ كَذَا [Beware thou of, or avoid thou, doing such a thing]: but [in strict propriety] you should not say, إِيَّاكَ أَنْ تَفْعَلَ كَذَا, without و. (S.) See also art. اي. أَيَايَا (Lth, T, S, M, K) and أَيَايَهْ, (M,) or يَايَا, (K,) and يَايَهْ, (M, K,) A cry by which camels are chidden. (Lth, T, S, M, K.) [See 2 in art. اي.] ايب For words which might be supposed to be properly mentioned under this head, see art. اوب. ايد 1 آدَ, aor. يَئِيدُ, inf. n. أَيْدٌ, He, (a man, AZ, T, &c.,) or it, (a thing, L,) was, or became, strong: (AZ, T, S, M, K, &c.:) and ↓ أيد, inf. n. إِيَادٌ, he became possessed of strength. (AHeyth, T, L.) — — آدَتْ ضِيَافَتُهُ (tropical:) His coming as a guest was, or became, frequent. (A.) [See أَيْدٌ.] 2 أيّد, inf. n. تَأْيِيدٌ; (T, S, M,

&c.;) and ↓ آيد, (T, S, K,) of the measure فَاعَلَ, (S,) inf. n. مُؤَايَدَةٌ; (K;) or He strengthened: (S, M, L, Msb, K:) he aided, or rendered victorious. (L.) You say, أَيَّدهُ عَلَى الأَمْرِ He strengthened him to accomplish the affair. (M, L.) 3 آَايَدَ see 2. 4 آيَدَ see 1. 5 تأيّد He, or it, (a thing, S,) became strengthened. (T, S, K.) أدٌ Strength; syn. صُلْبٌ, (M, L, K,) and قُوَّةٌ [which is one of the significations of صُلْبٌ, and that which is here meant]; as also ↓ أَيْدٌ [which is an inf. n.: see 1]. (S, M, K.) أَيْدٌ: see أدٌ. أَيِّدٌ Strong: (S, A, Mgh, Msb, K:) an epithet applied [to God, and] to a man. (S.) A poet says, رَمَى فَأَصَابَ الكُلَى وَالذُّرَى إِذَا القَوْسُ وَتَّرَهَا أَيِّدٌ [lit. When a strong one strings the bow, he shoots, and hits the kidneys, and the tops of the humps of the camels]; meaning, when God strings [or stretches] the bow that is in the clouds, He casts fat into the kidneys and humps of the camels, by means of the herbage that is produced by the rain. (S.) — — إِنَّهُ لَأَيِّدُ الغَدَآءِ وَالعَشَآءِ means (tropical:) Verily he is often present at the morning and evening meals. (A.) إِيَادٌ Anything by which a person or thing is strengthened, (M, L, K,) or guarded, defended, or protected: (T, L:) a thing by which one is protected, or veiled, or concealed: the side; shade, or shadow; or protection: a place of refuge: (M, L, K:) either side of anything, that strengthens it: (Lth, T:) anything that is in the vicinity of a thing: (T:) each wing of an army: (S, M, L, K:) earth that is put round a watering-trough or tank, or round a tent, (S, M, L, K,) to strengthen it, or to keep away from it the rain-water: (S, L:) any fortification: a fortified mountain: (M, L, K:) a mountain that is inaccessible, or difficult of access. (IAar, T.) [In the place of one signification, Golius gives " cortex; " having found لحاء in the place of لَجَأ.] — — An elevated tract, or a heap, of sand. (M, K.) — — Abundance of camels [because they strengthen their owner]. (K.) — — The air; syn. هَوَآء. (K.) مُؤْيَدٌ: see مُؤَيَّدٌ: — and see what next follows. مُؤْيِدٌ, of the same measure as مُؤْمِنٌ, A great, mighty, or severe, thing; (S, L, K;) a calamity: (T, S, M, L, K:) or, accord. to As, it is ↓ مُؤْيَدٌ, with fet-h to the ى, and signifies anything rendered strong, or hard, or severe. (L.) [See مَاوِدٌ, in art. اود.] مُؤَيَّدٌ and ↓ مُؤْيَدٌ (the latter irreg., by rule being مُؤَايَدٌ, TK,) Strengthened: (S, L, K:) aided; or rendered victorious: (L:) and the former, strong, applied to a building. (M.) مُؤَيِّدٌ Strengthening: (S, L:) aiding; or rendering victorious. (L.) The dim. also has this form. (S.) اير 1 آرَهَا, aor. يَئِيرُ, (T, S, and K in art. اور,) inf. n. أَيْرٌ; (T, TA;) or آرَهَا, aor. يَؤُورُ; (ISk, T;) or both; (K ubi suprà;) Inivit eam; he compressed her. (ISk, T, S, K.) أَيْرٌ The membrum virile; penis; veretrum: (TA:) pl. [of pauc.] آيُرٌ and آيَارٌ (S, M, K) and [of mult.] أُيُورٌ (S, K) and أُيُرٌ. (L.) — — كَانَ أَيْرُهُ طَوِيلًا is a phrase meaning (tropical:) He had many male children. (T, TA.) أُيَارِىٌّ Having a large membrum virile, or penis; (T, S, M, K;) like أُنَافِىٌّ signifying " having a large nose. " (T.) أَيَّارُ The [Syrian] month [corresponding to May, O. S.;] preceding حَزِيرَانُ, or (as written by Saadee Efendee, TA) حُزَيْرَانُ. (So in different copies of the K.) آيَرُ Iniens. (T, S, TA.) مَئِيرٌ pass. part. n. of 1, (T, S, TA,) of the same measure as مَصِيرٌ; i. q. مَنْيُوكٌ. (TA.) مِئْيَرٌ (K, TA, [in the CK مَئِير, and in Gol. Lex. مِئْيَرٌ,]) Qui multum coit. (K.) ايس 1 أَيِسَ مِنْهُ, (S, M, Mgh, Msb, K,) aor. يَأْيَسُ (S, Msb, K) and يَأْيِسُ, (Msb,) inf. n. أَيَسٌ, (Msb,) or إِيَاسٌ, (K,) or it has the same inf. n. as يَئِسَ, namely يَأْسٌ, (S,) with which ↓ إِيَاسٌ is syn., (Mgh,) but this last is a contraction of إِيْآسٌ, of the measure إِيعَاسٌ, as determined by Az, and is not an inf. n. of أَيِسَ as some think it to be, (Mgh, art. يئس,) He despaired of it; syn. قنط: (K:) a dial. var. of يَئِسَ: (ISk, S, TA:) or it is not so, but is formed by transposition from يَئِسَ, because it has no [proper] inf. n.; and إِيَاسٌ, the proper name of a man, is not to be adduced in evidence, for it is of the measure فِعَالٌ from الأَوْسُ, " the act of giving: " (Preface to the M, quoted in the TA:) if it were a dial. var. of يَئِسَ, they would say إِيسْتُ for أَيِسْتُ: (M, TA:) and أَيِسَ, incorrectly written أُويِسَ, also signifies the same. (Mgh.) — أَيْسَ: see لَيْسَ. 2 أَيَّسَ see 4. 4 آيَسَهُ He made him to despair; (K;) like أَيْأَسَهُ; (S, Mgh;) and so ↓ أيّسهُ, (S * K,) inf. n. تَأْيِيسٌ. (S.) أَيِسٌ and ↓ آيِسٌ [Despairing]; part. ns. of أَيِسَ. (Msb.) — — [Hence,] آيِسَةٌ [and accord. to Golius ↓ أَيْسَآءُ, both properly meaning Despairing of the recurrence of the menstrual flux;] who has not menstruated in a period of five and fifty years. (KT.) أَيْسَآوُ: see أَيِسٌ. إِيَاسٌ: see 1. آيِسٌ: see أَيِسٌ. ايش أَيْشَ, for أَىُّ شَىْءٍ: see أَىٌّ, in art. اى. ايض 1 آضَ, aor. يَئِيضُ, inf. n. أَيْضٌ, i. q. عَادَ; (ISk, S, M, Msb, * K;) as in the phrase آضَ إِلَى الشَّىْءِ [He returned to the thing, i. e. to the doing of the thing; he did the thing again, or a second time]. (K.) — — And i. q. رَجَعَ; (S, M, Msb, K;) as in the phrase آضَ إِلَى أَهْلِهِ [He returned to his family]. (S, M.) — — In the phrase فَعَلْتُ كَذَا ↓ أَيْضًا, the last word is the inf. n. of آضَ in the sense of عَادَ, (ISK, IDrd, S, M, Msb, *) and in the sense of رَجَعَ: (IDrd, M:) and the meaning is, [I did such a thing again, or a second time;] I returned to the doing of such a thing: (IDrd, M:) or I did such a thing returning to what had preceded. (Msb, K. *) [It also, and more commonly, signifies I did such a thing also.] When one says, فَعَلْتُ ذٰلِكَ ↓ أَيْضًا [I did that again, &c.], you say, قَدْ أَكْثَرْتَ مِنْ ↓ أَيْضٍ [Thou hast made much use of the expression أَيْضًا], and دَعْنِى مِنْ ↓ أَيْضٍ [Let me alone and cease from using the expression أَيْضًا]. (ISk, S.) — — أَيْضٌ also signifies (tropical:) A thing's becoming another, or a different, thing; and being changed from its state or condition [to another and a different state or condition]: (Lth, K: *) so says Kh. (Ham p. 356.) And آضَ كَذَا (tropical:) He, or it, became such a thing. (Lth, S, M, * K.) You say, آضَ سَوَادُ شَعَرِهِ بَيَاضًا (A, TA) (tropical:) The blackness of his hair became whiteness. (TA.) And Zuheyr says, speaking of a land which he traversed, قَطَعْتُ إِذَامَاالآلُ آضَ كَأَنَّهُ سُيُوفٌ تُنَحَّى سَاعَةً ثُمَّ تَلْتَقِى [I traversed, when the mirage, or the mirage of the morning, became as though it were swords which were removed a while, then met]. (S.) أَيْضٌ and أَيْضًا: see above, in four places. ايك 1 أَيِكَ الأَرَاكُ, aor. اَيَكَ, The [trees called] اراك became what is termed أَيْكَة [n. un. of أَيْكٌ, q. v.]; as also ↓ استأيك. (K.) The former occurs in poetry contracted into أَيْكَ. (ISd, Sgh.) 10 إِسْتَأْيَكَ see 1. أَيْكٌ Numerous, luxuriant or tangled or dense, trees: (S, K:) or a place where water collects and sinks into the ground (غَيْضَةٌ) producing [trees of the kinds called] سِدْر and أَرَاك (Lth, K) and similar soft trees: (Lth:) or a collection of any trees; even, of palm-trees: (K:) or, as some say, a place where [trees of the kind called] أَثْل grow, and where is a collection of them: or, accord. to AHn, an abundant collection of أَرَاك in one place: (TA:) or trees; said to be of the [kind called] أَرَاك: (Msb:) n. un. with ة: (S, Msb, K, &c.:) IAar says, [you say,] أَيْكَةٌ أَثْلٍ and رَهْطٌ, and قَصِيمَةٌ. (Sh.) أَصْحَابُ الأَيْكَةِ occurs in the Kur in four chapters: [xv. 78 and xxvi. 176 and xxxviii. 12 and 1.13:] (Sgh:) he who reads thus means, by the latter word, الغَيْضَة [explained above, and also signifying the thicket, or collection of tangled trees, &c.]; (S, K;) or the tangled, or luxuriant, or abundant and dense, trees: (TA:) another reading is لَيْكَةَ; accord. to which, this is the name of the town [in which the people here mentioned dwelt]: (S, K:) or, as some say, the two words are [applied to the same place,] like بَكَّةُ and مَكَّةُ: (S:) but Zj says that another reading is allowable, and very good; i. e. أَصْحَابُ لَيْكَةِ, as being originally الأَيْكَةِ; for the Arabs say, لَحْمَرُ جَآَنِى and اَلْحَمْرُ قَدْ جَآءَنِى for الأَحْمَرُ; so that لَيْكَة is like لَحْمَر. (TA.) أَيْكٌ أَيِكٌ, (K, TA,) like كَتِفٌ, (TA, [agreeably with the verb, but in the CK أَيِكٌ,]) is a phrase in which the latter word signifies مُثْمِرٌ [Putting forth fruit; &c.]: (K, TA:) or, as some say, it is an intensive epithet [signifying very abundant or luxuriant or tangled &c.]. (M, TA.) ايل إِيلُ a name of God; (Lth, T, S, M, K;) a Hebrew word; (Lth, S;) or Syriac: (S:) it is a dial. var. of إِلُّ [q. v.]: or the latter may be an arabicized form of the former: (Az, TA:) Ibn-El-Kelbee says that جَبْرَئِيلُ and مِيكَائِيلُ and the like are similar to عَبْدَ اللّٰهِ and عَبْدَ الرَّحْمَانِ; (M;) [and J

says,] they are like عَبْدُ اللّٰهِ and تَيْمُ اللّٰهِ: (S:) so that جَبْر signifies " servant," and is prefixed to ايل, governing it in the gen. case: (M:) but this is not a valid assertion; for were it so, such names would be perfectly decl.: (M in art. ال:) Suh says, in the R, that جبرئيل is Syriac, and means عَبْدُ الرَّحْمَانِ, or عَبْدُ العزِيزِ, as is related on the anthority of I'Ab: that most persons hold ايل in this case to be a name of God: but that some hold names of this kind to be constructed inversely, after the manner of the language of the 'Ajam; ايل meaning servant. (TA. [See what is said of إِلٌّ.]) إِيلَةٌ: see art. اول. أَيْلُولُ [written by some إِيلُولُ] One of the Greek [or Syrian] months; (T, * M, Kzw;) the last thereof [corresponding with September, O. S.]. (Kzw.) إِيَالٌ: see art. إِيَالَةٌ. ايم 1 آمَتْ, (T, M, Mgh, K,) aor. تَئِيمُ, (T, K,) inf. n. أَيْمَةٌ, (T, M, Mgh, K,) or this is a simple subst., (Msb,) and إِيمَةٌ and أَيْمٌ and أُيُومٌ, (M, K,) She had no husband; said of a virgin and of one who is not a virgin; (IAar, T, M, Mgh, K;) as also ↓ تأيّمت (Lth, T, M) and ↓ ائتامت: (M:) or, as some say, ↓ تأيّمت signifies she lost her husband by his death, she being still fit for husbands, having in her a remaining force of youth: (T:) and you say, آمَتْ مِنْ زَوْجِهَا, aor. تَئِيمُ, inf. n. أَيْمَةٌ and أَيْمٌ and أُيُومٌ, (S, TA, [accord. to the former app. signifying the same as آمَتْ alone as explained above: or]) meaning she became bereft of her husband by his death, or by his being slain, and remained without marrying. (TA.) And آمَ, (T, S, Msb,) aor. يَئِيمُ, (T, Msb,) inf. n. أَيْمَةٌ, (T,) He had no wife: (T, Msb:) or he lost his wife by her death: (S, * K, * and Ham p. 650:) and he did not marry; as also ↓ تأيّم. (Ham ubi suprà.) It is said of the Prophet, in a trad., كَانَ يَتَعَوَّذُ مِنَ الأَيْمَةِ (T, S) He used to pray for preservation from remaining long without a wife. (T.) And Yezeed Ibn-El-Hakam Eth-Thakafee says, كُلُّ امْرِىءٍ سَتَئِيمُ مِنْهُ العِرْسُ أَوْمِنْهَا يَئِيمُ (S) i. e. Every man, the wife will be bereft of him by his death, or he will be bereft of her by her death. (Ham p. 531.) One says also, مَا لَهُ آمَ وَعَامَ, meaning [What aileth him?] May his wife and his cattle die, or perish, so that he shall have no wife (حَتَّى يَئِيمَ) and be vehemently desirous of milk (يَعِيمَ). (S, K: [in the CK, erroneously, امٌّ و عامٌّ; and in a MS. copy of the K آمٌّ ولاعامٌّ.]) 2 أَيَّمَهُ اللّٰهُ inf. n. تَأْيِيمٌ, God made him to have no wife. (K, * TK.) And أَيَّمْتُ المَرْأَةَ, inf. n. as above; (Ham p. 11, and TA; *) or ↓ أَأَمْتُهَا, like أَعَمْتُهَا; (T, S;) I made the woman to be a widow, by slaying her husband. (T, * S, and Ham ubi suprà.) Taäbata-sharrà says, فَأَيَّمْتُ نِسْوَانًا وَأَيْتَمْتُ إِلْدَةً [And I have made women widows, by slaying their husbands; and children fatherless]. (TA.) 4 أَأَمْتُ المَرْأَةَ: see 2. 5 تَأَيَّمَتْ and تايّم: see 1, in three places. The former is also explained as signifying She became forlorn (تَحَوَّشَتْ) of her husband. (K in art. حوش.) And also, (TA,) or تَأَيَّمَتْ زَمَانًا, (ISk, T, S,) She remained some time without marrying. (ISk, T, S, TA.) And تايّم, (Msb, K,) or تايّم زَمَانًا, (ISk, T, S,) He remained some time without marrying. (ISk, T, S Msb, K.) 8 ائْتَامَتْ, written with the disjunctive alif ايتَامَتْ: see 1. — ائْتَمْتُهَا, (M, K,) like اعْتَمْتُهَا, (TA,) I took her as my wife, she being what is termed أَيِّم [without a husband]. (M, K.) أَيْمَ is a contraction of أَىُّ مَا, meaning أَىُّ شَىْءٍ: it is thus in the saying, أَيْمَ هُوَيَا فُلَانُ [What thing is it, O such a one?]: and أَيْمَ تَقُولُ [What thing sayest thou?]. (TA.) — أَيْمُ اللّٰهِ [for أَيْمُنُ اللّٰهِ]: see in art. يمن. (K.) أَيَّمُ, for أَأَمُّ: see art. ام. أَيْمَا: see أَمَّا: — and إِيمَا: see إِمَّا. أَيْمَانُ A man whose wife has died: and أَيْمَى A woman whose husband has died: pl. أَيَامَى, of both; like as سَكَارَي is pl. of سَكْرَانُ: accord. to ISk, أَيَامَى is originally أَيَائِمُ. (Msb.) [See also أَيِّمٌ.] أَيْمَانُ عَيْمَانُ are epithets applied to a man, (M, K, TA,) meaning Whose wife [and cattle] have died or perished [so that he has no wife and is vehemently desirous of milk; as shown above; see 1, last signification]: (TA:) the former relates to wives; and the latter, to milk: (S, K, TA:) fem. أَيْمَى عَيْمَى, applied to a woman. (M, K.) أَيِّمٌ A woman having no husband; (Lth, T, S, M, Mgh, Msb, K;) whether she be a virgin or not; (IAar, T, S, M, Mgh, K;) or whether she have married before or not; (Sgh, Msb;) as also أَيِّمَةٌ; (Msb;) [said to be] applied to one who has not married: (IAar, T:) or if not a virgin; accord. to [the Imám] Mohammad; agreeably with a reading of a trad. by which the أَيِّم is distinguished from the virgin: (Mgh:) also, the former, a man having no wife; (S, M, Mgh, Msb, K;) whether he have married before or not: (S, Sgh, K:) or who has not married: (IAar, T:) pl. أَيَامَى (S, M, K) and أَيَائِمُ; (M, K;) the latter of which is the original form: (S, M:) [or both, accord. to the Msb, are pls. of أَيْمَانُ, q. v.:] and أَيِّمُونَ is a pl. applied to men, and أَيِّمَاتٌ applied to women: and آمَةٌ, also, signifying men having no wives, is pl. of ↓ آئِمٌ for أَيِّمٌ. (TA.) — — Also A free woman: (K:) pl., in this sense also, أَيَامَى, used in this sense in the Kur xxiv. 32, (T, TA,) accord. to some. (TA.) — — And A female relation; (K;) in which sense also أَيَامَى is pl.; (T, TA;) meaning such as the daughter and the sister and the maternal aunt. (T, K.) آئِمٌ: see أَيِّمٌ. الحَرْبُ مَأْيَمَةٌ (T, S, M, Msb, K) لِلنِّسَاءِ (M, K) War is a cause of widowing to women; it slays the men, and leaves the wives without husbands. (T, S, M, Msb.) مُؤْيَمَةٌ A rich, or wealthy, woman, or one possessing competence or sufficiency, having no husband. (Sgh, K.) مَآئِمُ: see آمَةٌ, in art. ام. اين 1 آنَ, [aor. يَئِينُ,] inf. n. أَيْنٌ, [in a copy of the Msb, أَيِنَ, aor. يَاءَنُ, inf. n. أَيَنٌ, but as this is at variance with all other authorities known to me, I regard it as a mistranscription,] He was, or became, fatigued, or tired: (T, M:) so says IAar: (T:) and As says the like: (TA, from a marginal note in a copy of the S:) [see also what I have cited from the Mughnee voce إِنَّ, last sentence:] in proof of this, IAar cites the following ex., from a poet: إِنَّا وَرَبِّ القُلُصِ الضَّوَامِرِ [We were, or have become, fatigued, by the Lord of the lean and lank-bellied youthful she-camels]: but Lth says that there is no verb derived from أَيْنٌ, in this sense, except in poetry: (T:) Aboo-Mohammad says that the only instance is that cited above: (TA:) [it is not disputed that] أَيْنٌ signifies fatigue, or the being fatigued or tired: (S, K:) AZ says that it has no verb formed from it; but on this point he has been contradicted: (S:) A 'Obeyd also says that it has no verb. (M.) — آنَ, aor. يَئِينُ, inf. n. أَيْنٌ, (S, M, Msb, K, &c., [but see what follows,]) also signifies Its time came; (أَنَى وَقْتُهُ;) as also أَنَى: (Bd lvii. 15:) it was, or became, present: it came, or attained, to its time; to its full, or final, time, or state; to maturity: it was, or became, or drew, near: syn. أَنَى: (M:) and أَدْرَكَ; like أَنَى: (Ham p. 455:) and حَانَ: (S, M, Msb, K:) and قَرُبَ. (Mughnee voce إِنَّ.) You say, آنَ لَكَ أَنْ تَفْعَلَ كَذَا, aor. and inf. n. as above, (AZ, S,) i. e. حَانَ [The time has come, or has drawn near, for thee to do, or that thou shouldst do, such a thing]; like أَنَى: and it is formed from it by transposition: (S:) [i. e.] أَنَى is formed by transposition from آنَ: (Msb:) or آنَ is a dial. var. of أَنَى; not formed from it by transposition, [nor is the reverse the case,] because of the existence of the inf. n. [of each]: (M:) or آنَ is formed by transposition from أَنَى, because the latter has an inf. n. and the former has not: so says As: for أَيْنٌ does not belong to this; its meaning being only إِعْيَاءٌ and تَعَبٌ: or, accord. to AZ, آنَ has an inf. n., namely أَيْنٌ; and if the case be so, the two [verbs] are equal; neither being the original of the other: (IJ in the Khasáïs:) Suh, in the R, asserts that آنَ is formed by transposition from أَنَى: (TA:) the assertion of El-Bekree, that آنَ is originally with و [for its medial radical letter], and that it is of the class of وَلِىَ, aor. يَلِى, requires consideration, and involves what is contrary to rule. (MF.) You say also, آنَ أَيْنُكَ, (S, M, K,) and إِينُكَ, (M, K,) and آنُكَ, (S, K,) i. e. حَانَ حِينُكَ [Thy time, or season, came, or hath come: or drew near, or hath drawn near]. (S, M, K.) آنٌ: see أَيْنٌ. — — الْآنَ is a noun denoting the present time; (S, M, Msb, K;) [signifying At the present time; now; for] it is an adverbial noun; (S, Msb, K;) one which, in a place where it is

fitting to be used as such, may not be used otherwise; occurring in a determinate sense; (S, K;) the ال being inseparable from it; (IJ, M, Msb;) not prefixed to it for the purpose of rendering it determinate, because it has not that which participates in its meaning: (S, Msb, K:) as Ibn-Es-Sarráj says, there is not one آن and another آن: (Msb:) [accord. to ISd, who quotes a long disquisition by IJ on this word,] the ال which is expressed in this case is redundant, because the noun is determinate without it, but it is rendered so by another ال, which is understood, as in the case of أَمْسِ: so says IJ, following Aboo-'Alee; and his is the correct opinion: (M:) Fr says that it is a particle, compounded with ال, which is inseparable from it; and that it is originally أَوَانَ [or الْأَوَانَ]: or that it may have originated from the phrase آنَ لَكَ أَنْ تَفْعَلَ [explained above], and is therefore mansoob, like قِيلَ and قَالَ when used as nouns: but Zj disallows its originating from آنَ; and says that the right opinion is that of Kh, that الْآنَ is indecl. with fet-h for its termination, and that the ال is prefixed because the meaning is هٰذَا الوَقْت; and this is the opinion of Sb. (T.) You say, أَنَا الْآنَ أَفْعَلُ كَذَا [I, at the present time, or now, do, or will do, thus, or such a thing]. (M.) And كُنْتُ الْآنَ عِنْدَهُ, meaning I was, in this time, of which part is present and some portions have passed, with him, or in his presence. (IJ, M.) And when you mean the kind of expression which is used in this saying, you say, اَلْآنُ حَدُّ الزَّمَانَيْنِ [The term " now " is the limit of the two times; namely the past and the future]; thus pronounced, marfooa: so says IJ: but in the Book of Sb we read, الآنَ حَدُّ الزَّمَانَيْنِ, with nasb: and in like manner, in the same, الآنَ آنُكَ [Now is thy time]; the former with nasb and the latter with refa. (M.) You say also, هٰذَا أَوَانُ الْآنَ [This is the present time]: and مَا جِئْتُ إِلَّا أَوَانَ الْآنَ, meaning I came not save at the present time, or now: with the last word mansoob in both instances. (ISh, T.) [And حَتَّى الْآنَ and إِلَى الْآنَ To the present time and until the present time; i. e. hitherto. And مِنَ الْآنَ From the present time; henceforward.] Sometimes the hemzeh [after the ل] is suppressed, and its vowel is transferred to the ل; so that you say الَانَ. (Bd ii. 66.) And sometimes also the ل is pronounced with fet-h and both the hemzehs are suppressed; so that you say لَانَ. (S, K.) And sometimes تَ is prefixed to it, like as it is to حِينَ; so that you say تَلَانَ, like as you say تَحِينَ. (El-Umawee, A 'Obeyd. [See art. تلن.]) أَيْنٌ Fatigue. (S, K, &c.) [Whether it be a simple subst., or an inf. n., and, if the latter, whether it be an inf. n. of آنَ only in the former of the two senses assigned to that verb above, or in both these senses, is doubted: see 1, throughout.] — A time; a season; syn. حِينٌ; (S, M, K;) as also ↓ إِينٌ (M, K) and ↓ آنٌ. (S, K.) [See 1, last sentence.] أَيْنَ is an adverbial noun, (Msb,) an interrogative respecting a place: (S, M, Msb, K:) [signifying Where? in what place?]: Zj says that it is an interrogative particle, like كَيْفَ: (T:) [ISd says,] it is a noun, because you say, مِنْ أَيْنَ [meaning From what place? whence?]: (M:) [and you say also, إِلَى أَيْنَ To what place? whither?]: it is always mansoob, unless you prefix the article to it, saying الأَيْنُ [which means The place where]: (Lth, T:) it is fem.; but may be made masc. (Lh, M.) You say, أَيْنَ زَيْدٌ Where, or in what place, is Zeyd? (S, Msb.) And أَيْنَ بَيْتُكَ [Where is thy house, or tent?]. (M.) And أَيْنَ يُذْهَبُ بِكَ, which may mean Where, or whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee, if this be thine intellect? or, accord. to Mtr, it is a saying of the people of Baghdád, addressed to him whom they charge with foolish judgment or opinion, as meaning أَيْنَ يُذْهَبُ بِعَقْلِكَ [Where, or whither, is thine intellect taken away?]. (Har p. 574.) [And أَيْنَ هٰذَا مِنْ ذَاكَ and عَنْ ذَاكَ and وَ ذَاكَ What place does this hold in relation to that, or in comparison with that? what is this in relation to that, or in comparison with that? what has this to do with that? what has this in common with that?] — — It also denotes a condition: when you say, أَيْنَ تَجْلِسْ أَجْلِسْ [Where thou sittest, I will sit], the sitting must be in one place: and مَا is added to it; so that you say, أَيْنَمَا تَقُمْ أَقُمْ [Wherever thou standest, I will stand]. (Msb.) — — It also occurs used as a proper name of a particular place: thus the poet Homeyd Ibn-Thowr speaks of his companions as being بِأَيْنَ وَ أَيْنَمَا [app. meaning In certain places: where and wherever those places were, there were my companions]: in which case it is divested of the meaning of an interrogative, and is imperfectly decl. because determinate and of the fem. gender. (M, L. [In one copy of the former, بِأَنَّى وَ أَيْنَمَا, which may mean the same; and voce أَىٌّ, q. v., بِأَىَّ وَ أَيْنَمَا.]) إِينٌ: see أَيْنٌ. أَيَّانَ, (T, S, M, &c.,) of the measure فَعَّال, or it may be of the measure فَعْلَان, (Msb,) also pronounced ↓ إِيَّانَ, (T, S, M, K,) the latter of the dial. of Suleym, mentioned by Fr, (T, S,) and by Zj, (M,) is an interrogative respecting a time, (T, S, Msb,) but only respecting a time not come: (T:) signifying When? (S, M, Msb;) at what time? (Msb, K:) it is fem.; but may be made masc.: (Lh, M:) and it may be pronounced with imáleh, though not belonging to a class of words regularly subject to imáleh. (TA.) It is said in the Kur [xvi. 22 and xxvii. 67], accord. to different readings, أَيَّانَ يُبْعَثُونَ or ↓ إِيَّانِ [When they shall be raised to life]; (T, S, M;) i. e. when shall be the resurrection. (Aboo-Is-hák, T.) But you may not say, أَيَّانَ فَعَلْتَ ذَاكَ as meaning When didst thou that? (T.) — — IJ says that, were it syn. with مَتَى, it would be conditional; whereas it was not mentioned by his colleagues among the adverbs used conditionally, as مَتَى and أَيْنَ &c.: but sometimes it has a conditional meaning, though that meaning be not explicit. (M.) A poet says, أَيَّانَ نُؤْمِنْكَ تَأْمَنْ غَيْرَنَا وَ إِذَا لَمْ تُدْرِكِ الأَمْنَ مِنَّا لَمْ تَزَلْ حَذِرَا [When we grant thee security, thou wilt be secure from others than us; and when thou obtainest not security from us, thou wilt not cease to be in a state of fear]. (I 'Ak p. 300.) إِيَّانَ: see أَيَّانَ, in two places. آيِنٌ part. n. of آنَ in both its senses. أَيِنَةٌ: see أَوَانٌ. ايه 2 ايّه بِهَا, (S, TA,) and, accord. to some, بِهِمْ (TA,) and بِهِ, (K, * TA,) inf. n. تَأْيِيهٌ, (S, K,) He cried out to, or shouted to, and called, (S, K, TA,) them, namely, camels, (S, TA,) and, accord. to some, horses, and men, (TA,) and him, (K, TA,) namely, a camel: (TA:) or ايّه به signifies he said to him, namely, a man, and a horse, يَا وَيْهَاهْ [Ho! On!]: (A 'Obeyd:) and he said to him, namely, a man, يَا أَيُّهَا الرَّجُلُ [O thou man]: (K:) or he called him, يا ايّها الرجل: (IAth:) and he cried out to him, or at him; or drove him away with crying or a cry; namely, an object of the chase. (TA.) [أَيْهَ would seem to be a dial. var. of وَيْهَ; for it is said that] أَيْهَكَ is syn. with وَيْهَكَ. (K: [but see وَيْهَ.]) — أَيْهَا: see أَيْهَاتَ. إِيهٔ, with the ه quiescent, is a word used in chiding, or checking; meaning حَسْبُكَ [Sufficient for thee is such a thing; &c.]. (ISd, K.) — — إِيهًا signifies, (S, K,) as also ايهَ, (K,) a command to be silent, (S, K,) and to abstain; (S, TA;) i. e. Be silent; and abstain, or desist: (TA:) both are used in chiding, or checking: and هِيهَ is used in the place of إِيهَ. (Lth, TA.) You say [also,] إِيهًا عَنَّا Be silent, and abstain from [troubling] us. (S, TA.) And إِيهَا عَنِّى الْآنَ Abstain thou from [Troubling] me now. (AZ, TA.) — — إِيهًا also occurs as meaning I hold that to be true, and approve it. (IAth, TA.) — إِيهِ, as also إِيهَ and إِيهٍ, is a word denoting a desire, or demand, for one to add, or to give, or do, more; (Lth, K;) and a desire for one to speak: (K:) it (i. e. إِيهِ) is an imperative verbal noun, (S,) indecl., with kesr for its termination: (K:) you say to a man, when you desire, or demand, his telling or saying more of a [certain] story or subject of discourse, or his doing more of a [certain] deed, إِيهِ, with kesr. to the ه; (S;) [i. e. Tell me, or say, more of this; say on; go on, or proceed, with this; or do more of this;] and افْعَلْ إِيهِ [Go on, or proceed, with this; do it]; (AZ;) and for إِيهِ, you say, هِيهِ: (Lth:) but when you make no interruption after it, you pronounce it with tenween, (ISk, S, K,) and say إِيهٍ, (ISk, S,) which means حَدِّثْنَا [i. e. Tell us, or relate to us, something]; (Ks, Lh, (ISk, * S; *) and for this

one says هِيهِ, by substitution of one letter for another: (Ks, Lh:) or it means زِدْ [i. e. tell, or say, or do, something more]; and هَاتِ [i. e. give, or relate, something]; (Har p. 592;) and تَكَلَّمْ [i. e. speak]. (Idem p. 419.) In the following saying of Dhu-r-Rummeh, وَقَفْنَا وَ قُلْنَا إِيهِ عَنْ أُمِّ سَالِمٍ وَ مَا بَالُ تَكْلِيمِ الدِّيَارِ البَلَاقِعِ [We stopped, and we said, Tell us some tidings: inform us (أَخْبِرِينَا being app. understood) respecting Umm-Sálim: but what is the case (meaning what is the use) of speaking to the vacant dwellings?], he has used the word without tenween, though making no interruption after it, because he intended a pause. (ISk, S.) Ibn-Es-Seree says, When you say, إِيهِ يَا رَجُلُ, you only command him to tell you more of the subject of discourse known to you and him, as though you said, هَاتِ الحَدِيثَ [Give, or relate, the story, or narrative, O man]: but if you say, إِيهٍ, with tenween, it is as though you said, هَاتِ حَدِيثًا مَّا [Give, or relate, some story or narrative], because the tenween renders indeterminate: and Dhu-rRummeh meant the tenween, but omitted it through necessity. (S.) As says that Dhu-rRummeh has committed a mistake; the expression of the Arabs being only إِيهٍ [in a case of this kind]: ISd says, the truth is, that it is without tenween when determinate, and with tenween when indeterminate; and that Dhu-r-Rummeh asks the ruins to tell him more of a known story, as though he said, Relate to us the story, or tell us the tidings: (TA:) Aboo-Bekr Ibn-Es-Sarráj says, citing this verse, that ايه is not known in a case of this kind without tenween in any of the dialects; meaning that it is never conjoined with a following word unless it be with tenween. (IB, TA.) أَيْهَا: see what next follows. أَيْهَاتَ i. q. هَيْهَاتَ [Far, or far from being believed or from the truth, is such a thing: or remoteness, or remoteness from being believed or from the truth, is to be attributed to such a thing.]: as also ↓ أَيْهَانِ, (S, K,) and ↓ أَيْهَانَ, (K, TA, in the CK أَيْهَانُ,) [and several other dial. vars., for which see هَيْهَاتَ,] and ↓ أَيْهَا, (TA; and so in some copies of the S and K; in other copies of these, ↓ أَيْهًا; [but the former is app. the right;]) with the ن [or the ت] suppressed, (TA,) which is said in pronouncing [a thing] to be remote [whether in a proper or a tropical sense]: (S, TA:) Th explains ↓ أَيْهَانِ as meaning بَعِيدٌ ذٰلِكَ AA explains it as meaning بَعُدَ ذٰلِكَ, making it a verbal noun; and this is the correct explanation: (TA:) or the meaning is البُعْدُ, [as I have indicated above,] (K in art. هيه,) but this is only when لِ is prefixed to what follows it, as Sb says. (TA. [See هَيْهَاتَ.]) أَيْهَانَ and أَيْهَانِ: see أَيْهَاتَ, in three places. أَيِّهٌ Having a strong, or loud, voice; and vigilant, or wary. (Ham p. 675.) أَيُّهَا: see أَىٌّ; last portion of the paragraph.

ب

The second letter of the alphabet: called بَآءٌ and بَا; (TA in باب الالف اللّيِنة;) the latter of which forms is used in spelling; like as are its analogues, as تا [and ثا] and حا [and خا and را] and طا [and ظا and فا and ها] and يا; because in this case they are not generally regarded as nouns, but as mere sounds: (Sb, M:) [these are generally pronounced with imáleh, i. e. bé, té, &c., with the exception of طا, خا, حا, and ظا; and when they are regarded as nouns, their duals are بَيَانِ, تَيَانِ, &c.:] the pl. of بَآءٌ is بَآءَاتٌ; and that of بَا is أَبْوَآءٌ (TA ubi suprà.) It is one of the letters termed مَجْهُورَه [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of those termed شَفَهِيَّة [or labial]; and of those termed ذُلْق [or pronounced with the extremity of the tongue or the lips]: Kh says that the letters of the second and third classes above mentioned [the latter of which comprises the former] are those composing the words رُبَّ مَنْ لَفَّ; and on account of their easiness of utterance, they abound in the composition of words, so that no perfect quinqueliteral-radical word is without one or more of them, unless it is of the class termed مُوَلَّد, not of the classical language of the Arabs. (TA at the commencement of باب البآء.) — — In the dial. of Mázin, it is changed into م; (TA ubi suprà;) as in بَكَّةُ, which thus becomes مَكَّةُ [the town of Mekkeh]. (TA in باب الالف اللّيِنة.) — بِ is a preposition, or particle governing the gen. case; (S, Mughnee, K;) having kesr for its invariable termination because it is impossible to begin with a letter after which one makes a pause; (S;) or, correctly speaking, having a vowel for its invariable termination because it is impossible to begin with a quiescent letter; and having kesr, not fet-h, to make it accord with its government [of the gen. case], and to distinguish between it and that which is both a noun and a particle. (IB.) It is used to denote adhesion (Sb, T, S, M, Mughnee, K) of the verb to its objective complement, (S,) or of a noun or verb to that to which it is itself prefixed; (TA;) and adjunction, or association: (Sb, T:) and some say that its meaning of denoting adhesion is inseparable from it; and therefore Sb restricted himself to the mention of this meaning: (Mughnee:) or Sb says that its primary meaning is that of denoting adhesion and mixture. (Ibn-Es-Sáïgh, quoted in a marginal note in a copy of the Mughnee.) It denotes adhesion [&c.] in the proper sense; (Mughnee, K;) as in أَمْسَكْتُ بِزَيْدٍ, (M, Mughnee, K,) meaning I laid hold upon, or seized, [Zeyd, or] somewhat of the body of Zeyd, or what might detain him, as an arm or a hand, or a garment, and the like; whereas أَمْسَكْتُهُ may mean I withheld him, or restrained him, from acting according to his own free will: (Mughnee:) and it denotes the same in a tropical sense; (Mughnee, K;) as in مَرَرْتُ بِزَيْدٍ [I passed by Zeyd]; (S, Mughnee, K;) as though meaning I made my passing to adhere to Zeyd; (S;) or I made my passing to adhere to a place near to Zeyd: accord. to Akh, it is for مَرَرْتُ عَلَى زَيْدٍ; but مَرَرْتُ بِهِ is more common than مَرَرْتُ عَلَيْهِ, and is therefore more properly regarded as the original form of expression: (Mughnee:) accord. to F, the vowel of this preposition is kesr [when it is prefixed to a noun or a pronoun]; or, as some say, it is fet-h when it is with a noun properly so called; as in مَرَّ بَزَيْدٍ: so in the K; this being the reverse of what they have prescribed in the case of [the preposition] لِ: but in the case of ب, no vowel but kesr is known. (MF.) It denotes the same in the saying بِهِ دَآءٌ [In him is a disease; i. e. a disease is cleaving to him]: and so [accord. to some] in أَقْسَمْتُ بِاللّٰهِ [I swore, or, emphatically, I swear, by God; and similar phrases, respecting which see a later division of this paragraph]. (L.) So, too, in أَشْرَكَ بِاللّٰهِ, because meaning He associated another with God: and in وَكَّلْتُ بِفُلَانٍ, meaning I associated a وَكِيل [or factor &c.] with such a one. (T.) [And so in other phrases here following.] عَلَيْكَ بِزَيْدٍ Keep thou to Zeyd: or take thou Zeyd. (TA voce عَلَيْكَ بِكَذَا .عَلَى) Keep thou to such a thing: (El-Munáwee:) or take thou such a thing. (Ham p. 216.) فَبِهَا وَنَعْمَتْ Keep thou to it, فبها meaning فَعَلَيْكَ بِهَا, (Mgh in art. نعم,) [or let him keep to it, i. e. فَعَلَيْهِ بِهَا,] or thou hast taken to, or adopted and followed, or adhered to, the established way, or the way established by the Prophet, i. e. فَبِالسُّنَّةِ أَخَذْتَ, (Mgh,) or he hath taken to, &c., i. e. فَبِالسُّنَّةِ أَخَذَ, (IAth, TA in art. نعم,) or by this practice, or action, is excellence attained, or he will attain excellence, i. e. فَبِهٰذِهِ الخَصْلَةِ أَوِ الفَعْلَةِ يُنَالُ الفَضْلُ, or يَنَالُ الفَضْلَ; (IAth ubi suprà;) and excellent is the practise, the established way, or the way established by the Prophet, ونعمت meaning وَنِعْمَتِ الخَصْلَةُ السُّنَّةُ, (Mgh,) or and excellent is the practice, or the action, i. e. وَنِعْمَتِ الخَصْلَةُ, (S and K in art. نعم,) or وَنِعْمَتِ الخَصْلَةُ أَوِ الفَعْلَةُ: (IAth ubi suprà:) and it also occurs in a trad., where the meaning is [He who hath done such a thing hath adhered to the ordinance of indulgence; and excellent is the practice, or action, &c.: for here فبها is meant to imply] فَبِالرَّخْصَةِ أَخَذَ. (TA in the present art. See also art. نعم.) — — It is also used to render a verb transitive; (Mughnee, K;) having the same effect as hemzeh [prefixed], in causing [what would otherwise be] the agent to become an objective complement; as in ذَهَبْتُ بِزَيْدٍ syn. with أَذْهَبْتُهُ [I made Zeyd to go away; or I took him away]; (Mughnee;) and hence, [in the Kur ii. 16,] ذَهَبَ اللّٰهُ بِنُورِهِمْ [God taketh away their light]; (Mughnee, K;) which refutes the assertion of Mbr and Suh, that ذَهَبْتُ بِزَيْدٍ means [I went away with Zeyd; i. e.] I accompanied Zeyd in going away. (Mughnee.) J says that any verb that is not trans. you may render so by means of بِ and ا [prefixed] and reduplication [of the medial radical letter]: you say, طَارَ بِهِ and أَطَارَهُ and طَيَّرَهُ [as meaning He made him to fly, or to fly away]: but IB says that this is not correct as of common application; for some verbs are rendered trans. by means of hemzeh, but not by reduplication; and some by reduplication, but not by hemzeh; and some by ب, but not by hemzeh nor by reduplication: you say, دَفَعْتُ زَيْدًا بِعَمْرٍو [as meaning I made ' Amr to repel Zeyd, lit. I repelled Zeyd by ' Amr], but not أَدْفَعْتُهُ nor دَفَّعْتُهُ. (TA.) — — It also denotes the employing a thing as an aid or instrument; (S, M, * Mughnee, K; *) as in كَتَبْتُ بِالقَلَمِ [I wrote with the reed-pen]; (S, Mughnee, K;) and نَجَرْتُ بِالقَدُومِ [I worked as a carpenter with the adz]; (Mughnee, K;) and ضَرَبْتُ بِالسَّيْفِ [I struck with the sword]. (M.) And hence the بِ in بِسْمِ اللّٰهِ, (Mughnee, K,) accord. to some, because the action [before which it is pronounced] is not

practicable in the most perfect manner but by means of it: (Mughnee:) but others disallow this, because the name of God should not be regarded as an instrument: (MF, TA:) and some say that the ب here is to denote beginning, as though one said, أَبْتَدِأُ بِسْمِ اللّٰهِ [I begin with the name of God]. (TA.) — — It also denotes a cause; as in إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ [Verily ye have wronged yourselves by, i. e. because of, your taking to yourselves the calf as a god (Kur ii. 51)]; and in فَكُلًّا أَخَذْنَا بِذَنْبِهِ [And every one of these we have punished for, i. e. because of, his sin (Kur xxix. 39)]; (Mughnee, K) and in لَنْ يَدْخُلَ أَحَدَكُمُ الجَنَّةَ بِعَمَلِهِ [Not any of you shall enter Paradise by, or for, or because of, his works]. (TA from a trad.) And so in لَقِيتُ بِزَيْدٍ الأَسَدَ I met, or found, by reason of my meeting, or finding, Zeyd, the lion: (Mughnee:) or the ب in this instance denotes comparison; [i. e. I met, or found, in Zeyd the like of the lion;] as also in رَأَيْتُ بِفُلَانٍ القَمَرَ [I saw in such a one the like of the moon]. (TA.) Another ex. of the same usage is the saying [of a poet], قَدْ سُقِيَتْ آبَالُهُمْ بِالنَّارِ وَالنَّارُ قَدْ تَشْفِى مِنَ الأُوَارِ [Their camels had been watered because of the brand that they bore: for fire, or the brand, sometimes cures of the heat of thirst]; i. e., because of their being branded with the names [or marks] of their owners, they had free access left them to the water. (Mughnee. See also another reading of this verse voce نَارٌ.) [In like manner] it is used in the sense of مِنْ أَجْلِ [which means بِسَبَبِ (Msb in art. اجل)] in the saying of Lebeed, غُلْبٌ تَشَذَّرُ بِالذُّحُولِ كَأَنَّهَا جِنُّ البَدِىِّ رَوَاسِياً أَقْدَامُهَا (S) Thick-necked men, like lions, who threatened one another because of rancorous feelings, as though they were the Jinn of the valley El-Bedee, [or of the desert, (TA in art. بدو,)] their feet standing firm in contention and obstinate altercation. (EM pp. 174 and 175.) It is also used to denote a cause when prefixed to أَنَّ and to مَا as in ذٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللّٰهِ [That was because they used to disbelieve in the signs of God]; and in ذٰلِكَ بِمَا عَصَوْا [That was because they disobeyed]: both instances in the Kur ii. 58. (Bd.) — — It is also used to denote concomitance, as syn. with مَعَ; (Mughnee, K;) as in اِشْتَرَيْتُ الفَرَسَ بِلِجَامِهِ وَسَرْجِهِ [I bought the horse with his bit and bridle and his saddle]; (TA;) and in لَمَّا رَآنِى بِالسَّلَاحِ هَرَبَ, i. e. When he saw me advancing with the weapon, [he fled;] or when he saw me possessor of a weapon; (Sh, T;) and in اِهْبِطْ بِسَلَامٍ [Descend thou with security, or with greeting (Kur xi. 50)]; and in وَقَدْ دَخَلُوا بِالْكُفْرِ [They having entered with unbelief (Kur v. 66)]; (Mughnee, K;) بالكفر being a denotative of state. (Bd.) Authors differ respecting the ب in the saying, فَسَبِّحْ بِحَمْدِ رَبِّكَ, in the Kur [xv. 98 and cx. 3]; some saying that it denotes concomitance, and that حمد is prefixed to the objective complement, so that the meaning is, سَبِّحْهُ حَامِدًا لَهُ [Declare thou his (thy Lord's) freedom from everything derogatory from his glory, praising Him], i. e. declare thou his freedom from that which is not suitable to Him, and ascribe to Him that which is suitable to Him; but others say that it denotes the employing a thing as an aid or instrument, and that حمد is prefixed to the agent, so that the meaning is, سَبِّحْهُ بِمَا حَمِدَ بِهِ نَفْسَهُ [declare thou his (thy Lord's) freedom from everything derogatory from his glory by means of ascribing to Him that wherewith He hath praised himself]: and so, too, respecting the saying, سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ; some asserting that it is one proposition, the, being redundant; but others saying, it is two propositions, the و being a conjunction, and the verb upon which the ب is dependent being suppressed, so that the meaning is, [I declare thy freedom from everything derogatory from thy glory, O God,] وَبِحَمْدِكَ سَبَّحْتُكَ [and with the praising of Thee, or by means of the praise that belongeth to Thee, I declare thy freedom &c.]. (Mughnee. [Other explanations of these two phrases have been proposed; but those given above are the most approved.]) You also say, عَلَىَّ بِهِ, meaning Bring thou him, [i. e.] come with him, to me. (Har p. 109.) ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ, in the Kur ix. 119, means بِرُحْبِهَا [i. e. The earth became strait to them, with, meaning notwithstanding, its amplitude, or spaciousness]. (Bd.) Sometimes the negative لا intervenes between بِ [denoting concomitance] and the noun governed by it in the gen. case; [so that بِلَا signifies Without;] as in جِئْتُ بِلَا زَادٍ [I came without travelling-provision]. (Mughnee and K in art. لا.) — — It is also syn. with فِى before a noun signifying a place or a time; (Mughnee, * K, * TA;) as in جَلَسْتُ بِالمَسْجِدِ [I sat in the mosque]; (TA;) and وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ [And verily God aided you against your enemies at Bedr (Kur iii. 119)]; and نَجَّيْنَاهُمْ بِسَحَرٍ [We saved them a little before daybreak (Kur liv. 34)]: (Mughnee, K, TA:) and so in بِأَيِّكُمُ الْمَفْتُونُ (T, K,) in the Kur [lxviii. 6], (TA,) accord. to some, (T, Mughnee,) i. e. In which of you is madness; or in which of the two parties of you is the mad: (Bd:) or the ب is here redundant; (Sb, Bd, Mughnee;) the meaning being which of you is he who is afflicted with madness. (Bd. [See also a later division of this paragraph.]) — — It also denotes substitution; [meaning Instead of, or in place of;] as in the saying [of the Hamásee (Mughnee)], فَلَيْتَ لِى بِهِمْ قَوْمًا إِذَا رَكِبُوا شَنُّوا الإِغَارَةَ فُرْسَانًا وَرُكْبَانَا [Then would that I had, instead of them, a people who, when they mounted their beasts, poured the sudden attack, they being horsemen and camel-riders]; (Ham p. 8, Mughnee, K;) i. e., بَدَلًا بِهِمْ (TA:) but some read شَدُّوا الإِغَارَةَ, [and so it is in some, app., the most correct, of the copies of the Mughnee,] for شَدُّوا لِلْإِغَارَةِ [hastened for the making a sudden attack]. (Ham, Mughnee.) So, too, in the saying, اِعْتَضْتُ بِهٰذَا الثَّوْبِ خَيْرًا مِنْهُ [I received, in the place of this garment, or piece of cloth, one better than it]; and لَقِيتُ بِزَيْدٍ بَحْرًا [I found, in the place of Zeyd, a man of abundant generosity or beneficence]; and هٰذَا بِذَاكِ [This is instead, or in the place, of that; but see another explanation of this last phrase in what follows]. (The Lubáb, TA.)— — It also denotes requital; or the giving, or doing, in return; (Mughnee, K;) and in this case is prefixed to the word signifying the substitute, or thing given or done in exchange [or return; or to the word signifying that for which a substitute is given, or for which a thing is given or done in exchange or return]; (Mughnee;) as in the saying, اِشْتَرَيْتُهُ بِأَلْفِ دِرْهَمٍ [I purchased it for a thousand dirhems]; (Mughnee, K; *) [and in the saying in the Kur ix. 112, إِنَّ اللّٰهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ Verily God hath purchased of the believers their souls and their possessions for the price of their having Paradise;] and كَافَأْتُ إِحْسَانَهُ بِضِعْفٍ [I requited his beneficence with a like beneficence, or with double, or more], (Mughnee,) or كَافَأْتُهُ بِضِعْفِ إِحْسَانِهِ [I requited him with the like, or with double the amount, or with more than double the amount, of his beneficence], (K,) but the former is preferable; (TA;) [and خَدَمَ بِطَعَامِ بِطْنِهِ (S and A &c. in art. وغد) He served for, meaning in return for, the food of his belly;] and هٰذَا بِذَاكَ وَلَا عَتْبٌ عَلَى الزَّمَنِ [This is in return for that, (an explanation somewhat differing from one in the next preceding division of this paragraph,) and no blame is imputable to fortune]: and hence, أُدْخُلُوا الجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ [Enter ye Paradise in return for that which ye wrought (Kur xvi. 34)]; for the ب here is not that which denotes a cause, as the Moatezileh assert it to be, and as all [of the Sunnees] hold it to be in the saying of the Prophet, لَنْ يَدْخُلَ أَحَدَكُمُ الجَنَّةَ بِعَمَلِهِ [before cited and explained]; because what is given instead of something is sometimes given gratuitously; and it is evident that there is no mutual opposition between the trad. and the verse of the Kur-án. (Mughnee.) — — It is also syn. with عَنْ; and is said to be peculiar to interrogation; as in فَاسْأَلْ بِهِ

خَبِيرًا [And ask thou respecting Him, or it, one possessing knowledge (Kur xxv. 60)]; (Mughnee, K;) and accord. to IAar in the Kur lxx. 1; (T;) and in the saying of ' Alkameh, فَإِنْ تَسْأَلُونِى بِالنِّسَآءِ فَإِنَّنِي بَصِيرٌ بِأَدْوَآءِ النِّسَآءِ خَبِيرُ [And if ye ask me respecting the diseases of women, verily I am knowing in the diseases of women, skilful]: (A' Obeyd, TA:) or it is not peculiar to interrogation; as in وَيَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَامِ [And the day when the heavens shall be rent asunder from the clouds (Kur xxv. 27)]; (Mughnee, K) and مَا غَرَّكَ بِرَبِّكَ (K) i. e. What hath beguiled thee from thy Lord, and from believing in him? in the Kur lxxxii. 6; and so in the same, lvii. 13: (TA: [but see art. غر:]) or, accord. to Z, the ب in بالغمام means by, as by an instrument; (Mughnee;) or it means because of, or by means of, the rising of the clouds therefrom: (Bd:) and in like manner the Basrees explain it as occurring in فَاسْأَلْ بِهِ خَبِيرًا, as denoting the cause; and they assert that it is never syn. with عَنْ; but their explanation is improbable. (Mughnee.) — — It is also syn. with عَلَي; as in إِنْ تَأْمَنْهُ بِقِنْطَارٍ (Mughnee, K *) or بِدِينَارٍ (S) [If thou give him charge over a hundredweight or over a deenár (Kur iii. 68)]; like as عَلَى is sometimes put in the place of ب as after the verb رَضِىَ: (S, TA:) and so in لَوْ تُسَوَّى بِهِمُ الْأَرْضُ [That the ground were made even over them], in the Kur [iv. 45], (TA,) i. e. that they were buried; (Bd) and in مَرَرْتُ بِزَيْدٍ [I passed by Zeyd], accord. to Akh, as before mentioned; (Mughnee, in the first division of the art. on this preposition;) and in زَيْدٌ بِالسَّطْحِ [Zeyd is on the roof]; (TA;) and in a verse cited in this Lex. voce ثُعْلَبٌ. (Mughnee.) — — It also denotes part of a whole; (Msb in art. بعض Mughnee, K;) so accord. to As and AAF and others; (Msb, Mughnee;) as syn. with مِنْ (Msb, TA:) IKt says; the Arabs say, شَرِبْتُ بِمَآءِ كَذَا, meaning مِنْهُ [I drank of such a water]; and AZ mentions, as a saying of the Arabs, سَقَاكَ اللّٰهُ مِنْ مَآءِ كَذَا, meaning بِهِ [May God give thee to drink of such a water], thus making the two prepositions syn.: (Msb: [in which five similar instances are cited from poets; and two of these are cited also in the Mughnee:]) and thus it signifies in عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللّٰهِ [A fountain from which the servants of God shall drink, in the Kur lxxvi. 6; and the like occurs in lxxxiii. 28]; (Msb, Mughnee, K;) accord. to the authorities mentioned above; (Mughnee;) or the meaning is, with which the servants of God shall satisfy their thirst (يَرْوَى بِهَا); (T, Mughnee;) or, accord. to Z, with which the servants of God shall drink wine: (Mughnee:) if the ب were redundant, [as some assert it to be, (Bd,)] the meaning would be, that they shall drink the whole of it; which is not right: (Msb:) thus, also, it is used in وَامْسَحُوا بِرُؤُسِكُمْ [in the Kur v. 8], (Msb, Mughnee, K,) accord. to some; (Mughnee;) i. e. [And wipe ye] a part of your heads; and this explanation has been given as on the authority of EshSháfi'ee; but he is said to have disapproved it, and to have held that the ب here denotes adhesion: (TA:) this latter is its apparent meaning in this and the other instances: or, as some say, in this last instance it is used to denote the employing a thing as an aid or instrument, and there is an ellipsis in the phrase, and an inversion; the meaning being, اِمْسَحُوا رُؤُسَكُمْ بِالمَآءِ [wipe ye your heads with water]. (Mughnee.) — — It is also used to denote swearing; (Mughnee, K;) and is the primary one of the particles used for this purpose; therefore it is peculiarly distinguished by its being allowable to mention the verb with it, (Mughnee,) as أُقْسِمُ بِاللّٰهِ لَأَفْعَلَنَّ [I swear by God I will assuredly do such a thing]; (Mughnee, K) and by its being prefixed to a pronoun, as in بِكَ لَأَفْعَلَنَّ [By thee I will assuredly do such a thing]; and by its being used in adjuring, or conjuring, for the purpose of inducing one to incline to that which is desired of him, as in بِاللّٰهِ هَلْ قَامَ زَيْدٌ, meaning I adjure thee, or conjure thee, by God, to tell me, did Zeyd stand? (Mughnee.) [See also the first explanation of this particle, where it is said, on the authority of the L, that, when thus used, it denotes adhesion.] — — It is also syn. with إِلَي as denoting the end of an extent or interval; as in أَحْسَنَ بِى, meaning He did good, or acted well, to me: (Mughnee, K:) but some say that the verb here imports the meaning of لَطَفَ [which is trans. by means of ب, i. e. he acted graciously, or courteously, with me]. (Mughnee.) — — It is also redundant, (S, Mughnee, K,) to denote corroboration: (Mughnee, K:) and is prefixed to the agent: (Mughnee:) first, necessarily; as in أَحْسِنْ بِزَيْدٍ; (Mughnee, K;) accord. to general opinion (Mughnee) originally أَحْسَنَ زَيْدٌ, i. e. صَارَ ذَا حُسْنٍ [Zeyd became possessed of goodness, or goodliness, or beauty]; (Mughnee, K; *) or the correct meaning is حَسُنَ زَيْدٌ [Good, or goodly, or beautiful, or very good &c., is Zeyd! or how good, or goodly, or beautiful, is Zeyd!], as in the B: (TA:) secondly, in most instances; and this is in the case of the agent of كَفَى; as in كَفَى بِاللّٰهِ شَهِيدًا [God sufficeth, being witness, or as a witness (Kur xiii., last verse; &c.)]; (Mughnee, K [and a similar ex. is given in the S, from the Kur xxv. 33;]) the ب here denoting emphatic praise; but you may drop it, saying, كَفَى اللّٰهُ شَهِيدًا: (Fr, TA:) thirdly, in a case of necessity, by poetic licence; as in the saying, أَلَمْ يَأْتِيكَ وَالأَنْبَآءُ تَنْمِى بِمَا لَاقَتْ لَبُونُ بَنِى زِيَادِ [Did not what the milch camel of the sons of Ziyád experienced come to thee (يَأْتِيكَ being in like manner put for يَأْتِكَ) when the tidings were increasing?]. (Mughnee, K.) It is also redundantly prefixed to the objective complement of a verb; as in وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ [And cast ye not yourselves (بأيديكم meaning بِأَنْفُسِكُمْ) to perdition (Kur ii. 191)]; and in وَهُزِّى إِلَيْكِ بِجِذْعِ النَّخْلَةِ [And shake thou towards thee the trunk of the palm-tree (Kur xix. 25)]: but some say that the former means and cast ye not yourselves (أَنْفُسَكُمْ being understood) with your hands to perdition; or that the meaning is, by means, or because, of your hands: (Mughnee:) and ISd says that هُزِّى, in the latter, is made trans. by means of ب because it is used in the sense of جُزِّى: (TA in art هز:) so, too, in the saying, نَضْرِبُ بِالسَّيْفِ وَ نَرْجُو بِالفَرَجْ [We smite with the sword, and we hope for the removal of grief]: (S, Mughnee:) and in the trad., كَفَي بِالمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ [It suffices the man in respect of lying that he relate all that he has heard]. (Mughnee.) It is also redundantly prefixed to the inchoative; as in بِحَسْبِكَ [when you say, بِحَسْبِكَ دِرْهَمٌ, meaning A thing sufficing thee is a dirhem; a phrase which may be used in two ways; as predicating of what is sufficient, that it is a dirhem; and as predicating of a dirhem, that it is sufficient; in which latter case, بحسبك is an enunciative put before its inchoative, so that the meaning is, a dirhem is a thing sufficing thee, i. e. a dirhem is sufficient for thee; as is shown in a marginal note in my copy of the Mughnee: in the latter way is used the saying, mentioned in the S, بِحَسْبِكَ قَوْلُ السَّوْءِ A thing sufficing thee is the saying what is evil: and so, app., each of the following sayings, mentioned in the TA on the authority of Fr; حَسْبُكَ بِصَدِيقِنَا A person sufficing thee is our friend; and نَاهِيكَ بِأَخِينَا A person sufficing thee is our brother: the ب is added, as Fr says, to denote emphatic praise]: so too in خَرَجْتُ فَإِذَا بِزَيْدٍ [I went forth, and lo, there, or then, was Zeyd]; and in كَيْفَ بِكَ إِذَا كَانَ كَذَا [How art thou, or how wilt thou be, when it is thus, or when such a thing is the case?]; and so, accord. to Sb, in بِأَيِّكُمُ الْمَفْتُونُ [mentioned before, in explanation of ب as syn. with فِى]; but Abu-l-Hasan says that بأيّكم is dependent upon اِسْتِقْرَار suppressed, denoting the predicate of اَلمفتون; and some say that this is an inf. n. in the sense of فِتْنَةٌ; [so that the meaning may be, بِأَيِّكُمُ المَفْتُونُ مُسْتَقِرٌّ In which of you is madness residing?]; or, as some say, ب is here syn. with فِى [as I have before mentioned], (Mughnee.) A strange case is that of its being added before that which is originally an inchoative, namely, the noun, or

subject, of لَيْسَ, on the condition of its being transferred to the later place which is properly that of the enunciative; as in the reading of some, xxx لَّيْسَ الْبِرَّ بِأَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ xxx [Your turning your faces towards the east and the west is not obedience (Kur ii. 172)]; with البرّ in the accus. case. (Mughnee.) It is also redundantly prefixed to the enunciative; and this is in two kinds of cases: first, when the phrase is not affirmative; and cases of this kind may be followed as exs.; as لَيْسَ زَيْدٌ بِقَائِمٍ [Zeyd is not standing]; and وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ [And God is not heedless of that which ye do (Kur ii. 69, &c.)]: secondly, when the phrase is affirmative; and in cases of this kind, one limits himself to what has been heard [from the Arabs]: so say Akh and his followers; and they hold to be an instance of this kind the phrase, جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا [The recompense of an evil action is the like thereof (Kur x. 28)]; and the saying of the Hamásee, وَمَنْعُكَهَا بِشَىْءٍ يُسْتَطَاعُ [And the preventing thee from having her (referring to a mare) is a thing that is possible]: but it is more proper to make بمثلها dependent upon اِسْتِقْرَار suppressed, as the enunciative; [the meaning being, جَزَآءُ سَيِّئَةٍ يَسْتَقِرُّ بِمِثْلِهَا, or مُسْتَقِرٌّ بِمِثْلِهَا, i. e. the recompense of an evil action is a thing consisting in the like thereof]; and to make بشىء dependent upon منعكها; the meaning being, وَ مَنْعُكَهَا بِشَىْءٍ مَّا يُسْتَطَاعُ [i. e. and the preventing thee from having her, by something, is possible: see Ham p. 102]: Ibn-Málik also [holds, like Akh and his followers, that بِ may be redundant when prefixed to the enunciative in an affirmative proposition; for he] says, respecting بِحَسْبِكَ زَيْدٌ, that زيد is an inchoative placed after its enunciative, [so that the meaning is, Zeyd is a person sufficing thee,] because زَيْدٌ is determinate and حَسْبُكَ is indeterminate. (Mughnee. [See also what has been said above respecting the phrase بِحَسْبِكَ دِرْهَمٌ, in treating of بِ as added before the inchoative.]) It is also redundantly prefixed to the denotative of state of which the governing word is made negative; as in فَمَا رَجَعَتْ بِخَائِبَةٍ رِكَابٌ حَكِيمُ بْنُ الْمُسَيَّبِ مُنْتَهَاهَا [And travelling-camels (meaning their riders) returned not disappointed, whose goal, or ultimate object, was Hakeem the son of El-Museiyab]; and in فَمَا انْبَعَثْتَ بِمَزْؤُدٍ وَ لَا وَكَلٍ [And thou didst not, being sent, or roused, go away frightened, nor impotent, committing thine affair to another]: so says Ibn-Málik: but AHei disagrees with him, explaining these two exs. as elliptical; the meaning implied in the former being, بِحَاجَةٍ خَائِبَةٍ [with an object of want disappointed, or frustrated]; and in the second, بِشَخْصٍ مَزْؤُودٍ, i. e. مَذْعُورٍ [with a person frightened]; the poet meaning, by the مزؤود, himself, after the manner of the saying, رَأَيْتُ مِنْهُ أَسَدًا; and this is plain with respect to the former ex., but not with respect to the second; for the negation of attributes of dispraise denoted as intensive in degree does not involve the negation of what is simply essential in those attributes; and one does not say, لَقِيتُ مِنْهُ أَسَدًا, or بَحْرًا, [or رَأَيْتُ مِنْهُ أَسَدًا, as above, or بَحْرًا,] but when meaning to express an intensive degree of boldness, or of generosity. (Mughnee.) It is also redundantly prefixed to the corroborative نَفْسٌ and عَيْنٌ: and some hold it to be so in يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ [as meaning Shall themselves wait (Kur ii. 228 and 234)]: but this presents matter for consideration; because the affixed pronoun in the nom. case, [whether expressed, as in this instance, in which it is the final syllable نَ, or implied in the verb,] when corroborated by نَفْس, should properly be corroborated first by the separate [pronoun], as in قُمْتُمْ أَنْتُمْ أَنْفُسُكُمْ [Ye stood, ye, yourselves]; and because the corroboration in this instance is lost, since it cannot be imagined that any others are here meant than those who are commanded to wait: [the preferable rendering is, shall wait to see what may take place with themselves:] بأنفسهنّ is added only for rousing them the more to wait, by making known that their minds should not be directed towards the men. (Mughnee.) Accord. to some, it is also redundantly prefixed to a noun governed in the gen. case [by another preposition]; as in فَأَصْبَحْنَ لَا يَسْأَلْنَهُ عَنْ بِأَبِهِ And they became in a condition in which they asked him not respecting his father; which may perhaps be regarded by some as similar to the saying, يَضْحَكْنَ عَنْ كَالْبَرَدِ الْمُنْهَمِّ but in this instance, كَ is generally held to be a noun, syn. with مِثْل]. (The Lubáb, TA.)— — Sometimes it is understood; as in اللّٰه لافعلنّ [i. e. بِاللّٰهِ لَأَفْعَلَنَّ and اللّٰهَ لَأَفْعَلَنَّ By God, I will assuredly do such a thing; in the latter as well as the former, for a noun is often put in the accus. case because of a preposition understood; or, accord. to Bd, in ii. 1, a verb significant of swearing is understood]: and in خَيْرٍ [for بِخَيْرٍ In a good state], addressed to him who says, كَيْفَ أَصْبَحْتَ [How hast thou entered upon the time of morning? or How hast thou become?]. (TA.) — — [It occurs also in several elliptical phrases; one of which (فَبِهَا وَ نِعْمَتْ) has been mentioned among the exs. of its primary meaning: some are mentioned in other arts.; as بِأَبِى and بِنَفْسِى, in arts. ابو and نفس: and there are many others, of which exs. here follow.]

Mohammad is related, in a trad., to have said, after hitting a butt with an arrow, أَنَا بِهَا أَنَا بِهَا, meaning أَنَا صَاحِبُهَا [I am the doer of it! I am the doer of it!]. (Sh, T.) And in another trad., Mohammad is related to have said to one who told him of a man's having committed an unlawful action, لَعَلَّكَ بِذٰلِكِ, meaning لَعَلَّكَ صَاحِبُ الأَمْرِ [May-be thou art the doer of that thing]. (T.) And in another, he is related to have said to a woman brought to him for having committed adultery or fornication, مَنْ بِكِ, meaning مَنْ صَاحِبُكِ [Who was thine accomplice?]: (T:) or مَنِ الفَاعِلُ بِكِ [Who was the agent with thee?]. (TA.) أَنَا بِكَ وَلَكَ, occurring in a form of prayer, means I seek, or take, refuge in Thee; or by thy right disposal and facilitation I worship; and to Thee, not to any other, I humble myself. (Mgh in art. بوا.) One says also, مَنْ لِى بِكَذَا, meaning Who will be responsible, answerable, amenable, or surety, to me for such a thing? (Har p. 126: and the like is said in p. 191.) And similar to this is the saying, كَأَنِّى بِكَ, meaning كَأَنِّي أَبْصُرُ بِكَ [It is as though I saw thee]; i. e. I know from what I witness of thy condition to-day how thy condition will be to-morrow; so that it is as though I saw thee in that condition. (Idem p. 126.) [You also say, كَأَنَّكَ بِهِ, meaning Thou art so near to him that it is as though thou sawest him: or it is as though thou wert with him: i. e. thou art almost in his presence.] — — The Basrees hold that prepositions do not supply the places of other prepositions regularly; but are imagined to do so when they admit of being differently rendered; or it is because a word is sometimes used in the sense of another word, as in شَرِبْنَ بِمَاءِ البَحْرِ meaning رَوِينَ, and in أَحْسَنَ بِى meaning لَطَفَ; or else because they do so anomalously. (Mughnee.) — [As a numeral, ب denotes Two.] با بَا and بَآءٌ: see the letter ب, and arts. بوأ and بى بأ R. Q. 1 بَأْبَأَهُ, (Lth, T, S, M, K,) and بِأبأ بِهِ, (Fr, M, K,) inf. n. بَأْبَأَةٌ (Lth, T, M) and بِثْبَآءٌ; (Fr, M;) [as also بِأَبِى; see art. بِأَبِى أَنْتَ;] He said to him, بِأَبِي, (Fr, M,) or بِأَبَا, (M,) or بِأَبِى أَنْتَ, (Lth, T, K,) [all meaning With my father mayest thou be ransomed! or] meaning أَفْدِيكَ بِأَبِى [I will ransom thee with my father]; (Lth, T;) or he said to him, بِأَبِى أَنْتَ وَأُمِّى [With my father mayest thou be ransomed, and with my mother! or I will ransom thee &c.; see art. ابو]; (S;) the current phrase of the Arabs being that which includes both parents: (TA:) i. e., a man said so to another man, (Lth, T, M,) or to a child; (Fr, S, M;) and in like manner to his horse, for having saved him from some accident: (IAar, T:) the verb is derived from بِأَبِى. (Lth, T, M.) Hence البِأْبُ, in an ex. cited

voce أَبٌ, in art. ابو, q. v.; (M;) or البِئَبْ; (TA in art. ابو;) or البِيَبْ. (S in that art.) — — And [hence,] بَأْبَؤُوهُ They made a show of treating him with graciousness, courtesy, or blandishment; as also ↓ تَبَأْبَؤُوا عَلَيْهِ. (M.) — — [Hence also,] ↓ بَأْبَآءٌ, with medd, [used as an inf. n.,] A woman's dandling, or dancing, of her child. (AA, T.) — بَأْبَأَ also signifies He (a child) said ↓ بَأْبَأْ (M, K) [in some copies of the K written بَابَا, both meaning Papa, or Father,] to his father. (M.) [Accord. to the TA, the verb is trans. in this sense, as in the senses before explained; but I think that بَأْبَأَهُ has been there erroneously put for بَأْبَأَ.] — — And He (a stallion [meaning a stallion-camel]) reiterated the sound of the letter ب [or b] in his braying. (M.) — — [And hence, perhaps,] ↓ بَأْبَأٌ [or, more probably, ↓ بَأْبَآءٌ, with medd, agreeably with analogy, used as an inf. n.,] The chiding of the cat, or act of chiding the cat; (AA, T, Sgh;) also termed غَسٌّ. (AA, T.) — Also He hastened, made haste, or sped: and ↓ تَبَأْبَأْنَا we hastened, &c.: (marginal note in a copy of the S:) or ↓ تَبَأْبَأَ signifies he ran. (ElUmawee, T, K.) R. Q. 2 see above, in three places. بَأْبَأٌ and بَأْبَأَ: see R. Q. 1, in two places. بُؤْبُؤٌ The source, origin, race, root, or stock, syn. أَصْلٌ, (AA, Sh, T, S, M, K,) of a man, (Sh, T,) whether noble or base. (AA, T.) You say, هُوَ كَرِيمُ البُؤْبُؤِ He is of generous, or noble, origin; lit., generous, or noble, of origin. (TK.) And فُلَانٌ فِىبُؤْبُؤِ الكَرَمِ Such a one is of [a race] the source (أَصْل) of generosity, or nobleness. (S. [In the PS, من is here put in the place of فى: but فى is often used in phrases of the same kind and meaning as that above, in the sense of مِنْ.]) IKh cites from Jereer, فِى يُؤْبُؤِ المَجْدِ وَبُحْبُوحِ الكَرَمْ [Of a race the source of glory, and the very heart of generosity, or nobleness]: but Aboo-'Alee El- Kálee quotes the words thus; فِى ضِنْضِئِ المَجْدِ وَ بُؤْبُوءِ الكَرَمْ [which may be rendered, of a race the source of glory, and the very root of generosity]; whence it appears that بُؤْبُوءٌ is a dial. var. of بُؤْبُؤٌ in the sense here given. (TA.) — — The middle of a thing; (K;) [and app. the heart, or very heart, thereof; the middle as being the best part of a thing;] like بُحْبُوحٌ. (TA.) — — [Hence, perhaps,] The pupil, or apple, or the image that is seen reflected in the black, (عَيْن AA, T, or إِنْسَان K,) of the eye. (AA, T, K.) Whence the saying, هُوَ أَعَزُّ عَلَىَّ مِنْ بُؤْبُؤِ عَيْنِى [He is dearer to me than the apple of my eye; a saying common in the present day, with the substitution of إِنْسَان for بُؤْبُؤ]. (TA.) — — A generous, or noble, (ISk, T,) or a clever, an ingenious, or an accomplished, or a well-bred, or an elegant, (M, K,) and a light, an active, or a sprightly, (M,) lord, master, chief, or personage: (ISk, T, M, K:) fem. with ة. (IKh, TA.) — — Also, (AA, T, S, * [but I find it only in one of three copies of the S,]) or ↓ بُؤْبُوءٌ, and ↓ بَأْبَآءٌ, (K,) the last from the M, (TA, [but it is not in the M as transcribed in the TT,]) A learned man (AA, T, S, K) who teaches; (AA, T;) but the teaching of others is not a condition required in the application of the epithet; (TA;) like سَرْسُورٌ. (S [in which this last word is evidently given as a syn.: but in the K it is given to show the form, only, of بُؤْبُوءٌ].) — — Also The body of a locust, (K,) without the head and legs. (TA.) — — And, accord. to the K, The head, or uppermost part, of a vessel in which [the collyrium called] كُحْل is kept: but it will appear, in art. يأ, that this is [perhaps] a mistranscription for يُؤْيُؤٌ. (TA.) بَأْبَآءٌ: see R. Q. 1, in two places: — and see بُؤْبُؤٌ. بُؤْبُوءٌ: see بُؤْبُؤٌ, in two places. بأب البِئَبْ: see أَبٌ, in art. ابو. بابل بَابِلِىٌّ Of, or belonging to, or relating to, بَابِل [i. e. Babel], a place [well known] in El-'Irák: it is an epithet applied to enchantment, [which is said to have been there taught by two fallen angels, Hároot and Mároot, (see the Kur ii. 96,)] and to wine. (S, K, TA.) — — And hence, (TA,) Poison: [and, accord to the CK, wine;] as also ↓ بَابِلِيَّةٌ. (K, TA.) — — In the original language of the place above mentioned, البَابِلِىُّ is a name of المُشْتَرِى [The planet Jupiter]. (TA.) بَابِلِيَّةٌ: see above. بابونج بَابُونَجٌ [from the Persian بَابُونَهْ Chamomile; or chamomile-flowers: both called by these names in the present day]: a certain herb, of several different colours; yellow-flowered, and whiteflowered, and purple-flowered: (Avicenna [Ibn-Seenà] i. 139:) i. q. أُقْحُوَانٌ: (S, Msb, K, all in art قحو:) i. e. the اقحوان is the بابونج with the Persians: (Msb in that art.:) or the flower of the اقحوان: (S in art. قرص:) or of the yellow اقحوان, (TA in art. قرص,) when it has become dry: (S, TA, both in art. قرص:) a well-known flower, of great utility, (K, TA,) or of which the oil is of great utility: (CK:) commonly known in El-Yemen by the name of مونس [app. مُؤْنِسٌ, because of its pleasant odour, or its medical properties]. (TA.) باج بَأْجٌ also pronounced بَاجٌ, without ء, (IAar, S, Msb, K,) but the former alone is mentioned by Th in the Fs, and is the chaste word, (TA,) arabicized, from the Persian بَاهَا, (S,) A sort, or species, (S, K,) of food, or viands. (S.) Hence the saying, اِجْعَلِ البَأْجَاتِ بَأْجاً وَاحِدًا [Make thou the sorts, or species, of food, or viands, to be one sort, or species]: (S, K:) occurring in a trad., in which it is without ء in each case, accord. to IDrst: several different sorts of food being brought to 'Omar, he asked respecting them, and it was said, [They are] سِكْبَاج and زِرْبَاج and إِسْفِيذْبَاج; whereupon he ordered that the bowls should be brought, and their contents were emptied into one; he saying the words above. (Marginal note in a copy of the S.) IKh says that a man would bring various sorts [of food], and one would say, اِجْعَلْهَا بأْجاً وَاحِدا [Make thou them to be one sort]. (TA.) The pl. is [بَأْجَاتٌ, as shown above, as though the sing. were بَأْجَةٌ, and] أَبْوَاجٌ. (Msb, TA.) لَأَجْعَلَنَّ النَّاسَ كُلَّهُمْ بَأْجًا وَاحِدًا is [likewise] a saying of 'Omar, (Msb, TA,) meaning [I will assuredly make the people, all of them, to be] one body or assemblage; بَأْجٌ signifying a state of assembling, or collecting together: (Kz, TA:) or [of] one uniform way or mode or manner, (Msb, TA,) as El-Fihree says in the Expos. of the Fs, on the authority of ISd in the book entitled El-'Awees; (TA;) i. e., in respect of gifts, or allowances: (Msb:) accord. to IAar, it is from بَأْجٌ or بَاجٌ signifying a uniform line of road. (TA.) You say also, النَّاسُ بَأْجٌ وَاحِدٌ The people are [as] one thing. (TA.) And هُمْ فِى أَمْرٍ بَأْجٍ They are [in one and the same, or] in an equal, or a uniform, case. (K.) And جَعَلَ الكَلَامَ بَأْجاً وَاحِدًا He made the speech, or language, to be [uniform, or] of one mode, or manner. (TA.) And اِجْعَلْ هٰذا الشَّىْءَ بَأْجًا وَاحِدًا Make thou this thing to be [uniform, or] of one way, or mode, or manner. (ISk.) And اِجْعَلِ الأَمْرَ بَأْجًا وَاحِدًا Make thou the affair, or case, [uniform, or] one uniform thing. (Fr.) باذنجان بَاذَنْجَانٌ, [or بَاذِنْجَانٌ, commonly pronounced in the present day بَادنْجَان and بَيْدِنْجَان and بِيدِنْجَان, from the Persian بَادِنْگَانْ,] a word of well-known meaning, often mentioned by the author of the K, [in explaining the words أَنَبٌ and حَدَقٌ and مَغْدٌ and وَغْدٌ,] but not in its proper place in the lexicon. (TA.) [It signifies The solanum melongena, mad-apple, or egg-plant; both the black, distinguished by the epithet أَسْوَدُ, and the white, distinguished by the epithet أَبْيَضُ. And the solanum lycopersicum, or solanum Aethiopicum; also called love-apple, and so by the Arabs, تُفَّاحُ الحُبِّ; and golden apple, تُفَّاحٌ ذَهَبِىٌّ; and tomato; and distinguished from the former species by the epithet أَحْمَرُ, and by the appellation بَاذَنْجَانٌ تِرْيَاقِىٌّ. — — باذنجان قُوطَة] Xanthium.] بأر 1 بَأَرَ, (S, M, K,) aor. بَاَ َ, (M, K,) He sunk, or dug, (S, M, K,) a well; (S, M;) as also ↓ ابتأر. (M, K.) — — Also, aor. as above, inf. n. بَأْرٌ, He dug a [hollow such as is termed] بُؤْرَة, (AZ, S, M,) in which to cook. (AZ, S.) — — Also, (T, S, M, K,) aor. as above, (M, K,) and so the inf. n.; (M;) and ↓ ابتأر; (T, S, M, K;) He hid, or concealed, a thing: (T, M, K:) and he stored it, or laid it up, for a time of need. (T, S, K.) Hence a hollow dug in the ground is termed بُؤْرَةٌ. (T.) — — You say also, ↓ ابتأر خَيْرًا, (T, M, K,) and بَأَرَهُ, (M, K,) He did good beforehand: (T, M, K:) or, accord. to some, he, as it were, did good beforehand for himself,

having laid it up, or concealed it, for himself: (T, TA:) so says El-Umawee: or he laid up for himself in store concealed good: (TA:) or he did good concealedly: (M, K:) and ائتبر signifies the same. (T, TA.) 4 ابأر فُلَانًا He made, or he assigned, or appointed, (جَعَلَ,) for such a one, a well. (K.) 8 إِبْتَأَ^ see 1, in three places. بِئْرٌ (T, S, M, &c.) and بِيرٌ, (Msb,) of the fem. gender, (S, M, Msb, K,) and ↓ بِئْرَةٌ, (M,) A well: (M, TA:) pl. (of pauc., S, Msb) أَبْؤُرٌ (S, M, Msb, K) and (by transposition, Fr, Msb) آبُرٌ (Fr, Msb, K) and أَبْآرٌ and (by transposition, Yaakoob, T, S, M) آبَارٌ and (of mult., S, Msb) بِئَارٌ; (T, S, M, Msb, K;) and pl. of pauc. [of بِيرٌ] أَبْيَارٌ. (Msb.) The dim. is ↓ بُوَيْرَةٌ. (Msb.) بُؤْرَةٌ A hollow, or hole, dug in the ground, (AZ, S, M, K,) in which to cook; also called إِرَةٌ: (AZ, S:) or (M) a place in which fire is lighted. (M, K.) [See 1.] — See also بِئْرَةٌ. بَئِيرَةٌ: see بِئْرٌ: — and see بَئِيرَةٌ. بُوَيْرَةٌ: see بِئْرٌ. بَئِيرَةٌ (T, S, M, K) and ↓ بِئْرَةٌ and ↓ بُؤْرَةٌ (M, K) A thing stored, or laid up, for a time of need. (T, S, M, K.) بَأَّرٌ, (T, TA, and so in some copies of the K,) or أَبَّارٌ, (as in other copies of the K and so in the CK,) the latter formed by transposition, and the former [said to have been] not heard, (M,) A well-sinker, or well-digger. (T, M, K.) بأز بَأْزٌ i. q. بَازٍ [which see in art. بزو; and بَازٌ]: pl. [of pauc.] أَبْؤُزٌ, and [of mult.] بُؤُوزٌ and بِئْزَانٌ. (K.) IJ holds that the أ is substituted for ا, and that it remains in ابؤز and بئزان like as is the case in أَعْيَادٌ [in which the ى is substituted for و and remains in the pl. because it is substituted for و in the sing. عِيدٌ]. (TA.) بأس 1 بَؤُسَ, aor. يَبْؤُسُ, (S, M, Msb, K,) inf. n. بَأْسٌ, (S, Msb, K,) or بَأَسَةٌ; (M; [so I find in a copy of the M, but perhaps it is a mistranscription for بَآسَةٌ;]) and بَئِسَ, [aor. يَبْأَسُ,] inf. n. بَأْسٌ; (M;) He was, or became, mighty, or strong, in war or fight; (K;) courageous, or valiant: (M, Msb, K:) or very mighty or strong in war or fight. (AZ, S.) — بَئِسَ, (S, M, Msb, K,) aor. يَبْأَسُ (S, M, K) and يَبْئِسُ, the latter extr., like يَنْعِمُ aor. of نَعِمَ, (M,) [and some other instances, (see حَسِبَ,)] inf. n. بُؤْسٌ (S, Msb, * K) and بُؤُوسٌ and بُؤْسَى (K) and بَأْسٌ (TA) and بَئِيسٌ, (S, K,) [in measure] like أَمِيرٌ, (TA,) [accord. to the CK بِئْسٌ, which is a mistake,] and بَئِيسَى, (TS, TA,) incorrectly written in the copies of the K بِئْسَى; (TA;) or بَؤُسَ; (A;) or both these forms; (M;) He was, or became, in a state of distress; straitened in his means of subsistence, or in the conveniences of life; (M, Msb;) in a state of poverty: (M, A, Msb, * TA:) or in a state of pressing want: (S, K, TA:) and بَؤُسَ, inf. n. بَآسَةٌ and بَئِيسٌ, whence the subst. بُؤْسَى, he was, or became, in a state of trial, or affliction: (M:) and [in like manner,] ↓ أَبْأَسَ, (inf. n. إِبْآسٌ,S,) distress, or poverty, or misfortune, or calamity, (البَأْسَاءُ,) befell him. (IAar, S, * M, TA.) — بِئْسَ, also written بَئِسَ and بِئِسَ and بَأْسَ, (S, K,) is a word of dispraise or blame, (S,) implying all kinds of dispraise or blame, (TA,) [or superlative dispraise or blame; signifying, Very evil or bad is he, or it: or superlatively evil or bad is he, or it:] contr. of نِعِمَ: (S, M, TA:) a pret. verb, imperfectly inflected, (S, K,) like نِعْمَ, (S,) [having only one variation of form, namely, the fem. بِئْسَتْ, though the masc. is more commonly used even when the agent is fem. or pl.,] because it is translated from its original application, (S, K,) i. e. from بَئِسَ فُلَانٌ signifying أَصَابَ بُؤْسًا [he found, met with, or experienced, distress, &c.], to signify dispraise or blame. (S, TA.) When it is accompanied by a gen. n. without the article ال, this is always in the accus. case: but when the n. has the article ال, it is always in the nom. case: (TA:) you say, بِئْسَ رَجُلًا زَيْدٌ [Very evil or bad, or superlatively evil or bad, as a man, is Zeyd; رجلا being a specificative]: (K:) and بِئْسَ الرَّجُلُ زَيْدٌ [Very evil, &c., is the man, Zeyd]; and بِئْسَتِ المَرْأَةُ هِنْدٌ [or more commonly بِئْسَ العَيْرُ in this case also, Very evil, &c., is the woman, Hind]. (S.) Some argue that it is a noun, from the saying, نِعْمَ السَّيْرُ عَلَى بِئْسَ العَيْرُ, because it has a prep.; but this is explained as elliptical, and meaning, نِعَمَ السَّيْرُ عَلَى عَيْرٍ مَقُولٍ فِيهِ بِئْسَ العَيْرُ [Excellent is the journeying upon an ass of which it is said Very evil, &c., is the ass]. (I 'Ak p. 232.) Zj says that when it is followed by مَا, then مَا, with it, is regarded as occupying the place of an indeterminate noun; [namely, شَيْئًا, as a specificative; as in the Kur ii. 84, بِئْسَ مَا اشْتَرَوا بِهِ أَنْفُسَهُمْ, or بِئْسَمَا, &c., Very evil, &c., as a thing, is that for which they have sold, or exchanged, themselves:] (TA:) but some say that it is the agent, and is a determinate noun; and this is the opinion of Ibn-Kharoof, which he ascribes to Sb. (I 'Ak ubi suprà.) [For further illustration, see نِعْمَ.] 4 أَبْأَ^ see بَئِسَ 5 تَبَأَّ^ see 6. 6 تَبَاءَسَ He feigned the lowliness, or submissiveness, of poverty, humbling, or abasing, himself, (K,* TA,) with men; and ↓ تَبَأَّسَ is allowable in the same sense. (TA.) 8 ابتأس بِهِ, (M, A,) and مِنْهُ, (S, TA,) He was distressed by it, or at it; it does not signify dislike: (IB, TA:) or he grieved at it, (S, M, A,) and humbled and abased himself: so in the Kur xi. 38 and xii. 69. (M, A, TA.) It is said of a man when a thing that he dislikes becomes known to him. (AZ, TA.) بَأْسٌ Might, or strength, (S, A, Msb, K,) in war or fight: (S, A, K:) courage; valour, or valiantness; prowess. (M, K.) — — War, or fight; (M, Msb;) as also ↓ بَئِيسٌ (M) and ↓ بَأْسَاءُ: (TA:) pl. of the first, أَبْؤُسٌ. (Msb.) — — Hence, (M,) (assumed tropical:) Fear, (M, TA,) in the saying, لَا بأْسَ عَلَيْكَ, (M, TA, *) and بِكَ, (M,) [(assumed tropical:) There is no fear for thee: lit., there is no war against thee, or with thee]: the saying of which to an enemy implies the granting him security, or protection: and in the same sense it is used in a trad., in the phrase اِشْتَدَّ البَأْسُ [(assumed tropical:) Fear became vehement]. (TA.) — — I. q. ضَرَرٌ (assumed tropical:) [Harm, injury, &c.]: so in the phrase لَا بَأْسَ [There is, or will be, no harm, &c.; and لَا بَأْسَ بِكَذَا, and فِى كَذَا, (assumed tropical:) There is, or will be, no harm in such a thing]. (Har p. 311.) It is said in a trad., لَا بَأْسَ بِالْغِنَي لِمَنِ اتَّقَى [There is no harm in wealth to him who is pious]. (El-Jámi' es-Sagheer of Es-Suyootee.) بَاس also occurs for بَأْس; the being suppressed, agreeably with analogy; not altered by permutation. (M, TA.) — — Punishment: (S, A, K:) or severe punishment; (TA;) as also ↓ بَئِسٌ, in measure like كَتِفٌ. (IAar, TA.) — — See also بُؤْسٌ, in two places. بُؤْسٌ (also written بُوسٌ, with the suppressed, Msb) Distress; straitness of the means of subsistence, or of the conveniences of life; poverty: (M, Msb,* TA:*) or a state of pressing want: (S, K:) or misfortune; calamity: (A:) and ↓ بُؤُوسٌ and ↓ بُؤْسَى (K, TA) and ↓ بَأْسَاءُ (M, A) and ↓ بَأْسٌ (TA) and ↓ بَئِيسٌ (S, K) and ↓ بَئِيسَى (TA) and ↓ مَبْأَسَةٌ (M, TA) [all of which, except ↓ بَأْسَاءُ and ↓ مَبْأَسَةٌ, are said to be inf. ns. (see بَئِسَ)] signify the same as بُؤْسٌ: (S, M, A, K, TA:) ↓ بُؤْسَى and ↓ بَأْسَاءُ are both from بُؤْسٌ [with which they are syn. accord. to authorities indicated above]; (Zj, IDrd, TA;) the former is contr. of نُعْمَى, (S, TA,) and in like manner the latter is contr. of نَعْمَاءُ: (TA:) the latter is of the measure فَعْلَاءُ without any أَفْعَلُ, because it is a subst.; like as أَفْعَلُ occurs among substs. without any فَعَلَاءُ, as in the instance of أَحْمَدُ: (Akh, S:) or ↓ بُؤْسَى signifies a state of trial or affliction, and is a subst.; and ↓ بَئِيسٌ and ↓ بَآسَةٌ signify the same, but are inf. ns.: (M:) and ↓ بَأْسَاءُ is syn. with شِدَّةٌ [like بُؤْسٌ in the first of the senses explained above]; (S, TA;) and مَشَقَّةٌ [meaning distress, or difficulty]: (TA:) or it signifies misfortune, or calamity, (A, K,) like بُؤْسٌ; (A;) and so أَبْؤُسٌ: (S, K:) or rather this last signifies misfortunes, or calamities; for it is pl. of ↓ بَأْسٌ, i. e., a pl. of pauc.; not of بُؤْسٌ, as J asserts it to be; for the pl. of pauc. of بُؤْسٌ is أَبْآسٌ: (IB, TA:) but أَبْؤُسٌ may be used as pl. of ↓ بَأْسَاءُ. (Fr, in S, voce ضَرَّآءُ, q. v.) [See exs. of these two pls. in what follows.] You say يَوْمُ بُؤْسٍ وَيَوْمُ نُعْمٍ [A day of distress, or poverty, &c., and a day of ease and plenty]. (S, TA.) And بُؤْسًا لَهُ [May distress, or poverty, &c., befall him]: a form of imprecation.

(Sb, M, TA.) And بُؤْسَ ابْنِ سُمَيَّةَ, app. an expression of pity [meaning Alas for the distress, &c., of Ibn-Sumeiyeh!]. (TA, from a trad.) And عَسَى الغُوَيْرُ أَبْؤُسًا Perhaps the little cave [may be attended with] calamities; not calamity, as in the S [and K]: (IB:) a prov.; (S;) originating from a cave's having collapsed upon some men in it; or from an enemy's having come to some men in a cave, and slain them; wherefore it is applied to anything whence evil is feared: (As, S, K, in art. غور:) or it is applied to him who is suspected of a thing: (IAar, TA:) or الغُوَيْرُ was the name of a certain water, which belonged to the tribe of Kelb, and the words of this prov. were said by Ez-Zebbà, when Kaseer turned aside from the plain road, and took the way to الغُوَيْرُ: (Ibn-El-Kelbee, S, K, in art. غور:)ابؤسا is in the accus. case by reason of يَكُونُ understood. (Mughnee.) [See Freytag's Arab. Prov. ii. 94.] ElKumeyt also says, قَالُوا أَسَآءَ بَنُو كُرْزٍ فَقُلْتُ لَهُمْ عَسَى الغُوَيْرُ بِأَبْآسٍ وَأَغْوَارِ [They said, Benoo-Kurz have done evil: and I said to them, Perhaps the little cave may be attended with calamities and connected with other caves]: أَبْآس is here pl. of بُؤْس. (IB, TA.) [In the S, the last words are written بِإِبْآسٍ وَإِغْوَارِ, in one copy: in another, وإِغْوَارِ: both of which are app. wrong.] — — See also بَائِسٌ .بِئْسٌ and بِيْسٌ and بَيْسٌ and بَيِّسٌ: see بَئِيسٌ. — — بَنَاتُ بِئْسٍ Calamities; misfortunes. (K.) بَئِسٌ: see بَأْسٌ, last signification: — and see بُؤْسَى .بَئِيسٌ: see بُؤْسٌ, in three places. بَأْسَآءُ: see بَأْسٌ and بُؤْسٌ: the latter, in five places. — — Zj explains it as signifying, in the Kur vi. 42, Hunger. (M, TA. *) — — Also The act of beating, or striking. (Lth, TA.) بَؤُوسٌ One in whom بُؤْس [i. e. distress &c.] is apparent, or manifest. (M, TA.) بُؤُوسٌ: see بُؤْسٌ بَئِيسٌ: see بَأْسٌ: and بُؤْسٌ: the latter, in two places. — Mighty, or strong, in war or fight; (A;) courageous, or valiant. (S, M, Msb, K.) — — عَذَابٌ بئِيسٌ, (S, M, K,) and ↓ بِئِيسٌ, agreeably with a general rule applying to words of this description, (M,) and ↓ بِئْسٌ, (M, K,) and ↓ بَيْسَ, (M,) and ↓ بَيْئَسٌ, (M, K,) and ↓ بَئْئَسٌ, (M,) and ↓ بَيِّسٌ, and ↓ بَيْسٌ, which last, however, is of no authority, (M,) or ↓ بِيسٌ, and بَيِيسٌ, with the changed into ى, (TA,) A vehement punishment: (S, M, K:) so in the Kur vii. 165. (TA.) بَئِيسٌ: see بَأْسَةٌ .بَئِيسٌ: see بُؤْسٌ .بَئِيسَي: see بُؤْسٌ .بَائِسٌ Distressed; straitened in his means of subsistence, or in the conveniences of life; (Msb;) or poor: (A, Msb: *) or one who is in want, and an object of pity for what he suffers: (TA:) or in a state of pressing want: (S:) or in a state of trial, or affliction: (M, TA:) or one who is crippled, or deprived of the power of motion, by disease, or who suffers from a protracted disease, and is in need: (Mgh:) an epithet denoting pity, (Sb, M, TA,) or grief: (Mgh:) ↓ بُؤْسٌ occurs as its pl.; (M, TA;) or is for ذَوُوبُؤْسٍ. (M.) بَيْئَسٌ and بَيْئِسٌ: see بَئِيسٌ. — — The former also signifies Strong. (K, TA.) — — And hence, (TA,) البَيْئَسُ The lion. (K, TA.) الإِبَآءُ الأَبْأَسُ The most vehement refusal. (Th, M.) مَبْأَسَةٌ: see بُؤْسٌ, in two places. مُبْتَئِسٌ Disliking, or hating: (S, M, K:) and grieving: (S, K:) or rather, distressed, by, or at, a thing; not disliking, or hating: (IB, TA:) or grieving, and humbling and abasing himself. (Zj, M, TA.) بأه مَا بَأَهْتُ لَهُ: see بَهَأَ .ببر بَبْرٌ A certain beast of prey, (M, K,) well known; (K;) a certain animal, (Msb,) namely, the فُرَانِق [or lion's provider], (S,) that emulates, or vies with, the lion in running, or that is hostile to the lion: [so may be rendered the words يُعَادِى الأَسَدَ; and in the uncertainty that exists respecting the animal in question, the meaning of this expression is doubtful: an animal may be called (as the jackal is) the lion's provider merely because the lion follows it and deprives it of its prey:] (S, Msb:) or a certain Indian animal, stronger than the lion, between which and the lion and leopard, or panther, (نَمِر,) exists hostility (مُعَادَاةٌ); when it attacks the leopard, or panther, (نمر,), the lion aids the latter; but the scorpion is on friendly terms with it, and sometimes makes its abode in its hair: (Kzw:) the word is foreign, or Persian, (أَعْجَمِيٌّ,) [app. the Persian بَبْرْ, which is said to be applied to the tiger, leopard, and lion,] arabicized: (M, K:) Az thinks it to be a foreign word introduced into the Arabic language: (Msb:) pl. بُبُورٌ. (S, Msb, K.) ببغ بَبْغَآءُ (Msb, K) and بَبَّغَآءُ (K, Kzw) [in modern vulgar Arabic بَبَغَان, The parrot;] a certain well-known bird; (Msb;) a certain green bird, (Sgh, K, TA,) well known; (TA;) the bird called in Persian طُوطِي, beautiful in colour and form, mostly green, but in some instances red, and yellow, and white; having a thick bill and tongue: it hears the speech of men and repeats it, without knowing its meaning; and utters letters rightly: when they desire to teach it, they put a mirror in its cage, so that it sees therein its own form, and they speak to it from behind the mirror, and when it hears, it repeats, desiring to do as its like; and thus it learns quickly: one of the wonders relating to it is [said to be this], that it never drinks water; for if it drank, it would die: (Kzw:) the affix renders fem. the word, but not the thing named thereby, like the ة in حَمَامَةٌ and نَعَامَةٌ; for the word applies to the male and the female, so that one says, بَبْغَآءُ ذَكَرٌ [a male parrot] and بَبْغَآءُ أُنْثَى [a female parrot]: and the pl. is بَبْغَاوَاتٌ [or بَبَّغَاوَاتٌ], like as صَحْرَاوَاتٌ is pl. of صَحْرَآءُ. (Msb.) بت 1 بَتَّهُ, (Lth, T, S, M, &c.,) aor. بَتُ3ِ and بَتِ3ِ, (S, M, Msb,) the latter anomalous, because a reduplicative verb [of this kind] having the aor. with kesr is not trans., except in certain instances, of which this is one; the other instances being عَلَّهُ, in relation to drinking, aor. بَتُ3ِ and بَتِ3ِ, and نَمَّ الحَدِيثَ, aor. بَتُ3ِ and بَتِ3ِ, and شَدَّهُ, aor. بَتُ3ِ and بَتِ3ِ, and حَبَّهُ, aor. بَتِ3ِ; the last having but one form [of aor.]; (S;) inf. n. بَتٌّ: (Lth, T, S, M, A, &c.:) and ↓ ابتّهُ, (M,) inf. n. إِبْتَاتٌ: (Mgh, K:) He cut it off, severed it, separated it, or disunited it, (Lth, T, S, M, A, * Mgh, * Msb, K, *) entirely, or utterly; (Lth, T, M;) namely, a thing; (M;) a rope, or cord; (Lth, T;) and a tie, or bond, of union between two persons. (M.) — — [بَتَّهُ and ↓ ابتّهُ, accord. to the TA, app. signify also He, or it, caused him (a man) to become unable to proceed in his journey, his camel that bore him breaking down, or stopping from fatigue, or perishing: for انبتّ as signifying "he became so" is there said to be quasi-pass. of those two verbs when it has this sense. Hence,] بَتَّهُ السَّفَرُ [The journey caused him to become cut off, &c.]. (A.) And سَاقَ دَابَّتَهُ حَتَّى بَتَّهَا [He urged on his beast so that, or until, he caused it to become cut off, &c.]: (A:) and ↓ أَبَتَّ بَعِيرَهُ He caused his camel to become cut off, &c., (قَطَعَهُ,) by travel: (M, TA:) this is not said but of a man who has forced on his camel at a hard pace, or by laborious journeying. (TA.) — — بَتَّ طَلَاقَ امْرَأَتِهِ, (T, Msb, TA,) or طَلَاقَ المَرْأَةِ, (Mgh,) and ↓ أَبَتَّهُ, (Lth, T, Mgh, Msb,) He made the divorce of his wife, or of the woman, to be absolutely separating, (Lth, T, Mgh, Msb, TA,) so as to cut her off from return. (Msb.) Lth, with whom AZ agrees, has erred in asserting that بَتَّ is intrans. and ↓ أَبَتَّ trans.: (T, TA:) both are trans. and intrans., (T, Msb, TA,) as En-Nawawee asserts in the Tahdheeb el-Asmà wa-1-Loghát. (TA.) You say, الطَّلْقَةُ الوَاحِدَةُ تَبُتُّ, and ↓ تُبِتُّ, i. e. The single divorce cuts the matrimonial tie, or bond, of the woman, (تَقْطَعُ عِصْمَةَ النِّكَاحِ, T, Mgh, *) when the period during which she must wait before contracting a new marriage has ended. (T.) [See also بَتٌّ.] — — بَتَّ عَلَيْهِ القَضَآءَ, (T, S, M, A,) inf. n. بَتٌّ; (M;) and ↓ أَبَتَّهُ; (T, S, M;) He (the judge, T) decided the judgment, or sentence, against him. (T, S, * M.) — — بَتَّ عَلَيْهِ الشَّهَادَةَ, and ↓ أَبَتَّهَا, He decided against him by the testimony, [or pronounced the testimony decisive against him,] and compelled, or constrained, him to admit it. (M.) — — بَتَّ شَهَادَتَهُ, and ↓ أَبَتَّهَا, He gave his testimony decisively. (Msb.) — — أَبُتُّ أَنَّهُ قَالَ I know, or declare, decidedly, not [merely] thinking it, that he said thus. (Saheeh of Muslim.) — — بَتَّ النِّيَّةَ He made the intention decided; or fixed it decidedly. (A.) It is said in a trad., لَا صِيَامَ لِمَنْ لَمْ يُبِتَّ ↓ الصِّيَامَ مِنَ اللَّيْلِ, (T, S, Mgh,)

or لَمْ يَبُتَّ, accord. to different recitals, (Mgh,) i. e. There is no fasting to him [meaning his fasting is null] who does not decisively impose it upon himself, by intention, from the night: (S, * Mgh:) or, who does not form the intention of fasting before daybreak, and thus cut it off from the time in which there is no fasting, namely, the night: the intention is termed بَتٌّ [and إِبْتَاتٌ] because it makes a division between non-fasting and fasting: (T, TA:) لَمْ يُبِتْ, from الإِبَاتَةُ, is a mistake; but لم يُبَيِّت, from التَّبْيِيتُ, [see بَيَّتَ,] is correct. (Mgh.) And it is said in another trad., نِكَاحَ هٰذِهِ النِّسَآءِ ↓ أَبِتُّوا, i. e. Decide ye the affair respecting the marriage of these women, and confirm it by its [proper] conditions: an oblique prohibition of the kind of marriage termed نِكَاحُ المُتْعَةِ, because it is a marriage not [absolutely or lawfully] decided, [being] made definite as to duration. (TA.) — — بَتَّ also signifies He made to have, or take, effect; he executed, or performed; (Har p. 210;) and so ↓ ابتّ, as in the phrase, ابتّ يَمِينَهُ He made his oath to have, or take, effect; he executed, or performed, it. (M.) — — سَكْرانُ مَا يَبُتُّ كَلَامًا, (Ks, T, M,) and ما يَبِتُّ, (M,) and ↓ ما يُبِتُّ, (Ks, T, M,) One who is drunk, who does not speak plainly, or distinctly; lit., who does not make speech plain, or distinct; (Ks, T;) or who does not articulate speech; syn. مَا يَقْطَعُهُ: (M:) or, as As says, (T,) سَكْرَانُ مَا يَبُتُّ, (T, A,) or لَا يَبُتُّ, (S, K,) and لا يَبِتُّ, and ↓ لا يُبِتُّ, (K,) which last form of the verb is disallowed by As, but both are correct accord. to Fr, (T, S,) meaning one who is drunk, who does not, or will not, [i. e. cannot,] decide an affair. (As, T, S, K.) [See also بَاتٌّ.] — See also 7. — — [Hence,] بَتَّتْ يَمِينُهُ, (M, Msb,) aor. بَتِ3ـِ only, inf. n. بُتُوتٌ, (Msb,) His oath bad, or took, effect; was executed, or performed; syn. وَجَبَتْ: (M:) it was, or proved, true: (Msb:) a phrase mentioned by AZ, and, if correct, not needing any explanation. (M.) [See ابتّ يَمِينَهُ, above.] — بَتَّ, aor. بَتِ3ـِ, inf. n. بُتُوتٌ, He was, or became, lean, or meagre. (M, K.) [See بَاتٌّ.] — بَتٌّ [inf. n. of بَتَّ] also signifies The selling, and the weaving, a [garment of the kind called] طَيْلَسَان [or بَتّ, q. v.]. (KL.) 2 بتّته, inf. n. تَبْتِيتٌ, He cut it off, or severed it, [entirely, or utterly, and] much, or with extraordinary energy or effectiveness; the teshdeed denoting intensiveness of signification. (S.) — بَتَّتُوهُ They furnished him with [بَتَات, or] travel-ling-provisions. (M, K.) — بَتِّتْهُمْ Give thou to them [garments called] بُتُوت [pl. of بَتٌّ, q. v.]. (TA, from a trad.) 4 أَبْتَ3ـَ see 1, passim: — and see 7. 5 تبتّت He became furnished with [بَتَات, or] travelling provisions: and he became provided with [بَتَات, or] utensils and furniture of the house or tent; or household goods. (M, K, TA.) 7 انبتّ It was, or became, cut off, severed, separated, or disunited, (Lth, T, S, M, Msb, K,) entirely, or utterly; (Lth, T, M;) namely, a thing; (M;) a rope, or cord; (Lth, T;) and a tie, or bond, of union between two persons: (T, M: *) as also ↓ بَتَّ, (Lth, AZ, T, M, Msb,) aor. بَتِ3ـِ and بَتُ3ـُ, (M, [so accord. to a copy of that work, but it seems to be indicated in the Msb (see 1, near the close of the paragraph,) that it is بَتِ3ـِ only, in this case,]) inf. n. بَتٌّ; (Lth, AZ, T, M, K;) and ↓ ابتّ, (T, Msb, TA,) inf. n. إِبْتَاتٌ; (T, TA;) the last said by Lth and AZ to be trans. only; (T, TA;) but it is both trans. and intrans., like the second: (T, Msb, TA:) so says En-Nawawee, as mentioned above: see 1. (TA.) You say, اِنْقَطَعَ فُلَانٍ فَانْبَتَّ حَبْلُهُ عَنْهُ [Such a one broke off, or disunited himself, from such a one, and his tie, or bond, of union became severed from him]. (T, TA, [but in a copy of the former, for عن فلان, is put عَنْ مَالِهِ from his property.]) — — He became unable to proceed in his journey, his camel that bore him breaking down, or stopping from fatigue, or perishing: (A, * Mgh, * TA:) quasi-pass. of بَتَّهُ and أَبَتَّهُ. (TA.) You say, سَارَ حَتَّى انْبَتَّ He journeyed until he was unable to proceed &c. (A, Mgh, TA.) [See also مُنْبَتٌّ.] — — His مَآء, (A,) the مآء of his back, (Ks, T, K,) [i. e. his seminal fluid,] became cut off, or stopped, or ceased, (Ks, T, A, K,) by reason of age: (A:) said of a man. (Ks, T, A.) بَتٌّ inf. n. of 1, q. v. (Lth, T, S, M, &c.) [It is sometimes used as an inf. n.; as also ↓ بَتَّةٌ and ↓ بَتَاتٌ, explained in the M as syn. with قَطْعٌ: and sometimes, as is often the case with inf. ns., in the sense of the act. part. n. of its verb, namely ↓ بَاتٌّ, trans. and intrans.; as also ↓ بَتَاتٌ; both of which are masc. and fem., because originally inf. ns.; but بَتٌّ has also بَتَّةٌ for its fem. The following are exs.] — — أَعْطَيْتُهُ هٰذِهِ العَطِيَّةَ بَتًّا بَتْلًا [I gave him this gift, cutting it off from my property so as to make it irrevocable; or, it being cut off &c.]. (Lth, T.) And فُلَانٌ ↓ تَصَدَّقَ صَدَقَةً بَتَاتًا, and صَدَقَةً بَتَّةً بَتْلَةً, (T, S,) Such a one bestowed an alms, or a gift for the sake of God, cut off from his property; (T, TA;) and therefore, (TA,) parted from himself. (S, TA.) Such a gift is termed صَدَقَةٌ بَتَّةٌ, (A, * Nh,) and صدقة بَتَّةٌ بَتْلَةٌ. (M.) — — طَلَّقَهَا, (Mgh, K,) and ↓ بَتَاتًا, (K,) and البَتَّةَ, (T,) and طَلَّقَهَا بَتَّةً, (Msb,) and ↓ طَلَاقًا بَاتًّا, (Lth, T, Msb, * TA, [in one copy of the T simply بَاتًّا,]) He divorced her by a separating divorce; (K;) by a divorce cutting her off from returning: and such a divorce is also termed ↓ طلاق مُبِتٌّ: (Msb:) or the first of these phrases signifies he divorced her by a divorce either cut off, [meaning decided and irrevocable,] or cutting off. (Mgh.) And طَلَّقَهَا ثَلَاثًا بَتَّةً, (As, T, S, M, Msb,) and ↓ بَتَاتًا, (M,) He divorced her by three divorces so as to cut her off from returning: (M, Msb:) or by three divorces cut off from himself [so as to be irrevocable]: (S:) or by three divorces cutting off [from returning]. (TA.) — — حَلَفَ بَتًّا, and بَتَّةً, and ↓ بَتَاتًا, [may mean He swore decidedly, or decisively; or irrevocably: or] he swore with effect, or execution, or performance; [see 1, near the end of the paragraph;] from the signification of " cutting ," or " cutting off," &c.: (M:) [or, as also] حَلَفَ يَمِينًا بَتًّا, and بَتَّةً, (Msb, TA,) and ↓ بَاتَّةً, (Mgh, * Msb,) and ↓ بَتَاتًا, (TA,) he swore an oath that was, or proved, true. (Msb.) — — طَحَنَ بِالرَّحَى بَتًّا He ground with the mill, turning it, (AZ, T,) or beginning the turning, (S,) from his left: (AZ, T, S:) [i. e., making it to turn in the contrary way of the hands of a watch: the last word is app. an inf. n.; as though meaning effectually; for this is the general and easier or more powerful way of turning the handmill:] the contrary way is termed شَزْرًا: (AZ, T, S: *) or طَحَنَ بَتًّا signifies he began in the turning [of the mill] with the left [hand]. (K: [but بِاليَسَارِ is here evidently put by mistake for عَنِ اليَسَارِ.]) — A kind of طَيْلَسَان [q. v.] called سَاج, (Lth, T,) or a [garment of the kind called] كِسَآء, (M, Mgh,) square, or four-sided, (Lth, T, M,) thick, (Lth, T, M, Mgh,) loose, or uncompact, in texture, (M,) and green [or rather of a dingy ash-colour, or dark dust-colour, for such is the general meaning of أَخْضَرُ, the term here used, when applied to a garment of this kind]; (Lth, T, M;) or, as some say, (M,) of [the soft hair termed] وَبَر, and of wool; (M, Mgh;) and thus described in the Kifáyet el-Mutahaffidh: (TA:) or a طيلسان of [the material termed] خَزّ, (S Mgh, K,) and the like: (S, K:) pl. بُتُوتٌ, (Lth, T, S, Mgh,) or بِتَاتٌ, (M,) but the former occurs in trads. [&c.], (TA,) and [pl. of pauc.] أَبُتٌّ. (M.) بَتَّةٌ: see بَتٌّ. — — لَا أَفْعَلُهُ الْبَتَّةَ, (S, M, K,) as also بَتَّةً, (S, K,) the latter mentioned by IF, (Msb,) but IB says that Sb and his companions allow only the former, and that only Fr allows the latter, (TA,) and some say that the former has been heard pronounced with the disjunctive. [أَلْبَتَّةَ], (MF,) and thus it is written in a copy of the K, (TA,) but others greatly disapprove of this, (MF,) [meaning I will not do it, decidedly, or absolutely,] is said of anything in respect of which there is no returning, or revoking; (S, IF, M, Msb, K;) البَتَّةَ being said of a thing to be done, or performed, irrevocably, and from which there is no abstaining by reason of sluggishness; (T;) as though the speaker cut off the doing of the thing: (M:) the last word is in the accus. case as

an inf. n.: (S:) Sb says, it is a corroborative inf. n., and is not used without ال. (M.) It is said in a trad., أَحْسِبُهُ قَالَ جُوَيْرِيَة أَوِ الْبَتَّةَ قَالَ [I think he said Juweyriyeh, or decidedly he said so]; as though the speaker doubted of the female's name, and said, "I think it was Juweyriyeh; " then corrected, and said, "or I know," or " declare," " decidedly, (أَبُتُّ, i. e. أَقْطَعُ,) that he said Juweyriyeh: I do not [merely] think. " (Saheeh of Muslim.) بَتَاتٌ: see بَتٌّ, in seven places. — — A man is said to be عَلَى بَتَاتِ أَمْرٍ, meaning On the point of [accomplishing, or deciding,] an affair. (S, A, K.) A rájiz says, وَحَاجَةٍ كُنْتُ عَلَى بَتَاتِهَا [Many a needful affair I was on the point of accomplishing]. (S.) — Travelling provisions: (S, M, A, K:) and requisites, equipments, or furniture; syn. جَهَازٌ: (S, K:) pl. أَبِتَّةٌ. (S.) A verse of Tarafeh cited voce بَاعَ exhibits an ex. of the former signification. (TA.) — — Also The utensils and furniture of the house or tent; or household goods: (S, M, K:) pl. as above. (K.) It is said in a trad., لَا يُؤْخَذُ مِنْكُمْ عُشْرُ البَتَاتِ [The tithe of the utensils &c. of the house or tent shall not be taken from you]: (S:) i. e., no poor-rate shall be levied upon such utensils &c. that are not for traffic. (A 'Obeyd.) بَتِّيٌّ: see what next follows. بَتَّاتٌ (S, Mgh, K) and ↓ بَتِّيٌّ (S, K) A maker, (S,) or seller, of the kind of garment called بَتّ. (S, Mgh, K.) بَاتٌّ: see بَتٌّ, in three places. — — Cut off from [the possession of] reason, or intellect, by drunkenness: (AHn, M:) or drunken: (K:) and stupid, or foolish: (S, K:) and أَحْمَقُ بَاتٌّ signifies very stupid or foolish, (T, M,) accord. to Lth; but [Az adds,] what we remember to have heard from those deserving of confidence is تَابٌّ, from التَّبَابُ, meaning الخَسَارُ; like as one says, أَحْمَقُ خَاسِرٌ دَابِرٌ دَامِرٌ [explained in art. خسر]. (T.) [See also 1, near the end of the paragraph.] — — Also Lean, or meagre, (S, M, K,) and unable to rise, or stand. (TA.) طَلَاقٌ مُبِتٌّ: see مَبْتُوتَةٌ .بَتٌّ A woman absolutely separated by divorce, so as to be cut off from return: originally مَبْتُوتٌ طَلَاقُهَا. (Mgh, Msb.) مُنْبَتٌّ A man unable to proceed in his journey, his camel that bore him having broken down, or stopped from fatigue, or perished; (T, M, * TA;) syn. مُنْقَطَعٌ بِهِ: (S, Mgh, TA:) or who remains on his road unable to attain the place to which he is directing his course, the beast or camel that bore him (ظَهْرُهُ) having broken down, or stopped from fatigue, or perished. (TA.) بتر 1 بَتَرَ, (T, S, M, &c.,) aor بَتُرَ, (M, Mgh, Msb,) inf. n. بَتْرٌ; (T, S, M, &c.;) and ↓ ابتر; (T;) He cut, or cut off, a thing before it was complete: (S, A, L, Msb:) or he cut, or cut off, (M, Mgh, K,) in any manner: (M:) or he cut off (a tail or the like, T) entirely, or utterly. (Aboo-Is-hák, T, M, K.) — — بَتَرَهُ, (K,) aor. and inf. n. as above; (TA;) or ↓ ابترهُ; (M, L;) He cut off his tail: (K:) or he cut, or amputated, his tail in any place. (M, L.) — — بَتَرَ رَحِمَهُ, (M,) aor. as above, (M, K,) and so the inf. n., (M,) (assumed tropical:) He cut, or severed, the ties, or bonds, of his relationship; he disunited himself from his relations. (M, K. *) — بَتِرَ, aor. بَتَرَ, (S, Msb, K,) inf. n. بَتَرٌ, (S, Msb,) He (any beast, M) had his tail cut off: (S, Msb, K:) or [had either the whole or a part of his tail cut off;] had his tail cut, or amputated, in any place. (M.) 4 أَبْتَرَ see 1, in two places. — — [Hence,] ابترهُ said of God, He made him to be. or become, أَبْتَر, (S, K,) i. e., without offspring, or progeny. (TA.) 5 تَبَتَّرَ see 7. 7 انبتر It (a tail or the like, T) became cut, or cut off, (T, S, M, K, TA,) in any place, (M,) or entirely; (T, M;) and ↓ تبتّر signifies the same. (TA.) بَتَّارٌ: see أَبْتَرُ. بَتْرَآءُ: see بَاتِرٌ. بَتُورٌ: see بَاتِرٌ. بَاتِرٌ A cutting, or sharp, sword; (T, S, M, K;) as also ↓ بَتَّارٌ (T, M, K) and ↓ بَتُورٌ (M) and ↓ بَتَّارٌ. (K.) [But all of these except the first are app. intensive epithets, signifying very sharp.] — — See also أَبَاتِرٌ. أَبْتَرُ A tail cut off entirely. (T, L.) — — Any beast (M) having the tail cut off: (T, S, A, Msb, K:) or [having either the whole or a part of the tail cut off;] having the tail cut, or amputated, in any place: (M:) fem. بَتْرَآءُ; with which ↓ مَبْتُورَةٌ is syn.: (Mgh, Msb:) pl. بُتْرٌ. (A, Msb.) — — (assumed tropical:) A certain malignant, or noxious, serpent: (K:) or a short-tailed serpent: (Mgh; and EdDurr en-Netheer, an abridgment of the Nh of IAth, by El-Jelál:) or a certain species of blue serpent, having its tail [as it were] cut off, which none in a state of pregnancy sees without casting her burden: (ISh:) or the kind of serpent called شَيْطَان, having a short tail: no one sees it without fleeing from it, and no one in a state of pregnancy beholds it without casting her young: it is thus called only because of the shortness of its tail, as thought its tail were cut off. (M.) — — (assumed tropical:) A leathern water-bag, and a bucket, having no loop. (M, K.) — — (assumed tropical:) Defective, deficient, incomplete, or imperfect. (Mgh.) — — (assumed tropical:) In want, or poor. (M, K.) — — (assumed tropical:) Suffering loss; syn. خَاسِرٌ. (M, K.) — — (assumed tropical:) One from whom all good, or prosperity, is cut off. (M.) — — (assumed tropical:) Having no offspring, or progeny; (Aboo-Is-hák, T, S, M, IAth, K;) as also ↓ أُبَاتِرٌ (M, K) and ↓ مُنْبَتِرٌ. (IAth.) [The dim., ↓ أُبَيْتِرُ, occurs in a trad., in this sense, or in some other sense implying contempt.] — — (assumed tropical:) Anything cut off, (K,) or anything of which the effect is cut off, (S,) from good, or prosperity. (S, K.) [See an ex. in a trad. cited voce بَالٌ.] — — خُطْبَةٌ بَتْرَآءُ (assumed tropical:) A خطبة [q. v.] in which the speaker does not praise God nor bless the Prophet: (S, A, K:) particularly applied to a certain خطبة of Ziyád. (S, A.) — — رَكْعَةٌ بَتْرَآءُ, (TA,) and [its dim.] ↓ بُتَيْرَآءُ, (S, TA,) (assumed tropical:) A single ركعة [q. v.] performed instead of the complete performance of the prayer called الوِتْر: or a ركعة cut short, or cut off, after the completion of one ركعة, when both were to have been performed. (TA.) — — الأَبْتَرَانِ (assumed tropical:) The ass (العَيْرُ) and the slave: (ISK, S, A, K:) so called because of the little good that is in them: (ISk, S:) each is called الأَبْتَرُ. (K.) أُبَاتِرٌ (assumed tropical:) Short; (M, K;) as though cut off from completion. (M.) — — See also أَبْتَرُ. — — Also (assumed tropical:) A man who cuts, or severs, the ties, or bonds, of his relationship; who disunites himself from his relations; (S, M, K;) as also ↓ بَاتِرٌ; (A:) or quick to cut, or sever, the ties, or bonds, between him and his friend. (IAar.) أُبَيْتِرُ: see أَبْتَرُ. مَبْتُورَةٌ: see أَبْتَرُ. مُنْبَتِرٌ: see أَبْتَرُ. بتع 1 بَتِعَ, (S, K,) aor. بَتَعَ, (K,) inf. n. بَتَعٌ, (ISh, S, K,) He (a horse, K) was, or became, long in the neck, and at the same time strong in its base: (S, K:) or thick and fleshy in the neck: or strong in the neck. (ISh.) — — It, (the body,) and he, (a man,) was, or became, strong in the joints. (K, TA.) — بَتَعَ, aor. بَتَعَ, He prepared, and made, the beverage called نَبِيذ. (Ibn-'Abbád, K.) [See بِتْعٌ.] بَتَعٌ, with fet-h, [perhaps a mistake for بَتَعٌ, (see 1,)] Strength. (TA.) بِتْعٌ (S, Mgh, K) and ↓ بِتَعٌ (S, K) [Hydromel, or] نَبِيذ of honey, (S, K,) that has become strong; (K;) نبيذ made of honey, as though it were wine in strength, the drinking of which is disapproved; (El-'Eyn;) an intoxicating beverage made of honey, in El-Y emen: (Mgh:) or wine made of fresh dates: (Ibn-El-Beytár, cited by Golius:) or the pure juice of grapes; (Ibn-' Abbád, K;) said by some to be so called by reason of the strength therein, from بَتَعٌ, [inf. n. of بَتِعَ,] meaning " strength of the neck: " (TA:) or the former signifies wine: (K:) or wine made of honey: (AHn:) a word of the dial. of El-Yemen: (TA:) the wine of El-Medeeneh is from unripe dates, and from ripe dates; that of the Persians, from grapes; that of the people of El-Yemen is بِتْعٌ, and is from honey; and that of the Abyssinians is سُكُرْكَة. (Aboo-Moosà El-Ash'aree.) [See مِزْرٌ.] — See also بِتْعٌ. بَتِعٌ A horse long in the neck, and at the same time strong in its base: fem. with ة: (As, S, K:) or long in the neck. (IAar.) You say also عُنُقٌ بَتِعٌ (ISh, TA) and بَتِعَةٌ (TA) A strong neck: or an excessively long neck: (TA:) or a thick and fleshy neck: (ISh:) and ↓ أَبْتَعُ [in like manner] signifies

full, applied to a رُسْغ, [app. here meaning a pastern], (K,) accord. to Lth, who cites, from Ru-beh, the phrase رُسْغًا أَبْتَعَ: but IB thinks that the right reading is جِيدًا أَبْتَعَ [a full neck]. (TA.) — — Also A tall man: (L, TA:) in this sense, accord. to the K, ↓ بِتْعٌ, which is a mistake: (TA:) fem. with ة. (L, TA.) — — And Strong in the joints, applied to a body, (Lth, K,) and to a man; as also ↓ أَبْتَعُ: (K:) fem. of the former with ة: (TA:) and of ↓ the latter, بَتْعَآءُ: and pl. of the latter, بُتْعٌ. (K.) بُتَعُ pl. of بَتْعَآءُ, fem. of أَبْتَعُ, q. v. بَتِعٌ: see بِتْعٌ. بَتَّاعٌ A vintner, in the dial. of El-Yemen. (TA.) [See بِتعٌ.] بَاتِعٌ: Strong. (TA.) أَبْتَعُ: see بَتِعٌ, in three places. — It is also a word used as a corroborative: you say, جَاؤُوا أَجْمَعُونَ أَكْتَعُونَ أَبْتَعُونَ [They came, all of them, or all together]: (S:) and جَآءَ القَوْمُ أَكْتَعُونَ أَبْتَعُونَ أَبْصَعُونَ [the people, or company of men, came, all of them, or all together]: (AHeyth:) and جَاؤُوا كُلُّهُمْ أَجْمَعُونَ أَكْتَعُونَ أَبْتَعُونَ [they came, all of them, all together]: these words which follow اجمعون being imitative sequents to it, not occurring save after it [in the order above]: (O, K:) or one may begin with whichsoever of them he will, after it. (Ibn-Keysán, K.) And [the fem. is بَتْعَآءُ:] you say القَبِيلَةُ كُلُّهَا جَمْعَآءُ كَتْعَآءُ بَصْعَآءُ بَتْعَآءُ [The tribe, all of it, all together: in the CK, erroneously, كُتْعآءُ (with damm and ث) and بُصْعاءُ and بُتْعاءُ]. (K.) And [the pl. of بَتْعَآءُ is ↓ بُتَعُ, originally بَتْعَاوَاتٌ:] you say النِّسَآءُ كُلُّهُنَّ جُمَعُ كُتَعُ بُصَعُ بُتَعُ [The women, all of them, all together: in the CK, erroneously, جُمَعٌ كُتَعٌ بُصَعٌ بُتَعٌ, though it is well known that each of these is determinate, and imperfectly declinable]. (K.) It is only necessary that he who mentions all these words should mention first كُلّ, and follow it with the word formed from ج م ع, then add the rest in whatsoever order he will; but the more approved way is to put the word formed from ك ت ع before the rest. (TA.) Fr mentions the phrases أَعْجَبَنِى القَصْرُ أَجْمَعَ [The palace pleased me, all of it, or altogether], and الدَّارُ جَمْعَآءَ [the house, all of it, or altogether], with the accus. case, as denotative of state; but does not allow أَجْمَعُونَ nor جُمَعُ to be used otherwise than as corroboratives: IDrst, however, allows أَجْمَعِينَ to be used as a denotative of state; and this is correct; and accord. to both these ways is related the trad., فَصَلُّوا جُلُوسًا أَجْمَعِينَ and أَجْمَعُونَ [And pray ye sitting, all of you, or all together]; though some make اجمعين [here] to be a corroborative of a pronoun understood in the accus. case, as though the speaker said, أَعْنِيكُمْ أَجْمَعِينَ [I mean you, all of you, or all together]. (K.) [But see أَجْمعُ.] 1 بتك بَتَكَهُ, aor. بَتِكَ and بَتُكَ, (S, K,) inf. n. بَتْكٌ, (S,) He cut it; or severed it, or cut it off, (S, K,) entirely, or from its root; (TA;) and in like manner, ↓ بتّكهُ, (K,) inf. n. تَبْتِيكٌ; (TA;) but بتّك is with teshdeed to denote muchness, or frequency, of the action, or its application to many objects. (S, TA.) آذَانَ الأَنْعَامِ, in the Kur [iv. 118], accord. to Abu-l-'Abbás, (TA,) means And they shall assuredly cut, or cut off, the ears of the cattle: (S, * TA:) or, as Az thinks, slit the ears of the cattle, as they did in the time of ignorance. (TA.) — — Also He plucked it out; he laid hold upon it and pulled it towards him so that it became severed from its root and plucked out; (Lth, S, * TA;) namely, a hair, or feather, or the like. (Lth, TA.) 2 بَتَّكَ see 1, in two places. 5 تَبَتَّكَ see 7. 7 انبتك It became cut; or became severed, or cut off, (S, * K,) entirely, or from its root; (TA;) and in like manner, ↓ تبتّك. (K.) — — Also It became plucked out. (Lth, TA.) بِتْكَةٌ (S, K) and بَتْكَةٌ (K) A piece, or portion, of a thing, cut off, or severed: pl. بِتَكٌ. (S, K.) Hence the saying of the poet, (S,) namely, Zuheyr, (TA,) حَتَّى إِذَا مَا هَوَتع كَفُّ الغُلَامِ لَهَا طَارَتْ وَفِي كَفِّهِ مِنْ رِيشِهَا بِتَكُ [Until, when the hand of the boy descends to her, she flies, while portions of her feathers, plucked out, are in his hand]. (S, TA.) — — And [hence,] i. q. جُهْمَةٌ مِنَ اللَّيْلِ [i. e. A portion at the commencement of the latter parts of the night, accord. to the S and K in art. جهم; or a remaining portion of darkness in the latter part of the night, accord. to the K in that art.]: (S, K:) as though it were a division [or portion cut off] of the night. (TA.) بَتُوكٌ: see what next follows. بَاتِكٌ (applied to a sword, S) Sharp, or cutting; (S, K;) as also ↓ بَتُوكٌ: (K:) [but the latter is an intensive epithet, signifying very sharp; or cutting much, or keenly]: the pl. [of the former] is بَوَاتِكُ. (TA.) 1 بتل بَتَلَهُ, (T, S, M, &c.,) aor. بَتِلَ, (S,) or بَتُلَ, (Msb,) or both, (M, K,) inf. n. بَتْلٌ, (Lth, T, S, &c.,) He cut it off, or severed it; (M, Msb, K;) as also ↓ بتّلهُ, (M, K,) inf. n. تَبْتِيلٌ: (TA:) he separated it (Lth, T, S, M, Msb, K) from another thing. (Lth, T, S, M, K.) — — [Hence,] بَتَلَ العُمْرَةَ He made the performance of the عمرة [or minor pilgrimage] to be obligatory, by itself. (A, TA.) And بتّل ↓ العُمْرَى He made the عمرى to be obligatory [upon himself]; i. e., the saying, I have assigned to thee my house that thou mayest inhabit it to the end of my life. (TA.) — بَتِلَ, aor. بَتَلَ, inf. n. بَتْلٌ, [but accord. to analogy, this should rather be بَتَلٌ,] He (a man) was, or became, wide between the shoulders. (T.) 2 بَتَّلَ see 1, in two places: — and see also 5: — and مُبَتَّلٌ. 5 تبتّلا: see 7, in two places. — — [Hence,] He was, or became, alone. (TA.) — — Also, (S,) or تبتّل إِلَى اللّٰهِ, (M, K,) and ↓ بتّل, (S, * K,) inf. n. تَبْتِيلٌ, (S,) He detached himself from worldly things, and devoted himself to God: (S:) or he devoted himself to God exclusively, and was sincere, or without hypocrisy, towards Him: (M, K:) he forsook every other thing, and applied himself to the service of God: (Fr, T:) he devoted himself exclusively to the service of God: (Aboo-Is-hák, T:) or he abstained from sexual intercourse: (K:) or تبتّل [alone] has this signification; (M, TA;) or he separated himself from women, and abstained from sexual intercourse: and hence, is metaphorically employed to denote exclusive devotion to God. (TA.) Hence, in the Kur [lxxiii. 8], وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا, (T, S, M,) for تبتّل اليه تَبَتُّلًا. (T.) You say also, تبتّلا إِلَى العِبَادَةِ He applied himself exclusively to the service of God. (Msb.) — — تَبَتَّلَتْ, said of a woman, She adorned and beautified herself. (TA.) 7 انبتل It was, or became, cut off, or severed; (S, M, K;) as also ↓ تبتّل. (M, K.) You say, انبتلت الفسِيلَةُ, (K, [in a copy of the M ↓ ابتتلت, probably a mistranscription,]) The shoot, or offset, of the palm-tree was cut off, or severed, مِنْ أُمِّهَا [from its mother-tree]; as also ↓ تبتّلت and ↓ استبتلت. (M, K.) — — انبتل فِى سَيْرِهِ He strove, laboured, or exerted himself, and made much progress, in his journeying, or pace. (TA.) 8 إِبْتَتَلَ see 7. 10 إِسْتَبْتَلَ see 7. عَطَآءٌ بَتْلٌ A gift that is [as it were] cut off; i. e., of which there is not the like; or after which another is not given. (M, K.) And صَدَقَةٌ بَتَّةٌ بَتْلَةٌ, (M, K,) and صدقة بَتَّةً بَتْلَةً, (TA,) An alms, or a gift for the sake of God, cut off from its giver: (M, K:) or cut off from all the property [irrevocably], to be devoted to the cause of God. (O, TA. [See also art. بت.]) You say also, أَعْطَيْتُهُ هٰذِهِ العَطِيَّةَ بَتًّا بَتْلًا: see art. بت. And طَلَّقَهَا بَتَّةً بَتْلَةً; (S;) or طلّقها طَلْقَةً بَتَّةً بَتْلَةً; (Msb;) [He divorced her by a separating divorce; or by a decided and irrevocable divorce; (see art. بت;)] the last word being a corroborative of that next preceding it. (TA.) And حَلَفَ يَمِينًا بَتْلَةً He swore a decided [or an irrevocable] oath. (M, TA. [See also a similar phrase voce بَتٌّ.]) — — Also Truth; or true: whence بَتْلًا in truth; or truly. (TA.) بَتُولٌ A shoot, or an offset, of a palm-tree, cut off from its mother-tree, and independent thereof; as also ↓ بَتِيلَةٌ, (As, T, S, M, K,) and ↓ بَتِيلٌ. (M, K.) — — A virgin, that is cut off from husbands: (S:) a woman that withholds herself from men, (T,) or that is cut off from men, (M, K,) having no desire for them, (T, M, TA,) nor need of them; (T;) and, with the art. ال, applied to the Virgin Mary; (M, K;) as also ↓ بَتِيلٌ: (M, K:) with the art. ال, it is applied also to Fátimeh, the daughter of Mohammad, because she was separated from the [other] women of her age and nation by chasteness and excel-lence and religion and [other] grounds of pretension to respect: (Ahmad

Ibn-Yahyà, T, K: *) or it signifies, (S,) or signifies also, (K,) a woman detached from worldly things, and devoted to God; (S, K;) as also ↓ بَتِيلٌ and ↓ بَتِيلَةٌ. (Ibn- 'Abbád, K.) بَتِيلٌ: see بَتُولٌ, in three places. — — Also Slender; (Ham p. 589;) applied to a waist; (Ham, TA;) as also ↓ مُبَتَّلٌ. (TA.) — — A tree having its racemes pendulous. (K. [See also مُبْتِلٌ.]) — — A watercourse (Ibn-'Abbád, M, K) in the lower part of a valley: pl. بُتُلٌ. (M, K.) بَتِيلَةٌ: see بَتُولٌ, in two places. — — Also Any limb, or member, (Lth, T, S, M, K,) with its flesh, (Lth, T, S,) separate from others, (M, K,) or by itself: (Lth, T:) pl. بَتَائِلُ. (Lth, T, S, &c.) — — In one dial., (M,) The posteriors; (M, K;) because divided [or distinct] from the back. (M.) — — مَرَّ عَلَى بَتِيلَةٍ مِنْ رَأْيِهِ, and مِن رأيه ↓ بَتْلَآءِ, [He proceeded according to] an irrevocable determination or resolution. (Ibn-'Abbád, K.) أَبْتَلُ; fem. بَتْلَآءُ: for the latter, see what next precedes. — — عُمْرَةٌ بَتْلَآءُ [A minor pilgrimage] not conjoined with another. (K.) — — And أَبْتَلُ, applied to a man, Wide between the shoulders. (T.) مُبْتِلٌ, (As, T, S,) or مُبْتِلَةٌ, (M, K, TA, [in the CK, erroneously, مُبْتَلَة,]) the first being [in the opinion of ISd] pl. [or rather coll. gen. n.] of the second, like as تَمْرٌ is of تَمرَةٌ, (M,) A palmtree (نَخْلَةٌ) having a shoot, or an offset, cut off from it and independent of it; (As, T, S, M, K;) and used in like manner as a pl. ; i. e., the first is also used as a pl.: (S:) or the first signifies solitary, or isolated: (Ibn-Habeeb, TA:) or of which the racemes are pendulous. (TA. [See also بَتِيلٌ.]) مُبَتَّلٌ: see بَتِيلٌ. — — مُبَتَّلَةٌ, applied to a woman, Beautiful, elegant, or pretty; (K;) as though her beauty were divided into portions (↓ بُتِّلَ, i. e. قُطِّعَ,) [and distributed in due proportions] upon her limbs: (M, * K:) or perfect in make, (S,) whose flesh is not accumulated, one portion upon another, (S, M, K,) but distinctly disposed; this latter being said by some to be the meaning: (M:) or, accord. to Lh, (M, TA,) having a lankness, or looseness, in her limbs; (M, K, TA;) not having them compressed, one upon another; (M:) or as though the flesh were cut off from them: (TA:) and in like manner, مُبَتَّلٌ applied to a camel: (M, K:) not applied as an epithet to a man: (S, M, K:) or مُبَتَّلَةُ الخَلْقِ signifies distinct in make from the generality of women; excelling them [therein]: (Aboo-Sa'eed, T, TA:) or perfect in make: or having every part beautiful in itself; not dependent [for its beauty] upon another part: (T:) or beautiful in make; not with one part falling short of another [in beauty]; not being beautiful in the eye and ugly in the nose, nor beautiful in the nose and ugly in the eye; but perfect. (IAar, TA.) مُنْبَتِلٌ Cut off, or severed. (S.) — — [And hence,] عَزِيمَةٌ مُنْبَتِلَةٌ An irrevocable determination or resolution. (TA.) بث 1 بَثَّهُ, (Lth, T, S, M, A, K,) aor. ◌ُ3بَثُ (Lth, T, M, L, K) and ◌ِ3بَثِ, (M, L, K,) the latter [anomalous, and therefore] thought by MF to be a mistake, arising from confounding بَثَّ with بَتَّ, he not knowing any authority for it except the K, (TA,) inf. n. بَثٌّ; (Lth, T, M, L;) and ↓ ابثّهُ, (S, M, K,) inf. n. إِبْثَاثٌ; (TA;) and ↓ بثّثهُ, (K,) or this has an intensive signification; (S;) and ↓ بَثْبَثَهُ, (S, K,) inf. n. بَثْبَثَةٌ; (S;) He spread it; (S, A, K;) he dispersed it, scattered it, or disseminated it; (Lth, T, S, * M, A, K;) namely, a thing; (Lth, T, M, A, * L;) or (tropical:) news, tidings, or information. (S, A, L, K.) You say, بَثُّوا الخَيْلَ فِى الغَارَةِ They spread, or dispersed, the horses, or horseme in the hostile incursion. (T, M, * A, L.) And بَثَّ الجُنْدَ فِي البِلَادِ He (the Sultán) spread, or dispersed, the army in the provinces. (Msb.) And بَثَّ كِلَابَهُ He (the hunter, A, L) spread, or dispersed, his dogs (T, A, L) عَلَى الصَّيْدِ [against the chase, or game]. (A.) And بَثَّ اللّٰهُ الخَلْقَ, (aor. ◌ُ3بَثُ, inf. n. بَثٌّ, Msb,) God spread, or dispersed, mankind, or the beings whom He created, فِي الأَرْضِ [in the earth]: (T, A:) or God created them. (Msb.) وَبَثَّ مِنْهُمَا رِجَالًا كثيرًا وَنِسَاءً, in the Kur [iv. 1.], means And spread, or dispersed, and multiplied, from them two, many men, and women. (T.) You say also, بُثَّتِ البُسُطُ The carpets were spread. (T.) And بَثَّ المَتَاعَ بِنَوَاحِى البَيْتِ He spread out the furniture, or utensils, in the sides of the tent, or house, or chamber. (A.) And بَثَّ الغُبَارَ, (K,) and ↓ بَثْبَثَهُ, (S, K,) He, or it, raised the dust. (S, K.) And ↓ بَثْبَثَ التُّ◌رَابَ He, or it, raised the dust, or earth, and removed it from that which was beneath it. (M.) And ↓ بَثْبَثُوهُ They uncovered him. (Hr, M, L, from a trad. respecting a dying Jew.) And بَثَّ الحَدِيثَ (assumed tropical:) He spread, published, or revealed, the discourse, narration, or information. (Msb.) And, accord. to IF, بَثَّ السِّرَّ and ↓ ابثّهُ (assumed tropical:) [He spread, published, or revealed, the secret]. (Msb.) And بَثَثْتُهُ مَا فِي نَفْسِى, aor. ◌ُ3بَثُ; and ↓ أَبْثَثْتُهُ إِيَّاهُ; (tropical:) I revealed, or showed, to him what was in my mind. (A.) And ↓ أَبْثَثْتُكَ سِرِىّ, (S,) or السِّرَّ; (K;) and بَثَثْتُكَ السِّرَّ, (K,) inf. n. بَثٌّ; (TA;) (assumed tropical:) I revealed, or showed, to him my secret, or the secret: (S, K:) or ↓ أَبْثَثْتُهُ سِرِّى (T) and ↓ بَاثَثْتُهُ سِرِّى (A) (tropical:) I acquainted him with my secret: (T, A:) and ↓ ابثّهُ الحَدِيثَ (assumed tropical:) he acquainted him with the discourse, narration, or information. (M.) And بَثَّهُ شُقُورَهُ (assumed tropical:) He complained to him of his state, or condition. (M, in art. شقر.) 2 بثّث الخَبَرَ He spread, or disseminated, the news, tidings, or information, much: (S:) or i. q. بَثَّهُ, q. v. (K.) 3 بَاثَثْتُهُ سِرِّى: see 1; last sentence but one. — — بَيْنَهُمَا مُبَاثَّةٌ (tropical:) [Between them two is a mutual revealing of secrets: see 6]. (A.) 4 أَبْثَ◌3 see 1, in six places. — — أَبْثَثْتُكَ [without a second objective complement,] (assumed tropical:) I revealed, or showed, or have revealed or shown, to thee my بَثّ, (S, TA,) whence the verb in this sense is derived; (TA;) i. e., my state, (S,) or my grief, or sorrow. (S, TA.) 6 تَبَاثُّوا (assumed tropical:) [They revealed secrets, one to another: see 3]. (K, in art. نجث.) 7 انبثّ It spread; (S, A, K;) it became dispersed, scattered, or disseminated; (S, * M, A, K;) namely, a thing; (M, L;) or (tropical:) news, tidings, or information. (S, A, L, K.) You say, انبثّت الخَيْلُ The horses, or horsemen, spread, or became dispersed, or dispersed themselves, (M, L,) in a hostile incursion. (L.) And انبثّ الجَرَادُ فِى الأَرْضِ The locusts spread, or became dispersed, or dispersed themselves, in the land. (M, A, L.) 10 استبثّهُ إِيَّاهُ (assumed tropical:) He asked him, or petitioned him, to reveal it to him. (M, L, K.) R. Q. 1 بَثْبَثَ, inf. n. بَثْبَثَةٌ: see 1, in four places. — — بَثْبَثَ الأَمْرَ (assumed tropical:) He inquired respecting the affair or event, scrutinized it, and sought information respecting it. (T, L.) بَثٌّ (As, S, M, A, K) and ↓ مُنْبَثٌّ, (A, TA,) both applied to dates, (تَمْرٌ, As, S, &c.,) Scattered, strewn, dispersed, and separate, (As, S, K,) one from another: (As, S:) or separate, or disunited, not being packed, or not campact: (A:) or not well packed, (S, M,) so that they are separated, or disunited: (M:) or scattered; not in the bag or other receptacle; like فَثٌّ: (M:) تَمْرٌ بَثٌّ being a phrase [in which the latter word is an inf. n. used in the sense of a pass. part. n.,] like مَآءٌ غَوْرٌ. (S.) — A state, or condition. (S, K.) — — Grief, or sorrow, (T, S, M,) which one makes known to his companion or friend: (T:) or violent, or intense, grief or sorrow; and violent, or severe, disease or sickness; as though, in consequence of its violence, one made it known to his companion or friend: (T, TA:) or the most violent or intense grief or sorrow. (K.) حَضَرَنِى بَثِّى, occurring in a trad., means My grief, or sorrow, became violent, or intense. (TA.) زَرَابِىُّ مَبْثُوثَةٌ [in the Kur lxxxviii. 16] means Goodly carpets, or the like, (Bd,) spread: (A, Bd:) or, accord. to Fr, many in number. (T.) مُنْبَثٌّ: see بَثٌّ. — — Scattered dust: so in the Kur [lvi. 6]. (T.) — — (assumed tropical:) Swooning (K) from grief, or sorrow. (TA.) بثر 1 بَثِرَ ◌َB, (S, M, A, Msb, K,) aor. بَثُرٌ, (Msb,) inf. n. بُثُورٌ; (M, Msb, K;) and بَثُرَ, (S, M, Msb, K,) aor. بَ◌ُ◌َث, (S, M, Msb,) inf. n. بَثْرٌ (M, Msb, K) and بُثُورٌ; (M, K;) and بَثُرَ, aor. بَ◌ُ◌ُث; (S, Msb, K;) It (a man's face, S, M, K, or the skin, M, A, Msb) broke out with pimples, or small pustules;

(S, M, A, Msb, K;) as also ↓ تبثّر: (M, A, and some copies of the K:) or this last signifies it (a man's skin) became blistered, or vesicated. (S, Msb.) 2 بثّر It (tar) [made a camel to break out with small pustules; or] excoriated a camel, and made him to bleed. (Ibn-'Abbád, TA in art. حرش.) 5 تَبَـَّـَـَّـَـَّـث see 1. بَثْرٌ (S, M, Msb, K) and ↓ بَثَرٌ, (M, Msb, K,) coll. gen. ns., (Msb, * MF,) originally inf. ns., (Msb,) Pimples, or small pustules; (S, M, Msb, K;) accord. to some, specially upon the face; (M, TA;) as also بُثُورٌ; (S, Msb;) which is the pl. of بَثْرٌ: (Msb:) ns. un. بَثَرَاتٌ (S, M, Msb) and بَثَرَةٌ: (M, Msb:) and pl. of this last بَثَرَاتٌ: (Msb:) or بُثُورٌ, pl. of بَثْرٌ, signifies purulent pustules like the small-pox, upon the face and other parts of the person of a man. (T.) You say, خَرَجَتْ بِهِ بَثْرَةٌ فَعَصَرَهَا [A pimple, or small pustule, or purulent pustule, came forth on him, and he squeezed it]. (A.) And بِجِلْدِهِ بَثْرٌ شَتَّى [In his skin are scattered, or sundry, pimples, &c.]. (A.) بَثْرٌ: see بَثْرٌ. بثق 1 بَثَقَ الْمَاءَ, (Mgh, Msb,) aor. بَثِقَ and بَثُقَ, (Msb,) inf. n. بَثْقٌ, (Mgh, Msb,) He made an opening for the water by breaking through the bank, or the dam that confined it. (Mgh, Msb. *) And بَثَقَ النَّهْرَ, inf. n. بَثْقٌ (Lth, K) and بِثْقٌ, (K, TA,) in some of the copies of the S [and in the CK] بَثَقَ, but this is wrong, though Ru-beh has used it by poetic license, (TA,) and تَبْثَاقٌ, (K,) He broke [through] the bank of the river, or rivulet, in order that the water might pour out, or flow forth; (Lth, K, TA;) as also ↓ بثّق, (K,) inf. n. تَبْثِيقٌ; the latter not commonly mentioned. (TA.) And بَثَقَ السَّيْلُ مَوْضِعَ كَذَا, aor. بَثُقَ, inf. n. بَثْقٌ and بِثْقٌ, on the authority of Yaakoob, The torrent broke through, and clave, such a place. (S.) — See also 7. — — بَثَقَتِ العَيْنُ, (K,) aor. بَثُقَ, inf. n. بَثْقٌ and تَبْثَاقٌ, (TA,) The eye shed tears quickly. (AA, K.) — — بَثَقَتِ الرَّكِيَّةُ, (AZ, K,) aor. بَثُقَ, (AZ, TA,) inf. n. بُثُوقٌ The well became full, and abundant in water. (AZ, K.) — بَثِقَ, aor. بَثَقَ, [inf. n., by rule, بَثَقٌ,] It (seed-produce) became affected with the disease termed بَثْقٌ. (TA.) 2 بَثَّقَ see 1. 7 انبثق It (water) had vent; or it poured out, or flowed forth: (S, Msb, * K:) or it ran, or flowed, of itself, without the breaking through of a dam or the like. (Mgh.) [For اِنْفَجَرَ, in the S, Golius appears to have found اِنْفَرَجَ, which is a mistake. — — The Christians, as Golius has observed, use this verb to denote the procession of the Holy Spirit.] — — انبثق السَّيْلُ عَلَيْهِمْ (tropical:) The torrent came upon them without their expecting it, or thinking it. (K, * TA.) And بَثَقَ ↓ عَلَيْهِمُ الْمَاءُ (assumed tropical:) The water came upon them. (TA.) — — انبثق عَلَيْهِمْ بِالكِلَامِ (tropical:) He came upon them with speech without their expecting it. (K, * TA.)

— — انبثقت الأَرْضُ (tropical:) The land became abundant in herbage, or fruitful. (TA.) بَثْقٌ and ↓ بِثْقٌ An opening made for water by breaking through the bank, or the dam that confined it: (Mgh, Msb: *) or the place where the bank of a river, or rivulet, is broken [through] in order that the water may pour out, or flow forth: a place where water has vent, or pours out, or flows forth: (K:) or the latter signifies a place furrowed, or hollowed out, by water: (JK:) pl. بُثُوقٌ. (JK, K.) — Also the former, A disease that affects seed-produce, occasioned by rain. (TA.) بِثْقٌ: see بَثْقٌ. بَاثِقٌ [act. part. n. of 1]. — — رَكِيَّةٌ بَاثِقَةٌ A well full, and abundant in water. (K.) And مِيَاهٌ بُثَّقٌ [pl. of بَاثِقٌ], like رُكَّعٌ [pl. of رَاكِعٌ, app. Waters flowing forth abundantly]. (TA.) — — [Hence,] هُوَ بَاثِقُ الكَرَمِ (assumed tropical:) He is abundant in generosity. (K.) بجح 1 بَجِحَ, [aor. and inf. n. as below,] He rejoiced; or was joyful, glad, or happy; (S, A;) as also ↓ تبجّح: (S, Mgh, K:) and ↓ the latter signifies also he magnified himself; and gloried, or boasted: (Mgh:) or, accord. to Lh, this verb signifies he gloried, or boasted; and vied with others, or contended with them for superiority, in beauty, or goodliness, in respect of something; as also تمجح: or, as some say, he magnified himself: and بَجِعَ is said to signify he was, or became, great in his own estimation. (TA.) You say also, بَجِحَ بِهِ, (S, Msb, K,) aor. بَجَحَ, (Msb, K,) inf. n. بَجَحٌ; (S, K, TA;) and بَجَحَ, (S, Msb, K,) aor. بَجَحَ; (Msb, K;) but the latter is of weak authority; (S, K;) He rejoiced in it, or at it; (S, K;) namely, a thing; (S;) as also ↓ تبجّح and ↓ ابتجح: (TA:) or he gloried in it, or boasted of it; and so ↓ تبجّح. (Msb.) And فُلَانٌ ↓ عَلَيْنَا يَتَبَجَّحُ, and يَتَمَجَّحُ علينا, Such a one talks foolishly, or irrationally, [to us, assuming superiority over us,] by reason of self-conceitedness: and so one says in speaking of a person in jest. (TA.) — See also 2. 2 بجّحه It (a thing, or an affair, TA) rejoiced him; made him joyful, glad, or happy; (A, TA;) as also ↓ ابجحه. (TA.) And بَجَّحْتُهُ, (inf. n. تَبْجِيحٌ, S, K,) I rejoiced him; made him joyful, &c.: (S, Mgh, K:) or, as some say, magnified him: (TA:) and ↓ بَجَحْتُهُ, aor. بَجِحَ, I magnified it; namely, a thing. (Msb.) 4 أَبْجَحَ see 2. 5 تَبَجَّحَ see 1, in five places. 6 النِّسَاءُ يَتَبَاجَحْنَ Women, or the women, vie, or contend for superiority, one with another, in beauty, or goodliness, and in glorying, or boasting. (A, TA.) 8 إِبْتَجَحَ see 1. بَجِحٌ Rejoicing, glad, or happy; as in the phrase, إِنَّا بَجِعٌ بِمَكَانِ كَذَا [I am rejoicing in such a place]; and so مُتَبَجِّحٌ ↓ بِهِ. (A.) بَجَّاحٌ Joyful; [an intensive epithet] applied to a man. (TA.) بَاجِحٌ Great in estimation; applied to a man: pl. بُجَّعٌ and بُجْحٌ. (TA.) مَبَاجِحُ [a pl. of which the sing. is app. مَبْجَحَةٌ, meaning, accord. to

analogy, A cause of joy or gladness or happiness]. You say, لَقِيتُ مِنْهُ المَنَاجِحَ والمَبَاجِحَ [app. I experienced from it, or him, the causes of success, and the causes of joy &c.]. (A, TA.) مُتَبَجِّحٌ: see بَجِعٌ. بجد 1 بَجَدَ بِالمَكَانِ, (S, A, L, K, *) aor. بَجُدَ, (L,) inf. n. بُجُودٌ (S, L, K) and تَبْجِيدٌ; (Kr;) and ↓ بجّد, inf. n. تَبْجِيدٌ; (L, K;) He remained, stayed, abode, or dwelt, (S, A, L, K,) in the place; (S, A, L;) settled, or remained fixed, in it; not quitting it. (A.) — — بَجَدَتِ الإِبَلُ, (L, K,) inf. n. بُجُودٌ; and ↓ بجّدت; (L;) The camels kept to the place of pasturing. (L, K.) 2 بَجَّدَ see 1, in two places. بَجْدٌ A company, or an assembly, of men: and a hundred, and more, of horses: (L, K:) on the authority of El-Hejeree: (TA:) pl. بُجُودٌ. (L.) بَجْدَةٌ i. q. أَصْلٌ [The root, basis, or foundation; or the origin, or source; or the most essential part, or very essence; of a thing]. (K.) — — And [hence, app.,] The inward, or intrinsic, state or circumstances of a case or an affair; as also ↓ بُجْدَةٌ and ↓ بُجُدَةٌ: (S, L, K:) or the true, or real, state or circumstances thereof; the positive, or established, truth thereof; from بَجَدَ بَالمَكَانِ. (A.) You say, هُوَ عَالِمٌ بِبَجْدَةِ أَمْرِكَ, (S, A, L,) and ↓ بِبُجْدَتِهِ, and ↓ بِبُجُدَتِهِ, (S, L,) He is acquainted with the inward, or intrinsic, state or circumstances of thy case or affair: (S, L:) or, with the true, or real, state or circumstances thereof; with the positive, or established, truth thereof. (A.) And عِنْدِهِ بَجْدَةُ ذٰلِكَ, (S, K,) with fet-h, (S,) He possesses the knowledge of that. (S, K.) And hence, (S,) هُوَ ابْنُ بَجْدَتِهَا, (S, K,) contr. of هو ابن نجدتِهَا, (A in art. نجد,) or, as in the books of proverbs, أَنَا ابْنُ بَجْدَتِهَا, the [affixed] pronoun referring to الأَرْض [understood], as is said by Meyd and Z, (TA,) applied to [signify He is, or I am,] the person acquainted with the thing; (S, L, K;) possessing, or exercising, the skill requisite for it; (S, L;) the discriminator, or discerner, thereof; (L;) and one says likewise, هُوَ ابْنُ مَدِينَتِهَا وَابْنُ بَجْدَتِهَا: (TA:) it is also applied to [signify he is, or I am,] the skilful guide of the way [thereof]: (L, K:) and hence, [accord. to some,] it is proverbially applied to any one acquainted with an affair; skilful therein: (TA:) and to [signify he is, or I am,] the person who will not quit, or depart from, his place; from the saying بَجَدَ بَالمَكَانِ: (L:) or the person who will not depart from his saying: (K: [there explained by the words لِمَنْ لَا يَبْرَحُ مِنْ قَوْلِهِ: but the TA supplies some apparent omissions in this explanation, making it to agree with that which here immediately precedes it, taken from the L; and adds that, in some copies of the K, عن قوله is erroneously put for من قوله: also, that he who remains in a place knows

that place:]) or, accord. to some, بَجْدَةٌ signifies dust, or earth; so that أَنَا ابْنُ بَجْدَتَهَا is as though it meant I am created of its dust, or earth. (TA.) — — Also A [desert, such as is termed] صَحْرَاء. (K.) Kaab Ibn-Zuheyr uses the phrase اِبْنُ بَجْدَتَهَا as meaning Its male chameleon; the pronoun referring to a desert (فَلَاة) which he is describing. (TA.) And you say of a land covered with black locusts, أَصْبَحَتِ الأَرْضُ بَجْدَةً وَاحِدَةً [The land became, or has become, one desert, destitute of vegetable produce]. (L.) بُجْدَة and بُجُدَةٌ: see بَجْدَةٌ; each in two places. بِجَادٌ A striped garment of the kind called كِسَاء, (S, A, L, K,) being one of the kinds of كَساء worn by the Arabs of the desert: (S, L:) or, of which the wool has been spun, or twisted, in the manner termed يَسْرَةً [app. a mistranscription for يَسْرًا (see فَتْلٌ يَسْرٌ in art. يسر)], and woven with the instrument calledصيصة: pl. بُجُدٌ: a single oblong piece thereof is called فَلِيجٌ, of which the pl. is فُلُجٌ. (L, TA.) — — Also A kind of tent, of [the soft hair called] وَبَر. (Ibn-ElKelbee, TA voce بَيْتٌ, q. v.) بَاجِدٌ Remaining, staying, abiding, or dwelling, in a place; (L;) settled, or remaining fixed, in a land. (A.) بجر 1 بَجِرَ, aor. يَبْجَرُ, (M, K,) inf. n. بَجَرٌ, (S, M,) He (a man, S) had his navel, or the part remaining of the navel-string after it had been cut, protruding, (S, K,) elevated, and hard, (TA,) and thick at the base, (S, M,) and fleshy at the neck, or slender part, with wind remaining in the enlarged part. (M.) — — He was, or became, large in the belly. (K.) — — His (a man's, TA) belly became full of milk, (K,) or pure milk, (TA,) and of water, and he was not satiated; (K;) as also مَجِرَ: (TA:) or he drank much milk, or water, and was hardly, or not at all, satiated. (Lh, TA.) بَجْرٌ: see بُجْرٌ, in three places. بُجْرٌ A swelling, or inflation, of the belly; as also ↓ بَجَرٌ: (Fr, TA:) or prominence in the belly. (Har p. 639.) — Evil; mischief: a great, terrible, or momentous, thing or case; (AZ, S, K;) as also ↓ بَجْرٌ and ↓ بُجْرِيٌّ: (TA:) a wonderful thing: (K:) a calamity, or misfortune; (S;) as also ↓ بَجْرٌ (TA) and ↓ بُجْرِىٌّ (S, K) and ↓ بُجْرِيَّةٌ: (K:) pl. of بُجْرٌ [or أَبْجُرٌ,] أَبَاجِرُ; pl. pl., being app. pl. of the pl. of pauc. أَبَاجِيرُ: and pl. pl. (as though pl. of the pl. أَبْجَارٌ, T) أَبَاجِيرُ: (K:) and pl. of ↓ بُجْرِىٌّ (S, K) and of ↓ بُجْرِيَّةٌ (K) بَجَارِىٌّ. (S, K.) You say أَمْرٌ بُجْرٌ A great, terrible, or momentous, thing or case. (TA.) And قَالَ هُجْرًا وَبُجْرًا [He said a foul and] a wonderful thing. (TA.) And إِنَّهُ لَيَجِىْءُ بِالأَبَاجِرِ Verily he brings to pass calamities, or misfortunes. (A.) And لَقِيتُ مِنْهُ البَجَارِىَّ I experienced from him calamities, or misfortunes. (AZ, S.) And إِنَّمَا هُوَ ↓ الفَجْرُ أَوِالبَجْرُ or البُجْرُ [It is only the daybreak or misfortune]: a saying of Aboo-Bekr; meaning, if thou wait until the daybreak shine, thou wilt see the way; but if thou journey without a guide in the darkness, it will lead thee to evil: but the saying is recited differently; with البحر in the place of البجر. (L. [See بَحْرٌ.]) — — [See also بُجْلٌ.] بَجَرٌ inf. n. of 1 [q. v.]. (M.) — — See also بُجْرٌ. بَجَرٌ A man (TA) having his belly full of milk, (K,) or pure milk, (TA,) and of water, without being satiated: (K:) or drinking much milk, or water, and being hardly, or not at all, satiated. (Lh, TA.) بَجْرَةٌ Prominence, or protrusion, in the navel: (Mgh:) or largeness of the belly: pl. بَجَرَاتٌ. (Yákoot, TA.) [See what next follows.] بُجْرَةٌ A tumour, or swelling, or an inflation, in the navel; the like of which in the back is termed عُجْرَةٌ: (IAar, IAth:) or the part of the navel-string which remains after it has been cut, when it is thick at the base, and fleshy at the neck, or slender part, with wind remaining in the enlarged part; as also ↓ بَجَرَةٌ: (ISd, L:) or the navel, (L, K,) of a man and of a camel, (L,) whether large or not: (L, K:) and a knot in the belly: (L, K:) or a knotted vein in the belly; the like of which in the back is termed عُجْرَةٌ: (L:) and (as some say, L) a knot in the face, and in the neck: (L, K:) pl. بُجَرٌ. (L.) [See also عُجْرَةٌ.] — — [Hence,] ذَكَرَ عُجَرَهُ وَبُجَرَهُ (tropical:) He mentioned his vices, or faults, and his whole state or case: (K:) or all his affairs; those which were apparent and those which were hidden: or his secrets: or his vices, or faults. (TA.) And أَفْضَيْتُ إِلَيْكَ بِعُجَرِى وَبُجَرِى (tropical:) I have revealed to thee my vices, or faults; meaning, my whole state or case. (S.) And أَخْبَرْتُهُ بِعُجَرِى وَبُجَرِى (tropical:) I acquainted him with my vices, or faults, which I conceal from others, by reason of my confidence in him. (As.) And أَشْكُو إِلَى اللّٰهِ عُجَرِى وَبُجَرِى, said by 'Alee, (tropical:) I complain unto God of my sorrows and my griefs; (IAar, IAth;) meaning, all my affairs or circumstances; those which are apparent and those which are hidden. (IAth.) [See, again, عُجْرَةٌ.] — — It is said in a prov., ↓ عَيَّرَ بُجَيْرٌ بُجَرَةْ نَسِىَ بُجَيْرٌ خَبَرَهْ, meaning (assumed tropical:) [Bujeyr cast reproach upon] his vices, or faults: [Bujeyr forgot his own state or condition:] or, as some say, they were two men: [so that the meaning is, Bujeyr reproached Bujarah: &c.:] (S:) accord. to El-Mufaddal, Bujeyr and Bujarah were two brothers, in an ancient age: but accord. to the lexicologists, the meaning is, that one affected with what is termed a بُجْرَة in his navel reproached another for that which was in him. (Az, TA.) بَجَرَةٌ: see بُجْرَةٌ. بُجْرِىٌّ: see بُجْرٌ, in three places. بُجْرِيَّةٌ: see بُجْرٌ, in two places. بَجِيرٌ is an imitative sequent to كَثِيرٌ. (Fr, S, K.) Accord. to AA, it signifies Abundant, or much, wealth: [or rather this seems to be the meaning of the phrase مَالٌ بَجِيرٌ: for it is added,] and in like manner [it is used in the phrase], مَكَانٌ عَمِيرٌ بَجِيرٌ [A place inhabited, peopled, well stocked with people and the like, or in a flourishing state, and large, or ample]. (TA.) بُجَيْرٌ: see بُجْرَةٌ. بَاجِرٌ: see what follows. أَبْجَرُ A man (S) having his navel, or the part remaining of the navel-string after its having been cut, protruding, (S, Mgh, K,) and elevated, and hard, (TA,) and thick at the base, (S, M,) and fleshy at the neck, or slender part, with wind remaining in the enlarged part: (M:) fem. بَجْرَاءُ: (S:) pl. بُجْرٌ (S, K) and بُجْرَانٌ. (K.) — — Large in the belly: pl. as above: and ↓ بَاجِرٌ signifies the same: (TA:) or this latter, having a swollen, or an inflated, belly: (IAar, K:) or having a large belly and a protruding navel: and its pl. is بَجَرَةٌ, occurring in a trad., in which the tribe of Kureysh are described as أَشِحَّةٌ بَجَرَةٌ: or بجرة may here mean (tropical:) hoarders and acquirers of wealth. (L.) — — One says also حَقِيبَةٌ بَجْرَاءُ (assumed tropical:) A full [receptacle of the kind called] حقيبة; and صُرَرٌ بُجْرٌ (assumed tropical:) full purses; and كِيسٌ أَعْجَرُ [or أَعْجَرُ?]: but they did not say, حَقِيبَةٌ عَجْرَاءُ [or عَجْرَاءُ?]; nor كِيسٌ أَبْجَرُ; though analogy does not disagree to it: it is from بُجْرٌ signifying "prominence in the belly." (Har p. 639.) — — And أَرْضٌ بَجْرَاءُ (assumed tropical:) Ground, or land, that is elevated, (K, * TA,) and hard. (TA.) — — أَبْجَرُ also signifies (assumed tropical:) The rope of a ship; (K;) because of its greatness in relation to ropes in general. (TA.) بجس 1 بَجَسَ المَآءَ, (S, A, Msb, K,) aor. بَجُسَ (S, Msb, K) and بَجِسَ, (A, K,) inf. n. بَجْسٌ, (Msb, TA,) He opened a way, passage, vent, or channel, for the water to flow forth; gave vent to it; made it to flow; syn. فَجَرَهُ, (S,) or فَتَحَهُ, (Msb,) or شَقَّهُ: (A, K:) [all of which, in this case, signify the same:] and in like manner one says of a wound; (A, K;) but in this case, the phrase is tropical: (TA:) and المَاءِ ↓ بجّس, inf. n. تَبْجِيسٌ, He (namely, God, TA) made the water to flow forth, or to flow forth copiously, syn. فَجَّرَهُ, (K, TA,) from the cloud or clouds, and from the spring. (TA.) — See also 7, in two places. 2 بَجَّسَ see 1. 5 تَبَجَّسَ see 7, in three places. 7 انبجس It (water) had a way, passage, vent, or channel, opened for it to flow forth; it had vent; it poured forth; (S, A, Msb, K;) [it burst forth;] from a cloud or clouds, and from a spring; (A;) and from a rock; (Kur vii. 160;) as also ↓ بَجَسَ, aor. يَبْجُسَ; (S, TA;) and ↓ تبجّس: (S, K:) syn. of the first, (S, A, K, * TA,) and last, (S,) اِنْفَجَرَ: (S, A, TA:) or of the last, تَفَجَّرَ [properly signifying it poured forth copiously]: (A, TA:) اِنْبِجَاسٌ signifies particularly the welling forth [of water] from a spring: or it has a general application:

(K:) and ↓ بَجْسٌ signifies cracking in a water-skin, or stone, or earth, so that water issues from it. (TA.) You say, السَّحَابُ يَنْبَجِسُ بِالمَطَرِ [The clouds pour with rain]. (TA.) And أَتَانَا بِثَرِيدٍ ↓ يَتَبَجَّسُ, (A,) or أُدْمًا ↓ يَتَبَجَّسُ, (TA,) [He brought us crumbled bread moistened with broth, which streamed with seasoning,] meaning, by reason of the abundance of grease [in it]. (A, TA.) مَآءٌ بَجْسٌ Water having a way, passage, vent, or channel, opened for it to flow forth; having a vent; or pouring forth: (K:) and in like manner, سَحَابٌ بَجْسٌ [clouds pouring forth rain]; (TA;) and [so] سَحَائِبُ بُجَّسٌ [pl. of ↓ بَاجِسٌ and [بَاجِسَةٌ]: (S:) and ↓ مَآءٌ بَجِيسٌ flowing water: (Kr, TA:) and ↓ عَيْنٌ بَجِيسٌ a copious spring. (K, * TA.) بَجِيسٌ: see بَجْسٌ, in two places. بَاجِسٌ; pl. بُجَّسٌ: see بَجْسٌ. بجل 1 بَجُلَ, aor. بَجُلَ, inf. n. بَجَالَةٌ and بُجُولٌ, He (a man) was, or became, such as is termed بَجَال and بَجِيل [i. e. magnified, honoured, &c.]. f[g(K.) — بَجَلَ, aor. بَجَلَ; and بَجَلَ, aor. بَجُلَ; inf. n. بَجْلٌ and بُجُولٌ; He was, or became, in a good state or condition; having abundance of herbage, or of the goods or conveniences or comforts of life. (K.) — — And He was, or became, joyful, glad, or happy. (K.) — [بَجَلَهُ He bled him (namely, a horse, or a camel,) by opening the vein called الأَبْجَل: so accord. to analogy; like وَدَجَهُ, meaning “he bled him by opening the vein called الوَدَج,” &c.] لَمْ يُبْجَلْ means He had not been bled in the أَبْجَل. (TA.) 2 بجّلهُ, (Msb, K,) inf. n. تَبْجِيلٌ, He magnified, honoured, revered, venerated, or respected, him: (S, Msb, K:) or he said to him بَجَلْ, meaning Sufficient for thee (حَسْبُكَ) is the place [or condition or rank] which thou hast attained. (K.) 4 ابجلهُ It sufficed, or contented, him. (S, K.) — — It rejoiced him. (TA.) بُجْلٌ: see بَجَلٌ. بَجَلْ is a noun (Mughnee) syn. with حَسْبُ: (S, Mughnee, K: *) and is also a verbal noun syn. with يَكْفِى. (Mughnee, K. *) You say بَجَلِى (S, Mughnee, K) and بَجْلِى, (S, K,) meaning حَسْبِى [My sufficiency, or a thing sufficing me, i. e. sufficient for me, is such a thing]: (S, Mughnee, K:) [it is said in the Ham, p. 145, as on the authority of Akh, that they do not say بَجْلى; but this is a mistranscription for بَجَلْنِى, as will be seen from what follows:] and, using it as a verbal noun, (Mughnee, K,) but this is rare, (Mughnee,) you say بَجَلْنِى, meaning يَكْفِينِى [It suffices me, or will suffice me]; (Mughnee, K;) and بَجَلْكَ, meaning يَكْفِيكَ [It suffices thee, or will suffice thee]: (K:) or, accord. to Akh, they say بَجَلْكَ, like as they say, قَطْكَ; but not بَجَلْنِى, like قَطْنِى: (S:) or the ن in بَجَلْنِى is absolutely necessary accord. to him who says that بَجَلْ is a verbal noun; and accord. to him who says that this word is syn. with حَسْبُ, the ن is allowable. (MF.) [See, under the words قَدْ and قَطْ, what is said respecting قَدْنِى and قَطْنِى.] In the saying of Jábir Ibn-Ra-lán Es-Simbisee, لَمَّا رَأَتْ مَعْشَرًا قَلَّتْ حَمُولَتُهُمْ قَالَتْ سُعَادُ أَهٰذَا مَالُكُمْ بَجَلَا [When she saw a company whose beasts of burden were few, So'ád said, Is this your property, sufficing you?] meaning, when she saw the fewness of our camels: the last word occupies the place of a denotative of state, and is made to end thus by poetic license: Abu-l-'Alà says that this word may be put in the accus. case as meaning not exceeding what I see; or it may be for بَجَلِى, after the manner of some of the Arabs who are related, by Akh and others, to have said غُلَامَا for غُلَامِى. (Ham pp. 299 and 300.) [See also 2: and see بَجَلٌ.] — It is also a particle, (Mughnee,) meaning نَعَمْ [Yes; yea; or even so]. (Mughnee, K.) بَجَلٌ Calumny, slander, or false accusation: or this is with damm; (K;) i. e. ↓ بُجْلٌ; (T, TA;) meaning a great calumny &c.; (K, * TA;) and Az thinks that this may be a dial. var. of بُجْرٌ, with which it is syn.; because ل and ر are interchanged in many instances. (TA.) — — A wonderful thing; syn. عَجَبٌ. (K.) — — ذُو البَجَلِ denotes dispraise; meaning Content with mean things; not desirous of the means of acquiring eminence: (K:) or content that another should manage affairs in his stead, and that he should be a burden upon others, saying, Sufficient for me (حَسْبِى [or بَجَلِى]) is that [state or condition] wherein I am: (O, TA:) from a saying of Luk- mán Ibn-'Ád; (O, K;) as is also ذُو البَجْلَةِ, which denotes praise. (O, TA.) بَجْلَةٌ A goodly, or beautiful, from or appearance, figure, person, mien, or external state or condition: (Sh, K:) a pleasing aspect; goodliness, or beauty; grounds of pretension to respect; and excellence; or sharpness, or quickness, of intellect. (TA.) You say, إِنَّهُ لَذُو بَجْلَةٍ [Verily he has a goodly, or beautiful, form &c.]. (Sh, TA.) [See the end of the next preceding paragraph.] — — A small tree: pl. بَجَلَاتٌ. (K.) بَجَالٌ and ↓ بَجِيلٌ, applied to a man, i. q. ↓ مُبَجَّلٌ [Magnified, honoured, revered, venerated, or respected]: (Sh, K:) or bulky, or corpulent; (As, S;) applied to a man; (As, TA;) or to an old man: (S:) or the former signifies an old, or aged, lord or chief: (AA, S:) or a bulky, or corpulent, old man: or, as some say, one beyond the middle age, in whom one sees goodliness of form or appearance, and advancement in years: (Mgh:) or both signify an old man, who is a great lord or chief, endowed with goodliness, and with excel-lence, or sharpness of intellect: (K:) not applied to a woman; (TA;) i. e., a woman is not termed بَجَالَةٌ. (Mgh.) بَجِيلٌ: see بَجَالٌ. — — Also Gross, big, thick, coarse, or rough; applied to anything. (K.) — — أَمْرٌ بَجِيلٌ An affair, an event, or a case, deemed strange, or evil, and great, or formidable. (TA.) خَيْرٌ بَجِيلٌ Ample, abundant, good or wealth or prosperity. (TA.) بَاجِلٌ Being in a good state or condition; having abundance of herbage, or of the goods or conveniences or comforts of life; (K;) applied to a man and to a camel: (TA:) or, as Yaakoob says, on the authority of Abu-l-Ghamr El-'Okeylee, having much fat; applied to a man and a she-camel and a he-camel. (S.) — — Also Joyful, glad, or happy. (K.) أَبْجَلُ A certain vein, (S,) a thick vein, (K, Ham p. 417,) of the horse and of the camel, (S, TA,) in the thigh and the shank, (Ham ubi suprà,) or in the kind leg or the fore leg, (TA,) corresponding to the أَكْحَل (S, K) of man: (S:) pl. أَبَاجِلُ. (Ham ubi suprà, TA.) You say, فَصَدَ أَبْجَلَهُ [He opened his ابجل]; i. e., the horse's or the camel's. (TA.) And one says of a swift horse, هُوَ وَاهِى الأَبَاجِلِ [He is lax in the اباجل]. (Ham ubi suprà.) مُبَجَّلٌ: see بَجَالٌ. بح 1 بَحَّ, (L,) first pers. بَحِحْتُ, aor. يَبَحُّ, (ISk, S, L, K,) and ISd says, I see, or think, that Lh has mentioned يَبْحَحُ, which is extr. with respect to rule, (TA,) inf. n. بَحَحٌ; (ISk, S, L, K;) and first pers. بَحَحْتُ, (AO, T, S, K,) but the former is the more chaste, (T, TA,) aor. يَبَحُّ (AO, S, K) and يَبِحُّ and يَبُحُّ, [which last is contr. to analogy,] (L,) inf. n. بَحٌّ (AO, S, K) and بَحَحٌ and بَحَاحٌ and بُحُوحٌ and بَحَاحَةٌ and بُحُوحَةٌ; (K;) He had a hoarse, rough, harsh, or gruff, voice; (L;) he was taken with a hoarseness, harshness, roughness, or gruffness, of the voice. (K.) — — It is tropically used in speaking of inanimate things; as in بَحَّ العُودُ, meaning (tropical:) [The lute] was rough [in sound: see أَبَحُّ]. (A.) 4 ابحّهُ It (crying out, or vociferating,) rendered him hoarse, rough, harsh, or gruff, in voice. (S, * K.) 8 هُمْ فِى ابْتِحَاحٍ They are in a state of amplitude, and of plenty, or of abundance of herbage or of the goods or conveniences or comforts of life. (K.) R. Q. 1 بَحْبَحَ: see R. Q. 2, in two places. R. Q. 2 تَبَحْبَحَ الدَّارَ, (K,) and ↓ بَحْبَحَهَا, (TA,) (assumed tropical:) He was, or became, [established] in the middle, or midst, [which is the best part,] of the دار [i. e. abode, or district, or country, &c.], (K, TA,) and became possessed of mastery, dominion, or authority, and power, over it. (TA.) Fr, however, makes تَبَحْبُحٌ to be from البَاحَةُ [q. v.], not from a reduplicative root. (TA.) — — تبحبح also signifies (assumed tropical:) He was, or became, settled, or established, in authority and power, (syn. تَمَكَّنَ,) in alighting, and taking up his abode, or sojourning; (S, K, TA;) and was, or became, [established] in the middle, or midst, [or

best part,] of the place of abode; (TA;) and so ↓ بحبح. (K, TA.) — — Also (tropical:) He took a wide, an ample, or a large, range. (A.) — — [Hence,] تبحبح الحَيَا (assumed tropical:) The rain became of wide extent, and had influence upon the land. (TA, from a trad.) — — And تَبَحْبَحَتِ العَرَبُ فِى لُغَاتِهَا (tropical:) The Arabs were copious, or took a wide range, in their dialects. (A.) — — And تبحبح فِى المَجْدِ (assumed tropical:) He became in an ample state of glory, honour, or dignity. (TA.) — — An Arab of the desert said, of a woman in labour, تَرَكْتُهَا تَبَحْبَحُ عَلَى أَيْدِى القَوَابِلِ [app. (assumed tropical:) I left her obtaining delivery by the hands of the midwives]. (AZ, TA.) بُحَّةٌ: see أَبَحُّ. بُحَّةٌ (S, A, L, K) and ↓ بُحَاحٌ (L) Hoarseness, roughness, harshness, or gruffness, of the voice; (E, K;) which is sometimes natural: or the former is applied absolutely, and the latter to that which arises from disease. (L.) You say, فِى صَوْتِهِ بُحَّةٌ [In his voice is hoarseness, &c.]. (S, A.) بُحَاحٌ: see بُحَّةٌ. بَحْبَحِىٌّ (assumed tropical:) Ample in expenditure: and having an ample place of abode. (Fr, K.) بُحْبُوحٌ: see what next follows. بُحْبُوحَةٌ (assumed tropical:) The middle, or midst, [or best part,] syn. وَسَطٌ, (A'Obeyd, S, A, K,) of an abode, or a district, or country, (S, A,) or a place, (K,) and of a place where one alights and abides, (TA,) and of Paradise, and of anything, and the best part thereof; (A'Obeyd, TA;) [like وَسَطٌ, by which it is explained; because what is between the two extremes is generally the best: it may be well rendered the heart, or very heart, of a thing;] and ↓ بُحْبُوحٌ, also, has the former of these significations [and by implication the other likewise]. (TA, voce بُؤْبُؤٌ, where see an ex.) Jereer says, قَوْمِى تَمِيمٌ هُمُ القَوْمُ الَّذِينَ هُمُ يَنْفُونَ تَغْلِبَ عَنْ بُحْبُوحَةِ الدَّارِ [My people are Temeem: they are the people who drive away Teghlib from the middle, or best part, of the country]. (S.) [It is said in the A, that this word, as syn. with وَسَطٌ, in relation to an abode or the like (دار), is tropical; but I see no reason for this, unless by وسط be meant the "best part."] أَبَحُّ, applied to a man, (S, L, K,) or أَبَحُّ الصَّوْتِ, (A,) Having a hoarse, rough, harsh, or gruff, voice: (L, K:) fem. بَحَّآءُ; with which ↓ بُحَّةٌ is syn.: (S, K:) pl. بُحٌّ. (S.) بَاحٌّ is not allowable. (S.) — — And أَبَحُّ applied to a lute (عُودٌ), (tropical:) Rough (K, TA) in sound. (TA.) — — Also (tropical:) The base, or thick, chord of a lute; syn. بَمٌّ; because of its rough sound. (TA.) — — (tropical:) A [gold coin of the kind called] دِينَار; (K, TA;) because of its harsh sound [when one rings it]. (TA.) — (tropical:) A قِدْح [or gaming-arrow] (S, K, TA) by means of which lots, or portions, are divided: (S, TA:) pl. بُحٌّ: (S, K:) or such an arrow that has no sound. (TA.) Khufáf Ibn-Nudbeh says, قَرَوْا أَضْيَافَهُمْ رَبَحًا بِبُحٍّ يَعِيشُ بِفَضْلِهِنَّ الحَىُّ سُمْرِ [They entertained their guests with young weaned she-camels, on the superabundant remains of which the tribe lived, by means of tawny-coloured gaming-arrows whereby the lots that determined who should afford the entertainment were divided: or, accord. to the TA, ربحا here signifies fat, as a subst.; but this is inconsistent with the affixed pronoun relating to it]. (S.) — — (assumed tropical:) Fat, as an epithet, not a subst. (K.) — — كِسْرٌ أَبَحُّ (assumed tropical:) [A portion of a limb, &c.,] having much fat. (TA.)

بحت 1 بَحُتَ, aor. بَحُتَ, (S, Msb, K,) inf. n. بُحُوتَةٌ, (K,) or بَحْتٌ, (Msb,) It (a thing) was, or became, unmixed, free from admixture, or pure: (S, K:) [and] he was unmixed, or pure, in race, lineage, or parentage. (Msb.) 3 باحت المَآءَ, (A,) inf. n. مُبَاحَتَةٌ, (TA,) He drank water, or the water, not upon ثُفْل [i. e. without having eaten anything such as flesh-meat or bread or dates or grain]: (A:) or he drank water, or the water, not mixed with honey or any other thing. (TA.) And باحت الشَّرَابَ He drank the wine, or beverage, pure, without any mixture. (A.) And باحت الرِّمْثَ [He (a camel) ate of the shrub called رمث without any other pasture]. (T in art. طلح.) And باحت دَابَّتَهُ بِالضَّرِيعِ He fed his beast with ضريع, (i. e. dry herbage, TA,) and the like, unmixed [with other pasture]. (K.) — — باحتهُ الوُدَّ He regarded him, or acted towards him, with reciprocal purity, or sincerity, of love, or affection: (S, A, K:) or he was pure, or sincere, to him in love, or affection. (M.) And باحت القِتَالَ He fought with earnestness and energy, unmixed with lenity. (A, * TA.) And باحت فُلَانًا (inf. n. as above, TA) He acted openly, or undisguisedly, with, or towards, such a one. (K, TA.) بَحْتٌ Unmixed, free from admixture, or pure; (S, A, Mgh, K;) applied to anything: (A, K:) anything that is eaten alone, without seasoning or condiment or any savoury food: and in like manner, seasoning, or condiment, or any savoury food, without bread: (Ahmad Ibn-Yahyà:) unmixed, or pure, in race, lineage, or parentage; (S, A, Msb;) applied [for instance] to an Arab, (S, A,) and to an Arab of the desert: (TA:) originally an inf. n.; (Msb;) [and therefore] the same as masc. and fem. and dual and pl.: but if you will, you may use بَحْتَةٌ as a fem. epithet, applied [for instance] to an Arab woman; and may use the dual and pl. forms: (S:) or the fem. is [properly] with ة; or, as some say, the word has no dual nor pl. nor dim. form. (K.) You say شَرَابٌ بَحْتٌ Unmixed wine or beverage: (S:) and خَمْرٌ بَحْتٌ and بَحْتَةٌ and خُمُورٌ بَحْتَةٌ [unmixed wine and wines]. (TA.) And خُبْزٌ بَحْتٌ Bread without anything else [to season it]. (S.) And أَكَلَ الخُبْزَ بَحْتًا, and اللَّحْمَ بَحْتًا, He ate the bread without any seasoning or condiment or savoury food, and the flesh-meat without bread. (TA.) And قَدَّمَ إِلَيْهِ قَفَارًا بَحْتًا He presented to him food without any seasoning or condiment. (A.) And ادَّهَنَ بِدُهْنٍ بَحْتٌ He anointed himself with ointment unmixed with any perfume. (Mgh.) And مِسْكٌ بَحْنٌ (A, Msb) [Unmixed, or unadulterated, and therefore] strong [-scented,] musk. (Msb.) And بَرْدٌ بَحْتٌ لَحْتٌ Vehement, or intense, cold; (TA;) [as though unmixed with any degree of warmth;] syn. صَادِقٌ: (K in art. لحت:) the last word is an imitative sequent. (TA in that art.)

بحث 1 بَحَثَهُ, aor. بَحَثَ, inf. n. بَحْثٌ, He scraped it up; [as one who seeks to find a thing therein;] namely, the dust, or earth: (L:) and he searched, or sought, for it, or after it, (namely, a thing,) in the dust, or earth; as also ↓ ابتحثهُ: (L, TA:) thus each is made trans. by itself: and authors often say, بَحَثَ فِيهِ [meaning he searched, or inquired, into it; investigated, scrutinized, or examined, it]: (TA:) one says, بَحَثَ فِى الأَرْضِ he dug up the earth; and thus it is used in the Kur v. 34: (Msb:) but accord. to the usage commonly known and obtaining, (TA,) you say, بَحَثَ عَنْهُ, (S, A, L, Msb, K,) aor. as above, (L, Msb, K,) and so the inf. n.; (L, Msb;) as well as بَحَثَةٌ; (L;) and ↓ عنه ابتحث; (T, S, L, K;) [in some copies of the K انبحث, which is said in the TA to be a mistake; and ↓ ابتحثهُ; (see above;)] and ↓ عنه تبحّث; (T, L, K;) and ↓ عنه استبحث; (L, K;) and ↓ استبحثهُ; (L;) [he scraped up the dust, or earth, from over it: and hence,] he searched, or sought, for it, after it, or respecting it; he inquired, and sought for information, respecting it; he searched, or inquired, into it; investigated, scrutinized, or examined, it; he inquired respecting it, and searched to the utmost after it; (S, * A, * L, Msb, * K; *) namely, a thing, (S, L,) or an affair, or event. (Msb.) You say also, ↓ أَخَاهُ عَنْ سِرِّهِ استبحث He examined his brother respecting his secret. (A in art. نبث.) 3 بَاحَثَ, inf. n. مُبَاحَثَةٌ, [باحثهُ عَنْ أَمْرٍ] He searched, or inquired, with him into a thing; or investigated, scrutinized, or examined, with him a thing, or an affair: and particularly, in the way of disputation.] — — عَادَتُهُ أَنْ يُبَاحِثَ وَيُبَاهِتَ [His custom is to engage with another in mutual scrutiny of secrets, or faults, or the like, and in mutual calumniation, &c.: see 6]. (A in art. بهت.) 5 تَبَحَّثَ see 1. 6 تَبَاحَثُوا عَنِ الأَسْرَارِ They searched, or inquired, into each other's secrets. (A in art. نبث.) 8 إِبْتَحَثَ see 1, in three places. — — ابتحث also signifies He played with the dust, or earth, termed بحاثة; or at the game called البحثة.

(K.) In a copy of the K, the verb is here incorrectly written انبحث. (TA.) 10 إِسْتَبْحَثَ see 1, in three places. بَحْثٌ, (so in the K,) or ↓ بحِيثٌ, (so in the L,) accord. to Sh, (L,) A mine (L, K) in which one searches for gold and silver. (L.) — Also the former, A great serpent; (K;) because it scrapes up the dust or earth. (TA.) البُحْثَةُ, (as written in the L,) or البَحْثَةُ, (as in the K,) accord. to Sh, (L,) and ↓ البُحَيْثَى, (L, K,) accord. to ISh, (L,) A certain game with ↓ بُحَاثَة, i. e, dust, or earth. (L, K.) You say, لَعِبَ البُحْثَةَ He played the game thus called. (L.) إِبِلٌ بَحُوثٌ Camels that scrape up the dust, or earth, with their fore feet, backwards, (AA, T, L, K,) in going; i. e., throwing it behind them; or, as some say, with their feet. (TA.) — — البَحُوثُ, (K,) or سُورَةُ البَحُوثِ, (L,) thus written in the Fáïk, and if so, بَحُوثٌ is an intensive epithet, applying alike to a masc. and a fem. noun, like صَبُورٌ; (TA;) or, accord. to some, سُورَةُ البُحُوثِ, (L,) pl. of بَحْثٍ; (TA;) a name of The chapter of the Kur-án called سُورَةُ التَّوْبَةِ, (L, K,) and البَرَآءَةِ; (L;) [chap. ix.;] given to it because it inquires respecting the hypocrites and their secrets. (L.) بَحِيثٌ: see بَحْثٌ. — — A secret: whence the prov., بَدَا بَحِيثُهُمْ [Their secret became apparent, or revealed]. (TA. [But in the S, in art. نجث, q. v., we find بَدَا نَجِيثُ القَوْمِ; and so in Freytag's Arab. Prov. i. 159.]) بُحَاثَةٌ Dust, or earth, (Az, K,) which is scraped up from what is searched for therein. (Az, TA.) See البُحْثَةُ. البُحَيْثَى: see البُحْثَةُ. بَاحِثٌ [act. part. n. of 1; Scraping up dust or earth: &c.]. كَالبَاحِثِ عَنِ الشَّفْرَةِ [Like him who is scraping up the dust, or earth, from over the great knife with which he is to be slaughtered,] is a prov.: (S, L:) and so كَبَاحِثَةٍ عَنْ حَتْفِهَا بِظِلْفِهَا [Like one searching for her death with her hoof]: originating from the fact of a ewe's digging up a knife in the dust, or earth, and then being slaughtered with it. (L.) بَاحِثَآءُ Dust, or earth, (L, K,) of the burrow of the Jerboa, (L,) resembling the [hole termed] قَاصِعَآء; (L, K;) but it is not this: pl. بَاحِثَاوَاتٌ. (L.) مَبْحَثٌ A place, and a time, of scraping up or digging; of searching, inquiring, investigating, scrutinizing, or examining: pl. مَبَاحِثُ. (KL.) You say, تَرَكْتُهُ بِمَبَاحِثِ البَقَرِ (S, K*) [I left him in the places where the wild oxen scrape up the ground]; meaning, in a desert place, destitute of herbage, or of human beings; (S, K;) in an unknown place; (K;) i. e., so that it was not known where he was. (S.) بحثر Q. 1 بَحْثَرَ, [inf. n. بَحْثَرَةٌ,] He took, drew, or pulled, a thing out, or forth; and uncovered it, laid it open, or exposed it; (Abu-l-Jarráh, S, K;) as also بَعْثَرَ. (Abu-l-Jarráh, S.) It is said in the Kur [c. 9], accord. to one reading, بُعْثِرَ بُحْثِرَ مَا فِى القُبُورِ, [instead of بُعْثِرَ,] meaning [When that which is in the graves is taken forth and uncovered; i. e.,] when the dead are raised to life; syn. بُعِثَ; and it is not improbable that بَحْثَرَ may be composed of بَحَثَ and أَثَرَ [app. a mistranscription for أَثَارَ], accord. to the opinion of those who hold that quadriliteral and quinqueliteral words are composed of two. (TA.) — — He searched, or sought, for, or after, a thing in the dust or earth, or the like; syn. بَحَثَ [which Ibr D thinks may be a mistake for بَعَثَ: but see بَعْثَرَ]. (L, K, and Bd in c. 9.) — — He separated, disunited, scattered, dispersed, or dissipated, (S, K,) a thing. (S.) He scattered, or dispersed, his household goods, or his commodities, and turned them over, one upon another; as also بَعْثَرَ. (Fr, S.) — It (milk) curdled, or coagulated, and formed little clots of curd; syn. تَقَطَّعَ وَ تَحَبَّبَ. (S, K.) Q. 2 تَبَحْثَرَ It (a thing, S) became separated, disunited, scattered, dispersed, or dissipated. (S, K.) لَبَنٌ مُبَحْثِرٌ Milk curdling, or coagulating, and forming little clots of curd. (K. [See Q. 1.]) When the upper portion is thick and the lower thin, it is termed هَادِرٌ. (TA.) بحر 1 بَحَرَ, (TA,) [aor. بَحَرَ,] inf. n. بَحْرٌ, (K,) He slit; cut, or divided, lengthwise; split; or clave; (K, TA;) and enlarged, or made wide. (TA.) Hence the term بَحْرٌ [as meaning " a sea " or " great river "] is said to be derived, because what is so called is cleft, or trenched, in the earth, and the trench is made the bed of its water. (TA.) — — بَحَرَهَا, (M,) or بَحَرَ أُذُنَهَا, (S, A, Msb,) aor. بَحَرَ, (M, Msb,) inf. n. بَحْرٌ, (S, M, Msb, K,) He slit her (a camel's, S, M, A, Msb, and a sheep's or goat's, M) ear, (S, M, A, Msb, K,) in halves, or in halves lengthwise, (M, TA,) widely; (B;) and in like manner, بَحَرَهُ he slit his (a camel's) ear widely: (B:) and ↓ بحّر آذَانَ الأَنْعَامِ, inf. n. تَبْحِيرٌ, He slit [&c.] the ears of the cattle. (Az, TA in art. بتك.) — [بَحُرَ, aor. بَحُرَ, inf. n. بَحَارَةٌ, It was, or became, wide, or spacious. The inf. n. is mentioned in the A: see بَحْرٌ: and see also 10.] 2 بَحَّرَ see 1. 4 ابحر He embarked [or voyaged] upon the sea or a great river. (Yaakoob, S, M, K.) [Opposed to أَبَرَّ.] — — (tropical:) It (water, K, sweet water S, A) was, or became, salt. (S, A, * K.) — — أَبْحَرَتِ الأَرْضُ The land abounded with places where water stagnated. (T, K. * [In the latter, مَنَاقِعُهَا is put by mistake for مَنَاقِعُهَا. See بَحْرَةٌ.]) — (assumed tropical:) He found water to be salt; not easy, or pleasant, to be drunk. (K, TA. [In some copies of the K, for لَمْ يَسُغْ, we find لَمْ يَمْتَنِعْ, which is evidently a mistake.]) — He met, or met with, a man unintentionally: (M, K:) from the phrase, لَقِيتُهُ صَحْرَةَ بَحْرَةَ. (TA.) 5 تبحّر: see 10. — — Also (assumed tropical:) He (a pastor) took a wide range in abundant pasturage. (TA.) — — تبحّر فِى المَالِ (tropical:) He enlarged himself, or he became, or made himself, ample, or abundant, in wealth, or camels, or the like; (K, * TA;) as also فيه↓استبحر. (TA.) — — تبحّر فِى العِلْمِ (tropical:) He went deep into science, or knowledge, and enlarged himself, or took a wide range, therein, (S, A, K,) wide as the sea; (TA;) and in like manner one says with respect to other things: (S:) and so فيه↓ استبحر. (A, TA.) 10 استبحر (tropical:) It (a place) became wide, or spacious, like the sea: (A:) it spread wide; became expanded; (K;) as also ↓ تبحّر. (TA.) [See also بَحُرَ.] — — (tropical:) He (a poet, A, K, and a خَطِيب, [i. e. a speaker, an orator, or the like,] A) expatiated in speech; was, or became, diffuse therein. (M, A, K.) — — See also 5, in two places. بَحْرٌ [A sea: and a great river:] a spacious place comprising a large quantity of water; (B;) a large quantity of water, (K, TA,) whether salt or sweet; (TA;) contr. of بَرٌّ; (S, A;) so called because of its depth (S, TA) and large extent; (S, Msb, TA;) from البَحَارَةُ; (A;) or because its bed is trenched in the earth; see 1: (TA:) or a large quantity of salt water, only; (K;) and so called because of its saltness: (El-Umawee, TA: [but accord. to the A, this word as an epithet meaning " salt " is tropical:]) or rather this is its general meaning: (TA:) for it signifies also any great river; (S, M, TA;) any river of which the water does not cease to flow; (Zj, T, TA;) such as the Euphrates, for instance; (S;) or such as the Tigris, and the Nile, and other similar great rivers of sweet water; of which the great salt بَحْر is the place of confluence; so called because trenched in the earth: (T, TA:) pl. [of pauc.] أَبْحُرٌ and [of mult.] بِحَارٌ and بُحُورٌ. (S, Msb, K.) The dim. is ↓أُبَيْحِرٌ, (K,) which is anomalous; and ↓ بُحَيْرٌ, which is the regular form: accord. to the K, the latter is not used; but this is untrue; for it is sometimes used, though rare. (MF.) — — Hence its application in the saying of the Arabs, يَا هَادِىَ اللَّيْلِ جُرْتَ إِنَّمَا هُوَ البَحْرُ أَوِ الفَجْرُ, which Th explains by saying that the meaning is, (tropical:) [O guide of the night, thou hast deviated from the right way:] it is only destruction or thou wilt see the daybreak: the night is here likened to the sea [and with the night is associated the idea of destruction]: but accord. to one recital, it is البَجْرُ, instead of البَحْرُ. (TA. [See art. بجر.]) — — Also (tropical:) Salt; as an epithet, applied to water. (S, A.) — — (tropical:) A fleet, or swift, and excellent, horse; (As, K;) that runs much; (As, TA;) that takes a wide range in his running; (S, A, Msb, B;) that runs like the sea, or a great river; or like the sea, or a great river, when it rolls wave over

wave. (Niftaweyh;, TA.) — — (tropical:) A generous man; (K, TA;) one who takes a wide range in his beneficence, bounty, or kindness; who abounds therein. (TA.) You say, لَقِيتُ بِزَيْدٍ بَحْرًا (tropical:) [I found, in the place of Zeyd, a man of abundant generosity or beneficence]: ب here denoting substitution. (The Lubáb cited in the TA voce بِ.) And لَقِيتُ مِنْهُ بَحْرًا (tropical:) [I found him to be a man of exceeding generosity]; a phrase expressing an intensive degree of generosity: and رَأَيْتُ مِنْهُ بَحْرًا [signifies the same]. (Mughnee in art. بِ.) — — (tropical:) A man of extensive knowledge or science; one who takes a wide range in his knowledge or science. (B.) — — (tropical:) Any person, or thing, that takes a wide range in a thing. (B.) — — (assumed tropical:) Land of seed-produce and fruitfulness; or a tract, or region, in which are green herbs or leguminous plants, and waters; or the part of a country near to water; syn. رِيفٌ: (Aboo-' Alee, K:) and the dim. ↓ بُحَيْرٌ is used in the same sense; or, by poetic licence, for ↓ بُحَيْرَةٌ. (TA.) So in the Kur [xxx. 40], ظَهَرَ الفَسَادُ فِى البَرِّ وَ البَحْرِ (assumed tropical:) [Corruption hath appeared in the desert, or deserts, and in the land of seed-produce and fruitfulness; &c.]: (Aboo-'Alee, TA:) or the meaning here is, [in the desert, or deserts, and in the towns, or villages, in which is water: (see بَرٌّ:) or in the open country and] in the cities [or towns] upon the rivers; by sterility in the former, and scarcity in the latter: (Zj, TA, and T in art. بر:) or in the land and the sea; i. e., the land has become sterile, or unfruitful, and the supply of the sea has become cut off. (Az, TA.) See also بَحْرَةٌ. — — Also, البَحْرُ, (S, K,) or بَحْرُ الرَّحِمِ, (A, Mgh,) (assumed tropical:) The bottom (عُمْق, S, A, Mgh, K, or قَعْر, IAth, TA) of the womb; fundus uteri: (S, A, Mgh, K:) whence blood of a pure red colour, (S,) or intensely red, (Mgh,) is termed بَحْرَانِىٌّ (S, Mgh) and بَاحِرٌ. (S.) بَحْرَةٌ A wide tract of land: so accord. to Aboo-Nasr: but in one place he says, a small valley in rugged land: pl. بِحَارٌ. (TA.) — — A land, country, or territory, belonging to, or inhabited by, a people; syn. بَلْدَةٌ. (S, K.) One says, هٰذِهِ بَحْرَتُنَا This is our land, &c.; syn. أَرْضُنَا. (S.) It occurs also in the dim. form [↓ بُحَيْرَةٌ], as in the Towsheeh of El-Jelál. (TA.) — — Any town, or village, that has a running river and wholesome water: (K:) and [absolutely] any town, or village: of such the Arabs say, هٰذِهِ بَحْرَتُنَا This is our town, or village: and the pl. بِحَارٌ they apply to cities, as well as towns, or villages. (TA.) — — Low, or depressed, land: (IAar, K:) occurring also in the dim. form [↓ بُحَيْرَةٌ]. (TA.) — — A meadow; or a garden; syn. رَوْضَةٌ: (T, TA:) or one that is large, (K,) and wide. (TA.) — — A place where water stagnates. (Sh, K.) — — The pl. is ↓ بَحْرٌ, (as in some copies of the K, [or this is a coll. gen. n. of which بَحْرَةٌ is the n. un.,]) or بِحَرٌ, (as in other copies of the K and in the TA,) or بُحْرٌ, (as in the CK,) and بِحَارٌ. (K.) — لَقِيتُهُ صَحْرَةَ بَحْرَةَ, (S, K,) and ↓ صُحْرَةَ بُحْرَةَ, as in the Expositions of the Tesheel, &c., (MF,) and صَحْرَةً بَحْرَةً, (K,) and ↓ صُحْرَةً بُحْرَةً, (MF,) I met him out, with nothing intervening between me and him; (S, L;) both of us being exposed to open view; (TA;) without anything concealing, or intervening. (K, TA.) صحرة بحرة, without tenween, is a compound denotative of state; not, as some say, consisting of two inf. ns.: and sometimes نَحْرَةً is added; in which case each of the three words is with tenween, decl.; and they do not form a compound. (MF. [But see صَحْرَةً.]) صُحْرَةَ بُحْرَةَ and صُحْرَةً بُحْرَةً: see بَحْرَةٌ. بَحْرِىٌّ Of, or relating to, or belonging to, the sea, or a great river; rel. n. of بَحْرٌ. (S, K.) — — A seaman; a sailor; (TA;) as also ↓ بَحَّارٌ: (K:) and [↓ بَحْرِيَّةٌ and] ↓ بَحَّارَةٌ seamen; sailors. (K, TA.) — — [In the dial. of Egypt, North; northern; because the Mediterranean Sea lies on the north of that country: like as, in Hebrew, ים signifies " west; " because that sea lies on the west of Palestine.] بَحْرِيَّةٌ: see بَحْرِىٌّ. بُحْرَانٌ, a post-classical word, (S, K,) used by the physicians, signifying The crisis of a disease; the sudden change which happens to a sick person, (S, TA,) and the commencement of convalescence, (TA,) in acute diseases; (S, TA;) at a time fixed by some motion in the heavenly bodies, mostly by a motion of the moon; being a change to health or to the contrary: a word [said to be] of Greek origin. (The Nuzheh of the sheykh Dáwood El-Antákee, cited in the TA.) [Pl. بَحَارِينُ.] They say, هٰذَا يَوْمُ بُحْرَانٍ and ↓ يَوْمٌ بَاحُورِىٌّ [This is the day of a crisis of a disease]: باحورىّ being anomalous: (S, K:) [perhaps from البَاحُورُ signifying " the moon," because the crisis of a disease is thought to be mostly fixed by a motion of the moon: or] as though it were a rel. n. of بَاحُورٌ and بَاحُورَاءُ meaning the " vehemence of heat in [the month of] تَمُّوز. " (S.) دَمٌ بَحْرَانِىٌّ (assumed tropical:) Blood of the menses; accord. to El-Kutabee: or (assumed tropical:) intensely red blood: (Mgh:) or (assumed tropical:) intensely red, and thick, and abundant, menstrual blood: (IAth:) or (tropical:) black blood: (A:) or, as also ↓ دَمٌ بَاحِرٌ, (S, M, Msb, K,) (assumed tropical:) blood of the womb: (K:) or (assumed tropical:) blood of a pure red colour: (S, M, K:) or (assumed tropical:) such blood from the belly: (M:) or (assumed tropical:) pure blood of an intensely red colour: (Msb:) both from البَحْرُ signifying " the bottom of the womb: ": (S:) the former is a rel. n. therefrom, (A, IAth, Msb,) in which the ا and ن are added to give intensiveness to the signification, (IAth,) or to distinguish it from the rel. n. of البَحْرُ [in its most common sense]: (Msb:) or it is a rel. n. of البَحْرُ [in its most common sense], because of its abundance. (IAth.) — — أَحْمَرُ بَحْرَانِىٌّ, and ↓ بَاحِرٌ, (TA,) and ↓ بَاحِرِىٌّ, (IAar, TA,) (assumed tropical:) Intense red. (TA.) بُحَيْرٌ dim. of بَحْرٌ, which see, in two places. بَحِيرَةٌ A she-camel having her ear slit: (S, * A, Msb, K *:) [and, as a subst., or an epithet in which the quality of a subst. is predominant,] a she-camel of which the mother was a سَائِبَة; (Fr, S, Mgh, Msb, K;) i. e., of which the mother had brought forth ten females consecutively before her, and of which the ear was slit; (Mgh;) or of which the mother had brought forth five, of which five the last, if a male, was slaughtered and eaten, but if a female, her ear was slit and she was left with her mother; (Mgh, * Msb;) the predicament of which was the same as that of her mother; (Fr, S, K;) i. e., what was unlawful with respect to her mother was unlawful with respect to herself: (TA:) or a she-camel, or ewe, or she-goat, that had brought forth five young ones, and of which the fifth, if a male, was slaughtered, and its flesh was eaten by the men and women; but if a female, her ear was slit, and it was unlawful to the Arabs to eat her flesh and to drink her milk and to ride her; but when she died, her flesh was lawful to the women: (K:) so says Az, on the authority of Ibn-'Arafeh: (TA: [but it appears from the explanation in the Msb, quoted above, that it was the slit-eared young she-camel here mentioned, not the mother, that was thus termed:]) or a she-camel, or ewe, or she-goat, which, having brought forth ten young ones, had her ear slit, (K,) and no use was made of her milk nor of her back, (TA,) and she was left at liberty to pasture, (K,) and to go to water, (TA,) and her flesh, when she died, was made unlawful to the women of the Arabs, but was eaten by the men: (K:) or one that was left at liberty, without a pastor: (K:) or, as some say, syn. with سَائِبَةٌ; i. e., say they, a she-camel which, having brought forth seven young ones, had her ear slit, and was not ridden, nor used for carrying: (Msb:) or a she-camel that had brought forth five young ones, the last of which was a male, in which case her ear was slit, and she was exempted from being ridden and from carrying and from being slaughtered, and not prevented from taking of any water to which she came, nor from any pasturage, nor even ridden by a weary man who, having become unable to proceed in his journey,

his means having failed him, or his camel that bore him stopping with him from fatigue or breaking down or perishing, might chance to find her: (Aboo-Is- hák the Grammarian, TA: [and the like, but less fully, is said in the Mgh:]) or, applied specially to a ewe, or she-goat, one that, having brought forth five young ones, had her ear slit: (L, K, TA: [in the CK, for بُحِرَت is put نُحِرَت:]) it also signifies a she-camel (L) abounding in milk: (L, K:) the pl. is بَحَائِرُ and بُحُرٌ; (L, K;) the latter a strange form of pl. of a fem. sing. such as بحيرة; and said to be the only instance of the kind except صُرُمٌ pl. of صَرِيمَةٌ, meaning " having her ear cut off. " (TA.) It is said in a trad., that the person who instituted the practices relative to the بحيرة and the حَامِى, and the first who altered the religion of Ishmael, was 'Amr the son of Loheí the son of Kama'ah the son of Jundab; and these practices are forbidden in the Kur v. 102. (TA.) بُحَيْرَةٌ A small sea; a lake: as though they imagined the word بَحْرَةٌ [as syn. with بَحْرٌ]: otherwise there is no reason for the ة. (M, TA.) — — See also بَحْرٌ: and see بَحْرَةٌ, in two places. بَحَّارٌ: see بَحْرِىٌّ. بَحَّارَةٌ: see بَحْرِىٌّ. بَاحِرٌ: see بَحْرَانِىٌّ, in three places. بَاحِرِىٌّ: see بَحْرَانِىٌّ, in three places. بَاحُورٌ and ↓ بَاحُورَآءُ The vehemence of heat in [the Syrian month of] تَمُّوز or تَمُوز [corresponding to July, O. S.]: (S, K:) [pl. of the former بَوَاحِيرُ:] both are [said to be] post-classical words: (S:) but they are [classical words,] arabicized; for they occur in verses of the kind called رَجَز of some of the [early] Arabs. (MF.) — البَاحُورُ The moon. (Aboo-' Alee, K.) بَاحُورَآءُ: see بَاحُورٌ. بَاحُورِىٌّ: see بُحْرَانٌ. بُحْرَانٌ. أُبَيْحِرٌ: dim. of بَحْرٌ, q. v. (K.) بخ R. Q. 1 بَخْبَخَ, (S, K,) inf. n. بَخْبَخَةٌ and بِخْبَاخٌ, (TA,) [a verb imitative of the sound which it signifies,] He (a camel [in a state of excitement]) brayed, (S, K,) so that his شِقْشِقَة [or faucial bag] filled his mouth: (S:) or, as some say, began to bray. (TA.) — — [Hence, perhaps,] He (a man) said [بَخْ] or بَخْ بَخْ [&c.]. (TA, and Har p. 556.) — — And [hence,] بَخْبَخَ بِصُحْبَتِى He rejoiced in my company. (Har ubi suprà.) — — And بَخْبَخَ الرَّجُلَ He said بَخْ or بَخْ بَخْ &c. to the man. (S.) بَخْ, (S, A, K, &c.,) [in some copies of the K written بَخَّ, which is wrong, for it is] like بَلْ, (A,) [i. e.] like قَدْ, (TA,) [perhaps, as I have suggested above, from the sound made by a hecamel in a state of excitement,] a word used on the occasion of praising; (S, A;) on praising one from whom has proceeded a good and wonderful action; (Har p. 142;) on approving a thing; (T, S, Msb, K;) on being pleased with it, or having one's admiration excited by it; (A, K;) or on the occasion of glorying and of praising; (K;) in pronouncing a thing great in estimation, (IAmb,) or excellent; (AHeyth;) in deeming a thing great in estimation, (AHei,) or good; (Mgh;) or it means wonder, or admiration; (R;) and sometimes it is used [ironically] to denote disapproval; also, as an exhortation to gentleness with a thing, and to taking extraordinary pains; (TA;) and in a case of expertness, or skilfulness: (AHei:) it means نِعْمَ الفِعْلُ and نِعْمَ الرَّجُلُ [Excellent, or most excellent, is the man! and, the deed!]; (Har p. 142;) [or simply, excellent! or most excellent! how good! how goodly! well done! bravo! and the like;] or عَظُمَ الأَمْرُ and فَخُمَ [great in estimation is the thing, or affair, or event, or case!]: (K:) MF observes, [probably from finding بَخَّ in the place of بَخْ in his copy or copies of the K,] that this explanation is like an express assertion that it is a verb in the pret. tense, which requires consideration. (TA.) It is used alone; and in this case you say, بَخْ, (K,) and بَخِ, (Msb, K,) with kesr for its invariable termination, (Msb,) and بَخٍ, and بَخٍّ; (K, TA; [but in the CK, in the place of بَخٍ and بَخٍّ, we find بُخٌّ;]) without tesh-deed, (T, Msb,) in most cases; (Msb;) but also with teshdeed, (T, S, A,) like a noun; so that one says, بَخٍ لَكَ and بَخٍّ [&c., meaning I say excel-lent! &c., to thee]: (S:). and one repeats it, (S, A, K, &c.,) for the sake of emphasis; (S, A;) saying, بَخْ بَخْ, (IAmb, S, A, K, &c.,) with the خ quiescent like the ل in هَلْ and بَلْ, (IAmb,) and بَخٍ بَخٍ, (S, A, R, K,) pronounced in the latter manner, with tenween, when in connexion with a following word, [and in this case only, whereas it is pronounced in the former manner in any case,] (S, A,) and بَخٍّ بَخٍّ, (S, * A, * R, K,) and بَخِ بَخْ, (K,) and بَخٍّ بَخٍّ. (R.) جَمَلٌ بَخْبَاخُ الهَدِيرِ A camel that fills his mouth with his شِقْشِقَة [or faucial bag] when he brays. (S.) إِبِلٌ مُبْخْبَخَةٌ Camels to which one says بَخْ بَخْ; being pleased with them: (ISd, TA:) or largebellied camels; (K;) as also مُخَبْخَبَةٌ, which is formed from the former by transposition; from بَخْ بَخْ, or بَخٍ بَخٍ, which is said by the Arabs in praising a thing; as though, by reason of their greatness, the people, seeing them, said, How goodly are they! (TA.) بخت 1 بَخَتَهُ He beat, struck, or smote, him; (JK, K;) namely, a man. (JK.) [See also بَكَتَهُ.] 2 تَبْخِيتٌ [inf. n. of بَخَّتَهُ] The overcoming another with an argument or the like; or reducing him to silence, through inability to reply; i. q. تَبْكِيتٌ: and the addressing an adversary in a dispute or litigation with speech so as to put a stop to his plea, or allegation: from the author of the Tekmileh. (Mgh.) — — Also, as a term of the theologians, The believing at first view, without consideration of a thing: so in صَلَّى عَلَى التَّبْخِيتِ [he prayed according to the belief which he formed at first view, without consideration]; said of a person when the kibleh is doubtful, and he cannot work out a solution of the difficulty. (Mgh.) Q. Q. 2 تَبَخْتَى: see تَبَخْتَرَ. بَخْتٌ Fortune; or particularly good fortune; syn. جَدٌّ, (S, A, K,) and حَظٌّ: (Msb, TA:) a foreign, or Persian, word, (Msb,) arabicized: (S, K:) or post-classical: accord. to the 'Ináyeh, not a chaste Arabic word: but in the Shifá el-Ghaleel said to have been used by the Arabs in ancient times; and the like is said in the L: Az says, "I know not if it be Arabic or not. " (TA.) بُخْتٌ [a coll. gen. n.] A species of camels; (S, * Msb;) the Khurásánee [or Bactrian] camels; (K;) begot between an Arabian she-camel and a فَالِج [which is a large two-humped camel brought from Es-Sind for the purpose of covering]; (TA;) long-necked; (Nh;) [large and strong, accord. to Ibn-Maaroof; and two-humped, accord. to Leo Africanus: the Mauritanian Arabs call thus all camels promiscuously; but accord. to the more common use of the word are to be understood hairy camels, fit for winter-work; generally of Turhumán or Bactrian breed; distinct from the Arabian, which are accustomed to bear bardens in winter and summer: (Golius:)] they are also called ↓ بُخْتِيَّةٌ: (K:) n. un. ↓ بُخْتِىٌّ; (S, Msb;) fem. ↓ بُخْتِيَّةٌ: (S:) pl. بَخَاتِىُّ, (S, Msb, K,) imperfectly decl., (S,) and بَخَاتَى (K, TA [in the CK بَخَاتِى]) and بَخَاتٍ, (K,) and you may say [with the article] البَخَاتِى, without tenween: (S, Msb:) it is a foreign, or Persian, word, (TA,) arabicized: but some say, it is Arabic: (S, TA:) some hesitate as to its being Arabic because بَخْتٌ, meaning حَظٌّ, is not. (Msb.) بُخْتِىٌّ and بُخْتِيَّةٌ: see بُخْتٌ; for the latter, in two places. بَخِيتٌ, not thought by IDrd to be a chaste word, (TA,) Fortunate; possessed of good fortune; (A, K, TA;) as also ↓ مَبْخُوتٌ. (S, A, K.) بَخَّاتٌ One who acquires, as his permanent property, camels such as are termed بُخْت: (K:) and one who makes use of such camels. (TA.) مَبْخُوتٌ: see بَخِيتٌ. بختر Q. 1 بَخْتَرَ: see what next follows. Q. 2 تَبَخْتَرَ, (L,) inf. n. تَبَخْتُرٌ; (JK, S, L, K;) and ↓ بَخْتَرَ, (L,) inf. n. بَخْتَرَةٌ; (L, K;) He walked in a certain manner; (S;) with an elegant gait; (JK, K;) with an elegant and a proud and self-conceited gait, (L, TA, TK,) with an affected inclining of the body from side to side; (TK;) or with a twisting of the back, (Fr, in TA, voce تَمَطَّطَ, and Bd in lxxv. 33,) and with extended steps. (Bd ibid.) You say also, فُلَانٌ يَتَبَخْتَرُ فِى مِشْيَتِهِ and يَتَبَخْتَى [Such a one carries himself in an elegant and a proud and self-conceited manner, with an affected inclining

of his body from side to side, in his gait; or with a twisting of his back, and with extended steps]. (L.) بَخْتَرِىٌّ and ↓ بِخْتِيرٌ Elegant, or beautiful, in gait and in body; (L, K: in [some of] the copies of the K, instead of وَالجِسْمِ, is erroneously put وَالجَسِيمُ: TA:) applied to a man: (L:) or (so accord. to the L and TA, but in the K " and ") proud and self-conceited: (L, K:) or who walks in the manner termed تَبَخْتُرٌ [see Q. 2.]: (JK, L:) the former epithet is also applied to a camel: (L:) the fem. of the former is with ة. (JK, L.) بُخْتُرِىٌّ a subst. signifying The gait denoted by التَّبَخْتُرُ [inf. n. of Q. 2]: (JK:) [and so ↓ بَخْتَرِيَّةٌ: whence the phrase] فُلَانٌ يَمْشِى البَخْتَرِيَّةَ Such a one walks in the manner termed تَبَخْتُرٌ. (S, L.) بَخْتَرِيَّةٌ: see what next precedes. بِخْتِيرٌ: see بَخْتَرِىٌّ. بخر 1 بَخَرَتِ القِدْرُ, (Msb, K,) aor. بَخُرَ, (Msb,) or بَخَرَ, (K,) inf. n. بَخْرٌ (Msb, K) and بُخَارٌ, (TA,) The cooking-pot sent up fume, vapour, steam, or an exhalation. (Msb, K. *) — بَخِرَ, (S, K,) aor. بَخَرَ, (K,) inf. n. بَخَرٌ, (TA,) He had a stinking mouth [or breath; he exhaled a stinking, or fetid, odour from his mouth]. (S, L, K.) You say, بَخِرَتْ عَلَيْنَا She exhaled a stinking, or fetid, odour upon us from her mouth. (A. [But in my copy of that work, and in the TA, it is erroneously written بَخَرَتْ.]) And بَخِرَ الفَمُ, aor. and inf. n. as above, The mouth stank; exhaled a stinking, or fetid, odour. (Msb.) [See بَخَرٌ, below.] 2 بخّرت She perfumed [or rather fumigated her own or another's person or clothes &c. with بَخُور]. (A.) 4 ابخرهُ It (a thing) caused him to have a stinking mouth [or breath]. (K, * TA.) 5 تبخّر (S, K, &c.) He fumigated himself with perfume or the like; (TA;) with بَخُور. (S, A, K.) One says, فُلَانٌ يَتَبَخَّرُ وَ يَتَبَخْتَرُ [Such a one fumigates himself with perfume, and walks with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side]. (A.) بَخَرٌ Stench, or fetor, of the mouth [or breath] (S, A, K) &c.: (AHn, K:) and any odour that rises and diffuses itself, (K, TA,) whether stinking or not; as also ↓ بُخَارٌ. (TA.) بُخَارٌ [Fume, vapour, steam, or exhalation;] what rises from water, like smoke; (S;) any fume (K, TA) that rises and diffuses itself (TA) from what is hot, (K, TA,) or from hot water; (TA;) anything that rises and diffuses itself from hot water or from damp earth: pl. أَبْخِرَةٌ and بُخَارَاتٌ. (Msb.) — — Also The stench of a noiseless emission of wind from the anus. (TA.) — — See also بَخَرٌ. بَخُورٌ Incense, or a substance for fumigation; syn. دُخْنَةٌ; (Msb;) that with which one fumigates himself: (S, A, Msb, K:) aloes-wood used for that purpose. (TA in art. قتر.) — — بَخُورُ مَرْيَمَ [Arthanita, or sow-bread; the common cyclamen; also called الوَلْفُ; the latter name, accord. to Golius, on the authority of Zeyn El-'Attár, given to it by the Syrians;] a certain plant, (K,) originally called عَرْطَنِيثَا; hot; dry; (TA;) having the property of clearing the complexion, or skin; aperient; diuretic; (K;) laxative; (TA;) and very useful: (K:) it is a laxative when used in the form of a suppository, or applied as a liniment below the navel. (TA.) أَبْخَرُ Having a stinking mouth [or breath]: (S, Msb, K:) fem. بَخْرَآءُ: and pl. بُخْرٌ. (Msb.) مَبْخَرَةٌ A thing that occasions one's knowing, or inferring, or suspecting, stench, or fetor, of the mouth [or breath; a cause of stench, or fetor, of the mouth or breath]: such is said to be the sleeping between daybreak and sunrise, or in the first part of the day. (TA.) مِبْخَرَةٌ A vessel for fumigation; a censer; syn. مِجْمَرَةٌ [q. v.: pl. مَبَاخِرُ]. (Msb in art. جمر.) مُبَخَّرٌ A garment perfumed [or rather fumigated with perfume]. (A.) مَبْخُورٌ [Affected by the fumes of wine &c.; or] affected with pain and headache occasioned by wine, or with the remains of intoxication. (IAar, K.) بخس 1 بَخَسَهُ, aor. بَخَسَ, inf. n. بَخْسٌ, He diminished it; lessened it; made it deficient, or defective: (S, A, Msb, K:) or he made it faulty. (Msb.) You say, بَخَسَ الكَيَّالُ [for بَخَسَ الكَيَّالُ الكَيْلَ The measurer made defective measure]. (A.) And of a just sale, لَا بَخْسَ فِيهِ وَ لَا شَطَطَ, (S,) or وَلَا شُطُوطَ, (T, TA,) [There is no deficiency in it nor excess.] And it is said in the Kur [lxxii. 13], فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا He shall not fear diminution of the reward of his actions, nor wrong, or injustice. (TA.) And in this sense, [as also in the next,] the verb is doubly trans. (Msb.) You say, بَخَسَهُ حَقَّهُ He diminished to him his right, or due; deprived him, or defrauded him, of a part of it. (S, A.) And it is said in the Kur [vii. 83 and xi. 86 and xxvi. 183], وَلَا تَبْخَسُوا النَّاسَ أَشْيَآءَهُمْ [And ye shall not diminish unto men their things]: (Msb:) or the verb in this instance has the signification next following. (TA.) — — He wronged him; acted wrongfully, or unjustly, towards him. (A, K.) — بَخَسَ عَيْنَهُ: see بَخَصَ. 6 تباخسوا They defrauded one another in a sale. (K.) بَخْسٌ Deficient; defective. (S.) It is said in the Kur [xii. 20], وَشَرَوْهُ بِثَمَنٍ بَخْسٍ And they sold him for a deficient, or defective, price: (S, * Msb, * TA:) or for a price less than was incumbent: or for an insufficient price: or for an unjust price; accord. to Zj; because the sale of a man that has been found is unlawful. (TA.) — Land that produces herbage without being [artificially] watered: (JK, S, K:) or land which is watered by the rain; because it has deficient watering: (Mgh:) pl. بُخُوسٌ. (JK, TA.) — — Also, (TA, as from Ibn-Málik,) or ↓ بَخْسِىٌّ, [which is more probably the correct form,] a rel. n. from بَخْسٌ in the sense immediately preceding, explained in the T as signifying, (Mgh,) Seed-produce that is not irrigated with water from a spring or well or the like, but only by the rain. (Mgh, and TA from Ibn-Málik.) بَخْسِىٌّ: see بَخْسٌ. بَاخِسٌ Any one who acts wrongfully, or unjustly. (TA.) It is said in a prov., تَحْسِبُهَا حَمْقَآءَ وَ هِىَ بَاخِسٌ; (S, A, K;) so runs the prov.; but accord. to Th, (S,) you may also say بَاخِسَةٌ; (S, K;) i. e., [Thou thinkest her stupid,] but she is wrongful, or unjust: applied to him who feigns himself to be of weak understanding when he is crafty and cunning. (K, TA.) The origin of the prov. was this: a man of the Benu-l-' Ambar, of Temeem, mixed his property with that of a woman, coveting the possession of it, and thinking that she was stupid, and that she did not take care of her property nor know it: then he made a division with her, after he had mixed; but she was not content with the division until she took her property: she complained of him to those in authority, so that he released himself from her by giving her what she desired of the property: and the man was reproved for his conduct; it being said to him, "Thou cheatest a woman: is not this wrongful conduct (بَخْس)? " whereupon he replied in the words above, which became a proverb. (Th, K, * TA.) بخص 1 بَخَصَ عَيْنَهُ, (S, A, Mgh, Msb, K, &c.,) aor. بَخَصَ, (S, Mgh, K,) inf. n. بَخْصٌ, (S, Mgh,) He put out his eye; syn. فَقَأَهَا, (Mgh,) and عَوَّرَهَا: (A, Mgh:) or he pulled out his eye [altogether, i. e.,] with its bulb: (S, K: [in the former, مَعض شَحْمَتِهَا: in the latter, not so well, بِشَحْمِهَا:]) or he put his finger into his eye: (Msb:) Yaakoob says that you should not say بَخَسَ; (S;) and so says ISk: (TA in art. بخس:) but accord. to As, as related by Aboo-Turáb, you say بَخَصَ عَيْنَهُ and بَخَزَهَا and بَخَسَهَا, all as meaning he put out his eye; syn. فَقَأَهَا: (TA:) and IAar says that بَخَسَهَا and بَخَصَهَا signify alike: (Msb:) the former of these two is a dial. var. of the latter; (TA in art. بخس;) and signifies he put it out (فَقَأَهَا) with his finger or some other thing: (Lth, As, and K in art. بخس:) but بَخَصَ is the better word. (Lh, IAar, Msb.) بخع 1 بَخَعَ الذَّبِيحَةَ, (Z, in the Fáïk,) or الشَّاةَ, (Z, in the A,) or بِالشَّاةِ, (O, K,) [aor. بَخَعَ, inf. n. بَخْعٌ,] He slaughtered the beast for slaughter, or the sheep or goat, with much, or extraordinary, effectiveness, or energy, (Z, K,) so that he reached the back of the neck, (Z, in the A,) or so that he reached the بِخَاع, (K, TA, [in the CK نُخَاع,]) cutting the bone of the neck. (TA.) This is the primary signification; and hence the verb is used to denote the doing anything to a great extent, in a great degree, egregiously, or with much or extraordinary effectiveness or energy or the like. (Z, K.) — — [Hence you say,] بَخَعَ نَفْسَهُ, (S, Msb, K,) aor. بَخَعَ, (Msb, K,) inf. n. بَخْعٌ (S, Msb)

and بُخُوعٌ, (TA,) (tropical:) He killed himself with grief, (S, Msb, K, TA,) or with wrath, or rage. (Msb, TA.) — — And بَالَغُوا فِى بَخْعِ أَنْفُسِهِمْ (tropical:) They exceeded the ordinary bounds in subduing and abasing themselves by obedience. (TA.) — — And بَخَعْتُ لَكَ نَفْسِى وَ نُصْحِى, aor. بَخَعَ, inf. n. بُخُوعٌ, (tropical:) I exerted for thee myself and my good advice, or counsel, laboriously, earnestly, or with energy: (TA:) and بَخَعَ لَهُ نُصْحَهُ, (K, TA,) inf. n. بَخْعٌ, (TA,) (tropical:) He acted sincerely towards him, and took extraordinary pains, in giving him good advice, or counsel. (K, TA.) — — And بَخَعَ لَهُ بِالحَقِّ, (S, * K, * TA,) inf. n. بُخُوعٌ; and بَخِعَ, inf. n. بُخُوعٌ and بَخَاعَةٌ; (tropical:) He confessed, or acknowledged, to him the right, or due, and humbled himself to him: (S, K, TA:) or you say, بَخَعَنِى بِالحَقِّ, inf. n. بُخُوعٌ, meaning (assumed tropical:) he submitted himself to me, and gave the right, or due, freely: (Msb:) and بَخَعْتُ لَهُ (assumed tropical:) I became submissive and obedient, and made confession, or acknowledgment, to him: or, accord. to the A, بَخَعَ signifies (tropical:) he made confession, or acknowledgment, with the utmost submissiveness. (TA.) — — And بَخَعَ فُلَانًا خَبَرَهُ (tropical:) He related his information, or news, truly to such a one. (K.) — — Also, بَخَعَ الرَّكِيَّةَ, aor. بَخَعَ, inf. n. بَخْعٌ, (assumed tropical:) He dug the well until its water appeared. (Ks, K.) — — And hence the saying of 'Áïsheh, speaking of 'Omar, بَخَعَ الأَرْضَ فَقَآءَتْ أُكُلَهَا, meaning (assumed tropical:) He subdued and abased the people of the earth, [so that it disclosed] and he drew forth the treasures that it contained, and the possessions of the kings. (TA.) And بَخَعَ الأَرْضَ بِالزِّرَاعَةِ, (K,) inf. n. بَخْعٌ, (TA,) (tropical:) He exhausted the strength of the land by sowing, tilling it continuously, and not giving it rest for a year. (K, TA.) البِخَاعُ A certain vein, or nerve, (عِرْق,) in the صُلْب [or back-bone], (Z in the Fáïk and Ksh, and K,) lying within the قَفَا [or back of the neck]; (Z in the Ksh, and TA;) Bd says, lying within the فَقَار [or vertebræ]; but it is said that this is a mistranscription, and that the right reading is the قفا, as in the Ksh; and it is said in the K to be running into the bone [or, as in the CK, bones,] of the neck; but this is a mistake: (TA:) accord. to an assertion of Z, (K,) in his Fáïk and Ksh, (TA,) it is different from the نُخَاع, with ن, which is the white cord in the interior of the bone of the neck, extending to the back-bone: but IA th says, I have searched long in lexicons, and in books of medicine and anatomy, but have not found البخاع, with ب, mentioned in any of them. (TA.) فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ, in the Kur [xviii. 5], (S,) means (tropical:) And may-be thou wilt hill thyself (S, K) with grief, (S,) being beyond measure eager for their becoming Muslims. (K, TA.) These words imply an incitement to abstain from regret. (B.) أَبْخَعُ [More, and most, effectual to kill, and destroy]. (K voce أَخْنَعُ, q. v.) — — هُمْ أَبْخَعُ طَاعَةً (tropical:) They are more sincere and more energetic in obedience than others; as though they exceeded the ordinary bounds in subduing and abasing themselves by obedience. (TA, from a trad.) بخق 1 بَخِقَ, aor. بَخَقَ; and بَخَقَ, aor. بَخُقَ; He had that affection of an eye which is termed بَخَقُ, explained below. (K.) [And,] accord. to ISd, بَخَقَتْ عَيْنُهُ, and بَخِقَتْ, His eye went away; or perished: and i. q. عَارَتْ [his eye became blind; or became wanting; or sank in its socket]: the more approved form is [بَخَقَتْ,] with fet-h [to the medial radical]: and it is also explained as meaning فُقِئَتْ [it was put out; or was blinded; &c.]: (TA:) or, accord. to the Mj, بَخِقَتِ العَيْنُ signifies the flesh [app. meaning the bulb, which is also termed the شَحْمَة,] of the eye disappeared: and the epithet applied to the eye in this case is ↓ بَخْقَآءُ. (Mgh.) — بَخَقَ عَيْنَهُ, aor. بَخَقَ, (S, K,) inf. n. بَخْقٌ, (S,) i. q. عَوَّرَهَا [He put out his eye; or made it to sink in its socket]; (Lth, S, K;) as also ↓ أَبْخَقَهَا: (TA:) or the former, (Mgh,) and ↓ the latter, (AA, K, TA,) i. q. فَقَأَهَا [he put it out; or blinded it; &c.]. (AA, Mgh, K.) 4 أَبْخَقَ see 1, in two places: — and see also 7. 7 اِنْبَخَقَتِ العَيْنُ, so in the Moheet; accord. to the K, ↓ أَبْخَقَت, but this is wrong; i. q. نَدَرَت [The eye fell out from its place; or became displaced]; as in the K. (TA.) بَخَقٌ [app. inf. n. of بَخِقَ: and, as a simple subst.,] The worst, or most unseemly, kind of عَوَر [or blindness of one eye, or loss thereof, &c.], and that in which there is most [of the foul matter termed] غَمَص: [in the CK, for أَكْثَرُهُ غَمَصًا, is erroneously put أَكْثَرُهُ غَمْصًا; and so I find in the JK:] or the state in which the edge of one's eyelid (شُفْرُ عَيْنِهِ [in the CK شُفْرُ عَيْنَيْهِ]) will not meet the black, or part surrounded by the white: (Lth, K:) or blindness of one eye (عَوَرٌ) by the disappearance, in the head, of the black, or part surrounded by the white: (S:) or the disappearance of that part of the eye, in the head, after blindness of the eye: (Sh, TA:) or the having the sight gone, but the eye remaining open, blind, or white and blind, but still whole. (IAar, TA.) بَخِيقٌ, and with ة: see أَبْخَقُ, in three places. بَاخِقُ العَيْنُ: and عَيْنٌ بَاخِقَةٌ: see أَبْخَقُ, in two places. رَجُلٌ أَبْخَقُ, and ↓ بَخِيقٌ and ↓ بَاخِقُ العَيْنِ and ↓ مَبْخُوقُ العَيْنِ all signify the same; (K;) i. e. A man blind of one eye; or wanting one eye; or having one of his eyes sunk in its socket; or having one of his eyes dried up; syn. أَعْوَرُ: (TA:) [or having that affection of an eye which is termed بَخَقٌ:] and in like manner بَخْقَآءُ applied to a sheep or goat for sacrifice on the occasion of the pilgrimage signifies عَوْرَآءُ [blind of one eye; &c.]; (Mgh, TA;) or, as some say, having an eye of which the black, or part surrounded by the white, has disappeared in the head. (Mgh.) And عَيْنٌ بَخْقَآءُ and ↓ بَاخِقَةٌ and ↓ بَخِيقٌ and ↓ بَخِيقَةٌ i. q. عَوْرَآءُ [An eye that is blind; &c.]: (K:) see also 1. مَبْخُوقُ العَيْنِ: see أَبْخَقُ. بخل 1 بَخِلَ, (JK, S, Msb, K,) aor. بَخَلَ, inf. n. بَخَلٌ; (JK, Msb, K;) and بَخُلَ, aor. بَخُلَ, inf. n. بُخْلٌ; (Msb, K;) He was, or became, niggardly, tenacious, stingy, penurious, or avaricious: see بُخْلٌ, below. (K, TA.) You say, بَخِلَ بِكَذَا, (S, TA,) and بَخُلَ بِهِ, He was, or became, niggardly, &c., of such a thing. (TA.) And بَخِلَ عَنْهُ [He withheld, with niggardliness, from him]: and بَخِلَ عَلَيْهِ [he was niggardly to him]. (Bd and Jel in xlvii. last verse.) 2 بخّلهُ, (S, K,) inf. n. تَبْخِيلٌ, (K,) He attributed, or imputed, to him بُخْل [or niggardliness, &c.]: (S:) or he accused him thereof: (K:) or he called him بَخِيل [or niggardly, &c.]. (TA.) 4 ابخلهُ He found him to be بَخِيل [or niggardly, &c.]. (S, Msb, K.) بَخْلٌ: see what next follows. بُخْلٌ and ↓ بَخَلٌ, [both of which are properly inf. ns.,] (JK, S, K,) and ↓ بَخْلٌ, (Ks, S, Msb, K,) which is a simple subst., (Msb,) and ↓ بُخُلٌ (K) and ↓ بَخِلٌ and ↓ بِخْلٌ (TA) and ↓ بُخُولٌ, (K,) of all which, the first is that which commonly obtains, (TA,) are syn., (JK, S,) signifying Niggardliness, tenaciousness, stinginess, penuriousness, or avarice; contr. of كَرَمٌ (K, TA) and جُودٌ; and its definition is the withholding of acquired articles of property from that wherefrom it is not lawful to withhold them: (TA:) or the debarring the asker, or beggar, from what one has that is superabundant: (Msb:) and in the law, the refusal of what is incumbent, or obligatory. (Msb, TA.) بِخْلٌ: see what next precedes. بَخَلٌ: see بُخْلٌ: — — and see also بُخْلٌ. بُخُلٌ: see بُخْلٌ. بَخِلٌ: see بُخْلٌ. بَخْلَةٌ A single act, or instance, of بُخْل [or niggardliness &c.]. (JK, TA.) بَخَالٌ: see what next follows. بَخِيلٌ (JK, S, Msb, K) and ↓ بَاخِلٌ (S, Msb, K) Niggardly, tenacious, stingy, penurious, or avaricious; (K;) i. e. ذُو بُخْلٍ; (Msb;) epithets from 1: (S, Msb: *) or one from whom niggardliness is experienced much or often: (TA: [appin explanation of the former:]) and so ↓ بَخَلٌ, in inf. n. used as an epithet [and therefore implying more than the possession of the simple attribute of niggardliness &c., being a kind of personification]; (Abu-l-'Omeythil El-Aarábee, K;) and ↓ بَخَّالٌ (S, K) and ↓ بَخَالٌ (K) and ↓ مُبَخَّلٌ (JK, K) i. e. شَدِيدُ البُخْلِ [very, or vehemently,

niggardly &c.]: (S, TA:) pl. of the first, بُخَلَآءُ; (Msb, K;) and of the second, بُخَّلٌ (K) and بُخَّالٌ. (TA.) بُخُولٌ: see بُخْلٌ. بَخَّالٌ: see بَخِيلٌ. بَاخِلٌ: see بَخِيلٌ. مَبْخَلَةٌ A cause of, or a thing that incites to, بُخْل [or niggardliness &c.]: (K:) a word of the same class as مَجْبَنَةٌ and مَهْلَكَةٌ and مَعْطَشَةٌ and مَفَازَةٌ &c. (TA.) So explained as occurring in the trad., (TA,) الوَلَدُ مَبْخَلَةٌ مَجْبَنَةٌ [Children are a cause of niggardliness and a cause of cowardice]; (S, TA;) because on account of them one loves property, and continuance of life. (S in art. جبن.) مُبَخَّلٌ: see بَخِيلٌ. بد 1 بَدَّ, aor. ُ3بَدُ, inf. n. بَدٌّ: see 2. — — بَدَّ رِجْلَيْهِ He parted his legs, or straddled, (S, M, K,) in the stocks, or otherwise. (M.) — — بَدَّهُ, (M, K,) aor. and inf. n. as above, (M,) He removed with it, withdrew with it, drew away with it, [or drew it away, from its place,] (M, K,) namely, a thing. (M.) — — He made him (namely, his companion, M) to retire, or withdraw, far away; and to refrain, forbear, or abstain; (M, K;) عَنِ الشَّىْءِ from the thing. (M.) — — أَنَا أَبُدُّ بِكَ عَنْ ذٰلِكَ الأَمْرِ I will defend thee from that thing, or event, by repelling it, or averting it, from thee. (M, L.) — — بُدَّ عَنْ دَبَرِ الدَّابَّةِ It (a felt cloth) was cut, or slit, so as to be clear of the galls, or sores, on the back of the beast. (M, TA.) — بَدَّ, (M,) second pers. بَدِدْتَ, (S, K,) aor. يَبَدُّ, (M,) inf. n. بَدَدٌ, (T, S, M, K,) He (a man) was, or became, wide between the thighs, (ISk, T, S, M, K,) by reason of abundance of flesh: (ISk, S, M:) or wide between the arms; (K;) having the arms far from the sides: (M:) or wide between the shoulder-joints: (M:) or large in make, having one part far from another. (M, K.) — — Also He (a quadruped, ISk, T, S, or a horse, M) had his fore legs far apart: (ISk, T, S, M:) or he (a horse) had his fore legs far from his sides: (Lth, T:) and he (a camel) had his elbows far from his sides. (T.) — بَدَّ قَتَبَهُ, aor. ُ3بَدُ, He furnished his camel's saddle with what are called بِدَادَانِ and بَدِيدَانِ (S.) [See بِدَادٌ] 2 بدّد, inf. n. تَبْدِيدٌ, He separated, disunited, dispersed, or dissipated; (S, M, A, Mgh, L, K;) as also ↓ بَدَّ, aor. ُ3بَدُ, inf. n. بَدٌّ: (S, L:) or the latter has this meaning, and the former signifies he separated, disunited, dispersed, or dissipated, much. (Msb.) — — He (a man) gave his equal share of the expenses for a journey. (IAar, T.) [See also 3.] — He (a man) was, or became, weary, tired, or fatigued: (IAar, T, M, K:) or he drowsed, or slumbered, while sitting, without sleeping. (K.) 3 بادّ القَوْمُ, (T, K,) inf. n. مُبَادَّةٌ (M, K) and بِدَادٌ, (T, M, K,) with which the subst. ↓ بَدَادٌ is syn., (M, and mentioned also in a MS. copy of the K, and in the CK, and in the TA, but not as from the K,) as also ↓ بِدَادَةٌ, (TA, as from the K, but not in the CK nor in my MS. copy of the K,) The people, or company of men, contributed what was necessary to be expended (in a journey, T, M, L), each man giving something, and then collected the sum, and expended it among themselves. (T, M, L, K.) In a copy of the K, for يُنْفِقُونَهُ, is erroneously put يُبْقُونَهُ. (TA. [In the CK, يَبْقُونَهُ.]) Accord. to IAar, بِدَادٌ signifies The contributing equally for the purchasing of corn, or food, to eat: and also a people's having money, or property, divided into lots, or portions, and distributed in shares among them: (L:) [and] accord. to the same, the dividing property among a people in shares. (T. [See also 4.]) — — Also, بادّهُ, (M, A, K,) or بادّهُ فى البَيْعِ, (S,) inf. n. مُبَادَّةٌ, (S, A, K,) or مُبَادَدَة, (TA,) and بِدَادٌ; (S, M, A, K;) and so ↓ بَايَعَهُ بَدَدًا, (S M, K,) or مُبَادَّةً; (A;) He bartered, or exchanged commodities, with him; syn. عَارَضَهُ بِالبَيْعِ, (M, A, * L,) and بَاعَهُ مُعَارَضَةً: (S, K:) from the saying, هٰذَا بِدُّهُ , and بِدُّهُ, "this is the like of it: " (L:) from IAar. (M.) — — [See also بُدٌّ.] 4 ابدّ فِيهِمُ العَطَآءَ, (As, T,) and ابدّ بَيْنَهُمْ العَطَآءَ, (S, M, L, K,) and أَبَدَّهُمْ العَطَآءَ, (M, A, Mgh,) He divided among them the gift, giving to each of them his lot, or share, or portion, (S, M, A, Mgh, L, K,) singly, not giving a portion to be shared by two: (As, T, M, * Mgh, L:) said with respect to food and property and any other thing. (M.) You say, أَبْدَدْتُهُمُ المَالَ وَ الطَّعَامَ I divided among them, in shares, the property and the food. (IAar, T.) [Hence,] أَبِدِّيهِمْ تَمْرَةً تَمْرَةً (T, S, A, Mgh, from a trad.) [Give thou to each of them a date; or] distribute thou among them to each a date: (T:) said by Umm-Selemeh, (T, A, Mgh,) to a slave-girl, when beggars had become numerous. (A.) إِبْدَادٌ in relation to a gift signifies The giving [persons] one by one; and قِرَانٌ, the " giving two by two. " (A 'Obeyd, T.) [See also 3.] — — يُبِدُّهُمْ is used by a poet, referring to a saying, and is explained by IAar as meaning It (the saying) shall be distributed among them (يُفَرَّقُ فِيهِمْ); opposed to يَجْمَعُ [i. e. يَجْمَعُهُمْ; which shows that the former means it shall be addressed to them one by one, or separately]. (M, TA. [The author of the former adds, "I know not, in discourse, أَبْدَدْتُهُ as meaning فَرَّقْتُهُ: " but this is not what I Aar means.]) — — أَبِدَّهُمَا نَعْجَتَيْنِ Allot thou to them (namely, two lambs,) two ewes, to each lamb a ewe, to suckle it: said when one ewe is not sufficient for both the lambs. (T, * S.) — — ابدّ ضَبْعَيْهِ He extended his upper arms, separating them from his sides, in prostrating himself in prayer. (T, A, Mgh, L.) — — ابدّ يَدَهُ إِلَي الأَرْضِ He extended his arm, or hand, to the ground, or earth, (T, S, Mgh, L,) as one does when he takes up something from it. (L.) — — ابدّ نَظَرَهُ He prolonged his look. (T, L.) And ابدّهُ بَصَرَهُ (T, A, L) He prolonged his look at him, or it; as one does when he sees a thing that he dislikes. (T, L.) 5 تبدّد It (a thing, S, M, L, and a people, or company of men, T, L) became separated, disunited, dispersed, or dissipated; (T, S, M, L, K;) [as also ↓ بَدْبَدَ, for its inf. n.] بَدْبَدَةٌ likewise signifies the being separated, disunited, &c. (AA, T.) — تبدّدوا شَيْئًا They divided a thing among themselves in lots, shares, or portions, (K,) equally. (TA.) — — تبدّد صَدْرَ الجَارِيَةِ It (an ornament) occupied the two sides, (A,) or the whole, (K,) of the bosom of the girl. (A, K.) [See an ex. voce جَلِيفٌ.] 6 تبادّوا They removed to a distance, one from another. (Ham p. 823.) — — They went, or passed, two by two, each one of a pair removing, or withdrawing, with the other, or making the other to retire, or withdraw, far away. (M.) — — They went forth into the field [of battle], one to another: (A:) or they took their adversaries, or opponents, [with whom to fight,] (T, S, K,) each man his man; as also ↓ لَقُوا بَدَادَهُمْ: (K:) or this latter signifies they met their numbers, to each man a man. (T, S.) 8 ابتدّاهُ بِالضَّرْبِ They two took him on both sides of him, (T, S, K,) or came to him on both sides of him, (K,) with beating. (T, S.) — — السَّبُعَانِ يَبْتَدَّانِ الرَّجُلَ The two wild beasts come upon both sides of the man. (S, A.) — — الرَّضِيعَانِ يَبْتَدَّانِ أُمَّهُمَا (T, S, A *) The two sucklings suck their mother on either side, one from one breast and the other from the other breast. (T, A, * TA.) You do not say, يَبْتَدُّهَا ابْنُهَا, but يَبْتَدُّهَا ابْنَاهَا. (T, S.) 10 استبدّ He was, or became, alone; independent of others; (S, M, L, Msb, K; in the first and last expl. by تَفَرَّدَ; and in the others, by إِنْفَرَدَ;) exclusively of others; (L;) without any to share, or participate, with him; or he had none to share, or participate, with him: (Msb:) بِهِ [in it; i. e. he had it, or kept it, to himself, exclusively, with none to share with him in it]: (K:) and بِكَذَا [in such a thing]: (S, L:) and بِرَأْيِهِ [in his opinion; i. e. he followed his own opinion only, with none to agree with him; or he was singular in his opinion]: (M, L:) and بِأَمْرٍ [in a thing, or an affair]: (L, Msb:) and بِأَمْرِهِ [in his affair]; meaning he obtained [absolute] predominance, or control, over his affair, so that people would not hear [or obey] any other. (A.) It is said in a trad., كُنَّا نَرَي أَنَّ لَنَافِي هٰذَا الأَمْرِ حَقًّا فَاسْتَبْدَدْتُمْ عَلَيْنَا [We used to opine that we had a right to act in this affair, and ye have been alone the actors, predominant over us]. (L.) And you say, استبدّ الأَمْرُ بِفُلَانٍ, meaning (tropical:) The thing, or affair, overcame such a one, so that he could not manage it well, or thoroughly. (A.) R. Q. 1 بَدْبَدَ, inf. n. بَدْبَدَةٌ: see 5. بُدٌّ as signifying A separating oneself, or an artifice whereby one may avoid a thing or escape from it, (MF,) or an

avoiding a thing, (Msb,) is not used but in negative phrases, (Msb, MF,) except by post-classical writers. (MF.) You say, لَا بُدَّ مِنْ كَذَا (T, S, M, &c.) There is no separating oneself from such a thing: (AA, T, S, A, K:) or there is no artifice whereby one may avoid it, or escape from it: (M, K:) or there is no avoiding it: (Msb:) it is absolutely necessary: it is not possible to separate oneself from it, nor is there anything that can serve in its stead. (TA.) And مَا لَكَ مِنْهُ بُدٌّ [Thou hast not any means, or way, of separating thyself from it, or avoiding it]. (M, L.) And لَيْسَ لِهٰذَا الأَمْرِ بُدٌّ There is no artifice for this affair. (T.) [It is also said, with reference to the first of these phrases, that] بُدٌّ signifies Amplitude; from أَبَدُّ meaning " wide between the legs. " (Ham p. 348.) — Also, (M, K,) and ↓ بِدٌّ (M) and ↓ بِدَادٌ (IAar, T, M, K) and ↓ بُدَادٌ, (K, TA,) or ↓ بَدَادٌ, (CK,) and ↓ بُدَّةٌ, (IAar, T, M, K,) or ↓ بِدَّةٌ, (S, A, IAth, and mentioned also in a copy of the K,) but J has been charged with error in writing it thus, (K,) by Sgh, (TA,) A lot, share, portion, or set portion; (T, S, M, A, IAth, K;) of anything: (M, K:) [or] the last signifies a piece, or portion, separated, disunited, or dispersed: (Ham p. 823:) the pl. of بِدَادٌ is بُدُدٌ; and of بُدَّةٌ, بُدَدٌ; (IAar, T, M;) and of بِدَّةٌ, بِدَدٌ. (IAth, and Ham p. 823.) — — Also the first, A substitute; a thing given, or received, or put, or done, instead of, in the place of, or in exchange for, another thing; a compensation; syn. عِوَضٌ: (S, L, TA:) it is said to have this signification. (S.) [In the copies of the K, البَعُوضُ is put in the place of العِوَضُ: but this is said in the TA to be a mistake.] — بُدٌّ is also an arabicized word, from بُتْ, (T, S, M, K, [in a copy of the M, بُتّ,]) which is Persian; (T, S;) meaning An idol; (IDrd, S, M, K;) pl. بِدَدَةٌ (S, K) and أَبْدَادٌ: (K:) and (or accord. to some, TA) the house of an idol: (K:) or a house in which are idols and images or pictures. (M.) بِدٌّ: see بُدٌّ. — — Also, and ↓ بَدِيدٌ (T, K) and ↓ بَدِيدَةٌ, (K,) A like; a fellow; an equal. (T, K.) You say, هُوَ بِدُّهُ and ↓ بَدِيدُهُ He, or it, is the like, &c., of him, or it. (T.) And هُمَ بِدَّانِ They two are likes, or fellows, or equals. (TA.) And مَا أَنْتَ لِى بِبَدِيدٍ ↓ فَتُكَلِّمَنِى Thou art not my like, or fellow, or equal, that thou shouldst speak to me. (TA.) بَدَّةٌ: see بَدَدٌ. بُدَّةٌ: see بُدٌّ. — Also A distance; a space; an interval; an extent, or an extreme extent; a long space, or any space, of time. (M, K, * TA.) So in the saying, بَيْنِى وَ بَيْنَكَ بُدَّةٌ [Between me and thee is a distance, &c.]. (M, TA.) بِدَّةٌ: see بُدٌّ, and بَدَادِ: — and see also بَدَدٌ. بَدَدَ and بَدَدًا: see بَدَادِ, in three places: — and see also 3. — مَا لَكَ بِهِ بَدَدٌ and ↓ بَدَّةٌ and ↓ بِدَّةٌ Thou hast not power, or ability, to do it, or to bear it, or to cope with him. (S, M, K.) جَآءَتِ الخَيْلُ بَدَادِ; (T, S;) in which بداد is indecl., with kesr for its termination because it deviates from its original form, i. e., the inf. n. بَدَدٌ; and it is indecl. because it deviates from its original form and is of the fem. gender and has the quality of an epithet; for two of these causes render it imperfectly decl., and the three render it indecl.; (S;) or بَدَادِ بَدَادِ, and بَدَادَ بَدَادَ, (Lh, M, K,) the last indecl. with fet-h for its termination, (TA,) and ↓ بَدَدَ بَدَدَ, (Lh, M, K,) also indecl., with fet-h, (TA,) and composed in the same manner as خَمْسَةَ عَشَرَ, (Lh, M, TA,) and ↓ بَدَدًا بَدَدًا; (Lh, M, K;) all of these indecl. except the last, and each virtually in the accus. case as a denotative of state, except the last, (MF,) which is literally in the accus. case, as an inf. n.; (M, MF;) The horses, or horsemen, came in a state of dispersion: (T, S, M, K:) or one by one; or one after another. (T, L.) And تَفَرَّقَ القَوْمُ بَدَادِ The people, or company of men, became separated, in a state of dispersion. (S.) And ذَهَبَ القَوْمُ بَدَادِ بَدَادِ The people, or company of men, went away [in a state of dispersion; or] one by one; or one after another. (T, L.) [See also أَبَادِيد.] It is said in a form of prayer, اَللّٰهُمَّ أَحْصِهِمْ عَدَدًا ↓ اقْتُلْهُمْ بَدَدًا [O God, slay them one by one, and reckon them by number]: (M:) or أَحْصِهِمْ عَدَدًا وَ الْعَنْهُمْ بَدَدًا, or, accord. to one recital, وَاقْتُلْهُمْ بِدَدًا, pl. of ↓ بِدَّةٌ, the meaning being [reckon them by number, and] curse them, or slay them, with a cursing, or slaughter, distributed among them by shares. (Mgh.) — — يَا قَوْمِ بَدَادِ means O my people, take each one of you his adversary, or opponent [with whom to fight]. (As, T, S, K. *) Here بداد is indecl., with kesr for its termination, because it is an imperative verbal noun, and the imperative is alike uninfluenced with respect to its termination by any governing word; and it is said to be with kesr because two quiescent letters would otherwise occur together, [and] because it occupies the place of an imperative verb [which in like manner is terminated with kesr when it is necessary to prevent the occurrence of two quiescent letters together]. (S.) — — With the article, you say, البَدَادُ, (As, T,) which signifies The going forth to encounter another in fight, or to single combat; as in the saying, لَوْ كَانَ البَدَادُ لَمَا أَطَاقُونَا Had we gone forth to encounter them in fight, (As, T, S, K,) man to man, [they had not been able to cope with us;] (As, T;) or man by man. (S, K.) You say also, لَقُوا بَدَادَهُمْ, explained above: see 6. — See also بُدٌّ. — And see 3. بُدَادٌ: see بُدٌّ. بِدَادٌ: see بُدٌّ. — Also A stuffed lining put beneath a [camel's saddle of the kind called] قَتَب, to defend the animal's back from being hurt thereby: there is one such on each side: (T:) or, of a horse's saddle, and of a قَتَب, (S, M, K,) the stuffed thing, or pad, that is placed beneath, in order that it may not gall the animal's back; (M, K;) as also ↓ بَدِيدٌ: (K:) or the بِدَادَانِ and ↓ بَدِيدَانِ are two bags (خَرِيطَتَانِ), which are stuffed, and placed under the curved pieces of wood, in order that the wood may not gall the animal's back; derived from بَدَّ رِجْلَيْهِ " he parted his legs: " (S:) [see also بَدِيدٌ:] or the بِدَادَانِ of a قَتَب are two things like provender-bags, 'which are stuffed, and bound with strings, or cords, to the pieces of wood called the ظَلِفَات and أَحْنَآء: (T:) or they are, to the قَتَب, like the كَرّ to the رَحْل, except that they do not appear before the ظَلِفَة, being only within [it]: (M:) [see also حِدْجٌ:] pl. [of pauc.] أَبِدَّةٌ (T, S) and [of mult.] بَدَائِدُ. (S.) — — Also A piece of felt cloth, that is bound upon a beast which has a galled, or sore, back, (L, K,) cut, or slit, so as to be clear of the galls, or sores. (L.) بَدِيدٌ: see بِدٌّ, in three places. — Also A saddlebag; syn. خُرْجٌ: (K:) [and] بَدِيدَانِ a pair of saddle-bags; syn. خُرْجَانِ. (S.) — — See also بِدَادٌ, in two places. — Also A wide [desert such as is termed] مَفَازَة: (S, K:) or فَلَاةٌ بَدِيدٌ [a desert, or waterless desert,] in which is no one. (T, L. [In a copy of the former written بَدْ بَدٌ.]) بِدَادَةٌ: see 3. بَدِيدَةٌ: see بِدٌّ. بَادٌّ The inner side of the thigh: (M, A, K:) or the part of the horseman's thigh that is next the saddle: (T, M, A, L:) or the part between the legs: (M, L:) the inner sides of the two thighs are called the بَادَّانِ, (S,) because the saddle separates them; (IAar, M;) and if so, بَادٌّ is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; or it may be a possessive epithet [meaning ذُو بَدٍّ]. (M, L.) You say, هُوَ حَسَنُ البَادِّ عَلَى السَّرجِ, meaning He is a good rider upon the saddle. (A.) — — Also the part of a horse's back upon which the thigh of the rider presses. (Kt, T, L.) أَبَدُّ A man wide between the thighs, (ISk, S, M, K,) by reason of abundance of flesh: (ISk, S, M:) or wide between the arms; (K;) having the arms far from the sides: (M:) or wide between the shoulder-joints: (M:) or (so in the K; but accord. to the S, "and") large in make, (T, S, M, K,) having one part far from another: (M, K:) and wide in the breast: (Aboo-Málik, T:) fem. بَدَّآءُ: (S:) which also signifies a woman (M, L) large in the إِسْكَتَانِ [or labia majora of the vulva], (M, L, K,) having their edges far apart: (M, L:) or having much flesh in the thighs. (T, L.) الأَبَدُّ is used to signify The weaver, (T, M, K,) because of the distance between his thighs. (M.) The following saying, (K,) quoted by J, from the rájiz Aboo-Nukheyleh Es-Saadee, أَلَدُّ يَمْشِى مِشْيَةَ الأَبَدِّ is incorrect, and should be thus, بَدَّآءُ تَمْشِى مِشْيَةَ الأَبَدِّ [A woman of large make, walking in the manner

of the man of large make; or a woman wide between the thighs, &c.]; (K;) for it is descriptive of a woman, as IB and Aboo-Sahl El-Harawee have observed before the author of the K. (TA.) — — Also A horse [or any quadruped (see بَدَّ)] having the fore legs far apart: (M, K:) or having the fore legs far from the sides: (TA:) or wide between the legs: (Ham p. 348:) and a camel having the elbows far from the sides: (TA:) and the fem. بَدَّآءُ, a cow having her fore legs far apart. (S.) [Hence,] الأَبَدُّ الزَّنِيمُ [in the CK الرَّثِيمُ] The lion; (M, K;) the former epithet being applied to him because his fore legs are far apart, and the latter because he is [often] alone. (M.) — — كَتِفٌ بَدَّآءُ A broad shoulder-blade, the sides of which are distant, one from another. (M, L.) طَيْرٌ أَبَادِيدُ, (Fr, S, K,) and ↓ تَبَادِيدُ, (K, TA,) [in the CK نَبادِيدُ,] erroneously written by J ↓ يَبَادِيدُ, (K,) [but see what follows; like أَنَادِيدُ and يَنَادِيدُ;] Birds in a state of dispersion. (S, K.) In the following verse of 'Otárid Ibn-Kurrán, quoted by J, كَأَنَّمَا أَهْلُ حَجْرٍ يَنْظُرُونَ مَتَى يَرَوْنَنِى خَارِجًا طَيْرٌ يَبَادِيدُ [As though the people of Hajr, watching when they should see me going forth, were birds in a state of dispersion], (K,) thus related also by Yaakoob, and thus in the handwriting of Az, (TA,) the last two words should be طَيْرُ اليَنَادِيدِ, the latter with ن, and governed by the former in the gen. case, the rhyme being with kesr: (K:) so says Aboo-Sahl El-Harawee. (TA.) — — ذَهَبُوا أَبَادِيدُ, (M, K,) and ↓ تَبَادِيدُ, (K,) or ↓ يَبَادِيدُ, (as in the T, from Fr, and in the M and L, and in some copies of the K, [but see above,]) [as also أَنَادِيدُ, and يَنَادِيدُ, or تَنَادِيدُ,] They went away in a state of dispersion. (M, L, K.) تَبَادِيدُ: see أَبَادِيدُ, in two places. مُبِدٌّ [act. part. n. of 4, q. v.]. The following words of 'Omar Ibn-Abee-Rabee'ah, أَمُبِدٌّ سُؤَالَكَ العَالَمِينَ are said to signify Dost thou distribute thy petition among mankind one by one, so as to include them universally? or dost thou constrain them by thy petition? from the saying, مَا لَكَ مِنْهُ بُدٌّ [" thou hast no means," or " way," " of separating thyself from it," or " avoiding it "]. (M, L.) شَمْلٌ مُبَدَّدٌ [A united state of affairs]. become disunited [or discomposed or disorganized]. (S, L.) اِمْرَأَةٌ مُتَبَدِّدَةٌ An emaciated woman, [as though] having one part far from another. (M, L.) يَبَادِيدُ: see أَبَادِيدُ, in two places. بدأ 1 بَدَأَ بِهِ, (T, S, M, &c.,) aor. بَدَاَ, (Mgh, K,) inf. n. بَدْءٌ, (T, S, M, Msb,) i. q. ↓ ابتدأ به; (S, Msb, K;) [He began with it;] he made it to have precedence, or to be first; gave precedence to it; syn. قَدَّمَهُ: (Mgh, Msb:) in the dial. of the Ansár, بَدِئَ به is used in this sense of قدّمه; (M;) or بَدِىَ به [without ء]; (IKtt, TA; [see بَدْءٌ;]) [and بَدَى به; see art. بدى;] and ↓ ابدأ به signifies the same. (Msb.) [So in the Kur xii. 76, فَبَدَأَ بِأَوْعِيَتِهِمْ قَبْلَ وِعَآءِ أَخِيهِ And he began with their bags, before the bags of his brother. And بَدَأَهُ is sometimes used in the sense of بَدَأَ بِهِ; whence, in the Kur ix. 13, وَهُمْ بَدَؤُوكُمْ أَوَّلَ مَرَّةٍ And they, it was, began with you the first time; i. e., as Bd says, by acting with hostility, and fighting.] You say also, بَدَّا ثُمَّ عَادَ He began, or did a first time, or the first time: then repeated, or did a second time. (Az, TA in art. عود.) And بَدَأَ فِي الأَمْرِ [He began, or made a beginning, in the affair.] (M.) — — بَدَأَ also signifies It (a thing) began; began to be; originated; or came into existence. (Msb.) [See also 5.] — بَدَأَ الشَّيْءَ, (S, M, K,) aor. and inf. n. as above, (M,) [He began the thing; commenced it; set about it; as also ↓ ابتدأه: accord. to the Mgh, the latter has this meaning, or, agreeably with the authority of the M and K, the meaning which here next follows:] he did the thing first, for the first time, by way of beginning, or originally; (S, M, K;) as also ↓ ابدأه and ↓ ابتدأه; (M, K;) i. e., not after the example of anything preceding. (TA. [But this addition seems rather to belong to another explanation to be mentioned below.]) One does not say, ابتدأ ↓ زَيْدًا nor بَدَأَهُ, because these two verbs [signifying as last explained above] do not have for their objects corporeal things. (Mgh.) [El-Mutanakhkhil El-Hudhalee uses the phrase سَأَبْدَؤُهُمْ بِمَشْمَعَةٍ I will begin with them (meaning his guests) by sporting and jesting; like the phrase in the Kur ix. 13 cited above: but different from these is the saying in the Kur xxxii. 6, وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ And He began the creation of man from clay.] The saying, فَإِنْ كَانَ ↓ ابتدأ أَخْذَهُ أَوْ عَضَّهُ السَّبُعُ ابْتَدَأَهُ means [But if the beast, or bird, of prey has begun the seizing of him, or the biting of him]; the noun that is prefixed [to the pronoun] being suppressed. (Mgh.) You say also, كَانَ ذٰلِكَ فِى الأَمْرِ ↓ ابْتِدَآءِ That was in the beginning, or first, of the affair. (Msb.) [See also بَدْءٌ, below.] — — He originated the thing; brought it into being or existence; made it, or produced it, for the first time, it not having been before; (Mgh;) [and] so ↓ ابدأه, said [of God, and] of a man, as the agent; (Msb;) and ↓ ابتدأه. (Mgh in art. بدع.) [Hence,] بَدَأَ اللّٰهُ الخَلْقَ, and ↓ أَبْدَأَهُمْ, God created, or brought into existence, mankind, or the created beings: (M, Msb, K:) both signify the same. (S.) البَاطِلُ وَمَا يُعِيدُ ↓ مَا يُبْدِئُ [in the Kur xxxiv. 48, means What doth that which is false, or the Devil, originate, or produce in the first instance? and what doth it, or he, reproduce after it hath perished?]: Zj says that مَا, here, is in the place of an accus., meaning in each instance أَىَّ شَىْءٍ: or it may be a negative; and الباطل here is Iblees; i. e., Iblees createth not, nor raiseth to life after death. (M.) You say also, وَلَا ↓ مَا يَتَكَلَّمُ عَائِدَةٍ وَمَا يُعِيدُ ↓ مَا يُبْدِئُ, meaning (S, K,) i. e. He does not say anything for the first time, nor anything for the second time; or anything original, nor anything in the way of repetition; الكَلَامِ ↓ بَادِئَةُ signifying what is said for the first time; and عَائِدَةُ الكَلَامِ, what is said for the second time, afterwards: (TA:) or he says not anything: (A in art. عود:) and he has no art, artifice, or cunning. (IAar, TA in art. عود; and A in the present art.) — — بَدَأَ البِئْرَ He dug the well [for the first time: see بَدِىْءٌ]. (Msb.) — بَدَأَ مِنْ أَرْضٍ إِلَى أَرْضٍ, (T,) or مِنْ أَرْضِهِ, (K,) He went forth from a land to a land, or from his land; as also ↓ ابدأ. (T, K.) — بُدِئَ, (inf. n. as above, S, M, K,) He (a man, S, M) had the small-pox: (AZ, As, T, S, M, K:) or the حَصْبَة [i. e. measles, or spotted fever]: (S, M, K:) or, as AZ says, and the حصبة: (T:) or, as Lh says, there came forth upon him pustules resembling the small-pox: but he adds, some say, the small-pox itself: (M:) the epithet applied to a person affected therewith is ↓ مَبْدُوْءٌ. (AZ, As, Lh, T, S, M.) — — Also He fell sick. (IAth, TA.) In a trad. of 'Áïsheh occur the words, فِى اليَوْمِ الَّذِى بُدِئَ فِيهِ رَسُولُ اللّٰهِ [meaning In the day in which the Apostle of God fell sick]: and IAth says, مَتَى بُدِئَ فُلَانٌ meaning When did such a one fall sick? is a phrase used in inquiring respecting the living [who has been attacked by illness] and respecting the dead. (TA.) 4 ابدأ: see 1, in seven places. — — Also He did a new thing; a thing unknown before; or a strange, or wonderful, thing. (S, * TA.) — — And He voided excrement, or ordure; or broke wind; syn. نَجَا; [as also أَبْدَى;] said of a man. (M.) — — And He put forth his second teeth; said of a child; (M;) and of a colt. (TA voce أَخْفَرَ, q. v.) 5 تبدّأ He, or it, began, or made a beginning. (KL.) [See also 1. Golius mentions, but without giving the authority, and without the vowel-signs, the saying, هَاتِ القِصَّةَ مِنْ ذِى تُبُدِّئَتْ; but writing the last word تبديت, stating only that it is in the passive form; as meaning Relate thou the story, or history, from the beginning.] 8 إِبْتَدَأَ see 1, in seven places. — — ابتدأه بِوَعْدٍ He made him a promise in anticipation; without his asking it of him. (M in art. انف.) بَدْءٌ inf.n. of 1; (T, S, M, Msb;) [The act of beginning;] or the doing a thing first. (M.) You say, لَكَ البَدْءُ, (M, K,) and ↓ البُدْءُ, (As, TA,) and ↓ البَدْأَةُ, (S, M, Msb, K,) and ↓ البُدْأَةُ, (S, M, K,) and ↓ البِدْأَةُ, (L,) and ↓ البَدَآءَةُ, (M, K,) and ↓ البُدَآءَةُ, (S, M, K,) and البُدَاهَةُ, with ه substituted for ء, (M, Mtr,) and ↓ البِدَآءَةُ, (Mtr, TA,) and, accord. to IKtt, البِدَايَةُ, but see what follows, (TA,) and ↓ البَدِئَةُ, (M, K,) and ↓ البُدْآءَةُ, (AZ, TA,) It is for thee to begin, (S, M, Msb, K,) before any other, in shooting or casting, &c.: (S:) as to البِدَايَةُ, mentioned above, accord. to Mtr [and Fei], (TA,)

it is a vulgar word, (Mgh, Msb, TA,) as IB and several others have stated, (Msb, TA, *) a corruption of ↓ البِدَآءَةُ, (Mgh, Msb,) signifying the first; as also ↓ البُدَآءَةُ; and ↓ البَدْأَةُ: (Msb:) but IKtt says that it is a word of the dial. of the Ansár; بَدَأْتُ بِالشَّىْءِ and بَدِيتُ بِهِ signifying قَدَّمْتُهُ: [see 1:] and he cites the following verse of Ibn-Rawáhah: بِاسْمِ الْإِلَاهِ وَ بِهِ بَدِينَا وَلَوْ عَبَدْنَا غَيْرَهُ شَقِينَا [In the name of God, and with it we begin; and if we worshipped any other than Him, we should be miserable]: see art. بدى. (TA. [This verse is also cited in the S in art. بدو, where, in one copy I find it as above; in another, with بَدَيْنَا instead of بَدِيْنَا.]) And you say, فَعَلَهُ عَوْدًا وَبَدْءًا, (T, S,) and عَوْدَهُ عَلَي بَدْئِهِ, (M,) and فِى عَوْدِهِ وَبَدْئِهِ, and فِى عَوْدَتِهِ وَبَدْأَتِهِ ↓, (S, M,) [He did it returning and beginning again; or returning to his beginning; i. e. he did it again from the beginning; he recommenced it: or you say this] meaning like as is meant by the saying next following. (TA.) رَجَعَ عَوْدَهُ عَلَى بَدْئِهِ, (S, K,) and عَوْدًا عَلَى بَدْءٍ, in both of which [and in the last following] the verb may be trans., and the noun following therefore in the accus. case, (TA,) and فِى عَوْدِهِ وَبَدْئِهِ, and فِى عَوْدَتِهِ وَبَدْأَتِهِ ↓, [in both of which, if correct, the verb must be intrans.,] and عَوْدًا وَبَدْءًا, [as though meaning عَائِدًا وَبَادِئًا, used as a phrase denotative of state,] (K,) [but in this last, and the two next preceding, accord. to the TA, the verb should be فَعَلَهُ, as in the next preceding sentence, instead of رَجَعَ, and this is confirmed by what is said in the K in art. عود,] He returned in the way whence he had come: (S, K:) [accord. to the TA, the literal meaning of the first and second may be he made his returning to revert to his beginning, and he made a returning to revert to a beginning:] or the meaning of the first, (Sb, TA in art. عود, and K in that art.,) and of the second, (K in that art.,) is, he returned without stopping after he had gone away: (Sb, K:) and sometimes it signifies the stopping in one's coming and then returning: (Sb:) [and it returned to its first state; it recommenced:] and you say, رَجَعْتُ عَوْدِى عَلَى بَدْئِى, meaning I returned like as I had come. (Sb ubi suprà.) — — Also First, or former; preceding all others, or preceding another; as also ↓ البَدْءُ بَدِىْءٌ; and البَدِىءُ being syn. with الأَوَّلُ. (S, K.) Hence the saying, اِفْعَلْهُ بَادِى بَدْءٍ, and ↓ بَادِى بَدِىْءٍ, meaning Do thou it the first thing, or the first of everything; [accord. to different copies of the S;] the ى in بادى being quiescent, in the place of the accus. case, accord. to usage; and sometimes they omit the [altogether], on account of frequent use [of the phrase], as will be stated in art. بدو, (S in the present art.,) saying بَادِى بَدٍ, and بَادِىَبَدِى (S in art. بدو.) You say also, اِفْعَلْهُ بَدْءًا, and أَوَّلَ بَدْءٍ, (Th, M, K,) and بَدْءَ بَدْءٍ, (CK,) and بَدَا بَدْءٍ, (M, K,) and بَدْءٍ بَادِئَ ↓, (A'Obeyd, T, S, M, K,) and بَادِىَ بَدٍ, (K,) and بَادِئْ بَدًا, (M, K, [in the CK بَادِئَ بَدٍ,]) and بَادِئَ بَدًا, (M,) and بَادَئَ ↓ بَدِىْءٍ, (K,) and بَادِئْ بَدَا, (M, K,) and بَدِئٌ ↓ بَادِئَ ↓ بَدِىْءٍ, (A'Obeyd, T, S, M, CK,) and ↓ بَادِئَ, which is anomalous, (M,) or بَادِىَ بَدِّى, (K,) and بَادِئْ بَدِيٍّ, (Fr, A'Obeyd, T, S, M,) and ↓ بَدِئٍ بَادِئَ ↓, (S, CK,) or ↓ بَادِىَ بَدِئٍ, (K, TA,) and بَادِئٌ ↓ بَدْأَةً, (M, K, TA,) the former word being the act. part. n. of بَدِىَ, which is of the dial. of the Ansár, as mentioned above, and the latter being indecl., with fet-h for its termination, (TA, [in the CK the latter word is written بَدْءَة,]) and بَدْءٍ ↓ بَدْأَةَ, (CK,) and ↓ بَدْأَةَ بَدْأَةَ, (M, K,) and ↓ بَدِىْءٍ ↓ بَدْأَةَ, (S,) and ذِى بَدْءٍ ↓ بَدِىْءَ, (S, CK,) and بَدْءَ ذِى بَدْءٍ, (Fr, T,) and ↓ بَدْأَةَ ذِى بَدِىْءٍ, (Fr, T, S, K,) and ↓ بَدْأَةَ ذِى بَدْأَةٍ, and ↓ ↓ بَدْأَةَ, (S, K,) and ↓ بَدَأَةَ ↓ ذِى بَدَآءَةَ, (K, TA,) not بداءة [as in the CK], (TA,) and ↓ بَدِىْءَ ذِى بَدِىْءٍ, (S, K, TA, [in the CK the last word is written بَدْءٍ,]) and ↓ ذِى بَدِىْءٍ ↓ بَدَآءَةِ, (K,) meaning Do thou it the first thing; (Fr, T, K;) so in a correct copy [of the K, and so I find in a MS. copy of the K and in the CK]: accord. to another copy, the first of everything: (TA:) or the first of first; (S;) thus in the L: (TA:) the words here put in the accus. case [literally or virtually] are so put [in some instances] as adverbial nouns; or, accord. to MF, they may be [in some instances] denotatives of state, with respect to the agent; the meaning being اِفْعَلْهُ حَالَةَ كَوْنِكَ بَادِئًا, i. e. مُبْتَدِئًا بِهِ [lit. do thou it in the state of thy being beginning it]. (TA.) [In like manner,] you also say, بَدْءَ الرَّأْىِ, and [more commonly] بَادِئَ ↓ الرَّأْىِ, At first thought; or on the first opinion: (Lh, M:) [بَدْءُ الرَّأْىِ and] بَادِئُ ↓ الرَّأْىِ signifying the first, and beginning, of the idea, thought, opinion, or judgment; or what is perceived before considering well or thoroughly: (M:) [and بَدْءٌ alone signifying a first idea, thought, opinion, or judgment; as is implied in the A, voce صُدُورٌ, q. v.:] hence, فَعَلَهُ فِى ↓ الرَّأْىِ بَادِئِ [He did it at first thought, &c.]: (M:) and الرَّأْىِ تُرِيدُ ↓ مُبْتَدَأً, and أَنْتَ بَادِئَ ↓ الرأى ظُلْمَنَا, i.e. Thou at first thought, &c., desirest to wrong us: and one says also, بَادِىَ الرأى, without; meaning on the occasion of what appeared of opinion; i. e. at the first of what appeared thereof; [or at the first opinion's presenting itself;;] in which case, the phrase does not belong to this art. [but to art. بدو]: it occurs in the Kur xi. 29: (M:) AA alone there read بَادِئَ, with; all the other readers pronounced it without ء (TA.) — — Also A chief, or lord, (S, M, Msb, K,) who occupies the first place in chieftainship or lordship: (S:) or, as some say, a youth, or young man, whose judgment, or opinion, is deemed good, and who is consulted: (M:) or it signifies also an intelligent youth or young man: (K:) pl. بُدُوْءٌ. (M.) A poet (namely, Ows Ibn-Maghrà Es-Saadee, TA) says, ثُنْيَانُنَا إِنْ أَتَاهُمْ كَانَ بَدْأَهُمْ وَبَدْوُهُمْ إِنْ أَتَانَا كَانَ ثُنْيَانَا [Our second chief, if he came to them, would be their first chief; and their first chief, if he came to us, would be a second chief]. (S.) — — Also, and ↓ بَدْأَةٌ, A share, or portion, of a slaughtered camel: (S, K:) or the best share or portion thereof: (T:) or the former word has the latter signification; and the latter word, the former signification: and the former signifies also a bone with the meat, or flesh, that is on it: (M:) and a joint; syn. مَفْصِلٌ; (AA, T, M;) and so بَدًا q.v.: (AA, T:) the pl. [of pauc.] of بَدْءٌ is أَبْدَآءٌ (S, M, K) and [of mult.] بُدُوْءٌ; (S, K;) the former of which is the more common: (TA:) or this is pl. of بَدًا. (AA, T.) The shares abovementioned [as commonly divided for the game called المَيْسِر q. v.] are ten; namely, the two haunches, the two thighs properly so called, the two thighs commonly so called (i. e. the tibiæ), the two shoulders, and the two arms; which last are the worst, because of the many veins [therein]. (TA.) — — See also بَدِىْءٌ. بُدءٌ: see بَدْءٌ; second sentence. بَدِئٌ: see بَادِىَ بَدِيٍ, or بَادِىَ بَدِئٍ, voce بَدءٌ. بَدْأَةٌ: see بَدْءٌ, in thirteen places. — — Also The beginning, or outward course, of a military expedition; opposed to رَجْعَةٌ, meaning the returning, or homeward course, thereof: occurring in a trad., in which it is said that the Prophet gave, in the case of the former, a fourth [of the spoil], and in the case of the latter, a third; i.e., when a troop went forth from the main body of the army and attacked a party of the enemy, they were to have a fourth of the spoil that they took, and the rest of the army was to share with them the remaining three fourths; and if a troop did so in returning, they were to have a third of all the spoil that they took, because of the greater difficulty and danger attending this case. (T, Mgh.) — — كَانَ ذٰلِكَ فِى بَدْأَتِنَا, and ↓ بُدْأَتِنَا, and ↓ بِدْأَتِنَا, (K,) and ↓ بَدَآءَتِنَا, (Lh, M, TA,) and ↓ بُدَآءَتِنَا, and ↓ بِدَآءَتِنَا, (TA,) and ↓ بَدَآءَتِنَا, (Lh, M, K,) but [ISd says,] I know not how that is, (M,) and ↓ مُبْدَئِنَا, and ↓ مُبْدَئِنَا, (K,) and ↓ مَبْدَأَتِنَا, (Lh, M, and so in some copies of the K,) or مَبْدَاتِنَا, (so in other copies of the K,) thus in the بَاهِر of Ibn-'Odeys [in the CK Ibn-'Adebbes], (K,) which is said to indicate that we should hesitate respecting them [before admitting them to be of classical authority], are phrases meaning That was in the first of our state, and in our adolescence. (TA.) — Also, (so in a copy of the M, there written بَدْأَة,) or ↓ بُدْأَةٌ,

with damm, (K,) A certain plant; (M;) a black thing, resembling a truffle (كَمْء), of which no use is made: so says AHn. (M.) بُدْأَةٌ: see بَدْءٌ; second sentence: and see بَدْأَةٌ, in two places. بِدْأَةٌ: see بَدْءٌ; second sentence: and see بَدَأَةٌ بَدْأَةٌ: see بُدْأَةٌ .بَدَآءٌ, with medd; [Excrement from the anus; as also بَدًا;] a subst. from أَبْدَأَ, as meaning نَجَا. (M.) بَدِىْءٌ: see بَدْءٌ, as signifying First, or former; in eight places. — — Also, applied to a thing, or an affair, i. q بَدِيعٌ, (S, and so in a copy of the K,) or مُبْدَعٌ: (so in other copies of the K:) [thus it signifies] Originated; brought into being or existence; made, or produced, for the first time, not having been before, or not after the similitude of any former thing: (TA:) and created: (M, K:) and wonderful: (M, Msb, TA:) and strange, or extraordinary, as not being after the similitude of any former thing. (TA.) — — [Hence, as is implied in the Mgh,] بِئْرٌ بَدِىْءٌ A well newly dug; (T, Mgh, Msb;) i. q. بَدِيعٌ; (M;) or dug since the era of ElIslám (S, K;) not ancient; (S, Mgh, Msb;) as also ↓ بَدْءٌ: (S:) the former epithet [in this sense] is generally pronounced [بَدِىٌّ] without ء: (T:) the well thus called is one dug in a waste land that has no owner: (TA:) AO says, (TA,) this epithet, and بَدِيع, are applied to a well when thou hast dug it; but if thou findest it to have been dug before thee, it is termed خَفِيَّة; and thus the well of Zemzem is termed خفيّة, because it was Ismá'eel's, and was filled up or covered over [after his time]: (T, TA:) the term قَلِيب is [said to be] applied to an ancient well of which neither the owner nor the digger is known: (TA:) it is said in a trad., that the حَرِيم of a well such as is termed بدىء [i. e. the space surrounding it and belonging to it] is five-and-twenty cubits: (T, S: [but see حَرِيمٌ:]) the pl. is بُدُوْءٌ: (M:) and AO says that بُودَانٌ is pl. of بَدِىْءٌ applied to a well, and is syn. with قُلْبَانٌ [a pl. of قَلِيبٌ which I have not found elsewhere] and رَكَايَا, being formed by transposition of letters from بُدْيَانٌ [which is for بُدْآنٌ, as بَدِىٌّ is for بَدِىْءٌ]; the د and ى being transposed, the word becomes بُيْدَانٌ, and this, by a rule of permutation, becomes [بُودَانٌ]. (TA.) بَدَآءَةٌ: see بَدْءٌ, in three places: and see بَدْأَةٌ: and بَدِئَةٌ, in two places. بُدَآءَةٌ: see بَدْءٌ, in two places: and see بَدْأَةٌ: and for the former, see also بَدِئَةٌ .بِدَآءَةٌ: see بَدْءٌ, in two places: and see بَدْأَةٌ: and for the former, see also بَدِيْئَةٌ .بَدِئَةٌ: see بَدْءٌ; second sentence. — — Also, (M, K,) and ↓ بَدَاءَةٌ, (K,) or ↓ بُدَاءَةٌ, (M,) i. q. بَدِيهَةٌ, (K,) and بَدَاهَةٌ, (TA,) or بُدَاهَةٌ, i. e. The first occurrence of a thing, that happens to one unexpectedly: (M:) [or the first of anything: and an occurrence thereof by which one is taken unawares: accord. to explanations in the K in art. بده:] pl. of the first, بَدَايَا. (TA.) — — [And all app. signify The faculty of extemporizing; like بَدِيهَةٌ (q. v.) &c.] You say, فُلَانٌ ذُو بَدَآءَةٍ ↓ جَيِّدَةٍ, i. e. بَدِيهَةٍ حَسَنَةٍ, [meaning] Such a one has a good faculty of extemporizing; or of uttering, or relating, things by means of the promptness of his intelligence. (TA.) بُدَّآءَةٌ: see بَدْءٌ; second sentence. بَادِئٌ [act. part. n. of 1]: see بَدْءٌ, in nine places. بَادِئَةٌ: see 1, in two places. مَبْدَأٌ [originally noun of place and of time from 1; A place, and a time, of beginning, &c. — —] See بَدْأَةٌ. — — [Also A principle, or first rule, of a science &c.: pl. مَبَادِئُ. — — And The primary import of a word; opposed in this sense to غَايَةٌ.] مُبْدَأٌ: see بَدْأَةٌ. المُبْدِئُ, applied to God, The Creator, or Originator, of the things [that exist], who hath produced them at the beginning, not after the similitude of anything pre-existing. (Nh.) And المُبْدِئُ المُعِيدُ, so applied, He who createth mankind, and who returneth them after life to death in the present world and after death to life on the day of resurrection. (TA in art. عود.) — — مُبْدِئٌ مُعِيدٌ A man who has gone on warring, or warring and plundering, expeditions, time after time, and is experienced in affairs: (A 'Obeyd, and K in art. عود:) and a horse upon which the owner has gone time after time on warring, or warring and plundering, expeditions; (TA in that art.;) or well trained and exercised, (K and TA in that art.) so as to be obedient to his rider. (TA in that art.) — — [For other significations of مُبْدِئٌ, see its verb (4); and see أَحْفَرَ.] مَبْدَأَةٌ: see بَدْأَةٌ. مَبْدُوْءٌ [pass. part. n. of 1; Begun, &c. —] See بُدِئَ. مُبْتَدَأٌ: see بَدْءٌ. — — [In grammar, as correlative of خَبَرٌ, An inchoative.] بدر 1 بَدَرَ, aor. بَدُرَ, inf. n. بَدْرٌ, It (the moon) became full. (Msb.) — — (tropical:) He (a boy) became full-grown and round; implying comparison to the full moon. (TA.) — — (assumed tropical:) It (fruit) attained to maturity. (TA, from a trad.) [See also 4.] — — It rose like the full moon. (Er Rághib.) — See also 3, in six places. — — بَدَرَتْ مِنْهُ بَوَادِرُ غضَبٍ: see بَادِرَةٌ. — — بَدَرَت بَوَادِرُ الخَيْلِ and بَدَرَتِ الإِبِلَ She (a camel) brought forth at an earlier period of the year than the other camels. (TA.) [See بَدْرِيَّةٌ, voce بَدْرِىٌّ.] — — خَرَجْتُ أَبْدُرُ (tropical:) I went forth to make water. (A.) 3 بادرهُ, inf. n. مُبَادَرَةٌ and بِدَارٌ; and ↓ ابتدرهُ; He hastened, or made haste, or strove to be first or beforehand, in doing [or attaining or obtaining] it; (M, K, TA, TK;) namely, a thing: (M:) and غَيْرُهُ إِلَيْهِ ↓ بَدَرَ, (M, K,) aor. بَدُرَ; and بادرهُ اليه; (M;) He hastened with another, or vied or strove with him in hastening, to it [or to do or attain or obtain it]: syn. عَاجَلَهُ, (M, K, TA,) and أَسْرَعَ إِلَيْهِ. (TA.) بادر [as well as ↓ بَدَرَ and ↓ ابتدر] denotes mutual effort only when it is immediately trans.: when it is trans. by means of إِلَى [or بِ (the former in the TA written by mistake على], there is nothing to show that it denotes this. (MF.) [But it is often immediately trans. without its denoting such effort.] One says, بادرهُ He hastened to do it [&c., as explained above]; meaning, a thing that he desired, or wished for: (TA:) [and بادربِهِ signifies the same; or he hastened with it: and the former signifies also he betook himself early to him or it:] and بادر إِلَيْهِ he hastened to it; (S, A;) as also اليه ↓ بَدَرَ, (S, Mgh, Msb,) aor. بَدُرَ, (S,) inf. n. بُدُورٌ: (S, Msb:) or, accord. to Zj, agreeably with its derivation, [see بَدْرٌ,] he employed the fulness of his power, or force, to hasten [to it]: (TA:) and الأَمْرُ ↓ بَدَرَهُ, and ↓ بَدَرَ إِلَيْهِ, (aor. بَدُرَ, inf. n. بَدْرٌ, TA, [or بُدُورٌ, as above,]) the thing, or event, came to him, or happened to him, hastily, quickly, or speedily; and, beforehand [or before he expected it]; syn. عَجِلَ, (M, K,) and سَبَقَ, (M,) or اِسْتَبَقَ: (K:) [and مِنْهُ قَوْلٌ ↓ بَدَرَ, and فِعْلٌ, a saying, and an action, proceeded from him hastily, without premeditation: see بَادِرَةٌ.] It is said in a trad., بَادِرُوا بِالْأَعْمَالِ هَرَمًا [Strive ye to be before decrepitude with good works; i. e., to perform them before decrepitude]. (El-Jámi' es- Sagheer.) And in another, بَادِرُوا الصُّبْحَ بِالْوِتْرِ [Strive ye to be before daybreak with the prayers termed وتر; i. e., to perform them before daybreak]. (Idem.) And in another, بَادِرُوا بِصَلَاةِ المَغْرِبِ قَبْلَ طُلُوعِ النَّجْمِ [Hasten ye with, or to perform, the prayer of sunset before the rising of the star]. (Idem.) You say also, فُلَانٌ يُبَادِرُ فِى أَكْلِ مَالِ اليَتِيمِ [Such a one hastens in consuming the property of the orphan before the latter is of full age]. (A.) And بَادَرَ كِبَرَ اليَتِيمِ [He hastened to be before the orphan's attaining to full age in expending his property]; said of a guardian; i. q. فِي مَالِ اليَتِيمِ ↓ أَبْدَرَ: (K:) and thus, بِدَارًاأَنْ يَكْبَرُوا, in the Kur [iv. 5], means hastening to be before their attaining to full age in expending their property. (Bd, * Jel.) And بادرهُ إِلَى الغَايَةِ and الغَايَةَ [He strove with him in hastening, or strove to get before him, to the goal]. (A.) And ابتدر ↓ الغَايَةَ and إِلَى الغَايَةِ [He strove in hastening, or strove to get first, to the goal]. (Ham p. 46.) And بَادَرَ بَعْضُهُمْ بَعْضًا إِلَى أَمْرٍ أَمْرًا, and ↓ ابتدروا, and ↓ تبادروهُ, They vied, or strove, one with another, in hastening to a thing, or an affair, trying which of them would be first. (T.) 4 ابدر He had the full moon rising to him, (S, M, K,) or upon him: (A:) a verb similar to أَقْمَرَ and أَشْرَقَ: (A:) or he journeyed during a night of full moon. (T, K.) — It (an unripe date) became red. (TA.) [See also 1.] — ابدر فِى المَالِ اليَتِيمِ: see 3. 6 تبادروا They hastened together; vied, or strove, one with another, in hastening; made haste to be, or get, before one another; strove, one with another, to

be first, or beforehand. (S, TA.) You say, تبادروا إِلَي أَخْذِ السِّلَاحِ, (TA,) and ابتدروا ↓ السِّلَاحَ, (S, TA,) They hastened together, &c., to take the weapons. (S.) And تبادروا البَاعَ [They hastened together; or vied, or strove, one with another, in hastening; to attain power, or eminence, or nobility] ; as also ↓ ابتدروهُ. (A.) nd تبادروا أَمْرًا: see 3, last sentence. — — هٰذَا مَا يَتَبَادَرُ مِنْهُ (assumed tropical:) [This meaning is what appears from it (namely, the phrase, or sentence,) at first sight]. (A phrase of frequent occurrence in the TA &c.) 8 إِبْتَدَرَ see 3, in four places; and see 6, in two places. — — اِبْتَدَرَتْ عَيْنَاىَ My eyes flowed with tears. (TA, from a trad.) Q. Q. 1 بَيْدَرَ He heaped up wheat. (K.) بَدْرٌ, (S, A, Msb, K, &c.,) originally an inf. n., (Msb,) The full moon; (M, A, Msb, K;) as also ↓ بَادِرٌ; (L, K;) the moon in its fourteenth night: (S:) or the latter signifies [simply] the moon: (IAar, T:) the moon in its fourteenth night is called بدر because it hastens to rise before the sun sets; (S, M;) and to set before the sun rises: (TA:) or because of its fulness; (S, TA;) as being likened to a بَدْرَة: or, as Er-Rághib thinks to be most probable, it is itself a primitive word: (TA:) pl. بُدُورٌ. (M, A.) Hence, لَيْلَةُ البَدْرِ [The night of the full moon; which is] the fourteenth night [of the lunar month]. (S.) — — (tropical:) A lord, master, or chief, (M, K,) of a people: so called as being likened to the full moon. (M.) — — Applied to a boy, (Zj, M, K,) (tropical:) Full of youthful vigour and of flesh: (Zj:) or full, or plump: (M:) or i. q. ↓ مُبَادِرٌ [precocious]. (T, K.) [In this sense, an epithet; and so its fem. بَدْرَةٌ (q. v.), applied to an eye.] — — (tropical:) A cover; or a dish or plate; syn. طَبَقٌ: (Ibn-Wahb, K:) because resembling the full moon, being round: so Az thinks. (TA.) — — See also بَدْرَةٌ, in two places. بَدْرَةٌ, applied to an eye (عَيْنٌ), Quick-sighted; or that sees before others: (As, T, S, K, TA:) or that sees before [the eyes of] other horses; applied to a horse's eye: (IAar, T, M:) or sharp-sighted: or round and large: (M:) or full like the full moon: (S, K:) but the correct meaning is [said to be] that [mentioned above as] given by IAar: (M:) or, accord. to IAar, full; not defective. (T.) — Also, (S, M, K,) and ↓ بَدْرٌ, (K,) The skin of a lamb or kid (S, M, K) when it has been weaned, (AZ, S, M,) used for milk: for [when it is killed] while it continues sucking, its skin, if used for milk, is called شَكْوَةٌ; and for clarified butter, عُكَّة: when it has been weaned, its skin for milk is called بَدْرَة; and for clarified butter, مِسْأَد: and when it is in its second year, its skin for milk is called وَطْب; and for clarified butter, نِحْى: (AZ, S:) pl. (of the former, M) بِدَرٌ and بُدُورٌ: (M, K:) the former said by El-Fárisee to be the only instance of the kind except هِضَبٌ pl. of هَضْبَةٌ, and بِضَعٌ pl. of بَضْعَةٌ [or this may be pl. of بِضْعَةٌ]. (M. [But the assertion of El-Fárisee is incorrect (see حَيْضَةٌ), unless it be meant to apply only to sound words; and in this case, at least one addition should be made, namely قِصَعٌ pl. of قَصْعَةٌ.]) — — Hence, (M,) the former word, (S, M, A, K, &c.,) and ↓ the latter also, (K,) The sum of ten thousand dirhems: (S, A:) or a purse containing a thousand, (T, M, K,) or ten thousand, dirhems, (T, M, * A, K,) or seven thousand deenárs: (K:) pl. بُدُورٌ, (TA,) and pl. of pauc. بِدَرَاتٌ. (T.) اِسْتَبَقْنَا البَدْرَى We strove to outrun one another, vying, one with another, in haste. (M, K.) بَدْرِىٌّ Rain that is before (قُبْلَ), or a little before (قُبَيْلَ), or in the first part of (قُبُلَ), winter. (K, accord. to different copies: the second reading is that followed in the TA.) — — بَدْرِيَّةُ A she-camel whose mother has brought her forth at an earlier period of the year than that when the others brought forth, and therefore more abundant in milk than others, and of a more generous quality. (M.) — — And the former, A fat young camel weaned from its mother. (K.) بَدَارِىٌّ A lamb brought forth a little before winter. (TA.) بَادِرٌ: see بَدْرٌ. بَيْدَرٌ a word of the dial. of El-'Irák, (A 'Obeyd in art. ربد in the TA,) A place in which wheat, (S, Mgh, K,) or grain, (Msb,) is trodden out. (S, Mgh, Msb, K.) — — It may also mean, tropically, (tropical:) The wheat and straw therein: (Mgh:) or rather, as Az says, on the authority of IAar, it signifies [also] (Mgh) reaped grain collected together; or wheat collected together in the place in which it is trodden out; syn. كُدْسٌ, (M, Mgh, K,) and عَرَمَةٌ: (Mgh:) Kr restricts it to wheat. (M.) — — Accord. to the Towsheeh, it is [A place] for [drying] dates. (TA in art. جرن.) بَادِرَةٌ Hastiness of temper; passionateness: (S:) or a hasty saying, or action, that suddenly proceeds (يَبْدُرُ, in the CK يَبْدُو,) from one in anger: (M, A, * Mgh, * Msb, * K:) and a slip; a mistake; an error; (S, Msb;) on an occasion of one's being angry: (S:) or a bad, an abominable, or a foul, word or saying: and a quick fit of anger: (IAar, T:) pl. بَوَادِرُ, (S, A.) You say, أَخْشَى عَلَيْكَ بَادِرَتَهُ I fear for thee his hastiness of temper, or passionateness: (S:) or what may hastily proceed from him in his anger. (A.) And بَدَرَتْ ↓ مِنْهُ بَوَادِرُ غَضَبٍ Slips, mistakes, or errors, on an occasion of his being angry, hastily proceeded from him. (S.) And بَادِرَةُ الشَّرِّ signifies What hastily, or suddenly, befalls one, of evil, or mischief. (M.) — — An intuitive knowledge, notion, or idea; or a faculty of judging rightly at the first of an unexpected occurrence; or a faculty of extemporizing; syn. بَدِيهَةٌ. (S, K.) You say, فُلَانٌ حَسَنُ البَادِرَةِ Such a one has a good intuitive knowledge, &c. (TA.) — — The point of a sword. (M, K.) — — The extremity of an arrow, next the head. (A.) — — The head of a plant; (M;) the first part thereof from which the earth cleaves asunder. (M, K. *) — — The first that appears of the [plant called] حِنَّآء. (M.) — — The leaves of the [herb called] حُوَّآءَة. (K.) — — The best, and freshest in growth, of the [plant called] وَرْس. (M, K. *) — — Also, (M, K,) or بَوَادِرُ, (S, A,) which is the pl., (K,) of a man &c., (S, M,) The portion of flesh, (S, M, K,) or the portions thereof, (A,) between the shoulder-joint and the neck, (S, M, K,) or between the necks and the shoulderjoints: (A:) or the former, (K,) or its dual, (M,) of a man, the two portions of flesh that are above the رُغْثَاوَانِ and below the تَنْدُوَة: (M, K:) or the dual, [relating to a camel, signifies] the two sides of the كِرْكِرَة [or callous lump on the breast]: or two veins on either side thereof. (M.) — — بَوَادِرُ الخَيْلِ ↓ بَدَرَتْ The first, or fore parts, (أَوَائِل,) of the horses appeared [or suddenly came in view]. (Msb.) بَدْرَةٌ مُبَدَّرَةٌ [A sum such as is termed بدرة aggregated, made up, or completed]: the latter word is a corroborative; like the latter in قَنَاطِيرُ مُقَنْطَرَةٌ, (Ksh and Bd in iii. 12,) and in أَلْفٌ مُؤَلَّفَةٌ. (Ksh ibid.) مُبَادِرٌ applied to a boy: see بَدْرٌ. 1 بدع بَدَعَهُ: see 4, in two places. — بَدُعَ, aor. بَدُعَ, inf. n. بَدَاعَةٌ and بُدُوعٌ, He became superlative in his kind; or it became so in its kind; (Ks, K;) in good or in evil. (Ks.) — بَدِعَ, aor. بَدَعَ, He was, or became, fat. (As, K.) 2 بدّعهُ, (S, K,) inf. n. تَبْدِيعٌ, (K,) He attributed to him, imputed to him, charged him with, or accused him of, innovation, or what is termed بِدْعَة; expl. by نَسَبَهُ إِلَى البِدْعَةِ [which means نَسَبَ إِلَيْهِ البِدْعَةَ]. (S, K.) 4 ابدعهُ He originated it; invented it; devised it; excogitated it; innovated it; made it, did it, produced it, caused it to be or exist, or brought it into existence, newly, for the first time, it not having been or existed before, and not after the similitude of anything pre-existing; syn. اِخْتَرَعَهُ لَا عَلَى مِثَالٍ, (S,) and اِسْتَخْرَجَهُ, and أَحْدَثَهُ, (Msb,) and أَبْدَأَهُ; (K, TA; but in both without the pronoun;) as also ↓ ابتدعه; (Msb;) syn. اِبْتَدَأَهُ, and أَحْدَثَهُ, (Mgh,) and أَنْشَأَهُ, (K,) and بَدَأَهُ; (TA;) and so ↓ بَدَعَهُ, aor. بَدَعَ, (K, TA,) inf. n. بَدْعٌ; (TA;) but أَبْدَعَ is more commonly used than بَدَعَ. (TA.) You say, ابدع اللّٰهُ الخَلْقَ God created the creation, not after any similitude. (Msb.) And in the Kur [lvii. 27], we find, وَ رَهْبَانِيَّةً ابْتَدَعُوهَا ↓ And monkery which they originated, or innovated. (TA.) And you say, ↓ بَدَعَ الرَّكِيَّةَ, (IDrd, K,) inf. n. بَدْعٌ, (IDrd,) He produced, or fetched out, by his labour in

digging, the water of the well; (IDrd, K;) and originated it; or made it to be for the first time, it not having been before. (IDrd.) And ابدع الرَّجُلُ The man introduced an innovation, or what is termed a بِدْعَة; [the object being understood;] as also ↓ ابتدع. (TA.) And ابدع الشَّاعِرُ The poet produced a new saying, or new poetry, not after the similitude of anything preceding. (S, * K, * TA.) — — ابدعت الرَّاحِلَةُ, (S, K,) or الرِّكَابُ, (Ks, Mgh,) The ridden camel, or travelling camel, became fatigued, or jaded, and broke down, or perished; (Ks, S, Mgh, K;) as though doing a new thing: (Ks, Mgh:) or the former phrase, (K,) followed by بِهِ, (TA,) she limped [with him], halted, or was slightly lame: (K, TA:) or she lay down upon her breast in the road, by reason of emaciation or disease: or she ceased from going on, by reason of fatigue, or of limping, or halting, or slight lameness; as though she did a new and unaccustomed thing: (TA:) or ابداع is not without limping, or halting, or slight lameness, (K, TA,) accord. to certain of the Arabs of the desert; but, says AO, this is not at variance with the explanations given. (TA.) And أُبْدِعَ بِالرَّجُلِ The man's camel which he rode became fatigued, or jaded: (S:) or أُبْدِعَ بِفُلَانٍ (Mgh, K) such a one's camel which he rode ceased from going on, by reason of fatigue or lameness: (Mgh:) or broke down, or perished, (K, TA,) or became fatigued, or jaded, (TA,) and he became unable to prosecute his journey; (K, TA;) and his beast became so fatigued that it was left to remain where it was; or stood still with him. (TA.) [See also أُعْبِدَ بِهِ.] It is said in a proverb, إِذَا طَلَبْتَ البَاطِلَ أُبْدِعَ بِكَ [When thou seekest what is vain, or false, thou wilt be prevented from attaining thine object]. (TA.) — — أَبْدَعَ فُلَانٌ بِفُلَانٍ (tropical:) Such a one prevented such a one from attaining his wish, (قَطَعَ بِهِ,) and abstained from aiding, or assisting, him, and did not undertake the accomplishment of his want, (Lh, K, TA,) and was not [at hand] when he thought he would be. (TA.) — — أَبْدَعَتْ حُجَّتُهُ (tropical:) His argument, or plea, or the like, was, or became, vain, or false, or ineffectual: (Aboo-Sa'eed, K:) or was, or became, weak. (A, TA.) And أُبْدِعَتْ حُجَّتُهُ (tropical:) His argument, or plea, &c., was rendered vain, or ineffectual. (Aboo-Sa'eed, K, * TA.) أَبْدَعَ بِرُّهُ بِشُكْرِى وَفَضْلُهُ وَ إِيجَابُهُ بِوَصْفِى (assumed tropical:) [His kindness has crippled my power of thanking, and his bounty, and the obligation which he has imposed, my power of description]: so in the L; but in the O and K, قَصْدُهُ [his intention] is put in the place of فضله; and in the K, وايجابه is omitted: (TA:) said when one thanks another for his beneficence, acknowledging that his thanks are inadequate to his beneficence. (K.) — ابدع بِالحَجِّ, and بِالسَّفَرِ, He determined, resolved, or decided, upon pilgrimage, and upon journeying. (TA.) — — ابدع يَمِينًا He rendered an both binding, or obligatory. (IAar.) — ابدعوا بِهِ They beat him, or struck him. (TA.) 5 تبدّع He turned innovator. (O, K.) Ru-beh says, إِنْ كُنْتَ لِلّٰهِ التَّقِىَّ الأَطْوَعَا فَلَيْسَ وَجْهَ الحَقِّ أَنْ تَبَدَّعَا [If thou be, towards God, the pious, the very obedient, it is not the right way that thou shouldst turn innovator]. (TA.) 8 إِبْتَدَعَ see 4, in three places. 10 استبدعهُ He reckoned it بَدِيع [i. e. new, wonderful, unknown before]. (S, K.) بِدْعٌ i. q. ↓ بَدِيعٌ, q. v., and ↓ مُبْتَدَعٌ; (S;) [but generally used as an epithet in which the quality of a subst. is predominant; signifying] A novelty; or thing existing for the first time: (K:) and i. q. ↓ بَدِيعٌ and ↓ مُبْتَدِعٌ, a first doer; as though meaning one who has none among his fellows to share, or participate, with him in a thing, or an affair: (Msb:) pl. أَبْدَاعٌ. (Akh, S.) You say, فُلَانٌ بِدْعٌ فِى هٰذَا الأَمْرِ, (S, Msb,) i. e. ↓ بَدِيعٌ, (S,) meaning Such a one is the first doer in this affair; the first who has done it. (Msb.) And hence the saying in the Kur [xlvi. 8], قُلْ مَا كُنْتُ بِدْعًا مِنَ الرُّسُلِ (S, Msb, TA) Say thou, I am not the first who has been sent of the apostles: (Msb, TA:) or the meaning is, I am not an innovator among the apostles; inviting you to that to which they do not invite you; or able to do that which they were not able to do: and accord. to one reading, it is ↓ بِدَعًا; as being [a sing. epithet] like قِيَمٌ; or for ذَا بِدَعٍ [in which the latter word is pl. of بِدْعَةٌ]. (Bd.) — — Applied to a man, (TA,) Superlative (Ks, K) in his kind (Ks) in anything; (K;) in good and in evil; (Ks;) or in knowledge, or courage, or nobility: (K:) fem. with ة: pl. of the mase. أَبْدَاعٌ [a pl. of pauc., which is also, as is said in the L, applied to women,] and بُدُعٌ [a pl. of mult.]; and pl. of the fem. بِدَعٌ. (K.) ↓ A man liberal in disposition; syn. غَمْرٌ. (IAar, K.) — — A full body. (K.) بِدَعٌ: see بِدْعٌ. — — It is also pl. of بِدْعَةٌ, [both as a subst. and] as fem. of بِدْعٌ. (K.) بِدْعَةٌ An innovation; a novelty; anything originated, invented, or innovated; anything made, done, produced, caused to be or exist, or brought into existence, newly, for the first time, it not having been or existed before, and not after the similitude of anything pre-existing: (ISK:) a dissentient state or condition: (Msb:) a subst. from إِبْتِدَاعٌ, like رِفْعَةٌ from إِرْتِفَاعٌ, (Mgh, Msb,) and خِلْفَةٌ from إِخْتِلَافٌ: (Mgh:) subsequently and generally applied to an addition, or an impairment, in religion: (Mgh, Msb:) or a novelty, or an innovation, in religion, after the completion [thereof]: (S, K:) or an opinion declining, or swerving, from the right way, and an action, innovated after [the time of] the Prophet: (Lth, K:) or an action at variance with the Sunneh: (KT:) [generally a heretical innovation; or a new heresy: but] there is a بدعة not disapproved, termed بِدْعَةٌ مُبَاحَةٌ [an allowed, or allowable, innovation]; which is that whereof the goodness is attested by some principle in the law, or which is required to prevent some cause of evil; such as the Khaleefeh's seclusion of himself from the promiscuous classes of the people: (Msb:) there are two kinds of بدعة; namely بِدْعَةُ هُدًى [an innovation of a right kind], and بِدْعَةُ ضَلَالٍ [an innovation of an erroneous kind]. (IAth.) بَدِيعٌ i. q. بِدْعٌ, which see in three places, (S, Msb,) and ↓ مُبْتَدَعٌ; [i. e. Originated; invented; innovated; made, done, produced, caused to be or exist, or brought into existence, newly, for the first time, not having been or existed before, and not after the similitude of anything pre-existing;] (S, Msb, K;) new; wonderful; unknown before. (TA.) You say, جِئْتَ بِأَمْرٍ بَدِيعٍ Thou hast done a new thing; a wonderful thing; a thing unknown before: and ↓ أَمْرٌ بَادِعٌ signifies the same as أَمْرٌ بَدِيعٌ. (TA.) And جَآءَ بِا لبَدِيعِ, (S,) or أَتَى بِالبَدِيعِ, (K,) said of a poet, (S, K,) He produced a new saying, or new poetry, not after the similitude of anything preceding. (TA.) And حَبْلٌ بَدِيعٌ A new rope: (AHn:) or a rope begun to be twisted, not being yet a rope, but undone, then spun, then twisted again. (K.) And زِمَامٌ بَدِيعٌ A new nose-rein of a camel. (TA.) And رَكِيَّةٌ بَدِيعٌ A newly-dug well. (TA.) [See also بَدِىْءٌ.] And بَدِيعٌ alone, A skin for wine &c.: (S:) or a new skin for wine &c.: (K:) and a new skin for water or milk: an epithet in which the quality of a subst. is predominant. (TA.) Hence the trad., إِنَّ تِهَامَةَ كَبَدِيعِ العَسَلِ حُلْوٌ أَوَّلُهُ حُلْوٌ آخِرُهُ [Verily Tihámeh is like the skin, or new skin, of honey: the first part thereof is sweet: the last part thereof is sweet]: (S, K *:) because honey does not change in flavour, whereas milk does change. (S.) — — Fat; as an epithet: (As, K:) pl. بُدُعٌ. (K.) — Also i. q. ↓ مُبْتَدِعٌ [An originator, inventor, or innovator; one who makes, does, produces, causes to be or exist, or brings into existence, newly, for the first time, and not after the similitude of anything pre-existing]: (S, K:) of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, like قَدِيرٌ in the sense of قَادِرٌ; from بَدَعَ. (TA.) [See also بِدْعٌ.] You say, اَللّٰهُ بَدِيعُ السَّمٰوَاتِ وَالأَرْضِ God is the Creator of the heavens and the earth, not after the similitude of anything pre-existing. (Aboo-Is-hák, S. *) And hence البَدِيعُ is a name of God, meaning The Originator of the creation, according to his own will, not after the similitude of anything pre-existing. (TA.) [بَدِيعَةٌ A

new, and an admirable, or a wonderful, thing; and especially such in speech, or language, in poetry, and in answering, or replying: pl. بَدَائِعُ: see an ex. voce بَدِيهَةٌ.] بَادِعٌ: see بَدِيعٌ. مُبْتَدَعٌ: see بِدْعٌ and بَدِيعٌ, each in two places. مُبْتَدِعٌ: see بِدْعٌ and بَدِيعٌ, each in two places. بدل 1 بَدَلَ, inf. n. بَدَالٌ: see 2, in three places. 2 تَبْدِيلٌ properly signifies [The changing, or altering, a thing; or] the changing, or altering, the form, or fashion, or semblance, or the quality, or condition, [of a thing,] to another form, &c., while the substance remains the same; (Th, T, TA;) or the changing a thing from its state, or condition; (Ibn-'Arafeh, TA;) or the changing a thing without substitution: (S:) but the Arabs have used it also in the sense of ↓ إِبْدَالٌ, (Mbr, T, TA,) which signifies [the changing a thing by substitution; exchanging it; replacing it with another thing; or] the removing, or displacing, the substance [of a thing], and introducing anew another substance. (Th, T, TA.) You say, بَدَّلْتُهُ, inf. n. تَبْدِيلٌ, (M, * Msb, K,) meaning I changed it, or altered it; (M, K) or I changed, or altered, the form, or fashion, or semblance, or the quality, or condition, of it; (Msb;) as in the phrase, بَدَّلْتُ الخَاتَمَ بِالحَلْقَةِ [I changed, or altered, the signet-ring into the simple ring], said when one has melted the former and made of it a simple ring; (Fr, T, TA;) and بَدَّلَ اللّٰهُ السَّيِّئَاتِ حَسَنَاتٍ [God changed the evil deeds into good deeds]; the verb being doubly trans. by itself because it has the meaning of جَعَلَ and صَيَّرَ. (Msb. [But see what follows.]) ↓ أَبْدَلْتُهُ بِكَذَا, [in the S, أَبْدَلْتُ الشَّىْءَ بِغَيْرِهِ, without explanation,] inf. n. إِبْدَالٌ, [I changed it by substituting for it such a thing, or exchanged it for such a thing, or replaced it with such a thing,] is said when one has removed the first, and put the second in its place; (Msb;) as in the phrase, أَبْدَلْتُ الخَاتَمَ بِالحَلْقَةِ [I changed the signet-ring by substituting for it the simple ring; exchanged the signet-ring for the simple ring; or replaced the signet-ring with the simple ring]; said when one removes the one, and puts the other in its place: (Fr, T, TA:) and this verb is also made doubly trans. by itself, like بَدَّلْتُ, (Msb,) which is used in the sense of أَبْدَلْتُ [as shown above]; (Mbr, T, TA;) for instance, where it is said, [in the Kur lxvi. 5,] عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ [May-be, his Lord, if he divorce you, will give him in exchange wives better than you]; accord to one reading, يُبَدِّلَهُ (Msb.) An ex. of the latter of these two verbs in the sense of the former is the saying in the Kur [xxv. 70], يُبَدِّلُ اللّٰهُ سَيِّآتِهِمْ حَسَنَاتٍ [God will change their evil deeds by substituting for them good deeds]; i. e. will cancel the evil deeds and put in their place good deeds: but in the saying in the Kur [iv. 59], كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا [Whenever their skins are thoroughly burned, we will change the condition thereof to them into the condition of other skins], the meaning is, that the first condition of their skins shall be restored; so that the substance is one, but the condition is different. (Mbr, T, TA.) You say also, بَدَّلَهُ اللّٰهُ مَنَ الخَوْفِ أَمْنًا [God gave him in exchange for fear, or in lieu of fear, security]. (S.) [And بَدَّلَهُ بِهِ كَذَا He gave him in exchange for it, or in lieu of it, such a thing: see Kur xxxiv. 15. And بدّل مَكَانَهُ كَذَا He gave in exchange for it, or in lieu of it, such a thing: see Kur vii. 93 and xvi. 103.] بَدَّلَ حُسْنًا بَعْدَ سُوْءٍ, in the Kur [xxvii. 11], means He hath done good [by way of exchange after evil]; i. e., repented; (Jel;) or بَدَّلَ ذَنْبَهُ بِالتَّوْبَةِ [hath exchanged his sin for repentance]. (Bd.) تَبْدِيلٌ and ↓ إِبْدَالٌ both signify The act of exchanging [a thing for another thing]; or making [a thing] to be a substitute [for another thing]; (KL, PS;) and so does ↓ بَدَالٌ. (KL.) You say, بدّل الشَّىْءَ مِنَ الشَّىْءِ, (M, K, *) and ↓ ابدلهُ مِنْهُ, i. e. إِتَّخَذَهُ مِنْهُ بَدَلًا [here meaning He exchanged the thing for the thing; or, more literally, he made the thing a substitute for the thing]. (M, K. [In the text of the former of these, as given in the TT, instead of إِتَّخَذَهُ, I find تَخِذَ (a dial. var. of إِتَّخَذَ) without the affixed pronoun, which is meant to be understood or is omitted inadvertently by the transcriber: and here it should be observed, that the explanation which I have rendered as above admits of another meaning, namely, أَخَذَهُ مِنْهُ بَدَلًا "he took it as a substitute for it:" in the M, immediately before, أَخَذَهُ مِنْهُ بَدَلًا is given as the explanation of the phrases تبدّل الشَّىْءَ بِالشَّىْءِ and استبدلهُ and بِهِ: see 10.]) You say also, الثَّوْبَ بِغَيْرِهِ ↓ بَدَلْتُ, aor. بَدُلَ, [inf. n. بَدَالٌ, mentioned and explained above, I exchanged the garment, or piece of cloth, for another; or made it to be a substitute for another;] and ↓ اِسْتَبْدَلْتُهُ بِغَيْرِهِ signifies the same. (Msb. [But the latter phrase has more frequently another meaning, explained below: see 10.]) [↓ ابدلهُ in the phrases ابدلهُ كَذَا as meaning He changed it into, or substituted for it, such a thing, and ابدلهُ مِنْ كَذَا as meaning he changed it from, or substituted it for, such a thing, is more common than بدّله, which is used in the same sense; as ↓ بَدَلَهُ is also; for] AO applies the term ↓ مَبْدُولٌ [in lieu of the more common term ↓ مُبْدَلٌ] to a letter that is changed from another letter, as in مَدَهْتُهُ for مَدَحْتُهُ; and this shows that بَدَلْتُ is trans. [and signifies I changed, &c.]. (Az, TA.) 3 مُبَادَلَةٌ and ↓ تَبَادُلٌ signify the same, (S,) namely, The act of exchanging with another or others. (PS.) You say, بادلهُ, inf. n. مُبَادَلَةٌ and بِدَالٌ [in the CK erroneously written with fet-h to the ب], He exchanged, or made an exchange, with him; or] he gave him the like of that which he took, or received, from him; (IDrd, * M, K;) for instance, a garment, or piece of cloth, in the place of another; (Lth, T, Msb, * in explanation of the former inf. n.;) and a brother in the place of a brother. (Lth, T.) And ↓ تَبَادَلَا They exchanged, or made an exchange, each with the other; or each gave to the other the like of that which he took, or received, from him. (TA.) نُبَادِلُهْ, ending a verse of El-Kulákh, means for whom we would take a substitute: El-Marzookee says, it is for نُبَادِلُ بِهِ النَّاسَ [for whom we would make an exchange with the people]; the preposition being suppressed. (Ham p. 465.) 4 ابدلهُ, inf. n. إِبْدَالٌ: see 2, in five places. 5 تبدّل It (a thing, M) became changed, or altered. (M, K.) — — In the saying of the rájiz, فَبُدِّلَتْ وَالدَّهْرُ ذُو تَبَدُّلِ the meaning is, ذو تَبْدِيل [i. e. the meaning of the whole is, And, or but, she was changed, or altered; for time has the property of changing, or altering]. (M.) — See also 10, in three places. 6 تَبَادَلَ see 3, in two places. 10 استبدل الشَّىْءَ بِالشَّىْءِ, and ↓ تبدّلهُ and بِهِ, (M, K, *) He took a substitute, or a thing in exchange, for the thing. (M.) You say, استبدل الشَّىْءَ بِغَيْرِهِ, and ↓ تبدّلهُ بِهِ, He took the thing [as a substitute, or in exchange, for another; or] in the place of another. (S.) And استبدل ثَوْبًا مَكَانَ ثَوْبٍ [He took a garment, or piece of cloth, in the place, or in lieu, of a garment, &c.]; and أَخًا مَكَانَ أَخٍ [a brother in the place, or in lieu, of a brother]. (Lth, T.) It is said in the Kur [ii. 58], أَتَسْتَبْدِلُونَ الَّذِى هُوَ أَدْنَى بِالَّذِى هُوَ خَيْرٌ Will ye take in exchange that which is worse for that which is better? (Jel. [See also other exs. in the Kur ix. 39 and xlvii. last verse.]) And مَنْ يَتَبَدَّلِ ↓ الكُفْرَ بِالْإِيمَانِ [Whoso adopteth infidelity in lieu of faith]. (Kur ii. 102. [See also other exs. in the Kur iv. 2 and xxxiii. 52.]) — — See also 2, last sentence but one. بِدْلٌ: see the next paragraph, in four places. بَدَلٌ and ↓ بِدْلٌ, (Fr, T, S, M, Msb, K,) like مَثَلٌ and مِثْلٌ, and شَبَهٌ and شِبْهٌ, (Fr, T, S,) and نَكَلٌ and نِكَلٌ, the only other instances of the kind, i. e. of words of both these measures, that have been heard, accord. to AO, (S, TA, [but in one copy of the S, I find A'Obeyd,]) and ↓ بَدِيلٌ (S, M, Mgh, Msb, K,) all signify the same; (S, M, Msb, K;) namely, A substitute; a thing given, or received, or put, or done, instead of, in place of, in lieu of, or in exchange for, another thing; a compensation; syn. خَلَفٌ, (M, K,) and عِوَضٌ: (Kull:) بَدَلُ الشَّىْءِ الخَلَفُ مِنْهُ meaning بِدْلُهُ ↓ and ↓ بَدِيلُهُ [البَدَلُ مِنَ الشَّىْءِ and [the substitute for the thing; &c.]; (M, K;) i. e., another thing: (S:) pl. أَبْدَالٌ, (IDrd, Msb, K,)

which, as pl. of ↓ بَدِيلٌ, has few parallels. (IDrd, TA.) Sb says, [making a distinction between بَدَلٌ and ↓ بَدِيلٌ,] you say, إِنَّ بَدَلَكَ زَيْدٌ, i. e. Verily Zeyd is in thy place: but if you put بَدَل in the place of بَدِيل, you say, إِنَّ بَدِيلَكَ زَيْدٌ ↓, i. e. إِنَّ بَدَلَكَ زَيْدٌ [Verily thy substitute is Zeyd]: and a man says to another, Go thou with such a one; and he replies, مَعِىَ رَجُلٌ بَدَلُهُ, i. e. With me is a man who stands in his stead, and is in his place, or who will stand &c. (M.) You say also, بَلَ كَذَا [and بَدَلًا مِنْ كَذَا], meaning Instead of, in the place of, in lieu of, or in exchange for, such a thing. (Kull.) [And بَدَلَ أَنْ تَفْعَلَ كَذَا Instead of thy doing thus.] — — الأَبْدَالُ (IDrd, S, M, K, &c.) and البُدَلَآءُ (TA) [The Substitutes, or Lieutenants;] certain righteous persons, of whom the world is never destitute; when one dies, God substituting another in his place: (S:) certain persons by means of whom God rules the earth; (M, K;) consisting of seventy men, (IDrd, M, K,) according to their assertion, of whom the earth is never destitute; (IDrd, TA;) forty of whom are in Syria, and thirty in the other countries; (IDrd, M, K;) none of them dying without another's supplying his place, (M, K,) from the rest of mankind; (K;) and therefore they are named ابدال: (M:) accord. to Abu-lBakà, as stated by El-Munáwee, it seems that they meant [by this appellation] the substitutes and successors of the prophets; and accord. to some, they were seven, neither more nor fewer, by means of whom God takes care of the seven climates; one being successor of Abraham (ElKhaleel), and to him pertains the first climate; the second, of Moses (El-Keleem); the third, of Aaron; the fourth, of Idrees; the fifth, of Joseph; the sixth, of Jesus; and the seventh, of Adam: (TA: [in which is also mentioned a treatise denying their existence, and disapproving of the assertion that by means of them God takes care of the earth:]) the sing. is بَدَلٌ and ↓ بِدْلٌ, (T,) or ↓ بَدِيلٌ. (IDrd, S.) — — حُرُوفُ البَدَلِ (M, K) The letters of substitution; those which are substituted for other letters; not those which are substituted in consequence of idghám. (M.) [The letters included under this appellation differ accord. to different authors: see De Sacy's Gram. Ar. 2nd ed. i. 33.] — — ↓ بِدْلٌ (Kr, M, K) and بَدَلٌ (M, K,) applied to a man, also signify Generous, and noble: (Kr, * M, K:) and used in these senses, [says ISd,] they are, in my opinion, not devoid of implication of the meaning of a substitute: (M:) the pl. is أَبْدَالٌ (M, K.) بَدِيلٌ: see بَدَلٌ, in six places بَدَّالٌ A seller of eatables (A Heyth, T, K) of every kind: thus he is called by the Arabs; (A Heyth, T;) because he changes one sale for another; selling one thing to-day and another to-morrow: (AHát, TA:) the vulgar say, بَقَّالٌ. (A Heyth, T, K.) — — Also One who has no more property than is sufficient for his purchasing one thing, and who, when he sells this, buys another thing in exchange for it. (TA in art. جدل.) [Hence,] هٰذَا رَأْىُ الجَدَّالِينَ وَالبَدَّالِينَ is a phrase used as meaning This is flimsy opinion. (TA in the present art. and in art. جدل, [but in the latter without the و,] on the authority of AHeyth.) مُبْدَلٌ: see 2. مُبَدَّلٌ: see 2. بدن 1 بَدُنَ, (T, S, M, Mgh, Msb, K,) aor. بَدُنَ; (T, S;) and بَدَنَ, aor. بَدُنَ; (T, S, M, Msb, K;) inf. n. بَدَانَةٌ (T, S, M, &c.,) of the former, (ISk, T, S, &c.,) and بُدْنٌ, (T, S, M, K,) also of the former, (ISk, T,) or of the latter, (S,) and بَدْنٌ, (M, K,) accord. to AZ, (T,) and بَدَانٌ, (M, K,) or بُدُونٌ is the inf. n. of the latter verb; (Msb;) said of a man, (ISk, T, S,) and of a camel; (Msb;) and بَدُنَتْ and بَدَنَتْ, said of a woman, (AZ, T, M, K,) and of a بَدَنَة, q. v.; (Zj, T, &c.;) He, and she, was, or became, big, bulky, big-bodied, or corpulent; (ISk, T, S, M, Mgh, Msb, K;) abounding in flesh; (T;) fat: (Zj, T, M:) or the former verb has this last signification, that of fatness; and the latter verb is syn. with بَدَّنَ q. v. (Ham p. 158.) [See also بُدْنٌ, below.] 2 بدّن, inf. n. تَبْدِينٌ, He (a man, T, S, M) was, or became, aged, (T, S, M, Mgh, Msb, K,) and weak: (M, K:) or he was, or became, heavy by reason of age; as also ↓بَدَنَ. (Ham p. 158.) — He clad a man with a بَدَن, i. e. a دِرْع [or coat of mail]. (K,* TA.) بُدْنٌ [properly an inf. n.; see 1:] Fatness and compactness; as also ↓ بُدُنٌ. (S.) — — And Fat; i. e. the substance termed شَحْمٌ. (M, TA.) — It is also a pl. of بَدَنَةٌ: (T, S, &c.:) — — and of بَادِنٌ. (M, TA.) بَدَنٌ The body, without the head and arms and legs; (M, Msb, K;) so says Az: (Msb:) or the body without the arms and legs: (Mgh:) or [the part] from the shoulder-joint to the posteriors [inclusive]: (TA [as from the Mgh, in my copy of which it is not found]:) or the جَسَد [generally meaning the body together with the members] of a man; (S;) often applied. to the whole of the جَسَد; (Az, TA;) and in the Kur x. 92 it is said to mean the body without soul: (S:) pl. أَبْدَانٌ; (M, Msb;) whence the phrase, mentioned by Lh, إِنَّهَا لَحَسَنَةُ الأَبْدَانِ [meaning Verily she is beautiful in respect of the body], as though the term بَدَنٌ were applied to every portion of her. (M.) شِرْكَةُ الأَبْدَانِ is originally شِرْكَةٌ بِالأَبْدَانِ, meaning Copartnership in bodily labours for the acquirement of gains. (Msb.) — — And hence, (tropical:) The part of a shirt, (Mgh, Msb,) and of a [garment of the kind called] جُبَّة, (Mgh,) that lies against the back and the belly, [i. e. the body thereof,] without the sleeves and the دَخَارِيص [or gores with which it is widened]: (Mgh, Msb:) pl. as above. (Msb.) — — Also (assumed tropical:) A short دِرْع [or coat of mail], (S, M, K,) of the measure of the body: (M:) or it is [a coat of mail] like a دِرْع, except that it is short, only such as covers the body, with short sleeves: (T:) or, as some say, any دِرْع: (M:) and so it is said to mean in the Kur x. 92 by IAar (T) and by Th; (M;) but Akh says that this assertion is of no account: (S:) pl. as above. (M, K.) — — And (assumed tropical:) A small [garment of the kind called] جُبَّة; as being likened to a coat of mail. (TA.) — — Accord. to Kr, (M,) A limb, or member: or, specially, the limbs, or members, of a slaughtered camel: (M, K: [in the latter of which, the former of these two explanations is improperly connected with the first in this paragraph by the conjunction او:]) to these he specially applies it in one instance: pl. as above. (M.) — — Also An old, or aged, man: (K:) or so رَجُلٌ بَدَنٌ. (T, S, M.) [In like manner, ↓ بَادِنٌ and ↓ بَدِنٌ are said by Golius, as on the authority of the S, to signify annosus et senior, applied to a man, and also to a woman; but this explanation is wrong; and the latter word I do not find in any lexicon.] — — And An old mountain-goat: (M, K:) or so وَعِلٌ بَدَنٌ: (S:) [in the present day, بَدَن is applied to the wild goat of the Arabian and Egyptian deserts and mountains; the capra jaela of Hamilton Smith; called by some an ibex; as is also تَيْتَل, properly تَيْتَلٌ:] pl. [of pauc.] أَبْدُنٌ (M, K [in the CK, erroneously, أَبْدَنٌ]) and [of mult.] بُدُونٌ, which is extr. [with respect to rule], on the authority of IAar. (M, TA.) The rájiz says, describing a bitch (S, M) and a mountain-goat, (M, TA,) قَدْ قُلْتُ لَمَّا بَدَتِ العُقَابُ وَضَمَّهَا وَالبَدَنَ الحِقَابُ جِدِّى لِكُلِّ عَامِلٍ ثَوَابُ اَلرَّأْسُ وَالأَكْرُعُ وَالإِهَابُ (S, * M, * TA,) [I had said, when El-' Ikáb appeared, and El-Hikáb comprised her and the old mountain-goat, "Exert thyself: for every worker there is a recompense: the head and the shanks and the hide shall be thine"]: العقاب is the name of a bitch, and الحقاب is a certain mountain: he says, "Catch thou this goat, and I will make thy recompense to be the head and the shanks and the hide." (TA.) [Hence Golius has been led to mistake الحِقَاب for a signification of البَدَنُ.] — — (assumed tropical:) The lineage, or parentage, of a man, and his grounds of pretension to respect or honour. (M, K.) بَدِنٌ: see بُدْنٌ بَدَنٌ: see بُدْنٌ. — It is also a pl. of بَدَنَةٌ. (M, K, &c.) بَدَنَةٌ A she-camel, (T, S, M, Mgh, Msb, K,) and a male camel, (T, M, Mgh, K,) and a cow, (T, S, M, Mgh, * Msb, K,) and a bull, (M, K,) accord. to some, (Msb,) or properly the first of these, (Mgh, Msb,) and the second, (Mgh,) but made by the Sunneh to apply to a cow also, (Mgh, * Msb,) that is slaughtered at Mekkeh, (S,) or that is, (M, K,) or may be, (T,) brought thither for sacrifice; (T, M, K;) so called because they

used to fatten them, (S,) or because of their greatness, or bulkiness: (T, Mgh, Msb:) not applied to a sheep or goat: (T, Msb, TA:) En-Nawawee erroneously cites the T as asserting that it is thus applied; misled, it is said, by an omission in his copy: (MF, TA:) pl. بَدَنَاتٌ, (T, Mgh, Msb,) a pl. of pauc., (Mgh,) and بُدْنٌ, (T, S, M, Msb,) or بُدُنٌ, (Mgh, K,) or both, (M, Msb, TA,) the former being a contraction of the latter, which seems to be pl. of بَدِينٌ: (Msb:) one should not use بَدَنٌ as a pl. of بَدَنَةٌ; though they used to say خَشَبٌ and أَجَمٌ &c. (M, TA.) [بَدَنِىٌّ Of, or relating to, the بَدَن, or body; corporeal. — — See also بَادِنٌ.] بَدِينٌ: see بَادِنٌ, in four places. بَادِنٌ, applied to a man, Big, bulky, big-bodied, or corpulent; (ISk, T, S, M, Mgh, Msb, K;) as also ↓ بَدِينٌ (Msb, K) and ↓ مُبَدَّنٌ (M, K) [and ↓ بَدَنِىٌّ]: and fat; as also ↓ مُبَدَّنٌ: (T, M:) or heavy in body; heavy by reason of age: and ↓ بَدِينٌ signifies fat: (Ham p. 158:) بَادِنٌ is likewise applied to a woman, (S, M, Msb, K,) as are also بَادِنَةٌ (M, Mgh, K) and ↓ بَدِينٌ (S, K) and ↓ مُبَدَّنَةٌ: (T, M:) the pl. is بُدَّنٌ (M, Msb, K) and بُدْنٌ (M, TA) and بُدُنٌ; (Msb, K;) the first of these being pl. of بَادِنٌ, (M, Msb,) and so the second; (M;) and the third being pl. of ↓ بَدِينٌ. (Msb.) See also بَدَنٌ. مُبَدَّنٌ, and with ة: see بَادِنٌ, in three places. مِبْدَانٌ That becomes fat quickly, with little fodder [or food]. (M, K.) بده 1 بَدَهَهُ, (JK, S, Msb, K,) aor. يَبْدَهُ, (S, Msb, K,) inf. n. بَدْهٌ, (JK, S, Msb,) He, or it, came upon him, or happened to him, suddenly, unexpectedly, or without his being aware of it; surprised him, or took him unawares; (JK, S Msb, K;) as also ↓ بادهه, inf. n. مُبَادَهَةٌ: (JK, Msb:) the former verb has this signification said of an affair, or event. (S, K.) And بَدَهَهُ بِأَمْرٍ, (S, K,) aor. as above, (K,) and so the inf. n., (JK, TA,) signifies اِسْتَقْبَلَهُ بِهِ, (JK, T, S, K,) i. e. He met him, or encountered him, with a thing, or an affair, or an action, (TK,) suddenly, unexpectedly, or without his being aware of it: (T, TA:) or he began with him by it, or with it; syn. بَدَأَهُ بِهِ; (K;) the ه being a substitute for the ا (TA:) and بادهه ↓ بِهِ, (S,* K,) inf. n. مُبَادَهَةٌ and بِدَاهٌ, (K,) he came upon him suddenly, unexpectedly, or without his being aware of it; surprised him, or took him unawares; (S, K;) with it. (K.) — — See also 2. 2 بدّه, inf. n. تَبْدِيهٌ, He answered, or replied, quickly: (IAar, TA:) and ↓ بَدَهَ he answered, or replied, or he spoke, extempore; without premeditation. (Har p. 64.) 3 بَادَهَ see 1, in two places. 6 هُمَ يَتَبَادَهَانِ بِا لشِّعْرِ (S, TA) They two dispute, or contend together [extemporaneously, or extemporizing, with verses or poetry]. (TA.) — — See also 8. 8 ابتده الخُطْبَةَ (K, TA) He extemporized the discourse, or sermon, or oration; spoke it, or composed it, extemporaneously, impromptu, without premeditation. (TA.) And ↓ هُمْ يَتَبَادَهُونَ الخُطَبَ (K, TA) They extemporize discourses, &c.: here the measure تَفَاعُلٌ has not its proper quality [of denoting participation in the manner of contention, though it has in a phrase mentioned before]. (TA.) بَدْهٌ and بُدْهٌ: see بُدَاهَةٌ. عَلَى بَدِيهٍ, and بَدِيهًا: see بَدِيهَةٌ بَدَاهَةٌ: see بُدَاهَةٌ, in two places. بُدَاهَةٌ (S, K) and ↓ بَدَاهَةٌ (Sgh, K) and ↓ بَدِيهَةٌ (JK, S, K) and ↓ بَدْهٌ and ↓ بُدْهٌ (K) substs. from بَدَهَهُ بِأَمْرٍ, (JK, S,) meaning The first of anything; and an occurrence thereof by which one is taken unawares: (K:) or the first occurrence of a thing, that happens to one unexpectedly. (M, in explanation of the first word, in art. بدأ.) — — Also the first (S, TA) and ↓ second (JK) and ↓ third (TA) The first part of the running of a horse; (JK, S, TA;) opposed to عُلَالَةٌ, signifying [the "remaining part of the running," or "an afterrunning," or] "a running after a running." (TA.) You say, هُوَ ذُو بَدِيهَةٍ ↓ وَعُلَالَةٍ, and بُدَاهَةٍ, [He has a first running and an after-running, differing, the one from the other]. (Az, TA.) And لَحِقَهُ فِى بُدَاهَةِ جَرْيِهِ [He overtook him in the first part of his running]. (Z, TA.) ISd thinks that in all these cases the ه is a substitute for ء. (TA.) [Hence,] ↓ غَمْرُ البَدِيْهَةِ [properly Fleet in the first part of his running; meaning] (tropical:) a man who takes by surprise with large bounty. (TA, in art. غمر.) — — See also the next paragraph. in three places. بَدِيهَةٌ: see بُدَاهَةٌ, in four places. You say, لَكَ البَدِيهَةُ, (K,) in which ISd thinks the ه to be a substitute for ء, (TA,) It is for thee to begin; (K;) and so ↓ لك البُدَاهَةُ, with ه substituted for ء. (M, Mbr, TA art. بدأ.) And أَجَابَ عَلَى البَدِيهَةِ (K) He answered, or replied, on the first of his being taken unawares. (TA.) [↓ عَلَى بَدِيهٍ is mentioned by Freytag, but on what authority he does not say, as meaning Unpreparedly, suddenly, or unexpectedly; and so ↓ بَدِيهًا by Golius, as on the authority of J, but I do not find it in the S in the present article.] And رَآهُ بَدِيهَةً, signifies He saw him suddenly, or unexpectedly. (TA.) And بَدِيهَةُ الرَّأْىِ, Suddenly formed, unpremeditated, judgment or opinion. (Msb.) — — بَدِيهَةٌ and ↓ بُدَاهَةٌ both signify The coming, of speech, without premeditation: and the coming suddenly, unexpectedly, or unawares. (KL.) — — And ↓ the latter, [and more commonly the former,] An intuitive knowledge, notion, or idea; such as that one is the half of two; being, with respect to knowledge, like بَدِيعٌ with respect to intellect: (Kull:) [or] the former signifies the faculty of judging rightly at the first of an unexpected occurrence: [intuition, or intuitive perception:] accord. to ' Alee-Ibn-Dháfir El-Haddád, it signifies primarily اِرْتِجَالٌ فِى الكَلَامِ [i. e. the faculty of extemporizing: or speaking, or composing, extemporaneously, impromptu, without premeditation]: and predominantly, the poetizing, or versifying, impromptu, without premeditation or consideration: except that ارتجال is quicker than بديهة. (TA.) You say, هُوَ ذُو بَدِيهَةٍ (K) He has a faculty of judging rightly at the first of an unexpected occurrence. (TA.) And فُلَانٌ ذُو بَدِيهَةٍ حَسَنَةٍ Such a one has a good faculty of extemporizing; or of uttering, or relating, things by means of the promptness of his intelligence. (TA, in art. بدأ: see بَدِيْىٌّ.) And هٰذَا مَعْلُومٌ فِى بَدَائِهِ العُقُولِ [This is known among the intuitive notions of intellects; i. e., intuitively]. (K, * TA.) بَدَائِهُ seems to be pl. of بَدِيهَةٌ, as in the phrase, (TA,) لَهُ بَدَائِهُ, i. e. بَدَائِعُ [He has new, or admirable, things that he utters], (K, TA,) in speech, or language, and poetry, and in answering, or replying: but here it is not improbable that the ه may be a substitute for the ع. (TA.) بَدِيهِىٌّ [Intuitive knowledge;] such that its origination does not rest upon speculation, and acquisition by study, whether it do, or do not, require some other thing, as conjecture or experience &c.; (KT, Kull;) so that it is [sometimes] syn. with ضَرُورِىٌّ [and opposed to نَظَرِىٌّ]: and sometimes it means such as does not require anything whatever after the intellect has directed itself; so that it is more particular than ضَرُورِىٌّ: (KT:) as the conception of heat and cold, and the assent of the mind to the position that negation and affirmation cannot be co-existent, nor be simultaneously non-existent, in the same instance. (KT, Kull.) — — [And hence,] A mere simpleton or fool: but this is post-classical. (TA.) رَجُلٌ مِبْدَهٌ (S) A man possessing in a large degree the faculty of extemporizing, or of judging rightly at the first of an unexpected occurrence; firm, or steady, in speech or discourse, or whose tongue makes no slip in contentions, when he is taken unawares. (Har p. 64.) بدو 1 بَدَا, (T, S, M, &c.,) aor. يَبْدُو, (S, Msb,) inf. n. بُدُوٌّ (S, M, Msb, K) and بَدْوٌ and بَدَآءٌ (M, K) and بَدَآءَةٌ (K) and بَدًا, (M, on the authority of Sb,) for which last we find, in [some of] the copies of the K, بُدُوٌّ, a repetition, (TA,) or بُدُوْءٌ, (so in other copies of the K,) It appeared; it became apparent, open, manifest, plain, or evident: (T, S, M, Msb, K:) and ↓ تبدّى [signifies the same; or he showed himself, or it showed itself; (see an ex. in art. جيش, voce جَاشَ, last sentence;) or] he, or it, came in sight, or within sight. (KL.) — — بَدَا لَهُ فِى

الأَمْرِ, (T, M, Msb, K, and Har p. 665,) inf. n. بَدْوٌ (M, K) and بَدًا (M, and so in a copy of the K) and بَدَآءٌ, (T, M, and so in the CK,) or بَدَآءَةٌ and بَدَاةٌ; (as in some copies of the K;) or ↓ بَدَا لَهُ فِى الأَمْرِ بَدَآءٌ, (S, IB,) the last word being in the nom. case because it is the agent; (IB, TA;) An opinion presented itself, or occurred, to him, or arose in his mind, syn. نَشَأَ, (S, K, and Har ubi suprà,) or appeared to him, (M,) [respecting the affair, or case,] different from his first opinion, so that it turned him therefrom: (Har ubi suprà:) or there appeared to him, respecting the affair, or case, what did not appear at first: (Msb:) accord. to Fr, ↓ بَدَا لِى بَدَآءٌ means another opinion appeared to me: accord. to Az, بَدَا لِى بَدَا means my opinion changed from what it was. (TA.) Esh-Shemmàkh says, لَعَلَّكَ وَ المَوْعُودُ حَقٌّ وَفَاؤُهُ بَدَا لَكَ فِى تِلْكَ القَلُوصِ بَدَآءُ [May-be (but it is right that the promise be fulfilled) an opinion different from thy first opinion hath arisen in thy mind respecting that youthful she-camel]. (M, TA.) ثُمَّ بَدَا لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ, in the Kur [xii.35], means بَدَا لَهُمْ بَدَآءٌ وَقَالُوا لَيَسْجُنُنَّهُ ↓, [i.e. Then an opinion arose in their minds, after they had seen the signs of his innocence, and they said that they should certainly imprison him,] because ليسجننّه, being a proposition, cannot be the agent: so says Sb. (M.) بَدَا لِلّٰهِ أَنْ يَقْتُلَهُمْ, occurring in a trad., means (tropical:) God determined that He would slay them: for, as IAth says, بَدَآءٌ signifies the deeming to be right a thing that is known after its having been not known; and this may not be attributed to God: but as is said by Suh, in the R, one may say, [of God,] بَدَا لَهُ أَنْ يَفْعَلَ كَذَا, [properly signifying It occurred to him, or appeared to him, that he should do such a thing,] as meaning (tropical:) He desired to do such a thing; [as also بَدَا لَهُ فِى فِعْلِ كَذَا;] and thus the phrase in the trad., here mentioned, has been explained. (TA.) [One says also, اِفْعَلْ كَذَا مَا بَدَا لَكَ Do thou thus as long as it seems fit to thee: see, a verse of El-Ahmar cited voce جَلَّ.] — — بَدَا القَوْمُ, (T, S, M, K,) inf. n. بَدْوٌ, (S,) or بَدَآءٌ; (M, K;) [the latter of which is said in the TA to be the right;] or بَدَا إِلَى البَادِيَةِ, inf. n. بَدَاوَةٌ and بِدَاوَةٌ; (Msb;) The people, or company of men, went forth to the بَادِيَة [or desert]: (M, Msb, K:) or, the former, went forth to their بَادِيَة: (S:) or went forth from the region, or district, of towns or villages or of cultivated land, to the pasturingplaces in the deserts: (T:) [ISd says,] بَدْوٌ may be used as meaning بِدَاوَةٌ, which is the contr. of حِضَارَةٌ: (M:) [J says,] بَدَاوَةٌ and بِدَاوَةٌ signify the dwelling, or abiding, in the بَادِيَة [or desert]; the contr. of حِضَارَةٌ: but Th says, I know not بَدَاوَةٌ, with fet-h, except on the authority of AZ alone: (S:) As says that بداوة and حضارة are with kesr to the ب and fet-h to the ح; but AZ says the reverse, i. e. with fet-h to the ب and kesr to the ح: (T:) both are also explained as signifying the going forth to the بَادِيَة: and some mention بُدَاوَةٌ, with damm; but this is not known: (TA:) ↓ تبدّى like wise signifies he went forth from the constant sources of water to the places where herbage was to be sought [in the desert]; (T;) or he dwelt, or abode, in the بَادِيَة. (S, K.) It is said in a trad., مَنْ بَدَا جَفَا, i. e. He who abides in the desert becomes rude, rough, coarse, or uncivil, like the desert-Arabs. (S.) And in another, كَانَ يَبْدُو إِلَى هٰذِهِ التَّلَاعِ [He used to go forth to these water-courses in the desert, or these high grounds, or low grounds, &c.]. (TA.)— — [Hence,] بَدَا He voided his excrement, or ordure; (M, K;) as also ↓ ابدى (T, K) [and ابدأ]: because he who does so goes forth from the tents or houses into the open country. (T.) — بَدَانِى بِكَذَا, aor. يَبْدُو, is like بَدَأَنِى [i. e. He began with me by doing such a thing]. (M, TA.) — بَدِيَتِ الأَرْضُ The land produced, or abounded with, بَدَاة, i. e. truffles: (K, * TA:) or had in it truffles. (TK.) — — And The land had in it بَدَاة, meaning dust, or earth. (K, * TK.) 2 بدّى, inf. n. تَبْدِيَةٌ, He showed, or made apparent, a want that occurred, or presented itself, to him. (TA.) [See بداءةٌ.] — — He sent forth a horse [or beast] to the place of pasture [app. in the بَادِيَة, or desert]. (TA, from a trad.) 3 مُبَادَاةٌ The going, or coming, out, or forth, in the field, to encounter another in battle, or war. (TA.) — — And [more commonly] The showing open enmity, or hostility, with any one: (KL, TA:) [a meaning more fully expressed by the phrase مُبَادَاةٌ بِالعَدَاوَةِ: for you say,] بَادَى بِالعَدَاوَةِ He showed open enmity, or hostility, [with another;] syn. جَاهَرَ بِهَا; (S, K; *) as also ↓ تبادى: (K:) or you say, تبادوا ↓ بالعدواة they showed open enmity, or hostility, one with another; syn. تَجَاهَرُوا بِهَا. (S.) You say also, بادى النَّاسَ بِأَمْرِهِ He showed, or revealed, to the people, or to men, his affair, or case. (TA.) [Thus, ابدى ↓ لَهُ الأَمْرَ and باداهُ بِالأَمْرِ signify the same; i. e. He showed, or revealed, to him the affair, or case.] — — And بادى بَيْنَهُمَا He measured, or compared, them both together, each with the other. (A, TA.) 4 ابداهُ He made it apparent, open, manifest, plain, or evident; he showed, exhibited, manifested, evinced, discovered, or revealed, it; (S, M, Msb, K;) and it has been said [correctly, as will be seen below,] that ابدى عَنْهُ signifies the same. (MF, TA.) It is said in a trad., مَنْ يُبْدِ لَنَا صَفْحَتَهُ نَقَمْ عَلَيْهِ كِتَابُ اللّٰهِ, i. e. (tropical:) Whoso showeth, or revealeth, to us his deed [or crime] which he was concealing, [the book of God shall execute vengeance upon him, meaning] we will inflict upon him the punishment ordained by the book of God. (TA.) ابدى لَهُ صَفْحَتَهُ also means (tropical:) He showed open enmity, or hostility, with him. (A and TA in art. صفح.) And ابدى عَنْ قَعْرِهِ, said of water, means It showed its bottom, by reason of its clearness. (L in art. مكد.) See also 3. — — أَبْدَيْتَ فِى مَنْطِقِكَ Thou deviatedst, or hast deviated, from the right way in thy speech. (S.) — — See also 1. 5 تبدّى: see 1, in two places. — In the common dial. of the people of El-Yemen, it signifies He ate the morning-meal; syn. تَغَدَّى. (TA.) 6 تبادى: see 3, in two places. — — Also He affected to be like, or imitated, the people of the بَادِيَة [or desert]. (S, K.) بَدٍ: see بَدْوٌ, in two places. بَدًا The excrement from the anus (M, K *) of a man. (M.) [And بَدَآءٌ, from أَبْدَأَ, signifies the same.] — — A joint (مَفْصِل) of a man; (AA, M, K;) as also بَدْءٌ: (AA, M:) pl. أَبْدَآءٌ. (AA, M, K.) — بَدَا for بَدًا: see بَدْوٌ, in two places. بَدْوٌ: see بَادِيَةٌ: — and see also بَادٍ. — Also The first of a thing; originally [بَدْءٌ,] with hemzeh: (Har p. 583:) and ↓ بَدِىٌّ, also, [originally بَدِىْءٌ,] signifies the first: (TA:) [and ↓ بَدٍ and ↓ بَدًا, the latter for بَدًا, are used for بَدْءٍ. Hence,] one says, اِفْعَلْ ذٰلِكَ بَادِى بَدٍ ↓, (S,) or بَادِىَ بَدٍ, (M, K,) and ↓ بَادِى بَدِى, (Fr, S, M,) or بَادِىَ بَدِى, (as in some copies of the K,) or ↓ بادى بَدِيٍ, (as in other copies of the K and in the TA,) and ↓ بَادَىَ بَدًا, (M, K,) mentioned by Sb, who says that it is without tenween, though analogy does not forbid its being with tenween, (M,) meaning Do thou that first; (S, TA;) or, the first thing: (Fr, TA:) originally [بَادِئَ بَدْءٍ, &c.,] with hemz. (S, K. [See بَدْءٌ.]) Hence also the phrase, ↓ الحَمْدُلِلّٰهِ بَدِيًّا [Praise be to God in the first place]. (TA.) بَدِي for بَدٍ: see بَدْوٌ. بَدَاةٌ: see بَدَآءٌ: — — and see also بَادِيَةٌ. — Also, (K, TA,) like قَطَاةٌ, (TA, [but in the CK بَدْأَةٌ, q. v.,]) Truffles; syn. كَمْأَةٌ. (K.) — — And Dust, or earth. (K.) بَدْوَةٌ Either side of a valley. (AHn, M, K.) بَدَوِىٌّ [Of, or belonging to, or relating to, the بَدْو, or desert: and, used as a subst., a man, and particularly an Arab, of the desert:] a rel. n. from بَدْوٌ, (S, M, K,) extr. [with respect to rule], (M, K,) for by rule it should be بَدْوِىٌّ; (ElTebreezee, TA;) or it is an irregular rel. n. from بَادِيَةٌ: (Msb:) and ↓ بَدَاوِىٌّ and ↓ بِدَاوِىٌّ are similar rel. ns., (M, K,) from بَدَاوَةٌ and بِدَاوَةٌ, as syn. with بَدْوٌ and بَادِيَةٌ, agreeably with rule; or the former of these two may be a rel. n. from بَدْوٌ and بَادِيَةٌ, and therefore extr. [with respect to rule]; but it is said that when a rel. n. may be regarded as regular or irregular, it is more proper to regard it as regular; (M;) or the former is a rel. n. signifying of, or belonging to, or relating to, البَدَاوَة as meaning the dwelling, or abiding, in the desert, (S, TA,) accord. to the opinion of AZ; and the latter is a rel. n. from البِدَاوَة accord. to the opinion of As and others; and is

held by Th to be the chaste form: (TA:) but بَدَوِىٌّ is the only one of these rel. ns. that is known to the common people: (M:) it is opposed to a townsman or villager. (TA.) [The pl. is بَدَاوَى, and vulg. بِدْوَانٌ. See also بَادٍ, often applied to a man as syn. with بَدَوِىٌّ.] بَدَوَاتٌ: see بَدَآءٌ, in three places. بَدَآءٌ [An opinion that occurs to one, or arises in the mind; and particularly one that is different from a former opinion;] a subst. from بَدَا in the phrase بَدَا لَهُ فِى الأَمْرِ. (Msb.) See 1, in four places. One says also, هُوَ ذُو بَدَوَاتٍ ↓ He is one who has various opinions occurring to him, or arising in his mind, (IDrd, S, * K, * and Har p. 665,) of which he chooses some and rejects others: (IDrd, TA:) it is said in praise, (IDrd, TA, and Kzz in Har ubi suprà,) and sometimes in dispraise: (Kzz in Har ubi suprà:) بَدَوَاتٌ is pl. of ↓ بَداةٌ, [which is therefore syn. with بَدَآءٌ,] like as قَطَوَاتٌ is pl. of قَطَاةٌ. (IDrd, TA, and Har ubi supra.) One says likewise ↓ أَبُو البَدَوَاتِ, meaning The father [i. e. originator] of opinions that present themselves to him. (IDrd, TA.) And ↓ السُّلْطَانُ ذُو عَدَوَاتٍ وَذُو بَدَوَاتٍ (S, [in which the context indicates it to mean The Sultán is characterized by deviations from the right way:] but accord. to SM, it is) a trad., meaning the Sultán ceases not to have some new opinion presenting itself to him. (TA.) بِدَآءٌ, in the common dial. of the people of ElYemen, signifies The morning-meal; syn. غَدَآءٌ. (TA.) بَدِىٌّ: see بَادِيَةٌ: — — and see بَدْوٌ, in three places. — — Also, [or بِئْرٌ بَدِىٌّ,] originally بَدِىْءٌ, q. v. in art. بدأ, (TA,) A well: (T:) or a well that is not ancient: (TA:) pl. بُودَانٌ, formed by transposition from بُدْيَانٌ. (T.) بَدَآءَةٌ What appears, or becomes apparent, of wants, or needful things: pl. بَدَاآتٌ; for which one may also say, بَدَاوَاتٌ. (T.) These two pls. also signify Wants that appear, or become apparent, to one. (TA.) [The latter of them is likewise pl. of what next follows.] بَدَاوَةٌ and بِدَاوَةٌ: see بَادِيَةٌ. — — The former also signifies The first that appears, or becomes apparent, of a thing. (Lh, M, K.) [See بَدَآءَةٌ.] بَدَاوِىٌّ and بِدَاوِىٌّ: see بَدَوِىٌّ. بَادٍ Appearing, or apparent; or becoming, or being, apparent, open, manifest, plain, or evident. (Msb.) [Hence,] بَادِىَ الرَّأْىِ At the [first] appearance of opinion; (Fr, Lh, M;) or according to the appearance of opinion; (Zj, S, K; *) which may mean either insincerely or inconsiderately: (Zj, TA:) so in the Kur xi. 29; (Zj, S;) where only AA read it with hemz: (TA:) if with hemz, it is from بَدَأْتُ, and means at first thought, or on the first opinion. (S; and Lh in M, art. بدأ: see بَدْءٌ.) For بَادِى بَدِ, or بَادِىَ بَدِ, and بَادِى بَدِى, &c., see بَدْوٌ, in four places. — — بَادِى بَدِى is sometimes used as a name for Calamity, or misfortune: it consists of two nouns made one, like مَعْدِىْ كَرِبَ. (S.) — — بَادٍ also signifies A man going forth to the بَادِيَة [or desert]: (M, * Msb, K, * TA:) or one who is in the بَادِيَة, dwelling in the tents, and not remaining in his place: (TA:) pl. بَادُونَ and بُدًّا [in the TA erroneously said to be بُدًى like هُدًى] and بُدَّآءٌ: (M, K:) and ↓ بَدْوٌ is a quasi-pl. n. of بَادٍ; (M, TA;) or is for أَهْلُ بَدْوٍ, meaning people who go forth to the desert; (M;) or it means dwellers in the desert, or people of the desert: (MF:) ↓ بَادِيَةٌ also signifies the same as بَادُونَ, i. e. people migrating from the constant sources of water, and going forth to the desert, seeking the vicinity of herbage; contr. of حَاضِرَةٌ; and بَوَادِى [or بَوَادٍ] is pl. of بَادِيَةٌ. (T.) بَادَاةٌ: see what next follows. بَادِيَةٌ (T, S, &c.) A desert; so called because of its being open, or uncovered; (TA;) contr. of حَضَرٌ; (M, K;) as also ↓ بَدْوٌ, (S, * M, Msb, K,) and ↓ بَادَاةٌ, (M, K,) or ↓ بَدَاةٌ, (TA, [thought by SM to be the correct form because found by him in the M, in which I find باداة,]) and ↓ بَدِىٌّ, said to be used as syn. with بَادِيَةٌ in a verse of Lebeed cited among the exs. of the preposition بِ, p. 142, (TA,) and ↓ بَدَاوَةٌ (M, K) and ↓ بِدَاوَةٌ; (M;) [of which the last two and the second (namely, بَدْوٌ,) seem to be originally inf. ns.; see 1:] or a land in which are no towns or villages or cultivated soil: (Lth, T:) or the places to which people migrate from the constant sources of water, when they go forth to the desert, seeking the vicinity of herbage; also termed مَبَادٍ, which is syn. with مَنَاجِعُ, contr. of مَحَاضِرُ, and pl. of ↓ مَبْدًى, (T,) this last signifying the contr. of مَحْضَرٌ: (S:) the pl. of بَادِيَةٌ is بَوَادٍ. (T, Msb.) — — See also بَادٍ. مَبْدًى: pl. مَبَادٍ: see بَادِيَةٌ. رَكِىٌّ مُبْدٍ Wells showing their water; having it uncovered by dust or earth; contr. of رَكِىٌّ غَامِدٌ. (A in art. غمد.) 1 بدى بَدِيتُ بِالشَّىْءِ and بَدَيْتُ بِهِ i. q. [بَدَأْتُ and] اِبْتَدَأْتُ [I began with the thing; or made it to have precedence, or to be first]; (M, K;) of the dial. of the Ansár: (M:) the people of ElMedeeneh say, بَدَيْنَا, or بَدِينَا, [accord. to different copies of the S,] in the sense of بَدَأْنَا: (S:) [the right reading seems to be بَدَيْنَا; for] IKh says, none says بَدَيْتُ in the sense of بَدَأْتُ, except the Ansár: all others say, بَدِيتُ and بَدَأْتُ; when the hemzeh is suppressed, the د is pronounced with kesr, and therefore the hemzeh is changed into ى. (IB, TA.) [See a verse of Ibn-Rawáhah cited voce بَدْءٌ.] بِدَايَةٌ, said by Mtr to be a vulgar word, and by IB to be erroneous, but by IKtt to be of the dial. of the Ansár: see art. بدأ [voce بَدْءٌ, second sentence, in two places]. (TA.) 1 بذ بَذَّ, (M,) sec. pers. بَذِذْتَ, (S, Mgh, K,) aor. يَبَذُّ, (L, K,) inf. n. بَذَاذَةٌ (S, M, Mgh, K) and بُذُوذَةٌ (S, M, K) and بَذَذٌ (M, Mgh, K) and بَذَاذٌ, (K,) or بِذَاذٌ, with kesr, (TA,) [of all which, the third is the regular form,] He (a man) was, or became, threadbare, and shabby, or mean, in the state of his apparel, (Ks, S, M, Mgh, L,) and in an evil condition; (M, L, K;) slovenly with respect to his person: (Ks, M, L:) or he neglected the constant adornment of himself: or he adorned himself one day, and another day left his hair in a shaggy or dishevelled, or matted and dusty, state: (T, L:) or he was humble in his apparel, not taking pleasure therein. (IAth, L.) بَذَاذَة is said in a trad. to be a part of religion; (Ks, T, M, Mgh, L;) meaning, in this instance, The being humble in dress, and wearing that which is not conducive to self-conceit and pride. (Mgh.) — بَذَّهُ, aor. يَبُذُّ, (T, S, M, L,) inf. n. بَذٌّ (S, M, L, K) and ↓ بَذِيذَةٌ, (K,) [or this may be a simple subst.,] He overcame him; (T, S, M, L, K;) he surpassed him in goodliness or beauty, or in any deed: (T, L:) he outstripped him. (M, L.) It is said in a trad., بَذَّ القَائِلِينَ He outstripped, or surpassed, and overcame, the speakers. (L.) 3 بَاذَّهُ He hastened with him; made haste, or strove, to be, or get, before him: (K, * TA:) he vied with him in glory or excellence. (TA.) 8 ابتذّ حَقَّهُ He took his (i. e. his own) right, or due. (K.) 10 استبذّ بِالأَمْرِ He was alone, with none to share, or participate, with him, in the affair; (K, * TA;) i. q. استبدّ (K) and استقلّ. (TA.) بَذٌّ [perhaps from the Persian بَدْ] A man slovenly with respect to his person, and poor. (IAar, T, L.) And بَذُّ الهَيْئَةِ, and ↓ بَاذُّ الهَيْئَةِ, A man threadbare, and shabby, or mean, in the state of his apparel; (Ks, T, * S, Mgh, L;) and in an evil condition with respect to it; (L, K;) slovenly with respect to his person: (Ks, L:) or one who neglects the constant adornment of his person: or who adorns himself one day, and another day leaves his hair in a shaggy or dishevelled, or matted and dusty, state: (T, L:) or humble in his apparel, not taking pleasure therein. (IAth, L.) — — بَذُّ البَخْتِ A man having evil fortune. (Kr, M, L.) — — هَيْئَةٌ بَذَّةٌ A threadbare, and shabby, or mean, state of apparel. (M.) — — حَالٌ بَذَّةٌ, (S,) and حَالَةٌ بَذَّةٌ, (TA,) An evil state or condition. (S, TA.) — — تَمْرٌ بَذٌّ Dates that are separate, each one from another, not sticking together; like فَذٌّ: (IAar, M:) or that are scattered. (K.) — — فَذٌّ بَذٌّ Single; sole; that is alone, or apart from others: (IAar, K:) and so أَحَذُّ ↓ أَبَذُّ. (K.) فِى هَيْئَتِهِ بَذَّةٌ, and بَذَاذَةٌ, [the latter an inf. n. (of بَذَّ) used as a simple subst.,] In his state of apparel is slovenliness, and threadbareness, and shabbiness, or meanness. (T.) ↓ بَذِيذَةٌ, also, (sometimes written ↓ بَذْبَذَةٌ, TA, and so in the TT but without vowel-signs,) signifies Slovenliness with respect to one's person; or neglect of cleanliness. (T, L, K.) بَذِيذَةٌ, or بَذْبَذَةٌ: see بَذَّةٌ. — And for the former, see also بَذَّهُ. بَاذٌّ: see بَذٌّ. — Also Any

one overcoming, or surpassing. (M, L.) أَبَذٌّ: see بَذٌّ. بذأ 1 بَذُؤَ, (T, M, K,) with and without ء, (Mgh,) aor. بَذُأَ, (T,) inf. n. بَذَآءٌ and بَذَآءَةٌ, (M, K,) the former written in one copy of the K بَذًأ, and the latter in some copies written بَذَأَةٌ; (TA;) and بَذَأَ, and بَذِئَ, (K,) aor. of both بَذَأَ; (TA;) and some say بَذِىَ, aor. يَبْذَى, inf. n. بَذَآءٌ; (T;) or, accord. to the Msb, only بَذَأَ is with ء, and the others are properly written بَذِىَ and بَذُوَ; (TA;) He (a man) was, or became, foul, unseemly, or obscene, (T, M, K, TA,) in tongue; (TA;) evil in speech. (T.) And بَذَأَ عَلَى القَوْمِ, aor. بَذَأَ, inf. n. بَذْءٌ and بَذَآءٌ, He behaved in a lightwitted, weak, stupid, or foolish, manner, or ignorantly, towards the people, or company of men; and uttered foul, unseemly, or obscene, language against them; and so though with truth. (Msb.) — — بَذَأَ also signifies He was, or became, evil in disposition. (Fr, T.) — — And, said of a place, It became devoid of pasture, barren, or unfruitful. (TA.) — بَاذَأَهُ فَبَذَأَهُ: see 3. — — بَذَأَهُ, (T, S, M, K,) aor. بَذَأَ, (T,) inf. n. بَذْءٌ, (T, S,) also signifies He dispraised it; discommended it; (T, M, K;) namely, a thing: (M:) and be despised him: (T, K:) and he saw in him (a man, S) a state, or condition, that he disliked, or hated: (S, K:) he did not approve him; and was not pleased with his aspect. (TA.) And بَذَأَتْهُ عَيْنِى, (T, S, M, Msb, *) aor. as above, (M,) and so the inf. n., (S, M,) My eye did not approve him, or it; (T, S;) I was not pleased with his, or its, aspect; (S;) and I saw in him, or it, a state, or condition, that I disliked. or hated: (T:) or my eye despised, or regarded as of light estimation, him, or it: (M, Msb:) accord. to AZ, this is said when a thing has been praised, or greatly praised, to thee, and in thy presence, and then thou dost not see it to be as it has been described: but when thou seest it to be as it has been described, thou sayest, مَا تَبْذَؤُهُ العَيْنُ. (T.) One says also, بَذَأَ الأَرْضَ He dispraised, or discommended, the pasture of the land. (S, M, K.) And in like manner, بَذَأَ المَوْضِعَ (S) He did not praise the place. (TA.) 3 باذأهُ, (T,) inf. n. مُبَاذَأَةٌ, (T, K,) in some copies of the K without ء, (TA,) and بِذَآءٌ, (T, K,) [He vied with him, or strove to surpass him, in foul, unseemly, or obscene, speech or language: and he held such discourse with him: these significations being indicated by the following exs., and by the saying that] the inf. ns. are syn. with مُفَاحَشَةٌ. (T, K.) You say, ↓ بَاذَأَهُ فَبَذَأَهُ [He vied with him, or strove to surpass him, in foul, unseemly, or obscene, speech or language, and he surpassed him therein: in this case, the aor. of the latter verb is بَذُأَ, notwithstanding the final faucial letter]. (TA.) And Esh-Shaabee says, إِذَ عَظُمَتِ الحَلْقَةُ فَإِنَّمَا هُوَ بِذَآءٌ وَ نِجَآءٌ [i. e. When the ring of people becomes large, it is only an occasion of holding foul, unseemly, or obscene, and secret, discourse]: it is said that بذآء here signifies مفاحشة: (T:) the meaning is, that there is much بذاء and نجاء, i. e. مُنَاجَاة, therein. (TA in art. نجو. [But there, in the place of فَإِنَّمَا هُوَ, I find فَهِىَ; and in the TA in the present art., فَإِنَّمَا بِهِ.]) — — Also He contended with him in an altercation. (T.) 4 ابذأ He uttered foul, unseemly, or obscene, speech or language. (TA.) بَذِىْءٌ A man foul, unseemly, or obscene, (T, M, K, TA,) in tongue; (TA;) evil in speech. (T.) [See also art. بذو.] — — A place in which is no pasture: (K:) and أَرْضٌ بَذِيْئَةٌ a land in which is no pasture. (S, M.) بذخ 1 بَذَخَ, aor. بَذَخَ, inf. n. بَذَخٌ; (Msb;) and بَذَخَ, [aor. بَذَخَ and بَذُخَ, (see what follows,)] inf. n. بُذُوخٌ; (L;) It (a mountain) was high, or lofty. (L, Msb.) — — And hence, (Msb,) بَذِخَ, (S, Msb, K,) aor. بَذَخَ, (K,) inf. n. بَذَخٌ; (S, K;) and بَذَخَ, aor. بَذَخَ and بَذُخَ, but the former is the more approved, inf. n. بَذْخٌ and بُذُوخٌ; (L;) (assumed tropical:) He was, or became, proud, and lofty, or haughty; (S, Msb, * K;) as also ↓ تبذّخ: (S, K:) (tropical:) he exalted himself above others, (L, TA,) as also ↓ تبذّخ, (A,) by his speech, and his glorying, or boasting. (L, TA.) — — And بَذَخَ, aor. بَذَخَ, inf. n. بَذَخَانٌ, (tropical:) He (a camel) brayed in the most vehement manner, (L, TA,) and put forth his شِقْشِقَة [or faucial bag]. (TA.) — بَذَخَ, aor. بَذَخَ, inf. n. بَذْخٌ, He split, clave, rifted, slit, or rent, a thing. (Msb.) 3 باذخهُ (assumed tropical:) He vied, or competed, or contended, with him in glorying or boasting, or in glory or excellence, or for superiority in nobleness. (L, TA.) 5 تَبَذَّخَ see 1, in two places. بِذْخٌ: see بَاذِخٌ. بَخْ بِذْخ and بَخْ [for the latter of which, in the CK, we find بَذِخْ,] i. q. بَخْ [Excellent! &c.]; (JK, T, K, TA;) and wonderful! (T, TA.) — — بِذْخْ بِذْخْ is also said in chiding a camel that brays in the most vehement manner, (see بَذَخَ,) or in imitating his braying. (L.) بَذْخٌ: see بَاذِخٌ. بُذَاخِيٌّ Great; syn. عَظِيمٌ. (K.) بَذَّاخٌ: see what next follows, in four places. بَاذِخٌ High, or lofty; (JK, A, Msb;) applied to a mountain: (JK, Msb:) [and] a high, or lofty, mountain; an epithet in which the quality of a subst. is predominant: (L, TA:) pl. بَوَاذِخُ (JK, S, A, L, Msb) and بَاذِخَاتٌ [both fem. forms]: (JK:) and the former pl. applied as an epithet to mountains. (S, A, K.) — — [Hence,] رَجُلٌ بَاذِخٌ, (JK, L,) and ↓ بَذَّاخٌ, (JK, A, L,) [the latter an intensive epithet,] (tropical:) A proud, and lofty, or haughty, man, who exalts himself above others, (JK, A, L,) by his speech, and his glorying, or boasting: (JK, L:) pl. of the former بُذَخَآءُ, like as عُلَمَآءُ is pl. of عَالِمٌ, and بُذَّخٌ. (L.) You say, In speech, he is ↓ بَذَّاخٌ; and in poetry, بَاذِخٌ. (L.) — — And شَرَفٌ بَاذِخٌ (tropical:) High, or exalted, nobility. (S, K, TA.) — — بَعِيرٌ بَاذِخٌ, (L,) and ↓ بَذَّاخٌ, (L, K,) or ↓ بَذَّاخُ الهَدِيرِ, (A,) and ↓ بِذْخٌ, and ↓ بَذِخٌ, (K,) (tropical:) A camel that brays much, (K,) or in the most vehement manner, (L,) and puts forth his شِقْشِقَة [or faucial bag]. (K.) بَيْذَخٌ A large-bodied, or corpulent, woman; (S, K;) as also بَيْذَخٌ. (TA.) بذر 1 بَذَرَ, (T, S, A, Msb,) aor. بَذُرَ, (Msb,) inf. n. بَذْرٌ, (T, Msb, K,) He sowed seed; (S, TA;) he cast grain upon the ground to sow it; (Msb;) he cast grain upon the ground, scattering it; (A;) he scattered seed (T, MF) upon the ground; as also ↓ بذّر, [but app. in an intensive sense,] (MF,) inf. n. تَبْذِيرٌ (T, MF) and تَبْذِرَةٌ: (T:) this is the primary signification. (MF.) — — Also, (M,) inf. n. as above, (M, K,) He sowed land; (M, L, K;) and so ↓ بذّر, (M, L,) inf. n. تَبْذِيرٌ. (L, K.) — — Also, (M,) inf. n. as above, (M, K,) He scattered, or dispersed, (M, K,) a thing; (M;) and so ↓ بذّر, [or rather he scattered, or dispersed, much,] inf. n. تَبْذِيرٌ. (K.) — — بَذَرَ اللّٰهُ الخَلْقَ, (M, A,) inf. n. as above, (M,) God scattered, or dispersed, mankind (M, A) in the earth. (A.) — — بَذَرَ الكَلَامَ (tropical:) He disseminated, scattered, or diffused, talk, or speech, (Msb, TA,) بَيْنَ النَّاسِ among the people, or mankind, like as seed is scattered: (TA:) and ↓ بذّرهُ he did so much. (Msb.) — — بَذَرَتِ الأَرْضُ, (M, A,) aor. as above, (M,) and so the inf. n., (M, K,) (tropical:) The land put forth its plants, or herbage, (As, M, A, K,) in a scattered state: (As, M, A:) or put forth its بَذْر. (M.) — بَذُرَ, aor. بَذُرَ, inf. n. بَذَارَةٌ, (tropical:) He divulged what was secret; he revealed what he had heard. (T, L.) — بَذِرَ, [aor. بَذَرَ,] inf. n. بَذَرٌ, He talked much; was loquacious. (M.) 2 بَذَّرَ see 1, in four places. — — بذّر, inf. n. تَبْذِيرٌ, also signifies He was extravagant in expenditure; and so ↓ باذر, inf. n. مُبَاذَرَةٌ: (TA:) or the former, he dissipated, or squandered, (his wealth, or property, S, M, and any other thing, M, TA,) by extravagant expenditure, (S, M, K, TA,) and destroyed, consumed, wasted, or ruined, it: (M, K, TA: [in the CK, جَرَّبَهُ is here put for خَرَّبَهُ: in the M it is أَفْسَدَهُ:]) or he expended his wealth, or property, so largely as not to leave of it that whereby he might subsist: or he expended it in acts of disobedience: (TA:) or he dissipated, or squandered, his wealth, or property, in a way that was not right: (Msb:) or in a way that did not behoove: it includes the meaning of أَسْرَفَ in common, or conventional, acceptation, and is used in the proper sense of this latter verb: or, as some say, تَبْذِيرٌ denotes excess in respect of the right objects of expenditure, which is ignorance of the [right] manner, and of things that should prevent it; and إِسْرَافٌ denotes excess with respect to

quantity, and is ignorance of the values of the right objects. (MF.) [See also بَذَارَّةٌ.] 3 بَاْذَرَ see 2. 5 تبذّر It became scattered or dispersed; or much scattered or dispersed. (A.) — — (tropical:) It (talk, or speech,) became much disseminated or scattered or diffused. (Msb.) بَذْرٌ (S, M, Msb, K, &c.) and ↓ بُذْرٌ, (M,) the former either an inf. n. used as a proper subst. or of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, (Msb,) Grain that is set apart for sowing; (Lth, M, K;) any seed, or grain that is sown; as also بِزْرٌ or بَزْرٌ: (Kh, Msb:) or grain such as wheat, that is sown; distinguished from بزر, which is applied to the seed of sweet-smelling plants and of leguminous herbs: and this distinction commonly obtains: (Msb:) or [so accord. to the M, but in the K "and,"] the first that comes forth, of seed-produce and of leguminous and other plants, (M, K, *) as long as it has but two leaves: (M:) or بَذْرٌ signifies any plant, or herbage, when just come forth from the earth: (M:) or such as has assumed a colour, (M, K,) or shown its kind or species: (M:) pl. بُذُورٌ and بِذَارٌ. (M, K.) — — [Hence,] بَذْرٌ signifies also (tropical:) Progeny; (T, M, K;) and so ↓ بُذَارَةٌ. (M, K.) One says, إِنَّ هٰؤُلَاءِ لَبَذْرُ سَوْءٍ (tropical:) Verily these are a progeny of evil, or an evil progeny. (T, A. *) بُذْرٌ: see بَذْرٌ. تَفَرَّقُوا شَذَرَ بَذَرَ and ↓ شِذَرَ بِذَرَ They dispersed, or became dispersed, in every direction: (S, M, K:) [namely, men: and] the like is said of a man's camels: (S:) بذر is an imitative sequent to شذر: (S:) some say that the ب in the former is a substitute for م [in مَذَرَ or مِذَرَ]; but others hold that in each case the word is an original. (TA.) بَذِرٌ: see تِبْذَارَةٌ. — — Also, (M, K,) and ↓ تِبْذَارٌ and ↓ بَيْذَارَةٌ and ↓ بَيْذَارٌ and ↓ بَيْذَارَانِيٌّ, (K,) (tropical:) A man who talks much; loquacious; (M, K;) and so ↓ هُذَرَةٌ بُذَرَةٌ (IDrd, M) and ↓ هَيْذَارَةٌ بَيْذَارَةٌ: (M:) irrationally, or vainly, or frivolously, loquacious; a great babbler. (TA.) — — See also بَذُورٌ. — — طَعَامٌ بَذِرٌ [Wheat, or food,] in which is بُذَارَة, i. e. increase, redundance, exuberance, plenty, or abundance. (T, * M, L, K. *) شِذَرَ بِذَرَ: see شَذَرَ بَذَرَ, above. هُذَرَةٌ بُذَرَةٌ: see بَذِرٌ. البُذُرَّى What is false, vain, or ineffectual; syn. البَاطِلُ: (Seer, M, L, K:) [like الخُذُرَّى:] the radical idea denoted by it is that of dispersion. (M, L.) بَذُورٌ (S, M, A, K) and ↓ بَذِيرٌ (M, K) (tropical:) A man who divulges secrets; (S, M, A;) as also ↓ بَذِرٌ, of which the fem. is with ة: (L:) or one who cannot keep his secret: (T, K:) pl. of the first بُذُرٌ. (T, S, M.) — — Also, both the first and second, (tropical:) A calumniator; a slanderer: (K, TA:) pl. of the former as above. (TA.) بَذِيرٌ is [said to be] an imitative sequent to كَثِيرٌ; (M, K;) like بَثِيرٌ, of which it is [held to be] a dial. var., or a corruption occasioned by mispronunciation. (Fr, S.) [But I think it is more probably syn. with ↓ مَبْذُورٌ, as signifying Scattered, or dispersed, like نَثِيرٌ in the sense of مَنْثُورٌ, &c.; and that for this reason it is used as a corroborative of كثير.] — See also بَذُورٌ. بَذَارَةٌ: see بَذَارَّةٌ. بُذَارَةٌ: see بَذْرٌ. بُذَارَةٌ Increase, redundance, exuberance, plenty, or abundance, in wheat, or food. (Lh, * T, * M, L, K. *) You say, طَعَامٌ كَثِيرُ البُذَارَةِ Wheat, or food, in which is much increase, &c. (T, TA.) — — See also بَذْرٌ. بَذَارَّةٌ, and sometimes ↓ بَذَارَةٌ, (Lh, M, K,) and ↓ بِيْذَرَةٌ, (AA,) and ↓ نَبْذَرَةٌ, with ن, (T, K,) i. q. تَبْذِيرٌ, (M, K,) The dissipating, or squandering, of wealth, or property, in a way that is not right. (T, TA.) بَيْذَرَةٌ: see what next precedes. بَيْذَرَانِيٌّ: see بَذِرٌ. بَيْذَارٌ: see بَذِرٌ. بَيْذَارَةٌ: see تِبْذَارَةٌ: — — and see also بَذِرٌ, in two places. تِبْذَارٌ: see بَذِرٌ. تِبْذَارَةٌ A man who dissipates, or squanders, his wealth, or property, by extravagant expenditure, and consumes, destroys, wastes, or ruins, it; (AZ, S, M, K;) as also ↓ مُبَذِّرٌ and ↓ مُبَاذِرٌ and ↓ بذِرٌ and ↓ بَيْذَارَةٌ. (TA.) مُبَذِّرٌ: see what next precedes. أَرْضٌ مِبْذَارٌ لِلنَّبَاتِ [or more probably مِبْذَارٌ النَّبَاتِ] (tropical:) Land that yields increase. (A.) مَبْذُورٌ: see بَذِيرٌ. — — (tropical:) Many; much; abundant: (K, TA:) water that is abundant; or blessed with abundance, plenty, or increase. (A.) مُبَاذِرٌ: see تِبْذَارَةٌ. نَبْذَرَةٌ: see بَذَارَّةٌ. بذق بَذْقٌ: see بَيْذَقٌ, in two places. بَاذَقٌ (Mgh, K) and ↓ بَاذِقٌ (K) [in my copy of the Msb erroneously written باذيق] a Persian word, arabicized; originally بَادَهْ, which signifies Wine: (A'Obeyd, TA:) or juice of grapes cooked in the least degree, so as to be strong (Mgh, Msb, K) and intoxicating; an arabicized word; (Msb;) said to have been introduced by the Benoo-Umeiyeh, (TA,) and to have been unknown to the Prophet; (Mgh;) but there is a trad. of I' Ab which is understood to mean that the Prophet forbade what is thus called: (Mgh, TA:) some assert it to mean that it existed not in his time; (TA;) but this latter assertion is weak. (Mgh.) بَاذِقٌ: see above. — It is also an imitative sequent to حَاذِقٌ. (K.) بَيْذَقٌ [meaning A pawn] in the game of chess is from ↓ بَيَاذَقَةٌ; (TA;) which latter signifies footmen, as opposed to horsemen, (AO, K, TA,) and is an arabicized word, from the Persian, (AO, TA,) originally پِيَادَهْ: (TA:) the pl. of بيذق is بَيَاذِقُ; for which a poet uses بُذُوقٌ, as though he suppressed the ى [in the sing.], making بيذق to become ↓ بَذْقٌ: (Ibn-Buzurj, TA:) or, accord. to El-Khárzenjee, (JK, TA,) ↓ بَذْقٌ signifies a guide in a journey; as also بَيْذَقٌ: (JK, K, TA:) or [in the CK "and"] small and light or active: (K, TA:) or, as in the Tekmileh, (TA,) short and light or active: (JK, TA:) and its pl. is بُذُوقْ. (JK, K.) بَيَاذِقَةٌ: see بَيْذَقٌ. بذل 1 بَذَلَهُ, aor. بَذُلَ (S, M, * Msb, K) and بَذِلَ, (M, K,) inf. n. بَذْلٌ, (S, M, Msb, K,) He gave it, and was liberal, or bountiful, with it; he gave it liberally, bountifully, unsparingly, or freely; (S, Msb, K, TA;) he gave it willingly, of his own free will or good pleasure: (TA:) and he made it allowable, or lawful, to be taken or possessed or done, willingly, or of his own free will or good pleasure: (Msb:) بَذْلٌ is the contr. of مَنْعٌ. (M.) [Hence,] سَأَلْتُهُ فَأَعْطَانِى بَذْلَ يَمِينِهِ I asked him, and he gave me what he was able to give. (TA.) [And بَذَلَ لَهُ نَفْسَهُ (assumed tropical:) He gave up himself to, or spent himself for, him or it; he gave, or applied, himself, or his mind, unsparingly to it, namely, an undertaking &c.: a phrase of frequent occurrence. And بَذَلَ جَهْدَهُ, and مَجْهُودَهُ, (assumed tropical:) He exerted, or put forth, or expended, unsparingly, or freely, his power, or ability, or his utmost power or ability or endeavour: also of frequent occurrence.] And فَرَسٌ لَهُ صَوْنٌ وَ بَذْلٌ (tropical:) A horse that reserves a portion of his run, and is unsparing with a portion thereof; not putting forth the whole at once: (TA:) or that has a run which he reserves [for the time of need], and a run which he performs unsparingly: (A in art. شهد: see شَاهِدٌ:) and ↓ فَرَسٌ ذُو صَوْنٍ وَابْتِذَالٍ a horse that has a running pace (حُضْرٌ) which he has reserved for the time of need, and a run (عَدْوٌ) less quick which he has performed freely, or without reservation (قَدِ ابْتَذَلَهُ). (T.) [In the K these phrases are given in a mutilated state, and with a mutilated explanation.]) And صَوْنُهُ خَيْرٌ مِنْ بَذْلِهِ (tropical:) His interior state, or disposition of mind, is better than his apparent state &c. (TA.) — — See also 8. 5 تبذّل He neglected the preserving of himself or his honour or reputation [from disgrace]; i. q. تَرَكَ التَّصَاوُنَ (S) or التَّصَوُّنَ; (TA;) he was careless of himself or his honour or reputation; contr. of تَصَاوَنَ; (Msb in the present art,;) as also ↓ ابتذل. (Msb in art. صون.) You say, كَرُمَ وَ لَمْ يَتَبَذَّلْ [He was generous, and was not careless of his honour or reputation]. (M and L in art. وفر.) — — تبذّل فِى عَمَلِ كَذَا and ↓ ابتذل نَفْسَهُ فِيهِ and بِهِ, He employed his own self in the doing of such a thing. (T.) 8 اِبْتِذَالٌ is the contr. of صِيَانَةٌ; (M, K;) [i. e.] ابتذلهُ signifies He held it in mean estimation; namely, a garment or other thing; (TA;) [he was careless of it; he used it, or employed it, on, or for, ordinary, mean, or vile, occasions, or purposes;] he used it for service and work; namely, a garment &c.; syn. اِمْتَهَنَهُ; (S, Msb;) he wore it (a garment) in times of service and work; as also ↓ بَذَلَهُ; (Msb, TA;) or, as IKoot

says, بَذَلَهُ, [aor. بَذُلَ and بَذِلَ,] inf. n. بَذْلَةٌ and بِذْلَةٌ, signifies he did not preserve it, lay it up, take care of it, or reserve it; namely, a garment. (Msb.) See also 5, in two places. You say also, ابتذل عَدْوَهُ (assumed tropical:) [He (a horse) performed his run freely, or without reservation; opposed to صَانَهُ]. (T.) See 1. 10 استبذلهُ He sought, or demanded, of him a liberal, free, or willing, gift. (TA.) And إِسْتَبْذَلْتُ فُلَانًا شَيْئًا I asked of such a one that he would liberally, freely, or willingly, give me a thing. (T.) بَذْلٌ A thing that is given liberally, freely, or willingly: and inf. n. [or 1, q. v.], used as a proper subst.: pl. بُذُولٌ. (Har p. 206.) بَذْلَةٌ: see what next follows, in two places. بِذْلَةٌ A garment that is worn (T, S, Msb) in service, or work; (S, Msb;) that is not preserved, laid up, taken care of, or reserved; (T, M, K;) as also ↓ بَذْلَةٌ (Msb) and ↓ مِبْذَلٌ, (T,) or ↓ مِبْذَلَةٌ, (S, M, K,) the pl. of which is مَبَاذِلٌ: (S:) and an old and worn-out garment; (TA;) as also ↓ مِبْذَلٌ and ↓ مِبْذَلَةٌ; (M, K;) the last of which is mentioned on the authority of AZ, but is disapproved by 'Alee Ibn-Hamzeh, who asserts it to be without ة: (IB, TA:) بِذْلَةٌ sometimes has بِذَلٌ as pl. (TA.) You say, ↓ جَآءَ نَا فُلَانٌ فِى مَبَاذِلِهِ, i. e. فِى ثِيَابِ بِذْلَتِهِ or ↓ بَذْلَتِهِ [Such a one came to us in his garments that he wore in service, or work]. (S, accord. to different copies. [I have shown that بِذْلَةٌ and بَذْلَةٌ are dial. vars., both as inf. ns. (see 8) and as proper substs.]) The word بَذْلَةٌ, with fet-h, and with the unpointed د, applied by the vulgar to [a suit of] new clothes, is a mistake for بِذْلَةٌ, and this is correctly a name for old and worn-out clothes. (TA. [But this is doubtful; for بَدْلَة commonly signifies, in modern Arabic, a change of clothes; and hence, a suit of clothes, whether new or old.]) — — IJ uses it metaphorically, in relation to poetry; saying, الرَّجَزُ إِنَّمَا يُسْتَعَانُ بِهِ فِى البِذْلَةِ وَ عِنْدَ الاِعْتِمَالِ وَ الحُدَآءِ وَ المِهْنَةِ (tropical:) [The metre termed rejez is only used as an aid in the ordinary, or meaner, business of life, and on the occasion of doing one's work, and singing to camels for the purpose of urging them on, and performing service of any kind: but in this case it may be regarded as an inf. n.: see 8]. (M.) بَذُولٌ: see بَذَّالٌ. بَذَالَةٌ i. q. بَذْلٌ [inf. n. of 1, The act of giving liberally, &c.]. (TA.) بَذَّالٌ A man wont to give property liberally, freely, or willingly; or who so gives it much, or frequently; as also ↓ بَذُولٌ (T, TA) [and app. ↓ مِبْذَالٌ, (like مِسْمَاحٌ &c.,) of which the pl. occurs in the following saying]. ↓ هُمْ مَبَاذِيلُ لِلْمَعْرُوفِ [They are very liberally disposed to the exercise of beneficence, or bounty]. (TA.) بَاذِلٌ Any one who gives [liberally,] freely, or willingly. (M.) مِبْذَلٌ: see بِذْلَةٌ, in two places. مِبْذَلَةٌ; and its pl. مَبَاذِلُ: see بِذْلَةٌ, in three places. مِبْذَالٌ; pl. مَبَاذِيلُ: see بَذَّالٌ. مُبْتَذَلٌ Held in mean estimation: as in the saying, مَالُهُ مَصُونٌ وَ عِرْضُهُ مُبْتَذَلٌ [His wealth is preserved, or taken care of, and his honour, or reputation, is held in mean estimation]. (TA.) — — (assumed tropical:) Language, and a proverb, which one is wont to speak or mention, or which one is fond of speaking or mentioning. (TA.) — — فُلَانٌ صَدْقُ المُبْتَذَلِ Such a one is strong, or sturdy, in the work in which he employs himself: (T:) or sharp, vigorous, or effective, in nature, or disposition; one who, when employed in a work, is found to be strong, or sturdy. (TA.) And سَيْفٌ صَدْقُ المُبْتَذَلِ (tropical:) A sword sharp, or penetrating, in the part with which one strikes. (K, TA.) مُبْتَذِلٌ, (K,) or ↓ مُتَبَذِّلٌ, (M, [so in a copy of that work, accord. to the TT, but this is probably a mistranscription,]) Wearing a مِبْذَل, i. e. [a garment used in service or work, or] an old and worn-out garment: (M, K:) and the latter, [if not a mistranscription for the former,] neglecting the adorning of himself, by way of humility. (TA, from a trad.) — — See also what follows. مُتَبَذِّلٌ (T, M, K) and ↓ مُبْتَذِلٌ (M, K) A man who employs his own self in doing a thing; (T;) a man who performs his own work. (M, K.) — — See also what next precedes. بذو 1 بَذُوَ, (T, S, M, &c.,) aor. يَبْذُو, (T, S,) inf. n. بَذَآءٌ (S, M, Msb, K) and بَذَآءَةٌ, (K,) or the latter is the original form, but the ة is elided, as in جَمَالٌ, inf. n. of جَمُلَ, (S,) or بَذَآءَةٌ is an inf. n. of the verb with ء, but that of بذو is بَذَآءٌ; (IB;) and some say, بَذِىَ, (T,) which is a dial. var. of the former, (Msb,) aor. يَبْذَى, inf. n. بَذَآءٌ; (T in art. بذأ;) He (a man) was, or became, foul, unseemly, or obscene [in tongue]; (T, S, M, K;) evil in speech; (T in art. بذأ;) as also بَذُوَ, (T, M, K, in that art.,) and بَذَأَ, (Msb and K in art. بذأ,) and بَذِىَ: (K in that art.:) and ↓ ابذى he uttered foul, unseemly, or obscene, speech or language. (TA.) And بَذَوْتُ عَلَى القَوْمِ, (S, M, Msb, * K,) aor. بَذُوَ, inf. n. بَذَآءٌ; (Msb;) and ↓ أَبْذَيْتُ عَلَيْهِمْ, (S, Msb, *) or أَبْذَيْتُهُمْ, (M, IB, K,) or both, (TA,) I uttered foul, unseemly, or obscene, language against the people, or company of men: (S, M, K, TA:) or behaved in a lightwitted, weak, stupid, or foolish, manner, or ignorantly, towards them; and uttered foul, unseemly, or obscene, language against them; and so though with truth. (Msb.) And بَذَا also signifies He (a man) was, or became, evil in disposition. (TA.) 3 باذي, (S, TA,) inf. n. مُبَاذَاةٌ, (TA,) [He vied with another, or strove to surpass him, in foul, unseemly, or obscene, speech or language: or he held such discourse with another:] the inf. n. is syn. with مُفَاحَشَةٌ. (TA.) 4 أَبْذَوَ see 1, in two places. بَذَآءٌ [inf. n. of 1, used as a subst,] Foul, unseemly, or obscene, speech or language. (S, M, K.) بَذِىٌّ, (T, M, Msb, K,) or بَذِىُّ اللِّسَانِ, (S,) A man foul, unseemly, or obscene, in tongue: (T, S, M, * K: *) or lightwitted, weak, stupid, or ignorant, in behaviour; and foul, unseemly, or obscene, in speech; and so though speaking truth: (Msb:) fem. with ة: (S, Msb:) and pl. أَبْذِيَآءُ. (T.) بر 1 بَرَّ, [first pers. بَرِرْتُ,] aor. يَبَرُّ, (T, M, Msb,) inf. n. بِرٌّ, (M, Msb, K,) He was pious [towards his father or parents, and (tropical:) towards God; (see the explanations of the verb as used transitively;) and was kind, or good and affectionate and gentle in behaviour, towards his kindred; and kind, or good, in his dealings with strangers]: (Msb:) he was good, just, righteous, virtuous, or honest: (T, Msb:) [or he was amply, largely, or extensively, good or beneficent:] and he was true, or veracious. (M, Msb, K.) [Authorities differ as to the primary signification of this verb, and as to the subordinate meanings: see بِرٌّ below.] You say also, بَرَّ فِى قَوْلِهِ, (Msb, TA,) and فِى يَمِينِهِ, (S, M, Mgh, Msb, K,) first pers. بَرِرْتُ (T, A, Mgh, K) and بَرَرْتُ, (K,) aor. يَبَرُّ (M, Msb) and يَبِرُّ, (M,) inf. n. بِرٌّ (S, M, K) and بَرٌّ, (K,) or بُرُورٌ, (Msb,) He was true, or veracious, (S, Mgh, Msb, K, TA,) in his saying, (Msb, TA,) and in his oath. (S, Mgh, Msb, K.) — — بَرَّ عَمَلُهُ, and بُرَّ, inf. n. بِرٌّ and بُرُورٌ; and ↓ أَبَرَّ; [His deed, or work, was, or proved, good; or was well, or sinlessly, performed;] all signify the same. (M.) And بُرَّ العَمَلُ, i. e. الحَجُّ, a form of benediction, said to a person come from pilgrimage, May the deed, or work, i. e. the pilgrimage, have been sinlessly performed. (TA.) And بَرَّ حَجُّهُ, (T, S, A, Msb, K,) aor. يَبَرُّ, (T,) inf. n. بِرٌّ (S, Msb,) or بُرُورٌ; (T;) and بُرَّ حَجُّهُ, (Fr, T, S, M, K,) aor. يُبَرُّ, inf. n. بِرٌّ; (T;) His pilgrimage was sinlessly performed: (Sh, T:) or was characterized by the giving of food, and by sweetness of speech; as explained by Mohammad himself: was accepted: was rewarded. (TA.) — — بَرَّ, (A, Msb, K,) aor. يَبَرُّ (T, M, K) and يَبِرُّ, (M, K,) inf. n. بِرٌّ (M, Msb, K) and بَرٌّ and بُرُورٌ, (M, K,) It (a saying, Msb, and an oath, T, A, M, Msb, K) was, or proved, true. (M, A, * Msb, * K, * TA.) [See an ex. voce أَلِيَّةٌ, in art. الو.] — — بَرَّتْ بِى سِلْعَتُهُ, inf. n. بِرٌّ, (tropical:) His commodity, or article of merchandise, was easy of sale to me, (Aboo-Sa'eed, T, A, *) and procured me gain: (A:) originally meaning it recompensed me, by its high price, for my care of it. (T.) [See also بَرَّةٌ, below.] — بَرَّ وَالِدَهُ, (M,) [and app. بِوَالِدِهِ, (see بِرٌّ,)] first pers. بَرِرْتُ (S, M, Msb, K) and بَرَرْتُ, (M, K,) aor. يَبَرُّ (S, M, Msb, K) and يَبِرُّ, (M, K,) inf. n. بِرٌّ (S, M, Msb, K) and مَبَرَّةٌ (S, K, Msb *) and بُرُورٌ, (Msb,) He treated, or behaved towards, his father with filial piety, duty, or obedience; (TA;) or with ample obedience; (B;) the inf. ns. signifying the contr. of عُقُوقٌ: (S, M, A, K:) he treated, or

behaved towards, his father with good obedience, and with gentleness, or courtesy, striving to do the things that were pleasing to him, and to avoid what were displeasing to him. (Msb.) And [hence, app., for accord. to the A it is tropical.] بَرَّ خَالِقَهُ, (S,) or رَبَّهُ, (A,) aor. يَبَرُّ, (S, A,) inf. n. بِرٌّ; (T, S, M, K;) and ↓ تبرّرهُ; (S, K; *) (tropical:) He obeyed his Creator, or his Lord; (S, M, * A, K; *) [was pious towards Him;] served Him; rendered religious service to Him: (TA:) or rendered Him ample obedience: the obedience here meant is of two kinds; namely, that of belief and that of works; and both these kinds are meant by البِرّ in the Kur ii. 172. (B.) [And app. بَرَّتْ وَلَدَهَا, or بِوَلَدِهَا, She behaved with maternal affection towards her child, or offspring. (See بَرٌّ.)] And بَرَّهُ, (M,) and بَرَّ رَحِمَهُ, (T,) first pers. بَرِرْتُ, (T, M,) inf. n. بِرٌّ, (T, M, K,) He behaved towards him, and towards his kindred, or relations, with kindness, or goodness and affection and gentleness, and regard for his, or their, circumstances; syn. وَصَلَهُ [and وَصَلَهُمْ]: (T, M, K:) such is said to be the signification of the verb as use in the Kur lx. 8. (M, B, TA. [See also 3.]) And اَللّٰهُ يَبَرُّ عِبَادَهُ (assumed tropical:) God is merciful to his servants: (M, TA:) or بَرَّهُ, inf. n. بِرٌّ, said of God, means He recompensed him, or rewarded him, for his obedience. (B, TA.) [بَرَّهُ بِكَذَا (occurring in the S and K in explanation of أَلْطَفَهُ بِكَذَا) may be rendered He showed kindness, &c., to him by such a thing, or such an action, &c.: and also he presented him with such a thing; like وَصَلَهُ بِكَذَا.] — — بَرَّ اللّٰهُ حَجَّهُ, (T, S, Msb,) aor. يَبَرُّ, (Msb,) inf. n. بِرٌّ, (S,) or بُرُورٌ, (Msb,) God accepted his pilgrimage; (S, Msb;) as also ↓ ابرّهُ: (T, S, M, Msb:) the latter alone is allowed by Fr: (M, TA:) [though بُرَّ حَجُّهُ and عَمَلُهُ, mentioned above, are well known; as is the pass. part. n. مَبْرُورٌ, which see below:] and one says, [in like manner,] اللّٰهُ عَمَلَهُ ↓ ابرّ [God accepted his deed, or work, as good; approved it]. (M.) — — See also 4, in three places. — بَرَّ, (TK,) inf. n. بِرٌّ, (S, K,) He drove sheep or goats: (IAar, S, K:) or he called them. (Yoo.) [See also بِرٌّ below.] 3 بارّهُ, inf. n. مُبَارَّةٌ, He behaved towards him with kindness, or goodness and affection and gentleness, and regard for his circumstances; or he did so, experiencing from him the same behaviour; syn. of the inf. n. مُلَاطَفَةٌ. (S and K in art. لطف: but only the inf. n. is there mentioned. [See also 1.]) 4 ابرّ عَمَلُهُ: see 1. — ابرّ حَجَّهُ, and عَمَلَهُ: see 1, near the end of the paragraph. — — ابرّ القَوْلَ, (Msb,) and اليَمِينَ, (T, M, A, Mgh, Msb, K,) He executed, or performed, the saying, and the oath, truly. (M, A, Mgh, Msb, K.) Accord. to El-Ahmar, one also says, قَسَمِى ↓ بَرِرْتُ; but none other asserts this. (T, TA.) — — ابراللّٰهُ قَسَمَهُ, (T, TA,) inf. n. إِبْرَارٌ; and ↓ بَرَّهُ, inf. n. بِرٌّ; God verified his oath. (TA.) — — ابرّ فُلَانٌ قَسَمَ فُلَانٍ Such a one assented, or consented, to the conjurement of such a one: أَحْنَثُهُ signifies " he assented not," or " consented not, thereto. " (T, TA.) — ابرّ عَلَيْهِمْ, (S, M, K,) inf. n. as above, (T, TA,) He overcame them: (T, S, M, K:) he subdued them, or overcame them, by good or other actions; (TA;) by actions or sayings; (TA;) as also ↓ بَرَّهُمْ, aor. يَبُرُّ: (T, K, TA:) he was refractory, or stubborn, and overcame them. (TA, from a trad.) You say, ابرّ عَلَى خَصْمِهِ [He overcame his adversary]. (A.) And ابرّ عَلَيْهِمْ شَرًّا [He overcame them in evil]: and hence ابرّ is used in the sense of فَجَرَ [he transgressed, &c.]; as in the saying of a poet, فَلَسْتُ أُبَالِى مَنْ أَبَرَّ وَ مَنْ فَجَرْ [Then I care not who acts wickedly and who transgresses]. (IAar, M.) — ابرّ [from بَرٌّ] He rode, or journeyed, upon the land. (ISk, S, A, K.) Opposed to أَبْحَرَ. (A.) 5 تبرّر [He affected, or endeavoured to characterize himself by, بِرّ, i. e. filial piety, &c.]. — — قَدْ تَبَرَّرْتَ فِى أَمْرِنَا Thou hast abstained from crime, or sin, or the like, in our affair, or business, or case. (T, TA.) — تبرّر خَالِقَهُ: see 1. 6 تبارّوا They practised mutual بِرّ [meaning kindness, or goodness and affection and gentleness, and regard for each other's circumstances]. (S.) R. Q. 1 بَرْبَرَ, inf. n. بَرْبَرَةٌ, He talked much, and raised a clamour, or confused noise, (M, K,) with his tongue: (M:) he cried, or cried out, (S, K,) and talked in anger, (S,) or talked confusedly, with anger and aversion. (TA.) And بَرْبَرَ فِى كَلَامِهِ He was profuse and unprofitable in his talk. (Fr.) — — Also, inf. n. as above, He (a goat) uttered a cry or cries, [or rattled,] (M, K,) being excited by desire of the female. (M.) بَرٌّ [originally بَرِرٌ] (M, Msb, K) and ↓ بَارٌّ (Msb) Pious [towards his father or parents, and (tropical:) towards God; (tropical:) obedient to God, serving God, or rendering religious service to God; (see 1;) and kind, or good and affectionate and gentle in behaviour, towards his kindred; and good in his dealings with strangers]; good, just, righteous, virtuous, or honest: (Msb:) true, or veracious: (M, Msb, K:) and both signify also abounding in بِرّ [or filial piety, &c.]: (K:) the former is [said to be] a stronger epithet than the latter, like as عَدْلٌ is stronger than عَادِلٌ: (B:) [but its pl. shows that it is not, like عَدْلٌ, originally an inf. n.: it is a regular contraction of بَرِرٌ, like as بَارٌّ is of بَارِرٌ:] the fem. of each is with ة: (Lh, M:) the pl. (of the former, S, M, Msb, or of the latter, B) is أَبْرَارٌ; and (of the latter, S, M, Msb, or of the former, B) بَرَرَةٌ: (S, M, Msb, K:) the former pl. is often specially applied to saints, those who abstain from worldly pleasures, and devotees; and the latter, to the recording angels. (B.) You say, أَنَا بَرٌّ بِوَالِدِى, and ↓ بَارٌّ, I am characterized by filial piety, dutifulness, or obedience, to my father: (S, M, A: *) the latter is mentioned on the authority of Kr; but some disallow it. (M, TA.) And الأُمُّ بَرَّةٌ بِوَلَدِهَا [The mother is maternally affectionate to her child, or offspring]. (S.) And رَجُلٌ بَرٌّ بِذِى قَرَابَتِهِ, and ↓ بَارٌّ, A man who behaves towards his kindred with kindness, or goodness and affection and gentleness, and regard for their circumstances. (T.) And رَجُلٌ بَرٌّ سَرٌّ A man who treats with goodness and affection and gentleness, and rejoices, or gladdens, his brethren: pl. بَرُّونَ سَرُّونَ. (S, * K, * TA, in art. سر.) And بَرٌّ فِى قَوْلٍ, and فِى يَمِينٍ, and ↓ بَارٌّ, True, or veracious, in a saying, and in an oath. (Msb.) And يَمِينٌ بَرَّةٌ and ↓ بَارَّةٌ [A true oath; or an oath that proves true]. (Ham p. 811.) البَرُّ is also a name of God; (M, K;) meaning (assumed tropical:) The Merciful, or Compassionate: (M:) or the Very Benign to his servants; (IAth;) the Ample in goodness or beneficence: (B:) البَارُّ is not so used. (IAth.) It is said in a trad., تَمَسَّحُوا بِالأَرْضِ فَإِنَّهَا بَرَّةٌ بِكُمْ (assumed tropical:) Wipe yourselves with the dust, or earth, [in performing the ceremony termed التَّيَمُّمُ,] for it is benignant towards you, like as the mother is to her children; meaning, ye are created from it, and in it are your means of subsistence, and to it ye return after death: (IAth:) or the meaning is, that your tents, or houses, are upon it, and ye are buried in it. (M.) — بَرٌّ Land; opposed to بَحْرٌ [as meaning " sea " and the like]: (S, Msb, K:) from بِرٌّ signifying " ampleness," " largeness," or " extensiveness; " (Esh-Shiháb [El-Khafájee], MF;) or the former word is the original of the latter. (B, TA. [See the latter word.]) [Hence, بَرًّا وَ بَحْرًا By land and by sea.] — — A desert, or deserts; a waste, or wastes. (T, TA. [See also بَرِّيَّةٌ, voce بَرِّيٌّ.]) So, accord. to Mujáhid [and the Jel] in words of the Kur [vi. 59], وَ يَعْلَمُ مَا فِى البَرِّ وَ البَحْرِ And He knoweth what is in the desert, or deserts, and the towns, or villages, in which is water, (T, TA,) or which are upon the rivers. (Jel.) [So too in the phrase نَبَاتُ البَرِّ The plants, or herbage, of the desert or waste; the wild plants or herbage. And عَسَلُ البَرِّ Honey of the desert; wild honey. And حَيَوَانُ البَرِّ The animal, or animals, of the desert; the wild animal or animals.] — — A wide tract of land. (Bd in ii. 41.) — — [The open country; opposed to بَحْرٌ as meaning the " cities,"

or “ towns,” “ upon the rivers: ” see the latter word.] — — Elevated ground, open to view. (T.) — — The tract, or part, out of doors, or where one is exposed to view; contr. of كِنٌّ: used by the Arabs indeterminately; [without the article ال;] as in the phrase, جَلَسْتُ بَرًّا (Lth, T) meaning I sat outside the house; (A;) and خَرَجْتُ بَرًّا (Lth, T) meaning I went forth outside the [house or] town, (A,) or into the desert: (TA:) but [Az says,] these are post-classical phrases, which I have not heard from the chaste-speaking Arabs of the desert. (T.) — — You say also, أُرِيدُ جَوًّا وَ يُرِيدُ بَرًّا I desire concealment, or secrecy, and he desires publicity. (A.) بُرٌّ Wheat; and the grain of wheat; syn. قَمْحٌ, (S, * Msb,) or حِنْطَةٌ; (M, K;) but it is a more chaste word than قَمْحٌ and حِنْطَةٌ: (M:) pl. of بُرَّةٌ; (S, M;) or [rather] بُرَّةٌ is the n. un. [signifying a grain of wheat, like قَمْحَةٌ]: (IDrd, Msb:) the pl. of بُرٌّ is أَبْرَارٌ; (K;) or this pl. is allowable on the ground of analogy, accord. to Mbr, but is disallowed by Sb. (S.) It is said in a prov., (TA,) هُوَ أَقْصَرُ مِنْ بُرَّةٍ [He, or it, is shorter than a grain of wheat]. (A, TA.) And you say, أَطْعَمَنَا ابْنَ بُرَّةٍ He fed us with bread. (A.) بِرٌّ inf. n. of 1: (T, S, M, &c.:) it is said by some to signify primarily Ampleness, largeness, or extensiveness; whence بَرٌّ as opposed to بَحْرٌ: then, — — Benevolent and solicitous regard or treatment or conduct [to parents and others; i. e. piety to parents; and (tropical:) towards God]: and goodness, or beneficence: and kindness, or good and affectionate and gentle behaviour, and regard for the circumstances of another: (Esh-Shiháb [El-Khafájee], MF:) or بَرٌّ, as opposed to بَحْرٌ, [or as signifying “ a wide tract of land,” (Bd in ii. 41,)] is the original of بِرٌّ, (Bd in ii. 41, B, TA,) which signifies ample, large, or extensive, goodness or beneficence, (Z, in the Ksh, ii. 41, [but he regards it as the original of بَرٌّ,] and Bd on the same passage, and B, K, TA,) to men; (TA;) or comprehending every kind of goodness: (Ksh and Bd ubi suprà:) and hence it is said to be in three things: in the service of God: in paying regard to relations; acting well to them: and in dealing with strangers: (Bd ubi suprà:) or every deed that is approved: (Ksh and Bd in ii. 172:) and [particularly] obedience to God: (T, S, M, &c.: [see also بَرَّةُ:]) [and every incumbent duty: and hence,] the pilgrimage to Mekkeh: (K:) and fidelity to an engagement: (TA:) also a gratuitous gift, or favour; and a bounty, or benefit; syn. فَضْلٌ; (Msb;) and إِحْسَانٌ; as also ↓ مَبَرَّةٌ [an inf. n., but when used as a simple subst. its pl. is مَبَارٌّ and مَبَرَّاتٌ]. (Har p. 94.) In the Kur [ii. 172], where it is said, لٰكِنَّ البِرَّ مَنْ آمَنَ بِاللّٰهِ, by البرّ is meant ذَا البِرِّ [i. e. But the pious, or obedient to God, is he who believeth in God]; (T, M, Ksh, Bd, Jel;) and some read البَارَّ: (Ksh, Bd, Jel:) or the meaning is, لكنّ البِرَّ بِرُّ من آمن با للّه i. e. but the obedience of which it behooveth one to be mindful is the obedience of him who believeth in God: (Sb, T, IJ, M, Ksh, Bd:) and this explanation is preferable to the former. (Bd.) It is said in a prov., (T, S,) لَا يَعْرِفُ هِرًّا مِنْ بِرٍ, (S, A, K, but in the T and M مَا is put in the place of لا,) meaning He knows not him who dislikes him, or hates him, from him who behaves towards him with kindness, or goodness and affection and gentleness, and regard for his circumstances: (S, M, A, K, * TA:) or undutiful conduct to a parent from gentleness, or courtesy: (ElFezáree, T, K:) or altercation, (T,) or dislike, or hatred, (K,) from honourable treatment: (T, K:) or the calling of sheep, or goats, from the driving of them: (IAar, S, K:) or the driving of sheep, or goats, from the calling of them: (Yoo, T:) or the calling of them to water from the calling of them to fodder; (K;) which last rendering is agreeable with an explanation of بِرٌّ by IAar [mentioned in the T]; (TA;) and ↓ بِرْبِرٌ, also, has the signification here assigned to بِرٌّ: (K, * TA:) or البَرْبَرَة from الهَرْهَرَة; (A'Obeyd, T, K;) i. e. the crying of sheep from the crying of goats: (A'Obeyd, T:) or the cat from the rat, or mouse: (IAar, T, M, K:) and بِرٌّ also signifies the [species of rat called] جُرَذ: (Aboo-Tálib, T, K:) or a small animal resembling the rat or mouse: (M:) and the young of the fox. (K.) — — Also Good, as a subst., not an adj.; syn. خَيْرٌ; (Sh, T, Mgh, Msb, K;) which comprises all that has been said in explanation of بِرٌّ (Sh, T, Mgh) as used in the saying of Mohammad, عَلَيْكُمْ بِالصِّدْقِ فَإِنَّهُ يَهْدِى إِلَى البِرِّ [Keep ye to truth; for it guides to good, or to a good, or right, state]: some render it in this instance by الخَيْر; and some, by الصَّلَاح. (Sh, T.) It signifies also The good of the present life, consisting in spiritual and worldly blessings, and of that which is to come, consisting in everlasting enjoyment in Paradise: so in the Kur iii. 86: (T:) or [simply] Paradise. (K.) — — Also The heart; or the mind. (K.) So in the saying, هُوَ مُطْمَئِنُّ البِرِّ [He is quiet, or at rest, in heart, or mind]. (TA.) بَرَّةُ a subst. in the sense of البِرُّ, (S, M, K,) meaning Obedience [&c.]; (K;) determinate, (S, K,) being a proper name; for which reason, combined with its being of the fem. gender, it is imperfectly decl. (M.) [It is opposed to فَجَارِ. See a verse of En-Nábighah in the first paragraph of art. حمل.] بَرِيرٌ [a coll. gen. n.] The fruit of the أَرَاك [q. v.], (S, M,) in a general sense: (M:) or the first thereof; (K;) [i. e.] the first that appears, or when it first appears, and is sweet: (M:) or when it has become hard: (Msb:) or when it is larger in its berries (حَبّ) than such as is termed كَبَاث, and smaller in its clusters; having a round, small, hard stone, a little larger than the حِمَّص; its cluster filling the hand: (AHn, M:) n. un. with ة. (AHn, S, M, Msb.) بُرَّى A good, sweet, or pleasant, word or expression or saying: (K:) from بِرٌّ signifying “ benevolent and solicitous regard or treatment or conduct. ” (TA.) [بَرِّىٌّ Of, or belonging to, or relating to, the land as opposed to the sea or a great river. — — And Of, or belonging to, or relating to, the desert or waste; growing, or living, or produced, in the desert or waste; wild, or in an uncultivated state. — — And hence,] أَرْضٌ بَرِّيَّةٌ Uncultivated land; without seed-produce, and unfruitful; without green herbs or leguminous plants and without waters; contr. of رِيفِيَّةٌ. (IAar, M, K. *) And, simply, ↓ بَرِّيَّةٌ, (S, M, A, Msb, K,) and ↓ بَرِّيتٌ, (A'Obeyd, IAar, Sh, S, K,) the latter a variation of the former, the ى being made quiescent, and the ة therefore being changed into ت, as in عِفْرِيتٌ, originally عِفْرِيَةٌ, (S,) a rel. n. from بَرٌّ, (Sh, T, Msb,) A desert; a waste; a spacious tract of ground without herbage; syn. صَحْرَاءُ: (S, M, A, Msb, K:) [see also بَرٌّ:] or a tract nearer to the desert (البَرّ) than it is to water: (Sh, T:) [but some write the latter word ↓ بِرِّيتٌ; and it is said that] بِرِّيتُ, (T and K in art. برت,) of the same measure as سِكِّيتٌ, (K in that art.,) signifies flat, even, or level, land: (T, K:) or a barren, flat, even, or level, land: a poet says, بِرِّيتُ أَرْضٍ بَعْدَهَا بِرِّيتُ [A barren, flat land, after which is a second barren, flat land]: (T:) ISd says that بِرِّيتٌ, in a poem of Ru-beh, [from which the ex. given above is probably taken,] is of the measure فِعْلِيتٌ from البَرُّ; and that art. برت is not the place in which it should be mentioned: (TA:) Lth says, البَرِّيتُ is a noun derived from البَرِّيَّةُ; the ى becoming quiescent, and the ة becoming an inseparable ت, as though it were a radical letter, as in the case of عِفْرِيَةٌ, which thus becomes عِفْرِيتٌ: (T, TA:) the pl. of برّيّة is بَرَارِىُّ; and that of برّيت is بَرَارِيتُ. (S.) بَرِّيَّةٌ and بَرِّيتٌ and بِرِّيتٌ: see بَرِّىٌّ. بَرَّارٌ, as signifying A possessor of بُرّ, i. e. wheat, though agreeable with prevailing analogy, is not allowable, not being sanctioned by usage. (Sb, M.) بَرَّانِىٌّ External; or outward: apparent; public. (T.) Hence the saying of Selmán, (T,) مَنْ أَصْلَحَ جَوَّانِيَّهُ أَصْلَحَ اللّٰهُ بَرَّانِيَّهُ (T, A, K) Whoso maketh his inner man (سَرِيرَتَهُ) to be good, God will make his outward man (عَلَانِيَتَهُ) to be good. (T.) بَرَّانِىٌّ is a rel. n., irregularly formed, (K,) from بَرٌّ signifying “ elevated ground, open to view; ” and جَوَّانِىٌّ, from جَوٌّ signifying “ any low, or depressed, part of the ground. ” (T.) You say, افْتَتَحَ البَابَ البَرَّانِىَّ

He opened the outer door. (A.) بَرْبَرُ, (S, K,) or البَرْبَرُ, (Mgh, Msb,) [a coll. gen. proper name, of which the n. un., or rel. n., is ↓ بَرْبَرِىٌّ,] a foreign word, (S,) [probably of African origin, the primary form of which is the source of βάρβαρο�, &c.,] arabicized; (Msb;) or, as some say, from بَرْبَرَةٌ in speech; (TA; [see R. Q. 1;]) and البَرَابِرَةُ, (S, M, Msb, K,) the pl. of بَرْبَرُ, (K,) or of البَرْبَرُ, (Msb,) [or of بَرْبَرِىٌّ, agreeably with what follows and with analogy,] the ة being added because the sing. is a foreign word, or [so in the M and TA, but in the S " and,"] a rel. n., (S, M,) but it may be elided; [so that one may say البَرَابِرُ;] (S;) A certain people, (S, M, Mgh, Msb, K,) of the inhabitants of El-Maghrib [or Northern Africa west of Egypt], (Mgh, * Msb, K, *) like the Arabs of the desert in hardness, and coarseness, or rudeness, (Mgh, * Msb,) and in slightness of religion, and littleness of knowledge: (Mgh:) and another people, [the Colobi mentioned by Diodorus Siculus and Strabo,] between the Abyssinians and the Zinj, who amputate [the glans of] the penis, and make it a dowry for a wife. (K.) [There are various opinions of the origins of these races. The appellation of البَرَابِرَةُ, sing. ↓ بَرْبَرِىٌّ, is also applied by late historians, and in the present day, to The races inhabiting the portion of the valley of the Nile which we commonly call Nubia.] بُرْبُرٌ: see بَرْبَارٌ. بِرْبِرٌ: see بَرْبَرِىٌّ. بِرٌّ: see بَرْبَارٌ: — — and see also بَرْبَرُ, in two places. بَرْبَارٌ One who talks much, and raises a clamour, or confused noise, (M, K,) with his tongue: (M:) who cries, or cries out, (S, K,) and talks in anger, (S,) or talks confusedly, with anger and aversion: (TA:) who vociferates much; (TA;) as also ↓ بُرْبُرٌ: (K:) and ↓ بَرْبَرِىٌّ signifies one who talks much and unprofitably. (Fr.) — — البَرْبَارُ The lion; as also ↓ المُبَرْبِرُ: (K:) because of the confused noise that he makes, and his aversion and anger. (TA.) — — دَلْوٌ بَرْبَارٌ A bucket that makes a noise (M, K) in the water. (M.) بُرْبُورٌ What is termed جَشِيش [i. e. coarselyground flour, &c.], (M, CK, [in MS. copies of the K, and of the S also, حَشِيش, which is evidently a mistranscription,]) of wheat. (S, M, K.) بَارٌّ; fem. with ة: see بَرٌّ, in five places. أَبَرٌّ [accord. to analogy signifies More, and most, pious &c.: see بَرٌّ. But the only meaning that I find assigned to it in any of the lexicons is that here following. —] More, and most, distant in the desert, (T, K,) as to habitation. (T.) So in the saying, أَفْصَحُ العَرَبِ أَبَرُّهُمْ The most chaste in speech of the Arabs are the most distant of them in the desert, as to habitation. (T, K. * [In the latter, instead of افصح, we find أَصْلَحُ.]) مُبِرٌّ One who overcomes. (TA.) [See 4.] — — إِنَّهُ لَمُبِرٌّ بِذٰلِكَ means Verily he is a prudent, or sound, manager of that; syn. ضَابِطٌ لَهُ. (M, K. *) مَبَرَّةٌ: see بِرٌّ. مَبْرُورٌ, applied to a pilgrimage, Sinlessly performed: (Sh, T, Mgh:) or characterized by the giving of food and by sweetness of speech; as explained by Mohammad himself: accepted: rewarded. (TA.) مَبْرُورٌ مَأْجُورٌ [Thou art accepted, or approved, and rewarded] and مَبْرُورًا مَأْجُورًا [Go thou accepted, or approved, and rewarded] are forms of benediction: the former, of the dial. of Temeem; أَنْتَ being understood: the latter, of the dial. of the people of El-Hijáz; اِذْهَبْ being understood. (M.) — — Applied to a sale, Truly and honestly executed. (Sh, T, Mgh.) المُبَرْبِرُ: see بَرْبَارٌ. برأ 1 بَرِئَ, [aor. يَبْرَأُ, inf. n. generally بُرْءٌ or بَرَآءَةٌ,] He was, or became, clear, or free, of, or from, a thing; in the manners which will be explained below: (Bd ii. 51:) he was, or became, in a state of freedom or immunity, secure, or safe. (T.) [Hence,] بَرِئَ مِنَ المَرَضِ, and بَرَأَ, (T, Msb,) aor. يَبْرَأُ; and بَرُؤَ, aor. يَبْرُأُ; (Msb;) inf. n. بُرْءٌ: (T, Msb:) or بَرِئَ من المرض, inf. n. بُرْءٌ, with damm; and the people of El-Hijáz say بَرَأَ, inf. n. بَرْءٌ, with fet-h: (S:) accord. to As, بَرِئَ من المرض is of the dial. of Temeem; and بَرَأَ of the dial. of the people of El-Hijáz: or, accord. to AZ, the people of El-Hijáz say بَرَأَ; and the rest of the Arabs say بَرِئَ: (T:) or بَرَأَ [alone], said of a sick man, aor. يَبْرَأُ and يَبْرُأُ; and بَرِئَ; and بَرُؤَ; inf. n. بَرْءٌ [probably a mistranscription for بُرْءٌ] and بُرُوْءٌ: or, accord. to Lh, the people of El- Hijáz say بَرَأَ, aor. يَبْرُأُ, inf. n. بُرْءٌ and بُرُوءٌ [i. e. بُرُوْءٌ]; and the people of El-'Áliyeh, [بَرَأَ,] aor. يَبْرَأُ, inf. n. بُرْءٌ and بُرُوْءٌ; and Temeem, بَرِئَ, [aor. يَبْرَأُ,] inf. n. بُرْءٌ and بُرُوْءٌ: (M:) or بَرَأَ, (K,) said by IKtt to be the most chaste form, (TA,) aor. يَبْرَأُ, (K,) agreeably with analogy, (TA,) and يَبْرُأُ, (K,) said by Zj to be the only instance of a verb of the measure فَعَلَ with ء for its last radical letter having its aor. of the measure يَفْعُلُ, [though others mention also قَرَأَ, aor. يَقْرُؤُ, and هَنَأَ, aor. يَهْنُؤُ,] and asserted to be a bad form, (TA,) inf. n. بُرْءٌ and بُرُوْءٌ; and بَرُؤَ, (K,) not a chaste form, (TA,) aor. يَبْرُأُ; and بَرِئَ, (K,) a chaste form, (TA,) [and the most common of all,] aor. يَبْرَأُ, inf. n. بَرْءٌ and بُرُؤٌ, (K, TA,) or بُرْءٌ, (CK,) and بُرُوْءٌ; (K, TA;) He became free from the disease, sickness, or malady: (T:) or [he recovered from it:] he became convalescent; or sound, or healthy, at the close of disease, but was yet weak; or he recovered, but not completely, his health and strength; syn. نَقِهَ; (M, K;) i. e., he acquired that slight degree of soundness, or health, which comes at the close of disease, but with disease remaining in him. (TA.) [And بَرِئَ الجُرْحُ, or بَرَأَ, The wound healed; or became in a healing state: of frequent occurrence.] And بَرِئَ مِنَ الأَمْرِ, [the only form of the verb used in this case, and in the other cases in which it is mentioned below,] aor. يَبْرَأُ and يَبْرُأُ, the latter extr., (M, K,) or rather it is very strange, for IKoot says that نَعِمَ, aor. يَنْعُمُ, and فَضِلَ, aor. يَفْضُلُ, are the only instances of this kind, (TA,) inf. n. بَرَآءَةٌ (M, K) and بَرَآءٌ (Lh, M, K) and بُرُؤٌ, (M,) or بُرْءٌ, (K, TA,) or بُرُوْءٌ; (CK;) and ↓ تبرّأ; (S, * M, K, Mgh; *) [He was, or became, free from the thing, or affair; or clear, or quit, thereof; clear of having or taking, or of having had or taken, any part therein; guiltless of it: and also, irresponsible for it; as in an ex. q. v. voce عِضَاضٌ:] said in relation to [a fault or the like, and] a debt, and a claim, and religion [&c.]. (Lh, M.) You say, بَرِئَ مِنَ العَيْبِ, (Mgh, Msb,) or العُيُوبِ, (S,) inf. n. بَرَآءَةٌ, (Mgh,) He was, or became, free (Msb) [from the fault, defect, imperfection, blemish, or vice], (Mgh, Msb,) [or faults, &c.]. (S.) And بَرِئَ مِنَ الدَّيْنِ, (T, Mgh, Msb,) or الدُّيُونِ, (S,) aor. يَبْرَأُ, (T, Msb,) inf. n. بَرَآءَةٌ, (T, Mgh, Msb,) He was, or became, clear, or quit, of the debt; (or debts; S;) irresponsible for it [or them]: or in a state of immunity with respect to it [or them]; i. e., exempt from the demand thereof. (Msb.) And بَرِئَ إِلَيْكَ مِنْ حَقِّكَ, inf. n. بَرَآءَةٌ and بَرَآءٌ (Lh, M) and بُرُؤٌ, [He was, or became, clear, or quit, to thee, of thy claim, or due, or right; or exempt from the demand thereof;] as also ↓ تبرّأ. (M.) And بَرِئْتُ إِلَيْكَ مِنْ فُلَانٍ, inf. n. بَرَآءَةٌ, [I was, or became, or have become, clear, to thee, of having or taking, or of having had or taken, any part with such a one; or, irresponsible to thee for such a one:] (AZ, T, S: * [in one copy of the S, I find the phrase بَرِئْتُ مِنْكَ, commencing the art.; but not in other copies:]) this is the only form of the verb used in this case, and in relation to debt [and the like]. (AZ, T.) — — He removed himself, or kept, far, or aloof, [from unclean things, or things occasioning blame; followed by مِنْ, with which it may be rendered he shunned, or avoided;] syn. تَنَزَّهَ and تَبَاعَدَ. (T.) [You say, بَرِئَ مِنَ الأَقْذَارِ He removed himself, or kept, far, or aloof, from unclean things.] — — He manifested an excuse, [or asserted himself to be clear or quit or irresponsible, like ↓ تبرّأ,] and gave warning; syn. أَعْذَرَ and أَنْذَرَ. (T.) Hence, in the Kur [ix. 1], بَرَآءَةٌ مِنَ اللّٰهِ وَرَسُولِهِ A manifestation of excuse, and a warning, from God and his apostle. (T.) — بَرَأَ اللّٰهُ الخَلْقَ, (Fr, T, S, M, K,) or الخَلِيقَةَ, (Msb,) aor. يَبْرَأُ, (T, M, &c.,) inf. n. بَرْءٌ (T, S, M, K) and بُرُوْءٌ, (AZ, Lh, M, K,) God created mankind,

or the beings, or things, that are created, syn. خَلَقَ, (Fr, T, M, Msb, K,) after no similitude, or model, (TA,) [but, properly, though not always meaning so, out of pre-existing matter; for] Bd says [in ii. 51] that the primary meaning of the root برء is to denote a thing's becoming clear, or free, of, or from, another thing; either by being released [therefrom], as in بَرِئَ المَرِيضُ مِنْ مَرَضِهِ and المَدْيُونُ مِنْ دَيْنِهِ [both sufficiently explained above]; or by production [therefrom], as in بَرَأَ اللّٰهُ آدَمَ مِنَ الطِّينِ [God produced, or created, Adam, from, or out of, clay]. (TA.) This verb relates to substances [as in the exs. given above] and to accidents; and hence, [in the Kur lvii. 22,] مِنْ قَبْلِ أَنْ نَبْرَأَهَا [Before our creating it, if ها refer to مُصِيبَة, preceding it; but, as Bd says, it may refer to this, or to الأَرْض, or to أَنْفُس]: (M:) but البَرْءُ has a more particular application than الخَلْقُ; the former being particularly applied to the creation of animate beings, with few exceptions: you say, بَرَأَ اللّٰهُ النَّسَمَةَ وَ خَلَقَ السَّمٰوَاتِ وَالأَرْضَ [God created, or produced, man, or the soul, and He created the heavens and the earth]. (TA.) [To this verb, or perhaps to بَرَي, or to both, בָּרָא is the Hebrew equivalent, properly (though not necessarily always) signifying " he created out of pre-existing matter," or " he fashioned. "] 2 برّأهُ, inf. n. تَبْرِئَةٌ: see 4, in four places. [Hence,] لَا التَّبْرِئَةِ The لا that denies in a general manner, absolutely, or to the uttermost; i. e. the لا that is a universal negative. (Mughnee &c.) — — Also He verified his being free [from a thing], clear, or quit, [of it,] guiltless [of it], or irresponsible [for it]. (Mgh, TA.) 3 بارأهُ, (T, S, M, Mgh, K,) inf. n. مُبَارَأَةٌ (T, M, Mgh) and بِرَآءٌ, (M,) He made him (his copartner) free, clear, quit, or irresponsible, the latter doing to him the same: (Mgh:) he compounded, or made a compromise, with him (his hired man, T, M) for their mutual separation: (M:) he separated himself from him (his copartner, S, O), the latter doing the same. (S, O, K.) And بَارَأْتُ الرَّجُلَ I became free, clear, quit, or irresponsible, to the man, he becoming so to me. (M.) And بارأ المَرْأَةَ, (T, M, K,) or امْرَأَتَهُ, (S,) inf. n. as above, (M,) He compounded, or made a compromise, with the woman (or his wife, S) for their mutual separation; (M, K;) i. e. he divorced her for a compensation [which she was to make him, such as her giving up a portion of her dowry remaining due to her, in order that they might be clear, each of the other]: it occurs also [without ء] in art. برى. (TA.) 4 ابرأهُ He (God, S, M, K) [recovered him, or] restored him to convalescence, (M, K,) مِنَ المَرَضِ [from the disease, sickness, or malady]. (S.) — — أَبْرَأَكَ مِنَ الأَمْرِ and ↓ بَرَّأَكَ (M, K *) He (i. e. God, TA) made thee, pronounced thee, or held thee, or hath made thee, &c., or may He make thee, &c., to be free from the thing or affair, or clear or quit thereof, or guiltless thereof, or irresponsible for it; (TA;) [or He acquitted thee, or hath acquitted thee, or may He acquit thee, thereof; or He showed thee, or hath showed thee, or may He show thee, to be free from it, &c.: see also 2, above:] said in relation to [a fault or the like, and] a debt, and a claim, and religion [&c.]. (M.) You say, مِنَ العَيْبِ ↓ بَرَّأْتُهُ I made him, pronounced him, or held him, to be free from the fault, defect, imperfection, blemish, or vice. (Msb.) It is said in the Kur [xxxiii. 69], ↓ فَبَرَّأَهُ اللّٰهُ مِمَا قَالُوا (M) But God showed him to be clear of that which they said. (Bd.) You say also, أَبْرَأْتُهُ مِنَ الدَّيْنِ I made him, pronounced him, or held him, to be clear, or quit, of the debt; irresponsible for it; or in a state of immunity with respect to it; i. e., exempt from the demand thereof: (Msb:) and أَبْرَأْتُهُ مِمَّا لِى عَلَيْهِ; and ↓ بَرَّأْتُهُ, inf. n. تَبْرِئَةٌ; [I acquitted him of that which he owed me:] (S:) and أَبْرَأْتُهُ [alone] I made him, pronounced him, or held him, to be clear, or quit, of a claim that I had upon him, or a due or right that he owed me. (Mgh.) — ابرأ [in the T (as on the authority of Aboo-'Amr Esh-Sheybánee) أَبْرَى] He entered upon [the night, or day, called] البَرَآء, q. v. (K.) 5 تَبَرَّأَ see 1, in three places. تبرّأ مِنْهُ also signifies He asserted himself to be free from it; or clear, or quit, of it; namely, a fault, or the like. (Mgh.) [And He declared himself to be clear of him; to be not connected, or implicated, with him; he renounced him: see Kur ii. 161 and 162, &c:] 6 تَبَارَأْنَا We separated ourselves, each from the other. (TA.) [See 3.] 10 استبرأ, (T,) or استبرأ مِنَ البَوْلِ, (Msb,) He took extraordinary pains, or the utmost pains, in cleansing the orifice of his penis from the remains of urine, by shaking it and pulling it and the like, until he knew that nothing remained in it: (T:) or he purified, or cleansed, himself from urine; syn. تَنَزَّهُ عَنْهُ: (Msb:) or استبرأ, (M,) or استبرأ الذَّكَرَ, (K, TA,) signifies he took extraordinary pains, or the utmost pains, in cleansing the penis from urine; or he cleansed it entirely from urine; (M, * K, * TA;) and so استبرأ الفَرْجَ: and in like manner, استبرأتِ الفَرْجَ said of a woman: (El-Munáwee, TA:) but the lawyers make a distinction between اِسْتِبْرَآءٌ and اِسْتِنْقَآءٌ [which are made syn. in the M and K]: see the latter word. (TA.) — — And استبرأ الجَارِيَةَ, (T, S, Mgh,) or المَرْأَةَ, (M, Msb, K,) He abstained from sexual intercourse (T, M, K) with the girl whom he had purchased or whom he had taken captive, (T,) or with the woman, (M, K,) until she had menstruated (T, M, K) at his abode, once, and then become purified: (T:) the meaning is, (T,) he sought to find her free from pregnancy. (T, Mgh, Msb.) — — Hence, (Mgh,) استبرأ الشَّيْءِ, (Z, Mgh, Msb,) or الأَمْرَ, (TA,) He searched, searched out, or sought to find or discover, the uttermost of the thing, or affair, (Z, Mgh, Msb, TA,) in order that he might know it, (Mgh,) to put an end to his doubt. (Z, Mgh, Msb, TA.) You say, اِسْتَبْرَأْتُ مَا عِنْدَكَ [I searched, or sought to find or discover, or I have searched, &c., the uttermost of what thou hast, of knowledge &c.]. (S, TA.) And استبرأ أَرْضَ كَذَا فَمَا وَجَدَ ضَالَّتَهُ [He searched the uttermost of such a land and found not his stray beast]. (TA.) It is said in the Expos. of the Jámi' es-Sagheer that إِسْتِبْرَآءٌ is an expression denoting The seeking, or seeking leisurely and repeatedly, to obtain knowledge of a thing, until one knows it; considering it with the endeavour to obtain a clear knowledge of it; taking, in doing so, the course prescribed by prudence, precaution, or good judgment. (Mgh.) بُرْأَةٌ A hunter's lurking-place or covert: (T, S, M, K:) pl. بُرَأٌ. (T, S, M.) El-Aashà says, بِهَا بُرَأٌ مِثْلُ الفَسِيلِ المُكَمَّمِ [At it (a source of water mentioned in the context) were hunters' lurking-places, like young palmtrees covered over: for tender young palm-trees are often covered over with a kind of coarse matting]. (T, S, M.) بَرَآءٌ: see بَرِیْءٌ, in six places. — — البَرَآءُ The first night of the [lunar] month; (El-Mázinee, T, S, K;) called thus, (S,) or لَيْلَةُ البَرَآءِ, (M,) because the moon has then become clear of the sun: (S, M:) or the first day of the month: (AA, T, K:) or the last night thereof: (As, T, K:) or the last day thereof; (IAar, T, K;) a fortunate day; every event happening therein being regarded as a means of obtaining a blessing; (IAar, T;) but most hold that the last day of the month is termed النَّحِيرَةُ; (TA;) as also اِبْنُ البَرَآءِ: (K:) or this is the first day of the month: (IAar, T, TA:) pl. أَبْرِئَةٌ. (Th, M.) بُرَآءُ: see بَرِیْءٌ, in two places. بَرِیْءٌ Free, (Msb,) مِنْهُ from it; namely a fault, defect, imperfection, blemish, or vice; (Mgh, Msb;) and, also followed by مِنْهُ, clear, or quit, of it; irresponsible for it; or in a state of immunity with respect to it; i. e. exempt from the demand thereof; namely a debt, (Msb,) or a claim, or due, or right; (Mgh;) as also ↓ بَارِئٌ and ↓ بَرَآءٌ. (Msb.) You say, أَنَا بَرِیْءٌ مِنْهُ [I am free from it, &c.]; (T, * S, M, K; *) and ↓ بَرَآءٌ, used alike as sing. and dual and pl. (Fr, T, S, M, K) and masc. and fem., (Fr, T, M, K,) because it is originally an inf. n.; (Fr, T, S;) and ↓ بُرَآءُ: (S, M:) the pl. of بَرِیْءٌ is بَرِيؤُونَ (T, S, K) and بُرَآءُ (T, S, M, K) and بُرَآءٌ, (T, M, K,) of the measure فُعَالٌ, (T,) like رُخَالٌ, (M, K,) of an extr. measure, disapproved by Suh, who says, in the R, that it is a contraction of بُرَآءُ, and has tenween because it

resembles [words originally of the measure] فُعَالٌ, and that the rel. n. formed from it is ↓ بُرَاوِىٌّ, (TA,) but it is mentioned by AAF as a pl. of بَرِىْءٌ, and as being like رُخَالٌ, and Fr mentions بُرَآءُ as a pl. of the same, imperfectly decl., with one of the two hemzehs suppressed, (M,) and بِرَآءٌ (S, M, K) and أَبْرَآءٌ (S, K) and أَبْرِئَاءُ, (T, S, K,) the last two anomalous: (TA:) the fem. of بَرِىْءٌ is بَرِيْئَةٌ; pl. بَرِيْآتٌ (T, S, M, K) and بَرِيَّاتٌ (Lh, M, K) and بَرَايَا. (T, S, M, K.) You say, أَنَا بَرِىْءٌ مِنْهُ and خَلِىٌّ مِنْهُ [I am free from it; or, more commonly, I am clear, or quit, of it, or him]; and أَنَا بَرَآءٌ ↓ مِنْهُ and خَلَآءٌ مِنْهُ; (S;) and أَنَا البَرَاءُ ↓ مِنْهُ: (M:) and نَحْنُ ↓ البَرَاءُ مِنْكَ and الخَلَآءُ [We are clear, or quit, of you]; (Fr, T;) i. e., ذَوُو البَرَآءِ: so says Aboo-Is-hák; and As says the like of what Fr says. (T.) It is said in the Kur [xliii. 25], إِنَّنِى بَرَآءٌ ↓ مِمَّا تَعْبُدُونَ [Verily I am clear of that which ye worship]; (T, M;) or بَرِىْءٌ, or ↓ بُرَآءٌ; accord. to different readers. (Bd.) بَرِىْءٌ occurs in several places in the Kur. (M.) Accord. to IAar, it signifies Clear of evil qualities or dispositions; shunning what is vain and false; remote from actions that occasion suspicion; pure in heart from associating any with God: and it signifies sound in body and intellect. (T.) See also بَارِئٌ, in two places. بَرَآءَةٌ A writing of [i. e. conferring] immunity or exemption: from بَرِئَ مِنَ الدَّيْنِ and العَيْب, of which it is the inf. n.: pl. بَرَاآتٌ, with medd: بَرَاوَاتٌ is [pl. of بَرَاةٌ, and both of these are] vulgar. (Mgh.) بُرَاوِىٌّ: see بَرِىْءٌ. البَرِيَّةُ The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. الخَلْقُ: (T, S, M:) pronounced without ء; (T, S;) originally with ء, like نَبِىٌّ and ذُرِّيَّةٌ; (M;) and the people of Mekkeh differ from the other Arabs in pronouncing these three words with ء: (Yoo, T, M:) Lh says that the Arabs agree in omitting the ء in these three instances; and he does not except the people of Mekkeh: (M:) it is of the measure فَعِيلَةٌ in the sense of مَفْعُولَةٌ, (Msb,) from بَرَأَ اللّٰهُ الخَلْقَ, meaning خَلَقَهُمْ: (Fr, T:) or, if derived from البَرَى ["earth" or "dust"], it is originally without ء: (Fr, T, S:) pl. بَرَايَا and بَرِيَّاتٌ. (S in art. برو and برى.) بَارِئٌ, (K,) or بَارِئٌ مِنْ مَرَضِهِ, (Lh, S, M,) [Recovering from his disease, sickness, or malady: or] convalescent; or becoming sound, or healthy, at the close of his disease, but being yet weak; or recovering, but not completely, his health and strength: [see 1:] (M, K:) as also ↓ بَرِىْءٌ: (Lh, M, K:) but whether the latter be properly used in this sense is disputed; while the former is said to be the act. part. n. of 1 in all its senses: (TA:) pl. بِرَآءٌ, (M, K,) like as صِحَاحٌ is pl. of صَحِيحٌ, accord. to Lh, so that he holds it to be pl. of بَرِىْءٌ; or it may be pl. of بَارِئٌ, like as جِيَاعٌ is pl. of جَائِعٌ, and صِحَابٌ of صَاحِبٌ. (M.) ↓ بَرِىْءٌ is sometimes written and pronounced بَرِىٌّ [in all its senses]. (Kz.) — — See also بَرِىْءٌ. — البَارِئُ, applied to God, The Creator; (T, S, Msb;) He who hath created the things that are created, not after any similitude, or model; (Nh;) or He who hath created those things free from any incongruity, or faultiness, (Mgh, and Bd in ii. 51,) and distinguished, one from another, by various forms and outward appearances: (Bd:) or the Former, or Fashioner; syn. المُصَوِّرُ [q. v.]. (M.) بربخ بَرْبَخٌ The passage, or conduit, of water, called إِرْدَبَّة and بَالُوعَة [q. v.], made of baked clay: (K:) or بَرَابِخُ [the pl.] signifies the baked-clay conduits of privies, which convey [the water &c.] from the house-top to the ground. (S, but omitted in some copies.) — — بَرْبَخُ البَوْلِ The canal of the urine [from the kidney to the bladder; i. e. the ureter]: (L, KL, TA:) of the dial. of Egypt. (TA.) بربط بَرْبَطٌ [The Persian lute;] a certain musical instrument (Lth, Msb) of the عَجَم [or Persians]; (Msb;) i. q. عُودٌ: (Lth, K:) an arabicized word, (K,) from بَرْبَتْ, (IAth,) or بَرْبَطْ; meaning "the breast of the duck, or goose;" because of its resemblance thereto; (K;) for بَرْ in Persian, signifies the "breast;" (TA;) [and بَتْ and بَطْ or بَطٌّ, like the Arabic بَطٌّ, "a duck," or "goose;"] or because the player upon it places it against his breast: (IAth:) or it is said to be arabicized because it is the name of a musical instrument of the عجم. (Msb.) برثن بُرْثُنٌ, of the lion, (AZ, T,) and of any animal of prey, (AZ, As, T, S, M, K,) and of birds, (As, S,) [The toe; i. e.] what corresponds to the إِصْبَع of a man; (AZ, As, T, S, M, K;) [in the Lex. of Golius, as on the authority of the S, and in that of Freytag, idem quod انملة in homine; but this is a mistake, app. occasioned by a mistranscription in a copy of the S;] and the مِخْلَب is its claw, i. e., nail: (AZ, As, T, S:) or the paw (كَفّ), (M, K,) altogether, (M,) with the أَصَابِع [or toes]: (M, K:) or the claw, i. e. nail, of the lion, (Lth, T, M, K,) likened to the instrument for perforating leather; (Lth, T;) and of [all] animals of prey, and of birds that do not prey, corresponding to the ظُفْر of man: Th says, of man, it is [termed] the ظُفْر; of animals having the kind of foot called خُفّ, the مَنْسِمْ; of solidhoofed animals, the حَافِر; of cloven-hoofed animals, the ظِلْف; of beasts and birds of prey, the مِخْلَب; and of birds that do not prey, and of dogs and the like, the بُرْثُن; though it may be also used [in like manner] of all animals of prey: (Msb:) [but properly] it is of birds that do not prey, as the crow-kind, and the pigeon; (M;) and sometimes, of the [lizard called] ضَبّ, (S, M,) and of the rat, or mouse, and of the jerboa: (M:) and is, in the pl. form, (M, TA,) which is بَرَاثِنُ, (T, S, M, TA,) metaphorically applied, by Sá'ideh Ibn-Jueiyeh, to the fingers of a man gathering honey [deposited by wild bees in a hollow of a rock]. (M, * TA.) — — بُرْثُنُ الأَسَدِ also signifies (assumed tropical:) A certain brand, or mark made with a hot iron, upon camels, (K, TA,) in the form of the claw of the lion. (TA.) — — This, also, is the name of a sword of Marthad Ibn-'Alas. (K.) — — [بُرْثُنَةٌ seems to signify the same as بُرْثُنٌ or بَرَاثِنُ: for] Temeem are termed in a trad. the بُرْثُمَة and بُرْجُمَة of the tribes of Mudar; and El-Khattábee says that it should be the بُرْثُنَة, i. e. (assumed tropical:) [The claw, or] the claws; meaning thereby their impetuous valour, and strength: but برثمة may be a dial. var. of برثنة, or the م may be substituted for the ن for the purpose of assimilation [to برجمة]. (TA.) برج 1 بَرَجَ [written in the TA without the vowel-signs, but the context seems to show that it is thus, and that the inf. n. is بَرْجٌ] It (anything) was, or became, apparent, manifest, or conspicuous, and high, or elevated: whence بُرْجٌ, applied to a certain kind of structure. (TA.) — — بَرِجَ, [aor. بَرَجَ,] inf. n. بَرَجٌ, [also signifies] He had that quality of the eye which is termed بَرَجٌ, explained below. (M, TA.) — — Also, (K,) or بَرِجَ أَمْرُهُ, (TA,) aor. بَرَجَ, His state, condition, or case, became ample in respect of eating and drinking. (IAar, K, TA.) 2 بَرَّجَ see 4. 4 ابرج He (a man, TA) built a بُرْج [or tower, &c.]; as also ↓ برّج, inf. n. تَبْرِيجٌ. (K.) 5 تَبَرَّجَتْ She (a woman) showed, or displayed, her finery, or ornaments, (S, Msb, K,) and beauties of person or form or countenance, (S, Msb,) to men, (S, K,) or to strangers, or men distantly related to her; (Msb;) to do which is culpable; but to do so to the husband is not: (TA:) or she showed her face: or she showed the beauties of her neck and face: or she did so exhibiting a pretty look: (TA:) or she showed, or displayed, her finery, or ornaments, and what excites a man's lust. (A boo-Is-hák, TA.) Fr, referring to verse 33 of ch. xxxiii. of the Kur, says that in the time when Abraham was born, the women used to wear a shirt of pearls, not sewed at the two sides; or, as some say, they used to wear garments which did not conceal their persons. (TA.) بُرْجٌ [Gr. πύργο�, (Golius,) A tower;] an angle, syn. رُكْن, (S, K,) of a fortress, (S,) or of a city: (TA:) and sometimes a fortress itself: (S, K:) so called from its conspicuousness and construction and height: (TA: [see 1:]) or the primary signification of برج is

strength; whence أَبْرَجُ in a sense explained below: (Har p. 286:) pl. [of mult.] بُرُوجٌ and [of pauc.] أَبْرَاجٌ: (S:) the بُرُوجٌ of the wall of a city or fortress are chambers (بُيُوت [meaning towers]) built upon the wall: and such chambers (بيوت) built upon the sides of the angles of a قَصْر [i. e. pavilion or palace &c.] are sometimes thus called. (Lth.) [Hence,] بُرْجُ حَمَامٍ [A pigeon-turret; a pigeon-house; being generally constructed in the form of a turret, or of a sugar-loaf;] a lodging-place of pigeons: pl. as above. (Msb.) — — Also (assumed tropical:) [A sign of the Zodiac;] one of the بُرُوج of the heaven; (S, K;) which are twelve in number; every one having a distinct name: (TA:) the Arabs in ancient times did not know them: (Ham p. 560:) pl. أَبْرَاجٌ as well as بُرُوجٌ: (Msb, TA:) these are meant by the بُرُوج mentioned in the Kur xv. 16 and xxv. 62 and lxxxv. 1: (Bd, Jel:) or in the last of these instances, (Bd,) by the بروج in the heaven are meant the Mansions of the Moon: (Bd, Msb:) or the stars or asterisms or constellations: (TA:) or the great stars or asterisms or constellations; (Bd, Msb;) and so, accord. to Zj, in the second of the said passages of the Kur: (TA:) or the gates of heaven: (Bd, Msb:) or, as some say, i. q. قُصُور [i. e. pavilions &c.]. (TA.) بَرَجٌ Such a constitution of the eye that the white entirely surrounds the black, (S, M, K,) no part of the black being concealed: (S, M:) or width of the eye: or width of the white of the eye, and largeness of the eyeball, and beauty of the black part: or clearness of the white and black parts theeeof: (M, TA:) or width of the eye, and largeness of the eyeball: (Ham p. 560:) or width of the eye with intense whiteness of the person: (TA:) and distance between the eyebrows. (L, TA.) [See also بَلَجٌ.] — Goodly, elegant, or pretty; beautiful of face: or [so in copies of the K, and in the TA, but in the CK "and"] shining, or splendid; conspicuous; and well known. (K.) خُلُقٌ بَارِجٌ A large, or liberal, disposition; syn. وَاسِعٌ. (Ham p. 560.) أَبْرَاجٌ A man having that quality of the eye which is termed بَرَجٌ: (M, TA:) fem. بَرْجَآءُ; applied to a woman; (S) and also to an eye (عَيْنٌ) having the quality termed بَرَجٌ: (M, TA:) pl. بُرْجٌ. (Ham p. 560.) — هٰذَا أَبْرَجُ مِنْ هٰذَا This is stronger than this. (Har p. 286.) إِبْرِيجٌ The vessel, or receptacle, [generally a skin,] in which milk is churned, or beaten and agitated, or in which the butter of the milk is extracted, or fetched out, by putting water in it, and agitating it; syn. مِمْخَضَةٌ. (S, K.) ثَوْبٌ مُبَرَّجٌ A garment whereon are figures of بُرُوج [or towers]: (Zj, TA:) or whereon are depicted figures resembling the بُرُوج [or towers] of the wall of a city or the like: (T, A, TA:) or figured with eyes, of the garments termed حُلَلٌ; from البَرَجُ (S.) برجم بُرْجُمَةٌ (in the Ham p. 352 بُرْجُمٌ) is the sing. of بَرَاجِمُ (S, Mgh, Msb, K) and بُرْجُمَاتٌ; (T, TA;) and signifies [A knuckle, or finger-joint;] the outer, or the inner, joint, or place of division, of the fingers: and (as some say, TA) the middle toe of any bird: (K:) or بَرَاجِمُ signifies all the finger-joints; (A'Obeyd, K;) as also رَوَاجِمُ [a mistranscription for رَوَاجِب]: (A'Obeyd, TA:) or the parts of the fingers that are protuberant when one clinches his hand: (Ham ubi suprà:) or the backs of the finger-bones: (K:) or the finger-joints (S, Mgh) that are between the أَشَاجِع and the رَوَاجِب; (S;) i. e. (S, Mgh) [the middle knuckles; (see أَشْجَعُ and رَاجِبَةٌ;)] the heads of the سُلَامَيَات, (S, Mgh, Msb, K,) on the back, or outer side, of the hand, (S, Msb,) which become protuberant when one clinches his hand: (S, Mgh, Msb, K:) or, as in the Kf, the heads of the سلاميات; and their inner and outer sides are termed the رَوَاجِب: (Msb:) accord. to the T, the wrinkled parts at the joints of the fingers; the smooth portion between which is called رَاجِبَةٌ: or, as in another place, in the backs of the fingers; the parts between them being called the رَوَاجِب: in every finger are three بُرْجُمَات, except the thumb: or, as in another place, in every finger are two of what are thus termed: it is also explained as signifying the joints in the backs of the fingers, upon which the dirt collects. (TA.) The phrase الأَخْذُ بِالبَرَاجِمِ, meaning The seizing with the hand, is one requiring consideration [as of doubtful character]. (Mgh.) [See also بُرْثُنٌ.] برح 1 بَرِحَ is syn. with زَالَ [in two senses; i. e. as an attributive verb, and also as a non-attributive verb; as will be shown by what follows]. (S, A, Mgh.) [Using it as an attributive verb,] you say, لَا أَبْرَحُ حَتَّى تَقْضِىَ حَاجَتِى I will not go away, or depart, or withdraw, (لَا أَزُولُ, and لَا أَتَنَحَّى,) until thou accomplish my want: from بَرِحَ المَكَانُ, inf. n. بَرَاحٌ, he went away, or departed, from the place; syn. زَالَ مِنْهُ: and to be distinguished from the phrase in the Kur [xviii. 59, similar as to words,] mentioned below. (Mgh.) You say, بَرِحَ مَكَانَهُ, (S, A, L, K,) aor. بَرَحَ, (K,) inf. n. بَرَاحٌ (S, L, K) and بُرُوحٌ (L, TA, and Ham p. 250) and بَرَحٌ, (L,) or بَرْحٌ, (as in a copy of the TA,) He went away, or departed, from his place; (S, L, K, and Ham ubi suprà;) and he became in the بَرَاح [or wide, uncultivated, or uninhabited, tract]. (S, L, K.) And مَا بَرِحَ مَكَانَهُ He did not quit his place. (Msb.) And بَرِحَ [alone], aor. بَرَحَ, inf. n. بَرَاحٌ, It (a thing) went away, or departed, (زَالَ,) from its place; (Msb;) as also ↓ تبرّح. (L.) In the phrase لَا بَرَاحَ [There is, or shall be, no quitting of place, or going away, or departing], the noun is in the accus. case, as in لَا رَيْبَ: but it is allowable to put it in the nom. case, so that لا is used in the manner of لَيْسَ; (S, K;) as in the following saying of Saad Ibn-Málik, [in the TA, in one place, Ibn-Náshib,] in a poem of which the rhyme is with refa, (S, IAth,) alluding to El-Hárith Ibn-'Abbád, who had withdrawn himself from the war of Teghlib and Bekr the sons of Wáïl: (IAth, TA:) فَأَنَا ابْنُ قَيْسٍ لَا بَرَاحُ مَنْ فَرَّعَنْ نِيرَانِهَا [Whoso fleeth from its fires, (i. e. نِيرَانِ الْحَرْبِ the fires of the war,) let him do so: but as for me, I am the son of Keys: to me there is not, or shall not be, any quitting of place]. (S, IAth. [See also Ham p. 250, where, for مَن فَرَّ, we find مَنْ صَدَّ whoso turneth away.]) [Hence,] بَرِحَتِ الرِّيحُ بِالتُّرَابِ The wind carried up, raised, or swept up and scattered, [lit. went away with,] the dust. (Msb.) [Hence also, accord. to some,] بَرِحَ الخَفَآءُ, (T, S, K, &c.,) and بَرَحَ, (Ibn-ElLihyánee, Z, and TA, [thus written in a copy of the A,]) (tropical:) The state of concealment departed, or ceased: or (tropical:) what was in a state of concealment became apparent; from بَرَاحٌ meaning "what is open and apparent" of land: or (tropical:) what I was concealing became apparent: (T, TA:) or (tropical:) the affair, or case, became manifest, (S, A, K,) and its concealment ceased, (A,) [or] as though the secret departed, and ceased: (S:) or, as some say, (assumed tropical:) the secret became apparent: (TA in art. خفى:) or, lit., the low ground became high and apparent; meaning (assumed tropical:) what was concealed became revealed: (Har pp. 133—4:) the first who said it was Shikk the Diviner. (IDrd, TA.) — — [Using it as a non-attributive verb,] you say, لَا أَبْرَحُ أَفْعَلُ ذٰلِكَ I will not cease, or I will continue, (لَا أَزَالُ,) to do that: (S, A: *) and مَا بَرِحَ يَفْعَلُ كَذَا [he ceased not to do thus; or] he persevered in, or kept to, doing thus: (Msb:) and مَا بَرِحَ زَيْدٌ قَائِمًا [Zeyd ceased not to be, or he kept, or continued, standing]: in this case, the verb is of the category of كَانَ; (Mgh;) relates to time; and requires a predicate: and its inf. n. is بَرَاحٌ. (Ham p. 250.) Hence the saying in the Kur [xviii. 59], لَا أَبْرَاحُ حَتَّى أَبْلُغَ مَجْمَعَ البَحْرَيْنِ, but the predicate is suppressed: it may be مَا نَحْنُ فِيهِ كَذٰلِكَ [i. e. I will not cease in that wherein we are thus engaged until I reach the place of meeting of the two seas]: (Mgh:) or it means لَا أَزَالُ أَسِيرُ [I will not cease journeying]: (Bd, Jel:) or لا ابرح here may mean I will not depart (لَا أَزُولُ) from that upon which I am intent, namely journeying and seeking; and I will not relinquish it; so that it does not require the predicate. (Bd. [He gives a third explanation, paraphrastic and strained, which I omit.]) — بَرَحَ, (S, K,) aor. بَرَحَ, (L, TA, [but it is implied in the K that it is بَرُحَ, which is contr.

to rule,]) inf. n. بُرُوحٌ, It (a gazelle, S, K, and a bird, and any wild animal, that is hunted or shot, TA) turned its left side towards the spectator, passing by (S, K *) from the direction of his right hand towards that of his left hand: (S:) or passed by from the direction of the spectator's left hand towards that of his right hand: (Aboo-'Amr Esh-Sheybánee, IF, L, Msb, in art. سنح:) [the former appears to be accord. to the usage of the Hijázees; and the latter, accord. to that of the Nejdees, in general: see بَارِحٌ:] contr. of سَنَحَ. (S.) — بَرَحَ, aor. بَرُحَ, [contr. to rule,] (K,) inf. n. بَرْحٌ, (TA,) He was angry. (K.) When a man has been angry with his companion, one says, مَا أَشَدَّ مَا بَرَحَ عَلَيْهِ [How violently angry was he with him!]. (L.) 2 بَرَّحَتْ بِيَ الحُمَّى The fever affected me with its severity, violence, or sharpness, termed بُرَحَآءُ. (TA.) — — Hence, (TA,) from بُرَحَآءُ, (S, K,) برّح بِهِ, inf. n. تَبْرِيحٌ, It (an affair, an event, or a case,) affected him severely; afflicted, distressed, or harassed, him: (S, K:) said also of anxiety; or disquietude, or trouble, of mind: (A:) and of a beating, meaning it hurt him severely, or greatly. (Msb.) Also said of a man, meaning He importuned him, or pressed him, with annoyance, or molestation: (A, TA:) he annoyed him, or molested him, by importuning or pressing; as also ↓ ابرح: (TA:) he annoyed him, or molested him, by distressing importunity or pressing: (T, TA:) and he punished, tormented, or tortured, him. (TA.) تَبْرِيحٌ signifies The act of annoying, molesting, or hurting: (Mgh:) and in a trad., (in which it is forbidden, TA,) the killing, or putting to death, in an evil [or a cruel] manner; such as throwing live fish, and lice, into the fire. (Mgh, TA.) — بَرَّحَ اللّٰهُ عَنْكَ May God remove from thee البَرْح [i. e. difficulty, distress, affliction, &c., or the difficulty, &c.]. (A, TA.) 4 ابرحهُ He made him, or caused him, to go away from, depart from, or quit, his place. (A, * L.) — He, or it, pleased, or rejoiced, him; excited his admiration and approval; induced in him wonder, or admiration, and pleasure, or joy. (S, K.) One says also, مَا أَبْرَحَ هٰذَا الأَمْرَ How greatly does this affair, or event, please, or rejoice! how greatly does it excite admiration and approval! or how greatly does it induce wonder, or admiration, and pleasure, or joy! (S.) — — He treated him with honour, or honoured him, and magnified him: (S, K:) or, as some say, he found him to be generous, or noble. (TA.) — — He judged him, or it, i. e. a man, (A, TA,) and a horse, (A,) or anything, (TA,) to be excellent, or to excel, (A, TA,) and wondered at, or admired, him, or it. (A.) — ابرح also signifies He exceeded the usual bounds, degree, or mode. (As, S, * TA.) You say, أَبْرَحْتَ كَرَمًا, and لُؤْمًا, (A, TA,) Thou hast done a thing exceeding the usual bounds [in generosity, or nobleness, and in meanness, or ignobleness]; or extravagant; or excessive. (TA.) — — See also 2. 5 تَبَرَّحَ see 1. بَرْحٌ Difficulty, distress, affliction, or adversity; evil, or mischief; (K, TA;) annoyance, molestation, or hurt; severe punishment; trouble, inconvenience, or fatigue; (TA;) a difficult, a distressing, an afflictive, or adverse, and a wonderful, thing or event: (Ham p. 135:) and annoyance, or molestation, by distressing importunity or pressing; a subst. from 2: (T, TA:) and بِنْتُ بَرْحٍ, [and app. اِبْنُ بَرْحٍ also,] a calamity, misfortune, or disaster; or a great, or terrible, thing, affair, or case; (TA;) as also ↓ بِنْتُ بَارِحٍ, and ↓ اِبْنُ بَرِيحٍ; (K;) pl. بَنَاتُ بَرْحٍ and بَنُو بَرْحٍ. (TA.) [See also تَبْرِيحٌ.] You say, لَقِيتُ مِنْهُ بَرْحًا ↓ بَارِحًا I experienced from him, or it, [great] difficulty, distress, affliction, or adversity; [great] annoyance, molestation, or hurt; (S, A, * K; *) a phrase having an intensive signification, (K, TA,) like لَيْلٌ أَلْيَلُ [and لَيْلٌ لَائِلٌ]; and so بَرْحًا ↓ مُبَرِّحًا. (TA.) When used as an imprecation, the more approved way is to put the two words in the accus. case: but sometimes they are put in the nom. case; as in the saying of a poet, بَرْحٌ لَعَيْنَيْكَ ↓ بَارِحٌ [May great difficulty, &c., befall thy two eyes!]. (TA.) You say also, لَقِيتُ مِنْهُ بَنَاتِ بَرْحٍ, (S, A,) and بَنِي بَرْحٍ, (S,) I experienced from him, or it, difficulties, distresses, afflictions, or adverse events; and calamities, misfortunes, or disasters: (S:) and, in the same sense, لقيت منه ↓ البِرَحِينَ, and ↓ البُرَحِينَ, (S, K,) and ↓ البَرَحِينَ; (K;) or, accord. to some copies of the K, ↓ البِرْحَيْنِ, and ↓ البُرْحَيْنِ, and ↓ البَرْحَيْنِ, as duals; but the former reading is the more correct: (TA:) [MF disapproves of the form بَرَحِينَ, and it is not mentioned in the L; but the dual form بَرْحَيْنِ is there mentioned:] it seems as though the sing. of بَرَحِينَ [or بُرَحِينَ] were بِرَحَةٌ [or بُرَحَةٌ], and that the pl. is formed by the termination ون to compensate for the rejection of the ة, as is virtually the case in أَرَضُونَ; [or because the signification is regarded as that of a personification;] and that the pl. only is used. (L.) It is said in a prov., بِنْتُ بَرْحٍ شَرَكٌ عَلَى رَأْسِكَ [Calamity is, or be, a snare upon thy head]. (TA.) بَرِحٌ: see مُبَرِّحٌ. بَرْحَةَ صَرْحَةَ, or صَرْحَةً بَرْحَةً, &c.: see art. صرح. بُرْحَةٌ The best of anything: (TA:) and [particularly] one of the best of she-camels: (S, K:) or, of he-camels: (T:) pl. بُرَحٌ. (T, S, K.) You say, هٰذِهِ بُرْحَةٌ مِنَ البُرَحِ, (S, K, *) or هُوَ بُرْحَةٌ مِنَ البُرَحِ, (T,) This is a she-camel, (S, K, *) or he is a camel, (T,) of the best of camels. (T, S, K.) بَرْحَي a word that is said when one misses the mark in shooting or casting; like as مَرْحَي is said when one hits the mark. (S, ISd, A, K.) بُرَحَآءُ Severity, violence, or sharpness, (As, A, TA,) or vehement molestation, (S, K,) of a fever (As, A, S, K) &c.: (S, K:) [a paroxysm; used in this sense by modern physicians:] and vehement distress of mind arising from the oppression caused by inspiration or revelation; such as is said to have affected the Prophet; [but most probably a paroxysm of that species of catalepsy which physicians term ecstasy;] occurring in a trad. (TA.) You say of one suffering from fever, when it is intense, أَصَابَتْهُ البُرَحَآءُ [The paroxysm, or severe fit, has befallen him]. (TA.) البِرَحِينَ and البُرَحِينَ &c.: see بَرْحٌ. بَرَاحٌ inf. n. of بَرِحَ, q. v.; whence the phrase لَا بَرَاحَ, explained above. (S, L, K.) — A wide, or spacious, tract of land, (S, A, K,) having in it no seed-produce nor trees: (S, K:) or land having in it no building nor habitation: (Ham p. 237:) and applied as an epithet to land, signifying wide, or spacious, open, or conspicuous, and having in it no herbage nor habitation: and what is open, uncovered, and wholly apparent, of land: (TA:) or a place having no trees nor other things to cover or conceal it; as though such things had departed; (Mgh;) a place free from trees &c.: (Msb:) or an elevated and open tract of land. (Har p. 134.) — — حَبِيلُ بَرَاحٍ is an appellation given to (tropical:) A lion: and (assumed tropical:) a courageous man: as though each of them were bound with ropes, (K, TA,) and did not quit his place. (TA.) — An affair, a thing, or a case, that is plain, evident, or manifest; (K, TA;) or open, or public. (TA.) You say, جَآءَنَا بِالأَمْرِ بَرَاحًا [He told us, or did to us, the thing] plainly [or openly]. (S.) And جَآءَ بِالكُفْرِ بَرَاحًا وَ بِالشَّرِّ صُرَاحًا [He uttered, or committed an act of, infidelity plainly, or openly, and evil, or mischief, unmixedly]. (A, TA.) — — Counsel, or an opinion, that is disapproved, or deemed evil. (K.) — بَرَاحِ, (El-Mufaddal, S, A, &c.,) and بَرَاحُ, with damm and without tenween, (AZ, El-Mufaddal,) a name of The sun: (S, A, &c.:) determinate [and the former indecl.]: the sun is so called because of the spreading of its light, and its conspicuousness; or, being applied to the sun when it sets, براح means بَارِحَةٌ; like as كَسَابِ, a name applied to a hunting-bitch, means كَاسِبَةٌ. (TA.) You say, دَلَكَتْ بَرَاحِ The sun set [or declined from the meridian]. (A, TA.) For this phrase, occurring at the end of a verse cited by Ktr, Fr reads دَلَكَتْ بِرَاحِ; راح being pl. [or rather a quasi-pl. n.] of رَاحَةٌ, meaning the "hand" [or "palm of

the hand"]: (S, TA:) accord. to which reading, the poet means The sun had set, or had declined from the meridian, while they put their hands, or the palms of their hands, over their eyes, looking to see if it had set, or had declined from the meridian: or he who says, دَلَكَتِ الشَّمْسُ بِرَاحِ means the sun had almost set: the two readings بَراحِ and بِراحِ are mentioned by A'Obeyd and Az and Hr and Z and others: AZ says, دلكت بِرَاحٍ, with tenween, and بَرَاحِ, without tenween. (TA.) [See also رَاحَةٌ, in art. روح.] بَرُوحٌ: see بَارِحٌ. بَرِيحٌ: see بَارِحٌ. — Also The croaking of the غُرَاب [or crow, of whatever species, as raven, carrion-crow, &c.]. (L.) — — [Hence,] اِبْنُ بَرِيحٍ: so in the K: in the S, أُمُّ بَرِيحٍ; but IB and Aboo-Zekereeyà say that only the former is right: (TA:) [in one copy of the S, however, I find both of these:] The غُرَاب [or crow, as a generic term, applying to the raven, carrion-crow, &c.]: (S, K, &c.:) so called because of its cry: a determinate appellation: for the pl., the expression used is بَنَاتُ بَرِيحٍ. (TA.) — — See also بَرْحٌ. — قَوْلٌ بَرِيحٌ A saying by which one pronounces a person to have said, or done, right. (L.) بَارِحٌ, (S, K, &c.,) as also ↓ بَرُوحٌ and ↓ بَرِيحٌ, (K,) applied to a gazelle, (S,) or what is hunted or shot, (K, TA,) of gazelles and birds and wild animals [in general], (TA,) Turning his left side towards the spectator, (S,) passing from the direction of the right hand of the latter towards the direction of his left hand: (S, K:) or turning his right side towards the spectator, passing from the direction of the latter's left hand towards that of his right: (Aboo-'Amr Esh-Sheybánee, IF, A, * L, Msb, * in art. سنح:) contr. of سَانِحٌ: (S, * TA:) pl. بَوَارِحُ. (L in art. سنح.) The Arabs [who apply the epithet in the latter sense] regard the بارح as an evil omen, and the سانح as a good omen; because one cannot shoot at the former without turning himself: (S:) but some of them hold the reverse: (Aboo-'Amr Esh-Sheybánee and L in art. سنح:) the people of Nejd hold the سانح to be a good omen; but sometimes a Nejdee adopts the opinion of the Hijázee [which is the contrary]. (IB in that art.) The first of these epithets is also applied to a bird as meaning Inauspicious; ill-omened. (A.) It is said in a prov., مَنْ لِى بِا لسَّانِحِ بَعْدَ البَارِحِ (TA) i. e. [Who will be responsible to me] for a fortunate, or lucky, event, after an unfortunate, or unlucky? (K in art. سنح:) applied in the case of a man's doing evil, and its being said, "He will at a future time do good to thee:" originally said by a man on the occasion of gazelles' passing before him in the manner of such as are termed بَارِحَة, and its being said to him, "They will present themselves to thee in the manner of such as are termed سَانِحَة." (TA.) And in another prov. it is said, إِنَّمَا هُوَ كَبَارِحِ الأَرْوَى [It, or he, is only like the mountain-goat passing in the manner of such as is termed بارح]: for it dwells on the tops of the mountains, and men scarcely ever see it passing with the right or left side towards them save once in the course of ages: (S, K:) applied in the case of an extraordinary occurrence: (K:) [or in the case of a benefit conferred by a man who very rarely confers benefits on others: (Freytag's Arab. Prov. i. 35:)] or when a man has delayed, or been tardy in, visiting [but has come at last]. (TA.) — — Hence, فِتْلَةٌ بَارِحَةٌ i. q. شَزْرَةٌ [i. e. (tropical:) A manner of twisting contrary to that which is usual: see شَزَرَ]. (A.) — — And هٰذِهِ فَعْلَةٌ بَارِحَةٌ (tropical:) This is an action that has not happened rightly. (A.) — — [Hence,] بِنْتُ بَارِحٍ: and [perhaps] لَقِيتُ مِنْهُ بَرْحًا بَارِحًا: and بَرْحٌ بَارِحٌ لِعَيْنَيْكَ: see بَرْحٌ. — — [And hence, perhaps, because of its evil effect; or because it comes, accord. to some, from the left, i. e. northerly direction, or, accord. to others, from the right, i. e. southerly direction; or] from بَرْحٌ as signifying "a difficult, a distressing, an afflictive, or adverse, and a wonderful, thing, or event;" (Ham p. 135;) بَارِحٌ signifies also A hot wind: (S:) or a hot wind in the صَيْفٌ [i. e. summer or spring]: (K:) or a hot wind coming from the direction of El-Yemen: (Ham p. 135:) or a wind that carries up, raises, or sweeps up and scatters, the dust: (Msb:) pl. بَوارِحُ: (S, K, &c.:) or the بوارح are hot north, or northerly, winds in the صَيْف: (AZ, Az, S:) this Az found to be the sense in which the term was used by the Arabs in his time: (TA:) or violent winds that carry with them the dust by reason of their violence: (TA:) or this name (the pl.) was given by the Arabs to all winds in the time of the stars of the قَيْظ [or summer]: they mostly blow in the time of the stars of Libra; [app. meaning when Libra is on, or near, the meridian at nightfall, agreeably with a statement in modern Arabic almanacs, that the periods of the beginning and end of the winds thus called are the 30th of May and the 9th of July;] and these winds are what are termed the سَمَائِم [pl. of سَمُومٌ]. (Ibn-Kunáseh, TA.) — — البَوَارِحُ is also said by some to signify الأَنْوَاءُ [pl. of نَوْءٌ, q. v.]; as mentioned by AHn; but he repels their assertion. (TA.) البَارِحَةُ The next, or nearest, past, or preceding, night; yesternight: (S, A, Mgh, * Msb, * K:) from بَرِحَ signifying زَالَ ["he, or it, went away" &c.]. (S, A.) [In modern Arabic, Yesterday; as also البَارِح.] It has no dim. formed from it. (Sb, in S, in art. أمس; and TA.) You say, لَقِيتُهُ البَارِحَة [I met, or met with, him, or it, last night, or yesternight]: and لَقِيتُهُ البَارِحَةَ الأُولَي [I met, or met with, him, or it, the night before last; this being the sense in which the phrase is now used by the learned: but the vulgar expression is أَوَّل البَارِحَة, generally pronounced أَوَّل اَمْبَارِحَهْ or أَوَّل اَمْبَارِحْ, agreeably with a peculiarity of the dial. of the people of El-Yemen, or of Teiyi and Himyer, by the substitution of اَمْ for اَلْ: see art. ام]. (S) From daybreak to the time when the sun declines from the meridian, one says, رَأَيْتُ اللَّيْلَةَ فِى مَنَامِى [I saw to-night in my sleep (such a thing)]; but when the sun has declined, one says, رَأَيْتُ البَارِحَةَ [I saw last night, or yesternight]: (AZ, Th: [and the like is said in the Mgh and Msb:]) or one says, كَانَ كَذَا وَ كَذَا اللَّيْلَةَ [Such and such things happened to-night] until the sun is somewhat high and the day has become bright; but after this, one says, كَانَ البَارِحَةَ [It happened last night, or yesternight]. (Yoo, Seer.) The Arabs say, مَا أَشْبَهَ اللَّيْلَةَ بِا لبَارِحَةِ How like is this night wherein we are to the former night that has departed! (TA:) [or, this night to yesternight!]: originally occurring in a poem of Tarafeh: used as meaning "how like is the child to the father!" and applied to [any] two things resembling each other. (Har p. 667.) أَبْرَحُ is formed [from بَرَحَ for بَرَّحَ] by the rejection of the added letter: [for a word of this kind is regularly formed only from an unaugmented triliteral-radical verb:] or it is like أَحْنَكُ, having no proper verb. (L.) You say, هٰذَا أَبْرَحُ عَلَيَّ مِنْ ذَاكَ (A, * L, Msb *) This is more difficult, distressing, or afflicting, to me than that. (L, Msb. *) And هٰذَا الأَمْرُ أَبْرَحُ مِنْ هٰذَا This affair, event, or case, is more difficult, or distressing, than this. (S.) And قَتَلُوهُمْ أَبْرَحَ قَتْلٍ [They slew them with a most severe slaughter]. (S.) تَبْرِيحٌ [inf. n. of 2, used as a simple subst.,] is said by some to be sing. of تَبَارِيحُ, and has been used as such by post-classical authors, but is not of established authority: accord. to others, the latter has no sing.: (MF:) the pl. signifies Difficulties, distresses, afflictions, or adversities: [see also بَرْحٌ:] or the difficulties, or obligations, incurred by troublesome, or inconvenient, means of obtaining subsistence: (TA:) and تَبَارِيحُ الشَّوْقِ the burning, or fierce burning, [or the burnings, &c.,] of the yearning, or longing, of the soul, or of longing desire. (S, K.) أَنَا مُبَرَّحٌ بِى I am importuned, or pressed, with annoyance, or molestation. (A, TA.) [See the verb (2).] مُبَرِّحٌ and ↓ بَرِحٌ, applied to an affair, an event, or a case, signify the same; (K, TA;) i. e. Severe, afflicting, distressing, or harassing: (TA:) and the former, to a beating, (S, A, Mgh, TA,) meaning the same; (TA;) or hurting (S, Mgh) severely: (S:) and to a man, meaning annoying, or molesting, by

importuning, or pressing. (TA.) [See 2.] لَقِيتُ مِنْهُ بَرْحًا مُبَرِّحًا: see بَرْحٌ. يَبْرُوحٌ, (K,) thus correctly written, with the ى before the ب; [not بيروح, as in the CK; in Chald. יַבְרוּחַ, the word corresponding to the sing. of the Hebr. דּוּדָאִי� in Gen. xxx. 14 and 16, accord. to the paraphrase of Onkelos;] or يَبْرُوحٌ صَنَمِىٌّ [the idol-like يبروح]; (TA;) The root, or lower part, of the wild لُفَّاح [or mandrake, not to be confounded with another plant to which the name of لُفَّاح, q. v., is also applied], (K,) which is known by the names of فَاوَانِيَا and عُودُ الصَّلِيبِ [names now given to the peony], and called by MF تُفَّاحُ البَرِّ, [or the wild apple, but perhaps this is a mistranscription for لُفَّاحُ البَرِّ,] said by him to be an appellation used by the vulgar; (TA;) resembling the form of a man; (K;) and of two sorts, male and female; called by the people of Greece عَبْدُ السَّلَامِ: (TA:) it torpifies, (K,) and strengthens the two appetites [namely that of the stomach and that of the generative organ): (TA:) if ivory is cooked with it for six hours, it renders it soft; and if a part affected by [the disease termed] بَرَش is rubbed with its leaves for a week, (K,) without interruption, (TA,) it removes it without causing ulcers, or sores: (K:) the root of the wild لُفَّاح is the يَبْرُوح: it has the form of a human being; the male like the male, and the female like the female; and they pretend that he who pulls it up dies; wherefore, when they desire to do so, they tie a dog or some other animal to it. (Kzw, voce لُفَّاح.) برد 1 بَرَدَ, aor. بَرُدَ, inf. n. بُرُودَةٌ; (S, M, Mgh, Msb, K;) and بَرُدَ, aor. بَرُدَ, (M, Msb, K,) inf. n. بَرْدٌ; (M, Msb;) It (a thing, S, Msb, and the latter said of water, Msb) was, or became, cold, chill, or cool; [see بَرْدٌ below;] (S, M;) its heat became allayed. (Msb.) The latter verb is also used transitively, as will be shown below. (Msb.) — — [Hence,] بَرَدَ مَضْجَعُهُ [lit. His bed, or place of sleep, became cold; meaning] (tropical:) he went on a journey. (A.) — — بَرَدَ also signifies (tropical:) He died; (As, T, S, A, K;) because death is the non-existence of the heat of the soul; (L;) or it is allusive to the extinction of the natural heat; or to the cessation of motion. (MF.) For — — بَرَدَ, (MF,) aor. بَرُدَ, (Mgh,) inf. n. بَرْدٌ, (MF,) likewise signifies (assumed tropical:) It was, or became, still, quiet, or motionless; (Mgh, MF;) for instance, a slaughtered sheep or goat [&c.]. (Mgh.) And (assumed tropical:) It (beverage of the kind called نَبِيذ) became still, and without briskness. (TA, from a trad.) You say, رُعِبَ فَبَرَدَ مَكَانَهُ [(assumed tropical:) He became frightened, and remained motionless in his place; مَكَانَهُ meaning فِى مَكَانِهِ: and hence,] (tropical:) he became amazed, or stupified. (A.) And بَرَدَتْ عَيْنُهُ (assumed tropical:) The pain in his eye became allayed, or stilled. (L.) And بَرَدَ أَمْرُنَا (assumed tropical:) Our affair, or case, became easy. (TA, from a trad. [See also بَارِدٌ.]) — — Also, inf. n. بَرْد, [which see below,] (assumed tropical:) He slept. (T.) — — And hence, (tropical:) It remained, or became permanent, or fixed, or settled. (T.) So in the saying, لَمْ يَبْرُدْ بِيَدِى مِنْهُ شَىْءٌ (tropical:) There did not remain, or become permanent or fixed or settled, in my hand, thereof, anything. (T, L. *) You say also, بَرَدَ أَسِيرًا فِى أَيْدِيهِمْ (tropical:) He remained safely a captive in their hands. (A.) And بَرَدَ فِى أَيْدِيهِمْ سَلَمًا (tropical:) He became a permanent captive, remaining in their hands, not to be ransomed nor liberated nor demanded. (L.) And بَرَدَ المَوْتِ عَلَىمُصْطَلَاهُ (tropical:) Death fixed, or settled, [upon his face and extremities, or] upon his limbs, or upon his arms and legs and face and every prominent part, which become cold at the time of death, and which are warmed at the fire. (AHeyth, L.) And بَرَدَ المَوْتِ عَلَيْهِ [(tropical:) Death became impressed upon him;] the marks, or signs, of death became apparent upon him. (A.) — — [And hence, app.,] (tropical:) It (a right, or due,) became incumbent, or obligatory, (M, K, TA,) and established. (TA.) You say, بَرَدَ لِى حَقِّى عَلَى فُلَانٍ (tropical:) My right, or due, became incumbent, or obligatory, on such a one, and established against him. (M, * A, * TA.) And مَا بَرَدَ لَكَ عَلَى فُلَانٍ (tropical:) What hath become incumbent, or obligatory, to thee, on such a one, and established against him? or what hath become owed, or due, to thee, by, or from, such a one? as also مَا ذَابَ لَكَ عَلَيْهِ. (S.) And بَرَدَ لِى عَلَيْهِ كَذَا مِنَ المَالِ (tropical:) Such an amount of the property, or of property, became incumbent, or obligatory, to me, on him, and established against him; or became owed, or due, to me, by, or from, him. (S.) — — Also, (K,) aor. بَرُدَ, inf. n. بَرْدٌ, (TA, [but see the next sentence,]) (assumed tropical:) He (a man) was, or became, weak; and so بُرِدَ, a verb like عُنِىَ. (K.) And, inf. n. بُرَادٌ and بُرُودٌ, (M, K,) (assumed tropical:) He was, or became, languid, (K,) or weak and languid, from leanness or disease: (M:) or weak in the legs, from hunger or fatigue. (Ibn-Buzurj, T.) And بَرَدَ مُخُّهُ, (A, K,) aor. بَرُدَ, inf. n. بَرْدٌ, (TA,) (tropical:) He was, or became, lean, or emaciated; (A, K;) and so بَرَدَتْ عِظَامُهُ. (A, TA.) — — (assumed tropical:) It (a sword [or the like]) was, or became, blunt. (M, K.) — بَرَدَهُ, (S, Msb, K,) aor. بَرُدَ, (Msb,) inf. n. بَرْدٌ; (K;) and ↓ برّدهُ, (S, M, Msb, K,) inf. n. تَبْرِيدٌ; (S;) He made it, or rendered it, (for ex., water, M, Msb, K,) cold, chill, or cool: (S, &c.:) but the latter has an intensive signification [he made it, or rendered it, very cold, or very cool]: (Msb:) or both signify, (K,) or the former signifies, (M, TA,) he mixed it with snow: (M, K:) one does not say ↓ ابردهُ, except in a bad dialect. (S.) بَرِّدِيهِ, being used by a poet for بَلْ رِدِيهِ, has been erroneously supposed to mean "Make thou it hot." (M.) You say, بَرَدَنَا اللَّيْلُ, (aor. and inf. n. as above, M,) and بَرَدَ عَلَيْنَا, The night affected us with its cold. (M, K.) And سَقَيْتُهُ شَرْبَةً بَرَدَتْ فُؤَادَهُ, (S, M, *) aor. and inf. n. as above, (S,) I gave him to drink a draught that cooled his heart: (S, M:) or بَرَدْتُ بِهَا فُؤَادَهُ [with which I cooled his heart]. (So in the T.) And بَرِّدْ ↓ فُؤَادَكَ بِشَرْبَةٍ Cool thy heart by a draught. (A.) And اِسْقِنِى سَوِيقًا أَبْرُدْ بِهِ كَبِدِى [Give thou me to drink سويق with which I may cool my liver]. (T.) And بَرَدَ عَيْنَهُ بِالْكُحْلِ, (A'Obeyd, T, M,) or بِالْبَرُودِ, (S, Msb, K,) aor. and inf. n. as above, (M,) [He cooled his eye with the collyrium, or] he applied the cooling collyrium to his eye, (T, * S, M, * Msb, K, *) and allayed its pain. (M.) The following words, cited by IAar, بَرَدُوا غَوَارِبَ أَيْنُقٍ حُدْبِ [lit. They cooled the fore parts of the humps, or the backs, of humped she-camels], mean (tropical:) they put off from them their saddles, that their backs might become cool. (M.) You say also, ↓ بَرِّدْ ظَهْرَ فَرَسِكَ سَاعَةً (tropical:) Relieve thy horse from riding [lit. cool his back] awhile. (A.) And ↓ لَا تُبَرِّدْ عَنْ فُلَانٍ (tropical:) Do not thou alleviate the punishment [in the world to come] due to the offence of such a one by thy reviling him, or cursing him, when he has acted injuriously to thee. (T, S, * M, * A, * L.) And بَرَدَ الخُبْزَ بِالْمَآءِ, (T, L, K,) (T,) He poured [cold] water upon the bread, (T, L, K,) and moistened it [therewith: see بَرُودٌ]. (T, L.) — — بُرِدَ (a verb like عُنِىَ, K) It (a company of men) was hailed upon. (S, M, K.) And بُرِدَتِ الأَرْضُ The land, or ground, was hailed upon. (S.) — بَرَدَ, (S, M, &c.,) aor بَرُدَ, (TA,) inf. n. بَرْدٌ, (Mgh, TA,) also signifies He filed (M, Mgh, K) iron, (S, M, &c.,) and the like, (M,) with a مِبْرَد. (S, M, Mgh, Msb, K.) — بَرَدَهُ and ↓ ابردهُ He sent him as a بَرِيد [or messenger on a postmule or post-horse]. (K.) And بَرَدَ بَرِيدًا, (M,) and ↓ ابردهُ, (A,) He sent a بريد. (M, A.) And ↓ ابرد إِلَيْهِ, (S,) or ↓ ابرد اليه بَرِيدًا, (T, TA.) He sent to him a بريد. (T, S.) 2 بَرَّدَ see بَرَدَهُ, in four places. — — برّدهُ عَلَيْهِ (tropical:) He made it incumbent, or obligatory, on him. (M, A.) — — And برّدهُ, (K, TA, but omitted in the CK,) inf. n. تَبْرِيدٌ; (TA;) and ↓ ابردهُ; (M, K;) (tropical:) It (a thing, M) made him, or rendered him, weak; weakened him; (K;) or made him, or rendered him, weak and languid. (M.) — [برّد also signifies,

as is indicated in the TA voce حُبَاحِبٌ, It (a locust) spread forth its wings; which are termed its بُرْدَانِ: see بُرْدٌ.] 4 ابرد He entered upon a cold, or cool, time: (Mgh, Msb:) he entered upon the last part of the day: (M, K:) he entered upon the time when the sun had declined: (Mohammad Ibn-Kaab, T:) and he entered upon the cool season, at the end of the summer. (Lth, T.) [Hence,] أَبْرِدُوا بِالطَّعَامِ Delay ye to eat food until it is cool: occurring in a trad. (El-Munáwee.) And أَبْرِدُوا بِالظُّهْرِ (T, A, Mgh, Msb) Defer ye the noon-prayers until the cooler time of the day, when the vehemence of the heat shall have become allayed. (Mgh, Msb.) And أَبْرِدْ عَنْكَ مِنَ الظَّهِيرَةِ Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (M, and L in art. فيح.) — — ابردلَهُ He gave him to drink what was cold, or cool. (M, K.) You say also, سَقَيْتُهُ فَأَبْرَدْتُ لَهُ, meaning I gave him to drink what was cold, or cool. (A'Obeyd, S.) — — ابردهُ He brought it cold, or cool. (M, K.) — — See بَرَدَهُ, first sentence. — — And see 2. — See also 1, in four places; last three sentences. 5 تبرّد فِيهِ He descended into it, (i. e., into water, TA,) and washed himself in it, to refresh himself by its coolness. (M, K.) See also 8. — — تبرّد also signifies (assumed tropical:) He became weakened. (TA.) 8 ابترد He washed himself with cold water: (S:) and likewise, (S,) or ابترد المَآءَ, (K,) he drank water to cool his liver: (S, K:) or the latter signifies he poured the water cold upon himself, (M, K,) meaning, upon his head: (M:) and ↓ تبرّد بِالْمَاءِ, (T, A,) and ابترد, (A,) he washed himself with water, or with the water. (T.) 10 استبرد عَلَيْهِ لِسَانَهُ (tropical:) He let loose his tongue and used it like a file against him. (A.) بَرْدٌ and ↓ بُرُودَةٌ [originally inf. ns.] Cold; coldness; chill; chilness; cool, as a subst.; coolness; the former, contr. of حَرٌّ; (S, M, A, Msb;) and the latter, of حَرَارَةٌ. (S.) — — And [hence] the former, (tropical:) Pleasantness; enjoyment; ease; comfort: as in the saying, نَسْأَلُكَ الجَنَّةَ وَ بَرْدَهَا (tropical:) We ask of Thee Paradise and its pleasantness, &c. (L.) — — Also (assumed tropical:) Sleep: (T, S, M, A, K:) [an inf. n. used as a subst.:] so in the Kur lxxviii. 24: (S, M, K:) for sleep cools a man: (TA:) or, accord. to I'Ab, it there means the coldness, or coolness, of beverage. (T.) You say, مَنَعَ البَرْدُ البَرْدَ (assumed tropical:) The hail prevented sleep. (A.) — — And (assumed tropical:) Saliva: (Th, T, M, K:) so, accord. to Th, in the saying of El-'Arjee, وَ إِنْ شِئْتِ لَمْ أَطْعَمْ نُقَاخًا وَ لَا بَرْدَا And if thou desire, I will not taste sweet water, nor saliva [from any lips but thine]. (T, M, * TA. [But this is cited in the S as an ex. of بَرْد signifying sleep.]) — — See also بَارِدٌ. — — [Hence,] البَرْدَانِ: see الأَبْرَدَانِ, voce أَبْرَدُ. بُرْدٌ A kind of garment; (S;) a kind of striped garment: (M, K:) accord. to some, of the description termed وَشْىٌ [or variegated]: (M:) or particular kinds thereof are distinguished by such terms as بُرْدُ عَصْبٍ and بُرْدُ وَ شْيٍ: (Msb:) also, (as a coll. gen. n., TA,) garments of the kind called أَكْسِيَةٌ, [pl. of كِسَآءٌ,] which are wrapped round the body; (K;) one of which is called ↓ بُرْدَةٌ: (M, K:) or, as Lth says, the بُرْد is [a] well-known [garment], of the kind called بُرُودُ العَصْبِ and بُرُودُ الوَشْيِ; (T;) but the ↓ بُرْدَةٌ is a garment of the kind called كِسَآءٌ, four-sided, black, and somewhat small, worn by the Arabs of the desert: (T, S, Mgh, * Msb, * TA:) or this latter (the بردة) is a striped garment of the kind called شَمْلَةٌ: (T:) or it is an oblong piece of woollen cloth, fringed: (M:) Sh says, I saw an Arab of the desert wearing a piece of woollen cloth resembling a napkin, wrapped round the body like an apron; and on my saying to him, What dost thou call it? he answered, بُرْدَة: (T:) [the modern بردة, in every case in which I have seen it, I have observed to be an oblong piece of thick woollen cloth, generally brown or of a dark or ashy dust-colour, and either plain, or having stripes so narrow and near together as to appear, at a little distance, of one colour; used both to envelop the person by day and as a night-covering: the بردة of Mohammad is described as about seven feet and a half in length, and four and a half in width, and in colour either أَخْضَر or أَحْمَر, i. e. of a dark or ashy dust-colour or brown; for such are the significations of these two epithets when applied to a garment of this kind, and in some other cases:] the pl. of بُرْدٌ is أَبْرُدٌ (M, K) and أَبْرَادٌ [both pls. of pauc.] and بُرُودٌ (S, M, K) and بُرَدٌ, (IAar, T,) or this last is pl. of بُرْدَةٌ, (S, M,) and بِرَادٌ, like as قِرَاطٌ is pl. of قُرْطٌ, or this, also, is pl. of بُرْدَةٌ, like as بِرَامٌ is pl. of بُرْمَةٌ. (M.) — — ذُوبُرْدٍ, as opposed to ذُو كِسَآءٍ, means (assumed tropical:) A rich man. (S in art. عج.) — — وَقَعَ بَيْنَهُمَا قَدُّ بُرُودٍ يُمَنَةٍ, (so in copies of the K, in the TA يُمْنَةٍ,) or بُرُودٍ ثَمِينَةٍ, (so in a copy of the A,) (tropical:) [There happened between them two the rending of بُرُود of the fabric of El-Yemen, accord. to the reading in the K, or of costly بُرُود, accord. to the reading in the A,] means they arrived at a great, or severe, state of affairs; (K;) or is said of two men who have contended together in vehement altercation so that they have rent each other's garments; (A;) [accord. to the reading in the K,] because يُمَنٌ, [in the CK يُمْن,] which are بُرُود of El-Yemen, are not rent save on account of some great, or severe, thing, or affair. (K.) — — هُمَا فِى بُرْدَةٍ أَخْمَاسٍ ↓ means (assumed tropical:) They two do one deed; or act alike; (IAar, M, K;) and resemble each other, as though they were in one بُرْدَة: (IAar, M:) or they two have become near together, and in a state of agreement. (K in art. خمس, q. v.) — — And ↓ سَلَبَ الصَّهْبَآءَ بُرْدَتَهَا (tropical:) He, or it, deprived the wine of its colour. (A.) — — And بُرْدَا الجَرَادِ, (T,) or الجُنْدَبِ, (S,) (assumed tropical:) The two wings [of the locust, or of the species called جندب]. (T, S.) — — And ↓ بُرْدَةُ الضَّأْنِ (assumed tropical:) A certain sort of milk. (K.) بَرَدٌ Hail; what descends from the clouds, resembling pebbles; (M, Msb;) frozen rain; (Lth, T;) what is called حَبُّ الغَمَامِ (S, A, Msb, K) and حَبُّ المُزْنِ (Msb) [i. e. the grains, or berries, of the clouds: a coll. gen. n., of which the n. un. is with ة, signifying a hailstone]. بَرِدٌ Possessing coldness or coolness: an epithet applied to the [plant called] صِلِّيَان. (S.) — — سَحَابٌ بَرِدٌ, (T, S, M, K,) and ↓ أَبْرَدُ, (S, K,) Clouds containing hail (T, S, M, K *) and cold. (T.) You say also سَحَابَةٌ بَرِدَةٌ A cloud containing hail (T, S, M, A *) and cold; (T;) but not سحابة بَرْدَآءُ. (M.) بَرْدَةٌ: see بَارِدٌ: — and see also بَرَدَةٌ. — هِىَ لَكَ بَرْدَةَ نَفْسِهَا She is purely thine; (Fr, A'Obeyd, T, S, M;) syn. خَالِصَةً: (M:) A'Obeyd explains it by خَالِصًا, (T, S, M,) not in the fem. form, (TA,) on the authority of Fr. (T.) — — هُوَ لِى بَرْدَةَ يَمِينِى, (A'Obeyd, M,) or هُوَ لِبَرْدَةِ يَمِينِى, (S,) He, or it, is known to me. (A'Obeyd, S, M.) — بُرْدَةُ: a proper name applied to The ewe. (K.) بُرْدَةٌ: see بُرْدٌ, in five places. بَرَدَةٌ (T, S, M, A, &c.) and ↓ بَرْدَةٌ (T, M, K) Indigestion; a malady arising from unwholesome food: (S, M, A, L, Msb, K:) or heaviness of food to the stomach: (IAar, T, L:) so termed because it makes the stomach cold. (T, L, Msb.) It is said in a trad., أَصْلُ كُلِّ دَآءٍ البَرَدَةُ [The origin of every disease is indigestion]. (T, S, M, * A.) — Also, the former, The middle of the eye. (K.) بُرَدَآءُ An ague; i. e. a fever attended by a cold fit, (K,) or by shivering. (TA.) بَرْدِىٌّ A well-known kind of plant, (S, M, * K,) of which the kind of paper termed قِرْطَاس is made; (TA in art. قرطس, q. v. ;) [namely, papyrus; and] of which mats are made; (Msb;) [app. meaning rushes in general: but the former is generally meant by it in the present day, and is probably the proper signification: anciently, mats, as well as ropes and sails &c., were made of the rind of the papyrus; and even small boats were constructed of its stalks bound together; and of such, probably, was the ark in which the infant Moses was exposed: it is a coll. gen. n.:] n. un. بَرْدِيَّةٌ. (M, TA.) Hence, قَطْنُ البَرْدِىِّ The cotton of the papyrus, which, resembling wool, is gathered from the stalk, and, mixed with lime, composes a very tenacious kind of cement. (Golius, from Ibn-Maaroof.) — — [Also, a rel. n. from the same, meaning Of, or belonging to, or resembling, the

plant so called. Hence the saying,] لَهَا سَاقٌ بَرْدِيَّةٌ [She has a shank like a papyrus-stalk]. (A.) بُرْدِيٌّ One of the most excellent sorts of dates: (S, Msb:) an excellent sort of dates, (AHn, M, K,) resembling the بَرْنِىّ: (AHn, M:) or a sort of dates of El-Hijáz. (TA.) [بَرْدَانٌ Feeling cold or chilly or cool: fem. with ة: perhaps post-classical; for I have not found it mentioned in any of the lexicons.] بُرَادٌ: see بَارِدٌ. — Also Weakness of the legs, from hunger or fatigue. (Ibn-Buzurj, T.) [See also 1.] بَرُودٌ: see بَارِدٌ. — — Beverage that cools the heat of thirst. (T.) — — Also, (T, L, K,) and ↓ مَبْرُودٌ, (T, M, A, L, K,) Bread upon which water is poured; (T, L, K;) which is moistened with cold water: (A:) eaten by women to make them fat. (M, A, L.) The subst. applied to such bread is ↓ بَرِيدٌ (A.) — — بَرُودٌ [as an epithet in which the quality of a subst. predominates] also signifies Cold water which one pours upon his head. (M.) — — Anything with which a thing is rendered cold, or cooled. (S, M.) — — A collyrium which cools the eye; (Lth, T, M, Msb;) also termed بَرُودُ العَيْنِ. (T, S.) — — بَرُودُ الظِّلِّ (assumed tropical:) Pleasant in social intercourse: applied alike to the male and the female. (TA, from a trad.) — — ثَوْبٌ بَرُودٌ A garment without nap: (K:) and a garment that is not warm nor soft. (TA.) بَرِيدٌ: see بَرُودٌ. — Also A mule appointed [for the conveyance of messengers] in a رِبَاط [or public building for the accommodation of travellers and their beasts, or in a سِكَّة, which is a house or the like specially appropriated to messengers and the beasts that carry them: thus it signifies a postmule: afterwards, it was applied also to a posthorse, and any beast appointed for the conveyance of messengers]: (Mgh:) [this is what is meant by the words in the S and K, البَرِيدُ المُرَتَّبُ:] it is a word of Persian origin, (Z in the Fáïk,) arabicized, from بُرِيدَهْ دُمْ, (Z in the Fáïk, and Mgh,) i. e. "docked," or "having the tail cut off;" for the post-mules (بِغَالُ البَرِيدِ) had their tails cut off in order that they might be known: (Z in the Fáïk:) [or perhaps it is from the Hebrew פֶּרֶד "a mule:"] or it is applied to the beast appointed for the conveyance of messengers (دَابَّةُ البَرِيدِ) because he traverses the space called بَرِيد [defined below: but the reason before given for this appellation is more probable: it is like the Lat. "veredus"]: (T, Msb:) pl. بُرُدٌ (Z, Mgh, Msb) and بُرْدٌ, which is a contraction of the former, like as رُسْلٌ is of رُسُلٌ. (Z.) You say, حُمِلَ فُلَانٌ عَلَى البَرِيدِ [Such a one was borne on the postmule or post-horse]. (S.) Imra-el-Keys speaks of a بريد of the horses of Barbar. (S.) — — Having been originally used in the sense first explained above, it was afterwards applied to A messenger borne on a post-mule [or post-horse]: (Z in the Fáïk, and Mgh:) or messengers on beasts of the post: (M, K:) or a messenger that journeys with haste: (A:) or [simply] a messenger: (S, Msb, K:) pl. as above. (M, * Z.) Hence the saying, الحُمَّى بَرِيدُ المَوْتِ Fever is the messenger of death: (T, Msb:) because it gives warning thereof. (T.) Hence also البَرِيدُ applied to The animal called الفُرَانِقُ, (said to be the jackal, but some say otherwise, TA,) because he gives warning before [the approach of] the lion. (T, S, K.) And صَاحِبُ البَرِيدِ [The master of the messengers that journey on post-mules or post-horses]. (S.) [And خَيْلُ البَرِيدِ, occurring in many histories &c., The post-horses, that carry messengers and others.] — — Also, having been applied to a messenger on a post-mule [or post-horse], it then became applied to The space, or distance, traversed by the messenger thus called; (Mgh, Msb; *) the space, or distance, between each سِكَّة and the سِكَّة next to it; the سكّة being a structure of either of the kinds called بَيْت and قُبَّة, or a رِبَاط [explained above], in which the appointed messengers lodge; (Z in the Fáïk;) the space, or distance, between two stations, or places of alighting; or two parasangs, or leagues; (M, K;) [six miles;] each parasang, or league, being three miles, and each mile being four thousand cubits: (TA:) or twelve miles; (S, A, Msb, K;) i. e. four parasangs, or leagues: (Mgh, TA:) [for] the space, or distance, between each station termed سِكَّة and the next to it is either two parasangs or four: (Z in the Fáïk:) the distance of twelve miles is [also] termed سِكَّةُ البَرِيدِ: (T:) the pl. is as above. (T, Z.) A journey of four بُرُد, or forty-eight miles, renders it allowable to shorten prayers; which miles are of the Háshimee measure, such as are measured on the road to Mekkeh. (T.) — — Also The course, or pace, of a camel along the space thus called: so in the following verse of Muzarrid, in praise of 'Arábeh El-Owsee: فَدَتْكَ عَرَابَ اليَوْمَ أُمِّى وَ خَالَتِى وَ نَاقَتِىَ النَّاجِى إِلَيْكَ بَرِيدُهَا [May my mother, and my maternal aunt, and my she-camel that is swift in her course to thee from one station to another, be ransoms for thee, O 'Arábeh, (the name being contracted,) this day!]. (S.) بُرَادَةٌ Filings; (M, Mgh, K;) what falls from iron [&c.] when filed. (S.) بُرُودَةٌ: see بَرْدٌ. بَرَّادَةٌ A vessel which cools water: (M, K:) or a كَوَّارَة [app. meaning either a stand, or a shelf, upon which mugs (كِيزَان, pl. of كُوز,) are placed; erroneously in the K, كُوَارَةٌ, and كُوَارَةٌ, as I find it in different copies;] upon which water is cooled: (Lth, T, K: *) but [Az says,] I know not whether it be a classical or a post-classical word. (T.) Hence the saying, بَاتَتْ كِيزَانُهُمْ عَلَى البَرَّادَةِ Their mugs passed the night upon the برّادة. (A, TA.) بَارِدٌ (S, M, Msb, K) Cold; chill; cool; (S, Msb;) applied to water [&c.]; (M, K;) as also ↓ بَرْدٌ, [originally an inf. n., like عَدْلٌ, used as an epithet,] (M, K,) and ↓ بَرُودٌ, (S, M, K,) and ↓ بُرَادٌ; (M, K;) but the last two are intensive forms [signifying very cold or chill or cool]. (TA.) — — (tropical:) Anything loved, beloved, liked, or approved. (TA.) [Hence,] عَيْشٌ بَارِدٌ (tropical:) An easy and a pleasant life, or state of life. (ISk, * T, * M, A, L, K.) And لَيْلَةٌ بَارِدَةُ العَيْشِ, and ↓ بَرْدَةُ العَيْشِ, [the latter written in the TT بَرَدَةُ العيش,] (tropical:) A night of easy and pleasant life. (M, L.) And غَنِيمَةٌ بَارِدَةٌ: see the latter word. — — سَمُومٌ بَارِدٌ (tropical:) A hot wind that is constant, continual, permanent, settled, or incessant. (S, L.) — — لِى عَلَيْهِ أَلْفٌ بَارِدٌ (tropical:) A thousand [pieces of money &c.] are incumbent, or obligatory, on him, to me, and established against him; or are owed, or due, to me, by, or from, him. (S, M. *) — — جَآءَ فُلَانٌ بَارِدًا مُخُّهُ, and بَارِدَ العِظَامِ, (tropical:) Such a one came in a lean, or an emaciated, state: in the contr. case, one says, حَارًّا مُخُّهُ, and حَارَّ العِظَامِ. (A, TA.) — — [بَارِدٌ also signifies (assumed tropical:) Blunt; applied to a sword and the like: see 1. — — And, contr., (assumed tropical:) Sharp: for you say,] مُرْهَفَاتٌ بَوَارِدُ [pl. of بَارِدَةٌ, meaning] (assumed tropical:) Sharp, or cutting, swords: (TA:) or slaying swords. (S.) بَارِدَةٌ (assumed tropical:) Spoil acquired without fatigue; (IAar, T;) also termed غَنِيمَةٌ بَارِدَةٌ; and to this is likened, by the Prophet, fasting in winter. (T.) Also (assumed tropical:) Gain made by merchandise at the time of one's buying it. (IAar, T.) أَبْرَدُ [More, and most, cold, or chill, or cool]. — — [Hence,] الأَبْرَدَانِ and ↓ البَرْدَانِ The morning, between daybreak and sunrise, and the evening, between sunset and nightfall; (T, S, M, K;) also called العَصْرَانِ (S, K) and الصَّرْعَانِ and الرِّدْفَانِ: (T:) or (as in the S, but in the M and K "and") the morning-shade and evening-shade: (S, M, K:) so called because of their coldness, or coolness. (TA.) — — See also بَرْدٌ. — — ثَوْرٌ أَبْرَدُ A bull upon which are spots, or patches, of white and black: (S, M:) of the dial. of El-Yemen. (M.) — — And الأَبْرَدُ The leopard: fem. with ة: (T, K: [but in the TT, the fem. is written like the masc.:]) pl. الأَبَارِدُ. (T, K.) The female is also called الخَيْثَمَةُ. (T.) إِبْرِدَةٌ, (S, M, &c.,) with kesr (S, Mgh, K) to the ء and the ر (Mgh, TA,) [in the CK إِبْرَدَة,] Cold in the belly, or inside; (M, K;) a well-known malady, arising from the prevalence of cold and humidity, and preventing one, by languor, from performing the

act of coition: (S, Mgh:) and a dripping of the urine, which prevents a man's taking pleasure in women. (T, L.) — — Also Coldness of the damp earth, and of rain. (M, L.) An Arab says, إِنَّهَا لَبَارِدَةٌ اليَوْمَ [Verily it (the morning, الغَدَاةُ, L) is cold to-day]; and another says to him, لَيْسَتْ بِبَارِدَةٍ إِنَّمَا هِىَ إِبْرِدَةُ الثَّرَى [It is not cold: it is only the coldness of the damp earth]. (S, L.) مُبْرَدٌ [pass. part. n. of 4]. You say, أَرْضٌ مُبْرَدَةٌ: see مَبْرُودٌ. مُبْرِدٌ [act. part. n. of 4]. You say, جِئْنَاكَ مُبْرِدِينَ We came to thee when the heat had become allayed. (T.) — Also One sending, or who sends, a بَرِيد [or بُرُد, i. e., a messenger on a post-mule or posthorse, or messengers on post-mules or post-horses]. (S.) مِبْرَدٌ (S, K, &c.) A file; (M;) syn. سُوهَانٌ; (M, K;) which is a Persian word: (M:) pl. مَبَارِدُ. (Msb.) — — [Hence,] جَعَلَ لِسَانَهِ عَلَيْهِ مِبْرَدًا (tropical:) [He made his tongue like a file upon him; i. e.] he annoyed him, or hurt him, with his tongue, and vituperated him. (A.) [See a saying of Moosà Ibn-Jábir voce جِنٌّ.] مَبْرَدَةٌ [A cause of coldness or coolness]. You say, هٰذَا الشَّىْءُ مَبْرَدَةٌ لِلْبَدَنِ [This thing is a cause of coldness, or coolness, to the body]: and As relates that he said to an Arab of the desert, "What induceth thee to take a sleep in the morning while the sun is yet low?" and he answered, إِنَّهَا مَبْرَدَةٌ فِى الصَّيْفِ مَسْخَنَةٌ فِى الشِّتَآءِ [Verily it is a cause of coolness in the summer, and a cause of warmth in the winter]. (S, A.) مُبَرَّدٌ: see what follows. مَبْرُودٌ Made, or rendered, cold or chill or cool: (S, Msb, K:) [and ↓ مُبَرَّدٌ signifies the same in an intensive manner:] applied to water [&c.: or signifying mixed with snow: see بَرَدَهُ]. (K.) — — شَجَرَةٌ مَبْرُودَةٌ A tree deprived of its leaves by the cold. (AHn, M.) — — أَرْضٌ مَبْرُودَةٌ (M, A, K) and ↓ مُبْرَدَةٌ (K) Land, or ground, hailed upon: (M, K:) or snowed upon. (A, TA.) — — See also بَرُودٌ. برذع بَرْذَعٌ: see بَرْذَعَةٌ: see what next follows. بَرْذَعَةٌ (S, Mgh, Msb, K) and بَرْدَعَةٌ (Msb, K) A [cloth of the kind called] حِلْس which is put beneath the [saddle called] رَحْل (S, Mgh, Msb, K) of the camel: (Mgh:) pl. بَرَاذِعُ (Mgh, Msb) and بَرَادِعُ (Msb.) Ru-beh says, [using the sing. without the ة as a coll. gen. n.,] وَ تَحْتَ أَحْنَآءِ الرِّحَالِ ↓ البَرْذَعُ [And beneath the curved pieces of wood of the camels' saddles are the bardha'ahs]. (TA.) — — This is the primary signification: but in the conventional language of our time, it is applied to An ass's saddle; the thing upon which one rides on an ass, like the سَرْج to the horse; (Msb;) [i. e. a pad, or stuffed saddle; generally stuffed with straw; and used for a mule as well as for an ass;] or an ass's برذعة is a saddle like the رَحْل and قَتَب. (TA voce إِكَافٌ, q. v.) — بَرْذَعَةٌ also signifies Land which is neither hard nor soft: (K:) pl. as above. (TA.) بَرَاذِعِىٌّ A maker of بَرَاذِعُ, pl. of بَرْذَعَةٌ: a rel. n. similar to أَنْمَاطِىٌّ. (TA.) برذن Q. 1 بَرْذَنَ, (M, K,) inf. n. بَرْذَنَةٌ, (T,) He (a horse) went in the manner of the بِرْذَوْن, q. v. (T, M, K.) — — He (a man) was, or became, heavy, or sluggish: whence IDrd thinks بِرْذَوْنٌ to be derived: (M, Msb:*) but this opinion is of no account. (M.) — — He was unable to reply, (T, K,) when asked respecting a thing. (T.) — — He subdued, overpowered, or overcame: (K: [expl. by قَهَرَ and غَلَبَ; but I think that the right reading may be قُهِرَ and غُلِبَ, meaning he was, or became, subdued, &c.:]) said of a man. (TA.) بِرْذَوْنٌ [A horse of mean breed, or of coarse make; a jade: but commonly applied to a hack, or hackney; a horse for ordinary use, and for journeying:] a دَابَّة, (S, K,) not in an absolute sense, but of a particular sort, namely, (MF,) a horse that is not of Arabian breed: (T, MF:) or a heavy, or sluggish, دابّة: (so in a copy of the S:) or a coarse horse: (Towsheeh, TA:) or a horse of coarse make, hardy so as to endure travel upon the mountain-roads and rugged ground, not of Arabian breed, mostly brought from Er-Room [meaning Asia Minor or Greece]: (TA, from the Expos. of the 'Irákeeyeh of Es-Sakháwee:) or a horse of large and coarse make, with thick limbs; whereas those of Arabian breed are light of flesh, lank in the belly, and more slender in the limbs: (El-Bájee, TA:) or a Turkish horse; opposed to Arabian: (Mgh, Msb:) or a pacinghorse; syn. رَهْوَانٌ: (TA voce هِمْلَاجٌ:) fem. with ة; (Ks, S, M, Mgh, Msb, K;) sometimes; but without ة it is applied to the female as well as the male: (IAmb, Msb:) pl. بَرَاذِينُ (T, S, Mgh, K.) مُبَرْذِنٌ An owner of a بِرْذَوْن: (K:) or a rider thereon. (TA.) برز 1 بَرَزَ, (S, A, Msb, K,) aor. بَرُزَ, (S, TA,) inf. n. بُرُوزٌ, (S, Msb, TA,) He (a man, S) went, or came, or passed, out, or forth; he issued. (S, A.) He (a man, TA) went, or came, or passed, out, or forth, into the field, plain, or open tract or country: (K:) or did so to satisfy a want of nature: (TS, TA:) as also, in the former sense, (K,) or in the latter, (S,) ↓ تبرّز; (S, K, TA;) and بَرِزَ; (Sgh, TA;) and so, in the former sense, ↓ برّز inf. n. تَبْرِيزٌ; (Har p. 510;) [and in the latter sense, ↓ بارز accord. to an explanation of its part. n. مُبَارِزٌ in Har p. 566:] or ↓ تبرّز signifies he voided his excrement, or ordure. (Mgh, Msb.) You say, بَرَزَإِلَى القِرْنِ فِى الحَرْبِ He went, or came, out, or forth, into the field to his adversary in battle or war. (TA.) — — He, or it, (a man, TA, or thing, Msb, or anything, Fr,) appeared, or became apparent, (Fr, Sgh, Msb, K,) after concealment, (Fr, K,) or after obscurity; (Sgh;) as also بَرِزَ (Sgh, K.) — — [It was, or became, prominent, or projecting: often used in this sense.] — بَرُزَ, (Msb, K,) inf. n. بَرَازَةٌ, (Msb,) He (a man) was, or became, such as is termed بَرْزٌ q. v.: (Msb, K:) and in like manner, بَرُزَتْ, inf. n. as above, she (a woman) was, or became, such as is termed بَرْزَةٌ (A.) 2 برّزهُ, (inf. n. تَبْرِيزٌ, S, K,) He made it apparent, manifest, plain, or evident; he showed, or manifested, it; (S, A, K;) namely, a writing, or book, (A,) or other thing; (S, A;) as also ↓ ابرزهُ: (A, Msb:) or ↓ ابرز الكِتَابَ signifies he put forth, or produced, the writing, or book; syn. أَخْرَجَهُ: (TA:) and [as it often signifies in the present day,] published, it; syn. نَشَرَهُ. (K, TA.) [See also 4 below.] It is said in the Kur [xxvi. 91 and lxxix. 36], وَ بُرِّزَتِ الجَحِيمُ, meaning And Hell shall be uncovered. (A.) — — برّز رَاكِبَهُ He (a horse) saved his rider. (K.) — See also 1. — — [Hence,] برّز الفَرَسُ, (S, Msb,) or برّز عَلَى الخَيْلِ, (K,) inf. n. تَبْرِيزٌ, (Msb,) The horse outstripped (S, Msb, K) the [other] horses (Msb, K) in the race-ground: (Msb:) it is said of a horse that outstrips in a race: and, accord. to some, the like is said of whatever outstrips: (TA:) and برّز عَلَى الغَايَةِ [He (a horse) passed beyond the goal]. (A.) — — Hence, برّز فِى العِلْمِ, inf. n. as above, He surpassed, or excelled, his fellows in knowledge. (Msb.) And [simply] برّز He surpassed his companions (S, K) in excellence, or in courage. (K.) And برّز عَلَى أَقْرَانِهِ [He surpassed, or excelled, his fellows, or his opponents]. (A.) — See also 4, last signification. 3 بارزهُ فِى الحَرْبِ, (A, Msb,* K*) inf. n. مُبَارَزَةٌ and بِرَازٌ (S, A, Msb, K,) He went, or came, out, or forth, in the field, to [encounter] him (i. e. his adversary) in battle, or war. (K,* TA.) — See also 1. 4 ابرزهُ He made, or caused, him (a man) to go, or come, or pass, out, or forth: (S:) [or to go, or come, or pass, out, or forth, into the field, plain, or open tract or country: (see 1:)] and he made, or caused, it (a thing) to go, or come, or pass, out, or forth; or he put it, or took it, or drew it, out, or forth; syn. أَخْرَجَهُ; as also ↓ استبرزهُ. (K.) See also 2, in two places. — ابرز He determined, resolved, or decided, upon journeying: (IAar, K:) the vulgar say ↓ برّز (TA.) 5 تَبَرَّزَ see 1, in two places. 6 هُمَا يَتَبَارَزَانِ They two (meaning two adversaries) go, or come, out, or forth, into the field, each to [encounter] the other, in battle or war. (K,* TA.) — — تبارزا They both separated themselves, each from his company, and betook themselves each to the other. (K.) 10 إِسْتَبْرَزَ see 4. بَرْزٌ A man characterized by pleasing or goodly aspect, and by intelligence: fem. with ة: (S, TA:) or a man of open condition or state: (TA:) or pure in disposition; (TA;) abstaining from what is unlawful and indecorous; (S, A, Msb:) of great dignity or estimation: (Msb:) fem. with ة: (A, Msb:) pl. fem. بَرْزَاتٌ: (A:) or, as also ↓ بَرْزِىٌّ a man who abstains from what is unlawful

and indecorous, and in whose intelligence, (K,) or, as in some copies of the K, in whose excellence, بِفَضْلِهِ, but this is app. a mistranscription, or, as some say, in whose abstinence from what is unlawful and indecorous, (TA,) and his judgment, confidence is placed: (K:) and بَرْزَةٌ a woman whose good qualities or actions, or whose beauties, are apparent: (K:) or open in her converse; syn. مُتَاجِرَةٌ: or, as in some correct lexicons, disdainful of mean things; syn. مُتَجَالَّةٌ: or of middle age, (كَهْلَةٌ,) who is not veiled or concealed like young women: (TA:) or of great dignity or estimation: (AO, TA:) or who goes or comes forth to people, and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and is intelligent: (TA:) or who abstains from what is unlawful and indecorous, and goes or comes forth to men, and talks with them, and is advanced in age beyond those women who are kept concealed: (Mgh, Msb:) or open in her converse, (مُتَجَاهِرَةٌ,) of middle age, (كَهْلَةٌ,) of great dignity or estimation, who goes or comes forth to people, and with whom they sit and talk, and who abstains from what is unlawful and indecorous: (K:) or in whose judgment, and her abstaining from what is unlawful and indecorous, confidence is placed: (TA:) or who does not veil her face from a man and bend her head down towards the ground. (IAar, on the authority of Ibn-EzZubeyr.) بَرْزِىٌّ: see بَرْزٌ بَرَازٌ A field, plain, or wide expanse of land, (S, Msb, K,) without trees; (Msb;) as also ↓ بِرَازٌ; but this latter form is rare: (Msb:) or an open tract of land destitute of herbage and trees and without hills or mountains: (Mgh, Msb:) or a place in which is no covert of trees or other things: (Fr, S:) an open place in which is no covert of trees or other things: (Fr, S:) an open place in which is no covert. (TA.) — — [Hence,] خَرَجَ إِلَى البَرَازِ (tropical:) He went forth to satisfy a want of nature. (A.) And إِذَا أَرَادَ البَرَازَ أَبْعَدَ (tropical:) [When he desired to satisfy a want of nature, he went far off]: a trad.; respecting which El-Khattábee says that the relaters of traditions err respecting the word, pronouncing it with kesr, for ↓ بِرَازٌ is an inf. n.: but (SM says that) authorities differ as to this point. (TA.) — — [It is further said,] بَرَازٌ, (Mgh, Msb,) or ↓ بِرَازٌ (S, K,) is metonymically applied to (tropical:) Excrement; human ordure; (S, Mgh, Msb, K;) the feces of food. (S.) بِرَازٌ: see بَرَازٌ, in three places. بَارِزٌ act. part. n. of بَرَزَ [q. v.]. — — Wholly, or entirely, apparent or manifest. (TA.) — — أَرْضٌ بَارِزَةٌ Land that is apparent, open, or uncovered, (Bd and Jel in xviii. 45, and TA,) upon which is no mountain nor any other thing, (Jel,) or that has no hill nor mountain nor sand. (TA.) إِبْرِزِىٌّ: see what next follows. إِبْرِيزٌ (Sh, IAar, A, Msb, K) and ↓ إِبْرِزِىٌّ, (Sh, IAar, K,) the latter of which is incorrectly written in [some of] the copies of the K إِبْرِيزِىٌّ, (TA,) Pure gold: (Sh, Msb, K:) or an ornament of pure gold: (IAar:) the former an arabicized word [app. from the Greek ὄβρυζον, as also the latter]: (Msb:) of the measure إِفْعِيلٌ; the ء and ى being augmentative. (IJ.) مَبْرَزٌ [lit. A place to which one goes forth in the field, or plain, or open tract or country;] a privy, or place where one performs ablution; syn. مُتَوَضَّأٌ; (S;) [as also ↓ مُتَبَرَّزٌ, occurring in the TA in art. جوز.] كِتَابٌ مُبْرَزٌ, (K,) and ↓ مَبْرُوزٌ, (S, Msb, K,) A writing, or book, put forth, or published; syn. مَنْشُورٌ: (S, K:) or made apparent, shown, or manifested: (Msb:) ↓ the latter anomalous; (S, Msb;) being from أَبْرَزَ; (Msb;) and AHát disapproved it; and thought that it might be a mistake for مَزْبُورٌ, meaning "written;" but it [is said that it] occurs in two poems of Lebeed: (S:) in one of these instances, however, for المَبْرُوزُ, some read المُبْرَزُ; and Sgh says that he found not the other instance in the poems of Lebeed: IJ says that ↓ المَبْرُوزٌ is for المَبْرُوزٌ بِهِ. (TA.) You say, ↓ قَدْ أَعْطَوْهُ كِتَابًا مَبْرُوزًا They had given him a writing, or book, published; i. e., مَنْشُورًا. (TA.) مَبْرُوزٌ: see مُبْرَزٌ, throughout. مُتَبَرَّزٌ: see مَبْرَزٌ. برزخ بَرْزَخٌ A thing that intervenes between any two things: (L:) or a bar, an obstruction, or a thing that makes a separation, between two things: (S, A, L, K:) so in the Kur lv. 20: pl. بَرَازِخُ. (L.) — — The interval between the present life and that which is to come, (S, A,) from the period of death to the resurrection, (S, A, K,) upon which he who dies enters; (S, K;) the period, or state, from the day of death to the day of resurrection: so in the Kur xxiii. 102. (Fr.) — — بَرَازِخُ الإِيمَانِ What is between the beginning of faith, (L, K,) which is the acknowledgment, or confession, of God, (L,) and the end thereof, (L, K,) which is the removal of what is hurtful from the road: (L:) or what is between doubt and certainty. (L, K.) برسم Q. 1 بُرْسِمَ He (a man) was affected with the disease termed بِرْسَام; (S, Mgh, Msb, K;) as also بُلْسِمَ. (TA.) بِرْسَامٌ, (in the T with fet-h, [بَرْسَامٌ,] Mgh,) A certain malady, or disease, (S, Msb, K,) well known, (S, Msb,) attended by delirium: (K:) [in the present day, this term is applied to the pleurisy, as also ذَاتُ الجَنْبِ; and so it is explained by Golius and Freytag; or, as the latter adds, accord. to Avicenna, pleurodyne: but] in some of the books of medicine, it is said to be a tumour, (Msb,) or a hot tumour, (TA,) that is incident to the septum which is between the liver and the bowels, [app. meaning the upper parts of the greater and lesser omentum,] and then reaches to the brain: (Msb, TA:) also pronounced بِلْسَامٌ: (ISk, Msb:) i. q. مُومٌ: (M, TA:) it is an arabicized word; (IDrd, Mgh, Msb;) or seems to be so; composed of بَرْ and سَامْ; the former of these, in Persian, signifying the "breast," or "chest;" and the latter, "death" [and "fire" and "a swelling;" of which three meanings, the second and third are agreeable with the two explanations of برسام given above]: so says Az. (TA.) بِرْسِيمٌ, with kesr, (K,) vulgarly pronounced with fet-h to the ب, [بَرْسِيم] (TA,) [Alexandrian trefoil or clover; trifolium Alexandrinum; described by Forskål in his Flora Aegypt. Arab. p. 139; the most common and the best kind of succulent food for cattle grown in Egypt: it is sown when the waters of the inundation are leaving the fields; and yields three crops; the second of which is termed رِبَّةٌ; and so is the third; but this is generally left for seed: when dry, it is termed دَرِيسٌ: if his words have not been perverted by copyists, F explains it as] the grain of the قُرْط, (حَبُّ القُرْطِ) [but I think it probable that this is a mistranscription, for خَيْرُ القُرْطِ, i. e., the best of the (species of trefoil, or clover, called) قُرْط,] resembling the رُطْبَة [or رَطْبَة], or superior to this latter in size, or quality (أَجَلُّ مِنْهَا): (K:) the قُرْط resembles the رُطْبَة, [written in the TA without the vowel signs,] but is superior to this latter in size, or quality (اجلّ منها), and larger in the leaves, and is what is called in Persian شَبْذَر [or شَبْدَر]: (AHn, TA:) it is one of the best kinds of herbage for horses and the like, which fatten upon it. (TA.) إِبْرِيسَمٌ, (M, [and thus written in copies of the K,]) with kesr to the ر [as well as the ء], accord. to IAar, (M,) [and] with fet-h to the س; (K;) or إِبْرَيْسَمٌ; (M;) and [app. إِبْرِيسُمٌ,] with damm to the س; (K;) or it has three dial. forms; accord. to ISk, it is ابريسِم [app. إِبْرِيسِمٌ]; others say that it is ابريسَم [app. أَبْرَيْسَمٌ], with fet-h; IAar says that it is إِبْرِيسَمٌ, with kesr to the ء and the ر and with fet-h to the س, and he says that there is not in the language an instance of إِفْعِيلٌ, with kesr, but there are instances of إِفْعِيلَلٌ, as إِهْلِيلَجٌ [q. v.] and إِبْرِيسَمٌ; (S; [but I find that in two copies of that work, and in the L, this passage is mutilated; for it runs thus; "ISk says that it is إِبْرِيسَمٌ, with kesr to the ء and ر, and with fet-h to the س," &c.;]) or one of its dial. forms is إِبْرِيسِمٌ, with kesr to the ء and the ر and the س; but ISk disallows this, [or, probably, as

appears from what has been said above, we should read here, "accord. to ISk, but others disallow this,"] saying that there is not in the language an instance of افعليل with kesr to the [former] ل, but with fet-h, as إِهْلِيلَجٌ and إِطْرِيفَلٌ; and the second form is أَبْرَيْسَمٌ, with fet-h to those three letters; and the third is إِبْرَيْسَمٌ, with kesr to the ء, and fet-h to the ر and the س; (Msb;) and IB [appears to indicate the second and third of these forms, for he] says that some pronounce ابريسم with fet-h to the ء and the ر, and some pronounce it with kesr to the ء, and with fet-h to the س; (TA;) Silk; syn. حَرِيرٌ: (M, K:) or, accord. to some, specially, raw silk: (TA:) [it is said that] حرير is the same as ابريسم: (Msb in art. حر:) or dressed silk; syn. ابريسم مَطْبُوخ: (Mgh and Msb in that art.:) or stuff wholly composed of silk: or of which the woof is silk: (Mgh in that art., from the Jema et-Tefáreek:) [and it is also said that] قَزٌّ is the same as ابريسم: (K in art. قز:) or a kind thereof: (S in that art.:) or that whereof ابريسم is made: (Lth, Az, Msb, TA, all in that art.:) [medicinal properties are ascribed to it: it is said that] it is exhilarating, warming to the body, moderate in temperament, and strengthening to the sight when used as a collyrium: (K:) the word is arabicized, (S, Msb, K, [but in the last it is said, after the explanation of the meaning, "or it is arabicized,"]) from [the Persian] ابريشم [i. e. أَبْرِيشَمْ]: (TA:) and is perfectly decl., even if used as a proper name, in the manner of a surname, because it was arabicized in its indeterminate state, not like إِسْحَاقُ &c., which were arabicized in their determinate state, and are not used by the Arabs indeterminately. (S.) إِبْرَيْسَمِيٌّ or إِبْرِسَمِيٌّ [&c.] A manufacturer [or seller] of ابريسم. (TA.) مُبَرْسَمٌ A man affected with the disease termed بِرْسَام; (Mgh, Msb, K;) as also مُبَلْسَمٌ. (Msb, TA.) برش 1 بَرِشَ, aor. بَرَشَ, inf. n. بَرَشٌ, i. q. بَرِصَ, aor. بَرَشَ, inf. n. بَرَصٌ: (Msb:) [or rather, used allusively for the latter verb: see أَبْرَشُ. See also بَرَشٌ, below.] 9 ابرشّ, inf. n. إِبْرِشَاشٌ, He (a horse) was, or became, marked with small specks, called بَرَش, differing from the rest of his colour. (S.) بَرَشٌ, in the hair of a horse, Small specks, differing from the rest of the colour; (S, K;) as also ↓ بُرْشَةٌ: (K:) or both signify a colour in which one speck is red and another black or dustcoloured or the like. (TA.) — — And hence, (T-A,) the former, (A, TA,) or ↓ both (K,) A whiteness that appears upon the nails. (Ibráheem El-Harbee, A, K.) — — And the former, White specks in the skin. (A.) — — [See also 1.] بُرْشَةٌ: see بَرَشٌ, in two places. بَرِيشٌ: see أَبْرَشُ. أَبْرَشُ, applied to a horse, (S, K,) or to one of the sort termed بِرْذَون, (Lh,) Marked with the small speaks termed بَرَش; (Lh, S, K;) as also ↓ بَرِيشٌ. (K.) Also, شَاةٌ بَرْشَآءُ A ewe, or she-goat, marked with specks of various colours. (TA.) And حَيَّةٌ بَرْشَآءُ A serpent black speckled with white, or white speckled with black. (TA.) — — [Hence,] i. q. أَبْرَصُ: fem. بَرْشَآءُ: pl. بُرْشٌ: (Msb:) [or rather, used allusively for أَبْرَصُ; for] Jedheemeh (S, A, K) Ibn-Málik (S, TA) Ibn-Fahm, (TA,) the king [of El-Heereh], (K,) was surnamed الأَبْرَشُ in allusion to his being أَبْرَص; (S, A, K;) the Arabs fearing to apply to him this latter epithet: (K:) or he was thus called because he was marked with black or red specks caused by a burn. (Kh.) — — مَكَانٌ أَبْرَشُ A place of various colours, abounding in plants or herbage: (K:) and أَرْضٌ بَرْشَآءُ, and سَنَةٌ بَرْشَآءُ, land, and a year, in which is abundance of herbage (Ks, K) of various colours; (Ks;) as also رَبْشَآءُ and رَمْشَآءُ. (TA.) برص 1 بَرِصَ, (S, [so in two copies, in one mentioned by Freytag بُرِصَ, which is a mistake,] M, Msb, K,) aor. بَرَصَ, (Msb, K,) inf. n. بَرَصٌ, (M, Msb,) He (a man, S) was, or became, affected with بَرَص [or leprosy (see بَرَصٌ below)]. (S, M, Msb, K.) [See also بَرِشَ.] 2 بَرّص رَأْسَهُ, (A,) inf. n. تَبْرِيصٌ, (K,) (tropical:) He shaved his head. (Ibn-'Abbád, A, Sgh, K.) — — برّص المَطَرُ الأَرْضَ, (TK,) inf. n. as above, (K,) (assumed tropical:) The rain fell upon the land before it was ploughed, or tilled. (Ibn-'Abbád, Sgh, K.) 4 ابرص He begot a child that was أَبْرَص [or leprous]. (K.) — ابرصهُ اللّٰهُ God rendered him, or caused him to be or become, أَبْرَص [or leprous]. (S, K.) 5 تبرّص الأَرْضَ (tropical:) He (a camel, A, TA) found no pasture in the land without depasturing it; (Sgh, K;) left no pasture in the land. (A.) بَرْصٌ, with fet-h, A certain small reptile (دُوَيْبَّةٌ) that is in the well. (Ibn-'Abbád, Sgh, K. [In the CK, فِى البَعِيرِ is put by mistake for فِى البِئْرِ.]) [Perhaps it is the same as is called بُرْص, (see this word below,) which may be a vulgar pronunciation; and if so, this may be the reason why the author of the K has added, cont?? to his usual rule, "with fet-h."] بُرْصٌ i. q. وَزَغَةٌ [A lizard of the species called gecko, of a leprous hue, as its name برص indicates; so applied in the present day]; (TA;) and أَبُو ↓ بَرِيصٍ, (M,) or أَبُو ↓ بُرَيْصٍ, (TA,) is a surname of the same. (M, TA.) [See also بَرْصٌ; and see سَامُّ أَبْرَصَ, voce أَبْرَصُ; and بَرِيصَةٌ.] بَرَصٌ [Leprosy; particularly the malignant species thereof termed "leuce;"] a certain disease, (S, TA,) well known, (TA,) which is a whiteness; (S;) a whiteness incident in the skin; (M;) a whiteness which appears upon the exterior of the body, by reason of a corrupt state of constitution. (A, K.) — — (tropical:) What has become white, in a beast, in consequence of his being bitten. (K, TA.) بُرْصَةٌ (assumed tropical:) i. q. بَلُّوقَةٌ; (ISh;) pl. بِرَاصٌ, (ISh, K,) which signifies White places, (ISh,) or portions distinct from the rest, (K,) in sand, which give growth to nothing. (ISh, K.) — — The pl. also signifies (assumed tropical:) The alighting-places of the jinn, or genii: (K:) [reminding us of our fairy-rings:] in which sense, also, it is pl. of بُرْصَةٌ. (TA.) — — Also, the sing., (assumed tropical:) An aperture in clouds, or mist, through which the face of the sky is seen. (M, TA.) بِرَصَةٌ: see سَامُّ أَبْرَصَ, voce أَبْرَصُ. بَرِيصٌ A shining, or glistening; syn. بَصِيصٌ (A, K) and بَرِيقٌ. (A.) — Also A certain plant, resembling the سُعْد [or cyperus], (AA, K,) growing in channels of running water. (AA.) — أَبُو بَرِيصٍ: see بُرْصٌ. بُرَيْصٌ dim. of أَبْرَصُ, q. v. — أَبُو بُرَيْصٍ: see بُرْصٌ. — أَبُو بُرَيص is also the name of A certain bird, otherwise called بلعة, [so written in the TA, without any syll. signs,] accord. to IKh, and mentioned in the K in art. بلص. (TA.) بَرِيصَةٌ A certain small reptile (دَابَّةٌ صَغِيرَةٌ), smaller than the وَزَغَة; when it bites a thing, the latter is not cured. (M, TA.) [See also بُرْصٌ; and see سَامُّ أَبْرَصَ, voce أَبْرَصُ.] أَبْرَصُ [Leprous;] having the disease called بَرَصٌ: (S, M, K:) fem. بَرْصَآءُ: (M, Msb:) pl. بُرْصٌ (Msb, TA) and بُرْصَانٌ. (TA.) — — سَامُّ أَبْرَصَ, (S, M, Msb, K,) the former word being decl., prefixed to the latter as governing it in the gen. case; (S, Msb;) and سَامَّ أَبْرَصَ, as one word, the former being indecl. with fet-h for its termination, and the latter being imperfectly decl., (S, Msb;) in this and in the former instance; (Msb;) and سَمُّ أَبْرَصَ; (as in some copies of the K in art. سم;) i. q. الوَزَغَةُ [The species of lizard described above, voce بُرْصٌ]: (M, and so in the JK and K in art. وزغ:) or such as are large, of the وَزَغ [whereof وَزَغَةٌ is the n. un.]: (A, Msb:) or [one] of the large [sorts] of the وَزَغ: (S, K:) determinate, as a generic appellation: (S, TA:) As says, I know not why it is so called: (TA:) [the reason seems to be its leprous hue: see بُرْصٌ:] its blood and its urine have a wonderful effect when put into the orifice of the penis of a child suffering from difficulty in voiding his urine, (K, TA,) relieving him immediately; (TA;) and its head, pounded, when put upon a member, causes to come forth a thing that has entered into it and become concealed therein, such as a thorn and the like: (K:) the dual is سَامَّا أَبْرَصَ: (S, M, Msb, K:) and the pl. is سَوَامُّ أَبْرَصَ, (S, M, A, Msb, K,) ابرص having no dual form nor pl.; (M;) or, (K,) or sometimes, (Msb,) or if you will you may say, (S,) السَّوَامُّ, without mentioning ابرص; and ↓ البِرَصَةُ; (S, Msb, K;) and الأَبَارِصُ; (S, M, A, Msb, K;) without mentioning سَامّ; (S, Msb, K;) the last of these pls. being as though formed from

a rel. n., [namely, أَبْرَصِيٌّ,] although without [the termination] ة, like as they said المَهَالِبُ [for المَهَالِبَةُ]. (M.) — — الأَبْرَصُ The moon. (A, Sgh, K.) [So called because of its mottled hue.] You say, بِتُّ لَا مُؤْنِسِى إِلَّا الأَبْرَصُ [I passed the night, none but the moon cheering me by its presence]. (A, TA.) — — حَيَّةٌ بَرْصَآءُ A serpent having in it, (K,) i. e., in its skin, (M, TA,) white places, distinct from the general colour. (M, K, TA.) — — أَرْضٌ بَرْصَآءُ (tropical:) Land bare of herbage; (A;) of which the herbage has been depastured (K, TA) in some places, so that it has become bare thereof. (TA.) برطل Q. 1 بَرْطَلَ, (inf. n. بَرْطَلَةٌ, TK,) He placed a long stone (بِرْطِيلٌ) in the fore part (إِزَآء, q. v.,) of his watering-trough. (Lth, K.) — [He gave him a بِرْطِيل, or bribe;] he bribed him. (K.) And بُرْطِلَ He was bribed. (TA.) Q. 2 تَبَرْطَلَ He received a [بِرْطِيل, or] bribe. (K.) بِرْطِيلٌ A long stone: pl. بَرَاطِيلٌ: (S:) or a broad stone: (TA in art. برم:) or a stone (Seer, A, K) of an oblong form (A, TA) a cubit in length, (Seer, TA,) or an iron, long, broad, and hard by nature, (K,) not such as is made long, or sharpened or made sharp-pointed, by men, (TA,) with which the millstone is pecked (تُنْقَرُ) [i. e., wrought into shape, and roughened in its surface, by pecking]): so says Lth: (TA:) to this is sometimes likened the muzzle, or fore part of the nose and mouth, of a she-camel of high breed: (Lth, TA:) [and hence,] it signifies also (assumed tropical:) the muzzle, or fore part of the nose and mouth, of an old bear: (TA:) some say that the dual signifies two elongated stones, of the hardest kind, slender, and sharp-pointed, with which the millstone is pecked (تُنْقَرُ) [explained above]). (TA.) Also, (K,) accord. to Sh, (TA,) A pickaxe, or stonecutter's pick; syn. مِعْوَلٌ: (Sh, Msb, K:) pl. as above: accord. to IAar, what is called in Persian اسكنه [app. a mistranscription, or a dial. var., of إِسْكَنَك]. (TA.) — A bribe; syn. رِشْوَةٌ: (Msb, K:) app. mentioned in the K as an Arabic word; and if so, the pronunciation with fet-h to the ب is a vulgarism, since there is no such measure as فَعْلِيلٌ: Abu-l-'Alà El-Ma'arree says that it is not known in this sense in the [classical] language of the Arabs; and it seems as though it were taken from the same word signifying "an oblong stone;" as though the bribe were likened to a stone that is thrown: (TA:) or it seems as though it were taken from the same word signifying a مِعْوَل; because therewith a thing is got out; (Msb;) and so El-Munáwee asserts it to be: (TA:) pl. as above. (Msb, K.) Hence the phrase, أَلْقَمَهُ البِرْطِيلَ [He tipt him the bribe; conveyed it to him in like manner as one puts a morsel into another's mouth; somewhat like our phrase he greased his fist]. (TA.) And the saying, البَرَاطِيلُ تَنْصُرُ الأَبَاطِيلِ [Bribes render victorious false allegations]: (Msb, TA:) a prov. (Msb.) مُبَرْطِلُ الرَّأْسِ A man having a long head. (A in art. كوز.) برع 1 بَرَعَ الجَبَلَ He ascended, or ascended upon, the mountain. (TA.) — — And بَرَعَ صَاحِبَهُ He was, or became, superior to his companion; he excelled him; (IAar;) he overcame him. (K.) — بَرَعَ, (S, Msb, K,) aor. بَرَعَ; (Msb, MS, PS, [accord. to the TA, which is followed in the TK, بَرُعَ, which is evidently a mistake,]) and بَرُعَ, aor. بَرُعَ; (S, Msb, K;) and بَرِعَ, aor. بَرَعَ; (Sgh, K;) inf. n. بُرُوعٌ, (M, K,) which is of بَرَعَ, (TA,) and بَرَاعَةٌ, (S, M, Msb, K,) which is of بَرُعَ [and is the more common]; (Msb, TA;) He excelled in knowledge, or courage, or other qualities: (Msb:) or he excelled his companions in knowledge &c.: (S, K:) or he was, or became, accomplished, perfect, or complete, in every excellence, and in goodliness. (M, K.) 5 تبرّع بِالعَطَآءِ He gave what was not incumbent, or obligatory, on him; he gave supererogatorily: (K:) or he gave gratuitously, unasked, or unbidden: (TA:) as though he affected بَرَاعَة [or excellence] therein, and generosity. (Z, TA.) And تبرّع بِالأَمْرِ He did, or performed, the thing, or affair, disinterestedly; not seeking, or desiring, a compensation. (Msb.) And تبرّع بِالجِهَادِ [He engaged unbidden, or disinterestedly, in war against unbelievers]. (Msb in art. طوع.) بَرِيعَةٌ: see بَارِعٌ. بَارِعٌ Anything overtopping. (IAar.) — — Excelling in knowledge, or courage, or other qualities: (Msb:) or excelling his companions in knowledge &c.: (S, K:) or accomplished, perfect, or complete, in every excellence, and in goodliness: (K:) fem. with ة. (K.) And ↓ بَرِيعَةٌ, applied to a woman, (IAar,) Excelling in goodliness, or beauty, and in intelligence. (IAar, K.) And بَارِعَةٌ, applied to a girl, Goodly, or beautiful. (TA.) — — أَمْرٌ بَارِعٌ A case, a state, or condition, or an affair, exalted, or of high estimation; (TA;) goodly, or comely. (K, TA.) — — سَعْدُ البَارِعِ A certain نَجْم [or asterism]. (TA, [in which it is here said to be "of the Mansions," i. e., of the Mansions of the Moon; but it seems that لَيْسَ, or the like, has been omitted by a copyist; for it is said in art. سعد, (q. v.,) on several authorities, to be not of the Mansions of the Moon.]) هٰذَا أَبْرَعُ مِنْهُ This is larger, bigger, or more bulky, than he, or it. (K, TA.) فَعَلَهُ مُتَبَرِّعًا He did it without its being incumbent, or obligatory, on him; supererogatorily: or gratuitously, unasked, or unbidden: or disinterestedly; not seeking, or desiring, a compensation: syn. مُتَطَوِّعًا. (S, K.) برعم Q. 1 بَرْعَمَتِ الشَّجَرَةُ The tree put forth its بَرَاعِيم [pl. of بُرْعُومٌ], (S,) or its بُرْعُمَة. (M, K.) بُرْعُمٌ: see what next follows. بُرْعُمَةٌ: see what next follows. بُرْعُومٌ and ↓ بُرْعُمٌ (S, K) and ↓ بُرْعُومَةٌ and ↓ بُرْعُمَةٌ (K) The calyx of the fruit, or produce, of a tree: (K:) and blossoms, or white blossoms, syn. نَوْرٌ, (K TA,) before they open: (TA:) or flowers, (S, and Msb in explanation of the first word in art. زهر,) or the flower of a tree, (K,) before the opening thereof: (S, Msb ubi suprà, K:) pl. بَرَاعِيمُ. (S, TA.) — — بَرَاعِيمُ also signifies The heads, or tops; or round, high, slender tops; or peaks; (شَمَارِيخ;) of mountains: (AZ, K:) sing. ↓ بُرْعُومَةٌ. (AZ, TA.) بُرْعُومَةٌ: see بُرْعُومٌ, in two places. برغث بُرْغُوثٌ, (S, K,) also, accord. to Es-Suyootee, with fet-h and with kesr to the first letter, and Dmr says the like; [so that it is app. written also بَرْغُوثٌ, as it is commonly pronounced by the vulgar, though it is generally said that there is no word of this measure except صَعْفُوق; and بِرْغَوْثٌ, like بِرْذَوْنٌ, for there is no word of the measure فِعْلُولٌ;] but each of these two forms requires proof; (MF;) [like the Hebr. 165, which, accord. to Gesenius, is undoubtedly from an Æthiopic root signifying "to spring," "to dance;" The flea;] a certain insect (دُوَيْبَّة), resembling the حُرْقُوص; (TA;) well known: (K:) [a coll. gen. n.: n. un. with ة:] pl. بَرَاغِيثُ. (S.) برق 1 بَرَقَ, (S, Mgh, K,) aor. بَرُقَ, (S, Mgh,) inf. n. بُرُوقٌ, (S,) or بَرِيقٌ, (Mgh, K,) or this is a simple subst., (S,) and بَرْقٌ and بَرَقَانٌ (K, TA, but in the CK بُرُوقٌ, as in the S,) It (a thing, Mgh, K, a sword, &c., S and the dawn, K, TA) shone, gleamed, or glistened. (S, Mgh, K, TA.) — — Also said of a cloud, aor. as above, inf. n. بَرِيقٌ and بَرْقٌ and بَرَقَانٌ, It gleamed or shone [with lightning]; and so ↓ ابرق, (JK,) and ↓ تبرّق. (K in art. حلج.) And بَرَقَتِ السَّمَآءُ, (S, Msb, K,) aor. as above, (Msb, TA,) inf. n. بَرَقَانٌ (As, S, Msb, K) and بَرْقٌ (Msb, TA) and بُرُوقٌ, (K,) The sky lightened; (Msb, K;) as also ↓ ابرقت: (AO, AA, K:) or gleamed or shone [with lightning]: (S, K:) or lightened much before rain; as also ↓ ابرقت. (TA in art. رعد.) And بَرَقَ البَرْقُ The lightning appeared. (K.) — — And [hence] said of a man, (JK, Msb, K,) or رَعَدَ وَبَرَقَ, (S,) (tropical:) He threatened; (JK, S, K;) or he threatened with evil; (Msb;) [or he threatened and menaced;] or he frightened (S and K in art. رعد) and threatened; (S in that art.;) and ↓ ابرق signifies the same; (JK, Msb, K;) and so أَرْعَدَ وَ أَبْرَقَ: (K:) or, accord. to As, ارعد and ابرق are not allowable. (TA, and S in art. رعد, q. v.) But بَرَقَتْ, inf. n. بَرْقٌ, said of a woman, (K,) or رَعَدَتْ وَ بَرَقَتْ, (S,) means (tropical:) She beautified (S and A in art. رعد, and K) and adorned herself, (S, K,) [as also ↓ تبرّقت,

(occurring in the K in art. الق, coupled with its syn. تَزَيَّنَت,)] and showed, or presented, herself, (A in art. رعد, and TA,) لِى to me: (A in art. رعد:) or she exhibited her beauty intentionally: (TA:) and ↓ برّقت means the same, (Lh, K,) inf. n. تَبْرِيقٌ; (TA;) and so ↓ ابرقت: (K:) you say, ابرقت بِوَجْهِهَا وَسَائِرِ جِسْمِهَا ↓ (tropical:) She beautified herself in her face and the rest of her person: (Lh, TA:) and ↓ ابرقت عَنْ وَجْهِهَا (tropical:) She showed her face. (JK, Ibn-'Abbád, K.) — — Also, said of a star, or an asterism, It rose. (Lh, K.) One says, لَا أَفْعَلُهُ مَا بَرَقَ النَّجْمُ فِى السَّمَآءِ I will not do it as long as the star, or asterism, [by which may be meant the asterism of the Pleiades,] rises in the sky. (Lh, TA.) — — بَرَقَ البَصَرُ, (S,) or بَصَرُهُ, (K,) The eye or eyes, or his eye or eyes, glistened, (S, K,) being raised, or fixedly open: (S:) or became raised, or fixedly open: occurring in the Kur [lxxv. 7], accord. to one reading: (Fr, TA:) or the eye, or his eye, became open by reason of fright. (TA.) بَرِقَ has a different meaning, which see below. (S.) — — بَرَقَتْ, said of a she-camel, She put her tail between her thighs, making it to cleave to her belly, without being pregnant: (IAar, TA:) or she raised her tail, and feigned herself pregnant, not being so; as also ↓ ابرقت, (Lh, S, K,) and ابرقت بِذَنبِهَا: (TA:) or ابرقت signifies she smote with her tail at one time upon her vulva and another time upon her buttocks; and also, she feigned herself pregnant, not being so. (JK.) — — بَرِقَ He feared, so that he was astonished or amazed or stupified, at seeing the gleam of lightning: (TA voce بَحِرَ:) or his (a man's) sight became confused in consequence of his looking at lightning. (Bd in lxxv. 7.) And hence, (Bd ibid.,) بَرِقَ البَصَرُ, (S, Bd,) or بَصَرُهُ, (K,) aor. بَرَقَ; (S, K;) and بَرَقَ, aor. بَرُقَ; (K;) or the latter has [only] a meaning explained above; (S;) inf. n. بَرَقٌ, which is of the former verb; (S;) accord. to the K, بَرْقٌ; but this is wrong; (TA;) and [of the latter verb,] بُرُوقٌ; (Lh, K;) The eye or eyes, or his eye or eyes, became dazzled, so as not to close, or move, the lid, or lids: (S, K:) or became confused, so as not to see. (K.) بَرِقَ بَصَرُهُ signifies also His eye or eyes, or his sight, became weak: whence بَرِقَتْ قَدَمَاهُ His two feet became weak. (TA.) Also بَرِقَ alone, (TA,) inf. n. بَرَقٌ, (Fr, K, TA,) He (a man, TA) was frightened; or he feared, or was afraid: (Fr, K, TA:) and he became confused, or perplexed, and unable to see his right course. (K.) — — بَرِقَ said of a skin, aor. بَرَقَ, (JK, K,) inf. n. بَرَقٌ, (JK,) so in the O, in which, as in the K, the part. n., being بَرِقٌ, indicates that the verb is like فَرِحَ; (TA;) and بَرَقَ, (K,) so in the L, (TA,) aor. بَرُقَ, (K,) inf. n. بَرْقٌ and بُرُوقٌ; thus in the L, which indicates that the verb is like نَصَرَ; (TA;) It became affected by the heat so that its butter melted and became decomposed, (As, JK, K,) and did not become compact. (K.) — بَرَقَ طَعَامًا, (JK,) or بَرَقَهُ بِزَيْتٍ أَوْ سَمْنٍ, (S, K,) aor. بَرُقَ, (JK,) inf. n. بَرْقٌ (JK, S) and بُرُوقٌ, (L,) He poured upon the food, (JK,) or put into it, (S, * K,) somewhat, (JK,) or a small quantity, (S, K,) of olive-oil (JK, S, K) or of clarified butter. (S, K.) And بَرَقْتُ لَهُ I made his food [somewhat] greasy for him with clarified butter. (TA.) And أَبْرُقُوا المَآءِ بِزَيْتٍ Pour ye upon the water a little olive-oil. (S.) — بَرِقَتِ الغَنَمُ, aor. بَرَقَ, (S, K,) inf. n. بَرَقٌ, (S,) The sheep, or goats, had a complaint in their bellies from eating the بَرْوَق: (S, K:) and in like manner, الإِبِلُ the camels. (TA.) 2 برّق بِعَيْنَيْهِ, (JK,) or برّق بَصَرَهُ, (TA,) He glistened with his eyes by reason of looking hard, or intently. (JK, TA. *) And برّق عَيْنَيْهِ, inf. n. تَبْرِيقٌ, He opened his eyes wide, and looked sharply, or intently. (Lth, S, K.) — — برّقت, said of a woman: see 1. — — And برّق He decorated, or adorned, his place of abode. (El-Muärrij, K.) — — بَرَّقْتَ وَ عَرَّقْتَ Thou madest a sign with a thing, that had nothing to verify it, [app. meaning thou madest a false display, or a vain promise,] and didst little (IAar.) — — Also برّق, (inf. n. as above, TA,) He (a man) journeyed far. (El-Muärrij K.) — — برّق فِى المَعَاصِى He persisted, or persevered, in acts of disobedience. (El-Muärrij, K.) — — برّق بِىَ الأَمْرُ The affair was unattainable, or impracticable, to me. (K.) 4 أَبْرَقَ see 1, in eight places. — — ابرق, (Aboo-Nasr, S, K,) or ابرق بِسَيْفِهِ, (JK,) said of a man, (Aboo-Nasr, JK, S,) He made a sign with his sword [by waving it about so as to make it glisten]. (Aboo-Nasr, JK, S, K.) — — And ابرق He betook himself, or directed his course, towards the lightning. (TA.) — — He entered into [a tract wherein was] lightning. (TA.) — — He saw lightning. (TA.) Tufeyl uses the phrase أَبْرَقْنَ الخَرِيفَ as meaning They (women borne in vehicles upon camels) saw the lightning of [the season, or the rain, called] the خريف. (AAF, TA.) — — He was smitten, or assailed, or affected, by lightning. (S, K.) — ابرقهُ الفَزَعُ [app. Fright, or fear, made him to be confounded, or perplexed, and unable to see his right way: see بَرِقَ]. (TA.) — — [And hence, perhaps,] ابرق الصَّيْدَ He roused the game, or chase. (K.) 5 تَبَرَّقَ see 1, in two places. 10 استبرق It (a place, and the horizon,) shone, or gleamed, with lightning. (TA.) بَرْقٌ [Lightning;] what gleams in the clouds, (TA,) or, from the clouds; from بَرَقَ [in the first of the senses explained above], said of a thing, inf. n. [بَرْقٌ and] بَرِيقٌ: (Bd in ii. 18:) or an angel's smiting the clouds, and putting them in motion, in order that they may become propelled, so that thou seest the fires [issue from them]: (Mujáhid, K:) or a whip of light with which the angel drives the clouds: (I'Ab, TA:) sing. of بُرُوقٌ, i. e., of the بروق of the clouds: (S, K:) or it has no pl., being originally an inf. n. (Bd ubi suprà.) بَرْقٌ خُلَّبٌ and بَرْقُ خُلَّبٍ and بَرْقُ الخُلَّبِ signify That [lightning] which is without rain. (S. [See also art. خلب]) بُرْقٌ [Lizards of the species called] ضِبَاب, pl. of ضَبٌّ. (IAar, K.) It is app. pl. of بَرُوقٌ or of أَبْرَقُ: more probably, I think, of the former; from the raising of the tail, which is a habit of those lizards.] — See also بُرْقَةٌ. بَرَقٌ A lamb; syn. حَمَلٌ [q. v.]: (S, K:) a Persian word, (S,) arabicized; (S, K;) originally بَرَهْ: (K:) pl. [of mult.] بُرْقَانٌ (S, K) and بِرْقَانٌ and [of pauc.] أَبْرَاقٌ. (K.) بَرِقٌ [part. n. of بَرِقَ: and particularly explained as meaning] A skin affected by the heat so that its butter melts and becomes decomposed, (JK, O, K,) and does not become compact. (K.) بَرْقَةٌ [app. an inf. n. of un., signifying A flash of lightning]. (M, TA in art. وبص.) — A fit of confusion, or perplexity, affecting one in such a manner that he is unable to see his right course. (K, * TA.) بُرْقَةٌ A quantity of lightning: (Bd in xxiv. 43, TA:) pl. ↓ بُرَقٌ; (TA;) or [this is a coll. gen. n., of which the former is the n. un.; or, probably, it is a mistranscription, and] the pl. is بُرَقٌ, also pronounced بُرُقٌ. (Bd ubi suprà.) — Rugged ground in which are stones and sand and earth mixed together, (S, K, TA,) the stones thereof mostly white, but some being red, and black, and the earth white and of a whitish dust-colour, and sometimes by its side are meadows (رَوْض); (TA;) as also ↓ أَبْرَقُ and ↓ بَرْقَآءُ: (S, K, TA:) or a portion of such land (أَرْض) as is termed ↓ بَرْقَآءُ, which consists of tracts containing black stones mixed with white sand, and which, when spacious, is termed ↓ أَبْرَقُ: (JK:) [and] a mountain mixed with sand; as also ↓ أَبْرَقُ: (IAar, TA:) the pl. of بُرْقَةٌ is بُرَقٌ (K, TA) and بِرَاقٌ; (JK, S;) and that of ↓ ابرق is أَبَارِقُ, (JK, S, K,) after the manner of a subst., because the quality of a subst. is predominant in it; (TA;) and that of ↓ برقآء is بَرْقَاوَاتٌ. (As, IAar, S, K.) The بُرَق of the country of the Arabs are more than a hundred; and are distinguished by particular adjuncts, as بُرْقَةُ الأَثْمَادِ and بُرْقَةُ الأَجَاوِلِ &c. (K.) One says قُنْفُذُ بُرْقَةٍ [A hedge-hog of a برقة], like as one says ضَبُّ كُدْيَةٍ (S) — — [The colour denoted by the epithet أَبْرَقُ: in a mountain, a mixture of blackness and whiteness: see حَقْبَآءُ, voce أَحْقَبُ.] — Paucity of grease or gravy (JK, TA) in food. (TA.) بُرْقَانٌ Shining much in the body: (JK, K:) applied to man. (JK.) — Locusts when they become yellow, and have variegated stripes or streaks:

(JK:) or locusts that are variegated (K TA) with white and black: (TA:) [a coll. gen. n.:] n. un. with ة. (K.) — — [See also بَرَقٌ of which it is a pl.] بُرْقُوقٌ, (K,) with damm, (TA,) [vulg. بَرْقُوق, The plum; or] small إِجَّاص [or plums]; (K;) known in Syria by the name of جابزك: (TA:) and (as some say, TA) the مِشْمِش [or apricot]: a post-classical word [probably arabicized from the Persian بَرْقُوقْ, which is applied to both the fruits above mentioned]. (K.) البُرَاقُ A certain beast which Mohammad rode on the night of the ascension [to heaven]; (S, Msb, * K;) or which the apostles ride in ascending to heaven; resembling a mule; (Msb;;) or less than the mule, but greater than the ass: (K:) so called because of the intense whiteness of his hue, and his great brightness; or because of the quickness of his motion; in respect of both of which he is likened to lightning. (TA.) بَرُوقٌ a she-camel raising her tail, and feigning herself pregnant, not being so; as also ↓ مُبْرِقٌ: (S, K:) and ↓ بَارِقٌ a she-camel Putting her tail between her thighs, making it to cleave to her belly, not being pregnant: (IAar, TA:) pl. of the first بُرْقٌ (TA;) and of the second مَبَارِيقُ. (S, K.) The Arabs say, دَعْنِى مِنْ تَكْذَابِكَ وَ تَأْثَامِكَ شَوَلَانَ البَرُوقِ [Let me alone and cease from they lying and thy sin like the she-camel's raising of her tail and feigning herself pregnant when she is not so]: شولان being in the accus. case as an inf. n. : i. e., thou art in the predicament of the she-camel that raises her tail so as to make one imagine her to be pregnant when she is not so. (TA.) The pl. بُرْقٌ is also applied to scorpions, as meaning Raising their tails like the she-camel termed بروق (TA.) — — Also, applied to a man, Fearful, or timid; (JK;) or cowardly. (TA.) بَرْوَقٌ A certain kind of plant (JK, S) which camels do not feed upon except in cases of necessity; (JK;) a small, feeble tree, which, when the sky becomes clouded, grows green: (K:) n. un. witIh ة: (S, K:) it was described by an Arab of the desert to AHn as follows: a feeble, juicy plant, having slender branches, at the heads of which are small envelopes (قَمَاعِيلُ صِغَارٌ) like chick-peas, in which is a kind of black grain: its feebleness is such that it withers on the spot when the sun becomes hot upon it: and nothing feeds upon it; but men, when they are afflicted with dearth, or drought, express from it a bitter juice, then work it together, or knead it, with هَبِيد [or colocynths, or the pulp, or seeds, thereof], or some other thing, and eat it; but it is not eaten alone, because it occasions excitement: it is one of the plants that are plentiful in time of drought and scarce in time of fruitfulness; when copious rain falls upon it, it dies; and when we see it to have become abundant, and coarse, or rough, we fear drought: accord. to another of the Arabs of the desert, the بَرْوَقَة is a bad kind of herb, or leguminous plant, that grows among the first of the herbs, or leguminous plants: it has a reed like the سباط [so I render لها قصبة مثل السباط, but I thing that the right reading is, لَهَا قُضُبٌ مِثْلُ السِّيَاطِ it has twigs like whips, agreeably with the description next preceding, in which it is said to have slender branches,] and a black fruit, or produce. (TA.) Hence, أَشْكَرُ مِنْ بَرْوَقَةٍ [More grateful than a barwakah]; (S, K;) because it grows green when it sees the clouds, (S,) or by means of the least moisture falling from the sky: (TA:) a prove. (S.) And أَضْعَفُ مِنْ بَرْوَقَةٍ [Weaker than a barwakah]. (TA.) بَرِيقٌ [accord. to the Mgh and K an inf. n. of بَرَقَ, but accord. to the S a simple subst.,] A shining, gleaming, glistening, glitter, lustre, brilliancy, or splendour. (S, K, TA.) بَرِيقَةٌ Milk upon which is poured a little grease or clarified butter: (ISK, S, K:) or food in which is milk: and such as has a little clarified butter, and grease, put into it: (TA:) or food that has a little olive-oil poured upon it: (JK:) or condiment in which is put a little olive-oil or grease: (L:) pl. بَرَائِقُ; (JK, S, L, K;) with which ↓ تَبَارِيقُ [pl. of ↓ تَبْروقٌ] is syn., (L, TA,) applied to food (S, TA) in which is put a little olive-oil or clarified butter: (S:) or ↓ تَبْروقٌ signifies the grease in a cooking-pot: and water with a little olive-oil poured upon it: and ↓ تَبَارِيقُ is its pl. (JK.) بَرَّاقٌ Shining, gleaming, or glistening, much, or intensely. (TA.) See also إِبْرِيقٌ, and بَارِقٌ — — فَتًى بَرَّاقُ الثَّنَايَا A young man whose middle pairs of teeth are beautiful and bright, glistening, when he smiles, like lightning: meant to imply cheerfulness of countenance. (TA.) — — بَرَّاقَةٌ A woman characterized by beauty and splendour or brilliancy [of complexion or skin]: (K * TA:) or, as some say, who shows her beauty intentionally. (TA.) [See إِبْرِيقٌ.] بَرْوَاقٌ A certain plant also called خُنْثَى [i. e. the asphodel, called by both these names in the present day]: the eating of its fresh, juicy stalk, boiled with olive-oil and vinegar, counteracts jaundice; and the smearing with its root, or lower part, removes the two kinds of بَهَق [q. v.]. (K.) بَارِقٌ Shining, gleaming, or glistening. (Mgh.) — — Clouds (سَحَابٌ) having, or containing, [or emitting,] lightning. (S.) You say also سَحَابَةٌ بَارِقَةٌ[A cloud having, or emitting, lightning]: (S, TA:) and ↓ سحابة بَرَّاقَةٌ signifies the same [but in an intensive manner: see بَرَّاقٌ]. (TA.) — — بَارِقَةٌ (tropical:) Swords: (S, K, TA:) so called because of their shining, or glistening: (TA:) pl. بَوَارِقُ; (JK, Ham p. 306;) applied to swords and other weapons. (Ham ubi suprà.) Hence the trad. of 'Ammàr, الجَنَّةُ تَحْتَ البَارِقَةِ [Paradise is beneath the swords]; (JK, TA;) meaning, in warring in the cause of God. (JK.) You also say, رَأَيْتُ البَارِقَةَ meaning I saw the shining, or glistening, of the weapons. (Lh, TA.) — — See also بَرُوقٌ. بَوْرَقٌ, (JK, Mgh,) with fet-h to the ب (Mgh,) or بُورَقٌ., with damm, (K,) A certain, thing, or substance, that is put into dough, (JK, Mgh, TA,) and causes it to become inflated; (Mgh;) or into flour; (TA voce بُورَكٌ;) [or this is a particular kind thereof, as appears from what follows: accord. to Golius, nitrum and aphronitrum: but] it is of four kinds; مَائِىٌّ [or the water-kind], and جَبَلِىٌّ [or the mountain-kind], and أَرْمَنِىٌّ [or Armenian], and مِصْرِىٌّ [or Egyptian], which is the نَطْرُون [q. v., i. e. natron]: (K:) the best thereof is the ارمنى; and this is said to be meant by the term when it is used absolutely: this is called also بورقُ الصَّاغَةِ [a term now applied to borax, as is بورق alone, and مِلْحُ الصَّاغَةِ], because it polishes silver well [or because of its use in soldering]: the dust-coloured kind thereof is called بورقُ الخَبَّازِينَ [the بورق of the bakers, or makers of bread]: the نطرون is the red kind thereof: and there is a kind thereof having an oily quality: and a kind consisting of thin butyraceous fragments; and this, if light and hard, is the إِفْرِيقِى: and the best thereof is that which is produced in Egypt: (TA:) bruised, or powdered, the belly is smeared with it, near to a fire, and it expels worms: and moistened with honey or with oil of jasmine, the male organs of generation are anointed with it, for it is excellent for the venereal faculty. (K.) — Also A man in whom one does not trust, or confide: pl. بَوَارِقُ. (JK.) بُورَقِىٌّ [or بَوْرَقِىٌّ] A seller of بُورَق [or بَوْرَق]. (TA.) أَبْرَقُ A rope (حَبْل) having two colours; (S, O;) twisted with a black strand and a white strand: (JK:) and in like manner, (JK,) a mountain (جَبَل, JK, K) in which are two colours, (K, TA,) black and white: (TA:) and (so in the S , but in the K " or,") anything having blackness and whiteness together. (S, K.) You say تَيْسٌ أَبْرَقٌ and عَنْزٌ بَرْقَآءُ [A black and white he-goat and she-goat]: (S, K:) and شَاةٌ بَرْقَآءُ a ewe whose white wool is cleft, or divided, by black flocks [or streaks]: (K:) أَبْرَقُ and بَرْقَآءُ applied to sheep or goats are like أَبْلَقُ and بَلْقَآءُ applied to beasts of the equine kind, and أَبْقَعُ and بَقْعَآءُ to dogs. (Lh, TA.) — — بَرْقَآءُ is also a name given to An eye; (S, M;) because it has blackness and whiteness mingled in it: (M, TA:) dual بَرْقَاوَانِ. (TA.) And عَيْنٌ بَرْقَآءُ signifies An eye black in the iris,

with whiteness [of the rest] of the bulb. (TA.) — — رَوْضَةٌ بَرْقَآءُ A meadorc, or garden, in which are two colours. (TA.) — — See also بُرْقَةٌ, in seven places. — — أَبْرَقُ also signifies A certain bird. (Tekmileh, K.) — — And [the pl.] بُرْقٌ is used as a name for The [locusts, or crickets, termed] جَنَادِب. (IB, TA.) — Also A certain Persian medicine, good for the memory. (Sgh, K.) إِبْرِيقٌ a Persian word, (S, Msb,) arabicized, (S, Msb, K,) originally آبْ رِيزْ (CK [in a MS. copy of the K and in the TA, incorrectly, آب ري]) [A ewer, such as is used for wine, and also such as is used for water to be poured on the hands; each having a long and slender spout, and a handle;] a well-known vessel; (TA;) a vessel having a spout (Mgh, and Bd and Jel in lvi. 18) and a handle: (Bd and Jel ibid:) accord. to Kr, a كُوز; and so says AHn in one place; but in another he says that it is like a كوز: (TA:) [it is somewhat like a كوز with the addition of a spout:] pl. أَبَارِيقُ (S, Msb) [and sometimes أَبَارِقَةٌ]. — A sword such as is termed ↓ بَرَّاق; (K;) i. e. (TA) a sword that shines, gleams, or glistens, much, or intensely: (S, Kr:) or simply a sword: or, as some say, a bow: (JK:) or it signifies also a bow in which are تَلَامِيع [or places differing in colour from the rest, and, app., glistening]: (K:) thus, accord. to Az, in a verse of 'Amr Ibn-Ahmar: but correctly, accord. to Sgh, it has there the first of the significations explained in this sentence: and it is said, also, that سَيْفٌ إِبْرِيقٌ signifies a sword having much lustre, and much diversified with wavy marks or streaks, or in its grain. (TA.) — — A woman who is beautiful, and splendid, or brilliant, (Lh, JK, K, TA,) in colour [or complexion]: (Lh, TA:) or, as some say, who shows her beauty intentionally. (TA.) [See also بَرَّاقَةٌ (voce بَرَّاقٌ).] أُبَيْرِقٌ dim. of إِسْتَبْرَقٌ, q. v. (S, K.) إِسْتَبْرَقٌ, (IDrd, S, K, &c.,] sometimes with the conjunctive ا, (TA,) Thick دِيبَاج [or silk brocade]: (Ed-Dahhak, S, K, and so Bd and Jel in xviii. 30, &c.:) or ديباج made [or interwoven] with gold: (K:) or closely-woven, thick, beautiful ديباج made [or interwoven] with gold: (TA:) or closely- woven cloths, or garments, of silk, like ديباج: (IDrd, K:) or thick silk: (IAth, TA:) or a red thong cut from an untanned skin (قِدَّةٌ حَمْرَآءُ), as though it were [composed of] pieces of bow-strings, or chords: (Ibn-' Abbád, K:) it is an arabicized word, (IDrd, S, K,) form إِسْتَرْوَهْ, (IDrd, K,) which is Syriac; (IDrd, TA;) or from the Persian, (S, TA,) in which سِتَبْر and إِسْتَبْر signify " thick," absolutely, whence سِتَبْرَهْ and إِسْتَبْرَهْ are particularly applied to signify " thick ديباج, and then the latter is arabicized by substituting ق for the ه: so says Esh-Shiháb El-Khafájee: or the ا and س and ت are augmentative, and it is mentioned in the present art. in the S and K as though this were the case, agreeably with the form of its dim., which is said by J and in the K to be ↓ أُبَيْرِقٌ; for in forming the dim., a word is reduced to its root. (TA.) تَبْرُوقٌ; pl. تَبَارِيقُ: see بَرِيقَةٌ, in four places. مَبْرَقٌ [A shining, gleaming, or glistening: or a time thereof]. You say, جَاءَ عِنْدَ مَبْرَقِ الصُّبْحِ [He came at the shining, &c., or at the time of the shining, &c., of the dawn; or] when the dawn shone, or gleamed, or glistened. (K, TA. [In the latter, مبرق is said to be here a meemee inf. n.]) مُبْرِقٌ: see بَرُوقٌ. برقش Q. 1 برْقَشَهُ, (S, A, TA,) inf. n. بَرْقَشَةٌ, (TA,) He variegated it with divers, or different, colours; (S, TA;) from أَبُو بَرَاقِش, the bird so called: (S:) or he adorned him, or it. (A.) [See also بَرْقَشَةٌ, below.] — — Hence, بَرْقَشَ قَوْلَهُ (assumed tropical:) He embellished his saying. (Har p. 235.) Q. 2 تَبَرْقَشَ He adorned himself (A, K) with various colours. (K.) You say, تَبَرْقَشَ لَنَا He adorned himself with various colours for us: (K:) or with various colours of every kind. (TA.) And تَبَرْقَشَتْ She assumed various colours: or she varied in dispositions: syn. تَلَوَّنَتْ. (A.) And تبرقش البَيْتُ The house, or chamber, or tent, became variegated. (TA.) And تبرقشت البِلَادُ The countries became adorned with various colours; from أَبُو بَرَاقِش. (TA.) بِرْقِشٌ A certain bird, (S, K,) different from that called أَبُو بَرَاقِش, (K, accord. to the TA, [for we there read طَائِرٌ آخَرُ; the bird called ابو براقش having been mentioned before; but in the CK, in the place of آخَرُ, we find أَخْضَرُ, i. e., green;]) of small size, (S, TA,) that assumes various colours, of the kind called حُمَّر, (TA,) like the sparrow, (S, TA,) and called شُرْشُورٌ (S, K) by the people of El-Hijáz: (S, TA:) but Az states his having heard certain of the Arabs of the desert call it ابو براقش. (TA.) بَرْقَشَةٌ The diversity of colour of that which is termed أَرْقَشُ. (K.) [See also 1.] أَبُو بَرَاقِش A certain bird that assumes various colours; (S;) a small wild bird, like the قُنْفُذ [or hedge-hog, but قُنْفُذ is probably a mistranscription for قُنْبُر, or lark], the upper part of whose feathers is dust-coloured (أَغْبَرُ, as in the K, accord. to the TA), or white (أَغَرُّ, as in some copies of the K), and the middle red, and the lower part black, so that when it is roused, or provoked, it ruffles its feathers and becomes variously changed in colour: (Lth, K:) or a certain bird that is found in the trees called عِضَاه, and the colour of which is between blackness and whiteness, having six قَوَادِم [or primary feathers], three on each side, heavy in the rump, that makes a noise with its wings when it flies, and assumes various colours: (IKh:) a certain variegated bird. (TA in art. ابو.) — — .) — — [Hence,] هُوَ أَبُو بَرَاقِش (assumed tropical:) He is varying, or variable, in dispositions. (A, TA.) الجَارُ البَرَاقِشِيُّ The neighbour that is variable in his actions; like الجَارُ اليَرْبُوعِىُّ. (IAar Ta in art. جور.] برقع Q. 1 بَرْقَعَهُ, (S, K,) inf. n. بَرْقَعَةٌ, (TA,) He attired him with a بُرْقُع: (S, K:) and بَرْقَعَ المَرْأَةَ he attired the woman with a بُرْقُع (Msb.) — بَرْقَعَ لِحْيَتَهُ [He veiled his beard with a بُرْقُع;] He assumed the guise of such as wear the بُرْقُع; (TA;) i. e. صَارَ مَأْبُونًا [he became effeminate, or a catamite]. (K, TA.) A poet says, أَلَمْ تَرَ قَيْسًا قَيْسَ عَيْلَانَ بَرْقَعَتْ لِحَاهَا وَبَاعَتْ نَبْلَهَا بِالمَغَازِلِ [Dost thou no see that Keys, Keys-'Eylan, have veiled their beards, and sold their arrows for spindles?]. (TA.) — — بَرْقَعَ فُلَانًا بِالعَصَا, (K,) inf. n. as above, (TA,) He struck such a one with the staff, or stick, between his ears, (K, TA,) so that it became like the بُرْقُع upon his head. (TA.) Q. 2 تَبَرْقَعَ He attired himself with a بُرْقُع (S , K:) and تَبَرْقَعَتْ she (a women) attired herself with a بُرْقُع. (Msb.) بُرْقَعٌ: see what next follows. بُرْقُعٌ (IAar, S, Mgh, Msb, K) and ↓ بُرْقَعٌ (IAar, S, Msb, K ,) but some disallow this latter, (Msb,) and ↓ بُرْقُوعٌ, (IAar, S, K,) but AHát disallows this, as well as the second, (TA,) A thing pertaining to women and to horses or similar beasts, (K,) or to horses or similar beasts and to the women of the Arabs of the desert; (S;) a thing with which a woman veils her face; (Msb;) having in it two holes for the eyes: (Lth:) a small piece of cloth, or rag, pierced for the eyes, worn by horses or similar beasts and by the women of the Arabs of the desert: (Mgh:) [or, accord. to the general fashion of the present time, a long strip of cotton or other cloth, black, blue, or of some other colour, or white, concealing the whole of the face of the woman wearing it, except the eyes, and reaching nearly to the feet, suspended at the top by a narrow band, or other fastening, which passes up the middle of the forehead, and which is sewed, as are also the two upper corners, to a band which is tied round the head, beneath the head-veil: (see my " Manners and Customs of the Modern Egyptians," ch. i.:)] ↓ بُرْقَعَةٌ, if correct, is a more particular term: (Mgh:) the pl. is بَرَاقِعُ. (Lth, Msb.) [See نِقَابٌ.] — — البُرْقُعُ The curtain of the door of the Kaabeh.] — — See also بِرْقِعُ. بُرْقَعُ: see what next follows. بِرْقَعُ, (S, K, * TA,) imperfectly decl., (S, TA,) and ↓ بِرْقَعُ, (Fr, Az, Ibn-'Abbád,) of a rare form, like هِجْرَعِ, (Fr, Az, *) or البِرْقِعُ and ↓ البُرْقُعُ, (K, * TA,) but perhaps this last is a mistranscription, for بِرْقَعُ, (TA,) a name of The heaven, or sky: (Fr:) or the seventh heaven: (AAF, S, K:) or the fourth heaven: (Lth, Az, K:) or the first heaven; (K;) i. e. the lowest heaven: IDrd says, so they assert; and in like manner says IF; and he says, the ب is

augmentative, the radical letters being ر ق ع, for every heaven is termed رَقِيعٌ, and the heavens [together] are termed أَرْقِعَةٌ: (TA:) or the lowest heaven is termed الرَّقِيعُ. (S, TA.) [See an ex. voce سَدِرٌ.] بُرْقَعَةٌ: see بُرْقُعٌ. بُرْقُوعٌ: see فَرَسٌ. مُبَرْقَعٌ, (TA,) or فَرَسٌ أَغَرُّ مُبَرْقَعٌ, (Mgh,) A horse having what is termed غُرَّةٌ مُبَرْقِعَةٌ: (TA:) or a horse having the whole of his face white. (Mgh.) And شَاةٌ مُبَرْقَعَةٌ A sheep, or ewe, having the head white. (S, K.) غُرَّةٌ مُبَرْقِعَةٌ A blaze, or whiteness, on the face of a horse, occupying the whole of his face, except that he looks (يَنْظُرُ [for which يُنْظَرُ is erroneously substituted in the CK]) in blackness; (S, L, K;) [i. e.] this whiteness passing downwards to the cheeks without reaching to the eyes. (L, TA.) برك 1 بَرَكَ, (S, Msb, K,) aor. بَرُكَ, (S, TA,) inf. n. بُرُوكٌ (S, Mgh, Msb, K) and تَبْرَاكٌ, (K,) said of a camel, (S, Mgh, Msb,) i. q. اِسْتَنَاخَ [i. e. He lay down, or kneeled and lay down, upon his breast, with his legs folded]; (S, K;) he made his breast to cleave to the ground; (Mgh;) he fell upon his بَرْك, i. e. breast; (Msb;) he threw his برك, i. e. breast, upon the ground; (TA;) and in like manner, ↓ برّك, (TA, and so in some copies of the K,) inf. n. تَبْرِيكٌ. (TA.) And بَرَكَتِ النَّعَامَةُ The ostrich lay upon its breast. (TA.) And بَرَكَ is also said of a lion, and of a man. (K voce ربض.) [Of the latter, one also says, بَرَكَ عَلَى رُكْبَتَيْهِ He fell, or set himself, upon his knees; he kneeled.] The بُرُوك of a man praying, which is forbidden, is The putting down the hands before the knees, after the manner of the camel [when he lies down; for the latter falls first upon his knees, and then upon his stiflejoints]. (Mgh.) — — Hence, i. e., from the verb said of a camel, inf. n. بُرُوكٌ, (TA,) He, or it, (i. e. anything, S,) was, or became, firm, steady, steadfast, or fixed; continued, remained, or stayed; (S, K;) in a place: (TK:) [and so, app., with بَرِكَ for its aor.; for] you say, بَرَكَ لِلْقِتَالِ, aor. بَرِكَ, [He was, or became, firm, &c., for the purpose of fighting,] and in like manner بَرِكَ, aor. بَرَكَ. (TA. [See also a similar signification of 8.]) — — (assumed tropical:) It (the night) was, or became, long, or protracted; as though it did not quit its place. (A and TA in art. قعس.) — — See also 8, in two places. 2 بَرَّكَ see 1. — تَبْرِيكٌ also signifies The praying for بَرَكَة, (S, K, TA,) for a man, &c. (TA.) You say, بَرَّكْتُ عَلَيْهِ, inf. n. تَبْرِيكٌ, I said to him, بَارَكَ اللّٰهُ عَلَيْكَ [or فِيكَ &c., God bless thee! &c.]. (TA.) And برّك علي الطَّعَامِ He prayed for, or invoked, a blessing on the food. (TK.) 3 بارك عَلَيْهِ He kept, or applied himself, constantly, or perseveringly, to it; (Lh, K;) namely, an affair, (TA in art. حفظ,) or commerce, or traffic, &c. (Lh, TA.) — بارك اللّٰهُ فِيكَ, (Fr, S, Msb, K,) and لَكَ, and عَلَيْكَ, (S, K,) and بَارَكَكَ, (Fr, S, K,) inf. n. مُبَارَكَةٌ, (TK,) [God bless, beatify, felicitate, or prosper, thee;] God put in thee, (TA,) give thee, make thee to possess, (T, K,) بَرَكَة [i. e. a blessing, good of any kind, prosperity or good fortune, increase, &c.]. (TA, TK.) بَارِكْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ (in a trad., TA,) means Continue Thou, or perpetuate Thou, (O God,) to Mohammad and to the family of Mohammad the eminence and honour which Thou hast given them: (K, TA:) [or still bless or beatify, or continue to bless or beatify, Mohammad &c.: though it may well be rendered simply bless or beatify &c.:] Az says that it is from بَرَكَ said of a camel, meaning "he lay down upon his breast in a place and clave thereto." (TA.) And اَللّٰهُمَّ بَارِكْ لَنَا فِى المَوْتِ, in another trad., means [O God, bless us] in the state to which death will bring us. (TA.) The Arabs say to the beggar, بُورِكَ فِيكَ [Mayest thou be blest; and, in the present day, اَللّٰه يُبَارِك فِيك God bless thee]; meaning thereby to repel him; not to pray for him: and by reason of frequency of usage of this phrase, they have made ↓ بُورك a noun: a poet [in Har شريش العدوى (app. Sherees, not Shereesh, El-'Adawee), in the TA Aboo-Fir'own,] says, تَظُنُّ أَنَّ بُورِكًا يَكْفِينِى إِذَا خَرَجْتُ بَاسِطًا يَمِينِى [She imagines that the saying "Mayest thou be blest" will suffice me when I go forth stretching out my right hand for an alms]. (Har p. 378. [This verse is differently cited in the TA; for there, instead of تظنّ and خرجت, we find تُحِبُّ and غَدَوْتُ.]) — — [You also say of a man, بارك فِيهِ, and لَهُ, &c., meaning He blessed him; i. e. he prayed God to bless him.] — — See also 6. 4 ابركهُ He made him (namely, a camel,) to lie down [or kneel and lie down] upon his breast. (S, K.) You say, أَبْرَكْتُهُ فَبَرَكَ I made him to lie down upon his breast, and he lay down upon his breast: but this is rare: the more common phrase is أَنَخْتُهُ فَاسْتَنَاخَ. (S.) — See also 8. — مَا أَبْرَكَهُ [How blessed is he, or it!] is an instance of a verb of wonder with a passive meaning [and irregularly derived]. (TA.) 5 تبرّك بِهِ i. q. تَيَمَّنَ بِهِ [He had a blessing; and he was, or became, blest; by means of him, or it: so accord. to explanations of تَبَرُّكٌ in the KL: but very often signifying he looked for a blessing by means of him, or it; he regarded him, or it, as a means of obtaining a blessing; he augured good from him, or it; تيمّن به being opposed to تَشَأَّمَ به; as in the K in art. طير, and in Bd in xvii. 14, &c.]: (S, K:) and ↓ تبارك بِالشَّيْءِ He augured good from the thing. (Lth, K.) One says so of a man. (K in art. مسح.) And one says, تبرّك بِاسْمِ اللّٰهِ [He looked for a blessing by means of uttering the name of God, or saying بِسْمِ اللّٰهِ]. (Ksh, on the بسملة; &c.) 6 تبارك, accord. to Zj, is an instance of تَفَاعَلَ [as quasi-pass. of فَاعَلَ, i. e., of بَارَكَ, like as تَبَاعَدَ is of بَاعَدَ,] from البَرَكَةُ; and so say the lexicologists [in general]. (TA.) [Hence,] تبارك اللّٰهُ means [Blessed is, or be, God; or] hallowed is, or be, God; or far removed is, or be, He from every impurity or imperfection, or from everything derogatory from his glory; (K) or highly to be exalted, or extolled, is God; or highly exalted, or extolled, be He; (Abu-l-'Abbás, TA;) greatly to be magnified is God; or greatly magnified be He: (TA:) or i. q. ↓ بَارَكَ, like قَاتَلَ and تَقَاتَلَ, except that فَاعَلَ is trans. and تَفَاعَلَ is intrans.: (S:) accord. to IAmb, it means [that] one looks for a blessing by means of [uttering] his name (يُتَبَرَّكُ بِاسْمِهِ) in every affair, or case: accord. to Lth, it is a phrase of glorification and magnification: (TA:) or تبارك signifies He is abundant in good; from البَرَكَةُ, which is "abundance of good:" or He exceeds everything, and is exalted above it, in his attributes and his operations; because البَرَكَةُ implies the meaning of increase, accession, or redundance: or He is everlasting; syn. دَامَ; from بُرُوكُ الطَّيْرِ عَلَى المَآءِ ["the continuing of the birds at the water"]; whence البِرْكَةُ, because of the continuance of the water therein: the verb is invariable [when thus used, being considered as divested of all signification of time, or used in an optative sense]; and is not employed [in any of the senses above] otherwise than in relation to God: (Bd in xxv. 1:) it is an attributive peculiar to God. (K.) — — تبارك بِالشَّيْءِ: see 5. 8 ابترك He (a man) threw his بَرْك [i. e. breast upon the ground (as the camel does in lying down), or upon some other thing]. (S.) — — He (a sword-polisher) leaned upon the polishing-instrument, (K,) on one side. (TA.) And He (a horse) inclined on one side in his running. (TA: [accord. to which, this is from what next follows.]) — — He hastened, or sped, and strove, laboured, or exerted himself, in running: (S, K:) and ↓ بَرَكَ, inf. n. بُرُوكٌ, (K,) or, as some say, this is a subst. from the former verb, (TA,) He strove, laboured, or exerted himself. (K.) — — (assumed tropical:) It (a cloud) rained continually, or incessantly: (TA:) and ابتركت السَّمَآءُ (assumed tropical:) the sky rained continually; as also ↓ بَرَكَت, (K,) and ↓ ابركت; but Sgh says that the first of these three is the most correct. (TA.) And ابتركت السَّحَابَةُ (tropical:) The cloud rained vehemently. (K, TA.) — — ابترك فِى عِرْضِهِ, and عَلَيْهِ, (tropical:) He detracted from his reputation, censured him, or impugned his character, and reviled him, (K, TA,) and laboured in vituperating him.

(TA.) ابتركوا فِى الحَرْبِ (tropical:) They fell upon their knees in battle, and so fought one another. (K, TA. [See بَرَكَآءُ, below.]) — اِبْتَرَكْتُهُ I prostrated him, or threw him down prostrate, and put him beneath my بَرْك [i. e. breast]. (S.) بَرْكٌ Many camels: (S, K:) or a herd of camels lying down upon their breasts: (K:) or any camels, males and females, lying down upon their breasts by the water or in the desert by reason of the heat of the sun or by reason of satiety: (TA:) or all the camels of the people of an encampment, that return to them from pasture in the evening, or afternoon, to whatever number they may amount, even if they be thousands: (K:) one thereof is termed ↓ بَارِكٌ; (K;) the two words being like تَجْرٌ and تَاجِرٌ; (TA;) fem. ↓ بَارِكَةٌ: (K:) pl. بُرُوكٌ, (S, K,) i. e., pl. of بَرْكٌ. (S.) — Also, (S, Msb, K,) and ↓ بِرْكَةٌ, which is with kesr, (S, K,) The breast (S, Msb, K) of a camel: (Msb, TA:) this is the primary signification: (TA:) as some say, the former signifies the breast of the camel with which he crushes a thing beneath it: (TA:) and (K) accord. to Lth, (TA,) the latter is the part next to the ground of the skin of the breast of the camel; (or, as in the 'Eyn, of the skin of the belly of the camel and of the portion of the breast next to it; TA;) as also the former: (K:) or, as some say, the former is the middle of the breast, where [the two prominences of flesh called] the فَهْدَتَانِ conjoin at their upper parts: (Ham p. 66:) or the latter is pl. of the former, like as حِلْيَةٌ is of حَلْىٌ: or the former is of man; and the latter, of others: or the former is the interior of the breast; (or, as Yaakoob says, the middle of the breast; TA;) and the latter, the exterior thereof: (K:) or the former is the breast, primarily of the camel, because camels lie down (تَبْرُكُ) upon the breast; and metaphorically of others. (Ham p. 145.) — — Hence, بَرْكُ الشِّتَآءِ (tropical:) The first part of winter; (L, TA; *) and the main part thereof. (L.) — — And hence, (TA,) البُرُوكُ is an appellation applied to (tropical:) The stars composing the constellation of the Scorpion, of which are الزُّبَانَى and الإِكْلِيلُ and القَلْبُ and الشَّوْلَةُ [the 16th and 17th and 18th and 19th of the Mansions of the Moon], which rise [aurorally] in the time of intense cold; as is also الجُثُومُ: (L, TA: *) or, accord. to IF, to a نَوْء of the أَنْوَآء of الجَوْزَآء; because the انواء thereof do not set [aurorally] without there being during their period a day and a night in which the camels lie upon their breasts (تَبْرُكُ) by reason of the vehemence of the cold and rain. (TA.) بُرْكٌ: see بُرَكٌ. بِرْكٌ: see بِرْكَةٌ. بُرَكٌ Remaining fixed (↓ بَارِكٌ) at, or by, a thing. (IAar, K.) So in the phrase بُرَكٌ عَلَى جَنْبِ الإِنَآءِ [Remaining fixed at, or by, the side of the vessel], in a verse describing a [gluttonous] man, who swallows closely-consecutive mouthfuls. (IAar.) — — (assumed tropical:) Incubus, or nightmare; as also ↓ بَارُوكٌ. (K.) — — (tropical:) A coward; and so ↓ the latter word. (K, TA.) — Also, [and by contraction ↓ بُرْكٌ, as in a verse cited in the M and TA in art. وبص,] A name of the month ذُو الحِجَّة; (AA, K;) one of the ancient names of the months. (AA.) بُرْكَةٌ, (S, K,) or ↓ بُرَكَةٌ, (Msb,) A certain aquatic bird, white, (S, Msb, K,) and small: (K:) [the former applied in Barbary, in the present day, to a duck:] pl. بُرَكٌ (S, Msb, K) and بُرْكَانٌ and بِرْكَانٌ and [pl. of pauc.] أَبْرَاكٌ; (K;) or, in the opinion of ISd, ابراك and بركان are pls. of the pl. [بُرَكٌ]. (TA.) بِرْكَةٌ A mode, or manner, of بُرُوك [i. e. of a camel's kneeling and lying down upon the breast]; (S, * O, * K;) a noun like رِكْبَةٌ and جِلْسَةٌ. (S, O.) One says, مَا أَحْسَنَ بِرْكَةَ هٰذِهِ النَّاقَةِ [How good is this she-camel's manner of lying down on the breast!]. (S.) — See also بَرْكٌ. — A حَوْض [i. e. watering-trough or tank]: (K:) or the like thereof, (S, TA,) dug in the ground, not having raised sides constructed for it above the surface of the ground; (TA;) and ↓ بِرْكٌ signifies the same: (Lth, K:) said to be so called because of the continuance of the water therein: (S:) pl. بِرَكٌ, (S, Msb, K,) which Az found to be applied by the Arabs to the tanks, or cisterns, that are constructed with baked bricks, and plastered with lime, in the road to Mekkeh, and at its wateringplaces; sing. بِرْكَةٌ; and sometimes a بركة is a thousand cubits [in length], and less, and more: but the watering-troughs, or tanks, that are made for the rain-water, and not cased with baked bricks, are called أَصْنَاعٌ, sing. صِنْعٌ: (TA:) [بِرْكَةٌ often signifies a basin; a pool; a pond; and a lake: and in the present day, also a bay of the sea: and a reach of a river:] also a place where water remains and collects, or collects and stagnates, or remains long and becomes altered. (ISd, K.) بَرَكَةٌ [A blessing; any good that is bestowed by God; and particularly such as continues and increases and abounds:] good, (Jel in xi. 50,) or prosperity, or good fortune, (Fr, K,) that proceeds from God: (Fr, in explanation of the pl. as used in the Kur xi. 76:) increase; accession; redundance; abundance, or plenty; (S, Msb, K, Kull;) whether sensible or intellectual: and the continuance of divinely-bestowed good, such as is perceived by the intellect, in, or upon, a thing: (Kull:) or firmness, stability, or continuance, coupled with increase: (Ham p. 587:) or increasing good: (Bd in xi. 50:) and abundance of good; implying the meaning of increase, accession, or redundance: (Bd in xxv. 1:) or abundant and continual good: (so in an Expos. of the Jámi' es-Sagheer, cited in the margin of a copy of the MS:) and, accord. to Az, God's superiority over everything. (TA.) بُرْكَةٌ: see بُرْكَةٌ. بَرَاكِ بَرَاكِ, (S, K, *) like قَطَامِ, (K,) said in war, or battle, (S,) means أُبْرُكُوا [Be ye firm, steady, or steadfast: in the CK, erroneously, اَبْرِكُوا]. (S, K.) بَرُوكٌ A woman that marries having a big son (S, K) of the age of puberty. (S.) بُرُوكٌ A hasting, speeding, striving, labouring, or exerting oneself, in running; a subst. from ابترك: and inf. n. of بَرَكَ in a sense in which it is explained above with the former verb. (K: but see 8.) بَرِيكٌ: see مُبَارَكٌ. بَرَاكَآءُ (S, K) and بُرَاكَآءُ (TA) Firmness, steadiness, or steadfastness, in war, or battle; (IDrd, S;) and a striving, labouring, or exerting oneself [therein]; from البُرُوكُ [inf. n. of بَرَكَ]: (S:) or a falling upon the knees in battle, and so fighting; as also ↓ بَرُوكَآءُ. (K.) — — Also The field of battle: or, accord. to Er-Rághib, برآكاءُ الحَرْبِ and ↓ بَرُوكَاؤُهَا signify the place to which the men of valour cleave. (TA.) بَرُوكَآءُ: see what next precedes, in two places. بَرَّكَانٌ and بَرَّكَانِىٌّ (Fr, Mgh, Msb, K) and ↓ بَرْنَكَانٌ, (S, Mgh, Msb, K,) which is the form commonly obtaining, (Msb,) and mentioned by El-Ghooree as well as J, (Mgh,) but disallowed by Fr, (Mgh, TA,) and ↓ بَرْنَكَانِىٌّ, (K,) but this also is disallowed by Fr, (Mgh, TA,) or, accord. to IDrd, ↓ بَرْنَكَآءُ and ↓ بَرْنَكانِىٌّ, but he says that it is not Arabic, (TA,) A kind of [garment such as is called] كِسَآءٌ, (S, Mgh, Msb,) [similar to a بُرْدَة,] well-known; (Msb;) the black كساء; (Fr, Mgh, K;) a woollen كساء having two ornamental borders: (Fr, TA. in art. برنك:) [in Spanish barangane: (Golius:)] pl. [of all except the first two] بَرَانِكُ. (IDrd, K.) بَرَكَانٌ, without teshdeed, is not mentioned by any one. (Mgh.) بَرْنَكَانِىٌّ and بَرْنَكَانٌ and بَرْنَكَآءُ: see بَرَّكَانٌ, in four places. بَارِكٌ, fem. with ة: see بَرْكٌ, in two places: — — and see بُرَكٌ. بُورَكٌ i. q. بُورَقٌ; (K;) that is put into flour, (TA,) or into dough. (JK and Mgh and TA in explanation of the latter word.) بُورِك, as a noun: see 3. بَارُوكٌ: see بُرَكٌ, in two places. مَبْرَكٌ A place where camels lie upon their breasts: pl. مَبَارِكٌ. (Msb.) You say, فُلَانٌ لَيْسَ لَهُ مِبْرَكٌ جَمَلٍ [Such a one has not a place in which a camel lies; meaning he does not possess a single camel]. (S.) مُبَارَكٌ is originally مُبَارَكٌ فِيهِ [or لَهُ or عَلَيْهِ, accord. to those who know not, or disallow, بَارَكَ as trans. without a preposition; and signifies Blessed, beatified, felicitated, or prospered; gifted with, or made to possess, بَرَكَة, i. e. a blessing, any good that is bestowed by God, prosperity or good fortune, increase, &c.]; (Msb;) abounding in good; (Ksh and Bd in iii. 90;) abounding in advantage or utility: (Bd in vi.

92 and 156, and xxxviii. 28, and 1. 9:) the pl. applied to irrational things is مُبَارَكَاتٌ. (Msb.) You say also ↓ بَرِيكٌ as meaning مُبَارَكَ فِيهِ: (K:) or طَعَامٌ بَرِيكٌ is as though meaning مُبَارَكٌ [i. e. Blessed food; or food in which is a blessing, &c.]. (S.) مُبْتَرِكٌ, [in the CK مُتَبَرِّكٌ,] applied to a man, (tropical:) Leaning, or bearing, upon a thing; applying himself [thereto] perseveringly, assiduously, or constantly. (K, TA.) — — Also, applied to a cloud, (tropical:) Bearing down [upon the earth], and paring off the surface of the ground [by its vehement rain: see 8]. (TA.) مُتَبَارِكٌ [app. applied to God (see its verb)] High, or exalted. (Th, TA.) برم 1 بَرَمَهُ: see 4, in two places. — بَرِمَ, aor. بَرَمَ; and ↓ تبرّم; He was, or became, affected with disgust, loathing, or aversion; (M, * K;) he was vexed, grieved, disquieted by grief, or distressed in mind. (M.) You say, بَرِمَ بِهِ, inf. n. بَرَمٌ; (T, S, M, Msb, K;) and ↓ تبرّم بِهِ; (T, S, Msb, K;) He was, or became, disgusted by it, or by reason of it; he loathed it; (T, *, M, * Msb, * K;) he was vexed, grieved, disquieted by grief, or distressed in mind, by it, or by reason of it. (T, M, Msb, K.) — — بَرِمَ بِحُجَّتِهِ, aor. بَرَمَ, (tropical:) [He was unable to adduce, as he had intended, his argument, allegation, or evidence,] is said when one has intended to adduce an argument, allegation, or evidence, and it did not present itself to him. (A, K, TA.) 4 ابرمهُ, (inf. n. إِبْرَامٌ, T,) He made it (a rope, AHn, M, K, or a thread, or string, T) of two strands, or distinct yarns or twists, and then twisted it; (AHn, T, M, K;) as also ↓ بَرَمَهُ [aor. بَرُمَ, inf. n. بَرْمٌ]: (T:) or he twisted it well; namely, a rope. (M.) — — And hence, (T, TA,) (tropical:) He made it (a thing, S, or an affair, T, M, K, or a compact, Msb) firm, strong, solid, or sound; he established it, settled it, or arranged it, firmly, strongly, solidly, soundly, or thoroughly; (T, S, M, Msb, K, TA;) as also ↓ بَرَمَهُ, (M, K,) [aor. بَرُمَ,] inf. n. بَرْمٌ. (K.) — — (assumed tropical:) He thought, or meditated, upon it; (namely, a thing;) or did so looking to its end, issue, or result; or he did it, performed it, or executed it, with thought, or consideration. (Msb.) — He affected him with disgust, loathing, or aversion; (T, * S, M, * Msb, * K;) caused him to be vexed, grieved, disquieted by grief, or distressed in mind. (T, S, M, Msb.) You say, لَا تُبْرِمْنِى بِكَثْرَةِ فُضُولِكَ [Disgust me not, or vex me not, by the abundance of thy meddling, or impertinent, speech.]. (T, TA.) — ابرم It (a vine) put forth grapes in the state in which they are termed بَرَمَ, q. v. (Th, M, K.) 5 تَبَرَّمَ see 1, in two places. 7 انبرم [It (a rope, or a thread, or string,) was made of two strands, or distinct twists, and then twisted: or was twisted well: see 4, of which it is quasi-pass. — — And hence,] (tropical:) It ([a thing, or an affair, or] compact, Msb) was, or became, firm, strong, solid, or sound; it was, or became, established, settled, or arranged, firmly, strongly, solidly, soundly, or thoroughly. (Msb, KL.) بَرَمَ The fruit of the [trees called] عِضَاه: (S, M, K:) n. un. with ة: (S, M:) in its first stage it is termed فَتْلَةٌ; then, بَلَّةٌ; then, بَرَمَةٌ: AHn has erred in saying that the فتلة is above the برمة [in degree]: (M:) that of every kind of عضاه is yellow, except that of the عُرْفُط, which is white, (S, M,) as though its filaments, or fringe-like appertenances, were cotton, and it is like the button of a shirt, or somewhat larger: (M:) that of the سَلَم is the sweetest in odour, (S, M,) and this is yellow, and is eaten, being sweet, or pleasant: (M:) accord. to AA, the fruit of the طَلْح [or acacia gummifera, which is of the trees called عضاه]: n. un. with ة: (T:) sometimes, also, بَرَمَةٌ is applied to a fruit of the أَرَاك (M, * K, * TA) before it has become ripe and black; for when ripe, it is called مَرْدٌ; and when black, كَبَاثٌ: (TA:) and the pl. is بِرَامٌ (M, K) and بُرُمٌ, (M,) or بَرَمٌ. (K: [but the last is a coll. gen. n.]) — — Also Grapes when they are above, (M,) or when they are like, (K,) the heads of young ants. (M, K.) — (tropical:) One who does not take part with others in the game called المَيْسِر [q. v.], (As, T, S, M, K,) nor contribute with them anything, (TA,) by reason of his avarice, (Har p. 382,) though he eats with them of the flesh-meat thereof; (As, TA;) but sometimes he shuffles, or deals forth, (يُفِيضُ,) the gaming-arrows for the players: (S in art. جمد:) likened to the بَرَم of the أَرَاك, because he is of no use: (Har ubi suprà:) and ↓ بَرَمَةٌ occurs in the same sense; [the man so termed being likened to a بَرَمَة of the اراك; or] the ة being added to give intensiveness to the meaning: (M:) the pl. is أَبْرَامٌ. (T, S, M, K.) And hence, (tropical:) Avaricious, or niggardly; mean, or sordid: (Har ubi suprà:) or heavy, or sluggish; (K, TA;) destitute of good. (TA.) It is said in a prov., أَبْرَمًا قَرُونًا (tropical:) [Art thou (تَكُونُ being understood after) one taking no part with others in the game of الميسر, as is implied in the S, or art thou] heavy, or sluggish, (K, TA,) destitute of good, (TA,) yet eating two dates at once each time? (S, K, TA.) بَرِمٌ part. n. of بَرِمَ [and therefore meaning Affected with disgust, loathing, or aversion; or vexed, grieved, disquieted by grief, or distressed in mind]. (M, Msb.) بُرْمَةٌ A cooking-pot (T, M, &c.) of stone, (T, Mgh, Msb,) or of stones: [see مُبْرِمٌ:] (M, K:) or [simply] a cooking-pot, (S, TA,) as some say, in a general sense, so that it may be of copper, and of iron, &c.: (TA:) pl. بِرَامٌ (T, S, M, Mgh, Msb, K) and بُرَمٌ (T, M, &c.) and [coll. gen. n.] بُرْمٌ. (T, M, K.) — Also A certain thing which women wear upon their arms, like the bracelet. (TA.) بَرَمَةٌ [originally n. un. of بَرَمٌ]: see بَرَمٌ. بَرِيمٌ A rope composed of two twists twisted together into one; as also ↓ مُبْرَمٌ: (S:) or a thread, or string, twisted of two distinct yarns or twists: (T:) or a thread, or string, twisted of white and black yarns: (Ham p. 704:) or a twisted rope in which are two colours, (A'Obeyd, S,) or two threads, or strings, of different colours, (IAar, T, M, K,) red and yellow, (M,) or red and white, (K,) sometimes (A'Obeyd, S) bound by a woman upon her waist, and upon her upper arm: (A'Obeyd, S, K:) a rope of two colours, adorned with jewels, so bound by a woman: (M, K:) or a thread, or string, (Lth, A'Obeyd, T,) with beads strung upon it, (Lth, T,) or of different colours, (A'Obeyd, T,) which a woman binds upon her waist: (Lth, A'Obeyd, T: [see also حَوْطٌ]:) or a string of cowries, which is bound upon the waist of a female slave. (Aboo-Sahl El-Harawee in art. بزم of the TA.) — — Anything in which are two colours (T, M, K) mixed together: (M, K:) and any two things mixed together and combined. (M.) — — An amulet (M, K, TA) that is hung upon a boy; because of the colours therein. (TA.) — — A garment, or piece of cloth, in which are silk (قَزّ) and flax. (T.) — — Also, (K,) or the dual thereof, (AO, T, S,) which latter is the right, (TA,) The liver and hump [of a camel], (AO, T, S, K,) cut lengthwise, and tied round with a string or thread, or some other thing, (S, K,) in some copies of the S, or with a gut; (TA;) said to be thus called because of the whiteness of the hump and the blackness of the liver. (S, K.) So in the phrase, إِشْوِ لَنَا مِنْ بَرِيمَيْهَا [Roast thou for us some of her liver and hump, cut lengthwise, &c.]. (AO, T, S: [in copies of the K, بَرِيمِهَا: and in the CK, بَرِيمَتِهَا.]) — — Also, the sing., Water mixed with other [water &c.]. (TA.) — — Tears mixed with [the collyrium termed] إِثْمِد; (M, K;) because having two colours. (TA.) — — A mixed company of people. (M, K.) — — An army; (S, K;) because comprising a mixed multitude of men; (K;) or because of the colours of the banners of the tribes therein: (S, K, TA:) or an army in which is a mixed multitude of men: (M:) or an army having two colours: (T:) and the dual, two armies, Arabs and foreigners. (IAar, T.) — — A number of sheep and goats together. (IAar, T, M, K.) — — The light of the sun with the remains of the blackness of night: (IAar, T:) or the dawn;

(M, K;) because of its combining the blackness of night and the whiteness of day: or, as some say, بَرِيمٌ الصُّبْحِ means the tint (خَيْط [q. v.]) of the dawn that is mixed with two colours. (M.) — — (assumed tropical:) Inducing suspicion, or evil opinion; [as though of two colours;] (IAar, T;) suspected. (IAar, T, Sgh, K.) بَرِّيمَةٌ, with fet-h, and with teshdeed to the ر which is meksoorah, A دَائِرَة [or feather, or portion of the hair naturally curled or frizzled, in a spiral manner, or otherwise,] upon a horse, whereby one judges of its goodness or badness: pl. بَرَارِيمُ. (TA: [and used in this sense in the present day.]) — — See also بَيْرَمٌ. بَيْرَمٌ The [implement called] عَتَلَة: or particularly the عتلة of the carpenter: (M, K:) [i. e.,] an auger, a wimble, or a gimlet; [called in the present day ↓ بَرِّيمَة; accord. to Mirkát el-Loghah, cited by Golius, who writes the latter word without teshdeed, the former signifies such an implement (" terebra ") of a large size;] that with which the carpenter perforates: and also said to signify that with which the saddler perforates leather: (KL:) also a well-known kind of [implement such as is called in Persian] تِيشَهْ [i. e., a hatchet, or the like]: (PS:) AO said, the بَيْرَمُ is the عَتَلَة of the carpenter: or he said, the عتلة is the بيرم of the carpenter: (T:) this word, (M,) the بيرم of the carpenter, (S,) is Persian, (S, M,) arabicized. (S.) مُبْرَمٌ: see بَرِيمٌ. — — Also A garment, or piece of cloth, of which the thread is twisted of two yarns, or distinct twists. (S, K.) And hence, (S,) A certain kind of garments, or cloths. (S, K.) — — [(assumed tropical:) A thing, or an affair, or a compact, made firm, strong, solid, or sound; established, settled, or arranged, firmly, strongly, solidly, soundly, or thoroughly. See its verb, 4. — — And hence, قَضَآءٌ مُبْرَمٌ (assumed tropical:) Ratified destiny; such as is rendered inevitable.] مُبْرَمٌ [act. part. n. of 4. — And also] A gatherer of بَرَم [q. v.]: (M:) or, of the بَرَم of the عِضَاه: (K:) or, specially, a gatherer of the بَرَم of the أَرَاك. (M.) — A maker of بِرَام [or stone cookingpots]: (K:) or one who wrenches out the stones of which they are made from the mountain, (M, K, TA,) and fashions them, and hews them out. (TA.) — And hence, (M,) (assumed tropical:) A heavy, or sluggish, man; as though [in the CK لأَنَّهُ is erroneously put for كَأَنَّهُ] he cut off for himself something from the persons sitting with him: (M, K: *) or, as some say, [so in the M; but in the K, "and"] bad, or corrupt, in discourse; (M, K;) who discourses to others of that in which is no profit nor meaning; (TA;) from the same word as signifying "a gatherer of the fruit of the اراك," (M, TA,) which has no taste nor sweetness nor sourness nor virtue, or efficacy: (AO, TA:) or one who is a burden upon his companion, without profit and without good; like the بَرَم who takes no part with others in the game of المَيْسِر, though he eats of the flesh-meat thereof. (As, TA.) مِبْرَمٌ sing. of مَبَارِمُ, (TA,) which signifies The spindles with which the twisting termed إِبْرَام is performed. (M, K, TA.) [See 4.] برن بَرْنِيٌّ A sort of dates, (T, S, M, Msb, K,) well known, (K,) the best of dates, (M,) or of the best of dates, (Msb,) red, intermixed, or tinged, with yellow, having much لِحَآء [i. e. flesh, or pulp], and very sweet, (T,) or yellow, and round: (M:) n. un. with ة: (M:) it is an arabicized word, originally بَرْنِيكْ, i. e. good, or excellent, fruit: (K:) accord. to AHn, of Persian origin, i. e., بَارْنِىْ; بار meaning fruit, and نى denoting egregiousness: (M:) accord. to Suh, a foreign, or Persian, word, meaning blessed [or good or excellent] fruit; بَرٌّ meaning fruit; and هِنِى, good or excellent [or wholesome]: the Arabs introduced it into their language: (Msb:) or, accord. to the Moajam of El-Bekree, it is from بَرْنٌ, the name of a town, or village. (TA.) It is converted by a rájiz into بَرْنِجّ; the double ى being changed into [double] ج. (S, M.) — — You say also نَخْلٌ بَرْنِىٌّ and نَخْلَةٌ بَرْنِيَّةٌ [Palm-trees, and a palm-tree, of which the dates are of the sort described above]. (T.) بَرْنِيَّةٌ n. un. of بَرْنِىٌّ. — Also A kind of vessel, (S, Mgh, Msb, K,) well known, (Msb,) of baked clay: (S, Mgh, K:) or, as some say, of those that are termed قَوَارِير [i. e. flasks, or bottles, generally of glass]; such as are used by the seller of perfumes: (Mgh:) or a thing like a vessel of baked clay, big, or bulky, and green: and sometimes of the kind termed قوارير: (M:) or a thing like vessels of baked clay, big, or bulky, and green; of the kind termed قوارير that are thick, with wide mouths: (Lth, T:) pl. بَرَانِىٌّ. (Mgh.) — And A cock: (IAar, T:) or a young cock, (M, K,) when it attains to maturity, (M,) or when it begins to do so: (K:) of the dial. of El-'Irák: (M:) pl. as above. (T, M, K.) برنس Q. 2 تَبَرْنَسَ He wore, or clad himself with, a بُرْنُس. (S.) بُرْنُسٌ A long قَلَنْسُوَة, (S, Msb, K,) which the devotees used to wear in the first age of ElIslám: (S:) or any garment of which the head forms a part, (M, K,) being joined to it, (M,) whether it be a دُرَّاعَة or a مِمْطَر or a جُبَّة; (M, K;) and this is said to be the correct explanation: (TA:) [agreeably with the latter explanation, it is applied in the present day to a hooded cloak, mostly of white woollen stuff; but often, of cloth of any colour:] pl. بَرَانِسُ: (Msb:) [some say] it is from البِرْسُ, meaning "cotton," and the ن is augmentative: or, accord. to some, it is not Arabic. (TA.) — — بُرْنُسُ الحُسْنِ (assumed tropical:) Comely, or goodly, hair. (TA in art. برنك بَرْنَكَآءُ (.ملأ and بَرْنَكَانٌ and بَرْنَكَانِىٌّ: see بَرَّكَانٌ, in art. برك. بره بَرِهَ 1 بَرِهَ, aor. بَرَهَ, inf. n. بَرَهٌ, or, as in some copies of the K, بَرَهَانٌ, (TA, [and so I find in an excellent copy of the K, but in the CK بُرْهَان,]) His body returned to a healthy state, or his health of body returned to him, or his bodily condition became good, after having been altered by disease. (IAar, K. *) [The ه is perhaps a substitute for ء: see بَرِئَ.] — — And He was, or became, white in person, or body and members. (K.) — — See also بَرَهٌ, below. 4 ابره He adduced the evidence or proof: (Msb, K:) but as to ↓ بَرْهَنَ, meaning he manifested the evidence or proof, it is said, on the authority of IAar, to be post-classical; the former being the correct word: (AA, T, Z, Msb, TA:) or the former signifies he adduced, or uttered, or did, wonderful things, and overcame men. (K.) Q. Q., or, as some say, Q., 1. بَرْهَنَ: see 4; and see art. برهن. بَرَهٌ [perhaps an inf. n., of which the verb is ↓ بَرِهَ,] Softness, thinness of skin, and plumpness, (K, TA,) of a woman; as also ↓ بَرَهْرَهَةٌ. (TA.) بَرْهَةٌ: see what next follows. بُرْهَةٌ and ↓ بَرْهَةٌ A long space or period of time: (JK, S:) or a long time: (ISk, K:) or they have a more general sense; (K;) i. e. a space, or period, of time: pl. of the former بُرَهٌ and بُرُهَاتٌ and بُرَهَاتٌ and بُرْهَاتٌ. (Msb.) You say, أَتَتْ عَلَيْهِ بُرْهَةٌ مِنَ الدَّهْرِ and بَرْهَةٌ [A long space or period of time, or merely a space or period of time, passed over him]. (S.) بُرْهَانٌ: see art. برهن. بَرَهْرَهَةٌ A white (IAar, JK, Msb) girl (IAar, Msb) or female: (JK:) or a woman (S, K,) white and youthful: or soft, or tender: (K:) or that quivers, (K,) or almost quivers, (S,) from sappiness, softness, or tenderness: (S,* K:) or that shines, or glistens, by reason of her clearness [of complexion]: or thin-skinned; appearing as though water were running upon her, by reason of her softness, or tenderness: (TA:) of the measure فَعَلْعَلَةٌ, (S, TA,) from بَرَهٌ: (TA:) dim. ↓ بُرَيْهَةٌ (JK, TA) and ↓ بُرَيْرِهَةٌ, (JK,) or ↓ بُرَيْرِيهَةٌ; but ↓ بُرَيْهِرَهَةٌ is bad, and seldom used. (TA.) Imra-el-Keys says, بَرَهْرَهَةٌ رُؤدَةٌ رَخْصَةٌ كَخُرْعُوبَةِ البَانَةِ المُنْفَطِرْ [White, or white and youthful, &c., soft, or beautiful, tender, like the shoot of the ben-tree breaking forth with leaves: the last word being made masc. by poetic license, for the sake of the metre.]. (S.) — — [Hence, app.,] it is said to signify also A white knife, of clear, pure, or bright, iron. (TA.) — See also بَرَهٌ. بُرَيْهَةٌ and بُرَيْهِرَهَةٌ: see بَرَهْرَهَةٌ. بُرَيْرِهَةٌ, or بُرَيْرِيهَةٌ: see بَرَهْرَهَةٌ. أَبْرَهُ [app.] Having the body in a healthy state, or in good condition, after disease: and white in person, or body and members: [but whether it have both these significations, or only the latter of them, is not clear:] fem. بَرْهَآءُ.

(K.) برهن Q., or, as some say, Q. Q., 1. Q. 1 بَرْهَنَ He adduced, (T, Z, Msb,) or established, (S, K, and Ham p. 7,) the بُرْهَان, (T, Z, Msb, K,) i. e. the evidence or proof [&c.]; (T, S, Msb, &c.;) or he adduced his evidence or proof [&c.]; (T, Msb;) عَلَيْهِ [against him, or it, or (as in اِسْتَدَلَّ عَلَيْهِ) of it], (S, K, and Ham p. 7,) and لَهُ [to him, or for him]: (Ham ubi suprà:) but this verb is said by Az and Z, on the authority of IAar, to be post-classical; the correct word, they say, being أَبْرَهَ: (Msb:) this they assert on the ground of the opinion that بُرْهَانٌ [q. v.] is of the measure فُعْلَانٌ; but J holds the ن to be a radical. (TA.) بُرْهَانٌ An evidence, or a proof: (T, S, Msb, K, and Ham p. 7:) and a demonstration; i. e. the manifestation of an evidence or proof: (Msb:) or a decisive and manifest evidence or proof: (TA:) or the firmest, strongest, or most valid, evidence or proof; which is such as ever necessarily implies truth, or veracity, as its consequence, or concomitant; for evidences, or proofs, are of five sorts; whereof this is one; another is that which ever necessarily implies falsity, or falsehood, as its consequence, or concomitant; another, that which is nearer to truth, or veracity; another, that which is nearer to falsity, or falsehood; and another, that which is intermediate between these two: (Er-Rághib, TA:) [pl. بَرَاهِينُ:] some say that the ن in this word is augmentative; (Msb, and Ham p. 7;) that it is of the measure فُعْلَانٌ, from البره [app. البَرْهُ] signifying the "act of cutting:" (Ham ubi suprà:) others, that it is radical: Az mentions both of these opinions: J confines himself to the latter opinion: Z, to the former, saying, on the authority of IAar, that the word is derived from بَرَهْرَهَةٌ, meaning "white," [or "fair in complexion,"] applied to a girl: (Msb:) Abu-l-Feth [i. e. IJ] says that he holds it to be of the measure فُعْلَالٌ, like قُرْطَاسٌ and قُرْنَاسٌ, the ن not being augmentative, as is shown by the verb above mentioned: (Ham ubi suprà:) but [it has been stated above that] this verb is said, on the authority of IAar, to be post-classical. (Msb, TA.) برو 1 بَرَوْتُهَا, i. e. النَّاقَةَ: see 4. — بَرَوْتُهُ, (M, Msb, K,) aor. بَرُوَ, (Lth, T,) inf. n. بَرْوٌ, (M,) I formed it, or fashioned it, by cutting; shaped it out; or pared it; (K;) namely, a reed for writing, (Lth, T, M, Msb, K,) and a stick, or piece of wood, (M, K,) and an arrow, (K,) [&c.;] a dial. var. of بَرَيْتُهُ, (Lth, T, M, Msb,) used by some, (Lth, T,) but the latter is the more approved: (M, TA:) mentioned by AZ. (TA.) — — [Hence, perhaps,] بَرَاهُ, aor. بَرُوَ, inf. n. بَرْوٌ, He (i. e. God) created him, or it: (Fr, S, K:) [but] they affirm that it is originally بَرَأَهُ, with hemz: (MF:) so says IAth: (TA:) or it is from بَرًا or بَرًى, signifying "dust," or "earth." (Fr, S.) — بَرَا, aor. بَرُوَ, is also a bad dial. var. of بَرَأَ [signifying He, or it, recovered from disease, or became convalescent, &c.], aor. يَبْرُؤُ. (TA.) 4 أَبْرَيْتُهَا, (S, M, K,) i. e. النَّاقَةَ, (S, M,) I put a [ring such as is termed] بُرَة in her (a camel's) nose; (S, M, K;) as also ↓ بَرَوْتُهَا: (IJ, M, K:) and ابريتهُ, namely, a camel, I put him a بُرَة. (Msb.) — ابرى Dust, or earth, came, or lighted, upon it. (K,* TA, in art. برى.) بُرَةٌ (in which the final radical letter is elided, [and replaced by ة,] Msb) A ring (T, S, M, &c.) of brass, (Lth, Lh, T, S, M, [in a copy of the Msb, من صوف is erroneously put for مِنْ صُفْرٍ,]) or of silver, (Lth, T,) or of some other material, (Lh, M,) slender, and bent at the two ends [lest it should open at the place where the two ends meet], that is put in the nose of a she-camel, (Lth, T,) or put in the nose of the camel, (M, Msb, K,) or in the flesh of the nose of the camel, (Lh, S, M, K,) or, as As says, in one of the two sides of the two nostrils, (S,) app. either for the purpose of ornament or to render the animal obedient; (MF;) [generally for the latter purpose, to attach the rein thereto:] when the ring is of hair, it is termed خِزَامَةٌ; (As, S, Msb;) and when of wood, خِشَاشٌ: (Msb:) Aboo-'Alee mentions, and explains in like manner, ↓ بَرْوَةٌ and بُرًى; [the latter as pl. of the former;] but this is extr.: (M:) J says, [in the S,] Aboo-'Alee says that بُرَةٌ is originally بَرْوَةٌ, because it has بُرًى for a pl., like as قَرْيَة has قُرًى; but Aboo-'Alee does not say this; he only desires to show that the final radical letter of بُرَةٌ is و by the fact that بَرْوَةٌ is a dial. var. thereof: (IB, TA:) some, however, remarking upon J's saying that the original of بُرَةٌ is بَرْوَةٌ, assert that it is correctly ↓ بُرْوَةٌ: (TA:) بُرَةٌ also signifies an anklet: (M, K:) or any ring; such as a bracelet and an earring and an anklet and the like of these: (S:) the pl. (in the former and the latter senses, M, TA) is بُرَاتٌ, (S, M, K,) in [some of] the copies of the K erroneously written بُرَاةٌ, (TA,) and بُرًى, (T, S, M,) and بُرُونَ, contr. to analogy, (Msb,) or بُرِينَ (T, S, M, K, [in all of which, except the last, this is in the accus. or the gen. case, but, as it is the nom. case in the K, it may be that بُرُونَ and بُرِينَ are dial. vars., like سِنُونَ and سِنِينَ,]) and بِرِينَ. (M, K: [in a copy of the former of which, accord. to the TT, بُرِىٌّ and بِرِىٌّ are put in the place of the last two of these pls.]) بَرًا, or بَرًى, Dust, or earth: (Fr, S, M, Msb, K, mentioned in the M and K in art. برى:) whence بَرَاهُ, [if not originally بَرَأَهُ,] meaning "He (i. e. God) created him." (Fr, S.) Hence the saying, بِفِيهِ البَرَا, or البَرَى, [In his mouth be dust, or earth], (S, M,) a form of imprecation against a man. (M.) بَرْوَةٌ Cuttings, chips, parings, or the like, of a reed for writing, and of a stick, or piece of wood, and of soap, and the like. (TA.) — See also بُرَةٌ. بُرْوَةٌ: see بُرَةٌ. البَرِيَّةُ The creation; as meaning the beings, or things, that are created; or, particularly, mankind; syn. الخَلْقُ: originally with ء: (S:) but not pronounced with ء: (IAth, TA in art. برى:) or, accord. to Fr, if from بَرًا, or بَرًى, i. e. "dust," or "earth," it is originally without ء: pl. بَرَايَا and بَرِيَّاتٌ. (S.) مُبْرَاةٌ A she-camel (T, S) having a [ring such as is termed] بُرَة put in her nose: (T, S, K:) pl. مُبْرَيَاتٌ. (TA in art. عرف.) بُرَةٌ مَبْرُوَّةٌ (T, M, K) A بُرَة made, or manufactured. (T, TA.) برى 1 بَرَى, (T, M, K,) first pers. بَرَيْتُ, (T, S, Msb,) aor. يَبْرِى, (T, K,) inf. n. بَرْىٌ, (T, S, M, Msb, K,) He formed, or fashioned, by cutting; shaped out; or pared; (As, T, M, K;) a reed for writing, (Lth, As, ISk, T, S, M, Msb,) and a stick, or piece of wood, (Lth, T, M,) and an arrow, (M, K,) &c.; (M;) as also ↓ ابترى: (M, K:) and بَرَوْتُ, (Msb,) aor. يَبْرَى. (Lth, T,) is a dial. var., (Msb,) used by some, who say, هُمْ يَقْلُو البُرَّ [instead of يَقْلِى]. (Lth, T.) — — And hence, (As, T,) aor. and inf. n. as above, (As, T, M, K,) (assumed tropical:) He (a man) fatigued, or jaded, and made to lose flesh, (As, * T, * S,) a she-camel, (As, T,) or a camel: (S:) or it (journeying) rendered him lean, or emaciated: (M, K:) and in like manner one says of a year of dearth or drought. (TA.) And بَرَيْتُ سَنَامَهَا بِسَيْرِى عَلَيْهَا (assumed tropical:) [I wasted her hump by my journeying upon her]: occurring in a poem of El-Aashà. (M.) — See also 3: — — and see 5, in two places. 3 باراهُ, (T, S, M, &c.,) inf. n. مُبَارَاةٌ, (T, TA,) He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him; i. q. عَارَضَهُ; (S, M, Msb, K;) i. e., (TA,) he did the like of what he (the latter) did, (ISk, T, S, Msb, TA, and EM p. 64,) striving to overcome him or surpass him; (EM ubi suprà;) as also ↓ بَرَى لَهُ, aor. يَبْرِى, inf. n. بَرْىٌ; and ↓ انبرى له: (As, T:) and he vied, or competed, with him, or contended with him for superiority, in glory, or excellence, or in beauty, or goodliness; he emulated, or rivalled, him therein; syn. بَاهَاهُ: (TA in art. بهج:) and he vied, competed, or contended, with him in running; and strove with him to outstrip him, to be before him, to get before him, or to precede him. (TA.) You say, فُلَانٌ يُبَارِى الرِّيحَ سَخَاءً [Such a one vies with the wind in bounty]: (T, S:) [for] the bountiful man whose gifts are common is likened by the Arabs to the wind because it blows upon all in common, not only upon particular persons. (Ham p. 445.) — بارى امْرَأَتَهُ He compounded, or

made a compromise, with his wife for their mutual separation; (K;) as also بَارَأَهَا [which is the original]. (TA.) 4 ابرى: see art. برو — Also He found, or met with, sugar-canes. (K.) — See also أَبْرَأَ, in art. برأ, last signification. 5 التَّبَرِّى signifies The coming before or forward, presenting oneself, advancing, confronting, encountering, meeting, or opposing; (KL;) and so ↓ الاِنْبِرَآءُ. (KL, PS.) You say, تبرّى لَهُ He presented, addressed, applied, or betook, himself to him, i. e., one man to another man; advanced, came forward, or went forward, to him; or opposed himself to him; syn. تَعَرَّضَ; as also تبرّاه; and ↓ لَهُ بَرَى, aor. يَبْرِى: (T:) and ↓ انبرى له signifies اِعْتَرَضَ لَهُ, (S, K, and Har p. 558,) meaning [as above; or] he betook himself, and advanced, or went forward, to it, namely, an action; (Har ubi suprà;) and it presented itself to it, as a thought to the heart, or mind, syn. تعرّض: (Ham p. 541:) لَهُ ↓ بَرَى, inf. n. بَرْىٌ, is syn. with عَرَضَ لَهُ [meaning as above, for it is syn. with تَعَرَّضَ and اِعْتَرَضَ; or it happened to him, befell him, or occurred to him]: (M:) and ↓ انبرى is also syn. with عَرَضَ [meaning it happened, befell, or occurred]. (Har p. 56.) You say also, تبرّى لِمَعْرُوفِهِ, i. e. تَعَرَّضَ لَهُ (ISk, S, K) or اِعْتَرَضَ لَهُ (M) [both of which explanations mean He presented, addressed, applied, or betook, himself, or he advanced, came forward, went forward, or attempted, to obtain his favour, or bounty; or he sought it, or demanded it]; as also تبرّى مَعْرُوفَهُ. (M, TA.) And تَبَرَّيْتُ وُدَّهُمْ [I addressed, applied, or betook, myself to obtain their love, or affection]. (S, M.) And ↓ انبرى لِطَىِّ بِسَاطِهِ, i. q. اِعْتَرَضَ, meaning, in this instance, He hastened to cut short his speech. (Har p. 280.) And ↓ انبرى يُنْشِدُ شِعْرًا, i. e. تَعَرَّضَ لِإِنْشَادِهِ [or لِإِنْشَآئِهِ], meaning He addressed himself to reciting poetry, or verses]. (Har p. 34.) And ↓ انبرى مِنَ الجَمَاعَةِ, i. q. اِعْتَرَضَ [He presented himself, or advanced, or came forward, from the company]. (Har p. 647.) 6 تَبَارَيَا They vied, competed, or contended for superiority, each with the other; emulated, or rivalled, each other; imitated each other; (S, K, TA;) they did each like as the other did. (T, S, TA.) [See the part. n., below.] 7 انبرى, (K, TA,) or ↓ ابترى, (so in a copy of the M,) It was, or became, formed, or fashioned, by cutting; shaped out; or pared: (M, K:) said of a reed for writing, and of a stick, or piece of wood, (M,) and of an arrow, (M, K,) &c. (M.) — See also 3: — — and see 5, in six places. 8 إِبْتَرَى see 1: — and see also 7. بَرًى, or بَرًا: see art. برو. بَرَاةٌ: see مِبْرَاةٌ. — See also بَرَآءَةٌ, in art. برأ. بَرَآءٌ: see مِبْرَاةٌ. بُرَايَةٌ: see بَرِىٌّ, applied to an arrow, i. q. ↓ مَبْرِىٌّ [i. e. Formed, or fashioned, by cutting; shaped out; or pared]; (T, M, K;) or (M, K) completely; (T, M, K;) but not feathered, nor headed: for an arrow when first cut is termed قِطْعٌ; then it is formed, or fashioned, by cutting, or shaped out, or pared, and is termed بَرِىٌّ; and when straightened, and fit to be feathered and headed, it is a قِدْح; and when feathered and headed, it becomes a سَهْم. (T.) — It is also sometimes used for بَرِىْءٌ. (Kz, TA in art. برأ.) البَرِيَّةُ: see art. برو. بُرَايَةٌ (T, S, M, K) and ↓ بُرَاءٌ, (S, M, K,) in which latter the ء is originally ى, (IJ, M,) Cuttings, chips, parings, or the like; (S, M, K;) what falls from a thing that is formed, or fashioned, by cutting. (T, S. *) — — [Hence,] مَطَرٌ ذُو بُرَايَةٍ (assumed tropical:) Rain that pares and peels the ground. (TA.) — — And هُوَ مِنْ بُرَايَتِهِمْ (assumed tropical:) He is of the refuse, or lowest or meanest sort, of them. (M, TA.) — — But ذُو بُرَايَةٍ, applied to a camel, means (assumed tropical:) En-during travel: (T, S, M:) or having fat and flesh: (S:) and ذَاتُ بُرَايَةٍ, applied to a she-camel, has the latter meaning: or the former: (M, K:) or strong when fatigued and emaciated by travel: (TA:) or, as some say, براية in both cases means the remains of fatness and compactness, or of fat, and of strength. (M, TA.) حَتُّ البُرَايَةِ is said to mean (assumed tropical:) Fleet, or swift, when emaciated by travel; for the subst. براية is said to be here put for the inf. n. بَرْى. (L in art. حت, q. v.) بِرَايَةٌ a quasi-inf. n. of 1 in the first of the senses assigned to it above: as when it is said that a reed for writing is not called a قَلَم except after the براية [i. e. the shaping, or paring]. (Msb.) بَرَّآءٌ A maker of arrows, who forms, or fashions, them by cutting; who shapes them out, or pares them: or who does so completely: (K:) and a maker of spindles, who forms, or fashions, them by cutting: and a cutter, or parer, of aloes-wood, that is used for fumigation: (TA:) [and in like manner, ↓ بَارِى قِسِىٍّ a fashioner, or shaper, of bows: whence the saying,] أَعْطِ القَوْسَ بَارِيَهَا [Give thou the bow to its fashioner]; meaning (assumed tropical:) commit thou thine affair to him who will execute it well: a prov. (Har p. 68. [See also Freytag's Arab. Prov. ii. 98.]) بَرَّآءَةٌ: see مِبْرَاةٌ. بَارِى قِسِىٍّ: see بَرَّآءٌ. بَارِىٌّ and بَارِيَّةٌ and بَارِيَآءُ: see in art. بور. مَبْرَى القَلَمِ [The place where the paring is commenced of the reed for writing]. (K in art. جلف.) مِبْرَاةٌ The iron implement, (S,) or knife, (AHn, M, K,) with which one forms, fashions, shapes out, or pares, (AHn, S, M, K,) a bow; (AHn, M, K;) as also ↓ بَرَّآءَةٌ, (K, TA,) with teshdeed and medd, (TA,) or ↓ بَرَآءٌ, (so in a copy of the M,) or ↓ بَرَاةٌ. (CK, and so in a MS. copy of the K.) مَبْرِىٌّ: see بَرِىٌّ. مُتَبَارٍ part. n. of 6. It is said in a trad., المُتَبَارِيَانِ لَا يُجَابَانِ وَ لَا يُؤْكَلُ طَعَامُهُمَا [The two persons who vie with each other in the expensiveness of their entertainments shall not have their invitations accepted, nor shall their food be eaten]. (El-Jámi' es-Sagheer of Es-Suyootee.) The متباريان whose food is forbidden, in a trad., to be eaten, are They who vie with each other in order that each may render the other unable to equal him in respect of the repast prepared by him for his guests: and the doing of this is disliked because of the rivalry and ostentation that are involved in it. (TA.) — — المُتَبَارِيَانِ is also an appellation of The night and the day. (Har p. 377.) بز 1 بَزَّهُ, aor. بَزُ3َ, (S, TA,) inf. n. بَزٌّ, (S, K, TA,) He took it away; or seized it, or carried it away, by force; (S, TA;) as also ↓ ابتزّهُ, (S, K,) and ↓ بَزْبَزَهُ: (K:) he took it away unjustly, injuriously, and forcibly; as also ↓ ابتزّهُ: (K, * TA:) he gained the mastery over it: (K, * TA:) he pulled it up or out or off; removed it from its place; displaced it; (K, * TA;) as also ↓ ابتزّهُ, and ↓ بَزْبَزَهُ. (TA.) It is said in a prov., مَنْ عَزَّ بَزَّ He who overcomes takes the spoil. (S, A.) And you say, بَزَّهُ ثَوْبَهُ, and ↓ ابتزّهُ, He took away from him, or seized or carried away from him by force, his garment. (A.) It is said in a trad., ↓ فَيَبْتَزُّ ثِيَابِى وَمَتَاعِى And he strips me, or despoils me, of my clothes and my goods; takes them from me by superior force. (TA.) You say also, بَزَّهُ ثِيَابَهُ He pulled off from him his clothes. (TA.) And ↓ ابتزّ الرَّجُلُ جَارِيَتَهُ مِسْنْ ثِيَابِهَا The man stripped his slave-girl of her clothes. (Mgh, * TA.) — — Also بَزَّ ثَوْبَهُ, aor. as above, He pulled his garment towards him, or to him: so in a verse of Khálid Ibn-Zuheyr El-Hudhalee [cited in art. ريب, but with this difference, that يَجُرُّ is there put in the place of يَبُزُّ]. (S, TA.) — — [بَزَّهُ is also explained in the TA by حَبَسَهُ; but without any ex.; and I think it probable that حَبَسَهُ is a mistake for جَذَبَهُ]. 8 إِبْتَزَ3َ see 1, in six places. — ابتزّت مِنْ ثِيَابِهَا She stripped herself of her clothes. (A.) R. Q. 1 بَزْبَزَهُ: see 1, in two places. — — بَزْبَزَةٌ [the inf. n.] also signifies The being quick and active in wrongful, unjust, injurious, or tyrannical, conduct: and the rel. n. is ↓ بَزْبَزِىٌّ. (TA.) بَزٌّ inf. n. of 1. (S, &c.) — — [Hence, app.,] جِىْءَ بِهِ عَزًّا بَزًّا He was brought without any means of avoiding it; (A, TA;) willingly or against his will: (TA in art. عز:) [as though originally signifying by being overcome and despoiled.] — Cloths, or stuffs, or garments; syn. ثِيَاب: (IAmb, Mgh, K:) [see also بِزَّةٌ:] or a kind thereof: (Lth, Mgh, Msb:) or such as are the goods of the بَزَّاز, (S, A,) or of the merchant: (Msb:) or the furniture of a house or tent, consisting of cloths or stuffs (ثِيَاب, IDrd, Mgh, Msb, K) and the like: (K:) in the dial. of the people of El-Koofeh, cloths, or stuffs, or garments, (ثياب,) of linen and of cotton; not of

wool nor of خَزّ: (Mgh:) pl. بُزُوزٌ; (A;) meaning, in conjunction with خُزُوزٌ, (i. e., خُزُوزٌ وَ بُزُوزٌ,) good cloths or stuffs or garments. (A.) [Golius explains it as "Chald. בוץ, Byssus, seu potius pannus lineus, bombacinus, etiam sericus:" as on the authority of the S and K (though he omits the explanations in both those lexicons) and Meyd and Ibn-Maaroof (who explains it only by the Persian word جَامَهْ, meaning cotton or linen cloth, or a garment,) and the Mirkát el-Loghah. He seems to have judged from its resemblance in sound to the Chaldee and Latin words with which he identifies it. The things which it signifies, however, may perhaps be so called because they are usual spoils: and hence also, perhaps, the application here next following.] — Weapons, or arms; or a weapon; syn. سِلَاحٌ; (S, Msb, K;) as also ↓ بِزَّةٌ, (S, A, Msb, K,) and ↓ بَزَزٌ, (K,) and ↓ بِزِّيزَى: (TA:) the first of these four words including in its application coats of mail and the مِغْفَر and the sword: (TA:) or it signifies a sword: (IDrd, A, TA:) and ↓ بَزَزٌ, accord. to AA, complete arms. (TA.) You say, تَقَلَّدَ بَزًّا حَسَنًا He hung upon himself a goodly sword, putting its suspensory belt or cord upon his neck. (A.) And غَزَا فِى بِزَّةٍ ↓ كَامِلَةٍ He went to war in complete arms. (A.) بِزَّةٌ Constraint, or force: as in the saying, لَنْ يَأْخُذَهُ أَبَدًا بِزَّةً مِنِّى He will never take it by constraint, or force, from me. (Ks, TA.) — Outward appearance; state with regard to apparel and the like; syn. هَيْئَةٌ, (S, A, Mgh, Msb, K, TA,) and شَارَةٌ: (TA:) garb; mode, manner, or fashion, of dress: (TA:) apparel. (A, Mgh.) You say, رَجُلٌ حَسَنُ البِزَّةِ A man of goodly outward appearance, or state of apparel and the like: (Mgh, Msb:) or as some say, clothes and arms. (Mgh.) And إِنَّهُ لَذُو بِزَّةٍ حَسَنَةٍ Verily he has a goodly outward appearance and dress. (A, TA.) — See also بَزٌّ, latter part, in two places. بَزَزٌ: see بَزٌّ, latter part, in two places. بِزَازَةٌ The trade of the بَزَّاز. (Mgh, Msb, K.) بَزَّازٌ The seller of the cloths or stuffs or the like called بَزّ. (S, * A, * Mgh, * K.) بِزِّيزَى a subst. from بَزَّ in the first of the senses explained above; The act of taking away; or spoliation; or the act of seizing, or carrying away, by force: (S, TA:) the act of taking, or obtaining, by superior power or force. (K, * TA.) It is said in a trad., ثُمَّ يَكُونُ بِزِّيزَى وَ أَخْذَ أَمْوَالٍ بِغَيْرِ حَقٍّ Then it shall be by spoliation, and the taking of possessions without right: or, as some relate this trad., ↓ بَزْبَزِيًّا; but accord. to Az, this is naught. (TA.) You say also, رَجَعَتِ الخِلَافَةُ بِزِّيزَى [The office of Khaleefeh became reduced to be a thing taken by superior power or force]; was not taken by desert. (A, TA.) — See also بَزٌّ, latter part. بَزْبَزِىٌّ: see R. Q. 1, and بِزِّيزَى. بزخ 1 بَزِخَ, aor. بَزَخَ, (L,) inf. n. بَزَخٌ, (S, L, K,) He had a prominent breast and hollow back: (S, L, K:) or he had the lower part of his belly prominent, and the part between the hips, or haunches, [behind,] hollow, or depressed: or he had the middle of his back hollow, or depressed, and the lower part of his belly prominent: or he had his back retiring from his belly: or he had his belly depressed, and the ثُنَّة [here app. meaning the pubes], and the part next thereto, prominent: (L:) بَزَخٌ is similar to قَعَسٌ: [see قَعِسَ:] (A:) and ↓ انبزخ signifies the same as بَزِخَ. (IAar, TA.) The epithet applied to a man is ↓ أَبْزَخُ; and to a woman, بَزْخَآءُ. (S, A, L, K.) — — Also, inf. n. as above, He (a horse) [was saddle-backed; i. e.,] had a hollow back, and prominent croup and withers. (ISd, L.) 6 تبازخ He walked, or sat, in the manner of him who is termed أَبْزَخ. (L.) And تبازخت She (a woman) made her posteriors to stick out: (S:) or she had prominent posteriors: (K:) or she (an old woman, in walking,) erected her backbone, and made the part between her shoulders to recede, and bent the part above it, next her neck: (L:) or she had her posteriors prominent, and the upper part of her back, next the neck, bent. (TA.) — — He (a horse) bent his hoof towards his belly, because of the shortness of his neck, at the time of drinking. (TA.) — — تبازخ عَنِ الأَمْرِ (tropical:) He drew back, held back, or hung back, from the thing, or affair; would not go forward in it. (S, A, K.) 7 إِنْبَزَخَ see 1. أَبْزَخُ A man having a prominent breast and hollow back: &c.: (see 1:) fem. بَزْخَآءُ. (S, A, L, K.) — — A horse having a depressed croup and backbone: (S:) or [saddle-backed; i. e.] having a hollow back, and prominent croup and withers. (ISd, L.) It is applied to a horse such as is termed بِرْذَوْنٌ. (L.) — — And the fem., A she-camel having a plain, or even, croup, or rump. (L.) مَشَى مُتَبَازِخًا He (a man) walked like an old woman affecting, or constraining herself, to erect her backbone, so that the part between her shoulders recedes: (A:) or, like an old woman having her posteriors prominent, and the upper part of her back, next the neck, bent. (TA.) بزر 1 بَزَرَ القِدْرَ, (Msb,) [aor. بَزُرَ or بَزِرَ, accord. to the rule of the K,] inf. n. بَزْرٌ; (K;) and ↓ بزّرها, (A,) inf. n. تَبْزِيرٌ; (TA;) He threw, or put, أَبْزَار, (A,) or إِبْزَار, (Msb,) or أَبَازِير, (A, K,) [i. e. seeds for seasoning the food,] into the cooking-pot. (A, Msb, K.) — — [Hence,] ↓ بزّر كَلَامَهُ (tropical:) He seasoned (تَوْبَلَ [meaning he embellished]) his speech, or language. (A.) — — بَزَرَ, (TK,) inf. n. بَزْرٌ, (K,) also signifies He sowed (K, TK) seeds; (TK;) i. q. بَذَرَ. (K, TA.) 2 بَزَّرَ see 1, in two places. بَزْرٌ: see what next follows, in five places. بِزْرٌ and ↓ بَزْرٌ, (S, Msb, K,) the former the more chaste, (T, S, Msb,) or the only form used by persons of chaste speech, (ISk, T, Msb,) The seed of herbs or leguminous plants, (S, A, Mgh, Msb,) and of other plants: (S, A, Msb:) or small seed or grain, such as that of herbs or leguminous plants and the like: (TA:) or any seed, or grain, that is sown (Kh, Msb, K) for vegetation; (K;) as also بَذْرٌ [q. v.]: (Kh, Msb:) pl. بُزُورٌ. (K.) — — And Seeds that are used in cooking, for seasoning food; syn. تَابَلٌ: pl. ↓ أَبْزَارٌ and أَبَازِيرُ; (K;) the latter of which is pl. of أَبْزَارٌ; (TA;) or of this word and of ↓ إِبْزَارٌ; both of which are sings.; arabicized [from the Persian أَفْزَارْ]; the former of them anomalous, being of a pl. form: (Msb:) أَبْزَارٌ and أَبَازِيرُ are syn. with تَوَابِلُ: (S:) or ابزار and توابل both signify that with which food is seasoned; but the former of these is applied to what is moist and what is dry; and the latter, to what is dry only: this distinction, however, appears to be conventional [and modern]; for the [classical] language of the Arabs does not indicate it. (MF.) — — Hence, ↓ أَبَازِيرُ also signifies (tropical:) Additions [or embellishments] in speech. (A.) — — بِزْرٌ and ↓ بَزْرٌ signify also Oil of بَزْر [i. e. of seeds]. (S.) بِزْرُ الكَتَّانِ [commonly meaning Linseed] signifies linseed-oil in the dial. of the people of Baghdád. (K.)— — Also ↓ بَزْرٌ, (Mgh,) or بَزْرُ القَزِّ, (Msb,) (tropical:) The eggs of the silk-worm. (Mgh, Msb.) — — And ↓ the former of these, (assumed tropical:) Offspring. (K, TA.) One says, ↓ مَا أَكْثَرَ بَزْرَهُ (assumed tropical:) How numerous is his offspring! (TA.) بَزْرَآءُ: see مَبْزُورٌ. بَزْرِىٌّ One who expresses the oil of بِزْر. (TA.) بَزَّارٌ One who sells بِزْر الكَتَّان, i. e., linseed-oil, in the dial. of the people of Baghdád. (K.) بَازُورٌ (tropical:) A man who induces in one, or throws one into, doubt or suspicion; from the phrase بَزَّرَ كَلَامَهُ. (A.) أَبْزَارٌ and إِبْزَارٌ: pl. أَبَازِيرُ: see بِزْرٌ, in three places. أَبْزَارِىٌّ [One who sells أَبْزَار or إِبْزَار]. (K.) مُبَزَّرٌ Seasoned with أَبَازِير, i. e. تَوَابِل. (Mgh.) [See بِزْرٌ.] مَبْزُورٌ (assumed tropical:) Having many children; applied to a man: and so ↓ بَزْرَآءُ applied to a woman. (K, TA.) بزغ 1 بُزُوغٌ [inf. n. of بَزَغَ] signifies The beginning to rise, or come forth: this is the primary meaning: mentioned by Zj. (TA.) — — Hence, (TA,) بَزَغَ, said of a tush, or tusk, or canine tooth, (A,) or of the tush of a camel, (S, Msb, K,) [aor. بَزُغَ,] inf. n. بُزُوغٌ, (Msb,) It came forth; (S, Msb, K;) it clave the flesh, and came forth. (A.) — — And hence, (A, TA,) بَزَغَتِ الشَّمْسُ, (JK, S, A, Msb, K,) aor. بَزُغَ, (TK,) inf. n. as above (JK, S, K) and بَزْغٌ, (K,) The sun began to rise; (JK, TA;) as though it clave the

darkness with its light: (A, TA:) or rose, (S, Msb, K,) with spreading light: (TA:) or بُزُوغٌ has the meaning first explained above; the beginning to rise, or come forth. (K.) And in like manner one says, بَزَغَ القَمَرُ [The moon began to rise: or rose]. (A, TA.) — بَزَغَ, (S, Mgh, Msb, K,) aor. بَزُغَ, (Msb,) inf. n. بَزْغٌ, (JK, Msb,) He (a cupper, and a farrier,) scarified, (S, Msb, K,) and made the blood to flow: (Msb:) he (a farrier) scarified a beast (JK, Mgh, TA) in its أَشْعَر [or part next the hoof (in the TA, erroneously, شعر)], (JK,) with a مِبْزَغ (JK, Mgh, TA) of iron; (JK;) as also ↓ بزّغ, inf. n. تَبْزِيغٌ: (JK, * TA:) Aboo- 'Adnán says that تَبْزِيغٌ and تَعْرِيبٌ signify the same, namely, the making a slight incision, or stab, such as does not reach the sinews, or tendons. (TA.) — — And He made his blood to flow. (TA.) 2 بَزَّغَ see 1. 7 انبزغ الرَّبِيعُ, (S, and so in a copy of the K,) or ↓ ابتزغ, (so in other copies of the K and in the TA,) The first, or beginning, of the [season, or rain, or herbage, called] ربيع came. (S, K.) 8 إِبْتَزَغَ see 7. قَمَرٌ بَازِغٌ, (TA,) and شَمْسٌ بَازِغَةٌ, (Msb,) and نُجُومٌ بَوَازِغُ, (JK, A,) [A moon, and a sun, and stars,] beginning to rise: (JK, TA:) or rising. (Msb, TA.) مِبْزَغٌ A lancet (S, Mgh, K) of a cupper and of a farrier. (JK, Mgh, TA.) بزق 1 بَزَقَ, (S, Msb, K,) aor. بَزُقَ, (Msb, TA,) inf. n. بَزْقٌ, (S, TA,) or بُزَاقٌ, (Msb,) [but see the latter below,] i. q. بَصَقَ (S, * Msb) or بَسَقَ (K) [He spat: see also 5]: but it is of weak authority, or rare; the most chaste being بصق. (TA in art. بسق.) — بَزَقَ الأَرْضَ He sowed the land: (Az, K:) of the dial. of El-Yemen. (TA.) — بَزَقَتِ الشَّمْسُ i. q. بَزَغَت; (Az, K;) so in a trad., meaning The sun rose: the latter is that which is [commonly] known; but the former may be a dial. var.; though the right reading seems to be بَزَقَت. (Az, TA.) 4 ابزقت She (namely, a ewe, JK, or a camel, K) excerned the milk [or biestings into her udder before bringing forth]; (Yz, JK, K, TA;) i. q. ابسقت [q. v.]. (TA.) 5 تبزّق He ejected his spittle, as the faster is commanded to do. (Mgh.) بُزَاقٌ is well known; (K;) i. q. بُصَاقٌ [Spittle, or saliva, when it has gone forth from the mouth]: (S:) or saliva that flows. (TA in art. رضب.) [See also 1.] مِبْزَقَةٌ A spittoon, or vessel in which to spit; syn. مِتْفَلَةٌ. (TA in art. تفل.) بزل 1 بَزَلَهُ, (Msb, K,) aor. بَزُلَ, (TA,) inf. n. بَزْلٌ, (Msb, TA,) He clave it, split it, or slit it; (K;) as also ↓ بزّلهُ, (K,) inf. n. تَبْزِيلٌ. (TA. [But the latter verb probably has an intensive or a frequentative sense, or applies to many objects.]) — — He broached it, or pierced it, and drew forth what was in it. (Msb.) — — He broached, or pierced, the vessel containing it, (IDrd, K, TA,) and drew it forth; (IDrd, TA;) namely wine, &c.; (IDrd, K, TA;) as also ↓ ابتزلهُ and ↓ تبزّلهُ. (K, * TA.) You say, ↓ اِبْتَزَلْتُ الشَّرَابَ لِنَفْسِى [I broached its vessel, and drew forth the wine, or beverage, for myself]. (TA.) — — He removed it, or took it off, namely, the clay [that closed the mouth,] from the head of the دَنّ [or wine-jar]. (Har p. 140.) — — He cleared it, or clarified it; namely, wine, or beverage; (K;) as also ↓ ابتزلهُ: but Az says, I know not البَزْلُ as signifying "the act of clearing, or clarifying." (TA. [بَزَلْتُ الشَّرَابَ is mentioned, but not explained, in the S. The meaning there intended may be either the third or the last given above.]) — — — — (tropical:) He decided it, (K, TA,) and settled it firmly; (TA;) namely, a case, or an affair; or an opinion: (K, TA:) and (assumed tropical:) he decided it; namely, the judicial sentence. (TA.) — — (assumed tropical:) He originated it, or devised it; namely, his opinion. (TA.) — — مَا عِنْدَهُ بُلْغَةٌ تَبْزُلُ حَاجَةً (assumed tropical:) He has not a sufficiency, or a sufficiency of the means of subsistence, that will satisfy a want. (Z, TA.) — بَزَلَ, (S, Msb, K,) aor. بَزُلَ, (S, Msb,) inf. n. بُزُولٌ (S, Msb, K) and بَزْلٌ, (K, TA, [in the CK بُزْل,]) It (the ناب [or tush] of a camel) clave the flesh, and came forth: (K, * TA:) or his (a camel's) ناب [or tush] clave the flesh, and came forth; (S, Msb;) [or he became such as is termed بَازِل; generally] by his entering the ninth year. (Msb.) — — [And hence, as being likened to a camel that has attained his full strength,] inf. n. بزالة [written without any indication of the syll. signs, but most probably بَزَالَةٌ, though the verb seems to be بَزَلَ, not بَزُلَ,] (assumed tropical:) It (an opinion, or a judgment,) was, or became, right. (Msb.) 2 بَزَّلَ see 1. 5 تبزّل and ↓ انبزل, (K, TA,) or ↓ ابتزل, (so the latter is written in the CK,) It clave, split, or slit; intrans.: (K:) or the former signifies it clave, split, or slit, much, in several places, or often; syn. تَشَقَّقَ: and ↓ the second, said of a طَلْع, [app. here meaning a spathe, rather than a spadix, of a palm-tree,] it clave, split, or burst. (S.) — — Also, the first, said of the body, It burst forth, or flowed, with blood: and in like manner one says of a water-skin تبزّل and تبزّل بِالمَآءِ [it burst forth, or flowed, with water, or the water]. (TA.) — See also 1. 7 إِنْبَزَلَ see 5, in two places. 8 إِبْتَزَلَ see 1, in three places — and see 5. 10 استبزلهُ He opened it; namely, a دَنّ [or wine-jar]. (Har p. 140.) أَمْرٌ ذُو بَزْلٍ A distressing, an afflictive, or a calamitous, affair or event or case. (S, K.) سِقَآءٌ فِيهِ بُزْلٌ A water-skin that bursts forth, or flows, with the water: pl. بُزُولٌ. (TA.) بَزْلَآءُ (tropical:) A great calamity or misfortune or disaster. (IDrd, K, TA.) — — (assumed tropical:) Difficulties, distresses, or afflictions. (IDrd, K.) You say, هُوَ نَهَّاضٌ بِبَزْلَآءِ (assumed tropical:) He is one who manages great affairs; (S, K, TA;) who has ability and strength to overcome difficulties. (TA.) — — (assumed tropical:) Good judgment or opinion or counsel. (S, K.) — — مَا لِفُلَانٍ بَزْلَآءُ يَعِيشُ بِهَا (assumed tropical:) Such a one has not determination, resolution, or decision, of judgment, whereby to live. (TA.) — — هُوَ ذُو بَزْلَآءَ (assumed tropical:) He has a firm, or well-established, way, or manner, of acting, or conducting himself. (TA.) — — خُطَّةٌ بَزْلَآءُ (tropical:) A great event that distinguishes that which is true and that which is false. (K, * TA.) بُزَالٌ The place that is broached, or pierced, in a vessel containing wine &c.; (K;) the place whence issues the thing [or liquid] whereof the containing vessel is broached, or pierced. (IDrd.) بِزَالٌ An iron instrument with which the مِبْزَل [or مَبْزَل?] of a wine-jar is opened. (Sgh, K.) بَزُولٌ: see بَازِلٌ in two places. بَزِيلٌ, applied to wine or beverage, i. q. ↓ مُبْتَزَلٌ [which may mean either That whereof the containing vessel has been broached and which has been drawn forth, or that which is cleared or clarified; but more probably the former]. (Ibn- 'Abbád.) بَازِلٌ, applied to a camel, the male and the female, (S, Mgh, Msb, K,) That has cut its ناب [or tush]; (S, Msb, K;) by its entering the ninth year; (Msb;) or in its ninth year; (S, Mgh, K;) for then it cuts that tooth; (S, K;) or, as is sometimes the case, in the eighth year; (S;) and after this there is no age named: (IAar, K:) or a she-camel that has completed her ninth year, and attained her full strength: (Ham p. 506:) and ↓ بَزُولٌ signifies the same, applied to the male and the female: (IDrd, K:) or, accord. to AZ, a she-camel is not termed بَازِلٌ; but the epithet ↓ بَزُولٌ is applied to her that has completed a year after cutting the tooth above mentioned, until she is termed نَاب: (MF, TA:) the pl. (of بازل, S, Msb) is بَوَازِلُ (S, Msb, K) and بُزَّلٌ (S, K) and بُزْلٌ, (S,) or بُزُلٌ, like كُتُبٌ. (K.) بَازِلُ عَامٍ and بَازِلُ عَامَيْنِ signify That has passed a year, and two years, after cutting the tooth above mentioned. (MF, TA.) — — Also The tooth that has come forth at the time above mentioned: (S, K:) pl. بَوَازِلُ. (IAar, K.) — — And (tropical:) A man perfect in his experience and his intellect: (K, TA:) or rendered firm, or sound, in judgment by age and experience: so says IDrd: likened to the camel thus termed: (TA:) or old: opposed to جَذَعٌ, q. v. (IAar in art. جذع of the TA.) — — And (tropical:) A case, or an affair, and an opinion, firmly settled or established. (TA.) — — خَطْبٌ بَازِلٌ (assumed tropical:) A difficult, a distressing, or an afflicting, thing, affair, or business. (TA.) You say also, بُلِىَ بِأَشْهَبَ بَازِلٍ (assumed tropical:) He was afflicted with a difficult and distressing

thing or event. (TA. [See also art. شهب.]) — — شَجَّةٌ بَازِلَةٌ A wound in the head from which the blood flows: (S:) or such as is termed حَارِصَةٌ, (K,) i. e. مُتَلَاحِمَةٌ, (TA,) [but see these two words, and see شَجَّةٌ,] that cleaves the skin, but does not penetrate beyond it: (K:) the mulet for which is said to be three camels. (TA.) — — مَا بَقِيتَ لَهُمْ بَازِلَةٌ is like the saying مَا بَقِيتَ لَهُمْ ثَاغِيَةٌ وَ لَا رَاغِيَةٌ, i. e. (tropical:) [There remained not to them] one [sheep or goat, or camel]. (S, TA.) You say also, مَا عِنْدَهُ بَازِلَةٌ, i. e. (assumed tropical:) There is not in his possession anything of property, or of camels &c.: (Yaakoob, S, K:) or, a sufficiency, or a sufficiency of the means of subsistence, that will satisfy a want. (Z, TA.) And لَا تَرَكَ اللّٰهُ عِنْدَهُ بَازِلَةً (assumed tropical:) [May God not leave in his possession] anything. (S.) And لَمْ يُعْطِهِمْ بَازِلَةً (assumed tropical:) [He did not give them] anything. (S.) [مَبْزَلٌ app. The mouth of a wine-jar: see بِزَالٌ.] مِبْزَلٌ A strainer, or thing with which wine, or beverage, is cleared, or clarified; (S, K, TA;) as also ↓ مِبْزَلَةٌ. (K.) — — An instrument for broaching, piercing, or perforating. (Msb.) مِبْزَلَةٌ: see مِبْزَلٌ. مُبْتَزَلٌ: see بَزِيلٌ. بزم إِبْزَامٌ: see what follows. إِبْزِيمٌ (S, Mgh, K, &c.) and ↓ إِبْزَامٌ (K) [A buckle;] the thing that is at the head [or end] of the [zone, or waist-belt, called] مِنْطَقَة (S, K) and the like, and that has a tongue, into which [thing] the other extremity [of the منطقة] enters; (K;) a ring with a tongue, which is at the head of the منطقة and the like, and with which it is fastened; (Mgh;) the ring that has a tongue which enters into the hole in the lowest part of the shoulderbelt of the sword, and upon which the ring then bites, or presses; the ring altogether [with the tongue] being termed ابزيم; (ISh, TA;) the iron thing that is at the end of the girth of the horse's saddle, which is fastened therewith; and sometimes it is at the end of the منطقة: (IB, TA:) pl. أَبَازِيمُ. (S.) — — Also A lock; and so إِبْزِينٌ. (TA.) — — You say, إِنَّ فُلَانًا لَإِبْزِيمٌ, meaning (assumed tropical:) Verily such a one is a niggard. (TA.) بزو 1 بَزَا, aor. يَبْزُو, i. q. تَطَاوَلَ [app. as meaning He stretched out his neck, looking at a thing far off]; and تَأَنَّسَ [here meaning the same, or he looked, raising his head; said of a hawk, or falcon]: (Az, ISd, K:) and hence IJ says that ↓ بَازٌ is [originally] of the measure فَلْعٌ from this verb: (TA: [and it is said in the K that بَازٍ seems to be hence derived:]) for [or تطاول may here be used in another sense; for, accord. to Fei,] بَزَا, aor. as above, signifies he overcame, or subdued; and hence is derived ↓ بَازٍ. (Msb.) You say also, بَزَا عَلَيْهِ, aor. as above, meaning تطاول [i. e., thus followed by عليه, He held up his head with an assumption of superiority over him; behaved haughtily towards him; exalted himself above him; or overpowered, subdued, or oppressed, him]. (S.) And بُزِىَ بِالقَوْمِ The people, or company of men, were overcome, or subdued. (TA.) And بَزَاهُ, aor. as above, (K,) inf. n. بَزْوٌ, (TA,) He overcame, or subdued, him; and laid violent hands upon him, or assaulted him; as also ↓ ابزى بِهِ: (K:) or this last signifies he overcame him, and subdued him: (S:) and بَزَاهُ, he wronged him; or treated him wrongfully, or injuriously: and ↓ ابزاهُ may signify the same; or this may mean he induced him to become أَبْزَى, q. v.: (Ham p. 502:) and accord. to Aboo-Riyásh, ↓ ابزى signifies he pressed heavily upon his adversary, or imposed on him that which he was unable to do, or to bear, in order to treat him wrongfully, or injuriously. (Ham pp. 104 and 105.) [It is said that] بَزَوَانٌ [an inf. n. of which the verb, if it have one, is بَزَا,] signifies the act of Leaping; syn. وَثْبٌ. (S: [but I think it not improbable that this may have been taken from a mistranscription of نَزَوَانٌ, an inf. n. of نَزَا.]) — بَزِىَ, (K,) aor. يَبْزَى; (Ham p. 502;) and بَزَا, aor. يَبْزُو; (K;) inf. n. بَزًا (S, * K, * TA) and بُزُوٌّ, (TA,) He (a man, TA) had what is termed بَزًا; (K;) i. e., prominence of the breast and depression of the back: (S, K, and Ham ubi suprà:) or depression of the back and prominence of the belly: or, as some say, prominence of the breast and depression of the lower part of the belly: (Ham ubi suprà:) or depression of the breast and prominence of the lower part of the belly: (Ham p. 105:) or a bending in the back next the posteriors: (K, TA:) or a projecting of the middle of the back over the posteriors: or a backward bulging of the posteriors: (K:) or he was as though his posteriors projected over the hinder part of the thighs: or he had the breast bulging forward and the posteriors backward, so that he appeared unable to straighten his back. (T, TA.) [See also 4.] The epithet is أَبْزَى: fem. بَزْوَآءُ. (S, K.) 4 ابزى: see 1, in three places. — Also, (S, K,) inf. n. إِبْزَآءٌ, (A 'Obeyd, S,) He (a man, A 'Obeyd, S) elevated his posteriors; (A 'Obeyd, S, K;) as also ↓ تبازى: (S, K:) or the latter signifies he acted in such a manner in his walk as to cause it to be imagined that he was أَبْزَى; (Ham p. 105;) or he moved his posteriors in walking, like as does a woman; or he bent, or bowed, himself to others. (TA.) Accord. to IAar, البزاء [probably a mistranscription for الإِبْزَآءُ] signifies الصلف [i. e. الصَّلَفُ, app. meaning An extravagant affecting of elegance of carriage, such as is common with women]. (TA.) 6 تبازى: see 4. — — Also He stepped wide. (K.) — — And He made a vain, or false, boast of abundance, or riches; or a boast of more than he possessed; or invested himself with that which did not belong to him. (K.) بَزْوٌ The equal, equivalent, or like, of a thing. (S, K.) You say, أَخَذْتُ مِنْهُ بَزْوَ كَذَا [I took from him, or of it, the equal, equivalent, or like, of such a thing]. (S.) بَازٍ (S, Msb, K) and بَازٌ [mentioned in art. بوز] (Msb, TA, and so in some copies of the K in this art.) and بَأْزٌ [mentioned in art. بأز] and ↓ بَازِىٌّ (TA) [A name given to several varieties of the hawk, or falcon;] a species of صَقْر, (K,) that preys, or hunts or catches game; (S;) the proudest and fiercest of birds of prey, found in the country of the Turks: it is said that this name is only given to the female, and that the male is of another kind, a kite, or a white falcon (شَاهِين), and hence the varieties of form &c. in different individuals of the species: that of which the prevailing colour is white is the best, and the fullest in body, and the boldest, and the easiest to train: this variety (the أَشْهَب) is found only in the country of the Turks, and Armenia, and the country of the Khazar: (Kzw:) [see also بَاشَقٌ:] respecting the derivation, see 1, in two places: the pl. (of بَازٍ, S, ISd, Msb) is بُزَاةٌ (S, ISd, Msb, K) and بَوَازٍ; (ISd, K;) and (of بَازٌ, Msb) بِيزَانٌ (Msb, K) and أَبْوَازٌ, (Msb,) the former a pl. of mult., and the latter a pl. of pauc., (TA,) or the former is originally بُزْيَانٌ [and therefore a pl. of بَازٍ]; (IKtt, TA in art. ميد;) and (of بَأْزٌ, K in art. بأز) أَبْؤُزٌ [a pl. of pauc.] and بُؤُوزٌ (K in this art. and in art. بأز) and بِئْزَانٌ. (K in the latter art.) بَازِىٌّ: see بَازٍ. أَبْزَى, applied to a man, (S, Mgh,) Having what is termed بَزًا; (S, K;) i. e., prominence of the breast and depression of the back, (S, Mgh, K, and Ham p. 105,) or of the part between the shoulder-blades: (Ham ubi suprà:) &c.: [see 1, latter part:] fem. بَزْوَآءُ: (S, K:) the masc. is sometimes coupled with أَبْزَخُ; and the fem., with بَزْخَآءُ, applied to an old woman who, when she walks, is as though she were bowing down her head and body: and the fem. is said by some to signify sticking out her posteriors to be seen of men. (TA.) هُوَ مُبْزٍ بِهٰذَا الأَمْرِ He is strong, or able, to perform this affair; a prudent, or sound, manager thereof. (S.) بس 1 بَسٌّ signifies The act of breaking: or breaking in pieces: syn. حَطْمٌ. (TA.) — — [And The act of mixing: see بَسِيسَةٌ. This, or the former, is probably the primary signification.] — — [And hence, app.,] بَسَّهُ, aor. 3بَسُ, inf. n. بَسٌّ, (M, Msb,) He broke it, crumbled it, or bruised or brayed it; said of wheat, &c.; thus making it what is termed بَسِيسَة: (Msb:) or he mixed it, namely, سَوِيق [or meal of parched barley or wheat], and flour, &c., with clarified butter, or with olive-oil; thus making it what is

termed بسِيسَة: (M:) or he moistened it, namely, سَوِيق, and flour, with a little water; (ISk, Msb;) but making it more moist than one does in the action termed لَتٌّ: (Yaakoob, cited in the S; and ISk, in the Msb:) or بَسٌّ signifies the making, or preparing, بسِيسَة, by stirring about, or moistening, سَوِيق, or flour, or ground أَقِط, with clarified butter, or with olive-oil; (S, K;) after which it is eaten, without being cooked. (S.) — — [And hence the saying in the Kur lvi. 5,] وَبُسَّتِ الجِبَالُ بَسًّا And the mountains shall be crumbled with a vehement crumbling, (Lh, M, A, K,) like flour, and سَوِيق, (A,) and become earth: (Fr, K:) or become dust cleaving to the earth: (AO, M, TA:) or be levelled: (M, TA:) or mixed with the dust: (Zj, M, TA:) or reduced to powder and scattered in the wind. (TA.) بَسِيسَةٌ Wheat, &c., broken, or crumbled, or bruised: (Msb:) or سَوِيق [or meal of parched barley or wheat], and flour, &c., mixed with clarified butter, or with olive-oil: (M:) or what is stirred about with olive-oil, or with clarified butter, and not wetted [with water]: (Lh, M:) or سويق, or flour, or ground أَقِط, stirred about, or moistened, with clarified butter, or with oliveoil; (S, K;) after which it is eaten, without being cooked: (S:) or سويق, and flour, moistened with a little water, (ISk, Msb,) but more moist than such as is prepared in the manner termed لَتٌّ; (Yaakoob, cited in the S; and ISk, in the Msb;) and used as travelling-provision: (TA:) and bread dried and pounded, and [mixed with water so that it is] drunk like as سويق is drunk: (M, K: *) IDrd thinks it to be what is termed فَتُوث: also barley mixed with date-stones, for camels: (M, TA:) or, accord. to As, anything that one mixes with another thing: such as سويق with اقط, which one then moistens with fresh butter: and such as barley with date-stones, which one then moistens, for camels: (Msb, * TA:) pl. بُسُسٌ, (IAar, TA,) which is explained in the K as signifying messes of سويق moistened, or stirred about with water, &c. (أَسْوِقَةٌ مَلْتُوتَةٌ). (TA.) بسأ 1 بَسَأَ بِهِ, and بَسِئَ; (S, M, K;) aor. بَسَأَ; (M, K;) inf. n. بَسْءٌ and بُسُوْءٌ (S, M, K) and بَسَآءٌ, (M, K,) all of the former verb; (M;) and بَسَأٌ, (M, K,) of the latter; (M;) He was, or became, sociable, friendly, or familiar, with him; (namely, a man, S, TA;) or cheered, or gladdened, by his company or converse, or by his presence. (S, M, K.) — — بَسَأَ بِالأَمْرِ, inf. n. بَسْءٌ and بُسُوْءٌ, He was, or became, accustomed, or habituated, to the affair, or case. (M, * K, * TA.) — — [And hence,] بَسَأَ بِهِ He despised, or made light of, him, or it. (M, K.) 4 أَبْسَأْتُهُ I made him sociable, friendly, or familiar; or cheered him, or gladdened him, by my company or converse, or by my presence. (S, K.) بَسُوْءٌ A she-camel that offers no opposition to her milker, (S, K,) being of a good disposition, and accustomed to him. (TA.) بست accord. to some: بستان accord. to others. بُسْتَانٌ [accord. to its etymology (which will be explained below) and to general modern usage, A garden of sweet-scented flowers and trees: but accord. to the Arabic Lexicons,] a [garden such as is termed] جَنَّة: (Mgh, Msb:) or a [garden, or walled garden, such as is termed] حَدِيقَة, (M, K, TA,) of palm-trees; as in a poem of El-Aashà: (TA:) said by Fr to be an Arabic word; (Msb, TA;) but this is denied by IDrd: (TA:) and said by some to be رُومِىّ [or Greek]: (Msb:) [but correctly] it is an arabicized word, from [the Persian] بُوسْتَانٌ [bóstán]; (K, [in which the ن is regarded as a radical letter,] Shifá el-Ghaleel, MF,) meaning "taking odour, or fragrance," or, as some say, "a place where odour, or fragrance, collects, or is collected:" (Shifá el-Ghaleel, MF:) its composition from بو and ستان requires the former meaning to be assigned to it: (TA:) [or rather it signifies "a place of odour, or fragrance:"] afterwards applied to trees: (TA:) pl. بَسَاتِينُ (Msb, K) and بَسَاتُونَ, (K,) like شَيَاطِينُ and شَيَاطُونَ. (TA.) بُسْتَنْبَانٌ [an arabicized word from the Persian بُسْتَانْبَانْ, i. q. ↓ بُسْتَانِىٌّ, which is the more common; A gardener, or] a keeper of a بُسْتَان. (TA.) بُسْتَانِىٌّ: see what next precedes. بسذ بُسَّذٌ an arabicized word, [because س and ذ do not occur in any one Arabic word, (Msb, voce أُسْتَاذٌ,)] Coral; syn. مَرْجَانٌ. (K.) بسر 1 بَسَرَ He took anything when it was fresh, juicy, moist, or not flaccid; (TA;) as also ↓ ابتسر [which is more commonly used]. (M, K, * TA.) [Hence,] بَسَرْبُ النَّبَاتَ, aor. بَسُرَ, inf. n. بَسْرٌ, I pastured [beasts] upon the herbage when it was fresh and juicy, I being the first to do so. (TA.) — — Also, (K,) aor. as above, (TA,) and so the inf. n., (M,) i. q. أَعْجَلَ [as meaning (assumed tropical:) He was quick, or beforehand, or before the proper time, with a person or thing, or in doing, or seeking, a thing]. (M, K.) [Hence,] بَسَرَ النَّاقَةَ, (As, S, M, K,) aor. and inf. n. as above; (M;) and ↓ ابتسرها, (S, A,) and ↓ تبسّرها; (T;) (tropical:) He (the stallion) covered the she-camel without her desiring it: (As, S, A:) or before she desired it. (M, K.) And in like manner, بَسَرَ and ↓ تبسّر (tropical:) He (a stallion) covered a mare when she had only begun to feel the excitement of desire. (TA.) And ↓ ابتسر الجَارِيَةَ (tropical:) He deflowered the girl before she had attained to puberty. (A, and Msb in art. قض.) And بَسَرَ and ↓ ابتسر (assumed tropical:) He fecundated a palm-tree before the proper time for doing so. (M, K.) And بَسَرَ السِّقَآءَ, (K,) inf. n. as above, (S,) (assumed tropical:) He drank the milk of the skin, (K,) or gave it to be drunk, (S,) before it had become thick, and fit for churning. (S, K.) And بَسَرَ, (M, K,) aor. as above, (M, A,) and so the inf. n., (S, M,) (tropical:) He broke a pustule: (A:) or he squeezed a pustule, or a boil, before it was ripe: (TA:) or he laid it open by peeling off its crust, or scab, before it was ripe; (S, M, K;) as also ↓ ابسر. (K.) And, inf. n. as above, (assumed tropical:) He dug rivers when water was scarce: or sought for, or after, water [when it was scarce]: and so, accord. to Az, ↓ تبسّر. (L. [But for اذا عرا الماء او طابه, as part of the explanation, I read إِذَا عَزَّ المَاءُ أَوْ طَلَبَهُ.]) And بَسَرَ النَّهْرَ (assumed tropical:) He dug a well in [the bed of] the river, it being dry. (L. [But here, for و هو صاف, I read و هو جَافٌّ.]) Also بَسَرَ, (S, M, K,) aor. as above, (M,) and inf. n. as above (S, M) and بِسَارٌ; (M;) and ↓ ابتسر (M, A, K) and ↓ تبسّر and ↓ ابسر; (M, K;) (tropical:) He sought, sought for or after, demanded, or desired, a thing that he wanted, or needed, in an improper time: (M, K:) or in an improper place: (S, M:) or in an improper manner: (Jm:) or before its time. (A.) And the first of these verbs, (tropical:) He required a debt to be paid before the time when it was due. (K, TA.) And (tropical:) He required his debtor to pay a debt before the time when it was due: from بَسَرَ النَّاقَةَ, explained above. (Sh, TA.) — — Also, inf. n. بَسْرٌ, (assumed tropical:) He began a thing; and so ↓ ابتسر. (K.) And بَسَرَ بِهِ (TK) and ↓ ابتسر به (TA, TK) (assumed tropical:) He began with it. (TA, TK.) — Also, aor. بَسَرَ, inf. n. بَسْرٌ, He mixed بُسْر [or fullgrown unripe dates] with others, in beverage of the kind called نَبِيذ: the doing of which is forbidden in a trad.: (S:) or he mixed بُسْر with fresh ripe dates, or with dry dates, and made with them both together that kind of beverage. (TA.) And بَسَرَ تَمْرًا, (M, K,) aor. and inf. n. as above; and ↓ بسّرهُ (M) and ↓ ابسرهُ; (K;) He made, of dry dates, that kind of beverage, and mixed بُسْر with it. (M, K.) — Also, (M, K) aor. بَسَرَ, inf. n. بَسْرٌ and بُسُورٌ, (M,) He frowned; contracted his face; or grinned, or displayed his teeth, frowning, or contracting his face, or looking sternly, austerely, or morosely; (M, K;) as also بَسَرَ وَجْهَهُ, inf. n. بُسُورٌ: (S:) or he did so excessively: (Jel in lxxiv. 22:) or he looked with intense dislike or hatred. (TA.) 2 بَسَّرَ see 1; last sentence but one. 3 بَاسَرَتْ, inf. n. مُبَاسَرَةٌ, (assumed tropical:) She (a mare) desired the stallion when she had only begun to feel the excitement of lust. (AO.) 4 ابسر: see 1, in three places. — — Also (assumed tropical:) He dug in ground that had not been dug before. (K.) — ابسرالنَّخْلُ The palm-trees had dates in the state in which they are called بُسْر: (S, M: *) or produced dates that did

not ripen. (TA.) 5 تبسّر: see 1, in four places. It signifies also (assumed tropical:) He sought for, or after, fresh water recently produced by rain. (S. [See بُسْرٌ.]) And (assumed tropical:) He dug for plants before they came forth: (M, TA:) [or] تبسّر نَبَاتًا has this meaning. (TA.) And (assumed tropical:) He (a [wild] bull) came to the roots of dry plants, and ate them. (K.) 8 ابتسر: see 1, in seven places. — أُبْتُسِرَ لَوْنُهُ (tropical:) His colour changed, (K, TA,) and became like that of بُسْر [or full-grown unripe dates]. (TA.) بَسْرٌ: see بُسْرٌ: — and see also بَاسِرٌ. بُسْرٌ Anything fresh, juicy, moist, not flaccid. (IF, M, Msb, K.) You say نَبَاتٌ بُسْرٌ A fresh plant: (Msb:) or a plant that has risen from the surface of the ground, but not grown tall; because it is then fresh and juicy: (TA:) or such is called بُسْرَةٌ [fem. of بُسْرٌ]; as also what is fresh, juicy, moist, or not flaccid, of the plant called بُهْمَى. (M.) A plant, or herbage, when it first appears in the ground is termed بَارِضٌ; then, جَمِيمٌ; then, بُسْرَةٌ; then, صَمْعَاءُ; and then, [when it is dry,] بَسْرٌ. (S.) — — Fresh water, (S, M, K,) recently produced by rain; (S, M;) as also ↓ بَسْرٌ: (M:) or this latter signifies cold, or cool, water: (K:) pl. of the former بِسَارٌ; (S, K;) like as رِمَاحٌ is pl. of رُمْحٌ. (S.) — — (tropical:) A young, or youthful, man, and woman: (K, TA:) or young, or youthful, and fresh; fem. with ة: (M, A:) applied, respectively, to a man and a woman; (M;) or to a boy and a girl. (A.) — — And, with ة, (tropical:) The sun when it has just risen, (S, K, TA,) and is red, and not yet clear. (A, * TA.) [Accord. to the A, this meaning seems to be derived from that next following.] — — بُسْرٌ and ↓ بُسُرٌ (S, M, K) [the former, only, mentioned in the A and Msb &c., as the latter is rare; coll. gen. ns., signifying Fullgrown] unripe dates; dates before they have become رُطَب; (M, K;) dates that have become coloured, but have not become ripe; (TA;) dates that have begun to colour, i. e., to become red or yellow; (Msb in art. بلح;) dates beginning to ripen: (IAth, TA in art. بلح:) so called because fresh and juicy, and not flaccid: (M:) n. un. بُسْرَةٌ and بُسُرَةٌ: (S, M, K:) pl. بُسْرَاتٌ (S) [or بُسْرَةٌ] and بُسُرَاتٌ: (M:) Sb says that بُسْرَةٌ [or بُسُرَةٌ or each of these] has no broken pl.; but he allows بُسْرَان and تَمْرَان, as meaning two sorts of بُسْر and of تَمْر. (M.) [J says,] بُسْر in their first stage are termed طَلْعٌ; then, خَلَالٌ; then, بَلَحٌ; then, بُسْرٌ; then, رُطَبٌ; then, تَمْرٌ: (S:) but this saying of J is not good: the original thereof is termed طلع; and when they have become organized and compact (إِذَا انْعَقَدَ), they are termed سَيَابٌ or سَيَّابٌ [accord. to different copies of the K]; and when they have become green and round, جَدَالٌ and سَرَادٌ and خَلَالٌ; and when they have become somewhat large, بَغْوٌ; and when they have become large, [or full-grown,] بُسْرٌ; then, مُخَطَّمٌ; then, مُوَكِّتٌ; then, تُذْنُوبٌ; then, جُمْسَةٌ [in the CK جَمِيسَةٌ]; then, ثَعْدَةٌ and خَالِعٌ and خَالِعَةٌ; and when completely ripe, رُطَبٌ and مَعْوٌ; then, تَمْرٌ. (K.) — — [Hence,] بُسْرَةٌ signifies also (tropical:) The head, or extremity, of the penis of a dog. (K, TA.) — — And (assumed tropical:) A kind of bead; syn. خَرَزَةٌ. (K.) بُسُرٌ: see بُسْرٌ. بُسْرَةٌ fem. of بُسْرٌ as an epithet, and n. un. of the same as a subst.: explained with the latter. بُسُرَةٌ n. un. of بُسُرٌ, a dial. var. of بُسْرٌ, q. v. بَاسِرٌ and ↓ بَسْرٌ, the latter an inf. n. used as an epithet, A face frowning; or contracted; or grinning, or displaying the teeth, with a frowning, or contraction, or a stern, an austere, or a morose, look. (M.) [See 1, last sentence.] وَوُجوهٌ يَوْمئِذٍ بَاسِرَةٌ, in the Kur lxxv. 24, means And faces on that day shall be excessively frowning or contracted, &c.: (Jel:) or expressive of dislike or hatred, and contracted. (K.) [See also بَاسِلٌ.] بَاسُورٌ A well-known disease; (K;) a swelling, or tumour, which nature drives to every part of the body, from a humour that comes from the anus (المَقْعَدَة), and the testicles, and the edges of the labia majora of the pudendum muliebre, and other parts; and when in the anus, attended by a swelling of the veins; (Msb;) sing. of ; (S, K;) which signifies a certain disease that arises in the anus (المقعدة), [namely, the hemorrhoids, or piles, to which this term generally applies when it is used absolutely,] and also in the inside of the nose; (S;) what resembles boils in the anus: (Mgh:) sometimes the س is changed into ص: (Mgh, Msb:) and it is said that the word is not Arabic. (Msb.) مُبْسِرٌ: see what next follows. نَخْلَةٌ مِبْسَارٌ, (M, K,) and ↓ مُبْسِرٌ without ة, as though a possessive epithet, (M,) A palm-tree of which the dates do not ripen. (M, K.) [See also 4.] مَبْسُورٌ Affected by the disease termed بَوَاسِير, pl. of بَاسُورٌ. (TA.) مُبَاسِرَةٌ (assumed tropical:) A mare desiring the stallion (AO, K *) when she has only begun to feel the excitement of lust, (AO,) or before she is fully excited by lust. (K.) [See also مُبَاشِرٌ.] بسط 1 بَسَطَهُ, (M, Msb, K,) aor. بَسُطَ, (M, TA,) inf. n. بَسْطٌ, (S, M, Msb,) contr. of تَبْسِيطٌ; (M, TA;) as also ↓بسّطهُ, (M,* TA,) inf. n. تَبْسِيطٌ. (TA.) [As such,] He spread it; spread it out, or forth; expanded it; extended it; (S, Msb, K, B;) as also ↓بسّطهُ: (K:) and he made it wide, or ample: these are the primary significations; and sometimes both of them may be conceived; and sometimes, one of them: and the verb is also used, metaphorically, as relating to anything which cannot be conceived as composed or constructed: (B:) and بَصْطٌ is the same as بَسْطٌ, (S, and K in art. بصط,) in all its meanings. (K.) You say بَسَطَ الثَّوْبَ [He spread, spread out, expanded, or unfolded, the garment, or piece of cloth]. (Msb.) And بَسَطَ رِجْلَهُ (tropical:) [He stretched forth, or extended, his leg]. (TA.) And بَسَطَ ذِرَاعَيْهِ, and ↓بَسَّطَهُمَا, (assumed tropical:) He spread his fore arms upon the ground; the doing of which [in prostrating oneself] in prayer is forbidden. (TA.) And بَسَطَ يَدَهُ (M, Msb, K) (tropical:) He stretched forth, or extended, his arm, or hand; (M, K;) as in the saying بَسَطَ إِلَىَّ يَدَهُ بِمَا أُحِبُّ وَأَكْرَهُ (tropical:) [He stretched forth, or extended, towards me his arm, or hand, with, i. e. to do to me, what I liked and disliked]: (M, TA: *) or he stretched forth his hand opened. (Msb.) It is said in the Kur [v. 31], لَئِنْ بَسَطْتَ إِلَىَّ يَدَكَ لِتَقْتُلَنِي (assumed tropical:) [Assuredly if thou stretch forth towards me thy hand to slay me]. (M, TA.) بَسْطُ اليَدِ and الكَفِّ is sometimes used to denote assaulting and smiting: [as in the last of the exs. given above; and] as in the words of the Kur [lx. 2], وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُمْ بِالسُّوْءِ (tropical:) [And they will stretch forth towards you their hands and their tongues with evil]; (TA;) i. e., by slaying, (Bd, Jel,) and smiting, (Jel,) and reviling. (Bd, Jel.) And sometimes to denote giving liberally: (TA:) [as in] بَسَطَ يَدَهُ فِى الإِنْفَاقِ (tropical:) He [stretched forth his hand, opened, or] was liberal or bountiful or munificent [in expenditure]: (Msb:) see بَسِيطٌ, below. (TA.) And sometimes to denote taking, or taking possession, or seizing: as in the saying, بُسِطَتْ يَدُهُ عَلَيْهِ (TA,) (tropical:) [His hand was stretched forth against him]; i. e. he was made to have dominion over him by absolute force and power. (K, TA.) And sometimes to denote seeking, or demanding: [as in بَسَطَ كَفَّيْهِ فِى الدُّعَاءِ (tropical:) He expanded his two hands in supplication; a common action, in which the two hands are placed together like an open book upon a desk before the face, in supplicating God:] see بَاسِطٌ, below. (TA.) — — [And hence,] بَسَطْتُ لَهُ أَمْرِى (tropical:) I displayed, or laid open, to him my state, or case, or affair; syn. فَرَشْتُهُ إِيَّاهُ: (A in art. فرش:) and أَمْرَهُ [his state, &c.]. (TA in that art.) — — [Hence also,] اَللّٰهُ يَبْسُطُ الأَرْوَاحَ فِى الأَجْسَادِ عِنْدَ الحَيَاةِ (assumed tropical:) [God diffuses the souls in the bodies at the time of their being animated]. (TA.) — — [Hence also,] بَسَطَ اللّٰهُ الرِّزْقَ (assumed tropical:) God multiplied, or made abundant, and amplified, enlarged, or made ample or plentiful, the means of subsistence. (Msb, K. *) It is said in the Kur [ii.

246], وَاللّٰهُ يَقْبِضُ وَيَبْسُطُ (Msb and TA in art. قبض, q. v.) And you say, بَسَطَ عَلَيْهِمُ العَدْلَ (tropical:) [He largely extended to them equity, or justice]; as also ↓بسّطهُ. (TA.) — — [Hence also,] فُلَانٌ يَبْسُطُ عَبِيدَهُ ثُمَّ يَقْبِضُهُمْ (tropical:) [Such a one enlarges the liberty of his slaves; then abridges their liberty]. (A in art. قبض.) — — [Hence also, بَسَطَ وَجْهَهُ (assumed tropical:) It unwrinkled, as though it dilated, his countenance: see 7. And بَسَطَ قَلْبَهُ (assumed tropical:) It dilated his heart: see remarks on قَبْضٌ and بَسْطٌ, as used by certain of the Soofees, near the end of 1 in art. قبض. And] بَسَطَهُ, alone, [signifies the same; or] (tropical:) it rejoiced him; rendered him joyous, or cheerful: (M, K, TA:) because, when a man is rejoiced, his countenance becomes unwrinkled (يَنْبَسِطُ), and he becomes changed [and cheerful] in [its] complexion: it is wrongly said, by MF, to be not tropical: that it is tropical is asserted by Z, in the A: MF also says that it is not post-classical; and in this he is right; for it occurs in a saying of Mohammad: thus in a trad. respecting Fátimeh, يَبْسُطُنِى مَا يَبْسُطُهَا What rejoices her rejoices me: (TA:) [see also قَبَضَهُ, where this saying is cited according to another relation:] أَبْسَطَنِى↓ [as signifying (tropical:) it rejoiced me] is a mistake of the vulgar [obtaining in the present day]. (TA.) — — [Hence also,] الخَيْرُ يَقْبِضُهُ وَالشَّرُّ يَبْسُطُهُ (tropical:) [Wealth makes him closefisted, tenacious, or niggardly; and poverty makes him open-handed, liberal, or generous]. (A in art. قبض.) — — [Hence also,] بَسَطَ مِنْ فُلَانٍ (tropical:) He rendered such a one free from shyness, or aversion: (S, O, K, TA:) he emboldened him; incited him to [that kind of presumptuous boldness which is termed] دَالَّة. (Har p. 155.) [In the CK, بَسَطَ فُلاناً من فُلانٍ is erroneously put for بَسَطَ فُلَانٌ مِنْ فُلَانٍ.] — — [Hence also,] بَسَطَ اللّٰهُ فُلَانًا عَلَىَّ (tropical:) God made, or judged, such a one to excel me. (Z, Sgh, K, TA.) — — [Hence also,] بَسَطَ المَكَانُ القَوْمَ (tropical:) The place was sufficiently wide, or ample, for the people, or company of men. (K, TA.) And هٰذَا فِرَاشٌ يَبْسُطُكَ (tropical:) This is a bed ample, (S, K,) or sufficiently wide for thee. (A.) And فَرَشَ لِى فِرَاشاً لَا يَبْسُطُنِى He spread for me a bed [not wide enough for me, or] that was [too] narrow [for me], (ISk, S.) — — [Hence also,] بَسَطَ العُذْرَ, (K,) aor. as above, (TA,) and so the inf. n., (S, TA,) (tropical:) He accepted, or admitted, the excuse. (S, K, TA.) — — All these significations of the verb are ramifications of that first mentioned above. (TA.) — بَسَطَ, aor. بَسُطَ, (M, K,) inf. n. بَسَاطَةٌ, (M,) (assumed tropical:) He was, or became, free, or unconstrained, (مُنْبَسِطٌ,) with his tongue. (M, K.) 2 بَسَّطَ see 1, in four places. 3 باسطهُ, inf. n. مُبَاسَطَةٌ and بِسَاطٌ (tropical:) [He conversed, or acted, with him without shyness, or aversion; boldly; in a free and easy manner; or cheerfully]: (TA:) he met him laughingly, or smilingly, so as to show his teeth. (So accord. to an expl. of the latter of the two inf. ns. in the TA.) [See كَاشَرَهُ.] You say also, بَيْنَهُمَا مُبَاسَطَةٌ (tropical:) [Between them two is conversation, or behaviour, free from shyness, or aversion; bold; free and easy; or cheerful]. (TA.) 4 أَبْسَطَ see 1, latter half. 5 تَبَسَّطَ see 7. — — تبسّط فِى البِلَادِ (assumed tropical:) He journeyed far and wide in the countries. (S, TA.) — — خَرَجَ يَتَبَسَّطُ (assumed tropical:) He went forth betaking himself to the gardens and green fields: from بَسَاطٌ signifying "land having sweet-smelling plants." (TA.) 7 انبسط quasi-pass. of بَسَطَهُ; as also ↓تبسّط is of بَسَّطَهُ; both signifying It became spread or spread out or forth, or it spread or spread out or forth; it became expanded, or it expanded, or it expanded itself; it became extended, or it extended, or it extended itself: [&c.]. (M, K, TA.) You say, انبسط الشَّيْءُ عَلَى الأَرْضِ [The thing became spread or spread out, &c., upon the ground]. (S.) And انبسط النَّهَارُ The day became advanced, the sun being high: it became long: (M, K, TA:) and in like manner one uses the verb in relation to other things. (M, TA.) — — [And hence, (assumed tropical:) He expatiated. — — And] انبسط وَجْهُهُ (assumed tropical:) [His countenance became unwrinkled, as though dilated; i. e. it became open, or cheerful; and so انبسط alone; or he became open, or cheerful, in countenance, as is said in the KL.]. (TA.) [And انبسط, alone, (tropical:) He became dilated in heart; or he rejoiced; or became joyous, or cheerful: see بَسَطَهُ.] — — [Hence also,] انبسط (tropical:) He left shyness, or aversion; he became free therefrom: (S, TA:) he was, or became, bold, forward, presumptuous, or arrogant: (KL, PS:) he became emboldened, and incited to [that kind of presumptuous boldness which is termed] دَالَّة. (Har p. 155.) And انبسط إِلَيْهِ (tropical:) [He was open, or unreserved, to him in conversation: and he acted towards him, or behaved to him, without shyness or aversion; or with boldness, forwardness, presumptuousness, or arrogance: and he applied himself to it (namely, an affair,) with boldness, forwardness, presumptuousness, or arrogance.] (TA.) بَسْطٌ, as signifying A certain intoxicating thing, [a preparation of hemp,] is post-classical. (TA.) بُسْطٌ: see بَسِيطٌ, in seven places. بِسْطٌ: see بَسِيطٌ, in seven places. بُسُطٌ: see بَسِيطٌ, in seven places. بَسْطَةٌ Width, or ampleness; syn. سَعَةٌ: (S, Sgh, Msb:) and length, or height: (Sgh:) pl. بِسَاطٌ: (Sgh:) and increase: or redundance, or excess: (TA:) and, (M, K,) as also ↓بُسْطَةٌ, (K,) excel-lence; (M, K;) in science and in body: (M:) or in science, expatiation, or dilatation: (K:) or profit to oneself and others: (TA:) and in body, height, or tallness; and perfection, or completeness. (K.) It is said in the Kur [ii. 24], وَزَادَهُ بَسْطَةً فِى العِلْمِ الجِسْمِ [And hath increased him in excellence, &c., in respect of science, or knowledge, and body]: (M,TA:) Zeyd Ibn-'Alee here read ↓بُسْطَةً. (TA.) — — [An arm's length.] See بَاسِطٌ. — — اِمْرَأَةٌ بَسْطَةٌ A woman beautiful and sleek in body: and in like manner, ظَبْيَةٌ a gazelle that is so. (M.) بُسْطَةٌ: see بَسْطَةٌ, in two places. أُذُنٌ بَسْطَآءُ (tropical:) A wide and large ear. (M, K, TA.) بُسْطِىٌّ A seller of بُسْط [or carpets, &c.]: pl. بُسْطِيُّونَ. (TA, but only the pl. is there mentioned and explained.) بَسْطَانُ: see بُسْطَانٌ: see بَسَاطٌ بَسِيطٌ Land (أَرْض) expanded and even; as also ↓ بَسِيطَةٌ: (M, K:) and wide, or spacious; (AO, S, K;) as also ↓ بِسَاطٌ, (Fr, K,) in his explanation of which Fr adds, in which nothing is obtained; (TA;) and ↓ بَسِيطٌ; (K;) and ↓ بَسِيطَةٌ: (AO, K:) and in like manner, a place; (S, TA;) as also ↓ بِسَاطٌ; (TA;) and ↓ بَسِيطٌ: (S, TA;) and land in which are sweet-smelling plants: (TA:) or بَسِيطةٌ↓ is a subst., (IDrd, M,) as some say, (M,) and signifies the earth. (IDrd, M, Msb, K.) You say, وَسَعَة ↓نَحْنُ فِى بِسَاطٍ (tropical:) [We are in an ample and a plentiful state]. (TA.) And بَيْنَنَا وَبَيْنَ المَآءِ مِيلٌ بساطٌ [the last word thus, without any vowel-sign to the ب] (assumed tropical:) Between us and the water is a long mile. (TA.) [See also بَاسِطٌ.] And مِثْلُ فُلَانٍ ↓مَا عَلَى البَسِيطَةِ There is not upon the earth the like of such a one. (TA.) And ذَهَبَ فِى بُسَيْطَةَ↓, a dim., imperfectly decl., He (a man, TA) went away in the earth, or land. (A, O, L, K.) — — Also A great cooking-pot. (Sgh, K.) بِسَاطٌ A thing that is spread or spread out or forth; (S, M, K, B;) whatever it be; a subst. applied thereto: (B:) [and particularly a carpet; which is meant by its being said to be] a certain thing well known; the word being of the measure فِعَالٌ in the sense of the measure مَفْعُولٌ, like كِتَابٌ in the sense of مَكْتُوبٌ, and فِرَاشٌ in the sense of مَفْرُوشٌ, &c.: (Msb:) pl. [of mult.] بُسُطٌ (M, Msb, K) and بُسْطٌ and [of pauc.] أَبْسِطَةٌ. (TA.) — — See also بَسِيطٌ; near the middle of the paragraph. — — اِنْبَرَى لِطَىِّ بِسَاطِهِ. is a phrase meaning (assumed tropical:) He hastened to cut short his speech. (Har p. 280.) — Also The leaves of the tree called سَمُر that fall upon a garment, or piece of cloth, spread for them, the tree being beaten. (M, K.) — See also بَسَاطٌ, in three places. بَسِيطٌ, and بَسِيطَةٌ: see بَسَاطٌ, in six places. — — وَقَعَ الغَيْثُ بَسِيطًا مُتَدَارِكًا The rain fell spreading widely upon the earth,

continuously, or consecutively. (TA.) — — فُلَانٌ بَسِيطُ الجِسْمِ (assumed tropical:) [Such a one is tall of body]. (S, TA.) — — بَسِيطُ الوَجْهِ (tropical:) A man (M) having the countenance [unwrinkled, or] bright with joy: (M, K, TA:) pl. بُسُطٌ (M, K. *) — — بَسِيطُ اليَدَيْنِ (tropical:) A man large, or extensive, in beneficence; (M, TA;) liberal, bountiful: (K, TA:) pl. بُسُطٌ: (M, K:) [and so] بَسِيطُ البَاعِ (S,) [and] مُنْبَسِطُ البَاعِ ↓. (TA.) And يَدُهُ بِسْطٌ ↓ (S, K,) like طِحْنٌ in the sense of مَطْحُونٌ, and قِطْفٌ in the sense of مَقْطُوفٌ, (TA,) and بُسُطٌ ↓ (Z, K,) like أُنُفٌ and سُجُحٌ, (Z,) and (Z, K) by contraction, (Z,) بُسْطٌ↓, (Z, K,) and مَبْسُوطَةٌ↓, (TA,) (tropical:) His hand is liberal; syn. مُطْلَقَةٌ, (S, K, TA,) and طَلْقٌ; (TA;) or he is large in expenditure. (TA.) It is said in the Kur [v. 69], بَلْ يَدَاهُ مَبْسُوطَتَانِ↓; (TA;) and accord. to one reading, بِسْطَانِ↓; (S, K;) and accord. to another, with damm, [as though it were بُسْطَانِ ↓,] (Z, K, TA,) [but it is said that] in this case it is used as an inf. n., [and therefore بُسْطَانٌ↓, for an inf. n. is applied as an epithet to a dual and a pl. subst. without alteration,] like غُفْرانٌ and رُضْوَانٌ; or, accord. to some, it is most probably [بَسْطَانُ↓,] like رَحْمَانُ; and Talhah Ibn-Musarrif read بِسَطَانِ↓: (TA:) the meaning is, (tropical:) Nay, his hands are liberal, or bountiful; the phrase being a simile; for in this case there is no hand, nor any stretching forth. (TA.) And it is said in a trad., إِنَّ يَدَا اللّٰهِ بُسْطَانِ لِمُسِيْءِ اللَّيْلِ حَتَّى يَتُوبَ بِالنَّهَارِ وَلِمُسِيْءِ النَّهَارِ حَتَّى يَتُوبَ بِاللَّيْلِ, (K, * TA,) or, accord. to one relation, بِسْطَانِ ↓, (TA,) meaning (tropical:) God is liberal in forgiveness to the evil-doer of the day-time until he repent [in the night, and to the evil-doer of the night-time until he repent in the day]: for a king is said to be مَبْسُوطُ↓اليَدِ when he is (tropical:) liberal in his gifts by command and by sign, although he gives nothing thereof with his hand, nor stretches it forth with them at all. (Sgh. TA.) — — بَسِيطٌ also signifies مُنْبَسِطُ↓اللِّسَانِ, (Lth,) or مُنْبَسِطٌ بِلِسَانِهِ, (M, K,) (assumed tropical:) [Free, or unconstrained, in tongue, or with his tongue,] applied to a man: (M:) fem. with ة. (K.) — — البَسِيطُ is also the name of A certain kind of metre of verse; (S, M, * K;) namely, the third; the measure of which consists of مُسْتَفْعِلُنْ فَاعِلُنْ eight [a mistake for four] times: (K:) so called because of the extension of its أَسْبَاب, commencing with a سَبَب immediately followed by another سَبَب, as is said by Aboo-Is-hák. (M.) — — [بَسِيطٌ is also used in philosophy as signifying (assumed tropical:) Simple; uncompounded.] بَسِيطَةٌ, as an epithet; and as a subst.: see بَسَاطٌ, in four places. — — [In philosophy, (assumed tropical:) A simple element: pl. بَسَائِطُ.] ذَهَبَ فِى بُسَيْطَةَ: see بَسَاطٌ. بَاسِطٌ act. part. n. of بَسَطَ. — — It is said in the Kur [vi. 93], وَالمَلَائِكَةُ بَاسِطُوا أَيْدِيهِمْ, meaning (tropical:) The angels being made to have dominion over them by absolute force and power (K, * TA.) And again, in the Kur [xiii. 15], كَبَاسِطِ كَفَّيْهِ إِلَى المَآءِ لِيَبْلُغَ (tropical:) Like the supplicator of water, making a sign to it [with his two hands], in order that it may [reach his mouth, and so] answer his prayer; (K, * TA;) or, but it will not answer his prayer. (O, TA.) — — البَاسِطُ (assumed tropical:) God, who amplifies, or enlarges, or makes ample or plentiful, the means of subsistence, to whomsoever He will, (K, TA,) by his liberality and his mercy: (TA:) or who diffuses (يَبْسُطُ) the souls in the bodies at the time of [their] being animated. (TA.) — — مَآءٌ بَاسِطٌ (tropical:) Water that is distant from the herbage, or pasturage, (M, K, TA,) but less so than what is termed مُطْلِبٌ. (M, TA.) And خِمْسٌ بَاسِطٌ (assumed tropical:) A difficult [journey of the kind termed] خِمْسَ [i. e. of five days, whereof the second and third and fourth are without water]; syn. بَائِصٌ. (Sgh, K.) And عُقْبَةٌ بَاسِطَةٌ (ISK, S, M, K [in the CK, erroneously, عِقَبَةٌ]) (assumed tropical:) [A stage of a journey, or march or journey from one halting-place to another,] that is far, or distant, (ISk, S,) or long: (TA:) or in which are two nights to the water. (M, K.) You say, سِرْنَا عُقْبَةً بَاسِطَةً (assumed tropical:) [We journeyed a stage, &c.,] that was far, or distant, or long. (ISk, S, * TA.) — — رَكِيَّةٌ قَامَةٌ بَاسِطَةٌ, [in the CK,] and قامَةُ باسِطَةٌ, as a prefixed n. with its complement imperfectly decl., as though they made it determinate, i. q. قَامَةٌ وَبَسْطَةٌ↓ [A well measuring, or of the depth of, a man's stature and an arm's length]. (O, K.) AZ says, حَفَرَ الرَّجُلُ قَامَةً بَاسِطَةً The man dug to the depth of his stature and his arm's length (L, TA.) مَبْسَطٌ Width, or extent; syn. مُتَّسَعٌ: (K:) as in the phrase بَلَدٌ عَرِيضُ المَبْسَطِ [A region wide in extent]. (TA.) [See also بَسْطَةٌ.] مَبْسُوطُ اليَدِ: and يَدُهُ مَبْسُوطَةٌ, and يَدَاهُ مَبْسُوطَتَانِ: see بَسِيطٌ. مُنْبَسِطُ البَاعِ: and مُنْبَسِطُ اللِّسَانِ: see بَسِيطٌ. بسق 1 بَسَقَ النَّخْلُ, (aor. بَسُقَ, Msb,) inf. n. بُسُوقٌ, The palm-trees were, or became, tall, (JK, S, Msb, K,) and full-grown: (JK:) or exceedingly tall. (Msb.) — — بَسَقَ عَلَيْهِمْ, (inf. n. as above, TA,) (tropical:) He overcame them, excelled them, or was superior to them; (JK, S, K;) namely, his companions: (S:) he surpassed them in excellence. (TA.) And بَسَقَهُمْ He became exalted above them in fame, or renown. (TA, from a trad.) — — بَسَقَ فِى عِلْمِهِ He was, or became, skilled in his science, knowing its abstrusities and niceties, or having learned the whole of it. (Msb.) — — بَسَقَ, (JK, S, &c.,) [aor. بَسُقَ,] inf. n. بَسْقٌ, (S, TA,) or بُسَاقٌ, (Msb,) [but see the latter below,] i. q. بَصَقَ (JK, S, * Msb, K) and بَزَقَ (TA) [He spat]: but some, as on the authority of Kh, disallow it, saying that it has no other signification than that of excessive tallness, as in the case of a palm-tree: (Msb:) or the second of these verbs is the most chaste; the first and last being of weak authority, or rare. (TA.) — بَسَقَتِ الشَّمْسُ i. q. بَزَقَت [and بَزَغَت, i. e. The sun rose]. (TA.) 2 لَا تُبَسِّقْ عَلَيْنَا, (JK, K,) inf. n. تَبْسِيقٌ, (K,) (tropical:) Be not thou proliæ, or tedious, to us; syn. لَا تُطَوِّلْ, (JK, K, TA,) or لَا تَتَطَوَّلْ, (TA,) both of which signify the same. (TK.) [بَسَّقَ and تبسّق↓ are syn.; or] تَبَسُّقٌ signifies (assumed tropical:) The being proliæ, or tedious, (تَطَوُّلٌ,) and heavy, or sluggish. (TA.) 4 ابسقت She (a camel) excerned the first milk, or biestings, into her udder, before bringing forth: (As, S, K:) or she (a ewe, JK, or a camel, Yz, T) excerned the milk (Yz, JK, T) a month before bringing forth, (JK, T,) so that it oozed, or flowed;; or, as is sometimes the case, when she was not pregnant. (T.) Also She (a girl being a بِكْر [which means a virgin, and also one that has not yet brought forth, and one that has brought forth but once,]) had milk in her breast: so, says Az, I have heard. (TA.) — — She (a ewe) had a long udder. (TA.) — — And She (a ewe) was, or became, pregnant. (Bd in l. 10.) 5 تَبَسَّقَ see 2. بَسْقَةٌ A [stony tract such as is termed] حَرَّة: [or one that is somewhat elevated; as also بَصْقَةٌ:] pl. بِسَاقٌ. (K.) بُسَاقٌ i. q. بُصَاقٌ[Spittle, or saliva, when it has gone forth from the mouth: or saliva that flows; see بُزَاقٌ: see also 1]. (S, K.) [بُسَاقَةٌ is app. its n. un. And hence,] — — بُسَاقَةُ القَمَرِ Stone of a clear white colour, that glistens; as also with ص. (TA.) بَسُوقٌ and مِبْسَاقٌ↓, both applied to a ewe, (JK, K,) and to a she-camel, (TA,) Having a long udder: (JK, K:) or i. q. ↓, applied to a ewe. (JK.) بَاسِقٌ [act. part. n. of 1]. نَخْلَةٌ بَاسِقَةٌ A tall palm-tree: [or an exceedingly tall palm-tree; see 1:] pl. بَاسِقَاتٌ and بَوَاسِقُ. (Msb.) The former of these pls. occurs in the Kur l. 10, meaning tall: (S, Bd, TA:) or bearing fruit; from أَبْسَقَتْ said of a ewe, as signifying “she was, or became, pregnant;” so that it is an instance of a part. n. of the measure فَاعِلٌ from a verb of the measure أَفْعَلَ: accord. to one reading, it is بَاصِقَات, because of the ق. (Bd.) The latter of the pls. also signifies The first portions of clouds: (AHn, TA:) [app. the portions that first appear above the horizon:] or what are elongated of the heads, or summits, (فُرُوع,) of a cloud: and hence, of [the plant called] أُقْحُوَان [or chamomile]. (TA.) And بَاسِقَةٌ signifies A cloud of a clear white colour [as being always very high in the sky]. (Sgh, K. *) — — بَاسِقُ الأَخْلَاقِ (assumed tropical:) Endowed with

elevated, or noble, natural dispositions or mental qualities. (Ham p. 369.) — A sweet yellow fruit. (Sgh, K.) [Golius appears to have found تَمْرَةٌ in the place of ثَمَرَةٌ.] مُبْسِقٌ A she-camel excerning the first milk, or biestings, into her udder before bringing forth: (As, S, K: [see 4:] and see also بَسُوقٌ:) pl. مَبَاسِيقُ. (S, K.) And A girl that is a بِكْر [see 4] having milk flowing into her breast. (TA.) مِبْسَاقٌ: see بَسُوقٌ. بسل 1 بَسْلٌ (inf. n. of بَسَلَ, M) is The act of preventing, hindering, withholding, debarring, forbidding, or prohibiting; syn. مَنْعٌ; the primary meaning; (Bd in vi. 69;) and إِعْجَالٌ (M, K) and حَبْسٌ; (AA, K;) [both syn. with مَنْعٌ;] and ↓ إِبْسَالٌ [inf. n. of 4, q. v. infrà,] signifies the same. (Bd ubi suprà.) You say, بَسَلَنِي عَنْ حَاجَتِى, inf. n. as above, He prevented me from accomplishing my want; syn. أَعْجَلَنِى. (M.) — بَسَلَ, (M, K,) aor. بَسُلَ, (M,) inf. n. بُسُولٌ, He (a man, TA) frowned, contracted his face, or looked sternly or austerely or morosely; or, doing so, grinned, or displayed his teeth; or contracted the part between his eyes; (عَبَسَ;) by reason of courage, or of anger; as also ↓ تبسّل: (M, K:) and [so in the M, but in the K "or"] ↓ تبسّل وَجْهُهُ, (M, and so in some copies of the K,) or ↓ تبسّل [alone], (so in other copies of the K, and in the TA,) His face, or he, was, or became, odious, and excessively foul or unseemly or hideous, in aspect: (M, K:) and ↓ لِى تبسّل He (a man) was displeasing, or odious, in aspect to me. (TA.) — — And [hence], (M, K,) inf. n. بُسُولٌ, (TA,) said of milk, and of نَبِيذ [or must &c.], (tropical:) It was, or became, strong: (K: [in the CK, بَسَّلَ is here erroneously put for بَسَلَ; and وَبَسَّلَهُ, which should next follow, is omitted:]) or, said of the former, it was, or became, displeasing, or odious, in taste, and sour; and, said of the latter, it was, or became, strong, and sour. (M, TA.) Also, said of vinegar, (assumed tropical:) It, having been left long, became altered, or corrupted, in flavour. (Az in art. حذق, TA.) And, said of flesh-meat, (assumed tropical:) It stank, or became stinking. (AHn, M, TA.) — بَسُلَ, [aor. بَسُلَ,] inf. n. بَسَالَةٌ (S, M, Msb, K) and بَسَالٌ, [respecting which latter see what follows in the next sentence,] (M, K,) He was, or became, courageous, or strong-hearted, on the occasion of war, or fight: (S, M, Msb, K:) from بَسْلٌ meaning "forbidden," or "prohibited;" because he who has this quality defends himself from his antagonist, as though it were forbidden to him [the latter] to do him a displeasing, or an evil, deed. (Ham p. 13.) El-Hoteíah says, وَأَحْلَى مِنَ التَّمْرِ الجَنِيِّ وَ فِيهِمْ بَسَالَةُ نَفْسٍ إِنْ أُرِيدَ بَسَالُهَا [And sweeter than fresh-gathered dates, and in them is courageousness of soul, if courageousness thereof be desired]: but بسالها may be here altered by curtailment from بَسَالَتُهَا. (M.) You say, مَا أَبْيَنَ بَسَالَتَهُ [How manifest is] his courage! (TA.) — — See also 4. 2 بسّلهُ, (M, K,) inf. n. تَبْسِيلٌ, (K,) He made it (a thing) to be an object of dislike, disapprobation, or hatred; syn. كَرَّهَهُ: (M:) or he disliked it, disapproved of it, or hated it; syn. كَرِهَهُ. (K.) 3 مُبَاسَلَةٌ [inf. n. of باسل] The act of assaulting, or assailing, in war. (S, PS.) 4 إِبْسَالٌ [inf. n. of ابسل] i. q. بَسْلٌ as explained in the first sentence of this art. ; i. e., The act of preventing, hindering, withholding, debarring, (Bd in vi. 69,] forbidding, or prohibiting. (S, K, and Bd ubi suprà.) — ابسلهُ (inf. n. as above, TA) He pledged, or gave in pledge, him, or it, (M, Msb, K,) لِكَذَا [and بِكَذَا, as will be shown below, both meaning for such a thing]: and he gave in exchange, or as an equivalent, him, or it, لِكَذَا [and app. بِكَذَا also, as above, for such a thing]; syn. عَرَّضَهُ: (M, K:) and he gave him up, delivered him, delivered him over, or consigned him, to destruction, (S, K,) or to punishment. (Az, TA.) 'Owf Ibn-El-Ahwas says, وَإِبْسَالِي بَنِيَّ بِغَيْرِجُرْمٍ بَعَوْنَاهُ وَ لَا بِدَمٍ مُرَاقِ [And my giving in pledge, or as an equivalent, or giving up to destruction, my sons, not for a crime that we have committed, nor for blood that has been shed by us]: (S, M, TA:) for he had given his sons in pledge for others, seeking peace, or reconciliation. (S, TA.) أَنْ تُبْسَلَ نَفْسٌ بِمَا كَسَبَتْ, in the Kur [vi. 69], means Lest a soul should be given up, or delivered, &c., (AO, S, Bd, Jel, TA.) to destruction, (Bd, Jel, TA,) or to punishment, (Az, TA,) for that which it hath done, (Az, Bd, Jel, TA,) of evil: (Bd:) or be given in pledge. (Bd, TA.) And أُولٰئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا, in the same [ubi suprà], means, in like manner, Those who are given up, or delivered, &c., (to punishment, Bd) for their sins: (El- Hasan, Bd, * TA:) or who are given in pledge: (Msb, TA:) or are destroyed: or, as Mujáhid says, are disgraced, or put to shame, by the exposure of their sins: or, as Katádeh says, are imprisoned. (TA.) — — ابسلهُ لِعَمَلِهِ and بِعَمَلِهِ He left him to his work, not interfering with him therein. (M, K.) — — ابسل نَفْسَهُ لِلْمَوْتِ, (M, K,) as also ↓ استبسل [alone], (M, K, and Ham p. 291), and ↓ تبسّل, and ↓ بسل, [which last may be either بَسَلَ or بَسُلَ, or perhaps it is a mistranscription for أَبْسَلَ,] (Ham ibid.,) He disposed and subjected his mind, or himself, to death, (M, K, Ham,) and felt certain, or sure, of it: (Ham, TA:) and in like manner, لِلضَّرْبِ [to beating, i. e., to being beaten]: (TA:) and لِلْمَوْتِ ابتسل ↓ He submitted himself to death: (TA:) and ↓ استبسل He threw himself into war, or battle, or fight, desiring to slay or be slain, (S K,) inevitably. (S.) — مَا أَبْسَلَهُ How courageous, or stronghearted, is he, on the occasion of war, or fight! (TA.) 5 تبسّل He affected courage, or strength of heart, on the occasion of war, or fight; emboldened himself; or became like a lion in boldness. (TA.) — — See 4. — See also 1, in four places. 8 ابتسل لِلْمَوْتِ: see 4. 10 إِسْتَبْسَلَ see 4, in two places. بَسْلٌ [an inf. n. (see 1) used as an epithet;] Forbidden; prohibited; unlawful: (S, M, K:) and allowed; permitted; lawful: (AA, IAar, M, K:) thus having two contr. significations: (AA, K:) used alike as sing. and pl. and masc. and fem. [because originally an inf. n.]. (M, K.) You say, هٰذَا بَسْلٌ عَلَيْكَ This is forbidden, prohibited, or unlawful, to thee. (Bd in vi. 69.) And دَمِى لَكُمْ بَسْلٌ My blood is, or shall be, allowed, permitted, or lawful, to you. (M.) — See also بَاسِلٌ, in two places. بَسِلٌ: see بَاسِلٌ. بِسِلًّى [more commonly written in the present day بِسِلَّة] A certain kind of grain like the lupine (تُرْمُس), or less than this; [the pea termed by Linnæus pisum arvense:] a word of the dial. of Egypt. (TA.) بَسُولٌ: see بَاسِلٌ, in two places. بَسِيلٌ: see بَاسِلٌ, in three places. بَسَالَةٌ inf. n. of بَسُلَ, q. v. (S, M, &c.) — — Also [i. q. بُسُولٌ, inf. n. of بَسَلَ, q. v.; meaning] A frowning, contracting the face, or looking sternly or austerely or morosely; or doing so with grinning, or displaying the teeth; or contracting the part between the eyes; by reason of courage, or of anger. (Ham p. 14.) — — And dislike, disapprobation, displeasure, or hatred. (Ham ibid.) بَاسِلٌ Courageous, or strong-hearted, on the occasion of war, or fight; (S, M, Msb, K;) because he who is so defends himself from his antagonist; (Ham p. 13, and Bd in vi. 69;) as also ↓ بَسِيلٌ (Msb) and ↓ بَسُولٌ: (Ham ubi suprà:) pl. of the first بُسْلٌ (S, M, K) and بُسَلَاءُ. (M, K.) — — Frowning, contracting the face, or looking sternly or austerely or morosely; or doing so with grinning, or displaying the teeth; or contracting the part between the eyes; by reason of courage, or of anger; (M, K;) as also ↓ بَسْلٌ, (M, TA,) in the K ↓ بَسِلٌ, but this is incorrect, (TA,) and ↓ بَسِيلٌ: (M, K:) and بَاسِرٌ بَاسِلٌ frowning, &c., much, or vehemently; applied to the face: (TA:) and ↓ بَسْلٌ (IAar, K) and ↓ بَسِيلٌ (IAar, S, K) displeasing, or odious, (IAar, S, K,) in face, (IAar, S,) or aspect. (K.) — — The lion; (M, K;) because of his displeasing, or odious, aspect; (M;) or because his prey does not escape from him; (Bd in vi. 69;) as also ↓ بَسُولٌ (TA) and ↓ مُتَبَسِّلٌ. (K.) — — Applied to a saying, Hard, or severe, and displeasing, or odious. (M, K.) — — Applied to milk, and to نَبِيذ [or must &c.] (tropical:) Strong: (K:) or, applied to the former, displeasing, or odious, in taste, and sour; and applied to the latter, strong and sour. (M, TA.) And, applied to vinegar, (assumed tropical:) Altered, or corrupted, in flavour, from

having been left long; as also ↓ مُبَسَّلٌ (Az in art. حذق, TA.) — — Applied to a day, (assumed tropical:) Distressing, afflictive, or calamitous. (M, TA.) مُبَسَّلٌ: see بَاسِلٌ. مُتَبَسِّلٌ: see بَاسِلٌ. مُسْتَبْسِلٌ Disposing and subjecting one's mind, or oneself, to death, or to being beaten: (S: [see also its verb:]) or, as some say, falling into a displeasing, an odious, or an evil, case, from which there is no escape. (TA.) بسم 1 بَسَمَ: see 5, with which it is syn. — — [Hence,] مَا بَسَمْتُ فِى الشَّىْءِ (tropical:) I did not taste the thing. (K, TA.) 5 تبسّم; and ↓ ابتسم; and ↓ بَسَمَ, aor. بَسِمَ inf. n. بَسْمٌ (S, M, Msb, K) and مَبْسِمٌ; (K, * TA;) [He smiled;] these verbs signify less than ضَحِكَ [so that they are properly explained by the Latin subrisit]: (S, Msb:) or he opened his lips like him who displays to another his teeth: (Lth, TA:) or he laughed in the least degree and in the most beautiful manner: (M, K:) or he laughed a little without any sound: (Msb:) or تَبَسُّمٌ is the beginning of ضَحِكٌ [or laughter]: (Towsheeh, and Neseem er-Riyád, in TA art. ضحك, q. v.:) accord. to Zj, it is the utmost degree of laughing of the prophets. (M.) — — [Hence,] تبسّم عَنْهُ السَّحَابُ ↓ ابتسم عَنِ البَرْقِ (M,) or (TA,) i. q. اِنْكَلَّ عنه [i. e. (tropical:) The clouds displayed a faint flashing of lightning]. (M, TA.) — — And تبسّم الطَّلْعُ (tropical:) The extremities of the طلع [i. e. the spadix, or the spathe, of the palm-tree,] burst asunder. (TA.) 8 إِبْتَسَمَ see 5, in two places. بَسَّامٌ (S M, K) and ↓ مِبْسَامٌ (S, K) epithets from بَسَمَ, (M, K,) applied to a man, (S, M,) meaning كَثِيرُ التَّبَسُّمِ [That smiles much]. (S.) بَاسِمٌ part. n. of بَسَمَ [meaning Smiling]. (K, TA.) مَبْسِمٌ i. q. ثَغْرٌ (S, K,) meaning The front teeth: (TK:) [and sometimes, perhaps, the mouth:] so called as being the place of التَّبَسُّم [or smiling: pl. مَبَاسِمُ]. (TA.) One says, [of women or girls,] هُنَّ غُرُّ المَبَاسِمِ [They are white in the front teeth]. (TA.) مِبْسَامٌ: see بَسَّامٌ بسمل Q. 1 بَسْمَلَ, (T, S, &c.,) inf. n. بَسْمَلَةٌ, (S, Msb,) He said, (S, Msb, K, KL,) or wrote, (T, Msb,) بِسْمِ اللّٰهِ [In, or with, the name of God I recite, or read, or I begin, &c.]: (T, S, Msb, K, KL:) or بِسْمِ اللّٰهِ الرَّحْمَانِ الرَّحِيمِ [In, or with, the name of God, the Compassionate, the Merciful]: (KL:) a verb of the kind termed مَنْحُوت i. e. compounded of two [or more] words; like حَمْدَلَ and حَوْقَلَ and حَسْبَلَ &c.: (Msb, TA:) said by some to be post-classical, not heard from the chaste Arabs; but authorized by many of the leading lexicologists, as ISk and Mtr; and occurring in the poetry of 'Omar Ibn-Abee-Rabee'ah [who is said to have been born in the year of the Flight 23]. (TA.) مُبَسْمَلٌ Discourse, (TA,) or amorous behaviour, and coquettish boldness, (Msb,) accompanied by the saying بِسْمِ اللّٰهِ: (Msb, TA:) occurring in a verse of 'Omar Ibn-Abee-Rabee'ah [referred to above]. (TA.) بسن 4 ابسن, said of a man, He was, or became good, or beautiful, in respect of his سَجِيَّة [i. e. natural disposition], accord. to the copies of the K, but correctly, as explained by IAar, his سَحْنَة [i. e. aspect, or colour, &c.]. (TA.) بَسَنٌ an imitative sequent to حَسَنٌ: (S, M, K:) [or it may signify Beautiful in aspect &c., from the verb above; or the verb may be from this word:] or, in the opinion of Aboo-'Alee El-Kálee, originally بَسٌّ inf. n., used in the sense of the pass. part. n., of بَسَّ السَّوِيقَ, meaning "he moistened, or stirred about, the سويق with clarified butter, or with olive-oil, to complete, or perfect, its goodness; " one of the two س s being suppressed, and ن being added; so that it means complete, or perfect. (MF. [But this derivation seems to be extremely far-fetched.]) بش 1 بَشَّ, first pers. بَشِشْتُ, aor. يَبَشُّ, (S, K,) and, accord. to a relation of a verse of Ru-beh, يَبِشُّ, so that perhaps بَشَشْتُ was also said, (TA.) inf. n. بَشَاشَةٌ (S, A, K) and بَشٌّ (A, K) and بَشِيشٌ, (TA,) He was, or became, cheerful in countenance. (S, A, K.) You say, بَشِشْتُ بِهِ I was, or became, cheerful in countenance [by reason of meeting] with him: (S:) or بَشَّ بِهِ (TK,) inf. n. بَشٌّ (Lth, K) and بَشَاشَةٌ, (K,) signifies he rejoiced in him, or was pleased with him, namely, a friend, (Lth, K,) at meeting: (Lth:) or he showed joy, or pleasure, at meeting him. (TK.) You say also, بِى لَقِيتُهُ فَتَبَشْبَشَ ↓ [app. meaning I met him and he became cheerful in countenance by reason of meeting with me]; originally ↓ تَبَشَّشَ; the middle ش being changed into ب: (Yaakoob, S:) or تَبَشْبَشَ ↓ بِهِ signifies he was, or became, sociable, or companionable, or cheerful, with him; and held loving communion with him: syn. آنَسَهُ, and وَاصَلَهُ: (K:) but when said of God, it means (tropical:) He regarded him with favour, and honoured him, (IAmb, K,) and received him graciously, and drew him near to Him. (IAmb.) — — Also بَشَّ لَهُ, (TK,) inf. n. بَشٌّ (IDrd, K) and بَشَاشَةٌ, (K,) He presented a favourable aspect to him; or met him kindly, namely, his brother; syn. أَقْبَلَ عَلَيْهِ: (K:) he behaved laughingly towards him; without shyness, or aversion; or boldly; or in a free and easy manner; or cheerfully; syn. ضَحِكَ إِلَيْهِ, (IDrd, K,) and اِنْبَسَطَ. (IDrd.) — — And بَشَّ لَهُ فِى المَسْأَلَةِ, (TK,) inf. n. بَشٌّ (IAar, A, K) and بَشَاشَةٌ, (A, K,) He was courteous, or gracious, to him in asking. (IAar, A, K.) — — And بَشَّ لِى بِخَيْرٍ (tropical:) He gave me [something good]. (A, TA.) 4 ابشّت الأَرْضُ (tropical:) The land had tangled, or luxuriant, plants, or herbage: (As, K:) or produced its first plants, or herbage. (K.) 5 تَبَشَّشَ see 1. R. Q. 2 see 1, in two places. رَجُلٌ هَشٌّ بَشٌّ A man [brisk, lively, or sprightly; or joyful; and] cheerful in countenance; pleasant [therein]; (S, TA;) as also ↓ بَشَّاشٌ. (TA.) [See also art. هش.] بَشِيشٌ The face, or countenance. (Ibn-'Abbád, K.) You say, فُلَانٌ مُضِيْءُ البَشِيشِ Such a one is bright in countenance. (Ibn-'Abbád.) بَشَّاشٌ: see بَشٌّ. أَبَشُّ [More, and most, cheerful in countenance]. You say, مَا رَأَيْتُ أَبَشَّ مِنْهُ بِاللَّاقِى [I have not seen any one more cheerful in countenance than he to the meeter]. (A.) بشر 1 بَشَرَ, aor. بَشُرَ, (S, Msb,) inf. n. بَشْرٌ; (S, Msb, K;) and ↓ ابشر, (A,) inf. n. إِبْشَارٌ; (K;) He pared (S, A, Msb, K) a hide, (S, A, Msb,) removing its بَشَرَة, (S,) or face, or surface, (A, Msb,) or the skin upon which the hair grew: (TA:) or, as some say, removing its inner part with a large knife: or, accord. to Ibn-Buzurj, some of the Arabs say, بَشَرْتُ الأَدِيمَ, aor. بَشِرَ, meaning I removed from the hide its بَشَرَة; and ↓ أَبْشَرْتُهُ as meaning I exposed to view its بَشَرَة that was next to the flesh; and آدَمْتُهُ I exposed to view its أَدَمَة upon which the hair grew. (TA.) [But see أَدَمَةٌ.] — — Hence the saying in a trad., مَنْ أَحَبَّ القُرْآنَ فَلْيَبْشُرْ, accord. to him who recites it thus, with damm to the ش; meaning (assumed tropical:) Whoso loveth the Kur-án, let him make himself light of flesh, [by not eating more than will be sufficient, and so prepare himself] for [reading, or reciting,] it, [like as one prepares a horse for running,] because eating much causes one to forget it. (TA.) — — Hence also, بَشَرَ الأَرْضَ, (TA,) inf. n. as above, (S, K,) (assumed tropical:) It (a swarm of locusts) stripped the ground; (TA;) ate what was upon the ground, (S, K,) i. e., upon its surface; as though the exterior of the ground were its بَشَرَة. (TA.) — — And بَشَرَ, aor. بَشُرَ, (TA,) inf. n. as above, (K,) He clipped his mustache much, so that the بَشَرَة (i. e. the exterior of the skin, TA) became apparent. (K, TA.) This the Muslim is commanded to do. (TA.) — — بَشَرَنِى فُلَانٌ بِوَجْهٍ حَسَنٍ Such a one met me with a cheerful countenance. (S.) See also 2, in two places. — — And see 3. — بَشِرَ, aor. بَشَرَ; (IAar, S, Msb, K;) and بَشَرَ, aor. بَشِرَ, (IAar, K,) inf. n. بَشْرٌ and بُشُورٌ; (TA;) and ↓ ابشر, [which is the most common, though extr. in respect of analogy, as being quasi-pass. of بَشَّرَ, like احجم and احنج and اعرض and اقشع and اكبّ and انهج, (mentioned by MF in art. حنج as the only other instances of the kind,) and اخلج, (added in the TA in art. خلج,)] (S, A, Mgh, K,) inf. n. إِبْشَارٌ; (S;) and ↓ استبشر; (S, A, Msb, K;) and ↓ تبشّر; (A;) [originally, He became changed in his بَشَرَة (or complexion) by the annunciation of an event: see بَشَرَةٌ: and

hence,] he rejoiced, or became rejoiced; (IAar, S, A, Msb, K;) بِكَذَا [at, or by, such a thing; or at, or by, the annunciation of such a thing]. (IAar, S, K. *) You say, أَتَانِى أَمْرٌ بَشِرْتُ بِهِ An affair happened to me whereat I rejoiced, or whereby I became rejoiced. (S.) And بِمَوْلُودٍ ↓ أَبْشَرَ He rejoiced [at the annunciation of a new-born child]. (S.) And بِخَيْرٍ ↓ أَبْشِرْ Rejoice thou [at the annunciation of a good event]. (S, K.) And in the same sense ↓ أَبْشِرُوا is used in the Kur xli. 30. (S.) 2 بشّرهُ (S, A, Msb, &c.,) the form used by the Arabs in general, (Msb,) inf. n. تَبْشِيرٌ; (S, Msb, K, &c.;) and ↓ بَشَرَهُ, aor. بَشُرَ, (S, Mgh, Msb,) of the dial. of Tihámeh and the adjacent parts, (Msb,) inf. n. بَشْرٌ and بُشُورٌ (S, K) and بُشْرٌ, (TA,) or this last is a simple subst.; (Msb;) and ↓ ابشرهُ; (S, A, Mgh, K;) and ↓ استبشرهُ; (K, TA;) are syn.; (S, K, &c.;) originally signifying He announced to him an event which produced a change in his بَشَرَة [or complexion]: and hence, (El-Fakhr Er-Rázee,) he announced to him an event which rejoiced him: (A, El-Fakhr Er-Rázee:) so in common acceptation [when not restricted by an adjunct that denotes its having a different meaning: see بُشْرَى and an ex. below in this paragraph]: (El-Fakhr Er-Rázee:) or he rejoiced him [by an annunciation]: (Msb:) and he announced to him an event which grieved him: [or he grieved him by an annunciation:] both these significations are proper. (El-Fakhr Er-Rázee.) You say, بشّرهُ بِالأَمْرِ [generally meaning He rejoiced him by the annunciation of the event]; and بِهِ ↓ بَشَرَهُ, aor. and inf. ns. as above; &c. (TA.) And بَشَّرْتُهُ بِمَوْلُودٍ [I rejoiced him by the annunciation of a new-born child]. (S.) And it is said in the Kur [iii. 20, &c.], بَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ [Grieve thou them by the annunciation, or denunciation, of a painful punishment]. (S.) You say also, of a she-camel, بَشَّرَتْ بِاللِّقَاحِ, meaning (assumed tropical:) She made it known that she had begun to be pregnant. (TA. [See also 4.]) 3 باشر المَرْأَةَ, (K, &c.,) inf. n. مُبَاشَرَةٌ (S, Mgh, TA) and بِشَارٌ, (TA,) He was, or became, in contact with the woman, skin to skin: (TA:) he enjoyed [contact with] her skin: (Msb:) he became in contact with her, skin to skin, both being within one garment or piece of cloth: (K:) he lay with her, [skin to skin; or in the sense of] inivit eam: (S, K:) i. q. وَطِئَهَا, both فِى الفَرْجِ and خَارِجًا مِنْهُ: (TA:) [and so ↓ بَشَرَهَا inf. n. بَشْرٌ; for] بَشْرٌ and مُبَاشَرَةٌ are syn. [in the sense of congressus venereus, as is shown by an ex. in the S.]. (S, K.) — — باشرهُ النَّعِيمُ (tropical:) [Enjoyment attended him; as though it clave to his skin]. (A.) — — فَبَاشَرُوا رَوْحَ اليَقِينِ, or رُوحَ اليقين, is a metaphorical expression, [app. meaning (tropical:) And they felt the joy and happiness that arise from certainty,] occurring in a trad. of 'Alee. (TA.) — — باشر الأَمْرَ, (S, A, &c.,) inf. n. مُبَاشَرَةٌ, (S,) (tropical:) He superintended, managed, or conducted, the affair himself, or in his own person: (S, K, TA:) or (tropical:) he was present, himself, at the affair: (A, TA:) or, [properly,] he managed, or conducted, the affair with his بَشَرَة, i. e., his own hand: (Mgh, * Msb:) and hence a later application of the verb in the sense of لَاحَظَ (assumed tropical:) [He regarded, or attended to, the thing, or affair, &c.]. (Msb.) 4 ابشر: see 1, first sentence, in two places. — — [Hence,] ابشر الأَمْرُ وَجْهَهُ The affair made his countenance beautiful and bright: in the K we read, أَبْشَرَ الأَمْرُ حَسَّنَهُ وَ نَضَّرَهُ; but this is a mistake. (TA.) Agreeably with this explanation, AA renders a reading in the Kur [xlii. 22], ذٰلِكَ الَّذِى يُبْشِرُ اللّٰهُ عِبَادَهُ, meaning That is it with which God will make beautiful and bright the face of his servants: so in the L. (TA.) — — See also 2. — — [Hence,] أَبْشَرَتِ النَّاقَةُ (assumed tropical:) The she-camel conceived, or became pregnant: (K:) as though she rejoiced [her owner] by announcing her conception. (TA. [See 2, last sentence.]) — — And أَبْشَرَتِ الأَرْضُ (tropical:) The earth put forth its herbage appearing upon its surface. (S, K.) — See also 1, latter part, in four places. 5 تَبَشَّرَ see, latter part. 6 تباشر القَوْمُ The people, or company of men, announced, one to another, a joyful event, or joyful events. (S.) And هُمْ يَتَبَاشَرُونَ بِذٰلِكَ الأَمْرِ They rejoice one another by the annunciation of that event. (TA.) 10 استبشر: see 1, latter part. — استبشرهُ He demanded of him a reward for an annunciation of joyful tidings. (M.) — — See also 2. بُشْرٌ: see بُشْرَى. — — It is also a contraction of بُشُرٌ, which is pl. of بَشُورٌ (TA) or بَشِيرٌ. (TA in art. نشر.) بِشْرٌ Cheerfulness, or openness and pleasantness, of countenance: (Mgh, Msb, K, * TA:) and happiness, joy, or gladness. (Har p. 192.) You say, هُوَ حَسَنُ البِشْرِ He is cheerful, or open and pleasant, in countenance. (S.) بَشَرٌ: see بَشَرَةٌ. — — [Hence,] البَشَرُ (assumed tropical:) Mankind: (S, Msb, K:) and the human being: (Msb, K:) applied to the male and to the female; and used alike as sing. and pl. (Msb, K, TA) and dual: (TA:) so that you say, هُوَ بَشَرٌ He is a human being, and هِىَ بَشَرٌ She is a human being, and هُمْ بَشَرٌ They (more than two) are human beings, and هُمَا بَشَرٌ They two are human beings: (TA:) but sometimes it has the dual form; (Msb, K;) as in the Kur xxiii. 49; (Msb, TA;) though the Arabs may have used the dual form in the sense of the sing.: (MF:) and sometimes it has a pl., namely, أَبْشَارٌ. (K.) This is a secondary application of the word: (Msb:) i. e., this signification is tropical; or, as some say, the word is so much used in this sense as to be, so used, conventionally regarded as proper; the sense not depending upon its having another word connected with it: but in the S and K, and by the generality of authors, this signification is given as proper. (MF.) Some say that a human being is thus called because his بَشَرَة is bare of hair and of wool. (MF.) [Hence,] أَبُو البَشَرِ [The father of mankind; meaning] Adam. (K.) بَشَرَةٌ (Lth, S, M, A, Mgh, Msb) and ↓ بَشَرٌ, (S, K,) or the latter is pl. of the former, (Msb, K,) [or rather a coll. gen. n., of which the former is the n. un.,] like قَصَبَةٌ and قَصَبٌ, (Msb,) and أَبْشَارٌ is pl. of بَشَرٌ, (K,) [The external skin; the cuticle, or scarf-skin; the epidermis;] the exterior of the skin (S, A, Mgh, Msb, K) of a human being; (S, A, K;) and, as some say, of other creatures, (K,) such as the serpent; but this is generally disallowed: (TA:) or بَشَرَةٌ signifies the exterior of the skin of the head, in which grows the hair; as also أَدَمَةٌ and شَوَاةٌ: (Aboo-Safwán:) or the upper skin (Lth, M) of the head (M) and of the face and body of a human being; (Lth, M;) that upon which the hair grows: (M:) or, as some say, that which is next the flesh. (M.) It is said in a prov., إِنَّمَا يُعَاتَبُ الأَدِيمُ ذُو البَشَرَةِ: see أَدِيمٌ. — — بَشَرَةٌ sometimes means The complexion, or hue: and fineness, or delicacy. (TA.) — بَشَرَةُ الأَرْضِ (tropical:) The herbage appearing upon the surface of the earth. (S, A, K.) You say, مَا أَحْسَنَ بَشَرَتَهَا (tropical:) How goodly is its herbage appearing upon its surface! (S, A.) And بَشَرَةٌ [alone] signifies (tropical:) Leguminous plants; herbs, or herbage. (TA.) — — بَشَرَةٌ is used also as signifying (assumed tropical:) A man's hand. (Msb.) [See 3, last sentence.] بُشْرَى (imperfectly decl., because it terminates with a fem. alif which is inseparable from it, S) and ↓ بِشَارَةٌ and ↓ بُشَارَةٌ [but respecting this last see بِشَارَةٌ below] (S, Msb, K) and ↓ بُشْرٌ (Msb) are substs. from بَشَّرَهُ (S, Msb, K) [originally signifying An annunciation which produces a change in the بَشَرَة (or complexion) of the person to whom it is made: and hence, a joyful annunciation; joyful, or glad, tidings; good news]: and ↓ تَبَاشِيرُ [q. v. infrà] signifies the same as بُشْرَى: (S, K:) ↓ بِشَارَةٌ, when used absolutely, relates only to good; (S, Msb;) not to evil unless when expressly restricted thereto by an adjunct: [see 2:] (S:) its pl. is بِشَارَاتٌ and بَشَائِرُ. (A.) يَا بُشْرَاىَ, in the Kur [xii. 19, accord. to one reading, (otherwise, as Bd mentions, بُشْرَاىْ, or بُشْرَىَّ, which is a dial. var. of the same, or بُشْرَى, which, as some say, was the name of a man,) meaning O my joyful annunciation, or joyful tidings, or good news!], is like عَصَاىَ: and in the dual you say, يَا بُشْرَيَىَّ. (S.) You say also, ↓ تَتَابَعَتِ البِشَارَاتُ and البَشَائِرُ

[The joyful annunciations followed consecutively]. (A.) See another ex. voce بَشِيرٌ. — — See also بِشَارَةٌ. [بَشَرِىٌّ Human; of, or belonging to, or relating to, mankind or a human being.] بُشَارٌ (assumed tropical:) The refuse, or lowest or basest or meanest sort, of mankind, or of people. (IAar, K.) بَشُورٌ: see what next follows, in three places. بَشِيرٌ i. q. ↓ مُبَشِّرٌ, (S, Mgh, K,) [and so ↓ بَشُورٌ, as will be seen by an ex. in what follows,] One who announces to a people [or person] an event, either good or evil; (TA;) but meaning the former oftener than the latter: (Msb:) [an announcer of a joyful event, or joyful events: one who rejoices another, or others, by an annunciation:] pl. بُشَرَآءُ (A) and بُشُرٌ, (TA in art. نشر,) or this is pl. of ↓ بَشُورٌ. (TA in the present art.) It is said in the Kur [vii. 55], وَ هُوَ الَّذِى يُرْسِلُ الرِّيَاحَ بُشُرًا, and بُشْرًا, and ↓ بُشْرَى, and بَشْرًا; [accord. to different readings, meaning (assumed tropical:) And He it is who sendeth the winds announcing coming rain;] in which بُشُرٌ is pl. of ↓ بَشُورٌ, [syn. with بَشِيرٌ and مُبَشِّرٌ, but both masc. and fem.,] (TA,) or of بَشِيرٌ, (Bd,) or of بَشِيرَةٌ; (TA in art. نشر;) and بُشْرًا is a contraction of the same; and بُشْرَى is syn. with بِشَارَةٌ; and بَشْرًا is the inf. n. of بَشَرَهُ in the sense of بَشَّرَهُ (TA. [But the reading commonly followed in this passage is نُشُرًا, with ن: another reading is نُشْرًا: another, نَشْرًا: and another, نَشَرًا.]) And ↓ المُبَشِّرَاتُ, (A,) or مُبَشِّرَاتُ الرِّيَاحِ, (S,) signifies (tropical:) Winds that announce [coming] rain: (S, A:) so in the Kur xxx. 45. (TA.) — Also Goodly; beautiful; elegant in form or features; (S, K;) applied to a man, and to a face: (TA:) fem. with ة; (S, K;) applied to a woman, and to a she-camel; (S;) and meaning, when applied to a she-camel, neither emaciated nor fat: or, accord. to Aboo-Hilál, neither of generous nor of ignoble breed: or, as some say, half-fattened: (TA:) pl. of the fem. بَشَائِرُ: (S:) and ↓ مَبْشُورَةٌ signifies beautiful in make and colour; (IAar, K;) applied to a girl. (IAar.) بَشَارَةٌ Goodliness; beauty; elegance of form or features. (S, K, TA.) بُشَارَةٌ What is pared off from the face of a hide: what is pared off from its back is called تِحْلِئٌ. (Lh.) — See also بِشَارَةٌ: — — and see بُشْرَى. بِشَارَةٌ; pl. بِشَارَاتٌ and بَشَائِرُ: see بُشْرَى, in three places; and see also تَبَاشِيرُ. — — Also A gift to him who announces a joyful event; and so ↓ بُشَارَةٌ: (K, * TA:) or the latter, which is like the عُمَالَة of the عَامِل, has this signification; (IAth;) and so ↓ بُشْرَى; (M;) and بِشَارَةٌ [has the same meaning accord. to common usage, but, properly,] is a subst. in the sense explained above, voce بُشْرَى. (IAth.) You say, أَعْطَيْتُهُ ثَوْبِى بِشَارَةً I gave him my garment as a reward for the joyful annunciation. (TA from a trad.) هُوَ أَبْشَرُ مِنْهُ He is more goodly or beautiful, more elegant in form or features, and more fat, than he. (K.) تُبُشِّرٌ, in the hand writing of J تُبَشِّرٌ, [and so in my copies of the S,] a word of which there is not the like except in the instances of تُنُوِّطٌ [or تُنَوِّطٌ], a certain bird, and وَادِى تُهُلِّكَ [or تُهَلِّكَ?] and وَادِى تُضُلِّلَ [or تُضَلِّلَ] and وَادِى تُخُيِّبَ [or تُخَيِّبَ], (TA,) A certain bird, called the صُفَارِيَّة: (S, K:) n. un. with ة. (K.) تَبَاشِيرُ, as though it were pl. of تَبْشِيرٌ, inf. n. of بَشَّرَ; (A;) a word which has not its like except in the instances of تَعَاشِيبُ and تَعَاجِيبُ and تَفَاطِيرُ [and تَبَاكِيرُ and تَبَارِيحُ, and probably a few others]; (TA;) (tropical:) [Annunciations; foretokens; foretellers; foreshowers; prognostics; earnests; of what is good:] the beginnings of anything: (S, K:) the first of blossoms &c.: (TA:) the beginnings, (S, K,) or first annunciations, (A,) of daybreak; (S, A, K;) as also ↓ بَشَائِرُ: (TA:) it has no verb: (S:) and [is said to have] no sing.: but in a trad. of El-Hajjáj, تَبْشِيرٌ occurs as meaning (assumed tropical:) the commencement of rain. (TA.) One says, فِيهِ مَخَايِلُ الرُّشْدِ وَ تَبَاشِيرُهُ (tropical:) [In him are indications of right conduct, or belief, and its earnests]. (A.) See also بُشْرَى. — — (assumed tropical:) Streaks of the light of daybreak in the night. (TA.) — — (assumed tropical:) Streaks that are seen upon the surface of the ground, caused by the winds. (Lth, K. *) — — (assumed tropical:) The colours of palm-trees when their fruit begins to ripen; (K;) as also تَبَاكِيرُ. (TA.) — — (assumed tropical:) Such as bear fruit early, or before others, of palm-trees. (K.) — — (assumed tropical:) Marks of galls upon the side of a beast. (K.) رَجُلٌ مُؤْدَمٌ مُبْشَرٌ (tropical:) A perfect man; as though he combined the softness of the أَدَمَة [or inner skin] with the roughness of the بَشَرَة [or outer skin]: (S:) or a man who combines softness, or gentleness, and strength, with knowledge of affairs: (As:) and اِمْرَأَةٌ مُؤْدَمَةٌ مُبْشَرَةٌ (tropical:) a woman perfect in every respect. (TA.) [See also art. ادم.] مُبَشِّرٌ and مُبَشِّرَاتٌ: see بَشِيرٌ. مَبْشُورَةٌ: see بَشِيرٌ, last sentence. حِجْرٌ مُبَاشِرٌ [so in two copies of the S: in Golius's Lex. مُبَاشِرَةٌ:] A mare [so I render حجر, which Golius renders ‘ vulva, ’] desiring the stallion. (S.) [See also مُبَاسِرَةٌ, with س.] بشع 1 بَشِعَ, aor. بَشَعَ, (K, TA,) inf. n. بَشَاعَةٌ (S, K) and بَشَعٌ, (K,) said of a thing, (S,) or of food, (K, TA,) It was, or became, disagreeable in taste, and choking: (S:) or disagreeable, or unpleasant, having in it dryness and bitterness. (K, TA.) — — بَشِعَ الرَّجُلُ, (K, * TA,) aor. بَشَعَ, (K,) inf. n. بَشَعٌ (S, K) and بَشَاعَةٌ, (K,) The man was, or became, disagreeable in the odour of the mouth, (S, * K,) from eating food disagreeable in taste, and choking; (S;) not removing the remains of food from between his teeth, nor cleaning them with the tooth-stick. (K.) You say, بَشِعَ مِنْهُ [He was, or became, disagreeable in the odour of the mouth from it]; meaning, from eating food such as is described above. (S.) [Or this phrase in the S may have another meaning, which see in what follows.] — — And [hence,] (tropical:) The man was, or became, evil in his disposition, and in his social intercourse. (Msb.) You say also, فِى خُلُقِهِ بَشَاعَةٌ (tropical:) In his disposition is evilness. (TA.) — — بَشَعٌ also signifies, in relation to wood, (tropical:) The abounding in knots. (TA.) — — Also The fauces' being straitened, or choked, by coarse, or rough, food.(TA.) [And بَشِعَ مِنْهُ means He experienced a straitened state, or choking, of the fauces from it; namely coarse, or rough, food; or food disagreeable in taste, and choking: see 4: and see another meaning of this phrase above.] — — And [hence,] بَشِعَ [or بَشِعَ بِالمَآءِ,] aor. بَشَعَ, (tropical:) It (a valley) was, or became, choked, surcharged, or overfilled, with the water. (K.) And بَشِعَ بِالنَّاسِ (tropical:) It [a place] was, or became, choked, or overfilled, with men, or the people. (Z, TA.) — — [Hence also,] بَشِعَ بِالأَمْرِ, (K,) inf. n. بَشَعٌ and بَشَاعَةٌ, (TA,) (tropical:) He was unable to do, or accomplish, the thing, or affair. (K, TA.) — بَشِعَ بِالشَّىْءِ, and بَشَعَ بِهِ, inf. n.بَشْعٌ, He seized the thing in a violent and an abominable manner. (L,TA.) 4 أَبْشَعَنِى الطَّعَامُ The food caused me to experience a straitened state, or choking, of the fauces, (حَمَلَنِى عَلَى البَشَعِ,) by reason of its coarseness, or roughness. (IAar.) [See 1.] 10 استشعة i. q. عَدَّهُ بَشِعًا [He reckoned it disagreeable in taste, and choking; or disagreeable, or unpleasant, as having in it dryness and bitterness]; (S, Msb, K;) namely, a thing. (S.) — — And [hence,] استبشع المُقَامَ فِى مَحَلٍّ كَذَا He reckoned unpleasant, or uncomfortable, the remaining in such a place of abode; syn.اِسْتَخْشَنَهُ. (TA.) — اِسْتِبْشَاعٌ also signifies The being bad, unpleasant, or disapproved. (KL.) بَشِعٌ A thing disagreeable in taste, and choking; or ↓ بَشِيعٌ has this signification : (so accord. to different copies of the S:) or both, applied to food, have the same signification: (TA:) or the former signifies also disagreeable, or unpleasant, food, having in it dryness and bitterness; (Lth, Z, K;) like the taste of the myrobalan: (TA:) or food rough, or coarse, and disagreeable in taste: or dry food, in which is no seasoning, or condiment: (TA:) or rough, or coarse; applied to food; (Nh;) and so (tropical:)

applied to clothing; (IAar, Nh;) and (tropical:) to speech, or language; (Nh;) and ↓ بَشِيعٌ applied to speech, or language, signifies (tropical:) rough, or coarse, and disagreeable. (IAar.) — — Applied to a man, (S TA,) as is also ↓ بَشِيعٌ, in the same sense, (TA, [but in what sense is not there said,]) it signifies, Disagreeable in the odour of the mouth, (Msb,ast; K,) who does not remove the remains of food from between his teeth, nor clean them with the tooth-stick; (K;) fem. with ة: (TA:) and one who has eaten a thing such as is thus termed, (S K TA,) and not swallowed it easily, (TA,) and has become disagreeable in the odour of the mouth from it, or has experienced a straitened state, or choking, of the fauces from it. (S, TA: [the last words of the explanation being فَبَشِعَ مِنْهُ]) — — Also (tropical:) One whose soul is heavy, or heaving, or agitated by a tendency to vomit. (ISh, K, TA.)— — And (tropical:) Evil in disposition, (K, TA,) and in social intercourse. (TA.) You say also, هُوَ بَشِعَ الخُلُقِ (tropical:) He is evil in disposition. (TA.) — — Also, (K, TA,) or بَشِعُ المَنْظَرِ, (Msb,) (tropical:) Foul, or ugly, in aspect; (Msb; K) not pleasing to the eyes. (TA.) — — Also, (K,) or بَشِعُ الوَجْهِ, (ISh, Msb,) (tropical:) Having a frowning, a contracted, a stern, an austere, or a morose, countenance. (ISh, Msb, K.) — — خَشَبَةٌ بَشِعَةٌ (tropical:) A piece of wood abounding in knots. (K, TA.) بَشِيعٌ: see بَشِعٌ, in three places. بشق بَشِقَ, aor. بَشَقَ; and بَشَقَ, aor بَشِقَ; He struck, smote, or beat, another with a staff or stick. (Nawádir el-Aaráb, K.) — He looked sharply, or intently: (Ibn-'Abbád, K:) inf. n. بَشْقٌ. (JK.) — Also the former verb, He hastened, or was quick; as also بَشَكَ. (IDrd, TA.) — And the former, [but the aor. is not mentioned,] He cut a garment, or piece of cloth, in a light, or prompt, manner; as also بَشَكَ. (TA.) — And بَشَقَ, inf. n. بَشْقٌ, He took, or seized. (Msb.) نَظَرٌ بَشْقٌ A sharp, or an intent, look. (JK.) بَاشَقٌ (JK, Msb, K) and بَاشِقٌ, (Msb, Es-Suyootee, TA,) the latter being allowable accord. to some for the sake of conformity to the usual Arabic measure, as in خاتم and دانق and طابع and the like; (Msb;) perhaps derived from بَشْقٌ meaning the " looking sharply," or " intently; " (JK;) or from بَشَقَ meaning " he took," or " seized; " (Msb;) or it is arabicized, (Msb, K,) from [the Persian] بَاشَهْ; (K;) A certain bird; (K;) [the musket, or sparrow-hawk; falco nisus;] a bird of beautiful form, the smallest of birds of prey, that preys upon sparrows and other birds of their size: (Kzw:) it is of the birds called صُقُور, [pl. of صَقْرٌ,] as are also the بَازِى and the شَاهِين and the زُرَّق and the يُؤْيُؤ: (AHát in " the Book of Birds," TA:) pl. بَوَاشِقُ. (Msb.) بشم 1 بَشِمَ, aor. بَشَمَ, inf. n. بَشَمٌ, He (a man, S, TA, or an animal, Msb) suffered, or became affected with, indigestion, (S, Msb, K,) in consequence of much eating: (Msb:) or he was heavy in consequence of food: (Ham p. 363:) or he became distressed, or oppressed, by eating much food. (TA.) You say, بَشِمْتُ مِنَ الطَّعَامِ I suffered indigestion from the food: (S:) or was heavy in consequence of the food. (Ham ubi suprà) And بَشِمَ الفَصِيلُ مِنْ كَثْرَةِ شُرْبِ اللَّبَنِ The young camel suffered indigestion from drinking much milk. (S.) Accord. to IDrd, بَشَمٌ specially relates to beasts: accord. to Kh, it specially arises from greasy food. (Har p. 164.) — — Also (tropical:) He became affected with disgust, aversion, loathing, or nausea. (S, K, TA.) You say, بَشِمْتُ مِنَ الطَّعَامِ, (S,) or عَنِ الطعام, (TA,) (tropical:) I turned away with disgust from the food; was averse from it; loathed it; nauseated it. (S, TA.) And بَشِمَ الفَصِيلُ عَنِ اللَّبَنِ (assumed tropical:) [The young camel turned away with disgust from the milk; was averse from it; &c.]. (K in art.دقع.) 4 ابشمهُ It (food) caused him to suffer, or be affected with, indigestion: (S, K, * TA:) or (assumed tropical:) loathing, or nausea. (K.) بَشِمَ part. n. of 1, meaning Suffering, or affected with, indigestion. (Msb.) — — [And (assumed tropical:) Affected with disgust, aversion, loathing, or nausea.] بَشَامٌ [The tree of the balsam of Mekkeh; amyris opobalsamum; mentioned by Forskål in his Flora Aegypt. Arab. p. ex. as growing in the middle mountainous region of El-Yemen, and described by him in p. 79 of the same work; in both places as being called in Arabic ابو شام, which is a mistake for بشام;] a certain odoriferous kind of tree, (S K,) of sweet taste, (TA,) the leaves of which, (AHn, K) pounded, and mixed with الحِنَّاء [or the leaves of the Lawsonia inermis], (AHn,) blacken the hair; (AHn, K) it is a kind of tree having a stem and branches, and small leaves, but larger than the leaves of the [species of marjoram called] صَعْتَر, and having no fruit; [but only, as Forskål states, a blackish seed, which is abortive;] when its leaf or its branch is cut, it pours forth a white milk; (AHn, TA;) and its twigs are used for cleaning the teeth: (S, K:) n. un. with ة. (TA.) In a trad., mention is made of persons having no food but the leaves of the بشام. (TA.) بشنين بَشْنِينٌ, with fet-h, and then sukoon, and then kesr, I. q. نيلوفر [i. e. نَيْلُوفَرٌ or نَيْلُوفَرٌ and نِيلُوفَرٌ, the nymphæa lotus, or white lotus: and the nymphæa cærulea, or blue lotus: see art. نيلوفر]: a word of the dial. of Egypt. (TA.) بص بَصَّ, aor. يَبِصُّ, inf. n. بَصِيصٌ (S, A, K) and بَصٌّ, (TA,) It (a thing, S, as, for instance, a grain of a pomegranate, TA) shone, or glistened. (S, A, K.) — — هُوَ يَبُصُّ لِى, [He looks at me] is an expression used by the vulgar [in the present day], and is from البَصَّاصَةُ signifying " the eye. " (TA.) [By rule it should be يَبِصُّ.] 2 بصّص بِسَيْفِهِ He made a sign with his sword, waving it, or moving it about [so that it shone, or glistened] (TA.) R.Q.1 بَصْبَصَ, (S, K,) or بَصْبَصَ بِذَنَبِهِ, (M,) inf. n. بَصْبَصَةٌ, (TA,) He (a dog, S, M, K, and a beast of prey, and a gazelle, and a camel when urged on by the driver's singing, TA) wagged, or moved about, his tail; (S, K;) which a dog does by reason of cupidity, or fear; (TA;) as also ↓ تَبَصْبَصَ: (S:) or he (a dog) struck with his tail. (ISd.) The inf. n. بَصْبَصَةٌ has a pl., namely, بَصَابِصُ; as in the following ex.: حَتَّى إِذَا أَبْصَرْنَهُ وَ عَلِمْنَهُ حَيَّيْنَهُ بِبَصَابِصِ الأَذْنَابِ [Until, when they see him and know him, they greet him with waggings of the tails]. (TA.) It is said in a prov., respecting the flight and submissiveness of the coward, بَصْبَصْنَ إِذْ حُدِينَ بِالأَذْنَابِ [They wagged the tails when they were urged on by the driver's singing]. (As.) — بَصْبَصَتِ الإِبِلُ قَرَبَهَا The camels performed quickly their nightjourney to water. (K.) [See بَصْبَاصٌ.] R. Q. 2 تَبَصْبَصَ: see R. Q. 1. [بَصٌّ, and بَصُّ نَارٍ, Live coals; because they shine, or glisten: n. un. with ة: so in the present day; but probably only post-classical: or, accord. to the TA, in art. بصو, the word بَصَّةٌ is used by the vulgar, for بَصْوَةٌ.] بَصَّاصٌ [Shining, or glistening: or rather, shining, or glistening, much]. — — [Hence,] البَصَّاصَةُ The eye: (S A, K:) an epithet in which the quality of a subst. predominates: (TA:) said to be so called (TA) because it shines, or glistens. (K, TA.) — — [And hence بَصَّاصٌ is applied in the present day to An officer employed as an inspector by a police-magistrate.] بُصَّانٌ a name of [The month afterwards called] رَبِيعٌ الآخِرُ: the former was its name in the Time of Ignorance: thus it is written accord. to the Jm: [or it was called, or was also called, وَبْصَانُ, and وُبْصَانِ: (see art. وبص:) or وَبُصَانٌ, and وَ بِصَانٌ: (see art. بصن:)] the author of the K mentions it in art.بصن; [where it is said to be also written بُصَانٌ, i. e., without teshdeed;] but this is its proper place, for it is from البَصِيصُ [inf. n. of بَصَّ]. (TA.) قَرَبٌ بَصْبَاصٌ, (T, K,) or خِمْسٌ بَصْبَاصٌ, (S,) A laborious, (T, S, K,) fatiguing, (T,) nightjourney to water, (T, K,) or journey in which the second and third and fourth days are without water; in which is no flagging: (S:) [as also صَبْصَابٌ.] — — يَوْمٌ بَصْبَاصٌ A vehemently-hot day. (TA.) بصر 1 بَصُرَ, [aor. بَصُرَ,] (Sb, M, K,) and بَصِرَ, [aor. بَصَرَ,] (Lh, K,) inf. n. بَصَرٌ and بَصَارَةٌ and بِصَارَةٌ, (M, K,) [He saw; i. e.] he became seeing; syn. صَارَ مُبْصِرًا; (Sb, M, K;) with بِ prefixed to the noun following. (K.) But see 4, in

four places. بَصُرَ is seldom used to signify the sense of sight unless to this meaning is conjoined that of mental perception. (B.) — — [Hence,] بَصُرَ, [and بَصِرَ,] inf. n. بَصَارَةٌ [and بَصَرٌ], He was, or became, endowed with mental perception; or belief, or firm belief; or knowledge, understanding, intelligence, or skill. (S, * M, TA.) And بَصُرَبِهِ, (S Msb, B,) and بَصِرَبِهِ, and sometimes بَصُرَهُ and بَصِرَهُ, but more chastely with بِ, inf. n. [بَصَارَةٌ and] بَصَرٌ; (Msb;) and * ابصرهُ; (B;) He perceived it mentally; (B;) he knew it [or understood it]. (S, Msb.) بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ, in the Kur [xx. 96], means I knew that which they knew not. (S.) — بَصَرَ الأَدِيمَيْنِ, aor. بَصُرَ, (T, K,) inf. n. بَصْرٌ, (S, M, K,) He put the two hides together, and sewed them, like as the two edges of a garment, or piece of cloth, are sewed, one being put upon the other; which [mode of sewing] is contrary to, or different from, that in which a garment, or piece of cloth, is sewed before it is sewed the second time: (S:) or he put together the two edges of the two hides, when they were being sewed, (M, K,) like as a garment, or piece of cloth, is sewed. (M.) 2 بصّر He (a whelp) opened his eyes. (M, K.) — بصّرهُ, (S, K,) inf. n. تَبْصِيرٌ; (TA;) or ابصرهُ; (accord. to some copies of the K; [see مُبْصِرٌ, as confirmatory of the latter; but both seem to be correct;]) It [or he] made him [or caused him] to see, or to have sight: or to have mental perception, or knowledge, or skill: syn. جَعَلَهُ بَصِيرًا. (S, K.) — — And the former, (K,) inf. n. as above, (S, K,) He made him to know. (S, K) You say, بَصَّرْتُهُ بِهِ, (A, Msb,) inf. n. as above, (Msb,) I made him to know it; acquainted him with it. (A, Msb.) And بصّرهُ الأَمْرَ, inf. n. as above and تَبْصِرَةٌ, He made him to understand the affair, or case. (M.) — — Also He rendered it apparent, or plainly apparent, conspicuous, manifest, or evident. (S, K.) — بُصِّرَتْ بِدِمَامٍ, said of the feathers of an arrow, They were besmeared بِالبَصِيرَةِ, i. e. with blood: (S:) or were strengthened and fastened with glue. (M.) — Also بصّر, inf. n. تَبْصِيرٌ; (S, K) and ↓ ابصر; (K;) He went, (S,) or came, (M, K,) to the city of El-Basrah (البَصْرَة). (S, M, K.) 3 باصرهُ He looked with at a thing, trying which of them two would see it before the other. (M.) And بَاصَرَا They two looked, trying which of them would see first. (K.) — — He elevated himself, or rose up, or stood up, so as to be higher than the surrounding objects, (أَشْرَفَ,) looking at him, or towards him, from afar. (S.) — — See also 4. 4 ابصرهُ, (Lh S M, A, &c.,) inf. n. إِبْصَارٌ, (Msb,) He saw him, or it, (Lh, S, A, Mgh, Msb,) بِرُؤْيَةِ العَيْنِ by the sight of the eye; (Msb;) as also بِهِ ↓ بَصُرَ: (A:) or he looked (M, K) at, or towards, him, or it, (M,) trying whether he could see him, or it; (M, K;) as also بِهِ ↓ بَصُرَ, inf. n. بَصَرٌ and بَصَارَةٌ and بِصَارَةٌ; (M;) and به ↓بَصِرَ; (Lh, M;) and ↓ تَبَصّرهُ; (M, K;) and ↓ باصرهُ: (M:) or, accord. to Sb, ↓ بَصُرَ [is used when no object of sight is mentioned, and] signifies he [saw, or] became seeing: and ابصرهُ is said when one mentions that upon which his eye has fallen. (M.) You say also, أَبْصِرَ إِلَيَّ Look thou at me: or turn thy face towards me. (Ibn-Buzurj, TA.) — — See also 1. — And see 2. — أَبْصِرْ بِهِ وَ أَسْمِعْ, in the Kur [xviii. 25], means مَا أَبْصَرَهُ وَ مَا أَسْمَعَهُ (Jel) (tropical:) How clear is his sight! and how clear his hearing! the pronoun relating to God; (Bd, Jel;) and thus used, the phrase is tropical; i. e., nothing escapes his sight and hearing. (Jel.) And أَسْمِعْ بِهِمْ وَ أَبْصِرْ, in the same [xix. 39], means مَا أَسْمَعَهُمْ وَ مَا أَبْصَرَهُمْ (S in art. سمع, and Jel) How clearly shall they hear! and how clearly shall they see! (S, Bd, Jel:) or the meaning is, do thou make them to hear, and make them to see, the threats of that day which is afterwards mentioned, and what shall befall them therein. (Bd.) — أَبْصَرَ also signifies He relinquished infidelity, and adopted the true belief. (IAar.) — See also 10. — He hung upon the door of his dwelling a بَصِيرَة, i. e. an oblong piece of cotton or other cloth. (TA.) — See also 2, last sentence. 5 تبصّرهُ He looked at it; namely, a thing: or looked long at it: or glanced lightly at it: like رَمَقَهُ: (TA:) or he sought, or endeavoured, to see it: (Mgh:) or i. q. أَبْصَرَهُ, in a sense explained above; see 4. (M.) You say also, تَبَصَّرْ لِى فُلَانًا [Consider thou, or examine thou, for me, such a one, that thou mayest obtain a clear knowledge of him]. (TA.) And تبصّر فِى شَىْءٍ He considered a thing, endeavouring to obtain a clear knowledge of it; he looked into it, considered it, examined it, or studied it, repeatedly, until he knew it: he sought, or sought leisurely, or repeatedly, after the knowledge of it, until he knew it. (S, * K, * TA.) And تبصّر فِى رَأْيِهِ signifies the same as ↓ فِيهِ استبصر, i. e. He sought, or endeavoured, to see, or discover, what would happen to him, of good and evil. (M.) 6 تباصروا They saw one another. (M, K.) — — [تباصر also signifies He feigned himself seeing, either ocularly or mentally; contr. of تَعَامَى.] 10 استبصر [He sought, or endeavoured, to see, or to perceive mentally]. You say, استبصر فِى رَأْيِهِ: see 5, last sentence. — — He had, or was endowed with, [mental perception, or] knowledge, (Msb,) [or understanding, intelligence, or skill: as in the phrase,] استبصر فِى شَىْءٍ [He had a mental perception, or knowledge, &c., of, or in relation to, a thing]. (S.) [See مُسْتَبْصِرٌ.] — It (a road, TA) was, or became, plain, clear, manifest, or conspicuous; (K, * TA;) as also ↓ ابصر. (A.) بَصْرٌ: see بَصْرَةٌ, in four places: and see بُصْرَةٌ. بُصْرٌ The thickness of anything; (M;) as of the heaven, (TA,) or of each heaven [of the seven heavens], (S, A, TA,) and of the earth, [or of each of the seven earths,] and of the skin of a man, (TA,) and of a garment, or piece of cloth. (A.) You say ثَوْبٌ جَيِّدُ البُصْرِ A thick garment or piece of cloth. (M.) صُبْرٌ, formed by transposition, signifies the same. (S in art. صبر.) — — A side: (S, M, K:) the edge of anything: (S, K:) formed by transposition from صُبْرٌ. (M.) — Cotton: (K:) whence بَصِيرَةٌ signifying "an oblong piece of cotton cloth." (TA.) — See also بُصْرٌ. بِصْرٌ: see بَصْرَةٌ, in five places. بَصَرٌ The sense of sight, (Lth, S,) or of the eye: (M, K:) or the light whereby the organ [of sight] (الجَارِحَة) perceives the things seen (المُبْصَرَات): (Msb:) pl. أَبْصَارٌ. (M, Msb, K.) [Hence,] صَلَاةُ البَصَرِ The prayer of sunset: or, as some say, of daybreak: because performed when the darkness becomes mixed with the light: (TA:) or because performed when the stars are seen: also called صَلَاةُ الشَّاهِدِ: (TA in art. شهد:) or because performed at a time when the eyes see corporeal forms, after the intervention of darkness, or before it. (JM.) And لَقِيَهُ بَصَرًا He met him when eyes saw one another: or at the beginning of darkness, when there remained enough light for objects to be distinguished thereby: [accord. to some,] the noun is used [in the sense which it here bears] only as an adv. n. [of time]. (M.) And رَأَيْتُهُ بَيْنَ سَمْعِ الأَرْضِ وَبَصَرِهَا (tropical:) I saw him in a vacant tract of land, or of the earth, where nothing but it heard or saw me. (A.) [See also سَمْعٌ, in two places.] — — See also بَصِيرَةٌ, first sentence, in four places. — — Also The eye; [and so ↓ بَاصِرَةٌ;] syn. عَيْنٌ; but of the masc. gender: (TA:) pl. as above: (Kur ii. 6, &c.:) but the sing. is also used in a pl. sense [like سَمْعٌ]. (TA in art. سمع.) See two exs. voce بَصِيرَةٌ. بَصْرَةٌ Soft stones; (AA, M, Msb;) i. q. كَذَّانٌ; (AA, M;) as also ↓ بِصْرٌ (M, Msb) and ↓ بَصْرٌ; or, accord. to Zj, this last is not allowable: (Msb:) or soft stones in which is whiteness: (K:) or in which is some whiteness: (TA:) or soft stones inclining to white; as also ↓ بِصْرٌ, with kesr if without ة: (S:) [i. e. whitish soft stones:] or soft white stone; as also ↓ بِصْرٌ (M) and ↓ بَصْرٌ: (TA:) or glistening stones; as also ↓ بِصْرٌ: (Fr:) pl. بِصَارٌ: (M:) and rugged ground: (K:) or stones of rugged ground; (TA;) as also ↓ بِصْرٌ and ↓ بَصْرٌ and ↓ بُصْرٌ: (Kz, TA:) or these three words, without ة, signify thick, or rough, or rugged, stone: (K:) or the same

three, hard, or strong, and thick, or rough, or rugged, stone: (Lh, M:) and بَصْرَةٌ signifies, also, land that is as though it were a mountain of gypsum: (ISh, L:) or land of which the stones are gypsum; (M, TA;) as also ↓ بَصَرَةٌ and ↓ بَصِرَةٌ; (so in a copy of the M, but accord. to the TA ↓ بُصْرَةٌ and ↓ بِصِرَةٌ;) but the last is app. an epithet: (M: [see بَصِرَةٌ, below; and بُصْرَةٌ:]) also tough clay in which is gypsum; (TA;) and ↓ بَصِرَةٌ signifies tough clay: (M, TA:) or بَصْرَةٌ, (M,) or ↓ بَصْرٌ, (TA,) tough and good clay, containing pebbles. (Lh, M, TA.) بُصْرَةٌ [in the TA, as on the authority of ISd, ↓ بَصْرَةٌ] Good red land. (M, K.) See also بَصْرَةٌ. بِصِرَةٌ: see بَصْرَةٌ. بَصِرَةٌ: see بَصْرَةٌ. أَرْضٌ بَصِرَةٌ Land in which are stones that cut the hoofs of beasts. (TA.) See also بَصْرَةٌ, in two places. بَصِيرٌ Seeing; i. q. ↓ مُبْصِرٌ; (M, K;) contr. of ضَرِيرٌ: (S:) of the measure فَعِيلٌ in the sense of the measure مُفْعِلٌ, (M,) or of the measure فَاعِلٌ [i. e. ↓ بَاصِرٌ] : (TA:) pl. بُصَرَآءُ. (M, K.) One says, إِنَّهُ لَبَصِيرٌ بِالعَيْنَيْنِ Verily he is one who sees with the two eyes. (Lh, M.) [Hence,] البَصِيرُ, as a name of God, The All-seeing; He who sees all things, both what are apparent thereof and what are occult, without any organ [of vision]. (TA.) And The dog; (M;) as also أَبُو بَصِيرٍ: (Msb:) because it is one of the most sharp-sighted of animals. (M.) — — Endowed with mental perception; (B;) knowing; skilful; possessing understanding, intelligence, or skill: (S, M, A, Msb, K:) pl. as above. (A.) One says, أَنَا بَصِيرٌ بِهِ I am knowing in it, or respecting it. (Msb.) And إِنَّهُ لَبَصِيرٌ بِالأَشْيَآءِ Verily he is knowing, or skilful, in things. (Lh, M.) And رَجُلٌ بَصِيرٌ بِالعِلْمِ A man knowing, or skilful, in science. (M.) And هُوَ مِنَ البُصَرَآءِ بِالتِّجَارَةِ He is of those who are knowing, or skilful, in commerce. (A.) — — It is also an epithet applied to A blind man; (A'Obeyd, M, B;) and so أَبُو بَصِيرٍ: (TA in art. عور:) so applied as meaning endowed with mental perception; (B;) or as meaning a believer; (A'Obeyd, M;) or as an epithet of good omen: (M:) and أَبُو بَصِيرٍ is used as meaning الأَعْشَى [the weaksighted, &c.,] for this last reason. (M.) — See also بَصِيرَةٌ. بَصِيرَةٌ Mental perception; the perceptive faculty of the mind; as also ↓ بَصَرٌ: (B:) knowledge; (Msb;) as also ↓ بَصَرٌ (S, Msb) and اِسْتِبْصَارٌ: (Msb:) understanding; intelligence; skill: (M, K:) البَصِيرَةُ signifies الاِسْتِبْصَارُ فِى الشَّىْءِ [which implies all the meanings above: see 10]: (S:) and بَصَرُ ↓ القَلْبِ [in like manner] signifies mental perception or vision or view; idea, or opinion, occurring to the mind: (M, K:) the pl. of بَصِيرَةٌ is بَصَائِرُ; (M, B;) and the pl. of ↓ بَصَرٌ, as syn. therewith, أَبْصَارٌ. (B.) [Sometimes it is opposed to بَصَرٌ, as in the first and second of the following exs.] أَهْوَنُ مِنْ عِمَى البَصَائِرِ ↓ عَمَى الأَبْصَارِ [Blindness of the eyes is a lighter thing than blindness of the perceptive faculties of the mind]. (A.) When Mo'áwiyeh said to Ibn-(??)Abbás, يَابَنِى هَاشِمٍ تُصَابُونَ فِى أَبْصَارِكُمْ ↓ [O sons of Háshim, ye are afflicted in your eyes], the latter replied, وَأَنْتُمْ يَا بَنِى أُمَيَّةَ تُصَابُونَ فِى بَصَائِرِكُمْ [And ye, O sons of Umeiyeh, are afflicted in your perceptive faculties of the mind]. (M.) And the Arabs say, أَعْمَى اللّٰهُ بَصَائِرَهُ May God blind his faculties of understanding! And one says, لَهُ فِرَاسَةٌ ذَاتُ بَصِيرَةٍ, and بَصَائِرَ, (tropical:) He possesses true intuitive perception. (A.) And رَأَيْتُ عَلَيْكَ ذَاتَ البَصَائِرِ (tropical:) [I saw impressed upon thee the signs of perceptive faculties of the mind]. (A.) — — Also Belief, or firm belief, of the heart, or mind. (M, K.) And عَلَى بَصِيرَةٍ According to, or agreeably with, knowledge and assurance: (TA:) and purposely; intentionally. (M, TA.) And عَلَى غَيْرِ بَصِيرَةٍ Without certainty. (M, TA.) — — Constancy, or firmness, in religion. (TA.) — — An evidence, a testimony, a proof, an argument, or the like; as also ↓ مَبْصَرَةٌ (S, K) and ↓ مَبْصَرٌ. (K.) — — [And hence,] Blood, (M,) or somewhat thereof, (As, S, K,) by which one is directed to an animal that has been shot, or to the knowledge thereof: (As, AA, S, M, K:) or blood upon the ground; (AZ, S;) what sticks upon the ground, not upon the body: (M:) what adheres to the body is termed جَدِيَّةٌ: (AZ, S:) or a portion of blood of the size of a dirhem: (TA:) or what is of a round form, like a shield: or what is of an oblong form: or what is of the size of the فِرْسِن [or foot] of the camel: in all these explanations, blood being meant: or blood not flowing: or what flows thereof at one single time: (M:) or a portion of blood that glistens: (B:) and (as some say, M) the blood of a virgin: (M, K:) and blood-revenge: and a fine for homicide: (TA:) pl. بَصَائِرُ, as above: (S, M:) and ↓ بَصِيرٌ, which occurs in a verse cited by AHn, may also be a pl. of بَصِيرَةٌ, applied to blood, [or rather a coll. gen. n., of which بصيرة is the n. un.,] like as شَعِيرٌ is of شَعِيرَةٌ; or it may be for بصيرة, the ة being elided by poetic license; or it may be a dial. var. of بصيرة, like as one says بَيَاضٌ and بَيَاضَةٌ. (M.) ElAs'ar El-Joafee says, رَاحوا بَصَائِرُهُمْ عَلَى أَكْتَافِهِمْ وَبَصِيرَتِى يَعْدُو بِهَا عَتَدٌ وَأَى [They went with their blood upon their shoulderblades; but my blood, a ready and swift and strong horse runs with it]; meaning, they neglected the blood of their father, and left it behind them; i. e., they did not take revenge for it; but I have sought my blood-revenge: (S, M: *) but see another explanation in what follows. (S. [See also Ham p. 59.]) — — (tropical:) A witness: (Lh, S, * M, Mgh, K:) an observer and a witness. (A.) بَلِ الإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ, in the Kur [lxxv. 14], means (tropical:) Nay, the man shall be witness against himself: (S, Mgh:) or it means that his arms, or hands, and his legs, or feet, and his tongue, shall be witnesses against him on the day of resurrection: (M:) Akh says that it is like the saying to a man, أَنْتَ حُجَّةٌ عَلَى نَفْسِكَ: (S:) the ة is added because the members are meant thereby; (B;) or to give intensiveness to the signification, (Mgh, B,) as in عَلَّامَةٌ and رَاوِيَةٌ; (B;) or because the meaning is عَيْنٌ بَصِيرَةٌ. (Mgh.) You say also, اِجْعَلْنِى بَصِيرَةً عَلَيْهِمْ (tropical:) Make thou me an observer of them and a witness against them. (Lh, * M, * A.) — — An example by which one is admonished: (K:) pl. بَصَائِرُ; which is said to be used agreeably with this interpretation in the Kur xxviii. 43. (TA.) You say, أَمَا لَكَ بَصِيرَةٌ فِيهِ (tropical:) Hast thou not an example whereby thou shouldst be admonished in him? (TA.) — A shield: (AO, S, M, K:) or a glistening shield: or an oblong shield: (TA:) and a coat of mail: (AO, S, M, K:) and any defensive armour: (M, TA:) and بَصَائِرُ السِّلَاحِ any arms that are worn: and بِصَارٌ, as well as بَصَائِرُ, is a pl. thereof. (TA.) Accord. to AO, the verse of El-Joafee cited above commences thus: حَمَلُوا بَصَائِرَهُمْ عَلَى أَكْتَافِهِمْ and the meaning is, [They bore] their shields [upon their shoulder-blades]; or their coats of mail. (S.) — An oblong piece of cloth (K, TA) of cotton or other material. (TA.) [See بُصْرٌ.] Such is hung upon the door of a dwelling. (TA.) And you say, رَأَيْتُ عَلَيْهِ بَصِيرَةً, i. e. شُقَّةً مُلَفَّقَةً [app. meaning I saw upon him a garment composed of two oblong pieces of cloth joined and sewed together]. (TA.) — — What is between the two oblong pieces of cloth [i. e. between any two of such pieces] of a بَيْت [or tent]; (S, K;) and what is between the two pieces of a مَزَادَة and the like; what is sewed, thereof, in the manner termed بَصْرٌ [inf. n. of بَصَرَ: see 1, last sentence]: (B:) pl. بَصَائِرُ: (S:) and ↓ بَاصِرٌ signifies [in like manner] what is joined and sewed together (مُلَفَّق) between two oblong pieces of cloth or two pieces of rag. (TA.) بَاصِرٌ: see بَصِيرٌ. — — لَمْحٌ بَاصِرٌ (tropical:) An intent, or a hard, glance: (M, K:) or a very intent or hard glance. (S.) You say, أَرَيْتُهُ لَمْحًا بَاصِرًا (tropical:) I showed him a very intent or hard glance: (S, M: *) باصرا being here used for the augmented epithet [مُبْصِرًا]; (M;) or it is a possessive epithet, (Yaakoob, M,) like لَابِنٌ and تَامِرٌ, meaning ذُو بَصَرٍ, from أَبْصَرْتُ, like مَوْتٌ مَائِتٌ from أَمَتُّ; and it means I showed him a severe thing. (S.) And لَقِىَ مِنْهُ لَمْحًا بَاصِرًا (tropical:) He experienced from him a manifest, or an evident, thing. (M. [See also art. لمح.]) And رَأَى فُلَانٌ لَمْحًا بَاصِرًا (tropical:) Such a one beheld a terrible thing. (Lth, TA.) And أَرَانِى الزَّمَانُ

لَمَحَا بَاصِرًا (tropical:) Fortune showed me a terrifying thing. (A.) — — It is said in a prov., خَيْرُ الغَدَآءِ بَوَاكِرُهُ وَخَيْرُ العَشَآءِ بَوَاصِرُهُ, [the word بَوَاصِرُ being pl. of ↓ بَاصِرَةٌ,] meaning [The best kinds of morning-meal are those thereof that are early; and the best kinds of evening-meal are those thereof] in which the food is seen, before the invasion of night. (Meyd. See Freytag's Arab. Prov. i. 442.) — — بَاصِرَةٌ [as an epithet in which the quality of a subst. predominates]: see بَصَرٌ. — See also بَصَيرَةٌ, last sentence. بَاصِرَةٌ: see بَصَرٌ: and see بَاصُورٌ. بَاصِرٌ: see بَاسُورٌ. بِنْصِيرٌ: see art. بنصر. أَبْصَرُ [More, and most, sharp-sighted or clearsighted: see an ex. voce حَيَّةٌ]. مَبْصَرٌ: see مُبْصَرٌ and its fem. مُبْصَرَةٌ: see the next paragraph, in three places. مُبْصِرٌ: see بَصِيرٌ. — — [Hence,] (tropical:) A watcher, or guard, set in a garden. (A.) — — And المُبْصِرُ (assumed tropical:) The lion, which sees his prey from afar, and pursues it. (K.) — [Making, or causing, to see, or to have sight: and hence, giving light; shining; illumining: and conspicuous; manifest; evident; apparent: also making, or causing, to have mental perception, or knowledge, or skill.] وَالنَّهَارَ مُبْصِرًا, in the Kur [x. 68, &c. (in the CK ↓ والنّهارَ مُبْصَرًا)], means, And the day [causing to see; or] in which one sees; (K;) giving light; shining; or illumining. (TA.) And فَلَمَّا جَآءَتْهُمْ آيَاتُنَا مُبْصِرَةً, also in the Kur [xxvii. 13], (assumed tropical:) And when our signs came to them, making them to have sight, or to have mental perception, or knowledge, or skill; expl. by تَجْعَلُهُمْ بُصَرَآءَ: (Akh, S, K:) or giving light; shining; or illumining: (S:) or being conspicuous, manifest, or evident: or we may read ↓ مُبْصَرَةً, meaning having become manifest, or evident. (Zj, M.) And آتَيْنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً, also in the Kur [xvii. 61], (assumed tropical:) And we gave to Thamood the she-camel, by means of which they had sight, or mental perception, or knowledge, or skill: (Akh:) or a sign giving light, shining, or illumining; (Fr, T;) and this is the right explanation: (T:) or a manifest, or an evident, sign: (Zj, L, K:) and some read ↓ مُبْصَرَةً, meaning having become manifest, so as to be seen. (Zj, L.) And جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً, also in the Kur [xvii. 13], (tropical:) We have made the sign of the day manifest, or apparent. (K, TA.) — One who hangs upon his door a بَصِيرَة, i. e. an oblong piece of cloth (K, TA) of cotton or other material. (TA.) مَبْصَرَةٌ: see بَصِيرَةٌ. مُسْتَبْصِرٌ One who seeks, or endeavours, to see a thing plainly or clearly [either with the eyes or with the mind]. (TA, from a trad.) — — وَكَانُوا مُسْتَبْصِرِينَ, in the Kur [xxix. 37], means, And they were endowed with perceptive faculties of the mind, or of knowledge, or of skill: (Jel:) or they clearly perceived, when they did what they did, that the result thereof would be their punishment. (M.) And you say, هُوَ مُسْتَبْصِرٌ فِى دِينِهِ وَعَمَلِهِ He is endowed with mental perception, or knowledge, or understanding, intelligence, or skill, in his religion and his actions. (TA.)

بصط 1 بَصْطٌ, [inf. n. of بَصَطَ,] i. q. بَسْطٌ, in all its meanings: (K:) the س, with ط, is changed into ص because of the nearness of the places of utterance. (L.)

بصع 1 بَصَعَ, aor. بَصَعَ, (K,) inf. n. بَصْعٌ, (S,) He collected: (K:) [J says,] I have heard from certain of the grammarians that البَصْعُ is syn. with الجَمْعُ, but I know not what is the truth of the matter. (S.) Hence what here follows. (TA.) أَبْصَعُ is a word used as a corroborative, and is pronounced by some with the pointed ض, but this is not of high authority: you say, أَخَذْتُ حَقِّى أَجْمَعَ أَبْصَعَ [I took my right, or due, altogether]: and [the pl. is أَبْصَعُونَ:] you say, جَآءَ القَوْمُ أَجْمَعُونَ أَبْصَعُونَ [The people, or company of men, came all together]: and the fem. is بَصْعَآءُ: you say, جَمْعَآءَ بَصْعَآءَ: and [the pl. of بَصْعَآءُ is بُصَعُ: you say,] رَأَيْتُ النِّسْوَةَ جُمَعَ بُصَعَ [I saw the women all together]: it is a corroborative occurring in a particular order, never before اجمع. (S.) [See أَبْتَعُ.]

بصق 1 بَصَقَ, (Lth, JK, S, K,) [aor. بَصُقَ,] inf. n. بَصْقٌ, (S,) i. q. بَزَقَ (Lth, S, * K) or بَسَقَ (JK) [He spat]: it is the most chaste of these three verbs. (TA in art. بسق.) بَصَقَ فِى وَجْهِهِ [lit. He spat in his face,] means (assumed tropical:) he held him in contempt, or despised him. (TA.) — He milked a ewe when she was with young. (K.) 4 ابصقت She (a ewe) excerned the milk [or biestings into her udder before bringing forth]; (JK, K;) like ابسقت [q. v.]. (TA.) — — ابصق is also said of the قَصَد, or small juicy branches, in the [species of mimosa termed] عُرْفُط [app. as meaning They excerned a matter like spittle]. (TA.) بَصْقَةٌ A [stony tract such as is termed] حَرَّة somewhat elevated; [as also بَسْقَةٌ:] pl. بِصَاقٌ. (AA, K.) بُصَاقٌ Spittle, or saliva, that has gone forth from the mouth: as long as it is in the mouth, it is termed رِيقٌ: (K:) [or saliva that flows: see بُزَاقٌ:] i. q. بُزَاقٌ (S, K) and بُسَاقٌ: (K:) but it is more chaste than either of these. (TA.) [بُصَاقَةٌ is app. its n. un. And hence,] — — بُصَاقَةُ القَمَرِ White glistening stone: (S:) or stone of a clear white colour. (JK, K.) [Also written with س.] — A species of palm-tree. (S, K.) — The best of camels: both sing. and pl. (IDrd, K.) بَصُوقٌ A ewe having the least quantity of milk. (K, TA.)

بصل 2 تَبْصِيلٌ The act of stripping, or divesting; [like as when one strips an onion (بَصَلَة) of its coats;] (K;) as also ↓ تَبَصُّلٌ. (Fr, K.) You say, بَصَّلْتُ الرَّجُلَ عَنْ ثِيَابِهِ [and ↓ تَبَصَّلْتُهُ] I stripped the man of his clothes. (TA.) 5 تبصّل It (a thing) was, or became, several fold, or many fold, like the coats of the بَصَل [or onion]. (Z, TA.) See also مُتَبَصِّلٌ. — It is also trans.: see 2, in two places. — — [Hence,] تَبَصَّلُوهُ (assumed tropical:) They begged of him so much that all that he had became exhausted. (Sgh, K.) بَصَلٌ [The onion; allium cepa: or onions, collectively:] what it signifies is well known: n. un. with ة. (S, M, Msb, K.) Hence the prov., أَكْسَى مِنَ البَصَلِ [Having more coats, or coverings, than the onion]. (TA.) — — [Also Any kind of bulb, or bulbous plant.] بَصَلُ الزَّعْفَرَانِ [The bulb of the saffron], which is buried in the ground, is like the بَصَل [or onion] commonly known. (Mgh.) بَصَل الفَأْرِ is the same as الإِسْقِيلُ and الإِسْقَالُ and العُنْصَلُ, (K in art. سقل,) also written العُنْصُلُ, (K in art. عصل,) or بَصَلُ العنصل, (KL voce زِيزٌ, [and so as written by Golius,]) [Scilla, or squill; particularly scilla maritima, or officinal squill; called by all these names, except, perhaps, السقال, in the present day;] also called زِيزٌ, and البَصَلُ البَرِّىُّ [the wild onion; but from what follows, it seems that there is a confusion here]. (KL ubi suprà.) بَصَلُ الذِّئْبِ, and بصل الزير, (Golius on the authority of Zeyn El-Attár,) or بصل الرند, (so in the TA in art. بلبس,) i. q. بلبوس Bulbus esculentus, (Golius, from Zeyn El-Attár,) or البَلْبُوس, with fet-h, [thus generally written, though it would seem to be correctly بُلْبُوس,] the leaves of which resemble those of the سَذَاب [or rue]: (TA in art. بلبس:) the بُلْبُوس is the wild onion (in Pers. پِيَازْ صَحْرَائِى). (KL voce بلبوس. [This last assertion suggests that الزير and الرند may be mistranscriptions for الزِّيز; the زيز mentioned before.]) [بَصَلُ القَىْءِ Bulbus vomitorius; mentioned by Golius; and by Dioscorides, (l. ii. c. 201,) as being emetic and diuretic.] — — Also, (K,) or بَصَلَةٌ, (M,) (tropical:) A helmet (M, K) of iron, (K,) pointed in the middle; so called as being likened to what is first mentioned above. (M.) Lebeed likens helmets to بَصَل. (S.) مُتَبَصِّلٌ (ISh, K) and ↓ ذُو تَبَصُّلٍ (ISh, TA) A covering of any kind (قِشْرٌ) consisting of many coats; thick; (ISh, K;) like the coats of the بَصَل [or onion]. (ISh, TA.)

بصم بُصْمٌ The space that is between the extremity of the little finger and that of the third finger [when they are extended apart]: (S, M, * K:) mentioned on the authority of AO, (S,) or on that of Aboo-Málik alone. (M.) The عَتَب is the space between the third finger and the middle finger; the رَتَب, that between the middle

finger and the first finger; [but see these two words;] the فِتْر, that between the first finger and the thumb; the شِبْر, that between the thumb and the little finger; and the فَوْت, that between every two fingers, in length. (S.) — — ذُو بُصْمٍ Thick, or coarse; applied to a man, (M, K,) or a garment, or piece of cloth: (K:) or you say ثَوْبٌ لَهُ بُصْمٌ, meaning a garment, or piece of cloth, that is dense, or compact; close in texture. (M.) بصن بُصَّانٌ, (M, K,) so accord. to Ktr, (M,) and بُصَّانٌ, (K,) thus in some of the copies of the Jm of IDrd, (TA,) a name of The month رَبِيعٌ الأخِرُ, (M, K,) in the Time of Ignorance: (M:) pl. [of pauc.] أَبْصِنَةٌ (M, K) and [of mult.] بِصْنَانٌ; (M, TA;) the latter erroneously written in the copies of the K بُصَانَاتٌ: (TA:) so says Ktr; but other lexicologists hold that it is وَبُصَانٌ, like سَبُعَان, and وَبِصَانٌ, like شَقِرَان; and this is the correct opinion: Aboo-Is-hák says that it was so named because of the وَبِيص, i. e. gleaming, of the weapons therein: (M:) but it is said in art. وبص of the K to be بُصَّانٌ and وَبْصَان وُبْصَان: and Sgh holds وَبَصَ to be correct because بَصَّ and وَبَصَ signify the same. (TA.) بض 1 بَضَضْتَ, and بَضِضْتَ, (S, TA,) and بَضُضْتَ also, (accord. to one copy of the S,) [third pers., accord. to rule, بَضَّ, (accord. to Golius and Freytag بَضَضَ or بَضِضَ, but these are irregular forms, and not admissible without authority,) aor., accord. to rule, of the first يَبِضُّ, and of the second يَبَضُّ, and of the third يَبُضُّ,] inf. n. بَضَاضَةٌ and بُضُوضَةٌ, (S, TA,) Thou (O man) wast, or becamest, such as is termed بَضٌّ; i. e. thin-shinned and plump; &c.: (S:) or very white or fair, with fatness: or delicate and clear in complexion, and such that the least thing made a mark, or an impression, upon thee. (TA.) — بَضَّ المَآءُ, aor. يَبِضُّ, inf. n. بَضِيضٌ (S, K) and بُضُوضٌ and بَضٌّ, (K,) The water flowed by little and little: (S, K:) or exuded upon a rock or the ground. (TA.) And بَضَّتِ الرَّكِيَّةُ, and بَضَّتْ بِمَائِهَا, The well had, or yielded, little water; or its water became little. (TA.) It is said in a trad. respecting Tabook, وَالعَيْنُ تَبِضُّ بِشَىْءٍ مِنَ المَآءِ [The source, or spring, yielding scantily somewhat of water]. (TA.) And you say, بَضَّتِ العَيْنُ, aor. as above, inf. n. بَضٌّ and بَضِيضٌ, The eye shed tears. (TA.) And, of a man when you characterise him as patient under affliction, مَا تَبِضُّ عَيْنُهُ [His eye does not shed tears]. (TA.) And بَضَّتِ الحَلَمَةُ The nipple streamed with milk. (TA.) It is said in a trad., مَا تَبِضُّ بِبَلَالٍ Having no milk dropping from it, or her. (TA.) And in another trad., سَقَطَ مِنَ الفَرَسِ فَإِذَا هُوَ جَالِسٌ وَعُرْضُ وَجْهِهِ يَبِضُّ مَآءً أَصْفَرَ [He fell from the horse, and lo, he was sitting, with the side of his face exuding yellow water]. (TA.) One should not say, بَضَّ السِّقَآءُ, nor القِرْبَةُ: but some say so, urging the authority of Ru-beh. (S.) And you say of a stone, and the like, بَضَّ, aor. as above, meaning Water flowed from it like sweat; water oozed from it. (TA.) — — Hence the saying, مَا يَبِضُّ حَجَرُهُ (assumed tropical:) No good is obtained from him; (TA;) i. q. مَا تَنْدَى صَفَاتُهُ: (S:) a prov. applied to the niggardly. (S, K.) [Hence also,] بَضَّ لَهُ, [aor., accord. to the TA, يَبُضُّ, but this is evidently a mistake,] (assumed tropical:) He gave him a little; as also ↓ ابضّ له, (Sh, K,) inf. n. إِبْضَاضٌ: (TA:) and بَضَّ لَهُ بِشَىْءٍ (assumed tropical:) He did him a small benefit; as also نَضَّ. (As.) 4 ابضّ لَهُ: see 1, last sentence. 5 تَبَضَّضْتُهُ I took everything belonging to him. (Ibn-'Abbád, K.) — — تَبَضَّضْتُ حَقِّى مِنْهُ I took the whole of my right, or due, from him by little and little: (S, K:) [as also تَنَضَّضْتُهُ مِنْهُ.] 10 خُذْ مَا اسْتَبَضَّ Take thou what is easily attainable; what offers itself without difficulty. (AA, TA in art. ندب.) بَضٌّ A man thin-skinned, or fine-skinned, and plump: (S:) or a man having a thin, or fine, and plump, skin, upon which the least thing makes a mark, or an impression: (Mgh:) or a man (As) soft, or tender, in body; not particularly implying whiteness: (As, S:) or soft, or tender, in body, thin-skinned, or fine-skinned, and plump: (K:) fem. with ة; (S, K, &c.;) signifying a girl, (S,) or a woman, thin-skinned, or fine-skinned, and soft, or tender, or delicate, (TA,) if tawny or white: (S, TA:) or soft, or tender, in body; not particularly implying whiteness: (As, S:) or fleshy and white: (AA:) or thin-skinned, or fine-skinned, in whom the blood appears [through the skin]: (Lh:) or soft, or tender, or delicate, compact in flesh, and very white or fair in complexion: (Lth:) and ↓ بَضِيضَةٌ and ↓ بَاضَّةٌ and ↓ بَضْبَاضَةٌ, applied to a girl, signify the same as بَضَّةٌ; (K, TA;) compact in flesh, plump, or soft and thin-skinned and plump, with a very white or fair complexion: (TA:) and ↓ بَضَاضٌ also is syn. with بَضَّةٌ, applied to a woman. (TA.) بَضَضٌ Little water. (S, K.) بَضَاضٌ: see بَضٌّ, at the end of the paragraph. بِئْرٌ بَضُوضٌ, (K,) or رَكِيَّةٌ بَضُوضٌ, (S,) A well having little water: (S:) or of which the water comes forth by little and little: (K:) pl., in some copies of the K, بِضَاضٌ: in others, بَضَائِضُ. (TA.) بُضَاضَةٌ مِنْ مَاءٍ, (K,) or مَا فِى السِّقَآءِ بُضَاضَةٌ (TA,) and ↓ بَضِيضَةٌ, (K,) There is not in the skin [even so much as] a small quantity of water: (K, TA:) from Aboo-Sa'eed. (TA.) بَضِيضَةٌ: see بَضٌّ, near the end of the paragraph. — Rain little in quantity. (Sgh, K.) — — See also بُضَاضَةٌ. — A thing which the hand possesses. (K.) You say, أَخْرَجْتُ لَهُ بَضِيضَتِى I produced to him what my hand possessed. (TA.) بَضْبَاضَةٌ: see بَضٌّ, near the end of the paragraph. بَاضَّةٌ: see بَضٌّ, near the end of the paragraph. مَا فِى البِئْرِ بَاضُوضٌ There is not any moisture in the well. (Ibn-'Abbád, K.) هُوَ أَبَضُّ النَّاسِ He is the most delicate, or fine, in complexion, of men, and the most beautiful of them in external skin. (TA.) بضع 1 بَضَعَهُ, (S, Msb,) aor. بَضَعَ, (Msb,) inf. n. بَضْعٌ, (S, Mgh, Msb, K,) He cut it; (S, Mgh, Msb, K;) namely, flesh, or flesh-meat: (S, TA:) and it (a sword) cut a piece off from it; namely, a thing: (As, S:) and he cut it in pieces; namely, flesh, or flesh-meat: (K, TA:) and ↓ بضّعهُ, inf. n. تَبْضِيعٌ, has the first of these significations: (K: [but only the inf. n. is there mentioned:]) or this latter signifies he cut it much, or in several pieces, or in many pieces. (Msb, TA. *) — — He slit it; or cut it lengthwise; (S, Mgh, Msb, K;) namely, flesh, or flesh-meat, (Msb,) or a wound, (S, TA,) and a vein, and a hide. (S.) — — [And hence,] بَضَعَهَا, (Sb, Msb, TA,) aor. بَضَعَ, (Msb,) inf. n. بَضْعٌ (K, TA) and بُضْعٌ, like شُكْرٌ and شُغْلٌ and كُفْرٌ, for فُعْلٌ is not rare as a measure of inf. ns., (Sb, TA,) or accord. to some it is an inf. n. of this verb, (Msb,) but accord. to others it is a simple subst., (TA,) (tropical:) Inivit eam; he lay with her, or compressed her; (Sb, Msb, K, TA;) as also ↓ باضعها, (Msb,) inf. n. مُبَاضَعَةٌ (S, Mgh, Msb, K) and بِضَاعٌ: (S, Msb, K:) because in the act which it signifies is a kind of slitting. (Mgh.) You say, مَلَكَ بُضْعَهَا, i. e. جِمَاعَهَا. (Msb.) And it is said in a prov., ↓ كَمُعَلِّمَةٍ أُمَّهَا البِضَاعَ (tropical:) [Like her who teaches her mother المُجَامَعَة]. (S.) — — بَضْعٌ also signifies (tropical:) The taking in marriage: (K, TA:) and بُضْعٌ, as an inf. n., (assumed tropical:) The making a contract of marriage. (Msb.) 2 بَضَّعَ see 1. 3 بَاْضَعَ see 1, in two places. 4 ابضعها, (Mgh, Msb, K,) inf. n. إِبْضَاعٌ, (Mgh, Msb,) (tropical:) He gave her in marriage. (Mgh, Msb, K.) It is said in a trad., (TA,) تُسْتَأْمَرُ النِّسَآءُ فِى إِبْضَاعِهِنَّ (tropical:) Women shall be consulted respecting the giving them in marriage: (T, Mgh, Msb, TA:) or, accord. to one relation, ↓ أَبْضَاعِهِنَّ, (Mgh, Msb,) which [virtually] means the same; (Msb;) but this is a pl., namely, of بُضْعٌ. (Mgh, Msb.) — ابضع الشَّىْءَ He made the thing to be بِضَاعَة [i. e. an article of merchandise], (S, K, TA,) whatever it was; (TA;) as also ↓ استبضعهُ: (S, K:) or ↓ اِسْتَبْضَعْتُ الشَّىْءَ signifies I made [or took] the thing as بضاعة [an article of merchandise] for myself: and you say, أَبْضَعْتُهُ غَيْرِى [I made it, or gave it as, an article of merchandise to another than me]: (Mgh, Msb:) and ابضعهُ البِضَاعَةَ he gave him the article of merchandise. (TA.) Hence the phrase, in a trad. relating to El-Medeeneh, accord. to one relation, تُبْضِعُ طِيبَهَا, meaning (assumed tropical:) It gives the good that it possesses to its inhabitants; as explained by Z; but accord. to the relation commonly known, it

is تَنْصَعُ, with ن and with the unpointed ص; [meaning "it purifies;"; (L in art. نصع;)] and there are two other relations, which are تَنْضَخُ and تَنْضَحُ. (TA.) 7 انبضع It was, or became, cut, or cut off. (K, TA.) 8 ابتضع مِنْهُ He took, or received, [merchandise] from him. (TA: [in which the word بِضَاعَةً requires to be supplied in the explanation, and is indicated by the context.]) 10 اِسْتِبْضَاعٌ denotes a kind of matrimonial connection practised by people in the Time of Ignorance; i. e., A woman's desiring sexual intercourse with a man only to obtain offspring by him: a man of them used to say to his female slave or his wife, أَرْسِلِى إِلَى فُلَانٍ فَاسْتَبْضِعِى مِنْهُ [Send thou to such a one, and demand of him sexual intercourse to obtain offspring]; and he used to separate himself from her, and not touch her, until her pregnancy by that man became apparent: and this he did from a desire of obtaining generous offspring. (IAth, TA.) — See also 4, in two places. بَضْعٌ: see بِضْعٌ, first sentence, and near the end: and see also بَضْعَةٌ. بُضْعٌ Initus; sexual intercourse: (Mgh, Msb, K:) a subst., (Mgh, Msb, TA,) accord. to some; but accord. to others, an inf. n.; (Msb;) held by Sb to be the latter: (TA:) [see 1:] and marriage; or the taking in marriage; syn. نِكَاحٌ; (ISk, S, Msb, TA;) [which has also the first of the meanings given above;] as in the phrase مَلَكَ فُلَانٌ بُضْعَ فُلَانَةَ [explained above (see 1)]: (ISk, S:) or, (K,) in this phrase, (Mgh,) (tropical:) the pudendum muliebre; the vulva; (Az, Mgh, Msb, K, * TA;) and so in the saying, in a trad., عَتَقَ بُضْعُكِ فَاخْتَارِى (tropical:) Thy vulva hath become freed, therefore choose thou whether thou wilt remain with thy husband or separate thyself from him; (TA;) and in the saying, تُسْتَأْمَرُ النِّسَآءُ فِى أَبْضَاعِهِنَّ, accord. to those who thus relate it, others saying إِبْضَاعِهِنَّ; (see 4;) أَبْضَاعٌ being pl. of بُضْعٌ. (Mgh, Msb.) — — Also (tropical:) The marriage-contract. (K.) — — And (tropical:) A dowry; or gift given to, or for, a bride: (K, TA:) pl. بُضُوعٌ. (TA.) So in the saying of 'Amr Ibn-Maadee-Kerib, وَفِى كَعْبٍ وَإِخْوَتِهَا كِلَابٍ سَوَامِى الطَّرْفِ غَالِيَةُ البُضُوعِ [And among Kaab, and their brethren Kiláb, are females lofty in look, or] proud, and dear in respect of dowries. (TA.) — — Also (assumed tropical:) Divorce: (Az, K:) thus having two contr. significations. (K.) — — And (assumed tropical:) The authority possessed over a woman by her guardian who affiances her. (TA.) — — And (assumed tropical:) An equal; particularly as a suitor in a case of marriage: as in the saying, in a trad., هٰذَا البُضْعُ لَا يُقْرَعُ أَنْفُهُ (assumed tropical:) This equal's marriage shall not be refused, nor shall it be desired, or wished for; he shall not be rejected. (TA.) بِضْعٌ (S, Mgh, Msb, K, &c.) and ↓ بَضْعٌ, (S, Msb, K,) some of the Arabs pronouncing it with kesr, (S, Msb,) [A number under ten; and an odd number, meaning] a number between two round, or decimal, numbers; (AZ, K;) from one to ten [exclusive of the latter]; and from eleven to twenty [exclusive of the latter]; so accord. to Mebremán; (K;) i. e. Mohammad Ibn-'Alee Ibn-Ismá'eel the Lexicologist, Mebremán being his surname: (TA:) or from three to nine; (S, Msb, K [in the first and last the ns. being in the fem. gender; but in the second, masc.];) so accord. to Katádeh; (Mgh;) from three to less than ten: (Fr [the ns. of number in the masc. gender]:) or not less than three nor more than ten; (Sh [the first n. of number in the fem. gender, and the second masc.];) from three to ten: (Mgh [the ns. of number in the masc. gender]:) or to seven: (Mujáhid, Mgh:) or to five: (AO, K [the n. of number in the fem. gender]:) or from one to four: (AO, O, K [the ns. of number in the masc. gender]:) or to five; an explanation ascribed to AO: (TA:) or from four to nine; (ISd, K [the ns. of number fem.];) and this is the signification preferred by Th: (TA:) or it signifies five: (Mukátil [this n. of number masc.]:) or seven; (Mukátil, K [in the K this n. of number being fem.];) so accord. to some: (AO:) or ten: (Ed-Dahhák [this n. of number masc.]:) or an undefined number; غَيْرُ مَحْدُودٍ; so says Sgh; [and the like is said in the Msb;] in the K, erroneously, غَيْرُ مَعْدُودٍ; (TA;) because it means a portion, (Sgh, K,) which is undefined: (Sgh, TA:) it also signifies, with ten, [in like manner; i. e. ten and a number under ten; or the like: as] from thirteen to nineteen. (Msb.) When used as signifying from three to nine, (Mgh, Msb,) or to ten, or to seven, (Mgh,) [or to signify some number under ten, without another n. of number,] it is masc. and fem. without variation: (Mgh, Msb:) you say بِضْعُ رِجَالٍ From three to nine [&c.] men: and بِضْعُ نِسْوَةٍ from three to nine [&c.] women: (Msb:) and بِضْعُ سِنِينَ from three to nine [&c.] years: (S:) and فِى بِضْعِ سِنِينَ [in from three to nine, &c., years]: (Kur xxx. 3:) and فَلَبِثَ فِى السِّجْنِ بِضْعَ سِنِينَ [And he remained in the prison from three to nine, &c., years]. (Kur xii. 42.) But when used to denote a number above ten, (Mgh, Msb,) with a masc. n. it is with ة, (↓ بِضْعَة,) and with a fem. n. it is without ة: (ISk, Mgh, Msb, K:) you say بِضْعَةَ عَشَرَ رَجُلًا From thirteen to nineteen [&c.] men: and بِضْعَ عَشْرَةَ امْرَأَةً from thirteen to nineteen [&c.] women: (S, Mgh, * TA:) like as you say ثَلَاثَةَ عَشَرَ رَجُلًا and ثَلَاثَ عَشْرَةَ امْرَأَةً. (Mgh.) When you have passed the word denoting ten, (S, K,) [i. e.] to denote a number above twenty, (Msb,) it is not used: (S, Msb, K:) you do not say بِضْعٌ وَعِشْرُونَ, (S, K,) but نَيِّفٌ وَعِشْرُونَ; and so in the cases of the remaining numbers: (S:) or you do say بِضْعٌ وَعِشْرُونَ: (Sgh, K:) accord. to AZ, (Msb,) you say بِضْعَةٌ وَعِشْرُونَ رَجُلًا (Mgh, Msb, K) meaning Twenty and odd men: (AZ, TA:) and بِضْعٌ وَعِشْرُونَ امْرَأَةً (Mgh, Msb, K) meaning twenty and odd women: (AZ, TA:) but not the reverse: (K:) ISd says, we have not heard this, but there is no objection to it: (TA:) and Fr says, بِضْعٌ is not mentioned save with ten and twenty to ninety; (IB, K;) not with what exceeds this: (IB:) you do not say بِضْعٌ وَمِائَةٌ nor بِضْعٌ وَأَلْفٌ, (IB, K,) but مِائَةٌ وَنَيِّفٌ [and أَلْفٌ وَنَيِّفٌ]: (IB:) it occurs in trads. with عِشْرُونَ and with ثَلَاثُونَ. (TA.) — — بِضْعٌ and ↓ بَضْعٌ also signify A part, or portion, of the night: (K:) a time thereof. (Lh.) You say, مَضَى بِضْعٌ مِنَ اللَّيْلِ [A part, or portion, of the night passed]. (TA.) J mentions it with ص [in the place of ض]; and explains it by جَوْشٌ, q. v. (TA.) بَضْعَةٌ, (S, Msb, K,) with fet-h, other words of like meaning being with kesr, as قِطْعَةٌ and فِلْذَةٌ and فِدْرَةٌ, (S,) and sometimes with kesr, [↓ بِضْعَةٌ,] (K,) and ↓ بُضْعَةٌ also is mentioned, (TA,) of which the first is the most chaste, though EshShiháb asserts the second to be more common, (TA,) A piece, or lump, or portion cut off; (TA;) particularly of flesh, or flesh-meat, (S, Msb, K,) in a compact, or collective, state: (TA:) pl. ↓ بَضْعٌ, [or rather this is a coll. gen. n., of which بَضْعَةٌ is the n. un.,] and بِضَعٌ, (S, Msb, K,) as some say, (S,) but this is disallowed by 'Alee Ibn-Hamzeh, (TA,) [or it may be a correct pl. of بِضْعَةٌ agreeably with analogy,] and بِضَاعٌ, and بَضَعَاتٌ, (Msb, K,) and [quasi-pl. n.] بَضِيعٌ, which is extr., like رَهِينٌ and كَلِيبٌ and مَعِيزٌ [&c.]. (TA.) Hence the saying [of Mohammad] in a trad., فَاطِمَةُ بَضْعَةٌ مِنِّى يَرِيبُنِى مَا رَابَهَا وَيُؤْذِينِى مَا آذَاهَا (tropical:) Fátimeh is a part of me: [that displeases and disquiets me which has displeased and disquieted her, and that hurts me which has hurt her:] or, accord. to one relation, he said بُضَيْعَةٌ [a little part]. (TA.) One says also, إِنَّ فُلَانًا لَشَدِيدُ البَضْعَةِ حَسَنُهَا meaning Verily such a one is corpulent and fat. (TA.) — — See also بُضْعَةٌ. بَضَعَةٌ: see بَضْعَةٌ. بِضْعَةٌ: see بَضْعَةٌ: and, as a noun of number, see بِضْعٌ, latter half of the paragraph. بَضَعَةٌ The sound of cutting of swords: occurring in the saying, سَمِعْتُ لِلسِّيَاطِ خَضَعَةً وَلِلسُّيُوفِ بَضَعَةً I heard a sound of falling of the whips, and a sound of cutting of the swords: (TA:) but in the S and A in art. خضع, and by IB, خضعة and بضعة are written خَضْعَةٌ and ↓ بَضْعَةٌ; and IB explains the former as signifying the

sounds of swords; and the latter, the sounds of whips. (TA in art. خضع.) [See also بَاضِعٌ.] بِضَاعٌ [The giving and receiving merchandise;] a subst. from أَبْضَعَهُ البِضَاعَةَ and إِبْتَضَعَ مِنْهُ; [or rather an inf. n. of which the verb, بَاضَعَ, is not used;] similar to قِرَاضٌ. (TA.) بَضِيعٌ Flesh. (As, S.) You say, دَابَّةٌ كَثِيرَةُ البَضِيعِ (As, S, TA) A beast abounding in what is distinct from the rest of the flesh of the thigh: n. un. with ة. (TA.) And رَجُلٌ خَاظِى البَضِيعِ (As, S) A fat man. (TA.) And سَاعِدٌ خَاظِى البَضِيعِ [A fore arm, or an upper arm,] full of flesh. (IB.) [See also بَضْعَةٌ, of which it is a quasipl. n.] بِضَاعَةٌ Merchandise; or an article of merchandise; (TA;) a portion of one's property which one sends for traffic; (S;) a portion of property prepared for traffic, (Mgh, * Msb,) or with which one traffics; from بَضْعٌ signifying the act of "cutting," or "cutting off;" and vulgarly pronounced بُضَاعَةٌ: (TA:) pl. بَضَائِعُ. (Msb, TA.) بَاضِعٌ A sword that cuts off a piece of a thing that it strikes: (S, TA:) or a sharp, or cutting, sword: (K:) or a sword that cuts everything: (TA:) pl. بَضَعَةٌ: (K:) Fr says that بَضَعَةٌ signifies swords; and خَضَعَةٌ, whips: but some say the reverse. (TA.) [See also بَضْعَةٌ above.] — — [See also the next paragraph.] — [A broker who acts as an intermediary between the sellers and buyers of camels;] the same with respect to camels as the دَلَّال with respect to houses: (O, L, K:) or one who carries the articles of merchandise of the tribe, and conveys those articles from place to place for sale: (Ibn-'Abbád, Sgh, K:) it is said in the A that بَاضِعُ الحَىِّ signifies the person who carries the articles of merchandise of the tribe. (TA.) بَاضِعَةٌ A wound by which the head is broken, (S, Mgh, Msb, K,) which cuts the skin, and cleaves the flesh (S, K) in a slight degree, (K,) and brings blood, but does not make it to flow: (S, K:) or which wounds the skin, and cleaves the flesh: (Mgh:) or which cleaves the flesh, but does not reach to the bone, nor cause the blood to flow: (Msb:) that from which the blood flows is termed دَامِيَةٌ [app. a mistake for دَامِعَةٌ]. (S, Msb.) — A large flock (فِرْقٌ [in the CK, erroneously, فِرَق,]) of sheep or goats: (S, Sgh, K:) or a portion separated from the rest of the sheep or goats: (Lth, K:) pl. بَوَاضِعُ: you say, فِرَقٌ بَوَاضِعُ. (Lth.) أَبْضَعُ as a corroborative after أَجْمَعُ: see أَبْصَعُ, with the unpointed ص. Az says that it is an evident mistranscription. (TA.) مِبْضَعٌ A lancet; an instrument with which a vein is cut: (S, Mgh, * K, TA:) and [a currier's knife] with which leather is cut: (S, TA:) [pl. مَبَاضِعُ: accord. to the Mirkát el-Loghah, as cited by Golius, it signifies a farrier's fleam; differing from مِشْرَطٌ, which signifies a surgeon's lancet: but this distinction is probably post-classical; for accord. to the TA, these two words signify the same.] مَبْضُوعَةٌ [used as a subst.] A bow: a bow cut from a branch. (TA.) مُسْتَبْضِعٌ. It is said in a prov., كَمُسْتَبْضِعِ تَمْرٍ إِلَى هَجَرِ [Like the taker of dates as merchandise to Hejer]; because Hejer is [famous as] the place of production (مَعْدِن) of dates. (S.) مستبضع is here made trans. by means of الى because it has the meaning of حَامِل. (TA.) بط 1 بَطَّ, (S, Mgh, Msb, K,) aor. بَطُ3ّ, inf. n. بَطٌّ, (Mgh, Msb,) He slit a wound, (S, Mgh, Msb, K,) or an ulcer, (S,) and a purse, (K,) &c. (TA.) [See also R. Q. 1.] 2 بطّط, inf. n. تَبْطِيطٌ, He trafficked in the birds called بَطّ, q. v. (K.) 4 ابطّ, (IAar, K,) inf. n. إِبْطَاطٌ, (IAar,) He purchased [or became possessed of] a بَطَّة [q. v.] for oil, or of oil. (IAar, K.) R. Q. 1 ضَرَبَهُ فَبَطْبَطَهُ He struck him and clave his skin, or his head. (TA.) [See 1.] — See also بَطْبَطَةٌ, below. بَطٌّ A kind of water-fowl; (S, O, Msb;) [the duck, or ducks; and the goose, or geese; but generally the former of these birds; agreeably with a statement in the Jm, that بَطٌّ is applied by the Arabs to the small, and إِوَزٌّ to the large;] i. q. إِوَزٌّ, (K, TA,) both the small thereof and the large: (TA:) a Persian word (عَجَمِىٌّ), arabicized; [originally بَتْ, or بَطْ, or بَطّ;] or, accord. to IJ, an imitation of its cries: n. un. بَطَّةٌ, (S, Msb, K,) which is applied to the male and to the female, (S, Msb,) like حَمَامَةٌ and دَجَاجَةٌ: (S:) pl. بِطَاطٌ. (TA.) بَطَّةٌ n. un. of بَطٌّ, q. v. — — Also A kind of bottle, or pot, of glass; syn. دَبَّةٌ; (K, TA; [in the CK, erroneously, دُبَّة;]) in the dial. of the people of Mekkeh; so called because made in the form of a living بَطَّة: (Lth, TA:) or a vessel like the [flask, or bottle, called] قَارُورَة; (K;) [a kind of leathern pot, or bottle, of which the body is nearly globular, with a short and wide neck;] in which oil &c. are put: pl. بُطَطٌ. (TA.) بَطَّاطٌ A maker of بُطَط, pl. of بَطَّةٌ. (TA.) بَطْبَطَةٌ [app. an inf. n., of which the verb is ↓ بَطْبَطَ,] The crying, or cry, of the بَطّ; (K;) after which it [the bird] is named, accord. to IJ, as mentioned above: (TA:) or its diving in water. (K.) مِبَطَّةٌ The مِبْضَع [or scarifying instrument] (K, TA) with which a wound is slit. (TA.) بطأ 1 بَطُؤَ, aor. بَطُأَ, inf. n. بُطْءٌ (S, Msb, K) and بَطَآءَةٌ, with fet-h and medd, (Msb,) or بِطَآءٌ, like كِتَابٌ; (K;) and ↓ ابطأ; (S, Msb, K;) He was, or became, slow, tardy, dilatory, late, or backward; contr. of أَسْرَعَ; (K;) in his going or course, and in his gait [&c.]: (TA:) or the latter is said of a man; (S, Msb;) meaning [as above; or] his coming was late, or backward; (Msb;) [and is app. elliptical, for ابطأ مَشْيَهُ he made his pace, or going, slow, &c.; or the like; see اسرع:] and بَطُؤَ [denotes what is as it were an innate quality; see, again, أَسْرَعَ; or] is said of one's coming; [meaning it was, or became, slow, &c.;] (S, Msb;) بُطْءٌ being the contr. of سُرْعَةٌ. (S.) One should not say ↓ أَبْطَيْتَ for أَبْطَأْتَ. (S.) [See also 6.] — — بَطْءَ ذَا خُرُوجًا: see بُطْآنَ. 2 بطّأبه, [and بطّأه, inf. n. as below, It made him slow, tardy, dilatory, late, or backward;] it kept him, or held him, back; or put him back, or backward. (TA.) It is said in a trad., مَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ Him whom his evil deeds keep, or hold, back, or put back, or backward, his nobility of lineage will not profit, [or advance, or put forward,] in the life to come, or in the world to come. (TA.) مَا بَطَّأَ بِكَ and ↓ مَا أَبْطَأَ signify the same [What made thee, or hath made thee, slow? &c.]; (S, TA;) and so مَا بَطَّأَكَ. (TA.) And you say, بَطَّأَ عَلَيْهِ بِالأَمْرِ, inf. n. تَبْطِىْءٌ; and ↓ ابطأ بِهِ; He delayed to him [the doing of] the thing, or affair. (K.) 4 أَبْطَأَ see 1 and 2; each in two places. — — أَبْطَؤُوا Their beasts on which they rode were, or became, slow. (AZ, S, K.) — — مَا أَبْطَأَهُ How slow, or tardy, &c., is [he, or] it! (S.) 6 تباطأ [accord. to general analogy, He feigned, or affected, to be slow, tardy, &c.: or] he was slow, or sluggish; or he made delay; in going, or pace: and he held back from work, or action. (KL.) You say of a man, تباطأ فِى مَسِيرِهِ [He feigned, or affected, to be slow, &c., in his going, course, or pace]. (S.) 10 استبطأه (S, TA) He deemed him, or reckoned him, slow, tardy, &c. (KL.) You say, كَتَبَ إِلَىَّ يَسْتَبْطِئُنِى [He wrote to me, deeming me, or reckoning me, slow, &c.]. (TA.) بُطْءٌ inf. n. of 1. (S, Msb, K.) — — One says, in the dial. of Benoo-Yarbooa, (TA,) لَمْ أَفْعَلْهُ بُطْءًا يَاهٰذَا, and ↓ بُطْأَى, [I never did it, lit.] I did it not ever, O thou! i. e. الدَّهْرَ. (K, TA.) بُطْأَى: see بُطْءٌ. بُطْآنَ ذَا خُرُوجًا, and بَطْآنَ, (S, K,) but the latter is extr., (TA,) i. q. ↓ بَطُؤَ ذَا خُرُوجًا [Slow, or very slow, or how slow, is this in coming forth!]; (S, K;) the fet-hah in [the last syllable of] بَطُؤَ is transferred to the ن of بُطْآن, and the dammeh of the ط [in the former] to the ب [in the latter]; the meaning being one of wonder; i. e. مَا أَبْطَأَهُ. (S, TA.) [بطآن is an enunciative placed before its inchoative: and, being originally بَطُؤَ, it may be a simple enunciative, or an enunciative having an intensive signification; as that verb signifies simply " it was slow," &c., and may be used as co-ordinate to رَمُوَ, meaning " excellent is he in his shooting! " &c., and قَضُوَ " excellent is he in his judging! " &c.: or it may be equivalent to مَا أَبْطَأَ, as it is said to be in the S. See also سَرْعَانَ.] بَطِىْءٌ Slow, tardy, dilatory, late, or backward; applied to a man, (S, Msb, TA,) and to a horse or the like: (S, TA:) pl. بِطَآءٌ. (S, K, TA.) — — Also an imitative sequent to حَطِىْءٌ. (S in art. حطأ.) أَبْطَأُ More, and most, slow, &c. (Meyd, &c.) المَبْطَأُ for المَبْدَأُ is mentioned by AO. (TA on the letter ط.) بطح 1 بَطَحَهُ, aor. بَطَحَ, (Msb, TA,) inf. n. بَطْحٌ, (Mgh, TA,) He spread it; spread it out, or

forth; expanded it; extended it. (Mgh, * Msb, TA.) — — Also, (S, A, K,) or بَطَحَهُ عَلَى وَجْهِهِ, (Mgh, Msb,) aor. as above, (K,) and so the inf. n., (TA,) He threw him down upon his face. (S, A, Mgh, Msb, K.) — — See also 2. 2 بطّح المَسْجِدَ, (TA,) inf. n. تَبْطِيحٌ; (K;) and ↓ ابطحهُ; (TA;) He strewed pebbles in the mosque, and made it plain, or level [in its ground, or floor]: (K, TA:) and بَطْحُهُ, [inf. n. of ↓ بَطَحَهُ,] occurring in a trad., also signifies the making it plain, or level. (TA.) 4 أَبْطَحَ see 2. 5 تبطّح: see 7. — — Also It (a torrent) flowed widely: (ISd, A:) or spread widely in the بَطْحَآء. (S, K.) — — Also, [and ↓ انبطح,] It (a place &c.) spread; spread out, or forth; became expanded or extended. (TA.) — And i. q. اِنْتَصَبَ [It became set up or upright, erected, &c.: thus the verb bears two contr. significations]. (TA.) — Also He (a man) took the أَبْطَح as a place of abode. (A, TA.) 7 انبطح It (water) went to the right and left in a place. (AA.) — — See also 5. — — He became thrown down upon his face: (S, A, K:) or he lay, or lay as though thrown down or extended, upon his face: (Mgh, Msb:) or he stretched himself; or lay, and stretched himself; upon his face, extended upon the ground; as also ↓ تبطّح. (TA.) — — It (a valley) became wide; (K, TA;) as also ↓ استبح. (TA.) 10 إِسْتَبْطَحَ see 7. بَطِحٌ: see أَبْطَحُ, in two places. بَطْحَةٌ The stature of a man [app. in a lying posture]: as in the phrase هُوَ بَطْحَةُ رَجُلٍ [It is of the stature of a man]. (K.) — — بَيْنَهُمَا بَطْحَةٌ بَعِيدَةٌ Between them two is a far-extending distance or space or interval. (L.) — — See also أَبْطَحُ. بَطْحَآءُ: see أَبْطَحُ, in four places. بِطَاحٌ بُطَّحٌ [Many wide water-courses in which are fine, or minute, or broken, pebbles: the former word is pl. of أَبْطَحُ or of بَطْحَآءُ]: a phrase like أَعْوَامٌ عُوَّمٌ. (As, A 'Obeyd, S.) بَطِيحَةٌ: see أَبْطَحُ. بَاطِحٌ applied to a man, i. q. ↓ مُنْبَطِحٌ [part. n. of 7, q. v.]. (Ham p. 244.) أَبْطَحُ, originally an epithet [and therefore imperfectly decl.], (M, TA,) that is, an epithet converted into a subst., and not used as an epithet, (Ham p. 21,) A wide water-course, or channel of a torrent, in which are fine, or minute, or broken, pebbles; (S, A, K, and Ham ubi suprà;) so called because the water goes in it to the right and left; [i. e. spreads widely; see 7;] (AA;) as also ↓ بَطْحَآءُ, (S, A, K, Ham,) fem. of the former, and, like it, an epithet converted into a subst.; (Ham ubi suprà;) and ↓ بَطِيحَةٌ, (S, K,) and ↓ بَطِحٌ: (K:) or a water-course, or channel of a torrent, in which are sand and pebbles; as also ↓ بَطْحَآءُ: (Mgh:) or a wide place [app. in a water-course]; as also ↓ بطحة [app. بَطْحَةٌ, which is explained by Freytag, but without his stating on what authority, as signifying a depressed place through which water flows, abounding with pebbles; as is also بِطْحَةٌ; and in like manner Golius explains the former, but mentions the latter as a pl. of بطيحة]: (Msb:) or, accord. to AHn, the bottom of a water-course, or channel of a torrent, producing no plants or herbage: (TA:) or ↓ بَطْحَآءُ signifies soft earth of a valley, such as has been drawn along by the torrents: (ISd, TA:) or the soft pebbles in the bottom of the water-course, or channel of a torrent, of a valley; as also أَبْطَحُ: (IAth, TA:) or the soft earth, such as has been drawn along by the torrents, in the bottom of a تَلْعَة [meaning a water-course &c.] and of a valley; and the أَبْطَح and ↓ بَطْحَآء of a valley are its earth and soft pebbles: (En-Nadr, TA:) and accord. to AA, ↓ بَطِحٌ signifies sand in a بَطْحَآء: (TA:) the pl. is أَبَاطِحُ and بِطَاحٌ (S, A, K) and بَطَائِحُ; (K;) the first of these, and the second also, contr. to analogy, being pls. of ابطح; (S;) or both are pls. of بطحآء, contr. to analogy; (Ham p. 251;) or the first is pl. of ابطح, formed after the manner of the pl. of a subst. of this measure, though the sing. is originally an epithet; (M, TA;) and the second, as is asserted by more than one, is correctly pl. of بطحآء, as is also بَطْحَاوَاتٌ; (TA;) and the third is pl. of بطيحة. (M, TA.) مُنْبَطِحٌ [part. n. of 7, q. v.: often applied to anything Spread out, expanded, or flat]: see بَاطِحٌ. بطخ 4 أَبْطَخُوا They had abundance of بِطِّيخ [or melons, or water-melons]. (S, A, L, K.) 5 تبطّخ He ate بِطّيخ. (A, TA.) إِبِلٌ بَطِخَةٌ, and رِجَالٌ بَطِخَةٌ, (tropical:) Large, big, bulky, or corpulent, camels, and men: and رَجُلٌ ↓ بُطَاخِىٌّ (tropical:) a large, big, bulky, or corpulent, man. (K, TA.) بُطَاخِىٌّ: see what immediately precedes. بِطِّيخٌ, (S, Msb, K, &c.,) vulgarly and incorrectly pronounced بَطِّيخٌ, (ISk, Msb,) and in the dial. of El-Hijáz called طِبِّيخٌ, (Msb,) A certain well-known fruit; (Msb;) [the melon, absolutely, as is shown by many passages in the lexicons, and expressly stated in law-books: and, particularly, the water-melon; cucurbita citrullus: or a plant] of the kind called يَقْطِين, that does not grow tall, but extends itself upon the surface of the ground: (K, TA:) and also the خِرْبِز [or خَرْبُز, a Persian word, and applied to the water-melon, by the Turks termed by this name, and in their own language قَارْپُوزْ]: (CK: [but not found by me in my MS. copy of the K, nor in the L, nor in the TA:]) or البِطِّيخُ الهِنْدِىُّ [the Indian بطّيخ] is what is called in Persian the خَرْبُز: (Mgh:) [the term بطّيخ is applied to many varieties of the water-melon, distinguished by different epithets; as الأَحْمَرُ the red, الأَصْفَرُ the yellow, الأَبْيَضُ the white, الأَجْرَبُ the mangy, النَّمْشُ the speckled, البُرُلُّىُّ that of El-Burullus, &c.: it is a coll. gen. n.:] n. un. with ة. (S, K.) مَبْطَخَةٌ (S, A, Mgh, &c.) and مَبْطُخَةٌ (S, L, K) A place where بِطّيخ grow: (S, A, Mgh, &c.:) pl. مَبَاطِخُ. (A, TA.) بطر 1 بَطِرَ, aor. بَطَرَ, inf. n. بَطَرٌ, He exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully: or he exulted by reason of wealth, and behaved with pride and self-conceitedness, and boastfulness, and want of thankfulness: or he behaved with the utmost exultation, &c.: or he rejoiced, and rested his mind upon things agreeable with natural desire: syn. of the inf. n. أَشَرٌ, (S, A, L, Msb, TA,) and مَرَحٌ; (L, TA;) the former of which signifies شِدَّةُ المَرَحِ, (S, A,) and مُجَاوَزَةُ الحَدِّ فِى مَرَحٍ: (A:) he was, or became, stupified, deprived of his reason, confounded, or amazed, (S, K, Er-Rághib,) bearing wealth ill, or in an evil manner, performing little of the duty imposed on him by it, and turning it to a wrong purpose: (Er-Rághib, TA, * TK:) this is said to be the primary signification: (TA:) he was, or became, stupified, or confounded, and knew not what to prefer nor what to postpone: (TA:) he was, or became, confounded, perplexed, or amazed, by reason of fright: (As, S voce بَجِرَ:) he behaved exorbitantly, or insolently, with wealth, (K, TA,) or on the occasion of having wealth: and this, also, is said to be the primary signification: (TA:) he had, or exercised, little of the quality of bearing wealth [in a becoming, or proper, manner]: (K:) he behaved proudly: (TA:) he regarded a thing with hatred, or dislike, without its deserving to be so regarded: he was, or became, brisk, lively, or sprightly: (K:) accord. to some, he walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (TA.) It is said in a trad., لَا يَنْظُرُ اللّٰهُ يَوْمَ القِيَامَةِ مَنْ جَرَّ إِزَارَهُ بَطَرًا [God will not look, on the day of resurrection, upon him who drags along his wrapper of the lower part of the body in exultation and insolence, or pride: meaning one who wears too long a wrapper of the lower part of the body]. (TA.) — — بَطِرْتَ عَيْشَكَ (tropical:) [Thou exultedst, or exultedst greatly, or excessively, and behavedst insolently and unthankfully, or ungratefully, &c., in thy manner of life,] is a phrase similar to رَشِدْتَ أَمْرَكَ; (S, TA;) and in like manner بَطِرَتْ مَعِيشَتَهَا, in the Kur [xxviii. 58]; in which the verb is not trans., but the subst. is put in the accus. case because of فِى understood before it. (Aboo-Is-hák.) — — لَا أَبْطَرُ الغِنَى (assumed tropical:) I do not, or will not, domineer, or assume superiority, over others when I am rich. (Ham p. 517.) — — بَطِرَ النِّعْمَةَ (tropical:) He held wealth, or the

favour, or benefit, in light estimation, and was unthankful, or ungrateful, for it. (A.) — — بَطِرَ هِدَايَةَ أَمْرِهِ (assumed tropical:) He refused the right direction as to the management of his affair, and was ignorant of it. (TA.) — — It is said in a trad., that pride is بَطَرُ الحَقِّ, which means (tropical:) The considering as false, or vain, what God has pronounced to be the truth, or our duty; namely, the confession of his unity, and the obligation of rendering Him religious service: or the being confounded at considering truth, or duty, and not seeing it to be true, or incumbent: (TA:) or the disdaining the truth, or right, and not accepting it or not admitting it. (K.) — بَطَرَهُ, aor. بَطُرَ (S, K) and بَطِرَ, (K,) inf. n. بَطْرٌ, (S, Msb,) He cut it, or divided it, lengthwise; slit it; split it. (S, Msb, K.) Hence the appellation بَيْطَارٌ. (S, Msb.) 4 ابطرهُ It rendered him such as is termed بَطِر; it (wealth) caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: &c.: [see بَطِرَ:] (S, A:) it stupified him, deprived him of his reason, confounded him, or amazed him. (S, K.) You say, مَا أَمْطَرَتْ حَتَّى أَبْطَرَتْ It (the sky) rained not until it caused [men] to exult, or to exult greatly, &c. (A.) — — ابطر حِلْمَهُ (tropical:) It (the ignorance of a person) caused his (another's) clemency, moderation, or gravity, to become converted into inordinate exultation, and insolence, or the like, and levity. (A.) — — ابطرهُ حِلْمَهُ (tropical:) It stupified, confounded, or amazed, him, so as to turn him from his clemency, moderation, or gravity. (TA.) — — ابطرهُ ذَرْعَهُ (tropical:) He imposed upon him more than he was able to do; (S;) what was above his power: (K:) ذرعه is here a substitute for its antecedent to indicate an implication therein: (A:) you say this when a slow-paced camel has endeavoured in vain to keep pace with another camel; and when any man has imposed upon another a difficulty beyond his power: (TA:) or the meaning is, he cut off his means of subsistence, and wasted his body: (IAar, K:) ذرع signifying the " body. " (IAar.) Q. Q. 1 بَيْطَرَ, inf. n. بَيْطَرَةٌ, He practised [farriery, the veterinary art, or] the art of the بَيْطَار. (Msb.) — — هُوَ يُبَيْطِرُ الدَّوَابَّ He treats beasts, or horses and the like, medically, or curatively. (TA.) ذَهَبَ دَمُهُ بِطْرًا (tropical:) His blood went unrevenged, (Ks, S, A, K,) being held in light estimation. (A.) بَطِرٌ part. n. of بَطِرَ, (Msb, TA,) Exulting, or exulting greatly, or excessively, and behaving insolently and unthankfully, or ungratefully: or exulting by reason of wealth, and behaving with pride and self-conceitedness, and boastfulness, and want of thankfulness: or behaving with the utmost exultation, &c.: see its verb. (A, Msb, TA.) بَطِيرٌ Cut, or divided, lengthwise; slit; split; (K;) as also ↓ مَبْطُورٌ. (TA.) — See also بَيْطَارٌ. اِمْرَأَةٌ بَطِيرَةٌ A woman who behaves with much بَطَر, i. e. exultation, and insolence and unthankfulness, or ingratitude, &c.: [see بَطِرَ.] (A.) [See also what next follows.] بِطْرِيرٌ Clamorous; long-tongued: and one who perseveres in error: fem. with ة: (K:) but it [the former] is mostly used in relation to women, (TA,) and as signifying a woman who exults, or exults greatly, or excessively, and behaves insolently and unthankfully, or ungratefully, (تَبْطَرُ,) and perseveres in error: (ADk:) [it is said in the TA that some say بِظْرِيرٌ, and that this is the more approved; but Az says,] Lth cites, from ADk, the phrase اِمْرَأَةٌ بِطْرِيرٌ as meaning a clamorous, long-tongued woman; لِأَنَّهَا قَدْ بَطِرَتْ وأَشِرَتْ [because of her insolent behaviour]: and says that, accord. to Aboo-Kheyreh, it is امراة بِظْرِيرٌ; her tongue being likened to the بَظْر: but Lth adds, the saying of ADk is preferable in my opinion, and more correct. (T in art. بظر.) بَيْطَرٌ: see بَيْطَارٌ. بِيَطْرٌ: see بَيْطَارٌ. — — [Hence,] A tailor. (Sh, S, * K.) A poet says, (calling a tailor a بيطر, like as one calls a skilful man an إِسْكَاف, Sh, TA,) شَقَّ البِيَطْرِ مِدْرَعَ الهُمَامِ [Like as the tailor cuts lengthwise, or slits, the woollen tunic of the valiant chief]. (Sh, S.) بَيْطَرَةٌ [Farriery; the veterinary art;] the art of the بَيْطَار. (S, K.) [See Q. Q. 1.] بَيْطَارٌ (S, Msb, K) and ↓ بِيَطْرٌ (S, K) and ↓ بَيْطَرٌ and ↓ بَطِيرٌ (K) and ↓ مُبَيْطِرٌ (S, K) [A farrier; one who practises the veterinary art;] one who treats beasts, or horses and the like, medically, or curatively: (K:) from بَطَرَهُ, explained above. (S, Msb. *) أَشْهَرُ مِنْ رَايَةِ البَيْطَارِ [More commonly known than the sign of the farrier, app. meaning a sign which, I suppose, the itinerant farrier carried about with him,] (A, TA) is one of the proverbs of the Arabs. (TA.) — — You say, also, هُوَ بِهٰذَا عَالِمٌ بَيْطَارٌ (tropical:) [He is knowing and skilful in this: see also بِيَطْرٌ]. (A.) مَبْطُورٌ: see بَطِيرٌ. مُبَيْطِرٌ: see بَيْطَارٌ. بِطْرِيقٌ بطرق A قَائِد [or leader of an army], in the language of the رُوم [or Greeks of the Lower Empire]; (JK;) one who is to the روم like the قائد to the Arabs; (Mgh, Msb;) [i. e.] a leader of an army (قائد) of the روم; (S, K;) accord. to Kudámeh, (Mgh,) one who is over ten thousand men: (Mgh, K:) next to him is the طَرْخَان [in the CK تَرْخان], over five thousand: then, the قَوْمَس, over two hundred: (K:) but in art. طرخ in the K, it is said that طرخان signifies " a headman, or chief, of high, or noble, rank," in the language of Khurásán; and in art. قمس, that قومس signifies " a commander," or the like, syn. أَمِيرٌ; and. قَمَامِسَةٌ, i. q. بَطَارِقَةٌ, (TA,) which is pl. of بطريق, (S, Mgh, Msb, K,) as also بَطَارِيقُ, for which بَطَارِقُ is used in a verse of Aboo-Dhueyb: (TA:) it is an arabicized word; (S, TA;) [app. from the Latin " patricius; "] or, as some say, of the language of the روم and of Syria: or Arabic, agreeing with the foreign word, and of the dial. of the people of El-Hijáz: accord. to El-Jawáleekee and others, in the language of the روم it is بترك: some say that it signifies skilled in war and its affairs, in the language of the روم; and he who is so has rank, or office, and is sometimes made foremost, among them: (TA:) and (some say, TA) a proud and self-conceited man; (JK, K;) so says Ibn-'Abbád: (TA:) and fat; applied to a bird (JK, K) &c.: (JK:) pl. بَطَارِقَةٌ. (K.) — — [See also بَطْرَكٌ, and جَاثَلِيقٌ.] بطرك بَطْرَكٌ and بِطْرَكٌ i. q. بِطْرِيقٌ, (As, K,) i. e. A leader of the Christians: (TA:) or the chief of the Magians: (K:) [in the present day, the former is applied to a Patriarch of a Christian church; as also ↓ بِطْرِيكٌ: (see جَاثَلِيقٌ:) pl. بَطَارِكَةٌ and بَطَارِيكُ]: adventitious; not Arabic. (Az, TA.) [بَطْرَكِيٌّ Patriarchal; i. e. of, or belonging to, or relating to, a Patriarch of a Christian church; as also ↓ بِطْرِيكِيٌّ: both modern terms.] [بَطْرَكِيَّةٌ A patriarchate; i. e. the office, or jurisdiction, of a Patriarch of a Christian church; as also ↓ بِطْرِيكِيَّةٌ: both modern terms.] بِطْرِيكٌ: see بَطْرَكٌ. بِطْرِيكِيٌّ: see بَطْرَكِيٌّ. بِطْرِيكِيَّة: see بَطْرَكِيَّةٌ. بطش 1 بَطَشَ بِهِ, (S, A, Mgh, Msb, K,) aor. بَطِشَ and بَطُشَ, (S, Msb, K,) the former of which is that adopted by the seven readers (Msb, TA) in chap. xliv. verse 15 of the Kur, (TA,) inf. n. بَطْشٌ, (S, Mgh, Msb,) He seized him violently; laid violent hands upon him: (S, Msb:) assaulted him: (S:) or he seized him with violence and assault: (A, K:) or he seized him vehemently, in anger: (Mgh:) and he laid hold upon him (Mgh, TA) vehemently, (TA,) in making an assault: (Mgh, TA:) and ↓ أَبْطَشَهُ signifies the same as بَطَشَ بِهِ, (K,) but is rare, occurring in the words [of the Kur xliv. 15], يَوْمَ نُبْطِشُ البَطْشَةَ الكُبْرَى, accord. to the reading of El-Hasan and Ibn-Rejà, [meaning On the day when we make the greatest assault:] or, accord. to AHát, [and Bd says the like,] the meaning is, [on the day when] we give power over them to such as shall assault them [with the great assault; or make to assault with the great assault]. (TA.) — — Also He took it, namely, anything, or took hold of it, (Lth, K, * TA,) or clung to it, (TA,) strongly. (Lth, K, TA.) In the saying of El-Hulwánee, وَ مَا لَا يَقَعُ عَلَيْهِ العَيْنُ وَ لَا يَبْطِشُهُ الكَفُّ, [meaning And that upon which the eye falls not, and of which the hand does not take hold,] the prep. [بِ] is understood; or the verb is thus used as implying the meaning of الأَخْذُ and التَّنَاوُلُ. (Mgh.) — — بَطَشَتْ بِهِمْ أَهْوَالُ الدُّنْيَا

(tropical:) [The terrors of the world assaulted them]. (A.) — — بَطَشَتِ اليَدُ The hand worked, wrought, or laboured. (Msb.) — — فُلَانٌ يَبْطِشُ فِى العِلْمِ بِبَاعٍ بَسِيطٍ (tropical:) [Such a one labours in science with extensive ability]. (A, TA.) — — بَطَشَ مِنَ الحُمَّى (tropical:) He recovered from the fever, being still weak. (Aboo-Málik, A, * K.) 3 باطشهُ, (S, TA,) inf. n. مُبَاطَشَةٌ (S, K) and بِطَاشٌ, (TA,) He laboured, strove, struggled, contended, or conflicted, with him, to prevail, or overcome; syn. of the inf. n. مُعَالَجَةٌ. (K, TA.) — — بَاطَشَا, (TK,) inf. n. مُبَاطَشَةٌ, (K,) Each of them two stretched forth his hand towards the other to seize him violently (K, TA) and to assault him quickly. (TA.) 4 أَبْطَشَ see 1, where two meanings are assigned to it. 5 الرِّكَابُ تَبَطَّشُ بِأَحْمَالِهَا, [for تَتَبَطَّشُ,] (tropical:) The travelling-camels walk with slow steps (تَرَحَّفُ [for تَتَرَحَّفُ]) with their burdens, hardly moving. (Ibn- 'Abbád, Z, Sgh, K.) بَطْشٌ inf. n. of 1 [q. v.]. — — Also Might, or strength, in war or fight: or courage; valour, or valiantness; prowess: syn. بَأْسٌ. (K.) You say, رَجُلٌ شَدِيدُ البَطْشِ [A man of great might, &c.]. (K, * TA.) — — And Anger. (Har p. 258.) بَطْشَةٌ An assault; a violent seizure. (S.) البَطْشَةُ الكُبْرَى [The greatest assault], in the Kur xliv. 15, is applied to the day of resurrection, or to the battle of Bedr. (Bd.) بَطِيشٌ i. q. شَدِيدُ البَطْشِ; (K;) [see بَطْشٌ;] applied to a man; as also ↓ بَطَّاشٌ. (TA.) بَطَّاشٌ: see بَطِيشٌ. مَبْطَشٌ, or مَبْطِشٌ, A place of assault, or the like; sing. of مَبَاطِشُ, of which the following is an ex.] سَلَكُوا أَرْضًا بَعِيدَةَ المَسَالِكِ قَرِيبَةَ المَهَالِكِ وَوُقِذُوا بِمَبَاطِشِهَا وَمَا أُنْقِذُوا مِنْ مَعَاطِشِهَا (tropical:) [They traversed a land whereof the roads were farextending, whereof the places of destruction were near, and they were prostrated, or left sick, in its places of assault, and were not saved from its places of thirst]. (A, TA.) بطق بِطَاقَةٌ A piece of paper: (IAar, M, Sgh, TA:) in the K, الحَدَقَةُ is erroneously put for الوَرَقَةُ: (TA:) a ticket that is attached to a garment, or piece of cloth, (T, S, M, L, K,) bearing the mark, or inscription, of its price; (T, S, L, K;) or a ticket marked, or inscribed, with the weight, and the number, of a thing: (TA:) of the dial. of Egypt (T, S, L) and the neighbouring parts: (T, L:) so called, (K,) or said (by Sh, TA) to be so called, (S,) because it is tied by a twist, or thread, (بِطَاقَةٌ,) of the unwoven end of the cloth: (S, K:) but this is a mistake: (ISd, TA:) [in Greek, πιττά� degreesιον, as observed by Freytag; and hence probably derived:] accord. to some, it is [نِطَاقَةٌ,] with ن, because it tells (تَنْطِقُ) what is marked, or inscribed, thereon; but this is strange. (TA.) It is said in a trad., that a man will be brought on the day of resurrection, and ninety-nine scrolls, or records, inscribed with his sins will be produced; and there will be produced for him a بطاقة bearing the testimony that there is no deity but God, and it will outweigh the others. (TA.) بطل 1 بَطَلَ, (S, Msb, K,) aor. بَطُلَ, (S, Msb,) inf. n. بُطْلٌ and بُطُولٌ and بُطْلَانٌ, [of which the last seems to be the most common,] (S, Msb, K, KL, &c.,) It (a thing) was, or became, بَاطِل, as meaning contr. of حَقّ; (S;) [i. e.,] it was, or became, false, untrue, wrong or incorrect, fictitious, spurious, unfounded, unsound, (KL,) vain, unreal, naught, futile, worthless, useless, unprofitable, (KL, PS,) devoid of virtue or efficacy, ineffectual, null, void, of no force, or of no account; (Msb;) it went for nothing, as a thing of no account, (S, Msb, K,) or as a thing that had perished or become lost. (K.) [It is said of an assertion or allegation and the like, and of a deed, &c.] Hence the saying in the Kur [vii. 115], وَ بَطَلَ مَا كَانُوا يَعْمَلُونَ [And what they were doing became vain, or null; or went for nothing, as a thing of no account]. (TA.) And ذَهَبَ دَمُهُ بُطْلًا His blood went for nothing, [unretaliated, and uncompensated by a mulct,] as a thing of no account. (S, Msb.) And بَطَلَ دَمُهُ [signifies the same; or] He was slain without there being obtained for him either blood-revenge or blood-wit. (Er-Rághib, TA.) — — See also the inf. n. بُطُولٌ below, voce بَطَّالٌ. — — لَبَطَلَ القَوْلُ [How false, untrue, wrong or incorrect, &c., is the saying!] is said in wonder at that which is بَاطِل. (TA.) — — بَطَلَ, (S, K,) or بَطَلَ مِنَ العَمَلِ, (Msb,) aor. بَطُلَ, (TA,) inf. n. بَطَالَةٌ (S, Msb, K, KL) and بِطَالَةٌ, which is mentioned by one of the expositors of the Mo'allakát, and said to be the more chaste, and sometimes one says بُطَالَةٌ, to make it accord with its contr. عُمَالَةٌ, (Msb,) He (a hired man, or hireling,) was, or became, idle, unoccupied, or without work. (S, Msb, * K, KL. [See also 5.]) [Hence, يَوْمُ بَطَالَةٍ A day of idleness; a holiday.] — — بِطَالَةٌ, with kesr, also signifies The being diverted from that which would bring profit in the present life or in the life to come. (TA.) — — See also 2. — — بَطَلَ فِى حَدِيثِهِ, (K,) aor. بَطُلَ; so it seems to be from the context in the K, but correctly بَطِلَ, aor. بَطَلَ, as in the Jm; (TA;) inf. n. بَطَالَةٌ (K) [and app. بُطُولٌ also; see بَطَّالٌ]; He jested, or joked, or was not serious or in earnest, in his discourse; as also ↓ ابطل. (K.) — بَطُلَ, aor. بَطُلَ, (Msb,) inf. n. بَطَالَةٌ (S, Msb, K, KL) and بِطَالَةٌ (Lth, Msb, TA) and بُطَالَةٌ (TA) and بُطُولَةٌ, (S, K, KL,) He (a man) was, or became, courageous, brave, or stronghearted, on the occasion of war, or fight; such as is termed بَطَلٌ, q. v.; (S, Msb, K, KL;) as also ↓ تبطّل: (K:) or this last signifies he affected courage, &c.; he made himself, or constrained himself to be, courageous, &c.; syn. تَشَجَّعَ. (TA.) — — لَبَطُلَ الرَّجُلُ [How courageous, &c., is the man!] is said in wonder at التَّبَطُّل [i. e. courage, &c., or the affecting of courage, &c.]. (TA.) 2 التَّبْطِيلُ [inf. n. of بطّل] signifies ↓ فِعْلُ البطالهِ, [in which the latter word is written in the TA without any indication of the vowel of the ب,] i. e. The pursuit of vain, or frivolous, diversion or sport, and foolish, or ignorant, conduct. (TA.) [See بِطَالَةٌ, above, and the phrase next following it.] — See also 4. 4 ابطل He said, or spoke, what was false, or untrue; (Mgh, Msb, K;) [contr. of أَحَقَّ;] he lied: (Mgh:) he made a false, or vain, claim or demand; he claimed, or demanded, for himself that which was not right, or just. (Lth, TA.) — — See also 1. — ابطلهُ [and vulgarly ↓ بطّلهُ] He made it, or rendered it, [and he proved it to be,] بَاطِل, i. e. false, untrue, wrong or incorrect, fictitious, spurious, unfounded, unsound, vain, unreal, naught, futile, worthless, useless, unprofitable, (S, * L, K, TA,) devoid of virtue or efficacy, ineffectual, null, void, of no force, or of no account; (Msb, TA;) he nullified it, annulled it, abolished it, cancelled it; whether it was true or false, right or wrong, authentic or spurious, valid or null; (TA;) he made it to go for nothing, as a thing of no account, or as a thing that had perished or become lost. (K.) Hence, ابطل شَهَادَتَهُ He annulled his testimony. (TA in art. زور.) And لِيُحِقَّ الحَقَّ وَ يُبْطِلَ البَاطِلَ, in the Kur [viii. 8, meaning That He might establish that which is true, and annul that which is false]. (TA.) 5 تبطّلوا بَيْنَهُمْ They took it by turns to say, or to do, that which was false, wrong, vain, futile, or the like; syn. تَدَاوَلُوا البَاطِلَ. (Az, K.) — — [تبطّل, said in the Mgh to be from البَطَالَةُ, (see بَطَلَ, or بَطَلَ مِنَ العَمَلِ,) app. signifies, as its part. n. (q. v. voce بَطَّالٌ) indicates, He became unoccupied and lazy.] — See also 1, near the end of the paragraph. بُطْلٌ [originally an inf. n. of 1, and mentioned therewith, first sentence:] i. q. بَاطِلٌ, q. v. (Ham p. 114.) بَطَلٌ, said to be the only epithet of its measure except حَسَنٌ; (TA in art. حسن;) applied to a man, Courageous, brave, or strong-hearted, on the occasion of war, or fight; [commonly used as a subst., meaning a man of courage or valour, a brave man, a hero;] (S, Msb, K;) as also ↓ بَطَّالٌ; (K;) one whose wound goes for nothing, so that he does not care for it, (Lth, K,) and it does not withhold him from the exercise of his courage; (Lth, TA;) or the blood of whose adversaries goes for nothing with him, (K,) unrevenged: (TA:) or for this reason he is thus called; (TA;) or because

life is annulled, or made to go for nothing, on the occasion of encountering him, and severe misfortunes are annulled by him, (Msb,) or by his sword, and made to be of no account: (TA:) and so ↓ بَطَلَةٌ applied to a woman; (S, Msb, K;) accord. to one of the expositors of the Hamáseh; (Msb;) but AZ says that this is not allowable: (IDrd, TA:) the pl. of بَطَلٌ is أَبْطَالٌ. (Msb, K.) بَطَلَةٌ: see بَاطِلٌ: — and see also بَطَلٌ. بَطْلَانُ One whose powers have become weak: but this is a vulgar word. (TA.) بُطَّلَاتٌ (pl. of بُطَّلٌ, TA) False, or vain, things; or unprofitable sayings. (Ibn-'Abbád, K.) You say, جَآءَ بِالبُطَّلَاتِ He uttered false, or vain, things; &c. (El-Moheet, TA.) بَطَّالٌ, applied to a man, signifies ذُو بَاطِلٍ ↓ بَيِّنُ ↓ البُطُولِ [app. meaning Having a vain, or false, object or pursuit; manifesting the having such an object or pursuit: or, accord. to an explanation of ذو باطل by Bd in xxxviii. 26, i. q. مُبْطِلٌ and عَابِثٌ, i. e. jesting, or joking; (see بَطَلَ فِى حَدِيثِهِ, or بَطِلَ;) or saying what is untrue: and playing, or sporting, and doing that in which is no profit; as also ↓ بَاطِلٌ, q. v.]: (K:) one who jests, or jokes, in his discourse: one who is diverted from that which would bring profit in the present life or in that which is to come: (TA:) idle; unoccupied: (S, Msb:) or exceedingly, or extremely, idle: (KL:) or unoccupied and lazy; as also ↓ مُتَبَطِّلٌ. (Mgh.) [In the present day it is commonly used as signifying Bad, worthless, and useless; applied to a man and to anything.] — See also بَطَلٌ. بَاطِلٌ contr. of حَقٌّ; (S, K;) i. e. False, untrue, wrong or incorrect, fictitious, spurious, unfounded, unsound, (KL,) vain, unreal, naught, futile, worthless, useless, unprofitable, (KL, PS,) devoid of virtue or efficacy, ineffectual, null, void, of no force, or of no effect; (Msb;) that proves, when inquired into, or investigated, to be false, wrong, unfounded, unsound, or not established; applying to a saying, and [sometimes] to a deed: (TA:) [going for nothing, as a thing of no account, or as a thing that has perished or become lost: (see the verb, 1, first sentence:) often used as a subst., meaning a false, or vain, saying, or assertion, or allegation; a lie; a falsehood: and a false, or vain, deed, or action, or affair, or thing; &c.:] and ↓ بُطْلٌ is syn. therewith, (Ham p. 114,) and so are ↓ أُبْطُولَةٌ and ↓ إِبْطَالَةٌ: (K:) the pl. of بَاطِلٌ is بَوَاطِلُ; (Msb;) and بُطْلٌ occurs as a pl. of the same; (Ham p. 360;) or its pl. is أَبَاطِيلُ, contr. to analogy, (S, Msb,) as though the sing. were إِبْطِيلٌ; (S;) or, accord. to AHát, this is pl. of ↓ أُبْطُولَةٌ, or, as some say, of ↓ إِبْطَالَةٌ, (Msb,) or, accord. to As and AHát and IDrd, of both these; (TA;) and signifies false, or vain, sayings and actions or deeds. (K in art. هتر, &c.) You say, قَدْ قُلْتَ بَاطِلًا [Thou hast said a false, or vain, saying; a lie; a falsehood]; like as you say, قَدْ قُلْتَ حَقًّا. (Ham p. 360.) And يَأْكُلُونَ أَمْوَالَ النَّاسِ بِالبَاطِلِ [They devour the possessions of men by false pretence]. (Kur ix. 34.) And ↓ بَيْنَهُمْ أُبْطُولَةٌ and ↓ إِبْطَالَةٌ [Between them is false, or vain, speech, or discourse, &c.]; syn. بَاطِلٌ. (K.) — — The belief in a plurality of Gods: so explained as occurring in the Kur xlii. 23. (TA.) — — See also بَطَّالٌ, in two places. [Hence,] بَاطِلًا In play, or sport; acting unprofitably; or aiming at no profit. (Jel in iii. 188 and xxxviii. 26.) — — البَاطِلُ Iblees: so in the Kur [xxxiv. 48], where it is said, مَا يُبْدِئُ الْبَاطِلُ وَ مَا يُعِيدُ [explained in art. بدأ]: (Katádeh, K:) and again [xli. 42], where it is said, لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنَ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ, [accord. to some,] meaning that Iblees shall not add to the Kur-án nor diminish therefrom: (TA:) ↓ بَطَلَةٌ [is its pl., and] signifies devils: (A, TA:) or enchanters. (O, K.) إِبْطَالَةٌ: see بَاطِلٌ; for each in three places. أُبْطُولَةٌ: see بَاطِلٌ; for each in three places. مُبْطِلٌ One who says a thing in which is no truth, or reality: (Er-Rághib, TA:) one who embellishes speech with lies: (Bd in xxx. 58:) one who says, or does, false, or vain, things. (Jel ibid.) [See also its verb, 4.] مُتَبَطِّلٌ: see بَطَّالٌ. بطم بُطْمٌ (S, K) and بُطُمٌ, (K,) the latter allowable accord. to IAar, (TA,) The حَبَّة خَضْرَاء [or fruit of the terebinth-tree, to which this latter appellation is given in the present day, i. e., of the pistacia terebinthus of the botanists]; (S, K;) so accord. to the people of El-'Áliyeh; and the like is said on the authority of As: (TA:) or the tree thereof; (K;) [which is called بُطْم in the present day;] so accord. to AHn; and he says, but no one has told me that it grows in the land of the Arabs; but they assert that the ضِرْو [meaning the cancamum-tree, also called كَمْكَام, but said by IAar to be the حبّة خضراء,] is nearly like it: (TA:) its fruit is heating, diuretic, strengthening to the venereal faculty, good for the cough, and for the [disease of the face called] لَقْوَة, and for the kidney; and the overspreading of the hair with its dry and sifted leaves causes it to grow, and beautifies it. (K.) بطن 1 بَطَنَ, aor. بَطُنَ, (K,) inf. n. بَطَانَةٌ, (TA,) He (a man) was, or became, big, or large, in the belly, (K, TA,) in consequence of much eating. (TA.) — — And بَطِنَ, aor. بَطَنَ, inf. n. بَطَنٌ, He (a man) was, or became, big, or large, in the belly, in consequence of satiety, (S, TA,) and disordered therein: (TA:) he was, or became, in a state of repletion, or much filled with food. (TA.) — — — — And [hence,] بَطِنَ signifies also (tropical:) i. q. أَشِرَ and بَطِرَ [He exulted, or exulted greatly, or excessively, and behaved insolently and unthankfully, or ungratefully: &c.]. (TA.) — — بُطِنَ He (a man, S, TA) had a complaint of, or a disease in, or a pain in, his belly. (S, Msb, TA.) — بَطَنَهُ, (S, K,) aor. بَطُنَ, (S, TA,) inf. n. بَطْنٌ, (TA,) He struck, or beat, his belly; as also بَطَنَ لَهُ, (S, K,) accord. to some, or the ل is added [only] in verse; (S;) and ↓ بطّنهُ, (K,) inf. n. تَبْطِينٌ. (TA.) — — It (a disease) entered into him: [as though it penetrated into his belly: see 10:] in this sense it has for its inf. n. بُطُونٌ. (TA.) And بَطَنَتْ بِهِ الحُمَّى The fever produced an effect within him. (TA.) — — He entered into it; namely, a valley; (S, TA;) in which sense it has for its inf. n. بَطْنٌ; and ↓ تبطّنهُ signifies the same: or the latter, he went about in it; namely, the valley; as also ↓ استبطنهُ. (TA.) — — (tropical:) [He penetrated into it mentally;] he knew it; (Msb, K, TA;) namely, the news or story, or the state or case, of another: (K, TA:) (tropical:) he knew the inward, or intrinsic, state or circumstances thereof; (S, Msb, TA;) i. e., of a case, or an affair; (S, TA;) as also ↓ استبطنهُ: (K, A, TA:) and ↓ تبطّنهُ (assumed tropical:) he entered into it so that he knew its inward, or intrinsic, state or circumstances. (Ham p. 688.) — — بَطَنَ بِفُلَانٍ, accord. to the S and M, but in the K مِنْ فُلَانٍ, (TA,) (tropical:) He became one of his particular, or special, intimates, friends, or associates, (S, K, TA,) entering into his affair [or affairs]: (TA:) or بَطَنَ بِهِ, aor. بَطُنَ, inf. n. بُطُونٌ and بَطَانَةٌ, means (assumed tropical:) he entered into his affair [or affairs]. (TA.) — — And بَطَنَ, (Msb, K,) aor. بَطُنَ, said of a thing, (Msb,) It was, or became, unapparent, hidden, concealed, or covert; (K, TA;) contr. of ظَهَرَ. (Msb.) — — See also 4. 2 بطّنهُ, inf. n. تَبْطِينٌ: see 1. — — See also 4. — — He put a بِطَانَة, i. e. a lining, to it; namely, a garment, or piece of cloth; (S, K;) as also ↓ ابطنهُ. (K.) — — بطّن لِحَيَتَهُ, inf. n. as above, He took, or cut off, from that part of his beard which was beneath the chin and lower jaw. (Sh, Nh, TA.) Accord. to the copies of the K, تَبْطِينُ اللِّحْيَةِ signifies the not doing so: but this is wrong. (TA.) 3 بَاطَنْتُ صَاحِبِى i. q. شددته [app. a mistranscription for شَاوَرْتُهُ, meaning (assumed tropical:) I consulted with my companion in order to know what was in his mind]. (TA.) 4 ابطن البَعِيرَ, (IAar, S, K,) inf. n. إِبْطَانٌ, (S,) He bound, or made fast, the camel's بِطَان [or belly-girth]; (S, K;) as also ↓ بطّنهُ, accord. to the copies of the K; but this is a mistake for ↓ بَطَنَهُ, aor. بَطُنَ, inf. n. بَطْنٌ; which last verb, however, though said by Az to be a dial. var., is disallowed by IAar and by AHeyth. (TA.) — — أَبْطَنْتُ السَّيْفَ كَشْحِى (S, TA) I put the sword beneath my waist. (TA.) And ابطن كَشْحَهُ سَيْفَهُ (assumed tropical:) He made his sword to be his ↓ بِطَانَة [app. meaning his secret companion]. (TA.) [This seems to be from the phrase next

following.] — — أَبْطَنْتُ الرَّجُلَ (assumed tropical:) I made the man to be one of my particular, or special, intimates, friends, or associates; (S, TA; *) took him as a بِطَانَة. (TA.) One says also, فُلَانًا اِسْتَبْطَنْتُ ↓ دُونَكَ (Ham p. 688; [there rendered by خامصته, app. a mistranscription for خَصَصْتُهُ; meaning (assumed tropical:) I took, or chose, such a one particularly, or specially, for my companion, in preference to thee: it is said in explanation of the phrase مُسْتَبْطِنًا سَيْفِى, which seems to mean (assumed tropical:) taking my sword as my special companion, or putting it beneath my waist; so that استبطن ↓ سَيْفَهُ is similar to one, or both, of two phrases mentioned above in this paragraph.]) — — See also 2. 5 تبطّن He filled the [meaning his] belly. (Har p. 176.) — — تبطّن جَارِيَةً (Sh, S, TA) He made his بَطْن to be in contact with that of a girl, skin to skin: (Sh, TA:) or inivit puellam; i. e. أَوْلَجَ ذَكَرَهُ فِيهَا. (TA.) — — تبطّن الكَلَأَ He was, or became, in the middle, or midst, of the herbage: (TA:) or he went round about in the herbage. (S.) See also 1, in two places. 6 تباطن It (a place) was far-extending; one part thereof being remote from another. (TA.) 8 اِبْتَطَنْتُ النَّاقَةَ عَشَرَةَ أَبْطُنٍ I assisted the she-camel in bringing forth, or delivered her of her young, ten times. (S, TA. [Golius and Freytag render the verb by " ventre enixa fuit: " and the former renders the phrase above (incorrectly printed in his Lex.) by " peperit camela decem vicibus. "]) 10 استبطن الفَرَسَ He sought to find what young was in the belly of the mare. (TA.) — — استبطن الفَحْلُ الشُّوَّلَ The stallion covered the she-camels raising their tails, so that they conceived, or received his seed into their wombs; as though [meaning] he deposited his seed in their bellies. (TA.) — — استبطنهُ He, or it, entered [or penetrated] into his, or its, belly, or interior; [or was, or became, or lay, within it;] like as the vein enters [or penetrates] into [or lies within] the flesh. (A, TA.) You say, اِسْتَبْطَنْتُ الشَّىْءَ (يَسْتَبْطِنُ) [I entered, or penetrated, into the thing, whether actually or mentally]. (S.) See 1, in two places. — — See also 4, in two places. — — اِسْتِبْطَانٌ also signifies The having, or holding, [a thing] concealed within. (PS.) [This explanation seems to be given to show that, in the opinion of the author of the PS, اِسْتَبْطَنْتُ الشَّىْءَ in the S means I had, or held, the thing concealed within.] بَطْنٌ The belly, or abdomen; i. e. the part of the body which is separated from the جَوْف [i. e. chest, or thorax,] by the حِجَاب [i. e. midriff, or diaphragm]; containing the liver and the spleen and the stomach and the lower intestines &c.; (Zj in his " Khalk el-Insán; " [in which it is erroneously said to comprise also the lungs;]) contr. of ظَهْرٌ; (S, Msb, K;) of a man and of any animal: (TA:) of the masc. gender, (S, K,) and, accord. to AO, fem. also: (AHát, S:) pl. أَبْطُنٌ and بُطُونٌ (Az, Msb, K) and بُطْنَانٌ; (K;) the first a pl. of pauc.; and the second [as also the third] a pl. of mult., applied to more than ten. (Az, TA.) [Hence,] ذُو البَطْنِ [What is in the belly: but generally meaning] excrement, ordure, or dung. (K, TA.) You say, أَلْقَى ذَا بَطْنِهِ He (a man) ejected his excrement, or ordure. (TA.) And أَلْقَتْ ذَا بَطْنِهَا She (a woman, TA) brought forth; (K;) as also وَضَعَتْ ذَاتَ بَطْنِهَا: (TA in art. ذو:) and she (a hen) laid an egg. (K.) And نَثَرَتْ ذَا بَطْنِهَا, (T and Mgh in art. نثر,) and [elliptically] نَثَرَتْ بَطْنَهَا, (T and A and Mgh in that art.,) She (a woman) brought forth many children. (T in that art.) And it is said in a prov., (TA,) الذِّئْبُ يُغْبَطُ بِذِى بَطْنِهِ [The wolf is envied for what is in his belly]: for one never thinks him to be hungry, but only thinks him to be in a state of repletion, because of his hostility to men and cattle, (A'Obeyd, K,) though he is sometimes distressed by hunger. (A'Obeyd. [See various readings of this prov. in Freytag's Arab. Prov. i. 500 and 501.]) مَاتَتْ فِى بَطْنٍ, a phrase occurring in a trad., means She (a woman) died in childbirth. (TA.) See also بَطِنٌ. فُلَانٌ ابْنُ بَطْنِهِ. means (assumed tropical:) Such a one is solicitous for his belly. (Er-Rághib, TA in art. بنى.) [Many phrases in which the word بَطْن occurs will be found explained under other words of those phrases; as ظَهْرٌ, and أَخَذَ, and عُصْفُورٌ, &c.] بَطْنُ الحُوتِ: see الرِّشَآءُ. — — Also The inside, or interior, of anything; syn. جَوْفٌ: and so ↓ بَاطِنٌ; syn. دَاخِلٌ: (K:) pl. of the former as above. (TA.) Thus بَطْنُ وَادٍ means The interior of a water-course or riverbed [or valley; i. e. its bottom, in which flows, occasionally or constantly, its torrent or river]. (MA.) And بَطْنُ مَكَّةَ means The interior of Mekkeh. (Bd in xlviii. 24.) [Hence,] it is said of the Kur-án, لِكُلِّ آيَةٍ مِنْهَا ظَهْرٌ وَ بَطْنٌ, meaning (assumed tropical:) To every verse thereof is an apparent sense and a sense requiring development. (TA.) [See ظَهْرٌ.] See also بَاطِنٌ. [And its pl. بُطْنَانٌ is also used as a sing., meaning The middle, or midst, of a thing: and the lower, or lowest, part, or the foundation. Thus,] بُطْنَانُ الجَنَّةِ means The middle, or midst, of Paradise: (S, TA:) and بُطْنَانُ العَرْشِ, The lower, or lowest, part, or the foundation, of the عرش [vulgarly held to be the throne of God]. (TA.) You say also [بَطْنُ الكَفِّ and] الكَفِّ ↓ بَاطِنُ (assumed tropical:) The palm of the hand [opposed to ظَهْرُهَا and ظَاهِرُهَا]: and [بَطْنُ القَدَمِ and] القَدَمِ ↓ بَاطِنُ (assumed tropical:) The sole of the foot [likewise opposed to ظَهْرُهَا and ظَاهِرُهَا]: (Zj in his " Khalk- el-Insán: ") and بَطْنُ الحَافِرِ (S in art. نسر) and الحَافِرِ ↓ بَاطِنُ (M and K in that art.) (assumed tropical:) [The sole of the solid hoof;] the part of the solid hoof in which is the نَسْر, q. v. (S and M and K in that art.) بَطْنُ الرَّاحَةِ is well known [as another name for بَطْنُ الكَفِّ, explained above; for الرَّاحَة is often used as syn. with الكَفّ]: and الخُفِّ ↓ بَاطِنُ is [said to be] (assumed tropical:) The part of the foot of a camel or the like that is next the leg: and one says, الإِبْطِ ↓ بَاطِنُ, [meaning (assumed tropical:) The armpit, or hollow of the inner side of the shoulder-joint,] but not بَطْنُ الإِبْطِ: (TA:) [and العُنُقِ ↓ بَاطِنُ the throat.] The بَطْن of a feather is (tropical:) The long, (S,) or longer, (K,) [or wider, i. e. inner,] lateral half: pl. بُطْنَانٌ; (S, K, TA;) which is explained as signifying the parts beneath the shaft: opposed to ظُهْرَانٌ, pl. of ظَهْرٌ [q. v.]. (TA.) — — Also A low, or depressed, tract, or portion, of land, or ground; (S, TA;) and so ↓ بَاطِنٌ: (TA:) [or a bottom, or low land; or a low, soft flat; i. e.] soft, plain, fine, low land or ground; opposed to ظَهْرٌ [q. v.]: (TA in art. ظهر:) pl. of the former, (S,) or of the latter, (K,) بُطْنَانٌ, (S, K,) a pl. of mult., (TA,) and أَبْطِنَةٌ, (K,) a pl. of pauc., and anomalous [as pl. of either]: (TA:) the former pl., in relation to land, is also used as a sing., like بَطْنٌ: (AHn, TA:) and accord. to ISh, بُطْنَانُ الأَرْضِ signifies the low, or depressed, tract, or tracts, of land, of the plain, or soft, parts thereof, and of the rugged, and of the meadows, where water rests and stagnates: and such tracts are also called بَوَاطِنُ and بُطُونٌ. (TA.) — — بَطْنُ السَّمَآءِ and ظَهْرُ السَّمَآءِ both signify (assumed tropical:) The apparent, visible, part of the sky. (Fr, T voce ظَهْرٌ [q. v.].) — Also (tropical:) A tribe below that which is termed قَبِيلَة: (S, Msb, K, TA:) or next below the عِمَارَة: (S and TA voce شَعْبٌ, &c.:) or below the فَخِذ and above the عمارة: (K: [but for this I have found no other authority:]) of the masc. gender: (TA:) or [properly] fem.: but if حَىٌّ [said by some to signify a tribe, absolutely,] be meant thereby, it is masc.: (Msb:) or fem. if used in the sense of قَبِيلَة: (TA:) pl. [of pauc.] أَبْطُنٌ and [of mult.] بُطُونٌ. (Msb, K.) [See شَعْبٌ.] بَطَنٌ Disease of the belly, (K, TA,) being a state of enlargement thereof arising from satiety; and so ↓ بِطْنٌ; whence the phrase مَاتَ بِالبَطْنِ He died by the disease of the belly. (TA.) بَطِنٌ One whose object of care, or anxiety, is his belly: (K:) or who has an inordinate desire, or appetite, for food; (S;) whom nothing causes care, or anxiety, but his belly; (S, TA;) as also ↓ مِبْطَانٌ: (TA:) or the former, (TA,) or ↓ the latter, (S,) ever large, or big, in the belly in consequence of much eating: (S, TA:) or

↓ both signify voracious; not ceasing from eating. (K.) — — And [hence,] (tropical:) One who exults, or exults greatly, or excessively, and behaves insolently and unthankfully, or ungratefully: (TA:) or who does so, being abundant in wealth. (K, TA.) بِطْنَةٌ Repletion; the state of being much filled with food (S, K) and drink. (So in a copy of the S.) It is said in a prov., البِطْنَةُ تُذْهِبُ الفِطْنَةَ [Repletion banishes intelligence]. (TA.) — — And [hence,] (tropical:) Exultation, or great or excessive exultation, and insolent and unthankful, or ungrateful, behaviour. (K, TA.) — — [Hence also,] مَاتَ فُلَانٌ بِبِطْنَتِهِ (assumed tropical:) Such a one died with his wealth complete, not having expended, or dispensed, anything thereof: or, accord. to A'Obeyd, this prov. relates to religion, and means (assumed tropical:) he went forth from the present world in a state of integrity, without any infringement of his religion. (TA.) [See also تَغَضْغَضَ, in two places.] [Hence also,] نَزَّتْ بِهِ البَطِنَةُ (assumed tropical:) Richness caused him to exult, or exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully. (TA.) البَطِنَةُ i. q. الدُّبُرُ [The back, hinder part, posteriors, &c.]. (TA.) — — بَطِنَاتُ الوَادِى The roads, or beaten tracks, of the valley. (TA.) بِطَانٌ [The belly-girth of a camel: or] the girth of the [kind of saddle called] قَتَب, (S, K,) which is put beneath the belly of the camel, and is like the تَصْدِير to the رَحْل: (S:) or the girth of the [saddle called] رَحْل: (Msb:) pl. [of pauc.] أَبْطِنَةٌ and [of mult.] بُطْنٌ. (K.) [Hence,] اِلْتَقَتْ حَلْقَتَا البِطَانِ [The two rings of the belly-girth met]: said of a case, or an affair, that has become severe, strait, or distressing. (S.) And رَجُلٌ عَرِيضُ البِطَانِ (tropical:) A man in ample and easy circumstances; or in an easy, or a pleasant, state or condition; or easy, or unstraitened, in mind. (K, TA. [See also art. عرض.]) And مَاتَ فُلَانٌ وَهُوَ عَرِيضُ البِطَانِ, meaning, accord. to A'Obeyd, (assumed tropical:) Such a one died broad in the fleshy parts (المَلَاحِم); nothing of him having gone. (TA. [But this seems to be said of a man's dying in a state of opulence: see Freytag's Arab. Prov. ii. 601.]) بَطِينٌ, applied to a man, (K,) Big, or large, in the belly; (S, K;) as also ↓ مِبْطَانٌ: the former occurs, in a description of 'Alee, used as an epithet of praise: and signifies also big, or large, in the belly in consequence of much eating: and having the belly full; as also ↓ the latter: pl. of the former بِطَانٌ. (TA.) — — Hence, (tropical:) Full; applied to a purse [&c.]. (TA.) You say رَجُلٌ بَطِينُ الكُرْزِ (assumed tropical:) [lit. A man having the pair of provision-bags full]; meaning (assumed tropical:) a man who conceals his travel-ling-provision in a journey, and eats that of his companion. (TA.) — — (assumed tropical:) Far; far-extending. (S, K, TA.) So in the phrase شَأْوٌ بَطِينٌ (assumed tropical:) [A farextending heat, or single run to a goal or limit], (S, TA,) and شَوْطٌ بَطِينٌ [signifying the same]. (TA.) — — (assumed tropical:) Wide, and low, or depressed; applied to a tract of land or ground. (Ham p. 506.) البُطَيْنُ One of the Mansions of the Moon; (S, K;) namely, the Second; (Kzw, &c.;) three small stars [e and p and n], (S, K,) disposed in the form of an equilateral triangle, (S,) as though they were three stones whereon a cooking-pot is placed, and forming the belly of the Ram; (S, K;) the appellation being made a diminutive because the Ram consists of many stars in the form of a ram; [so I here render حَمَل though it properly signifies a lamb;] the شَرَطَانِ being its two horns; and the بُطَيْن, its belly; [or, accord. to our configuration of Aries, the rump;] and the ثُرَيَّا, its rump, or tail; (S;) three obscure stars, forming the points of a triangle, in the belly of the Ram, between the شَرَطَانِ and the ثُرَيَّا; (Kzw, Mir-át ez-Zemán, &c.;) the three stars of which two are on the tail and one on the thigh of the Ram, forming an equilateral triangle. (Kzw in his description of Aries.) [See مَنَازِلُ القَمَرِ, in art. نزل.] The Arabs assert that it has no نَوْء [here meaning effect upon the weather], except wind. (TA.) بِطَانَةٌ The lining, or inner covering, of a garment, or piece of cloth [&c.]; contr. of ظِهَارَةٌ; (S, Msb, K;) as also ↓ بَاطِنَةٌ: (JK in art. ظهر:) pl. of the former بَطَائِنُ. (TA.) — — (assumed tropical:) A secret (K, TA) that a man conceals. (TA.) One says, هُوَ ذُو بِطَانَةٍ بِفُلَانٍ, i. e. (assumed tropical:) He is one who possesses knowledge of the inward, or intrinsic, state or circumstances of the case, or affair, of such a one. (TA.) — — (tropical:) A particular, or special, intimate, friend, or associate; (S, K, TA;) one who is particularly distinguished by entering into, and becoming acquainted with, the inward, or intrinsic, state or circumstances of one's case or affair; (TA;) an intimate and familiar friend or associate; (Zj, TA;) a confidential friend, who is consulted respecting one's circumstances: (TA:) it is from the same word in the sense first explained above, relating to a garment, or piece of cloth: (Mgh, Er-Rághib:) and is used in a pl. sense, as meaning intimate and familiar friends or associates, to whom one is open, or unreserved, in conversation, and who know the inward state or circumstances [of one's case or affair]: (Zj, TA:) or one's family; and one's particular, or special, intimates, friends, or associates. (Mgh.) You say, هُوَ بِطَانَتِى (tropical:) [He is my particular, or special, intimate, &c.]: and هُمْ بِطَانَتِى and أَهْلُ بِطَانَتِى (tropical:) [They are my particular, or special, intimates, &c.]. (A, TA.) See also 4. — — Coupled with عَلَاوَة, it signifies What is put beneath [the things that compose the main load of a camel], such as a water-skin and the like. (TA.) — — See also بَاطِنَةٌ. بَاطِنٌ Unapparent; hidden; concealed; covert: (K, TA:) [and inward; inner; interior; internal; intrinsic; esoteric: in all these senses] contr. of ظَاهِرٌ. (Msb, TA.) — — بَاطِنُ أَمْرٍ [The inward, or intrinsic, state or circumstances, of a case or an affair]; (TA, &c.;) [and so بَطْنُ ↓ أَمْرٍ; whence the phrases,] أَفْرَشَنِى ظَهْرَ أَمْرِهِ وَبَطْنَهُ (assumed tropical:) [He displayed, or laid open, to me the outward state or circumstances of his case or affair, and the inward state or circumstances thereof]; and هُوَ مُجَرِّبٌ بَطْنَ الأُمُورِ (assumed tropical:) [He is one who possesses experience of the inward, or intrinsic, state or circumstances of affairs], as though he hit their bellies by his knowledge of their true, or real, states or circumstances. (TA.) — — البَاطِنُ [The internal, inward, or intrinsic, state, condition, character, or circumstances, of a man: and the heart, meaning the secret thoughts; the recesses of the mind; the state of mind; the inward, or secret, disposition of the mind: opposed to الظَّاهِرُ. — — Also,] an epithet applied to God, meaning He who knows the inward, or intrinsic, states or circumstances of things: (S:) or He who knows the secret and hidden things: or He who is veiled from the eyes and imaginations of created beings. (TA.) — — [بَاطِنًا Covertly; secretly.] — — See also بَاطِنَةٌ, in eight places. — — بِطَانَةٌ also signifies A water-course, or place in which water flows, in rugged ground: pl. بُطْنَانٌ (K) and بُطْنٌ. (TA.) بَاطِنَةٌ: see بِطَانَةٌ. — — Also The middle, and the retired part, of a كُورَة [i. e. province, or district, or city]: in the copies of the K erroneously written ↓ بِطَانَة, and explained as meaning the " middle of a كورة. " (TA.) الأَبْطَنُ A certain vein in the interior of the arm of the horse; one of two veins which are called الأَبْطَنَانِ: (S:) accord. to AO, these are two veins that penetrate into the interior of the arm until they become hidden among the sinews of the shank. (TA.) مُبَطَّنٌ, applied to a man, Lank in the belly: (S, K, TA:) fem. with ة. (S.) — — Applied to a horse, White in the back and belly. (K.) — — Lined; having a بِطَانَة put to it. (TA.) مِبْطَانٌ: see بَطِينٌ, in two places: and see بَطِنٌ, in three places. مَبْطُونٌ Having a complaint of, or a disease in, or a pain in, his belly: (S, Mgh, Msb, K:) one who dies of disease of his belly, as dropsy and the

like: such is reckoned a martyr. (TA.) بطو or بطى 1 بَطَا, aor. يَبْطُو, is said by Z and Meyd to signify He, or it, was, or became, wide: and hence بَاطِيَةٌ, meaning a نَاجُود. (TA.) 4 أَ1ْ2ِ3ِ4 see what next follows. بِطْيَةٌ, with kesr, is a word mentioned by Sb; (K;) but ISd says, "I know not to what it is applied, unless ↓ أَبْطَيْتُ be a dial. var. of أَبْطَأْتُ, (K, TA,) like as اِحْبَنْطَيْتُ is of اِحْبَنْطَأْتُ; in which case it is thence derived as meaning The state [of being slow, &c.]; and is not to be regarded as formed by substitution [of ى for ء], because that would be extr.: " so in the M: (TA:) it is asserted, however, in the S and the Fs and the Jámi' el-Loghah of Kz and in other lexicons, that one should not say, ابطيت, with ى, but ابطأت, with ء. (MF, TA.) بَاطٍ part. n. of بَطَا, mentioned above, accord. to Z and Meyd. (TA.) بَاطِيَةٌ A certain vessel; (S;) a نَاجُود [or vessel into which wine is put]; (AA, S, Mgh, K;) a large vessel of glass, which is filled with wine, or beverage, and placed amid the drinkers, who ladle out from it [into their cups], (Az, Mgh, TA,) and drink: (Az, TA:) [a wine-vase, of glass or of earthenware; an amphora; an earthen jar; now applied to a vessel of this kind into which wine and oil &c. are put:] said to be an arabicized word: (TA:) [J says,] " I think it to be arabicized: " (S:) but accord. to Z and Meyd, it is from 1, as mentioned above. (TA.) بظر 1 بَظِرَتْ, [aor. بَظَرَ, inf. n. بَظَرٌ,] said of a woman, [She had a بَظْر (q. v.), or a long بَظْر; or] she was uncircumcised. (Msb.) [But see بَظَرٌ, below.] — — And بَظِرَ, inf. n. بَظَرٌ, He had what is termed a بُظَارَة [q. v.] in his upper lip. (S.) 2 بَظَّرَتْ, inf. n. تَبْظِيرٌ, She circumcised a female. (K.) — — هُوَ يُمِصُّهُ وَيُبَظِّرُهُ أُمْصُصْ بَظْرَ (M, K) He says to him, فُلَانَةَ: (K:) a prov. of the Arabs. (TA.) بَظْرٌ, (Lh, T, S, M, &c.,) also pronounced بَضْرٌ, (T,) and ↓ بُظَارَةٌ [which see below] (Lh, T, S, M, K) and ↓ بَظَارَةٌ (M, K) and ↓ بَيْظَرٌ (Lh, T, M, K) and ↓ بُنْظُرٌ, (K,) A certain thing, (S, M, Mgh, K,) or piece of flesh, (A,) between the two sides of the vulva (الإِسْكَتَانِ, S, M, K, or الشُّفْرَانِ, A, or شُفْرَا الفَرْجِ, Mgh) of a woman, (M, A, Mgh, K,) which is cut off in circumcision, (A,) not yet cut off; (S;) a piece of flesh between the two sides of the vulva (الشُّفْرَانِ) of a woman; i. e. the prepuce (قُلْفَة) that is cut off in circumcision; (Msb;) also called كَيْنٌ and رَفْرَفٌ and نَوْفٌ (Lh, T) and قُنْبٌ [which last properly signifies the " prepuce," or " sheath," of a beast or horse or the like]; (A and K in art. قنب;) and likened to a cock's comb: (Msb in art. عرف:) [the last of these explanations plainly shows that what is meant thereby is the prepuce of the clitoris; which, it seems, in the Arabian and Egyptian races, and others throughout Eastern Africa, and still more so in the Hottentot race, grows to an extraordinary size; and this may be the reason why the بظر is described by some travellers as a caruncle for which we have no name: or it may, perhaps, be a distinct excrescence from the prepuce of the clitoris: it has been described to me as a caruncle a little in front of the meatus urinarius: many of the Egyptians assert that it is the clitoris itself that is amputated, (as Ludolph also does in his Comment. to his Ethiop. Hist. p. 273, finding fault with those who say otherwise;) and they affirm that this is done for the purpose of lessening the libidinous passion: such, indeed, appears to be the case in some instances, but not generally; and it may have led to a misapplication of the term بظر in post-classical times: an analogous practice, one still more barbarous, is said to have obtained among an African race hence called the Colobi: see بَرْبَرُ: Abu-l-Kásim Ez-Zahráwee speaks of the amputation of the redundance of the بظر when preternaturally large, and also of an excrescence in the vulva: the former he describes in such a manner as plainly shows that he means thereby the clitoris: the latter, in terms apparently indicating a preternatural elongation of the lower part of the prepuce of the clitoris; as " an excrescence of flesh at, or in, the mouth of the vulva, such as fills it up, and sometimes protrudes externally, like a tail, wherefore the ancients term it the caudal disease المرض الذنبى; and this," he says, " should be amputated, like as the بظر is amputated " when preternaturally large: (Albucasis de Chirurgia, pp. 314 and 316:) in some of our medical books, the term " caudatio " is defined as " an elongation of the clitoris; " inconsistently with the foregoing description of " the caudal disease: "] the pl. [of mult.] of بَظْرٌ is بُظُورٌ, (M, Msb, K,) and [pl. of pauc.] أَبْظُرٌ. (Msb.) يَا ابْنَ مُقَطِّعَةِ البُظُورِ [O son of her who amputates بظور !] is an expression of contumely employed by the Arabs whether the mother of the person addressed be really a circumciser of females or not. (TA.) بَظَرٌ The having a بَظْر: (T, S:) or the having a long بَظْر: (K:) a subst., (K,) or an inf. n., (T,) having no verb, (T, M, *) because it denotes an inherent quality, not one that is accidental. (T.) [But see بَظِرَتْ.] بُظْرَةٌ, or بَظَرَةٌ: see بُظَارَةٌ. بَظَارَةٌ: see بَظْرٌ. بُظَارَةٌ The lower extremity, (M,) or a thing in the extremity, (S, K,) or a protuberant, or prominent, thing in the lower part, (Lh, T, M,) of the vulva (Lh, T, S, M) of a ewe or goat, (Lh, T, S, M, K,) or camel, (Lh, T,) and any animal. (M.) It is metaphorically used by Jereer in relation to a woman. (M.) See بَظْرٌ. — — Also, (Lh, S, T, M, &c.,) and ↓ بُظْرَةٌ, (M, K,) or ↓ بَظَرَةٌ, (IAar, T,) The thing (M, K) protuberant, (M,) or a protuberant thing, (S, A, Mgh,) in the upper lip, (S, M, A, Mgh, K,) in the middle thereof, (M, A, Mgh, K,) when it is somewhat long, (S,) or somewhat large: (M:) or a pro- tuberance in the lip: (IAar, T:) when not long, it is called حِثْرِمَةٌ: (S:) it is not every one that has it: (Mgh:) dim. ↓ بُظَيْرَةٌ. (T.) بُظَيْرَةٌ: see what next precedes. بِظْرِيرٌ (assumed tropical:) A long-tongued, (M,) clamorous woman: (M, K: [in the CK, erroneously, with ة:]) but some say بِطْرِيرٌ [q. v.]. (M.) [See أَبْظَرُ.] بُنْظُرٌ: see بَظْرٌ. بَيْظَرٌ: see بَظْرٌ. — — يَا بَيْظَرُ is an expression of contumely addressed to a female slave. (K.) أَبْظَرُ A man uncircumcised. (M, K.) And the fem., بَظْرَآءُ, A woman, (T, S, Msb,) or a female slave, (M, K,) having a بَظْر; (T, S, Msb;) or having a long بَظْر: (M, K:) or a woman uncircumcised: (Mgh:) pl. بُظْرٌ. (T.) يَا ابْنَ البَظْرَآءِ O son of the uncircumcised woman! is an expression of contumely. (Mgh.) — — A man having what is termed a بُظَارَة in his upper lip; (S, A, Mgh;) [i. e.] having a حِثْرِمَة somewhat long; (S in art. حثرم;) having a long (T, M) and projecting (M) upper lip, with a protuberance in the middle of it. (T, M.) — — Accord. to some, (assumed tropical:) Clamorous; long-tongued. (Mgh.) [See بِظْرِيرٌ.] مُبَظِّرٌ A circumciser: (M, L:) and مُبَظِّرَةٌ a woman who circumcises females. (K.) بعث 1 بَعْثٌ signifies The removing of that which restrains one from free action. (TA.) [And hence,] — — بَعَثَهُ, (S, A, &c.,) aor. بَعَثَ, (A, K,) inf. n. بَعْثٌ (Mgh, L, Msb, TA) and بَعَثٌ, (L, TA,) He sent him; (S, A, Mgh, Msb, K;) namely, a messenger; (Msb;) and, when said of God, an apostle; (A;) [and when said of a man, a letter, &c.;] as also ↓ ابتعثه: (S, A, Msb, K:) [or] the former is said of anything that goes, or is sent, by itself; and of anything that will not go, or be sent, by itself, as a letter, and a present, one says, بَعَثَ بِهِ: (Msb:) [thus,] بَعَثَهُ signifies he sent him, or it, alone, by himself, or by itself; and بَعَثَ بِهِ, he sent him, or it, by, or with, another, or others: (L:) but El-Fárábee says that the former of these two has another signification, which will be found below; and that the latter signifies he sent him, or it. (Msb.) Hence, ضُرِبَ عَلَيْهِمُ البَعْثُ The being sent to the war was appointed them and imposed upon them as an obligation. (Msb.) You say, بَعَثَهُ لِكَذَا [He sent him for such a thing or purpose]. (A, TA.) [And بَعَثَ إِلَيْهِ بِكَذَا He sent to him such a thing; lit., he sent to him a messenger with such a thing.] And بَعَثَ الجُنْدَ إِلَى الغَزْوِ [He sent the army to the war]. (TA.) And بَعَثَ عَلَيْهِمُ البَلَآءَ [He sent

upon them trial, or affliction;] he caused trial, or affliction, to befall them. (TA.) — — Also, (A, L, TA,) inf. بَعْثٌ (Mgh, L, TA) and بَعَثٌ (L) and تَبْعَاثٌ [an intensive form], (TA,) He roused him, excited him, or put him in motion or action; (A, L, Mgh, TA;) namely, anything; (TA;) [i. e. any person or animal; and particularly,] an animal lying down, or a person sitting. (L, TA.) You say, بَعَثَ النَّاقَةَ He roused, or put in motion or action, the she-camel; (S, Mgh, K, TA;) i. e., loosed the cord that bound her shank to her arm, and dismissed her; or he roused her, or made her to rise, she being lying down. (TA.) It is said in a trad. respecting 'Áïsheh, فَبَعَثْنَا البَعِيرَ فإِذَا العِقْدُ تَحْتَهُ [And we made the camel to rise, and to, the necklace was beneath him]. (TA.) You say also, بَعَثَهُ عَلَى الأَمْرِ, (A,) or الشَّىْءِ, (L,) He roused him, excited him, or put him in motion or action, to do the affair, or thing: (A:) or he incited him, urged him, or instigated him, to do the thing. (L.) — — Also, accord. to El-Fárábee, (Msb,) or بَعَثَهُ مِنْ مَنَامِهِ, (S, A, K,) inf. n. بَعْثٌ and بَعَثٌ, (TA,) He roused him, or awoke him, from his sleep; (S, A, Msb, K;) as also ↓ ابتعثهُ. (TA, from a trad.) — — بَعْثٌ (S, K, TA) and بَعَثٌ (TA) also signify The quickening, vivifying, or revivifying, of the dead; the raising of the dead to life; (S, K, * TA;) by God, (TA,) on the day called يَوْمُ البَعْثِ (S, TA) the day [of resurrection,] when those who are in the graves shall be raised. (A, Mgh.) You say, بَعَثَ اللّٰهُ الخَلْقَ, and المَوْتَى, God quickened, vivified, revivified, or raised to life, mankind, and the dead. (TA.) — بَعِثَ, aor. بَعَثَ, (inf. n. بَعَثٌ, TK,) He (a man, TA) was sleepless, or wakeful. (K, * TA.) [See بَعِثٌ.] 5 تَبَعَّثَ see 7, in two places. 6 تَبَاعَثُوا [They roused, excited, incited, urged, or instigated, one another; or put one another in motion or action; to do a thing]. One says, تَوَاصَوْا بِالخَيْرِ وَ تَبَاعَثُوا عَلَيْهِ [Enjoin ye, or charge ye, one another to do good, and rouse ye, or excite ye, &c., one another to do it]. (A.) 7 انبعث He became sent; [i. e. he went, being sent;] quasi-pass. of بَعَثَهُ, as signifying "he sent him:" (S, Msb, K:) he rose, and went away: (TA:) he rose to go forth. (Bd in ix. 46.) You say, انبعث لِكَذَا [He went, being sent, or he rose, and went away. or he rose to go forth, for such a thing or purpose]. (A, TA.) And انبعث فُلَانٌ لِشَأْنِهِ Such a one rose, and went away, to perform his affair. (TA.) And انبعث فِى السَّيْرِ He hastened, made haste, sped, or was quick or swift, in going, journeying, or pace. (S.) And انبعث الشَّىْءُ, i. e. اِنْدَفَعَ [The thing became impelled, or propelled; or went quickly, or swiftly, as though impelled or propelled; &c.]; as also ↓ تبعّث. (TA.) [Thus] you say, انبعث المَآءُ [The water poured out, or forth, as though impelled or propelled]. (TA in art. فجر; &c.) And [hence,] مِنِّى الشِّعْرُ ↓ تبعّث, i. e. انبعث [The poetry issued quickly from me], as though it flowed (كَأَنَّهُ سَالَ): so in the S and K: but in some of the copies of the S, in the place of سَالَ, we find سَارَ. (TA.) And انبعث بِشَرٍّ [He broke forth with evil, or mischief]. (JK in art. بوق.) — — [He became roused, excited, incited, urged, instigated, or put in motion or action.] You say, انبعثت النَّاقَةُ The she-camel became roused, or put in motion or action, and rose: (L, Mgh, TA: *) quasi-pass. of بَعَثَ النَّاقَةَ [q. v.]. (Mgh, TA.) And فُلَانٌ كَسْلَانٌ لَا يَنْبَعِثُ [Such a one is sluggish, lazy, or indolent: he will not become roused, &c.]. (A.) — — He became roused, or awakened, from his sleep; or he awoke from his sleep. (TA.) 8 إِبْتَعَثَ see 1, in two places. بَعْثٌ an inf. n. used as a pass. part. n.; Sent; as also ↓ بَعِيثٌ and ↓ مَبْعوثٌ: pl. of the first بُعُوثٌ; and of the second بُعُثٌ. (L, TA.) — — And [used as a subst., signifying] A person sent; a messenger: pl. بُعْثَانٌ. (L.) You say also, مُحَمَّدٌ خَيْرُ ↓ مَبْعُوثٍ and ↓ مُبْتَعَثٍ [Mohammad is the best person that has been sent]. (A.) And ↓ بَعِيثُكَ نِعْمَةً, i. e. ↓ مَبْعُوثُكَ [He whom Thou (O God) hast sent (namely Mohammad) as a boon, or benefit, or favour]. (L, from a trad. [The latter word (نعمة) is written in the L without any syll. signs; but the context shows that it is in the accus. case as a specificative.]) — — A people sent from one place to another; as also ↓ بَعَثٌ: (L, TA:) a people sent in any direction; a word similar to سَفْرٌ and رَكْبٌ. (TA.) بَعْثُ النَّارِ, occurring in a trad., means The people sent to the fire [of Hell]. (L.) — — An army; (S, Mgh, Msb, K;) because sent; (Mgh;) as also ↓ بَعَثٌ (K) and ↓ بَعِيثٌ: (TA:) pl. of the first بُعُوثٌ; (S, A, Mgh, Msb, K;) and of the last بُعُثٌ: (TA:) the first, [as also the second,] an inf. n. used as a subst. (Msb.) You say, كُنْتُ فِى بَعْثِ فُلَانٍ I was in the army of such a one, that was sent with him. (S.) And خَرَجَ فِى البُعُوثِ He went forth among the forces that were sent to the frontiers. (A.) — — See also بَعِثٌ. بُعُثٌ: see بَعْثٌ. بَعَثٌ: see بَعْثٌ, in two places: — — and see what next follows. بَعِثٌ (A, L, K) and ↓ بَعْثٌ (L, TA) and ↓ بُعُثٌ, (L,) or ↓ بَعَثٌ, (TA,) Sleepless, or wakeful: (K:) a man incessantly, (A,) or often, (TA,) awaking from his sleep: (A, TA:) a man whose anxieties, or griefs, incessantly render him sleepless, or wakeful, and awake him from his sleep: pl. أَبْعَاثٌ. (TA.) بَعْثَةٌ [inf. n. of un. of 1; and particularly signifying] An occasion, or occurrence, of raising, rousing, exciting, stirring up, or provoking, of sedition, or the like: pl. بَعَثَاتٌ. (TA, from a trad.) بَعِيثٌ: see بَعْثٌ, in three places. بَاعِثٌ [act. part. n. of 1; Sending: &c. — — And hence, Occasioning, or causing: an occasion, or a cause; and a motive]. — — البَاعِثُ one of the names [or epithets] of God; The Quickener of mankind after death, on the day of resurrection. (TA.) البَاعُوثُ, (L, K,) or, accord. to some, البَاغُوثُ, q. v., with the pointed غ and the double-pointed ت, (TA,) [The Christian festival of Easter;] the اِسْتِسْقَآء of the Christians; (K;) or [rather] what is to the Christians as the استسقآء is to the Muslims: a Syriac word. (L.) مَبْعَثٌ [a noun of place and of time from 1; A place, and a time, of sending: &c. Hence, المَبْعَثُ is particularly applied to The time of the mission of Mohammad: and it is also applied to the mission itself]. (A, TA.) مَبْعُوثٌ: see بَعْثٌ, in three places. مُبْتَعَثٌ: see بَعْثٌ. بعثر Q. 1 بَعْثَرَ, [inf. n. بَعْثَرَةٌ,] He took, drew, or pulled, a thing out, or forth, and uncovered it, laid it open, or exposed it; (S, K;) as also بَحْثَرَ: (S:) he raised what was in a thing, (S, K,) and caused it to come forth. (S.) Hence, in the Kur [c. 9], إِذَا بُعْثِرَ مَا فِى الْقُبُورِ When that which is in the graves is raised, and caused to come forth: (AO, S:) [see also بَحْثَرَ:] or the meaning is, when the dust, or earth, in the graves is turned over, and the dead in them are raised: (Zj:) or when what is in the graves, of gold and silver, comes forth; after which the dead are to come forth. (Fr.) — — Also He examined; he searched. (K.) — — He searched for, or after, or into, news, or tidings. (TA.) — — He scattered, or dispersed, a thing, and turned it over, one part upon another: (K:) he scattered, or dispersed, his household goods, or his commodities, (Fr, S,) and turned them over, one upon another; (Fr, Zj, S;) as also بَحْثَرَ, (Fr, S,) and بَغْثَرَ. (Yaakoob.) — — He demolished a watering-trough or tank, and turned it upside-down. (AO, S, K.) بعج 1 بَعَجَهُ, aor. بَعَجَ, (T, S, A, K,) inf. n. بَعْجٌ, (T, S,) He slit, ripped, or rent, it, (T, S, A, K,) namely, a belly, with a knife, (T, S, A, TA,) and moved about the knife in it, (T,) so that what was in it became displaced and apparent, hanging down; (TA;) as also ↓ بعّجهُ. (K.) — — بَعَجَتْ بَطْنَهَا لِزَوْجِهَا (assumed tropical:) [She brought forth many children to her husband; i. q. نَثَرَتْ: see بَعِيجٌ]. (K.) — — بَعَجْتُ لَهُ بَطْنِى (tropical:) I disclosed, or revealed, to him my secret [or my whole mind]. (A.) Esh-Shemmákh uses the phrase بَعَجْتُ إِلَيْهِ البَطْنَ [meaning the same]. (TA.) — — بَعَجَ بَطْنَهُ لَكَ signifies [also] (tropical:) He took extraordinary pains, or exceeded the usual bounds, in giving thee sincere, honest, or faithful, advice, or counsel. (K, TA.) — — بَعَجَ أَرْضَهُ (tropical:) He clave, or furrowed, or trenched, his land. (A.) — — بَعَجَ الأَرْضَ آبَارًا (tropical:) He dug many wells in the ground. (A.) — — بَعَجَ الأَرْضَ وَ بَجَعَهَا (tropical:) He clave the earth, or

land, and subdued it: said of 'Omar, in a trad., alluding to his conquests. (TA.) — — بَعَجَتْ لَهُ الدُّنْيَا مِعَاهَا (tropical:) The world disclosed to him what it contained, of treasures, and other possessions, and spoil: also said of 'Omar, in another trad. (TA.) — — بَعَجَتْ هٰذِهِ الأَرْضَ عَذَاةٌ طَيِّبَةُ الأَرْضِ (assumed tropical:) A tract of good land intervened in the middle of this land [as though cleaving it]. (L.) — — بَعَجَهُ الحُبُّ (tropical:) Love threw him into mourning, or sorrow; brought grief to him: (K, TA:) [or occasioned him intense grief: for] you say, بَعَجَهُ حُبُّ فُلَانٍ meaning (tropical:) the love of such a one occasioned him intense grief, and he mourned for him: Az says that لَعَجَهُ الحُبُّ is more correct than بَعَجَهُ: but he afterwards mentions بَعَجَهُ الأَمْرُ as meaning (assumed tropical:) the affair caused him to mourn, or sorrow. (L, TA.) 2 بَعَّجَ see 1. — — بعّج المَطَرُ الأَرْضَ, (S,) or فِى الأَرْضِ, (L, TA,) inf. n. تَبْعِيجٌ, (assumed tropical:) The rain dug up the stones of the earth by its vehemence. (S, L, TA.) 5 تبعّج السَّحَابُ بِالمَطَرِ, (S, A, K,) and ↓ انبعج, (K,) (TA,) (tropical:) The clouds clave asunder, with, or by reason of, rain, (S, A, K, TA,) and vehement rain. (TA.) 7 انبعج It [a belly] became slit, ripped, or rent. (S, K, TA.) — — He had his belly slit, or ripped, or rent, with a knife, so that what was in it became displaced and apparent, hanging down. (TA.) — — See also 5. — — (assumed tropical:) It (anything, as, for instance, a valley,) became wide, or ample. (TA.) اِنْبَعَجَتْ دُفْعَةٌ مِنَ المَطَرِ (tropical:) [A fall of rain burst forth]. (A.) And انبعج السَّيْلُ (tropical:) [The torrent burst forth]. (A.) بَعِجٌ: see بَعِيجٌ. — — Also (assumed tropical:) A man who walks weakly, as though his belly were slit, or ripped, or rent. (S, K.) بَعِيجٌ A belly (S) slit, ripped, or rent, (S, K,) with a knife, (S,) so that what was in it is displaced and apparent, hanging down; (TA;) as also ↓ بَعِجٌ, thought to be after manner of a rel. n.; (L, TA;) and ↓ مَبْعُوجٌ. (S, K.) — — Hence, بَطْنِى لِلْكِرَامِ بَعِيجٌ, an expression used by Aboo-Dhu-eyb, meaning (tropical:) My sincere, honest, or faithful, advice, or counsel, is liberally, or freely, given to the generous. (TA. [In a reading given in the S, بالكرام is substituted for للكرام.]) [Or it may mean (tropical:) My secret is disclosed, or revealed, to the generous: or my whole mind.] — — بَعِيجٌ is also applied to a man, and, without ة, to a woman, as signifying Having the belly slit, ripped, or rent, with a knife, so that what was in it is displaced and apparent, hanging down: pl., masc. and fem., بَعْجَى. (TA.) — — And [hence,] (assumed tropical:) A woman who has brought forth many children (بَعَجَتْ بَطْنَهَا, and نَثَرَتْ, [see 1, and see art. نثر,]) to her husband. (K.) بَاعِجَةٌ (assumed tropical:) The wide part of a valley; (S, K;) the place where it becomes wide. (TA.) — — Also (assumed tropical:) Plain, or soft, land, that produces [the plant called] نَصِىّ: or the extremity of a tract of sand, and of plain, or soft, land, [extending] to what is termed قُفّ [or high, or high and rugged, ground]: and [the pl.] بَوَائِجُ signifies places, in sand, which are of little depth [of sand], and which, if نَصِىّ grow therein, are of least depth, and best. (TA.) مَبْعُوجٌ: see بَعِيجٌ.

بعد 1 بَعُدَ, aor. بَعُدَ, inf. n. بُعْدٌ; (S, L, Msb, K;) and بَعِدَ, aor. بَعَدَ, inf. n. بَعَدٌ; (L, K;) and ↓ ابعد, inf. n. إِبْعَادٌ, which is also trans.; (Msb;) and ↓ تباعد (S, Msb, K;) and ↓ استبعد; (S, K, &c.;) He, or it, was, or became, distant, remote, far off, or aloof: he went, or removed, or retired, or withdrew himself, to a distance, or far away, or far off: he alienated, or estranged, himself: he stood, or kept, aloof: contr. of قَرُبَ: (S, L:) [but بَعُدَ generally has the first of these significations; and ↓ ابعد, the others, as also ↓ تباعد and ↓ استبعد:] it is the general opinion of the leading lexicologists that بَعِدَ, as well as بَعُدَ, is thus used; but some deny this; and some assert that they may be employed alike, but that بَعُدَ is more chaste than بَعِدَ thus used. (TA.) [You say also, of a desert, and a tract of country, and the like, بَعُدَ, meaning It extended far.] And زَيْدٌ عَنِ المَنْزِلِ ↓ ابعد, meaning ↓ تباعد [i. e. Zeyd went, or removed, to a distance, or far, from the place of alighting or abode]. (IKt, Msb.) And مِنِّى ↓ تباعد, and ↓ ابتعد, and ↓ تبعّد, [He went, or removed, to a distance, or far, from me; he alienated, or estranged, himself from me; he shunned, or avoided, me;] (A;) and عَنِّى ↓ تباعد [and بَعُدَ عنى signify the same]. (Msb in art. كشح.) And إِذَا أَرَادَ أَحَدُكُمُ الحَاجَةَ أَبْعَدَ ↓, (L, Msb,) a trad., (Msb,) meaning When one of you desires to accomplish that which is needful, (i. e. to ease nature,) he goes far, or to a great distance. (L.) And فِى المَذْهَبِ ↓ أَبْعَدْتُ, meaning ↓ تَبَاعَدْتُ, (Msb,) I went far, or to a great distance, to the place of ease, i. e., to ease nature. (L.) — — [بَعُدَ referring to a saying or the like, and an event, means It was far from being probable or correct; it was improbable, extraordinary, or strange: (see بَعِيدٌ, and see also 10:) often occurring in these senses.] And فِى نَوْعِهِ ↓ ابعد It reached the utmost point, or degree, in its kind, or species. (IAth.) And ابعد فِى السَّوْمِ He exceeded the due bounds in offering a thing for sale and demanding a price for it, or in bargaining for a thing. (A.) — — أَخَذَهُ مَا قَرُبَ وَ مَا بَعُدَ Recent and old griefs took hold upon him: a saying similar to أَخَذَهُ مَا قَدُمَ وَ مَا حَدُثَ. (Mgh in art. قدم.) — — [بَعُدَ is often used, agreeably with a general rule, in the manner of a verb of praise or dispraise; and in this case is commonly contracted into بُعْدَ, like حُسْنَ; as in the phrase, in a verse of Imrael-Keys, بُعْدَ مَا مُتَأَمَّلِى (in which ما is redundant) Distant, or far distant, was the object of my contemplation! or (as explained in the EM p. 52) how distant, &c.!] — — بَعِدَ, aor. بَعَدَ, inf. n. بَعَدٌ; (S, L, Msb, K;) and بَعُدَ, aor. بَعُدَ, inf. n. بُعْدٌ; (L, K;) also signify He, or it, perished: (S L, Msb:) he died: (K:) it is the general opinion of the leading lexicologists that both these verbs are used as signifying "he perished," and both occur in different readings of v. 98 of ch. xi. of the Kur: the former is said to be used in this sense by some of the Arabs; and the latter, by others; but some disallow the latter in this sense; and some say that the former is more chaste than the latter thus used: (TA:) or both signify he became far distant from his home or native country; became a stranger, or estranged, therefrom: (L, TA:) or the Arabs say, بَعِدَ الرَّجُلُ and بَعُدَ in the sense of تباعد, when not reviling; but when reviling, they say, بَعِدَ, only. (Yoo, TA.) You say, لَا تَبْعَدْ وَ إِنْ بَعُدْتَ عَنِّى [Mayest thou not perish though thou be distant from me!] (A.) [And as an imprecation against a man, you say, بَعِدْتَ, meaning Mayest thou perish! (See the printed edition of the Ham, pp. 89 and 90, where بَعِدْتَاىَ هلكت is an evident mistake for بَعِدْتَ (أَى هَلَكْتَ.)] And بُعْدًا لَهُ ↓ May God alienate him, or estrange him, from good, or prosperity! or, curse him! (A, * K, TA;) i. e. may he not be pitied with respect to that which has befallen him! like سُحْقًا لَهُ: the most approved way being to put بعد thus in the accus. case as an inf. n.; but the tribe of Temeem say, بُعْدٌ ↓ لَهُ, and سُحْقٌ, like غُلَامٌ لَهُ. (TA.) — — بَعُدَ is made trans. by means of [the preposition] ب: see 4. (Msb.) 2 بَعَّدَ see 4, in four places. — — [You say also, بعّده عَنِ السُّوْءِ He declared him, or pronounced him, to be far removed from evil.] 3 باعده He was, or became, [distant, remote, far off, or aloof, from him; or] in a part, quarter, or tract, different from that in which he (the other) was. (TA in art. جنب.) — — See also 4, in seven places. 4 ابعد, inf. n. إِبْعَادٌ: see 1, in seven places. — ابعده; (S, Msb, K;) and ↓ باعده, (S, K,) inf. n. مُبَاعَدَةٌ and بِعَادٌ; (K;) and ↓ بعّده, (S, K,) inf. n. تَبْعِيدٌ; (S;) and بِهِ ↓ بَعُدَ; (Msb;) He made, or caused, him, or it, to be, or become, distant, remote, far off, or aloof; or to go, remove, retire, or withdraw himself, to a distance, far away, or far off; he placed, or put, at a distance, or he put, or sent, away, or far away, or far off, or he removed far away, alienated, or estranged, him, or it. (S, Msb.) You say, نَفْسَكَ عَنْ زَيْدٍ ↓ بَاعِدْ

[Remove thyself far from; or avoid thou, Zeyd]: and زَيْدًا عَنْكَ ↓ بَاعِدْ [Remove thou Zeyd far from thee]. (TA, voce إِيَّا.) And بَيْنَهُمَا ↓ بَعَّدْتُ, inf. n. تَبْعِيدٌ, [I made a wide separation between them two]; as also ↓ بَاعَدْتُ, inf. n. مُبَاعَدَةٌ. (Msb.) And اللّٰهُ ↓ بَاعَدَ مَا بَيْنَهُمَا [May God make the space between them two far extending! may He make a wide separation between them two!]; as also ↓ بَعَّدَ. (TA.) And بَيْنَ أَسْفَارِنَا ↓ رَبَّنَا بَاعِدْ, or ↓ بَعِّدْ, [O our Lord, make to be far-extending the spaces between our journeys! or, put wide distances between our journeys!] accord. to different readings [in the Kur xxxiv. 18]: the former of these is the common reading: Yaakoob El-Hadramee read ↓ رَبُّنَا بَاعَدَ الخ [Our Lord, He hath made to be far extending &c.]. (TA.) — — أَبْعَدَهُ اللّٰهُ means May God alienate him, or estrange him, from good, or prosperity! or, curse him! (K;) i. e., may he not be pitied with respect to that which has befallen him! (TA.) [You say also, أَبْعَدَ اللّٰهُ الأَخِرَ: see أَخِرٌ.] — — See also 10. — مَا أَبْعَدَهُ مِنَ الصَّوَابِ [How far is it (namely the saying) from what is right, or correct!]. (A.) 5 تَبَعَّدَ see 1. 6 تباعد: see 1, in six places. — — [It also signifies He became alienated, or estranged, from his family or friends. — — And تباعدوا They became distant, or remote, one from another; they went, removed, retired, or withdrew themselves, to a distance, far away, or far off, one from another; they removed themselves far, or kept aloof, one from another.] You say, كَانُوا مُتَقَارِبِينَ فَتَبَاعَدُوا [They were near, one to another, and they became distant, or remote, one from another]. (A.) 8 إِبْتَعَدَ see 1. 10 استبعدهُ He reckoned it, or esteemed it, (namely, a thing, K, or a saying, A,) بَعِيد [i. e. distant, or remote; or if a saying or the like, far from being probable or correct, improbable, extraordinary, or strange]; (S, A, K;) as also ↓ ابعدهُ. (A.) — See also 1, first sentence, in two places. بَعْدُ an adv. n. of time, signifying After, or afterwards: and allowable also, accord. to some of the grammarians, as an adv. n. of place, signifying after, or behind: (TA:) contr. of قَبْلُ: (S, A, K:) it is a vague adv. n., of which the meaning is not understood without its being prefixed to another noun [expressed or implied]; denoting after-time. (Msb.) When it occurs without any complement, (S, K,) a noun or the like which should be its complement being intended to be understood as to the meaning thereof but not as to the letter, (S, * TA,) it is indecl., (S, K,) because it resembles a particle, (TA,) and has damm for its termination to show that it is indecl., since it cannot have damm by any rule of desinential syntax because it cannot occur as an agent nor as an inchoative or enunciative. (S.) Sb, however, mentions [as exceptions to this rule] the phrases مِنْ بَعْدٍ [Afterwards] and أَفْعَلُ هٰذَا بَعْدًا [I will do this afterwards], as having been used by the Arabs. (K, * TA.) [The latter of these phrases is common in the present day. Another exception to the rule above-mentioned will be found in what follows.] Accord. to the primary rule, it is used as a prefixed n. governing its complement in the gen. case; (S;) [i. e., it is used in the manner of a preposition;] and when thus used, it is decl., (K,) because it does not in this case [always] resemble a particle. (TA.) You say, جَآءَ زَيْدٌ بَعْدَ عَمْرٍو Zeyd came after 'Amr. (Msb.) And مِنْ بَعْدِكَ and رَأَيْتُهُ بَعْدَكَ [I saw him after thee]. (L.) The words of the Kur [xxx. 3], لِلّٰهِ الأَمْرُ مِنْ قَبْلُ وَ مِنْ بَعْدُ, meaning To God belonged the command before that the Greeks were overcome and after that they had been overcome, [thus read when the complements of قبل and بعد are intended to be understood as to the meaning thereof but not as to the letter,] are also read مِنْ قَبْلِ وَ مِنْ بَعْدِ, when each complement is intended to be understood as to the meaning and the letter, and also مِنْ قَبْلٍ وَ مِنْ بَعْدٍ, meaning To God belongeth the command first and last, [when neither complement is intended to be understood either as to the letter or as to the meaning,] but the first of these readings is the best. (L.) [You say also, بَعْدَ ذٰلِكَ and مِنْ بَعْدِ ذٰلِكَ After that: and بَعْدَ أَنْ فَعَلْتُ and مِنْ بَعْدِ أَنْ فَعَلْتُ and بَعْدَ مَا فَعَلْتُ and مِنْ بَعْدِ مَا فَعَلْتُ After I did, or after my doing, such a thing: &c.] Also جِئْتُ بَعْدَيْكُمَا, meaning بَعْدَ كُمَا, I came after you two. (K.) And هٰذَا مِمَّا لَيْسَ بَعْدَهُ غَايَةٌ فِى الجَوْدَةِ and فِى الرَّدَآءَة, This is of the things after, or beyond, which there is not any extreme degree in respect of goodness, and in respect of badness: and, by way of abridgement, لَيْسَ بَعْدَهُ [with nothing following this]: and hence, app., the saying of Mohammad, وَإِنْ كَانَ لَيْسَ بِالَّذِى لَا بَعْدَ لَهُ, meaning [And though] it be not in the utmost degree in respect of goodness: بعد being thus used as a decl. noun. (Mgh.) [بَعْدِى and the like are also frequently used as meaning بَعْدَ عَهْدِى and the like; as in the phrase, قَدْ تَغَيَّرْتَ بَعْدِى Thou hast become altered since I knew thee, or saw thee, or met thee, or was with thee. And similar to this are many phrases in the Kur; as, for instance, in ii. 48,] ثُمَّ اتَّخَذْتُمُ العِجْلَ مِنْ بَعْدِهِ Then ye took to yourselves the calf as a god, or an object of worship, after him, namely Moses, i. e., after his having gone away. (Bd.) أَمَّا بَعْدُ (S, K, &c.) is [an expression denoting transition;] an expression by which an address or a discourse is divided; (S;) used without any complement to بعد, which in this case signifies the contr. of قَبْلُ: (TA:) you say, أَمَّا بَعْدُ فَقَدْ كَانَ كَذَا, meaning [Now, after these preliminary words, (Abu-l- 'Abbás in TA voce خِطَابٌ,) I proceed to say, that such a thing has happened: or] after my prayer for thee: (K:) or after praising God: (TA:) the first who used this formula was David; (K;) or Jacob; (TA;) or Kaab Ibn-Lu-eí; (K;) or Kuss Ibn-Sá'ideh; or Yaarub Ibn-Kahtán. (TA.) — — You also use the dim. form, saying ↓ بُعَيْدَهُ [A little after him, or it], when you mean by it to denote a time near to the preceding time. (Msb.) You say also, رَأَيْتُهُ ↓ بُعَيْدَاتِ بَيْنٍ, (S, K,) and ↓ بَعِيدَاتِهِ, (K, TA, [in the CK بُعَيْدَاتِه,]) I saw him a little after a separation: (S, K:) or, after intervals of separation: (S, L:) or, after a while. (A'Obeyd, A.) And إِنَّهَا لَتَضْحَكُ بَيْنٍ ↓ بُعَيْدَاتِ Verily she laughs after intervals. (L.) [See also art. بين.] ↓ بُعَيْدَات is used only as an adv. n. of time. (S, L.) — — بَعْدُ also sometimes means Now; yet; as yet. (TA.) [It is used in this sense mostly in negative phrases; as, for instance, in لَمْ يَمُتْ بَعْدُ He has not died yet. The following is one of the instances of its having this meaning in affirmative phrases: سُمِّيَ الحَوْلِيُّ مِنْ أَوْلَادِ البَقَرِ تَبِيعًا لِأَنَّهُ يَتْبَعُ أُمَّهُ بَعْدُ The yearling of the offspring of cows is called تبيع because he yet follows his mother: occurring in the Mgh &c., in art. تبع.] — — It occurs also in the sense of مَعَ; as in the words of the Kur [ii. 174 and v. 95], فَمَنِ اعْتَدَى بَعْدَ ذٰلِكَ, i. e., (as some say, MF,) مَعَ ذلك [And whoso transgresseth notwithstanding that; lit., with that]. (Msb.) — — It has been said that it also means Before, in time; thus bearing two contr. significations: that it has this meaning in two instances; in the Kur [lxxix. 30], where it is said, وَ الأَرْضَ بَعْدَ ذٰلِكَ دَحَاهَا [as though signifying And the earth, before that, He spread it forth]; and [xxi. 105] where it is said, وَلَقَدْ كَتَبْنَا فِى الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ [as though meaning And verily we wrote in the Psalms before the Kur-án]: (MF, TA:) but Az says that this is a mistake; that God created the earth not spread forth; then created the heaven; and then spread forth the earth: (L, TA:) and الذكر in the latter of these instances means the Book of the Law revealed to Moses: (Bd:) or الزبور means the revealed Scriptures; (Bd, Jel;) and الذكر, the Preserved Tablet, (Bd,) [i. e.] the Original of the Scriptures, which is with God. (Jel.) بُعْدٌ [as an inf. n. used in the manner of a subst. signifies] Distance, or remoteness; (S, A, L, K; *) and so ↓ بَعَدٌ, (L, K,) accord. to most of the leading lexicologists, (TA, [see بَعْدَ,]) [and ↓ بُعْدَةٌ, for] you say, بَيْنَنَا بُعْدَةٌ, meaning [Between us two is a distance] of land or country, or of relationship. (S, K.) — — [Remoteness from probability or correctness; improbability, or strangeness: see بَعْدَ. Hence the phrase, هٰذَا مِنَ البُعْدِ بِمَكَانٍ This is improbable, or extraordinary, or

strange: often occurring in the TA &c.] — — Also i. q. ↓ بُعْدٌ: (L, K:) this latter (S, L, Msb, K) and بُعْدٌ, (L, K,) accord. to most of the leading lexicologists, as, for instance, in the Kur xi. 98, (TA, [see بَعِدَ,]) signifying Perdition; (S, L, Msb;) or death. (K.) — — Judgment and prudence; as also ↓ بُعْدَةٌ: so in the phrase, إِنَّهُ لَذُو بُعْدٍ, and بُعْدَةٍ, Verily he is possessed of judgment and prudence: (K:) or penetrating, or effective, judgment; depth, or profundity; far-reaching judgment. (TA.) [See also أَبْعَدُ.] ↓ ذُو البُعْدَةِ also signifies A man who goes to a great length, or far, in hostility. (L.) — — A cursing; execration; malediction; as also ↓ بِعَادٌ. (K.) You say, بُعْدٌ لَهُ, as well as بُعْدًا لَهُ: see 1, last sentence but one. (TA.) بَعَدٌ: see بُعْدٌ, in two places: — and بَعِيدٌ, in five places. بُعْدٌ: see أَبْعَدُ, in two places. بُعْدَةٌ: see بُعْدٌ, in three places. بُعَادٌ: see بَعِيدٌ: — — and see also بَاعِدٌ. بِعَادٌ: see بُعْدٌ. بَعِيدٌ Distant; remote; far; far off; (S, L, K; *) as also ↓ بُعَادٌ, and ↓ بَاعِدٌ: (L, K:) pl. (of the first, S, L) بُعْدَانٌ (S, L, K) and (of the first also, L, TA) بُعُدٌ (L, K) and بِعَادٌ (TA) and (of the first and second, L) بُعَدَآءُ (L, K) and of the third, ↓ بَعَدٌ, [but this (which is also used as a sing. epithet, as will be shown in what follows,) is properly a quasi-pl. n.,] like as خَدَمٌ is of خَادِمٌ. (S.) As signifying Distant with respect to place, it is correctly used alike as masc. and fem. and sing. and dual and pl.; (L, and TA in this art. and in art. قرب, in which latter see the authorities;) but not necessarily; like its contr. قَرِيبٌ: (L:) you say, هِىَ بَعِيدٌ مِنْكَ [She is distant from thee; or it is] as though you said, مَكَانُهَا بَعِيدٌ: (L:) also مَا أَنْتَ مِنَّا بِبَعِيدٍ [Thou art not distant from us], and مَا أَنْتُمْ مِنَّا بِبَعِيدٍ [Ye are not distant from us]: and in like manner, مَا أَنْتَ ↓ مِنَّا بِبَعَدٍ, and مَا أَنْتُمْ ↓ مِنَّا بِبَعَدٍ. (S, TA.) [But it receives, sometimes, the fem. form when used in this sense; for] جَلَسْتُ بَعِيدًا مِنْكَ and بَعِيدَةً مِنْكَ are phrases mentioned as signifying I sat distant, or remote in place, or at a distance, or aloof, from thee; مَكَانًا [and نَاحِيَةً or the like] being understood. (L.) You say also, ↓ مَنْزِلٌ بَعَدٌ A distant, or remote, place of alighting or abode. (K.) And تَنَحَّ غَيْرَ بَعِيدٍ (S, K) and ↓ غَيْرَ بَاعِدٍ and ↓ غَيْرَ بَعَدٍ (K) [Retire thou not far;] meaning be thou near: (S, K:) [or] the second and third of these phrases mean retire thou not in an abject, or a mean, or contemptible, or despicable, state. (S, A.) And ↓ اِنْطَلِقْ يَا فُلَانُ غَيْرَ بَاعِدٍ [Depart thou, O such a one, not far;] meaning mayest thou not go away! (L.) [And رَأَيْتُهُ مِنْ بَعِيدٍ I saw him, or it, from afar: and جَآءَ مِنْ بَعِيدٍ He came from afar: and the like. And بَعِيدٌ as applied to a desert and the like, meaning Far extending.] And ↓ بُعْدٌ بَاعِدٌ A far distance. (K.) [And نِيَّةٌ بَعِيدَةٌ A distant, far-reaching, or far-aiming, intention, purpose, or design.] And فُلَانٌ بَعِيدُ الهِمَّةِ [Such a one is far-aiming, or faraspiring, in purpose, desire, or ambition]. (A.) And هِىَ بَعِيدَةُ العَهْدِ [She was known, or seen, or met, a long time ago]: in this case, the fem. form, with ة, must be used. (L.) And قَوْلٌ بَعِيدٌ [A saying far from being probable or correct; improbable; far-fetched; extraordinary, or strange]. (A.) And أَمْرٌ بَعِيدٌ An extraordinary thing or affair or case, of which the like does not happen or occur. (L.) — — Also Distant with respect to kindred or relationship: in which sense, the word receives the fem. form, [as well as the dual form, and pl. forms, like its contr. قَرِيبٌ,] by universal consent. (TA.) [Its pl.] بُعَدَآءُ signifies Strangers, that are not relations. (IAth.) You say also, فُلَانٌ مِنْ بُعْدَانِ الأَمِيرِ [meaning Such a one is of the distant dependents, or subjects, of the governor, or prince]. (S.) And إِذَا لَمْ تَكُنْ مِنْ قُرْبَانِ الأَمِيرِ فَكُنْ مِنْ بُعْدَانِهِ [If thou be not of the particular companions, or familiars, of the governor, or prince, then be of his distant dependents, or subjects]; i. e., be distant from him, that his evil may not affect thee. (AZ, A.) — — رَأَيْتُهُ بَعِيدَاتِ بَيْنٍ: see بَعْدٌ in the latter half of the paragraph. — — See also بَاعِدٌ. بُعَيْد and بُعَيْدَات: see بَعْدُ in four places. بَاعِدٌ: see بَعِيدٌ in four places. — — Also Perishing: (S, L: [in the K it is implied that it signifies dying; and so ↓ بَعِيدٌ and ↓ بُعَادٌ:]) or far distant from his home, or native country; in a state of estrangement therefrom. (L.) أَبْعَدُ More, and most, distant or remote; further, and furthest: by poetic licence written أَبَعْدُ: (L:) [pl. أَبَاعِدُ; as in the saying,] فُلَانٌ يَسْتَجِرُّ الحَدِيثَ مِنْ أَبَاعِدِ أَطْرَافِهِ [Such a one draws forth talk, or discourse, or news, or the like, from its most remote sources]. (A.) — — More, and most, extreme, excessive, egregious, or extraordinary, in its kind. (IAth.) [Hence, perhaps,] إِنَّهُ لَغَيْرُ أَبْعَدَ [in the CK أَبْعَدٍ] and ↓ بُعَدٍ Verily there is no good in him: (K:) or, no depth in him in anything: (IAar:) [or, he is not extraordinary in his kind: see also بُعْدٌ:] said in dispraising one. (TA.) And مَا عِنْدَهُ أَبْعَدُ and ↓ بُعْدٌ [He has not what is extraordinary in its kind: or] he possesses not excellence, or power, or riches: or he possesses not anything profitable: (L, K:) said only in dispraising one: (AZ:) or it may mean he possesses not anything which one would go far to seek; or, anything of value: or what he possesses, of things or qualities that are desirable, is more extraordinary than what others possess. (MF.) — — Remote from good: [which is the meaning generally intended in the present day when it is used absolutely as an epithet applied to a man; but meaning also remote from him or those in whose presence this epithet is used, both as to place and as to moral condition:] and, from continence: (L:) and stupid; foolish; or having little, or no, intellect or understanding; syn. حَائِنٌ: (so in a copy of the S and in the L and TA:) or treacherous, or unfaithful; syn. خَائِنٌ (So in two copies of the S and in a copy of the A.) It is used as an allusion to the name of a person whom one would mention with dispraise; as when one says, هَلَكَ الأَبْعَدُ [May such a one, the remote from good, &c., perish!]: with respect to a woman, one says, هَلَكَتِ البُعْدَى. (En-Nadr, Az.) One says also, كَبَّ اللّٰهُ الأَبْعَدَ لِفِيهِ, meaning [May God cast down prostrate such a one, the remote from good, &c., upon his mouth! or,] cast him down upon his face! (S.) [It is a rule observed in decent society, by the Arabs, to avoid, as much as possible, the mention of opprobrious epithets, lest any person present should imagine an epithet of this kind to be slily applied to himself: therefore, when any malediction or vituperation is uttered, it is usual to allude to the object by the term الأَبْعَد, or البَعِيد, as meaning the remote from good, &c., and also the remote from the person or persons present. See also الأَخِرُ, which is used in a similar manner.] — — A more distant, or most distant, or very distant, relation; (Lth;) contr. of أَقْرَبُ: (Msb:) pl. أَبَاعِدُ (Lth, S, A, Msb, K) and أَبْعَدُونَ; (Lth;) contr. of أَقَارِبُ (Lth, S, K) and أَقْرَبُونَ. (Lth.) مِبْعَدٌ A man who makes far journeys. (K.)

بعر

1 بَعَرَ, aor. بَعَرَ (S, Mgh, Msb, K,) inf. n. بَعْرٌ (S, Msb,) said of an animal having the kind of foot called خُفّ, (Mgh, Msb, K,) [i. e.,] of a camel, and also of a sheep and goat, (S,) and of a cloven-hoofed animal (Mgh, Msb, K) of the wild kind of bull or cow, but not of the domestic kind, and of the gazelle-kind, beside the other two cloven-hoofed kinds mentioned before, and of the hare or rabbit, (TA,) He voided dung. (S, * Mgh, Msb, K.) — — بَعَرَهُ He threw at him a piece of بَعْر. (A.) — — بَعَرَتْ, said of a widow, She threw the piece of بَعْر; i. q. ↓ رَمَتْ بِالبَعْرَةِ; meaning she ended the number of days during which she had to wait after the death of her husband before she could marry again. (A.) [It seems to have been customary for the widow to collect a number of pieces of بَعْر, as many as the days she had to wait before she could marry again, and to throw away one each day: so that the saying means She threw the last piece of بعر.] — بَعِرَ, aor. بَعَرَ, (K,) inf. n. بَعَرٌ, (TA,) He (a camel) became a بَعِير. (K.) 2 بَعَّرَ see 4. 3 بَاعَرَتْ حَالِبَهَا, [inf. n., app., بِعَارٌ, q. v.,] said of a ewe or

she-goat, (K,) and of a she-camel, (TA,) She befouled her milker with her dung. (TA voce بِعَارٌ.) — بَاعَرَتْ إِلَى حَالِبِهَا She (a ewe or goat, and a camel,) hastened to her milker. (TA.) 4 ابعر He cleansed an intestine, or a gut, of its بَعْر; as also ↓ بعّر, inf. n. تَبْعِيرٌ. (K.) بَعْرٌ (S, A, K) and ↓ بَعَرٌ (Msb, K) [coll. gen. ns. signifying Camels', and sheeps', and goats', and similar, dung;] dung (Msb, K) of animals having the kind of foot called خُفّ, (A, Mgh, Msb, K) [i. e.,] of the camel, and also of the sheep and goat, (S,) and of cloven-hoofed animals (A, Mgh, Msb, K) of the wild kind of bull and cow, but not of the domestic kind, and of the gazelle-kind, beside the two other cloven-hoofed kinds, and of the hare or rabbit: (TA:) n. un. with ة: (S, Mgh, K:) and pl. أَبْعَارٌ. (S, Msb, K) One says, هُوَ أَهْوَنُ عَلَىَّ مِنْ بَعْرَةٍ يُرْمَى بِهَا كَلْبٌ [He is a lighter thing to me than a piece of بعر that is thrown at a dog]. (A.) And it is said in a prov., أَنْتَ كَصَاحِبِ البَعْرَةِ [Thou art like the owner of the piece of بعر, or أَنْتَ فِى مِثْلِ صَاحِبِ البَعْرَةِ Thou art in a condition like that of the owner of the piece of بعر; (meaning the person for whom it was intended;) applied to him who reveals a thing relating to himself; (see Freytag's Arab. Prov. i. 85;)] originating from the fact that a man had a suspicion respecting some one among his people; so he collected them to search out from them the truth of the case, and took a piece of بعر, and said, "I am about to throw this my piece of بعر at the person whom I suspect;" whereupon one of them withdrew himself quickly, and said, "Throw it not at me;" and confessed. (TA.) See also بَعَرَتْ, above. بَعَرٌ: see بَعْرٌ. بِعَارٌ, a subst., [or inf. n. of 3,] The befouling of her milker with her dung, by a ewe or she-goat, (K,) or a camel: (TA:) it is reckoned a fault, because the animal that does so sometimes casts her dung into the milking-vessel. (TA.) بَعِيرٌ, (S, Msb, K, &c.,) sometimes pronounced بِعِيرٌ, (K,) which latter is of the dial. of BenooTemeem, but the former is the more chaste, (TA,) A camel, male or female; (S, Msb, K;) as applied to a camel, like إِنْسَانٌ applied to a human being; (S, Msb;) whereas جَمَلٌ is applied only to a male camel, and نَاقَةٌ to a she-camel; بَكْرٌ and بَكْرَةٌ are respectively terms like فَتًى and فَتَاةٌ; and قَلُوصٌ is like the term جَارِيَةٌ; so say, among others, ISk and Az and IJ; and it is added in the Mutahffidh, that the terms جمل and ناقة are applied only when the animal has entered the seventh year: (Msb:) but بعير is more commonly applied to the male camel; (Msb, K;) and only to one that has entered its fifth year; (S, K;) or that has entered its ninth year: (K:) the pl. is أَبْعِرَةٌ [a pl. of pauc.] and بُعْرَانٌ (S, Msb, K) and بِعْرَانٌ (K) and بُعْرٌ (TA) and (pl. of أَبْعِرَةٌ TA) أَبَاعِرُ (S, Msb, K) and أَبَاعِيرُ (K.) If one say, أَعْطُونِى بَعِيرًا [Give ye to me a بعير], the persons so addressed, accord. to EshSháfi'ee, are not to give a she-camel: (Msb:) but the following phrases are transmitted from the Arabs: صَرَعَتْنِى بَعِيرِى My she-camel threw me down prostrate: (S, A:) and حَلَبْتُ بَعِيرِى I milked my camel: (A, Msb:) and شَرِبْتُ مِنْ لَبَنِ بَعِيرِى I drank of the milk of my camel: (S:) and كِلَا هٰذَيْنِ البِعْرَيْنِ نَاقَةٌ Each of these two camels is a she-camel. (A.) لَيْلَةُ البَعِيرِ [The night of the camel], mentioned in a trad. of Jábir, means the night in which the Prophet purchased of him his camel. (TA.) — — Also An ass: (IKh, K:) so in the Kur xii. 72; but this signification is of rare occurrence: (IKh:) and anything that carries: (IKh, K:) so in the Hebrew language [165 (see Gen. xlv. 17)]. (TA.) بَاعِرٌ A widow throwing the piece of بَعْر; meaning ending the number of days during which she has had to wait after the death of her husband previously to her being allowed to marry again. (A.) [See 1.] مَبْعَرٌ and ↓ مِبْعَرٌ [and ↓ مَبْعَرَةٌ (occurring in the K in art. خور)] The place [or passage (as is shown in the Lexicons in many places)] of the بَعْر; [i. e. the rectum; the intestine, or gut, containing the بَعْر;] of any quadruped: (K:) pl. مَبَاعِرُ. (TA.) It is said in a prov., إِنَّ هٰذَا الدَّاعِرَ مَا زَالَ يَنْحَرُ الأَبَاعِرَ وَ يَنْثِلُ المَبَاعِرَ [Verily this bad man has not ceased to slaughter camels and to cleanse the intestines containing the dung]. (A, TA.) مَبْعَرَةٌ: see مَبْعَرٌ. مِبْعَرٌ: see مَبْعَرٌ. مِبْعَارٌ A ewe or she-goat, (K,) or a she-camel, (TA,) that befouls with her dung (تُبَاعِرُ) her milker. (K, TA.) [See بِعَارٌ.]

1 بعض بَعَضَهُ البَعُوضُ, [aor. بَعَضَ,] inf. n. بَعْضٌ, The بَعُوض [or gnats, or musquitoes,] bit him; and annoyed, or molested, him. (TA.) And بُعِضُوا They were bitten by the بَعُوض: (A:) or were annoyed, or molested, thereby. (K.) بَعَضَهُ is not used in relation to anything but بَعُوض. (TA.) A poet says, praising a man who passed the night within a كِلَّة [or thin curtain used for protection from gnats, or musquitoes], which is also called لَنِعْمَ البَيْتُ بَيْتُ أَبِى دِثَارٍ إِذَا مَا خَافَ ,أَبُو دِثَارٍ بَعْضُ القَوْمِ بَعْضَا [Excellent indeed is the tent, the tent of Aboo-Dithár, when some of the people fear biting, and annoyance, or molestation, from gnats, or musquitoes]: by بعضا meaning عَضًّا. (TA.) 2 بعضهُ, inf. n. تَبْعِيضٌ, He divided it into parts, or portions, (S, A, Msb, K,) distinct, or separate, one from another. (Msb) You say, أَخَذُوا مَالَهُ فَبَعَّضُوهُ They took his property and divided it into parts, or portions. (A, TA.) And عَضَّى الشَّاةَ وَ بَعَّضَهَا [He limbed, or dismembered, the sheep, or goat, and divided it into parts, or portions]. (A, TA.) [Hence,] مِنْ in certain cases, and بِ in the like cases, as in the saying شَرِبْتُ بِمَآءِ كَذَا [" I drank of," i. e. " some of, such water "], are said to be لِلتَّبْعِيضِ [For the purpose of dividing into parts, or portions]. (Msb.) 4 ابعضوا They had بَعُوض [or gnats, or musquitoes], (K,) or abundance thereof, (A,) in their land. (A, K.) 5 تبعّض It was, or became, divided into parts, or portions. (S, K.) بَعْضٌ Some, or somewhat or some one, (lit. a thing,) of things, or of a thing: Th says that it signifies thus accord. to all the grammarians; (Msb, TA;) except Hishám, as will be seen hereafter: (TA:) or a part, or portion, (A, Msb, K,) of a thing, (Msb,) or of anything; (A, K;) whether little or much: (TA:) accord. to both these explanations, it may denote the greater part; as eight of ten: (Msb:) [thus it signifies some one or more; and it relates to persons and to other things:] pl. أَبْعَاضٌ; (S, IJ, K;) but ISd doubts whether IJ had an authority for this. (TA.) You say, بَعْضُ الشَّرِّ أَهْوَنُ مِنْ بَعْضٍ [Some kinds of evil are easier to be borne than some]. (A.) And جَارِيَةٌ حُسَّانَةٌ يُشْبِهُ بَعْضُهَا بَعْضًا [A very beautiful girl, parts of whom resemble other parts]. (A.) [And ضَرَبَ بَعْضُهُمْ بَعْضًا Some of them beat some; i. e. they beat one another.] And لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ [We have tarried a day or part of a day]. (Kur xviii. 18.) And one says to a man of a company of men, "Who did this? " and he answers, بَعْضُنَا or أَحَدُنَا [Some one of us]; meaning himself. (A.) The article ال should not be prefixed to it, (K, * TA,) because it is originally a prefixed n., and as such determinate either literally or virtually, so that it does not admit another cause of being determinate; (TA;) contr. to what is said by IDrst (K, TA) and Ez-Zejjájee; for they said البَعْضُ and الكُلُّ; which, properly, as ISd says, is not allowable; and it is said in the O that IDrst, in this matter, was at variance with all the people of his age: (TA:) AHát says that the Arabs did not say الكُلُّ nor البَعْضُ, but that people used these expressions, even Sb and Akh in their two books, by reason of their little knowledge in this way: (K, * TA:) a remark, says MF, which is extr., and needs no comment: (TA:) [for who surpassed Sb and Akh in knowledge respecting matters of this kind?] AHát also relates his having told As that he had seen in the book of [that celebrated and chaste author] Ibn-ElMukaffa', العِلْمُ الكَثِيرُ وَ لٰكِنَّ أَخْذَ البَعْضِ خَيْرٌ مِنْ تَرْكِ الكُلِّ [Science is large; but the acquiring of part is better than the neglecting of the whole]; and that As disapproved of it most strongly, saying that the article ال is not prefixed to بَعْضٌ and كُلٌّ because they are determinate without it: (TA:) Az, however, says that the grammarians allow its being prefixed to these two words, (Msb, TA,) though As disallows it,

(TA,) because they are meant to be understood as prefixed ns.; (Msb;) or because the article is meant to be a substitute for the noun to which they should be prefixed; or, in the case of بَعْضٌ, because this word is equivalent to جُزْءٌ, which receives the article ال. (MF.) It is related of AO, that he assigned also to بَعْضٌ the contr. meaning of All; or the whole: adducing as a proof thereof the words of the Kur [xl. 29], يُصِبْكُمْ بَعْضُ الَّذِى يَعِدُكُمْ as meaning All of that with which he threateneth you will befall you: and the saying of Lebeed. أَوْ يَعْتَلِقْ بَعْضَ النُّفُوسِ حِمَامُهَا [as meaning Or their death shall cling to all living creatures: or, accord. to another relation, او يَرْتَبِطْ, which means the same as او يعتلق]: thus also AHeyth explains the above-cited verse of the Kur; and thus Hishám explains the saying of Lebeed, erroneously asserting that بعض is here a pl.: (TA:) but with respect to the former instance, the Prophet had threatened them with two things, the punishment of the present world and that of the world to come; so he says, "This punishment will befall you in the present world; " which is part (بعض) of the two threats; without denying the punishment of the world to come: or, as Aboo-Is-hák says, he mentions the part to indicate the necessary consequence of the whole: and as to the saying of Lebeed, by بعض النفوس he means himself. (TA [app. from ISd].) أَرْضٌ بَعِضَةٌ A land abounding with بَعُوض [or gnats, or musquitoes]; (K;) as also ↓ مَبْعَضَةٌ, like as you say مَبَقَّةٌ. (TA.) And لَيْلَةٌ بَعِضَةٌ A night in which are many بَعُوض; as also ↓ مَبْعُوضَةٌ (A, K.) بَعُوضٌ [Gnats, or musquitoes;] i. q. بَقٌّ [which signifies both gnats, or musquitoes, (called in Egypt نَامُوس,) and also bugs]: n. un. with ة: (S:) or pl. of بَعُوضَةٌ, (K,) which signifies i. q. بَقَّةٌ. (A, K.) A poet speaks of the humming of the بعوض of the water. (TA.) The author of the K says, in the B, that the word is taken from بَعْضٌ, because of the smallness of the body of the بعوضة in comparison with other living things. (TA.) You say, كَلَّفَنِى مُخَّ البَعُوضِ (tropical:) He imposed upon me a difficult thing: (A:) or an impossible thing. (TS, K.) أَرْضٌ مَبْعَضَةٌ: see بَعِضَةٌ. لَيْلَةٌ مَبْعُوضَةٌ: see بَعِضَةٌ. 1 بعق بَعَقَ, (TA,) [aor. بَعَقَ,] inf. n. بُعَاقٌ, (Lth, K, TA,) said of a man, and a camel, &c., (TA,) He uttered a vehement sound, or cry. (Lth, * K, * TA.) — Also, inf. n. as above, said of a vehement rain, descending in large drops, It clave, or furrowed, the ground, and made it to flow. (K, * TA.) — — And, inf. n. بَعْقٌ, He stabbed, or stuck, a camel in the نَحْر, or throat, or uppermost part of the breast, (K, TA,) making the blood to flow; (TA;) and (TA) so ↓ بعّق. (A'Obeyd, S, L, TA, all of which, except the last, mention only the latter verb in this sense.) — — Also, (K,) inf. n. بَعْقٌ, (TA,) He dug a well. (Z, K.) — — بَعْقٌ also signifies The act of slitting, ripping, or rending; like بَعْجٌ: (TA:) and ↓ تَبْعِيقٌ the same; (S;) or the doing so much. (K.) You say, بَعَّقْتُ ↓ زِقَّ الخَمْرِ, inf. n. تَبْعِيقٌ, I slit, or ripped, or rent, the wine-skin. (S.) — — بَعَقَهُ عَنْ كَذَا, (K,) inf. n. بَعْقٌ, (TA,) He removed it, took it off, or stripped it off, from over, or before, such a thing, which it covered, or concealed. (Ibn-'Abbád, K.) 2 بَعَّقَ see 1, in three places. 5 تَبَعَّقَ see 7, in two places. 7 انبعق It came upon one suddenly, unexpectedly, without his knowledge. (S, K, TA.) — — انبعق المُزْنُ (tropical:) [The clouds, or white clouds, or clouds containing water,] clave asunder, with, or by reason of, rain, or violent rain; syn. اِنْبَعَجَ بِالمَطَرِ; (S, K, TA;) or opened vehemently with rain; (Z, TA;) and ↓ تبعّق signifies the same. (S.) — — انبعق فُلَانٌ بِالجُودِ وَ الكَرَمِ (tropical:) [Such a one was profuse in bounty and generosity]. (TA.) — — انبعق فِى الكَلَامِ (S, K) (assumed tropical:) He was profuse in speech; (K, * TA;) as also ↓ تبعّق (K) and ↓ ابتعق. (Sgh, K.) 8 إِبْتَعَقَ see 7. بَعَاقٌ: see what next follows, in two places. بُعَاقٌ (assumed tropical:) Clouds (سَحَابٌ) pouring forth [rain] with vehemence. (S.) — — Also, and ↓ بَعَاقٌ and ↓ بِعَاقٌ and ↓ بَاعِقٌ, (tropical:) Rain coming suddenly, or unexpectedly, with vehemence, in large drops. (K, TA.) جَمُّ البُعَاقِ, in a trad. respecting prayer for rain, means (assumed tropical:) Copious, abundant, extensive rain. (TA.) — — And ↓ all these four words, (assumed tropical:) A torrent vehemently driving; (K, TA;) that carries away everything. (AHn, TA.) بِعَاقٌ: see بُعَاقٌ, in two places. بَاعِقٌ: see بُعَاقٌ, in two places. أَرْضٌ مَبْعُوقَةٌ Land upon which what is termed بُعَاق [i. e. either the rain or torrent so termed] has fallen, or descended. (Nawádir el-Aaráb, TA.) 1 بعل بَعَلَ, (S, Msb, K,) aor. بَعَلَ, (K,) or بَعُلَ [contr. to rule]; (Msb;) or the pret. is بَعُلَ; (so in the Ham p. 337;) inf. n. بُعُولَةٌ (Msb, K) and بَعَالَةٌ also (Ham ubi suprà) [and app. بَعْلٌ, for it is said in the Ham p. 359 that the primary signification of البَعْلُ is النِّكَاحُ]; He (a man, S) became a husband; (S, K;) as also ↓ استبعل: (K:) he married, or took a wife. (Msb.) And in like manner, بَعَلَتْ, inf. n. بُعُولَةٌ, She became a wife: (TA:) [and it seems to be indicated in the Ham p. 359 that ↓ ابتعلت and ↓ تبعّلت signify the same:] and ↓ باعلت she took to herself a husband. (K.) — — بَعَلَ عَلَيْهِ [as though originally signifying He became a بَعْل, or lord, over him:] he was incompliant, or unyielding, to him; he resisted him, or withstood him. (K.) Hence, in a trad., فَمَنْ بَعَلَ عَلَيْكُمْ أَمْرَكُمْ فَاقْتُلُوهُ And whoso resisteth and disobeyeth your command, slay ye him. (TA.) — بَعِلَ, (S, K,) بِأَمْرِهِ, aor. بَعَلَ, (K,) (assumed tropical:) He became confounded, or perplexed, so that he was unable to see his right course, (S, K,) by his affair, or case, and feared, and was disgusted, (K,) and remained fixed in his place like as do the palm-trees termed بَعْل, (TA,) not knowing what to do. (K.) 3 باعلت: see 1. — — باعل القَوْمُ قَوْمًا The people intermarried with a people. (K.) You say also, بَنُو فُلَانٍ لَا يُبَاعَلُونَ The sons of such a one, none is married to them, nor are they married [to any but persons of their own tribe]. (Ham p. 337.) — — [The inf. n.] بِعَالٌ signifies also The playing, or toying, together, of a man with his wife; (S, Mgh, Msb, K;) and so مُبَاعَلَةٌ [also an inf. n. of the same verb], (Msb, K,) and ↓ تَبَاعُلٌ [inf. n. of 6]. (K.) You say, باعل امْرَأَتَهُ He played, or toyed, with his wife. (Msb.) And تُبَاعِلُ زَوْجَهَا She plays, or toys, with her husband. (S.) And بَيْنَهُمَا مُبَاعَلَةٌ Between them two is playing, or toying. (TA.) And ↓ هُمَا يَتَبَاعَلَانِ They two play, or toy, together, each with the other. (TA.) — — And metonymically, (TA,) بِعَالٌ signifies also (tropical:) I. q. جِمَاعٌ; (Az, K, TA;) and so مُبَاعَلَةٌ. (TK.) You say, بَاعَلَهَا, meaning (tropical:) He lay with her. (TK.) — — And باعل فُلَانٌ فُلَانًا (tropical:) Such a one sat with such a one: (K, TA:) the idea of playing, or toying, being imagined to be implied. (TA.) 5 تبعّلت: see 1. — — Also She was obedient to her husband; (K;) [so too ↓ ابتعلت, as will be seen from what follows;] and so تبعّلت زَوْجَهَا: (TA:) or she adorned herself for her husband. (K.) You say ↓ اِمْرَأَةٌ حَسَنَةُ الإِبْتِعَالِ A woman who is good in obedience to her husband. (TA.) 6 تَبَاْعَلَ see 3, in two places. 8 إِبْتَعَلَ see 1: — — and see also 5, in two places. 10 استبعل: see 1. — — Also, said of palm-trees (نَخْل), They became what are termed بَعْل, q. v., (S, TA,) and great. (TA.) — — And, said of a place, It became what is termed بَعْل: (K:) or it became elevated. (TA.) بَعْلٌ A husband: (S, Mgh, Msb, K:) pl. بُعُولَةٌ (S, Msb, K) and بُعُولٌ and بِعَالٌ. (K.) And A wife; as also بَعْلَةٌ; (S, Msb, K;) like زَوْجٌ and زَوْجَةٌ. (S, Msb. *) — — A lord, a master, an owner, or a possessor, (S, Msb, K,) of a thing, (K,) such as a house, and a beast, (TA,) or a she-camel: (S:) a head, chief, ruler, or person of authority. (El-Khattábee, TA.)— — [And hence,] A certain idol, (S, K,) of gold, (TA,) belonging to the people of Ilyás, (S, K,) who is said to be the same as Idrees, the grandfather, or an ancestor, of Noah, or to have been a grandson of Aaron, (Bd in vi. 85,) or the son of the brother of Aaron: (Jel ibid.:) it is mentioned in the Kur xxxvii. 123: accord. to one copy of the K, it belonged to the people of Jonas; and so in the

Kitáb el-Mujarrad of Kr: accord. to Mujáhid, it means a deity that is not God: (TA:) or a certain king: (IAar, K:) but [SM says,] the correct explanation is the first: (TA:) or a certain idol belonging to the people of Bekk, in Syria; i. e., of the town now called Baala-Bekk: so in the Kur: (Bd, Jel: *) or it means in the dial. of El-Yemen a lord; and so in the Kur. (Bd.) — — Also One whom it is a necessary duty to obey; as a father, and a mother, and the like. (TA.) — — And A family, or household, whose maintenance is incumbent on a man. (TA.) — — And it may be a contraction of بَعِلٌ, as meaning Lacking strength, or power, or ability; unable to find the right way to accomplish his affair. (TA.) — — Also (tropical:) A weight, or burden. (K, TA.) You say, أَصْبَحَ فُلَانٌ بَعْلًا عَلَى أَهْلِهِ (tropical:) Such a one became a weight, or burden, upon his family; because of his ascendency over them. (Er-Rághib, TA.) — — (assumed tropical:) Elevated land, (S, K,) upon which comes neither running water nor torrent, (S,) or that is not rained upon more than once in the year: (K:) or (tropical:) land elevated above other land; as being likened to the man who is thus termed. (Er-Rághib, TA.)— — (assumed tropical:) Any palm-trees, and other trees, and seed-produce, not watered: or such as are watered by the rain: (K:) or (tropical:) palm-trees (نَخْل) that imbibe with their roots, and so need not to be watered: (S, Mgh, Msb, K:) metaphorically so applied: (Mgh:) AA says that it is syn. with عِذْىٌ, meaning what is watered by the rain: but As says that this latter word has the meaning just given, whereas بعل signifies what imbibes with its roots, without irrigation or rain: (S, Msb:) or palm-trees growing in land whereof the supply of water is near [to the surface], so that it suffices without their having irrigation or rain: (TA:) or large, so as to imbibe with the roots: (Er-Rághib, TA:) and (tropical:) a male palm-tree; (K, TA;) likened to the man who is thus termed: (TA:) and Az says that it is used as meaning (assumed tropical:) [dates such as are termed] قَسْب. (TA.) — — And (assumed tropical:) The tax, or impost, that is given for the watering of palm-trees. (K.) بَعِلٌ part. n. of بَعِلَ, Confounded, or perplexed, &c. (K.) And Lacking strength, or power, or ability; unable to find the right way to accomplish his affair. (TA.) — — With ة, applied as an epithet to a woman, (S,) and meaning One who does not dress, or wear clothes, well, (K, TA,) nor well adjust her personal state or condition. (TA.) بغت 1 بَغَتَهُ, (S, A, &c.,) aor. بَغَتَ, (A, Msb, K,) inf. n. بَغْتٌ and بَغْتَةٌ (S, A, Msb, K) and بَغَتٌ (MF) and بَغَتَةٌ (K) and بَغَتَّةٌ, with teshdeed to the ت, of the same measure as جَرَبَّةٌ, accord. to AA's reading of the Kur in a passage which will be found below, without a parallel among inf. ns., (Z,) [and said by some to have an intensive signification,] He, or it, came upon him, or happened to him, suddenly, unexpectedly, without his being aware of it, or without any previous cause; surprised him; took him by surprise, or unawares; (S, A, Msb, K;) as also ↓ باغته, (A, Msb,) inf. n. مُبَاغَتَةٌ (S, K) and بِغَاتٌ. (TA.) It is said in the Kur vi. 31, accord. to the reading mentioned above, إِذَا جَآءَتْهُمُ السَّاعَةُ بَغَتَّةً [When the hour of the resurrection shall come upon them suddenly, unexpectedly, &c.]. (Z.) And you say, جَآءَهُ بَغْتَةً He, or it, came to him suddenly, &c. (A, Msb.) And لَقِيَهُ بَغْتَةً He met, or found, him, or it, suddenly, &c. (S.) And لَسْتُ آمَنُ بَغَتَاتِ العَدُوِّ I am not secure from, or free from fear of, the enemy's comings [upon me] unawares. (S.) 3 بَاْغَتَ see 1. البَاغُوتُ The festival, (A,) or a certain festival, (IAth, K,) of the Christians; (A, IAth, K;) [namely, Easter;] thus called accord. to some; but accord. to others, الباعوث [q. v.], with the unpointed ع and the three-pointed ث. (IAth.) مَبْغُوتٌ i. q. مَبْهُوتٌ [Confounded, or perplexed, and unable to see his right course]: so in the saying, لَا رَأْىَ لِمَبْغُوتٍ [There is no judgment to one who is confounded, &c.]. (A.) بغث 1 بَغِثَ, (Msb, K,) aor. بَغَثَ, (K,) inf. n. بُغْثَةٌ, (Msb,) or this is a simple subst., and the inf. n. is بَغَثٌ, (TA,) He (a bird) was, or became, of a colour resembling that of ashes: (Msb:) or he (a sheep or goat) was of the mixed colours of those to which the epithet بَغْثَآءُ is applied. (K, TA.) [See أَبْغَثُ, and بُغْثَةٌ, and بَغَثٌ.] بَغَثٌ Dust-colour. (A.) [But see بُغْثَةٌ. Accord. to the TA, the former is the inf. n. of 1, q. v.] بُغْثَةٌ Whiteness inclining to خُضْرَة [which here app. means a dark, or ashy, dust-colour]: (T:) [or, in a bird, a colour resembling that of ashes: (see 1:)] or the colour of sheep or goats to which the epithet بَغْثَآءُ is applied. (K, TA.) [See أَبْغَثُ.] بَغْثَآءُ: see أَبْغَثُ, of which it is the fem. بَغَاثٌ (T, S, A, Mgh, Msb, K) and بُغَاثٌ and بِغَاثٌ; (A, Mgh, K;) only the second of these three mentioned by Sb; (TA;) but the second and third asserted to be correct by Yoo; (AZ, TA;) and the last heard by Az; (TA;) or neither of these two is allowable; (Msb;) A bird that does not prey, and such as one does not desire to make an object of prey because it is not eaten: (T, Msb:) or small birds that do not prey, such as sparrows and the like; [a coll. gen. n.;] n. un. with ة: (Mgh:) or [accord. to Lth,] a certain dust-coloured bird, (T, A, K,) of the birds of the water, ash-coloured, and long-necked; as also ↓ أَبْغَثُ; pl. [of the latter] بُغْثٌ and أَبَاغِثُ: (T:) [but this appears to be wrong; for AM says, in the T,] Lth makes the بغاث and the ابغث to be one, asserting them to be of aquatic birds; but in my opinion, the former is different from the latter: as to the latter, it is a well-known kind of aquatic bird, so called because it is of the colour termed بُغْثَة, i. e. white inclining to خُضْرَة [explained above, voce بُغْثَةٌ]: but as to the بغاث, it is any bird that is not one of prey: and the word is said to be a coll. gen. n., signifying the class of birds that are objects of prey: (TA:) ISk says that the بَغَاث is a bird of a colour inclining to that of dust, (S, Msb, *) a little less than the رَخَمَة [or vultur percnopterus], (S,) or less than the رخمة, (Msb,) slow in flight: (S, Msb:) but IB says that this is a mistake in two points of view; first, because بغاث is a [coll.] gen. n., of which the n. un. is with ة, like as is that of حَمَامٌ; and secondly, because it applies to the class of birds that do not prey; but the ↓ أَبْغَث is a bird of the colour of dust, and this may be a bird of prey, and it may be not a bird of prey: (TA:) AZ says that بغاث signifies the [species of vulture called] رَخَم; and the n. un. is with ة others, the young ones of the رخم and birds of the crowkind: or [birds] like the [hawks called] سَوَادِق [pl. of سَوْذَقٌ], not predaceous: in the T, it is said to be [a kind of bird] like the [hawk called] بَاشَق, that does not prey upon any other bird: (TA:) or بِغَاثٌ and بُغَاثٌ (ISd, K) and بَغَاثٌ (K) signify the worst [or most ignoble] of birds, (ISd, K, [the latter giving this as a second and distinct signification,]) and such as do not prey: (ISd, TA:) Fr says, بَغَاثُ الطَّيْرِ signifies the worst of birds, and such as do not prey; and بُغَاثٌ and بِغَاثٌ are dial. vars.: (S:) the pl. is بِغْثَانٌ, (Sb, T, S, Msb, K,) accord. to those who make بغاث a sing., (Yoo, S, Msb, TA,) or accord. to those who make the sing. to be with ة; (T, TA;) or those who apply بَغَاثَةٌ [as a n. un.] to the male and the female make بَغَاثٌ to be pl. [or rather a coll. gen. n.]; (Yoo, S, Msb;) as is done in the case of نَعَامَةٌ and نَعَامٌ: (Yoo, S:) ISd says that بَغَاثَةٌ, with fet-h, is the n. un., applied alike to the male and the female: (TA:) [and Fei says,] it is not allowable to pronounce this with damm or with kesr to the first letter: (Msb:) but Yoo asserts both of these forms to be used: (AZ, TA:) and بغاثة is said to signify a weak bird. (TA.) It is said in a prov., إِنَّ البَغَاثَ بِأَرْضِنَا يَسْتَنْسِرُ (S, A, Msb, K *) Verily the بغاث in our land becomes [like] a vulture, or become [like] vultures: (Msb:) applied to the low person who becomes of high rank: (A:) meaning (tropical:) the weak in our land becomes strong: (Msb:) or he who makes himself our neighbour becomes mighty, strong, or of high rank, by our means, (S, K, TA,) acquiring the might, or

strength, of the vulture, after having been low, or mean, in condition. (TA.) بَغِيثٌ Wheat (حِنْطَةٌ and طَعَامٌ [both of which signify the same, though the latter, q. v., has a a larger application,]) adulterated by being mixed with barley; (Th, K;) as also غَلِيثٌ and لَغِيثٌ. (Th, TA.) بُغَيْثَآءُ [dim. of بَغْثَآءُ fem. of أَبْغَثُ, q. v.,] The place of the حَقِيبَة [q. v.] in a camel. (K.) [So called because of its colour, produced by chafing.] أَبْغَثُ Of a white colour inclining to خُضْرَة [which here app. means a dark, or ashy, dustcolour]: (T:) [or of a colour resembling that of ashes: (see 1:)] or dust-coloured: (A:) or of a colour near to that of dust: (S:) an epithet, like أَحْمَرُ: [fem. بَغْثَآءُ: and] pl. بُغْثٌ: and sometimes, when used as a subst., it has for pl. أَبَاغِثُ. (IB, TA.) You say طَائِرٌ أَبْغَثُ A bird of the colour above described: (T, S:) whether it be a bird of prey or not: see بَغَاثٌ in two places: (IB, TA:) and صَقْرٌ أَبْغَثُ [a hawk of that colour.]; (ISh, A;) as well as أَحْوَى and أَبْيَضُ; i. e., that wherewith men take game. (ISh, TA.) بَغْثَآءُ applied to sheep or goats, (S, K,) or, as in some lexicons, to sheep, (TA,) is like رَقْطَآءُ; (S, K;) [Black speckled with white; or the reverse;] or in which are blackness and whiteness, with predominance of the latter colour: (TA:) or شَاةٌ بَغْثَآءُ and غَنَمٌ بُغْثٌ signify a sheep or goat, and sheep or goats, in which are blackness and whiteness. (A.) — — Also, [as a subst.,] A certain bird, (K, TA,) dustcoloured, in truth different from the بَغَاث, as shown above: see the latter word: (TA:) pl. بُغْثٌ and أَبَاغِثُ. (T, TA.) You say, هُوَ مِنْ أَبَاغِثِ الطَّيْرِ [He is of the birds thus called]. (A.) — — And الأَبْغَثُ signifies The lion; (TS, K;) because he is of the colour termed بُغْثَةٌ. (TA.) — — And البَغْثَآءُ (tropical:) The medley, or mixed or promiscuous multitude or collection, of men or people; or of the lowest or basest or meanest sort, or refuse, or riffraff, thereof; (S, A, K;) the commonalty, or vulgar, and collective body, of the people. (S.) One says, خَرَجَ فَلَانٌ فِى البَغْثَآءِ and الغَثْرَآءِ (tropical:) Such a one went forth among the medley, &c., of the people. (A.) And دَخَلْنَا فِى البَغْثَآءِ (tropical:) We entered among the commonalty, or vulgar, and the collective body, of the people. (S.) بغش 1 بَغَشَتِ السَّمَآءُ, aor. بَغَشَ, (S, K,) inf. n. بَغْشٌ, (S,) The sky rained a rain such as is termed بَغْشَةٌ, q. v. (S, K.) — — بُغِشَتْ الأَرْضُ The land was watered by a rain such as is termed بَغْشَةٌ, (S,) or بَغْشٌ. (TA.) بَغْشٌ: see what next follows. بَغْشَةٌ A weak shower of rain; (S, K:) above what is called طَشَّة: (S:) or weak rain, small in its drops; as also ↓ بَغْشٌ [originally an inf. n.]: or both signify a cloud that pours forth its rain in one shower: As says that the lightest and weakest of rain is that called طَلّ; then, the رَذَاذ; then, the بَغْش: the dim. of the last is بُغَيْشٌ. (TA.) مَطَرٌ بَاغِشٌ Weak rain. (S, K.) أَرْضٌ مَبْغُوشَةٌ Land watered by a rain such as is termed بَغْشَةٌ, (S,) or بَغْشٌ. (TA.) بغض 1 بَغُضَ; (S, A, Msb, K;) and بَغَضَ; aor. [of both] بَغُضَ; and بَغِضَ, aor. بَغَضَ; (K;) inf. n. بَغَاضَةٌ, (S, A, Msb, K,) inf. n. of the first; (TA;) He, or it, (a man, S, or a thing, Msb,) was, or became, hateful, odious, or an object of hatred. (S, A, K.) — — بَغُضَ جَدُّهُ (tropical:) His fortune, or good fortune, fell; syn. عَثَرَ. (A.) And بَغُضَ جَدُّكَ, (L, K, TA,) or بَغَضَ, (as in one copy of the K,) or بَغِضَ, (as in the CK,) (tropical:) May thy fortune, or good fortune, fall: syn. تَعَسَ, (K, TA,) and عَثَرَ: (TA:) a phrase ascribed by IB to the people of El-Yemen. (TA.) — See also 4, in three places. 2 بغّضهُ اللّٰهُ إِلَى النَّاسِ, (S, TA,) or لِلنَّاسِ, (Msb,) [but this I think doubtful, from what is said in explanation of the verb of wonder, (see 4,)] inf. n. تَبْغِيضٌ, (S, K,) God rendered him hateful, odious, or an object of hatred, to men; (S, Msb; *) تَبْغِيضٌ being the contr. of تَحْبِيبٌ: (K:) or very hateful or odious. (TA.) You say also, حُبِّبَ إِلَىَّ زَيْدٌ وَ بُغِّضَ إِلَىَّ عَمْرٌو [Zeyd was rendered an object of love to me, and 'Amr was rendered an object of hatred, or of much hatred, to me]. (A, TA.) 3 بَاغَضْتُهُ, inf. n. مُبَاغَضَةٌ, I rendered him [hatred, or] vehement hatred, reciprocally. (A, * TA.) You say also, بَيْنَهُمَا مُبَاغَضَةٌ [Between them two is reciprocal hatred, or vehement hatred]. (A.) 4 ابغضهُ, (S, A, Msb, K,) inf. n. إِبْغَاضٌ, (Msb,) He hated him. (S, A, * Msb, * K.) It is said that ↓ بَغَضَهُ is not allowable: (Msb:) or يَبْغُضُنِى is a bad form; (AHát, K;) used by the lower class; and sanctioned by Th only; for he explains قَالِينَ, as occurring in the Kur [xxvi. 168], by بَاغِضِينَ, which shows that he held بَغَضَ to be a dial. var.; for otherwise he would have said مُبْغِضِينَ: (AHát:) but the epithet بَغُوضٌ affords a strong evidence in favour of the opinion of Th here mentioned; for فَعُولٌ is mostly from فَاعِلٌ, not from مُفْعِلٌ. (TA.) — مَا أَبْغَضَهُ إِلَىَّ, (S,) or لِى, (K,) is [said to be] anomalous; (S, K;) because the verb of wonder is not regularly formed from a verb of the measure أَفْعَلَ; but this is not anomalous; for it is from بَغَضَ فُلَانٌ إِلَىَّ [" such a one was, or became, hateful, or odious, to me: " ما ابغضه الىّ signifying How hateful, or odious, is he to me! but ما ابغضه لى, How he hates me! for] the lexicologists and grammarians relate that مَا أَبْغَضَنِى لَهُ is said when thou hatest him; and ما ابغضنى إِلَيْهِ, when he hates thee: (IB:) ISd says, on the authority of Sb, that ما ابغضنى له means that thou art an object of hatred (مُبْغَضٌ [so in the TA, but this is evidently a mistake for مُبْغِضٌ, a hater,]) to him; and ما ابغضه الىّ, that he is an object of hatred with thee, or in thine estimation. (TA.) — أَنْعَمَ اللّٰهُ بِكَ عَيْنًا وَ أَبْغَضَ بِعَدُوِّكَ عَيْنًا, (so in the A, and the latter verb thus in the JK and in the L,) or the former verb is نَعِمَ, (L, K,) and the latter ↓ بَغَضَ, (K, TA,) like نَصَرَ, (TA,) or ↓ بَغِضَ, (CK,) is a form of imprecation (TA) (tropical:) [app. meaning May God make thine eye to be refreshed by the sight of him whom thou lovest, and make the eye of thine enemy to be pained by the sight of him whom he hateth: or may God make an eye to be refreshed by the sight of thee, and make an eye to be affected with hatred by the sight of thine enemy]. 5 تبغّض He manifested, or showed, hatred; or he became, or made himself, an object of hatred; contr. of تَحَبَّبَ. (K.) You say, تَحَبَّبَ لِى فُلَانٌ وَ تَبَغَّضَ لِى أَخُوهُ [Such a one manifested love to me, or made himself an object of love to me, and his brother manifested hatred to me, or made himself an object of hatred to me]. (A, TA.) 6 تباغض القَوْمُ The company of men hated one another: (Msb:) تَبَاغُضٌ is the contr. of تَحَابُبٌ. (S, K.) You say, مَا رَأَيْتُ أَشَدَّ تَبَاغُضًا مِنْهُمَا [I have not seen any more vehement in mutual hatred than they two]. (A, TA.) بُغْضٌ Hatred; contr. of حُبٌّ: (S, A, K:) a subst. from أَبْغَضَهُ. (Msb.) بِغْضَةٌ Vehement hatred; as also ↓ بَغْضَآءُ, (S, A, Msb, K,) and ↓ بَغَاضَةٌ [but see 1]. (TA.) — See also بَغِيضٌ. بَغْضَآءُ: see what next precedes. بَغُوضٌ: see what next follows. بَغِيضٌ Hateful; odious; and object of hatred: (S, A, Msb, * K:) hated; as also ↓ بَغُوضٌ (TA) and ↓ مُبْغَضٌ: (Msb, * TA:) pl. of the first, بُغَضَآءُ. (A, TA.) — — Some say that it has also the contr. signification of Hating; i. q. ↓ مُبْغِضٌ: (TA:) and Skr explains ↓ بِغْضَةٌ as signifying people hating thee. (L, TA. *) بَغَاضَةٌ: see بِغْضَةٌ. مُبْغَضٌ: see بَغِيضٌ. مُبْغِضٌ: see بَغِيضٌ. مَبْغَضَةٌ [A cause of hatred: a word of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ]. (A.) بغل 1 بَغُلَ, aor. بَغُلَ, inf. n. بُغُولَةٌ, said of a man, i. q. تَبَلَّدَ [i. e. (assumed tropical:) He affected stupidity, dulness, or want of intelligence; or he became submissive, and humble; &c.]. (TA.) [See also 2.] — بَغَلَهُمْ: see 2. 2 تَبْغِيلٌ, the inf. n., signifies (assumed tropical:) The being big, thick, or rude, and hard, strong, or sturdy, in body; or said of the body: and hence, accord. to some, is derived ↓ بَغْلٌ. (TA.) — — بغّل, inf. n. as above, (tropical:) He was impotent and weak, or languid, and fatigued, (JK, K, TA,) in going, or pace. (TA.) — — بغّلت الإِبِلُ, (K,) inf. n. as above, (S, K,) (tropical:) The camels went a pace between that termed هَمْلَجَة and that termed عَنَق: (S, * K, TA:) and hence ↓ بَغْلٌ is derived accord. to IDrd: (TA:) or they went in a certain manner, with wide step: (JK:) [see also 5:] or the inf. n.

signifies the going in a gentle manner: and one says, أَعْيَا فَبَغَّلَ, i. e. [he was fatigued, so] he went an easy, but a quick, pace; syn. هَمْلَجَ. (TA.) — بَغَّلَهُمْ, (inf. n. as above, TA,) (tropical:) He made their children to be base-born, or ignoble, (K, TA,) by marrying among them; (IDrd, TA;) as also ↓ بَغَلَهُمْ, aor. بَغَلَ: (K:) from بَغْلٌ; because the بغل [or mule] is unable to equal the heat, or course, of the horse. (TA.) 5 تبغّل He (a camel) became like the بَغْل [or mule] in the width of his step. (TA.) [See also 2.] بَغْلٌ The mule; i. e. the animal generated between the he-ass and the mare [or sometimes between the horse and the she-ass]; (TA;) also called ↓ بَغَّالٌ; so in a verse of Jereer: (S, Sgh:) pl. أَبْغَلٌ [a pl. of pauc.] (JK) and أَبْغَالٌ, [also] a pl. of pauc., (Msb,) and بِغَالٌ, (JK, S, Msb, K,) a pl. of mult.; (Msb;) and quasi-pl. n. ↓ مَبْغُولَآءُ, (K,) meaning a number of mules (بِغَال) together: (JK, * S:) the female is termed بَغْلَةٌ; (S, Msb, K;) pl. بَغَلَاتٌ and بِغَالٌ. (Msb.) See 2, in two places. You say طَرِيقٌ فِيهِ أَبْوَالُ البِغَالِ [A road in which is the urine of mules]; meaning (assumed tropical:) a difficult road. (TA.) And فُلَانَةُ أَعْقَرُ مِنْ بَغْلَةٍ [Such a woman is more barren than a she-mule]. (TA.) And البَغْلُ نَغْلٌ وَ هُوَ لَهُ أَهْلٌ [The mule is a bastard, and he is a relation to him]; meaning (assumed tropical:) he is a bastard. (TA.) And as the mule suggests the idea of evil disposition, or perverseness, and roughness, you say, in describing him who is low, or ignoble, هُوَ بَغْلٌ نَغْلٌ (assumed tropical:) [he is a mule, a bastard]. (Er-Rághib, TA.) The people of Egypt say, اِشْتَرَى فُلَانٌ بَغْلَةً حَسْنَآءَ, meaning (tropical:) [Such a one bought a beautiful] female slave: and فِى بَيْتِ بَنِى فُلَانٍ بِغَالٌ [(tropical:) In the house of the sons of such a one are slaves, or female slaves]: and اِشْتَرَيْتُ مِنْ بِغَالِ اليَمَنْ وَ لٰكِنْ بِغَالِى الثَّمَنْ [(tropical:) I bought of the slaves, or female slaves, of El-Yemen, but for a high price]. (TA.) بَغَّالٌ [n. un. of ↓ بَغَّالَةٌ, which is a coll. gen. n., like حَمَّارَةٌ and جَمَّالَةٌ, but explained by Freytag as meaning " he who possesses many mules; "] An owner, or attendant, (Sb, S,) of mules, (Sb, TA,) or of the mule. (S.) — See also بَغْلٌ, with which it is syn. بَغَّالَةٌ: see what next precedes. هُوَ مِنَ الثَّوْرِ أَبْغَلُ وَ مِنَ الحِمَارِ أَثْقَلُ (assumed tropical:) [He is more mulish than the bull, and more heavy, or sluggish, than the ass]. (TA.) مَبْغُولَآءُ: see بَغْلٌ. بغم 1 بَغَمَتْ, aor. بَغِمَ (S, K) and بَغَمَ and بَغُمَ, (K,) inf. n. بُغَامٌ (JK, S, K) and بُغُومٌ; (JK, K;) and ↓ تبغّمت; (K;) She (a gazelle) uttered a cry: (S:) or uttered her softest, or gentlest, cry (JK, K) to her young one: (K:) and sometimes it is said of a [wild] cow: (TA:) so too بَغَمَ said of a male gazelle: and the verb is also used transitively, said of a female gazelle uttering this cry to her young one. (JK.) Also, (S, K,) ↓ both verbs, (K,) She (a camel) uttered a cry without clearness: (S:) or uttered a broken, or an interrupted, not a prolonged, yearning cry, to, or for, her young one: (K:) or uttered a weak cry, below that [grumbling cry] which is termed رُغَآء. (Ham p. 233.) [See an ex. in a verse of Dhu-rRummeh cited voce إِلَّا.] And بَغَمَ and ↓ تبغّم said of the ثَيْتَل and إِيَّل and وَعِل, [all of which words are said to signify the mountain goat,] He uttered a cry. (K.) — — بَغَمَهُ, (S, K,) and بَغَمَ لَهُ, (TA,) (assumed tropical:) He spoke to him obscurely, not expressing clearly to him the meaning of his speech to him; (S, K;) taken from the بُغَام of the she-camel; because it is a cry not uttered clearly. (TA.) 3 بَاغَمَ باغمهُ, (K,) inf. n. مُبَاغَمَةٌ, (S,) (tropical:) He talked with him with a soft, or gentle, voice: (S, K, TA:) or المُبَاغَمَةُ is like المُنَاغَمَةُ, and means the speaking [with another] faintly; taken from the بُغَام [see 1] of the gazelle and the she-camel: (Ham p. 233:) or the holding amatory and enticing talk, or conversation, with another, with a soft, or gentle, voice. (TA.) 5 تَبَغَّمَ see 1, in three places. 6 تَبَاغَمَتْ [تَبَاغَمَ They (gazelles) uttered cries, or their softest or gentlest cries, one to another.] One says, مَرَرْتُ بِرَوْضَةٍ تَتَبَاغَمُ فِيهَا الظِّبَآءُ [I passed by a meadow in which the gazelles were uttering cries, &c., one to another]: and بِغِزْلَانٍ يَتَبَاغَمْنَ [by gazelles uttering cries, &c., one to another]. (TA.) بُغْمَةٌ A thing like the قِلَادَة, [a necklace,] with which women ornament themselves. (TA.) [But this is apparently post-classical, from the Turkish بُوغْمَقْ. In the present day, it is applied to A necklace of pearls.] بُغَامٌ The crying, or cry, of the female gazelle, and of the she-camel, as explained above: see 1. (S.) بَغُومٌ A female gazelle uttering, or that utters, the cry termed بُغَام. (S, K.) — — (assumed tropical:) A woman having a soft, or gentle, voice. (JK, TA.) مَبْغُومٌ A young gazelle, and a young camel, to which the cry termed بُغَام is addressed by its mother. (JK.) — — One says, also, بُغَامٌ مَبْغُومٌ [A cry &c. uttered]; like as one says, قَوْلٌ مَقُولٌ. (TA.) بغو 1 بَغَا الشَّىْءَ, inf. n. بَغْوٌ, He looked at the thing [to see] how it was; (K;) as also بَغَى, (K in art. بغى,) inf. n. بَغْىٌ. (TA in that art.) بغى 1 بَغَى, (S, K, &c.,) aor. يَبْغِى, (Msb, K,) inf. n. بُغَآءٌ, (S, Mgh, K, &c.,) or this is a simple subst., and the inf. n. is بَغْىٌ, (Msb,) [but, if this be correct, the former is generally used for the latter,] and بُغًى, (Lh, K,) but the first is better known, and is the chaste form, and some say, بِغًى, (TA,) and بُغْيَةٌ and بِغْيَةٌ, (K,) accord. to Th, but others hold these two to be simple substs., and some mention also بَغْيَةٌ, with fet-h, (TA,) and بُغَايَةٌ, (As, S, TA,) He sought; sought for, or after; sought, desired, or endeavoured, to find, and take, or get; (S, Mgh, Msb, K, &c.;) a stray-beast, (As, S, TA,) or any other thing, (S, Mgh, * Msb, * K, * TA,) good or evil; (Lh, TA;) as also ↓ ابتغى and ↓ تبغّى (S, Msb, K) and ↓ استبغى: (K:) or ↓ ابتغى signifies he sought, &c., diligently, studiously, sedulously, or earnestly: (Er-Rághib, TA:) and بَغَى signifies also he loved, or affected, a thing: (MF, TA:) or, accord. to Er-Rághib, the inf. n. signifies the seeking to exceed the just bounds in respect of that which one aims at, or endeavours after, whether one actually exceed or do not; and sometimes it is considered in relation to quantity; and sometimes, in relation to quality. (TA.) You say, بَغَاهُ بِشَرٍّ [He sought him with an evil purpose; or sought to do him evil]. (S and K in art. عقب.) — — And بَغَاهُ He sought, &c., a thing for him; like بَغَى لَهُ. (Lh, Mgh, * K. *) You say, بَغَاهُ الشَّىْءَ He sought, &c., the thing for him; (S, K;) as also ↓ ابغاهُ الشَّىْءَ: (K:) thus you say, اِبْغِنِى كَذَا or اِبْغِ لِى كذا and ↓ أَبْغِنِى كذا Seek thou for me such a thing; (TA;) and ↓ أَبْغِنِى ضَالَّتِى Seek thou for me my stray-beast: (Mgh:) or ↓ ابغاهُ الشَّىءَ signifies He aided, or assisted, him to seek the thing: (Ks, K:) or ↓ أَبْغِنِى كَذَا signifies Seek thou for me such a thing; and also Aid thou me to seek such a thing. (JK.) It is said in the Kur [ix. 47], يَبْغُونَكُمُ الفِتْنَةَ They seek, or desire, for you discord, or dissension; or they seeking, &c.: and in the same [iii. 94], تَبْغُونَهَا عِوَجًا Ye seek, or desire, for it, namely, the way [of God], crookedness; or ye seeking, &c.: the first objective complement of the verb being in the accus. case because of the suppression of the preposition لِ. (TA.) — — [Hence, app.,] بَغَانِى دَآءً It procured to me disease; it caused disease to befall me. (Ham p. 794.) And إِنَّهُ لَذُو بُغَايَةٍ Verily he is one who makes much gain: (JK, K:) but in the M, ذُو بُغَايَةٍ لِلْكَسْبِ, meaning a seeker of gain. (TA.) And مَابُغِىَ لَهُ Good was not appointed to betide him. (TA.) — — بَغَى عَلَى أَخِيهِ, inf. n. بَغْىٌ, He envied his brother; he wished that a blessing, or cause of happiness, or an excellence, might become transferred from his brother to himself: so says Lh, who holds this to be the primary signification of the verb. (TA.) It is said in a prov., البَغْىُ عِقَالُ النَّصْرِ [Envy is the shackle of aid from God against an enemy or a wrongdoer]. (TA.) — — Hence, (Lh, TA,) بَغْىٌ signifies The acting wrongfully, injuriously, or tyrannically; (Lh, S, TA;) because the envier so acts towards the envied; his endeavour being to cause, by guile, the blessing of God upon him to depart from him: (Lh, TA:) or the seeking, or endeavouring, to act corruptly, wrongly, or unjustly: (Az, TA:) or the exceeding the due bounds, or just limits, in any way: (S:)

accord. to Er-Rághib, it is of two kinds: one of these is approved, and this is the passing beyond the bounds of equity to exercise beneficence, and beyond the bounds of obligatory duties to do what is not obligatory: the other is disapproved, and this is the passing beyond the bounds of that which is true, or right, to do that which is false, or wrong, or to do acts of a doubtful nature: but in most instances it is that which is disapprove. (TA.) You say, بَغَى عَلَيْهِ, (S, K,) and بغى عَلَى النَّاسِ, (Az, Msb,) aor. يَبْغِى, (K,) inf. n. بَغْىٌ, (Msb, K,) He exalted himself against him, or above him; overpowered, or oppressed, him; (Fr, S, K;) acted wrongfully, injuriously, or tyrannically, towards him; and deviated from the right way: (K:) and he acted wrongfully, injuriously, or tyrannically, towards men, or the people, (Az, Msb,) and sought to annoy them, or hurt them. (Az, TA.) Lh mentions, on the authority of Ks, the saying, مَا لِى وَلِلْبَغِ بَعْضِكُمْ عَلَى بَعْضٍ [What have I to do with wrongful conduct, the wrongful conduct of one of you towards another?], for وَلِلْبَغْىِ; ISd thinks, because of the difficulty found in pronouncing the kesreh after the ى. (TA.) بَغَى also signifies He occupied himself with corrupt, wrong, or unjust, conduct: [accord. to Fei,] from the same verb [in a sense to be mentioned below,] said of a wound. (Msb.) Also, aor. يَبْغِى, (TA,) inf. n. بَغْىٌ, (Az, TA,) He magnified himself; or behaved proudly, haughtily, or insolently: (Az, TA:) because he who does so passes beyond the bounds of his proper station to a station that does not belong to him. (TA.) — — And [hence,] بَغَى فِى مِشْيَتِهِ, (K,) inf. n. بَغْىٌ, (TA,) He [app. a horse, and perhaps a man also,] was proud, or self-conceited, and quick, in his gait: (K:) or بَغْىٌ in a horse, (S, TA,) or in the running of a horse, (JK, TA,) is the being proud, or self-conceited, with exceeding briskness or liveliness or sprightliness. (JK, S, TA.) — — And بَغَتِ السَّمَآءُ, (S, K,) inf. n. بَغْىٌ, (TA,) The sky rained vehemently: (A'Obeyd, S, K:) or exceeded, in rain, the limit of what was wanted. (Er-Rághib, TA.) And بَغَى الوَادِى The valley flowed with water reaching to a place to which it had not reached before. (S, TA.) — — بَغَتْ, (S, Mgh, Msb, K,) said of a woman, (Th, IKh, S, Msb, and so in some copies of the K,) or of a female slave, (so in other copies of the K,) but it is not restricted to the latter, (TA,) aor. يَبْغِى, (JK, Msb,) inf. n. بِغَآءٌ, (IKh, JK, S, Mgh, Msb, TA,) or بَغْىٌ, (ISd, K,) [but the former, only, is commonly known,] She committed fornication, or adultery; she prostituted herself; (JK, S, Mgh, Msb, K;) because she who does so transgresses her proper bounds; (TA;) as also ↓ بَاغَتْ, (IKh, S, * Msb, K,) inf. n. بِغَآءٌ (IKh, K) and مُبَاغَاةٌ, (K,) said of a female slave: (Msb:) or مباغاة signifies the committing fornication, or adultery, with another. (KL.) It is said in the Kur [xxiv. 33], وَلَا تُكْرِهُو فَتَيَاتِكُمْ عَلَى البِغَآءِ [And compel not ye your young women to prostitute themselves]. (Mgh.) And you say, خَرَجَتِ المَرْأَةُ تُبَاغِى ↓ [The woman went forth for prostituting herself]. (S.) Accord. to the Jema etTefáreek, بِغَآءٌ signifies The knowing of a woman's committing fornication or adultery, or prostituting herself, and approving, or being content: but this, if correct, is an amplification in speech. (Mgh.) — — بَغَى الجُرْحُ, (JK, S, Msb,) aor. يَبْغِى, inf. n. بَغْىٌ, (JK,) The wound swelled, (S,) and became in a corrupt state, (JK, S, Msb,) and produced thick purulent matter. (JK.) And بَرَأَ جُرْحُهُ عَلَى بَغْىٍ His wound healed having somewhat of corruption in it. (S.) — — بَغَى, (K,) aor. يَبْغِى, inf. n. بَغْىٌ, (TA,) also signifies He lied; said what was untrue. (K.) مَا نَبْغِى, in the Kur [xii. 65], is said to mean We do not lie: and we do not act wrongfully: or it may mean what do we seek, or desire? (TA.) — — Also, (K,) inf. n. بَغْىٌ, (TA,) He looked at a thing [to see] how it was; (K;) and so بَغَا, inf. n. بَغْوٌ: mentioned by Kr. (TA.) — — And, (K,) with the same inf. n., (TA,) He looked, watched, or waited, for a person or thing. (Kr, K.) 3 بَاْغَى see 1, latter part, in two places. — Lh mentions the saying, addressed to a pretty woman, إِنَّكِ لَجَمِيلَةٌ وَلَا تُبَاغِى, as meaning Verily thou art pretty, and mayest thou not be smitten by the [evil] eye: (TA in this art.:) but accord. to some, the verb in this instance belongs to art. بوغ or art. بيغ. (TA in art. بوغ.) 4 أَبْغَى see 1, in five places. — — ابغاهُ الشَّىْءَ also signifies He made him, or caused him, to seek the thing; to seek for it, or after it; to seek, or desire, or endeavour, to find, and take, or get, it. (S.) 5 تَبَغَّى see 1, first sentence. 6 تَبَاغَوْا They acted wrong fully, injuriously, or tyrannically, one towards another; exalted themselves, one against, or above, another; overpowered, or oppressed, one another. (S, TA.) 7 انبغى is said in the S to be quasi-pass. of بَغَيْتُهُ, like as اِنْكَسَرَ is of كَسَرْتُهُ; and Esh-Shiháb says of the aor. that it is quasi-pass. of بَغَاهُ, aor. يَبْغِيهِ, in the sense of طَلَبَهُ: (TA:) [Fei says,] it has been asserted that انبغى is quasi-pass. of بَغَى; but a verb of the measure انفعل is not used as a quasi-pass. unless it implies effort, and the consequence of an action, as in the case of كَسَرْتُهُ, of which the quasi-pass. is اِنْكَسَرَ; which انبغى does not: some, however, allow its being thus used: (Msb:) accord. to Zj, it is as though it were syn. with اِنْطَلَبَ, as quasi-pass. of طَلَبَ, and means It was, or became, suitable, fit, meet, or proper; (Zj, TA;) [or right, and allowable; and good: or very requisite: (see explanations of exs. following:) or it behooved: and] it was, or became, facilitated, or easy; (Er-Rághib, K;) and practicable, or manageable. (Er-Rághib, TA.) Accord. to some, this verb is not used in the pret. tense, but only in the aor.: it is reckoned among verbs imperfectly inflected: (Msb, TA:) but the pret. is mentioned by AZ and Sb and Zj, and by ElKhattábee on the authority of Ks; and was often used by Esh-Sháfi'ee: it is, however, very rare. (TA.) You say, يَنْبَغِى لَكَ أَنْ تَفْعَلَ كَذَا [It is suitable to thee, or is fit, meet, or proper, &c., for thee, or it behooveth thee, that thou shouldst do such a thing]. (S, TA.) And, accord. to Zj, اِنْبَغَى لِفُلَانٍ أَنْ يَفْعَلَ, as meaning It was, or became, suitable to such a one, or fit, meet, or proper, for him, that he should do, or to do, such a thing. (TA.) And مَا يَنْبَغِى لَكَ أَنْ تَفْعَلَ هٰذَا, (Lh, K,) and ↓ ما يُبْتَغَى, (K, TA,) with fet-h to the غ, (TA,) and ما انْبَغَى, and ↓ ما ابْتُغِىَ; (Lh, K;) of which four phrases, the first is given by Lh as explanatory of the third and fourth, and means, accord. to Esh-Shiháb, It is not right, proper, fit, or meet, nor allowable, for thee that thou shouldst do this, or to do this; and it is not good for thee &c.; but he adds that only the aor. has been heard from the Arabs in this sense. (TA.) And يَنْبَغِى أَنْ يَكُونَ كَذَا It is very requisite that it should be so, or that such a thing ought be; [or it ought to be so, or such a thing ought to be; it behooves that it should be so, or such a thing behooves;] it is not well that such a thing should be neglected, or left undone. (Msb.) And Ks is related to have heard, from the Arabs, the phrase, مَا يَنْبَغِى أَنْ يَكُونَ كَذَا, meaning It is not right that it should be so, or that such a thing should be: or it is not good &c. (Msb.) It is said in the Kur [xxxvi. 69], وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِى لَهُ, i. e. [And we have not taught him poetry, or versification], nor is it right, proper, fit, or meet, for him: (Bd:) or nor is it easy to him, (Bd, Jel, Er-Rághib,) or practicable to him. (Bd, Er-Rághib.) 8 إِبْتَغَى see 1, first sentence, in two places: — — and see also 7, in two places. 10 إِسْتَبْغَى see 1, first sentence. — — You say also, استبغى القَوْمَ فَبَغَوْهُ and بَغَوْا لَهُ [He asked the people, or company of men, to seek a thing for him, and they sought it for him]. (Lh, K.) بَغْىٌ [originally an inf. n. (see 1)] Much of rain; or much rain: in [some of] the copies of the K, البطر is erroneously put for المطر: (TA:) [and in some, البَغْىُ for البَغْىُ: in a MS. copy, I find البَغِىُّ الكَثِيرُ من النَّظَرِ: and in the CK, البَغِىُّ الكَثِيرُ مِنَ المَطَرِ:]

or بَغْىُ السَّمَآءِ signifies the main portion, (As, S,) or the vehemence, and the main portion, (Lh, JK, TA,) of the rain of the sky. (As, Lh, JK, S, TA.) Hence the saying, دَفَعْنَا بَغْىَ السَّمَآءِ خَلْفَنَا (As, S, TA) or عَنَّا (Lh, TA) [lit. We drove away the main portion, or the vehemence, and the main portion, of the rain of the sky behind us or from us; meaning it was driven away behind us or from us, or it departed; as is shown in art. دفع]. بُغْيَةٌ: see what next follows. بِغْيَةٌ and ↓ بُغْيَةٌ (JK, S, Msb, K) and ↓ بَغِيَّةٌ (K) A thing sought; (JK, K;) as also ↓ بُغَايَةٌ [originally an inf. n. (see 1)]: (JK:) or a thing wanted, needed, or required; an object of want or need; a want, or needful or requisite thing or affair: (S, Msb:) as in the saying, لِى فِى بَنِى فُلَانٍ بِغْيَةٌ and بُغْيَةٌ [I have among the sons of such a one an object of want]: (S:) or the first signifies a state that one seeks; and the second, a thing itself that one wants: (As, S, Msb: *) and the first, (JK,) or third, (K,) signifies also a stray beast that is sought: (JK, K:) the pl. of the second is بُغًى. (JK.) اِرْتَدَّتْ عَلَى فُلَانٍ بِغْيَتُهُ [The thing that he sought was refused to such a one] is said of one who finds not what he seeks. (TA.). بَغُوٌّ: see what next follows. بَغِىٌّ, accord. to some, of the measure فَعِيلٌ; accord. to others, of the measure فَعُولٌ, originally بَغُوىٌ; [if of the former, originally meaning " sought; " and if of the latter, originally meaning " seeking; "] and therefore [in either case] not admitting the affix ة: (TA:) A fornicatress, an adulteress, or a prostitute; (JK, S, Mgh, Msb, K;) as also ↓ بَغُوٌّ [of the measure فَعُولٌ, and therefore anomalous, like نَهُوٌّ]: (M, K:) بَغِىٌّ is not applied to a man, (Lh, Msb,) nor بَغِيَّةٌ to a woman: (Lh, TA:) pl. بَغَايَا. (S, Mgh, Msb.) [See an ex. voce مَهْرٌ.] — — Also A female slave, (JK, S, K,) whether she be a fornicatress or an adulteress or a prostitute or not; (TA;) not meant to imply revilement, though originally applied to female slaves because of their prostitution of themselves: (S:) or a free woman who is a fornicatress or an adulteress or a prostitute: so in the K: but correctly, or a fornicatress or an adulteress or a prostitute, whether free or a slave: (TA:) and a female singer, though chaste; because of fornication's being originally attributable to such a person: (Msb:) pl. as above. (JK, S, TA.) One says, قَامَتْ عَلَى رُؤُسِهِمُ البَغَايَا [The female slaves stood over their heads]. (S.) — — بَغَايَا also signifies The scouts, or companies of scouts, that precede an army: (S, K, TA:) but the sing. of this is ↓ بَغِيَّةٌ. (TA.) بَغِيَّةٌ: see بِغْيَةٌ. — Also, pl. بَغَايَا: see بَغِىٌّ, last sentence. بُغَايَةٌ: see بِغْيَةٌ. بَاغٍ Seeking; seeking for, or after; seeking, desiring, or endeavouring, to find, and take, or get: pl. بُغَاةٌ and بُغْيَانٌ (K) and بُغَّآءٌ. (TA: [there mentioned as a pl., but not said to be of بَاغٍ, nor explained.]) بَاغٍ وَهَادٍ, lit. A seeker of [stray] camels and a guide of the way, mentioned in a trad. respecting the Hijreh (as said by A booBekr to a man who asked him " Who are ye? "), alludes to the seeking of religion and the guiding from error. (TA.) One says, فَرِّقُوا لِهٰذِهِ الإِبِلِ بُغْيَانًا يُضِبُّونَ لَهَا, i. e. [Disperse ye, for these camels, seekers] to scatter themselves in search thereof. (S.) — — Acting wrongfully, injuriously, or tyrannically, [&c.,] towards others: pl. بُغَاةٌ. (Msb. [See 1.]) غَيْرَ بَاغٍ, in the Kur ii. 168, [&c.,] means Not being a revolter from the Muslims, (Jel,) or, against the Imám: (TA:) or it means not desiring to eat for the sake of enjoyment: or not seeking to exceed the limit of his want: (Az, TA:) or not seeking what he should not seek. (Er-Rághib, TA.) فِئَةٌ بَاغِيَةٌ A company of men revolting from the just Imám. (K.) فِرْقَةٌ بَاغِيَةٌ A party occupying itself with corrupt, wrong, or unjust, conduct. (Msb.) — — A camel that does not impregnate, or get with young. (Kr, K.) — — A horse that is proud, or self-conceited, with exceeding briskness or liveliness or sprightliness: (JK, Ham p. 210:) [but] Kh disallows its being thus used. (S.) — [The pl.] بُغْيَانٌ also signifies What the sportsman, or hunter, seeks, of game, or objects of the chase. (JK.) مَبْغًى [A place where a thing is sought: and hence, a way, or manner, in which a thing is, or should be, sought]: this is meant in the saying, ↓ بَغَيْتُ المَالَ مِنْ مَبْغَاتِهِ [I sought wealth by the way, or manner, whereby it should be sought]; like as مَأْتًى is meant in the saying, أَتَيْتُ الأَمْرَ مِنْ مَأْتَاتِهِ. (S.) مَبْغَاةٌ: see what next precedes. المُبْتَغِى, (K,) or, as in the Tekmileh, المُتَبَغِّى, (TA,) The lion: (K:) because he is always seeking prey. (TA.) المُتَبَغِّى: see what next precedes.

بق

1 بَقَّ, (JK, M,) aor. يَبِقُّ; and بَقَّ, [first pers. بَقِقْتُ,] aor. يَبَقُّ [in the TA يَبُقُّ, which, being anomalous, is probably a mistake,] inf. n. بَقٌّ and بَقَقٌ [which is of the latter verb accord. to analogy] and بَقِيقٌ; (M;) He spoke, or talked, much; was, or became, loquacious; (JK, M, TA;) as also ↓ ابقّ (JK, S, M, TA) and ↓ بَقْبَقَ. (M, TA.) And بَقَّ كَلَامًا [in which case the aor., accord. to rule, unless the noun be a specificative, is يَبُقُّ] and بَقَّ بِكَلَامٍ [He was, or became, profuse in speech]. (M.) And بَقَّ عَلَى القَوْمِ, (Zj, K,) or بَقَّ كَلَامَهُ, (M,) inf. n. بَقٌّ and بَقَاقٌ, (K,) He spoke, or talked, much against the people, or company of men; (Zj, M, * K;) as also ↓ ابقّ. (K.) Hence, (TA,) قَدْ مَلَأْتَ الأَرْضَ بَقَاقًا [Thou hast filled the earth, or land, with much discoursing], said, in dispraise, to a voluminous writer. (M, TA.) — — بَقَّتْ and ↓ ابقّت, said of a woman, She had many children: (JK, S, M, K:) or, as Sb says, بَقَّتْ وَلَدًا she brought forth many children. (M, TA.) — — بَقَّتِ السَّمَآءُ, (S, M, K,) and ↓ ابقّت, (M, TA,) The sky rained much, and consecutively, or uninterruptedly: (M, TA: *) or rained vehemently. (S, M, K.) — — بَقَّ, (M, K,) aor. يَبِقُّ, (M,) or يَبُقُّ, (TA,) inf. n. بَقٌّ, (M, TA,) He gave largely, or amply: (IF, M, K, * TA:) in some of the copies of the K, العَظَمَة is erroneously put for العَطِيَّة. (TA.) And بَقَّ لَنَا العَطَآءَ He made the gift large, or ample, to us. (M.) — — بَقَّ مَالَهُ He distributed, or dispersed, or scattered, his property; (K;) as also ↓ بقّقهُ. (JK, * K.) — — بَقَّ الخَبَرَ, inf. n. بَقٌّ, He spread, and sent forth, the news, or information. (M.) — — بَقَّ الشَّىْءَ, aor. يَبُقُّ, He put forth, or took forth, what was in the thing. (M, TA.) Hence, (M,) بَقَّ عِيَابَهُ, (M, L, TA,) in the K, erroneously, عِيَالَهُ, (TA,) He spread out (K, TA) his [receptacles of skin, or leather, termed] عياب, and put forth, or took forth, what was in them. (TA.) — — He clave, slit, ripped, or rent, the thing. (JK.) So in the phrase بَقَّ الجِرَابَ [He slit, ripped, or rent, and opened, (see مَبْقُوقٌ,) the bag, or receptacle, for travelling-provisions &c.]. (K.) — — بَقَّ, (IF, K,) inf. n. بُقُوقٌ, (TA,) said of a plant, [app. from its cleaving the earth,] It came forth. (IF, K, TA.) — بَقَّ المَكَانُ, [aor., app., يَبِقُّ, or يَبَقُّ,] The place abounded with بَقّ [i. e. gnats, or musquitoes; or bugs]; as also ↓ ابقّ. (M, TA.)

2 بَقَّقَ see 1.

4 أَبْقَقَ see 1, in five places. — — ابقّ وَلَدُ فُلَانٍ, inf. n. إِبْقَاقٌ, The children of such a one multiplied; became many, or numerous. (TA.) — — أَبَقَّتِ الغَنَمُ فِى الجَدْبِ, accord. to the K, (TA,) or ↓ اِنْبَقَّتِ الغَنَمُ فِى عَامِ جَدْبٍ, (JK, and thus in the O, TA,) The ewes, or she-goats, being lean, or meagre, brought forth [in drought, or scarcity, or in a year of drought or scarcity]. (JK, O, K, TA.) — ابقّ الوَادِى The valley put forth its plants, or herbage. (O, L, TA.) In the K, خَرَجَ بَقَاقُهُ is erroneously put for خَرَجَ نَبَاتُهُ. (TA.) — — أَبَقَّهُمْ خَيْرًا, or شَرًّا, He did to him much, or ample, good, or evil. (Ibn-'Abbád, JK, K.)

7 إِنْبَقَّ see 4.

R. Q. 1 بَقْبَقَ الكُوزُ, (S, M,) بِالمَآءِ, (M,) [inf. n. بَقْبَقَةٌ, q. v. infrà,] The mug made a [guggling or gurgling] sound with the water [on being dipped into it or on one's pouring out from it]. (S, * M.) And بَقْبَقَتِ القِدْرُ The cooking-pot boiled [so as to make a sound of bubbling]. (M.) — — See also 1. — — بَقْبَقَ عَلَيْنَا الكَلَامَ i. q. فَرَّقَهُ [lit. He scattered speech (app. meaning he jabbered) at us, or against us: compare بَقَّ عَلَى القَوْمِ, or بَقَّ كَلَامَهُ, above]. (K.) بَقٌّ: see بَقَاقٌ. — — بَقَّةٌ A woman having many children: (Ibn-'Abbád, JK, K:) and ↓ مِبَقَّةٌ a woman that brings forth many children. (M, TA.) — — أَثَرٌ بَقٌّ [A trace, mark, track, impression, or the like,] that is plainly apparent, or conspicuous. (JK, TA.) — Also, a pl. n.; (S, TA;) [or rather a coll. gen. n.;] sing., (S, TA,) or n. un., (JK, M,

Msb, K, *) بَقَّةٌ; (JK, S, M, &c.;) Gnats, or musquitoes; syn. بَعُوضٌ: (S, M, K: *) or large بَعُوض: (JK, M, Msb:) the poet 'Abder-Rahmán Ibn-El-Hakam, cited by IB, speaks of their singing [or humming]. (TA.) يَا عَيْنَ بَقَّةٍ [O eye of a gnat or musquito] denotes smallness of the person of him to whom it is said; or of the eye, as being likened to the eye of the gnat or musquito. (Har p. 619. [See an ex. voce حُزُقٌّ.]) — — Also, [in the M is here added " it is said," but this implies uncertainty where none exists,] A kind of insect, [namely, bugs,] (M, K,) resembling the louse, (M, TA,) [but larger,] wide, (K,) red, and stinking, (M, K,) [and hence termed بَقٌّ مُنْتِنٌ,] found in bed-frames, or couch-frames, and in walls, [and therefore termed بَقُّ الخَشَبِ and بَقُّ الحِيطَانِ,] (M, TA,) called also بَنَاتُ الحَصِيرِ [from being found in mats]; (TA;) when one kills them, he smells [what resembles] the odour of bitter almonds proceeding from them. (M, TA.) — — شَجَرَةُ البَقِّ [The elmtree]: see دَرْدَارٌ. بَقَقَةٌ: see what next follows. بَقَاقٌ A man who speaks, or talks, much; loquacious; talkative; garrulous; a great talker; (S, K;) whether incorrectly or correctly; (M;) or such is termed ↓ بَقَّاقٌ; (so written in a copy of the M;) as also ↓ بَقَاقَةٌ, (JK, S, K,) but this has a more intensive signification, (S, TA,) and ↓ مِبَقٌّ, (M, Sgh, K,) and ↓ بَقْبَاقٌ, (JK, S, M,) or ↓ لَقْلَاقٌ بَقْبَاقٌ, (K,) and ↓ لَقٌّ بَقٌّ, (K,) which last occurs in a trad., but accord. to one recital it is لَقًى بَقًى, in which the former word signifies " cast away," and the latter is an imitative sequent thereto: (TA:) ↓ بَقَقَةٌ, also, [app. pl. of بَاقٌّ,] is syn. with ثَرْثَارُونَ [great talkers, &c.]: (IAar, TA:) and بَقَاقٌ [thus written without teshdeed] signifies a babbler; nonsensical, irrational, foolish, or delirious, in his talk; one who speaks confusedly and improperly; or who speaks, or talks, much and badly, or erroneously. (M.) [See also 1, of which it is an inf. n.] — — Also, (K,) n. un. with ة, (JK, K,) A kind of clamorous bird: (JK, K:) but Sgh writes it [↓ بَقَّاقٌ,] with teshdeed. (TA.) — Also The worthless, or mean, or vile, articles of the furniture or utensils of a house or tent, or of household-goods. (M, K.) بَقَاقَةٌ: see بَقَاقٌ. بَقَّاقٌ: see بَقَاقٌ, in two places. بَقْبَقَةٌ a word imitative of The [guggling or gurgling] sound of a mug (JK, S, K) [when dipped] in water, (JK, K,) and the like: (K:) and of a cooking-pot in its boiling. (TA.) [See also R. Q. 1.] بَقْبَاقٌ: see بَقَاقٌ, in two places. — — Also The mouth. (K.) مِبَقٌّ: see بَقَاقٌ. — — مِبَقَّةٌ [its fem.]: see بَقٌّ. أَرْضٌ مَبَقَّةٌ A land abounding with بَقّ [i. e. gnats, or musquitoes; or bugs]; (M, TA;) like as you say مَبْعَضَةٌ. (TA in art. بعض.) جِرَابٌ مَبْقُوقٌ [A bag, or receptacle, for travel-ling-provisions &c.] opened: (JK:) or slit, ripped, or rent, and opened. (Ibn-'Abbád, TA.) بقر 1 بَقَرَ, (S, K, &c.,) aor. بَقُرَ, (JK, S, A, Mgh, Msb,) or بَقَرَ, (K,) [but this seems to be a mistake,] inf. n. بَقْرٌ, (S, Msb,) He slit; ripped; split; cut, or divided, lengthwise. (S, Msb, K, &c.) He slit, or ripped open, an animal's belly. (A, Mgh.) One says, أُبْقُرْهَا عَنْ جَنِينِهَا Rip thou open her [a camel's] belly so as to disclose her fœtus. (S.) [See بَقِيرٌ.] — — He opened, or laid open. (S, A, Msb.) — — He widened; made wide, or ample. (S, K.) — — He opened, and widened, or made wide, a house, or tent. (TA, from a trad.) — — He opened and revealed to a person a story. (TA, from a trad.) — — بَقَرَ الأَرْضَ said of a هُدْهُد [or hoopoe], It looked for the place of water and saw it: (K:) [or it clave the ground and discovered water:] occurring in a trad. respecting the هدهد of Solomon [mentioned in the Kur ch. xxvii.] (T.) — — بَقَرَ فِى بَنِى فُلَانٍ He knew the state, condition, case, or affair, of the sons of such a one, and examined, or inspected, them. (K.) — — بَقَرَ عَنِ العُلُوم He inquired, and searched to the utmost, after sciences. (A.) — — بَقَرَ العِلْمَ: see 5. — بَقِرَ, aor. بَقَرَ, He (a dog) became confounded, (S, K,) and stupified, (TA,) with joy, (K,) at seeing بَقَر, (S, K,) i. e., بَقَر الوَحْش [wild oxen, or wild bulls or cows]; (TA;) like as one says غَزِلَ meaning " he sported," or " played," " at seeing a gazelle," or " a young gazelle; " as also ↓ بَيْقَرَ: or the former, he feared, so that he was astonished, amazed, or stupified, at seeing many بَقَر: (TA voce بَجِرَ:) and ↓ the latter signifies also [simply] he became confounded, or perplexed: (IAar, TA:) and he doubted respecting a thing. (K.) — — Also, aor. as above, inf. n. بَقَرٌ (S, K) and بَقْرٌ; (K;) but Az says, El-Mundhiree has informed me that A Heyth disallowed بَقْرٌ, saying that it is accord. to analogy بَقَرٌ, as the verb is intrans.; (TA;) He (a man) became tired, or fatigued, (S, K,) so that he could hardly see; (K;) and he became weary, or jaded; (S, K;) as also ↓ بَيْقَرَ. (S, K. *) 2 بقّر القَوْمُ مَا حَوْلَهُمْ The people dug the tract around them, and made wells. (As.) 5 تبقّر It (a she-camel's belly) became ripped open; as also ↓ ابتقر and ↓ انبقر. (TA.) — — It became open. (As.) — — And i. q. توسّع; (As, K;) as also ↓ تَبَيْقَرَ. (K.) So in the phrase تبقّر فِى العِلْمِ [He enlarged himself, or took a wide range, in science, or knowledge]; (S, A, Msb;) and ↓ بَقَرَ العِلْمَ, inf. n. بَقْرٌ, signifies the same. (TA.) And so in the phrase تبقّر فِى المَالِ, (S, A, Msb,) and فى الأَهْلِ, (TA,) i. e., He enlarged himself, or he became, or made himself, large, or abundant, in wealth, or camels or the like, and in family; as explained by As. (A'Obeyd.) You say also, تبقّر الكَلَامَ, [meaning فِى الكَلَامِ,] i. e., He was diffuse, or profuse, in speech; syn. تَفَتَّقَ بِهِ. (A.) 7 إِنْبَقَرَ see 5. 8 إِبْتَقَرَ see 5. Q. Q. 1 see 1, in three places. Q. Q. 2 see 5. بَقَرٌ a gen. n., (S, Msb,) a word of well-known meaning, (S, Msb, K,) [The bovine genus; the ox, or bull, and cow; and oxen, or bulls, and cows; neat; black cattle;] applied to the domestic and the wild: (TA:) [but the wild have also distinctive appellations, as will be seen below:] n. un. بَقَرَةٌ, (S, Msb, K, [but in the K it is said that بَقَرٌ is pl. of بَقَرَةٌ,]) which is applied to the male and the female; (S, Msb, K;) the ة being added only to restrict it to unity: (S, Msb:) the pl. of بَقَرٌ is أَبْقُرٌ [a pl. of pauc.]; (M,) and أَبْقَارٌ, meaning herds of oxen, or bulls, or cows: (Msb and TA in art. ابل:) and the pl. of بَقَرَةٌ is بَقَرَاتٌ (S, Msb, K) and بُقُرٌ and بُقَّارٌ (K) and بَوَاقِرُ (As, T, K) and ↓ أُبْقُورٌ; (K;) [or rather this last is a quasi-pl. n.;] and the following [also] are quasi-pl. ns., namely, ↓ بَيْقُورٌ, (K,) which is syn. with بَقَرٌ, (S,) and ↓ بَقِيرٌ, (K,) or this signifies a collection, or herd, of بَقَر, (S,) and ↓ بَاقِرٌ, (K,) or this signifies a collection, or herd, of بَقَر with their pastors, (Lth, S,) and ↓ بَاقُورٌ, and ↓ بَاقُورَةٌ, (K,) or this last is syn. with بَقَرَةٌ in the dial. of the people of El-Yemen: (S:) or ↓ أُبْقُورٌ and ↓ بَاقُورٌ and ↓ بَيْقُورٌ are all syn. with بَقَرٌ; and so, accord. to Ktr, is ↓ بَاقُورَةٌ. (Mgh.) — — بَقَرُ الوَحْشِ [and البَقَرُ الوَحْشِىُّ] signify The wild ox, or bull, and cow; and wild oxen, or bulls, and cows, collectively: n. un. بَقَرَةُ الوَحْشِ and البَقَرَةُ الوَحْشِيَّةُ; masc. and fem.: in Egypt, these appellations are applied to the antilope defassa of modern zoologists: so says Sir Gardner Wilkinson; and to this, I believe, they generally apply in the poems &c. of the early Arabs: it is a species of bovine antelope: in Barbary, it seems that the animal thus called is another species of bovine antelope, or perhaps a variety of the former; it is said to be what is termed by Pallas antilope bubalis; by others, alcephalus bubalis, or acronotus bubalis; and this is said to come occasionally to the Nile: but the Arabic appellations given above are employed with much laxity: thus we find بَقَرُ الوَحْشِ explained as meaning] a kind of animal of which there are four different species: the first called مها [i. e. مَهًا, a coll. gen. n. of which the n. un. is مَهَاةٌ]; the second, ايل [i. e. إِيَّلٌ]; the third يحمور [i. e. يَحْمُورٌ], or يامور [i. e. يَأْمُورٌ]; the fourth, ثيتل [or ثَيْتَلٌ], and also وعل [i. e. وَعْلٌ]: (Ed-Demeeree, cited by De Sacy, erroneously written by him " Domaïri," in his Chrest. Ar. sec. ed. ii. 435 et seq.:) or what is called in Persian كوزن [or گَوْزَنْ (see also إِيَّلٌ in art. اول)]; it has a great horn, with branches; an additional branch growing upon its horn every year; and its horn is solid,

thus differing from the horns of other animals, for their horns are hollow: when it hears singing, and the sounds of musical instruments, it listens thereto, and then it takes no care to guard itself from the arrows, by reason of its intense delight therein: when it raises its ear, it hears sounds; and when it relaxes it, it hears not anything. (Kzw: also cited by De Sacy, ubi suprà.) The Arabs regard بَقَر [meaning بقر الوحش] as ominous of evil, because of the sharpness of their horns. (Ham p. 285.) — — مِلْءُ مَسْكِ البَقَرَةِ [The quantity that fills the hide of the bull, or cow,] means (tropical:) a large quantity. (A.) — — الظِّبَآءُ عَلَى البَقَرِ [or الظِّبَآءُ] and الكِرَابُ عَلَى البَقَرِ [or الكِرَابُ, and الكِلَابَ or الكِلَابُ,] are provs. of the Arabs. (TA.) [See arts. ظبي and كرب and كلب.] — — عَيْنُ البَقَرِ (assumed tropical:) [The buphthalmum, or ox-eye;] i. q. بَهَارٌ, q. v. (S in art. بهر.) — — عُيُونُ البَقَرِ (tropical:) A species of grape, black, large, round, and not very sweet. (K, TA.) In Palestine, applied to (tropical:) A species of إِجَّاص [or plum]. (K, TA.) — — بَقَرٌ is also applied to (tropical:) A family, or household; those who dwell with a man, and whose maintenance is incumbent on him. (TA.) You say, جَاءَ فُلَانٌ يَجُرُّ بَقَرَهُ (tropical:) Such a one came dragging along his family, or household. (A, * TA.) And عَلَى فُلَانٍ بَقَرَةٌ مِنْ عِيَالٍ وَمَالٍ (tropical:) Upon such a one is dependent a troop, or large number, of his family, and of camels or the like; (A, * TA;) and in like manner you say, كَرِشٌ مِنْ عِيَالٍ. (A.) And فُلَانٌ فِى بَقَرٍ مِنَ النَّاسِ (tropical:) Such a one is among a large company of men. (A.) بَقِيرٌ Slit; ripped; split; cut, or divided, lengthwise; as also ↓ مَبْقُورٌ. (K.) — — A she-camel having her belly ripped open so as to disclose her fœtus. (S.) — — A mare's colt or foal that is born in a [membrane such as is called] مَاسِكَةٌ or سَلًى: (K:) so termed because this is ripped open over it. (TA.) — — Also, and ↓ بَقِيرَةٌ, A garment of the kind called بُرْد, which is slit [in the middle], and worn (As, K) by a woman, who throws it upon her neck, [putting her head through the slit,] (As,) without sleeves, (As, K,) and without a جَيْب [or an opening at the bosom]; (As;) i. q. إِتْبٌ [q. v.], which is a kind of shirt without sleeves, worn by women. (S.) — See also بَقَرٌ. بَقِيرَةٌ: see بَقِيرٌ. بَقَّارٌ A grave-digger; syn. حَفَّارٌ. (TA.) — — A worker in iron; a blacksmith. (K.) — An owner, or a possessor, [or an attendant,] of بَقَر [or oxen, or bulls, or cows]. (K.) عَصًا بَقَّارِيَّةٌ A strong staff or stick [such, app., as is used for driving oxen or bulls or cows]. (K.) البَاقِرُ The lion: (K:) because, when he catches his prey, he rips open his belly. (TA.) — — بَاقِرٌ and ↓ بَاقِرَةٌ, [the latter an intensive epithet,] A man who inquires, and searches to the utmost, after sciences. (A.) And بَاقِرُ عِلْمٍ One who enlarges himself, or takes a wide range, in science, or knowledge. (Msb.) — — فِتْنَةٌ بَاقِرَةٌ, (S, K,) occurring in a trad., (TA,) (assumed tropical:) A sedition, discord, dissension, or the like, that severs society; (K;) that corrupts religion, and separates men: or that is wide-spreading and great: (TA:) it is likened to the disease of the belly; meaning the yellow water or fluid: (S:) or to pain of the belly; because its exciting cause and its cure are unknown. (TA.) — See also بَقَرٌ. بَاقِرَةٌ: see بَاقِرٌ. بَيْقَرَةٌ Abundance of wealth, or of camels or the like, and of commodities, or household goods or utensils and furniture. (K.) بَاقُورٌ: see بَقَرٌ; each in two places. بَاقُورَةٌ: see بَقَرٌ; each in two places. بَيْقُورٌ: see بَقَرٌ; each in two places. أُبْقُورٌ: see بَقَرٌ; each in two places. مَبْقُورٌ: see بَقِيرٌ. بقس بَقْسٌ and ↓ بَقْسِيسٌ, (K,) the latter written, in some copies of the K, بقبيس, (TA,) [The boxtree; Greek πυξο�;] a certain kind of tree, resembling the آس [or myrtle] in leaves and berries: or i. q. شَمْشَاد [a Persian word, also applied to the box-tree]: (K:) it grows in the country of the Greeks; and spoons and doors are made of it, because of its hardness: and it may be with ش [بَقْشٌ, which is explained by Sgh and in the K as a kind of tree called in Persion خُوشْ سَاىْ; and this, also, is a name of the box-tree]: (TA:) it is astringent, having the property of drying up the moisture of the intestines; and its saw-dust, kneaded with honey, strengthens the hair, and makes it abundant, and is good for (or prevents, as in the CK,) the headache, and with the white of the egg is good for what is termed وَثْىٌ, (K,) i. e., a fracture [of the flesh]. (TA.) بَقْسِيسٌ: see بَقْسٌ, above. بقش بَقْشٌ A certain kind of tree, called in Persian خُوشْ سَاىْ, (Sgh, K,) which means " good in shade; " [and also is applied to the box-tree;] as has been said before, voce بَقْسٌ, which may be the same: IDrd says that بَقْشٌ is a post-classical word. (TA.) بقع 1 بَقِعَ, aor. بَقَعَ, (Msb, K,) inf. n. بَقَعٌ, (S, Msb, K,) It (a bird, and a dog,) was black and white; syn. بَلِقَ; (K;) [or rather] بَقَعٌ in birds and dogs is like بَلَقٌ in beasts that are ridden, or horses and the like: (S, K:) or it (a crow, &c.,) was partycoloured or pied. (Msb.) — — He (a drawer of water, L, K, from a well, by means of a pulley and rope and bucket, L) had his body sprinkled with the water, so that some parts of it became wetted. (L. K.) — مَا أَدْرِى أَيْنَ بَقَعَ I know not whither he went; (S, K;) as though one said, to what بُقْعة of the بِقَاع of the earth he went; (S;) not used except negatively; (TA;) as also ↓ بَقَّعَ. (Fr, K.) — — بَقَعَتْهُمُ الدَّاهِيَةُ The calamity, or misfortune, befell them. (TA.) — بُقِعَ, (S, K,) like عُنِىَ, (K,) He was assailed with bad, or foul, speech, or language: (S, O, K:) or with calumny, slander, or false accusation. (S.) And بُقِعَ بِقَبِيحٍ He was assailed with foul, evil, or abominable, speech, or language. (L.) 2 بقّع الثَّوْبَ He (a dyer) left spots, or portions, of the garment, or piece of cloth, undyed. (Mgh, TA.) — — بقّع ثَوْبَهُ He (a waterer) sprinkled the water upon his garment, so that spots, or portions, of it became wetted. (Mgh.) — — بقّع المَطَرُ فِى مَوَاضِعَ مِنَ الأَرْضِ, inf. n. تَبْقِيعٌ, The rain fell in places of the land, not universally. (TA.) — مَا أَدْرِى أَيْنَ بَقَّعَ: see 1. 7 انبقع He went away quickly; (K;) and ran. (TA.) 8 اُبْتُقِعَ لَوْنُهُ, with damm, i. q. اُنْتُقِعَ, and اُمْتُقِعَ; (the former in some copies of the K; the latter in others; and both in the TA;) i. e. His colour changed, (TA,) by reason of grief, or sorrow. (Har p. 244.) The last of these three verbs is the best. (Har ubi suprà.) بَقْعَةٌ A place in which water remains and stagnates; (K;) [and which is not a usual place of watering: (see بَاقِعَةٌ:) this is what is meant, app., by its being said that] بِقَاعٌ, which is its pl., signifies the contr. of مَشَارِعُ [or watering-places to which men and beasts are accustomed to come]. (TA.) — — See also what next follows. بُقْعَةٌ (S, Mgh, Msb, K) and ↓ بَقْعَةٌ, (AZ, Msb, K,) but the former is the more common, (Msb,) and more chaste, (TA,) A piece, part, portion, or plot, (Mgh, Msb, K,) of land, or ground, (S, Mgh, Msb, K,) differing [in any manner,] in colour, (Mgh,) or in appearance, or external state or condition, (K,) from that which adjoins it, or is next to it: (Mgh, K:) this is the primary signification: (Mgh:) [a patch of ground:] pl. بِقَاعٌ, (S, K,) or this is pl. of بَقْعَةٌ, (Msb, TA,) and the pl. of بُقْعَةٌ is بُقَعٌ. (Mgh, Msb, TA.) You say أَرْضٌ فِيهَا بُقَعٌ مِنَ الجَرَادِ [meaning Land in which are bare places occasioned by the locusts]. (Lh, K.) And فِى الأَرْضِ مِنْ نَبْتٍ In the land are small portions of herbage. (AHn.) And بُقْعَةٌ مِنْ كَلَأٍ A patch of herbage. (TA in art. بقط.) — — [The former also signifies A spot; or small portion of any surface, distinct from what surrounds it.] And the pl. بُقَعٌ Places in a garment, or piece of cloth, which has been dyed, remaining undyed. (Mgh.) And بُقَعُ المَآءِ Places in a garment, or piece of cloth, which has been washed, in which the water remains, undried. (Mgh.) — — هُوَ حَسَنُ البُقْعَةِ عِنْدَ الأَمِيرِ (tropical:) He has a good station with the prince, or commander. (TA.) [See also جُلْبَةٌ.] أَرْضٌ بَقِعَةٌ, Land in which are بُقَعٌ مِنَ الجَرَادِ [meaning bare place occasioned by the locusts]: (Lh, K:) and land of which the herbage is unconnected [or in patches]. (TA.) أَصَابَهُ خُرْءُ بَقَاعِ, like قَطَامِ, [indecl.,] and decl., (K,) and imperfectly decl., so that you say also بَقَاعٍ, and بَقَاعَ, (AZ, TA,) Dust and sweat came upon him,

and discolorations produced thereby remained upon his body: (AZ, K:) by بقاع is [lit.] meant land, or a land: so says AZ: and عَلَيْهِ خُرْءُ بَقَاعٍ is said to mean upon him is sweat which has become white upon his skin, like what are termed لُمَعٌ. (TA.) بَقِيعٌ A place in which are roots of trees of various kinds: (S, K:) or a wide, or spacious, place: or a place in which are trees: (Msb:) or a wide, or spacious, piece of land; but not so called unless containing trees; (TA;) though بَقِيعُ الغَرْقَدِ continued to the name of a burialground of El-Medeeneh after the trees therein had ceased to be. (Msb, * TA.) بَاقِعَةٌ A bird (K, TA) that is cautious, or wary, and cunning, or wily, that looks to the right and left when drinking, (TA,) that does not come to drink to the مَشَارِع [or watering-places to which men and beats are accustomed to come], (K, TA, [but in the CK, for مشارع is put مَشارِب,]) and the frequented waters, (TA,) from fear of being caught, but only drinks from the بَقْعَة, i. e., the place in which water remains and stagnates. (K, TA.) — — Hence, as being likened thereto, (tropical:) Any one that is cautious, or wary, cunning, or wily, and skilful: (TA:) (tropical:) a man possessing much cunning: (K, TA:) [accord. to some] so called because he alights and abides in [various] parts (بِقَاع) of the earth, and often traverses countries, and possesses much knowledge thereof: to such, therefore, is likened (tropical:) a man knowing, or skilful, in affairs, who investigates them much, and is experienced therein; the ة being added to give intensiveness to the signification: (TA:) and (tropical:) sharp, or quick, in intellect; knowing; whom nothing escapes, and who is not to be deceived, beguiled, or circumvented: (K, TA:) pl. بَوَاقِعُ. (TA.) You say, مَا فُلَانٌ إِلَّا بَاقِعَةٌ مِنَ البَوَاقِعِ (tropical:) Such a one is none other than a very cunning man of the very cunning. (TA.) — — Also (assumed tropical:) A calamity, or misfortune, (S, TA,) that befalls a man. (TA.) أَبْقَعُ, applied to a غُرَاب [or bird of the crowkind], In which is blackness and whiteness; (S, TA;) and so applied to a dog: (Lh, TA voce أَبْرَقُ, q. v.:) or, applied to the former, having whiteness in the breast; and this is the worst [or most ill-omened] of the crow-kind: (TA:) [it is this species, accord. to some, which is called غُرَابُ البَيْنِ: (see art. بين:)] or, applied to a غراب &c., party-coloured, or pied: (Msb:) or the whitewinged غراب: (ISh, TA in art. حذف:) pl., when thus applied, بُقْعَانٌ, (TA,) or بِقْعَانٌ, with kesr; the quality of a subst. being predominant in it; but when it is regarded as an epithet, [in which case the fem. is بَقْعَآءُ,] its pl. is بُقْعٌ. (Msb.) — — Hence, as being likened to such a bird, (tropical:) Anything bad, evil, wicked, mischievous, [ill-omened,] or the like. (TA.) — — And (assumed tropical:) Leprous. (IAar, K.) — — بُقْعَانُ الشَّأْمِ, (S, K,) with damm, (K,) mentioned in a trad., (S,) (assumed tropical:) The servants and slaves of Syria; because of their whiteness and redness, (S, K,) or blackness; (S;) or because of their whiteness and redness and blackness likened to a thing such as is termed أَبْقَعُ; (TA;) or (K) because they are of the Greeks and the Negroes: (S, K:) or so called because of the mixture of their colours; their predominant colours being white and yellow: A'Obeyd says that what is meant is whiteness and yellowness, and they are thus called because of their difference of colours and their being begotten of two races: but Kt says, البُقْعَانُ signifies (assumed tropical:) those in whom is blackness and whiteness; and one who is white without any admixture of blackness is not called ابقع: how then should the Greeks be called بقعان when they are purely white? and he adds that he thinks the meaning to be, the offspring of Arabs, who are black, [which is not to be understood literally, but rather in the sense of swarthy,] by female slaves of the Greeks, who are white. (TA.) — — بُقْعٌ is also applied to Waterers (سُقَاةٌ); because their bodies become sprinkled with the water, so that some parts thereof are wetted. (K.) — — رَأَيْتُ قَوْمًا بُقْعًا (tropical:) I saw a people wearing patched garments; said by El-Hajjáj; (K, TA;) and thus explained by him; i. e., by reason of their evil condition. (TA.) — — ذَوْدٌ بُقْعُ الذُّرَى A herd of camels having white humps. (TA.) — — الأَبْقَعُ The mirage; because of its varying, or assuming different hues. (TA.) — — أَرْضٌ بَقْعَآءُ Land containing [or diversified with] small pebbles. (TA.) — — سَنَةٌ بَقْعَآءُ (tropical:) A barren, or an unfruitful, year: (S, K:) or a year in which is fruitfulness and barrenness. (S, Msb, K.) And عَامٌ أَبْقَعُ (tropical:) A year in which the rain falls in places of the land, not universally. (TA.) And ↓ عَامٌ أُبَيْقِعُ, (K,) the dim. form being used to denote terribleness, (TA,) (tropical:) A year of little rain. (K, TA.) أُبَيْقِعُ, dim. of أَبْقَعُ, which see, last sentence. هُوَ مُبَقَّعُ الرِّجْلَيْنِ He has his legs wetted by water in some places, so that their [general] colour is different from the colour of those places. (TA.) بَقَلَ 1 بَقَلَ: see 4, in two places. — — [Hence,] said of a boy's face, (S, Mgh, K,) aor. بَـُـَـِقَ, inf. n. بُقُولٌ, (S,) (tropical:) It put forth its beard, (S, TA,) or hair; (K;) as also ↓ ابقل and ↓ بقّل; (K;) or this last is not allowable: (S:) similar to اِخْضَرَّ said of a boy's mustache. (Mgh.) — — And said of a camel's tush, (tropical:) It cut, or came forth. (ISk, S, TA.) — — (assumed tropical:) It (a thing, TA) appeared: (K, TA:) derived from بَقْلٌ, q. v. (TA.) — He collected [plants, or herbs, of the kind termed] بَقْل for his camel. (Fr, K.) — — بَقَلَ البَقْلَ He cut the بقل: so in the " Mufradát. " (TA.) 2 بقّل, inf. n. تَبْقِيلٌ, He (a pastor) left camels to pasture upon بَقْل (TA.) — — And, [hence, app.,] inf. n. as above, i. q. سَاسَ (Sgh, K.) You say, بقّل الدَّابَّةَ, i. e. سَاسَهَا, meaning He tended, or took care of, the beast well. (TK.) — See also 1. 4 ابقلت الأَرْضُ The land produced [plants, or herbs, of the kind termed] بَقْل: (Msb:) or produced its بقل: (S:) or produced plants, or herbage: (K:) or became green with plants, or herbage: (Mgh:) and ↓ بَقَلَت signifies the same: (IDrd, K:) both are chaste words. (IDrd, TA.) In like manner one says also of a place, ابقل, (JK, Msb,) from بَقْلٌ. (Msb.) — — ابقل الرِّمْثُ The [tree, or shrub, called] رمث became green; as also ↓ بَقَلَ: (K:) or it put forth what resembled young wingless locusts, and the greenness of its leaves became apparent. (S. [See also حَنَطَ.]) And ابقل الشَّجَرُ The trees put forth their بَاقِل [q. v., app. buds,] in the days of the رَبِيع [or spring], before their leaves became apparent: (JK:) or they put forth, in the time of the ربيع in their sides, what resembled the necks of locusts. (TA.) — — See also 1. — ابقل القَوْمُ The people, or company of men, found [plants, or herbs, such as are termed] بَقْل. (Msb.) — — See also 8. — ابقل وَجْهَهُ (tropical:) He (God) made his (a boy's) face to put forth its hair, (K, TA,) meaning, its beard. (TA.) 5 تبقّل He went forth seeking [plants, or herbs, of the kind called] بَقْل. (K.) — — See also 8, in three places. 8 ابتقل الحِمَارُ and ↓ تبقّل; (S;) or ابتقلت المَاشِيَةُ, (K,) or الإِبِلُ, (JK,) and ↓ تبقّلت; (JK, K;) The ass, or the beasts, or camels, pastured upon [plants, or herbs, of the kind called] بَقْل: (S, K:) or became fat from pasturing upon بقل. (JK.) — — And ابتقل القَوْمُ The people, or company of men, had their cattle pasturing upon بَقْل; as also ↓ تبقّلوا and ↓ ابقلوا: (K:) or they pastured their cattle upon بقل. (JK.) بَقْلٌ a word of which the meaning is well known; (S;) [Leguminous, or tender, plants; such as we term herbs; i. e. plants, or vegetables, that may be gathered, with the hand, or depastured down to the ground, and that are only annuals;] plants which are neither shrubs nor trees; (Lth, JK, * Mgh;) such as, when depastured, have no stem remaining; thus differing from trees and shrubs, which have stems remaining [when they have been depastured]: (Lth, Mgh:) or the herbs, or herbage, produced by [the rain, or the season,

called] the رَبِيع: (Mgh:) or whatever herbs, or plants, grow from seed, (AHn, Mgh, K,*) not upon a permanent أُرُومَة [i. e. root-stock, or root]: (AHn, K:) and accord. to this definition may be explained the saying that the cucumber is of the things termed بُقُولٌ [pl. of بَقْلٌ, meaning sorts, or species, of بَقْل], not of those termed فَوَاكِهُ: (Mgh:) or the kind of which the root and branch do not last in the winter: (Er-Rághib, TA:) or, it is said, (S, Mgh,) any plants, or herbs, whereby the earth becomes green: (S, IF, Mgh, Msb:) [pl. of pauc. أَبْقَالٌ: the pl. of mult. has been mentioned above:] the n. un. is with ة, i. e. بَقْلَةٌ. (S, K.) Hence the prov., لَا تُنْبِتُ البَقْلَةَ إِلَّا الحَقْلَةُ [Nothing produces the leguminous, or tender, plant, or herb, but the clear and open piece of good land]: (TA:) [i. e., only a good parent produces good offspring: (see Freytag's Arab. Prov. ii. 516:)] it is said to be applied to the case of a vile saying proceeding from a vile man. (TA in art. حقل.) The saying بَاعَ الزَّرْعَ وَ هُوَ بَقْلٌ means [He sold the seedproduce] when it was green, not yet ripe. (Mgh.) — — البَقْلَةُ, also, and البَقْلَةُ الحَمْقَاءُ, (S,) or بَقْلَةُ الحَمْقَاءِ, (K,) or all these, (TA,) signify the same as الرِّجْلَةُ [i. e. Purslane; called by these names in the present day]; (S, K;) and so البَقْلَةُ المُبَارَكَةُ and البَقْلَةُ اللَّيِّنَةُ: or this last, i. q. الهِنْدَبَآءُ [i. e. wild and garden succory, or endive]. (K.) — — بَقْلَةُ الأَنْصَارِ i. q. الكُرْنُبُ [or الكُرَنْبُ, q. v., the name now given to Cabbage: in the CK الكُرَنْبُ]. (K.) — — بَقْلَةُ الخَطَاطِيفِ [Chelidonium, or celandine; thus called in the present day;] i. q. العُرُوقُ الصُّفْرُ. (K.) — — بَقْلَةُ المَلِكِ i. q. الشَّاهْتَرَجُ [Fumaria officinalis, or common fumitory]. (K.) — — البَقْلَةُ البَارِدَةُ i. q. اللَّبْلَابُ [now commonly applied to the Dolichos lablab of of Linnæus; but Golius explains the former appellation by hedera, i. e. ivy, though only as on the authority of the K]. (K.) — — البَقْلَةُ الذَّهَبِيَّةُ i. q. القِطْفُ [or القَطَفُ, a name now given to Atriplex, or orache: Golius explains the former appellation by spinachium seu atriplex; and the latter, in its proper art., by atriplex herba, and androsœnum]. (K.) — — البَقْلَةُ اليَهُودِيَّةُ [Sonchus, or sow-thistle; thus called in the present day]. (TA voce خُبَّازٌ, q. v.) — — البَقْلَةُ اليَمَانِيَّةُ [Blitum, or blite; and particularly the species called strawberry blite;] a certain herb. (K.) — — البَقْلَةُ الأُتْرُجِيَّةُ [Citrago, or balmgentle;] a certain herb. (K.) — — بَقْلَةُ الرُّمَاةِ and بَقْلَةُ الضَّبِّ and بَقْلَةُ الرَّمْلِ and [in the CK " or "] بَقْلَةُ البَرَارِى and البَقْلَةُ الحَمْضَاءُ, (K, TA,) or بَقْلَةُ الحَامِضَةُ, (CK,) are also Certain herbs. (K.) — — بُقُولُ الأَرْجَاعِ A certain plant proved by experience to remove pains from the belly. (K, TA.) بَلَدٌ بَقِلٌ and ↓ مُبْقِلٌ [A country, or region, or district, producing plants, or herbs, of the kind termed بَقْل. (JK.) And أَرْضٌ بَقِلَةٌ, (Msb, K,) [in the CK بَقْلَةٌ, but it is] like فَرِحَةٌ, (TA,) and ↓ بَقِيلَةٌ and ↓ مُبْقِلَةٌ, (JK, Msb, K,) Land producing بَقْل: (Msb:) or producing plants, or herbage: (K:) and the first and ↓ second of these, (K,) and ↓ بَقَّالَةٌ, erroneously written in the copies of the K بَقَالَةٌ, without teshdeed, (TA,) and ↓ مَبْقَلَةٌ and ↓ مَبْقُلَةٌ, (K,) land having, or containing, بَقْل (K, * TA) of [the rain, or season, called] the رَبِيع: (K:) or ↓ مَبْقَلَةٌ [used alone, as a subst.,] signifies a land having, or containing, بَقْل; (JK;) or a place of بَقْل: (S:) and ↓ بَاقِلٌ [app. as meaning producing بَقْل] is applied as an epithet to a place; (JK, Msb;) but not ↓ مُبْقِلٌ; (JK;) or this last sometimes occurs, thus applied. (IJ, IB.) بُقْلَةٌ The [plants, or herbs, termed] بَقْل of [the rain, or season, called] the رَبِيع. (JK, K, TA.) بَقِيلَةٌ أَرْضٌ: see بَقِلٌ, in two places. [بُقُولِىٌّ Of, or relating to, the plants, or herbs, termed بَقْل: from the pl. بُقُولٌ.] بَقَّالٌ [properly A green-grocer; i. e.] a seller of تَرَهْ [Persian for بَقْل]: and [by extension of its application] a shop-keeper: (KL:) or a seller of dry fruits: (Ibn-Es-Sem'ánee, TA:) vulgarly, a seller of eatables [of various kinds, and particularly of dried and salted provisions, cheese, &c.; a grocer]; correctly, بَدَّالٌ. (AHeyth, T in art. بدل, K.) — — أَرْضٌ بَقَّالَةٌ : see بَقِلٌ. بَاقِلٌ: see بَقِلٌ. — — Also, as an epithet applied to the [tree, or shrub, called] رِمْث, (S, K,) Becoming green: (K:) or putting forth what resemble young wingless locusts, and showing the greenness of its leaves: they did not say ↓ مُبْقِلٌ [in this sense], in like manner as [it is commonly asserted that] they did not say مُورِسٌ, from أَوْرَسَ, but وَارِسٌ. (S.) — — Also What comes forth, or come forth, in the sides of trees, in the days of the رَبِيع [or spring], before their leaves become apparent. (JK.) [See 4.] بَاقِلَّى and بَاقِلَآءٌ, (JK, S, Mgh, Msb, K,) the former with teshdeed and the latter without tesh-deed, (S, Mgh, Msb,) and بَاقِلَى, (K,) [every one with tenween when it has not the article ال, for] the n. un. is with ة, (S, Mgh, Msb, K,) i. e. بَاقِلَّاةٌ and بَقِلَآءَةٌ (S, Mgh, Msb) [and بَقِلَاةٌ] or the sing. and pl. are alike, (El-Ahmar, K,) [and if so, the word may be fem., as Ibn-Buzurj, cited in the TA voce هِنْدَبٌ, asserts بَقِلَآء to be, and therefore in every case without tenween,] i. q. فُولٌ [Beans; or the bean; faba sativa of Jussieu; vicia faba of Linnæus]; (JK, K;) a name of the dial. of the Sawád [of El-'Irák]; its produce is called الجِرْجِرُ; (TA; [but see جَرْجِيرٌ; and see تُرْمُسٌ;]) [or it is applied to the plant and to its produce;] a certain well-known حَبّ [or grain]: (Mgh:) the eating of it produces exhalations (K) of a gross kind, (TA,) and bad dreams, and سَدَر, (K,) i. e. vertigo, (TA,) and anxiety, and gross humours; but it is good for the cough, and for rendering the body fruitful (تَخْصِيب البَدَن); when properly qualified [app. by seasoning or by some admixture] (إِذَا أُصْلِحَ), it preserves the health; and in its green state, together with ginger, it has the utmost effect in strengthening the venereal faculty: (K:) the pl. is بَوَاقِلُ: and the dim. of باقلّى is ↓ بُوَيْقِلَةٌ and ↓ بُوَيْقْلِيَةٌ, the latter with the ل quiescent because kesreh is disapproved in so long a word; [both forms indicating that باقلّى is held to be fem.;] and that of باقلآء is بُوَيْقِلَآء [with or without tenween accord. as it is held to be masc. or fem.], or, if one will, he [who holds باقلآء to be fem.] may say ↓ بُوَيْقِلَةٌ, suppressing the augmentative meddeh, and adding ة to indicate the fem. gender; and that of باقلاة is ↓ بُوَيْقِلَاةٌ. (TA.) — — البَاقِلَّى القِبْطِىُّ [app. the same as البَاقِلَّى المِصْرِىُّ mentioned in the K voce تُرْمُسٌ, &c., i. e. The Egyptian bean; an appellation said to be applied by some in the present day to the colocasia; but what it properly denotes is doubtful;] a certain plant, the grain of which is smaller than the فُول [or bean]: (K:) the people of Egypt know it by the name of الجَامِسَة, with جيم, and with the unpointed سين: he who says that it is the تُرْمُس is in error. (Ibn-Beytár, cited by De Sacy in his " Relation de l'Égypte par Abd-allatif," q. v., p. 97.) بَاقِلِّىٌّ and بَاقِلَائِىٌّ rel. ns. of بَاقِلَّى and بَاقِلَآء, respectively. (Mgh.) بَاقُولٌ, (JK, A, O,) or ↓ بُوقَالٌ, (K,) A mug (كُوزٌ) having no عُرْوَة [or handle]; (JK, O, K;) i. q. كُوبٌ: (A, TA:) [in Spanish bokal, (Golius,) which favours the form in the K; but the Spanish word may be from بُوقَالَةٌ, if from the Arabic:] pl. بَوَاقِيلُ. (JK, A, TA.) بُوقَالٌ: see what next precedes. بُوقَالَةٌ A kind of drinking-vessel, like a طَاس, or like a كَأْس; syn. طَرْجَهَارَةٌ. (IAar, TA.) [See also بَاقُولٌ.] بُوَيْقِلَةٌ: see بَاقِلَّى, in four places. بُوَيْقِلَاةٌ: see بَاقِلَّى, in four places. بُوَيْقْلِيَةٌ: see بَاقِلَّى, in four places. مُبْقِلٌ: see بَقِلٌ, in three places: — — and see بَاقِلٌ. مَبْقَلَةٌ: see بَقِلٌ, in three places. مَبْقُلَةٌ: see بَقِلٌ, in three places. بقم بَقَّمٌ [Brazil-wood; the wood of the Braziltree, a species of Cæsalpinia;] a well-known dye; (S, Msb;) i. q. عَنْدَمٌ; (S;) [or rather the wood from which a well-known dye is prepared;] the wood of a certain great tree, the leaves of which are like those of the almond, and having a red stem, the decoction of which is used as a dye: it consolidates wounds, stops a flow of blood from any member, and dries up ulcers; and its root, or lowest part, is an instantaneous poison: (K:) the word is said by some to be Arabic; (Msb;) others say that it is arabicized; (S, Msb, TA;) [perhaps from the Persian بَقَمْ, or بَكَمْ;] and that the only other words of the same measure in the Arabic language are proper names, and four in number, (S TA,) or seven: (TA:) if used as a

proper name, it is imperfectly decl., because determinate and of the measure of a verb. (S.) بقو 1 بَقَاهُ بِعَيْنِهِ, [aor. يَبْقُو,] inf. n. بَقَاوَةٌ [and بَقْوَةٌ, as will be seen from what follows, like رَحْمَةٌ,] He looked, (Lh, JK, ISd, K,) or looked long, or glanced lightly, (JK,) at him, or it; (Lh, JK, ISd, K;) and so with ى for the last radical: (JK:) and بَقَاهُ [alone], with و and with ى for the last radical, (K in art. بقى,) first pers. بَقَوْتُهُ and بَقَيْتُهُ, (Lh, TA,) he looked at him, or it: (Lh, K:) or he watched, or observed, him, or it: (K in art. بقى:) and بقوته I looked, watched, or waited, for him, or it: (K:) a dial. var. of بَقَيْتُهُ, which is the more approved. (TA.) [Hence,] بَقَاوَتَكَ مَالَكَ and أُبْقُهُ بَقْوَتَكَ مَالَكَ Guard thou, or preserve thou, him, or it, as thou guardest, or preservest, thy property. (M, Tekmileh, K.) بَقْوَى and بُقْوَى: see art. بقى. بقى 1 بَقِيَ, aor. يَبْقَى, inf. n. بَقَآءٌ (JK, S, Msb, K) and بَاقِيَةٌ; (Msb; [but see this latter below;]) [and accord. to the CK, بَقًى and بَقْيٌ; but this is a mistake; وَبَقَى و بَقْيًا being there erroneously put for بَقَى بَقْيًا, explained by what here follows;] and بَقَى, [by some written بَقَا,] (JK, S, Msb, K,) aor. as above, (JK,) inf. n. بَقْيٌ, (K,) of the dial. of Belhárith Ibn-Kaab, (TA,) or of that of Teiyi, (JK, S, TA,) who in like manner say بَقَتْ instead of بَقِيَتْ, (S, TA,) and the like is done in other verbs of the same class, (S, Msb,) whether the kesreh and the ى be original, as in بَقِيَ and نَسِيَ and فَنِيَ, or accidental, as in the pass. verbs هُدِيَ and بُنِيَ; (Msb;) [He, or] it, namely, a thing, remained, continued, lasted, endured: and was, or became, permanent, or perpetual; or continued, lasted, or existed, incessantly, always, endlessly, or for ever: syn. دَامَ, and ثَبَتَ; (Msb;) contr. of فَنِيَ: (K:) بَقَآءٌ signifies a thing's remaining, continuing, lasting, or enduring, in its first state, to a period determined by the will of God, either with respect to its corporeal substance, as in the case of a heavenly orb, or with respect to its kind only, as in the case of the human and other animal races; and the continuing, lasting, or existing, for ever, either by self, as in the instance of God alone, or otherwise, and thus either with respect to the corporeal substance, as in the case of an inhabitant of Paradise, or with respect to kind only, as in the case of the fruits of the inhabitants of Paradise. (Er-Rághib, TA.) [Hence,] دَارُ البَقَآءِ [The abode of everlasting existence;] the world to come. (T in art. دور.) The verb is said of a thing; and in like manner of a man, as in بَقِىَ زَمَانًا طَوِيلًا, i. e. He lived [or continued in life] a long time. (S.) [You say also, بَقِىَ عَلَى حَالِهِ He, or it, remained, or continued, in his, or its, state, or condition; i. e., as he, or it, was. And بَقِىَ عَلَى الشِّدَّةِ He endured, or bore up against, difficulty, distress, or adversity.] And بَقِى مِنَ الشَّىْءِ بَقِيَّةٌ [A remain, remainder, remnant, relic, or residue, of the thing remained.] (S.) And بَقِىَ مِنْهُ كَذَا Such a thing remained, over and above, and behind, thereof; as also ↓ تبقّى. (Msb.) — بَقَاهُ, with ى and with و for the last radical, (K,) first pers. بَقَيْتُهُ (Lh, S) and بَقَوْتُهُ, (Lh, TA,) aor. of the former يَبْقِى, (S,) inf. n. بَقْىٌ, [of the former verb,] (K,) He looked at him, or it: (Lh, S, K:) or [so in the K, but in the S " and,"] he watched, or observed, him, or it: (S, K:) and بَقَيْتُهُ I looked, watched, or waited, for him, or it; (TA in art. بقو;) as also بَقَوْتُهُ; (K in that art.;) but the former is the more approved. (TA in that art.) [See also art. بقو.] You say also, فُلَانٌ يَبْقِى الشَّىْءَ بِبَصَرِهِ Such a one looks at the thing, and watches, or observes, it. (JK.) And it is said in a trad., بَقَيْنَا رَسُولَ اللّٰهِ We looked, watched, or waited, for the Apostle of God. (S.) 2 بَقَّى see 4, in two places. 4 ابقاهُ (S, Msb, K) and ↓ بقّاهُ and ↓ تبقّاهُ (S, K) all signify the same, (S,) and ↓ استبقاهُ likewise, (K,) He made, or caused, [and he suffered,] him, or it, to remain, continue, last; to be, or become, permanent, or perpetual; to continue, last, or exist, incessantly, always, endlessly, or for ever; he continued it; he perpetuated it. (Msb, K *) You say, ابقاهُ اللّٰهُ [God preserved him, or prolonged his life; or may God preserve him, or prolong his life; or] God made him, or caused him, or may God make him, or cause him, to continue in life. (S.) And أَبْقَى أَصْلَ الشَّىْءِ وَجَعَلَ ثَمَرَهُ فِى سَبِيلِ اللّٰهِ He made the thing itself to remain unalienable, not to be inherited nor sold nor given away, and assigned the profit arising from it to be employed in the cause of God, or of religion. (TA in art. حبس.) And أَبْقَيْتُ مَا بَيْنَنَا I was sparing of marring, i. e., forbore from marring much, or exceedingly, that [state of union or amity] which subsisted between us. (K.) And نَعْلَيْكَ وَابْذُلْ قَدَمَيْكَ ↓ بَقِّ [Pre- serve thou, or spare thou, thy sandals, and use freely, or unsparingly, thy feet]: a prov. (Meyd. See Freytag's Arab. Prov. i. 149.) And ↓ تَبَقَّهْ وَتَوَقَّهْ Preserve thou the soul (النَّفْسَ ↓ اِسْتَبْقِ), expose it not to destruction, [meaning preserve thyself,] and guard against evils, or calamities: a trad.: the ه in each verb is that of pausation. (TA.) [And ابقى مِنَ الشَّىْءِ بَقِيَّةً He left, or reserved, of the thing, a remain, remainder, remnant, &c.:] and ↓ استبقى مِنَ الشَّىْءِ He left a portion of the thing; (S, K;) as also ↓ تبقّى; whence the prov., used to incite to liberality, ↓ لَا يَنْفَعُكَ مِنْ زَادٍ تَبَقٍّ Leaving a portion of travel-ling-provision will not profit thee. (JK.) [And ابقى الشَّىْءَ and ↓ استبقاهُ He reserved the thing for a future time or use &c.] And ↓ استبقاهُ as meaning [He spared him; he let him live;] he left him alive; (S, K;) [as also ابقاهُ; for] men say to their enemies when the latter have overcome, أَبْقُونَا وَ لَا تَسْتَأْصِلُونَا [Spare ye us, and destroy us not entirely]: (TA:) [or ابقاهُ, in a case of this kind,] and ابقى عَلَيْهِ and ↓ استبقاهُ signify He pardoned him, [and forbore to slay him,] when slaughter was his due: (TA:) and ↓ استبقاهُ signifies also He pardoned, or forgave, his fault, wrong action, or lapse into sin, and preserved his love, or affection. (JK, TA. *) And [hence,] أَبْقَيْتُ عَلَى فُلَانٍ signifies also I showed mercy to such a one [by sparing him, or letting him live, or by pardoning him, or otherwise]; had mercy on him; pitied, or compassionated, him; syn. أَرْعَيْتُ عَلَيْهِ and رَحِمْتُهُ. (S.) One says, لَا أَبْقَى اللّٰهُ عَلَيْكَ إِنْ أَبْقَيْتَ عَلَىَّ [May God not show mercy to thee if thou show mercy to me: a prov., said in derision to one who affects to show mercy when unable to take revenge]. (S, Meyd.) And لَا تُبْقِ إِلَّا عَلَى نَفْسِكَ [Show not mercy save to thyself: another prov., similar to the former]. (Meyd.) And it is said, in a trad., of the fire [of Hell], لَا تُبْقِى عَلَى مَنْ تَضَرَّعَ إِلَيْهَا, i. e. It will not pity [him who abases himself to it: or rather it will not spare &c.: and in like manner, لَا تُبْقِى وَلَا تَذَرُ, in the Kur lxxiv. 28, is generally understood as meaning It (namely, Hell,) will not spare, nor leave unburned]. (TA.) 5 تَبَقَّى see 1: — and see also 4, in four places. 6 تَبَاقٍ The remaining together. (KL.) [You say, app., تَبَاقَوْا, and تَبَاقَيَا, They, and they two, remained together.] 10 إِسْتَبْقَى see 4, in seven places. [See also a usage of this verb in art. حى, conj. 10, second sentence.] لَقِى بَقًّى: see بَقَاقٌ. بَقْيَةٌ: see بَقِيَّةٌ. بَقْوَى: see بُقْيَا, in five places. بُقْوَى: see بُقْيَا, in two places. بَقْيَا: see what next follows. بُقْيَا (JK, S, Msb, K, &c.) and ↓ بَقْيَا (TA) and ↓ بَقْوَى (JK, S, Msb, K) and ↓ بُقْوَى (Th, K) and ↓ (JK, K,) the ↓ third and ↓ fourth with ى changed into و, like as و is changed into ى in دُنْيَا and عُلْيَا and قُصْيَا, (ISd, TA,) [substs. in the sense of إِبْقَآءٌ, inf. n. of 4, signifying The making, or causing, and suffering, to remain, continue, last, &c.; preservation of a person in life, and of a thing in being; and the sparing, letting live, or leaving alive;] substs. from أَبْقَاهُ: (Msb, K:) or [the showing mercy by sparing or letting live, or by pardoning, or otherwise; having mercy; pitying, or compassionating;] substs. from أَبْقَيْتُ عَلَى فُلَانٍ. (S.) Thus one says of a pilgrim, that he put gum, or something glutinous, upon his head, and so caused his hair to become compacted, بُقْيَا عَلَيْهِ to preserve it in the state in which it was (expl. by إِبْقَآءً عليه), lest it should become shaggy, or dishevelled, &c. (L

in art. لبد.) And one says, نَشَدْتُكَ اللّٰهَ وَالبُقْيَا and ↓ البَقْوَى [I conjure, or beg, or beseech, thee by God and by the preservation of thy life]. (JK.) And مَا بَقْوَى ↓ لِى عَلَيْهِ رَعْوَى وَلَا [I have no mercy nor pity to bestow upon him]. (JK. [There expl. by the words أَىْ أَرْعَيْتُ عَلَيْهِ وَأَبْقَيْتُ; but أَىْ is evidently a mistranscription for مِنْ, i. e. from.]) A poet (El-La'een ElMinkaree, TA) says, فَمَا بُقْيَا عَلَىَّ تَرَكْتُمَانِى وَلٰكِنْ خِفْتُمَا صَرَدَ النِّبَالِ [And it was not to show mercy by sparing me that ye two left me; but ye feared the transpiercing of the arrows]. (S.) And another says, on his having refused to accept an offer of seven bloodwits, أُذَكَّرُ بِالبُقْيَا عَلَى مَنْ أَصَابَنِى وَبُقْيَاىَ أَنِّى جَاهِدٌ غَيْرُ مُؤْتَلِى i. e. Am I required [or exhorted or reminded] to show mercy to him who slew my relation, when the mercy that I show to him is that I am labouring to slay him, and not falling short, or being remiss: by بقياى is meant إِبْقَائِى عَلَيْهِ; though الإِبْقَاء is not الجَهْد: the meaning is, that this is done by me in lieu of that: البُقْيَا is a subst. from الإِبْقَاء, syn. therewith; and the و prefixed to it is a denotative of state. (Ham p. 119. [This verse is also cited in the TA, but with the substitution of بِالبَقْوَى ↓ and وَبَقْوَاى for the corresponding words above.] ↓ البَقِيَّةَ is said by men to their enemies when the latter have overcome; meaning [We ask, or beg, the being spared, or mercy, or quarter; a verb, whereby it is governed, being understood: or] أَبْقُونَا وَلَا تَسْتَأْصِلُونَا [spare ye us, and destroy us not entirely]. (TA.) بَقِيَّةٌ A remain, remainder, remaining portion, remnant, relic, residue, or the remains, or rest, of a thing; (KL, PS, &c.;) a subst. from بَقِىَ as signifying " it remained over and above," and " it remained behind: " pl. بَقَايَا and بَقِيَّاتٌ: (Msb:) ↓ بَاقِيَةٌ, also, [pl. بَوَاقٍ and بَاقِيَاتٌ,] has the same meaning as بَقِيَّةٌ; (TA;) [i. e., as explained above; and so has ↓ بَاقٍ, for بَقِىَ مِنَ الشَّىْءِ بَقِيَّةٌ &c.] You say, شَىْءٍ بَاقٍ [explained before: see 1]. (S.) [And هُمْ بَقِيَّةُ السَّيْفِ, and بَقَايَا السَّيْفِ, They are those who have been spared by the sword]. — — [Hence,] فُلَانٌ مِنْ بَقِيَّةِ القَوْمِ Such a one is of the best of the people, or company of men: because a man reserves the most excellent of the things that he produces. (Bd in xi. 118.) And فُلَانٌ مِنْ بَقِيَّةِ أَهْلِهِ Such a one is of the most excellent of his people, or family. (Ham p. 78.) And فُلَانٌ بَقِيَّةُ القَوْمِ Such a one is the best of the people, or company of men: pl. بَقَايَا. (Kull p. 96.) — — أُولُو بَقِيَّةٍ, in the Kur xi. 118, hence means Persons possessed of excellence: [see a phrase mentioned voce بَلٌّ:] or possessing a relic of judgment and intelligence: (Bd:) or persons of religion and excellence: (Jel:) or persons of understanding (K, TA) and discrimination: (TA:) or persons of obedience: (TA:) or having the quality of preserving themselves (Az, Bd, K, *) from punishment, (Bd,) by their holding the approved religion: (Az, TA:) and this last explanation is confirmed by another reading, which is ↓ اولوا بَقْيَةٍ [possessing a quality of watching, or observing, and hence, of guarding, or preserving]; بَقْيَة being the inf. n. of un. of بَقَاهُ, aor. يَبْقِيهِ, signifying " he watched," or " observed," &c., " him," or " it. " (Bd.) See also بُقْيَا, in two places. بَقِيَّةٌ is also a subst. from أَبْقَيْتُ مَا بَيْنَنَا [explained before: see 4: app. meaning Forbearance from marring much, or exceedingly, the state of unity, or of amity, subsisting between two persons, or parties: and such may be its meaning in the phrase above-mentioned (اولوا بقيّة)]. (K.) — — بَقِيَّةُ اللّٰهِ, in the Kur xi. 87, [after the command, in the next preceding verse, to give full measure and weight,] means God's sustenance that remains for you after your giving full measure [and weight]: (Jel:) or that which God has preserved for you, of what is lawful, (Fr, Bd,) after [your] keeping aloof from that which he has forbidden you: (Bd:) or the good state, or condition, remaining for you: (Zj, K:) or the fear (مُرَاقَبَة) of God; accord. to some: (Fr, TA:) or the obedience of God, and (as Aboo-'Alee says, TA) the looking for his recompense: (K, TA:) or بَقِيَّةٌ and ↓ بَاقِيَةٌ signify any religious service whereby one seeks to obtain the recompense of God; and such is the meaning of the former in this instance. (Er-Rághib, TA.) — — See also بَاقِيَةٌ. بَاقٍ part. n. of بَقِىَ [in all its senses; Remaining, continuing, lasting, or enduring: and permanent, or perpetual; or continuing, lasting, or existing, incessantly, always, endlessly, or for ever: &c.: see 1]. (Er-Rághib, TA.) البَاقِى, a name of God, [as also, pleonastically, البَاقِى الأَبَدِىُّ, means The Everlasting, or] He whose existence will have no end. (TA.) See also بَقِيَّةٌ. — — البَاقِى also signifies The حَاصِل [or net produce, or perhaps simply the produce,] of the [tax termed] خَرَاج, and the like. (Lth, JK, TA.) بَاقِيَةٌ: see بَقِيَّةٌ, first sentence. — — البَاقِيَاتُ الصَّالِحَاتُ [in the Kur xviii. 44, and xix. 79,] means Any righteous, or good, work, (K, TA,) of which the recompense remains: (TA:) or acts of obedience, (Bd and Jel in xix. 79,) or good works, (Bd in xviii. 44,) of which the fruit remains for ever: (Bd in both those places, and Jel * in the former:) and, as included therein, [so Bd, but in the K " or,"] the five prayers; (Bd, K;) and the performance of the pilgrimage; and the keeping the fast of Ramadán; (Bd in xviii. 44;) and [so Bd, but in the K " or,"] the saying, سُبْحَانَ اللّٰهِ وَ الحَمْدُلِلّٰهِ وَ لَا إِلَّا اللّٰهُ وَ اللّٰهُ أَكْبَرُ; (Bd and Jel in xviii. 44, and K;) to which some add, وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللّٰهِ: (Jel ibid.:) or, accord. to Er-Rághib, the correct meaning is any religious service whereby one seeks to obtain the recompense of God: see also بَقِيَّةٌ, last explanation. (TA.) — — بَاقِيَةٌ is sometimes put in the place of an inf. n.; (S, K;) or it is an inf. n.; (Msb;) syn. with بَقَاءٌ; (S, Msb, TA;) with which ↓ بَقِيَّةٌ, also, is syn. (TA in art. سرع.) So in the Kur [lxix. 8], فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ [And dost thou see them to have any continuance?]; (S, TA;) so says Fr: (TA:) or, as some say, the meaning is, بَقِيَّةٍ [i. e. a remnant]: (TA:) or جَمَاعَةٍ بَاقِيَةٍ [a company remaining]: (Er-Rághib, TA:) or نَفْسٍ بَاقِيَةٍ [a soul, or person, remaining]: (Bd, Jel:) or the ة is an intensive affix; (Jel;) [or a restrictive to unity;] i. e. one remaining; (Jel, TA;) and this is also allowable and good: one says, likewise, مَا بَقِيَتْ بَاقِيَةٌ وَ لَا وَ قَاهُمْ مِنَ اللّٰهِ وَاقِيَةٌ [One remaining remained not, nor did one preserver preserve them from God]. (TA.) أَبْقَى Longer continuing. (Bd and Jel in xx. 74, &c.) — — هُوَ أَبْقَى الرَّجُلَيْنِ means أَكْثَرُ إِبْقَآءً عَلَى قَوْمِهِ [He is the more merciful, or pitiful, or compassionate, of the two men, towards his people]. (TA.) نَاقَةٌ مُبْقِيَةٌ A she-camel [that retains some milk;] that does not exhaust her copious supply of milk. (JK.) — — مُبْقِيَاتُ الخَيْلِ, (K,) or rather المُبْقِيَاتُ مِنَ الخَيْلِ, (TA,) The horses whose running continues after the running of other horses has ceased: (M, K:) or, that reserve somewhat of their running. (T, TA.) — — And المُبْقِيَاتُ The places that retain some of the pools in which water has collected, and do not drink it up. (TA.) بكأ 1 بَكَأَتْ, aor. بَكَأَ; and بَكُؤَتْ, aor. بَكُأَ; inf. n. بَكْءٌ (S, K) and بُكْءٌ (AZ, TA) and بَكَأَةٌ or بَكَأَةٌ, (accord. to different copies of the K,) or بَكَاءَةٌ, (as in the O and CK,) and بُكُوْءٌ, (S, K,) which is inf. n. of بَكُؤَ, (S, TA,) as is also that next preceding it, (TA,) and بُكَاءٌ, (AZ, K, TA,) in some copies of the K بُكْءٌ, (TA,) She (a camel, S, K, or a ewe or goat, S) had little milk; her milk became little: (S, K, TA:) or, as some say, her milk ceased, or stopped. (TA.) — — And [hence,] بَكَأَتْ عَيْنِى (assumed tropical:) My eye had few tears. (TA.) — — And بَكُؤَ, inf. n. بَكَاءَةٌ, [app. (assumed tropical:) He became poor; had little wealth; being] said of a man. (TA.) [See also 4.] — — And بَكِئَ (assumed tropical:) He failed of attaining the object of his want. (TA.) 4 قَدْ أَبْكَأَ الدَّرَّ, occurring in a verse, [see Ham p. 758,] is asserted by Aboo-Riyásh to mean He (the milker) has found the milk to be little in quantity; like as أَحْمَدَهُ signifies " he found him to be such as is praised: " ISd holds that it may signify he has made the milk to be little in quantity [app. by his niggardness]; but he confesses his not having heard the verb used in this sense by any one. (TA.) — ابكأ also signifies (assumed tropical:) He (a man) became poor; or in the condition of

having little, or no, wealth. (TA.) [See also بَكُؤَ.] بَكْءٌ [originally inf. n. of 1, q. v.: and hence,] (assumed tropical:) Poverty; or paucity of wealth. (TA.) — — And (assumed tropical:) Paucity of speech, except as to things requiring speech. (TA.) بَكِيْءٌ and بَكِيْئَةٌ A she-camel, (S, K,) or a ewe or she-goat, (S,) having little milk; whose milk has become little: (S, K, TA:) or, as some say, whose milk has ceased, or stopped: (TA:) pl. بِكَآءٌ (S, K) and بَكَايَا (K.) — — And [hence,] دَرٌّ بَكِيْءٌ (assumed tropical:) [Milk, or a flow of milk, little in quantity]. (TA.) — — And رَكِيَّةٌ بَكِيَّةٌ (assumed tropical:) A well of which the water has sunk into the earth; or become low: the latter word having its ء changed into ى to assimilate it to the former. (TA.) — — And عُيُونٌ بِكَآءٌ (assumed tropical:) Eyes having few tears. (TA.) — — And أَيْدٍ بِكَآءٌ (assumed tropical:) Hands of which the gifts are few. (TA.) And رَجُلٌ بَكِيئةٌ (assumed tropical:) [app. A poor man; a man having little wealth: or of few words: or unable to speak: see بَكْءٌ; and see بَكِيٌّ, in art. بكى]: pl. بِكَآءٌ. (TA.) بكت 1 بَكَتَ see 2, in four places. 2 بكّتهُ, inf. n. تَبْكِيتٌ, He reprehended, reproved, blamed, chid, or reproached, him, for an affair, or for a crime or the like; (S, A, Msb, K;) accord. to some, with justice; (TA;) or he did so severely; (S, * TA;) and threatened him; (TA;) and declared his deed to be evil; (Msb;) as when one says, "O wicked man! wast thou not ashamed? didst thou not fear God? " (TA:) and sometimes this is done by using an enunciative phrase, such as the saying of Abraham, [mentioned in the Kur xxi. 64,] " Nay, the chief of them, this, did it; " for thus he said to reprove their worship of idols; (Msb;) and it may be by means of the hand, and a staff or stick, and the like. (Hr, TA.) — — He accused him, to his face, (اِسْتَقْبَلَهُ, q. v.,) of that which he disliked, or hated; (As, A, K;) as also ↓ بَكَتَهُ, (As, K,) aor. بَكُتَ, inf. n. بَكْتٌ. (TA.) — — He overcame him, بِالحُجَّةِ [with the argument, allegation, or plea]; (S, A, K;) as also ↓ بَكَتَهُ; (A, TA;) and both, he obliged him to be silent by reason of his inability to reply. (A, * TA.) You say, بكّتهُ حَتَّى أَسْكَتَهُ, and ↓ بَكَتَهُ, He overcame him [by an argument, &c.,] so that he silenced him. (A, TA.) — — Also, (Lth, TA,) and ↓ بَكَتَهُ, (K, TA,) aor. and inf. n. as above, (TA,) He beat, struck, or smote, him (K, TA) with a staff or stick, and a sword, (Lth, K, TA,) and the like. (Lth, TA.) مُبَكِّتٌ A woman who usually brings forth a male child after a female. (K, TA.) [Such a woman is app. thus called because supposed to reproach her husband for his having been displeased with her on her bringing forth a female.] بكر 1 بَكَرَ and غَدَا both [properly] relate to the beginning of the day: (AZ, Msb:) the former of these verbs, (T, S, A,) aor. بَكُرَ, inf. n. بُكُورٌ; (T, S;) and ↓ بكّر, (T, S, A,) inf. n. تَبْكِيرٌ; (T, S;) and ↓ ابكر, and ↓ ابتكر, (S, A,) and ↓ باكر; (S;) all signify the same; (S;) He (a traveller, A) went forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise; syn. خَرَجَ فِى البُكْرَةِ: (T, A:) or ↓ ابكر, inf. n. إِبْكَارٌ, signifies he entered upon that time: (T:) one should not say بَكُرَ nor بَكِرَ in the sense of بكّر [&c.]. (S.) — — You say also, بَكَرَ إِلَيْهِ, and عَلَيْهِ, and فِيهِ, inf. n. as above; and ↓ بكّر, and ↓ ابكر, and ↓ ابتكر; and ↓ باكرهُ; meaning أَتَاهُ بُكْرَةً [i. e. He came to him, or it, early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise: and he did it at that time: or بَكَرَ &c. with فِيهِ following may be rendered he occupied himself at that time in doing it]. (K.) — — And [hence,] بَكَرَ إِلَيْهِ, [and عَلَيْهِ,] aor. and inf. n. as above; (Msb;) and بَكِرَ اليه, aor. بَكَرَ; (ISd, K; * [but see a remark respecting this verb above;]) and ↓ بكر اليه, (S, Msb, TA,) and عليه; (TA;) and اليه ↓ ابكر, (S, K,) and عليه; [and ↓ ابكرهُ;] and ↓ باكرهُ; (TA;) signify also (assumed tropical:) He hastened [or betook himself early] to it, or to do it, at any time, (S, Msb, K, TA,) morning or evening. (TA.) You say, بَكَرْتُ عَلَى الحَاجَةِ (assumed tropical:) [I hastened to do, or accomplish, or attain, the thing needed], inf. n. as above: and in like manner, عَلَى الوِرْدِ ↓ أَبْكَرْتُ (assumed tropical:) [I hastened to come to water]: (AZ, S:) and ↓ الوِرْدَ ابكر, (TA,) and الغَدَآءَ, (AZ, S, TA,) (assumed tropical:) He hastened to come to water, and to take the morning-meal. (TA.) Lebeed says, بَاكَرْتُ حَاجَتَهَا الدَّجَاجَ بِسُحْرَةٍ meaning (assumed tropical:) I hastened to be before the crowing of the cock, at the close of night, in obtaining what was wanted [of it, namely, of wine,] by me: (TA:) حاجتها being for حَاجَتِى إِلَيْهَا, i. e., إِلَى الخَمْرِ. (EM p. 170: but the first word is there written بَادَرْتُ.) [See also 2, below.] — — [It is also said that] بكر [app. بَكِرَ,] inf. n. بكر, [app. بَكَرٌ,] signifies (assumed tropical:) He possessed the quality of applying himself early, or of hastening; expl. by كَانَ صَاحِبَ بُكُورٍ. (Msb.) [But see بَكُرٌ.] 2 بكّر, inf. n. تَبْكِيرٌ: see 1, in three places: and see 8. You say also, بكّر إِلَى الجُمْعَةِ (tropical:) He went forth to the [prayers of] Friday at the commencement of the time thereof. (A.) And بكّر [alone], inf. n. as above, (tropical:) He came to prayer at the commencement of its time. (K, TA.) And بكّر بِالصَّلَاةِ (tropical:) He performed the prayer at the commencement of its time: (A, Mgh, Msb, TA:) he was regardful of it, and performed it early. (TA.) And بَكِّرُوا بِصَلَاةِ المَغْرِبِ (tropical:) Perform ye the prayer of sunset at the setting of the [sun's] disc. (S.) And بَكَّرَتِ النَّخْلَةُ بِحَمْلِهَا (tropical:) [The palmtree was early with its fruit]. (A.) — — Also (tropical:) He was, or became, or went, before; preceded; had, or took, precedence; syn. تَقَدَّمَ; and so ↓ ابكر and ↓ تبكّر. (K, TA.) You say, بَكَّرْتُ فِى كَذَا (tropical:) I was, or became, or went, before, &c., in such a thing; syn. تَقَدَّمْتُ. (IJ, IB, TA.) And بكّر عَلَى أَصْحَابِهِ (assumed tropical:) [He was, or became, or went, before his companions; preceded them; or had, or took, precedence of them]. (M, K.) — بكّرهُ عَلَى أَصْحَابِهِ signifies جَعَلَهُ يُبَكِّرُ عَلَيْهِمْ (assumed tropical:) [He made him to be, or become, or go, before his companions; to precede them; or to have, or take, precedence of them]; and so عَلَيْهِمْ ↓ ابكرهُ. (M, K.) — — See also 4. — — بكّر الفَاكِهَةَ: see 8. 3 بَاْكَرَ see 1, in four places. 4 أَبْكَرَ see 1, in seven places: and see 2 as meaning تَقَدَّمَ. — — ابكر also signifies He had camels coming to water early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise. (S, K.) — It is also trans. of بَكَرَ: (S, Sgh, Msb:) you say, أَبْكَرْتُ غَيْرِى [I made another to go forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise: and I made another to go to a person &c. at that time; and to betake himself to an action at that time: and (assumed tropical:) to hasten, or betake himself early, to a thing at any time, morning or evening: and غَيْرِى ↓ بَكَّرْتُ app. signifies the same]. (S.) — — You say also, ابكرهُ عَلَى أَصْحَابِهِ: see 2. 5 تَبَكَّرَ see 2. 8 ابتكر: see 1, in two places. — — Also (tropical:) He arrived [at the mosque on the occasion of the Friday-prayers] in time to hear the first portion of the خُطْبَة: (S, K:) or he heard the first portion of the خُطْبَة; (A, Msb;) [and] ابتكر الخُطْبَةَ has this meaning. (Mgh.) مَنْ بَكَّرَ ↓ وَابْتَكَرَ, occurring in a trad., (S, Msb,) respecting [the prayers of] Friday, (S,) means (tropical:) Whoso hasteneth, (S, Msb,) and arriveth in time to hear the first portion of the خُطْبَة, (S,) or heareth the first portion thereof: (Msb:) or whoso hasteneth, going forth to the mosque early, and performeth the prayer at the first of its time: or, accord. to Aboo-Sa'eed, whoso hasteneth to the Fridayprayers, before the call to prayer, and arriveth at the commencement of their time: or both the verbs signify the same, and the [virtual] repetition is to give intensiveness and strength to the meaning. (TA. [See 2.]) — — You say also, ابتكرهُ, meaning (tropical:) He took, (A, Msb,) or obtained possession of, (S, TA,) its بَاكُورَة, (S, TA,) i. e.,

(TA,) the first of it: (A, Msb, TA:) which is the primary signification [of the trans. verb]. (TA.) — — And ابتكر, K,) or ابتكر الفَاكِهَةَ, (A, Mgh, Msb,) and ↓ بَكَّرَهَا, (TA,) (tropical:) He ate the first that had come to maturity of fruit, or of the fruit. (A, Mgh, Msb, K.) — — And hence, (Mgh,) ابتكر الجَارِيَةَ (tropical:) He took the girl's virginity: (A, Mgh:) or he did so before she had attained to puberty. (Msb in art. قض, and TA in art. خضر.) — — And ابتكر عَجِينًا (assumed tropical:) [He took, or made use of, fresh dough for preparing bread]. (K in art. غرض.) — And اِبْتَكَرَتْ, (Abu-l-Beydà,) or ابتكرت بِوَلَدِهَا, (AHeyth,) She brought forth her first offspring: (AHeyth, Abu-l-Beydà:) or the former signifies she (a woman) brought forth a male at her first birth. (K.) بَكْرٌ (S, Mgh, Msb, K, &c.) and ↓ بُكْرٌ, (K,) but this latter is hardly to be found in any of the lexicons, (MF,) and ↓ بِكْرٌ, (ISd, TA,) A youthful he-camel; one in a state of youthful vigour: fem. with ة; (S, Mgh, Msb, K;) and also بَكْرٌ, without ة: (TA:) the term بَكْرٌ, applied to a camel, corresponds to فَتًى, applied to a human being; and بَكْرَةٌ, to فَتَاةٌ; and قَلُوصٌ, to جَارِيَةٌ; and بَعِيرٌ, to إِنْسَانٌ; and جَمَلٌ, to رَجُلٌ; and نَاقَةٌ, to مَرْأَةٌ: (AO, S:) or the offspring, or young one, of a she-camel; (K;) thus indefinitely explained: (TA:) or a camel in his sixth year (ثَنِىٌّ) [and] until he becomes a جَذَع: [but it seems that the reverse must be meant; for a جذع, of camels, is one in his fifth year:] or a camel in his second year [and] until he enters his sixth year: or a camel in his second year, or that has entered his third year, or that has completed his second year and entered his third year; syn. اِبْنُ لَبُونٍ: (K:) and a camel that has just entered upon his fourth year: and a camel in his fifth year: (IAar, Az:) or a camel that has not entered his ninth year: (K:) and sometimes it is metaphorically applied to a human being; [meaning (tropical:) a young man;] and بَكْرَةٌ to (tropical:) a young woman: (TA:) the pl. (of pauc., S) is أَبْكُرٌ; (S, K;) and ↓ أُبَيْكِرُونَ occurs as pl. of the dim. of أَبْكُرٌ; (S, TA;) and (pl. of mult., S, TA) بِكَارٌ, (S, Msb,) like as فِرَاخٌ is pl. of فَرْخٌ; (S;) or this is pl. of بَكْرَةٌ; (Msb, K;) and there are other pls. of بَكْرٌ, namely, بُكْرَانٌ (K) and بِكَارَةٌ; (S, Msb, K;) and [quasi-pl. n.] ↓ بَكَارَةٌ. (K.) Hence the well-known prov., (TA,) صَدَقَنِى سِنَّ بَكْرِهِ, and سِنُّ بَكْرِهِ, meaning He hath told me what is in his mind, and what his ribs infold: a saying originating from the following fact: a man bargained with another for a youthful camel (بَكْر), and said, "What is his age (سِنُّهُ)? " the other answered, "He is in his ninth year: " then the young camel took fright and ran away: whereupon his owner said to him, هِدَعْ هِدَعْ; and this is an expression by which are quieted young ones, (K,) of the camel; (TA;) so when the purchaser heard it, he said, صدقنى سنّ بكره [He hath told me truly the age, or as to the age, of his youthful camel: or the age of his youthful camel has spoken truly to me]: if سنّ is in the accus. case, the meaning [of the verb] is عَرَّفَنِى, (K,) and سنّ is in the accus. case as a second objective complement; (TA;) or خَبَرَ سِنِّ is meant; [in the CK, erroneously, خَبَرَ;] or فِى سِنِّ; the prefixed noun [خَبَرَ] or the proposition [فِى] being suppressed [and سنّ being therefore in the accus. case]: but if سنّ is in the nom. case, veracity is attributed to the [animal's] age, by an amplification: (K:) or, as some say, the buyer said to the owner of the camel, "How many years has he? " and he told him; and he looked at the teeth of the camel, and found him to be as he had said; whereupon he said, صدقنى سِنُّ بكره. (Har p. 95.) بُكْرٌ: see بَكْرٌ. بِكْرٌ A virgin; (S, K;) and a man who has not yet drawn near to a woman; (TA;) contr. of ثَيِّبٌ, applied to a man as well as to a female: (Mgh, Msb:) pl. أَبْكَارٌ. (S, Msb, K.) — — And [hence,] (assumed tropical:) A pearl unpierced. (MF.) And (assumed tropical:) A bow when one first shoots with it. (TA.) And (tropical:) A cloud abounding with water: (K, TA:) likened to a virgin, because her blood is more than that of her who is not a virgin: and the phrase سَحَابٌ بِكْرٌ is sometimes used. (TA.) And نَارٌ بِكْرٌ (tropical:) Fire not lighted from another fire. (As, A.) — — Also She that has not yet brought forth offspring: (AHeyth:) and a cow that has not yet conceived: (K:) or a heifer (K, TA) that has not yet conceived: (TA:) and a woman, (S, K,) and a she-camel, (As, K,) that has brought forth but once: pl. أَبْكَارٌ and بِكَارٌ: (TA:) or a she-camel in her first state or condition. (Ham p. 340.) — — And [hence,] (tropical:) A grape-vine that has produced fruit but once: (A, K:) pl. أَبْكَارٌ. (A.) — — Also i. q. بَكْرٌ, q. v. (ISd, TA.) And [hence,] أَبْكَارُ الأَوْلَادِ (assumed tropical:) Young children. (TA, from a trad.) And أَبْكَارُ النَّحْلِ (assumed tropical:) Young bees. (TA.) Whence, عَسَلُ أَبْكَارٍ (tropical:) Honey produced by young bees: or this means honey of which the preparation has been superintended by virgin-girls. (A, * TA.) — — Also (tropical:) The first-born of his, or her, mother (S, Msb, K) and father; (Msb, K;) applied alike to the male and the female: (S:) and sometimes to that which is not the offspring of human beings; (TA;) the first-born of camels; (S;) and of a serpent: (TA:) pl. أَبْكَارٌ. (TA.) You say, هٰذَا بِكْرُ أَبَوَيْهِ (tropical:) This is the first-born of his parents. (TA.) And أَشَدُّ النَّاسِ بِكْرٌ ابْنُ بِكْرَيْنِ (A) or بِكْرُ بِكْرَيْنِ (M, TA) (tropical:) [The strongest of men is the first-born of a man and woman each a first-born]. — — (assumed tropical:) The first of anything; (K;) as also ↓ بَاكُورَةٌ: (TA:) and (assumed tropical:) an action that has not been preceded by its like. (K.) You say, مَا هٰذَا الأَمْرُ مِنْكَ بِكْرًا وَ لَا ثَنِيًّا (tropical:) This thing, or affair, is not thy first nor thy second. (A, TA.) — — حَاجَةٌ بِكْرٌ (tropical:) A want, or needful thing, recently sought to be accomplished or attained: (TA:) or that is the first in being referred to him of whom its accomplishment is sought. (A, TA.) — — ضَرْبَةٌ بِكْرٌ (tropical:) A cutting blow or stroke, (S, K,) that kills (K) at once, (TA,) not requiring to be struck a second time: (S, A:) pl. ضَرَبَاتٌ أَبْكَارٌ; occurring in a trad., in which it is said that such were the blows of 'Alee; (S, TA;) but in that trad., as some recite it, the latter word is ↓ مُبْتَكِرَاتٌ. (TA.) بَكْرٌ: see بُكْرَةٌ, in three places: — and see also بَكْرَةٌ. رَجُلٌ بَكُرٌ فِى حَاجَتِهِ, [in the CK, erroneously, بَكْرٌ,] and ↓ بَكِرٌ, (S, K, * TA,) like حَذُرٌ and حَذِرٌ, (S,) and ↓ بَكِيرٌ, (TA,) (assumed tropical:) A man possessing the quality of applying himself early, or of hastening, or having strength to apply himself early, or to hasten, (صَاحِبُ بُكُورٌ, S, or قَوِىٌّ عَلَى البُكُورِ, K,) to do, or accomplish, the thing that he needs, or wants: (S:) بَكُرٌ and بَكِرٌ [and بَكِيرٌ] are [said to be] possessive epithets; for they have no simple triliteral verb. (TA.) [But see 1, last sentence.] بَكِرٌ: see what next precedes. بَكْرَةٌ (S, Msb, K) and ↓ بَكَرَةٌ (Msb, K) The thing upon which [passes the rope wherewith] one draws water (S, Msb, K) from a well [or the like]; (S;) [i. e. the sheave of a pulley;] a round piece of wood, in the middle [of the circumference] whereof is a groove (K, TA) for the rope, and in the interior [or centre] whereof is an axis upon which it turns: (TA:) or a quick مَحَالَة [or large sheave of a pulley]: (M, K:) [but MF disapproves of this last explanation: sometimes, by a synecdoche, it is used to signify a pulley complete:] the pl. is ↓ بَكَرٌ, (S, Msb, K,) a pl. of the former, anomalous, like حَلَقٌ pl. of حَلْقَةٌ, and حَمأٌ pl. of حَمْأَةٌ, (S,) or of the latter; (Msb;) or a coll. gen. n., of which بَكَرَةٌ is the n. un.; (MF;) and بَكَرَات, (S, Msb, K,) a pl. of the former [as well as of the latter]. (S, Msb.) — — Hence, app., the former signifies also (assumed tropical:) A small ring, like a bead, in the ornamental part of a sword: (Mgh:) [and the pl.] بَكَرَاتٌ signifies (assumed tropical:) the rings that are attached to the ornamental part [of the scabbard] of a sword, (K,) resembling the [rings called] فَتَخ [which are worn upon the fingers or toes] of women. (TA.) — — [And hence, perhaps,] (assumed tropical:) An assembly, a company, or a congregated body. (IAar, K.) — — جَاؤُوا عَلَى بَكْرَةِ أَبِيهِمْ is a prov., (TA,) meaning (tropical:) They came together, not

one remaining behind, (S, TA;) they came all of them, (AA, IJ, A, TA,) without exception: (TA:) or they came in a multitude, and all together, none remaining behind: (TA:) or they came in succession, one after, or at the heels of, another: (AO:) or they came in one way, or manner: (As:) [accord. to some, from بكرة as explained in the next preceding sentence; and, if so, على is used in the sense of مَعَ, or مُشْتَمِلِينَ is understood before it: or it is from بكرة signifying " a youthful she-camel; " and thus implies that they were few: (see Freytag's Arab. Prov. i. 312:) or] from بَكَّرْتُ فِى كَذَا meaning " I was," or " became," or " went," " before in such a thing; " so that it signifies that they came from first to last: (IJ:) or from بكرة in the first of the senses explained in this paragraph; though in this case there is no بكرة in reality. (AO, S. *) بُكْرَةٌ and ↓ بَكَرٌ The early morning, or first part of the day; (Bd and Jel in xix. 12 and xxxiii. 41 and xlviii. 9, as relating to the former word; and K; *) between the time of the prayer of daybreak and sunrise; syn. غُدْوَةٌ; and ↓ إِبْكَارٌ is a subst. in the same sense, (K,) accord. to the lexicologists, as Sb says; but he adds that he holds it to be [only] the inf. n. of أَبْكَرَ: (TA: [and the like is said in the S with reference to its occurrence in the Kur iii. 36 and xl. 57:]) pl. [of pauc.] of the first, أَبْكَارٌ, and [of mult.] بُكَرٌ. (T, Msb.) You say, أَتَيْتُهُ بُكْرَةً (S, A, Msb) and ↓ بَكَرًا, (A,) meaning ↓ بَاكِرًا [I came to him early in the morning, &c.]. (S, A, Msb.) But if you mean the بُكْرَةٌ of a particular day, you say, أَتَيْتُهُ بُكْرَةَ, making the noun imperfectly decl.; [meaning I came to him early in the morning, &c., of this day;] and in this case it is not to be used otherwise than as an adv. n. of time. (S.) If you say ↓ بَاكِرًا, using this word as an epithet, you use بَاكِرَة for the fem. (TA.) You say also, سِرْ عَلَى فَرَسِكَ بُكْرَةً and ↓ بَكَرًا [Go thou on thy horse early in the morning, &c.]; like as you say, سَحَرًا. (S, TA. [But in two copies of the S, for سِرْ, I find سِيرَ.]) بَكْرَةٌ: see بُكْرَةٌ. بَكُورٌ (A, K) and ↓ بَاكُورٌ (K) and ↓ بَاكِرٌ (A) and ↓ مُبْكِرٌ (K) (tropical:) Rain that falls in the first of its season: (A:) or that comes (TA) in the commencement of [the season of] the وَسْمِىّ [q. v.]: (K, TA:) and that comes in the end of the night, or the beginning of the day. (TA.) You say also سَحَابَةٌ مِدْلَاجٌ بَكُورٌ (tropical:) [A cloud that comes in the latter part of the night, in the first of its season, bringing rain]: (A:) and ↓ سَحَابَةٌ مِبْكَارٌ a cloud that comes in the end of the night. (TA.) — — Also بَكُورٌ (S, A, Msb, K) and ↓ بَكِيرَةٌ (S, K) and ↓ بَاكُورَةٌ (Msb, K) and ↓ بَاكِرٌ (A) and ↓ مِبْكَارٌ (A in art. اخر and K) (tropical:) A palm-tree (نَخْلَةٌ, A) that comes to maturity first, (S, Msb, K,) before the other palm-trees: (S:) or that produces its fruit early; (A;) contr. of مِئْخَارٌ (A in art. اخر:) pl. (of the first, Msb, K) بُكُرٌ; (S, Msb, K; [in the CK بُكْرٌ;]) and [pl. of ↓ بَاكِرٌ or بَاكِرَةٌ] بَوَاكِرُ (K voce تَبَاشِيرُ) ↓ بَاكُورَةٌ is fem. of بَاكُورٌ, (K, TA,) which signifies (assumed tropical:) Anything that hastens its coming (TA) and its attaining to maturity. (K, TA.) You say also أَرْضٌ ↓ مِبْكَارٌ (assumed tropical:) Land that produces plants, or herbage, quickly. (K.) بَكِيرٌ, and its fem., with ة: see بِكْرٌ and بَكَارَةٌ بَكُورٌ Virginity: (S, K:) the virginity, or maidenhead, of a woman. (Mgh, Msb.) — See also بَكْرٌ بَاكِرٌ [part. n. of بَكَرَ]: see بُكْرَةٌ, in two places: — and see بَكُورٌ, in three places: — — and see an ex. of the pl. of its fem. بَاكِرَةٌ, i. e. بَوَاكِرُ, voce بَاصِرٌ — — Also (assumed tropical:) Fruit when first ripe: pl. بِكَارٌ, like as صِحَابٌ is pl. of صَاحِبٌ. (TA.) بَاكُورٌ, and its fem. بَاكُورَةٌ: see بَكُورٌ, in three places. بَاكُورَةٌ [as a subst.]: see بِكْرٌ. — — Also, (S, K,) or بَاكُورَةُ الفَاكِهَةِ, (A, Msb,) (tropical:) The first of fruit: (S:) or the first that comes to maturity, of fruit: (A, Msb, K:) or fruit that hastens to come forth: (AHát, Msb:) pl. بَوَاكِيرُ and بَاكُورَاتٌ. (Msb.) — — The pl. بَوَاكِيرُ also signifies (assumed tropical:) Winds that announce [coming] rain. (A in art. بشر) إِبْكَارٌ: see أُبَيْكِرٌ .بُكْرَةٌ dim. of أَبْكَرٌ, pl. of pauc. of بَكْرٌ: see its pl. أُبَيْكِرُونَ voce بَكْرٌ. تَبَاكِيرُ (assumed tropical:) The colours of palm-trees when the fruit begins to ripen. (TA voce تَبَاشِيرُ.) مُبْكِرٌ: see بَكُورٌ. مِبْكَارٌ: see بَكُورٌ, in three places. ضَرَبَاتٌ مُبْتَكِرَاتٌ: see بِكْرٌ, last sentence. بكم 1 بَكِمَ aor. بَكَمَ, (Msb, K,) inf. n. بَكَمٌ, (S, K,) He was أَخْرَسُ [meaning dumb, either by natural conformation or from inability to find words to express what he would say]; (S, Msb, K; *) بَكَمٌ being syn. with خَرَسٌ, as is also بَكَامَةٌ [accord. to rule an inf. n. of بَكُمَ, which may also have the same signification as بَكِمَ, as well as another to be explained below]: (K:) or he had not understanding to reply, (T, Msb, TA,) nor ability to frame speech well, (T, TA,) though possessing the faculty of speech: [see أَبْكَمُ:] (T, Msb, TA:) or he was dumb, and moreover unable to find words to express what he would say, and weak in understanding, silly, or stupid: (K:) or he was dumb and deaf and blind by birth. (Th, K.) — — بَكُمَ, aor. بَكُمَ, (inf. n. بَكَامَةٌ, TK,) He refrained, (Lth, K) or, as some say, broke off, or ceased, (TA,) from speaking, intentionally, (Lth, K, TA,) or from ignorance. (Lth, TA.) — — (tropical:) He cut himself off, or desisted, from marriage, or sexual intercourse, either from ignorance or intentionally. (K, TA.) 5 تبكّم عَلَيْهِ الكَلَامُ His speech was, or became, impeded; he was unable to speak freely. (A, K.) بَكِيمٌ: see what follows, in two places. أَبْكَمُ (T, S, Msb, K, &c.) and ↓ بَكِيمٌ (S, K) i. q. أَخْرَسُ [meaning Dumb, either by natural conformation or from inability to find words to express what he would say]: (S, Msb, K:) or not having understanding to reply, (IAar, T, Msb, TA,) nor ability to frame speech well, (T, TA,) though possessing the faculty of speech; whereas اخرس signifies speechless, or destitute of the faculty of speech, by natural conformation, (T, Msb, TA,) like the beast that lacks the faculty of articulation; (T, TA;) unable to find words to express what he would say; unable to reply: (AZ, TA:) or dumb by natural conformation: (IAth, TA:) fem. بَكْمَآءُ: (TA:) pl. بُكْمٌ (Msb, K) and بُكْمَانٌ, (K,) both pls. of أَبْكَمُ, like as صُمٌّ and صُمَّانٌ are pls. of أَصَمُّ; and the pl. of ↓ بَكِيمٌ is أَبْكَامٌ. (TA.) In the Kur ii. 166, بُكْمٌ means persons in the condition of him who has been born dumb: or, as some say, deprived of their intellects: (Zj, TA:) or ignorant and ignoble; because not profiting much by the faculty of speech, so that they are as though they had been deprived of it. (IAth, TA.) The phrase فِتْنَةٌ صَمَّآءُ بَكْمَآءُ عَمْيَآءُ, occurring in a trad., [lit.] meaning [A sedition, or the like,] deaf, dumb, blind, applies to a فتنة that does not withdraw, or become removed: or, as some say, to one which, by reason of the confusion attending it, and the perishing of the sound and the sick therein, is likened to the deaf and dumb and blind who does not pursue the right course to a thing, but goes at random like the weak-sighted she-camel. (TA.) بكى 1 بَكَى, aor. يَبْكِى, (Msb, K,) inf. n. بُكَآءٌ and بُكًا (S, Msb, K) and مَبْكًى, (Har p. 11,) He wept; i. e. he lamented, or grieved, shedding tears at the same time; and he lamented, or grieved, alone; and he shed tears alone: (Er-Rághib, TA:) accord. to some, the preferable opinion is, that there is no difference between بُكَآءٌ and بُكًا: (TA:) or the former means the crying, or uttering of the voice [of lamentation], (S, IKtt, Msb, TA, &c.,) that accompanies البُكَآء [so in copies of the S and in the TA, but correctly البُكَا]; (S, IKtt, TA;) and the latter (بُكًا), the shedding of tears: (S, IKtt, Msb, TA, &c.:) or the former, i. e. with medd, means the shedding of tears by reason of lamentation, or grief, and raising of the voice, or crying, [at the same time,] when the voice is predominant, being like رُغَآءٌ, and ثُغَآءٌ and other words of the same form applied to denote the uttering of a cry or of the voice; and the latter, [the shedding of tears &c.] when lamentation, or grief, is predominant: (Er-Rághib, TA:) or by the former is meant the crying, or uttering of the voice [of lamentation]; and by the latter,

the lamenting, or grieving. (Kh, TA.) تِبْكَآءٌ and تَبْكَآءٌ [may be inf. ns. of بَكَى or of ↓ بَكَّى, and] signify the same as بُكَآءٌ: or much بُكَاء [or weeping, &c.]: (K:) MF asserts that تِبْكَآءٌ (with kesr) and the former of these explanations are unknown; but both the word and the explanation are mentioned by Lh, as used in a form of words uttered by Arab women of the desert to fascinate men: ISd, however, says that it should be تَبْكَآء, because it is an inf. n. of a class formed to denote muchness [of the attribute signified by the verb], like تَهْذَارٌ and تَلْعَابٌ &c.; and IAar says that تَبْكَآءٌ, with fet-h, has the latter of the two significations assigned to it above. (TA.) [See what is said of the measure تِفْعَالٌ voce بَيَّنَ.] You say, بَكَى لَهُ (MF, TA) and بَكَى عَلَيْهِ, (S, Msb, K, MF,) meaning [He wept] for, or over, him, or it: and only بَكَى بِهِ [or thus and also بَكىمِنْهُ as appears from what follows] when meaning [He wept] because, or in consequence, of it: ('Ináyeh, MF, TA:) and بَكَاهُ and ↓ بَكَّاهُ, (As, AZ, S, Msb, K,) inf. n. of the former بُكَآءٌ (K) [and بُكًا], and of the latter تَبْكِيَةٌ, (TA,) signify the same as بَكَى عَلَيْهِ; (As, AZ, S, Msb, * K;) the object being a man: (As, S:) and (or as some say, TA) he wept for, or over, him, i. e., one dead; or did so, and enumerated his good qualities or actions; syn. رَثَاهُ: (K:) or, as some say, بَكَاهُ means [he wept because, or in consequence, of it, i. e.,] on account of being pained: and بَكَى عَلَيْهِ, [he wept for, or over, him,] by reason of tenderness of heart, or compassion: and [hence] it is said that بَكَيْتُهُ is originally بَكَيْتُ مِنْهُ: (TA:) [and ↓ بَكَّاهُ may have an intensive, or a frequentative, meaning; for it is said that] بَكِّى, addressed to the eye, signifies weep thou much, and repeatedly. (Ham p. 461.) — — [Hence,] بَكَت السَّحَابَةُ (assumed tropical:) The cloud rained. (Msb.) — — بَكَى also means He sang: [in the CK, وبَكَى عَنَّى is erroneously put for وبَكَى غَنَّى:] thus it has two contr. significations: (K, TA:) accord. to MF, it has this meaning only in relation to the pigeon and the like; but it is also used in this sense when said of a man, as in a verse cited voce جَنَازَةٌ, q. v. : and he observes that the assertion of its having two contr significations requires consideration, seeing that it is also said to signify رَثَى; [for in the performance of رِثَآء, it is a common practice to sing;] but رِثَآء is generally accompanied by lamentation, and غِنَآء by rejoicing. (TA.) — — بَاكَيْتُهُ فَبَكَيْتُهُ: see 3. 2 بَكَّى see 1, in three places: — and see also 4. 3 بَاكَيْتُهُ فَبَكَيْتُهُ, (S, TA,) aor. of the latter أَبْكُوهُ, (TA,) or أَبْكِيهِ, retaining its original form, accord. to a rule observed in the case of a verb having an infirm letter [for its second or third radical] lest a verb with a radical ى should be confounded with one having a radical و, (Ham p. 670,) i. e. [I vied with him, or strove to exceed him, in weeping, and I exceeded him therein, or] I was a greater weeper (أَبْكَى) than he. (S, TA.) 4 ابكاهُ [He made him, or caused him, to weep; or] he did to him what made him to weep; (S, K;) as also ↓ استبكاهُ. (S.) And ↓ بكّاهُ عَلَيْهِ, inf. n. تَبْكِيَةٌ, He excited him to weep for him, or it; (K, TA;) namely, a person dead, (K,) or a thing lost. (TA.) 6 تباكى signifies تَكَلَّفَ البُكَآءَ [i. e. He affected weeping; or endeavoured, or constrained himself, to weep]. (S, K.) Hence, in a trad., فَإِنْ لَمْ تَجِدُوا بُكَآءً فَتَبَاكَوْا [And if ye experience not weeping, endeavour to weep]: (TA:) [or the words of the trad. are] أُتْلُوا القُرْآنَ وَابْكُوا فَإِنْ لَمْ تَبْكُوا فَتَبَاكَوْا [Peruse ye the Kur-án, and weep; or, if ye weep not, endeavour to do so]. (Bd in xix. 59.) — — And He feigned, or made a show of, weeping. (Har p. 602.) 10 استبكاهُ: see 4. — — Also He desired, or required, of him weeping. (TA.) بَكِيٌّ One who weeps much; (S, K;) as also ↓ بَكَّآءٌ. (K, but omitted in some copies and in the TA.) — رَجُلٌ عَيِيٌّ بَكِيٌّ, A man unable to speak. (Mbr, TA.) [But perhaps this should be بَكِيْءٌ: see art. بكأ.] بَكَّآءٌ: see بَكِيٌّ. بَاكٍ part. n. of بَكَى [i. e. Weeping, &c.]: (K:) pl. بُكِيٌّ, (S, K,) of the measure فُعُولٌ, with the و changed into ى [and the second dammeh consequently into a kesreh, wherefore it is also, sometimes, pronounced بِكِيٌّ], (S,) and بُكَاةٌ, (K,) which is agreeable with analogy and usage, though said by Es-Semeen to have not been heard. (TA.) [The pl. of the fem., i. e. of بَاكِيَةٌ, is بَاكِيَاتٌ and بَوَاكٍ.] أَبْكَى [A greater weeper, or one who weeps more, than another: see 3]. (S, TA.) بل 1 بَلَّهُ (S, M, &c.,) aor. ـُ3بَلُ, (S, M,) inf. n. بَلٌّ (M, Msb, K) and بِلَّةٌ, (M, K,) He moistened it (S, M, K) with water (M, Msb, K) &c.; (M;) and in like manner, ↓ بلّلهُ, (S, M, K,) but signifying he moistened it much. (S, TA.) — — [Hence,] بَلَّتِ الإِبِلُ أَغْمَارَهَا [The camels damped their thirst;] i. e., drank a little. (TA in art. غمر.) — — [Hence also,] بَلَّ رَحِمَهُ, (T, S, M, K,) aor. ـُ3بَلُ, (T, M,) inf. n. بَلٌّ (with fet-h, TA [in the CK it has kesr]) and بِلَالٌ, (M, K,) (tropical:) He made close [or he refreshed] his ties of relationship by behaving with goodness and affection and gentleness to his kindred; syn. وَصَلَهَا, (T, S, M, K,) and نَدَّاهَا: (T:) for, as some things are conjoined and commixed by moisture, and become disunited by dryness, بَلٌّ is metaphorically used to denote conjunction, as above, and يُبْسٌ to denote the contrary. (TA.) A poet says, وَالرِّحْمَ فابْلُلْهَا بِخَيْرِ البُلَّانْ فَإِنَهَااشْتُقَّتْ مِن اسْمِ الرَّحْمٰنْ [(tropical:) And the ties of relationship, make thou them close &c. by the best mode, or modes, of doing so; for the name thereof is derived from the name of the Compassionate]: here ↓البُلَّان may be a noun in the sing. number, like غُفْرَانٌ, or it may be pl. of بَلٌّ, which may be either a subst. or an. inf. n., for some inf. ns. have pls., as شُغْلٌ and عَقْلٌ and مَرَضٌ. (M.) And it is said in a trad., بُلُّوا أَرْحَامَكُمْ وَلَوْ بِالسَّلَامِ (tropical:) Make ye close [or refresh ye] your ties of relationship &c., though but, or if only, by salutation; syn. صِلُوهَا, (M,) or نَدُّوهَا بِالصِّلَةِ. (S.) And hence the saying in another trad., إِذَ اسْتَشَنَّ مَا بَيْنَكَ وَ بَيْنَ اللّٰهِ فَابْلُلْهُ بِالإِحْسَانِ إِلَى عِبَادِهِ (tropical:) [When the tie between thee and God wears out, repair thou it, or refresh thou it, by beneficence to his servants]. (TA.) [See also ↓بِلَالٌ.] — — بَلَّكَ اللّٰهُ بِابْنٍ, (S, M, K,) and ابْنًا, (M, K,) (assumed tropical:) May God give thee a son. (S, M, K, TA.) Hence, perhaps, the phrase, بَلَّتْ يَدَاكَ بِهِ as meaning (assumed tropical:) Thou was given it. (Har p. 479.) You say also, بَلَلْتُهُ, meaning (assumed tropical:) I gave to him. (T.) And ↓ لَا تَبْلُكَ عِنْدِى بَالَّةٌ, and ↓ بَلَالٌ, (T, S, M, K, [but in the K عِنْدَنَا, and " or " for " and," and in the CK لا تَبُلُّكَ,]) (tropical:) No bounty, (S,) no good, or no benefit, shall betide thee from me, (T, S, K, TA,) nor will I profit thee, nor believe thee. (T.) — — بَلُّوا They sowed land. (ISh, T, K.) — [بَلَّ as an intrans. verb perhaps primarily signifies It was, or became, moist; and has for its sec. pers. بَلِلْتَ or بَلَلْتَ, and for its aor. ـَ3بَلَ or ـِ3بَلِ, and for its inf. n. بَلَلٌ, and probably بِلَّةٌ &c. mentioned with that noun below. — — And hence,] بَلَّتِ الرِّيحُ, aor. ـِ3بَلِ, inf. n. بُلُولٌ, The wind was cold and moist. (M, K.) [See بَلِيلٌ.] — — [And hence, probably, as though originally said of one who had had a fever,] بَلَّ مِنْ مَرَضِهِ, aor. ـِ3بَلِ, inf. n. بَلٌّ (S, M, K) and بَلَلٌ and بُلُولٌ; (M, K) and ↓ ابلّ, and ↓ استبلّ; (S, M, K;) He recovered from his disease: (S, M:) and ↓ ابتلّ and ↓ تبلّل he became in a good condition after leanness, or meagerness: (M,Z:) or all have this latter signification: and the second (ابلّ) has the former also. (K.) — — And بَلَّ, (M, K,) aor. ـِ3بَلِ, (M,) inf. n. بُلُولٌ; and ↓ ابلّ; He (a man, TA) escaped, or became safe or secure, (M, K,) from difficulty, distress, or straitness. (TA.) — — بَلَّ فِى الأَرْض, (Msb, K, * TA,) aor. ـِ3بَلِ, inf. n. بَلٌّ; (Msb;) and ↓ ابلّ; (M, K;) He (a man, M) went away in, or into, the land, or country. (M, Msb, K.) And بَلَّتْ نَاقَتُهُ His she-camel went away. (TA.) And بَلَّتْ مَطِيَّتُهُ عَلَى وَجْهِهَا, (Fr, T, TA,) and على ↓ ابلّت وجها, (K,) His camel, or riding-camel, ran away, or went away, at random, to pasture, straying; syn. هَمَتْ ضَالَّةً. (Fr, T, K, TA. [In the CK, همت, which, as is said in the TA, is without teshdeed, is written هَمَّتْ.]) — بَلِلْتُ مِنْهُ, (As, T, S, &c.,) inf. n. بَلَلٌ, (M,) I got him; got possession of him; (As, T, S, M, K;) got him in my hand. (S.) One says, لَئِنْ بَلَّتْ بِكَ يَدِى لَا تُفَارِقُنِى أَوْ تُوَدِّىَ

حَقِّى [Assuredly if my hand get hold of thee, thou shalt not quit me unless thou give up, or pay, my right, or due]. (S.) And hence the prov., مَا بَلَلْتُ مِنْ فُلَانٍ بِأَفْوَقَ نَاصِلٍ [I did not get, in such a one, a man like an arrow with a broken notch and without a head]; meaning I got a perfect man; one sufficient. (Sh, T.) — — Also, (T,) or بَلِلْتُهُ, (M, K,) I kept, or clave, to him, (T, M, K,) namely, a man, (T, K,) and constantly associated with him. (T.) And بَلَّ بِالشَّيْءِ, inf. n. بَلٌّ, He became devoted, or attached, to the thing, and kept to it constantly. (TA.) — — And بَلِلْتُ مِنْهُ, (M, K,) aor. ـَ3بَلَ, (TA,) inf. n. بَلَلٌ and بَلَالَةٌ and بُلُولٌ, I was tried by him (مُنِيتُ بِهِ [app. meaning بِحُبِّهِ by love of him]), and loved him (عَلِقْتُهُ [in the CK عَلَقْتُهُ]); as also بَلَلْتُ به, (AA, M, K,) aor. ـِ3بَلِ, inf. n. بُلُولٌ (AA, TA.) And بَلِلْتُ بِهِ I was tried by him, as though by fire, (صَلِيتُ به, [in the CK صَلَيْتُ,]) and suffered distress, or misery, or fatigue (شَقِيتُ, for which شُفِيتُ is erroneously put in the copies of the K: TA). (M, K. *) — — مَا بَلَلْتُ بِهِ, (K,) aor. ـَ3بَلَ, inf. n. بَلَلٌ, (TA,) I did not light on, or meet with, or find, nor know, him, or it; expl. by مَا أَصَبْتُهُ وَ لَا عَلِمْتُهُ. (K.) — بَلَّ, (Th, M, K,) inf. n. بَلَلٌ, (Th, S, M, K,) He (a man) was, or became, such as is termed أَبَلّ [which epithet see below]. (Th, S, M, K.) 2 ـَ3بَلَّ see 1, first sentence. 4 ابلّ It (wood, or a branch or twig,) had the sap, (المَآء, K,) or the produce of the rain, (O,) flowing in it. (O, K.) — — See also بَلَّ, in four places. — He (a man) resisted, or withstood, and overcame. (As, T, S. [See also أَبَلّ.]) And ابلّ عَلَيْهِ He overcame him. (M, K.) [See an ex. in a verse of Sá'ideh, cited voce خَسْفٌ.] — — He wearied by badness, or wickedness: (M, K:) or he wearied another in aiding him to accomplish his desire. (TA. [See مُبِلٌّ.]) — أَبْلَلْتُهُ I made him to go away. (Msb.) 5 ـَ3تَبَلَّ see 8: — — and see also بَلَّ. 8 ابتلّ It became moist or moistened (S, M, Msb, * K) with water (M, Msb, K) &c.; (M;) and in like manner, [but signifying it became much moistened, being quasi-pass. of بلّلهُ,] ↓ تبلّل (M, K.) — — See also بَلَّ. 10 ـَ3إِسْتَبْلَ see بَلَّ. R. Q. 1 بَلْبَلَ, inf. n. بَلْبَلَةٌ and بِلْبَالٌ, (M, K,) the latter with kesr, (TA,) [but written in the CK with fet-h,] He put people in motion; and roused, or excited, them. (M, K.) — — Also, (T,) inf. n. بَلْبَلَةٌ, (K,) He scattered, dispersed, or put asunder, his goods, commodities, or householdutensils and furniture. (IAar, T, K. * [In the CK, والمَتاعُ is erroneously put for وَالمَتَاعِ.]) — — And He divided, or disunited, opinions. (Fr, T, K; but only the inf. n. of the verb in this sense is mentioned.) — — And He (God) [mixed or confounded or] made discordant the tongues, or languages, of a people. (T.) — — [See also بَلْبَلَةٌ below.] R. Q. 2 تَبَلْبَلَ He (a man) was moved by grief [or anxiety: see بَلْبَلَةٌ, below]. (Har p. 94.) — تَبَلْبَلَتِ الأَلْسُنُ — The tongues, or languages, became mixed, or confounded. (S, K.) — تَبَلْبَلَتِ الإِبِلُ الكَلَأَ The camels went on seeking the herbage, or pasture, and left not of it aught. (S, K.) بَلْ is a particle of digression: (Mughnee, K:) or, accord. to Mbr, it denotes emendation, wherever it occurs, in the case of a negation or an affirmation: (T, TA:) or it is a word of emendation, and denoting digression from that which precedes; as also بَنْ, in which the ن is a substitute for the ل, because بل is of frequent occurrence, and بن is rare; or, as IJ says, the latter may be an independent dial. var. (M.) When it is followed by a proposition, the meaning of the digression is either the cancelling of what precedes, as in وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُكْرَمُونَ [And they said, "The Compassionate hath gotten offspring: " extolled be his freedom from that which is derogatory from his glory! nay, or nay rather, or nay but, they are honoured servants (Kur xxi. 26)], or transition from one object of discourse to another, as in قَدْ أَفْلَحَ مَنْ تَزَكَّى وَ ذَكَرَ اسْمَ رَبِّهِ فَصَلَّى بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا [He hath attained felicity who hath purified himself, and celebrated the name of his Lord, and prayed: but ye prefer the present life (Kur lxxxvii. 14-16)]: (Mughnee, K: *) and in all such cases it is an inceptive particle; not a conjunctive. (Mughnee.) When it is followed by a single word, it is a conjunction, (S, * Msb, * Mughnee, K,) and requires that word to be in the same case as the word before it: (S:) and if preceded by a command or an affirmation, (Mughnee, K,) as in اِضْرَبْ زَيْدًا بَلْ عَمْرًا [Beat thou Zeyd: no, 'Amr], (Msb, Mughnee, K,) and قَامَ زَيْدٌ بَلْ عَمْرٌو [Zeyd stood: no, 'Amr], (M, Mughnee, K,) or جَآءَنِى أَخُوكَ بَلْ أَبُوكَ [Thy brother came to me: no, thy father], (S,) it makes what precedes it to be as though nothing were said respecting it, (S, * Msb, * Mughnee, K,) making the command or affirmation to relate to what follows it: (S, * Msb, * Mughnee:) [and similar to these cases is the case in which it is preceded by an interrogation: see أَمْ as syn. with this particle:] but when it is preceded by a negation or a prohibition, it is used to confirm the meaning of what precedes it and to assign the contrary of that meaning to what follows it, (Mughnee, K,) as in مَا قَامَ زَيْدٌ عَمْرٌو [Zeyd stood not, but 'Amr stood], (Mughnee,) or مَا رَأَيْتُ زَيْدًا بَلْ عَمْرًا, [I saw not Zeyd, but I saw 'Amr], (S,) and لَا يَقُمْ زَيْدٌ بَلْ عَمْرٌو [Let not Zeyd stand, but let 'Amr stand]. (Mughnee.) Mbr and 'Abd-El-Wárith allow its being used to transfer the meaning of the negation and the prohibition to what follows it; so that, accord. to them, one may say, مَازَيْدٌ قَائِمًا بَلْ قَاعِدًا [as meaning Zeyd is not standing: no, is not sitting], and بَلْ قَاعِدٌ [but is sitting]; the meaning being different [in the two cases]. (Mughnee, K. *) The Koofees disallow its being used as a conjunction after anything but a negation [so in the Mughnee, but in the K a prohibition,] or the like thereof; so that one should not say, ضَرَبْتُ زَيْدًا بَلْ إِيَّاكَ [I beat Zeyd: no, thee]. (Mughnee, K.) Sometimes لَا is added before it, to corroborate the meaning of digression, after an affirmation, as in the saying, وَجْهُكَ البَدْرُ لَا بَلِ الشَّمْسُ لَوْ لَمْ يُقْضَ لِلشَّمْسِ كَسْفَةٌ وَ أُفُولُ [Thy face is the full moon: no, but it would be the sun, were it not that eclipse and setting are appointed to happen to the sun]: and to corroborate what precedes it, after a negation, as in وَ مَا هَجَرْتُكَ لَا بَلْ زَادَنِى شَغَفًا هَجْرٌ وَ بُعْدٌ تَرَاخَى لَا إِلَى أَجَلِ [And I did not abandon thee, or have not abandoned thee: no, but abandonment and distance, protracted, not to an appointed period, increased, or have increased, my heart-felt love]. (Mughnee, K. *) — — Sometimes it is used to denote the passing from one subject to another without cancelling [what precedes it], and is syn. with وَ, as in the saying in the Kur [lxxxv. 20 and 21], وَاللّٰهُ مِنْ وَ رَائِهِمْ مُحِيطٌ بَلْ هُوَ قُرْآنٌ مَجِيدٌ [And God from behind them is encompassing: and it is a glorious Kur-án: or here it may mean إِنَّ, as in an ex. below]: and to this meaning it is made to accord in the saying, لَهُ عَلَىَّ دِينَارٌ بَلْ دِرْهَمٌ [I owe him a deenár and a dirhem]. (Msb.) — — In the fol- lowing saying in the Kur [xxxviii. 1], وَالْقُرْآنِ ذِى الذِّكْرِبَلِ الَّذِينَ كَفَرُوا فِى عِزَّةٍ وَشِقَاقٍ, it is said to signify إِنَّ; [so that the meaning is, By the Kur-án possessed of eminence, verily they who have disbelieved are in a state of pride and opposition;] therefore the oath applies to it. (Akh, S.) — — Sometimes the Arabs use it in breaking off a saying and commencing another; and thus a man commences with it a citation, or recitation, of verse; in which case, it does not form any part of the first verse, but is a sign of the breaking off, or ending, of what precedes. (Akh, S.) — — Sometimes it is put in the place of رُبَّ, (S, Mughnee,) as in the saying of the rájiz, بَلْ مَهْمَهٍ قَطَعْتُ بَعْدَ مَهْمَهٍ [Many a far-extending desert have I traversed, after a far-extending desert]. (S: [and a similar ex. is given in the Mughnee.]) — — What is deficient in this word [supposing it to be originally of three letters] is unknown; and so in the cases of هَلْ and قَدْ: it may be a final و or ى or they may be originally بَلّ and هَلّ and قَدّ. (Akh, S.)

[بَلٌّ Moist, or containing moisture: or rather moistened; being, app., an inf. n. used in the sense of a pass. part. n. ; like خَلْقٌ in the sense of مَخْلُوقٌ. Hence,] رِيحٌ بَلَّةٌ and ↓بَلِيلٌ and ↓بَلِيلَةٌ A wind in which is moisture: (S:) or the last, a wind mixed with feeble rain: (T:) and the second, a wind cold with moisture; (M, K;) or the same, a wind cold with rain; (A, TA;) the north wind, as though it sprinkled water by reason of its coldness: (TA:) and ↓ بَلَّلٌ also signifies a cold north wind: (Ibn- 'Abbád, TA:) بَلِيلٌ is used alike as sing. and pl. : (K:) it has no pl. (M.) — بَلٌّ بِشَىْءٍ A man (M) devoted, or attached, to a thing, and keeping to it constantly. (M, K. [In the CK and in my MS. copy of the K, اللَّهْجُ is erroneously put for اللَّهِجُ.]) — — And بَلٌّ, alone, Much given to the deferring of payment to his creditors, by repeated promises; (T;) withholding, by swearing, what he possesses of things that are the rightful property of others. (IAar, T, K.) See also أَبَلُّ, in two places. بِلٌّ Allowable, or lawful; i. e., to be taken, or let alone, or done, or made use of, or possessed: (T, S, M, K:) so in the dial. of Himyer: (T, S. M:) or a remedy; (A'Obeyd, T, S, M, K;) from the phrase بَلَّ مِنْ مَرَضِهِ [q. v.]: (A' Obeyd, T, S, M:) or it is an imitative sequent to حِلٌّ, (M, K,) as some say: (M:) so As thought until he heard that it was said to be of the dial. of Himyer in the first of the senses explained above: (S, M:) A'Obeyd and ISk say that it may not be so because it is conjoined with حِلٌّ by وَ: (T:) and A'Obeyd says, We have seldom found an imitative sequent conjoined by و. (TA.) Hence the phrase, هُوَ لَكَ حِلٌّ وَبِلٌّ It is to thee lawful and allowable: or lawful and a remedy. (M, K. *) And hence the saying of El-'Abbás the son of 'Abd-El-Muttalib, respecting [the well of] Zemzem, هِىَ لِشَارِبٍ حِلٌّ وَ بِلٌّ It is to a drinker lawful &c. (T, S, M.) بَلَّةٌ [A single act of moistening. — — And hence,] The least sprinkling (أَدْنَى بَلَلٍ lit. the least moisture) of good. (TA in art. هل.) You say, جَآءَنَا فُلَانٌ فَلَمْ يَأْتِنَا بِهَلَّةٍ وَلَا بَلَّةٍ [Such a one came to us and did not bring us anything to rejoice us nor the least sprinkling of good]: هلّة, accord. to ISK, being from الفَرَحُ and الِاسْتِهْلَالُ, and بلّة from البَلْلُ and الخَيْرُ. (S.) And مَا أَصَابَ هَلَّةً وَلَا بَلَّةً He did not obtain, or has not obtained, anything. (S.) — — Wealth, or competence: (Fr, TA:) or wealth, or competence, after poverty; (Fr, T, K, TA;) as also ↓ بُلَى. (K.) — — Remains of herbage or pasture; (K;) as also ↓ بُلَّةٌ. (Fr, T, K.) — — The freshness of youth; as also ↓ بُلَّةٌ; (M, K; *) but the former word is the more approved. (M.) — — See also an ex. voce بُلَّةٌ .بَلَلٌ: see بَلَلٌ, in two places: — — and see also بَلَّةٌ, in two places. — — Also A state of moisture. (M.) — — The moisture of fresh pasture. (S, M, K.) The rájiz (Iháb Ibn-'Omeyr, TA) says, describing [wild] asses, وَ فَارَقَتْهَا بُلَّةُ الأَوَابِلِ حَتَّى إِذَا أَهْرَأْنَ بِالأَصَائِلِ meaning that they went in the cool of the evening to the water after that the herbage had dried up: الاوابل means the wild animals that are satisfied with green pasture, so as to be in no need of water. (S.) بِلَّةٌ: see بَلَلٌ, in two places. — — Also Good, good fortune, prosperity, or wealth: and sustenance, or means of subsistence. (M, K.) — — Health; soundness; or freedom from disease. (T, K, TA.) — — A repast prepared on the occasion of a wedding, or on any occasion. (Fr, K.) — — (tropical:) The tongue's fluency, and chasteness of speech: (K, TA:) or its readiness of diction or expression, and facility; (M;) and [so in the M, but in the K " or,"] its falling upon the [right] places of utterance of the letters, (T, M, A, K,) and its regular and uniform continuance of speech, (T, M, K,) and its facility. (K.) You say, مَا أَحْسَنَ بِلَّةَ لِسَانِهِ (tropical:) [How good is the fluency, &c., of his tongue!]. (T, M, TA.) بَلَلٌ Moisture; (S, M, Msb, K;) as also ↓ بِلَّةٌ (S, M, K) and ↓ بِلَالٌ and ↓ بُلَالَةٌ (M, K) [and several other dial. vars. occurring in phrases in this paragraph]: or ↓ بِلَّةٌ signifies an inferior, or inconsiderable, degree of moisture; (Lth, T, K; [an ambiguity in the K in this place has occasioned several mistakes in Freytag's Lex. voce بَلَلٌ;]) and ↓ بِلَالٌ is an anomalous pl. of this word; (M, TA;) and is pl. also of ↓ بَلَّةٌ: (S, TA:) and بُلَّانٌ, occurring in a verse cited above (see 1) may be pl. of بَلَلٌ. (M.) [Using syns. of بَلَلٌ in the sense explained above,] you say, طَوَيْتُ السِّقَآءَ عَلَى بُلُلَتِهِ ↓, (S, K,) and ↓ بُلَلَتِهِ, (K,) or ↓ بَلَلَتِهِ, (T, M,) I folded the skin while it was moist, (T, S, M, K,) before it should break in pieces, (T,) or lest it should break in pieces. (M.) And [hence,] طَوَيْتُ فُلَانًا عَلَى بُلُلَتِهِ ↓, (T, *S, M, *K, *) and ↓ بُلَلَتِهِ, (T, S, K,) and ↓ بَلَلَتِهِ, and ↓ بُلَالَتِهِ, and ↓ بَلَالَتِهِ, (K,) and ↓ بُلَّتِهِ, (S, K,) and ↓ بَلَّتِهِ, (M, K,) and ↓ بُلَاتِهِ, (S, K,) and ↓ بَلَاتِهِ, (K) and ↓ بُلُولَتِهِ, (S, K,) which is of the dial. of Temeem, (TA,) and ↓ بُلُولِهِ, (K,) (tropical:) I bore with, suffered, or tolerated, such a one, (S, K,) notwithstanding his vice, or fault, (T, S, M, K,) and evil conduct: (S:) or [so in the M and K, but in the S " and,"] I treated him with gentleness, or blandishment, (S, K,) while some love, or affection, remained in him; (S, M, K;) and this is the true meaning; (M;) and in like manner, نَفْسِهِ ↓ عَلَى بِلَالٌ. (S, TA.) And طَوَاهُ عَلَى بِلَالِهِ ↓, and ↓ بُلُولِهِ, (tropical:) He feigned himself heedless of, or inattentive to, his vice, or fault; like as one folds a skin upon its fault [to conceal that fault]. (T.) And ↓ اِنْصَرَفَ القَوْمُ بِبَلَلَتِهِمْ, and ↓ بِبُلُلَتِهِمْ, and ↓ بِبُلُولَتِهِمْ, (assumed tropical:) The people, or company of men, turned away, or back, having some good, or somewhat good, remaining in them, or among them; expl. by وَفِيهِمْ بَقِيَّةٌ [in which the last word generally implies something good; as, for instance, in the Kur xi. 118]: (M, K:) or, in a good state, or condition: (K:) or this latter is meant when one says, بِبُلُلَتِهِمْ. (T.) — — Abundance of herbage; or of the goods, conveniences, or comforts, of life. (TA.) — — See also بَلٌّ. — — مَا أَحْسَنَ بَلَلَهُ How good is his adornment of himself! or his manner of undertaking a task, or taking upon himself a responsibility! (K: expl. in some copies by تَجَمُّلَهُ; and so in the TA: in others by تَحَمُّلَهُ.) بُلَّلٌ, like صُرَدٌ, (K,) or بُلُلٌ, (so in a copy of the T, accord. to the TT,) Seed; grain for sowing. (ISh, T, K.) بَلَلَةٌ and its pl. : see four exs. voce بَلَلٌ. بُلُلَةٌ and its pl.: see three exs. voce بَلَلٌ — — The sing. also signifies Garb, guise, aspect or appearance, external state or condition. (Ibn- 'Abbád, K.) You say, إِنَّهُ لَحَسَنُ البُلَلَةِ Verily he is goodly, or beautiful, in garb, &c. (Ibn- 'Abbád, TA.) — — You say also, كَيْفَ بُلُلَتُكَ, and ↓ بُلُولَتُكَ, meaning How is thy state, or condition? (Ibn-'Abbád, K.) بُلَلَةٌ: see three exs. voce بَلَلٌ. بَلَالِ a subst. signifying The making close the ties of relationship by behaving with goodness and affection and gentleness to one's kindred: (K:) changed in form from بَالَّةٌ; q. v. (TA.) [See also بِلَالٌ.] بَلَالٌ: see what next follows. بُلَالٌ: see what next follows. بِلَالٌ: see بَلَلٌ, in four places. — — Also Water; (T, S, M, K;) and so ↓ بُلَالٌ and ↓ بَلَالٌ. (K.) You say, مَا فِى سِقَائِهِ بِلَالٌ There is not in his skin any water: (T, S:) or anything whatever: (so in a copy of the S:) and in like manner one says of a well. (T.) And ↓ مَا فِى البِئْرِ بَالُولٌ There is not any water in the well. (K.) — — And Anything with which one moistens the fauces, of water or of milk: (S, Msb, K:) such is said to be its meaning. (Msb.) — — And hence the saying, اِنْضَحُوا الرَّحِمَ بِبَلَالِهَا, i. e. صِلُوهَا بِصِلَتِهَا [Make ye close the ties of relationship by behaving with that goodness and affection and gentleness to kindred which those ties require: see بَلَّ رَحِمَهُ; and see also بَلَالِ]. (S.) بُلُولٌ: see two exs. voce بَلَلٌ. بَلِيلٌ: see بَلٌّ. بَلَالَةٌ: see an ex. voce بَلَلٌ. بُلَالَةٌ: see بَلَلٌ, in two places. — — Also The quantity with which a thing is moistened. (Har p. 107.) — — And A remain, or remainder; (T, and Har ubi suprá;) as also عُلَالَةٌ. (Har ubi suprá.) You say, مَا فِيهِ بُلَالَةٌ وَلَا عُلَالَةٌ There is not in it anything remaining. (T, and Har ubi suprá.) بُلُولَةٌ: see two exs. voce بَلَلٌ: — — and see an ex. voce بُلُلَةٌ. بَلِيلَةٌ: see بَلٌّ. — — Also Wheat boiled in water, [in the present day, with clarified butter, and honey,] and eaten. (TA.) — And i. q. صِحَّةٌ [Health, or soundness, &c.]. (TA.) بُلَّى: see بَلَّةٌ. بَلَّانٌ A hot bath: (K:) the ا and ن are augmentative: for the

hot bath is thus called because he who enters it is moistened by its water or by his sweat: (TA:) pl. بَلَّانَاتٌ, (K,) occurring in a trad., and said by IAth to be originally بَلَّالَاتٌ. (TA in art. بلن; in which, as well as in the present art., it is mentioned in the K.) — — It is now applied to A man who serves [the bathers, by washing them &c.,] in the hot bath: [fem. with ة:] but this is a vulgar application of the word. (TA.) بُلَّانٌ: see 1. بُلْبُلٌ [The nightingale: and a certain melodious bird resembling the nightingale: both, in the present day, vulgarly called بلبل:] the عَنْدَلِيب [q. v.]: and the كُعَيْت [q. v.]: (T:) a certain bird, (S, M, K,) well known, (K,) of beautiful voice, that frequents the Haram [or Sacred Territory of Mekkeh], and is called by the people of El-Hijáz the نُغَر [q. v.]. (M.) — — A man light, or active: (S:) or clever, well-mannered, or elegant, and light, or active: (T:) or a man (M) light, or active, in journeying, and very helpful; (M, K;) and so ↓ بُلَابِلٌ, (M,) or ↓ بُلْبُلِىٌّ: (K:) or, accord. to Th, a boy light, or active, in journeying: (M:) and a man light, or active in that which he sets about; (TA;) as also ↓ بُلَابِلٌ; (K;) or this last signifies a man active in intellect, to whom nothing is unapparent: (T:) pl. of the first, (S,) and of the last, (K,) بَلَابِلُ. (S, K.) — A certain fish, of the size of the hand. (Ibn-'Abbád, K.) — The spout (قَنَاة) of a mug (كُوز), that pours forth the water. (M, K.) بَلْبَلَةٌ inf. n. of بَلْبَلَ [q. v.]. (M, K.) — A state of confusion, or mixture, of tongues, or languages. (M, K. *) In the copies of the K, الأَسِنَّة is here erroneously put for الأَلْسِنَة. (TA.) — — Also, and ↓ بَلْبَالٌ, The vain, or unprofitable, or evil, suggestion of anxieties in the bosom: (T:) or anxiety, and vain, or unprofitable, or evil, suggestion of the mind: (S:) or intense anxiety, and vain, or unprofitable, or evil, suggestions or thoughts; (M, K;) as also ↓ بُلَابِلٌ, (so in the M, accord. to the TT,) or ↓ بَلَابِلُ: (so in copies of the K:) this last [however] is pl. of ↓ بَلْبَالٌ; (T;) which also signifies vehement distress in the bosom; (M, K;) and so does ↓ بَلْبَالَةٌ: (IJ, M:) or ↓ بَلْبَالٌ signifies anxiety and grief: and, as also بَلْبَلَةٌ, a motion, or commotion, in the heart, arising from grief or love. (Har p. 94.) بُلْبُلَةٌ A mug (كُوز) having a spout (بُلْبُل) by the side of its head, (M, K, TA,) from which the water pours forth: (TA:) or a ewer, as long as it contains wine. (Kull p. 102.) بُلْبُلِيٌّ: see بُلْبُلٌ. بَلْبَالٌ: see بَلْبَلَةٌ, in three places. — Also A putting people in motion; and rousing, or exciting, them: a subst. from R. Q. 1. (M, K.) بَلْبَالَةٌ: see بَلْبَلَةٌ. بَلَابِلُ: see بَلْبَلَةٌ. بُلَابِلٌ: see بُلْبُلٌ, in two places: — and see بَلْبَلَةٌ. بَالَّةٌ [properly A thing that moistens. — — And hence,] (tropical:) Bounty, or liberality; or a gift; as also ↓ بَلَالِ: (T, S, TA:) and both these words, good, or benefit: (T, S, M, TA:) so in a phrase mentioned above; see 1: (T, S, K:) the latter word is changed in form the former. (T.) [See also بَلَالِ above.] بَالُولٌ: see بِلَالٌ. أَبَلّ [More, and most, moist: fem. بَلَّآءُ: and pl. بُلٌّ. Hence,] الجَنُوبُ أَبَلُّ الرِّيَاحِ The south is the most moist of the winds. (S.) — — [Hence, also,] مَا شَىْءٌ أَبَلَّ لِلْجِسْمِ مشنَ اللَّهْوِ Nothing is more healthful and suitable to the body than sport. (TA.) — — And صَفَاةٌ بَلَّآءُ A smooth stone or rock. (S.) — — And أَبَلُّ, applied to a man, (T, S, &c.,) Violent, or vehement, in contention, altercation, or dispute; (T, M, K;) as also ↓ بَلٌّ: (K:) or (M) one who has no sense of shame: (M, K:) or (TA) one who resists, or withstands, (K, TA,) and overcomes: (TA:) or (M) very mean, (M, K,) from whom that which he possesses cannot be obtained, (Ks, T, S, M, K,) by reason of his meanness; (Ks, T, S;) and so بَلَّآءُ applied to a woman: (Ks, S:) or mean, (TA,) much given to the deferring of payment to his creditors, (IAar, M, K,) much given to swearing (T, S, K) and to wronging, (S, K,) withholding the rightful property of others; (TA;) as also ↓ بَلٌّ [q. v.]: (IAar, M, [but referring only to what is given above on the authority of the former,] K, [referring to the same and to what follows except the addition in the TA,] and TA:) or, (S, M,) accord. to AO, (S,) i. q. فَاجِرٌ [i. e. vicious, immoral, unrighteous, &c.]: (S, M, K:) fem. بَلَّآءُ: (M, K:) and pl. بُلٌّ: (K:) or it signifies one who pursues his course at random, not caring for what he meets. (Ham p. 383.) مُبِلٌّ One whose aiding thee to accomplish thy desire wearies thee. (A'Obeyd, T, K, TA. [In the CK, for مَنْ يَعْيِيكَ أَنْ يُتَابِعَكَ عَلَى مَا تُرِيدُ, we find مَنْ يُعِينُكَ اى يُتَابِعُكَ علي ما تُرِيدُ.]) خَصْمٌ مِبَلٌّ A constant, firm, or steady, adversary in a contention, dispute, or litigation. (M, K.) بلج 1 بَلَجَ, aor. بَلَجَ, (ISh, TA,) inf. n. بَلَجٌ, (S, K, TA,) He (a man) had a clear, a conspicuous, or a white, space between the eyes, not having the eyebrows joined; (ISh, TA;) he had a clear space between the eyebrows; (S, K, TA;) he had a wide space, or a space clear of hair, between the eyebrows. (TA.) — — [Hence, He (a man) was, or became, bright in countenance: or fair, beautiful, and wide in countenance: or (assumed tropical:) open and pleasant, or cheerful, in countenance: or (assumed tropical:) liberal with acts of beneficence: or (tropical:) generous, beneficent, and open and pleasant, or cheerful, in countenance: see the part. n. أَبْلَجُ, below.] — — And [hence,] aor. as above, (K,) and so the inf. n., (TA,) (tropical:) He (a man, TA) was, or became, joyful, glad, or happy. (K, TA.) You say, بَلِجَ بِالشَّىْءِ (tropical:) He rejoiced at the thing; or was rejoiced by it; as also ثَلِجَ. (As, TA.) And بَلِجَ بِهِ الصَّدْرُ فَرَحًا (tropical:) The bosom became dilated with joy thereat. (A.) And بَلِجَ بَعْدَ مَا حَرِجَ (tropical:) [It (the bosom) became dilated with joy after it had been contracted with grief]. (TA.) — — [And hence,] aor. and inf. n. as above; (Msb;) and بَلَجَ, (S, A, Msb, K,) aor. بَلُجَ, inf. n. بُلُوجٌ; (S, Msb;) and ↓ انبلج, (S, K,) or ↓ ابتلج; (so in copies of the A and Msb;) and ↓ تبلّج; (S, A, K;) and ↓ ابلج; (Msb, K;) (assumed tropical:) It (the dawn, or daybreak,) shone, was bright, or shone brightly. (S, A, Msb, K.) And الشَّمْسُ ↓ أَبْلَجَتِ (assumed tropical:) The sun shone, was bright, or shone brightly. (TA.) And الشَّىْءُ ↓ ابلاجّ (assumed tropical:) The thing shone, was bright, or shone brightly. (TA.) — — And hence, (Msb,) بَلَجَ الحَقُّ, and بَلِجَ; (Msb;) or ↓ ابلج; (A, TA;) (tropical:) The truth became apparent, (A, Msb, TA,) manifest, evident, or clear. (A, Msb.) And ↓ ابلاجّ, inf. n. اِبْلِيجَاجٌ, (S, and so the inf. n. is written in a copy of the K: in another copy of the K it is written اِبْلِجَاجٌ [inf. n. of ↓ ابلجّ], and the verb is written ابلجّ in a copy of the S: accord. to the CK, the inf. n. is اِبْلِيلَاجٌ [of which the verb is ↓ ابلولج]:) said of anything, (S, TA,) signifies (tropical:) It was, or became, apparent, manifest, evident, or clear. (S, K, TA.) — بَلَجَ, aor. بَلِجَ, (K,) inf. n. بَلْجٌ, (TA,) He opened; syn. فَتَحَ. (K.) 4 أَبْلَجَ see 1, in three places. — ابلجهُ (assumed tropical:) He made it apparent, manifest, evident, or clear. (K.) — — And (assumed tropical:) He made him joyful, glad, or happy; syn. فَرَّحَهُ: (K accord. to the TA [and so in a MS. copy of the K in my hands]:) or (assumed tropical:) he removed it, or cleared it away; syn. فَرَّجَهُ. (So accord. to the CK.) 5 تبلّج (assumed tropical:) He laughed, and was cheerful, brisk, lively, or sprightly. (S.) — — See also 1. 7 إِنْبَلَجَ see 1. 8 إِبْتَلَجَ see 1. 9 إِبْلَجَّ see 1. 11 إِبْلَاجَّ see 1, in two places. 12 إِبْلَوْلَجَ see 1. بَلْجُ: see أَبْلَجٌ, in four places. بَلَجٌ: see بُلْجَةٌ. بَلِجٌ (tropical:) Joyful, glad, or happy. (TA.) [See also أَبْلَجٌ.] بُلُجٌ, with two dammehs, Men clear of hair in the [parts of the face called the] قَسَمَات. (IAar, K.) بَلْجَةٌ: see what next follows. بُلْجَةٌ Clearness of the space between the eyebrows: (S, A, K:) or width of the space between the eyebrows; or [of] the space between the eyebrows when clear of hair; as also ↓ بَلَجٌ [which is the inf. n. of بَلِجَ]. (TA.) One says, مَا أَحْسَنَ بُلْجَتَهُ How beautiful is the clearness of the space between his eyebrows! (A.) — — The part behind the عَارِض [or side of the cheek or face], to the ear, when there is no hair upon it. (TA.) — — Also, and ↓ بَلْجَةٌ, (assumed tropical:) The light (S,

L, K) of the dawn, or daybreak, (S, L,) in the last part of the night, (S, TA,) at the breaking of the dawn. (TA.) You say, رَأَيْتُ بُلْجَةَ الصُّبْحِ (assumed tropical:) I saw the light of the dawn. (S.) And لَقِيتُهُ عِنْدَ البُلْجَةِ (assumed tropical:) [I met, or found, him, or it, at the break of the dawn]. (A.) And سَرَيْتُ الدُّلْجَةَ وَ البَلْجَةَ حَتَّى وَصَلْتُ (assumed tropical:) [I journeyed during the whole night, or from the beginning of the night, or during the latter part of the night, and the breaking of the dawn, until I arrived]. (A.) And it is said in a trad., لَيْلَةُ القَدْرِ بُلْجَةٌ (assumed tropical:) The night of القدر is bright [like the dawn]. (TA.) بَلِيجٌ: see أَبْلَجُ, in two places. بِلِيلَجٌ, with kesr to the ب and to the first ل, and with fet-h to the second ل; (Msb;) or بَلِيلَجٌ; (so written in some copies of the K, in other copies of which it is omitted;) [Myrobalana Bellerica: (Golius and Freytag:) Terminaria Chebula: Sprengel. hist. rei herb. p. 262: (Freytag:)] a certain well-known Indian medicine; (Msb;) very beneficial to the stomach and to the intestinum rectum. (K.) [For other properties &c. assigned to it, see Ibn-Seenà (Avicenna), book ii. p. 144. See also إِهْلِيلَجٌ, in art. هلج.] أَبْلَجُ A man having a clear, a conspicuous, or a white, space between the eyes, not having the eyebrows joined: (ISh, TA:) or having such a space between the eyebrows, (K, * TA,) not having the eyebrows joined: (S, TA:) or having a wide space, or a space clear of hair, between the eyebrows: fem. بَلْجَآءُ. (TA.) — — [Hence,] Bright of countenance; the Prophet being said by UmmMaabad to have been أَبْلَجُ الوَجْهِ; by which she did not mean the بَلَج of the eyebrows, for she described him as having joined eyebrows: (A'Obeyd, S, TA:) or fair, beautiful, and wide in countenance, whether long or short: or [alone, or] followed by ↓ بَلْجٌ, (assumed tropical:) open and pleasant, or cheerful, in countenance; (TA;) and so ↓ the latter alone: (K:) or ↓ the latter, (tropical:) open and pleasant, or cheerful, in countenance, with beneficence: (TA:) or the former, and ↓ the latter, and ↓ بَلِيجٌ, (assumed tropical:) liberal with acts of beneficence: (TA:) or the first, (tropical:) generous, beneficent, and open and pleasant, or cheerful, in countenance; although having joined eyebrows. (A, TA.) — — Also (assumed tropical:) Shining, bright, or shining brightly; applied to the dawn, or daybreak; (S, A, Msb;) and so ↓ بَلِيجٌ, applied to a thing [of any kind]: (TA:) and the former, anything (assumed tropical:) apparent, manifest, evident, or clear; (K;) thus applied to a face, and to the dawn, (TA,) and to the truth, (Msb, TA,) and to an affair or event, or a case, &c. (TA.) It is an act. part. n. of بَلِجَ. (Msb.) You say, الحَقُّ أَبْلَجُ وَ البَاطِلُ لَجْلَجٌ (tropical:) The truth is apparent, manifest, evident, or clear; [and falsity is a cause of embarrassment, or hesitation, to the speaker;] (S, A; *) i. e., the latter is agitated to and fro, without having utterance: (S in art. لج:) or the truth is lucid and direct; and falsity is confused and indirect. (TA in that art.) And حُجَّةٌ بَلْجَآءُ (assumed tropical:) A manifest, an evident, or a clear, proof or argument. (Msb.) أُبْلُوجُ السُّكَّرِ, with damm, [meaning Sugar-candy, and loaf-sugar, thus applied in the present day,] is an arabicized term [from the Persian آبْلُوجْ]: (K, TA:) in one copy of the K, it is said that أُبْلُوجٌ, with damm, is [syn. with] السُّكَّرُ [sugar]: by the people [who are makers] of الحَسَا and القَطِيف, [see these words, the latter of which is a coll. gen. n., of which the n. un. is with ة, pl. قَطَائِفُ,] it is called أُمْلُوجٌ. (TA.) ابلح 4 بلح It (a palm-tree) bore, or had, dates in the state in which they are termed بَلَح. (S, A, K.) بَلَح Dates, or the fruit of the palm-tree, while continuing green (Msb, TA) and small; (TA;) a term like حِصْرِمٌ applied to grapes; (Msb, TA;) called by the people of El-Basrah خَلَالٌ: when they have begun to colour, i. e., to become red or yellow, they are termed بُسْرٌ: (Msb:) or dates in the state between that in which they are called خلال and that in which they are called بسر; (S, Mgh, K;) for dates in their incipient state are termed طَلْعٌ; then, خلال; then, بلح; then, بسر; then, رُطَبٌ; and then, تَمْرٌ: (S, IAth:) or i. q. سُيَّابٌ: (As, and S and K in art. سيب:) [by many of the Arabs in the present day, it is applied to fresh ripe dates, and to dried dates: it is a coll. gen. n.:] n. un. with ة. (S, Msb.) بَلَدَ 1 بلد, aor. بَلِدَ, [inf. n. بُلُودٌ,] He (a man) remained, stayed, abode, or dwelt, in the بَلَد [i. e. country, or town, &c.]: (Msb:) or بَلَدَ بِالمَكَانِ, (T, S, M, L, K,) aor. بَلُدَ, (M, L,) inf. n. بُلُودٌ, (T, M, L, K,) he remained, stayed, abode, or dwelt, in the place, (AZ, T, S, L, K,) and kept to it: (K:) or he took it as his بَلَد [or country, or town, &c.], (M, L, K,) and kept to it. (M, L.) — — And بَلِدُوا, aor. بَلَدَ; (M, K;) and بَلَدُوا, aor. بَلُدَ; (K;) or the latter is correctly ↓ بلّدوا; (M, * TA;) They kept to the ground, fighting upon it: (M, K:) said to be derived from بِلَادُ الأَرْضِ. (TA.) — بَلِدَ, aor. بَلَدَ, His skin had أَبْلَاد, or marks, [pl. of بَلَدٌ,] remaining upon it. (M, L.) — — Also, (M, K,) inf. n. بَلَدٌ, (S, M,) He (a man, M) had a space clear from hair between his eyebrows: (S, M, K:) or had eyebrows not joined. (M.) — بَلُدَ, aor. بَلُدَ, (S, M, Msb, K,) inf. n. بَلَادَةٌ, (T, S, M, A, Msb,) He was, or became, stupid, dull, wanting in intelligence: (S, A, Msb:) inert; wanting in vigour; not penetrating, sharp, vigorous, or effective, in the performance of affairs; (T, M, K, * TA;) [or soft, weak, feeble, wanting in endurance, or patience; (see بَلِيدٌ;)] as also بَلِدَ, aor. بَلَدَ, (K, TA,) inf. n. بَلَدٌ. (TA.) — — Also, inf. n. as above, said of a horse, meaning He lagged behind those that outstripped in running. (T, TA.) [See also 2.] — — بَلَدَ السَّحَابُ: see 2. 2 بلّد, inf. n. تَبْلِيدٌ, He remained, stayed, or abode; [like بَلَدَ;] or cast, or laid, himself down upon the ground; syn. ضَرَبَ بِنَفْسِهِ الأَرْضَ: (S, K:) or he did so by reason of fatigue. (TA. [See 5.]) See also بَلِدُوا. — — He became languid, and affected laziness, after being brisk, lively, or sprightly. (A.) — — He (a man) was impotent in work, and was weak; (T, L;) and so even in bounty, or liberality, (T,) or in running. (T, * L.) — — He (a horse) failed to outstrip in running. (M, K.) [See also بَلُدَ.] — — He was niggardly, or avaricious; was not liberal, nor generous. (M, K.) [And hence,] بَلَّدَتِ السَّحَابَةُ, (K,) or بَلَدَ ↓ السَّحَابُ, (M,) [but the latter is probably imperfectly transcribed,] The cloud, or clouds, gave no rain. (M, K.) — — He did not apply himself rightly to anything. (M, K.) — بَلَّدَتِ الجِبَالِ (tropical:) The mountains appeared low to the eye by reason of the darkness of the night: so in the L, confirmed by a citation from a poet: in the A, ↓ البِلَادُ تَبَلَّدَتِ (tropical:) The countries, or regions, appeared short [in extent] to the eye by reason of the darkness of the night. (TA.) 3 مُبَالَدَةٌ [inf. n. of بَالَدَ] The contending with another, or others, in fight, (i. q. مُبَالَطَةٌ, T, S, M, K,) with swords and staves. (T, M, K.) 4 ابلد He clave to the ground, (S, K,) in submissiveness. (TA.) [Perhaps formed by transposition from أَبْدَ: see مُبْلِدٌ.] — — See also 5. — — His beast became dull; not to be rendered brisk, lively, or sprightly, by being put in motion. (AZ, S, * K.) — ابلدهُ مَكَانًا He made him to keep to a place. (K.) — ابلد, inf. n. إِبْلَادٌ, It (a water-ing-trough or tank) was, or became, abandoned, and no longer used, so that it threatened to fall to ruin. (T.) — [And] ابلدهُ الدَّهْرُ Time caused it (a watering-trough or tank) to become abandoned, and worn, and no longer used, so that it threatened to fall to ruin. (TA.) [See مُبْلِدٌ.] 5 تبلّد He obtained, or exercised, dominion over a بَلَد [i. e. country, or town, &c.,] belonging to others. (K.) — — He alighted, or sojourned, in a بَلَد [or country, &c.,] wherein was no one, (L, K,) saying within himself, O my grief, or sorrow, or regret! (L.) — — He was, or became, confounded, or perplexed, and unable to see his right course; (M, K;) he went backwards and forwards in confusion or perplexity, unable to see his right course: (T, * S:) because he who is in this state is like one in a بَلْدَة, meaning a desert in which he cannot find his way: (T, L:) he was overtaken by confusion, or perplexity, such that he was unable

to see his right course; as also ↓ أَبْلَدَ. (TA.) — — He fell to the ground, (K,) by reason of weakness. (TA.) [See also 2.] — — He became submissive, and humble; (T, TA;) contr. of تَجَلَّدَ. (T, M, K.) — — He affected بَلَادَة [i. e. stupidity, dulness, want of intelligence, &c.]. (S.) — — (assumed tropical:) He turned his hands over, or upside-down: (K:) [thus one does in sorrow, or regret, or in perplexity: see Kur xviii. 40:] or the meaning is that which here next follows: (TA:) (assumed tropical:) he clapped his hands; or smote palm upon palm; syn. صَفَّقَ (M, K) بِالكَفِّ. (TA.) [See بَلْدَةٌ.] — — [And hence, app.,] (tropical:) He felt, or expressed, grief, sorrow, or regret. (M, A, L, K.) — تَبَلَّدَتِ البِلَادُ: see 2. — Accord. to AAF, تبلّد also signifies It (the dawn, or daybreak,) shone, was bright, or shone brightly; i. q. تبلّج. (M.) بَلَدٌ (which is masc. and fem., Msb) and ↓ بَلْدَةٌ both signify the same; (M, A, Msb, K;) namely, [A country, land, region, province, district, or territory: and a city, town, or village: or] any portion of the earth, or of land, comprehended within certain limits, [thus I render مُسْتَحِيزَة, and in like manner it is rendered in the TK,] cultivated, or inhabited, or uncultivated, or uninhabited: (M, Msb, * K:) or the former signifies any place of this description; and the latter, a portion thereof: (T:) or the former is a generic name of a place [or country or region or province] such as El-'Irák and Syria; and the latter signifies a particular portion thereof such as [the city or town of] El-Basrah and Damascus; (M, K;) or these are post-classical applications: (TA:) or the former, a tract of land, or district, which is an abode, or a place of resort, of animals, or genii, even if containing no building: (Nh:) or a land, or country, absolutely: and also a town, or village, syn. قَرْيَةٌ: but this latter is a conventional adventitious application: ('Ináyeh, TA:) and the latter, a land, country, or territory, [belonging to, or inhabited by, a people,] syn. أَرْضٌ: (S, TA: [a meaning assigned in the K to بَلَدٌ; but this appears to be a mistake occasioned by the accidental omission of the word البَلْدَةُ:]) you say, هٰذِهِ بَلْدَتُنَا [This is our land, &c.] like as you say, هٰذِهِ بَحْرَتُنَا: (S, TA:) the pl. (of the former, S, Msb) is بُلْدَانٌ (S, M, Msb) and (of the same, S, or of the latter, Msb) بِلَادٌ: (T, S, M, Msb:) [which latter, regarded as pl. of بَلْدَةٌ in a more limited sense than بَلَدٌ, is often used as meaning provinces collectively; i. e. a country:] بُلْدَانٌ is syn. with كُوَرٌ [which signifies districts, or tracts of country; quarters, or regions; and also, cities, towns, or villages]. (T.) البَلَدُ and ↓ البَلْدَةُ are names applied to Mekkeh; (M, K;) in like manner as النَّجْمُ is a name applied to the Pleiades. (M.) [So too البَلَدُ الأَمِينُ and البَلَدُ الحَرَامُ &c.] بَلَدٌ مَيِّتٌ means A tract of land without herbage, or pasture: (Msb:) and بَلَدٌ alone, a [desert, a waterless desert, or such as is termed] مَفَازَةٌ. (TA voce تا; under which see an ex.) — — بَلَدٌ also signifies Land which has not been dug, and upon which fire has not been kindled. (M, K.) — — A [house, or dwelling, such as is termed] دار: (M, K:) of the dial. of ElYemen. (M.) Sb mentions the saying, هٰذِهِ الدَّارُ نِعْمَتِ البَلَدُ [This house, excellent, or most excel-lent, is the dwelling!]; in which البلد is made fem. because it is syn. with الدار. (M.) — — A burial-ground: (M, K:) or, as some say, (M, but in the K "and,") a grave, or sepulchre: (M, K:) pl. as above. (M.) — — Dust, or earth; and so ↓ بَلْدَةٌ. (T, M, K.) — — The place in which an ostrich lays its egg, in sand. (S, M, L, K.) And hence, بَيْضَةُ البَلَدِ The egg of the ostrich, which it abandons in the place where it lays it, in the sand, or in a desert: (M, L:) also called ↓ البَلَدِيَّةِ and ذَاتُ البَلَدِ. (M.) You say, فُلَانٌ بَيْضَةُ البَلَدِ [(tropical:) Such a one is like the egg of the ostrich, &c.], meaning such a one is unequalled, or unparalleled: said in dispraise and in praise: (M, * L:) allowed by A'Obeyd to be used in praise: and said by El-Bekree to be applied to him who is separated from his family and near relations. (TA.) [See also art. بيض.] You also say, هُوَ أَذَلُّ مِنْ بَيْضَةِ البَلَدِ (S, M, A) (tropical:) He is more object, or vile, than the egg of the ostrich, which it abandons (S, TA) in the desert, and to which it does not return. (TA.) [See again art. بيض.] Also هُوَ أَعَزُّ مِنْ بَيْضَةِ البَلَدِ (tropical:) [He is more highly esteemed than the egg of the ostrich, which it lays in the sand]; because the ostrich spreads its wings over it and sits upon it. (A in art. فرخ.) [See more in art. بيض.] — — A trace, mark, or vestige, (T, S, M, K, [in the K mentioned in two places, but in the latter of these omitted in the CK,]) of a house, or dwelling: (TA:) and a mark remaining upon the body: (A'Obeyd, T:) pl. أَبْلَادٌ. (S, A'Obeyd, M, K.) — — The origin, or an element, (عُنْصُرٌ,) of a thing. (Th, M, K.) — — See also the next paragraph, in three places: — — and see بُلْدَةٌ.

بَلْدَةٌ: see بَلَدٌ, in three places. You say, إِنْ لَمْ تَفْعَلْ كَذَا فَهِىَ بَلْدَةٌ بَيْنِى وَ بَيْنَكَ (tropical:) If thou do not thus, it will be [a cause of] separation between me and thee; (M, * A, TA;) i. e., I will alienate thee from me so that a country, or region, shall separate us, each from the other. (A, TA.) — — Also A desert, or waterless desert, in which one cannot find his way: and any extensive tract of land. (T, L.) [Hence,] لَقِيتُهُ بِبَلْدَةٍ إِصْمِتَ I found him, or met him, in a desert, or desolate, place, in which there was no one beside. (M.) [See also art. صمت.] — — And [hence, app.,] البَلْدَةُ One of the Mansions of the Moon, (M, K,) [namely, the Twenty-first Mansion,] a patch of the sky, (K,) containing no stars, (M, K,) or containing only small stars, (T, * M,) between the نَعَائِم and سَعْدُ الذَّابِحِ: (M, K:) sometimes the moon declines from it, and takes as its mansion the قِلَادَة: it [app. القلادة, accord. to the K, but accord. to the TA البلدة,] consists of six stars resembling a bow, (K,) in the sign of Sagittarius (القَوْس): (T:) or البلدة is one of the Mansions of the Moon, consisting of six stars of Sagittarius (القوس), which the sun enters on the shortest day of the year: (S:) [see مَنَازِلُ القَمَرِ, in art. نزل:] in the K it is also said that ↓ البَلَدُ is a Mansion of the Moon; but this appears to be a mistake, occasioned by the accidental omission of the word البَلْدَةُ; though البَلَدُ would seem to be an appropriate name for the mansion next after the نعائم:] IF says that البَلْدَةُ is a star, or an asterism, (نَجْمٌ,) said to be the بَلْدَة, i. e. breast, of the Lion; not meaning the mansion thus called in the sign of Sagittarius: El-Hareeree finds fault with him for using this expression, [the بلدة of the Lion,] but Ibn-Dhafr replies that it occurs in the language. (TA.) — — بَلْدَةٌ also signifies The earth, or ground. (S.) — — Also (S, M, L, TA, [in the K ↓ بَلَد, by the accidental omission of the word البَلْدَةُ,]) The pit between the two collar-bones, with the part around it: or the middle thereof, i. e., of that pit: (M, K:) or the third of the فَلْك (which are six in number) of that part of a horse's breast which is called the زَوْر: or the part called رَحَى الزَّوْرِ: (M:) or [so accord. to the M, but accord. to the K "and,"] the breast, syn. صَدْر, (S, M, A, K,) of a camel, (M, A,) or of that which has a foot like the camel's, and of a solid-hoofed animal, (M,) and of a man: (A:) and the part immediately beneath the two prominent portions of flesh of the breast of a horse, extending to the arms. (M, L.) Dhu-rRummeh says, أُنِيخَتْ فَأَلْقَتْ بَلْدَةً فَوْقَ بَلْدَةٍ She (the camel) was made to lie down, and threw her breast upon [a tract of] ground. (S, M.) And you say, فُلَانٌ وَاسِعُ البَلْدَةِ Such a one is wide in the breast. (S.) — — Also (tropical:) The palm of the hand. (M, A, TA. [In the K, by the accidental omission of the word البَلْدَةُ, this meaning is assigned to ↓ بَلَدٌ.]) You say, ضَرَبَ بَلْدَتَهُ عَلَى بَلْدَتِهِ (tropical:) He smote the palm of his hand upon his breast. (A.) — See also بُلْدَةٌ, in two places: — and see بَلَادَةٌ.

بُلْدَةٌ (S, M, L, K) and ↓ بَلْدَةٌ (S, M, L) and ↓ بَلَدٌ [which is an inf. n. of بَلِدَ] (S, K) Clearness, from hair, of the space between the eyebrows: (S, L, K:) i. q. بُلْجَةٌ: or more than بُلْجَةٌ: or

the having the eyebrows not joined: (M:) or ↓ the second signifies the space between the eyebrows. (M.) — — And the first, The form, aspect, appearance, or lineaments, of the face. (K.) — See also بَلَادَةٌ .البَلَدِيَّةُ: see بَلِيدٌ .بَلَدٌ (S, M, K) and ↓ أَبْلَدٌ (M, K) Stupid, dull, wanting in intelligence; (S, Msb;) inert; wanting in vigour; not penetrating, sharp, vigorous, or effective, in the performing of affairs: (T, M, K: *) [soft, weak, feeble; wanting in endurance, or patience:] contr. of جَلِيدٌ. (K.) — — Also the former, A horse that lags behind those that outstrip in running: (T, TA:) and a camel (TA) not to be rendered brisk, lively, or sprightly, by being put in motion. (M, K, TA.) — — See also مَبْلُودٌ. بَلَادَةٌ [an inf. n. (of بَلُدَ) used as a subst.] (S, M, A) and ↓ بُلْدَةٌ and ↓ بَلْدَةٌ (M, TA) Stupidity, dulness, want of intelligence, (S, A,) or of penetration, sharpness, vigour, or effectiveness, in the performing of affairs. (M, TA.) بَالِدٌ Remaining, staying, abiding, or dwelling, (S, Msb,) in a بَلَد [i. e. country, or town, &c.], (Msb,) or in a place. (S.) — — تَالِدٌ بَالِدٌ Lasting; that does not cease, or fail, or pass away: the former word signifies old; and the latter is [said to be] an imitative sequent. (TA.) أَبْلَدُ A man having a space clear from hair between his eyebrows: or having eyebrows not joined: i. q. أَبْلَجُ. (S, M.) — [More, and most, stupid, dull, wanting in intelligence, or in penetration, sharpness, vigour, or effectiveness, in the performing of affairs: see بَلَدَ.] You say, أَبْلَدُ مِنْ ثَوْرٍ [More stupid, &c., than a bull]. (A.) — — See also بَلِيدٌ. — — A man (S) of large, (S, K,) big, gross, rude, or coarse, (M,) make. (S, M, K.) مُبْلِدٌ, (K,) or مُبْلَدٌ, (T,) Old; applied to a watering-trough or tank. (T, K.) So in the words of a poet, describing a watering-trough or tank, وَ مُبْلِدٍ بَيْنَ مَوْمَاةٍ بِمَهْلَكَةٍ formed by transposition from مُلْبِدَ, which [properly] means cleaving to the ground: (IAar, T, TA:) or it is مُبْلَد, (TA,) or مُبْلِد, (T,) which means abandoned, and worn, and no longer used, so that it threatens to fall to ruin. (T, TA.) مَبْلُودٌ Confounded, or perplexed, and unable to see his right course: [a pass. part. n., but] it has no verb answering to it: (M, TA:) or idiotic; deficient, or wanting, in intellect; or bereft thereof: (Esh-Sheybánee, M, K:) or unable to proceed in, or prosecute, his journey, his means having failed him, or his camel that bore him stopping with him from fatigue or breaking down or perishing, or an event befalling him so that he cannot move: (As, M:) all of these significations refer to confusion or perplexity: (M, L:) or one whose modesty, or shame, or whose intellect, has quitted him; as also ↓ بَلِيدٌ. (TA.) بلز طِينُ الإِبْلِيزِ The mud of Egypt; (K;) what the Nile leaves behind it after retiring from the surface of the ground: (TA:) a foreign word [arabicized, perhaps from the Greek πηλὸ�, as suggested by De Sacy; who also remarks that it might be derived from the Greek ἰλ� degrees� with the Egyptian masc. art. πι, were it not that ἰλ� degrees� is fem.: (see his "Abd-allatif," p. 8:) if we might suppose ابليز to be an old mistranscription for ايليز, we might with good reason derive it from ἰλ� degrees�, which, as pronounced by the modern Greeks, very nearly resembles إيليز in sound]: (K:) [some of] the vulgar pronounce it with س. (TA.) — — [Also applied to Clay; plastic clay; or potters' earth.] بلس 4 ابلس, (inf. n. إِبْلَاسٌ, S, &c.,) He despaired, (A boo-Bekr, S, M, Msb, K,) or gave up hope, (A boo-Bekr, TA,) مِنْ رَحْمَةِ اللّٰهِ of the mercy of God. (A boo-Bekr, S, TA.) — — He became broken [in spirit], and mournful. (S, TA.) — — He was, or became, silent, (S, M, A, Msb,) returning no reply, or answer, (TA,) by reason of grief, (S,) or of despair. (A.) — — He was, or became, confounded or perplexed, and unable to see his right course. (Ibn-'Arafeh, K.) — — He was, or became, cut short, or stopped, (K, TA,) فِى حُجَّتِهِ [in his argument, or plea]. (TA.) — — He became unable to prosecute his journey: or was prevented from attaining his wish: syn. قُطِعَ بِهِ. (Th, M, TA.) — — He repented; or grieved for what he had done. (M.) — He caused a person to despair. (Har p. 138.) بَلِسٌ Despairing, (مُبْلِسٌ,) and silent respecting what is in his mind, (K, TA,) by reason of grief or fear. (TA.) بَلَاسٌ, (S, Msb, K,) like سَلَامٌ, (Msb,) and سَحَابٌ, (K,) [in a copy of the M written بِلَاسٌ,] A [garment, or piece of stuff, of the kind called] مِسْح [i. e. of hair-cloth]: (S, M, Msb, K:) used in this sense by the people of El-Medeeneh: (S:) a Persian word; (AO, S, Msb;) originally بَلَاسٌ, without ال: (TA:) arabicized: (S, Msb:) also called by the Arabs پَلَاس, with the ب termed مُشَبَّع: (TA:) pl. بُلُسٌ. (M, Msb, K.) [The pl.] بُلُسٌ is also applied to Large sacks of مُسُوح [i. e. hair-cloths], in which figs are put, [or, more probably, in which straw is put, for التِّين, which I find in two copies of the S and in the TA, can hardly be doubted to be a mistranscription of التِّبْن], and upon which is paraded he who is made a public example that others may take warning from him, and the subject of a proclamation [acquainting the spectators with his offence]: whence the imprecation, أَرَانِيكَ اللّٰهُ عَلَىالبُلُس [May God show me thee upon the large haircloth-sacks]. (S, TA.) بَلَسَانٌ [The balsam-tree; or the species that produces the balsam of Mekkeh; i. e., the amyris opobalsamum;] a certain kind of tree, (M,) or shrub, resembling the حِنَّاء, (K,) having many leaves, inclining to white, in odour resembling the سَذَاب [or rue], (TA,) the berry of which has an unguent, (Lth, M, TA,) which is hot, (Lth, TA,) and its unguent is in great request: (Lth, K, TA:) its unguent [opobalsamum] is more potent than its berry [carpobalsamum], and its berry is more so than its wood [xylobalsamum] : the best of its wood is the smooth, tawny-coloured, pungent and sweet in odour: it is hot and dry in the second degree; and its berry is a little hotter than it: its wood opens stoppages of the nose, and is good for the sciatica and vertigo and headache, and clears cloudiness of the eye, and is good for asthma and oppression of the breath, and for flaccidity of the womb, used by fumigation; it is also beneficial in cases of barrenness, and counteracts poisons and the bite of vipers: (the Minháj, TA:) it is said in the K and in the Minháj, and by most of the physicians and those who treat of drugs, that it grows only at 'Eyn-Shems, in the neighbourhood of El-Káhireh, the place called ElMatareeyeh; but MF observes that this is strange, as it is well known that it is mostly found in the district of El-Hijáz, between the Harameyn and El-Yembo' , whence it is conveyed to all countries: the truth, however, is, that it ceased to grow at ' Eyn-Shems in the latter part of the eighth century [of the Flight], and it was endeavoured [successfully] to be made to grow in El-Hijáz. (TA.) [See also De Sacy's " Abd-allatif," p. 89.] بَلَّاسٌ One who sells what is termed بَلَاس. (K.) إِبْلِيسُ [A name of Satan]; from أَبْلَسَ, (S, M, Msb, K,) in the first of the senses assigned to it above, (S, M, Msb,) accord. to some; (M, Msb, K;) his former name being عَزَازِيلُ : (S, TA:) or it is a foreign word, (Aboo-Is-hák, M, Msb, K,) and for this reason, (Aboo-Is-hák, M, Msb, TA,) and its being also determinate, (Aboo-Is-hák, M, TA,) or a proper name, (Msb,) it is imperfectly decl.; (Aboo-Is-hák, M, &c.;) for if it were an Arabic word, it would be perfectly decl., like إِجْفِيلٌ and إِخْرِيطٌ. (Msb.) بلسان بَلَسَانٌ: see art. بلس. بلط 1 بَلَطَ, (IDrd, K,) [aor., accord. to a rule observed in the K, بَلُطَ,] inf. n. بَلْطٌ, (IDrd, TA,) He spread, or paved, (K, TA,) a house, (K,) and the ground, (TA,) with بَلَاط [or flag-stones], (K, TA,) or with baked bricks; (TA;) as also ↓ بلّط, (K,) inf. n. تَبْلِيطٌ; (TA;) and ↓ ابلط: (K:) or, as also ↓ the second, he made [or constructed] a wall with بَلَاط: (IDrd, TA:) or ↓ the second, he made a house plain, or even. (TA.) — He struck him, or it, with the بَلْط [q. v.]. (TA.) 2 بَلَّطَ see 1, in three places. — The vulgar phrase بَلِّطِ السَّفِينَةَ signifies Make thou fast the ship;

as though it were an order to make it cleave to the ground. (TA.) [You say, بَلَّطَ السَّفِينَةَ فِى الرَّمْلِ, meaning He ran the ship aground upon the sand.] 3 بالط القَوْمُ بَنِى فُلَانٍ The people, or company of men, alighted with the sons of such a one, each party to oppose the other, upon the ground: (K, * TA:) from بَلَاطٌ signifying the " earth," or " ground; " or " even, smooth ground. " (TA.) بالط القَوْمُ, (K,) inf. n. مُبَالَطَةٌ, (S,) The people, or company of men, contended, one with another, in fight with swords, (S, * K, TA,) upon their feet; (TA;) as also ↓ تبالطوا: (S, K:) مبالطة is only upon the ground; (Z, TA;) and you do not say تبالطوا when the people are riders. (TA.) — — بَالَطَنِى He fled from me, (AHn, K,) and went away in the land: (AHn, TA:) or he left me; quitted me. (TA.) 4 أَبْلَطَ He clave to the [بَلَاط, i. e.] earth, or ground; (K;) said of a man: (TA:) he became bankrupt, or insolvent, or reduced to a state of difficulty or poverty, or without any property, and clave to the بَلَاط: (AHeyth:) he became poor, and his property went away; as also أُبْلِطَ: (S, K:) so says Ks; and AZ says the like: (S:) or he became poor; or had little property. (TA.) — أَبْلَطَ اللِّصُّ القَوْمَ The robber left the people, or company of men, upon the surface of the ground, and left them not anything: (Lh, TA:) or simply, left them not anything. (K.) — — ابلط المَطَرُ الأَرْضَ The rain fell upon the بَلَاط [or surface] of the earth, (K, TA,) so that no dust was seen upon it. (TA.) — — See also 1. 6 تَبَالَطَ see 3. بَلْطٌ and ↓ بُلْطٌ [An axe;] i. q. مِخْرَطٌ; (K, TA;) i. e. the iron instrument with which the خَرَّاط barks and planes (يَخْرِطُ) [a branch of a tree]: an Arabic word: the vulgar call it ↓ بَلْطَةٌ [now mostly applied to a battle-axe; in Turkish بَالْتَهْ]. (TA.) AHn says, An Arab of the desert quoted to me, فَالْبَلْطُ يَبْرِى حِيَدَ الفَرْفَارِ [And the axe pares off the knobs, or knots, of the tree called farfár]: حَيْدَةٌ [the sing. of حِيَدٌ] signifying a knob (سِلْعَة) in a tree; or a knot; which is cut off, and whereof vessels are shaped out, so that they are variegated and beautiful. (TA.) بُلْطٌ: see بَلْطٌ. بَلْطَةٌ: see بَلْطٌ. بُلْطِىٌّ [The labrus Niloticus;] a kind of fish that is found in the Nile, said to eat of the leaves of Paradise: it is the best of fish: and they liken to it him who is rising out of childhood, in a state of youthfulness and tenderness or delicateness. (TA.) بَلَاطٌ The earth, or ground: (TA:) or even, smooth ground. (K, TA.) — — The face, or surface, of the earth, or ground: (K:) or the part where what is hard, thereof, i. e. of the earth or ground, ends: (AHn, K:) or the hard part of the exterior thereof. (A, TA.) — — [Flag-stones, or flat stones for pavement; and baked bricks for pavement; (a coll. gen. n., of which the n. un. is with ة;)] stones, (S, Msb, K,) and any other things, (Msb,) which are spread in a house (S, K) &c., (S,) or with which a house is spread or paved. (Msb.) — — Any ground, or floor, paved with such stones, or with baked bricks; (K;) [a pavement.] — — You say with respect to a niggardly and mean man, مَا ذَا يَأْخُذُ الرِّيحُ مِنَ البَلَاطِ [What will the wind take from the pavement?]. (TA.) — — And رَجُلٌ بَلَاطٌ (assumed tropical:) A man poor, or in want. (TA.) — — And إِنَّهَا حَسَنَةُ البَلَاطِ إِذَا جُرِّدَتْ (tropical:) Verily she is goodly, or beautiful, in skin when she is stripped. (TA.) بَلُّوطٌ [The acorn;] a certain thing well known; (S;) the fruit, or produce, of a kind of tree, [namely, the oak,] which is eaten, (Mgh, Msb,) sometimes, (Msb,) and with the bark of which one tans, (Mgh, Msb,) sometimes: (Msb:) or [the oak; or this kind of tree is properly called شَجَرُ البَلُّوطِ;] a kind of tree; the fruit, or produce, whereof they used as food, in ancient times; cold and dry (K, TA) in the second degree, or, as some say, in the first; or its dryness is in the third degree; or it is hot in the first degree; (TA;) heavy, coarse, (K, TA,) slow of digestion, bad for the stomach, occasioning headache, injurious to the bladder, but rendered good by its being roasted and having sugar added to it; (TA;) suppressing the urine, (K, TA,) and rendering it difficult; preventing exhaustion by loss of blood, and the emission of blood [from a wound]; good for hardnesses, with the fat of a kid; preventing the progress of [the disease in the mouth called] قُلَاع, and فروع [app. a mistake for قُرُوح, or wounds], when it is burnt; preventing also excoriation, and poisons, and looseness of the bowels; and very nutritious when easily digested. (TA.) [See also عَفْصٌ. — — Forskål, in his Flora Aegypt., p. lvi., mentions this name as applied to The common ash-tree; fraxinus excelsior.] — — بَلُّوطُ المَلِكِ, according to some, The walnut: accord. to others, the شَاهْبَلُّوط [a Persian word, and also used by Arabs in the present day, applied to the chestnut]: as is said in the Minháj. (TA.) — — بَلُّوط الأَرْضِ [applied in the present day to The herb germander, or chamædrys;] a certain plant, the leaves of which resemble the هِنْدِ بَاء [or endive]: it is diuretic; aperient; and wasting to the spleen. (K.) بَلَالِيطٌ Level, or even, lands, or tracts of ground: (K:) no sing. to it is known. (Seer.) [See also بَلَاطٌ.] مُبْلِطٌ and مُبْلَطٌ, as epithets applied to a man, part. ns. of أَبْلَطَ and أُبْلِطَ, which see above.] بلع 1 بَلِعَهُ, (S, Msb, K,) aor. بَلَعَ, (Msb, K,) inf. n. بَلْعٌ, (TA, [and the same is indicated in the K,]) or بَلْعٌ when the object is food, but بَلْعٌ when it is water or spittle; (Msb;) and بَلَعَهُ, aor. بَلَعَ, inf. n. بَلْعٌ; (Msb;) and ↓ ابتلعهُ ; (S, Msb, K;) and ↓ تبلّعهُ; (IAar;) and ↓ بَلْعَمَهُ, inf. n. بَلْعَمَةٌ; (S * and TA in art. بلعم;) He swallowed it. (IAar, TA.) It is said in a proverb, ↓ لَا يَصْلُحُ رِيقًا رَفِيقًا مِنْ لمْ يَبْتَلِعْ [He is not suitable, or fit, for being a companion who does not swallow his spittle; meaning, (assumed tropical:) who does not restrain his anger]. (TA.) You say also, ↓ بَلْعَمَ اللُّقْمَةَ meaning He ate the morsel. (TA in art. بلعم.) And بَلَعَ الطَّعَامَ and ↓ ابتلعهُ also signify [He swallowed the food without chewing it;] he did not chew the food. (TA.) 2 بلّع الشَّيْبُ فِيهِ, (K,) or فِى رَأْسِهِ, (S, TA,) inf. n. تَبْلِيعٌ, (S, K,) Hoariness began to appear (S, K) upon him, (K,) or upon his head: (S:) or rose: (A, TA:) or spread much. (TA.) [See also بَلَّغَ.] Hassán says, قَدْ بَلَّعَتْ بِى ذُرْأَةٌ فَأَلْحَفَتْ [Hoariness, or grayness, or the like, had begun to appear, &c., upon me, and marred me]; making the verb trans. by بِ because it has the meaning of قَدْ آلَمَتْ [it had given pain, and this verb is thus made trans.]; or substituting بِى for فِىَّ on account of the measure, which would not be right if he said فِىَّ. (TA.) You say also, ↓ تبلّع فِيهِ الشَّيْبُ Hoariness appeared upon him. (IAar.) 4 ابلعهُ الشَّىْءَ (S, K, * TA) He made him to swallow the thing: (S, TA:) or he enabled him to swallow the thing. (K, * TA.) You say, أَبْلِعْنِى رِيقِى [Suffer thou me to swallow my spittle;] give thou me time to swallow my spittle. (K, TA.) 5 تَبَلَّعَ see 1: — and 2. 8 إِبْتَلَعَ see 1, in three places. Q. Q. 1 بَلْعَمَ: see 1, in two places. [The م in this word is generally held to be augmentative: see بَلْعَمٌ.] بُلَعٌ, applied to a man, Voracious; a great eater; as also ↓ بُلَعَةٌ and ↓ مِبْلَعٌ (K) and ↓ بَوْلَعٌ: (IAar, K:) [↓ بَلَّاعٌ signifies the same:] and ↓ هِبْلَعٌ, (S and K in art. هبلع,) in which the ه is said by some to be augmentative, (TA,) and ↓ هَبَلَّعٌ (Lth, K) and ↓ هِبْلَاعٌ, (IDrd, K,) also signify the same; (S in art. هبلع;) or voracious, or a great eater, who takes large mouthfuls, and is wide in the حُنْجُور [app. here meaning the fauces]: (Lth, and K in art. مبلع:) and ↓ بُلَعَةٌ, applied to a woman, one who swallows everything. (Fr.) ↓ يَا بَلَاعَ الأَيْرِ [app. meaning يَا مَأْبُونُ] is an expression of vituperation used by the people of Syria. (TA.) — — سَعْدُ بُلَعَ, (Lth, S, K,) determinate, (Lth, K,) [the latter word imperfectly decl.,] One of the Mansions of the Moon; (S, K;) [namely, the Twenty-third;] which rose [aurorally], (S, K,) as they assert, (S,) when God said, يَا أَرْضُ ابْلَعِى مَآءَكِ [Kur xi. 46]; (S, K;) consisting of two stars near together; (S;) or two stars, straight (مُسْتَوِيَانِ) in course, (IKt, K,) or near together and oblique; (TA;) one of them dim, and the other bright, and called ↓ بَالِعٌ, as though it swallowed

the former, (IKt, K, TA,) namely, the dim one, and took its light: (TA:) it rises [aurorally] in the last night but one [lit. one night remaining] of كَانُون الآخِر [Jan., O. S.], and sets [aurorally] when one night has passed of آب [Aug., O. S.]. (IKt, K.) [Accord. to my calculation, it thus rose in Arabia about the commencement of the era of the Flight, on the 29th of Jan., O. S., and set aurorally on the 30th of July. See مَنَازِلِ القَمَرِ, in art. نزل: and see also سَعْدٌ.] The rhyming-proser of the Arabs says, إِذَا طَلَعَ سَعْدُ بُلَعْ اِقْتَحَمَ الرُّبَعْ وَ لَحِقَ الهُبَعْ وَصِيدَ المُرَعْ وَصَارَ فِى الأَرْضِ لُمَعْ [When Saad-Bula' rises aurorally,] the رُبَع [or young camel brought forth in the season called رَبِيع, which is the beginning of the breeding-time,] becomes strong in his walk, and quick, but not strong to labour, and the هُبَع [or young camel brought forth in the end of the breeding-time] acquires some strength, and attains to him, and the مُرَع, a kind of bird, is then, it seems, caught, or snared, [and parts differing in colour from the rest become apparent in the earth.] (TA.) — Also The hole, or perforation, of the بَكْرَة [or sheave of a pulley]: n. un. with ة: (K:) or the hole, or perforation, in the قَامَة of the بَكْرَة [which here means the pulley, or sheave with its apparatus]: (S:) or ↓ بُلَعَةٌ has this latter signification; and بُلَعٌ is its pl.; [or is a coll. gen. n.;] so explained by Az; and this is the correct explanation. (Marginal note in a copy of the S.) بُلْعَةٌ A gulp, or as much as one swallows at once, of beverage; like جُرْعَةٌ. (TA.) بُلَعَةٌ, as an epithet: see بُلَعٌ, in two places: — and as a subst.: see the same, last sentence. بَلْعَمٌ, applied to a man, (S,) That eats much, and swallows food vehemently. (S, K *) The م is augmentative, (S,) accord. to most authorities. (TA.) بُلْعُمٌ: see what next follows. بُلْعُومٌ and ↓ بُلْعُمٌ; (Msb, and S and K in art. بلعم;) the latter a contraction of the former; the م augmentative; (Msb;) The place of passage of the food in the حَلْق; (S, Msb, K, TA;) the gullet, or œsophagus; (S, Msb;) as also ↓ مَبْلَعٌ: (TA:) or this last, i. q. حَلْقٌ [which is properly the fauces; but by a synecdoche, the throat, or gullet]. (K.) [See an ex. voce سُرْمٌ.] — Also, the first, A torrent, in ground such as is termed قُفّ, entering into the earth. (AHn, and K in art. بلعم.) — And The whiteness that is upon the lip of the ass, (K in art. بلعم,) at the extremity of the mouth- (TA in that art.) بَلُوعٌ a subst- signifying A medicine which is swallowed. (TA.) — — Beverage: or wine: syn. شَرَابٌ. (TA.) — قِدْرٌ بَلُوعٌ (tropical:) A wide cooking-pot, (A, K, TA,) that swallows what is thrown into it. (A, TA.) بَلَّاعٌ: see بُلَعٌ, in two places. بُلَّيْعَةٌ: see بَالُوعَةٌ. بَلُّوعَةٌ: see بَلَّاعَةٌ. see بَالُوعَةٌ. بَالِعٌ: see بُلَعٌ. بَوْلَعٌ: see بُلَعٌ. بَالُوعَةٌ, (S, Msb, K,) of the dial. of El-Basrah, (TA,) and ↓ بَلُّوعَةٌ, (S, Msb, K,) and ↓ بَلَّاعَةٌ, (K,) and ↓ بُلَّيْعَةٌ, (TA,) A hole, or perforation, in the midst of a house; (S;) a sink-hole; a hole, or perforation, into which water descends: (Msb:) or a well that is dug (K, TA) in the midst of a house, (TA,) narrow at the head, into which run the rain-water and the like: (K, TA:) pl. [of the first] بَوَالِيعُ (Sgh, K) and [of the others] بَلَالِيعُ. (S, Sgh, K.) مَبْلَعٌ: see بُلْعُومٌ. مِبْلَعٌ: see بُلَعٌ. مُبْلَعَةٌ A well (رَكِيَّةٌ) cased with stones, or with baked bricks, from the bottom to the brink: (O, TS, K:) from Ibn-' Abbád. (TA.) هِبْلَعٌ: see بُلَعٌ. هَبَلَّعٌ: see بُلَعٌ. بلعم. بُلْعُمٌ: see بلع. بَلْعَمٌ: see بلع. بُلْعُومٌ: see بلع. بَلْعَمَ: see بلغ. بُلُوغٌ 1 بلغ [inf. n. of بَلَغَ] and إِبْلَاغٌ [inf. n. of ↓ ابلغ, but it seems that ابلاغ is here a mistranscription for بَلَاغٌ, which is, like بُلُوغٌ, an inf. n. of بَلَغَ, and this observation will be found to be confirmed by a statement immediately following this sentence,] signify The reaching, attaining, arriving at, or coming to, the utmost point of that to which, or towards which, one tends or repairs or betakes himself, to which one directs his course, or which one seeks, pursues, endeavours to reach, desires, intends, or purposes; whether it be a place, or a time, or any affair or state or event that is meditated or intended or determined or appointed: and sometimes, the being at the point thereof: so says Abu-1-Kásim in the Mufradát. (TA: [in which it is said, in the supplement to the present art., that بَلَاغٌ signifies The reaching, attaining, arriving at, or coming to, a thing.]) You say, بَلَغَ المَكَانَ, (S, K,) and المَنْزِلَ, (Msb,) [aor. يَبْلُغ,] inf. n. بُلُوغٌ (S, K) [and بَلَاغٌ, as shown above], He reached, attained, arrived at, or came to, (S, Msb, K,) the place, (S, K,) and the place of abode: (Msb:) and (so in the S, but in the K " or,") he was, or became, at the point of reaching it, attaining it, &c. (S, K.) فَبَلَغْنَ أَجَلَهُنَّ, in the Kur [ii. 232], means And they have fully attained, or ended, their term. (Msb.) But فَإِذَا بَلَغْنَ أَجَلَهُنَّ, in the same [lxv. 2], means And when they are near to attaining, or ending, their term: (S, TA:) or are at the point of accomplishing their term. (Msb, TA.) It has the first of the meanings explained above in the phrase, بَلَغَ أَشُدَّهُ [Kur xii. 22 &c., He attained his manly vigour, or full maturity, &c.]. (TA.) And in بَلَغَ أَرْبَعِينَ سَنَةً [Kur xlvii. 14, He attained the age of forty years]. (TA.) And in بَلَغَ مَعَهُ السَّعْىَ [Kur xxxvii. 100, He attained to working with him]. (TA.) In the Kur [iii. 35], occurs the phrase, وَقَدْ بَلَغَنِىَ الكِبَرُ [When old age hath come to me, or overtaken me]: and in another place [xix. 9], وَ قَدْ بَلَغْتُ مِنَ الكِبَرِ عُتِيًّا [And I have reached the extreme degree of old age: so explained in the Expos. of the Jel]: phrases like أَدْرَكَنِىَ الجَهْدُ and أَدْرَكْتُهُ. (Er-Rághib, TA.) You say also, ↓ مَا بَلَغَ لَزِمَهُ ذٰلِكَ بَالِغًا with the accus. case as a denotative of state; meaning [That clave to him, or adhered to him, &c.,] rising to its highest degree or point; from بَلَغَ المَنْزِلَ, explained above. (Msb.) [But مَا بَلَغَ بَالِغًا ↓ more frequently means Whatever point, degree, amount, sum, quantity, number, or the like, it may reach, attain, arrive at, come to, or amount to.] And ↓ بَلَغَ فُلَانٌ مَبْلَغَهُ and ↓ مَبْلَغَتَهُ [Such a one reached, or attained, his utmost point or scope or degree]. (TA.) And ↓ بَلَغَ فِى العِلْمِ المَبَالِغَ [He attained, in knowledge, or science, the utmost degrees of proficiency]. (TA.) And بَلَغَ فِى الجَوْدَةِ مَبْلَغًا ↓ [It reached a consummate degree in goodness]. (S, K, * TA.) And بَلَغَ مِنَ الجَوْدَةِ مَبْلَغًا ↓ [He attained a consummate degree of goodliness]: said of a boy that has attained to puberty. (O, TA.) And بَلَغَ غَايَتَهُ فِى الطَّلَبِ [He did his utmost, or used his utmost power or ability, in seeking to attain an object]. (Msb in art. جهد.) And بَلَغَ أَقْصَى مَجْهُودِ بَعِيرِهِ فِى السَّيْرِ [He exerted the utmost endeavour, or effort, or power, or strength, of his camel, in journeying]. (S in art. نكث.) And بَلَغَ جَهْدَ دَابَّتِهِ i. q. جَهَدَهَا [He jaded, harassed, distressed, fatigued, or wearied, his beast]: (K in art. جهد:) and in like manner, بَلَغَ مَشَقَّتَهُ and بَلَغَ مِنْهُ المَشَقَّةَ i. q. جَهَدَهُ [and شَقَّ عَلَيْهِ, i. e. He, or it, jaded him, harassed him, &c.; ditressed him, afflicted him, oppressed him, overpowered him: thus in each of these instances, as in many similar cases, the verb with the inf. n. that follows is equivalent to the verb of that inf. n.]. (Msb in art. جهد.) [And, elliptically, بَلَغَ مِنْهُ i. q. بَلَغَ مِنْهُ المشَقَّةَ, explained above: and often meaning It took, or had, an effect upon him; it affected him: frequently said of wine and the like: and of a saying; as in the Ksh and Bd in iv. 66, where يَبْلُغُ مِنْهُمْ is followed by وَيُؤَثِّرُ فِيهِ as an explicative: see also بَلِيغٌ.] And بَلَغْتَ مِنَّا البُلَغِينَ, (S, K,) and البِلَغِينَ, and كُلَّ مَبْلَغٍ: (K:) see البُلَغِينَ below. And بَلَغْتُ مِنَ الأَمْرِ المَشَقَّةَ [I experienced distress from the affair, or event]. (TA in art. مضض.) [See also an ex. voce إِدٌّ. بَلَغَنِى also signifies It has come to my knowledge, or been related to me, or been told me; or it came to my knowledge, &c.: and in this case it is generally followed by أَنَّ, or by أَنْ as a contraction of أَنَّ: for exs., see these two particles. And in like manner, بَلَغَنِى عَنْهُ Information has come to me, or information came to me, from him, or concerning him, that such a thing has happened, or had happened.] And بَلَغَ said of a letter or writing, inf. n. بَلَاغٌ and بُلُوغٌ, It reached, arrived, or came. (Msb.) And said of a plant, or of herbage, It attained its full growth: (TA:) and of a tree, such as a palm-tree

&c., its fruit became ripe: (AHn, TA:) and of fruit, it became ripe. (Msb.) Also, said of a boy, (T, S, M, &c.,) aor. يَبْلُغ, inf. n. بُلُوغٌ, or, as IKoot says, بَلَاغٌ, (Msb,) He attained to puberty, virility, ripeness, or maturity; syn. أَدْرَكَ, (T, S, Msb, K,) and اِحْتَلَمَ; (M, Msb;) and attained a consummate degree of goodliness (بَلَغَ مِنَ الجَوْدَةِ مَبْلَغًا): (O, TA:) as though he attained the time of the writing of his marriage-contract, and of his having duties or obligations imposed upon him: (TA:) and in like manner one says of a girl, بَلَغَ, (T, TA,) or بَلَغَتْ. (TA.) — — بَلَغَ اللّٰهُ بِهِ [God caused him to reach, attain, arrive at, or come to, his appointed end, or term of life; أَجَلَهُ, or the like, being understood]. (TA.) You say, بَلَغَ اللّٰهُ بِكَ أَكْلَأَ العُمُرِ, i. e. [May God cause thee to reach, or attain,] the extreme, or most distant, period of life! (S and TA in art. كلأ.) And فَعَلْتُ بِهِ مَا بَلَغَ بِهِ الأَذَى وَ المَكْرُوهُ [I did with him that which caused him to come to what was annoying, or hurtful, and evil]. (TA.) And بَلَغَ بِهِ البِلَغِينَ: see the last word of this phrase below. — — بَلُغَ, like عَنِىَ, He (a man) was, or became, jaded, harasssed, distressed, fatigued, or wearied. (K.) — بَلُغَ, [aor. يَبْلُغُ,] (S, Msb, K,) inf. n. بَلَاغَةٌ, (S, Msb,) He was, or became بَلِيغ, i. e. فَصِيح [more properly signifying chaste, or perspicuous, in speech, but here meaning eloquent]; (S, * Msb, K;) and sharp, or penetrating, or effective, in tongue; (Msb;) attaining, by his speech, or diction, the utmost scope of his mind and desire. (K, * TA.) The difference between بَلَاغَةٌ and فَصَاحَةٌ is this: that the latter is an attribute of a single word and of speech and of the speaker; but the former is an attribute only of speech and the speaker: (Kull:) بلاغة in the speaker is A faculty whereby one is enabled to compose language suitable to the exigency of the case, i. e., to the occasion of speaking [or writing], with chasteness, or perspicuity, or eloquence, thereof: in language, it is suitableness to the exigency of the case, i. e., to the occasion of speaking [or writing], with chasteness or perspicuity, or eloquence, thereof. (KT.) 2 تَبْلِيغٌ and ↓ إِبْلَاغٌ [inf. ns. of بلّغ and ابلغ] signify The causing to reach, attain, arrive, or come; bringing, conveying, or delivering: (S, K, TA:) the former is the more common. (Er-Rághib, TA.) [You say, بلّغهُ المَكَانَ He caused him, or it, to reach, attain, arrive at, or come to, the place. And بلّغهُ مَقْصُودَهُ He caused him to attain his object of aim or endeavour &c.] And بَلَّغْتُ الرِّسَالَةَ [I brought, conveyed, or delivered, the message]. (S.) And بلّغهُ السَّلَامَ, (Msb,) and الخَبَرَ, (TA,) as also ↓ ابلغهُ, (Msb, TA,) He brought, conveyed, delivered, or communicated, to him the salutation, (Msb,) and he brought, &c., or told, to him the news, or information. (TA.) [And بَلَّغَنِى عَنْ فُلَانٍ He told me from such a one, or on the part of such a one, some piece of information, or that some event had happened, &c.] — بلّغ الفَارِسُ, (S, A, K,) inf. n. تَبْلِيغٌ, (K,) The horseman stretched forth, or extended, his hand, or arm, with the rein of his horse, [or gave the rein to his horse,] in order that he might increase in his running. (S, A, K.) — بلّغ الشَّيْبُ فِى رَأْسِهِ Hoariness began to appear on his head; accord. to IAar; as also بلّع, with the unpointed ع: the Basrees assert that the former is a mistranscription; but it is related as heard from Th, by Aboo-Bekr Es-Soolee. (TA.) 3 بالغ, (S, Msb, K, &c.,) inf. n. مُبَالَغَةٌ (JK, K, &c.) and بِلَاغٌ, (K.) He exceeded the usual, or ordinary, or the just, or proper, bounds, or degree, in a thing; acted egregiously, or immoderately, or extravagantly, therein: (KL:) he strove, or laboured; exerted himself, or his power or efforts or endeavours or ability; employed himself vigorously, strenuously, laboriously, sedulously, earnestly, with energy or effectiveness; took pains, or extraordinary pains: (K, TA:) he did not fall short of doing what was requisite, or what he ought; did not flag, or was not remiss: (S, K, TA:) he exerted unsparingly his power or ability, or effort or endeavour, or the utmost thereof: (Msb:) he accomplished, or did, or attained, the utmost of his power or ability, or effort or endeavour; he did his utmost: (JK:) فِى أَمْرٍ [in an affair]: (S, K, TA:) or فِى كَذَا, meaning in the pursuit of such a thing. (Msb.) [بالغ فِى كَذَا may be rendered as above, or He did such a thing much, exceedingly, egregiously, extraordinarily, immoderately, extravagantly, excessively, vehemently, energetically, superlatively, excellently, consummately, thoroughly. Hence مُبَالَغَةٌ in explanations of words; meaning Intensiveness; muchness; extraordinariness; excessiveness; vehemence; energy; emphasis; hyperbole; &c.; and sometimes, frequentative signification. Thus, إِسْمُ مُبَالَغَةٍ means A noun of intensiveness; or an intensive epithet: as شَكُورٌ " very thankful," or " very grateful; " and حَمَّادٌ " a great praiser," or " a frequent praiser. "] 4 ابلغ, inf. n. إِبْلَاغٌ: see 2, in two places. [Hence,] ابلغ الأَمْرَ جَهْدَهُ [He brought his utmost power or ability, or effort or endeavour, to the performance, or accomplishment, of the affair]. (TA.) And أَبْلَغْتُ إِلَيْهِ i. e. فَعَلْتُ بِهِ مَا بَلَغَ بِهِ الأَذَى وَ المَكْرُوهَ [I did with him that which caused him to come to what was annoying, or hurtful, and evil]. (TA.) — See also 1, first sentence; where it is said that إِبْلَاغٌ is syn. with بُلُوغٌ; but this is app. a mistake. — [مَا أَبْلَغَهُ, and أَبْلِغْ بِهِ, How eloquent is he !]. 5 تبلّغ المَنْزِلَ He constrained himself to reach, or attain, the place of abode, until, or so that, he did reach [it], or attain [it]. (K.) — — تبلّغ بِهِ He was satisfied, or content, with it, (S, Msb, K,) and attained his desire [thereby]. (TA.) — — تَبَلَّغَتْ بِهِ العِلَّةُ The disease, or malady, distressed him; afflicted him; became vehement, or severe, in him. (S, Z, Sgh, K.) 6 تبالغ الدِّبَاغُ فِى الجِلْدِ The tan attained its utmost effect in the skin. (AHn.) And تبالغ فِيهِ الهَمُّ, and المَرَضَ, Anxiety, or disquietude of mind, or grief, attained its utmost degree in him, and so disease, or the disease. (TA.) [This verb seems properly to signify It reached, or attained, by degrees.] — تبالغ فِى كَلَامِهِ He affected eloquence (بَلَاغَة) in his speech, not being of those characterized thereby: [whence] one says, مَا هُوَ بِبَلِيغٍ وَلٰكِنْ يَتَبَالَغُ [He is not eloquent, but he affects eloquence]. (TA.) بَلْغٌ: see what next follows, in three places: — and see بَالِغٌ, in two places: — — and بَلِيغٌ, in two places. اَللّٰهُمَّ سِمْعٌ لَا بِلْغٌ, and ↓ سَمْعٌ لَا بَلْغٌ, (Ks, Fr, S, K,) and ↓ سَمْعًا لَا بَلْغًا, (Ks, S, K,) and سِمْعًا لَا بِلْغًا, (K,) O God, may we hear of it (or may it be heard of, IB) but may it not be fulfilled; (Fr, S, K;) or, may it not reach us, or come to us: said on hearing of a displeasing, or hateful, or an evil, event: (L:) or on hearing tidings not pleasing to one: (Ks, S, K:) or on the coming of tidings not held to be true. (TA.) [See also art. سمع.] — أَحْمَقُ بِلْغٌ, (S, K,) and ↓ بَلْغٌ, and ↓ بَلْغَةٌ, (K,) Stupid, or foolish, but, notwithstanding his stupidity, or foolishness, attaining his desire: (S, K:) or stupid, or foolish, in the utmost degree: (K, TA:) fem. حَمْقَآءُ بِلْغَةٌ. (TA.) — — رَجُلٌ بِلْغٌ مِلْغٌ (S, * K) A man who is bad, evil, or wicked, (Fr, K,) in the utmost degree. (Fr, TA.) — — See also بَلِيغٌ. بِلْغٌ: see بَلِيغٌ. بِلْغَةٌ: see بِلْغٌ. بُلْغَةٌ A sufficiency of the means of subsistence, (T, S, Msb, K,) such that nothing remains over and above it: (T, Msb:) and simply a sufficiency; enough; (JK, Msb, TA;) as also ↓ بَلَاغٌ, (JK, S, Msb, K,) meaning a thing that suffices, or contents, and enables one to attain what he seeks; (TA;) and ↓ تَبَلُّغٌ. (JK, Msb, TA.) You say, فِى هٰذَا بُلْغَةٌ, and ↓ بَلَاغٌ, and ↓ تَبَلُّغٌ, In this is a sufficiency, or enough. (Msb, TA.) And it is said in the Kur [xxi. 106], إِنَّ فِى هٰذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ ↓ Verily in this is a sufficiency [for a people serving God]: (Bd, TA:) or a means of attaining the object sought after, or desired. (Bd.) بِلَغْنٌ: see بَلَاغَةٌ. — Also A calumniator, or slanderer: (Kr, TA:) or one who conveys people's discourse to others. (TA.) البِلَّغِينَ, (S,) or البِلَغِينَ, (JK,) or both, (K,) Calamity, misfortune, or disaster: (S, K:) or distress, or affliction. (JK.) Hence the saying of

'Áïsheh to 'Alee, (S, K,) when she was taken prisoner [by him], (S,) بَلَغْتَ مِنَّا البُلَغِينَ, (S, K,) and البِلَغِينَ, (K,) i. e., الدَّاهِيَةَ; meaning بَلَغْتَ ↓ مِنَّا كُلَّ مَبْلَغٍ [Thou hast distressed us, or afflicted us, in the utmost degree]: (K:) it is said to mean that the war harassed her, and distressed her in the utmost degree. (TA.) It is like البُرَحِينَ [and البِرَحِينَ] and الأَطْوَرِينَ; all meaning calamities, misfortunes, or disasters: (A'Obeyd, TA:) and is as though they said خَطْبٌ بِلَغٌ [and بُلَغٌ], meaning بَلِيغٌ, and then formed the pl. thus because they considered calamities [as personified, i. e.,] as rational beings having purpose, or design. (IAth, TA.) It is invariably thus, terminating with ى and ن: or one may say in the nom. case البُلَغُونَ, and in the accus. and gen. البُلَغِينَ. (O, K. *) You say also, بَلَغَ بِهِ البِلَغِينَ [lit. He caused him to come, i. e. he brought him, to calamity, misfortune, or disaster, or to distress, or affliction]; meaning he went to the utmost point in reviling him, and annoying him, or molesting him. (IAar, TA.) بَلَاغٌ is a subst. from تَبْلِيغٌ and إِبْلَاغٌ, meaning The bringing, conveyance, delivery, or communication, (S, K, &c.,) of a message [&c.]. (Jel in iii. 19, &c.) [It often occurs in the Kur as meaning The communication, or announcement, of what is revealed.] — — In a trad., in which it is said, كُلُّ رَافِعَةٍ رَفَعَتْ إِلَيْنَا مِنَ البَلَاغِ, [in the CK رُفِعَتْ علينا,] it means What is communicated, or announced, (مَا بَلَغَ,) of the Kur-án and of the [statutes, or ordinances, &c., termed] سُنَن: or the meaning is, مِنْ ذَوِى البَلَاغِ, i. e., التَّبْلِيغِ, [of those who have the office of communicating, or announcing,] the simple subst. being put in the place of the inf. n.: (K, TA:) but some relate it differently, saying مِنَ البُلَّاغِ ↓ [of the communicators, or announcers,] like حُدَّاث in the sense of مُحَدِّثُون: (TA:) and some say, مِنَ البِلَاغِ ↓, meaning مِنَ المُبَالِغِينَ فِى التَّبْلِيغِ, i. e. of those who do their utmost in communicating, or announcing. (Hr, K.) [See this trad. cited and explained more fully in the first paragraph of art. رفع.] — — هٰذَا بَلَاغٌ لِلنَّاسِ, in the Kur [xiv. last verse], means This Kur-án contains a sufficient exposition, or demonstration, for men. (TA.) — — See also بُلْغَةٌ, in three places. بِلَاغٌ: see بَلَاغٌ. بَلِيغٌ i. q. فَصِيحٌ [properly signifying Chaste in speech, but here meaning eloquent]; (S, * Msb, K;) sharp, or penetrating, or effective, in tongue; (Msb;) one who attains, by his speech, or diction, the utmost scope of his mind and desire; (K, * TA;) [possessing the faculty of بَلَاغَة; (see بَلُغَ;)] as also بَلْغٌ ↓, and بِلْغٌ ↓, and بَلَغٌ ↓, and بَلضاغَى ↓, like سَكَارَي, [in the CK like سُكَارَي,] and بُلَاغَي ↓, like حُبَارَي: (K:) or بَلْغٌ ↓ signifies a man who does not commit mistakes often in his speech: (JK:) the pl. of بَلِيغٌ is بُلَغَاءُ. (TA.) Applied to a saying, [&c.,] it also signifies Effectual, or producing an effect. (Ksh and Bd and Jel in iv. 66.) — — [Also Surpassing in any quality: and superlative.] It is also applied to a calamity or the like [as meaning Great, severe, distressing, or afflictive]. (IAth.) بَلَاغَةٌ i. q. فَصَاحَةٌ, [as meaning Eloquence; (see بَلُغَ, of which it is the inf. n.;)] (S, Msb, *) as also بِلْغٌ ↓. (Seer, TA.) — — And [the pl.] بَلَاغَاتٌ Slanders, or calumnies. (S, K.) بَلَاغَى and بُلَاغَى: see بَلِيغٌ. بُلَّاغٌ: see بَلَاغٌ. بَالِغٌ Reaching, attaining, arriving at, or coming to, a place [or time, or an affair or a state or an event that is meditated or intended or determined or appointed; reaching, &c., to the utmost point or degree: and sometimes, being at the point of reaching &c.: see 1, first sentence]. (TA.) You say also, جَيْشٌ بَلْغٌ ↓, meaning بَالِغٌ [An army reaching, or arriving at, its appointed place]. (K, TA.) And أَمْرُ اللّٰهِ بَلْغٌ ↓, i. e. بَالِغٌ, (S, K,) meaning [The decree of God] reacheth, or attaineth, its intended object: (K:) from the saying in the Kur [lxv. 3], إِنَّ اللّٰهَ بَالِغُ أَمْرِهِ, (S) Verily God attaineth his purpose. (Bd, Jel.) And بَالِغٌ فِى الحُمْقِ Reaching the utmost point, or degree, in stupidity, or foolishness. (TA.) And لَزِمَهُ ذٰلِكَ بَالِغًا مَا بَلَغَ: see 1: and see the sentence there next following it. (Msb.) أَيْمَانٌ بَالِغَةٌ, in the Kur lxviii. 39, means Firm covenants: (Jel:) or covenants confirmed by oaths in the utmost degree: (Bd:) or rendered obligatory for ever; sworn to, that they shall be constantly observed: or that have reached their utmost point: (Th, TA:) or يَمِينٌ بَالِغَةٌ means [an oath, or a covenant,] confirmed. (TA.) — — Attaining, or having attained, to puberty, virility, ripeness, or maturity; applied to a boy: (T, IKoot, IKtt, Msb:) and in like manner, without ة, applied to a girl; (T, IAmb, Msb, K;) thus applied, with the mention of the noun qualified by it, by Esh-Sháfi'ee (T, Msb) and other chaste persons, of the Arabs; (T, TA;) or بَالِغَةٌ; (IKoot, Msb;) or the latter is also thus applied, with the mention of the noun which it qualifies, (T, Msb, K,) not being wrong because it is the original form; (T, TA;) and seems to be necessarily used when the noun which it qualifies is not mentioned, to prevent ambiguity. (Msb.) — — A good, a goodly, or an excellent, thing. (S, K.) أَبْلَغُ [More, and most, effectual or efficacious: see بَلِيغٌ]. — — ثَنَآءٌ أَبْلَغُ i. q. مُبَالَغٌ ↓ فِيهِ [Praise, or eulogy, or commendation, in which the usual, or ordinary, or the just, or proper, bounds are exceeded; such as is egregious, or immoderate, or extravagant; &c.: see 3]. (K.) تَبْلِغَةٌ A rope, or cord, with which the main well-rope (الرِّشَآء) is joined to [that which is called] the كَرَب: (K:) or a rope, or cord, that is joined to the رِشَآء so that it may reach the water: (Z, TA:) pl. تَبَالِغُ. (K.) — — Also A thong that is wound upon the curved extremity of a bow, where the bow-string ends, three times, or four, in order that the bow-string may become firm, or fast. (AHn, TA.) تَبَلُّغٌ [an inf. n. (of 5, q. v.,) used as a subst.]: see بُلْغَةٌ, in two places. مَبْلَغٌ [The place, and the time, which a person, or thing, reaches, attains, arrives at, or comes to: the utmost point to which, or towards which, one tends, or repairs, or betakes himself; to which one directs his course; or which one seeks, pursues, endeavours to reach, desires, intends, or purposes; whether it be a place, or a time, or any affair or state or event that is meditated or intended or determined or appointed: (see 1, first sentence:)] the utmost point, or scope, or degree, of knowledge [and of any attainment]: (Bd and Jel in liii. 31:) [the utmost degree of proficiency: a consummate degree of goodness and of any other quality: the age of puberty, virility, ripeness, or maturity: the sum, amount, or product, resulting from addition or multiplication: a sum of money: and particularly a considerable sum thereof: and] cash, or ready money, consisting of dirhems and of deenárs: in this sense, post-classical: pl. مَبَالِغُ. (TA.) You say, بَلَغَ فِى العِلْمِ المَبَالِغَ: and بَلَغَ فُلَانٌ مَبْلَغَهُ and مَبْلَغَتَهُ: and بَلَغَ فِى الجَوْدَةِ مَبْلَغًا, and مِنَ الجَوْدَةِ: for explanations of all which, see 1. And بَلَغْتَ مِنَّا كُلَّ مَبْلَغٍ: see البُلَغِينَ. بَلَغَ فُلَانٌ مَبْلَغَتَهُ: see 1. [مُبَلِّغٌ One whose office it is, with other persons each of whom is thus called, to chant certain words, as the إِقَامَة &c., in a mosque. (See my " Modern Egyptians, "ch. iii.)] هُوَ مَبْلُوغٌ بِهِ [He is caused to reach, attain, arrive at, or come to, his appointed end, or term of life, (أَجَلَهُ, or the like, being understood,)] is said of the object of the phrase بَلَغَ اللّٰهُ بِهِ [which see, and the phrase next following it]. (TA.) ثَنَآءٌ مُبَالَغٌ فِيهِ: see أَبْلَغُ. بلغم بَلْغَمٌ [Phlegm;] one of the four [natural constituents termed] طَبَائِع; (S;) [i. e.] one of the humours (أَخْلَاط) of the body. (K.) — — And hence, (tropical:) A heavy, or sluggish, person, who is a great talker, or babbler. (TA.) [بَلْغَمِيٌّ Of, or relating to, phlegm; phlegmatic.] بلق 1 بَلِقَ and بَلَقَ: see 9. — بَلَقَ, (S, K, &c.,) aor. بَلُقَ, (MSb, TA,) inf. n. بَلْقٌ, (TA,) He opened a door wholly: (JK, S, K:) or opened it vehemently: (K:) and ابلق ↓ signifies the same. (JK, S, K.) — — And [hence,] He devirginated, or defloured, a girl. (AA, K.) — Also He shut, or closed, a door. (IF, K.) Thus it bears two contr. significations. (K.) 4 ابلق He (a stallion) begot offspring such as are termed بُلْق [pl. of أَبْلَقُ, q. v.]. (Zj, K.) — See also 1. 7 انبلق It (a door) became opened wholly:

(JK, S, K:) or became opened with vehemence. (K.) 9 ابلقّ, inf. n. اِبْلِقَاقٌ; (IDrd, S, K;) and ↓ ابلاقّ, (IDrd, K,) inf. n. اِبْلِيقَاقٌ; (IDrd, TA;) and ↓ ابلولق, inf. n. اِبْلِيلَاقٌ; (TA;) and ↓ بَلِقَ, aor. بَلَقَ, (JK, K,) inf. n. بَلَقٌ; (K, * TA; [accord. to the CK بَلْقٌ, but this is a mistake;]) and ↓ بَلُقَ, aor. بَلُقَ; (K;) but IDrd asserts only the first and second of these verbs to be known; (TA;) He (a horse) was, or became, ابلق, i. e., black and white: (S, K:) or white in the kind legs as high as the thighs. (K.) 11 إِبْلَاقَّ see 9. 12 إِبْلَوْلَقَ see 9. بَلَقٌ and ↓ بُلْقَةٌ, (S, K,) the former an inf. n. of بَلِقَ, (K, * TA,) Blackness and whiteness [together, generally in horses]: (S, K:) or the extension of whiteness in the hind legs of a horse as high as the thighs: (ISd, K:) and the latter, any colour with which white is mixed. (Golius on the authority of Meyd.) بُلْقَةٌ: see what next precedes. بُلَيقٌ a contracted dim. of أَبْلَقُ. (TA.) بَلُوقٌ: see what next follows. بَلُوقَةٌ, (JK, S, &c.,) [said to be] like عَجُوزَةٌ, (K,) [but this is wrong, and is probably a mistranscription, for عَجُّورَة, with teshdeed and the unpointed ر, n. un. of عَجُّور,] and with damm, [↓ بُلُوقَةٌ,] (IDrd, K,) both mentioned by AA, (TA,) but more commonly with fet-h [to the ب], (IDrd, TA,) A [desert such as is termed] مَفَازَة: (AA, S, K:) or a tract of sand that gives growth to nothing except the [plant or tree called] رُخَامَى, (As, K, * TA,) of which the [wild] bulls are fond, and the roots of which they dig up and eat: (TA:) or a wide tract of fertile land in which no one shares with thee: (Fr, TA:) or a hard place among sands, as though it were swept, asserted by the Arabs of the desert to be of the dwellingplaces of the Jinn: (Aboo-Kheyreh, TA:) or a desert land, destitute of vegetable produce and of water, or of human beings, inhabited by none but Jinn: (TA:) or a level, soft land: (K:) or a place in which no trees grow: (JK:) or white places in sand, which give growth to nothing: (ISh, TA in art. برص:) or a piece of ground differing in colour or appearance from that which is next to it, that produces nothing whatever: as also ↓ بَلُوقٌ, like تَنُّورٌ: and, with the art. ال, particularly applied to a place in the district of ElBahreyn, asserted (as IDrd says, TA) to be of the dwelling-places of the Jinn: (K:) pl. بَلَالِيقُ; (JK, S, K;) which is syn. with مَوَامٍ (A 'Obeyd, S) and سَبَارِيتٌ, meaning lands wherein is nothing: (A 'Obeyd, TA:) in poetry, بَلَالِقُ occurs as its pl. (K, TA.) بُلُوقَةٌ: see what next precedes. أَبْلَقُ, applied to a horse, fem. بَلْقَاءُ, Black and white: (S, K:) or white in the hind legs as high as the thighs: (ISd, K:) pl. بُلْقٌ: which is applied by Ru-beh to mountains: but the Arabs apply the epithet ابلق to a beast of the equine kind, and أَبْرَقُ to a mountain (TA) and to a sheep or goat: (Lh, TA in art. برق:) the former is also applied to a rope. (JK.) طَلَبَ الأَبْلَقَ العَقُوقَ (which is a prov., TA) means He sought an impossible thing; because ابلق is applied to a male, and عقوق means pregnant: or الابلق العقوق means the dawn; because it breaks, (lit., cleaves,) from عَقَّهُ signifying شَقَّهُ. (K.) بلقع Q. 1 بَلْقَعَ, (K,) inf. n. بَلْقَعَةٌ, (TA,) It (a country, or region,) was, or became, vacant, or void; destitute of herbage or pasturage, and of human beings, &c. (K.) Q. 3 اِبْلَنْقَعَ It (sorrow, grief, or anxiety, such as is termed كَرْب,) became removed, or cleared away. (K.) — — It (the dawn) shone, or shone brightly. (K.) — — It (a thing) appeared, and came forth. (TA.) بَلْقَعٌ and ↓ بَلْقَعَةٌ A land that is vacant, or void; destitute of herbage or pasturage, and of human beings, &c.; (S, K;) in which is nothing: (S:) or the former signifies a vacant, or void, place: (Mgh:) [or instead of using the former alone, you say أَرْضٌ بَلْقَعٌ; for] you say مَنْزِلٌ بَلْقَعٌ [a vacant, or void, place of alighting or abiding], (S, TA,) and دَارٌ بَلْقَعٌ [a vacant, or void, house &c.], without ة, when it is an epithet, (S, TA,) applied to a mase. subst. and to a fem.; (TA;) but if it be a subst., you say, اِنْتَهَيْنَا إِلَى مَلْسَآءَ ↓ بَلْقَعَةٍ [we came at last to a smooth, vacant, or void, land]: (S, TA:) and ↓ بَلْقَعَةٌ also signifies a land in which are no trees, either in sands or in plain or level tracts: (TA:) or a vacant land, in which is no one, whether there be in it herbage or not, and whether plain or not: (Ham p. 445:] pl. بَلَاقِعُ. (S, Mgh, K.) It is said in a trad., اليَمِينُ الفَاجِرَةُ تَذَرُ (S, Mgh, TA; but in the second and third of these, in the place of تَذَرُ, we find تَدَعُ;) The false oath causes the places of abode to become void, or vacant; i. e., by reason of its evil influence, the possessions and their possessors perish; (Mgh;) or the [false] swearer becomes poor, and the property that was in his house goes away; (Sh;) or God renders him in a state of disunion, and changes the blessings which He had conferred upon him: (TA:) accord. to another relation, the words of the trad. are اليَمِينُ الغَمُوسُ الخ. (Mgh.) You say also, دِيَارٌ بَلْقَعٌ [Vacant, or void, places of abode]; as though the places were one place: (TA:) and Ru-beh says, فَأَصْبَحَتْ دَارَهُمْ بَلَاقِعَا [And their abode became vacant]: (TA:) and it is said in a trad., أَصْبَحَتِ الأَرْضُ بَلَاقِعَ [as though meaning the land became altogether vacant]; the pl. being used to render the meaning intensive, as in the phrases أَرْضٌ سَبَاسِبُ and ثَوْبٌ أَخْلَاقٌ; (IAth, TA;) or because every portion thereof is considered as being بلقع. (TA.) — — Also, without ة and ↓ with ة, (tropical:) A woman devoid of every good quality. (K, TA.) — — IF says that the ل in بَلْقَعٌ is augmentative. (TA.) بَلْقَعَةٌ: see بَلْقَعٌ, in four places. بَلْقَعِيٌّ An arrow, or a spear-head, bright, or free from rust, in the point. (K.) صَلَنْقَعٌ بَلَنْقَعٌ is an expression applied to A road [as though meaning made bare by the feet of men and beasts]. (I 'Abbád, K.) بلن بَلَّانٌ: see art. بل. بله 1 بَلِهَ, (S, Msb, K,) aor. بَلَهَ, (Msb, K,) inf. n. بَلَهٌ, (S, * Msb, K, * TA,) [and irregularly بَلَاهَةٌ and بُلْهُنِيَةٌ, (see بَلَهٌ, below,)] He was, or became, أَبْلَه [q. v.]; as also ↓ تبلّه; (S, K;) and ↓ ابتله: (TA:) or he was, or became, weak in intellect. (Msb.) — — Also He was unable to adduce his argument, proof, or evidence, (K, TA,) by reason of his heedlessness, and his smallness, or lack, of discrimination. (TA.) 3 مُبَالَهَةٌ The showing stupidity [in an action or in one's actions, i. e. the acting stupidly,] with any one. (KL.) [You say, بالههُ He acted stupidly, or in the manner of him who is termed أَبْلَه, with him.] 4 ابلههُ He found him, or knew him by experience, to be أَبْلَه [q. v.]. (K.) 5 تبلّه: see 1. — — And see 6. — — Also (tropical:) He journeyed, or proceeded, or pursued his way, without any sign of the road, or any track, to guide him, (Az, K, TA,) without following the right course, (Az, TA,) and without asking [to be directed]. (K, TA.) — — And (assumed tropical:) He prosecuted a search after a stray, or lost, beast. (JK, K.) 6 تباله He feigned بَلَه, or the attribute denoted by the term أَبْلَه: (S:) or he made use of that attribute [as a mask]; i . q. إِسْتَعْمَلَ البَلَهَ; as also ↓ تبلّه. (K.) 8 إِبْتَلَهَ see 1. بَلْهَ is an indecl. word with fet-h for its termination, like كَيْفَ, and means دَعْ [Let alone, or say nothing of]; (S;) [i. e.] it is a noun for دَعْ; indecl.; (Mughnee, K;) a verbal noun, meaning دَعْ and أُتْرُكْ; (IAth, TA;) and the noun that follows it, when it is thus used, is in the accus. case; (Mughnee, K;) i. e. it is indecl., with fet-h for its termination, when the noun following it is in the accus. case; so that you say, بَلْهَ زَيْدًا [Let alone Zeyd, or say nothing of Zeyd]; like as you say, رُوَيْدَ زَيْدًا: (IB, TA:) and it is also an inf. n. in the sense of التَّرْكَ; likewise with fet-h for its termination, but decl.; and when it is thus used, the noun that follows it is in the gen. case; (Mughnee, K;) or it is put in the place of an inf. n., meaning تَرْكَ [which is virtually the same as أُتْرُكْ and دَعْ], and is prefixed to a noun in the gen. case; so that you say, بَلْهَ زَيْدٍ, i. e. تَرْكَ زَيْدٍ [which is virtually the same as بَلْهَ زَيْدًا explained above; for تَرْكَ زَيْدٍ is originally أُتْرُكْ زَيْدًا تَرْكًا, like فَضَرْبَ الرِّقَابِ as in the Kur xlvii. 4 is originally فَاضْرِبُوا الرِّقَابَ ضَرْبًا]; (IAth, TA;) for in this case it cannot be regarded as a verbal noun,

since verbal nouns are not prefixed to other nouns, governed by them in the gen. case: (IB, TA:) and it is also a noun syn. with كَيْفَ [How?]; likewise with fet-h for its termination, indecl.; and when it is thus used, the noun that follows it is in the nom. case. (Mughnee, K.) A poet says, describing swords, (S, Mughnee,) namely, Kaab Ibn-Málik, (S,) تَذَرُ الجَمَاجِمَ ضَاحِيًا هَامَتُهَا بَلْهَ الأَكُفَّ كَأَنَّهَا لَمْ تُخْلَقِ [They leave the skulls with their crowns lying open to the sun (let alone, or say nothing of, the hands) as though they had not been created]: (S, Mughnee:) he says, when they cut, or cut off, the crowns, then let alone, or say nothing of, the hands (فَدَعِ الأَكُفَّ): i. e., they are more fit for cutting off the hands: (TA:) Akh says that بله is here in the place of an inf. n.; that it is as when you say, ضَرْبَ زَيْدٍ: but الاكفّ may be in the accus. case; so that the meaning may be دَعِ الأَكُفَّ: (S:) the verse is thus recited in two different ways: and also بَلْهَ الأَكُفُّ [how then must be the case of the hands?]. (Mughnee.) And hence the prov., تُحْرِقُكَ النَّارُ إِنْ تَرَاهَا بَلْهَ أَنْ تَصْلَاهَا, i. e. The fire will burn thee if thou see it from a distance: then let alone, or say nothing of, (فَدَعْ,) thy entering into it. (TA.) A strange instance occurs in the Saheeh of El-Bukhárее, in the explanation of the آلم of the chapter of السَّجْدَة [the 32nd ch. of the Kur]: he says, God says [by these three letters], أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذُنٌ سَمِعَتْ وَ لَا خَطَرَ عَلَى قَلْبِ بَشَرٍ ذُخْرًا مِنْ بَلْهِ مَا اطَّلَعْتُمْ عَلَيْهِ: (Mughnee, K: *) or ما أَطْلَعْتُهُمْ عَلَيْهِ: (so in some copies of the K:) thus بله is used as a decl. word, governed in the gen. case by من, and deviating from the three meanings [explained above]: (Mughnee, K:) but the reading commonly known is, على قلب بشر بَلْهَ مَ أَطْلَعْتُهُمْ عليه; and this is the reading in the work of J, [the S,] and in the Nh, and other lexicological works: (TA:) it has been explained by غَيْر; [so that the meaning of the sentence as first related above is, I have prepared for my righteous servants what eye hath not seen, nor ear heard, nor hath it occurred to the mind of man, as a treasure for the future, (obviously taken from Isaiah lxiv. 4, quoted by St. Paul in 1 Cor. ii. 9,) save, or except, that with which ye have become acquainted, or that with which I have acquainted them; and the same, with the omission of " as a treasure for the future, "is the meaning of the sentence as related in the S and Nh &c.;] (Mughnee, K;) i. e. سِوَى, as in the S; (TA;) and this corroborates, (Mughnee,) or is agreeable with, (K,) the opinion of those who reckon بله as an exceptive word: (Mughnee, K:) and as meaning أَجَلْ [app. a mistranscription for أَجْلِ; i. e., it has been explained also as meaning I have done all this because of my promise to them; (مِنْ أَجْلِ مَا أَطْلَعْتُهُمْ عَلَيْهِ because of that with which I have acquainted them;) and thus it may have been read by SM, for he has written اجل without any syll. signs; and has given no other ex. of بله in the sense here intended except one commencing with the words, بَلْهَ انى لَمْ أَخُنْ عَهْدًا, which may mean because I have not broken a covenant, or yea, verily I have not &c., accord. as we read أَنِّى or إِنِّى]: or as meaning كُفَّ [or rather كُفَّ عَنْ] and دَعْ [let alone, or say nothing of; but this explanation must relate to the sentence as given in the S and Nh]: (K, but omitted in an excellent copy of that work:) or, accord. to El-Ahmar, it means, in this trad. [as commonly known], كَيْفَ [how? which seems to be the least suitable of all these explanations]. (TA.) IAmb relates, on the authority of others, that بَلْهَ is also syn. with عَلَى: [but I think that this is a mistake, arising from a misunderstanding of what here follows:] Fr says that he who makes it to govern a gen. case regards it as used in the manner of عَلَى, and similar particles governing the gen. case. (TA.) — — مَا بَلْهَكَ means مَا بَالُكَ [What is thy state, or condition, or case?]: (K, TA:) or مَا لَكَ [which often has this meaning: see the letter ل]. (So in some copies of the K.) بَلَهٌ and ↓ بَلَاهَةٌ [both properly inf. ns.; see 1;] The attribute, or quality, denoted by the epithet أَبْلَهُ [q. v.]; (S, K;) i. e. heedlessness: (K:) or heedlessness of evil; (JK in explanation of the former, and K;) &c.; (K;) and ↓ بُلَهْنِيَةٌ signifies the same; and stupidity and languor. (JK.) بَلَهَآءُ: see أَبْلَهُ. بُلَهْنِيَةٌ, (K,) or بَلَهْنِيَةُ العَيْشِ, (JK,) or مِنَ العَيْشِ, (S,) (tropical:) An easy and a plentiful, (S, K, TA,) or a pleasant and heedless, (JK, TA, *) state, or condition, of life: (JK, S, K, TA:) from عَيْشٌ أَبْلَهُ [q. v.]: (Har p. 216:) the word بلهنية is rendered quasi-coordinate to the quinqueliteral-radical class by ا at the end, which is changed into ى because of the kesreh before it: (S in art. بلهن:) it is like رُفَغْنِيَةٌ and رُفَهْنِيَةٌ: IB says that it should be mentioned in art. بله, and means عَيْشٌ أَبْلَهُ; the ن and ى being augmentative, to render it quasicoordinate to خُبَعْثِنَةٌ: it is mentioned in the K [and S] in arts. بلهن and بله: (TA in art. بلهن:) the ن is augmentative accord. to Sb. (S in the present art.) One says, لَا زِلْتَ مُلَقًّى بِتَهْنِئَةٍ مُبَقًّى فِبِلَهْنِيَةٍ (tropical:) [Mayest thou not cease to be greeted with congratulation, and made to continue in an easy and a plentiful state of life]. (A, K.) — — See also بَلَاهَةٌ. بَلَهٌ: see أَبْلَهُ. Heedless: (K:) or heedless of evil (K, TA) by reason of his goodness: (TA:) or simple, foolish, or of little sense, without discrimination: (K:) or weak in intellect: (Msb:) accord. to En-Nadr, (TA,) one whose evilness is dead, (K, TA,) so that he is not cognizant of it: (TA:) good in disposition; having little cognizance, or understanding, of subtilties; or having little skill therein: (K:) or one whose predominant quality is freedom of the bosom, or heart, or mind, from evil affections; (S, K, TA;) and good opinion of men: (TA:) simple-hearted: (TK:) naturally disposed to goodness, and therefore heedless of evil, not knowing it: (T, TA:) or heedless with respect to the present world and its people and their corruptness and malevolence, but intelligent and skilled in the law with respect to that which is commanded and that which is forbidden: (Ah- mad Ibn-Hambal, TA:) fem. بَلْهَآءُ: (S, Msb, K: *) pl. بُلْهٌ: (S, Msb:) and ↓ بُلَهَآءُ, a pl., [as though the sing. were بَلِيهٌ,] signifies dull, stupid, or wanting in intelligence: but this is post-classical. (TA.) Hence, شَابٌّ أَبْلَهُ [A youth, or young man, who is heedless, &c.], because of his inexperience in affairs: the epithet is applied to a youth in like manner as freedom from care, or thought, and like as insanity, are attributed to him. (S.) And خَيْرُ أَوْلَادِنَا الأَبْلَهُ العَقُولُ (tropical:) [The best of our children is the heedless, &c., that has much intelligence]; (S, Msb;) a saying of Ez-Zibrikán Ibn-Bedr; (S;) meaning such as, by reason of his bashfulness, is like the ابله, (S, Msb,) so that he feigns heedlessness, and passes over things, (Msb,) though he has much intelligence; (S;) or such as is thought to be stupid, but, when examined, is found to be [very] intelligent. (IAth, TA in art. عقل.) And أَكْثَرُ أَهْلِ الجَنَّةِ البُلْهُ, a trad., meaning Most of the people of Paradise are the بُلْه [or heedless, &c.,] with respect to the present world, because of their being little concerned thereby, while they are intelligent with respect to the world to come; (S;) or they are thus termed because they are heedless of their affairs in the present world, and unskilful in the management thereof, and busy themselves with their affairs relating to the world to come. (TA.) — — بَلْهَآءُ, applied to a woman, Generous, strong-hearted, (مَزِيرَةٌ, for المَرِيرَةُ in the copies of the K is a mistake for المَزِيرَةُ, with زاى, TA, [app. here meaning bold,]) inexperienced in affairs, and simple, or unintelligent. (K, * TA.) ISh cites a poet as applying this epithet to a young girl with whom he had sported, and who acquainted him with her secrets, by reason of her inexperience, and want of cunning, not knowing what that implied against her. (TA.) — — Also, applied to a she-camel, (tropical:) That does not take fright, and flee from a thing, (ISh, A, K,) by reason of staidness, (ISh, K,) or heaviness, (A,) as though she were stupid. (ISh, A, K.) One does not say جَمَلٌ أَبْلَهُ. (ISh, TA.) — — شَبَابٌ أَبْلَهُ (tropical:)

Soft, or delicate, youth; (T, A, K;) as though he who enjoys it were heedless of nocturnal accidents or calamities. (A, K.) — — And عَيْشٌ أَبْلَهُ (tropical:) A soft, or delicate, or pleasant, or plentiful and easy, life: (K, TA:) or a life in which are few anxieties: (CK:) or a life in which are few griefs, or sorrows. (S.) [See also بُلَهْنِيَةٌ.] بلو 1 بَلَاهُ, (T, S, Mgh, Msb,) aor. بَلُوَ, (T, Msb,) inf. n. بَلَآءٌ, (S,) or this is a simple subst., and the inf. n. is بَلْوٌ, (T, Msb,) He (God) tried, proved, or tested, him, (T, S, Msb,) بِخَيْرٍ [by, or with, good], or بِشَرٍّ [by, or with, evil]; (Msb;) for God tries his servant (يَبْلُوهُ) by, or with, a benefit, to test his thankfulness; and by, or with, a calamity, to test his patience; (T;) [wherefore it often means He afflicted him;] as also ↓ ابلاهُ, (T, S, Msb,) inf. n. إِبْلَآءٌ; (T, S; [in both restricted to good; but in the Msb it seems to be common to good and evil;]) and ↓ ابتلاه: (T, S, M, Msb:) and بَلَوْتُهُ, inf. n. بَلْوٌ (S, M, K) and بَلَآءٌ, (M, K,) [but from what has been said above, it seems that the latter is used only when the agent is God, and that it is properly a simple subst.,] I tried, proved, or tested, him; (S, M, Mgh, * K;) as also ↓ اِبْتَلَيْتُهُ: (M, K:) each of these verbs implying two things; one of which is the learning the state, or condition, of the object, and becoming acquainted with what was unknown of the case thereof; and the other, the manifesting of the goodness or badness thereof; both of these things being sometimes meant, and sometimes only one of them, as when God is the agent, in which case only the latter is meant: (Er-Rághib, TA:) and ↓ التَّبَالِى, also, signifies the act of trying, proving, or testing. (S.) It is said in the Kur [xxi. 36], وَنَبْلُوكُمْ بِالشَّرِّ وَالخَيْرِ فِتْنَةً [And we try you by, or with, evil and good, by way of probation]. (TA.) And in the same [ii. 118], وَإِذِ ابْتَلَى إِبْرَاهِيمَ رَبُّهُ ↓ بِكَلِمَاتٍ [And when his Lord tried Abraham by certain words, meaning commands and prohibitions]. (TA.) And you say, ↓ لَا تُبْلِنَا إِلَّا بِالَّتِى هِىَ أَحْسَنُ [Try Thou not us save by those things that are best]; (T;) from a trad. (TA.) [See also 4 and 8 below.] — — [Hence,] بَلَوْتُهُ also signifies (tropical:) I smelt it. (T in art. بول, and A and TA.) — — [And بَلَاهُ He knew it, or became acquainted with it. (See بَالٍ.)] — — See also 4, in the latter half of the paragraph. — بَلِى, aor. بَلَوَ, inf. n. بِلًا, or بِلًى, [in the CK, erroneously, بَلًى,] and بَلَآءٌ, [in the CK, erroneously, بِلاء,] (T, S, M, Msb, K,) the former with kesr and the latter with fet-h, (T, S, Msb,) said of a garment, (T, S, M, &c.,) It was, or became, old, and worn out: (Msb:) belonging to the present art. and to art. بلى. (M.) [The inf. n., used as a subst., signifies Wear; attrition; wear and tear: see an ex. in a hemistich cited near the end of the first paragraph of art. الا, where a dwelling is likened to a garment.] — — Also said of a plant [as meaning It became old and withered, or wasted]. (K in art. عنث, &c.) — — And of a corpse, meaning It became consumed by the earth. (Msb.) — — And of a bone, meaning It became old, and decayed; syn. رَمَّ. (S and K &c. in art. رم.) — — And of a man's reputation, meaning (assumed tropical:) It became worn out of regard or notice. (TA in art. دثر.) — — And [hence,] بَلِيَتْ, (M,) or بُلِيَتْ, (K,) She (a camel, M, K, or a mare, or beast of the equine kind, M) was, or became, a بَلِيَّة; i. e., was tied at her dead master's grave (M, K) without food or water (M) until she died (M, K) and wasted away. (M in art. بلى.) 2 بَلَّوَ see 4, in six places, in the latter half of the paragraph. 3 لَا أُبَالِيهِ is from البلآء, [inf. n. of بَلَاهُ,] so that it signifies [properly] I shall not, or I do not, care for him, mind him, heed him, or regard him, so as to share with him my trial and his trial: (Ham p. 94:) [and hence,] one says thus, (S, Mgh, Msb,) or مَا أُبَالِيهِ, (M, K,) and لَا أُبَالِيهِ, (Mgh, Msb,) or مَا أُبَالِى بِهِ, (MF, TA,) but the verb is more chastely made trans. without the preposition بِ, (A, TA,) inf. n. مُبَالَاةٌ (M, Mgh, Msb, K) and بِلَآءٌ (M, K, TA [in the CK, erroneously, بَلاء]) and بَالَةٌ (T, S, M, Mgh, Msb, K,) said by some to be a quasi-inf. n. and by others to be an inf. n., (MF, TA,) [in the T it is said to be a subst., from المُبَالَاةُ,] originally بَالِيَةٌ, like عَافِيَةٌ from عَافَاهُ, (T, S, Mgh, Msb,) and بَالٌ, [which is more strange,] (M, K,) meaning [merely] I shall not, or I do not, care for, mind, heed, or regard, him, or it; (S, Mgh, Msb, K;) I shall not be, or I am not, disquieted by him, or it: (Mgh, Msb:) or, as some say, لَا أُبَالِيهِ is formed by transposition from لَا أُبَاوِلُهُ, from البَالُ, i. e. I will not, or I do not, cause him, or it, to move, or occur to, my mind; nor give, or pay, any attention to him, or it: (Z, TA: [and the like is said in the T:]) or the proper [or literal] meaning is, I will not, or I do not, contend with him for superiority in goodness, or excellence, by reason of my little care, or regard, for him: (Mgh:) or it was employed to denote the contending with another for superiority in glory, or excellence, as will be shown by the citation of a verse in the latter portion of this paragraph; and then, in consequence of frequency of usage, came to denote contempt, or mean estimation: (Ham p. 31:) or its original meaning is, I will not, or I do not, strive with him to be first; neglecting him, or leaving him to himself; from تَبَالَى القَوْمُ as explained below; see 6. (Msb.) It is said in a trad., لَا يُبَالِيهِمُ اللّٰهُ بَالَةً, or, accord. to one reading, لَا يُبَالِى بِهِمْ بَالَةً, meaning God will not hold them to be of any value or weight. (TA.) And in another, هٰؤُلَآءِ فِى الجَنَّةِ وَلَا أُبَالِى وَهٰؤُلَآءِ فِى النَّارِ وَلَا أُبَالِى, said to mean [These will be in Paradise, and] I shall not disapprove; [and these will be in the fire of Hell,] and I shall not disapprove. (Az, TA.) And one says, لَا أُبَالِى مَا صَنَعْتَ [I shall not, or I do not, care for what thou didst, or hast done]. (IDrd, TA.) And مَا أُبَالِى أَقُمْتَ أَمْ قَعَدْتَ [I care not whether thou stand or sit]: and مَا أُبَالِى بِقِيَامِكَ وَعَدَمِهِ [I care not for thy standing and thy not doing so]. (Mughnee in art. ا.) And مَا بَالَيْتُ بِهِ (AZ, Msb, TA) I did not care for, mind, or regard, him, or it. (TA.) And بَالَى بِالشَّىْءِ [He cared for the thing; or] he was disquieted by the thing. (T.) The verb is sometimes thus used, in an affirmative manner; (Ham p. 94; [and the like is said in the TA;]) though some say that it is not; (Msb;) but it is not unless it occurs with a negative in the former part of the sentence or in the latter part thereof; as when one says, مَا بَالَى بِكَ صَدِيقُكَ وَلٰكِنْ بَالَى عَبْدُكَ [Thy friend cared not for thee, but thy slave cared]; and as in the saying of Zuheyr, لَقَدْ بَالَيْتُ مَظْعَنَ أُمِّ أَوْفَى وَلٰكِنْ أُمُّ أَوْفَى لَا تُبَالِى [Verily I cared for the departure of Umm-Owfà, but Umm-Owfà cares not]. (Ham p. 94.) One says also, لَمْ أُبَالِ and لَمْ أُبَلْ [I did not care, &c.]: (T, S, M, Mgh, Msb, K: [but in the CK the latter of these is omitted:]) in the latter the ا [of prolongation] is suppressed for the purpose of alleviating the utterance, like as ى is suppressed in the inf. n. [or quasi-inf. n.] بَالَةٌ, (S, Mgh, Msb,) originally بَالِيَةٌ, (S, Msb,) and in لَا أَدْرِ: (S:) or the ا is suppressed in this case to avoid the concurrence of two quiescent letters; (Kh, Sb, M, IB;) not for the purpose of alleviating the utterance; (IB, TA;) for this is done because the ل is made quiescent. (Kh, Sb, M.) And, accord. to Kh, (Sb, M,) some of the Arabs say, لَمْ أُبَلِهِ [I did not care for him, or it], (Sb, M,) or لَمْ أُبَلِ, [in the CK, erroneously, لم اَبَلْ,] with kesr to the ل; (K, TA;) [for لم أُبَالِهِ, or لم أُبَالِ;] only suppressing the ا, as they do in عُلَبِطٌ [for عُلَابِطٌ]. (Sb, S, M.) — — IAar says that بَالَى, inf. n. مُبَالَاةٌ, is like ↓ أَبْلَى meaning He exerted himself in a description of a war, or battle, or of generous conduct; as when one says, أَبْلَى ذٰلِكَ اليَوْمَ بَلَآءً حَسَنًا [He exerted himself well, that day, in a description of war, &c.]: and he cites the following verse [to which reference has been made above]: وَأَنْتَ قَدْمَتَّ مِنَ الهُزَالِ [What hath happened to me that I see thee standing exerting thyself in a description of generous qualities, when thou hast become like one dead by reason of leanness?]: he says that he [the poet] heard him [whom he thus addresses]

saying, "We have eaten and we have drunk [with guests], and we have done [such and such things]; " enumerating, or recounting, generous qualities or actions, and lying in doing so: (T, TA:) in another place he says that تُبَالِى means looking to see which of them [or of thee and others] is best in بال [i. e. state, or condition], while thou art dying: (TA:) he says, also, that بَالَاهُ, inf. n. مُبَالَاةٌ, signifies he contended with him for superiority in glory, or excellence; (T, TA; *) and [it is said that] تبالى in the verse here cited means thus contending; syn. تُفَاخِرُ: (Ham p. 31:) and accord. to IAar, بَالَاهُ also signifies he contended with him in contradiction. (T, TA.) 4 ابلاهُ, inf. n. إِبْلَآءٌ: see 1, in two places. — — [Hence,] ابلاهُ اللّٰهُ إِبْلَآءً حَسَنًا, (T,) or بَلَآءً حَسَنًا, (S,) God did to him a good deed. (T.) [And hence,] it is said in the Kur [viii. 17], وَلِيُبْلِىَ المُؤْمِنِينَ مِنْهُ بَلَآءً حَسَنًا (TA) And that He might confer upon the believers a great benefit, or favour, or blessing: (Bd:) or a good gift; meaning spoil. (Jel.) And أَبْلَيْتُهُ مَعْرُوفًا [I conferred upon him a favour, or benefit]. (S.) Zuheyr says, جَزَى اللّٰهُ بِا لإِحْسَانِ مَا فَعَلَا بِكُمْ وَأَبْلَاهُمَا خَيْرَ البَلَآءِ الَّذِى يَبْلُو (T, * S,) meaning, الذى يَبْلُو بِهِ عِبَادَهُ, (T,) or الذى يَخْتَبِرُ بِهِ عِبَادَ, (S,) i. e. [May God recompense with beneficence what they two have done to you,] and do to them two the best of the deeds wherewith He tries [the thankfulness of] his servants. (T.) — — ابلاهُ also signifies He made him to swear; [as though he tried his veracity by so doing;] (M, K;) or so ابلاهُ يَمِينًا. (TA.) [See also 8.] — — And He swore to him: (M, K:) or this, (TA,) or ابلاهُ يَمِينًا, [as above,] (T, S,) he swore [or swore an oath] to him, and thereby soothed, or placated, his mind. (T, S, * TA.) — — And hence, (TA,) He informed him, acquainted him, or told him. (IAar, M, K, TA.) — — [And hence, He manifested it; revealed it; made it manifest, apparent, evident, clear, or plain; whence a phrase in a verse cited voce مُضْمَرٌ; and the phrase] مَا لَمْ يُبْلِ العُذْرَ, i. e. As long as he does not manifest, show, or make apparent, the excuse: but the verb [in this sense] is originally doubly trans.: one says, أَبْلَيْتُ فُلَانًا عُذْرًا, meaning I manifested to such a one an excuse so that I was not to be blamed after it; properly signifying I made such a one to be acquainted with my excuse, and to know the manner thereof; (Mgh;) and thus it is explained in the A: (TA: [in like manner, also, it is explained in the T:]) [or] ابلاهُ عُذْرًا signifies He gave him an excuse which he accepted: (M, K:) and in like manner, ابلاهُ جُهْدَهُ [He gave him his endeavour, or energy, in an acceptable manner]; and نَائِلَهُ [his gift]. (M.) Hence, ابلى عُذْرَهُ signifies also He strove, laboured, or exerted himself, [and thus manifested his excuse,] in work. (Mgh.) And hence, ابلى فِى الحَرْبِ He manifested, or showed, his might, valour, or prowess, in war, or fight, [and he strove, laboured, or exerted himself, therein, (عُذْرَهُ being understood,)] so that men proved him and knew him. (Mgh.) See also 3, where another explanation of ابلى is given, in the latter portion of the paragraph. — ابلى الثَّوْبَ [He wore out the garment;] trans. of بَلِىَ; (T, S, M, K;) as also ↓ بَلَّاهُ; (M, K;) belonging to the present art. and to art. بلى. (M.) One says to the مُجِدّ [i. e. him who makes, or puts on, a new garment], أَبْلِ وَ يُخْلِفُ اللّٰهُ [Wear out thy garment, and God will replace it with another; or, may God replace &c.]. (S.) And أَبْلِ وَ أَجِدَّ وَاحْمِدِ الكَاسِى Wear out, and make new, [or put on new,] and praise the Clother [meaning God]. (S in art. جد.) — — [Hence,] السَّفَرُ ↓ بَلَّاهُ [Journeying, or travel, wore him, or wasted him]; namely, a man; (M, K; but in the copies of the latter, ↓ بَلَاهُ [which I think an evident mistranscription];) as also ↓ بلّى عَلَيْهِ; and ابلاهُ: (M:) and so الهَمُّ [anxiety], (M, K,) and the like, (M,) and التَّجَارِبُ [tryings, or trying events]: (K:) and ابلاها السَّفَرُ (T, S) or ↓ بلّاها (thus in a copy of the S) [journeying, or travel, wore her, or wasted her]; namely, a she-camel. (T, S.) El-'Ajjáj says, وَالمَرْءُ يُبْلِيهِ بَلَآءَ السِّرْبَالْ كَرُّ اللَّيَالِى وَاخْتِلَافُ الأَحْوَالْ [And man, the returning of the nights time after time, and the alternation of states of being, wear him out as the wearing out of the shirt]: (S, M: *) he means, إِبْلَآءَ السِربَال, or فَبَلِىَ بَلَآءَ السِّرْبَال. (M.) And Ibn-Ahmar says, لَبِسْتُ أَبِى حَتَّى تَمَلَّيْتُ عُمْرَهُ وَبَلَّيْتُ أَعْمَامِى وَ بَلَّيْتُ خَالِيَا he means I lived the period that my father lived [so that I had long enjoyment of his life, and I outwore my paternal uncles, and I outwore my maternal uncle]: or, as some say, I lived with my father for the length of his life &c. (M, TA. * [In the latter, ↓ تَبَلَّيْتُ is put in the place of تَمَلَّيْتُ; and hence it is there said that تَبَلَّاهُ is like بَلَّاهُ: but I think that تبلّيت is a mistranscription.]) — — أَبْلَيْتُ and ↓ بَلَّيْتُ also signify I bound the foreshank of a she-camel to her arm at the grave of her [dead] master, and left her without food or water until she died; or I dug for her a pit, and left her in it until she died. (S, TA. [See بَلِيَّةٌ, and مُبَلًّى.]) 5 تَبَلَّوَ see 4, near the end of the paragraph. 6 التَّبَالِى [inf. n. of تَبَالَى]: see 1. — تبالى القَوْمُ The people, or company of men, vied, or strove, one with another, in hastening to a little water, and drew from it. (Msb.) 8 ابتلاهُ: see 1, in three places. [Hence, أُبْتُلِىَ بِكَذَا (vulg. اِبْتَلَى) He was tried, proved, or tested, by, or with, such a thing; generally meaning he was afflicted thereby, or therewith; as, for instance, by, or with, a disease.] — — Also He asked, or sought, or desired, of him information, or news, or tidings. (M, K.) And ابتلى signifies also He conjured, or adjured, and asked if any had knowledge; syn. اِسْتَحْلَفَ and اِسْتَعْرَفَ [explained by what here follows]. (M, K, TA. [In the CK, both the verb and the explanation are here wrong: the former is written أَبْلِىَ; and the latter, اسْتُحْلِفَ و اسْتُعْرِفَ.]) A poet says, تَبَغَّى أَبَاهَا فِى الرِّفَاقِ وَ تَبْتَلِى وَ أَوْدَي بِهِ فِى لُجَّةِ البَحْرِ تَمْسَحُ [She seeks for her father among the travellingcompanions, and conjures, or adjures, and asks. if any have knowledge, when a crocodile has destroyed him in the depth of the great river: تَبَغَّى is for تَتَبَغَّى]: he means that she says to them, "I conjure you, or adjure you, by God, (نَاشَدْتُكُمْ اللّٰهَ,) [tell me,] do ye know any tidings of my father? " (M, TA.) But Aboo-Sa'eed says that تبتلى here means tries, proves, or tests; and that الإِبْتِلَآءُ signifies the trying, proving, or testing, whether by an oath or otherwise. (TA.) — — [Also He desired it; he sought it.] It is said in a trad., النَّذْرُ مَا ابْتُلِىَ بِهِ وَجْهُ اللّٰهُ, i. e. [The vow that a man makes to be binding, or obligatory, on himself is that whereby the recompense of God] is desired, or sought. (TA.) — — And He chose him, made choice of him, or elected him. (Sh and T, from a trad.) 12 اِبْلَوْلَى It (herbage) became tall, so that the camels were able to avail themselves of it. (K.) بِلْوُ سَفَرٍ, (T, S, M, A,) with kesr to the ب, (S,) and بِلْىُ سَفَرٍ, (S, A,) Worn, or wasted, by journeying, or travel; applied to a she-camel, (T, S, M, A,) and in like manner to a man, and to a he-camel: (M:) and بِلْىُ أَسْفَارٍ (M, K) and بِلْوُ أَسْفَارٍ, (K, TA,) with kesr to the ب in both, (TA, [in the CK written with fet-h,]) a man worn, or wasted, by journeyings, or travels, and anxiety, (M, K, *) and the like, (M,) and tryings, or trying events: (K:) pl. أَبْلَآءٌ. (S, M.) And بِلْوُ شَرٍّ and بِلْىُ شَرٍّ [both written in the CK with fet-h to the ب] A man having strength, or power, to endure evil; tried, proved, or tested, thereby: (M, K:) and in like manner, بِلْوُ خَيْرٍ and بِلْىُ خَيْرٍ [tried, &c., by good, or prosperity]. (TA.) And إِنَّهُ لِبِلْوٌ مِنْ أَبْلَآءِ المَالِ and بِلْىٌ [both written in the CK with fet-h to the ب as before] Verily he is one of those who manage, or tend, camels, or the like, well. (M, * K, * TA.) The ى in بِلْى, in all these instances, is originally و, changed into ى because of the kesreh, and the weakness of the intervening letter, ل; as is the case in عِلْيَةٌ: so says IJ. (M.) بَلَى: see art. بلى. بَلْوَةٌ: see what next follows. بِلْيَةٌ: see what next follows. بَلْوَي: see what next follows. بَلَآءٌ (T, S, Msb) and ↓ بَلْوَى (T, S, M, Msb, K) and ↓ بَلِيَّةٌ (S, M, Msb, K) and ↓ بِلْوَةٌ, (S, M, K,) with kesr, (S, K,) and ↓ بِلْيَةٌ, (so in a copy of the S, beside the third,) thus in the handwriting of Aboo-Zekereeyà, in the place of the third, (TA,) substs. (T, M, Msb, K) from بَلَاهُ اللّٰهُ, (T,

Msb,) or from إِبْتَلَاهُ اللّٰهُ, [which is the same in meaning,] (M,) or from بَلْوْتُهُ, (K,) are one [in their signification; which is A trial, as meaning a probation, or a test; and as meaning particularly a trouble or an affliction of any kind by which one's patience or any other grace or virtue is tried, proved, or tested]; (S;) and the pl. (S, TA) of ↓ بَلِيَّةٌ (TA) is بَلَايَا, of the measure فَعَائِلُ changed to فَعَالَى: (S, TA:) [or] بَلَآءٌ is [properly, or originally,] an inf. n., (S, M, K,) and signifies the act of trying, proving, or testing, by, or with, good, and by, or with, evil: (S, M:) it is evil and good: (T, M: *) a trial, or an affliction, (T, K,) which is its original meaning; (T;) and a [probationary] benefit, favour, or blessing, (T,) or a [probationary] gift; (K;) the former of these requiring patience, and the latter being the greater of the two [as being commonly the more dangerous to the soul]; (TA;) [but the latter meaning is generally indicated only by the addition of an epithet: thus] بَلَآءٌ حَسَنٌ means a great benefit, or favour, or blessing, of God; (Bd in viii. 17;) or a good gift of God: (Jel ibid.:) بَلَآءٌ also means grief; as though it tried the body: (Er-Rághib, K:) and the imposition of a difficult, or troublesome, thing; a requirement; an exaction; because it is difficult, or distressing, to the body; or because it is trying. (K.) بَلَآءِ (like قَطَامِ, S, K) is syn. with البَلَآءُ: (S, M, K:) occurring in the saying, نَزَلَتْ بَلَآءِ عَلَى الكُفَّارِ [Trial, or affliction, befell the unbelievers]: (S, M, * K: *) mentioned by El-Ahmar, as heard by him from the Arabs. (S.) بِلَآءٌ, like كِتَابٌ in form, [is an inf. n. of 3, q. v.: — and also signifies] Anxiety respecting which one talks to himself, or soliloquizes. (Msb. [Compare a meaning of بَلَآءٌ, above.]) بَلِيٌّ: see the paragraph next following; last sentence. بَلِيَّةٌ: see بَلَآءٌ, in two places. — Also A she-camel that has her fore shank bound to her arm at the grave of her master, and is left without food until she dies: (T:) or a she-camel, (M in arts. بلو and بلى, and K,) or a mare, or beast of the equine kind, (M in art. بلو,) that is bound at the grave of her master, (M, K,) he being dead, and is left without food or water (M) until she dies (M, K) and wastes away; for they used to say that her master would be raised from the dead upon her: (M:) or a she-camel which, in the Time of Ignorance, had her fore shank bound to her arm at the grave of her master, and was left without food or water until she died: or for which was dug a pit, wherein she was left until she died: for they used to assert that men would be raised from the dead riding upon the بَلَايَا, [pl. of بَلِيَّةٌ in the sense above explained, (T, TA,)] or walking if their beasts whereon they rode were not bound, with the head turned backwards, at their graves: (S:) or a cow, or she-camel, or sheep, or goat, which, in the Time of Ignorance, they used to hamstring, or slaughter, at the grave: so in a trad. (TA.) Suh says that this custom proves that, in the Time of Ignorance, they held the doctrine of the resurrection of the body: but they who held it were the fewer number. (TA.) It is said that بَلِيَّةٌ is originally ↓ مُبْلَاةٌ or ↓ مُبَلَّاةٌ. (TA.) Et-Tirimmáh says, مَنَازِلُ لَا تَرَى الأَنْصَابَ فِيهَا وَلَا حُفَرَ المُبَلَّى لِلْمَنُونِ [Places of abode in which thou wilt not see the stones, or other things, that have been set up to be worshipped, nor the pits of the beast left by the grave of the master to die]; meaning places of abode of the people of El-Islám, exclusively of the pagans. (S.) IAar says that ↓ بَلِيٌّ and بَلِيَّةٌ signify Such as is wearied, or jaded, and emaciated, and dying. (TA.) بَالٍ [act. part. n. of بَلَاهُ; Trying, proving, or testing. — — And hence,] Knowing, or being acquainted [with a thing]; as in the phrase, جَعَلْتُهُ بَالِيًا بِعُذْرِى I made him to be acquainted with my excuse, and to know the manner thereof. (Mgh.) — Also Old, and wearing out [or worn out]; applied to a garment. (Msb.) — — [Hence,] بَالِيَاتٌ is used as meaning The places of tents. (Ham p. 492.) مُبْلَاةٌ, fem. of مُبْلًى: see بَلِيَّةٌ. مُبَلًّى, and its fem. مُبَلَّاةٌ: see بَلِيَّةٌ. مُبَلِّيَاتٌ Women that stand around a man's riding-camel [which they bind, or place in a pit, by his grave, to die of hunger and thirst,] when he has died or been slain, wailing for him. (T, S. *) You say, قَامَتْ مُبَلِّيَاتُ فُلَانٍ يَنُحْنَ عَلَيْهِ [The women that bound, or placed, the بَلِيَّة by the grave of such a one stood around it wailing for him]. (T, S.) بلور بِلَّوْرٌ (M, Msb, K) and بَلُّورٌ (Msb, K) and بِلْوَرٌ, (K,) or the last only, (IAar, T,) [a coll. gen. n., signifying Crystal;] the kind of stone called مَهًا, (M,) which shines by reason of its whiteness and clearness; (TA in art. مهو;) a well-known kind of stone, the best of which is brought from the islands of the Zinj (الزِّنْج); (Msb;) a well-known kind of precious stone, (K, TA,) white and transparent: (TA:) [Golius says, but I know not on what authority, if on any better ground than the resemblance of the name, "Græc.βήρυλλο �, beryllus, lapidis genus: de quo vide Plin. xxxvii. 5: aut potius, quo illum lapidem adulterari idem scribit, crystallum: "] n. un. with ة: (M:) some say that it is a kind of glass [or factitious crystal; what we term crystal-glass; and to this the word is commonly applied in the present day; though still also applied to rock-crystal]. (TA.) بلى 1 بَلِيَ: see art. بلو. 4 ابلى الثَّوْبَ: see art. بلو. بِلْىٌ and بِلْىُ سَفَرٍ: see art. بلو &c.: see art. بلو. بَلَى is a particle; (S, Msb, Mughnee;) contr. of لَا: (S:) not a noun: (Sb, S:) it is a replicative; (S, Mughnee;) an affirmative of what is said [in that to which it is a reply]; (S, Msb;) [with very few exceptions] relating only to a negation, which it annuls: (Msb, Mughnee:) the final letter is a radical: or, accord. to some, the word is originally بَلْ, [after which an affirmation is to be understood,] and the final letter is augmentative: and some of these say that this letter is a denotative of the fem. gender, because it is [often] pronounced with imáleh. (Mughnee.) It is a reply to an interrogation in which is a negative, (T, M, Msb, Mughnee, K,) and affirms what is said to thee [in that interrogation]; (M, K;) whether it be an interrogation in the proper sense, (Mughnee,) as when you say to another, أَلَمْ تَفْعَلْ كَذَا [Didst thou not such a thing?], and he replies, بَلَى [meaning Yes, or yea, or ay, I did], (T,) or as when one says, أَلَيْسَ زَيْدٌ بِقَائِمٍ [Is not Zeyd standing?], and you reply, بَلَى [Yes, he is]; or be meant to convey reproof, (Mughnee,) as in the Kur [lxxv. 3 and 4], أَيَحْسَبُ الإِنْسَانُ أَنْ لَنْ نَجْمَعَ عِظَامَهُ بَلَى [Doth man think that we will not collect his bones? Yes], (Msb, Mughnee,) i. e., we will collect them; (Msb;) or be meant to make a person confess, or acknowledge, a thing, (Mughnee,) as in the Kur [vii. 171], أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى [Am I not your Lord? They said, Yea]. (M, Mughnee.) It is also a reply to a simple negation, (Msb, Mughnee,) as when I say, مَا قَامَ زَيْدٌ [Zeyd did not stand, or has not stood], and you reply, بَلَى as an affirmative [meaning Yes, he did, or he has]. (Msb.) It occurs in the Kur [xxxix. 60], where it is said, بَلَى قَدْ جَآءَتْكَ آيَاتِى [Yea, my signs have come to thee], preceded by that which is not literally a negation, but which has the force of a negation; for the preceding saying, لَوْ أَنَّ اللّٰهَ هَدَانِى [If God had directed me aright, or would that God &c.], is like the saying, مَا هُدِيتُ [I was not directed aright]. (M.) It also occurs in the books of traditions, in some instances, as a reply to an interrogation without a negative; but these instances are rare, and not to be followed in rendering revelation. (Mughnee.) Az says that when a man says to another, أَلَا تَقُومُ [Wilt thou not stand?], and the latter replies, بَلَى, he means بَلْ أَقُومُ [Nay, I will stand], adding the alif [written ى] to make the pause good; for if he said, بَلْ, the other would expect something more to be said after it. (TA.) It is said that the pronunciation termed imáleh is allowable in the case of بَلَى; and if so, its final radical letter is ى: and some of the grammarians say that this pronunciation of بلى is because, by reason of its completeness and independence of meaning, so that it

requires nothing after it, it resembles independent nouns, in the cases of which this pronunciation is allowable. (M.) بَلِيَّةٌ and بَلِيٌّ and بَلِيَّةٌ: see art. بلو. بم بَمٌّ [The bass in music; used in this sense in the present day: or particularly the bass notes of the lute: in this sense F seems to have understood the saying of ISd that] the بَمّ of the lute is well known: (M, K: [in the CK, البَمَّ مِنَ العُوْدِ او الوَتَرِ الخ is erroneously put for البَمُّ مِنَ العُوْدِ م أَوِ الوَتَرُ الخ:]) or (so in the K) it is the thick [or bass] chord of the lute: (S, K:) the word is foreign: (M:) [in Persian بَمّ:] Az says that it is not Arabic. (TA.) بُمٌّ i. q. بُومٌ, q. v. (K.) 1 بن بَنّفـ3َ see 4. 2 بنّن, (K,) inf. n. تَبْنِينٌ, (TA,) He tied a sheep, or goat, in order to fatten it: (K:) from بَنَّ بِالْمَكَانِ. (TA.) 4 ابنّ بِالْمَكَانِ, (T, S, M, Msb, K,) inf. n. إِبْنَانٌ; (Lth, T;) and ↓ بَنَّ بِهِ, aor. يَبِنُّ, (M, K,) inf. n. بَنٌّ; (M, TA;) but As allows only the former verb; (M, TA;) He remained, continued, stayed, dwelt, or abode, in the place; (T, S, M, Msb, K;) he kept, or clave, to the place. (Lth, T, TA.) Accord. to Z, it is a tropical meaning, from the بَنَّة [i. e. odour] of the camels or cattle [of a stationary people]. (TA.) — — And أَبَنَّتِ السَّحَابَةُ (assumed tropical:) The cloud remained, or continued raining, (M, TA,) some days, (TA,) and kept its place. (M.) 5 تبنّن He acted, or proceeded, deliberately, not hastily. (T, TA.) An Arab of the desert said to Shureyh, on his desiring to pronounce judgment against him hastily, تَبَنَّنْ, meaning Act thou deliberately, not hastily. (T.) بَنْ is a dial. var. of بَلْ, (M, K,) and so is لَا بَنْ of لَا بَلْ; or, as some say, formed by substitution [of ن for ل; not peculiar to any dialect]. (M.) One says, بَنْ وَاللّٰهِ لَا آتِيكَ [Nay, by God, I will not come to thee]: Fr says that it is of the dial. of Benoo-Saad and Kelb; and that he had heard the Báhilees say, لَا بَنْ, meaning لَا بَلْ [or بَلْ]: but IJ says, I do not trace up بَنْ [to any authority] as being an independent word of a particular dialect. (TA.) — [بُنُ and بَنِ and بَنَ, for ابْنُ &c.: see art. بنى.] بُنٌّ [Coffee-berries, whether green or roasted, whole or reduced to powder by pounding or grinding;] expl. in the K as شَىْءٌ يُتَّخَذُ كَالمُرِّىِّ [a certain thing that is taken like the condiment termed مُرِّيّ, which is used to give relish to food or to quicken the appetite]; Ibn-Es-Sim'ánee says, هُوَشَىْءٌ فِى الكَوَامِيخِ [app. meaning it is a thing reckoned among what are termed كواميخ, pl. of كَامَخٌ, which signifies the same as مُرِّىٌّ, for it seems that فى is here used in the sense of مِنْ, or it may be a mistranscription for مِنْ]; the physician Dáwood says, it is the produce of certain trees in El-Yemen; the berries thereof are put into the earth in آذَار [the Syrian month corresponding to March, O. S.], and it increases, and is gathered in أَبِيب [the Coptic month commencing on the 25th of June, O. S.; the 7th of July, N. S.]; it grows to the height of about three cubits, on a stem of the thickness of the thumb, and has a white flower, which is succeeded by a berry like the hazel-nut; sometimes it is cut like beans; and sometimes, when it is divested of its covering, it divides into two halves: it has been proved to be good for alleviating humidities, and cough, and phlegm, and defluxions, and for opening obstructions, and causing a flow of the urine: when roasted, [and pounded or ground,] and well cooked, [i. e. boiled in water,] it is now commonly known by the name of قَهْوَة. (TA.) [Golius, I think, has misunderstood the explanation of this word in the K: after having given that explanation, and rendered it by " res quæ sumitur instar المرى Múrriji," he adds, "Pers. ابكامه Abcâma dictæ: hæc sorbitio est rei ex hordeo et frumento paratæ multa cura et arte, quam Malajesa et Halimæus describunt. " He then mentions the signification of coffee-berries as a second and distinct meaning.] بِنٌّ A place having a fetid odour. (Fr, T, K.) — It also signifies طِرْقٌ مِنَ الشَّحْمِ (T, K) and السِّمَنِ (K, TA: in the CK السَّمْنِ:) [said in the TA to mean قُوَّةٌ مِنْهُمَا, i. e. Strength arising from fat and from fatness: but I think that وَالسِّمَنِ has been added in the K in consequence of a misunderstanding, and that the meaning is a layer of fat; this meaning seeming to be indicated by the ex. here following, and corroborated by significations of several conjugates of طِرْقٌ, as طَرِيقَةٌ and طَرَقٌ and طِرَاقٌ &c.] One says (T, K) of a beast (دَابَّة) when it has become fat, (T,) رَكِبَهَا بِنٌّ عَلَى بِنٍّ (T, K *) and طِرْقٌ عَلَى طِرْقٍ (T) [clearly I think, meaning Layer upon layer, of fat, has accumulated upon it.] بَنَّةٌ A sweet, or pleasant, odour; (As, AA, T, S, M, K;) such as that of the apple (T, M) and the like, (M,) or the quince: (T:) Sb says that it is a name for a sweet, or pleasant, odour, like خَمْطَةٌ: (M, * TA:) and an unpleasant odour; (As, T, S;) a fetid odour; (M, K;) whence بَنَّةُ الغَزْلِ [the odour of the yarn] occurring in a saying of 'Alee, respecting a weaver; (M;) which shows that A'Obeyd erred in asserting it to have only the first of the foregoing significations; (IB, TA;) which Suh, in the R, assigns also to ↓ بُنَانَةٌ: (TA:) the odour of sheep, or goats, (S, M,) or of camels or cattle; (Z, TA;) and of the dung of gazelles; (S, K;) and of the lodging-places of sheep or goats and of oxen or bulls or cows and of gazelles: (T, M:) and sometimes the lodgingplaces themselves, of sheep or goats: (M, TA:) pl. (in all the senses, M) بِنَانٌ. (T, S, M, K.) بُنِّىٌّ A seller of بُنّ [or coffee-berries]. (TA.) — Also, [vulgarly pronounced بِنِّى,] A species of fish; (K;) [the cyprinus Bynni of Forskål; described by him in his Descr. Anim. p. 71;] it is white, and is the best kind [of fish], and abundant in the Nile. (TA.) بَنَانٌ The fingers; syn. أَصَابِعُ: (M, Msb, K:) but whether it means peculiarly the اصابع of the hand, or those of the foot also, [i. e. the toes,] is disputed: (TA:) or the ends, or extremities, thereof: (S, M, Msb, K:) said to be so called because by their means are ordered those circumstances whereby man continues in existence; from أَبَنَّ بِالْمَكَانِ: (Msb:) mentioned in the Kur viii. 12 because therewith one fights, and defends himself: (Er-Rághib, TA:) or it there signifies all the limbs, or members, of the body: (Aboo-Is-hák, M:) or the fingers, or toes, and any other parts of all the limbs, or members: (Zj, TA:) or it means in the Kur the شَوَى; (Lth, T, TA;) so in lxxv. 4; (M;) i. e. the arms or hands and the legs or feet: (Lth, T, TA:) accord. to El-Fárisee the meaning of the words in the Kur lxxv. 4 is, we are able to make their extremities like those of the camel, so that they should not profit by them in handicraft: (M, TA:) the n. un. is with ة; (Lth, T, S, M, K;) meaning, accord. to Lth, a single إِصْبَع [i. e. finger, or toe]; or, accord. to AHeyth, the whole اصبع; or, as some say, the highest عُقْدَة [or joint] of the اصبع: (T:) the pl. of pauc. is بَنَانَاتٌ; but a pl. of mult. is sometimes used as one of pauc.; and hence the saying of the rájiz, خَمْسَ بَنَانٍ قَانِئِ الأَظْفَارِ [Five fingers, or ends of fingers, intensely red from the dye of hinnà in the nails], meaning خَمْسًا مِنَ البَنَانِ: and one says, بَنَانٌ مُخَضَّبٌ [Fingers, or ends of fingers, dyed, or much dyed, with hinnà]; for every pl. [or rather coll. gen. n.] between which and its sing., or n. un., there is no difference but ة [added in the latter] may be treated as sing. and masc. (S.) Lth cites as an ex. of the n. un., لَاهُمَّ أَكْرَمْتَ بَنِى كِنَانَه لَيْسَ لِحَىٍّ فَوْقَهُمْ بَنَانَه meaning [O God, Thou hast honoured the sons of Kináneh: there belongs not to any tribe] excellence of the measure of a finger above them. (T, TA.) بَنِينٌ Deliberate and intelligent: (AA, T, K:) from بَنَّ بِالْمَكَانِ. (TA.) بَنَانَةٌ n. un. of بَنَانٌ. (Lth, T, S, M, K.) — See also what next follows. بُنَانَةٌ: see بَنَّةٌ. — — Also A meadow, or verdant tract of land somewhat watery, (AA, T, M, K,) producing herbage, (M, K,) and adorned with flowers; (TA;) and so ↓ بَنَانَةٌ. (M.) مُبِنٌّ Remaining, continuing, staying, dwelling, or abiding, in a place. (T, TA.) Applied to a mixture of urine and dung (عَبَس) upon the tail [of a camel &c.], it may mean Cleaving, and sticking: or it may be from بَنَّةٌ signifying " a fetid odour " [so as to mean having a fetid odour]: thus, in this case, it may be either a part. n. or a possessive epithet. (M, TA.) It

signifies also Having the odour of the dung of gazelles; applied to a covert, or hiding-place, of those animals, among trees. (S, K. *) بنج 2 بَنَّجهُ, inf. n. تَبْنِيجٌ, [He dosed him, or stupified him, with بَنْج, q. v.;] he gave him بَنْج to eat. (K.) [See the act. part. n. below.] بَنْجٌ [Hyoscyamus, or henbane;] an arabicized word, [said to be] from [the Persian] بَنْكْ; [but see a quotation from Hammer-Purgstall, near the close of this paragraph;] a certain plant, (Mgh, and Har p. 365,) having an intoxicating kind of grain, or, as some say, (Mgh,) of which the leaves and peel and seeds torpify: (Mgh, Har:) it is said, in the Kánoon, (Mgh,) by Aboo-'Alee [Ibn-Seenà, or Avicenna], (Har,) that it is a poison which confuses the intellect, and annuls the memory, and occasions insanity and [the disorder termed] خُنَاق [or quinsy]; (Mgh, Har;) and it is red, and white: (Har:) a certain plant having a kind of grain that confuses the intellect, and occasions alienation of the mind, or insanity; and sometimes it intoxicates, when a man drinks it after it has been dissolved; and it is said to occasion forgetfulness: (Msb:) a certain torpifying plant, well known; different from حَشِيشُ الحَرَافِيشِ; disordering the intellect (مُخَبِّطٌ لِلْعَقْلِ), rendering insane, allaying the pains of humours and pustules, and the earache, (K, TA,) applied as a liniment or as a poultice; (TA;) the worst kind (K, TA) for use (TA) is the black; then, the red; and the safest kind is the white. (K, TA.) [Kzw says that the leaves of the garden-hemp (قِنَّب بُسْتَانِىّ, or شَهْدَانَج, the latter of which properly signifies hemp-seed,) are the بَنْج which, when eaten, disorders the intellect. And ElIdreesee applies the appellation حَشِيشِيَّة to the " Assassins. " This establishes the correctness of De Sacy's opinion, that the appellation " Assassins " is derived from the vulgar pl. حَشَّاشِين, (hemp-eaters, or persons who intoxicate themselves with hemp,) for حَشَّاشِين is syn. with حَشِيشَة, and the sect called by us the " Assassins " are expressly said by the Arabs to have made frequent use of بَنْج. Baron Hammer-Purgstall, correctly regarding بَنْج as hyoscyamus (or henbane), makes the following important observations, " ' Bendj, ' the pl. of which in Coptic is ' nibendj, ' is without doubt the same plant as the ' nepenthe, ' which has hitherto so much perplexed the commentators of Homer. Helen evidently brought the nepenthe from Egypt, and bendj is there still reputed to possess all the wonderful qualities which Homer attributes to it. " (Trébutien, "Contes Inédits des Mille et une Nuits," tome i. p. 12, note.)] The phrase شَرِبَ البَنْجَ is used by ElKarkhee [as meaning He drank the بنج] because it is mixed with water; or [as meaning he took, or swallowed, the بنج,] according to the conventional language of the physicians. (Mgh.) مُبَنِّجٌ One who employs a stratagem by means of food containing بَنْج [in order to obtain some advantage over another, by stupifying him therewith; as the " Assassins " used to do]. (Mgh.) بند بَنْدٌ is a Persian word arabicized, originally signifying A knot, or tie. (TA.) — — Hence, (TA,) (tropical:) [Any of] the stops that are put between the beads of the سُبْحَة to mark the place where the performer of تَسْبِيح pauses on the occasion of a thing's diverting his attention: so in the Comm. on the Tohfeh by the seyyid 'Omar El-Basree: (MF, TA:) app. post-classical and recent. (TA.) — — A dam; a thing that stops, or dams, [water, or] from water (الَّذِى يُسْكِرُ مِنَ المَآءِ). (K. [In the CK, يُسْكَرُ is put in the place of يُسْكِرُ. In this sense, also, it is of Persian origin.]) — — A stratagem, a trick, or an expedient, of which one makes use: (T, K:) a snare by which one snares men: (TA in art. قمط:) pl. بُنُودٌ. (T.) You say, فُلَانٌ كَثِيرُ البُنُودِ Such a one abounds in, or practises much, stratagems, tricks, or expedients, (Lth, T, A,) and mischievous, or calamitous, acts. (A.) In this sense, also, it is an arabicized Persian word. (TA.) — — An enigma. (TA.) — — A pawn that is tied (مُنْعَقِدٌ, in the CK مُتَعَقِّدٌ,) by a queen in the game of chess: as though it confined and tied itself. (TA.) — — Also a Persian word, arabicized, (S, A,) signifying A large banner, standard, or ensign: (En-Nadr, S, A, K:) or a banner, or standard, or an ensign, of a general, or leader, (T, M,) of the Greeks, (M,) under which are ten thousand men, (T, M,) or less, or more: (T:) or a banner, or standard, or an ensign, of horsemen: (El-Hujeymee, T:) [in barbarous Latin bandum; and in Spanish, bandera; as mentioned by Golius; and in modern Arabic بَنْدِيرٌ:] pl. as above: (S, M:) it has no pl. of pauc. (M.) — — [The pl.] بُنُودٌ also signifies, in Greece, [Provinces, or districts;] what are called أَجْنَادٌ in Syria, and أَعْرَاضٌ in El-Hijáz, and كُوَرٌ in El-'Irak, and مَخَالِيفٌ in El-Yemen. (Yákoot.) بندر بَنْدَرٌ [app. from the Persian بَنْدَرْ,] A place where ships or boats anchor or moor; a port [or port-town: pl. بَنَادِرُ]. (K, TA.) بندق Q. 1 بَنْدَقَ He made a thing into بَنَادِق [meaning bullets, or little balls], (Mgh, K,) or like بنادق (TA.) — [In post-classical Arabic, He shot a bullet, or bullets, from a cross-bow or other weapon.] — — بندق إِلَيْهِ (assumed tropical:) He looked sharply, or intently, at him, or it. (Ibn-'Abbád, K.) بُنْدُقٌ [The hazel-nut; or hazel-nuts; so in the present day;] a certain thing that is eaten; (Msb;) i. q. جِلَّوْز: (IDrd, K:) or, as some say, like جلّوز; brought from an island; the best whereof is the fresh, heavy, white, and sweet in taste; the old being bad: it is beneficial as a remedy for palpitation, parched with anise-seed; and for poisons, and wasting of the kidneys, and burning of the urine; and with pepper, it excites the venereal faculty; with sugar, it removes cough; and the shell thereof, burnt, and applied as a collyrium, sharpens the sight: (TA:) they assert that the suspending it upon the upper arm preserves from scorpions, (K,) i. e., from their stinging: (TA:) the moistening of the top of the head of a child with the powder of it when burnt, together with oil, removes the blueness of its eyes and the redness of its hair: and the Indian kind thereof is an antidote very beneficial to the eyes: (K, TA:) but in some copies of the K, [and so in the CK,] instead of لِلْعَيْنَيْنِ, we here find لِلْعِنِّينِ [for the impotent in respect of the venereal faculty]: (TA:) [it is said in the Msb that most hold the ن to be augmentative: but this is not the case; for] the word is Persian [arabicized, from فُنْدُقْ]: (K:) [it is a coll. gen. n.:] n. un. with ة: pl. بَنَادِقُ. (Msb.) — — [Hence, Bullets, i. e.] certain things that one shoots, (S, Msb, K,) made of clay: (Msb:) n. un. with ة: (S, Msb, K:) the latter signifies a piece of clay, made round, which one shoots, or casts; or i. q. جُلَاهِقٌ: (Mgh:) it is said in the Shifá el-Ghaleel to be an arabicized word: (TA:) pl. as above. (S, Msb.) [See a prov. voce حِدَأَةٌ. Hence قَوْسُ البُنْدُقِ The crossbow. In modern Arabic, بُنْدُق is also applied to Balls of any kind of the size of hazel-nuts: n. un. with ة.] بُنْدُقِىٌّ A garment, or piece of cloth, of fine, delicate, or thin, linen. (Sgh, K.) [SM says,] It is most probably, in my opinion, so called in relation to the land of البُنْدُقِيَّة [or Venice]. (TA.) [In modern Arabic, A Venetian sequin: pl. بَنَادِقَةٌ.] بُنْدُقَانِىٌّ [app. a post-classical word,] A maker of cross-bows (قِسِىّ البُنْدُق). (El-Makreezee's Khitat, art. خطّ البندقانيّين.) بنصر بِنْصِرٌ The finger that is next to the little finger; (S in art. بصر;) [the third finger;] that which is between the little and middle fingers: (Msb in art. بصر, and K:) of the fem. gender: (K:) pl. بَنَاصِرُ, (S,) or بَنَاصِرَةٌ. (Msb.) Accord. to the author of the K, the ن is a radical letter, and therefore the mention of this word in art. بصر is wrong. (TA.) بنفسج بَنَفْسَجٌ, of the measure فَعَلَّلٌ, like سَفَرْجَلٌ, (Msb,) [an arabicized word, from the Persian بَنَفْشْ;] The violet; viola odorata of Linn: and accord. to Forskål (Flora AEgypt. Arab. p. ciii.) applied in El-Yemen to the " iris: " and (p.

cxx.) " tagetes dubia? "] what is thus called is well known: the smelling it in its fresh state is beneficial to those who are heated by wrath (المَحْرُورِين), and the continual smelling of it induces good sleep: the conserve made of it is beneficial for the pleurisy (ذَاتُ الجَنْبِ), and for inflammation of the lungs (ذَاتُ الرِّئَةِ), and for cough, and for headache. (K.) بنق 1 بَنَقَ, (K,) aor. بَنُقَ, inf. n. بَنْقٌ, (TK,) He joined [a thing to another thing, like as the بَنِيقَة of a shirt is joined: see the pass. part. n., below]; syn. وَصَلَ. (K.) 2 بنّق القَمِيصَ, inf. n. تَبْنِيقٌ, He put a بَنِيقَة to the shirt. (K.) — — بنّق الجَعْبَةَ (tropical:) He made the upper part of the quiver wide [by adding to it the like of a بَنِيقَة (see the pass. part. n., below,)], and the lower part narrow: (K, TA:) or he widened its upper part, the lower part being [or remaining] narrow. (JK.) بَنَقٌ: see what next follows. بِنَقَةٌ: see what next follows. بَنِيقٌ: see what next follows. بَنِيقَةٌ The لِبْنَة, (AZ, Abu-l-Hajjáj El-Aalam, JK, S, K,) or دِخْرِصَة, (Abu-l-'Abbás El-Ahwal, TA,) [both of which signify the gore,] of a shirt, (AZ, S, K,) or of a garment; (JK;) or the دخرصة is longer than the لبنة: (Seer, TA:) and any piece that is added in a garment or a leathern bucket to widen it: (Abu-l-Hajjáj ElAalam, TA:) or, accord. to IDrd, the دخاريص of a shirt: (TA: [but this is app. a mistranscription for its sing. دِخْرِيص, q. v., a dial. var. of دِخْرِصَة:]) or the جُرُبَّان [or opening at the neck and bosom] of a shirt: (K:) جربّان is prefixed to البنيقة in a verse of Jereer, governing the latter in the gen. case, to show that both these words have the same meaning: (TA:) ↓ بِنَقَةٌ, also, signifies the same as بنيقة; (JK, K; [in the latter of which it is mentioned in such a manner as perhaps to denote that it has only the last of the significations above; but I think that this restriction is not meant;]) and its pl. [or rather the coll. gen. n.] is ↓ بَنَقٌ: (Ibn-'Abbád, TA:) Th mentions بَنَائِقٌ and بِنَقٌ, and says that the latter is a pl. pl. ; [i. e., pl. of the former;] but this is unintelligible: (TA:) بَنَائِقٌ is pl. of بَنِيقَةٌ, (JK, S, &c.,) and syn. with دَخَارِيصٌ. (JK.) AZ cites, from Mejnoon, كَمَا ضَمَّ أَزْرَارَ القَمِيصِ البَنَائِقٌ (S, IB,) which is an inverted phrase; the meaning being, كَمَا ضَمَّ أَزْرَارُ القَمِيصِ البَنَائِقَا [Like as the buttons of the shirt draw together the gores: if the last word mean the gores]: or, if the بنيقة of the shirt be really its جربّان, the meaning is intelligible [without inversion]; for its جربّان is the part around the neck, upon which are sewed the buttons; and when one desires to draw it together, he puts its buttons into the loops, and so draws together the bosom [of the shirt, with its buttons,] to the uppermost part of the chest. (IB, TA.) Aboo-'Amr Esh-Sheybánee explains البنائق, here, as meaning the loops into which the buttons are inserted; and accord. to this explanation the meaning is plain, not requiring the supposition of inversion nor of deviation from the usual way: but the first explanation is that which is generally given. (TA.) In the saying, قَدْ أَغْتَدِى وَ الدَّهْرُ ذُو بَنِيقِ ↓ [in the last word of which, ة is elided; lit., Sometimes I go forth early in the morning, when the time has a بَنِيقَة;] Lth says that the whiteness of the dawn is likened to the whiteness of the بنيقة; citing another verse, in which a shirt is described as having white بنائق. (TA.) جَعْبَةٌ مُبَنَّقَةٌ (tropical:) A quiver that is widened: (Ibn- 'Abbád, TA:) or in the upper part of which is added what resembles a بَنِيقَة, to enlarge it. (A, TA.) — — طَرِيقٌ مُبَنَّقٌ (tropical:) A wide road. (TA.) أَرْضٌ مَبْنُوقَةٌ (assumed tropical:) Land joined (مَوْصُولَة) to other land, like as the بَنِيقَة of a shirt is joined. (ISd, TA.) And مَفَازَةٌ مَبْنُوقَةٌ, (JK,) or مَبْنُوقَةٌ بِأُخْرَى, (TA,) (tropical:) [A desert, or a desert in which is no water, &c.,] joined to another. (JK, TA.) بنم ابْنَمُ or اِبْنَمٌ, and ابْنُمٌ or ابْنَمٌ; and ابْنِيمَا for ابْنِمَا: see اِبْنٌ, in art. بنى. بنو 1 بَنَا, aor. بَنُوَ: see art. بنى. اِبْنٌ, held by some to be originally بَنَوٌ: see art. بنى. بُنُوَّةٌ: see art. بنى. بَنَوِيٌّ: see art. بنى. بنى 1 بَنَاهُ, (T, S, M, &c.,) aor. يَبْنِى, (M, Msb,) and بَنُىَ, but the former is the more common, (M,) [or rather the only form commonly known,] inf. n. بِنَآءٌ (T, S, M, Mgh, K) and بِنًا (T, and TA as from the M [but it is not in the transcript of the M in the TT]) and بَنْىٌ and بُنْيَانٌ and بِنْيَةٌ and بِنَايَةٌ, (M, K,) He built it; framed it; constructed it; contr. of هَدَمَهُ; (M, K;) namely, a house, (S, Mgh, Msb,) or tent, (S, * Msb,) &c.; (Msb;) as also ↓ ابتناه, (S, M, Msb, K,) and ↓ بنّاه; (M, K;) or the last has teshdeed given to it to denote muchness, or frequency, or repetition, of the action, or its application to many objects; and hence you say, بنّى قُصُورًا [He built palaces, or pavilions: or he raised them high: see the pass. part. n. below]. (S, TA.) AHn speaks of a kind of plank as being used فِى بِنَآءِ السُّفُنِ [in the construction of ships]: but بِنَآءٌ is originally used only in relation to that which does not grow; as stone, and clay, and the like. (M.) You say also, بَنَى أَرْضًا, for بَنَى فِى أَرْضٍ [He built in, or upon, land]. (Mgh.) — — [Hence,] بَنَى عَلَى أَهْلِهِ, (T, S, M, Msb, K,) or عَلَى امْرَأَتِهِ, (Mgh,) and بَنَى بِهَا also, (M, Mgh, Msb, K,) accord. to IDrd (Mgh, Msb) and IJ, (M,) and occurring in traditions and elsewhere, though said in the S to be vulgar, (IAth, MF,) and said to be so by ISk, (T, Msb,) and by some said to be not allowable, (M,) but the former is the more chaste, (Msb,) inf. n. بِنَآءٌ; (S, TA;) as also ↓ ابتنى, (K,) i. e. ابتنى عليها, (ISk, Msb,) or ابتنى بِهَا, (IJ, M,) He had his wife conducted to him on the occasion of the marriage: (ISk, T, S, Msb, K:) or he went in to his wife [for the first time]: (Mgh, Msb:) originating from the fact that the bridegroom used, on that occasion, to pitch a tent for her, (ISk, T, S, Mgh, Msb,) a new tent, (Mgh, Msb,) and furnish it with what was requisite, (Msb,) or a new tent was set up for him, (Mgh, Msb,) in honour of him. (Msb.) [See also بَيْتٌ.] — — بِنَايَةٌ is sometimes used in relation to nobility: (M, K:) and the verb thus used is بَنَى, as above, (T, M,) having [also] بِنًى for its inf. n., (IAar, T,) and بِنَآءٌ; held by many to be tropical, but by some to be proper. (MF.) Lebeed says, فَسَمَا إِلَيْهِ كَهْلُهَا وَ غُلَامُهَا فَبَنَى لَنَا رَفِيعًا سَمْكُهُ (M) And He (namely, God,) hath built for us a house of nobility of lofty pitch, and its (the tribe's) middle-aged and its youth have risen to it: i. e., all of them have attained to high degrees. (EM, p. 180.) — — بَنَى بَدَنَهُ It (food) fattened his body, (K,) and made it large: (TA:) and بَنَى لَحْمَهُ, (T, M, K,) aor. يَبْنِى, (TA,) inf. n. بِنَآءٌ, (M,) or بَنْىٌ, (TA,) It (food) made his flesh to grow, (T, M, K,) and to become large. (T, TA.) — — بَنَى الرَّجُلَ He reared, brought up, or educated, the man; (M, K;) as also ↓ ابتناهُ. (M.) — — [بَنَى كَلِمَةً], inf. n. بِنَآءٌ, He formed a word. — — And He made a word indeclinable, so as to end invariably with a quiescent letter or with a particular vowel.] بِنَآءُ كَلِمَةٍ [when the former word is considered as the inf. n. of the pass. form بُنِىَ, generally] signifies A word's keeping always the same mode of termination, ending with a quiescent letter or with a particular vowel, not by reason of any governing word: (M, K:) as though the word resembled a fixed, immoveable building. (M.) [You say, بُنِيَتْ عَلَى السُّكُونِ It was made indeclinable, with a quiescent letter for its termination; and عَلَى الفَتْحِ with fet-h for its termination; &c. — — And in like manner you say, بَنَى القَصِيدَةَ عَلَى البَآءِ, &c., He made the قصيدة to have ب, &c., for its rhyme-letter, or its chief rhyme-letter.] — بَنَتِ القَوْسُ عَلَى وَتَرِهَا The bow clave to its string (T, S, K) so that it (the latter) almost broke. (T, S.) [See the part. n. below.] 2 بَنَّىَ see 1, first sentence. 4 ابناهُ He made him to build, frame, or construct, a house, or tent: (S:) or he gave him a building: or he gave him that wherewith to build a house: (M, K:) and ابناهُ بَيْتًا he gave him a house, or tent, to build or frame or construct. (T.) It is said in a prov., المِعْزَي تُبْهِى وَلَا تُبْنِى [Goats rend, or make holes, and render vacant, and do not afford materials for fabricating tents]; i. e., they do not yield hair of which a tent is fabricated; (T, S; *) for the tents of the Arabs [of the desert] are of the kind called طِرَاف, made of skin, and أَخْبِيَة, made of

wool or of camels' fur, and not of شَعَر [by which is especially meant goats' hair], (S,) or, as is found in the handwriting of Aboo-Sahl, of wool or of skin: (TA:) or the meaning is, goats rend tents, or pierce them with holes, by their leaping upon them, (T and S in art. بهو,) so that they cannot be inhabited, (S in that art.,) and do not aid in the fabrication of tents; for the goats of the Arabs of the desert have short hair, not long enough to be spun; whereas the goats of the cold countries, and of the people of the fertile regions, have abundant hair, and of this the Akrád [or Kurdees] fabricate their tents. (T.) — — [Hence,] He introduced him to his wife [on the occasion of his marriage]: whence the saying of 'Alee, مَتَى تُبْنِينِى, accord. to IAth properly meaning مَتَى تَجْعَلُنِى أَبْنِى بِزَوْجَتِى [When wilt thou make me to have my wife conducted to me? or, to go in to my wife?]. (TA.) 5 تَبَنَّتْ, said of a woman sitting, (T, TA,) She became like a tent (T, IAth, K, * TA) of the kind called مِبْنَاةٌ, (T, TA,) i. e., a قُبَّة of skin; by reason of her fatness, (T, IAth, TA,) and largeness, (T, TA,) or fleshiness: (IAth, TA:) or she parted her legs; as though from مِبْنَاة, i. e. a قُبَّة of skin, which, when pitched, is spread out by the ropes: so this woman, sitting cross-legged, spread apart her legs. (T, TA.) And تبنّى, said of a camel's hump, It became fat. (M.) — تبنّاهُ He adopted him as a son: (S, K:) or he asserted him to be, or claimed him as, a son: (M:) and تبنّى بِهِ signifies the same. (Zj, TA.) 8 ابتنى: see 1, in three places. — Also It became built, framed, or constructed. (Msb.) بِنْتٌ; pl. بَنَاتٌ: fem. of اِبْنٌ, which see, in three places. بُنًى: see بِنَآءٌ. بِنًى: see بَنَاةُ اللَّحْمِ. بِنَآءٌ, (IB, TA,) the former of which words is incorrectly written in the K بنات, (TA,) A girl whose flesh has been made to grow and become large: (IB, K, TA: [in the CK, مَبْنِيَّةٌ is erroneously put for مَبْنِيَّتُهُ:]) or, accord. to a learned scholiast, this is a mistake of IB, and the meaning is sweet in odour; i. e. sweet in the odour of the flesh. (TA.) بَنَاتٌ: pl. of بِنْتٌ; and sometimes of اِبْنٌ: see اِبْنٌ. بَنُونَ: pl. of اِبْنٌ, which see below. بُنْيَةٌ: see بِنْيَةٌ. بِنَآءٌ A form, mode, or manner, of building or framing or construction; a word like مِشْيَةٌ and رِكْبَةٌ. (T, TA.) [The form, or mode of formation, of a word.] Natural constitution: as in the phrase, فُلَانٌ صَحِيحُ البِنْيَةِ [Such a one is sound in natural constitution]. (S.) — — See also بِنَآءٌ. بِنْتِىٌّ: see what next follows. بَنَوِىٌّ Of, or relating to, a son; rel. n. of اِبْنٌ; as also ↓ اِبْنِىٌّ [with ا when connected with a preceding word]: (S, Msb:) the latter is allowable, (Msb,) and used by some. (S.) And Of, or relating to, a daughter; rel. n. of بِنْتٌ; as also ↓ بِنْتِىٌّ: (S, M, Msb, K:) the latter accord. to Yoo; (S, M;) but rejected by Sb. (TA.) — — Also Of, or relating to, what are termed بُنَيَّاتُ الطَّرِيقِ, i. e., the small roads that branch off from the main road. (S.) بُنْيَانٌ and بُنْيَانَةٌ: see what next follows. بِنَآءٌ [originally an inf. n.: (see 1, first sentence:) then applied to A building; a structure; an edifice;] a thing that is built, or constructed; pl. أَبْنِيَةٌ, and pl. pl. أَبْنِيَاتٌ: (M, K:) and ↓ بُنْيَانٌ [also] has this meaning; (Msb;) [and is likewise originally an inf. n.;] or this signifies a wall; syn. حَائِطٌ; (S;) or it may be a pl., [or rather a coll. gen. n., meaning buildings, structures, edifices, or walls,] of which the sing. [or n. un.] is ↓ بُنْيَانَةٌ, and as such may be masc. and fem: (Er-Rághib, TA:) ↓ بِنْيَةٌ and ↓ بُنْيَةٌ also signify [the same as بِنَآءٌ as explained above; or] a thing that one has built, framed, or constructed; (M, K;) or, accord. to some, the former of these two relates to objects of the senses, and the latter to objects of the mind, to glory or honour or the like; (MF, TA;) and their pls. are ↓ بِنًى and ↓ بُنًى; (K;) or, accord. to the S and M, these two appear to be sings.; (TA;) [or they may be pls. or sings.; for J says that] البُنَى is like البِنَى; one says, بُنْيَةٌ and بُنًى, and بِنْيَةٌ and بِنًى; (S;) [and ISd says that] بِنْيَةٌ and بُنْيَةٌ signify as above, and so بِنًى and بُنًى; or, accord. to Aboo-Is-hák, بِنًى is pl. of بِنْيَةٌ; or it may be used by poetic licence for بِنَآءٌ: (M:) accord. to IAar, بِنًى signifies buildings, or structures, of clay: and also [tents] of wool; (T;) and بِنَآءٌ likewise signifies a tent (M, TA) in which the Arabs of the desert dwell, in the desert, (TA,) such as is called خِبَآء; (M, TA; *) and طِرَافٌ and قُبَّةٌ and مِضْرَبٌ are names applied to dwellings of the same kind; (TA;) pl. أَبْنِيَةٌ: (M:) the moveable dwelling, such as the خَيْمَة and مِظَلَّة and فُسْطَاط and سُرَادِق and the like, is called بِنَآءٌ as being likened to the building of burnt bricks and of clay and of gypsum. (M.) [See also بَنِيَّةٌ.] — — Also The roof, or ceiling, of a house or chamber or the like; as in the Kur [ii. 20], الَّذِى جَعَلَ لَكُمُ الأَرْضَ فِرَاشًا وَ السَّمَآءَ بِنَآءً [Who hath made for you the earth as a bed, and the heaven as a roof, or ceiling]: (S, [but wanting in some copies,] and Jel:) so says AZ: (S:) or the meaning here is, as a tent (قُبَّة) pitched over you. (Bd.) — — And The body, with the limbs or members. (TA.) — — And i. q. نِطْعٌ [A thing that is spread on the ground to serve as a table for food &c., made of leather; like مِبْنَاةٌ]: occurring in a trad., where it is mentioned as spread on the ground, on a day of rain, for Mohammad to pray upon: so says Sh. (T.) بُنَىٌّ, [said to be] originally بُنَيْوٌ, A little son; [used as a term of endearment;] (Msb;) dim. of اِبْنٌ. (S, Mgh, Msb.) You say, يَا بُنَىِّ and يَا بُنَىَّ [O my little son, or O my child], with kesr to the ى and with fet-h also; like as you say, يَا أَبَتِ and يَا أَبَتَ [which see in art. ابو, voce أَبٌ]. (Fr, S, K.) [The fem. is بُنَيَّةٌ A little daughter; dim. of بِنْتٌ. And hence,] — — بُنَيَّاتُ الطَّرِيقَ The small roads that branch off from the main road; (S;) what are termed التُّرَّهَاتُ. (S, K.) — — The Arabs say, الرِّفْقُ بُنَىُّ الحِلْمِ, meaning الرفق is like الحلم. (IAar, ISd.) بُنُوَّةٌ Sonship: (Lth, Zj, S, M, Msb, K:) [it may be originally بُنُويَةٌ, for Az says, app. on the authority of Zj,] it is not a decisive proof that the last radical is و, since they say فُتُوَّةٌ, though the dual [of the word from which this is derived] is فَتَيَانِ; (T;) [and ISd says that] بُنُوَّةٌ is thus because of the dammeh. (M.) البَنِيَّةُ [properly The building, like البِنَآءُ &c.: but particularly applied to] the Kaabeh; (S, M, K;) because of its nobleness. (M, K.) One says, لَا وَرَبِّ هٰذِهِ البَنِيَّةِ مَا كَانَ كَذَا وَكَذَا [No, by the Lord of this building (the Kaabeh), such and such thing were not]: (S, TA:) and this was a common form of oath. (TA.) The Kaabeh is also called بَنِيَّةُ إِبْرَاهِيمَ [The building of Abraham]; because he built it. (TA.) بَنَّآءٌ A builder; [meaning one whose business is that of building;] an architect. (M.) [See also what next follows.] بَانٍ [Building, framing, or constructing]: accord. to A'Obeyd, its pl. is أَبْنَآءٌ; and in like manner, أَجْنَآءٌ is pl. of جَانٍ: and hence the prov., أَجْنَاؤُهَا أَبْنَاؤُهَا, (M,) or أَبْنَاؤُهَا أَجْنَاؤُهَا, i. e. The injurers thereof, meaning this house (هٰذِهِ الدَّار), by demolishing it, are the builders thereof. (S in art. جنى.) ISd says, I am of opinion that these two pls. are not used except in this prov.: and J says, in art. جنى, I think that the prov. is originally جُنَاتُهَا بُنَاتُهَا; but IB affirms that it is not so: and he says that the prov. is applied to him who does, or makes, a thing without consideration, and commits a fault therein, which he repairs by undoing what he has done or made: it originated from the fact that the daughter of a certain king of El-Yemen, during his absence on a military expedition, built, by the advice of others, a house, which he, disliking it, commanded them to demolish. (TA in art. جنى. [See also Freytag's Arab. Prov. i. 294.]) — — A bridegroom: from بَنَى عَلَى أَهْلِهِ [q. v.]. (TA.) And hence, Any one going in to his wife. (S, TA.) — — قَوْسٌ بَانِيةٌ A bow cleaving to its string (T, S, M, K) so that it (the latter) almost breaks; (T, S, M;) the doing of which is a fault; (M;) contr. of بَائِنَةٌ [q. v.]: (S and M in art. بين:) and so ↓ بَانَاةٌ (T, M, K) in the dial. of Teiyi: (T, M:) or the latter signifies widely separate from its string [like بَائِنَةٌ]. (TA.) بَانَاةٌ: see بَانٍ. — — Also, (in [some of] the copies of the K erroneously written بانات, TA,) A

man bending himself over his bow-string when shooting. (M, K.) — — And Small نَبْل [or arrows]. (M and TA in art. بين.) بَانِيَةٌ fem. of بَانٍ [q. v.]. — — Also sing. of بَوَانٍ, (TA,) which signifies The ribs of [the breast, or of the part thereof called] the زَوْر: (M, K:) or the bones of the breast: or the shoulder-blades and the four legs: (TA:) and the legs of a she-camel. (M, K.) One says, [likening a man to a camel lying down,] أَلْقَى بَوَانِيهُ, meaning He took up his abode, and settled, (T, M, K,) in a place; like أَلْقَى عَصَاهُ. (T, M.) أَلْقَى الشَّأْمُ بَوَانِيَهُ [meaning Syria became in a settled state] occurs in a trad. as related by A'Obeyd: and if he said بَوَائِنَهُ, it would be allowable; بَوَائِنُ being pl. of بوان [i. e. بُوَانٌ or بِوَانٌ,] which is a name for any tent-pole except in the middle of the بَيْت, which has three poles. (T.) And it is said in another trad., أَلْقَتِ السَّمَآءُ بِرَكَ بَوَانِيهَا, meaning The sky cast down the rain that it contained. (TA.) اِبْنٌ, meaning A son; (M, Mgh, K;) because he is the father's building, made to be so by God; (Er-Rághib, TA;) and (tropical:) a son's son; and (tropical:) a descendant more remote; (Msb;) is with a conjunctive ا [when not immediately preceded by a quiescence, written ٱبْنٌ]; (Zj, T, M;) [and when immediately preceded by the proper name of a man and immediately followed by the proper name of his parent, written without the ا, as in زَيْدُ بْنُ عَمْرٍو Zeyd the son of 'Amr (in which case it should also be observed that the former proper name is without tenween); unless the words compose a proposition, as in زَيْدٌ ابْنُ عَمْرٍو Zeyd is the son of 'Amr; or in the case of an interrogation, as in هَلْ زَيْدٌ ابْنُ عَمْرٍو Is Zeyd the son of 'Amr?]: the pl. is ↓ بَنُونَ (T, S, Mgh, Msb) in the nom. case, and بَنِينَ in the accus. and gen.; (Mgh;) and أَبْنَآءٌ, (T, S, M, Mgh, Msb, K,) which is a pl. of pauc.: (Msb:) [and hence it is argued that] the sing. is of the measure فَعَلٌ with the final radical letter elided and the conjunctive ا prefixed; (M;) originally بَنَىٌ, (M, K,) with ى, as we judge, because [the aor.] يَبْنِى is more common than يَبْنُو: (M:) or originally بَنَوٌ, (S, Msb, K,) with two fet-hahs, because it has بَنُونَ for a pl., and the perfect pl. does not admit of change [in its vowels beyond that which is here made in بَنُونَ for بَنَوُونَ]; (Msb;) and because it has for a pl. أَبْنَآءٌ, like as جَمَلٌ has أَجْمَالٌ; (S;) and the elided letter is و, (Akh, T, S,) as in أَبٌ and أَخٌ, (S,) because و is more commonly elided than ى; (Akh, T;) or because the fem. is بِنْتٌ and [that of أَخٌ is] أُخْتٌ; for we do not see this ه [or ت] affixed in the fem. except when و is elided in the masc., as is shown by هَنَوَاتٌ and أَخَوَاتٌ; (S;) though بُنُوَّةٌ is not a decisive proof that the last radical is و, for a reason stated above in the explanation of it: (T:) or, as some say, it is originally بِنْوٌ, with kesr to the. ب, like حِمْلٌ, because they say بِنْتٌ, and a change [of a vowel] in a case of this kind is rare: (Msb:) [but J says,] it may not be of the measure فِعْلٌ nor فُعْلٌ, because it has بَنُونَ with fet-h to the ب, for a pl.; nor of the measure فَعْلٌ, because this has [generally] for its [broken] pl. أَفْعُلٌ or فُعُولٌ: (S:) Zj says that it is originally بِنْىٌ or بِنْوٌ, or it may be originally بَنًا; that it is app. the last accord. to those who say بَنُون; and that أَبْنَآءٌ may be pl. of the measure فَعَلٌ and of فِعْلٌ; that بِنْتٌ favours its being of the latter; but that it may be of the measure فَعَلٌ changed to فِعْلٌ, as فَعَلٌ is changed to فُعْلٌ in the case of أُخْتٌ. (T.) Beside the pls. mentioned above, اِبْنٌ has a quasi-pl. n., namely ↓ أَبْنَى, of the same measure as أَعْمَى; (Mgh, TA; *) a sing. denoting the pl.: or, as some say, اِبْنٌ has for pls. أَبْنَآءٌ and أَبْنَى. (TA.) Lh mentions the phrase, هٰؤُلَآءِ أَبْنَا أَبْنَائِهِمْ [or أَبْنَى ابنائهم] These are the sons of their sons.]. (M.) Sometimes م is affixed to اِبْنٌ [so that it becomes ↓ اِبْنَمٌ or اِبْنُمٌ at the beginning of a sentence, and ↓ ابْنَمٌ or ابْنُمٌ in other cases]: the word is then doubly declinable [like امْرَأٌ or اِمْرُؤٌ]: you say, هٰذَا ابْنُمٌ [This is a son], and رَأَيْتُ ابْنَمًا [I saw a son], and مَرَرْتُ بِابْنِمٍ [I passed by a son]; making the ن similarly declinable to the م; and the ا is with kesr in every case [when the word commences a sentence, whether you make the word doubly declinable or not]: (AHeyth, * S:) [for] some make it singly declinable, leaving the ن with fet-h in every case [as the ر in اِمْرَأٌ or امْرَأٌ]; saying, هٰذَا ابْنَمُكَ [This is thy son], and رَأَيْتُ ابْنَمَكَ [I saw thy son], and مَرَرْتُ بِابْنَمِكَ [I passed by thy son]. (AHeyth, TA.) Hassán says, فَأَكْرِمْ ↓ وَلَدْنَا بَنِى العَنْقَآءِ وَابْنَىْ مُحَرِّقٍ بِنَا خَالًا وَأَكْرِمْ بِنَا ابْنَمَا [We begot the sons of El-'Ankà, and the two sons of Moharrik; and how generous are we as a maternal uncle! and how generous are we as a son!], (S, K, *) i. e., ابْنًا: the م is augmentative, and the hemzeh [or rather ا] is that of conjunction. (K.) And Ru-beh says, ↓ فَهْىَ تُنَادِى بِأَبِى وَابْنِيمَا بُكَآءَ شَكْلَى فَقَدَتْ حَمِيمَا [As the weeping of a bereft woman, who has lost a relation, therefore she calls out, With my father would I ransom thee, and a son]; meaning ابْنِمَا. (TA.) The fem. of اِبْنٌ is ↓ اِبْنَةٌ or ابْنَةٌ [with the conjunctive ا when not commencing a sentence] and ↓ بِنْتٌ [meaning A daughter; and (assumed tropical:) any female descendant]: (T, S, M, Mgh, Msb, K:) accord. to Sb, (M,) اِبْنَةٌ is formed from اِبْنٌ by affixing ه [or ة]; but not so بِنْتٌ; for this is formed by affixing ى as a letter of quasi-coordination, and then substituting for it ت: (M, K:) [but if the ت be substituted for ى, it seems more probable that the ى is the final radical:] or, as some say, the ت is substituted for و: (M:) [Mtr says,] the ت is substituted for the final radical: (Mgh:) accord. to Ks, it is originally with ه [or ة], because it has a fem. meaning: (IAar, Msb:) [my own opinion is most agreeable with this of Ks; and with that of Zj, which will be mentioned below; or, perhaps, is identical with that of Zj: I think it most probable that, as اِبْنٌ is generally held to be originally بَنَىٌ or بَنَوٌ, so اِبْنَةٌ and بِنْتٌ are both originally بَنَيَةٌ or بَنَوَةٌ, and that بِنْتٌ is formed from اِبْنَةٌ by suppressing the alif, transferring its kesreh to the ب, making the ن quiescent, and changing the ة into ت, which is therefore said to be not the sign of the fem. gender, either because it is not ة, but is a substitute for ة, or because it is preceded by a quiescent letter:] AHn says that the ت is substituted for the final radical letter, which is و; and that it is not the sign of the fem. gender, because the letter [next] before it is quiescent: this [he says] is the opinion of Sb, and is the right opinion; for he says that if you were to use it as the proper name of a man, you would make it perfectly decl.; and if the ت were to denote the fem. gender, the name would not be perfectly decl.: (TA:) and the same is said respecting the ت in أُخْتٌ: (TA in art. اخو:) this ت remains in a case of pause (Ks, IAar, S, Msb) as in the case of the connexion of the word with a word following: (S:) but one should not say اِبِنْتٌ, (Th, T, S.) because the ا is required only on account of the quiescence of the ب, and is therefore dropped when this is made movent: (S:) Zj says that, in forming the pl. of بِنْتٌ [and of اِبْنَةٌ], the sing. is reduced to its original form, which is فَعْلَةٌ [as I find it written in the transcript from the T in the TT, but it may be a mistake for فَعَلَةٌ,] with the last radical letter suppressed: (T in TT:) the pl. is بَنَاتٌ (T, S, Msb) alone: (S:) [and this is generally treated as a fem. pl. of the perfect, or sound, kind, although the ت in بِنْتٌ is said to be not a sign of the fem. gender; so that you say, رَأَيْتُ بَنَاتِكَ I saw thy daughters; but sometimes] one says, رَأَيْتُ بَنَاتَكَ, with fet-h [as the case-ending], treating the ت as a radical letter. (S.) It is said in the Bári' that when men and women are mixed together, the masc. pl. is made predominant; so that one says, بَنُو فُلَانٍ [meaning The sons and daughters, or the children, of such a one]; and even, اِمْرَأَةٌ مِنْ بَنِى تَمِيمٍ [A woman of the children of Temeem]; and accordingly, if بَنُو فُلَانٍ is applied to denote the persons to whom a legacy is left, the males and the females are included therein. (Msb.) — — When اِبْن is applied to that which is not a human being, (IAmb, Msb,) to an irrational being, (Msb,) it has for its pl. بَنَات: (IAmb, Msb:) thus the pl. of اِبْنُ مَخَاضٍ [A young male camel in his

second year] is بَنَاتُ مَخَاضٍ: (Mgh, Msb:) that of اِبْنُ لَبُونٍ [A male camel that has entered upon his third year] is بَنَاتُ لَبُونٍ: (Msb:) and that of اِبْنُ نَعْشٍ [Any one of the stars of the tail of Ursa Major or of that of Ursa Minor] is بَنَاتُ نَعْشٍ; but sometimes, by poetic licence, بَنُو نَعْشٍ: and hence, or to make a distinction between the males and the females, the lawyers say, بَنُو اللَّبُونِ. (IAmb, Msb.) — — ↓ بَنَاتٌ also signifies (tropical:) Dolls with which young girls play: (S, Mgh, K:) sing. بِنْتٌ. (Mgh.) It occurs in this sense in a trad., in which 'Áïsheh speaks of her playing therewith (S, Mgh) when, being nine years of age, she was conducted as a bride to Mohammad. (Mgh.) — — اِبن is often prefixed to some other noun (T, M, Msb) that particularizes its signification, because of a close connexion between the two meanings: (Msb:) and so is ↓ بِنْت. (T, M.) [Most of the compounds thus formed will be found explained in the arts. to which belong the nouns that occupy the second place. The following are among the more common, and are therefore here mentioned, as exs. of different kinds.] — — اِبْنُ الطِّينِ [The son of earth, or clay, meaning] Adam. (T.) اِبْنُ اللَّيْلِ and اِبْنُ الطَّرِيقِ The thief, or robber. (T.) Also the former, The wayfarer, or traveller; (Er-Rághib, TA;) and so اِبْنُ السَّبِيلِ. (Msb, Er-Rághib.) اِبْنُ حَرْبٍ A warrior: (Er-Rághib, TA:) and اِبْنُ الحَرْبِ [the warrior; or] he who suffices for war, and who defends. (Msb.) اِبْنُ الدُّنْيَا The rich man. (Msb.) — — اِبْنُ آوَى [The jackal;] a certain beast of prey. (TA.) اِبْنُ عِرْسٍ The سُرْعُوب [or weasel]. (TA.) — — اِبْنُ أَدِيمٍ A skin for water or milk made of one hide; and اِبْنُ أَدِيمَيْنِ one made of two hides; and اِبْنُ ثَلَاثَةِ آدِمَةٍ one made of three hides. (T.) — — اِبْنَةُ الجَبَلِ The echo. (T.) — — بَنَاتُ أَوْدَكَ and بَنَاتُ بَرْحٍ and بَنَاتُ طَبَقٍ and بَنَاتُ بِئْسٍ Calamities, or misfortunes. (T.) — — Ru-beh said of a man who was mentioned to him, كَانَ إِحْدَى بَنَاتِ مَسَاجِدِ اللّٰهِ; as though he asserted that He was one of the pebbles of the mosque [or rather of the mosques of God]. (S.) اِبْنَةٌ or اِبْنَةٌ: fem. of اِبْنٌ, which see. اِبْنُمٌ and اِبْنَمٌ, or اِبْنُمٌ and اِبْنَمٌ: see اِبْنٌ, in three places. أَبْنَى: quasi-pl. n. of اِبْنٌ which see. اِبْنَوِىٌّ: see بَنَوِىٌّ. اِبْنِمَا, for اِبْنِمَا: see a verse cited voce اِبْنٌ. أُبَيْنٌ [an unused, or unusual, dim. of اِبْنٌ]: see what next follows. أُبَيْنٍ, of the same measure as أُعَيْمٍ, is the dim. of أَبْنَى, which is like أَعْمَى, (Sb, IB, Mgh,) and is quasi-pl. of اِبْنٌ. (Mgh.) Mohammad is related, in a trad., to have said, أُبَيْنِى لَا تَرْمُوا جَمْرَةَ العَقَبَةِ حَتَّى تَطْلُعَ الشَّمْسُ [O little (meaning dear) sons, cast not ye the pebble of the 'Akabeh (see جَمْرَةٌ) until the sun rise], (TA,) or أُبَيْنِىَّ الخ [O my little sons &c.]: (Mgh, TA:) IAth says that the hemzeh is augmentative; and that there are differences of opinion respecting the form of the word and its meaning: some say that it is the dim. of أَبْنَى, like أَعْمَى, a sing. word denoting a pl. meaning, or, accord. to some, a pl. of اِبْنٌ, as well as أَبْنَآءٌ: some say that it is the dim. of اِبْنٌ; [and if so, we must read أُبَيْنِى my little son;] but this requires consideration [more especially as it is followed by a pl. verb]: AO says that it is the dim. of بَنِىَّ, pl. of اِبْنٌ with the affixed pronoun of the first pers. [sing.]; and this requires us to read أُبَيْنِىَّ. (TA.) J says, in the S, that the dim. of أَبْنَآءٌ [pl. of اِبْنٌ] is ↓ أُبَيْنَآءٌ, and, if you will, ↓ أُبَيْنُونَ; and he cites a verse in which occurs the expression أُبَيْنِيكَ, [in the gen. case, meaning thy little sons,] and adds, it is as though its sing. were إِبْنٌ, with the disjunctive ا, whence the dim. ↓ أُبَيْنٌ, in the pl. أُبَيْنُونَ: but he should have said, as though its sing. were أَبْنَى, like أَعْمَى, originally أَبْنَوُ. (IB, TA.) أُبَيْنَآء: see what next precedes. أُبَيْنُونَ: see what next precedes. مِبْنَاةٌ (T, S, M, K) and مَبْنَاةٌ (M, K) A نِطْع [like بِنَآءٌ, which see for an explanation]: (S, M, K:) and a سِتْر [i. e. curtain or the like]: (K:) or a thing in the form of a سِتْر: (M:) or a [tent of the kind called] قُبَّة, made of skins, or hides: (IAar, T:) or a thing of skins, or hides, of like form to the قُبَّة, which a woman places in, or at, the side of her tent (فِى كِسْرِ بَيْتِهَا), and in which she dwells; and may-be she has sheep, or goats, and is content with the possession of these, exclusively of the other sheep, or goats, for herself and her garments [and app. for making of their skins her مبناه]; and she has a covering (إِزَار) [extended] in the middle of the بَيْت [or tent], within, to protect her from the heat, and from the violent rain, so that she and her clothes are not wetted: (Aboo-'Adnán, T:) or, accord. to As, a mat (حَصِيرٌ), or a نِطْع, which the trafficker spreads upon the things that he sells: and they used to put the mats (الحُصُر) upon the أَنْطَاع [pl. of نِطْع], and go round about with them [in the market]: the مبناة is thus called because it is made of skins joined together: (T:) also a receptacle of the kind called عَيْبَة: (M, K:) such is said to be its meaning: (S:) pl. مَبَانٍ. (T.) مَبْنِىٌّ [Built, &c.: see 1]. أَرْضٌ مَبْنِيَّةٌ means أَرْضٌ مَبْنِىٌّ فِيهَا [Land built in or upon]; and is deemed a chaste phrase. (Mgh.) مُبَنًّى Raised high; applied to a palace, or pavilion. (M, TA.) مُبْتَنًى [pass. part. n. of اِبْتَنَاهُ] is used in the place of the inf. n. [of that verb, agreeably with many other instances, or accord. to a common licence], meaning The act of building, framing, or constructing. (TA.)

بها 1 بَهَا بِهِ, and بَهِىَ, (AZ, S, Mgh, K,) [aor. بَهَا,] and بَهُوَ, (K,) [aor. بَهَا;] inf. n. بَهْءٌ and بُهُوْءٌ (AZ, S, K) and بَهَآءٌ; (K;) and ↓ ابتها به; (Aboo-Sa'eed, TA;) He was, or became, sociable, friendly, or familiar, with him, or it; (AZ, S, Mgh, K;) namely, a man, (AZ, S,) or a thing; (Mgh;) and loved, or liked, his, or its, nearness: (Aboo-Sa'eed, TA:) and he became familiar with it so as to have little, or no, reverence for it, or awe of it. (Mgh, TA.) بَهَوْا بِهِ occurs in a trad., as they relate it, for بَهَؤُوا به: (A 'Obeyd, TA:) and ↓ يَبْتَهِى, in a verse of El-Aashà, for يَبْتَهِئُ. (As, O, TS, L.) — — مَا بَهَأْتُ لَهُ I did not understand it; or I did not know it; (ISk, S, K;) as also مَا بَأَهْتُ لَهُ. (ISk, S.) 8 إِبْتَهَاَ see 1, in two places. نَاقَةٌ بَهَآءٌ A she-camel familiar with, or accustomed to, her milker; (As, S;) that offers no opposition to him. (K.) — بَهَآءٌ as syn. with حُسْنٌ belongs to art. بهو. (S, &c.)

بهت 1 بُهِتَ, (S, Msb, K, &c.,) the most chaste form of the verb in the sense here following, (S, TA,) and that which most commonly obtains, and the only form allowed by Th and IKt; (TA;) and بَهِتَ, (S, L, Msb, K,) aor. بَهَتَ; (Msb, K;) and بَهُتَ, (S, L, Msb, K,) in which the dammeh is said to give intensiveness to the signification, as in قَضُوَ الرَّجُلُ, (TA,) aor. بَهُتَ; (Msb, K;) and بَهَتَ, aor. بَهَتَ (K) and بَهِتَ; (TA;) inf. n. بَهْتٌ; (JK, K;) He was, or became, confounded, perplexed, or amazed, and unable to see his right course; (JK, S, Msb, K;) not knowing what to prefer nor what to postpone: (TA in art. اشر:) he looked at a thing that he saw with a look of wonder: (A, TA:) he was, or became, affected with wonder: (JK:) he was, or became, cut short, (اِنْقَطَعَ, K, TA,) and was silent, being confounded, or perplexed, and unable to see his right course: (TA:) he (an adversary in a dispute or litigation) was overcome by an argument, an allegation, or a plea. (L.) All these forms occur in different readings of the saying in the Kur [ii. 260], فَبُهِتَ الَّذِى كَفَرَ and فَبَهَتَ &c., (IJ, TA,) explained in the Wá'ee as meaning, And he who disbelieved remained in confusion, or perplexity, not seeing his right course, looking as one in wonder: (Lb, TA:) but accord. to him who reads فَبَهَتَ, the word الذى may hold the place of a noun in the accus. case [as will be seen from what follows]. (IJ, TA.) — بَهَتَهُ, aor. بَهَتَ, (S, Msb,) inf. n. بَهْتٌ, (S, K,) He, or it, caused him to become confounded, perplexed, or amazed, not seeing his right course: (Zj, Msb: [Golius, on the authority of Ibn-Maaroof, assigns this meaning to ↓ بهّتهُ:]) or took him unawares, or by surprise, or unexpectedly, or suddenly. (S, K.) Zj cites as an ex. of the former meaning the saying in the Kur [xxi. 41], تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ, i. e., It shall come upon them suddenly, or unawares, and cause them to become confounded, &c.: (TA: and so Bd

and Jel explain it:) or, and shall overcome them: (Bd:) J cites the same as an ex. of the latter of the two meanings in the preceding sentence; but his doing so requires consideration; for the meaning which he gives is taken from the word بغتة; not from البَهْتُ. (MF, TA.) [But it is said also that] مُبَاهَتَةٌ [inf. n. of ↓ باهتهُ] signifies The taking, or coming upon, [one] unawares, by surprise, or unexpectedly. (JK.) — — بَهَتَهُ, aor. بَهَتَ, (S, A, K, &c.,) inf. n. بَهْتٌ and بَهَتٌ and بُهْتَانٌ, (S, K,) or the last is a simple subst., (Msb,) He calumniated him; slandered him; accused him falsely; said against him that which he had not done: (S, A, K:) [or he did so in such a manner as to make one to be confounded, or perplexed, or amazed, at the falsity of the charge, and not to see his right course: (see بُهْتَانٌ, below:)] he lied against him; forged a lie, or lies, against him; and i. q. قَابَلَهُ بِالكَذِبِ [he accused him to his face falsely, or with falsehood]; (TA;) البَهْتُ signifies اِسْتِقْبَالُكَ أَخَاكَ بِمَا لَيْسَ فِيهِ [thy accusing thy brother, or fellow, to his face, of that which is not in him]: (JK:) and بَهَتَهَا, aor. بَهَتَ, inf. n. بَهْتٌ, he accused her falsely of adultery; and forged a lie against her. (Msb.) [See also اِغْتَابَهُ.] In the saying of Abu-n-Nejm, سُبِّى الحَمَاةَ وَابْهَتِى عَلَيْهَا [Revile thou the mother-in-law, and calumniate her, or forge lies against her], على is [said by J to be] redundant, or pleonastic; for one does not say, بَهَتَ عَلَيْهِ, but only بَهَتَهُ. (S.) Upon this, F says, in the K, that فَابْهَتِى عليها [thus in the K] is a mistake; that J is in error, and that the right reading is فَانْهَتِى عليها, with ن: but this assertion made by F depends upon the authority of relaters of the verse in which the word in question occurs. (MF.) IB says that ابهتى may be here rendered trans. by means of على because it is syn. with اِفْتَرِى, which is so rendered trans., in like manner as is done in other instances, of which he gives an ex. from the Kur [xxiv. 63], يُخَالِفُونَ عَنْ أَمْرِهِ, meaning يَخْرُجُونَ عن امره: he adds that, accord. to J, عن in this ex. should be considered redundant; but that عن and على are not used redundantly like ب. (TA.) — بَهَتَ الفَحْلَ عَنِ النَّاقَةِ — He removed the stallion from the she-camel in order that a stallion of more generous race might cover her. (TA.) 2 بَهَّتَ see 1. 3 باهتهُ, inf. n. مُبَاهَتَةٌ: see 1. — — [Also He engaged with him in mutual calumny, slander, or false accusation: a meaning indicated, but not expressed, in the A.] You say, بَيْنَهُمَا مُبَاهَتَةٌ [Between them two is mutual calumniation, &c.]: and عَادَتُهُ أَنْ يُبَاحِثَ وَيُبَاهِتَ [His custom is to engage with another in mutual scrutiny of secrets, or faults, or the like, and in mutual calumniation, &c.]: and وَلَا تَمَاقَتُوا ↓ لَا تَبَاهَتُوا [Calumniate ye not one another, &c., nor hate ye one another on account of any foul, or evil, affair]. (A.) — — And He confounded, perplexed, or amazed, him (namely, his hearer,) by what he forged against him. (TA.) 6 تَبَاْهَتَ see 3. بَهْتٌ: see بُهْتَانٌ. — A certain well-known kind of stone. (K.) بُهْتٌ: see بُهْتَانٌ, in two places. — A certain sidereal computation, or calculation; being [that of] the direct course of stars in a day: [in Persian, a planet's motion in any given time: (Johnson's Pers. Arab. and Engl. Dict.:)] thought by Az to be not Arabic. (TA.) بُهْتَانٌ and ↓ بَهِيتَةٌ signify the same [when the former is used as a subst.; i. e. A calumny, slander, or false accusation]: (S, A, Msb: [see 1:]) or both signify, the former as explained by Aboo-Is-hák, and the latter as explained in the K, a falsehood by reason of which one is confounded, or perplexed, and unable to see his right course; (TA; [in which it seems to be indicated that ↓ بُهْتٌ signifies the same;]) from البَهْتُ as meaning " the being confounded " &c.: (Aboo-Is-hák, TA:) the former is a subst. signifying [also] a false accusation of adultery against a woman; and a forgery of a lie against her: (Msb:) and ↓ the latter, [and the former also, simply,] a lying, or lie, or falsehood; (K;) and so ↓ بُهْتٌ (K) and ↓ بَهْتٌ. (TA.) بُهْتَانًا وَإِثْمًا مُبِينًا, in the Kur iv. 24, is said to mean Falsely accusing of adultery, and acting in a manifestly sinful or criminal manner: (Bd:) or it means acting wrongfully &c. (Bd, Jel.) You say, ↓ رَمَاهُ بِالبَهِيتَةِ [He accused him with, or of, calumny, &c.]. (A.) And ↓ يَا لِلْبَهِيتَةِ, with kesr to the [prep.] ل, [i. e., O, come to my aid, or succour, on account of the calumny! &c.; for it is] a phrase used in calling for aid, or succour. (S.) [And if you would express wonder, you say, ↓ يَا لَلْبَهِيتَةِ, with fet-h to the prep. ل, i. e. O the calumny! &c.] بَهُوتٌ [A great, or frequent, calumniator, slanderer, or false-accuser; as also ↓ بَهَّاتٌ, mentioned in the S only as an epithet applied to him who calumniates, slanders, or accusely falsely;] an intensive epithet from البَهْتُ; (IAth;) [i. e.] an intensive form of the act. part. n. from البُهْتَان [inf. n. of بَهَتَهُ]: (Mgh:) or i. q. ↓ مُبَاهِتٌ; (K;) i. e., one who confounds, or perplexes, or amazes, the hearer, by what he forges against him: (TA:) and one who falsely accuses a woman of adultery, and forges a lie against her: (Msb:) pl. بُهُتٌ (IAth, Mgh, Msb, K) and بُهْتٌ, and, accord. to the K, also بُهُوتٌ; but ISd and MF hold it to be pl. of بَاهِتٌ, not of بَهُوتٌ; the former observing, that a word of the measure فَاعِلٌ is one of those which have a pl. of the measure فُعُولٌ, but not so one of the measure فَعُولٌ; and that, as to the saying of A'Obeyd, that عُذُوبٌ is pl. of عَذُوبٌ, it is a mistake; for it is only pl. of عَاذِبٌ, and the pl. of عَذُوبٌ is عُذُبٌ. (TA. [But see art. عذب.]) بَهِيتٌ, see مَبْهُوتٌ, in two places. بَهِيتَةٌ: see بُهْتَانٌ, in five places. بَهَّاتٌ: see بَهُوتٌ: — and see مَبْهُوتٌ. بَاهِتٌ: see مَبْهُوتٌ, in two places. — Also act. part. n. [of بَهَتَهُ; signifying Causing to become confounded, &c.: and calumniating, &c.:] from البُهْتَانُ: (Mgh:) بُهُوتٌ, as mentioned above, is held by ISd and MF to be a pl. of this word; not of بَهُوتٌ, q. v. (TA.) مَبْهُوتٌ Confounded, perplexed, or amazed, and unable to see his right course: (S, K:) [other (similar) meanings may be seen from explanations of بُهِتَ:] accord. to Ks and the S and Sgh and the K, one should not say ↓ بَاهِتٌ nor ↓ بَهِيتٌ; but there is no reason in analogy why he who says بَهَتَ, like نَصَرَ and مَنَعَ, should not say thus: (TA:) Lb says, in the Expos. of the Fs, that they said ↓ بَاهِتٌ and ↓ بَهَّاتٌ [which latter is an intensive form] and ↓ بَهِيتٌ, which [last] may be considered as having the meaning of the measure مَفْعُولٌ, like مَبْهُوتٌ, or that of the measure فَاعِلٌ, like بَاهِتٌ; but the former is the more agreeable with analogy, and the more probable. (MF, TA) — — Also Calumniated, slandered, or falsely accused. (S.) مُبَاهِتٌ: see بَهُوتٌ. بهج 1 بَهُجَ, aor. بَهُجَ, (AZ, S, Msb, &c.,) inf. n. بَهَاجَةٌ (AZ, S, L, K) and بَهْجَةٌ (AZ, L, [but some seem to regard this as a simple subst.,]) and بَهَجَانٌ, (L,) He, or it, was, or became, beautiful, or goodly: (AZ, S, L, Msb, K:) or beautiful in colour: or beautiful and bright or splendid: or it (a plant) was, or became, beautiful and bright; and he (a man) was, or became, characterized by a laughing, or happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead: or by the appearance of joy, gladness, or happiness; or by a joyful, glad, or happy, aspect, or appearance. (L.) You say also, بَهِجَ النَّبَاتُ, with kesr, meaning (assumed tropical:) The plant, or herbage, was, or became, beautiful [&c.]. (TA, [but this is probably a tropical signification, from بَهِجَ in the sense here following.]) — — بَهِجَ, (S, A, L, K,) with kesr, (S,) aor. بَهَجَ, (K,) inf. n. بَهَجٌ; (L;) and ↓ ابتهج; (S, A, L, Msb, K;) He was, or became, joyful, glad, or happy. (S, A, L, Msb, K.) You say, بَهِجَ بِهِ, (S, A,) and لَهُ; (TA;) and ↓ ابتهج بِهِ; (A, Msb;) He rejoiced in it, or at it; or became rejoiced by it, or at it. (S, A, Msb, TA.) [See also 10.] — بَهَجَ, (S, K,) aor. بَهَجَ; (K;) and ↓ ابهج; (S, A, K;) the latter of which is the more approved; (TA;) It (a thing, TA, or an affair or event, S, A) rejoiced; or made joyful, glad, or happy; (S, A, K;) a person. (S, A.) 2 بهّج, (ISd, L,) inf. n. تَبْهِيجٌ, (K,) He beautified; rendered beautiful, or goodly. (ISd, L, K.) ISd says, I have not heard this, except in the saying of El-'Ajjáj, دَعْ ذَا وَبَهِّجْ حَسَبًا مُبَهَّجَا as though meaning

[Leave thou this subject, and] beautify, or adorn, the more this nobility [already beautified, or adorned,] by thy describing it. (L.) 3 بَاهجهُ, (A, K,) inf. n. مُبَاهَجَةٌ, (A,) He vied, or competed, with him, or contended with him for superiority, in beauty, or goodliness; [as expl. in the TK; or in glory, or excellence;] syn. بَاهَاهُ (A, K) and بَارَاهُ, (K,) both of these meaning the same. (TA.) 4 أَبْهَجَ see 1, last sentence. — — أَبْهَجَتِ الأَرْضُ The land, or earth, became beautiful, or goodly, (S, L, K,) or beautiful and bright or splendid, (L,) in its plants, or herbage. (S, L, K.) 6 تباهج الرَّوْضُ (assumed tropical:) The meadows, or gardens, became abundant in blossoms or flowers [as though vying, one with another, in beauty, or goodliness: see 3]. (K, TA.) 8 إِبْتَهَجَ see 1, in two places. 10 استبهج i. q. إِسْتَبْشَرَ [i. e. He rejoiced, or became rejoiced; بِهِ at it, or by it; or at, or by, the annunciation of it]. (K.) [See also بَهج.] بَهْجٌ, fem. with ة: see بَهِيجٌ, in two places. بَهِجٌ Joyful, glad, or happy; (S, K;) as also ↓ بَهِيجٌ (S, A, K) and ↓ مُبْتَهِجٌ. (A, TA.) — — See also بَهِيجٌ. بَهْجَةٌ Beauty, or goodliness: (S, A, L, Msb, K:) or beauty of colour of a thing: or its beauty and brightness or splendour: or in plants or herbage, beauty and brightness or splendour; and in a man, the laughing, or happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead: or the appearance of joy, gladness, or happiness; or joyfulness, gladness, or happiness, of aspect or appearance. (L.) You say رَوْضَةٌ ذَاتُ بَهْجَةٍ غَالِبَةٍ [A meadow, or garden, of surpassing beauty, &c.]. (A.) And رَجُلٌ ذُو بَهْجَةٍ A man possessed of beauty, or goodliness: (S:) or of beauty and brightness, &c. (L.) — — Also Happiness, joy, or gladness. (Ham p. 403.) بَهِيجٌ Beautiful, or goodly; (S, A, L, Msb, K;) as also ↓ بَهِجٌ (Ham p. 403) and ↓ بَهْجٌ: (AZ, TA:) or beautiful in colour: or beautiful and bright or splendid: or, applied to a plant, it has this last meaning; and, applied to a man, characterized by a laughing, or happy, appearance of the beautiful parts of the face, as the cheeks, and the lines of the forehead: or characterized by the appearance of joy, gladness, or happiness; having a joyful, glad, or happy, aspect or appearance: (L:) the fem. epithet is ↓ مِبْهَاجٌ. (A, K, TA: [in the CK مَبْهاجٌ.]) It is applied to a plant, or herbage, (S, A,) in the Kur xxii. 5 and l. 7. (S.) And ↓ مِبْهَاجٌ is applied to a woman, as meaning One in whom beauty, or goodliness, &c., predominates; (L, TA;) as also ↓ بَهْجَةٌ; (TA;) pl. of the former, مَبَاهِيجُ: (A, TA:) and to a camel's hump, meaning (tropical:) fat; (A, K;) because beauty, or goodliness, is combined [in this case] with fatness; pl. as above. (A, TA.) — — See also بَهجٌ. مِبْهَاجٌ: see بَهِيجٌ, in two places. مُبْتَهِجٌ: see بَهِجٌ. بهر 1 بَهَرَهُ, (S, A, Msb,) aor. بَهَرَ, (Msb,) inf. n. بَهْرٌ, (S, Msb, K,) He overcame him: (S, A, Msb, K:) he overpowered him; subdued him: (TA:) he surpassed him; excelled him. (Msb.) See also 3. You say, بَهَرَتْ فُلَانَةُ النِّسَآءَ Such a woman surpassed the [other] women in beauty. (S.) And بَهَرَ [alone] He excelled in knowledge &c.; or he was, or became, accomplished, or perfect, in every excellence, and in goodliness. (S, K.) And بَهَرَ القَمَرُ, (S, K,) or بَهَرَ القَمَرُ النُّجُومَ, (TA,) aor. بَهَرَ, (K,) inf. n. بُهُورٌ, (TA,) (tropical:) The moon overcame with its light the light of the stars. (S, K, TA.) And بَهَرَتِ الشَّمْسُ الأَرْضَ (assumed tropical:) The light of the sun overspread the earth. (TA.) — — [Hence,] بَهَرَ, aor. بَهَرَ, (TA,) inf. n. بَهْرٌ and بُهُورٌ, (K,) (tropical:) It shone, or shone brightly: (K, TA:) and ↓ تَبَهَّرَتِ السَّحَابَةُ (tropical:) The cloud shone, or shone brightly. (K.) — بَهَرَهُ, (S, A,) aor. بَهَرَ, inf. n. بُهْرٌ, (S,) also signifies (tropical:) It (a load, or burden, S, A, and running, A) [caused him to be out of breath; interrupted his breathing; (see بُهْرٌ;)] caused to pant, or breathe [shortly or] uninterruptedly. (S, A.) — — Also, (ISh, JK, TA,) inf. n. بَهْرٌ, (K, TA,) (assumed tropical:) He stopped his breath by beating, or by squeezing his throat, or throttling him, or by any other means: (ISh, TA:) (assumed tropical:) he plied him, or worked him, (عَالَجَهُ,) until he became out of breath, or until he panted: (JK, TA:) (assumed tropical:) he imposed upon him a thing that was above his power, or ability. (K, TA.) A poet says, إِنَّ البَخِيلَ إِذَا سَأَلْتَ بَهَرْتَهُ Verily the niggardly, when thou askest of him, thou stoppest his breath. (ISh, TA.) — — [Hence,] بُهِرَ, i. q. انبهر, as explained below. (K.) — بَهَرَهَا, (JK,) or بَهَرَهَا بِبُهْتَانٍ, (TA,) inf. n. بَهْرٌ, (K,) He reproached her, or accused her, falsely; (JK;) he aspersed her; calumniated her; or brought a false accusation against her. (K, * TA.) You say, بَهَرَهَا بِكَذَا He reproached her falsely with, or accused her falsely of, such a thing. (JK.) [See also 8.] 3 بَاهَرَ ↓ باهر صَاحِبَهُ فَبَهَرَهُ (K, * TA,) inf. n. مُبَاهَرَةٌ and بِهَارٌ, (TA,) [aor. of the latter verb, accord. to rule, بَهُرَ, not بَهَرَ,] He contended, or disputed, or vied, with his companion for glory, or superiority, or excellence, and overcame him. (K, * TA.) 4 ابهر He did, or effected, or he said, or uttered, what was wonderful; syn. جَآءَ بِالعَجَبِ. (K.) 5 تَبَهَّرَ see 1. 7 انبهر, (S, A, K,) and ↓ ابتهر, (TA,) and ↓ بُهِرَ, like عُنِىَ, (K,) (tropical:) He was, or became, out of breath; his breath became interrupted, by reason of fatigue [or running, or by hard work, or bearing a heavy load; see 1]: (K:) he panted, or breathed [shortly or] uninterruptedly. (S, A.) 8 ابتهر He arrogated to himself, or professed, a thing falsely. (S, K.) El-Akhtal says, وَمَا بِى إِنْ مَدَحْتُهُمُ ابْتِهَارُ And there is not in me, if I praise them, false profession: (S:) or ابتهر signifies he said what was false, and swore to it. (TA.) — — He said that he had transgressed, or acted vitiously, or committed adultery or fornication, when he had not done so. (K.) And ابتهر بِذَنْبٍ He asserted himself to have committed a crime, or sin, when he had not done so. (TA, from a trad.) — — ابتهرها He asserted falsely that he had had sexual intercourse with her: (M, TA:) ابتارها signifies " he asserted the same with truth: " (TA:) or ابتهر signifies he charged, or upbraided, a person with that which was in him; (K, TA;) and ابتار, "he charged, or upbraided, with that which was not in him. " (TA.) See an ex. voce بَارَ in art. بور. — — Also He (a poet) mentioned her (a girl) in his poetry. (JK.) أُبْتُهِرَ بِفُلَانَةَ He became, or was rendered, notorious, or infamous, on account of such a woman [with whom he was said to have had an illicit connexion]. (S, K.) — See also 7. 11 ابهارّ اللَّيْلُ, (S, A, K,) inf. n. اِبْهِيرَارٌ, (S,) The night reached its middle point; (As, S, A, K;) from بُهْرَةٌ signifying the " middle " of a thing: (A:) or reached the point when all its stars appeared and shone: (Aboo-Sa'eed Ed-Dareer:) or became thickly dark: (K:) or for the most part passed: (S, K:) or reached the point when about one third of it remained. (K.) And ابهارّ عَلَيْنَا اللَّيْلُ The night became long to us. (S.) And ابهارّ النَّهَارُ The day reached the point when the sun had become high. (TA.) بَهْرٌ inf. n. of 1 [q. v.]. (S, Msb, K.) You say, بَهْرًا لَهُ, an imprecation, meaning May he be overcome! (A:) or i. q. تَعْسًا لَهُ [may he fall, having stumbled! or stumble and fall! &c.]: (AA, S, K:) and thus used [app. in the latter sense] as an imprecation, accord. to Sb, it has no verb, but is put in the accus. case on the supposition of a verb. (TA.) One says also, ↓ قُهْرًا وَبُهْرًا, with damm to each. (TA in art. قهر.) And بَهْرًا مَا أَسْخَاهُ [May he fall, having stumbled! &c.: how bountiful is he!], like as one says تَعْسًا لَهُ [when not meaning it to be understood as an imprecation]. (A.) — — It also signifies Distance, or remoteness: (K:) and remoteness from good or prosperity. (TA.) — — Disappointment. (IAar, TA.) — — Wonder; syn. عَجَبٌ. (K.) One says, بَهْرًا meaning عَجَبًا [for أَعْجَبُ عَجَبًا I do wonder: or wonderful!]. (S.) So [sometimes] in the phrase بَهْرًا لَهُ [I do wonder at him, or it]. (IAar, TA.) — — Love. (K.) Accord.

to some, بَهْرًا لَكُمْ means Love to you. (JK.) — — الأَزْوَاجُ ثَلَاثَةٌ زَوْجُ بَهْرٍ وَزَوْجُ دَهْرٍ وَزَوْجُ مَهْرٍ is a saying of the Arabs, meaning Husbands are three: a husband who overcomes the eyes by his goodliness, (S,) or a husband of noble race, though he may be of little wealth; (TA;) and a husband prepared for the accidents, or calamities, of fortune; and a husband from whom a dowry is got, (S,) or a husband who has not nobility of race, and who therefore doubles the dowry to make himself desired. (TA.) — (assumed tropical:) Distress that affects the breath or respiration, syn. كَرْبٌ, (K, TA,) [particularly] of a camel when he is spurred on, or of a man when a labour above his power is imposed upon him. (TA.) بُهْرٌ: see بَهْرٌ. — — Also (tropical:) The state of being out of breath; interruption of the breath, by reason of fatigue, (K, TA,) [or by bearing a heavy load, (see 1,)] or by hard work, and by running: (TA:) a panting, or breathing [shortly or] uninterruptedly. (S, A, TA,) — Wide-spreading land; a wide tract of land; as also ↓ بُهْرَةٌ [q. v.]. (K.) — — A country, or district; or a city, or town; syn. بَلَدٌ: (K:) or the middle thereof. (TA.) — — The middle, and best part, (سِرّ, and خَيْر, for the former of which words we find شَرّ erroneously put in the copies of the K, TA,) of a valley; as also ↓ بُهْرَةٌ [q. v.]. (K, TA.) بُهْرَةٌ Plain, or even, or soft, land or ground: or a wide tract of land between mountains. (L.) — — See also بُهْرٌ, in two places. — — The middle (S, A, K) of a valley, and of the night, and of a horse, (S, K,) and of a camel's saddle, (TA,) and of a ring, (K,) or of a thing. (A.) بَهَارٌ A certain plant, of sweet odour; (K;) the [plant called] عَرَار, which is also called عَيْنُ البَقَرِ; [buphthalmum, or ox-eye;] it is the بَهَارُ البَرِّ, a crisping, or curling, plant, having a yellow flower; growing in the days of the spring (الرَّبِيع), and called عَرَارَةٌ: (S:) As says, The عَرَار is the بَهَارُ البَرِّ: and Az says, The عَرَارَة is the خَسْوَة; and I regard بهار as a Persian word. (TA.) — — Perfume. (Msb.) — — And hence applied to The flowers of the desert. (Msb.) — — And Anything goodly, or beautiful, and bright, or shining. (K, TA.) بُهَارٌ A certain thing with which one weighs; (S, Msb, K;) the weight of three hundred pounds: (Fr, IAar, A'Obeyd, S, K:) thought by A'Obeyd to be not Arabic, but Coptic; (S;) having this signification in Coptic; (JK;) but thought by Az to be pure Arabic: (TA:) or four hundred pounds: or six hundred: or a thousand: (K:) and, (K,) or as some say, (TA,) one half of a load (K, TA) borne by a camel, (TA,) containing four hundred pounds, (K, TA,) in the dial. of Syria: (TA:) or a load borne by a camel: (Kt:) or a camel-load of household-goods or furniture and utensils: (As:) and commodities, or utensils, or the like, of the sea; expl. by مَتَاعَ البَحْرِ [perhaps a mistranscription for مَتَاعَ التَّجْرِ or التُّجْرِ, commodities, or goods, of the merchants: the poet Bureyk El-Hudhalee speaks of camels bearing بُهَار]. (JK, K.) It is said that Talhah the son of 'Obeyd-Allah left a hundred بُهَار, in each بهار of which was three hundred-weight of gold (S, TA) and silver; (TA;) بهار being thus made to signify a receptacle: (S, TA:) accord. to As and Kt, the meaning is, a hundred camel-loads. (TA.) بَهِيرٌ and ↓ مَبْهُورٌ (A, K) and ↓ مَنْبَهِرٌ (A) [and ↓ مُبْتَهِرٌ] (tropical:) Out of breath; having his breath interrupted, by reason of fatigue [or running, or by hard work, or bearing a heavy load; see 1 and 7]; panting, or breathing [shortly or] uninterruptedly. (A.) بَاهِرٌ [act. part. n. of 1, Overcoming; &c. And particularly,] (assumed tropical:) Overcoming in light. (JK.) [Hence,] قَمَرٌ بَاهِرٌ (tropical:) A moon that overcomes with its light the light of the stars. (S, A.) And البَاهِرُ (tropical:) The moon; because it outshines the stars: (Msb:) or the full moon. (JK.) أَبْهَرُ [The aorta; so in the present day;] a certain vein [or artery], (S, A, K,) in the back, (K,) lying within, or at the inner side of, the back-bone (A'Obeyd, A, TA) and the heart, (A'Obeyd, TA,) the severing of which causes death: (A'Obeyd, S, A:) it is name given to each of two veins [or arteries, or the two portions of the aorta which are called the aorta ascendens and aorta descendens,] which issue from the heart, and from which then branch off all the other arteries: (S:) and, (K,) or as some say, (TA,) the وَرِيد [i. e. either the carotid artery or the external jugular vein] of the neck: (K:) and, (K,) or as some say, (TA,) [the vein in the arm called] the أَكْحَل: (K:) or, accord. to the more full description of IAth, a certain vein [or artery] arising from the head, and extending to the foot, and having arteries which communicate with most of the extremities and the body: what is in the head is called the نَامَّة; and hence the saying, أَسْكَتَ اللّٰهُ نَامَّتَهُ, meaning “God killed him,” or “may God kill him!” and it extends to the throat, and is there called the وَرِيد; and to the chest, and is there called [especially] the أَبْهَر [meaning the aorta ascendens]; and to the back, and is there called the وَتِين [meaning the aorta descendens]; and the heart is suspended to it; and it extends to the thigh, and is there called the نَسَا; and to the shank, and is there called the صَافِن: the ء in it is augmentative. (TA.) You say, قَطَعَ أَبْهَرَهُ [It severed his aorta]; meaning (tropical:) it (pain) destroyed him. (A.) — — Also The back: (K:) or the place of the vein [or artery] so called. (As, in art. خدع of the S.) One says, فُلَانٌ شَدِيدُ الأَبْهَرِ Such a one is strong in the back: (TA:) or strong in the place of the vein [or artery] called the ابهر. (As, ubi suprà.)— — And The back of the curved part of the extremity of a bow: (K:) or the part between the طائِف and the كُلْيَة: (S, K:) in the bow is its كَبِد, which is the part between the two extremities of its string or the like; then, next to this, the كُلْيَة; then, next to this, the أَبْهَر; then, the طَائِف; then, the سِئَة, which is the curved part of the extremity. (As.) — — And A tent-pole. (JK.) — — And The shorter side of a feather: (K:) [or] so أَبَاهِرُ [which is the pl.]: (JK:) [or] the latter signifies the feathers (Lh, S) of the wing (Lh) of a bird (Lh, S) next after those called الخَوَافِى, (Lh,) [and] next [before] those called الكُلَى: (S:) the first of them are those called القَوَادِمُ, (S,) four in number, in the fore part of the wing; (Lh;) the next, المَنَاكِبُ, (Lh, S,) also four; (Lh;) the next, الخَوَافِى, (Lh, S,) also four; (Lh;) the next, الأَبَاهِرُ, (Lh, S,) also four; (Lh;) and the next, الكُلَى [which are also four]. (S.) مَبْهُورٌ: see بَهِيرٌ. مُنْبَهِر: see بَهِيرٌ. مُبْتَهِرٌ: see بَهِيرٌ. بهرج Q. 1 بُهْرِجَ, in the pass. form, (Kt, Msb,) inf. n. بَهْرَجَةٌ, (K,) (assumed tropical:) It (a thing) was taken otherwise than by, or in, the right way: (Msb:) or (tropical:) it was turned away, or conveyed by turning away, (Kt, K, TA,) from the beaten way or road, (Kt, TA,) or from the direct, or right, main road. (K, TA.) And بَهْرَجَ بِهِمْ (tropical:) It (the road, A) lead them otherwise than in the beaten track. (T, A, TA.) [See بَهْرَجٌ, from which the verb is derived.] — — (tropical:) It (a man's blood) was made to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; was made allowable to be taken or shed. (Mgh.) And بَهْرَجَ دَمَهُ (tropical:) He made his blood to be of no account, &c. (TA.) — — Hence, (TA,) أَمَا إِذْ بَهْرَجْتَنِى فَلَا أَشْرَبُهَا أَبَدًا (K, * TA) (tropical:) Verily, since thou hast made me [meaning my offence] to pass unnoticed, or hast taken no account of me, (هَدَرْتَنِى,) by annulling in respect of me the prescribed castigation, (K, TA,) I will not drink it (i. e. wine) henceforth: (TA:) said by Aboo-Mihjen (K, TA) Eth-Tha- kafee, (TA,) to Ibn-Abee-Wakkás. (TA.) — — You say also, بَهْرَجَ المَكَانَ (assumed tropical:) He made the place free to the people in general to pasture their beasts in it. (IAar, L.) Q. 2 تَبَهْرَجَ It (a place) became, or was made, free to the people in general to pasture their beasts in it. (IAar, L.) بَهْرَجٌ an arabicized word, (T, S, Mgh, L, TA,) from نَبَهْرَهْ, (T, Mgh, L, TA,) which is Persian; (L, TA;) or, as some say, it is an Indian word, originally نَبَهْلَهْ, meaning Bad,

whence the Persian نَبَهْرَهْ, and hence the arabicized بَهْرَجٌ; (TA;) applied to a dirhem, as meaning bad; (Kr, S;) false; (S, El-Marzookee;) adulterated; (Shifá el-Ghaleel, El-Marzookee;) of bad silver; (A, Mgh, L, Msb;) with which one cannot buy: (IAar, TA:) or, as some say, in which the silver is predominant: or, accord. to IAar, of which the die has been falsified: (Mgh:) or not coined in the government-mint: (Lb, TA:) and ↓ مُبَهْرَجٌ signifies the same, applied to a dirhem; (Lh, A, Mgh;) and so ↓ نَبَهْرَجٌ; (Lh, El-Marzookee;) but [Mtr says,] I have not found it with ن, except on the authority of Lh (Mgh;) and IKh says that it is a word of the vulgar: (TA:) the pl. [of بهرج] is بَهَارِجُ, and [of نبهرج,] نَبَهْرَجَاتٌ. (TA.) — — Hence, metaphorically, (Mgh,) (tropical:) Bad; (S, A, Mgh, L, Msb, K;) and false, or of no account; (S, A, Mgh, K;) applied to a thing (S, A, Mgh, L, Msb) of any kind: (A, Mgh, L:) anything rejected; not received or accepted; rejected as wrong or bad; as also ↓ نَبَهْرَجٌ: (TA:) and a thing is termed ↓ مُبَهْرَجٌ when it is as though it were cast away, and not an object of emulous desire or envy, or not in request. (El-Marzookee, TA.) You say, كَلَامٌ بَهْرَجٌ (tropical:) Bad language. (A, L.) And عَمَلٌ بَهْرَجٌ (tropical:) A bad action. (A, L.) — — (assumed tropical:) Allowed or allowable [to any person, to be taken or let alone, or to be possessed or made use of or done]; made allowable, free, or lawful. (K.) You say, دَمٌ بَهْرَجٌ (tropical:) Blood made to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; allowed to be taken or shed; (A, L;) as also ↓ مُبَهْرَجٌ. (K.) And مَكَانٌ بَهْرَجٌ (assumed tropical:) A place free to the people in general to pasture their beasts in it. (IAar, L.) And ↓ مَآءٌ مُبَهْرَجٌ (assumed tropical:) A water left free to those who come to water at it. (A, K, * TA.) مُبَهْرَجٌ: see بَهْرَجٌ, in four places. نَبَهْرَجٌ: see بَهْرَجٌ, in two places. بهظ 1 بَهَظَهُ, aor. بَهَظَ, inf. n. بَهْظٌ, It (a load, or burden,) oppressed him by its weight, and he was unable to bear it: (S, M, TA:) or pressed heavily upon him, and distressed him. (T, TA.) [And hence,] (tropical:) It (an affair, M, K, or anything, T) oppressed him by its weight, (T, M,) and he was unable to bear it: (M:) or overpowered him, and pressed heavily upon him, and distressed him; (Jm, K;) and so بَهَضَهُ, as heard by Aboo-Turáb from an Arab of the desert; but no one has followed him in this. (Az, TA.) You say also, بَهَظَ الرَّاحِلَةَ He loaded the riding-camel heavily, and fatigued it. (K.) أَمْرٌ بَاهِظٌ A distressing, grievous, or difficult, affair. (S, CK, but wanting in two MS. copies of the K.) And بَاهِظٌ [alone], (CK, but wanting in two MS. copies of the K,) or ↓ بَاهِظَةٌ, (O, TA,) (tropical:) A calamity, or misfortune. (O, K, TA.) بَاهِظَةٌ: see بَاهِظٌ. مَبْهُوظٌ Oppressed by the weight of a load, and unable to bear it. (S.) [And hence,] (assumed tropical:) Any one having a thing required of him which he is unable to do, or which he cannot find. (TA.) And قِرْنٌ مَبْهُوظٌ (assumed tropical:) An opponent, or an adversary, overcome, or vanquished. (TA.) بهق 1 بَهِقَ, aor. بَهَقَ, inf. n. بَهَقٌ, It (the body) was, or became, affected with [the disease termed] بَهَقٌ. (Msb.) بَهَقٌ [The mild species of leprosy termed "alphus," or "vitiligo alba;" in Hebrew בֹּהַק;] a whiteness, less than what is termed بَرَصٌ, that comes upon the external skin of a man; (JK;) a whiteness that affects the skin, (S,) or body, (Mgh, Msb,) differing from the colour of the latter; (S, Msb;) not from what is termed بَرَص, (S, Mgh,) or not بَرَص: (Msb:) and, accord. to IF, a blackness that affects the skin; [i. e. the species of leprosy termed "melas," or "lepra maculosa nigra;"] or a colour differing from that of the skin: (Msb:) a thin whiteness that affects the exterior of the cuticle, by reason of a bad state of the temperament of the part, inclining to coldness, and the predominance of the phlegm over the blood: the black [species] thereof alters (يُغَيِّرُ, in the CK يَعْتَرِى,) the skin to blackness, by reason of the mixing of the black bile with the blood. (K, TA.) — — [Hence,] بَهَقُ الحَجَرِ (assumed tropical:) [Lichen, or liverwort;] a certain plant; (K;) i. e. حَزَّازُ الحَجَرِ [more commonly called حَزَّازُ الصَّخْرِ]: (TA:) or i. q. الجَوْزُ الجَنْدَمُ, (K, TA,) or الجَوْزَ جَنْدَمُ, (CK,) [evidently from the Persian جَوْزِ گَنْدُمَ explained in Johnson's Pers. Ar. and Engl. Dict. as "sandix-gum, juniper:" but SM says that] this is a certain plant, the body [or substance] of which is مُحَبَّب [app. meaning composed of globules or the like; probably a particular species of lichen, with spherical cells]. (TA.) أَبْهَقُ, applied to a man, Affected with [the disease termed] بَهَقٌ: (JK, Msb:) fem. بَهْقَآءُ. (Msb.) — — [And hence,] so applied, (assumed tropical:) Very white. (TA.) بهل 1 بَهَلَ النَّاقَةَ, [aor. بَهَلَ, inf. n. بَهْلٌ,] He left the she-camel without a صِرَار [bound upon her udder to prevent her being sucked]; (Bd in iii. 54;) as also ↓ ابلها: (S:) or he left her to be milked; or allowed her being milked: (Z, TA:) and ↓ the latter, he loosed her صِرَار, and left her young one at liberty to such her; (K;) and he left her to herself (K, TA) to be milked by any one who pleased. (TA.) — — And بَهَلَهُ, (S, K,) aor. بَهَلَ, (K,) [inf. n. بَهْلٌ,] He left him (S, K) to his own will, or wish, (S,) or to his own opinion, or judgment; (K;) as also ↓ ابهلهُ: (S, K:) or the former is said in relation to the free man; and ↓ the latter, in relation to the slave; (Zj, K;) and signifies also [simply] he left him to himself. (K, * TA.) — — Hence, (TA,) بَهْلٌ signifies [also] The act of cursing. (S, Msb, K.) You say, بَهَلَهُ, aor. بَهَلَ, inf. n. بَهْلٌ, He cursed him. (Msb.) And بَهَلَ اللّٰهُ فُلَانًا May God curse such a one! (K, TA.) — بَهِلَتْ, aor. بَهَلَ, inf. n. بَهَلٌ, She (a camel) had her صِرَار loosed, and her young one left to suck her. (K.) 3 مُبَاهَلَةٌ The act of cursing each other: (S, Mgh, Msb:) inf. n. of باهلهُ He cursed him, being cursed by him: (Msb:) [or rather] بَاهَلْتُهُ signifies I joined with him in imprecating the curse of God upon whichever of us did wrong. (JK.) Hence the saying of Ibn-Mes'ood, مَنْ شَآءَ بَاهَلْتُهُ أَنَّ سُورَةَ القُصْرَى نَزَلَتْ بَعْدَ البَقَرَةِ [Whosoever will, I will contend with him by imprecating the curse of God upon whichever of us is wrong, that the shorter chapter of "Women" came down from heaven after the chapter of "The Cow"]: or, accord. to one recital, he said لَا عَنْتُهُ: for when they differed respecting a thing, they used to come together, and say, بَهْلَةُ الظَّالِمِ ↓ اللّٰهِ عَلَى مِنَّا [The curse of God be upon such of us as is the wrongdoer!]. (Mgh.) باهل بَعْضُهُمْ بَعْضًا and ↓ تبّهلوا and ↓ تباهلوا all signify They cursed one another: (K:) [or] they joined in imprecating a curse upon such of them as was the wrongdoer: (TA:) and ↓ ابتهلوا signifies the like: whence, ثُمَّ نَبْتَهِلْ, in the Kur [iii. 54], (Bd, TA,) as some explain it, (TA,) meaning ↓ ثُمَّ نَتَبَاهَلْ, i. e., Then let us imprecate a curse upon such of us as is the liar. (Bd. [But see also 8 below.]) 4 أَبْهَلَ see 1, in four places. — — [The inf. n.] إِبْهَالٌ also signifies The sending forth, or letting flow, the water upon what has been sown, (JK, K, TA,) after having finished the sowing. (JK, TA. [In the CK, نَذْرَتَهُ is erroneously put for بَذْرَتَهُ.]) 5 تَبَهَّلَ see 3. 6 تَبَاهَلَ see 3, in two places. 8 إِبْتَهَلَ see 3. — — [Hence,] ابتهل, (S, Msb, K,) or ابتهل فِى الدَّعَآءِ, (JK,) (tropical:) He humbled, or abased, himself; or addressed himself with earnest, or energetic, supplication; syn. تَضَرَّعَ; (S, Msb, K;) إِلَى اللّٰهِ to God: (Msb:) he strove, or was earnest, or energetic, in prayer, or supplication; (JK, K;) and was sincere, or without hypocrisy, therein; (S, K;) with a striving, or an earnestness, or energy, like that of the مُبْتَهِلُونَ [properly so called, i. e., persons who join in imprecating a curse upon such of them as is the wrongdoer]. (TA.) It is said that ثُمَّ نَبْتَهِلْ, in the Kur [iii. 54, of which one explanation has been given above, (see 3,)] means (tropical:) Then let us be sincere, or without hypocrisy, in prayer, or supplication; (S, TA;) and let us strive, or be earnest, or

energetic: (TA:) or let us humble, or abase, ourselves; &c.; syn. نَتَضَرَّعُ. (Jel.) 10 استبلها He milked her (namely, a camel,) without a صِرَار. (K. [See 1, first sentence.]) — — He (a young camel) pulled off her أَصِرَّة [pl. of صِرَار] to suck her, namely, his mother. (JK.) — — استبهل الرَّعِيَّةَ He (the ruler) left the people, or subject, to themselves, (Lh, K,) to do what they would; not restraining them. (Lh, TA.) — — اِسْتَبْهَلَتْهَا السَّوَاحِلُ (S) and استبلتهم البَادِيَةُ (K) (assumed tropical:) The shores, and the desert, left them at liberty in their abodes therein, no Sultán reaching them, so that they did what they pleased. (S, * K.) بَهْلَةٌ (S, Mgh, K) and ↓ بُهْلَةٌ (S, Msb, K) A curse: (S, Mgh, Msb, K:) from بَهَلَ النَّاقَةَ in the sense first explained above. (Bd in iii. 54.) You say, عَلَيْهِ بَهْلَةُ اللّٰهِ and ↓ بُهْلَتُهُ The curse of God be on him! (S.) For another ex., see 3. بُهْلَةٌ: see what next precedes, in two places. بَهْلَلَةٌ The quality of shrinking from foul things, and of generosity, or nobleness. (JK.) بُهْلُولٌ One that shrinks from foul things, and is generous, or noble; applied to a man (Ibn- 'Abbád, JK) and to a woman: (JK:) pl. بَهَالِيلُ. (Ibn-'Abbád, JK.) A lord, chief, or prince, combining all good qualities. (Seer, K.) — — A great, or frequent, laugher. (S, K.) بَاهِلٌ A she-camel having no صِرَار upon her, (S, K, TA,) so that any one who will may milk her: (TA:) or one having no nose-rein upon her, (K, TA,) so that she pastures where she will: (TA:) or also one having no عِرَان [which is a piece of wood inserted in the partition between the nostrils]: (S:) and (so in the S, but in the K "or") one having no mark, or brand, upon her: (JK, S, K:) pl. بُهَّلٌ (JK, S, K) and بُهْلٌ: (JK, K, TA: [the latter in the CK like بُرْدٌ:]) and ↓ مُبْهَلَةٌ signifies left in the state of her that is termed بَاهِل, (S,) or having her صِرَار loosed, and her young one left at liberty to suck her: (K:) and ↓ مَبَاهِلُ is applied in the same sense [as its pl.]. (S, K. [In the CK the latter is written مُبَاهِلٌ, as a sing.]) — — [Hence,] أَتَيْتُكَ بَاهِلًا غَيْرَ ذَاتِ صِرَارٍ, said by an Arab woman to her husband; (S;) by the wife of Dureyd Ibn-Es-Simmeh, to him, on his desiring to divorce her; meaning (assumed tropical:) I made my property lawful to thee. (TA.) — — بَاهِلُونَ (assumed tropical:) People at liberty in their place of abode, no Sultán reaching them, so that they do what they please. (K.) — — And the sing., (tropical:) Going to and fro without work. (Ibn-'Abbád, Z, K.) — — (tropical:) A pastor without a staff: (JK, K:) or, walking without a staff. (TA.) — — (assumed tropical:) A man without a weapon. (IAar, TA.) — — And بَاهِلَةٌ (assumed tropical:) A woman having no husband; (JK;) syn. أَيِّمٌ. (K.) أَبْهَلٌ The produce, or fruit, of a certain tree, which is the عَرْعَر [a name applied to the cypress and to the juniper-tree]: (S:) so says Ibn-Seenà [Avicenna] in the Kánoon; and he adds that it is of two species, small and great, both brought from the country of the رُوم: one species of the tree thereof has leaves like those of the سَرْو [or common, evergreen, cypress], has many thorns, and grows, or spreads, wide, (يَسْتَعْرِضُ,) not growing tall: the leaves of the other are like those of the طَرْفَاء [or tamarisk], the taste thereof is like [that of] the سَرْو, and it is drier, and less hot: (TA:) or it is the produce of a kind of great tree, the leaves of which are like [those of] the طرفاء, and the fruit of which is like the نَبِق [or fruit of the lote-tree called سِدْر]; and it is not [the fruit of] the عرعر, as J imagined it to be: the smoke thereof expels quickly the young in the womb: used as a liniment, with vinegar, it cures what is termed دَاء الثَّعْلَب [alopecia]: and with honey, it cleanses foul ulcers. (K.) [In the present day, it is applied to the juniper-tree; as is also عَرْعَر; and particularly to the species thereof called the savin. See قَطِرَانٌ.] مُبْهَلَةٌ and مَبَاهِلُ [its pl.]: see بَاهِلٌ. بهم 2 بهّموا البَهْمَ, inf. n. تَبْهِيمٌ, They separated the بهم [i. e. lambs, or kids, or both,] from their mothers, (S, K,) and pastured them alone. (S.) — بهّموا بِالمَكَانِ, inf. n. as above, They stayed, or remained, in the place; (K, TA;) did not quit it. (TA.) — — Also بهّم, said of a man, (assumed tropical:) He continued looking at a thing without his being relieved by doing so. (JK.) — — (assumed tropical:) He was silent, and confounded, or perplexed, when asked respecting a thing. (JK.) — — (assumed tropical:) He did not fight, or engage in conflict. (JK.) 4 ابهم, (K,) inf. n. إِبْهَامٌ, (JK,) (assumed tropical:) It (a thing, or an affair,) was, or became, dubious, confused, or vague, (JK, K, TA,) so that one knew not the way, or manner, in which it should be engaged in, done, executed, or performed; (JK, TA;) as also ↓ استبهم; (JK, K, TA;) for which grammarians often use ↓ انبهم; but this has not been heard in the [classical] language of the Arabs: (MF, TA:) [said to be] from بَهِيمٌ denoting a colour, whatever it be, except that which is termed شُهْبَة, in which is no colour differing therefrom. (Har p. 50.) — He closed, or locked, a door; (S, Mgh, TA;) [or, so that one could not find the way to open it; (see مُبْهَمٌ;)] and stopped it up. (TA.) [And hence,] one says of the thumb, تُبْهِمُ الكَفَّ, meaning It closes upon [the palm of] the hand, as a cover. (TA.) — — [Hence also,] (assumed tropical:) He made a thing, or an affair, to be dubious, confused, or vague, (JK, TA, *) so that there was no way, or manner, of knowing it, (TA,) or so that one knew not the way, or manner, in which it should be engaged in, done, executed, or performed: (JK:) [in the former sense, or meaning (assumed tropical:) he made it to be dubious, confused, or vague,] said of speech, or language, (K in art. غمض, &c.,) and of information, or news, or a narration; (Msb;) contr. of أَوْضَحَ; (TA in art. غمض;) i. q. لَمْ يُبَيِّنْ. (Msb.) — — (assumed tropical:) He made, or held, a thing to be vague, or indefinite. (Mgh.) — — And, said of a prohibited thing, (assumed tropical:) He made it, or held it, to be not allowable in any manner, nor for any cause: (Az, TA:) or to be prohibited unconditionally. (Mgh.) [See مُبْهَمٌ.] — — (assumed tropical:) He made a man to turn away, or withdraw, or retire, (JK, K,) عَنْ كَذَا from such a thing, (JK,) or عَنِ الأَمْرِ from the affair. (K.) — ابهمت الأَرْضُ The land produced what is termed بُهْمَى: (JK, K:) or produced much thereof. (S.) 5 تَبَهَّمَ see 10. 7 إِنْبَهَمَ see 4. 10 إِسْتَبْهَمَ see 4. — — You say, استبهم عَلَيْهِ الأَمْرُ (tropical:) The affair was as though it were closed against him, so that he knew not the way in which to engage in it, or execute it; syn. أُرْتِجَ عَلَيْهِ. (TA.) And استبهم عَلَيْهِ, (K,) or استبهم عليه الكَلَامُ, (S, TA,) (assumed tropical:) Speech was as though it were closed against him; or he was, or became, impeded in his speech, unable to speak, or tongue-tied; (S, * K, TA;) syn. اِسْتَغْلَقَ; (S;) and ↓ تبهّم عليه كَلَامُهُ [signifies the same]; syn. أُرْتِجَ; (JK, S; *) on the authority of AZ. (S.) And استبهم الخَبَرُ (assumed tropical:) The information, or narration, was dubious, confused, vague, or difficult to be understood or expressed; or was not to be understood or expressed; as though it were closed [against the hearer or speaker]; syn. اِسْتَغْلَقَ, and اِسْتَعْجَمَ. (Msb.) بَهْمٌ is pl. of ↓ بَهْمَةٌ, (S, Msb, K,) as are also ↓ بَهَمٌ and بِهَامٌ, (K,) [or rather بَهْمٌ is a coll. gen. n., and ↓ بَهْمَةٌ is its n. un., and ↓ بَهَمٌ is a quasi-pl. n., and] بِهَامٌ is pl. of بَهْمٌ, (S, Msb,) and بِهَامَاتٌ is a pl. pl. [i. e. pl. of بِهَامٌ]: (K:) ↓ بَهْمَةٌ signifies A lamb, and is applied to the male and the female; (S, Msb;) or, accord. to a trad. in which it occurs, it is a name for the female; (IAth, TA;) but بِهَامٌ, which is applied to lambs when they are alone, as سِخَالٌ is to kids when they are alone, is also applied to lambs and kids together: (S, * Msb:) or, accord. to IF, بَهْمٌ signifies young lambs or goats: (Msb:) and accord. to AZ, (Msb,) or A'Obeyd, (TA,) ↓ بَهْمَةٌ is applied to a lamb or goat, whether male or female, after the period when it is termed سَخْلَةٌ, which is when it is just brought forth; (Msb, TA;) and its pl. is ابهم: (Msb: [so in my copy of that work, as though meant for أَبْهُمٌ; but perhaps a mistranscription for البَهْمُ:]) or it is applied to a

lamb or goat when just brought forth, i. e., before it is termed سَخْلَةٌ: (Mgh: [and this is agreeable with its application in a trad. cited by IAth:]) or to the young one, not, as in the K, young ones, (TA,) of the sheep, and of the goat, and of an animal of the bovine kind (K, TA) both wild and not wild, alike to the male and the female, while small; or, as some say, when it has attained to youthful vigour: (TA:) Lebeed applies بِهَامٌ to the young ones of [wild] animals of the bovine kind: (S, TA:) accord. to Th, بَهْمٌ signifies young kids. (TA.) — — سَعْدُ البِهَامِ One of the Mansions (K, TA) of the Moon: (TA:) or two stars which are not of the Mansions of the Moon. (S and L and K in art. سعد, q. v.) بَهَمٌ: see بَهْمٌ, in two places. [بَهِمٌ an epithet of which only the fem. form is mentioned. You say] أَرْضٌ بَهِمَةٌ Land abounding with what is termed بُهْمَى: (AHn, K:) the word بهمة is a possessive epithet. (TA.) بَهْمَةٌ: see بَهْمٌ, in four places. بُهْمَةٌ A rock, or great mass of stone or of hard stone, (K, TA,) that is solid, not hollow. (TA.) — — And hence, accord. to some, (TA,) or because his condition is such that one knows not how to prevail with him, (Ham pp. 334 and 610,) A courageous man, (K, and Ham ubi suprà,) or a horseman, (AO, S,) to whom one knows not the way whence to gain access, or whence to come, (AO, S, K,) by reason of his great might, or valour: (AO, S:) or, as in the Nawádir, رَجُلٌ بُهْمَةٌ signifies a man who will not be turned from a thing that he desires to do: (TA:) it is not applied as an epithet to a woman: (IJ, TA:) pl. بُهَمٌ. (S, A.) You say, هُوَ بُهْمَةٌ مِنَ البُهَمِ, meaning (assumed tropical:) He is a courageous man, of those to whom the approach is as though it were closed against his adversaries. (A, TA.) Accord. to IJ, it is an inf. n. used as an epithet, though having no verb. (TA.) [Hence,] it applies to one and to a number of persons. (Ham p. 494.) [For] it signifies also — — (assumed tropical:) An army: (S, K:) or courageous men, or courageous men clad in armour; because one knows not the way in which to fight with them: or, as some say, a company of horsemen: (TA:) pl. as above. (K.) — — (assumed tropical:) A difficult affair or case; (K, TA;) such that one cannot find the way to perform it, or manage it: pl. as above. (TA.) You say, وَقَعَ فِى بُهْمَةٍ لَا يُتَّجَهُ لَهَا (assumed tropical:) [He fell into a difficult, or an embarrassing, case, which one knew not the way to manage]. (TA.) The pl. is also explained as meaning (assumed tropical:) Dubious, confused, or vague, affairs or cases. (TA.) — — (assumed tropical:) Blackness. (TA.) — — And البُهَمُ (assumed tropical:) The three nights in which the moon does not [visibly] rise. (TA.) بُهْمَى, a word both sing. and pl., (Sb, S, K,) its alif [written ى] being a denotative of the fem. gender, wherefore it is without tenween; (Sb, S;) or [it is written بُهْمًى, with tenween, for it is a coll. gen. n., and] its n. un. is بُهْمَاةٌ, (S, K, and so in the JK,) its alif, some say, being a letter of quasi-coordination; but Mbr says that this is not known, and that the alif in a word of the measure فُعْلى is nought but a denotative of the fem. gender; (S;) and the n. un. بهماة is anomalous; (El-'Ash- moonee's Expos. of the Alfeeyeh of Ibn-Málik, § التّأنيث;) [A species of barley-grass; app. hordeum murinum, or common wall-barley-grass;] a certain plant, (Lth, JK, S, K,) well known; (K;) the sheep and goats, (Lth, TA,) or the camels, (JK,) are vehemently fond of it as long as it is green; (Lth, JK, TA;) but when it dries up, its prickles bristle out, and it repugns; (Lth, TA;) it is of the herbs (بُقُول) that are termed أَحْرَار [app. here meaning slender and sweet] when fresh and when dry, and comes forth at first undistinguishably as to species, from the earth, like as does corn; then it becomes like corn, and puts forth prickles like those [that compose the awn, or beard,] of the ear of corn, which, when they enter the noses of the sheep or goats and the camels, cause pain to their noses, until men pull them out from their mouths and their noses; and when it becomes large, and dries up, it is a pasture that is fed upon until the rain of the next year falls upon it, when its seed that has fallen from its ears germinates beneath it. (AHn, TA.) بَهِيمٌ Black: (K:) pl. بُهُمٌ. (TA.) And [app. used also as a subst., signifying] A black ewe (K, TA) in which is no whiteness: pl. as above and بُهْمٌ. (TA.) — — Applied to a horse, to the male and the female, (S, * Mgh, * K,) Of one, unmixed, colour; in which is no colour differing from the rest: (S, Mgh, K:) pl. بُهُمٌ. (S.) لَا أَغَرُّ وَ لَا بَهِيمٌ [Not having a star, or blaze, on the forehead or face, nor of one, unmixed, colour, or not white nor black, (some such proposition as "This is a horse" being understood before لا,)] is a prov. applied to a dubious, confused, or vague, affair or case. (TA.) — — A colour of one kind, (JK,) in which is no colour differing from the rest, (JK, and Har p. 50,) whatever colour it be, except that which is termed شُهْبَة: (Har ubi suprà:) or a colour that is clear, pure, or unmixed, not resembling any other, (AA, K, * TA,) whether it be black or any other colour, (AA, TA,) except, as Z says, that which is termed شُهْبَة. (TA.) — — A night in which is no light (JK, TA) until the dawn. (TA.) — — (tropical:) A sound, or voice, in which is no trilling, or quavering, or reiteration in the throat or fauces. (JK, K, * TA. *) — — Perfect, or complete, in make; as also ↓ مُبْهَمٌ: pl. بُهْمٌ: so in the phrase in a trad. (respecting the day of resurrection, TA), يُحْشَرُ النَّاسُ بُهْمًا, i. e. Mankind shall be congregated perfect, or complete, in make, without mutilation, or defect: (JK:) or the meaning here is, sound, or healthy: (S:) or not having any of the diseases or noxious affections of the present state, as blindness, and elephantiasis, and leprosy, and blindness of one eye, and lameness, &c.: (A'Obeyd, K, * TA:) or naked; (JK, K;) not having upon them anything to conceal them: (JK:) or not having with them anything (S, TA) of worldly goods or commodities. (TA.) — — (assumed tropical:) Unknown. (El-Khattábee, TA.) — See also إِبْهَامٌ. بَهِيمَةٌ [A beast; a brute;] any quadruped, (Akh, M, Msb, K,) even if in the water, (Akh, M, K,) [i. e.,] of the land and of the sea; (Msb;) and (so in the Msb, but in the K "or") any animal that does not discriminate: (Zj, Msb, K:) pl. بَهَائِمُ. (S, Msb, K.) [بَهِيمِى Of, or relating to, beasts, or brutes.] [بَهِيمِيَّةٌ The nature of beasts, or brutes.] أَبْهَمُ: see مُبْهَمٌ, in two places. — — Also i. q. أَعْجَمُ [app. as meaning Destitute of the faculty of speech or articulation, like the beasts]. (K.) إِبْهَامٌ The thumb, and the great toe; (M, K;) the greatest إِصْبَع, (JK, T, S,) that is next to the forefinger, having two joints, so called because it closes upon [the palm of] the hand, as a cover; (T, TA;) the greatest of the أَصَابِع in the hand and in the foot: (M, K:) of the fem. gender, (S, Msb,) accord. to common repute; (Msb;) and sometimes masc.: (Lh, M, K:) and ↓ بَهِيمٌ signifies the same; mentioned by Az in the T, and by others; but Az adds that one should not say بِهَامٌ: (TA:) the pl. of ابهام is أَبَاهِيمُ (JK, S, M, Msb, K) and أَبَاهِمُ, (M, K,) which latter is used by poetic license for the former, (M,) and إِبْهَامَاتٌ. (Msb.) أَقْصَرُ مِنْ إِبْهَامِ الضَّبِّ [Shorter than the great toe of the (lizard called) ضبّ], and من ابهام القَطَاةِ [than the back toe of the (bird called) قطاة], and من ابهام الحُبَارَى [than the back toe of the (bird called) حبارى], are proverbs of the Arabs. (Har p. 335.) مُبْهَمٌ, applied to a door, Closed, or locked, (JK, K,) so that one cannot find the way to open it: (JK, TA:) and stopped up: (TA:) or having a lock upon it, with which it is fastened. (Mgh.) — — A wall in which is no door. (TA.) — — A chest having no lock [by means of which it may be opened]. (IAmb, TA.) — — I. q. مُصْمَتٌ [as meaning Solid; not hollow; in the CK أَصْمَتُ, which signifies the same]; as also ↓ أَبْهَمُ: (K:) having no fissure in it: and ↓ the latter, applied to

a heart is said to mean (assumed tropical:) impenetrable by admonition. (TA.) — — (assumed tropical:) A thing, or an affair, made to be dubious, confused, or vague; (JK;) [such that there is no way, or manner, of knowing it; (see the verb;)] or such that one knows not the way, or manner, in which it should be engaged in, done, executed, or performed: (JK, S, Mgh, TA:) (assumed tropical:) speech, or language, [that is dubious, confused, or vague,] such that there is no way, or manner, of knowing it: (Mgh, TA:) applied to a road, (assumed tropical:) unapparent, or hardly apparent: (TA:) and, applied to the ordinance respecting the making up for the days in which one has broken a fast, [and to many other cases,] (assumed tropical:) undefined; in this instance meaning, as to whether the days may be interrupted, or whether they must be consecutive. (Mgh.) [Hence,] مُبْهَمَاتٌ (assumed tropical:) Difficult things, or affairs, such that one cannot find the way to perform them. (TA.) And الأَسْمَآءُ المُبْهَمَةُ, so termed by the grammarians, (assumed tropical:) The nouns of indication, (S, K,) such as هٰذَا and هٰؤُلَآءِ and ذَاكَ and أُولَائِكَ: (S:) accord. to Az, الحُرُوفُ المُبْهَمَةُ signifies (assumed tropical:) the particles which have no derivatives, and of which the roots are not known, as الَّذِى and مَا and مَنْ and عَنْ and the like. (TA.) — — Applied to a vow, and to [certain ordinances respecting] marriage and divorce and emancipation, (assumed tropical:) From which there is no getting out, or extricating of oneself; as though they were closed doors with locks upon them: (Mgh:) and, applied to prohibited things, (assumed tropical:) not allowable in any manner, (T, K, TA,) nor for any cause; (T, TA;) or prohibited unconditionally; (Mgh;) as the prohibition of [the marriage with] the mother, and the sister, (T, Mgh, * K, TA,) and the like: (T, TA:) such a woman is said to be مُبْهَمَةٌ عَلَى الرَّجُلِ (assumed tropical:) [absolutely prohibited to the man; as though she were closed against him, or inaccessible to him]. (Msb. [But in this last work it seems to be مثْبهَمَةٌ, which is not agreeable with common usage.]) In the copies of the K, بُهْمٌ and بُهُمٌ are given as pls. of this word: but it seems that there is an omission or a misplacement in the passage; for these are said to be pls. of بَهِيمٌ, as shown above. (TA.) — — (assumed tropical:) In a state of swooning or insensibility, speechless, and without discrimination; in consequence of a blow [&c.]. (TA.) — — See also مُسْتَبْهِمٌ عَنِ الكَلَامِ .بَهِيمٌ (assumed tropical:) Debarred from the faculty of speech. (Niftaweyh, TA.) بهو 1 بَهَا, (JK, Msb, K,) aor. يَبْهَا, (JK,) or يَبْهُو; (Msb, K;) and بَهُوَ, aor. يَبْهُو; and بَهِىَ, aor. يَبْهَى; (S, * K;) and بَهَى, [first pers. بَهَيْتُ,] aor. يَبْهَى; (K;) inf. n. بَهَآءٌ and بَهَآءَةٌ; (JK, TA;) He (a man, S) or it, was, or became, characterized by, or possessed of, بَهَآء, meaning beauty, or goodliness [&c.]. (JK, S, Msb, K.) — بَهَوْتُهُ and بَهَيْتُهُ: see 3. — بَهِىَ, (S, K,) aor. بَهَوَ, (K,) inf. n. بَهًا, (TA,) It (a tent, S, K) was, or became, empty, or vacant: (K:) or it was, or became, rent, or pierced with holes, and rendered vacant. (S, TA.) — بَهِىَ بِهِ i. q. بَهَأَ بِهِ [q. v.]. (JK.) And بَهَؤُوا بِهِ occurs in a trad., as they relate it, for بَهَؤُوا بِهِ. (A'Obeyd, TA in art. بهأ.) 2 بهّاهُ, inf. n. تَبْهِيَةٌ, He made it wide, or ample; or widened it; and made it; namely, a بَيْت [i. e. tent, or house]. (K.) 3 باهاهُ, (TA,) [and باهى بِهِ, as will be seen from what follows,] inf. n. مُبَاهَاةٌ, (S, TA,) He vied, or competed, with him, or contended with him for superiority, in beauty, or goodliness, or in glorying, or boasting, or in glory, or excellence; he emulated, or rivalled, him therein; or, simply, he vied with him; syn. بَارَاهُ; (TA in art. بهج;) and فَاخَرَهُ. (S, * TA.) Hence, in a trad. respecting 'Arafeh, تُبَاهِى بِهِمُ المَلَائِكَةُ [The angels vie with them]. (TA.) You say, ↓ بَاهَانِى فَبَهَوْتُهُ (Lh, JK, K *) and ↓ بَهَيْتُهُ (Lh, JK) i. e. [He vied, or competed, with me, or contended with me for superiority, in beauty, or goodliness, &c.,] and I became, (Lh,) or I was, (JK,) more beautiful, or goodly, [&c.,] than he, (Lh, JK,) or I surpassed him in beauty, or goodliness [&c.]. (K.) 4 ابهى He (a man) was, or became, beautiful, or handsome, in face. (K.) — ابهاهُ [He deprived it of beauty, or goodliness; the ا being a privative, as it often is, like the Greek a: this is probably the primary signification: (see Freytag's Arab. Prov. ii. 604:) and hence, — —] He made it empty, or vacant: (K:) or he rent it, or made holes in it: (JK:) or he rent it, or made holes in it, and rendered it vacant: (S:) namely, a tent. (JK, S, K.) Hence the saying, المِعْزَى تُبْهِى وَ لَا تُبْنِى [explained in art. بنى]: (JK, S:) applied to him who injures and does not profit. (JK.) — — He emptied it; namely, a vessel. (A'Obeyd, JK, S, K.) — — ابهى الخَيْلَ He freed the horses from service (JK, S, K) in warfare; (S, K;) i. e. he did not go to war upon the horses: (TA:) or he divested the horses of their furniture, and did not ride them: or he supplied the horses amply with fodder, and gave them rest: but the first is the-approved explanation. (TA.) 6 تَبَاهَوْا They vied, or competed, or contended for superiority, one with another, [in beauty, or goodliness, or] in glorying, or boasting, or in glory, or excellence; they emulated, or rivalled, one another therein; or, simply, they vied, one with another; syn. تَفَاخَرُوا. (S, K.) 8 يَبْتَهِى occurs in a verse of El-Aashà for يَبْتَهِئُ. (O, TS, L, on the authority of As, in art. بهأ, q. v.) بَهْوٌ Ampleness; or an ample state, or condition: so in the saying, هُوَ فِى بَهْوٍ مِنَ العَيْشِ [He is in an ample state, or condition, of life]: and this is [said to be] the primary signification. (As, TA.) — — Anything ample, wide, or spacious. (K.) [Hence,] نَاقَةٌ بَهْوَةُ الجَنَبَيْنِ A she-camel wide in the two sides. (TA.) — — A wide, or spacious, tract of land, (K, TA,) in which are no mountains, between two elevated tracts. (TA.) — — A wide covert, or hiding-place, of a [wild] bull, (JK, K, TA,) which he makes for himself at the foot of the kind of tree called أَرْطًى [q. v.]: (TA:) pl. [of pauc.] أَبْهَآءٌ and [of mult.] بُهُوٌّ and [quasi-pl.-n.] بُهِىٌّ. (K.) — — Any vacant, or intervening, space. (TA.) — — The interior of the chest, or breast, (K, TA,) of a man and of any beast: (TA:) or the space that intervenes between the two breasts and the uppermost part of the chest (K, TA) is called بَهْوُ الصَّدْرِ: (TA:) or the part between [or within] the extremities of the ribs that project over the belly: (TA:) and in her that is pregnant, (JK, K,) whatever she be, (JK,) the resting-place of the fœtus, between the two haunches: (JK, K:) pl. [of pauc.] أَبْهَآءٌ and أَبْهٍ and [of mult.] بُهُوٌّ and [quasi-pl. n.] بُهِىٌّ [in the TA بِهِىٌّ, which seems to be a mistake]. (K) — — A tent that is placed in advance, before the other tents: (JK, S, TA:) pl. أَبْهَآءٌ. (JK.) In a trad., Arabs are spoken of as removing with their أَبْهَآء. (TA.) بَهٍ [originally بَهِوٌ]: see بَهِىٌّ, in two places. بَهَآءٌ Beauty, or goodliness: (S, Msb, K:) beauty of aspect, of mien, or of external state or condition: (Msb:) a beautiful aspect, that excites admiration, and satisfies the eye: (TA:) and, as an attribute of God, (Msb,) greatness, or majesty. (Msb, Har p. 271.) — — (tropical:) The froth of milk: (JK:) or the glistening of the froth of milk. (K.) — As an epithet applied to a she-camel, it belongs to art. بهأ [in which it is explained]. (S.) بَهِىٌّ Possessing the quality, or attribute, of بَهَآء [i. e. beauty, or goodliness, &c.]; (JK, S, Msb;) the beauty of which, (JK,) or the pleasing appearance of which, (TA,) satisfies the eye; (JK, TA;) as also ↓ بَهٍ and ↓ بَاهٍ: the fem. of بَهِىٌّ is بَهِيَّةٌ; of which the pl. is بَهِيَّاتٌ and بَهَايَا: and the fem. of ↓ بَهٍ is بَهِيَةٌ; and the pl. is أَبْهِيَآءُ. (TA.) بَاهٍ: see بَهِىٌّ. — Also, applied to a بَيْت [or tent (see بَهِىَ)], Empty, or vacant; (JK, S, K;) containing nothing: (S:) or containing little furniture, or few goods or utensils. (TA.) — — بِئْرٌ بَاهِيَةٌ A wide-mouthed well. (K.) أَبْهَى [More, and most, beautiful, or goodly;] surpassingly, or superlatively, beautiful, or goodly: fem. بُهْيَا; which is applied to a woman, and, by Honeyf El-Hanátim, to a she-camel. (Az, TA.) [Hence,] one says, إِنَّ هٰذَا لَبُهْيَاىَ [This is my superlatively

beautiful quality; or] this is of the things in which I vie with others. (AA, ISk.) بهى 1 بَهَى, as an intrans. v.: and بَهْيَتُهُ: see art. بهو. بو بَوٌّ A skin of a young unweaned camel stuffed (Lth, T, S, M, K) with straw (Lth, T, M, K) or with ثُمَام [i. e. panic grass] (M, K) or with dry herbage, (M,) to which a she-camel is made to incline (Lth, T, S) when her young one has died: (S:) it is brought near to the mother of the young camel [that has died], in order that she may incline to it, and yield her milk (M, K) over it. (M.) — — Also A she-camel's young one. (M, K.) — — And (assumed tropical:) Stupid; foolish; having little sense, or intellect; as also ↓ بَوِّىٌّ; (IAar, T, K;) applied to a man: (IAar, T:) fem. بَوَّةٌ. (K.) — — And البَوُّ, (K,) or بَوُّ الأَثَافِى, (Lth, T, S, M,) (tropical:) Ashes: (Lth, T, S, M, K:) so called [as being lifeless,] by way of comparison [to the stuffed skin of a young camel]. (M.) بَوِّىٌّ: see above. بَوْبَاةٌ, mentioned in this art. in the S, and also, as well as in art. بوب, in the K: see the latter art. بوا جَوْزُ بَوًا, also written جَوْزُ بَوَى: see art. جوز. — خَيْرُ بَوَآءٍ: see art. خير. بوأ 1 بَآءَ إِلَيْهِ, (M, Mgh, * Msb, * K,) aor. يَبُوْءُ, (M, Mgh, Msb,) inf. n. بَوْءٌ, (M, Mgh,) He returned, went back, or came back, (M, Mgh, Msb, K,) to it, (M, K, *) namely, a thing: (M:) or he withdrew [from a person or persons, or a place,] to it, or him; or, perhaps, he made himself solely and peculiarly a companion, or an associate, to him, or it; syn. اِنْقَطَعَ [q. v.]: (K:) but in some copies of the K, the latter explanation is connected with the former by وَ [and] instead of أَو. (TA.) وَبَاؤُوا بِغَضَبٍ مِنَ ٱللّٰهِ [in the Kur ii. 58 and iii. 108] means And they returned with anger from God; (Akh, S, Bd in ii. 58, and Jel in the same and in iii. 108;) i. e. the anger of God came upon them: (Akh, S:) or they returned deserving anger from God: (Bd in iii. 108:) or they became deserving of anger from God: from بَآءَ فُلَانٌ بِفُلَانٍ such a one was deserving of being, or fit to be, slain in retaliation for such a one, (Ksh and Bd in ii. 58,) because his equal: (Ksh ibid.:) the primary signification of بَوْءٌ being [said to be] that of equalling, or being equal with. (Bd in ii. 58.) [See a similar phrase, also from the Kur, below.] — — بُؤْتُ بِهِ إِلَيْهِ [I returned with it to him: and hence,] I returned it, took it back, or brought it back, to him; (M, K;) as also ↓ أَبَأْتُهُ, (Th, M, K,) and بُؤْتُهُ, (Ks, M, K,) but this last is rare. (M.) — — بَآءَ بِإِثْمِهِ, aor. and inf. n. as above, (T, S,) signifies, accord. to Akh, He returned [laden] with his sin: (S:) or, accord. to As, he acknowledged it, or confessed it: (T:) or, accord. to others, (TA,) بَآءَ بِذَنْبِهِ, (T, * M, Msb, K,) aor. as above, inf. n. بَوْءٌ and بَوَآءٌ, (M, K,) he bore, or took upon himself, the burden of his sin, or crime, or offence; syn. اِحْتَمَلَهُ; (Aboo-Is-hák, T, M, K, TA;) and became [as though he were] the abiding-place thereof: (TA:) or he became burdened, or laden, with it: (Msb:) or he became, or made himself, answerable, responsible, or accountable, for it, by an inseparable obligation; syn. اِلْتَزَمَ بِهِ; for the primary signification of بَوَآءٌ is [asserted to be] لُزُومٌ [i. e. adhesion, &c.]; and it is afterwards used in every case [so as to imply a meaning of this kind] according to the exigency of that case; as is said in the Nh, and expressly stated by Z and Er-Rághib: (TA:) or he acknowledged it, or confessed it. (M, K.) إِنِّى أُرِيدُ أَنْ تَبُوْءَ بِإِثْمِى وَ إِثْمِكَ, in the Kur v. 35, means Verily I desire that thou return [laden] with the sin committed against me in slaying me, and thy sin which thou hast committed previously: (Jel:) or I desire that thou shouldst bear (تَحْمِلَ) my sin if I were to extend my hand towards thee, and thy sin in extending thy hand towards me: or the sin committed against me in slaying me, and thy sin for which thine offering was not accepted: and each noun is in the place of a denotative of state; i. e., [it means] that thou return involved in the two sins; bearing them: and perhaps the speaker may have meant, if that must inevitably take place, I desire that it may be thine act, not mine; so that the real meaning is, that it should not be his, not that it should be his brother's: or by the إِثْمٌ may be meant the punishment thereof; for the desire of the punishment of the disobedient is allowable: (Bd:) accord. to Th, the meaning is, if thou have determined upon slaying me, the sin will be in thee, not in me. (M.) فَبَاؤُوا بِغَضَبٍ عَلَى غَضَبٍ [in the Kur ii. 84] is explained by Aboo-Is-hák as meaning So they bore the burden of anger upon anger; syn. اِحْتَمَلُوا; this being said by him to be the proper signification of the verb: or, as some say, the meaning is, [they bore the burden of] sin for which they deserved the fire [of Hell] following upon sin for which they deserved the same: or they returned [laden with anger upon anger]: (T:) or they became deserving of anger upon anger. (Ksh.) [See a similar phrase, also from the Kur, above.] It is said in a form of prayer, أَبُوْءُ إِلَيْكَ بِنِعْمَتِكَ, meaning I acknowledge, or confess, to Thee thy favour [towards me, as imposing an obligation upon me]. (Mgh.) You say also, بَآءَ بِحَقِّهِ; (S;) and بِدَمِهِ; (M, K;) He acknowledged, or confessed, [himself to be answerable, responsible, or accountable, for] his right, due, or just claim; (S;) and so [for] his blood: (M, K:) the verb expresses acknowledgment, or confession, always of something for which its agent is, as it were, indebted, or answerable; not the contrary. (S.) — — بَآءَ بِكَفِّى, in a poem of Sakhr-el-Gheí, means It [referring to a sword] became in my hand; my hand became to it a مَبَاءَة, i. e. مَأْوًى [or place of abode]; it returned, and became in my hand: or, accord. to Ibn- Habeeb, i. q. اِسْتَقَلَّ [app. a mistranscription for اِسْتَقَرَّ it rested, or remained; the verb بآء in this phrase being from بَوَآءٌ signifying لُزُومٌ, explained above]. (Skr p. 16.) — بَآءَ also signifies It (a thing, TA) suited, matched, tallied, corresponded, or agreed. (K.) [Hence,] بَآءَ فُلَانٌ بِفُلَانٍ (inf. n. بَوَآءٌ, TA) Such a one was the like, or equal, of such a one, to be slain [in retaliation] for him: (T:) or became his like, or equal, so that he was slain [in retaliation] for him: (Mgh:) and was slain for him, (AZ, T, S,) and his blood became a compensation for the blood of the other: (T:) or was deserving of being, or fit to be, slain in retaliation for him, (Ksh and Bd in ii. 58,) because his equal: (Ksh ibid.:) or was slain for him, and so became equal with him; (K, * TA;) as also ↓ أَبَآءَهُ, and ↓ بَاوَأَهُ. (M, K.) One says, بُؤْ بِهِ, i. e. Be thou of such as are slain [in retaliation] for him. (S.) And it is said in a prov., بَآءَتْ عَرَارِ بِكَحْلٍ 'Arári became slain for Kahl: these were two cows, which smote each other with their horns, and both died: the proverb is applied to any two that become equal. (S in this art.; and the same and K in art. عر. [See also Freytag's Arab. Prov. i. 151.]) — — بَآءَ دَمَهُ بِدَمِهِ, (T, * M, K,) inf. n. بَوْءٌ and بَوَآءٌ, (M,) He made his blood equal with [or an equivalent for] his [i. e. another's] blood [by shedding the former in retaliation]. (M, K.) And بَآءَهُ, [or بَآءَهُ بِهِ,] (M,) or ↓ أَبَآءَهُ به, (T, S,) and ↓ اِسْتَبَآءَهُ به, (S,) He slew him [in retaliation] for him; (T, S, M;) i. e., the slayer for the slain. (S.) ↓ أَبَآءَ فُلَانًا بِفُلَانٍ [He slew such a one in retaliation for such a one] is said when the Sultán has retaliated for a man upon another man: and ↓ أَبَآءَهُ, inf. n. إِبَآءَةٌ, signifies he (the Sultán, or another,) slew him in retaliation. (T.) — بَآءَ signifies also He exalted himself, or was proud: app. formed by transposition [of the second and third radical letters, the ى being changed into ا,] from بَأَى. (Fr, T.) 2 بوّاهُ مَنْزِلًا He lodged him in an abode; (Fr, T, M, K;) as also بوّاهُ فِى مَنْزِلٍ, (M, K,) and ↓ اباءهُ مَنْزِلًا: (T, * M, K:) or, as also بوّأ لَهُ مَنْزِلًا, (the latter mentioned by Fr, T,) he prepared for him an abode, (S, Mgh,) and assigned, or gave, him a place therein: (S:) and بوّاتُ لَهُ دارًا and بَوَّأْتُهُ دارًا I lodged him in a house: (Msb:) and بَوَّأْتُكَ بَيْتًا I took for thee a house: and ↓ تَبَوَّآ لِقَوْمِكُمَا بِمِصْرَ بُيُوتًا [in the Kur x.

87] means take ye two, for your people, in Egypt, houses: (Akh, T:) or ↓ تَبَوُّؤٌ مَكَانٍ [or تَبَوُّؤٌ] signifies a man's putting a mark upon a place, when it pleases him, that he may abide there: (El-'Itreefee, T:) or ↓ تبوّأهُ he put it [a place] into a right, or proper, state; and prepared it: (Sh, * T:) or ↓ تبوّأ بَيْتًا he took a house as a place of abode, or as a dwelling: (Msb:) or ↓ تبوّأ مَنْزِلًا he looked for the best place that could be seen, and the most level, or even, and the best adapted by its firmness, for his passing the night there, and took it as a place of abode; (Fr, T;) or he took for himself a place of abode; (T, Mgh;) or he alighted and sojourned in a place of abode: and ↓ استبآءهُ he took it as a مَبَآءَة [or place of abode]: (S:) and بوّأ المَكَانَ and ↓ ابآء بِهِ (K) and ↓ تبوّأ [i. e. تبوّأ بِهِ] (Sh, T, K) he alighted in the place, and stayed, or dwelt, in it: (Sh, T, K:) or ↓ ابآء به he stayed, or dwelt, in it, i. e., a place: (Akh, T:) and ↓ تبوّأ المَكَانَ he alighted and abode in the place: (M:) [whence, in the Kur lix. 9,] وَالَّذِينَ تَبَوَّؤُوا ↓ الدَّارَ وَ الْإِيمَانَ [and they who have made their abode in the City of the Prophet and in the faith]; the faith being likened to a place of abode; or the meaning may be مَكَانَ الإِيمَانِ [the place of the faith]. (M.) بَوَّأَهُمْ مَنْزِلًا (AZ, M) and ↓ أَبَآءَهُمْ منزلًا (AZ, TA) also signify He alighted and abode with them by the face, or front, of a mountain, where it rose from its base, (AZ, M, TA,) or next to a river, or brook. (AZ, TA.) — [Hence, (see بوّأ بَآءَةٍ,)] (inf. n. تَبْوِيْءٌ, K) (assumed tropical:) Inivit [feminam]: and he married [a woman]; took [her] in marriage: syn. نَكَحَ: (M, K:) and also تَزَوَّجَ. (TA. [There mentioned as a distinct signification.]) The verb is trans. in these two senses. (TK.) — بوّأ الرُّمْحَ نَحْوَهُ He directed the spear towards him; (T, S;) and (T) confronted him with it; (T, M, K;) and prepared it, or made it ready [to thrust it towards him]. (TA.) 3 بَاوَأَهُ: see بُوْتُ. 4 بَآءَ فُلَانٌ بِفُلَانٍ: see أَبَأْتُهُ, near the beginning of this art. — — ابآء الإِبِلَ بِهِ إِلَيْهِ, (T, S, O, L, and so in some copies of the K, in other copies of which we find ابآء بِالْإِبِلِ,) inf. n. إِبَآءَةٌ, (T,) He brought back the camels to the مَبَآءَة (T, S, O, L) or مَعْطِن, (K,) both of which signify the place where they are made to lie down, at the watering-place. (L.) And ابآء الإِبِلَ, (T, M,) inf. n. as above, (T,) He made the camels to lie down [in the مَبَآءَة], one beside another. (T, M.) And ابآء عَلَيْهِ مَالَهُ He drove back, or brought back, to their nightly resting-place, for him, his cattle, (S, M, TA,) i. e., his camels, or his sheep or goats. (S, TA.) And [hence,] أَبَآءَ اللّٰهُ عَلَيْهِمْ نَعَمًا لَا يَسَعُهَا المُرَاحُ [God bestowed upon them cattle (i. e. camels &c.) which the nightly resting-place thereof would not contain]. (TA.) — — See also 2, in four places. — — ابآء الأَدِيمَ He put the skin, or hide, into the tanning liquid. (K.) In the O, the action is ascribed to a woman. (TA.) — ابآء مِنْهُ He fled from him. (M, K.) — — فَلَاةٌ تُبِيْءُ فِى فَلَاْةٍ A desert that extends (lit. goes away) into a desert, (T, S, K,) by reason of its amplitude. (TA.) — أَبَأْتُهُ I made him to acknowledge, or confess. (M.) [It seems to be indicated in the M that one says, أَبَأْتُهُ بِدَمِ فُلَانٍ, meaning I made him to acknowledge, or confess, himself to be answerable, responsible, or accountable, for the blood of such a one.] — See also 1, (towards the end of the paragraph,) in four places. 5 تَبَوَّأَ see 2, in eight places. — — الرَّجُلُ يَتَبَوَّأُ مِنْ أَهْلِهِ كَمَا يَتَبَوَّأُ مِنْ دَارِهِ The man possesses mastery, or authority, and power, over his wife, like as he possesses the same over his house; syn. يَسْتَمْكِنُ مِنْهَا. (S, Mgh, Msb.) — — See also 10. 6 تَبَاوَآ They two (namely, two slain men, M) became equal [by being slain, one in retaliation for the other]. (M, K.) It is said in a trad., أَمَرَهُمْ أَنْ يَتَبَاوَؤُوا; incorrectly related as being يَتَبَاءَوْا; (S, Mgh;) meaning He (the Prophet) ordered them that they should be equal in retaliation, in their fighting: (Mgh:) the occasion of the order was this: there was a conflict between two tribes of the Arabs, and one of the two tribes had superior power over the other, so they said, "We will not be content unless we slay, for the slave of our party, the free of their party; and for the woman, the man:" A'Obeyd holds the former reading to be the right. (T.) 10 استبآءهُ: see 2. — — In the following verse of Zuheyr Ibn-Abee-Sulmà, وَلَمْ أَرَ مَعْشَرًا أَسَرُوا هَدِيًّا فَلَمْ أَرَ جَارَ بَيْتٍ يُسْتَبَآءُ ISk says that the هَدِىّ is one who is entitled to respect, or honour, or protection; and that يستبآء is syn. with ↓ يُتَبَوَّأُ, meaning whose wife is taken as a wife [by another man]: but Aboo-'Amr EshSheybánee says that يستبآء is from البَوَآءُ, meaning "retaliation:" [and accord. to this interpretation, which is the more probable, the verse may be rendered, And I have not seen a company of men who have made captive one entitled to respect, or honour, or protection, nor have I seen one who has begged the protection of the people of a house, or of a tent, slain in retaliation:] for, he says, he came to them desiring to beg their protection, and they took him, and slew him in retaliation for one of themselves. (T.) See 1, near the end of the paragraph. — — اِسْتَبَأْتُ الحَكَمَ, and بِالْحَكَمِ, I asked the judge to retaliate upon a slayer; to slay the slayer for the slain. (M.) بَآءٌ: see بَآءَةٌ. — A libidinous man. (TA in باب الالف اللينة.) — The name of the letter ب, q. v.; as also بَا: pl. of the former بَآءَاتٌ; and of the latter أَبْوَآءٌ. (TA ubi suprà.) The dim. is بُيَيَّةٌ, meaning A little ب: and a ب faintly pronounced: [and app. بُوَيَّةٌ also, as the medial radical is generally held to be و:] and in like manner is formed the dim. of every similar name of a letter. (Lth, on the letter حَآء, in TA, باب الالف اللينة.) بَآءَةٌ: see مَبَآءَةٌ, in three places. — Also, (T, S, M, Mgh, Msb, K,) and ↓ بَآءٌ, (IAar, T, S, M, K,) and بَاهَةٌ, with the ء changed into ه, (TA,) and بَاهٌ, (IAar, T, Msb,) with ا and ه, but IKt asserts this last to be a mistranscription, (Msb, TA,) [though it is of very frequent occurrence,] and IAmb says that بَآءَةٌ is sing., or n. un., of بَآءٌ, and بَآءٌ [or بَآءَةٌ] has for pl. بَآءَاتٌ, (TA,) (tropical:) Coïtus conjugalis: and marriage: syn. جِمَاعٌ (T, Msb) and نِكَاحٌ (As, Fr, T, S, M, Mgh, K) and تَزْوِيجٌ: (T:) from بَآءَةٌ signifying a place of abode; [see مَبَآءَةٌ;] (T, S, * Mgh, Msb;) because it is generally in a place of abode; (Mgh, Msb;) or because the man possesses mastery, or authority, and power, over his wife, like as he possesses the same over his house: (S, Mgh, Msb: see 5:) بَآءَةٌ is applied [also] to the marriage-contract; because he who takes a woman in marriage lodges her in a place of abode. (T.) [See also بَاهٌ, in art. بوه.] It is said in a trad., مَنِ اسْتَطَاعَ مِنْكُمُ البَآءَ ةَ فَلْيَتَزَوَّجْ He who is able, of you, to marry, let him marry: (T:) or a prefixed noun is here suppressed; the meaning being, he who finds [or is able to procure] the provisions (مُؤَن) of marriage, let him marry. (Msb, TA.) And one says, فُلَانٌ حَرِيصٌ عَلَى البَآءَةِ Such a one is vehemently desirous of marriage. (As, T.) بِيئَةٌ a subst. from بَوَّأَهُ مَنْزِلًا. (M, K.) [See 2; and] see also مَبَآءَةٌ. — — A mode, or manner, of taking for oneself a place of abode: (M:) and [hence,] a state, or condition. (AZ, T, S, M, K.) You say, إِنَّهُ لَحَسَنُ البِيئَةِ Verily he has a good mode, or manner, of taking for himself a place of abode: (M:) or verily he is of good state or condition. (S.) And بَاتَ بِبِيئَةٍ He passed the night in an evil state or condition (AZ, T, S, * M.) بَوَآءٌ Equal; equivalent; like; alike; a match; (Akh, T, S, M, Mgh, K;) and particularly, if slain in retaliation for another. (M.) It is applied to one, and to two, and to more: so that you say, فُلَانٌ بَوَآءٌ فُلَانٌ Such a one is the equal, &c., of such a one if slain in retaliation for him: (M:) and هُوَ بَوَآءٌ He is an equal, &c.; and so هِىَ she: and هُمْ بَوَآءٌ They are equals, &c.; and so هُنَّ they, referring to females: (Mgh:) and هُمْ بَوَآءٌ فِى هٰذَا الأَمْرِ They are equals in this affair. (T.) Hence, in a trad. of 'Alee, respecting witnesses, إِذَ كَانُوا بَوَآءٌ When they are equals in number and rectitude. (Mgh.) And مَا فُلَانٌ لِفُلَانٍ بِبَوَآءٌ Such a one is not an equal, &c., to such a one. (T.) And دَمُ فُلَانٍ بَوَآءٌ لِدَمِ فُلَانٍ The blood of such a one is an equivalent for the blood of such a one. (S.) And الجِرَاحَاتُ بَوَآءٌ Wounds are to be retaliated equally: a trad. (T, Mgh.) And القَوْمُ عَلَى بَوَآءٍ The

people, or company of men, are in a state of equality. (T.) And قُسِمَ المَالُ بَيْنَهُمْ عَلَى بَوَآءٍ The property was divided among them equally. (T. [A similar ex. is given in the Mgh, and explained in the same manner; but there I find عَنْ بَوَآءٍ; perhaps a mistranscription.]) And كَلَّمْنَاهُمْ فَأَجَابُوا عَنْ بَوَآءٍ وَاحِدٍ [in a copy of the M عَلَى بواء واحد] We spoke to them, and they replied with one reply: (T, S, O, K: *) i. e., their reply was not discordant: عَنْ being here used in the sense of ب. (TA.) — — Also Retaliation. (T.) [See 1, near the end of the paragraph: as well as in other places.] It is related in a trad., that Jaafar Es-Sádik, being asked the reason of the rage of the scorpion against the sons of Adam, said, تُرِيدُ البَوَآءَ [It desires retaliation]; i. e., it hurts like as it is hurt. (TA.) بَائِىٌّ and ↓ بَاوِىٌّ rel. ns. of بَآءٌ and بَا the names of the letter ب; (TA in باب الالف الليّنة;) and ↓ بَيَوِىٌّ is a rel. n. of the same. (M in art. ب.) بَاوِىٌّ see بَائِىٌّ. بَيَوِىٌّ see بَائِىٌّ. مَبَآءَةٌ The nightly resting-place of camels; (T;) the resting-place of camels, where they are made to lie down, at the watering-place; (T, S, * M, * L, K; *) and of sheep or goats likewise; also termed ↓ مُتَبَوَّأٌ: (L, TA:) or the place to which camels return; (Mgh;) as also ↓ بَآءَةٌ: (Mgh, Msb:) this is the primary signification. (Mgh.) — — Hence, (Mgh,) A place of abode (T, S, M, K) of a people, in any situation; (T, S;) as also ↓ مُبَوَّأٌ (Bd and Jel in x. 93) and ↓ بِيْئَةٌ (M, K) and ↓ بَآءَةٌ; (S, * M, Mgh, Msb, * K;) which last is hence applied in another sense, explained before, voce بآءَةٌ: (Mgh, Msb:) or a place where people alight and abide next to a valley, or to the face, or front, of a mountain, where it rises from its base; [see بَوَّأَهُمْ مَنْزِلًا;] as also ↓ بَآءَةٌ. (T.) [Hence,] هُوَ رَحِيبُ المَبَآءَةِ (assumed tropical:) He is largely bountiful. (TA.) — — Also The covert of the wild bull. (S, K. *) — — A nest of bees in a mountain: (M, K:) or, accord. to the T, the nightly resting-place of bees; not there restricted by mention of the mountain. (TA.) — — The part of the womb where the child has its abode; (M;) the part thereof which is the child's ↓ مُتَبَوَّأ. (K.) — — A well has what are termed مَبَآءَتَانِ, which are The place where the water returns to [supply the place of] that which has [before] collected in the well [and been drawn], (M,) or the place where the water collects in the well; (TA voce مَآءَبَةٌ;) and the place where stands the driver of the سَانِيَة [q. v.]. (M.) [See also مَثَابَةٌ; and مَثَابٌ.] حَاجَةٌ مُبِيئَةٌ A want that is vehement, or pressing, (K, TA,) and necessary. (TA.) مُبَوَّأٌ see مَبَآءَةٌ, in three places. مُتَبَوَّأٌ see مَبَآءَةٌ, in three places. بوب 1 بَابَ لَهُ, aor. يَبُوبُ, (M, K,) quasi-inf. n., if there be such a verb, بِوَابَةٌ, with the و not changed into ى because it is not an inf. n. properly speaking, but a subst., (Lth, T,) He was, or became, a door-keeper, or gate-keeper, to him; (M, K;) namely, a Sultán (M) [or other person]. 2 بوّب [app., (assumed tropical:) He practised what are termed أَبْوَابُ الحَرْبِ, meaning the expedients, tricks, or stratagems, of war, battle, or fight. — — And hence,] (assumed tropical:) He charged upon, attacked, or assaulted, the enemy. (AA, T.) — بَوَّبْتُ الأَشْيَآءَ (assumed tropical:) I made the things to be divided into distinct أَبْوَاب [meaning kinds, or sorts; or I disposed, arranged, distributed, or classified, the things under distinct heads]. (Msb.) And بوّب الأَبْوَابَ (assumed tropical:) [He disposed, arranged, distributed, classified, or set in order, the kinds, sorts, classes, chapters, heads, or the like]. (TA voce أَصَّلَ, q. v.) And بوّب المُؤَلِّفُ كِتَابَهُ (assumed tropical:) [The author disposed, or divided, his book in, or into, distinct chapters]. (A.) [See بَابٌ.] 5 تبوّب, (A,) or تبوّب بَوَّابًا, (S, M, K,) He took for himself a door-keeper, or gate-keeper. (S, M, A, K.) بَابٌ, originally بَوَبٌ, (M, Msb,) A door; a gate; a place of entrance: and the thing with which a place of entrance, such as a door or gate, is closed; of wood &c.: (MF, TA:) pl. أَبْوَابٌ (S, M, Msb, K) and بِيبَانٌ (M, K) and أَبْوِبَةٌ, (S, M, K,) [a pl. of pauc., said to be] only used for conformity with another word mentioned therewith, as in the saying (of Ibn-Mukbil, so in a copy of the S), هَتَّاكُ أَخْبِيَةٍ وَ لَاجُ أَبْوِبَةٍ [A frequent render of tents, a frequent enterer of doors], (S, M,) not being allowable when occurring alone; (S;) but IAar and Lh assert that it is a pl. of باب without its being used for conformity with another word; (M;) and this is extr.; (M, K;) for باب is of the measure فَعَلٌ, and a word of this measure has not a pl. of the measure أَفْعِلَةٌ [by rule]. (M.) You say, بَابُ الدَّارِ [The door of the house]; and بَابُ البَيْتِ [the door of the house, and of the chamber, and of the tent]; (Msb;) and بَابُ البَلَدِ [the gate of the town or city]. (The Lexicons &c. passim.) And Bishr Ibn-Abee-Házim assigns a باب to a grave; calling the latter a بَيْت. (M.) It is also applied to an opening, or a channel, made for water, to irrigate seed-produce: pl. أَبْوَابٌ. (Mgh.) [And in Egypt, it is applied also to A sepulchral chamber, grotto, or cave, hewn in a mountain; from the Coptic βηβ: pl. بِيبَانٌ only.] — — Hence, i. e. in a secondary application, the primary signification being " a place of entrance," it is used as meaning (tropical:) A means of access, or of attainment, to a thing: (B, Kull, TK:) as in the saying, هٰذَا العِلْمُ بَابٌ إِلَى عِلْمِ كَذَا (tropical:) This science is a means of attainment to such a science. (B, TK.) — — [And hence, (assumed tropical:) An expedient, a trick, a stratagem, or a process, by which something is to be effected pl. أَبْوَابٌ: as in أَبْوَابُ الحَرْبِ the expedients. &c. of war, battle, or fight; and بَابٌ مِنَ النُّجُومِ a process of the science of the stars, meaning astrology or astronomy; and بَابٌ مِنَ السِّحْرِ a process of enchantment; see an ex. voce سِحْرٌ. Compare Matt. xvi. 18, πύλαι ᾅδου οὐ � degreesατισχύσουσιν αὐτη�, probably meaning " the stratagems of Hell shall not prevail against it. "] — — [Also (assumed tropical:) A mode, kind, sort, class, or category.] Suweyd Ibn-Kuráa uses metaphorically the pl. أَبْوَاب in relation to rhymes; saying, أَتَيْتُ بِأَبْوَابِ القَوَافِى كَأَنَّمَا أَذُودُ بِهَا سِرْبًا مِنَ الوَحْشِ نُزَّعَا (tropical:) [I gave utterance to the various kinds of rhymes as though I were driving with them a herd of wild animals desirous of the males, or of their wonted places of pasture]. (M, L.) [You say also, هُوَ مِنْ هٰذَا البَابِ (assumed tropical:) It is of this mode, kind, sort, class, or category: a phrase of frequent occurrence in lexicons &c. See also بَابَةٌ.] — — [Also (assumed tropical:) A chapter; and sometimes a section, or subdivision, of a chapter; of a book or writing;] conventionally, (assumed tropical:) a piece consisting of words relating to matters of one kind; and sometimes, to matters of one species: (Kull:) pl. أَبْوَابٌ. (A.) See also بَابَةٌ. — — [Also (assumed tropical:) A head, or class of items or articles, in an account, or a reckoning; as in the saying,] بَيَّنْتُ لَهُ حِسَابَهُ بَابًا بَابًا (assumed tropical:) [I explained, or made clear, to him his account, or reckoning, head by head, or each class of items or articles by itself]; a phrase mentioned by Sb: (M:) [or, sometimes,] بَابٌ (M, K) and ↓ بَابَةٌ (T, M, K) are used in relation to حُدُود [which here means the punishments so termed], and to an account, or a reckoning, (T, M, K,) and the like, (T, M,) as signifying the extreme term or limit; syn. غَايَةٌ; (M, K;) but IDrd hesitated respecting this, and therefore it is not mentioned in the S. (TA.) بَابَةٌ (assumed tropical:) A mode, or manner; syn. وَجْهٌ: (ISk, K:) pl. بَابَاتٌ. (K.) [See also بَابٌ, which has a similar, and perhaps the same, signification.] Hence, هٰذَا مِنْ بَابَتِى means (assumed tropical:) This is of the mode, or manner, that I desire; (TA;) this is suitable to me: (IAmb, TA:) and هٰذَا شَىْءٌ مِنْ بَابَتِكَ, (S,) or هٰذَا بَابَتُكَ, (A,) (assumed tropical:) this is a thing suitable to thee: (S, A:) and هٰذَا بَابَتُهُ (assumed tropical:) this is suitable to him. (K.) Accord. to most of the critics, it is tropical. (TA.) You say also, فُلَانٌ أَهْوَنُ بَابَاتِهِ الكَذِبُ (assumed tropical:) Such a one, the lightest of the kinds (أَنْوَاع) of his wickedness is lying. (A.) — — (assumed tropical:)

A habit: a property; a quality; nature; natural disposition: or a practice; or an action: syn. خَصْلَةٌ. (Abu-l-'Omeythil, TA.) [Hence, perhaps, the last of the exs. cited above from the A.] — — (assumed tropical:) A condition; syn. شَرْطٌ: as in the saying, هٰذَا بَابَةُ هٰذَا (assumed tropical:) [This is the condition of this]. (M, K. *) — — بَابَاتُ الكِتَابِ (assumed tropical:) The lines of the book or writing: (M, A, K:) or it may mean its ↓ أَبْوَاب [i. e. chapters, or sections of chapters]: (M:) this has no sing.: (A, K:) [ISd says,] I have not heard any sing. of it. (M.) — — See also بَابٌ; last signification. بَوْبَاةٌ A desert; or a desert in which is no water; syn. فَلَاةٌ: (T, IJ, M, K:) as also مَوْمَاةٌ; (T, MF;) the ب being changed into م, as is often the case. (MF.) [It is mentioned in the S, and again in the K, in art. بو, as syn. with مَفَازَةٌ.] بِوَابَةٌ The office, or occupation, of a door-keeper, or gate-keeper. (M, K.) [See 1.] بَوَّابٌ A door-keeper, or gate-keeper. (S, * M, Msb, K, TA.) أَبْوَابٌ مُبَوَّبَةٌ (assumed tropical:) [Kinds, sorts, classes, chapters, heads, or the like, disposed, arranged, distributed, classified, or set in order,] is a phrase similar to أَصْنَافٌ مُصَنَّفَةٌ. (S.) You say also كِتَابٌ مُبَوَّبٌ (assumed tropical:) [A book disposed in, or divided into, distinct chapters]. (A.) Quasi بوج بَاجٌ; pl. أَبْوَاجٌ: see art. بأج. AZ mentions it as without ء: ISk, as with ء. (ISd, TA.) بوح 1 بَاحَ, (A, Msb, K,) aor. يَبُوحُ, (Msb,) inf. n. بَوْحٌ, (A, Msb,) It (a secret, A, or a thing, Msb) became apparent, or manifest. (A, Msb, K.) You say, بَاحَ مَا كَتَمْتُ [What I concealed became apparent]. (A.) And أَعُوذُ بِاللّٰهِ مِنْ بَوْحِ السِّرِّ وَكَشْفِ السِّتْرِ [I seek protection by God from the appearing of the secret, and the removing of the veil, or covering]. (A.) — بَاحَ بِهِ, (S, A, Msb, K,) [aor. as above,] inf. n. بَوْحٌ and بُؤُوحٌ and بُؤُوحَةٌ, (K, TA,) He revealed, or disclosed, it; (S, A, Msb, K;) namely, a secret, (S, A, K,) or a thing; (Msb;) as also ↓ اباحهُ. (A, Msb, K.) It (the former) is said to be from ↓ الإِبَاحَةُ [the inf. n. of the latter] signifying The showing a thing to the beholder in order that he who will may take it. (TA.) You say, سِرًّا فَبَاحَ بِهِ ↓ أَبَاحَهُ He revealed to him a secret, and he (the latter) [revealed it, i. e.,] did not conceal it. (TA.) And بُحْ بِاسْمِكَ وَ لَا تَكْنِ عَنْهُ [Reveal thou thy name, and make not a mere allusion to it]. (A.) 4 اباح, inf. n. إِبَاحَةٌ: see 1, in three places. — — إِبَاحَةٌ and ↓ اِسْتِبَاحَةٌ are used as syn.: but it is said that the former signifies The making a thing allowable, or free, to him who desires it, or seeks it: and the latter, the taking a thing as allowed, allowable, free, or lawful. (MF.) You say, اباح الشَّىْءَ He made the thing allowable, or free. (L.) And اباح مَالَهُ He gave permission either to take or let alone his property; made it allowable, or free, either way one might choose to take. (Msb.) And أَبَحْتُكَ الشَّىْءَ I made, or have made, the thing allowable, free, or lawful, to thee, (S, L, K, TA,) to take it, [or let it alone,] or do it, [or make use of it,] or possess it; but not by the law of the religion, for to do this belongs to God and his apostle; except in the language of this law. (MF, TA.) [Hence it is said that] إِبَاحَةٌ bears a signification similar to that of نُهْبَى [i. e. Spoliation; a taking of spoil; or the taking a thing as spoil; a signification more properly belonging to the inf. n. of 10, q. v.]. (L.) 10 استباحهُ He deemed it, or esteemed it, to be allowed, allowable, free, or lawful; namely, the property of another: (A:) or he took it as allowed, allowable, &c. (A, * MF.) See 4. — — He took it as spoil, or plunder. (TA.) — — He made an attack upon it; namely, the property of another. (Msb.) — — He took him captive, making him as a lawful possession to him. (TA.) — — And اِسْتَبَاحَهُمْ, (K,) or اِسْتَبَاحُوهُمْ, (S,) He, or they, extirpated, or exterminated, them. (S, K.) بُوحٌ has the following various significations assigned to it in explanations of the saying, اِبْنُكَ ابْنُ بُوحِكَ يَشْرَبُ مِنْ صَبُوحِكَ: (S, TA:) The penis: (S, K, Har p. 336:) the فَرْج [or pudendum, app. meaning, of a woman]: (K, Har p. 328 on the authority of AO:) the نَفْس [meaning one's self]: (IAar, T, S, Meyd, L:) coitus; syn. وَطْءٌ (S) or جِمَاعٌ: (K:) and accord. to the last but one of these renderings, [and virtually accord. to the others also,] the saying means Thy son is the son of thyself, [who drinks of thy morningdraught]; (T, TA;) he whom thou hast begotten, not he whom thou hast adopted: (IAar, and Mtr in Har p. 328:) or بوح, here, is pl. of بَاحَةٌ; (A, TA, Har p. 336;) and the meaning is, he who has been born within the courts of thy house; (A;) or, in the court of thy house, (TA, Har,) not in the house of another: (TA:) or بوح is here a subst. from بَاحَ الشَّىْءِ; and the meaning is, thy son is he whom thou hast openly acknowledged (بُحْتَ بِهِ), and whom his mother hath also, agreeably with thee: (Har p. 328:) [accord. to some,] it signifies also i. q. أَصْلٌ [i. e. origin; or race, or stock, which it may mean in the saying above: or original, or primary, state, or condition]; (K, Har p. 328;) [for] one says, رَجَعَ إِلَى بُوحِهِ [He returned, or reverted, to his original, or primary, state, or condition]. (Har p. 328.) بَاحَةٌ The court; or a spacious vacant part, or portion, in which is no building; syn. سَاحَةٌ, (S A, K,) and عَرْصَةٌ; (A, TA;) of a house or dwelling: (S, TA:) pl. بُوحٌ [q. v.]. (A, TA.) Hence [is said to be derived] بُحْبُوحَةُ الدَّارِ [mentioned in art. بح]. (TA.) One says also, نَحْنُ فِى بَاحَةِ الدَّارِ, meaning We are in the middle, or midst, or best part, of the abode, or district, or country; i. e. أَوْسَطِهَا. (TA.) And hence, accord. to Fr, تَبَحْبَحَ [explained in art. بح]. (Az, TA.) It is said in a trad., لَيْسَ لِلنِّسَآءِ مِنْ بَاحَةِ الطَّرِيقِ شَىْءٌ, meaning [Women have no right] in the middle of the road. (TA.) — — Also The main part or body of water: (K:) applied by most of the lexicologists to the sea. (TA.) [In the present day applied to A deep part of the sea, distant from land; the deep; the main, or main sea.] — — And Many palm-trees. (Aboo-Sárim El-Bahdalee, IAar, K.) أَمَرَهُ بِمَعْصِيَةٍ بَوَاحًا He ordered him to disobey, or rebel, openly. (K.) The last word occurs in this sense in two trads.; but in one of them, accord. to one recital, it is بَرَاحًا. (TA.) هُوَ بَؤُوحٌ بِمَا فِى صَدْرِهِ He is one who reveals, or discloses, what is in his bosom; as also بَيْحَانٌ and بَيَّحَانٌ; (K;) the ى being originally و. (TA.) مُبَاحٌ Allowed or allowable [to be taken, or let alone, or done, or made use of, or possessed; see 4]; made allowable, free, or lawful; contr. of مَحْظُورٌ. (S, A.) المُبِيحُ The lion. (K.) بوخ 1 بَاخَتِ النَّارُ, (S, A, L, K,) aor. تَبُوخُ, inf. n. بَوْخٌ and بُؤُوخٌ and بَوَخَانٌ, (L,) The fire abated; or became allayed: (S, L, K: *) or became extinguished, or quenched. (A.) And باخ الحَرُّ The heat abated, or became allayed. (S, A, TA.) — — [Hence,] بَاخَتِ الحُمَّى (assumed tropical:) The fever abated, or became allayed. (S.) And باخ عَنْهُ الوِرْدُ (tropical:) His fever abated, or remitted. (A, TA.) And باخ غَضَبُهُ (tropical:) His anger abated, or became assuaged. (S, * A, K. *) And بَيْنَهُمْ حَرْبٌ مَا يَبُوخُ سَعِيرُهَا (assumed tropical:) Between them is war of which the fire does not become extinguished, or quenched. (A.) — — [Hence also,] باخ likewise signifies (tropical:) He became fatigued, (S, L, K,) and out of breath. (L) You say, عَدَا حَتَّى بَاخَ (S, A, L) (tropical:) He ran until he became fatigued (S, L) and out of breath. (L.) — — (assumed tropical:) He (a man) flagged; or became remiss, or languid. (TA.) — — Also, inf. n. بُؤُوخٌ, (assumed tropical:) It (flesh-meat) became altered, or changed in odour or otherwise for the worse, (K, TA,) And corrupted, or tainted. (TA.) 4 اباخ He extinguished, or quenched, fire. (A, K.) And He (God) abated, or allayed, the heat. (A.) — — [Hence,] اباخ النَّائِرَةَ بَيْنَهُمْ (tropical:) [He extinguished, or assuaged, the discord, or rancour, or enmity, that was between them]. (A, TA.) — — And أَبِخْ عَنْكَ مِنَ الظَّهِيرَةِ (assumed tropical:) Stay thou until the midday-heat shall have become allayed, and the air be cool. (IAar, TA in art. فيح and in the present art.) بُوخٌ A state of confusion, or perplexedness. (S, K.) You say, هُمْ فِى بُوخٍ مِنْ أَمْرِهِمْ They are in a state of confusion, or perplexedness, with respect to their affair, or case. (S, K. *) And it is said in a prov., وَقَعُوا فِى دُوكَةٍ وَ بَوخٍ, meaning They fell into evil,

or mischief, and altercation. (Meyd, TA.) بَادَ 1 بود, inf. n. بَوْدٌ and بَوَادٌ: see art. بيد. بَارَ 1 بور, (S, M, Msb,) aor. يَبُورُ, (Msb,) inf. n. بَوَارٌ (Lth, T, S, M, K) and بَوْرٌ, (M, K,) or بُورٌ, (Msb,) He, (S,) or it, (Msb,) perished. (Lth, T, S, M, Msb, K.) You say, بَادُوا وَ بَارُوا [They became extinct, and perished]. (A.) — — [Hence,] بَارَتِ الأَرْضُ (tropical:) The land was, or became, in a bad, or corrupt, state, and uncultivated; (K, * TA;) was unsown. (A.) — — And بَارَ عَمَلُهُ (assumed tropical:) His work was, or proved, vain, or ineffectual: such is the signification of the verb in the Kur xxxv. 11. (S, K.) — — And بَارَ, (T, S, &c.,) aor. as above, inf. n. بَوَارٌ, (Msb,) (tropical:) It (a thing, Msb, or commodity, T, S, A, Mgh) was, or became, unsaleable, or difficult of sale, or in little demand: (T, S, A, Mgh, Msb:) because a thing, when neglected, becomes of no use, and thus resembles that which perishes. (Msb.) — — And بَارَتِ السُّوقُ, (T, M,) inf. n. بَوْرٌ and بَوَارٌ, (K,) (tropical:) The market was, or became, stagnant, or dull, with respect to traffic. (T, M, K.) — — And بَارَتِ الأَيِّمُ, (A,) inf. n. بَوَارٌ, (T, S, K,) (tropical:) The woman without a husband was not desired, or sought for: (A:) or remained in her house long without being demanded in marriage. (T, K.) — — [بَارَ is also used as an imitative sequent of حَارَ; like as بَائِرٌ is of حَائِرٌ: see exs. in art. حور.] — بَارَ النَّاقَةَ, (T, S, A, K,) aor. as above, (T, S, A,) inf. n. بَوْرٌ, (S,) He brought the she-camel to the stallion to see if she were pregnant or not: (T, S, A, K:) for if she is pregnant, she voids her urine in his face (S, K) when he smells her. (S.) — — Also He (the stallion) smelt the she-camel to know if she were pregnant or not; (T, S, M, K;) and so ↓ ابتارها. (S, M.) — — Hence the saying, بُرْ لِى مَا عَنْدَ فُلَانٍ (tropical:) Try thou, or examine, and learn, for me, what is in the mind (نَفْس S) of such a one. (S, A. *) You say, بَارَهُ, (T, S, M, K,) aor. as above, (T, S,) inf. n. بَوْرٌ; (T, M, K;) and ↓ ابتارهُ, (M,) inf. n. إِبْتِيَارٌ; (S, K;) meaning (tropical:) He tried him; assayed him; proved him by experiment or experience; examined him. (T, S, M, K.) ElKumeyt says, ↓ قَبِيحٌ بِمِثْلِىَ نَعْتُ الفَتَا ةِ إِمَّا ابْتِهَارًا و إِمَّا ابْتِيَارًا (T, S) (tropical:) It were foul in the like of me to characterize the damsel either by false accusation or by trying, with speaking truth, to elicit what is in her mind (مَا عِنْدَهَا [i. e. مَا فِى نَفْسِهَا, agreeably with an explanation given above]): (S, TA:) or ↓ ابتيارا, which is without ء, here signifies by asserting with truth my having had sexual intercourse with her: (TA:) [for] ابتارها signifies he asserted with truth that he had had sexual intercourse with her; and ابتهرها " he asserted the same falsely: " (A 'Obeyd, T:) and the former signifies also he had sexual intercourse with her (K, TA) by force; he ravished her: (TA:) or ابتار signifies he charged, or upbraided, a person with that which was not in him; and ابتهر " he charged, or upbraided, with that which was in him. " (TA in art. بهر.) 4 اباره He (God) destroyed him; caused him to perish. (S, M, A, K.) 8 إِبْتَوَرَ see 1, in four places. أَرْضٌ بَوْرٌ, (A 'Obeyd, T, &c.,) in which the latter word is an inf. n. [of 1] used as an epithet, (IAth,) (tropical:) Land not sown; (A 'Obeyd, T, S, IAth;) as also ↓ بَوَارٌ, [likewise an inf. n. used as an epithet,] of which the pl. is بُورٌ: (A, IAth:) or land before it is prepared for sowing (AHn, M, K) or planting: (AHn, M:) or land that is left to lie fallow one year, that it may be sown the next year: (K:) and ↓ أَرْضٌ بَائِرٌ, (Zj, M, K,) and ↓ بَائِرَةٌ, (Zj, K,) and ↓ بُورٌ, [which is originally an inf. n.,] (K,) or ↓ بُورُ الأَرْضِ, [in which the former word may be pl. of بَوَارٌ, mentioned above,] (M,) (tropical:) land that is in a bad state, and uncultivated, (K, * TA,) unsown, (M, TA,) and not planted: (TA:) or left unsown. (Zj, M.) You say also, أَصْبَحَتْ ↓ مَنَازِلُهُمْ بُورًا (assumed tropical:) Their abodes became void, having nothing in them. (Fr, T.) — — See also بُورٌ. بُورٌ A bad, or corrupt, man; (S, A, K;) and one (M, K) in a state of perdition; (S, M, A, K;) in whom is no good; (S, K;) originally an inf. n., (Fr, T,) and [therefore, as an epithet,] applied also to a female, (AO, T, S, M, K,) and to two persons, and more: (AO, T, M, K:) [but see what here follows:] ↓ بَائِرٌ, also, signifies bad, or corrupt; destitute of good; (Zj, M;) a man in a state of perdition; (AO, T, S;) and its pl., (K,) or rather quasi-pl., (M, TA,) is ↓ بَوْرٌ, (M, K,) like as نَوْمٌ is of نَائِمٌ, and صَوْمٌ of صَائِمٌ; (M, TA;) and another pl. of the same is بُورٌ, (AO, T, S, M,) like as حُولٌ is of حَائِلٌ, or, accord. to some, as Akh states, this is a dial. var., not a pl., of بَائِرٌ. (S.) — — See also بَوْرٌ, in three places. — إِنَّهُمْ لَفِى حُورٍ وَ بُورٍ (A, TA [but in the latter, جور is put for حَور]) Verily they are in a state of deficiency, or detriment. (TA.) See also بَائِرٌ. [And see حَوْرٌ.] You say also, ذَهَبَ فُلَانٌ فِى الحَوارِ وَ البَوَارِ ↓ Such a one went away in a defective and bad state. (L, TA in art. حور.) بَارِىٌّ and ↓ بُورِىٌّ and ↓ بَارِيَّةٌ (As, S, M, K) and ↓ بُورِيَّةٌ (M, K) and ↓ بَارِيَاءُ and بُورِيَاءُ, (S, M, K,) all arabicized words, from the Persian, (M,) A woven mat, (M, K,) made of reeds; (S;) what is called in Persian بُورِيَا: (As, K:) or a rough حَصِير [or mat]. (Msb in art. برى [to which the words belong accord. to Fei, and the same is asserted to be the case by some others].) [The pl. is بَوَارِىُّ.] It is said in a trad., كَانَ لَا يَرَى ↓ بَأْسًا بِالصَّلَاةِ عَلَى البُورِىِّ explained as meaning He did not see any harm in praying upon a mat made of reeds. (TA.) — — Accord. to some, (M,) A road; syn. طَرِيقٌ: (K, M:) [so, perhaps, in the trad. cited above:] arabicized. (K.) بُورِىٌّ: see بَارِىٌّ, in two places. — Also A kind of fish; [a species of mullet, the mugil cephalus of Linnæus, of the roe and milt of which is made what the Italians call botargo, and the Arabs بَطَارِخ, and, accord. to Golius, بوترغا;] so called from a town in Egypt, named بُورَةُ, (K,) between Tinnees and Dimyát, of which there are now no remains. (TA.) بَارِيَّةٌ: see بَارِىٌّ. بُورِيَّةٌ: see بَارِىٌّ. بَارِيَاءُ: see بَارِىٌّ. بُورِيَاءُ: see بَارِىٌّ. بَوَارٌ, an inf. n. of 1: see بُورٌ, last sentence. — — [Hence,] بَوَارِ, like قَطَامِ, [an indecl. noun,] Perdition: (El-Ahmar, S, M, K:) as in the saying, نَزَلَتْ بَوَارِ عَلَى الكُفَّارِ Perdition fell upon the unbelievers. (El-Ahmar, S, TA.) — See also بَوْرٌ. بَوَارِىٌّ A seller of mats of the kind called بَارِىٌّ &c. (K.) بَائِرٌ: see بُورٌ. — — You say also رَجُلٌ حَائِرٌ بَائِرٌ, (T, S, M, A, K,) and ↓ فِى حُورٍ وَ بُورٍ, (A,) meaning A man who does not apply himself rightly, (T, S, TA,) or has not applied himself rightly, (K,) to anything; (T, S, K;) erring; losing his way; (T;) who will not do right of his own accord, nor obey one directing him aright: (K:) it may be from the signification of laziness, or sluggishness, and it may be from that of perdition: (M:) [or] بائر is here an imitative sequent of حائر. (S.) [Respecting the latter phrase, see also art. حور.] — — See also بَوْرٌ, in two places. فَحْلٌ مِبْوَرٌ A stallion-camel that knows the state of the female, whether she be pregnant or not. (M, A, K.) مُبِيرٌ A destructive man, acting exorbitantly in destroying others. (TA, from a trad.) بَازٌ بوز i. q. بَازٍ; [see art. بزو;] (S, K;) a dial. var. of the latter; (S;) as also بَأْزٌ: (IJ, TA:) dual. بَازَانِ: (K:) pl. [of pauc.] أَبْوَازٌ and [of mult.] بِيزَانٌ: (S, K:) the dual of بَازٍ is بَازِيَانِ; (K;) and the pl. is بُزَاةٌ (S, K) and بَوَازٍ. (K.) بَاسَهُ 1 بوس, aor. يَبُوسُهُ, (S,) inf. n. بَوْسٌ, a Persian word, arabicized, (S, A, K,) He kissed him. (S, A, K.) You say also, بَاسَ لَهُ الأَرْضَ He kissed the ground to him. (A, TA.) مَبُوسٌ Kissed: you say, اليَوْمَ بِسَاطُكَ مَبُوسٌ وَ غَدًا أَنْتَ مَحْبُوسٌ [To-day thy carpet is kissed, and to-morrow thou art imprisoned]. (A.) بَاشَ 1 بوش, aor. يَبُوشُ, inf. n. بَوْشٌ, He mixed, or confounded. (Fr.) See also شَابَ, in art. شوب. — — He associated with بَوْش, meaning, people of the lowest or basest or meanest sort. (IAar.) — — بَاشُوا, (K,) inf. n. as above, (A, K,) They (mixed people, A, K, of the lowest or basest or meanest sort, TA) cried out, or vociferated; or did so calling for aid or succour; or in distress and impatience; or in fear. (A, K.) 2 بوّشوا, inf.

n. تَبْوِيشٌ, They became mixed, or confused: (K:) or numerous, and mixed or confused: (TA:) and ↓ تبوّشوا signifies the same. (K.) 5 تَبَوَّشَ see 2. بَوْشٌ A mixed or confused assembly or company: (A, K:) or an assembly, or a company, of mixed or confused people: (S:) or only of different tribes: or a multitude of men: as also ↓ بُوشٌ, in these several senses: (K:) and, accord. to the women of Temeem, of beasts also: (Aboo-'Adnán, TA in art. هوش:) or people of the lowest or basest or meanest sort: (IAar:) or a family, or household: (ISd:) and [it is said by F that] it also signifies sons of the same father, when assembled together: (K:) resembling a contr. signification to that mentioned above, which restricts the application to such as are of different tribes: but it is said in the O, that بَنُو الاباء, [app. a mistake for بَنُو الأَبِ, meaning sons of the same father,] when assembled together, are not called by this name: (TA:) أَوْبَاشٌ is a pl. of this word, formed by transposition. (S.) You say, جَاؤُوا فِى هَوْشٍ وَ بَوْشٍ They came in assemblage and multitude. (A.) And جَآءَ مِنَ النَّاسِ الهَوْشُ وَ البَوْشُ The multitude of the people came: (AZ:) or the assembly and family or household. (ISd.) And تَرَكْتُهُمْ هَوْشًا بَوْشًا I left them [in great numbers and] in confusion. (K.) And ↓ بَوْشٌ بَائِشٌ, (S, K,) or ↓ بُوشٌ ↓ بَائِشٌ, (CK,) [app. A numerous, or large, assembly of mixed or confused people.] And ↓ جَآءَ بِالبَوْشِ البَائِشِ He came with multitude, or the multitude. (TA.) بُوشٌ: see بَوْشٌ, in three places. بَوْشِىٌّ A poor man having a numerous family or household: (S, K:) or having a family or household: (Aboo-Sa'eed:) and one of the baser and common sort of men: as also ↓ بُوشِىٌّ. (K.) بُوشِىٌّ: see what next precedes. بَائِشٌ: see بَوْشٌ, in three places. بوع 1 بَاعَ, (S, TA,) aor. يَبُوعُ, (TA,) inf. n. بَوْعٌ, (S, K, TA,) He extended his arms to their full reach; expl. by بَسَطَ بَاعَهُ; (TA;) and the inf. n. by مَدُّ البَاعِ; with a thing; as also ↓ تبوّع. (K.) — — He (a camel) stretched forth his fore legs to the full (مَدَّ أَبْوَاعَهُ); as also ↓ تبوّع; and in like manner a gazelle: (TA:) and he (a horse) stepped far, or took long steps, in his running; (S, K;) and in like manner one says [بَاعَت] of a she-camel. (S.) You say, مَرَّ يَبُوعُ, and ↓ يَتَبَوَّعُ, He went along stretching forth his fore-legs to the full extent of his step. (L.) — — بَاعَ بِالمَالِ, aor. يَبُوعُ, (TA,) inf. n. بَوْعٌ, (Lth, K,) He extended his arm, or hand, [liberally, or bountifully,] with the property. (Lth, K, TA.) You say also, بُعْ بُعْ, meaning (assumed tropical:) Stretch forth thine arms, or hands, (بَاعَيْكَ,) in acts of obedience to God. (IAar.) And ↓ تَبَوَّعَ لِلْمَسَاعِى (tropical:) He stretched forth his arms (مَدَّ بَاعَهُ) [to attain means of honour and elevation]. (TA.) And ↓ مَا يُدْرِكُ تَبَوُّعُهُ (assumed tropical:) The point to which he has reached is not to be attained: (K, TA:) and, as Lh says, ↓ لَا تَبْلُغُونَ تَبَوُّعَهُ (assumed tropical:) Ye will not, or shall not, reach the point to which he has attained: originally, his length of step. (TA.) — — ↓ إِذَا بَاعَ انْبَاعَ When he accomplishes his want, he goes away. (Har p. 592.) — بَاعَ الحَبْلَ, (Msb, TA,) first pers. بُعْتُهُ, (S,) aor. and inf. n. as above, (S, Msb, TA,) He measured the rope by the باع [or fathom]; (Msb;) he extended his باع [or arms stretched to the full reach] with the rope; (S;) or he extended the rope with his باع; or, which is nearly the same in meaning, he extended his arms with the rope until it became a باع [or fathom in measure]; (TA;) like as you say, شَبَرْتُهُ from الشِّبْرُ. (S, TA.) — — [And hence,] يَبُوعُ الأَرْضَ He traverses the ground with wide step and quick motion. (Ham p. 720.) 5 تَبَوَّعَ see 1, in six places: — — and see 7. 7 انباع and ↓ تبوّع, said of a rope, signify the same [app. It was measured by the باع, or fathom]. (K, TA.) — — انباعت الحَيَّةُ The serpent extended itself, after gathering itself together and coiling itself, in order to spring. (Lh, K.) — — Also انباع, said of a man, He leaped, or sprang, after being still: or he made an assault; or leaped, or sprang, and made a violent seizure. (TA.) [Hence,] مُخْرَنْبِقٌ لِيَنْبَاعَ Silent in order to leap, or spring, (K, and S in art. خربق,) when he finds an opportunity; (S in that art.;) on account of a misfortune which he desires [to effect]; (S, K, in that art.;) or in order to make an assault: (TA:) or looking, or waiting, for an opportunity to leap, or spring, upon his enemy, or the object of his want, when able to do so; and in like manner, مُخْرَنْطِمٌ لِيَنْبَاعَ: (TA in art. خربق:) a prov., (K,) applied to a man who is silent respecting a misfortune [which he desires to effect]; (TA;) or applied to a man who is long silent until he thinks his object inadvertent, and who is possessed of cunning: (As, TA in art. خربق:) accord. to one relation, لِيَنْبَاقَ, i. e. to bring about, or effect, a بَائِقَة, meaning a calamity, or misfortune: (K:) or لينباع may be for لِيَنْبَعَ, from نَبَعَ المَآءُ. (Har p. 62.) [Hence also,] انباع الشُّجَاعُ مِنَ الصَّفِّ The courageous man went, or came, out, or forth, from the rank. (AAF.) — — انباع لِى فِى سِلْعَتِهِ He treated me in an easy manner in the sale of his commodity, or article of merchandise, and strained himself (اِمْتَدَّ) to give his consent to it. (K, TA.) And hence, ↓ اِنْبِيَاعٌ, as used by Sakhrel-Ghei in describing the conduct of a man towards a beautiful woman, or, accord. to one relation, ↓ اِبْتِيَاعٌ, The acting, or behaving, towards another, boldly, in a free and easy manner, or without shyness; syn. اِنْبِسَاطٌ; as also بَيْعٌ (TA.) — — انباع also signifies He ran in a gentle manner, with a bending and a twisting of himself; from بَاعَ, aor. يَبُوعُ. (Ahmad Ibn-'Obeyd.) — — And he went away. (Har p. 592: see 1.) — — And It (sweat) flowed: (Msb, K:) or, as El-Fárábee says, extended. (Msb.) 'Antarah says, describing the sweat of a she-camel, يَنْبَاعُ مِنْ ذِفْرَى غَضُوبٍ جَسْرَةٍ [Flowing, or extending, from the part behind the ear of a she-camel quickly angered, spirited, or tall, or tall and bulky, or strong, and bold to endure travel]: ينباع being originally يَنْبَوِعُ; or, as most of the lexicologists say, originally يَنْبَعُ, the ا being inserted after the fet-hah of the ب to render its sound full. (TA.) 8 اِبْتِيَاعٌ: see 7, in the latter half of the paragraph. بَاعٌ A fathom; the space that is between [the extremities of] the two hands when they are extended to the right and left; (Msb;) the measure of the extension of the two arms (S, K, TA) with what is between them of the body; (TA;) as also ↓ بَوْعٌ and ↓ بُوعٌ; (K;) the last of the dial. of Hudheyl: (TA:) said by AHát to be of the masc. gender: (Msb:) pl. أَبْوَاعٌ (Msb, K) and بِيعَانٌ. (Ham p. 475.) — — [And hence,] (assumed tropical:) The body, including the limbs; [because a fathom in height;] as in the phrase رَجُلٌ طَوِيلُ البَاعِ (assumed tropical:) A man tall in the body; which has also another meaning, to be seen below: but you do not say, قَصِيرُ البَاعِ as meaning short in the body. (TA.) — — [Also The arms; and particularly when extended to their full reach; as also the pl.: and in like manner, the fore legs of a beast: see several examples in the first paragraph of this art.] — — [And hence, (tropical:) Reach; power; or ability.] You say, هُوَ قَصِيرُ البَاعِ (tropical:) He is lacking in power, or ability: a phrase which has also another meaning, to be seen below. (TA.) And قَصُرَ بَاعُهُ عَنْ ذٰلِكَ (tropical:) He was unable to attain, or to do, or effect, that: in this case, ↓ بوع is not used. (TA.) — — And (tropical:) Reach, power, or ability, in the means, or causes, of attaining honour; or in generous, or honourable, qualities or actions: (TA:) (tropical:) eminence; nobility; honour; generosity: (Lth, S, K:) in which senses, ↓ بوع is not used. (Lth.) A poet says, لَهُ فِى المَجْدِ سَابِقَةٌ وَ بَاعٌ [He has precedence and eminence in glory, honour, dignity, or nobility]. (Lth.) And رَجُلٌ طَوِيلُ البَاعِ (tropical:) A man of large generosity. (TA.) And قَصِيرُ البَاعِ (tropical:) Niggardly: a phrase which has also another meaning, mentioned above. (TA.) بَوْعٌ and بُوعٌ: see بَاعٌ, in four places. — The former also signifies A place that is broken, or crushed, (مَكَانٌ مُنْهَضِمٌ,) in a small ravine (لِصْب) of a mountain. (Ibn-'Abbád, K.) بَاعَةٌ The court (سَاحَة) of a house: (Ibn-'Abbád, K:) a dial. var. of بَاحَةٌ. (TA.) بَوَّاعٌ (assumed tropical:) A large-bodied camel. (TA.) بَائِعٌ A young gazelle

that stretches forth its fore legs to the full (يَبُوعُ) in going along: (K, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. بُوعٌ (K) and بَوَائِعُ. (TA.) And ↓ أَبْوَاعُ, a determinate noun, is applied to The ewe, because she does so in going along: and she is called to be milked thereby; (Ibn-'Abbád, K;) by saying, أَبْوَاعُ أَبْوَاعُ. (Ibn-'Abbád.) You say also نَاقَةٌ بَائِعَةٌ A she-camel that steps far, or takes long steps: pl. بَوَائِعُ. (TA.) And ↓ فَرَسٌ بَيِّعٌ, (K,) originally بَيْوِعٌ, (TA,) A horse that steps far, or takes long steps. (Z, K.) بَيِّعٌ: see بَائِعٌ. أَبْوَاعُ: see بَائِعٌ. مُنْبَاعٌ Anything that flows; or extends: (Msb:) anything sweating, or exuding sweat. (TA.) بوق 1 بَاقَ, (K,) aor. يَبُوقُ, inf. n. بَوْقٌ, (TA,) He came with, or brought, or effected, evil, or mischief, and altercations. (K.) — — بَاقَتِ الدَّاهِيَةُ The calamity, misfortune, or disaster, befell, betided, or happened. (Msb.) And بَاقَتْهُمُ الدَّهِيَةُ, (S,) or البَائِقَةُ, (JK, K,) aor. and inf. n. as above, (S,) The calamity, misfortune, or disaster, befell them, or smote them; (S, K;) as also انباقت ↓ عَلَيْهِمْ: (JK, * K:) and عَلَيْهِمْ بَائِقَةُ شَرٍّ ↓ انباقت A calamity, &c., burst upon them; syn. اِنْفَتَقَتْ; (S, K; *) like انباجت, (S,) from which IF thinks it to be changed: (TA:) and ↓ عَلَيْهِمُ الدَّهْرُ انباق Fortune assaulted them, or assailed them, with calamity, like as the sound issues from the trumpet (البُوق): (S:) and بُقْتُهُمْ [I assaulted them, or assailed them, with a calamity, &c.]. (JK.) And in like manner, one says, بَاقَتْهُمْ بَؤُوقٌ, (S, TA,) inf. n. بَوْقٌ and بُؤُوقٌ, A vehement calamity or misfortune or disaster befell them, or smote them. (TA.) — — Also بَاقَ, (K,) aor. as above, inf. n. بَوْقٌ, (TA,) He wronged a man; treated him wrongfully, or unjustly: or he came upon a people, or company of men, suddenly, or unawares, without their permission; as also ↓ انباق: (K:) [or,] as some say, بَاقُوا عَلَيْهِ they slew him: (TA:) and ↓ انباق بِهِ he wronged him. (K.) And بَاقَ بِكَ He (a man, JK) came up, or forth, upon thee, from a low, or depressed, place. (JK, K.) And بَاقَ بِهِ He encompassed, or surrounded, him. (JK, K.) And بَاقَ القَوْمُ عَلَيْهِ, (K,) inf. n. بَوْقٌ, (TA,) The people, or company of men, gathered themselves together against him, and slew him wrongfully: (K, * TA:) but some say that it means, as explained before, they slew him. (TA.) And بَاقَهُمْ, (Ibn-'Abbád, JK, K,) aor. as above, (JK,) inf. n. بَوْقٌ, (Ibn- 'Abbád, TA,) He stole from them; robbed them. (Ibn-'Abbád, JK, K.) 7 إِنْبَوَقَ see 1, in five places. مُخْرَنْبِقٌ لِيَنْبَاقَ, a prov., thus related by some, instead of لِيَنْبَاعَ, means Silent in order to bring about, or effect, a بَائِقَة, i. e., a calamity, or misfortune: (K in art. بوع, q. v.:) or, to launch forth, and manifest what is in his mind. (TA.) You say also, انباق عَلَيْنَا بِالكَلَامِ He broke forth upon us with evil speech. (JK.) And انباق بِالضَّحِكَ He broke forth with laughter. (JK.) And انباقت المَطْرَةُ The shower of rain poured forth with vehemence. (TA.) And انباق المَآءُ The water became copious, or much in quantity. (JK.) بَوْقٌ Abundance of rain; as also ↓ بُوقٌ. (TA.) — See also the next paragraph. بُوقٌ [A trumpet;] a certain thing in which one blows; (IDrd, S, Mgh, K;) in which one blows as in a musical pipe: (Kr, K:) [mostly used in war, but] mentioned by a poet, cited by As, as used by the Christians: (S:) IDrd says, The Arabs used this word, but I know not its origin: Esh-Shiháb says, in the 'Ináyeh, that it is arabicized, from [the Persian] بُورِى: (TA: [but this is obviously improbable:]) pl. بُوقَاتٌ (Mgh, Msb) and بِيقَانٌ (Msb [in my copy of the Mgh, erroneously, بِيَقَاتٌ]) [and أَبْوَاقٌ, a pl. of pauc., commonly used in the present day]. نَفَخَ فِى البُوقِ [He blew the trumpet, lit., in the trumpet,] means [also] (tropical:) he spoke that in which was no profit. (TA.) — — [Hence,] (assumed tropical:) One who does not conceal a secret; (Lth, JK, K;) as also ↓ بَوْقٌ. (K.) — — Also A certain thing in which the miller blows; (JK, K;) accord. to the copies of the K, resembling a مِنْقَاب; but this is a mistake: (TA:) it is a thing resembling a [shell of the kind called] مِنْقَاب, the hole of which is twisted; and sometimes the miller blows in it, raising his voice; and what he means thereby is known. (Lth, TA.) — See also بَوْقٌ. بَاقَةٌ A bundle of herbs, or leguminous plants. (S, K.) [And in modern Arabic, A bunch of flowers.] بُوقَةٌ A shower, fall, or storm, of rain, (JK, S,) that has burst forth with a dash: (S, TA:) or such as is vehement; or disapproved, disliked, or deemed evil: (K:) pl. بُوَقٌ. (JK, K.) بَؤُوقٌ, or دَاهِيَةٌ بَؤُوقٌ, A vehement calamity or misfortune or disaster. (TA.) — —

And the former, applied to a man, Thievish; a great thief. (JK.) بَائِقَةٌ A calamity, misfortune, or disaster; (JK, S, Msb, K;) a vehement evil or mischief; (Msb;) a trail that befalls a people: (TA:) pl. بَوَائِقُ. (S, Msb, K.) It is said in a trad., لَا يَدْخُلُ الجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ, meaning, accord. to Katádeh, [He will not enter Paradise whose neighbour is not secure from] his wrongful, or injurious, conduct: or, accord. to Ks, his malevolent, or mischievous, dispositions, and his evil conduct. (S.) IF says, in the " Makáyees," that بوق is not an accredited root, and that there is not, in his opinion, any correct word belonging to it. (TA.) [But this is a strange assertion.] بول 1 بَالَ, (T, S, &c.,) aor. يَبُولُ, (S, M, Msb,) inf. n. بَوْلٌ (M, Msb) and مَبَالٌ, (Msb,) [He urined, discharged his urine, made water, or staled;] said of a man, (M, Msb,) and of a beast, (Msb,) &c. (M.) — — [Hence,] بَالَ بَوْلًا شَرِيفًا فَاخِرًا (tropical:) He (a man) begat offspring resembling him (El-Mufaddal, T, TA) in form and natural dispositions. (El-Mufaddal, TA.) — — A poet, using the verb metaphorically, says, بَالَ سُهَيْلٌ فِى الفَضِيخِ فَفَسَدْ (tropical:) [Canopus made water in the beverage prepared from unripe dates, and it became spoiled, or marred]: (M:) meaning, that when Canopus rises [aurorally, which it does, in central Arabia, early in August, the making of that beverage is stopped, for] the season of unripe dates has passed, and they have become ripe. (L in art. فضخ.) بَالَ سُهَيْلٌ is also a prov., said when winter has come. (MF in art. خرت.) [See سُهَيْلٌ.] — — بَوْلٌ also signifies (assumed tropical:) The having vent, so as to flow forth: (K:) whence بَوَّالٌ as an epithet applied to a wine-skin: see this word below. (TA.) — — And بَالَ (assumed tropical:) It melted, or dissolved: (K:) said of fat. (TA.) 2 بوّل أَصْلَ الشَّجَرَةِ (K in art. قزح) [He made water upon the root, or stem, of the tree: or] he put urine at the root of the tree to render its fruit abundant. (TK in that art.) 3 لَا أُبَاوِلُهُ, from البَالُ, I will not, or I do not, cause him, or it, to move, or occur to, my mind. (Z, TA in art. بلو. See لَا أُبَالِيهِ in that art.) 4 ابال الخَيْلِ, and ↓ استبالها, [He, or it, made, or caused, the horses to stale: or] he stopped the horses for the purpose of [their] staling. (TA.) One says, (in threatening, PS,) لَنُبِيلَنَّ الخَيْلَ فِى عرَصَاتِكُمْ [We will assuredly make the horses to stale in your courts]. (S.) And it is said in a prov., أَحْمِرَةٌ ↓ بَالَ حِمَارٌ فَاسْتَبَالَ An ass staled, and caused some (other) asses to stale: applied to a case in which people help one another to do what is disagreeable. (Meyd.) 10 استبال He desired, or required, to make water. (KL.) — — See also 4, in two places. — — El-Farezdak says, وَ إِنَّ الَّذِى يَسْعَى لِيُفْسِدَ زَوْجَتِى كَسَاعٍ إِلَى أُسْدِ الشَّرَى يَسْتَبِيلُهَا meaning [And verily he who strives to corrupt my wife is like one betaking himself to the lions of Esh-Sharà (a certain road abounding with those animals)] to receive their urine in his hand. (S.) بَالٌ A state, condition, or case; syn. حَالٌ (T, S, Msb, K) and شَأْنٌ: (T:) or a state, condition, or case, for which one cares; wherefore one says, مَا بَالَيْتُ بِكَذَا, inf. n. بَالَةٌ, meaning " I cared not for such a thing: " (TA:) or a thing [or things] for which one cares: (Har p. 94:) and البَالُ signifies also بَالُ النَّفْسِ, i. e. care, or concern; and hence is [said to be] derived بَالَيْتُ, having for its inf. n. بَالَةٌ. (T.) One says, مَا بَالُكَ What is thy state, or condition, or case? (S.) [See the Kur xii. 50 and xx. 53: and see an ex. in a

verse cited in this Lex. voce إِيهِ.] When it was said to a man, in former times, " How hast thou entered upon the morning? " he used to reply, بِخَيْرٍ أَصْلَحَ اللّٰهُ بَالَكُمْ [With good fortune: may God make good your state, or condition]. (Ham p. 77.) وَ يُصْلِحُ بَالَهُمْ, in the Kur [xlvii. 6], means And He will make good their state, or condition, in the present world: (I'Ab, T:) or their means of subsistence in the present world, together with their recompense in the world to come. (M.) One says also, هُوَ رَخِىُّ البَالِ He is in ample and easy circumstances (T, Msb) of life; (T;) he is not straitened in circumstances, nor troubled: (T:) or he is in an easy, or a pleasant, state or condition: (TA in art. رخو:) or he is easy, or unstraitened, in mind: (S:) [for] البَالُ, (T, M, K,) or رَخَآءُ البَالِ, (TA,) signifies ampleness and easiness of life: (T, M, K, TA:) or البال signifies an easy, or unstraitened, state of the mind. (S.) And هُوَ كَاسِفُ البَالِ He is in an evil state or condition: (TA:) or he is straitened in his hope, or expectation: for البال is said to signify hope, or expectation: (T:) so says El-Hawaázinee. (TA.) And لَيْسَ هٰذَا مِنْ بَالِى This is not of the things for which I care. (S.) And it is said in a trad., كُلُّ أَمْرٍ ذِى بَالٍ لَمْ يُبْدَأْ فِيهِ بِحَمْدِ اللّٰهِ فَهُوَ أَبْتَرُ, i. e., Every honourable affair, for which one cares, and by which one is rendered solicitous, [in which a beginning is not made by praising God, is cut off from good, or prosperity:] or every affair of importance, or moment. (TA in two places in this art.) — — Also The heart, or mind; syn. قَلْبٌ, (T, S, Msb, K,) and خَلَدٌ, (Ham pp. 76 and 77,) and نَفْسٌ, (AZ, T,) and خَاطِرٌ. (M, K, Kull p. 179.) You say, خَطَرَ بِبَالِى, (Msb, Kull ubi suprà,) and عَلَى بَالِى, (Kull ibid.,) i. e., [It (an affair, or a thing, Kull) occurred to, or bestirred itself in, or moved,] my heart, or mind. (Msb, Kull.) And لَمْ يَخْطُرْ بِبَالِى ذٰلِكَ الأَمْرُ, i. e., [That affair did not occur to, or] did not move me, or distress me. (T.) And مَا يَخْطُرُ فُلَانٌ بِبَالِى, i. e. [Such a one does not occur to, or move,] my heart, or mind. (S.) — — [And hence, Mind, or attention. You say, أَعْطِنِى بَالَكَ Give me thy mind, or attention. And] لَا أُلْقِى إِلَيْهِ بَالًا [I will not, or I do not, give, or pay, any attention to him, or it]. (Z, TA in art. بلو.) — [The whale;] a great fish, (S, K,) of the fish of the بَحْر [here meaning sea]; (S;) a certain bulky fish, called جَمَلُ البَحْرُ; (M;) it is a fish fifty cubits long: (MF:) [Kzw describes it as being from four hundred to five hundred cubits in length, and says that it sometimes shows the extremity of its fin, like a great sail, and its head also, and blows forth water rising into the air higher than an arrow can be shot: these and other exaggerated particulars he mentions in his account of the Sea of the Zenj: and in a later place he says, that it eats ambergris, and dies in consequence; and a great quantity of oil is procured from its brain, and used for lamps:] the word [in this sense] is not Arabic: (S:) in the O it is said to be arabicized, from [the Persian] وَالْ. (TA.) — The spade (مَرّ [in the CK erroneously written مُرّ]) with which one works in land of seed-produce. (M, K.) — See also بَالَةٌ, in three places. بَوْلٌ, originally an inf. n., (Msb,) [Urine; stale:] pl. أَبْوَالٌ. (S, Msb, K.) — — أَبْوَالُ البِغَالِ The seminal fluid of mules. (As, TA.) And hence, as being likened thereto, because it is fruitless, (As, TA,) (assumed tropical:) The سَرَاب [or mirage: in the CK الشَّرابُ]. (As, K, TA.) It is also applied to the road of El-Yemen, which is not travelled but by mules: see also art. بغل. (TA.) — — بَوْلُ العَجُوزِ (assumed tropical:) Cow's milk. (TA.) — — بَوْلٌ signifies also (tropical:) Offspring. (M, K, TA.) — — And (tropical:) A large number. (K, TA.) — — See also أَبْوَلُ. بَالَةٌ A [flask, or bottle, such as is called] قَارُورَة: (M, K:) pl. [or rather coll. gen. n.] ↓ بَالٌ. (TA.) — — A [bag such as is called] جِرَاب, (T,M, K,) small and large, in which mush is put: (T:) or (M [in the K " and "]) the receptacle of perfume: (S, M, K:) a Persian word, (S, M,) arabicized; (S;) in Persian پِيْلَه, (T, S, M,) or بَالَه: (M:) pl. [or coll. gen. n.] ↓ بَالٌ. (T.) — — It is said to signify also An odour; a smell; (T;) on the authority of Aboo-Sa'eed Ed-Dareer; (TA;) from بَلَوْتُهُ meaning " I smelled it, and tried, proved, or tested, it; " originally بَلْوَةٌ; the و being transposed, and changed into ا. (T.) — — And A staff with a pointed iron at the end, used by the hunters of El-Basrah, who throw it at the game: pl. [or coll. gen. n.] ↓ بَالٌ. (T, TA.) — — And hence it is applied by the vulgar to A small elongated sword. (TA.) — It is also an inf. n. of بَالَى, which see in its proper art. (TK.) بَوْلَةٌ The origin (مَنْبِت [so in copies of the K accord. to the TA)] or daughter (بِنْت [so in some copies of the K]) of a man; (K;) on the authority of El-Mufaddal. (TA.) بِيلَةٌ a subst. from بَالَ, (S, M, K,) [meaning A discharging of urine, making water, or staling: or a mode, or manner, thereof; as appears probable from its form, and from J's adding that it is] like جِلْسَةٌ and رِكْبَةٌ; (S;) [and also from the following phrase:] إِنَّهُ لَحَسَنُ البِيلَةِ [Verily he is one who has a good mode of discharging his urine]; from البَوْلُ. (M.) بُوَلَةٌ That discharges much urine; syn. كَثِيرُ البَوْلِ; (M, K;) applied to a man; (M;) and so ↓ بَوَّالٌ applied to a camel. (TA.) بُوَالٌ A disease occasioning much, or frequent, بَوْل [or discharging of urine]: (M, K:) a disease that attacks sheep, or goats, such that they discharge urine until they die. (Ham p. 77.) You say, أَخَذَهُ بُوَالٌ He was taken with much, or frequent, بَوْل [or discharging of urine]. (S.) بَوَّالٌ: see بُوَلَةٌ. — — [Hence,] (assumed tropical:) A wine-skin from which the wine runs out. (TA.) — — And شَحْمَةٌ بَوَّالَةٌ (assumed tropical:) A piece of fat that quickly melts or dissolves. (IAar, TA.) أَبْوَلُ مِنْ كَلْبٍ More frequent in making water than a dog: or it may mean more abundant in offspring. (Meyd. [Freytag adds, in his Arab. Prov. i. 199, on the authority of Sharaf-ed-Deen, that ↓ بول (i. e. بَوْلٌ) may signify urine or coitus or offspring.]) مَبَالٌ [The place of urine, or of the urinary discharge; meaning] the فَرْج [or pudendum of a man and of a woman]: whence the phrase, فِى مَبَالٍ, مَبَالٌ occurring in a trad. (TA,) مَبْوَلَةٌ [A diuretic; a provocative of urine]. You say, كَثْرَةُ الشَّرَابِ مَبْوَلَةٌ, (S, K, *) i. e., Much beverage occasions a discharging of urine. (TA.) مِبْوَلَةٌ [A urinal;] a vessel (كُوز) in which one makes water. (S, K,*) بوم بُومٌ and بُومَةٌ A certain bird; [namely, the owl;] each word applying to the male and the female: (S, K:) or the former signifies the male, or males, (so in different copies of the M,) of the هَام [or owl-kind]; and the latter is its n. un.: (M, TA:) said by Az to be genuine Arabic: (TA:) pl. of the former أَبْوَامٌ. (IB, TA.) بُومٌ بَوَّامٌ [An owl, or male owls,] that cries, or that cry, much. (TA.) بون 1 بَانَهُ, aor. يَبُونُ, (S in art. بين, Msb, K,) inf. n. بَوْنٌ, (Msb, TA,) i. q. بَانَهُ aor. يَبِينُ, (S ubi suprà K,) inf. n. بَيْنٌ, (TA,) meaning He excelled him; (S* ubi suprà, Msb;) he surpassed him in excellence and in manly virtue: so in the Iktitáf. (TA.) بَانٌ [a coll. gen. n., The ben-tree; a species of moringa; so in the present day;] a kind of tree, (S, Mgh, Msb, K,) well known: (Msb:) n. un. with ة: (S, Mgh, Msb:) its seed, or grain, [called حَبُّ البَانِ and جَوْزُ البَانِ and فُسْتُقُ البَانِ, the glans unguentaria, or nux unguentaria, or ben-nut,] has a good, or pleasant, [fragrant] oil, (K,) called دُهْنُ البَانِ [oil of ben], (S, Mgh, Msb,) and simply بَانٌ, the prefixed noun being suppressed: (Mgh:) [Az says,] it is the pl. of بَانَةٌ. which is a certain tree having a fruit, or produce, which is perfumed with aromatics, after which its oil is expressed, of a good [or fragrant] quality: (T in art. بنى: its seed, or grain, is good for [removing] the [affections of the skin termed] بَهَق and حَصَف and كَلَف and نَمَش and بَرَش and سَعَفَة and the mange, or scab, and for the peeling of the skin, applied in the form of a liniment with vinegar; and for hardness of the liver and the spleen, made into a beverage with vinegar; and a مِثْقَال thereof, drunk, is an emetic, which loosens crude phlegm: (K:) AHn says, (TA,) it is a kind of tree that grows tall, in a straight, or an erect, manner, like as grows the [species of tamarisk called] أَثْل, and its leaves are

[of the kind termed] هَدَب, like those of the اثل, but its wood has no hardness: the n. un. is with ة: Aboo-Ziyád says, it is of the [trees called] عِضَاه, and has long هدب, intensely green; it grows upon [hills, or what are termed] هَضْب; and its fruit resembles the pods of the [species of kidney-bean called] لُوبِيَاء, except that its greenness is intense; and in it is a seed, or grain, from which is extracted the oil of the بان: on account of the straightness of its growth and of the growth of its braches, and their length and tenderness, the poets liken thereto the tender girl of tall and beautiful, or just, stature; saying كَأَنَّهَا بَانَةٌ [As though she were a ben-tree], and كَأَنَّهَا غُصْنُ بَانٍ [As though she were a branch of the ben-tree], &c.: thus does Keys Ibn-El-Kha- teem: (M in art. بين:) and so does Imra-el- Keys. (TA.) [See an ex. voce بَرَهْرَهَةٌ.] — — [It is also applied in the present day to A species of willow, the salix Aegyptia of Linnæus, properly called in Arabic خِلَاف: and this is said to be meant by modern Arab poets when they liken an elegant girl to a twig of the بان; but probably from their erroneously supposing this tree to be meant in the same case by the older poets.] بَوْنٌ Excellence: an excellent quality; (S in art. بين, Msb;) as also ↓ بَوْنَةٌ: (IAar; T:) or the distance, space, or interval, between tow things; as also darr; بُونٌ. (M, K.) You say, بَيْنَهُمَا بَوْنٌ بَعِيدٌ (T, S, Msb*) and بَيْنٌ بَعِيدٌ (T, S) [Between them two (meaning two men) is a wide distance]; i. e. between their tow degrees of rank or dignity, or between the estimations in which they are commonly held: (Msb:) the former phrase is the more chaste: (S:) when corporeal distance is meant, one says, بَيْنَهُمَا بَيْنٌ, with ى; (Msb;) or in the case of [literal] distance, one says, إِنَّ بَيْنَهُمَا لَبَيْنًا; not otherwise. (S.) بُونٌ: see بَوْنٌ. بَوْنَةٌ: see بَوْنٌ — — Also Mutual separation. (IAar, T.) 1 بوه. بَاهَهَا, (JK, K,) [aor. يَبُوهُ,] inf. n. بَوْهٌ, (TA,) He lay with her; syn. جَامَعَهَا; (K;) like بَاكَهَا. (JK.) — بَاهَ لَهُ, aor. يَبُوهُ, (JK, K,) inf. n. بَوْهٌ; (K;) as also بَاهَ لَهُ, aor. يَبَاهُ, (JK,* K,) inf. n. بَيْهٌ; (K;) His attention became roused to it; (K;) he knew it, or understood it; or knew, or had knowledge, of it; was cognizant of it: (JK, TA:) like بَأَهَ, and أَبَهَ or أَبِهَ. (TA.) And مَا بُهْتُ لَهُ; as also مَا بِهْتُ لَهُ; I did not know it, or understand it; or did not know,or had not knowledge, of it; was not cognizant of it: (JK, S,- K:) the inf. n. of the former is بَوْهٌ; and that of the latter, بَيْهٌ. (TA.) بَاهٌ a dial. var. of بَآءَةٌ (IAar, S) and of بَآءٌ, (IAar, TA,) signifying Coitus: (S K:*) and marriage: (K, * TA:) as also ↓ بَاهَةٌ: (TA:) or a share of coitus; (JK, TA;) occurring in this sense in a trad., in which a woman is mentioned as having adorned herself for it: (TA:) also venereal passion: (TA in art. خفش:) [or the venereal faculty; as when one says of a drug or some other thing, يَزِيدُ فِى البَاهِ It increases the venereal faculty:] IKt says, of this word, بَاهٌ, [though it is of very frequent occurrence,] that it is a mistranscription [app. meaning for بَآءٌ]. (Msb and TA in art. بوأ.) [See also بَاهَةٌ.] بَآءَةٌ: see بَاهٌ. — Also The court of a house; or a spacious part, or portion, of a house, in which is no building; (JK, K, TA;) where people alight, or lodge: (JK:) a dial. var. of بَاحَةٌ. (TA.) بَاهِىٌّ That strengthens the venereal [faculty or] appetite. (TA in art. جزر, &c.) 2 بى. بَيَّيْتُ الشَّىْءَ, (T, K,) inf. n. تَبْيِىٌّ, (K,) I made the thing apparent, manifest, evident, clear, plain, or perspicuous. (As, T, K*) — Also, (K, as in the TA,) or ↓ تَبَيَّيْتُ, الشَّىءَ, (M, and so in several copies of the K,) [both confirmed by what follows,] i. q. تَعَمَّدْتُهُ [meaning I directed myself, or my course, or aim, to, or towards, the thing; made for it, or towards it; made it my object; &c.]. (M, K.) — — In the saying, حَيَّاكَ اللّٰهُ وَ بَيَّاكَ, the phrase حياك اللّٰه means May God make thee to have dominion: (S, M:) or may God prolong thy life: (M:) and بيّاك means اِعْتَمَدَكَ بِالتَّحِيَّةِ [may He bring thee prolongation of life; lit. may He direct himself to thee, or the like, with the gift of prolongation of life]; (As, S;) or قَصَدَكَ بِالتَّحِيَّةِ [which is the same]: (IAar, T:) or اِعْتَمَدَكَ بِالْمُلْكِ [may He bring thee dominion]; (M;) so too says IAar: (TA:) or may He make thy state, or condition, to be good: (TA:) or may He make thee to laugh: (T, S, M, K:) so some say, accord. to As: (T:) and it is related that these words were addressed to Adam, in consequence of his having remained a hundred years without laughing after his son had been slain: (T, S:) so says A'Obeyd, on the authority of Sa'eed Ibn-Jubeyr: (T:) or it means may He bring thee near [unto Himself]: (Aboo-Málik, As, T, M, K:) or may He bring thee: (IAar, S, M:) or may He prepare for thee an abode; i. q. بَوَّأَكَ, (K,) or بَوَّأَكَ مَنْزِلًا; the verb being here altered in order to assimilate it to the preceding verb, حَيَّا: (El-Ahmar, T, S:) this explanation was approved by As: (S:) the meaning intended thereby is, may He lodge thee in an abode in Paradise: (TA:) or, as some say, the verb in this case is an imitative sequent to that preceding it: (A'Obeyd, S K: *) but this is naught: (K:) A'Obeyd says that in his opinion it is not an imitative sequent, because an imitative sequent is scarcely ever coupled with what precedes it by و. (S.) As an ex. of بَيَّا in the sense of قَرَّبَ, Aboo-Málik cites this verse: اَلْكِبْدَ وَالمَلْحَآءَ وَ السَّنَامَا بَيَّا لَهُمْ إِذْ نَزَلُوا الطَّعَامَا [He brought near to them, i. e., placed before them, when they alighted, the food, namely, the liver, and the flesh of the back extending from the withers to the rump, and the hump]. (T.) And IAar, explaining بيّاك as meaning قصدك بالتحيّة, cites the following verse: أَعْطَى عَطَآءَ اللَّحِزِ اللَّئِيمِ أَبَا تَمِيمٍ ↓ لَمَّا تَبَيَّيْنَا (T.) Accord. to J, the meaning in this instances may be agreeable with the explanation of بيّاك by اعتمدك بالتحيّة [so that the verse may be rendered When we betook ourselves with salutation to the father of Temeem, or, as the verse is cited in the S, to the brother of Temeem (أَخَا تميم), he gave the gift of the niggardly, the mean]: or it may mean we brought: and the verb admits of the same double rendering in other instances. (TA.) — بَيَّيْتُ بَآءً حَسَنَةً and حَسَنًا [I made, or wrote, a beautiful ب]. (TA in باب الالف الليّنة.) 5 تبيّا It was, or became, apparent, manifest, evident, clear, plain, or perspicuous, being near; syn. تَبَيَّنَ مِنْ قُرْبٍ. (As, T.) — See also 1, in two places. البَىُّ The low, ignoble, mean, or contemptible, man; as also ↓ اِبْنُ بَيَّانَ, (IAar, T, K) and ابن هَيَّانَ, (IAar, T,) and ابن بَىِّ, (K,) or هَىُّ بْنُ بَىِّ, and ↓ هَيَّانُ بْنُ بَيَّانَ: (Lth, T:) or the last two signify he whose stock and branch are unknown: (M:) or the same two, he who is unknown, and whose father also is unknown: (K in art. هى; and so the latter of them is explained in the S, both there and in the present art.:) and one says, مَا أَدْرِى أَىُّ هَىِّ بْنِ بَىٍّ هُوَ, meaning I know not what man he is.. (S.) Accord. to some, (Lth, T,) هَىُّ بْنُ بَىٍّ was one of the sons of Adam, that went away in the earth when the rest of his children dispersed themselves, and no trace of him was afterwards perceived. (Lth, T, K.) اِبْنُ بَيَّانَ: see البَىُّ, in two places. بَيَوِىٌّ rel. n. of بَآءٌ or بَا: whence قَصِيدَةٌ بَيَوِيَّةٌ [as also بَائِيَّةٌ and بَاوِيَّةٌ] A قصيدة of which the رَوِىّ is ب. (M in art. ب.) بيب البِيَبُ see أَبٌ, in art. ابو. 1 بيت. بَاتَ, (T, S M, &c.,) aor. يَبِيتُ and يَبَاتُ, (S, Msb, K,) inf. n. بَيْتُوتَةٌ (Lth, T, S A, Msb, K) and مَبِيتٌ (Msb, K) and مَبَاتٌ (Msb) and بَيْتٌ and بَيَاتٌ, (K,) has two meanings: in that which more commonly obtains, the action is restricted to the night: (Msb:) it is by night, or in night; not in sleep: (M:) you say, بَاتَ يَفْعَلُ كَذَا, meaning He did such a thing by night, or at night: (S, Msb, K:) [or he was in the night, or at night, or during the night, doing such a thing: and he passed, or spent, the night, or a night, or a part thereof, or, as will be seen below, he entered upon the night, doing such a thing:] like as one says, ظَلَّ يَفْعَلُ كَذَا as meaning " he did such a thing by day," or " at day-time: " (S, Msb;*) IKoot and Es-Sarakustee and IKtt say that it has this meaning, and not " he slept: " (Msb:) [F adds,] وَ لَيْسَ مِنَ

النَّوْمِ, (K,) which is said to mean, "and the action is not one of sleep; " so that when one sleeps by night, or at night, it is not correct to say, بَاتَ يَنَامُ: or, accord. to some, "its meaning is not that of sleeping; " so that one may say, بَاتَ زَيْدٌ نَائِمًا [Zeyd was in the night, &c., or passed, or spent, the night, &c., sleeping]: (MF:) [Fei says,] it is only when one remains awake in the night: and hence the saying in the Kur [xxv. 65], وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيامًا [And those who pass the night prostrating themselves to their Lord and standing up in prayer]: (Msb:) Fr says that بَاتَ الرَّجُلُ means The man remained awake all the night, engaged in acts of obedience or of disobedience: (T, Msb:) [or it means the man entered upon the night; or he was in the night, or at night, or during the night, in any state, or engaged in any action; for] Zj says, (M,) بَاتَ is said of any one whom the night has overtaken, (M, K, *) whether he have slept or not slept: (M:) and Lth says, البَيْتُوتَةُ signifies the entering upon the night: one says, بِتُّ أَصْنَعُ كَذَا وَ كَذَا [I entered upon the night doing such and such things]: and he adds, (T,) he who says بَاتَ as meaning he slept commits an error; for you say, بِتُّ أُرَاعِى النُّجُومَ [I entered upon, or passed, the night] looking at the stars: and how can he be sleeping who is looking at them? (T, Msb:) but Mullà 'Abd-El-Hakeem, in his Commentaries on the Mutowwal, says that بَاتَ sometimes means he remained, continued, stayed, or dwelt, and he alighted and abode, by night, or at night, whether he slept or not: (MF:) and Ibn-Keysán says that it may be used in the same manner as نَامَ [he slept]; and also, [as will be explained below,] in the same manner as كَانَ. (TA.) You say, بَاتَ بَيْتُوتَةً صَالِحَةً (T) or طَيِّبَةً (A) [He passed, or entered upon, the night, or a night, in a good manner]. And بِتُّ القَوْمَ and بِتُّ بِهِمْ and بِتُّ عِنْدَهُمْ [I passed, or entered upon, the night, or a night, with, or at the abode of, the people, or company of men: the last of these phrases is the most common]. (A 'Obeyd, M, K.) — — Secondly, it is used in the sense of صَارَ [He became]; (Msb;) or in the same manner as كَانَ [he was]. (Ibn-Keysán, TA.) One says, بَاتَ بِمَوْضِعِ كَذَا He became [or was] in such a place; whether in night-time or in day-time. (Msb.) And hence the saying of the lawyers, بَاتَ عِنْدَ امْرَأَتِهِ لَيْلَةً He became [or was] with his wife one night; [which is the same as he passed a night &c.; though this, it will be observed, is not in this instance the signification of the verb alone;] whether sleeping or not. (Msb.) — — [Thus it is used both as a " complete," i. e. an attributive, verb, and also as an " incomplete," i. e. a non-attributive, verb.] — — بَاتَ, aor. يَبِيتُ, (T, A,) inf. n. بَيْتٌ, (T, M, K,) also signifies (tropical:) He married, or took a wife: (T, A:) [see بَيْتٌ below:] or (assumed tropical:) he gave in marriage; syn. of the inf. n. تَزْوِيجٌ. (Kr, M, K.)

2 بيّت البَيْتَ He constructed, or built, the بَيْت [i. e. tent, or house, &c.]. (M.) — بيّت الأَمْرِ, [inf. n. as below,] He did, or performed, the thing, or affair, by night, or at night: (M:) and he thought, or meditated, upon it, considering its end, or issue, or result, (Zj, T, S, M, A, Msb, K,) or entered into it, (Zj, T,) by night, or at night. (Zj, T, S, M, &c.) And one says, بُيِّتَ بِلَيْلٍ, (T, A,) meaning the same as دُبِّرَ بِلَيْلٍ [It was thought, or meditated, upon, &c., by night, or at night]: (T:) [for] بُيِّتَ الشَّىْءُ also signifies [simply] the thing was thought upon, and considered as to its end, issue, or result; syn. قُدِّرَ. (S.) Accord. to El-Marzookee, they say of a thing that is not done deliberately, and with good consideration of its issue or result, هٰذَا أَمْرٌ قُدِّرَ بِلَيْلٍ; [in the text from which this is taken, without the syll. signs;] and hence the saying in the Kur [iv. 83], بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرِ الَّذِى تَقُولُ [A part of them meditateth by night upon doing otherwise than that which thou sayest; as is indicated in the M, where this is cited; and in like manner, يُبَيِّتُونَ, in the continuation of the same passage of the Kur, is explained in the T as meaning يُدَبِّرُونَ, and يُقَدِّرُونَ, (i. e. لَيْلًا (مِنَ السُّوْءِ,]: but Aboo-Hilál says that a thing is meditated upon in the night in order that one may apply himself to it with strong purpose, and not be diverted by other things, so that it may be done with more firmness; and he cites the same passage of the Kur. (Ham p. 130.) And hence, in the Kur [iv. 108], إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ القَوْلِ When they meditate, &c., (S, M, Bd, Jel,) by night, (S, M,) [what He will not approve, of speech,] and prepare it [in their minds] (يُزَوِّرُونَهُ) [see art. زور]). (Bd.) It is said in a trad., لَا صِيَامَ لِمَنْ لَمْ يُبَيِّتِ الصِّيَامَ, There is no fasting to him [meaning his fasting is null] who does not purpose it from the night. (TA. [See another reading, voce بَتَّ.]) And you say, بَيَّتَ النِّيَّةَ He decided upon the purpose, or intention, by night, or in night-time. (Msb.) And بَيَّتَ رَأْيَهُ He thought upon his opinion, and concealed it, or conceived it, in his mind. (TA.) — — بَيَّتَهُمْ, (inf. n. تَبْيِيتٌ, (Msb, TA,) He came upon them, (Mgh, but the verb is there pl.,) or made a sudden attack upon them, and engaged with them in conflict, (Msb,) or made a great slaughter among them, or engaged with them in vehement conflict, (S, M, K,) namely, the enemy, (S, Mgh, K,) or a people, (M,) by night: (S, M, Mgh, Msb, K:) he came upon them (the sons of such a one) in the night, and made a sudden attack upon them, while they were heedless: (T:) he attacked them (the people of a house or place of abode) by night: he went to them (the enemy) in the night, without their knowledge, and took them by surprise. (TA.) — — كَانَ لَا يُبَيِّتُ مَا لاً وَلَا يُقَيِّلُهُ He used not to retain property until night, nor to retain it until noon, when it came to him; but used to hasten the dividing of it. (TA, from a trad.) — — See also 4. — بيّت النَّخْلَ He trimmed, or pruned, the palm-trees, by cutting off the stumps of the branches, or by cutting off the straggling branches, not in the best part thereof. (K.) — See also 5.

4 اباتهُ, inf. n. إِبَاتَةٌ, He (God) made him, or caused him, to pass, or spend, the night, [or a part thereof,] or to enter upon the night. (T, M, K.) You say, أَبَاتَكَ اللّٰهُ حَسَنَةً [May God make thee to pass, or enter upon, the night with happiness], (S,) and إِبَاتَةً حَسَنَةً [in a good manner of doing so]. (T, A.) And [in like manner,] بَيَّتَكَ اللّٰهُ فِى عَافِيَةٍ ↓ [May God make thee to pass, or enter upon, the night in health and safety]. (A.) And أَبَاتَهُ اللّٰهُ أَحْسَنَ بِيتَةٍ God made him to pass, or enter upon, the night in the best manner of doing so. (M, K. *)

5 تبيّتهُ عَنْ حَاجَتِهِ [so in the TA and in a MS. copy of the K: in the CK ↓ بَيَّتَهُ:] He withheld, or debarred, him from the thing that he wanted. (K.)

10 استبات [إِسْتَبْيَتَ] seems to signify He asked for, or required, بِيت, or بِيتَة i. e. food: (see مُسْتَبِيتٌ:) and also to have the contr. signification; i. e. — — He possessed food: for you say,] لَا يَسْتَبِيتُ لَيْلَةً He possesses not a night's food. (T, K.) And لَا يَسْتَبِيتُ He has not food. (A.)

بَيْتٌ [signifies A tent; properly, having more than one pole; but often applied without this restriction: and also a house; a chamber; an apartment; a closet; and the like]: a بَيْت is [a tent] of [goats'] hair (شَعَر), (M, A, Mgh, Msb, K,) or of wool: (Mgh:) a بيت of hair [i. e. hair-cloth] is that kind [of tent] which has more than one pole: the word is masc.: and applies to small and large: (M:) tents of goats' hair are peculiar to people of cold countries and of fertile regions, where the goats have abundant hair; for the goats of the Arabs of the desert have short hair, not long enough to be spun: (T in art. بنى:) a خِبَآء is a small بيت of wool or of hair: a بيت is what is larger than a خباء: next is the مِظَلَّة, which is larger than the بيت; but the term بيت is also applied to a مظلّة when it is large and مُرَوَّق [i. e. furnished with a رِوَاق, q. v.]: (T:) Ibn-El-Kelbee says that the Arabs have six kinds of بيت; namely, a قُبَّة, which is of skins, or tanned hides; a مِظَلَّة, of hair; a خِبَآء, of wool; a بِجَاد, of soft hair (وَبَر); a خَيْمَة, of trees; an أُقْنَة, of stone; and a سَوْط, of hair; or this is the smallest of them: El-Baghdádee says that the خباء is a بيت made of soft hair (وَبَر), or of wool, or of hair [commonly so called] (شَعَر), upon

two poles, or three; and that a بيت is [a tent] upon six poles, or more, to the number of nine: in the Towsheeh it is said that the term خباء is applied to a بيت of any kind: (TA:) a بيت is also [a structure] of clay, or tough or cohesive clay or earth; (A, K;) [and of baked bricks; and of stone;] the name being likewise applied to a structure of a kind other than the structures which are called أَخْبِيَة [or tents]; (M;) signifying a habitation [of any kind; an abode; a dwelling]: (Msb:) a man's house; syn. دَارٌ: (T:) [and particularly a chamber; i. e.] a single roofed structure (Mgh, Kull) having a place of entrance; مَنْزِلٌ being applied to what comprises more than one [such] بيت, and a roofed صَحْن [or vacant part, and a kitchen, inhabited by a man with his family]; and دَارٌ, that which comprises more than one [such] بيت and more than one [such] مَنْزِل and a [court, or] صَحْن without a roof: (Kull:) the pl. is بُيُوتٌ, (S, M, K, &c.,) also pronounced بِيُوتٌ, (TA,) and أَبْيَاتٌ, (S, M, K,) the latter a pl. of pauc.; (TA;) and pl. pl. بُيُوتَاتٌ (M, Mgh, K) and أَبَابِيتُ (Sb, S, M, K) and أَبْيَاوَاتٌ, (Fr, M, K,) which last is extr.: (M:) the dim. is ↓ بُيَيْتٌ, also pronounced ↓ بِيَيْتٌ; (S, K;) and the vulgar say, بُوَيْتٌ, (S,) which is not allowable. (K.) You say, هُوَ جَارِى بَيْتَ بَيْتَ, (T, S, M,) He is my neighbour [tent to tent, or house to house, i. e.,] by contiguity [of our habitations]: بيت بيت being made indecl. with fet-h for the termination because they are two nouns made one: (S:) Sb says that some of the Arabs make them [thus] indecl., like خَمْسَةَ عَشَرَ, and some make the former a prefixed noun governing the latter in the gen. case, [saying بَيْتَ بَيْتٍ,] except when used as a denotative of state: (M:) one says also, بَيْتًا لِبَيْتٍ, and بَيْتٌ لِبَيْتٍ; (Fr, T;) which last, or بَيْتٌ إِلَى بَيْتٍ, is the original form. (Har p. 353.) بَنَى فُلَانٌ عَلَى امْرَأَتِهِ [lit. Such a one constructed a tent over his wife,] means such a one had his wife conducted to him on the occasion of his marriage, and brought her, or had her brought, into a pitched tent, having conveyed thither the utensils and furniture and other things that they required. (T.) And أَهْلُ بَيْتُ النَّبِىِّ [The people of the house of the Prophet,] means the Prophet's wives and his daughter and 'Alee: and so أَهْلَ البَيْتِ [i. e. يَخُصُّ أَهْلَ الْبَيْتِ He means particularly, or peculiarly, the people of the house], in the Kur xxxiii. 33: بَنُو and مَعْشَر and أَهْل and آل, as prefixed nouns, being, as Sb says, the nouns most frequently occurring in the accus. case [for the reason indicated above, or, as the Arabian grammarians express it,] عَلَى الاِخْتِصَاصِ. (M.) — — It also signifies A [pavilion, palace, or mansion, such as is called] قَصْر: (T, K:) whence the saying of Gabriel, بَشِّرْ خَدِيجَةَ بِبَيْتٍ مِنْ قَصَبٍ, i. e. [Rejoice thou Khadeejeh by the announcement of] a pavilion (قصر) of hollow pearls, (T, TA,) or of emerald. (TA. [See also art. قصب.]) بُيُوتًا غَيْرَ مَسْكُونَةٍ [Uninhabited houses], in the Kur xxiv. 29, means buildings for the reception of travellers, or for merchants and their goods, and the shops of the merchants and places in which things are sold, the entering of which is allowed by their owners: or ruins which a man enters for the purpose of easing nature. (M.) And the بُيُوت which God has permitted to be raised, mentioned in the same chapter, verse 36, are Mosques, or places of worship: or, accord. to El-Hasan, Jerusalem (بَيْتُ المَقْدِس); the pl. being applied to it as a mark of honour. (Zj, M.) البَيْتُ [The House] applies particularly to (tropical:) the Kaabeh [of Mekkeh]; (K;) as also بَيْتُ اللّٰهِ [the House of God]; (AAF, M;) and البَيْتُ الحَرَامُ [the Sacred House]; (T;) and البَيْتُ العَتِيقُ [the Ancient House]; (S and K &c. in art. عتق;) and accord. to some, البَيْتُ المَعْمُورُ, q. v. (Bd in lii. 4.) [بَيْتُ المَالِ signifies The treasury of the state. And بَيْتُ المَآءِ is a euphemism for The privy; because water is put there for the purpose of ablution: also called بَيْتُ الفَرَاغِ, &c.] — — Also (assumed tropical:) The ark of Noah: so in the Kur lxxi. last verse. (T.) — — (tropical:) A grave; (M, IAth, K;) app. by way of comparison. (M.) So in a trad. of Aboo-Dharr: كَيْفَ تَصْنَعُ إِذَا مَاتَ النَّاسُ حَتَّى يَكُونُ البَيْتُ بِالوَصِيفِ, meaning How will thou do when men shall die so that the grave shall be sold for the [servant-] boy? (IAth.) — — (assumed tropical:) The habitation of the سُرْفَة, which it constructs in a beautiful manner, (A'Obeyd, M,) of fragments of sticks; (Yaakoob, M;) and of the صَيْدَنَانِىّ, which it makes in the interior of the earth, and covers over: (A'Obeyd, M:) and (assumed tropical:) the burrow, or hole, of the ضَبّ &c.: and (assumed tropical:) the web of the spider: all, app., as being likened to the بَيْت of a man. (M.) — — (tropical:) A man's household. (S, K, TA.) — — (tropical:) The wife (As, IAar, T, M, A) of a man. (M, A.) So in the saying, أَكِبَرٌ غَيَّرَنِى أَمْ بَيْتُ [Hath old age altered me, or a wife?]: (As, T:) or here it means a household. (S.) — — The nobility of the Arabs; (T, Msb, K; *) as when one says, بَيْتُ تَمِيمٍ فِى بَنِى حَنْظَلَةَ [The nobility of Temeem is in the sons of Handhaleh]: (T, Msb: *) or the family that comprises the nobility of a tribe; as آلُ حِصْنٍ of the فَزَارِيُّون, and آلُ الجُدَّيْنِ of the شَيْبَانِيُّون, and آلُ عَبْدِ المَدَانِ of the حَارِثِيُّون; which three were asserted by Ibn-El-Kelbee to be the highest of the families thus called of the Arabs: (M:) [see a verse of El-Lahabee cited voce أَخْضَرُ:] pl. بُيُوتٌ and بُيُوتَاتٌ, (T, M,) the latter being pl. of the former. (T.) You say, هُوَ مِنْ أَهْلِ البُيُوتَاتِ He is of the people of nobility: and مِنْ بَيْتٍ كَرِيمٍ [of a generous, or noble, house, or family]. (A.) [See also بَنَى.] — — A noble person: (M, Mgh, K:) pl. بُيُوتٌ and بُيُوتَاتٌ. (Mgh.) You say, فُلَانٌ بَيْتُ قَوْمِهِ Such a one is the noble person of his people. (Abu-l-'Omeythil El-Aarabee, M.) — — (tropical:) The [furniture termed] فَرْش, (A, Mgh, K,) or مَتَاع, (TA,) of a tent or house, (Mgh, K,) or that is sufficient for a tent or house. (A.) You say, تَزَوَّجْتُ فُلَانَةَ عَلَى بَيْتٍ (tropical:) I married, or took as a wife, such a woman for [my giving] furniture sufficient for a tent or house, (A,) or furniture of a house or tent. (Mgh.) [See 1, last sentence.] — — A بَيْت of poetry, (T, S, M, Msb,) or of the poet, (K,) is (tropical:) [A verse; i. e.] what consists of certain known divisions [or feet] called أَجْزَآءُ التَّفْعِيلِ; being termed بيت metaphorically, because of the conjoining of its component parts, one to another, in a particular manner, like as those of a tent are conjoined in its construction; (Msb;) because it consists of words collected together in a regular manner, and so resembles a tent, which is composed of a سَقْف and كِفَآء and رِوَاق and عُمُد: (T:) it is derived from the same word signifying a خِبَآء [or tent], and applies to the small and the great, as the رَجَز and the طَوِيل; and is [said to be] thus called because it comprises words like as the tent comprises its inhabitants; wherefore its component parts are termed أَسْبَاب and أَوْتَاد, as being likened to the اسباب and اوتاد of tents: (M:) pl. أَبْيَاتٌ and بُيُوتٌ, (M, A, Msb,) the latter mentioned by Sb and IJ, (M,) [but rare,] and [pl. pl.] أَبَابِيتُ: (A:) Abu-l-Hasan says that if the بيت of poetry be likened to the بيت which is a tent or other kind of structure, there is no reason why it should not have the same pl. forms as the latter has. (L.) By the following words of a poet, وَبَيْتٍ عَلَى ظَهْرِ المَطِىِّ بَنَيْتُهُ بِأَسْمَرَ مَشْقُوقِ الخَيَاشِيمِ يَرْعُفُ [Many a بيت upon the back of the camel have I constructed with a lawny thing slit in the nose and bleeding], is meant, many a بيت of poetry have I written with the reed-pen. (S.) [البَيْتَ, written after a quotation of a part of a verse of poetry, means اِقْرَأِ البَيْتَ Read thou the verse.] بَيْتُ القَصِيدَةِ [The chief verse of the poem] is a phrase employed when a person composes a poem in praise of any one from whom he would obtain some object of desire and want, being applied to that verse of the poem in which the author's want is mentioned: and is a proverbial expression relating to that which is extraordinary and strange, and used in denoting the superiority of a

part of a thing over the whole of it [regarded as a whole]: [hence,] one says, فُلَانٌ أَوَّلُ الجَرِيدَةِ وَبَيْتُ القَصِيدَةِ (assumed tropical:) [Such a one is the first of the detachment of horsemen, and the chief verse of the poem]. (Har p. 441.) بِيتٌ: see بِيتَةٌ, in two places. بِيتَةٌ a subst. from بَاتَ: and signifying A manner or mode, and state, or condition, of passing, or entering upon, the night. (M.) [See 4; last sentence.] — Food, or victuals; and so ↓ بِيتٌ: (A, K:) [or particularly, of a night: for] you say, مَا لَهُ بِيتُ ↓ لَيْلَةٍ, (S M, A, K.) and بِيتَةُ لَيْلَةٍ, (T, S, M, A,) مِنَ القُوتِ, (T,) He has not a night's food, or victuals. (T, S, M, A, K.) بَيَاتٌ A coming upon the enemy by night; (Mgh;) a sudden attack upon, and conflict with, the enemy by night; (Msb;) a great slaughter (S, M) among the enemy, (S,) or a people, (M,) and vehement conflict with them; (S, M;) a coming upon people in the night, and making a sudden attack upon them, while they are heedless; (T;) an attack upon a people by night; a going to the enemy in the night, without their knowledge, and taking them by surprise: (TA:) a subst. from 2; (S, M, Mgh, Msb;) like سَلَامٌ from سَلَّمَ. (Mgh.) — — أَتَاهُمُ الأَمْرُ بَيَاتًا The thing, or event, happened, or came, to them in the latter part of the night. (T.) بُيَيْتٌ, also pronounced بِيَيْتٌ, dim. of بَيْتٌ, q. v. (S, K.) بَيُّوتٌ That has remained throughout a night [and so become stale; stale from being a night old]; as also ↓ بَائِتٌ: both, in this sense, [but the latter more usually,] applied to bread. (S, K.) — — Cold, or cool, water, (M, K,) that has become so from its having remained throughout a night: (M:) or water that remains during the night beneath the sky: (Ham p. 553:) or water that has been cooled in the leathern bag by night; and in like manner, milk; for [Az says,] I heard an Arab of the desert say, اِسْقِنِى مِنْ بَيُّوتِ السِّقَآءِ, meaning Give thou me to drink of the milk that has been milked at night and left in the skin so that it has become cold, or cool, by night. (T.) In the saying, فَصَبَّحَتْ حَوْضَ قِرًى بَيُّوتَا the meaning seems to be, قِرَى حَوْضٍ بَيُّوتًا, i. e., [And they (app. camels) came in the morning to] the collected water of a trough, which water had remained throughout the night and so become cold, or cool; the phrase being inverted. (M.) — — أَمْرٌ بَيُّوتٌ (assumed tropical:) An affair, or event, for which, or on account of which, one passes the night in anxiety or grief. (S, K.) — — هَمٌّ بَيُّوتٌ (assumed tropical:) Anxiety, or grief, that has remained during the night in the bosom. (M.) — — سِنٌّ بَيُّوتَةٌ A tooth that does not fall out, or become shed. (K.) بَائِتٌ [Passing, or spending, the night, or a night, or a part thereof; or entering upon the night; &c.;] act. part. n. of 1. (Msb.) — — See also بَيُّوتٌ. مَبِيتٌ A place in which one passes, or enters upon, the night. (M, A.) مُتَبَيِّتَةٌ A woman who has obtained a بَيْت [i. e. tent or house, or the furniture thereof,] and a husband. (M, K.) مُسْتَبِيتٌ Poor, or needy; [as though meaning asking for, or requiring, بيت or بِيتَة, i. e. food; or possessing food, and nothing beside;] syn. فَقِيرٌ [q. v.]. (IAar, T, K.) Quasi بيح بَيْحَانٌ and بَيَّحَانٌ: see بَوُّوحٌ, in art. بوح. بيد 1 بَادَ, aor. يَبِيدُ, inf. n. بَيْدٌ (T, S, M, &c.) and بُيُودٌ (S, M, L, Msb, K) and بَيَادٌ (M, L, Msb, K) and بَيْدُودَةٌ (Lh, M, L, K) and بَوَادٌ (L, K) and بَوْدٌ, (CK,) the last but one disapproved by MF, (TA,) [and the last equally doubtful,] He, or it, perished; (T, S, A, Mgh, L, Msb;) went away; passed away; became cut off, or extinct; came to an end. (M, L, K.) — — بَادَتِ الشَّمْسُ, inf. n. بُيُودٌ, The sun set. (Sb, M, K.) 4 أَبَادَهُمْ He (God) destroyed them; (T, S, A, Mgh, * Msb;) caused them to go away, pass away, become cut off or extinct, or come to an end. (M. *) بَيْدَ, (T, S, M, L, Mughnee, K,) as also ↓ بَايَدَ, (L, K,) or بَائِدَ, (so in the Mughnee and in a MS. copy of the K and in the CK, and in a MS. copy of the K omitted,) a noun inseparably prefixed to أَنَّ with its complement, (Mughnee,) used as syn. with غَيْر, (Ks, T, S, M, &c.,) but never otherwise than in the accus. case, nor as an epithet, nor otherwise than as an exceptive in a case in which the thing excepted is disunited in kind from that from which the exception is made. (Mughnee.) You say, هُوَ كَثِيرُ المَالِ بَيْدَ أَنَّهُ بَخِيلٌ He is possessed of abundant, or much, wealth, but he is niggardly. (ISk, S, M, A, Msb, Mughnee.) — — Also as syn. with عَلَى, (M, K,) as some say; (A'Obeyd, M;) but to render it in the former manner is preferable. (M.) Accord. to some, (L,) it is syn. with عَلَى in the following trad.: نَحْنُ الآخِرُونَ السَّابِقُونَ يَوْمَ القِيَامَةِ بَيْدَ أَنَّهُمْ أُوتُوا الكِتَابَ مِنْ قَبْلِنَا وَ أُوتِينَاهُ مِنْ بَعْدِهِمْ [We, the latter people, shall be those who will precede on the day of resurrection, although they were given the Scripture before us, and we were given it after them]: (T, L:) El-Umawee holds it to be so: (T:) but Ks says that it here signifies غَيْر [as in the former ex.]: (T, L: [and so says IHsh in the Mughnee:]) accord. to one recital, it is بايَدَ; (L;) or بَائِدَ; so in the Musnad of the Imám Esh-Sháfi'ee: (Mughnee:) IAth says, I have not found this in the classical language in the sense of عَلَى: some say that it is بِأَيْدٍ, i. e. by means of strength, or power; and that the meaning is, we shall be those who will precede to Paradise on the day of resurrection by means of strength, or power, given us by God. (L.) — — Also, [accord. to some,] as meaning مِنْ أَجْلِ: (L, Mughnee, K:) as in the saying of Mohammad, أَنَا أَفْصَحُ العَرَبِ بَيْدَ أَنِّى مِنْ قُرَيْشٍ وَنَشَأْتُ فِى بَنِى سَعْدٍ [I am the most chaste in speech of the Arabs because I am of the tribe of Kureysh and I grew up among the children of Saad]: (T, L: [in the Mughnee given somewhat differently:]) but Ibn-Málik and others say that it here, also, means غير, after the manner in which the latter is used in the saying [of a poet], وَلَا عَيْبَ فِيهِمْ غَيْرَ أَنَّ سُيُوفَهُمْ بِهِنَّ فُلُولٌ مِنْ قِرَاعِ الكَتَائِبِ [And there is no blemish in them, save that their swords have in them notches from the conflicting of the troops]. (Mughnee.) This manner of praising is termed by Abu-l-'Abbás Mohammad Ibn-Yezeed اِسْتِثْنَآتٌ. (Ham p. 474.) — — مَيْدَ is also a dial. var. of the same. (A'Obeyd, T, Mughnee.) بَيْدَآءُ A desert; or a waterless desert: (S, M, A, Mgh, Msb, K:) or one that is plain, or level, in which horses are made to run: (M:) or one wherein is nothing: (TA:) so called, accord. to IJ, because it [often] destroys him who alights, or sojourns, in it: (M, Msb: *) or a plain tract, slightly elevated, with few trees, and without herbage, extending to the distance of a day's journey, or half a day's journey, or less, rugged and hard, and only in a country of mould, or clay: (ISh:) pl. بِيدٌ: (S, M, Msb, K:) it has a pl. of a form proper to epithets because it is originally an epithet: (M:) by rule it should be بَيْدَاوَاتٌ. (M, K.) بَيْدَانَةٌ A she-ass; a subst. applied to that animal: (S:) or a wild she-ass: (M, K:) or one that inhabits a desert (بَيْدَآء); (T, K;) [an epithet;] not a subst. applied to the animal; J being in error in asserting it to be such: (K:) the [wild] she-ass is thus called, accord. to most of the lexicologists, because it inhabits the بيداء; and if so, the ن is an augmentative letter: or, accord. to some, because it is large in the body (البَدَن); and if so, the ن is a radical letter: (L:) the pl. is بَيْدَانَاتٌ. (L, K.) بَايَدَ, or بَائِدَ: see بَيْدَ. Quasi بير بِيرٌ; pl. of pauc. أَبْيَارٌ: see بِئْرٌ, in art. بأر. بيص وَقَعَ فِى حَاصِ بَاصِ, and حَيْصَ بَيْصَ, &c.: see art. حيص. بَيْصٌ Difficulty; straitness; (IAar, K;) as also ↓ بِيصٌ. (K.) See above. بِيصٌ: see above. بيض 1 بَاضَهُ, (S, K,) first pers. بِضْتُهُ, (M,) aor. يَبِيضُ, for which one should not say يَبُوضُ, [though it would be agreeable with a general rule respecting verbs denoting surpassingness,] (S, O,) He surpassed him in whiteness. (S, M, O, K.) — بَاضَتْ, (S, M, Msb, K, except that in the M and Msb we find the masc. form, بَاضَ, followed by الطَّائِرُ,) aor. تَبِيضُ, (Msb,) inf. n. بَيْضٌ, (M, Msb,) said of an ostrich, (M,) or a hen, (K,) or any bird, (S, M, Msb,) and the like, (Msb,) She laid her eggs, (M, Msb, TA,) or egg. (Msb.) — — بَاضَ السَّحَابُ (tropical:) The clouds rained. (IAar, O, K.) A poet says, [using a phrase from which this application of the verb probably originated,] بَاضَ النَّعَامُ بِهِ فَنَفَّرَ أَهْلَهُ إِلَّا المُقِيمَ عَلَى الدَّوَى المُتَأَفِّنِ (IAar,) i. e. (tropical:) The نعام, meaning

the نَعَائِم, [or Twentieth Mansion of the Moon,] sent down rain upon it, and so put to flight its occupants, except him who remained incurring the risk of dying from disease, wasting away: [the last word being in the gen. case, by poetic license, because the next before it is in that case; like خَرِبٍ in the phrase هٰذَا جُحْرُ ضَبٍّ خَرِبٍ:] the poet is describing a valley rained upon and in consequence producing herbage; for the rain of the asterism called النعائم is in the hot season, [when that asterism sets aurorally, (see مَنَازِلُ القَمَرِ, in art. نزل,)] whereupon there grows, at the roots of the حَلِىّ, a plant called نَشْر, which is poisonous, killing beasts that eat of it: the verse is explained as above by El-Mohellebee: (IB:) or, as IAar says, the poet means rain that falls at the نَوْء [by which we are here to understand the setting aurorally] of النعائم; and that when this rain falls, the wise flees and the stupid remains. (O.) — — بَاضَ بِالمَكَانِ (tropical:) He remained, stayed, or abode, in the place [like as a bird does in the place where she lays her eggs]. (O, K.) — — بَاضَتِ الأَرْضُ (assumed tropical:) The earth produced كَمْأَة [or truffles, which are thus likened to eggs]: (A, TA:) or (assumed tropical:) the earth produced the plants that it contained: or (assumed tropical:) it became changed in its greenness to yellowness, and scattered the fruit, or produce, and dried up. (M, TA.) — — بَاضَ الحَرُّ (tropical:) The heat became vehement, or intense. (S, A, K.) — بَاضَ القَوْمَ; &c.: see 8, in three places. 2 بيّض, (S, M, K,) inf. n. تَبْيِيضٌ, (S,) He whitened a thing; made it white; (S, M;) contr. of سَوَّدَ. (K.) He bleached clothes. (M.) [He whitewashed a wall &c. He tinned a copper vessel or the like.] You say, بَيَّضَ اللّٰهُ وَجْهَهُ [lit., God whitened his face: or may God whiten his face: meaning (tropical:) God rendered his face expressive of joy, or cheerfulness; or rejoiced, or cheered, him: or may God &c.: and also God cleared his character; or manifested his honesty, or the like: or may God &c.: see the contr. سَوَّدَ]. (TA.) And بيّض لَهُ [He left a blank space for it; namely, a word or sentence or the like: probably post-classical]. (TA in art. شمس; &c.) — — [He wrote out fairly, after having made a first rough draught: in this sense, also, opposed to سَوَّدَ: probably post-classical.] — — (tropical:) He filled a vessel: (M, A, K: *) or he filled a vessel, and a skin, with water and milk. (S, O.) — — And (tropical:) He emptied (A, K) a vessel: (A:) thus it bears two contr. significations. (K.) 3 بايضهُ, (S, M,) inf. n. مُبَايَضَةٌ, (TA,) He contended with him for superiority in whiteness. (S, M.) — — بَايَضَنِى فُلَانٌ (tropical:) Such a one acted openly with me; syn. جَاهَرَنِى: from ↓ بَيَاضُ النَّهَارِ [the whiteness of day, or daylight]. (A, TA.) 4 أَبَاضَتْ and أَبْيَضَتْ She (a woman) brought forth white children: and in like manner one says of a man [أَبْيَضَ and أَبَاضَ, meaning He begat white children]. (M, TA.) — — See also 9, in two places. 8 ابتاض He (a man, S) put upon himself a بَيْضَة [or helmet] (S, K, TA) of iron. (TA.) — ابتاضهُمْ He entered into their بَيْضَة [or territory, &c.]: (A, TA:) and ابتاضوا القَوْمَ They exterminated the people, or company of men; they extirpated them; (M, K; *) as also ↓ بَاضُوهُمْ: (M:) and أُبْتِيضُوا [originally أُبْتُيِضُوا; in the CK, incorrectly, ابْتَيَضُوا;] They were exterminated, or extirpated, (K, TA,) and their بَيْضَة [or quarter, &c.,] was given up to be plundered: (TA:) and اِبْتَضْنَاهُمْ We smote their بيضة [or collective body, &c.,] and took all that belonged to them by force; as also ↓ بِضْنَاهُمْ: and ↓ بِيضَ الحَىُّ The tribe was so smitten &c. (TA.) 9 ابيضّ, (S, M, Msb, K,) and, by poetic license, اِبْيَضَضَّ, [of which see an ex. voce خَفَضَ, and see also 9 in art. حو,] (M, TA,) inf. n. اِبْيِضَاضٌ, (S, Msb,) It was, or became, white; (S, M, Msb;) contr. of اِسْوَدَّ; (K;) as also ↓ ابياضّ, inf. n. اِبْيِيضَاضٌ; (S;) contr. of اِسْوَادَّ; (K;) and ↓ أَبَاضَ: which ↓ last also signifies it (herbage or pasture) became white, and dried up. (M, TA.) [You say also, ابيضّ وَجْهُهُ, lit., His face became white: meaning (tropical:) his face became expressive of joy, or cheerfulness; or he became joyful, or cheerful: and also his character became cleared; or his honesty, or the like, became manifested: see 2.] 11 إِبْيَاضَّ see 9. بَيْضٌ: see بَيْضَةٌ, in three places. بَيْضَةٌ An egg (Msb) of an ostrich, (Mgh,) and of any bird, (S, Mgh, Msb, K,) and the like, i. e. of anything that is termed صَمُوخٌ [or having merely an ear-hole] as distinguished from such as is termed أَذُونٌ [or having an ear that is called أُذُنٌ]: so called because of its whiteness: (TA:) n. un. of ↓ بَيْضٌ: (S, M, * Msb, K:) pl. [of the former] بَيْضَاتٌ (M, Sgh, K) and بَيَضَاتٌ, which latter is irreg., (M, Sgh,) and only used by poetic license; (Sgh;) and (of بَيْضٌ, M) بُيُوضٌ. (M, K.) You say, أَفْرَخَتِ البَيْضَةُ The egg had in it a young bird. (ISh.) And أَفْرَخَ بَيْضَةُ القَوْمِ (assumed tropical:) What was hidden, of the affair, or case, of the people, or company of men, became apparent. (ISh.) [See also art. فرخ.] بَيْضَةُ البَلَدِ signifies The egg which the ostrich abandons. (S, M, K.) And hence the saying, هُوَ أَذَلُّ مِنْ بَيْضَةِ البَلَدِ (tropical:) He is more abject, or vile, than the egg of the ostrich which it abandons (S, A, * K) in the desert. (TA.) You say also, هُوَ بَيْضَةُ البَلَدِ in dispraise and in praise. (IAar, Aboo-Bekr, M.) When said in dispraise, it means (tropical:) He is like the egg of the ostrich from which the young bird has come forth, and which the male ostrich has cast away, so that men and camels tread upon it: (IAar, M:) or he is alone, without any to aid him; like the egg from which the male ostrich has arisen, and which he has abandoned as useless: (TA:) or he is an obscure man, or one of no reputation, whose lineage is unknown. (Ham p. 250.) And when said in praise, it means (tropical:) He is like the ostrich's egg in which is the young bird; because the male ostrich in that case protects it: (IAar, M:) or he is unequalled in nobility; like the egg that is left alone: (M:) or he is a lord, or chief: (IAar, M:) or he is the unequalled of the بَلَد [or country or the like], to whom others resort, and whose words they accept: (K:) or he is a celebrated, or wellknown, person. (Ham p. 250.) [See also art. بلد. And for another meaning of بَيْضَةُ البَلَدِ see below.] — — (tropical:) A helmet of iron, (AO, S, * M, * Mgh, * K, *) which is composed of plates like the bones of the skull, the edges whereof are joined together by nails; and sometimes of one piece: (AO:) so called because resembling in shape the egg of an ostrich: (AO, M, Mgh: *) in this sense, also, n. un. of ↓ بَيْضٌ. (S, K: [in the CK, for والحَدِيدُ we should read والحَدِيدِ.]) This may be meant in a trad. in which it is said that a man's hand is to be cut off for his stealing a بَيْضَة. (Mgh.) — — (assumed tropical:) A testicle: (S, K:) pl. بِيضَانٌ. (TA.) — — (tropical:) The bulb of the saffron-plant [&c.]: as resembling an egg in shape. (Mgh.) — — (assumed tropical:) [A tuber: for the same reason.] — — (assumed tropical:) A kind of grape of Et-Táïf, white and large. (M.)— — (tropical:) The core of a boil: as resembling an egg. (M.) — — (tropical:) The fat of a camel's hump: for the same reason. (M.) — — بَيْضَةُ البَلَدِ, in addition to its meanings mentioned above, also signifies (assumed tropical:) The white truffle: (O, K:) or simply truffles; syn. الكَمْأَةُ; (TA;) or these are called ↓ بَيْضُ الأَرْضِ. (A.) — — بَيْضَةٌ also signifies (tropical:) The continent, or container, or receptacle, (حَوْزَة,) of anything. (S, K, TA.) And [hence] بَيْضَةُ الإِسْلَامِ (tropical:) The place [or territory] which comprises El-Islám [meaning the Muslims]; like as the egg comprises the young bird: (Mgh:) or this signifies the congregation, or collective body, of the Muslims. (AZ, M.) And بَيْضَةُ القَوْمِ (tropical:) The quarter, tract, region, or district, of the people, or company of men: (S, K:) the heart; or midst, or main part, of the abode thereof: (S, TA:) the principal place of abode (أَصْل) thereof; (M, TA;) the place that comprises them; the place of their government, or regal dominion; and the

seat of their دعوة [i. e. دِعْوَة or kindred and brotherhood]: (TA:) the midst of them: (M:) or, as some say, their [kinsfolk such as are termed] عَشِيرَة: (TA:) but when you say, أَتَاهُمُ العَدُوُّ فِى بَيْضَتِهِمْ, the meaning is [the enemy came to them in] their principal place of abode (أَصْل), and the place where they were congregated. (TA.) And بَيْضَةُ الدَّارِ (tropical:) The midst of the country or place of abode or the like: (AZ, M, TA:) the main part thereof. (TA.) And بَيْضَةُ المُلْكِ i. q. حَوْزَتُهُ (assumed tropical:) [The seat of regal power: or the heart, or principal part, of the kingdom]. (S and K in art. حوز.) — — بَيْضَةُ الخِدْرِ (M, A, K) (tropical:) The damsel (M, K) of the خدر [or curtain &c.]: (K: [in the CK, جَارِيَتُهَا is erroneously put for جَارِيَتُهُ:]) because she is kept concealed within it. (TA.) You say also, هِىَ مِنْ بَيْضَاتِ الحِجَالِ (tropical:) [She is of the damsels of the curtained bridal canopies]. (A, TA.) بَيْضَةٌ is used by a metonymy to signify (tropical:) A woman, by way of likening her thereto [i. e. to an egg] in colour, and in respect of her being protected as beneath the wing. (B.) [See Kur xxxvii. 47.] — — بَيْضَةٌ also signifies (assumed tropical:) White land, in which is no herbage; opposed to سَوْدَةٌ: (TA:) and ↓ بِيضَةٌ, with kesr, white, smooth land; (K;) thus accord. to IAar, with kesr to the ب: (Sh:) and ↓ أَرْضٌ بَيْضَآءُ signifies smooth land, in which is no herbage; as though herbage blackened land: or untrodden land: as also بَيْضَةٌ. (M.) — — بَيْضَةُ النَّهَارِ The whiteness of day; [daylight;] i. q. ↓ بَيَاضُهُ; (K;) i. e. its light. (Har p. 222.) You say, أَتَيْتُهُ فِى بَيْضَةِ النَّهَارِ I came to him in the whiteness of day. (TA.) — — بَيْضَةُ الحَرِّ (assumed tropical:) The vehemence, or intenseness, of heat. (M.) And بَيْضَةُ القَيْظِ (tropical:) The most vehement, or intense, heat of summer, or of the hottest period of summer, from the [auroral] rising of الدَّبَرَان to that of سُهَيْل; [i. e., reckoning for the commencement of the era of the Flight, in central Arabia, from about the 26th of May to about the 4th of August, O. S.;] (A, * TA;) as also ↓ بَيْضَآءُ القَيْظِ. (A, TA.) And بَيْضَةُ الصَّيْفِ (assumed tropical:) The main part of the صيف [or summer]: (M, TA:) or the vehement, or intense, heat thereof. (Ham p. 250.) بِيَضَةٌ: see بَيْضَةٌ, in the latter part of the paragraph. بَيَاضٌ Whiteness; contr. of سَوَادٌ; in an animal, and in a plant, and in other things; and, accord. to IAar, in water also; (M;) the colour of that which is termed أَبْيَضُ: (S, Msb, * K:) they said بَيَاضٌ and ↓ بَيَاضَةٌ, (S, M, K,) like as they said مَنْزِلٌ and مَنْزِلَةٌ: (S:) بَيَاضَةٌ being applied to a whiteness in the eye. (M.) You say, هٰذَا أَشَدُّ بَيَاضًا مِنْ كَذَا [This is whiter than such a thing]: (S, K: *) but not ↓ أَبْيَضُ مِنْهُ: (S:) the latter is anomalous; (K;) [like أَسْوَدُ مِنْهُ; q. v.;] but it was said by the people of El-Koofeh, (S, K,) who adduced as authority the saying of the rájiz, جَارِيَةٌ فِى دِرْعِهَا الفَضْفَاضِ أَبْيَضُ مِنْ أُخْتِ بَنِى إِبَاضِ [A damsel in her ample shift, whiter than the sister of the tribe of Benoo-Ibád]: Mbr, however, says that an anomalous verse is no evidence against a rule commonly approved: and as to the saying of another, إِذَا الرِّجَالُ شَتَوْا وَاشْتَدَّ أَكْلُهُمْ فَأَنْتَ أَبْيَضُهُمْ سِرْبَالَ طَبَّاخِ [When men experience dearth in winter, and their eating becomes vehement, thou art the whitest of them, or rather the white of them, in respect of cook's clothing, having little or nothing to do with entertaining them], the word in question may be considered as an epithet of the measure أَفْعَلُ that is followed by مِنْ to denote excess: but it is only like the instances in the sayings أَكْرَمُهُمْ أَبًا هُوَ أَحْسَنُهُمْ وَجْهًا and, meaning كَرِيمُهُمْ أَبًا and حَسَنُهُمْ وَجْهًا; so it is as though he said فَأَنْتَ مُبْيَضُّهُمْ سِرْبَالًا; and as he has prefixed it to a complement which it governs in the gen. case, what follows is in the accus. case as a specificative. (S.) This latter verse is by Tarafeh, who satirizes therein 'Amr Ibn-Hind; and is also differently related in respect of the first hemistich, and the first word of the second. (L, TA.) — — بَيَاضُ النَّهَارِ: see 3; and see بَيْضَةٌ, near the end of the paragraph. — — بَيَاضٌ is also used elliptically for ذُو بَيَاضٍ; and thus means (assumed tropical:) White clothing; as in the saying, فُلَانٌ يَلْبَسُ السَّوَادَ وَالبَيَاضَ Such a one wears black and white clothing. (Mgh.) [Hence, also, it has other significations, here following.] — — (assumed tropical:) Milk. (K.) See an ex., voce سَوَادٌ. — — [(assumed tropical:) The white of an egg.] — — بَيَاضُ الأَرْضِ (assumed tropical:) That part of land wherein is no cultivation nor population and the like. (M.) — — بَيَاضُ الجِلْدِ (assumed tropical:) That part of the skin upon which is no hair. (M.) — — (tropical:) بَيَاضٌ also signifies (tropical:) A man's person; like سَوَادٌ; syn. شَخْصٌ; as in the saying, لَا يُزَايِلُ سَوَادِى بَيَاضَكَ (tropical:) My person will not separate itself from thy person. (As, A, TA.) بَيُوضٌ A hen that lays many eggs; (S, M, A, * K; *) as also ↓ بَيَّاضَةٌ: (M:) [but in the Msb it is evidently used as signifying simply oviparous:] pl. (of the former, S, M *) بُيُضٌ (S, M, A, K) and بِيضٌ, (S, M, K,) the latter in the dial. of those who say رُسْلٌ for رُسُلٌ, the ب being with kesr in order that the ى may remain unchanged; (S, M;) but sometimes they said بُوضٌ. (M.) بَيَاضَةٌ: see بَيَاضٌ. بَائِضٌ A hen, (Az, K,) or bird, (S, Msb,) and the like, (Msb,) laying an egg or eggs: (Az, S, * Msb, K: *) without ة because the cock does not lay eggs: (Az, TA:) or it is applied also to a cock, (M, TA,) and to a crow, (M, A, TA,) [as meaning begetting an egg or eggs,] in like manner as one uses the word وَالِدٌ. (M, TA.) بَيَّاضٌ A bleacher of clothes; as a kind of rel. n.; not as a verbal epithet; for were it this, it would be مُبَيِّضٌ. (M.) — — A seller of eggs. (M.) — — بَيَّاضَةٌ: see بَيُوضٌ. أَبْيَضُ White; contr. of أَسْوَدُ; (A, K;) having whiteness: (Msb:) fem. بَيْضَآءُ: (Msb:) pl. بِيضٌ, originally بُيْضٌ, (S, Msb, K,) the damm being converted into kesr in order that the ى may remain unchanged, (S, K,) [i. e.] to suit the ى. (Msb.) In the phrase أَعْطِنِى أَبْيَضَّهْ, mentioned by Sb, as used by some of the Arabs, meaning أَبْيَضَ, [i. e. Give thou to me a white one,] ه is subjoined as it is in هُنَّهْ for هُنَّ, and the ض is doubled because the letter of declinability cannot have ه subjoined to it; wherefore the letter of declinability is the first ض, and the second is the augmentative, and for this reason it has subjoined to it the ه whereof the purpose is to render plainly perceivable the vowel [which is necessarily added after the doubled ض]: Aboo-'Alee says, [app. of the ه,] that it should properly have neither fet-h nor any vowel. (M.) — — Applied to a man &c., it was sometimes used to signify White in complexion: but in this sense they generally used the epithet أَحْمَرُ. (IAth, TA in art. حمر.) They also said, فُلَانٌ أَبْيَضُ الوَجْهِ and فُلَانَةُ بَيْضَآءُ الوَجْهِ, meaning Such a man, and such a woman, is clear, in face, from freckles or the like, and unseemly blackness. (Az, TA.) And they used بِيضَانٌ, (S, K,) a pl. of أَبْيَضُ, (TA,) in the contr. of the sense of سُودَانٌ, (S, K,) [i. e. as signifying Whites,] applied to men: (S:) though they applied the appellation أَبُو البَيْضَآءِ to the Abyssinian: (TA in art. عور:) or to the negro: and أَبُو الجَوْنِ to the white man. (ISk.) But accord. to Th, أَبْيَضُ applied to a man signifies only (tropical:) Pure; free from faults: (IAth, TA in art. حمر:) or, so applied, unsullied in honour, nobility, or estimation; (Az, K;) free from faults; and generous: and so بَيْضَآءُ applied to a woman. (Az.) [In the lexicons, however, (see, for ex., among countless other instances, an explanation of بَضَّةٌ in the S,) and in other post-classical works, it is generally used, when thus applied, in its proper sense, of White; or fair in complexion.] — — كَتِيبَةٌ بَيْضَآءُ An army, or a portion thereof, upon which the whiteness of the [arms or armour of] iron is apparent. (M.) — — And بَيْضَآءُ alone, [as a subst.,] A piece of paper [without writing]. (Har p. 311.) — — الأَبْيَضُ The sword: (S, A, K:) because of its whiteness: (TA:) pl. بِيضٌ. (S.) — — Silver: (A, K:) because of its whiteness: like as gold is called الأَحْمَرُ [because of its redness]. (TA.) — — The saliva (رضاب) of

the mouth. (Ham p. 348.) — — A certain star in the margin of the milky way. (A, K.) — — البَيْضَآءُ The sun: because of its whiteness. (M.) — — Waste, or uncultivated, or uninhabited, land: (K, * TA: [in the CK الجِرابُ is erroneously put for الخَرَابُ:]) opposed to السَّوْدَآءُ: because dead lands are white; and when planted, become black and green. (TA.) See also بَيْضَةٌ, near the end. — — Wheat: (K:) as also السَّمْرَآءُ. (TA.) — — Fresh [grain of the kind called] سُلْت. (El-Khattábee, K.) — — A certain kind of wood; that which is called الحَوَرُ: (K in art. حور:) because of its whiteness. (TA in that art.) [See حَوَرٌ.] — — The cooking-pot; as also أُمُّ بَيْضَآءَ. (AA, K.) — — The snare with which one catches game. (IAar, K.) — — الأَبْيَضَانِ Milk and water. (ISk, S, M, A, K.) A poet says, وَمَا لِىَ إِلَّا الأَبْيَضَيْنِ شَرَابُ [And I have not any beverage except milk and water]. (ISk, S, M.) — — Bread and water: (As, M, K:) or wheat and water: (Fr, K:) or fat and milk. (AO, K.) — — Fat and youthfulness (AZ, IAar, M, A, K.) You say, ذَهَبَ أَبْيَضَاهُ His fat and youthfulness departed. (TA.) — — مَا رَأَيْتُهُ مُذْ أَبْيَضَانِ I have not seen him for, or during, two days: (Ks, M, A, K:) or two months. (Ks, M, K.) — — أَيَّامُ البِيضِ, (Msb, K,) or simply البِيضُ, (Mgh,) for أَيَّامُ اللَّيَالِى البِيضِ; [The days of the white nights;] i. e. the days of the thirteenth and fourteenth and fifteenth nights of the month; (Mgh, Msb, K;) so called because they are lighted by the moon throughout: (Msb:) or of the twelfth and thirteenth and fourteenth nights: (K:) but this is of weak authority, and extr.: the former is the correct explanation: (MF, TA:) you should not say الأَيَّامُ البِيضُ: (Ibn-El-Jawá- leekee, IB, K:) yet thus it is in most relations of a trad. in which it occurs; and some argue for it; and the author of the K has himself explained الأَوَاضِحُ by الأَيَّامُ البِيضُ. (TA.) — — سَنَةٌ بَيْضَآءُ (assumed tropical:) A year [of scarcity of herbage,] such as is a mean between that which is termed شَهْبَآء and that which is termed حَمْرَآء. (TA in art. شهب.) — — كَلَامٌ أَبْيَضُ (tropical:) Language expounded or explained. (M.) — — كَلَّمْتُهُ فَمَا رَدَّ عَلَىَّ سَوْدَآءَ وَلَا بَيْضَآءَ (tropical:) I spoke to him, and he did not return to me a bad word nor a good one. (M.) — — يَدٌ بَيْضَآءُ (assumed tropical:) A demonstrating, or demonstrated, argument, plea, allegation, or evidence. (M.) — — And (assumed tropical:) A favour, or benefit, for which one is not reproached; and which is conferred without its being asked. (M.) [See also يَدٌ.] — — المَوْتُ الأَبْيَضُ (assumed tropical:) Sudden death; (K, TA;) such as is not preceded by disease which alters the complexion: or, as some say, death without the repentance, and the prayer for forgiveness, and the accomplishment of necessary duties, usual with him who is not taken unawares; from بَيَّضَ signifying " he emptied " a vessel: so says Sgh: opposed to المَوْتُ الأَحْمَرُ, which is slaughter. (TA.) — — بَيْضَآءُ also signifies (assumed tropical:) A calamity, or misfortune: (Sgh, K:) app. as a term of good omen; like سَلِيمٌ applied to one who is stung by a scorpion or bitten by a serpent. (TA.) — — هٰذَا بَيْضَآءُ القَيْظِ: see بَيْضَةٌ, last sentence but one. — أَبْيَضُ مِنْ كَذَا; &c.: see بَيَاضٌ.

مَبِيضٌ A place for laying eggs. (ISd, TA in art. فحص.)

مُبِيضَةٌ A woman who brings forth white children: the contr. is termed مُسْوِدَةٌ: (Fr, K:) but مُوضِحَةٌ is more commonly used in the former sense. (O.)

[مُبَيْضَةٌ The fair copy, or transcript, made from a first rough draught; which latter is called مُسَوَّدَةٌ: probably post-classical.]

مُبَيِّضٌ A man wearing white clothing. (TA.) — — Hence, المُبَيِّضَةُ A sect of [the class called] the ثَنَوِيَّة, (S, K,) the companions of المُقَنَّع; (S;) so called because they made their clothes white, in contradistinction to the مُسَوِّدَة, the partisans of the dynasty of the 'Abbásees; (S, K, *) for the distinction of these was black: they dwelt in Kasr 'Omeyr. (TA.) [See also الحَرُورِيَّةُ.]

بيع

1 بَاعَهُ, (S, Mgh, &c.,) aor. يَبِيعُ, (S, Msb, K,) inf. n. بَيْعٌ (S, Mgh, Msb, K) and مَبِيعٌ, (S, Msb, K,) which latter is anomalous, (S,) the regular form being مَبَاعٌ, (S, K,) has two contr. significacations: He sold it: and he bought it: (S, Mgh, Msb, K:) and ↓ اباعهُ is a dial. var. of the same: (IKtt, Msb:) [but app. only in the former sense:] or this last signifies he offered it for sale; or exposed it to sale: (S, K:) and ↓ ابتاعهُ, as well as بَاعَهُ, signifies he bought it. (S, * Mgh, * Msb, K.) The primary signification of بَيْعٌ is The exchanging, or exchange, of property; or the making an exchange with property; as in the phrases بَيْعٌ رَابِحٌ [an exchange of property bringing gain], and بَيْعٌ خَاسِرٌ [an exchange of property occasioning loss]: and this is a proper signification when it relates to real substances: but it is tropically used to signify the making the contract [of sale and purchase]; because this is the means of giving [and obtaining] possession: [though this signification is what is termed حَقِيقَةٌ عُرْفِيَّةٌ, i. e., a sense so common as to be conventionally regarded as proper:] the phrase صَحَّ البَيْعُ, or بَطَلَ, and the like, mean صَفْقَةُ البَيْعِ; [i. e. The contract of sale, or purchase, was valid, or was null;] but the prefixed n. being suppressed, and its complement [alone] used for it, and this being masc., the verb is made masc. (Msb.) بَاعَ [mostly signifies He sold; and] is doubly trans., both by itself and by means of مِنْ prefixed to the second object; (Mgh, Msb;) this prep. being thus used as a corroborative: (Msb:) you say, بَاعَهُ الشَّىْءَ and بَاعَهُ مِنْهُ [He sold to him the thing and He sold it to him]: (Mgh:) and بِعْتُ زَيْدًا الدَّارَ and بِعْتُ مِنْ زَيْدٍ الدَّارَ [I sold to Zeyd the house: (see also an explanation of the phrase اِسْتَبَعْتُهُ الشَّىْءَ: and see بَاعَهُ مِنَ السُّلْطَانِ: to which might be added countless similar instances; for when باع signifies he sold, مِنْ is generally prefixed to the noun or pronoun denoting the person to whom the thing is sold:)] and sometimes لِ is put in the place of مِنْ; so that you say, بِعْتُكَ الشَّىْءَ and بِعْتُهُ لَكَ [I sold to thee the thing and I sold it to thee]; the ل being redundant [when the verb has this meaning, though not when it has the contr. meaning, as will be seen below]. (Msb.) Of the contr. signification we have an ex. in the saying of ElFarezdak, إِنَّ الشَّبَابَ لَرَابِحٌ مَنْ بَاعَهَا وَالشَّيْبُ لَيْسَ لِبَائِعِيهِ تِجَارُ [Verily youthfulness, he who buys it is a gainer; but hoariness, there are no traffickers for its sellers; the part. a. being here from the verb in the former sense]: (S, TA:) and [often in a case in which the verb is followed by ل; as] in بَاعَ لَهُ الشَّىْءَ He bought for him the thing; (Mgh;) [the ل not being redundant when the verb is used in this sense;] and as in the saying of Tarafeh, وَيَأْتِيكَ بِالأَخْبَارِ مَنْ لَمْ تَبِعْ لَهُ بَتَاتًا وَلَمْ تَضْرِبْ لَهُ وَقْتَ مَوْعِدِ [And he will bring thee tidings for whom thou hast not bought travelling-provisions, and for whom thou hast not assigned an appointed time for his bringing them]: (TA:) and in the saying, بَاعَ دُنْيَاهُ بِآخِرَتِهِ (tropical:) [He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come]: (Z, TA:) and [in like manner] you say, ↓ ابتاع زَيْدٌ الدَّارَ, meaning Zeyd bought the house: and ↓ ابتاعها لِغَيْرِهِ He bought it for another person. (Msb.) The verb has this signification, also, in the trad., لَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ أَخِيهِ [One of you shall not buy in opposition to the buying of his brother when an agreement has been manifested but the contract has not been concluded]; (S, IAth, Mgh, Msb; [but in the S and Msb and by IAth, the trad. is related thus; لَا يَخْطُبِ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ وَلَا يَبِعْ عَلَى بَيْعِ أَخِيهِ; (see art. خطب;)]) as is shown by the relation of Bkh, لَا يَبْتَاعُ ↓ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ: (Mgh, Msb:) or it may here have the contr. meaning: (IAth:) Az says that the seller and buyer are equal in offence when either of them does thus to another. (TA.) [Similar to this is the saying, لَا يَسُومُ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ: see art. سوم. See also بَاعَ عَلَى بَيْعِهِ below, used in a tropical sense.] You say also, بَاعَ عَلَيْهِ القَاضِى, meaning The judge sold against his will; (Mgh;) sold without his consent. (Msb.) — — The pass. form is بِيعَ [It was sold:

and it was bought]: (S, K:) optionally either [thus] with kesr to the ب, or [بُيْعَ] with damm to the ب, (S,) [or rather with a sound between that of damm and that of kesr, which pronunciation is termed إِشْمَامٌ;] and some say بُوعَ; (S, K;) changing the ى into و: and thus in the cases of كِيلَ and قِيلَ and the like: (S:) [but Ibn-Málik requires damm or اشمام in the passive of a verb of which the medial radical is ى, and kesr or اشمام in the passive of a verb of which the medial radical is و, to prevent the mistaking of an active verb for a passive in such cases as بِعْتُ and سُمْتُ: others, however, only prefer what Ibn-Málik absolutely requires in these cases. (See I'Ak p. 131.)] — — You say also, بَاعَهُ مِنَ السُّلْطَانِ, [lit. He sold him to the Sultán,] meaning (tropical:) he slandered him, or calumniated him, to the Sultán. (K, TA.)— — And بَاعَ فُلَانٌ عَلَى بَيْعِهِ, [of which the lit. meaning has been shown above,] meaning (tropical:) Such a one superseded him, or occupied his place, in respect of honourable and elevated station or rank, and gained the mastery over him; (K, * TA;) and so بَاعَ فُلَانٌ عَلَى بَيْعِ فُلَانٍ means حَلَّ بِوَادِيهِ: (TA:) or (tropical:) such a one gained the mastery over such a one, and wrested from him that which he sought to obtain from him; and is an old proverb, applied by the Arabs to a man who contends with another, and seeks to obtain a thing from him by superior power or force, when he has succeeded in doing as above explained; and similar to it is the saying شَقَّ فُلَانٌ غُبَارَ فُلَانٍ. (El-Mufaddal Ed-Dabbee, TA.) One also says, مَا بَاعَ عَلَى بَيْعِكَ أَحَدٌ, meaning (assumed tropical:) Not any one has equalled thee. (TA.) — بَيْعٌ is also used in the sense of اِنْبِسَاطٌ. (TA in art. بوع. [See اِنْبَاعَ in that art.]) 3 بَايَعْتُهُ, (S, Mgh, TA,) inf. n. مُبَايَعَةٌ and بِيَاعٌ, (TA,) is from البَيْعُ; and so is ↓ التَّبَايُعُ; (S, TA;) this being syn. with المُبَايَعَةُ. (K, TA.) You say, بَايَعَا and ↓ تَبَايَعَا, meaning They two sold and bought, each with the other: (TK:) and ↓ تَبَايَعْنَا [We sold and bought, one with another]: (Mgh:) and بايعهُ also signifies He bartered, or exchanged commodities, with him. (TA.) [See 1; where a citation from the Msb indicates that this latter is the primary signification accord. to the author of that work.] — — It is also from البَيْعَةُ; and so is ↓ التَّبَايُعُ: (S, TA: *) المُبَايَعَةُ and ↓ التَّبَايُعُ from البَيْعَةُ signifying The making a covenant, a compact, an engagement, or the like; as though each of the two parties sold what he had to the other, and gave him his own special property, and his obedience, and all that pertained to his case. (TA.) [Hence,] بايع الأَمِيرَ He promised, or swore, allegiance to the prince; making a covenant with him to submit to him the judgment of his own case and of the cases of the Muslims [in general], not to dispute with him in respect of anything thereof, but to obey him in whatever command he might impose upon him, pleasing and displeasing: in doing which, it was usual for the person making this covenant to place his hand in the hand of the prince, in confirmation of the covenant, like as is done by the seller and buyer; wherefore the act was termed بَيْعَةٌ, an inf. n. [of un.] of بَاعَ. (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 256 — 7.) [And hence the phrases, بُويِعَ بِالْخِلَافَةِ and بُويِعَ لَهُ بِالْخِلَافَةِ He had the promise, or oath, of allegiance made to him as being Khaleefeh.] You say also, بايعهُ عَلَيْهِ, inf. n. مُبَايَعَةٌ, He made a covenant, a compact, an engagement, or the like, with him, respecting it, or to do it: and ↓ تبايعوا عَلَى الأَمْرِ [they made a covenant, &c., respecting, or to do, the thing, or affair]; like as you say أَصْفَقُوا عَلَيْهِ. (TA.) 4 أَبْيَعَ see 1, first sentence. 6 تَبَايَعَ see 3, throughout. 7 انباع إِنْبَيَعَ It was, or became, saleable, or easy of sale; it had an easy, or a ready, sale: (Ibn- 'Abbád, K:) as though quasi-pass. of بَاعَهُ [and therefore primarily signifying it was, or became, sold, or bought]. (TA.) 8 إِبْتَيَعَ see 1, in four places. 10 اِسْتَبَعْتُهُ الشَّىْءَ I asked him to sell the thing to me; expl. by سَأَلْتُهُ أَنْ يَبِيعَهُ مِنِّى; (S, K; *) for instance, عَبْدَهُ [his slave.] (Mgh.) بَيْعٌ inf. n. of 1 [q. v.]. — — It also signifies The hire, or hiring, of land. (TA.) — Also A thing sold, or bought: (Mgh, Msb, TA:) a subst. in this sense: (Mgh, TA:) pl. بُيُوعٌ: (Mgh, Msb, TA:) which is also used as a pl. of the inf. n., to signify Kinds of selling and buying. (Mgh.) See also بِيَاعَةٌ. بَيْعَةٌ [inf. n. of un. of بَاعَ. — — Hence,] A striking together of the hands of two contracting parties in token of the ratification of a sale. (Msb, TA.) — — And [hence,] The act of مُبَايَعَة [or promising, or swearing, allegiance and obedience, as explained above, (see 3,)] and submission, or obedience. (Msb, TA.) Whence, أَيْمَانُ البَيْعَةِ [The oaths of allegiance and obedience]; (Ibn-Khaldoon, in De Sacy's Chrest. Ar., 2nd ed., ii. 257; and Msb;) which the Khaleefehs exacted; (Ibn-Khaldoon;) and which El-Hajjáj appointed, including hard, or difficult, matters, relating to divorce and emancipation and fasting and the like. (Msb.) بِيعَةٌ A mode, or manner, of selling or buying. (S, Mgh, K.) Hence, صَاحِبُ بِيعَةٍ [A person occupying himself in any kind of selling or buying]: occurring in a trad. of Ibn-'Omar. (Mgh, TA.) And إِنَّهُ لَحَسَنُ البِيعَةِ [Verily he is good in the manner of selling or buying]. (S, Mgh, TA.) — [A Christian church;] a place of worship (K) pertaining to the Christians: (S, Mgh, Msb, K:) or, as some say, a synagogue of the Jews: (TA:) pl. بِيَعٌ, (K, TA,) or بِيْعٌ. (Msb: [but this I think a mistake: if correct, it is a coll. gen. n.]) بَيُوعٌ: see بَيِّعٌ. بِيَاعَةٌ An article of merchandise; (Lth, S, K;) as also ↓ بَيْعٌ [q. v. suprà]: (Mgh:) pl. of the former بِيَاعَاتٌ. (K.) بَيِّعٌ: see بَائِعٌ, in five places. — — Also A man who sells, or buys, well; and so ↓ بَيُوعٌ: fem. of the former with ة: pl. masc. بَيِّعُونَ, and pl. fem. بَيِّعَاتٌ; neither the masc. nor the fem. having a broken pl. (TA.) بَيَّاعٌ A man who sells, or buys, much. (TA.) بَائِعٌ Selling, or a seller: and buying, or a buyer: (Msb, K, * TA:) as also ↓ بَيِّعٌ: (K:) the former signification is the more obvious when بائع is used without restriction: (Msb:) and ↓ بَيِّعٌ also signifies [accord. to some] a bargainer, or chafferer; (K, TA;) not a seller nor a buyer; but Esh-Sháfi'ee and Az deny that this epithet is applied to a man before he has concluded the contract: (L, TA:) the pl. of بائع is بَاعَةٌ: (ISd, K:) and the pl. of ↓ بيّع is بِيَعَاءُ [or rather this is a quasi-pl. n.] and أَبْيِعَاءُ: (K:) and Kr holds that بَاعَةٌ is pl. of بيّع. (TA.) ↓ البَيِّعَانِ signifies The seller and the buyer; (S, Mgh;) and so ↓ المُتَبَايِعَانِ. (TA.) It is said in a trad., ↓ البَيِّعَانِ بِالخِيَارِ مَا لَمْ يَتَفَرَّقَا, and in another, ↓ المُتَبَايِعَانِ, [The seller and the buyer have the option of cancelling the contract as long as they have not separated.] (TA.) — — اِمْرَأَةٌ بَائِعٌ (tropical:) A woman who easily obtains a suitor; or who is much in demand; by reason of her beauty: (K, TA:) as though she sold herself: like نَاقَةٌ تَاجِرَةٌ. (Z, TA.) مَبِيعٌ Sold: and bought: as also ↓ مَبْيُوعٌ: (S, K:) in the latter sense syn. with ↓ مُبْتَاعٌ. (Msb.) Kh says that the letter suppressed in مَبِيعٌ is the و of the measure مَفْعُولٌ, because it is augmentative: but Akh says that the letter suppressed is the medial radical; for when they made the ى quiescent, they transferred its vowel to the letter before it, so that it became madmoomeh, [the word thus being altered to مَبُيْوعٌ,] then they changed the dammeh into kesreh because of the ى after it, then the ى was suppressed, and the و was changed into ى, like the و of مِيزَانٌ, because of the kesreh: accord. to El-Mázinee, each of these sayings is good; but that of Akh is the more agreeable with analogy. (S.) مَبْيُوعٌ: see مَبِيعٌ. مُبْتَاعٌ: see مَبِيعٌ. مُتَبَايِعٌ: see بَائِعٌ, in two places. بيلون بَيْلُونٌ [Fullers' earth, which is used for scouring cloths, and is sometimes used in the bath, instead of soap;] the yellow [or rather yellowish, or yellowish gray, and sometimes white, or whitish,] earth known by the name of طَفْل. (TA, from Esh-Shiháb El-'Ajamee.) بين 1 بَانَ, (M, Mgh, Msb, K,) [aor. يَبِينُ,] inf. n. بَيْنُونَةٌ and بُيُونٌ (M, Mgh, K) and بَيْنٌ, (M, K,) It (a thing) became separated, severed, disunited, or cut off, (M, Mgh, Msb, K,) عَنِ الشَّىْءِ from the thing. (Mgh.) And بَانَتْ, (M, K,) or بَانَتْ بِالطَّلَاقِ,

(Msb,) She (a wife) became separated by divorce, (M, Msb, K,) عَنِ الرَّجُلِ from the man. (M, K.) And بَانَتْ said of a girl, [She became separated from her parents by marriage;] she married: (ISh, T:) as though she became at a distance from the house of her father. (ISh, TA.) And بَانَ, (M,) or بَانَ بِمَالٍ, aor. يَبِينُ, (T,) inf. n. بُيُونٌ (T, M) and بَيْنٌ, (M,) He became separated from his father, or mother, or both, by property [which he received from him, or her, or them,] (AZ, T, M,) to be his alone: (AZ, T:) and ElFárisee states, on the authority of AZ, that one] says also, بَانَ عَنْهُ and بَانَهُ [the former app. meaning he became separated thus from him, i. e., from his father; and the latter being syn. with أَبَانَهُ, q. v.]. (M.) And بَانَ الخَلِيطُ, inf. n. بَيْنٌ and بَيْنُونَةٌ, [The partner, or copartner, or sharer, &c., became separated from the person, or persons, with whom he had been associated.] (T.) And بَانَتْ يَدُ النَّاقَةِ عَنْ جَنْبِهَا, inf. n. بُيُونٌ, [The fore leg of the she-camel became withdrawn, or apart, from her side.] (T.) And بَانَ, (S, M, Msb,) and بَانُوا, (K,) aor. يَبِينُ, (S,) inf. n. بَيْنٌ and بَيْنُونَةٌ, (S, M, Msb, K,) He separated himself, or it separated itself; (S; [in one copy of which it is said of a thing;]) and they separated themselves: (K:) or it (a tribe, M, Msb) went, journeyed, went away, or departed; and went, removed, retired, or withdrew itself, to a distance, or far away, or far off. (Msb.) — — بَانَ, (T, S, M, &c.,) aor. يَبِينُ, (T, Msb,) inf. n. بَيَانٌ; (T, S, Mgh, K;) and ↓ ابان, (T, S, M, &c.,) inf. n. إِبَانَةٌ; (T, Msb;) and ↓ بيّن, (T, S, M, &c.,) inf. n. تَبْيِينٌ; (S;) and ↓ تبيّن; and ↓ استبان; (T, S, M, &c.,) all signify the same; (T, M, Msb;) i. e. It (a thing, T, S, M, Mgh, or an affair, or a case, Msb) was, or became, [distinct, as though separate from others; and thus,] apparent, manifest, evident, clear, plain, or perspicuous: (S, Mgh, Msb, K:) and it was, or became, known. (K.) You say, بَانَ الحَقُّ [The truth became apparent, &c.; or known]; as also ↓ ابان. (T.) And قَدْ ↓ بَيَّنَ الصُّبْحُ لِذِى عَيْنَيْنِ The dawn has become apparent to him who has two eyes: a prov.: (S, M:) applied to a thing that becomes altogether apparent, or manifest. (Har p. 542.) And it is said in the Kur [ii. 257], قَدْ ↓ تَبَيَّنَ الرُّشْدُ مِنَ الغَىِّ [The right belief hath become distinguished from error]. (TA.) And the lawyers, correctly, use the phrase, كَصَوْتٍ لَا ↓ يَسْتَبِينُ مِنْهُ حُرُوفٌ [Like a sound whereof letters are not distinguishable]. (Mgh.) — — [It seems to be indicated in the TA that بَانَ, aor. يَبِينُ, inf. n. بَيْنٌ and بَيْنُونَةٌ, also signifies It was, or became, united, or connected; thus having two contr. meanings; but I have not found the verb used in this sense, though بَيْنٌ signifies both disunion and union.] — بَانَهُ, aor. يَبِينُ, inf. n. بَيْنٌ: see بَانَهُ, aor. يَبُونُ, inf. n. بَوْنٌ, in art. بون. — See also 2, in two places.

2 بيّن, intrans., inf. n. تَبْيِينٌ: see 1, in two places. — — You say also, بيّن الشَّجَرُ The trees, (K,) or the leaves of the trees, (TA,) appeared, when beginning to grow forth. (K, TA.) And بيّن القَرْنُ (tropical:) The horn came forth. (K, TA.) — بيّن بِنْتَهُ: see 4. — — بيّنهُ, (T, Msb, K,) inf. n. تَبْيِينٌ (T, S) and ↓ تِبْيَانٌ (T, S, * K *) and تَبْيَانٌ; (K;) the second of which three is an anomalous inf. n., (T, S, K,) for by rule it should be of the measure تَفْعَالٌ; (T, S;) but تَبْيَانٌ is not known except accord. to the opinion of those who allow the authority of analogy, which opinion is outweighed by the contrary; (TA;) and تِبْيَانٌ is the only inf. n. of its measure except تِلْقَاءٌ, (T, S,) accord. to the generality of the leading authorities; but some add تِمْثَالٌ, as inf. n. of مَثَّلَ, and El-Hareeree adds to these two, in the Durrah, تِنْضَالٌ, as inf. n. of نَاضَلَهُ; and Esh-Shiháb adds, in the Expos. of the Durrah, تِشْرَابٌ, as inf. n. of شَرِبَ الخَمْرَ; asserting تَشْرَابٌ also to have been heard, agreeably with analogy; [and to these may be added تِبْكَآءٌ and تِمْشَآءٌ, and perhaps some other instances of the same kind;] but some disallow تِفْعَالٌ altogether as the measure of an inf. n., saying that the words transmitted as instances thereof are simple substs. used as inf. ns., like طَعَامٌ in the place of إِطْعَامٌ; (MF, TA;) and Sb says that تِبْيَانٌ is not an inf. n.; for, where it so, it would be تَبْيَانٌ; but it is, from بَيَّنْتُ, like غَارَةٌ from أَغَرْتُ; (M, TA;) [He made it distinct, as though separate from others; and thus,] he made it (namely, a thing, T, S, Mgh, or an affair, or a case, Msb) apparent, manifest, evident, clear, plain, or perspicuous; (S, Msb, K;) as also ↓ ابانهُ, (S, Mgh, Msb, K,) inf. n. إِبَانَةٌ; (Msb;) and ↓ تبيّنهُ; (S, * Msb, K;) and ↓ استبانهُ: (Mgh, Msb, K:) [بيّنهُ is the most common in this sense: and often signifies he explained it: and he proved it:] and ↓ all these verbs signify also he made it known; he notified it: (K:) or ↓ اِسْتَبَنْتُهُ signifies, (S,) or signifies also, (Mgh,) I knew it, or became acquainted with it, [or distinguished it,] (S, Mgh,) clearly, or plainly; (Mgh;) and so ↓ تَبَيَّنْتُهُ; (S, * Mgh;) [and بَيَّنْتُهُ, as appears from an ex. in what follows, from a verse of En-Nábighah:] ↓ بِنْتُهُ and ↓ أَبَنْتُهُ and ↓ اِسْتَبَنْتُهُ and بَيَّنْتُهُ all signify the same as ↓ تَبَيَّنْتُهُ [app. in all the senses of this verb]: (M:) or, of all these verbs, ↓ بَانَ is only intrans.: (Msb:) and ↓ اِسْتَبَنْتُهُ signifies I looked at it, or into it, (namely, a thing,) considered it, examined it, or studied it, repeatedly, in order that it might become apparent, manifest, evident, clear, or plain, to me: (T, TA:) and ↓ تبيّنهُ he looked at it, or into it, (namely, an affair, or a case,) considered it, examined it, or studied it, repeatedly, or deliberately, in order to know its real state by the external signs thereof. (T.) A poet says, وَمَا خِفْتُ حَتَّى بَيَّنَ الشِّرْبُ وَالأَذَى بِقَانِئَةٍ أَنِّى مِنَ الحَىِّ أَبْيَنُ ↓ [And I feared not until the drinking, or the time of drinking, and molestation, made manifest, or plainly showed, by a deep-red (sun), that I was separated from the tribe: see قَانِئٌ]. (M.) And it is said in the Kur [xvi. 91], وَأَنْزَلْنَا عَلَيْكَ الكِتَابَ تِبْيَانًا لِكُلِّ شَىْءٍ [And we have sent down to thee the Scripture to make manifest everything]; meaning, we make manifest to thee in the Scripture everything that thou and thy people require [to know] respecting matters of religion. (T.) See also بَيَانٌ, in the latter half of the paragraph. En-Nábighah says, إِلَّا الأَوَارِىَّ مَّا أُبَيِّنُهَا [Except the places of the confinement of the beasts: with difficulty did I distinguish them]; meaning ↓ أَتَبَيَّنُهَا. (S.) You say also, ↓ تَبَيَّنَ مَا يَأْتِيهِ, meaning He sought, or endeavoured, to see, or discover, what would happen to him, of good and evil. (M in art. بصر.) [See also 5, below.] وَلِتَسْتَبِينَ ↓ سَبِيلَ المُجْرِمِينَ, in the Kur [vi. 55], means And that thou mayest the more consider, or examine, repeatedly, in order that it may become manifest to thee, the way of the sinners, O Mohammad: (T:) or that thou mayest seek, or endeavour, to see plainly, or clearly, &c.; syn. وَلِتَسْتَوْضِحَ سَبِيلَهُمْ: (Bd:) but most read, وَلِيَسْتَبِينَ سبيلُ المجرمين; the verb in this case being intrans. (T.)

3 باينهُ, (K,) inf. n. مُبَايَنَةٌ, (S,) He separated himself from him; or left, forsook, or abandoned, him: (S, TA:) or he forsook, or abandoned, him, being forsaken, or abandoned, by him; or cut him off from friendly or loving communion or intercourse, being so cut off by him; or cut him, or ceased to speak to him, being in like manner cut by him. (K.) [And It became separated from it.]

4 ابان, intrans., inf. n. إِبَانَةٌ: see 1, in two places. — ابانهُ, (inf. n. as above, TA,) He separated it, severed it, disunited it, or cut it off. (M, Msb, K, TA.) You say, ضَرَبَهُ فَأَبَانَ رَأْسَهُ (S, K) He smote him and severed his head, مِنْ جَسَدِهِ from his body. (S, TA.) And ابان المَرْأَةَ He (the husband) separated the woman, or wife, by divorce. (Msb.) And ابان بِنْتَهُ, and ↓ بيّنها, (T, K,) inf. n. of the former as above, and of the latter تَبْيِينٌ, (TA,) He married, or gave in marriage, his daughter, (T, K,) and she went to her husband: (T:) from بَيْنٌ signifying "distance:" as though he removed her to a distance from the house, or tent, of her mother. (TA.) And ابان ابْنَهُ بِمَالٍ, (M,) or ابانهُ أَبَوَاهُ, (T,) He separated from himself his son, (M,) or his two parents separated him from themselves, (T,) by

[giving him] property, (T, M,) to be his alone: (T:) mentioned on the authority of AZ. (T, M.) And ابان الدَّلْوَ عَنْ طِىِّ البِئْرِ He drew away the bucket from the casing of the well, lest the latter should lacerate the former. (M.) — — See also 2, in three places. — — [Hence, ابان signifies also He spoke, or wrote, perspicuously, clearly, plainly, or distinctly, as to meaning; or, with eloquence: from بَيَانٌ, q. v.] And ابان عَلَيْهِ He spoke perspicuously, clearly, plainly, or distinctly, and gave his testimony, or evidence, or gave decisive information, against him, or respecting it. (TA.) [The verb thus used is for ابان كَلَامَهُ, and شَهَادَتَهُ.] One says of a drunken man, مَا يُبِينُ كَلَامًا He does not speak plainly, or distinctly; lit., does not make speech plain, or distinct. (Ks, T in art. بت.) — — [مَا أَبْيَنَهُ How distinct, apparent, manifest, evident, clear, or plain, is it! See an ex. voce بَسَلَ. — — And How perspicuous, or chaste, or eloquent, is he in speech, or writing! how good is his بَيَان!] 5 تبيّن, intrans.: see 1, in two places. — As a trans. verb: see 2, in seven places. — — [Hence, الأَمْرَ being understood,] He sought, or sought leisurely or repeatedly, to obtain knowledge [of the thing], until he knew [it]; he examined, scrutinized, or investigated: (Bd in xlix. 6:) he sought, or endeavoured, to make the affair, or case, manifest, and to settle it, or establish it, and was not hasty therein: (Idem in iv. 96:) or he acted, or proceeded, deliberately, or leisurely, in the affair, or case; not hastily: (Ks, TA:) or it has a signification like this: in the Kur ch. iv. v. 96 and ch. xlix. v. 6, some read فَتَبَيَّنُوا, and others فَتَثَبَّتُوا; and the meanings are nearly the same: التَّبَيُّنُ was said by Mohammad to be from God, and العَجَلَةُ [i. e. "haste"] from the devil. (T.) 6 تباينا They two (namely, two men, and two copartners,) became separated, each from the other: (M, TA:) or they forsook, or abandoned, each other; or cut each other off from friendly or loving communion or intercourse; or cut, or ceased to speak to, each other. (K.) And تباينوا They, having been together, became separated: (Msb:) or they forsook, or abandoned, one another; or cut one another off from friendly or loving communion or intercourse; or cut, or ceased to speak to, one another. (S.) — — [Hence, They two were dissimilar: and they two (namely, words,) were disparate; whether contraries or not: and they two (namely, numbers,) were incommensurable.] 10 استبان, intrans.: see 1. — As a trans. verb: see 2, in six places. بَانٌ a coll. gen. n.: n. un. with ة: see art. بون. بَيْنٌ has two contr. significations; (T, S, Msb;) one of which is Separation, or disunion [of companions or friends or lovers]. (T, S, M, Msb, K.) Hence, ذَاتُ البَيْنِ as meaning Enmity, and vehement hatred: and the saying لِإِصْلَاحِ ذَاتِ البَيْنِ, i. e. For the reforming, or amending, of the bad, or corrupt, state subsisting between the people, or company of men; meaning for the allaying of the discord, enmity, rancour, or vehement hatred: (Msb:) [but this has also the contr. meaning, as will be seen below: and it is explained as having a vague import; for it is said that] فِى إِصْلَاحِ ذَاتِ البَيْنِ means In the reforming, or amending, of the circumstances subsisting between the persons to whom it relates, by frequent attention thereto. (Mgh.) [Hence also,] غُرَابُ البَيْنِ [The raven of separation or disunion; i. e., whose appearance, or croak, is ominous of separation: said by some to be] the غراب termed أَبْقَعُ [i. e. in which is blackness and whiteness; or having whiteness in the breast]; (S, K;) so described by the poet 'Antarah: (S:) or that which is red in the beak and legs; but the black is called الحَاتِمُ, because it makes [or shows] separation to be absolutely unavoidable, (Abu-l-Ghowth, S, K,) according to the assertion of the Arabs, i. e., by its croak: (Msb in art. حتم:) [or it is any species of the corvus:] Hamzeh says, in his Proverbs, that this name attaches to the غراب because, when the people of an abode go away to seek after herbage, it alights in the place of their tents, searching the sweepings: (Har p. 308:) but accord. to the Kádee of Granada, Aboo-'Abd-Allah Esh-Shereef, this appellation, so often occurring in poetry, properly signifies camels that transport people from one district, or country, to another; and he cites the following verses: غَلِطَ الَّذِينَ رَأَيْتُهُمْ بِجَهَالَةٍ يَلْحَوْنَ كُلُّهُمُ غُرَابًا يَنْعَقُ مَا الذَّنْبُ إِلَّا لِلْأَبَاعِرِ إِنَّهَا مِمَّا يُشَتِّتُ جَمْعَهُمْ وَيُفَرِّقُ إِنَّ الغُرَابَ بِيُمْنِهِ تُدْنُو النَّوَى وَتُشَتِّتُ الشَّمْلَ الجَمِيعَ الأَيْنُقُ [Those have erred whom I have seen, with ignorance, all of them blaming a raven croaking: the fault is not imputable save to the camels; for they are of the things that scatter and disperse their congregation: verily the place that is the object of a journey is brought near by the raven's lucky omen; but the she-camels discompose the united state]: and Ibn-'Abd-Rabbih says, زَعَقَ الغُرَابُ فَقُلْتُ أَكْذَبُ طَائِرٍ إِن لَّمْ يُصَدِّقْهُ رُغَآءُ بَعِيرِ [The raven cried; and I said, A most lying bird, if the grumbling cry of a camel on the occasion of his being laden do not verify it]. (TA in art. غرب.) — — Also Distance, (S, M, Msb, K,) by the space, or interval, between two things. (Msb.) You say, بَيْنَ البَلَدَيْنِ بَيْنٌ Between the two countries, or towns, &c., is a distance, of space, or interval: (Msb:) and بَيْنَهُمَا بَيْنٌ Between them two is a distance, with ى when corporeal distance is meant: (Idem in art. بون:) or إِنَّ بَيْنَهُمَا لَبَيْنٌ [Verily between them two is a distance], not otherwise, in the case of [literal] distance. (S.) And you say also, بَيْنَهُمَا بَيْنٌ بَعِيدٌ (T in art. بون, S, M *) and بَوْنٌ بَعِيدٌ (T in art. بون, S, M, * Msb * in art. بون) Between them two [meaning two men] is a [wide] distance; (M;) i. e. between their two degrees of rank or dignity, or between the estimations in which they are commonly held: (Msb in art. بون:) in this case, the latter is the more chaste. (S.) You also say, [using بين to denote An interval of time,] لَقِيتُهُ بُعَيْدَاتِ بَيْنٍ [I met him after, or a little after, an interval, or intervals,] when you have met him after a while, and then withheld yourself from him, and then come to him. (S, M, K. See also بَعْدُ.]) — Also Union [of companions or friends or lovers]; (T, S, M, Msb, K;) the contr. of the first of the significations mentioned above in this paragraph. (T, S, Msb.) [Hence ذَاتُ البَيْنِ as meaning The state of union or concord or friendship or love subsisting between a people or between two parties; this being likewise the contr. of a signification assigned to the same expression above: whence the phrase, إِفْسَادُ ذَاتِ البَيْنِ (occurring in the S and K in art. ابر, and often elsewhere,) The marring, or disturbance, of the state of union or concord &c.: and] hence the saying, سَعَى فُلَانٌ لِإِصْلَاحِ ذَاتِ البَيْنِ مِنْ عَشِيرَتِهِ [Such a one laboured for the improving of the state of union or concord &c. of his kinsfolk; but in this instance, the meaning given in the second sentence of this paragraph seems to be more appropriate]. (Ham p. 569.) — — ذَاتُ بَيْنِهِمْ may also be used as meaning The vacant space (سَاحَة) that is between their houses, or tents. (Ham p. 195.) — بَيْنَ is also an adverbial noun, [as such written بَيْنَ,] (S, M, Mgh, Msb, K,) capable of being used as a noun absolutely: (M, K:) it relates only to that which has space, as a country; or to that which has some number, either two or more, as two men, and a company of men; and denotes [intervention in] the interval between two things, or the middle, or midst, of two things, (Er-Rághib, TA,) or the middle of a collective number: (S:) [thus it signifies Between, and amidst, and among:] its meaning is [therefore] vague, not apparent unless it is prefixed to two or more [words, or to a word signifying two or more], or to what supplies the place of such a complement: (Msb:) it must necessarily be prefixed, and may not be otherwise than in the manners just explained: (Mgh:) [i. e.] it may not be prefixed to any noun but such as denotes more than one, or to a noun that has another conjoined to it by و, (M,) not by any other conjunction, (M, Msb,) accoord. to the usage commonly obtaining. (Msb.) You say بَيْنَ

الرَّجُلَيْنِ [Between the two men]: (Er-Rághib, TA:) and المَالُ بَيْنَ القَوْمِ [The property is between the company of men]: (M, Msb, Er-Rághib: *) and المَالُ بَيْنَ زَيْدٍ وَعَمْرٍو [The property is between Zeyd and 'Amr]: and هُوَ بَيْنِى وَبَيْنَهُ [He, or it, is between me and him]: (M:) and جَلَسْتُ بَيْنَ القَوْمِ I sat in the middle of [or amidst or among] the company of men: (S, K:) and بَيْنَكُمَا البَعِيرَ فَخُذَاهُ, with البعير in the accus. case, [See between you two the camel, therefore take him], a saying heard by Ks: (Lin art. عند:) and فَسَدَ مَا بَيْنَهُمْ [The state subsisting among them became bad, or marred, or disturbed]: (S and K in art. ميط:) and بَيْنَ الأَيَّامِ (M and K in art. ندر) and فِيمَا بَيْنَ الأَيَّامِ (S and Msb in that art.) [In, or during, the space of (several) days]: and عَوَانٌ بَيْنَ ذٰلِكَ, in the Kur [ii. 63], is an ex. of its being prefixed to a single word supplying the place of more than one; (Mgh, Msb;) the meaning being, Of middle age, between that which has been mentioned; namely, the فَارِض and the بِكْر. (Bd.) Some allow that two words to the former of which بَيْنَ is prefixed may be connected by فَ, citing as an evidence the phrase used by Imra-el-Keys, بَيْنَ الدَّخُولِ فَحَوْمَلِ [as though meaning Between Ed-Dakhool and Howmal]: but to this it has been replied that الدخول is a name applying to several places; so that the phrase [means amidst Ed-Dakhool &c., and] is similar to the saying, المَالُ بَيْنَ القَوْمِ [mentioned above, or جَلَسْتُ بَيْنَ القَوْمِ, also mentioned above]. (Msb.) [You say also, بَيْنَ أَظْهُرِهِمْ, and بَيْنَ ظَهْرَيْهِمْ &c., meaning In the midst of them. (See art. ظهر.) And بَيْنَ يَدَيْهِ, and بَيْنَ يَدَيْهِمْ, meaning Before him, and before them. بَيْن is also often used absolutely as a noun: thus it is in the Kur lxxxvi. 7, يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ Coming forth from between, or amidst, the spine and the breast-bones: and in xxxvi. 8 of the same, وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا And we have placed before them (lit. between their hands) a barrier.] It is said in the Kur [vi. 94], لَقَدْ تَقَطَّعَ بَيْنُكُمْ, as some read; or بَيْنَكُمْ, as others: (T, S, M:) the former means Verily your union hath become dissevered: (AA, T, S, M:) the latter, that which was between you; (مَا بَيْنَكُمْ, Ibn-Mes'ood, T, S, or الَّذِى كَانَ بَيْنَكُمْ, IAar, T;) or the state wherein ye were, in respect of partnership among you: (Zj, T:) or the state of circumstances, or the bond, or the love, or affection, [formerly subsisting] among you, or between you; or, accord. to Akh, بَيْنَكُمْ, though in the accus. case as to the letter, is in the nom. case as to the place, by reason of the verb, and the adverbial termination is retained only because the word is commonly used as an adv. n.: (M:) AHát disapproved of the latter reading; but wrongly, because what is suppressed accord. to this reading is implied by what precedes in the same verse. (T.) — — [It is often used as a partitive, or distributive; as also مَا بَيْنَ: for ex.,] you say, هُمْ بَيْنَ حَاذِفٍ وَقَاذِفٍ, (S and TA in art. قذف,) or هُمْ مَا بَيْنَ حَاذِفٍ وقاذفٍ, (TA in art. حذف,) i. e. [They are partly, or in part,] beating with the staff, or stick, and [partly, or in part,] pelting with stones; [or some beating &c., and the others pelting &c.] (S and TA, both in art. قذف, and the latter in art. حذف.) [See also an ex. in a verse cited voce خَيْطَةٌ.] — — هٰذَا بَيْنَ بَيْنَ means This (namely, a thing, S, or a commodity, Msb) is between good and bad: (S, Msb, K:) or of a middling, or middle, sort: (M:) these two words being two nouns made one, and indecl., with fet-h for their terminations, (S, Msb, K,) like خَمْسَةَ عَشَرَ. (Msb.) الهَمْزَةُ المُخَفَّفَةُ [i. e. the hemzeh uttered lightly] is called هَمْزَةٌ بَيْنَ بَيْنَ, (S, M, K, *) i. e. A hemzeh that is between the hemzeh and the soft letter whence is its vowel; (S, M;) or هَمْزَةُ بَيْنِ بَيْنٍ, the first بين with kesreh but without tenween, and the second with tenween, (Sharh Shudhoor edh-Dhahab,) [i. e. the hemzeh &c.:] if it is with fet-h, it is between the hemzeh and the alif, as in سَأَلَ, (S, M,) for سَأَلَ; (M;) if with kesr, it is between the hemzeh and the yé, as in سَئِمَ, (S, M,) for سَئِمَ; (M;) and if with damm, it is between the hemzeh and the wáw, as in لَؤُمَ, (S, M,) for لَؤُمَ: (M:) it is never at the beginning of a word, because of its nearness, by reason of feebleness, to the letter that is quiescent, (S, M,) though, notwithstanding this, it is really movent: (S:) it is thus called because it is weak, (Sb, S, M,) not having the power of the hemzeh uttered with its proper sound, nor the clearness of the letter whence is its vowel. (M.) 'Obeyd Ibn-El-Abras says, تَحْمِى حَقِيقَتَنَا وَبَعْ ضُ القَوْمِ يَسْقُطُ بَيْنَ بَيْنَا i. e. [Thou defendest what we ought to defend, or our banner, or standard, while some of the people, or company of men,] fall, one after another, in a state of weakness, not regarded as of any account: (S:) or it is as though he said, between these and these; like a man who enters between two parties in some affair, and falls, or slips, or commits a mistake, and is not honourably mentioned in relation to it: so says Seer: (IB, TA:) or between entering into fight and holding back from it; as when one says, Such a one puts forward a foot, and puts back another. (TA.) — — ↓ بَيْنَا and ↓ بَيْنَمَا are of the number of inceptive حُرُوف: (M, K:) this is clear if by حروف is meant "words:" that they have become particles, no one says: they are still adv. ns.: (MF, TA:) the former is بَيْنَ with its [final] fet-hah rendered full in sound; and hence the ا; (Mughnee in the section next after that of وا, and K;) [i. e.,] it is of the measure فَعْلَى [or فَعْلَا] from البَيْن, the [final] fet-hah being rendered full in sound, and so becoming ا; and the latter is بَيْنَ with مَا [restrictive of its government] added to it; and both have the same meaning [of While, or whilst]: (S:) or the ا in the former is the restrictive ا; or, as some say, it is a portion of the restrictive ما [in the latter]: (Mughnee ubi suprà:) and these do not exclude بَيْنَ from the category of nouns, but only cut it off from being prefixed to another noun: (MF, TA:) they are substitutes for that to which بَيْنَ would otherwise be prefixed: (Mgh:) some say that these two words are adv. ns. of time, denoting a thing's happening suddenly, or unexpectedly; and they are prefixed to a proposition consisting of a verb and an agent, or an inchoative and enunciative; so that they require a complement to complete the meaning. (TA.) One says, بَيْنَا نَحْنُ كَذٰلِكَ إِذْ حَدَثَ كَذَا [While we were in such a state as that, lo, or there, or then, such a thing happened, or came to pass]: (M, Mgh, * K: *) and بَيْنَمَا نَحْنُ كَذَا [While we were thus]: (Mgh:) and بَيْنَا نَحْنُ نَرْقُبُهُ أَتَانَا [While we were looking, or waiting, for him, he came to us]; (S, M;) a saying of a poet, cited by Sb; (M;) the phrase being elliptical; (S, M;) meaning بَيْنَ أَوْقَاتِ نَحْنُ نَرْقُبُهُ, (M,) i. e., بَيْنَ أَوْقَاتِ رِقْبَتِنَا إِيَّاهُ [between the times of our looking, or waiting, for him]. (S, M.) As used to put nouns following بَيْنَا in the gen. case when بَيْنَ might properly supply its place; as in the saying (of Aboo-Dhu-eyb, which he thus recited, with kesr, S), بَيْنَا تَعَنُّقِهِ الكُمَاةَ وَرَوْغِهِ يَوْمًا أُتِيحَ لَهُ جَرِىْءٌ سَلْفَعُ [Amid his embracing the courageous armed men, and his guileful eluding, one day a bold, daring man was appointed for him, to slay him]: (S, K:) in [some copies of] the K, تَعَنُّقِهِ; but in the Deewán [of the Hudhalees], تعنّقه: [in the Mughnee, ubi suprà, تَعَانُقِهِ:] the meaning is بَيْنَ تَعَانُقِهِ; the ا being added to give fulness to the sound of the [final] vowel: (TA:) As used to say that the ا is here redundant: (Skr, TA:) others put the nouns following both بَيْنَا and بَيْنَمَا in the nom. case, as the inchoative and enunciative. (Skr, S, K.) Mbr says that when the noun following بينا is a real subst., it is put in the nom. case as an inchoative; but when it is an inf. n., or a noun of the inf. kind, it is put in the gen., and بينا in this instance has the meaning of بَيْنَ: and Ahmad Ibn-Yahyà says the like, but some persons of chaste speech treat the latter kind of noun like the former: after بينما, however, each kind of noun must be in the nom. case. (AA, T.) [See an ex. in a verse cited towards

the end of art. إذ.] بَيْنَا see بَيْنَمَا see بَيْنٌ بِينٌ A separation, or division, (T, M, K,) between two things, (T,) or between two lands; (M, K;) as when there is a rugged place, with sands near it, and between the two is a tract neither rugged nor plain: (T:) an elevation in rugged ground: (M, K:) the extent to which the eye reaches, (T, M, K,) of a road, (T,) or of land: (M:) a piece of land extending as far as the eye reaches: (T, S:) and a region, tract, or quarter: (AA, T, M, K:) pl. بُيُونٌ. (S, TA.) بَيَانٌ is originally the inf. n. of بَانَ as syn. with تَبَيَّنَ, and so signifies The being [distinct or] apparent &c.; (Kull;) or it is a subst. in this sense: (Msb:) or a subst. from بَيَّنَ, [and so signifies the making distinct or apparent &c.,] being like سَلَامٌ and كَلَامٌ from سَلَّمَ and كَلَّمَ. (Kull.) — — Hence, conventionally, (Kull,) The means by which one makes a thing [distinct,] apparent, manifest, evident, clear, plain, or perspicuous: (S, Er-Rághib, TA, Kull:) this is of two kinds: one is [a circumstantial indication or evidence; or] a thing indicating, or giving evidence of, a circumstance, or state, that is a result, or an effect, of a quality or an attribute: the other is a verbal indication or evidence, either spoken or written: [see also بَيِّنَةٌ:] it is also applied to language that discovers and shows the meaning that is intended: and an explanation of confused and vague language: (Er-Rághib, TA:) or the eduction of a thing from a state of dubiousness to a state of clearness: or making the meaning apparent to the mind so that it becomes distinct from other meanings and from what might be confounded with it. (TA.) — — Also Perspicuity, clearness, distinctness, chasteness, or eloquence, of speech or language: (T, S:) or simply perspicuity thereof: (Har p. 2:) or perspicuity of speech with quickness, or sharpness, of intellect: (M, K:) or perspicuous, or chaste, or eloquent, speech, declaring, or telling plainly, what is in the mind: (Ksh, TA:) or the showing of the intent, or meaning, with the most eloquent expression: it is an effect of understanding, and of sharpness, or quickness, of mind, with perspicuity, or chasteness, or eloquence, of speech: (Nh, TA:) or a faculty, or principles, [or a science,] whereby one knows how to express [with perspicuity of diction] one meaning in various forms: (Kull:) [some of the Arabs restrict the science of البيان to what concerns comparisons and tropes and metonymies; which last the Arabian rhetoricians distinguish from tropes: and some make it to include rhetoric altogether:] Esh-Shereeshee says, in his Expos. of the Maká- mát [of El-Hareeree] that the difference between بَيَانٌ and ↓ تِبْيَانٌ is this: that the former denotes perspicuity of meaning; and the latter, the making the meaning to be understood; and the former is to another person, and the latter to oneself; but sometimes the latter is used in the sense of the former: (TA:) or the former is the act of the tongue, and the latter is the act of the mind: (Har p. 2:) or the former concerns the verbal expression, and the latter concerns the meaning. (Kull.) It is said in a trad., إِنَّ مِنَ الْبَيَانِ سِحْرًا (S) or لَسِحْرًا (TA) [Verily there is a kind of eloquence that is enchantment: see this explained in art. سحر]. The saying in the Kur [lv. 2 and 3], خَلَقَ الْإِنْسَانَ عَلَّمَهُ الْبَيَانَ means He hath created the Prophet: He hath taught him the Kur-án wherein is the manifestation of everything [needful to be known]: or He hath created Adam, or man as meaning all mankind: He hath [taught him speech, and so] made him to discriminate, and thus to be distinguished from all [other] animals:(Zj, T:) or He hath taught him that whereby he is distinguished from other animals, namely, the declaration of what is in the mind, and the making others to understand what he has perceived, for the reception of inspiration, and the becoming acquainted with the truth, and the learning of the law. (Bd.) — — It is also applied to Verbosity, and the going deep, or being extravagant, in speech, and affecting to be perspicuous, or chaste, therein, or eloquent, and pretending to excel others therein; or some بيان is thus termed; and is blamed in a trad., as a kind of hypocrisy; as though it were a sort of self-conceit and pride. (TA.) بِئْرٌ بَيُونٌ A well of which the rope does not strike against the sides, because its interior is straight: or that is wide in the upper part, and narrow in the lower: or in which the drawer of water makes the rope to be aloof from its sides, because of its crookedness: (T:) or deep and wide; (S, K;) because the ropes are wide apart from its sides; (S;) as also ↓ بَائِنَةٌ: (S, TA:) or that is wide between the two [opposite] sides: (M:) pl. [regularly of the latter epithet] بَوَائِنُ. (T, S.) بَيِّنٌ [Distinct, as though separate from others; and thus,] apparent, manifest, evident, clear, plain, or perspicuous; (T, S, Msb, K;) as also ↓ بَائِنٌ (T) and ↓ مُبِينٌ: (T, S:) pl. [of mult.] أَبْيِنَآءُ (S, K) and [of pauc.] بَيِنَةٌ. (K.) Hence, الكِتَابُ ↓ المُبِينُ [as applied to the Kur, q. v. in xii. 1, &c.,] The clear, plain, or perspicuous, book or writing or scripture: or, as some say, this means the book &c. that makes manifest all that is required [to be known]: (T:) or, of which the goodness and the blessing are made manifest: or, that makes manifest the truth as distinguished from falsity, and what is lawful as distinguished from what is unlawful, and that the prophetic office of Mohammad is true, and so are the narratives relating to the prophets: (Zj, T:) or, that makes manifest the right paths as distinguished from the wrong. (M, TA.) And كَلَامٌ بَيِّنٌ Perspicuous, clear, distinct, chaste, or eloquent, language. (T.) — — A man, or thing, bearing evidence of a quality &c. that he, or it, possesses. (S and K and other Lexicons passim.) — — A man (M) perspicuous, or clear, or distinct, in speech or language; or chaste therein; or eloquent; (ISh, T, M, K;) fluent, elegant, and elevated, in speech, and having little hesitation therein: (ISh, T:) pl. أَبْيِنَآءُ (T, M, K) and بُيَنَآءُ and [of pauc.] أَبْيَانٌ: (Lh, M, K:) the second of these pls. is anomalous: the last is formed by likening فَعِيلٌ to فَاعِلٌ: [for بَيِّنٌ is a contraction of بَيِينٌ:] but the pl. most agreeable with analogy is بَيِّنُونَ: so says Sb. (M.) بَيِّنَةٌ An evidence, an indication, a demonstration, a proof, a voucher, or an argument, (Mgh, TA,) such as is manifest, or. clear, whether intellectual or perceived by sense; (TA;) [originally بَيِينَةٌ,] of the measure فَعِيلَةٌ, from بَيْنُونَةٌ, [see 1, first sentence,] and بَيَانٌ [q. v.]: (Mgh:) and the testimony of a witness: pl. بَيِّنَاتٌ. (TA.) بَائِنٌ In a state of separation or disunion; or separated, severed, disunited, or cut off; (M, * Msb;) as also ↓ أَبْيَنُ, occurring in a verse cited above, voce بَيِّنَ. [Hence,] اِمْرَأَةٌ بَائِنٌ A woman separated from her husband by divorce; (M, Msb, K;) as also ↓ مُبَانَةٌ: the former without ة: (Msb:) like طَالِقٌ and حَائِضٌ: you say [to a wife] أَنْتِ بَائِنٌ [Thou art separated from me by divorce.] (Mgh.) — — طَلَاقٌ بَائِنٌ is a tropical phrase; and so is طَلْقَةٌ بَائِنَةٌ; (Mgh;) [signifying the same as] تَطْلِيقَةٌ بَائِنَةٌ (S, M, Msb, K) (tropical:) A divorce that is [as it were] cut off; i. q. ↓ مُبَانَةٌ [in the second and third of these phrases, and ↓ مُبَانٌ in the first]: (ISk, Msb:) بائنة being here used in the sense of a pass. part. n.: (S, Sgh, Msb:) or it [is a possessive epithet, and thus] means having separation: this kind of divorce is one in the case of which the man cannot take back the woman unless by a new contract; (TA;) nor without her consent. (MF in art. بت.) — — قَوْسٌ بَائِنَةٌ, (S, M, K,) and بَائِنٌ, (M, K,) A bow that is widely separate from its string: (S, M, K:) contr. of بَانِيَةٌ; (S, M;) this signifying one that is so near to its string as almost to stick to it: (S:) each of these denotes what is a fault. (S, M.) — — بِئْرٌ بَائِنَةٌ: see بَيُونٌ. — — نَخْلَةٌ بَائِنَةٌ A palm-tree of which the racemes have come forth from the spathes, and of which the fruit-stalks have grown long. (AHn, M.) — — البَائِنُ also signifies He who comes to the milch beast [meaning the she-camel, when she is to be milked,] from her left side; (S, K;) and المُعَلِّى, he who comes to her from her right

side: (S:) or the former, he who stands on the right of the she-camel when she is milked, and holds the milking-vessel, and raises it to the milker, who stands on her left, and is called المُسْتَعْلِى: (T:) two persons are engaged in milking the she-camel; one of them holds the milking-vessel on the right side, and the other milks on the left side; and the milker is called المُسْتَعْلِى and المُعَلِّى; and the holder, البائن: (M:) pl. بُيَّنٌ. (T.) It is said in a prov., اِسْتُ البَائِنِ أَعْرَفُ, or, as some say, أَعْلَمُ; meaning (assumed tropical:) He who has superintended an affair, and exercised himself diligently in the management thereof, is better acquainted with it than he who has not done this. (T. [See Freytag's Arab. Prov. i. 606.]) — — طَوِيلٌ بَائِنٌ Excessively tall, far above the stature of tall men. (TA.) — See also بَيِّنٌ. طَلَبَ إِلَى أَبَوَيْهِ البَائِنَةَ He asked, or begged, of his two parents, the separation of himself from them, by [their giving him] property, (AZ, T, M,) to be his alone. (T.) أَبْيَنُ: see بَائِنٌ. — فُلَانٌ أَبْيَنُ مِنْ فُلَانٍ Such a one is more perspicuous, clear, distinct, chaste, or eloquent, in speech or language, than such a one. (S, TA.) تِبْيَانٌ an anomalous inf. n. (T, S, K) of 2, q. v.: (T:) or a subst. used as an inf. n.; (MF, TA;) i. e., a subst. from 2. (Sb, M, TA.) See بَيَانٌ. مُبَانٌ; and its fem., with ة: see بَائِنٌ, in three places. مُبِينٌ Separating, severing, disuniting, or cutting off; (S, K;) as also مُبْيِنٌ, like مُحْسِنٌ: (K:) but [the right reading in the K may be وَمُبِينٌ كَمُحْسِنٍ, meaning "and مُبِينٌ is like مُحْسِنٌ:" if not,] مُبْيِنٌ is a mistake. (TA.) — See also بَيِّنٌ, in two places. مَبَايِنُ الحَقِّ [in which the former word is app. pl. of مُبِينَةٌ] signifies The things that make the truth to be apparent, manifest, evident, clear, or plain; or the means of making it so; syn. مَوَاضِحُهُ. (TA.) بيه 1 بَاهَ لَهُ, aor. يَبِيهُ, inf. n. بَيْهٌ; and مَا بِهْتُ لَهُ: see 1 in art. بوه.

ت

The third letter of the alphabet: called تَآءٌ and تَا [respecting which latter see the letter ب]: the pl. [of the former is تَآءَاتٌ; and of the latter,] أَتْوَآءٌ. (TA in باب الالف اللينّة.) It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed نِطَعِيَّة [and نِطْعِيَّة and نَطَعِيَّة and نَطْعِيَّة pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it with an emission of the breath]: these latter are ط and د and ت, three letters that are among those which are changed into other letters. (TA at the commencement of باب التآء.) — It is one of the augmentative letters: (S:) and is movent when added at the beginning of a noun, and at the end of a noun, [and at the beginning of a verb,] and at the end of a verb, and is also quiescent at the end of a verb. (Mughnee, K.) — Added at the beginning of a noun, it is a preposition, or particle governing the gen. case, significant of swearing, (S, * Mughnee, K,) and denoting wonder; (Mughnee, K;) and [accord. to general usage] it is peculiarly prefixed to the name اللّٰه; (S, Mughnee, K;) as in تَاللّٰهِ لَقَدْ كَانَ كَذَا [By God, verily it was thus, or verily such a thing was]; (S;) and تَاللّٰهِ لَأَفْعَلَنَّ كَذَا [By God, I will assuredly do such a thing]: (TA:) but sometimes they said, تَرَبِّى [By my Lord], and تَرَبِّ الكَعْبَةِ [By the Lord of the Kaabeh], and تَالرَّحْمٰنِ [By the Compassionate], (Mughnee, K,) as is related on the authority of Akh; deviating from common usage. (TA.) Thus used, it is a substitute for و, (S, Mughnee,) as it is also in تَتْرَى and تُرَاثٌ and تُجَاه and تُخَمَةٌ [&c.]; (S;) and the و is a substitute for ب; (S, Mughnee;) but the ت has the additional meaning of denoting wonder: so says Z. (Mughnee.) — Added at the end of a noun, it is a particle of allocution: (Mughnee, K:) it is thus added in أَنْتَ [Thou], (S, Mughnee, K,) addressed to a male, (TA,) and أَنْتِ [Thou], (Mughnee, K,) addressed to a female; (TA;) uniting with the noun, as though the two became one; not being an affixed noun governed in the gen. case. (S. [See أَنْ.]) — It is added in [the beginning of] the second person of the future, (S,) [i. e.,] in the beginning of the aor., (TA,) [as a particle of allocution,] as in أَنْتَ تَفْعَلُ [Thou dost, or wilt do]. (S, TA.) — — It is also added, as a sign of the fem. gender, in the beginning of the future, [or aor.,] as in هِىَ تَفْعَلُ [She does, or will do]. (S, TA.) — — It is also added in the beginning of the third person [fem.] of the [aor. used as an] imperative, [as a sign of the fem. gender,] as in لِتَقُمْ هِنْدُ [Let Hind stand]. (TA.) — — And sometimes it is added in the beginning of the second person of the [aor. used as an] imperative, [as a particle of allocution,] as in the phrase in the Kur [x. 59, accord. to one reading], فَبِذٰلِكَ فَلْتَفْرَحُوا [Therefore therein rejoice ye]: and in the saying of the rájiz, تِئْذَنْ فَإِنِّى حَمْؤُهَا وَجَارُهَا قُلْتُ لِبَوَّابٍ لَدَيْهِ دَارُهَا [explained in art.اذن]: and [thus] it is added in the beginning of [the second person of] the [aor. used as an] imperative of a verb of which the agent is not named, as in لِتُزْهَ يَا رَجُلُ [Be thou proud, vain, boastful, or self-conceited, O man], from زُهِىَ: but Akh says that the adding of the ل in the beginning of the second person of the [aor. used as an] imperative [except in the case of a pass. verb or a verb of which the agent is not named] is a bad idiom, because the ل is not needed. (S, TA.) — The movent ت added at the end of a verb is a pronoun, as in قُمْتُ [I stood], (Mughnee, K,) and قُمْتَ [Thou stoodest, addressed to a male], and قُمْتِ [Thou stoodest, addressed to a female]: (Mughnee:) thus added in the first and second persons of the pret., it is a pronoun denoting the agent. (S.) — — The quiescent ت added at the end of a verb is a sign of the fem. gender, (Mughnee, K,) i. e., a particle applied to denote the fem. gender, (Mughnee,) as in قَامَتْ [She stood]. (Mughnee, K.) J says [in the S] that, when thus added at the end of the pret., it is a pronoun: but IB says [correctly] that it is a particle. (TA.) — It is also, sometimes, affixed to ثُمَّ and رُبَّ; and in these cases it is most commonly movent with fet-h, (Mughnee, K,) so that one says ثُمَّتَ and رُبَّتَ. (TA.) [See arts. ثم and رب.] — تِ is an imperative of أَتَى. (M in art. اتى.) — [As a numeral, ت denotes Four hundred.] تَا fem. of ذَا; (M;) i. q. ذِهْ [This and that]; (T;) a noun of indication, denoting that which is female or feminine; like ذَا (S, K) applied to that which is male or masculine; (S;) and you say also تِهْ, like ذِهْ: (S, K:) the dual is تَانِ: and the pl., أُولَآءِ. (S, K.) En-Nábighah [Edh-Dhubyánee] says, (T, S,) excusing himself to En-Noamán [Aboo-Káboos], whom he had satirized, (TA,) هَا إِنَّ تَا عِذْرَةٌ إِنْ لَمْ تَكُنْ نَفَعَتْ فَإِنَّ صَاحِبَهَا قَدْ تَاهَ فِى البَلَدِ [Now verily this is an excuse: if it profit not, then verily its author has lost his way in the desert, or in the waterless desert]: (T, S: but in the latter, لا is put in the place of لم:) تا here points to the قَصِيدَة [or ode]; and عذرة is a subst from إِعْتِذَارٌ; and تاه means تَحَيَّرَ; and البلد means المَفَازَة. (TA.) The dim. of تَا is تَيَّا, (T, S, M, K,) which is anomalous, like ذَيَّا the dim. of ذَا, &c. (I'Ak p. 343. [Much has been written respecting the formation of this dim. to reduce it to something like rule, but I pass it over as, in my opinion, unprofitable and unsatisfactory; and only refer to what is said respecting the duals أُلَيَّا and أُلَيَّآءِ in art. الى. See an ex. voce مِرَّةٌ.] — — هَا is prefixed to it (T, S, K) [as an inceptive particle] to give notice of what is about to be said, (S,) so that one says هَاتَا [meaning This], (T, S, K,) as in هَاتَا فُلَانَةُ [This is such a woman]; (T;) and [in the dual] هَاتَانِ; and [in the pl.] هٰؤُلَآءِ: and the dim. is هَاتَيَّا. (S.) — — When you use it in addressing another person, you add to it ك [as a particle of allocution], and say تَاكَ (S, K) and تِيكَ and تِلْكَ (T, S, K) and تَلْكَ, which is a bad dial. var., (S, K,) and تَالِكَ, (T, S,) which is the worst of these: (T:) [all meaning That:] the dual is تَانِكَ and تَانِّكَ, the latter with tesh-deed, (S, K, [but in some copies of the S, only the latter is mentioned,]) and تَالِكَ [which, like تَانِّكَ, is dual of تِلْكَ or تَلْكَ, which are contractions of تَالِكَ; these two duals being for تَانِلِكَ, the original, but unused, form]: (K:) the pl. is أُولٰئِكَ [or أُولَآئِكَ] and أُولَاكَ and أُولَالِكَ [respecting all of which see أُلَى, in art. الى]: (S, K:) and the dim. is تَيَّاكَ and تَيَّالِكَ: (K: [in the TA, the latter is erroneously written تَيَّانِكَ:]) the ك relates to the person or persons whom you address, masc. and fem. and dual and pl.: [but in addressing a female, you may say تَاكِ &c.; in addressing two persons, تَاكُمَا &c.; in addressing more than two males, تَاكُمْ &c.; and in addressing more than two females, تَاكُنَّ &c.:] what precedes the ك relates to the person [or thing] indicated,

masc. and fem. and dual and pl. (S.) — — هَا is also prefixed to تِيكَ and تَاكَ, so that one says, هَاتَاكَ هِنْدٌ and هَاتِيكَ هِنْدٌ [This, or that, is Hind]. (S, K. *) Abu-n-Nejm says, جِئْنَا نُحَيِّيكَ وَنَسْتَجْدِيكَا فَافْعَلْ بِنَا هَاتَاكَ أَوْ هَاتِيكَا meaning [We have come saluting thee and seeking of thee a gift: then do thou to us] this or that: [give us] a salutation or a gift. (S.) The هَا that is used to give notice of what is about to be said is not prefixed to تلك because the ل is made a substitute for that ها: (S, TA:) or, as IB says, they do not prefix that ها to ذٰلِكَ and تِلْكَ because the ل denotes the remoteness of that which is indicated and the ها denotes its nearness, so that the two are incompatible. (TA.) — تَا and تَآءٌ Names of the letter ت: see that letter, and see arts. توأ and تى. — تَا and تَأَا or تَآ for تَشَآء: see (near its end) art. ا. تأ R. Q. 1 تَأْتَأَ, inf. n. تَأْتَأَةٌ, He reiterated the letter ت in speaking. (S, K.) — — تَأْتَأَ بِالتَّيْسِ, (T, M,) inf. n. as above (T, M, K) and تِئْتَآءٌ, (M,) or تَأْتَآءٌ, (K,) He called the he-goat to copulate, (T, M, K,) or to approach, (M,) saying ↓ تَأْ تَأْ. (M.) تَأْ تَأْ: see what next precedes. تَأْتَأَةٌ An onomatopœia [imitative of the sound made in reiterating the letter ت in speaking: or, in calling a he-goat to copulate, or to approach: see the verb, above]. (T, K.) تَأْتَآءٌ A man who reiterates the letter ت in speaking. (S, K. *) تأر 4 أَتْأَرْتُ إِلَيْهِ النَّظَرَ I continued to look at him time after time (تَارَةً بَعْدَ تَارَةٍ): (T, TA:) or I looked at him sharply, or intently. (Fr, T, M, K.) And أَتْأَرْتُهُ بَصَرِى, (T, S, M, K,) and أَتْأَرْتُ إِلَيْهِ البَصَرَ, (K,) I followed him with my eye; made my eye to follow him. (S, M, K.) [See also art. تور.] تَارَةٌ, without ء on account of frequent usage, (IAar, T, Msb in art. تور, and K,) A time; one time; [in the sense of the French fois;] syn. مَرَّةٌ: (Msb, K:) or a time, whether long or short; syn. حِينٌ: (IAar:) sometimes, however, it is pronounced تَأْرَةٌ: (Msb:) pl. تِئَرٌ (T, Msb, K) and تِئَارٌ: (Msb:) these are pls. of تَأْرَةٌ; but the pl. of تَارَةٌ without ء is تَارَاتٌ (Msb) and تِيَرٌ (S in art. تير, and K and K in art. تور,) and تِيَارٌ. (S in art. تير.) [See also art. تور.] مُتَارٌ in the saying فَصِرْتُ كَأَنَّنِى فَرَأٌ مُتَارُ is [said by ISd to be] for مُتْأَرٌ [pass. part. n. of أَتْأَرَ]; so that the meaning is, And I became as though I were a wild ass looked at sharply or intently, or followed by the eye, in order to be captured or shot]. (M, TA. [But see art. تور.]) تأم 3 تَآءَمَ أَخَاهُ, (K, TA, [in the TT, as from the M, written تَأَمَ, and so by Golius,]) inf. n. مُتَآءَمَةٌ, (TA,) He was twinborn with his brother. (M, K, TA.) — — تَاءم, (S,) or تَاءم ثَوْبًا, (M, K, TA, [in the TT, again, written تَأَمَ,]) inf. n. as above, (S, TA,) (assumed tropical:) He wove a piece of cloth of threads two and two together (S, M, K) in its warp and its woof. (K.) [See مِتْآمٌ, and see also تِيرٌ.] — — تَاءم الفَرَسُ, (K, [written by Golius تَأَمَ,]) inf. n. as above, (TA,) (assumed tropical:) The horse fetched run after run. (K.) 4 أَتْأَمَتْ She (a mother, K, or a woman, S, M, Msb, and any pregnant animal, M) twinned, or brought forth two at one birth. (T, S, M, Msb, K.) — أَتْأَمَهَا i. q. أَفْضَاهَا [like أَتَمَّهَا, q. v. in art. اتم]. (S, K.) [Golius and Freytag have rendered it as though it meant أَفْضَى إِلَيْهَا.] تِئْمٌ, whence هُوَ تِئْمُهُ: see تَوْءَمٌ. تَئِيمٌ, whence هُوَ تَئِيمُهُ: see تَوْءَمٌ. تُؤَامِيَّةٌ A pearl; (M, K;) so called in relation to تُؤَامٌ, (TA,) which is a town twenty leagues from the metropolis of 'Omán, (K, TA,) in the tract next the sea, (TA,) a city of 'Omán whence pearls are purchased, (M,) erroneously called by J تَوْءَمٌ, [but in one copy of the S I find it written تُوام,] and said by him to be the metropolis of 'Omán; (K;) as also ↓ تَوْءَمِيَّةٌ, (TA, [and thus it is written in copies of the S, but in one copy I find it written تُواميَّة,]) thought by En-Nejeeremee to be thus called in relation to the oyster-shell, because this is always what is termed تَوْءَمٌ, q. v. (TA.) تَوْءَمٌ A twin; one of two young, (S, M, Mgh, Msb, K,) and of more, (M, K,) brought forth at one birth, (S, M, Mgh, Msb, K,) of any animals; whether a male or a female, or a male [brought forth] with a female; (M, K;) and تَوْءَمَةٌ is [also] applied to a female: (S, M, Mgh, Msb, K:) it occurs in poetry contracted into تَوَمٌ: (M:) the pl. is تَوَائِمُ and تُؤَامٌ, (S, M, Msb, K,) the latter of which is of a rare form, not without parallels, (M,) said by some to be a quasi-pl. n., and by some to be originally [تِئَامٌ,] with kesr, but the assertion of these last is condemned by AHei; (MF;) and تَوْءَمُونَ is allowable as applied to human beings: (S, TA:) you say, هُوَ تَوْءَمُهُ [in the TA, erroneously, تُؤْمُهُ, with damm,] and ↓ تِئْمُهُ and ↓ تَئِيمُهُ [in the CK تَيْئِمُهُ] (AZ, M, K) [meaning He is his twin-brother]: and هُمَا تَوْءَمَانِ (S, * M, Mgh, Msb * K) and هُمَا تَوْءَمٌ (M, K) [They two are twin-brothers]: or تَوْءَمٌ applies only to one of the two; (Msb;) it is a mistake to say هُمَا تَوْءَمٌ and هُمَا زَوْجٌ: (Mgh:) [but see زَوْجٌ:] Lth says that تَوْءَمٌ applies to two sons, or young ones, [born] together; and that one should not say هُمَا تَوْءَمَانِ, but هُمَا تَوْءَمٌ: this, however, is a mistake: correctly, as ISk and Fr say, تَوْءَمٌ applies to one, and تَوْءَمَانِ to two. (T, TA.) It is of the measure فَوْعَلٌ, (Kh, S, IB, Msb,) in the opinion of some, (IB,) and originally وَوْءَمٌ, (Kh, T, S, IB,) like as تَوْلَجٌ is originally وَوْلَجٌ; (Kh, T, S;) from الوِئَامُ, (T, IB,) " the being mutually near," (T,) " mutually agreeing," (T, IB,) " being mutually conformable; " (IB;) so that it means one that agrees with, or matches, another, (IB.) — — It is metaphorically used in relation to all things resembling one another [so that it means (tropical:) One of a pair]. (M.) A poet says, قَالَتْ لَنَا وَدَمْعُهَا تُؤَامُ كَالدُّرِّ إِذْ أَسْلَمَهُ النِّظَامُ عَلَى الَّذِينَ ارْتَحَلُوا السَّلَامُ (assumed tropical:) [She said to us, while her tears fell in pairs, or in close succession, like large pearls when the string lets them drop off, Upon those who have departed be peace]. (S.) [This citation, and what immediately follows it in the S, mentioning the pl. تَوْءَمُونَ, not تُؤَامُونَ, have been misunderstood by Golius; and Freytag has followed him in this case.] — — التَّوْءَمُ is also [a name of] (assumed tropical:) A certain Mansion [of the Moon; namely, the Sixth; more commonly called الهَنْعَةُ;] pertaining to الجَوْزَآء [here meaning Gemini]; (M, K;) one of two [asterisms] called تَوْءَمَانِ: (M:) التَّوْءَمان is (assumed tropical:) The Sign of Gemini. (Kzw.) — — [The pl.] تَوَائِمُ also signifies (assumed tropical:) Clusters, or what are clustered together, (مَا تَشَابَكَ,) of stars, and of pearls. (M, K.) — — And تَوْءَمَانِ, (assumed tropical:) A pair of pearls, or large pearls, for the ear: each of them is termed a تَوْءَمَة to the other. (TA.) — — التَّوْءَمَانِ, [in the CK التَّوْءَمانُ,] (assumed tropical:) A certain small herb, (AHn, M, K,) having a fruit like cumin-seed, (AHn, M, and K in art. وأم,) and many leaves, growing in the plains, spreading long and wide, and having a yellow flower. (AHn, TA.) — — التَّوْءَمُ also signifies (assumed tropical:) The arrow of the kind used in the game called المَيْسِر: (M:) or a certain arrow of those used in that game: (K:) or the second of those arrows; (S, M, K;) said by Lh to have two notches, and to entitle to two portions [of the slaughtered camel] if successful, and to subject to the payment for two portions if unsuccessful. (M.) — — And تَوْءَمَاتٌ, (assumed tropical:) A kind of women's vehicles [borne by camels], (T, K,) like the مَشَاجِر, (T, TA,) erroneously said in the copies of the K to be like the مَشَاجِب, (TA,) having no coverings, or canopies: the sing. is تَوْءَمَةٌ. (T, K.) تَوْءَمِيَّةٌ: see تُؤَامِيَّةٌ. مُتْئِمٌ Twinning, or bringing forth two at one birth; (S, M, Msb, K;) applied to a mother, (K,) or a woman, (S, M, Msb,) and to any pregnant animal; (M;) without ة. (Msb.) مِتْآمٌ Accustomed to twin, or bring forth two at one birth; (S, M, K;) applied to a mother, (K,) or a woman, (S, M,) and to any pregnant animal: (M:) pl. مَتَائِيمُ. (Har p. 613.) — — Hence, (Har ubi suprà,) ثَوْبٌ مِتْآمٌ, (S, Har,) or ↓ مُتَآءَمٌ, (TA, PS,) [both app. correct,] (assumed tropical:) A piece of cloth woven of threads two and two together in its warp and its woof. (S, Har, TA.) — — Hence, also, أَبْيَاتٌ مَتَائِيمُ (tropical:) Verses consisting of words in pairs whereof each member

resembles the other in writing. (Har ubi suprà.) [See also مُتَوْءَمٌ.] مُتَاءَمٌ: see مِتْآمٌ. فَرَسٌ مُتَائِمٌ (assumed tropical:) A horse fetching, or that fetches, run after run. (S, M.) تَجْنِيسٌ مُتَوْءَمٌ (assumed tropical:) The using two words resembling each other in writing but not in expression; as in the saying, غَرَّكَ عِزُّكَ فَصَارَ قُصَارُ ذٰلِكَ ذُلَّكَ فَاخْشَ فَاحِشَ فِعْلِكَ فَعَلَّكَ تُهْدَا بِهٰذَا [Thy might, or elevated rank, hath deceived thee, and the end of that has become thine ignominy: fear then thine exorbitant deed, and may-be thou wilt be made to follow a right course by this]. (Har p. 269.) تب 1 تَبَّ, aor. ـِ, inf. n. تَبٌّ, and perhaps ↓ تَبَبٌ and ↓ تَبَابٌ and ↓ تَبِيبٌ, He, or it, suffered loss, or diminution; or became lost: and perished, or died: as also ↓ تبّب, inf. n. تَتْبِيبٌ: and app. تُبَّ also.] تَبٌّ (M, A, K) and ↓ تَتْبِيبٌ (M, K) [as inf. ns.] signify The suffering loss, or diminution; or being lost: and perishing, or dying: or [used as substs.] loss, or diminution; or the state of being lost: and perdition, or death: (M, * A, K: *) and so ↓ تَبَابٌ, (T, S, A, Msb, K,) [said to be] a subst. from تَبَّبَهُ, with teshdeed, (Msb,) and ↓ تَبَبٌ and ↓ تَبِيبٌ: (K:) or the last three signify [simply] perdition, or death: (M:) and ↓ تَتْبِيبٌ is explained as signifying loss, or diminution, that brings, or leads, to perdition or death; (IAth, TA;) and so ↓ تَبَابٌ; (Bd in cxi. 1;) and the causing to perish. (T, TA.) Hence you say, ↓ تَبًّا تَبَابًا [meaning, in an emphatic manner, May he suffer loss, or be lost, or perish]. (S.) And تَبًّا لَهُ May God decree to him loss, or perdition; or cause loss, or perdition, to cleave to him: (S, M, * Msb, * K: *) تَبًّا being in the accus. case as an inf. n. governed by a verb understood. (S.) And ↓ تَبًّا تَبِيبًا, [in the CK تَتْبِيبًا,] meaning the same in an intensive, or emphatic, manner: (M, K:) and ↓ تَبًّا تَبَابًا. (TA.) And تَبَّتْ يَدَاهُ, (T, S, M, K,) and تَبَّتْ يَدُهُ, aor. ـِ, (Msb,) inf. n. تَبٌّ and ↓ تَبَابٌ, but IDrd says that the former of these seems to be the inf. n., and the latter the simple subst., (M,) May his arms, or hands, and his arm, or hand, suffer loss, or be lost, or perish: (T, M, Msb, K, and Bd in cxi. 1:) or (tropical:) may he himself suffer loss, &c., (Msb, * and Bd ubi suprà,) i. e., (tropical:) his whole person: (Jel in cxi. 1:) or (tropical:) his good in the present life and that in the life to come. (Bd ubi suprà.) — — [Hence,] تَبَّ (A, TA) and ↓ تَبْتَبَ (T, K) (tropical:) He became an old man: (T, A, K:) the loss of youth being likened to تَبَابٌ. (TA.) — تَبَّ, [aor., accord. to rule, تَبُّ ـُ,] He cut, or cut off, a thing. (K.) And تُبَّ It was cut, or cut off. (TA.) 2 تبّب, inf. n. تَتْبِيبٌ: see 1, in three places. — تبّبهُ, (inf. n. as above, S,) [He caused him to suffer loss, or to become lost: or] he destroyed him, or killed him. (S, K.) — — He said to him تَبًّا: (M, K: *) [i. e.] he imprecated loss, or perdition, or death, upon him. (A.) 4 اتبّ اللّٰهُ قُوَّتَهُ (tropical:) God weakened, or impaired, or may God weaken, or impair, his strength. (K, TA.) 10 استتبّ (tropical:) It (a road) became beaten, or trodden, and rendered even, or easy to walk or ride upon, or easy and direct. (A.) — — (tropical:) It (an affair) was, or became, rightly disposed or arranged; in a right state: (S, M, A, Msb:) or it followed a regular, or right, course; was in a right state; and clear, or plain: from مُسْتَتِبٌّ applied to a road, explained below: (T, TA:) or it became complete, and in a right state: lit. it demanded loss, or diminution, or destruction; because these sometimes follow completeness: (Har p. 35:) or the ب may be a substitute for م; the meaning being استتمّ. (TA.) R. Q. 1 تَبْتَبَ: see 1. تِبَّةٌ A difficult, or distressing, state or condition. (K.) تَبَبٌ: see 1, in several places. تَبَابٌ: see 1, in several places. تَبِيبٌ: see 1, in several places. تَتُوبٌ i. q. مَهْلَكَةٌ [A place of perdition, or destruction; or a desert; or a desert such as is termed مَفَازَة]. (K.) — [It is also said in the K to signify What the ribs infold: but I think it probable that this meaning has been assigned to it from its having been found erroneously written for تَبُوتٌ, a dial. var. of تَابُوتٌ.] تَابٌّ (tropical:) An old man; (AZ, T, M, A, K;) fem. with ة: (AZ, T, M, A:) and (assumed tropical:) weak: pl. أَتْبَابٌ: of the dial. of Hudheyl; and extr. [with respect to analogy]. (M.) You say, كُنْتُ شَابًّا فَصِرْتُ تَابًّا [I was a young man, and I have become an old man]. (A.) And أَشَابَّةٌ أَنْتِ أَمْ تَابَّةٌ [Art thou a young woman or an old woman?] (A.) — — Also, (T, K,) or تَابُ الظَّهْرِ, (T,) (assumed tropical:) An ass, and a camel, having galls, or sores, on his back: (T, K:) pl. as above. (K.) — — [See also بَاتٌّ.] مُسْتَتِبٌّ, applied to a road, (tropical:) Furrowed by passengers, so that it is manifest to him who travels along it; and to this is likened an affair that is clear, or plain, and in a right state. (T.) [See the verb, 10.] تبت تَبُوتٌ i. q. تَابُوتٌ; (K;) a dial. var. of the latter. (TA.) See both in art. توب. تبر 1 تَبِرَ, aor. تَبَرَ, (Lth, T, M, Msb, K,) inf. n. تَبَارٌ; (Lth, T, M;) and تَبَرَ, aor. تَبُرَ; (Msb;) He, or it, (a thing, Lth, T, M,) perished. (Lth, T, M, Msb, K.) — See also 2. 2 تبّرهُ, inf. n. تَتْبِيرٌ; (Zj, T, S, M, Msb, * K;) and ↓ تَبَرَهُ, aor. تَبِرَ, inf. n. تَبْرٌ; (K;) He broke it: (K:) or he broke it in pieces; (S, M;) and did away with it: (M:) or he crumbled it, or broke it into small pieces, with his fingers: (Zj, T:) and he destroyed it: (Zj, T, S, Msb, K:) He (God) destroyed him. (A.) تِبْرٌ [a coll. gen. n., of which the n. un. is with ة: Native gold, in the form of dust or of nuggets: this is the sense in which the word is generally used in the present day:] broken gold: (M:) it is not so called unless in the dust of its mine, or broken: (IJ, M:) or gold, and silver, before it is wrought: (Lth, T, IF, Msb:) or broken, or crumbled, particles of gold, and of silver, before they are wrought: when they are wrought, they are called ذَهَبٌ and فِضَّةٌ: (IAar, T, K:) or uncoined gold (S, Mgh, Msb) and silver: (Mgh:) when coined, it is called عَيْنٌ: (S, Msb:) [properly,] the term تبر should not be employed save as applied to gold; but some apply it to silver also: (S:) the تبر of silver, as well as of gold, is mentioned in a trad.: (TA:) or gold (M, K) universally: (M:) and silver: (K:) or what is extracted from the mine, (M, K,) of gold and silver and all جَوَاهِر [here meaning native ores] of the earth, (M,) before it is wrought (M, K) and used: (M:) or any جَوْهَر [or native ore] before it is used, of copper (Zj, T, Mgh, Msb) and brass (Zj, T, Mgh) or iron (Msb) &c.: (Zj, Mgh, Msb:) and any جوهر [or native ore] that is used, of copper and brass: (K:) the word is sometimes applied to other minerals than gold and silver, as copper and iron and lead, but generally to gold; and some say that its primary application is to gold, and that the other applications are later, or tropical: (TA:) also broken pieces of glass. (Zj, T, M, K.) تِبْرِيَةٌ a dial. var. of هِبْرِيَةٌ, (AO, S,) i. e. [Scurf on the head;] what is formed at the roots of the hair, like bran. (AO, S, K.) تَبَارٌ Destruction, or perdition: (Zj, T, S, M, &c.:) inf. n. of تَبِرَ. (Lth, T, M.) مُتَبَّرٌ Broken up [and] destroyed: so in [the saying in the Kur vii. 135,] هٰؤُلَاءِ مُتَبَّرٌ مَا هُمْ فِيهِ [As to these people, that wherein they are shall be broken up and destroyed]. (S.) — — رَأْىٌ مُتَبَّرٌ Counsel destroyed, or brought to nought. (TA, from a trad.) مَتْبُورٌ [Destroyed;] in a state of destruction: (IAar, T, K:) and defective, or deficient. (IAar, T.) تبع 1 تَبِعَهُ, (S, Mgh, Msb, K, &c.,) aor. تَبَعَ, inf. n. تَبَعٌ (S, Msb, K) and تَبَاعَةٌ, (S, K,) He followed; or went, or walked, behind, or after; (S, Mgh, Msb, K;) him, (Mgh, Msb, K,) or it; namely, a people, or company of men: (S:) or [in the CK " and "] he went with him, or it, when the latter had passed by him: (S, Mgh, Msb, K:) and ↓ اِتَّبَعَهُ signifies the same; (Lth, S, K *) and so does ↓ أَتْبَعَهُ: (Lth, Mgh, K:) or ↓ أَتْبَعْتُهُمْ signifies I overtook them, they having gone before me; (Fr, * A'Obeyd, S, Msb, * K;) as also تَبِعْتُهُمْ: (Fr, K:) Akh says that تَبِعْتُهُ and ↓ أَتْبَعْتُهُ signify the same: and hence the saying in the Kur [xxxvii. 10], فَأَتْبَعَهُ ↓ شِهَابٌ ثَاقِبٌ [and a shooting star piercing the darkness by its light overtaketh him]: (S:) and the saying in the same [vii. 174], ↓ فَأَتْبَعَهُ الشَّيْطَانُ and the devil overtook him: (TA:) and the saying in the same [xx. 81], فَأَتْبَعَهُمْ ↓ فِرْعَوْنُ بِجُنُودِهِ and Pharaoh overtook them with his troops: or almost did so: (Ibn-'Arafeh, K:) or this signifies made his troops to follow them; (TA;) the ب, accord. to some, being redundant: (Bd:) or ↓ أَتْبَعَهُ signifies he followed

his footsteps; and sought him, following him: (TA:) but ↓ اِتَّبَعَهُمْ signifies he went [after them, or followed them,] when they had passed by him; as also تَبِعَهُمْ, inf. n. تَبَعٌ: you say, مَا ↓ حَتَّى أَتْبَعْتُهُمْ زِلْتُ أَتَّبِعُهُمْ, i. e. [I ceased not to follow them] until I overtook them: (A'Obeyd:) Fr says that ↓ أَتْبَعَ is better than ↓ اِتَّبَعَ; for the latter signifies he went behind, or after, him, when the latter person was going along; but when you say, ↓ أَتْبَعْتُهُ, it is as though [you meant that] you followed his footsteps: (TA:) and ↓ فُلَانٌ فُلَانًا ↓ اِتَّبَعَ [as in the L and TA, but perhaps a mistake for ↓ أَتْبَعَ,] signifies also he followed him, desiring to do evil to him; like as Pharaoh followed Moses: (L, TA:) some say, تَبِعْتُ الشَّىْءَ, inf. n. تُبُوعٌ, meaning I went after the thing: and تَبِعَ الشَّىْءَ, inf. n. تَبَعٌ and تَبَاعٌ, (assumed tropical:) [he followed the thing] in respect of actions: (L, TA:) you say, تَبِعَ الإِمَامَ (assumed tropical:) he followed the Imám [by doing as he did]: (Msb:) [but in this last sense, more commonly,] one says, ↓ اِتَّبَعَهُ, meaning (assumed tropical:) he did like as he [another] did: (TA:) and اِتَّبَعَ ↓ القُرْآنَ (assumed tropical:) he followed the Kurán as his guide; did according to what is in it: (TA:) and you say also, عَلَى الأَمْرِ ↓ تَابَعَهُ; (Msb;) or على كَذَا, inf. n. مُتَابَعَةٌ and تِبَاعٌ; (S;) (assumed tropical:) [he followed him, or imitated him, in the affair;] (Msb;) he followed him, or imitated him, in doing such a thing: (PS:) [but this last phrase has another meaning: see 3.] In the saying, لَا يُتْبَعُ بِنَارٍ إِلَى القَبْرِ, [in which the verb may be pass. of تَبِعَ or of ↓ أَتْبَعَ,] or, accord. to one relation, ↓ لَا يُتَّبَعُ, each in the pass. form, [Fire shall not be made to follow to the grave, though it may be rendered one shall not follow with fire to the grave, it is said that] the ب is to render the verb transitive. (Mgh.) — — تَبِعْتُ الرَّجُلَ بِحَقِّى; and بِهِ ↓ تَابَعْتُهُ, inf. n. مُتَابَعَةٌ [and probably تبَاعٌ also]; and به ↓ اِتَّبَعْتُهُ; I prosecuted, or sued, the man for my right, or due. (TA.) The saying in the Kur [ii. 173], ↓ فَاتِّبَاعٌ بِالْمَعْرُوفِ means [Then] prosecution for the bloodwit [shall be made with lenity]. (TA.) — — تَبِعَ, of which the aor., يَتْبَعُ, occurs in a trad., [see 4,] (Mgh, TA,) pronounced by the relaters of trads. with teshdeed, [↓ يَتَّبِع,] (TA,) also signifies (assumed tropical:) He accepted a reference from his debtor to another for the payment of what was owed to him. (Mgh, TA. *) 2 تَبَّعَ اللّٰهُ لِفُلَانٍ, inf. n. تَتْبِيعٌ, May God make a thing to be followed by another thing to such a one, is said in relation to good and to evil; like سَبَّعَ لَهُ. (TA in art. سبع.) — See also 5. 3 تِبَاعٌ [and مُتَابَعَةٌ, the inf. ns. of تَابَعَ,] i. q. وِلَآءٌ [The making a consecution, or succession, of one to the other, بَيْنَ أَمْرَيْنِ between two things, or affairs: and the making consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like: see 6]. (S, K.) It is said in a trad., تَابِعُوا بَيْنَ الحَجِّ والعُمْرَةِ [Make ye a consecution between the حجّ and the عمرة; meaning make ye the performance of the حجّ and that of the عمرة to be consecutive]; (TA;) i. e. when ye perform the حجّ, then perform ye the عمرة; and when ye perform the عمرة, then perform ye the حجّ: or when ye perform either of these, then perform ye after it the other, without any length of time [intervening]: but the former [meaning] is the more obvious. (Marginal note in a copy of the Jámi'-es-Sagheer of Es-Suyootee.) And you say, تَابِعْ بَيْنَنَا وَبَيْنَهُمْ عَلَى الخَيْرَاتِ (assumed tropical:) Make thou us to be followers, or imitators, of them in excellencies. (TA.) And تابع الأَغَانِىَّ [He sang songs consecutively, successively, or uninterruptedly]. (S and K in art. جر.) And تابع إِسْقَاطَهُ [He made it to fall, fall down, drop, drop down, or tumble down, in consecutive portions or quantities]. (M and K in art. سقط: in the CK اَسْقاطَهُ.) And تابع الفَرَسُ الجَرْىَ (assumed tropical:) [The horse prosecuted, or continued, the course, or running, uninterruptedly]. (K voce هَلَبَ; &c.) And هُوَ يَتَابِعُ الحَدِيثَ (tropical:) He carries on the narrative, or discourse, by consecutive progressions, or uninterruptedly: or, as Z says, pursues it, or carries it on, well. (TA.) [See also a similar phrase in what here follows.] — — تابع القَوْسَ He pared, or trimmed, the bow well, giving to each part thereof what was its due. (K, TA.) Skr says that the phrase تُوبِعَ بَرْيُهَا, used by Aboo-Kebeer El-Hudhalee in describing a bow, means The paring, or trimming, of which has been executed with uniformity, part after part. (TA.) — — Hence, (TA,) the saying of Abu-l-Wákid ElLeythee, (S, TA,) in a trad., (S,) تَابَعْنَا الأَعْمَالَ فَلَمْ نَجِدْ شَيْئًا أَبْلَغَ فِى طَلَبِ الآخِرَةِ مِنَ الزُّهْدِ فِى الدُّنْيَا (S, TA) (assumed tropical:) We have practised works with diligence, and acquired a sound knowledge of them, [and we have not found anything more efficacious in the pursuit of the blessings of the world to come than abstinence in respect of the enjoyments of the present world.] (S, * TA.) You say also, تابع عَمَلَهُ, meaning (assumed tropical:) He made his work sound, or free from defect: (Kr, S:) and in like manner, كَلَامَهُ his language, or speech. (Kr.) — — [Hence also,] تابع المَرْعَى الإِبِلَ (tropical:) The pasture fattened the camels well and thoroughly. (K, TA.) — — تابعهُ عَلَى الأَمْرِ (assumed tropical:) He aided, assisted, or helped, him to do the thing, or affair. (TA.) — — See also 1, where another meaning of the same phrase is mentioned, in the latter half of the paragraph. — — تَابَعْتُهُ بِحَقِّى: see 1, near the end of the paragraph. 4 اتبعهُ: see 1, from the beginning nearly to the end. — Also He made him to follow; or to overtake: (S, K:) he made him to be a follower: (Mgh, Msb:) or he urged him, or induced him, to be a follower. (Mgh.) You say, [making the verb doubly trans.,] أَتْبَعْتُهُمْ غَيْرِى [I made them to follow, or overtake, another, not myself]. (K.) And أَتْبَعْتُهُ الشَّىْءَ فَتَبِعَهُ [I made him to follow, or overtake, the thing, and he followed it, or overtook it]. (S.) And أَتْبَعْتُ زَيْدًا عَمْرًا I made Zeyd to be a follower of 'Amr: (Mgh, Msb:) or I urged, or induced, Zeyd to be a follower of 'Amr. (Mgh.) And أَتْبَعَهُ نَفْسَهُ مُتَحَسِّرًا عَلَى مَا فَاتَ (assumed tropical:) [He made his mind, or desire, to follow after it, regretting what had passed away]. (TA in art. عجز.) [See also 10.] It is said in a prov., (TA,) أَتْبِعِ الفَرَسَ لِجَامَهَا [Make thou its bit and bridle to follow the horse]: or النَّاقَةَ زِمَامَهَا [her nose-rein, the she-camel]: or الدَّلْوَ رِشَآءَهَا [its rope, the bucket]: used in bidding to complete a favour, or benefaction: (K, TA:) A'Obeyd says, I think the meaning of the first prov. to be, Thou hast liberally given the horse, and the bit and bridle are a smaller matter; therefore satisfy thou completely the want, seeing that the horse is not without need of the bit and bridle. (TA.) — — Hence the trad., مَنْ أُتْبِعَ عَلَى مَلِيْءٍ فَلْيَتْبَعْ (tropical:) Whoso is referred, for the payment of what is owed to him, to a solvent man, let him accept the reference: (Mgh, TA: *) [see also 1, last meaning:] the verb being made trans. by means of على because it conveys the meaning of إِحَالَةٌ. (Mgh.) You say [also], أُتْبِعَ فُلَانٌ بِفُلَانٍ (tropical:) Such a one was referred, for the payment of what was owed to him, to such a one. (S, TA.) And أَتْبَعَهُ عَلَيْهِ (tropical:) He referred him, for the payment of what was owed to him, to him. (TA.) — — [See also اِتِّبَاعٌ, below.] 5 تتبّعهُ, inf. n. تَتَبُّعٌ, (Lth, S, Msb, * K,) for which ↓ اِتِّبَاعٌ is used by El-Kutámee, tropically, (S,) or, accord. to Sb, because the same in meaning; (TA;) and ↓ تبعّه, inf. n. تَتْبِيعٌ; (S, K; *) He pursued it; investigated it; examined it; hunted after it; prosecuted a search after it; made successive, or repeated, endeavours to attain it, to reach it, or to obtain it; or sought it, sought for it, or sought after it, successively, time after time, or repeatedly, or in a leisurely manner, by degrees, gradually, step by step, bit by bit, or one thing after another, (Lth, S, * Msb, K, * TA,) following after it. (S.) Hence the saying of Zeyd Ibn-Thábit, respecting the collecting of the Kur-án, فَعَلِقْتُ أَتَتَبَّعُهُ مِنَ اللِّخَافِ وَالعُسُبِ [And I set myself to

seeking to collect it successively, &c., from the thin white stones and the leafless palm-branches upon which it was written]. (TA.) And تتبّع البِلَادَ يَخْرُجُ مِنْ أَرْضٍ إِلَى أَرْضٍ [He investigated the countries, going forth from land to land]. (S and K in art. قرى.) And فُلَانٌ يَتَتَبَّعُ أَثَرَ فُلَانٍ [Such a one pursues, &c., the track of such a one]. (TA.) And يَتَتَبَّعُ مَسَاوِىَ فُلَانٍ [He seeks successively, &c., to discover the vices, faults, or evil qualities or actions, of such a one]. (TA.) And يَتَتَبَّعُ مَدَاقَّ الأُمُورِ وَنَحْوَ ذٰلِكَ [He pursues small, or little, affairs; and the like thereof: or he seeks successively, &c., to obtain a knowledge of the subtilties, niceties, abstrusities, or obscuri- ties, of things, or affairs; and the like thereof]. (TA.) And تتبّع الحَبْلَ [He took successive holds of the rope]: said of a man descending from a part of a mountain such as is termed شِيق, by means of a rope tied to that part, to a place in which honey was deposited. (TA in art. شيق.) 6 تتابع It was, or became, consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like; syn. تَوَالَى. (K.) You say, تتابع سُقُوطُهُ [Its falling, falling down, dropping, dropping down, or tumbling down, was, or became, consecutive, &c.; i. e. it fell, fell down, &c., in consecutive portions or quantities]. (M and K in art. سقط.) And تتابع القَوْمُ The people, or company of men, followed one another. (Msb.) And تَتَابَعَتِ الأَشْيَآءُ, and الأَمْطَارُ, and الأُمُورُ, The things, and the rains, and the events, came one after another, each following near upon another. (Lth.) And it is said in a trad., تَتَابَعَتْ عَلَى قُرَيْشٍ سِنُو جَدْبٍ [Years of dearth, drought, or sterility, came consecutively upon Kureysh]. (TA.) — — تتابع الفَرَسُ (tropical:) The horse ran evenly, not raising one of his limbs [above its fellow]. (TA.) — — تتابعت الإِبِلُ (tropical:) The camels became fat and goodly. (TA.) 8 إِتَّبَعَ see 1, throughout: and see also 5. 10 استتبعهُ He desired, or demanded, of him that he should follow him: (TA:) or he made him to follow him. (L.) [See also 4.] تِبْعٌ A follower of women: (Lh, * Az:) or a passionate lover, and follower, of a woman, (K,) whithersoever she goes: (TA:) and with ة, of a man: (Lh:) and ↓ تُبَّعٌ a sedulous seeker of women. (K.) [See تَابِعٌ.] You say also, هُوَ تِبْعُ ضِلَّةٍ, meaning He is a follower of women: and تِبْعُ ضِلَّةٍ one in whom is no good, and with whom is no good: or, accord. to Th, you only say تِبْعُ ضِلَّةٍ. (TA.) — — هٰذَا تِبْعُ هٰذَا This is what follows this. (M in art. تلو.) — — See also تَبِيعٌ, in two places. تَبَعٌ: see تَابِعٌ, in six places. رَجُلٌ تُبَعٌ لِلْكَلَامِ A man who makes his speech consecutive, one part to another. (Yoo, K. *) بَقَرَةٌ تَبْعَى A cow desiring [and therefore following] the bull. (Ibn-'Abbád, K.) تَبِعَةٌ and ↓ تِبَاعَةٌ signify the same; (T, S, O, L, K;) [The consequence of an action: and] a claim which one seeks to obtain for an injury, or injurious treatment, and the like: (T, O, L, K; and so the Msb in explanation of the former word:) the former is also explained as signifying a right, or due, annexed to property, claimed from the possessor of the property: (L:) pl. [of the former] تَبِعَاتٌ and [of the latter] تِبَاعَاتٌ. (TA.) A poet says, أَكَلَتْ حَنِيفَةُ رَبَّهَا زَمَنَ التَّقَحُّمِ وَالمَجَاعَهْ ↓ لَمْ يَحْذَرُوا مِنْ رَبِّهِمْ سُوْءَ العَوَاقِبِ وَالتِّبَاعَهْ [Haneefeh ate their lord, in the time of experiencing dearth, or drought, or sterility, and hunger: they did not fear, from their lord, the evil of the results, and the consequence of their action]: for they had taken to themselves a god consisting of حَيْس, [i. e. dates mixed with clarified butter and the preparation of milk called أَقِط, kneaded together,] and worshipped it for some time; then famine befell them, and they ate it. (S.) And one says, مَا عَلَيْهِ مِنَ اللّٰهِ فِى هٰذَا تَبِعَةٌ, and ↓ تِبَاعَةٌ, There is not, against him, on the part of God, in this, any claim on account of wrong-doing. (TA.) تَبِيعٌ [One who is prosecuted, or sued, for a right, or due; of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, from تَبِعْتُهُ بِحَقِّى;] one who owes property to another, (S, K, TA,) and whom the latter prosecutes, or sues, for it. (TA.) — The young one of a cow in the first year; (S, Msb, K;) so says Aboo-Fak'as El-Asadee: (TA:) or that is a year old; (Az, Mgh, TA;) not so called until he has completed the year; erroneously said by Lth to signify a calf ripening to his perfect state: (Az, TA:) thus called because he yet follows his mother; (Mgh, Msb;) the word in this sense being of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (Msb:) and ↓ تِبْعٌ signifies the same: (TA:) fem. of the former with ة: (S, Msb, K:) pl. تِبَاعٌ and تَبَائِعُ; (AA, S, O, K;) both pls. of تَبِيعٌ; (AA, S, O;) or the former is pl. of تَبِيعَةٌ; (Msb;) and the pl. of تَبِيعٌ is أَتْبِعَةٌ [a pl. of pauc.]; (L, Msb;) and أَتَابِعُ and أَتَابِيعُ, the latter of which is extr., are pls. of أَتْبِعَةٌ: (L:) the pl. of ↓ تِبْعٌ in the abovementioned sense is أَتْبَاعٌ. (TA.) Accord. to EshShaabee, (IF,) One whose horns and ears are equal [in length]: (IF, K:) but this is a judicial explanation; not deduced from the rules of lexicology. (IF.) — — I. q. ↓ تَابِعٌ [as signifying One who prosecutes, or sues, for a right, or due; and particularly for blood-revenge]. (S, K.) Hence the saying in the Kur [xvii. 71], ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا Then ye shall not find for you any to prosecute for blood-revenge, nor any to sue, against us therein: (Fr. S, K:) or ye shall not find for you any to sue us for the disallowing of what hath befallen you, nor for our averting it from you: (Zj:) [or any aider against us; for] تَبِيعٌ also signifies an aider; and especially against an enemy. (Lth, K.) — — See also تَابِعٌ, latter half. تِبَاعَةٌ: see تَبِعَةٌ, in three places. تُبَّعٌ An appellation of each of the Kings of El-Yemen (S, K) who possessed Himyer and Hadramowt, (K, TA,) and, as some add, Sebà; (TA;) but not otherwise; (K, TA;) and the like of this is said in the 'Eyn: (TA:) so called because they followed one another; whenever one died, another took his place, following him in his course of acting: (TA:) pl. تَبَابِعَةٌ, (S, K,) with ة added as having the meaning of a rel. n.; [as though it were pl. of تُبَّعِىٌّ, like as حَنَابِلَةٌ is pl. of حَنْبَلِىٌّ;] erroneously written in some of the copies of the K تتابعة: (TA:) the تبابعة of Himyer were like the أَكَاسِرَة of the Persians and the قَيَاصِرَة of the Romans. (Lth.) In the Kur xliv. 36, it is said in a trad. to mean a particular king, who was a believer, and whose people were unbelievers. (Zj.) — — And hence, (TA,) A species of the يَعَاسِيب [or kings of the bees], (K,) the greatest and most beautiful thereof, whom the other bees follow: (TA:) pl. تَبَابِيعُ; (K;) in the L, تَتَابِعُ [which is probably a mistranscription for تَبَابِعُ]. (TA.) — — A species of طَيْر [which means any flying things, as well as birds; and may therefore, perhaps, be meant to indicate what next precedes]. (S.) — — The shade, or shadow; (S, K;) because it follows the sun; as also ↓ تُبُّعٌ. (K.) A poet says, (S,) namely, Soadà El-Juhaneeyeh, (TA,) or Selmà El-Juhaneeyeh, (marginal note in a copy of the S,) bewailing her brother, As'ad, يَرِدُ المِيَاهَ حَضِيرَةً وَنَفِيضَةً وِرْدَ القَطَاةِ إِذَا اسْمَأَلَّ التُّبَّعُ (S) [He comes to the waters when people are dwelling, or staying, there, (but see حَضِيرَةٌ,) and when no one is there, as the bird called katáh comes to water] when the shade has become contracted at mid-day: or, accord. to Aboo-Leylà, the meaning is, the shade of night; i. e., this man comes to the waters in the last part of the night, before any one: though it means also the shade of day-time: (TA:) or, accord. to Aboo-Sa'eed Ed- Dareer, the meaning here is [the star, or asterism, called] الدَّبَرَان; and this is very probably correct; for the bird above mentioned comes to the waters by night, and seldom by day; and hence the saying, أَدَلُّ مِنْ قَطَاةٍ. (Az, TA.) See تَابِعٌ. — — See also تِبْعٌ. — — مَا أَدْرِى أَىُّ تُبَّعٍ هُوَ I know not who of men he is. (Ibn-'Abbád, K.) — — تُبَّعٌ is also a pl. of تَابِعٌ [q. v.]. (TA.) تُبُّعٌ: see تُبَّعٌ. ذُوْعُ الشَّمْسِ A certain wind, (K, TA,) also called النُّكَيْبَآءُ, (TA,) which blows (K, TA) in the early morning, (TA,) with the rising of the sun, (K, TA,) from the direction of the wind called الصَّبَا, unaccompanied by rising clouds, (TA,) and veers round through the various places whence winds blow until it returns to the place from which blows the wind called الصبا, (K, TA,) whence it commenced in the early morning: (TA:) the Arabs dislike it. (Z, TA.) تَابِعٌ Following;

a follower: (TA:) and ↓ تَبَعٌ also signifies the same as تَابِعٌ; (K;) a thing that follows in the track of a thing; (Lth, Az;) or that is at the kinder, or latter, part of anything; (TA;) but is used alike as sing. and pl.: (S, Msb, K:) the pl. of تَابِعٌ is تُبَّعٌ and تُبَّاعٌ (TA) [and, applied to rational beings, تَابِعُونَ]: and the pl. of ↓ تَبَعٌ is أَتْبَاعٌ; (S, K;) or this may be used as a pl. of تَبَعٌ; (Msb;) or it is pl. of تَابِعٌ, like as خَدَمٌ is pl. of خَادِمٌ, (Kr, Mgh,) and طَلَبٌ of طَالِبٌ, &c.; (K;) or, correctly speaking, it is a quasi-pl. n. (Sb, TA.) You say, ↓ المُصَلِّى تَبَعٌ لِإِمَامِهِ [The person praying is a follower of his Imám]: and النَّاسُ تَبَعٌ لَهُ [The people are followers of him]. (Msb.) And it is said in the Kur [xiv. 24, and xl. 50], ↓ إِنَّا كُنَّا لَكُمْ تَبَعًا [Verily we were followers of you]: (S, TA:) in which the last word may be a quasi-pl. n. of تَابِعٌ; or it may be an inf. n., meaning ذَوِى تَبَعٍ. (TA.) ↓ تَبَعٌ is applied as an epithet to the legs of a beast: (Lth, T:) and is also used as [an epithet in which the quality of a subst. is predominant,] signifying The legs of a beast. (K.) — — A jinnee, or genie, that accompanies a woman and follows her whithersoever she goes, (K, TA,) loving her: (TA:) and تَابِعَةٌ a jinneeyeh, or female genie, that does the same to a man: (S, * K, TA:) or the ة is added in the latter to give intensiveness to the signification, or to denote evilness of nature, or to convey the meaning of دَاهِيَةٌ, q. v.: the pl. is تَوَابِعُ: and this means female associates. (TA.) — — A servant; as also ↓ تَبِيعٌ. (TA.) أَوِ التَّابِعِينَ غَيْرِ أُولِى الإِرْبَةِ, in the Kur [xxiv. 31], accord. to Th, means Or the servants of the husband, such as the old man who is perishing by reason of age, and the aged woman. (TA.) — — See also تَبِيعٌ. — — [Also One next in the order of time after the صَحَابَة; like ↓ تَابِعِىٌّ. — — And in grammar, An appositive.] — — تَابِعُ النَّجْمِ [The follower of the asterism; i. e., of the Pleiades;] a name of الدَّبَرَان [the Hyades; or the five chief stars thereof; or the brightest star among them, a of Taurus]: this name being given to it as ominous of good; (K;) or as ominous of evil: (O:) or so called because it follows the Pleiades: (T:) also called التَّابِعُ, (T in art. دبر, Sh, IB, and others,) and ↓ تُوَيْبِعٌ, (K,) which is the dim., (TA,) or التُّوَيْبِعُ, (T in art. دبر,) and ↓ تُبَّعٌ, (K,) or التُّبَّعُ [q. v.], (Aboo-Sa'eed Ed-Dareer, T,) and ↓ التَّبَعُ, (IB, Z,) and التَّالِى, and الحَادِى, (IB,) or حادى النُّجُومِ, (S in art. جدح ,) or حادى النَّجْمِ . (Kzw and others.) [See also المِجْدَحُ.] تَابِعِىٌّ: see تَابِعٌ. تُوَيْبِعٌ: see تَابِعٌ, last sentence. إِتْبَاعٌ in language is when one says the like of حَسَنٌ بَسَنٌ (S, K) and قَبِيحٌ شَقِيحٌ: (S:) The putting, after a word, an imitative sequent, i. e. another word similar to the former in measure or in its رَوِىّ, by way of pleonasm, or for fulness of expression, and for corroboration; (Mz 28th نوع, and Kull p. 11;) the latter word being one not used alone, and having no meaning by itself, as in حَسَنٌ بَسَنٌ; or being one which has a meaning of its own, as in هَنِيْئًا مَرِيْئًا . (Kull ubi suprà.) — — [Also The latter of such two words; i. e. an imitative sequent. — — And used in the former sense, as an inf. n., it denotes various other kinds of assimilation, i. e., of one word to another preceding or following it, and of one vowel to another preceding or following it in the same word.] مُتْبِعٌ She who has with her children, or young ones: (Lh:) or a ewe, or she-goat, and a cow, and a girl, having her offspring following her: (K:) or a cow having a تَبِيع, q. v.: and IB mentions also مُتْبِعَةٌ as signifying the same: and a female servant followed by her offspring whither she comes and goes. (TA.) مَتْبُوعٌ [pass. part. n. of 1. — — In grammar, The antecedent of a تَابِع, i. e., of an appositive.] مُتَابَعٌ (assumed tropical:) Anything made, or executed, soundly, thoroughly, well, or so as to be free from defect. (K, * TA.) مُتَتَابِعٌ Consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like. (TA.) You say لُؤْلُؤٌ مُتَتَابِعٌ Pearls following one another, or doing so in uninterrupted order. (TA.) And صِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ The fasting of two consecutive months. (TA.) — — غُصْنٌ مُتَتَابِعٌ (tropical:) An even, or a uniform, branch, in which are no knots. (K, * TA.) And فَرَسٌ مُتَتَابِعُ الخَلْقِ (tropical:) A horse symmetrical in make, (A, K,) justly proportioned in his limbs or parts. (A, TA.) And رَجُلٌ مُتَتَابِعُ العِلْمِ (tropical:) A man whose knowledge is uniform, consistent, without incongruity. (K, * TA.) تبل

1 تَبَلَهُ, (Lth, T, M,) aor. تَبِلَ, (M,) inf. n. تَبْلٌ, (Lth, T, M,) He pursued him with enmity, or hostility: (Lth, T:) or he bore enmity, or was hostile, to him. (M.) — — تَبَلَهُمُ الدَّهْرُ, (S, M, K,) inf. n. تَبْلٌ, (M,) (tropical:) Time, or fortune, smote them with its vicissitudes, (M, K,) and (K) destroyed them; (S, K;) as also ↓ أَتْبَلَهُمْ. (S, TA.) — — تَبَلَهُ الحُبُّ, (S, M,) or الهَوَى, (T,) aor. تَبِلَ, (M,) inf. n. تَبْلٌ; (T, K;) and ↓ اتبلهُ, (S, M,) inf. n. إِتْبَالٌ; (K, TA;) Love made him sick, or ill; (T, S, M, K; [in the CK, والاَسْقَامُ كالاَتْبَالِ is erroneously put for والإِسْقَامُ كالإِتْبَالِ;]) and caused him to be in a bad, or unsound, state: (S:) or, as some say, تَبَلَهُ signifies, (M,) or signifies also, (K,) it took away his reason, (M, K,) and bewildered him. (TA.) — — You say also, of a woman, تَبَلَتْ فُؤَادَ الرَّجُلِ, (M, K,) inf. n. as above, as though meaning, (M,) She smote the man's heart with ↓ تَبْل [app. meaning love-sickness]. (M, K.) — See also Q. Q. 1. 2 تَبَّلَ and 3: see Q. Q. 1. 4 اتبلهُ, inf. n. إِتْبَالٌ, He made him a victim of blood-revenge, or retaliation of murder or homicide. (S: the meaning is indicated there, but not expressed.) — — See also 1, in two places. Q. Q. 1 تَوْبَلَ القِدْرَ, (A 'Obeyd, T, S, M, Msb, K,) and تَأْبَلَهَا, with hemz, (IJ, M,) or ↓ تَابَلَهَا, [without ء,] (K,) mentioned by Ibn-Abbád in the Moheet, (TA,) and ↓ تَبَّلَهَا, (T, M, K,) said by Lth to be allowable, (T,) and ↓ تَبَلَهَا, (K,) He seasoned [the contents of] the cooking-pot with تَابَل; (Msb;) he put تَابَل into the cooking-pot; (K;) i. q. قَزَّحَهَا and فَحَّاهَا: (A 'Obeyd, T:) from تَابَلٌ. (S, M. *) — — [Hence,] تَوْبَلَ كَلَامَهُ (tropical:) He seasoned [meaning he embellished] his speech, or language; syn. قَزَّحَهُ (TA) and بَزَّرَهُ. (A in art. بزر.) تَبْلٌ [originally inf. n. of 1, q. v. — —] Enmity, or hostility, (Lth, T, M, K, TA,) in the heart, (TA,) with which one is pursued: (Lth, T:) pl. تُبُولٌ (Lth, T, M, K) and ↓ تَبَابِيلُ, which latter is extr. (K.) You say, لِى عِنْدَهُ تَبْلٌ [He has enmity, or hostility, towards me, with which he pursues me]. (T.) — — I. q. تِرَةٌ (S) and ذَحْلٌ (S, M, K) [by the former of which may be intended the meaning explained above, or, as appears to be meant by the latter, blood-revenge; or retaliation of murder or homicide; or prosecution for blood; or a desire of, or seeking for, retaliation of a crime or of enmity]: pl. تُبُولٌ. (S.) التَّبْلُ as meaning الذَّحْلُ is likened by Yezeed Ibn-El-Hakam Eth-Thakafee to a debt which one should be paid. (Ham p. 530.) And one says, أُصِيبَ بِتَبْلٍ [He was made a victim of blood-revenge, or retaliation of murder or homicide: or, perhaps, of enmity, or hostility]. (S.) And بَيْنَهُمْ تُبُولٌ [Between them are blood-revenges, &c.]. (TA.) — — Love-sickness. (Kull p. 167. [See حُبٌّ.]) See 1. دَهْرٌ تَبِلَ, (M,) or ↓ تَابِلٌ, (TA,) (tropical:) Time, or fortune, that smites people with its vicissitudes, (M, TA,) and destroys them. (TA.) And ↓ دَهْرٌ مُتْبِلٌ خَبِلٌ, occurring in a poem of El-Aashà, (assumed tropical:) Time, or fortune, that destroys, or carries off, family and children. (S.) تَبِيلٌ: see مَتْبُولٌ. تَبَابِيلُ: see تَبْلٌ. تَبَّالٌ A possessor [or seller] of تَوَابِل pl. of تَابَلٌ. (K.) تَابَلٌ, (A 'Obeyd, T, S, M, Msb, K,) also pronounced تَأْبَلٌ, with ء, (IJ, M,) and ↓ تَابِلٌ, (S, Msb, K,) and ↓ تَوْبَلٌ, (IAar, T, K,) Seeds (أَبْزَارٌ Msb and K) that are used in cooking, for seasoning food; (T, S, * M, Msb, K;) i. q. فَحًا; (T, M;) such as cumin-seeds and coriander-seeds: (TA voce قِزْحٌ:) said to be arabicized: Ibn-El-Jawá- leekee says that the vulgar distinguish between تابل and ابزار, [in the manner explained voce بِزْرٌ,] but the [classical] Arabs do not: (Msb:) pl. تَوَابِلُ. (T, S, Msb, K.) تَابِلٌ: see تَبِلٌ: — and see تَابَلٌ. تَوْبَلٌ: see تَابَلٌ. تُوبَالٌ [from the Persian تُوبَالْ or تُوپَالْ?]

What falls in consecutive portions, or particles, on the occasion of the hammering of copper and of iron: a مِثْقَال thereof, with hydromel, drunk, powerfully alleviates the [ejection of] phlegm. (K.) مُتْبِلٌ: see تَبِلٌ. مَتْبُولٌ A man rendered love-sick; (T;) as also ↓ تَبِيلٌ: (M:) and the former, a lover who is not granted that which he wants. (TA.) تبن 1 تَبَنَ, aor. تَبِنَ, (S, M, K,) inf. n. تَبْنٌ, (S,) He fed a beast with تِبْن [q. v.]. (S, M, K.) — — Also He sold [تِبْن, i. e.] straw. (KL.) — تَبِنَ, (T, S, M, K,) aor. تَبَنَ, (S, K,) inf. n. تَبَنٌ, (T, S,) or تَبْنٌ, (M, K,) and تَبَانَةٌ (T, S, * M, K) and تَبَانِيَةٌ, (M,) He was, or became, intelligent, sagacious, skilful, or knowing; syn. فَطِنَ, (K,) or صَارَ فَطِنًا; (S;) and nice, or minute, in inspection (S, K) into affairs: (S:) or تَبَانَةٌ signifies the being very intelligent or sagacious or skilful or knowing, and nice, or minute, in inspection; as also طَبَانَةٌ; accord. to AO and AA: (T:) these two words signify the same (T, S, M *) accord. to [most of] the leading authorities: (T:) and Yaakoob asserts that the ت is a substitute for ط: (M:) [or the reverse seems to be the case in the opinion of Az, who here remarks that there are many instances of the change of ت into ط:] or the former is in evil; and the latter, in good: (M:) or, accord. to Lth, طَبِنَ means in evil; and تَبِنَ, in good; so that he makes طبانة to be in deceiving, or beguiling, and suddenly, or unexpectedly, attacking or destroying: but En-Nadr says the contr.; and accord. to him, طَبَنٌ signifies the having knowledge of affairs, and intelligence, or sagacity, and science: (T:) and ↓ تبّن, inf. n. تَتْبِينٌ signifies the same as تَبِنَ: (K:) or he inspected nicely, or minutely: as in a trad. in which it is said, respecting a woman whose husband has died leaving her pregnant, يُنْفَقُ عَلَيْهَا مِنْ جَمِيعِ المَالِ حَتَّى تَبَنْتُمْ مَا تَبَنْتُمْ, meaning [She shall be expended upon from the whole of the property] until ye make a nice, or minute, inspection [into the circumstances of the case], and say otherwise, (T, S,) i. e., that she shall be expended upon from her own share: (T:) and so in another trad., in which it is said, إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالكَلِمَةِ يُتَبِّنُ فِيهَا يَهْوِى بِهَا فِى النَّارِ, (A 'Obeyd, T, M,) i. e. [Verily a man will say a saying] in which he will be nice, or minute [in expression, whereby he will fall into the fire of Hell]: (TA:) here A 'Obeyd thinks the meaning to be the making language obscure, or abstruse, and disputing in a matter of religion. (T.) You say also, تَبِنَ لَهُ (T, M, TA) He understood it; or knew it; or had knowledge, or was cognizant, of it; (TA;) i. q. طَبِنَ. (M.) 2 تبّن, inf. n. تَتْبِينٌ: see 1. — تَبَّنَهُ, inf. n. as before, He clad him with a تُبَّان. (TA.) 8 اِتَّبَنَ He clad himself with a تُبَّان. (K.) تَبْنٌ: see what next follows. تِبْنٌ (S, M, Msb, K, &c.) and ↓ تَبْنٌ (M, K) Straw; i. e. the stalks, or stems, (عَصِيف, M, K,) or the stalk, or stem, (سَاق, Msb,) of seed-produce, (M, Msb, K,) such as wheat and the like, (M, K,) [generally] after it has been trodden or thrashed [and cut]; (Msb;) wheat when it has been trodden or thrashed [and cut] by the feet of beasts or by repeatedly drawing over it the [machine called] مِدْوَس [q. v.]: (Mgh in art. دوس:) [a coll. gen. n.:] n. un. with ة [signifying a straw, or piece of straw]. (S, M.) You say أَقَلُّ مِنْ تِبْنَةٍ [Less than a straw, or piece of straw]. (TA.) — Also, the former, A great bowl: (S:) or a bowl that satisfies the thirst of twenty: (K:) or the greatest of bowls, that almost satisfies the thirst of twenty: (Ks, S, M:) next is the صَحْن, which is nearly equal thereto: then, the عُسّ, that satisfies the thirst of three and of four: then, the قَدَح, that satisfies the thirst of two men: then, the قَعْب, that satisfies the thirst of one man: then, the غُمَر: (Ks, S:) or a bowl of rude, or rough, make; not made neatly, or skilfully. (M.) — — [Hence, probably,] (assumed tropical:) A liberal, or bountiful, and noble, chief. (K.) — — And A wolf. (K.) تَبِنٌ Intelligent, sagacious, skilful, or knowing; and nice, or minute, in inspection (S, M, K) into affairs; (S;) as also طَبِنٌ: (M:) [or very intelligent, &c.: and accord. to some, in evil: or in good: see تَبِنَ.] — — And One who plays with his hand with everything. (K.) تَبَّانٌ A seller of تِبْن: (S, M, K:) thus, perfectly decl., if of the measure فَعَّال, from التِّبْنُ: but if of the measure فَعْلَان, from التَّبُّ [the act of cutting (for تِبْن is generally cut by the thrashingmachine)], it is [تَبَّانُ,] imperfectly decl. (S.) تُبَّانٌ Small سَرَاوِيل [or breeches], (S, Mgh, K,) without legs, [i. e. having only two holes through which to put the legs,] (TA in art. ثفر,) [made of linen, and of leather,] of the measure of a span, (S, Mgh,) such as to conceal the anterior and posterior pudenda (S, Mgh, K, TA) only; (TA;) worn by sailors (S, Mgh) [and by wrestlers]: or a thing like سراويل: (M, Msb:) or a thing like small سراويل: (T:) [it is an arabicized word, from the Persian تُنْبَانٌ:] the Arabs make it masc. (T, M, Msb) and fem.: (Msb:) pl. تَبَابِينُ. (T, Msb.) تَبَانَةٌ (TA) and ↓ مَتْبَنَةٌ (Mgh, Msb, TA) and ↓ مَتْبَنٌ (Mgh, Msb) The place, (TA,) or house, or the like, (Mgh, Msb,) of [or for] تِبْن. (Mgh, Msb, TA.) مَتْبَنٌ: see تَبَانَةٌ. مَتْبَنَةٌ: see تَبَانَةٌ. مَتْبُونٌ, applied to a horse such as is termed بِرْذَون, Of the colour of تِبْن [or straw]. (TA.) تبه تَابُوهٌ a dial. var. of تَابُوتٌ, of the dial. of the Ansár. (S and K in art. توب, q. v.) تبو تَابُوتٌ: see art. توب. Accord. to some, it belongs to the present art., and was originally تَابُوَةٌ. تتر التَّتَرُ [and التَّتَارُ and التَّاتَارُ] A certain people, or nation, (K,) [called by us the Tartars,] in the furthest countries of the East, in the mountains of طغماج, on the confines of China, (TA,) bordering upon the Turks, (K,) more than six months' journey from Má-waráä-n-nahr: so in the Murooj edh-Dhahab. (TA.) تَتْرَى and تَتْرًى: see art. وتر. تجر 1 تَجَرَ, (S, A, Msb, K,) aor. تَجُرَ, (S, Msb,) inf. n. تَجْرٌ (S, Msb, K) and تِجَارَةٌ, (S, A, K,) or the latter is a simple subst., (Msb,) or quasi-inf. n., (Mgh,) and مَتْجَرٌ; (A;) and ↓ اِتَّجَرَ, (S, A, Msb, K,) of the measure اِفْتَعَلَ; (S;) He practised traffic, merchandise, or commerce; trafficked; traded; dealt; sold and bought; (K;) employed property for the purpose of gain. (A.) You say, تَجَرَ تِجَارَةً رَابِحَةً [He practised a profitable, or lucrative, traffic]. (A.) And فُلَانٌ ↓ يَتَّجِرُ فِى البَرِّ وَ البَحْرِ [Such a one traffics on land and sea]. (A.) There can hardly, if at all, be found any other instance of ت immediately followed by ج except نتج and رتج: the ت in تُجَاهٌ is originally و. (Msb.) 3 تاجرهُ, (A,) inf. n. مُتَاجَرَةٌ, (A, KL,) He practised with him [and (as is implied in the A) he vied with him in practising] traffic, or selling and buying. (KL.) 8 اِتَّجَرَ: see 1, in two places. — See also 8 in art. وجر. تَجْرٌ: see تَاجِرٌ. التَّجْرُ: see تَاجِرٌ. تِجَارَةٌ a subst. from 1; (Msb;) or quasi-inf. n.; (Mgh;) [The practice of traffic, merchandise, or commerce; traffic; trade; selling and buying;] the trade of the تَاجِر, i. e., of him who sells and buys for gain; (Ksh in ii. 15;) the seeking of gain by selling and buying. (Bd ibid.) [See also 1.] — — Also Merchandise, meaning what is sold and bought, of goods, or commodities, or householdfurniture, and the like; a quasi-inf. n. used in the sense of a pass. part. n. (Mgh.) [Hence the saying,] عَلَيْكُمْ بِتِجَارَةِ الآخِرَةِ (tropical:) [Keep ye to the merchandise of the life to come]. (A.) تَاجِرٌ A merchant; one who practises traffic, merchandise, or commerce; a trafficker; a trader, or tradesman; a dealer; one who sells and buys; (K;) one who sells and buys for gain: (Ksh in ii. 15:) and a vintner, or seller of wine, (S, K,) was also called thus by the Arabs: (S:) accord. to IAth, this latter is said to be the primary signification: and hence the saying in a trad., إِنَّ التَّاجِرَ فَاجِرٌ [Verily the vintner is a transgressor]: (TA:) pl. تُجَّارٌ and تِجَارٌ and ↓ تَجْرٌ, (S, Msb, K,) [or rather this last is a quasi-pl. n.,] like as صَحْبٌ is of صَاحِبٌ, (S, Msb,) and تُجُرٌ, (K,) or this may be a pl. of تِجَارٌ. (ISd, TA.) ↓ التَّجُرُ, occurring in a verse of El-Akhtal, [for التَّاجِرُ,] is thought by ISd to be like طَهُرٌ [for طَاهِرٌ]. (TA.) — — [Hence,] (tropical:) A man skilful in an affair. (K, TA.) The Arabs say, إِنَّهُ لَتَاجِرٌ بِذٰلِكَ الأَمْرِ (tropical:) Verily he is skilful in that affair. (IAar, TA.) — — And (tropical:) A she-camel that is saleable, or easy of sale, or in much demand, in traffic, and in the market; (A 'Obeyd, S, K;) as also تَاجِرَةٌ: (K:) or the latter, a she-camel that is goodly, and saleable, or in much demand: (A:) or that is easy of sale when offered, by reason of her

excellence: (T:) or simply, that is easy of sale, or in much demand: (S:) as though, by reason of her beauty, or goodliness, and fatness, she sold herself: (Ksh in ii. 15:) contr. of كَاسِدَةٌ: (S, * TA:) the pl. of تاجرة is تَوَاجِرُ. (T, A.) You say also, عَلَيْكَ بِالسِّلَعِ التَّوَاجِرِ (tropical:) [Keep thou to the commodities] that are saleable, or in much demand. (A.) And هُوَ عَلَى أَكْرَمِ تَاجِرَةٍ (assumed tropical:) He is upon a most noble horse. (K.) أَرْضٌ مُتْجَرَةٌ [in the TA, مَتْجِرَةٌ, but this is wrong,] A land in which traffic, merchandise, or commerce, is practised; (S, L, K;) and to which people go for the purpose of practising the same: (K:) pl. مَتَاجِرُ. (TA.) Quasi تجه 1 تَجَهَ, aor. 1َ3َ2, (AZ, K, art. وجه,) inf. n. تَجْهٌ; (AZ, TA, in that art.;) or, as As says, تُجْهٌ, with damm; (TA in that art.;) i. q. تَوَجَّهَ and وَجَّهَ (K in that art.) and اِتَّجَهَ. (K in art. تجه.) See art. وجه. تُجَاهَ (S, Msb, K, in art. وجه) and تِجَاهَ (S, K, in that art.) and تَجَاهَ (K in that art.) i. q. وُجَاهَ, (S, Msb, K, in that art.,) which is seldom used; the و being generally changed into ت. (Msb, ibid.) تحت تَحْتَ is the contr. of فَوْقَ: (Msb, K:) and التَّحْتُ [signifying The location that is beneath, below, or under,] is opposed to الفَوْقُ, and is used in relation to that which is separate from another thing; الأَسْفَلُ being used in relation to that which is united with [or a part of] another thing. (Kull.) Sometimes, (K,) تَحْت is an adv. n., (Msb, K,) having a vague signification, its meaning not being clear unless it is prefixed to another word, as in the phrase هٰذَا تَحْتَ هٰذَا [This is beneath, below, or under, this]. (Msb.) And sometimes, it is a simple noun; (K;) in which case, [not having the article ال,] it is indecl., with dammeh for its termination, (K, and I'Ak p. 204,) provided that the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself; (I'Ak ubi suprà;) as in مِنْ تَحْتُ [Beneath, below, or under]; (K;) and in the saying, أَقَبٌ مِنْ تَحْتُ عَرِيضٌ مِنْ عَلُ [Lean beneath; broad above]: otherwise, it is decl.; (I'Ak ibid.;) as in تَجْرِي مِنْ تَحْتِهَا الأَنْهَارُ [Rivers running beneath them]; (Kur ii. 23, &c.;) i.e., beneath their trees, (Bd, Jel,) and their pavilions. (Jel.) [You say also, فُلَانٌ تَحْتَ أَمْرِ فُلَانٍ (assumed tropical:) Such a one is under the command, rule, or authority, of such a one. And فُلَانٌ تَحْتَهُ فُلَانَةُ (assumed tropical:) Such a one has as his wife such a woman: see an ex. in a verse cited voce إِذَا. The dim. is ↓ تُحَيْتَ: you say, مِنْ تُحَيْتِ هٰذَا, and هٰذَا تُحَيْتَ هٰذَا, This is a little beneath, below, or under, this.] — — التَّحْتُ is also the sing. of التُّحُوتُ, (IAth, TA,) which latter [in the CK erroneously written التُّحُتُ] signifies The low, base, vile, or ignoble, persons. (A, IAth, K.) It is said in a trad., لَا تَقُومُ السَّاعَةُ حَتَّى تَظْهَرَ التُّحُوتُ وَ تَهْلِكَ الوُعُولُ, i. e. [The hour of resurrection will not come until] the low, or ignoble, persons [shall prevail], and the noble persons [shall perish]: (A, IAth, TA:) or, as some say, until the treasures that are beneath the earth appear. (TA.) And in another trad. it is said that among the signs of the resurrection shall be this: أَنْ يَعْلُو التُّحُوتُ الوُعُولَ That the weak of mankind shall have ascendency over the strong. (TA.) تَحْتَانِيٌّ [Of, or relating to, the location that is beneath, below, or under; inferior; lower;] rel. n. of تَحْت, like as فَوْقَانِيٌّ is of فَوْق: ا and ن being very often added in the rel. n. (TA.) [تُحَيْت dim. of تَحْت, q. v.] تحف 4 اتحفهُ بِهِ [He presented him with it; or gave it to him as a تُحْفَة, q. v.]: (S, Msb:) and اتحفهُ تُحْفَةً [He made a present to him; or gave him a تُحْفَة]; and so اتحفهُ alone, as in an ex. cited voce أَنْفَحَ]: (K, TA:) i. q. أَطْرَفَهُ بِتُحْفَةٍ [which properly means He presented him with a novel, or rare, and pleasing present; or a gift not given to any one before; or a gift of which he (the recipient) did not possess the like, and which pleased him]: and ↓ اِتَّحَفَهُ signifies the same as أَتْحَفَهُ. (TA.) 8 اِتَّحَفَهُ: see above. [Perhaps originally اِوْتَحَفَهُ: see what follows.] تُحْفَةٌ and تُحَفَةٌ (S, Msb, K, &c.) i. q. بِرٌّ [as meaning A gratuitous gift, or favour; or a bounty, or benefit]; and لَطَفٌ [meaning a present; i. e. a thing sent to another in token of courtesy or honour]; (K;) in some copies of the K, لُطْف; (TA;) [i. e.] التحفة signifies مَا أَتْحَفْتَ بِهِ الرَّجُلَ مِنَ البِرِّ وَاللَّطَفِ; (S;) or [simply] مَا أَتْحَفْتَ بِهِ غَيْرَكَ: (Msb:) and a طُرْفَة [which properly signifies a gift not given to any one before; or of which the recipient did not possess the like, and which pleases him;] (K, TA;) of fruit, and of sweet-smelling flowers: (TA:) [it generally means simply a present; or a rare, or pleasing, or rare and pleasing, present:] pl. تُحَفٌ. (S, K.) Accord. to some, it is originally وُحْفَةٌ: (K, TA:) Az says that its ت is originally و: (Msb:) and تَوَحَّفَ is quasi-pass. of أَتْحَفَهُ: (Lth, TA:) so that it should be mentioned in art. وحف: (K, TA:) being like تُهَمَةٌ and تُخَمَةٌ &c. (TA.) It is said in a trad., تُحْفَةُ الصَّائِمِ الدُّهْنُ وَ المِجْمَرُ [The pleasing present for the faster is oil, and aloes-wood or the like]; i. e., these dispel from him the grievousness and distress occasioned by the fasting. (TA.) And in another, respecting dates, تُحْفَةُ الكَبِيرِ وَصُمْتَةُ الصَّغِيرِ [i. e. The date is the pleasing gift for the big, or full-grown, or old, and the quieter of the little one, or child]. (TA.) And in another, تُحْفَةُ المُؤْمِنِ المَوْتُ [The boon for the believer is death]. (TA.) تحين تَحِينَ: see arts. حين and ليت. تخ 1 تَخَّ, (JK, S, L, K,) aor. تَخِ3َ, (JK, L,) inf. n. تُخُوخٌ, (JK, L, and so in a copy of the S,) or تُخُوخَةٌ, (K, and so in a copy of the S,) or both, (TA,) It (dough) became sour: (JK, S, L, K:) it became soft by reason of too much water: and in like manner, clay, or mud, so that one could not plaster with it. (L.) Also, said of dough, It became leavened; or mature. (JK.) 4 اتخّهُ He made it sour; namely, dough: (JK, S, L, K:) he made it soft by putting into it too much water; namely, dough: and in like manner, clay, or mud, so that he could not plaster with it. (L.) تَخٌّ Sour dough: (JK, S, A, L, K:) such as is soft by reason of too much water. (L.) — — Also Dregs of sesame-grain from which the oil has been expressed; (JK, L, K;) also called كُسْبٌ. (TA.) تَاخٌّ Having no desire for food [app. by reason of acidity in the stomach]. (JK, K.) تخت تَخْتٌ A repository in which clothes are kept; (K;) [a chest for clothes; a wardrobe: pl. تُخُوتٌ:] a Persian word sometimes used by the Arabs. (IDrd.) — — [The following significations of the word seem to be post-classical. — — A throne: a seat: a seat of government: a moveable wooden bench, or sofa: all which are Persian. Hence, تَخْتَرَوَانٌ, from the Persian, A kind of covered litter, like a palanquin, borne by two camels or horses, one before and the other behind, or by two or four mules. — — So too تَخْتَةٌ A board, or plank: likewise of Persian origin. Hence the verb تَخَّتَ He boarded, or planked.] تخذ 1 تَخِذَ, aor. تَخَذَ, inf. n. تَخْذٌ and تَخَذٌ: see 8 in art. اخذ. 8 اتّخذ: see 8 in art. اخذ. اِسْتَخَذَ, an irregularly formed verb: see 8 in art. اخذ. تخرص تِخْرِيصٌ and تِخْرِيصَةٌ (Lth, K) dial. vars. of دِخْرِيصٌ and دِخْرِيصَةٌ, (Lth,) A بَنِيقَة [or gore] of a garment: arabicized words, from تِيرِيزْ, (Lth, K, which is Persian. (Lth.) تخم and quasi تخم 1 تَخِمَ, [originally وَخِمَ,] aor. 1َ3َ2, (Msb, and K in art. وخم,) inf. n. تَخَمٌ; (Msb;) and تَخَمَ, aor.ِ ; (K ubi suprà;) and ↓ اِتَّخَمَ ; (Msb, and S and K &c. in art. وخم;) He suffered from indigestion, or heaviness of the stomach arising from food which it was too weak to digest; (Msb in art. وخم;) he suffered from a disease produced by unsuitable [or unwholesome] food, (K and TA in art. وخم,) or by fulness of the stomach: (TA in that art.:) followed by عَنِ الطَّعَامِ and مِنَ الطَّعَامِ. (S and TA in that art.) 3 تاخم, [inf. n. مُتَاخَمَةٌ,] It (a land or country) bordered upon, or was conterminous with or to, another land or country. (AHeyth, Mgh, K.) 4 اتخمهُ, (S and K in art. وخم,) originally أَوْخَمَهُ; (S in that art.,) or formed from تُخَمَةٌ, in consequence of imagining the ت in this word to be radical; (MF;) said of food, It caused him to suffer from تُخَمَة [or indigestion]. (S and K in art. وخم.) 8 اِتَّخَمَ see 1. تَخْمٌ The limit, or boundary, (S, Msb,) of any town (S) or

land: (S, Msb:) pl. تُخُومٌ: (S, Msb:) a poet (Aboo-Keys Ibn-El-Aslat, TA) says, يَا بَنِىَّ التُّخُومُ لَا تَظْلِمُوهَا (Fr, S,) or, as some relate it, ↓ التَّخُومُ: (TA:) accord. to the former reading, Fr says, the meaning is, [O my sons,] the limits, or boundaries, [misplace ye not them], for he does not say تَظْلِمُوهُ: but ISK says, I heard AA say, it is ↓ تَخُوم, and the pl. is تُخُمٌ; like صَبُورٌ and صُبُرٌ: (S:) both IAar and ISk say that the sing and pl. are like رَسُولٌ and رُسُلٌ: (Msb:) but the latter mentions also تُخُومٌ, with damm, as a pl. form, having no sing.: (TA:) or ↓ تَخُومٌ signifies a sign, or mark [of a boundary or of a way]: and limits, or boundaries: and is sometimes with ↓ [to the ت]: (Mgh:) Lth says that تخوم [written without any vowel-sign] signifies a division, or place of division, between two districts and two towns or villages; and the limit, or boundary, of the land of any district and town or village is its تخوم: and AHeyth says that this word signifies limits, or boundaries: (TA:) or تُخُومٌ, with damm, signifies a sign, or mark, and a limit, or boundary, that is a division between two lands; and is of the fem. gender: and the pl. is تُخُومٌ also, and تُخُمٌ: (K:) this app. means that these are pls. of تُخُومٌ; but the former is a word that is used as a sing. and as a pl.; and the latter is pl. of تَخُومٌ, like as صُبُرٌ is of صَبُورٌ, and غُفُرٌ of غَفُورٌ: (TA:) or (as ISk says, TA) the sing. is ↓ تُخْمٌ and تَخْمٌ (K) and ↓ تَخُومَةٌ: (AHn, S, * K:) accord. to A'Obeyd, the Arabic linguists say ↓ تَخُومٌ, like صَبُورٌ, making it fem. and sing.; but the people of Syria say تُخُومٌ, with damm to the ت, making it pl., and the sing. is تَخْمٌ: accord. to IB, one says ↓ تَخُومٌ and تُخُومٌ, and زَبُورٌ and زُبُورٌ, and عَذُوبٌ and عُذُوبٌ; and no fourth instance of the kind is known; [but see عَذُوبٌ;] and the Basrees pronounce it with damm [to the ت], and the Koofees with fet-h. (TA.) It is said in a trad., مَلْعُونٌ مَنْ غَيَّرَ تُخُومَ الأَرْضِ, meaning, accord. to A'Obeyd, [Cursed is he who alters] the limits, or boundaries, of land; and the signs, or marks, of the way: or, as some say, the limits, or boundaries, of the sacred territory. (TA.) And اجعل همّك تخوما, [or rather اِجْعَلْ لِهَمِّكَ ↓ تَخُومًا,] means (tropical:) [Set thou to thy purpose] a limit, to which go thou, and pass not beyond it. (TA.) And هُوَ طَيِّبُ التُّخُوم (assumed tropical:) He is good in respect of ancestry, or origin: (JK:) or in respect of natural dispositions; or, as some relate the saying, ↓ التَّخُومِ. (TA.) تُخُومٌ also signifies (assumed tropical:) A state, or condition, that one desires [app. as the limit of his wish]. (IAar, Sh, K.) تُخْمٌ: see تَخْمٌ. تُخَمَةٌ, (Msb in the present art., and S and K in art. وخم,) originally وُخَمَةٌ, (Msb, and S in art. وخم,) and تُخْمَةٌ, (Msb, and S and K in art. وخم,) the latter vulgar, (S in art. وخم,) but occurring in poetry, (S and K in that art.,) Indigestion, or heaviness of the stomach arising from food which it is too weak to digest; (Msb in art. وخم;) a disease produced by unsuitable [or unwholesome] food, (K and TA in that art.,) or by fulness of the stomach: (TA ibid.:) pl. تُخَمَاتٌ (S and K ibid.) and تُخَمٌ. (Msb, and S and K in art. وخم.) تَخُومٌ: see تَخْمٌ, in seven places. تُخُومٌ pl. of تَخْمٌ, which see throughout: and also used as a sing. تَخُومَةٌ: see تَخْمٌ. طَعَامٌ مَتْخَمَةٌ, (JK, and S and K in art. وخم,) originally مَوْخَمَةٌ, (S in art. وخم,) Food that causes one to suffer from تُخَمَة [or indigestion]. (JK, and K in art. وخم.) مُتَاخِمٌ Conterminous to a land (لِلْأَرْضِ). (Mgh.) You say also, هُوَ مُتَاخِمِى He is my neighbour, his house, or tent, adjoining mine. (TA in art. جمد.) تر 1 تَرَّ, (T, M, A, K,) aor. تَرِ and تَرُ, (M, K,) the latter irregular, (TA,) inf. n. تَرٌّ and تُرُورٌ, (M, K,) It (a bone, M, K, or anything, M,) became severed, separated, or cut off, (T, M, K,) by a blow, or stroke [of a sword &c.]. (M, A.) And تَرَّتْ يَدُهُ, inf. n. تُرُورٌ, His arm, or hand, became cut off; (M;) and in like manner, any member: (TA:) or fell off; as also طَرَّتْ. (S in art. طر.) — — تَرَّتِ النَّوَاةُ, (S, M, A,) aor. تَرِ, (S, M,) and تَرُ, (S,) inf. n. تُرُورٌ, (T, M,) The date-stone leaped, (T, M,) or went forth, (S, A,) from the [mess called] حَيْس [in the process of kneading], (T,) or from the stone with which it was to be broken. (S, A.) — — تَرَّ عَنْ قَوْمِهِ He was, or became, apart, or separated, from his people. (As, T.) — — تَرَّ عَنْ بَلَدِهِ He was, or became, or went, far from his country, or town. (S, M, K.) — تَرَّ, (M,) aor. تَرِ, (TA,) inf. n. تَرٌّ, (K,) He (an ostrich) ejected what was in his belly. (M, K.) — تَرَّ بِسَلْحِهِ, aor. تَرُ and تَرِ, He ejected his excrement. (AA, T.) — — See also 4, in two places. — تَرَّ, (T, M, K,) sec. pers. تَرِرْتَ, (S,) aor. تَرَ, (T, M,) and [sec. pers. تَرَرْتَ, aor.] تَرِ, (M,) [and app. sec. pers. تَرُرْتَ, aor. تَرُ,] inf. n. [of تَرِرْتَ or تَرَرْتَ] تَرٌّ and [of تَرَرْتَ] تُرُورٌ (M, K) and [of تَرُرْتَ] تَرَارَةٌ, [which last is the most common,] (Lth, T, S, M, K,) He was, or became, plump: (T in explanation of the first verb:) or his body became plump, and his bones full of moisture: (Lth, T, M, K:) or he became fat, soft, thin-skinned, and plump. (S.) — — And تَرَّ, aor. تَرِ, He was, or became, relaxed, or flaccid, from impatience or some other cause. (T. [See تَارٌّ.]) 4 اترّ; (T, S, M, A, K;) and ↓ تَرَّ, (IDrd, M, K,) inf. n. تَرٌّ; (IDrd, M;) or the former only; (M;) He cut off (T, S, M, K) a man's arm, or hand, by a blow, or stroke, (T, S, M, A,) of a sword; (T, S, A;) made it to fall off: (S:) and in like manner, any member: (M:) as also اطرّ and اطنّ. (T.) — — And the former, (S, A, TA,) or ↓ the latter, (M, as in the TT,) He (a boy) made the piece of wood called قُلَّة to fly away [by striking it] with the مِقْلَاء. (T, S, * M, * A, * TA.) — — اترّهُ قَوْمُهُ His people separated him from themselves. (As, T.) — — اترّهُ القَضَآءُ Fate drove him far away from his country, or town. (S, M, K.) R. Q. 1 تَرْتَرَهُ, inf. n. تَرْتَرَةٌ, He moved, put in motion, put into a state of commotion, agitated, or shook, him, or it: (S, M, K:) he shook him vehemently: (M:) he seized his (a man's) arms, or hands, and shook him: (Lth, T:) he shook him (a drunken man) violently, and ordered him to breath in his face, that he might know what he had drunk; (AA, T, K;) as also تَلْتَلَهُ, and مَزْمَزَهُ: (TA:) or تَرْتَرَةٌ and تَلْتَلَةٌ and مَزْمَزَةٌ all signify the act of shaking, agitating, or putting in motion, vehemently. (Mgh.) R. Q. 2 تَتَرْتَرَ He became moved, put in motion, put into a state of commotion, agitated, or shaken. (S, K.) تَرٌّ: see تَارٌّ. — and تُرٌّ The string, or line, which is extended upon, or against, a building, (As, S, M,) and according to which one builds, called in Arabic the إِمَام; (As, M;) the string, or line, by which a building is proportioned: (As, T, M, K:) a Persian word, (T, M,) arabicized; (M;) not Arabic: (IAar:) it is called in Arabic the مِطْمَر. (As, T.) A man, when angry, says to another, لَأُقِيمَنَّكَ عَلَى التُّرِّ (tropical:) [I will assuredly make thee to conform to the rule of right behaviour]. (Lth, T, S, A.) — I. q. أَصْلٌ: (IAar, T, K:) so in the saying, لَأَضْطَرَّنَّكَ إِلَى تُرِّكَ وَ قُحَاحِكَ [I will assuredly impel thee, or drive thee, against thy will, to the utmost point to which thou canst go, or be brought or reduced: or constrain thee to do thine utmost]: (IAar, T, and L in art. قح: see قُحَاحٌ:) [accord. to ISd,] لَأَضْطَرَّنَّكَ إِلَى تُرِّكَ means إِلَى مَجْهُودِكَ [i. e. I will assuredly make thee to have recourse to thine utmost effort, or endeavour]. (M. [In the K, the signification of المَجْهُودُ is erroneously assigned to ↓ التَّرُّ.] See also the saying لَأُلْجِئَنَّكَ إِلَى قُرِّ قَرَارِكَ explained voce قَرَارٌ.]) تُرِّي An arm, or a hand, cut off. (K.) تَرَاتِرُ [a pl. of which the sing. is not mentioned] Great, or formidable, or terrible, things or events or affairs: (S:) distresses, afflictions, or calamities; (M, A, K;) such as are in war. (A.) تَارٌّ A man apart, or separate, from his people. (As, T.) — Plump (Lth, T, S, A) in body, (Lth, T,) and having the bones full of moisture; (Lth, T, A;) fat, soft, thin-skinned, and plump: (S, TA:) applied to a youth: fem. with ة, applied to a girl; (A, TA;) meaning [plump &c.: or] beautiful and foolish and soft or weak. (T.) You say, غُلَامٌ تَارٌّ طَارٌّ [A boy that is plump, and with bones full of moisture, whose mustache is growing forth]. (A.) And قَصَبَةٌ تَارَّةٌ [A bone of the kind called قصبة full of moisture]. (A.) — — Relaxed, or flaccid, by reason of impatience (جَزَع T) or hunger (جَوْع K) [or the contrary (see أَتَرُّ شَيْءٍ, below,)] or some other cause: (T, K:) so says Abu-l-'Abbás. (T.)— — A tall man;

as also ↓ تَرٌّ, which is app. [a contraction of تَرِرٌ,] of the measure فَعِلٌ. (M.) أَتَرَّ شَىْءٍ A man in the most relaxed state by reason of fullness of the belly: (TA:) or, accord. to Abu-l-'Abbás, by reason of fatigue. (T, TA.) ترب 1 تَرِبَ, (S, M, K,) aor. تَرَبَ, (K,) inf. n. تَرَبٌ, (M,) It (a thing) became dusted, or dusty; dust lighted upon it: (S, TA:) it (a place, M,) had much dust, or earth; abounded with dust, or earth. (M, K, TA.) — — He (a man, M) had dust, or earth, in his hand. (M, K.) — — Also, (T, S, M, &c.,) inf. n. as above, (M,) He clave to the dust, or earth: (M, K:) or he clave to the dust, or earth, by reason of poverty; (M;) he became so poor that he clave to the dust, or earth: (A'Obeyd, T:) or he became poor, (T, S, Msb,) as though he clave to the dust, or earth: (S, Msb:) and he suffered loss, and became poor, (M, K,) so that he clave to the dust, or earth; (M;) inf. n. as above, (M, K,) and مَتْرَبَةٌ, (M,) or مَتْرَبٌ, (K,) or both of these: (TA:) his wealth became little; (A;) as also ↓ اترب, (M, A, K,) and ↓ تَرّب: (K:) or ↓ اترب signifies, (T, S, M,) or signifies also, (A, K,) and so تَرِبَ, (A,) and ↓ تَرّب, (K,) his wealth became much, or abundant, (T, M, A, K,) so that it was like the dust, or earth; which is the more known meaning of the verb; (M;) or he became rich; (S, Msb;) as though he became possessed of wealth equal in quantity to the dust, or earth: (S, A:) accord. to Abu-l-'Abbás, ↓ تَتْرِيبٌ signifies [the having] much wealth; and also [the having] little wealth. (T.) You say, ↓ تَرِبَ بَعْدَ مَا أَتْرَبَ, meaning He became poor after he had been rich. (A.) — — تَرِبَتْ يَدَاكَ, (T, S, A, Msb, in the M and K يَدَاهُ,) a form of imprecation, (S, Msb,) meaning [May thine arms, or thy hands, cleave to the dust, or earth, by reason of poverty; as is implied in the T: or] may thy hands have in them dust, or earth: (Ham p. 275:) or mayest thou not obtain, or attain, good: (S, K: *) or mayest thou be unsuccessful, or fail of attaining thy desire, and suffer loss: (A:) occurring in a trad., and as some relate, (A'Obeyd, T,) not meant as an imprecation; (A'Obeyd, T, Msb;) being a phrase current with the Arabs, who use it without desiring its fulfilment; (A'Obeyd, T;) but meant to incite, or instigate: (Msb:) some say that it means may thy hands become rich; but this is a mistake: (A'Obeyd, T:) and it is said to mean لِلّٰهِ دَرُّكَ [which see in art. در]: and some say that it is literally an imprecation: but the first assertion is the most worthy of respect, (that it is not meant as an imprecation,) and is corroborated by the saying, in a trad., اِنْعِمْ صَبَاحًا تَرِبَتْ يَدَاكَ [Mayest thou have a pleasant morning: may thine arms, or thy hands, &c.]. (TA.) تَرِبَتْ جَبِينُهُ [May his forehead (for so جبين here means, as it does in some other instances,) cleave to the dust, or earth,] was said by Mohammad in reproving a man, and is said to mean a prayer that the man might be frequent in prostrating himself in prayer. (TA from a trad.) And he said to one of his companions, تَرِبَتْ نَحْرُكَ [May the uppermost part of thy breast cleave to the dust, or earth], and the man was [afterwards] slain a martyr: therefore this is to be understood in its obvious sense. (TA.) — See also 4, in four places. 2 ترّب, inf. n. تَتْرِيبٌ: see 1, in three places: — and see also 4, in four places. 3 تَارَبَتْهَا She became her تِرْب; (M, K;) [i. e.] she (a girl) matched her, namely, another girl; she was, or became, her match, fellow, or equal; syn. حَاذَتْهَا. (A, TA.) — — [The inf. n.] مُتَارَبَةٌ also signifies The associating, or consorting, of أَتْرَابٌ [pl. of تِرْبٌ, q. v.]. (K.) 4 اترب: see 1, in three places. — اتربهُ He put dust, or earth, upon it, (S, M, A, K,) namely, a thing; (S, M;) as also ↓ تَرّبهُ: (A, K:) or the latter, inf. n. تَتْرِيبٌ, signifies he defiled it, or soiled it, (namely, a thing,) with dust, or earth: (S:) or you say, ↓ تَرَبَهُ, (TA,) or تَرَبَهُ بِالتُّرَابِ, (Msb,) aor. تَرِبَ, (Msb, TA,) inf. n. تَرْبٌ, (TA,) [meaning he sprinkled it with dust,] namely, a writing [for the purpose of drying up the ink], (Msb,) or a paper; (TA;) and ↓ تَرّبهُ, (T, Msb, TA,) with teshdeed, (Msb,) [meaning he sprinkled much dust upon it; or sprinkled it much with dust;] namely, a writing; (T, Msb, TA;) the latter having an intensive signification: (Msb:) or ↓ the former of the last two verbs is used in speaking of anything that is improved, or put into a right or proper state [by means of dust or earth]; and ↓ the latter of them, in speaking of anything that is injured or marred or spoiled [thereby]: you say, ↓ الإِهَابَ تَرَبَتِ [She sprinkled, or put, dust, or earth, upon the hide], to prepare it properly for use; and so of a skin for water or milk. (TA.) It is said in a trad., [accord. to one reading,] اتْرِبُوا الكِتَابَ [Sprinkle ye the writing with dust]. (S. [So in three copies of that work: probably أَتْرِبُوا; but perhaps ↓ اِتْرِبُوا: the reading commonly known is ↓ تَرِّبُوا.]) — اترب also signifies He possessed a slave who had been possessed three times. (T, K.) 5 تترّب He, (T,) or it, (S,) became defiled, or soiled, (T, S,) in the dust, or earth, (T,) or with dust, or earth: (S:) it had dust, or earth, sticking to it. (M.) تَرْبٌ: see تُرَابٌ, in three places. تُرْبٌ: see تُرَابٌ. تِرْبٌ One born at the same time with thee; (M, K;) a coëtanean; a contemporary in birth; an equal in age: an equal; a match; a fellow; a peer, or compeer: syn. لِدَةٌ: (T, S, M, A, K:) and سِنٌّ: (M, A, K:) applied to a male and to a female; (TA;) but mostly to a female; (M;) or, accord. to an opinion confirmed by [most of] the leading lexicologists, only to a female; and سِنٌّ is applied, as also قَرْنٌ, to a male; and لِدَةٌ, to a male and a female: (TA:) pl. أَتْرَابٌ. (S, M, A.) [The following exs. are given.] You say, [applying it to a female,] هٰذِهِ تِرْبُ هٰذِهِ, (T, S,) and هِىَ تِرْبُهَا, (M,) and هِىَ تِرْبِى; (K;) and [applying it to females and males,] هُمَا تِرْبَانِ, (T, A,) and هُنَّ أَتْرَابٌ, (S, A,) and هُمْ أَتْرَابٌ. (A.) Accord. to Th, عُرُبًا أَتْرَابًا, in the Kur [lvi. 36], means [Showing love to their husbands;] like, or equal, unto them, or resembling them: which is a good rendering, as there is no begetting or bearing of children, [or rather as the latter word does not apply to females born or generated,] in that case. (TA.) تَرِبٌ, applied to a place, (M, TA,) and to soil, (TA,) Abounding with dust; dusty: (T, M, TA:) and to food, (T,) or flesh-meat, (A,) defiled, or soiled, (T, A,) in the dust, (T,) or with dust. (A.) You say also ↓ أَرْضٌ تَرْبَآءُ meaning Land in which are dust and moist earth. (M.) And رِيحٌ تَرِبَةٌ, (T, S, M,) and تَرِبٌ, (T,) A wind that carries with it dust: (T:) or that brings dust: (S:) or that drives along the dust: [or having dust: for] thus used it is a possessive epithet. (M.) — — Also Cleaving to the dust by reason of want; having nothing between him and the earth: (IAar, T:) [cleaving to the dust by reason of poverty; see 1:] poor, as though cleaving to the dust: (Msb:) and [simply,] poor: (IAar, T, TA:) or needy, or in want. (M.) [See also مُتْرِبٌ.] تُرْبَةٌ: see تُرَابٌ, in seven places. — — Also A man's رَمْس [i. e. his grave: so in the present day: pl. تُرَبٌ: or the earth, or dust, thereof]: (M:) or a cemetery, burial-place, or place of graves or of a grave: [so, too, in the present day:] pl. تُرَبٌ. (Msb.) تَرَبَةٌ: see the word next following. تَرِبَةٌ The end of a finger; i. e. the joint in which is the nail; syn. أَنْمَلَةٌ: (S, K:) pl. تَرِبَاتٌ. (S.) — Also, (S, M, K,) and ↓ تَرَبَةٌ, and ↓ تَرْبَآءُ, (M, K,) A certain plant, (S, M, K,) growing in the plains, or in soft land, having serrated leaves: or, as some say, a certain thorny tree, of which the fruit is like a suspended unripe date, growing in the plains, or in soft land, and in rugged ground, and in Tihámeh: accord. to AHn, the تَرِبَة is a green herb, or leguminous plant, that has a purging effect upon camels: (M:) [accord. to Meyd, as stated by Golius, what is called in Persian خنفج; i. e. the plant thlaspi; and to this it is applied in the present day.] تَرْبَآءُ: see تُرَابٌ, in five places: — and see تَرِبٌ: — and تَرِبَةٌ. تُرَبَآءُ: see تُرَابٌ. تَرَبُوتٌ A submissive, or tractable, camel; applied to the male (T, S, M, K) and to the female: (T, S, K:) from تُرَابٌ, (S, M,) because of the abasement thereof; or, as Sb holds it to be, for دَرَبُوتٌ, by the change of د into ت:

accord. to Lh, a [camel such as is termed] بَكْر that is trained, or rendered submissive or tractable; and in like manner a she-camel, one that will follow a person if he takes hold of her lip or her eyelash: and As, who derives it from تُرَابٌ, says that this epithet is applied to land, or ground, and any other thing, that is ذَلُول [i.e. easy to walk or ride upon, &c.]. (M.) تُرَابٌ and ↓ تُرْبٌ (Lth, T, S, M, A, Msb, K) and ↓ تَرْبٌ (CK [but this I do not find elsewhere]) and ↓ تُرْبَةٌ (S, A, * K) and ↓ تَرْبَاءُ (Lth, T, S, A, * K) and ↓ تُرَبَاءُ (S, M, K) and ↓ تَوْرَابٌ and ↓ تَوْرَبٌ and ↓ تَيْرَابٌ and ↓ تَيْرَبٌ [and ↓ تَيرَبٌ as will be seen below] and ↓ تَرِيبٌ (S, M, K) and ↓ تِرْيَبٌ, (M, K) accord. to MF ↓ تَرْيَبٌ, which is perhaps a dial. var., and accord. to some ↓ تِرْيِبٌ, and ↓ تَرْيَابٌ, (TA,) signify the same, (Lth, T, S, M, A, K,) and are words of which the meaning is well known: (A, K:) [i. e. Dust: and earth: generally the former; i. e. fine, dry, particles of earth; as when we say, الرِّيحُ تَسُوقُ التُّرَابَ The wind drives along the dust: but we also use the expression تُرَابٌ نَدٍ, meaning moist earth, the explanation, in Lexicons, of the word ثَرًى? [ثَرًى: is تُرَابٌ; and when it ceases to be moist, it is still تراب, but is not then called ثرى: (Msb voce ثرى:) accord. to Fr, تُرَابٌ is a gen. n., from which is formed neither dual nor pl.: and its rel. n. is ↓ تُرَابِىٌّ: (TA:) [but when it means a kind of dust or earth, as ↓ تُرْبَةٌ also does sometimes, it has a pl.: in this case,] accord. to Lh, (M,) its pl. is أَتْرِبَةٌ [a pl. of pauc.] and تِرْبَانٌ [a pl. of mult.]; (S, M, K) and some add تُرْبَانٌ: (TA:) [and when ↓ تُرْبَةٌ has this, or a similar, meaning, it has for its pl. تُرَبٌ; as in the phrase أَطْيَبُ التُّرَبِ the best of the kinds of earth, occurring in this art. in the A:] but no pl. of any of the other syn. words mentioned above has been heard: (M, K:) AAF says that تراب is the pl. of ترب; [app. meaning that تُرَابٌ is a quasi-pl. n. (which is often called in lexicons a pl.) of تُرْبٌ;] but MF observes that this requires consideration: (TA:) Lth says that ↓ تُرْبٌ and تُرَابٌ are syn.; but when the fem. forms of these words are used, they say, ↓ أَرْضٌ طَيِّبَةُ التُّرْبَةِ meaning Land that is good in respect of the natural constitution of its dust or earth; and ↓ تُرَابَةٌ when meaning A layer, or lamina, of dust or earth, such as is not perceived by the sight, but only by the imagination: (T:) or this last word and ↓ تُرْبَةٌ signify a portion of dust or earth: and ↓ تُرْبَةُ الأَرْضِ signifies the exterior, or external part, of the earth: (M:) and ↓ التَّرْبَاءُ, the earth (S, K) itself. (S.) The Arabs said, التُّرَابُ لَكَ [Dust, or earth, be thy lot]; using the nom. case, although meaning an imprecation, because the word is a simple subst., not an inf. n.: but Lh mentions the phrase التُّرَابَ لِلْأَبْعَدِ [Dust, or earth, be the lot of the remote from good]; saying that the accus. case is used, as though the phrase were an imprecation [of the ordinary kind, in which an inf. n. is used in the accus. case as the absolute complement of its own verb understood]. (M.) And لَهُ التُّرَابُ is a phrase used as meaning (assumed tropical:) [He has, or shall have, or may he have,] disappointment, (Msb in art. عهر,) or, nothing. (A 'Obeyd, Mgh in art. فرش.) لَهُ وَجَنْدَلًا ↓ تُرْبًا is also a form of imprecation, in which substs. in the proper sense of the term are used in the manner of inf. ns., put in the accus. case by reason of a verb unexpressed; as though it were for تَرِبَتْ يَدَاهُ وَجُنْدِلَتْ [May his arms, or his hands, cleave to the dust, or earth, and the stones, by reason of poverty]: and some of the Arabs put the nouns in the nom. case, still using the phrase in the same sense, as though they were in the accus. (M.) One says also, ↓ بِفِيهِ التَّوْرَبُ and ↓ التَّيْرَبُ and ↓ التَّيرَبُ and ↓ التَّرْبَاءُ and ↓ التَّوْرَابُ [In his mouth is dust, or earth: or may dust, or earth, be in his mouth; i. e. may he die, or be in his grave]. (T.) It is said in a trad. that God created the ↓ تُرْبَة [meaning the dust, or soil, or, accord. to the TA the earth (أَرْض),] on the seventh day of the week; and created upon it the mountains on the first day; and the trees, on the second day. (T.) And one says, ↓ لَأَضْرِبَنَّهُ حَتَّى يَعَضَّ بِالتَّرْبَاءِ, (Lth, T, A,) meaning [I will assuredly beat him so that he shall bite] the dust, or earth. (Lth, T.) And ↓ بَيْنَهُمَا مَا بَيْنَ الجَرْبَاءِ وَالتَّرْبَاءِ, meaning [Between them two is the space that is between] the heaven and the earth. (A.) تَرِيبٌ: see تُرَابٌ: — and see also تَرِيبَةٌ, in two places. تَرْيَبٌ: see تُرَابٌ. تِرْيِبٌ: see تُرَابٌ. تُرَابَةٌ: see تُرَابٌ. تَرِيبَةٌ, (S, M, TA,) or ↓ تَرِيبٌ, (TA,) sing. of تَرَائِبُ, (S, M, TA,) which signifies The part of the breast which is the place of the collar, or necklace: (T, M, K:) so by the common consent of the lexicologists: (T:) or the bones of the breast: (M, A, K:) or the bones of the breast that are between the collar-bone and the pap: (S:) or the part of the breast, or chest, that is next to the two collar-bones: or the part that is between the two breasts and the collar-bones: or four ribs of the right side of the chest and four of the left thereof: (M, K:) or the two arms and two legs and two eyes: (T, M, K:) it is also said that the تَرِيبَتَانِ are the two ribs that are next to the two collar-bones: IAth says that the تَرِيبَة is the uppermost part of the human breast, beneath the chin; and its pl. is as above: accord. to IF, in the Mj, the ↓ تريب is the breast, or chest: MF says that ترائب relates to males and females in common; but most of the authors on strange words affirm decidedly that it is peculiar to women: (TA:) the تَرِيبَة of the camel is the part in which it is stabbed, or stuck; syn. مَنْحَر. (M.) تُرَابِىٌّ rel. n. of تُرَابٌ, q. v. (Fr, TA.) تَرْيَابٌ: see تُرَابٌ. تَوْرَبٌ: see تُرَابٌ, first sentence, and near the end of the paragraph. تَيْرَبٌ: see تُرَابٌ, first sentence, and near the end of the paragraph. تَيرَبٌ: see تُرَابٌ, first sentence, and near the end of the paragraph. تَوْرَابٌ: see تُرَابٌ, first sentence, and near the end of the paragraph. تَيْرَابٌ: see تُرَابٌ. أَتْرَبُ: see what next follows. مُتْرِبٌ Possessing much wealth; (T, K;) rich; without want; or having wealth like the dust, or earth: (Lh and M: [in the TA, اترب is mentioned as having this meaning; perhaps by a mistranscription: if not, it must be ↓ أَتْرَبُ:]) and having little wealth: thus it bears two contr. significations: (K:) but the former is the more known. (TA.) مَتْرَبَةٌ The suffering loss, and becoming poor, so as to cleave to the dust, or earth; an inf. n. of تَرِبَ: (M:) or poverty, or neediness: (S, TA:) [or (as a word of the same class as مَجْبَنَةٌ and مَبْخَلَةٌ) a cause of cleaving to the dust, or earth: and hence,] ذُومَتْرَبَةٍ Poor, so as to be cleaving to the dust, or earth: (T:) or [simply] cleaving to the dust, or earth. (S.) Quasi ترث تُرَاثٌ: see وَرِثَ and وِرْثٌ. ترج تُرُنْجٌ and تُرُنْجَةٌ: see what follows. أُتْرُجٌّ, (S, Msb, K, &c.,) the most chaste of the forms here mentioned, (Az, Msb, MF, TA,) a pl., (AHát, MF, TA,) [or rather a coll. gen. n.,] and ↓ تُرُنْجٌ, (AZ, S, Msb, K, &c.,) [which is Persian,] a dial. var. of weak authority, (Msb,) by some disallowed, (MF, TA,) used by the vulgar, (TA,) the ن in which is by common consent held to be augmentative, (MF, TA,) likewise a pl., (TA,) [or coll. gen. n.,] and ↓ أُتْرُنْجٌ, mentioned by Ibn-Hishám El-Lakhmee, in his Faseeh, and also used by the vulgar, (TA,) and by some of the people of Hims, (Lth cited in the L voce حَظٌّ, q. v.,) [and this is likewise a coll. gen. n.,] and أُتْرُجَّةٌ, (S, Msb, K, &c.,) which is the sing. of the first, (AHát, MF, TA,) or its n. un., (L, Msb,) also pronounced أُتْرُجَةٌ, without teshdeed, (TA,) and ↓ تُرُنْجَةٌ, (AZ, S, L, &c.,) likewise a n. un., (L,) A certain fruit, (Msb,) well known, (L, Msb, K,) plentiful in the land of the Arabs, but not growing wild, (L, TA,) [of the species citrus medica, or citron; of which there are two varieties in Egypt; one, of the form of the lemon, but larger, there called تُرُنْج بَلَدِىّ; the other, ribbed, and called تُرُنْج مُصَبَّع: accord. to Golius, citrons of a large size, which have a sweeter peel than others, and are of a size nearly equal to that of a melon:] the sour sort allays the lust of women, clears the complexion, and removes the [discoloration of the face termed] كَلَف, (K, TA,) that arises from phlegm; (TA;) the peel thereof, put among clothes, preserves them from the moth-worm: (K, TA:) it is also beneficial as an antidote against the various kinds of poison; the smelling it in times of plague, or pestilence, is beneficial in

the highest degree; and jinn, or genii, do not enter the house in which it is; wherefore a reciter of the Kur-án is appropriately likened to it: (TA:) the pl. of أُتْرُجَّةٌ is أُتْرُجَّاتٌ as well as أُتْرُجٌّ: [or rather the latter is a coll. gen. n., as stated above:] but one should not say تُرُنْجَاتٌ [app. because it is vulgar; for it is agreeable with analogy as pl. of تُرُنْجَةٌ; as is also أُتْرُنْجَاتٌ as pl. of ↓ أُتْرُنْجَةٌ]. (AHát, MF, TA.) أُتْرُنْجٌ and أُتْرُنْجَةٌ: see above. ترجم Q. 1 تَرْجَمَهُ, (S in art. رجم, and Msb and K in the present art.,) and تَرْجَمَ عَنْهُ, (K,) inf. n. تَرْجَمَةٌ, (KL,) He interpreted it, (S, Msb, KL, K,) or explained it in another language; (S, Msb, KL;) namely, the speech, or language, (S, Msb, K,) of another person: (Msb:) or, as some say, translated it from one language into another: (TA:) and he explained it; namely, his own speech. (Msb.) [This verb is essentially the same in Arabic, Chaldee, and Ethiopic.] — — تَرْجَمَهُ, inf. n. as above, also signifies He wrote his life; wrote a biography, or biographical notice, of him. (TA, passim; and other works of post-classical times.) — — Accord. to the K, the ت in this verb is a radical: but see تَرْجُمَانٌ, below. (TA.) تَرْجَمَةٌ [inf. n. of the verb above: used as a simple subst., An interpretation: a translation: pl. تَرَاجِمُ. — — Also] A life, or biography, or biographical notice, of any person: pl. as above. (TA, passim; and other works of post-classical times.) — — And An article, a head, chapter, section, or paragraph, of a book. (TA, passim; and other works of post-classical times.) تَرْجَمَانٌ and تُرْجُمَانٌ and تَرْجُمَانٌ, (S in art. رجم, and Msb and K in the present art.,) of which three dial. vars. the first is the best, (Msb,) and is that which commonly obtains, (TA,) An interpreter; (S, Msb, K;) an explainer of speech in another language: (S, Msb:) [a translator: (see the verb, above:)] pl. تَرَاجِمُ and تَرَاجِمَةٌ; which latter favours the opinion of those who hold the word to be of foreign origin. (S, Msb.) The ت and م are [said to be] radicals; but J makes the ت to be augmentative, and ترجمان is mentioned in the T [as well as in the S] in art. رجم, though the author of the T has mentioned the verb among quadriliteral-radical words; and there is a reason [for deriving it from رَجَمَ], for one says لِسَانٌ يَرْجُمُ meaning " a tongue that is chaste, or perspicuous, and copious, in speech: " most, however, hold the ت to be a radical. (Msb.) It is said in the K that the verb shows the ت to be radical; whereas J and AHei and IKt hold it to be augmentative; but there is a difference of opinion whether it be from الرَّجْمُ بِالحِجَارَةِ [the throwing stones], or from الرَّجْمُ بِالغَيْبِ [the conjecturing, or speaking conjecturally]; and also whether it be Arabic, or arabicized from درغمان [a word which I do not know in Persian nor in any other language]: (MF, TA:) if arabicized, the present is its proper place. (TA.) مُتَرْجَمٌ [Interpreted: or translated. — — And also The subject of a biography, or biographical notice. — — And] (assumed tropical:) Confused, or dubious. (Har p. 537.) ترح 1 تَرِحَ, aor. تَرَحَ, inf. n. تَرَحٌ, He grieved; he was, or became, sorrowful, unhappy, or anxious; (Msb, K;) syn. حَزِنَ; (Msb;) [contr. of فَرِحَ; (see تَرَحٌ below;)] as also ↓ تترّح. (K.) — — [Also He perished, or died: became cut off; was put an end to; or came to an end: so accord. to explanations of تَرَحٌ given below on the authority of IAth.] 2 ترّحهُ, (S, A, K,) inf. n. تَتْرِيحٌ; (S, K;) and ↓ اترحهُ; (A, Msb;) It (an affair, or an event, &c., TA,) grieved him; it made him sorrowful, unhappy, or anxious. (S, A, Msb, K.) A poet cited by IAar says, قَد طَالَ مَا تَرَّحَهَا المُتَرِّحُ [Long did that which made unhappy make her, or them, unhappy]; meaning that the pasturage rendered troublesome her, or their, state. (Th, AZ, TA.) 4 أَتْرَحَ see 2. 5 تَتَرَّحَ see 1. تَرَحٌ Poverty; need; indigence. (K.) تَرَحٌ Grief, sorrow, unhappiness, or anxiety; syn. حُزْنٌ, (Msb,) or هَمٌّ, (K,) or غَمٌّ; (Har p. 141;) contr. of فَرَحٌ. (S, A.) [It is the inf. n. of 1; but used as a subst., it has a pl., namely, أَتْرَاحٌ, like أَفْرَاحٌ. Hence the saying,] مَا الدُّنْيَا إِلَّا فَرَحٌ وَتَرَحٌ [The present world, or life, is nothing but a scene, or state, of joy and grief]. (A.) — — A perishing, or dying: becoming cut off; being put an end to; or coming to an end. (IAth, TA.) — — A descending, going down, or going down a declivity; syn. هُبُوطٌ. (Ibn-Munádhir, K.) One says, مَا زِلْنَا مُذُ ٱللَّيْلَةِ فِى تَرَحٍ i. e. [We have not ceased from the beginning of this night to be] in a state of descending, &c. (Ibn-Munádhir.) تَرِحٌ Grieving; sorrowing; unhappy. (Msb.) — — A man (A) who possesses, or does, little, or no, good, (A, K,) so that he who asks of him grieves. (A.) تَرْحَةٌ A grief; a sorrow; an unhappiness. (L.) [Hence the saying,] مَامِنْ فَرْحَةْ إِلَّا وَبَعْدَهَا تَرْحَةْ [There is no joy but there is after it a grief]. (A.) مُتْرِحٌ, or مُتْرَحٌ, accord. to different copies of the K, (TA,) One who ceases not to hear and see that which does not please him. (K.) [مَتْرَحَةٌ A cause of grief, sorrow, unhappiness, or anxiety: pl. مَتَارِحُ. Hence the saying,] تَرَّحَتْهُ المَتَارِحُ [Misfortunes (lit. the causes of grief, &c.,) grieved him, or made him sorrowful, &c.]. (A.) مُتَرَّحٌ Strait, difficult, or distressful, life. (A, K.) — — A scanty torrent, or flow of water, in which is a stopping, or an interruption. (K.) — A garment, or piece of cloth, dyed so as to be saturated with the dye. (Az, K.) مِتْرَاحٌ A she-camel whose milk soon comes to an end, or stops: (S, L:) pl. مَتَارِيحُ. (L.) ترس 1 تَرَسَ البَابَ, aor. تَرُسَ, inf. n. تَرْسٌ, He fastened, or closed, the door [with a bar or] in any manner. (TA.) 2 ترّس, inf. n. تَتْرِيسٌ, He made a person to arm himself with a shield. (KL.) — See also 5. 5 تترّس, (S, A, K,) or تترّس بِتُرْسٍ, (M,) He defended himself with a تُرْس [or shield]; (S, M, A, * K;) as also ↓ ترّس, inf. n. تَتْرِيسٌ; (S, K;) and ↓ اِتَّرَسَ, (Sb, M, A, TA,) inf. n. اِتِّرَاسٌ, of the measure اِفْتِعَالٌ: (TA:) and تترّس بِشَىْءٍ he made a thing to be as a تُرْس; he defended, or protected, himself with it. (Msb.) You say also, تَسَتَّرْتُ بِكَ مِنَ الحَدَثَانِ فَتَتَرَّسْتُ مِنْ نِبَالِ الزَّمَانِ (tropical:) [I protected myself by thee from calamities, and so shielded myself from the arrows of fortune]. (A.) And أَخَذَتْ إِبِلِى سِلَاحَهَا وَتَتَرَّسَتْ بِتُرْسِهَا, meaning (tropical:) My camels became fat and goodly, and prevented their owner from slaughtering them. (A, TA.) [See سِلَاحٌ.] 8 إِتَّرَسَ see 5. تُرْسٌ [A shield;] a certain piece of defensive armour; (M, TA;) a thing well known: (A, Msb, K:) pl. تِرَسَةٌ and تِرَاسٌ (S, M, Msb, K) and تِرَاسَةٌ (S) and تُرُوسٌ, [all pls. of mult.,] and أَتْرَاسٌ, [a pl. of pauc.,] (S, M, Msb, K,) but not أَتْرِسَةٌ. (ISk, S, Msb.) A تُرْس that is made of skins, without wood and without sinews in it, is called حَجَفَةٌ and دَرَقَةٌ. (Msb.) — — Also (tropical:) The disk of the sun. (A, * TA.) — — And (tropical:) A smooth, round, level piece of ground: (A, TA:) or a rugged piece of hard, or hard and level, ground. (Ibn- 'Abbád, K.) — — See also مَتْرَسٌ. تِرَاسَةٌ The art of making shields. (K.) تَرَّاسٌ A man having a shield; (S, M, A, K;) as also ↓ تَارِسٌ. (S, A.) — — And A maker of shields. (K.) تَارِسٌ: see تَرَّاسٌ. مَتَرْسٌ; so accord. to El-Háfidh Ibn-Hajar, and this is the correct form; written in the T and the Towsheeh مَتَّرْسٌ; and by some, مَتْرَسٌ [as in the CK]; and by some, مِتْرَسٌ [as I find it in two copies of the S and in a copy of the K]; (TA;) [A wooden door-bar;] a piece of wood that is put behind the door; (S, K) the شِجَار [or wooden bar] that is put against the door as a stay: (T, L, TA:) [مَتَرْسٌ is] a Persian word, [having the above-mentioned signification, but originally a contraction of مَهْ تَرْسْ, and] meaning " fear not thou," with it [being here understood]: (T, K, TA:) or the name of this piece of wood in Arabic is ↓ تُرْسٌ: (M, TA:) which also signifies a piece of wood with which a couch-frame (سَرِير) is repaired, by its being affixed as a ضَبَّة: (M:) [and the Arabic word شِجَارٌ has this latter signification also:] the Persian word is مَتَرْسْ. (M, TA.) — — Their saying مَتَرْس, with fet-h to the م and ت, and sukoon to the ر means [also] Security [is given] to thee, therefore fear thou not: it is said to be Persian. (Msb.) مَتْرَسَةٌ, (M, A,) or مَتْرَسَةٌ, (K,

accord. to the TA, [and so I find in a MS. copy of that work, and in the CK, but the former is probably the correct form, being agreeable with analogy, like مَبْخَلَةٌ and مَجْبَنَةٌ &c.,]) Anything by which one is defended, or protected. (M, Msb, K.) You say also هُوَ مَتْرَسَةٌ لَكَ (tropical:) [He is a cause of defence, or protection, to thee]. (A.) بَابٌ مَتْرُوسٌ A door fastened, or closed, [with a bar, or] in any manner. (TA.) ترع 1 تَرِعَ, aor. تَرَعَ, inf. n. تَرَعٌ, It (a vessel, S, or a thing, TA) was, or became, full, or filled; (S, Z, K;) as also ↓ إِتَّرَعَ: (Sgh, K:) or it was, or became, very full, or much filled. (Lth, in TA. [But it is said in the TA, in one place, that Lth ignored the verb in this sense; and in another place, that he said, I have not heard them say, تَرِعَ الإِنَآءُ.]) — He hastened to do evil, or mischief; (Ks, K;) and to do a thing: (TA:) and بِهِ إِلَى الشَّرِّ ↓ تترّع, accord. to the K; but accord. to the S and O and L, تترّع إِلَيْهِ بِالشَّرِّ ↓; (TA;) he hastened to him to do evil, or mischief. (S, O, L, K.) — — He rushed headlong into affairs by reason of excessive briskness, liveliness, or sprightliness. (Lth, K.) — تَرَعَهُ, inf. n. تَرْعٌ, [app. a mistake for تَرْعٌ,] He hastened to him, forbidding [him to do a thiug]. (L.) — — تَرَعَهُ عَنْ وَجْهِهِ He averted him, or turned him back, from his course, or manner of acting or proceeding. (Ibn-'Abbád, Sgh, L, K.) 2 ترّع البَابَ, inf. n. تَتْرِيعٌ, He locked, or closed, the door; syn. أَغْلَقَهُ [which has both these significations]. (K.) In the Kur [xii. 23], some read, وَتَرَّعَتِ الأَبْوابَ And she locked, or closed, the doors, instead of غَلَّقَت. (O, TA.) 4 اترعهُ He filled it; (S, K;) namely, a. vessel. (S.) 5 تَتَرَّعَ see 1, in two places. 8 إِتَّرَعَ see 1. تَرِعٌ Full; applied to a watering-trough or tank for beasts &c.; (S, K;) and to a mug: (S:) an inf. n. used as an epithet: (TA:) the regular form is ↓ تَرِعٌ, which signifies the same. (K.) تَرَعٌ: see تَرِعٌ. — — Also A cloud containing much rain. (TA.) — — عُشْبٌ تَرِعٌ Fresh, juicy, or sappy, herbs or herbage. (Sgh in art. درع, and L.) — A man quick to do evil, or mischief, (Ks, S,) and to become angry: (S:) ready and quick to become angry: and ↓ مُتْتَرِعٌ evil, or mischievous, hastening to do what is not fit, or proper, for him. (TA.) — — One who rushes headlong into affairs by reason of excessive briskness, liveliness, or sprightliness: (O, L, TA:) thus correctly written; but in the copies of the K, ↓ تَرِيعٌ. (TA.) — — Lightwitted; weak and stupid; deficient in intellect; or light and hasty in disposition or deportment. (TA.) — — And, with ة, A woman who transgresses the proper bounds or limits, and is light [in conduct]. (TA.) تُرْعَةٌ The mouth of a streamlet or rivulet; (IB, Msb, K;) i. e. a place hollowed out by the water in the side of a river, whence it flows forth: (Msb:) pl. تُرَعٌ (IB, Msb) and تُرْعَاتٌ and تُرَعَاتٌ and تُرُعَاتٌ: (Msb:) in the S it is said to signify the mouths of streamlets or rivulets; but correctly the sentence should be, تُرَعٌ is pl. of تُرْعَةٌ, and has this signification. (IB.) — — A canal, or channel of water, to a meadow or garden or the like: (L, TA:) this is the meaning commonly known [in the present day: the general name in Egypt for a canal cut for the purpose of irrigation, conveying the water of the Nile through the adjacent fields]. (TA.) — — The opening, or gap, of a wateringtrough or tank, by which the water enters, and where the people draw it: (Az, Mgh, * K, * TA:) and, (K,) accord. to AA, (TA,) the station of the drinkers at the watering-trough or tank; as in the O and K; or, as in the L, the part of the watering-trough or tank which is the station of the drinkers. (TA.) — — A meadow, or garden, or the like, (S, K,) in an elevated place: (K:) if in low land, it is called رَوْضَةٌ. (TA.) — — A stair; or a flight of steps by which one ascends; syn. دَرَجَةٌ: (S, K:) so accord. to some in a trad., which see in what follows: (S, * TA:) and particularly the flight of steps of a pulpit. (AA, Sgh, K.) — — (tropical:) A door, or gate: (S, Sgh, Msb, K:) pl. تُرَعٌ. (K.) You say, فَتَحَ تُرْعَةَ الدَّارِ (tropical:) He opened the door of the house. (TA.) And it is said in a trad., إِنَّ مِنْبَرِي هٰذَا عَلَى تُرْعَةٍ مِنْ تُرَعِ الجَنَّةِ, (S, TA,) as though meaning, (tropical:) Verily this my pulpit is at a gate of the gates of Paradise: thus explained by Sahl Ibn-Saad Es-Sá'idee, the relater of the trad.; and A'Obeyd says, وَهُوَ الوَجْهُ [" and it is the proper," or " the valid and obvious, way," of explaining it], meaning that it is the preferable explanation: but the author of the K, mistaking his meaning, makes وَجْهٌ to be another signification of تُرْعَةٌ: or the meaning of this trad. is, he who acts according to the exhortations recited upon the steps of my pulpit will enter Paradise: or, accord. to Kt, prayer and praise in this place are means of attaining to Paradise; so that it is as though it were a portion of Paradise. (TA.) In the same manner Sahl explained his other trad,, إِنَّ قَدَمِى عَلَى تُرْعَةٍ مِنْ تُرَعِ الحَوْضِ (tropical:) [Verily my foot is at a gate of the gates of the pool of Paradise]. (TA.) تَرِيعٌ: see تَرِعٌ. تَرَّاعٌ A torrent filling the valley; as also ↓ أَتْرَعُ: (K:) or a torrent which fills the valley: (S:) and ↓ the latter, a vehement torrent. (TA.) J says, in the S, that ↓ سَيْرٌ أَتْرَعُ signifies شَدِيدٌ; and he cites the words of a poet thus: فَافْتَرَشَ الأَرْضَ بِسَيْرٍ أَتْرَعَا ascribed by some to El-'Ajjáj, but correctly, accord. to IB, the words of Ru-beh; making two mistakes, in saying افترش, in the sing., and بسير: moreover, the last word in the citation is a pret. verb: [the right reading is] فَافْتَرَشُوا الأَرْضَ بِسَيْلٍ أَتْرَعَا [And they travelled the land with a multitude like a torrent that filled the valleys]: the poet describes the Benoo-Temeem, and their travelling the land like the torrent by reason of multitude. (Sgh, TA.) — (assumed tropical:) A door-keeper. (Th, S, K.) أَتْرَعُ: see تَرَّاعٌ, in three places. حَوْضٌ مُتْرَعٌ A filled watering-trough or tank: (TA:) and جَفْنَةٌ مُتْرَعَةٌ a filled bowl. (S.) مُتْتَرِعٌ: see تَرِعٌ. ترف 1 تَرِفَ, aor. تَرَفَ, (Sgh, K,) inf. n. تَرَفٌ, (M, TA,) He enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; (M, Sgh, K;) as also ↓ تترّف. (K.) — — And the former verb, (assumed tropical:) It (a plant, or herbage,) was, or became, luxuriant, flourishing, succulent, or sappy; or bright and fresh, by reason of plentiful irrigation. (M, TA.) 2 تَرَّفَ see 4, in two places. — — تَتْرِيفٌ [app. as the inf. n. of the pass. verb, تُرِّفَ, also signifies] Good feeding. (M.) — — And ترّف الرَّجُلَ, and ↓ اترفهُ, He rendered the man submissive; or made him to submit: and he made the man king, or prince: [in both senses] like رَفَّلَهُ. (M.) 4 أَتْرَفَتْهُ النِّعْمَةُ [Wealth, or what God bestowed upon him,] made him to behave exorbitantly; to be excessively disobedient or rebellious; to exalt himself, and be inordinate in infidelity; or to be extravagant in acts of disobedience and in wrongdoing: (S, K:) and so سَعَةُ العَيْشِ [plentifulness and easiness of life]: and in like manner, ↓ تَرَّفَتْهُ it caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully. (TA.) And [Wealth, or what God bestowed upon him,] made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; as also ↓ تَرَّفَتْهُ. (K.) — — اترف الرَّجُلَ He gave the man the object of his eager desire; or of his yearning, or longing, or appetency. (Lh, M.) — — See also 2. — اترف also signifies He persevered in, or persisted in, or resolved upon, transgression, wrongdoing, or deviation from the right way. (El-'Ozeyzee, K.) 5 تَتَرَّفَ see 1. 10 استترف He magnified himself; or behaved proudly, haughtily, or insolently: he behaved exorbitantly; was excessively disobedient or rebel-lious; exalted himself, and was inordinate in infidelity; or was extravagant in acts of disobedience and in wrongdoing. (Z, Sgh, K.) تُرْفَةٌ Plentifulness, and pleasantness or easiness, and softness or delicacy, of life; a life of softness or delicacy, and ease, comfort, or affluence; or ease and plenty; syn. نَعْمَةٌ, (T, K, TA,) and سَعَةُ العَيْشِ: (TA:) or i. q. نِعْمَةٌ [i. e. wealth; or what God bestows upon one; &c.]. (Mgh, and so in the CK. [But this I think a mistranscription, for نَعْمة.]) — — Good, sweet, or pleasant, food. (IDrd, M, K.) — — A new, or strange, thing, (شَىْءٌ طَرِيفٌ, [in some copies of the K, ظَرِيف is put in the place

of طَرِيف,]) that one appropriates, or peculiarly assigns, [as a gift] to a friend; or by [the gift of] which one distinguishes a friend: (K:) any طُرْفَة [i. e. gift not given to any one before; or of which the recipient did not possess the like, and which pleases him; or novel, or rare, and pleasing, present]. (M, TA.) — A thing protuberant in the middle of the upper lip, by nature. (Lth, * T, * S, M, K.) — A مِسْقَاة [q. v.] with which one drinks. (M, TA.) أَتْرَفُ Having a natural protuberance in the middle of his upper lip, called تُرْفَة. (Lth, * T, * M, K.) مُتْرَفٌ [pass. part. n. of 4, q. v.] One left to do what he will; not prevented from doing so. (Ibn- 'Arafeh, K.) — — And hence, (Ibn-'Arafeh, TA,) One enjoying, or leading, a plentiful; and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty: (Ibn-'Arafeh, M, K, TA:) luxurious, or indulging himself largely in the pleasures, or delights, of the present life, and in its appetites, or eager desires: (Ibn-'Arafeh, TA:) one who is not prevented from enjoying himself: (K, TA:) and one whose means of subsistence are made ample, or plentiful; as also ↓ مُتَرَّفٌ: (M:) one whom plentifulness, and pleasantness or easiness, and softness or delicacy, of life, or whom a life of ease and plenty, (T,) or whom wealth, or what God has bestowed upon him, and plentifulness and easiness of life, (Mgh,) causes to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: (T, Mgh:) and i. q. جَبَّارٌ [i. e. one who magnifies himself; or behaves proudly, haughtily, or insolently; &c.]: (K:) so says Katádeh, in explaining the phrase أَمَرْنَا مُتْرَفِيهَا, in the Kur [xvii. 17: see أَمَرَ]: or, accord. to some, مترفيها here means the worst of its chiefs; and the leaders in evil. (TA.) — — Also, (TA,) or ↓ مُتَرَّفٌ, (T,) A boy made soft, or delicate, in body, and rendered submissive. (T, TA.) مُتَرَّفٌ: see مُتْرَفٌ, in two places. ترق Q. Q. 1 تَرْقَيْتُهُ, (ISk, JK, S, K,) inf. n. تَرْقَاةٌ, (ISk, S, K,) I hit, or hurt, his (a man's, ISk, JK, S) تَرْقُوَة [or collar-bone]. (ISk, JK, S, K.) تَرْقُوَةٌ The collar-bone; the bone between the pit at the uppermost part of the chest and the shoulder, (JK, S, Mgh, K,) on either side, connecting those two parts, (JK, Mgh,) of a man &c.; (TA;) each of the two prominent bones in the uppermost part of the chest, from the head of each shoulder to the edge of the pit above mentioned: (TA in art. ترب:) [and sometimes, as in a phrase which see below,] the fore part of the حَلْق [here app. meaning the throat], at the uppermost part of the chest, the place into which the soul [for النَّفَسُ, in copies of the K, I read النَّفْسُ] rises [when one is at the point of death]: (K in art. رقو:) pl. تراقٍ (JK, Mgh, K) and ترائِق; (JK, K;) the latter formed by transposition: (JK:) Fr says that the latter pl. is used by some for the former: (TA:) the sing. is of the measure فَعْلُوَةٌ, (JK, S, K,) as is shown by the verb mentioned above, (K,) though it is repeated in the K in art. رقو: (TA:) one should not say تُرْقُوَةٌ, with damm to the ت. (S K.) إِذَا بَلَغَتِ التَّرَاقِىَ, in the Kur lxxv. 26, means When it (the soul) reaches the uppermost parts of the chest; [or, the parts of the throat next the chest;] for النَّفْسُ is understood: (Bd:) said when one is at the point of death. (TA.) تِرْيَاقٌ, an arabicized word, (S, Msb, K,) from the Greek, (Msb, K) [i. e. from θηρια� degrees♂,] or originally Persian, (S, O,) also written and pronounced دِرْيَاقٌ, (JK, Msb,) and طِرْيَاقٌ; (Msb;) or, as some say, from الرِّيقُ, because containing the spittle of serpents, and, if so, it is Arabic [in origin]: (Msb:) [Theriac; also called treacle;] an antidote for poisons; (S, O;) a certain compound medicine, (K,) comprising many ingredients, at most ninety or ninety-six, and at least sixty-four, (TA,) sometimes including the flesh of vipers, (K, TA,) and that of asses, which cause it to be prohibited and impure, or, as some say, it is prohibited without restriction: (TA:) it is a remedy against the bite or sting of rapacious venomous reptiles and the like, and poisonous potions: (K: [I omit some unprofitable and absurd particulars respecting the compounds thus termed, in the K and other lexicons &c.:]) pl. تَرَايِيقُ. (K in art. فرق.) The best kind is called التِّرْيَاقُ الفَارُوقُ, (K in art. فرق,) vulgarly تِرْيَاقٌ فَارُوقِىٌّ. (TA in that art.) [A principal ingredient of this kind is the best sort of Jews-pitch, i. e. asphaltum, also called mumia, and in Arabic مُومِيَا:) (see De Sacy's " Rel. de l'Égypte par Abdallatif," " p. 274:) and this mumia, by itself, is called التِّرْيَاقُ التُّرْكِىُّ.] — — [It is sometimes applied to Treacle, as meaning the sirop that drains from sugar.] It is also said to be applied to the فَادْزَهْر [or Bezoar-stone], likewise termed مَسُوسٌ. (TA in art. مس.) — — Also, and ↓ تِرْيَاقَةٌ, (assumed tropical:) Wine; (S, O, K;) because it dispels anxiety; (S;) or because it is a remedy for anxieties; (O;) wherefore it is also termed صَابُونُ الهُمُومِ. (TA.) تِرْيَاقَةٌ: see the last sentence above. [بَاذِنْجَانٌ تِرْيَاقِىٌّ Zanthium.] ترك 1 تَرَكَهُ, (S, M, Msb, K, &c.,) aor. تَرُكَ, (S, M,) inf. n. تَرْكٌ (S, M, Msb, K, &c.) and تِرْكَانٌ, with kesr, (Fr, K,) He left it, forsook it, relinquished it, abandoned it, deserted it, or quitted it; either intentionally, and by choice, or by constraint, and of necessity: (Er-Rághib, TA:) he left it, forsook it, &c., as above; namely, a thing that he desired, or wished for, and also a thing that he did not desire, or did not wish for: (Ibn-'Arafeh, TA:) he left it, quitted it, went away from it, or departed from it; namely, a place: and he left him, forsook him, relinquished him, abandoned him, deserted him, quitted him, or separated himself from him: (Msb:) he cast it, or threw it, away, as a thing of no account; rejected it; discarded it; cast it off; left it off: (MF, TA:) he left it, left it alone, let it alone; ceased, desisted, forbore, or abstained, from it; neglected it, omitted it, or left it undone; syn. خَلَّاهُ; (S, A, O;) or وَدَعَهُ; (M, K;) as also ↓ اتّركهُ. (K. [But respecting this latter verb, see what follows.]) وَاتْرُكِ البَحْرَ رَهْوًا, in the Kur xliv. 23, And leave thou the sea opened with a wide interval; or motionless, in the same state as before thy passing through it, and strike it not with thy rod, nor alter anything thereof; (Bd;) or motionless, parted asunder; (Jel;) so that the Egyptians may enter it; (Bd, Jel;) is an instance of the verb meaning leaving intentionally, and by choice: (Er-Rághib, TA:) and كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ, in the next verse, How many gardens and springs did they leave! (Jel,) is an instance of the verb meaning leaving by constraint, and of necessity. (Er-Rághib, TA.) In a phrase such as تَرَكَ حَقَّهُ, meaning He made his right, or due, or claim, to be null, or he rejected it, and such as تَرَكَ رَكْعَةً مِنَ الصَّلَاةِ, meaning He neglected, omitted, or left unperformed, a ركعة, of the prayer, [it is said (but I think it doubtful) that] the verb, having an ideal substantive for its objective complement, is used metaphorically. (Msb.) قَالَ فِيهِ فَمَا اتَّرَكَ ↓ means مَا تَرَكَ شَيْئًا [i. e. He strove, laboured, or exerted himself, (اِجْتَهَدَ,) in it, and neglected not, or omitted not, anything in his power]: the verb is of the measure اِفْتَعَلَ. (S.) مَنْ أَوْصَى بِالثُّلْثِ وَلَمْ ↓ يَتَّرِكْ شَيْئًا is a mistake for ولم يَتْرُكْ شَيْئًا, or ولم ↓ يَتَّرِكْ without شَيْئًا, or فَمَا اتَّرَكَ; for this verb is not trans., except, sometimes, in poetry; and the meaning is, وَلَمْ يَتْرُكْ فِيمَاأُذِنَ لَهُ فِيهِ شَيْئًا [i. e. He who bequeaths the third of his property, and does not omit anything of what he is allowed (to leave, or anything of the third part, for this is all that he is allowed to bequeath)]: it is from the saying ↓ فَعَلَ فَمَا اتَّرَكَ [He did such a thing, and neglected not, or omitted not, anything]. (Mgh.) You say also, تَرَكَ المَيِّتُ مَالًا, i. e. The deceased left property. (Msb.) — — وَتَرَكْنَا عَلَيْهِ فِى الآخِرِينَ, (K,) in the Kur [xxxvii. 76 &c.], (TA,) means And we have perpetuated (K, Jel, TA) to him a eulogy among the later generations (Jel, TA) of the prophets and peoples to the day of resurrection, [namely,] Salutation &c. (Jel.) — — التَّرْكُ is also

syn. with الجَعْلُ, (Lth, K, TA,) in some instances; (Lth, TA;) as though it had two contr. significations: (K:) [i. e.,] when تَرَكَ is doubly trans., it has the meaning of صَيَّرَ, (MF, TA,) or جَعَلَ. (TA.) So in the saying, تَرَكْتُ الحَبْلَ شَدِيدًا I made, or rendered, the rope strong; or made it, or caused it, to be, or become, strong. (TA.) So too in the Kur ii. 16, وَتَرَكَهُمْ فِى ظُلُمَاتٍ And maketh, or causeth, them to be in darknesses. (Ksh, Bd, MF.) And sometimes one says of any action that has come at last to a certain state, مَا تَرَكْتُهُ كَذَا [I did not make it, or cause it, to be thus]. (TA.) — تَرِكَ, aor. تَرَكَ, (IAar, K,) inf. n. تَرْكٌ, (TK,) He (a man, IAar) married, i. e. took to wife, a تَرِيكَة, (IAar, K,) meaning a woman that had remained a virgin, unmarried, until she had become of middle age, or long after she had attained to puberty, in the house, or tent, of her parents. (TA.) 3 تاركهُ [inf. n. مُتَارَكَةٌ] is syn. with خَالَاهُ (S in art. خلو) [which is explained in the K, in art. خلو, as syn. with تَرَكَهُ, He left, forsook, relinquished, abandoned, &c., him or it; and thus it may often be well rendered: but it properly signifies he left him, forsook him, &c., being left, &c., by him; whence it is said in the Mgh, in art. ودع, that مُوَادَعَةٌ is syn. with مُصَالَحَةٌ because it is مُتَارَكَةٌ: Golius, as on the authority of Ibn-Maaroof, explains تاركهُ as signifying he dismissed him, and did not molest him: he left him unmolested is one of its meanings, but is not the primary signification: accord. to the TK, متاركة signifies the leaving, &c., anything in the state in which it is: and the leaving, &c., one another]. One says also, تَارَكْتُهُ البَيْعَ, (S, Mgh, but in the latter تَارَكَهُ, and in the TA فِى البَيْعِ,) وَغَيْرَهُ (Mgh,) inf. n. مُتَارَكَةٌ, (S,) [app. meaning I relinquished with him, i. e. concurrently with him, the sale, &c.: see 6, by which this rendering is confirmed: Golius, as on the authority of J, who has not explained it, says that it means I relinquished to him the merchandise, or commodity; and Freytag follows him.] — — [Hence,] مُتَارَكَةٌ is metonymically used as meaning The making peace [or a truce], or reconciling oneself, with another or others. (Mgh.) — — In the saying, لَا بَارَكَ اللّٰهُ فِيهِ وَلَا تَارَكَ وَلَا دَارَكَ, it is an imitative sequent, (K,) all of these verbs having the same meaning [so that the saying may be rendered May God not bless him nor felicitate him nor make him happy]: (TA:) [or the meaning may be, nor preserve him, or prolong his life; for] IAar says that تَارَكَ means أَبْقَى. (TA.) 6 تَتَارَكُوا الأَمْرَ بَيْنَهُمْ, (K,) or الأَمْرَ فِيمَا بَيْنَهُمْ, (Mgh,) They relinquished [concurrently], one with another, the affair that was between them. (TK.) 8 اِتَّرَكَ: see 1, in five places. تَرْكٌ: see تَرِيكَةٌ. — Also A [drinking-cup or bowl such as is called] قَدَح which a man lifts, or carries, with his two hands. (Ibn-'Abbád, TA.) التُّرْكُ A certain nation; (S, Msb, K;) [namely, the Turks:] تُرْكِيٌّ is its n. un.: (Msb, TA:) [and signifies also Turkish:] pl. أَتْرَاكٌ. (Msb, K.) It is said in a trad., أُتْرُكُوا التُّرْكَ مَا تَرَكُو كُمْ [Leave ye alone the Turks as long as they leave you alone]. (TA.) [تُرْكِيُّ الوَجْهِ often occurs in post-classical works as meaning Having a Turkish face; i. e. round-faced, or broad-faced; opposed to عَرَبِىُّ الوَجْهِ.] تَرْكَةٌ: see تَرِيكَةٌ, in two places. — — Also (assumed tropical:) A woman such as is termed رَبْعَةٌ [i. e. of middling stature]: (Ibn-'Abbád, K:) pl. تَرَكَاتٌ. (TA.) — — It is said in a trad., جَآءَ الخَلِيلُ إِلَى مَكَّةَ يُطَالِعُ تَرْكَتَهُ (assumed tropical:) [El-Khaleel (i. e. Abraham) came to Mekkeh to get knowledge of his تركة], meaning Hagar, and her son Ishmael: (K:) the word originally means an ostrich's egg, and is here used metaphorically; for the ostrich lays but one egg in the year, and then leaves it and goes away: (TA:) Z says, in the Fáïk, that it is thus related, with the ر quiescent; (Nh, O, TA;) but it would be a proper way if it were with kesr to the ر, [↓ تَرِكَتَهُ] as meaning the thing that he had left, or forsaken, &c. (Nh, O, K.) تِرْكَةٌ: see what next follows. تَرِكَةٌ A thing that is left, forsaken, relinquished, abandoned, deserted, or quitted; like طَلِبَةٌ meaning " a thing desired, or sought; " (TA;) see also تَرْكَةٌ: particularly, the inheritance, or property that is left, of a person deceased; (S, Msb, K; *) also pronounced ↓ تِرْكَةٌ: pl. تَرِكَاتٌ. (Msb.) تَرَاكِ an imperative verbal noun, meaning أُتْرُكْ [Leave thou, &c.]. (S, TA.) Hence the saying, تَرَاكِ تَرَاكِ صُحْبَةَ الأَتْرَاكِ [Leave thou, leave thou, the companionship of the Turks]. (TA.) Yoo says that تَرَاكَ is a dial. var. of the same; but this is only when it is used as a prefixed noun, as in تَرَاكَهَا for تَرَاكِهَا. (TA.) تَرِيكٌ: see the next paragraph, in two places. تَرِيكَةٌ A woman that is left unmarried; (S, K;) that has remained a virgin, unmarried, until she has become of middle age, or long after she has attained to puberty, in the house, or tent, of her parents: (TA:) it is not applied to a male: (Lh, TA:) pl. تَرَائِكُ. (S.) — — A meadow the depasturing of which has been neglected: (S, K:) or a pasture-land where people have pastured their beasts, either in a desert or upon a mountain, and of which the beasts have eaten until there remain [only] some relics of wood. (TA.) — — Water left by a torrent: (IB, K:) used in this sense by El-Farezdak. (IB.) — — An egg after the young bird has gone forth from it: (K:) or an ostrich's egg (S, K) which she forsakes (S, TA) in the desert after it has become empty: (TA:) or, as some say, an ostrich's eggs left solitary: (TA:) and ↓ تَرْكَةٌ signifies the same. (K.) [For the pl., see the next sentence.] — — (assumed tropical:) An iron helmet; (K;) in the opinion of ISd, as being likened to the egg thus termed; (TA;) and so ↓ تَرْكَةٌ: (S, K:) the pl. [of the former] is تَرَائِكُ [mentioned in the S as pl. of the former applied to an ostrich's egg] and ↓ تَرِيكٌ and ↓ تَرْكٌ [the latter of which is termed in the S pl. of تَرْكَةٌ are coll. gen. ns. of which تَرِيكَةٌ and تَرْكَةٌ are the ns. un.]. (K.) — — A raceme of dates (كِبَاسَة [in the CK, erroneously, كُناسة]) after it has had what was upon it shaken off, (AHn, K, TA,) and is left: pl. تَرَائِكُ: (AHn, TA:) and ↓ تَرِيكٌ signifies a raceme (عُنْقُود) when what was upon it has been eaten; (AHn, K, TA;) and a raceme of dates (عِذْق) that has had what was upon it shaken off, (K, TA,) so that nothing remains upon it: so AHn says in one place. (TA.) — — It is said in a trad., إِنَّ لِلّٰهِ تَرَائِكَ فِى خَلْقِهِ, meaning [Verily to God are referrible] conditions which He hath perpetuated in mankind, of hope and heedlessness, so that they apply themselves thereby with boldness, forwardness, presumptuousness, or arrogance, to the things of the present world. (TA.) مَتْرُوكٌ [pass. part. n. of تَرَكَ, Left, forsaken, &c. — —] In lexicology, Obsolete. (Mz 10th نوع.) ترما التُّرْكُمَانُ [The Turkumán;] a certain people, or race, of the Turks; [absurdly said to be] so called because two hundred thousand of them became believers in one month; wherefore they said تَرَمَا لَا [the Turks of belief]; which was afterwards contracted into تُرْكُمَانٌ: (K, TA:) [a coll. gen. n.: n. un., and rel. n., تُرْكُمَانِيٌّ:] pl. تَرَاكِمَةٌ. (TA.) ترما لَا تَرَمَا i. q. لا سِيَّمَا [which see in art. سوي]. (K.) تُرْمُسٌ [vulgarly pronounced in the present day تِرْمِس; from the Greek θέρμο�, or Coptic θαρο�; Lupines; or the lupine;] a certain grain, well known, of the description termed قَطَانِىّ; (Msb;) the produce of a tree [or plant] which has a grain ribbed and notched: (Lth, M, * K:) or i. q. بَاقِلَّى مِصْرِىٌّ: (the Minháj and K:) [but if this be the same as the بَاقِلَّى قِبْطِىّ, it is a mistake, accord. to Ibn-Beytár, to identify it with the ترمس:] AHn says that it is the جِرْجِير مِصْرِىّ, and is of the description termed قَطَانِىّ; and under the head of the letter ج, he says that the جِرْجِير is the بَاقِلَّى: accord. to the Minháj, it is a grain of an expanded shape, of bitter taste, hollowed in the middle; and the wild kind is smaller than the other, and stronger: and the ترمس approaches more to medicine than to food: the best is the white, large, and heavy: (TA:) some say that the ت is augmentative, and that the word is from رَمَسَ, signifying " he concealed " a thing: (MF, TA:) the n. un. is with ة (Msb.) ترن تُرْنَى an appellation applied to A female slave; (T, K) and to a fornicatress, an adulteress, or a prostitute; (M, K;) as

also فَرْتَنَى: (T, K:) and اِبْنُ تُرْنَى means the son of a fornicatress or an adulteress or a prostitute; (T, K;) as also ابن فَرْتَنَى: (T:) or one that is base-born: (S in art. رنو:) but it is said that تُرْنَى is of the measure تُفْعَلُ, from الرُّنُوُّ: (M:) it may be from رُنِيَتْ meaning " she was looked at continuously. " (T, K.) ترنج تُرُنْجٌ and تُرُنْجَةٌ: see art. ترج. أُتْرُنْجٌ and أُتْرُنْجَةٌ: see art. ترج. ترنجبين تَرَنْجُبِينٌ and تَرَنْجَبِينٌ and تُرَنْجَبِينٌ [thus variously written, in the last manner in the TA, and there said to be " with damm; " from the Persian تَرَنْگُبِينْ; A kind of manna; the manna of the thorny plant called by the Arabs the حَاج, and hence by European botanists " alhagi: " accord. to Dr. Royle (art. " Man " in Kitto's Cycl. of Bibl. Lit.), it is a sweetish juice which exudes from the alhagi maurorum, concretes into small granular masses, and is usually distinguished by the name of Persian manna: he also states that the alhagi maurorum and another species, alhagi desertorum, are ‘ called in Mesopotamia “ agool,” according to some authorities, while by others this is thought to be the name of another plant: ’ by “ agool ” is meant عَاقُول, q. v.:] a kind of dew (طَلٌّ), that falls mostly in Khurásán and in Ma-waráli-n-nahr, and, in our country, mostly upon the حاج: the best thereof is that which is fresh, or moist, and white: (Ibn-Seenà, or “ Avicenna,” vol. i. of the Arabic ed., p. 262:) the مَنّ [or manna] mentioned in the Kur-án [ii. 54]. (Ksh, Bd, Jel, TA.) [See also “ Ibn Baithar ” (Ibn-Beytár), vol. i. p. 207.] تره 1 تَرِهَ, aor. تَرَهَ, He fell into what are termed تُرَّهَات, said to signify, originally, [deserts, such as are termed] قِفَار, and to be metaphorically applied to (tropical:) false, or vain, sayings or actions or affairs; unprofitable sayings: (K, * TA:) or (assumed tropical:) he uttered false and confused and vain speech, with somewhat of embellishment, (Lth, TA,) or without foundation, or order, or method. (Akh, TA.) تُرَّةٌ: see what next follows, in two places. تُرَّهَةٌ A small road branching off from a main road: (As, S, K:) a Persian word, arabicized: (As, S:) pl. تُرَّهَاتٌ (As, S, K) and تُرُّهَاتٌ. (TA.) — — A مَفَازَةٌ [desert, such as is termed قَفْرٌ, (see 1,) or] صَحْرَآءُ. (JK.) — — The first in this paragraph is the primary signification: (TA:) and hence, metaphorically, (As, S,) (tropical:) A false, or vain, saying or action or affair; (As, JK, S K;) as also ↓ تُرَّةٌ: (S, K:) pl. of the former, تُرَّهَاتٌ (JK, S, K *) [and تُرُّهَاتٌ, as above]; and of the latter, تَرَارِيَهُ: (S, K: *) or the primary signification of تُرَّهَاتٌ is قِفَارٌ: [see 1:] and it is metaphorically applied to (tropical:) false, or vain, sayings or actions or affairs; (K;) and unprofitable sayings: (Z, K, TA:) or, accord. to Az, false, or vain, affairs: and the sing. is ↓ تُرَّةٌ: or, accord. to IB, this last is pl. of تُرَّهَةٌ: [or rather a coll. gen. n.:] or, as some say, it is a sing.: (TA:) and accord. to Lth it signifies the act of lying, and confusing [truth and falsehood]. (Har p. 165.) [Sometimes it is followed by a syn., to give greater force to the signification:] one says التُّرَّهَاتُ البَسَابِسُ and التُّرَّهَاتُ الصَّحَاصِحُ: and sometimes the former word is used as a prefixed noun governing the gen. case [so that one says تُرَّهَاتُ البَسَابِسُ and ترّهاتُ الصَّحَاصِحِ: الصَّحْصَحُ is mentioned in the K, in this art., as a syn. of التُّرَّهَةُ]. (S.) — — Also A calamity; a misfortune; an evil accident: (JK, * K:) pl. [تُرَّهَاتٌ and] تَرَارِيَهُ. (JK.) — — Wind. (JK, K.) — — Clouds, or a collection of clouds. (JK, * K.) — A certain small creeping thing (دُوَيْبَّة) [found] in the sand. (JK, K.) تسع 1 تَسَعَهُمْ, aor. تَسَعَ (S, Msb, K) and تَسِعَ (Yoo, Msb, K) and تَسُعَ, (Msb,) inf. n. تَسْعٌ, (T K,) He took the ninth part of their possessions: or he became the ninth of them: (S, Msb, K:) or he made them to be nine with himself; (K;) they having before been eight. (TA.) [See also 2.] 2 تسّعهُ He made it nine. (Esh-Sheybánee, and K voce وَحَّدَ.) [See also 1.] — — تسّع لِامْرَأَتِهِ, or عِنْدَهَا, He remained nine nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.) 4 اتسعوا They became nine: (S, K:) and they became ninety. (M and L in art. ثلث.) — — They were, or became, persons whose camels came to water [on the ninth day, counting the day of the next preceding watering as the first; i. e.,] after an interval of nine days, [of which the first or last, or each of these, was not complete,] and eight nights. (S, * K, * TA.) تَسْعٌ: see تِسْعَةٌ. تُسْعٌ A ninth part; one of nine parts; (S, Msb, K,) as also ↓ تُسُعٌ; (Msb;) and ↓ تَسِيعٌ, (S, Msb, K,) agreeably with a rule which some hold to be applicable in the case of every similar fractional number; but Sh says, I have not heard تَسِيعٌ on any authority but that of AZ. (TA.) تِسْعٌ fem. of تِسْعَةٌ, q. v. — — Also A certain ظِمْء of the أَظْمَآء of camels; (S, K, TA;) i. e., their coming to water [on the ninth day, counting the day of the next preceding watering as the first; or, in other words,] after an interval of nine days, [of which the first or last, or each of these, is not complete,] and eight nights. (TA.) — — Also The ninth young one, or offspring. (A in art. ثلث.) تُسَعٌ The seventh and eighth and ninth nights of the [lunar] month; (K;) the three nights of the month which are after the نُفَل, because the last night of these is the ninth; (S;) among the nights of the month are three called غُرَرٌ, [pl. of غُرَّةٌ,] and after these are three called نُفَلٌ, and after these are three called تُسَعٌ because the last of them is the ninth night: (Az, TA:) or the three nights of the commencement of the month, as some say; but the first of these explanations is more agreeable with analogy. (TA.) تُسُعٌ: see تُسْعٌ. تِسْعَةٌ, applied to denote a number, [namely Nine,] is masc. ; and ↓ تِسْعٌ, so applied, is fem.: (S:) the latter is also written ↓ تَسْعٌ, with fet-h to the ت; and is thus pronounced in the Kur xxxviii. 22, (Bd, MF,) accord. to one reading. (Bd.) You say تِسْعَةُ رِجَالٍ [Nine men], and تِسْعُ نِسْوَةٍ [Nine women]. (K.) When it means the things numbered, not the amount of the number, تسعة is imperf. decl., being regarded as a proper name: thus you say, تِسْعَةُ أَكْثَرُ مِنْ ثَمَانِيَةَ [Nine things are more than eight things]. (TA.) It is said in the Kur [xvii. 103], وَ لَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ [And we formerly gave unto Moses nine evident signs; generally understood to mean the principal miracles which he was empowered to perform, and which are differently enumerated in the K and other works; but by some supposed to mean statutes]. (K, * TA.) — — In تِسْعَةَ عَشَرَ, which is masc., and تِسْعَ عَشْرَةَ, which is fem., [each signifying Nineteen,] each of the two words ends with fet-h in every case, because they are two nouns which are regarded as one noun. (TA.) The former is pronounced by some of the Arabs تِسْعَةَ عْشَرَ: and the latter, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced تِسْعَ عَشِرَةَ in the dial. of Nejd. (S in art. عشر.) In the Kur lxxiv. 30, some read, تِسْعَةَ عْشَرَ, making the ع in عشر quiescent, instead of تِسْعَةَ عَشَرَ, from a dislike of this consecution of vowels in what is like one word. (Bd, TA. *) [تِسْعُونَ, Ninety: and ninetieth.] [تُسَاعَ, as meaning Nine and nine, or nine and nine together, or nine at a time and nine at a time, seems not to have been in use.] A'Obeyd says that more than أُحَادَ and ثُنَآءَ and ثُلَاثَ and رُبَاعَ has not been heard, except عُشَارَ occurring in a verse of El-Kumeyt. (TA in art. عشر.) تَسِيعٌ: see تُسْعٌ. تَاسِعٌ [Making to be nine with himself, or itself: and hence, ninth]. You say, هُوَ تَاسِعُ تِسْعَةٍ [He is the ninth of nine]: and تَاسِعُ ثَمَانِيَةٍ [He is making eight to be nine with himself]: but it is not allowable to say, تَاسِعٌ تِسْعَةً. (TA.) — — [تَاسِعَ عَشَرَ and تَاسِعَةَ عَشْرَةَ, the former masc. and the latter fem., meaning Nineteenth, are subject to the same rules as ثَالِثَ عَشَرَ and its fem., explained in art. ثلث, q. v.] تَاسُوعَآءُ, (Msb, TA, &c.,) or التَّاسُوعَآءُ, (S, K,) The tenth day of [the month] El-Moharram; (Msb, TA;) [the day] before the day of العَاشُورَآءُ, (S,) or before the day of عَاشُورَآءُ: (K:) or, accord. to some, the same as the day

of العاشوراء: (TA:) [see عاشوراء, where this is explained:] it is a post-classical word: (Sgh, K:) J says, in the S, I think it post-classical: (Msb, TA:) but [SM says,] this requires consideration; for it was used by the Prophet: (TA:) one ought to say, that, with عاشوراء, it has this form for the sake of resemblance; but as used alone, it must be conceded that it has not been heard [from the Arabs of the classical times]. (Msb.) [مُتَسَّعٌ pass. part. n. of 2, q. v. See also مُثَلَّثٌ.] مَتْسُوعٌ A rope consisting of nine strands. (TA.) تشرين تِشْرِينُ [in Chaldee 165] A Greek name of each of two months, (K,) of the months of Autumn, called تِشْرِينُ الأَوَّلُ and تِشْرِينُ الثَّانِى, [and both together تِشْرِينَانِ, the two Syrian months corresponding, respectively, to October and November O. S.,] before the two months whereof each is called كَانُونُ. (TA.) تع R. Q. 1 تَعْتَعَ فِى الكَلَامِ, (Mgh, K,) inf. n. تَعْتَعَةٌ, (S, Mgh,) He reiterated in speech, by reason of an impediment, or inability to say what he would; (S, Mgh, K;) as also ↓ تَتَعْتَعَ: (K:) and he was unable to say what he would, or to find words to express what he would say: (ElGhooree, Mgh:) تَعْتَعَةٌ is the speech of him who is termed أَلْثَغ. (TA.) And تعتع فِى القُرْآنِ He reiterated in reciting the Kur-án, and his tongue stuck fast in his doing so. (TA.) — — تَعْتَعَتِ الدَّابَّةُ, (K,) inf. n. as above, (S,) The beast stuck fast in the sand, (S, K,) or soft soil, (S,) or mire: (TA:) sometimes the verb is thus used. (S.) And تعتع said of a camel &c. signifies His feet sank into the soft soil, or soft sands. (TA.) — تَعْتَعَهُ He dragged him (namely another man) roughly, or vehemently, and agitated him: (S:) or he shook him, or shook him vehemently, (AA, K,) backwards and forwards, and treated him roughly: (AA:) he shook him roughly: (IDrd, K:) or he compelled him against his will, in an affair, so that he became disquieted, or agitated. (IF, K.) — — تُعْتِعَ فُلَانٌ Such a one had his saying rebutted, rejected, or repudiated, as wrong, or erroneous. (TA.) R. Q. 2 تَتَعْتَعَ: see R. Q. 1, first signification. تَعْتَعٌ i. q. فَأْفَآءٌ or فَأْفَأٌ [accord. to different MSS., as meaning One who reiterates his words much in speaking]. (AA, K.) وَقَعُوا فِى تَعَاتِعَ, [app. pl. of the inf. n. تَعْتَعَةٌ,] They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like, (فى أَرَاجِيفَ, q. v.,) and confusion. (AA, S, K.) مُتَعْتَعٌ Afflicted by an injury which disquiets or agitates. (TA, from a trad.) تعب 1 تَعِبَ, (S, A, Msb, K,) aor. تَعَبَ, (A, K,) inf. n. تَعَبٌ, (S, Msb,) He [a man and a beast] was, or became, fatigued, tired, wearied [by labour or journeying &c.], or jaded; (S, A, Msb;) contr. of اِسْتَرَاحَ. (K.) [تَعَبٌ, which, used as a simple subst., may be rendered Fatigue, tiredness, weariness, or the state of being jaded, is here said in the TA to be contr. of رَاحَةٌ; and to signify شِدَّةُ العَنَآءِ, which may be rendered much fatigue &c.; but accord. to an explanation of the verb of عَنَآءٌ in the S and TA in art. عنى, this word and تَعَبٌ signify the same. See also مَتْعَبٌ.] 4 اتعب He fatigued, tired, wearied, or jaded, another; (S, Msb, K;) and himself, in a work that he imposed upon himself, or in which he laboured; and his travelling-camels, by urging them quickly, or by hard journeying. (TA.) — — (tropical:) He broke a bone again after it had been set, or consolidated: or he caused a bone to have a defect in it, after it had been set, so that there remained in it a constant swelling, or resulted a lameness: اتعب العَظْمَ signifying أَعْنَتَهُ بَعْدَ الجَبْرِ: (so in the CK:) or أَعْتَبَهُ بعد الجبر. (So in MS. copies of the K and in the TA. [In the latter, in art. عتب, this reading is confirmed; but a remark below, voce مُتْعَبٌ, rather favours the former reading, that of the CK.]) — — (tropical:) He filled a vessel; (A, K;) as, for instance, a drinking-cup, or bowl. (A.) — اتعب القَوْمُ The people's cattle became fatigued, tired, wearied, or jaded. (K.) تَعِبٌ Fatigued, tired, wearied, or jaded; as also ↓ مُتْعَبٌ; (S, Msb, K;) but not مَتْعُوبٌ. (S, K.) [↓ تَعْبَان, for تَعْبَانٌ, fem. with ة, is used in this sense in the present day.] تَعْبَان: see what next precedes. مَتْعَبٌ A place of تَعَب [or fatigue, &c.]: — — and tropically, syn. with تَعَبٌ: pl. مَتَاعِبُ. (Har p. 431.) مُتْعَبٌ: see تَعِبٌ. — — Also (tropical:) A camel that has had a bone of one of his fore legs or hind legs broken and set, and has been fatigued beyond his power of endurance before the bone has consolidated, so that the fracture has become complete: whence the phrase عَظْمٌ مُتْعَبٌ [app. meaning (tropical:) a bone broken again after its having been set, or consolidated: see 4]. (TA.) — — A vessel, as, for instance, a drinking-cup, or bowl, (tropical:) filled. (TA.) — — Water (tropical:) squeezed forth, or expressed, from the earth, to be drunk. (A, TA.) مَتْعَبَةٌ [A cause of fatigue or weariness: a word of the same class as مَجْبَنَةٌ and مَبْخَلَةٌ: loosely explained in Har p. 475 as meaning a place of fatigue]. One says, اِسْتِخْرَاجُ المُعَمَّى مَتْعَبَةٌ لِلْخَوَاطِرِ [The eliciting of the meaning of that which is made enigmatical is a cause of fatigue to minds]. (A.) تعس 1 تَعَسَ, aor. تَعَسَ, inf. n. تَعْسٌ; (S, A, Msb, K, &c.;) and تَعِسَ, aor. تَعَسَ; (Sh, AHeyth, A, IAth, K;) but the latter is not chaste; (A, TA;) or the former is used in addressing a person, saying تَعَسْتَ; and the latter, in narration; (K;) accord. to Sh; but ISd says that this is strange; (TA;) He fell, having stumbled; contr. of اِنْتَعَشَ: this is the primary signification: (S:) or he stumbled and fell (AHeyth, A, IAth, K) upon his hands and mouth, (AHeyth, TA,) or upon his face: (IAth, TA:) or he fell upon his face: (Er-Rustamee, Msb, TA:) [and this may also be meant by one of the explanations of the inf. n. in the TA, which is نُكْسٌ فِى سَفَالٍ:] or he fell in any manner. (TA.) You say, by way of imprecation, تَعَسَ وَانْتَكَسَ, meaning May he fall upon his face, and not rise after his fall until he fall a second time. (Msb.) And تَعَسَ فَمَا انْتَعَشَ وَشِيكَ فَلَا انْتَقَشَ [May he fall, having stumbled, or stumble and fall, &c., and not rise again; and may he be pricked with a thorn, and not extract the thorn]. (TA.) And accord. to certain of the Kilábees, تَعَسَ signifies He missed his proof in litigation, and the object of his search in seeking. (TA.) — — He perished. (Aboo-'Amr Ibn-El-'Alà, S, K.) You say, تَعَسْتَ, as though meaning Mayest thou perish. (ISh, TA.) — — He became far removed. (A, K.) — — He became lowered, or degraded. (A, K.) You say also, تَعَسَ جَدُّهُ [His fortune, or good fortune, fell: or may his fortune, or good fortune, fall]. (K in art. عثر.) — تَعَسَهُ اللّٰهُ, [aor. تَعَسَ, inf. n. تَعْسٌ;] (A'Obeyd, A, Msb, K;) and ↓ اتعسهُ; (AHeyth, S, A, Msb, K;) the former unknown to Sb; (Az, TA;) God made him to fall, having stumbled: (S:) or to stumble and fall (AHeyth, A, K) upon his hands and mouth, (AHeyth, TA,) or upon his face: (TA:) or to fall upon his face: (Msb:) or to fall in any manner. (TA.) — — God destroyed him; or made him to perish. (A'Obeyd, S, K.) — — God made him to become far removed. (A, K.) — — God lowered, or degraded, him. (A, K.) — — You say, by way of imprecation, تَعْسًا لَهُ May he [fall, having stumbled: or, stumble and fall: or, stumble and fall upon his hands and mouth: or, upon his face: or] fall upon his face: (Msb:) or may God make destruction to cleave to him: (S, TA:) [or may God destroy him.] Aboo-Is-hák says, in explanation of the phrase فَتَعْسًا لَهُمْ, in the Kur xlvii. 9, that it may be in the accus. case as meaning أَتْعَسَهُمُ ↓ اللّٰهُ. (TA.) A man also says, by way of imprecation, to his swift and excellent camel, when it stumbles, تَعْسًا, meaning May God throw thee down upon thy nostrils: expressing his disapproval of the stumbling of a beast of such age and strength: but if it be not a swift and excellent beast, and stumble, he says to it لَعًا. (TA.) You say also, أَتْعَسَ جَدَّهُ ↓ اللّٰهُ [May God make his fortune, or good fortune, to sink!] (A.) 4 أَتْعَسَ see تَعَسَهُ, in three places. تَعْسٌ inf. n. of 1 [which see, throughout]. — — Also Evil; mischief. (K.) تَعِسٌ: see what next follows. تَاعِسٌ (A, K) and ↓ تَعِسٌ (Msb, K) act. part. ns. of 1, [i. e., respectively, of تَعَسَ and تَعِسَ, accord. to rule, used intransitively,] (A, Msb, K,) both applied to a man: (K:) and the former, to fortune, or good fortune. (A.) مَتْعَسَةٌ [A cause of falling after

stumbling: or of stumbling and falling &c. (See 1.)] You say, هٰذَا الأَمْرُ مَنْحَسَةٌ مَتْعَسَةٌ [This affair is a cause of ill luck; a cause of falling &c.]. (A, TA.) تفث 1 تَفِثَ, aor. تَفَثَ, inf. n. تَفَثٌ, He left off, or abstained from, anointing himself, and shaving his pubes, and in consequence became dirty: (Msb:) or تَفَثٌ signifies the state of being dirty; (Mgh;) the state of having matted and dusty hair, or a dusty head, long left unanointed: (T, Mgh, K:) so in relation to the rites and ceremonies of the pilgrimage: (T, K:) thus explained by ISh; but not by any [other] of the lexicologists: he says that it is one of the rites and ceremonies of the pilgrimage; (T;) which is a conventional term of the professors, or lecturers, of the colleges: (Mgh:) accord. to I'Ab, it signifies the shaving, and shortening, or clipping, of the beard and mustache and [the hair of] the armpit, and slaughtering [of the victims], and casting [of the pebbles]: accord. to Fr, the slaughtering of the [victims termed] بُدْن, and other victims, namely, kine, and sheep or goats, and shaving the head, and paring the nails, and the like: (T:) AO says that no poem is adduced as presenting an ex. of it: (Msb, TA:) and Zj says that it is not known by the lexicologists except from the expositors of the Kur-án; (T, M;) who say that it is the clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes, and clipping the hair [of the head]: (T:) or the plucking out the hair, and paring of the nails, and deviating from all that is prohibited to the مُحْرِم: (M:) as though it were a passing from the state of إِحْرَام to the state of إِحْلَال: (T, M:) or, in the rites and ceremonies of the pilgrimage, the doing such things as paring the nails, and clipping the mustache, and shaving the pubes (S, K) and the head, and casting the pebbles, and slaughtering the بُدْن, (S,) &c.: (S, K: [but in two copies of the S, this art. is omitted:]) or the doing away with the matted and dusty state of the hair, and pollution and dirt, absolutely. (TA.) Accord. to ISh, قَضَاءُ التَّفَثِ means The doing away with the matted and dusty state of the hair by shaving, and paring the nails, and the like: (T:) or it means the doing away with the state of تَفَث, by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes. (Mgh.) Accord. to IAar, ثُمَّ لِيَقْضُوا تَفَثَهُمْ [in the Kur xxii. 30] means Then let them accomplish their needful acts of shaving and cleansing: (T:) or it means then let them do away with their dirtiness, by clipping the mustache, and paring the nails, and plucking out the hair of the armpit, and shaving the pubes, on the occasion of إِحْلَال: (Bd:) it is an allowance, after entering the state of إِحْلَال, of that which was forbidden them in the state of إِحْرَام. (Msb.) — — فَتَفِثَتِ الدِمَاءُ مَكَانَهُ occurs in a trad., meaning And the blood (lit. bloods) contaminated the place thereof. (TA.) تَفِثٌ, (T, Mgh, K,) accord. to ISh, applied to a man, (T, Mgh,) Altered [in odour or the like], (مُغَيَّر, T,) or dusty, (مُغْبَرٌّ, Mgh, K, or مُتَغَبِّر, TA,) having matted and dusty hair, not having anointed himself, (T, Mgh, K, *) nor shaven his pubes. (T, Mgh. [In the former it is implied that this explanation is doubtful.]) تفح 4 اتفحهُ [He gave him an apple]. You say, أَتْحَفَكَ مَنْ أَتْفَحَكَ [He makes a present to thee who gives thee an apple]. (A: there immediately following the saying, فُلَانٌ تُحْفَتُهُ تُفَّاحَةٌ.) تَفْحَةٌ A sweet odour. (Abu-l-Khattáb, L.) تُفَّاحٌ, of the measure فُعَّالٌ; an Arabic word; [not arabicized;] (Msb;) [The apple, or apples;] a certain fruit, (L, Msb,) well known, (S, L, Msb, K,) plentiful in [the cooler parts of] the land of the Arabs: (AHn, TA:) the word is said by Abu-l-Khattáb to be derived from تَفْحَةٌ " a sweet odour: " (L:) the n. un. is with ة: (S, L, Msb:) the pl. is تَفَافِيحُ: (T:) and the dim. of the n. un. is ↓ تُفَيْفِيحَةٌ. (L.) You say, فُلَانٌ تُحْفَتُهُ تُفَّاحَةٌ [Such a one, his present is an apple]. (A.) — — تُفَّاحُ الحُبِّ: see يَبْرُوحٌ. — — تُفَّاحُ البَرِّ: see بَاذَنْجَانٌ. and تُفَّاحٌ ذَهَبِىٌّ: see in art. برح. — — التُّفَّاحَةُ also signifies (tropical:) The head of the thigh-bone, which is in the haunch-bone. (Kr, A, K.) — — لَطَمْنَ بِالعُنَّابِ التُّفَّاحَ [lit. They (women) slapped, with the jujubes, the apples] means, (tropical:) with the fingers, or the ends of the fingers, the cheeks. (A.) تُفَيْفِيحَةٌ: see تُفَّاحٌ. مَتْفَحَةٌ A place where apples grow (L, K) in abundance. (L.) تفرق تُفْرُوقٌ قِمَع The [or base] of a date; (Ibn- 'Abbád, K;) a dial. var. of ثُفْرُوقٌ [q. v.]: pl. تَفَارِيقُ. (TA.) تفل 1 تَفَلَ, [in the CK, erroneously, تَفِلَ,] aor. تَفِلَ (S, M, Msb, K) and تَفُلَ, (S, Msb, K,) inf. n. تَفْلٌ, (T, S, M, Msb,) He spat; syn. بَصَقَ: (M, K:) [or rather, he spat, emitting a small quantity of saliva, generally in scattered portions, as when one spits forth some minute thing:] التَّفْلُ is similar to البَزْقُ, but less in degree: (S, Msb: *) the first degree is البَزْقُ; then, التَّفْلُ; then, النَّفْثُ; and then, النَّفْخُ: (S:) التَّفْلُ with the mouth is [an action] never without somewhat of spittle: a blowing without spittle is [said to be] termed نَفْثٌ. (T.) Hence, تَفْلُ الرَّاقِى [The spitting of the charmer, in which he emits a small quantity of saliva at a time, in scattered portions: see also نَفَثَ]. (S.) One says also, ذَاقَ مَاءَ البَحْرِ فَتَفَلَهُ, i. e. [He tasted the water of the sea, and] spirted it forth, by reason of dislike thereof. (TA.) — تَفِلَ, (M, K,) aor. تَفَلَ, (K,) inf. n. تَفَلٌ, (S, M, Mgh, K,) He, or it, (a thing, M,) became altered for the worse in odour, ill-smelling, or frouzy: (M, K:) he neglected, or left off the use of, perfume: (M:) he was unperfumed: (S:) he neglected, or left off the use of, perfume, and so became altered for the worse in odour, ill-smelling, or frouzy: (Mgh, TA:) and تَفِلَتْ, aor. and inf. n. as above, she (a woman) stank, by reason of having neglected, or left off the use of, perfume and ointments: and also she perfumed herself: thus bearing two contr. significations. (Msb.) 4 اتفلهُ He, or it, made him, or it, to be altered for the worse in odour, ill-smelling, or frouzy, (K,) or unperfumed. (S.) The rájiz says, وَ تُتْفِلُ العَنْبَرَ وَ الصِّوَارَ [And she makes ambergris and musk, or the vesicle of musk, to have a bad odour, or to lose their fragrance]. (S.) And it is said of the sun, تُتْفِلُ الرِّيحَ [It makes the odour of the person to be bad]. (TA, from a trad.) تَفْلٌ: see what next follows. تُفْلٌ, (K,) or ↓ تَفْلٌ, (M, accord. to the TT,) and ↓ تُفَالٌ, (M, K,) vulgarly ↓ تِفْلٌ and ↓ تِفَالٌ, (TA,) Spittle, or saliva, ejected from the mouth; syn. بُصَاقٌ; (M, K;) as also ↓ تَفَلٌ: (Ibn-Abi-l- Hadeed, TA:) or it is similar to بُصَاق. (TA.) [See 1.] — — And Froth, or foam, (M, K,) of the sea; (TA;) and the like thereof. (M.) تِفْلٌ: see تُفْلٌ. — — مَا أَصَابَ فُلَانٌ مِنْ فُلَانٍ إِلَّا تِفْلًا طَفِيفًا Such a one obtained not from such a one save a little. (T.) تَفَلٌ: see تُفْلٌ. تَفِلٌ, applied to a man; (S, M, K;) and تَفِلَةٌ, applied to a woman, (T, M, Mgh, Msb, K,) as also ↓ مِتْفَالٌ, (T, S, M, Msb, K,) which is a possessive epithet, (M,) or an intensive epithet, (Msb,) Altered for the worse in odour, ill-smelling, or frouzy: (M, K:) who has neglected, or left off the use of, perfume: (M:) unperfumed: (T, S:) who has neglected, or left off the use of, perfume, and so become altered for the worse in odour, illsmelling, or frouzy: (Mgh, TA:) stinking, (T, Msb,) by reason of having neglected, or left off the use of, perfume and ointments: (Msb:) the pl. of تَفِلَةٌ is تَفِلَاتٌ; (T, Mgh, Msb;) applied to such women as are not to be prevented from going to the mosque, and in this case meaning unperfumed. (T, * Mgh, * TA.) — — قَوْمٌ سَفِلَةٌ تَفِلَةٌ [A company of men of the lowest and vilest sort]. (TA.) تُفَالٌ and تِفَالٌ: see تُفْلٌ. الشَّمْسُ مُتْفِلَةٌ [The sun makes the odour of the person to be bad]. (TA.) مِتْفَلَةٌ A spittoon, or vessel in which to spit; syn. مِبْزَقَةٌ. (TA.) مِتْفَالٌ: see تَفِلٌ. تفه 1 تَفِهَ, aor. تَفَهَ, (S, Mgh, Msb, K,) inf. n. تَفَهٌ, (JK, Msb, K, TA,) or تَفْهٌ, (Mgh, CK,) and تُفُوهٌ (K) and تَفَاهَةٌ, (Msb, TA,) or this last is a mistake; (Mgh;) and تَفَهَ, aor. تَفِهَ, inf. n. تُفُوهٌ; (JK;) It (a thing, JK, Mgh, Msb) was, or became, paltry, sorry, mean, contemptible, or inconsiderable; (JK, S, Mgh, Msb;) and little, or small, in quantity or number.

(JK, S, K.) — — تَفِهَ, aor. تَفَهَ, inf. n. تُفُوهٌ, He (a man) was, or became, stupid, or foolish. (JK, K.) And تَفِهَتْ نَفْسُهُ His mind became weak. (JK.) — — تَفَهَ, aor. تَفُهَ; and تَفِهَ, aor. تَفَهَ; He, or it, was, or became, lean, or meagre; syn. غَثَّ. (K.) It is said in a trad. (S, K) of Ibn-Mes'ood, (K,) القُرْآنُ لَا يَتْفَهُ وَلَا يَتَشَانُّ, (S, K, [in the CK, erroneously, يُتْفَهُ and يُتَشانُّ, and in some copies of the K, for the latter is put يتنان,]) i. e. لَا يَغِثُّ وَ لَا يَخْلَقُ (assumed tropical:) [The Kur-án will not become meagre, nor will it become worn out]: (K: [in the CK, erroneously, لا يُغَثُّ و لا يُخْلَقُ:]) it is implied by the context in the S, that لا يتفه means will not become paltry, or mean: لايتشانّ means will not become worn out by reason of much repetition; from شَنٌّ signifying " a wornout water-skin. " (TA.) 4 اتفه فِى عَطَائِهِ [He was paltry, sorry, mean, or niggardly, in his gift;] he made his gift little, or small. (TA.) تَفِهٌ: see تَافِهٌ. — — Also Insipid; tasteless; and so ↓ تَافِهٌ. (KL.) You say أَطْعِمَةٌ تَفِهَةٌ Kinds of food having no taste of sweetness, or of sourness, or of bitterness; and some include bread and flesh-meat among these. (K.) تَافِهٌ (S, Mgh, Msb, KL, TA) and ↓ تَفِهٌ (Mgh, KL, TA) applied to a thing, (JK, Mgh, Msb,) and the former to a man also, (TA,) Paltry, sorry, mean, contemptible, or inconsiderable: (JK, S, Mgh, Msb, KL, TA:) and little, or small, in quantity or number. (JK, S, TA, and KL in explanation of the former.) — — تَافِهُ العَقْلِ A man having little sense, or intellect; (TA;) stupid, or foolish. (JK.) — — See also تَفِهٌ. — — تَافِهٌ also signifies Afflicted, or distressed, by reason of disease and fatigue. (JK.) مُتَفَّهَةٌ; (JK, TA;) so in the handwriting of Sgh; in the K, مُتْفَهَةٌ; (TA;) Easy, submissive, or tractable; applied to a she-camel. (JK, K.) تقد تِقْدَةٌ (JK, S, L, K) and تَقْدَةٌ (Hr, L, K) and تَقِدَةٌ (JK, L) Coriander-seed; syn. كُزْبَرَةٌ. (IAar, JK, S, L, K.) — — And Caraway-seed; syn. كَرَوْيَاءِ. (IAar, Th, L, K.) تقن 2 تَقَّنُوا أَرْضَهُمْ, (JK, K,) inf. n. تَتْقِينَ, (K,) They watered their land with thick, or muddy, water, [or water containing تِقْن,] (JK, * K,) in order that it might become good. (K.) 4 اتقنهُ, (K,) inf. n. إِتْقَانٌ, (JK, S,) i. q. أَحْكَمَهُ [He made it, or rendered it, (namely, a thing, JK, or an affair, S and K,) firm, stable, strong, solid, compact, sound, or free from defect or imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined or knit together, soundly, thoroughly, skilfully, judiciously, or well; he so constructed, constituted, established, settled, arranged, did, performed, or executed, it; he put it into a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing]. (JK, S, K.) [And اتقن لَهُ signifies the same as اتقنهُ: or he exercised, or possessed, the skill requisite for it; namely, an affair.] الَّذِي أَتْقَنَ كُلَّ شَىْءٍ, in the Kur xxvii. 90, means Who hath created everything firmly, strongly, solidly, &c., (أَحْكَمَ خَلْقَهُ,) and made it, fashioned it, or disposed it, in the fit, proper, or right, manner. (Bd.) [You say also, اتقن عِلْمَهُ, meaning He made his knowledge sound; or made himself thoroughly learned.] And اتقن عَنْهُ He knew it, or learned it, (namely, a tradition [&c.],) soundly, thoroughly, or well, from him. (TA in art. ذبر.) تِقْنٌ The رُسَابَة of water, (JK, Mgh, K,) in a rivulet or in the channel of a torrent, (K,) in the [season called] رَبِيع; (Lth, JK, Mgh;) i. e., (Mgh,) [its sediment, or] the thick matter that is borne by it [and that sinks to the bottom; used for improving land]: (Lth, JK, Mgh:) and (K) the تُرْنُوق of a well (Mgh, K) and of the channel of a torrent; i. e., the slime, mixed with black, or black and fetid, mud; accord. to the Jámi' of El-Ghooree. (Mgh.) — — A thing by means of which one subsists, and makes good, or improves, the performance, or execution, or management, of an affair; as iron, and other things, of the جَوَاهِر [i. e. precious stones, or native ores,] of the earth: and anything by means of which a thing is made good, or improved, is called its تِقْن. (TA.) — — A skilful man: (JK, S, K:) pl. أَتْقَانٌ. (TA.) — — [Hence, probably,] اِبْنُ تِقْنٍ [or تِقْنٍ] is also the name [or surname] of a certain man proverbial for his excellence in shooting. (S, K. [In the latter it is implied that this name or surname is التِّقْنُ.]) The rájiz says, يَرَمِى بِهَا أَرْمَى مِنِ ابْنِ تِقْنِ [One more skilled in shooting than Ibn-Tikn shoots it]. (S.) — — Nature, or natural disposition. (JK, S, K.) You say, الفَصَاحَةُ مِنْ تِقْنِهِ Chasteness of speech, or eloquence, is [a quality] of his nature. (S.) Quasi تقى: or, accord. to some, تقو 1 تَقَى, aor. 1ِ3ْ2 (T, S, K, in art. وقى) and 1َ3َ2, (T, TA,) or تَقِىَ, aor. 1َ3َ2, (Msb, [but the correctness of this I greatly doubt, unless, as appears to be the case, it is meant to be understood as an intrans. verb,]) inf. n. تَقْىٌ, (S and TA in art. تقى, [which art. I find in only one copy of the S,]) or تُقًى, (K,) or تُقَاةٌ, (Msb, and also mentioned in the TA,) of which تُقًى is pl., or coll. n., (Kzz, IB, Msb,) and تَقِيَّةٌ (K) and تِقَاءٌ; (Lh, K;) and ↓ اِتَّقَى, (T, S, Msb, K,) inf. n. اِتِّقَاءٌ (Msb) and [quasi-inf. n.] تَقِيَّةٌ and تُقَاةٌ; (S, art. وقى;) He feared God: (S and TA in art. تقى: all else that follows is from art. وقى except where reference is made to another art.:) or he was cautious of a thing; guarded, or was on his guard, against it; prepared, prepared himself, or was in a state of preparation, against it; or feared it: (K:) or he looked forward to a thing, and guarded against it, sought to avoid it, or was cautious of it. (T, TA.) [For other explanations of the latter verb, which apply also to the former, see art. ↓ وقى.] اِتَّقَى is originally اِوْتَقَى; (T, S;) then اِيتَقَى; then اِتَّقَى; and when this came to be much in use, they imagined the ت to be a radical part of the word, and made the word اِتَقَى, aor. يَتَقِى, with fet-h to the ت in each case, and without teshdeed; and not finding any analogue to it in their language, they said تَقَى, aor. يَتْقِى, like قَضَى, aor. يَقْضِى: (S:) or, as is said in the T, they suppressed the ت, and the اِتَّقَى changed into ت, in اِتَّقَى, and said تَقَى, aor. يَتْقِى. (TA.) A poet says, (namely, Khufáf Ibn-Nudbeh, TA,) جَلَاهَا الصَّيْقَلُونَ فَأَخْلَصُوهَا خِفَافًا كُلُّهَا يَتْقِى بِأَثْرِ or, as some read it, يَتَقِى, with the ت movent, but without teshdeed; (S;) and this latter, accord. to IB, is the right reading. (TA.) [See this verse explained in art. اثر.] IB adds that Aboo-Sa'eed [app. meaning As] disallowed تَقَى, aor. يَتْقِى, inf. n. تَقْىٌ; saying that it would require the imperative to be اِتْقِ, which is not said; and this, he states, is right: [for] J says that the imperative used is تَقِ [Fear thou, or beware thou, &c.], as in تَقِ اللّٰهِ [Fear thou God]; and to a woman, تَقِى; formed from the verb اِتَقَى, without tesh-deed, by the suppression of the ا. (TA.) 4 مَا أَتْقَاهُ لِلّٰهِ (S, TA) How great is his reverential, or pious, fear of God! (TA.) — — ما اتقاهُ is also said of a saddle, as meaning How good is it for not galling the back! (TA.) 8 اِ1ْتَ2َ3ِ see 1, in two places; and see also art. وقى. تُقًى: see تَقْوَى. تُقَاةٌ: see تَقْوَى, in two places. — — In the phrase in the Kur [iii. 27], إِلَّا أَنْ تَتَّقُوا مِنْهُمْ تُقَاةً, it may be an inf. n. [so that the meaning may be Unless ye fear from them with a great fearing (see 1)]: or it may be a pl. [app. of تَقِىٌّ, like as كُمَاةٌ is pl. of كَمِىٌّ, so that the meaning may be unless ye fear from them, being fearful]: but it is better to regard it as an inf. n. because another reading is تَقِيَّةً. (M, TA.) تَقِىٌّ, applied to a man, (Msb, K, TA,) i. q. وَقِىٌّ (TA) and مُتَّقٍ (S) [Fearing; cautious; &c.: (see 1:) and particularly having a reverential, or pious, fear of God: or simply pious: or one who preserves, or guards, himself, accord. to some, exceedingly, or extraordinarily, from sin, either of commission or of omission: (see 8 in art. وقى:)] accord. to IDrd, one who preserves, or guards, himself from punishment [in the world to come], and from acts of disobedience, by righteous conduct: from وَقَيْتُ نَفْسِى: said by the grammarians to be originally وَقُوىٌ; then, تَقُوىٌ: or, accord. to Aboo-Bekr, [originally] of the measure فَعِيلٌ, as is indicated by the first of its pls. mentioned below: but he who says that it is [originally] of the measure فَعُولٌ says that it has that pl. because it has become like a word [originally] of the measure فَعِيلٌ: (TA:) or righteous, virtuous, just, or honest; (Msb in art. تقى;) contr. of فَاجِرٌ: (idem in art. بر:) pl. أَتْقِيَاءُ (Msb in art. تقى, and K)

and تُقَوَآءُ, (K,) which is extr., and of a class disallowed by Sb, (TA,) [and app. also تُقَاةٌ, q. v. suprà.] تَقِيَّةٌ: see what next follows. تَقْوَى, or تَقْوًى, accord. to different readings in the Kur ix. 110, (Bd,) [of which readings the former is the more common,] is originally تَقْيَا, (K,) [or تَقْيًا,] or [rather وَقْيَا, or وَقْيًا, and then] وَقْوَى, of the measure فَعْلَى, from وَقَيْتُ, (ISd, TA,) or, accord. to MF, the right opinion is that it is [وَقْوًى,] of the measure فَعْوَلٌ, (TA,) and is thus transformed in order to make a distinction between the subst. and the epithet such as خَزْيَا and صَدْيَا: (K:) it is a subst. from اِتَّقَى or وَقَى; (Msb, K;) [and signifies Fear; caution; &c.: (see 1:) and particularly reverential, or pious, fear of God: or simply piety: or the preservation, or guarding, of oneself, accord. to some, exceedingly, or extraordinarily, from sin, either of commission or of omission: or the preservation, or guarding, of oneself from punishment in the world to come, and from acts of disobedience, by righteous conduct: or righteousness, virtue, justice, or honesty: (see تَقِىٌّ:) its explanations in relation to religion are many and various, but are all resolvable into fear of God, or of sin; or the preservation, or guarding, of oneself from sin:] and ↓ تَقِيَّةٌ and ↓ تُقَاةٌ are syn. with each other (S) and with تَقْوَي, (Msb,) and are used as inf. ns. of اِتَّقَى: (S:) and ↓ تُقًى [also] is syn. with تَقْوَي; (S;) or it is pl. of ↓ تُقَاةٌ, or a coll. n., (Kzz, IB, Msb,) like as طُلًى is of طُلَاةٌ, (Kzz, IB,) and as رُطَبٌ is of رُطَبَةٌ. (Msb.) وَآتَاهُمْ تَقْوَاهُمْ, in the Kur xlvii. 19, means And hath explained to them, (Bd,) or suggested to them, (Jel, TA,) what they should fear, or that from which they should preserve themselves: (Bd, Jel, TA:) or hath aided them to practise their تَقْوَى: (Bd:) or hath given them the recompense of their تقوى. (Bd, TA.) And هُوَ أَهْلُ التَّقْوَى, in the Kur lxxiv. last verse, means He is entitled, or worthy, to be feared; or to be reverentially, or piously, feared. (Bd, Jel, K.) هُوَ أَتْقَى مِنْ فُلَانٍ [He is more fearing, or cautious, &c., than such a one; more reverentially, or piously, fearful of God; or more pious; &c.;] he has more تَقْوَى than such a one. (TA.) تك 10 اِستتكَ التِّكَّةَ, (IDrd, K,) or بِالتِّكَّةِ, (Msb,) He inserted the تِكَّة in [the double upper border of] the drawers, or trousers. (IDrd, Msb, K.) You say also, هُوَ يَسْتَتِكُّ بِالحَرِيرِ He makes use of a تِكَّة of silk. (A.) تِكَّةٌ The band [that is inserted in the double upper border] of the drawers, or trousers; (IDrd, K;) [generally, a strip of cotton, which is often embroidered at each end; sometimes, of net-work; and] sometimes, of silk: (A:) IDrd thinks it to be an adventitious word, though used in ancient times; (TA;) and IAmb says, I think it to be arabicized: (Msb:) pl. تِكَكٌ. (S, Msb, K.) مِتَكٌّ The thing by means of which the تِكَّة is inserted in [the double upper border of] the drawers, or trousers. (TA.) [It is generally a slender piece of wood, having at one end a loop through which a portion of the تكّة is passed.] Quasi تكأ تَكِئَ &c.: see art. وكأ. Quasi تكل 1 تَكِلَ عَلَيْهِ, aor. 1ِ3َ2, a dial. var. of اِتَّكَلَ. (Ibn- 'Abbád, K) See art. وكل; where, also, see تُكَلَةٌ, &c. تل 1 تَلَّهُ, (T, S, * M, Msb, K,) aor. ُ3, تَلُ, inf. n. تَلٌّ, (M, Msb,) He prostrated him, or threw him down; (T, S, M, Msb, K;) [as some say,] upon the تَلّ: (TA:) or he threw him down (M, K, TA) upon his تَلِيل, i. e., (TA,) upon his neck, and his cheek: (M, K TA:) but the former is the more approved; and thus it is explained as used in the phrase وَتَلَّهُ لِلْجَبِينِ [in the Kur xxxvii. 103], (M,) and he prostrated him, or threw him down, (Aboo-Is-hák, T, S, Bd,) upon his side, so that the side of his forehead fell upon the ground; (Bd;) or upon his mouth; (Katá- deh, T;) or upon his face. (Bd.) And تَلَّ النَّاقَةَ He made the she-camel to lie down upon her breast. (TA.) — — He threw it upon the ground: said of any corporeal thing. (M.) — — تَلَّ, aor. ِ3 تَلُ (IAar, T, K) and ِ3 تَلِ, (K,) [the latter anomalous in this case, and doubtful,] also signifies He poured (IAar, T, K, TA) into the hand of another. (TA.) And تَلَّ الشَّىْءَ فِى يَدِهِ He gave, or delivered, the thing to him: (M, K *:) or he threw, or put, the thing into his hand. (K.) The Prophet says, بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الأَرْضِ فَتُلَّتْ فِى يَدِى, i. e. [While I was sleeping, I had the keys of the treasures of the earth brought to me,] and they were poured into my hand: (IAar, T, M:) or were thrown, or put, into my hand. (IAmb, M.) — — Also, (K,) inf. n. تَلٌّ, (M,) He lowered, or let down, the rope into the well, (M, K,) with the hand, on the occasion of drawing water. (M.) — — ↓ تَلَّهُ بِتِلَّةِ سَوْءٍ, [aor. ُ3 تَلُ, accord. to rule,] He charged him, or upbraided him, with an evil, or a foul, thing. (Th, M, K.) — تَلَّ, aor. ِ3 تَلِ (IAar, T, M, K) and ُ3 تَلُ, (K,) [the latter anomalous in this case, and doubtful,] He was, or became, prostrated, or thrown down; (M, K) he fell, or fell down. (IAar, T, M, K.) — تَلَّ جَبِينُهُ, (M, K,) aor. ِ3 تَلِ (T, M, K) and ُ3 تَلُ, (K,) [the latter anomalous in this case also, and doubtful,] inf. n. تَلٌّ, (T, M,) The side of his forehead sweated, or exuded sweat. (M, K.) And in like manner the verb is used in relation to a wateringtrough. (Lh, M.) — تَلِلْت is an imitative sequent to صَلِلْت. (M.) 4 اتلّ المَائِعَ He made the fluid, or liquid, to drop, or fall in drops. (K.) R. Q. 1 تَلْتَلَهُ, (S,) inf. n. تَلْتَلَةٌ, (M, K,) He moved him, agitated him, shook him, put him into a state of motion or commotion; (S, M, K;) or did so vehemently: (S, K, and Mgh in art. تر:) he shook him, or shook him violently, (namely, a drinker,) and ordered him to breathe in his face, that he might know whether he had drunk [wine or the like], or not; (TA in this art. and art. تر;) as also تَرْتَرَهُ, and مَزْمَزَهُ. (TA in the latter art.) — — تَلْتَلَةٌ also signifies Hard journeying: and rough, or severe, or vehement, driving. (K.) You say, تَلْتَلَ الرَّجُلُ The man was rough, or severe, or vehement, in his driving. (M.) — تَلْتَلَةُ بَهْرَآءَ is [The tribe of] Bahrà's pronouncing the ت of تَفْعَلُونَ with kesr; (M, K;) saying تِفْعَلُونَ, and تِشْهَدُونَ, and the like. (M.) تَلٌّ, accord. to Lth, [and accord. to general present usage,] A mound, or hill, of dust, or earth, [or rubbish,] pressed together, not natural: but this is a mistake [if meant as an explanation of the proper application], for with the Arabs it signifies a natural hill: En-Nadr says that it is of the smaller sort of إِكام [pl. of أَكَمَةٌ]; it is of the height of a house, or tent, and the breadth of its back is about ten cubits; it is smaller than the أَكَمَة, has fewer stones, gives growth to nothing good, and its stones are compacted together exactly like those of the أَكَمَة: (T:) [the mound, or artificial hill, above mentioned, is what is meant by its being said,] the تَلّ of dust, or earth, is well known: and the word signifies also a heap of sand: (M, K:*) in both of these senses from التَّلُّ signifying " the throwing upon the ground " anything of a corporeal kind: (M:) also a hill (M, K, TA) overtopping what is adjacent to it: (TA:) pl. [of pauc.] أَتْلَالٌ (M, TA) and أَتُلٌّ (TA) and [of mult.] تِلَالٌ (T, S, Msb, K) and تُلُولٌ. (TA.) — Also A pillow: pl. أَتْلَالٌ, which is extr.: or the pl. signifies certain sorts of cloths, or of garments: (K, TA:) or, as some say, of pillows. (TA.) تَلَّةٌ [inf. n. un. of 1, by Golius erroneously written تُلَّةٌ, and wrongly explained by him,] A single act of pouring [&c.]. (T, K.) — — A single act of lying upon the side. (K.) — See also تَلْتَلَةٌ. تِلَّةٌ A mode, or manner, of lying upon the side. (Fr, K.) — — Sluggishness, laziness, or indolence. (Fr, T, K.) — — A state, or condition. (S, M, K) You say, هُوَ بِتِلَّةِ سَوْءٍ He is in an evil state or condition; like as you say بِبِيْئَةِ سوء: (S:) and بَاتَ بِتِلَّةِ سَوْءٍ He passed the night in an evil state or condition. (M.) — — A thing; as in the saying, تَلَّهُ بِتِلَّةِ سَوْءٍ [explained above]: see 1. (Th, M, K.) — I. q. بِلَّةٌ, (T, M,) or بَلَلٌ, as also ↓ تَلَلٌ: (K:) Abu-s-Semeyda' says that تِلَّةٌ and بِلَّةٌ and تَلَلٌ and تَلَّةٌ are all one [i. e. Moisture]. (T.) One says, [app. to a person suspected of having drunk wine or the like,] مَا هٰذِهِ التَّلَّةُ بِفِيكَ i. e. البَلَّةُ [What is this moisture in thy mouth?]. (T, M.) تَلَلٌ: see تِلَّةٌ. التَّلَال in the

phrase هُوَ الضَّلَالُ بْنُ التَّلَالِ is an imitative sequent. (S, K.) تَلِيلٌ Prostrated, or thrown down; as also ↓ مَتْلُولٌ: (IAar, T, M, K:) [pl. of the former تَلَّى, like as صَرْعَى is pl. of صَرِيعٌ, and قَتْلَى of قَتِيلٌ, &c.; as in the phrase] قَوْمٌ تَلَّى A company of men prostrated, or thrown down. (M, K.) — The neck: (T, M, K:) and the cheek: (TA:) pl. [of pauc.] أَتِلَّةٌ and [of mult.] تُلُلٌ and تَلَائِلُ. (M, K.) You say, لَهُ تَلِيلٌ كَجِذْعِ السَّحُوقِ [He has a neck like the trunk of the tall palm-tree]. (TA.) التَّلَالَةُ is an imitative sequent to الضَّلَالَةُ. (T, * S, M, * K.) تَلْتَلَةٌ inf. n. of R. Q. 1 [q. v.]. — — Also Hardship, difficulty, distress, or adversity: (M, K:) pl. تَلَاتِلُ, (TA,) signifying hardships, difficulties, &c. (Aboo-Turáb, T, S, M.) — A drinking-vessel that is made of the envelope (قِيقَآءَة, S, or قِيقَاء, M and K) of the spadix of a palm-tree; (S, M, K;) so called because what it contains is poured into the throat; (T;) as also ↓ تَلَّةٌ: (M, K:) it is said that نَبِيذ is drunk with it. (TA.) تَلٌّ is an imitative sequent to ضَالٌّ. (T, * S, M, * K.) مَتَلٌّ A place of prostrating. (TA.) مَتَلٌّ [as a subst.] A thing with which one prostrates: (M, K:) and hence a spear: (Msb:) and [as an epithet], applied to a spear, with which one prostrates: (T, * S, M:) or, applied to a spear, erect; or even and erect. (K.) — — Strong; (S, M, K;) applied to a man and to a camel (M, K, TA) &c. (TA.) — — A man erect in prayer: (T, M, K:) so accord. to Lth, who cites the saying, رِجَالٌ يُتِلُّونَ الصَّلَاةَ قِيَامُ but this is a mistake; for يُتِلُّونَ is from تَلَّى, and means, who make prayer to follow prayer. (T.) مُتَلِّلٌ One who prostrates much, or often; who does so by twisting his leg with the leg of another. (T.) مَتْلُولٌ: see تَلِيلٌ. تلاب Q. 4 اِتْلَأَبَّ: &c.: see art. تلب. تلان تَلَانَ i. q. الْآنَ [At the present time; now]: (As, K:) the ت is added, as in تَحِينَ. (A'Obeyd &c.) See art. اين. تلب Q. Q. 4 اِتْلَأَبَّ, (T, S, M, &c.,) inf. n. اِتْلِئْبَابٌ, (S, K,) It (a thing, M, or an affair, or a case, S, K, or a road, A) was, or became, uniform or undeviating, (A,) right, or rightly directed or ordered: (S, M, A, K:) or (M) it (a thing, M, or a road, S, K) was, or became, extended, (Fr, T, S, M, A, K,) and right, direct, even, or uniform: (S, M, K: *) or (M) it (a thing, M) was, or became, set up, or erect. (M, A, K.) You say, مَرُّوا فَاتْلَأَبَّ بِهِمُ الطَّرِيقُ [They went along, and the road was, or became, uniform, &c., with them; i. e., their road was, or became, uniform, &c.]. (A.) And اتلأبّ أَمْرُهُمْ [Their affair, or case, was, or became, right, or rightly directed or ordered]. (A.) — — He (an ass) raised his breast and head. (S, K.) — — This verb and its derivatives are mentioned in the [T and] S and K in the present art.; but they are held by [ISd and] IB to be radically quadriliteral. (TA.) تَلْبٌ Loss; or the state of being lost; or perdition. (A, K.) One says, تَبًّا لَهُ تَلْبًا, (Lth, T,) or تَبًّا لَهُ وَتَلْبًا [which may be rendered May God decree loss and perdition to him]. (K.) تُلَأْبِيَةٌ a subst. (S, M, K) from اِتْلَأَبَّ; (Fr, T, S, M, K;) [signifying The state of being uniform or undeviating, right, &c.;] like طُمَأْنِينَةٌ [from اِطْمَأَنَّ]. (TA.) تَوْلَبٌ, perfectly decl. [when used as a proper name as well as when used as an appellative], because it is of the measure فَوْعَلٌ; (Sb, S;) for we judge its ت to be a radical, and its و to be augmentative, because فَوْعَل is more common [as the measure of a noun] than تَفْعَل; (M;) but accord. to Suh, the ت is a substitute for و, and, if so, it should be mentioned in art. ولب; (TA;) A young ass; syn. جَحْشٌ: (S, K:) or the foal of a wild ass, when he has completed a year. (M.) And أُمُّ تَوْلَب is an appellation given to The she-ass. (S.) — — The former is sometimes metaphorically applied to (tropical:) A [young] man: (M:) or a boy. (S.) مُتْلَئِبٌّ [Uniform or undeviating,] right, or rightly directed or ordered [&c.: see the verb]; as also مُسْلَحِبٌّ. (Asudot;, T) Also applied to a rule, (A, TA,) as meaning Uniform, undeviating, or of general application; uniformly, or constantly, obtaining. (TA.) مَتَالِبُ [app. pl. of مَتْلِبٌ or مَتْلَبٌ] The places where a wound causes death; syn. مَقَاتِلُ. (IAar, T.) Quasi تلج أَتْلَجَ: and تَوْلَجٌ: see art. ولج. تلد 1 تَلَدَ, aor. تَلِدَ (T, S, M, Msb, K;) and تَلُدَ, (T, sudot;, M, K,) inf. n. تُلُودٌ; (S, M, Msb, K;) [and ↓ اِتَّلَدَ; (see Ham p. 699;)] It (property, consisting of camels or the like, syn. مَالٌ, T, S, M, &c.) was, or became, old, or long-possessed; (Msb;) such as is termed تِلَاد. (T, S, M, Msb, K.) — — تَلَدَ فُلَانٌ عِنْدَنَا Such a one was born of parents at our abode, or home. (L.) — — And تَلَدَ, (T, S, M, K,) aor. تَلُدَ, (M, K,) inf. n. as above; (T, L;) and تَلِدَ, aor. تَلَدَ; (K;) He remained, stayed, abode, or dwelt, (As, T, S, M, K,) فِى بَنِى فُلَانٍ among the sons of such a one, (S,) and بَيْنَهُمْ among them, (M,) and بِمَكَانٍ in a place. (As, T, L.) — See also 2. 2 تلّد, (IAar, T, K,) inf. n. تَتْلِيدٌ; (K;) or ↓ تَلَدَ; (so in the L as on the authority of IAar, and accord. to Lh as is said in the TA;) i. q. جَمَعَ and مَنَعَ [app. as meaning He collected and defended property]; (IAar, T, L, K;) said of a man. (IAar, T, L.) 4 اتلد, (T, S, L.) and اتلد مَالًا, (T, M, Msb, K,) He got, obtained, or acquired, (اِتَّخَذَ,) property [such as is termed تِلَاد, as is implied in the T and M and K]: (T, S, L, Msb:) or he possessed property such as is termed تِلَاد. (So accord. to the explanation of the act. part. n., q. v., in the Mgh.) 8 اِتَّلَدَ see 1. تَلْدٌ: see تِلَادٌ, in two places. تُلْدٌ: see تِلَادٌ, in two places. — — Also The young one of an eagle. (M, K.) تَلَدٌ: see تِلَادٌ: — — and تَلِيدٌ. تِلَادٌ, applied to مَال [i. e. property, consisting of camels or the like], (T, S, M, &c.,) Old, or long-possessed; as also ↓ تَالِدٌ and ↓ تَلِيدٌ, (Mgh, Msb,) both of these meaning old, original, property, (A,) and ↓ مُتْلَدٌ: (L:) or original, old, or long-possessed, born at one's own abode, or home; as also ↓ تَالِدٌ and ↓ إِتْلَادٌ: (S:) contr. of طَارِفٌ (S, A, Mgh, Msb) and طَرِيفٌ: (Mgh, Msb:) or born at the owner's abode, or house; or that brings forth there; (M, K;) as also ↓ تَالِدٌ (K) and ↓ تَلْدٌ and ↓ تُلْدٌ, (M, K,) and ↓ تَلَدٌ (K) and ↓ تَلِيدٌ and ↓ إِتْلَادٌ, (M, K,) like إِسْنَامٌ, (M, [in the CK written أَتْلَاد, and so accord. to the MS,]) and ↓ مُتْلَدٌ; (M, K; [written in a copy of the M مُتَلَّد;]) wherefore, [i. e. because of the meaning,] Yaakoob judges that the ت is a substitute for و; [as is said to be the case in the S;] but this is not a valid decision; for, were it so, the word in some of its variations would be reduced to its original: (M:) or any old, or long-possessed, property, (T, M, L,) consisting of animals &c., (M, L,) inherited from parents; (T, M, L;) as also ↓ تَالِدٌ (T, L) and ↓ تَلِيدٌ and ↓ مُتْلَدٌ (T, M, L [the last written in a copy of the T مُتَلِّدٌ, and in a copy of the M مُتَلَّد,]) and ↓ تَلْدٌ and ↓ تُلْدٌ and ↓ إِتْلَادٌ, as above: (M:) or slaves, or pasturing beasts, that breed at one's own abode, or home, and become old, or long possessed: (ISh, as related by Sh:) or that which you yourself breed, or rear. (As, T.) [See also تَلِيدٌ, below. — — Hence,] هُنَّ مِنْ تِلَادِى, said by a man, (namely, Ibn-Mes'ood, M,) in reference to certain chapters (سُوَر) of the Kur-án, meaning (tropical:) They are of those which I acquired (or learned, L) long ago from the Kur-án: (S, M, L:) thus saying, he likened them to the property, or camels &c., called تِلَادٌ. (M, L.) — — [Az says,] I heard a man of Mekkeh say, تِلَادِىبِمَكَّةَ, i. e. مِيلَادِى [app. meaning My birth was in Mekkeh]. (T.) تَلِيدٌ: see تِلَادٌ, in three places. — — Also That which is born at the abode, or home, of another than thyself, and which, while young, thou afterwards purchasest, and which remains with thee: (As, T.) or one who is born in a foreign country, and is carried away while young to the territory of the Arabs: (Mgh:) or one who is born in a foreign country, and then brought away while young, and who grows up in the territory of the Muslims; (S, K;) as also ↓ تَلَدٌ: (K:) or i. q. مُوَلَّدٌ and مُوَلَّدَةٌ, [masc. and fem.,] meaning one that is born at thine own abode, or home: (ISh, T: [see also تِلَادٌ:]) or one who has parents at thine own abode, or home; whereas مُوَلَّدٌ signifies one who has only one parent there: (Mgh, from the Tekmileh [of the 'Eyn]:) the fem. is with ة; (S;) signifying a female slave who is born in a foreign country, and is carried away, and grows up in the territory of the Arabs: (Kt, T:) or a female slave whose father and family and all her relations are in one country and who is herself in another: (ISh, L in art. ولد:) or a female slave born the property of a people with whom are her parents: (L in art. ولد:) or a female slave inherited

by her owner; if born at his own abode, or home, [of a mother already belonging to him,] she is called وَلِيدَةٌ: (T, L:) you say رَجُلٌ تَلِيدٌ; pl. تُلَدَآءُ: and اِمْرَأَةٌ تَلِيدٌ [and تَلِيدَةٌ]; pl. تَلَائِدُ (Lh, M, L) and تُلُدٌ. (Lh, L.) It is related in a trad. of Shureyh, that a man purchased a female slave, and the two parties made it a condition that she should be a مُوَلَّدَة; but the purchaser found her to be a تَلِيدَة, and therefore returned her: (S, Mgh:) a مُوَلَّدَة is like a تِلَاد, i. e. born at thine own abode, or home; (S;) or born in the territory of the Muslims. (Mgh.) — — Also, metaphorically, (tropical:) A child, absolutely. (Har p. 317.) تَالِدٌ: see تِلَادٌ, in four places. — — تَالِدٌ بَالِدٌ: see art. بلد. إِتْلَادٌ, by some written أَتْلَادٌ: see تِلَادٌ, in three places. مُتْلَدٌ, applied to مَال, (S, Msb,) pass. part. n. of 4: (Msb:) see تِلَادٌ, in three places. — — [Hence,] خُلُقٌ مُتْلَدٌ, (M, L, TA,) in the K, مُتَلَّدٌ, said to be like مُعَظَّمٌ, but this is a mistake, (TA,) [and in the CK, خَلْقٌ is erroneously put for خُلُقٌ,] (assumed tropical:) An old, or a long-possessed, natural disposition, or quality. (M, L, K.) IAar cites as an ex. this verse: مَا ذَا رُزِينَا مِنْكِ أَمَّ مَعْبَدِ مِنْ سَعَةِ الحِلْمِ وَ خُلُقٍ مُتْلَد [app. meaning What has been experienced from us, on thy part, Umm-Maabad, of largeness of forbearance, and of long-possessed good natural dispositions, or qualities? رُزِينَا seems to be here used for رُزِئْنَا; or the latter may be the correct reading]. (M, L.) مُتْلِدٌ [act. part. n. of 4:] A possessor of property such as is termed تِلَاد: and hence, — — A first owner or proprietor; as the weaver of a piece of cloth, and the man who delivers his she-camel [and is owner of her young one]. (Mgh.) تلع تَلْعَةٌ High, or elevated, land or ground: (AO, S, K:) and low, or depressed, land or ground: (AO, S, Msb, K:) thus bearing two contr. significations, (S, K,) accord. to AO: (S:) or it has not these significations, but means a water-course from the upper part of a valley to its lower part; therefore sometimes its upper part is described [by this name], and sometimes its lower part; (IAar, IB, TA:) or it has the second of the significations above, (Msb, K,) and the first, (K,) and signifies also a water-course (Msb, K) from the upper part of a valley: (Msb:) and also, (K,) or, accord. to IDrd, (TA,) the wide part of the mouth of a valley: and a high, or an elevated, piece of land or ground: (IDrd, K:) sometimes, says IDrd, it has this last application; but the former is the original signification: (TA:) it is also said to signify high, or elevated, and rugged, land or ground, in which the torrent goes to and fro, and from which it then pours to another تلعة, lower than it; and which is fertile in plants, or herbage: (L, TA:) or a water-course from the higher part of the ground to the bottom of a valley: (AA, S:) pl. تِلَاعٌ (AA, S, Msb, K) and تَلَعَاتٌ: (K:) and, (K,) or, accord. to Sh, (TA,) تِلَاعٌ signifies water-course flowing from acclivities and the [eminences termed] نِجَاف and the mountains, until they pour into the valley: (Sh, K:) to which Sh adds, the تلعة of the mountain being formed by the water's coming and furrowing and excavating it until it escapes from it: (TA:) but تلاع are nowhere except [the word إِلَّا has been dropped in the CK] in the صَحَارَى [or deserts]; (Sh, K;) and sometimes a تلعة comes from a distance of five leagues (فَرَاسِخ) to the valley; and when it flows from the mountains, and falls into the صحارى [or deserts], it excavates in them what resembles a moat: when it becomes so large as to be like the half, or two thirds, of the valley, it is termed مَيْثَآءُ: (Sh, TA:) تَلْعَةٌ is also said to be like رحبة [i. e. رَحَبَةٌ or رَحْبَةٌ, app. as meaning the part of a valley in which its water flows into it from its two sides]; and the pl. [or rather coll. gen. n.] is said to be تَلْعٌ. (TA.) It is said in a trad., فَيَجِيْءُ مَطَرٌ لَا يَمْتَنِعُ مِنْهُ ذَنَبُ تَلْعَةٍ [And a rain will come, in consequence of which the end of a water-course will not be impeded]: meaning to denote its abundance, and that no place will be exempt from it. (TA.) And in a prov., فُلَانٌ لَا يَمْنَعُ ذَنَبَ تَلْعَةٍ [Such a one will not impede the end of a water-course]: (K, * TA:) applied to the abject and contemptible. (K.) And in another, (ISh,) لَا أَثِقُ بِسَيْلِ تَلْعَتِكَ [I do not, or will not, trust in the flow of thy water-course]: applied to him in whom one does not trust: (ISh, K:) i. e. I do not, or will not, trust in what thou sayest, and what thou adducest: characterizing the person as a liar. (ISh.) And in another, (IAar,) مَا أَخَافُ إِلَّا مِنْ سَيْلِ تَلْعَتِى [I fear not save from the flow of my water-course]: i. e., from the sons of my uncle, and my relations: (IAar, K:) for he who descends the water-course is in danger: if the torrent come, it sweeps him away. (IAar.) تلف 1 تَلِفَ, (S, M, Msb, K,) aor. تَلَفَ, (K,) inf. n. تَلَفٌ, (Lth, T, S, M, &c.,) He, or it, (a thing, Lth, T, S, Msb, of any kind, Lth, T,) perished, passed away, was not, was no more, became nonexistent or annihilated; or went away, no one knew whither; or became in a bad, or corrupt, state; became corrupted, vitiated, marred, or spoiled; [in this sense the verb is often used in the present day;] or he died: syn. هَلَكَ; (M, K;) and of the inf. n., عَطَبٌ (Lth, T,) and هَلَاكٌ. (Lth, T, S.) [See also تَلَفٌ, below.] 4 اتلفهُ He caused him, or it, (a thing, S, Msb, or property, M,) to perish, pass away, or be no ore; or to go away, no one knew whither; or to become corrupted, vitiated, marred, or spoiled: (S, M:) or he made it (his property, T) to pass away, come to an end, come to nought, or be exhausted; destroyed, wasted, consumed, or exhausted, it; (T, K;) by prodigality. (T.) [See an ex. in a verse of Ibn-Mukbil cited voce أَخْلَفَ.] — — El-Farezdak says, وَقَوْمٍ كِرَامٍ قَدْ نَقَلْنَا إِلَيْهِمُ قِرَاهُمْ فَأَتْلَفْنَا المَنَايَا وَأَتْلَفُوا (so in the T and L,) or وَأَضْيَافِ لَيْلٍ قَدْ نَقَلْنَا قِرَاهُمُ إِلَيْهِمْ فَأَتْلَفْنَا المَنَايَا وَأَتْلَفُوا (so in some copies of the K,) or قَدْ بَلَغْنَا قِرَاهُمُ, (so in other copies of the K and in the TA,) or قد فَعَلْنَا قراهم, (so in the O,) i. e., [accord. to the different readings, How many a generous company of men has there been, or how many guests of the night have there been, to whom we have brought their entertainment, and] we have found the fates to be destructive, (T, K, *) and they have found them to be so: (T:) it is like the phrase أَتَيْنَا فُلَانًا فَأَبْخَلْنَاهُ and أَجْبَنَّاهُ: (TA:) or we found the fates to destroy us, and they found them to destroy them: or we made the fates to be destruction to them, and they made them to be destruction to us: (ISk, K:) he means, we engaged with them in vehement fight, and slew them. (TA.) تَلَفٌ A perishing, passing away, &c. [See 1.] (Lth, T, S, &c.) It is said in a trad., (TA,) إِنَّ مِنَ القَرَفِ التَّلَفُ (T, TA) Verily, from the being near to pestilence, or epidemic disease, there results death, or perdition. (T.) And in a prov., السَّلَفُ تَلَفٌ [The paying for a thing beforehand is a cause of perishing to one's property]. (TA.) And one says, ذَهَبَتْ نَفْسُهُ تَلَفًا and طَلَفًا, (S, K,) both meaning the same, (S,) His blood went for nothing, or as a thing of no account, unretaliated, and uncompensated by a mulct. (S, K.) تَلِفٌ, (M,) or ↓ تَالِفٌ, (Msb, TA,) part. n. of 1, Perishing, &c.; (M, Msb, * TA;) as also ↓ تَلْفَانٌ, which is post-classical. (TA.) تَلْفَةٌ A [hill, mountain, or mass of rock, such as is termed] هَضْبَة, difficult of access, so that he who attempts it fears perdition, or death. (ElHejeree, M.) تَلْفَانٌ: see تَلِفٌ. تَالِفٌ: see تَلِفٌ. مَتْلَفٌ A place of perishing or perdition: (K:) a [desert such as is termed] مَفَازَة; (S, K;) because most of those who traverse it perish; and so ↓ مَتْلَفَةٌ; (TA;) or the latter signifies a [desert such as is termed] قَفْر: (M:) the pl. of the former [or of both] is مَتَالِفُ. (TA.) رَجُلٌ مُتْلِفٌ لِمَالِهِ, (Msb,) or ↓ رَجُلٌ مِتْلَفٌ, and ↓ مِتْلَافٌ, (M,) A man who destroys, or wastes, his property: (M:) or the last has an intensive signification, (Msb,) meaning who destroys, or wastes, his property much. (S.) You say also, رَجُلٌ مُخْلِفٌ مُتْلِفٌ, (K, and Har p. 312,) or ↓ مِخْلَفٌ مِتْلَفٌ, (TA in art. خلف,) and ↓ مِخْلَافٌ مِتْلَافٌ, (K, and Har ubi suprà,) meaning A man of courage and liberality, who makes what he takes

as spoil, of the property of his enemies, to supply the place of that which he consumes by expenditure to satisfy the claims of his friends. (Har ubi suprà.) مِتْلَفٌ: see the next preceding paragraph, in two places. مَتْلَفَةٌ: see مَتْلَفٌ. — — Also A deep hollow, cavity, or pit, where one looks down upon destruction. (M.) مِتْلَافٌ: see مُتْلِفٌ, in two places. مَتْلُوفٌ [i. q. مُنْكَرٌ, q. v.; i. e.] contr. of مَعْرُوفٌ: but this is post-classical. (TA.) تلك تِلْكَ and تَلْكَ and تَالِكَ: see art. تا. تلمذ Q. 1 تَلْمَذَ He was, or became, a تِلْمِيذ [or disciple, &c.], لِفُلَانٍ to such a one. (TA, passim.) تِلْمِيذٌ A disciple; a pupil; a learner: or a special servant of a teacher: so says 'Abd-El- Kádir El-Baghdádee, who composed a treatise solely on this word: (MF, TA:) or simply a servant; a follower; a dependant: pl. تَلَامِيذُ (L, TA) [and تَلَامِذَةٌ]. تلو 1 تَلَا He followed; or went, or walked, behind, or after. (IAar, T.) You say, تَلَوْتُهُ, (S, M, Msb, K,) aor. تَلُو, (S, Msb, K,) inf. n. تُلُوٌّ (S, M, Msb, K) and تَلْوٌ, (Er-Rághib, MF,) I followed him or it; or went, or walked, behind, or after, him or it; (S, M, Msb, K;) namely, a man [&c.]; (S, Msb;) immediately, or without intervention; and sometimes it means bodily [or in reality]; and sometimes, virtually, or in effect: (Er-Rághib:) and so تَلَيْتُهُ; (K;) and ↓ تَلَّيْتُهُ, (As, * T, * K,) inf. n. تَتْلِيَةٌ. (K.) The phrase, in the Kur xci. 2, وَالقَمَرِ إِذَا تَلَاهَا means By the moon when its rising follows the rising thereof; i. e., the rising of the sun; at the beginning of the lunar month: (Bd:) or, when it follows in rising the setting thereof, (Bd, Jel,) on the night of the full moon: (Bd:) or, when it follows it in becoming round, and in fullness of light; (M, * Bd;) i. e., when it follows it in the way of imitation, and in respect of rank; for the moon borrows its light of the sun, and is to it in the place of a successor. (Er-Rághib.) Here, Ks pronounced تلاها with imáleh, [either because تَلَيْتُ is a dial. var. of تَلَوْتُ, or] because, although it has و for its last radical letter, it occurs with words that may be so pronounced, namely, يَغْشَاهَا and بَنَاهَا. (M.) — — تَلَوْتُ الإِبِلَ (tropical:) I drove, or brought, or gathered, the camels together, from their several quarters: because the driver follows the driven. (A, TA.) — — هُوَ يَتْلُو فُلَانًا He imitates such a one, and follows what he does; he follows him in action. (T.) — — تَلَا, (T,) first pers. تَلَوْتُ, (S, M, Msb, K,) aor. تَلُو, (T,) inf. n. تِلَاوَةٌ, (T, S, M, Msb, K,) He read, or perused, or he recited, (T, M, K,) the Kur-án, (S, M, Msb, K,) or any discourse, or piece of language: (M, K:) or he followed it, (I'Ab, T, S, * M,) and did according to it; (I'Ab, Mujáhid, T;) namely, the Scripture: (I'Ab, Mujáhid, T, M:) or the inf. n. specially signifies the following God's revealed Scriptures, sometimes by reading, or perusing, or by reciting, and sometimes by conforming therewith [as well as by reading, &c., but not otherwise, for] every تِلَاوَة is قِرَآءَة, but the reverse is not the case. (Er-Rághib, TA.) [You say also, تَلَا عَلَيْهِ He recited, or related, to him a narrative &c.: see Kur v. 30, &c.] And فُلَانٌ يَتْلُو عَلَى فُلَانٍ, and يَقُولُ عَلَيْهِ, Such a one lies, or says what is false, against such a one. (TA.) وَاتَّبَعُوا مَا تَتْلُوالشَّيَاطِينُ, in the Kur ii. 96, means [And they followed] what the devils related, or rehearsed, ('Atà, T,) or spoke; (A'Obeyd, T;) or, what the devils of the Jinn, or of mankind, or of both, read, or recited, or what they followed, of the writings of enchantment: (Bd:) some here read ↓ تُتَلَّى. (T.) Hence the saying, لَا دَرَيْتَ وَلَا تَلَيْتَ: (T:) or, accord. to Yoo, it is ↓ ولا أَتْلَيْتَ: (T, S:) and others say that it is ولا ائْتَلَيْتَ, from أَلَوْتُ. (T. [See these three readings explained in the latter part of the first paragraph of art. الو.]) — He remained behind, or held back. (IAar, ISk, T.) You say, تَلَا بَعْدَ قَوْمِهِ He held back, or lagged behind, after his people, or company, and remained. (TA.) And تَلَوْتُهُ, (AZ, A'Obeyd, T, S, M, K,) and تَلَوْتُ عَنْهُ, (AZ, T, M, K,) aor. تَلُو, (AZ, T,) inf. n. تُلُوٌّ, (AZ, T, M,) I left him, and held back from going with him: (AZ, T:) I held back from him, or from aiding him, and left him: (AZ, A'Obeyd, T, S, M, K:) thus the verb bears two contr. significations. (K.) — He bought a تِلْو, meaning the young one of a mule. (IAar, T, K.) — تَلِيَتْ لِى مِنْ حَقِّى تَلِيَّةٌ, and تُلَاوَةٌ, aor. تَلَو, (ISk, S,) inf. n. تَلًا, (TA,) There remained to me, of my right, or due, a remainder. (ISk, S.) And تَلِيَتْ لِى عِنْدَهُ تَلِيَّةٌ There remained to me, with him, or there remained owing to me by him, a remainder. (As, T.) And تَلِىَ مِنَ الشَّهْرِ كَذَا, (M, K,) inf. n. تَلًا, (M,) There remained, of the month, such a portion. (M, K.) 2 تَلَّوَ see 1, in two places. — — هُوَ يُتَلِّى بَقِيَّةَ حَاجَتِهِ He demands, and seeks to obtain, the remainder of that which he wants. (T.) — — تَلَّى صَلَاتَهُ, (T, M, K,) inf. n. تَتْلِيَةٌ, (K,) He made his prayer to be followed by other prayer: (T:) or he made his prescribed prayer to be followed by supererogatory prayer. (Sh, M, K.) — — تَلِّي, inf. n. as above, [is also said to signify] He stood erect for prayer. (TA. [But see مِتَلٌّ, in art. تل.] — — Also He accomplished, or fulfilled, his vow. (IAar, M, K.) — — And He was at the last gasp. (AZ, S, M, K.) — See also 4. 3 تالاهُ, inf. n. مُتَالَاةٌ, i. q. رَاسَلَهُ [meaning, فِى الغِنَاءِ, i. e. He relieved him, or aided him, in singing, by taking up the strain when the latter was unable to prolong his voice sufficiently for the accomplishing of the cadence; or he did so with a high voice: see مُتَالٍ, below]. (TA.) 4 أَتْلَيْتُهُ إِيَّاهُ I made him to follow him; or, it to follow it. (M, K.) Hence, (TA,) اتلاهُ اللّٰهُ أَطْفَالًا God made him, or may God make him, to have little children following him. (S, TA.) And أَتْلَتْ She (a camel) had her young one following her: (S, K:) whence the saying, لَا دَرَيْتَ وَلَا أَتْلَيْتَ; accord. to Yoo: (S:) but see 1, where two other readings are mentioned, with a reference to the explanations. — — [Hence also,] أَتْلَيْتُهُ I preceded him, outwent him, outstripped him, or got before him. (S.) And مَا زِلْتُ أَتْلُوهُ حَتَّى أَتْلَيْتُهُ I ceased not to follow him until I became before him. (S.) — — أَتْلَيْتُ حَقِّى عِنْدَهُ I left a remainder of my due with him. (S, K.) And أَتْلَيْتُ عِنْدَهُ تَلِيَّةً I left with him a remainder (T, M) of a thing, or of a debt, or of a needful thing. (M.) — — أَتْلَيْتُهُ عَلَى فُلَانٍ I referred him, or turned him over, for the payment of what was owing to him, to such a one, transferring the responsibility for the debt to the latter. (T, S, * K. *) — — اتلاهُ ذِمَّةً He gave him a bond, or an obligation, whereby he became responsible for his safety: (S, K:) and اتلاهُ alone (T, M, K) signifies the same; (T;) he gave him what is termed تَلَاء, (M, K,) i. e. ذِمَّةٌ, (K,) or جِوَارًا, (M, K,) and meaning also an arrow on which was written his (the giver's) name, (K, * TA,) in order that, when he went to a tribe, he might show it to them, and they would not harm him: (TA:) and اتلاهُ سَهْمًا (assumed tropical:) he gave him an arrow whereby to demand protection, (M, K, TA,) in order that he might not be harmed: and اتلاهُ نَعْلًا he gave him a sandal for that purpose: (TA:) and it means (tropical:) he made him his تِلْو [or follower], and his companion. (TA.) ↓ تَلَّى, also, signifies, like أَتْلَى, He gave him his bond, or obligation, by which he became responsible for his safety. (TA.) 5 تتلى He sought repeatedly, or in a leisurely manner, or by degrees, (T, S, M, K,) to obtain his right, or due, until he received it fully, or wholly, (T, S,) or to obtain a thing. (M, K.) — — He collected much wealth. (IAar, T.) — — تَتَلَّيْتُ حَقِّى عِنْدَهُ I left with him, or in his possession, somewhat remaining of my right, or due. (IAar, T.) — Somewhat remained of his debt. (IAar, T.) 6 تَتَالَتِ الأُمُورُ The things, or events, were consecutive; they followed one another. (M, K.) And جَآءَتِ الخَيْلُ تَتَالِيًا The horses, or horsemen, came consecutively. (S.) 10 استتلاهُ الشَّىْءَ He, or it, invited him to follow the thing. (M, K.) — — اِسْتَتْلَيْتُ فُلَانًا I made such a one to follow me. (IAar, T.) — — And I looked for, expected, awaited, or waited for, such a one. (IAar, T.) — استتلى فُلَانًا also signifies (tropical:) He sought, or demanded, of such a one, the arrow of protection [called تَلَآء, q. v.]. (TA.) تَلًا: see تَلِيَّةٌ. تِلْوٌ A thing that follows another thing: (K:) and a follower of another man. (TA.) See also تِلْوُ الشَّىْءِ تَالٍ means That which follows the thing: (S:) and هٰذَا تِلْوُ هٰذَا This is what follows this. (M.) [Hence,] تِلْوُ النَّاقَةِ The she-camel's young one that follows her: (S:) and تِلْوٌ

[alone] a ewe's, or she-goat's, (M,) or she-camel's, (K,) young one when weaned, and following the mother; pl. أَتْلَآءٌ; and fem. with ة: (M, K:) and the young one of the ass; (M, K;) because he follows his mother: (M:) and the young one of a mule: (IAar, T, K:) and, accord. to En-Nadr, a kid, and a lamb, that has become large in the stomach or belly (استكرش) and in no need of his mother; fem. with ة: (T:) or the fem. signifies a she-kid that has passed beyond the limit of those that are termed أَجْفَار [pl. of جَفْرٌ, q. v.], (M, K,) until she has completed a year [from her birth] and so become a جَذَع. (M.) And a تِلْوَة of sheep or goats is One that is brought forth, or that brings forth, [the verb is تُنْتَجُ, which has both of these meanings,] before the صَفَرِيَّة [q. v.]. (S, K.) — Also High, or lofty. (K.) One says, إِنَّهُ لَتِلْوُ المِقْدَارِ Verily he, or it, is high, or lofty, in measure. (TA.) تَلَآءٌ A bond, or an obligation, by which one becomes responsible for the safety of another: (S, M, K:) and an arrow upon which the giver writes his name, (M, K, [in the CK, المَتْلِىْ is erroneously put for المُتْلِى,]) and which he gives to a man, who, when he goes to a tribe, and shows it to them, passes unmolested: (M:) and, accord. to IAmb, responsibility, or suretiship. (TA.) — — Also The transfer of a debt, or of a claim, by shifting the responsibility from one person to another. (Z, TA.) تَلُوٌّ A man incessantly following: (IAar, M, K:) not mentioned by Yaakoob among the instances of this measure which he has limited; as حَسُوٌّ and فَسُوٌّ. (M.) تَلِىٌّ [accord. to the CK, erroneously, تِلِّىٌ,] Using many oaths (كَثِيرُ الأَيْمَانِ): and Having much wealth. (IAar, T, K.) تَلِيَّةٌ [accord. to the CK, erroneously, تِلِّيَتق,] and ↓ تُلَاوَةٌ (ISk, T, S, M, K) and ↓ تَلًا (M, TA) A remainder (ISk, T, S, M, K) of a thing, (M,) or of a right or due, (ISk, S,) or of a debt, (S, M, K,) and of a thing wanted, (ISk and T in explanation of the second word, and M,) &c. (K.) One says also, ذَهَبَتْ تَلِيَّةُ الشَّبَابِ (tropical:) The remainder of youthfulness, or youthful vigour, departed. (TA.) And فُلَانٌ تَلِيَّةُ الأَحْرَارِ (tropical:) [Such a one is the last remaining of the ingenuous]. (TA.) — — وَقَعَ كَذَا تَلِيَّةَ كَذَا Such a thing happened after such a thing. (M.) تُلَاوَةٌ: see تَلِيَّةٌ. تَلَوَّى A kind of boat: (M, K:) of the measure فَعَوَّلٌ, (M, TA,) or فَعْلَوَّلٌ: (TA:) so called because it follows the larger vessel: mentioned by Aboo-'Alee in the Tedhkireh. (M.) تَلَّآءٌ لِلْقُرْآنِ One who reads, peruses, or recites, the Kur-án, or who follows it, or acts according to it, much, or often. (Mgh.) تَالٍ act. part. n. of تَلَا; Following; going, or walking, behind, or after; [immediately, or without intervention; either in reality, or only in effect; (see 1;)] (T, Msb;) as also ↓ تِلْوٌ. (Msb.) — — التَّالِى The fourth of the ten horses that are started together in a race. (TA voce سُكَّيْت &c., and Ham p. 46.) — — Also, (Sh, TA voce مِجْدَحٌ,) and تَالِى النَّجْمِ [meaning The follower of the Pleiades], (Kzw,) the star called الدَّبَرَانُ. (Sh, Kzw.) — — And تَالِيَاتُ النُّجُومِ The last of the stars; [app. the last that are seen in the morningtwilight;] (TA;) as also التَّوَالِى. (M, TA.) [تَالِيَاتٌ and تَوَالٍ are both pls. of تَالِيَةٌ, fem. of تَالٍ.] — — التَّوَالِى also signifies The last of women journeying in vehicles upon camels; (M, K;) and in like manner, of camels. (M.) — — Also Hinder parts, posteriors, or rumps: and the hinder parts of horses: or (of a horse, M) the tail and hind legs. (M, K.) One says, إِنَّهُ لَحَثِيثُ التَّوَالِى and سَرِيعُ التَّوَالِى [app. meaning Verily he is quick in the hind legs]. (M.) And the Arabs say, لَيْسَ هَوَادِى الخَيْلِ كَالتَّوَالِى, i. e., The necks of horses are not like their hinder parts. (TA.) — — فَالتَّالِيَاتِ ذِكْرًا [in the Kur xxxvii. 3] means And those angels, or angels and others, that recite the praise of God. (M.) مُتْلٍ and مُتْلِيَةٌ (T, M) A mother, (T,) or a she-camel, and a female wild animal, (M,) having her young one following her: pl. مَتَالٍ. (T, M.) — — Also, both sings., A she-camel that brings forth in the last portion of the breeding-time: or the latter sing. signifies one that is late in bringing forth; and the former sing. has the first of the meanings explained in this paragraph: (M:) or, as some say, the latter sing. signifies one that has become heavy by pregnancy, so that the head of her fœtus has turned towards the tail and the vulva; a meaning not agreeing with the derivation: (IJ, M:) or, as some say, this word signifies [simply] pregnant: (Ham p. 688:) accord. to El-Báhilee, the pl. signifies she-camels of which some have brought forth, and others have not. (TA.) You say, إِبِلُهُمْ مَتَالٍ, meaning Their camels have not brought forth until the season called the صَيْف, (K, TA,) which is the last part of the breeding-time. (TA.) مُتَالٍ One who relieves, or aids, another, in singing, and in work, by taking up the strain, or the work, when the latter is unable to continue it: (IAar, T:) or one who so relieves, or aids, the singer, with a high voice: (S, TA:) and one who sings to camels to urge them on, or excite them. (TA.) مُسْتَتْلٍ [act. part. n. of 10, q. v. It is said in the T to have a signification derived from تَلَآءٌ in the last of the senses assigned to the latter word above; so that it seems to mean Seeking, or demanding, the transfer of a debt, or claim, or the like, by shifting the responsibility from one person to another]. تلى 1 تَلَيْتُهُ: see تَلَوْتُهُ. تَلِىٌّ &c.: see art. تلو. تم 1 تَمَّ الشَّىْءُ, (T, S, M, K, &c.,) aor. ◌ِ3تَمِ, (T, M, K,) inf. n. تَمَامٌ, (T, S,) or تِمَامٌ, (M,) or both, and تُمَامٌ, (K,) and تَمَامَةٌ (M, K) and تِمَامَةٌ, (K,) and تُمٌّ and تَمٌّ and تِمٌّ, (M, K,) of which last three forms the first is said to be the most chaste, (TA,) [The thing was, or became, complete, entire, whole, or full; i. e., without, or free from, deficiency: and sometimes, the thing was, or became, consummate, or perfect; which latter signification is more properly expressed by كَمَلَ:] accord. to the author of the K, as is shown in art. كمل, and accord. to some others, تَمَامٌ and كَمَالٌ are syn.; but several authors make a distinction between them: the former is said to signify a thing's being, or becoming, without, or free from, deficiency; and the latter, to signify تمام and something more, as, for instance, goodliness, and excellence, essential or accidental; though each is sometimes used in the sense of the other: or, as some say, the former necessarily implies previous deficiency; but the latter does not: (MF, TA:) or, accord. to El-Harállee, the latter signifies the attaining to the utmost point, or degree, in every respect: or, as Ibn-El-Kemál says, when one says of a thing كَمَلَ, he means that what was desired of it became realized. (TA.) [See also تَمَامٌ, below.] You say, تَمَّ خَلْقُهُ [His make, or formation, was, or became, complete, or perfect; he (a child or the like, and a man,) was, or became, fully formed or developed, or complete in his members; and he (a man) was, or became, full-grown]: (TA:) [whence, probably,] تَمَّ الشَّىْءُ [as meaning] The thing became strong and hard. (Msb.) And تَمَّ القَمَرُ, (T, S, Msb,) or ↓ اتمّ, (M, K,) The moon became full, so that it shone brightly. (M, K) And, of her who is pregnant, تَمَّتْ أَيَّامُ حَمْلِهَا [The days of her gestation became complete]. (S.) — — تَمَّ إِلَى كَذَا He reached, attained, arrived at, or came to, such a thing; as, for instance, eminence or nobility, or the means of acquiring eminence or nobility. (TA.) — — تَمَّ إِلَى مَوْضِعِ كَذَا, and ↓ إِلَيْهِ اتمّ, He repaired, or betook himself, to, or towards, such a place; he went to it. (Har p. 508.) Aboo-Dhu-eyb says, فَبَاتَ بِجَمْعٍ ثُمَّ تَمَّ إِلَى مِنًى [which may be rendered And he passed the night in Jema (a name of El-Muzdelifeh): then he repaired, or went, to Minè; there completing the ceremonies of the pilgrimage; wherefore ISd says,] I think that, by تَمّ, [or rather تَمّ الى منى,] he means he completed his pilgrimage. (M.) — — تَمَّ بِهِ, and تَمَّ عَلَيْهِ: see their syn. 4) (اتمّهُ). — — [Hence,] تَمَّ عَلَيْهِ He performed it, or executed it; he accomplished it; namely, an affair; a fast; a purpose, or an intention. (Mgh.) — — And He persevered in it; (Mgh, TA;) as also تَمَمَ عَلَيْهِ,

without teshdeed, as in the phrase إِنْ تَمَتْ عَلَى مَا أُرِيدُ [If she persevere in what I desire], occurring in a trad.; but IAth says that the verb here means ↓ تَمَّتْ. (TA.) You say, تَمَّ عَلَى الإِبَآءِ He persevered in refusal, or dislike, or disapproval. (Mgh.) — تُمَّ It was broken. (T.) — — And i. q. بلغ [app. بُلِغَ, i. e. He was jaded, harassed, distressed, fatigued, or wearied]. (T.) 2 تَمَّمَهُ: see its syn. اتمّهُ; and see also 1, near the end of the paragraph. — — He, or it, destroyed it; made it to reach its appointed term of duration. (Sh, T, K.) — — تَمَّمَهُمْ He gave them the share of their arrow in the game called المَيْسِر; (IAar, M, K;) i. e. he gave them to eat the flesh which was their share. (M.) Accord. to Lh, التَّتْمِيمُ in the game called الميسر signifies A man's taking what has remained, so as to complete the shares, or make up their full number, when the players have diminished from the slaughtered camel [by taking their shares]. (T.) — — تَمّم عَلَى الجَرِيحِ (tropical:) He hastened and completed the slaughter of the wounded man: or made his slaughter sure, or certain. (M, K, TA.) — تَمّم الكَسْرُ, (M, K,) and ↓ تتمّم, (M, TA,) in the copies of the K, erroneously, تَمَّ, (TA,) [in the CK, تّمم again,] i. e. [The fracture, or the broken bone, or simply the bone,] cracked, without separating (وَلَمْ يَبِنْ): or cracked, and then separated. (M, K.) You say, تَمَّمَ الكَسْرَ فَتَمَّمَ and ↓ تَتَمَّمَ [He, or it, completed the fracture, or cracked the broken bone, or the bone, and it cracked, &c.]. (M.) And ↓ ظَلَعَ فُلَانٌ ثُمَّ تَتَمَّمَ, i. e. [Such a one limped, or halted, or was slightly lame: then] his lameness became complete by fracture: from تُمَّ signifying " it was broken: " (T:) [or تَتَمَّمَ signifies his lameness became complete by an increased fracture, after he had had a fracture with which he was able to walk: this is what is meant by the following loose explanation:] التَّتَمُّمُ مَنْ كَانَ بِهِ كَسْرٌ يَمْشِى بِهِ ثُمَّ أَبَتَّ فَتَتَمَّمَ. (K. [In the CK, أَبَتَّ is here erroneously put for أَبَتَّ.]) — تمّم المَوْلُودَ He hung تَمَائِم, (Th, M,) or a تَمِيمَة, (K,) upon the new-born child, or young infant. (Th, M, K.) — — تَمَمْتُ عَنْهُ العَيْنَ I repelled from him the evil eye by hanging [upon him] the تَمِيمَة. (A, TA.) — تمّم also signifies He became, in the inclination of his mind, (Lth, T, M, K,) and in his opinion, and his place of abode or settlement, (Lth, T, K,) as one of the tribe of Temeem; (Lth, T, M, K;) as also ↓ تتمّم; (K, TA; [in the CK, تمّم again;]) or accord. to analogy it would be تتمّم, like تمضّر and تنزّر. (T.) And He asserted himself to be related to the tribe of Temeem. (M.) 3 مُتَامَّةٌ [inf. n. of تَامَّ] The vying, or contending, with another in completeness, or perfection. (KL.) [You say, تامّهُ He vied, or contended, with him &c.] 4 اتمّ, said of the moon: see 1. — — Said of a plant, It became tall and full-grown; or became of its full height, and blossomed. (M, K.) — — أَتَمَّتْ, said of one that is pregnant, She completed the days of her gestation: (S:) or, said of a woman and of a she-camel, (M,) she became near to bringing forth. (M, K.) — — اتّم إِلَى مَوْضِعِ كَذَا: see 1. — اتمّ الشَّىْءَ, (S, M, K,) or الأَمْرَ, (Mgh,) and اتمّ بِهِ, (M,) inf. n. إِتْمَامٌ; (TA;) and ↓ تمّمهُ, (T, S, M, K,) inf. n. تَتْمِيمٌ and تَتِمَّةٌ; (T, TA;) and ↓ استتمّهُ; (S, Mgh, K;) and ↓ تَمَّ بِهِ, and ↓ تَمَّ عَلَيْهِ; (M, K;) signify the same; (S Mgh;) i. e. جَعَلَهُ تَامًّا (M in explanation of all but the last, and K in explanation of all that are mentioned therein,) and أَكْمَلَهُ (M in explanation of the last) [He made the thing, or the affair, complete, entire, whole, or full; i. e., without, or free from, deficiency; he completed it: and sometimes, he consummated, or perfected, it]. وَأَتِمُّو الحَجَّ وَالعُمْرَةَ, in the Kur [ii. 192], means And perform ye, or accomplish ye, completely, the rites and ceremonies [of the pilgrimage and the minor pilgrimage]; (M, * Bd;) accord. to some: or, as some say, إِتْمَامُ الحَجِّ means that the money, or the like, that one expends in performing the pilgrimage should be lawfully obtained, and that one should refrain from doing what God has forbidden. (M.) And فَأَتَمَّهُنَّ, in the Kur [ii. 118], means And he performed them, or accomplished them, completely, (Bd, Jel,) and rightly: (Bd:) or he did according to them. (Fr, TA.) — اتمّهُ He gave him what are termed تِمَم, pl. of تِمَّةٌ, and meaning جِزَز [explained below, voce تِمَّةٌ], (M, TA,) in order that he might complete therewith his web. (TA.) [In consequence of its being misplaced in the K, this is there made to signify He gave him a تِمّ, meaning a فَأْس or a مِسْحَاة.] 5 تَتَمَّمَ see 2, in four places. 6 تَتَامُّوا They came, [and also, accord. to Golius, app. on the authority of a gloss in a copy of the KL, they drank,] all of them, and were complete. (S, K.) One says, اِجْتَمَعُوا فَتَتَامُّوا عَشَرَةً [They collected themselves together, and came, all of them, making altogether ten]. (TA.) And it is said in a trad., تَتَامَّتْ إِلَيْهِ قُرَيْشٌ, i. e. Kureysh obeyed his call, and came to him, all of them, following one another. (TA.) 10 استتمّهُ: see 4. — — استتّم النِّعْمَةَ He asked for the completion of the benefit, or boon, or favour. (M, K.) — He sought, demanded, or requested, of him what are termed تِمَم, pl. of تِمَّةٌ, and meaning جِزَز [explained below, voce تِمَّةٌ], (M, TA,) in order that he might complete therewith his web. (TA.) [In consequence of its being misplaced in the K, this is there made to signify He sought, demanded, or requested, of him a تِمّ, meaning a فَأْس or a مِسْحَاة.] R. Q. 1 تَمْتَمَةٌ is the inf. n. of تَمْتَمَ, (Msb,) and signifies The reiterating in uttering the letter ت: (Mbr, Zj in his " Khalk el-Insán," T, S, Msb:) [if so, syn. with تَأْتَأَةٌ:] or the tongue's pronouncing indistinctly, missing the place of the letter, [i. e. the place of its pronunciation in the organs of speech,] and recurring to an utterance like ت and م, though this be not distinct: (Lth, T:) or the making the speech [or tongue] to revert [repeatedly] to ت and م: (M, K:) or the jabbering, or hurrying in one's speech, so as hardly, or not at all, to make a person understand: (M:) or the uttering in such a manner that one's speech proceeds rapidly to the roof of his mouth. (M, K.) تَمٌّ an inf. n. of 1, in the first of the senses explained above. (M, K.) See تَمَامٌ, in two places. — See also تِمَّةٌ. تُمٌّ an inf. n. of 1, in the first of the senses explained above. (M, K.) See تَمَامٌ, in two places. تِمٌّ an inf. n. of 1, in the first of the senses explained above. (M, K.) See تَمَامٌ, in five places: — — and تَامٌّ, in three places. — Also i. q. فَأْسٌ [app. here meaning A kind of hoe]: (IAar, T, K:) or i. q. مِسْحَاةٌ [a spade, or a shovel]: (K:) pl. تِمَمَةٌ (IAar, T,) or تِمَمٌ. (So in the TA.) تُمَّةٌ: see what next follows, in two places. تِمَّةٌ (M, K) and ↓ تُمَّةٌ (TA) [the former written in the CK تَمَّةٌ] sings. of تِمَمٌ (M, K, TA) and تُمَمٌ, (K, TA,) or ↓ تَمٌّ, which [ISd says] I think to be a quasi-pl. n., (M,) or ↓ تِمٌّ is the quasipl. n.: (K:) these, i. e. the pls. and quasi-pl. n., signify Shorn crops (جِزَز [in the CK جِزَر, for which Golius appears to have found جِرْز, for he has rendered it by " amuletum," and Freytag has done the same,]) of شَعَر [meaning goats' hair], and of camels' hair, and of wool, (M, K, TA,) of that wherewith a woman [or a man] completes her [or his] web: (TA:) and ↓ تُمَّةٌ signifies what is given, of wool, or camel's hair, [or goats' hair,] (S, TA, [and mentioned also in the K, but there, by misplacement, made to relate to تِمٌّ instead of تِمَّةٌ,]) for a man to complete therewith the weaving of his كِسَآء; (S;) as also ↓ تُمَّى. (K, * TA.) تُمَّى: see تِمَّةٌ. تِمَمٌ: see تَامٌّ, in four places: — and see also تِمَّةٌ. تَمَامٌ (T, S, K) and ↓ تِمَامٌ (M, K) and ↓ تُمَامٌ (K) inf. ns. of 1, in the first of the senses explained above; (T, S, M, K;) as also ↓ تِمٌّ and ↓ تَمٌّ and ↓ تُمٌّ. (M, K.) [Hence,] ↓ وَلَدَتْهُ لِتِمٍّ and ↓ لِتِمَامٍ and لِتَمَامٍ She brought him forth at the completion of formation; (K, TA;) i. e., when his formation was complete: (TA:) [or, at the completion of gestation:] and, accord. to As, وَلَدَتْهُ التَّمَامَ, with the art. ال; not indeterminate, except in poetry. (IB, TA.) And وَلَدَتْ لِتَمَامٍ and ↓ لِتِمَامٍ [She brought forth at the completion of formation; or, of gestation]. (S.) And أَلْقَتِ الوَلَدَ لِغَيْرِ تَمَامٍ and ↓ تِمَامٍ [She cast the child at a period not that of the completion of formation; or, of gestation; i. e., prematurely]. (Msb.) And وُلِدَ المَوْلُودُ لِتَمَامٍ and ↓ لِتِمَامٍ [The infant was born at the completion of formation; or, of gestation]. (T, * S.) And وُلِدَ الوَلَدُ لِتَمَامِ الحَمْلِ and ↓ لِتِمَامِ الحَمْلِ [The child was born at the completion of gestation]. (Msb.) [These exs.,

and others following, show that an assertion of IDrd, mentioned in the M, namely, that one says, وُلِدَ الغُلَامُ لِتِمٍّ ↓ and ↓ لِتِمَامٍ, and ↓ بَدْرُ تِمَامٍ, and that in every other case it is تَمَام, with fet-h, requires consideration.] You say also, بَدْرُ تَمَامٍ and ↓ تِمَامٍ [lit. The full moon of completion]: and ↓ بَدْرٌ تِمَامٌ [lit. A complete full moon]: all meaning the moon, or a moon, when it is full, so that it shines brightly: (M, K:) and قَمَرٌ تَمَامٌ and ↓ تِمَامٌ A complete, or full, moon. (S.) And لَيْلَةُ التَّمَامِ and لَيْلَةُ تَمَامِ القَمَرِ, with fet-h to the ت, (ISh, T,) or ↓, لَيْلَةُ التِّمَامِ with kesr, [which seems to be at variance with general usage,] and sometimes with fet-h, (Msb,) [The night of the completion of the moon; i. e.] the night of the full moon; (ISh, T, Msb;) which is the thirteenth night; (ISh, T;) or the fourteenth. (T.) And ↓ لَيْلُ التِّمَامِ, with kesr only, (T, S, M, K, &c.,) thus distinguished from what next precedes, (ISh, T,) as also ↓ لَيْلُ تِمَامٍ, and in like manner, لَيْلٌ ↓ تِمَامٌ (T) and ↓ لَيْلٌ تِمَامِيٌّ, (T, K,) The longest night of the year; (Lth, T, S;) the longest night of winter; (As, ISh, T, M, K;) that in which our Lord Jesus was born: (As, T:) or each of three nights of which no deficiency is apparent: (Lth, T, M, K:) or the night that is from thirteen to fifteen hours in length: (Aboo-'Amr EshSheybánee, T:) or the night that is twelve hours or more in length: (AA, T, M, K:) and any night that is long, or tedious, to one, and in which one does not sleep, is called ↓ لَيْلَةُ التِّمَامِ, or said to be like the night thus called. (IAar, T.) And رُئِىَ الهِلَالُ ↓ لِتِمِّ الشَّهْرِ [The new moon was seen at the completion of the month; showing that another month was commencing]. (T.) And ↓ أَبَى قَائِلُهَا إِلَّا تِمًّا and ↓ تَمًّا and ↓ تُمًّا, (S, M,) three dial. vars., of which the first is the most chaste, i. e., تَمَامًا [meaning The sayer thereof refused, or did not consent to, aught save completion]; he executed, or accomplished, or kept to, his saying; he did not go back from it. (S, TA.) — — تَمَامٌ (with fet-h only, AZ, AAF, M) also signifies The complement of a thing; the supplement thereof; the thing by the addition of which is effected the completion or perfection of a thing; (AZ, T, AAF, M, K;) and so ↓ تَمَامَةٌ (M, K) and ↓ تَتِمَّةٌ. (T, M, K.) You say, هٰذِهِ الدَّرَاهِمُ تَمَامُ هٰذِهِ المِائَةِ, and هذه المائة ↓ تَتِمَّةُ, These dirhems are the complement of this hundred; or, what complete this hundred. (T.) [And ↓ تَتِمَّةُ كِتَابٍ The supplement of, or to, a book.] — — See also تَامٌّ, in two places. تُمَامٌ: see تَمَامٌ, first sentence. تِمَامٌ: see تَمَامٌ, throughout the greater part of the paragraph: — — and see also تَامٌّ. تَمِيمٌ Strong; firm; hard: (A'Obeyd, T, S, M, Msb, K:) or strong in make, or formation: (TA:) or complete, or perfect, in make, or formation, and strong: (M:) applied to a man and to a horse: (M, TA:) fem. with ة. (TA.) See also تَامٌّ. — — Also Tall; (T;) applied to a man. (TA.) — See also تَمِيمَةٌ. تَمَامَةٌ: see تَمَامٌ, near the end of the paragraph. تُمَامَةٌ A remainder, or remaining portion, (K,) of anything. (TA.) تَمِيمَةٌ A kind of amulet (عُوذَةٌ, T, S) which is hung upon a human being; forbidden to be worn: (S:) or a kind of bead: (S, Mgh:) erroneously imagined by some to be the same as مَعَاذَةٌ: (El- Kutabee, Mgh:) but as to the مَعَاذَات that are inscribed with something from the Kur-án, or with the names of God, in these there is no harm: (S, Mgh:) a speckled bead, black speckled with white, or the reverse, which is strung upon a thong, and tied to the neck: (M, K:) sing. of تَمَائِمُ and [n. un. of] ↓ تَمِيمٌ: (T, M, K:) تَمَائِمُ signifies certain beads which the Arabs of the desert used to hang upon their children, to repel, as they asserted, the evil eye: (T, Mgh:) or the تَمِيمَة is, accord. to some, a necklace (قِلَادَة) upon which are put thongs and amulets (عُوَذ): (M:) or a necklace (قِلَادَة) of thongs: and is sometimes applied to the amulet (عُوذَة) that is hung upon the necks of children: (T:) but he who makes تمائم to signify thongs is in error: El-Farezdak uses the phrase سُيُورُ التَّمَائِمِ because they are beads which are perforated, and into which are inserted thongs or strings whereby they are suspended: (T, Mgh:) Az says, I have not found among the Arabs of the desert any difference of opinion respecting the تميمة, as to its being the bead itself: (TA:) but accord. to En-Nakha'ee, the Prophet disapproved of everything hung upon a child or grown person, and said that all such things were تمائم: (Mgh:) the تميمة is [said to be] thus called because by it the condition of the child is rendered complete. (Har p. 22.) تِمَامِيٌّ: see تَمَامٌ. تَمْتَامٌ One whose utterance is such as is termed تَمْتَمَةٌ: (S, M, Mgh, Msb, K:) [see R. Q. 1: accord. to most authorities,] one who reiterates in uttering the letter ت: (S, Mgh, Msb:) or, accord. to AZ, one who jabbers, or hurries in his speech, so as not to make another understand: (Mgh, Msb:) fem. with ة. (M, K.) تَامٌّ [part. n. of 1 in the first of the senses explained above]: (T, M, K, &c.:) Complete, entire, whole, or full; without, or free from, deficiency: and consummate, or perfect: (MF, TA:) as also ↓ تَمَامٌ, [which see above,] (M, * KL,) [and ↓ تِمَامٌ, of which see three exs. voce تَمَامٌ,] and ↓ تِمٌّ, (Kh, T, Har p. 82,) and ↓ تَمَمٌ. (TA.) Thus تَامُّ الخَلْقِ signifies Complete, or perfect, in make, or formation; without any deficiency in his members; applied to a man; (MF, TA;) [and, thus applied, signifying also full-grown, as does, sometimes, تَامٌّ alone: and likewise applied to a new-born child, meaning fully formed or developed:] and ↓ تَمِيمٌ signifies the same, (M, K,) applied to a man and to a horse, (M,) and ↓ تَمَمٌ also; and in like manner is used the phrase ↓ خَلْقٌ تَمَمٌ [a complete, or perfect, make or formation]. (TA.) جَذَعٌ تَامٌّ [applied to a goat] signifies That has completed the time in which he is termed جَذَع, and attained to that in which he is termed تَيْس. (TA.) And ↓ تَمَمٌ is applied to a bull, or an ox, That is in the stage of growth next before that in which all his teeth are grown; in which latter stage he is termed عَمَمٌ. (L voce عَضْبٌ, on the authority of Et-Táïfee.) You say also كَلِمَةٌ تَامَّةٌ, and دَعْوَةٌ تَامَّةٌ; [meaning A perfect, or faultless, sentence, and oath;] using the epithet تامّة in these instances because of the mention of God therein; for which reason there may not be in aught of either of them any deficiency or defect. (TA.) And ↓ جَعَلَهُ تِمًّا i. e. ↓ تَمَامًا [He made it complete, or perfect]. (M.) And ↓ جَعَلْتُهُ لَكَ تِمًّا I made it, or have made it, to be thine, or I assigned it, or have assigned it, to thee, completely, or wholly. (T.) — — [Hence, فِعْلٌ تَامٌّ meaning A complete, i. e. an attributive, verb: opposed to فِعْلٌ نَاقِصٌ.] تَتِمَّةٌ: see تَمَامٌ, in three places, at the close of the paragraph. مُتَمٌّ The place of cutting, or termination, (مُنْقَطَع, in the CK مُنْقَطِع,) of the vein (عِرْق [app. meaning chord]) of the navel. (K.) مُتِمٌّ, applied to one that is pregnant, (S,) or to a woman, (M, TA,) and a she-camel, (M,) That has completed the days of her gestation: (S:) or that is near to bringing forth: (M:) or that is at the point of bringing forth. (TA.) مُتَمِّمٌ One whose arrow wins time after time [in the game called المَيْسِر], and who feeds the poor with the flesh [of the camel which constitutes the shares] thereof: (M, K:) or who, when players in the game called الميسر have diminished the slaughtered camel [by taking their shares], takes what has remained, so as to complete the shares, or make up their full number. (K. [See 2. In the CK, نَقَصَ اِيْسارَ جَزُوْرِ المَيْسِرِ is erroneously put for نَقَصَ أَيْسَارٌ جَزُورَ المَيْسِرِ.]) الجَهَالَةُ المُسْتَتَمَّةُ Consummate ignorance: improperly written المُسْتَتِمَّةُ, though this latter is explainable [as meaning that completes the extent to which it can go, or the like]. (Mgh.) مُسْتَتِمٌّ One who seeks, demands, or requests, wool, or camels' hair, to complete therewith the weaving of his كِسَآء: so in a poem of Aboo-Duwád, (S,) where he says, فَهْىَ كَالبَيْضِ فِى الأَدَاحِىِّ لَا يُوْ هَبُ مِنْهَا لِمُسْتَتِمٍّ عِصَامُ i. e., And they (referring to certain camels) are, in respect of the care that is taken of them, and in smoothness, like the eggs [in the places where the ostrich has

deposited them in the sand]; there may not be found upon them to be given from them, to one who demands a تَمَّة, [even so much as] a tie for a water-skin; for they have become fat, and cast their hair. (TA.) تمر 1 تَمَرَ, (S, M, K, &c.,) aor. تَمُرَ, (M, TA,) or تَمِرَ, (Msb,) inf. n. تَمْرٌ; (S, Msb, K;) and ↓ تمّر, (M, K,) inf. n. تَتْمِيرٌ; (TA;) and ↓ اتمر; (M, K;) He fed people with, or gave them to eat, تَمْر [or dried dates]. (S, M, Msb, K.) 2 تمّر, inf. n. تَتْمِيرٌ, He dried (S, M, K) dates. (S.) — — (tropical:) He dried flesh-meat: (T, S:) or he cut flesh-meat into small pieces, (M, A, * IAth, K,) like dates, (IAth,) and dried it. (M, A, IAth, K.) It is said in a trad., كَانَ لَا يَرَى بِالتَّتْمِيرِ بَأْسًا (tropical:) He used not to see any harm in cutting flesh-meat into small pieces, like dates, and drying it: meaning, in a Mohrim's thus preparing flesh-meat for travelling-provision; or in one's drying the flesh of wild animals before the state of ihrám. (IAth.) — — See also 1: — — and 4, in two places. 4 اتمر He possessed many, or a large quantity of, تَمْر [or dried dates]. (S, M, K.) — — اتمرت النَّخْلَةُ, (T, M, A, K,) and ↓ تمّرت, (M, K,) The palm-tree bore تَمْر [or dry dates]: (M, K:) or had ripe dates upon it. (K.) — — اتمر الرُّطَبُ; (T, K;) and ↓ تمّر, inf. n. تَتْمِيرٌ; (K;) The ripe dates became in the state in which they are termed تَمْر. (K.) — — See also 1. 5 تتمّر It (flesh-meat) was cut into strips, or small pieces, and dried. (A.) تَمْرٌ, a coll. gen. n.; (S, A;) masc. in one dial. and fem. in another [like other nouns of the same class]; (Msb;) Dates, or the fruit of the palmtree: (M:) or dried dates, like زَبِيبٌ as applied to grapes, by general consent of the lexicologists: (Mgh, Msb:) the dates are left upon the palmtree, after they have become ripe, until they are dry, or nearly so, when they are cut, and left in the sun to dry thoroughly; and sometimes, as AHát says, the fruit of the palm-tree is cut when full-grown but unripe, to lighten the tree, or from fear of theft, and left until it becomes تَمْر: (Msb:) the n. un. is with ة: and the pl. of تَمْرٌ is تُمُورٌ and تُمْرَانٌ, (T, S, M, Msb, K,) meaning sorts or varieties [of تَمْر]; for a coll. gen. n. has not a pl. in the proper sense: (S:) and in like manner the dual تَمْرَانِ means two sorts [of تَمْر]: (Sb cited in the M in art. بسر:) the pl. of تَمْرَةٌ is تَمَرَاتٌ. (S, K.) [See also بُسْرٌ.] Hence the prov., أَعْطِ أَخَاكَ تَمْرَةً فَإِنْ أَبَى فَجَمْرَةً [Give thou thy brother a dried date; and if he refuse it, a live coal]. (A, TA.) And التَّمْرُ بِالسَّوِيقِ [Dried dates with meal of parched barley or wheat] is another prov., used in allusion to requital. (Lh.) And one says, وَجَدَ عِنْدَهُ تَمْرَةَ الغُرَابِ, meaning (tropical:) He found with him, or at his abode, what he approved. (A.) And نَفْسُهُ تَمْرَةٌ بِكَذَا (tropical:) His mind is pleased, or agreeably affected, with, or by, such a thing; or consents to such a thing. (A, K. * [Accord. to the TA, it is here like فَرِحَةٌ; but this seems to be true as to the meaning; not as to the form of the word. See also art. ثمر, voce ثَمِرٌ.]) And دَعْنِى إِنَّ نَفْسِى غَيْرُ تَمْرَةٍ (tropical:) [Leave thou me, or let me alone: verily my mind is not pleased, or happy]. (A.) — — تَمْرٌ هِنْدِىٌّ [The fruit of the tamarindtree; thus called in the present day;] i. q. حُمَرٌ and حَوْمَرٌ. (K in art. حمر.) تَمْرِىٌّ One who loves تَمْر [or dried dates]. (S, A, K.) تَمَّارٌ A seller of تَمْر [or dried dates]. (S, A, K.) تَامِرٌ Possessing تَمْر [or dried dates]; (S, M, A, Msb;) like لَابِنٌ " possessing milk: " (S, Msb:) or تَامِرٌ, (Lh, M, K,) or ↓ مُتْمِرٌ, (S, A,) signifies possessing many, or a large quantity of, تَمْر: (Lh, S, M, A, K:) the former of these two words is held by ISd to be a possessive epithet: (TA:) and sometimes it may signify feeding people with, or giving them to eat, تَمْر. (S, TA.) تَامُورٌ and تَامُورَةٌ and تُومُورٌ and تُومُرِىٌّ &c.: see art. امر. مُتْمِرٌ: see تَامِرٌ. مَتْمُورٌ Furnished with تَمْر [or dried dates] for travelling-provision. (S, K.) تمك 1 تَمَكَ, aor. تَمُكَ, (S, K) and تَمِكَ, (K,) inf. n. تَمْكٌ (S, K) and تُمُوكٌ, (K,) It (a camel's hump) was, or became, tall, or long and high: (S, K:) it was, or became, juicy, and compact, (O, K,) and plump. (M, TA.) — — [Hence,] تَمَكَ فِيهِ الحُسْنُ [app. (assumed tropical:) Beauty became fully developed, or consummate, in him]. (TA.) 4 اتمك سَنَامَهُ [It made his (a camel's) hump to become tall, or long and high, or juicy and compact, and plump]; said of the [herbage called] رَبِيع. (A, TA.) And اتمك النَّاقَةَ It (herbage) made the she-camel fat. (IDrd, K.) تَامِكٌ, applied to a camel's hump, Tall, or long and high: (S, TA:) or high: or juicy, and compact, and plump: (TA:) or a camel's hump, in whatever state it be. (M, K.) — — A she-camel having a large hump: (ISd, K:) pl. تَوَامِكُ. (TA.) — — A high, or lofty, building. (TA.) — — You say also, إِنَّهُ لَتَامِكُ الجَمَالِ [app. meaning (assumed tropical:) Verily he is a person of fully-developed, or consummate, beauty]. (TA.) — — And شَرَفُكَ تَامِكٌ وَإِقْبَالُكَ سَامِكٌ (tropical:) [Thy nobility is lofty, and thy good fortune is high]. (A, TA.) تموز تَمُّوزُ [sometimes written تَمُوزُ, without tesh-deed,] The [Syrian] month [sacred, in ancient times, to the god of that name, (mentioned in Ezek. viii. 14,) corresponding to July, O. S.,] after حَزِيرانُ. (S in art. حزر.) تن 1 تَنَّ بِالمَكَانِ, [aor., accord. to rule, تَنِ3ُ, i. q. تَنَأَ,] He remained, stayed, dwelt, or abode, in the place. (M.) 3 تَانَّ بَيْنَهُمَا, (K,) inf. n. مُتَانَّةٌ, (TA,) He measured, or compared, them two together. (K.) 4 اتنّ, (K,) inf. n. إِتْنَانٌ, (TA,) He, or it, was, or became, distant, or remote. (K.) — اتنّهُ It (a disease) stunted him, (AZ, IAar, T, S, M, K,) namely, a child, or boy, (IAar, T, S, M, K,) so that he did not attain to the stature of his equals in age, (AZ, T,) or so that he did not attain to full growth. (IAar, T, S, M, K.) R. Q. 1 تَنْتَنَ [in the CK تَتَنَّنَ] He (a man, IAar, T) left, or deserted, his friends, and associated with others. (IAar, T, K.) تُنٌّ: see تِنٌّ. — See also a poetical citation voce تُنٌّ .تَوٌّ and تُنَّةٌ The tunny-fish. (Golius on the authority of Ibn-Beytár; and so in the present day; but the former is a coll. gen. n., and the latter is a n. un.) تِنٌّ A like; an equal, a match, or a fellow; (S, M, K;) as also ↓ تَنِينٌ; (K, TA [in the CK تِنِين];) an equal in age; (T, M;) an equal in intellect, or in weakness, or in strength, or in manliness, or manly virtue: (ISk, S:) or a companion: (M:) pl. أَتْنَانٌ. (T, M.) You say, فُلَانٌ تِنُّ فُلَانٍ [Such a one is the like, or equal, &c., of such a one]. (S.) And هُوَ سِنُّهُ and تِنُّهُ and حِتْنُهُ [He is his like, or equal, &c.]. (T.) And هُمَا تِنَّانِ They two are equals in intellect, or in weakness, or in strength, or in manliness, or manly virtue. (ISk, S.) And صِبْوَةٌ أَتْنَانٌ [Boys that are like each other, or equals, &c.]. (T.) And هُمْ أَسْنَانٌ أَتْنَانٌ They are equals in age. (IAar, T.) — — A boy stunted by disease, (Lth, T, M,) so that he does not attain to full growth; (Lth, T;) as also ↓ تَنٌّ. (M.) — — Also i. q. شَخْصٌ [The body, or corporeal form, of a man or other thing, which one sees from a distance; or a person; an individual]. (T.) — — And i. q. مِثَالٌ [A model; a pattern; &c.]: (T:) and ↓ تِينَانٌ [likewise] signifies the مثال of a thing. (K.) تَنِينٌ: see تِنٌّ. تِنِّينٌ [in Hebr. 165] A great serpent; (K;) a kind of serpent, (Lth, T, S, M,) one of the greatest of serpents, (Lth, T,) or like the greatest thereof: (M:) it is related that a company of soldiers, on the shore of the Sea of Syria, saw a cloud divide upon the sea, and then rise, and they saw the tail of the تنّين in a state of commotion in the fringe of the cloud: it is also related that a cloud carries the تنّين to the country of Yájooj and Májooj [or Gog and Magog], and casts it down there, and they assemble thereupon, and eat its flesh: (T:) [these stories are fanciful accounts of the natural phenomenon called a water-spout, to which this name is applied by the Arabs in the present day: but the word is generally understood to mean a dragon: and a great sea-monster;] an aquatic animal, great in make, terrible in appearance, long and broad in the body, large in the head, having very glistening eyes, wide mouth and inside, and many teeth: it swallows many animals; the animals of the land and of the sea fear it; and when it moves, the sea becomes agitated with waves by reason of its great strength: in its first state, it is a malignant serpent, that eats what it sees of the beasts of the land; and when its mischief becomes great, God sends an angel that carries it away, and throws it to Yájooj and Májooj: it is related of one that was seen to fall, that it was found to be about two

leagues in length, of a colour like that of the leopard, with scales like those of a fish, two great fins in form like those of a fish, a head like a great hill, resembling the head of a man, two long and great ears, and two round eyes; and from its neck branched forth six other necks, every one of them nearly twenty cubits long, and every one of them having a head like that of the serpent. (Kzw.) [Golius thinks it to mean The shark ("carcharias").] — — Hence, التِّنِّينُ is (assumed tropical:) A certain نَجْم [or constellation; the constellation of the Dragon]; thus named as being likened to the serpent so called; (M;) a constellation containing thirty-one stars within the figure; among which are those called الرَّاقِصُ and العَوَائِذُ and الرُّبَعُ and الذِّئْبَانِ &c. (Kzw, TA. *) — — [Also, app., (assumed tropical:) A certain imaginary figure in the heavens, extending along the line of the nodes of a planet, which are called the dragon's head and the dragon's tail, in Arabic الجَوْزَهَرُ (from the Persian گَوْزِهْرْ), or الجَوْزَاهَرَانِ, and also العُقْدَتَانِ, and, to distinguish each from the other, الرَّأْسُ وَالذَّنَبُ: this line is supposed by Golius to be meant by the following description; but I incline to regard it as the result of a confusion of a description of this line with a description of the zodiacal light, a phenomenon supposed to have been unnoticed by the Arabs:] a slight whiteness in the sky, (Lth, T, K,) not an asterism, (Lth, T,) the body of which is in six signs of the zodiac, and the tail, which is slender, black, and twisted, in the seventh sign: it changes place like the planets; is called in Persian هَشْتَنْبَرْ, (Lth, T, K,) [app. a mistranscription of هَسْتَنْبَرْ,] in astrological computation; and is inauspicious: (Lth, T:) accord. to J, a certain place in the sky; which is a correct explanation, though said in the K to be a mistake. (TA.) تِينَانٌ: see تِنٌّ. — Also A wolf: (K, in this art. and in art. تين:) but used only by El-Akhtal. (TA.) تنأ 1 تَنَأَ, aor. تَنَأَ, inf. n. تُنُوْءٌ, He remained, stayed, dwelt, or abode, (T, S, M, Msb, K,) بِهِ in it, namely, a country, or town, (S, Msb,) or a place; (M;) he settled therein: (Msb:) as also تنا, (M, Msb,) not a dial. var., but formed by substitution [of ا for أ], (M,) [i. e.] by suppression of the ء. (Msb.) — — تَنَأَ عَلَى كَذَا He kept, or adhered, to such a thing, inseparably. (TA.) — Also, inf. n. as above, He was, or became, rich, wealthy, possessed of much property. (Msb.) تِنَاءَةٌ a subst. from تَنَأَ, (S, K,) meaning A remaining, staying, dwelling, or abiding [in a country, or town, or place]. (TK.) تَانِئٌ Remaining, staying, dwelling, or abiding, (T, Msb,) in a country, or town [&c.]; settling therein: also pronounced تَانٍ, by suppression of the ء: (Msb:) one who remains, stays, or abides, in his country, or town; (Th, TA;) i. q. دِهْقَانٌ [app. as meaning a man having a fixed abode in a district of cultivated land, or in a village or town of such a district: but see below]: (Th, K, TA:) pl. تُنَّاءٌ. (T, S, Msb, K.) It is said in a trad., لَيْسَ لِلتَّانِئَةِ شَىْءٌ, meaning For those who remain in their abodes, and go not forth with the soldiers on expeditions against the enemy, there shall be nothing; i. e., no share of the spoil. (TA.) — — Rich; wealthy; possessing much property. (Msb.) [Or A man possessing much land or other immoveable property: for this is a signification assigned to دِهْقَانٌ.] تنر تَنَّارٌ [and ↓ تَنُّورِىٌّ] A maker of ovens of the kind called تَنُّور. (M, K.) تَنُّورٌ A sort of كَانُون [or fire-place]; (M;) the thing, (S, Msb,) or كانون, (K,) in which bread is baked; (S, Msb, K;) but different from the فُرْن: (S in art. فرن:) [it is a kind of oven, open at the top, in the bottom of which a fire is lighted, and in which the bread, in the form of flat cakes, is generally stuck against the sides; either portable, and made of baked clay, wide at the bottom, and narrow at the top, where it is open; and if so, the bread is sometimes stuck upon the outside, to bake; or fixed, and in this case made of baked clay likewise, or constructed of bricks; or it is a hole made in the ground, and lined with bricks or tiles or the like, against which the bread is stuck, to bake; and sometimes flesh-meat, cut into small pieces, is roasted in it, or upon it, on skewers:] such, accord. to some, is the meaning in the Kur xi. 42 and xxiii. 27; (T;) and the word is said to have the same meaning in every language; (Lth, T, M;) but this is not correct: (Ham p. 793:) it is an arabicized word; (T, M;) not genuine Arabic; (AHát, Msb;) originally Persian: (M:) [in Hebrew XXX:] Ahmad Ibn-Yahyà [i. e. Th, as is stated in Ham, ubi suprà,] says that it is of the measure تَفْعُولٌ from النَّار, (M, and Ham ubi suprà,) or from النُّور; originally تَنْوُورٌ; (Ham;) but this is wrong: (M:) the pl. is تَنَانِيرُ. (M, Msb.) Mo- hammad is related to have said to a man wearing a garment dyed with bastard-saffron, "If thy garment were in the تنور of thy family, or beneath their cooking-pot, it were better: " whereupon he went away, and burned it: but he meant, "Wert thou to spend its price for flour to make bread, or for fire-wood with which to cook, it were better for thee: " as though he disliked a garment so dyed. (IAth.) — — The surface of the ground: (T, S, M, K:) so in the Kur ubi suprà, (T, S,) accord. to 'Alee (S) and I'Ab. (TA.) — — The highest part of the earth or ground: so in the same passages of the Kur accord. to Katádeh. (TA.) — — Any place from which water pours forth. (M, K.) — — A place where the water of a valley collects. (M, K.) — — The shining of the dawn: so accord. to some in the Kur ubi suprà: (T:) and 'Alee is related to have said that وَفَارَ التَّنُّورُ means and daybreak rose or rises: (TA:) or it relates to the welling forth of water from the place of the mosque of El-Koofeh: (T:) or التَّنور here signifies a well-known spring of water: (Hr, TA:) or a certain mountain near El-Maseesah; (I'Ab, K, TA;) i. e., (TA,) 'Eyn-el-Ward, in El-Jezeereh; (I'Ab, T, TA;) or 'Eyn-Wardeh. (Bd in xi. 42.) تَنُّورِىٌّ: see تَنَّارٌ. تنف تُنُفٌ, [a pl. of which the sing. is not mentioned,] applied to [deserts such as are termed] تَنَائِفُ, [pl. of تَنُوفَةٌ,] meaning Of which the extremities are far apart; (Ibn-'Abbád, K;) wide, or spacious. (Ibn-'Abbád.) تَنُوفَةٌ (T, S, M, K, &c.) and ↓ تَنُوفِيَّةٌ, (S, K,) like دَوٌّ and دَوِّيَّةٌ, the latter a rel. n. from the former, (S,) A [desert such as is termed] مَفَازَة: (T, S, K:) or a land such as is termed قَفْر [i. e. vacant, or void, or desert, destitute of vegetable produce and of water; or destitute of human beings, but sometimes containing a little herbage or pasturage]: (M:) or a wide, or spacious, land, of which the extremities are far apart: (ElMuärrij, K:) or a desert (فَلَاة) in which is no water nor any person to cheer one by his company, though it may have, or produce, herbage; (ElMuärrij, T;) so says ISh: (TA:) or a farextending desert, in which is a collection of herbage, but such as cannot be depastured because of its remoteness: (Aboo-Kheyreh, T:) pl. تَنَائِفُ. (T, M.) تَنُوفِيَّةٌ: see تَنُوفَةٌ: and see an ex. voce نَذْرٌ. تنم 1 تَنَمَ, (M, K, [in the CK, erroneously, تَنَوَّمَ,]) without teshdeed to the ن, (M, TA,) He (a camel) ate the تَنُّوم. (M, K.) تَنُّومٌ A kind of trees (S, M, K) having a small fruit, (S, M,) like that of the خِرْوَع [or castor-oil plant], (M,) which, bursting, discloses grains, that are eaten by the people of the desert: (S, M:) as the sun declines, it follows it with the [upper] sides of its leaves: (M:) its fruit, with حُرْف, (K,) i. e. حَبُّ الرَّشَادِ [q. v.], (TA,) and water, drunk, expels worms; and the application of its leaves, with vinegar, in the manner of a poultice, draws forth warts: (K:) n. un. with ة: (S, M, K:) AHn says, it is a kind of dust-coloured trees, of those termed أَغْلَاث, eaten by ostriches and gazelles, and of those among which gazelles are snared: its grain, when the coverings thereof open, becomes black; and it has a root (عِرْق), sometimes made into a زَنْد [for producing fire]: the places where it grows are mostly the sides of valleys: IAar says, the تنّومة is a

tree of the kind called جَنْبَة, of large size, in which grow grains like hemp-seed, used for ointment, and as a seasoning, or condiment: it dries up at the beginning of winter, and disappears: all this is from AHn: (M:) A'Obeyd says, it is one of the plants of the earth, in which, and in the fruit whereof, is a blackness: it is eaten by the ostrich: the pl. [or coll. gen. n.] is تَنُّومٌ: (T: the author of which then adds,) I say, it is a tree which I have seen in the desert: the colour of its leaves inclines to blackness, and it has grains like hemp-seed, or a little larger: I have seen the women of the desert bruise its grains, and express from them a blue oil, in which is a viscosity; and they anoint their hair with it when they comb themselves: AA says, the تنّوم has a grain which is oily and dustcoloured: En-Nadr says, the تنّومة is of an ill savour, and the beasts do not like it, or eat much of it: (T:) [it is erroneously said in the K, voce طُلَّامٌ, to be hemp-seed (حَبُّ الشَّاهْدَانِج): and] some say that it is the hemp-plant (شجر الشهدانج). (Ham p. 135.) The sun, when eclipsed, is said in a trad. to have become black, and like a تنّومة. (T.) And a poet, who married a woman, and found her to be pretty, but with hoary hair, and who had a youthful wife at his abode, likens the hair of the former to the flower of the أُقْحُوَان, and black hair to تنّوم; saying وَلَمَّا رَأَيْتُ الأُقْحُوَانَ مُنَوِّرًا وَلَمْ أَرَ تُنُّومًا تَذَكَّرْتُ مَنْزِلِى [And when I saw the chamomile flowering, and saw not tennoom, I remembered my abode]. (Ham ubi suprà.) ته R. Q. 1 تَهْتَهَةٌ, [inf. n. of تَهْتَهَ,] i. q. لُكْنَةٌ [The having an impotence, or an impediment, or a difficulty, or barbarousness, or vitiousness, in speech]: (K:) or [the having] a distortion in the tongue, (TA,) like what is termed لُكْنَة: (S, TA:) accord. to Az, تَهْتَهَةٌ and هَتْهَتَةٌ signify the twisting, or distorting, of the tongue in speaking. (TA in art. هت.) — — And تَهْتَهَ signifies رَدَّدَ فِى البَاطِلِ, (K, TA,) or فى الأَبَاطِيلِ, (TA,) [app. meaning He repeated, or used repetitions, in uttering false, or vain, or unprofitable, sayings: but Golius and Freytag render it as meaning he applied himself to vain things.] تَهْ, (JK,) or تُهْ تُهْ, (K,) An expression imitative of the ↓ مُتَهْتِه, [i. e., of him who has the faulty utterance termed تَهْتَهَةٌ,] (JK, K, TA, [in the CK, المُتَتَهْتِهِ is put for المُتَهْتِهِ,]) consisting in a distortion of the tongue. (JK.) — — تُهْ تُهْ is also A cry by which one chides the camel, (K, TA,) and which makes him to run away. (TA.) — — And A call to a dog. (K.) تَهْ: see art. تا. تَهَاتِهُ False, or vain, sayings or actions or affairs; or unprofitable sayings. (JK, S, K.) مُتَهْتِهٌ: see تَهْ. تهر تَاهُورٌ [probably, in its primary acceptation, a dial. var. of تَيْهُورٌ; for the signification here following is said in the TA to be tropical: — —] (tropical:) Clouds; or a collection of clouds: (JK, K, TA:) pl. تَوَاهِيرُ. (JK.) تَيْهُورٌ, said by Az to be of the measure فَيْعُولٌ, from الوَهْرُ; originally وَيْهُورٌ, like as تَيْقُورٌ is [said to be] originally وَيْقُورٌ; but the ت is held by ISd [and J and F and others] to be a radical: (TA:) Low, or depressed, sand: (T, TA:) or sand that falls apart, and does not hold together: (A, TA:) or elevated sand: (TA:) or sand having a جُرُف [or part carried and eaten away by torrents]: (As, S, K:) pl. تَيَاهِيرُ and تَيَاهِرُ. (S, K.) — — Low, or depressed, land, or ground. (K.) — — The part between the top and bottom of the side of a valley, and of a mountain: (JK, K, * TA:) of the dial. of Nejd, and of that of Hudheyl. (TA.) — — High waves of the sea or of a great river. (K.) — — Applied to a man, [like تَيَّارٌ, q. v.,] (assumed tropical:) Vain, or having a fond opinion of himself, (S, K,) and proud. (K.) [For ذَاهِيًا in one copy of the S, and ذَاهِبًا in another and in the L, in the phrase إِذَا كَانَ ذَاهِيًا بِنَفْسِهِ بِهِ تِيهٌ, or ذَاهِبًا, I read زَاهِيًا.] تهم 1 تَهِمَ, (JK, Msb, K,) aor. تَهَمَ, (Msb, K,) inf. n. تَهَمٌ, (Msb,) or تَهَامَةٌ, (JK,) It (flesh-meat, JK, Msb, K, and milk, Msb, and oil, K) became altered for the worse, and stank: (JK, * Msb, K: *) it (flesh-meat, TK) had a foul odour; it stank. (K.) — — It (the heat) was, or became, vehement, or intense, with stillness of the wind. (Msb.) — — Also, inf. n. تَهَمٌ, He (a camel) was penetrated by the heat: (JK:) or was smitten by the hot wind, and in consequence became lean, or emaciated. (TA.) — — And, (JK, K,) inf. n. تَهَمٌ, (TA,) He (a camel) ate much of the pasture (اِسْتَكْثَرَ مِنَ المَرْعَى), and it was not wholesome: (JK:) or disapproved the pasture (اِسْتَنْكَرَ المَرْعَى), and did not find it wholesome, (K, TA,) and his condition became bad. (TA.) — — And, said of a man, His impotence, or inability, became apparent, and he became confounded, or perplexed, and unable to see his right course. (K.) 3 تَاْهَمَ see 4. 4 اتهم He (a man, S) went, (S,) or came, (K,) to Tihámeh: (S, K:) Er-Riyáshee says, I have heard the Arabs of the desert say thus of him who has descended from the mountain-roads of Dhát 'Irk: (TA:) or he alighted, or abode, therein: (K:) as also ↓ تَاهَمَ, (JK, K, TA, [in the CK, erroneously, تَاْهَمَ,]) in the latter sense, (JK,) and ↓ تتهّم; (K;) or these mean he came to Tihámeh. (TA.) — — [Accord. to Golius, on the authority of a gloss. in the KL, it signifies also, He went into a region of hot air: and this, if correct, may be the primary meaning.] — اتهم البَلَدَ He found the country, or town, to be insalubrious, (K, TA,) and to have a bad, or foul, odour. (TA.) — اتهم, inf. n. إِتْهَامٌ; in measure like أَكْرَمَ, inf. n. إِكْرَامٌ; (Msb;) [originally اوهم; or] formed from تُهَمَةٌ, in consequence of imagining the ت in this word to be radical; (MF in art. وهم;) [like as is said of أَتْخَمَ;] He did a thing that made him an object of suspicion: (JK and Msb and TA in the present art.:) or he was an object of suspicion: (K in art. وهم: [in the CK and TK, erroneously, اِتَّهَمَ:]) or there was in him that which induced suspicion: you say of a man, when you suspect him, أَتْهَمْتَ, inf. n. إِتْهَامٌ; like أَدْوَأْتَ, inf. n. إِدْوَآءٌ. (S in art. وهم.) — اتهمهُ He suspected him; thought evil of him; as also ↓ اِتَّهَمَهُ [which is the more common]. (Msb in this art.) You say, اتهمهُ بِكَذَا, (K, and so in some copies of the S, both in art. وهم,) inf. n. إِتْهَامٌ; (K in that art.;) or ↓ اِتَّهَمَهُ بِهِ; (Msb and K, and so in some copies of the S, all in that art.;) and أَوْهَمَهُ; (K in that art.;) He suspected him of such a thing; imputed it to him; (Msb and K * and TA, all in that art.;) [and he accused him of such a thing;] i. e., a thing attributed to him. (TA.) And ↓ اِتَّهَمْتُهُ فِى قَوْلِهِ [I suspected him in respect of his saying;] I doubted of the correctness, or truth, of his saying. (Msb in art. وهم.) 5 تَتَهَّمَ see 4. 8 إِتَّهَمَ see 4, in three places. تَهَمٌ [in the CK, erroneously, تَهْمٌ] Land descending (أَرْضٌ مُتَصَوِّبَةٌ [in the CK, here and afterwards, erroneously, مُتَصَوِّيَة]) to the sea; as also ↓ تَهَمَةٌ; (K, TA;) mentioned by IKt, from Ez-Ziyádee, from As: (TA:) these two words seem to be [originally] inf. ns. from تِهَامَةُ: (K:) [and accord. to F,] ↓ التَّهْمَةُ is a dial. var. of ↓ تِهَامَةُ: (K:) [but J says,] ↓ التَّهَمَةُ is used in the place of ↓ تِهَامَةُ, as though it were [originally] the inf. n. un., accord. to the saying of As that التَّهَمُ, with fet-h to the medial radical, is an inf. n. from ↓ تِهَامَةُ: (S:) for the ↓ تَهَائِم [pl. of تِهَامَةُ, and thus meaning the parts of Tihámeh, or, accord. to the JK, meaning lands descending to the sea,] do descend to the sea: (K, TA:) so says As: (TA:) and [hence] the rájiz says, (namely, Sheytán Ibn-Mudlij, TA,) نَظَرْتُ وَالعَيْنُ مُبِينَةُ التَّهَمْ [I looked, the eye distinguishing Et-Taham], (S, and Ham p. 659,) meaning Et-Tihámeh. (Ham ibid.) — — [As inf. n. of تَهِمَ, q. v.,] التَّهَمُ also signifies Vehemence of heat, and [or with] stillness of the wind. (K.) And hence Tihámeh is said to be thus called. (TA.) تَهِمٌ, applied to flesh-me., Altered for the worse; (JK;) having a foul odour; stinking. (JK, * K.) — — أَرْضٌ تَهِمَةٌ A land vehemently, or intensely, hot. (Er-Riyáshee, TA.) — Sleeping; (JK;) i. q. تَهِنٌ. (TA in art. لعث.) التَّهْمَةُ: see تَهَمٌ. — — It, (K,) or ↓ التَّهَمَةُ, (JK,) signifies also البَلْدَةُ [app. as meaning Mekkeh, like ↓ تِهَامَةُ; as though the city of cities]: (JK, K:) so in the phrase ↓ أَهْلُ التَّهَمَةِ [which may mean The people of Mekkeh; and also, of Tihá- meh, in the more extended sense of the latter appellation]. (JK.) تُهَمَةٌ: see تُهْمَةٌ. فِيهِ تَهَمَةٌ In it is a foul odour; a stink. (K.) — — See also تَهَمٌ. — — التَّهَمَةُ: see تَهَمٌ, and التَّهْمَةُ; the latter in two places. تُهَمَةٌ, (S, M, K, &c., in art. وهم, and Msb in that art. and in the present also,) of which

↓ تُهْمَةٌ is a dial. var. mentioned by El-Fárábee (Msb, and TA in art. وهم) and by several other authors, or, accord. to Ibn-Kemál, the latter is an inf. n. and the former is a simple subst., but Esh-Shiháb doubts of this; (TA;) originally وَهَمَةٌ, (S, ISd, Msb, &c.,) like as تُخَمَةٌ is originally وُخَمَةٌ; (ISd, TA;) a subst. from إِتَّهَمَهُ; (S, Msb, both in art. وهم;) Doubt: and [more commonly] suspicion, or evil opinion; or doubt combined with suspicion or evil opinion: syn. شَكٌّ: and رِيبَةٌ: (Msb in the present art.:) or i. q. ظَنٌّ [which is a preponderating wavering between the two extremes of indecisive belief; and often means suspicion]: (ISd and TA in art. وهم:) or a thing for which one is suspected: (K in that art.: [and this is often meant by رِيبَةٌ, one of the syns. mentioned above:]) the pl. of تُهْمَةٌ is تُهَمٌ, mentioned by Sb, who argues that it is a pl. [and not a coll. gen. n.] from their saying هِيَ التُّهَمُ [They are suspicions, &c.], and not saying هُوَ التُّهَمُ like as they say هُوَ الرُّطَبُ. (TA in art. وهم.) تَهَامٍ: see تِهَامِيٌّ. تَهِيمٌ Suspected; thought evil of; (JK in this art., and Msb in this and in art. وهم;) [as also ↓ مُتَّهَمٌ and ↓ مُتْهَمٌ:] or being an object of suspicion; as also ↓ مُتْهِمٌ. (K in art. وهم. [In the CK, the latter is erroneously written مُتَّهِمٌ.]) تِهَامَةُ a name of Mekkeh: (JK, K:) and [more commonly] a certain land, (Msb, K,) well known, (K,) commencing from Dhát 'Irk, (Msb, TA,) towards Nejd, (Msb,) and extending to Mekkeh and beyond it to the distance of two day's journeys (Msb, TA) and more, then uniting with the Ghowr, and extending to the sea: some say that it adjoins the land of El-Yemen; and that Mekkeh is of تِهَامَةُ اليَمَنِ: (Msb:) [F says that] J has erred in terming it a بَلَد: (K:) [but by بلد, J may mean both a city and a country or province:] some say that its name is from تَهِمَ in the first of the senses assigned to this verb above, because it is low in relation to Nejd, so that its odour is bad; and some, that it is from the same verb in the sense explained in the second sentence, because of its vehement heat: (Msb:) [it seems to have تَهَائِمُ for a pl.:] see تَهَمٌ, in four places; and التَّهْمَةُ. تِهَامِيٌّ Of, or belonging to, Tihámeh; as also ↓ تَهَامٍ, (T, S, M, Msb, K, [in the CK, erroneously, تَهامٌ,]) with fet-h, (Msb, K,) irregularly formed; (M, Msb;) fem. تَهَامِيَةٌ; like رَبَاعٍ and رَبَاعِيَةٌ: (T, Msb:) when it is pronounced with fet-h to the ت, it is without teshdeed [to the ى when you say التَّهَامِى and تَهَامِيَةٌ]; as in the instances of رَجُلٌ يَمَانٍ and شَآمٍ, except that the ا in تَهَامٍ is of the original word, and that in يَمَانٍ and شَآمٍ is a substitute for the two ى of the [regular] rel. n., (S,) or rather, for one of those two ى: (Aboo-Zekereeyà, TA:) and you say قَوْمٌ تَهَامُونَ [A people, or company of men, of Tihámeh], like يَمَانُونَ: (S, K:) and accord. to Sb, some say تَهَامِيٌّ and يَمَانِيٌّ and شَآمِيٌّ, with fet-h, and with teshdeed [to the ى]. (S.) مُتْهَمٌ: see تَهِيمٌ. مُتْهِمٌ [Going, or coming, to Tihámeh: or alighting, or abiding, therein: and] alighting, or abiding, in Mekkeh. (TA.) — — وَادٍ مُتْهِمٌ A valley of which the water pours to Tihámeh. (TA.) — See also مِتْهَامٌ. تَهِيمٌ Often coming to Tihámeh: (S K:) pl. مَتَاهِيمُ (S, TA) and مَتَاهِمُ, (TA,) applied to men (S, TA) and to camels. (TA.) مُتَّهَمٌ: see تَهِيمٌ.

تو 4 اتوى, said of a man, signifies جَآءَ تَوًّا, i. e. He came alone; by himself: opposed to أَزْوَى meaning " he came with another. " (T.) — See also art. توى. تَوٌّ [app. from the Persian تُو, meaning " a fold," or " a single fold,",] One, and no more; single; sole. (T, S, M, K.) You say, كَانَ تَوًّا فَصَارَ زَوًّا He, or it, was one only, and became a pair. (TA.) And it is said in a trad., الطَّوَافُ تَوٌّ وَالاِسْتِجْمَارُ تَوٌّ, (S, TA,) i. e., The circuiting [of the Kaabeh] is one action, and the casting of the pebbles [in the valley of Minè] is one action. (TA.) You say also, جَآءَ تَوًّا, meaning He came alone; by himself: (T, S, M:) or he came by a direct course, nothing making him to deviate, and not stopping anywhere in the road; for if he stop anywhere in the road, he is not said to be تَوّ. (AZ, A'Obeyd, M, K.) And عَقَدْتُهُ بِتَوٍّ وَاحِدٍ I tied it with a single knot; by turning the cord, or the like, once: so says AZ; and he cites the following ex.: جَارِيَةٌ لَيْسَتْ مِنَ الوَحْشَنِّ لَا تَعْقِدُ المَنْطَقَ بِالمُشْتَنِّ إِلَّا بِتَوٍّ وَاحِدٍ أَوْ تَنِّ i. e., [A girl that is not of the wild, or shy, sort: she does not tie the zone with the fist, but with a single knot, or] half a knot: the ن in تَنّ [and in وَحْشَنّ and مُشْتَنّ] is redundant: تَنّ being originally تَ, which is a contraction [or rather the half, both as to the letter and the meaning,] of تَوّ. (T.) — — A rope that is twisted of a single strand: pl. أَتْوَآءٌ. (T, M, K.) — — [It is said that] it signifies also A thousand horses, or horsemen. (AZ, T, K.) [But this requires consideration: for] one says, وَجَّهَ فُلَانٌ مِنْ خَيْلِهِ بِأَلْفٍ تَوٍّ, (AZ, T, S,) meaning [Such a one sent a troop of his horses] with a thousand men; i. e., with one thousand: (S, TA:) or, as some say, with one complete thousand. (TA.) — Also One who is unoccupied by the business of the present world and of the world to come. (AA, T, K. *) — Also A structure elevated, reared, or erected. (T, K.) تَوَّةٌ A period, or a short period, (سَاعَةٌ, AA, T, K,) of time. (AA, T.) You say, مَضَتْ تَوَّةٌ مِنَ اللَّيْلِ, and النَّهَارِ, A period, or a short period, (ساعة,) of the night passed, and of the day. (TA.) And مَا مَضَى إِلَّا حَتَّى كَانَ كَذَا There passed not save a short period (ساعة) to the time that such a thing happened. (IAar, T.) Hence the saying of the vulgar, تَوَّةْ قَامَ [commonly pronounced تَوَّهْ] Just now (السَّاعَةَ) he rose, or stood. (TA.)

توا تَآءٌ The name of the letter ت, q. v.; as also تَا: pl. [of the former تَآءَاتٌ; and of the latter] أَتْوَآءٌ. (TA in باب الالف اللّينة.) تَاوِىٌّ and تَائِىٌّ rel. ns. of تَآءٌ and تَا the names of the letter ت; as also تَيَوِىٌّ: (TA ubi suprà:) whence قَصِيدَةٌ تَائِيَّةٌ and تَاوِيَةٌ and تَيَوِيَّةٌ (T, K, TA, ubi suprà, [the last written in the CK تَيْوِيَّةٌ,] and the second is also mentioned in the S) A قصيدة of which the رَوِىّ is ت (TA ibid.)

توب 1 تَابَ, (T, A,) or تَابَ إِلَى اللّٰهِ, (S, M, K,) aor. يَتُوبُ, (Msb,) inf. n. تَوْبَةٌ and تَوْبٌ, (T, S, M, Msb, K,) both of these signifying the same, (T, S, M, Msb,) the ة in the former being added to denote the fem. gender, or, as some say, the former is a n. un. like ضَرْبَةٌ, (Msb,) or, as Akh says, تَوْبٌ is pl. [or a quasi-pl. n.] of تَوْبَةٌ, like as عَوْمٌ is of عَوْمَةٌ, (S,) or like as لَوْزٌ is of لَوْزَةٌ, and this is the opinion of Mbr, (M,) and تَابَةٌ, (M, K,) which is for تَوْبَةٌ, (M,) and مَتَابٌ (S, M, A, K) and تَتْوِبَةٌ, (S, * M, * K,) of the measure تَفْعِلَةٌ, (S, M,) an anomalous form, (TA,) syn. with تَوْبَةٌ, mentioned in the Book of Sb; (S;) [He repented; or repented toward God; as will be shown by what follows:] originally, he returned unto God, (T, TA,) مِنْ كَذَا and عَنْ كَذَا [from such a thing]: (TA:) or he returned, [or returned unto God,] (S, M, A, K,) from sin, (S,) or from his sin, (A,) or from disobedience (M, K) to obedience: (M:) or تَابَ مِنْ ذَنْبِهِ signifies he desisted from his sin: (Msb:) تَوْبَةٌ signifies the repenting of sin; i. e. the grieving for it, or regretting it, with the confession of having no excuse for the commission thereof. (Kull.) It is said in a trad., النَّدَمُ تَوْبَةٌ [Repentance is] a returning from sin. (S.) The time of El-Islám is termed زَمَنُ التَّوْبَةِ as being The time of returning from [or repenting of] the belief in a plurality of gods. (A.) A poet says, تُبْتُ إِلَيْكَ فَتَقَبَّلْ تَابَتِى وَصُمْتُ رَبِّى فَتَقَبَّلْ صَامَتِى [I have repented toward Thee, and accept Thou my repentance; and I have fasted, O my Lord, and accept Thou my fast]; meaning تَوْبَتِى and صَوْمَتِى. (M.) — — تَابَ اللّٰهُ عَلَيْهِ God returned to forgiveness towards him; became again forgiving to him: (T:) or disposed, or adapted, him to repentance, or returning from sin or disobedience: (S, K:) or reverted from severity to mildness towards him: or returned to him with his favour, or grace, and his acceptance, or approbation; became again propitious to him: (A, K:) all these meanings are correct: (TA:) or God forgave him, and saved him from acts of disobedience: (Msb:) or accepted his repentance: (Jel in ii. 35 &c.:) or returned towards him with mercy, and acceptance of

repentance. (Bd ibid.) 10 استتابهُ He proposed to him that he should return [to obedience unto God], (T, A,) and repent of that which he had committed: (T:) he asked him to return from sin, or disobedience: (S, K:) or he asked him to desist from his sin. (Msb.) تَابُوتٌ, originally تَوَبُوتٌ, the ت not being the characteristic of the fem. gender, (Z, MF, TA,) of the measure فَعَلُوتٌ, and meaning A chest, or box, from التَّوْبُ, because what is taken out from it continually returns to it: (AAF, IJ, Z, MF, TA:) or originally تَابُوَةٌ; (S, K; [in the CK تَأْبُوَةٌ;]) the و being made quiescent, and the ة changed into ت: (S, K:) [in Chald. ?: in Hebr. ?:] it signifies also the ribs, with what they contain, as the heart and the liver &c.; as being likened to a chest, or box; (IAth, TA in art. تبت;) the chest, breast, or bosom: (A in that art.:) or [primarily] the ribs, with what they contain, as the heart &c.: and [hence] applied to a chest, or box: (Towsheeh, MF, TA:) also written تَبُوتٌ. (K in art. تبت.) [It is generally applied in the present day to a bier: a coffin: and an oblong case that is placed over a grave: the pl. is تَوَابِيتُ.] El-Kásim Ibn-Maan says that it is the only word in the Kur-án in respect of which the dialects of Kureysh and the Ansár differ; the former pronouncing it تَابُوتٌ; (S;) and the latter, تَابُوهٌ. (S, K.) But IB denies that its last letter is originally ة, the fem. termination; asserting the final ت to be a radical letter, the measure of the word to be فَاعُولٌ, and its proper place in art. تبت: he says that the final ت is changed in a case of pause, but not generally, into ه, as is that of الفُرَات [the Euphrates], in which the ت is not the fem. termination. (L, TA.) You say, مَا أَوْدَعْتُ تَابُوتِى شَيْئًا فَقَدْتُهُ, meaning I have not deposited in my bosom anything of knowledge, or science, that I have lost. (A in art. تبت.) تَوَّابٌ, applied to a man, [One who repents much or often;] returning from disobedience to obedience [to God] (M, K, TA) much or often. (TA.) — — And applied to God, One who returns [much or often] to forgiveness towards his servant who returns unto Him: (T:) or who [often] disposes, or adapts, to repentance, or returning from sin or disobedience; or reverts from severity to mildness; or returns with his favour or grace, &c.: (A, K: [see 1, last sentence:]) or who forgives much, and save from acts of disobedience. (Msb.) تَائِبٌ [Repenting of sin: (see 1:) originally,] returning from disobedience (M, K) to obedience to God. (M.) توت تُوتٌ (ISk, T, S, M, Mgh, Msb, K) and تُوثٌ; (Mgh, and L and K in art. توث, q. v.;) the latter sometimes used; (Msb;) or this is not allowable; (ISk, T, S, Msb;) for the word, which is app. Persian, is pronounced by the Arabs with ت for the final as well as for the initial letter; (T, Msb;) [The mulberry; and especially the white mulberry;] i. q. فِرْصَادٌ: (ISk, T, S, M, Mgh, Msb, K:) or, accord. to the people of El-Basrah, (Msb,) or some of the people of El-Basrah, (Mgh,) توت is the name of the fruit, and فرصاد is that of the tree; (Mgh, Msb;) and this is what is commonly held: (Msb:) or, accord. to IDrd and others, توت is an arabicized word, and فرصاد is the Arabic name: (TA:) [توت is a coll. gen. n.:] the n. un. is with ة. (M.) [Golius says, in his Lex., on the authority of Zeyn El-' Attár, that there are three kinds: " توت حلو," i. e. حُلْوٌ, " the sweet and white mulberry, peculiarly called فرصاد; and "توت حامض," i. e. حَامِضٌ, " " the sour and black mulberry; and "توت وحشى," i. e. وَحْشِىٌّ, "and "توت العليق," i. e. العُلَّيْقُ, "the wild mulberry, i. e., with red fruit. " In Egypt, توت is applied to the sweet mulberry, white and black, and especially to the former, as also توت بَلَدِىّ; and توت شَامِىّ to the latter. In the present day, توت العُلَّيْق is applied to the raspberry; as also توت شَوْكِىّ: and توت وَحْشِىّ, I believe, to the blackberry. توت أَرْضِىّ and توت إِفْرَنْجِىّ are applied to the strawberry.] تُوتِيَآءٌ, [of the masc. gender, as is shown by the phrase توتياء مَعْدَنِىٌّ, and therefore perfectly decl.,] an arabicized word, (S, Msb,) [Tutia, or tutty; an impure protoxide of zinc;] a certain stone [or mineral], (S, K,) well known, (M, K,) employed as a collyrium. (S, Msb.) [It is also applied in the present day to several kinds of vitriol; the sulphates of zinc and of copper and of iron. De Sacy says, on the authority of Ibn-Beytár, that there are two species thereof; one which is found in mines; the other, in the furnaces in which copper is melted, like cadmia; and this latter species is what the Greeks call pompholyx: of the fossil tutia there are three varieties; one is white; another, greenish; the third, yellow, with a strong tinge of red: the white is the finest variety; the green, the coarsest. (Chrest. Arabe, 2nd ed., iii. 453; where see more.) Golius, on this word, in his Lex., says, "Optima est quæ vel naturalis, sc. Indica, cærulea, et pellucida; vel artificialis, sc. Carmanica, alba cum partis viridioris strictura. Zein. " i. e. Zeyn El-' Attár. " Ex plumbi præstantissimi, quod dicitur قلعى, fuligine concrescere præstantissimum genus, commune vero ex fuligine æris, tradit Jacutus ex Abulfed. ".] توتيا تُوتِيَآءٌ: see the art. next preceding. توث تُوثٌ i. q. فِرْصَادٌ; a dial. var. of تُوتٌ, [q. v.,] mentioned by IF, (L, K,) and by AHn, who cites a verse in which it occurs, and says that he had not heard any one pronounce it with ت, but only with ث, though توث is Persian and توت is Arabic; (IB, TA;) but it is disallowed by El- Hareeree and others: (TA:) in the Expos. of the work entitled Adab el-Kátib, it is said that توت is an arabicized word, originally توث and توذ: (Mz, MF:) the n. un. is with ة. (L, K.) توج 2 تَوّجهُ He crowned him; invested him with the crown. (S, A, Msb, * K.) — — He made him a prince, lord, or chief. (Msb, * TA.) — — (assumed tropical:) He turbaned him; invested him with the turban. (TA.) 5 تتوّج He was, or became, crowned, or invested with the crown. (S, A, K.) [For the verb تَاجَ, in this or a similar sense, mentioned in the Lexicons of Golius and Freytag, in the former as from the K, I find no authority: on the contrary, it is said in the TA that no verb answering to تَائِجٌ has been heard.] — — He was made, or became, a prince, lord, or chief. (TA.) — — (assumed tropical:) He was, or became, turbaned, or invested with the turban. (TA.) تَاجٌ A crown; (S, A, K, TA;) i. e. a thing that is made for kings, of gold and jewels; (TA;) peculiar to the عَجَم [or Persians and other foreigners]: (Msb:) [a Persian word:] pl. [of mult.] تِيجَانٌ (S, A, Mgh, Msb, K) and [of pauc.] أَتْوَاجٌ. (TA.) — — (assumed tropical:) A turban; as being likened to a crown. (TA.) It is said in a trad., (TA,) العَمَائِمُ تِيجَانُ العَرَبِ [Turbans are the crowns of the Arabs]; (S, TA;) i. e. turbans are to the Arabs as crowns to the kings; for the Arabs in the deserts are [or were] mostly bare-headed or wearing قَلَانِس [pl. of قَلَنْسُوَةٌ, q. v.]; turbans among them being few. (TA.) — — Also Silver. (TA.) [See what next follows.] تَاجَةٌ An ingot of purified silver: originally تَارَهْ, a Persian word, applied to a dirhem recently coined. (TA.) تَائِجٌ Having a تَاج [i. e. crown, or (assumed tropical:) turban]; an epithet applied to an إِمَام: (K:) it is a possessive epithet, like دَارِعٌ, for we have not heard any verb answering to it. (TA.) مُتَوَّجٌ Crowned; applied to a king: (A, TA:) (assumed tropical:) made a prince, lord, or chief: (assumed tropical:) turbaned. (TA.) مَتَاوِجُ [a pl. of which the sing. is not mentioned,] occurring in the saying of Jendel Er-Rá'ee, وَهُنَّ يَعْمِينَ مِنَ المَلَامِجِ بِقَرِدٍ مُخْرَنْطِمِ المَتَاوِجِ signifies [properly The parts of the head] where one is crowned (حَيْثُ يُتَتَوَّجُ) with the turban: (K,* TA:) [but it is evidently here used in a tropical manner; the poet is speaking of she-camels:] the ملامج are the mouths; [or the parts around the mouths;] and the قَرِد, a word like كَتِف, is the accumulated foam which the camel casts forth from his mouth. (TA.) [It seems that the poet means, And they cast forth, from the parts around the mouth, accumulated foam, elongated in the extremities: مُخْرَنْطِم being app. syn. with مُخَرْطَم, as meaning " elongated like a خُرْطُوم," or " snout. "] توح 1 تَاحَ, aor. يَتُوحُ, inf. n. تَوْحٌ: see تَاحَ in art. تيح. تور 1 تَارَ, aor. يَتُورُ, (TA in art. تير,) inf. n. تَوْرٌ, (K,) It (water, TA) ran, or flowed: (K, TA:) but this verb is obsolete. (TA in art. تير.) — تِيرَ الرَّجُلُ [app. for تُئِرَ] Blood-

revenge was had of the man. (M. [See also تَارَةٌ.]) 3 تاورهُ He returned to him, or it, time after time; syn. عَاوَدَهُ. (A. [See also 4.]) 4 اتارهُ He repeated it, or did it again, time after time. (S in art. تير, M, K.) — — He continued to look at him, or it, time after time. (TA.) And أَتَرْتُ إِلَيْهِ النَّظَرَ, (T, K *) and الرَّمْىB٥, inf. n. إِتَارَةٌ, (T,) i. q. أَتْأَرْتُهُ, (K,) i. e. I looked at him sharply, or intently: (TA:) [or time after time:] and I cast, or shot, at him time after time. (T.) — — فُلَانٌ يُتَارُ عَلَى أَنْ يُؤْخَذَ is said by AA to mean Such a one is encompassed, or gone round, (يُدَارُ,) in order that he may be taken: and he cites, from a poem of ' Ámir Ibn-Ketheer El-Moháribee, لَقَدْ غَضِبُوا عَلَىَّ وَأَشْقَذُونِى فَصِرْتُ كَأَنَّنِى فَرَأً يُتَارُ [as though meaning They have been angry with me, and driven me away, and I have become as though I were a wild ass encompassed in order to be taken]: or, accord. as some relate it, ↓ مُتَارُ: (S:) [and it is said that] this signifies cast at, or shot at, time after time. (T, L. [See also art. تأر.]) تَارٌ: see تَارَةٌ. تَوْرٌ A messenger (S, M, A, Msb, K) between people, (S, M, K,) or that goes about between lovers: (A:) accord. to IDrd, (S,) a genuine Arabic word: (S, M:) pl. أَتْوَارٌ. (Msb.) And تَوْرَةٌ A girl who is sent on messages between lovers. (IAar, T, K.) — A vessel, (S,) a certain wellknown vessel, (T, Msb,) a small vessel, (A, Mgh, K,) from which one drinks: (S, Mgh, K:) a vessel of brass, or of stone, like the إِجَّانَة: (TA:) sometimes also used for the ablution termed وُضُوْء: (A, Mgh, TA:) so called from the same word as signifying the act of " running " or " flowing " [of water], (TA,) because it is mutually borrowed and returned; or from the same word as signifying " a messenger: " (A, TA:) of the masc. gender: (T, A, K:) [or fem., for Z says,] I passed, at the Gate of El-'Omrah, [of the Temple of Mekkeh,] by a woman who was saying to her female neighbour, أَعِيرِينِى تُوَيْرَتَكِ [Lend thou to me thy little تَوْر: for had she considered تور as masc., she would have said تُوَيْرِكِ]. (A.) — — تَوْرٌ نُحَاسٌ A cooking-pot of copper. (Mgh.) — تَوْرُ المَآءِ i. q. طُحْلُبٌ, i. e. A green substance that overspreads stagnant water. (Msb.) تَارَةٌ, originally with ء, which is suppressed on account of frequent usage, (IAar, Msb,) and sometimes pronounced with ء; (Msb;) or its ا is [originally] و [and therefore it is mentioned in most of the lexicons in the present art.]; (Lth, T;) [or ى, for it is mentioned in the S in art. تير;] A time; one time; [in the sense of the French fois;] syn. مَرَّةٌ: (S, M, A, Msb, K:) and a time, whether long or short; syn. حِينٌ: (M, K:) sometimes [pronounced ↓ تَارٌ,] without ة: (S:) pl. تَارَاتٌ (Lth, T, S, M, Msb, K) and تِيَرٌ; (Lth, T, S, M, K;) the latter a contraction of تِيَارٌ; like as they said قَامَاتٌ and قِيَمٌ, because of the unsound letter. (S. [See also art. تأر.]) You say, فَعَلَ ذٰلِكَ تَارَةً بَعْدَ تَارَةً He did that time after time. (S.) And هٰذِهِ شَرُّ تَارَاتِكَ This is the worst of thy times. (A.) — يَا تَارَاتِ فُلَانٍ [app. meaning O the blood-revenge of such a one!] (M, K) is mentioned by Lh, (M,) or AA, (TA,) but not explained by him: and he cites the saying of Hassán, لَتَسْمَعَنَّ وَشِيكًا فِى دِيَارِهِمُ اَللّٰهُ أَكْبَرُ يَا تَارَاتِ عُثْمَانَ [which probably means Thou wilt assuredly hear speedily, in their abodes, "God is most great! O the blood-revenge of 'Othmán! " for ISd says,] in my opinion, (M,) تارات is formed by transposition from وِتْرٌ signifying blood [or rather bloodrevenge], (M, K, *) though not agreeing with it in measure: (M:) and وشيكا here means سَرِيعًا: so says IB. (TA in art. وشك.) [See also تَأْرٌ.] تَائِرٌ Applying himself constantly, or perseveringly, to work, after remitting, or remissness. (K.) تَيَّارٌ: see art. تير. مُتَارٌ: see 4. 1 تَاقَ إِلَيْهِ, (K,) aor. يَتُوقُ, (TA,) inf. n. تَوْقٌ and تُؤُوقٌ and تِيَاقَةٌ and تَوَقَانٌ, He yearned towards, longed for, or desired, him or it; (K, TA;) his soul yearned towards, longed for, or desired, him or it. (TA.) And تَاقَتْ نَفْسِى إِلَى الشَّىْءِ, (JK, S, Mgh, Msb, but in the latter two نَفْسُهُ,) inf. n. تَوْقٌ (JK, S, Msb) and تُؤُوقٌ (JK, Msb) and تَوَقَانٌ, (S, Mgh, Msb,) My soul yearned towards, longed for, or desired, the thing; (JK, S, Mgh, Msb;) and hastened to it: (Msb:) and so تاقت الشَّىْءَ. (TA.) — — تَاقَ إِلَى الشَّىْءِ also signifies (tropical:) He desired, or purposed, to do the thing: and he was brisk, or prompt, to do it: (JK, K, TA:) so in the Moheet. (TA.) You say, تاق إِلَى الغَايَةِ (tropical:) He hastened, with briskness, or promptness, to the goal. (TA.) And تُقْ إِلَىَّ يَا فُلَانُ (tropical:) Hasten thou to me, O such a one. (TA.) — — تَاقَ القِدْحُ The gaming-arrow came forth on the occasion of the shuffling in the game of المَيْسِر: (JK,* K, TA:) so says Ibn-'Abbád. (TA.) — — تَاقَتِ الدُّمُوعُ (tropical:) The tears issued from their channels. (JK, K, TA.) — — تَاقَ بِنَفْسِهِ, inf. n. تَوَقَانٌ (JK, K) and تَوْقٌ, (K, TA,) or تَوَقٌ, (CK,) i. q. جَادَ بِنَفْسِهِ [He gave up his spirit: or he was near to die]: (JK, K:) said of a man: (JK:) AA says that التَّوَقُ signifies the being in the very agony of death; like السَّوْقُ. (TA.) — — تَاقَ is also also syn. with أَشْفَقَ, (JK, K,) accord. to Ibn-'Abbád. (TA.) You say, تَاقَ مِنْهُ, meaning He was cautious, or in fear, of him or it. (TK.) 5 تتوّق إِلَى الشَّىْءِ He was, or became, excited by a yearning towards, a longing for, or a desire for, the thing; or he affected and showed a yearning towards it, a longing for it, or a desire for it; syn. تَشَوَّقَ. (TA.) تَوَقَةٌ Persons convalescent; or in a state of recovery from disease, but not yet completely restored to health and strength: (IAar, K:) app. pl. of ↓ تَائِقٌ. (TA.) تَوَّاقٌ i. q. شَوَّاقٌ [app. Yearning, longing, or desiring, much, or vehemently; or very desirous: but some regard it as a simple epithet, syn. with ↓ تَائِقٌ; for it is said that] نَفْسٌ تَوَّاقَةٌ signifies the same as ↓ تَائِقَةٌ [A yearning, longing, desiring, or desirous, soul]. (JK, Msb.) It is said in a prov., (TA,) المَرْءُ تَوَّاقٌ إِلَى مَا لَمْ يَنَلْ [Man is desirous, or very desious, of that which he has not attained]. (S, TA.) — — One whose soul yearns towards, longs for, or desires, every low, or base, action. (TA.) تَائِقٌ, fem. with ة: see تَوَّاقٌ, in two places; and see تَوَقَةٌ. تَيِّقَانٌ, originally تَيْوِقَانٌ, A man who leaps, springs, or bounds, vehemently. (Ibn-'Abbád, K.) مُتَوَّقٌ Yearned towards, longed for, desired, or desired eagerly. (IAar, K.) تولب تَوْلَبٌ: see art. تلب. توم تُومٌ: see تُومَةٌ, below, in two places. تَوْءَمٌ : see تَوَمٌ , in art. تأم. تُومَةٌ sing. of تُومٌ [in the CK, erroneously, تُوَمٌ] and [n. un.] of ↓ تُومٌ; (M, K;) One of the things called تُومُ; (S, Msb;) i. e. a قُرْط [as meaning a silver bead fashioned like a pearl]: (Lth, T:) or a قُرْط [as meaning an earring] in which is a large حَبَّة [or bead]: (M, K:) or a thing, (T,) or حَبَّة [i. e. bead], (S, Msb,) made of silver, (T, S, Msb,) like a pearl, (T, S,) or like a large pearl, (S,) of a round form, which a girl puts in her ear. (T.) — — And hence, as being likened to this, (T,) (assumed tropical:) A large pearl: (AA, T:) or a pearl. (M, K.) And أُمُّ تُومَةَ The pearl-shell: (K, TA:) a proper name, and therefore imperfectly decl. (TA.) — — And (tropical:) An ostrich's egg: (M, K, TA:) pl. as above: (M:) ostriches' eggs are called ↓ تُومٌ (A'Obeyd, T, S) as being likened to pearls, which are thus called: (T:) they are so called by Dhu-r-Rummeh, where he says, وَحَتَّى أَتَى يَوْمٌ يَكَادُ مِنَ اللَّظَى بِهِ التُّومُ فِى أُفْحُوصِهِ يَتَصَيَّحُ [And until there came a day in which, by reason of the flaming heat, the ostriches' eggs, in the place where they were deposited in the sand, almost dried up.] (A'Obeyd, S, M.) — — التُّومَتَانِ is an appellation applied to two kaseedehs of Jereer, in praise of Abd-El-'Azeez Ibn-Marwán. (T.) مُتَوَّمٌ Having a قِلَادَة [or necklace] put upon his neck; syn. مُقَلَّدٌ. (K. [In the CK, erroneously, مُقَلِّد.]) توه 1 تَاهَ, aor. يَتُوهُ, inf. n. تَوْهٌ (Msb, K) and تُوهٌ, (AZ, K,) is syn. with تَاهَ having for its aor. يَتِيهُ; (Msb, and TA in the present art. and in art. تيه;) [and with طَاحَ, aor. يَطُوحُ and يَطِيحُ;] signifying He deviated from, or lost, or missed, the right way; he lost his way; (Msb, TA;) in the desert: (Msb:) or he was, or became, confounded, or perplexed, and unable to see his right course:

(TA in the present art.:) or he went away (K, TA) in the land, confounded, or perplexed, and unable to see his right course: (TA in art. تيه:) or, as some say, (TA,) his mind, or intellect, was, or became, disordered, confused, or unsound: (K, TA:) and he perished: (K TA:) accord. to ISd, the ى in يَتِيهُ is shown to be originally و by their saying, مَا أَتْوَهَهُ, as syn. with مَا أَتْيَهَهُ. (TA.) AZ says, A man of the Benoo-Kiláb said to me, أَلْقَيْتَنِى فِى التُّوهِ, with damm, meaning [Thou hast thrown me into] destruction. (TA.) — — Also, [like تَاهَ aor. يَتِيهُ, q. v.,] He magnified himself; or behaved proudly, haughtily, or insolently. (K.) 2 توّههُ, (Msb, K,) inf. n. تَتْوِيهٌ, (TA,) i. q. تَيَّهَهُ, [and طَوَّحَهُ and طَيَّحَهُ,] i. e. He made him to deviate from, or lose, or miss, the right way; made him to lose his way: (Msb:) [or he made him to be, or become, confounded, or perplexed, and unable to see his right course: &c.: see 1; and see تَيَّهَهُ, in art. تيه:] or he destroyed him. (K.) 4 مَا أَتْوَهَهُ i. q. مَا أَتْيَهَهُ [How extraordinary is he in deviating from, or losing, or missing, the right way! in losing his way! or in confusion, or perplexity, and inability to see his right course! &c.: see 1]: (K in the present art., and S and K in art. تيه:) as also مَا أَطْوَحَهُ (TA in art. تيه) and مَا أَطْيَحَهُ. (S and TA in that art.) 10 استتاههُ [He, or it, invited him to deviate from, or lose, or miss, the right way; to lose his way]; from تَاهَ, aor. [يَتُوهُ and] يَتِيهُ, signifying ضَلَّ. (Ham p. 685.) فَلَاةٌ تُوهٌ (with damm) [A desert, or waterless desert, in which one loses his way; or in which one is confounded, or perplexed, and unable to see his right course: or in which one perishes]: in the K, فُلَانٌ is erroneously put for فَلَاةٌ; (TA;) [and in the CK, تُوَهٌ for تُوهٌ; which last, in the CK, is made a pl.:] the pl. is أَتْوَاهٌ and أَتَاوِيهُ: (K, TA:) the latter is a pl. of the former pl. (TA.) تَائِهٌ part. n. of 1; Deviating from, or losing, or missing, the right way; losing his way: &c.: see 1; and see also art. تيه. (TA.) هُوَ أَتْوَهُ النَّاسِ He is the most extraordinary of men [in deviating from, or losing, or missing, the right way; in losing his way: or] in confusion, or perplexity, and inability to see his right course: as also أَتْيَهُ الناس: but the former is more common. (TA.) — — [It may also mean He is the proudest, or vainest, of men.] يَا مُتَوَّهُ [O misled! O misguided! or O thou who art made to deviate from, or lose, or miss, the right way!] is said in reviling: and one says also, مَا بَالُ ذَاكَ المُتَوَّهِ يَفْعَلُ كَذَا [What is the case of that misled, or misguided, man, that he does thus?] (TA.) توى 1 تَوِىَB○, (T, S, M, Mgh, K,) in the dial. of Teiyi تَوَى, (AAF, M,) aor. تَوَى, (S, K,) inf. n. تَوًى, (T, S, M, Mgh, K,) It perished; came to an end; (S, Mgh, K;) it passed away (T, M, Mgh) unhoped for: (T, M:) said of property. (T, S, M, Mgh.) Hence the saying, in a trad., لَا تَوَى عَلَى مَالِ امْرِئٍ مُسْلِمٍ [There shall be no perishing of the property of a man that is a Muslim]: applied to the case of a man to whom is transferred the responsibility for a debt, and who dies insolvent; meaning that the responsibility shall return to him who transferred it. (Mgh.) 4 اتواهُ He (God, M, K, or another, S) destroyed it, made an end of it, or caused it to perish or come to an end; (S, K;) he made it away; (T, M;) namely, property, (S, M,) or his property. (T.) — See also art. تو. تَوٍ (S M, Mgh, K) and ↓ تَاوٍ (Mgh) Perishing; coming to an end; (S, Mgh, K;) passing away (M, Mgh) unhoped for: (M:) applied to property. (S, M, Mgh.) تَوَآءٌ A perishing of property; its coming to an end; or becoming lost. (TA.) تَوِىٌّ Remaining, staying, dwelling, or abiding: (IAar, M, K:) but ثَوِىٌّ, with ث, is better known in this sense. (M.) تَاوٍ: see تَوٍ. الشُّحُّ مَتْوَاةٌ [Niggardliness, or avarice, is a cause of perishing to property]: a saying of the Arabs, meaning, if thou withhold property from its right disposal, God will make it to pass away in that which is not its right disposal. (M.) تى 2 تَيَّيْتُ تَاءٍ حَسَنَةً [and حَسَنًا I made, or wrote, a beautiful ت]. (Lh, T.) قَصِيدَةٌ تَيَوِىٌّ; and تَيَوِيَّةٌ: see تَائِىٌّ, in art. توأ. تيا تَيَّا, and تَيَّاكَ, and تَيَّالِكَ: see art. تا. تيتل تَيْتَلٌ a dial. var., or a mispronunciation, of تَيْتَلٌ. (TA.) تيح 1 تَاحَ, aor. يَتِيحُ, inf. n. تَيْحٌ, It (a thing) was, or became, easy, and facilitated, or prepared. (Msb.) And تَاحَ لَهُ, (S, L, K,) aor. as above, (K,) and so the inf. n.; (TA;) and ↓ أُتِيحَ; (S, K;) It (a thing) was appointed, or ordained, to him, or for him: (S:) or was prepared for him; as also تَاحَ لَهُ, aor. يَتُوحُ, (K,) inf. n. تَوْحٌ: (TA:) and it (an event) was appointed, ordained, or decreed, to betide him. (L.) One says, وَقَعَ فِى مَهْلَكَةٍ فَتَاحَ لَهُ رَجُلٌ فَأَنْقَذَهُ, [He fell into a place of destruction, and a man was appointed, or ordained, or prepared, for him, and he saved him]: (Lth, TA:) or تَاحَ لَهُ مَنْ أَنْقَذَهُ and ↓ فَأُتِيحَ لَهُ مَنْ خَلَّصَهُ [and there was appointed, &c., for him he who saved him]. (A.) — تَاحَ فِى مِشْيَتِهِ He affected an inclining of his body from side to side in his gait, or manner of walking. (S, K.) 4 اتاحهُ, (S, A, Msb, K,) inf. n. إِتَاحَةٌ, (Msb,) He (God, S, A, Msb, K) made it (a thing) easy; facilitated it; (Msb;) or prepared it: (S, A;) whether good or evil; (TA;) لَهُ to him, or for him. (S, A.) One says, وَقَعَ فِى مَهْلَكَةٍ فَأَتَاحَ اللّٰهُ لَهُ مَنْ أَنْقَذَهُ [He fell into a place of destruction, and God appointed, or prepared, for him, him who saved him]. (Lth, TA.) And it is said in a trad., لَأُتِيحَنَّهُمْ فِتْنَةً [I will assuredly appoint, or ordain, or prepare, for them trial, or punishment, or conflict and faction, or the like]. (TA.) See also 1, in two places. تَيِّحَانٌ, (T, S, A,) or تَيَّحَانٌ, (so in one copy of the S,) or both, (L, K,) like شَيِّانٌ and شَيَّانٌ applied to a horse, and هَيِّبَانٌ and هَيَّبَانٌ applied to a man, the only other instances of the kind, (L,) or the former is not allowable, (Ham p. 58,) so says Sb, as is stated in a marginal note in a copy of the S, (TA,) applied to a horse, meaning That goes obliquely, (S, A, K,) by reason of briskness, liveliness, or sprightliness, (S, K,) and bends over on each side; (S, A,) as also ↓ تَيَّاحٌ and ↓ مِتْيَحٌ: (S, A, K:) or that runs vehemently: and all signify, applied to a horse, fleet, swift, or excellent in running. (T, TA.) AHeyth explains the first and second as meaning Tall, or long. (TA.) — — It is also applied to a man, meaning Who addresses himself to every generous action, and difficult affair: (T, TA:) or forward, officious, meddling, or a busybody, (A, and Ham pp. 58 and 505,) who says that which does not concern him: (Ham p. 505:) or who obtrudes himself, or interferes, in affairs: (Abu-l-'Alà El-Ma'arree in a marginal note in a copy of the S, and Ham p. 58:) or, as also ↓ مِتْيَحٌ, (S K,) and ↓ تَيَّاحٌ, (K,) who obtrudes himself, or interferes, in that which does not concern him: (S, K:) or who falls into trials, or afflictions: (K:) or ↓ مِتْيَحٌ, (TA,) which is also applied as an epithet to a heart, (S, A, TA,) signifies who obtrudes himself, or interferes, in everything, and falls into that which does not concern him; or who incessantly falls into trials, or afflictions; and its fem. is with ة; (TA;) or who intrudes among a people whose affair, or business, is not his: (IAar, T, TA:) and ↓ مِتْيَاحٌ, (K,) applied to a man, (TA,) signifies much in motion; forward, officious, meddling, or a busybody. (K,* TA. [In the CK, العَرِيضُ is erroneously put for العِرِّيضُ.]) تَيَّاحٌ: see تَيِّحَانٌ, in two places. مُتَاحٌ A thing appointed, ordained, or decreed; as also ↓ مِتْيَاحٌ. (K.) مِتْيَحٌ: see تَيِّحَانٌ, in three places. مِتْيَاحٌ: see تَيِّحَانٌ: — and مُتَاحٌ. تير تَارٌ and تَارَةٌ (mentioned in this art. in the S): see the latter in art. تور. تِيرٌ A beam between two walls: (K: [in which this word, with the art. ال is explained by الجَائِزُ بَيْنَ الحَائِطِينَ: in the M, الحَاجِزُ بين الحائطين, i. e. a partition between two gardens, or walled gardens of palm-trees: the former I regard as the right reading (though SM thinks the contrary); for it expresses a well-known meaning of تِير in Persian; and it is said that تِيرٌ is] a Persian word, arabicized. (M.) — (assumed tropical:) Vanity, or a fond opinion of oneself, (K,) and pride. (TA.) تَيَّارٌ Waves: (S, M, A, Msb:) or waves of the sea, or of a great river, (M, IAth, K,) having a current; (K,* TA;) and its main body, or deep: (IAth, TA:) [in the present day, the current, or main current, of a sea or great river:] or vehemence of flow or current: (Msb:) accord. to some, of the measure فَعَّالٌ, from تير; (Msb;) i. c., from تِيرٌ

signifying “ vanity ” and “ pride: ” (TA:) accord. to others, of the measure فَيْعَالٌ, (Msb, TA,) from تَارَ, aor. يَتُورُ, though this verb is obsolete, (TA,) originally تَيْوَارٌ, the و being changed into ى and then incorporated into the preceding ى. (Msb.) — — Applied to a man, (tropical:) Vain, or having a fond opinion of himself, (A, K,) and proud; (K;) who swells up like waves, in his vanity. (A.) — — (tropical:) A horse that rises like waves in his running.. (A.) — — (tropical:) A vein that runs, or flows, quickly, when cut. (S, A, K.) تيس 1 تَاسَ, [aor. يَتِيسُ,] He (a kid) became a تَيْس. (M, TA.) — — [Also, app., (tropical:) He became like a hegoat in stupidity: for what immediately follows appears to be the fem. of the imp. of this verb.] ↓ تِيسِى is a word used in declaring a thing to be vain, and false: (M, K:) or it is an execration; [for لُعْبَةٌ, an evident mistake, which I find in copies of the K, and in the TA, I read لَعْنَةٌ;] and a reproach: (K:) the vulgar say تِيزِى, changing the س into ز. (TA.) One says to a she-hyena, تِيسِى جَعَارِ, (A, * K,) meaning (tropical:) Be thou like the he-goat (تَيْس) in stupidity, O she-hyena: and these words are a proverb applied to a stupid man. (A, TA.) The same words were directed, by Aboo-Eiyoob, as is related in a trad., to be said to a غُول, (M, TA,) as though one said to her, Thou liest, or hast lied, O girl. (TA,) And one says to a man, تِيسِى, and إِحْمَقِى, [as though he were a she-hyena, or a woman,] when he speaks foolishly, or stupidly, or says what is not like anything. (AZ, TA.) 3 تايس قِرْنَهُ, (A,) inf. n. مُتَايَسَةٌ and تِيَاسٌ, (A, K,) (tropical:) He strove, struggled, contended, or conflicted, with his adversary; syn. مَارَسَهُ: (A:) [he strove with his adversary to repel him, like as a he-goat strives with another:] the inf. n. signifies the same as مُمَارَسَةٌ, and مُكَابَسَةٌ, and مُدَافَعَةٌ. (K.) 6 تتايس المَآءُ (tropical:) The waves of the water conflicted, or dashed together. (A, TA.) 10 اِسْتَتْيَسَتِ العَنْزُ (tropical:) The she-goat became like the تَيْس [or he-goat]: (M, [but in a copy of that work, for العَنْزُ I find الشَّاةُ,] A, K:) like اِسْتَنْوَقَ الجَمَلُ: (S:) a prov. applied to a vile man who becomes mighty, (A,) or who magnifies himself: (K:) one should not say استتاست. (Th, M, TA.) تَيْسٌ A he-goat; the male of the مَعْز: (S,* M, A, K:) and the male of the mountain-goat: (A, K) and of the gazelle: (S, M, A, K:) the female of the last [as well as of the first and second] is called عَنْزٌ: (S, M:) or that has completed a year: (A, K:) or a yearling he-goat: before the year it is called جَدْىBٌ: (AZ, * Msb, TA:) pl. (of pauc., M) أَتْيَاسٌ (S, M, K) and أَتْيُسٌ, (M, TA,) and (of mult., M) تُيُوسٌ (S, M, Msb, K) and تِيَسَةٌ and ↓ مَتْيُوسَآءُ [like مَشْيُوخَآءُ, q. v.]: (K:) the last [which is properly a quasi-pl. n.] signifies the same as تُيُوسٌ, (S,) or a herd of تُيُوس. (M.) You say of the نَكَّاح, [i. e. of him who marries often, or the like,] بَنِى فُلَانٍ ↓ هُوَ مِنْ مُتْيُوسَآءِ (tropical:) [lit. He is of the he-goats of the sons of such a one]. (A, TA.) تَيَسٌ The quality, in a she-goat, of having horns like those of the mountain-goat, (K, TA,) in length. (TA.) تِيسِى: see 1. عَنْزٌ تَيْسَآءُ A she-goat having long horns, (M, A,) like the تَيْس: (A:) or having horns like those of the mountain-goat, (K, TA,) in length. (TA.) فِيهِ تَيْسِيَّةٌ [In him is goatishness]: some say ↓ تَيْسُوسِيَّةٌ, [in the TA تُيُوسِيَّةٌ, but the former, which is found in the L as well as in the S and K, seems, from what here follows, to be the right,] (S, L, K,) and [in like manner, for كَيْفِيَّةٌ they say] كَيْفُوفِيَّةٌ, but [J says] I know not what is the truth thereof: (S:) the former word is preferable. (O, TA.) تَيْسُوسِيَّةٌ: see تَيْسِيَّةٌ. تَيَّاسٌ A possessor of تُيُوس [or he-goats]: (M:) or one who holds the تَيْس. (S, K: explained in the former by الَّذِى يُمْسِكُ التَّيْسَ: and in like manner in the latter, by مُمْسِكُهُ.) مَتْيُوسَآءُ: see تَيْسٌ, in two places. تيك تِيكَ: see art. تا. تيل تِيلٌ [Hemp, of which ropes and cloths are manufactured; thus called by the Arabs in the present day; perhaps from the Persian تِيلَا “ a rope; ”] a certain thing resembling flax, that comes forth from the sea; [possibly meaning that it is imported into Arabia;] and of which cloths are woven. (TA.) تيم 1 تَامَ, [aor. يَتِيمُ, inf. n. تَيْمٌ,] He loved excessively: (T:) [or he became enslaved, or brought into subjection, by love; (see 2;) and so ↓ تتيّم, as explained in Kull p. 165: (see حُبُّ:) or his reason departed, and became disordered, in consequence of love and desire; for] تَيْمٌ signifies the departing of reason, and its becoming disordered, (T, TA,) in consequence of love and desire. (TA.) — — He became alone, apart from others. (T, TA.) — تَامَتْهُ, (T, S, M, K,) aor. تَتِيمُهُ, (T,) inf. n. تَيْمٌ; (T, M, K;) and ↓ تَيَّمَتْهُ, (T, M, K,) [which is the more common,] inf. n. تَتْيِيمٌ; (K;) She (a woman) enslaved him (S, M, K) by love of her, (M,) and brought him into subjection: (S, K:) and she enslaved it, and brought it into subjection; namely, his heart: (S:) or she deprived him of his reason; disordered his reason. (T.) And تَامَهُ, (K,) inf. n. as above; (M, K;) and ↓ تيّمهُ; (S, K;) It (love, S, K, or love and desire, M, and excessive love, K) enslaved him, (S, M, K,) and brought him into subjection. (S, K.) 2 تَيَّمَ see 1, in two places. 5 تَتَيَّمَ see 1. 8 اِتَّامَ, (T, S,) inf. n. اِتِّيَامٌ, (T, S, M,) He (a man) slaughtered his تِيمَة [q. v.]: (T, S, M:) and in like manner, اِتَّامَتْ, said of a woman: (T:) or اتّيام signifies the slaughtering camels, and sheep or goats, for no cause. (IAar, T.) تَيْمٌ i. q. عَبْدٌ [as meaning A slave, and a servant or worshipper or God or of a false god]: whence the names تَيْمُ اللّٰهِ [The servant of God] and تَيْمُ اللَّاتِ [The servant of El-Lát]: (S, M, K:) pl. تُيُومٌ: it is originally an inf. n., from تَامَهُ: or an epithet like its syn. عَبْدٌ: J says that it is from تَيَّمَهُ الحُبُّ. (TA.) تِيمَةٌ (as also تِئْمَةٌ, with hemz, K) A ewe, or she-goat, which her owner milks for himself, (A'Obeyd, T, S, M, K,) in his abode, (S, M, K,) of those which he has reared, (A'Obeyd, T,) not left to pasture where she pleases; (A'Obeyd, T, S, M, K;) but sometimes slaughtered, when her owner is in want of flesh-meat: (A'Obeyd, T:) or one that is slaughtered in a time of famine: (AZ, T, M, K:) or one beyond forty, until the number attains to the next amount that requires one to be given for the poor rate: (M, K:) or one that is slaughtered gratuitously, not for a compensation, when persons desire flesh-meat. (AHeyth, T.) — Also A [kind of amulet, such as is called] تَمِيمَة, that is hung upon a child: (K:) app. a contraction of تميمة. (TA.) أَرْضٌ تَيْمَآءُ A [desert] land such as is termed قَفْرَة, that causes one to lose his way and to perish: or a wide tract of land: (M, K:) or a land in which is no water: (T:) and تَيْمَآءُ alone a [desert such as is termed] فَلَاة; (T, S, K;) because one loses his way therein: (T:) and a wide فَلَاة. (T.) — التَّيْمَآءُ The stars of الجَوْزَآء [app. meaning Gemini, also called التَّوْءَمَانِ]. (K.) أَتْيَمُ [More, and most, enslaved by love]. Hence أَتْيَمُ مِنَ المُرَقِّشِ [More enslaved by love than ElMurakkish: a prov.: see Freytag's Arab. Prov. i. 255]. (TA.) مَتِيمٌ: see what follows. مُتَيَّمٌ Enslaved, and brought into subjection, by love: (S:) having the heart enslaved, and brought into subjection, and affected with vehement love so as to be deprived of his reason: (Abu-l-'Abbás El-Ahwal, TA:) or deprived of his reason; disordered therein; by women; as also ↓ مَتِيمٌ: and led astray. (T.) تين تِينٌ The tree of the بَلَس [or common fig; ficus carica]: or the بلس itself: (M:) [or both; i. e.] a certain well-known kind of tree; and the fruit thereof: (TA:) [or the latter only;] a certain thing that is eaten, (S, Msb,) well known: (Msb, K:) fresh and ripe, it is the most approved of fruits, and the most nutritious, and the least flatulent; drawing, dissolvent, having the property of opening obstructions of the liver and spleen, and laxative; and the eating much thereof engenders lice: (K: [the last word in this explanation in the K is مُقْمِلٌ, which I render agreeably with the TK, having found no authoritative explanation of it: but in my own opinion, the meaning of this word is fattening, for قَمِلَ signifies “ he became fat after being lean; ” and my opinion is confirmed by

what here follows:]) it is a pleasant fruit, having nothing redundant, and a nice food, quick of digestion, and a very useful medicine, for it has a laxative property, dissolves phlegm, purifies the kidneys, removes sand of the bladder, opens obstructions of the liver and spleen, and fattens the body: it is also said, in a trad., that it stops hemorrhoids, and is good for the gout: (Bd xcv. 1:) AHn says, there are many kinds thereof; that of the desert, that of the cultivated land, that of the plains, and that of the mountains; and it is abundant in the land of the Arabs: and he adds, on the authority of an Arab of the desert, of the Saráh, that it is, in the Saráh, very abundant, and allowed to be commonly taken; and is eaten by the people there in its fresh state, and also dried and stored: (M:) the word is Arabic: (Msb:) [a coll. gen. n.:] n. un. with ة. (S, M, Msb.) This is what is meant in the Kur [xcv. 1], where it is said, وَالتِّينِ وَالزَّيْتُونِ, (T, S, M, Msb,) accord. to I'Ab, (T, S, Bd, Jel,) and the generality of the interpreters: (Msb:) or these two words mean two mountains (S, M, Bd, Jel) of Syria, (S, Jel,) or of the Holy Land, (Bd,) that produce the two fruits thus named: (Jel:) or, accord. to a Syrian interpreter, certain mountains extending from Hulwán, to Hemdán, and the mountains of Syria: (Fr, T:) or Damascus and Jerusalem: (M, Bd:) or the mosque of Damascus and that of Jerusalem: (Bd:) or two mosques in Syria: accord. to AHn, the former is the name of a mountain in the country of Ghatafán; but there is no mountain thus called in Syria. (M.) — — Among the kinds of تين is that called تِينُ الجُمَّيْزِ [The sycamore-fig; ficus sycomorus; also called the Egyptian fig]; describe voce جُمَّيْزٌ, q. v. (AHn.) — — التِّينُ الشَّوْكِيُّ and التِّينُ الإِفْرَنْجِيُّ] are appellations applied in the present day to The Indian fig, or prickly pear; cactus opuntia: Forskål (Flora Aegypt. Arab. p. lxvii) applies the former name to the cochineal Indian fig; cactus cochinillifer.] — — التِّينَةُ also signifies (assumed tropical:) The anus: (AHn, M, K:) [opposed to الجُمَّيْزَةُ as meaning " the pudendum muliebre. ".] تِينَانٌ: see art. تن. تَيَّانٌ A seller of تين [or figs]. (TA.) مَتَانَةٌ [originally مَتْيَنَةٌ] A fig-garden. (KL.) And أَرْضٌ مَتَانَةٌ A land abounding with تين [or figs]. (TA.) 1 تَاهَ, (S, Mgh, Msb, K,) aor. يَتِيهُ, (S, Msb,) inf. n. تِيهٌ (S, Mgh, Msb, K) and تَيْهٌ (K) and تَيَهَانٌ, (S, K,) is syn. with تَاهَ having for its aor. يَتُوهُ; (Msb, TA;) [and with طَاحَ, aor. يَطِيحُ and يَطُوحُ;] signifying He deviated from, or lost, or missed, the right way; he lost his way; (Mgh, Msb, K, TA;) in the desert: (Mgh, Msb:) he was, or became, confounded, or perplexed, and unable to see his right course: (Mgh:) he went away in the land, confounded, or perplexed, and unable to see his right course: (S, TA:) [or his mind, or intellect, was, or became, disordered, confused, or unsound: (see تَاهَ in art. توه:)] and he perished. (TA in art. توه.) You say also, تَاهَتْ بِهِ سَفِينَتُهُ His ship deviated from the right course with him. (TA.) And تَاهَ عَنِّى بَصَرُكَ Thine eye, or thy sight, passed me over; syn. تَخَطَّى. (Aboo-Turáb, TA.) تَاهَ بَصَرَهُ [in the CK, erroneously, قَصْرُهُ] signifies also تَافَ, (K, TA, [in the CK نافَ,] i. e., accord. to 'Arrám, He looked at a thing continually, or continuously فِى دَوَامٍ) [app. as one confounded, or perplexed, and unable to see aright]). (Aboo-Turáb, TA.) — — Also, تَاهَ, (S, K,) aor. يَتِيهُ, (S,) inf. n. تِيهٌ, (S, K,) and تَيْهٌ is said to be a dial. var. of this, but is doubtful; (MF;) [like تَاهَ having for its aor. يَتُوهُ;] He magnified himself; or behaved proudly, haughtily, or insolently: (S, K:) and he affected to be commended for, or praised for, or he gloried in, that which he did not possess; [i. e. he was, or became, conceited, or vain-glorious; or he overpassed the due bounds in elegance of mind or manners or address or speech or person or attire and the like, and arrogated to himself superiority therein, through pride: (K:) [or rather, he was, or became, vain; or he behaved vainly: for] Er-Rághib makes a distinction between مُعْجَبٌ and تَائِهٌ; saying that the معجب believes himself with respect to the opinion or judgment that he forms of himself indecisively, from evidence outweighed in probability; whereas the تائه believes himself decisively. (MF and TA in art. عجب.) One says, هُوَ يَتِيهُ عَلَى قَوْمِهِ [He behaves proudly, or conceitedly, or vainly, towards his people]. (TA.) 2 تيّههُ i. q. تَوَّهَهُ [and طَيَّحَهُ and طَوَّحَهُ], i. e., He made him to deviate from, or lose, or miss, the right way; made him to lose his way: (Msb:) [or he made him to be, or become, confounded, or perplexed, and unable to see his tight course: &c.: see 1:] he destroyed, or lost, or left or neglected, him or it. (K.) And تيّه نَفْسَهُ He made himself to be, or become, confounded, or perplexed, and unable to see his right course; (S, TA;) as also تَوَّهَهَا and طَوَّحَهَا: (S:) or he destroyed himself. (TA.) 4 مَا أَتْيَهَهُ: see مَا أَتْوَهَهُ, in art. توه. 10 استتاهة: see art. توه. تَيْهٌ: see تِيهٌ. تِيهٌ [originally an inf. n.: see 1, throughout:] A مَفَازَة [i. e. desert, or waterless desert, &c.,] (S, Msb, K) in which one loses his way, (S,) wherein is no sign, or mark, whereby one may be guided therein; as also ↓ تَيْهَآءُ: (Msb:) pl. أَتْيَاهٌ and أَتَاوِيهُ, (S, K,) the latter of which is a pl. of the former pl., (TA,) and أَتَاوِهَةٌ. (Meyd, in Freytag's Lex.) [Hence,] التِّيهُ, [also called تِيهُ بَنِى إِسْرَائِيلَ,] The place [or desert] in which the Children of Israel lost their way, between Egypt and the 'Akabeh [at the head of the eastern gulf of the Red Sea], unable to find the way of egress from it. (TA.) — — أَرْضٌ تِيهٌ and ↓ تَيْهٌ and ↓ تَيْهَآءُ (K) and ↓ مَتِيهَةٌ, (S, K,) originally [مَتْيِهَةٌ,] of the measure مَفْعِلَةٌ, (S,) and ↓ مُتِيهَةٌ and ↓ مَتْيَهَةٌ and ↓ مَتْيَةٌ (K) and ↓ مُتْيِهَةٌ (TA) A land wherein one loses his way, (S, K, TA,) wide, and having in it no signs, or marks, of the way, nor mountains nor hills. (TA.) And ↓ بَلَدٌ أَتْيَهُ A country to which, and in which, one cannot find his way. (TA.) تَيْهَآءُ: see تِيهٌ, in two places. تَيْهَانٌ: see تَائِهٌ, in two places. — — Also, and ↓ تَيِّهَانٌ and ↓ تَيْهَانٌ, Daring, or bold; who pursues a random, or heedless, course, without any certain aim or object, in affairs: applied to a man: and in like manner to a camel: and, with ة, to a she-camel. (TA.) تَيِّهَانٌ and تَيَّهَانٌ: see تَيْهَانٌ: and see also تَائِهٌ. تَيَّاهٌ: see تَائِهٌ, in two places. تَائِهٌ Deviating from, or losing, or missing, the right way; losing his way; (Mgh; see also art. توه;) and so ↓ تَيْهَانٌ and [in an intensive sense, like مِتْيَهٌ,] ↓ تَيَّاهٌ: (K:) deviating from the right way and magnifying himself or behaving proudly or haughtily or insolently: or deviating from the right way and being confounded or perplexed, unable to see his right course. (TA.) — — (tropical:) Deviating from the right way in opinion: (Mgh:) desiring a thing and unable to find the right way. (Msb.) — — Magnifying himself; or behaving proudly, haughtily, or insolently: affecting to be commended for or praised for, or glorying in, that which he does not possess; or overpassing the due bounds in elegance of mind or manners &c.: [see 1, last sentence but one: it is best rendered behaving proudly, or conceitedly, or vainly:] and in like manner ↓ تَيَّاهٌ; (K;) but this has an intensive signification; [meaning, like مِتْيَهٌ, very proud or conceited or vain;] (TA;) and ↓ تَيْهَانٌ and ↓ تَيَّهَانٌ and ↓ تَيِّهَانٌ: (K:) or only تَائِهٌ and تَيَّاهٌ, accord. to IDrd. (TA.) هُوَ أَتْيَهُ النَّاسِ: see أَتْوَهُ in art. توه, where it is explained on the authority of the TA. [In the S it seems to be indicated by the context that the meaning is He is the proudest of men.] — — See also تِيهٌ last sentence. مَتْيَهٌ: see مِتْيَهٌ. تِيهٌ A man having much تيه [meaning pride, or conceit, or vanity]: or who deviates from, or loses, or misses, the right way, or who loses his way, much, or often. (TA.) مَتِيهَةٌ and مَتْيَهَةٌ and مُتِيهَةٌ and مُتْيِهَةٌ: see تِيهٌ

ث

The fourth letter of the alphabet: called ثَآءٌ and ثَا [respecting which latter see the letter ب]: the pl. [of the former] is ثَآءَاتٌ; and [of the latter,] أَثْوَآءٌ and أَثْيَآءٌ. (TA in باب الالف اللّينة.) It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed لِثَوِيَّة [or gingival], which are ث and ذ and ظ. (TA at the commencement of ف.) — — It is sometimes substituted for ف as in the instance of حُثَالَةٌ and حُفَالَةٌ; and for س as in the instance of جُثْمَانٌ and جُسْمَانٌ; and for other letters. (TA in the latter place.) — [As a numeral, it denotes Five hundred.] ثا ثَا and ثَآءٌ: see the letter ث, and arts. ثا ثى and ثوأ R. Q. 1 ثَأْثَأَ He watered camels to their satisfaction: (S, M, K; but in some copies of the S, the verb is made trans. by means of بِ:) or he watered them (T, M) so as to quench their thirst, (T,) but not so as to satisfy them. (T, M.) — — Also, contr., He kept camels thirsty; i. e. he did not water them at all; or he watered them little, so that they were not satisfied. (K, * TA.) — — He extinguished fire. (Sgh, K.) — — He stilled another's anger. (TA.) And ثَأْثَأَ عَنْهُ غَضَبَهُ He quenched his anger. (M.) [Or this may be rendered He dispelled from him his anger: agreeably with what follows.] — — He removed (IDrd, M, K) a thing (M) from its place. (IDrd, M, K.) — — ثَأْثَأَ عَنِ القَوْمِ He repelled from, or defended, the people, or company of men, (As, S, K,) and rendered them reciprocal aid. (As, TA.) — — ثَأْثَأَ, (T, M, K,) inf. n. ثَأْثَأَةٌ, (T,) also signifies He restrained, or withheld, (T, M, K,) a man (T, M,) from (عَنْ) another man, (T,) or from (عَنْ) a thing, or an affair. (M.) — ثَأْثَأَتِ الإِبِلُ The camels drank to their satisfaction: (M, K:) or drank, but not so as to satisfy themselves. (M.) — — And, contr., The camels thirsted. (K.) — — And ثَأْثَأَ It became stilled; (K;) said of anger. (TA.) — — See also R. Q. 2. — ثَأْثَأَ بِالتَّيْسِ, (AA, AZ, M, K,) inf. n. ثَأْثَأَةٌ, (K,) like ثَأْثَآءٌ, (TA,) He called the he-goat (AA, AZ, M, K) to copulate. (AA, K.) R. Q. 2 تَثَأْثَأَ He deemed it right that he should abide, or remain, where he was, (AZ, T, K,) and abstain, (AZ, TA,) after he had desired to make a journey (AZ, T, K) to a country, or land. (AZ, TA.) And تثأ عَنِ الأَمْرِ, (M,) or ↓ ثاثأ الشَّىْءِ عَنِ, (TA,) He deemed it right that he should abstain from the affair, or thing, (M, TA,) or that he should pause at it, (M,) after he had desired it. (M, TA.) — — لَقِيتُ فُلَانًا فَتَثَأْثَأْتُ مِنْهُ I met such a one, and feared him. (As, S, K. *) ثاب 1 ثُئِبَ, ('Eyn, T, M, K,) like عُنِىB○, (K,) and ثُئِبَ, (IKoot, L, and so in a copy of the A,) inf. n. ثَأْبٌ, (K,) or ثَأَبٌ, (M,) He became relaxed and sluggish; said of a man: (A:) or he became affected with sluggishness and languor; (M;) as also ↓ تثآءب: (M, A:) or he became affected with sluggishness and languor like the languor of drowsiness; as also ↓ تثآءب and ↓ تَثَأَّبَ; (K;) which last is approved by IDrd and Thábit Es-Sarakustee, who disallow ↓ تثآءب, though this is the form commonly known and approved, and is the most chaste form: (TA:) or he became affected with languor like the heaviness of drowsiness, in consequence of something that he had eaten or drunk, without becoming insensible; (T;) as also ↓ تثآءب: (L:) or ↓ this last signifies he yawned, or opened his mouth, (Mgh, Msb,) by reason, (Mgh,) or on the occasion, (Msb,) of languor (Mgh, Msb,) like the heaviness of drowsiness; (Mgh;) or he yawned, or opened his mouth, and stretched himself, on being affected by sluggishness or drowsiness or anxiety; (MF, TA, on the authority of IDrst;) or he yawned, or opened his mouth, and emitted wind from his stomach, by reason of some affection thereof: (TA on the authority of EtTedmuree:) التَّثَاؤُبُ is from الثُّوَبَاءُ; (AZ, T, S, Mgh;) and is on the occasion of one's stretching himself, and being languid: (Lth, T:) one should not say تَثَاوَبَ; (AZ, T, S, O, Mgh;) [for] this is vulgar. (Msb.) Hence, أَحَدُكُمْ فَلْيُغَطِّ ↓ إِذَا تَثَأَءَبَ فَاهُ [When any one of you yawns, he should cover his mouth with the back of his left hand; for it is believed that the devil leaps into the uncovered yawning mouth]. (Mgh.) 5 تَثَأَّ^ see 1. 6 تَثَأَّ^ see 1, in six places. ثُوَبَاءُ, (T, S, M, K, &c.,) as also ثُوْبَآء, accord. to Ibn-Mis-hal, but this is strange, (TA,) is a subst. derived from التَّثَاؤُبُ, like مُطُوَآءُ from التَّمَطِّى; (T;) or from ثُئِبَ; and means A state of relaxation and sluggishness: (A:) or sluggishness and languor (M, K) like the languor of drowsiness: (K:) or languor like the heaviness of drowsiness, in consequence of something that one has eaten or drunk, not attended by insensibility: (T, L:) or a yawning, or opening the mouth, by reason of languor like the heaviness of drowsiness: (Mgh:) or a yawning, or opening the mouth, and stretching oneself, on being affected by sluggishness or drowsiness or anxiety: (IDrst, MF, TA:) or a yawning, or opening the mouth, and emitting wind from the stomach, by reason of some affection thereof. (Et-Tedmuree, TA.) Hence the prov., أَعْدَى مِنَ الثُّوَبَآءِ, (S, A, TA,) and [الثُّوَبَآءِ,] without ء, as some say; (MF;) or the pronunciation without ء is vulgar, (IDrst, TA,) or erroneous; (TA;) [More catching than yawning;] for when a man yawns (اذا تثاءب) in the presence of others, they become affected as he is. (TA.) مَثْؤُوبٌ Affected with sluggishness and languor like the languor of drowsiness: from ثُئِبَ, q. v. (K.) ثار 1 ثَأَرَهُ, (T, S, Msb,) and ثَأَرَ بِهِ, (T, S, M, Msb, K) aor. ^ثَأَ, (Msb, K,) inf. n. ثَأْرٌ and ثُؤْرَةٌ, (S,) or the latter is a simple subst., as is also ثُؤُورَةٌ, (Lh, M, K,) He revenged, or avenged, his blood, by retaliating his slaughter; he slew his slayer. (T, S, M, Msb, K.) [Hence, ثُئِرَ مَقْتُولُهُ and بِمَقْتُولِهِ The blood of his slain relation was revenged, or avenged, by retaliation of his slaughter: see 10.] — — [Hence also,] لَا ثَأَرَتْ فُلَانًا يَدَاهُ, (K,) or عَلَى فُلَانٍ, (A,) (tropical:) May his arms, or hands, not profit such a one. (A, K.) — — Also ثَأَرَهُ, and ثَأَرَ بِهِ, (M, K,) and ثَأَرَ القَوْمَ, inf. n. ثَأْرٌ, (T,) He sought to revenge, or avenge, or retaliate, (T, M, K,) his blood, (M, K,) and the blood of the people, or party. (T.) It is said in a prov., لَا يَنَامُ مَنْ ثَأَرَ [He will not sleep who seeks to revenge, or avenge, or retaliate, blood]: in the Kámil of Mbr, [and in some copies of Meyd,] ↓ مَنِ اثَّأَرَ [which seems to signify the same]. (TA.) — — [And ثَأَرَهُ and ثَأَرَ بِهِ signify also He slew him in blood-revenge, or in retaliation of the blood of a relation: see مَثْؤُورٌ.] — — ثَأَرْتُكَ بِكَذَا I have obtained my bloodrevenge, or retaliation, of thee by such [a deed, or person]. (S, K.) 4 ^أَثْأَ see 8. 8 اِثَّأَرَ originally اِثْتَأَرَ He obtained his bloodrevenge, or retaliation; syn. أَدْرَك ثَأْرَهُ; (T, S, M, K;) مِنْهُ from him; (T, S;) as also ↓ أَثْأَرَ: (M, K:) and اِثَّأَرَ مِنْهُ he slew the slayer of his relation. (T.) Lebeed says, وَالنِّيبُ إِنْ تَعْرُ مِنِّى رِمَّةً خَلَقًا * بَعْدَ المَمَاتِ فَإِنِّى كُنْتُ أَتَّئِرُ * [And the old she-camels, if they

seek to obtain benefit from a worn rotten bone of me after death, I used to retaliate upon them by anticipation]: (T, S:) i. e., I used to slaughter [some of] them for guests, and so I have retaliated upon them during my life for their nibbling my rotten bones after my death: for when camels do not find herbage of the kind called حَمْض, they eat the bones of dead men and of camels instead thereof. (T.) — — See also 1. 10 استثار He (a relation of a slain man, A) sought, or asked, aid, in order that the blood of his slain [relation] might be revenged, or avenged, by retaliation of his slaughter (لِيُثْأَرَ بِمَقْتُولِهِ), (AZ, S, K,) or in order that he might take, or seek, revenge, or vengeance, for his slain [relation]. (A.) ثَأْرٌ, (S, M, A, Mgh, Msb, K,) which may be also pronounced ثَارٌ, i. e., with the ء suppressed, (Msb,) and ↓ ثَأْرَةٌ, (A,) and ↓ ثُؤْرَةٌ, (S,) which last is a subst. [from ثَأَرَ], as also ↓ ثُؤُورَةٌ, (Lh, M, K,) Blood-revenge; or retaliation of murder or homicide: or a seeking to revenge, or avenge, or retaliate, blood: [see 1, of which ثَأْرٌ is an inf. n. :] or a desire, or seeking, for retaliation of a crime or of enmity: or retention of enmity in the heart, with watchfulness for an opportunity to indulge it: syn. ذَحْلٌ: (S, A, Msb:) or طَلَبَ بِالدَّمِ: (M, K:) or حِقْدٌ: (Mgh:) or (so accord. to the M; but accord. to the K, "and ") blood (M, K) itself: (M:) pl. أَثْآرٌ and آثَارٌ; the latter formed by transposition. (Yaakoob, M.) You say, أَدْرَكَ ثَأْرَهُ (S, Mgh, K) and ↓ ثُؤْرَتَهُ (As, T, S) [He obtained, or attained, or took, his bloodrevenge, or retaliation: or] he attained the object of his pursuit [for blood-revenge, or retaliation]; from ثَأَرَهُ: (As, T:) or he slew the slayer of his relation. (Mgh.) And طَلَبَ بِثَأْرِهِ He sought to obtain his blood-revenge, or retaliation; syn. طَلَبَ بِذَحْلِهِ. (S and Msb in art. ذحل.) And أَنَا أَطْلُبُ ثَأْرِى عِنْدَهُ I seek my blood-revenge of him; syn. ذَحْلِى. (A.) And ثَأْرِى عِنْدَ فُلَانٍ My blood-revenge is a debt owed to me by such a one; syn. ذَحْلِى: meaning such a one is the slayer of my relation. (A.) — ثَأْرٌ also signifies, (A,) or ↓ ثَائِرٌ, (T,) One who seeks blood-revenge, or retaliation of the slaughter of his relation: and one of whom is sought blood-revenge, or retaliation of the slaughter of a relation: (T, A:) the latter primarily signifies a slayer; and hence, a slayer of a person's relation in vengeance, or retribution: (Ham p. 637:) and the former, one who is sought, or pursued, for blood-revenge; an inf. n. used as a subst.: (Ham p. 87:) the slayer of a person's relation; (S, M, A, K;) as also ↓ ثَائِرٌ: (A:) pl. of the former أَثْآرٌ and آثَارٌ [as above] (K) and ثَأْرَاتٌ: (S, A, K:) the first of which three is [also] pl. of ثَائِرٌ. (T.) You say, هُوَ ثَأْرُهُ He is the slayer of his relation. (S.) And يَا ثَأْرَاتِ فُلَانٍ O slayers of such a one. (T, S, K.) يَا ثَأْرَاتِ عُثْمَانَ, occurring in a trad., which is also related with the substitution of ثَارَات for ثارات, may be explained in the same manner; or it may mean O ye seekers of the blood-revenge of 'Othmán, aid me to obtain it; the prefixed noun طَالِبِى, or أَهْل, being understood. (Nh, TA. [See also ثَارَةٌ in art. ثور.]) ثَأْرٌ مُنِيمٌ [A slayer of one's relation who causes his slayer to sleep,] means one with whom the seeker [of blood-revenge or retaliation] is contented, if he find him [and slay him], so that he sleeps after; (S, K;) one who, if slain, causes the pursuer of blood-revenge to cease from the pursuit: (Ham p. 87:) or a person who is an equivalent for the blood of one's relation [and who therefore, by his being slain in retaliation, makes the avenger to sleep]: (T:) or a person of rank, or note, in whom [i. e. by the slaughter of whom] one has his full desire accomplished. (A.) In a trad. of Mohammad Ibn-Selemeh, relating to the day of Kheyber, occur the words, أَنَا لَهُ يَا رَسُولَ اللّٰهِ المَوْتُورُ لِلثَّائِرِ ↓, meaning [I am for him, i. e. I am he who should slay him, O Apostle of God:] the seeker of blood-revenge [is for him of whom blood-revenge is sought]. (L. [The explanation there given is clearly shown to relate to الموتور.]) — — ثَأْرٌ signifies also An enemy: pl. أَثْآرٌ: so explained as occurring in the following words of a trad.; لَا تُغْمِدُوا سُيُوفَكُمْ عَنْ أَحْدَاثِكُمْ فَتُوتِرُوا أَثْآرَكُمْ Do not sheathe your swords from your young ones, [neglecting to teach them the use thereof,] and so make your enemies to attain their desire of blood-revenge. (TA.) ثَأْرَةٌ: see ثَأْرٌ. ثُؤْرَةٌ; said in the S to be an inf. n. of 1: see ثَأْرٌ, in two places. ثُؤُورَةٌ: see ثَأْرٌ. ثَائِرٌ: see ثَأْرٌ, in three places. — — Also One who does not pity anything (لَا يُبْقِى عَلَى شَىْءٍ) so that he may obtain his blood-revenge, or retaliation. (S, K.) مَثْؤُورٌ and مَثْؤُورٌ بِهِ [Revenged, or avenged, by the retaliation of his slaughter; by the slaughter of his slayer: and also slain in blood-revenge, or in retaliation for the blood of a relation of the slayer]: these two expressions [thus] apply to one's enemy as well as to one's relation. (A.) — — Also, the latter, [simply,] Slain. (T, and Ham p. 87. [But retaliation is generally meant to be understood.]) ثأل Q. Q. 1 ثُؤْلِلَ He (a man, M, Mgh) had ثَآلِيل [i. e. warts] come forth upon him. (M, Mgh, K.) Q. Q. 2 تَثَأْلَلَ جَسَدُهُ (T, M, K) بِالثَّآلِيلِ (T, TA) His person had ثَآلِيل [or warts] come forth upon it. (T, M, K.) ثُؤْلُولٌ, (T, S, M, &c.,) which may also be pronounced with the ء suppressed, [ثُولُولٌ,] (Msb,) [A wart; thus called in the present day;] a certain excrescence (M, Mgh, K) on the person of a man, (Mgh,) small, (K,) hard, and round, (Mgh, K,) and of various forms; one description being inverted; another, cracked and scabrous; another, pendent; another, nail-shaped, large in the head and slender at the root; another, long, and bent backward; another, opened; all arising from a thick, tough humour, phlegmatic, or bilious, or a compound of both these kinds: (K, TA:) pl. ثَآلِيلُ. (T, S, Mgh, Msb, K.) — — Also, (as being likened to the excrescence above mentioned, TA,) The nipple of the breast. (Kr, M, K.) ثبت 1 ثَبَتَ, (S, M, A, &c.,) aor. ثَبُتَ, (M, Msb,) inf. n. ثُبُوتٌ (S, M, A, Mgh, Msb, K) and ثَبَاتٌ, (S, M, Mgh, K,) or this latter is a simple subst., (Msb,) [unexplained in the S and M and A and K, as being well known,] It (a thing, S, M, Msb) continued, subsisted, lasted, endured, remained, remained fixed or stationary, stood, or rested; it was, or became, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established: it obtained, or held: syn. دَامَ: (Mgh, Msb:) and اِسْتَقَرَّ: (Msb:) [it stood, as a fact or truth; it stood, or held, good; it was, or became, a fact or truth, or a settled, or an established, fact or truth:] it was, or became, or proved, sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper; syn. صَحَّ. (Msb.) — — ثَبَتَ بِالمَكَانِ, inf. n. ثُبُوتٌ, He continued, remained, dwelt, or abode, in the place. (T.) — — ثَبَتَ الجَرَادُ, and ↓ ثَبَّتَ, and ↓ اثبت, The locusts stuck their tails into the ground to lay their eggs. (T.) — — ثَبَتُّ عَلَى الأَمْرِ [I kept constantly, firmly, steadily, steadfastly, or fixedly, to the affair]. (K in art. زمع.) — — ثَبَتَ لِبْدُكَ (tropical:) May thy case, or state, or condition, be permanent. (A, TA.) — — [ثَبَتَ عِنْدَهُ كَذَا Such a thing was, or became, a settled, or an established, fact, or truth, with him, or in his opinion; it became established, substantiated, made good, or verified, in his opinion or estimation: like صَحَّ. And ثَبَتَ عَلَيْهِ It was, or became, established against him. Hence, ثَبَتَ لَهُ عَلَيْهِ كَذَا Such a thing became established, or verified, as due to him from him: like صَحَّ. And hence,] ثَبَتَ is also syn. with وَجَبَ [as meaning It was, or became, or proved to be, binding, obligatory, incumbent, or due: and it was, or became, necessitated, necessary, or requisite: so that ثَبَتَ عَلَيْهِ means also it was, or became, or proved to be, binding, obligatory, or incumbent, on him; or it rested, or lay, on him; as a debt, or a duty: and it (a sentence &c.) became necessitated to take effect upon him: and ثَبَتَ لَهُ it was, or became, or proved to be, due to him, or owing to him]. (Telweeh, TA in art. وجب.) — — [ثَبَتَ لَهُ also signifies It belonged, or appertained, as an attribute, or a quality, or a property, to him, or it; it was affirmable, or predicable, of him, or it.] — ثَبُتَ, (S, M, A, Msb, K,) aor. ثَبُتَ, (Msb, K,) inf. n. ثَبَاتَةٌ (M, A, K) and ثُبُوتَةٌ, (M, K,) He was, or became, firm in intellect, understanding, or mind: (S:) or firm, or steady, in fight, or in

speech, or discourse: (M:) or intelligent, and possessing self-restraint: or seldom erring or making a mistake or committing a fault: (A:) or firm of heart in war: (Msb:) or courageous as a horseman, (K, TA,) earnest in the charge. (TA.) 2 ثَبَّتَ الجَرَادُ: see 1. — ثبّتهُ: see 4, in two places. — — ثبّتهُ عَنِ الأَمْرِ i. q. ثَبَّطَهُ [He hindered him, withheld him, or prevented him, &c., from doing the affair, or thing]. (M.) 3 مُثَابَتَةٌ i. q. مُمَاوَتَةٌ [meaning The vying with another in firmness, or steadiness, or the like]. (TA in art. موت.) — — See also 4. 4 اثبت الجَرَادُ: see 1. — اثبتهُ trans. of ثَبَتَ, as also ↓ ثبّتهُ, (S, M, Msb, K,) signifying He made it to continue, subsist, last, endure, remain, remain fixed or stationary, stand, or rest; to be, or become, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established: he made it to obtain, or hold: [he made it to stand, as a fact or truth; to stand, or hold, good; to be or become, a settled, or an established, fact or truth:] he made it, or rendered it, sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper. (Msb.) — — طَعَنَهُ فَأَثْبَتَ فِيهِ الرُّمْحَ He thrust him, and made the spear to penetrate into him so that the extremity protruded while part remained within him; syn. أَنْفَذَهُ (M.) — — اثبتهُ بِوِثَاقٍ [He made him fast with a bond, or ligature]. (TA.) — — لِيُثْبِتُوكَ, (S, Mgh, K,) or ↓ لِيُثَبِّتُوكَ, (CK,) in the Kur [viii. 30], means (tropical:) That they might inflict upon thee a wound by reason of which thou shouldst not be able to rise: (S, Mgh, K, TA:) or that they might confine thee [to thy place]. (K, TA.) You say, طَعَنْتُهُ فَأَثْبَتُّهُ (tropical:) I thrust him, or pierced him, and confined him to his place, so that he could not quit it. (TA from a trad.) And ضَرَبُوهُ حَتَّى أَثْبَتُوهُ (tropical:) They smote him, or beat him, so that they enervated him [and rendered him motionless]. (A, TA.) And أَثْبَتَ الجَرِيحَ (assumed tropical:) He weakened the wounded man so that he was unable to move. (Mgh.) And أَثْبَتَتْهُ جِرَاحَةٌ (tropical:) A wound rendered him unable to move: (T, * A:) and in like manner one says of a malady. (A.) And أُثْبِتَ (assumed tropical:) His malady became violent, or a wound affected him, so that he did not [or could not] move. (T, TA.) — — اثبت حُجَّتَهُ He established his evidence, or proof, and made it clear, plain, or manifest. (M.) — — اثبتهُ, (M, K,) inf. n. إِثْبَاتٌ, (TA,) also signifies (tropical:) He knew him, or it, certainly, or assuredly; and so ↓ ثابتهُ, (M, K, TA,) inf. n. مُثَابَتَةٌ. (TA.) And you say, نَظَرْتُ إِلَيْهِ فَمَا أَثْبَتُّهُ بِبَصَرِى (tropical:) [I looked at him, or it, but I did not know him, or it, surely with my eye]. (A, TA.) And اثبت الشَّىْءَ مَعْرِفَةً (tropical:) [He knew the thing certainly, completely, or thoroughly]. (A. [Explained in a copy of that work, followed in the TA, by قَبِلَهُ; but this is undoubtedly a mistranscription for قَتَلَهُ, q. v.]) — — Also, (i. e. اثبتهُ alone,) He verified it. (Har p. 175.) — — And (tropical:) He wrote it, [set it down, registered it, or recorded it,] i. e., a man's name, (A, Msb, TA,) فِى الدِّيوَانِ [in the register of soldiers or pensioners or accounts]. (A, TA.) — — [And i. q. أَوْجَبَهُ as meaning He made it, or declared it to be, binding, obligatory, or incumbent, (عَلَيْهِ on him,) or due (لَهُ to him): and, said of a sentence &c., as meaning he necessitated it to take effect, or necessitated its taking effect, عَلَيْهِ upon him: see حَقَّهُ. — — And He affirmed it; he averred it; i. q. أَوْجَبَهُ as contr. of نَفَاهُ. And hence, اثبتهُ لَهُ signifies also He made it, or declared it, or asserted it, to belong, or appertain, as an attribute, or a quality, or a property, to him, or it; he affirmed it, or predicated it, of him, or it. — — And He authorized it; namely a word, a signification, &c.] — — اثبت فُلَانًا He kept, clave, or held fast, to such a one; scarcely, or never, quitting him. (Msb.) And اثبتهُ السَّقَمُ, i. e. [The malady clave to him;] did not quit him. (S.) 5 تثبّت فِى الأَمْرِ, (T, S, M, A, TA,) and الرَّأْى B٥; (T, TA;) and ↓ استثبت; (S, M, A, K, TA;) He acted, or proceeded, [firmly, steadily,] deliberately, or leisurely, (T, M, A, K, TA,) in the affair, (T, M, A, TA,) and the opinion, judgment, or counsel; (T, TA;) not hastily: (T, M, TA:) both signify the same: (S:) [or] فِى أَمْرِهِ ↓ استثبت he consulted respecting his affair, and sought for information respecting it, or investigated it. (T, TA.) [In the KL, تَثَبُّتٌ is explained by the words درنگ كردن و بهجاى آوردن, perhaps meaning The delaying in an affair and (then) executing or performing.] 10 استثبت: see 5, in two places. — — [Also He sought, or desired, or demanded, confirmation, evidence, proof, demonstration, verification, assurance, or positive or certain information, عَنْهُ respecting him, or it. — — And He desired, or meant, an affirmation: see a remark on a verse cited voce بَيْدَ.] — استثبتهُ He found it to be sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper: (Har p. 175:) and he assured, or certified, himself of the true state of his case. (Idem, p. 426.) You say, صَغَّرَ عَيْنَهُ لِيَسْتَثْبِتَ النَّظَرَ (assumed tropical:) [He contracted his eye in order to assure himself of the correctness of the view; i. e., to obtain a sure view]. (M in art. وص.) — — It is also said to mean He made him, or asserted him to be, firm of heart: but Er-Rázee says, I have not met with this verb used as one that is immediately transitive. (Har p. 426.) ثَبْتٌ: see ثَابِتٌ. — — Also A man firm, or steady, of heart; (S;) and so ثَبْتُ الجَنَانِ; (A, Msb, TA;) pl. ثُبْتٌ: (TA:) or a man who acts, or proceeds, [firmly, steadily,] deliberately, or leisurely, (A, Msb,) in his affairs: (Msb:) and a courageous horseman, (M, K, TA,) earnest in the charge; (TA;) as also ↓ ثَبِيتٌ: (M, K, TA:) both of which signify also intelligent, and possessing self-restraint; or seldom erring or making a mistake or committing a fault. (A, TA.) And ثَبْتُ المَقَامِ A man who does not quit his station, or abode. (M.) And ثَبْتُ القَدَمِ [Firm-footed;] one who makes no slip in contention, or in fight. (A, TA.) And ثَبْتُ الغَدَرِ A man firm, or steady, in fight, or in speech, or discourse: (M, L, TA:) or whose tongue makes no slip in contentions. (S, TA.) — — See also ثَبَتٌ: — — and ثَبِيتٌ. ثَبْتٌ Firmness of heart in war. (Msb, TA.) You say, لَهُ ثَبَتٌ عِنْدَ الحَمْلَةِ He has firmness, or steadiness, on the occasion of the charge, or assault. (S, A.) And لَهُ ثَبَتٌ عِنْدَ الحِمَامِ He has firmness on the occasion of death. (L.) [See also ثَبَاتٌ.] — — Hence, (Msb,) A proof, and evidence, or a voucher. (S, Mgh, Msb, TA.) You say, لَا أَحْكُمُ بِكَذَا إِلَّا بِثَبَتٍ I will not decide so unless on the ground of proof, or evidence. (S.) And it is said in a trad. respecting the day of doubt, [i. e. the day of which one doubts whether it be the last of Shaabán or the first of Ramadán,] ثُمَّ جَآءَ الثَّبَتُ أَنَّهُ مِنْ رَمَضَانَ Then came the proof, or evidence, or voucher, that it was of Ramadán. (TA.) — — And hence, (Mgh,) applied to a man, (A, Mgh, [in which latter it is said to be tropical when thus applied, but not so in the A,]) and sometimes written ↓ ثَبْتٌ, (TA,) (assumed tropical:) One who is an authoritative evidence, or voucher, by reason of his trustworthiness in that which he relates: (A, TA:) or (tropical:) one who is trustworthy (Mgh, K *) in that which he relates: (Mgh: [in the K, only the pl. is mentioned:]) or (assumed tropical:) one who is just, or equitable, [in that which he relates,] and exact, or honest: (Msb:) pl. أَثْبَاتٌ. (A, Mgh, Msb, K.) — — Also (assumed tropical:) An index, or a table of contents, in which a relater of traditions collects a list of what he has related from others, and of his sheykhs [who are his authorities]: said by some to be a conventional term of the relaters of traditions: perhaps tropical. (TA.) ثَبَاتٌ, a subst. from ثَبَتَ, [or an inf. n., like ↓ ثُبُوتٌ, used as a simple subst.,] Continuance, subsistency, lastingness, permanence, endurance, remanence, remanence in a fixed or stationary state, a state of standing or resting, constancy, firmness, steadiness, steadfastness, stableness

or stability, fixedness, fastness, settledness, establishment or a state of being established: &c.: and soundness, validness or validity, substantiality or substantialness, reality, sureness, certainty, trueness or truth, &c. (Msb.) [See also ثَبَتٌ.] ثُبَاتٌ, (A,) or دَآءٌ ثُبَاتٌ, (K, TA,) (tropical:) A disease that renders one unable to move. (A, * K, TA.) ثِبَاتٌ The two threads or strings, or each of the two threads or strings, of [the kind of face-veil called] a بُرْقُع by which the woman [draws and] binds [the two upper corners of] it to the back of her head. (K.) — — And A strap, or thong, with which a camel's saddle (رَحْل) is bound: (M, K:) pl. أَثْبِتَةٌ. (M.) ثُبُوتٌ: see ثَبَاتٌ. ثَبِيتٌ: see ثَابِتٌ. — — Also Firm in intellect, understanding, or mind: (S, K, TA:) and firm in strength and intellect: (TA:) or firm of heart in war: (Msb:) see also ثَبْتٌ. — — And, applied to a horse, Sharp, and light, or active, in his running; (M, K;) as also ↓ ثَبْتٌ. (TA.) ثَابِتٌ part. n. of ثَبَتَ; (M, A, Msb, K;) as also ↓ ثَبْتٌ (M, A, K) and ↓ ثَبِيتٌ; (K;) Continuing, subsisting, lasting, enduring, remaining, remaining fixed or stationary, standing, or resting, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established: obtaining, or holding: [standing, as a fact or truth; standing, or holding, good; having the quality of a fact or truth, or a settled, or an established, fact or truth:] sound, valid, substantial, real, sure, certain, true, right, correct, just, or proper: (Msb: see 1:) dim., when it is used as an epithet, ثُوَيْبِتٌ; but when it is a proper name, its dim. is ثُبَيْتٌ. (T.) — — ثَابِتٌ بِمَكَانٍ Continuing, remaining, dwelling, or abiding, in a place. (TA.) — — الكَوَاكِبُ الثَّابِتَةُ [and الثَّوَابِتُ] The fixed stars. (Kzw &c.) — — سِنُونَ ثَابِتَةٌ Years lasting long. (TA in art. قعس.) — — قَوْلٌ ثَابِتٌ A sound, valid, true, right, correct, just, or proper, saying. (M.) بِالقَوْلِ الثَّابِتِ in the Kur xiv. 32 means By the assertion of the unity of God. (Jel.) مُثْبَتٌ Bound with the strap, or thong, called ثِبَات; applied to a camel's saddle (رَحْل). (M, K.) — — (tropical:) Motionless by reason of disease (T, K, TA) that has become violent, or by reason of a wound: (T, TA:) or the same, (M,) or in this sense ↓ مُثْبِتٌ, (K, TA,) (tropical:) heavy (M, K, TA) by reason of old age or some other cause, (TA,) and not quitting the bed. (M, K, TA.) — — [كَلَامٌ مُثْبَتٌ lit. An affirmed sentence; i. q. مُوجَبٌ as contr. of مَنْفِىٌّ; virtually the same as ↓ كَلَامٌ مُثْبِتٌ an affirming, or affirmative, sentence.] مُثْبِتٌ: see مُثْبَتٌ, in two places. ثبج 1 ثَبَجَ, (S, K,) aor. ثَبِجَ, (K,) inf. n. ثُبُوجٌ, (S) He sat with his but tocks against his heels, resting upon the extremities of his feet, (S, K,) as one does in performing the act termed اِسْتِنْجَآءٌ. (TA.) — [ثَبَجَ: see the next paragraph.] 2 ثبّج بِالعَصَا, (S,) inf. n. تَثْبِيجٌ; (S, K;) and ↓ تثبّج بِهَا; (A, K;) He (a pastor, S, A) put the staff, or stick, upon, or against, his back, and put his arms, or hands, behind it: (S, A, K:) thus he does when he is fatigued. (TA.) — ثبّجهُ, (S, A, TA,) inf. n. as above, (S, K,) He made it obscure; (K;) he did not make it distinct, or plain; (S, A, K;) namely, writing, (S,) [i. e.] handwriting; (A, K;) and speech, or language: (S:) he did not express it in the proper mode, or manner, namely, speech, or language. (A.) And ثُبِّجَ, inf. n. as above; [and app. ↓ ثَبِجَ, aor. ثَبَجَ, inf. n. ثَبَجٌ, q. v. infrà;] said of writing; [and of speech, or language;] It was, or was made, confused [&c.]. (Lth, TA.) 5 تَثَبَّجَ see 2. ثَبَجٌ The part between the كَاهِل [app. here signifying the base of the neck] and the back: (S, A, Msb, K:) or the circuit of the upper part of the كاهل, extending to the breast; as is shown by the phrase أَثْبَاجُ القَطَا: [see what follows:] (Aboo-Málik, TA:) or the part between the shoulderblades and the كاهل: and the main part of the back, and the part in which are the places of curvature of the ribs: or the part between the buttocks and the base of the neck: accord. to AO, the part from the rump-bone, or root of the tail, to the hair of the withers [of a horse]: (TA:) also the breast of the bird called القَطَا: (K:) or the middle part of that bird: pl. أَثْبَاجٌ. (A, TA.) — — (assumed tropical:) The middle (S, K) of a thing, (K,) of anything: (S:) and the main part thereof; (K;) so of a heap, or tract, of sand: (A'Obeyd, S:) and the higher, or highest, part of a thing: pl. [of pauc.] أَثْبَاجٌ and [of mult.] ثُبُوجٌ. (TA.) (tropical:) The middle of the sea: the main part thereof; and of the night: (A, * TA:) the height of the middle of the sea, where the waves meet one another: the higher, or highest, parts of the waves. (TA.) مِنْ ثَبَجِ المُسْلِمِينَ (assumed tropical:) Of the middle class of the Muslims: or of the higher, or highest, or chief, class of them. (TA from a trad.) — The quality denoted by the epithet أَثْبَجُ, q. v.; as also ↓ ثَبَجَةٌ. (L.) — — Incongruity and confusion of speech, or language: and obscurity, or indistinctness, of handwriting. (K. [App. an inf. n.: see 2, last sentence.]) ثَبَجَةٌ A thing of the middling sort, between good and bad: (K, TA:) the fem. ة is affixed because the word is changed from a subst. to an epithet: it occurs in this sense applied to the contribution termed صَدَقَة. (TA.) — See also ثَبَجٌ.) أَثْبَجُ Broad, or wide, in the part called the ثَبَج; (S, K, Msb, TA;) and large in the جَوْف [i. e. chest, or belly]: (TA:) or protuberant, or prominent, in the ثَبَج: (S, A, Mgh, Msb, K:) or humpbacked: (TA in this art., and in art. عجر on the authority of Fr:) and having a projecting, or prominent, breast, or chest: (L:) dim. ↓ أُثَيْبِجُ, occurring in a trad. (S, Mgh, Msb, * K.) أُثَيْبِجُ: see what next precedes. ثبر 1 ثَبَرَهُ, (M, TA,) aor. ثَبِرَ, (M,) or ثَبُرَ, (TA,) inf. n. ثَبْرٌ, (M, K,) He confined him; or restrained, withheld, hindered, or prevented, him; (M, K;) as also ↓ ثبّرهُ, (M,) inf. n. تَثْبِيرٌ. (K.) You say, ثَبَرَهُ بِالشَّىْءِ, aor. ثَبُرَ, inf. n. as above, He confined, restricted, or limited, him (a man) to the thing. (Msb.) And ثَبَرَهُ عَنْهُ, (T, S, M,) aor. ثَبِرَ, (T,) or ثَبُرَ, (S, M,) inf. n. as above; (S, K;) and ↓ ثبّرهُ; (IAar, TA;) He, or it, restrained, withheld, hindered, or prevented, him from it; (IAar, T, S, K;) turned him away, or back, from it, (AZ, IAar, T, M, K.) And مَا ثَبَرَكَ عَنْ حَاجَتِكَ What restrained, withhold, hindered, or prevented, thee, (T, * S, A,) or retarded thee, (A,) or diverted thee, (T, A,) from [accomplishing, or attaining,] thy want? (S, A.) And مَا ↓ ثَبَّرَ النَّاسِ What hath turned the people away, or back, and withheld, or prevented, them, from obeying God? or what hath retarded them therefrom? (TA from a trad.) — — Also, (TK,) inf. n. as above, (K,) He denied him, or refused him, or prohibited him from attaining, or debarred him from, what he desired or sought; he disappointed him, or caused him to fail of attaining his desire; rendered him unsuccessful; disappointed, or frustrated, his desire, or hope. (K.) — — He drove him away, expelled him, or banished him. (K.) — — He cursed him. (K.) — — Also, (M, A, Msb,) aor. ثَبُرَ, (Msb,) inf. n. ثُبُورٌ, (Msb, K,) He (God, M, A, Msb) destroyed him (M, A, Msb, K *) with a destruction from which he should not rise again. (M, A.) — ثَبَرَ, aor. ثَبُرَ, (Msb,) inf. n. ثُبُورٌ, (S, Msb, K,) He perished: (S, Msb, K:) he suffered loss; erred, or went astray; or became lost. (S.) [See also ثُبُورٌ below.] — — Also, (M,) inf. n. ثَبْرٌ, (K,) It (the sea) ebbed. (M, K.) 2 ثَبَّرَ see 1, in three places. 3 ثابر عَلَيْهِ, (T, M, A, K, *) inf. n. مُثَابَرَةٌ, (T, S, A, Mgh, Msb,) He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to it, (T, S, M, A, Mgh, Msb, K, *) namely, a thing, (S, M, Msb,) or an affair, (TA,) as, for instance, learning: (A:) he was eager to say it, or to do it, and kept to it constantly, perseveringly, or assiduously. (IAth.) 6 تَثَابَرَا, (K,) or تَثَابَرَتِ الرِّجَالُ, (M,) They two, (K,) or the men, (M,) leaped, or sprang, (M, K) each upon, or at, the other, (K,) or one upon, or at, another, in war, or fight. (M.) 11 اِثْبَارَرْتُ عَنْهُ I was heavy, or sluggish, and held back from it. (K.) ثُبُورٌ Perdition: (Katádeh, T, S, M, K:) loss; a going astray; or becoming lost: (S:) woe: (Katádeh, T, M, K:) destruction (M, A, K) from which there is no rising again. (M, A.) Hence it is said that the people of Hell will call out, وَاثُبُورَاهْ Alas for destruction from which there is no rising again! (M, A.) In the Kur xxv. 14 and 15, ثُبُورًا is in the accus. case as an inf. n., as though they

said, ثَبَرْنَا ثُبُورًا; and, being an inf. n., it is used as a sing. and pl. (Fr, Zj, T.) ثَابِرٌ Suffering loss; erring, or going astray; or becoming lost, or perishing; syn. خَاسِرٌ: so in the saying of El-Kumeyt, مِنْ رَأْىBٍ مَثْبُورٍ وَثَابِرْ وَرَأَتْ قُضَاعَةُ فِى الأَيَا And Kudá'ah, in asserting their relationship to El-Yemen, formed the opinion of one who is made to suffer loss, or to err, &c., and one who is suffering loss, or erring, &c.; مثبور here meaning مَخْسُور. (S.) مَثْبُورٌ, as used in the Kur xvii. 104, Overcome; withheld, or prevented, from attaining what is good: (Fr, T:) driven away; expelled; banished; outcast: punished; chastised: (IAar, T:) cursed; accursed: (Fr, IAar, T:) made to lose, or suffer loss; to err, or go astray; or to become lost, or to perish: so in the saying of El-Kumeyt cited above, voce ثَابِرٌ: (S:) in a state of destruction. (Mujáhid, T.) ثبط 1 ثَبِطَ, aor. ثَبَطَ, [inf. n., accord. to rule, ثَبْطٌ,] (K,) or, as Sgh says, [judging from the part. n. ثَبِطٌ,] thus analogy requires that it should be, (TA,) He was, or became, stupid in his work, or action; and weak: and he (a man, and a horse, K and TA, said of a horse with respect to covering, TA) was, or became, heavy, sluggish, or slow. (K, * TA.) — See also 2, in two places. 2 ثبّطهُ عَنِ الأَمْرِ, (Lth, IDrd, S, Msb, K,) or الشَّىْءِ, (TA,) inf. n. تَثْبِيطٌ, (S, Msb,) He hindered him, withheld him, or prevented him, (IDrd, Msb, K, TA,) and retarded him, (IDrd, K, TA,) from doing the affair, or thing; (IDrd, Msb, K, TA;) as also ↓ ثَبَطَهُ: (IDrd, K:) he diverted him from it, by occupying him otherwise: (Lth, S, Msb:) or he prevented him from doing it by inducing him to be cowardly and weak-hearted: (Msb:) or تثبيط signifies one's turning a man back, or away, from a thing that he would do: (Aboo-Is- hák:) or one's intervening as an obstacle between a man and a thing that he desires. (TA.) The verb occurs in the Kur ix. 46. (TA.) — — ثبّطهُ عَلَى الأَمْرِ, inf. n. as above, He made him to pause, or wait, at the thing, or affair; (TA;) as also عَلَيْهِ ↓ ثَبَطَهُ, (K, * TA,) inf. n. ثَبْطٌ; (TA;) syn. وَقَّفَهُ عَلَيْهِ [which here has the meaning assigned to it above, as is shown by the explanation of the quasi-pass. تَثَبَّطَ immediately following in the K: in the CK, we find, erroneously, وَقَفَ عليه]. (K, TA.) 4 اثبطهُ المَرَضُ The disease scarcely, or never, quitted him. (S, K.) 5 تثبّط [quasi-pass. of 2, He became hindered, withheld, or prevented, &c.; عَنِ الأَمْرِ from the affair, or thing. This signification and that next following are well known. — —] He paused, or waited; [عَلَى الأَمْرِ at the thing, or affair; as is implied in the K and TA;] syn. تَوَقَّفَ. (K, TA.) Q. Q. 3 اِثْبَأْطَطْتُ عَنِ الأَمْرِ I held back, or hung back, from the affair, or thing, relinquishing it. (TA.) ثَبِطٌ Stupid in his work, or action; and weak: heavy, sluggish, or slow; applied to a man, and to a horse; (K;) to the latter, with respect to covering: (TA:) and a man who will not move from his place: (TA:) fem. with ة: (K:) and pl. [of pauc.] أَثْبَاطٌ and [of mult.] ثِبَاطٌ, (K,) and, applied to men, ثَبِطُونَ also. (TA.) ثبن 1 ثَبَنَ الثَّوْبَ, aor. ثَبِنَ, inf. n. ثَبْنٌ and ثِبَانٌ, He folded the extremity of the garment, and sewed it; (S, K;) [he made a tuck in the garment, to shorten it;] like خَبَنَهُ: (S:) or, (K,) i. e. ثَبَنَ, (TA,) he put a thing into the receptacle [thereof] and carried it before him; as also ↓ تثبّن: and in like manner, he folded and sewed over a thing the doubled upper border of his trousers in front: (K, * TA:) or شَيْئًا ↓ تثبّن has this last meaning; and signifies also he put a thing into a ثِبَان [q. v.] and carried it before him: (S:) and ثَبَنَ فِى ثَوْبِهِ, aor. and inf. ns. as above; (M;) and فِيهِ ↓ اثبن, (M, K, as in the CK,) accord. to [some of] the copies of the K اثّبن, but the former is the right reading; (TA;) and ↓ ثَبَّنَ; (M;) he put a thing into the receptacle [thereof] and carried it before him [in his garment]: (M, K: *) [see also أَخْبَنَ:] or you say, فِى ثَوْبِهِ ↓ ثبّنهُ he made it a ثِبَان (or thing carried [before him]) in his garment: (T:) and ثِبَانًا ↓ تثبّن he made a receptacle in which he [so] carried a thing before him. (T.) 2 ثَبَّنَ see 1, in two places. 4 أَثْبَنَ see 1. 5 تَثَبَّنَ see 1, in three places. ثُبْنَةٌ: see what next follows, in four places. ثِبَانٌ A receptacle, such as when one folds the skirt of his shirt and puts in it a thing and carries it before him: (S:) or the part, of the garment, which is the place wherein one carries, when he wraps it around his body, or puts a portion thereof under his right shoulder and another portion over his left shoulder, then folds before him a part of it, and puts a thing in it; as also ↓ ثُبْنَةٌ: (M:) or the part, of one's garment, which is the place wherein he carries; folding its extremity, and sewing it, before him, and then putting in it some dates or other things: as also ↓ ثَبِينٌ and ↓ ثُبْنَةٌ: (K:) and the extremity of the [garment called] رِدَآء when one folds it before him and sews it [and puts a thing in it to carry]: (M:) or a receptacle in which one carries a thing before him; (T:) and ↓ ثُبْنَةٌ, of which the pl. is ثُبَانٌ, (T,) or its pl. is ثُبَنٌ, like as the pl of خُبْنَةٌ [which has a similar meaning] is خُبَنٌ, (Har p. 427,) the doubled upper border of the trousers or waist-wrapper, in which one carries [before him] fruit and other things: [see also خُبْنَةٌ:] or, as some say, ثِبَانٌ does not signify a receptacle, but dates that are put and carried in a receptacle or some other thing: and sometimes what a man carries in his sleeve; and ↓ ثُبْنَةٌ signifies only what one carries before him, that is little in quantity: and what is great is not called ثِبَانٌ. (T.) It is said in a trad. of 'Omar, إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ فَلْيَأْكُلْ مِنْهُ وَلَا يَتَّخِذْ ثِبَانًا [When any one of you passes by a garden of palm-trees, let him eat thereof, but not take for himself, or make, a ثبان]: i. e., when a necessitous hungry person passes by a man's garden of palm-trees, he may eat of their dates what will repel his hunger. (T. [See also another reading voce خُبْنَةٌ.]) And one says, قَدِمَ فُلَانٌ بِثِبَانٍ فِى ثَوْبِهِ مَا أَدْرِى مَا هُوَ [Such a one came with a ثبان in his garment: I know not what it was]. (T.) ثَبِينٌ: see ثِبَانٌ. مَثْبَنَةٌ A bag in which a woman puts her mirror and apparatus: (M, K:) of the dial. of ElYemen. (M.) ثبو or ثبى 1 ثَبَوْتُ لَهُ خَيْرًا بَعْدَ خَيْرٍ, or شَرًّا, I sent him good after good, or evil [after evil]. (TA.) [See also 2.] 2 تَثْبِيَةٌ, [inf. n. of ثَبَّى, mentioned in the T and K, in all its senses, in art. ثبى, and so in the M, except in the first of the following senses, which is there mentioned in art. ثبى and also in art. ثبو,] The act of collecting (K, TA) in successive assemblages (↓ ثُبَةً ثُبَةً). (TA.) You say, ثبّاهُ He collected it, namely, a thing, (M,) and water: (M * and TA in art. ثبو:) and he added to it, and collected it. (M, TA.) — — The collecting what is good: and also, what is bad, or evil: thus bearing two contr. significations. (K.) — — [And hence,] The praising a man in his life-time: (AA, S, K:) or praising him time after time in his life-time: (TA:) or praising him much; as though relating to him collections (↓ ثُبَات) of praise: (Z, TA;) or the mentioning of the sundry good qualities or actions: (Er-Rághib, TA:) and the magnifying [a person]; or honouring [him]. (T, * K.) You say, ثبّى الرَّجُلَ, (M,) or ثبّى عَلَى الرَّجُلِ, (T,) He praised the man in his life-time: (T, M:) because the doing so implies the collecting his good qualities or actions. (T, * M.) — — [Hence also the contr. signification,] The blaming, or censuring, much; collecting blame, or censure, from this and that source. (TA. [The act. part. n. is rendered in the M agreeably with this explanation.]) — — The act of completing [and augmenting a thing]. (K.) You say, ثَبِّ مَعْرُوفَكَ Complete and augment [thy beneficence, or bounty, or favour]. (T.) And ثبّى اللّٰهُ لَكَ النِّعَمَ [May God complete and augment to thee benefits, or blessings: or] may God send to thee benefits, or blessings. (TA.) [See also 1.] — — The putting a thing into a good, right, or sound, state, and augmenting it. (T, K. *) — — ثبّى المَالَ He kept, preserved, guarded, or took care of, the property. (Kr, M.) — ثَبَّيْتُ عَلَى الشَّىْءِ, (As, S,) inf. n. تَثْبِيَةٌ, (As, T, S, M, K,) I kept constantly, or perseveringly, to the thing. (As, T, S, M, K.) — —

The inf. n. signifies also The keeping, (T,) or pursuing, (K,) the way, course, mode of acting, or the like, of one's father: (T, K:) or the doing, or acting, like one's father. (M.) — — Also The complaining of one's state, or case, and of one's want; and asking aid, or assistance, and vengeance, or avengement. (K.) [One of the meanings assigned to the verb by Golius, as on the authority of the K, and by Freytag after him, is " Disposuit paravitque se: " app. from the former's having found الِاسْتِعْدَادُ written in a copy of the K for الِاسْتِعْدَاءُ .] — أَنَا أَعْرِفُهُ تَثْبِيَةً I know him, or it, with a seeming, not a certain, knowledge. (T, TA.) ثُبَةٌ A company (T, S, M, K) of men; (T, M;) as also ↓ أُثْبِيَّةٌ; (M, K; [in the CK erroneously written أَثْبِيَة;]) and أُثْبِيَّةٌ: (TA:) a company in a state of separation or dispersion; or a distinct body, or company, of men: (T:) and a troop of horsemen; such as is termed عُصْبَةٌ: (M, K: [in the CK, العَصَبَةُ is erroneously put for العُصْبَةُ:]) the pl. is ثُبَاتٌ and ثُبُونَ (T, S, M, K) and ثِبُونَ (S, M) and (the pl. of أُثْبِيَّةٌ, TA) أَثَابِىُّ and أَثَابِيَةٌ, in which last the ة is a substitute for the last ى [of أَثَابِىُّ]: (M, TA:) or [accord. to some,] أَثَابِىُّ, which signifies companies, has no sing.; but, as some say, its sing. is ↓ أُثْبِيَّةٌ, of the measure أُفْعُولَةٌ, [originally أُثْبُويَةٌ,] which means a numerous company: (Ham p. 796:) [it is also said that] ثُبًى is a pl. of ثُبَةٌ as meaning a company; (L in art. ثوب, and Ham p. 271;) and hence the phrase الثُّبَى العَالِى, for الثُّبَى العَالِيَةُ, [the high, or exalted, companies,] the former word being made masc. because it is like زُلَمٌ [which is sing. and masc.]; but some say that this word here means the assemblies of the nobles: (Ham ubi suprá:) IAar says, الثُّبَى العَالِى مِنْ مَجَالِسِ الأَشْرَافِ; but [ISd observes,] this is extraordinary, and I have not heard it except in the poetry of El-Find EzZimmánee. (M.) Accord. to some, it is from ثَابَ, being originally ثُوبَةٌ; and its dim. is ثُوَيْبَةٌ: (T:) or it is originally ثُبَىٌ: (S:) accord. to Er-Rághib, the letter elided from ثُبَةٌ as meaning " a company," but not as relating to a wateringtrough or tank, is ى; and ISd holds it to be ى: and [if so,] its dim. is ↓ ثُبَيَّةٌ: (TA:) [but ISd adds,] IJ says that the elided letter is و, because it is this in most cases, as in أَبٌ and أَخٌ and سَنَةٌ and عِضَةٌ &c. (M in arts. ثبو and ثبى.) [See also art. ثوب. It seems to signify also An assemblage, or a collection, of things of any kind:] see 2, in two places. — — Also The middle of a wateringtrough or tank, (T, S, M, K,) to which the water returns [when it has been emptied], (S,) or to which what remains of the water returns: (T:) and the place where the water collects in a valley or low ground: (Aboo-Kheyreh, T:) but this is from ثَابَ; (T, S; *) the ة is a substitute for the و, the medial radical, which is suppressed; for it is originally ثُوبٌ: (S:) or it is originally ثُوبَةٌ: (T:) or it may be from ثَبَّيْتُ " I collected: " but Aboo-Is-hák makes it to be from ثَابَ المَآءُ, aor. يَثُوبُ; and this he infers to be the case from their saying that the dim. is ثُوَيْبَةٌ. (M.) [See also art. ثوب.] ثَبِىٌّ One who praises men much [while they are living: see 2]. (TA.) ثُبَيَّةٌ: see ثُبَةٌ, of which it is said to be the dim. أُثْبِيَّةٌ: see ثُبَةٌ, in two places. مُثَبَّى Property collected together. (TA.) ثتل Q. Q. 1 ثَيْتَلَ, (K and TA, in the CK تَثَيْتَلَ,) He feigned himself stupid after feigning himself intelligent: (K, TA:) accord. to some copies, after feigning himself negligent, or inadvertent: (تَغَافُل being put in the place of تَعَاقُل:) [app. from the subst. below:] but the word as mentioned by IAar is تنتل [app. a mistranscription for تَنَتَّلَ]. (TA.) ثَيْتَلٌ The وَعِل [or mountain-goat], (M, K,) as a general term: (M:) [in the present day, but vulgarly pronounced تَيْتَل, applied to the wild goat of the Arabian and Egyptian deserts and mountains; the capra jaela of Hamilton Smith; called by some an ibex; as is also بَدَن:] or an old وعل: (S, M, Mgh, K:) or the male of the أَرْوَى: (Sh, T, M, K: [this is the same as the first explanation:]) En-Nadr says that it has small horns: (T:) Aboo-Kheyreh, that it is of the وُعُول, does not quit the mountain, and its horns have branches: (T, Mgh: *) he says that the وعول are dusky, or dingy, or of a hue inclining to black and dust-colour, with whiteness in their lower parts; and the ثَيَاتِل [pl. of ثَيْتَل] are like them in their colours, and only distinguished from them by the horns; the وعل having long horns, which extend backwards until they meet over his tail: (T:) also a species of [the bovine antelope called] بَقَرُ الوَحْشِ, (M, K,) that abides in the mountains. (M.) — — A man who sits with women. (TA.) — — Incapable of going in to women; or not desirous of women. (K.) — — A bulky, or corpulent, man, in whom one thinks there is good (AA, K, TA) when there is no good in him: (AA, TA:) but, as mentioned by As, it is تيتل. (TA.) ثج 1 ثَجَّ, (A, L, Msb, K,) aor. ثَجِ3َ, (A, Msb, TA,) inf. n. ثَجٌّ, (L, Msb, TA,) or ثَجِيجٌ, (A, TA,) or ثُجُوجٌ, (TA,) It (water) flowed: (K:) or poured forth vehemently, (A, Msb, TA,) or much: or, as some say, it (much water) poured forth: (L, TA:) and ↓ انثجّ and ↓ تَثَجْثَجَ signify the same. (K.) ثَجٌّ also signifies The flowing of the blood of a victim brought for sacrifice to the sacred territory of Mekkeh. (S, K, TA.) — ثَجَّهُ, (S, A, Mgh, Msb, K,) aor. ثَجُ3َ, (S, A, Mgh, Msb,) inf. n. ثَجٌّ, (S, Mgh, Msb,) He made it to flow; (S, A, Mgh, Msb K;) poured it forth; (Msb;) namely, water, (S, A, Mgh, Msb, K,) and blood (S, A, Mgh, Msb) of a victim for sacrifice; (Mgh, Msb;) as also ↓ ثَجْثَجَهُ; and ↓ اثجّهُ may also be used in the same sense. (TA.) Hence, (Mgh, Msb,) أَفْضَلُ الحَجِّ العَجُّ والثَّجُّ, (S, Mgh, Msb,) a saying of Mohammad, (TA,) meaning The most excellent of the actions of the pilgrimage are (Mgh) the raising of the voice in the تَلْبِيَة [see 2 in art. لبى] and the shedding of the blood of the victims brought for sacrifice to the sacred territory. (Mgh, Msb.) 4 أَثَجَ3َ see 1. 7 إِنْثَجَ3َ see 1. R. Q. 1 see 1. R. Q. 2 see 1. حَلَبَ فِيهِ ثَجًّا He milked into it milk abundantly flowing. (TA from a trad.) ثَجُوجٌ A source yielding abundance of water. (TA.) — — See also ثَجَّاجٌ. ثَجِيجٌ [originally an inf. n. (see 1)] A torrent, or flow. (S, K.) So in the saying, أَتَانَا الوَادِى بِثَجِيجِهِ [The valley brought us its torrent, or flow]. (S.) — — The sound of the pouring forth of water. (TA.) — — See also ثَجَّاجٌ. ثَجَّاجٌ Water pouring forth vehemently: (Msb:) or poured forth; as also ↓ ثَجُوجٌ: (TA:) or flowing: (Har p. 138:) or flowing much: (Id. p. 393:) and rain pouring forth vehemently; (S, TA;) as also ↓ ثَجِيجٌ and ↓ مِثَجٌّ: (TA:) and blood poured forth: (TA:) and a cloud pouring forth. (A.) Applied to water [or rain, and to blood,] it may have the meaning of a pass. part. n., or, which is preferable, that of an act. part. n. (IDrd, M.) — — [Hence,] فُلَانٌ غَيْثُهُ وَبَحْرُهُ عَجَّاجٌ ثَجَّاجٌ (tropical:) [lit. Such a one, his rain is such as pours forth vehemently, and his sea is noisy, or copious: meaning such a one is abundant in bounty or munificence]. (A.) مِثَجٌّ: see ثَجَّاجٌ. — — Also, (K,) or خَطِيبٌ مِثَجٌّ, (A,) (tropical:) An eloquent, or able, speaker or orator; (K, TA;) who pours forth a copious flow of words. (TA.) ثجر 1 ثَجَرَ, aor. ثَجُرَ, He mixed the ثَجِير of dates [i. e. the dregs of pressed dates] with other [dates] in the beverage called نَبِيذ: (S:) or he mixed the dregs of pressed unripe dates with dried dates in making نبيذ: (Mgh:) or ثَجَرَ التَّمْرَ he mixed the dried dates with the dregs of pressed unripe dates. (K.) The doing so is forbidden in a trad. (S, Mgh.) ثَجِيرٌ, an arabicized word, (Msb,) pronounced by the vulgar with ت, (S, Msb,) The dregs of anything that is pressed; (S, A, Mgh, Msb;) as of pressed unripe dates: (K:) or the dregs of pressed unripe dates, which are mixed with dried dates in making the beverage called نَبِيذ: (TA:) or the expressed juice of dates; or the dregs of pressed dates: (As, Msb:) or pressed grapes from which the juice has run, and of which the dregs remain. (Lth, TA.) ثخن 1 ثَخُنَ, (T, S, M, Msb, K,) aor. ثَخُنَ; (K;) and ثَخَنَ, (El-Ahmar, ISd, Msb, TA,) aor. ثَخُنَ; (TA;) inf. n. ثَخَانَةٌ (T, S, Msb, K, &c.) and ثُخُونَةٌ (ISd, Msb, K) and ثِخَنٌ (Z, Msb, K) and ثُخْنٌ; (TA;) It (a thing, S, Msb) was, or became, thick, big, gross, or coarse; and hard, firm, stiff, tough, or strong: (S, K:) it was, or became, thick, dense, or compact: (M, TA:) [it (a garment, or piece of cloth,) was thick, or close, in texture: (see ثَخِينٌ:)]

it [a semiliquid of any kind] was, or became, thick, so that it did not flow, nor continue in its passing away. (Er-Rághib, TA.) 4 اثخنهُ [in its primary sense, He, or it, rendered it ثَخِين, i. e. thick, &c. — — And hence,] (tropical:) He, or it, (a man, JK, T, Mgh, Msb, and a wound, S, Mgh, and disease, Bd in viii. 68,) rendered him heavy: (JK, T, Bd ubi suprà, TA:) or weakened him, rendered him languid, or enervated him. (S, Mgh, Msb, K, TA.) You say, اثخنهُ ضَرْبًا (assumed tropical:) He rendered him heavy by beating: (JK:) or he beat him much, or vehemently, or excessively. (TA.) And أَثْخَنْتُهُ بِالجِراحَةِ (assumed tropical:) I weakened him, rendered him languid, or enervated him, by the wound, or wounds. (Msb.) — — إِذَا أَثْخَنْتُمُوهُمْ, in the Kur xlvii. 4, means (assumed tropical:) When ye have made much slaughter among them: (Jel:) or when ye have made a great and vehement slaughter of them: (Bd:) or when ye have overcome them, and wounded them much, or inflicted many wounds upon them, (Abu-l-'Abbás, K, TA,) so that they give with their hands. (Abu-l-'Abbás, TA.) — — اثخن فِى العَدُوِّ (tropical:) He made a great, or vehement, slaughter, (A,) or a great, or vehement, wounding, (K,) among the enemy. (A, K.) — — اثخن فِى الأَرْضِ, (assumed tropical:) He made much slaughter in the earth, or land: (Bd in viii. 68, Mgh, TA: in the S, اثخن فِى الأَرْضِ قَتْلًا, which means the same: TA:) or he went against the enemy, and made a wide, or large, slaughter of them [in the land]: (Msb:) or he fought vehemently in the earth, or land. (Jel in viii. 68.) — — اثخن فى الأَمْرِ (assumed tropical:) He exceeded the usual, or the just, bounds, or degree, in the affair; strove, or exerted himself, vigorously, or strenuously, therein; or did his utmost therein. (TA.) — — اثخنهُ قَوْلُهُ (assumed tropical:) His saying took, or had, an effect upon him; or distressed, or afflicted, him. (TA.) — — أَثْخَنْتُ فُلَانًا مَعْرِفَةً (tropical:) I knew such a one, or was acquainted with him, thoroughly, or very well. (TA.) 8 اِثَّخن, in the saying of El-Asshà, تَمَهَّلَ فِى الحَرْبِ حَتَّى اثَّخَنَ [He acted deliberately in war until he became heavy, or weakened, or languid, or enervated, by wounds], is contracted by idghám from اِثْتَخَنَ. (S, TA.) 10 استثخن مِنْهُ النَّوْمُ (tropical:) Sleep overcame him. (JK, K, TA.) استثخن بَيْنَ المَرَضِ وَالإِعْيَاءِ (tropical:) He became overcome by [lit. between] disease and fatigue. (A, TA.) ثُخْنٌ an inf. n. of ثَخُنَ: [commonly used as a simple subst., meaning Thickness, &c.:] one says ثَوْبٌ لَهُ ثُخْنٌ [A garment, or piece of cloth, having thickness, or closeness, of texture]. (TA.) ثَخْنٌ i. q. نقلة [app. a mistranscription for ثَقْلَةٌ or ثَقَلَةٌ, meaning (assumed tropical:) A heaviness in the chest or body, or a heaviness and langour, or a heaviness on the heart]; as also ↓ ثَخَنَةٌ: El-'Ajjáj says, حَتَّى يَعِجَّ ثَخَنًا مَنْ عَجْعَجَا [app. meaning So that he who cries out cries out by reason of heaviness, &c.]: (TA: [this saying is also cited in the S, in art. عج; but there, in one copy, I find ثَخِنًا; and in another, ثِخَنًا; and in both, مِنْ instead of مَنْ:]) and hence he received the surname of العَجَّاج: (S and TA in art. عج:) so says IDrd. (TA in that art.) [Golius explains ثَخَنٌ as meaning " crassities, spissitudo; " on the anthority of Ibn-Maaroof and Ibn-Beytár; but I suspect that he found ثَخَنٌ in their works written for ثُخْنٌ or ثِخَنٌ, both inf. ns. of ثَخُنَ.] ثَخَنَةٌ: see ثَخْنٌ. ثَخِينٌ part. n. of ثَخُنَ; (S, Msb;) Thick, big, coarse, or gross; and hard, firm, stiff, tough, or strong: (S:) [thick, dense, or compact: &c.: see 1:] pl. ثِخَانٌ. You say ثَوْبٌ ثَخِينٌ A garment, or piece of cloth, thick, or close, or full, in texture, and, as Az adds, in warp. (TA.) — — Applied to a man, Completely armed: (KL:) or ثَخِينُ السِّلَاحِ has this meaning. (S.) — — Also (JK, TA) (tropical:) Forbearing, clement, grave, sedate, or calm: (JK, K, * TA: [in some copies of the K, الحَكِيمُ is erroneously put for الحَلِيمُ:]) in the M, heavy in his sitting-place. (TA.) مُثْخَنٌ [pass. part. n. of 4, q. v.]. You say, تَرَكْتُهُ مُثْخَنًا وَقِيذًا [I left him weakened, languid, enervated, or much wounded; beaten until he was at the point of death]. (TA.) — — (assumed tropical:) Forbearing, clement, grave, sedate, or calm, in mind, or intellect. (TA.) [See also ثَخِينٌ.] — — Metonymically applied by the people of Syria to (tropical:) One who causes laughter; who is quick, brisk, or lively, in his motions. (TA.) مُثْخِنٌ (assumed tropical:) One who exceeds the usual, or the just, bounds, or who does his utmost, in narration, and in the rehearsal of sayings. (TA.) — — And, with ة, (tropical:) A large, corpulent, fleshy, woman. (JK, A, K.) ثدأ ثُنْدُوَةٌ and ثُنْدُؤَةٌ, (M,) or ثَنْدُوَةٌ, (Lth, T,) or ثُنْدُوَةٌ, of the measure فُنْعُلَةٌ, with damm to the ف and ع, or, accord. to some, the ن is radical and the و augmentative, the measure being فُعْلُوَةٌ, (Msb in art. ثدى,) or ثُنْدُؤَةٌ and ثُنْدُوَةٌ, (ISk, T, S, Mgh, Msb, K,) with damm to the ث if with ء, (ISk, T, S, Mgh, Msb,) and of the measure فُعْلُلَةٌ, (ISk, S,) and with fet-h to the ث if with و, without ء, (ISk, T, S, Mgh, Msb, K,) and in this case of the measure فَعْلُوَةٌ, (ISk, S, K,) like قَرْنُوَةٌ and عَرْقُوَةٌ, (ISk, S,) [the ن in both cases, accord. to ISk, being radical,] so in the Bári', (Msb,) and so says Ktr, (TA,) but A'Obeyd says that the Arabs in general pronounced the word without ء, (Msb,) The ثَدْى [which generally signifies the breast, or mamma, but sometimes the pap, or mamilla,] of a man: (Mgh:) or the part, of a man, that corresponds to the ثَدْى of a woman: (T, S, Msb, K:) or the flesh of the ثَدْى: (Lth, T, M, Mgh:) or the flesh that is around the ثَدْى: (ISk, T, S, K:) or the base of the ثَدْى: (As, Zj in his " Khalk el-Insán," S, Msb, K, KL *:) or the portion of flesh that is at the base thereof: (Msb:) or i. q. ثَدْىٌ: (TA:) and the pap, or mamilla, of a woman and of a man: (KL:) accord. to the author of the Wá'ee, the pl. [of تندوة] is ثَنَادِهُ, [with ه substituted for ء, unless the former be a mistranscription for the latter,] (TA,) and [that of ثندوة is] ثَنَادٍ. (Msb, TA.) The word ثدى is used in relation to men in the Saheeh of Muslim, and ثندوة in relation to women in the Sunan of Aboo-Dáwood; and many of the lexicologists incline to the opinion that ثدى is common to men and women. (MF in art. ثند.) — — ثُنْدُوَةُ الأَنْفِ, occurring in a trad., The tip, or fore part, of the nose. (IAth, TA.) ثدو 1 ثَدَاهُ, aor. ثَدُوَ: see art. ثدى. ثدى 1 ثَدِىَ, aor. ثَدَىَ, It became moist or moistened. (T, K.) ثَدِيَتِ الأَرْضُ i. q. سَدِيَت [The land became moistened by much dew]: mentioned by Yaakoob, who asserts that the ث in the former is a substitute for the س in the latter; but is not known. (M.) — ثَدَاهُ, aor. ثَدْىَ (T, K) and ثَدِىَ, (T,) He moistened it. (T, K.) — — And ثداهُ [so in the TT, as form the T, without. teshdeed,] He fed him, or nourished him: (T, TT:) [or the verb in this sense is ↓ ثَدّاهُ, for its inf. n.] تَثْدِيَةٌ signifies the act of feeding, or nourishing. (K.) 2 ثَدَّىَ see 1. ثَدْىٌ (T, S, M, Mgh, Msb, K, &c.) and ثِدْىٌ and ثَدًى: (K:) the first of these is the form most commonly obtaining: (TA:) [The breast, or mamma;] the part of the chest whereof the حَلَمَة is the head; each of the two parts whereof the حَلَمَتَانِ are the two heads: (Zj in his " Khalk el-Insán: ") [and sometimes, but not properly, the حَلَمَة alone; i. e., the pap, nipple, or mamilla:] you say ثَدْى مُقْعَدٌ a breast that is swelling, prominent, or protuberant, (S, A, L, K, in art. قعد,) that fills the hand, (A in that art.,) and has not yet become folding: (S, L, K, in that art.:) and رَضَعَ ثَدْىَ أُمِّهِ [he sucked the breast, meaning the pap, or nipple, of his mother]. (IKtt in TA, art. رضع:) it is peculiar to woman; (T, K;) or common to woman and man; (S, Msb, K;) being sometimes used in relation to a man; (Msb;) accord. to the opinion held to be most chaste and best known by the lexicologists [in general]: (TA:) and is masc.; (T, M, Mgh;) or masc. and fem.; (S, Msb, K;) but most chastely masc.: (TA;) the pl. [of pauc.] is أَثْدٍ, (S, M, Msb, K,] [originally أَثْدُىٌ,] of the measure أَفْعُلٌ, (Msb,) and [of mult.] ثُدِىٌّ, (S,

M, Msb, K,) [originally ثُدُوىٌ,] of the measure فُعُولٌ, (S, Msb,) and ثِدِىٌّ, with kesr to the ث because of the kesr to the letter following, (S,) and sometimes ثِدَآءٌ, [originally ثِدَاىٌ,] like سِهَامٌ; (Msb;) and a poet says, وَأَصْبَحَتِ النِّسَآءُ مُسَلَّبَاتٍ لَهُنَّ الوَيْلُ يَمْدُدْنَ الثُّدِينَا [And the women became widowed, or bereft of relations, and without their ornaments, or in mourning, having woe, pulling the breasts]; but this is something like a mistake; and it may be that he meant الثُّدِيَّا, and changed the [latter] ى into ن for the sake of the rhyme. (M.) It is said in a prov., تُجَوَّعُ الحُرَّةُ وَلَا تَأْكُلُ ثَدْيَيْهَا, meaning, أُجْرَةَ ثَدْيَيْهَا, [i. e. The ingenuous woman will be made to hunger and will not eat the hire of her breasts,] the prefixed noun being suppressed; or, as some relate it, بِثَدْيَيْهَا, which is plain [as meaning, by means of her breasts]: it is applied in relation to a man's preserving himself from ignoble means of acquiring wealth. (Mgh.) And جُدَّ ثَدْىُ أُمِّهِ, May his mother's breast be cut off, is a form of imprecation against a man, and used to imply a wish for his separation. (As, L in art. جد.) The saying of 'Alee, on the day of his slaughter of the Khawárij, أُنْظُرُوا فَإِنَّ فِيهِمْ رَجُلًا إِحْدَى يَدَيْهِ مِثْلُ ثَدْيِ المَرْأَةِ [Look ye, for among them is a man one of whose arms is like the breast of the woman], not احدى ثَدْيَيْهِ as some relate it, was applied to a man who had, in the place of one arm, a lump of flesh upon his shoulder-joint, which lump, when it was stretched, became equal in length to his other arm, and when it was left, returned [to its original form]. (Mgh.) Respecting ↓ ثُدَيَّةٌ, the dim., whence the surname ذَو الثُّدَيَّةِ, he who holds ثَدْىٌ to be masc. [only] says that the ة is added because the word [virtually] means اليَد, [which is fem.,] for the man thus surnamed had a short arm, of the size of the ثَدْى, as is indicated by the fact that they also called him ذُو اليُدَيَّةِ: (S:) or, accord. to Fr, (A'Obeyd, T,) ة is added, in this instance, in the dim., though ثَدْىٌ is masc., because it applies to what resembled the remains (بَقِيَّة) of a ثَدْى, the greater part of it having gone, so that it is like لُحَيْمَةٌ and شُحَيْمَةٌ [dims. of لَحْمَةٌ and شَحْمَةٌ]: (T, M:) or the ة is added because the word is regarded in this case as meaning البَضْعَةُ [the piece, or lump, of flesh]: (Mgh:) some say that it is the dim. of ثَنْدُوَةٌ; (Mgh, TA;) but this requires consideration. (Mgh.) ثُدَيَّةٌ: see ثَدْىٌ. — — Also A repository, or receptacle, (AA, K,) of the size of the fist, (AA,) in which the horseman carries the [sinews called] عَقَب [of which the bow-string is made, and which are bound round a bow, and round an arrow, to repair a fracture in it, (see عَقْبٌ and عَقَبَ,)] and the feathers [which he may require to attach to any of his arrows]. (AA, K.) ثُدَّآءٌ A certain plant [growing] in the desert. (S.) ثَدْيَاءُ A woman large in the ثَدْيَانِ [or breasts]: أَثْدَى, the masc. form, is not used. (S, M.) ثَنْدُوَةٌ, [written by some ثُنْدُوَةٌ, as well as ثَنْدُؤَةٌ and ثُنْدُؤَةٌ,] mentioned here in the S, and in art. ثدأ: see the latter art. ثرب 1 ثَرَبَهُ, aor. ثَرِبَ, (K,) inf. n. ثَرْبٌ, (TK,) [probably, in its primary sense, He stripped it of its ثَرْب: see 2: — — and hence,] (assumed tropical:) He stripped him of his garment; namely, a sick man. (K.) — — See also 2, in three places. 2 تَثْرِيبٌ, in its primary sense, is The removing of the ثَرْب, i. e., the fat that forms the integument of the stomach of a ruminant: so says Z. (Har p. 197.) — — And hence, (tropical:) The act of blaming; reproving; and punishing, or chastising, for an offence, or a crime: (Har ubi suprà:) or (tropical:) severe blaming or reproving, that rends reputations, and takes away the brightness of countenances: (Z in Har ubi suprá:) which last meaning it has in the Kur xii. 92: (Bd:) or لَا تَثْرِيبَ عَلَيْكُمْ there means (assumed tropical:) No evil, or mischief, shall come upon you: (Zj, T:) or (assumed tropical:) your offences, or crimes, shall not be mentioned: (Th, M:) تثريب signifies (assumed tropical:) the act of blaming, or reproving; (S, Mgh;) or doing so severely, or angrily; or, with the utmost severity or harshness: the act of upbraiding, or reproaching: and the going to the utmost length in blaming or reproving: one says, لَا تَثْرِيبَ عَلَيْكَ (assumed tropical:) [No blame, &c., shall be laid on thee]: and it is from الثَّرْبُ [as explained above]. (S.) You say, ثرّب and ↓ ثَرَبَ and ↓ اثرب, meaning (assumed tropical:) He blamed, or reproved; or did so severely, or with the utmost severity; or reproached, or upbraided: (T:) and ثرّب عَلَيْهِ, (S, M, K,) and ثَرَّبهُ; (A, K;) and ↓ ثَرَبَهُ, [and ثَرَبَ عليه,] aor. ثَرِبَ, (K,) inf. n. ثَرْبٌ; (TK;) and ↓ اثربهُ; (A, K;) (assumed tropical:) he blamed him, or reproved him; upbraided him, or reproached him, (M, A, K,) with, or for, his offence, or crime; (M, K;) and reminded him thereof; (M;) he showed him his deed to be foul, abominable, or bad: (As, S:) or ↓ ثَرَبَ عليه, aor. ثَرِبَ, signifies (assumed tropical:) he blamed him, or reproved him; and, as Suh says, ثرّب عليه, (assumed tropical:) he blamed him, or reproved him, much. (Msb.) — — Also (assumed tropical:) The acting ill, or corruptly; doing evil, or mischief; creating confusion, or disorder. (TA.) — It is also said in the K to be syn. with طَىٌّ, which means The building [or casing a well] with stones: but [SM says,] I fear that this is a mistranscription for تَثْوِيبٌ, with و. (TA.) 4 أَثْرَبَ He (a ram) increased in his fatness: (K:) or acquired a ثَرْب, having increased in fatness. (TA.) — See also 2, in two places. ثَرْبٌ A thin integument of fat that covers the stomach of a ruminant and the bowels or intestines; (Lth, T, S, M, Msb, K;) the fat that is spread over the bowels, or intestines: (T:) pl. (of mult., TA) ثُرُوبٌ (M, K) and (of pauc., TA) أَثْرُبٌ, and pl. pl. أَثَارِبُ. (K.) Hence, صَارَتِ الشَّمْسُ كَالْأَثَارِبِ The sun [upon the ground] became like the integuments above-mentioned: i. e., scattered; being upon one place and not upon another, towards sunset: a phrase occurring in a trad., in which it is said that when this is the case, it is forbidden to perform the afternoonprayer: and in another trad. occurs the phrase, صَارَتِ الشَّمْسُ كَثَرْبِ النَّاقَةِ [The sun upon the ground became like the ثرب of the she-camel]. (TA.) — — And [hence,] (assumed tropical:) A land of which the stones are such as those of the حَرَّة [q. v.], save that they are white. (L.) ثَرَبَاتٌ, (K,) or ثَرِبَاتٌ [like تَرِبَاتٌ, with which it is nearly, or perhaps exactly, syn.], (M,) The fingers. (M, K.) أَثْرَبُ, (TA,) fem. ثَرْبَآءُ, (T, K,) A sheep having a large ثَرْب; (T, TA;) i. e. (TA) a fat sheep. (K, TA.) مُثْرِبٌ (assumed tropical:) One who gives little, (K, TA,) reproaching for that which he has given. (TA.) مُثَرِّبٌ Upbraiding [&c.: see the verb, 2]: (M:) or acting ill, or corruptly; doing evil, or mischief; creating confusion, or disorder. (M, K.) ثرد 1 ثَرَدَ, aor. ثَرُدَ, (M, L,) or ثَرِدَ, (so in one place in the TT,) inf. n. ثَرْدٌ, (T, M, Mgh, L,) He broke a dry or hollow thing: (T, Mgh, L:) he crumbled a thing, or broke it into small pieces, with his fingers. (M, L.) [Hence,] ثَرَدَ خُبْزًا, (S, M, A, Msb, K,) aor. ثَرُدَ, (Msb,) inf. n. as above, (S, Msb,) He crumbled bread, or broke it into small pieces, with his fingers, (M, A, Msb, K,) then moistened it with broth, (A, Msb,) and then piled it up in the middle of a bowl: (A:) or he broke bread: (S:) and in like manner ↓ اِثَّرَدَهُ, originally اِثْتَرَدَهُ; and ↓ اِثَّرَدَهُ: (S, K:) and ↓ اثّرد ثَرِيدًا, and ↓ اتّردهُ, he made, or prepared, ثريد [i. e. bread crumbled &c. as above described]. (M.) — — He rubbed and pressed a testicle with the hand, in lieu of castrating; (K;) inf. n. as above. (Mgh.) — — See also 2. — — He dipped a garment, or piece of cloth, in dye: (K:) he dyed it with saffron [&c.]. (TA from a trad.) — — ثُرِدَ مِنَ المَعْرَكَةِ, (so in a copy of the T, and in some copies of the K, and in the CK,) or ↓ ثُرِّدَ, (so in some copies of the K, and in the TA,) He (a man, IAar, T) was carried away from the place of fight wounded much but having life remaining in him. (IAar, T, K.) 2 ثرّد, (T, M, K,) inf. n. تَثْرِيدٌ; (T, S, Mgh;) and ↓ ثَرَدَ; (K;) [ISd says,] I think that the latter is a dial. var. of the former; (M;) He killed an animal that should be slaughtered without cutting the أَوْدَاج [or external jugular veins] so as to make the blood flow; (M, K;) i. e., (TA,) he killed it with a blunt knife, so that he broke, [or tore, the flesh &c.,]

and did not cut so as to make the blood flow: (A, TA:) or he killed it by squeezing and pressing the اوداج, without cutting, and making the blood to flow: (Mgh:) or he killed it with a thing that did not make the blood to flow freely: or he killed it without practising the method prescribed by the law: (T:) or تثريد in slaughtering is the breaking [the bones or joints &c. of the animal] before it is cold; and this is forbidden. (S.) [See also مُثَرِّدٌ.] — — See also 1, last sentence. — — And see ثَرَدٌ, below. 4 أَثْرَدَ [It seems that Golius found أَثْرَدَ erroneously written in a copy of the S and in a copy of the K for إِثَّرَدَ.] 8 إِثَّرَدَ and اِتَّرَدَ: see 1, in four places. ثَرْدٌ Weak rain. (IAar, M, K.) ثَرَدٌ (S, K) and ↓ تَثْرِيدٌ (A) (tropical:) A chapping in the lips. (S, A, K.) ثُرْدَةٌ: see what next follows. ثَرِيدٌ and ↓ مَثْرُودٌ Bread crumbled, or broken into small pieces, with the fingers, and then moistened with broth: (Msb:) or [simply] broken bread. (S.) — — Also, the former, (T, A,) and ↓ ثَرِيدَةٌ (T, M, A, K) and ↓ ثُرْدَةٌ (S, M, A, Msb) and ↓ ثَرُودَةٌ (M, K) and ↓ مَثْرُودَةٌ (K accord. to the TA) and ↓ أُثْرُدَانٌ, (Fr, M, * K,) Bread, itself, crumbled, or broken into small pieces, with the fingers, (T, * S, * M, A, Msb, K, *) then moistened with broth (T, A, Msb) &c., (T,) and then piled up in the middle of a bowl; (A;) generally having some flesh-meat with it: (L:) or ↓ ثَرِيدَةٌ signifies a mess, or portion, of ثَرِيد [or bread crumbled or broken &c.]; (T;) [and so ↓ ثَرُودَةٌ, and ↓ مَثْرُودَةٌ:] that of Ghassán is said by common consent to have been prepared with marrow, and with eggs, or the yolks of eggs; and there was no kind more delicious than these two kinds. (TA.) The pl. of ثريدة is ثَرَائِدُ and ثُرُدٌ and ثُرْدٌ; (A, and Ham p. 524;) the last of which is a contraction of that next preceding it. (Ham ubi suprà.) A poet, as cited by IAar, says, ↓ أَلَا يَا خُبْزُ يَا ابْنَةَ يَثْرُدَانٍ أَبَى الحُلْقُومُ بَعْدَكِ لَا يَنَامُ [Now surely, O bread, O daughter of two preparers of ثَرِيد, the throat refuses, after swallowing thee, to rest, by reason of desire for more]: he says that the poet calls the bread after two young men, or slaves, who were preparing ثريد, and gives tenween to يثردان by a poetic license, instead of saying يَثْرُدَانِ, which, as it is [originally] a verbal phrase, he should have said by rule: but the word, as Fr relates it, is ↓ أُثْرُدَانٍ; and [ISd says,] I think that this is a determinate subst., for الثَّرِيد or المَثْرُود, and therefore properly imperfectly decl., but here made perfectly decl. by a poetic license. (M.) It is said in a trad. that the excellence of 'Áïsheh above other women is as the excellence of ثريد above other kinds of food; but it is said that what is here meant is food prepared with flesh-meat, together with ثريد, because this is generally prepared with flesh-meat, and it is said to be one of the two things called لَحْم. (TA.) ثَرُودَةٌ: see ثَرِيدٌ; for each, in two places. ثَرِيدَةٌ: see ثَرِيدٌ; for each, in two places. أُثْرُدَانٌ: see ثَرِيدٌ; for each, in two places. مِثْرَدَةٌ A [bowl such as is called] قَصْعَة [app. for ثَرِيد]. (TA.) مُثَرِّدٌ One who slaughters (an animal intended to be slaughtered, M) with a stone or a bone, (M, K,) or the like thereof; to do which is forbidden: (M:) or one whose iron instrument is not sharp, (IAar, M, K,) so that he mangles the flesh. (IAar, M.) مِثْرَادٌ A stone, or bone, or blunt iron instrument, with which an animal is slaughtered [in a bungling manner: see مُثَرِّدٌ]. (M, K.) مَثْرُودٌ: see ثَرِيدٌ. — — Also A garment, or piece of cloth, dipped in dye. (ISh, T.) مَثْرُودَةٌ: see ثَرِيدٌ, in two places. يَثْرُدَان: see ثَرِيدٌ. ثرم 1 ثَرِمَ, (T, S, M, Msb, K,) aor. ثَرَمَ, (Msb, K,) inf. n. ثَرَمٌ, (T, S, M, Msb,) He (a man, T, S, Msb) had one of his central incisors broken: (AZ, T, Msb:) or he had a central incisor fallen out: (S:) or he had a tooth broken out entirely; (M, K;) or one of his fore teeth, such as the central incisors and the teeth between the central incisors and the canine teeth; (M, K; *) or, peculiarly, a central incisor: as also ↓ انثرم. (M, K.) — ثَرَمَهُ, (T, S, M, Msb, K,) aor. ثَرِمَ, (M, K) or ثَرُمَ, (Msb,) inf. n. ثَرْمٌ; (S, M, Msb;) and ↓ اثرمهُ; (T, M, K;) He (a man, T, S, Msb) broke one of his central incisors: (T, Msb:) or rendered him أَثْرَم: (M, K:) or the former, he struck him on his mouth, so that one of his central incisors fell out: and ↓ the latter, He (God) rendered him أَثْرَم. (S.) And ثَرَمْتُ ثَنِيَّتَهُ I broke his central incisor. (T, S.) 4 أَثْرَمَ see 1, in two places. 7 إِنْثَرَمَ see 1. — — Also انثرمت ثَنِيَّتُهُ His central incisor became broken. (T, S, Msb.) أَثْرَمُ, applied to a man, Having one of his central incisors broken: (T, Msb:) or having a central incisor fallen out, (S, and Ham p. 613,) so as to have a gap between two of his teeth: (Ham ib.:) or having a tooth broken out entirely; (M, K;) or one of his fore teeth, such as the central incisors and the teeth between the central incisors and the canine teeth; (M, K; *) or, peculiarly, a central incisor: (M, K:) fem. ثَرْمَآءُ: (M, Msb, K:) pl. ثُرْمٌ. (Msb.) — — الأَثْرَمَانِ (assumed tropical:) Night and day: (M, K:) and (assumed tropical:) time, or fortune, and death. (TA.) ثرو 1 ثَرَا القَوْمُ, (As, S, M, K,) aor. يَثْرُو; (As, S;) and ثَرِىَ; (T, TT;) inf. n. ثَرًا; (M;) The people, or company of men, became many, much, or great in number or quantity; and increased: (As, T, S, M, K:) and in like manner, المَالُ, (As, S, M, K,) i. e., the cattle, or other property, became many, much, or great in number or quantity. (As, S, M.) — — ثَرِىَ, (T, M, K,) aor. يَثْرَى, inf. n. ثَرًى [or ثَرًا?] and ثَرَآءٌ, (T, TA,) He (a man, T, K) was, or became, abundant in cattle, or other property; (T, M, K;) as also ↓ اثرى, (T, S, M, Mgh, K,) and أَفْرَى: (M:) or ↓ اثرى signifies he was, or became, in a state of competence or sufficiency, in no need, or rich; syn. استغنى: (Msb:) or it signifies more than استغنى: (T:) and ثَرِيتُ بِكَ, I became, or have become, abundant [in property] by means of thee: (T, S:) and ثَرِيتُ بِفُلَانٍ I became in no need of other men by means of such a one. (T, S, M.) A poet says, (S,) namely, ElKumeyt, praising the Benoo-Umeiyeh, لَكُمْ مَسْجِدَا اللّٰهِ المَزُورَانِ وَالحَصَى لَكُمْ قِبْصُهُ مِنْ بَيْنِ أَثْرَى ↓ وَأَقْتَرَا [Ye have the two visited mosques of Mekkeh and El-Medeeneh, and ye have the number of the pebbles of such as are between him who is wealthy and him who is poor]: he means, مِنْ بَيْنَ مَنْ أَثْرَى وَمَنْ أَقْتَرَ, i.e., مِنْ بَيْنِ مُثْرٍ وَمُقْتِرٍ. (S.) — — ثَرِيتُ بِكَ, (T,) or بِهِ, inf. n. ثَرًا, (M,) also signifies I rejoiced (T, M) in thee, (T,) or in him, or it: (M:) and ثَرِىَ بِذٰلِكَ, aor. يَثْرَى, He rejoiced in, or by reason of, that. (ISk, S.) — ثَرَوْنَاهُمْ We were, or became, more than they: (AA, S, M:) or more in cattle, or other property. (K.) — — ثَرَا القَوْمَ He (God) made the people, or company of men, to be many, or numerous; multiplied them. (AA, T, S.) 4 أَثْرَوَ see 1, in three places. — لَا يُثْرِينَا العَدُوُّ The enemy will not say much respecting us. (M, TA.) ثَرًا; dual ثَرَوَانِ: see ثَرًى, in art. ثرى. ثَرٍ: see ثَرِىٌّ. — — أَنَا ثَرٍ بِهِ I am in no need of other men by means of him; (T, S, M;) as also ↓ ثَرِىٌّ. (M.) — See also art. ثرى. ثَرْوَةٌ Many, or a great number, (S, M, K,) of men; and of cattle, or other property: (M, K:) or much, or a great quantity, or property; (Mgh, Msb;) as also ↓ ثَرَآءٌ: (S, M, * Mgh:) and فَرْوَةٌ signifies the same as ثَرْوَةٌ; the ف being a substitute for the ث. (M.) One says, ↓ إِنَّهُ لَذُو ثَرْوَةٍ وَذُو ثَرَآءٍ, (ISk, S,) or ↓ وَثَرْوَةٍ إِنَّهُ لَذُو ثَرَآءٍ, (T,) Verily he possesses a number [of men] and much property. (ISk, T, S.) Accord. to IAar, one says ثَوْرَةٌ مِنْ رِجَالٍ and ثَرْوَةٌ, meaning A great number of men: but only ثَرْوَةٌ مِنْ مَالٍ. (TA.) — — Also The night of the conjunction of the moon and الثُّرَيَّا [or the Pleiades]. (M, K.) ثَرْوَانُ, fem. ثَرْوَى: see ثَرِىٌّ. ثَرَآءٌ: see ثَرْوَةٌ, in three places. — — Also A state of competence or sufficiency; or richness. (Msb.) ثَرِىٌّ Many, or numerous; [applied to a company of men;] and so ثَرِيَّةٌ applied to spears (رِمَاحٌ): (TA:) also many, or much, cattle, or other property; (S, M, K, TA;) and so ↓ ثَرٍ. (T, TA.) — — Also A man possessing many, or much, cattle, or other property; and so ↓ أَثْرَى; (M, K;) and ↓ مُثْرٍ: (T:) so too ↓ ثَرْوَانُ; (T, S, Mgh;) or abounding (M, K, TA) in cattle, or other

property: (TA:) and [its fem.] ↓ ثَرْوَى, applied to a woman, (T, S, M, K,) likewise signifies possessing many, or much, cattle, or other property: (T, S, K:) the dim. of this last is ↓ ثُرَيَّا. (T, S, M, K.) — — See also ثَرٍ. — And see art. ثرى. ثُرَيَّا: see ثَرِىٌّ. — — الثُّرَيَّا [The Pleiades; the Third Mansion of the Moon: it is believed to be the most beneficial, in its influences on the weather, of all the Mansions of the Moon, on account of the period of its auroral setting, which, in central Arabia, about the commencement of the era of the Flight, began on the 12th of Nov., O. S.: (see مَنَازِلُ القَمَرِ, in art. نزل; and see also نَوْءٌ:) hence what is said of it in Job xxxviii. 31; and hence, as being the most excellent of all asterisms, it is called by the Arabs] النَّجْمُ [the Asterism]: (S, K:) the former appellation is given to it because it comprises, in appearance, many stars in a small space; (M, K; *) for it is said that amid its conspicuous stars are many obscure stars; (IAth, TA;) the number altogether being said to be four and twenty, agreeably with an assertion of the Prophet: some say that it is so called because of the abundance [of the rain] of its نَوْء [here meaning auroral setting]: (TA:) the word is thus applied only in the dim. form, which is used in this instance to denote magnification. (M, TA.) — — [ثُرَيَّا also signifies (tropical:) A cluster of lamps, generally resting in holes in the bottom of a lantern: see an engraving in my "Modern Egyptians," ch. vi.] The ثُرَيَّا of lamps is so called as being likened to the asterism above mentioned. (M.) أَثْرَى: see ثَرِىٌّ. — and see also art. ثرى. مُثْرٍ: see ثَرِىٌّ: — and see also art. ثرى. مُثْرَاةٌ A cause of multiplying, or rendering abundant; syn. مَكْثَرَةٌ: so in the saying, هٰذَا مَثْرَاةٌ لِلْمَالِ [This is a cause of multiplying, or rendering abundant, cattle, or other property]. (S, K.) أَنَا مَثْرِىٌّ بِهِ I am rejoiced in him. (ISk, TA in art. ثرى.) — See also art. ثرى. ثرى 1 ثَرِيَتِ الأَرْضُ, aor. ثَرَىَ, inf. n. ثَرًى, The earth, or land, became moist and soft, after drought and dryness: (M, K:) or became watered by rain that penetrated to its moistness. (Msb.) — See also the same form of the verb in the first paragraph of art. ثرو, in six places. 2 ثَرَّى, (T, S, M, K,) inf. n. تَثْرِيَةٌ, (S, K,) He moistened (T, S, M, K) a place, (T,) or earth, or the ground, or dust, (M, K,) and سَوِيق [or meal of parched barley or wheat], (S, TA,) and any other thing: (TA:) he sprinkled a place: (S, K:) he poured water upon, and then stirred about, and mixed up, [the preparation of milk termed] أَقِط, (M, K,) and سَوِيق. (M.) — He made his hands to cleave to the ground (T, K) between the two prostrations in prayer, not separating them therefrom until he performed the second prostration. (T.) 4 اثرى It (rain) moistened the earth. (S.) — — أَثْرَتِ الأَرْضُ The land, or earth, had much moisture; became abundant in moisture: (S, M, Msb, K:) or it became compact with moisture. (AHn, M.) [See also مُثْرٍ.] ثَرًى Moisture; humidity; (S, M, K;) of the earth: (S, Msb:) and moist earth; (S, M, Msb, K;) تُرَاب that is not moist is not called ثَرًى; (Msb;) or such as, when moistened, does not become cohesive mud or clay; (M, K;) as also ↓ ثَرْيَآءُ [an epithet used as a subst.]: (AO, T, * K, TA: [in the CK, erroneously, ثَرَياء:]) and the earth;; (M, K) مَا تَحْتَ الثَّرَي, in the Kur [xx. 5], being explained as meaning what is beneath the earth: (M:) الثَّرَى and * أَثْرَى both signify the earth; and the latter, being thus used as a proper name, is imperfectly decl.: (Ham p. 351:) dual ثَرَيَانِ (S, M, K) and ثَرَوَانِ: (Lh, M, K: [but the sing. of the latter should be written ثَرًا:]) pl. أَثْرَآءُ. (M, K.) اِلْتَقَى الثَّرَيَانِ [The two moistures met, or have met,] is said when the rain has sunk into the ground so that it has met the moisture of the earth. (S, M, K.) Accord. to IAar, it was also said by a man, (M,) or by an Arab of the desert, (K,) who, (M, K,) being naked, (K,) clad himself with a fur-garment, (M, K,) without a shirt; (M;) meaning the hair of the pubes and the soft hair of the fur-garment. (M, K.) And the Arabs say, شَهْرٌ ثَرًى وَشَهْرٌ تَرَى وَشَهْرٌ مَرْعَى وَشَهْرٌ اسْتَوَى, meaning A month [of moisture] in which the rain begins, and sinks into the ground, and moistens and softens the earth; for شَهْرٌ ذُو ثَرًى: and a month in which thou seest the heads of the herbage grown forth; for شَهْرٌ تَرَى فِيهِ رُؤُوسَ النَّبَاتِ: and a month in which the herbage is tall enough to be pastured upon by the cattle: (As, S, * M:) and a month in which it is full-grown and erect. (As, M.) One says also, بَدَا ثَرَى المَآءِ مِنَ الفَرَسِ, meaning The sweat of the horse appeared. (S, * M.) And إِنِّى لَأَرَي ثَرَى الغَضَبِ فِى وَجْهِ فُلَانٍ, meaning (assumed tropical:) Verily I see the effect of anger in the face of such a one. (T.) And هُوَابْنُ ثَرَاهَا (assumed tropical:) He is the knowing with respect to it. (T in art. بنى.) — — [Hence, as being likened to moist earth,] i. q. خَيْرٌ (assumed tropical:) [Good; anything good; &c.]. (M, K. [For خَيْر, Golius appears to have found, in a copy of the K, حَيْز; and this, which he has rendered "Terræ tractus," he has given as a signification, not of ثَرًى, but of ثَرَآءٌ, which, like ثَرًى, he also explains as meaning " terra. "]) So in the saying, فُلَانٌ قَرِيبُ الثَّرَى [app. meaning (assumed tropical:) Such a one is a person from whom good is easy of attainment: or it may mean, a person from whom good seems to be easy of attainment: in either case likened to land of which the moist earth is near the surface: that the phrase may have the latter meaning appears from what here follows]. (M.) You say, إِنَّ فُلَانًا لَقَرِيبُ الثَّرَى بَعِيدُ النَّبَطِ, meaning (assumed tropical:) Verily such a one is a person who promises but who does not fulfil. (IAar, T.) — — [Hence also, (assumed tropical:) Fresh and vigorous friendship.] You say, لَمْ يَيْبَسِ الثَّرَى بَيْنِى وَبَيْنَهُ (assumed tropical:) [The fresh and vigorous friendship between me and him has not withered]: whence the phrase, مَا بَيْنِى وَبَيْنَ فُلَانٍ * مُثْرٍ (assumed tropical:) [That friendship which is between me and such a one is fresh and vigorous]; i. e., it has not ceased, or become severed. (S, * M.) Jereer says, فَلَا تُوبِسُوا بَيْنِى وَبَيْنَكُمْ فَإِنَّ الَّذِي بَيْنِى وَبَيْنَكُمْ مُثْرِى ↓ الثَّرَى [And wither not the fresh and vigorous friendship between me and you; for that which is between me and you is fresh and vigorous]. (S, M.) [ثَرٍ, fem. ثَرِيَةٌ, Moist; humid.] You say أَرْضٌ ثَرِيَةٌ, (M, Msb,) like عَمِيَةٌ, (Msb,) or ↓ ثَرِيَّةٌ, like غَنِيَّةٌ, (K, [but this is anomalous, as part. n. of ثَرِيَت,]) and ↓ ثَرْيَآءُ, (Msb, K,) Earth, or land, that has become moist and soft, after drought and dryness: (M, K:) or watered by rain that has penetrated to its moistness: (Msb:) or the last, land of just, or moderate, moisture: (AHn, M:) or moist land; (T, S, M;) and so the first. (M.) And ↓ مَكَانٌ ثَرْيَانُ A place of which the earth has in it moisture. (TA.) And ↓ يَوْمٌ ثَرِىٌّ A humid day. (TA.) — See also art. ثرو. ثَرِىٌّ, fem. ثَرِيَّةٌ: see ثَرٍ, in two places: — and see also art. ثرو. ثَرْيَآءُ: see ثَرٍ: — — and see also ثَرًى. ثَرْيَانُ: see ثَرٍ. ثُرَيَّا: see art. ثرو. أَثْرَى: see ثَرًى: — and see also art. ثرو. [مُثْرٍ, fem. مُثْرِيَةٌ, part. n. of 4, q. v.] أَرْضٌ مُثْرِيَةٌ [is explained as meaning] Land of which the earth has not become dry. (T, TA.) — — See also ثَرًى, last two sentences. — And see art. ثرو. مَثْرِىٌّ a pass. part. n. having no verb; used as an intensive epithet in the phrase ثَرًى مَثْرِىٌّ [Very moist earth]. (M.) — See also art. ثرو. ثط 1 ثَطَّ, aor. ثَطَ3َ; (Lth, TA;) [app. accord. to him who says رَجُلٌ أَثَطُّ; for Lth adds,] and, accord. to him who says رَجُلٌ ثَطٌّ, (Lth, TA,) ثَطَّ, aor. ثَطُ3َ and ثَطِ3َ; (Lth, K;) inf. n. [of ثَطَّ of which the aor. is ثَطَطٌ [,ثَطَ3َ, (Lth, IDrd, S, K,) and [of the verb of which the aor. is ثَطٌّ [,ثَطِ3َ, and [of that of which the aor. is ثَطُ3َ, the second pers. of the pret. being app. ثَطَاطَةٌ [,ثَطُطْتَ and ثُطُوطَةٌ; (Lth, K;) or the last two, accord. to IDrd, are simple substs., and ISd approves of this distinction; (TA;) He (a man, Lth, S) was, or became, such as is termed ثَطٌّ and أَثَطُّ [explained below]. (Lth, IDrd, S, K.) ثَطٌّ and ↓ أَثَطُّ, (Lth, S, K,) but the former is the more correct and the more common, (Lth,) or the former only, (IDrd, and IB on the authority of Ibn-El-Jawáleekee, and K,) the latter being vulgar, (IDrd, K,) but AZ asserted his having heard the latter, (AHát, cited in the Jm,) [and the latter only is mentioned in the Mgh,] A man (S,

Mgh) having no hair upon the sides of his face, but only upon his chin; syn. كَوْسَجٌ: (S, Mgh, K:) or having a scanty beard: (IDrd:) or the former signifies having little hair in the beard, and in the eyebrows: (K:) or [when you mean the latter] you say رَجُلٌ ثَطُّ الحَاجِبَيْنِ, (K,) a man having thin, or scanty, eyebrows; as also الحَاجِبَيْنِ ↓ أَثَطُّ; (TA;) the mention of the eyebrows being indispensable; (IAar, K;) and اِمْرَأَةٌ ثَطَّةُ الحَاجِبَيْنِ [a woman having thin, or scanty, eyebrows]: (S TA:) pl. (of pauc., TA) أَثْطَاطٌ (Kr, K) and (of mult., TA) ثُطَّانٌ and ثِطَطَةٌ (AZ, K) and ثُطُطٌ, (IAar,) [all of which may be of either sing.,] and ثِطاطٌ, (AZ, S, K,) which is of the former sing., (S,) and ثُطٌّ, (AZ, S, K,) which is of the latter. (S.) You say also ثَطَّآءُ ↓ اِمْرَأَةٌ A woman having no إِسْب, (Lth, TA,) i. e. hair on the pubes; in the copies of the K incorrectly written اِسْت. (TA.) And ↓ عَارِضٌ أَثَطُّ A side of the cheek, or of the face, having the hair falling off. (Mgh.) — — Also, the former, Heavy in the belly; (K, TA;) slow; applied to a man. (TA.) — The former also signifies Human excrement or ordure; or thin human excrement or ordure; syn. سَلْحٌ. (Sgh, K.) [See also ثَلْطٌ.] أَثَطُّ, and its fem. ثَطَّآءُ: see ثَطٌّ, in four places. — — الثَّطَّآءُ also signifies The spider: or another creeping thing, that stings, or bites, vehemently: (K:) this is from Lth, as in the O and L: but in the Tekmileh we find الثَّطَّآءُ, like شَفَّآء, [app. a mistake for الثِّطَآءُ, like شِفَآء,] a certain small creeping thing: or, as some say, it is الثَّطَا, of the measure of قَفًا. (TA.) 1 ثعب ثَعَبَهُ, (S, A, K,) aor. ثَعَبَ, (K,) inf. n. ثَعْبٌ, (S,) He gave vent to it; or made it to flow forth, run, or stream; namely, water, (S, A, K,) and blood, and the like. (K.) ثعب دَمًا, [thought by MF to be ثَعَبَ, but I see no reason why it should not be ثَعَبَ,] said of a wound, means It flowed, or ran, with blood. (TA.) 7 انثعب It (water) had vent; or it flowed forth, ran, or streamed; (S, A, K;) in, or through, a مَثْعَب: (S TA:) and in like manner, rain: (TA:) and blood from the nose. (S, TA.) — — [Hence,] صَاحَ بِهِ فَانْثَعَبَ إِلَيْهِ (tropical:) He called out to him and he sprang up and ran to him. (A, TA.) ثَعْبٌ, applied to water, (K,) and to blood, (TA,) Flowing, running, or streaming; as also ↓ ثَعِبٌ and ↓ أُثْعُوبٌ and ↓ أُثْعُبَانٌ. (K, TA.) You say ↓ سَيْلٌ أُثْعُوبٌ [A flowing torrent]. (A.) — — And [hence,] ↓ شَرٌّ أُثْعُوبٌ (tropical:) [Evil that takes its course like a stream]. (A.) — — See also what next follows. ثَعَبٌ, (so in the S, expressly said to be بِالتَّحْرِيكِ,) or ↓ ثَعْبٌ, (so in the K,) in some copies of the K, erroneously, مَثْعَب, (TA,) A water-course of a valley; a channel in which water flows in a valley: (S, K:) accord. to Lth, the rubbish and scum that collect in the channel in which the rainwater flows; but Az disapproves of this explanation of the word, and says that it signifies, in his opinion, the channel itself: (TA:) the pl. is ثُعْبَانٌ. (S, K.) One says, سَالَتِ الثُّعْبَانُ كَمَا سَالَ الثُّعْبَانُ, i. e. The torrent [or rather the torrents ran like the serpent called ثعبان]. (A, TA.) — — See also ثُعْبَانٌ. ثَعْبٌ A kind of long serpent: (S:) a great serpent; applied to the male and the female: (Msb:) a bulky and long serpent, (Sh, K, TA,) that hunts the rat or mouse, to which latter animal the name is sometimes metaphorically applied, and that is more useful in the house than are cats: (Sh, TA:) or particularly the male [serpent], (Ktr, K,) that is yellow, and ruddy: (Ktr:) or the serpent in general, (ISh, K,) male and female, great and small: (ISh:) [also applied to an enormous fabulous serpent; described by Kzw and others:] pl. ثَعَابِينُ. (S, Msb.) — — [رَئِيسُ الثَّعَابِينِ The basilisk. (Golius, from a Glossary.)] — — دَمُ الثُّعْبَانِ: see دَمٌ. فُوهُ يَجْرِى ثَعَابِيبَ, (As, S, K,) or فَمُهُ, (TA,) and سَعَابِيبَ, (S,) His mouth runs with clear water, having an extended [or a ropy] flow. (As, S, K.) أُثْعُبَانٌ: see ثَعْبٌ. أُثْعُوب: see ثَعْبٌ, in three places. مَثْعَبٌ [The outlet, or place of outpouring, of the water of a watering-trough &c.;] the place of passage for the water, in the side of a wateringtrough or tank: and a channel, or conduit, for water: (KL:) pl. مَثَاعِبُ. (S, A.) You say مَثْعَبُ الحَوْةَ [The outlet for the water of the watering-trough or tank]: (S, A:) and مَثْعَبُ السَّطْحِ [the outlet for the water of the house-top]: (A:) and مَثْعَبُ المَطَرِ [the outlet, or channel, for the rain-water]: (TA:) from ثَعَبَ المَآءَ "he gave vent to the water," or, "made it to flow forth," &c. (A, TA.) And مَثَاعِبُ المَدِينَةِ, meaning The channels, or places of flowing, of the water of the city: (K, TA:) whence it appears that MF has erred in saying that مَثْعَبٌ signifies [only] a مِزْرَاب [or spout for conveying away water from a housetop &c.]: not a channel, or place of flowing. (TA.) [See also صُنْبُورٌ, and لَوْلَبٌ.] ثعد ثَعْدٌ, as an epithet applied to a leguminous plant, or to an herb, Fresh, juicy, or sappy; (S, A, K;) soft, or tender. (S, A.) You say ثَعْدٌ مَعْدٌ in this sense; (S, A;) the latter word being an imitative sequent, not [generally] used alone; but some use it alone: (S:) and it is said to be syn. with the former. (TA.) You say also رُطَبَةٌ ثَعْدَةٌ مَعْدَةٌ, meaning A fresh, juicy, ripe date. (IAar, TA.) And ثَرًى ثَعْدٌ Soft, moist earth; (S, K;) as also جَعْدٌ. (Sudot;.) — — [As a coll. gen. n.,] Fresh ripe dates: or dates for the most part in a state of ripeness: (K:) or ripening dates when they have become soft: n. un. with ة: (As, S:) that which is ripening, but as yet hard and indigestible, is termed جُمْسَةٌ. (As, TA.) [See بُسْرٌ.] — — Fresh butter: so accord. to Is-hák Ibn-Ibrá- heem El-Kurashee, in a trad. related by him. (IAth, TA.) — — مَا لَهُ ثَعْدٌ وَلَا مَعْدٌ He possesses not little nor much. (K.) [Here, again,] the last word is an imitative sequent. (TA.) 1 ثعل ثَعِلَ, aor. ثَعَلَ, inf. n. ثَعَلٌ, His teeth were irregular in their places of growth, and overlying one another: (Msb:) [or he had a tooth, or teeth, in excess, or exceeding the usual number, and growing behind the others: see what follows.] And ثَعِلَتِ السِّنُّ The tooth exceeded the usual number, (Msb, K,) being behind the other teeth: or entered beneath another, being irregular in the place of growth. (K.) [See also ثُعْلٌ.] 4 اثعلوا, said of guests, They were, or became, numerous, or many, (K, TA,) and straitened, or crowded, one another: (TA:) so, too, said of men coming to water. (K, TA.) — — اثعلوا عَلَيْنَا They acted contrarily, or adversely, to us; they opposed us. (Lth, S, K.) — — اثعل said of a recompense, or reward, It was, or became, great. (K.) — — And said of an affair, It was so great that one knew not how to apply himself to it: (K:) it implies incongruity. (TA.) ثَعْلٌ: see ثُعْلٌ. ثُعْلٌ (K, and Ham p. 647) and ↓ ثَعَلٌ and ↓ ثُعْلُولٌ, (K,) the last from Ibn-'Abbád, (TA,) A tooth in excess, or exceeding the usual number, (K, and Ham ubi suprà,) behind the other teeth: (K:) or the entering of a tooth beneath another, with irregularity in the place of its growth: (K:) or ↓ ثَعَلٌ signifies superfluities in the teeth, and irregularity in their places of growth, so that they overlie one another: (S:) or the teeth's overlying one another, and the excess of a tooth among them [beyond the usual number]. (Har p. 243.) — — And ثُعْلٌ (S, K, and Ham ubi suprà) and ↓ ثَعْلٌ and ↓ ثَعَلٌ (K) An excess, or a redundance, (K and Ham,) [i. e.] a small teat in excess, [in addition to the usual number,] (S,) in, or among, the teats of a sheep or goat, (S, K, Ham,) and of a she-camel, (S, K,) and of a cow: (K:) it does not yield milk, though hyperbolically described as doing so. (S. [But see ثَعُولٌ.]) — — Also ثُعْلٌ, [not ثُعَالٌ as in Freytag's Lex.,] A certain animalcule that appears in a skin used for holding water or milk when its odour has become bad. (Ibn-'Abbad, K. *) ثَعَلٌ: see ثُعْلٌ, in three places. ثُعَالَةُ: see ثُعْلٌ. — — One says in reviling a man, هٰذَا الثُّعَلُ وَالكُعَلُ, meaning This ignoble fellow, that is naught. (Ibn-'Abbád, TA.) ثُعْلُولٌ: see ثُعْلٌ. — — Also A ewe, or she-goat, that may be milked from three places, or four, (Ibn-'Abbád, K,) by reason of an excess in the [number of] teats. (Ibn-'Abbád, TA. [See

also ثَعُولٌ.]) — Angry. (Lth, K.) ثَعَالٍ: pl. of ثَعْلَبٌ [q. v.]. (K in art. ثعلب.) ثُعَالٌ: see ثُعَالَةُ. ثَعُولٌ, applied to a she-camel, a cow, and a sheep or goat, Having an excess, or a redundance, in the [number of] teats: or having, above her teat, a small teat: or having a nipple in excess: (K:) or a ewe, or she-goat, having a ثُعْل [q. v.]: or, accord. to some of the lexicologists, a ewe, or she goat, that may be milked from her ثُعْل. (Ham p. 647. [See also ثُعْلُولٌ.]) — — طَعْنَةٌ ثَعُولٌ A wound made with a spear or the like from which the blood is scattered, or sprinkled. (TA.) — — جَيْشٌ ثَعُولٌ A numerous army. (TA.) And كَتِيبَةٌ An army, or a collected portion thereof, having with it much rabble and many followers: (K:) regard is had in it to multitude and crowding. (TA.) ثُعَالَةُ, a determinate noun, The ثَعْلَب [or fox]; (S, O;) as also ↓ ثُعَلٌ: (IDrd, TA:) or the female ثعلب; as also ↓ ثُعَالٌ. (K.) — ثُعَالَةٌ Dry herbage: or ثُعَالَةٌ is [the plant commonly called] عِنَبُ الثَّعْلَبِ [see art. ثعلب]: (K:) this is from AHn. (TA.) أَثْعَلُ A man whose teeth are irregular in their places of growth, and overlying one another: (Msb:) or having superfluities in his teeth, and irregularity in their places of growth, so that they overlie one another: (S:) or having a tooth in excess, (Mgh, K,) behind the other teeth: (K:) or having a tooth entering beneath another, being irregular in the place of growth: (K:) fem. ثَعْلَآءُ, applied to a woman; (S, Mgh, Msb, K;) and also to a gum (لِثَةٌ): (K:) pl. ثُعْلٌ. (Msb, TA.) — — A portly, or corpulent, personage, or chief, characterized by superabundances of benificence, or bounty. (Lth, K.) مُثْعِلٌ Spread, scattered, or sprinkled. (TA.) — — وِرْدٌمُثْعِلٌ [A company of men coming to water] straitening, or crowding, one another. (K.) — — جَآءَ القَوْمُ مُثْعِلِينَ The people, or company of men, came in a connected, or continnous, body. (TA.) أَرْضٌ مَثْعَلَةٌ A land in which are many ثَعَالِب [or foxes]; (S, K;) like مَعْقَرَةٌ meaning " a land in which are many عَقَارِب [or scorpions]; " (S;) as also مُثَعْلِبَةٌ. (K in art. ثعلب. [But see this last word.]) ثعلب Q. 1 ثَعْلَبَ He (a man) was cowardly, and eluded, or turned away, or went this way and that, or to the right and left, quickly, and deceitfully, or guilefully; as also ↓ تَثَعْلَبَ: his doing so being thus likened to the running of the ثَعْلَب. (TA.) And ثعلب مِنْهُ فَرَقًا [He was cowardly, and eluded him, or turned away from him, &c., through fear]; i. e., from another man. (TA.) Q. 2 تَثَعْلَبَ: see above. ثَعْلَبٌ [The fox; canis vulpes of Linn.: but in the dial. of Egypt, the jackal; canis aureus of Linn.: the former animal being there called أَبُو الحُصَيْنِ, as it often is by the Arabs of other countries:] a certain beast of prey; (TA;) well known: (S, K:) applied to the male and the female; so that one says ثَعْلَبٌ ذَكَرٌ and ثَعْلَبٌ أُنْثَى; but if one would designate the male by a single word applying to it only, he says ↓ ثُعْلُبَانٌ, with damm to the ث and ل: (IAmb, Msb:) or the former applies to the female: (K:) or the female is called ↓ ثَعْلَبَةٌ; (Ks, S, Msb, K;) and the male, ↓ ثُعْلُبَانٌ (Ks, S, K) and ثَعْلَبٌ, (K,) [accord. to some,] like as one says عَقْرَبَةٌ [and عُقْرُبَانٌ] and عَقْرَبٌ: (Msb:) or ثَعْلَبٌ is the male; and the female is called ↓ ثُعَالَةُ: (Az, TA: [but see this word is art. ثعل:]) the pl. of ثعلب is ثَعَالِبُ and ثَعَالٍ, (K,) accord. to Lh: but ISd disapproves of this [latter pl.]; and Sb does not allow it except in poetry. (TA.) F charges J with error in citing, as a proof that ↓ ثُعْلُبَانٌ signifies the male, the following verse: أَرَبٌّ يَبُولُ الثُّعْلُبَانُ بِرَأْسِهِ لَقَدْ ذَلَّ مَنْ بَالَتْ عَلَيْهِ الثَّعَالِبُ [Is he a Lord, upon whose head the he-fox makes water? (the ب in برأسه being syn. with عَلَى: so in the Mughnee, in art. ب:) Vile indeed is he upon whom the foxes make water!] said by a man who was keeper of an idol, on seeing a he-fox make water upon it: but in this, F opposes also Ks and others; and it is asserted by several authorities that the correct reading of the word ثعلبان in a trad. whereby F attempts to establish his charge against J is not ثَعْلَبَانِ, dual. of ثَعْلَبٌ, as he pronounces it to be, but ثُعْلُبَانٍ, which is said to be the masc. of ثَعْلَبٌ, like as أُفْعُوَانٌ and عُقْرُبَانٌ are mascs. of أَفْعَى and عَقْرَبٌ. (TA.) — — دَاءُ الثَّعْلَبِ [for which Golius seems to have found in a copy of the K دَوَآءُ الثَّعْلَبِ] A well-known disease, [namely, alopecia,] (S, K,) in consequence of which the hair falls off. (S.) — — عِنَبُ الثَّعْلَبِ [Fox-grape: rendered by Golius " uvæ vulpinæ, i. e. solanum: " but now applied by some to the gooseberry: and the solanum nigrum, or gardennightshade, is now commonly called عِنَبُ الذِّئْبِ:] a certain astringent, cooling plant: seven (or, as in one copy of the K, nine) حَبَّات [which here seems to mean berries] thereof, swallowed, are a cure for the jaundice (اليَرَقَان), and stop pregnancy, (K, TA,) like the berries of the خِرْوَع [or castor-oil-plant], for the year, or, as some say, absolutely. (TA.) — A hole, or aperture, (جُحْر,) whence rain-water flows. (TA.) [And particularly,] The outlet, hole, or aperture, (مَخْرَج, S and Msb, or جُحْر, K, or ثَقْب, TA,) whence the rain-water flows from the place where dates are dried. (S, Msb, K, TA.) And The place whence the water flows forth (L, K) from, (L, TA,) or to, (K, [probably a mistake,]) a watering-trough or tank. (L, K.) — The upper extremity of a spear-shaft that enters into the head thereof. (S, K.) — — The lowest part of a palm-shoot when it is cut from [the root of] the mother-tree: or the lowest part of a [shoot such as is termed] راكُوب, on the trunk of a palm-tree. (AA, K.) ثَعْلَبَةٌ: see ثَعْلَبٌ. — Also The os coccygis, or tail-bone; syn. عُصْعُصٌ. (K.) — — And The podex, or the anus; syn. اِسْتٌ. (K.) ثُعْلُبَانٌ: see ثَعْلَبٌ, in three places. ثَعْلَبِيَّةٌ A running of the horse like the running of the dog. (K.) ثُعَالَةُ: see ثَعْلَبٌ, and see art. ثعل. أَرْضٌ مُثَعْلِبَةٌ A land having ثَعَالِب [or foxes]: (S:) or, having many thereof; as also أَرضٌ مَثْعَلَةٌ; (K;) which is from ثُعَالَةٌ; or it may be from ثَعْلَبٌ, like مَعْقَرَةٌ applied to " a land having many عَقَارِب [or scorpions]. " (S, L.) ثغر 1 ثَغَرَهُ, (T, A, K,) aor. ثَغَرَ, (K,) inf. n. ثَغْرٌ, (T,) He broke it; (T, A;) namely, a part of a wall; (A;) he demolished it: this is [said to be] the primary signification: he demolished it, or pulled it down; namely, a wall: (T:) and he broke it (namely, anything, [as a wall and a vessel, &c.,] A) so as to make a gap in it, or a hollow in its edge. (A, K.) — — Also, (IAar, S, Msb, K,) aor. as above, (Msb, K,) He broke his ثَغْر [or front teeth], (S, Msb, K,) or his teeth. (IAar, and TA as from the K.) And ثُغِرَ, in the pass. form, inf. n. ثُغُورٌ, He (a boy) had his ثَغْر [or front teeth] broken. (Msb.) — — ثَغَرْتُ سِنَّهُ I pulled out his tooth. (El-Hujeymee, TA.) And ثُغِرَ He (a man) had a tooth, or teeth, pulled out. (As, TA.) — — Also ثُغِرَ, (AZ, S, Mgh, Msb, K,) inf. n. ثَغْرٌ, (AZ, Msb,) He (a boy) shed his central milk-teeth, (AZ, S, Mgh, K,) or his ثَغْر [or front teeth]: (AZ, Msb:) or ↓ أَثْغَرَ has this latter meaning, (A, K,) or ↓ اِتَّغَرَ; (As, TA;) and ثُغِرَ, (K,) or ↓ اِتَّغَرَ, (Sh, TA,) or ↓ اِثَّغَرَ, (Msb,) signifies he shed his teeth: (Sh, Msb, K:) ثُغِرَ is said to have this last signification in the Kifáyet el-Mutahaffidh; and ↓ اثّغر and ↓ اتّغر are there said to have the contr. signification, explained below [see 8]. (Msb.) — — ثُغِرَ also signifies He had his mouth bruised; and so ↓ أُثْغِرَ. (K.) — ثَغَرَ الثُّلْمَةَ, aor. ثَغَرَ, He stopped up, or obstructed, the gap, or breach: thus the verb bears two contr. significations. (K.) And ثَغَرْنَاهُمْ We stopped up, or obstructed, against them the gaps, or passes of the mountain; (S, TA;) we stopped up, or obstructed, against them the place of exit, so that they knew not what way to take. (A.) 4 أَثْغَرَ see 1, in two places: — — and 8 also, in two places. 8 اِثَّغَرَ (AZ, Sh, S, Mgh, Msb, K) and اِتَّغَرَ (AZ, Mgh, Msb) and اِدَّغَرَ, (K,) originally اِثْتَغَرَ, (AZ, S, K,) He (a boy) bred his central milkteeth, (S,) or his ثَغْر [or front teeth]; (Sh, * Msb, K;) as also ↓ أَثْغَرَ: (K:) or he bred his teeth after the former ones had fallen out: (AZ, Mgh:) and ↓ أَثْغَرَ, inf. n. إِثْغَارٌ, of the measure of أَكْرَمَ, inf. n. إِكْرَامٌ, he grew his ثَغْر [or front teeth] after the former ones had fallen out: by some, اثّغر and اتّغر are used specially in relation to a beast: the Benoo-Kiláb thus used the former; not in relation to a boy. (Msb.) — — See also 1, in five places. ثَغْرٌ The front teeth; (S, A, K;) syn. مَبْسِمٌ; (Msb;) described by a poet as eight in number, four upper and four lower: (TA:)

afterwards applied to the central incisors: (Msb:) or all the teeth (TA) while they remain in their places of growth, (K, TA,) before they fall out: (TA:) or the teeth, (K, TA,) all of them, whether in their places of growth or not: (TA:) or the mouth: (K:) pl. ثُغُورٌ. (TA.) [Hence, ضَحِكَ ثَغْرُهُ He laughed so as to show his front teeth, or his teeth.] — — Any gap, opening, interstice, or open intervening space, (M, K,) in a mountain, or in the bottom of a valley, or in a road along which people pass; (TA;) as also ↓ ثُغْرَةٌ: (A, * TA:) or the latter signifies a gap, or breach, in a wall &c.; the hollow of the broken edge of a vessel &c.; and its pl. is ثُغَرٌ. (S.) You say, هٰذِهِ مَدِينَةٌ فِيهَا ثُغَرٌ ↓ This is a city in which are gaps, or breaches. (S.) — — (assumed tropical:) A frontier-way of access to a country, [in the CK, قُرُوح is erroneously put for فُرُوج, the word occurring in its place in MSS. of the K and in the S,] such as is a place of fear; (S, K;) as also ↓ ثُغْرُورٌ: (K:) the part of a country from which the invasion of the enemy is feared; so that it is like a gap in a wall, from which one fears the invasion of the robber: (Msb:) a place from, or through, which one fears the enemy's coming, in a mountain or fortress: (T, TA:) the frontier of a hostile country: (K:) a place that is a boundary between the countries of the Muslims and the unbelievers: (IAth, TA:) pl. ثُغُورٌ. (Msb.) You say, فُلَانٌ يَسُدُّ الثَّغْرَ (tropical:) [Such a one stops up, or obstructs, the frontieraccess of the country by his bravery]. (A.) — — See also ثُغْرَةٌ, in two places. — — أَمْسَوْا ثُغُورًا (tropical:) They became dispersed, or scattered, (JK, A, K,) and lost, or in a state of perdition: (A, K:) sing. ثَغْرٌ. (JK, K.) ثُغْرَةٌ; pl. ثُغَرٌ: see ثَغْرٌ, in two places. — — Also The pit of the uppermost part of the breast, or chest, between the two collar-bones; (S, M, K;) the pit in the middle of the نَحْر: pl. as above: (Msb:) in a camel, the pit which is the stabbingplace: and in a horse, [the part] above the جُؤْجُؤ, (K,) which is the prominent portion of the نَحْر, between the upper parts of the فَهْدَتَان [or two portions of flesh on the right and left of the breast]. (TA.) — — A tract, or quarter, of the earth, or of land; (JK, K;) as also ↓ ثَغْرٌ. (TA.) You say, مَا بِتِلْكَ الثُّغْرَةِ مِثْلُهُ There is not, in that tract, or quarter, of the earth, his, or its, like. (TA.) — — A plain, level, or even, road; (K;) as also ↓ ثَغْرٌ: (TA:) or any road that people tread, or pass along, with ease; because they furrow its surface: (T, TA:) pl. as above. (A.) [Hence,] ثُغَرُ المَسْجِدِ The ways leading to the mosque: or ثُغْرَةُ المَسْجِدِ means the upper part of the mosque [app. next to the kibleh]. (TA.) And هُوَيَخْتَرِقُ ثُغَرَ المَجْدِ (tropical:) [He travels] the ways of glory. (A.) ثُغْرُورٌ: see ثَغْرٌ. ثَاغِرَةٌ The root, or lower part, of a tooth: pl. ثَوَاغِرُ. (JK.) مَثْغَرٌ The place through which a tooth passes, in the head [or gum]. (TA.) مُثْغَرٌ: see what follows. مَثْغُورٌ Having his ثَغْر [or front teeth], (A,) or his teeth, (IAar, TA,) broken. (IAar, A, TA.) — — Having his mouth bruised; as also ↓ مُثْغَرٌ. (TA.) — — A boy (AZ, S) shedding his central milk-teeth, (AZ, S, K,) or his ثَغْر [or front teeth]. (AZ, A, Msb.) ثغم 4 اثغم It (a valley) produced the kind of plant called ثَغَام: (K:) or abounded therewith. (A, TA.) — — And (tropical:) It (the head) became like the ثَغَامَة in whiteness. (K, TA.) ثَغَامٌ A kind of plant, (S, Msb, K, TA,) generally (Msb) found in the mountains, (S, Msb,) having a green stem, (TA,) which becomes white when it dries, (S, Msb, TA,) and to which hoariness is likened; (S, Msb; [Golius, app. misled by a false reading in a copy of the S, says " simile anetho; "]) it has a thick [head, or blossom, such as is called] سَنَمَة, and [it is said that [it does not grow save upon a black mountain-top, and is found in Nejd and Tihámeh: (TA:) A 'Obeyd says that it is a kind of plant, (TA,) IF, that it is a tree, (Msb,) with a white blossom and fruit, (Msb, TA,) to which hoariness is likened: (TA:) it is called in Persian درمنه; (K; [written in different copies of that work دِرِمْنَه and دَرَّمْنَه and دَرَمْنَه; the last of which is said in the TA to be the right reading; a word said to mean wormwood, and hyssop; or, accord. to Meninski, as mentioned by Freytag, zedoary; but this last is called in Persian زُرُنْبَا, with which word درمنه may have been confounded;]) or درمنه اسبيد, (S,) or دَرْمَنَه إِسْپِيد, in which [SM thinks] the former word is a contraction of دَرْمِيَانَه; the two together meaning " in the middle white: " (TA:) the n. un. is with ة: (S, K:) and ↓ أَثْغَمَآءُ is a quasi-pl. n.; (K;) as though the اء were a substitute for the ة of أَثْغِمَةٌ. (TA.) ثَاغِمٌ A colour white like the ثَغَام: (K:) in the L, a head wholly white. (TA.) أَثْغِمَآءُ: see ثَغَامٌ. ثغو 1 ثَغَتْ, aor. ثَغُوَ, (S, Mgh, K,) inf. n. ثُغَآءٌ, (S, [in a copy of the Mgh, ثِغَآء,]) She, or it, bleated, or cried, (S, Mgh, K,) [on the occasion of bringing forth, and on other occasions;] said of a sheep or goat [&c.]. (S, Mgh, K, TA.) 4 اثغى He made a sheep or goat [&c.] to utter the cry termed ثُغَآء. (K.) — أَتَيْتُهُ فَمَا أَثْغَى I came to him and he gave not anything: (K:) or فَمَا أَثْغَى وَمَا أَرْغَى and he gave not a sheep or goat, &c., that uttered the cry termed ثُغَآء, nor a camel that uttered the cry termed رُغَآء. (TA.) ثَغْوَةٌ A single cry of the kind termed ثُغَآء. (TA.) ثُغَآءٌ The bleating, or crying, or cry, (S, K,) of the sheep and goat and the like, (S,) or of the sheep or goat, and gazelle, &c., on the occasion of bringing forth, (M, K,) and on other occasions; (M;) as also ↓ ثَاغِيَةٌ, like رَاغِيَةٌ in relation to camels, and صَاهِلَةٌ in relation to horses. (TA.) — Also, (K,) thus we find in the copies of the K, but correctly ↓ ثِغَايَةٌ, as in the Tekmileh [and in the JK], (TA,) The fissure in the lip of the sheep or goat. (K.) ثِغَايَةٌ: see what next precedes. ثَاغٍ [part. n. of ثَغَى: and hence, — —] A sheep or goat [&c.]; (TA;) as also [its fem.] ثَاغِيَةٌ. (S, K, TA.) You say, مَا لَهُ ثَاغِيَةٌ وَلَا رَاغِيَةٌ (S, TA) and مَالَهُ ثَاغٍ وَلَا رَاغٍ (TA) He has not a sheep or goat, nor a camel: (S, TA:) or مَا لَهُ رَاغِيَةٌ وَلَا ثَاغِيَةٌ he has not a she-camel nor a sheep or goat. (Har p. 333.) And مَا بِالدَّارِ ثَاغٍ وَلَا رَاغٍ (assumed tropical:) There is not in the house any one. (S, TA.) ثَاغِيَةٌ fem. of ثَاغٍ [q. v.]. — — See also ثُغَآءٌ. ثفا ثُفَّآءٌ, (T, Jm, S, M, K,) of the measure فُعَّالٌ, (S,) or ثُفَآءٌ, (Mgh, Msb,) of the measure of غُرَابٌ, (Msb,) [a coll. gen. n.,] i q. خَرْدَلٌ [i. e. Mustard]; (S, M, K;) in the dial. of the people of El-Ghowr: (M:) or خَرْدَل worked together, or mixed up, or compounded, (مُعَالَجٌ), with صِبَاغ [i. e. sauce, or fluid seasoning]: (M, Mgh:) or what is called حُرْفٌ (S, M, K, TA) in the dial. of the people of El-Ghowr, (TA,) or, (M,) which is the same thing, (TA,) what is called حَبُّ الرَّشَادِ (M, Mgh, Msb, TA) in the dial of the people of El-'Irák, (TA,) which is eaten in case of necessity: (Msb: [see art. رشد:]) n. un. with ة: (S, M, K:) the ء may be original, or it may be substituted for ى or و: (M:) Sgh says, in the O, that he thinks the latter to be the case. (TA.) It is said in a trad., مَا ذَا فِى الأَمَرَّيْنِ مِنَ الشِّفَآءِ الصَّبِرِ وَالثُّفَّآءِ [What remedy is there in the two most bitter things, aloes and the ثُفَّآء?]. (T, Mgh: but in the latter, the last word is without teshdeed to the ف.) ثفر 1 ثَفَرَ and 2: see 4. 4 اثفرهُ He bound, tied, or fastened, upon him a ثَفَر [or crupper]; (S, M, A, Msb, K;) namely, a beast, a horse, an ass, or a camel: (S, * M, * TA, &c.:) or he made for him (namely, a camel or an ass &c., TA) a ثَفَر [or crupper]. (M, K.) [Hence,] أَثْفَرْتُهُ بَيْعَةَ سُوْءٍ (tropical:) [app. I imposed upon him a bad sale so that he could not rid himself of it; lit.] I stuck a bad sale to his backside. (A, K.) — — (tropical:) He drove him, or urged him on, from behind; (A, K;) as also ↓ ثَفّرهُ, inf. n. تَثْفِيرٌ; (K;) in some copies of the K, ↓ ثَفَرَهُ, aor. ثَفُرَ. (TA.) — — اثفرت She (a goat) showed, or gave evidence of, pregnancy, or bringing forth. (K: in the CK, بَيَّنَتِ الوِلَادَ: in MS. copies of the K, and in the TA, الوِلَادَة.) 10 استثفر (tropical:) He (a man, M) put (a part of] his إِزَار [or waist-wrapper] between his thighs, twisted together; (M, K;) he (a wrestler) turned back the extremity of his garment [between his

thighs] and stuck it in the part where it was bound round his waist: (A:) or استثفر بِثَوْبِهِ, (S, Msb,) or بِإِزَارِهِ, (T, Mgh,) or استثفر إِزَارَهُ, (Mgh,) he (a man) turned back the extremity of his garment between his legs to the part where it was bound round his waist; (S;) or he (a wrestler, T, Mgh) bound his garment, (IF, Msb,) or his ازار, (T, Mgh,) round the lower part of his body, (IF, Mgh, Msb,) or round his thighs, (T,) and then turned back its extremity between his legs, and stuck it in the part where it was bound round his waist, behind. (T, IF, Mgh, Msb.) — — استثفرت, said of a menstruous woman, signifies the like; (Msb;) (tropical:) i. q. تَلَجَّمَتْ; (A, Msb;) She closed her vulva with a broad piece of rag, or stuffed it with some cotton, and fastened the [or each] extremity of the bandage to a thing tied round her waist. (T, L.) — — And استثفر, (M,) or استثفر بِذَنَبِهِ, (S, A, Msb, K,) said of a dog, (tropical:) He put his tail between his thighs, (S, M, A, * Msb, K,) making it to cleave to his belly. (M, K.) ثَفْرٌ (S, M, Msb, K) and ↓ ثُفْرٌ (M, K) The vulva of an animal of prey, (As, T, S, M, Msb, K,) and of any creature that has claws, or talons: (S, Msb, K:) or the vagina thereof: (M, K:) and metaphorically used in relation to other animals: (Msb:) thus applied to that of a cow, (S, M, TA,) and of a mare, and of a ewe, and of a woman: or applied to that of a cow it is proper, not tropical. (M, TA.) — — Also, accord. to AA and others, The anus. (Mz 44th نوع.) — See also ثَفَرٌ. ثُفْرٌ: see ثَفْرٌ. ثَفَرٌ, (S, M, A, Msb, K,) and sometimes ↓ ثَفْرٌ, (K,) The [crupper, or] strap, or thong, at the hinder part of the saddle; (M, K;) the appendage of the saddle that is put beneath the tail (Mgh) of a beast, (S, A, Mgh, Msb,) of a horse, an ass, or a camel: (T, TA:) its two ends are bound to the دَقَّتَانِ: (IDrd in his book on the Saddle and Bridle, p. 4:) pl. أَثْفَارٌ. (Msb.) مِثْفَرٌ: see what follows. مِثْفَارٌ A beast that throws its saddle backwards. (S, M, A, K.) — — (tropical:) A catamite; syn. مَأْبُونٌ; (K;) الَّذِي يُؤْتَى; (M;) as also ↓ مِثْفَرٌ. (M, K.) ثفرق ثُفْرُوقٌ The قِمَع [or base] of a date: (S, K:) or the قِمَع of a full-grown unripe date; i. e., the round portion of its covering, surrounding the stalk, and adhering to the upper part of the date: (Mgh:) or the part (El-'Adebbes, A-'Obeyd, S, K) of the date (El-'Adebbes, A'Obeyd, S) to which the قمع adheres: (El-'Adebbes, A'Obeyd, S, K:) or, accord. to Lth, the connecting medium (علاقة) between the stone of the date and the قمع; and AZ says the like: (TA: [see فَرْضٌ as signifying a sort of dates of 'Omán:]) or a raceme of which the dates have been eaten, or of which all the dates have been stripped off except one or two or three: (ISh, TA:) pl. ثَفَارِيقُ; (S, K;) explained by Ks as meaning the أَقْمَاع of fullgrown unripe dates. (S.) تُفْرُوقٌ is a dial. var. thereof. (TA in art. تفرق.) The pl. also signifies The bases (أَقْمَاع) of grapes: (JK:) or the ثُفْرُوق of a grape is what adheres to the raceme; and a closed perforation therein. (Mgh.) — — [Hence,] مَا لَهُ ثُفْرُوقٌ (assumed tropical:) He possesses not anything. (JK, Ibn-'Abbád, K.) ثفل 1 ثَفَلَ [تَفَّلَ, accord. to Golius, as on the authority of J, quasi سَفَلَ, i. q. رَسَبَ, i. e. It subsided; said of any sediment: but I do not find this in the S, nor in any other lexicon.] — ثَفَلَ الرَّحَى, (K,) aor. ثَفُلَ, inf. n. ثَفْلٌ; (TA;) or ↓ ثَفَّلَهَا; (so in a copy of the M;) He placed a ثِفَال [q. v.] beneath the hand-mill. (M, K.) — ثَفَلَهُ, (Lth, T, K,) aor. ثَفُلَ, (TA,) inf. n. ثَفْلٌ, (T, M,) He left it, or cast it away as a thing of no account, or neglected it, (تَرَكَهُ, Lth, T, M,) or he scattered it, strewed it, or dispersed it, (نَثَرَهُ, K,) all of it, (Lth, T, TA,) at once. (Lth, T, M, K.) 2 ثَفَّلَ عَنِ اللَّبَنِ بِالطَّعَامِ, inf. n. تَثْفِيلٌ, He ate wheat, or other food, with the milk. (Ibn- 'Abbád, K.) — See also 1. 3 ثافل [ثَاْفَلَ probably signifies (assumed tropical:) He ate ثُفْل, i. e. grain, &c.; as Golius has assumed from the explanation, in the S and K, of the act. part. n., which see below: or ثافلهُ he ate ثُفْل with him.] — — Accord. to Ibn-'Abbád, (TA,) ثافلهُ is syn. with ثَاْفَنَهُ, q. v. (K, TA.) 4 اثفل It (wine, or beverage,) had in it ثُفْل [meaning a sediment, or dregs]. (Zj, K.) 5 تثفّلهُ (tropical:) It (a radical, or hereditary, evil quality) withheld him from generous actions. (Ibn-'Abbád, K, TA.) — (tropical:) He overcame him, or subdued him, [as though] putting him beneath him like the ثِفَال. (TA.) ثُفْلٌ The sediment, or settlings, of anything; (S;) the dregs; lees; or thick, or turbid, portion that sinks to the bottom of a thing, (T, M, Msb, K,) beneath the clear portion; (T, Msb;) as, for instance, of water, and of broth, (TA,) and of medicine, (T, TA,) and the like, and of a cookingpot, [i. e. of its contents,] (T,) &c.; (TA;) as also ↓ ثَافِلٌ. (IDrd, M, K.) — — (tropical:) Grain, (T, S, M, K, TA,) and whatever is eaten of flesh-meat or bread or dates; and particularly when people are in want of milk: (T:) or flour; and what is not drunk, as bread, and the like: (TA:) or the refuse, or worse sort, of طَعَام [i. e. wheat, or other food]. (Ham p. 768.) You say, شَرِبَ المَآءَ عَلَى غَيْرِ ثُفْلٍ (tropical:) [He drank water, or the water, not upon, i. e. not having eaten, grain, or flesh-meat, &c.]. (A in art. بحث.) — — See also ثِفَالٌ. ثَفِلٌ: see ثَفَالٌ. ثَفِلٌ (tropical:) One who eats ثُفْل. (K. [It seems to be there indicated that the latter word is to be understood in this case in the former of the senses assigned to it above; but it is not so.]) One says, لَيْسَ الثَّفِلُ كَالْمَحِضِ, i. e. (tropical:) He who eats ثُفْل [or grain, &c.,] is not like him who drinks pure milk. (TA.) And ↓ هُمْ مُثَافِلُونَ (tropical:) They are eating ثُفْل, i. e. grain, (T, S, M, K, TA,) or flesh-meat, or bread, or dates, (T,) [&c.,] being in want of milk; (T, S;) the hardest of the means of subsistence (T, S, M) to the Bedawee. (T, S.) ثُفْلَةٌ, (T,) or ثَفَلَةٌ, (TA,) (assumed tropical:) Somewhat remaining (T) of dates, in a sack: on the authority of a person of the tribe of Suleym. (T, TA.) ثَفَالٌ Slow; (S, M, Mgh, K;) applied to a camel (T, S, M, Mgh, K) &c.; as also ↓ ثَفَلٌ; (K;) and ثَقَالٌ: (K in art. ثقل:) one that will not rise and go save with reluctance: (T:) the first thus written with fet-h [to the ث] in the generality of books; but in the Tekmileh [of the 'Eyn] ↓ ثِفَالٌ, and there said to be applied to a beast and to a man. (Mgh.) ثُفَالٌ: see the paragraph next following. ثفالٌ The thing by which the mill is preserved from the ground; as also ↓ ثُفْلٌ: (M, K:) it is a skin that is spread beneath the hand-mill to preserve the flour from the dust; (T;) a skin, (S, Msb,) or the like, that is put beneath the mill, (Msb,) [i. e.,] which is spread, and whereon is placed the mill, which is turned with the hand, (S,) in order that the flour may fall upon it. (S, Msb.) When the ثفال has another thing to preserve it from the ground, this latter is called the وِفَاض. (M.) Zuheyr says, (T, S, K,) describing war, (T,) فَتَعْرُكُكُمْ عَرْكَ الرَّحَىبِثِفَالِهَا (T, S, K, *) meaning [And it frets you as frets the mill] when it is with its ثفال: for they do not place a ثفال beneath the mill except when grinding. (K.) — — Also, (sometimes, S,) The nether, or lower, mill-stone; (S, K;) and so ↓ ثُفَالٌ. (K.) — — And A ewer; syn. إِبْرِيقٌ: (IAar, T, M, K:) occurring in a trad. in which mention is made of washing the hand therewith. (T, M.) — See also ثَفَالٌ. ثَافِلٌ: see ثُفْلٌ. — — Hence, as some say, metonymically, (M,) Dung; ordure; syn. رَجِيعٌ. (M, K.) مُثَافِلٌ: see ثَفِلٌ. ثفن 1 ثَفِنَتْ يَدُهُ, (S, M, A, K,) aor. ثَفَنَ, (S, K,) inf. n. ثَفْنٌ, (S, M,) (tropical:) His hand was, or became, rough, or callous, [as though resembling a ثَفِنَة of a camel,] (S, M, A, K,) and blistered, (A,) from work. (M.) — ثَفَنَتْهُ, (S, K, *) aor. ثَفِنَ, inf. n. ثَفْنٌ, (S,) She (a camel) struck him with her ثَفِنَات [pl. of ثَفِنَةٌ, q. v.]. (S, K. *) — — And ثَفَنَهُ, (T, M, K,) aor. as above, (K,) and so the inf. n., (T, M,) He impelled, pushed, thrust, or drove, him; or pushed, thrust, or drove, him away, or back: (T, M, K:) and struck, or beat, him. (M.) — — Also, (T, M, K,) aor. ثَفِنَ (M, K) and ثَفُنَ, (M,) inf. n. ثَفْنٌ, (T, M,) He followed him: (M, K:) or he came to him from behind him: (T, K:) or you say, جَآءَ يَثْفِنُ as meaning he came closely pursuing a thing, having almost overtaken, or reached, it: and مَرَّ يَثْفِنُهُمْ, and يَثْفُنُهُمْ, he went along, or away, following them. (M.) — — And ثَفَنَ الشَّىْءَ, aor. ثَفِنَ, inf. n. ثَفْنٌ, He kept, clave, clung, or held fast, to the thing. (M.) — — And ثَفَنَ الرَّجُلَ He associated with the man in such a

manner that nothing of his case was hidden from him. (T.) [See also 3.] 3 ثافنهُ, (T, S, K,) inf. n. مُثَافَنَةٌ, (T,) He sat with him: (S, K:) said to be derived from ثَفِنَةٌ: as though meaning he made the ثَفِنَة [or lower portion of the fore part] of his knee to cleave to the ثَفِنَة of the knee of the other: (S:) or he sat with him, knee to knee, or each sitting upon his knees, fighting with him. (T.) — — He kept, clave, or clung, to him, (T, K,) speaking to him. (T.) [See also 1.] — — He consulted with him in order to know what was in his mind; and kept, clave, or clung, to him, that he might know his inward state or case, or his opinion, or his mind. (M.) [See 1, last signification.] — — ثافنهُ عَلَى الشَّىْءِ He aided, or assisted, him to do the thing. (S, M.) 4 اثفن يَدَهُ It (work) rendered his hand rough, or callous. (S, K.) [See 1, first signification.] ثَفْنٌ Weight: or a weight: syn. ثِقْلٌ. (T.) ثَفَنٌ A disease in the ثَفِنَة [q. v.]. (K.) ثُفُنُ مَزَادَةٍ The sewed sides of a leathern water-bag. (S.) ثَفِنَةٌ [The callosity, or callous protuberance, upon] the knee; and what touches the ground, [in the act of lying down,] of [the callosity upon the breast called] the كِرْكِرَة and the سَعْدَانَة, [two words having the same meaning, for the latter of which the K erroneously substitutes the pl. form,] and of [each of the stifle-joints, i. e.,] the roots, or lower parts, of the thighs; of the camel: (M, K: *) pl. ثِفَنٌ and ثِفَانٌ (M, K) and ثَفِنَاتٌ: (T, S, M:) the ثَفِنَات of the camel are the parts that fall upon the ground when the animal lies down, and that become rough, or callous, such as the two knees, &c.; (S;) the parts that are next the ground when the camel lies down, one of them being the كِرْكِرَة, with which they are five in number [as explained above]: or, as some say, the ثَفِنَة is [only the stifle-joint, i. e.,] the joint between the thigh and the ساق [or leg properly so called], internally, [meaning anteriorly,] and [the knee, i. e.,] the joint between the shank and the arm: (T:) or, accord. to some, any part that is next the ground, of any quadruped, when he lies down like the camel and like the sheep. (M.) — — Hence, (TA,) [The stifle-joint, i. e.,] the joint between each thigh and leg, internally, [meaning anteriorly,] of a horse. (M, K.) — — Hence also, (TA,) The knee of a man: or [so accord. to the M, but in the K " and,"] the place of union of the shank and thigh: (M, K:) [or the lower portion of the fore part of the knee, which becomes callous in consequence of much kneeling: see 3, first sentence. Hence,] 'Abd-Allah Ibn-Wahb Er-Rásibee was surnamed ذُو الثَّفِنَاتِ (S, M, K *) from his much praying, (M,) because long prostration produced an [indurating] effect upon his ثفنات: (S, K:) and 'Alee Ibn-El-Hoseyn Ibn-'Alee, (K, TA,) known by the appellation of Zeyn-el-'Ábìdeen, (TA,) was [likewise] so surnamed, (K, TA,) because those parts of him upon which he prostrated himself were like the ثفنة of the camel in consequence of his much praying: (TA:) so too was 'Alee Ibn-AbdAllah Ibn-El-'Abbás. (A, K.) — — الثَّفِنَةُ مِنَ الجُلَّةِ, (K, [in some of the copies of the K الحُلَّة, which, as is said in the TA, is a mistake,]) or ثَفِنَتَا الجُلَّةِ, (AHn, M,) The two edges of the lower part of the جُلَّة, (AHn, M, K,) [meaning,] of the dates [contained in the receptacle thus called; app. because the dates in the edges become more dry and hard than the main portion]. (AHn, M.) — Also A number, and a company, of men. (M, K.) — And [as fem. of ثَفِنٌ, which is perhaps unused,] A she-camel that strikes with her ثَفِنَات [here meaning her stifle-joints] on the occasion of her being milked. (M, K.) Her case is easier than that of the ضَجُور. (M.) مُثْفَنٌ, (M,) or ↓ مُثْفِنٌ, (TA,) may mean Large in the ثَفِنَات. (M, TA.) مُثْفِنٌ: see مُثْفَنٌ: — and see also مُثَافِنٌ. مِثْفَنٌ لِخَصْمِهِ A man who keeps, cleaves, clings, or holds fast, to his adversary, or antagonist. (M.) [See also مُثَافِنٌ.] مُثَفَّنٌ: see مُثَافِنٌ. مِثْفَانٌ A camel whose ثَفِنَة [here meaning his stifle-joint] has hit, or hurt, his side and his belly, (K, TA,) usually. (TA.) مُثَافِنٌ Keeping to a person, or thing, constantly, perseveringly, or assiduously: (T, M:) or keeping, cleaving, or clinging, to another: as also ↓ مُثْفِنٌ or ↓ مُثْفَنٌ (K, accord. to different copies,) [or, probably, مِثْفَنٌ, q. v.]. ثفو 1 ثَفَاهُ, aor. ثَفُوَ: see art. ثفى. ثفى 1 ثَفَاهُ, aor. ثَفِىَ (M, K) and ثَفُىَ, (K,) He followed him; (M, K;) as also أَثْفَهُ: or he was with him, near after him, or at his heels, as though treading in his footsteps: (TA:) or ثَفَوْتُ الرَّجُلَ signifies I was with the man, near after him, &c.: and جَآءَ يَثْفُوهُ, he came following him. (M.) — — ثَفَيْتُ القَوْمَ I drove away, or drove away and pursued closely, or hunted, the people, or company of men; syn. طَرَدْتُ: (K:) perhaps from أَثْفَهُ, which also signifies طَرَدَهُ. (TA.) 2 ثفى القِدْرَ, (S, M, K, [in the CK, the verb is erroneously without teshdeed,]) He put the cooking-pot upon the أَثَافِى [pl. of أُثْفِيَّةٌ, q. v.]; (S, M, K; *) as also ↓ أَثْفَاهَا; (M, K;) and اثّفها, (K,) inf. n. تَأْثِيفٌ; (TA;) and أَثْفَهَا; (so in some copies of the K;) or اَثْفَهَا, (so in other copies of the K, and in the TA,) inf. n. إِيثَافٌ: (TA:) or ↓ اثفاها signifies he put, or made, for it أَثَافِى. (S.) — — [Hence,] ثُفِّيَتِ المَرْأَةُ (tropical:) The woman was a wife of a man who had two wives beside herself; she being the third of them; they being likened to the أَثَافِى of the cooking-pot. (M.) And ↓ أَثْفَى (assumed tropical:) He took three women as his wives. (K.) 4 اثفى القِدْرَ: see 2, in two places. See also Q. Q. 1 in art. اثف. — — And اثفى said of a man: see 2. 5 تثفّى فُلَانًا عِرْقُ سَوْءٍ [Evil origin, or a bad hereditary disposition,] withheld such a one (قَصَّرَ بِهِ [in the CK, erroneously, قَصُرَ به]) from generous actions. (K) ثُفَآءٌ, or ثُفَّآءٌ; n. un. with ة: see art. ثفأ. أُثْفِيَّةٌ (S, M, K, &c.) and إِثْفِيَّةٌ (Fr, A 'Obeyd, K) The stone [which is one of the three] whereon the cooking-pot is placed: (M, * K:) it is a stone like the head of a man: (T, TA:) pl. أَثَافِىُّ and أَثَافٍ. (S, K, &c.) [See more in art. اثف.] مِثْفًى, and its fem. مِثْفَاةٌ: see what next follows, in three places. مُثَفًّى, (M,) or ↓ مِثْفًى, (K, [but this is probably a mistranscription,]) (assumed tropical:) A man of whom many wives die: (M, K:) or of whom three wives have died: (M, K: *) and مُثَفَّاةٌ, (T, M,) or ↓ مِثْفَاةٌ, (K, [but this, again, is probably a mistranscription,]) (assumed tropical:) a woman of whom many husbands die: (M, K:) or of whom three husbands have died: (M:) or it signifies also (K) a woman who has buried three husbands: (IAar, T, K:) or مُثَفَّاةٌ signifies [like مُؤَثَّفَةٌ] (assumed tropical:) a woman whose husband has two wives beside her; she being the third of them; they being likened to the أَثَافِى of the cooking-pot: and ↓ مُثَفِّيَةٌ, (assumed tropical:) a woman of whom three husbands have died: and ↓ مُثَفٍّ, (assumed tropical:) a man of whom three wives have died. (S.) — — مُثَفَّاةٌ, (S,) or ↓ مِثْفَاةٌ, (K,) also signifies (assumed tropical:) A brand, or mark made with a hot iron, upon an animal, resembling the أَثَافِى [of the cooking pot]. (S, K.) مُثَفٍّ, and its fem. مُثَفِّيَةٌ: see what next precedes. قِدْرٌ مُؤَثْفَاةٌ A cooking-pot put upon the أَثَافِى. (K * and TA, and M in art. اثف, q. v. [In the CK, erroneously, مُؤْثَفاةٌ.]) ثقب 1 ثَقَبَ, (S, A, K, &c.,) aor. ثَقُبَ, (JK, Msb,) inf. n. ثَقْبٌ, (JK, S, Msb,) He made a hole in a thing (JK, * S, * A, Mgh, Msb, K) with a مِثْقَب; (A, Msb;) meaning, a hole of small size; (Mgh;) such as passed through; he perforated, bored, or pierced, it: (A, Mgh, K:) and in like manner, ↓ ثقّب, (K,) but this signifies he did so much, or to several, or many, things; (S, TA;) and ↓ تثقّب. (K, TA) You say, ثَقَبَ الدُّرَّ [He bored, or perforated, or pierced, the pearls]; (A, TA;) and الأُذُنَ [the ear]. (Mgh.) And ثَقَبَ القَرْحَ He pierced, or punctured, the purulent pustule, in order that the fluid, or water, in process of excretion, might issue. (A, TA.) And ثَقَبَ الحَلَمُ الجِلْدَ The [ticks called] حَلَم pierced holes in the skin. (A, TA.) And ↓ ثَقَّبْنَ البَرَاقِعَ (A, Mgh) They made holes in the face-veils, (Mgh,) لِعُيُونِهِنَّ [for their eyes]: (A:) said of women. (Mgh.) — — [Hence,] ثَقَبَ الكَوْكَبُ, (K, and Ham p. 701,) [aor. ثَقُبَ,] inf.

n. ثُقُوبٌ, (JK, Ham,) (tropical:) The star shone brightly [as though it pierced through the darkness: see ثَاقِبٌ]: (K:) or shone and glistened intensely. (Ham ubi suprà.) And ثَقَبَتِ النَّارُ, (S, L, K,) aor. ثَقُبَ, (S, L,) inf. n. ثُقُوبٌ (S, L, K) and ثَقَابَةٌ, (S, L,) (tropical:) The fire burned brightly; burned, blazed, or flamed, up. (S, L, K.) And ثَقَبَ الزَّنْدُ, (JK, TA,) aor. ثَقُبَ, inf. n. ثُقُوبٌ, (TA,) (assumed tropical:) [The زند emitted fire]: said when the spark falls (JK, TA) upon [or from] the زند [or wooden instrument for producing fire]. (JK.) — — ثَقَبَتِ الرَّائِحَةُ (tropical:) The odour diffused itself, and rose. (K, TA.) — — ثَقَبَ رَأْيُهُ, (K,) inf. n. ثُقُوبٌ, (TA,) (tropical:) His judgment was penetrating; syn. نَفَذَ. (K.) — — ثَقَبَتِ النَّاقَةُ, (JK, S, K,) aor. ثَقُبَ, inf. n. ثُقُوبٌ, (JK, TA,) (tropical:) The she-camel had much milk; abounded with milk. (JK, S, K.) — ثَقُبَ, aor. ثَقُبَ, (K,) inf. n. ثَقَابَةٌ, (JK, A, K,) (tropical:) He (a man, JK, A) was, or became, very red; (JK, A, K;) so as to be likened to the flame of fire. (A, TA.) 2 ثقّب: see 1, in two places. — — [Hence,] (tropical:) He (a bird) soared high, piercing the region of the air next to the clouds: (A, TA:) or reached, or ascended to, the midst of the sky. (TA.) — — ثقّبهُ الشَّيْبُ, (JK, A, K,) inf. n. تَثْقِيبٌ; (JK, K;) and ثقّب فِيهِ; (IAar, K;) (tropical:) Hoariness appeared upon him: (K:) or began to appear upon him: (A, TA:) or became intermixed in his hair; or appeared and spread upon him; or his blackness and whiteness of hair became equal. (A, TA.) And ثقّب الشَّيْبُ بِاللِّحْيَةِ (tropical:) Hoariness commenced in the sides of the beard. (A.) — — ثقّب عُودُ العَرْفَجِ (tropical:) The stalk of the عرفج [q. v.], the plant being rained upon, became soft: (S:) or the sap ran in it, and it put forth leaves. (JK, A.) When it has become blackish, one says of it, قَبِلَ: when it has increased a little, أَدْبَى; in which state it is fit to be eaten: and when its خُوص are perfect, أَخْوَصَ. (S.) — ثقّب, (A, K,) inf. n. تَثْقِيبٌ, (S, K,) also signifies (tropical:) He made a lamp, and a fire, to burn, shine, glisten, or gleam, very brightly, as though piercing through the darkness, and dispelling it; and so ↓ اثقب; (A, TA;) and the latter, he kindled a fire (TA) with tinder, (A, TA,) or camel's dung, or the like: (A:) or both signify he made a fire to burn brightly; to burn, blaze, or flame, up; (S, K;) and so ↓ تثقّب: (K:) or, accord. to AZ, اثقب ↓ النَّارَ, inf. n. إِثْقَابٌ, signifies he scraped a hole for the fire, in the ground, then put upon it, [i. e. the fire] dung, such as is called بَعْر, and small pieces of fire-wood or similar fuel, and then buried it in the dust; and so تثقّب ↓ النَّارَ, and تثقّب ↓ بِهَا; as also مسّك بِالنَّارِ, inf. n. تَمْسِيكٌ: and تثقّب ↓ النَّارَ signifies also he struck fire: and ↓ اثقب, inf. n. as above, he made a spark to fall from a زَنْد, q. v. (TA.) 4 أَثْقَبَ see 2, in three places. 5 تَثَقَّبَ see 1, first sentence: — — and see also 2, in four places: — and 7, in two places. 7 انثقب It was, or became, perforated, bored, or pierced; and in like manner, [but properly, as quasi-pass. of 2, signifying it was, or became, perforated, &c., much or in many places,] ↓ تثقّب. (K.) You say, الجِلْدُ ↓ تثقّب The skin was, or became, pierced with holes by the [ticks called] حَلَم. (S, A.) ثَقْبٌ (S, A, Mgh, Msb. K) and ↓ ثُقْبٌ (Msb) and ↓ ثَقْبَةٌ (S, A, Mgh, Msb) A hole, perforation, or bore, that penetrates, or passes through, a thing; (A, Mgh, K;) accord. to Mtr, (Msb,) only such as is small; (Mgh, Msb;) such as is large being termed نَقْبٌ, with ن: (Mgh:) or a hole that is not deep: or, as some say, a hole descending into the earth: (Msb: [but this last explanation is not of general application:]) said to be opposed to شَقٌّ: (TA:) pl. [of mult.] (of the first word, S, Msb, K) ثُقُوبٌ (S, A, Msb, K) and [of pauc.] أَثْقُبٌ (K) and (of ثُقْبَةٌ, S, Msb) ثُقَبٌ (S, A, Msb) and ثُقُبٌ. (S [in which this last is said to be with damm, meaning, to the ق, not (as some have supposed) to the ث only,] and A.) ثُقْبٌ: see ثَقْبٌ. ثُقْبَةٌ: see ثَقْبٌ. ثِقَابٌ: see what next follows. ثَقُوبٌ (tropical:) Fuel; or a thing with which fire is kindled, or made to burn brightly, or to burn, blaze, or flame, up; (JK, S, A;) as also ↓ ثِقَابٌ; (K;) consisting of small sticks, (S, TA,) or dung, such as is called بَعْر; (A, TA;) and tinder. (JK, A, TA.) ثَقِيبٌ (tropical:) A man very red; (JK, A, K;) so as to be likened to the flame of fire: (A:) fem. with ة. (JK, A.) — — See also ثَاقِبٌ, in three places. ثَاقِبٌ (tropical:) A star, and a lamp, and fire, (A,) or a flame of fire, or a shooting star, (S,) shining brightly: (S:) or shining, glistening, or gleaming, very brightly, as though piercing through the darkness, and dispelling it. (A, TA.) النَّجْمُ الثَّاقِبُ [in the Kur lxxxvi. 3] means (tropical:) The star, or asterism, brightly shining; (Fr, Bd, L;) as though it pierced through the darkness, or the celestial spheres, by its light: (Bd:) or the star, or asterism, that is high, above the others: or the planet Saturn: (L, K:) or the Pleiades, or any star or asterism, brightly shining; because it pierces through the darkness by its light. (Jel.) — — (assumed tropical:) A زَنْد (q. v.) that emits fire, when struck. (TA.) — — (tropical:) Applied to حَسَب [i. e. nobility, or grounds of pretension to respect or honour], it means Famous and exalted: (Lth, JK, A, * TA:) or bright; brilliant. (As, TA.) — — And hence, (tropical:) applied to knowledge [as meaning Penetrating, or brilliant]. (As, TA.) You say also ثَاقِبُ العِلْمِ, for ثَاقِبٌ فِى العِلْمِ, meaning (tropical:) Brilliant [or penetrating] in knowledge; as also ↓ مِثْقَبٌ: (TA:) which latter signifies also (tropical:) learned, and sagacious, or intelligent; (TA;) penetrating in judgment: (K:) and ثَاقِبُ الرَّأْىِ (tropical:) a man of sound and penetrating judgment, sagacity, or intelligence. (A, TA.) — — أَتَتْنِى عَنْهُمْ عَيْنٌ ثَاقِبَةٌ, (JK,) or عَنْكَ, (A, TA,) (tropical:) There came to me, from them, or from thee, certain, or sure, news or information. (JK, A, TA.) — — نَاقَةٌ ثَاقِبٌ (tropical:) A she-camel having much milk; abounding with milk; (AZ, JK, S, A, K;) as also ↓ ثَقِيبٌ; (AZ, JK, K;) and ↓ ثَقِيبَةٌ: (TA, voce نَقِيبَةٌ:) pl. (of the former, A) نُوقٌ ثُقَّبٌ, (so in a copy of the A,) or ثُقُبٌ. (TA.) One says also, مِنَ الإِبِلِ ↓ إِنَّهَا لَثَقِيبٌ, meaning Verily she is one that vies with the other camels abounding with milk, and surpasses them in abundance thereof. (TA.) أَثْقَبُ [More, and most, piercing, or penetrating: &c.] — — [Hence,] أَثْقَبُ حَطَبٍ نَارًا (assumed tropical:) [The most excellent of fire-wood in yielding fire]. (TA in art. مظ.) أُثْقُوبٌ (assumed tropical:) A man (TA) who enters, or penetrates, much into affairs. (K, TA.) مَثْقَبٌ (assumed tropical:) A great road, (K, TA,) which people [as it were] pierce, or perforate, by their tread. (TA.) [See also what next follows.] مِثْقَبٌ An instrument with which one perforates, bores, or pierces; a drill, or the like: (S, A, Msb, K:) pl. مَثَاقِبُ. (A.) — — And hence, (tropical:) A road passing through a mountain; as though perforating it: (A, TA:) or a road passing through a stony and rugged tract: (L, TA:) and, with the article ال, particularly applied to the road of El- 'Irák, (A, K,) from El-Koofeh (K) to Mekkeh: (A, K:) or a road between El-Yemámeh and ElKoofeh: (L, TA:) and a road between Syria and El-Koofeh: (K:) or, accord. to El-Bekree and the Marásid, a road called after a man named مثقب. (MF, TA.) Hence the saying, هُوَ طَلَّاعُ الثَّنَايَا, طَلَّاعُ المَثَاقِبِ, (tropical:) i. q. طَلَّاعُ [q. v. voce ثَنِيَّةٌ]. (A, TA.) — — See also ثَاقِبٌ. دُرٌّ مُثَقَّبٌ (S, A) i. q. ↓ مَثْقُوبٌ [i. e. Bored, perforated, or pierced, pearls]: (S, TA:) the pl. of the latter is مَثَاقِيبُ. (TA.) — — إِهَابٌ مُثَقَّبٌ A hide pierced with holes by [the ticks called] حَلَم. (A, TA.) — — حَنَّ كَمَا حَنَّ اليَرَاعُ المُثَقَّبُ [He, or it, uttered plaintive sounds like the reed pierced with holes; i. e., the musical reed]. (A, TA.) مَثْقُوبٌ: see مُثَقَّبٌ. 1 ثقف ثَقُفَ, aor. ثَقُفَ, inf. n. ثَقَافَةٌ; and ثَقِفَ, aor. ثَقَفَ, inf. n. ثَقْفٌ (S, K) and ثَقَفٌ; (K;) He (a man, S) became skilled, or skilful; and light, active, quick, or sharp; and intelligent, or sagacious. (S, K, TA.) — — ثَقُفَ, aor. ثَقَافَةٌ, is also said of vinegar (خَلٌّ), meaning It was, or became, very acid; and so ثَقِفَ. (TA. [But I suspect that this may have been taken from a MS. in which خَلٌّ has been erroneously put for رَجُلٌ. In the JK, I find رَجُلٌ ثَقِيفٌ وَقَدْ ثَقُفَ ثَقَافَةً.]) — ثَاقَفَهُ فَثَقَفَهُ, aor. of the latter ثَقَفَ: see 3. — — ثَقِفْتُ الشَّىْءَ, aor. ثَقَفَ, inf. n. ثَقَافَةٌ and ثُقُوفَةٌ, I was, or became, skilled in the thing. (Ham p. 772.) — — And ثَقْفٌ signifies The learning a thing quickly: [its verb

is ثَقَفَ or ثَقِفَ:] you say, ثَقَفْتُ العِلْمَ فِى أَوْحَى مُدَّةٍ, and الصِّنَاعَةَ, I acquired knowledge, or the science, and the art, or handicraft, quickly [in the shortest period]: (TA:) and ثَقِفْتُ الحَدِيثَ I understood the narration, or tradition, &c., quickly. (Msb.) ثَقِفَهُ, aor. ثَقَفَ, (S, Msb, K,) inf. n. ثَقْفٌ, (S, K, *) or ثَقَفٌ, (Msb,) [but the former is better known,] primarily signifies, He perceived it, or attained it, by knowledge, or by deed: (Bd ii. 187:) or he perceived it, or attained it, by his sight, by expertness in vision: and hence, (Er-Rághib, TA,) (tropical:) he reached him, or overtook him, (IF, Msb, K, and Er-Rághib,) in war, or fight: (Msb:) or (K) (assumed tropical:) he found him: (S, K, and Bd in ii. 187 &c.:) or (assumed tropical:) he found him in the way of taking and overcoming: (Ksh in ii. 187:) or (K) (assumed tropical:) he took him, or it, (Lth, Msb, K,) namely, a thing: (Msb:) or (K) by implication, (Bd in ii. 187,) (assumed tropical:) he gained the victory, or mastery, over him; overcame him; (IDrd, Msb, K, and Bd ubi suprà;) or got possession of him. (IDrd, Msb, K.) It is said in the Kur [ii. 187 and iv. 93], وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ And slay ye them wherever ye find them: (Ksh, Bd, Jel, TA:) or wherever ye take them, or overcome them, or overtake them. (TA.) And exs. occur also in the Kur [iii. 108 and] viii. 59 and xxxiii. 61 [and lx. 2]. (TA.) For another ex., see 4, below. — — ثَقِفَهُ also signifies He thrust him, or pierced him, [with a spear or the like,] namely, a man. (Ham p. 772.) — — See also 2. 2 ثَقَّفَهُ, (S, Msb, K,) inf. n. تَثْقِيفٌ, (S, Mgh, K, KL,) He straightened it, or made it even, (S, Mgh, K, KL,) or straightened what was crooked thereof; (Msb;) namely, a spear, (S, KL,) [and a bow, (see ثِقَافٌ,)] or a crooked thing; with the ثِقَاف: (Mgh:) [and so ↓ ثَقَفَهُ, accord. to an explanation of the inf. n. ثَقْفٌ in the KL.] تَثْقِيفُ السَّهْمِ عَلَى القَوْسِ, as meaning The directing the arrow upon the bow straightly towards the object aimed at, is not approved. (Mgh.) — — Hence, (Mgh,) (tropical:) He disciplined him, or educated him well, and amended him, or improved him. (Mgh, TA.) You say, لَوْلَا تَثْقِيفُكَ وَتَوْقِيفُكَ مَا كُنْتُ شَيْئًا (tropical:) [But for thy disciplining, or good educating, and amending, or improving, and thy teaching, I had not been anything]. (TA.) — — You say also, of vinegar, يُثَقِّفُ الطَّعَامَ, i. e. It makes food acid. (Har p. 227.) 3 ثاقفهُ فَثَقَفَهُ ↓ ثَاقَفَ, (K,) inf. n. of the former مُثَاقَفَةٌ and ثِقَافٌ, (TA,) and aor. of the latter ثَقُفَ, (K,) He vied with him, or strove to surpass him, in skill, (K, TA,) and intelligence, or sagacity, and the perceiving, or attaining, of a thing, and the doing thereof, (TA,) and he surpassed him therein. (K, TA.) Er-Rághib says that this is metaphorical. (TA.) [Accord. to J,] المُثَاقَفَةُ is from ثَقُفَ in the first of the senses explained above. (S.) — — ثِقَافٌ also signifies The contending with another: and particularly in fight, or with the sword: (K: [see also ثَقْفٌ, below:]) and the using of, or performing with, the sword; like ثِقَافَةٌ. (TA.) And ثاقفهُ, inf. n. مُثَاقَفَةٌ, He played with him with the sword, or some other weapon. (TA.) 4 أُثْقِفْتُهُ [I was made to gain the mastery over him, or to overcome him: or, which is virtually the same,] he was appointed for me [that I might have the mastery over him]. (Sgh, K.) 'Amr Dhu-l-Kelb says, فَإِنْ أُثْقِفْتُمُونِى فَاقْتُلُونِى فَسَوْفَ تَرَوْنَ بَالِى ↓ وَإِنْ أَثْقَفْ And if ye [be made to] gain the mastery over me, i. e. if it be appointed for you to meet me [and overcome me], then slay me: but if I meet [you and overcome], then shall ye see my condition: but some relate it thus: وَمَنْ أَثْقَفْ, meaning but whom I meet, of you, I will slay him: (Skr, Sgh, TA:) [and J gives it thus:] فَإِمَّا تَثْقَفُونِى الخ [meaning And if ye meet me &c.]. (S.) 5 تثقّف (tropical:) [He was, or became, disciplined, or educated well, and amended, or improved; quasipass. of 2, q. v.] You say, هَلْ تَثَقَّفْتُ إِلَّا عَلَى يَدِكَ (tropical:) [Was I, or have I been, disciplined, &c., save by thy agency, or means?]. (A, TA.) 6 تثاقفوا They contended, or played, one with another, with swords, or other weapons. (TA.) ثَقْفٌ Skilled, or skilful; and light, active, quick, or sharp; and intelligent, or sagacious; as also ↓ ثَقِفٌ and ↓ ثَقُفٌ (S, K) and ↓ ثَقِيفٌ and ↓ ثِقِّيفٌ: (K:) or ↓ ثَقِيفٌ signifies quick in understanding a narration: (Msb:) and ↓ ثَقَافٌ, applied to a woman, intelligent, or sagacious. (K.) You say also رَجُلٌ ثَقْفٌ لَقْفٌ and ↓ ثَقِفٌ لَقِفٌ, meaning A man who is a relater, a poet, an archer or a caster of the spear &c.: (Lth, JK, TA:) or light, active, quick, or sharp, and skilful: (S and K in art. لقف:) or quick in understanding what is said to him; and in taking what is thrown to him: or skilful in his art, or handicraft: (TA in that art.:) or a man who keeps, preserves, or guards, and manages, or orders, well, that which he possesses: (ISk, TA:) and Lh adds ↓ ثَقِيفٌ لَقِيفٌ: and Ibn-'Abbád, ↓ ثِقِّيفٌ لِقِّيفٌ. (TA.) — — A man quick in taking, or seizing, his opponents, or adversaries. (Ksh ii. 187.) — ثَقْفٌ, or (as it is written in one place in the TA) ↓ ثَقَفٌ, also signifies Contention: and particularly in fight, or with the sword: like ثِقَافٌ [inf. n. of 3, q. v.]. (TA.) ثَقَفٌ: see ثَقْفٌ. ثَقِفٌ: see ثَقْفٌ. ثَقُفٌ: see ثَقْفٌ, in two places. ثَقَافٌ: see ثَقْفٌ. ثِقَافٌ Skill, and intelligence, or sagacity; as also ↓ ثُقُوفَةٌ. (TA.) — Also An instrument with which spears are straightened, (S, K, TA,) and bows also, (TA,) and [other] crooked things; (JK, Mgh, TA;) made of iron: (JK, TA:) or a strong piece of wood, a cubit in length, having at its extremity a hole large enough to admit the bow, [or the spear], which is inserted into it, and pinched and pressed in the part that requires this to be done until it becomes in the state that is desired; but this is not done to bows nor to spears until they have been greased, and prepared with fire, or exposed thereto so as to have become altered in colour: (AHn, TA:) the pl. [of pauc.] is أَثْقِفَةٌ and [of mult.] ثُقُفٌ. (JK, TA.) — — [Also The handle of a shield of the kind called حَجَفَة: see إِخَادَةٌ.] ثَقِيفٌ: see ثَقْفٌ, in three places. — — Also Very acid; applied to vinegar; (K;) and so ↓ ثِقِّيفٌ, (S, K,) like حِرِّيفٌ applied to the onion. (S.) And أَبُو ثَقِيفٍ (tropical:) Vinegar [itself]; so named because it makes food acid. (Har p. 227.) — — Also, and ↓ مَثْقُوفٌ, A thing skilled in. (Ham p. 772.) — — And both these words, A man thrust or pierced [with a spear or the like]. (Ham ibid.) ثِقَافَةٌ The use of, or performance with, the sword; like ثِقَافٌ [inf. n. of 3, q. v.]. (TA.) You say, هُوَ حَسَنُ الثِّقَافَةِ بِالسَّيْفِ [He is good in respect of performance with the sword]. (TA.) ثُقُوفَةٌ: see ثِقَافٌ. ثِقِّيفٌ: see ثَقْفٌ, in two places: — — and see ثَقِيفٌ. أَثْقَفُ More, and most, skilled, or skilful, [in a general sense, and particularly] in contending, or playing, with the sword, or other weapon. (TA.) مُثَقَّفٌ A spear straightened, or made even. (TA.) [Accord. to Freytag, it is poetically used as signifying A spear itself; and so with ة.] مَثْقُوفٌ: see ثَقِيفٌ. ثقل 1 ثَقُلَ, aor. ثَقُلَ, inf. n. ثِقَلٌ (S, Msb, K, &c.) and ثِقْلٌ, a contraction of the former, (Msb,) and ثَقَالَةٌ, (K, TA, in the CK ثِقالَة, but) like كَرَامَةٌ, (TA,) It (a thing, S, Msb) was, or became, heavy, weighty, or ponderous. (S, K.) [See ثِقْلٌ, below.] — — See also 4. — — [(assumed tropical:) It was, or became, heavy, weighty, or preponderant, ideally.] فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ, in the Kur ci. 5, means (assumed tropical:) And as to him whose good deeds shall be preponderant. (Bd, Jel.) [See also Kur vii. 7 and xxiii. 104.] — — [(assumed tropical:) It was, or became, heavy, or weighty, as meaning onerous, burdensome, oppressive, afflictive, grievous, or troublesome.] You say, ثَقُلَ القَوْلُ (tropical:) The saying was [heavy, or weighty, &c.; or] unpleasant to be heard. (TA.) And it is said in the Kur vii. 186, ثَقُلَتْ فِى السَّمٰوَاتِ وَالأَرْضِ (assumed tropical:) It (the time of the resurrection) will be momentous, or formidable, [in the heavens and on the earth, or] to the inhabitants of the heavens and the earth, (Bd, Jel,) to the angels and men and genii; app.

alluding to the wisdom shown in concealing it: (Bd:) or it means the knowledge thereof [is difficult]: (Ibn-'Arafeh, TA:) or it is occult, or hidden. (Kt, TA.) [ثَقُلَ is also said of a word, and of a sound, meaning (assumed tropical:) It was heavy, or not easy, of utterance; or heavy to the ear: see 2. And of an affair, or action, meaning (assumed tropical:) It was afflictive, grievous, troublesome, or difficult. In these and similar senses, it is trans. by means of عَلَى: you say, ثَقُلَ عَلَيْهِ (assumed tropical:) It was, or became, heavy, weighty, onerous, &c., to him. In like manner also it is said of food, meaning (assumed tropical:) It was, or became, heavy to the stomach; difficult of digestion.] You say also, ثَقُلَ سَمْعُهُ (tropical:) [His hearing was, or became, heavy; or] his hearing partially went. (K, TA.) — — (tropical:) He (a man) was, or became, heavy in sickness, or disease: [and in like manner, in his sleep:] the verb is thus, with damm to the ق; though said in the K to be ثَقِلَ, like فَرِحَ, as meaning his disease became violent; (Fet-h el-Báree, TA;) not improbably through error or inadvertence. (MF.) — — [(assumed tropical:) He was, or became, heavy, slow, sluggish, indolent, lazy, dull, torpid, or drowsy; wanting in alacrity, activity, agility, animation, spirit, or intelligence; stupid.] You say, يَثْقُلُ عَنْ قُبُولِ مَا يُلْقَى إِلَيْهِ (assumed tropical:) [He is averse from receiving, or accepting, or admitting, or is slow to receive, &c., what is said to him]. (TA.) — — Also, said of the عَرْفَج, and of the ثُمَام, (tropical:) Its shoots became luxuriant, or succulent, or sappy. (K, TA.) — ثَقَلَهُ, (JK, S, K,) بِيَدِهِ, (K,) aor. ثَقُلَ, (TA,) inf. n. ثَقْلٌ, (K,) He tried the weight of it, (JK, S, K,) namely, a thing, (K,) or a sheep or goat, (S,) by lifting it [with his hand] to see if it were heavy or light. (S, TA.) — — ثَقَلَ الشَّىْءُ الشَّىْءَ فِى الوَزْنِ, aor. and inf. n. as above, (S,) The thing surpassed the thing in weight; outweighed it. (PS.) — — See also 2. 2 ثقّلهُ, inf. n. تَثْقِيلٌ, He, or it, made it, or him, ثَقِيل [i. e. heavy, properly and tropically]: (K:) تثقيل is the contr. of تَخْفِيفٌ; (S;) and signifies the making heavy in weight [&c.]; as also ثَقْلٌ [inf. n. of ↓ ثَقَلَهُ]. (KL.) — — [Hence, (assumed tropical:) He made it (a word or a sound) heavy, or not easy, of utterance; or heavy to the ear: and particularly a word by uttering hemzeh with its true, or proper, sound, which is commonly termed تَحْقِيقُ الهَمْزَةِ, and opposed to تَخْفِيفُهَا; and by making a single consonant double; and by making a quiescent consonant movent: often occurring in these senses in lexicons and grammars: opposed to خَفَّفَهُ.] 4 اثقلهُ He, or it, (a load, S, or a thing, Msb,) [burdened him: or] burdened him heavily: (K:) or beyond his power; overburdened him. (JK, Msb, TA. *) — — (assumed tropical:) In the latter sense, said also of a debt: and of sickness, or a disease: (JK:) or, said of sickness, or a disease, and of sleep, and of meanness, or sordidness, (tropical:) it [burdened him,] overcame him, and rendered him heavy. (K, * TA, * TK.) — اثقلت, said of a woman, She became gravid; her burden became heavy in her belly: (S:) or she had a burden, (Akh, S, and Bd in vii. 189,) by reason of the greatness of the child in her belly: (Bd, Jel:) or her pregnancy became apparent, or manifest; as also ↓ ثَقُلَتْ. (K.) 6 تَثَاقَلَ تثاقل عَلَى شَىْءٍ [He pressed heavily, or bore his weight, upon a thing: see مُتَثَاقِلٌ.] — — تثاقلوا (assumed tropical:) [They were heavy, sluggish, or spiritless:] they did not rise and hasten to the fight when commanded to do so. (IDrd, K.) And تثاقل إِلَى الأَرْضِ, (S and K in art. ارض, &c.,) and إِثَّاقَلَ الى الرض, the former being the original form of the verb, (Bd and Jel in ix. 38,) (assumed tropical:) He was, or became, heavy, slow, or sluggish, (Bd, Jel,) averse from warring against the unbelievers, (Jel,) and inclining to the earth, or ground; (Bd, Jel;) or propending thereto. (Bd.) And إِثَّاقَلَ إِلَى الدُّنْيَا (assumed tropical:) He propended to the present world. (TA.) And تثاقل عَنْهُ (assumed tropical:) He was heavy, or sluggish, and held back from it. (K.) 10 استثقلهُ contr. of إِسْتَخَفَّهُ; (S and K and TA in art. خف;) He deemed it, or him, ثَقِيل [i. e. heavy, properly and tropically]. (TA in that art.) — — [Hence, (assumed tropical:) He deemed it (a word or a sound) heavy, or not easy, of utterance; or heavy to the ear: often occurring in this sense in lexicons and grammars.] — — أُسْتُثْقِلَ نَوْمًا (assumed tropical:) [He was overcome, and rendered heavy, by sleep: and in like manner, مَرَضًا, by sickness or disease: and لُؤْمًا, by meanness or sordidness: see its pass. part. n., below]. (JK.) ثِقْلٌ Weight: or a weight: syn. وَزْنٌ: (S, Msb, KL:) pl. أَثْقَالٌ. (S.) So in the phrase أَعْطِهِ ثِقْلَهُ [Give thou him his, or its, weight]. (S, Msb.) See also مِثْقَالٌ. You say also, أَلْقَى عَلَيْهِ ثِقْلَهُ or ↓ ثِقَلَهُ [He threw upon him his weight: see مِثْقَالٌ, last sentence: and see جِرْمٌ]. (S in art. اوق &c., accord. to different copies.) — — And A load, or burden: (KL:) or a heavy load or burden: pl. as above. (K.) وَتَحْمِلُ أَثْقَالَكُمْ, in the Kur xvi. 7, means And they carry your loads, or burdens; (Bd;) or your heavy loads or burdens. (TA.) — — أَثْقَالٌ (as pl. of ثِقْلٌ, K, or of ↓ ثَقَلٌ, Bd) also signifies (tropical:) The treasures, or buried treasures, of the earth: and its dead, or corpses. (K, TA, and Bd and Jel in xcix. 2.) — — Also (as pl. of ثِقْلٌ, K) (tropical:) Sins. (JK, K.) So in the saying in the Kur [xxix. 12], وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ (tropical:) [And they shall assuredly bear their sins, and sins (of others whom they have seduced) with their sins]. (TA.) ثَقَلٌ A thing, or things, that a man has with him, of such things as burden him: (Ham p. 295:) [and particularly] the household-goods, or furniture and utensils, (El-Fárábee, JK, S, Mgh, Msb, K, Ham ubi suprà, and Bd in xcix. 2,) and (accord. to El-Fárábee, Msb) the household and kindred and party, or domestics, or servants, (JK, S, Mgh, Msb, K, and Ham,) of a man, (Ham,) or of a traveller: (JK, S, Mgh, Msb, K:) [or the travelling-apparatus and baggage and train, of a man:] pl. أَثْقَالٌ; (JK, S, Mgh, Msb, K; *) with which ↓ ثَقِلَةٌ is syn., (JK, S, K,) as are also ↓ ثَقَلَةٌ and ↓ ثِقْلَةٌ and ↓ ثَقْلَةٌ and ↓ ثِقَلَةٌ; (K;) as meaning all the household-goods or furniture and utensils of persons going on a journey. (S, K.) — — See also ثِقْلٌ. — — (assumed tropical:) The requisites and apparatus, instruments, tools, or the like, of a man: (Ham ubi suprà:) as, for instance, (tropical:) the books and writing-reeds of the learned man: every craftsman has what is thus termed. (TA.) By the saying كِلَا ثَقَلَيْنَا طَامِعٌ بِغَنِيمَةٍ the author thereof, Iyás Et-Tá-ee, means Each of our two armies, the possessors of the ثَقَلَانِ [or apparatus, or weapons, &c., of war, is longing for spoil]: or an army may be termed ثَقَلٌ because it is heavy in assault. (Ham ubi suprà.) — — Anything held in high estimation, in much request, and preserved with care. (K, TA.) Hence the trad., إِنِّى تَارِكٌ فِيكُمُ الثَّقَلَيْنِ كِتَابَ اللّٰهِ وَعِتْرَتِى [Verily I am leaving among you the two objects of high estimation and of care, the Book of God, and my kindred, or near kindred]: (K:) or they are thus called because of the heaviness of acting in the manner required by them: (Th, TA:) or as being likened to the requisites and apparatus, instruments, tools, or the like, of a man. (Ham ubi suprà.) — — Also Eggs of the ostrich; because he who takes them rejoices in them, and they are food. (TA.) — — الثَّقَلَانِ Mankind and the jinn or genii; (S, Msb, K;) because, by the discrimination that they possess, they excel other animate beings. (TA.) It may also mean The Arabs and the foreigners: or mankind and other animate beings. (Ham ubi suprà.) ثِقَلٌ Heaviness; weight, or weightiness; ponderousness; gravity; contr. of خِفَّةٌ: (S, K, and Er-Rághib:) and preponderance: in its primary acceptation, relating to corporeal objects: then, to ideal objects. (Er-Rághib, TA. [See ثَقُلَ, throughout.]) See also ثِقْلٌ. — — فِى أُذُنِهِ ثِقَلٌ (tropical:) [In his ear is a heaviness, or dulness,] is said of him whose hearing is not good; as though he were averse from receiving, or accepting, or admitting, or slow to receive, &c., what is said to him. (TA.) ثَقْلَةٌ: see ثَقَلٌ. — — Also (assumed tropical:) A fit of drowsiness, or of

slumber, that overcomes one: (JK, M, K:) and (tropical:) a heaviness experienced in the chest, (K, TA,) or in the body, (TA,) from food: as also ↓ ثَقَلَةٌ: (K, TA:) or the former, or ↓ the latter, (accord. to different copies of the S,) (assumed tropical:) a heaviness and languor in the body: (S:) and ↓ the latter, (assumed tropical:) a heaviness that is experienced on the heart. (JK.) ثِقْلَةٌ: see ثَقَلَةٌ. ثَقَلٌ: see ثَقَلٌ: — — and see ثَقْلَةٌ, in three places. ثِقَلَةٌ: see ثَقَالٌ. ثَقَلٌ: see ثِقَلَةٌ: see ثَقِيلٌ, in two places. — — Also, applied to a woman, (JK, S, K,) Heavy; (S;) large in the hinder part, or posteriors: (JK, * S, * K, TA:) or heavy (K, TA) in an ideal sense. (TA.) ثَقَالٌ: see ثُقَالٌ. ثَقِيلٌ part. n. of ثَقُلَ; (S, Msb, K;) Heavy, weighty, or ponderous: (S, K, and Er-Rághib:) and so in relation to another thing; preponderant: primarily applied to a corporeal thing: (Er-Rághib, TA:) and ↓ ثَقَالٌ and ↓ ثُقَالٌ signify the same: (K:) pl. ثِقَالٌ and ثُقْلٌ and ثُقَلَاءُ [which last, however, seems to be applied only to rational beings, agreeably with analogy]. (K.) — — [Like its verb,] it is also applied to an ideal thing. (Er-Rághib, TA.) [Thus it signifies (assumed tropical:) Heavy, or weighty, in the sense of onerous, burdensome, oppressive, afflictive, grievous, or troublesome: momentous, or formidable: difficult: heavy, or not easy, of utterance; or heavy to the ear; applied to a word and a sound; and particularly to a word in which a single consonant is made double, and to one in which a quiescent consonant is made movent, like ↓ مُثَقَّلٌ: heavy to the stomach; difficult of digestion: heavy applied to the hearing: see the verb.] قَوْلًا ثَقِيلًا, in the Kur [lxxiii. 5], means (assumed tropical:) A heavy, or weighty, saying. (TA.) النُّونُ الثَّقِيلَةُ means (assumed tropical:) [The heavy-sounding ن; as in يَفْعَلَنَّ &c.;] the contr. of الخَفِيفَةُ. (TA in art. خف.) — — It is also applied to a man, (JK,) meaning (tropical:) [Heavy in sickness, or disease; or] suffering a violent disease: (K:) [and (assumed tropical:) heavy, slow, sluggish, indolent, lazy, dull, torpid, or drowsy; wanting in alacrity, activity, agility, animation, spirit, or intelligence; stupid:] and so is ↓ مُسْتَثْقَلٌ: (JK:) which also means, particularly, (assumed tropical:) overcome, and rendered heavy, by sleep (نَوْمًا), (JK, * K, * TK,) and by sickness or disease (مَرَضًا), and by meanness or sordidness (لُؤْمًا). (K.) ثِقَالُ النَّاسِ [expressly said in the TA to be with kesr, but in the CK, erroneously, ثُقال,] and ثُقَلَاءُ الناس mean (assumed tropical:) Those men whose company is disliked; (K;) whom others deem heavy: each is pl. of ثَقِيلٌ. (TA.) One says, أَنْتَ ثَقِيلٌ عَلَى جُلَسَائِكَ (assumed tropical:) [Thou art heavy, or dull, or unwelcome, to thy companions with whom thou sittest]. (TA.) And (to him who is ثَقِيل, TA in art. نسم,) مَا أَنْتَ إِلَّا ثَقِيلُ الظِّلِّ بَارِدُ النَّسِيمِ (assumed tropical:) [Thou art no other than one who casts a gloom upon others, and chills them: lit., heavy of shade, or shadow; cold of breeze]. (TA.) ثَقِيلٌ, applied to a man, is mostly used in dispraise: but sometimes, in praise: (Er-Rághib, TA:) used in praise, it signifies (assumed tropical:) Grave, staid, steady, sedate, or calm. (Kull.) Applied to a horse, (assumed tropical:) Slow; (Kull;) and so ↓ ثَقَالٌ applied to a camel; (K;) a meaning also assigned to ثَقَالٌ, with ف; (TA;) and ↓ مُثْقَلٌ, applied to a horse or the like. (JK.) اِنْفِرُوا خِفَافًا وَثِقَالًا, in the Kur [ix. 41], means (assumed tropical:) [Go ye forth to fight] prompt and not prompt: (Katádeh, Bd, Jel, TA:) or whether moving be easy to you or difficult: (Bd, * TA:) or riding and walking: or lightly armed and heavily armed: or healthy and sick: (Bd:) or strong and weak: (Jel:) or rich and poor: (Jel, TA:) or young and old. (TA.) ثَاقِلٌ A deenár of full weight; (Z;) not deficient: (S, K:) pl. ثَوَاقِلُ. (S, Z, K.) — — أَصْبَحَ ثَاقِلًا (assumed tropical:) He became, or became in the morning, heavy by reason of sickness, or disease. (Aboo-Nasr, K, TA.) أَثْقَلُ More [and most] heavy. (TA.) مُثْقَلٌ Heavily burdened: (TA:) or burdened beyond his power; overburdened. (JK, TA.) — — (assumed tropical:) Weighed down, or oppressed, by sickness, or disease, (JK,) and by debt. (JK, Er-Rághib.) — — See also ثَقِيلٌ. مُثْقِلٌ, applied to a woman, Gravid; whose burden has become heavy in her belly: (S:) or whose pregnancy has become apparent, or manifest. (K.) مُثَقَّلٌ: see ثَقِيلٌ: — — Also (assumed tropical:) Ill received; disapproved; not rendered an object of love to hearts. (Ham p. 37.) مُثَقَّلَةٌ A stone of marble; (JK;) a piece of marble by which a carpet is made heavy: (K:) by rule it should be with kesr to the ق. (TA.) مِثْقَالٌ The weight (مِيزَان, JK, S, K, or وَزْن, Msb, TA, and Jel in iv. 44 and x. 62 and xxi. 48, or زِنَة, TA) of a thing, (JK, S, Msb, K,) of the like thereof (مِنْ مِثْلِهِ [but why this is added I do not see]); (S, Msb, K;) [i. e.] its equal in weight; (PS, and Bd in x. 62;) its quantity (مِقْدَار). (Bd in xxi. 48.) مَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ, in the Kur x. 62, means There is not hidden from thy Lord aught of the weight of the smallest ant: (Jel:) or a thing equal in weight to a small ant; or to the motes that are seen in a ray of the sun that enters through an aperture. (Bd.) — — A thing with which one weights; as also ↓ ثِقْلٌ; i. e., any of the weights of the balance. (Er-Rághib, TA.)— — A certain weight, of which the quantity is well known; (JK;) a dirhem and three sevenths of a dirhem; (Msb, and K in art. مك;) i. e., the seventh part of ten dirhems: (Msb:) or [a dirhem and a half; so in the present day; i. e.,] seventy-two sha'eerehs: (El-Karmánee, TA:) or twenty keeráts. (Hidáyeh, TA.)— — [A certain coin;] i. q. دِينَارٌ, q. v.; (Msb in art. دنر;) a مِثْقَال of gold: pl. مَثَاقِيلُ. (S, K.) — — أَلْقَى عَلَيْهِ مَثَاقِيلَهُ He threw upon him his weight, or burden; syn. مَؤُونَتَهُ [perhaps meaning the burden of supporting him]. (Aboo-Nasr, S, K.) [See also ثِقْلٌ.] مُتَثَاقِلٌ Bearing one's weight upon a thing: whence the saying, وَطِئَهُ وَطْأَةَ المُتَثَاقِلِ [He trod upon him, or it, with the tread of him who bears his weight, or presses heavily]. (TA.) مُسْتَثْقَلٌ: see ثَقِيلٌ.

ثكل 1 ثَكِلَتْهُ, (S, Mgh, Msb,) aor. ثَكَلَ, (Msb,) inf. n. ثَكَلٌ, (S, Msb,) or ثُكْلٌ, (Mgh,) or this is a simple subst., (Msb,) and ثَكْلٌ, (Mgh,) [or this last is also a simple subst.,] She (a mother) lost him, or became bereft of him; namely, her child, (S, Mgh, Msb,) by death: (Mgh:) and ثَكِلَهُ, aor. ثَكَلَ, (K,) inf. n. ثَكَلٌ, (TA,) he lost him; namely, a friend, or person beloved, or a child. (K.) ثَكِلَتْكَ أُمُّكَ [lit. meaning May thy mother be bereft of thee] is an imprecation against him to whom it is addressed, not said with the desire of its having effect, but on an occasion of vehement love, like لَا أَبَا لَكَ, [and قَاتَلَكَ اللّٰهُ,] &c. (Har p. 165.) 4 أَثْكَلَتْ A state of bereavement clave to her; (K;) namely, a woman: or she became in a state of bereavement. (TA.) — أَثْكَلَهَا اللّٰهُ وَلَدَهَا God made her to be bereft of her child [by death]. (Msb, K.) And اثكله اللّٰهُ أُمَّهُ God made him to be bereft of his mother [by death]. (S.) ثَكْلٌ: see what next follows. ثُكْلٌ The loss, or the state of being bereft, of a child [by death], (S, Msb, K,) or of a friend, or person beloved; (K;) i. e., a woman's loss of her child; (S, Msb;) as also ↓ ثَكَلٌ [which is the inf. n. by general consent], (S, K,) and ↓ ثَكْلٌ. (TA.) It is said in a prov., العُقُوقُ ثُكْلُ مَنْ لَمْ يَثْكَلْ [Undutiful treatment of a parent is (like) the bereavement of him who is not (really) bereft of his child]. (TA.) — — Also Death: and a state of perdition or destruction. (K.) ثَكَلٌ: see ثُكْلٌ. ثُكْلَانُ; fem. ثَكْلَى and ثَكْلَانَةٌ: see ثَاكِلٌ. ثَكُولٌ: see ثَاكِلٌ. — — فَلَاةٌ ثَكُولٌ (tropical:) A desert in which the traveller becomes lost. (K, TA.) ثَاكِلٌ, applied to a man, Bereft of a child, or of a friend, or person beloved; as also ↓ ثَكْلَانٌ or ثَكْلَانُ [with or without tenween, as is shown by the two forms of the fem. mentioned in what follows, but generally without]: (K:) and applied to a woman; (S, Msb, K;) and sometimes ثَاكِلَةٌ; (Msb;) as also ثَكْلَى (S, Msb, K) and ثَكْلَانَةٌ, (IAar, K,) which is

rare, (K,) and ↓ ثَكُولٌ; (S, K;) meaning bereft of her child [by death]; (S, Msb;) pl. (of ثَاكِلٌ, TA, [and of ثَاكِلَةٌ,]) ثَوَاكِلُ, [and of ثاكل also ثَكْلَى, as is implied in the TA voce عُبْرٌ,] and (of ثَكْلَى, TA) ثَكَالَى. (Msb, TA.) إِثْكَالٌ and ↓ أُثْكُولٌ i. q. عِثْكَالٌ (S, K) and عُثْكُولٌ, i. e., The fruit-stalk (شِمْرَاخ) upon which are the ripening dates: pl. أَثَاكِلُ, [app. a contraction of أَثَاكِيلُ, like عَثَاكِلُ,] occurring in poetry. (S.) These two words are mentioned here by J and Sgh, and F has followed them; but they should be mentioned among words whose first radical letter is hemzeh, for the أ is a radical, substituted for ع. (TA.) أُثْكُولٌ: see what next precedes. مُثْكِلٌ A woman whose state of bereavement is constant: (K:) or who is in a state of bereavement: (TA:) pl. مَثَاكِيلُ (K) [or this is pl. of مِثْكَالٌ]. Hence, نِسَآءُ الغُزَاةِ مَثَاكِيلُ [The wives of the warriors are constantly bereft, or often bereft, of their husbands]. (TA.) — — قَصِيدَةٌ مُثْكِلَةٌ (tropical:) An ode in which bereavement is mentioned. (Ibn- 'Abbád, Z, K.) رُمْحُهُ لِلْوَالِدَاتِ مَثْكَلَةٌ [His spear is a cause of bereavement to mothers] (S, K) is a saying similar to الوَلَدُ مَبْخَلَةٌ وَمَجْبَنَةٌ [explained in art. بخل]. (S.) مِثْكَالٌ A woman much, or often, bereft of her children: (Msb, TA:) pl. مَثَاكِلُ (TA) [or مَثَاكِيلُ: see مُثْكِلٌ]. — — And A she-camel that is accustomed to lose her young by death or by slaughter or by gift: pl. مَثَاكِيلُ. (Ham p. 746.) ثل 1 ثَلَّ, (T, S, K,) aor. ◌ُ3ثَلُّ, inf. n. ثَلٌّ, (T,) He put [or poured] back the earth into a grave, and a well, after digging it: (T:) or he poured the earth into a well, (S, K,) &c. (S.) — — Also, (S, M, K,) aor. as above, (M,) and so the inf. n., (S, M,) He poured forth pieces of money. (S, M, K.) — — Also, (K,) aor. and inf. n. as above; (TA;) and ↓ ثَلْثَلَ; (M, K;) He moved, or put in motion, with his hand, or he broke at one of its sides, [app. so as to make it pour down, or fall,] a quantity of earth collected together, or a sand-heap, (M, K,) or a house: (O, TA:) or he dug it. (TA.) — — And the former, (S, M, K,) aor. as above, (S, M,) and so the inf. n., (M, TA,) He threw down, or demolished, a house, (S, M, K,) by digging beneath the wall, and then pushing, so that it fell in ruins: (S, TA:) and he demolished, and broke, a thing. (M.) — — [Hence,] ثَلَّ اللّٰهُ عَرْشَهُمْ (tropical:) God destroyed their dominion: and ثُلَّ عَرْشُهُمْ (tropical:) Their might, or power, departed: (S:) or ثَلَّ اللّٰهُ عَرْشَهُ (tropical:) God caused him to die; or caused his dominion, or his might, or power, to depart: (K, TA:) and ثُلَّ عَرْشُهُ, inf. n. ثَلٌّ, (tropical:) His means of support became destroyed, and ceased; (M, A; *) or he became abased, or in an abject condition; (IDrd, M;) or, accord. to Er-Rághib, it means أُسْقِطَتْ ثَلَّة مِنْهُ [perhaps a company of men (ثُلَّةٌ) was made to fall away from him]: (TA:) El-'Otbee says that عرش here has two meanings; namely, a throne, and a booth, or shed, constructed for shade. (TA. See art. عرش.) You say also, ثُلَّ عَرْشُهُ and عُرْشُهُ, meaning (assumed tropical:) He was slain: and a poet says, of a sword, ثَلَّ عُرْشَيْهِ, meaning (assumed tropical:) [It severed] the base of his neck; the part where his neck was set on his back. (IDrd, M.) — — And ثَلَّ, (As, S, M, K,) aor. as above, (As, S, M,) inf. n. ثَلٌّ (As, S, M, K) and ثَلَلٌ, (As, S, K,) He killed, or destroyed, (As, S, M, K,) a man, (As, S,) or men. (M, K.) And ثُلَّ He died, or perished. (T.) — — ثَلَّ البِئْرَ, (M, K,) aor. ◌ُ3ثَلُّ, inf. n. ثَلٌّ, (M,) He took, or cast, forth the earth from the well; (M, K;) and the mud from the bottom of the well. (M.) — — ثَلَّ الوِعَآءَ, aor. and inf. n. as in the next preceding case, He took what was in the receptacle; as also ↓ اثتلّهُ; the latter from Ibn- 'Abbád. (TA.) — ثَلَّتِ الدَّابَّةُ, (S, K,) and ثَلَّ الحَافِرُ, (M, O,) aor. ◌َ3ثَلُّ [irregularly], (S, TA,) inf. n. ثَلٌّ, (TA,) The beast, and the solid-hoofed animal, dunged. (S, M, O, K.) — — And ثَلَّ He became rich, or in a state of competence. (T.) 4 اثلّ He (a man, S) abounded in what is termed ثَلَّة, (S, K,) which may mean either wool or a flock of sheep or goats: both these meanings are assigned to it in this case by Z. (TA.) — اثلّهُ He ordered, or commanded, the repairing of it; (M;) or the repairing of what had been thrown down, or demolished, of it. (IAar, S, K.) 5 تثلّل It (a house) became thrown down, or demolished; (K;) as also ↓ انثلّ: (TA:) or it (a house) became thrown down, or demolished, and it fell by degrees, part after part. (M.) And تَثَلَّلَتِ الرَّكِيَّةُ The well became demolished. (TA.) 7 انثلّ It (a thing) poured forth, or became poured forth. (TA.) — — اِنْثَالُوا i. q. اِنْثَالُوا [app. as meaning They poured themselves forth]. (K.) You say, انثلّوا عَلَيْهِ They poured forth, or down, upon him, or against him. (Z, TA in art. ثلم.) — — See also 5. 8 ◌َ3اِثْتَلَّ see 1, near the end. R. Q. 1 ثَلْثَلَ: see 1, near the beginning. ثَلَّةٌ The earth that is taken forth from a well: (T, S, M, K:) and the mud that is taken forth from the bottom of a well: (M:) and the space upon which is cast the earth taken forth from a well, around its mouth; which space, when the well has been dug in a place that is not the property of any one, belongs exclusively to the owner of the well: (A 'Obeyd, T:) pl. ثُلَلٌ. (K.) — — ↓ ثَلَّةٌ مَثْلُولَةٌ A grave (تُرْبَةٌ) filled up with earth, after it has been dug. (T.) — A thing that is made of clay, or mud, (M,) like a مَنَارَة [q. v.], (K,) in the desert, for the sake of its shade. (M, K. [Erroneously written by Golius and Freytag مَثَلَّةٌ, and compared to مَظَلَّةٌ.]) — Wool, (T, S, M, K,) alone: (M, K:) or a portion of wool collected together: (Er-Rághib, TA:) and wool and goats' hair (شَعَر) and camels' hair (وَبَر) together; (Aboo-Yoosuf, T, S, K;) but not the second of these alone, nor the third alone: (Aboo-Yoosuf, T, S:) or it signifies camels' hair (وبر) also: (T:) or wool and شعر and وبر together; but none of these alone. (M.) كِسَآءٌ جَيِّدُ الثَّلَّةِ is said to mean A كساء of good wool: (S, M:) and حَبْلُ ثَلَّةٍ, a rope of wool. (S.) It is said in a prov., لَا تَعْدَمُ صَنَاعٌ ثَلَّةً [A clever woman is not without wool to spin or weave when she has nothing else to do]: applied to a skilful man. (TA.) And you say, عِنْدَ فُلَانٍ ثَلَّةٌ كَثِيرَةٌ, meaning Such a one has much wool and goats' hair (شعر) and camels' hair (وبر). (Aboo-Yoosuf, S.) [Hence,] فُلَانٌ كَثِيرُ الثَّلَّةِ [sometimes] means (tropical:) Such a one has much hair on his body. (TA.) — — A flock of sheep or goats, (T, M, K,) whether many or few: (M:) or many thereof: (M, K:) or specially a flock of sheep: or sheep, absolutely: (M:) or a numerous flock of sheep: (ISk, T, S, K:) and numerous sheep and goats together: many goats are not thus called; but are called حَيْلَةٌ: (Aboo-Yoosuf, S, M:) pl. ثِلَلٌ, (S, M, K,) which is extr., (M,) and ثِلَالٌ. (M, K.) — — Many pieces of money; or much money; (M, K;) as also ↓ ثُلَّةٌ. (Ibn-'Abbád, K.) — In relation to the times of camels' coming to water, (فِى مَوَارِدِ الإِبِلِ, TA, [in the copies of the K, فى is omitted, and مَوَارِدُ is put for مَوَارِدِ,]) The interval of two days, or keeping from water during two days, between two drinkings. (K, TA. [The word to which this signification is assigned is erroneously written by Golius and Freytag مَثَلَّةٌ; and explained as meaning “Locus ubi aquantur cameli postquam per biduum non biberint.”]) ثُلَّةٌ A party of men; (T;) a company of men: (S, M, K:) or a numerous company. (Bd in lvii. 13.) You say, فُلَانٌ لَا يَفْرُقُ بَيْنَ الثَّلَّةِ وَالثُّلَّةِ [Such a one will not distinguish] between a flock of sheep or goats and a company of men. (Z, TA.) — — See also ثَلَّةٌ. ثِلَّةٌ Death; or a state of perdition or destruction; (K;) and so ↓ ثَلَلٌ; (S, M, K;) which latter is also an inf. n. of ثَلَّ signifying “ he killed,” or “ destroyed: ” (As, S, K:) pl. of the former ثِلَلٌ. (K.) ثُلَّى (tropical:) Might, power, or elevated condition, perishing, or passing away. (K, TA.) ثَلَلٌ: see ثِلَّةٌ. مُثِلٌّ A man (S, M) abounding in what is termed ثَلَّة. (S, M, K. [See 4, أَثَلَّ, mentioned by Golius with this word, as syn. therewith, and as from the S and K, is not in either of those Lexicons.]) مُهْرٌ مِثَلٌّ [A colt that dungs much]. (M. [The meaning is there indicated, but not expressed.]) مُثَلِّلٌ Collecting wealth, (Ibn-' Abbád, K,) and disposing it well, or putting it into a good state or condition. (Ibn-' Abbád, TA.) مَثْلُولٌ A house thrown down, or demolished. (TA. [See 1.]) — — See also ثَلَّةٌ, second sentence. ثلب 1 ثَلَبَهُ, (S, M, A, Msb, K,) aor. ثَلِبَ, (M, Msb, K,) inf. n. ثَلْبٌ (T, S,

M, A, Msb) and مَثْلَبٌ, (T,) He blamed him; reprehended him; found fault with him; imputed to him, or charged him with, a fault, vice, or the like: (M, A, Msb, K:) or he charged him plainly, or openly, with a fault, vice, or the like; (S;) spoke against him; (TA;) censured him, reproached him, detracted from his reputation, or impugned his character: (S, Msb:) or he blamed him severely; and assailed him with his tongue; as is done in punishings and the like. (Lth, T.) — — ثَلَبَهُ, (M, K,) inf. n. ثَلْبٌ, (M,) also signifies He drove him (a man, M) away; expelled him; or put him at a distance, away, or far away. (M, Msb, K.) — — And He turned it (a thing, M) upside down, or over, or inside out; or changed its manner of being, or state. (M, K.) — — And I. q. ثَلَمَهُ: (M, K:) formed from the latter by substitution of ب for م. (M.) — ثَلِبَ, (M,) inf. n. ثَلَبٌ, (M, K,) It (one's skin, M, or a garment, TK) was, or became, dirty, or filthy: (M, K:) and it (a thing, TK) was, or became, contracted. (K, TK.) — — Also It was, or became, broken in the edge or middle, [like ثَلِمَ,] and split, or cracked. (KL.) 2 ثلّب, (As, S, M,) inf. n. تَثْلِيبٌ, (S,) He (a camel) became such as is termed ثِلْب. (As, S, M.) ثِلْبٌ Blamed; reprehended; found fault with; charged with a fault, vice, or the like; as also ↓ ثَلِبٌ; applied to a man. (M, K.) — — Also A camel extremely old, or old and weak, (M, A,) and having his teeth much broken: (M:) or a camel whose canine teeth are broken (S, K) much (K) by reason of extreme old age, or age and weakness, and the hair of whose tail has fallen off by degrees: (S, K:) fem. with ة; (S, M, K;) but some disallow this, and say that the female is termed نَابٌ: (M:) pl. [of pauc.] أَثْلَابٌ (M, K) and [of mult.] ثِلَبَةٌ. (S, K.) — — Hence, (A,) (tropical:) A man extremely old, or old and weak, (A, TA,) whose teeth are much broken: (TA:) or an aged man; a man advanced in years: (IAar, M, K:) [said to be] of the dial. of Hudheyl; but IAar mentions it without assigning it to the dial. of any particular tribe of the Arabs. (M.) — — Also A camel that does not impregnate. (M, K. *) — — See also what next follows. ثَلِبٌ: see ثِلْبٌ. — — Also, applied to a spear, (S, M, A, K, but in a copy of the A written ↓ ثِلْبٌ,) Much notched, or broken in the edges [of the head]: (S, M, K:) or weak, or weak and soft. (A.) You say ثِلْبٌ عَلَى ثِلْبٍ وَبِيَدِهِ ثَلِبٌ [An extremely old, or old and weak, man, whose teeth are much broken, upon a camel in the like condition, and having in his hand a spear that is much notched, or weak, or weak and soft]. (A, TA.) ثَالِبَةُ الشَّوَى A woman having cracked, or chapped, feet: (S, K:) from ثَلِبٌ as an epithet applied to a spear. (S.) أَثْلَبٌ and إِثْلِبٌ, (Fr, T, S, M, K,) the former of which is the more common, (Fr, T,) Dust, or earth; and stones: (Fr, T, M, K:) or small fragments, or particles, of stones, (S, K,) and of dust or earth: (S:) or stone (A' Obeyd, Sh, T) in the dial. of El-Hijáz: and dust, or earth, in the dial. of Temeem: (T:) and El-Hejeree says, الأَثْلَمُ is like الأَثْلَبُ; but [ISd says,] whether it be formed by substitution or be a dial. var., I know not. (M, TA.) One says, بِفِيهِ الأَثْلَبُ and الإِثْلِبُ In his mouth are, or be, dust, or earth, and stones; (Fr, T;) or, particles of stones and of dust or earth. (S.) Lh mentions the phrase الأَثْلَبَ لَكَ or الإِثْلِبَ [Dust, or earth, and stones, be thy lot]; and التُّرَابَ: and he says that the noun is thus put in the accus. case, as though the phrase were an imprecation [of the ordinary kind]: he means, as though the noun were an inf. n. used in an imprecation; though it is a simple subst. (M.) لِلْعَاهِرِ الإِثْلِبُ or الأَثْلَبُ, occurring in a trad., means For the adulterer, or fornicator, stone (الحَجَرُ) [but see this word, and see also art. عهر]: or dust, or earth: or small stones. (TA.) مِثْلَبٌ Accustomed to blame, reprehend, or find fault. (A, TA.) مَثْلَبَةٌ (S, M, Msb, K) and مَثْلُبَةٌ (M, K) A fault, vice, or the like: (S, M, * K: *) or [properly] a cause of [blame or] reviling: (Msb:) pl. مَثَالِبُ. (S, A, Msb.) You say, مَا عَرَفْتُ فِى فُلَانٍ مَثْلَبَةً [I have not known in such a one a fault, or vice, or cause of blame, &c.]. (A, TA.) ثلث 1 ثَلَثَ القَوْمَ, aor. ثَلُثَ, (S, M, Msb, K,) inf. n. ثَلْثٌ, (TA,) He took the third of the goods, or property, of the people, or company of men. (S, M, Msb, K.) And ثُلِثَتِ التَّرِكَةُ The property left at death had a third of it taken. (A.) And ثَلَثَ, aor. ثَلِثَ, [but in this case it seems that it should be ثَلُثَ, as above,] is also said to signify He slew a third. (L.) — — ثَلَثَ القَوْمَ, (T, S, K,) or الإِثْنَيْنِ, (Fr, T, M,) or الرَّجُلَيْنِ, (Msb,) aor. ثَلِثَ, (S, M, Msb, K,) [thus distinguished from the verb in the first sense explained above,] inf. n. ثَلْثٌ, (TA,) signifies He was, or became, the third of the people, (T, S, K,) or a third to the two, (Fr, T, M,) or to the two men: (Msb:) or he made them, with himself, three: (T, S, K:) and similar to this are the other verbs of number, to ten [inclusive], except that you say, أَرْبَعُهُمْ and أَسْبَعُهُمْ and أَتْسَعُهُمْ, with fet-h, because of the ع. (S.) A poet says, (IAar, S,) namely, AbdAllah Ibn-Ez-Zubeyr El-Asadee, satirizing the tribe of Teiyi, (IB, TA,) فَإِنْ تَثْلِثُوا نَرْبَعْ وَإِنْ يَكُ خَامِسٌ يَكُنْ سَادِسٌ حَتَّى يُبِيرَكُمُ القَتْلُ [And if ye make up the number of three, we will make up the number of four; and if there be a fifth of you, there shall be a sixth of us; so that slaughter shall destroy you]: (IAar, S, IB:) he means, if ye become three, we will become four: or if ye slay three. (IB, TA.) — — Also; (S, M, TA;) in the K, "or," but this is wrong; (MF, TA;) ثَلَثَ القَوْمَ signifies He made the people, with himself, thirty; (A 'Obeyd, S, M, K;) they being twenty-nine: and in like manner one uses the other verbs of number, to a hundred [exclusive]. (A 'Obeyd, S.) And ثَلَثَ also signifies He made twelve to be thirteen. (T.) — — ثَلَثَ الأَرْضَ He turned over the ground three times for sowing, or cultivating. (A, TA.) — — See also 2. — — ثَلَثَ, (T, M, L, TA,) [as though intrans., an objective complement being app. understood,] or ↓ ثلّث, (K, [but the former is app. the right reading, unless both be correct,]) said of a horse, He came [third in the race; i. e., next] after that which is called المُصَلِّى: (T, M, L, K: [in the CK, الذى, after الفَرَسُ, should be omitted:]) then you say رَبَعَ: then, خَمَسَ. (T, M, L.) And in like manner it is said of a man [as meaning He came third]. (T.) — — لَا يَثْنِى وَلَا يَثْلِثُ, (so in a copy of the M in art. ثنى, but in the present art. in the same copy written لا يثنى ولا يثلث,) or ↓ لَا يُثَنِّى وَلَا يُثَلِّثُ, (so in a copy of the A, [in the CK in art. ثنى, and in Freytag's Arab. Prov. ii. 545,] لَا يُثْنِى وَلَا يُثْلِثُ,) or ↓ لَا يُثَنِّى وَلَا يُثَلِّثُ, (so in a copy of the K in art. ثنى, [in the TA, in the present art. and in art. ثنى, without any syll. signs,]) said of an old man, meaning He cannot rise, (M, A, TA,) when he desires to do so, a first time, nor can he (M, TA) the second time, nor the third. (M, A, TA.) 2 ثَلَّثَهُ He made it three; or called it three: (Esh-Sheybánee, and K in art. وحد:) تَثْلِيثٌ signifies the making [a thing] three [by addition or multiplication or division]; as also ↓ ثَلْثٌ [inf. n. of ثَلَثَ]: and the calling [it] three. (KL.) — — [Hence, ثلّث, inf. n. تَثْلِيثٌ, He asserted the doctrine of the Trinity.] — — [Hence also,] فُلَانٌ يُثَنِّى وَلَا يُثَلِّثُ Such a one counts two Khaleefehs, namely, the two Sheykhs [Aboo-Bekr and 'Omar], and [does not count three, i. e.,] rejects the other [that succeeded them]: and فُلَانٌ يُثَلِّثُ وَلَا يُرَبِّعُ Such a one counts three Khaleefehs, [namely, those mentioned above and 'Othmán,] and [does not count a fourth, i. e.,] rejects ['Alee,] the fourth. (A, TA.) — — لَا يُثَنِّى وَلَا يُثَلِّثُ: see 1. — — ثلّث عِنْدَهَا, or لِامْرَأَتِهِ, He remained three nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.) — — ثلّث بِنَاقَتِهِ He tied, or bound, three of the teats of his she-camel with the صِرَار. (S.) — — ثَلَّثَتْ said of a she-camel, and of any female: see 4. — — ثلّث said of a horse in a race: see 1. — — ثَلَّثَ البُسْرُ, (M, K,) inf. n. as above, (K,) The full-grown unripe dates became, to the extent of a third part of them, ripe, or in the state in which they are termed رُطَب. (M, K.) — — تَثْلِيثٌ also signifies The

watering seed-produce [on the third day, i. e.,] another time بَعْدَ الثُّنْيَا [which app. means after excepting, or omitting, one day]. (M.) — — And The making [a thing] triangular [or trilateral]. (KL.) — — [The making a letter three-pointed; making it to have three dots.] — — The making [a thing] to be a third part. (KL.) — — The making the electuary, or confection, of aromatics, or perfumes, that is called مُثَلَّث. (KL.) 4 اثلث القَوْمُ The party of men became three: (Th, S, M, L, K:) and similar to this are the other verbs of number, to ten [inclusive]: (S:) also The party of men became thirty: and so in the cases of other numbers, to a hundred [exclusive]. (M, L.) — — اثلثت She (a camel, and any female,) brought forth her third young one, or offspring; (Th, M;) and so ↓ ثَلَّثت, or ↓ اثتلثت. (TA in art. بكر.) — — لَا يُثْنِى وَلَا يُثْلِثُ: see 1. — — اثلث said of a grape-vine, It had one third of its fruit remaining, two thirds thereof having been eaten. (M.) 8 إِثْتَلَثَ see 4. ثُلْثٌ: see ثِلْثٌ. ثِلْثٌ The third young one or offspring, (M, A, K,) of a she-camel, (M, K,) and, accord, to Th, of any female: (M:) and in like manner others are termed, to ten [inclusive]. (A.) But one should not say نَاقَةٌ ثِلْثٌ [after the manner of ثِنْىٌ, q. v.]. (M.) — — سَقَى نَخْلَهُ الثِّلْثَ He watered his palm-trees once in three days: (A:) or he watered them بَعْدَ الثُّنْيَا [which app. means after excepting, or omitting, one day]. (K.) ثِلْثٌ is not used [thus] except in this case: there is no ثِلْث in the watering of camels; for the shortest period of watering is the رِفْه when the camels drink every day; then is the غِبّ, which is when they come to the water one day and not the next day; and next after this is the رِبْع; then, the خِمْس; and so on to the عِشْر: so says As: (S, TA:) and this is correct, though J's assertion that ثِلْث is not used except in this case is said by F to require consideration. (TA.) — — حُمَّى الثِّلْثِ i. q. حُمَّى الغِبِّ, [The tertian fever;] the fever that attacks one day and intermits one day and attacks again on the third day; called by the vulgar ↓ المُثَلِّثَةُ. (Msb.) ثُلَثٌ: see what next follows. ثُلُثٌ (T, S, M, A, Msb, K) and ↓ ثُلْثٌ (Msb, K) and ↓ ثُلَثٌ, which last is either a dial. var. or is so pronounced to make the utterance more easy, (MF,) A third; a third part or portion; (S, A, Msb, K;) as also ↓ ثَلِيثٌ, (As, T, S, M, Msb, K,) like ثَمِينٌ and سَبِيعٌ and سَدِيسٌ and خَمِيسٌ and نَصِيفٌ, (S,) though AZ ignored ثَلِيثٌ (T, S) and خَمِيسٌ: (S:) [and ↓ مِثْلَاثٌ, q. v., app, signifies the same:] the pl. of ثلث, (M, Msb,) and of ثليث also, (M,) is أَثْلَاثٌ. (M, Msb.) It is said in a trad., دِيَةُ شِبْهِ العَمْدِ أَثْلَاثًا [The expiatory mulct for that homicide which resembles what is intentional shall be thirds]; i. e., thirty-three she-camels each such as is termed حِقَّة, and thirtythree of which each is such as is termed جَذَعَة, and thirty-four of which each is what is termed ثَنِيَّة. (TA.) إِنَآءٌ ثَلْثَانُ A vessel in which the corn &c. that is measured therein reaches to one third of it: and in like manner one uses this expression in relation to beverage, or wine, &c. (M, L.) ثِلْثَانٌ, (so in a copy of the M,) or ثَلِثَانٌ, and ثَلَثَانٌ, (K,) I. q. عِنَبُ الثَّعْلَبِ; (K;) the tree thus called. (M, TA.) ثَلَاثٌ, also written ثَلٰثٌ: see ثَلَاثَةٌ, in six places: and ثُلَاثُ, in two places. ثُلَاثُ and ↓ مَثْلَثُ (S, L, K) Three and three; three and three together; or three at a time and three at a time; (L;) imperfectly decl. [because] changed from the original form of ثَلَاثَةٌ ثَلَاثَةٌ; (K;) or because of their having the quality of epithets and deviating from the original form of ثَلَاثَةٌ: they are epithets; for you say, مَرَرْتُ بِقَوْمٍ مَثْنَى وَثُلَاثَ [I passed by a party of men two and two, and three and three, together]: (Sb, S:) or they are imperfectly decl. because they deviate from their original as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to ثَلَاثَةٌ ثَلَاثَةٌ: but the dim. is ↓ ثُلَيِّثٌ, perfectly decl., like أُحَيِّدٌ &c., because it is like حُمَيِّرٌ [dim. of حِمَارٌ], assuming the form of that which is perfectly decl., though it is not so in the cases of أَحْسَنُ and the like, as these words, in assuming the dim. form, do not deviate from the measure of a verb, for مَا أُحَيْسِنَهُ [How goodly is he!] is sometimes said. (S.) It is said in the Kur [iv. 3], فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَآءِ مَثْنَى وَثُلَاثَ وَرُبَاعَ, i. e. Then marry ye such as please you, of women, two [and] two, and three [and] three, and four [and] four: [meaning, two at a time, &c.:] here مثنى &c. are imperfectly decl. because deviating from the original form of اِثْنَيْنِ اِثْنَيْنِ, &c., and from the fem. form. (Zj, T, L.) And one says ↓ مَثْلَثَ مَثْلَثَ, like ثُلَاثَ ثُلَاثَ. (T.) You say also, فَعَلْتُ الشَّىْءَ مَثْنَى وَثُلَاثَ وَرُبَاعَ, meaning I did the thing twice and twice, and thrice and thrice, and four times and four times. (L.) — — [ثُلَاثٌ is app. fem. of ثُلَاثَةٌ, a dial, var. of ثَلَاثَةٌ, of which the fem. is ثَلَاثٌ: and hence,] ذُو ثُلَاثٍ, with damm [to the initial ث], A camel's [girth of the kind called] وَضِين. (K.) You say, اِلْتَقَتْ عُرَا ذِى ثُلَاثِهَا (tropical:) [lit., The loops of her girth met together]; (A, TA; [but in a copy of the former, ↓ ذى ثَلَاثِهَا;]) meaning, she was, or became, lean, or lank in the belly. (A. [See a similar saying voce بِطَانٌ.]) And a poet says, وَقَدْ ضَمَرَتْ حَتَّى بَدَا ذُو ثُلَاثِهَا [And she had become lean, or lank in the belly, so that her girth appeared]: but some say that ذو ثلاثها [here] means her belly, and the two skins, [namely,] the upper, and that which is pared, or scraped off, after the flaying: (TA:) or, accord. to some, the phrase is حَتَّى ارْتَقَى ذو ثلاثها, meaning, so that her fœtus rose to her back; the ثلاث [here again in a copy of the A written with fet-h to the initial ث, and in like manner ثلاثها,] being the سَابِيَآء and the سَلَا and the womb. (A, TA.) You say also ↓ عَلَيْهِ ذُو ثَلَاثٍ, [so I find it written, but perhaps it should be ذو ثُلَاثٍ,] meaning, (tropical:) Upon him is a [garment of the kind called] كِسَآء made of the wool of three sheep. (A, TA. [In the latter without any syll. sign to show that ثلاث here differs from the form in the exs. cited before.]) ثِلَاث: see ثَالِثٌ. ثَلُوثٌ A she-camel that fills three vessels (S, M, A, L, K) such as are called أَقْدَاح, (M, L,) when she is milked, (S, K,) [i. e.,] at one milking. (A.) This is the utmost quantity that the camel yields at one milking. (IAar, M.) — — Also A she-camel three of whose teats dry up: (S, M, A, K: [accord. to the TA, it is said in the T that such is termed ↓ مَثْلُوثٌ; but I think that this is a mistranscription:]) or that has had one of her teats cut off (IAar, T, M, L, K) by cauterization, which becomes a mark to her, (IAar, M,) and [in some copies of the K " or "] is milked from three teats: (T, M, L, K:) or that has three teats; (IAar, TA;) [and] so ↓ مُثَلَّثَةٌ: (T, TA:) or a she-camel having one of her teats dried up in consequence of something that has happened to it. (ISk.) ثَلِيثٌ: see ثُلُثٌ. ثَلَاثَةٌ, also written ثَلٰثَةٌ, a noun of number, [i. e. Three,] is masc., (S, M, Msb,) and is also written and pronounced ↓ ثُلَاثَةٌ, with damm: (IAar, M, TA:) the fem. is ↓ ثَلَاثٌ, also written ثَلٰثٌ; (S, M, Msb;) [and app. ثُلَاثٌ also, mentioned above, under the head of ثُلَاثُ, but only as occurring with ذُو prefixed to it.] You say ثَلَاثَةُ رِجَالٍ [Three men]: and ثَلَاثُ ↓ نِسْوَةٍ [three women]. (Msb.) In the saying of Mohammad, ↓ رُفِعَ القَلَمُ عَنْ ثَلَاثٍ [The pen of the recording angel is withheld from three persons] ثلاث is for ثَلَاثِ أَنْفُسٍ. (Msb. [See art. رفع.]) [In like manner, ↓ ثَلَاثٌ occurs in several trads. for ثَلَاثُ خِصَالٍ; as, for instance, in the saying,] ثَلَاثٌ مَنْ كُنَّ فِيهِ حَاسَبَهُ اللّٰهُ حِسَابًا يَسِيرًا [There are three qualities: in whomsoever they be, God will reckon with him with an easy reckoning]: these are, thy giving to him who denies thee, and forgiving him who wrongs thee, and being kind to him who cuts thee off from him. (El-Jámi' es-Sagheer.) The people of El-Hijáz say, أَتَوْنِى ثَلَاثَتَهُمْ [The three of them came to me], and أَرْبَعَتَهُمْ, and so on to ten [inclusive], with nasb in every case; and in like manner in the fem., ↓ أَتَيْنَنِى ثَلَاثَهُنَّ, and أَرْبَعَهُنَّ: but others decline the word with the three vowels, making it like كُلُّهُمْ: after ten, however, only nasb is used; so that you say, أَتَوْنِى أَحَدَ عَشَرَهُمْ [and ثَلَاثَةَ عَشَرَهُمْ], and إِحْدَى عَشْرَتَهُنَّ [and ثَلَاثَ عَشْرَتَهُنَّ]. (S.) The saying وَلَدُ الزِّنَا شَرُّ الثَّلَاثَةِ means [The offspring of adultery, or fornication, is the worst of the three] if he do the deeds of his parents. (Mgh.) [It is said that when ثلاثة means the things numbered, not the amount of the number, it is imperfectly

decl., being regarded as a proper name; and so are other ns. of number. (See ثُمَانِيَةٌ.) See also سِتَّةٌ.] — — ثَلَاثَةَ عَشَرَ [indecl. in every case, meaning Thirteen,] is pronounced by some of the Arabs ثَلَاثَةَ عْشَرَ: and [the fem.] ثَلَاثَ ↓ عَشْرَةَ, thus in the dial. of El- Hijáz [and of most of the Arabs], is pronounced ثَلَاثَ عَشِرَةَ in the dial. of Nejd. (S in art. عشر.) ثَلَاثَةٌ: see ثَلَاثَةٌ. الثَّلَاثَآءُ, also written الثَّلْثَآءُ, (Lth, T, S, M,) or يَوْمُ الثَّلَاثَآءِ or الثَّلَاثَآءِ, (A, Msb, K,) and ↓ الثُّلَاثَآء, with damm, (A, K,) [meaning The third day of the week, Tuesday,] has this form for the sake of distinction; for properly it should be الثَّالِثُ: (S, M:) or it has meddeh in the place of the ة in the noun of number [ثَلَاثَةٌ] to distinguish it from the latter: (Lth, T:) [it is without tenween in every case; when indeterminate as well as when determinate; being fem.:] the pl. is ثَلَاثَاوَاتٌ (S, M, Msb) and أَثَالِثُ. (Th, M.) It has no dim. (Sb, S in art. امس.) Lh relates that Aboo-Ziyád used to say, مَضَى الثَّلَاثَآءُ بِمَا فِيهِ [Tuesday passed with what occurred in it]; making ثلاثاء sing. and masc.; [but this he did because he meant thereby يَوْمُ الثَّلَاثَآءِ; يوم being masc.:] Th is related to have said, بِمَا فِيهَا; making it fem.: and Abu-l-Jarráh used to say, مَضَتِ الثَّلَاثَآءُ بِمَا فِيهِنَّ, treating the word as a numeral. (M.) الثُّلَاثَآءُ: see الثَّلَاثَآءُ. ثُلَاثِىٌّ a rel. n. from ثَلَاثَةٌ, anomalously formed, (M,) [or regularly formed from ثُلَاثَةٌ,] Of, or relating to, three things. (T, TA.) — — Three cubits in length, or height; applied in this sense to a garment, or piece of cloth; (T, A;) and to a boy. (T.) — — A word comprising, or composed of, three letters [radical only, or of three radical letters with one or more augmentative; i. e., of three radical letters with, or without, an augment]. (T, TA.) ثَلَاثُونَ, [also written ثَلْثُونَ,] the noun of number, [meaning Thirty, and also thirtieth,] is not considered as a multiple of ثَلَاثَةٌ, but as a multiple of عَشَرَةٌ; and therefore, if you name a man ثَلَاثُونَ, you do not make the dim. to be ثُلَيْثُون, but [you assimilate the noun from which it is formed to a pl. with و and ن from عَشَرَةٌ, or to عِشْرُونَ, and say] ↓ ثُلَيْثُونَ. (Sb, M.) ثُلَيْثُونَ: see what immediately precedes. ثَلَاثَاوِىٌّ: One who fasts alone on the third day of the week. (IAar, Th, M.) ثُلَيِّثٌ: see ثَلَاثٌ. ثَالِثٌ [Third]: fem. with ة. (T, &c.) The final ث in الثَّالِثُ is sometimes changed into ى. (M.) You say, هُوَ ثَالِثُ ثَلَاثَةٍ [He, or it, is the third of three]: thus you say when the two [terms] agree, each with the other; but not ثَالِثٌ ثَلَاثَةً; ثالث being regarded in the former case as though it were a subst.; for you do not mean to convey by it a verbal signification, but only mean that he, or it, is one of the three, or a portion of the three: (Fr, ISk, T, S:) and in like manner you say, هِىَ ثَالِثَةُ ثَلَاثٍ [She is the third of three]; but when there is among the females a male, you say, هِىَ ثَالِثَةُ ثَلَاثَةٍ, making the masc. to predominate over the fem. (T.) When the two [terms] are different, you may make the former to govern the gen. case or to govern as a verb; saying, هُوَ رَابِعُ ثَلَاثَةٍ or هُوَ رَابِعٌ ثَلَاثَةً, like as you say ضَارِبُ زَيْدٍ and ضَارِبٌ زَيْدًا; and thus you also say, هٰذَا ثَالِثُ اثْنَيْنِ and هٰذَا ثَالِثٌ اثْنَيْنِ, meaning This makes two to be three, with himself, or itself. (ISk, T, * S. [In most copies of the S, for ثَالِثٌ اثْنَيْنِ is put ثَالِثَ اثْنَيْنِ; and, in the explanation of this phrase, ثَلَّثَ اثْنَيْنِ for ثَلَثَ اثْنَيْنِ: IB has remarked that these are mistakes.]) ↓ ثِلَاث occurs in the sense of ثَالِث in a trad. cited voce ثَانٍ in art. ثنى. (Sh, T in art. ثنى.) — — ثَالِثَةُ الأَثَافِى means A projecting portion of a mountain, by which are placed two pieces of rock, upon all which is placed the cooking-pot. (S, K.) Hence the saying, رَمَاهُ اللّٰهُ بِثَالِثَةِ الأَثَافِى [explained in art. اثف]. (TA.) — — ثَالِثَ عَشَرَ and ثَالِثَةَ عَشْرَةَ, the former masc. and the latter fem., meaning Thirteenth, are generally held to be indecl. in every case without the art.; but with the art., most say in the nom. الثَّالِثُ عَشَرَ, accus. الثَّالِثَ عَشَرَ, and gen. الثَّالِثِ عَشَرَ; and in like manner in the fem. Accord. to some,] you say, هُوَ ثَالِثُ عَشَرَ as well as هُوَ ثَالِثَ عَشَرَ [He, or it, is a thirteenth]: he who uses the former phrase says that he means هُوَ ثَالِثُ ثَلَاثَةَ عَشَرَ, (T, S,) i. e. He, or it, is one of thirteen, (T,) and that he suppresses ثلاثه, and leaves ثالث decl. as it was; and he who uses the latter phrase says that he likewise means this, but that, suppressing ثلاثة, he gives its final vowel to the word ثالث, (T, S,) to show that there is a suppression: (S:) but IB says that the former of these two phrases is wrong; that the Koofees allow it, but that the Basrees disallow it, and pronounce it a mistake. (L.) [And accord. to J, one says, هٰذِهِ الثَّالِثَةَ عَشْرَةَ and هٰذَا الثَّالِثَ عَشَرَ This is the thirteenth, or this thirteenth: for he adds,] and you say, الثَّانِى عَشَرَ and هذَا الحَادِى عَشَرَ and so on to twenty [exclusive]; all with fet-h; for the reason which we have mentioned: and in like manner in the fem., in which each of the two nouns is with ة. (S.) You say also, ثَالِثَ عَشَرَ ثَلَاثَةَ عَشَرَ [The thirteenth of thirteen]; and so on to تَاسِعَ عَشَرَ تِسْعَةَ عَشَرَ: and in like manner in the fem. (I'AK p. 316.) [التَّالُوثُ The Trinity.] مَثْلَثُ and مَثْلَثَ: see ثُلَاثُ. — — مثلث [i. e. مَثْلَثٌ] signifies A chord [of a lute] composed of three twists: that which is of two twists is called مثنى [i. e. مَثْنًى]: or, as some say, these two words signify [respectively] the third chord and the second: their pls. are مَثَالِثُ and مَثَانٍ. (Har p.244.) مُثْلِثٌ A she-camel, and any female, bringing forth her third young one, or offspring: one should not say نَاقَةٌ ثِلْثٌ. (M.) — — See also مُثَلَّثٌ. مُثَلَّثٌ A thing having three angles or corners, triangular [or trilateral]; a triangle. (S, K.) You say مُثَلَّثٌ حَادٌّ [An acute-angled triangle]: and مُثَلَّثٌ قَائِمٌ [A right-angled triangle]. (TA.) And أَرْضٌ مُثَلَّثَةٌ A three-sided piece of land. (TA.) — — A thing composed of three layers or strata, or of three distinct fascicles or the like; (M, TA;) [see also مَثْلُوثٌ;] and in like manner what are composed of four, and more, to ten [inclusive], are called by similar epithets: (TA:) or a thing of three folds. (Lth, T.) — — [As a conventional term in lexicology, A word having a letter which has any of the three vowels: ex. gr., بَدْأَةٌ is مُثَلَّثَةُ البَآءِ; i. e., it is written بَدْأَةٌ and بُدْأَةٌ and بِدْأَةٌ. As such also, A verb having its عَيْن (or middle radical letter) movent by any of the three vowels: ex. gr., بَهَأَ بِهِ is مُثَلَّثٌ; i. e., it is written بَهَأَ and بَهُؤَ and بَهِئَ. And as such, مُثَلَّثَةٌ (not مُثْلَثَةٌ) signifies Three-pointed; having three diacritical points: it is an epithet added to ثَآء, to prevent its being mistaken for بَآء or تَآء or يَآء.] — — Wine (شَرَاب) cooked until the quantity of two thirds of it has gone; (S, K;) the expressed juice of grapes so cooked. (Mgh.) — — And A certain electuary, or confection, of aromatics, or perfumes. (KL.) مُثَلِّثٌ A calumniator, or slanderer, of his brother [or fellow] to his prince; because he destroys three; namely, himself and his brother and his prince: (Sh, T, M, * K:) as also ↓ مُثْلِثٌ; (K;) or thus accord. to Aboo-'Owáneh. (Sh, T.) — See also ثِلْثٌ, last sentence: — — and see ثَلُوثٌ. مِثْلَاثٌ from ثُلْثٌ is like مِرْبَاعٌ from رُبْعٌ. (M.) See ثُلْثٌ and مِرْبَاعٌ. مَثْلُوثٌ Property of which a third part has been taken. (A.) — — [Applied to a verse,] That of which a third has been taken away: (M, K:) whatever is مَثْلُوث is مَنْهُوك: (TA:) or the former word signifies as above, and the latter signifies that of which two thirds have been taken away: this is the opinion of the authors on versification with respect to the metres called رَجَز and مُنْسَرِح: (M, TA:) the مثلوث in poetry is that whereof two feet out of six have gone. (TA.) — — A rope composed of three strands (Lth, T, S, M, A, K) twisted together, (Lth, T, A,) and in like manner woven, or plaited: (Lth, T:) and ropes composed of four, five, six, seven, and nine, strands, but not of eight nor of ten, are similarly called. (M.) — — A garment of the kind called كِسَآء woven of wool and camels' hair (وَبَر) and goats' hair (شَعَر). (Fr, T.) — — مَزَادَةٌ مَثْلُوثَةٌ A مزادة [or leathern water-bag] made of three skins. (T. S, A, K.) — — أَرْضٌ مَثْلُوثَةٌ Land turned over three times for sowing or

cultivating. (A.) — — See also ثَلُوثٌ. ثلج 1 ثَلَجَتِ السَّمَآءُ, aor. تَثْلُجَ and تَثْلِجَ, The sky snowed; let fall snow. (A, TA.) [Here, and in other cases, throughout this art., the meaning of ثَلْجٌ is assumed to be well known.] — — ثَلَجَتْنَا السَّمَآءُ, (S, Msb, K,) aor. ثَلُجَ; (S, Msb;) and ↓ أَثْلَجَتْنَا; (Msb, * K;) The sky snowed upon us; (S, Msb, K;) like as one says مَطَرَتْنَا. (S.) And ثُلِجُوا They were snowed upon. (TA.) You say, ثُلِجْنَا العَامَ ثَلْجًا كَثِيرًا [We were snowed upon this year much]. (A.) And ثُلِجَتِ الأَرْضُ, (A, Msb, TA,) and ↓ أُثْلِجَت, (TA,) The land was snowed upon. (A, * Msb, TA. *) — — [ثُلِجَ, said of water &c., It was cooled, or made cold, with snow: see an ex. voce مَثْلُوجٌ. In the present day, ↓ ثَلَّجَهُ signifies He cooled it, or made it cold, with snow or ice; iced it; froze it.] — — See also 4. — — [Hence,] ثَلَجَ, (IAar, K,) aor. ثَلَجَ, (K,) inf. n. ثَلْجٌ, (TA,) (assumed tropical:) His heart became cool, or refreshed, and relieved of a thing: (IAar:) and he rejoiced; or was, or became, joyful, glad, or happy: (IAar, K:) and he was, or became, at ease, at rest, tranquil, or free from disquietude. (TA.) And ثَلِجَتْ نَفْسُهُ بِكَذَا (tropical:) His mind became refreshed and happy by means of such a thing. (A.) And ثَلَجَتْ نَفْسِى, aor. ثَلُجَ, inf. n. ثُلُوجٌ; (AA, S, K;) and ثَلِجَتْ, aor. ثَلَجَ, inf. n. ثَلَجٌ; (As, S, K; [in the CK ثَلْج;]) and ↓ أَثْلَجَتْ; (K;) بِالشَّىْءِ; (TA;) (assumed tropical:) My mind became at ease, at rest, tranquil, or free from disquietude, (AA, S, K, TA,) and became healed, by means of the thing: (TA:) or I knew it, and was rejoiced at it, or by it: or my mind became at ease, and I confided, or trusted, in the thing: as also ثلجتُ إِلَيْهِ; and ثلج صَدْرِى: or this last, accord. to Sh, means my bosom became dilated [with joy], لِلْأَمْرِ at the event. (TA.) And ثلجتُ بِمَا خَبَّرْتَنِى (assumed tropical:) I became healed, and my heart became at rest, or tranquil, by means of the information which thou gavest me. (ISk, TA.) And ثَلَجَ قَلْبُهُ and ثَلِجَ, the latter mentioned by Lb, on the authority of 'AbdEl-Hakk, (tropical:) His heart became certified, or assured. (TA.) ثَلَجٌ is said to mean (tropical:) Certitude, or assurance, because it is taken from the delight that one has in water rendered cool, or cold, by means of snow and the like. (TA.) — — ثُلِجَ فُؤَادُهُ (tropical:) He was, or became, stupid, dull, wanting in intelligence: (IAar, A, TA:) his heart, or his mind, or intellect, quitted him. (TA.) — — ثَلَجَهُ, (Sh, K,) aor. ثَلُجَ, inf. n. ثَلْجٌ, (Sh, TA,) also signifies He, or it, soaked it; moistened it. (Sh, K, TA.) 2 ثَلَّجَ see 1. 4 اثلج It (a day, S, K, or a year, A) was, or became, snowy. (S, A, K.) — — He reached, came upon, or lighted on, snow; (K;) as also ثلج [written without any syll. signs, app. ↓ ثَلَّجَ]. (TA.) He entered upon [a tract, or time, or season, of] snow. (TA.) — — أَثْلَجَتْنَا السَّمَآءُ: and أُثْلِجَتِ الأَرْضُ: see 1. — — [Thus the verb is intrans. and trans. And hence,] أَثْلَجَتْ نَفْسِى: see 1. — — And اثلجهُ (assumed tropical:) He rejoiced him; made him joyful, glad, or happy. (K.) And اثلج صَدْرِى (tropical:) It (news, or information,) healed and tranquillized me. (A, * TA.) And مَا أَثْلَجَنِى بِهٰذَا الأَمْرِ (assumed tropical:) How joyful, or happy, am I made by this thing, or event! (TA.) — — [Hence also,] حَفَرَ حَتَّى اثلج (tropical:) He dug until he reached the clay, or mud, (AA, S, K, TA,) or the cold of the moist earth, (A,) or the moist earth and the water. (TA.) — — اثلج مَآءُ البِئْرِ (tropical:) The water of the well ceased, or stopped. (A, K.) And hence, (TA.) اثلجت عَنْهُ الحُمَّى (tropical:) The fever quitted him. (A, TA.) — إِثْلَاجٌ [the inf. n.] is also syn. with إِفْلَاجٌ [inf.n. of أَفْلَجَ, q. v.]. (K.) ثَلْجٌ [Snow;] a thing well known, (S, A, Msb, K,) that falls from the sky: (TA:) pl. ثُلُوجٌ. (Msb.) ثَلِجٌ Cold: (K:) applied to water. (TA.) ثُلُجٌ (assumed tropical:) Men joyful, glad, or happy, by reason of news. (IAar, TA.) — — (assumed tropical:) Men who are stupid, dull, or wanting in intelligence. (TA.) [See also مَثْلُوجٌ.] ثَلْجِىٌّ: see ثَلَّاجٌ. ثُلَاجِىٌّ (tropical:) Very white: applied to an iron head of an arrow or of a spear or of a sword or the like: (A, K:) fem. with ة. (A.) ثَلَّاجٌ A seller of snow; (K;) as also ↓ ثَلْجِىٌّ. (TA.) مَثْلَجَةٌ A place in which is [kept] snow [for cooling water &c. in summer]. (K.) مَثْلُوجٌ: fem. with ة: the latter applied to land (أَرْض), meaning Snowed upon. (S, A, Msb.) — — Water cooled, or made cold, with snow. (TA.) A poet says, speaking of a woman's mouth, يُخَالُ مَثْلُوجًا وَإِن لَمْ يُثْلَجِ [It would be thought to be cooled with snow, though it was not cooled therewith]. (TA.) — — مَثْلُوجُ الفُؤَادِ (tropical:) A man (S) stupid, dull, or wanting in intelligence. (S, A, Msb, K.) [See also ثُلُجٌ.] ثلط 1 ثَلَطَ, aor. ثَلِطَ, (Az, S, K.) inf.n. ثَلْطٌ, (Az, S,) He (a camel, S, IAth, K, and a bull, IAth, K, and an elephant, mostly said of these three animals, IAth, and a man, Az, and a child, K) voided his dung in a thin state. (Az, S, K.) It is said in a trad., (S, TA,) of 'Alee, (TA,) كَانُوا يَبْعَرُونَ بَعْرًا وَأَنْتُمْ تَثْلِطُونَ ثَلْطًا, (S, TA,) meaning that the former ate little, and that the latter ate much and of various kinds. (TA.) — ثَلَطَ فُلَانًا He threw ثَلْط, (K, TA,) i. e. thin dung, (TA,) at such a one: (K, TA:) and he befouled him, or smeared him, therewith. (K, TA.) ثَلْطٌ Thin dung of an elephant and the like, (Lth, K,) and of anything, when it is thin. (TA.) مَثْلَطٌ, (K, TA, [but by rule it should be مَثْلِطٌ,]) or مَثْلَطَةٌ, (CK,) The place of exit of ثَلْط. (K.) ثلم 1 ثَلَمَهُ, aor. ثَلِمَ, (T, S, M, Msb, K,) inf. n. ثَلْمٌ, (S, M, Msb,) He broke its edge; (S, * M, Msb, K;) namely, that of a vessel, (M, Msb, K,) and of a sword, and the like; (M, K;) as also ثَلِمَهُ, aor. ثَلَمَ; (K, TA; [but I suspect that this latter form of the verb has been taken from a copy of the S in which the intrans. verb ثَلِمَ has been erroneously made trans.;]) and ↓ ثلّمهُ; (M, K;) or this last signifies he did so much, or in many places: (S:) and the first signifies also he made a gap, or breach, in it; namely, a wall. (T, * S.) — — [Hence,] ثُلِمَ فِى مَالِهِ, (TA,) or ثُلِمَ فِى مَالِهِ ثُلْمَةً, (M,) (tropical:) He suffered the loss of somewhat of his property. (M, TA.) And هٰذَا مِمَّا يَكْلِمُ الدِّينَ وَيَثْلِمُ اليَقِينَ (assumed tropical:) [This of the things that wound religion and impair sure faith]. (TA.) — ثَلِمَ, aor. ثَلَمَ, inf. n. ثَلَمٌ; (S;) and ↓ انثلم, and ↓ تثلّم; (S, M, Msb, K;) said of a thing, (S,) a vessel, (M, Msb, K,) a sword, and the like, (M, K,) It was, or became, broken in its edge: (S, * M, Msb, K:) [or ↓ the last, being quasi-pass. of 2, it was, or became, broken much, or in several places, in its edge:] and ↓ انثلم and ↓ تثلّم are said of a wall [as signifying it had a gap or breach, or gaps or breaches, made in it]. (T.) ثَلَمٌ, [the inf. n. of ثَلِمَ,] when relating to a valley, signifies The having its حَرْف, (T, M, K, and so in a copy of the S, [meaning brink, or edge,]) or its جُرُف, (so in other copies of the S, [meaning its abrupt, water-worn, bank,]) broken; (T, S, M, K, TA;) i. e., broken down: (TA:) and in like manner, in relation to a trench dug round a tent to prevent the rain-water from entering it, and in relation to a watering-trough, or tank. (M, TA.) [Golius and Freytag have explained it as signifying the part so broken; but I do not think that this can be meant by the explanation given above.] 2 ثَلَّمَ see 1. 5 تَثَلَّمَ see 1, in three places. 7 إِنْثَلَمَ see 1, in two places. — — You say also, انثلموا عَلَيْهِ They poured forth, or down, upon him, or against him; as also انثلّوا. (Z, TA.) ثَلْمٌ A break of the edge in a vessel (ISk, T, S) and in a sword. (T, S.) [See also what next follows.] ثُلْمَةٌ A gap, or breach, (S, M, Msb, K,) in a wall &c., (S, Msb,) or of a thing that is broken, and of a thing ruined, (K,) or of a broken edge: (M:) or a place that has been broken in an edge, or that has had a gap, or breach, made in it: (T, TA:) a broken place of a vessel: (TA:) pl. ثُلَمٌ. (T, Msb.) [See also ثَلْمٌ.] — — [Hence,] مَوْتُ فُلَانٍ ثُلْمَةٌ فِى الإِسْلَامِ ثُلْمَةٌ لَا تُسَدُّ (tropical:) [The death of such a one is an occasion of a gap in the body of the Muslims; a gap that will not be filled up]. (TA.) [See also its syn. خَلَّةٌ.] أَثْلَمُ A thing [such as a vessel and a sword and the like] broken in its edge: (S:) a wateringtrough, or tank, broken in its side. (TA.) — أَثْلَمُ Dust, or earth; 'and stones; like أَثْلَبُ; accord. to El-Hejeree: but [ISd adds,] whether it be a dial. var. or formed by substitution, I know not. (M.) ثم 1 ثَمَّهُ, (S, M, * K,) aor. ◌ُ3ثَمَّ, (S, M,) inf. n. ثَمٌّ, (T, S, M,) He repaired it; or put it into a good, sound, or right, state; (T, S, M, K;) [by filling up its interstices, &c.,] with ثُمَام [q. v.]. (S.)

Hence the saying, ثَمَمْتُ أُمُورِى (assumed tropical:) I put my affairs into a good, sound, right, or proper, state; restored them to such a state; or set them right, or in order. (S.) And hence also the saying, كُنَّا أَهْلَ ثَمِّهِ وَرَمِّهِ (assumed tropical:) [We were the fit persons to put it into a good, sound, right, or proper, state; &c.]; (S;) occurring in a trad.; accord. to the relaters thereof, وَرُمِّهِ ↓ ثُمِّهِ; but A 'Obeyd holds the former reading to be the right. (T.) — — He spread ثُمَام for it, namely, a skin of milk, and put it [ثمام] above it, in order that the sun might not strike it, and its milk become consequently decomposed, or curdled. (T.) — — [He stuffed it, either with ثُمَام or absolutely: for] ثُمَّ signifies it was stuffed. (T.) — — He collected it together; (S, M, K;) namely, a thing; (S, M;) mostly used in relation to dry herbage. (M, K.) You say, ثُمَّ لَهَا, i. e. Collect thou [for them; namely, the cattle &c.; like ثِمْ لَهَا from وَثَمَ]. (TA.) And هُوَ يَثُمُّهُ وَيَقُمُّهُ He sweeps it, and collects the good and the bad. (S.) — — ثَمَّ الطَّعَامَ, (M, K,) [aor. and] inf. n. as above, (M,) He ate the good of the food and the bad thereof; (M, K;) as also قَمَّهُ. (TA.) — — ثَمَّتْهُ, (T, * S, M, K,) aor. and inf. n. as above, (M,) She (a ewe or a goat, M, K, or, as some say, only the latter, M) pulled it, or plucked it, up, or out, with her mouth; (T, S, M, K;) namely, a thing, (T, M,) or a plant, (S, K,) and anything by which she passed. (TA.) — — ثَمَّ يَدَهُ بِالحَشِيشِ, (M, K,) or بِالأَرْضِ, (S, M,) [aor. and] inf. n. as above, (TA,) He wiped his hand (S, M, K) with the dry herbage, (M, K,) or upon the ground. (S, M.) ثَمَّ There; syn. هُنَاكَ; (Zj, S, M, K;) a noun of indication, (Zj, T, M, Msb, Mughnee, K,) denoting a place that is remote (Zj, T, S, M, Mughnee, K) from the speaker, (Zj, T, M,) like as هُنَا denotes that which is near; (Zj, T, S;) or denoting a place other than that of the speaker: (Msb:) it is an adverbial noun, not to be used otherwise than as such; (Mughnee, K;) indecl. because of its vagueness, and with fet-h for its termination to avoid the concurrence of two quiescent letters. (Zj, T, M.) Thus in the saying [in the Kur xxvi. 64], وَأَزْلَفْنَا ثَمَّ الآخَرِينَ [And we brought near, there, the others]. (Mughnee.) He who makes it decl. as an objective complement (Mughnee, K) in this ex., (Mughnee,) and in the saying in the Kur [lxxvi. 20], وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا, is in error: (Mughnee, K: *) Zj says that the meaning is, And when thou castest thine eyes, or thy sight, there, thou shalt behold [scenes of] enjoyment: that Fr asserted the meaning to be, إِذَا رَأَيْتَ مَا ثَمَّ [when thou seest what is there]; but that this is an error; for ما, accord. to this interpretation, is a conjunct noun, and it is not allowable to suppress a conjunct noun and leave its complement. (T.) — — [مِنْ ثَمَّ is used by postclassical writers as meaning Therefore; for that reason; on that account.] ثُمَّ, (T, S, M, &c.,) for which one also says فُمَّ, (M, Mughnee,) substituting ف for the ث, (M,) and ثُمَّتَ (T, S, M) and ثُمَّتْ, (M, TA,) but ثُمَّتَ is the more common, (Mughnee and K on the letter ت,) and فُمَّتَ and فُمَّتْ, (M, TA,) [meaning Then, i. e., afterward, or afterwards,] a particle, (M, K,) or conjunction, (Zj, T, S, Msb, Mughnee,) denoting order (Zj, T, S, M, Msb, Mughnee) and a delay, (S, Msb,) or having three properties, namely, that of virtually associating in the same case [the latter of the two members which it conjoins with the former of them], and denoting order, and denoting a delay; but respecting all of these there is a difference of opinions. (Mughnee, K. *) As to the associating in the same case, Akh and the Koofees assert that it sometimes fails to have this property, by its occurring redundantly, so as not to be a conjunction at all; and they hold to accord with this assertion the saying in the Kur [ix. 119], حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لَا مَلْجَأَ مِنَ اللّٰهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ [Until, when the earth became strait to them, notwithstanding its amplitude, and their minds became straitened to them, and they knew that there was no repairing for refuge from God save unto Him, then He returned to forgiveness towards them]: (Mughnee, K: *) but this has been resolved by the subaudition of the complement [of what precedes ثُمَّ, as though the meaning were, then (they betook themselves unto Him, begging forgiveness, and) He returned &c.]. (Mughnee.) And as to its denoting order, some hold that there are exs. of its not necessarily implying this; (Mughnee, K; *) one of which is the saying in the Kur [xxxix. 8], خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا: (Mughnee: [in which are added other similar exs., one of which is given in the K:]) but to this there are five replies: 1st, that this passage is elliptical; the meaning being, He created you from one person (which He originated); then He made therefrom its mate: 2nd, that the meaning is, He created you from a person that was alone; then &c.: 3rd, that the progeny of Adam were made to come forth from his back like little ants; then Eve was created from his [rib called the] قُصَيْرَى: 4th, that the creation of Eve from Adam being unusual, ثمّ is used to notify its order and posteriority in respect of wonderfulness and of the manifestation of power; not to denote order and posteriority of time: 5th, that ثمّ is here used to denote the order of enunciation; not the virtual order: the replies preceding this last are better than it, inasmuch as they verify the order and the delay; whereas the last verifies the order only, as there is no delay between the two enunciations; but the last reply is of more common application, applying to the ex. given above and to others: (Mughnee:) Fr says that the meaning of the ex. given above is, He created you from a person (which He created) single; then &c.; and in like manner says Zj. (T.) And as to its denoting a delay, Fr asserts that sometimes this is not the case, as is shown by the saying, أَعْجَبَنِى مَا صَنَعْتَ اليَوْمَ ثُمَّ مَا صَنَعْتَ أَمْسِ أَعْجَبُ [What thou didst to-day excited my wonder, or admiration, or pleasure; then (I tell thee) what thou didst yesterday was more wonderful, or admirable, or pleasing]; for ثمّ is here used to denote the order of the enunciation; not a delay between the two enunciations. (Mughnee, K. *) — — [It is said that] it denotes order and a delay when it conjoins single words: but Akh says that it has the meaning of وَ [And], because it is used in cases in which there is no order; as in وَاللّٰهِ ثُمَّ وَاللّٰهِ لَأَفْعَلَنَّ [By God, and (I say again,) By God, I will assuredly do such a thing]: and when it conjoins propositions, it does not necessarily denote order, but has the meaning of وَ: (Msb:) it has the meaning of وَ, (S, Msb,) the conjunction, (S,) in the saying in the Kur [x. 47], ثُمَّ اللّٰهُ شَهِيدٌ عَلَى مَا يَفْعَلُونَ [And God is witness of what they do]. (S, Msb.) — — The Koofees allow its being used in the manner of فَ and وَ so as that the aor. immediately following it after a conditional verb may be man- soob: and Ibn-Málik allows its being thus used so as that the aor. immediately following it after the expression of a desire that the thing shall not be done may be marfooa and mejzoom and man- soob. (Mughnee.) ثُمٌّ: see ثُمَامٌ. — In the saying مَا لَهُ ثُمٌّ وَلَا رُمٌّ [He has not ثُمّ nor رُمّ], the former of these two nouns signifies water-skins, or milk-skins, and vessels; (M;) or what is bad, or the worst, of those things, (S, K,) accord. to ISk; (S;) or men's household-goods, or furniture and utensils, and their water-skins, or milk-skins, and vessels; (T, TA;) which last is the right meaning: (TA:) and the latter noun signifies مَرَمَّةُ البَيْتِ [app. meaning, accord. to analogy, (for I find no suitable explanation of it in any of the lexicons,) the means by which a house, or tent, is put into a good state; and therefore, good furniture and utensils]. (ISk, S, M, K.) You say also, مَا يَمْلِكُ ثُمًّا وَلَا رُمًّا, meaning the same: (S, TA:) or he possesses not little nor much: it is not

used save with a negation. (M, TA.) An Arab of the desert said, جَعْجَعَ بِىَ الدَّهْرُ عَنْ ثُمِّهِ وَرُمِّهِ, [thus in some copies of the S, and in the TA, in which latter the last two nouns are expressly said to be with damm, but in two copies of the S, in this instance, erroneously written, ثَمِّهِ وَرَمِّهِ,] i. e. [Fortune has debarred me] from its little and its much. (S, TA.) And hence the saying of the vulgar, جَآءَ بِالثِّمِّ وَالرِّمِّ, except that they pronounce both these nouns with kesr, meaning He brought little and much. (TA.) — — See also 1. ثَمَّةٌ: see ثُمَامٌ. ثُمَّةٌ A handful of dry herbage. (S, M, K.) — — Also n. un. of ثُمٌّ, which is syn. with ثُمَامٌ: see the next paragraph in six places. ثُمَامٌ [Panicum, or panic grass; applied to several species thereof; but restricted by Forskål (Flor. Aeg. Ar., descr. plant., p. 20, where its Arabic name is written " tummâm,") to panicum dichotomum; called by Delile (Flor. Aeg., no. 58, where its Arabic name is written " temâm,") pennisetum dichotomum; and described by him in the " explication des planches " accompanying his Flora, plate 8: the Arabs use it for making thatch for their huts:] a kind of plant, (T, S, Msb, K, [in the M termed شَجَرٌ,]) well known in the desert, not desired, or not much eaten, by the camels, or cattle, except in a case of scarcity, or drought; (T;) weak, or frail; having what are termed خُوص [q. v.], or what resemble خوص, sometimes used for stuffing, (S, TA,) and for stopping up the interstices of houses; (S, Msb, TA;) and sometimes used for removing whiteness from the eye: (K:) accord. to Az, it is of several species, one of which is the ضَعَة, and another is the جَلِيلَة, and another is the غَرَف, which resembles rushes (أَسَل), and brooms are made of it, and water-bags are covered with it to protect them from the sun, causing the water to become cool: (TA:) [see also أُمْصُوخَةٌ:] it is also called ↓ ثَيْمُومٌ, (K,) and ↓, [but see what follows,] (T, M,) which is sometimes contracted into ثُمَّةٌ; (T;) or it is also called ↓ ثُمٌّ, of which ↓ ثُمَّةٌ is the n. un.: (AHn, TA:) the n. un. of ثُمَامٌ is [likewise] with ة. (S, M, Msb, K.) You say of a thing that may be reached, or taken with the hand, without difficulty, (T, Z, K,) هُوَ عَلَى طَرَفِ الثُّمَامِ, (IAar, T, M, Z, K, *,) i. e. (assumed tropical:) It is easy to thee, or within thy reach, no obstacle intervening between thee and it: (IAar, M:) because the ثمام is not tall, (T, K,) so that the reaching it should be difficult. (T.) And ↓ هُوَ لَكَ عَلَى رَأْسِ الثُّمَّةِ [meaning the same]. (M.) And ↓ هُوَ عَلَى رَأْسِ الثُّمَّةِ, (TA,) or عَلَى ↓ لَكَ ذٰلِكَ رَأْسِ الثُّمَّةِ, (assumed tropical:) [That is easy of attainment to thee], (M,) is a prov. used in relation to the attainment of a thing that one wants. (M, TA.) The Arabs also say, ↓ هُوَ أَبُوهُ عَلَى طَرَفِ الثُّمَّةِ, meaning (assumed tropical:) He is like his father: and some of them say ↓ الثَّمَّة, with fet-h. (TA.) And it is said in a trad. of 'Omar, اُغْزُوا وَالغَزْوُ حُلْوٌ خَضِرٌ قَبْلَ أَنْ يَصِيرَ ثُمَامًا ثُمَّ رُمَامًا ثُمَّ حُطَامًا (assumed tropical:) [Engage ye in predatory warfare while it is sweet and fresh], meaning, while ye see, and make abundant, your spoils, before it become feeble like the ثمام; [then, decayed; then, broken up.] (TA.) — — It also signifies What has become dry, or dried up, of the branches that are placed beneath the نَضَد [q. v.]. (M.) ثَمُومٌ A sheep (T, S, M, K) or goat (S, M, K) that pulls, or plucks, up, or out, with her mouth, (T, S, M, K,) a thing, (T, M,) or a plant: (S, K:) and that eats ثُمام. (M, TA.) ثَيْمُومٌ: see ثُمَامٌ. مِثَمٌّ (like مِسَنٌّ, K [in the CK, erroneously, مُثِمّ, like مُسِنّ,]) One who pastures for him who has no pastor, (T, K,) or no pasturage, (TA,) and lends a beast or camel for riding or carrying, to him who has no beast or camel for riding or carrying (يُفْقِرُ مَنْ لَا ظَهْرَ لَهُ, [in the CK, erroneously, يَفْقِرُ,]) and sets right (يَثُمُّ [in the CK, erroneously, يَثِمّ]) what the tribe are unable to manage, of their affair: (T, K:) so explained by ISh. (T.) And A man who is strong; who comes after, and aids, those who have recourse to him in need; and bears, or carries, what is redundant, or in excess; and repels the riders. (T.) And رَجُلٌ مِعَمٌّ مِثَمٌّ مِلَمٌّ A man who sets right an affair, and manages it, or acts vigorously in it. (IAar, T.) — — رَجُلٌ مِثَمٌّ وَمِقَمٌّ and ↓ مِثَمَّةٌ وَمِقَمَّةٌ, (S, K,) in which latter phrase the ة is added to give intensiveness to the signification, (S,) A man who sweeps and collects the good and the bad of a thing: (S:) or who eats the good of the food and the bad thereof. (K.) [See also مِخَمَّةٌ, in art. خم.] مِثَمَّةٌ: see what next precedes. مَثْمُومٌ, applied to a house or chamber, (M, K,) and to a skin containing milk [&c.], (M,) Covered with ثُمام. (M, K.) ثمت ثُمَّت and ثُمَّتْ: see ثُمَّ. ثمد 1 ثَمَدَهُ, aor. ثَمُدَ, inf. n. ثَمْدٌ, He took forth, or dug out, from it (i. e. a ثَمَد q. v. infrà) the earth, in order that the water might come forth; (M, L;) as also ↓ اثمدهُ, (so in the TA, and in the TT from the M,) or ↓ اِثَّمَدَهُ, (accord. to the L,) and ↓ استثمدهُ. (M, L.) — — Also, (K,) aor. and inf. n. as above, (TA,) He took it (اتّخذهُ) as a ثَمَد; and so ↓ اثمدهُ and ↓ استثمدهُ. (K, TA. [But see 8 below.]) — — [Hence, (tropical:) He begged of him until he exhausted him of what he possessed. (A meaning indicated, but not expressed, in the A.)] — — And ثَمَدْتُ النَّاقَةَ بِالحَلْبِ (tropical:) I exhausted the she-camel by milking. (A.) — — And ثَمَدَتْهُ النِّسَآءُ (tropical:) Women exhausted him of his seminal fluid. (T, S, M, A, K. In the CK ثَمَّدَتْهُ.) — (tropical:) He gave him a gift. (A.) — ثَمَدَ, (K,) inf. n. ثَمْدٌ, (TA,) He (a man, TA) was, or became, fat; as also ↓ اِثْمَادَّ (K) and ↓ اِثْمَأَدَّ. (ISh, TA.) 4 أَثْمَدَ see 1, in two places. — اثمد عَيْنَهُ He applied إِثْمِد as a collyrium to his eye. (A, TA.) 8 اثتمد and اِثَّمَدَ He (a man, S) came to a ثَمَد [q. v.] to drink. (S, K.) — — اثتمد ثَمَدًا He made, or prepared, (اتّخذ,) a ثَمَد. (ISk, L.) See also 1. 10 استثمدهُ: see 1, in two places. — — [Hence,] (tropical:) He sought of him a gift, (A,) or a benefit, a favour, or an act of kindness. (K.) 11 اثمادّ: see 1. Q. Q. 4 اِثْمَأَدَّ: see 1. ثَمْدٌ: see what next follows. ثَمَدٌ (T, S, M, A, K) and ↓ ثَمْدٌ (S, M, K) and ↓ ثِمَادٌ, (M, K,) or the last is a pl. of one of the two preceding words, (MF,) Water that is little in quantity, (Lth, T, S, M, K,) that has no continual increase: (S, M, A, K:) or a little water remaining in a tract of hard, or hard and level, ground: or what appears in winter and goes away in summer (الصَّيْف): (M, K:) or a small round hollow or cavity (قَلْت) in which the rainwater collects and from which men drink during two months of the spring-season (الصَّيْف), but which fails when the summer (القَيْظ) comes: (IAar, T:) and rain-water that remains retained beneath the sand, and, when this is removed, is yielded by the ground: (A:) pl. ثِمَادٌ (T, A) and أَثْمَادٌ [a pl. of pauc.]: (so in the L:) some say that ثِمَادٌ signifies holes dug or excavated, in which is a little water; and hence A'Obeyd says, سُجِرَتِ الثِّمَادُ, meaning that the holes &c. were filled by the rain; but he does not explain it: (M:) or ثِمَادٌ signifies wells dug around a place which has been prepared to receive the water of the rain, where there is continually rain-water, this place having water-courses, and the said wells being filled therefrom: men drink the water that lies open to view until it becomes dried up by the effect of the hot winds of summer; the wells remaining. (Aboo-Málik, T.) ثِمَادٌ: see ثَمَدٌ. ثَامِدٌ A lamb or kid or calf that has begun to eat. (S.) إِثْمِدٌ [An ore of antimony: or antimony itself; stibium; or stimmi:] collyrium-stone (حَجَرُ الكُحْلِ), (K, TA,) which is black inclining to red, the mines whereof are in Ispahán, whence the best is obtained, and in the West, whence the hardest is obtained: (TA:) a certain stone used as a collyrium: (S:) a certain stone from which collyrium (كُحْل) is prepared: or collyrium (كُحْل) itself: (M:) or a substance resembling it: (Seer, M:) or a species thereof: (Lth, T:) or black كُحْل, the mine whereof is in the East: said by some of the lawyers to be that of Ispahán: and said to be an arabicized word. (Msb.) The women of the Arabs used also to sprinkle [or rub] it upon the lips and gums, in order that the teeth might glisten the more. (EM p. 62.) [And for the same purpose, many of them tattoo their lips, so as to make them of a uniform dull bluish hue.] — — One says of a man who remains awake at night, journeying or working, فُلَانٌ يَجْعَلُ اللَّيْلَ إِثْمِدًا [Such a one makes the night a collyrium]; the blackness

of the night being as though it were a collyrium to his eyes because he labours all the night in seeking the means of attaining to eminence. (AA, T, L.) مَثْمُودٌ A water exhausted by the crowding of men to it, (S, M, K,) except the smaller portion of it. (S, K.) — — And [hence,] (tropical:) A man exhausted of what he possessed, (T, S, M, A, K,) by his giving when asked, (M, K,) or in consequence of much begging. (T, S, M, A.) — — And (tropical:) A man exhausted of his seminal fluid by women. (S, A, K.) ثمر 1 ثَمَرَ: see 4, in three places. — — Also It (fruit) was, or became, ripe. (T.) — — ثَمَرَ لِلْغَنَمِ He collected trees (which are called ثَمَر, TA [or rather shrubs]) for the sheep or goats. (K.) — ثَمِرَ, aor. ثَمَرَ, (tropical:) It (a man's wealth) became abundant. (A, TA.) — — فُلَانٌ مَجْدُودُ مَا يَثْمَرُ (tropical:) [Such a one is fortunate in the abundance of his wealth: or] such a one possesses wealth. (A, TA.) 2 ثمّر, inf. n. تَثْمِيرٌ, It (a plant) shook off its blossoms, [or shed them,] and organized and compacted (in the M عَقَدَ, and in the K عَقَّدَ) its fruit. (AHn, M, K.) — — ثمّر السِّقَآءُ, inf. n. as above; and ↓ اثمر; (tropical:) The skin [of milk] showed upon it the forming of the butter in little clots: (S, M, * K:) and ثمّر اللَّبَنُ, and ↓ اثمر, (T, * A,) (tropical:) the milk, being churned, showed upon it what resembled dry scabs on the skin, (T, A,) previously to their becoming large and collecting together and forming butter: and you say of the skin [containing it], ثمّر and ↓ اثمر: (T:) and الزُّبْدُ ↓ اثمر (assumed tropical:) the butter collected together. (T.) — Also (assumed tropical:) He (God) made a man's wealth abundant. (S) And (tropical:) He (a man) increased, and made abundant, his wealth. (M, K.) 4 اثمر, [inf. n. إِثْمَارٌ,] It (a tree) put forth its fruit: (T, S:) or put forth its fruit yet unripe: (IAar:) or began to put forth its fruit: (T, Msb:) or bore fruit; as also ↓ ثَمَرَ, (M, K,) aor. ثَمُرَ: (TA:) or [اثمر signifies it bore fruit; and ↓ ثَمَرَ, it attained the time of bearing fruit: or the former, it bore unripe fruit; and the latter, it bore ripe fruit: or the former, it attained the time for the plucking of its fruit; and the latter, it put forth its fruit: for it is said that] ↓ مُثْمِرٌ signifies bearing fruit; and ↓ ثَامِرٌ, that has attained the time of bearing fruit: or the former, unripe fruit; (M;) and the latter ripe fruit: (T, M:) or the former, that has attained the time for plucking; (AHn, M, K;) and the latter, that has put forth its fruit: (K:) or the latter of these epithets is applied to a tree, signifying bearing ripe fruit; and to fruit, signifying ripe. (IAar, TA.) — — He (a man) had fruit that had come forth but that was not yet ripe. (T.) — — (tropical:) He (a man) became abundant in wealth; (T, S, M, A, K;) as also ↓ ثَمَرَ, (A, K,) aor. ثَمُرَ, (TA,) inf. n. ثُمُورٌ. (A, TA.) — — مَا أَثْمَرَ ابْنُ ثَمِيرٍ ↓ (tropical:) [As long as the moonlight-night renews itself, or recurs; i. e. ever]. (TA.) — — See also 2, in four places. — This verb is mentioned by most of the lexicologists only as intrans.; but it is also trans., signifying It (a tree, or (tropical:) other thing,) produced fruit, (tropical:) &c. (Shifá el-Ghaleel, MF.) — — Also He fed a person with fruits. (TA.) ثُمُرٌ: see ثَمَرٌ, in two places. ثَمَرٌ (T, S, M, A, Msb, K) and ↓ ثُمْرٌ (Sb, M, A) and ↓ ثِمَارٌ, (M,) [coll. gen. ns.,] The fruit of trees; (M, K;) the several kinds of fruits; (T;) the fruit which a tree produces, whether it is eaten or not eaten: (Msb:) pl. of the first, ثِمَارٌ; and pl. pl. (i. e. pl. of ثِمَارٌ, Fr, S, M, Msb) ثُمُرٌ; and pl. pl. pl. (i. e. pl. of ثُمُرٌ, S, Msb) أَثْمَارٌ; (S, Msb, K;) and the pl. of أَثْمَارٌ is أَثَامِيرُ; (IHsh, TA:) or ثُمُرٌ is pl. of ثَمَرٌ; (AHeyth, TA;) or it may be pl. of ثَمَرَةٌ, because it is of a form more common as that of a pl. of a word of this form than of the form of ثِمَارٌ: (M:) ثَمَرَةٌ is the n. un. of ثَمَرٌ, (S, M, K,) and ثُمُرَةٌ is that of ثُمُرٌ: (Sb, M, K: *) the pl. of ثَمَرَةٌ is ثَمَرَاتٌ (S, Msb) and ↓ ثَمْرَآءُ: (K:) [or rather this last is a quasi-pl. n.:] ثُمُرَةٌ, which none but Sb mentions, has, accord. to him, no broken pl.: (M:) IHsh says that there is no word like ثَمَرٌ in its series of pls. except أَكَمٌ. (MF: see أَكَمَةٌ.) — — Also ثَمَرٌ, (M, A, K,) or ↓ ثُمُرٌ, (T, S,) and ↓ ثُمْرٌ, (S,) and ↓ ثَمَارٌ, (K,) or ↓ ثِيمَارٌ, (M,) or ↓ ثَيْمَارٌ; (TA;) of which last three, the first (ثمار) is disapproved by several writers; and some say that it is for ثَمَرٌ, the second vowel being lengthened for the sake of metre; (MF;) (tropical:) Property, or wealth, (T, S,) increased and multiplied: (S:) or various kinds of property or wealth, (I'Ab, M, K,) increased and multiplied, and gained, or acquired, for oneself: (I'Ab, B:) or, accord. to Mujáhid, ثَمَرٌ, in the Kur, means fruit; and ↓ ثُمُرٌ, property, or wealth; but Yoo did not admit this, app. holding both to mean the same: (T:) in the Kur xviii. 32, AA read ↓ ثُمُرٌ, and explained it as signifying kinds of property or wealth. (S.) — — ثَمَرٌ also signifies (tropical:) Gold and silver: (AAF, M, K:) so accord. to Mujáhid in the Kur xviii. 32; but this is not known in the proper language. (AAF, M.) — — And Trees [or shrubs]: (TA:) and ثَمَرَةٌ a tree [or shrub]. (Th, M, K. [In the CK, erroneously, ثُمْرَة.]) — — And [the n. un.] ثَمَرَةٌ, [in the CK, erroneously, ثُمْرَة,] (tropical:) A child, or son; (K, B, TA;) as also ثَمَرَةُ القَلْبِ, [of which other meanings will be found below,] and ثَمَرَةُ الفُؤَادِ [lit., like the next preceding expression, fruit of the heart]: accord. to some, in the Kur ii. 150, الثَّمَرَات means الأَوْلَاد [or children] and الأَحْفَاد [or grandchildren, &c.]. (B, TA.) — — (assumed tropical:) Progeny; or offspring. (K.) [Whence, app.,] قُطِعَتْ ثَمَرَتُهُ (assumed tropical:) His [power of] procreating was cut off: or his appetite for sexual intercourse. (TA from a trad.) [Another meaning of this phrase will be found below.] — — (assumed tropical:) The fruit, as meaning the profit, of a thing: (Msb, TA:) as that of knowledge, namely, good works; and that of good works, namely, Paradise. (TA.) Hence, لَيْسَ لَهُ ثَمَرَةٌ (assumed tropical:) There is no profit pertaining to it. (Msb.) [Hence also,] ثَمَرَةُ مَالٍ (assumed tropical:) The increase of property. (A.) — — (tropical:) The knot of the extremity, (A,) or of the extremities, (K,) of a whip; (A, K;) because like a fruit in its form and in its manner of hanging: (B, TA:) and ثَمَرٌ, the knots of the extremities of whips: (S, Mj, Mgh:) or the former signifies the end, or extremity, of a whip: (T:) or, more correctly, the tail, which is [the appendage that forms] the end, or extremity, of a whip; its عَذَبَة. (Mgh.) — — (tropical:) The extremity, (T, K,) or tip, (A,) of the tongue: (T, A, K:) or its lower extremity. (IAth, TA.) — — (tropical:) A man's prepuce: pl. ثِمَارٌ: so in the phrases قُطِعَتْ ثَمَرَةُ فُلَانٍ, and قُطِعَتْ ثِمَارُهُمْ, meaning (tropical:) Such a one was circumcised, and they were circumcised. (A.) [Another meaning of the former of these phrases has been mentioned above.] — — (assumed tropical:) The skin of the head. (ISh, T, K.) — — ثَمَرَةُ القَلْبِ [of which one meaning has been given above] also signifies (assumed tropical:) The heart's core; or the black, or inner, part of the heart; syn. سُوَيْدَاؤُهُ, and حَبَّتُهُ. (S in art حب.) [Hence,] خَصَّنِى بِثَمَرَةِ قَلْبِهِ (tropical:) [He distinguished me peculiarly, or specially,] by his love, or affection. (A, TA.) And أَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمَرَةَ قَلْبِهِ (tropical:) [He gave him his ratification of the bargain, and] his sincerest agreement. (A, TA.) — — فِى السَّمَآءِ ثَمَرَةٌ and ثَمَرٌ (tropical:) In the sky is a small portion, or quantity, of cloud. (A, TA.) — — ثَمَرُ الحِنَّآءِ: see art. حنأ. — — See also ثَمِيرٌ. ثُمْرٌ: see ثَمَرٌ, in three places. ثَمِرٌ (tropical:) Wealth blessed with increase: (A, TA:) or much, or abundant, wealth; as also ↓ مَثْمُورٌ. (K.) — — أَرْضٌ ثَمِرَةٌ: see ثَمْرَآءُ. — — مَا نَفْسِى لَكَ بِثَمِرَةٍ (tropical:) My mind has no sweetness for thee: (K, TA:) but accord. to Z, in the A, art. تمر, the last word in this phrase is with ت, and so it is written in the K in that art., and explained as meaning طَيِّبَةٌ [or agreeably affected]. (TA.) ثَمْرَآءُ: see ثَمَرٌ, first

sentence. — شَجَرَةٌ ثَمْرَآءُ A tree having fruit; (S;) of which the fruit has come forth: (K:) or abounding with fruit; as also ↓ ثَمِيرَةٌ: or this latter signifies the same as ↓ مُثْمِرَةٌ; and its pl. is ثُمْرٌ. (AHn, M.) And أَرْضٌ ثَمْرَآءُ Land abounding with fruit; as also ↓ ثَمِيرَةٌ, (AHn, M, K,) or ↓ ثَمِرَةٌ. (So in some copies of the K, and in the TA.) ثَمَارٌ: see ثَمَرٌ, second sentence. ثَمِيرٌ; fem. with ة: hence شَجَرَةٌ ثَمِيرَةٌ, and أَرْضٌ ثَمِيرَةٌ: see ثَمْرَآءُ. — — ثَمِيرٌ also signifies (assumed tropical:) Milk of which the butter has not come forth; (M, K;) and so ↓ ثَمِيرَةٌ: (K:) or both signify milk of which the butter has appeared: (M, K:) or لَبَنٌ ثَمِيرٌ, milk of which the butter has not been taken forth: (TA in art. جهر:) or milk of which the butter has formed into little clots: (IAth, TA:) and ↓ لَبَنٌ مُثَمَّرٌ [in like manner], milk fit for churning, and showing upon it the formation of little clots of butter: (As, M:) and ↓ ثَمِيرَةٌ, (as some say, M,) (tropical:) what appears, of butter, before it collects together (S, M, * K) and attains the time of its becoming in a good, or proper, state: (S, M:) and ↓ ثَمَرٌ, what is seen upon milk, when it has been churned, resembling dry scabs on the skin, (T, A,) is also termed the ↓ ثَمِيرَة of milk. (T.) [See 2.] — — اِبْنُ ثَمِيرٍ (tropical:) The moonlight-night, (S, M, K,) when the moon is full; (TA;) [contr. of اِبْنُ سَمِيرٍ.] See 4. ثَمِيرَةٌ fem. of ثَمِيرٌ. — — Also a subst.: see ثَمِيرٌ, in three places. ثَامِرٌ: see 4. — — ثَامِرُ الحِلْمِ (tropical:) Perfect, or complete, in respect of forbearance, or clemency; like ripe fruit. (IAar, M.) — — الثَّامِرُ The flower of the حُمَّاض [or rose-coloured sorrel]; (AHn, M, K;) which is red. (TA.) — — The لُوبِيَآء [dolichos lubia of Forskål]. (AHn, M, K.) ثَيْمَارٌ, or ثِيمَارٌ: see ثَمَرٌ, in three places. مُثْمِرٌ: see 4; and see also ثَمْرَآءُ. — — عَقْلٌ مُثْمِرٌ (assumed tropical:) [Fruitful intellect;] the intellect of the Muslim: opposed to عَقْلٌ عَقِيمٌ [barren intellect;] the intel-lect of the unbeliever. (M, TA.) مُثَمَّرٌ: see ثَمِيرٌ. مَثْمُورٌ: see ثَمِرٌ. — — قَوْمٌ مَثْمُورُونَ (tropical:) A people, or company of men, abounding in wealth. (K, * TA.) ثمل 1 ثَمَلَ, [aor., app., ثَمِلَ and ثَمُلَ,] inf. n. ثَمْلٌ, It (water) remained in a watering-trough or tank. (Msb.) — — Also, (T, TA,) aor. ثَمِلَ and ثَمُلَ, (TK,) inf. n. ثَمْلٌ (T, M, K) and ثُمُولٌ, (M, K,) He (a man, T) remained, stayed, resided, dwelt, or tarried. (T, M, K.) You say, ثَمَلَ فُلَانٌ فَمَا يَبْرَحُ Such a one remained, &c., and does not quit his place. (T.) And ارْتَحَلَ بَنُو فُلَانٍ وَثَمَلَ فُلَانٌ فِى دَارِهِمْ, i. e., [The sons of such a one removed, or departed, and such a one] remained [in their abode]. (T, TA.) — ثَمَلَهُ He steeped it, or macerated it, and left it, or kept it, long; namely, poison. (Skr p. 194.) [See ثُمَالٌ.] — — ثَمَلَتِ الصِّبْيَانَ, aor. ثَمِلَ, [inf. n., app., ثَمْلٌ,] She (a woman) was a support to the children, remaining, or abiding, with them. (M.) And ثَمَلَهُمْ, (T, M, K,) aor. ثَمُلَ (T, K) and ثَمِلَ, (K,) inf. n. ثَمْلٌ, (M,) He aided them, or succoured them, (T, K,) namely, his party, kinsfolk, or tribe, (K,) and undertook, or managed, their affairs: (Ibn-Buzurj, T, K:) he fed them, and gave them drink, (M, K,) namely, orphans, (M,) and undertook, or managed, their affairs. (M, K.) — — مَا ثَمَلَ شَرَابَهُ بِشَىْءٍ (Yoo, T, S, M, K) مِنْ طَعَامٍ (Yoo, S) He ate no food before drinking. (Yoo, T, S, M, K.) — — You say also, أَكَلَتِ المَاشِيَةُ مِنَ الكَلَإِ مَا يَثْمُلُ مَا فِى أَجْوَافِهَا مِنَ المَآءِ The cattle ate of the herbage what was equal to the water that they had drunk. (T.) — — And ثَمَلَ, aor. ثَمِلَ, He ate (K) food. (TK.) — ثَمِلَ, (S, M, K,) aor. ثَمَلَ, (K,) inf. n. ثَمَلٌ, (S, M, K, *) He (a man, S) became intoxicated. (S, M, K.) 2 ثمّل as an intrans. v.: see 4. — ثمّله, inf. n. تَثْمِيلٌ, He made it, or caused it, to remain; he left it; or reserved it; (S, K; [in the former of which, for the explanation بقّاهُ, Golius found نقّاه;]) as also ↓ اثملهُ. (S, TA.) You say, أُحْقُنِ الصَّرِيحَ وَأَثْمِلِ ↓ الثُّمَالَةَ, i. e., [Collect thou the clear milk in a skin, and] leave the ثمالة [or froth] in the milking-vessel. (T.) — — ثَمَّلْتُ الحُبَّ I took forth the ثُمَالَة [or remaining water or the like] from the bottom of the jar; as also ↓ أَثْمَلْتُهُ. (TA.) 4 اثمل It (a thing, S, or milk, TA) had much ثُمَالَة, i. e., froth; (S, * TA;) as also ↓ ثمّل. (TA.) — — اثملت She (a camel) gave much froth in her milk. (TA in art. حلب.) — See also 2, in three places. 5 تثمّل He supped, or sipped, what was in a vessel. (Ibn-'Abbád, K.) ثَمْلٌ: see ثَمَلٌ, in four places. ثُمْلٌ: see ثُمْلَةٌ. ثَمَلٌ Remanence, stay, residence, or tarriance; like ↓ ثَمْلٌ: (T, M, K:) [the latter is an inf. n.: see 1:] and both signify also ease; repose; easiness of life, and ampleness of the circumstances thereof. (T.) You say دَارُ ثَمَلٍ (T, M) and ↓ ثَمْلٍ (M) An abode of [fixed] residence, (T, M,) and of ease, or repose, &c. (T.) And ↓ مَكَانٌ ثَمْلٌ A place peopled, inhabited, well stocked with people and the like. (Th, AAF, M.) And دَارُ بَنِى فُلَانٍ ثَمَلٌ and ↓ ثَمْلٌ The abode of the sons of such a one is an abode of [fixed] residence. (IDrd, TA.) — — Shade, or shadow. (M, K.) — Intoxication: (K:) inf. n. of ثَمِلَ. (S, M.) — See also ثَمَلَةٌ, in two places. ثَمِلٌ, Intoxicated. (S, M, K.) — — أَنَا ثَمِلٌ إِلَى مَوْضِعِ كَذَا (tropical:) I have a love for such a place. (K, * TA.) ثَمَلَةٌ, (T, M,) or ↓ ثُمْلَةٌ, (K,) Mud taken forth from the bottom of a well. (AZ, T, M, K.) — — See also ثُمْلَةٌ, in two places. ثُمْلَةٌ Grain, and meal of parched barley or wheat (سَوِيق), and dates, of which half and less, (AZ, T, M, K,) or half and more, (M, K,) is [remaining] in the receptacle, or bag; (AZ, T, M, K;) as also ↓ ثَمْلَةٌ (K) and ↓ ثَمِيلَةٌ: (M, K:) pl. (of the first, TA) ثُمَلٌ and (of the last, TA) ثَمَائِلُ. (K.) — — And in like manner, A [heap such as is termed] صُبْرَة of wheat. (TA.) — — Also, and ↓ ثَمَلَةٌ, (AA, S, M, K,) and ↓ ثَمْلَةٌ, (K,) and ↓ ثُمَالَةٌ, (S, M, Msb,) and ↓ ثَمِيلَةٌ, (K,) A remainder, (AA, S,) or water remaining, (Msb,) or a little water remaining, (M, K,) in a wateringtrough, (Msb,) or in the bottom of a wateringtrough, (S, M, K,) or of a skin, (M, K,) or of a vessel (AA, S, M) of any kind, (M,) &c.; (AA, S;) and the same, (TA,) or ↓ ثَمِيلَةٌ, of which ↓ ثَمِيلٌ is the pl. [or rather coll. gen. n.], (S,) water, (S,) or a little water, (TA,) remaining in a rock, or in a valley: (S, TA:) or these two words signify water remaining in pools left by torrents, and in hollows that have been bug. (T.) [See an ex. of ↓ ثُمَالَةٌ in a verse cited voce قَصَرَ.] — — بِهِ ثُمْلَةٌ and ↓ ثُمْلٌ (assumed tropical:) In him is somewhat [remaining] of intelligence, and prudence, (K, TA,) and judgment, to which regard, or recourse, may be had. (TA.) — — See also ثَمَلَةٌ. — — And see ثَمَلَةٌ. ثَمْلَةٌ: see ثُمْلَةٌ. — — Also, (IF, TA,) or ↓ ثَمَلٌ, (M,) Some tar remaining in a vessel. (IF, M, TA.) — — And (hence, IF, TA) the former, A piece of rag, (IF, M,) dipped in tar, (M,) or a tuft of wool, (S, K,) with which a camel is tarred, (IF, S, M, K,) [to cure him of, or preserve him from, the mange, or scab,] and with which a skin for water or milk is anointed; (M, K;) as also ↓ ثُمْلَةٌ (M, K) and ↓ مِثْمَلَةٌ. (S, K.) — — And (hence, as being likened thereto, TA) The rag of the menses: pl. [or rather coll. gen. n.] ↓ ثَمَلٌ. (M, K.) ثُمَالٌ Steeped, or macerated, poison; as also ↓ مُثَمَّلٌ: (T, S, K: [in the CK, المُنْتَقِعُ is put for المُنْقَعُ:]) or ↓ the latter signifies poison that has been long steeped, and has remained: (S, * M:) or that has been steeped in a vessel, and remained steeped for some days, until it has fermented: (Ibn-'Abbád, Z:) or poison with which has been mixed something that strengthens it and excites its energy, that it may be more penetrating, or more effective: (Ham p. 215:) and simply poison. (T.) [The poison of a serpent or other thing. (Golius, from Meyd.)] — — [Hence,] الكَرَى ↓ رَنَّحَهُ مُثَمَّلُ (tropical:) [The infection of drowsiness made him to incline from side to side]. (TA.) — — See also ثُمَالَةٌ. ثِمَالٌ An aider, or a succourer, who undertakes, or manages, the affairs, of his party, kinsfolk, or tribe: (T, S, K:) their stay, or support: (M:) the aider, or succourer, of orphans: (Lh, M:) a refuge, or protector. (Mgh. [See also مِثْمَلٌ.]) Hence, (Mgh,) ثِمَالُ اليَتَامَى عِصْمَةٌ لِلْأَرَامِلِ [The aider, &c., or the stay, or support, or the refuge, of the orphans; a defence to the widows]; (Mgh, TA;) said by Aboo-Tálib, in praising Mohammad. (TA.) [See also another ex. in a verse cited voce أَنْ.] ثَمِيلٌ: see ثَمَلَةٌ. ثُمَالَةٌ: see ثُمْلَةٌ, in two places: — — and see ثَمِيلَةٌ. — — Also, (S, M, Mgh, Msb, K,) and ↓ ثُمَالٌ, (M, Mgh,) accord. to Th, (M,) or the latter is pl. of the former, (S, M, Msb, K,) [or rather coll. gen. n.,] Froth, (S, M, Mgh, Msb,

K,) of any kind: (M:) or froth of milk (Th, M) when it is drawn. (M.) ثَمِيلَةٌ: see ثُمْلَةٌ, in three places. — — Also Remains of food, (M, K,) or of herbage, or fodder, (S,) or of fresh pasture and of fodder, (T,) and of drink, (S, K,) in the belly, (S, M, K,) or in the intestines and other parts, (T,) of a camel, or other animal; (S;) as also ↓ ثُمَالَةٌ: (K:) and food that has been eaten before drinking: (T, S:) and any remains, or anything remaining: (S:) pl. ثَمَائِلُ. (TA.) — — Also The part (Lh, M, K) of the belly (K) of a man (Lh, M) in which are the food and drink: (Lh, M, K:) and the part in which is the drink in the belly of the ass. (Lh, M.) مَثْمِلٌ, (S, Sgh, K,) like مَنْزِلٌ, (K, TA, but in one copy of the S مَثْمَل, and in another مُثْمَل, and in the CK like مِنْبَر,) A refuge; an asylum. (S, Sgh, K. [See also ثِمَالٌ.]) مُثْمِلٌ Milk having froth; [or, app., having much froth; see 4;] as also ↓ مُثَمَّلٌ. (M, K.) مِثْمَلَةٌ: see ثَمَلَةٌ. مُثَمَّلٌ: see ثُمَالٌ, in three places. مُثَمَّلٌ: see مُثْمِلٌ. ثمن 1 ثَمَنَهُمْ, aor. ثَمُنَ, (S, M, Mgh, &c.,) inf. n. ثَمْنٌ, (M,) He took the eighth of their goods, or property. (S, M, Mgh, Msb, K.) — — And, aor. ثَمِنَ, He was, or became, the eighth of them: (S, Mgh, Msb, K:) or he made them, with himself, eight. (S in art. ثلث.) And He made them, they being seventy-nine, to be eighty. (A'Obeyd, S in art. ثلث.) — ثَمُنَ, [aor. ثَمُنَ,] inf. n. ثَمَانَةٌ, It (a commodity) was, or became, precious, costly, of high price; and ↓ اثمن [signifies the same; or] it had a price, or value. (TA. [See ثَمِينٌ.]) 2 ثمّنهُ He made it eight: or called it eight. (Esh-Sheybánee, and K in art. وحد.) — — [He made it octangular.] — — ثَمَّنَ لِامْرَأَتِهِ, or عِنْدَهَا, He remained eight nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA in art. سبع.) — Also, (T, TA,) inf. n. تَثْمِينٌ, (TA,) He collected it together. (T, TA.) — Also, inf. n. as above, (Msb, TA,) He made known, or notified, [or he set or assigned it,] its price; i. e., the price of a commodity; like قَوَّمَهُ: (TA:) or he assigned it a price by conjecture: (Msb:) and ↓ اثمنهُ he named a price for it. (TA.) 4 اثمن القَوْمُ The party of men became eight: (S, K:) and also the party of men became eighty. (M and L in art. ثلث.) — — أَثْمَنَتْ She brought forth her eighth offspring. (TA in art. بكر.) — — اثمن said of a man, He was, or became, one whose camels came to water ↓ ثِمْنًا, (S, K,) i. e., on the eighth night [after the next preceding watering]. (K.) — اثمن said of a commodity: see 1. — اثمنهُ He sold it for a price. (Msb.) — — See also 2. — — اثمن الرَّجُلَ مَتَاعَهُ, (T, S,) or سِلْعَتَهُ, (K,) and اثمن لَهُ, (T, S, K,) [i. e. اثمن له متاعه, or سلعته,] signify the same, (T, S, *) He gave the man the price of his commodity: (K:) or اثمن الرَّجُلَ بِمَتَاعِهِ, and اثمن لَهُ مَتَاعَهُ, he named to the man a price for his commodity, and assigned it to it, or to him. (Mgh.) ثُمْنٌ: see ثُمُنٌ. ثِمْنٌ The eighth young one or offspring. (A in art. ثلث.) — One of the periods between two drinkings, or waterings, of camels: (S:) [or the end of one of those periods; namely, the night of coming to water which is] the eighth night of a period between two drinkings, or waterings, of camels, (K,) [counting the night of the next preceding drinking, or watering, as the first: see رِبْعٌ and خِمْسٌ &c.] See also 4. ثَمَنٌ The price of a thing; i. e. the thing that the seller receives in return for the thing sold, whether money or a commodity; (Er-Rághib, TA;) the ثَمَن of a thing sold: (S:) and also (Er-Rághib, TA) a compensation, or substitute, (Mgh, Msb, Er-Rághib, TA,) whatever it be, for a thing, (Er-Rághib, TA,) i. e., for a thing that is sold; but in the sense commonly known, such as it is incumbent upon one to pay, of pieces of silver, and of gold [or other money]; not commodities and the like: (Mgh:) or the value, or worth, of a thing; (K;) its قِيمَة: (T:) or the estimated value, or worth, of a thing, by mutual consent, even though it be really excessive or deficient; whereas the قِيمَة is its real value or worth, its equivalent: (MF:) pl. أَثْمَانٌ (T, Mgh, Msb, K) and أَثْمُنٌ, (S, Msb, K,) the latter used only as a pl. of pauc., (Msb,) and [so] أَثْمِنَةٌ. (CK: not in the TA.) The saying in the Kur [ii. 38 and v. 48], وَلَا تَشْتَرُوا بِآيَاتِى ثَمَنًا قَلِيلًا is metaphorical, meaning (tropical:) And take ye not in exchange for my signs a small substitute: [i. e. purchase not in exchange for belief in my word the happiness, or enjoyments, of the present life.] (Mgh.) With respect to this saying, Fr remarks, when ثَمَنًا occurs in the Kur, with بِ prefixed to the name of the thing sold or bought, in most cases it relates to two things whereof neither is a ثمن in the sense commonly known, i. e., such as pieces of gold and of silver: and such is the case when you say, اِشْتَرَيْتُ ثَوْبًا بِكِسَآءٍ [I purchased a garment with a كساء, q. v.]: either of these may be termed a ثمن for the other: but in speaking of pieces of silver and of gold, you prefix the ب to the ثمن [only]; as is done in [the chapter of] Yoosuf, [i. e. ch. xii., v. 20, where it is said,] وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ [And they sold him for a deficient, or an insufficient, price: for pieces of silver not many, so as to require their being weighed, but few, and therefore counted]: for pieces of silver are always a ثمن: and when you purchase pieces of silver and of gold with the like, you prefix the ب to whichever of the two you will, because each of them in this case is a purchase and a price. (T.) ثُمُنٌ (S, M, Mgh, Msb, K) and ↓ ثُمْنٌ (M, Msb, K) An eighth; an eighth part or portion; as also ↓ ثَمِينٌ; (S, M, * Mgh, Msb, K;) agreeably with a general rule applying to fractions, accord. to some; (M, K;) but ثَلِيثٌ was ignored by AZ (T and S in art. ثلث) and by others, (TA,) and so was خَمِيسٌ: (S in art. ثلث:) pl. أَثْمَانٌ. (M, K.) ثَمَانٍ and ثَمَانٌ: see ثَمَانِيَةٌ. ثَمِينٌ: see ثُمُنٌ. — Also High-priced; or of high value; (S, TA;) and ↓ مُثْمِنٌ [signifies the same; or] having a price, or value: (TA:) but accord. to the Durrat el-Ghowwás, the assertion that the former has the meaning here assigned to it is a mistake; for it means [only] the same as ثُمُنٌ; and a thing that has a price, or value, is termed مثمن [app. مُثْمِنٌ, as above; but perhaps مُثْمَنٌ, q. v.]. (Har p. 42.) ثَمَانِيَةٌ a noun of number, well known; [meaning Eight;] as also ↓ ثَمَانٍ, (M, TA,) which is like يَمَانٍ, (M, K,) in form: (M:) the former is the masc. form: the latter, the fem.: (Msb:) this is not a rel. n. [though likened above to يَمَانٍ]: (M, K:) or it is originally a rel. n. from الثُّمُنُ, because it is the part, or portion, that makes seven to be eight, so that it is its eighth: they make the first letter to be pronounced with fet-h, because they make changes [in some other cases] in the rel. n., (S, K,) as when they say سُهْلِىٌّ and دُهْرِىٌّ, [which are rel. ns. of سَهْلٌ and دَهْرٌ,] (S,) and they suppress one of the two ى which are characteristic of the rel. n., and compensate it by the insertion of ا, as they do in the rel. n. of اليَمَنُ [when they say يَمَانٍ, originally يَمَانِىٌّ, for يَمَنِىٌّ]: (S, K: [and the like is said in the Mgh:]) El-Fárisee says that the ا of ثَمَانٍ is the characteristic of the rel. n., because this word is not a broken pl. like صَحَارٍ; and IF assents to this, and says that were it not so, the ة would be inseparable, as it is in عَبَاقِيَةٌ &c. (M.) You say ثَمَانِيَةُ رِجَالٍ [Eight men], (T, S, Mgh,) and ثَمَانِيَةُ أَيَّامٍ [eight days]. (Msb.) And when ثمان is prefixed to another noun, its ى is retained, like the ى in القَاضِى: (S, Msb, K:) and it is decl. in the same manner as words of the class to which this last belongs: (Msb:) you say ثَمَانِى نِسْوَةٍ [Eight women], (T, S, Mgh, Msb, K,) and ثَمَانِى مِائَةٍ [eight hundred], (S, Msb, K,) [in the nom. and gen. cases;] and رَأَيْتُ ثَمَانِىَ نِسْوَةٍ [I saw eight women], pronouncing the fet-hah [at the end, in this case]. (Msb.) When it is with tenween, the ى is dropped in the nom. and gen. cases, but it is retained in the accus. case: (S, K:) [i. e.,] when the fem. form is not prefixed to another noun, you say, عِنْدِى مِنَ النِّسَآءِ ثَمَانٍ [I have with me, of women, eight], and مَرَرْتُ مِنْهُنَّ بِثَمَانٍ [I passed by, of them, eight], and رَأَيْتُ ثَمَانِيًا [I saw eight]. (Msb.) It sometimes occurs, in poetry, indecl.: (S, M:) this is because it is fancied

to be a pl.; (S;) or because it is likened, as to the letter, but not as to the meaning, to جَوَارِىَ. (M.) The people of El-Hijáz pronounce the masc. and the fem. with nasb in every case, in phrases like أَتَيْنَنِى ثَلَاثَهُنَّ and أَتَوْنِى ثَلَاثَتَهُمْ; and so on to ten [inclusive]. (S voce ثَلَاثَةٌ, q. v.) Th mentions ↓ ثَمَانٌ; (TA;) and some instances of its occurrence are cited; but As disallows it. (T, Mgh, TA.) كِسَآءٌ ذُو ثَمَانٍ means A [garment of the kind called] كساء made of eight fleeces. (T.) تُقْبِلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ [She advances with four and goes back with eight] is a saying of one of the مُخَنَّثُون of El-Medeeneh; meaning, with four creases (عُكَن) of the belly, and with eight extremities thereof; each crease having two extremities, towards the two sides of the woman spoken of. (Mgh in art. هيت.) The saying الثَّوْبُ سَبْعٌ فِى ثَمَانٍ should properly be فِى ثَمَانِيَةٍ, (S,) which means, The garment, or piece of cloth, is seven cubits in length by eight spans in breadth; (Msb;) because the length is measured by the ذِرَاع, which is fem., and the breadth by the شِبْر, which is masc.; but they use the fem. when they do not mention things; as when they say, صُمْنَا مِنَ الشَّهْرِ خَمْسًا [We fasted, of the month, five], though meaning days: (S:) or because ذراع is fem. in most instances, and شبر is masc. (Msb.) [But it is said that when ثمانية means the things numbered, not the amount of the number, it is imperfectly decl., being regarded as a proper name: thus] you say, تِسْعَةُ أَكْثَرُ مِنْ ثَمَانِيَةَ [Nine things are more than eight things]. (TA voce تِسْعَةٌ, q. v.) [See also سِتَّةٌ.] — — When you make it a compound [with the number ten], you say, عِنْدِى ثَمَانِيَةَ عَشَرَ رَجُلًا [I have with me eighteen men]: and in the case of the fem., you may either make the ى to be with fet-h or make it quiescent, saying, عِنْدِى مِنَ النِّسَآءِ ثَمَانِىَ عَشْرَةَ امْرَأَةً or ثَمَانِيْعَشْرَةَ [I have with me, of women, eighteen women]; but the former is the more chaste; and in one dial., the ى is elided, on the condition of [saying ثَمَانَ عَشْرَةَ,] making the ن to be with fet-h; (Msb;) or in this case you say ثَمَانِ عَشْرَةَ, with kesr. (T.) A poet says, (T, S,) namely, El-Aashà, (K,) فَلَأَشْرَبَنَّ ثَمَانِيًا وَثَمَانِيًا وَثَمَانِ عَشْرَةَ وَاثْنَتَيْنِ وَأَرْبَعَا [And I will assuredly drink eight cups of wine, (a pl. of كَأْس, which is fem., being understood,) and eight more, and eighteen, and two, and four]: (T, S, K: but in the S and K, وَلَقَدْ شَرِبْتُ; and in the K, and in one copy of the S, وَثَمَانَ:) he should properly have said ثَمَانِىَ عَشْرَةَ or ثَمَانِىْ عَشْرَةَ, (accord. to different copies of the T and S and K,) but he elides the ى after the dial. of him who says طِوَالُ الأَيْدِ [for الأَيْدِى], (S, K,) and he makes the ن to be with kesr in order to indicate the ى. (T.) — — The dim. of ثَمَانِيَةٌ may be formed either by suppressing the ا, which is the preferable way, so that you say ↓ ثُمَيْنِيَةٌ, or by suppressing the ى, saying ↓ ثُمَيِّنَةٌ, changing the ا into ى and incorporating into it the ى that is the characteristic of the dim.; and you may compensate for both [of these suppressed letters by saying ↓ ثُمَيْنِيَّةٌ and ↓ ثُمَيِّنَةٌ]. (S.) — — الثَّمَانِى is also the name of A certain plant. (As, T, K.) ثَمَانُونَ a well-known noun of number; [meaning Eighty;] sometimes used as an epithet: ElAashà says, لَئِنْ كُنْتَ فِى جُبٍّ ثَمَانِينَ قَامَةً وَرُقِّيتَ أَسْبَابَ السَّمَآءِ بِسُلَّمِ [Assuredly if thou wert in a well eighty fathoms deep, and wert made to ascend the tracts of heaven by a ladder]: he uses it thus as meaning deep. (TA. [But in this verse, as cited in the present art in the TA, أَبْوَابَ is put in the place of اسباب, which is the reading commonly known, and given in the S and TA in art. سب, and in the TA in art رقى.]) أَحْمَقُ مِنْ صَاحِبِ ضَأْنٍ ثَمَانِينَ [More stupid than an owner of eighty sheep], (S, K,) or مِنْ رَاعِى ضَأْنٍ ثَمَانِينَ [than a pastor of eighty sheep], as in some of the copies of the S, or, as in the Proverbs of Aboo-'Obeyd, مِنْ طَالِبِ ضَأْنٍ ثَمَانِينَ [than a demander of eighty sheep], (TA,) is a saying that originated from the fact that an Arab of the desert announced to Kisrà an event that rejoiced him, whereupon he said, "Ask of me what thou wilt; " and he asked of him eighty sheep. (S, K.) — — [It also signifies Eightieth.] ثُمَيْنِيَةٌ and ثُمَيِّنَةٌ and ثُمَيْنِيَّةٌ and ثُمَيِّنَةٌ: see ثَمَانِيَةٌ, last sentence but one. ثَامِنٌ [Eighth: fem. with ة]. (S, K, &c.) — — [ثَامِنَ عَشَرَ and ثَامِنَةَ عَشْرَةَ, the former masc. and the latter fem., meaning Eighteenth, are subject to the same rules as ثَالِثَ عَشَرَ and its fem., explained in art. ثلث, q. v.] — — إِبِلٌ ثَوَامِنُ, [the latter word pl. of ثَامِنَةٌ,] Camels that come to water on the eighth night [after the next preceding watering]: from ثِمْنٌ. (TA.) أَثْمَنُ Of more [and of most] price or value. (S.) مُثْمَنٌ Sold for a price: (Msb:) or having a price named for it, and assigned to it. (Mgh.) [See also ثَمِينٌ.] مُثْمِنٌ: see ثَمِينٌ. A مِخْلَاة [or nose-bag]: (IAar, T:) or the like thereof. (S.) مُثَمَّنٌ Octangular. (S, K.) — — A verse composed of eight feet. (TA.) — Collected together. (T, TA.) — Poisoned; syn. مَسْمُومٌ. (K.) — — Fevered; syn. مَحْمُومٌ. (K.) ثن 2 ثَنَّن He (a horse) lifted his ثُنَّة [or fetlock] so that it did not touch the ground in his running, by reason of his briskness, or lightness: (M:) [or] his ثُنَّة touched the ground in consequence of his being ridden by a heavy person. (T.) 4 اثَنَّ He (a weak old man) became wasted and worn out. (K.) 5 تثنّن He pastured, or fed, upon ثِنّ [q. v.]. (T.) ثِنٌّ Dry herbage: (S:) or dry herbage when it lies heaped together, one part upon another: (T:) or dry herbage, (K,) or what has become dried up of حَلِىّ and بُهْمَى and حَمْض, (M,) when it is much in quantity, and lies heaped together, one part upon another: or what has become black of any branches, or twigs; not consisting of بَقْل nor of عُشْب: (M, K:) or dry herbage broken in pieces: (IDrd, M:) or [simply] herbage, or pasture: (Th, M:) or herbage that is weak, and soft, or easily broken. (IJ.) ثُنَّةٌ, of a human being, (Lth, T,) The part below the navel, (Lth, T, M,) above, (Lth, T,) or extending to, (M,) the hair of the pubes, (Lth, T, M,) in the lower part of the belly; (Lth, T;) the part between the navel and the hair of the pubes: (S:) or the thin skin (مُرَيْطَآء) between the navel and the hair of the pubes: (M, K:) or the hair of the pubes, (T, M, K,) itself. (M.) — — And, of a horse (T, S, M, K) and the like, (T, S, K,) The fetlock; i. e. the hairs on the hinder part of the pastern-joint, (T, S, M, K,) hanging down (S, M) over the part called أُمُّ القِرْدَانِ so as nearly to reach the ground: (S:) pl. ثُنَنٌ. (S, M.) — — كُنَّا فِى ثُنَّةٍ مِنَ الكَلَامِ وَغُنَّةٍ (tropical:) [app. meaning We were engaged in light and confused talk] is a metaphorical saying, borrowed from the ثُنَّة of the horse and the singing [or humming or buzzing of the flies and other insects] of the meadow or garden. (A, TA.) ثِنَانٌ Numerous, or abundant, and tangled, or luxuriant, plants or herbage. (T, K.) ثنتان ثِنْتَانِ fem. of اِثْنَانِ, which see in art. ثنى. ثند تندأ ثُنْدُوَةٌ and ثَنْدُوَةٌ and ثُنْدُؤَةٌ and ثَنْدُؤَةٌ: see art. ثدأ. Quasi ثنو ثَنْوَى and ثُنُوِىٌّ: ثَنْوَى and ثَنَوِيَّةٌ: اِثْنَوِىٌّ: مَثْنَوِيَّةٌ: مَثْنَوِىٌّ: see art. ثنى. ثنى 1 ثَنَاهُ, (T, S, M, Mgh, Msb, K,) said in the K to be like سَعَى, implying that the aor. is ثَنَىَ, but this is a mistake, (MF, TA,) [for it is well known that] the aor. is ثَنِىَ, (Msb,) inf. n. ثَنْىٌ, (S, M, Msb, &c.,) He doubled it, or folded it; (T;) he turned one part of it upon another; (M, K;) he bent it; (T, S, Mgh, Msb, TA;) he drew, or contracted, one of its two extremities to [or towards] the other; or joined, or adjoined, one of them to the other; thus bending it; (Mgh;) namely, a stick, or branch, or twig, (Mgh,) or a thing, (T, S, M, Msb, K,) of any kind. (T.) One says of a man with the mention of whom one begins, in relation to an honourable or a praiseworthy quality, or in relation to science or knowledge, بِهِ تُثْنَى الخَنَاصِرُ, (T,) meaning With [the mention of] him, (T, and Msb in art. خصر,) among others of his class, (Msb ib.,) the little fingers are bent. (T, and Msb ubi suprá. [For the Arabs, in counting with the fingers, first bend the tip of the little finger down to the palm of the hand; then, the tip of the next; and so on; bending the thumb down upon the other fingers for five; and then continue by extending the fingers, one after another, again commencing with the little finger.]) And a poet says, فَإِنْ عُدَّ مَجْدٌ أَوْ قَدِيمٌ لِمَعْشَرٍ فَقَوْمِى بِهِمْ تُثْنَى هُنَاكَ لأَصَابِعُ [And if glory, or any old ground of pretension to honour, be reckoned as belonging to a body of men, it is my people, with the

mention of them, in that case, the fingers are bent]; meaning that they are reckoned as the best; (IAar, M;) for the best are not many. (M.) One says also, ثَنَى وَرِكَهُ فَنَزَلَ [lit. He bent his hip, and alighted], meaning he alighted from his beast. (T.) And ثَنَى رِجْلَهُ عَنْ دَابَّتِهِ, meaning He drew up his leg to his thigh, and alighted. (M.) But قَبْلَ أَنْ يَثْنِىَ رِجْلَهُ, occurring in a trad., means Before he turned his leg from the position in which it was in the pronouncing of the testimony of the faith. (IAth.) ثَنَى صَدْرَهُ, aor. and inf. n. as above, [lit. He folded his breast, or bosom,] means (assumed tropical:) he concealed enmity in his breast, or bosom: or he folded up what was in it, in concealment. (TA.) It is said in the Kur [xi. 5], أَلَا إِنَّهُمْ يَثْنُونَ صُدُورَهُمْ, meaning [Now surely] they infold and conceal [in their bosoms] enmity and hatred: (Fr, T:) or they bend their breasts, or bosoms, and fold up, and conceal, what is therein: (Zj, T:) I'Ab read, صُدُورُهُمْ ↓ تَثْنَوْنِى: you say, إِثْنَوْنَى صَدْرُهُ عَلَى البَغْضَاءِ, meaning his breast, or bosom, infolded, or concealed, vehement hatred: (T:) or the phrase in the Kur, accord. to the former reading, means they bend, or turn, their breasts, or bosoms, from the truth; they turn themselves away therefrom: or they incline their breasts, or bosoms, to unbelief, and enmity to the Prophet: or they turn their backs: (Bd:) [for] — — ثَنَاهُ, (T, S, Msb, TA,) aor. as above, (Msb,) and so the inf. n., (T, Msb, TA,) also signifies He turned him, or it, away or back. (T, S, Msb, TA.) Also He turned him, or turned him away or back, (Lth, T, S,) from the course that he desired to pursue, (Lth, T,) or from the object of his want: (S:) or you say, ثَنَاهُ عَنْ وَجْهِهِ, (Mgh,) and عَنْ حَاجَتِهِ, (TA,) and عَنْ مُرَادِهِ, (Msb,) he turned him, or turned him away or back, (Mgh, Msb, TA,) from his course, (Mgh,) and from the object of his want, (TA,) and from the object of his desire. (Msb.) One says also, فُلَانٌ لَا يُثْنَى عَنْ قِرْنِهِ وَلَا عَنْ وَجْهِهِ [Such a one will not be turned, or turned away or back, from his antagonist, nor from his course]. (T.) — — Also He tied it; or tied it in a knot or knots; or tied it firmly, fast, or strongly. (TA.) You say, ثَنَيْتُ البَعِيرَ بِثِنَايَيْنِ, meaning, accord. to As, as related by A'Obeyd, I bound both the fore legs of the camel with two bonds: but correctly, I bound the two fore legs of the camel with the two ends of a rope; the last word meaning a single rope: (T:) عَقَلْتُهُ بِثِنْيَيْنِ means I bound one of his fore shanks to the arm with two ties, or tyings. (T, M.) — — ثَنْىٌ [as inf. n. of ثَنَى] also signifies The act of drawing, or joining, or adjoining, one [thing] to another; (Lth, T, Mgh;) and so ↓ تَثْنِيَةٌ [inf. n. of ثنّى]. (Mgh.) — — [As ثَلَثَهُمْ signifies " he took the third of their property," and " he made them, with himself, three," and other verbs of number are used in similar senses, so] ثَنَاهُ signifies He took the half of their property: or he drew, or adjoined, to him what became with him two: (TA:) or ثَنَيْتُهُ, (S, Msb,) aor. and inf. n. as above, (Msb,) signifies I became (S, Msb) to him, (S,) or with him, (Msb,) a second; (S, Msb;) or I was a second to him, or it: (Er-Rághib:) or one should not say thus, but that AZ says, (M,) هُوَ وَاحِدٌ فَاثْنِهِ (M, K [but in the latter, هٰذَا in the place of هُوَ, and in the CK, ↓ فأَثْنِه,]) he is one, and be thou a second to him. (M, K.) — — ثَنَى, aor. as above, also signifies He made eleven to be twelve. (T in art. ثلث.) — — ثَنَى الأَرْضَ, inf. n. as above, He turned over the land, or ground, twice for sowing, or cultivating: (Mgh, and A * and TA * in art. ثلث:) and ↓ تَثْنِيَةٌ [inf. n. of ثنّى] and ثُنْيَانٌ [app. another inf. n. of ثَنَى, and app. correctly written ثَنْيَانٌ] are often used by [the Imám] Mohammad in the sense of ثَنْىٌ: he who explains تَثْنِيَةٌ as signifying the turning over [the land, or ground,] for sowing, or cultivating, after the harvest, or as signifying the restoring land to its owner turned over for sowing, or cultivating, commits an inadvertence. (Mgh.) — — فَاثْنِنِى, occurring in a poem of Kutheiyir 'Azzeh, is explained as meaning Then give thou to me a second time: (M, TA:) but this is strange: (TA:) [ISd says,] I have not seen it in any other instance. (M.) — — لَا يَثْنِى وَلَا يَثْلِثُ, (a phrase mentioned by IAar, M,) or وَلَا يُثَلِّثُ ↓ لَا يُثَنِّى, or وَلَا يُثْلِثُ ↓ لَا يُثْنِى: see 1 in art. ثلث. 2 ثنّاهُ, (S, M, Msb, K,) inf. n. تَثْنِيَةٌ, (S, K,) He made it two; or called it two. (S, M, MS b, K.) [Hence,] ثَنَّى means also He counted two; whence the saying, فُلَانٌ يُثَنِّى وَلَا يُثَلِّثُ; see art. ثلث: (A and TA in art. ثلث:) [and so, app., ↓ اِثَّنَى; for] a poet says, بَدَا بِأَبِى ثُمَّ اثَّنَى بِأَبِى أَبِى [which seems plainly to mean He began with my father; then counted two with the father of my father]. (M.) — — [He dualized it, namely, a word; made it to have a dual. — — He marked it with two points, namely, a ت or a ى.] — — He repeated it; iterated it. (Mgh.) See 1, in three places. — — ثَنَّى لِامْرَأَتِهِ, or عِنْدَهَا, He remained two nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.) — — ثَنَّى بِالأَمْرِ He did the thing immediately after another thing. (T.) — — تَثْنِيَةٌ also signifies A man's requesting others [who are playing with him at the game called المَيْسِر] to return, for [a chance of] the stakes, his arrow, when it has been successful, and he has been secure, and has won. (Lh, M.) — See also 4. 4 أَثْنَتْ, or ↓ اِثْتَنَتْ, She brought forth her second offspring. (TA in art. بكر.) — — See also 1, in two places. — — اثنى, (inf. n. إِثْنَآءٌ, TA,) He shed his tooth called the ثَنِيَّة; (S, Mgh, Msb;) he became what is termed ثَنِىّ; said of a camel [&c.]: (M, K:) he shed his رَوَاضِع [pl. of رَاضِعَة which is the same, in this case, as ثَنِيَّة]; said of a horse [&c.]. (IAar, T.) — اثنى عَلَيْهِ, (T, S, M, Msb, K, &c.,) inf. n. إِثْنَآءٌ; (T;) and ↓ ثنّى, inf. n. تَثْنِيَةٌ, accord. to the K, but this is a mistake for ↓ ثنّى, inf. n. تَثْنِيَةٌ; (TA;) He praised, eulogized, commended, or spoke well of, him: and he dispraised, censured, discommended, or spoke ill of, him: (T, * M, Msb, K:) the object is either God or a man: (T:) or it has the former meaning only: (M, K;) or the former meaning is the more common: (Msb:) accord. to IAar, اثنى signifies he spoke, or said, well, or good; and ill, or evil; and اثنى, "he defamed," or "did so in the absence of the object;" and "he disdained, scorned, shunned, disliked, or hated," a thing: (T:) and you say, اثنى عَلَيْهِ خَيْرًا [He spoke, or said, well, or good, of him]; (S, and TA from a trad.;) and شَرًّا [ill, or evil], also. (TA from the same trad.) One says also, أَثْنَيْتُ فِعْلَهُ [I praised his deed]; meaning عَلَى فِعْلِهِ; or because أَثْنَى means مَدَحَ. (Ham p. 696.) 5 تثنّى: see 7. — — Also He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side; syn. تَمَايَلَ: (Har pp. 269 and 271:) and he walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; or with a twisting of the back, and with extended steps; syn. تَبَخْتَرَ. (Idem p. 271.) You say, تثنّى فِى مِشْيَتِهِ (S, and Har p. 269) He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side, in his gait. (Har ib.) [And in like manner, and more commonly, one says of a woman.] 7 انثنى, (T, S, M, K,) and ↓ تثنّى, and ↓ اِثَّنَى, of the measure اِفْتَعَلَ, (M, K,) originally اِثْتَنَى, (M,) and ↓ اِثْنَوْنَى, (T, S, K,) of the measure اِفْعَوْعَلَ, (T, S,) It was, or became, doubled, or folded; (T;) it had one part turned upon another; (M, K;) it was, or became, bent. (T, S.) — — [Hence,] انثنى signifies also He turned, or turned away or back, (Har pp. 44 and 120,) عَنْ أَمْرٍ from an affair, after having determined to do it. (Lth in TA art. زمع.) 8 إِثْتَنَىَ see 7, and 4: — — and see also 2. 10 استثناهُ He set it aside as excluded; or he excluded it, or excepted it; مِنْ شَىْءٍ from a thing; syn. حَاشَاهُ: (M:) or he set it aside, or apart, for himself: and in the conventional language of the grammarians, [he excepted it; i. e.] he excluded it from the predicament in which another thing was included, or in which other things were included: (Mgh:) الاِسْتِثْنَآءُ [in grammar] is the turning away

the agent from reaching the object of the اِسْتِثْنَآء: (Msb:) in the case of an oath [and the like], it means the saying إِنْ شَآءَ ٱللّٰهُ [If God will]. (Mgh.) [See ثُنْيَا.] 12 اثنونى: see 7; and see also 1. ثَنْىٌ A duplication, or doubling, of a thing: (T, * S, Msb:) pl. أَثْنَآءٌ; (S, Msb;) or the sing. may be ↓ ثِنًى. (Msb.) — — A folding: so in the saying, أَنْفَذْتُ كَذَا ثِنْىَ كِتَابِى, (S, TA,) or فِى ثِنْيِ كِتَابِى (so in a copy of the S,) i. e., فِى طَيِّهِ [lit. I sent, or transmitted, such a thing within the folding of my writing, or letter; meaning infolded, or enclosed, in it; and included in it]. (S, TA.) — — A duplicature, or fold, of a garment, or piece of cloth: (TA:) or what is turned back of the extremities thereof: (T:) pl. as above: whence, in a trad. of Aboo-Hureyreh, كَانَ يَثْنِيهِ عَلَيْهِ أَثْنَآءً مِنْ سَعَتِهِ [He used to fold it upon him in folds by reason of its width]; meaning the garment. (TA.) [Hence the saying,] وَكَانَ ذٰلِكَ فِى أَثْنَآءِ كَذَا, i. e., فى غُضُونِهِ [lit And that was in the folds, meaning, in the midst, of such a thing, or such an affair, or event]. (TA.) And جَآؤُوا فِى أَثْنَآءِ الأَمْرِ They came in the midst of the affair, or event. (Msb.) [And hence, app.,] مَضَى ثِنْىٌ مِنَ اللَّيْلِ An hour, or a period, or a short portion, of the night passed; (M, K; *) syn. سَاعَةٌ, (Th, M, K,) or وَقْتٌ. (Lh, M, K.) [See also what is said below respecting its pl. in relation to a night.] — — Also sing. of أَثْنَآءٌ meaning The parts of a thing that are laid together like the strands of a rope, or that are laid one upon another as layers or strata, or side by side as the things that compose a bundle; (قُوَاهُ, and طَاقَاتُهُ; [rendered by Freytag " virtutes, facultates rei; "]) and ↓ مَثَانٍ, of which the sing. is ↓ مَثْنَاةٌ and ↓ مِثْنَاةٌ, signifies the same. (M, K.) — — Also A bending of the neck of a sheep, or goat, not in consequence of disease: (K: but in the M, ثَنْىٌ [inf. n. of 1]:) and a serpent's bending, or folding, of itself: (M, K:) and also (thus in the M, but in the K "or") a curved part of a serpent that has folded itself; (M, K;) pl. أَثْنَآءٌ, (M,) i. e. the folds of a coiled serpent. (T.) The pl. is used metaphorically [as though meaning (tropical:) The turns] of a night. (M. [But see explanations of the sing. as used in relation to a night in what precedes.] — — A part that is bent, or folded, or doubled, of a وِشَاح [q. v.]; (TA;) pl. as above: (T, TA:) and so of a rope: (S:) or a portion of the extremity of a rope folded, or doubled, [so as to form a loop,] for binding therewith the pastern of the fore leg of a beast, to serve as a tether. (T.) Tarafeh says, لَعَمْرُكَ إِنَّ المَوْتَ مَا أَخْطَأَ الفَتَى لَكَالطِّوَلِ المُرْخَى وَثِنْيَاهُ بِالْيَدِ [By thy life, death, while missing the strong young man, is like the tether that is slackened while the two folded extremities thereof are upon the fore leg, or in the hand: see طِوَلٌ]: (T, S:) he means that the young man must inevitably die, though his term of life be protracted; like as the beast, though his tether be lengthened and slackened, cannot escape, being withheld by its two extremities: (so in a copy of the T:) or by ثنياه he means its extremity; using the dual form because it is folded, or doubled, upon the pastern, and tied with a double tie: (so in another copy of the T:) or he means, while its two extremities are in the hand of its owner: (EM p. 91:) by ما اخطأ, he means فِى إِخْطَائِهِ, (S in art. طول,) or مُدَّةَ إِخْطَائِهِ: and the ل [prefixed to the ك of comparison] is for corroboration. (EM ubi suprá.) You say also, رَبَّقَ أَثْنَآءَ الحَبْلِ, meaning He made loops in the middle of the rope to put upon the necks of the young lambs or kids. (T.) — — Also A bend, or place of bending, of a valley, (S, M, * K,) and of a mountain: (S:) pl. as above: (M, K:) and ↓ مَثَانٍ [likewise] signifies the bends of a valley. (T, K.) — A she-camel that has brought forth twice, (S,) or two, (M,) or a second time: (K:) or, as some say, that has brought forth once: but the former is more analogical: (M:) one does not say ثِلْثٌ [as meaning " that has brought forth thrice "], nor use any similar epithet above this: (S, TA:) pl. ثُنَآءٌ, like ظُؤَارٌ pl. of ظِئْرٌ, accord. to Sb, (M, TA,) and أَثْنَآءٌ accord. to others: (TA:) in like manner it is applied to a woman, (S, M,) metaphorically: (M:) and to the she-camel's second young one: (S, M:) accord. to As, as related by A'Obeyd, a she-camel that has brought forth once: also that has brought forth twice: [so says Az, but he adds,] but what I have heard from the Arabs is this; that they term a she-camel that has brought forth her first young one بِكْر; and her first young one, her بِكْر; and when she brought forth a second, she is termed ثِنْىٌ; and her young one, her ثِنًى: and this is what is correct. (T.) [Hence the saying,] مَا هٰذَا الأَمْرُ مِنْكَ بِكْرًا وَلَا ثِنْيًا (tropical:) This thing, or affair, is not thy first nor thy second. (A and TA in art. بكر.) — — See also ثُنْيَانٌ. ثَنًى: see ثِنْىٌ, first sentence. ثُنًى: see ثِنًى: — — and see also ثُنْيَانٌ: — — and اِثْنَانِ. ثِنًى The repetition of a thing; doing it one time after another: (Aboo-Sa'eed, TA:) or a thing, or an affair, done twice: (S, Msb, TA:) this is the primary signification: (TA:) and ↓ ثُنًى signifies the same. (IB, TA.) It is said in a trad., لَا ثِنَى فِى الصَّدَقَةِ There shall be no repetition in the taking of the poor-rate; (IAth, TA;) [i. e.] the poor-rate shall not be taken twice in one year: (As, Ks, T, S, M, Mgh, K:) or two she-camels shall not be taken in the place of one for the poor-rate: (M, IAth, K: *) or there shall be no retracting of an alms; or no revoking it: (Mgh, K, * TA:) this last is the meaning accord. to Aboo-Sa'eed, (Mgh, TA,) i. e. Ed-Dareeree, (Mgh,) who, in explaining this trad., as relating to the giving an alms to a man and then desiring to take it back, says he does not deny that ثِنًى has the meaning first assigned to it above in this paragraph. (TA.) — — See also ثُنْيَانٌ: — — and اِثْنَانِ. ثَنْوَى and ثُنْوَى: see ثُنْيَا, in four places. ثُنْيَةٌ: see ثُنْيَا, in three places. ثِنْيَةٌ The lowest, most ignoble, or meanest, of the people of his house; applied to a man. (S, TA.) — — Also pl. of ثُنْيَانٌ, q. v. (S, K.) ثُنْيَا a subst. from اِسْتِثْنَآءٌ; (S, Mgh, Msb;) as also ↓ ثَنْوَى; the former with damm, and the latter with fet-h: (S, Msb:) both are syn. with اِسْتِثْنَآءٌ [used as a subst., meaning An exception]; (T;) as also ↓ ثَنِيَّةٌ, (T, K,) or ↓ ثُنْيَةٌ, (accord. to one copy of the T,) and ↓ مَثْنَوِيَّةٌ: (T:) so in the saying, حَلَفَ يَمِينًا لَيْسَ فِيهَا ثُنْيَا and ↓ ثُنْوَى and ↓ ثَنِيَّةٌ or ↓ ثُنْيَةٌ and ↓ مَثْنَوِيَّةٌ [he swore an oath in which there was not an exception]; for when the swearer says, "By God I will not do such and such things unless God will otherwise," he reverses what he [first] says by God's willing otherwise: (T: [see 10:]) [and so in the saying,] ↓ حَلْفَةٌ غَيْرُ ذَاتِ مَثْنَوِيَّةٍ a swearing not made lawful [by an exception]: (M:) [so too in the saying,] ↓ بَيْعٌ مَا فِيهِ مَثْنَوِيَّةٌ [and ثُنْيَا &c.] (K in art. لحج) a sale in which there is not an exception: (TA in that art.:) or ثُنْيَا signifies a thing excepted, (M, Mgh, K,) whatever it be; (K) as also ↓ ثَنْوَى, (M, K,) with و substituted for ى, (M,) or ↓ ثُنْوَى, (so in the TA, [but probably through inadvertence,]) and ↓ ثَنِيَّةٌ, (M, K,) or ↓ ثُنْيَةٌ. (TA.) In a sale, it is unlawful when it is the exception of a thing unknown; and when one sells a slaughtered camel for a certain price and excepts the head and extremities: (T, TA:) or when an exception is made from things sold without measuring or weighting or numbering: and in a contract with another for labour upon land on the condition of sharing the produce, it is when one excepts a certain measure after the half or the third. (IAth, TA.) The saying of Mo- hammad, مَنِ اسْتَثْنَى فَلَهُ ثُنْيَاهُ means Whoso maketh an exception, his shall be what he excepteth: (M, TA: *) as, for instance, when one says, "I divorce her thrice, save once: " or " I emancipate them, except such a one. " (TA.) — — It also means particularly The head and legs of a slaughtered camel; (T, M, * K;) because the seller of the camel used, in the Time of Ignorance, to except them; (T;) and IF adds, but incorrectly, the back-bone: (Sgh, TA:) whence, applied to a she-camel, مُذَكَّرَةُ الثُّنْيَا, (T, M,) meaning Resembling the make of the male in [the largeness of] her head and legs; (Th, M;) or جُمَالِيَّةُ الثُّنْيَا, having thick legs, like those of the male camel in thickness. (T.) [Also, app., The exception, or omission, of a day, in irrigation: see 3 in art. ثلث, and ثِلْثٌ in the same art.] And ↓ ثَنِيَّةٌ signifies also A palm-tree that is excepted from a

bargain. (M, K.) And The martyrs whom God has excepted from those who shall fall down dead or swooning: (M, K:) these, accord. to Kaab, are اللّٰهِ فِى الأَرْضِ ↓ ثَنِيّةُ [those whom God has excepted on the earth]; (T, M;) alluded to in the Kur [xxxix. 68], where it is said, "And the horn shall be blown, and those who are in the heavens and those on the earth shall fall down dead, or swooning, except those whom God shall please [to except]. " (T.) ثُنْيَانٌ The second chief; the person who comes second as a chief; (A'Obeyd, T;) the person who is [next] below the سَيِّد, (S, M, K, [in some copies of the K, erroneously, سيل,]) in rank; (S;) as also ↓ ثِنًى (A'Obeyd, T, S, M, K) and ↓ ثُنًى (A'Obeyd, T, S, K) and ↓ ثِنْىٌ: (K:) pl. (of the first, S) ثِنْيَةٌ [which is also a sing., mentioned above]. (S, K.) [See an ex. in a verse cited voce بَدْءٌ.] — — A man having no judgment nor intelligence, or understanding. (M, K.) — — Applied to judgment, or an opinion, (M, K,) (tropical:) Wrong, or having a wrong tendency; (M;) bad, corrupt, unsound, or wrong. (K, TA.) — Also a pl. of ثَنِىٌّ [q. v.]. (S, M, &c.) ثَنَوِىٌّ rel. n. of اِثْنَانِ, and of اِثْنَا عَشَرَ, when either or these is used as the proper name of a man; as also ↓ اِثْنِىٌّ [with ا when connected with a preceding word]; like بَنَوِىٌّ and اِبْنِىٌّ as rel. ns. of اِبْنٌ. (S.) — — And الثَّنَوِيَّةُ [The Dualists;] the sect who assert the doctrine of Dualism [الاِثْنَيْنِيَّة]. (TA.) ثَنَآءٌ, [and accord. to the CK, ثَنِيَّةٌ, but this is a mistranscription for تَثْنِيَة, inf. n. of ثَنَّى, and تَثْنِيَة is a mistake for تَثْبِيَة, inf. n. of ثَبَّى, (see 4,)] Praise, eulogy, or commendation, (T, S, M, Msb, K,) of a man, (T, M,) and of God: (T:) and dispraise, censure, or discommendation, (T, M, Msb, K,) of a man: (T, M:) or the former only: (M, K:) or more frequently the former: (Msb:) so termed because it is repeated: (Ham p. 696:) that it relates to good speech and evil is asserted by many. (TA.) ثُنَآءَ and ثُنَآءُ: see مَثْنَى. ثِنَآءٌ The cord, or rope, with which a camel's fore shank and his arm are bound together; (S, K;) and the like; consisting of a folded, or doubled, cord, or rope: each of the folds, or duplicatures, thereof would be thus termed if the word were used in the sing. form: (S:) Ibn-EsSeed [in the CK, erroneously, Ibn-Es-Seedeh] allows it; and therefore it is given as on his authority in the K: (TA:) and Lth allows it; but in this instance he allows what the Arabs do not allow: (T:) you say, عَقَلْتُ البَعِيرَ بِثِنَايَيْنِ, meaning I bound together the fore shanks and the arms of the camel with a rope, (S,) or with two ropes, (M, [but this is probably a mistake of a copyist,]) or with the two ends of a rope; (AZ, T, S, M;) without ء because the word has no sing.: (Kh, Sb, T, S:) Lth allows one's saying بِثِنَآءَيْنِ also; but the Basrees and Koofees [in general] agree that it is without ء: (T:) IB says that it has no sing. because it is a single rope, with one end of which one fore leg is bound, and with the other end the other leg; and IAth says the like: (TA:) this rope is also called ↓ ثِنَايَةٌ; but a single rope for binding one fore shank and arm is not thus called. (T.) See also ثِنَايَةٌ. — — And see ثَانٍ. — The فِنَآء [or court, or open or wide space, in front, or extending from the sides,] (M, K,) of a house: (M:) [in the CK, الغِناء is erroneously put for الفِناء:] accord. to IJ, from ثَنَى, aor. يَثْنِى, because there one is turned back, by its limits, from expatiating; but A'Obeyd holds the ث to be a substitute for ف. (M.) ثَنِىٌّ Shedding his tooth called the ثَنِيَّة [q. v.]: (S, M, Msb:) or that has shed the tooth so called: (T, Mgh:) applied to a camel &c., as follows: (T, S, M, &c.:) or, as some say, to any animal that has shed that tooth, except man: (M:) fem. with ة: (T, S, M, Msb, K:) a camel in the sixth year; (T, S, M, IAth, Mgh, Msb, K;) the least age at which he may be sacrificed: (T:) and a horse in the fourth year; (IAar, T, Mgh, K;) or in the third year: (S, Msb:) and a cloven-hoofed animal, (S, Mgh, Msb,) or a sheep or goat and an animal of the bovine kind, [respecting which last see عَضْبٌ,] (T, IAth, K,) in the third year: (T, S, IAth, Mgh, Msb, K:) or a sheep and a goat, (M,) the latter accord. to the persuasion of Ahmad [Ibn-Hambal], (TA,) in the second year: (M:) and a gazelle after the age at which he is termed جَذَعٌ: (M: [see شَصَرٌ:]) in all cases, after what is termed جَذَعٌ and before what is termed رَبَاعٍ: (Mgh:) pl. (masc., S, TA) ثُنْيَانٌ and ثِنَآءٌ (S, M, Mgh, Msb) and ثُنَآءٌ, and, accord. to Sb, ثُنٌ; (M;) and pl. fem. ثَنِيَّاتٌ. (S.) الثُّنَى, or الثُّنِىُّ: see اِثْنَانِ. ثَنِيَّةٌ I. q. عَقَبَةٌ: (AA, M, Mgh, K:) or the latter means a long mountain that lies across the road, and which the road traverses; and the former, any such mountain that is traversed: (T:) so called because it lies before the road, and crosses it; or because it turns away him who traverses it: (Mgh:) or the road of what is termed عَقَبَة: (S; and so in copies of the K:) or a high road of what is thus termed: (K accord. to the TA:) or a road in, or upon, a mountain, (M, K,) like that which is termed نَقْبٌ [q. v.]: (M:) or a road to a mountain: (M, K:) or a mountain (M, K) itself: (M:) or a part of a mountain that requires one, in traversing it, to ascend and descend; as though it turned the course of journeying: (Er-Rághib, TA:) pl. ثَنَايَا: (T, S:) which signifies also [such roads as are termed] مَدَارِج. (T.) Hence the phrase, فُلَانٌ طَلَّاعُ الثَّنَايَا Such a one rises to eminences, or to lofty things or circumstances, or to the means of attaining such things; like the phrase طَلَّاعُ أَنْجُدٍ [q. v.]: (S:) or, like the latter phrase, is accustomed to embark in, or undertake, or to surmount, or master, lofty and difficult things: (Mgh:) or is hardy, strong, or sturdy; one who embarks in, or undertakes, great affairs. (TA. [See an ex. under the heading of اِبْنُ جَلَا, in art. جلو: and see also art. طلع.]) — — Also, (T, S, M, &c.,) pl. ثَنَايَا (T, S, Mgh, Msb) and ثَنِيَّاتٌ, (Msb,) One of certain teeth, (T, S, M, Mgh, Msb, K,) the foremost in the mouth, (M,) [namely, the central incisors,] four in number, (T, M, Mgh, Msb,) to man, and to the camel, (T, M, &c.,) and to the wild beast, (M,) in the fore part of the mouth, (T, Mgh, K,) two above and two below: (T, M, Mgh, K:) so called as being likened to the ثَنِيَّة of a mountain, in form and hardness; (TA;) or because each of them is placed next to its fellow. (Mgh.) — Also fem. of ثَنِىٌّ [q. v.]. (T, S, M, &c.) — See also ثُنْيَا, in five places. ثِنَايَةٌ A cord, or rope, of goats' hair (شَعَر), or of wool, (S, K,) or of other material; (K;) as also ↓ ثِنَآءٌ (K) and ↓ مِثْنَاةٌ and ↓ مَثْنَاةٌ; (M, K;) which last is explained by IAar as signifying [simply] a cord, or rope: (M:) [or] the first has the meaning assigned to it above, voce ثِنَآءٌ; syn. with ثِنَايَانِ: and signifies also a long rope; whence the saying of Zuheyr, describing the [she-camel termed] سَانِيَة, تَمْطُو الرِّشَآءَ وَتُجْرِى فِى ثِنَايَتِهَا مِنَ المَحَالَةِ قَبًّا رَائِدًا قَلِقَا (T,) meaning [She draws the well-rope, and causes to run,] with her ثناية upon her, (ISk, T,) [a wabbling, unsteady, sheave (?) of the large pulley;] the ثناية here being a rope of which the two ends are tied to the saddle (قَتَب) of the سانية; the [upper] end of the well-rope being tied to its ↓ مِثْنَاة [which here means the folded middle part]: (T:) but Aboo-Sa'eed says that it [here] means a piece of wood by which are connected the two extremities of the cheeks, or side-pieces, (طرفا الميلين, [the latter of which words I here render conjecturally, supposing it to be similar in meaning to القَعْوِ or القَعْوَيْنِ,]) above the محالة, and a similar piece below; the محالة and [qu. or] the sheave turning between the tow pieces thus called. (T, in a later portion of the art.) ثُنَائِىٌّ [a rel. n. from اِثْنَانِ, anomalously formed, but analogous with other rel. ns. from ns. of number, as ثُلَاثِىٌّ رُبَاعِىٌّ, &c., Of, or relating to, two things]. — — كَلِمَةٌ ثُنَائِيَّةٌ A word comprising, or composed of, two letters; as يَدٌ, and دُمْ [or دَمٌ?]. (TA.) ثِنْتَانِ a fem of اِثْنَانِ, q. v. ثَانٍ [act. part. n. of 1; Doubling, or folding; &c.]. Hence, هُوَ ثَانٍ رِجْلَهُ While he was bending his leg before rising, or

standing up. (TA from a trad.) [And جَآءَ ثَانِىَ عِطْفِهِ: see art. عطف.] One says of a horseman who has bent the neck of his beast on the occasion of his vehement running, جَآءَ ثَانِىَ العِنَانِ [He came bending the rein by pulling it with both hands a little apart]: (T:) or جَآءَ ثَانِيًا مِنْ عِنَانِهِ [he came bending a part of his rein]. (S.) And of the horse himself, one says, جَآءَ سَابِقًا ثَانِيًا, i. e. He came outstripping, with bent neck, by reason of briskness; because when he is fatigued, he stretches out his neck; and when he is not fatigued nor jaded by running, but comes in his first run, he bends his neck: and hence the saying of the poet, وَمَنْ يَفْخَرْ بِمِثْلِ أَبِى وَجَدِّى يَجِئْ قَبْلَ السَّوَابِقِ وَهْوَ ثَانِى i. e. [And he who glories in the like of my father and my grandfather, let him come before the mares that outstrip,] he being like the horse that outstrips [all others], with bent neck; or it may mean, he bending the neck of his horse which has outstripped the others. (T.) [Hence also,] شَاةٌ ثَانِيَةٌ A sheep, or goat, bending the neck, not in consequence of disease. (M, K.) — — [Also Second; the ordinal of two: fem. with ة.] You say, هٰذَا ثَانِى هٰذَا [This is the second of this]; i. e. this is what has made this a pair, or couple: (M:) and فُلَانٌ (T) or هٰذَا (S) ثَانِى اثْنَيْنِ, (T, S,) i. e. Such a one, or this, is [the second of two, or] one of the two; (T, S;) like as you say ثَالِثُ ثَلَاثَةٍ; and so on to عَشَرَة: but not with tenween: (S:) [i. e.,] you may not say ثَانٍ اثْنَيْنِ: (T: [see ثَالِثٌ:]) but if the two [terms] disagree, you may use either mode; (S;) you may say, هٰذَا (S) or هُوَ (Mgh) ثَانِى وَاحِدٍ and ثَانٍ وَاحِدًا, (S, Mgh,) i. e. This has become a second to one, (S,) [or rather, becomes &c. (i. e. يُثَنِّى rather than ثَنَّى),] or he, or it, makes one, with himself, or itself, to be two. (Mgh.) ↓ ثِنَآء also signifies the same in a trad. respecting the office of commander, or governor, or prince; where it is said, أَوَّلُهَا مَلَامَةٌ وَثِنَاؤُهَا نَدَامَةٌ وَثِلَاثُهَا عَذَابُ يَوْمِ القِيَامَةِ إِلَّا مَنْ عَدَلَ, i. e. [The first result thereof is blame, and] the second [is regret, and] the third [is the punishment of the day of resurrection, except in the case of him who acts equitably]: so says Sh. (T.) — — And الثَّوَانِى [pl. of الثَّانِيَةُ] signifies [The second horns;] the horns that are [next] after the أَوَائِل. (M.) — — [ثَانِىَ عَشَرَ and ثَانِيَةَ عَشْرَةَ, the former masc. and the latter fem., meaning Twelfth, are subject to the same rules as ثَالِثَ عَشَرَ and its fem., explained in art. ثلث.] أَثْنَآءٌ pl. of ثِنْىٌ and of اِثْنَانِ: and also syn. with this latter, q. v. اِثْنِىٌّ: see ثَنَوِىٌّ. اِثْنَانِ a noun of number; (S, Msb;) applied to the dual number; (Msb;) meaning [Two;] the double of وَاحِدٌ; (M, K;) with a conjunctive ا [when not immediately preceded by a quiescence, written اثْنَانِ]; (T, S, Msb;) but this is sometimes made disjunctive when connected with a preceding word by poetic license: (T, S:) of the masc. gender: (S:) fem. اِثْنَتَانِ, (T, S, Msb,) in which, also, the ا is conjunctive; (T, Msb;) and ↓ ثِنْتَانِ; (T S, M, Msb, K;) the latter sometimes used, (T,) [much less frequently than the former, though the only fem. form mentioned in the M and K,] and of the dial. of Temeem; (Msb;) like as one says, هِىَ ابْنَةُ فُلَانٍ and هِىَ بِنْتُهُ: (T:) the ت in the dual is a substitute for the final radical, ى, (M, TA,) as it is in أَسْنَتُوا, the only other instance of this substitution except in words of the measure اِفْتَعَلَ: (Sb, M, TA:) in اِثْنَانِ, the final radical, ى is suppressed: (Msb:) it has no sing.: (Lth, T:) if it were allowable to assign to it a sing., it would be اِثْنٌ [for the masc.] and اِثْنَةٌ [for the fem.], like اِبْنٌ and اِبْنَةٌ: (S:) accord. to some, (Msb,) it is originally ثِنْىٌ; (T, Msb, CK;) and hence the dual ثِنْتَانِ: (Msb:) or it is originally ثَنَىٌ, (M, Msb, and so in a copy of the K,) the conjunctive ا being then substituted for the ى whence the dual اِثْنَانِ, like ابْنَانِ: (Msb:) this is shown by the form of its pl., which is أَثْنَآءٌ, (M, K,) like أَبْنَآءٌ [pl. of ابْنٌ, which is originally بَنَىٌ or بَنَوٌ,] and آخَآءٌ [pl. of أَخٌ, which is originally أَخَوٌ]. (M.) In the saying in the Kur [xvi. 53,] لَا تَتَّخِذُوا إِلٰهَيْنِ اثْنَيْنِ [Take not to yourselves two gods], the last word is added as a corroborative. (M.) The phrase ثِنْتَا حَنْظَلٍ occurs, by poetic license, for اِثْنَتَانِ مِنْ حَنْظَلٍ, meaning حَنْظَلَتَانِ [Two colo- cynths]. (S.) You say also, شَرِبْتُ اثْنَىْ هٰذَا القَدَحِ, and ↓ شَرِبْتُ أَثْنَآءَ القَدَحِ, meaning [I drank] twice as much as the bowl, and as this bowl: and in like manner, شَرِبْتُ اثْنَىْ مُدِّ البَصْرَةِ and اثْنَيْنِ بِمُدِّ البَصْرَةِ [I drank twice the quantity of the مُدّ of El-Basrah]. (M.) And a poet says, فَمَا حُلِبَتْ إِلَّا الثَّلَاثَةَ وَالثُّنَى وَلَا قُيِّلَتْ إِلَّا قَرِيبًا مَقَالُهَا ↓ meaning [And she was not milked save] three vessels and two, [nor was she given her middaydrink save when her midday-resting was near.] (IAar, M.) — — Hence, (Msb,) يَوْمُ الاِثْنَيْنِ, (S, Msb,) or الاِثْنَانِ alone, (M, K,) One of the days of the week; [the second; namely, Monday;] because the first, with the Arabs, is الأَحَدُ; (M;) as also ↓ الثِّنَى, like إِلَى; (K;) so in the copies of the K; [or,] accord. to some, ↓ الثُّنِىُّ, [originally الثُّنُوىُ,] of the measure فُعُول, like ثُدِىٌّ [pl. of ثَدْىٌ], is used in this sense; (TA;) or ↓ اليَوْمُ الثُّنَىُّ, [so in the M, accord. to the TT,] mentioned by Sb, on the authority of certain of the Arabs: (M:) the pl. is أَثْنَآءٌ and أَثَانِينُ, (M, K,) the latter mentioned on the authority of Th: but it has no dual: and those who say أَثْنَآءٌ form this pl. from الاِثْنُ, although this has not been in use: (M:) or it has neither dual nor pl., (S, Msb,) being itself a dual; (S;) but if you would form a pl. from it, you would regard it as itself a sing., and make its pl. أَثَانِينُ: (S, Msb:) IB says that أَثَانِينُ has not been heard [from the Arabs], and is only mentioned by Fr, on the ground of analogy; that it is far-fetched in respect of analogy; and that the pl. heard is أَثْنَآءٌ: Seer and others mention, as heard from the Arabs, إِنَّهُ لَيَصُومُ الأَثْنَآءَ [Verily he fasts on the Mondays]. (TA.) الثنين in يوم الثنين has no dim. (Sb, S in art. امس.) IJ says that the article ال in الثنين is not redundant, though the word is not an epithet: Abu-l-'Abbás says that the prefixing of the article in this case is allowable because the virtual meaning is اليَوْمُ الثَّانِى [the second day]. (M.) The saying اليَوْمُ الاِثْنَانِ means The name of to-day [is الاثنان]; and is like the saying اليَوْمُ يَوْمَانِ [to-day is two days] and اليَوْمُ خَمْسَةَ عَشَرَ مِنَ الشَّهْرِ [to-day is fifteen of the month]. (Sb, M.) Sometimes, يَوْمُ اثْنَيْنِ, without the article ال, occurs in poetry. (M, K.) When a pronoun refers to الاثنان [as meaning Monday], this word may be treated in two ways, [as a sing. and as a dual,] but the more chaste way is to treat it as a sing., as meaning the day: (Msb:) [thus,] Aboo-Ziyád used to say, مَضَى الاِثْنَانِ بِمَا فِيهِ [Monday passed with what occurred in it]; making it sing. and masc.; and thus he did in the case of every day of the week, except that he made الجُمْعَة fem.: Abu-I-Jarráh used to say, مَضَى الاِثْنَانِ بِمَا فِيهِمَا, treating the word as a numeral; and thus he treated the third and fourth and fifth days, saying in each of these cases بِمَا فِيهِنَّ. (M.) — — [اِثْنَا عَشَرَ, fem. اِثْنَتَا عَشْرَةَ; respectively, in a case of nasb and khafd, اِثْنَىْ عَشَرَ and اِثْنَتَىْ عَشْرَةَ; and with ا when not immediately preceded by a quiescence; mean Twelve: see عَشَرَةٌ.] اِثْنَوِىٌّ, [with ا when not immediately preceded by a quiescence, in the CK erroneously written اَثْنَوِىّ,] One who fasts alone on the second day of the week. (IAar, Th, M, K.) الاِثْنَيْنِيَّةُ [The doctrine of dualism: see ثَنَوِىٌّ]. (TA.) مَثْنَى (S, Mgh) and ↓ ثُنَآءُ (T, S) [Two and two; two and two together; or two at a time and two at a time]: they are imperfectly decl., in like manner as [مَثْلَثُ and] ثُلَاثُ, as explained in art. ثلث; (S, TA;) [because] changed from the original form of اِثْنَانِ اثْنَانِ; (T, Mgh, TA;) or because of their having the quality of epithets and deviating from the original form of اِثْنَانِ; (Sb, S in art. ثلث, q. v.;) or because they deviate from their original as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to اِثْنَانِ اثْنَانِ. (S ibid.) You say, جَاؤُوا مَثْنَى مَثْنَى and ↓ ثُنَآءَ (M, K) or مَثْنَى, (S,) but this is a repetition of the word only, not of the meaning, (Mgh,) and in like manner one says of women, (M, K, *) i. e. They came two [and] two. (S, M, K.) And it is said in a trad., صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى, i. e. The prayer of night is two rek'ahs [and] two rek'ahs (رَكْعَتَانِ رَكْعَتَانِ). (TA.) [See also other exs. voce ثُلَاثُ.] — — مَثْنَى الأَيَادِى The repeating a benefit, or benefaction; or reiterating

it; conferring it twice, or thrice; (As, T, K;) or twice, or more than twice: (K:) or the shares remaining of the slaughtered camel (A'Obeyd, T, S, M, K) in the game called المَيْسِر, (A'Obeyd, T, S, K,) which shares a bountiful man used to purchase, and give for food to the أَبْرَام, (A'Obeyd, T, S, M, K,) i. e., those who took no part in the game, not contributing: (M:) or the taking a portion time after time. (AA, T, S, M.) — — مَثَانٍ [is pl. of مَثْنًى as signifying A place of doubling, or folding &c.: and hence means — —] The knees and elbows of a horse or similar beast. (T, K.) — — And The bends of a valley. (T, K. See ثِنْىٌ.) — — And, as pl. of مَثْنًى, The chords of the lute that are after the first: (M, K:) or مثنى signifies a chord [of a lute] composed of two twists: or, as some say, the second chord. (Har p. 244. See مَثْلَثٌ.) — — مَثْنًى also signifies The زِمَام [or noserein] of a she-camel: and Er-Rághib says that the مثناة [i. e. ↓ مَثْنَاة or ↓ مِثْنَاة] is the doubled, or folded, part of the extremity of the زِمَام. (TA.) — — المَثَانِى as relating to the Kur-án is pl. of مَثْنًى, (Mgh,) or of ↓ مَثْنَاةٌ: (AHeyth, T, Mgh:) it has three applications, accord. to A'Obeyd: (T, Mgh:) it signifies The Kur-án altogether; (A'Obeyd, T, S, M, Mgh, K;) so in the Kur xxxix 24; (A'Obeyd, T, Mgh;) meaning that the mention of reward and punishment is repeated, or reiterated, in it; (Fr, T;) or so called because the verse of mercy is conjoined with that of punishment; (S;) or because narratives and promises and threats are repeated in it; or because one peruses it repeatedly without being wearied: (Mgh:) or it signifies, (M, K,) or signifies also, (A'Obeyd, T, S, Mgh,) [the first chapter, called] the فَاتِحَة, (A'Obeyd, T, S, M, Mgh,) or الحَمْدُ, (K,) which means the same; (TA;) so in the Kur xv. 87; (A'Obeyd, T, Mgh;) because it is repeated, or recited twice, in every [act of prayer termed a] رَكْعَة, (Fr, Zj, AHeyth, T, S,) or with every chapter, (Th, M,) or in every prayer; (Mgh;) or because containing praise of God: (Zj, T, Mgh:) [but see السَّبْعُ المَثَانِى voce سَبْعَةٌ:] or it signifies, (M, K,) or signifies also, (A'Obeyd, T, S, Mgh,) the chapters that are less than those containing a hundred verses, (S, M, Mgh,) or that are less than the long ones (الطُّوَل, q. v.), and less than those containing a hundred verses, (A'Obeyd, T, K, but in [most of] the copies of the K دُونَ المِآتَيْنِ is put in the place of دُونَ المِئِينَ, which is the right reading, TA,) and more than [those of the portion called] the مُفَصَّل, (A'Obeyd, T, Mgh, K,) as is related on the authority of the Prophet by Ibn-Mes'ood and 'Othmán and Ibn-'Abbás; (AHeyth, T;) because, (Mgh,) or as though, (T,) occupying the second place after those containing a hundred verses: (T, Mgh:) or the chapters, (T, K,) six and twenty in number, (T,) entitled الحَجّ and القَصَص and النَّمْل and النُّور and الأَنْفَال and مَرْيَم and العَنْكَبُوت and الرُّوم and يَاسِين and المَلَائِكَة and سَبَا and الرَّعْد and الحِجْر and الفُرْقَان and الغُرَف and لُقْمَن and مُحَمَّد and صَاد and إِبْرَاهِيم and الأَحْقَاف and السَّجْدَة and الزُّخْرُف and المُؤْمِن and الجَاثِيَة and الدُّخَان (T, K) and الأَحْزَاب, (K,) which last has been omitted by the copyists of the T: (TA:) or the chapters of which the first is the بَقَرَة, and the last is بَرَآءَة: or what is repeated, of the Kur-án, time after time. (M, K.) مَثْنَاةٌ; pl. مَثَانٍ: see ثِنْىٌ: and ثِنَايَةٌ: and مَثْنًى; the last in two places. — — It is said in a trad. that one of the signs of the resurrection will be the public reading, or reciting, of the مَثْنَاة, (T, S,) which means That which has been desired to be transcribed from a source other than the Book of God: (T:) or a certain book, (T, K,) [the Mishna,] which the learned men, and the recluses, of the Children of Israel, after Moses, composed after their own desire, from a source other than the Book of God, as A'Obeyd says on the authority of a man learned in the books of the earlier times, (T,) containing the histories of the Children of Israel after Moses, in which they allowed and disallowed what they pleased: (K:) or what is sung: (K:) or what is called in Persian دُو بَيْتِى, (S, K,) which means two verses, each composed of a pair of hemistichs; (TA;) i. e. what is sung; but A'Obeyd explains it otherwise than thus: (S:) it is what is known among the 'Ajam by the term ↓ مَثْنَوِىٌّ, as though this were a rel. n. from مَثْنَاةٌ: the vulgar say [erroneously] دُو بَيْت, with the pointed ذ. (TA.) مِثْنَاةٌ; pl. مَثَانٍ: see ثِنْىٌ: and ثِنَايَةٌ; the latter in two places: and see also مَثْنًى. مُثَنًّى [pass. part. n. of 2. — — Dualized: a dual. — — مُثَنَّاةٌ فَوْقِيَّةٌ Marked with two points above: an epithet added to تَاء to prevent its being mistaken for بَاء or ثَاء or يَاء. And مُثَنَّاةٌ تَحْتِيَّةٌ Marked with two points below: an epithet added to يَاء to prevent its being mistaken for بَاء or تَاء or ثَاء.] — — الطَّوِيلُ المُثَنَّى (assumed tropical:) That which passes away [out of sight, or disappears,] by length; mostly used of a thing that is long without breadth. (TA.) مَثْنِىٌّ [pass. part. n. of 1; Doubled or folded &c.] — — أَرْضٌ مَثْنِيَّةٌ Land, or ground, turned over twice for sowing, or cultivating. (Mgh, and A and TA in art. ثلث.) مَثْنَوِىٌّ: see مَثْنَاةٌ. مَثْنَوِيَّةٌ: see ثُنْيَا, in four places. ثو ثُوَّةٌ [mentioned in the M under the head of ثو, as the radical letters, but in the T and K in art. ثوى,] sing. of ثُوًى, (IAar, T, K,) which latter, (IAar, T,) or the former, (K,) signifies The goods, or utensils and furniture, of a house or tent: (IAar, T, K:) or the former, pieces of rag made in the form of a ball of thread or string, upon a peg, or stake, upon which the skin of milk is agitated to make butter, lest it should become lacerated; as also ↓ ثُوِىٌّ; (M, K;) which latter we hold to be from ثوو because syn. with ثُوَّةٌ, like قُوَّةٌ: (ISd in the M:) or a piece of rag, which is moistened, and put upon the skin of milk when it is agitated to make butter, lest it should become lacerated: (T:) or it signifies, (K,) or signifies also, (M,) a piece of rag, (M, K,) or some wool wound upon the head of a peg, or stake, (IB, TA,) put beneath the skin of milk when it is agitated to make butter, in order to preserve it from being injured by the ground; (M, IB, K;) pl. ثُوًى: (IB, TA:) or it signifies, (K,) or signifies also, (M,) an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way; (M, K;) like صُوَّةٌ. (M. See also ثَايَةٌ, in art. ثوى.) ثُوِىٌّ: see above. ثوأ 4 أَثْأَتُهُ بِسَهْمٍ, (S in art. ثأ, [incorrectly there mentioned, as is said by IB and others and in the K,] and K in the present art. and in art. اثأ,) inf. n. إِثَآءَةٌ, (S,) I shot him, or shot at him, with an arrow; (S, K;) so says AA, and Ks says the like; (S;) as also أَثْوَتُهُ, and, accord. to As, أَثَيْتُهُ, (TA in art. ثأ,) which is a strange word. (TA in the present art.) It is mentioned in the present art. by Sgh; (K in art. اثأ;) and this is its proper place; (TA in the present art.;) the verb, accord. to him, being like أَقَامَ: (TA in art. اثأ:) A 'Obeyd has mentioned it in art. اثأ, (K in that art.,) as also Az; holding the verb to be like صَنَعَ; and so IKtt and IKoot assert it to be. (TA.) ثَآءٌ The name of the letter ث, q. v.; as also ثَا: pl. [of the former,] ثَآءَاتٌ; and [of the latter,] أَثْوَآءٌ and أَثْيَآءٌ. (TA in باب الالف اللّيِنة.) — It also stands for ثَنَآءٌ, and ثَوَابٌ, and the like. (Idem ubi suprà.) — Also The best of anything; as, for instance, of wheat, and of flesh-meat, and of sugar. (Kh, TA ubi suprà.) ثَائِىٌّ and ثَاوِىٌّ rel. ns. of ثَآءٌ and ثَا, the names of the letter ث; as also ثَيَوِىٌّ. (TA ubi suprà.) ثوب 1 ثَابَ, (T, S, M, &c.,) aor. يَثُوبُ, (S, Mgh, &c.,) inf. n. ثَوْبٌ, (S, M, Msb, K) and ثَوَبَانٌ (S) and ثُؤُوبٌ, (M, K,) He, or it, (a thing, M,) returned; (M, Mgh, Msb, K;) as also ↓ ثوّب, inf. n. تَثْوِيبٌ: (M, K:) he returned to a place to which he had come before; or it returned &c.: (T:) he (a man) returned, after he had gone away. (S.) You say, تَفَرَّقُوا ثُمَّ ثَابُوا i. e. [They became separated, or dispersed: then] they returned. (A.) — — ثاب إِلَى اللّٰهِ, like تَابَ, (assumed tropical:) He returned [from disobedience] to obedience to God; he repented; as also أَنَابَ. (T.) — — ثاب also signifies (assumed

tropical:) He returned to a state of advertency, or vigilance; or he had his attention roused. (Th, T.) — — Also (assumed tropical:) He returned to a state of health, or soundness: (TA, from a trad.:) he became convalescent, and fat, after leanness. (Mgh.) And ثاب جِسْمُهُ, (M, A, K,) inf. n. ثَوَبَانٌ; (M, K;) and ↓ اثاب جِسْمُهُ; (IKt, M;) and ثاب إِلَيْهِ جِسْمُهُ; (T, M, A;) and ↓ اثاب, alone; (S, M, A;) (tropical:) He became fat, after leanness; (A;) his good state of body returned to him; (S, M, K; *) his condition of body became good, after extenuation; and health, or soundness, thereof returned to him. (T.) — — ثاب إِلَيْهِ عَقْلُهُ (tropical:) [His reason, or intellect, returned to him]: and حِلْمُهُ [his forbearance, or clemency]. (A.) — — ثاب المَآءُ (assumed tropical:) The water of a well returned, or collected again: (T:) the water attained again its former state after some had been drawn: (M:) the water collected [again] in a wateringtrough, or tank. (S.) — — ثاب النَّاسُ (assumed tropical:) The people collected themselves together, and came. (S.) And ثاب القَوْمُ (assumed tropical:) The company of men came following one another: the verb is not used in this sense in speaking of one person. (M.) — — ثاب said of a man's property, (tropical:) It became abundant, and collected. (A.) — — Said of dust, (tropical:) It rose, or spread, or diffused itself, and became abundant. (A.) — — Said of a watering-trough, or tank, (T, M, A, K,) inf. n. ثَوْبٌ (AZ, T, M, K) and ثَوَبَانٌ (AZ, T) and ثُؤُوبٌ, (M, K,) (tropical:) It became full: (AZ, T, M, A, K:) or nearly full. (AZ, T, M, K.) 2 ثوّب, inf. n. تَثْوِيبٌ: see 1, first sentence. — — ثوّب بَعْدَ خَصَاصَةٍ (tropical:) [He returned to a state of richness, or competence, after poverty, or straitness, or being in an evil condition]. (A, TA.) — — تَثْوِيبٌ meaning The calling, or summoning, (M, Mgh, K,) to prayer, (M, K,) and to other things, (M,) is said to be from ثَوْبٌ " a garment," (Mgh,) because a man, when he comes crying out for aid, makes a sign with his garment, (M, Mgh,) moving it about, raising his hand with it, in order that he to whom he calls may see it, (Mgh,) and this action is like a calling, or summoning, (M, Mgh,) and an announcing, to him; so the calling, or summoning, by reason to frequent usage of this word [as meaning the making a sign with a garment], came to be thus called; and one said of the caller, or summoner, ثوّب: (Mgh:) or it means the calling, or summoning, twice; (M, K;) or the repeating a call or summons; from ثاب " he returned: " (Mgh:) you say, ثوّب, inf. n. as above, (T, Msb,) meaning he called, or summoned, one time after another; (T;) he repeated his call, or cry: (Msb:) and hence تثويب in the أَذَان; (T, Msb;) i. e., the saying of the مُؤَذِّن, after having, by the اذان, called the people to prayer, الصَّلَاةُ رَحِمَكُمُ اللّٰهُ الصَّلَاةُ [Prayer: may God have mercy on you! Prayer!]; thus calling to it a second time: (T:) or his saying, (S, TA,) in the morning call to prayer, (S,) الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ [Prayer is better than sleep]; (S, TA;) for he resumes his call by saying this after he has said, حَيَّ عَلَى الصَّلَاةِ [and حَيَّ عَلَى الفَلَاحِ]; desiring the people to hasten to prayer: (TA:) or his saying, in the morning call to prayer, الصلاة خيرمن النوم twice, (T, K,) after having said, حيّ علي الصلاه حيّ علي الفلاح: (T:) or the old تثويب was the saying of the مُؤَذِّن, in the morning call to prayer, الصلاة خير من النوم: and the modern, الصَّلَاةُ الصَّلَاةُ; or قَامَتْ قَامَتْ. (Mgh.) It also signifies The إِقَامَة; (Mgh, K, TA;) [meaning, the chanting, by the مُبَلِّغُون, in a mosque, not by the مُؤَذِّن, the common words of the أَذَان, with the addition of قَدْ قَامَتِ الصَّلَاةُ (The time of prayer has come), pronounced twice after حيّ على الفلاح;] i. e. the اقامة of prayer: (IAth, TA:) and this is what is meant by the phrase, in a trad., إِذَا ثُوِّبَ بِالصَّلَاةِ [When the words of the اقامة are chanted]. (IAth, Mgh, TA.) And The praying after the prayer divinely ordained. (Yoo, T, K.) You say, ثوّب, meaning He performed a supererogatory prayer after the prescribed; تثويب being only after the prescribed; being the praying after praying: (T:) and ↓ تثوّب signifies the same. (K.) And ثوّب بِرَكْعَتَيْنِ He performed two rek'ahs as a supererogatory act. (A.) But this and the similar significations are said to be post-classical. (MF.) — — See also 4, in four places. — ثَيَّبَتْ, (T, S, Mgh,) inf. n. تَثْيِيبٌ; (T, Mgh;) formed from ثَيِّبٌ, upon supposition [that the medial radical letter of this word is ى, whereas many hold that letter to be و]; (Mgh;) or ↓ تَثَيَّبَتْ; (K in art. ثيب; [the author of which seems to have supposed that, for ثَيَّبَتْ, one should read ثُيِّبَتْ; and therefore he gives مُثَيَّبٌ as syn. with ثَيِّبٌ;]) She (a woman) became what is termed ثَيِّب. (T, Mgh, K.) — — [Accord. to my copy of the Mgh, it also signifies She (a camel) became what is termed نَاب: but I think that, in this instance, it is a mistranscription, for نَيَّبَتْ.] — [See also the last sentence of the second paragraph of art. ثرب; and compare, with what is there said by SM, meanings assigned below to مَثَابٌ and مَثَابَةٌ.] 3 الخُطَّابُ يُثَاوِبُونَهَا The suitors return to her (namely, a woman such as is termed ثَيِّب,) time after time. (A, Mgh.) 4 اثاب: see 1, in two places. — — It may also mean (assumed tropical:) It (a valley, or a well,) had a return of water after a stoppage thereof. (Ham p. 598.) — اثاب اللّٰهُ جِسْمَهُ (tropical:) God restored him to fatness, after leanness; (A;) restored his body to a good state, or condition. (TA.) — — إِنَّ عَمُودَ الدِّينِ لَا يُثَابُ بِالنِّسَآءِ إِنْ مَالَ (assumed tropical:) Verily the column of the religion cannot be set upright again by women, if it incline: said by Umm-Selemeh to 'Áïsheh, when the latter desired to go forth to El-Basrah. (T, L.) — — اثابهُ اللّٰهُ, (T, S, * M, A, Msb, K,) inf. n. إِثَابَةٌ; (Mgh;) and أَثْوَبَهُ [dev. from rule]; (M, K;) and ↓ ثوّبهُ, (T, A,) inf. n. تَثْوِيبٌ; (T, Mgh;) God recompensed, compensated, requited, or rewarded, him: (T, S, * M, A, Mgh, * Msb, K:) said in relation to good and to evil. (T.) And اثابهُ, (Lh, M,) and أَثْوَبَهُ, (T,) مَثُوبَةً حَسَنَةً, (Lh, T, M,) and مَثْوَبَةً, (Lh, M,) He (God) gave him a good recompense, compensation, &c. (M.) And ↓ ثوّبهُ مَثُوبَتَهُ He gave him his recompense, &c. (M, K.) It is said in a trad., أَثِيبُوا أَخَاكُمْ, i. e. Recompense ye your brother for his good deed. (TA.) And in the Kur [lxxxiii. last verse], هَلْ ↓ ثُوِّبَ الكُفَّارُ مَا كَانُوا يَفْعَلُونَ Have the unbelievers been recompensed for what they did? (T, S, M.) And one says also, اثابهُ مِنْ هِبَتِهِ, meaning He gave him a substitute, something instead or in exchange, or a compensation, for his gift. (Mgh, * and TA in art. جنب.) And ↓ ثوّبهُ مِنْ كَذَا, (M,) inf. n. تَثْوِيبٌ, (K,) He gave him a substitute, &c., for such a thing. (M, K. *) — — اثاب الثَّوْبَ, inf. n. إِثَابَةٌ, He sewed the garment, or piece of cloth, the second time: when one sews it the first time, [in a slight manner,] you say of him مَلَّهُ [and شَلَّهُ, i. e. " he sewed it in the manner termed ' running ' "]. (T.) — — اثاب الحَوْضَ (tropical:) He filled the watering-trough, or tank: (K, TA:) or nearly filled it. (K.) 5 تثوّب: — — and تَثَيَّبَتْ: see 2, in the latter part of the paragraph. — — The former also signifies He gained, or earned, a ثَوَاب [or recompense, &c.]. (K.) But this is said to be post-classical. (MF.) 6 تثاوب: see ثُئِبَ, in art. ثأب. 10 استثاب مَالًا He restored to himself, or repossessed himself of, property; syn. إِسْتَرْجَعَهُ; (T, A, K;) his property having gone away. (T, A.) And اِسْتَثَبْتُ بِمَالِكَ I restored to myself, or repossessed myself of, property, by means of that which thou gavest me; my property having gone away. (A.) El-Kumeyt says, إِنَّ العَشِيرَةَ تَسْتَثِيبُ بِمَالِهِ فَيُغِيرُ وَهْوَ مُوَفِّرٌ أَمْوَالَهَا [Verily the tribe restore to themselves wealth by means of his property; and he makes incursions into hostile territories at his own expense, making their property abundant by the spoil that they gain with him]. (T, TA.) — — استثابهُ He asked him to recompense, compensate, requite, or reward, him. (S, K.) ثَوْبٌ A garment, (M, Mgh, Msb, K,) [or piece of cloth or stuff,] that is worn by men, composed of linen, cotton, wool, fur, خَزّ [q. v.], (Mgh, Msb,) silk, or the like; (Msb;) but [properly] not what is cut out of several pieces, such as the shirt, and trousers, or drawers, &c.; (Mgh;) [though often applied to a shirt or shift (قَمِيص or دِرْع) and to a جُبَّة &c.:] it seems to be so called because the wearer returns to it, or it to the wearer, time after time: (Mgh:)

[also a garment worn by women and girls over the shift; (see أُصْدَةٌ;) app., as in the present day, a long gown, reaching to the feet, with very wide sleeves:] pl. ثِيَابٌ [the pl. of mult.] (T, S, M, A, Mgh, Msb, K) and أَثْوَابٌ [a pl. of pauc.] (S, M, Msb, K) and أَثْوُبٌ and أَثْؤُبٌ, (S, M, K,) the last two being pls. of pauc., and the latter of them being thus pronounced with ء by some of the Arabs because the dammeh immediately after و is deemed difficult of utterance; for which reason they substitute ء for و in all instances like this. (S.) — — Curtains, and the like, are not [properly] called ثِيَاب; but أَمْتِعَةُ البَيْتِ: (Mgh, Msb:) though Es-Sarakhsee uses the phrase ثِيَابُ البَيْتِ. (Mgh.) تَعَلَّقَ بِثِيَابِ اللّٰهِ (tropical:) [He clung to the curtains of the House of God], i. e., to the curtains of the Kaabeh, is a tropical expression. (A.) — — Sometimes, ثَوْبٌ is used metonymically to signify (tropical:) A thing [of any kind] that veils, covers, or protects: as in the saying of a poet, كَثَوْبِ ابْنِ بِيضٍ وَقَاهُمْ بِهِ فَسَدَّ عَلَى السَّالِكِينَ السَّبِيلَا [Like the means of protection adopted by Ibn-Beed: he protected them by it, and closed the way against the passengers]. (TA.) Ibn-Beed was a wealthy merchant of the tribe of 'Ád, who hamstrung his she-camel upon a mountain-road, and stopped the way [to his abode] with it. (K in art. بيض.) — — In the same manner, also, ثِيَابٌ is used to signify (tropical:) Weapons. (Ham p. 63.) — — And أَثْوَابٌ is sometimes employed to signify (assumed tropical:) The wearers of garments; the wearers' bodies. (R, TA.) Esh-Shemmákh says, (T,) or Leylà, describing camels, (TA,) وَمَوْهَا بِأَثْوَابٍ خِفَافٍ فَلَا تَرَى لَهَا شَبَهًا إِلَّا النَّعَامَ المُنَفَّرَا i. e. They mounted them, namely, the travellingcamels, (T,) with their [light, or agile,] bodies: [and thou seest not anything like them, except ostriches scared away.] (T, TA.) And in like manner, also, the dual is employed to signify (assumed tropical:) The wearer's body, or self; or what the garments infold: and ثِيَاب is employed in the same manner. (TA.) You say, لِلّٰهِ ثَوْبَاهُ, i. e. (tropical:) To God be he [meaning his excellence] attributed! [for nothing but what is excellent is to be attributed to God:] (A:) or it means لِلّٰهِ دَرُّهُ [To God be attributed the good that hath proceeded from him! or his good deed! &c.: see arts. اله and در]. (K.) And فِى ثَوْبَىْ أَبِى أَنْ أَفِيَهُ meaning (tropical:) [On me and on my father it rests, or lies, or be it, that I pay it: or] فِىذِمَّتِى وَذِمَّةِأَبِى [on my responsibility and the responsibility of my father]. (K, TA.) And أُسْلُلْ ثِيَابَكَ مِنْ ثِيَابِى (tropical:) Withdraw, or separate, thyself from me. (A.) — — [The following exs. are mostly, or all, tropical.] — — إِنَّ المَيِّتَ لَيُبْعَثُ فِى ثِيَابِهِ الَّتِى يَمُوتُ فِيهَا, (K, * TA,) a saying of Mohammad, repeated by Aboo-Sa'eed El-Khudree, when, being about to die, he had called for new garments, and put them on: (TA:) it means Verily the dead will be raised in his garments in which he dies; accord. to some; and was used in this sense by Aboo-Sa'eed: (ElKhattábee, MF, TA:) or (assumed tropical:) [agreeably with] his works (K, TA) with which his life is closed: (TA:) or (assumed tropical:) in the state in which he dies, according as it is good or evil. (TA.) — — وَثِيَابَكَ فَطَهِّرْ, in the Kur [lxxiv. 4], means And purify thy garments: (Abu-l-'Abbás, T:) or shorten thy garments; for the shortening them is a means of purity: (T:) or (assumed tropical:) put not on thy garments in a state of disobedience or unrighteousness: (I'Ab, T:) or (assumed tropical:) be not perfidious; for [figuratively speaking,] he who is so pollutes his garments: (Fr, T:) or, as some say, (assumed tropical:) purify thy heart: (Abu-l-'Abbás, T, K:) or (assumed tropical:) purify thyself (IKt, T, TA) from sins, or offences: (IKt, TA:) or (assumed tropical:) rectify thine actions, or thy conduct. (TA.) — — You say, فُلَانٌ نَقِىُّ الثَّوْبِ, meaning (tropical:) Such a one is free from vice, or fault: (A:) and طَاهِرُ الثَّوْبِ (tropical:) [the same; or pure in heart, or conduct, or reputation]. (TA in art. نصح.) And دَنِسُ الثِّيَابِ (tropical:) Vicious, or faulty: (A:) or perfidious: (Fr, T:) or foul, or evil, in reputation, (T, TA,) in conduct, or actions, and in the way that he follows [with respect to religion and morality]. (TA.) — — كَلَابِسِ ثَوْبَىْ زُورٍ: see مُتَشَبِّعٌ. — — المِلْبَسِ and أَعْرَضَ ثَوْبُ المَلْبَسِ &c.: see عَرْضَ. — — ثَوْبُ المَآءِ (assumed tropical:) [The membrane called] السَّلَى and الغِرْسُ. (K. See these two words.) ثِيبٌ: see ثَائِبٌ, in two places. ثُبَةٌ The place where the water collects in a valley or low ground; so called because the water returns to it: (Aboo-Kheyreh, T:) and the middle of a watering-trough or tank, (T, S, M,) to which the water returns when it has been emptied, (S,) or to which what remains of the water returns; (T;) as also ↓ مَثَابٌ: (S:) the ة is a substitute for the و, the medial radical, which is suppressed; (S, L;) the word being from ثَابَ, aor. يَثُوبُ: (L:) Aboo-Is-hák infers that this is the case from its having for its dim. ↓ ثُوَيْبَةٌ: but it may be from ثَبَّيْتُ " I collected together: " (M:) it is mentioned in the K in art. ثبى or ثبو, and not here. (TA.) See also art. ثبو or ثبى. — — Also A company of men; (T, M, L;) and so أُثْبِيَّةٌ: (M:) or a company of men in a state of separation or dispersion; (T;) a distinct body, or company, of people: (Yoo, T:) and a troop of horsemen: (M:) pl. ثُبَاتٌ and ثُبُونَ (T, M) and ثِبُونَ: (S and M in art. ثبى, and M in art. ثبو also:) accord. to some, from ثَابَ, being originally ثُوبَةٌ; and its dim. is ↓ ثُوَيْبَةٌ: accord. to others, it is originally ثُبْيَةٌ; (T, L;) and its pl. is ثُبًى. (L.) Hence, in the Kur [iv. 73], فَانْفِرُوا ثُبَاتٍ, i. e. [And go ye forth to to war against the unbelievers] in troops, (Fr, T,) or in distinct bodies. (Yoo, T.) See, again, art. ثبو or ثبى. ثُوَبَآءُ: see ثُؤَبَآءُ, in art. ثأب. ثَوَابٌ (T, S, M, Mgh, Msb, K) and ↓ مَثَابَةٌ (T, Msb) and ↓ مَثُوبَةٌ (T, S, M, K) and ↓ مَثْوَبَةٌ, (EtTemeemee, T, M, K,) the last anomalous, (M,) and unknown to the Kilábees, who knew the second of these words, (T,) A recompense, compensation, requital, or reward, (T, S, M, Mgh, Msb, K,) of obedience [to God]: (S:) or absolutely; for good and for evil; as appears from the words of the Kur, هَلْ ثُوِّبَ الكُفَّارُ [cited above, see 4]; but more especially and frequently, for good. (IAth, L, MF, TA.) — — ثَوَابٌ is also used as a quasi-inf. n., in the sense of إِثَابَةٌ; and in this case, accord to the Koofees and Baghdádees, it may govern as a verb, [like the inf. n.,] as in the saying, لِأَنَّ ثَوَابَ اللّٰهِ كُلَّ مُوَحِّدٍ جِنَانٌ مِنَ الفِرْدَوْسِ فِيهَا يُخَلَّدُ [For God's rewarding every believer in his unity will be the giving gardens of Paradise, wherein he will be made to abide for ever]. (Expos. of the Shudhoor edh-Dhahab.) — — It signifies also (tropical:) Honey; (K, TA;) i. e. (TA) the good that proceeds from bees. (A, TA.) — — And in like manner, (tropical:) [Rain; i. e.] the good that results from the winds. (A, TA. [See ثَائِبٌ.]) — — And (assumed tropical:) Bees; (M, K;) because they return [to their hives]. (M.) ثَيِّبٌ, [like سَيِّدٌ; originally ثَيْوِبٌ, or ثَوِيبٌ; i. e.] of the measure فَعِيلٌ, (Mgh,) or فَيْعِلٌ; (Msb;) A woman who has become separated from her husband (Lth, T, M, Mgh, K) in any manner: (Lth, T, M, Mgh:) or a woman whose husband has died, or who has been divorced, and has then returned to the marriage-state: (AHeyth, TA:) or one that is not a virgin: (IAth, TA:) or a woman to whom a man has gone in; and a man who has gone in to a woman: (Ks, ISk, S, Mgh, K:) or a person who has married: (Msb:) applied to a man and to a woman; (As, S, M, Msb;) like بِكْرٌ and أَيِّمٌ: (Mgh, Msb:) from ثَابَ; (IAth, Mgh, Msb;) because they generally return time after time to the marriage-state: (Mgh:) but mostly applied to a woman; because she returns to her family in a manner different from the first [state]; (Msb;) or because the suitors return to her time after time: (Mgh:) or it is not applied to a man (Lth, El-'Eyn, T, M, Mgh, K) except in the dual form, as when one says وَلَدُ الثَّيِّبَيْنِ: (Lth, El-'Eyn, T, M, K:) and a woman is also termed ↓ مُثَيِّبٌ; (M;) or ↓ مُثَيَّبٌ, like مُعَظَّمٌ: (K: [but see 2, last sentence but two:])

the pl. of ثَيِّبٌ applied to a woman is ثَيِّبَاتٌ, (T, Mgh, Msb,) and the post-classical writers say ثُيَّبٌ, which has not been heard as genuine Arabic: (Mgh, * Msb:) its pl. if applied to a man is ثَيِّبُونَ. (Msb.) It is said in a trad., الثَّيِّبَانِ يُرْجَمَانِ وَالبِكْرَانِ يُجْلَدَانِ وَيُغَرَّبَانِ [The two persons of whom each has previously had carnal intercourse in marriage with one of the other sex shall be stoned if they commit adultery together; and the two who have previously had no connubial intercourse with others shall be flogged and banished if they commit fornication together]. (T.) — — It is also applied to (assumed tropical:) A woman who has attained the age of puberty, though a a virgin; tropically, and by extension of its proper signification. (IAth, TA.) — — This word is mentioned in the K [and M] in art. ثيب; and its mention in art. ثوب is said by the author of the K to be wrong: but IAth and many others decisively assert that it is from ثَابَ, aor. يَثُوبُ, " he returned. " (MF, TA.) ثُوَيْبَةٌ: see ثُبَةٌ, in two places. ثِيَابَةٌ and ثُيُوبَةٌ, as meaning The state of being a ثَيِّب, are not of the genuine language of the Arabs. (Mgh.) ثِيَابِيٌّ One who takes care of the clothes in the bath. (K.) [A post-classical word.] تَوَّابٌ i. q. ثَوَّابٌ [One who repents, or returns from disobedience to obedience to God, much or often]. (T.) — A seller of garments, or pieces of cloth: (AZ, T, L, K:) and a possessor thereof. (Sb, S, L, K.) بِئْرٌ لَهَا ثَائِبٌ (tropical:) A well into which water returns after one has drawn from it; (A, TA;) see مَثَابٌ; and in like manner, [but in an intensive sense in the second of the following phrases,] ↓ بِئْرٌ لَهَا ثَيِّبٌ, and ↓ وَعِيبٍ ↓ ذَاتُ ثَيِبٍ [in which وعيب is an epithet]: (T, L, TA:) or the first of these three phrases means a well of which the water stops sometimes, and then returns. (Ham p. 598.) You say of a well (بئر), مَا أَسْرَعَ ثَائِبَهَا (assumed tropical:) How quick is its returning supply of water! (T.) — — ثَائِبُ البَحْرِ (assumed tropical:) The water of the sea when it flows after ebbing. (K.) Hence, كَلَأٌ مِثْلُ ثَائِبِ البَحْرِ (assumed tropical:) Fresh, sappy, [green,] herbage. (T, L.) — — قَوْمٌ لَهُمْ ثَائِبٌ (tropical:) A people, or number of men, who come company after company. (A, TA.) — — ثَائِبٌ also signifies (tropical:) A violent wind that blows at the beginning of rain. (S, K, TA.) مَثَابٌ: see مَثَابَةٌ, in four places: — — and see ثُبَةٌ. — — Also (assumed tropical:) The place from which the water returns [to supply the place of that which has been drawn, in a well]: whence ↓ بِئْرٌ لَهَا ثَائِبٌ [see ثَائِبٌ]. (TA.) — — And (assumed tropical:) The station of the water-drawer, (A 'Obeyd, T, S, M, K,) above the عُرُوش [which means the pieces of wood upon which he stands], (A 'Obeyd, T,) or at the brink, where is the عَرْش [sing. of عُرُوش], (S,) or which forms part of the عُرُوش, (M,) of a well: (A 'Obeyd, T, S, M, K:) or the middle of a well: (K:) or it has this meaning also: (M:) pl. مَثَابَاتٌ. (T, M.) [See also مَثَابةٌ.] — — And (assumed tropical:) The construction, or casing, of stones (طَىُّ الحِجَارَةِ) that succeed one another from top to bottom [round the interior of a well]. (IAar.) [See again مَثَابةٌ.] مَثَابَةٌ (accord. to Aboo-Is-hák originally ↓ مَثْوَبَةٌ, T) A place to which people return, (ISh, Aboo-Is-hák, T, S, Msb,) or to which one returns, (ISh, S, Msb,) time after time; (S;) and ↓ مَثَابٌ signifies the same: (Aboo-Is-hák, T:) and the former, a place of assembly or congregation: (ISh:) or a place where people assemble, or congregate, after they have separated, or dispersed; as also ↓ the latter word: (M, K:) and a place of alighting or abode; an abode; or a house; because the inhabitants thereof return to it (ISh, S) after having gone to their affairs: (S:) the pl. is مَثَابَاتٌ; [also mentioned above as pl. of مَثَابٌ;] (ISh;) or it is ↓ مَثَابٌ; (S;) [or this is a coll. gen. n.;] or, accord. to Fr and others, مَثَابَةٌ and ↓ مَثَابٌ are the same: Th says that a house, or tent, (بَيْت,) is called مَثَابَةٌ; and some say ↓ مَثْوَبَةٌ; but no one reads thus [in the Kur]. (TA.) It has the first of all these meanings in the Kur ii. 119: (T, S, Bd, Jel, TA:) or it there means a place of recompense or reward for the pilgrimage to the Kaabeh and the visitation thereof. (Bd.) — — And, sometimes, The place where the hunter, or fowler, puts his snare. (S.) — — مَثَابَةُ البِئْرِ (tropical:) The place where the water of the well collects: (A, TA:) or the place reached by the water of the well when it returns and collects after one has drawn from it. (M, K.) [Hence,] جَمَّتْ مَثَابَةُ جَهْلِهِ (tropical:) His ignorance became confirmed. (A, TA.) And كَانَ يَسْتَجِمُّ مَثَابَةَ سَفَهِهِ (tropical:) [He used to wait for his lightwittedness, or silliness, to attain its full degree]: a metaphorical phrase, occurring in a trad. (Har p. 68.) — — Also (assumed tropical:) The stones that project, or overhang, around the well, (M, K,) upon which the man sometimes stands in order that the bucket (غَرْب or دَلْو) may not strike against the side of the well: (M:) or the place where it is walled round within (مَوْضِعُ طَيِّهَا): (K:) or, accord. to IAar, it means طَىُّ البِئْرِ; but [ISd says,] I know not whether he mean thereby مَوْضِعُ طَيِّهَا, or the building it [or walling it round within] with stones; though it is rarely that a word of the measure مَفْعَلَةٌ [like مثابة] is an inf. n. (M.) [See مَثَابٌ: and see what is said of تَثْوِيبٌ in the last sentence of the second paragraph of art. ثرب.] — — مَثَابَاتٌ [the pl.] also signifies (assumed tropical:) The foundations of a house. (IAar, T.) — See also ثَوَابٌ. مَثْوَبَةٌ: see ثَوَابٌ. مَثُوبَةٌ: see مَثَابَةٌ, in two places: — and see also ثَوَابٌ. مُثَيِّبٌ and مُثَيَّبٌ: see ثَيِّبٌ. مُسْتَثَابَاتُ الرِّيَاحِ (tropical:) Winds that are attended by prosperity and blessing; from which one hopes for a good result [i. e. rain]. (A, TA.) ثاخ 1 ثَاخَ and سَاخَ both signify He, or it, sank into the ground; and Yaakoob asserts that the ث in the former is a substitute for the س in the latter. (L, TA.) You say, ثَاخَتْ قَدَمُهُ بِالوَحْلِ, (S,) or فِى الوَحْلِ, (L,) aor. تَثُوخُ and تَثِيخُ, His foot sank, or entered, into the mire. (S, L.) And ثَاخَتِ الإِصْبَعُ, aor. as above, (L, K,) inf. n. ثَوْخٌ, (L,) The finger entered, or sank, into a swollen, or tumid, or a soft, or yielding, substance; (L, K;) as also سَاخَتْ, (L,) and تَاخَتْ: (Lth:) but this last is disapproved by IDrd, and J and others do not mention it. (TA in art. توخ.) ثور 1 ثَارَ, aor. يَثُورُ, (M,) inf. n. ثَوْرٌ and ثُؤُورٌ and ثَوَرَانٌ, (M, K,) It (a thing, M) became raised, roused, excited, stirred up, or provoked; syn. هَاجَ; (M;) syn. of the inf. n. هَيَجَانٌ: (K:) as also ↓ تثوّر. (M, K.) — — Said of dust, (S, M, A, Mgh, Msb,) and of smoke, (M, A,) and of other things, (M, TA,) inf. n. ثَوْرٌ and ثُؤُورٌ (S, M, Msb, K) and ثَوَرَانٌ, (K,) (tropical:) It became raised, or stirred up; (Mgh, Msb;) and spread: (Mgh:) or rose, (S, M, A, K,) and appeared; (M;) as also ↓ تثوّر: (K:) also said of the redness in the sky after sunset, inf. n. ثَوْرٌ and ثَوَرَانٌ, (tropical:) it spread upon the horizon, and rose: (TA: [see ثَوْرٌ:]) and ثار, said of anything, means (assumed tropical:) it appeared and spread. (Mgh.) — — Said of a camel lying upon his breast, He became roused, or put in motion or action; as also ↓ تثوّر. (TA.) — — Said of the bird called القَطَا, (M, A,) inf. ns. as first mentioned above, (K,) or ثَوْرٌ and ثَوَرَانٌ, (M,) It rose (M, A, K) from the place where it lay; (M, A;) as also ↓ تثوّر: (K:) and of a swarm of locusts, it rose; (M, K;) as also ↓ تثوّر: (K:) or appeared; as also ↓ انثار. (TA.) — — Also, (S, M,) inf. ns. as first mentioned above, (M, K,) He leaped, or sprang; (M, K;) as also ↓ تثوّر. (K.) You say, ثار إِلَيْهِ He leaped, or sprang, to, or towards, him, or it. (M.) And ثاربِهِ النَّاسُ The people leaped, or sprang, upon him. (S.) And ثار إِلَى الشَّرِّ He rose, or hastened, to do evil, or mischief. (Msb.) — — ثار المَآءُ The water flowed forth with force; gushed forth. (TA.) — — ثار بِهِ الدَّمُ, (TA,) inf. ns. as first mentioned above, (K,) (tropical:) The blood appeared in him; as also ↓ تثوّر. (K, * TA.) And ثار الدَّمُ فِى وَجْهِهِ (tropical:) The blood appeared in [or mantled in or mounted into] his face; as also ↓ انثار. (M.) — — ثارت بِهِ الحَصْبَةُ, (S, M, A,) inf. n. ثَوْرٌ and ثُؤُورٌ and ثَوَارٌ [or ثُوَارٌ?] and ثَوَرَانٌ, (M,) (tropical:) The measles spread [or broke out] in him: (M:) and in like manner one says of anything that appears: (M:) one says, ثار, inf. n. ثَوْرٌ and ثَوَرَانٌ, meaning

(assumed tropical:) it appeared. (T.) And accord. to Lh, one says, ثَار الرَّجُلُ, inf. n. ثَوَرَانٌ, meaning (tropical:) The man had the measles appearing in him. (M.) — — ثار بِالمَحْمُومِ الثَّوْرُ (tropical:) Pimples, or small pustules, breaking out in the mouth, appeared in the fevered man. (A.) — — ثارت الحُمَّى (assumed tropical:) [The fever rose, or became excited]. (TA from a trad.) — — ثارت نَفْسُهُ (tropical:) His soul [or stomach] heaved; or became agitated by a tendency to vomit; syn. جَشَأَتْ, (T, S,) i. e. اِرْتَفَعَتْ; (T;) or جَاشَتْ, (TA,) i. e. فَارَتْ. (T.) — — ثَار الغَضَبُ, (Msb,) inf. n. ثَوْرٌ, (M,) (assumed tropical:) [Anger became roused, or excited, or inflamed: or became roused, or excited in the utmost degree: or boiled: or spread: (see ثَائِرٌ, below:) or] became sharp. (M, Msb.) — — ثارت بَيْنَهُمْ فِتْنَةٌ وَشَرٌّ (A, Msb *) (tropical:) Discord, or dissension, or the like, and evil, or mischief, became excited among them, or between them. (Msb.) 2 ثَوَّرَ see 4, in three places. — — You say also, ثَوّر الأَمْرَ, inf. n. تَثْوِيرٌ, (assumed tropical:) He searched, or sought, for, or after, the thing, or affair; inquired, or sought information, respecting it; searched, or inquired, into it; investigated, scrutinized, or examined, it. (M.) And ثوّر القُرْآنَ (assumed tropical:) He searched after a knowledge of the Kur-án, (S, K,) or its meanings: (M:) or he read it, and inquired of, or examined, diligently, those skilled in it, respecting its interpretation and meanings: (Sh:) or he scrutinized it, and meditated upon its meanings, and its interpretation, and the reading of it. (TA.) 3 ثاورهُ, (T, M, A, K,) inf. n. مُثَاوَرَةٌ (S, M, K) and ثِوَارٌ, (Lh, M, K,) He leaped, or sprang, upon him, or at him; he assaulted, or assailed, him; syn. وَاثَبَهُ, (T, S, M, A, K,) and سَاوَرَهُ. (T, A.) 4 اثارهُ, (T, S, M, A, Mgh, K,) and أَثَرَهُ, and هَثَرَهُ, (K,) [but in the M, I find أَثَرْتُهُ and هَثَرْتُهُ, (in the latter of which the ه is substituted for the أ of the former, as in هَرَاقَ for أَرَاقَ,) and it is evident that the author of the K erroneously supposed them to be from أَثَرَ and هَثَرَ, whereas they are from أَثَارَ and هَثَارَ, and are originally أَثْوَرْتُهُ and هَثْوَرْتُهُ, but, for أَثَرَهُ, SM appears to have read آثَرَهُ, for he says that it is formed by transposition,] inf. n. إِثَارَةٌ and إِثَارٌ; (Lh, M;) and ↓ ثوّرهُ; (M, K;) and ↓ استثارهُ; (T, M, A, K;) He raised, roused, excited, stirred up, or provoked, him or it; (S, M, A, Mgh, K;) [as, for instance,] an object of the chase or the like, (T, M, A,) a beast of prey, (T,) a lion, (M, A,) (assumed tropical:) dust, (M, Mgh,) (assumed tropical:) smoke, and any other thing: (M:) or he drew it forth: (M:) ↓ استثارهُ is [often used in this last sense, or as meaning he disinterred it, exhumed it, or dug it up or out,] said of a thing buried. (K in art. سوع.) You say, اثار فُلَانًا He roused such a one for an affair. (T.) And اثار البَعِيرَ He roused the camel lying upon his breast, or put him in motion or action. (T.) And ↓ ثوّر البَرْكَ, and ↓ استثارها, He roused the camels lying upon their breasts, and made them to rise. (S.) — — اثار التُّرَابَ بِقَوَائِمِهِ He [a beast] scraped up the earth, or dust, with his legs. (T, M.) — — اثار الأَرْضَ, (M, Mgh, Msb,) and أَثْوَرَهَا, (M,) He tilled the ground, or land; cultivated it by ploughing and sowing: (Mgh, Msb:) he turned the ground over upon the grain after it had been once opened: (M, TA:) he ploughed and sowed the land, and educed its increase, and the increase of its seed. (TA.) And أَثَارَتِ الأَرْضَ [She (a cow) tilled the ground]. (TA.) — — اثار الفِتْنَةَ (tropical:) He (an enemy) excited discord, or dissension, or the like. (Msb.) And ↓ ثوّر عَلَيْهِمُ الشَّرَّ (inf. n. تَثْوِيرٌ, Msb) (tropical:) He excited evil, or mischief, against them, (T, S, A, * Msb, *) and manifested it. (S.) 5 تَثَوَّرَ see 1, in seven places. 7 إِنْثَوَرَ see 1, in two places. 10 إِسْتَثْوَرَ see 4, in three places. ثَارٌ: see ثَأْرٌ. ثَوْرٌ A bull: (S, M, Msb, K:) and ↓ ثَوْرَةٌ a cow: (S, M, Msb:) pl. [of pauc] أَثْوَارٌ (M, Msb, K) and ثِيَرَةٌ (S, M, K) and [of mult.] ثِيرَانٌ and ثِيَرَةٌ (T, S, M, Msb, K) and ثِوَرَةٌ (S, M, K) and ثِيَارٌ (M, K) and ثِيَارَةٌ; (M, TA:) Sb says of the pl. ثِيَرَةٌ that و in it is changed into ى because of the kesreh before it, though this is not accordant to general rule: (S:) accord. to Mbr, they said ثِيَرَةٌ to distinguish it from the ثِوَرَة of أَقِط, and that it was originally of the measure فِعْلَةٌ: (S, M: * *) accord. to Aboo-'Alee, it is a contraction of ثِيَارَةٌ. (M.) [Hence,] الثَّوْرُ (tropical:) [The constellation Taurus;] one of the signs of the Zodiac. (S, M, K.) — — (assumed tropical:) A lord, master, or chief, (M, A, K,) of a people. (A.) 'Othmán is called, in a trad., الثَّوْرُ الأَبْيَضُ; the epithet الابيض being added because he was hoary; or it may denote celebrity. (M.) — — (assumed tropical:) Stupid; foolish; of little sense: (T, K:) a stupid, dull man, of little understanding. (T.) — — (assumed tropical:) Possessed by a devil, or insane, or mad; syn. مَجْنُونٌ; so in copies of the K; but in some copies, [and in the CK,] جُنُون [diabolical possession, or insanity, or madness]. (TA; and thus in Har p. 415.) — A piece, (T, S, Mgh, Msb,) or large piece, (M, K,) of أَقِط, (T, S, M, Mgh, Msb, K,) i. e. milk which [has been churned and cooked and then left until it] has become congealed and hard like stone: (TA:) pl. [of mult.] ثِوَرَةٌ (T, S, M, K) and أَثْوَارٌ. (M, K.) — The green substance that overspreads stale water; (T, M, K;) this is called ثَوْرُ المَاءِ; (S, Msb;) syn. طُحْلُبٌ, (AZ, T, S, M, Msb, K,) and عَرْمَضٌ, and غَلْفَقٌ; (M;) and the like thereof: (T, M:) and small rubbish, or broken particles of things, (Msb, TA,) or anything, (K,) upon the surface of water, (Msb, K, TA,) which the pastor beats to make the water clear for the bulls or cows. (Msb.) Accord. to some, it has the first of these meanings in the following verse of Anas Ibn-Mudrik El-Khath'amee: إِنِّى وَقَتْلِى سُلَيْكًا ثُمَّ أَعْقِلُهُ كَالثَّوْرِ يُضْرَبُ لَمَّا عَافَتِ البَقَرُ [Verily I, with respect to my slaying Suleyk and then paying the price of his blood, am like the green substance upon the surface of stale water, that is beaten when the cows loathe the water]: but accord. to others, by الثور the poet means the bull; for the cows follow him: (M, TA:) the cows are not beaten, because they have milk; but the bull is beaten that they may be frightened and therefore drink. (S.) [See a slightly-different reading, and remarks thereon, in Ham p. 416: and see Freytag's Arab. Prov. ii. 330. The latter hemistich is used as a prov., applied to him who is punished for the offence of another.] — — (assumed tropical:) Pimples, or small pustules, breaking out in the mouth, in a person who is fevered. (A.) — — (tropical:) The redness shining, (نَائِرَةٌ, K,) or spreading and rising, (ثَائِرَةٌ, M,) in the faint light that is seen above the horizon between sunset and nightfall: (M, K:) or ثَوْرُ الشَّفَقِ the spreading appearance of the redness above the horizon after sunset. (S, A, Mgh.) You say, سَقَطَ ثَوْرُ الشَّفَقِ [The spreading appearance of the redness above the horizon after sunset sank down, or set]. (S, A.) With its سُقُوط commences the time of the prayer of nightfall. (TA.) — — (assumed tropical:) The whiteness in the lower part of the nail (M, K) of a man. (M, TA.) ثِيرٌ A covering of [or film over] the eye. (K.) One says, عَلَى عَيْنِهِ ثِيرٌ Upon his eye is a covering [or film]. (TK.) ثَوْرَةٌ: see ثَوْرٌ. — (assumed tropical:) An excitement: so in the saying, إِنْتَظِرْ حَتَّى تَسْكُنَ هٰذِهِ الثَّوْرَةُ [Wait thou until this excitement become stilled]. (S.) — (assumed tropical:) Many; a great number; much; or a large quantity; of men; (T, M, K;) and of wealth, or of camels or the like; (T, K;) like ثَرْوَةٌ: (T, M:) or not of wealth; for of this one says ثروة only. (M.) ثَوَّارَةٌ The [part of the body called the] خَوْرَان [q. v.]. (K.) دَبًى ثَائِرٌ [Locusts before they have wings] just coming forth from the dust, or earth. (T, S.) — — ثَائِرُ الرَّأْسِ (tropical:) Having the hair of his head spreading out in disorder, and standing up: (As, T, * S, * TA:) or shaggy, or dishevelled. (T, A.) — — رَأَيْتُهُ ثَائِرَ الفَرِيصِ رَقَبَتِهِ (tropical:) [I saw him with his external jugular veins, or with the sinews and

veins of his neck, swelling by reason of anger]. (A.) — — ثَائِرٌ also signifies (assumed tropical:) Angry. (T.) — — And (tropical:) Anger: (S, A, K:) [or an ebullition of anger, rage, or passion: whence the phrase,] ثَارَ ثَائِرُهُ, (T, S, M, A,) like فَارَ فَائِرُهُ, (T, A,) (tropical:) He was angry: (T:) or his anger became roused, or excited, (S, M,) or inflamed: (A:) or became roused, or excited, in the utmost degree: (TA:) or boiled: (S in art. فور:) or spread. (TA in that art.) أَرْضٌ مُثَارَةٌ Land ploughed up. (T.) أَرْضٌ مَثْوَرَةٌ A land abounding with bulls [and cows]. (Th, M, K.) مُثِيرَةٌ A cow that tills the ground; (Mgh, K;) and in like manner applied to bulls (ثِيَرَةٌ). (T.) ثول 1 ثَالَ, (T, Sgh, K,) aor. يَثُولُ, inf. n. ثَوْلٌ, (T,) He (a man, T) was, or became, stupid, foolish, or disordered in his intellect: (K:) or he was, or became, affected with incipient madness or demoniacal possession, not such as had become confirmed. (T, Sgh, K.) You say to a man, when you order him to be stupid and ignorant, ثُلْ ثُلْ. (IAar, Th, T.) — — And ثَوِلَ, (T, M, Msb, K,) aor. يَثْوَلُ, (T,) inf. n. ثَوَلٌ, (T, M,) He (a man, and any animal,) was, or became, affected with confirmed madness or demoniacal possession: (T:) he (a sheep or goat) was, or became, affected with what is termed ثَوَلٌ, explained below; (M, Msb, K;) as also, accord. to Sb, ↓ اثول; (so in the TT, as from the M;) or ↓ اِثْوَلَّ, inf. n. اِثْوِلَالٌ. (K.) — ثال الوِعَآءَ, (Sgh, K,) aor. يَثُولُ, inf. n. ثَوْلٌ, (TA,) He poured forth what was in the receptacle. (Sgh, K.) 4 أَثْوَلَ see 1. 5 تثوّلت النَّحْلُ The bees collected themselves together, and became dense. (M, K.) See also 7. — — تثوّل عَلَيْهِ He, (a man, TA,) or they, (a company of men, S, M,) assailed him, or overcame him, with reviling (S, M, K) and beating (S, M) and oppressive conduct; (M, K;) as also ↓ انثال. (M.) 7 انثال It poured forth: (K:) or it poured forth at once. (Msb.) انثال عَلَيْهِ التُّرَابُ The dust, or earth, poured forth upon him. (S.) — — [Hence,] انثال عَلَيْهِ النَّاسُ مِنْ كُلِّ وَجْهٍ The people poured forth upon him, or against him, from every quarter: (S, TA:) or collected themselves together against him: (Msb:) [for] انثالوا also signifies they collected themselves together; and so ↓ تثوّلوا. (TA. [See also 7 in art. ثل.]) — — See also 5. — — انثال عَلَيْهِ القَوْلُ (assumed tropical:) Speech suggested itself to him uninterruptedly and abundantly, so that he knew not with what to begin. (M, K.) 9 اِثْوَلَّ see 1. ثَوْلٌ A number, or collection, or swarm, of bees: (As, T, S, M, K:) or simply bees: (IAar, Th, T:) a word having no proper sing.; (As, T, S, M, K;) and of the fem. gender: (M:) or the male bee; (M, K;) thus Lth explains it; but the right explanation is the first, that of As. (T.) — — And A company of men. (Ibn-'Abbád, TA.)— — Also The kind of trees called حَمْض. (M, K.) ثُولٌ a dial. var. of ثِيلٌ, meaning The sheath of the penis of the camel. (Nh, TA.) ثَوَلٌ Madness, or demoniacal possession: (IAar, Th, T:) or madness, (S,) or an affection like madness, (Lth, T, M, K,) [i. e.] a certain disease resembling madness, (Msb,) that befalls a sheep or goat, (Lth, T, S, M, Msb, * K,) in consequence of which the animal will not follow the other sheep or goats, but turns, or goes, round in his place of pasturage: (S, M, K:) or a laxness in the limbs of a sheep or goat; (M, K;) a certain disease that attacks a sheep or goat, occasioning a laxness in the limbs. (IF, Msb.) ثُولُولٌ: see ثُؤْلُولٌ, in art. ثأل. ثُويلة A company, or an assemblage, of men come from detached, or scattered, houses or tents; (S, K; * [in Har p. 261, written ثُوَيْلَة; but in the TA, said to be like سَفِينَةٌ, as written in the S and K;]) and of boys, or children; and of camels or the like (مال): mentioned by Yaakoob, on the authority of Aboo-Sá'id. (S.)— — Also A place in which fresh herbage is, or becomes, collected together. (Th, M, K.) ثَوَّالَةٌ A swarm, or large number, of locusts; (As, T, M, K;) a subst., like جَبَّانَةٌ (M, K) and جَمَّالَةٌ: (M:) or an assemblage of locusts, and of men. (IAar, Th, T.) أَثْوَلُ Mad, or possessed: and stupid, foolish, or disordered in intellect: (M, K:) and, applied to a ram (M, Msb) or he-goat, (S, Msb,) affected by what is termed ثَوَل, explained above; fem. ثَوْلَآءُ, applied to a ewe (S, M, Msb) or she-goat; (S, Msb;) or this, applied to a ewe or she-goat &c., signifies mad: (Mgh:) pl. ثُولٌ. (Msb.) — — Also Slow in aiding, or in aiding against an enemy: and slow in doing good, and in acting: and slow in running: pl. as above. (K.) And ↓ أَثَاوِلَةٌ, applied to old men, Slow (K, TA) in doing good, or in acting, or in running. (TA.) أَثَاوِلَةٌ: see what next precedes. ثوم ثُومٌ [Garlic; the allium sativum of Linn.;] a kind of بَقْل, (AHn, M,) well known, (S,) abundant in the country of the Arabs; (AHn, M;) of two sorts; wild, (AHn, M, K,) and growing in the cultivated tracts, (AHn, M,) or in gardens: (K:) the former sort is called ثُومُ الحَيَّةِ, and is the stronger, (K,) and is brought from Syria: (TA:) each of them is heating, expels flatulence and worms, and is strongly diuretic; and this is the most excellent [property] that is therein: it is good for obliviousness, and asthma, and chronic cough, and [pain in] the spleen and the flank, and colic, and sciatica, &c.: (K: [in which are added many other supposed uses:]) n. un. with ة. (AHn, M, K.) — — Hence, as being likened thereto, (M,) ثُومَةٌ signifies also (tropical:) The pommel of a sword. (S, M, K.) Whence, أُمُّ ثُوْمَةَ, said to be the name of a certain woman, may mean (tropical:) A sword. (M.) — — [Hence, also,] ثُوْمَةُ ذَكَرِ رَجُلٍ (assumed tropical:) [The glans of a man's penis]. (Az, in TA voce طُرْثُوثٌ.) — — الثُّومَةُ also signifies The channel [or oblong depression] between the two mustaches, against the partition between the two nostrils; (IAar, TA;) i. q. الخُنْعُبَةُ, &c. (TA in art. خنعب.) — ثُومٌ is also a dial. var. of فُومٌ, meaning Wheat. (Lh, T, M.) And the latter is used in the [ordinary] sense of the former. (T.) ثوى 1 ثَوَى (T, S, M, Mgh, Msb, K) بِالمَكَانِ, (S, M, Mgh, Msb, K,) and فِيهِ, (Msb,) and ثَوَى المَكَانَ, (S, * M, Msb, K,) aor. يَثْوِى, (T, S, Msb, K,) inf. n. ثَوَآءٌ (T, S, M, Mgh, Msb, K) and ثُوِىٌّ (S, M, Mgh, K) and مَثْوًى; (T, M;) and ↓ اثوى (T, S, M, Msb, K) بالمكان, (S, M, K,) or فيه; (so in the CK;) He remained, stayed, dwelt, or abode, (T, S, Mgh, Msb,) in the place: (S, Mgh, Msb:) or he remained, stayed, dwelt, or abode, long (Lth, T, M, K) therein: (M, K:) or he alighted, or alighted and abode, in the place: (K:) or ثَوَى signifies also he alighted, or alighted and abode, (M,) or he settled, (TA,) بالمكان in the place. (M.) Hence, إِنَّا نُطِيلُ الثُّوِىَّ فِى دَارِ الحَرْبِ [Verily we prolong the stay in the seat of war]. (Mgh.) [You say also, ثَوَي إِلَى المَرْأَةِ He betook himself to the woman to remain, stay, dwell, or abide, with her: see ثَوِيَّةٌ.] — — [Hence,] ثَوَى, (T, M, IB, TA,) aor. يَثْوِى; in the K, incorrectly, ↓ ثَوَّى, inf. n. تَثْوِيَةٌ; (TA;) signifies also He was slain, (T, M,) and remained where he was: (M:) or he remained in his grave: (IB, TA:) or, as the latter verb is explained in the K, he died. (TA.) [See a verse cited in art. حسب, conj. 2.] — ثُوِىَ He was buried: (M, K:) because there is no longer dwelling than that of him who is buried. (M.) 2 ثَوَّى see 4: — and see also 1. 4 اثوى: see 1. — اثواهُ He made him to remain, stay, dwell, or abide; (S, Msb, K;) or to remain, &c., long; (M, K;) in a place; (M, K;) and ↓ ثَوَّاهُ, (Kr, S, M, K,) inf. n. تَثْوِيَةٌ, (S,) signifies the same. (Kr, S, M, K.) [In the CK, ثَوَيْتُهُ is erroneously put for ثَوَّيْتُهُ.] — — And He lodged him; made him his guest; or entertained him as a guest. (M, K.) You say, أَنْزَلَنِى فَأَثْوَانِى ثَوَآءً حَسَنًا [He lodged me, and entertained me well as a guest]. (T.) 5 تثوّاهُ He became his guest. (TA.) ثَآءٌ [mentioned in this art. in the K, as " A certain letter of the alphabet," namely, ث]: see art. ثوأ: ISd holds its ا to be originally و. (TA.) ثَآىٌّ: see what next follows. ثَآوَةٌ: see what next follows. ثَآيَةٌ, (S, M, K,) without ء, (S,) formed by permutation from ثوية, though the author of the Kitáb [i. e. Sb] holds the ا to be originally ى, (M,) The lodging-place, or nightly resting-place, of camels, (ISk, S, M, K,) and of sheep or goats, (ISk, S,) when they have gone away to a distance in the pasture, or around the tents or houses; (ISk, S, M, K;) as also ↓ ثَوِيَّةٌ and ↓ ثَآوَةٌ: (K:) or the first and second, (AZ, T, S, M,) and the third also, (M,) signify the lodging-place,

or nightly resting-place, of sheep or goats, (AZ, T, S, M,) and of oxen, or bulls and cows; (M;) and the last is app. formed by permutation from the first. (M.) — — Also A combination of two or three trees, upon which is thrown a piece of cloth, used for shade, or shelter from the sun. (IAar, M. [And in like manner ثَأْيَةٌ is explained in the T, in art. ثأى.]) — — Also, (AZ, T, S, M,) and ↓ ثَوِيَّةٌ, (M,) Stones elevated for a sign of the way to direct the pastor when he returns by night: (AZ, T, S, M:) and the former, or latter, (M,) or both, and ↓ ثُوَّةٌ, (K,) with damm, (TA, [in the CK ثَوَّة,]) the lowest sign of the way, of the height of a man in a sitting posture. (M, K.) — — Also The part which is the place of stabbing of a slaughtered camel. (TA.) — — The pl. of ثاية is ↓ ثَاىٌ: (Lh, M:) [or rather the latter is a coll. gen. n., of which the former is the n. un.] ثُوَّةٌ: see art. ثو: and see ثَايَةٌ in the present art., above. ثَوِىٌّ A guest: (IAar, T, S, M, K:) the vulgar erroneously pronounce it تِوِىٌّ. (TA. [See also مَثْوًى.]) — — Remaining, staying, dwelling, or abiding; as also تَوِىٌّ; but the former is better known in this sense. (M in art. توى.) — — One who abides (مُجَاوِرٌ [generally meaning for the purpose of study]) in either of the two sacred cities or territories [of Mekkeh and El-Medeeneh]. (IAar, T, K.) — — One who is very patient in military and predatory expeditions, who is detained in the territory of the enemy, or on the frontier of the enemies' country. (IAar, T.) — — A captive. (Th, M, K.) — A chamber, or house, or tent, prepared for a guest: (T, M, K:) and, (M,) accord. to Lth, (T,) a chamber within a chamber. (T, M.) ثُوِىٌّ: see art. ثو. — Also an inf. n. of 1. (S &c.) ثَوِيَّةٌ: see ثَايَةٌ, above, in two places. — Also A woman (K, TA) to whom one betakes himself to remain, stay, dwell, or abide, with her (يُثْوَى إِلَيْهَا). (TA.) ثَاوٍ part. n. of 1; (Msb;) [Remaining, &c.: or remaining, &c., long:] a stranger remaining, staying, dwelling, or abiding, in a country, or town: (T:) or ثَاوِى بَلْدَةٍ a stranger who keeps to a country, or town. (M.) — — A man remaining in his grave. (IB, TA.) ثَاوِىٌّ: see ثَائِىٌّ, in art. ثوأ. You say قَافِيَةٌ ثَاوِيَّةٌ [in the CK, erroneously, ثاوِيَةٌ] A rhyme of which the characteristic is ث. (K, * TA.) مَثْوًى A place where one remains, stays, dwells, or abides; (T;) a place of alighting or abode, an abode, or a dwelling, (T, M, Mgh, Msb,) of a man: (T:) pl. مَثَاوٍ (T, M, Mgh, Msb, K.) Hence, أَبُو المَثْوَى The master (M, K) of the house or tent, (M,) or of the place where one alights or abides, or of the abode or dwelling. (K.) And أُمُّ المَثْوَى The mistress of the house or tent. (M.) And أَبُو مَثْوَى الرَّجُلِ The master of the place of alighting, or of the abode, of the man: (S:) the host who entertains the man; to whom he betakes himself for lodging, and at whose abode he stays: (Har p. 595:) and the guest whom the man entertains. (M, K. * [See also ثَوِىٌّ.]) And أُمُّ مَثْوَى الرَّجُلِ The mistress of the place of alighting, or of the abode, of the man: (S:) the mistress of the man's place of alighting, or abode, in which he passes the night; occurring in this sense in a trad., not meaning his wife. (TA.) — — It is also an inf. n. of ثَوَى. (T, M.) ثى 2 ثَيَّيْتُ ثَاءً حَسَنَةً and حَسَنًا [I made, or wrote, a beautiful ث]. (TA in باب الالف الليّنة.) ثَيَّةٌ The lodging-place, or nightly resting-place, of sheep or goats [when they have gone away to a distance in the pasture, or around the tents or houses]; (IB, K;) a dial. var. of ثَايَةٌ [q. v. in art. ثوى]. (IB, TA.) ثَاىٌ: see art ثوى. ثَاىٌ: see art ثوى. ثَيِّىٌّ: see ثَائِىٌّ, in art. ثوأ. ثيب For several words mentioned in the M and K as belonging to this art., see art. ثوب. ثَيْتَلٌ ثيتل: see art. ثتل. ثَيْتَلٌ: see art. ثتل. ثيخ 1 ثَاخَ, aor. يَثِيخُ: see art. ثوخ. ثيل ثَيِّلٌ: see what next follows. ثِيلٌ The sheath of the penis of a camel (Lth, * AZ, T, S, M, K) &c.; (K;) [i. e.,] of a he-goat also, and of a bull: (M:) or the penis itself: (Lth, T, M, K:) sometimes also used in relation to a man: (M:) and ↓ ثَيِّلٌ signifies the same; (K;) mentioned by Ibn-'Abbád; and IAth adds ثُولٌ. (TA.) Hence the prov., أَخْلَفُ مِنْ ثِيلِ الجَمَلِ [More contrary to what is usual than the sheath of the penis, or than the penis, of the camel]: for the camel, like the lion, is a retromingent. (TA.) — A kind of plant; (S, K;) as also ↓ ثَيِّلٌ: (K:) a certain plant having a root and stem; when short, called نَجْمٌ: and a certain herb, or, as some say, a plant, that is found on the banks, or sides, of rivers, in meadows: and, some say, a species of the [plants, or trees, called] جَنْبَة, which grows in the territory of [the tribe of] Temeem, and becomes large, so that the sheep, or goats, lie in its shelter: (M:) AHn says, (M,) in the " Book of Plants," (Mgh,) the ثِيل, (M,) or ↓ ثَيِّل, (Mgh,) [both appellations now applied to triticum repens, or dog's grass,] is the نَجْمَة; called in Persian ريزوپادله [?]; (Mgh;) its leaves are like those of wheat, but shorter, and it spreads upon the face of the ground, extending far, and becoming complicated, or tangled, so as to be like felt (M, Mgh) upon the ground; (M;) it has many joints, or knots, and short internodal portions; and scarcely, or never, grows anywhere but over water, or in a place beneath which is water; (M, Mgh;) and it is one of the plants that are regarded as indicative of the existence of water: n. un. with ة: (M:) Lth says that the ثِيل is a certain plant that tangles upon the ground: Th, on the authority of IAar, says that it is a kind of plant said to be that called لِحْيَةُ التَّيْسِ: and Sh says that the ثِيلَة is a green small tree [or plant] resembling the first shoots that come forth from grain. (T.) ثَيِّلٌ: see ثِيلٌ, in two places. أَثْيَلُ A camel large in the ثِيل; (T, S, M, K;) wide therein: (M:) pl. ثِيلٌ. (K.) مَثِيلَة A place in which is the kind of plant called ثِيل. (Mgh.)

END OF THE FIRST PART OF BOOK I.

AN

A R A B I C - E N G L I S H

L E X I C O N

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AN

ARABIC-ENGLISH LEXICON

BY

EDWARD WILLIAM LANE

IN EIGHT PARTS

PART 2 ج – خ

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BEIRUT – LEBANON

1968

كَـــلمَة النَّـــاشِـــر

يَشْمُلُ الكِتابُ الأوّلُ مِنْ « مَدِّ القامُوس » لِلدكتور ادوَرْد لـــينْ جَميــعَ الألفاظِ القِياسيَّة وَمُشْتَتّاتِها وَاَساليبَ استعِمَالاتها ، وَيَقَــع في ثمانيَــةِ مُجَلّداتٍ ؛ وَقَد استَغَرقَ تأليفُه نَيِّفاً وَ ثَلاثينَ سَنَة .

امَّـا الكِتابُ الثَّاني الذي كَانَ الدّكتُور لين يُزْمِــعُ اِصدَارَهُ ، وَهــو يَشْمُلُ الألفَاظَ وَالأوابدَ اللّغويّةَ النَادِرةَ ، فَقَد حَالَتْ وَفَاة المؤلِفِ عَـــام ١٨٧٦ دُون إكمالِه فَلَم يَصدر قَطّ .

وَقد قالَ الدّكتورج.ب. بادجَر في تعريفٍ لَه بمعجم لِين : « اِنّ هٰذا العَمَلَ الرَائعَ في شمولهِ وَغِنَاه ، في بحثهِ العَميق وَدِقّتهِ ، وَفي بَسَاطَةِ ترتيبهِ ، لَيَفُوق اِلىَ حَدٍّ بَعيدٍ اَيَّ مُعجَمٍ كَان ، في أيّة لغَةٍ في العَالَم . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC - ENGLISH LEXICON Book I contains all the classical words, their derivatives, and there usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, "This marvelous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world."

Printed in Lebanon by OFFSET CONROGRAVURE

مد القاموس

AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATION OMITTED IN THE **ḲÁMOOS**,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATION,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE
ALGERNON,
DUKE OF NORTHUMBERLAND, K. G.,
ETC. ETC. ETC.,
AND THE BOUNTY OF
THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,
CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATION COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 2.

ج — خ

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ج

The fifth letter of the alphabet: called جِيمٌ, which is one of the names of letters of the fem. gender, but which it is allowable to make masc.: it is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the number of the letters termed مَحْقُورَة, and حُرُوفُ القَلْقَلَةِ, because it cannot be uttered in a case of pause without a strong compression, and a strong sound: and it is also one of those termed شَجْرِيَّة, from الشَّجْرُ, which is the place of opening of the mouth. (TA.) — — It is sometimes substituted for ى, when the latter letter is doubled, (K,) or is so substituted by some of the Arabs; (AA, S;) as in فُقَيْمِجٌّ, for فُقَيْمِىٌّ; (AA, S, K;) and مُرِّجٌّ, for مُرِّىٌّ. (AA, S.) An Arab of the desert recited to Khalaf El-Ahmar, الْمُطْعِمَانِ الْحَمَ بِالْعَشِجِّ خَالِى عُوَيْفٌ وَأَبُو عَلِجِّ [My maternal uncle is 'Oweyf, and Aboo-'Alijj, who feed with flesh-meat at nightfall]; meaning عَلِىّ and عَشِىّ. (S.) It is also sometimes substituted for a single ى. (S, K.) AZ gives the following ex.: يَا رَبِّ إِنْ كُنْتَ قَبِلْتَ حُجَّتِجْ فَلَا يَزَالُ شَاحِجٌ يَأْتِيكَ بِجْ [O my Lord, if Thou accept my plea, a brayer (or mule) shall not cease to bring me to Thee (i. e. to thy temple)]; (S;) meaning حُجَّتِى (K) [and بِى]. أَمْسَجَتْ and أَمْسَجَا are also mentioned as occurring in a verse, for أَمْسَتْ and أَمْسَى [because originally أَمْسَيَتْ and أَمْسَىَ]. (S.) But all these substitutions are abominable, (S, Ibn-'Osfoor,) and only allowable in cases of poetical necessity. (Ibn- 'Osfoor.) It is further said that some of the Arabs, among whom were the tribe of Kudá'ah, changed ى, when occurring immediately after ع, into ج; and said, for رَاعٍ, [originally رَاعِىٌّ], رَاعِجٌّ: this is what is termed عَجْعَجَةٌ: Fr attributes the substitution of ج for ى to the tribe of Teiyi, and some of the tribe of Asad. (TA.) — — Some of the Arabs also changed it into ى; saying شَيَرَةٌ for شَجَرَةٌ, and جَثْيَاتٌ for جَثْجَاتٌ, and يَصَّصَ for جَصَّصَ. (AZ, S in art. يص.) — [As a numeral, ج denotes Three; and, as such, is generally written without the dot, but thus ح, or thus ح, to distinguish it from ح, which denotes eight.] جا جُؤْجُؤٌ The breast (صَدْر, Zj in his " Khalk el-Insán," S, K, TA) of a human being, (TA,) and of a bird, and (tropical:) of a ship: (S, TA:) or the sternum, or breast-bone: or the middle of the breast: or the part where the heads of the bones of the breast come together; as in the Nh and M: (TA:) pl. جَآجِئُ. (S, K.) An Arab is related to have said, مَا أَطْيَبَ جُوذَابَ الأَرُزِّ بِجَآجِئِ الإِوَزِّ [How delicious is جوذاب of rice (i. e. rice prepared with sugar and flesh-meat) with the breasts of geese!]. (TA.) And you say, شَقَّتِ السَّفِينَةُ بِجُؤْجُؤِهَا (tropical:) [The ship clave the water with her breast]. (TA.) جاب 1 جَأَبَ, aor. جَاَ^, (S, K,) inf. n. جَأْبٌ, (S,) He gained, earned, or acquired, (S, K,) wealth, or property: (K:) but [SM says,] I have not seen that any of the leading lexicologists has mentioned this addition of wealth, or property. (TA. [See, however, جَأّبٌ, below.]) The rájiz (Ru-beh Ibn-El-'Ajjáj, TA) says, وَاللّٰهُ رَاعِى عَمَلِى وَجَأْبِى [And God is mindful of my work and my earning]. (S, TA.) — Also He sold جَأْب, i. e. مَغْرَة [red ochre]; (IAar, K;) and so جَبَأَ. (IAar, TA.) جَأْبٌ Thick, gross, big, or bulky: (S, K:) or strong: (A:) applied to an ass, (A, K,) or to a wild ass: (S, K:) as also جَابٌ, without ء: (S:) pl. جُؤُوبٌ. (TA.) Accord. to the K [and the A], it signifies also Whatever is rude, or coarse; thick, gross, big, or bulky: (كُلُّ جَافٍ غَلِيظٍ:) but in the L, we find كَاهِلٌ جَأْبٌ غَلِيظٌ [meaning that جَأْبٌ applied to the part of the back termed كاهل signifies thick, or big]: and خَلْقٌ جَأْبٌ as meaning a thick, gross, big, or bulky, make. (TA.) — — [Hence,] الجَأْبُ The lion. (A, Sgh, K.) — — And جَأْبَةُ المِدْرَى, (S, A, K,) or, accord. to AO (S) and the Mj (TA) and Sh, (TA in art. جوب q. v.,) without ء, (S, TA,) A doe-gazelle having her horn just come forth; because the horn when it first comes forth is thick, and afterwards becomes slender; (S, K;) thus showing her to be young: (S:) or a doe-gazelle, and a cow, strong in the horn. (A.) [See also art. جوب.] — — You say also, فُلَانٌ شَخْتُ الآلِ جَأْبُ الصَّبْرِ (assumed tropical:) Such a one is slender in body, or person, [but] great in patience. (S.) — The navel. (K.) — Red ochre; syn. مَغْرَة [read by Golius معزة]; (Mj, K;) with and without ء, (Mj, TA.) جَأْبَةُ البَطْنِ, (Ibn-Buzurj, K,) as also جَبْأَةُ البَطْنِ, (Ibn-Buzurj, TA,) i. q. مَأْنَةُ البَطْنِ, (K,) i. e. The part of the belly that is between the navel and the pubes. (TA.) جُؤْبَةٌ: see what next follows. جُؤُوبَةٌ (K) and ↓ جُؤْبَةٌ (K accord. to some copies, but not in others nor in the TA) A grinning, and frowning, or contracting, of the face; or looking sternly, austerely, or morosely. (K.) جَأّبٌ A gainer, an earner, or an acquirer, of wealth, or property. (TA voce جَوَّابٌ.) جاثليق جَاثَلِيقٌ [an arabicized word, from the Greek � degreesαθολι� degreesὸ�, The catholicos; i. e.] the primate of the Christians in the country of El- Islám, [residing] in the [chief] city of El-Islám: under him is the بِطْرِيق [or بِطْرِيك, or بَطْرَك, i. e. patriarch] of Antioch: then, under him, is the مَطْرَان [or metropolitan]; under whom is the أُسْقُفّ [or bishop], in every province: then, the قِسِّيس [or priest]: then, the شَمَّاس [or deacon]: (K:) accord. to Sgh, a judge, or ruler: in the Tekmileh, a wise man, or sage. (TA.) ج and ق do not occur in any one word, unless it is arabicized or a word imitative of a sound: (S and K * at the beginning of the section in which this word is mentioned:) accord. to El-Jawáleekee, they do not occur in any Arabic word unless separated, as in جَلَوْبَقٌ and جَرَنْدَقٌ: accord. to Lth, they occur in many words, most of which are arabicized. (TA ib.) جار 1 جَأَرَ, aor. جَاَ^, inf. n. جُؤَارٌ (S, A, K) and جَأْر (K,) He, (a bull, S and K, or a calf, A,) and جَأَرَتْ she, (a cow, K,) lowed. (S, A, K.) جُؤَارٌ is like خُوَارٌ; and is substituted for the latter in a reading of the Kur vii. 146 and xx. 90. (Akh, S.) — — Also, (S, A, K,) inf. ns. as above, (K,) He (a man praying, A and TA) raised his voice in prayer, or supplication: (Th, K:) he cried out: (Es-Suddee, TA:) he cried out, calling for aid, or succour; humbled, or abased, himself, and raised his voice: (A:) he humbled, or abased, himself, with earnest supplication; (S, K;) إِلَى اللّٰهِ to God; (S;) and cried out, or called, for aid, or succour. (K.) [Accord. to Katádeh, يَجْأَرُونَ in the Kur xxiii. 66 signifies يَجْزَعُونَ, as written in the TA; but this is app. a mistranscription for يَجْزَعُونَ, They manifest grief and agitation; &c.] — — Also (tropical:) It (a plant) grew tall; (A, K;) like as one says, صَاحَتِ الشَّجَرَةُ. (A.) And جَأَرَتِ الأَرْضُ (tropical:) The plants, or herbage, of the land grew tall. (A, K.) جَأْرٌ, applied to herbage, (Az, A, K,) (tropical:) Fresh, juicy, or sappy: (K, * TA:) or tall, and fullgrown: (Az, TA:) and abundant. (A, K.) — — غَيْثٌ جَأْرٌ, (K,) and ↓ جُؤَرٌ, (As, S, A, K,) and, accord. to As, ↓ جُؤَارٌ, (TA voce جَوَرٌ,) as also جِوَرٌ, (K,) (tropical:) A copious rain; (As, S,

A, K;) that makes the plants, or herbage, to grow tall: (A:) or the second, a rain that makes a sound, or noise. (TA.) جُؤَارٌ: see جَأَّرٌ. جُؤَّرٌ: see جَأَّرٌ. هُوَ جَأَّرٌ بِاللَّيْلِ [He is one who cries out, calling for aid, or succour; who humbles, or abases, himself, and raises his voice; much, or often, by night]. (A, TA.) جاش 1 جَأَشَتْ نَفْسُهُ, aor. جَأَ^, His soul rose, or heaved, by reason of grief or fear; (As, K;) a dial. var. of جَاشَتْ, aor. تَجِيشُ. (TA.) — — Also, both of these, His (a coward's) soul purposed flight: or was frightened. (TA in art. جيش.) — — جَأَشَ إِلَيْهِ, aor. جَأَ^, He came, came forward, or advanced, towards him. (K.) جَأْشٌ The return to its place, (رُوَاع, Lth, S, K,) or the fright, (رَوْع), as in a copy of the A, [which latter is agreeable with explanations of the verb given above,]) of the heart, when in a state of commotion on an occasion of fright. (Lth, S, A, K.) — The soul (نَفْس) of a man: (IDrd, A, K:) or his heart: or firmness, or constancy, of heart: or strength of heart when one hears a thing and knows not what it is: (TA:) sometimes, [جَاشٌ,] without ء: (K:) pl. جُؤُوشٌ (K) and جِئَاشٌ. (TA.) You say, فُلَانٌ رَابِطُ الجَأْشِ Such a one restrains his soul, or himself, from flight, by reason of his courage; (S A; *) is strong in heart; as also رَبِيطُ الجَأْشِ: (S in art. ربط:) or both signify is courageous. (K in art. ربط, q. v.) And وَاهِى الجَأْشِ [Infirm, or weak, in soul, or heart]. (A, TA.) And رَبَطَ لِذٰلِكَ الأَمْرِ جَأْشًا, (A,) or جَاشًا only, [without ء,] (ISk, TA,) see art. ربط. And رَبَطَ جَأْشُهُ His heart became strong. (K in art. ربط q. v.) — — See also جُؤْشُوشٌ. جُؤْشٌ: see what follows. جُؤْشُوشٌ The breast, or chest; (S, A, K;) as also ↓ جَأْشٌ and ↓ جُؤْشٌ: (A:) or its حَيْزُوم, q. v. (Ibn-'Abbád, K.)— — The forepart (صَدْر) of the night; accord. to which explanation it is tropical: or what is between the beginning and the third thereof: or a while thereof: (TA:) or a portion thereof; (Lh, K;) and of people. (K.) — Also A thick, or gross, or coarse, man. (Ibn-'Abbád, K.) جأل جَيْأَلُ The ضَبُع [or female hyena]; (S, K;) a name thereof, of the measure فَيْعَلُ, determinate without ال (S,) imperfectly decl.; (K;) as also ↓ جَيْأَلَةُ, (S, K,) accord. to Ks; (S;) and جَيَلُ, without ء, (S, K,) the ى not being changed into ا as in نَابٌ and the like because the ء, though literally suppressed, is considered as though meant to be retained, and because the ى is considered as though meant to be quiescent; (Aboo-'Alee the grammarian, S, TA;) and الجَيْأَلُ, (K,) like the first, but with ال. (TA.) — — Also, الجَيْأَلُ, accord. to Ibn-Es-Seed, The wolf: but MF deems this strange. (TA.) جَيْأَلَةُ: see above. جام جَامٌ: see art. جوم. جاموس جَامُوسٌ: see art. جيس. جأن جُؤْنَةٌ A receptacle of the kind termed سَفَط, covered with skin, for the perfumes of the seller of perfumes; as also جُونَةٌ: originally with ء: pl. like صُرَدٌ [i. e. جُوَنٌ: thus in the TA, without ء]. (K.) See also art. جون. جاه جَاهٌ: see art. جوه. جاورس جَاوَرْسٌ: see art. جرس. Quasi جأي 3 جَاآنِى: see 3 in art. جيأ. جب 1 جَبَّهُ, aor. ◌ُ3جَبُ, (Msb, TA,) inf. n. جَبٌّ (S, A, Mgh, Msb, K) and جِبَابٌ, (A, K, MF,) He cut it; or cut it off; (S, A, Mgh, Msb, K;) as also ↓ اجتبّهُ. (K, * TA.) — — جَبَّ خُصَاهُ, inf. n. جَبٌّ and جِبَابٌ, He cut off entirely, or extirpated, his testicles; (TA;) [as also ↓ اِجْتَبَّهَا; for] جَبٌّ (A, K) and جِبَابٌ and اِجْتِبَابٌ (TA) signify the cutting off entirely, or extirpating, (A, K, TA,) of the testicle, (K, TA,) or of the genitals: (A:) [or] جِبَابٌ signifies [or signifies also, as inf. n. of جُبَّ,] the having the testicles, (S, TA,) or genitals, (Msb,) entirely cut off. (S, * Msb, TA.) You say also, جَبَبْتُهُ, meaning I cut off entirely, or extirpated, his genitals; (Msb;) [or his testicles; or his penis; as is implied in the TA:] and جُبَّ, inf. n. جَبٌّ, (Mgh, TA,) [or جِبَابٌ,] he had his penis and his testicles [or either of these] cut off entirely, or extirpated. (Mgh, TA. *) — — جَبَّ السَّنَامَ, aor. ◌ُ3جَبُ, inf. n. جَبٌّ; and ↓ اجتبّهُ; He cut off the hump of the camel: accord. to Lth, جَبٌّ signifies the cutting off entirely, or extirpating, of the hump. (TA.) — جَبَّ النَّخْلَ, (As, S, Msb, TA,) [aor. ◌ُ3جَبُ,] inf. n. جَبٌّ, (A, K,) or جِبَابٌ, (S, TA,) or جَبَابٌ, (A,) or both the second and last, (Msb, [the first is disallowed by MF,]) He fecundated the palmtrees [with the pollen of the male tree]. (As, S, A, Msb, TA.) You say, جَآءَ زَمَنُ الجِبَابِ, (S,) or الجَبَابِ, with fet-h, (A,) or both, (Msb,) [The time of the fecundating of the palm-trees came]. — جَبَّ القَوْمَ, (S,) aor. ◌ُ3جَبُ, (TA,) inf. n. جَبٌّ, (K,) He surpassed, or overcome, the people, or company of men; (S, K, * TA;) accord. to some, in grounds of pretension to respect or honour, or in beauty, and in any or every manner. (TA.) And جَبَّتِ النِّسَآءَ She surpassed the [other] women in her beauty. (TA.) The saying جَبَّتْ نِسَآءَ العَالَمِينَ بِالسَّبَبْ [She overcame the women of the whole world by means of the string] relates to a woman who measured round her hinder parts with a string, and then threw it to the women of the tribe, that they might do with it the like; but they found it to be much exceeding their measures. (TA.) See 3, in three places. — See also 2. 2 تَجْبِيبٌ The reaching of the [whiteness termed] تَحْجِيل, in a horse, to the knee and the hock: (S:) or the rising of the whiteness to [the extent of] what is termed الجَبَبُ. (K.) You say of a horse, فِيهِ تَجْبِيبٌ [In him is a rising of the تحجيل to the knee and the hock]: and in this case, the horse is said to be مُجَبَّبٌ: and the subst. is ↓ جَبَبٌ [meaning a whiteness of the legs rising to the knee and the hock]. (S.) [See مُجَبَّبٌ.] — The act of shrinking [from a thing]; or the being averse [from it]; or the act of withdrawing; (S, K, TA;) outwardly or inwardly. (TA.) You say of a man, جَبَّبَ فَذَهَبَ [He shrank, or was averse, or withdrew, and went away]. (S.) And جَبَّبَ النَّاسُ عَنْ طَاعَةِ اللّٰهِ The people forsook, or relinquished, the obeying of God. (TA from a trad.) — — The act of fleeing. (K.) You say of a man, جبب He fled. (TA.) El-Hotei-ah says, وَنَحْنُ إِذَا جَبَّبْتُمْ عَنْ نِسَائِكُمْ كَمَا جَبَّبَتْ مِنْ عِنْدِ أَوْلَادِهَا الحُمُرْ [And we, when ye flee from your women, like as the wild asses have fled from the presence of their young ones]. (TA.) And ↓ جَبَّ, said of a man, [if not a mistranscription for جَبَّبَ,] signifies He went quickly, fleeing from a thing. (TA.) — The act of satisfying with water (K, TA) the earth, (الجَبُوب, TA,) or cattle. (K, TA.) 3 جِبَاب The act of vying, or contending for superiority, in goodliness, or beauty, &c., (K,) as, for instance, in grounds of pretension to respect or honour, and in lineage: (TA:) and مُجَابَّةٌ the vying, or contending for superiority, in goodliness, or beauty, (K,) &c., (TA,) and in food: (K:) but [SM says,] I know not whence this addition, respecting food, is derived. (TA. [See, however, what follows, from the A.]) You say, ↓ جَابَّنِى فَجَبَبْتُهُ He vied with me, or contended with me for superiority, and I overcame him. (TA.) And جَابَّتِ المَرْأَةُ صَاحِبَتَهَا حُسْنًا ↓ فَجَبَّتْهَا The woman vied, or contended for superiority, with her fellow, and surpassed her in beauty. (TA.) And ↓ جَابَّهُ فِى القِرَى فَجَبَّهُ He vied with him, or contended with him for superiority, in the entertainment of guests, and he overcame him therein. (A.) 4 اجبّ It (camels' milk) had, or produced, what is termed جُبَاب [q. v.]. (K.) 5 تجبّب He clad himself with a جُبَّة [q. v.]. (MA.) [And so, app., ↓ اجتبّ, explained by Golius, on the authority of Ibn-Maaroof, as signifying He put on a vest, or tunic.] 8 ◌ِ3إِجْتَبَ see 1, in three places: — and see also 5. R. Q. 1 جَبْجَبَ He dealt, or trafficked, in جَبَاجِب [pl. of جُبْجُبَةٌ, q. v.]. (TA.) R. Q. 2 تَجَبْجَبَ i. q. اِتَّشَقَ; (S, TA;) i. e. He prepared what is called جُبْجُبَة: (TA:) or he put what is called خَلْع into a جُبْجُبَة [q. v.]. (AZ, TA.) جُبٌّ A well: (A, K:) or a well not cased with stone or the like: (S, A, Msb, K:) or a well containing much water: or a deep well: (A, K:) or of some other description: (A:) or a well in a good situation with respect to pasture: or one that people have found; not one that they have dug: (K:) or a well that is not deep: (Lth, TA:) or a well that is wide, or ample: (ElKilábeeyeh, TA:) or a well that is cut through rock, or smooth rock, or stones, or smooth stones, or hard and smooth and large stones: (Aboo- Habeeb, TA:) of the

masc. gender; (Msb, TA;) [not fem. like بِئْرٌ;] or masc. and fem.: (Fr, Msb:) pl. [of pauc.] أَجْبَابٌ (Msb, K.) and [of mult.] جِبَابٌ and جِبَبَةٌ. (S, Msb, K.) — — A well that is dug wherein a grape — vine is planted; like as one is dug for the shoot of a palm — tree: pl. جِبَابٌ. (ISh, TA.) — — The inside of a well, from its bottom to its top, whether cased with stone or the like or not. (Sh, TA.) — — The جُرْن of a well [app. meaning A hollowed stone, or stone basin, for water, placed at the mouth of a well: or, perhaps, a hollowed stone placed over the mouth; for many a well has such a stone, forming a kind of parapet]. (Zeyd Ibn-Kuthweh, TA.) — [A kind of leathern bag;] a مَزَادَة of which one part is sewed to another, (K, TA,) wherein they used to prepare the beverage termed نَبِيذ, until, by use, it acquired strength for that purpose; mentioned in a trad., forbidding the use of it; and also called ↓ مَجْبُوبَةٌ. (TA.) — The spathe, or envelope, of the spadix, or flowers, of the palmtree; also called جُفٌّ: the former word was unknown to A'Obeyd: both occur, accord. to different readings, in a trad., where it is said that a charm contrived to bewitch Mohammad was put into the جُبّ, or جُفّ, of a طَلْعَة: accord. to Sh, (TA,) it means the inside of a طَلْعَة [which latter here app. signifies, as it does in some other instances, the spathe, not the spadix, of a palmtree]; (K, TA;) in like manner as the inside of a well, from its bottom to its top, is called جُبّ: the pl. is جِبَابٌ. (TA.) Hence the well-known prov., جِبَابٌ فَلَا تَعَنَّ أَبْرًا [They are merely envelopes of the flowers of palm-trees; therefore weary not thyself to effect fecundation]; applied to a man in whom is little or no good; meaning he is like the spathes of the palm-tree in which are no flowers; therefore weary not thyself by attempting to make him good; لَا تَعَنَّ being for لَا تَتَعَنَّ. (MF.) جُبَّةٌ A well-known garment [or coat], (Msb, K, TA,) of the kind of those called مُقَطَّعَات: (TA:) accord. to ' Iyád, a garment cut out and sewed: accord. to Ibn-Hajar and others, a double garment quilted with cotton; or, sometimes, if of wool, a single garment, not quilted with anything: (MF:) [most probably not so much resembling the modern garment more generally known by the same name (for a description and representation of which see my " Modern Egyptians," ch. i.,) as a kind of جُبَّة still worn in Northern Africa, described in this Lexicon voce مِدْرَعَةٌ: accord. to Golius, "tunica ex panno gossipino, cui pallium seu toga imponitur, cum subductitio panno et intercedente gossipio punctim consuta: Italis consona voce giuppa: si ita cum gossipio consuta non sit, دُرَّاعَةٌ tunica illa gossipina dicitur: "] pl. جُبَبٌ (Msb, K) and جِبَابٌ. (S, K.) — — I. q. دِرْعٌ [A coat of mail; or any coat of defence]: (K:) pl. جُبَبٌ. (TA.) Er-Rá'ee says, لَنَا جُبَبٌ وَأَرْمَاحٌ طِوَالٌ بِهِنَّ نُمَارِسُ الحَرْبَ الشَّطُونَا [We have coats of mail, or of defence, and long spears: with them we ply distant war]. (TA.) — The part of a spear-head into which the shaft enters: (S, K:) and the ثَعْلَب is the part of the spear-shaft that enters into the head. (TA.) — — [In the TA, جُبَّةُ الرُّمْحِ is also explained as meaning ما دخل من السنان فيه The part of the spearhead that enters into the shaft: but it seems that من has been inserted here by a mistake of the copyist; and that the true meaning intended is the part of the spear-shaft into which the head enters; though in general the shaft enters into the head.] — — The part in which is the مُشَاشَة [q. v.] of a horn. (Zeyd Ibn-Kuthweh, TA.) — — The حِجَاج [or bone that surrounds the cavity (see art. حج)] of the eye. (K.) — — The contents (حَشْو) of the solid hoof: or the horny box (قَرْن) of the solid hoof: or the joint between the ساق [which seems to mean here, as it does in many other instances, the hind shank,] and the thigh: (K:) or the shank-joint of a horse or the like (مَوْصِلُ الوَظِيفِ [commonly applied, as in the S and K voce رُسْغ, to the upper extremity of the pastern, i. e. the fetlock-joint, which seems to be the meaning intended in this instance,]) in the ذِرَاع [which here app. means the fore leg, not the arm]: or, accord. to As, the part where the وظيف [or shank] is set into the hoof: (S:) or the part of the رسغ [or pastern], of a horse, where the وظيف [or shank] joins upon the حَوْشَب [which seems here to mean the upper pasternbone]: or, as AO says, the part where a horse's وظيف joins to the upper part of the حوشب: or, as he says in another place, the place where each tibia and hind shank, of a horse, meet; [the hockjoint;] expl. by ملتقى ساقيه ووظيفى رجليه: and the place of junction of any two bones, except in the back-bone. (TA.) — — Accord. to Lth, Whiteness of the بطانية [a word which I have not found anywhere but in this instance] of a horse or similar beast, extending to the hairs that surround the hoof. (TA.) جَبَبٌ A cutting off of the hump of a camel: (K:) or a cutting in the hump of a camel: (TA:) [or the state of having the hump cut off; as seems to be indicated in the S:] or an erosion of the hump of a camel, by the saddle, so that it does not grow large. (K, TA.) — See also 2. جُبَبٌ Butter, or what is produced by churning, of camels' milk; like as زُبْد is what is produced by churning of cows' or sheep's or goats' milk: (Msb in art. زبد:) what rises upon the surface, (T, S,) or what has collected together [or coagulated], (K,) of the milk of camels, resembling زُبْد, (T, S, K,) which camels' milk has not: (S, K:) when a camel shakes about a skin of camels' milk, suspended to him, what is termed جباب collects at the mouth of the skin. (T.) جَبُوبٌ The earth, (Lh, K,) in general; (Lh;) sometimes written جَبُوبُ, as a proper name, without the article, and imperfectly decl., like شَعُوبُ: (TA:) so called because it is cut, i. e. dug; or because it cuts, i. e. dissunders, the bodies of those buried in it: (Suh, TA:) and hence ↓ جَبَّانٌ and ↓ جَبَّانَةٌ, signifying a burial-ground; from الجَبُّ and الجَبُوبُ; accord. to Kh; but others derive these two words from جبن: (TA:) or rugged land: (As, S, K:) or hard or rugged land, composed of rock, not of soil: (IAar, TA:) or earth, or dust: (Lh, K:) or the surface of the earth; (ISh, S, K;) whether plain or rugged or mountainous: (ISh:) a word without a pl.: (S:) also coarse, or big, lumps or clods of clay or mud; or of dry, or tough, or cohesive, clay or mud; plucked from the surface of the ground: (TA:) or crumbled clods of clay or mud; or of dry, or tough, or cohesive, clay or mud: (IAar, TA:) and with ة, a lump, or clod, of clay or mud; or of dry, or tough, or cohesive, clay or mud. (K.) جِبَابِيٌّ: see what next follows. جُبِّيٌّ [app. a contraction of جُبَبِيٌّ], or ↓ جِبَابِيٌّ A seller of جِبَاب [pl. of جُبَّةٌ, q. v.]. (K.) جَبَّانٌ: see جَبُوبٌ; and see art. جبن. جَبَّانَةٌ: see جَبُوبٌ; and see art. جبن. جَبْجَبَةٌ: see what next follows, in two places. جُبْجُبَةٌ, (S,) or ↓ جَبْجَبَةٌ, (A,) or both, (K,) and جَبَاجِبُ [which is the pl.], (L, TA,) The stomach of a ruminant animal * (S, A, K, TA) in which خَلْع [q. v.] is put, (S, TA,) i. e., (TA,) in which is put flesh-meat cut in pieces; (K, TA;) or in which is put flesh-meat to be used as provision in travelling; (TA;) or in which melted grease (S, K) is collected (S) or put: (K:) or the skin of the side of a camel, cut out in a round form, in which is prepared flesh-meat, (K, TA,) such as is called وَشِيقَة, (TA,) which is flesh-meat that is boiled once, and then cut into strips, and dried, or salted and sun-dried; the most lasting of all provision [of the kind]: (S, TA:) or the first and second both signify tripe; in Persian, شكنبه or إِشْكَنْبَه. (MA.) A coward is likened to a جبجبة in which خلع is put; because of his turgidness and his little profitableness. (TA.) — — Also, the first, A vessel, or receptacle, made of skin, in which water is given to camels, and in which one macerates هَبِيد [i. e. colocynths, or the pulp thereof, or the seeds thereof]. (TA.) — — And A basket, (S, K, TA,) of small size, (TA,) made of skins, (S, K, TA,) in which dust, or earth, is removed: (S, TA:) or, accord. to Kt, it is [↓ جَبْجَبَةٌ,] with fet-h: (TA:) pl. جَبَاجِبُ. (S.) — — And A drum: pl. جَبَاجِبُ [which is explained in the K as meaning " a drum " instead of " drums "]: as in the saying, ضُرِبَتْ عَلَى بَابِهِ الجَبَاجِبُ [The drums were beaten at his door]. (A.) جُبْجُبِيٌّ A tripe-seller.

(Golius from Meyd. [See جُبْجُبَةٌ.]) جُبْجُبِيَّةٌ Food made with tripe; in Persian, شِكَنْبَهْ وَا; (Golius from Meyd;) in Turkish, سُخْتُو شورباسى. (MA.) أَجَبُّ A camel having his hump cut off: (S, K:) or having his hump cut off: (S, K:) or having his hump eroded by the saddle, so that it does not grow large: (K:) or having no hump: (A, TA:) fem. جَبَّآءُ. (A, K.) — — And [hence,] the fem., (tropical:) A woman not having [prominent] buttocks: (K:) or i. q. رَسْحَآءُ [i. e. having small buttocks sticking together; or having little flesh in her posteriors and things]: (ISh, TA:) or whose bosom and breasts have not become large: (K:) or whose breast has not become large: (Sh, TA:) or small in the breast; from the same epithet applied to a she-camel; (A;) for a woman having small breasts is like the camel that has no hump: (TA:) or having no thighs; (K;) i. e. having lean thighs; as though having no thighs. (TA.) Also, the masc., (assumed tropical:) A pubes having little flesh. (TA.) — — [Hence, also,] الأَجَبُّ i. q. الفَرْجُ [as meaning The pudendum muliebre]; (K;) from the same word as applied to a camel [having no hump]. (TA.) مَجَبَّةٌ The middle, or main part, (جَادَّة,) of a road. (S.) مُجَبَّبٌ A horse in which the [whiteness termed] تَحْجِيل reaches to the knee and the hock; (S;) [i. e.] in which the whiteness [of the lower part of the leg] reaches to the knee and the hock or the knees and the hocks: (TA:) or in which the تحجيل reaches to his knees: (Lth, TA:) or in which the whiteness rises to [the extent of] what is termed الجَبَبُ; (K, TA;) or more than this, [perhaps a mistake of a copyist for less than this,] so as not to reach to the knees: or in which the whiteness reaches to the hairs that surround his hoof. (TA.) — — بِئْرٌ مُجَبَّبَةُ الجَوْفِ A well having in the middle a part wider than the rest, hollowed out like a cupola. (Fr, TA.) مَجْبُوبٌ Having the genitals, (Msb,) or the testicles (S, * Mgh, TA) and the penis, (Mgh,) cut off entirely, or extirpated: (S, * Mgh, Msb, TA:) or having the penis cut off. (TA.) مَجْبُوبَةٌ: see جُبُّ. جبأ 1 جَبَأَ and جَبِئَ, aor. جَبَاَ, He restrained, or withheld, himself; refrained, forbore, or abstained; or turned back, or reverted. (K, TA.) You say, جَبَأَ عَنْهُ, and جَبِئَ, meaning He restrained, or withheld, himself, &c., from him, or it; and regarded him, or it, with reverence, veneration, dread, awe, or fear: (TA:) [or,] accord. to AZ, جَبَأْتُ عَنِ الرَّجُلِ, inf. n. جَبْءٌ and جُبُوْءٌ, [to which Golius adds جُبُوٌّ and جِبَآءٌ, but, I suspect, from incorrect MSS.,] means I drew, or held, or hung, back from the man; or remained behind him; or shrank from him; or shrank from him and hid myself: and he cites (from Nuseyb Ibn-Mihjen, TA) فَهَلْ أَنَ إِلَّ مِثْلُ سَيِّقَةِ العِدَى إِنِ اسْتَقْدَمَتْ نَحْرٌ وَإِنْ جَبَأَتْ عَقْرٌ [And am I otherwise than like the beasts driven away by the enemy? If they go before, slaughter befalls them; and if they remain behind, hocking]. (S, TA.) You say also, مَا جَبَأَ عَنْ شَتْمِى He did not draw back from reviling me; did not desist, or abstain, therefrom. (TA.) — — It (a sword) recoiled, or reverted, without penetrating, or without effect: (K:) or so the former verb [only]. (TA.) — — It (the sight, or the eye,) recoiled, or reverted: (K:) or so the former verb [only]; and disliked, or disapproved, or hated, the thing [that was before it]. (TA.) You say, جَبَأَتْ عَيْنِى عَنِ الشَّىْءِ My eye recoiled, or reverted, from the thing. (S.) And of a woman of displeasing aspect you say, إِنَّ العَيْنِ لَتَجْبَأُ عَنْهَا [Verily the eye recoils from her with dislike]. (As, TA.) — — He disliked, disapproved, or hated: (K:) or so the former verb [only]. (TA.) You say, جَبَأَ الشَّىْءَ He disliked, &c., the thing. (TA.) — — He inclined his neck: (K:) or so the former verb [only]. (TA.) — — He hid himself; (K, TA;) [app. from fear;] as, for instance, a ضَبّ [q. v.] in its hole. (TA.) — — He, or it, came, or went, forth, or out: (K:) [or so the former verb only.] You say of a serpent, جَبَأَ عَلَيْهِ It came forth upon him from its hole (S, TA) so as to frighten him; and in like manner one says of a hyena, and a ضَبّ, and a jerboa. (TA.) And جَبَأَ عَلَى القَوْمِ He came forth unexpectedly upon the people, or company of men. (TA.) And جَبَأَ الجَرَادُ The locusts invaded, or came suddenly upon, the country. (TA.) 4 أَجْبَأَتْ said of a land, (S,) or اجبأ said of a place, (K,) It abounded with [the kind of truffles called] كَمْأَة, (S,) or كَمْء, (so in some copies of the K,) or [rather] جِبَأَة [a pl. or quasi-pl. n. of جَبْء. (So in other copies of the K.) — اجبأ He hid a thing. (K.) And hence, He hid his camels from the collector of the poor-rate. (IAar, TA.) — — He sold seed-produce before it showed itself to be in a good state, (S, K, TA,) or before it came to maturity. (TA.) Hence, in a trad., مَنْ أَجْبَى فَقَدْ أَرْبَى [He who sells seed-produce before it shows itself to be in a good state, or before it has come to maturity, practices the like of usury]: (S, TA:) originally with ء, (S,) which is suppressed for the purpose of assimilation [to اربى]. (TA. [See 4 in art. جبو and جبى.] — اجبأ عَلَى القَوْمِ He overlooked the people, or company of men; or commanded, or had, a view of them; or came in sight of them; syn. أَشْرَفَ. (K.) جَبْءٌ sing. of جِبَأَةٌ, like as فَقْعٌ is of فِقَعَةٌ, and غَرْدٌ of غِرَدَةٌ: (S:) or i. q. كَمْأَةٌ: (K:) or n. un. of ↓ جَبْأَةٌ, which is a coll. gen. n., like كَمْأَةٌ: (MF and TA, voce قَعْبٌ:) [J says,] جِبَأَةٌ signifies Red كَمْأَة [or truffles]: or, accord. to El-Ahmar, those [truffles] that incline to redness; كَمْأَةٌ signifying those that incline to dust-colour and blackness; and فِقَعَةٌ, the white; and بَنَاتُ أَوْبَرَ, the small: (S:) accord. to AHn, ↓ جَبْأَةٌ signifies a white thing resembling a كَمْء, of which no use is made: but accord. to IAar, the black كَمْأَة; which, he says, are the best of كمأة: (TA:) the pl. of جَبْءٌ is أَجْبُؤٌ, (S, K,) a pl. of pauc., (S,) and جِبَأَةٌ, [as mentioned above,] or, accord. to Sb, this is a quasi-pl. n., (TA,) and ↓ جَبَأٌ, (K,) or this also is a quasi-pl. n. (TA.) — — I. q. أَكَمَةٌ [q. v., i. e. A hill, or mound, &c.]: pls. as above. (K.) — — A hollow, or cavity, (T, K,) in a mountain, (TA,) in which the water (T, K) of the rain (TA) stagnates, (T,) or collects: (K:) pl. as above. (K.) جَبَأٌ: see the next preceding paragraph. جَبْأَةٌ: see جَبْءٌ, in two places. — Also A shoemaker's board, (S, K,) on which he cuts his leather; also called قُرْزُومٌ. (S.) — And The place where the false ribs of the camel end, and thence as far as the navel and udder. (K.) — — And The part of the belly called the مَأْنَةٌ thereof; as also جَأْبَةٌ; (Ibn-Buzurj, TA;) i. e. the part between the navel and the pubes. (TA in art. جأب.) جُبَّأٌ (S, K) and ↓ جُبَّاءٌ? (Sb, K) Fearful, or cowardly: (S, K:) fem. with ة: and therefore the pl. is formed by the addition of و and ن. (Sb, TA.) Mafrook Ibn-'Amr Esh-Sheybánee says, فَمَا أَنَ مِنْ رَيْبِ المَنُونِ بِجُبَّأٍ وَلَا أَنَا مِنْ سَيْبِ الإِلٰهِ بِآيِسِ [But I am not fearful of the vicissitudes of fortune, nor despairing of the favour of God]. (S, TA.) جُبَّآءٌ: see what next precedes. جَابِئٌ The locust, or locusts: (S, K:) so called because of the coming forth thereof [suddenly or unexpectedly: see 1, last two sentences]: (S, TA:) as also جَابِ [q. v.]. (TA.) أَرْضٌ مَجْبَأَةٌ A land abounding with [the truffles called] جِبَأَة. (S.) جبت الجِبْتُ, not a pure Arabic word, because it comprises the letters ج and ت without any of the letters of the kind called ذَوْلَقِىّ [which are ر and ل and ن]; (S;) The idol: (S, K:) or idols: (Ksh in iv. 54:) or the name of a certain idol, (Bd and Jel on that verse,) belonging to Kureysh; as also الطَّاغُوتُ: (Jel:) and that which is worshipped instead, or to the exclusion, of God; whatever it be: (Ksh, Bd, K:) said to be originally الجِبْسُ, i. e., (Bd,) he, or that, wherein is no good: (Bd, K:) and the diviner: (S, K:) and the enchanter: (S, K, Kull:) and the like thereof: (S:) or the Devil; Satan: (Kull:) and enchantment. (Esh-Shaabee, K.) Accord. to Esh-Shaabee, يُؤْمِنُونَ بِالجِبْتِ وَالطَّاغُوتِ, in the Kur [iv. 54], means They believe in enchantment and the Devil: or, accord. to I' Ab, by الجبت is meant Hoyeí Ibn-Akhtab; and by الطاغوت, Kaab Ibn-El-Ashraf: (TA:) or the words relate to these two men, Jews, who, in order to induce Kureysh to join with them in a league against Mohammad, prostrated themselves to the gods of Kureysh: (Ksh, Bd:) or

to certain Jews, who said that the worship of idols is more pleasing to God than that to which Mohammad invited. (Bd.) It is said in a trad. that what are termed الطِّيَرَةُ and العِيَافَةُ and الطَّرْقُ are مِنَ الجِبْتِ [app. meaning of things wherein is no good: or kinds of divination: or from the Devil]. (S.) جبذ 1 جَبَذَهُ, (S, A, Mgh, * L, Msb, K, *) aor. جَبِذَ, (Mgh, Msb, K,) inf. n. جَبْذٌ, (T, Mgh, Msb, K, &c.,) i. q. جَذَبَهُ (T, * S, A, Mgh, * L, Msb, K, * &c.) i. e. He drew it; &c.: (T, TA:) formed by transposition from the latter; (A 'Obeyd, S, A;) accord. to some: (Msb:) or it is a dial. var. of the latter; (M, L, K, &c.;) of the dial. of Temeem; (T, Msb;) not formed from the latter by transposition, (Ibn-Es-Sarráj, IJ, M, L, K,) for both are equally conjugated: (Ibn-EsSarráj, IJ, L, Msb:) and اِجْتَبَذٌ [inf. n. of ↓ اجتبذ] signifies the same as جَبْذٌ. (K.) جَبَذَنِى رَجُلٌ مِنْ خَلْفِى, meaning A man pulled me from behind me, occurs in a trad. (L.) — — You say also, جَبَذَتْهُ and جَذَبَتْهُ, meaning, (tropical:) She repelled him, or rejected him; namely, a man who sought her in marriage. (T and TA in art. جذب.) 7 اِنْجِبَاذٌ [inf. n. of انجبذ] i. q. اِنْجِذَابٌ, (K,) meaning Quick going or journeying or travelling. (TA.) 8 إِجْتَبَذَ see 1. جبر 1 جَبَرَ, (S, Msb, K, &c.,) aor. جَبُرَ, (Msb,) inf. n. جَبْرٌ (S, A, Msb, K, &c.) and جُبُورٌ, (M, K,) which latter, accord. to MF, is an inf. n. of the intrans. verb only, but it has been heard as an inf. n. of the trans. verb also, (TA,) and جِبَارَةٌ, (Lh, K,) He set a bone; reduced it from a fractured state; (S, A, Msb, K, &c.;) as also ↓ جبّر, (A, IAmb, K,) inf. n. تَجْبِيرٌ; (TA;) and ↓ اجبر, (Ibn-Talhah, MF, TA,) but this is extremely strange, and not found in the lexicons of celebrity, (MF,) and not heard by AO; (TA;) [and ↓ اجتبر.] One says also, جبّر ↓ يَدَهُ, (A, IAmb,) or جَبَرَهَا, (Msb,) He (a bone-setter) set his arm, or reduced it from a fractured state: (A:) or put upon it the جَبِيرَة [or splints]. (Msb.) — — Hence, (TA,) جَبَرَ, (AAF, M, K, &c.,) inf. n. جَبْرٌ (S, A, K) and جُبُورٌ [but respecting this latter see above] and جِبَارَةٌ; (K;) and ↓ جبّر, (K,) inf. n. تَجْبِيرٌ; (TA;) and ↓ اجبر; (Ibn- Talhah, MF, TA; [but respecting this form see above;]) and ↓ اجتبر; (K;) (tropical:) He restored a man from a state of poverty to wealth, or competence, or sufficiency: (AAF, S, A, K, &c.:) or he benefited a poor man; conferred a benefit, or benefits, upon him: (M, K:) but the former is the more appropriate explanation: (AAF, TA:) and this signification is tropical; (IDrst, MF, TA;) the poor man being likened to one who has a broken bone, and his restoration to wealth, or competence, being likened to the setting of the bone; wherefore he is called فَقِيرٌ, as though the vertebræ of his back were broken: (IDrst, TA:) in the A it is mentioned as proper, not tropical; but the author of the A afterwards mentions جَبَرْتُ فُلَانًا as tropical in the sense of نَعَشْتُهُ (tropical:) [I recovered such a one from his embarrassment, &c.; repaired his broken fortune, or his condition]. (TA.) One says also, جَبَرْتُ فَاقَةَ الرَّجُلِ (tropical:) [I repaired the broken fortune of the man;] I restored the man to wealth, or competence, or sufficiency. (A Heyth, TA.) And جَبَرْتُ اليَتِيمَ (assumed tropical:) [I put the affairs of the orphan into a right, or good, state: or] I gave to the orphan. (Msb.) And جَبَرَ (tropical:) He restored anything to a sound, right, or good, state. (IDrst, TA.) And جَبَرَهُ اللّٰهُ (assumed tropical:) [May God render him sound, and strong]: said in relation to a child. (S and K in art. زرع.) And جَبَرْتُ نِصَابَ الزَّكَاةِ بِكَذَا (assumed tropical:) I made the amount of the property equal to that which renders it incumbent on the possessor to pay the poor-rate, by [adding] such a thing: the name of that thing is جبران [app. ↓ جُبْرَانٌ]: and the person who does this is termed ↓ جَابِرٌ. (Msb.) — جَبَرَ also signifies He compelled, or constrained, another. (B.) You say, جَبَرَهُ عَلَى الأَمْرِ, (Lh, Az, Msb, K,) aor. جَبُرَ, inf. n. جَبْرٌ and جُبُورٌ, (Msb,) a chaste form of the verb, of the dial. of El- Hijáz, (Az, TA,) or of the Benoo-Temeem and of many of the people of El-Hijáz, (Msb,) or of Temeem alone; (Lh, TA;) [but said in the Mgh to be of weak authority;] and ↓ اجبرهُ; (Th, S, Msb, K, &c.;) both these forms of the verb mentioned by AZ, Fr, A 'Obeyd, and others, (Msb,) but the latter is the form used by the generality of the Arabs, (Lh, TA,) and by the grammarians [in general]; (TA;) He compelled him, against his will, to do the thing: (Lh, Th, Az, S, Msb, K:) ↓ إِجْبَارٌ originally signifying the inciting, urging, or inducing, another to restore a thing to a sound, right, or good, state. (B.) And عَلَى الحُكْمِ ↓ اجبرهُ He (a judge) compelled him to submit to, or to perform, the sentence. (L.) — Also جَبَرَ, [aor. جَبُرَ,] inf. n. جُبُورٌ (S, Msb, K) and جَبْرٌ, (Msb, K,) which latter, accord. to MF [and the Mgh], is an inf. n. of the trans. verb only, but it has been heard as an inf. n. of the intrans. verb also; (TA;) and ↓ انجبر, (T, S, K,) and ↓ اجتبر, (T, S,) and ↓ تجبّر; (K;) It (a bone) became set, or reduced from a fractured state. (T, S, Msb, K.) — — And [hence,] the first of these verbs, with the same inf. ns.; (K;) and ↓ اجتبر, (S, * K,) and ↓ انجبر, and ↓ تجبّر, and ↓ استجبر; (K;) (tropical:) He (a poor man, K, and an orphan, TA) became restored from a state of poverty to wealth, or competence, or sufficiency: (S, * K:) or received a benefit, or benefits: (K:) ↓ اجتبر is syn. with انتعش (tropical:) [he recovered, or became recovered, from his embarrassment, &c.]. (A.) [And (assumed tropical:) It (anything) became restored to a sound, right, or good, state.] El-'Ajjáj has used جَبَرَ transitively and intransitively in the same sentence, saying, قَدْ جَبَرَ الدِّينَ الإِلٰهُ فَجَبَرْ [(assumed tropical:) God hath restored the religion to a sound, right, or good, state, and it hath become restored thereto]: (S:) or, accord. to some, the second verb is corroborative of the first; the meaning being, God hath desired, or purposed, to restore the religion, &c., and hath completed its restoration. (B.) 2 جَبَّرَ see 1, in three places. 4 أَجْبَرَ see 1, in five places. — اجبرهُ also signifies He imputed to him [the tenet of] الجَبْر; (S, * L, K; *) he called him a جَبَرِىّ: (L:) like as اكفرهُ signifies " he imputed to him infidelity. " (S.) 5 تجبّر: see 1, latter part, in two places. Also (tropical:) What had gone from him (a man) returned to him: (K:) or some of his property that had gone from him returned to him. (T, TA.) (assumed tropical:) He (a sick man) became in a good state. (K.) (assumed tropical:) It (a plant, TA, and a tree, K) became green, and put forth leaves (K, TA) and fresh green twigs, when dry: produced fresh shoots in its dry parts: (TA:) it (herbage) became somewhat restored to a good state after having been eaten: (K, * TA:) or grew after having been eaten. (S.) — — He (a man, S) magnified himself; behaved proudly, haughtily, or insolently. (S, A, K.) — (assumed tropical:) He (a man) obtained wealth, or property: (K:) but Lh explains it as meaning, intransitively, he obtained wealth, or property. (TA.) 7 إِنْجَبَرَ see 1, latter part, in two places. 8 إِجْتَبَرَ see 1, in five places. You say also, أَصَابَتْهُ مُصِيبَةٌ لَا يَجْتَبِرُهَا [(assumed tropical:) A calamity befell him from which he will not recover]; i. e. مِنْهَا ↓ لَا مَجْبَرَ [(assumed tropical:) there is no recovering from it]. (TA.) 10 إِسْتَجْبَرَ see 1, latter part. — استجبرهُ (tropical:) He exerted himself much, or exceedingly, or to the utmost, in paying frequent attention to him, taking care of him, or putting his affairs into a right, or proper, state. (A.) جَبْرٌ, in computation, (assumed tropical:) The addition of something for the purpose of reparation. (TA.) [Hence, الجَبْرُ (assumed tropical:) Algebra; more commonly called الجَبْرُ وَالمُقَابَلَةُ perfective addition and compensative subtraction; or restoration and compensation; because of the frequency of these operations in the reduction of equations.] — The contr. of قَدَرٌ: (S, Msb, K:) it is the assertion that God compels his servants, or mankind, to commit acts of disobedience; (Msb;) the virtual denial that actions proceed from man, and attributing them to God; the sect that hold the tenet thus termed asserting that man, with respect to his actions, is like the feather suspended in the air; whereas قَدَرٌ signifies the "

virtual attributing of optional, or voluntary, actions to man; asserting that man creates his own optional, or voluntary, actions: " (IbrD:) A 'Obeyd says that it is a post-classical term. (S.) — A king; (AA, T, M, K;) of uncertain derivation: (M:) and a slave, or servant: (A 'Obeyd, Kr, K, &c.:) thus bearing two contr. significations: (K:) and a man: (AA, A 'Obeyd, K, &c.:) [see جَبْرَئِيلُ:] and a young man: and [a] courageous [man]. (K.) — [Also, app., Aloes-wood: الجَبْرُ is explained in the K as signifying العُودُ, which means wood in general, as well as aloes-wood in particular; and to this is added in the TA, الذى يُجْبَرُ بِهِ, as though the meaning were the wood with which one sets bones; but I think that يُجْبَرُ is a mistranscription for يُجَمَّرُ; and that the meaning is aloes-wood with which one fumigates.] جَبْرِىٌّ or جَبَرِىٌّ: see جَبْرِيَّةٌ. جَبَرُوَّةٌ and جَبْرُوَّةٌ and جَبَرُوتٌ &c.: see what next follows. جَبَرِيَّةٌ (S, K) and جَبْرِيَّةٌ and جِبْرِيَّةٌ and جِبِرِيَّةٌ and ↓ جِبْرِيَآءُ (K) and ↓ جَبَرِيَّآءُ (Aboo-Nasr, TA) and ↓ جَبَرُوَّةٌ (S, K) and ↓ جَبْرُوَّةٌ (K) and ↓ جَبَرُوتٌ (S, Msb, K, one of the forms most known, of the measure فَعَلُوتٌ, like مَلَكُوتٌ and رَهَبُوتٌ and رَغَبُوتٌ and رَحَمُوتٌ, said to be the only other words of this measure, though, as MF says, this requires consideration, TA) and ↓ جَبْرُوتٌ (K) and ↓ جَبْرَؤُوتٌ (Et-Tedmuree, TA) and ↓ جَبَرُوتَى (K, like رَحَمُوتَى, [&c.], TA) and ↓ جُبُورَةٌ (S, K) and ↓ جُبُّورٌ (Lh, Kr) and ↓ جُبُورٌ (Lh, TA) and ↓ جُبُورَةٌ and ↓ تَجْبَارٌ, (K,) all inf. ns., (TA,) [or simple substs.,] meaning The quality denoted by the epithet جَبَّارٌ; (K;) i. e. self-magnification, pride, haughtiness, or insolence; or proud, haughty, or insolent, behaviour; (S, Msb, K;) &c. (K, TA.) Hence, مَا كَانَتْ نُبُوَّةٌ إِلَّا تَنَاسَخَهَا مُلْكٌ جَبَرِيَّةً [There has been no prophetic office but a kingly office has succeeded in its place through some one's selfmagnification, pride, haughtiness, or insolence]; i. e., but kings have magnified themselves, or behaved proudly or haughtily or insolently, after it. (A, TA.) — الجَبَرِيَّةُ (S, K) and الجَبْرِيَّةُ, (Th, Msb,) or the latter is a mispronunciation, or is the correct form, (K,) and the former is so pronounced in order to assimilate it to القَدَرِيَّةُ; (Msb, K; *) the latter is the pronunciation of the scholastic theologians of the persuasion of EshShâfi'ee (El-Háfidh in the " Tabseer," B) in old times, but the term used in the conventional language of the modern scholastic theologians is ↓ المُجْبَرَةُ; (B;) and الجبريّة, also, is a postclassical term; (TA;) The contr. of القَدَرِيَّةُ; (S, K;) the sect who hold the tenet termed جَبْرٌ [q. v.]; (Msb;) a sect of those who follow their own natural desires, whose founder was El- Hoseyn Ibn-Mohammad En-Nejjár El-Basree, who assert that man has no power; that [what are termed] voluntary motions are of the same predicament as a tremour; though this does not oblige them to deny the imposition of duties; (Lb, TA;) a sect who assert that God compels his servants, or mankind, to commit sins: (AHeyth, TA:) n. un. ↓ جَبَرِىٌّ or جَبْرِىٌّ. (Msb.) جَبْرَالُ and جِبْرَالُ: see جَبْرَئِيلُ. جُبْرَانٌ: see 1. جِبْرِيلُ and جَبْرِيلُ &c: see جَبْرَئِيلُ. جِبْرِينُ and جَبْرِينُ: see جَبْرَئِيلُ. جِبْرِيَآءُ and جَبَرِيَّآءُ: see جَبَرِيَّةٌ. جَبْرَئِيلُ, (S, Msb, K, &c.,) imperfectly decl., because having the quality of a proper name and that of a foreign word, or being a compound regarded as forming a single word, as some say, (TA,) originally Syriac, or Hebrew, [?,] (Esh-Shiháb [El-Khafájee],) A proper name of an angel; (TA;) [Gabriel: and also, of a man:] signifying the servant of God: (A 'Obeyd, S, Msb, K, TA:) or (rather, TA) the man of God: (A 'Obeyd, TA:) being said to be composed of جَبْرٌ, (S, Msb, TA,) signifying " servant," or " slave," (Msb, TA,) or rather " man," (TA,) and إِيلٌ, (S, Msb, TA,) signifying " God: " (Msb, TA:) or both together signify the servant of the Compassionate: or the servant of the Mighty, or Glorious: (TA:) this form of the word is of the dialects of Keys and Temeem: (TA:) and there are other dial. vars.; namely, ↓ جَبْرَيِيلُ, without ء , and ↓ جَبْرَائِيلُ , (S, K,) and ↓ جَبْرَايِيلُ , and ↓ جَبْرَئِلُ , and ↓ جَبْرَائِيلُ , (K,) and ↓ جَبْرَايِيلُ , (Es-Suyootee, TA,) and ↓ جَبْرَائِلُ , (K,) and ↓ جَبْرَايِلُ , (Es-Suyootee, TA,) and ↓ جِبْرِيلُ, (S, Msb, K, which is the form most known and most chaste, and is of the dial. of El-Hijáz, TA,) and ↓ جَبْرِيلُ, (Msb, K, reckoned of weak authority by Fr, because the measure فَعْلِيل [or فَعْلِيل] does not exist in the language, for as to سَمْوِيل, mentioned by Esh-Shiháb as against the objection of Fr, it is of the measure فَعْوِيل, MF, TA,) and ↓ جَبْرَئِلُ, and ↓ جَبْرَالُ, and ↓ جِبْرَالُ, (K,) and ↓ جِبْرِينُ, and ↓ جَبْرِينُ, (S, K,) and ↓ جَبْرَائِينُ. (Es-Suyootee, MF.) جَبْرَيِيلُ: see جَبْرَئِيلُ. جَبْرَائِلُ and جَبْرَائِيلُ: see جَبْرَئِيلُ. جَبْرَايِيلُ and جَبْرَايِيلُ: see جَبْرَئِيلُ. جَبْرَائِينَ: see جَبْرَئِيلُ. جُبَارٌ A thing of which no account, or for which no revenge or retaliation or mulct, is taken. (S, A, Msb, K, TA.) You say, ذَهَبَ دَمُهُ جُبَارًا His blood went unrevenged, unretaliated, or unexpiated by a mulct. (S, A.) And جُرْحٌ جُبَارٌ A wound for which is no retaliation, nor any expiatory mulct. (A, TA.) And حَرْبٌ جُبَارٌ A war in which is no retaliation, (K, TA,) nor any expiatory mulct. (TA.) And المَعْدِنُ جُبَارٌ [The mine is a thing for which no mulct is exacted]: i. e., if the mine fall in upon him who is working in it, and he perish, his hirer is not to be punished for it. (S and Msb from a trad.) And البِئْرُ جُبَارٌ [The well is a thing for which no mulct is exacted]: i. e., if a man fall into an ancient well, and perish, his blood is not to be expiated by a mulct: (TA:) or, as some say, it relates to a hired man's descending into a well to cleanse it, or to take forth something from it, if he fall into it and die. (TA in art. بأر.) And جُرْحُ العَجْمَآءِ جُبَارٌ The wound of the speechless beast, if it get loose and wound a man or other thing while loose, is a thing for which no retaliation or expiatory mulct is exacted. (T, A, * Msb. *) — — Clear, or quit, of a thing: so in the saying, أَنَا مِنْهُ خَلَاوَةٌ وُجُبَارٌ [I am clear, or quit, of it]. (K. [See also فَالِجٌ.]) — A torrent. (K.) — — Anything that corrupts, or mars, and destroys; (so accord. to some copies of the K, and the TA;) as the torrent, &c.: (TA:) or anything that is corrupted, or marred, and destroyed. (So accord. to other copies of the K.) — Tuesday; (S, K;) an ancient name thereof, (S,) used in the Time of Ignorance; (TA;) as also ↓ جَبَارٌ. (K.) جِبَارٌ: see what next precedes. جِبَارَةٌ and ↓ جَبِيرَةٌ Splints; pieces of wood with which bones are set, or reduced from a fractured state: (S, K:) or bones which are put upon a diseased part of the person, to reduce it to a sound state: pl. جَبَائِرُ. (Msb.) — — Also, both words, A wide bracelet; syn. يَارَقٌ: (S, K:) a bracelet (سِوَار) of gold or silver: pl. جَبَائِرَةٌ [or جَبَائِرُ, as above?]. (A 'Obeyd, TA.) جُبُورَةٌ: see جَبَرِيَّةٌ. جَبِيرَةٌ: see جِبَارَةٌ. جَبَّارٌ One who magnifies himself, or behaves proudly or haughtily or insolently, and does not hold any one to have any claim upon him, or to deserve anything of him: (K:) one who slays when in anger: (S, A:) one who slays unjustly: (K:) imperious, or domineering, by absolute force and power; overbearing; tyrannical; a tyrant: (TA:) any one who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience; who is bold, or audacious, and immoderate, inordinate, or exorbitant; or excessively, immoderately, or inordinately, proud, or corrupt, or unbelieving, or disobedient, or rebel-lious; or who exalts himself and is inordinate in infidelity; or who is extravagant in acts of disobedience and in wrongdoing; or who is refractory, or averse from obedience; (K, * TA;) as also ↓ جِبِّيرٌ: (K:) or this latter signifies one who magnifies himself much, or behaves very proudly or haughtily or insolently: (S:) and the former, one who proudly, haughtily, or insolently, disdains the service of God: (Lh, TA:) fem. with ة: pl. masc. جَبَّارُونَ and جَبَابِرَةٌ. (A, TA.) — — الجَبَّارٌ [A name of] God; so called because of his magnifying Himself [above every other being], (K,) and his highness: (TA:) meaning the Compeller of his creatures to do whatsoever He willeth: (Bd and Jel in lix. 23:) or the Compeller

of his creatures to obey the commands and prohibitions which He pleaseth to impose upon them: (Msb, TA:) accord. to Fr, from أَجْبَرَ, and the only instance known to him of an epithet of the measure فَعَّالٌ from a verb of the measure أَفْعَلَ except دَرَّاكٌ [q. v.] from أَدْرَكَ: (Az, TA:) or, accord. to Fr, from جَبَرَ as syn. with أَجْبَرَ: (Msb:) it is also explained as meaning the Supreme; the High above his creatures: (Az, TA:) or the Unattainable; and hence applied to the palm-tree [of which the branches cannot be reached by the hand]: (IAmb, TA:) or it may signify (tropical:) the Restorer of the poor to wealth or competence or sufficiency. (Az, TA.) [God is also called] جَبَّارُ القُلُوبِ عَلَى فِطَرَاتِهَا (assumed tropical:) The Establisher of hearts according to their natural constitutions which He hath given them in the mothers' wombs, disposing them to know Him and to confess Him, both the unfortunate of them and the fortunate. (TA from a trad. of 'Alee.) — — Also (tropical:) A name of الجَوْزَآءُ [the constellation Orion]; (A, K;) because it is [represented] in the form of a crowned king upon a throne. (A.) — — ذِرَاعُ الجَبَّارِ (assumed tropical:) The cubit of the king: (A, TA:) or the long cubit: or, as Kt thinks, by الجبّار is here meant a certain foreign king whose fore arm was of full length. (TA.) — — قَلْبٌ جَبَّارٌ (tropical:) A heart that receives not admonition: (A:) or that admits not compassion. (K.) — — جَبَّارٌ, (Seer, K,) without ة, (Seer, TA,) applied to a palm-tree (نَخْلَةٌ), signifies (tropical:) Tall and young; (Seer, K, TA;) as also ↓ جُبَّارٌ: (K:) or is applied to palmtrees collectively (نَخْلٌ), and signifies tall, and above the reach of the hand; (T, S;) and the epithet applied to a single palm-tree is with ة; (S, A;) in this sense; meaning less than سَحُوقٌ: (A:) or, with ة, it signifies a young palm-tree, that has attained its utmost height and has borne fruit: (M:) or that has been ascended [for the purpose of cutting off its fruit], and retains its excellence, surpassing therein other palm-trees. (AHn, TA.) — — Also, hence, as Az thinks, (TA,) (tropical:) Huge, tall, and strong; a giant. (T, A, * K.) — — And, with ة, (S, A,) and also without ة, (A,) applied to a she-camel, (tropical:) Great (S, A) and fat. (S.) جُبَّارٌ: see جَبَّارٌ. جُبُورٌ and جَبُورٌ: see جَبَرِيَّةٌ. جِبِّيرٌ: see جَبَّارٌ. جَبُورَةٌ: see جَبَرِيَّةٌ. جَابِرٌ, (S,) and جَابِرُ بْنُ حَبَّةَ, (S, A, K,) names of (tropical:) Bread; (S, A, K;) and أَبُو جَابِرٍ is a surname thereof; (S, K;) and so أُمُّ جَابِرٍ: which last also signifies the ear of corn: (T in art. ام:) and i. q. الهَرِيسَةُ [grain, or wheat, bruised, or brayed, and then cooked]. (Har p. 227.) — — فُلَانٌ جَابِرٌ لِى i. q. ↓ مُسْتَجْبِرٌ (tropical:) [Such a one exerts himself much, or exceedingly, or to the utmost, in paying frequent attention to me, taking care of me, or putting my affairs into a right, or proper, state]. (A.) — — See also 1. تَجْبَارٌ: see جَبَرِيَّةٌ. مَجْبَرٌ [an inf. n. of 1]: see 8. المُجْبَرَةُ: see جَبَرِيَّةٌ. مُجَبِّرٌ One who sets bones, or reduces them from a fractured state; a bone-setter. (S, A, K.) مَجْبُورَةٌ A woman possessed by a jinnee, or genie; syn. مَجْنُونَةٌ; but this is held to be of weak authority. (Mgh.) المُتَجَبِّرُ The lion. (K.) مُسْتَجْبِرٌ: see جَابِرٌ. جَبْرَئِيلُ جبرئيل and its vars.: see art. جبر. جبس جِبْسٌ [Gypsum;] i. q. جِصٌّ, or جَصٌّ, (K,) with which one builds. (Kr, TA. *) جَبَّاسَةٌ The place of جِبْس; [i. e., in which gypsum is found, or prepared;] as also مجبّسة [i. e. ↓ مُجَبَّسَةٌ, or, more probably, it is a mistranscription, for ↓ مَجْبَسَةٌ, like مَحْصَاةٌ (originally مَحْصَيَةٌ) and مَبْقَلَةٌ &c.]. (TA.) مَجْبَسَةٌ or مُجَبَّسَةٌ: see جَبَّاسَةٌ. جبل 1 جَبَلَهُ, (S, Msb, K,) aor. جَبُلَ (Msb, K) and جَبِلَ, (K,) inf. n. جَبْلٌ, (KL.) He (God) created him. (S, Msb, K, KL.) So in the phrase, جَبَلَهُ عَلَى كَذَا, (Msb,) or على الشَّىْءِ, (K,) He (God) created him with an adaptation, or a disposition, to such a thing, or to the thing; adapted him, or disposed him, by nature thereto. (Msb.) It is said in a trad., جُبِلَتِ القُلُوبُ عَلَى حُبِّ مَنْ أَحْسَنَ إِلَيْهَا وَبُغْضِ مَنْ أَسَآءَ إِلَيْهَا [Hearts are created with a disposition to the love of him who does good to them, and the hatred of him who does evil to them]. (TA.) — — Also, (K,) inf. n. as above, (TA,) i. q. جَبَرَهُ [evidently as meaning He compelled him, against his will, عَلَى الأَمْرِ to do the thing; for he who is created with a disposition to do a thing is as though he were compelled to do it]; and so ↓ اجبلهُ, (K, TA,) inf. n. إِجْبَالٌ. (TA.) — جَبِلَ (assumed tropical:) He (a man) became like a mountain (جَبَل) in bigness, thickness, coarseness, or roughness. (TA.) — — جَبِلَ حَدِيدُهُمْ (K, TA; in the CK, جَبَلَ; and in a MS. copy of the K, without any vowels;) (assumed tropical:) Their iron was, or became, blunt, such as would not penetrate. (K, * TA.) 3 جابل He (a man) alighted, or descended and abode, or sojourned, or settled, in a mountain. (AA, TA.) 4 اجبل He came, or went, or betook himself, to the mountain. (ISk, S, K.) — — (tropical:) He (a digger) reached a hard place, (S, K,) or stone, (Mgh,) in his digging. (TA. [الحَافِر, meaning " the digger," Golius seems to have misunderstood as meaning " the hoof " of a horse.]) — — [Hence,] (tropical:) He (a poet) experienced difficulty in diction, (K, TA,) so that he said nothing original, nor anything in the way of repetition. (TA.) — — And طَلَبَ حَاجَةً فَأَجْبَلَ (assumed tropical:) He sought a thing that he wanted, and failed of attaining it. (TA.) — — And سَأَلْنَاهُمْ فَأَجْبَلُوا (tropical:) We asked them, and they refused, and did not give. (Ibn-'Abbád, Z, TA.) — — And أَجْبَلُوا (tropical:) Their iron became blunt, so that it would not penetrate. (K, * TA.) — اجبلهُ (tropical:) He found him to be a جَبَل, i. e. a niggard: (K, TA:) it is considered as implying fixedness. (TA.) — — See also 1. 5 تجبّلوا They entered a mountain: (K:) or, accord. to the O, you say, تجبّل القَوْمُ الجِبَالَ, meaning, the people, or company of men, entered the mountains. (TA.) جَبْلٌ (assumed tropical:) Big, thick, coarse, or rough; (TA;) as also ↓ جَبِلٌ, applied to a thing (S, O, K) of any kind: (K:) or this latter is applied to an arrow, signifying (assumed tropical:) coarsely, roughly, or rudely, pared. (K.) You say رَجُلٌ جَبْلُ الرَّأْسِ, (K, TA, [in the CK, erroneously, جَبَلُ الرأس,]) and الوَجْهِ, (TA,) (tropical:) A man having a big, thick, coarse, or rough, head, and face; (TA;) having little sweetness. (K, TA.) [See also جَبِيلٌ.] And ↓ رَجُلٌ مِجْبَالٌ (assumed tropical:) A big, thick, coarse, or rough, and heavy, man. (Ham p. 818.) And اِمْرَأَةٌ جَبْلَةٌ (K [in one place in the CK جَبَلَةٌ and جِبْلَةٌ, but only جَبْلَةٌ accord. to the TA,]) and ↓ مِجْبَالٌ (S, K) (tropical:) A woman big, thick, coarse, or rough, (S, K, TA,) in make; (S;) large in make. (TA.) And خِلْقَةٌ جَبْلَةٌ (assumed tropical:) A big, thick, coarse, or rough, make. (Ham p. 821.) And نَاقَةٌ جَبْلَةُ السَّنَامِ (tropical:) A she-camel having an increasing hump. (TA.) And سَيْفٌ جَبْلٌ and ↓ مِجْبَالٌ (assumed tropical:) A sword not made thin. (TA.) — Also (K, TA, [in the CK, جَبَل,]) A court [of a house]; syn. سَاحَةٌ. (K.) جُبْلٌ: see جِبْلٌ: — — and جِبِلٌّ. — Also Dry trees. (K.) جِبْلٌ Much; or numerous; (S, K;) as also ↓ جُبْلٌ (K.) So in the phrases مَالٌ جِبْلٌ [Much property; or numerous cattle]; and حَيٌّ جِبْلٌ A numerous tribe. (S.) — — See also جِبِلٌّ, in two places. جَبَلٌ [A mountain: or] any of the mountains (أَوْتَاد [lit. “pegs,” or “stakes,” a term applied to the mountains because they are supposed to make the earth firm, or fast,]) of the earth, that is great and long; (Mgh, K;) or, as some say, only such as is long; (Msb;) such as is isolated being called أَكَمَةٌ, or قُنَّةٌ: (K:) [and also applied to a rocky tract; any rocky elevation, however little elevated:] and sometimes it means stone; [or rock;] such, for instance, as is reached by the digger: and hence it is applied to Es-Safà and El-Marweh: (Mgh:) pl. [of mult.] جِبَالٌ (S, Msb, K) and (of pauc., Msb) أَجْبُلٌ (Msb, K) and أَجْبَالٌ. (K.) — — [Hence,] (assumed tropical:) A man who does not remove from his place: you say of such a one, هُوَ جَبَلٌ. (TA.) — — (tropical:) A niggard. (K, TA.) [See 4.] — — (tropical:) The lord, or chief, of a people, or company of men: and their learned man. (Fr, K, TA.) — — ابْنَةُ الجَبَلِ (assumed tropical:) The serpent: (K:) because it keeps to the جَبَل. (TA.) — — (assumed tropical:) Calamity, or misfortune. (K.) — — (assumed tropical:) The bow that is made from the tree called نَبْع; (K, TA;)

because this is one of the trees of the جَبَل. (TA.) — — (assumed tropical:) The echo. (Har p. 472.) جَبَلٌ: see جِبِلٌ. جَبِلٌ: see جَبْلٌ. — — Also, applied to the iron head, or blade, of an arrow, or of a spear, or of a sword, &c., (tropical:) Blunt; that will not penetrate into a thing: (Ibn-' Abbád, K, * TA:) and so, with ة, applied to a فَأْس. (TA.) جُبْلٌ: see جِبِلٌ. جَبْلَةٌ (K, TA, [in the CK جَبَلَةٌ,]) and ↓ جِبْلَةٌ The face: or the بَشَرَة [or external skin] thereof: or the part thereof that is turned towards one. (K.) — Also, (K,) or the former, (TA,) A vice, fault, defect, or blemish. (K.) — And Strength. (K.) — — And Hardness of the earth, or ground. (Lth, K.) — See also جُبُلَّةٌ: — and see جِبْلِبٌّ. جُبْلَةٌ A camel's hump; (S, K;) as also ↓ جَبْلَةٌ. (K.) — See also جِبِلٌ: — and see جِبِلَّةٌ, in two places. جِبْلَةٌ: see جِبِلَّةٌ. — — Also The origin, or stock, (K, TA,) of any created thing; (TA;) and so ↓ جُبُلَّةٌ. (K, TA.) — — The fundamental nature, or composition, of a mountain. (TA.) — — ثَوْبٌ جَيِّدُ الجِبْلَةِ (tropical:) A garment, or piece of cloth, good in respect of the thread (K, TA) and the weaving. (TA.) — — رَجُلٌ ذُو جِبْلَةٍ (assumed tropical:) A big, thick, coarse, or rough, man. (S, K.) — See also جِبِلٌ, in two places: — and see جَبَلَةٌ. جِبِلَّةٌ: see جُبُلٌ: see what next follows. جِبِلٌ and ↓ جُبُلٌّ and ↓ جِبْلٌ [accord. to the CK like عَدْلٌ, but correctly like عِدْلٌ,] and ↓ جُبْلٌ and ↓ جُبُلٌ, (S, K,) accord. to different readings of the instance occurring in the Kur xxxvi. 62, the first being the reading of the people of ElMedeeneh, (S,) [and the most common,] A great company of men; as also ↓ جِبِلَّةٌ and ↓ جَبِيلٌ: (K:) or [simply] a company of men; (S;) as also ↓ جَبَلٌ, accord. to Kh; (Sgh, TA;) and so ↓ جَبْلَةٌ and ↓ جُبْلَةٌ and ↓ جِبِلَّةٌ: which last three signify also the same as أُمَّةٌ [a nation, or people, &c.]: (K:) it is said [by some] that جِبِلٌّ is pl. [or coll. gen. n.] of ↓ جِبِلَّةٌ meaning a numerous company: (TA:) جِبَلَةٌ is pl. of ↓ جِبْلٌ: one says, قَبَّحَ اللّٰهُ جِبِلَّتَكُمْ [May God remove far from prosperity, or success,] your companies: (Fr, TA:) and جِبَلٌ is pl. of ↓ جِبْلَةٌ. (Bd in xxxvi. 62.) جُبُلَّةٌ Much, or an abundance, or a large quantity or number, or anything; as also ↓ جِبِلَّةٌ. (K.) — See also جِبْلَةٌ: — and see what next follows, in two places. جِبِلَّةٌ (S, Msb, K) and ↓ جُبُلَّةٌ and ↓ جَبِيلَةٌ (Sgh, MF) and ↓ جِبْلَةٌ (AA, S, K) and ↓ جُبْلَةٌ and ↓ جَبْلَةٌ and ↓ جَبَلَةٌ, (K,) but this last, accord. to MF, is unknown, (TA,) Nature; or natural, native, innate, or original, constitution, disposition, temper, or other quality or property; idiosyncrasy; syn. خِلْقَةٌ (AA, S, Sgh, Msb, K) and طَبِيعَةٌ (Msb, K) and غَرِيزَةٌ; all these signifying the same: (Msb:) pl. of the first جِبِلَّاتٌ. (S.) Hence, in the Kur [xxvi. 184], وَالجِبِلَّةَ الأَوَّلِينَ, (S,) meaning الخَلِيقَةَ, (Jel,) or ذَوِي الجِبِلَّةِ, i. e. And the preceding created beings: (Bd:) El- Hasan read with damm [i. e. ↓ الجُبُلَّةَ or ↓ الجُبْلَةَ]. (S.) — See also جِبِلٌّ, in three places: — — and see جُبُلَّةٌ. جَبَلِيٌّ Of, or relating to, a mountain or mountains; contr. of سُهْلِيٌّ. (The Lexicons &c. passim.) جِبِلِّيٌّ Natural; i. e. of, or relating to, the natural, native, innate, or original, constitution, disposition, temper, or other quality or property; like طَبِيعِيٌّ; i. e. essential; resulting from the Creator's ordering of the natural disposition in the body. (Msb.) جِبَالٌ (tropical:) The body, with, or without, the members; syn. جَسَدٌ and بَدَنٌ; (K, TA;) as being likened to a mountain in bigness [?]. (TA.) One says, أَحْسَنَ اللّٰهُ جِبَالَهُ, meaning, (tropical:) [May God render beautiful] his body (جَسَدَهُ): and [render good] his created خُلُق [or mind, with its qualities and attributes: but I rather think that خُلُق is here a mistranscription for خَلْق, meaning make]. (Ibn-' Abbád, TA.) جَبِيلٌ: see جِبِلٌ. — جَبِيلُ الوَجْهِ (tropical:) A man having a bad, or an ugly, face. (K, TA.) [See also جَبْلٌ.] جَبِيلَةٌ: see جِبِلَّةٌ. مِجْبَالٌ: see جَبْلٌ, in three places. مَجْبُولٌ, applied to a man, (assumed tropical:) Great, large, or big, (K, TA,) in make; as though he were a mountain. (TA.) جبن 1 جَبُنَ, (S, Msb, K,) aor. جَبُنَ, inf. n. جُبْنٌ (Msb, K) and جُبُنٌ (K) and جَبَانَةٌ; (Msb, K;) and جَبَنَ, (S, ISd, Msb,) aor. جَبُنَ; (Msb, TA;) He (a man) was, or became, such as is termed جَبَان (S, Msb, K) and جَبِين; (S, K;) i. e. cowardly, (K,) or weak hearted. (Msb.) And جَبُنَ عَنْهُ He held back, or refrained, from him, or it, through cowardice. (TA in art. عرس.) 2 جبّنهُ, inf. n. تَجْبِينٌ, He attributed to him cowardice (جُبْن). (S.) And هُوَ يُجَبَّنُ, inf. n. as above, He is accused of cowardice. (K.) 4 اجبنهُ He found him to be such as is termed جَبَان; (S, Msb, K;) i. e. a coward, or cowardly, (K,) or weak-hearted: (Msb:) or he reckoned him a coward; (M, K;) as also ↓ اجتبنهُ. (K.) 5 تجبّن It (milk) became like جُبْن [i. e. cheese]. (K.) — — And hence, perhaps, (TA,) (assumed tropical:) He (a man) became thick, gross, coarse, or big. (S, TA.) 8 اجتبنهُ He made cheese of it; i. e. of milk. (T, K.) — See also 4. جُبْنٌ and ↓ جُبُنٌ and ↓ جُبُنٌّ, (S, Msb, K,) the first of which is the most approved, and the last the most rare, and said by some to be used only in a case of necessity in poetry, (Lth, Msb,) [Cheese;] a certain thing that is eaten, (S, Msb,) well known: (K:) n. un. جُبْنَةٌ, (TA,) a word having a more particular signification than جُبْنٌ, (S,) meaning a قُرص [or round, flattened, loaf] thereof, (Mgh,) [or a cheese, or piece of cheese,] as also جُبُنَةٌ (TA) and جُبُنَّةٌ. (S, TA.) — Also جُبْنٌ and ↓ جُبُنٌ, [inf. ns. of جَبُنَ, used as simple substs.,] Cowardice; weak-heartedness;] the quality denoted by جَبَانٌ. (S.) جُبُنٌ: see جُبْنٌ, in two places. جُبُنٌّ: see جُبْنٌ. جُبْنِيٌّ A seller of جُبْن [i. e. cheese]. (TA.) — — And a rel. n. from سُوقُ الجُبْنِ [The cheesemarket] in Damascus. (K.) جَبَانٌ, (S, Msb, K,) an epithet from جَبُنَ, (S,) applied to a man and to a woman, (S, Msb, K,) in the latter case like حَصَانٌ and رَزَانٌ, (Ibn-EsSarráj, S,) and with ة also applied to a woman; (M, Msb, K;) and ↓ جَبِينٌ, (S, K,) from جَبُنَ, (S,) applied to a man and to a woman; and ↓ جَبَّانٌ; (K;) A coward; or cowardly; i. e. wont to dread things, so as not to venture upon them boldly, (K, TA,) by night or by day; (TA;) weak-hearted: (Msb:) جَبَانٌ is contr. of شُجَاعٌ: (Msb in art. شجع:) pl. masc. جُبَنَاءُ, (Msb, K,) [properly of جَبِينٌ] and fem. جَبَانَاتٌ. (Lth, Msb, TA.) هُوَ جَبَانُ الكَلْبِ [He is one whose dog is cowardly,] means (tropical:) he is extremely generous: (K, TA:) because, by reason of guests' coming to him, his dog does not growl. (TA.) And you say, فُلَانٌ شُجَاعُ القَلْبِ جَبَانُ الوَجْهِ (tropical:) [app. meaning Such a one is courageous in heart, mild in face]. (TA. [Expl. by اجنى الوجه, which seems to be a mistranscription.]) جَبِينٌ: see جَبَانٌ. — Also The part above the temple, on the right of the forehead, and on the left thereof; the two being called جَبِينَانِ: (S:) the side of the forehead, [so Bd in xxxvii. 103,] from the part over against the place where the hair falls off, to the temple, on the right of the forehead, and on the left thereof: so say Az and IF and others: the forehead (الجَبْهَة) is between the جَبِينَانِ: (Msb:) or the جَبِينَانِ are the two borders of the forehead, on either side thereof, in the part between the two eyebrows (فِيمَا بَيْنَ الحَاجِبَيْنِ [so in the copies of the K, a mistake for فيما يَلِى الحاجبين in the part next to the two eyebrows]), rising to the place where the growth of the hair terminates: (K:) or between the place where the growth of the hair terminates and the eyebrows: (TA:) or the جبين is the borders (in the T, the border, TA) of the forehead, between the two temples, uniting with the نَاصِيَة [or place where the hair grows in the fore part of the head, or the hair of that part]: (K, TA:) and it sometimes occurs as meaning the forehead: (MF, TA:) [see an ex. voce تَرِبَ, where it is used in this last sense, and is fem., perhaps because syn. with جَبْهَة, for] Lh says that it is always masc.: (TA:) pl. [of mult.] جُبُنٌ and [of pauc.] أَجْبِنَةٌ (Msb, K) and أَجْبُنٌ. (K.) جَبَّانٌ: see جَبَانٌ. — Also One who keeps, or guards, the produce of land in the desert. (TA.) — See also what next follows. جَبَّانَةٌ (S, Mgh, Msb, K) and ↓ جَبَّانٌ, (S, Msb, K,) the former of which is the more common, (Msb,) A place of prayer, (Msb,) or common place of prayer, (Mgh,) in a صَحْرَآء [or desert tract]. (Mgh, Msb.) — — A burial-ground: (K:) this is sometimes called جبّانة because the place of prayer is generally in the burial-ground: (Msb:)

accord. to Kh, these two words, in this sense, are from الجَبُّ and الجُبُوبُ; but others derive them from جبن. (TA in art. جب.) — — A [desert tract such as is termed] صَحْرَآء. (S, K.) — — A place that produces much herbage: and level, elevated land: (AHn, K:) or the latter, level, elevated land, that produces much herbage: (Aboo-Kheyreh, TA:) accord. to ISh, it is smooth, without trees; but it may have in it hills, and a tract abounding with trees: and sometimes the جبّانة is level, without hills and without any tract abounding with trees; but it is not in sand nor in mountains, though it may be in [high grounds such as are termed] قِفَاف [pl. of قُفٌّ] and in [what are termed] شَقَائِق [pl. of شَقِيقَةٌ]. (TA.) جَبَّانِيٌّ A dweller in the جَبَّان, meaning صَحْرَآء. (TA.) أَجْبَنُ [More, and most, cowardly, or weakhearted]. (TA.) You say أَجْبَنُ مِنْ صَافِرٍ, i. e. [More cowardly] than a whistling bird: (S in art. صفر:) or, as some say, than a thief. (TA in that art. [See also Freytag's Arab. Prov., i. 326.]) مَجْبَنَةٌ [A cause of cowardice, or weak-heartedness]. One says, الوَلَدُ مَجْبَنَةٌ مَبْخَلَةٌ [Children are a cause of cowardice and a cause of niggardliness]; because one loves continuance of life, and property, on account of them. (S, TA.) جبه 1 جَبَهَهُ, (S, Msb, K,) aor. جَبَهَ, (Msb, K,) inf. n. جَبْهٌ, (Ham p. 355,) He slapped, (S,) or struck, (K,) or hit, (Msb,) or struck him on, (Ham ubi suprà,) his جَبْهَة [or forehead]. (S, Msb, K, and Ham ubi suprà.) — — And [hence], (K,) aor. and inf. n. as above, (TA,) (tropical:) He turned him back (K, TA) from the thing that he wanted: (TA:) or (tropical:) he met him, or encountered him, with, or he said to him, or did to him, a thing disliked, or hated: (K, TA, TK:) or (tropical:) he encountered him, or confronted him, with speech in which was roughness: (JK, M, TA:) or (tropical:) he encountered him with that which he disliked, or hated; or he accused him thereof to his face; (M, TA, and Ham ubi suprà;) or so جَبَهَهُ بِالمَكْرُوهِ. (S, TA.) — — جَبَهَ المَآءَ, (JK, S, K,) inf. n. as above, (JK, S,) (tropical:) He came to the water, (JK, S, K,) when there was at it no apparatus for drawing, (S,) i. e. no pulley &c., (JK, TA,) or having no means of drawing, so that he only looked at the surface of the water. (Z, K.) [See also جَبِيهَةٌ.] — — جَبَهَ القَوْمَ (tropical:) It (winter) came upon the people unprepared for it. (A, K.) 2 تَجْبِيهٌ The mounting a fornicator, or an adulterer, upon an ass, and turning his face towards the tail; whence the trad. of the Jews respecting the adulterer, يُحَمَّمُ وَيُجَبَّهُ ويُجْلَدُ [He shall have his face blackened with charcoal, and be mounted on an ass with his face towards the tail, and be flogged]: (Mgh:) or the mounting two fornicators, or adulterers, upon an ass, and turning the backs of their heads towards each other, (JK, Mgh,) and parading them round about; thus accord. to the Tekmileh: (Mgh:) or the blackening [with charcoal] the faces of two fornicators, or adulterers, (أَنْ يُحَمَّرَ in the K being a mistake for أَنْ يُحَمَّمَ, i. e. يُسَوَّدَ, TA,) and mounting them upon a camel or an ass, and turning their faces in contrary directions: accord. to analogy, it should mean turning their faces towards each other; for it is from الجَبْهَةُ: تَجْبِيهٌ also signifies the bending, inclining, lowering, or hanging down, the head towards the ground: and it may be hence; (i. e. it may be hence that it is applied to him who is mounted on a beast in the manner described above; TA;) because he to whom this is done bends down his head in shame and confusion: or it may be from جَبَهَهُ meaning "he did to him a thing disliked, or hated." (K.) 8 اِجْتِبَاهٌ The deeming [one] rude, coarse, unkind, hard, or churlish. (JK.) — — And The fearing [a person or thing]. (JK.) — — And اجتبههُ He disliked, or hated, and feared, it, or him; namely, a country, or town, and a man. (JK.) — — He disapproved it, or disliked it, and did not find it wholesome; namely, water, (En-Nawádir, K,) &c. (K.) جَبَهٌ Largeness, (S,) or width (JK, M, K) and beauty, (M, K,) of the جَبْهَة [or forehead]: (JK, S, M, K:) or protuberance, or prominence, thereof. (M, K.) جَبْهَةٌ [The forehead;] the part of the face which is the place of prostration: (As, Msb, K:) or the even part that is between the eyebrows and the نَاصِيَة [or place where the hair grows in the fore part of the head]: (Kh, JK, Msb, K:) so of a man, (S, Msb,) and of others: (S:) [or,] of a horse, the part that is below the ears and above the eyes: (TA:) pl. جِبَاهٌ. (Msb, TA.) — — [Hence,] الجَبْهَةُ (assumed tropical:) A certain Mansion of the Moon; [the Tenth Mansion;] (S, K, Kzw;) consisting of four stars; (S;) the four stars [ζ, γ, η, and α,] in the neck and heart of Leo; [regarded by the Arabs as the fore-part, or forehead, of Leo;] (Kzw in his descr. of Leo;) between each of which and the next to it is the space of a whip's length; the northernmost of them called by astrologers الأَسَدُ. (Kzw in his descr. of the Mansions of the Moon.) — — Also (assumed tropical:) The moon (K, TA) itself: but [it rather seems to mean the upper part of the disc of the moon; for] it is said in the M that a certain unknown poet has metaphorically assigned a جبهة to the moon. (TA.) — — Also جَبْهَةٌ, (tropical:) The chief of a people, or company of men; (JK, Mgh, K, TA;) like as one says the وَجْه thereof. (Mgh, TA.) — — (tropical:) The generous and manly, or manly and noble, persons of a people, or company of men: or men exerting themselves in the case of a bloodwit or a debt or other obligation, (K, TA,) or in repairing the condition of a poor man, (TA,) and who come not to any one but he is ashamed to turn them back, (K, TA,) or who are seldom or never turned back by anyone: so, accord. to Aboo-Sa'eed, in a trad. in which it is said that there shall be no poor-rate in the case of the جبهة. (TA.) — — (tropical:) A company, or collected number, of men, (JK, S, Msb,) and of horses: (JK, Msb:) or, of horses, the best: (TA:) and [simply] horses; (Lth, S, M, Mgh, K;) a word having no sing., or n. un.: (M, K:) accord. to Lth, (TA,) having this last meaning in the trad. above mentioned; (S, Mgh, TA;) because horses are the best of beasts. (Mgh.) — (tropical:) Abjectness, or ignominy; (JK, M, K, TA;) and a state of annoyance, or molestation: (Z, TA:) thought by ISd to be from جَبَهَهُ meaning " he encountered him with that which he disliked or hated," or " he accused him thereof to his face; " because the doing this causes one to experience abjectness, or ignominy. (TA.) It is said to have this meaning in a trad., in which it is said, فَإِنَّ اللّٰهَ قَدْ أَرَاحَكُمْ مِنَ الجَبْهَةِ والسَّجَّةِ والبَجَّةِ, i. e. For God hath relieved you from abjectness, or ignominy, &c., and milk diluted with water, and blood drawn from a vein [of a camel], which the Arabs used to eat: or in this trad., (TA,) الجَبْهَةُ is the name of a certain idol (ISd, K, TA) that was worshipped in the Time of Ignorance: (TA:) and السجّة and البجّة were two idols. (S and K in art. سج.) وَرَدْنَا مَآءً لَهُ جَبِيهَةٌ We came to a water that was salt, so that the drinking thereof did not take away the thirst of our cattle: (ISk, JK, S:) or that was altered for the worse in taste and colour, from some such cause as long standing, though still drinkable; or covered with the green substance called طُحْلُب and with leaves: or that was deep in the bottom, difficult to give to drink. (ISk, S.) [See also 1, last meaning but one.] جُبَّهٌ i. q. جُبَّأٌ, (K,) i. e. A fearful, or cowardly, man. (TA.) جَابِهٌ, applied to a gazelle, (JK,) or to a bird or a wild animal, (K,) That meets one with its face or forehead; and such is of evil omen: (K:) contr. of قَعِيدٌ. (JK.) — — Coming to water: so in a saying cited and explained in art. اذن, conj. 2. (IAar, TA.) أَجْبَهُ, applied to a man, Large, (S,) or wide (JK, M, K) and beautiful, (M, K,) in the جَبْهَة [or forehead]: (JK, S, M, K:) or protuberant, or prominent, therein: (M, K:) applied to a horse, having a protuberant, or prominent, forehead, rising beyond the bone of the nose: (TA:) fem. جَبْهَآءُ; (S, K;) of which the dim. is جُبَيْهَآءُ. (S.) — — الأَجْبَهُ The lion; (K;) because of the width of his جَبْهَة. (TA.) جبو and جبى [The words belonging to the former of these two arts. cannot well be classed by themselves, being intimately connected with those of the latter, which are the

more numerous and common, and from which they are generally easily distinguishable.] 1 جَبَى, (K,) first pers. جَبَيْتُ, (Ks, S, Er-Rághib,) aor. 1َ3ِ2; (K;) and جَبَى, aor. 1َ3َ2, (K,) said by MF to be unknown, and also, because neither the second nor the third radical is a faucial letter, unreasonable, but mentioned by Sb, though held by him to be of weak authority, and mentioned also by IAar, as extr., like أَبَى, aor. يَأْبَى; (TA;) and جَبَا, (TA,) first pers. جَبَوْتُ, (Ks, S, TA,) aor. 1َ3ُ2; (TA;) inf. n. [of the first and second] جَبْىٌ (Sh, K) and [probably of the last only] جَبًا and جِبًا and جُبًا and [of the last, but whether in the first or the second of the senses here following is not shown,] جِبْوَةٌ; (K; [or this last has a different application, explained below;]) He collected water in a trough or tank for beasts &c. [Ks, S, K, Er-Rághib.) — — And (hence, metaphorically, Er-Rághib, TA) the first of these verbs, (S, Mgh, Msb, K, Er-Rághib,) and the second, (K,) and the third; (S, Msb, TA;) inf. n. (of the first, S, Msb) جِبَايَةٌ (S, Mgh, Msb, K, Er-Rághib) and (of the last, S, Msb) جِبَاوَةٌ (S, Msb, K) and جَبْوٌ (TA) [and probably جِبْوَةٌ also, which see above]; (tropical:) He collected the [tax called] خَرَاج, (S, Mgh, Msb, K, Er-Rághib,) and [other] property. (Msb, TA.) The last of these verbs is said in the S to be originally with ء, though pronounced without ء; but IB says that this is not the case, and that it has not been heard with ء. (TA.) You say also, جَبَاهُ القَوْمَ (assumed tropical:) [He collected it from the people, or company of men]; (M, K, * TA;) and جَبَى مِنْهُمْ (assumed tropical:) [He collected from them]. (M, K, TA.) — — Also جَبَا [or جَبَى], (TA,) first pers. جَبَيْتُ, (Zj, TA,) (assumed tropical:) He appropriated a thing purely to himself, exclusively of any partner; chose it, or took it in preference, for himself. (Zj, TA.) And hence, (Zj, TA,) ↓ اجتباهُ (assumed tropical:) He chose it, or selected it, (Zj, S, K) لِنَفْسِهِ for himself. (TA.) — And جَبَى and جَبَا, [originally جَبَأَ,] He returned, receded, retreated, or went back. (TA.) 2 جبّى, inf. n. تَجْبِيَةٌ, He placed his hands upon his knees, (K, TA,) in prayer; (TA;) or upon the ground: or he fell prostrate; or fell upon his face: (K:) or he lowered his body and his hands, and raised his buttocks: (Ham p. 801:) [or] تجبية signifies a man's standing [with the hands upon the knees] in the manner of the رَاكِع: (S, K: *) accord. to A'Obeyd, what is thus termed is of two kinds: one is the placing the hands upon the knees, while standing: the other, the prostrating oneself, or falling upon the face, lying down; which is سُجُودٌ: (S:) or the bending down, and placing the hands upon the knees; because it is a bringing-together of the limbs. (Mgh.) — جبّاهُ, inf. n. as above, meaning He gave to him, is vulgar. (TA.) 4 اجبى in the trad. مَنْ أَجْبَى فَقَدْ أَرْبَى is originally أَجْبَأَ [q. v.]: (S:) accord. to IAth, it is a corruption of the relater, or the ء is suppressed to assimilate the verb to اربى (TA.) The inf. n., إِجْبَآءٌ, is variously explained, as follows: (TA:) The selling seed-produce before it shows itself to be in a good state: (A'Obeyd, Th, S, K:) and a man's hiding his camels from the collector of the poor-rate: (IAar, A'Obeyd, K:) and i. q. عِينَةٌ; i. e. the selling to a man a commodity for a certain price to be paid at a certain period, then buying it of him with ready money for a less price than that for which it was sold. (TA.) 8 اِجْتِبَآءٌ (assumed tropical:) The drawing forth property from the places in which it is known, or presumed, or accustomed, to be. (TA.) — — (assumed tropical:) The collecting in the way of choice, or selection. (Er-Rághib, TA.) — — See also 1, last sentence but one. — — Also (assumed tropical:) God's particular, or peculiar, distinguishing of men by abundant bounty, from which various blessings result to them without their labour; as happens to prophets and some others. (Er-Rághib, TA.) — — Also اجتباهُ, (assumed tropical:) He forged it: and he extemporized it. (TA.) Hence, in the Kur [vii. 202], قَالُوا لَوْلَا اجْتَبَيْتَهَا (assumed tropical:) They say, Wherefore hast thou not forged it, (Fr, TA,) or produced it, (Th, TA,) or invented it, (Jel,) or put it together by forgery, (Bd,) of thyself? (Fr, Th, Bd, Jel, TA:) or wherefore hast thou not sought it, or demanded it, of God? (Bd.) جَبًا, or جَبًى, (as in different copies of the K,) written with ا and with ى, (TA,) The camel-waterer's going in advance of the camels a day before their coming to the water, and collecting for them water in the drinking-trough, and then bringing them to it (IAar, K, TA) on the morrow. (IAar, TA.) [App. an inf. n., of which, in this sense, the verb is not mentioned.] So in the verse, بِالرَّيْثِ مَا أَرْوَيْتُهَا لَا بِالعَجَلْ وَبِالجَبَا أَرْوَيْتُهَا لَا بِالقَبَلْ [Slowly I satisfied their thirst; not hastily: and by going in advance of them a day, and collecting for them water in the trough, and bringing them to it on the morrow, I satisfied their thirst; not by pouring the water into the trough while they were drinking, without having prepared any for them beforehand]. (IAar, TA.) — Also the former, Water collected [in a trough]; and so ↓ جُبْوَةٌ, with damm. (TA. [See جبًا.]) — — A wateringtrough (K, TA) in which water is collected: (TA:) or the station of the drawer of water, upon the [upper part of the] casing. (K.) — — The place where a well is dug: (K:) in this sense, and in the next, also written جَبًى (TA.) — — The brink, or margin, of a well. (A boo-Leylà, K.) The earth that is around a well, that is seen from afar; (S;) originally جَبَأٌ: (TA:) what is around a well: (K:) and what is around a wateringtrough: (TA:) pl. أَجْبَآءٌ. (K.) — جَبَا meaning A gift without compensation is a vulgar word. (TA.) جِبًا Water collected (T, S, K) in a trough, (T, K,) being drawn from a well, (T, TA,) for camels; (S;) [like جَبًا;] as also ↓ جِبْوَةٌ, (K, TA, and so in a copy of the S, but omitted in the CK,) or ↓ جَبْوَةٌ, (so in two copies of the S,) and ↓ جُبْوَةٌ also, (so in a copy of the S, [see جَبًا,]) and ↓ جَبَاوَةٌ, (K, TA, and so in a copy of the S,) and ↓ جَبَاوَةٌ, (K, TA, and so in another copy of the S, but omitted in the CK,) and ↓ جِبَآءَةٌ: (TA as from the K, but not in the CK: [perhaps a mistranscription for ↓ جِبَايَةٌ:]) but accord. to IAmb, جِبًا is pl. of ↓ جِبْيَةٌ. (TA.) جَبْوَةٌ; see جِبًا. جُبْوَةٌ: see جَبًا and جِبًا. جِبْوَةٌ: see جِبًا. — Also (assumed tropical:) A mode, or manner, of collecting the [tax called] خَرَاج; and so ↓ جِبْيَةٌ, which Lh calls an inf. n. (TA.) جِبْيَةٌ: see what next precedes: — — and see جِبًا. جِبَآءَةٌ: see جِبًا. جِبَايَةٌ: see جِبًا. جَبَاوَةٌ and جِبَاوَةٌ: see جِبًا. — — (assumed tropical:) The tax called إِتَاوَة [or خَرَاج]. (TA in art. اتو.) [Originally an inf. n.] جَبَايَا [a pl. of which the sing. is not mentioned] Wells which are dug, and in which the shoots of grape-vines are set. (AHn, K.) جَابٍ A collector of water for camels: belonging to arts. جبو and جبى. (TA.) — — (assumed tropical:) The locust (K) that collects everything by eating it; as also جَابِىءٌ [q. v.]. (TA.) The Arabs say, إِذَا جَآءَتِ السَّنَةُ جَآءَ مَعَهَا الجَابِى وَالجَانِى, i. e. (assumed tropical:) [When the year of drought comes,] the locust and the wolf [come with it]. (IAar, TA.) جَابِيَةٌ A watering-trough, (S,) or large wateringtrough, (K,) in which water is collected (S) for camels: (TA:) or a watering-trough that collects water: (Er-Rághib, TA:) pl. جَوَابٍ. (S.) Hence, in the Kur [xxxiv. 12], وَجِفَانٍ كَالجَوَابِى [And bowls like watering-troughs, or great wateringtroughs]. (S.) — — (assumed tropical:) A company of men. (K, * TA.) لُؤْلُؤَةٌ مُجَبَّاةٌ A hollowed pearl: (Ibn-Wahb, TA:) the latter word thought by El-Khattábee to be formed by transposition from مُجَوَّبَةٌ. (TA.) جث 1 جَثَّهُ, (S, Msb, TA,) aor. ◌ُ3, جَثُّ, (Msb, TA,) inf. n. جَثٌّ, (A, K,) He pulled it up, or out; as also ↓ اجتثّهُ; (S, Msb;) or the latter denotes a quicker action than the former; and properly signifies he took its whole جُثَّة [or body]: (TA:) or the former, he cut it; or cut it off: (A, L, K:) or he cut it off from its root: (L:) or he pulled it up, or out, by the root; namely, a tree: (A, K;) he uprooted it, or eradicated it. (A.) — جَثَّ said of a collector of honey, He took the honey with its جَثّ and

its مَحَارِين, i. e., the bees that had died in it. (IAar, TA.) 7 اِنْجَثَّ (M, L, TA) and ↓ أُجْتُثَّ (M, A, L, TA) It was, or became, pulled up, or out: properly, its whole جُثَّة [or body] was taken; said of a tree: (TA in explanation of the latter:) it was, or became, cut, or cut off; (A, L;) or cut off from its root; (L;) pulled up, or out, by the root; uprooted, or eradicated: said of a tree. (A.) 8 ◌3إِجْتَثَ see 1 and 7. جَثٌّ, so in the S [and L] and other lexicons, but in the K it is implied that it is ↓ جُثٌّ, (TA,) Bees' wax: or any particles, of the wings of the bees, (S, K,) and of their bodies, (S,) intermixed with the honey: (S, K:) [or] the خِرْشَآء of honey; (K;) i. e. the young bees, or the wings, that are upon honey; as in the M and L &c.: (TA:) or the bees that have died in the honey. (IAar, TA.) — — Also Dead locusts. (IAar, K.) جُثٌّ: see جَثٌّ. — Also Elevated ground (S, TA, but not in all the copies of the former) such as has a form visible from a distance: (TA:) or ground that is elevated so as to be like a small [hill of the kind called]أَكَمَة. (K.) — The envelope of fruit; (K;) [or of the spadix of a palm-tree;] like جُفٌّ; the ث being a substitute for ف. (TA.) جُثَّةٌ The body, or corporeal form or figure, (شَخْص.) of a man, (S, A, Msb, K,) [absolutely, or] sitting, (S, A, Msb,) or sleeping, [by which is meant, as in many other instances, lying down,] (S, Msb,) or reclining, or lying on the side: (TA:) that of a man standing erect being termed طَلَلٌ (Msb) or قَامَةٌ; (TA;) and شخص applying in common to what is termed جثّة and what is termed طلل, in relation to a man: (Msb:) or جثّة is used only in relation to a man upon a horse's or camel's saddle, wearing a turban: so says IDrd on the authority of Abu-l-Khattáb ElAkhfash; but he adds that this has not been heard from any other: (TA:) pl. [of mult.] جُثَثٌ (A, TA) and [of pauc.] أَجْثَاثٌ; the latter as though formed from جُثٌّ, without regard to the augmentative letter [ة]; or it may be pl. of جُثَثٌ, and thus a pl. pl. (TA.) — — Also A body; [a corpse;] syn. جَسَدٌ; as in the saying, in a trad., اَللّٰهُمَّ جَافِ الأَرْضَ عَنْ جُثَّتِهِ [O God, remove the earth from his body, or corpse: i. e., let it not press against his sides in the grave]. (TA.) — — [And The body of a tree: see 7.] جَثِيثٌ [a coll. gen. n.] Young palm-trees, or shoots of palm-trees, that are cut off from the mother-trees, or plucked forth from the ground, and planted: n. un. with ة: it is thus called until it yields fruit; when it is called نَخَلَةٌ: (S:) or what are planted, of the shoots of palm-trees; (AHn, K;) not what are set, of the stones: (AHn, TA:) or shoots of palm-trees when they are first pulled off from the mother-trees: (As, TA: [as also قَثِيثٌ:]) or, with ة, it signifies a palm-tree produced from a date-stone, for which a hole is dug, and which is transplanted with the earth adhering to its root: (AA, TA:) or what falls in succession from [app. a mistake for at] the roots, or lower parts, of palm-trees. (Abu-lKhattáb, TA.) — — And Grapes that fall at the roots, or lower parts, of the vine. (ISd, TA.) مِجَثَّةٌ and ↓ مِجْثَاثٌ A thing with which جَثِيث [q. v.] are uprooted: (M, K:) an iron implement with which young palm-trees, or shoots of palmtrees, are pulled up or off. (S.) مِجْثَاثٌ: see what next precedes. شَجَرَةٌ مُجْتَثَّةٌ A tree [pulled up or out, by the root: or] that has no root in the ground. (A.) — — بَحْرُ المُجْتَثّ The fourteenth metre of verse; as though it were cut off from the خَفِيف; (TA;) the metre consisting of مُسْتَفْعِلُنْ فَاعِلَاتُنْ فَاعِلَاتُنْ (K. [So originally; but in usage, the last of the three feet is cut off. Accord. to the TA, the first foot is properly written مُسْتَفْعِ لُنْ, as in some copies of the K.]) جثل 1 جَثُلَ, aor. جَثُلَ; (Lth, Msb, K;) and جَثِلَ, aor. جَثَلَ; (K;) inf. n. جُثُولَةٌ and جَثَالَةٌ; (Msb, K;) both of the former verb; (Msb, TA;) [but both mentioned in the S as simple substs.;] It was, or became, such as is termed جَثْلٌ, explained below. (Msb, K.) Q. Q. 4 اِجْثَألَّ He (a bird) ruffled his feathers (S, K) by reason of the cold. (TA.) — — (assumed tropical:) He (a man) became angry, and prepared himself for fighting. (S, K.) — — (assumed tropical:) It (a plant, or herbage,) became tall, and tangled, or luxuriant, or abundant and dense: (Z, K:) or became tall (اِهْتَزَّ, q. v.), and such as might be grasped with the hand. (AZ, S, K.) — — It (the plumage of a bird) became ruffled. (K.) جَثْلٌ (AZ, S, Msb, K) and ↓ جَثِيلٌ (K) A thing, (Msb,) or hair, (AZ, S, K,) and (tropical:) trees (شَجَرٌ), (K, TA,) much, or abundant, (AZ, S, Msb, K,) and thick, or abundant, (AZ, S, Msb, K,) and thick, or coarse, or rough, (Msb,) or tangled, or luxuriant and dense, (K,) and soft: (TA:) or thick, or coarse, or rough, and short: or dense and black: (K:) or the blackest hair: or the thickest, or coarsest, or roughest: (Lth, TA:) or anything large, big, or bulky, and dense, and tangled, or luxuriant. (K.) You say لِحْيَةٌ An abundant, thick, or coarse, or rough, beard. (Msb:) or a thick, or dense, beard. (TA.) And نَاصِيَةٌ جَثْلَةٌ A horse's forelock moderate in respect of quantity and length: such is approved. (S.) And شَجَرَةٌ جَثْلَةٌ (tropical:) A many-leaved, big, tree. (S, K, TA.) — جَثْلٌ A species of ant, large and black; as also جَفْلٌ: (IDrd, TA:) or جَثْلَةٌ signifies a black ant: (S:) or a large and: and جَثْلٌ is its pl. [or coll. gen. n.]. (K.) جَثِيلٌ: see جَثْلٌ. جُثَالَةٌ Leaves that have become gradually scattered, or strewn. (K.) مُجْثَئِلٌّ Brood, or wide. (K.) — — Standing erect. (S, K.) جثم 1 جَثَمَ, aor. جَثِمَ (S, Mgh, Msb, K) and جَثُمَ, (S, K,) inf. n. جُثُومٌ (S, Mgh, Msb, K) and جَثْمٌ, (K,) said of a bird, (S, Mgh, Msb, K,) and of a hare, and sometimes of a gazelle, (Msb,) or of a [young gazelle such as is termed] خَشْف, (K,) and of a camel, (Msb, K,) and a jerboa, (K,) and a man, (S, K,) He clave to the ground: (S, K:) or kept to his place, not quitting it: (K:) or fell upon his breast: (Msb, * K:) جُثُومٌ in the case of a bird and a hare is like بُرُوكٌ in the case of a camel: (Msb:) or in the case of a bird it is like جُلُوسٌ in the case of a man [so that the verb means he sat]. (Mgh.) — — Also, (K,) aor. جَثِمَ, (TA,) said of seed-produce, It rose a little from the ground. (K, * TA.) — — Also, (AHn, K,) aor. جَثُمَ, (AHn, TA,) inf. n. جُثُومٌ, said of a raceme of a palm-tree, Its unripe, or ripening, dates became somewhat large: (AHn, K: *) or it became large, and kept its place. (T, TA.) — — Also, inf. n. جُثُومٌ, said of the night, (assumed tropical:) It became half spent. (Th, K, TA.) — جَثَمَ also signifies He collected clay, or mould, and earth, or dust, and ashes. (K.) 2 جثّم, (S, Mgh,) inf. n. تَجْثِيمٌ, (KL,) [He made a bird, and a hare, and the like, to cleave to the ground, then to be shot at, or cast at, and so killed: see مُجَثَّمَةٌ:] he kept, or held, a bird confined, that it might [be shot at, or cast at, and] die: (KL:) he turned an animal on his side to be slaughtered. (Golius, as from the KL, but not in my copy of that work.) 5 تجثّم He (a bird) mounted his female for the purpose of copulation. (TA.) جَثْمٌ Seed-produce rising a little from the ground; as also ↓ جَثَمٌ. (K, * TA.) — — A raceme of a palm-tree having its unripe, or ripening, dates becoming somewhat large. (K, * TA.) جَثَمٌ: see the next preceding paragraph. جُثَمٌ: see جَثَّامَةٌ: — — and جُثَّامٌ: see جُثُومٌ. جُثْمَةٌ Clay, or mould, and earth, or dust, and ashes, collected. (K.) جَثَمَةٌ: see جُثُومٌ. جُثَمَةٌ: see جَثَّامَةٌ: — — and جُثَّامٌ. جُثْمَانٌ The body, with the limbs or members; syn. جِسْمٌ: and i. q. شَخْصٌ [app. as meaning a person; not, as J seems to have held, a corporeal, or material, form or thing or substance, such as is seen from a distance; see جِسْمٌ]: (K:) or, accord. to As, it has the latter meaning, i. q. شَخْصٌ; and جُسْمَانٌ has the former meaning, that of جِسْمٌ (S, Msb) and جَسَدٌ: (Msb:) or, accord. to AZ, جُثْمَانٌ is syn. with جُسْمَانٌ, (S, Msb,) i. e. جَسَدٌ. (S.) One says, مَا أَحْسَنَ جُثْمَانَ الرَّجُلِ and جُسْمَانَهُ, meaning [How goodly, or beautiful, is] the body, or person, of the man ! (AZ, S.) J cites, as an ex. of this word in the sense of شخص, from a verse of Bishr, سَنَامٌ كَجُثْمَانِ البَنِيَّةِ أَتْلَعَا observing that by البنيّة is meant the Kaabeh: but IB says that the right reading, as found in his poetry, is البَلِيَّةِ, and أَتْلَعُ; and that the meaning is, A [long] hump like the جثمان [or body] of the she-camel that is placed [and confined without food or water until she dies] at the grave of a dead man. (TA.) One says also, جَآءَنَا بِثَرِيدٍ كَجُثْمَانِ المَآءِ [He brought us crumbled bread moistened with

broth and piled up, like the body of the bird of the kind called قَطًا. (S.) جُثْمَانِيَّةُ المَآءِ, as used in the saying of ElFarajeeyeh, (K,) so in the copies of the K, [or El-Faraheeyeh, accord. to the CK,] but correctly of El-Farezdak, (TA,) وَبَاتَتْ بِجُثْمَانِيَّةِ المَآءِ نِيبُهَا إِلَى ذَاتِ رَحْلٍ كَالْمَآتِمِ حُسَّرَا means The water itself: or the middle thereof: or the place where it collected. (K TA.) [The poet says, And her aged she-camels passed the night in the water, &c., ... like the companies of mourning women having the head, or the face, &c., uncovered: but what is meant by الي ذات رحل, unless it be with one having a saddle upon her, إِلَى being sometimes used in the sense of مَعَ I am unable to conjecture. In the CK, نَيْبَها and كالمَاتِمِ are erroneously put for نِيبُهَا and كَالْمَآتِمِ.] جُثَّامٌ Incubus, or nightmare; (T, K;) what comes upon a man when he is sleeping; (T, TA;) what comes upon a man in the night, preventing him from speaking; i. q. نَيْدُلَانٌ; (IAar, TA;) as also ↓ جَاثُومٌ (T, K) and ↓ جَثَّامَةٌ and ↓ جُثَمٌ and ↓ جُثَمَةٌ. (T, TA.) جَثُومٌ: see جَاثِمٌ. — — Hence, (assumed tropical:) A hare. (TA.) جُثُومٌ pl. of جاثِمٌ [q. v.]. (TA.) — Also A hill such as is called أَكَمَةٌ; and so ↓ جَثَمَةٌ (K) and ↓ جَثْمَةٌ (TA.) جَثَّامٌ: see جَاثِمٌ. جَثَّامَةٌ: see جَاثِمٌ. — — Hence, (tropical:) A man who keeps to the region of cities, towns, villages, or cultivated land, and does not travel: (Msb:) a man who sleeps much, and does not travel; as also ↓ جُثَمَةٌ (S, K) and ↓ جُثَمٌ and ↓ جَاثُومٌ: (K:) [see also جَاثِمَةٌ:] stupid, dull, wanting in intelligence; or not penetrating, sharp, vigorous, or effective, in the performing of affairs: and a forbearing, or clement, personage, chief, or man of rank or quality. (K.) — — See also جُثَّامٌ. جَاثِمٌ A bird, (Msb, K,) and a hare, and sometimes a gazelle, (Msb,) or a [young gazelle such as is termed] خِشْف, (K,) and a camel, (Msb, K,) and a jerboa, and a man, (K,) cleaving to the ground: or keeping to his place, not quitting it: (K:) or falling upon his breast: (Msb, * K:) as also ↓ جَثُومٌ: (K:) [or the latter] and ↓ جَثَّامٌ doing so much, or often: and ↓ جَثَّامَةٌ doing so very much, or very often: (Msb:) and the first, also, sitting upon his legs like a bird: pl. جُثُومٌ (TA) [and جُثَّمٌ, accord. to Freytag]. فَأَصْبَحُوا فِى دَارِهِمْ جَاثِمِينَ, in the Kur [vii. 76, &c.], means [And they became, in their abode,] bodies cast upon the ground: (TA:) or extinct, or motionless; and dead. (Bd.) — — الجُثْثُومُ (tropical:) The stars composing the constellation of the Scorpion; also called البُرْكُ: see بَرْكٌ. (L and TA in art. برك.) جَاثِمَةٌ One who does not quit his house, or tent. (Lth, TA.) [See also جَثَّامَةٌ.] جَاثُومٌ: see جَثَّامَةٌ: — — and جُثَّامٌ. مَجْثَمٌ [and مَجْثِمٌ A place where a bird, &c., cleaves to the ground: or to which it keeps: or where it falls upon its breast. And particularly,] The seat, or form, of a hare: (TA:) [pl. مَجَاثِمُ.] مُجَثَّمَةٌ A bird, and a hare, and the like, that is confined or set up, to be killed; (A'Obeyd, S, Mgh;) that is made to cleave to the ground (تُجَثَّمُ), and then shot at, or cast at, until it is killed; (S, Mgh;) which manner of killing is forbidden: (S:) or any animal that is set up and shot at, or cast at, and [so] killed: (A'Obeyd, TA:) or a sheep, or goat, that is shot at with arrows: ('Ikrimeh, Mgh:) or a sheep, or goat, that is stoned (Sh, Mgh, TA) until it dies, and is then eaten. (TA.) جثو and جثى 1 جَثَا and جَثَى (S, Msb, K) عَلَى رُكْبَتَيْهِ, (S, Msb,) aor. 1َ3ُ2 and 1َ3ِ2, inf. n. جُثُوٌّ and جُثِيٌّ, (S, Msb, K,) He sat upon his knees; (K, TA;) for the purpose of contention or disputation, or the like: (TA:) or جثا [and جثى] he kneeled; put himself in a kneeling posture; which is the mode of sitting of him who is contending or disputing: (AZ, Har p. 512:) [or he put down his knees upon the ground and raised his buttocks; i. e. he kneeled with his body and thighs erect, or nearly so : see جَاثٍ:] and جَثَا لِرُكْبَتِهِ he fell [upon his knee]; and جَثَوْا لِلرُّكَبِ [they fell upon the knees, and sank backwards so as to rest the body upon the keels or upon the left foot bent sideways beneath; for] جُثُوٌّ is the manner of sitting of the مُتَشَهِّد [in prayer]: (Ham p. 287:) or جَثَا, (K, TA,) inf. n. جَثْوٌ and جُثُوٌّ, (TA,) he stood upon the extremities of his toes; (K;) like جَذَا; from which AO reckons it to be formed by substitution [of ث for ذ]; but IJ says that they are two dial. vars. (TA.) Aboo-Thumámeh says, أُخَاصِمُهُمْ مَرَّةً قَائِمًا وَأَجْثُو إِذَا مَا جَثَوْا لِلرُّكَبْ [I contending, or disputing, with them one time standing, and falling upon my knees when they fell upon their knees]. (Ham p. 287.) — جَثَوْتُ, (Sgh, K,) inf. n. جَثْوٌ; (TA;) and جَثَيْتُ, (Sgh, K,) inf. n. جَثْىٌ; (TA;) I collected camels, and sheep or goats. (Sgh, K.) 3 جَاثَيْتُ رُكْبَتِى إِلَى رُكْبَتِهِ, (K, and so in some copies of the S,) or جَاثَيْتُهُ رُكْبَتِى إِلَى رُكْبَتِهِ, (so in other copies of the S,) [I sat, or sat with him, with my knee to his knee, each of us sitting upon his knees, in contending or disputing: see 1]: and جَاثَيْتُهُ alone, (S voce حَاضَرْتُهُ,) [signifies the same,] inf. n. مُجَاثَاةٌ (K and TA voce مُحَاضَرَةٌ) [and جِثَآءٌ: see also 6]. 4 اجثاهُ (S, K) He made him to sit upon his knees: [see 1:] or he made him to stand upon the extremities of his toes. (K.) 6 تَجَاثَوْا عَلَى الرُّكَب [They sat together upon their knees], (S, K,) in contending or disputing; inf. n. مُجَاثَاةٌ and جِثَآءٌ, which are [properly inf. ns. of 3, but are] thus used as inf. ns. of a verb to which they do not conform. (TA.) — — التَّجَاثِى فِى إِشَالَةِ الحَجَرِ is like التَّجَاذِى [The vying, one with another, in lifting the stone, for trial of strength]. (TA.) جُثًا, or جُثًى, [pl. of جُثْوَةٌ, q. v. — Also] A company, or congregated body, of men; (TA;) or so ↓ جَثْوَةٌ (Bd in xlv. 27) [or ↓ جُثْوَةٌ]: and companies, or congregated bodies, thereof. (TA.) It has the former meaning in a trad., where it is said, يَصِيرُونَ يَوْمَ القِيَامَةِ جُثًا كُلُّ أُمَّةٍ تَتْبَعُ نَبِيَّهَا [They shall become, on the day of resurrection, a company, or congregated body, each people following its prophet: or here the pl. meaning is more reasonable]: and the latter in the trad., فُلَانٌ مِنْ جُثَى جَهَنَّمَ [Such a one is of the companies, or congregated bodies, of Hell, or Hellfire], accord. to one recital: otherwise, مِنْ جُثِىِّ جَهَنَّمَ ↓ of those that sit upon the knees therein. (TA.) — الجُثَا is also said to have been A certain idol, to which sacrifices were performed. (TA.) جَثْوَةٌ: see what next follows, in two places: — — and see جُثًا. جُثْوَةٌ and ↓ جِثْوَةٌ and ↓ جَثْوَةٌ Stones collected together: (S, K:) or the stones of earth collected together like the [mound over a] grave: and the first, a hillock: or a heap of earth: (TA:) or collected earth: (Ham p. 399:) or a quantity collected of earth &c.: (Ham p. 381:) and (hence, Ham p. 381) a grave: (TA, Ham pp. 381 and 399:) pl. جُثًا, (TA, Ham p. 399,) or جُثًى. (Ham ib.) It is said in a trad., رَأَيْتُ قُبُورَ الشُّهَدَآءِ جُثًا I saw the tombs of the martyrs [to be] collections of earth. (TA.) And جُثَى الحَرَمِ (pl. of جُثْوَةٌ, TA) and جِثَى الحَرَمِ (pl. of ↓ جِثْوَةٌ, TA) signify What are collected, in the sacred territory, of the stones of the جِمَار [or pebbles cast at Minè]: (S:) or this is a mistake; (K;) pointed out by Sgh in the TS: (TA:) the meaning is, what are collected together of the stones that are set [in heaps] at the limits of the sacred territory: or the أَنْصَاب [or stones set up around the Kaabeh] upon which victims were slain in sacrifice. (K, TA.) — Also i. q. جَذْوَةٌ [A live coal; or piece of fire; &c.]: (K:) or so ↓ جَثْوَةٌ and ↓ جُثْوَةٌ: (TA:) or جثوةٌ مِنْ نَارٍ: (Fr, TA:) asserted by Yaakoob to be formed by substitution [of ث for ذ]. (TA.) — And The middle [of a thing]. (IAar, K, TA: but omitted in the CK and in a MS. copy of the K.) — And The body, with the limbs or members; syn. جَسَدٌ: (K:) or so جُثْوَةٌ: pl. جُثًى. (Sh, TA.) — — And جُثْوَةٌ, A great, or large, man. (ISh, TA.) — See also جُثًا. جِثْوَةٌ: see جُثْوَةٌ, in three places. جَثَآءٌ i. q. شَخْصٌ [app. as meaning A person; or the body of a man, like جُثْوَةٌ and جُثَّةٌ]; as also ↓ جُثَآءٌ. (Sgh, K.) — — [And hence, perhaps,] Incubus, or nightmare. (TA. [But in this sense it is written in the TA جثا, without ء, and without any syll. sign.]) — Also i. q. جَزَآءٌ [Requital, or compensation]. (K.) — — And Quantity, measure, size, bulk, or extent; and amount, sum, or number, (K, TA,) as, for instance, of a people, or company of men. (TA.) جُثَآءٌ: see the next preceding paragraph. جَاثٍ

Sitting upon his knees: or standing upon the extremities of his toes: (K:) and [simply] sitting: or [kneeling with his body and thighs erect, or nearly so; i. e.] putting down his knees [upon the ground] and raising his buttocks: (TA:) [see also 1, of which it is the part. n.:] pl. جُثِىٌّ and جِثِىٌّ; (K;) or these may be pls., like بُكِىٌّ and بِكِىٌّ, pls. of بَاكٍ; or inf. ns. used as epithets [as is indicated in the S]. (Er-Rághib, TA.) You say قَوْمٌ جُثِىٌّ [A company of men sitting upon their knees]; (S, Msb;) like as you say جَلَسَ جُلُوسًا and قَوْمٌ جُلُوسٌ. (S.) And hence, in the Kur [xix. 73], وَنَذَرُ الظَّالِمِينَ فِيهَا جُثِيًّا, and جِثِيًّا also, with kesr to the ج because of the kesr of the letter following it, [And we will leave the wrongdoers therein, sitting upon their knees.] (S.) And فُلَانٌ مِنْ جُثِىِّ جَهَنَّمَ: see جُثًا. (TA.) And, in the Kur [xlv. 27], وَتَرَى كُلَّ أُمَّةٍ جَاثِيَةً, (TA) And thou shalt see every people sitting upon the knees, (Bd, Jel,) in an upright posture, not at ease: (Bd:) or congregated; (Bd, Jel;) from جَثْوَةٌ signifying " a company," or " congregated body. " (Bd.) Whence, (TA,) سُورَةُ الجَاثِيَةِ The [forty-fifth] chapter, of the Kur-án, next after that called الدُّخَان. (S, TA.) — — [الجَاثِى, or الجَاثِى عَلَى رُكْبَتَيْهِ, (assumed tropical:) The constellation Hercules.] [مَجْثًى A place of sitting upon the knees.] جح R. Q. 1 جَحْجَحَ He mentioned a جَحْجَاح [or chief, &c.] of his people. (TA.) — — جَحْجَحَتْ She gave birth to a جحجاح. (TA.) And جحجحت بِوَلَدِهَا She brought forth her child a جحجاح. (A.) جَحْجَحٌ: see the following paragraph. — — Also A low, an ignoble, a vile, a mean, or a sordid, man; possessing no manly qualities. (AA, T, K.) [Thus it bears two contr. significations.] جَحْجَاحٌ (S, A, K) and ↓ جَحْجَحٌ (K) A chief, lord, master, or man of rank or quality or distinction: (S, A, K:) or one who is liberal, bountiful, or munificent; or one who is noble, or generous: (TA:) and one who hastens [to render aid] in cases of evil: (A:) pl. (of the former, S, A, TA, [or of the latter accord. to analogy,]) جَحَاجِحُ (S, A, K) and (of the same, A, TA) جَحَاجِحَةٌ (A, K) and جَحَاجِيحُ: (K:) it is said in the S that these two are pls. of the first pl.; the ة in the former of them being substituted for the ى in the latter of them, which is rejected; for one of these two letters must be retained, but both cannot be together: this assertion in the S, however, is well refuted by MF. (TA.) جحد 1 جَحَدَ, aor. ـَ3, inf. n. جَحْدٌ and جُحُودٌ, He denied a thing; disacknowledged it; (L, MF;) in an absolute sense, whether knowing it to be otherwise than as he represented it to be or not. (MF.) [It is used by grammarians, and often by others, as relating to something past, or supposed or asserted to be past; and thus, in a more restricted sense than نَفَى.] You say, جَحَدَهُ حَقَّهُ, and بِحَقِّهِ, inf. ns. as above; [and ↓ جاحدهُ; (see 3 in art. كبر, where جَاحَدَهُ is used in explaining كَابَرَهُ; and see what follows;)] He denied, or disacknowledged, his right, or due, knowing it to be such, (S, A, * Msb, K, MF,) and also, not knowing it; (MF;) the doing of which is also termed مُكَابَرَةٌ: (TA:) but accord. to some, it is made trans. by means of ب only by its being made to imply the meaning of كَفَرَ. (MF.) — Also جَحَدَهُ, He found him to be niggardly, or avaricious: (K:) or he found him to possess little good; i. e., to be either niggardly or poor. (TA.) — جَحِدَ, (S, K,) aor. ـَ3, (K,) inf. n. جَحَدٌ, (S,) He (a man) was, or became, niggardly, or avaricious; (S;) possessed little good; (S, K;) as also ↓ اجحد: (S:) or his property became dissipated or dispersed, and passed away; and so ↓ the latter verb. (AA, TA.) — — It (anything, TA) was, or became, little in quantity, or scanty. (K, TA.) — — It (a person's life, TA) was, or became, strait, and difficult. (K, * TA.) — — It (a plant) was, or became, scanty; (S;) did not grow tall. (S, K.) — — جَحِدَتِ الأَرْضُ The land became dry, and of no good. (L.) — — جَحَدَ عَامُنَا [Our year was, or became, one of little rain: see جَحِدٌ]. (A.) 3 جَاْدَ3 see 1. 4 أَجْدَ3 see 1, in two places. جَحْدٌ and ↓ جُحْدٌ and ↓ جَحَدٌ Paucity, or scantiness, of good; (S, K;) which means both niggardliness and poverty: (A:) straitness of the means of subsistence; as also ↓ جُحُودٌ. (TA.) One says, ↓ نَكَدًا لَهُ وَجَحَدًا (S) and ↓ نُكْدًا لَهُ وَجُحْدًا (L in art. نكد) [May God decree straitness, or difficulty, to him, and poverty]: a form of imprecation. (TA.) — جَحْدٌ as an epithet, fem. with ة: see جَحِدٌ, in three places. جُحْدٌ: see جَحْدٌ, in four places. جَحَدٌ: see جَحْدٌ, in four places. جَحِدٌ (S, K) and ↓ جَحْدٌ and ↓ أَجْحَدُ (K) A man niggardly, or avaricious; (S;) possessing little good. (S, K.) [Hence,] ↓ أَرْضٌ جَحْدَةٌ Dry land, in which is no good. (L.) And عَامٌ جَحِدٌ, (S,) or ↓ جَحْدٌ, (A,) A year in which is little rain. (S.) — — Also جَحِدٌ, A thick and short horse: fem. with ة: pl. جِحَادٌ. (K.) جُحُودٌ: see جَحْدٌ. جَحَّادٌ (applied to a man, TA) Slow in emitting his seminal fluid; syn. بَطِىْءُ الإِنْزَالِ. (K.) أَجْحَدُ: see جَحِدٌ. جحر 1 جَحَرَ, (A, K,) aor. جَحَرَ; (K;) and ↓ انجحر, (S, Msb, K,) and ↓ تجحّر, (K,) and ↓ استجحر, (A,) said of a [lizard of the kind called] ضَبّ, (A, Msb, K,) and of a jerboa, and of a serpent, (Msb,) [&c., (see جُحْرٌ,)] It entered its burrow, or hole; (S, A, K;) betook itself to it for refuge; or resorted to it. (Msb.) — — [Hence,] جَحَرَتْ عَيْنُهُ [and ↓ تجحّرت or ↓ انجحرت (see جَحْرَآءُ)] (tropical:) His eye sank, or became depressed, in his head. (S, A, K.) — — جَحَرَتِ الشَّمْسُ لِلْغُيُوبِ (assumed tropical:) [The sun set, or became near to setting]. (TA.) — — And جَحَرَتِ الشَّمْسُ (assumed tropical:) The sun rose high, (K,) so that the shade receded and contracted. (TA.) — — جَحَرَ said of a man, (assumed tropical:) He retreated, or retired; remained behind; or held back. (S, TA.) — — جَحَرَ الرَّبِيعُ (tropical:) The [rain called] ربيع withheld itself: (A:) [or] the [season called] ربيع did not give us rain. (K.) — — And جَحَرَ عَنَّا الخَيْرُ (assumed tropical:) Good, or prosperity, kept back from us, (K, * TA,) and did not betide us. (TA.) — See also 4. 4 اجحرهُ He made it (a [lizard of the kind called] ضَبّ [&c.]) to enter its burrow, or hole; (S, * K;) as also ↓ جَحَرَهُ: (K:) and it (rain) constrained it (a ضَبّ [&c.]) to enter its burrow, or hole. (A, * TA.) — — [Hence,] أَجْحَرَهُمُ الفَزَعُ (tropical:) [Fright drove them into their dwellings]. (A.) — — اجحرت السَّنَةُ (tropical:) Drought, or dearth, brought the people into strait, or narrow, circumstances. (A.) — — And اجحرهُ إِلَى كَذَا (assumed tropical:) He constrained him, or compelled him, to have recourse to, or to betake himself to, or to do, such a thing. (K, * TA.) — اجحر القَوْمُ (tropical:) The people, or company of men, entered upon a time of drought, (K,) and difficulty. (TA.) — — اجحرت النُّجُومُ (tropical:) The stars (i. e. the stars of winter, TA) occasioned no rain. (K, TA.) 5 تَجَحَّرَ see 1; each in two places. 7 إِنْجَحَرَ see 1; each in two places. 8 اجتحر لِنَفْسِهِ جُحْرًا It [a ضَبّ &c.] made for itself a burrow, or hole. (S, K.) 10 إِسْتَجْحَرَ see 1. جَحْرٌ A deep-bottomed cavern. (K.) جُحْرٌ (S, A, Mgh, Msb, K) and ↓ جُحْرَانٌ (S, K) The burrow, or hole, (M, K,) of a [lizard of the kind called] ضَبّ, (A, Mgh, Msb, MF,) and (tropical:) of a jerboa, and (tropical:) of a serpent, (Mgh, Msb, MF, *) and (assumed tropical:) of any venomous reptile or the like, and wild beast, (M, K,) or of any creature that is not of a large size; (TA;) and [the den] of a hyena: (K in art. وجر:) pl. [of mult.] of the former, جِحَرَةٌ (S, Msb, K [in the CK جَحَرَةٌ]) and [of pauc.] أَجْحَارٌ. (S, K.) — — And [hence,] the former, (A,) or ↓ the latter, or both, (IAth, TA,) (tropical:) The vulva of a woman; the pudendum muliebre: and (tropical:) the anus. (IAth, TA.) — — You say, حَصِّنِى جُحْرَكِ (tropical:) [Protect thou (O woman) thy pudendum]. (A.) And it is said in a trad., (by 'Áïsheh, A,) ↓ إِذَا حَاضَتِ المَرْأَةُ حَرُمَ الجُحْرَانُ (S, TA) (tropical:) When a woman has the menstrual discharge, the vulva is forbidden: (TA:) or, (accord. to one reading, TA,) حَرُمَ الجُحْرَان, i. e. both (A) the vulva and the anus (TA) are forbidden; (A, TA;) one having been forbidden before. (TA.) — — [Hence likewise,] the former signifies also (assumed tropical:) A hole, or aperture, (ثَعْلَبٌ,) whence rainwater flows. (K and TA in art. ثعلب.) جَحْرَةٌ (S, K) and جَحْرَةٌ (K) (assumed tropical:) A severe, hard, or distressful, year; (S, K;) one of drought, dearth,

or unfruitfulness, (K,) and of little rain; because it drives the people into the tents, or houses. (TA.) عَيْنٌ جَحْرَآءُ i. q. ↓ مُتَجَحِّرَةٌ or ↓ مُنْجَحِرَةٌ, (accord. to different copies of the K,) i. e. (tropical:) An eye deep, or depressed, in its socket. (TA.) It occurs in a trad., in a description of Ed-Dejjál; but Az says that [in this instance] it is correctly جَخْرَآء, with خ. (TA.) جُحْرَانٌ: see جُحْرٌ, in three places. جَاحِرٌ [Entering a burrow, or hole: and also] (assumed tropical:) remaining behind, not having come up to others; (K, TA;) applied to a horse or the like, &c. (TA.) جَوَاحِرُ [is its pl., signifying] Entering into burrows, or holes, (S, K,) and hiding-places: (S:) entering secretly into [their] habitations: (KL:) and also (assumed tropical:) remaining behind; applied to wild animals &c. (TA.) مَجْحَرٌ, (K,) pl. مَجَاحِرُ, (S, A,) (tropical:) A hidingplace; (S, A, K;) a place of refuge. (K.) عَيْنٌ مُتَجَحِّرَةٌ or مُنْجَحِرَةٌ: see جَحْرَآءُ.

جحش 1 جَحَشَهُ, (Ks, S, Mgh, K, *) aor. جَحَشَ, (Mgh, K,) inf. n. جَحْشٌ, (S, K,) It scratched it, or the like, (namely the skin, S, Mgh, K, or a man's side, Ks,) so as to abrade the surface, (Mgh, K,) or so as to abrade the skin; (Ks;) syn. سَحَجَهُ, (Ks, K,) and قَشَرَهُ: (Mgh, K:) or i. q. خَدَشَهُ: or it signifies more than this last: (Ks, K:) or less than this last: (Lth, K:) and it (an arrow) made a mark upon it; [or grazed it;] namely, a wall. (Mgh.) You say, أَصَابَهُ شَىْءٌ فَجَحَشَ وَجْهَهُ [A thing struck him, and abraded the surface of the skin of his face]: and بِهِ جَحْشٌ [in him, or it, is an abrasion of the skin]: (S, TA:) or جَحْشٌ is not in the face, nor [anywhere] in the body [except in the side]. (L, TA.) It is said in a trad., respecting Mohammad, سَقَطَ مِنْ فَرَسٍ فَجُحِشَ شِقُّهُ He fell from a horse, and the skin of his side was scratched, or lacerated, or abraded. (Mgh, * TA.) [See also مَجْحُوشٌ.] جَحْشٌ A young ass; (S, Msb, K;) domestic and wild: or before it becomes big: (TA:) or from the time when it is brought forth until it becomes big from sucking: when it has completed the year, it is called تَوْلَبٌ: (As:) [or the latter is applied to a wild ass of that age:] pl. [of pauc.] أَجْحَاشٌ (so in a copy of the S) and [of mult.] جِحْشَانٌ and جِحَاشٌ (S, Msb, K) and جُحُوشٌ (Msb) and جِحَشَةٌ: (As, TA:) [dim. جُحَيْشٌ:] and fem. جَحْشَةٌ. (S, K.) It is said in a prov., الجَحْشَ لَمَّا بَذَّكَ الأَعْيَارُ, (A, TA,) i. e., Seek thou, or pursue thou, the young ass when the full-grown asses outstrip thee: applied to him who seeks much, and it escapes him; so one says to him, Seek thou less than that. (TA.) [Meyd gives فَاتَكَ in the place of بَذَّكَ.] — — Also (tropical:) A mare's colt; (A, K;) as being likened to a young ass. (TA.) — — And (tropical:) A gazelle; (Ibn- 'Abbád, K;) in the dial. of Hudheyl: (TA:) or a young gazelle; (A, TA;) in that dial.; occurring in a poem of Aboo-Dhu-eyb; but accord. to one relation, the word there is خشْف. (TA.) جَحِيشٌ The side, (K, TA,) of a man: (TA:) and a lateral, or an adjacent, part, or place, or tract. (Sh, K.) You say, أُصِيبَ جَحِيشُهُ His side was hit, or hurt. (TA.) And نَزَلَ فُلَانٌ الجَحِيشَ Such a one alighted in the adjacent part or tract. (TA.) — A man who retires to a distance, apart from others: (S:) who alights apart from others, and does not mix with them: (IDrd, K:) who lives alone, with none to incommode him in his house. (AHn.) You say, نَزَلَ فُلَانٌ جَحِيشًا Such a one alighted alone; apart from others. (TA.) جُحَيْشٌ [dim. of جَحْشٌ]. You say, هُوَ جُحَيْشُ وَحْدِهِ (tropical:) He is one who follows his own opinion only, (S, A, K,) who has his gain to himself exclusively, (TA,) and does not consult others, nor mix with them; (K, TA;) as also عُيَيْرُ وَحْدِهِ; [q. v.;] meaning dispraise; (S, A, TA;) the man being thereby likened to a [little] young ass. (TA.) بَيْتٌ جَاحِشٌ [A tent] apart from the tribe. (TA.) مَجْحُوشٌ One whose side (جَحِيشُهُ, TA) is hit, or hurt. (K, TA.)

جحظ 1 جَحَظَتْ عَيْنُهُ, aor. جَحَظَ, (S, K,) inf. n. جُحُوظٌ (T, S, TA) and جِحَاظٌ, (M, TA,) His eyeball, the globe of his eye, was prominent (T, M, K, TA) and apparent: (TA:) or was large (S, K, TA) and prominent; (S, TA;) as though a large pearl came forth from the eyelids. (Jm, TA.) — جَحَظَ إِلَيْهِ عَمَلَهُ (tropical:) He looked into, or examined, his deed, and saw the evil that he had done: (K:) and it may mean he looked into his face, and reminded him of the evil of his deed. (Az, TA.) The Arabs also say, لَأُجَحِّظَنَّ إِلَيْكَ أَثَرَ يَدِكَ, meaning (assumed tropical:) I will assuredly show thee the evil of the effect of thy hand. (Az, TA) 2 جحّظ, inf. n. تَجْحِيظٌ, He looked sharply, or intently. (K.) جَحظتانِ: see جَاحِظَتَانِ. جِحَاظٌ: see جَاحِظٌ. جِحَاظٌ The part [which is next below, or around, the eye, and] which is called the مَحْجِر of the eye. (IDrd, Az, L, K.) — — And, (Az, K,) in one copy [of the work of IDrd, i. e. the Jm,] (Az,) The edge of the gland of the penis. (Az, K.) — — جِحَاظَانِ: see جَاحِظَتَانِ. جِحَاظَتَانِ: see جَاحِظَتَانِ. جَاحِظٌ A man having the eyeball, or globe of the eye, prominent and apparent; (TA;) or large and prominent; (S, TA;) as also ↓ جُحْظُمٌ, in which the م is augmentative. (S, TA.) And جَاحِظُ العَيْنَيْنِ A man whose blacks of his eyes are prominent. (TA.) You say also, فُلَانٌ جَاحِظٌ إِلَىَّ بِعَيْنِهِ, and ↓ مُجَحِّظٌ, meaning Such a one is looking at me intently. (T, TA in art. زنر.) And جُحَّظٌ and جُحُظٌ, [which are pls. of جَاحِظ,] applied to men, signify Raising the eyes, and looking fixedly; or stretching and raising the sight; or opening the eyes and not moving the eyelids. (L, TA.) جَاحِظَتَانِ, (so in copies of the S, and in the L,) or ↓ جِحَاظَتَانِ, (so in a copy of the S, and so accord. to a copy of the KL, in which the sing. is written جِحَاظَةٌ, though Golius, on the authority of that work, writes it جَحَاظَةٌ,) or ↓ جَحَاظَانِ, accord. to Lth, (TA,) or ↓ جَحظتانِ, (as written in one copy of the S,) The two blacks of the eye [or rather of the two eyes]. (Lth, S, L, TA.) مُجَحِّظٌ: see جَاحِظٌ.

جحف 1 جَحَفَهُ, aor. جَحَفَ, (K,) inf. n. جَحْفٌ, (TA,) He, or it, stripped off, scraped off, or otherwise removed, its superficial part; (K;) [and so ↓ اجتحفهُ; for you say,] اجتحف السَّيْلُ الوَادِيَ The torrent stripped off [or swept away] the superficial parts of the valley. (TA.) — — He, or it, took away, carried away, or removed, the whole of it, or the greater part of it, or much of it; or swept it away: (K, TA:) or, as some say, vehemently. (TA.) And مُجَاحَفَةٌ [an inf. n. of ↓ جاحف] signifies The taking a thing, taking it away, removing it, or sweeping it away. (TA.) — — He, or it, destroyed, and extirpated, him, or it; as also ↓ اجتحفهُ and ↓ اجحف بِهِ. (Mgh.) — — It (a bucket) took it and bore it away; namely, water. (S, K.) — — He collected it, لِنَفْسِه for himself. (K.) — — He laded it out with his hand or with a ladle, namely, food, (IAar, K,) and beverage, (TA,) لَهُ for him. (IAar, K.) — — He threw it (a thing, IDrd) by kicking it with his foot. (IDrd, K.) — — جَحَفَ الكُرَةَ (K) and ↓ اجتحفها (TA) He snatched away the ball (K, TA) from the ground. (TA in explanation of the former. See also جَحْفَةٌ.) — — [The inf. n.] جَحْفٌ also signifies The act of eating (AA, S, TA) what is called ثَرِيد, (S, * TA,) or butter with dates, or with dried dates. (AA, S.) — — And The act of striking, or smiting, with the sword. (AA, S, TA.) — — And The act of ejecting, or expelling. (KL.) — — And The doing damage, or an injury. (KL. [See also 4.]) — — And جَحَفَ مَعَهُ عَلَى غَيْرِهِ He inclined with him, (K, TA,) against another: and in like manner, جَحَفَ لَهُ [he inclined to him]. (TA.) — جُحِفَ He (a man) was affected with the flux of the belly termed جُحَاف. (TA.) 3 جاحف, inf. n. مُجَاحَفَةٌ: see 1. — — جاحفهُ, (S, K,) inf. n. as above, (TA,) also signifies He pushed, or pressed, against, or upon, him, or it; (S, K, TA;) and so جاحف بِهِ: (TA:) and clave to him, or it: (Ham p. 62:) and جِحَافٌ [which is also an inf. n. of the same verb] signifies the pushing, or pressing, one against another, or one upon another, in war: and the striving, struggling, contending, or conflicting, in an affair. (AA, TA.) Hence the saying of El-Ahnaf, إِنَّمَا أَنَا بَيْنَ تَمِيمٍ كَعُلْبَةِ الرَّاعِى يُجَاحِفُونَ بِهَا يَوْمَ الوِرْدِ, i. e. [I am, among Temeem, only like the milkingvessel of the pastor,] upon which they press, or crowd, together [on the day of coming to water]. (TA.) — — He was, or became, near to him, or it. (S, IF,

K.) So in the phrase جاحف الذَّنْبَ [He was, or became, near to committing the crime, or sin, or act of disobedience]. (IF, TA.) [See also 4.] — — جاحف عَنْهُ He repelled from him. (TA.) — — [The inf. n.] جِحَافٌ also signifies The act of fighting, or combating: (K:) and slaying. (TA.) — — And A bucket's striking against the mouth of the well, so that its water pours out, and sometimes it becomes rent. (S, K.) 4 اجحف بِهِ, (inf. n. إِجْحَافٌ, Msb,) He, or it, took away, carried away, or removed, him, or it; (S, Msb, K;) said, in this sense, of a torrent: (Msb:) and extirpated him, or it; (S, Mgh, Msb;) said of a torrent, (S, Msb,) and of time, or fortune, and of a calamity. (TA.) See also 1. — — He, or it, did damage, or an injury, to him. (KL, * MA.) [See also 1.] It is said by one of the sages, مَنْ آثَرَ الدُّنْيَا أَجْحَفَ بِآخِرَتِهِ [He who prefers the enjoyments of the present life mars his enjoyments of the life to come]. (TA.) And you say, أَجْحَفَتْ بِهِ الفَاقَةُ Want reduced him to poverty, (K, TA,) and caused his property to pass away. (TA.) And أَجْحَفَتِ السَّنَةُ The year was, or became, one of drought, and dearth, or sterility. (Msb.) [Accord. to Fei,] إِجْحَافٌ is met. used as meaning (tropical:) The making to suffer excessive loss or detriment. (Msb.) [It is also used as a simple subst., meaning Damage, harm, or injury: pl. إِجْحَافَاتٌ.] — — He imposed upon him, or tasked him with, (namely, his slave, Msb,) that which he was unable to do. (Msb, TA.) — — [Hence, perhaps, (assumed tropical:) He strained it, or wrested it; namely, a word, or an expression.] — — He approached him, or it; was, or became, near to him, or it. (S, K.) [See also 3.] — — He approached it, or drew near to it, (namely, a road,) but did not enter it. (TA.) And اجحف بِهِمْ, said of an enemy, and of a torrent, or rain, He, or it, approached them, or drew near to them, but missed them. (TA.) — — He was near to falling short of accomplishing it, namely, an affair, or of doing what was requisite therein; or was near to being remiss therein. (TA.) 6 تجاحفوا They reached, or hit, one another with staves, (K, TA,) in the O, with bows, (TA,) and swords, (K, TA,) in fighting. (TA.) Hence the phrase, in a trad., إِذَا تَجَاحَفَتْ قُرَيشٌ المُلْكَ بَيْنَهُمْ, i. e., When Kureysh shall contend together in fight for dominion. (TA.) — — تجاحفوا الكُرَةَ بَيْنَهُمْ They contended together in snatching away the ball (تَخَاطَفُوهَا) with the goff-sticks, (K, * TA,) after rolling it along. (TA.) 8 اجتحفهُ: see 1, in three places. — — Also He seized it, took it, or carried it off, by force. (K, TA.) — — He took it up, namely, the food called ثَرِيد, with the three fingers. (Sgh, K.) — — He exhausted it, namely, the water of a well, (K, TA,) with the hand or with a vessel. (TA.) جَحْفٌ: see the next paragraph. جَحْفَةٌ A portion of clarified butter. (Sgh, K.) — — See also the next paragraph. — An affection resembling مَغَص [or pain and griping] in the belly, (K, TA,) arising from indigestion. (TA.) [See also جَحَافٌ.] — The playing with the ball; as also ↓ جَحْفٌ [inf. n. of جَحَفَ, q. v.]. (K.) جُحْفَةٌ A portion of water remaining in the sides of a watering-trough or tank; as also ↓ جَحْفَةٌ. (Kr, K.) — — The water that is exhausted from a well: or, that remains in the well after the exhausting [of the rest]. (K.) — — A small quantity of the food called ثَرِيد, in a vessel, not filling it. (K.) — — The quantity that is laded out at once, of food: or a handful: (IAar, K:) pl. جُحَفٌ. (TA.) — — A portion of scattered herbage in the قَوْز (a mistake for قَرْن, meaning the most elevated part, TA) of a desert, (K, TA,) resembling waters on all its sides, such as that the seeker of water knows not which of the waters is the nearest to the extremity thereof. (TA.) جُحَافٌ That carries away everything; applied to a torrent; (S, K;) as also ↓ جَاحِفٌ; (TA;) and to death. (S, K.) — — Death [itself]. (S, K.) — — A flux of the belly, arising from indigestion: (S, K:) or a pain that attacks in consequence of eating flesh-meat without bread. (TA.) [See also جَحْفَةٌ.] جَحُوفٌ A bucket (دَلْوٌ) that takes and bears away water. (S, K.) — — Food of the kind called ثَرِيد remaining in the middle of a bowl. (IAar, K.) جَاحِفٌ: see جُحَافٌ مَرَّ الشَّىْءُ مُضِرًّا وَمُجْحِفًا The thing passed by approaching, or coming near. (S.) — — سَنَةٌ مُجْحِفَةٌ A year that renders the cattle lean: or a year that destroys people, or impoverishes them, or injures them, (تُجْحِفُ بِهِمْ,) by slaughter, or by marring, or destroying, the cattle. (TA.) — — And مُجْحِفَةٌ, alone, A calamity; (K;) because it extirminates people. (TA.) مَجْحُوفٌ A man affected with the flux of the belly termed جُحَافٌ. (S, K.) جحفل Q. 1 جَحْفَلَهُ, (S, K,) inf. n. جَحْفَلَةٌ, (TA,) He prostrated him on the ground; threw him down: (S, K:) and sometimes they said, جَعْفَلَهُ. (S.) — He reproved, chid, or reproached, him for his deed; or did so severely. (Sgh, K.) Q.2 تَجَحْفَلُوا They congregated; collected themselves together. (S, K.) جَحْفَلٌ An army: (S:) or a numerous army. (K.) MF holds it to be formed, with an augmentative ل, from الجَحْفُ, meaning " the taking," or " carrying," a thing " away. " (TA.) — A great man: (K:) or a man of great estimation or dignity. (S.) — — A generous, noble, or high-born, chief or lord. (K.) — — Great in the sides. (IAar, K.) جَحْفَلَةٌ The lip (S, K) of a solid-hoofed animal, (Sudot;,) [i. e.,] of a horse, a mule, and an ass: (K:) and metaphorically applied to that of a man, which is properly termed شَفَةٌ: (TA:) not, as some assert, peculiarly the upper lip: (MF:) pl. جَحَافِلُ. (TA.) — — Also, (K,) جَحْفَلَتَانِ, (TA,) Two callosities (رَقْمَتَانِ) in the two arms of the horse, (K,) resembling two marks made with a hot iron, facing each other, in the inner side of each arm. (TA.) جَحَنْفَلٌ (with an augmentative ن S) Thicklipped. (S, K.) 1 جَحُمَتِ النَّارُ, aor. جَحُمَ, inf. n. جُحُومٌ; and جَحِمَت, aor. جَحَمَ, inf. n. جَحْمٌ and جَحَمٌ [accord. to the CK جُحْمٌ] and جُحُومٌ; The fire burned, burned up, burned brightly or fiercely, blazed, or flamed; (K, TA;) and had many live coals, and much flame: (TA in explanation of the latter verb; and so the former or the latter is explained in a copy of the S, in which it is imperfectly written:) or the former signifies it became great: (TA:) and ↓ اجحمت it became vehement; said of fire, and also of war. (Ham p. 810.) — جَحَمَ, aor. جَحَمَ, He kindled fire; made it to burn, burn up, burn brightly or fiercely, blaze, or flame. (K.) 4 اجحم عَنْهُ, (S, K,) inf.n. إِجْحَامٌ, (TA,) He refrained, forbore, abstained, or desisted, from it; (S, K;) namely, a thing; like احجم: (S:) but the former is a rare dial. var. (Har p. 95.) Both these verbs bear contr. significations; being used as meaning He advanced, or went forward: and also he receded, or drew back. (MF.) — اجحم فُلَانًا He, or it, was near to destroying, or killing, such a one. (K.) — See also 1. 5 تجحُم He burned with vehemence of desire, or covetousnsss, and niggardliness; (K;) as also ↓ تجاحم: from جَاحِمُ الحَرْبِ. (TA.) — — Hence, also, (TA,) i. q. تَضَايَقَ [app. meaning He became straitened in disposition]. (K.) You say also, عَلَيْنَا ↓ هُوَ يَتَجَاحَمُ, i. e., يَتَضَايَقُ [app., He becomes straitened in disposition against us]: a phrase mentioned by El-Mundhiree on the authority of Aboo-Tálib. (TA.) 6 تَجَاْحَفَ see 5, in two places. جَحْمَةٌ The burning, burning brightly or fiercely, blazing, or flaming, of fire; (Ham p. 77;) as also ↓ جَاحِمٌ: (TA:) or vehemence of burning or blazing or flaming: (Bd in xxxvii. 95:) or it is an epithet applied to fire because of its redness [or as meaning red]. (Ham ubi suprà.)– — See also جُحْمَةٌ: see جَحِيمٌ. جَحِيمٌ A fire burning, or blazing, or flaming, vehemently; (K;) as also ↓ جَاحِمٌ: (Ham p. 810:) and any fire having one part above another; as also ↓ جَحْمَةٌ and ↓ جُحْمَةٌ; (K;) of which last the pl. is جُحَمٌ: (TA:) or having many live coals, and flaming much: (so in a copy of the S:) and any great fire in a pit or the like; (S, K;) from the saying in the Kur [xxxvii. 95], قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِى الجَحِيمِ [They said, Build ye for him a building, and cast him into the great fire therein]. (S.) And الجَحِيمُ is one of the names of The fire [of Hell]; (S, TA;) from which may God preserve us. (TA.) See also جَاحِمٌ. جَحَّامٌ Niggardly, tenacious, stingy, penurious, or avaricious: (K:) from جَاحِمُ الحَرْبِ, meaning " the straitness, and vehemence, of war."

(TA.) جَاحِمٌ: see جَحِيمٌ. Also Live coals (جَمْرٌ) vehemently burning or blazing or flaming. (K.) And a place vehemently hot; (S, K;) as also ↓ جَحِيمٌ. (K.) El-Aashà says, المَوْتُ جَاحِمٌ [app. meaning (assumed tropical:) Death is like a burning, or fiercelyburning, fire]. (S.) See also جَحْمَةٌ. — — جَاحِمُ الحَرْبِ The main part [or the thick] of the war or battle: (K:) or the straitness thereof: (TA:) and the vehemence of the fight or slaughter, in the scene thereof. (K.) You say, اِصْطَلَى بِجَاحِمِ الحَرْبِ (tropical:) [He warmed himself with the heat, or vehemence, of the battle]. (TA.) — — الجَاحِمَةُ Fire: (TA:) or, [as an epithet,] fire burning, burning brightly or fiercely, blazing, or flaming. (Ham p. 77.) جد 1 جَدَّهُ, aor. ـُ3 جَدُّ, (S, Msb,) inf. n. جَدٌّ, (S, Mgh, Msb, K,) He cut it, or cut it off. (S, Mgh, Msb, K.) This is the primary signification. (Mgh.) You say of a weaver, جَدَّ ثَوْبًا He cut off a piece of cloth [sufficient for a garment or the like, from the web]. (S, K.) And جَدَّ النَّخْلَ, (S, Mgh, L,) aor, ـُ3 جَدُّ, (S, L,) inf. n. جَدٌّ (S, L, K) and جَدَادٌ (Lh, Mgh, L) and جِدَادٌ; (Lh, L; [in the L, the last two forms are mentioned as inf. ns., and the former of them is mentioned as inf. n. in the Mgh; but in the K, they are only mentioned as syn. with جَدٌّ; and in the S, it seems to be implied that they are simple substs., or quasiinf. ns.;]) i. q. صَرَمَهُ; (Lh, S, Mgh, K; *) [like جَذَّهُ and جَزَّهُ;] i.e., He cut off the fruit of the palm-trees. (Mgh, L. [See also جَدَادٌ.]) And جُدَّتْ أَخْلَافُ النَّاقَةِ The she-camel's teats were cut off by some accident that befell her: (As, TA:) or, in consequence of injury occasioned to her by the صِرَار [q. v.]. (S.) And تَجْدِيدٌ [inf. n. of ↓ جدّد] signifies The cutting off the teat of a camel. (KL.) You say also, جُدَّ ثَدْيَا أُمِّكَ May thy mother's breasts be cut off: a form of imprecation against a man; and implying a wish for his separation. (As, L, from a trad.) — — See also 5. — جَدَّ, aor. ـِ3 جَدِ, inf. n. جِدَّةٌ, It (a garment, TA, or a thing, S, Msb, TA) was new; (S, L, Msb, K;) [as though newly cut off from the web;] from جَدَّ as signifying " he cut," or " cut off. " (L.) [See also 5.] — جَدَّ, like تَعِبَ, (Msb,) see. pers. جَدِدْتَ, [like its syn. حَظِظْتَ,] (L, Msb,) aor. يَجَدُّ; (Msb;) or جُدَّ, with damm, (Mgh,) see. pers. جُدِدْتَ, (S,) [aor. يُجَدُّ;] inf. n. جَدٌّ; (S, * Mgh, L, Msb;) He was, or became, fortunate, or possessed of good fortune, (S, Mgh, L, Msb,) or of good worldly fortune; (TA;) he advanced in the world, or in worldly circumstances; (Mgh;) بِالأَمْرِ by the affair, or event, whether good or evil; (L;) or بِالشَّىْءِ by the thing. (Msb.) And هُمْ يُجَدُّونَ بِهِمْ, as also يُحَظُّونَ بهم, They become possessed of good fortune, and riches, or competence, or sufficiency. (Ibn-Buzurj, L.) [You say also, جَدَّ جَدُّهُ (tropical:) : so in a copy of the A: probably a mistranscription for جَدَّ جِدُّهُ, which see below: if not, meaning His fortune became good; or his good fortune increased in goodness: or, perhaps, his dignity became great; from what next follows]. — جَدَّ فِى عَيْنِى, (S, A,) or فِى عُيُونِ النَّاسِ, and صُدُورِهِمْ, (Mgh,) aor. ـِ3 جَدِ, inf. n. جَدٌّ, (S,) He was, or became, great, or of great dignity or estimation, in my eye, or in the eyes of men, and their minds. (S, A, Mgh.) It is said in a trad. of Anas, كَانَ الرَّجُلُ مِنَّا إِذَا قَرَأَ البَقَرَةَ وَآلَ عِمْرَانَ جَدَّ فِينَا, i. e., [A man of us, when he recited the chapter of the Cow and that of the Family of 'Imrán (the second and third chapters of the Kur-án),] used to be great in our eyes. (S.) — جَدَّ فِى الأَمْرِ, (S, A, K,) or فِى أَمْرِهِ, (L,) or فِى كَلَامِهِ, (Msb,) aor. ـِ3 جَدِ (S, L, Msb, K) and ـُ3 جَدُ, (L, K,) inf. n. جِدٌّ, (S, K,) or جَدٌّ, (L, Msb,) جِدٌّ being a simple subst.; (Msb;) and فِيهِ ↓ اجدّ; (L, K;) He was serious, or in earnest, (S, A, L, Msb, K,) in the affair, (S, A, K,) or in his affair, (L,) or in his speech; (Msb;) syn. حَقَّقَ; (L;) contr. of هَزَلَ. (L, Msb. [In the S and A and K, the inf. n. is said to signify the contr. of هَزْلٌ; and in the K, it is also said to be syn. with تَحْقِيقٌ.]) — — And جَدَّ فِى الأَمْرِ, (As, S, L, Msb, K,) aor. ـِ3 جَدِ and ـُ3 جَدُ, (S, Msb, K,) inf. n. جِدٌّ, (S, * K, * TA,) or this is a simple subst., and the inf. n. is جَدٌّ; (Msb;) and فيه ↓ اجدّ; (As, S, L, K;) signify also He strove, laboured, or toiled; exerted himself or his power or efforts or endeavours or ability; employed himself vigorously, strenuously, laboriously, diligently, studiously, sedulously, earnestly, or with energy; was diligent, or studious; took pains, or extraordinary pains; in the affair. (As, S, L, Msb, K.) And جَدَّفِى السَّيْرِ He strove, laboured, toiled, or exerted himself, in going, or journeying, or in his course, or pace; (tropical:) he hastened therein: and in like manner, السَّيْرَ ↓ اجدّ (assumed tropical:) he hastened his course, or pace. (L.) And جَدَّ جِدُّهُ, [meaning His labour, or exertion, or energy, was, or became, great, or extraordinary: or] meaning اِزْدَادَ جِدُّهُ جِدًّا [his labour, &c., increased in labour, &c.]: or it may mean what was not [his] جِدّ, became جِدّ; wherefore, i. e. because it would be so eventually, it is here so called. (Ham p. 33. [See also جَدَّ جَدُّهُ, above.] — — جَدَّ بِهِ الأَمْرُ (A, L) (tropical:) The affair, or event, distressed, or afflicted, him. (L.) So in the saying of Aboo-Sahm, أَخَالِدُ لَا يَرْضَى عَنِ العَبْدِ رَبُّهُ إِذَا جَدَّ بِالشَّيْخِ العُقُوقُ المُصَمِّمُ [O Khálid, his Lord will not approve of the servant, or man, (meaning the son,) when cutting, or biting, disobedience to a parent distresses the old man]. (L.) — جَدَّ, aor, ـِ3 جَدِ inf. n. جَدٌّ and جِدٌّ, It (a house, or tent, بَيْت) dripped, or let fall drops. (K.) 2 جدّد, inf. n. تَجْدِيدٌ: see 1. — See also 4, in three places. — تجديد also signifies The making [or weaving] stripes of different colours in a garment. (KL.) 3 جادّهُ فِى الأَمْرِ, (S, L, K, *) inf. n. مُجَادَّةٌ, (L,) i. q. حَاقَّهُ (S, L) or حَاقَقَهُ (K) [He contended with him respecting a thing, each of them asserting his right therein: so accord. to explanations of حاقّهُ in the lexicons: but I think that the meaning intended here is, he acted seriously, or in earnest, with him in the affair; and this is confirmed by its being immediately added in the TA, after حاققه, "and أَجَدَّ " signifies " حَقَّقَ, as above mentioned: " see جَدَّفِى الأَمْرِ expl. by حَقَّقَ as contr. of هَزَلَ]. Also He exerted his full effort, or endeavour, or energy, with him in the affair. (So accord. to an explanation of the inf. n., مجادّة, in the KL.) 4 اجدّ النَّخْلُ The palm-trees attained to the time for the cutting off of the fruit. (S, A, * L, Msb, K.) — — [Hence, perhaps,] أَجَدَّتْ قَرُنِى مِنْهُ I (myself, TA) relinquished, or forsook, him, or it. (K.) — اجدّهُ, and ↓ استجدّهُ, (S, A, L, K,) and ↓ جدّدهُ, (S, L, K,) He made it new; (S, A, L, K;) namely, a thing, (S,) or a garment: (A, TA:) or he put it on, or wore it, new; namely, a garment. (TA.) One says to him who puts on a new garment, أَبْلِ وَأَجِدَّ وَاحْمَدِ الكَاسِى [Wear out, and make, or put on, new, and praise the Clother, meaning God]. (S.) And you say, بَهِىَ بَيْتُ فُلَانٍ فَأَجَدَّ بَيْتًا مِنْ شَعَرٍ [The tent of such a one was, or became, rent, or pierced with holes; therefore he made a new tent of haircloth]. (S.) And الأَمْرَ ↓ جدّد, and اجدّهُ, and ↓ استجدّهُ, He originated, or innovated, the thing, or affair; or did it newly, or for the first time (Msb.) And الوُضُوْءَ ↓ جدّد (tropical:) [He renewed the ablution termed وضوء,] and العَهْدَ (tropical:) [the compact, or contract, or covenant, &c.]. (TA.) — اجدّ فُلَانٌ أَمْرَهُ بِذٰلِكَ — Such a one established, or settled, firmly his affair, or case, thereby, or therein: so says As, and he cites the following verse: أَجَدَّ بِهَا أَمْرًا وَأَيْقَنَ أَنَّهُ لَهَا أَوْ لِأُخْرَى كَالطَّحِينِ تُرَابُهَا [He established, or settled, firmly his case thereby, or therein, and knew certainly that he was for it, (app. meaning a war, or battle, حَرْب, which is fem.,) or for another whereof the dust would be like flour]: Aboo-Nasr says, It has been related to me that he said, اجدّ بها امرًا means اجدّ أَمْرَهُ بِهَا; [and so this phrase is explained in the K;] but the former explanation I heard from himself: (L:) or this phrase means أَجَدَّ أَمْرُهُ بِهَا [so in two copies of the S, app., (assumed tropical:) his affair, or case, became easy, or practicable, thereby, like ground termed جَدَد, which is easy to walk, or travel, upon; see the next sentence]; امر being put in the accus. case as a specificative, like عَيْنًا in the phrase قَرِرْتُ بِهِ عَيْنًا, meaning قَرَّتْ بِهِ عَيْنِى. (S.) — اجدّ also signifies It (a

road) was, or became, what is termed جَدَد [i. e. hard, or level, &c.]. (S, K.) And اجدّت لَكَ الأَرْضُ The ground hath become to thee free from soft places, and clear to thy view. (TA.) — — Also He walked along, or traversed, what is termed جَدَد. (K.) And اجدّ القَوْمُ The people, or company of men, came to what is so termed: (S:) and ascended upon the surface (جَدِيد) of the ground: or went upon sand such as is termed جَدَد. (TA.) — See also 1, in three places. 5 تجدّد [originally It became cut, or cut off. — — And hence,] It (an udder) lost, or became devoid of, its milk: (S, K:) and [in like manner] ↓ جُدَّ, aor. يُجَدُّ, inf. n. جَدَدٌ, it, (a breast, and an udder,) became dry. (A Heyth, TA.) — — Hence also, [It was newly made; as though newly cut off from the web;] said of a garment: (TA:) and it (a thing, S, A) became new: (S, A, K:) and it (a thing, or an affair,) originated; was originated, or innovated; or was done newly, or for the first time: and sometimes ↓ استجدّ is used intransitively [in the same senses]. (Msb.) [Also (assumed tropical:) It (an action, as, for instance, ablution, and a compact, or the like,) was renewed. See جَدَّدَ as syn. with أَجَدَّ.] 10 إِسْتَجْدَ see 4, in two places: — and see also 5. جَدٌّ Fortune, or particularly good fortune, syn. حَظٌّ, (S, A, Mgh, L, K,) and بَخْتٌ, (S, A, L, K,) in the world, or in wordly circumstances; (TA;) advance in the world, or in worldly circumstances: (Mgh:) pl. [of mult.] جُدُودٌ (S) and [of pauc.] أَجْدَادٌ and أَجُدٌّ. (TA.) You say, فُلَانٌ ذُو جَدٍّ فِى كَذَا Such a one is possessed of good fortune in such a thing. (L.) And it is said in a trad. respecting the day of resurrection, وَإِذَا أَصْحَابُ الجَدِّ مَحْبُوسُونَ And lo, the people who were possessed of good fortune and riches in the world were imprisoned. (L.) And in a prayer, (L,) لَا يَنْفَعُ ذَا الجَدِّ مِنْكَ الجَدُّ The good worldly fortune of him who is possessed of such fortune will not profit him, (Mgh, L,) in the world to come, (L,) in lieu of Thee; (Mgh, L; *) i. e., of obedience to Thee: (Mgh, and Mughnee in art. مِنْ:) or in lieu of the good fortune that cometh from Thee: or, as some say, will not defend him from Thee. (Mughnee ubi suprà. [See also another explanation below.]) Hence, أَجَدَّكَ لَا تَفْعَلْ [or أَجَدِّكَ]; and, accord. to some, وَجَدِّكَ: see جِدٌّ. — — One's lot in life; and the means of subsistence that one receives from the bounty of God. (L, K.) One says, لِفُلَانٍ فِى هٰذَا الأَمْرِ جَدٌّ Such a one has in this thing, or state of affairs, means of subsistence. (A'Obeyd, L.) — — Richness; competence, or sufficiency; or the state of being in no need, or of having no wants, or of having few wants. (S, L, Msb.) لا ينفع ذا الجدّ منك الجدّ, [explained above, is said to mean] Riches, &c., will not profit the possessor thereof with Thee; for nothing will profit him but acting in obedience to Thee: منك here signifies عِنْدَكَ. (S, Msb.) — — Greatness, or majesty; (Mujáhid, S, Mgh, Msb, K;) accord. to some, specially of God: (TA:) so in the Kur lxxii. 3: (S, TA:) or his freedom from all wants or the like; syn. غِنًى. (S.) Hence, تَعَالَى جَدُّكَ, (Mgh, TA,) in a trad. respecting prayer, (TA,) Exalted be thy greatness, or majesty. (Mgh, * TA.) — — See also أَجَدَّكَ, as an interrogative phrase, voce جِدٌّ. — Also, (S, K,) and ↓ مَجْدُودٌ, (S, A, Mgh, K,) and ↓ جَدِيدٌ, (S, Msb, K,) and ↓ جَدِّيٌّ, (S,) and ↓ جُدٌّ, and ↓ جُدِّيٌّ, the last two with damm, (K,) applied to a man, Fortunate; or possessed of good fortune; (S, A, Mgh, Msb;) or possessed of good worldly fortune: (TA:) or possessing great fortune, or great good fortune: (K:) [the words here given from the S are there coupled with synonyms of the same form, thus; جَدٌّ حَظٌّ, and مَحْظُوظٌ ↓ مَجْدُودق, and جَدِيدٌ حَظِيظٌ ↓, and حَظِّيٌّ ↓ جَدِّيٌّ; on the authority of ISk:] ↓ جُدٌّ, with damm, as an epithet applied to a man, is said by Sb to be syn. with مَجْدُودٌ; and its pl. is جُدُّونَ only. (L.) — Also جَدٌّ, A grandfather; the father's father, and the mother's father: (S, Msb, K:) and (assumed tropical:) a higher ascendant; an ancestor: (Msb:) and ↓ جَدَّةٌ a grandmother; the father's mother, and the mother's mother: (K:) [and (assumed tropical:) a female ancestor:] pl. of the former, أَجْدَادٌ [a pl. of pauc.] and جُدُودٌ and جُدُودَةٌ: (K:) and of the latter, جَدَّاتٌ. (TA.) Hence, accord. to some, وَجَدِّكَ لَا تَفْعَلْ: see جِدٌّ. — See also جُدَّةٌ: — — and see جَدِيدٌ. جُدٌّ: see جَدٌّ, in two places. — See also جُدَّةٌ. — — Also The side (جَانِب) of anything. (K.) — And A well in a place where is much herbage, or pasture: (S, Msb, K:) a well abounding with water; (K;) [and] so ↓ جُدْجُدٌ; (KL;) but A'Obeyd says that this is not known: (L:) and, contr., a well containing little water: a scanty water, or water little in quantity: a water at the extremity of a [desert such as is called] فَلَاة: (K:) an old water: (Th, K:) an old well: (KL:) pl. (in all these senses, TA) أَجْدَادٌ. (Msb, TA.) جِدٌّ [accord. to some an inf. n., but accord. to others a simple subst., (see جَدَّ,)] Seriousness, or earnestness, contr. of هَزْلٌ, (S, A, Msb, K,) in speech. (Msb.) Hence, ثَلَاثٌ جِدُّهُنَّ جِدٌّ وَهَزْلُهُنَّ جِدٌّ [There are three things in relation to which what is serious is serious and what is jesting is serious]: a saying of Mohammad, whereby he forbade a man's divorcing and emancipating and marrying and then retracting, saying " I was jesting; " as was customary in the time of paganism. (Msb.) أَجِدَّكَ and ↓ أَجَدَّكَ signify the same; (S;) but the former is the more chaste; (TA;) جِدّ and جَدّ being thus used only as prefixed nouns: (S, K:) As says that the meaning is, أَبِجِدٍّ مِنْكَ هٰذَا [Does this proceed from thee in seriousness, or in earnest?]; and that جِدّ is put in the accus. case because of the rejection of the [prep.] ب: AA says that the meaning is, مَا لَكَ أَجِدًّا مِنْكَ [What aileth thee? Doth it proceed from thee in seriousness, or in earnest?]; and that جدّ is put in the accus. case as an inf. n.: Th says that the phrase as it occurs in poetry is أَجِدَّكَ, with kesr: (S:) but when it occurs with وَ [in the place of أ, or with أ in the sense of وَ, as a particle denoting an oath,] it is ↓ وَجَدِّكَ [or أَجَدِّكَ], with fet-h: (S, K:) you say, وَجَدِّكَ لَا تَفْعَلْ, (K, in the CK وَجَدَّكَ,) meaning, By thy grandfather, do not [such a thing]: or by thy fortune, or good fortune, do not: (TA:) also, when you say, أَجِدَّكَ لَا تَفْعَلْ, [or أَجِدِّكَ, for أ (q. v.) is substituted for a particle of swearing, as in أَللّٰهِ لَأَفْعَلَنَّ,] the meaning is, I adjure thee by thy truth, (Lth, K,) and by thy seriousness, or earnestness, (Lth, TA,) do not: and when you say, ↓ لَا تَفْعَلْ أَجَدَّكَ, [or أَجَدِّكَ,] the meaning is, I adjure thee by thy fortune, or good fortune, do not: (Lth, K:) Aboo- 'Alee Esh-Shalowbeenee asserts that it implies the signification of an oath. (MF.) In the phrase اجدّك لا تَفْعَلُ, AAF says, we may consider لا تفعل as put in the place of a denotative of state; or the phrase may be originally اجدّك أَنْ لَا تَفْعَلَ, ان being suppressed, and its government annulled: [therefore it may be rendered, in the former case, Is it with seriousness on thy part, thou doing such a thing? and in the latter case, Is it with seriousness on thy part that thou will not do such a thing? i. e. dost thou mean seriously that thou will not do it? or in this case, اجدّك may be used as a form of adjuration in one of the senses explained above, and لَا تَفْعَلُ may mean, that thou do not such a thing; or اجدّك may mean وَجَدَّكَ, (explained above, and so in the three exs. below,) and لَا تَفْعَلُ, thou wilt not do it:] and, as AHei says, there is here a nice point, which is this; that the noun [meaning the pronoun] to which جدّ is prefixed should agree in person with the verb which follows it; so that one should say, اجدّى لَا أُكْرِمُكَ, and اجدّكَ لَا تَفْعَلُ, and اجدّهُ لَا يَزُورُنَا; because جدّ is an inf. n. corroborating the proposition that follows it. (MF.) — — Also, [and in this case, likewise, accord. to some an inf. n., but accord. to others a simple subst., (see, again, جَدَّ,)] A striving, labour, or toil; exertion of one's self, or of one's power or efforts or endeavours or ability; vigorousness, strenuousness, laboriousness, diligence, studiousness, sedulousness, earnestness, or energy; painstaking, or extraordinary painstaking; (S, L, Msb, K;) in affairs, (S,) or in an affair. (Msb, K.) Hence, جِدًّا [meaning In a great, or an extraordinary, degree; greatly, much, exceedingly, or extraordinarily; very; very greatly, or very much; extremely]; as in

the phrase, (Msb,) فُلَانٌ مُحْسِنٌ جِدًّا [Such a one is beneficent in a great, or an extraordinary, degree; very, exceedingly, or extremely, beneficent]: you should not say جَدًّا. (S, Msb. * [In my copy of the Msb, it is محسن جدّا بالفتح: but the context shows that there is an omission here, and that, after جدّا, we should read, as in the S, وَلَا تَقُلْ جَدًّا.]) جِدًّا [in a phrase of this kind] is put in the accus. case as an inf. n. [of which the verb is understood; so that, in the ex. given above, the proper meaning is, يَجِدُّ فِى الإِحْسَانِ جِدًّا striving in beneficence with a great striving]; because it is not from the same root as the preceding word, nor is it identical with it [in meaning]. (L.) You say also, فِى هٰذَا خَطَرٌ جِدَّ عَظِيمٍ, meaning عَظِيمٌ جِدًّا [(assumed tropical:) In this is a very, or an extremely, great danger, or risk]. (S.) And هٰذَا العَالِمُ جِدَّ العَالِمِ This is the learned man, the extremely [or the very] learned man. (L.) And هٰذَا عَالِمٌ جِدَّ عَالِمٍ This is a learned man, an extremely [or a very] learned man. (L, * K.) — — Also (tropical:) Haste. (S, L, K, TA.) So in the phrase فُلَانٌ عَلَى جِدِّ أَمْرٍ (tropical:) Such a one is in haste in an affair. (S, L, TA.) — Also Executed seriously, or in earnest, [in which there is no jesting,] and excessive; syn. مُحَقَّقٌ مُبَالَغٌ فِيهِ [meaning مُحَقَّقٌ فِيهِ وَمُبَالَغٌ فِيهِ; (see جَدَّ فِى أَمْرِهِ;) thus used as an epithet having an intensive signification because it is originally an inf. n., or as some say, a simple subst.]: (L, K:) applied in this sense to a punishment: (L:) and also applied to a pace. (K in art. نص.) — See also جُدَّةٌ: — — and see جَدِيدٌ. جَدَّةٌ: see جَدٌّ, near the end of the paragraph. جُدَّةٌ The bank, or side, or a river; as also جِدَّةٌ and ↓ جِدٌّ (IAth, L, K) and ↓ جُدٌّ (IAth, Mgh, L) and ↓ جَدٌّ, (Mgh, L, K,) accord. to some, but correctly جُدٌّ; so called because cut off from the river, or because cut by the water, in like manner as it is called سَاحِلٌ because it is abraded by the water: (Mgh:) or the part of a river that is near the land; as also ↓ جِدَّةٌ: (L:) and the shore of the sea: (MF:) accord. to As, جدّة is an arabicized word from the Nabathean كَدّ. (L.) — — The stripe, or streak, that is on the back of the ass, differing from his general colour. (S, A, * K.) And (tropical:) A streak (Fr, S, K, TA) in anything, (TA,) as in a mountain, (Fr, S,) differing in colour from the rest of the mountain, (S,) white and black and red; (Fr, TA;) as also in the sky: (A, TA:) pl. جُدَدٌ, (Fr, S,) occurring in the Kur xxxv. 25; (S;) where some read جُدُدٌ, pl. of ↓ جديدة [app. جَدِيدَةٌ], which is syn. with جُدَّةٌ; and some, جَدَدٌ [q. v.]. (Bd.) — — A sign, or mark, syn. عَلَامَةٌ, (Th, K,) of, or in, anything. (Th, TA.) — — A beaten way, marked with lines [cut by the feet of the men and beasts that have travelled along it]: (Az, L:) or a road, or way: pl. جُدَدٌ: (Msb:) and جُدُودٌ, also, [app. another pl. of جُدَّةٌ,] signifies paths, or tracks, forming lines upon the ground. (Az, L.) See also جَادَّةٌ. — — [Hence, app., but accord. to the S from the same word as signifying "a streak,"] رَكِبَ جُدَّةً مِنَ الأَمْرِ, (S, A, TA,) or جُدَّةَ الأَمْرِ, (K,) (tropical:) He set upon a way, or manner, of performing the affair: (A:) or he formed an opinion respecting the affair, or case. (Zj, S, A, K.) — — See also جِدَّةٌ. جِدَّةٌ: see جُدَّةٌ, in two places: — — and see جَدِيدٌ. — — Also A rag; or piece torn off from a garment; and so ↓ جُدَّةٌ: thus in the saying, مَا عَلَيْهِ جِدَّةٌ and جُدَّةٌ [There is not upon him a rag]. (K.) — — A collar upon the neck of a dog: (Th, L, K:) pl. جُدَدٌ [like لُحًى pl. of لِحْيَةٌ, or perhaps a mistake for جِدَدٌ]. (L.) جَدَدٌ Hard ground: (S:) or hard level ground: (Har p. 522:) [see also جَدْجَدٌ:] or rough level ground: (K:) or rough ground: or level ground: (TA:) or a level and spacious tract of land; a tract such as is called صَحْرَآء, and such as is called فَضَآء, containing no soft place in which the feet sink, nor any mountain, nor any [hill such as is called] أَكَمَة; sometimes wide, and sometimes of little width: (ISh:) [and] a conspicuous road: (Bd in xxxv. 25:) pl. أَجْدَادٌ. (ISh.) It is said in a prov., مَنْ سَلَكَ الجَدَدَ أَمِنَ العِثَارَ [He who walks along hard, or hard and level, ground is secure from stumbling]; (S, TA;) meaning, he who pursues the course marked out by common consent is secure from stumbling. (TA.) And مَكَانٌ جَدَدٌ occurs in a trad., meaning Level ground. (TA.) — — See also جَدِيدٌ. — — Also Sand that is thin, or fine, (K, TA,) and sloping down. (TA.) — — And A thing resembling a سِلْعَة [or ganglion] in the neck of a camel. (K.) جَدَادٌ and ↓ جِدَادٌ The cutting off of the fruit of palm-trees. (S, * A, * L, Msb, * K. *) You say, هٰذَا زَمَنُ الجَدَادِ and الجِدَادِ [This is the time, or season, of the cutting off of the fruit of the palmtrees]. (S, A, Msb. *) Some say that جداد signifies particularly [as above,] the cutting off [of the fruit] of palm-trees; and جذاذ, the cutting off of all fruits, in a general sense: others say that they signify the same. (TA.) — — Also The time, or season, of the cutting off of the fruit of palm-trees. (S, * L.) You say جَدَادٌ and جِدَادٌ, like صَرَامٌ and صِرَامٌ, and قَطَافٌ and قِطَافٌ; (Ks, S;) whence it seems as though the measures فَعَالٌ and فِعَالٌ were uniformly applicable to every noun signifying the time of the action; such nouns being likened to أَوَانٌ and إِوَانٌ. (S.) جِدَادٌ: see جَدَادٌ, and جَادٌّ. جَدُودٌ, (ISk, S, A, K,) or جَدُودَةٌ, (L,) Having little milk, (ISk, S,) or not from any imperfection; (L;) applied to a ewe, (ISk, S, K,) but not to a she-goat; the epithet مَصُورٌ being used in the latter case: (ISk, S:) or a ewe or she-goat having no milk; as also ↓ جَدَّآءُ: (A:) pl. جَدَائِدُ (S, L) and جِدَادٌ. (L.) — — Also A fat she-ass: pl. جِدَادٌ. (AZ, K.) جَدِيدٌ, of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, [i. e. ↓ مَجْدُودٌ,] Cut, or cut off. (S, Msb.) A poet says, أَبِى حُبِّى سُلَيْمَى أَنْ يَبِيدَا وَأَمْسَى حَبْلُهَا خَلَقًا جَدِيدَا [My love of Suleymà hath refused to perish; but her cord (i. e. her tie of affection to me) hath become worn out and cut]: (S:) [as جديد signifies "new" more commonly than "cut,"] this verse appears as though it involved a contradiction. (MF.) — — Applied to a garment, or a piece of cloth [sufficient for a garment or the like], Newly cut off [from the web] by the weaver: (S, K:) and so (without ة, S) applied to a مِلْحَفَة; (S, A;) thus applied to a fem. n. because syn. with ↓ مَجْدُودَةٌ; (S, ISd;) or, accord. to Sb, because by ملحفة in this case is meant إِزَار, and for a like reason in like cases; (Ham p. 555;) but one also says جَدِيدَةٌ; (ISd;) and accord. to some, جديد is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, and therefore the ة is regularly affixed to it: (Ham ubi suprà:) the pl. is جُدُدٌ (Mbr, Th, S, A, K) and جُدَدٌ; (AZ, A'Obeyd, Mbr;) but the former is the more common. (TA.) — — And hence, (L,) applied to a garment, (L, TA,) or a thing, (S, Msb,) New; contr. of قَدِيمٌ, (Msb,) or contr. of خَلَقٌ; (S, L;) from جِدَّةٌ as contr. of بِلًى: (K:) pl. [of pauc.] أَجِدَّةٌ and [of mult.] جُدُدٌ and جُدَدٌ. (L.) You say, أَصْبَحَتْ خَلَقُهُمْ جُدُدًا, a phrase mentioned by Lh, meaning خُلْقَانُهُمْ جُدُدًا [i. e. Their old worn-out garments became replaced by new]: or جُدُدًا may be here put for جَدِيدًا. (L.) — — And hence, (TA,) الجَدِيدَانِ and ↓ الأَجَدَّانِ The night and the day; (S, Msb, K;) because they never become impaired by time. (TA.) You say, لَا أَفْعَلُهُ مَا اخْتَلَفَ الجَدِيدَانِ and ↓ الأَجَدَّانِ [I will not do it while the day and the night succeed each other]: (S:) or مَا كَرَّ الجَدِيدَانِ and الأَجَدَّانِ [while the day and the night return time after time: i. e., ever]. (A.) — — Hence likewise, جَدِيدٌ also signifies A thing of which one has had no knowledge. (L.) — — And hence, (L,) الجَدِيدُ signifies Death: (K:) or is applied as an epithet to death, in the dial. of Hudheyl. (L.) Accord. to Akh and El-Mugháfis El-Báhilee, جَدِيدُ المَوْتِ means The commencement of death. (L.) — Also The face, or surface, of the earth, or ground; [as though it were cut;] (S, K, TA;) and so ↓ جَدَدٌ, and ↓ جِدَّةٌ, and ↓ جَدٌّ, (K,) and ↓ جِدٌّ. (TA.) — See also جَدٌّ, in two places. جُدَادَةٌ What is cut off from the roots, or eradicated, of, or from, palm-trees &c. (Lh, TA.) جَدِيدَةٌ The kind of pad, or stuffed thing, (رِفَادَةٌ,) and the felt, stuck, or attached, beneath the two boards of a horse's saddle: there are two such things, called جَدِيدَتَانِ: (S:) or the جديدتان consist of the felt that is stuck, or attached, in the inner side of a horse's and of a

camel's saddle: (L:) but جديدة thus applied is a post-classical word: the [classical] Arabs say جَدْيَةٌ, (S,) or, as in J's own handwriting, جَدِيَّةٌ. (So in the margin of a copy of the S.) — See also جُدَّةٌ. جَدِّىٌّ: see جَدٌّ, in two places. جُدِّىٌّ: see جَدٌّ. جَدْجَدٌ Hard level ground: (S, K:) [see also جَدَدٌ:] smooth ground: and rough ground: (TA:) a smooth tract such as is called قُفّ. (AA, TA.) جُدْجُدٌ [The cricket;] i. q. صَرَّارُ اللَّيْلِ, (S, M,) a small flying thing, (K,) that leaps, or springs, or bounds, much, (S, M,) and creaks by night, (TA,) and bears a resemblance to the جَرَاد [or locust]: (S, M, K:) and a certain insect like the جُنْدَب, (M, L, K,) except that it is generally blackish, and short, but in some instances inclining to white; also called صَرْصَرٌ: (M, L:) or i. q. صَدًى and جُنْدَبٌ: (El-'Adebbes:) pl. جَدَاجِدُ. (S.) Accord. to IAar, A certain insect that clings to a skin, or hide, and eats it. (TA.) — See also جُدٌّ. جَادٌّ act. part. n. of جَدَّ; (Mgh, L;) Cutting, or cutting off. (Mgh.) — أَجَادٌّ أَنْتَ أَمْ هَازِلٌ Art thou serious or jesting? (A.) It is said in a trad., لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لَاعِبًا جَادًّا [By no means shall any one of you take the property of his brother in play and in earnest]; by which is meant taking a thing without meaning to steal it, but meaning to vex and anger the owner, so that the taker is in play with respect to theft, but in earnest in annoying. (TA in art. لعب.) — — فُلَانٌ جَادٌّ Such a one is striving, labouring, or toiling; exerting himself or his power or efforts or endeavours or ability; &c. (TA.) And فُلَانٌ جَادٌّ ↓ مُجِدٌّ, thus with the two similar words together, (As, S, L,) signifies the same [in an intensive degree]. (L, TA.) — جَادُّ مِائَةِ وَسْقٍ Land, or palm-trees, of which the produce, cut therefrom, is a hundred camel-loads: جَادٌّ being here used in the sense of ↓ مَجْدُودٌ. (L.) It is said in a trad. of Aboo-Bekr, نَحَلَ عَائِشَةَ جِدَادَ ↓ عِشْرِينَ وَسْقًا, meaning He gave to 'Áïsheh palm-trees of which the quantity of the dates cut therefrom was a hundred camel-loads; but the phrase heard from the Arabs is جَادَّ عِشْرِينَ: the former is like the saying هٰذِهِ الدَّرَاهِمُ ضَرْبُ الأَمِيرِ; and the latter, like عِيشَةٌ رَاضِيَةٌ. (Mgh.) جَادَّةٌ The main part of a road; (S, Mgh, Msb, K;) its middle: (Mgh, Msb, and M voce جَرَجَة:) or its even part: or the beaten track, or part along which one walks, or travels; the conspicuous part thereof: or a main road that comprises other roads, or tracks, and upon which one must pass: (TA:) or a road, or way, absolutely; as also ↓ جُدَّةٌ: (Zj, MF:) or a road leading to water: (AHn, TA:) it is so called because it is marked with tracks, forming lines: (T, TA:) pl. جَوَادٌّ, (S, A, Mgh, Msb, K,) occurring in poetry without teshdeed, but disapproved by As. (L.) فُلَانٌ عَلَى الجَادَّةِ means (assumed tropical:) Such a one is following the right course of action or the like. (Mgh.) You say also, هُوَ عَلَى جَادَّةِ الحَقِّ (assumed tropical:) [He is on the road, or main road, of truth]: not, however, على مَزَلَّةِ البَاطِلِ, but عَلَى جَادَّةِ البَاطِلِ, and مَزْلَقَتِهِ, and مَهْلَكَتِهِ. (MF.) أَجَدُّ [Having some part, or parts, cut, or cut off: fem. جَدَّآءُ.] — — [Hence,] جَدَّآءُ A ewe, or she-goat, or she-camel, (TA,) having her ear cut off. (K, TA.) — — A ewe, or she-goat, having her teats cut off; (Sh, TA;) as also ↓ مُجَدَّدَةٌ [q. v.], applied to a she-camel: (As, TA:) or having her udder cut off. (Khálid, TA.) — — [And hence,] (assumed tropical:) A milch animal (TA [in the S app. restricted to a ewe]) whose milk has passed away, (ISk, S, K,) by reason of some fault, or imperfection: (ISk, S:) see also جَدُودٌ: or a ewe, or she-camel, or she-ass, having little milk; having a dry udder: or having dry teats, being hurt by the صِرَار [q. v.]: (L:) and أَجَدُّ (assumed tropical:) a breast that has become dry. (AHeyth.) — — (assumed tropical:) A woman small in the breast: (S, K:) or having short breasts. (TA from a trad.) — — (assumed tropical:) A desert, (فَلَاة, S, K,) or land, (أَرْض, A,) in which is no water: (S, A, K:) a desert (مَفَازَة) that is dry. (TA.) — — سَنَةٌ جَدَّآءُ and عَامٌ أَجَدُّ (assumed tropical:) A year of drought, and of dryness o the earth. (TA.) — الأَجَدَّانِ: see جَدِيدٌ, in two places. — أَجَدُّ also signifies More [and most] easy to walk or ride upon, and more [and most] plain or level; applied to a road. (TA.) — And More [and most] fortunate; applied to a man. (ISd, A, L.) مُجَدَّدَةُ الأَخْلَافِ A she-camel having her teats cut off in consequence of injury occasioned to her by the صِرَار [q. v.]. (S.) See also أَجَدُّ. — And مُجَدَّدٌ A [garment of the kind called] كِسَآء having stripes of different colours. (S.) مُجِدٌّ: see جَادٌّ. — — إِنَّهَا لمجدّة بِالرَّجُلِ, a phrase mentioned by As, said of a she-camel, meaning, Verily she is quick in her pace with the man: but Az says, I know not whether he said ↓ مِجَدَّةٌ or مُجِدَّةٌ: the former would be from جَدَّ; and the latter, from أَجَدَّ. (L.) مِجَدَّةٌ: see what next precedes. مَجْدُودٌ: see جَدِيدٌ, in two places; and جَادٌّ. — See also جَدٌّ, in two places. جدب 1 جَدُبَ, (A, Msb, K,) aor. جَدُبَ, (K,) inf. n. جُدُوبَةٌ, (S, A, Msb, K,) It (a place, S, A, K, or a country, or region, Msb,) was, or became, affected with drought, barrenness, or dearth; or with drought, and dryness of the earth; (S, A, Msb, K;) as also جَدِبَ, (A,) inf. n. جَدَبٌ; (KL;) or جَدَبَ; (K;) and ↓ اجدب; (A, K;) or جَدِبَت, aor. جَدَبَ; and ↓ أَجْدَبَت; both said of the earth or land (الأَرْض): (Msb:) and ↓ أَجْدَبَتِ البِلَادُ the countries, or regions, were affected with drought, and the prices became high [therein]. (TA.) — جَدَبَهُ, (S, M, A, Msb, K,) aor. جَدِبَ (M, Msb, K) and جَدُبَ, (K,) inf. n. جَدْبٌ, (Msb,) He found fault with it; dispraised it; expressed disapprobation of it. (S, M, A, Msb, K.) So in the saying (S, A) relating to 'Omar, (A, TA,) in a trad., (S,) جَدَبَ السَّمَرَ بَعْدَ العِشَآءِ (S) or بَعْدَ العَتَمَةِ (A) [He expressed disapprobation of night-discourse after nightfall, or after the first third of the night reckoned from the disappearance of the redness of the twilight]. 3 جَادَبَتِ الإِبِلُ العَامَ, (ISk, S, A, TA,) inf. n. مُجَادَبَةٌ, (TA,) The camels experienced, or have experienced, drought, and barrenness, or dryness of the earth, this year, and have become in such a state as not to eat anything but dry and black herbage, dry ثُمَام [or panic grass]: (ISk, S, TA:) or have not met with, or found, anything but what was bad, by reason of drought, and barrenness, or dryness of the earth, this year. (A.) 4 أَجْدَبَ see 1, in three places. — — أَجْدَبَتِ السَّنَةُ The year became one of drought, barrenness, or dearth; or drought, and dryness of the earth. (A, * TA.) — — اجدب القَوْمُ The people, or company of men, experienced drought, barrenness, or death; or drought, and dryness of the earth. (S, A, Msb, K.) — — [Hence,] نَزَلْنَا بِبَنِى فُلَانٍ فَأَجْدَبْنَا (tropical:) We alighted as guests at the abode of the sons of such a one, and found not entertainment with them, though they were in the enjoyment of plenty: (A:) [or] نَزَلْنَا فُلَانًا فَأَجْدَبْنَاهُ (assumed tropical:) we alighted as guests at the abode of such a one, and [found that] he did not entertain us. (TA.) [The latter, if correct, is from what next follows.] — اجدب الأَرْضَ He found the land to be affected with drought, barrenness, or dearth; or with drought, and dryness of the earth. (S, A, K.) 5 مَا أَتَجَدَّبُ أَنْ أَصْحَبَكَ (assumed tropical:) I do not deem it disagreeable, or unsuitable, to accompany thee; syn. مَا أَسْتَوْخِمُ. (K.) جَدْبٌ Drought, barrenness, or dearth; contr. of خِصْبٌ; (S;) i. q. مَحْلٌ, (A, Msb, K,) i. e. drought, or suspension of rain, and dryness of the earth; (Msb;) dryness and barrenness of the earth: (Har p. 576:) and ↓ جِدْبٌ is a name, or subst., for الجَدْبُ, (K, TA,) meaning المَحْلُ; as in the saying of the rájiz, cited by Sb, لَقَدْ خَشِيتُ أَنْ أَرَى جِدَبًّا فِى عَامِنَا بَعْدَ مَا أَخْصَبَّا [Verily I feared to see drought, or barrenness, &c., in this our year, after it had been abundant in herbage]; جِدَبًّا being used for الجَدْبَا; or, accord. to one reading, it is ↓ جَدْبَبًّا, with a doubled ب added; the change being made for the sake of the metre. (M, TA. [Respecting أَخْصَبَّا, see 4 in art. خصب.]) — — Also A place, (S, A, K,) or a country, or region, (Msb,) affected with drought, barrenness, or dearth; or with drought, and dryness of the earth; and so ↓ جَدِيبٌ (S, A, Msb, K) and ↓ جَدُوبٌ and ↓ مَجْدُوبٌ, (K,) the last derived from جُدِبَ though this verb has not been used, (TA,) and ↓ مُجْدِبٌ, (M, A,) of which the pl. is مَجَادِيبُ. (A.) You say also أَرْضٌ جَدْبٌ [in which جدب is an inf. n.

(though app. obsolete as such) and therefore applicable to a fem. subst.] (ISd, TA) and جَدْبَةٌ (S, A, Msb, K) and ↓ جَدِبَةٌ (A, Msb) and ↓ جَدِيبٌ (Msb) and ↓ جَدُوبٌ (Lh, M, Msb) and ↓ مُجْدِبَةٌ, of which last the pl. is مَجَادِيبُ, (Msb,) A land affected with drought, &c.: (S, M, A, &c.:) and أَرْضُونَ جُدُوبٌ, (S, K,) as though to each part were applied the term جَدْبٌ [used as a subst.] from which is formed the pl. جُدُوبٌ, (TA,) and جَدْبٌ, (K,) which is here an inf. n. used as an epithet [and therefore applicable to a pl. subst.], (TA,) lands affected with drought, &c. (S, K.) And فَلَاةٌ جَدْبَآءُ ↓ [fem. of أَجْدَبُ] (M, K) A desert affected with drought, &c.; (K;) in which is neither little nor much, neither pasture nor herbage. (M, TA.) And فُلَانٌ جَدِيبُ الجَنَابِ ↓ Such a one is environed by a tract affected with drought, &c. (S. [But this phrase is generally used tropically, as meaning (assumed tropical:) Such a one is ungenerous or illiberal or inhospitable. See art. جنب.]) And سَنَةٌ جَدْبَةٌ (K in art. جرز) and عَامٌ ↓ جَدُوبٌ (M, TA) [A year of drought, &c.]. See also أَجَادِبُ, in two places. — Also i. q. عَيْبٌ [A vice, fault, defect, &c.]; (S, A, K;) a signification which may be either proper or tropical. (Er-Rághib, MF.) أَرْضٌ جَدِبَةٌ: see جَدْبٌ. أَخَذَ فِى وَادِى جَدَبَاتٍ: see جَدَبَات, in art. جذب. جَدِبٌ and جَدْبَبٌ: see جَدْبٌ. جَدُوبٌ: see جَدْبٌ, in three places. جَدِيبٌ: see جَدْبٌ, in three places. جَادِبٌ Finding fault, dispraising, expressing disapprobation: whence the saying of Dhu-rRummeh, فَيَا لَكَ مِنْ خَدٍّ أَسِيلٍ و مَنْطِقٍ رَخِيمٍ وَمِنْ خَلْقٍ تَعَلَّلَ جَادِبُهْ meaning [O thou smooth and even cheek, and gentle speech, and make] whereof he who dispraises it occupies himself vainly, finding no defect in it. (S, TA.) — — It is also said [as in the K &c.] to signify Lying; and the author of the 'Eyn says that it has no verb belonging to it [in this sense]; but this is a mistranscription [for خَادِبٌ]: AZ says that جَادِبٌ, with ج, has the signification here first given. (M, TA.) جُنْدَبٌ and جُنْدُبٌ (S, K, &c.) and جِنْدَبٌ, like دِرْهَمٌ, (Sb, M, K,) the last of which is of weakest authority, because of a rare measure, whereof it has been said that there are only four examples: (TA:) in all of them the ن is said by some to be radical; but others, with more reason, hold it to be augmentative: (MF:) Sb says that it is augmentative: (S:) A species of locust, (S, K,) well known: (K:) or the male locust: or small locust: or, accord. to Seer, i. q. صَدًى [a kind of cricket], that creaks by night, and hops and flies: [but see صَدًى:] or, accord. to the M, it is smaller than the صدى, and is found in the deserts: pl. جَنَادِبُ. (TA.) صرّ الجندب [i. e. صَرَّ الجُنْدَبُ The جندب creaked] is a saying of the Arabs, used as a proverb; alluding to a difficult affair by which a person is troubled in mind; originating from the fact that the جندب, when its feet are scorched by the heated ground, does not keep them steadily upon it, and a creaking sound is consequently heard, produced by its legs. (TA.) — — أُمُّ جُنْدَبٍ The sand; because the locust [or جندب] deposits its eggs therein: and the walker therein falls into evil [or encounters difficulty]. (TA.) — — [Hence it signifies also] Misfortune: (S, M, K:) and perfidy, or faithlessness, or treachery: (M, K:) and wrong, or injury: (S, M, K:) and evil conduct, or ill treatment. (S.) You say, وَقَعَ فُلَانٌ فِى أُمِّ جُنْدَبٍ Such a one fell into misfortune: or into perfidy. (TA.) And وَقَعُوا فِى أُمِّ جُنْدَبٍ They suffered wrong, or injury. (AZ, S, K.) And وَقَعَ القَوْمُ جُنْدَبٍ The people, or company of men, committed wrong, or injury, and slew him who was not a slayer: (TA:) [as though they came with violence upon sand in which eggs of the جندب were deposited, and so destroyed the eggs, which had occasioned them no harm.] And رَكِبَ أُمَّ جُنْدَبٍ He committed wrong, or injury. (TA.) [أَجْدَبُ i. q. جَدْبٌ as syn. with جَدِيبٌ: fem. جَدْبَآءُ. Hence,] فَلَاةٌ جَدْبَآءُ: see جَدْبٌ. — — [Hence also,] سَنَةٌ جَدْبَآءُ A year of much snow. (L in art. شهب.) — — أَجْدَبُ is [also] said in the M to be [used as] a subst. applied to what is termed مُجْدِب [i. e. as syn. with the latter word used as an epithet in which the quality of a subst. is predominant; app. meaning A place, or the like, affected with drought, &c.]. (TA.) — — [Also, as a comparative and superlative epithet, meaning More, and most, affected with drought, &c.; contr. of أَخْصَبُ.] أَجَادِبُ, in a trad., where it is said, وَكَانَتْ فِيهِ أَجَادِبُ أَمْسَكَتِ المَآءِ, (K, * TA,) or وكانت فِيهَا, (TA,) [And there were in it اجادب that retained the water], is said to be pl. of أَجْدُبٌ, which is pl. of ↓ جَدْبٌ, (K, TA,) like as أَكَالِبُ is pl. of أَكْلُبٌ, which is pl. of كَلْبٌ; (TA;) and signifies hard parts of the ground, that retain water, and do not imbibe it quickly; or, as some say, land having no plants or herbage, from ↓ جَدْبٌ meaning " drought " &c: the word is thus written in the two Saheehs, of El-Bukháree and Muslim: (IAth, TA:) but some say that it is an anomalous pl. of جَدْبٌ, like as مَحَاسِنُ is of حُسْنٌ: and there are other readings; namely, أَجَاذِبُ and أَحَادِبُ and أَحَازِبُ and أَجَارِدُ, pl. of أَجْرَدُ, and إِخَاذَاتٌ, pl. of إِخَاذَةٌ. (MF, TA.) مُجْدِبٌ, and its fem., with ة: see جَدْبٌ. مِجْدَابٌ Land scarcely ever, or never, abundant in herbage, or in the goods, conveniences, or comforts, of life; scarcely ever, or never, fruitful, or plentiful. (K.) مَجْدُوبٌ: see جَدْبٌ. جدث 8 اجتدث He made, or prepared, a جَدَث, i. e., a grave, or sepulchre; or did so for himself. (S, K, TA.) جَدَثٌ A grave; a sepulchre; pl. أَجْدَاثٌ (S, Msb, K) and أَجْدُثٌ; (S, K;) of which latter, J cites an ex., but in this instance it is the proper name of a place. (TA.) It is of the dial. of Tihámeh: the people of Nejd say جَدَفٌ: (Msb:) or [as some say] the ف in the latter is a substitute for the ث in the former; for اجداث is used as a pl. by common consent, and اجداف is not used: (TA:) but Suh affirms, in the R, that the latter pl. is used by Ru-beh. (TA in art. جدف.) جدح 1 جَدَحَ, aor. جَدَحَ, inf. n. جَدْحٌ, He mixed anything. (L.) جَدَحَ السَّوِيقَ, (S, A, Mgh, L, K,) وَنَحْوَهُ, aor. and inf. n. as above; and ↓ جدّحهُ, inf. n. تَجْدِيحٌ; (L;) and ↓ اجتدحهُ, (S, L, K,) and ↓ اجدحهُ; (K;) He stirred about the سويق [or meal made of parched barley or wheat], and the like, with water, [or milk, (see what follows,) or clarified butter, or fat of a sheep's tail, &c., (see لَتَّ,)] until the whole became of a uniform consistence: (L:) or he stirred it about with a مِجْدَح: (A, L:) or he stirred about the سويق in milk, and the like, with a مجدح, until it became mixed: (Lth, TA:) or he beat and mixed the سويق with a مجدح: (Mgh:) i. q. لَتَّهُ: (S, K:) and ↓ جدّحهُ, inf. n. تَجْدِيحٌ, he mixed it; in the K, لَطَخَهُ; but the right reading is خَلَطَهُ, as in the L and other lexicons: (TA:) and ↓ اجتدحهُ he drank it (شربه) [but this is perhaps a mistranscription for ضَرَبَهُ he beat it]) with the مجدح. (L, TA.) 2 جَدَّحَ see 1, in two places. 4 أَجْدَحَ see 1. — — احدح الإِبِلَ He branded the camels on their thighs with the mark called مِجْدَح. (K.) 8 إِجْتَدَحَ see 1, in two places. المُجْدَحُ: see the next paragraph. مِجْدَحٌ The instrument with which سَوِيق is stirred about with water &c.; (S, A, K, &c.;) which is a piece of wood the end whereof has several sides; (S, L;) or a piece of wood at the head of which are two cross pieces of wood; (A, Mgh, L;) and sometimes having three prongs: (IAth, TA:) pl. مَجَادِحُ. (L.) — — It is sometimes used tropically, as relating to evil, or mischief. (L.) [Thus it means (tropical:) A stirrer-up of evil or mischief; or a thing that stirs up, or whereby one stirs up, evil or mischief.] — — Also (assumed tropical:) Any one of the مَجَادِيحُ السَّمَآءِ [or stirrers-up of the sky, or of rain]; (L;) these being the أَنْوَآءٌ [or stars, or asterisms, which, by their auroral settings or risings, were believed by the Pagan Arabs to bring rain &c.]; (S, L, K;) of those انواء that seldom or never failed [to bring rain], accord. to the Arabs: (Mgh:) the ى in the pl. is added to give fulness to the sound of the kesreh; for the regular pl. is مَجَادِحُ, and the sing. of مجاديح should by rule be مِجْدَاحٌ. (A, IAth, Mgh.) One says, ارْسَلَتِ السَّمَآءَ مَجَادِيحُهَا (L) or مَجَادِيحُ الغَيْثِ (A) (assumed tropical:) [Its stirrers-up, or the stirrers-up of rain, or the stars or asterisms which were the bringers of it, sent forth rain]. It is related of

'Omar, that he ascended the pulpit to pray for rain, and, having only offered a prayer for forgiveness, descended; whereupon it was said to him, "Thou hast not prayed for rain; " and he replied, لَقَدِ اسْتَسْقَيْتُ بِمَجَادِيحِ السَّمَآءِ (assumed tropical:) [I have indeed prayed for rain by words which are the stirrers-up of rain]; making the prayer for forgiveness to be a prayer for rain, in allusion to a passage in the Kur, lxxi. 9 and 10; and meaning thereby to deny the efficacy of the انواء. (A, * Mgh, * L.) المِجْدَحُ, also pronounced ↓ المُجْدَحُ, (S, K,) thus pronounced by El-Umawee, (S,) is moreover the name of (assumed tropical:) A particular star or asterism, one of those which the Pagan Arabs asserted to be bringers of rain: (L:) said to be الدَّبَرَانُ [the Hyades; or the five chief stars thereof; or the brightest star thereof, a of Taurus]; (S, A, L, K;) [which is called by this name of الدبران] because it rises latterly [with respect to the Pleiades], (S,) or because it follows (يَدْبُرُ, i. e. يَتْبَعُ,) the Pleiades: (T in art. دبر:) [whence] it is also called حَادِى النُّجُومِ [" the urger of the stars," properly, "with singing "], (S,) or حَادِى النَّجْمِ [" the urger of the asterism," meaning, "of the Pleiades "], and تَالِى النَّجْمِ [" the follower of the asterism," or, "of the Pleiades "], (Kzw,) and التَّالِى and التَّابِعُ [" the follower "]: (Sh:) or it is a small star or asterism, between الدبران and الثُّرَيَّا [or the Pleiades]: (IAar, K:) [perhaps meaning the four stars that are the chief stars of the Hyades exclusively of a Tauri:] or three stars, (Mgh, TA,) like the three stones upon which a cooking-pot rests, (TA,) likened to a three-pronged مِجْدَح; (Mgh, TA;) on the [auroral] rising of which, heat is expected: (TA:) the Arabs regarded it as one of the انواء which [by their auroral setting] foretokened rain. (IAth.) المِجْدَحَانِ is a name by which some of the Arabs called (assumed tropical:) The two wings of الجَوْزَآء [or Orion]. (Sh, TA.) — — مِجْدَحٌ also signifies (assumed tropical:) A certain mark made with a hot iron upon the thighs of camels. (K.) مُجَدَّحٌ Beverage, or wine, (شَرَاب,) stirred about: (S, K:) and in like manner, blood, when it is stirred about in the body of a gored animal by the goring horn. (L.) مَجْدُوحٌ Blood drawn from a vein, used in times of dearth, or drought, (S, K,) in the Time of Ignorance: (S:) or blood which was mixed with something else, and eaten in times of dearth: (TA:) or a kind of food of the Pagan Arabs, being blood obtained by opening a vein of a she-camel, which blood was received in a vessel, and drunk. (T, TA.) جدر 1 جَدَرَ, (K,) aor. جَدُرَ, (TA,) He made a جِدَار [app. here meaning a wall of enclosure]; syn. حَوَّطَ: (K:) or he built a جدار: and he founded it. (Ham p. 818.) — He concealed himself by means of a جِدار [or wall]. (Th, K.) — جَدِرَ, (A, K,) inf. n. جَدْرٌ; (TA;) and جَدَرَ, (Lh, K,) aor. جَدُرَ, inf. n. جَدْرٌ; (Lh, TA;) and ↓ جُدِّرَ, (S, (A, K,) which last some disallow, because this form denotes repetition, and the verb signifies the having a disease that befalls but once in a man's life; (MF;) He (a man, S, or a child, A) had, or became attacked by, جُدَرِىّ [or small-pox]. (S, A, K.) [And جَدَرَ الجُدَرِىُّ The small-pox came forth, or broke out; as in the TK: for its inf. n.] جَدْرٌ signifies the coming forth, or breaking out, of the جُدَرِىّ. (K.) — جَدُرَ, aor. جَدُرَ, inf. n. جَدَارَةٌ, He, or it, was, or became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy. (K.) You say, جَدُرَ بِهِ [and لَهُ] He was, or became, adapted, disposed, apt, &c., for it. (A.) [And جَدُرَ أَنْ يَفْعَلَ كَذَا He was, or became, adapted, disposed, apt, &c., for doing such a thing. See جَدِيرٌ .] — جَدَرَهُ He made, or called, (جَعَلَ,) him, or it, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy. (K.) 2 جَدَّرَ بِنَآءَهُ: see 8. — جُدِّرَ: see 1. 4 مَا أَجْدَرَهُ بِالخَيْرِ [and لِلْخَيْرِ] How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, is he for what is good! or how worthy is he of what is good! (A.) And مَا أَجْدَرَهُ أَنْ يَفْعَلَ ذٰلِكَ, and أَجْدِرْ بِهِ, How well adapted or disposed, or how apt, meet, &c., is he for doing that! or how worthy is he to do that! (TA.) The usage of جَدُرَ, signifying " he was, or became, adapted, &c.," refutes the assertion of certain grammarians that these two forms of the verb deviate from general rule. (MF.) 8 اجتدر بِنَآءَهُ; and ↓ جدّرهُ, inf. n. تَجْدِيرٌ (K) and مُجَدَّرٌ; (TA;) He raised his building high; or constructed it firmly and strongly, and raised it high; syn. شَيَّدَهُ. (K, TA.) [In the CK, we read إِجْتَدَرَ بِنَاهُ, as though the pronoun ه referred to the word جِدار, which precedes; and thus the verb signified " he built a wall; " but it is shown in the TA that the right reading is that given above.] Q. Q. 1 جَنْدَرَ الكِتَابَ He passed the pen over what had become obliterated, of the writing, (S, K,) in order that it might become distinct. (S.) And جندر الثَّوْبَ He renewed the variegated, or figured, work of the garment, or piece of cloth, after it had gone. (S, K.) [J says,] I think it to be an arabicized word. (S) جَدْرٌ A wall; or a wall of enclosure; syn. حَائِطٌ; as also ↓ جِدَارٌ, [which is the more common]: (S, A, Msb, K:) pl. of the former, جُدُرٌ, (S, Msb, K,) sometimes used as a pl. of pauc., (Sb, TA,) and جُدْرٌ; (K;) and of the latter, جُدْرَانٌ. (S, Msb, K.) — — The basis, or foundation, of a wall: (K:) and the side of a wall: (Lh, K:) pl., in both these senses, جُدُورٌ. (TA.) الجَدْرُ is applied to The [wall called the] حَطِيم (A, K) of the Kaabeh; (K;) because in it is a part of the [original] foundations of the house: (TA:) and it is also called الحِجْرُ. (A.) — — (assumed tropical:) A fence, or dam, raised of branches, to retain water; likened to a wall: (Az, Msb:) or a fence, or dam, to confine water: pl. جُدُورٌ: (Suh, Msb:) and جُدُرٌ, [which is also a pl.,] signifies fences, or dams, between houses, which retain water. (TA.) — — [The pl.] جُدُورٌ also signifies Gardens, or walled gardens, (حَوَائِط,) of grapes. (TA.) جَدَرَةٌ: see جَدِيرَةٌ جُدَرِىٌّ and جَدَرِىٌّ (S, Msb, K) [Small-pox;] certain pustules (Msb, K) in the body, (K,) which break forth (Msb, K) from the skin, full of water, and afterwards opening, (Msb,) and generating thick purulent matter; (K;) a well-known disease, that attacks people once during life. (TA.) — — جُدَرِىُّ الأَرْضِ (tropical:) an appellation applied to Truffles (كَمْأَة), denoting disapprobation. (TA from a trad.) جِدَارٌ: see جَدْرٌ: and see also جَدِيرَةٌ. جَدِيرٌ A place having a wall built around it; a walled place. (S, K.) — See also مُجَدَّرٌ. — Also Adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy; syn. خَلِيقٌ (S, A, Msb, K) and حَقِيقٌ: (Msb:) fem. with ة: (TA:) pl. mase. جَدِيرُونَ and جُدَرَآءُ: (S, K:) pl. fem. جَدِيرَاتٌ and جَدَائِرُ. (TA.) You say, هُوَ جَدِيرٌ بِكَذَا and لِكَذَا (S, A, Msb) and (TA) He is adapted, disposed, apt, meet, &c., for such a thing; (S, A, Msb;) and [naturally] drawn to it. (Ham p. 707.) And أَنْتَ جَدِيرٌ أَنْ تَفْعَلَ كَذَا Thou art adapted, disposed, apt, meet, &c., for doing such a thing; or worthy to do it. (S.) And إِنَّهُ ↓ لَمَجْدَرَةٌ أَنْ يَفْعَلَ, (K,) and in like manner you say of two persons, and of more, (TA,) and ↓ مَجْدُورٌ, (K.) Verily he is one who is adapted, disposed, apt, meet, &c., for doing [such a thing]; or worthy to do [it]; syn. مَخْلَقَةٌ. (K.) [↓ مَجْدَرَةٌ properly signifies A place, and hence a thing, an affair, and a person, adapted, disposed, apt, meet, &c.; like مَخْلَقَةٌ and مَحْرَاةٌ: and ↓ مَجْدُورٌ, Made, or called, adapted or disposed &c., though said by Aboo-Jaafar Er-Ru- ásee to be a pass. part. n. having no verb.] Also إِنَّهَا ↓ لَمَجْدَرَةٌ بِذٰلِكَ Verily she is one who is adapted, disposed, apt, &c., for that: and بِأَنْ تَفْعَلَ ذٰلِكَ for doing that: and in like manner you say of two persons, and of more. (TA.) And هٰذَا ↓ لِذَاكَ الأَمْرُ مَجْدَرَةٌ This affair, or thing, is one that is adapted, apt, meet, &c., for that; syn. مَحْرَاةٌ. (S.) And ↓ هٰذَا الأَمْرُ مَجْدَرَةٌ مِنْهُ This affair, or thing, is one that is adapted, apt, meet, &c., for him to do; i. e. he is adapted, apt, meet, &c., for doing it. (TA.) جَدِيرَةٌ An enclosure for camels, (AZ, S, K,) and for lambs and kids and calves &c., (TA,) made of masses of stone; (AZ, S;) as also ↓ جَدَرَةٌ: (TA:) if of mud, or clay, it is called ↓ جِدَارٌ: (AZ, TA:) or an enclosure (زَرْب) for sheep or goats. (TA.) — Nature; or natural, or native, disposition, temper, or other property. (K) هُوَ

أَجْدَرُ بِهِ He, or it, is more, or most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for it, or him; or he is more, or most, worthy of it. (A.) [See an ex. in a verse cited voce خُطَّةٌ.] أَرْضٌ مَجْدَرَةٌ A land in which is جُدَرِىّ [or small-pox]: (Lh, S:) or a land in which is much thereof. (K.) — See also جَدِيرٌ, in five places. مُجَدَّرٌ (S, Mgh, Msb, K) and ↓ مَجْدُورٌ (Mgh, K) and ↓ جَدِيرٌ (Msb, TA) Having the جُدَرِىّ [or small-pox]. (S, Mgh, Msb, K.) And ↓ مَجْدُورُ الوَجْهِ [Having the face marked with the smallpox]. (A.) مَجْدُورٌ: see مُجَدَّرٌ: — and see also جَدِيرٌ, in two places. جدع 1 جَدَعَ الأَنْفَ, (S, * Msb, K, *) aor. جَدَعَ, (Msb,) inf. n. جَدْعٌ, (S, Msb, K,) He cut off the nose; and in like manner, the ear; and the hand, or arm; and the lip; (S, Msb, K;) and a similar part: (TA:) and أَنْفَهُ ↓ أَجْدَعْتُ signifies the same as جَدَعْتُ [I cut off his nose]: or جَدْعٌ signifies [absolutely] the cutting off; or cutting so as to separate. (TA.) In the following saying of a poet, the verb is used metaphorically, وَأَصْبَحَ الدَّهْرُ ذُو العِرْنِينِ قَدْ جُدِعَا [lit. And nosed fortune became mutilated in the nose; meaning, (assumed tropical:) became marred]. (TA.) And in the following phrase, occurring in a verse, كَأَنَّ اللّٰهَ يَجْدَعُ أَنْفَهُ وَعَيْنَيْهِ, the poet means, [As though God cut off his nose] and put out his eyes: see a similar saying in art. قلد, voce تَقَلَّدَ. (TA.) — — جَدَعَهُ, (S, K,) aor. and inf. n. as above, (TA,) He mutilated him, or maimed him, by cutting off his nose, or his ear, or his hand or arm, or his lip, (S, K, TA,) or the like; (TA;) as also ↓ جدّعهُ (S, TA.) [Hence the phrase,] لَهُ ↓ جَدْعًا (S, K) [(May God decree) to him mutilation, or maining, by the cutting off of his nose, or the like; or cause it to befall him: or] meaning أَلْزَمَهُ اللّٰهُ الجَدْعَ [(assumed tropical:) may God make injury, or diminution of what is good, to cleave to him]: (K:) said in imprecating a curse upon a man: similar to عَقْرًا لَهُ, q. v.: the first word being governed in the accus. case by a verb understood. (TA.) One says also, اِجْدَعْهُمْ بِالأَمْرِ حَتَّى يَذِلُّوا, a phrase mentioned by IAar, but not explained by him; thought by ISd to mean, (tropical:) Act thou, in commanding, as though thou mutilatedst them by cutting off their noses [until they become submissive]. (TA.) In the phrase ↓ صَوْتُ الحِمَارِ اليُجَدَّعُ [The voice of the ass that has his ear, or ears, cut off, (see مُجَدَّعٌ, below,)], occurring in a verse of Dhu-l-Khirak Et-Tuhawee, (S,) accord. to J, but not found by Sgh in the verses of that poet, and said to be in the Book [of Sb], though IB denies this, asserting it to be in the Nawádir of AZ, (TA,) Akh says, the poet means الَّذِى يُجَدَّعُ, like as you say, هُوَالْيَضْرِبُكَ, meaning الَّذِى يَضْرِبُكَ: Aboo-Bekr Ibn-es-Sarráj says, the poet, requiring refa for the rhyme, has changed the noun into a verb; and this is one of the worst of poetic licences. (S.) — — [Hence,] السَّنَةُ تَجْدَعُ النَّبَاتَ (tropical:) [The year of drought cuts off, or destroys, the herbage]: (A, TA:) and تَجْدَعُ بِالمَالِ destroys the camels or the like. (S, O, K.) And القَحْطُ النَّبَاتِ ↓ جَدَّعَ (tropical:) The drought prevented the growth, or increase, of the herbage. (K, TA.) — — [Hence also,] جَدَعَ عِيَالَهُ, inf. n. جَدَّعٌ, (assumed tropical:) He withheld good things from his family, or household. (TA.) And جَدَعَتْهُ أُمُّهُ, aor. جَدَعَ, inf. n. as above, (tropical:) His mother fed him with bad food; (Zj, K;) as also ↓ أَجْدَعَتْهُ, (S, K,) inf. n. إِجْدَاعٌ; (TA;) and ↓ جَدَّعَتْهُ, (K,) inf. n. تَجْدِيعٌ: (TA:) and ↓ جدّعهُ and ↓ اجدعهُ (tropical:) He (a pastor) confined him [a beast] to bad pasture. (TA.) جَدَعْتُهُ, (S,) inf. n. as above, (K,) also signifies (assumed tropical:) I confined him, restricted him, or the like; syn. حَبَسْتُهُ: and (assumed tropical:) I imprisoned him: (S, K: *) and so with ذ: (S:) or جَدْعٌ and جَذْعٌ both signify (assumed tropical:) the confining, or restricting, a person with evil management, and with contemptuous treatment, and want of good care. (A Heyth.) — جَدِعَ, aor. جَدَعَ, (Msb,) inf. n. جَدَعٌ, (S, Msb, K,) He (a man) was, or became, mutilated, or maimed, by the cutting off of his nose, or his ear, (S, * Msb, K, *) or his hand or arm, or his lip, (S, K,) or the like: (TA:) or, accord. to some, you do not say جَدِعَ, but جُدِعَ: (TA:) and جَدِعَتِ الشَّاةُ The sheep, or goat, was, or became, mutilated by having its ears entirely cut off. (Msb.) — — [Hence,] also, (S, K,) aor. as above, (K,) and so the inf. n., (S,) [as though meaning (assumed tropical:) He was, or became, injured;] (tropical:) he (a child) had bad food: (S, K, TA:) and he (a young weaned camel) had bad food: or was ridden while [too] young, and in consequence became weak. (TA.) 2 جدّعهُ, inf. n. تَجْدِيعٌ: see 1, in five places. — — جَدَّعَهُ وَشَرَّاهُ (tropical:) He made him to experience evil treatment, and derided him; as when one cuts off the ear of his slave, and sells him. (TA.) — Also He said to him جَدْعًا لَكَ [explained above; see 1]. (S, K. *) [See also عَقَّرَهُ.] 3 جادع, inf. n. مُجَادَعَةٌ (S, K) and جِدَاعٌ (K,) (tropical:) He reviled, being reviled by another, (K, * TA,) saying جَدْعًا لَكَ; as though each of them cut off the nose of the other: (TA:) and, (K,) or accord. to some, (TA,) (tropical:) he contended in an altercation; as also ↓ تجادع; (S, K, TA;) [but the latter is said of a number of persons &c.] You say, أَفَاعِيهَا ↓ تَرَكْتُ البِلَادَ تَجَادَعُ, (Th, S,) and ↓ تَجَدَّعُ also, (Th,) (tropical:) I left the countries with their vipers eating one another; (Th, S;) not meaning eating in reality, but rending in pieces, or mangling, one another: (Th:) and أَفَاعِيهَا ↓ عَامٌ تَجَدَّعُ, and ↓ تَجَادَعُ, (tropical:) A year in which the vipers eat one another, by reason of its severity. (Th.) 4 أَجْدَعَ see 1, in three places. 5 تَجَدَّعَ see 3, in two places. 6 تَجَادَعَ see 3, in three places. جَدْعٌ What is cut off of the anterior parts of the nose, to its furthest, or uttermost, part: (As, TA:) an inf. n. used as a [proper] subst. (TA.) — — جَدْعًا لَهُ: see 1. — (tropical:) Unwholesomeness in herbage. (K.) جَدِعٌ (tropical:) A child having bad food; or fed on bad food: (S, K, TA:) pronounced by El-Mufaddal with ذ; but As repudiated to him this pronunciation; (S, TA:) and his objection was confirmed by a young man of the Benoo-Asad called in as an umpire. (TA.) جَدَعَةٌ What remains, of the nose, ear, hand or arm, or lip, after the cutting off [of the rest]: (S, K:) the place of the cutting off thereof; like عَرَجَةٌ from الأَعْرَجُ, and قَطَعَةٌ from الأَقْطَعُ. (TA.) جَدَاع (S, A, K, &c.) and جِدَاعٌ (K, TA) (tropical:) A year of drought; because it cuts off, or destroys, (تَجْدَعُ,) the herbage, and abases men: (A, TA:) or a severe, or calamitous, year, that destroys the camels or the like; (S, O, K;) or that destroys everything; as though it cut off its nose or the like. (L.) — — See also جُدَاعٌ. جُدَاعٌ (tropical:) Withered herbage: (S:) or herbage that is unwholesome to the feeder upon it: (K:) or tall, unwholesome, and withered. (TA.) — — And hence, الجُدَاعُ signifies (tropical:) Death: (K, TA:) written by some ↓ الجَدَاعُ. (TA.) أَجْدَعُ Mutilated, or maimed, by having his nose cut off, or his ear, (S, Msb, K,) or his hand or arm, or his lip, (S, K,) or the like: (TA:) fem. جَدْعَاءُ: (S, Msb:) and the latter, applied to a she-camel, having the sixth part of her ear, or the fourth part of it, or more than that, to the half, cut off; and to a she-goat, having a third part, or more, of her ear cut off; or, accord. to IAmb, any ewe or she-goat having the ear lopped; (TA;) or a ewe or she-goat having her ear entirely cut off: (Mgh, Msb:) and ↓ مُجَدَّعٌ an ass having the ear cut off, (S,) or having the ears cut off. (K.) It is said in a prov., أَنْفُكَ مِنْكَ وَ إِنْ كَانَ أَجْدَعَ [Thy nose is a part of thee though it be cut off]: applied with reference to him whose good and evil attaches to thee though he be not firmly connected with thee by relationship. (TA.) — — الأَجْدَعُ one of the appellations applied to The devil. (Fr, K. *) مُجَدَّعٌ: see أَجْدَعٌ. — — Also (assumed tropical:) A plant, or herbage, of which the upper part has been eaten: (S:) or of which the upper part and the sides have been partly cut off or eaten. (AHn.) جدف 1 جَدَفَهُ, aor. جَدِفَ, (IDrd, K,) inf. n. جَدْفٌ, (TA,) He cut it; or cut it off: (IDrd, K:) and so جَذَفَهُ. (TA.) — جَدَفَ, (Ks, S, K,) aor. جَدِفَ, (Ks, IDrd, S,) inf. n. جُدُوفٌ, (Ks, S, K,) or جَدْفٌ, (L as on the authority of Ks,) He (a bird) flew [with

his wings] clipped, appearing as though he turned his wings backward: (Ks, S, K:) or contracted his wing somewhat, in order to descend in his flight, and then inclined, or declined, in fear of the hawk: (TA:) and he (a bird) went quickly, (K in art. جذف,) with his wings; generally when one of the wings had been shortened; (TA;) as also ↓ اجدف and ↓ انجدف: and so, all, with ذ. (K ib.) — — [Hence,] جَدَفَ المَلَّاحُ بِالمِجْدَافِ [The sailor rowed, or paddled, with the oar, or paddle]. (AA, TA.) And جَدَفَ بِالسَّفِينَةِ, (TA,) or جَدَفَ السَّفِينَةَ, aor. جَدِفَ, inf. n. جَدْفٌ, (Mgh,) [He rowed, or paddled, the ship, or boat;] he put the ship, or boat, in motion with the مِجْدَف [or مِجْدَاف]. (Mgh.) — — Also جَدَفَ He (a man) swung the arms; (K, expl. by ضَرَبَ بِاليَدَيْنِ; in the O, بِاليَدِ, as is said in the TA;) as a man does in walking, moving them about: and the meaning seems to be, he walked quickly: (TA:) you say, جَدَفَ فِى مِشْيَتِهِ he (a man) was quick in his manner of walking; (AAF, TA;) and so with ذ: (S in art. جذف:) or جَدْفٌ signifies a repeated interrupting of the voice (تَقْطِيعُ الصَّوْتِ) in singing to camels to urge or excite them. (K, * TA.) — — Also, (K,) inf. n. جَدْفٌ, (TA,) He (a gazelle) went, or walked, with short steps. (K, * TA.) And جَدَفَتْ She (a woman) walked like those that are short: and she (a gazelle, and a woman, TA) went with short steps; as also ↓ اجدفت: and so, both, with ذ. (K in art. جذف.) — — جَدَفَتِ السَّمَآءُ بِالثَّلْجِ The sky cast down snow: (K:) and so with ذ. (TA.) 2 جدّف, (S,) inf. n. تَجْدِيفٌ, (S, K,) He denied, or disacknowledged, favours, or benefits; or was ungrateful, or unthankful, for them: (As, S, K:) or he deemed the gifts of God small: (ElUmawee, S, K:) or he said that he was in an evil state when he was in a good state: (TA:) or he said, لَيْسَ لِى وَلَيْسَ عِنْدِى [app. meaning There is nothing due to me nor by me]; (K;) thus explained by Mohammad on his saying that the worst of deeds is التَّجْدِيف: (TA:) [accord. to Golius, he blasphemed; and identified by him, in this sense, with the Hebr. ?.] It is said in a trad., لَا تُجَدِّفُوا بِنِعْمَةِ اللّٰهِ (S, TA) Deny not ye, or disacknowledge not, or be not ungrateful or unthankful for, the bounty of God, and deem it not small. (TA.) 4 أَجْدَفَ see 1, in two places. — اجدفوا They raised cries, shouts, noises, a clamour, or confused cries or shouts or noises. (K, TA.) 7 إِنْجَدَفَ see 1. جَدَفٌ A grave; a sepulchre; (S, Msb, K;) like جَدَثٌ; for the Arabs made ف and ث interchangeable: (Fr, S:) the former is of the dial. of Nejd; and the latter, of the dial. of Tihámeh: (Msb in art. جدث:) [accord. to some,] the former is formed from the latter by substitution [of ف for ث]: (S:) IJ argues that this is the case because the former has not أَجْدَافٌ for pl.: (TA:) but it has this pl., (Fr, S, R, TA,) used by Ru-beh. (R, TA.) — Also, said in a trad. to be the beverage of the jinn, or genii, (S, TA,) Beverage that has not been covered [at night according to a precept of the Prophet]: (Katádeh, S, K:) or of which the mouth of the skin containing it has not been tied [at night]: (K:) or a certain plant of El-Yemen, the eater of which needs not to drink after it: (S, K:) or a certain plant of El-Yemen, eaten by camels, which thereby become in no need of water: (M, TA:) or the froth, or floating particles, cast up by beverage; (El-'Otbee, Hr, K;) as though it were cut off from the beverage. (El-'Otbee, Hr, TA.) جَدَفَةٌ Cries, shouts, noises, clamour, or a confusion of cries or shouts or noises: and the sound made in running. (Sgh, K.) جَوَادِفُ [pl. of جَادِفَةٌ,] Gazelles going with short steps. (Sgh, K.) أَجْدَفُ Short: (Lth, K:) applied to a man. (TA.) — — And [the fem.] جَدْفَآءُ A ewe, or she-goat, having somewhat cut off from her ear. (K.) مِجْدَفٌ: see مِجْدَافٌ. مُجَدَّفٌ Straitened: so in the saying, إِنَّهُ لَمُجَدَّفٌ عَلَيْهِ العَيْشُ [Verily the means of living are rendered strait to him]: (K:) but in the L, ↓ لَمَجْدُوفٌ. (TA.) مِجْدَافٌ The wing of a bird: (S, Msb, K:) sometimes with ذ. (Msb.) — — And hence, (K,) [An oar; a paddle;] a certain appertenance of a ship or boat; (As, S, Msb, K;) a piece of wood at the head of which is a broad board, with which one propels a ship or boat; (M, TA;) and ↓ مِجْدَفٌ [signifies the same;] a certain thing with which a ship, or boat, is put in motion: (Mgh:) pl. مَجَادِيفُ: (Msb:) from جَدَفَ said of a bird: (As, S, M:) also called مِجْذَافٌ (IDrd, S, Msb) and مِقْذَفٌ and مِقْذَافٌ. (TA.) — — And hence, as being likened thereto, (tropical:) A whip: and so with ذ. (TA in this art, and in art. جذف.) — — And for a similar reason, (tropical:) The neck. (TA.) مَجْدُوفٌ A [skin of the kind called] زِقّ having the legs cut off: and so with ذ. (K, * TA.) And مَجْدُوفُ اليَدَيْنِ A man having the arms, or hands, cut off. (TA.) — — And [hence,] the latter, (assumed tropical:) A niggardly man. (TA.) — — And مَجْدُوفُ الكُمَّيْنِ, (K, TA,) and اليَدِ, and القَمِيصِ, and الإِزَارِ, (TA,) (assumed tropical:) Short in respect of the sleeves, (K, TA,) and of the arm, and of the shirt, and of the waistwrapper. (TA.) — — See also مُجَدَّفٌ. جدل 1 جَدَلَهُ, aor. جَدُلَ (S, K) and جَدِلَ, (K,) inf. n. جَدْلٌ, (S,) He twisted it firmly; (S, K;) namely, a rope. (S.) — — He made it firm, strong, or compact. (TA.) — — [Hence,] جَارِيَةٌ حَسَنَةُ الجَدْلِ (assumed tropical:) [A girl of beautiful compacture; of beautiful, compact make]. (S.) — — [Hence also,] عَمِلَ عَلَى شَاكِلَتِهِ الَّتِى جُدِلَ عَلَيْهَا (assumed tropical:) [He did according to his own particular way, course, mode, or manner, of acting, or conduct, to which he was strongly disposed by nature]. (TA.) — See also 2. — جَدَلَ, inf. n. جُدُولٌ, It (a thing) was, or became, hard, and strong. (K, * TA.) — — جَدَلَ الحَبُّ فِى السُّنْبُلِ The grain became strong in the ears: (S. O, TA:) or accord. to the K, it means وَقَعَ [i. e., came into the ears]. (TA.) — — جَدَلَ said of a young gazelle, &c., He became strong, and followed his mother. (K.) [See also جَادِلٌ.] — جَدِلَ, aor. جَدَلَ, inf. n. جَدَلٌ, [said in the S to be a subst. from 3, q. v.,] He contended in an altercation, disputed, or litigated, vehemently, or violently. (Msb.) 2 جدّلهُ, (S, Msb, K,) inf. n. تَجْدِيلٌ, (Msb,) He threw him down (S, Msb, K) upon the جَدَالَة, (Msb, K,) i. e., (TA,) upon the ground; (S, TA;) as also ↓ جَدَلَهُ, (K,) inf. n. جَدْلٌ: (TA:) or the former signifies he did so much, or often. (TA.) You say, طَعَنَهُ فَجَدَّلَهُ [He thrust him, or pierced him, with a spear or the like, and threw him down &c.]. (S, Msb.) [See also 3.] 3 جادلهُ, inf. n. مُجَادَلَةٌ and جِدَالٌ, (S, Mgh, K,) He contended in an altercation, or disputed, or litigated, with him: (S, TA:) or did so vehemently, or violently, (Mgh, K,) and ably, or powerfully: (K:) [or he did so obstinately, or merely for the purpose of convincing him; for] مجادلة signifies the disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not: (Kull p. 342:) [he wrangled with him:] or جادل, inf. n. مجادلة and جدال, as above, signifies originally he contended in an altercation, or disputed, or litigated, by advancing what might divert the mind from the appearance of the truth and of what was right: and accord. to a later usage, of the lawyers, he compared evidences [in a discussion with another person, or other persons,] in order that it might appear which of those evidences was preponderant: and the doing this is commendable if for the purpose of ascertaining the truth; but otherwise it is blameable: (Msb:) accord. to Er-Rághib, جدال signifies the competing in disputation or contention, and in striving to overcome [thereby]; from جَدَلْتُ الحَبْلَ, meaning, "I twisted the rope firmly; " as though each of the two parties twisted the other from his opinion: or, as some say, it originally means the act of wrestling, and throwing down another upon the جَدَالَة [or ground]: accord. to Ibn-El-Kemál, a disputing that has for its object the manifesting and establishing of tenets or opinions. (TA.) [See also جَدِلَ.] 4 اجدلت She (a gazelle) had her young one [sufficiently grown to be] walking with her. (Zj, K.) 5 تَجَدَّلَ see 7. 6 تجادلوا The contended in an altercation, disputed, or litigated, [or did so vehemently, or violently, &c., (see 3,)] one with another. (KL, MA, &c.,) 7 انجدل He fell down upon the ground: (S:) he became thrown down upon the جَدَالَة, i. e., the ground; and in like manner

↓ تجدّل, he became thrown down, &c., much, or often. (TA.) 8 اِجْتِدَالٌ The act of building, or constructing. (TA.) El-Kumeyt says, مَجَادِلَ شَدَّ الرَّاصِفُونَ اجْتِدَالَهَا (S, TA) i. e. [Pavilions of which the masons have made strong] the building, or construction. (TA.) [Q. Q. 1 جَدْوَلَ He ruled a book with lines; such as are ruled round a page, &c. See جَدْوَلٌ.] جَدْلٌ Hard, and strong; as also ↓ جَدِلٌ. (K, * TA.) — — Also, and ↓ جِدْلٌ, A strong, firm, or compact, penis. (K, * TA.) — — Also, (K,) or the former, (S, TA,) Any member, or limb: (S, K:) pl. جُدُولٌ. (S, TA.) — — Also, (K,) or the former, (TA,) Any complete bone, [app. with its flesh,] not broken, nor mixed with aught beside: pl. [of pauc.] أَجْدَالٌ and [of mult.] جُدُولٌ. (K, TA.) — — Also, (K,) or [the pl.] جُدُولٌ , (Lth, TA,) The bones of the arms and legs (Lth, K, TA) of a man: (Lth, TA:) and of the fore and hind legs of the victim termed عَقِيقَة. (TA from a trad.) جِدْلٌ: see جَدْلٌ. جَدَلٌ Vehemence, or violence, in altercation or disputation or litigation; (S, K;) and ability, or power, to practise it: (K:) [or simply contention in an altercation; disputation; or litigation:] a subst. from جَادَلَهُ: (S:) or inf. n. of جَدِلَ [q. v.]. (Msb.) — — Hence, as a term of logic, A syllogism composed of things well known, or conceded; the object of which is to convince the opponent, and to make him to understand who fails to apprehend the premises of the demonstration. (TA.) جَدِلٌ: see جَدْلٌ. — Also One who contends in an altercation, disputes, or litigates, vehemently, or violently, (Msb, K,) and ably, or powerfully; and so ↓ مِجْدَلٌ and ↓ مِجْدَالٌ. (K.) جَدْلَآءُ fem. of أَجْدَلُ. — Also syn., in two senses, with جَدِيلَةٌ, which see, in two places. جَدْوَلٌ A rivulet; a streamlet; (S, Msb, K;) [whether natural, or formed artificially for irrigation; being often applied to a streamlet for irrigation, in the form of a trench, or gutter;] it is less than a سَاقِيَة; and this is less than a نَهْر: (Mgh in art. سَقى:) as also جِدْوَلٌ: (K:) pl. جَدَاوِلُ. (Msb.) — — Hence, اِسْتَقَامَ جَدْوَلُهُمْ (tropical:) Their affair, or case, was, or became, in a right, a regular, or an orderly, state; like the جدول when its flow is uniform and uninterrupted. (TA.) And اِسْتَقَامَ جَدْوَلُ الحَاجِّ (assumed tropical:) The caravan of the pilgrims formed an uninterrupted line. (TA.) — — [Hence also جَدْوَلٌ as meaning (assumed tropical:) A kind of small vein. (Golius from Ibn-Seenà.)] — — Hence also جَدْوَلُ كِتَابٍ (assumed tropical:) [A ruled line, (such as is ruled round a page, &c.,) and a column, and a table, of a book]. (TA.) جَدِيلٌ applied to a rope, Firmly twisted; as also ↓ مَجْدُولٌ. (TA.) — — A camel's nose-rein (S, K) of hide, or leather, (S,) firmly twisted: (S, K:) and a cord of hide, or leather, or of [goats'] hair, [that is put] upon the neck of the camel: (K:) and the [kind of women's ornament termed] وِشَاح (S, K) is sometimes thus called: (S:) pl. جُدُلٌ. (K.) جَدَالَةٌ The ground: (S, Msb, K:) or hard ground: (TA:) or ground having fine sand. (K.) جَدِيلَةٌ A رَهْط, [q. v.,] i. e., (TA,) a thing like an إِتْب, of hide, or leather, which boys, and menstruous women, wear round the waist in the manner of an إِزَار. (K, TA.) — A [tribe, such as is termed] قَبِيلَة: and a region, quarter, or tract; syn. نَاحِيَةٌ: (S, K:) and so ↓ جَدْلَآءُ, in both these senses, as used in the phrase, هٰذَا عَلَى جَدْلَائِهِ [This is according to the way of his region, and of his tribe]. (TA.) You say also, ↓ ذَهَبَ عَلَى جَدْلَائِهِ, in the K, erroneously, جَدْلَائِهِ, (TA,) i. e., على وَجْهِهِ [He went his own way], (K, TA,) and نَاحِيَتِهِ [towards his region, or quarter, or tract]. (K.) — — A state, or condition. (K.) — — (tropical:) A particular way, course, mode, or manner, of acting, or conduct; syn. شَاكِلَةٌ, (S, K,) and طَرِيقَةٌ. (K.) You say, عَمِلَ عَلَى جَدِيلَتِهِ, i. e. [He did according to his own particular way, &c.; or] عَمِلَ عَلَى شَاكِلَتِهِ الَّتِى جُدِلَ عَلَيْهَا [explained above: see 1]. (TA.) — — (tropical:) A determination of the mind. (TA.) — — (assumed tropical:) The management, or ordering, of a people's affairs; the exercise of the office of عَرِيف. (AA, TA.) جَادِلٌ A boy becoming, or become, strong; vigorous, or robust. (S.) — — A she-camel's young one above such as is termed رَاشِح, which is such as has become strong, and walks with his mother- (As, S.) [See also جَدَلَ.] جَنْدَلٌ: and جُنْدَلٌ: &c.: see art. جندل. أَجْدَلُ; fem. جَدْلَآءُ: see مَجْدُولٌ, in three places — Also, [accord. to most of the grammarians أَجْدَلٌ, but accord. to some أَجْدَلُ,] The hawk; syn. صَقْرٌ; (S, K;) as also ↓ أَجْدَلِيٌّ: (K:) or an epithet applied to the hawk [and therefore without tenween]: (TA:) pl. أَجَادِلُ. (K.) أَجْدَلِيٌّ: see what next precedes. مِجْدَلٌ A قَصْر [or palace, or pavilion, &c.,] (S, K, TA [in the CK القَصِيرُ is erroneously put for القَصْرُ]) strongly constructed: (TA:) pl. مَجَادِلُ. (S, K.) — See also جَدِلٌ. مِجْدَالٌ A piece of rock or stone: [an oblong roofing-stone, of those which, placed side by side, form the roof of a subterranean passage, &c.:] pl. مَجَادِيلُ. (TA.) — See also جَدِلٌ. مَجْدُولٌ: see جَدِيلٌ. [Hence,] دِرْعٌ مَجْدُولَةٌ (tropical:) A compact coat of mail; (S, TA;) as also ↓ جَدْلَآءُ: (S, K:) pl. [of the latter] جُدْلٌ. (K.) — — (tropical:) A man (K, TA) of slender make, (TA,) slender in the (bones called) قَصَب, of firm, or compact, make (مُحْكَمُ الفَتْلِ [as though firmly twisted]): (K, TA:) or slender, slim, thin, spare, lean, or light of flesh; not from emaciation: (S:) and مَجْدُولُ الخَلْقِ, as some say, of firm, or compact, make. (TA.) And مَجْدُولَةٌ (assumed tropical:) A woman small in the belly, and compact in flesh: (A in art. فيض:) or مَجْدُولَةُ الخَلْقِ a girl of beautiful compacture; of beautiful, compact make; syn. حَسَنَةُ الجَدْلِ. (S.) Also سَاعِدٌ ↓ أَجْدَلُ (assumed tropical:) [A fore arm, or an upper arm,] of firm, or compact, make. (K, * TA.) And سَاقٌ مَجْدُولَةٌ and ↓ جَدْلَآءُ (tropical:) [A shank of beautiful compacture;] well rounded; well turned; syn. حَسَنَةُ الطَّىِّ. (K, TA.) جدو 1 جَدَا عَلَيْهِ, (Msb, K,) and جَدَاهُ, first pers. جَدَوْتُ, (IB, TA,) aor. جَدُوَ, (K,) inf. n. جَدْوٌ (Msb, TA) and جَدًا; (Msb;) and ↓ اجدى عَلَيْهِ, (Msb, K,) and ↓ اجداهُ, (S,) the prep. in the former of these two being suppressed in the latter; (TA;) and ↓ اجتداهُ; (TA;) He gave him a gift. (S, IB, Msb, K, * TA.) — — [Hence,] جَدَا عَلَيْهِ شُؤْمَهُ (assumed tropical:) He drew his evil fortune, or ill luck, upon him: an ironical expression; [for it literally means he gave him, or bestowed upon him, his evil fortune.] (TA.) — — Hence also, ↓ اجدى عَلَيْكَ (tropical:) It (a thing) sufficed thee. (Msb.) ↓ مَا أَجْدَى فِعْلُهُ شَيْئًا (tropical:) His deed, or act, did not profit him, or avail him, aught. (Msb.) And ↓ مَا يُجْدِى هٰذَا عَنْكَ (assumed tropical:) This does not stand thee in any stead; does not profit thee, or avail thee. (S.) — جَدَوْتُهُ, (S, IB, Msb, K, *) [aor. جَدُوَ,] inf. n. جَدْوٌ; (K;) and جَدَيْتُهُ; (K in art. جدى;) and ↓ اِجْتَدَيْتُهُ, (S, Msb, K, *) and ↓ اِسْتَجْدَيْتُهُ; I sought, or demanded, (S,) or asked, (IB, Msb, K,) of him (S, IB, Msb, K) a gift, (S,) or a thing wanted. (K.) [See an ex. of the last of these verbs in a verse cited in art. تا.] Hence, مُجَادَاةٌ [inf. n. of ↓ جادى]: whence, in a trad., وَقَدْ عَرَفُوا أَنَّهُ لَيْسَ عِنْدَ مَرْوَانَ مَالٌ يُجَادُونَهُ عَلَيْهِ, meaning يَسْأَلُونَهُ عَلَيْهِ [i. e. And they knew that there was not, in the possession of Marwán, property for which they should ask as owed by him]. (TA.) 3 جَادَوَ see 1. 4 أَجْدَوَ see 1, in five places. — Also اجدى, He obtained a gift. (S, Msb.) 8 إِجْتَدَوَ see 1, in two places. 10 إِسْتَجْدَوَ see 1. جَدًا i. q. جَدْوَى, q. v. — — Hence, (Har p. 32,) جَدًا, (K,) also written جَدًى, (ISk, TA,) or مَطَرٌ جَدًا, (S,) and, accord. to the K, ↓ جَدْوَى, but this latter is not known except as signifying " a gift," (TA,) A common, or general, rain; (S, K, TA;) of wide extent: (TA:) or of which the uttermost is not known. (K.) One says also سَمَآءٌ جَدًا, meaning A rain having a rain following it; making the latter word masc. because it has the force of an inf. n. (TA.) And اَللّٰهُمَّ اسْقِنَا غَدَقًا وَجَدًا طَبَقًا [O God, water us with a copious rain, and a rain that shall cover the land]: (S, TA:) occurring in a trad. respecting prayer for rain. (TA.) — — And خَيْرٌ جَدًا Ample good; (K;) of wide extent to men. (TA.) — لَا آتِيكَ جَدَا الدَّهْرِ (S, * K, * TA) i. e. [I will not come to thee] ever, like يَدَ الدَّهْرِ; (S, TA;) or to the end of time. (K, TA.) جَدْوَى A gift; (S, Msb, K;) as also ↓ جَدًا: (S, K:) dual (of the former, TA) جَدْوَانِ and جَدْيَانِ; (Lh, M, K;) the former, regular; (M,

TA;) the latter, anomalous, (M, K, TA,) formed by commutation. (M, TA.) You say, مَا أَصَبْتُ مِنْ فُلَانٍ جَدْوَى قَطُّ [I have not obtained from such a one a gift ever]. (TA.) And hence the prov., شَغَلَتْ شِعَابِى جَدْوَاى: see art. شعب. (S in that art.) — — See also جَدًا. جَدَآءٌ profit, utility, or avail. (S, TA.) So in the saying, فُلَانٌ قَلِيلُ الجَدَآءِ عَنْكَ [Such a one is of little profit, utility, or avail, to thee; will stand thee in little stead]. (S.) جَدِىٌّ [originally جَدِيوٌ] Munificent, or bountiful. (TA.) جَادٍ Asking, seeking, or demanding, (S, K,) a bounty, or benefit, (S,) or gift: (K:) pl. جُدَاةٌ. (TA.) أَجْدَى [More, and most, profitable, useful, or availing]. It is said in a prov., أَجْدَى مِنَ الغَيْثِ فِى أَوَانِهِ [More profitable than rain in its season]. (Meyd.) جدى 1 جَدَيْتُهُ: see 1 in art. جدو. — — One says of the locust, يَجْدِى كُلَّ شَىْءٍ, meaning It eats everything. (TA.) — لَمْ أَجْدِ مِنْ ذٰلِكَ بُدًّا I found no means of avoiding, or escaping, that, is sometimes said for لَمْ أَجِدْ الخ??. (Kz, TA in art. وجد.) 2 جدّى الرَّحْلِ, inf. n. تَجْدِيَةٌ, He made, or put, to the camel's saddle a [جَدْيَة or] جَدِيَّة. (TA.) 4 اجدى It (a wound) flowed [with blood: see جَدِيَّةٌ]. (K.) جَدْى A kid: (S:) or a male kid; (IAmb, Msb, K;) the female being called عَنَاقٌ: (IAmb, Msb:) or a kid in his first year; (Mgh, Msb;) not yet a year old: (TA:) one should not say جِدْى; (S;) this being a bad dial. var.: (Msb:) pl. (of pauc., TA, applied to three, S) أَجْدٍ (S, Msb, K) and (of mult., TA, applied to more than three, S) جِدَآءٌ (S, Mgh, Msb, K) and جِدْيَانٌ: (K:) جَدَايَا [as pl. of جَدْى] is not allowable. (S.) — — Hence, as being likened thereto, (M, TA,) الجَدْى (assumed tropical:) A certain star, (S, Msb, K,) [the star a of Ursa Minor, commonly called the pole-star,] that revolves with بَنَاتُ نَعْشٍ, (K,) by the side of the [north] pole, by which the kibleh is known, (S,) or according to which the kibleh is turned; (Msb;) the bright star at the extremity of the tail of the Lesser Bear; (Kzw;) the star of the kibleh; (Mgh;) also called جَدْى الفَرْقَدِ; (Mgh, Msb;) and called by the astronomers ↓ الجُدَىُّ, in the dim. form, to distinguish it from what next follows. (Mgh, MF.) [See also القُطْبُ.] — — Hence also, (M, TA,) A certain sign of the Zodiac; (S, K;) [namely, Capricornus;] the tenth of the signs of the Zodiac; (Mgh;) that next to the دَلْو; unknown to the Arabs [of the classical times]. (K.) This and the former together are called [the] جَدْيَانِ. (TA.) — جَدْيَانِ is also an anomalous dual of جَدْوَى, q. v. (Lh, M, K.) — See also what next follows. جَدْيَةٌ and ↓ جَدِيَّةٌ, (S, K,) but not جَدِيدَةٌ, which is used by the vulgar, (S,) [A kind of pad, or] a stuffed thing, (S,) or a stuffed piece (K, TA) of a كِسَآء, (TA,) that is put beneath a horse's saddle, (K,) or beneath the two boards (الدَّفَّتَانِ) of a horse's and of a camel's saddle; [one on either side; for] there are two of such stuffed things: (S:) the pl. of the former is جَدَيَاتٌ, (Sb, S,) which may be used as a pl. of mult., (TA,) or جَدْيَاتٌ, so in [some of] the copies of the K, [but omitted in the CK and in my MS. copy of the K,] following the TS, as on the authority of A'Obeyd and AA and En-Nadr, (TA,) and ↓ جَدًى; (S, IB, [in some copies of the S جَدًا, but the former (which I find in two copies of the S) is said by IB to be the right; or rather this is a coll. gen. n.,]) like as شَرْى is of شَرْيَةٌ: (IB, TA:) the pl. of ↓ جَدِيَّةٌ is جَدَايَا. (S.) [See also جَدِيدَةٌ, and رِفَادَةٌ.] جِذَآءٌ, (K in this art.,) or جُذَآءٌ, (A in art. جذر, and K in art. برج,) [the latter is the term commonly known, An arithmetical square;] the product of multiplication [of a number by itself]; as when you say, the جداء [or جذاء] of three [in some copies of the K, of three multiplied by three,] is nine; (K, * TA;) also called مَالٌ. (Msb in art. جذر.) [See جَذْرٌ.] الجُدَىُّ: see جَدْى. جَدَايَةٌ and جِدَايَةٌ A young gazelle; syn. غَزَالٌ: (K, and so in a copy of the S:) or a young doegazelle; syn. غَزَالَةٌ: (so in another copy of the S:) said by As to be like the عَنَاق of goats: (S:) or the male, and the female, of the young of gazelles, when it has attained the age of six months, or seven, and has run, and become strong: or, as some say, the male thereof: pl. جَدَايَا. (M, TA.) جَدِيَّةٌ: see جَدْيَةٌ, in two places. — Also Flowing blood; (Lh, K;) blood not flowing being termed بَصِيرَةٌ: (Lh, TA:) or the former, blood adhering to the body; and the latter, blood upon the ground: (AZ, S:) or the former, a streak of blood: (S:) or the first quantity that flows at once, of blood: (TA:) pl. جَدَايَا. (S.) — — A piece of musk. (K.) — — The colour of the face. (K, TA.) You say, اِصْفَرَّتْ جَدِيَّةُ وَجْهِهِ [The colour of his face became yellow]. (TA.) — I. q. نَاحِيَةٌ [A side; a lateral, or an outward or adjacent, part or portion, region, quarter, or tract; &c.]. (K.) So in the saying, هُوَ عَلَى جَدِيَّتِهِ [app. meaning He is keeping to his own side: he is following his own course; like the phrase هُوَ عَلَى طَرِيقَتِهِ: or he is by himself; like هُوَ عَلَى وَحْدِهِ and حِدَتِهِ]. (TA.) جَادٍ The locust; because it eats (يَجْدِى, i. e. يَأْكُلُ) everything: but the appellation [more] commonly known is جَابِئٌ. (TA.) جَادِىٌّ [erroneously written in the CK, in this art. and in art. جود, without the sheddeh to the ى] Saffron; (Az, IF, K;) as also ↓ جَادِيَآءُ: (Sgh, K:) the former a rel. n. from الجَادِيَة, or جَادِيَة, a town of البَلْقَآء, in Syria, said to produce saffron: it is mentioned by Az and IF in this art., being held by them to be of the measure فَاعُولٌ [originally جَادُوى]: by J, in art. جود, as being of the measure فَعْلِىٌّ. (TA.) — — Also (tropical:) Wine; (K, TA;) as resembling saffron in colour. (TA.) جَادِيَآءُ: see what next precedes. جذ 1 جَذَّهُ, (S, A, L, Msb,) aor. جَذُ3, (L, Msb,) inf. n. جَذٌّ, (L, Msb, K,) He cut it, or cut it off; (S, A, L, Msb;) namely, a thing; (S, Msb;) as, for instance, a rope: (L:) or he cut it off utterly; (L, K;) and جَذْجَذَةٌ [inf. n. of ↓ جَذْجَذَ] signifies the same as جَذٌّ, i. e. the cutting off utterly: (K:) and اِجْتِذَاذٌ [inf. n. of ↓ اجتذّ], the act of cutting: (KL:) or جَذَّهُ signifies he cut it off utterly and quickly; and in like manner ↓ جذّذهُ [applied to many objects, or as meaning he cut it, &c., repeatedly, or many times, or in many pieces, or much]. (L.) [Hence,] جَذَّ النَّخْلَ, aor. جَذُ3, inf. n. جَذٌّ and جَذَاذٌ and جِذَاذٌ, He cut off the fruit of the palm-trees; syn. صَرَمَ: (Lh, L:) or, accord. to some, جذاذ signifies the cutting off of all fruits, and جداد relates particularly to palmtrees. (TA in art. جد.) [Hence also,] جُذُّوهُمْ جَذًّا, in a trad. relating to the battle of Honeyn, (assumed tropical:) Cut ye them off utterly; exterminate them by slaughter. (L.) — — Also, (S, A, L, Msb,) aor. جَذُ3, (L,) inf. n. جَذٌّ, (L, K,) He broke it; (S, A, L, Msb, K;) namely, a thing, (S, Msb,) or a hard thing: (M, L:) and اِجْتِذَاذٌ [inf. n. of ↓ اجتذّ], also, signifies the act of breaking. (KL.) — — Also, (L,) inf. n. جَذٌّ, (L, K,) He hastened it; or hastened to it. (L, K. *) It is said in a prov., respecting one who boldly ventures upon taking a false oath, جَذَّهَا جَذَّ العَيْرِ الصِّلِّيَانَةَ He hastened to it as the ass hastens to the plant called صلّيانة. (L.) 2 جَذَّ3 see 1. 5 تَجَذَّ3 see 7. 7 انجذّ It became cut, or cut off: (S, L, Msb, K:) or cut off utterly: or cut off utterly and quickly: and in like manner, ↓ تجذّذ [said of a number of things, or used in a frequentative or an intensive sense; being quasi-pass. of 2]. (L.) 8 إِجْتَذَ3 see 1, in two places. R. Q. 1 جَذْجَذَ, inf. n. جَذْجَذَةٌ: see 1. جَذٌّ A piece broken off; a fragment: pl. أَجْذَاذٌ: so in the phrase, كَسَرْتُهُ أَجْذَاذًا [I broke it in pieces, or fragments]; occurring in a trad., relating to an idol. (L.) [See also جُذَاذٌ.] مَا عَلَيْهِ جُذَّةٌ There is not upon him a piece of rag; i. e., any garment to cover him: (L:) or anything (S, L, K) of clothing: (S, L:) pl. جُذَذٌ. (Bd in xxi. 59.) جِذَذٌ: see جُذَاذٌ. جَذَاذٌ, with fet-h, The act of separating a thing from another thing (فَصْلُ شَىْءٍ عَنْ شَىْءٍ), accord. to some copies of the K and the TA; [see 1;] accord. to other copies of the K, [probably by mistranscription,] the superiority of a thing over another thing, (فَضْلُ شىءٍ عَلَى شىءٍ); as also ↓ جَذَاذَةٌ. (K.) — See also what next follows. جُذَاذٌ and ↓ جِذَاذٌ, (S, L, K,) the former of which is the more chaste, (S, L,) and ↓ جَذَاذٌ, (L, K,) substs. from جَذٌّ the act of " breaking; " (K;) What is broken, of, or from, a thing: (S, L:) or what is broken, or cut, in pieces: or broken pieces: so in the Kur xxi. 59, in which the word is read in these three different forms: (L:) some also read جُذُذًا, which is pl. of ↓ جَذِيذٌ; and some, جُذَذًا, pl. of جُذَّةٌ: (Bd:) or the first signifies fragments of a thing much broken; [as a

coll. gen. n.;] and the n. un. is ↓ جُذَاذَةٌ: (Lth, L:) [or] it is an extr. pl. of ↓ جَذِيذٌ; (L;) or i. q. مَجْذُوذٌ; and ↓ جِذَاذٌ is a dial. var.; or is pl. of ↓ جَذِيذٌ. (Bd.) [See also جَذٌّ.] — — Also the first, Small pieces, or particles, of silver: and ↓ جُذَاذَاتٌ, pieces of silver: (L:) or the latter, cuttings, or clippings, (S, L, K,) of silver. (M and L in art. قذ.) — — Also Stones containing gold; (Ks, S, L, K;) so called because they are broken: (Ks, S, L:) or stones containing gold &c. which are broken; as also ↓ جِذَاذٌ. (Msb.) — — And جذاذ [app. جُذَاذٌ or ↓ جِذَاذٌ], (L,) or ↓ جِذَذٌ, (TA,) i. q. فِرَقٌ [Distinct parties, or portions, &c., of men or things]. (L, TA.) جِذَاذٌ: see جُذَاذٌ, in four places. جَذِيذٌ and ↓ مَجْذُوذٌ Cut; or cut off: or cut off utterly: or cut off utterly and quickly: and also broken: (L:) pl. of the former, جُذُذٌ and جِذَاذٌ (Bd in xxi. 59) and جُذَاذٌ, which last is extr. (L. See the paragraph headed جُذَاذٌ, in three places.) — — Also the former, (A, K,) and شَرَابٌ جَذِيذٌ, (A,) and ↓ جَذِيذَةٌ, (S, L, K,) Meal of parched barley or wheat; syn. سَوِيقٌ; (S, A, L, K;) so prepared [by being moistened with water or with clarified butter &c.] as to be drunk: (A:) and ↓ جذيذة is [a mess of the kind called] جَشِيشَة made of coarse سويق; so called because it is broken and made into coarse particles: and a quantity of سويق, or the like, such as a man eats or drinks at one time. (L.) جَذَاذَةٌ: see جُذَاذَةٌ and its pl. جُذَاذَتٌ: see جُذَاذٌ, in two places. جَذِيذَةٌ: see جَذِيذٌ, in two places. يَدٌ جَذَّآءُ [fem. of أَجَذُّ] (tropical:) An amputated arm or hand: used figuratively: see أَحَذُّ, in art. حذ. (L.) — — رَحِمٌ جَذَّآءُ (assumed tropical:) A bond of relationship [cut, or severed, or] not made close by affection; expl. by إِذَا لَمْ تُوصَلْ [a well-known phrase: erroneously explained by Golius as meaning " uterus infœcundus vel interruptæ conceptionis "]: (Fr, S, L, K:) as also حَذَّآءُ. (Fr, S, L.) — — سِنٌّ جَذَّآءُ A tooth much broken; or broken in pieces. (K, TA.) — — يَمِينٌ جَذَّآءُ: see حَذَّآءُ. جَذَّانٌ (As, L, and so in some copies of the K: in other copies of the K, and in the TA, جُذَّانٌ:) Soft stones: (As, L, K:) as also كَذَّانٌ [q. v.]: (As, L:) n. un. (of both, As, L) with ة. (As, L, K.) مَجْذُوذٌ: see جَذِيذٌ. — عَطَآءٌ غَيْرُ مَجْذُوذٍ [A gift, or stipend,] not cut short, or not interrupted; syn. غَيْرُ مَقْطُوعٍ. (A'Obeyd, S, L.) 1 جذب جَذَبَهُ, (S, A, Msb, K,) aor. جَذِبَ, (Msb, K,) inf. n. جَذْبٌ; (S, Msb;) as also جَبَذَهُ, (S, TA,) inf. n. جَبْذٌ, of the dial. of Temeem, (TA,) or formed by transposition; (S, TA; [but see art. جبذ;]) and ↓ اجتذبهُ; (S, A, K;) He drew it; dragged it; pulled it; tugged it; strained it; extended it by drawing, or pulling or tugging; stretched it; extended, lengthened, or protracted, it; (S, A, K;) namely, a thing; and sometimes relating to an ideal object. (TA.) — — جَذَبَ مِنَ الإِنَآءِ, (S,) or جَذَبَ مِنَ المَآءِ, (K,) or جَذَبَ المَآءَ, (A, Msb,) نَفَسًا, (S, A, Msb, K,) or نَفَسَيْنِ, (S, A, Msb,) (tropical:) He drank (S, K) from the vessel, (S,) or of the water, (K,) by putting his mouth into it, [a draught, or two draughts:] (S, K:) or he conveyed [or drew up] into the innermost parts of his nose [a draught, or two draughts, of the water]. (Msb.) And جَذَبَتْ لَبَنَهَا (tropical:) She (a camel) drank her milk when she was milked. (A. [But see what next follows: and see also 5.]) — — جَذَبَتْ, said of a she-camel, (S, K,) and of a she-ass also, aor. جَذِبَ, inf. n. جِذَابٌ, (TA,) (assumed tropical:) She became scant of milk; (S, K;) she drew her milk (جَذَبَتْ لَبَنَهَا) from her udder so that it went away upwards. (TA.) — — جَذَبَهُ, (K,) or جَذَبَهُ عَنْ أُمِّهِ, (S, A,) aor. جَذِبَ, inf. n. جَذْبٌ, (TA,) (tropical:) He weaned him; namely, a colt, (S, A, K,) and a young camel, and a lamb. (TA.) And one says of a mother, جَذَبَتْ وَلَدَهَا (tropical:) She weaned her young one: so accord. to Lh, who does not specify the kind. (ISd, TA.) And accord. to the T, جُذِبَ is said of a child, or of a lamb or kid, meaning (tropical:) He was weaned. (TA.) — — جَذَبَهُ and ↓ جَاذَبَهُ He transferred, or removed, it (a thing) from its place. (K.) — — جَذَبَتْهُ (tropical:) She repelled him, or rejected him; namely, a man who sought her in marriage; (T, A, TA;) as though from the saying جَاذَبْتُهُ فَجَذَبْتُهُ [which see below]; (T, TA;) [i. e.] as though she contended with him and overcame him, and thus he became separated from her; (T, A, TA;) as also جَبَذَتْهُ. (T, TA.) [Accord. to the TA, ↓ جَاذَبَتْهُ has the same meaning; but I think that this is a mistake of a copyist.] — — جَذَبَ فُلَانٌ حَبْلَ فُلَانِهِ (assumed tropical:) Such a one severed the bond of his union. (M, TA.) And جَذَبَ فُلَانٌ الحَبْلَ بَيْنَنَا (tropical:) Such a one severed the bond of union between us. (A, TA.) — — جَذَبَ النَّخْلَةَ, aor. جَذِبَ, (AHn, K,) inf. n. جَذْبٌ, (AHn, TA,) He cut off the جَذَب [q. v.] of the palm-tree, (AHn, K,) to eat it. (AHn, TA.) — — جَذَبَ العَدْوَ (assumed tropical:) He ran quickly. (L in art. معد.) See also 7. — — جَذَبَ الشَّهْرُ, (S, A, K,) aor. جَذِبَ, inf. n. جَذْبٌ, (TA,) (tropical:) The greater part of the month (عَامَّتُهُ, S, A, K, i. e. أَكْثَرُهُ, TA) passed. (S, A, K.) — جَذَبَهُ, aor. جَذُبَ, He overcame him in المُجَاذَبَة (K) [lit. drawing, dragging, pulling, &c.; (see 3;) but also] used figuratively [as meaning (tropical:) he overcame him in contention]. (TA.) You say, ↓ جَاذَبْتُهُ فَجَذَبْتُهُ [I contended with him in drawing, dragging, &c., and I overcame him therein: and also] (tropical:) I contended with him and I overcame him. (T, A, * TA.) 3 جاذبهُ He contended with him in drawing, dragging, pulling or tugging, straining, or stretching, &c. (L in art. مد.) And جاذبهُ الحَبْلَ [He contended with him in pulling the rope]. (Mgh in art. نزع .) And جاذبهُ الثَّوْبَ He contended with him in pulling the garment, or piece of cloth. (A.) And جاذبوا الشَّىْءَ, inf. n. مُجَاذَبَةٌ, They pulled the thing, every one of them to himself. (Msb.) And جَاذَبْتُهُ فَجَذَبْتُهُ: see 1, last sentence: [a phrase having two meanings: for] you say, جَاذَبَا, (K, TA,) inf. n. مُجَاذَبَةٌ (TA) and جِذَابٌ, (Har p. 636,) meaning (assumed tropical:) They two contended [in any manner], each with the other: (K, TA:) and [in like manner,] ↓ تجاذبا, (K,) inf. n. تَجَاذُبٌ, (S,) (assumed tropical:) They two contended together. (S, * K.) You say also, كَانَتْ بَيْنَهُمْ مُجَاذَبَاتٌ ثُمَّ اتَّفَقُوا (tropical:) [There were contentions between them: then they agreed]. (A, TA.) And جَاذَبْتُهُ الشَّىْءَ (assumed tropical:) I contended with him for the thing. (S.) — — See also 1, in two places, beside the instance in the last sentence. 5 تجذّبهُ (tropical:) He drank it; (A, K;) namely, milk: said of a pastor. (A.) 6 تجاذبوا الثَّوْبَ They contended together in pulling the garment, or piece of cloth. (A.) [Hence,] تجاذبوا أَطْرَافَ الكَلَامِ (tropical:) [They contended together in discourse, talk, or conversation]. (A.) See also 3. — — And see 7. 7 انجذب It (a thing) was, or became, drawn, dragged, pulled, tugged, strained, extended by drawing or pulling or tugging, or stretched, &c.; it dragged, or trailed along; syn. انجرّ. (S and K in art. جر.) — — It was, or became, transferred, or removed, from its place; and so ↓ تجاذب. (K.) — — إِنْجِذَابٌ also signifies (assumed tropical:) Quick going or journeying or travelling. (S.) [You say, انجذب, and السَّيْرَ ↓ جَذَبَ, (the latter occurring in the TA in art. خلج, &c., like جَذَبَ العَدْوَ, mentioned above, see 1,) (assumed tropical:) He went, or journeyed, or travelled, quickly.] And انجذب بِهِمُ السَّيْرُ and انجذبوا فِى السَّيْرِ (tropical:) They brought, or purveyed, wheat, or corn, or provisions, from afar. (A, TA.) 8 اجتذبهُ: see 1. — — Also He seized it, or took it, or carried it off, by force. (K, TA.) — — And (assumed tropical:) He called, summoned, or invited, him. (Ham p. 645.) جَذْبٌ (assumed tropical:) Quick journeying or travelling. (ISd, K.) — — And The stopping, or a stoppage, of the flow of saliva (اِنْقِطَاعُ الرِّيقِ). (S.) جَذَبٌ The pith that is at the head of the palmtree, from which the [fibres called] لِيف are pulled off, and which is then eaten; as though so called because pulled off [or cut] from the tree; (TA;) the heart, pith, or cerebrum, (جُمَّار,) of the palm-tree; (AHn, S, TA;) so in some copies of the K; (TA;) i. e. the شَحْم of the palm-tree: (S:) or, as in some copies of the K, and in the M and L, only such as is coarse: (TA:) as also ↓ جِذَابٌ: (K:) n. un. جَذَبَةٌ. (S, K.) [See also جَذَمَةٌ.] جَذْبَةٌ مِنْ غَزْلٍ A portion that is drawn by a single pull of spun thread, or yarn. (S.) [Hence,] مَا أَعْطَاهُ جَذْبَةَ غَزْلٍ

(tropical:) He gave him not aught. (A, TA.) — — بَيْنِى وَبَيْنَ المَنْزِلِ جَذْبَةٌ (assumed tropical:) Between me and the place of alighting is a piece [of land or country, or a tract], meaning a distance: (S:) or a far-extending piece [of land or country]. (K.) And بَيْنَنَا وَبَيْنَ بَنِى فُلَانٍ جَذْبَةٌ, and نَبْذَةٌ, (assumed tropical:) Between us and the sons of such a one is a small space, or short distance; i. e., they are near to us. (ISh, TA.) أَخَذَ فِى وَادِى جَذَبَاتٍ [He took his way into the valley of Jedhebát]: (K:) or, as given by Meyd, [and in the A,] وَقَعُوا [they fell into the valley of Jedhebát]: a celebrated prov.: (TA:) applied to a man who has missed the object of his aim or pursuit; (K, * TA;) جذبات being said to be derived from جَذَبَ الصَّبِىَّ " he weaned the boy; " because, in weaning, a child sometimes dies: or from اِنْجَذَبَ بِهِمُ السَّيْرُ, or اِنْجَذَبُوا فِى السَّيْرِ, explained above: or, accord. to some, the right reading is جَدَبَاتٍ: or, as Az says, on the authority of As, the most correct reading is خَذِبَاتٍ, from خَذَبَتْهُ الحَيَّةُ " the serpent bit him; " and the prov. is applied to him who falls into perdition, and to him who wanders in perplexity from the object of his aim or desire. (TA.) [See also another reading in art. خرب.] جِذِبَّانٌ The sandal-thong that is between the great and second toes. (K, TA.) You say, مَا أَغْنَى عَنِى جِذِبَّانًا He did not stand me in stead of, or avail me as much as, a sandal-thong that is between the great and second toes. (AA, TA.) جَذَابِ, indecl., [as a proper name, changed in form from الجَاذِبُ,] (TA,) Death: (ISd, K:) so called because it draws away the soul. (ISd, TA.) جَذَّابَةٌ: see جَاذِبٌ. جَذُوبٌ: see جَذَبٌ. جَذَابٌ Hairs, (TA,) or coarse hairs, or a coarse hair, (K,) tied, and made into a snare, (TA,) for catching larks. (K, TA.) جَاذِبٌ (tropical:) A she-camel that has exceeded the usual time of pregnancy, and passed beyond the time [of the year] when she had been covered: (Lh, TA:) or a she-camel that has extended, or protracted, the period of her pregnancy to eleven months. (A, TA.) (assumed tropical:) A she-camel, (S, K,) and a she-ass, (TA,) scant of milk; (S, K, TA;) as also جَاذِبَةٌ and ↓ جَذُوبٌ: (K:) pl. [of the first and second] جَوَاذِبُ and جِذَابٌ. (S, K.) جُوذَابٌ (M, K) and ذُوبَاجٌ, the latter formed by transposition, (L and TA in art. ذبج,) A kind of food, prepared with sugar and rice and flesh-meat: (M, K:) [from the Persian كُوذَابْ, as observed by Golius:] it might be hastily imagined to be arabicized from جُوزَهْ آبْ; but this is not the case: (TA:) [n. un. with ة: or] جُوذَابَةٌ is a cake of bread (خُبْزَةٌ) put into the oven (تَنُّور), and having suspended over it a bird or some flesh-meat, the gravy of which flows upon it as long as it is cooking; also called أُمُّ الفَرَجِ, because it removes one's anxiety for seasoning, or condiment. (Har p. 227.) جذر 1 جَذَرَ, (A, TA,) aor. جَذُرَ, (TK,) inf. n. جَذْرٌ, (A, K,) He cut, or cut off, or severed, (K, TA,) a thing: (TA:) and (K) he extirpated, or cut off entirely, (A, K,) a thing; (A;) as also ↓ جذّر; (S;) and ↓ اجذر, inf. n. إِجْذَارٌ. (AZ, K.) 2 جَذَّرَ see 1. 4 أَجْذَرَ see 1. 7 انجذر It became cut, or cut off, or severed. (K, TA.) جَذْرٌ (As, IAar, S, A, Msb, K) and ↓ جِذْرٌ (AA, S, K) The root, or lower part, (As, S, A, Msb, K,) of anything: (As, S, A:) or (so in the K, but in other lexicons " and ") particularly, of the tongue: (Sh, A, Msb, K:) and of the penis: (Sh, K:) and of a horn (S, * A) of a cow (S) or of a bull; (A;) or the horn [itself] of a cow: (TA:) and the latter word, the root, or foot, or lowest part, of a tree: (TA:) and the former word, the base of the neck: (El-Hejeree, K:) pl. جُذُورٌ. (K.) Hence, نَزَلَتِ المَحَبَّةُ فِى جَذْرِ قَلْبِهِ Love took up its abode in the bottom (أَصْل) of his heart. (A.) And [hence] it is said in a trad., إِنَّ الأَمَانَةَ نَزَلَتْ فِى جَذْرِ قُلُوبِ الرِّجَالِ [app. meaning, Verily reason, or intellect, or rather conscience, each of which is a trust committed by God to man, and a faculty which renders him responsible for his faith and works, (see, in art. امن, an explanation of أَمَانَةٌ as used in the Kur xxxiii. 72,) hath taken up its abode in the bottom of the hearts of men]. (S.) — — Also, both words, The origin, or stock, from which one springs. (TA.) — — And the former, (S, A, Mgh, Msb, K,) and the latter, or the latter only, (K,) or the former only, (IAar, TA,) A root of a number; (A;) an arithmetical root; (Mgh, K;) [a square root;] a number that is multiplied by itself; (Msb;) as when you say that ten multiplied by ten is a hundred; (Mgh, Msb;) and three multiplied by three is nine; (A;) in the former of which cases, ten is the جذر, (Mgh, Msb,) i. e., the جذر of a hundred; (Mgh;) and in the latter, three; (A;) and in each case, the [square or] product of the multiplication is called the مَال, (Msb,) or the جُذَّآء, (A,) or the ↓ مَجْذُور: (Mgh:) [pl. of pauc. أَجْذَارٌ, and of mult. جُذُورٌ.] It is of two kinds, نَاطِقٌ [i. e. rational], and أَصَمُّ [i. e. surd, or irrational]: the latter known only to God, accord. to a saying of 'Áïsheh. (Mgh.) جِذْرٌ: see جَذْرٌ. جُوْذَرٌ and جُؤْذُرٌ (S, K) and جُوذَرٌ and جَوْذَرٌ and جَؤْذَرٌ and ↓ جِيذَرٌ, (K, TA,) the last of which is written in some copies of the K [and in the CK] جَيْذَرٌ, (TA,) The young one of a wild cow: (S, K:) pl. of the first and second, جَآذِرُ. (S.) ISd thinks that جَوْذَرٌ and جِيذَرٌ are Arabic, and that جُؤْذُرٌ and جُوْذَرٌ are Persian. (TA.) See also مُجْذِرٌ. جِيذَرٌ or جَيْذَرٌ: see what next precedes. مُجْذِرٌ A wild cow having a young one. (ISd, K.) Hence we decide that the ء in ↓ جؤذر is augmentative; and because it often occurs as an augmentative in the second place. (ISd, TA.) [In the S it is regarded as a radical.] مَجْذُورٌ: see جَذْرٌ. جذع 4 اجذع, (S, Mgh, Msb, K,) inf. n. إِجْذَاعٌ, (Mgh, Msb,) He (a beast) became such as is denoted by the term جَذَعٌ; (TA;) said of the offspring of the sheep or goat, he became in his second year; of that of the cow, and of a solidhoofed beast, he became in his third year; and of that of the camel, he became in his fifth year: (S, Msb, K:) but sometimes, when said of the offspring of the ewe, it means he became six months old, or nine months old; and such is allowable as a victim for sacrifice: (S:) IAar says, it denotes a time, not a tooth (Mgh, Msb) growing or falling out: (Msb:) and said of a she-goat, اجذعت means she became a year old, and sometimes, less than a year, by reason of plenty of food; and of a sheep, اجذع means, when from young parents, he became from six months old to seven; and when from very old parents, from eight months old to ten. (Mgh, Msb.) [See جَذَعٌ, below.] 6 تجاذع (tropical:) He (a man) pretended to be a جَذَع [or youth]. (TA.) جِذْعٌ The trunk of a palm-tree: (S, * Msb, K:) or, accord to some, only after it has become dry: or, accord. to some, only after it has been cut: (TA:) or the trunk of a tree when the head has gone: (Ham p. 656:) in the Kur, xix. 23, it is applied to the trunk of a palm-tree which had become dry and was without a head; (Bd;) therefore this does not indicate any restriction nor the contrary: (TA:) pl. [of pauc.] أَجْذَاعٌ (Msb) and [of mult.] جُذُوعٌ. (S, Msb.) — — The beam of a roof. (Msb, TA.) جَذَعٌ A beast (Lth, Mgh) before the ثَنِىّ [q. v.], (Lth, S, Mgh, Msb, K,) by one year; when it may for the first time be ridden and used: (Lth:) fem. with ة: (S, Mgh, Msb, K:) pl. masc. [of pauc.] أَجْذَاعٌ (Yoo, O) and [of mult.] جُذْعَانٌ (Yoo, S, Mgh, Msb, K) and جِذْعَانٌ (L, Msb) and جِذَاعٌ (S, Mgh, Msb, K) and جُذَاعٌ; (Yoo, O;) and pl. fem. جَذَعَاتٌ: (S, Msb:) it is a name applied to the beast in a particular time, not denoting a tooth growing or falling out: (S, K:) but it differs in its application to different kinds of beasts: (Az:) applied to a sheep or goat, it means a year old; (IAar;) in his second year: (Mgh:) or, applied to a sheep, a year old; and sometimes less than a year, by reason of plenty of food; (IAar;) or eight months old, (Az, Mgh, TA,) or nine; (TA;) or, when from young parents, from six months old to seven; and when from very old parents from eight months old to ten; (IAar, Mgh;) and the sheep thus called is a satisfactory victim for sacrifice: (Mgh, TA:) and applied to a goat, a year old; (Az, Mgh;) or in its second year; (AZ;) but the goat thus called is not a satisfactory victim for sacrifice: (Mgh:) applied to a bull, it means in like manner in his second year; (Mgh;) or in his third year; and the bull thus called is not a satisfactory victim for sacrifice: (TA:) applied to a horse, it means in his

third year; (IAar;) or in his fourth year: (Mgh:) [but see قَارِحٌ:] and applied to a camel, in his fifth year; (Az, Mgh;) fem. with ة; and this (a جذعة) is what must be given for the poor-rate when the camels are more than sixty. (Az, TA.) [See also شَصَرٌ.] — — A youth, or young man. (K.) — — (assumed tropical:) One who is light-witted, or weak and stupid, like a youth: opposed in this sense to بَازِلٌ as meaning " old: " (IAar, TA:) or one whose teeth have fallen out, here and there, [as though likened to a beast thus termed that has shed some of his first teeth,] because he has drawn near to his appointed term of life. (TA: [but it is not quite clear whether this explanation relate to جذع or to بازل.]) — — (tropical:) [A novice, or recent beginner.] You say, فُلَانٌ فِى هٰذَا الأَمْرِ جَذَعٌ (tropical:) [Such a one, in this affair, is a novice, or recent beginner,] when he has begun it recently. (S, Z.) — — الدَّهْرُ جَذَعٌ أَبَدًا (tropical:) Time, or fortune, is ever new, like a youth. (K, * TA.) — — Hence, (TA,) الأَزْلَمُ الجَذَعُ (tropical:) Time, or fortune; (S, K;) as in the saying, أَهْلَكَهُمُ الأَزْلَمُ الجَذَعُ (tropical:) Time, or fortune, destroyed them; and لَا آتِيكَ الأَزْلَمَ الجَذَعَ (tropical:) I will not come to thee ever. (TA.) [See also art. زلم.] And accord. to some, (S,) The lion: (S, K:) but this is a mistake. (IB, L.) — — And hence, (TA,) أُمُّ الجَذَعِ (tropical:) Calamity, or misfortune. (K, TA.) — — أَعَدْتُ الأَمْرَ جَذَعًا (tropical:) I renewed the thing, or affair, as it was at the first: as, for instance, a war which had been extinguished. (TA.) And فَرَّ الأَمْرَ جَذَعًا [signifies, in like manner, (tropical:) He recommenced the thing: or] he commenced the thing. (TA.) And فُرَّ الأَمْرُ جَذَعًا (tropical:) The thing was commenced: (TA:) or the thing returned to its first state; it recommenced. (K in art. فر.) — — جُذْعَانُ الجِبَالِ (assumed tropical:) Small mountains. (K.) جُذُوعَةٌ [The state of being what is denoted by the term جَذَعٌ;] a subst. from إِجْذَاعٌ [inf. n. of اجذع]. (TA.) جَذْعَمَةٌ Young; (S, K, * TA;) not arrived at puberty: (TA:) originally جَذْعَةٌ; (S, K;) the م being augmentative: (S:) the ة is either to give intensiveness to the meaning, or to denote the fem. gender; the word being considered as implying the meaning of نَفْسٌ or جُثَّةٌ. (TA.) خَرُوفٌ مُتَجَاذِعٌ [A lamb approaching the age in which the term جَذَعٌ is applied to him: expl. in some copies of the K by دَانٍ: in others, by وَانٍ:] in the copies of the O, expl. by وَانٍ مِنَ الإِجْذَاعِ: in the TS and in the A, by دَانٍ, which is probably the right reading. (TA.) Quasi جَذْعَمَةٌ جذعم: see art. جذع.

جذف

1 جَذَفَهُ, (AA, S, K,) aor. جَذِفَ, (K,) inf. n. جَذْفٌ, (AA, S,) He cut it; or cut it off: (AA, S, K:) and so with د. (TA.) — جَذَفَ said of a bird, a dial. var. of جَدَفَ: (S:) both signify He (a bird) went quickly (K, TA) with his wings; generally, when one of the wings had been shortened; (TA;) as also ↓ اجذف and ↓ انجذف: and so, both of these, with د. (K.) — — [Hence, جَذَفَ بِالسَّفِينَةِ and جَذَفَ بِالمِجْذَافِ, or السَّفِينَةَ; i. q. جَدَفَ, q. v.] — — جَذَفَ فِى مِشْيَتِهِ He (a man) was quick in his manner of walking: (AO, S:) and so with د: (AAF, TA in art. جدف:) as also ↓ تجذف. (TA.) And جَذَفَتْ She (a woman) walked like those that are short: and she (a gazelle, and a woman, TA) went with short steps; as also ↓ اجذفت: and so, both, with د. (K.) — — جَذَفَتِ السَّمَآءُ بِالثَّلْجِ The sky cast down snow: and so with د. (TA.) — جَذَفَ الشَّىْءَ i. q. جَذَبَهُ. (TA.) 4 أَجْذَفَ see 1, in two places. 5 تَجَذَّفَ see 1. 7 إِنْجَذَفَ see 1. مِجْذَافٌ, (S, TA,) in the K ↓ مِجْذَافَةٌ, but the former is the more proper, (TA,) i. q. مِجْدَافٌ; (S;) The wing of a bird: and so with د. (Msb in art. جدف.) — — And [hence, An oar; a paddle;] a certain thing with which a ship, or boat, is propelled. (S, * TA.) — — And hence, as being likened thereto, A whip: (Abu-l-Ghowth, S:) and so with د. (TA in art. جدف.) مَجْذُوفٌ A [skin of the kind called] زِقّ having the legs cut off: and so with د. (K * and TA in this art. and in art. جدف.) مِجْذَافَةٌ : see مِجْذَافٌ.

جذل

1 جَذَلَ, (aor. جَذُلَ, TK,) inf. n. جُذُولٌ, It stood erect, and was firm, (K, TA,) like the جِذْل of a tree. (TA.) And He set himself up as an antagonist to others, in fight. (TA in art. حك.) And said of a chameleon, It became erect; as also ↓ استجذ. (TA.) You say also, ↓ بَاتَ يَسْتَجْذِلُ عَلَى ظَهْرِ دَابَّتِهِ (tropical:) He slept [during the night] erect, without commotion, upon the back of his beast. (TA.) — جَذِلَ, (S, K,) aor. جَذَلَ, (K,) inf. n. جَذَلٌ, (S,) He was, or became, joyful, glad, or happy; as also ↓ اجتذل. (S, K.) 4 اجذلهُ He made him joyful, glad, or happy. (S, K.) 8 إِجْتَذَلَ see 1. 10 إِسْتَجْذَلَ see 1, in two places. جَذْلٌ: see what next follows, in two places. جِذْلٌ (S, K) and ↓ جَذْلٌ (K) The trunk, stem, stump, or lower part, (أَصْل) of a tree &c., after the branch or the like has gone; pl. [of pauc.] أَجْذَالٌ and [of mult.] جِذَالٌ and جُذُولٌ and جُذُولَةٌ, (K,) which last is pl. of جَذْلٌ: (TA:) or a large trunk, or lower portion, of a tree; (S, * K;) pl. أَجْذَالٌ: (S:) and a branch, or piece of wood, like the fruit-stalk of the raceme of a palm-tree. (K.) [Hence,] ↓ عَادَ إِلَى جَذْلِهِ [or جِذْلِهِ] (assumed tropical:) He returned to his original state, or condition. (TA.) — — Also, the former, A post, or piece of wood, that is set up (S, K) in the place where camels lie down, at their watering-place, (S,) for the mangy camels to rub themselves against it. (S, K. *) Hence, (S, K,) the saying of El- Hobáb Ibn-El-Mundhir, (S,) أَنَا جُذَيْلُهَا ↓ المُحَكَّكُ وَعُذَيْقُهَا المُرَجَّبُ (assumed tropical:) [I am their much-rubbed little rubbing-post, and their propped little palm-tree loaded with fruit, or their honoured little palmtree &c.: see art. رجب]: (S, * K, * TA:) i. e., I am of those by means of whose counsel, or advice, people seek relief, like as the mangy camels seek relief from their mange by rubbing themselves against the post above mentioned, (TA,) and one having a family that will aid and defend me: (TA in art. رجب:) the dim. is here used for the purpose of aggrandizement. (K. [See also art. حك.]) And hence, (TA,) هُوَ جِذْلُ مَالٍ (tropical:) He is a gentle manager of cattle: (S, * K, * TA:) likened to the جِذْل that is set up. (TA.) One says also, إِنَّهُ جِذْلُ رِهَانٍ, i. e., صَاحِبُهُ [app. meaning, (assumed tropical:) Verily he is one who is constantly engaged in contending for stakes, or wagers; رهان being here an inf. n. of رَاهَنَ; not a pl. of رَهْنٌ; for if it were the latter, the explanation would be صَاحِبُهَا]. (K.) — — A small quantum of property, or a small number of cattle; (K;) as though it were the original stock thereof. (TA.) — — The summit, or head, of a mountain; and a prominent portion thereof: pl. أَجْذَالٌ. (K.) — — The side of a sandal. (K.) جَذِلٌ: see what next follows. جَذْلَانُ [in copies of the K with tenween, but correctly without tenween, for the fem. is جَذْلَآءُ,] Joyful, glad, or happy; (S, K;) as also ↓ جَذِلٌ; (K;) and ↓ جَاذِلٌ occurs in poetry: (IDrd, K:) pl. جُذْلَانٌ. (K.) You say, نَفْسُهُ جَذْلَآءُ بِذٰلِكَ His soul is joyful, glad, or happy, by means of that. (TA.) جُذَيْلٌ dim. of جِذْلٌ, q. v. جَاذِلٌ [part. n. of جَذَلَ] (assumed tropical:) Erect, in his place, not moving therefrom; likened to the جِذْل that is set up in the place where camels lie down, at their watering-place, for the mangy camels to rub themselves against it. (S.) You say, بَاتَ جَاذِلًا عَلَى ظَهْرِ دَابَّتِهِ (tropical:) He slept [during the night] erect, without commotion, upon the back of his beast. (TA.) — See also جَذْلَانُ.

جذم

1 جَذَمَهُ, (S, Msb, K,) aor. جَذِمَ (Msb, K, TA) and جَذُمَ also, (accord. to some copies of the K,) inf. n. جَذْمٌ, (S, Msb, K,) He cut it off; (S, Msb, K;) and so ↓ جذّمهُ: (K:) or جذّم signifies he cut off many things; or cut off much, or frequently: and جَذْمٌ signifies also the cutting off quickly. (TA.) [It is like خَذَمَهُ.] You say, جَذَمَ يَدَهِ, (Msb, K,) aor. جَذِمَ, inf. n. as above, (Msb,) He cut off, or amputated, his arm, or hand; (Msb, K;) as also ↓ اجذمها, (K,) inf. n. إِجْذَامٌ. (TA.) — — [Hence,] جَذَمَ فُلَانٌ حَبْلَ وِصَالِهِ (tropical:) Such a one severed the bond of his union; as also جَذَبَهُ. (TA.) — جَذِمَ, (S, Msb,) aor. جَذَمَ, (Msb,) inf. n. جَذَمٌ , He (a man) had his arm, or hand, cut off, or amputated; was maimed of it. (S, Msb.) You say, حَتَّى ↓ مَا الَّذِى أَجْذَمَهُ جَذِمَ [What is it that has maimed him of his arm, or hand, so that he has become maimed of it?] (TA.) — — And جَذِمَتِ اليَدُ, aor. جَذَمَ, (Msb, K,) inf.

n. جَذْمٌ, (Msb,) The arm, or hand, was cut off, or amputated. (Msb, K.) — جُذِمَ He (a man, S, Msb) was, or became, affected, or smitten, with the disease termed جُذَام. (S, Mgh, Msb, K.) 2 جَذَّمَ see 1. 4 أَجْذَمَ see 1, in two places. — إِجْذَامٌ also signifies The being quick in pace, or going. (Lth, TA.) You say, اجذم فِى سَيْرِهِ, (S,) or اجذم السَّيْرَ, (K,) He (a camel, S) hastened, or was quick, in his pace, or going. (S, K.) And اجذم said of a horse, (Lh, K,) and the like, of such as run, (Lh, TA,) He ran vehemently. (Lh, K.) — — اجذم عَنِ الشَّىْءِ He abstained, or desisted, from the thing. (S, * K.) — — اجذم He decided, determined, or resolved, upon it. (K.) 5 تَجَذَّمَ see 7. 7 انجذم It was, or became, cut off; (S, K;) as also ↓ تجذّم: (K:) [or the latter is said of a number of things; or implies muchness, or frequency:] the two verbs are syn. [respectively] with اِنْقَطَعَ and تَقَطَّعَ. (TA.) — — [Hence] you say, انجذم عَنِ الرَّكْبِ (assumed tropical:) He was, or became, cut off from the company of riders upon camels. (TA.) And En-Nábighah says, صَدَّتْ سُلَيْمَى وَأَمْسَى حَبْلُهَا انْجَذَمَا [Suleymà has turned away, and the bond of her union with me has become severed]. (S.) جَذْمٌ: see the next paragraph. — Also A cessation of the supply of corn or other provision. (TA.) — A rope cut off, or severed. (TA.) — — A man whose extremities have fallen off in pieces, piece after piece, in consequence of the disease termed جُذَام. (TA; but in this last sense, the word is there written without any syll. signs.) جِذْمٌ The root, source, origin, or original, or the fundamental or essential or principal part, syn. أَصْل, (S, Msb, K,) of a thing, (S, Msb, TA,) whatever that thing be; (TA;) as also ↓ جَذْمٌ: (S, K:) pl. [of pauc.] أَجْذَامٌ and [of mult.] جُذُومٌ. (K.) — — The family of a people; their kinsfolk: whence the saying, in a trad., لَمْ يَكُنْ رَجُلٌ مِنْ قُرَيْشٍ إِلَّا لَهُ جِذْمٌ بِمَكَّةَ [There was not a man of Kureysh but he had kinsfolk in Mekkeh]. (TA.) [And app. The main stock from which tribes are derived: for,] accord. to some, it ranks before شَعْبٌ. (TA voce بَطْنٌ.) — — The places [or place] of growth of the teeth. (TA.) A poet says, (S,) namely, El-Hárith Ibn-Waaleh, (TA,) اَلْآنَ لَمَّا ابْيَضَّ مَسْرُبَتِى وَعَضِضْتُ مِنْ نَابِى عَلَى جِذْمِ (S, TA,) [Now, when the hair in the middle of my bosom, extending downwards to my navel, has become white, and I have bitten upon the place of growth of my canine tooth]: i. e., I have become old, and eaten upon the جذم of my ناب. (TA.) — — The lower, or lowest, part, or the foundation, of a wall: (Mgh from a trad.:) or the remains thereof: or a portion thereof. (TA.) — — See also جِذْمَةٌ. جَذِمٌ Quick; swift. (K.) جَذْمَةٌ The place of the arm, or hand, where it is cut off, or amputated; as also ↓ جَذَمَةٌ. (K.) جُذْمَةٌ The defect, or deficiency, of him who has had his arm, or hand, amputated, or who has lost the end-joints of his fingers: so accord. to the copies of the K: but in the L, the defect, or deficiency [resulting] from the amputation of the arm or hand (مِنَ الإِجْذَامِ). (TA.) — مَا سَمِعْتُ لَهُ جُذْمَةً, with damm, meaning [I heard him not utter] a word, is not of established authority. (ISd, TA.) جِذْمَةٌ A piece cut off (S, K) of a rope &c., (S,) or of a thing of which the extremity has been cut off, the lower, or principal, part remaining; (K;) as also ↓ جِذْمٌ. (TA.) — — A whip: (S, K:) because it becomes cut by that which is beaten with it. (TA.) — — The part of a whip of which the slender extremity has become much cut [by use], the lower, or principal, part remaining; pl. جِذَمٌ: (L, TA:) or the remaining part of a whip; its lower, or principal, portion. (As, TA.) — — A thick piece of wood, having fire at the end of it or not; [i. e. a brand, or fire-brand;] like جِذْوَةٌ. (AO, S and TA in art. جذو.) — — (assumed tropical:) A company of men [as though cut off from others]. (TA.) جَذَمَةٌ: see جَذْمَةٌ. — — Also The uppermost pith of the palm-tree; which is the best; (K;) like جَذَبَةٌ. (TA.) — — And Dates that come forth upon one base. (TA.) جُذَامٌ [Elephantiasis; a species of leprosy; the leprosy that pervaded Europe in the latter part of the Middle Ages;] a certain disease, (S, K,) arising from the spreading of the black bile throughout the whole person, so that it corrupts the temperament of the members, and the external condition thereof; and sometimes ending in the dissundering, or corrosion, (so accord. to different copies of the K, TA,) of the members, and their falling off, in consequence of ulceration; (K, TA;) so called because it dissunders the flesh, and causes it to fall off; (Msb;) or because the fingers, or toes, become cut off: (TA:) it is a cracking of the skin, and a dissundering, and gradual falling off, of the flesh. (Mgh.) نَوْجَذُومٌ A tract towards which one journeys separating lovers or objects of love. (TA.) جَذِومٌ Cut off; amputated. (S, Msb, TA.) [See also أَجْذَمُ.] جُذَامَةٌ What remains, of seed-produce, after the reaping. (S.) — — [See also جُرَامَةٌ, in two places.] جَذَّامٌ [an epithet] of the measure فَعَّالٌ from الجَذْمُ meaning القَطْعُ: so in the phrase جَذَّامُ حَبْلِ الهَوَى [Wont to sever the bond of love], in a verse of Ows Ibn-Thaalabeh. (Ham p. 334.) أَجْذَمُ Having his arm, or hand, cut off, or amputated: (S, Msb, K:) or having lost the endjoints of his fingers: (K:) fem. جَذْمَاءُ: (Msb:) pl. جَذْمَى. (S.) It is said in a trad., مَنْ تَعَلَّمَ القُرْآنَ ثُمَّ نَسِيَهُ لَقِىَ اللّٰهَ يَوْمَ القِيَامَةِ وَهُوَ أَجْذَمُ, (A 'Obeyd, S, *) i. e., [He who learns the Kur-án and then forgets it shall meet God on the day of resurrection] having his arm, or hand, cut off: (A 'Obeyd, TA:) or having lost all his limbs, or members: (Kt, TA:) or (assumed tropical:) having his plea cut off; having no tongue with which to speak, nor any plea in his hand: (IAth, TA:) or (assumed tropical:) having his means of access cut off: (TA:) or (assumed tropical:) with his hand devoid of good and of recompense. (IAar, El-Khattábee, TA.) And in another trad., كُلُّ خُطْبَةٍ لَيْسَ فِيهَا شَهَادَةٌ كَالْيَدِ الجَذْمَآءِ [Every oration from the pulpit in which there is not an acknowledgment of the unity of God and of the mission of Mohammad is like the arm of which the hand is amputated]. (TA.) — — الكَفُّ الجَذْمَآءُ [The amputated hand;] (assumed tropical:) a name of the star a of Cetus; (so in the Egyptian Almanacs;) [i. e.] the star that is in the head of Cetus: so called because it is less extended [from the Pleiades] than that called الكَفُّ الخَضِيبُ. (Kzw. [See الكَفُّ الخَضِيبُ in art. خضب.]) — — نَعْلٌ جَذْمَآءُ (assumed tropical:) A sandal of which the [thong called] قِبَال [which is between two of the toes] is cut, or cut off, or severed. (TA.) — See also مُجَذَّمٌ. مَجْذُومٌ: see مَجْذُومٌ. — Also A man tried, or proved, and strengthened by experience in affairs. (TA.) رَجُلٌ مِجْذَامٌ and ↓ مِجْذَامَةٌ, [the latter of a very rare measure, (see مِعْزَابَةٌ,)] (assumed tropical:) A man who decides affairs. (K.) (tropical:) A man who, loving and being loved, when he is sensible of evil treatment quickly cuts the tie of affection: (A, TA:) or the latter, (tropical:) a man who quickly cuts the tie of love, or affection. (S, K, TA.) رَجُلٌ مِجْذَامُ الرَّكْضِ فِى الحَرْبِ (assumed tropical:) A man quick in running, or fleeing, in war. (TA.) And ↓ رَجُلٌ مِجْذَامَةٌ لِلْحَرْبِ, and لِلسَّيْرِ, and لِلْهَوَى, (assumed tropical:) A man who desists from, and relinquishes, war, and journeying, and love, or natural desire. (Lh, TA.) مَجْذُومٌ A man (S, Msb) affected, or smitten, with the disease termed جُذَام; (S, Mgh, Msb, K;) as also ↓ مُجَذَّمٌ (K) and ↓ أَجْذَمُ, (Kr, K,) which J erroneously disallows: (K:) J says, one does not say أَجْذَمُ: (TA:) [and Fei,] they say that أَجْذَمُ, of the measure of أَحْمَرُ, is not said in this sense. (Msb.) مِجْذَامَةٌ: see مِجْذَامٌ, in two places. جِذْمَارٌ or جذمر جَذْمَارٌ: see what follows, in two places. جُذْمُورٌ The root, or lowest part, of a thing: or the first thereof; (K;) the beginning, or commencement, and fresh state, thereof; its first and fresh state. (TA.) — — A piece, or portion, (S, K,) of the lowest part (S) of a palm-branch, (S, K,) [i. e. a stump thereof,] remaining upon the trunk when the [rest of the] branch has been cut off; (S, K;) as also ↓ جَذْمَارٌ, (S,) or جِذْمَارٌ. (K.) [Accord. to the S, the م is an augmentative letter.] — — The stump of a [tree of the kind called] نَبْعَة, remaining when the tree has been cut down. (TA.) — — The stump of a hand of which the greater part has been cut off; (TA;) what remains of a hand that has been amputated, at

the extremity of the two bones of the fore arm. (T, TA.) One says, ضَرَبَهُ بِجُذْمُورِهِ and بِقَطَعَتِهِ [He struck him with the stump of his amputated hand]. (TA.) — — What remains of anything that has been cut off. (IAar, TA.) — — [Pl. جَذَامِيرُ.] — — You say, أَخَذَهُ بِجُذْمُورِهِ (assumed tropical:) He took it altogether; (K;) as also اخذه بِجَذَامِيرِهِ: (Ks, S, K:) or he took it in its first and fresh state: and Fr also mentions the phrases ↓ اخذه بِجِذْمِيرِهِ and ↓ بِجِذْمَارِهِ. (TA.) أَخَذَهُ بِجِذْمِيرِهِ: see what next precedes. جذو 1 جَذَا, (S, K,) aor. جَذُوَ, (TA,) inf. n. جَذْوٌ and جُذُوٌّ, (K,) It (a thing, TA) stood firmly; as also ↓ اجذى. (S, K.) You say also, جَذَا عَلَى شَىْءٍ He [or it, for instance, a stone of those (three in number) upon which a cooking-pot is places, as is implied in the S, (see جَاذٍ,)] remained firm upon a thing. (S.) And جَذَا القُرَادُ فِى جَنْبِ البَعِيرِ The ticks stuck, and clave, to the side of the camel: (ISd, K, TA:) and جذا بِالجَمَلِ clung to the camel. (TA.) — — I. q. جَثَا [He sat upon his knees; &c.]; (AA, Fr, S, K;) as also ↓ اِجْذَوَى, [in form] like اِرْعَوَى; (TA;) except that جذا is more indicative of keeping to a place: (Kh, TA:) or he stood upon the extremities of his toes: (As, K:) accord. to Th, جُذُوٌّ is [the standing] upon the extremities of the toes; and جُثُوٌّ is [the sitting] upon the knees: (TA:) and accord. to IAar, ↓ جَاذٍ means [a man standing] upon his feet; and جَاثٍ, [one sitting] upon his knees. (S, TA.) Accord. to El-Hasan Ibn-'AbdAllah El-Kátib El-Isbahánee, جَذَا, inf. n. جُذُوٌّ, said of a bird, means He stood upon the extremities of his toes, and warbled, and went round in his warbling; which he does only when seeking the female: and said of a horse, it means he stood upon his toes; and in like manner when said of a man, whether for dancing or for some other purpose. (TA.) A poet says, (S,) namely, En-Noamán Ibn-Nadleh, (TA,) إِذَا شِئْتُ غَنَّتْنِى دَهَاقِينُ قَرْيَةٍ وَصَنَّاجَةٌ تَجْذُو عَلَى حَرْفِ مَنْسِمِ [When I will, the husbandmen of a village sing to me, and a female player with the cymbals, standing upon the extremity of a toe]. (S, TA: but in the latter, عَلَى كُلِّ مَنْسِمِ [upon every toe].) — — Also, inf. n. جُذُوٌّ, He, or it, was, or became, erect, and straight; (TA;) and so ↓ اِجْذَوْذَى, inf. n. اِجْذِيذَآءٌ. (Az, TA.) See جَوَاذٍ as applied to she-camels, in two places, voce جَاذٍ. — — It (a camel's hump) bore fat [so that it became elevated]. (K.) — — جَذَا مَنْخِرَاهُ His nostrils were, or became, raised and extended. (TA.) — — Er-Rá'ee, describing a strong, or sturdy, she-camel, says, لَمْ يَجْذُ مِرْفَقُهَا فِى الدَّفِ مِنْ زَوَرِ meaning Her elbow did not stand out far from the side by reason of [the distortion termed] زَوَر. (TA.) 4 اجذى: see 1, first sentence. — — Also He (a young camel) bore fat in his hump. (Ks, S, K.) El-Khansà says, يُجْذِينَ نَيًّا وَلَا يجْذِينَ قِرْدَانَا They bear fat [in their humps], and have not ticks clinging to them. (IB, TA.) — He lifted a stone, (AA, S, TA,) in order that he might know thereby his strength. (TA.) One says, ↓ هُمْ يُجْذُونَ حَجَرًا وَيَتَجَاذَوْنَهُ [They lift a stone, in order to prove their strength, and vie, one with another, in lifting it, for that purpose]. (TA.) ↓ تَجَاذٍ, in the lifting of a stone, is like تَجَاثٍ: (S, TA:) تَجَاذَوْا meaning تَرَابَعُوا لِيَرْفَعُوهُ [They vied, one with another, to lift the stone, for trial of strength]. (TA.) — — اجذى طَرْفَهُ [in the CK, erroneously, طَرَفَهُ,] He raised his eye, or sight, and cast it before him. (K, TA.) 6 تَجَاذَوَ see 4, in two places. 9 اِجْذَوَى: see 1. 12 اِجْذَوْذَى: see 1. جِذْوَةٌ and جُذْوَةٌ and جَذْوَةٌ (S, Msb, K) [A brand, or fire-brand;] i. q. جِذْمَةٌ, (AO, S, K,) i. e. a thick piece of wood, having fire at the end of it or not: (AO, S, in explanation of the first:) or a thick piece of fire-wood, not flaming: (AO, TA, in explanation of جِذْوَةٌ مِنَ النَّارِ:) or a thick stick, one end of which is a live coal: (Aboo-Sa'eed, TA:) or a thick stick upon which fire is taken [by kindling one end]: (ISk, TA:) and a piece (قَبَسَةٌ, K, or قِطْعَةٌ, Har p. 471) of fire: (K, Har:) or a portion of fire-wood that remains after flaming: (Er-Rághib, TA:) and a live coal: (S, K:) or a flaming live coal: (Msb:) or جِذْوَةٌ مِنَ النَّارِ means a piece of live coal; so in the language of all the Arabs: (Mujáhid, S, TA:) pl. [of the first] جِذًى and [of the second] جُذًى (S, Msb, K) and (of the third, TA) جَذًى (Msb, TA, and so in a copy of the S) and جِذَآءٌ, (AAF, K,) which is held by ISd to be a pl. of the third. (TA.) جُذَآءٌ: see جُذَآءٌ, in art. جدى. جَاذٍ [part. n. of 1; fem. جَاذِيَةٌ: pl. masc. جِذَآءٌ; pl. fem. جَاذِيَاتٌ and جَوَاذٍ]. A rájiz says, (S,) namely, 'Amr Ibn-Jebel-El-Asadee, (TA,) لَمْ يُبْقِ مِنْهَا سَبَلُ الرَّذَاذِ غَيْرَ أَثَافِى مِرْجَلٍ جَوَاذِى i. e. [The continual fine rain left not thereof save the three stones that were the supports of a cooking-pot] remaining firm. (S, TA.) — — I. q. جَاثٍ [Sitting upon his knees; &c.]: (Fr, TA:) or sitting upon his heels, with his feet upright, [resting] upon the extremities of his toes: (S:) or standing upon the extremities of the toes: (AA, S:) see also 1: pl. [masc.] جَذَآءٌ. (S) Aboo-Duwád describes mares as جَاذِيَاتٌ عَلَى السَّنَابِكِ, i. e. Standing upon the toes. (AA, S, * TA.) — — جَوَاذٍ, (K,) applied to she-camels, (TA,) means That bear themselves erect (↓ تَجْذُو) in their course, or pace, as though they lifted their feet clear from the ground; (K, TA;) on the authority of Aboo-Leylà: (TA:) [the last words of the explanation in the K are كَأَنَّهَا تَقْلَعُ السَّيْرَ: in the TA, كانها تقلع السَّيْرَ: I suppose that السَّيْرَ is for فِى السَّيْرِ; and that the pret. of the aor. here used is قَلِعَ; for قَلِعٌ, which is of the regular form of a part. n. of such a verb as قَلِعَ, means " raising the feet clear from the ground in walking &c.: " but in one copy of the K, I find تُقْلَعُ: and another reading in some work seems to be تُقْلِعُ; for] ISd says, I know not جَذَا with the meaning of أَسْرَعَ nor of أَقْلَعَ: and As says that جَوَاذٍ means quick, or swift, camels, that do not stretch themselves forth in their course, or pace, but bear themselves erect (وَيَنْتَصِبْنَ ↓ يَجْذُونَ). (TA.) مُجْذٍ [act. part. n. of 4]. مَثَلُ الأَرْزَةِ المُجْذِيَةِ عَلَى الأَرْضِ, (S,) or كَالأَرْزَةِ المجذية على وَجْهِ الارض, (TA,) occurring in a trad., (S, TA,) describing the unbeliever, (TA,) means [Like the pine-tree] that is firm (S, TA) and erect [upon the ground]. (TA.) مُجْذَوْذٍ [in the CK, erroneously, المَجْذَوْذِىُّ,] Keeping constantly to the dwelling, or to the camel's saddle and the dwelling, (المَنْزِل and الرَّحْل, AA, S, K,) not quitting it: (AA, S:) like مُجْذَوْذٍ عَلَى الرَّحْلِ. (AA, S) — — And A man who lowers, or abases, himself; (El-Hejeree, ISd, TA;) as though he clave to the ground by reason of his abjectness; from جَذَا القُرَادُ فِى جَنْبِ البَعِيرِ [q. v.]. (ISd, TA.) جر 1 جَرَّ, aor. جَرُ3ـُ, (S, A, Msb,) inf. n. جَرٌّ; (S K;) and ↓ جرّر, inf. n. تَجْرِيرٌ (S K) [and app. تَجِرَّةٌ, said in the TA to be of the measure تَفْعِلَةٌ from الجَرُّ], with teshdeed to denote repetition or frequency of the action, or its relation to many objects, or intensiveness; (S;) and ↓ اجترّ, inf. n. اِجْتِرَارٌ; (S, L, K;) and ↓ اجدرّ, inf. n. اِجْدِرَارٌ; (L, K;) in which the ت is changed into د, though you do not say اِجْدَرَأَ for اِجْتَرَأَ, nor اِجْدَرَحَ for اِجْتَرَحَ; (L;) and ↓ استجرّ; (K;) He dragged, drew, pulled, tugged, strained, extended by drawing or pulling or tugging, or stretched, (A, L, Msb, K,) a thing, (A,) or a rope, (S, Msb,) and the like. (Msb.) You say, جَرُّوا أَذْيَالَهُمْ They dragged along their hinder skirts. (A.) And ↓ اجارّ الرُّمْحَ He dragged, or drew along, the spear. (TA.) And فُلَانٌ يَسْتَجِرُّ ↓ الحَدِيثَ مِنْ أَبَاعِدِ أَطْرَافِهِ (assumed tropical:) [Such a one draws forth talk, or discourse, or news, or the like, from its most remote sources]. (A in art. بعد.) And مَا الَّذِى جَرَّكَ إِلَى هٰذَا الأَمْرِ (assumed tropical:) [What drew thee, led thee, induced thee, or caused thee, to do this thing]. (TA in art. دعو.) — — Also جَرَّ, aor. جَرُ3ـُ, (TA,) inf. n. جَرٌّ, (K,) (tropical:) He drove (camels and sheep or goats, TA) gently, (K, TA,) letting them pasture as they went along. (TA.) And جَرَّ الإِبِلَ عَلَى أَفْوَاهِهَا (tropical:) He drove the camels gently, they eating the while. (A.) — — [Hence,] ↓ هَلُمَّ جَرًّا (tropical:) At thine ease. (TA.) ElMundhiree explains هَلُمَّ جَرُّوا as meaning (tropical:) Come ye at your ease; from الجَرُّ in driving camels and sheep or goats, as rendered above. (TA.) You say also, كَانَ ذَاكَ عَامَ كَذَا وَهَلُمَّ جَرًّا إِلَى اليَوْمِ (S, A, Msb, * TA) (tropical:) That was in such a year, and has continued to this day: (Msb, TA:) from الجَرُّ meaning the act of " dragging," &c.: (TA:) or from أَجْرَرْتُهُ الدَّيْنَ, or from أَجْرَرْتُهُ

الرُّمْحَ. (Msb.) جرّا is here in the accus. case as an inf. n., or as a denotative of state: but it is disputed whether this expression be classical or postclassical. (TA.) [See also art. هلم] — — جَرَّ الأَثَرَ, said of a numerous army, means (assumed tropical:) [It made a continuous track, so that] it left no distinct footprints, or intervening [untrodden] spaces. (TA.) — — جَرَّتِ الخَيْلُ الأَرْضَ بِسَنَابِكِهَا (tropical:) The horses furrowed the ground with their hoofs. (As, A, TA.) — — جَرَّ جَرِيرَةً, (S, A, Msb, K,) aor. جَرُ3َ and جَرَ3َ, (K,) but the latter form is disallowed by MF as not authorised by usage nor by analogy, (TA,) inf. n. جَرٌّ, (K,) He committed a crime, or an offence for which he should be punished, or an injurious action, (S, Msb, K, *) against عَلِى [and إِلَى, as in the K voce جَنَى,]) another or others, (S, K,) or himself; (A, K;) [as though he drew it upon the object thereof;] syn. جَنَى جِنَايَةً. (S, TA.) It is said in a trad., بَايَعَهُ عَلَى أَنْ لَا يَجُرَّ عَلَيْهِ إِلَّا نَفْسَهُ [He promised, or swore, allegiance to him on the condition that he should not inflict an injury, meaning a punishment, upon him but for an offence committed by himself;] i. e., that he should not be punished for the crime of another, of his children or parent or family. (TA.) — — جَرَّ الفَصِيلَ: see 4, in two places. — — جَرَّ الحَرْفَ فِى [الإِعْرَابِ, aor. جَرُ3َ, inf. n. جَرٌّ, (assumed tropical:) He made the final letter to have kesreh, in inflection; i. q. خَفَضَ, q. v.:] الجَرُّ is used in the conventional language of the Basrees; and الخَفْضُ, in that of the Koofees. (Kull p. 145.) — جَرٌّ, (S, A,) inf. n. جَرُورٌ, (K,) (tropical:) She exceeded the [usual] time of pregnancy. (A.) (tropical:) She (a camel) arrived at the time [of the year] in which she had been covered, and then went beyond it some days without bringing forth: (S, TA:) or withheld her fœtus in her womb after the completion of the year, a month, or two months, or forty days only: (K, * TA:) Th says that she sometimes withholds her fœtus [beyond the usual time] a month. (TA. [See also جَرَّتْ.]) (tropical:) She (a mare) exceeded eleven months and did not foal: (K, TA:) the more she exceeds the usual term, the stronger is her foal; and the longest time of excess after eleven months is fifteen nights: accord. to AO, the time of a mare's gestation, after she has ceased to be covered, to the time of her foaling, is eleven months; and if she exceed that time at all, they say of her, اللَّيْلَةُ. (TA.) (tropical:) She (a woman) went beyond nine months without bringing forth, (K, TA,) exceeding that term by four days, or three. (TA.) — — (assumed tropical:) It (the night, كبد,) was, or became, long. (L in art. كبد.) — — جَرَّ, aor. جَرُ3َ, (TA,) inf. n. جَرٌّ; (K;) and ↓ انجرّ; (K;) (assumed tropical:) He (a camel) pastured as he went along: (IAar. K: [if so, the aor. is contr. to analogy:]) or he rode a she-camel and let her pasture [while going along]. (Kudot;.) — — جَرَّ النَّوْءُ بِالمَكَانِ (assumed tropical:) The نوء [or auroral setting or rising of a star or asterism supposed to occasion rain] caused lasting rain in the place. (TA.) 2 جَرَّ3َ see 1, first sentence. 3 جارّهُ, (S, K,) inf. n. مُجَارَرَةٌ, (TA,) or مُجَارَّةٌ, (TK,) He delayed, or deferred, with him, or put him off, by promising him payment time after time; syn. طَاوَلَهُ, (S,) or مَا طِلَهُ: (K:) or he put off giving him his due, and drew him from his place to another: (TA:) or i. q. جَانَاهُ, (so in copies of the K,) meaning, he committed a crime against him: (TK:) or حَابَاهُ. (TA, as from the K. [But this seems to be a mistranscription.]) It is said in a trad., لَا تُجَارَّ أَخَاكَ وَلَا تُشَارِّهِ, i. e. Delay not, or defer not, with thy brother, &c.: [and do not act towards him in an evil, or inimical, manner; or do not evil to him, obliging him to do the like in return; or do not contend, or dispute, with him:] or bring not an injury upon him: but accord. to one reading, it is لَا تُجَارِهِ, without teshdeed, from الجَرْىB, and meaning, contend not with him for superiority. (TA.) 4 اجرّهُ He pierced him with the spear and left it in him so that he dragged it along: (S, K:) or so اجرّهُ الرُّمْحَ: (A, Msb:) as though [meaning] he made him to drag along the spear. (TA.) — — He put the جَرِير, i. e. the rope, upon his neck. (Har p. 308.) — — اجرّهُ جَرِيرَهُ [lit. He made him to drag along his rope; meaning,] (tropical:) he left him to pasture by himself, where he pleased: a prov. (L.) And اجرّهُ رَسَنَهُ [lit. He made him to drag along his halter; meaning,] (tropical:) he left him to do as he would: (S, K, TA:) he left him to his affair. (A, TA.) — — اجرّهُ الدَّيْنَ (tropical:) He deferred for him the payment of the debt: (S, A, K:) he left the debt to remain owed by him. (Msb.) — — اجرّهُ أَغَانِىَّ (tropical:) He sang songs to him consecutively, successively, or uninterruptedly; syn. تَابَعَهَا: (S, K, TA:) or (tropical:) he sang to him a song and then followed it up with consecutive songs. (A, TA.) — — اجرّ لِسَانَ الفَصِيلِ, (S,) or اجرّ الفَصِيلَ, (As, K, *) inf. n. إِجْرَارٌ; (K;) and ↓ جَرَّ الفَصِيلَ, (As K, *) inf. n. جَرٌّ; (K;) (tropical:) He slit the tongue of the young weaned camel, that it might not suck the teat: (S, K, TA:) or إِجْرَارُ الفَصِيلِ signifies (tropical:) the slitting the tongue of the young weaned camel, and tying upon it a piece of stick, that it may not suck the teat; because it drags along the piece of stick with its tongue: or الإِجْرَارُ is like التَّفْلِيكُ, signifying (assumed tropical:) a pastor's making, of coarse hair, a thing like the whirl, or hemispherical head, of a spindle, and then boring the tongue of the [young] camel, and inserting it therein, that it may not suck the teat: so say some: (ISk, TA:) the animal upon which the operation has been performed is said to be ↓ مَجْرُورٌ and ↓ مُجَرٌّ. (TA.) [But sometimes ↓ جَرَّ signifies merely He drew away a young camel from its mother: see خَلِيَّةٌ voce خَلِىٌّ, in three places.] — — Hence, اجرّ لِسَانَهُ (tropical:) He prevented him from speaking. (A.) 'Amr Ibn-MaadeeKerib Ez-Zubeydee says, فَلَوْ أَنَّ قَوْمِى أَنْطَقَتْنِى رِمَاحُهُمْ نَطَقْتُ وَلٰكِنَّ الرِّمَاحَ أَجَرَّتِ [And if the spears of my people had made me to speak, I had spoken; but the spears have prevented speech]: i. e., had they fought, and shown their valour, I had mentioned that, and gloried in it, (S,) or in them; (TA;) but their spears have prevented my tongue from speaking, by their flight. (S, * TA.) — اجرّ as an intrans. verb: see 8. — — اجرّت البِئْرُ (tropical:) The well was, or became, such as is termed جَرُور. (Ibn-Buzurj, TA.) 7 انجرّ It (a thing, S) was, or became, dragged, drawn, pulled, tugged, strained, extended by drawing or pulling or tugging, or stretched; it dragged, or trailed along; syn. اِنْجَذَبَ. (S, K.) — — See also 1, last sentence but one. 8 احترّ and اجدرّ: see 1, in three places. — احترّ said of a camel, (S, Msb, K,) and any other animal having a كَرِش, (S, TA,) [i. e.] any clovenhoofed animal, (Msb,) He ejected the cud from his stomach and ate it again; ruminated; chewed the cud; (S, * Msb, * K * TA;) as also ↓ اجرّ. (Lh, K.) 10 إِسْتَجْرَ3َ see 1, in two places. — اِسْتَجْرَرْتُ لَهُ (tropical:) I made him to have authority and power over me, (K, TA,) and submitted myself, or became submissive or tractable, to him; (A, K, TA;) as though I became to him one that was dragged, or drawn along. (TA.) — — استجرّ عَنِ الرَّضَاعِ (assumed tropical:) He (a young camel) refrained from sucking in consequence of a purulent pustule, or an ulcer, in his mouth or some other part. (TA.) R. Q. 1 جَرْجَرَ, (S, Mgh, Msb,) inf. n. جَرْجَرَةٌ, (S, * K, * TA,) He (a stallion-camel) reiterated his voice, or cry, (S, * Mgh, Msb, K, *) or his braying, (TA,) in his windpipe. (S, * Mgh, Msb, K. *) — — He, or it, made, or uttered, a noise, sound, cry, or cries; he cried out; vociferated; raised a cry, or clamour. (TA.) It (beverage, or wine,) sounded, or made a sound or sounds, (K, TA,) in the fauces. (TA.) And جَرْجَرَتِ النَّارُ (assumed tropical:) The fire sounded, or made a sound or sounds. (Msb.) — Also, (A, Msb,) inf. n. as above, (K,) He poured water down his throat; as also ↓ تَجَرْجَرَ: (K:) or he swallowed it in consecutive gulps, so that it sounded, or made a sound or sounds; (A, Msb, TA;) as also ↓ the latter verb. (K, * TA.) It is said in a trad., (of him who drinks from a vessel of gold or silver, Mgh, TA,) يُجَرْجِرُ فِى بَطْنِهِ

نَارَ جَهَنَّمَ He shall drink down into his belly the fire of Hell (Az, A, Mgh, Msb) in consecutive gulps, so that it shall make a sound or sounds: (A:) or he shall make the fire of Hell to gurgle reiteratedly in his belly; from جَرْجَرَ said of a stallion-camel. (Mgh.) Most read النارَ, as above; but accord. to one reading, it is النارُ, (Z, Msb,) and the meaning is, (tropical:) The fire of Hell shall produce sounds in his belly like those which a camel makes in his windpipe: the verb is here tropically used; and is masc., with ى, because of the separation between it and النار: (Z, TA:) but this reading and explanation are not right. (Mgh.) — — You say also, جَرْجَرَهُ المَآءَ He poured water down his throat so that it made a sound or sounds. (K, * TA.) R. Q. 2 see R. Q. 1, in two places. لَا جَرَ and لَا ذَا جَرَ, for لَا جَرَمَ and لَا ذَا جَرَمَ: see art. جرم. جَرٌّ (tropical:) The foot, bottom, base, or lowest part, of a mountain; (S, A, K;) like ذَيْلٌ: (A, TA:) or the place where it rises from the plain to the rugged part: (IDrd, TA:) or الجَرُّ أَصْلُ الجَبَلِ is a mistranscription of Fr, and is correctly الجُرَاصِلُ الجَبَلُ [i. e. جُراصِلٌ signifies "a mountain"]: (K:) but جُرَاصِلٌ is not mentioned [elsewhere] in the K, nor by any one of the writers on strange words; and [SM says,] there is evidently no mistranscription: جَرُّ الجَبَلِ occurs in a trad., meaning the foot, &c., of the mountain: and its pl. is جِرَارٌ. (TA.) — — هَلُمَّ جَرًّا: see 1. — See also جَرَّةٌ. — لَا جَرَّ i. q. لَا جَرَمَ: see art. جرم. (TA.) جَرَّةٌ [A jar;] a well-known vessel; (Msb;) an earthen vessel; a vessel made of potters' clay: (T, IDrd, * S, * K: *) or anything made of clay: (Mgh:) dim. جُرَيْرَةٌ: (TA:) pl. جِرَارٌ (T, S, Mgh, Msb, K) and جَرَّاتٌ (Msb) and ↓ جَرٌّ, (T, S, Msb, K,) [or this last is rather a coll. gen. n., signifying pottery, or jars, &c.,] like تَمْرٌ in relation to تَمْرَةٌ; or, accord. to some, this is a dial. var. of جَرَّةٌ. (Msb.) Beverage of the kind called نَبِيذ made in such a vessel is forbidden in a trad.: (Mgh, TA:) but accord. to IAth, the trad. means a vessel of this kind glazed within, because the beverage acquires strength, and ferments, more quickly in a glazed earthen vessel. (TA.) — See also جِرَّةٌ: — and see what here next follows. جُرَّةٌ (S, K) and ↓ جَرَّةٌ (K) A small piece of wood, (K,) or a piece of wood about a cubit long, (S,) having a snare at the head, (S, K,) and a cord at the middle, (S,) with which gazelles are caught: (S, K:) when the gazelle is caught in it, he strives with it awhile, and struggles in it, and labours at it, to escape; and when it has overcome him, and he is wearied by it, he becomes still, and remains in it; and this is what is termed [in a prov. mentioned below] his becoming at peace with it: (S, * TA:) or it is a staff, or stick, tied to a snare, which is hidden in the earth, for catching the gazelle; having cords of sinew; when his fore leg enters the snare, the cords of sinew become tied in knots upon that leg; and when he leaps to escape, and stretches out his fore leg, he strikes with that staff, or stick, his other fore leg and his hind leg, and breaks them. (AHeyth, TA.) نَاوَصَ الجُرَّةَ ثُمَّ سَالَمَهَا He struggled with the جرّة and then became at peace with it [see above] is a prov. applied to him who opposes the counsel, or opinion, of a people, and then is obliged to agree: (S, * TA:) or to him who falls into a case, and struggles in it, and then becomes still. (TA.) And it is said in another prov., هُوَ كَالبَاحِثِ عَنِ الجُرَّةِ [He is like him who searches in the earth for the]. (AHeyth, TA.) In the phrase إِذَا أَفْلَتَتْ مِنْ جُرَّتَيْهَا , in a saying of Ibn-Lisán-el-Hummarah, referring to sheep, [app. meaning When they escape from their two states of danger,] by جرّتيها he means their place of pasture (المَجَرّ) in a severe season [when they are liable to perish], and when they are scattered, or dispersed, by night, and [liable to be] attacked, or destroyed, by the beasts of prey: so says ISk: Az says that he calls their مجر two snares, into which they might fall, and perish. (TA.) جِرَّةٌ A mode, or manner, of dragging, drawing, pulling, tugging, straining, or stretching. (K.) — The stomach of the camel, and of a clovenhoofed animal: this is the primary signification: by extension of its meaning, it has the signification next following. (Msb.) — — The cud which a camel [or clovenhoofed animal] ejects from its stomach, (Az, S, * IAth, Mgh, Msb, K, *) and eats again, (K,) or chews, or ruminates, (Az, IAth, Msb,) or to chew, or ruminate; (S;) as also ↓ جَرَّةٌ: (K:) it is said to belong to the same predicament as بَعْر. (Mgh.) Hence the saying, لَا أَفْعَلُ ذٰلِكَ مَا اخْتَلَفَتِ الدِّرَّةُ وَالجِرَّةُ I will not do that as long as the flow of milk and the cud go [the former] downwards and [the latter] upwards. (S, A. * [See also دِرَّةٌ.]) And أُجْتُلِبَتِ الدِّرَّةُ بِالجِرَّةِ [The flow of milk was procured by the cud]: alluding to the beasts' becoming full of food, and then lying down and not ceasing to ruminate until the time of milking. (IAar, TA.) And لَا يَحْنَقُ عَلَى جِرَّتِهِ (assumed tropical:) He will not bear rancour, or malice, against his subjects:: or, as some say, cross he will not conceal a secret: (TA:) and مَا يَكْظِمُ على جِرَّةٍ and مَا يَحْنَقُ عَلَى جِرَّةٍ (assumed tropical:) he does not speak when affected with rancour, or malice: (TA in art. حنق:) [or the last has the contr. signification: for] لَا يَكْظِمُ عَلَى جِرَّتِهِ means (tropical:) he will not be silent respecting that which is in his bosom, but will speak of it. (TA in art. كظم.) — — Also The mouthful with which the camel diverts and occupies himself until the time when his fodder is brought to him. (K.) جَرُورٌ (tropical:) A female that exceeds the [usual] time of pregnancy. (A.) (tropical:) A she-camel that withholds her fœtus in her womb, after the completion of the year, a month, or two months, or forty days only; (K, * TA;) or, three months after the year: they are the most generous of camels that do so: none do so but those that usually bring forth in the season called الرَّبِيع (المَرَابِيع)); not those that usually bring forth in the season called الصَّيْف (المَصَايِيف): and only those do so that are red [or brown], and such as are of a white hue intermixed with red (الصُّهْب), and such as are ash-coloured: never, or scarcely ever, such as are of a dark gray colour without any admixture of white, because of the thickness of their skins, and the narrowness of their insides, and the hardness of their flesh. (IAar, TA. [See also 1: and see خَصُوفٌ.]) — — Also (assumed tropical:) A she-camel that is made to incline to, and to suckle, a young one not her own; her own being about to die, they bound its fore legs to its neck, and put upon it a piece of rag, in order that she might know this piece of rag, which they then put upon another young one; after which they stopped up her nostrils, and did not unclose them until the latter young one had sucked her, and she perceived from it the odour of her milk. (L.) — — Also, applied to a horse, (S, A, K,) and a camel, (K,) (tropical:) That refuses to be led; refractory: (S, A, K:) of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ; or it may be in the sense of the measure فَاعِلٌ: (Az, TA:) or a slow horse, either from fatigue or from shortness of step: (A 'Obeyd, TA:) pl. جُرُرٌ. (TA.) — — And (assumed tropical:) A woman crippled; or affected by a disease that deprives her of the power of walking: (Sh, K:) because she is dragged upon the ground. (Sh, TA.) — — بِئْرٌ جَرُورٌ (tropical:) A deep well; (Sh, S, K;) from which the water is drawn by means of the سَانِيَة [q. v.], (S, A,) and by means of the pulley and the hands; like مَتُوحٌ and نَزُوعٌ: (A:) or a well from which the water is drawn [by a man] upon a camel [to the saddle of which one end of the wellrope is attached]; so called because its bucket is drawn upon the edge of the mouth thereof, by reason of its depth. (As, L.) جَرِيرٌ A rope: pl. أَجِرَّةٌ. (Sh, TA.) A rope for a camel, corresponding to the عِذَار of a horse, (S, K,) different from the زِمَام. (S.) Also The nose-rein of a camel; syn. زِمَامٌ: (K:) or a cord of leather, that is put upon the neck of a she-camel: (Msb:) or a cord of leather, like a زمام: and applied also to one of other kinds of plaited cords: or, accord. to El-Hawázinee, [a string] of softened leather,

folded over the nose of an excellent camel or a horse. (TA.) [See also خِطَامٌ.] جِرَارَةٌ The art of pottery: the art of making jars, or earthen vessels. (TA. [See جَرَّةٌ.]) جَرِيرَةٌ A crime; a sin; an offence which a man commits, and for which he should be punished; an injurious action: (S, * Msb, * K, * TA:) syn. ذَنْبٌ, (Msb, K,) and جِنَايَةٌ: (S:) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (Msb:) pl. جَرَائِرُ. (A.) See also what next follows. فَعَلْتُ كَذَا مِنْ جَرَّاكَ, (S, A, * K, *) and من جَرَّائِكَ, (K,) and من جَرَاكَ, and من جَرَائِكَ, (S, K,) and ↓ من جَرِيرَتِكَ, (K,) means من أَجْلِكَ, (S, A, K,) i. e., [originally, I did so] in consequence of thy committing it, namely, a crime: and then, by extension of its application, [because of thee, or of thine act &c.; on thine account; for thy sake;] indicating any causation. (Bd in v. 35, in explanation of من جَرَّاكَ and من أَجْلِكَ.) One should not say مِجْرَاكَ, (S,) or بِجْرَاكَ. (A.) جِرِّيٌّ (written in the Towsheeh with fet-h to the ج also, TA,) [The eel;] a kind of fish, (S, K,) long and smooth, (K,) resembling the serpent, and called in Persian مَارْ مَاهِى; said to be a dial. var. of جِرِّيتٌ; (TA;) not eaten by the Jews, (K,) and forbidden to be eaten by 'Alee; (TA;) having no scales: (K:) or any fish having no scales. (Towsheeh, TA.) جِرِّيَّةٌ The stomach, or triple stomach, or the crop, or craw, of a bird; syn. حَوْصَلَةٌ; (S, K;) as also جِرِّيْئَةٌ [q. v.] (K) and قِرِّيَّةٌ. (AZ, TA.) You say, أَلْقَاهُ فِى جِرِّيَّتِهِ, meaning, (tropical:) He ate it. (A, TA.) See also art. جرى. جَرَّارٌ A man who leads a thousand. (T, end of art. حفز.) — — جَيْشٌ جَرَّارٌ, (S, A,) and كَتِيبَةٌ جَرَّارَةٌ, (S, K,) (tropical:) An army, and a troop of horse or the like, that marches heavily, by reason of its numbers: (As, S, K:) or dragging along the apparatus of war: (A:) or numerous. (TA.) — A potter; a maker of jars, or earthen vessels. (TA. [See جَرَّةٌ.]) جَرَّارَةٌ A small, (S, A, K, TA,) yellow, (A, TA,) female (TA) scorpion, (S, A, K, TA,) like a piece of straw, (TA, [thus I render على شكل التبنة, but I think that there must be here some mistranscription, as the words seem to be descriptive of form,]) that drags its tail; (S, K;) for which reason it is thus called; one of the most deadly of scorpions to him whom it stings: (TA:) pl. جَرَّارَاتٌ. (A, TA.) جَرَّانُ: see جَارٌّ, last sentence. جَرْجَرٌ The thing [or machine] of iron with which the reaped corn collected together is thrashed. (K.) [See نَوْرَجٌ and مِدْوَسٌ.] — See also جِرْجِرٌ. جِرْجِرٌ: see جَرْجَارٌ. — Also The bean; or beans; syn. فُولٌ; (S, K;) and so جَرْجَرٌ: (K:) of the dial. of the people of El-'Irák. (TA.) — — See also جِرْجِيرٌ. جَرْجَرَةٌ, an onomatopœia: (Msb:) A sound which a camel reiterates in his windpipe: (S, K:) the sound made by a camel when disquieted, or vexed: (TA:) the sound of pouring water into the throat: (TA:) or the sound of the descent of water into the belly: (IAth, TA:) or the sound of water in the throat when drunk in consecutive gulps. (Msb.) [See R. Q. 1.] جَرْجَارٌ A camel that reiterates sounds in his windpipe: (S:) or a camel that makes much noise [or braying]; as also ↓ جِرْجِرٌ and ↓ جُرَاجِرٌ. (K.) — — The sound of thunder. (K.) — A certain plant, (S, K,) of sweet odour; (S;) a certain herb having a yellow flower. (AHn, TA.) جُرْجُورٌ A large, or bulky, camel: (K:) pl. جَرَاجِرُ, (Kr, K,) without ى [before the final letter], though by rule it should be with ى, except in a case of poetic necessity. (TA.) And, as a pl., Large, or bulky, camels; as also [its pl.] جَرَاجِرُ: (S:) or large-bellied camels: (TA:) and generous, or excellent, camels: (K, TA:) and a herd, or collected number, (K, TA,) of camels: (TA:) and مَائَةٌ جُرْجُورٌ a complete hundred (K, TA) of camels. (TA.) جِرْجِيرٌ (S, K) and ↓ جِرْجِرٌ (K) [The herb eruca, or rocket;] a certain leguminous plant, (S, K,) well known: (K;) a plant of which there are two kinds; namely, بَرِّىّ [i. e. eruca sylvestris, or wild rocket], and بُسْتَانِىّ [i. e. eruca sativa, or garden-rocket]; whereof the latter is the better: its water, or juice, removes scars, and causes milk to flow, and digests food: (TA:) AHn says that the جِرْجِير is the بَاقِلَّى [q. v.]; and that the جِرجِير مِصْرِىّ is the تُرْمُس: [but see this last word.] (TA in art. ترمس.) جَرْجَارَةٌ A mill, or mill-stone; syn. رَحًى: (K:) because of its sound. (TA.) جُرَاجِرٌ: see جَرْجَارٌ. — — Also That drinks much; (K; [in the CK misplaced;]) applied to a camel: you say إِبِلٌ جُرَاجِرَةٌ. (IAar, TA.) — — And hence, (TA,) Water that makes a noise. (K.) جَارٌّ [act. part. n. of 1; Dragging, drawing, &c.]. — — جَارُّ الضَّبُعِ (tropical:) Rain that draws the hyena from its hole by its violence: or the most violent rain; as though it left nothing without dragging it along: (TA:) or rain that leaves nothing without making it to flow, and dragging it along: (IAar, TA:) or the torrent that draws forth the hyena from its hole: (A:) and in like manner, ↓ مَجَرُّ الضَّبُعِ the torrent that has torn up the ground; as though the hyena were dragged along in it. (IAar, Sh, TA.) You say also مَطَرٌ جَارُّ الضَّبُعِ, and مَطْرَةٌ جَارَّةُ الضَّبُعِ. (A.) — — إِبِلٌ جَارَّةٌ (tropical:) Working camels; because they drag along burdens; (A, Mgh;) or tropically so called because they are dragged along by their nose-reins: (Mgh:) or camels that are dragged along by their nosereins: (S, K, TA: [but in the copies of the S, and in those of the K, in my possession, تَجُرُّ is put for تُجَرُّ, though the latter is evidently meant, as is shown by what here follows:]) جارّة is of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ: it is like as when you say عِيشَةٌ رَاضِيَةٌ in the sense of مَرْضِيَّةٌ, and مَاءٌ دَافِقٌ in the sense of مَدْفُوقٌ: (S:) or it means such as carry goods, or furniture and utensils, and wheat, or food. (AZ, TA voce حَانٌّ, q. v.) It is said in a trad. that there is no poor-rate (صَدَقَة) in the case of such camels, (S, Mgh,) because they are the ridingcamels of the people; for the poor-rate is in the case of pasturing camels, exclusively of the working. (S.) — — لاَ جَارَّ لِى فِى هٰذَا (tropical:) There is no profit for me in this to attract me to it. (A, TA.) — حَارٌّ جَارٌّ is an expression in which the latter word is an imitative sequent to the former; (S, K;) but accord. to A 'Obeyd, it was more common to say حَارٌّ يَارٌّ, with ى: (S:) and one says also ↓ حَرَّانُ يَرَّانُ جَرَّانُ. (TA in art. حر.) جَورٌّ is mentioned by Az in this art., meaning Rain that draws along everything: and rain that occasions the herbage to grow tall: and a large and heavy [bucket of the kind called] غَرْب; explained in this sense by AO: and a bulky camel; and, with ة, in like manner applied to a ewe: Fr says that the و in this word may be considered as augmentative or as radical. (TA.) [See also art. و.] جَارَّةٌ [fem. of جَارٌّ, q. v.: and, as a subst.,] A road to water. (K.) جَارُورٌ A river, or rivulet, of which the bed is formed but a torrent. (S, * K, * TA.) الأَجَرَّانِ The jinn, or genii, and mankind. (IAar, K.) مَجَرٌّ [The place, or track, along which a thing is, or has been, dragged, or drawn]. You say, رَأَيْتُ مَجَرَّ ذَيْلِهِ [I saw the track along which his hinder skirt had been dragged]. (A.) See also المَجَرَّةُ: and جَارٌّ. — — A place of pasture. (TA.) — — The جَائِز [or beam] upon which are placed the extremities of the عَوَارِض [or rafters]. (K) مُجَرٌّ: see 4, in the latter portion of the paragraph. المَجَرَّةُ (tropical:) [The Milky Way in the sky;] the شَرَج of the sky; (K;) the whiteness that lies across in the sky, by the two sides of which are the نَسْرَانِ [or two constellations called النَّسْرُ الوَاقِعُ and النَّسْرُ الطَّائِرُ]: or [the tract called] الطَّرِيقُ المَحْسُوسةُ [which is probably the same; or the tract], in the sky, along which (مِنْهَا) the [wandering] stars [or planets] take their ways: (TA:) or the gate of Heaven: (K:) so called because it is like the trace of the مَجَرّ [or place along which a thing has been dragged, or drawn]. (S.) Hence the prov., تُرْطِبْ هَجَرْ ↓ سِطِى مَجَرْ (tropical:) Reach the middle of the sky, O milky way, (مجر being for مجرّة,) and the palm-trees of Hejer will have ripe dates. (A, * TA.) مَجْرُورٌ [pass. part. n. of 1]: see 4, latter portion. جرأ 1 جَرُؤَ, aor. جَرُاَ, inf. n. جَرَاءَةٌ (S, Msb, K) and جَرَائِيَةٌ and جَرَايَةٌ, with ى [in the place of ء], which is extr., (K,) and جُرْأَةٌ and جُرَةٌ, (S, K,) thus sometimes, without ء, like as one says مَرْأَةٌ and جُرْأَةٌ, (S,) [all mentioned as inf. ns. in the TK, and app. as such in the K, but only the first is explicitly mentioned as an inf. n. in the S and Msb, and ↓ استجرأ is said in the Msb to be a simple

subst.,] He was, or became, bold, daring, brave, or courageous; (S, Msb, * K, TA;) so as to attempt, or venture upon, a thing without consideration or hesitation: (TA:) [said of a brute and the like, as well as of a man:] and ↓ استجرأ is syn. therewith. (IJ, W p. 146.) 2 جَرَّأْتُهُ عَلَيْهِ, (inf. n. تَجْرِئَةٌ, K,) I emboldened him, or encouraged him, against him. (S, Msb, * K, TA.) 5 تَجَرَّأَ see 8. 8 اجترأ عَلَيْهِ, (S, K,) or ↓ تجرّأ, (Msb,) He became emboldened or encouraged, or he emboldened or encouraged himself, against him. (S, Msb, * K, TA.) — — اجترأ عَلَى القَوْلِ He ventured upon the saying hastily and unhesitatingly. (Msb.) 10 إِسْتَجْرَأَ see 1. جُرْأَةٌ Boldness, daringness, bravery, or courage; as also جُرَةٌ: (S: see 1:) the quality of venturing upon a saying [&c.] hastily and unhesitatingly. (Msb.) جَرِىْءٌ Bold, daring, brave, or courageous: (S, Msb, * K, TA:) pl. أَجْرَآءٌ, accord. to a MS. copy of the K; [and so in the CK;] but in the M, أَجْرِئَآءُ, with two hemzehs, on the authority of Lh; and so in some copies of the K; and sometimes جُرَآءُ, like حُلَمَآءُ, occurring in a trad., as some relate it; but the reading commonly known is حُرَآء, with the unpointed ح. (TA.) — — جَرِىْءُ المُقْدَمِ Bold, daring, brave, or courageous, in venturing [against an adversary, or upon an undertaking]. (S.) — — الجَرِىْءُ The lion; as also ↓ المُجْتَرِىءُ. (O, K.) جَرِيْئَةٌ A chamber (K, TA) constructed of stones, with a stone placed over its entrance, (TA,) for the purpose of entrapping wild beasts: (K, TA:) the piece of flesh-meat for the wild beast is put in the hinder part of the chamber; and when he enters to take the piece of meat, the stone falls upon the entrance, and closes it: (TA:) pl. جَرَائِئُ (accord. to some copies of the K,) or جَرَائِيءُ, (accord. to others,) mentioned by AZ as one of the forms of pl. repudiated by the Arabic grammarians except in some anomalous instances. (TA.) الجِرِّيْئَةُ The قَانِصَة [here app. meaning the stomach, or triple stomach, or the crop, or craw, of a bird], and the حُلْقُوم [here app. meaning the gullet of a bird]; like الجِرِّيَّةُ; (K;) i. e. the حَوْصَلَة [meaning the stomach, or the crop, of a bird]: it is said in the T, on the authority of AZ, that القِرِّيَّةُ and الجِرِّيَّةُ and النَّوْطَةُ signify the حَوْصَلَة of a bird. (TA.) المُجْتَرِىءُ: see جَرِىْءٌ. جرب 1 جَرِبَ, (S, A, Mgh, Msb, K,) aor. جَرَبَ, (Mgh, Msb, K,) inf. n. جَرَبٌ, (Msb, TA,) He (a camel, S, A, Msb, K, and a man, S, or other animal, Msb,) was, or became, affected with what is termed جَرَب [i. e. the mange, or scab]. (S, Msb, K.) مَا لَهُ جَرِبَ وَحَرِبَ is a form of imprecation against a man [meaning What aileth him? may he have the scab, and be despoiled of all his wealth, or property: or may he have his camels affected with the mange, or scab, and be despoiled &c.: or may his camels be affected with the mange, or scab, &c.]: it may express a wish that he may be affected with جَرَب: or جَرِبَ may be put for أَجْرَبَ, to assimilate it to حَرِبَ: or it may be for جَرِبَتْ إِبِلُهُ. (L.) — — See 4. — — Also (tropical:) i. q. هَلَكَتْ أَرْضُهُ [meaning His land had its herbage dried up by drought; or became such as is termed جَرْبَآء, fem. of أَجْرَبُ, q. v.]. (K.) 2 جرّبهُ, (A, Msb, K,) inf. n. تَجْرِبَةٌ, (M, A, K,) or تَجْرِيبٌ, the former, which see also below, being a simple subst., (Msb,) or both, but the former is irreg., are inf. ns., (TA,) He tried, made trial of, made experiment of, tested, proved, assayed, proved by trial or experiment or experience, him, or it: (A, K:) or he tried it, made trial of it, &c., namely, a thing, time after time. (Msb.) [You say also جَرَّبَ, for جَرَّبَ الأُمُورَ, meaning He tried affairs: and hence, i. q.] جُرِّبَ فِى الأُمُور [He became experienced, or expert, in affairs]. (T, TA.) And جَرَّبَتْهُ الأُمُورُ [Affairs, or events, tried him. &c.: and thus, rendered him experienced, or expert]. (S, TA.) And مَا جُرِّبَتْ عَلَيْهِ فَعْلَةٌ قَبِيحَةٌ قَطُّ [A foul action was never found to be chargeable upon him]. (S voce نُغْبَةٌ.) 4 اجرب He had his camels [or found them to be] affected with what is termed جَرَب [i. e. the mange, or scab]; (S, A, L, K;) as also ↓ جَرِبَ, (L, K,) which may be for جَرِبَتْ إِبِلُهُ; or used for أَجْرَبَ, to assimilate it to حَرِبَ in a saying mentioned above; see 1. (L.) Q. Q. 1 جَوْرَبَهُ He put on him [i. e., on his (another's) foot or feet,] جَوْرَب [i. e. a sock or stocking, or a pair of socks or stockings]. (S, K.) Q. Q. 2 تَجَوْرَبَ He put on [i. e., on his own foot or feet,] جَوْرَب [i. e. a sock or stocking, or a pair of socks or stockings]. (S, K.) And in like manner, تجورب جَوْرَبَيْنِ [He put on a pair of socks or stockings]. (TA.) جِرْبٌ: see جِرْبَةٌ. جَرَبٌ [The mange, or scab;] a certain disease, (A,) well known; (S, A, K;) accord. to the medical books, (Msb,) a gross humour, arising beneath the skin, from the mixture of the salt phlegm, (Msb, MF,) or the phlegm of the flesh, (so in a copy of the Msb,) with the blood, accompanied with pustules, and sometimes with emaciation, in consequence of its abundance; (Msb, MF;) or [an eruption consisting of] pustules upon the bodies of men and camels. (M, TA.) You say, أَعْدَى مِنَ الجَرَبِ عِنْدَ العَرَبِ [More transitive, or catching, than the mange, or scab, among the Arabs]: (A, TA:) a proverb. (TA.) — — (assumed tropical:) Rust upon a sword. (K.) — — (tropical:) A resemblance of rust upon the inner side of the جَفْن [or eyelid], (M, K,) sometimes covering the whole of it, and sometimes part of it. (M.) You say, بِأَجْفَانِهِ جَرَبٌ (tropical:) [In his eyelids is] a resemblance of rust upon their inner sides. (A.) — — (assumed tropical:) A vice, a fault, a defect, an imperfection, or a blemish. (IAar, K.) جَرِبٌ: see أَجْرَبُ. جِرْبَةٌ A place of seed-produce; (S, K;) as also ↓ جَرِيبٌ: (K:) and a tract of land such as is termed قَرَاح [i. e. a field, or land, sown or for sowing, without any building or trees in it; or land cleared for sowing and planting; or a separate piece of land in which palm-trees &c. grow; &c.]: (K:) metaphorically applied by Imra-el-Keys to [a grove of] palm-trees, where he says كَجِرْبَةِ نَخْلٍ أَوْ كَجَنَّةِ يَثْرِبَ [Like a grove of palm-trees, or like the plantation of Yethrib]: (AHn, TA:) or land prepared for sowing or planting: (AHn, K:) or a piece of land differing in condition from the land adjoining it, [i. e. a patch of land,] producing good plants or herbage: (Lth, TA:) the pl. [or rather coll. gen. n.] is ↓ جِرْبٌ, (Lth, AHn,) like as تِبْنٌ is of تِبْنَةٌ, and سِدْرٌ of سِدْرَةٌ: (AHn:) or جِرْبٌ signifies a قَرَاح; and its pl. is جِرَبَةٌ. (IAar, TA.) — — A skin, or a mat, which is placed upon the brink of a well, lest the water should be scattered into the well [app. in falling from the bucket into the channel of the tank or cistern &c.]: or (a skin, TA,) that is placed in a rivulet or streamlet جَدْوَل [which is applied in the present day to an artificial streamlet for irrigation, in the form of a trench or gutter,]) that the water may flow down over it [app. from the well to the tank or cistern &c.]. (M, K.) جَرِبَةٌ: see أَجْرَبُ, last sentence but one. جَرْبَانٌ or جَرْبَانٌ: see أَجْرَبُ: — and for the latter, see جُرُبَّانٌ. جُرْبَانٌ and جِرْبَانٌ: see جُرُبَّانٌ, in five places. جُرُبَّآء and جِرِبَّآء: see what next follows. جُرُبَّانٌ (S, MF, TA) and جِرِبَّانٌ, (Mj, MF, TA,) which are the two forms commonly known, (MF, TA,) or, accord. to the K, ↓ جِرْبَانٌ and ↓ جُرْبَانٌ, or, accord. to the L, ↓ جَرْبَانٌ, and sometimes ↓ جُرْبَانٌ, or, accord. to some copies of the K, [and so in the CK,] ↓ جِرِبَّاء and ↓ جُرُبَّاء, which are evident mistranscriptions, or, accord. to the 'Ináyeh of El-Khafájee, جَرِبَّانٌ, which is more strange, (MF,) but this last accords [most nearly] with its original, (TA,) [for it is] a Persian word arabicized, (S, TA,) originally گَرِيبَانْ; (TA;) The جَيْب [or opening at the neck and bosom] of a shirt: (K, TA:) or the part around the neck, upon which are sewed the buttons: (IB and TA in art. بنق:) or the [part called] لِبْنَة [q. v.] of a shirt. (S, TA.) — — جُرُبَّانُ سَيْفٍ (Fr, S, K) and ↓ جُرْبَانُهُ, (K, TA,) or ↓ جِرْبانهُ, (CK,) The edge (حَدّ) of a sword: (K:) or a thing [i. e. a case] (K, TA) of sewed leather (TA) in which are put a sword and its scabbard with the cords or belts by which it is suspended: (K, TA;) i. q. قِرَابُهُ: (S: [see also جِرَابٌ:]) or a large sword-case in which are a man's sword and his whip and what else he

requires: (Fr, TA: [also called جِلِبَّان and جُلُبَّان and جُلْبَان:]) in the L, the first is [also] said to signify the scabbard of a sword. (TA.) جِرْبِيَآءُ [a word of a very rare form, (see كِبْرِيَآءُ,)] The north-west wind; a wind of the kind termed نَكْبَآءُ, that blows in a direction between that of the [north wind, or northerly wind, called] شَمَال and that of the [west wind, or westerly wind, called] دَبُور, and that dispels the clouds: (S, TA:) it is a cold wind, and is sometimes attended by a little rain: (TA in art. نكب, q. v.:) or the [north wind, or northerly wind, called] شمال: or the cold of that wind: (K, TA:) or, (K,) as also أَزْيَبُ, (TA,) the south east wind; the wind that blows in a direction between that of the [south wind, or southerly wind, called] جَنُوب and that of the [east wind, or easterly wind, called] صَبَا. (K, TA.) — — Also, with the article ال, a name of The seventh earth: corresponding to العِرْبِيَآءُ, a name of "the seventh heaven." (TA.) — Also A weak man. (K.) جِرَابٌ, (S, Msb, K, &c.,) not جَرَابٌ, (ISk, Msb, K,) or this latter is of weak authority, (K, TA,) or peculiar to the vulgar, (S, L,) A provisionbag for travellers: (K, Har p. 174:) or a bag, or receptacle, for travelling-provisions and for goods or utensils &c.,; syn. وِعَآءٌ: (K, TA:) or such a receptacle made of sheep-skin, in which nothing is kept but what is dry: (TA:) pl. [of mult.] جُرُبٌ (S, Msb, K) and جُرْبٌ, (S, K,) the latter a contraction of the former, (TA,) and [of pauc.] أَجْرِبَةٌ. (S, Msb, K.) — — (tropical:) A sword-case; or a case, or receptacle, in which a sword is put with its scabbard and its suspensory belt or cord; syn. قِرَابُ سَيْفٍ. (TA. [See also جُرُبَّانٌ.]) — — (assumed tropical:) The scrotum. (K.) — — جِرَابُ القَلْبِ (assumed tropical:) [The pericardium, or heart-purse]. (K in art. ثهت, &c.) — — جِرَابُ البِئْرِ (assumed tropical:) The cavity of the well; (M, K;) or (tropical:) its interior, (Lth, S, M, A,) from top to bottom. (Lth, S, M.) You say, اِطْوِ جِرَابَهَا بِالحِجَارَةِ Case thou its interior with stones. (A.) جَرِيبٌ A certain measure, (M, A, Mgh, K,) or quantity, of wheat, (S, Msb,) consisting of four أَقْفِزَة [pl. of قَفِيزٌ]: (M, A, Msb, K:) or ten اقفزة; each قفيز thereof consisting of ten أَعْشِرَآء [pl. of عَشِيرٌ]; so that the عشير is the hundredth part of the whole: (TA:) or, as some say, a measure differing in different countries; as is the case of the رطل and مُدّ and ذِرَاع &c. (MF, TA.) For the pl., see what follows. — — Hence, (Mgh,) (assumed tropical:) A certain quantity of land; (S, Mgh, Msb;) as much as is sown with the measure of seed so called; (A, Mgh;) like as mules and the space that they travel are termed بَرِيدٌ: (A, Mgh: *) it is sixty cubits by sixty cubits; accord. to Kudámeh, the extent termed أَشْل multiplied by itself; the اشل being sixty cubits; the cubit being six قَبَضَات; and the قَبْضَة, four أَصَابِع: the tenth part of the جريب is called قفيز, and the tenth of the قفيز is called عشير; so that the قفيز is ten اعشراء: (Mgh:) it is a distinct portion of land, differing according to the different conventional usages of the people of different provinces: it is said that the width of six moderate-sized barleycorns is called إِصْبَعٌ; the قبضة is four اصابع; the ذِرَاع is six قبضات; ten أَذْرُع are called قَصَبَةٌ; ten قَصَبَات are called اشل; and the جريب is the extent termed اشل multiplied by itself: the اشل multiplied by the قصبة is called قفيز; and the اشل multiplied by the ذراع is called عشير: so the جريب is ten thousand cubits: or, accord. to Kudámeh the Scribe, it is three thousand and six hundred cubits: (Msb:) pl. [of pauc.] أَجْرِبَةٌ and [of mult.] جُرْبَانٌ (S, Msb, K) and جُرُوبٌ. (R, TA.) See also جِرْبَةٌ. — — Also A valley; (Lth, Msb, K; [accord. to the second of which, this is the primary signification;]) i. e., in an absolute sense; and, with the article ال, the name of a particular valley in the territory of Keys: (TA:) pl. أَجْرِبَةٌ. (Lth, TA.) جَوْرَبٌ [A sock or stocking, or a pair of socks or stockings;] the wrapper of the foot or leg: (K:) or a pair of woollen envelopes for the feet, used for warmth: (TA:) an arabicized word, (S, Msb,) from the Persian گُورَبْ, originally گُورْ, i. e. "tomb of the foot:" (TA:) pl. جَوَارِبَةٌ and جَوَارِبُ; (S, A, Msb, K;) in the former of which, the ة is added because it is originally a foreign word. (S, TA.) You say, هُوَ أَنْتَنُ مِنْ رِيحِ الجَوْرَبِ [He, or it, is more stinking than the smell of socks, or stockings]. (A, TA.) جَوَارِبِيٌّ A maker of جَوَارِب [i. e. socks or stockings]. (TA.) أَجْرَبُ (S, A, Mgh, Msb, K) and ↓ جَرِبٌ (A, Mgh, K) and ↓ جَرْبَانُ or جَرْبَانٌ (K accord. to different copies) [Mangy, or scabby;] affected with what is termed جَرَب: (S, A, Msb, K:) applied to a camel, (A, Msb,) and to a man: (S, A:) fem. (of the first, Msb) جَرْبَآءُ (A, Msb) and [of the second] جَرِبَةٌ: (A:) pl. (of the first, S, Msb) جُرْبٌ (S, A, Msb, K) and (of the first, S, Mgh, TA, or of the second, Mgh, or of the third agreeably with analogy, TA) جَرْبَى (S, Mgh, K) and [of the first] أَجَارِبُ, which is like certain pls. of substantives, as أَجَادِلُ and أَنَامِلُ, (TA,) and (of the first contrary to rule, like عِجَافٌ and بِطَاحٌ and عِصَالٌ which are pls. of أَعْجَفُ and أَبْطَحُ and أَعْصَلُ, Msb, or of the second, IB, K, or of جُرْبٌ, which is pl. of the first, S) جِرَابٌ: (S, IB, Msb, K:) this last occurs in the following verse [of 'Amr, or' Omeyr, Ibn-El-Hobáb, or El-Khabbáb; these variations being in different copies of the K; but in the TA art. نشر, and in a copy of the S in that art. and in the present one, 'Omeyr Ibn-El-Khabbáb]: وَفِينَا وَإِنْ قِيلَ اصْطَلَحْنَا تَضَاغُنٌ كَمَا طَرَّ أَوْبَارُ الجِرَابِ عَلَى النَّشْرِ (S, K *) Within us, though it be said that we have made peace, one with another, and we are on good terms outwardly, is mutual rancour: as the soft wool of the mangy camels (while disease lurks beneath, within them, TA) grows by reason of [eating] the نشر [or herbage] that becomes green at the and of summer (in consequence of rain falling upon it, TA) and is injurious to animals that pasture upon it: (K, TA:) and it is said by IB, and in the K, that جراب, here, is pl. of جَرِبٌ, not, as J says, of جُرْبٌ: but MF observes that فِعَالٌ is the pl. measure of several words of the measure فُعْلٌ, as رُمْحٌ and دُهْنٌ, and is even said by IHsh and Ibn-Málik and AHei to be regularly applicable to sings. of this latter measure; whereas no grammarian nor Arabic scholar asserts that a word of the measure فَعِلٌ assumes فِعَالٌ as the measure of its pl. (TA.) — — [Hence,] سَيْفٌ أَجْرَبُ (tropical:) A sword reddened by much rust, which cannot be removed from it unless with a file. (A.) — — And أَرْضٌ جَرْبَآءُ (tropical:) Land affected with. drought: (S, A, Msb, K: *) or salt land, affected with drought, and containing nothing. (ISd, TA.) — — And الجَرْبَآءُ (tropical:) The sky; (S, M, A, K;) so called because of the stars (S, TA) and the milky way, (TA,) as though it were scabbed with stars; (S, IF, ISd;) its stars being likened to the marks of جَرَب; (A;) like as the sea is called أَجْرَدُ, and like as the sky is also called رَقِيع because [as it were] patched with stars: (AAF, ISd:) or that tract of the sky in which the sun and moon revolve: (M, K:) or the lowest heaven: (AHeyth, TA:) and accord. to the M, جربة [so in the TA, app. ↓ جَرِبَةُ,] is applied as a determinate [proper] name to the sky. (TA.) — — And جَرْبَآءُ (assumed tropical:) A beautiful girl; (IAar, K;) so called because the women separate themselves from her, seeing that their goodly qualities are rendered foul by comparison with hers. (IAar, TA.) تَجْرِبَةٌ is a subst. from جَرَّبَ: (Msb:) or it is an inf. n. of that verb, (M, A, K,) and is one of the inf. ns. from which pls. are formed: (M, TA:) its pl. is تَجَارِبُ (M, Msb, TA) and تَجَارِيبُ, (M, TA.) En-Nábighah says, إِلَى اليَوْمِ قَدْ جُرِّبْنَ كُلَّ التَّجَارِبِ [To this day, they (referring to females) have been tried with every kind of tryings]: and El-Aashà says, كَمْ جَرَّبُوهُ فَمَا زَادَتْ تَجَارِبُهُمْ أَبَا قُدَامَةَ إِلَّا المَجْدَ وَالفَنَعَا [How often have they tried him, and their tryings of Aboo-Kudámeh have not increased aught save his glory and contentment!]; تجارب being here a pluralized inf. n. made to govern an objective complement; which is a strange fact. (M, TA.) [But in this latter instance, we may consider ابا قدامة as a first objective complement of رادت, and شَيْئًا, understood before الّا, as a second objective complement of the same verb.] مُجْرِبٌ A man who has his camels affected

with what is termed جَرَب [i. e. the mange, or scab]: whence the prov., لَا إِلَاهَ لِمُجْرِبٍ [There is no god to one who has his camels affected with the mange]; as though he renounced his god by frequently swearing falsely by him that he had no pitch when it was demanded of him [for the purpose of curing other camels]: (A:) or لَا أَلِيَّةَ لِمُجْرِبٍ [There is no oath to one who has his camels affected with the mange; for the reason above mentioned, or because he is likely to deny that he has mangy camels lest his camels should be prevented from coming to water: and hence also,] أَكْذَبُ مِنْ مُجْرِبٍ [More lying than one who has his camels affected with the mange]; another prov. (Meyd. [See Freytag's Arab. Prov., ii. 382.]) مُجَرَّبٌ One who has been tried, or proved, in affairs, and whose qualities have become known: (T, TA:) or one who has been tried, or proved, and strengthened by experience in affairs: (S:) [experienced, or expert, in affairs:] or one whose qualities have been tried, or proved. (K, TA.) And ↓ مُجَرِّبٌ One having experience in affairs. (K, TA.) In general, but not always, (MF,) the Arabs used the former of these two epithets [which are virtually synonymous]. (S, MF.) — — دَرَاهِمُ مُجَرَّبَةٌ Weighed money. (Kr, K.) — — المُجَرَّبُ The lion. (Sgh, K.) — [It is also employed as an inf. n. of 2, in accordance with a usage of which there are many other instances; as in the saying,] أَنْتَ عَلَى المُجَرَّبِ [Thou art about to have the proof, or experience]: a prov., mentioned by AZ: said to him who asks respecting a thing which he is about to know of himself: originally said by a woman to a man who asked her an indecent question which he was himself about to resolve. (TA.) مُجَرِّبٌ: see مُجَرَّبٌ. جرث جِرِّيثٌ A kind of fish, (S, Mgh, K,) well known, (TA,) also called جِرِّىٌّ and صِلَّوْرٌ, (Mgh, TA,) resembling a serpent, called in Persian مَارْ مَاهِى [snake-fish, or eel]; forbidden to be eaten by the Jews: whether it be lawful to the Muslims is disputed: (TA:) قِرِّيثٌ is a dial. var. (S in art. قرث.) جرثم Q. 2 تَجَرْثَمَ: see 3, in two places. — تجرثم الشَّىْءَ He took the greater, main, or chief, part of the thing. (K.) Q. 3 اِجْرَنْثَمَ He, or it, drew himself, or itself, together; contracted; or shrank: (TA, Har p. 297:) from جُرْثُومَةٌ signifying the "earth collected around a tree." (Har ib.) Also, and ↓ تجرثم, It (a thing, S) collected itself together, or became collected, (S, K,) and kept to a place. (K.) Hence, in a trad., ↓ وَعَادَ لَهَا النِّقَادُ مُجْرَنْثِمًا And the lambs, by reason of it, namely, the vehement drought, became collected, or drawn, together [in one place, and kept to it]. (TA.) — — He (a man, TA) fell from a high, or higher, to a low, or lower, place; as also ↓ تجرثم. (K, TA.) جُرْثُمَةٌ: see what next follows. جُرْثُومَةٌ [and accord. to Golius, as on the authority of the S, جُرْثُومٌ, but this I have. not found in any Lexicon but his and that of Freytag,] The root, lowest part, base, stock, or source, syn. أَصْلٌ, of a thing; (S, Mgh, K;) whatever the thing be; (Mgh;) as also ↓ جُرْثُمَةٌ: (TA:) and the place of collection thereof: (Mgh, TA:) or the earth that is collected at the roots, or lower parts, of trees: (K:) or the earth collected around a tree: (Har p. 297:) or the root of a tree to which the earth is collected: (Lth, TA:) pl. جَرَاثِيمُ. (Mgh.) One is related to have said, الأَسْدُ جُرْثُومَةُ العَرَبِ فَمَنْ أَضَلَّ نَسَبَهُ فَلْيَأْتِهِمْ [ElAsd are those, of the Arabs, to whom most others congregate: therefore whoever loses his genealogy, let him come to them]: meaning الأَزْدُ. (TA.) And جَرَاثِيمُ جَهَنَّمَ means The greater, main, or chief, degrees of the punishment of Hell. (Mgh.) — — The base (أَصْل) of a sandhill overlooking what surrounds it. (Har p. 99.) And the pl. (جراثيم), Places elevated above the ground, composed of clay and earth collected together. (TA.) — — The earth collected by ants; (TA;) an ant-hill: (K:) or جُرْثُومَةُ النَّمْلِ signifies the ant-hill. (S.) — — The earth, or dust, that the wind raises, or sweeps up and scatters. (K.) — — The غَلْصَمَة [or epiglottis]. (K.) مُجْرَنْثِمٌ: see 3. — — رَكَبٌ مُجْرَنْثَمٌ [in the CK, erroneously, رَكْبٌ مُجْرَنْثَمٌ,] i. q. مُسْتَهْدِفٌ, (K, TA, [in the CK, erroneously, مُسْتَهْدَفٌ,]) i. e., A wide, elevated pubes. (TA in art. هدف.) جرح 1 جَرَحَهُ, (S, A, K, &c.,) aor. جَرَحَ, (K, Msb, &c.,) inf. n. جَرْحٌ, (S, Msb, &c.,) He wounded him; produced an effect, or made an impression, upon him with a weapon: (L:) he cut him: (A, MF:) or clave, or rent, some part of his body: (MF:) syn. كَلَمَهُ: (K:) and ↓ جرّحهُ, (S, K,) inf. n. تَجْرِيحٌ, (TA,) signifies the same (K) in an intensive sense, or as applying to several objects; (S;) or he wounded him much. (L.) — — Also, (K,) or جَرَحَهُ بِلِسَانِهِ, (A, Msb,) inf. n. as above, (Msb,) [lit. He wounded him with his tongue; meaning] (tropical:) he reviled him, or vilified him; (A, K;) he imputed to him a vice, or fault, or the like; or spoke against him. (Msb.) And جَرَحُوهُ بِأَنْيَابٍ وَأَضْرَاسٍ [lit. They wounded him with dog-teeth and grinders; meaning] (tropical:) they reviled him, or vilified him, and imputed to him vices or the like. (A.) And hence, (Msb,) جَرَحَ الشَّاهِدَ (A, L, Msb, K) [and ↓ جرّحهُ, as in many of the law-books,] said of a judge, (A, L,) or other person, (I.,) (tropical:) He annulled the witness's claim to be legally credible, (L, K,) by happening to discover in him a falsehood &c.; (L;) he evinced in the witness something that caused his testimony to be rejected: (Msb:) he censured the witness, and rejected what he said. (L.) And جَرَحَ الرَّجُلَ (tropical:) He invalidated the man's testimony. (L.) And جَرَحَ الشَّهَادَةَ (tropical:) [He, or it, invalidated the testimony; or annulled its claim to be legally credible]. (A, TA.) — — Also جَرَحَ, and ↓ اجترح, (tropical:) He gained, acquired, or earned; (S, Mgh, K, TA;) or applied himself with art and diligence to get, obtain, gain, acquire, or earn; (S, K, TA;) a thing: (TA:) he worked, or wrought, with his hand, and gained, acquired, or earned; &c.: (Msb:) from جِرَاحَةٌ. (Mgh.) You say, فُلَانٌ يَجْرَحُ لِعِيَالِهِ, and ↓ يَجْتَرِحُ, (tropical:) Such a one [works, and earns sustenance, or] gains, acquires, or earns, and collects, for his family, or household. (TA) And بِئْسَ مَا جَرَحَتْ يَدَاكَ, and ↓ اجْتَرَحَتْ, (tropical:) Very evil is that which thy hands have done, or wrought, or effected: a metaphor taken from the signification of "cutting," or "wounding;" (A, TA;) accord. to El-Khafájee, a metaphorical meaning conventionally regarded as proper. (TA.) السَّيِّآتِ اجْتَرَحُوا ↓, in the Kur [xlv. 20], means (tropical:) Have committed crimes, sins, or evil actions. (TA.) — جَرِحَ, aor. as above, He (a man, TA) received a wound. (K, TA.) — — And (tropical:) He had his testimony rejected as not legally entitled to credit: (K, * TA:) and so his relation. (TA.) 2 جَرَّحَ see 1, in two places. 8 إِجْتَرَحَ see 1, in four places. 10 استجرح (tropical:) He deserved that his claim to be legally credible should be annulled. (A, TA.) And (tropical:) It (a tradition, or narrative, A, or a thing, Msb) deserved to be rejected [as unworthy of credit or regard]. (A, Msb.) اِسْتَجْرَحَتْ هٰذِهِ الأَحَادِيثُ means (tropical:) These traditions deserved to be rejected on account of their great number and the fewness of such as were true: (A:) or, by reason of their great number, obliged those who were acquainted with them to annul the claim of some one or other of their relaters to be credited, and to reject his relation: (L:) or were corrupt: (T, S, * TA:) [for] اِسْتِجْرَاحٌ signifies [also] the being faulty, defective, and corrupt. (S, K.) One says, قَدْ وَعَظْتُكُمْ فَلَمْ تَزْدَادُوا إِلَّا اسْتِجْرَاحًا: (S, A:) these words are from a خُطْبَة of 'AbdEl-Melik; and the meaning is, [I have admonished you and ye have not increased save] in corrupt conduct: or in what gaineth for you censure. (TA.) جَرْحٌ: see the next paragraph. جُرْحٌ a subst. from جَرَحَ; (S, L, K;) A wound; (L;) and so ↓ جَرْحٌ, in its original acceptation; but some of those skilled in the science of lexicology say that the former is employed to denote the effect produced upon bodies by iron instruments and the like; and the latter, that produced upon objects of the mind by the tongue: (MF:) the pl. of the former is جُرُوحٌ and أَجْرَاحٌ [which is a pl. of pauc.] (S, L, K) and جِرَاحٌ; (T, A, L;) but the second of these is of

rare occurrence, (K,) only used in poetry: (S, L:) [respecting the third, see what follows:] ↓ جِرَاحَةٌ also signifies the same as جُرْحٌ; (Msb;) and its pl. is جِرَاحٌ (S, Msb, K) and جِرَاحَاتٌ (A, Msb) and جَرَائِحُ; (A;) or جِرَاحٌ is a coll. gen. n., of which جِرَاحَةٌ is the n. un.; or, accord. to Az, this last has not a sing. sense, as Lth asserts it to have, but is a pl. of جُرْحٌ, like as حِجَارَةٌ is of حَجَرٌ, and جِمَالَةٌ of جَمَلٌ, and حِبَالَةٌ of حَبْلٌ. (L.) جُرْحَةٌ (tropical:) A thing whereby testimony is invalidated, or its claim to be legally credible annulled: as in the saying, هَلْ لَكَ جُرْحَةٌ (tropical:) [Hast thou anything to adduce whereby to invalidate the testimony?]. (A, TA.) أَقْصَصْتُكَ الجُرْحَةَ فَإِنْ كَانَ عِنْدَكَ مَا تَجْرَحُ بِهِ الحُجَّةَ فَهَلُمَّهَا, said by the judge of El-Medeeneh to one of the parties in a lawsuit, when about to give judgment against him, means (tropical:) I authorize thee to adduce anything whereby to invalidate the testimony: [therefore, if thou have anything whereby thou mayest invalidate the allegation, adduce it.] (A, * TA.) جَرِيحٌ; pl. جَرْحَى; (S, A, Msb, K;) each of which is mase. and fem.; (S, K;) Wounded. (Msb.) The pl. is not formed by the addition of و and ن because the fem. is not formed by the addition of ة. (TA.) جِرَاحَةٌ: see جُرْحٌ. جَرَائِحِيٌّ: see what next follows. جَرَّاحٌ A surgeon that dresses wounds. (Golius on the authority of Ibn-Maaroof; and so in the present day; as also ↓ جَرَائِحِيٌّ.) جَارِحَةٌ sing. of جَوَارِحُ. (Mgh, L, Msb, TA.) — — The latter signifies (tropical:) Beasts, and birds, of prey; or that catch game; (S, A, * Mgh, L, Msb, K:) thus the falcon is a جارحة, and so is the dog trained for hunting, because it gains for its owner: (L:) and this appellation is applied alike to the male and the female, like رَاحِلَةٌ and رَاوِيَةٌ. (Msb.) — — And (tropical:) The members, or limbs, of a man, with which things are gained or earned; (S, K, TA;) or with which one works; (A;) as the hands or arms, and the feet or legs: (S, A, K, TA:) because they gain, or earn, or do, good and evil. (TA.) — — [And (tropical:) The organs of the body: thus, for instance, جارحة is applied (in the Msb, art. بصر,) to the eye, which is termed (in the TA in that art.) the seeing جارحة (الجَارِحَةُ النَّاظِرَةُ).] — — Also (assumed tropical:) Mares: [and the like:] because they bring gain to their owners by their breeding. (AA, T.) You say, مَا لَهُ جَارِحَةٌ (assumed tropical:) He possesses not a female beast that bears young: he possesses not that which makes gain. (TA.) And هٰذِهِ النَّاقَةُ مِنْ جَوَارِحِ المَالِ, and هذه الأَتَانُ, (K,) and هذه الفَرَسُ, (TA,) (assumed tropical:) This she-camel, and this she-ass, and this mare, is young, unimpaired by age (مُقْبِلَةٌ [i. q. مُقْتَبَلَةٌ]) in the womb, (K, TA,) and in youthful vigour, and one of which the offspring is wished for. (TA.) جرد 1 جَرَدَ, aor. جَرُدَ, inf. n. جَرْدٌ: see 2, in nine places. — — جَرَدَ الجَرَادُ الأَرْضَ, (A, L, Msb,) aor. and inf. n. as above, (L,) (tropical:) The locusts stripped the land of all its herbage; (A, * L;) ate what was upon the land. (Msb.) — — جَرَدَهُمُ الجَارُودُ (tropical:) [The year of drought destroyed them]. (A.) — جُرِدَتِ الأَرْضُ (assumed tropical:) The land had its herbage eaten by locusts; (S;) was smitten by locusts. (Msb.) — — جُرِدَ said of seed-produce, (assumed tropical:) It was smitten [or eaten] by locusts. (K.) — — And said of a man, (S,) (assumed tropical:) He had a complaint of his belly from having eaten locusts. (S, K.) — جَرِدَ, aor. جَرَدَ, (K,) inf. n. جَرَدٌ, (TA,) (tropical:) It (a place) was, or became, destitute of herbage. (K, TA.) — — (assumed tropical:) He (a man) had no hair upon him [i. e. upon his body, or, except in certain parts: see أَجْرَدُ]. (S: but only the inf. n. is there mentioned.) — — (tropical:) He (a horse, K, TA, or similar beast, TA) had short hair: (TA:) or had short and fine hair: as also ↓ انجرد. (K, TA.) [See أَجْرَدُ.] — — See also 7. — — Also, (S, K,) inf. n. as above, (S,) (assumed tropical:) He (a man, S) became affected with the cutaneous eruption termed شَرًى, from having eaten locusts. (S, K.) 2 جرّد, (A, L,) inf. n. تَجْرِيدٌ, (S, A, L,) He stripped, divested, bared, or denuded, of garments, or clothes. (S, A, L.) You say, جرّدهُ مِنْ ثِيَابِهِ, (A,) or من ثَوْبِهِ, (Th, L, K,) as also ↓ جَرَدَهُ, (K,) and جرّدهُ ثَوْبَهُ, (Th, L,) He stripped, divested, or denuded, him of his garments, or of his garment: (Th, A, L, K:) [this is the only signification of the verb given in the A as proper; its other significations given in that lexicon being there said to be tropical:] or جَرَّدْتُهُ مِنْ ثِيَابِهِ signifies I pulled off from him his garments: and ↓ جَرَدْتُ الشَّىْءَ, aor. جَرُدَ, inf. n. جَرْدٌ, (assumed tropical:) I removed from the thing that which was upon it. (Msb.) — — (assumed tropical:) He peeled, or pared, a thing; divested it of its peel, bark, coat, covering, or the like; as also ↓ جَرَدَ, (L, K,) aor. and inf. n. as above: (L:) and ↓ the latter, (assumed tropical:) he peeled off anything, عَنْ شَىْءٍ from a thing. (S, L.) — — (assumed tropical:) He stripped skin of its hair; as also ↓ جَرَدَ. (L, K.) — — (tropical:) It (drought) rendered the earth, or land, bare of herbage: so in the L and other lexicons: in the K, ↓ جَرَدَ: but the former is the right. (TA.) — — (assumed tropical:) I. q. شذّب [generally signifying He pruned a tree or plant]. (S, TA.) — — (tropical:) [He bared a sword;] he drew forth a sword (S, A, K) from its scabbard; (A;) as also ↓ جَرَدَ (TA, and so in some copies of the K in the place of the former verb,) aor. as above. (TA.) — — [(assumed tropical:) He detached a company from an army: see جَرِيدَةٌ.] — — [(assumed tropical:) He divested a thing of every accessory, adjunct, appendage, or adventitious thing; rendered it bare, shere, or mere.] — — (assumed tropical:) He made the writing, or book, (L, K,) and the copy of the Kur-án, (L,) free from syllabical signs, (L, K,) and from additions and prefaces: (L:) he divested the Kur-án of the diacritical points, and of the vowel-signs of desinential syntax, and the like: (Ibrá- heem [En-Nakha'ee]:) or he wrote it, or read it, or recited it, without connecting with it any of the stories, or traditions, related by the Jews or Christians. (Ibn'Oyeyneh, accord. to the L; or A'Obeyd, accord. to the TA.) — — جرّد القُطْنَ, and ↓ جَرَدَهُ, (assumed tropical:) He separated the cotton from its seeds, with a مِحْلَاج: or separated and loosened it by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet: syn. حَلَجَهُ. (K.) — — جرّد الحَجَّ, (ISb, K,) and ↓ تجرّد بِالحَجِّ, (TA,) which latter alone is mentioned by Z and Ibn-El-Jowzee, (MF,) (assumed tropical:) He performed the rites and ceremonies of the pilgrimage (الحَجّ) separately from those of العُمْرَة [q. v.]: (ISh, Z, Ibn-El-Jowzee, K:) or the former signifies he made the performance of the pilgrimage to be free from the vitiations of worldly desires and objects. (Har p. 392.) [See also 5.] — — جُرِّدَ لِلْقِيَامِ بِكَذَا: see 5. — — جرّد القَوْمَ; (K;) and ↓ جَرَدَهُمْ, (L, K,) aor. and inf. n. as above; (L;) (assumed tropical:) He asked, or begged, of the people, or company of men, and they refused him, or gave him against their will. (L, K.) — Also, (K,) inf. n. as above, (TA,) (assumed tropical:) He wore, or put on, جُرُود, i. e., old and wornout garments. (K.) 5 تجرّد He was, or became, stripped, divested, bared, or denuded, (S, A, L, Msb, K,) [and he stripped, divested, bared, or denuded, himself,] مِنْ ثِيَابِهِ of his clothes or garments, (A, * Msb,) or من ثَوْبِهِ of his garment; (L, K; *) as also ↓ انجرد, (A, L, K,) which latter, accord. to Sb, is not a quasi-pass. verb, (L,) [but it seems that he did not know جَرَدَ, in a sense explained above, (see 2, second sentence,) of which it is the quasipass, like as تجرّد is of جرّد.] — — (tropical:) It (an ear of corn, A, K, and a flower, TA) came forth from its envelope, or calyx. (A, K, TA.) — — (assumed tropical:) It (expressed juice) ceased to boil, or estuate, (K,) [and so became divested of its froth, or foam.] — — (assumed tropical:) He (a man) was, or became, alone, by himself, apart from others; as though detached from the rest of men. (Har p. 430.) — — (tropical:) He (a horse) outstripped the other horses in a race; as also ↓ انجرد, and انجرد عَنِ الخَيْلِ; like نَضَا الخَيْلَ; as though he threw off the others from himself as a man

throws off his garment. (TA.) And (assumed tropical:) He (an ass) went forward from among the she-asses. (L.) — — تجرّد لِلْأَمْرِ (tropical:) [He devoted himself to the affair, as though throwing aside all other things; he applied himself exclusively and diligently to it;] he strove or laboured, exerted himself or his power or efforts or endeavours or ability, employed himself vigorously or diligently or with energy, or took pains or extraordinary pains, in the affair, (S, A, K, and Har p. 430,) not diverted therefrom by any other thing. (Har ib.) And تجرّد لِلْعِبَادَةِ (tropical:) [He devoted himself TO, applied himself exclusively and diligently to, or strove &c. in, religious service, or worship]. (A.) And لِلْقِيَامِ بِكَذَا ↓ جُرِّدَ (tropical:) [He devoted himself to, applied himself exclusively and diligently to, or strove &c. in, the performance of such a thing]. (A.) And تجرّد فِى السَّيْرِ, and ↓ انجرد, (tropical:) He strove or laboured, exerted himself or his power or efforts or endeavours or ability, in pace, or going; he hastened therein; like شَمَّرَ فِى سَيْرِهِ. (L, TA.) — — تجرّد بِالحَجِّ: see 2. Accord. to Ahmad, as related by Is-hák Ibn-Mansoor, (TA,) (assumed tropical:) He affected to be like, or he imitated, the pilgrim of Mekkeh, or the man performing the pilgrimage of Mekkeh. (K, TA.)

7 انجرد: see 5, first sentence. [Hence,] انجردتِ الإِبِلُ مِنْ أَوْبَارِهَا (assumed tropical:) The camels cast, or let fall, their fur, or soft hair. (L.) — — See also 1. — — (assumed tropical:) It (a garment, or piece of cloth,) became threadbare, or napless, (S, L, K,) and smooth; (S, L;) as also ↓ جَرِدَ. (L.) — — Said of a horse in a race: see 5. — — انجرد فِى السَّيْرِ: see 5. — — انجرد بِنَا السَّيْرُ, (S, A, L,) in the K, erroneously, انجرد بِهِ السَّيْلُ, (TA,) (tropical:) The journey, or march, (S, A, L,) became extended, (S, A, L, K,) and of long duration, [with us,] (S, L, K,) without our pausing or waiting for anything. (A.)

8 اجتراد (assumed tropical:) The attacking one another with [drawn] swords. (KL.) [You say, اجتردوا (assumed tropical:) They so attacked one another; like as you say, اضطربوا.]

جَرْدٌ (tropical:) A garment old and worn out, (L, K, TA,) of which the nap has fallen off: or one between that which is new and that which is old and worn out: pl. جُرُودٌ. (L, TA.) You say بُرْدَةٌ جَرْدٌ, (A,) and ↓ جَرْدَةٌ [alone], (S, L, TA,) (tropical:) A [garment of the kind called] بردة worn so that it has become smooth. (S, A, L, TA. *) And [the pl.] جُرُودٌ, (K, TA, in the CK جَرُود,) as a subst., (TA,) (assumed tropical:) Old and worn-out garments. (K.) It is said in a trad. of Aboo-Bekr, لَيْسَ عِنْدَنَا مِنْ مَالِ المُسْلِمِينَ إِلَّا جَرْدُ هٰذِهِ القَطِيفَةِ, meaning (assumed tropical:) There is not in our possession, of the property of the Muslims, save this threadbare and worn-out قطيفة. (TA.) — (assumed tropical:) The pudendum, or pudenda; [app. because usually shaven, or depilated;] syn. فَرْجٌ, (K,) i. e. عَوْرَةٌ. (TA.) — — And (assumed tropical:) The penis. (K.) — (assumed tropical:) A shield. (K.) — (assumed tropical:) A remnant of property, or of cattle. (K.) — See also جَرِيدَةٌ.

جُرْدٌ: see جَرِيدَةٌ.

جَرَدٌ (assumed tropical:) A wide, or spacious, tract of land in which is no herbage: (S, A, K:) an inf. n. used as an appellative subst. (A.) — — رُمِىَ عَلَى جَرَدِهِ and ↓ أَجْرَدِهِ (assumed tropical:) He (a man, TA) was shot, or struck with a missile, on his back. (K.) — See also what next follows.

جَرِدٌ, (K,) fem. with ة; (S, K;) and ↓ أَجْرَدُ, (S, A, K,) fem. جَرْدَاءُ; (A, K;) and ↓ جَرَدٌ, (TA, as from the K,) which last is an inf. n. used as an epithet; (TA;) (tropical:) A place (A, K) destitute of herbage: (S, A, K:) you say أَرْضٌ جَرِدَةٌ (S, K) and ↓ جَرْدَاءُ (A, K) and ↓ جَرَدِيَّةٌ, (TA,) and ↓ فَضَآءٌ أَجْرَدُ: of which last the pl. is [جُرْدٌ and] أَجَارِدُ. (S.) — — Also, the first, (assumed tropical:) A man affected with the cutaneous eruption termed شَرًى, from having eaten locusts. (TA.)

جَرْدَةٌ: see جَرْدٌ. — — . Also (assumed tropical:) An old worn piece of rag: dim. ↓ جُرَيْدَةٌ. (TA from a trad.)

جُرْدَةٌ [The denuded, or unclad, part, or parts, of the body]. You say اِمْرَأَةٌ بَضَّةُ الجُرْدَةِ (A, * K) and ↓ المُجَرَّدِ (A, K) and ↓ المُتَجَرِّدِ, (T, A, K,) [A woman thin-skinned, or fine-skinned, and plump, in respect of the denuded, or unclad, part, or parts of the body: or] when divested of clothing: (T, A, * K:) the last of these words is here an inf. n.: if you say ↓ المُتَجَرِّدِ, with kesr, you mean, [in] the [denuded] body: (K:) [and so when you say الجُرْدَةِ, and المُجَرَّدِ; or this last may be regarded as an inf. n.:] المتجرَّد is more common than المتجرِّد. (TA.) [In like manner,] you say, فُلَانٌ حَسَنُ الجُرْدَةِ and ↓ المُجَرَّدِ and ↓ المُتَجَرَّدِ; like as you say, حَسَنُ العُرْيَةِ and المُعَرَّى, which signify the same. (S.) It is said of Mohammad, ↓ كَانَ أَنْوَرَ المُتَجَرَّدِ, i. e. He was bright in respect of what was unclad of his body, or person. (TA.) — — Also (assumed tropical:) Plain, or level, and bare, land. (S.)

الجُرْدَانُ (S, K) and ↓ المُجَرَّدُ and ↓ الأَجْرَدُ (K) (assumed tropical:) The yard of a horse &c.: (S:) or of a solidhoofed animal: or it is of general application: (K:) or originally of a man; and metaphorically of any other animal: (TA:) pl. (of the first, TA) جَرَادِينُ. (K.)

جَرَدِيَّةٌ: see جَرِدٌ.

جَرَادٌ [a coll. gen. n., (tropical:) Locusts; the locust; a kind of insect] well known: (S, Msb, K:) so called from stripping the ground, (A, Msb,) i. e., eating what is upon it: (Msb:) n. un. with جرادة: (S, Msb:) applied alike to the male and the female: (S, Msb, K:) جرادة is not the masc. of بَقَرٌ, but is a [coll.] gen. n.; these two words being like بَقَرٌ and بَقَرَةٌ, and تَمْرٌ and تَمْرَةٌ, and حَمَامٌ and حَمَامَةٌ, &c.: it is therefore necessary that the masc. should be [in my copies of the S, "should not be," but this is corrected in the margin of one of those copies,] of the same form as the fem., lest it should be confounded with the pl. [or rather the collective form]: (S:) but some say that جراد is the masc.; and جرادة, the fem.; and the saying رَأَيْتُ جَرَادًا عَلَى جَرَادَةٍ [as meaning I saw a male locust upon a female locust], like رَأَيْتُ نَعَامًا عَلَى نَعَامَةٍ, is cited: (TA:) it is first called سِرْوَةٌ; then, دَبًى; then, غَوْغَآءُ; then, خَيْفَانٌ; then, كُتْفَانٌ; and then, جراد: (A 'Obeyd, TA:) As says that when the males become yellow and the females become black, they cease to have any name but جراد. (AHn, TA.) [Hence,] اِبْنُ الجَرَادِ, (T in art. بنى) or ابن الجَرَادَةِ (TA in that art.,) (assumed tropical:) The egg of the locust. (T and TA ubi suprà.)— — مَا أَدْرِى أَىُّ جَرَادٍ عَارَهُ, (S, K,) or أَىُّ الجَرَادِ, (A, L,) (tropical:) I know not what man, (S, K,) or what thing, (A,) took him, or it, away. (S, A, K.)

جَرِيدٌ [a coll. gen. n.], n. un. ↓ جَرِيدَةٌ: (S, Msb:) the latter is of the measure فَعِلَيةٌ in the sense of the measure مَفْعُولَةٌ; (Msb;) signifying (tropical:) A palm-branch stripped of its leaves; (S, A, Msb, K;) as long as it has the leaves on it, it is not called thus, but is called سَعَفَةٌ: (S:) or a palm-branch in whatever state it be; in the dial. of El-Hijáz: (TA:) or a dry palm-branch: (AAF, K:) or a long fresh palm-branch: (K:) pl. جَرَائِدُ. (TA.) — — [Also, ↓ جَرِيدَةٌ, (assumed tropical:) A tally, by which to keep accounts; because a palm-stick is used for this purpose; notches being cut in it. — — And hence, حِسَابٍ ↓ جَرِيدَةُ (assumed tropical:) An accountbook: and الخَرَاجِ ↓ جَرِيدَةُ (assumed tropical:) The register of the taxes, or of the land-tax.] — إِبِلٌ جَرِيدَةٌ (tropical:) Choice, or excellent, (A, L,) and strong, (L,) camels. (A, L.) — — See also أَجْرَدُ, in two places.

جُرَادَةٌ (assumed tropical:) Anything that is peeled off, or pared, from another thing. (S.)

جَرِيدَةٌ n. un. of جَرِيدٌ as a coll. gen. n.: see the latter in four places. — — Also fem. of the latter as an epithet. — — Also (tropical:) A detachment of horsemen; a company of horsemen detached (جُرِّدَتْ, S, A) from the rest of the force, (S,) or from the main body of the horsemen, (A,) in some direction, or for same object: (S, A:) or a company of horsemen among whom are no footsoldiers, nor any of the baser sort, or of those of whom no account is made: (A:) or horsemen among whom are no foot-soldiers; (K;) as also ↓ جُرْدٌ [as though pl. of أَجْرَدُ], (K, TA,) with damm, (TA,) or ↓ جَرْدٌ. (So in the CK.) [See an ex. under the word بَيْتٌ, last sentence.]

جُرَيْدَةٌ dim. of جَرْدَةٌ, q. v.

جُرَيْدَآءُ dim.

of جَرْدَآءُ [fem. of أَجْرَدُ]: so in the phrase جُرَيْدَآءُ المَتْنِ (assumed tropical:) The middle of the back of the neck, which is free from flesh. (L.) جَرَّادٌ (assumed tropical:) One who polishes brazen vessels. (K.) جَارُودٌ (tropical:) An unlucky man; (S, K;) one who strips off prosperity by his ill luck; (A;) or as though he stripped off prosperity by his ill luck. (TA.) — — Also, and ↓ جَارُودَةٌ, (A,) or سَنَةٌ جَارُودٌ, (S, K,) (tropical:) A year of drought: (A, K:) or a year of severe drought and dryness of the earth; (S;) as though it destroyed men. (TA.) جَارُودَةٌ: see what next precedes. الجَارُودِيَّةُ A sect of the Zeydeeyeh, (of the Shee'ah, TA,) so called in relation to Abu-lJárood Ziyád the son of Aboo-Ziyád: (S, K:) Abu-l-Járood being he who was named by the Imám El-Bákir "Surhoob," explained by him as a devil inhabiting the sea: they held that Mo- hammad appointed 'Alee and his descendants to the office of Imám, describing them, though not naming them; and that the Companions were guilty of infidelity in not following the example of 'Alee, after the Prophet: also that the appointment to the office of Imám, after El-Hasan and El-Hoseyn, was to be determined by a council of their descendants; and that he among them who proved himself learned and courageous [above others] was Imám. (MF.) أَجْرَدُ (tropical:) A man having no hair upon him; (S, A, L, K;) i. e., upon his body; or except in certain parts, as the line along the middle of the bosom and downwards to the belly, and the arms from the elbows downwards, and the legs from the knees downwards; contr. of أَشْعَرُ, which signifies "having hair upon the whole of the body:" (IAth, L:) [fem. جَرْدَآءُ: and] pl. جُرْدٌ. (A, TA.) The people of Paradise are said (in a trad., TA) to be جُرْدٌ مُرْدٌ (tropical:) [Having no hair upon their bodies, and beardless]. (A, TA.) — — Also applied to a horse, (S, A, K,) and any similar beast, (TA,) meaning (tropical:) Having short hair: (TA:) or having short and fine hair. (S, K.) This is approved, (S,) and is one of the signs of an excellent and a generous origin. (TA.) Pl. as above. (A.) In like manner, أَجْرَدُ القَوَائِمِ means (tropical:) Having short, or short and fine, hair upon the legs. (TA.) — — Also (tropical:) A check upon which no hair has grown. (TA.) And (assumed tropical:) A sandal upon which is no hair. (L from a trad.) — — Applied also to a place; and the fem., جَرْدَآءُ, to land: see جَرِدٌ, in three places. — — Also (tropical:) Milk free from froth. (A.) And the fem., (assumed tropical:) Wine that is clear, (AHn, K,) free from dregs. (AHn, TA.) And (assumed tropical:) A sky free from clouds. (L.) — — (assumed tropical:) Smooth. (Ham p. 413.) — — (assumed tropical:) A heart free from concealed hatred, and from deceit, dishonesty, or dissimulation. (L.) — — (tropical:) Complete; (A, K;) free from deficiency; (A, TA;) as also ↓ جَرِيدٌ; (S, A, K;) applied to a year (عَامٌ), (S, A,) and to a month, (Th, TA,) and to a day: (K:) fem. as above, applied to a year (سَنَةٌ). (A.) Accord. to Ks, (S,) you say, مَا رَأَيْتُهُ مُذْ أَجْرَدَانِ and ↓ مذ جَرِيدَانِ, meaning (tropical:) [I have not seen him, or it, for, or during,] two days, (S, A, K,) or two months, (S, K,) [or two years,] complete. (A, TA.) — — (tropical:) A horse wont to outstrip others; (K;) that outstrips others, and becomes separate from them by his swiftness. (IJ, TA.) — — And the fem., (tropical:) A voracious she-camel. (A.) — It is also used as a subst.: see جَرَدٌ: — — and see الجُرْدَانُ. — — Also (assumed tropical:) The sea. (AAF, M in art. جرب.) — — And the fem., (assumed tropical:) A smooth rock. (S, TA.) إِجْرِدٌ, and sometimes without teshdeed, إِجْرِدٌ, A certain plant which indicates the places where truffles (كَمْأَة) are to be found: a certain herb, or leguminous plant, said to have grains like pepper. (En-Nadr, TA.) مُجْرَدٌ (assumed tropical:) A man ejected from his property. (IAar, TA.) مُجَرَّدٌ: see جُرْدَةٌ, in two places. — — (tropical:) A bare, or naked, [or drawn,] sword. (A.) — — [(assumed tropical:) Divested of every accessory, adjunct, appendage, or adventitious thing; rendered bare, shere, or mere; abstract. — — In philosophy, Bodiless; incorporeal; as though divested of body.] — See also الجُرْدَانُ. مَجْرُودٌ (assumed tropical:) Peeled, or pared; divested of its peel, bark, coat, covering, or the like. (S, L.) — — أَرْضٌ مَجْرُودَةٌ (assumed tropical:) Land of which the herbage has been eaten by locusts: (S:) or land smitten by locusts: (Msb:) or land abounding with locusts; (A'Obeyd, ISd, K;) a phrase similar to أَرْضٌ مَوْحُوشَةٌ; the epithet having the form of a pass. part. n. without a verb unless it be one that is imaginary. (ISd, TA.) — — رَجُلٌ مَجْرُودٌ (assumed tropical:) A man having a complaint of his belly from having eaten locusts. (S.) مُتَجَرِّدٌ and مُتَجَرَّدٌ: see جُرْدَةٌ, in four places: — — and see what follows. مُنْجَرِدٌ (assumed tropical:) A horse having short, and little, hair: (EM pp. 39 and 40:) or sharp, or vigorous, in pace, [and] having little hair. (Har p. 455.) — — مَا أَنْتَ بِمُنْجَرِدِ السِّلْكِ, (AZ, A, TA,) or ↓ بِمُتَجَرِّدِ السِّلْكِ, (so in a copy of the A,) said to one who is shy, or bashful, [meaning (assumed tropical:) Thou art] not free from shyness in appearing [before others]: (AZ, TA:) or (tropical:) thou art not celebrated, or well-known. (A, TA.) جردب Q. 1 جَرْدَبَ [from جَرْدَبَانٌ] He put his hand upon the food (K, TA) that was before him on the table, (TA,) in order that no other person might take it: (K, TA:) or he ate with his right hand, and prevented [others from eating] with his left hand: (IAar, K:) also, (K,) or جردب عَلَى الطَّعَامِ, (TA,) he ate greedily, gluttonously, or voraciously: (K, TA:) or جردب فِى الطَّعَامِ he put his left hand upon food that was before him on the table, in order that no other person might take it; as also جَرْدَمَ: (Yaakoob, S:) or جردب مَا فِى الإِنَآءِ he ate, and made an end of, devoured, or consumed, what was in the vessel; as also جردم [q. v.]. (Sh, TA.) جَرْدَبِىٌّ: see what next follows, in two places. جَرْدَبَانٌ, an arabicized word, (S, K,) from the Persian, (S,) originally گِرْدَهْ بَانْ "guardian of the cake of bread," (S, K,) and ↓ جُرْدُبَانٌ and ↓ جَرْدَبِىٌّ and ↓ مُجَرْدِبٌ, (K,) One who puts his hand, (K,) or who puts his left hand, (S,) upon food, (K,) or upon a thing that is before him on the table, (S,) in order that no other person may take it: (S, K:) or who eats with his right hand, and prevents [others from eating] with his left hand: and one who eats greedily, gluttonously, or voraciously: or the first and ↓ third signify, (K, TA,) or signify also, (tropical:) a spunger; (K, TA;) because of his greediness, gluttony, or voraciousness, and his boldness. (TA.) A poet says, (namely, ElGhanawee, TA voce جَرْدَبِيلٌ,) إِذَا مَا كُنْتَ فِى قَوْمٍ شَهَاوَى فَلَا تَجْعَلْ شِمَالَكَ جَرْدَبَانَا [When thou art among a greedy company of men, put not thy left hand upon the food as a جردبان]: (Fr, S:) or the last word is جَرْدَبِيلَا, meaning, (accord. to Sh, as also جَرْدَبَان, TA voce جردبيل,) one that takes a fragment [of food] with his left hand, and eats with his right hand, and, when what the party have is consumed, eats what is in his left hand. (TA.) مُجَرْدِبٌ: see جَرْدَبَانٌ. جردبيل جَرْدَبِيلٌ: i. q. جَرْدَبَانٌ, explained in art. جردب. جردق جَرْدَقٌ and جردق, (T, JK, TA,) or جَرْدَقَةٌ (S, K) and جَرْذَقَةٌ, (IAar, K,) the last asserted by IAar to have been heard by him from a man of chaste speech, (TA,) A cake of bread: (JK, S, K:) arabicized words, (T, JK, S, K,) from گِرْدَهْ, (K, TA,) which is Persian, meaning " round: " (TA:) pl. جَرَادِقُ and جَرَاذِقُ. (JK.) جردم Q. 1 جَرْدَمَةٌ, [inf. n. of جَرْدَمَ,] (S, K,) in relation to food, (S,) i. q. جَرْدَبَةٌ; (S, K;) i. e., The covering the food that is before one with the left hand, [while eating with the right hand,] in order that no other person may take it: accord. to Yaakoob, the م is a substitute for the ب. (TA.) And جَرْدَمَ signifies He ate, made an end of, devoured, or consumed, what was in the bowl or vessel: (IAar, Sh, K, TA:) and he ate entirely the bread. (K.) — — Also جردم, He talked much. (S, K.) — — And He hastened, made haste, sped, or was quick; (Kr, K;) as also جرذم. (K.) — — جردم السِّتِّينَ He passed the [age of] sixty. (IAar, K.) جَرْدَمٌ [probably Voracious: see above: and hence, — —] Black locusts, having green heads. (K.) — — Loquacious; or a great

talker. (K.) جرذ 1 جَرَذَ, inf. n. جَرْذٌ, (tropical:) He (a horse [or similar beast]) became affected with the kind of swelling termed جَرَذٌ [q. v. infrà]. (A.) — — جَرَذَت القَرْحَةُ (assumed tropical:) The wound, or ulcer, formed itself into a knot, or lump, (تَعَقَّدَت,) like what is termed جَرَذٌ, or جُرَذٌ. (K, accord. to different copies. [The former reading is app. the right.]) 2 جرّذ (tropical:) He trimmed a tree, as though by removing its جَرَذ, meaning its faulty parts, or knots, which are likened to جِرْذَان [pl. of جُرَذٌ]: whence ↓ رَجُلٌ مُجَرَّذٌ. (A.) — — [And hence,] جرّذهُ الدَّهْرُ (tropical:) Time, or fortune, tried and strengthened him by means of experience in affairs. (T, L, TA.) جَرَذٌ (tropical:) Any swelling, (A'Obeyd, S, Mgh, L, K,) and inflation of the sinews, (A'Obeyd, S, Mgh, L,) in the hock (A'Obeyd, S, Mgh, L, K) of a horse (A'Obeyd, Mgh, L) or similar beast; (S, K;) and in the side of the hock-joint, externally and internally; (A'Obeyd, Mgh, L;) derived from جُرَذٌ, because resembling in form the rat (فأر) thus called: (Mgh:) or an inflation of the sinews of a horse's legs, occasioning swellings which are likened to [the rats called] جِرْذَان: (A:) or a swelling in the side of a horse's hoof, and in his stifle-joint (ثَفِنَة), or in the hinder part of his hock, which grows so large as to prevent his walking and working; also written جَرَدٌ; (ISh, L in arts. جرذ and جرد;) and likewise affecting the camel: (ISh, L in art. جرذ:) the original word is with ذ. (TA.) — — Also (tropical:) The faulty parts, or knots, of a tree, which are pared off; likened to جِرْذَان. (A.) أَرْضٌ جَرِذَةٌ Land containing, (S, L,) or abounding with, (K,) [the large field-rats called] جِرْذَان; (S, L, K;) like ارض فَئِرَةٌ. (A.) — — دَابَّةٌ جَرِذٌ, (M, L,) or فَرَسٌ جَرِذٌ, (Mgh,) (tropical:) A beast, or horse, affected with the kind of swelling termed جَرَذٌ. (M, Mgh, L.) And رَجُلٌ جَرِذُ الرِّجْلَيْنِ (tropical:) [A man whose legs are affected with similar swellings]. (M, L, TA.) جُرَذٌ [The large field-rat; so in the present day;] a species of فَأْر [or rat]: (S, A, Mgh, L, K:) or the male فأر: (T, M, IAmb, L, Msb:) or the large male فأر; said to be larger than the jerboa, of a dusky colour, with a blackness in his tail: (L:) or the large فأر that is in the deserts, or uncultivated plains, and that does not frequent, or keep to, houses: (Msb:) pl. جِرْذَانٌ, (S, A, Mgh, L, Msb, K,) or جُرْذَانٌ. (TA.) أَكْثَرَ اللّٰهُ جِرْذَانَ بَيْتِكَ [lit. May God multiply the large rats of thy house, or tent,] means (tropical:) may God fill thy house, or tent, with wheat, or food. (A.) And تَفَرَّقَتْ جِرذَانُ بَيْتِهِ [lit. The large rats of his house, or tent, became dispersed,] has a contr. meaning. (Har p. 274.) — — أُمُّ جِرْذَانٍ A sort of dates, (L, Msb, K,) of a large size: before the fruit is cut [from the tree], rats collect beneath: so called when fresh and ripe: when dry, كَبِيسٌ: called in El-Koofeh مُوشَانٌ: (L:) and a sort of palm-tree, the last in the time of the ripening of its fruit in El-Hijáz: (As, AHn, L:) or [simply] the palm-tree. (T in art. ام.) Hence the saying, إِذَا طَلَعَتِ الخَرَاتَانْ أُكِلَتْ أُمُّ جِرْذَانْ [When ElKharátán (the Eleventh Mansion of the Moon) rises aurorally (see مَنَازِلُ القَمَرِ in art. نزل), the dates called امّ جرذان are eaten]: for El-Khará- tán rises [aurorally] in the last part of the hot season, after the [auroral] rising of سُهَيْل [or Canopus], and before the season called الصَّفَرِىّ. (AHn, L.) جِرْذَانَةٌ (in the CK جَرْذَانَةٌ) A sort of date: pl. جَرَاذِينُ. (K.) مُجَرَّذٌ (tropical:) A man freed from his faults by experience in affairs: see 2: (A:) or an intelligent, or a sagacious, man: (M, L:) one who has been tried and strengthened by experience in affairs. (T, S, M, L, K.) جرذق جَرْذَقٌ and جَرْذَقَةٌ: see جردق. جرذم Q. 1 جَرْذَمَ, (K,) inf. n. جَرْذَمَةٌ, (L,) He hastened, made haste, sped, or was quick, (L, K,) in walking, or going, and in work; (L;) like جردم. (K.) جرز 1 جَرَزَهُ, (S, K, * TA,) aor. جَرُزَ, inf. n. جَرْزٌ, (S, Mgh, TA,) He cut it; or cut it off. (S, K, Mgh, TA.) You say also, جُرِزَتِ الأَرْضُ, meaning, The land had its herbage cut, or cut off: (A:) or became without herbage; its herbage having been consumed by the locusts or the sheep or goats or the camels or the like: (Fr, TA:) and جَرِزَتِ الأَرْضُ, aor. جَرَزَ, signifies [the same, or] the land became what is termed جُرُز; as also ↓ أَجْرَزَت. (TA.) — — It (time, or fortune, الزَّمَانُ,) destroyed, exterminated, or extirpated, him or it. (A, TA.) — — Also, (K,) aor. and inf. n. as above, (TA,) He slew him. (K, * TA.) — Also جَرَزَ (K,) aor. and inf. n. as above, (TA,) He ate quickly. (K, * TA.) — — And جَرَزَ, (K,) inf. n. جَرَازَةٌ, (TA,) He ate much; was a great eater; (K, TA;) not leaving anything upon the table: (TA:) or (K and TA, but in the CK " and ") he ate quickly; was a quick eater. (K, TA.) 4 اجرزت الأَرْضُ: see 1. — — اجرز القَوْمُ, from أَرْضٌ جُرُزٌ, (S,) is a phrase similar to جُرُز, (S, TA,) and signifies The people journeyed in a land such as is termed جُرُز: (TA in art. يبس:) also (TA) they were, or became, afflicted with dearth, scarcity, drought, sterility, or barrenness. (K, TA.) — — [And hence, app.,] اجرزت النَّاقَةُ The she-camel became lean, or emaciated. (K.) جَرْزٌ: see جُرُزٌ; the former, in two places. جُرْزٌ: see جُرُزٌ; the former, in two places. جَرَزٌ: see جُرُزٌ. — — Also سَنَةٌ جَرَزٌ A year of dearth, scarcity, drought, or sterility: (S, * K, * TA:) pl. أَجْرَازٌ. (S, TA.) أَرْضٌ جُرُزٌ, (S, Mgh, Msb, K,) and ↓ جُرْزٌ, and ↓ جَرَزٌ, and ↓ جَرْزٌ, (S, K,) and ↓ مَجْرُوزَةٌ, (K,) Land in which is no herbage; (Fr, S, Mgh;) as though the herbage or the rain were cut off from it: (S:) or from which the water is cut off, so that it is dried up and without herbage: (Msb, in explanation of the first:) or dried up, producing no herbage: (Jel in xviii. 7, in explanation of the first:) or of which the herbage has been cut: (Bd ibid., in explanation of the first; and A in explanation of the last:) or that produces no herbage: (K:) or of which the herbage has been eaten: (K: or this is the signification of the last [only] according to the S:) or not rained upon: (K:) or, accord. to some of the expositions of the Kur, by the first is meant the land of El-Yemen: and by the second, accord. to El-'Otbee, [land] that takes, or receives, much water, and does not dry it up: and as to ↓ جَرْزٌ, it may be an inf. n. used as an epithet, as though meaning ذَاتُ جَرْزٍ, i. e., of which the herbage has been eaten: also ↓ أَرْضٌ مَجْرُوزَةٌ is explained as signifying land of which the herbage has been consumed by the locusts or the sheep or goats or the camels or the like: (TA:) and ↓ مَفَازَةٌ مِجْرَازٌ a barren desert: (A, * K:) [see also جَارِزٌ:] the pl. of جُرُزٌ is جِرَزَةٌ, like as جِحَرَةٌ is pl. of جُحْرٌ; and that of جَرَزٌ is أَجْرَازٌ, like as أَسْبَابٌ is pl. of سَبَبٌ: (S:) and one says also أَرْضٌ أَجْرَازٌ, (K, TA,) as well as أَرَضُونَ أَجْرَازٌ. (TA.) جَرَزَةٌ, (S, A,) or ↓ جَرْزَةٌ, with fet-h to the ر, (K, TA,) Extirpation: (S, A:) or destruction. (K, TA.) Hence the saying, لَنْ تَرْضَى شَانِئَةٌ إِلَّا بِجَرْزَةٍ A female that hates, by reason of the vehemence of her hatred, will not be content save with extirpation [of the object of her hatred]: (S:) or لَمْ يَرْضَ شَانِئُهُ إِلَّا بِجَرْزَةٍ, (A,) or ↓ بَجَرَزَةٍ, (TA,) His hater was not content save with extirpation of him whom he hated. (A, TA.) You say also, ↓ رَمَاهُ اللّٰهُ بِشَرَزَةٍ وجَرَزَةٍ, [or بِشَرْزَةٍ وَجَرْزَةٍ, thus, only, the former word is written in the K and TA in art. شرز, and I think that the latter is correctly written in like manner, as in the S and A,] God smote him with destruction [and extirpation]. (TA.) جُرْزَةٌ A bundle of [the kind of trefoil called] قَتّ (A, Mgh, Msb, K) or the like: (Mgh, Msb, K:) or a handful thereof: (Mgh, Msb:) pl. جُرَزٌ. (A, * Mgh, Msb.) جَرْزَةٌ: see جَرَزَةٌ, in three places. جُرَازٌ, applied to a sword, (S, K,) Cutting, or sharp: (K:) or cutting much, or very sharp: (S:) or penetrating: or that cuts off utterly, or entirely. (TA.) — — Hence you say of a she-camel, likening her to such a sword, إِنَّهَا لَجُرَازٌ لِلشَّجَرِ (assumed tropical:) Verily she is one that eats and breaks the trees. (TA.) See also جَرُوزٌ. جَرُوزٌ (tropical:) That eats much; (A, K;) [when applied to a man,] that leaves nothing upon the table when he eats: (S, A:) or that eats quickly: (K:) applied to a man, and to a camel; (TA;) and to a woman; and to a she-camel, as also ↓ جُرَازٌ; (S;) or [any] female: (TA:) or, applied to a she-camel, that eats everything.

(As, TA.) جَارِزٌ, applied [to land, and hence,] to (tropical:) a woman, Barren: (S, A, K:) the woman is likened to land that produces no herbage. (TA.) [See also جُرُزٌ.] — — أَرْضٌ جَارِزَةٌ Dry and rugged land encompassed by sands or by a [level tract such as is called] قَاع: (S, K:) pl. جَوَارِزُ: (S, TA:) mostly applied to islands of the sea. (TA.) مُجْرِزَةٌ, applied to a she-camel, Lean, or emaciated. (K.) مِجْرَازٌ: see جُرُزٌ; the latter, in two places. مَجْرُوزَةٌ: see جُرُزٌ; the latter, in two places. جرس 1 جَرَسَ, [aor., app., جَرُسَ and جَرِسَ, as seems to be implied in the K, inf. n. جَرْسٌ, which see below,] He, or it, made a sound; (TA;) as also ↓ اجرس: (Mgh, TA:) [or both signify he, or it, made a low, gentle, slight, or soft, sound; as appears from what follows.] You say, جَرَسَ بِالكَلَامِ, (A,) or جَرَسَ الكَلَامَ, (Msb,) He spoke in a low, gentle, or soft, voice or tone; or with modulation, or melody; syn. نَغَمَ فِيهِ, (A,) or نَغَمَ بِهِ. (Msb.) And جَرَسَ, (S,) inf. n. جَرْسٌ; (K;) and ↓ تجرّس; (S, K;) He spoke: (K:) or he said a thing, and spoke in a low, gentle, or soft, voice or tone, or with modulation or melody; expl. by تَكَلَّمَ بِشَىْءٍ وَتَنَغَّمَ. (Lth, S.) And ↓ اجرس is also used in the senses here following. It (a bird) caused the sound of its passing to be heard: (S, A, * K:) and in like manner it is said of a man. (K, accord. to the TA; but not found by me in any copy of the K.) ↓ And (tropical:) It (an ornament, حَلْىٌ,) made a sound (S, A, * K) like that of a جَرَس [or bell]; (TA;) as also ↓ انجرس. (A, TA.) ↓ And It (a tribe, حَىٌّ,) made its sound (جَرْس) to be heard: or, accord. to the T, made the sound of the جَرْس of a thing to be heard. (TA.) ↓ And He (a man) raised his voice. (TA.) ↓ And He (a camel-driver) sang to camels for the purpose of urging or exciting: (S, K:) or raised his voice in doing so. (A.) — — [Hence, app.,] جَرَسَ, aor. جَرُسَ (Lth, AO, S, K,) and جَرِسَ, (K,) inf. n. جَرْسٌ, (Lth, AO, K,) He ate [a thing: because a slight sound is made in doing so]: (AO, TA:) or he licked [a thing] with his tongue. (K.) You say, جَرَسَت النَّحْلُ العُرْفُطَ The bees ate the [trees called] عرفط: (S) and جَرَسَتِ النَّوْرَ, (Lth, A,) and العَسَلَ [put tropically for النَّوْر because honey is made from flowers or blossoms], (Lth, TA,) the bees ate the flowers, or blossoms, making a sound in so doing: (A:) or licked the flowers, or blossoms, and thence made honey. (Lth, TA.) And جَرَسَتِ المَاشِيَةُ الشَّجَرَ, and العُشْبَ, The beasts licked the trees, and the herbage. (TA.) And جَرَسَتِ البَقَرَةُ وَلَدَهَا The cow licked her young one. (TA.) 2 جرّس بِالقَوْمِ, inf. n. تَجْرِيسٌ, He rendered the persons notorious, or infamous; [as, for instance, by parading them, and making public proclamation before them; accord. to the usage of the verb in the present day;] syn. سَمَّعَ بِهِمْ, (K,) and نَدَّدَ, (Ibn-'Abbád, TA,) and صَوَّتَ. (A.) — جَرَّسَتْهُ الأُمُورُ, (S,) and الدُّهُورُ, (TA,) inf. n. as above, (K,) (tropical:) [Events, and misfortunes,] rendered him experienced, or expert, and sound, or firm, in judgment &c. (S, K, * TA) 4 اجرس: see 1, in six places. — — اجرس بِالحَلْىِ (tropical:) [He made a sound with the ornament]: said of the owner [or wearer] of the ornament. (A.) — — اجرس الجَرَسَ He struck [or sounded] the bell. (TA.) — — أَجْرَسَنِى السَّبُعُ The animal of prey heard my sound (جَرْسِى): (ISk, S, A, K:) or heard it from afar. (TA.) 5 تَجَرَّسَ see 1. 7 إِنْجَرَسَ see 1. جَرْسٌ (S, A, Msb, K) and ↓ جِرْسٌ (S, A, K) and ↓ جَرَسٌ (Kr, ISd) A sound: (ISk, A, K:) or a low, faint, gentle, slight, or soft, sound: (IDrd, S A, K:) such, for instance, as the sound of the beaks of birds, (S, A, Msb,) pecking, (A,) upon a thing which they are eating: (S:) and that of bees eating flowers or blossoms: (A:) and of a tribe [or crowd of men, more particularly as heard from some distance; i. e., a hum]: (TA:) and of a camel-driver singing to his beasts to urge or excite them: (A:) and the slight sound of a letter of the alphabet: (TA:) and low, gentle, or soft, speech: (Msb:) or when the word is used alone, [i. e., not coupled with another noun as it is in the second of the two examples here following,] it is with fet-h: thus one says, مَا سَمِعْتُ لَهُ جَرْسًا; (A, K;) i. e., I heard not any sound of him, or it: (TA:) but you say, ↓ مَا سَمِعْتُ لَهُ حِسًّا وَلَا جِرْسًا, with kesr; (A, K;) i. e., I heard not any motion, nor any sound, of him, or it: (TA in art. حس:) pl. [app. of the third] أَجْرَاسٌ. (Ham p. 200.) [See also جَرْشٌ.] جِرْسٌ: see what next precedes, in two places. جَرَسٌ [A bell;] a thing well known; (Msb;) the thing that is hung to the neck of the camel (S, Mgh, K) &c., and that makes a sound: (Mgh:) or, accord. to some, the [little round bell called] جُلْجُل: (TA:) and also that which is struck [to make it sound]: (Lth, S, K:) the thing that is struck by the Christians at the times of prayers: (Har p. 616:) pl. أَجْرَاسٌ. (Mgh, Msb.) It is said in a trad., لَا تَصْحَبُ المَلَائِكَةُ رُفْقَةً فِيهَا جَرَسٌ [The angels will not accompany an assemblage of persons journeying together among whom is a bell]: (S, TA:) the reason is said to be, because it guides others to them; for Mohammad liked not to let the enemy know of his approach until he came upon them suddenly. (TA.) — See also جَرْسٌ. جُرْسَةٌ The act of rendering [a person or persons] notorious, or infamous. (TA.) [See 2.] جَارُوسٌ Voracious. (IAar, K.) جَوَارِسُ [as though pl. of جَارِسَةٌ] Bees: (S:) or bees eating flowers, or blossoms, and making a sound in doing so: (A:) or جَوَارِسُ النَّحْلِ signifies the males of bees. (TA.) جَاوَرْسٌ [A species of millet;] a kind of grain, (Msb, K,) well known, (K,) resembling ذُرَة, but smaller: (Msb:) or, accord. to some, a species of دُخْن: (Msb:) or i. q. دُخْنٌ: (S in art. دخن, and TA in art. دخل:) or a well-known grain, which is eaten, like دُخْن, of which there are three species, the best whereof is the yellow [الصفر, or the word may be الاصغر, the smallest,] and weighty: it is likened to rice in its power, or virtue, is more astringent than دُخْن, promotes the flow of urine, and constringes: the word is arabicized, from [the Persian] گاورْسْ. (TA.) مُجَرَّسٌ (S) and مُجَرِّسٌ (TA) (tropical:) A man (TA) experienced, or expert, in affairs, (S, TA,) and rendered sound, or firm, in judgment &c. (TA.) And with ة, (tropical:) A she-camel tried and proved by use, or practice, in pace and riding. (TA.) مَجْرُوسٌ [Uttered with a sound: or with a low, gentle, slight, or soft, sound]. Every letter of the alphabet is مَجْرُوسَة, except the soft letters, (A, TA,) namely, ا, و, and ى. (TA.) جرش 1 جَرَشَهُ, (S, A, K,) aor. جَرُشَ (MS, K) and جَرِشَ, (K,) inf. n. جَرْشٌ, (A, TA,) He bruised, brayed, or pounded, it, (S, A, K,) and he ground it, namely, salt, and grain, (A,) coarsely, not finely. (S, A, K.) — — He stripped off, scraped off, rubbed off, abraded, or otherwise removed, its superficial part; syn. قَشَرَهُ. (K.) — — He scratched, scraped, rubbed, grated, chafed, or fretted, it; syn. حَكَّهُ; (K, TA;) like as the viper does its fangs; when its folds rub, or grate, together, causing a sound to be head. (TA.) — — He scratched it (حَكَّهُ, namely, his head,) with a comb, (S, A, K,) so as to raise its scurf; (S, K;) as also ↓ جَرَّشَهُ. (TA.) — — He rubbed and pressed it (namely, the skin,) with the hand, in order that it might become smooth (K, TA) and soft. (TA.) 2 جَرَّشَ see 1, last signification but one. جَرْشٌ The sound of a viper's coming forth form the skin [or slough] when the former rubs, or grates, one part against another. (K.) — — And The sound of a viper's fangs, when they rub, or grate [together]. (TA.) — — And The sound arising from eating a rough thing: or this is with س. (TA.) جَرِيشٌ A thing, (S, K,) such as salt, (A,) bruised, brayed, or pounded, (S, A, K,) and ground, (A,) coarsely, not finely: (S, A, K:) or, applied to salt, it signifies مَالَمْ يُطَيَّبْ [app. meaning such as has not been purified], (S, K, TA,) that crumbles; as though one part thereof were rubbed against another. (TA.) — — Also Coarse flour, such as is fit for [making the kind of food called] خَبِيص مُرَمَّل. (TA.) جُرَاشَةُ شَىْءٍ What falls, of, or from, a thing coarsely bruised or brayed or pounded, when what is bruised &c. thereof is taken. (S.) — — جُرَاشَةٌ also signifies What falls from the head when it is combed: (A, TA:) and what falls and becomes scattered from wood: (A:) or cuttings, chips, parings, and the like. (TA.) جَوَارِشٌ [from the Persian گُوَارِشْ, A digestive stomachic;] a thing that causes food to

digest; as also هَاضُومٌ. (S in art. هضم.) مَجْرُوشٌ A thing having its superficial part stripped off, scraped off, rubbed off, abraded, or otherwise removed. (TA.) — — Skin rubbed and pressed with the hand in order that it may become smooth and soft. (TA.) جرض 1 جَرِضَ بِرِيقِهِ, aor. جَرَضَ, (IDrd, A, K,) inf. n. جَرَضٌ; (IDrd, K;) or جَرَضَ بِرِيقِهِ, aor. جَرِضَ; (S;) but IKtt says that the former is the right; (IB;) His throat, or fauces, became choked by his spittle; he was choked with his spittle: (IDrd, A:) or, accord. to some, he suffered the chokings (غُصَص) of death: (TA:) or the verb is sometimes used in a general manner, in the former of the senses explained above, and in the place of غَصَّ and in that of شَرِقَ and in that of شَجِىَ: (MF in art. غص, q.v.:) and the above-mentioned phrase also signifies (A) he swallowed his spittle with difficulty, or trouble, or labour, contending against anxiety, or grief. (S, A, K.) You say also, هُوَ يَجْرِضُ بِنَفْسِهِ, (S,) or يَجْرَضُ بنفسه, (A, * TA,) inf. n. as above, (TA,) He is near to dying; accord. to As: (S, TA:) or his soul reaches his fauces: (TA:) or he is at the point of death, his soul having reached his fauces. (A.) And يَجْرَضُ عَلَى نَفْسِهِ He dies. (TA.) And جَرِضَتِ النَّاقَةُ بِجِرَّتِهَا [app. meaning The she-camel was choked with her cud: or swallowed her cud with difficulty]. (TA.) And جَرَضَ رِيقَهُ He swallowed his spittle. (A, TA.) And فُلَانٌ يَجْرِضُ عَلَيْكَ رِيقَهُ [app. meaning Such a one swallows his choler against thee]. (A.) — — جَرَضَهُ He strangled him. (K.) You say, أَفْلَتَ مِنْهُمْ وَقَدْ جَرَضُوهُ He escaped from them when they had strangled him [so as almost to kill him]. (TA.) 4 اجرضهُ بِرِيقِهِ He caused his throat, or fauces, to be choked by his spittle. (S, K.) جَرَضٌ Spittle: (A, K:) or spittle by which one is choked. (S.) — — [The choking, or strangulation, or rattles, immediately preceding death. See 1: and see also جَرِيضٌ.] — — Difficulty, trouble, or labour; syn. جَهْدٌ. (TA.) جَرِيضٌ [A man having his throat, or fauces, choked by his spittle. — — And hence,] Having his soul reaching his fauces: or near to dying: (TA:) or at the point of death, his soul having reached his fauces, so that he is choked by it: (A, TA:) or dying: (TA:) or made, or suffered, to escape, after evil: (Lth:) or oppressed by grief or sorrow; (S, K;) as also ↓ جِرْيَاضٌ and ↓ جِرْآضٌ: (ADk, K:) or affected by intense anxiety or grief: (TA:) [see also جَرَّاضٌ:] pl. جَرْضَى; (A, K;) like as مَرْضَى is pl. of مَرِيضٌ. (A, TA.) You say, أَفْلَتَ فُلَانٌ جَرِيضًا, or أُفْلِتَ, Such a one escaped, or was made to escape, being near to death; (TA;) or being at the point of death, his soul having reached his fauces, so that he was choked by it. (A, TA.) And مَاتَ فُلَانٌ جَرِيضًا Such a one died oppressed by grief or sorrow. (S.) — In the following prov., حَالَ الجَرِيضُ دُونَ القَرِيضِ [The جريض interposed as an obstacle in the way of the قريض], الجريض signifies the thing choking the throat or fauces; (S, A;) and القريض signifies the cud: the meaning being, the thing choking the throat or fauces hindered from chewing the cud: (A:) or the former signifies the choking, or having the throat, or fauces, obstructed; and the latter, the poetry: (TA:) or the former, the swallowing of spittle in dying; and the latter, the sound, or voice, of a man in dying: (Er-Riyáshee:) or the former, spittle swallowed: (Har p. 150, q. v.:) and also, the chokings (غُصَص) of death: [see also جَرَضٌ:] and the moving to and fro of the two jaws at death: (TA:) the prov. relates to an affair which is hindered by some obstacle: (A, O, K:) or it is said on the occasion of any affair which was possible and which has been hindered by the intervention of some obstacle: and the first who said it was 'Obeyd Ibn-El-Abras, when El-Mundhir [on one of the days when it was his custom to slay whomsoever he met] desired him to recite some of his verses: (Zeyd Ibn-Kuthweh:) or the first who said it was Jowshan [in some copies of the K, Showshan, which, as is said in the TA, is a mistake,] El-Kilábee, when his father, having forbidden him to poetize, and seeing him sick of grief thereat, and at the point of death, gave him permission to do so: (K, TA:) whereupon, after saying these words, he recited some verses, and died. (TA.) جَرَّاضٌ A strangler. (TA.) — Suffering intense, or violent, grief. (TA.) [See also جَرِيضٌ.] جِرْآضٌ: see جَرِيضٌ. جِرْيَاضٌ: see جَرِيضٌ. جرع 1 جَرِعَ المَآءَ, aor. جَرَعَ, (S, Msb, K,) inf. n. جَرْعٌ, (S, K, *) or جَرَعٌ; (Msb;) and جَرَعَهُ, aor. جَرَعَ, inf. n. جَرْعٌ; (S, Msb, K;) but the latter is disallowed by As; (S;) He swallowed the water; (Msb, K;) as also ↓ اجترعهُ: (Msb:) or the latter signifies he swallowed it at once. (Sgh, K.) — — See also 5. 2 جَرَّعَ [جرّعهُ المَآءَ] He made him to swallow the water.] تَجْرِيعٌ is The pouring beverage into the throat against one's will: but sometimes it is used of that which is not against one's will. (Har p. 115.) And جرّعهُ signifies He gave him to drink gulp after gulp, or sup after sup, or sip after sip. (Har p. 350.) — — [And hence,] جرّعهُ الغُصَصَ, (K,) or جرّعهُ غُصَصَ الغَيْظِ, (S,) inf. n. تَجْرِيعٌ, (K,) (tropical:) He made him to repress, or restrain, choking wrath, or rage. (S, TA.) 4 اجرعهُ He made it (a rope or a bow-string) to have one or more of its strands thick [or rather thicker than the others]. (TA.) 5 تجرّع He swallowed in consecutive portions, one time after another, like him who acts against his own will: or, as IAth says, he drank in haste: or, accord. to some, he drank by little and little. (TA.) — — [And hence,] تجرّع (S, Msb, K *) (tropical:) He repressed, or restrained, choking wrath, or rage; (S;) as though he swallowed it: (Msb:) and [in like manner] you say also, ↓ جَرَعَ الغَيْظَ (tropical:) he repressed, or restrained, wrath, or rage. (TA.) 8 إِجْتَرَعَ see 1. جَرَعٌ A twisting in one of the strands of a rope, (S, K,) or of a bow-string, (K,) so that it appears above the other strands. (S, K.) [It is app. an inf. n., of which the verb, if it have one, is جَرِعَ.] — See also جَرَعَةٌ. جَرِعٌ A rope, (K,) or a bow-string, (TA,) having the twisting termed جَرَعٌ in one of its strands; as also ↓ مُجَرَّعٌ: (K:) or, accord. to IAar, a bow-string that is even, except that there is a prominence in one part of it, wherefore it is rubbed and pulled with a piece of a كِسَآء [q. v.] until that prominence disappears: and ↓ the latter, accord. to ISh, a bow-string not uniformly nor well twisted, having in it prominences, so that one of its strands appears above the others, or some appear above others. (TA.) جَرْعَةٌ: see what next follows, in three places: — and see جَرَعَةٌ, in two places. جُرْعَةٌ A gulp, or as much as is swallowed at once, of water; a جُرْعَة of water being like a لُقْمَة of food: (Msb:) or a sup, or sip; or as much as is supped, or sipped, at once; or a mouthful of what is supped, or sipped; (syn. حُسْوَةٌ;) of water; (S, K;) as also ↓ جَرْعَةٌ and ↓ جِرْعَةٌ: or جُرْعَةٌ and ↓ جَرْعَةٌ are substs. [signifying the act of swallowing water] from جَرِعَ المَآءَ " he swallowed the water: " (K:) or ↓ جَرْعَةٌ signifies a single act of swallowing water: (IAth, L:) and جُرْعَةٌ, what one swallows: (L, K:) or a mouthful which one swallows: (TA:) or a small draught: (IAth:) and its pl. is جُرَعٌ. (Msb, TA.) The dim. is ↓ جُرَيْعَةٌ. (S, K.) And hence the prov., أَفْلَتَ فُلَانٌ جُرَيْعَةَ الذَّقَنِ, (Sgh, K,) the verb being intrans., and جريعة being in the accus. case as a denotative of state, as though the speaker said, أَفْلَتَ قَاذِفًا جُرَيْعَةَ الذَّقَنِ; (Sgh;) or بِجُرَيْعَةِ الذَّقَنِ; (S, K;) or ↓ بِجُرَيْعَائِهَا; (K;) Such a one escaped [from destruction] when his spirit, or the remains thereof, had become in his mouth; (L, K;) or near thereto, (K,) as a sup [or little sup] of water to the chin [of a person drinking]; (TA;) or when death was as near to him as a little sup of water to the chin; (L;) or when at his last gasp: (Fr, S:) applied to one who has been at the point of destruction, and then escaped: (S:) or, accord. to AZ, it is thus; أَفْلَتَنِى جُرَيْعَةَ الذَّقَنِ, which may mean he made me to escape &c., or he escaped from me &c.; in the latter case, افلتنى being for أَفْلَتَ مِنِّى; and [it is said that] جريعة is prefixed to الذقن because the motion of the chin indicates the nearness of the departure of the soul: or the meaning of the words related by AZ may be, he made me, i. e. the remains of my soul,

to escape; the last two words being a substitute for the pronoun affixed to the verb. (Sgh.) One says also, أَفْلَتَنِى جُرَيْعَةَ الرِّيقِ, meaning He outwent me, [or escaped me,] and I swallowed my spittle in wrath, or rage, against him. (TA.) And مَا مِنْ جُرْعَةٍ أَحْمَدُ عُقْبَانًا مِنْ جُرْعَةِ غَيْظٍ نَكْظِمُهَا (tropical:) [There is nothing that is swallowed more praiseworthy in its result than what is swallowed of wrath, or rage, which we repress, or restrain]. (TA.) جَرَعَةٌ: see جُرْعَةٌ. جَرَعَةٌ (S, K) and ↓ جَرْعَةٌ (K) and ↓ جَرْعَآءُ (S, K) and ↓ أَجْرَعُ (K) An even piece, (S,) or a round piece, or hill, or hillock, (K,) of sand, that produces no plants, or herbage; (S, K;) and, as some add, that retains no water: (TA:) or a piece, or tract, of sand, good for producing plants, or herbage, in which is no softness, or looseness: (Sgh, L, K:) or land in which is ruggedness, resembling sand: (L, K:) or a hill of which one side consists of sand, and one side of stones: (K:) or what is termed ↓ جرعاء and ↓ اجرع is larger than what is termed ↓ جرعاء: جَرَعَةٌ is also explained as signifying sand of which the middle is elevated, and of which the sides are thin: and, accord. to IAth, ↓ اجرع signifies a wide place, in which is ruggedness: (TA:) or this last, a plain, or soft, place, intermixed with sand: (Ham p. 574:) جَرَعَةٌ is sing., or n. un., of ↓ جَرَعٌ: (S, K: *) or, accord. to some, this last word is a sing., like اجرع; and its pl. [of pauc.] is أَجْرَاعٌ and [of mult.] جِرَاعٌ: the pl. of جَرَعَةٌ is جِرْعَانٌ: and the pl. of ↓ جَرْعَةٌ is جِرَاعٌ: and the pl. of ↓ جرعاء is جَرْعَاوَاتٌ: and the pl. of ↓ اجرع is أَجَارِعُ. (TA.) جَرْعَآءُ: see جَرَعَةٌ, in four places. جُرَيْعَةٌ dim. of جُرْعَةٌ, q. v. جُرَيْعَآءُ: see أَجْرَعُ. جُرْعَةٌ: see جَرَعَةٌ, in four places. مُجْرِعٌ A she-camel in which is not as much [milk] as will satisfy thirst, but only some sups: (K:) pl. مَجَارِيعُ (L, K) and مَجَارِعُ: (L:) J explains the former pl. as signifying she-camels having little milk; as though there were not in their udders more than some sups; and the sing. he does not mention. (TA.) مُجَرَّعٌ: see جِرْعٌ, in two places. 1 جرف جَرَفَهُ, (S, Msb, K,) aor. جَرُفَ, (S, Msb,) inf. n. جَرْفٌ (S, Msb, K) and جَرَفَةٌ, (Lh, K,) He took away, carried away, or removed, the whole of it, (S, Msb, K,) or the greater part of it, (S,) or much of it: (S, K:) and [in like manner ↓ جرّفهُ; for its inf. n.] تَجْرِيفٌ signifies the act of carrying away wholly: (KL:) and ↓ اجترفهُ he took the whole of it. (TA in art. جفت.) — — Also, (inf. n. جَرْفٌ, TA,) He swept it away, namely, mud, (S, K,) from the surface of the earth; (TA;) and so ↓ جرّفهُ, (K,) inf. n. تَجْرِيفٌ; (TA;) and ↓ تجرّفهُ: (K:) or ↓ تَجْرِيفٌ signifies the act of clearing away mud or the like well; in Persian, نيك رنديدن: (KL: [Golius, app. misled by a mistranscription, has explained the verb, جرّف, as on the authority of the KL, by " bene effudit: "]) and ↓ اجترف الشَّىْءَ he swept away the thing (جَرَفَهُ) from the surface of the earth. (TA.) You say also, جَرَفَتْهُ السُّيُولُ, (Msb,) or ↓ جرّفتهُ, inf. n. تَجْرِيفٌ; (S;) and ↓ تجرّفتهُ; (S, K;) The torrents swept it away; (TA;) [or swept it partially away; or wore it away;] namely, a portion of land. (S, Msb, K. See جُرُفٌ.) And, of a death commonly prevailing, جَرَفَ النَّاسَ كَجَرْفِ السَّيْلِ (tropical:) [It swept away, or destroyed, men, like the sweeping away of the torrent]: (TA:) and ↓ يَجْتَرِفُ مَالَ القَوْمِ [It sweeps away, or destroys, the cattle of the people]. (S, TA.) — — [He shovelled it, or scooped it, away, or up, or out.] You say, جَرَفَهُ بِكِلْتَا يَدَيْهِ [He scooped it up, or out, with both his hands]; i. e. something dry, as flour, and sand, and the like. (S in art. حفن.) — — جُرِفَ It (herbage) was eaten up utterly. (TA.) 2 جرّفهُ, inf. n. تَجْرِيفٌ: see 1, in four places. — — جرّفهُ الدَّهْرُ (assumed tropical:) Time, or fortune, or misfortune, destroyed, or exterminated, his property, or cattle, and reduced him to poverty. (TA.) A poet (of the Benoo-Teiyi, TA) says, فَإِنْ تَكُنِ الحَوَادِثُ جَرَّفَتْنِى فَلَمْ أَرَ هَالِكًا كَابْنَىْ زِيَادِ (assumed tropical:) [And if misfortunes have destroyed my property, or cattle, and reduced me to poverty, I have not seen any one in a state of perdition like the two sons of Ziyád]. (S, TA.) 4 اجرف It (a place) was invaded by a torrent such as is termed جُرَاف. (K.) 5 تَجَرَّفَ see 1, in two places; and see جُرُفٌ. 8 إِجْتَرَفَ see 1, in three places. جُرْفٌ: see جُرُفٌ. — — Also A smooth side of a mountain. (A boo-Kheyreh, K.) جِرْفٌ: see the next paragraph. جُرُفٌ and ↓ جُرْفٌ, (S, Msb, K, &c.,) the latter a contraction of the former, (Msb,) [An abrupt, water-worn, bank or ridge;] a bank (جَانِبٌ Ksh and Jel in ix. 110) of a valley, the lower part of which is excavated by the water, and hollowed out by the torrents, so that it remains uncompact, unsound, or weak; (Ksh ib.;) a bank, or an acclivity, of a water-course of a valley and the like, when the water has carried away from its lower part, and undermined it, so that it has become like what is termed a دَحْل, with its upper part overhanging; (L;) a portion of land (or sand, S in art. تهر) which the torrents have partially swept away, or worn away, (↓ تَجَرَّفَتْهُ, S, K, or ↓ جَرَفَتْهُ, Msb,) and eaten; (S, Msb, K;) a portion of the lower part of the side of a valley, and of a river, eaten by the torrent; (M, TA;) the side of the bank of a river, that has been eaten by the water, so that some part of it every little while falls: (Har p. 47:) and the latter, [or each,] a place which the torrent does not take away; as also ↓ جِرْفٌ; (K;) [i. e. a bank, or ridge, that remains rising abruptly by the bed of a torrent or stream:] pl. [of pauc.] (of جُرُفٌ, TA) أَجْرَافٌ, (K,) like أَطْنَابٌ pl. of طُنُبٌ, (TA,) and [of mult.] (of جُرْفٌ, though it is implied in the K that it is of جُرُفٌ, TA) جِرَفَةٌ, like جِحَرَةٌ (S, K) pl. of جُحْرٌ, (S,) and جُرُوفٌ. (ISd, TA.) جُرَافٌ A torrent that carries away everything; (S, Msb;) i. q. جُحَافٌ applied to a torrent; as also ↓ جَوْرَفٌ; (K;) and ↓ جَارُوفٌ a torrent that sweeps away that by which it passes, by reason of its copiousness, carrying away everything, and so ↓ جَارِفٌ applied to rain. (TA.) — — (tropical:) A very voracious man: (K, TA:) a man who devours all the food: (S:) one who eats vehemently, leaving nothing remaining. (M, TA.) — — (tropical:) A man who marries much, or often, and is brisk, lively, sprightly, or active; as also ↓ جَارُوفٌ. (K, TA.) — — (tropical:) A sword that sweeps away everything. (TA.) — — (assumed tropical:) A sort of measure of capacity; as also ↓ جِرَافٌ: (S, K:) a certain large measure of capacity. (ISk, TA.) جِرَافٌ: see what next precedes. نَيْطَلٌ جَرُوفٌ [A capacious bucket: see 3 in art. نهز]. (S in art. نهز.) جُرَّافَةٌ: see مِجْرَفَةٌ. جَارِفٌ: see جُرَافٌ. — — Also (tropical:) A death commonly, or generally, prevailing, (S, K, TA,) that sweeps away, or destroys, (يَجْتَرِفُ,) the cattle of the people. (S, TA.) And (assumed tropical:) Plague, or pestilence. (K.) الجَارِفُ means (assumed tropical:) A plague, or pestilence, that happened in the time of Ibn-Ez-Zubeyr; (S;) or, as Lth says, الطَّاعُونُ الجَارِفُ means the plague, or pestilence, that befel the people of El- 'Irák [in the year of the Flight 69], spreading wide, and sweeping away the people like the sweeping away of the torrent. (TA.) And (tropical:) Evil fortune, or an affliction, that sweeps away, or destroys, (Lth, K, TA,) a people, (K,) or the cattle of a people. (Lth, TA.) جَوْرَفٌ: see جُرَافٌ. — — Hence, as being likened to the torrent thus termed, (TA,) (tropical:) A quick, or swift, بِرْذَون [or hack, &c.]. (K.) And (tropical:) An ass; [app. meaning a wild ass, because of his swiftness.] (Sgh, K.) And, accord. to some, A male ostrich: (as in the K:) but this is a mistranscription for جَوْرَقٌ, with ق. (Abu-l-' Abbás, T, Sgh, L, TA.) جَارُوفٌ: see جُرَافٌ, in two places. — — Also (tropical:) Greedy; having an inordinate desire, or appetite, for food. (K, TA.) — — And An (tropical:) unfortunate man. (K, * TA.) مِجْرَفٌ: see مِجْرَفَةٌ. — — [Hence,] بَنَانٌ مِجْرَفٌ [Fingers, or fingers' ends,] that take much food. (IAar, TA.) مِجْرَفَةٌ A broom, or besom; (K;) a thing with which mud is swept away from the surface of the ground: (S, * TA:) [applied in the present day to a shovel: and a hoe: and a rake:] as also ↓ مِجْرَفٌ: vulgarly, ↓ جُرَّافَةٌ; [now applied by many to a drag for dragging rivers &c.;] of which the pl. is جَرَارِيفُ. (TA.) مُجَرَّفٌ (tropical:) A man who has had his property, or or cattle,

destroyed, or exterminated, and who has been reduced to poverty, by time, or fortune, or misfortune. (TA.) مُجَرِّفٌ (tropical:) Lean, or emaciated. (M, TA.) [See what next follows.] مُتَجَرِّفٌ (tropical:) A ram whose general fatness has gone; (Ibn-'Abbád, K;) and so a camel. (TA.) — — Lean, or emaciated; as also مُتَجَلِّفٌ. (TA in art. جلف.) You say, جَآءَ مُتَجَرِّفًا (tropical:) He (a man, Ibn-'Abbád, TA) came in a lean and lax state (هَزِيلًا مُضْطَرِبًا). (Ibn-'Abbád, K.) جرل جِرْيَالٌ A certain red dye. (As, S, K.) — — The redness of gold. (S, K.) — — Pure; applied to red and other colours. (K.) — — Also, (S, K,) and ↓ جِرْيَالَةٌ, (K,) Wine; (S, K;) inferior in goodness to such as is termed سُلَافٌ: (S:) or the colour of wine. (S, K.) The phrase سَلَبْتُهَا جِرْيَالَهَا, used by El-Aashà, [lit. I deprived it, namely, wine, of its colour,] means I drank it red, and discharged it in urine white. (S.) جِرْيَالَةٌ: see above. جرم 1 جَرَمَهُ, aor. جَرِمَ, (K,) inf. n. جَرْمٌ, (S,) [like جَزَمَهُ,] He cut it, or cut it off. (S, K.) — — جَرَمَ صُوفَ الشَّاةِ, (S,) or جَرَمَ الشَّاةَ, (K,) inf. n. as above, (TA,) He shore, or sheared, or cut off the wool of, the sheep. (S, K, * TA.) And جَرَمْتُ مِنْهُ I took [or clipped somewhat] from it; [namely, the wool;] like جَلَمْتُ. (S.) — — جَرَمَ النَّخْلَ, (S, Msb, K,) aor. as above, (TA,) inf. n. جَرْمٌ (K) and جَرَامٌ and جِرَامٌ, (S, * K,) He cut the palmtrees; (Msb;) [meaning] he cut off the fruit of the palm-trees; (S, K;) as also ↓ اجترمهُ: (S:) and in like manner, جَرَمَ التَّمْرَ he cut off the dates. (TA.) You say, هٰذَا زَمَنُ الجَرَامِ and الجِرَامِ, (S,) i. e. [This is] the time of the cutting off of the fruit of the palm-trees. (TA.) — — And جَرَمَ النَّخْلَ, inf. n. جَرْمٌ, He computed by conjecture the quantity of fruit upon the palm-trees; (K;) and so ↓ اجترمهُ: (Lh, K:) [like جَزَمَهُ and اجترمهُ.] — جَرَمَ, (S, K,) aor. جَرِمَ, (S,) inf. n. جَرْمٌ, (TK,) also signifies He gained, acquired, or earned, [wealth, &c.,] (S, K,) لِأَهْلِهِ for his family; and so ↓ اجترم. (K.) And you say, خَرَجَ يَجْرِمُ أَهْلَهُ and يَجْرِمُ لِأَهْلِهِ, meaning He went forth seeking [sustenance], and practising skill, or artifice, for his family. (TA.) — — وَلَا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ, in the Kur [v. 3 and 11], is explained by some as meaning And let not a people's hatred by any means occasion you. or cause you: or it means let not a people's hatred by any means induce you, or incite you. (S, TA.) Some read ↓ لا يُجْرِمَنَّكُمْ, with damm to the ى; and Zj says that جَرَمْتُ and أَجْرَمْتُ signify the same: but some say that the meaning is, let it not by any means lead you into crime, or sin; أَجْرَمْتُهُ being like آثَمْتُهُ, I led him into sin, &c. (TA.) — — Fr says that the asserting جَرَمْتُ to mean حَقَقْتُ [or rather حُقِقْتُ, for this is evidently, I think, the right reading, though I find حَقَقْتُ in the TA as well as in a copy of the S, in another copy of which I find جَرَمَتْ and حَقَّقَتْ, suggesting that the right reading may perhaps be جَرَمَتْ and حُقَّتْ,] is nought: they who so explain it having been confused in their judgment by the saying of the poet Aboo-Asmà, (S, TA,) or, as some say, El-Howfazán, (TA,) or, accord. to some, 'Ateeyeh Ibn-'Ofeyf, (IB, TA,) وَلَقَدْ طَعَنْتُ أَبَا عُيَيْنَةَ طَعْنَةً جَرَمَتْ فَزَارَةَ بَعْدَهَا أَنْ يَغْضَبُوا in which they made فزارة to be in the nom. case, as though the meaning were حُقَّ لَهَا الغَضَبُ [it was right, or fit, or proper, for it, (the tribe of Fezárah,) to be angry; nearly agreeing with an explanation of جَرَمَ given by Golius as on the authority of Ibn-Maaroof, namely, "meritus, dignus fuit"]: but, he says, فزارة is in the accus. case; the meaning being, جَرَمَتْهُمُ الطَّعْنَةُ أَنْ يَغْضَبُوا [which will be found explained, on the authority of IB, in what follows]: AO says that the meaning is, أَحَقَّتْ عَلَيْهِمُ الغَضَبَ, i. e., أَحَقَّتِ الطَّعْنَةُ فَزَارَةَ أَنْ يَغْضَبُوا, and حَقَّت also, [both having the same signification, i. e., the thrust required Fezá- rah to be angry,] from لَا جَرَمَ لَأَفْعَلَنَّ كَذَا meaning حَقًّا [Verily I will do thus]: (S, TA:) accord. to Fr, the meaning is, كَسَبَتْ فَزَارَةَ الغَضَبَ عَلَيْكَ, the right reading being, وَلَقَدْ طَعَنْتَ, with fet-h to the ت; [so that the verse means And verily thou didst thrust Aboo-'Oyeyneh with a thrust of thy spear that occasioned, or caused, Fezárah, after it, to be angry against thee:] for he is addressing Kurz El-'Okeylee, bewailing his death; and Kurz had thrust Aboo-'Oyeyneh, who was Hisn Ibn-Hudheyfeh Ibn-Bedr El-Fezáree. (IB, TA.) — — And جَرَمَ, (S, Msb, K,) aor. جَرِمَ, inf. n. جَرْمٌ, (Msb,) He committed a sin, a crime, a fault, an offence, or an act of disobedience; (S, Msb, K;) syn. أَذْنَبَ, (Msb, K,) and إِكْتَسَبَ الإِثْمَ; (Msb;) [perhaps because he who does so brings upon himself the consequence thereof; as though originally جَرَمَ نَفْسَهُ اولِنَفْسِهِ أَثَرَ جُرْمٍ he drew upon himself the effect of a sin, &c.; (compare كَسَبَ and إِكْتَسَبَ;)] as also ↓ اجرم, (S, Msb, K,) inf. n. إِجْرَامٌ; (Msb;) and ↓ اجترم; (S, K;) and ↓ تجرّم. (El-'Okberee, Har p. 207.) You say, جَرَمَ عَلَيْهِمْ جَرِيمَةً, and إِلَيْهِمْ, (K,) and بِهِمْ, used by a poet for عليهم or اليهم, (IAar, TA,) He committed against them a crime, or an offence for which he should be punished; as also ↓ اجزم. (K.) They said also, اجرم ↓ الذَّنْبَ [He committed the sin, or crime, amp;c.]; making the verb trans. (TA.) And a poet says, وَتَرَى اللَّبِيبَ مُحَسَّدًا لَمْ يَجْتَرِمْ عِرْضَ الرِّجَالِ وَعِرْضُهُ مَشْتُومٌ [And thou seest the intelligent envied, or much envied: he has not injured the honour of men, while his honour is reviled]. (Th, TA.) — جَرِمَ, aor. جَرَمَ, (K,) inf. n. جَرَمٌ, (TK,) He (a man, TA) betook himself to eating the جُرَامَة [in the CK, erroneously, جَرامَة,] of the palm-trees, (AA, K,) [i. e., the dates which had fallen in the cutting, and] which were among the branches. (AA, TA.) — جَرِمَ, said of a man, also signifies عَظُمَ جُرْمُهُ [His sin, or crime, &c., was, or became, great]; and so جَرُمَ, like كَرُم: [both are thus explained, in different places in this art, by the author of the TA; and the explanation in the latter case is followed by اى اذنب, i. e., he committed a six, &c.; probably added by him to show that the reading found by him was جُرْمُهُ, not جِرْمُهُ: but [think that the right reading is عَظُمَ جِرْمُهُ his body became great; and this is confirmed by what here follows:] ↓ اجرم explained in the copies of the K by عَظُمَ [in the TK عظم يعنى جرمه وجسده] should be جَرِمَ, a triliteral; and the meaning is عَظُمَ جُرْمُهُ: and in like manner, the three significations here following, assigned in the K to ↓ اجرم, belong to جَرِمَ. (TA.) — It (his colour) was, or became, clear. (K, * TA.) — — He (a man, TA) was, or became, clear in his voice. (K, * TA.) — جَرِمَ بِهِ It (blood) stuck to him, or it: (K, * TA, and so in a marginal note in a copy of the S:) and in like manner, tar to a camel. (The same marginal note.) 2 [جرّم] جَرَّمَ He cut off vehemently, or much. (Golius, on the authority of a gloss in the KL.)] — — جَرَّمْنَا هُمْ, inf. n. تَجْرِيمٌ, We went forth from them. (Lth, K.) — — جَرَّمْنَا الشِّتَآءَ We completed the winter. (TA.) [See also 5.] 4 اجرم التَّمْرُ The dates attained to the time for their being cut off. (TA.) — See also 1, in six places. 5 تجرّم [It became cut off. — — And hence,] (tropical:) It (a year, حَوْلٌ) became completed; (Az, K, TA;) as though it became cut off from the preceding year: (Az, TA:) it ended; (S;) and so the winter: (TA:) and it (a night) passed away, (S, K,) and became completed; (K;) it ended. (TA.) — تجرّم ثَمَانِيًا, a phrase used by Sá'ideh Ibn-Ju-eiyeh, means He passed eight nights. (TA.) [See also 2] — تجرّم عَلَيْهِ He accused him of a sin, a crime, a fault, an offence, or an act of disobedience, (Abu-l-'Abbás, S, K,) which he had not committed, (Abu-l-'Abbás, S,) or though he had not committed any (K.) — — And تجرّم He guarded against the commission of sin, or crime, &c; like تَأَثَّمَ. (Har p. 207.) — — See also 1. — Also He called, cried out, shouted, or vociferated; from جِرْمٌ meaning صَوْتٌ. (Har p. 207. [But see جِرْمٌ.]) 8 إِجْتَرَمَ see 1, in five places. جَرْمٌ Hot; syn. حَرٌّ, (S,) or [rather] حَارٌّ; (K;) contr. of صَرْدٌ; (Lth, TA;) a Persian word, (S,) arabicized; (S, K;) originally گَرْم. (TA.) You say أَرْضٌ جَرْمٌ A warm land: (AHn, TA:) or a hot land: (IDrd, TA:) or a vehemently hot land: (K:) pl. جُرُومٌ, (AHn, TA,) which, applied to countries, or regions, means the contr. of صُرُودٌ. (S.) — A boat (زَوْرَقٌ) of El-Yemen; (K;) also called نَقِيرَةٌ: (TA:) pl. as above. (K.) [In the dial. of Egypt, The

largest kind of Egyptian boat used on the Nile for the conveyance of grain and merchandise in general, but used only when the river is high, and also in the coastingtrade, and generally carrying from 5,000 to 15,000 bushels of grain.] جُرْمٌ A sin, a crime, a fault, an offence, or an act of disobedience, syn. ذَنْبٌ, (S, Msb, * K,) whether intentional or committed through inadvertence; (Kull voce إِثْمٌ;) as also ↓ جَرِيمَةٌ; (S, Msb, K;) and ↓ جَرِمَةٌ: (K:) transgression: (TA:) pl. [of pauc.] أَجْرَامٌ and [of mult.] جُرُومٌ, (K,) both of جُرْمٌ: the pl. of جَرِيمَةٌ is جَرَائِمُ. (TA.) — See also جَرَامٌ. — لَا جُرْمَ: see لَا جَرَمَ. جِرْمٌ The body; syn. جَسَدٌ; (S, Msb, K;) or بَدَنٌ; (Th, TA;) as also ↓ جِرْمَانٌ: (K:) or the أَلْوَاح [pl. of لَوْح q. v.] and جُثْمَان [q. v.] of the جَسَد: (T, TA:) pl. (of pauc., TA) أَجْرَامٌ, (Msb, K,) which is also used as a sing., (TA,) and (of mult., TA) جُرُومٌ and جُرُمٌ. (K.) أَلْقَى عَلَيْهِ أَجْرَامَهُ is a phrase mentioned, but not explained, by Lh: ISd thinks that it means He threw upon him the weight of his body; as though the term جِرْمٌ applied to each separate part of his body. (TA.) — — [Hence,] الأَجْرَامُ الفَلَكِيَّةُ The [heavenly] bodies that are above the عَنَاصِر, of the orbs and stars. (KT.) — The throat, or fauces; syn. حَلْقٌ. (K.) The phrase يَضِيقُ بِهِ الجِرْمُ, used by the poet Maan Ibn-'Ows, means (assumed tropical:) It is a great, or formidable, thing, or matter: [properly,] the throat (الحَلْقُ) will not easily swallow it. (TA.) — — The voice; (S, K;) mentioned by ISk and others; (S;) and so explained as used in the phrase إِنَّ فُلَانًا لَحَسَنُ الجِرْمِ [Verily such a one is good in respect of voice]: (TA:) or highness, or loudness, of the voice: (K, TA:) you say, مَا عَرَفْتُهُ إِلَّا بِجِرْمِهِ [I knew him not save by his voice, or his highness, or loudness, of voice]: but some disapprove this: (TA:) AHát says that the vulgar are addicted to saying, فُلَانٌ صَافِى الجِرْمِ Such a one is clear in voice, or in throat: but it is a mistake. (S, TA.) — Colour. (IAar, S, Msb, K.) One may say, of نَجَاسَة [or filth], لَا جِرْمَ لَهَا, meaning It has no colour. (Msb.) — الأَجْرَامُ (app. as pl. of جِرْمٌ, TA) The utensils, or apparatus, of the pastor. (K.) لَا جَرَمَ (S, Msb, K, &c.) and لَا ذَا جَرَمَ, (IAar, K,) ذا being here a redundant connective as in several other instances, (IAar, TA,) and لَا أَنْ ذَا جَرَمَ and لَا عَنْ ذَا جَرَمَ (K) and لَا جَرَ, (Ks, K, [in the CK لا جَرْمَ,]) in which the م is elided in consequence of frequency of usage, as the ى is in حَاشَ لِلّٰهِ for حَاشَى لِلّٰهِ, and the ى and ء in أَيْشَ for أَىُّ شَىْءٍ, (Ks, TA,) and لَا ذَا جَرَ (IAar, TA) and ↓ لَا جُرْمَ and ↓ لَا جُرْمَ, (K,) originally i. q. لَا بُدَّ and لَامَحَالَةَ [There is no avoiding it; it is absolutely necessary; &c.]: then, by reason of frequency of usage, employed in the manner of an oath, as meaning حَقًّا [verily, or truly]; wherefore, as in the case of an oath, ل is prefixed to its complement, (Fr, S, Msb, K, *) so that they say, لَا جَرَمَ لَآتِيَنَّكَ [Verily I will come to thee], (Fr, S, K,) and لَا جَرَمَ لَأَفْعَلَنَّ كَذَا [Verily I will do thus], (S, Msb, *) and لَا جَرَمَ لَقَدْ كَانَ كَذَا and لَا ذَا جَرَمَ and لَا ذَا جَرَ [Verily it was thus, or verily such a thing happened]: (IAar, TA:) ISd says, Kh asserts that جَرَمَ [or لَا جَرَمَ] is only a reply to something said before it; as when a man says, "They did such a thing," and you say, لَا جَرَمَ أَنَّهُمْ سَيَنْدَمُونَ, or أَنَّهُ سَيَكُونُ كَذَا وَكَذَا; and Az says that لا in لَا جَرَمَ is said to be a [mere] connective; and the meaning [of the former of the last two phrases] is كَسَبَ لَهُمْ عَمَلُهُمُ النَّدَمَ [It (their deed) will earn for them, or occasion them, repentance; and that of the latter, it will occasion that such and such things shall happen]: and some say that جَرَمَ means وَجَبَ, and حَقَّ, and that لا is a contradiction to the words preceding it, and that a new proposition then begins; as in the Kur [xvi. 64] where it is said, لَا جَرَمَ أَنَّ لَهُمُ النَّارَ, i. e., [Nay, or] the case is not as they have said: the fire [of Hell] is their due. (TA.) لَا جُرَمَ: see the paragraph next preceding. جِرْمَةٌ People cutting off the fruit of palmtrees. (S, K, TA.) [In this sense it is app. a pl. of pauc., or a quasi-pl. n., of جَارِمٌ, q. v.] — — Also Ripening dates cut off from the trees: and this sense, not the former as is implied in the S, is meant by Imra-el-Keys, where he says, عَلَوْنَ بِأَنْطَاكِيَّةٍ فَوْقَ عِقْمَةٍ كَجِرْمَةِ نَخْلٍ أَوْ كَجَنَّةِ يَثْرِبَ [They mounted, at Antioch, upon a variegated cloth, like the ripening dates cut off from palmtrees, or like the garden of Yethrib]: he likens the variegated cloth and wool upon the هَوْدَج to red and yellow ripening dates, or to the garden of Yethrib because it abounded with palm-trees. (TA.) جَرِمَةٌ: see جُرْمٌ. جِرْمَانٌ: see جِرْمٌ. جَرَامٌ (erroneously said in the K to be [جُرَامٌ] like غُرَابٌ, TA) and ↓ جَرِيمٌ Dry dates: (AA, S, M, K:) mentioned by ISk among [syn.] words of the measures فَعَالٌ and فَعِيلٌ, like شَحَاحٌ and شَحِيحٌ, and بَجَالٌ and بَجِيلٌ, &c. (S.) — — Also, both these words, (AA, S, K, *) but the former not heard in this sense by ISd, (TA,) Datestones; (AA, S, K;) and so ↓ جُرْمٌ: (mentioned in one copy of the S, but not in the TA, [probably an interpolation in the copy of the S above mentioned:]) and ↓ جَرِيمَةٌ a date-stone; as in the saying of 'Ows Ibn-Háritheh, لَا وَالَّذِى أَخْرَجَ العَذْقَ مِنَ الجَرِيمَةِ وَالنَّارَ مِنَ الوَثِيمَةِ [No, by Him who has produced the palm-tree with its fruit from the date-stone, and fire from broken stones]. (TA.) جَرِيمٌ Dates (تَمْرٌ) cut off from the tree; (S, TA;) as also ↓ مَجْرُومٌ. (TA.) And شَجَرَةٌ جَرِيمَةٌ A cut tree. (TA.) — — See also جَرَامٌ, with which it is syn. in two senses: in the latter sense having جَرِيمَةٌ for its n un. — — Also A thing with which date-stones are brayed, or crushed. (TA.) — See also مُجْرِمٌ. — Also Large-bodied; (S, * K;) and so ↓ مَجْرُومٌ: (K:) pl. (of the former, S) جِرَامٌ. (S, K.) The fem. of the former is with ة: (K:) [but] one says also جِلَّةٌ جَرِيمٌ, meaning Largebodied camels advanced in age. (S.) — In El- Hijáz, The [measure commonly termed] مُدّ is thus called; accord. to Z, the مُدّ of the Prophet. (TA.) جُرَامَةٌ i. q. جُذَامَةٌ; (K;) i. e., (TA,) The dates that have fallen when they are cut off from the tree: (S, TA:) so says As: (TA:) [but see the latter word as explained on the authority of the S in art. جذم:] and, (K,) or as some say, (TA,) dates cut off from the tree: or what are gotten (يُجْرَمُ) thereof, after their being cut off, being picked up from the lower ends of the branches. (K, TA. [See جَرِمَ.]) And The قَصَل of wheat and barley; i. e., the extremities thereof, which are bruised, and then cleared, or picked: (K, TA:) but the term more known is جُذَامَةٌ, with ذال. (TA.) جَرِيمَةٌ The last of one's offspring: (K:) as though there were a cutting off after it. (TA.) — See also جَارِمٌ: — and see جُرْمٌ: — and جَرَامٌ. جَارِمٌ Cutting off, or one who cuts off, the fruit of the palm-tree: pl. جُرَّمٌ and جُرَّامٌ. (S.) [See also جِرْمَةٌ.] — جَارِمُ أَهْلِهِ (TA) and ↓ جَرِيمَةُ أَهْلِهِ (S, K *) The gainer, acquirer, or earner, [of the sustenance] of his family. (S, K, TA.) — See also مُجْرِمٌ, in two places. مُجْرِمٌ A sinner; a criminal; committing, or a committer of, a sin, a crime, a fault, an offence, or an act of disobedience; as also ↓ جَرِيمٌ (K) and ↓ جَارِمٌ: (TA:) and المُجْرِمُونَ particularly signifies the unbelievers: (Zj, K:) so in the Kur vii. 38. (Zj, TA.) You say, هُوَ جَارِمٌ ↓ عَلَى نَفْسِهِ وَقَوْمِهِ, [as also مُجْرِمٌ,] He is committing a crime, or an offence for which he should be punished, against himself and his people or party. (TA.) مُجَرَّمٌ, (fem. with ة, S,) A complete year (S, K) and month; (Ibn-Háni, TA;) a year past, completed. (AZ, TA.) مَجْرُومٌ: see جَرِيمٌ, in two places. جرموق جُرْمُوقٌ [A kind of galoche;] a thing that is worn over the [kind of boot called] خُفّ; (S, Mgh, Msb, K;) called in Persian خَرْكَشْ: (Mgh:) or a small خُفّ (JK, TA) which is worn over the [ordinary] خُفّ: (TA:) an arabicized word; (S;) [probably from the Persian چَرْم " leather," and مُوق, which is said by some to be arabicized, but by ISd to be a genuine Arabic word, meaning " a kind of خُفّ: " or it may be from سَرْمُوزَة, given as its Persian equivalent in the PS:] pl. جَرَامِيقُ. (Msb.) جرن 1 جَرَنَ, (S, K,) aor. جَرُنَ, (S,) inf. n. جُرُونٌ, (S, K,) said of a man, and of a beast, (ISk, S,) He became accustomed, habituated, or inured, to a thing, or an affair. (ISk, S, K.) And جَرَنَتْ يَدَاهُ عَلَى العَمَلِ, inf. n. as above, His hands became accustomed, or inured, to the work. (M, TA.) — — Also, said of a garment, or piece of cloth, (S, K,) and of a coat of mail, (K,) and of a skin for water or milk, (S,) It became threadbare, or worn, and soft, or smooth: (S, K:) or, said of a skin, and of a book, or writing,

it became old and worn out. (M, TA.) — جَرَنَ, (K,) inf. n. جَرْنٌ, (TA,) He ground grain (K, TA) vehemently: (TA:) of the dial. of Hudheyl. (TA.) 4 اجرن He collected dates in the جَرين. (ISd, K.) 8 اجترن He made, or prepared, a جَرين. (K.) جُرْنٌ A hollowed stone, [or stone basin,] from which the [ablution termed] وُضُوْء is performed; (K;) water being poured into it; called by the people of El-Medeeneh مهرس [app. مِهْرَس, perhaps a dial. var. of مِهْرَاسٌ, or a mistranscription for this]: so in the M: in the Jm, the مِهْرَاس with which the وضوء is performed. (TA.) — — See also جُبٌّ. — — [In the present day, applied also to A stone mortar in which things are pounded.] — — See also جَرِينٌ, in two places. جِرْنٌ The body, with the limbs or members; syn. جِسْمٌ; said to be a dial. var. of جِرْمٌ; or the ن may be a substitute for the جرم of أَجْرَانٌ; but the former is the more probable, as the word has a pl., namely, أَلْقَى عَلَيْهِ أَجْرَانَهُ, and this is scarcely ever the case when a word is formed by substitution. (TA.) Hence the saying, أَلْقَى عَلَيْهِ أَجْرَانَهُ, i. q. القى عليه أَجْرَامَهُ and شَرَاشِرَهُ [He threw upon him, or it, the weight of his body]: (Lh, TA: [see also شَرْشَرَةٌ, under which other explanations are given:]) or he threw his weights [meaning his whole weight] upon him, or it; and so القى ↓ عليه جِرَانَهُ: or, accord. to the A, he disposed, or subjected, his mind to it; or persuaded himself to do it; namely, an affair. (TA.) جِرَانٌ The anterior [or under] part of the neck of a camel, from his مَذْبَح [or the part a little below the under jaw] to the place where he is stabbed: (S, Msb, K:) and in like manner, of a horse; (S, TA;) the inner [or under] part of the neck, from the pit of the uppermost part of the breast to the extremity of the neck at the head: and, metaphorically, of a man: (TA:) pl. [of mult.] جُرُنٌ (S, Msb, K) and [of pauc.] أَجْرِنَةٌ; (Msb, TA;) which last is used by Tarafeh as a sing. (TA, * and EM p. 68.) You say, of a camel, أَلْقَى جِرَانَهُ بِالأَرْضِ [He threw the under part of his neck upon the ground]; meaning that he lay down, and stretched out his neck upon the ground. (Msb, TA.) See another ex. voce جِرْنٌ. [And see a verse cited in the first paragraph of art. حنو.] You say also, ضَرَبَ الحَقُّ بِجِرَانِهِ, meaning (assumed tropical:) The truth, or right, or just claim, became established, or settled. (T, TA.) — — Also The inner [or under] part of the penis: pl. جُرُنٌ and أَجْرِنَةٌ, as above. (TA.) جَرِينٌ What one has ground [of grain]: (K, TA:) of the dial. of Hudheyl. (TA.) — — See also جَارِنٌ. — — Also, and ↓ جُرْنٌ (T, S, M, K) and ↓ مِجْرَنٌ, (K,) or ↓ مَجْرَنٌ, (so in a copy of the S, but in other copies not mentioned,) The place in which dates are dried: (S:) or a بَيْدَر: (K:) or the جَرين is for grain; and the بيد, for dates: (Towsheeh, TA:) or the place where dates are collected [and dried] when they are cut from the tree: or, accord. to Lth, the place of the بيد in the dial. of the people of El-Yemen, the generality of whom pronounce the word [جِرين,] with kesr to the ج: (T, TA:) or the مِرْبَد; i. e. the place in which fresh ripe dates are thrown to dry: (Mgh:) or the بيدر in which wheat is trodden out; and also the place in which fruits are dried: (Msb:) the place of wheat; and sometimes [the place] for [drying] dates and grapes: (M, TA:) its pl. [of mult.] is جُرُنٌ, (Mgh, Msb, TA,) not جَرَائِنُ, (Mgh,) and [of pauc.] أَجْرَانٌ and أَجْرِنَةٌ: (TA:) A 'Obeyd says that مِرْبَدٌ and جَرِينٌ are of the dial. of El-Hijáz; and أَنْدَرٌ, of that of Syria; and بَيْدَرٌ, of El-'Irák: (TA in art. ربد:) ↓ جُرْنٌ is of the dial. of the people of Egypt, who use it as meaning the بيدر of seed-produce, which is [sometimes] walled round; and its pl. is أَجْرَانٌ. (TA.) [See also مِرْبَدٌ.] جِرْيَانٌ a dial. var. of جِرْيَالٌ, (S, K, *) meaning A certain red dye. (ISd, TA.) جَارِنٌ, applied to a garment, or piece of cloth, (T, S, K,) and to a skin for water or milk, &c., (T, TA,) Old, and worn out: (T, TA:) or threadbare, or worn, and soft, or smooth: and in like manner applied to a coat of mail: (S, K:) as also ↓ جَرِينٌ: (TA:) or, applied to a coat of mail (دِرْع), in which case it is with ة, that has become smooth from much use: (Ham p. 656:) pl. جَوَارِنُ: (S, TA:) and, applied to a commodity, or utensil, or an article of furniture, used, and worn out: and to a skin for water or milk, dried up, and rough, or coarse, from use: (TA:) and to a road, worn, or effaced. (Abu-l-Jarráh, S, K.)— — Also The young one of a serpent: (S, K:) or of a viper, (Lth, M, TA,) such as is smooth. (Lth, TA.) مَجْرَنٌ: see جَرِينٌ. مِجْرَنٌ: see جَرِينٌ. — Also Very voracious: (K:) of the dial. of Hudheyl. (TA.) مُجَرَّنٌ A whip of which the thong has become soft, or smooth. (K.) Az says, I have seen them make their whips from the جُرُن [pl. of جِرَانٌ q. v.] of camels such as are termed بُزْل [i. e. in the ninth year, or nine years old], because of the thickness thereof. (TA.) جرو 4 أَجْرَتْ [in its primary sense app. signifies She (a bitch, and any female beast of prey,) whelped; or had a whelp, or whelps: see مُجْرٍ. (Accord. to Golius, as on the authority of J, Cum fœtu abiit vel asportavit eum fera: but I have not found it in any copy of the S, nor in any other lexicon.) — — And hence,] said of a tree (شَجَرَةٌ), It had upon it [fruits such as are termed] جِرَآء [pl. of جِرْوٌ]; (As, TA;) said [for instance] of a مَوْزَة [or banana-tree]: (AHn, TA in art. موز:) and [in like manner] said of a herb, or leguminous plant, (بَقْلَةٌ,) it had جِرَآء; (K in art. جرى; [in the CK, erroneously, جَراء;]) belonging to the present art., not to art. جرى. (TA.) جِرْوٌ and جُرْوٌ and جَرْوٌ (of which the first is the most chaste, Msb) The whelp, or young one, of the dog, (S, Msb, K,) [and so, app., ↓ جِرْوَةٌ, q. v.,] and of the lion, (K,) and of any beast of prey: (S, Msb:) pl. [of pauc.] أَجْرٍ, (S, K,) originally أَجْرُوٌ, (S,) and أَجْرِيَةٌ (Lh, K) and أَجْرَآءٌ (K) and [of mult.] جِرَآءٌ; (S, K;) أَجْرِيَةٌ, as pl. of جرو, being anomalous; (TA;) or it is pl. of جِرَآءٌ [and therefore not anomalous]. (S, TA.) — — And the same, (K,) or the first of these, (S, El-Bári', Msb, TA,) only, (TA,) (tropical:) The small of anything, (El-Bári', Msb, K, TA,) as also ↓ جِرْوَةٌ; (TA;) even, (K,) of the colocynth, (As, S, K,) and of the melon, and the like; (K;) as, for instance, (TA,) of the pomegranate, (S, TA,) and of the poppy, (AHn, TA in art. عتر,) and of the بَاذَنْجَان, (TA,) and of the cucumber, (S, TA,) as also ↓ جِرْوَةٌ, (S, Msb,) likened to the whelps of dogs, because of their softness and smoothness: (Msb:) or what is round of the fruits of trees; as the colocynth and the like: (TA:) pl. [of pauc.] أَجْرٍ (Msb, K, TA [in the CK, erroneously, أَجْرُوٌ]) and [of mult.] جِرَآءٌ. (As, Msb, K.) — — (assumed tropical:) Fruit when it first grows forth, (AHn, K,) in its fresh, juicy, state. (AHn, TA.) — — (assumed tropical:) The seeds, (M, TA,) or envelope, or receptacle, of the seeds, (K,) of the كَعَابِير [app. meaning the round and compact pericarps (in some of the copies of the K, erroneously, as is observed in the TA, عكابير,)] that are at the heads of branches. (M, K.) — — (tropical:) A tumour in a camel's hump; and in the withers; so called by way of comparison [to a whelp]: (TA:) and in the fauces. (K.) — — See also what next follows, last sentence. جِرْوَةٌ: see جِرْوٌ, in three places. A huntsman beat, or disciplined, or trained, his dog for the purpose of the chase (ضَرَبَهُ عَلَى الصَّيْدِ); and thereupon it was said, ضَرَبَ جِرْوَتَهُ [app. meaning He beat, or disciplined, or trained, his whelp]: and hence this phrase became proverbially used, in instances here following. (Z, TA.) — — I. q. نَفْسٌ [as meaning Self]. (TA.) You say, ضَرَبَ عَلَيْهِ جِرْوَتَهُ, meaning (assumed tropical:) He disposed and subjected himself to it; (S, TA;) namely, a thing, an affair, or a case: and he endured it with patience: and in like manner, ضَرَبَ جِرْوَةَ نَفْسِهِ: (TA:) and أَلْقَى فُلَانٌ جِرْوَتَهُ he endured the thing with patience. (S, TA.) Also ضَرَبْتُ جِرْوَتِى عَنْهُ (assumed tropical:) I endured with patience the want, or loss, of it: (TA:) or my mind became at ease [respecting it]. (AA, IB, TA.) — Also (K, TA, [in the CK ↓ جِرْوٌ,]) (tropical:) A short she-camel. (K, TA.) مُجْرٍ and مُجْرِيَةٌ applied to a bitch, (S, K,) and a female beast of prey, (TA,) Having a whelp, or young one: (K:) or having with her her

whelps, or young ones. (S.) El-Aalam says, لَحْمِى إِلَى أَجْرٍ حَوَاشِبَ وَتَجُرُّ مُجْرِيَةٌ لَهَا And a hyena having young ones shall drag for her my flesh to young ones with swollen bellies, and short. (Skr p. 57.) جرى 1 جَرَى, said of water (S, Mgh, Msb) &c., (S,) or of water and the like, (K,) more properly thus, as in the K, aor. جَرَىَ, (TA,) inf. n. جَرْىٌ (S, Mgh, Msb, K) and جَرَيَانٌ (S, K) and جِرْيَةٌ, (S, * Msb, K,) [which last see below,] It ran, or passed along quickly; originally said of water: (Er-Rághib, TA:) or it flowed;; syn. سَالَ; contr. of وَقَفَ and سَكَنَ. (Msb.) — — Said also of farina, in the phrase جَرَى الدَّقِيقُ فِى السُّنْبُلِ [The farina pervaded the ears of wheat]. (L in art. قمح.) — — And of a horse (Mgh, Msb, K) and the like, (Msb, K,) aor. as above, (TA,) inf. n. جَرْىٌ (Msb, K) and جَرَيَانٌ (Msb) and جِرَآءٌ (Lth, K) and مَجْرًى, (S,) [He ran;] from the same verb said of water. (Mgh) — — And of a ship: you say, جَرَتِ السَّفِينَةُ, (S, TA,) inf. n. جَرْىٌ (TA) and مَجْرًى, (S, K,) [The ship ran.] — — And of the sun, and a star: you say, جَرَتِ الشَّمْسُ, aor. جَرَىَ, inf. n. جَرْىٌ, [The sun pursued its course:] and جَرَتِ النُّجُومُ The stars travelled, or passed along, from east to west. (TA.) — — جَرَى إِلَى كَذَا, (Msb, and Har p. 152,) inf. n. جَرْىٌ and جِرَآءٌ; (Msb;) and ↓ اجرى إِلَيْهِ, inf. n. إِجْرَآءٌ; (Ham p. 224, and Har p. 152;) He betook, or directed, himself to such a thing; made it his object; aimed at it; intended, or purposed, it: (Msb, and Har ubi suprà:) and he hastened to it: (Msb:) but in the latter phrase, an objective complement is understood; and it is used in relation to something disapproved, or disliked; (Ham and Har;) properly, اجرى فِعْلَهُ إِلَيْهِ, (Ham,) or اجرى فِعْلَهُ بِالقَصْدِ إِلَيْهِ. (Har.) — — Hence, perhaps, the saying, جَرَى الخِلَافُ فِى كَذَا (tropical:) [frequently used as meaning A controversy ran, or ran on, respecting such a thing between such and such persons]. (Msb.) — — جَرَى لَهُ الشَّىْءُ, (Sh, TA,) and جَرَى عَلَيْهِ, (TA,) (assumed tropical:) The thing was permanent, or continued, to him. (Sh, TA.) [And, more commonly, (assumed tropical:) The thing happened, or occurred, to him. Whence, ↓ مَاجَرَيَاتٌ, as pl. of مَاجَرَى, used as a single word, by late writers, meaning (assumed tropical:) Events, or occurrences.] — — هُوَ يَجْرِى مَجْرَاهُ (assumed tropical:) It is like it, or similar to it, in state, condition, case, or predicament. (TA.) [It (a word or phrase) follows the same rule or rules, or occupies the same grammatical place, as it (another word or phrase). And similar to this is the saying,] مُجَارَاةَ المَبِيعِ ↓ الدَّيْنُ وَالرَّهْنُ يَتَجَارَيَانِ والثَّمَنِ (assumed tropical:) [The debt and the pledge are subject to the same laws as the thing sold and the price]. (Mgh.) — — [Also (assumed tropical:) It acts as, or in a similar manner to, it: and (assumed tropical:) he acts in his stead: see جَرِىٌّ. Hence the phrase, جَرَى مِنْهُ مَجْرَى كَذَا (assumed tropical:) It acted upon him, or affected him, like, or in a similar manner to, such a thing: as in the prov.,] جَرَى مِنْهُ مَجْرَى اللَّدُودِ (assumed tropical:) [It acted upon him, or affected him, like, or similarly to, the medicine, or draught, called لدود: منه here having the meaning of فِيهِ]. (ISk, S in art. لد.) — — [One says, also, of an inf. n., and of a part. n., that is regularly formed, يَجْرِى عَلَى الفِعْلِ, meaning (assumed tropical:) It is conformable to the verb.] 2 جرّى He sent a deputy, or commissioned agent; as also ↓ اجرى. (K.) And جرّى جَرِيًّا He made, or appointed, a deputy, or commissioned agent; (ISk, S, * TA;) as also ↓ استجراهُ. (S, * TA.) Hence the trad., (TA,) لَا يَسْتَجْرِيَنَّكُمُ الشَّيْطَانُ ↓ (S, TA) By no means let the Devil make you his followers and his commissioned agents. (TA.) You say also, فِى حَاجَتِهِ ↓ اجراهُ [He sent him to accomplish his needful affair]. (TA.) 3 جاراهُ, inf. n. مُجَارَاةٌ (S, Mgh, Msb, K) and جِرَآءٌ, (S, K,) He ran with him. (S, Mgh, Msb, K.) You say, جَارَيْتُهُ حَتَّى فُتُّهُ I ran with him until I passed beyond him, or outwent him. (TA in art. فوت.) — — [He vied, contended, or competed, with him in running: and hence, (assumed tropical:) in any affair; like سَايَرَهُ.] You say, جاراهُ فِى كَذَا وَفَعَلَ مِثْلَ فِعْلِهِ (assumed tropical:) [He vied, contended, or competed, with him in such an affair, and did like as he did]. (Mgh in art. فوض.) And جاراهُ فِى الحَدِيثِ (assumed tropical:) [He vied, contended, or competed, with him in discourse]. (S.) And جَارَوْا فِى الحَدِيثِ (TA) and ↓ تَجَارَوْا فِيهِ (S, TA) (assumed tropical:) [They vied, contended, or competed, one with another, in discourse]. And it is said in a trad., مَنْ طَلَبَ العِلْمَ لِيُجَارِىَ بِهِ العُلَمَآءَ (assumed tropical:) He who seeks knowledge in order that he may run [i. e. vie] with the learned in discussion and disputation, to show his knowledge to others, to be seen and heard. (TA.) And in another trad., لَا تُجَارِ أَخَاكَ وَلَا تُشَارِهِ وَلَا تُمَارِهِ (assumed tropical:) [Contend not for superiority with thy brother, (so explained in the TA, voce جَارَّ, in art. جر,) nor dispute with him, nor wrangle with him]: (El-Jámi'-es- Sagheer:) or, as some relate it, لَا تُجَارِّ أَخَاكَ وَلَا تُشَارِّهِ. (TA in art. جر, q. v.) 4 اجراهُ He made it to run; (S, K, * TA;) said of water &c., (S,) or of water and the like. (K, * TA.) [Hence, اجرى دَمْعًا, or دُمُوعًا, He shed tears.] — — Also He made him to run; namely, a horse (Mgh, Msb, K *) and the like: (Msb, K: *) in which sense مُجْرًى [as well as إِجْرَآءٌ] is used as an inf. n. (S.) — — اجرى السَّفِينَةَ [He made the ship to run]: (S:) in this sense, also, مُجْرًى [as well as إِجْرَآءٌ] is used as an inf. n. (S, K.) — — اجرى as syn. with جرّى; and اجراهُ فِى حَاجَتِهِ: see 2. — — اجرى إِلَيْهِ: see 1. — — أَجْرَيْتُ عَلَيْهِ [and لَهُ] (assumed tropical:) I made a thing permanent, or continual, to him. (IAar, TA.) [And hence, both of these phrases, in the present day, (assumed tropical:) I made him, or appointed him, a permanent, or regular, allowance of bread &c.; I provided for him, or maintained him.] — — اجراهُ مُجْرَى كَذَا] (assumed tropical:) He made it to be like, or similar to, such a thing in state, condition, case, or predicament. (assumed tropical:) He made it (a word or phrase) to follow the same rule or rules, or to occupy the same grammatical place, as such another. (assumed tropical:) He made it to act as, or in a similar manner to, such a thing.] — — [Hence,] لَا يَنْصَرِفُ i. q. اِسْمٌ لَا يَجْرِى (assumed tropical:) [A noun that is imperfectly declinable]. (TA in art. صمت, &c.) — أَجْرَتْ said of a herb, or leguminous plant, (بَقْلَةٌ,) mentioned in this art. in the K: see art. جرو. 6 تَجَارَوْا فِى الحَدِيثِ: see 3. Hence, in a trad., تَتَجَارَى بِهِمُ الأَهْوَآءُ (assumed tropical:) [Natural desires, or blamable inclinations, or erroneous opinions, contend with them for the mastery: or] they vie, or compete, one with another, in natural desires, &c. (TA.) — See also 1. 10 استجراهُ He demanded, or desired, that he should run. (TA.) — — See also 2, in two places. لَا جَرَ and لَا ذَا جَرَ, for لَا جَرَمَ and لَا ذَا جَرَمَ: see art. جرم. جُرَّةٌ and ↓ جَرَايَةٌ: see 1 in art. جر. جَرًى: see ↓ جَرَاكَ and من جَرَاكَ — فَعَلْتُهُ مِنْ جَرَاكَ, I did it because of thee, or of thine act; on thine account; or for thy sake; i. q. من أَجْلِكَ; like من جَرَّاكَ [which see in art. جر]. (S, K.) جِرْيَةٌ i. q. جَرْىٌ as inf. n. of جَرَى said of water (Msb, K) and the like: (K:) and also A mode, or manner, of running [thereof]. (TA.) You say, مَا أَشَدَّ جِرْيَةَ هٰذَا المَآءِ [How vehement is the running, or manner of running, of this water!]. (S.) جَرَآءٌ and ↓ جِرَآءٌ (S, K) and ↓ جَرًى (K) and ↓ جَرَايَةٌ (S, K) and ↓ جَرَائِيَةٌ (IAar, K, TA, [in the CK جِرَايَةٌ]) Girlhood; the state of a جَارِيَة. (S, K.) One says, كَانَ ذٰلِكَ فِى أَيَّامِ جَرَائِهَا That was in the days of her girlhood. (S.) — فَعَلْتُهُ مِنْ جَرَائِكَ: see جَرًى. جِرَآءٌ: see the next preceding paragraph. جَرِىٌّ A commissioned agent; a factor; a deputy: (S, Mgh, K:) because he runs in the affairs of him who appoints him, (Mgh,) or acts in his stead (يَجْرِى مَجْرَاهُ): (S, Mgh:) [in this and other senses following] used alike as sing. and pl., and also as [masc. and] fem.: (K:) but sometimes, though rarely, جَرِيَّةٌ is used for the fem., accord. to AHát; and accord. to J [in the S, and Mtr in the Mgh], it has أَجْرِيَآءُ for its pl. (TA.) And A messenger, or person sent, (S, K,) that runs in an affair. (TA.) But accord. to Er-Rághib, it is weaker [in signification, or in point of chasteness,] than رَسُولٌ and وَكِيلٌ [which are given as its syns. in the S and K]. (TA.) — — A servant. (TA.) — — A hired man; a hireling. (Kr, K.) — — A surety; a guarantee; one who is

responsible, accountable, or answerable, for another. (IAar, K.) — The word signifying "bold," or "daring," is جَرِئٌ, with ء. (S.) جَرَايَةٌ: see جِرَايَةٌ. جُرَةٌ: — and جَرَآءٌ: — and جِرَايَةٌ The office of a جَرِىّ, i. e. a commissioned agent, factor, or deputy; (S, K;) and of a messenger: (S:) as also ↓ جَرَايَةٌ. (TA.) — A running [or permanent] daily allowance of food or the like. (S, TA.) [Hence, in the present day, خُبْزُ جِرَايَةٍ Bread made of inferior flour, for servants and other dependants.] جَرَائِيَةٌ: see جَرَآءٌ. جِرِيَّآءُ: see إِجْرِيَّا. جِرِّىٌّ [The eel;] a certain fish, well known. (K: mentioned also in art. جر, q. v.) جِرِّيَّةٌ, like قِرِّيَّةٌ, (S,) The stomach, or triple stomach, or the crop, or craw, of a bird; syn. حَوْصَلَةٌ: (S, K: mentioned also in art. جر, q. v.:) so called because the food at the last runs into it, or because it is the channel through which the food runs: (Er-Rághib, TA:) thus pronounced by Fr, and by Th on the authority of Ibn-Nejdeh, without ء: by Ibn-Háni, [جِرِّئَةٌ,] with ء, on the authority of AZ. (TA.) جَارٍ applied to water [and the like], [Running, or flowing, or] pressing forward, in a downward and in a level course. (Msb.) — — Also, [as meaning Running,] applied to a horse and the like. (Msb.) — — صَدَقَةٌ جَارِيَةٌ (assumed tropical:) A permanent, continuous, charitable donation; such as the unalienable legacies provided for various benevolent purposes. (TA.) جَارِيَةٌ A ship; (S, Msb, K;) because of its running upon the sea: (Msb:) an epithet in which the quality of a subst. predominates: pl. جَوَارٍ (TA.) — — The sun; (K;) because of its running from region to region: (TA:) or the sun's disk in the sky. (T, TA.) And الجَوَارِى الكُنَّسُ The stars. (TA. [But see art. كنس.]) — — The wind: pl. as above. (TA.) — — A girl, or young woman; (S, * Mgh, Msb, * K;) a female of which the male is termed غُلَامٌ; so called because of her activity and running; opposed to عَجُوزٌ: (Mgh:) and (tropical:) a female slave; (Mgh voce غُلَامٌ;) [in this sense] applied even to one who is an old woman, unable to work, or to employ herself actively; alluding to what she was: (Msb:) pl. as above. (Msb, K.) — — (assumed tropical:) The eye of any animal. (TA.) — — (assumed tropical:) A benefit, favour, boon, or blessing, bestowed by God (K, TA) upon his servants. (TA.) إِجْرِىٌّ A kind of running: pl. أَجَارِىُّ. (TA.) You say فَرَسٌ ذُوأَجَارِىَّ A horse that has several kinds of running. (TA.) — — See also إِجْرِيَّةٌ. إِجْرِيَّا: see what next follows. إِجْرِيَاهُ: see what next follows. إِجْرِيَّا The act of running: (S, and so in some copies of the K: [in this sense, erroneously said in the TA to be بتخفيف:]) or ↓ إِجْرِىٌّ. (So in this sense in some copies of the K.) — — Also, (S, K,) and ↓ إِجْرِيَّآءُ, (K,) (assumed tropical:) A custom, or habit, (S,) or manner, (K,) that one adopts (S, K) and follows; (K;) [like هِجْرِيَّا &c.;] and so ↓ إِجْرِيَآءُ without teshdeed: (TA:) and (assumed tropical:) nature, constitution, or natural disposition; [in the CK, الخَلَقُ is erroneously put for الخُلُقُ;] as also ↓ جرِيَآءُ and ↓ إِجْرِيَّةٌ. (K.) One says, الكَرَمُ مِنْ إِجرِيَّاهُ and ↓ من إِجْرِيَّائِهِ (assumed tropical:) Generosity is [a quality] of his nature, &c. (Lh, TA.) إِجْرِيَّآءُ: see what next precedes, in two places. مَجْرًى [A place, and a time, of running, &c.]. The channel of a river [and of a torrent &c.: a conduit; a duct; any passage through which a fluid runs: pl. مَجَارٍ]. (TA.) — — Also an inf. n. of 1 [q. v.]. (S, K, &c.) مُجْرٍ [Making to run]. It is said in a prov., كُلُّ مُجْرٍ فِى الخَلَآءِ يُسَرُّ [Every one who makes his horse to run in the solitary place rejoices, because no one can contradict his account of his horse's fleetness]. (Mgh.) [See Freytag's Arab. Prov., ii. 315 and 316, where two other readings are added: كلّ مجر بِخَلَآءٍ مُجِيدٌ, i. e., is possessor of a fleet horse; and كلّ مجر بِخَلَآءٍ سَابِقٌ, i. e., is one who outstrips.] مَاجَرَيَاتٌ: see 1. جز 1 جَزَّ, (S, A, Msb, K,) aor. جَزُ3َ, (S, Msb,) inf. n. جَزٌّ, (S, Mgh, Msb, K,) and ↓ جَزَّةٌ, (K,) [but the latter seems to be an inf. n. of un.,] He cut (Mgh, Msb, K) wool, (IDrd, S, Mgh, Msb,) [see حَلَقَ,] and, as some say, other things, (Msb,) or a dense thing, (Mgh,) or hair, (A, K,) and dry herbage, (K,) and seed-produce, (A,) and wheat, (S,) and palm-trees, (S, ISd, A, Mgh,) meaning their fruit; (Mgh;) as also ↓ اجتزّ. (K.) You say, الشِّيحَ وَغَيْرَهُ ↓ اِجْتَزَزْتُ, and ↓ اِجْدَزَزْتُهُ, in the sense of جَزَزْتُهُ [I cut the sheeh, a species of wormwood, &c.]. (S.) You say also, جَزَزْتُ الكَبْشَ والنَّعْجَةَ, [I shore, or sheared, the ram and the ewe]; but of the she-goat and he-goat you say, حَلَقْتُهُمَا. (TA.) And جَزَّ النَّخْلَةَ, (Lh, A, Mgh,) aor. جَزُ3َ, inf. n. جَزٌّ and جَزَازٌ and جِزَازٌ, (Lh, TA,) [like جَدَّ and جَذَّ,] He cut off the fruit of the palm-tree. (Mgh, TA.) — See also 4, in four places. 2 جزّز, inf.n. تَجْزِيزٌ, He dried dates. (Msb.) 4 اجزّ It attained to the proper time for being cut; (S, Msb, TA;) said [app. of wool, and] of hair, and of herbage, (A,) and wheat, (AZ, S, Msb,) and barley; (AZ, Msb;) as also ↓ استجزّ, (S, Msb, K,) said of wool, (Msb,) and of wheat; (S, K;) and ↓ جَزَّ, [aor., app., جَزِ3ُ, as below,] said of wheat. (TA.) — — اجزّ الشِّيحُ The sheeh [a species of wormwood] attained to the proper time for being cut: (L, TA:) or اجزّ الشَّيْخُ (assumed tropical:) The old man attained to the proper time for dying. (K.) [SM says,] الشَّيْخُ seems to be a mistranscription, for الشِّيحُ: if not, it is a tropical expression. (TA.) [But see 4 in art. جزر, and 8 in art. خضر.] — — اجزّ الغَنَمُ The sheep attained to the proper time for being shorn; (S, TA;) as also ↓ جَزَّ. (TA.) — — اجزّ النَّخْلُ The palm-trees attained to the proper time for having their fruit cut off; (S, K, TA;) as also ↓ جَزَّ. (K.) — — [Hence, app.,] اجزّ التَّمْرُ The dates dried; (S, K;) as also ↓ جَزَّ, aor. جَزِ3ُ, (S, Msb, K,) inf. n. جُزُوزٌ, (S, K,) or جَزٌّ: (Msb:) you say تَمْرٌ فِيهِ جُزُوزٌ Dates in which is dryness. (S, TA.) — — اجزّ القَوْمُ The people attained to the proper time for the shearing of their sheep: (K:) or had their sheep shorn: or had their seed-produce cut. (S, L.) — اجزّ الرَّجُلَ He assigned to the man the جِزَّة [or wool, &c.,] of a sheep. (K.) 8 اجتزّ and اجدزّ: see 1, in three places. 10 إِسْتَجْزَ3َ see 4. جُزٌّ i. q. جُزْءٌ. (Bd in xv. 44.) جَزَّةٌ [A single cutting, or shearing, or the like.]. (K.) See 1. جِزَّةٌ [A mode, or manner, of cutting, or shearing, or the like]. You say, جَزَّهُ جِزَّةً حَسَنَةً [He cut it, or sheared it, &c., in a good manner]. (K, TA.) [in the CK, وَجِزَّةٌ is omitted after وَجَزَّةٌ; so that the reading there is جَزَّةٌ حَسَنَةً.] — Also, (S, K,) and ↓ جَزَزٌ and ↓ جُزَازٌ and ↓ جُزَازَةٌ, (K,) What is cut, of dates: (K:) or [a fleece; i. e.,] the wool of a sheep [shorn] in one year: (S, K:) [and the hair of a goat, and of a camel, (see زِتَمَّةٌ,) when shorn; a shorn crop of wool, and of goat's hair, and of camel's hair:] or the wool of a ewe, (K, TA,) or of a ram, (TA,) when shorn, and not mixed with any other: (K, TA:) so accord. to AHát: (TA:) or wool not used after being shorn; (K;) in which last sense you say also ↓ صُوفٌ جَزَزٌ: (TA:) pl. جِزَزٌ and جَزَائِزُ: (Lh, K:) the latter like ضَرَائِرُ as pl. of ضَرَّةٌ, [sic: أَقْرِضْنِى جِزَّةً,] without regard to the difference of the vowels [in the sing.]. (TA.) One says to another, أَقْرِضْنِى جِزَّةً أَوْ جِزَّتَيْنِ كَأَنَّهُ عَاضٌّ عَلَى جِزَّةٍ [Lend thou me the wool of a sheep, or of two sheep]; and the latter gives him the wool of a sheep, or of two sheep. (S.) And one says of a man with a large beard, عَلَى جِزَّةٍ [As though he were biting] the wool of a shorn sheep. (K, TA: in the CK, جَزَزٌ.) جَزَزٌ: see جِزَّةٌ, in two places. جَزَازٌ and ↓ جِزَازٌ The act of cutting, or shearing, wool, (Mgh, * Msb,) and hair; (Mgh;) and of reaping; (Fr, S, K;) and of cutting seed-produce (Mgh, K) before it has attained to maturity; (K;) and of cutting off the fruit of palm-trees: (Fr, S, Mgh:) and the time, or season, of shearing sheep [and the like]. (TA.) You say, هٰذَا زَمَنُ الجَزَازِ, and الجِزَازِ, This is the time of cutting, or shearing, wool: (Msb:) and of reaping: and of cutting off the fruit of palm-trees. (S.) جُزَازٌ What one cuts, or cuts off, of anything; (K;) the cuttings of wool or any other thing: n. un. with ة: (TA:) [as, for instance,] what is redundant of a skin or hide when it is cut: (K:) or ↓ جُزَازَةٌ signifies what falls from a skin or hide (S, A) or other thing (S) when it is cut. (S, A.) See also جِزَّةٌ. جِزَازٌ: see جَزَازٌ. جَزُوزٌ What is cut, or shorn; a masc. n.; and, as

also ↓ جَزُوزَةٌ, fem.: (K:) or the latter signifies sheep of which the wool is shorn; (S, A;) and is similar to رَكُوبَةٌ, and حَلُوبَةٌ and عَلُوفَةٌ: (S:) Th says that a subst. of this class is only with ة, like the three words just mentioned: Lh says that it may be with ة and without ة; and that the pl. in both cases is of the measures فُعُلٌ and فَعَائِلُ: [in this instance, جُزُزٌ and جَزَائِزُ:] but ISd says, I hold that فُعُلٌ is the measure of the pl. of a subst. of this class without ة, such as رَكُوبٌ, of which the pl. is رُكُبٌ; and فَعَائِلُ, of that which is with رَكَائِبُ, such as رَكُوبَةٌ, of which the pl. is رَكَائِبُ. (TA.) جَزِيزٌ and ↓ مَجْزُوزٌ Cut, or shorn. (K.) — See also جَزُوزَةٌ. جُزَازَةٌ: see جِزَّةٌ: — — and جُزَازٌ. جَزِيزَةٌ: see جَزُوزٌ. جَزِيزَةٌ A flock, or tuft, of wool; as also ↓ جِزْجِزَةٌ; (S, K;) which [latter] is a tuft of wool, or of wool dyed of various colours, (عِهْنَةٌ,) that is hung upon a woman's camel-vehicle (هَوْدَج): (S:) or the latter signifies a tuft of wool tied with threads or strings, with which the woman's camel-vehicle (هودج) is ornamented: and جَزَائِزُ [pl. of the former] and جَزَاجِزُ [pl. of the latter] signify tufts of dyed wool which are hung upon the camel-vehicles (هَوَادِج) of women on the day of going forth on a journey; also called ثُكَنٌ: or جَزَائِزُ, (TA,) or ↓ جَزِيزٌ, (L,) signifies a kind of beads (خَرَز) with which the girls, or slave-girls, (جَوَارٍ,) of the Arabs of the desert are adorned, resembling جَزْع: or tufts of wool, or of wool dyed of various colours, (عِهْنٌ,) which were used in the place of anklets. (TA.) جِزْجِزَةٌ: see جَزِيزَةٌ. مِجَزٌّ An instrument for cutting or shearing. (S.) مَجْزُوزٌ: see جَزِيزٌ. جزأ 1 جَزَأَهُ, (S, Msb, K,) aor. جَزَاَ, (Msb, K,) inf. n. جَزْءٌ, (S,) He divided it (a thing, S) into parts, or portions; (S, K;) made it to consist of parts, or portions; (S, Msb;) as also ↓ جزّأهُ, (S, * Msb, K,) inf. n. تَجْزِئَةٌ, (S,) or تَجْزِيْءٌ: (Msb:) when that which is divided is property, as, for instance, slaves, only this latter form of the verb, with teshdeed, is used. (TA.) — — Also, aor. and inf.n. as above, He took a part, or portion, of it; namely, a thing. (Ham p. 117.) And جَزَأَ الشِّعْرَ, inf. n. as above; and ↓ جزّأهُ; He curtailed the poetry of two feet in each verse: or he made the poetry to consist of two feet in each verse. (TA. [See مَجْزُوْءٌ.]) — Also He made it firm, fast, or strong; or he bound it firmly, fast, or strongly; (شَدَّهُ;) namely, a thing. (K.) — جَزَأَ بِهِ, (S, K,) aor. جَزَاَ, (TA,) inf. n. جَزْءٌ, (S,) [and app. جُزْءٌ also,] He was, or became, satisfied, or content, with it; namely, a thing; (S, K;) as also جَزِىءَ, a dial. var. mentioned by IAar; (TA;) and ↓ اجتزأ به, (S, Msb, K,) and ↓ تجزّأ به. (S, K.) A poet says, وَإِنَّ المَرْءَ يَجْزَأُ بِالكُرَاعِ [And verily the man is satisfied, or content, with the shank of the sheep or goat &c.]. (TA.) And you say طَعَامٌ لَا جَزْءَ لَهُ Food whereof one is not satisfied with a little. (TA.) And لَهُ فِى هٰذَا غَنَآءٌ وَجُزْءٌ [He has, in this, competence and] sufficiency. (Mgh.) And جَزَأَتِ الإِبِلُ بِالرُّطْبِ عَنِ المَآءِ, (S, Mgh, K,) or [simply] جَزَأَتِ الإِبِلُ, (Har p. 475,) inf. n. جُزْءٌ, with damm, (S, TA,) and جُزُوْءٌ; (TA;) and جَزِئَت, (IAar, K,) and ↓ اجتزأت; (Mgh, and Har ubi suprà;) The camels were satisfied, or content, with green, or fresh, pasture or herbage [so as to be in no need of water]. (S, Mgh, K, TA.) And ↓ اجتزأ عَنِ امْرَأَتِهِ [He was content to abstain from, or be without, conjugal intercourse with his wife]. (M in art. ابل.) 2 جَزَّأَ see 1, in two places: — and see also 4. 4 اجزأهُ It (a thing) satisfied, sufficed, or contented, him. (S, Mgh, K.) [Hence,] اجزأ مُجْزَى غَيْرِهِ [or مُجْزَأَ غَيْرِهِ] It (a thing) satisfied, sufficed, or contented, in lieu of another thing or other things; stood, or served, in stead thereof. (Msb.) And أَجْزَأْتُ عَنْكَ مُجْزَأَ فُلَانٍ (S, Mgh, K) and مَجْزَأَ فلان and مُجْزَأَةَ فلان and مَجْزَأَةَ فلان, (S, K,) as also مُجْزَى فلان and مُجْزَاةَ فلان without ء and with damm, and مَجْزَى فلان and مَجْزَاةَ فلان, (K in art. جزى,) I satisfied, sufficed, or con tented, thee as such a one; I stood thee, or served thee, in stead of such a one. (S, Mgh, K.) And اجزأ الإِبِلَ بِالرُّطْبِ عَنِ المَآءِ, (S, K,) inf. n. إِجْزَآءٌ; (TA;) and ↓ جزّأها, (S, K,) inf. n. تَجْزِئَةٌ, (S,) or تَجْزِىْءٌ; (TA;) He satisfied, or contented, the camels with green, or fresh, pasture or hesrbage [so that they were in no need of water]. (S, K.) — — اجزأ is also syn. with جَزَى; the former being of the dial. of Temeem, and the latter of the dial. of El-Hijáz; (Akh, Msb;) and one may suppress the ء, and say أَجْزَى: (Mgh, Msb:) this last is used by some of the lawyers in the sense of [جَزَى, i. e.] قَضَى. (Az, Mgh, Msb.) One says, أَجْزَأَتْ عَنْكَ شَاةٌ A sheep, or goat, made satisfaction for thee (S, Msb, * K, TA) as a sacrifice; (TA;) syn. قَضَتْ; (S, Msb, K;) the verb being here a dial. var. of جَزَتْ. (S, K.) And البَدَنَةُ تَجْزِئُ عَنْ سَبْعَةٍ The camel, or cow, makes satisfaction for seven: or serves in stead of seven. (Mgh.) And هٰذَا يُجْزِئ ُعَنْ هٰذَا [This will make satisfaction, for this: or this will serve in stead of this]: and, accord. to 'Alee Ibn-'Eesà, يُجْزِى also, suppressing the ء (Mgh.) — — Also, said of pasture, or herbage, (K, TA,) and of a meadow, (TA,) (tropical:) It was, or became, luxuriant: (K, TA:) because satisfying the beasts that feed upon it. (TA.) — — And, said of a company of men, They had their camels satisfied with green, or fresh, pasture or herbage [so that they were in no need of water]. (TA.) — أَجْزَأَتْ She (a woman) brought forth females. (K. [But see جُزْءٌ, from which it is derived.]) — اجزأ He furnished an awl (مِخْصَف, S, K, or إِشْفَى, S), (S, K,) or a knife, (Msb,) with a جُزْأَة, i. e. handle; (S, Msb, K;) as also اجزى. (Msb.) — — اجزأ الخَاتَمَ فِى إِصْبَعِهِ He put the ring upon his finger. (K.) 5 تجزّأ It became divided into parts, or portions. (Msb, KL.) — See also 1. 8 إِجْتَزَأَ see 1, in three places. جَزْءٌ: see جُزْءٌ. — It is said by El-Khattábee to be a name for رطب [app. meaning رُطْبٌ, i. e. Green, or fresh, pasture or herbage, (see 1 and 4,)], with the people of El-Medeeneh; and occurs in a trad.; but the reading commonly known is جرو. (TA.) جُزْءٌ A part, or portion, (Msb, K, TA,) or division, (TA,) of a thing; (Msb, TA;) properly and conventionally; (TA;) as also ↓ جَزْءٌ; (K;) a constituent part of a thing, as of a ship, and of a house or tent, and of a sum in reckoning; (B, TA;) [an ingredient of any compound or mixture;] a share, or lot: (TA:) pl. أَجْزَآءٌ: (S, Msb, K, &c. :) it has no other pl. (Sb, TA.) — — [A volume of a book.] — — A foot of a verse. (TA.) — — In the Kur [xliii. 14], where it is said, وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا, (K, TA,) or, as some read, جُزُءًا, (Bd,) it means Females; (K, TA;;) i. e., they asserted the angels to be the daughters of God: so says Th: and Aboo-Is-hák says that it means, they asserted God's share of offspring to be the females; but that he had not found this in old poetry, nor had persons worthy of confidence related it on the authority of the Arabs [of the classical times]: Z disallows it, asserting it to be a lie against the Arabs; and Bd follows him: El-Khafájee says that the word may be used figuratively; for, as Eve was created of a part (جُزْء) of Adam, the word جزء may be applied to denote the female. (MF, TA.) جُزْأَةٌ The handle of the [kind of awl called] مِخْصَف, (S, K,) and of the إِشْفِى: (S:) AZ says that it is not [the handle, or hilt,] of the sword, nor of the dagger; but is the handle of the مِنْثَرَة with which camels' feet are branded. (TA.) [See also ضَبَّةٌ.] — — A vine-prop; (K, TA;) a piece of wood with which a vine is raised from the ground. (TA.) — — In the dial. of the tribe of Sheybán, The hinder, or hindermost, شُقَّة [or oblong piece of cloth] of a tent. (TA.) [جُزْئِىٌّ Relating to a part or portion or division; partial; particular; contr. of كُلِّىٌّ. — — And, as a subst., A particular: pl. جُزْئِيَّاتٌ.] [جُزْئِيَّةٌ The quality of relating to a part or portion or division; relation to a part &c.; particularity.] جَزِئَةٌ Satisfying food; as also ↓ مُجْزِئٌ; (Fr, K;) like شَبِيعٌ and مُشْبِعٌ. (Fr, TA.) جَازِئٌ [act. part. n. of 1]. — — هٰذَا رَجُلٌ جَازِئُكَ مِنْ رَجُلٍ This is a man sufficing thee as a man. (K, * TA.) — — ظَبْيَةٌ جَازِئَةٌ A doe-gazelle that is satisfied with green, or fresh, pasture or herbage [so as to be in no need of water]: pl. جَوَازِئُ. (S.) The pl. is explained by IKt as meaning Gazelles: (TA:) [or] it signifies [or signifies also] Wild bulls or cows; (K, TA;) because they are satisfied with green, or fresh, pasture or herbage so as to be in no need of water. (TA.) Also, the pl., Palm-trees;

as not needing irrigation. (TA.) أَجْزَأُ More [and most] satisfying or sufficing or satisfactory: hence, الفَارِسُ أَجْزَأُ مِنَ الرَّاجِلِ [The horseman is more satisfactory than the footman]. (Mgh.) مَجْزَأٌ and مُجْزَأٌ are used as inf. ns. of 4 [q. v.]. (TA.) مُجْزِئٌ: see جَزِىْءٌ. — — Also A strong, fat, camel; because sufficing for the wants of the rider and carrier. (TA.) — Also, and مُجْزِئَةٌ, A woman who brings forth females. (TA. [But see جُزْءٌ, from which the verb is derived.]) مَجْزَأَةٌ and مُجْزَأَةٌ are used as inf. ns. of 4 [q. v.]. (TA.) مَجْزُوْءٌ Divided into parts, or portions. (TA.) — — [Having a part, or portion, taken from it: see 1.] — — A verse curtailed of two [of the original] feet: [like the هَزَج and مُضَارِع &c., which were originally of six feet each, but of which every known example is of four only:] or a verse consisting of two feet only: [as a kind of the رَجَز, and two kinds of the مُنْسَرِح: to each of which, or, accord. to some, to the former of which only, when thus consisting of only two feet, the term مَنْهُوكٌ is also applied:] the former is said to be عَلَى السَّلْبِ; and the latter, عَلَى الوُجُوبِ. (TA.) جزر 1 جَزَرَ, aor. جَزِرَ and sometimes جَزُرَ, (K,) inf. n. جَزْرٌ, (Mgh, K,) He cut, or cut off, (Mgh, K,) a thing. (TA.) — — جَزَرَ, (S, Mgh, Msb,) aor. جَزُرَ, (S, Msb,) [inf. n. as above,] He slaughtered a camel (S, Mgh, Msb) or other animal, (Msb,) and skinned it; (S;) as also ↓ اجتزر. (S, TA.) You say also, جَزَرَ لَهُمْ, meaning He slaughtered for them a camel. (A.) And اجتزر ↓ القَوْمَ جَزُورًا He slaughtered and skinned for the people a camel. (TA.) — — جَزَرَ النَّخْلَ, aor. جزر (S, K) and جَزُرَ, (K,) inf. n. جَزْرٌ (S, K) and جَزَارٌ and جِزَارٌ, (Lh, K,) He cut off the fruit of the palm-trees: (Lh, S, K:) or, as some say, he spoiled the palm-trees in fecundating them. (TA.) — — And جَزَرَ, (TA,) inf. n. جَزْرٌ, (K,) He gathered honey from the hive. (K, TA.) — جَزَرَ, aor. جَزِرَ and جَزُرَ, inf. n. جَزْرٌ, (S, Msb, K, &c.,) (tropical:) It (water) sank, and disappeared; became low; or became remote; (S, K;) decreased; went away; (TA;) flowed away, or retired, (A, Mgh, * Msb,) from the earth, or land: (A, Mgh:) it (the sea, and a river, Lth, ISd) ebbed; contr. of مَدَّ; (S, ISd, K; [but in this last sense, only جَزَرَ is authorized by the K, and app. by ISd also, as the aor.;]) i. e., retreated, or went back; (S. Msb; *) as also ↓ انجزر; (ISd, TA;) or ceased to increase. (Lth, Mgh.) 4 اجزرهُ, (K,) or اجزر القَوْمَ, (ISk, S,) He gave to him, or to the people, a sheep or a goat, for him, or for them, to slaughter; (ISk, S, K;) meaning a ewe or a ram or a she-goat; (ISk, S;) or a sheep, or goat, fit for slaughter: (TA:) and أَجْزَرْتُهُ شَاةً I gave to him a ewe or a ram or a she-goat, and he slaughtered it: (ISk, TA:) and أَجْزَرْتُكَ بَعِيرًا, or شَاةً, I gave to thee a camel, or a sheep or goat, that thou mightest slaughter it: (A:) [but] accord. to ISk, one does not say أَجْزَرْتُهُمْ نَاقَةً, because a she-camel is fit for other purposes than that of slaughter: (S:) and accord. to some, one should not say اجزرهُ جَزُورًا, but اجزرهُ جَزَرَةً. (TA.) — اجزر He (a camel) attained to the fit time for his being slaughtered. (S, K.) — — اجزر النَّخْلُ The palm-trees attained to the fit time for the cutting off of the fruit. (S, K.) — — [And hence,] اجزر الشَّيْخُ (tropical:) The old man attained to the fit time for his dying; (K, TA;) being aged, and near to his perishing; like as the palm-tree attains to the fit time for having its fruit cut off. (TA.) Youths used to say to an old man أَجْزَرْتَ يَا شَيْخُ, meaning, Thou hast attained to the fit time for thy dying, O old man: and he would say, أَىْ بَنِىَّ وَتُحْتَضَرُونَ, i. e., "[O my sons, and] ye shall die youths: " but accord. to one way of relation, it is أَجْزَزْتَ; from أَجَزَّ البُرُّ " the wheat attained to the proper time for being out. " (S.) — — اجزر القَوْمُ The people attained to the fit time for the cutting off of the fruit of the palm-trees. (Yz, TA.) 5 تَجَزَّرَ see 8. 6 تَجَازَرَا (assumed tropical:) They reviled each other (K, TA) vehemently, or excessively. (TA.) 7 إِنْجَزَرَ see 1. 8 اجتزر: see 1, in two places. — — اجتزروا فِى القِتَالِ and ↓ تجزّروا (K, TA) They fought one another [app. so that they cut one another in pieces]. (TA.) [In the K, this is immediately followed, as though for the purpose of explanation, by the words تَرَكُوهُمْ جَزَرًا لِلسِّبَاعِ أَىْ قِطَعًا: but there is evidently an omission in this place, at least of the conjunction وَ.] — — And اجتزروا They had a camel slaughtered for them. (A.) جَزْرٌ inf. n. of 1. (S, K, &c.) — And also (assumed tropical:) The sea (K, TA) itself. (TA.) جَزَرٌ, (not ↓ جِزَرٌ, Fr, S, [but see what follows,]) [a coll. gen. n.,] Fat sheep or goats: (S, K, TA:) n. un. جَزْرَةٌ: (S, K:) or sheep, or goats, that are slaughtered; (M;) as also ↓ جَزُورٌ: (K:) n. un. as above: (M: in the K جَزْرَةٌ:) or جَزَرَةٌ signifies a sheep, or goat, fit for slaughter: or a sheep, or goat, to which the owners betake themselves and which they slaughter: and anything that is lawful to be slaughtered; n. un. of جَزَرٌ, which is sometimes [written ↓ جِزَرٌ,] with fet-h to the ز. (TA.) — — جَزَرُ السِّبَاعِ The flesh which beasts or birds of prey eat. (S, Mgh.) One says, تَرَكُوهُمْ جَزَرًا (S, K) They slew them: (S:) or they left them cut in pieces لِلسِّبَاعِ [for the beasts or birds of prey]. (K.) And صَارُوا جَزَرًا لِلْعَدُوِّ [They became a prey to the enemy, cut in pieces]. (Mgh.) — See also جَزِيرَةٌ. — Also, and ↓ جِزَرٌ, (Fr, S, Msb, K,) the latter with kesr to the ج, (Msb, K,) arabicized, (K,) from the Persian [گَزَرْ], (AHn,) [coll. gen. ns., meaning Carrots, or the carrot;] a certain root, (أَرُومَة,) which is eaten, (S, K,) well known: (TA:) n. un. with ة; (K;) or جَزَرَةٌ: (As, S, Msb:) the best kind is the red and sweet, which grows in winter: it is hot in the extreme of the second degree; moist in the first degree; (TA;) diuretic; (K, TA;) lenitive; emollient; (TA;) strengthening to the venereal faculty; emmenagogue: the putting of its pounded leaves upon festering ulcers is advantageous: (K, TA:) it is difficult of digestion; and engenders bad blood; but is made wholesome with vinegar and mustard. (TA.) — — [See also جِنْزَابٌ, in art. حزب.] جِزَرٌ: see جَزَرٌ, in three places. جِزَارٌ The time of the cutting off of the fruit of palm-trees. (Yz, TA.) [See also 1.] جَزُورٌ A camel [that is slaughtered, or to be slaughtered]; (K;) applied to the male and the female: (S, Msb:) or (as some say, Sgh, Msb) properly a she-camel that is slaughtered: (Sgh, Msb, K:) but the former is the correct assertion; (TA;) though the word is fem., (IAmb, S, Msb, TA,) on the authority of hearsay; (TA;) therefore you say, رَعَتِ الجَزُورء [the camel for slaughter pastured]: (IAmb, Msb:) or when used alone, it is fem., because what are slaughtered are mostly she-camels: (TA:) and when used as a common term, it implies the like of predominance [of the fem. gender]: (Háshiyeh of Esh-Shiháb, TA:) [the shares into which the جزور is divided in the game called المَيْسِر are described voce بَدْءٌ:] pl. جُزُرٌ (S, Msb, K) and جَزَائِرُ and جُزُرَاتٌ, (Msb, K,) the last of which is pl. of جُزُرٌ, like as طُرُقَاتٌ is of طُرُقٌ. (TA.) — — See also جَزَرٌ. جُزَارَةٌ, of a camel, The extremities; (S, A;) namely, (S,) the fore and kind legs, (اليَدَانِ وَالرِّجْلَانِ, S, K,) and the head, (S,) or neck: (A, K:) because the slaughterer receives them; (S;) they being his hire, (S, K,) or right, (A,) not being included among the shares in the game called المَيْسِر. (TA.) But when a horse is said to be عَبْلُ الجُزَارَةِ, (S,) or ضَخْمُ الجُزَارَةِ, (M,) what is meant is thickness of the fore and hind legs, and abundance of sinews; and the head is not included, because largeness of the head, in a horse, is a fault. (S, M.) جِزَارَةٌ The trade of him who slaughters camels (Mgh, Msb, K, * TA) and other animals. (Msb.) جَزِيرَةٌ (tropical:) An island; land in the sea [or in a river], from which the water has flowed away, so that it appears; (Az, Mgh;) and in like manner, land which a torrent does not overflow, but which it surrounds; (Az, TA;) land from which the tide retires; as also ↓ جَزَرٌ: (K:) so called because cut off from the main land: (S:) or because of the retiring of the water from it: (Msb:) pl. جَزَائِرُ: (S, Mgh:) [also, a peninsula:] and a piece of

ground or land. (Kr, TA.) جَزَّارٌ (S, A, Mgh, Msb, K) and ↓ جِزِّيرٌ (K) and ↓ جَازِرٌ (A) One who slaughters camels (A, Mgh, Msb, K) and other animals. (Msb.) جِزِّيرٌ: see what next precedes. جَازِرٌ: see what next precedes. مَجْزَرٌ, (Msb, K,) or مَجْزِرٌ, with kesr to the ز, (S, Ibn-Málik,) contr to rule, as the aor. of the verb is with damm, (Ibn-Málik, TA,) and sometimes ↓ مَجْزَرَةٌ [or مَجْزِرَةٌ], (Msb,) A place where camels are slaughtered, (S, Msb, K,) and other animals, (Msb,) namely, bulls and cows and sheep and goats, and where their flesh is sold: pl. مَجَازِرُ. (TA.) In a trad. of 'Omar, persons are enjoined to avoid مَجَازِر, (S, TA,) meaning as above; because of their uncleanness; (TA;) or because the witnessing of the slaughter of animals hardens the heart and dispels mercy: (IAth, TA:) or the meaning is, places of assembly; because a camel is slaughtered only where people are collected together: (S, TA:) the ↓ مَجْزَرَة is one of the places in which it is forbidden to perform the usual prayers. (Mgh.) مَجْزَرَةٌ or مَجْزِرَةٌ: see مَجْزَرٌ, in two places. جزع 1 جَزْعٌ [inf. n. of جَزَعَ] signifies The act of cutting; or cutting off. (TA.) [See also 8.] — — [Hence,] جزَعَ لَهُ جِزْعَةً مِنَ المَالِ He cut off for him a portion of the property. (S.) — — And جَزَعَ الوَادِى, (S, Msb, K,) aor. جَزَعَ, (Msb, K,) inf. n. جَزْعٌ, (S, Msb, K,) He passed the valley to the other side: (Msb:) or he passed the valley [in any manner]: (K:) or he passed across it; i. e., crossed it: (S, K:) and in like manner, الأَرْضَ the land: (K:) and المَفَازَةَ the desert: and المَوْضِعَ the place. (TA.) — جَزِعَ, (S, Msb, K,) aor. جَزَعَ, (Msb, K,) inf. n. جَزَعٌ (S, Msb, K) and جُزُوعٌ, (K,) He was, or became, impatient, (S, K,) مِنَ الشَّيْءِ [of the thing]; (S;) and عَلَى فُلَانٍ [on account of such a one]; (S and K in art. اله, &c.;) جَزَعٌ being the contr. of صَبْرٌ: (S, K:) or he had not sufficient strength to bear what befell him, (O, Msb,) and found not patience: (Msb:) or he manifested grief and agitation: (TK:) or he was, or became, affected with grief: or he was, or became, affected with most violent grief, such as prevented him and turned him from that to which he was directing himself, or from his object, and cut him off therefrom: this meaning of cutting off being said by 'Abd-el-Kádir El-Baghdádee to be the primary signification. (TA.) 2 جزّع, inf. n. تَجْزِيعٌ, It (a full-grown unripe date) became ripe to the extent of two thirds of it: (S:) or to the extent of half of it; (K, TA;) from the bottom: (TA:) or became partly ripe: and in like manner one says of a grape. (TA.) — — It (a watering-trough, or tank,) had but little remaining in it. (K, * TA.) — — He put a little water into a skin. (TA.) — جزّع فُلَانًا, (K,) inf. n. as above, (TA,) He caused the impatience (جَزَع) of such a one to cease: (K:) he said to him that which comforted him, or consoled him, and which caused his grief and fear to cease. (IAth.) 4 اجزع جِزْعَةً, and جُزْعَةً, He left, or caused to remain, a remainder: (O, K:) or less than half. (TA.) — اجزعهُ He caused him to be impatient: (S, K:) or he caused him to want sufficient strength to bear what befell him, and to be impatient. (Msb.) 5 تَجَزَّعَ see 7, in two places. — تجزّعوا الغَنِيمَةَ They divided among themselves the spoil. (TA.) 7 انجزع It (a rope) broke, (K, TA,) in any manner: (TA:) or broke in halves; (K, TA;) but if it have broken at its extremity, one does not say انجزع. (TA.) And انجزعت العَصَا, and ↓ تجزّعت, The staff, or stick, broke (K, TA) in halves. (TA.) ↓ تجزّع is also said of a spear, and of an arrow, &c., meaning It broke in pieces. (TA.) 8 اجتزعهُ He broke it, and cut it off: (K:) or he broke it off, and cut it off, for himself; namely, a branch, rod, or piece of wood, from a tree. (S.) جَزْعٌ (S, Msb, K) and ↓ جِزْعٌ, (Kr, K,) but IDrd ascribes the latter to the vulgar, (TA,) [The onyx; so called in the present day;] certain beads, or gems, (خَرَزٌ,) (Msb,) the beads, or gems, (خَرَز, [here rendered by Golius " Murœna seu concha Veneris," though he also gives what I regard as the only correct signification, namely " onyx,"]) of El-Yemen (S, K) [and] of China, (K) in which are whiteness and blackness, (S, Msb, K,) and to which eyes are likened, (S, K,) and in particular, by Imra-el-Keys, the eyes of wild animals, because their eyes, while they are alive, are black, but when they die, their whiteness appears; (TA;) a kind of stone having many colours, brought from El-Yemen and China; (Kzw;) so called because interrupted by various colours; its blackness being interrupted by its whiteness and its yellowness: (IB:) 'Áïsheh's necklace [which she lost on the occasion that subjected her to the accusation of adultery] was of جَزْع of Dhafári: (TA:) the wearing it in a signet induces anxiety, or disquietude of mind, and grief, and terrifying dreams, and altercation with men; and if the hair of one who experiences difficulty in bringing forth be wound upon it, she brings forth at once: (K: [and Kzw says the like, and more of a similar kind:]) n. un. جَزْعَةٌ (Msb, K, * TA) and جِزْعَةٌ. (K, * TA.) — See also what next follows. جِزْعٌ, (S, O, L, Msb, K,) but AO says that it should be with fet-h, [↓ جَزْعٌ,] (K) The place of bending, or turning, (مُنْعَطَف, S, Msb, K, or مُنْحَنًى, As, K,) of a valley: (As, S, Msb, K:) or the middle thereof: or the place where it ends: (IDrd, K:) or its side: (Msb:) or the place of passing, or crossing, of a valley: or a widening part, of the narrow places, thereof, whether it produce plants &c. or do not produce them: (TA:) or it is not so called unless [it be a part] having width, and producing trees &c.: (Msb, K:) or it may be without plants, or herbage, or the like: (TA:) or a place, in a valley, in which are no trees: (IAar, K:) or a place, of a valley, taking a round and wide form: (TA:) pl. أَجْزَاعٌ. (Msb, K.) — — A place of alighting, or abiding, of a people. (K.) — — Elevated land, or ground, by the side of which is a low, or depressed, part. (K.) — A bee-hive: pl. as above. (Ibn- 'Abbád, K.) — See also جَزْعٌ. جَزِعٌ: see what next follows. جَزِعٌ (Msb, K) and ↓ جَازِعٌ and ↓ جَزُعٌ (K) and ↓ جَزُوعٌ (Msb, K) and ↓ جُزَاعٌ (K) part. ns. of جَزِعَ; [Impatient; &c.;] (Msb, K;) but the last two have an intensive signification [very impatient, or having much impatience; &c.]. (IAar.) جُزْعَةٌ: see what next follows, in two places. جِزْعَةٌ A little, or small quantity, of property, or wealth; and of water, (S, K,) remaining in a skin, (Lh, IDrd,) and in a leathern bottle, or other vessel, (IDrd,) and in a pool left by a torrent, but not in a well, (TA,) as also ↓ جُزْعَةٌ (IDrd, K) and [the dim.] ↓ جُزَيْعَةٌ, (IDrd,) and of milk, in a skin; (Lh;) or a third part, or nearly that quantity, of water, in a trough, or tank; (ISh;) or a quantity of water, and of milk, less than the half of the skin or other vessel, and of the trough; (TA;) and, as also ↓ جُزْعَةٌ, somewhat remaining; (O, K;) or the latter, particularly, of milk; (IAar;) or both, accord. to some, [a remainder consisting of] less than half; (TA;) and the former, a portion [not defined] of property, or wealth; (S;) and particularly a portion of a flock of sheep or goats; (Aboo-Leylà, K;) as also ↓ جُزَيْعَةٌ; (S;) thus in the handwriting of Aboo-Sahl El-Harawee; but in the Mj of IF, ↓ جَزِيعَةٌ, of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (TA:) the pl. of جِزْعَةٌ is جِزَعٌ. (ISh.) — — And [hence,] (tropical:) A part, or portion, of the night, (S, O, K,) past or to come, (TA,) less than half, (O, K,) of the former part thereof or of the latter part. (K.) — A place in which is a collection of trees (K, TA) among which the camels or other beasts are made to rest at night from the cold, and are confined when they are hungry, or returning from water, or under rain. (TA.) — Also n. un. of جِزْعٌ as syn. with جَزْعٌ. (TA.) جُزَاعٌ: see جَزِعٌ. جَزُوعٌ: see جَزِعٌ. جَزِيعَةٌ and جُزَيْعَةٌ: see جِزْعَةٌ, in three places. جَازِعٌ: see جَزِعٌ. — Also The piece of wood which is placed in the trellis of a grape-vine, crosswise, upon which are laid the branches of the vine; (S, K) not known to Aboo-Sa'eed; (S;) it is thus placed for the purpose of raising the branches from the ground; and this piece of wood is also called خَشَبَةٌ جَازِعَةٌ; the latter word being thus used as an epithet. (TA.) Also Any piece of wood that is put crosswise between two things for

a thing to be borne upon it (K, TA) is called its جازع. (TA.) مُجَزَّعٌ Interrupted by various colours [like the جَزْع or onyx]: (IB:) or anything in which are blackness and whiteness; as also ↓ مُجَزِّعٌ: (K:) and flesh-meat in which are whiteness and redness. (TA.) [Hence,] نَوًى مُجَزَّعٌ and ↓ مُجَزِّعٌ Datestones of which some, or some parts, have been scraped, or abraded, so as to have become white, the rest being left of their [original] colour: (K:) likened to the جَزْع. (TA.) And ↓ بُسْرٌ مُجَزِّعٌ (S, K) and مُجَزَّعٌ; (K;) the former, says Sh, accord. to El-Ma'arree, but he adds that he himself held the latter to be the right; Az says that he heard the former from the people of Hejer, and it has the authority of A' Obeyd; (TA;) Full-grown dates that have ripened to the half; (K, TA;) from the bottom: (TA:) or to the extent of two thirds: (S:) or that have become partly ripe: (TA:) fem. with ة: (S, K:) and in like manner you say ↓ تَمْرٌ مُتَجَزِّعٌ dates that have ripened to the half. (TA.) مُجَزِّعٌ: see مُجَزَّعٌ, in three places. — — حَوْضٌ مُجَزِّعٌ A watering-trough, or tank, having but little water remaining in it. (K.) مُتَجَزِّعٌ: see مُجَزَّعٌ. جزف 1 جَزْفٌ [inf. n. of جَزَفَ] signifies The taking a thing [in the manner termed] مَجَازَفَةٌ and جِزَافًا [i. e. by conjecture, not knowing the measure nor the weight]: (S, TA:) or the taking largely, or copiously: (IF, Msb, TA:) and it is [from] a Persian word. (Msb. [See جُزَافٌ, below.]) And you say, جَزَفَ فِى الكَيْلِ, inf. n. جَزْفٌ, He gave large measure: (IKtt, Msb:) and جَزَفَ لَهُ فِى الكَيْلِ He gave him large measure. (Jm, TA.) 3 جازف, (Msb, TA,) inf. n. مُجَازَفَةٌ (S, Msb, K, TA) and جِزَافٌ, (S, TA,) He sold, or bought, a thing not knowing its measure nor its weight: (Msb:) or he conjectured in selling and buying. (K.) — — He acted in an easy, or a facile, manner, (Msb, TA,) in selling or buying. (Msb.) — — And hence, جازف بِنَفْسِهِ (tropical:) He perilled, endangered, jeoparded, hazarded, or risked, himself; as though he acted in an easy manner with himself. (TA.) 5 تجزّف فِيهِ He picked out, or selected, the good in it; syn. تَنَقَّدَ [in the CK, erroneously, تَنَفَّذَ]. (Sgh, K.) 8 اجترف He bought a thing by conjecture, not knowing the measure nor the weight. (AA, K.) جَزْفٌ Of unknown quantity, whether measured or weighed. (Nh, TA.) جِزْفَةٌ A portion of a number of cattle: (K:) and of hair. (TA) جَزَافٌ: see what next follows, in two places. جُزَافٌ, accord. to the 'Eyn, in selling and buying, is [The selling, and buying,] by conjecture, without measuring and without weighing; and by rule should be ↓ جِزَافٌ, with kesr; i. e., if formed in accordance to the verb [which is جَازَفَ]: (Mgh:) or the selling or buying a thing not knowing its measure nor its weight: (Msb:) or conjecture in selling and buying; as also ↓ جِزَافٌ and ↓ جَزَافٌ and ↓ جُزَافَةٌ and ↓ جِزَافَةٌ and ↓ جَزَافَةٌ: (K, TA:) arabicized, from گُزَافْ, (Msb, K, TA,) which is Persian: (Msb, TA:) they say لَافْ وگَزَافْ, meaning "excess in speech, by conjecture:" accord. to the Jm, its primary signification is muchness, or copiousness: (TA:) some say that the most chaste form of جزاف is ↓ جِزَافٌ, with kesr; [because this is a regular inf. n. of جَازَفَ;] (MF, TA;) and some, that the triple vocalization of the ج in جزاف is a kind of جزاف [i. e. conjecture], since all assert it to be a Persian word arabicized, and it cannot be so and be also an inf. n., conformable to the verb and to rule: it seems that, when they arabicized it, its original was gradually forgotten, so they formed from it a verb, and derived from it, and made it analogous. (TA.) — — بَيْعٌ جُزَافٌ and ↓ جِزَافٌ and ↓ جَزَافٌ and ↓ جَزِيفٌ (K) and ↓ مُجْتَزَفٌ (TA) A thing sold, or bought, of unknown quantity, whether measured or weighed. (TA.) [See also جَزْفٌ.] جِزَافٌ: see جُزَافٌ, in four places. جَزُوفٌ A pregnant female exceeding the term of her bringing forth. (K.) جَزِيفٌ: see جُزَافٌ. جُزَافَةٌ and جِزَافَةٌ and جَزَافَةٌ: see جُزَافٌ. جَزَّافٌ A fisherman. (El-'Azeezee, K.) جَازِفٌ فِى كَلَامِهِ (assumed tropical:) One who pours forth his speech without rule. (Msb.) مِجْزَفَةٌ A fishing-net. (El-' Azeezee, K.) بَيْعٌ مُجْتَزَفٌ: see جُزَافٌ. جزل 1 جَزَلَهُ, (K,) or جَزَلُوا نَاقَةً, (S,) aor. جَزَلَ, (K,) inf. n. جَزْلٌ, (S,) He cut it (a thing, S) in two pieces, (S, K,) with a sword. (K.) — — جَزَلُوا نَاقَةً They cut the base of the neck of a she-camel, that was slaughtered and dead, in the part between the two shoulder-joints, in order that the neck might become relaxed; not cutting the whole of it; previously to skinning. (Ham p. 689.) — — جَزَلَهُ القَتَبُ, (K, * TA,) aor. and inf. n. as above; and ↓ اجزلهُ; The saddle cut it; namely, the withers of a camel. (K, * TA.) — جَزِلَ, aor. جَزَلَ, (K.) inf. n. جَزَلٌ, (S, K,) He (a camel) had a gall, or sore, in the withers, in consequence of which a bone came forth from it, and the place thereof became depressed: (S, K:) or he had his withers cut by the saddle: (K:) or he had a gall, or sore, in the withers, penetrating into the interior, and killing him. (TA.) The epithet applied to a camel in this case is ↓ أَجْزَلُ; (S, K;) fem. جَزْلَآءُ: pl. جُزْلٌ (K.) See also أَخْزَلُ — جَزُلَ, aor. جَزُلَ, (Msb, K,) inf. n. جَزَالَةٌ, (Msb,) said of firewood, (Msb, TA,) &c., (TA,) It was thick and large. (Msb, K.) — — Also, (K,) inf. n. as above, (S,) (tropical:) He possessed good, (S, * K, TA,) strong, firm, (TA,) judgment, (S * K, TA,) [and natural disposition, and intelligence; for] جَزَالَةٌ is used in relation to judgment and natural disposition and intelligence: (Ham p. 770:) and جَزَالَةُ الرَّأْىِ signifies (assumed tropical:) firmness of judgment: (TA:) and الجَزَالَةُ فِى المَنْطِقِ, (assumed tropical:) chasteness, or clearness, or eloquence, and firmness, in speech. (Har p. 8.) 4 أَجْزَلَ see 1. — اجزل عَطِيَّتَهُ (tropical:) He made his gift large. (TA.) And اجزل لَهُ مِنَ العَطَآءِ, (S,) or فِى العَطَآءِ, (Msb, TA,) (tropical:) He gave to him largely. (S, Msb, TA.) 10 استجزل رَأْيَهُ فِى هٰذَا (assumed tropical:) He esteemed his judgment, or opinion, good [and strong and firm (see جَزُلَ)] in this [matter]; syn. اِسْتَجْوَدَهُ. (TA.) جَزْلٌ Large and dry firewood: (S:) or dry firewood: (K:) or thick, large firewood. (Msb, K.) — — (tropical:) Much of a thing; as also ↓ جَزِيلٌ: (K:) or the latter, great, or large; [and so the former:] you say عَطَآءٌ جَزْلٌ and ↓ جَزِيلٌ (tropical:) [a great, or large, gift]: (S, TA:*) and ↓ ثَوَابٌ جَزِيلٌ (tropical:) [a great, or large, recompense]: (TA:) pl. جِزَالٌ; (S, K;) either of the former or of the latter. (TA.) And [the fem.] جَزْلَةٌ (tropical:) [A woman] large in the posteriors. (K, TA.) — — (tropical:) Generous; munificent. (K, TA.) — — (tropical:) Intelligent; firm, or sound, in judgment. (K, TA.) You say, فُلَانٌ جَزْلُ الرَّأْىِ (tropical:) [Such a one is firm, or sound, in judgment]. (S, Msb.) And when this is said to you, and you desire to deny it, say, بَلْ جَزَلٌ ↓ الرَّأْىِ (tropical:) Nay, unsound in judgment; from جَزَلٌ, [inf. n. of جَزِلَ,] relating to a gall, or sore, in the withers [of a camel]. (A, TA.) You say also اِمْرَأَةٌ جَزْلَةٌ (assumed tropical:) A woman possessing judgment: (S:) or intelligent; firm, or sound, in judgment; as also ↓ جَزْلَآءُ: (K:) [but] IDrd says that جزالاء, [app. a mistranscription for جَزْلَآءُ,] as syn. with جَزْلَةٌ, is not of established authority. (TA.) — — Applied to a word, or an expression, (S, K, &c.,) (tropical:) Strong, (PS,) sound, correct; (PS, TK;) contr. of رَكِيكٌ (S, K.) And applied to language, (assumed tropical:) Chaste, clear, or eloquent, and comprehensive. (TA.) جِزْلٌ: see جَزْلٌ جِزْلَةٌ جِزْلُ الرَّأْىِ: see جَزْلٌ A piece, or portion cut off. (S, K.*) — — A large portion of dates; (S, K;) as also ↓ جِزْلٌ (K) زَمَنُ الجِزَالُ (S, K) and الجَزَالِ (K) The time of the cutting off of the fruit of the palm-trees. (S, K.) جَزِيلٌ: see جَزْلٌ, in three places. أَجْزَلُ; fem. جَزْلَآءُ; pl. جُزْلٌ: see جَزِلَ: — and for the fem., see also جَزْلٌ. جزم 1 جَزَمَهُ, (S, Msb, K,) aor جَزِمَ (Msb, K,) inf. n. جَزْمٌ, (Msb,) He cut it, or cut it off; (S, Msb, K) namely, a thing: (Msb:) [like جَرَمَهُ &c.] — — جَزَمَ النَّخْلَ He cut off the fruit of the palmtrees: (Msb:) [like جَرَمَ النخل: but see another explanation, below.] And جَزَمَ مِنَ النَّخْلَةِ جِزْمًا [He cut off a portion of the fruit from the palmtree]. (TA.) — — جَزَمَ الحَرْفَ, (S, ISd, Msb, K,) aor. as above, (TA,) and so the inf. n., (S,) He made the letter quiescent; (S, ISd, Msb, K;) i.e.,

the final letter of a declinable word; (S, ISd, Msb;) he cut it off from motion: (Msb:) or as though he cut off from it declinability: (Mbr, TA:) from جَزَمَ in the first of the senses explained above: جَزْمٌ in a declinable word being like سُكُونٌ in an indeclinable word. (S.) It is said in a trad. of En-Nakha'ee, التَّكْبِيرُ جَزْمٌ والتَّسْلِيمُ جَزْمٌ, meaning that neither should be prolonged in utterance, and that the last letter in each should be without a case-ending, i.e., be quiescent; so that one should not say [in prayer] اَللّٰهُ أَكْبَرُ [nor السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ, but أَكْبَرْ in the former instance, and اللّٰهْ in the latter]: or, accord. to Z, that one should not exceed the due bounds in the pronunciation of the hemzeh and the medd: (TA:) or that one should abstain from giving fulness and depth to the sound of the vowel, and should elide it entirely in the places of pausing, and avoid excess in the pronunciation of the hemzeh and the medd. (Mgh.) — — جَزَمَ عَلَى فُلَانٍ كَذَا وَكَذَا, He made such and such things to be binding, or obligatory, on such a one. (K.) And جَزَمَ اليَمِينَ, (K,) inf.n. as above, (TA,) i. q. أَمْضَاهَا; (K) i. e., He made the oath to be unconditional, without exception, absolutely or decidedly or irreversibly binding; (TK;) أَمْضَاهَا البَتَّةَ. (TA.) One says also, حَلَفَ يَمِينًا حَتْمًا جَزْمًا [He swore an oath in an absolute, a decided, or an irreversible, manner]. (TA.) And جَزَمَ الأَمْرَ, (K,) inf. n. as above, (TA,) He decided the affair irreversibly. (K.) And جَزَمْتُ مَا بَيْنِى وَبَيْنَهُ I decided the matter between me and him. (TA.) And أَفْعَلُ ذٰلِكَ جَزْمًا I will do that decidedly; without any indulgence therein. (Msb.) And جَزَمَ بِهِ [He asserted it decisively]. (TA passim.) And جَزَمَ عَلَى الأَمْرِ He decided, or determined, upon, or upon doing, the thing, or affair. (TA.) — — Also, this last phrase, He was silent respecting the affair; and so ↓جزّم. (K,* TA.) — — And جَزَمَ عَنْهُ He held back, or refrained, from it through cowardice; and was unable to do it; and so ↓جزّم: (K:) or ↓اجزّم القَوْمُ the people lacked power or ability. (S) — — جَزَمَ البَعِيرُ فَمَا يَبْرَحُ [app., The camel stopped, and would not quit his place]. (TA: but the verb جزم is there without any syll. sign.) — جَزَمَ النَّخْلَ, (A'Obeyd, S, K,) inf. n. as above; (TA;) and ↓اجترمهُ; (K; and the act. part. n. of the latter is also mentioned in the S;) like جَرَمَهُ (S) [and اجترمهُ]; He computed by conjecture the quantity of fruit upon the palm-trees. (A'Obeyd, S, K.) — — And جَزْمٌ also signifies The selling, or buying, fruit [by conjecture, while yet in a rudimental state,] in its calyxes, for money. (IAar, TA.) — Also جَزَمَ (S, K,) inf. n. as above, (TA,) He filled a skin; (S, K;) and so ↓جزّم, (S, *K,) inf. n. تَجْزِيمٌ (S.) — — جَزَمَتِ الإِبِلُ, (Fr, K,) inf. n. as above, (Fr, TA,) The camels satisfied their thirst [as though they filled themselves] with water. (Fr, K.)— — And جَزَمَ, (IAar, K,) aor. and inf. n. as above, (IAar, TA,) He ate one meal and was filled thereby: (IAar, K) or he ate one meal in every day and night. (Th, K.) — جَزَمَ القِرَآءَةَ, (Lth, K,) inf. n. as above, (Lth, TA,) He performed the reading, or recitation, so as to put the letters in their proper places, in a distinct, or perspicuous, and leisurely, manner. (Lth, K.) — — And جَزْمٌ in writing means The making the letters even. (K.) — جَزَمَ بِسَلْحِهِ He voided part of his excrement, part thereof remaining: or he cast forth his excrement. (K.) 2 جَزَّمَ see 1, in four places. 4 اجزم نَخْلَهُ He sold his palm-trees. (TA.) 5 تجزّمتِ العَصَا The staff became split or cracked. (K.) 7 انجزم [It became cut, or cut off. — — And hence,] It (the final letter of a declinable word) became, or was made, quiescent. (S, TA.) — — It (a bone) broke, or became broken. (K.) 8 إِجْتَزَمَ see 1. — — اجتزم جِزْمَةً مِنَ المَالِ He took a portion of the cattle, or property, and left a portion. (K.) — — اجتزم حَظِيرَتَهُ He bought his حظيرة [or enclosure for camels &c.]: (AHn, K:) of the dial. of El-Yemámeh. (AHn, TA.) — — اجتزم النَّخْلَةَ He bought the fruit, only, of the palm-tree: and اجتزم نَخْلَ فُلَانٍ he bought the palm-trees of such a one. (TA.) جَزْمٌ [an inf.n. (see 1) used as an epithet]. You say حُكْمٌ جَزْمٌ An indissoluble and irreversible decree or ordinance, or sentence; like قَضَاءٌ حَتْمٌ. (Msb.) — — A reed-pen (قَلَمٌ) having the nib evenly, not obliquely, cut. (S,* K, TA.) — — The modern Arabic character, (S, K,) composed of the letters of the alphabet: (K:) accord. to AHát, (TA,) so called because it was cut off from the character of Himyer, (K, TA,) i.e., the مُسْنَد, which they have still in El-Yemen. (TA.) — A thing that is stuffed into a she-camel's vulva, (El-Umawee, S, K,) that she may think it to be her young one, [when it is taken forth,] and incline to it, [and therefore yield her milk;] like the دُرْجَة [q. v.]. (El-Umawee, S.) — A thing, or an event, that comes before its time, or season: (K:) that which comes in its time, or season, is termed وَزْمٌ. (TA.) جِزْمٌ A portion, share, or lot, (K,) of palmtrees (TA) [and app. of the fruit of a palm-tree, &c.: see 1, third sentence]. جَزْمَةٌ [The sign that is written over the final letter of a declinable word when it is quiescent]. — A single act of eating. (S.) جِزْمَةٌ A hundred [head] of cattle, and upwards: or from ten to forty: (K:) or it is peculiarly of camels; like صِرْمَةٌ: (TA:) or such a portion as is termed صِرْمَة of camels; and such as is termed فِرْقَة of sheep. (S, K.) [See also 8.] جَازِمٌ A full water-skin or milk-skin; as also ↓مِجْزَمٌ: (K,* TA:) and [the pl.] جَوَازِمُ filled milk-skins. (K.) — — Also, applied to a camel, and جَوَازِمُ applied to camels, Satisfied with water. (K.) مِجْزَمٌ: see جَازِمٌ. مَجْزُومٌ [Cut, or cut off. — — And hence,] applied to the final letter of a declinable word, Made quiescent. (TA.) 1 جزى جَزَى, aor جَزِىَ (Msb, K,) inf. n. جَزَآءٌ, (Msb,) It (a thing) paid; gave, or rendered, as a satisfaction; or made, gave, or rendered, satisfaction: (Msb:) or satisfied; sufficed; or contented. (K.) And جَزَيْتُ الدَّيْنَ I paid the debt. (Msb.) And جَزَيْتُ فُلَانًا حَقَّهُ I paid such a one his right, or due. (TA.) And مَا يَجْزِينِى هٰذَا الثَّوْبُ This garment does not suffice me. (TA.)— — And hence, (TA,) جَزَى عَنْهُ, (S, Mgh, Msb, K,) [aor. and] inf. n. as above, (Mgh,) It (a thing) paid for him; gave, or rendered, [a thing] as a satisfaction for him; made, gave, or rendered, satisfaction for him; (S, Mgh, Msb,* K;) and some of the lawyers use ↓اجزى in this sense, like اجزأ: (Az, Mgh, Msb:) جَزَى is of the dial. of El-Hijáz, and اجزأ of the dial. of Temeem. (Akh, Msb.) Hence, in the Kur [ii. 45], لَا تَجْزِى نَفْسٌ عَنْ نَفْسٍ شَيْئًا [A soul shall not give anything as a satisfaction for a soul, i. e. for another soul: or a soul shall not make satisfaction for a soul at all; accord. to the latter rendering, شيئا being put in the accus. case after the manner of an inf. n.]. (S, Msb.) You say also, جَزَتْ عَنْكَ شَاةٌ A sheep, or goat, made satisfaction for thee [as a sacrifice]; (S, TA;) as also ↓أَجْزَتْ: (TA:) Benoo-Temeem say أَجْزَأَتْ, with ء: (S, TA:) this last, thus explained, is a dial, var. mentioned by IKtt (Msb.) And ↓اجزى كَذَا عَنْ كَذَا Such a thing stood, or served, in lieu, in the place, or in stead, of such a thing, without sufficing. (Zj, K.) And قَلِيلٌ مِنْ كَثِيرٍ↓يُجْزِى; and هٰذَامِنْ هٰذَا; A little stands, or serves, in lieu of much; and this, of this. (IAar, TA.) And مُجْزَاةَ فُلَانٍ and عَنْهُ مُجْزَى ↓ اجزى فُلَانٍ and (as though the augmentative letter [ا in اجزى] were imagined to be rejected, TA) مَجْزَى فلان and مَجْزَاةَ فلان He satisfied, sufficed, or contented, him as such a one; he stood, or served, him in stead of such a one; a dial. var. of اجزأ. (K.) And اجزى مُجْزَى غَيْرِهِ ↓ It (a thing) satisfied, sufficed, or contented, as another thing; it stood, or served, in stead of another thing. (Msb.) And ↓اجزاكَ, with the [second] objective complement suppressed, It was sufficient for thee. (Mgh.) — — جَزَاهُ كَذَا (Msb,* TA,) and جَزَاهُ بِهِ (K,) or بِمَا صَنَعَ, (S,) and عَلَيْهِ, (K,) [aor. and] inf. n. as above, (S, K,) He repaid, requited, compensated, or recompensed, him (Msb, K TA) [for such a thing, for it, or for what he had done]; as also ↓جازاهُ, (S, K,) inf. n. مُجَازَاةٌ and جِزَآءٌ: (K:) or, accord. to Fr, [contr. to many instances in the Kur,] the former verb relates only to good; and the latter, to good and to evil: but accord. to others, the former may relate to good and to evil; and the latter, to evil. (TA.) [See also جَزَآءٌ, below.] One says, in praying for another, جَزَاهُ اللّٰهُ خَيْرًا May God repay him good: and requite, or recompense, him for

good [that he has done]. (Msb.) And بِذَنْبِهِ ↓ جَازَيْتُهُ I punished him for his crime, or sin, or act of disobedience. (Msb.) And جَزَى عَنْهُ فُلَانًا He requited, compensated, or recompensed, for him, such a one. (TA.)— — جَازَيْتُهُ فَجَزَيْتُهُ: see 3. 3 جَازَى see 1, latter part, in two places. — — جازاهُ خَيْرًا] He prayed for a reward for him from God: or said to him, May God reward thee. (Golius, on the authority of Z.) — — جازى بِحَرْفٍ and بِظَرْفٍ, He employed a particle, and an adverbial noun, as conditional; to denote that, with what follows, it expresses a condition with its complement. For instance, in the S, voce حَيْثُ, it is said, حَيْثُ مِنَ الظُّرُوفِ الَّتِى لَا يُجَازَى بِهَا إِلَّا مَعَ مَا, i. e. حيث is one of the adverbial nouns that are not employed conditionally, or to denote that, with what follows, they express a condition with its complement, unless with ما affixed thereto. See جَزَآءٌ, below.] — — جَازَيْتُهُ فَجَزَيْتُهُ ↓ [I vied, or contended, with him in repaying, requiting, compensating, or recompensing, and] I overcame him [therein]. (S.) 4 اجزى: see 1, in seven places. — Also He furnished a knife with a handle; a dial. var. of أجزأ: (Msb, K:) but ISd doubts its being so. (TA.) 6 تجازى دَيْنَهُ, and بِدَيْنِهِ, He demanded payment of his debt. (K.) You say, تَجَازَيْتُ دَيْنِى عَلَى فُلَانٍ I demanded payment of my debt [owed by such a one]. (S.) — — تَجَازَيَا [They two repaid, requited, compensated, or recompensed, each other]. (TA in art. قرض.) 8 اجتزاهُ He sought, or demanded, of him repayment, requital, compensation, or recompense. (K.) جِزْىٌ [a coll. gen. n., of which the n. un. is with ة]: see what next follows. جِزْيَةٌ The tax that is taken from the free nonMuslim subjects of a Muslim government; (S, IAth, Mgh,* Msb, K;) whereby they ratify the compact that ensures them protection: (IAth:) [from جَزَى;] as though it were a compensation for their not being slain: (IAth, Mgh:) [or from the Persian گِزْيَهْ:] and also, (metaphorically, Mgh,) (tropical:) a land-tax; (Mgh, K;) a tax that is paid by the owner of land: (TA:) pl. جِزًى (S,) or ↓جِزْىٌ, (Msb,) or both, (K,) [but the latter is, properly speaking, a coll. gen. n.,] and جِزَآءٌ, (K, [in the CK, erroneously, جَزاءٌ,]) like كِتَابٌ. (TA.) جَزَآءٌ Repayment, requital, compensation, or recompense, for a thing; as also ↓; جَازِيَةٌ(K;) a satisfaction, good for good, and evil for evil; (Er-Rághib, TA;) sometimes a reward, and sometimes a punishment: (AHeyth, TA:) [the former word is an inf. n.; see 1;] the latter, a quasi-inf. n.: جَوَازٍ is pl. of the latter, or of the former, or of ↓جَازٍ, accord. to different writers explaining the saying of El-Hoteí-ah, مَنْ يَفْعَلِ الخَيْرَ لَا يَعْدَمْ جَوَازِيَهُ [Whoso doth good, he will not want his rewards, or his rewarders]. (TA.) — — [Hence,] جَزَآءَ العُطَاسِ In the time between the complimentary prayer addressed to a sneezer (called التَّشْمِيت) and the sneeze; [or as soon as one can compliment a sneezer by repeating the usual prayer of يَرْحَمُكَ اللّٰهُ (God have mercy on thee).] (TA voce مُعَاقِبٌ) — — [And جَزَآءُ شَرْطٍ An apodosis; the complement, or correlative, of a condition; also called جَوَابُ شَرْطٍ, q.v. in art. جوب — — And حَرْفُ جَزَآءٍ A particle denoting compensation, or the complement of a condition. And A conditional particle; as إِنْ; also termed حَرْفٌ لِلْجَزَآءِ, and جَزَآءٌ alone, and حَرْفُ شَرْطٍ.] — — هُوَ ذُو جَزَآءٍ He is possessed of sufficiency, or competence, or wealth. (TA.) جَازٍ [act. part. n. of 1, q. v.]: see جَزَآءٌ — — هٰذَا رَجُلٌ جَازِيكَ مِنْ رَجُلٍ This is a man sufficient for thee as a man. (S.) جَازِيَةٌ: see جَزَآءٌ. — Also Wild bulls, or cows. (TA.) [See جَازِئٌ.] مَجْزًى and مُجْزًى are used as inf. ns. of 4. [See 1.] (K.) مُجْزٍ [act. part. n. of 4. It is said in the TA that مجزى, applied to a camel, signifies Sufficing for a load or burden; and its pl. is مجازى. And that مجزى لِأَمْرِهِ, applied to a man, signifies Sufficing for his affair. But مجزى in these instances is evidently a mistranscription, for مُجْزٍ; and مجازى, for مَجَازٍ, Mistranscriptions of this Kind are of frequent occurrence in Lexicons.] مَجْزَاةٌ and مُجْزَاةٌ are used as inf. ns. of 4. [See 1.] (K.) 1 جس جَسَّهُ, (A, Mgh, K,*) or جَسَّهُ بِيَدِهِ, (S Msb,) aor جَسُ3َ, (Mgh, Msb,) inf.n. جَسٌّ, (A, Mgh, Msb, K,) He felt it with his hand (S, A, Mgh, K) for the purpose of testing it, that he might form a judgment of it; (Mgh, Msb;) as also ↓اجتسّهُ. (S, Msb, K.) You say, جَسَّهُ الطَّبِيبُ, (Mgh,) and جَسَّ يَدَهُ, (A,) The physician felt him, (Mgh,) and felt his arm, or hand, (A,) to know if he were hot or cold. (Mgh.) And جَسَّ الشَّاةَ He felt the sheep, or goat, to know if it were fat or lean. (A, Mgh.) — — جَسٌّ is also, sometimes, with the eye. (IDrd, S, Msb. *) You say, جَسَّهُ بِعَيْنِهِ (IDrd, S, A, K) (tropical:) He looked sharply, or intently, or attentively, at him, or it, for the purpose of investigation and clear perception. (K, TA.) IDrd cites as an ex. a verse (of 'Obeyd, or 'Abeed, [for I find it written without any syll. signs,] the son of Eiyoob El-'Amberee, TA,) in which occurs the expression جَسُّوهُ بِأَعْيُنِهِمْ: (S:) but Sgh says that the right reading is حَسُّوهُ. (TA.) — — جَسَّ الأَرْضَ (assumed tropical:) He traversed the land. (Aboo-Sa'eed El-Yeshkuree, TA.) — — جَسَّ الأَخْبَارَ, (S, Msb, K,) and ↓ تَجَسَّسَهَا, (S, A, Msb, K,) (tropical:) He searched, or sought, for, or after, news or tidings; inquired, or sought for information, respecting news or tidings; searched or inquired or spied into, investigated, scrutinized, or examined, news or tidings: (S, K:) he searched, or sought, repeatedly, or leisurely and by degrees, for news or tidings. (Msb.) You say also, فُلَانًا ↓ تجسّس, and مِنْ فُلَانٍ (tropical:) He inquired, or sought for information, respecting such a one; as also تحسّس, which latter verb occurs in an extr. reading of verse 87 of ch. xii. of the Kur: or the former signifies he sought after him for another; and the latter, "he sought after him for himself:" or ↓تجسّس signifies [he acted as a spy;] he inquired respecting, or searched or inquired or spied into, things which others veiled or concealed by reason of disdainful pride or of shame or pudency; and تحسّس, "he listened:" (TA:) in the last of the senses here assigned to it, the former verb is used in the Kur, xlix. 12, where it is said, ↓وَلَا تَجَسَّسُوا, for تَتَجَسَّسُوا; (Mujáhid, Bd, K;) ↓ or the meaning here is, and do not ye inquire respecting, or search or inquire or spy into, private circumstances: or take ye what appeareth, and leave ye what God hath concealed. (Mujáhid, K.) You also say, لَهُمْ أَمْرِ القَوْمِ ↓ اجتسّ He examined or spied into, and sought out, for them, the circumstances of the people. (Mgh.) 5 تَجَسَّ3َ see 1, in five places. 8 إِجْتَسَ3َ see 1, first and last sentences. — — اجتسّت الإِبِلُ البَارِضُ, (A,) or الكَلَأَ, (K,) (tropical:) The camels sought out the first sprouts of the herbage with their mouths: (A:) or cropped the herbage with their مَجَاسّ, (K,) i. e., their mouths. (TA.) جَسِيسٌ: see جَسَّاسٌ جَاسُوسٌ: see جَاسُوسٌ — — (tropical:) The lion that marks his prey with his claws: (K, TA:) or one that traverses a land. (Aboo-Sa'eed El-Yeshkuree, TA.) — — الجَسَّاسَةُ A certain beast, that will be in the islands, that will search after news, or tidings, and bring them to Ed-Dejjál [or Antichrist]. (Lth, L, K.) جَاسَّةٌ a dial. var. of حَاسَّةٌ, (Msb,) and sing. of جَوَاسٌّ, (Msb, TA,) which is syn. with حَوَاسٌّ, (Kh, S, A, K,) signifying The five senses. (TA.) See حَاسَّةٌ. جَاسُوسٌ (tropical:) A spy, who searches for, and brings, information, news, or tidings: (S, * Msb, * TA:) or one who is acquainted with private affairs of an evil nature: as also ↓ جَسِيسٌ (K) [and ↓ جَسَّاسٌ:] and نَامُوسٌ signifies one who is acquainted with private affairs of a good nature: (TA:) pl. جَوَاسِيسُ. (A.) مَجَسٌّ (A, TA) and ↓مَجَسَّةٌ (S, A, Mgh, Msb, K) The place which one feels with his hand, (A,* Mgh, K, TA,) for the purpose of testing it, that he may form a judgment of it: (Mgh:) and ↓ the latter, the place which the physician feels [to know if a patient be hot or cold]: (S, Msb:) pl. مَجَاسٌّ. (S, A, Msb, K.) You say, ↓مَجَسَّتُهُ حَارَّةٌ [The place in which one feels him is hot]. (A, TA.) And كَيْفَ تَرَى مَجَسَّهَا [How dost thou find the place

in which one feels her?]; referring to a sheep or goat; to which one answers, "Indicative of fatness." (A.) — — [Hence, (assumed tropical:) Anything external which indicates the internal condition.] It is said in a prov., (S, A, Msb, K,) relating to camels, (Msb,) أَفْوَاهُهَا مَجَاسُّهَا, (S, A, K,) or مَجَاسُّهَا أَفْوَاهُهَا, (Msb,) or أَحْنَاكُهَا مَجَاسُّهَا, (A, K,) (assumed tropical:) [Their mouths, or their palates, are the things which indicate their internal condition:] for if they eat well, he who looks at them sufficiently knows their fatness, (S, Msb, K,) without feeling them: (S, K:) if one see them eat well, it is as though he felt them: (A, TA:) or, accord. to AZ, they feel the herbage, to test it, with their heads [or mouths] and their palates: so that, accord. to his explanation, the term مجاسّ is tropically applied to these parts. (TA.) The prov. relates to external evidences of things explaining their internal qualities. (K) [And hence,] رَعَتِ الإِبِلُ الكَلَأَ بِمَجَاسِّهَا, (K) (tropical:) The camels cropped the herbage with their mouths. (TA.)— — You say also, فُلَانٌ وَاسِعُ المَجَسِّ, like as you say رَحْبُ الذِّرَاعِ (tropical:) [app. meaning Such a one is liberal, munificent, or generous]: and in the contrary case, ضَيِّقُ المَجَسِّ, (A,) or ↓ المَجَسَّةِ, (K,) or both, (TA,) signifying غَيْرُ رَحْبِ الصَّدْرِ (tropical:) [app., not liberal]; (K, TA;) and not وَاسِعُ السَّرْبِ [which is explained as meaning of ample bosom, and judgment, and love; and of ample way, or course of proceeding: but I rather incline to think that the right reading is وَاسِعُ السِّرْبِ, and the meaning, of ample, or large, mind, or heart]. (TA.) You also say, إِنَّ فِى مَجَسَّتِكَ ↓ لَضِيقًا (A) or مَجَسِّكَ (TA) (tropical:) [app,. Verily in thy bosom, or mind, or heart, is narrowness; or in thee is illiberality.] مَجَسَّةٌ: see, مَجَسٌّ, throughout. — — It may also be used as an inf. n. of جَسَّهُ in the first of the senses assigned to it above. (Mgh.) جسأ 1 جَسَأَ, aor جَسَأَ inf. n. جُسُوْءٌ and جُسْأَةٌ, (K,) thus in the corrected copies of the K, but in some copies the latter inf. n. is written جُسَاءَةٌ, (TA,) It (a thing, TA) was, or became, hard, tough, rigid, or stiff; (K, TA;) as also جَسَا, aor جَسُأَ (Msb and K in art. جسو.) — — جَسَأَتْ يَدُهُ, aor جَسَأَ inf. n. جَسْءٌ, His hand became hard, tough, callous, (S, TA,) coarse, or rough, (TA,) from work. (S, TA.)— — جَسَأَتْ مَفَاصِلُهُ His joints became rigid, or stiff. (TA.) — جُسِئَتِ الأَرْضُ The ground became hard, or hard and level, and rough: from جَسْءٌ, explained below. (Ks, K.) جَسْءٌ Hard, or hard and level, and rough, ground, (جَلْدٌ خَشِنٌ, Ks, K, TA,) resembling small pebbles. (TA.) [Accord. to some copies of the K, Rough skin (جِلْدٌ خَشِنٌ).] — — Frozen water, (K, TA,) resembling hail [strewed on the ground], (TA.) جُسْأَةٌ Hardness, toughness, callousness, [coarseness, or roughness,] of the hand, from work. (S.) — — Rigidity, or stiffness, of the neck, (S, K, TA,) in a horse or the like. (S, TA.) يَدٌ جَسْآءُ A hard, tough, callous, coarse, or rough, hand. (K, TA.) جَاسِئٌ [Hard, tough, rigid, or stiff: see 1]. You say جَبَلٌ جَاسِئٌ [A hard, or hard and rugged, mountain]. (TA.) And صخُورٌ جَاسِئَةٌ [Hard, or hard and rugged, rocks]. (TA.) And نَبْتٌ جَاسِئٌ A rigid, or tough, plant. (TA.) And أَرْضٌ جَاسِئَةٌ Hard, or hard and level, and rough, ground; (TA;) as also ↓مَجْسُوْءَةٌ. (Ks, K.) And مَكَانٌ جَاسِئٌ A rugged place; as also شَاسِئٌ. (TA.) And دَابَّةٌ جَاسِئَةُ القَوَائِمِ A beast, or horse or the like, having rigid, or stiff, legs, that will hardly bend. (TA.) جَاسِئَاءُ [in the CK جاسِياء] Hardness, toughness, rigidness, or stiffness; and ruggedness, or roughness. (K,* TA.) مَجْسُوْءَةٌ: see جَاسِئٌ 1 جسد جَسِدَ, aor جَسَدَ (S, K,) inf.n. جَسَدٌ, (S, KL,) It (blood) stuck, or adhere, (S K, KL,) بِهِ [to him, or it]: (S, K:) and it (blood) became dry. (KL.) 4 أُجْسِدَ It (a garment) was made to stick, or adhere, to the جَسَد [or body]. (Fr, S.) — — Also, inf. n. إِجْسَادٌ, It (a garment) was dyed so that it stood up by reason of [the thickness of] the dye. (ISK, S.) [See مُجْسَدٌ.] 5 تجسّد from الجَسَدُ is like تجسّم from الجِسْمُ: (S:) [apparently signifying He became, or assumed, a جَسَد, or body; or became corporeal, or incarnate; and thus it is used by late writers, and in the present day: but تجسّم generally signifies he became corpulent: accord. to the TA, تجسّد, said of a man, is like تجسّم: accord, to the KL, the former signifies he became possessed of a body: accord. to the PS, he became corporeal, or corpulent.] جَسَدٌ The body, with the limbs or members, [or whole person,] of a human being, and of a jinnee (or genie), and of an angel: (El-Bári', L, Msb, K:) it is thus applied only to the body of a rational animal; (El-Bári', Msb;) to no body that is nourished with food except that of a human being; but to the body of every rational creature that neither eats nor drinks, such as the genii and the angels: (L:) [the genii, however, are commonly believed to eat and drink:] or, accord. to ISd, it seems to be applied to a body other than that of a human being tropically: (TA:) the [golden] calf of the Children of Israel cried, but did not eat nor drink; [wherefore it is termed جسد;] and in the Kur [vii. 146 and xx. 90], جَسَدًا is a substitute for عِجْلًا, or it may be meant for ذَا جَسَدٍ: (L:) [but see another explanation of جسدا, as there used, below:] or جَسَدٌ is syn. with بَدَنٌ [which is generally held to signify the body without the head and arms and legs]: (S, A:) the pl. is أَجْسَادٌ. (Lh, Msb, TA.) Lh mentions the saying, إِنَّهَا لَحَسَنَةُ الأَجْسَادِ [Verily she is beautiful in respect of body]; as though the sing. of which the pl. is thus used were applied to every separate part. (TA.) — Saffron; (S, Msb, K) as also ↓ جِسَادٌ: (Lth, IAar, ISk, S, A, Msb, K:) or a similar dye: (S:) and ↓ the latter signifies also a similar dye; (Lth, Msb,) red, or intensely yellow: (Lth, TA:) or bastard saffron; syn. عُصْفُرٌ; (Msb;) and so the former word. (L.) — — Also, (S, L, Msb, K,) and ↓جَسِدٌ (L, K) and ↓ جَاسِدٌ (L, Msb, K) and ↓ جَسِيدٌ (L, K) and ↓ جِسَادٌ, (R,) (assumed tropical:) Blood; (S;) as also ↓ مُجْسَدٌ, as being likened to saffron: (Ham p. 215:) or dry blood: (R, L, Msb, K:) pl. of the first as above. (Ham p. 127.) — — Some say that عِجْلًا جَسَدًا, in the Kur, [in two verses referred to above,] means A red golden calf. (S.) جَسِدٌ: see جَسَدٌ: — and see also جَاسِدٌ. جِسَادٌ: see جَسَدٌ, in three places. جَسِيدٌ: see جَسَدٌ. جَاسِدٌ Blood sticking to (بِ) a person; as also ↓. (S.) — See also جَسَدٌ. جَلْسَدٌ (L, K in art. جلسد) and الجَلْسَدُ (S, L, K, TA, in the CK الجَلَّسَدُ) the name of A certain idol, (S, L, K,) which was worshipped in the time of paganism: (L:) the ل is an augmentative letter accord. to J and most of the leading lexicologists; but F disapproves of the mention of the word in this art. (TA.) مُجْسَدٌ Red. (S.) — — Also, (S, Msb, K,) and sometimes ↓ مِجْسَدٌ, (IF, Msb,) and ↓ مُجَسَّدٌ, (K,) A garment dyed with saffron: (K:) or with bastard saffron: (IAth, TA:) dyed with جِسَاد: (IF, Msb:) or saturated with dye: (S:) or one says, عَلَى فُلَانٍ ثَوْبٌ مُشْبَعٌ مِنَ الصِبْغِ [Upon such a one is a garment saturated with dye]; and عَلَيْهِ ثَوْبٌ مُفْدَمٌ [Upon him is a garment saturated with red dye]; and when it is standing up by reason of [the thickness of] the dye, it is termed مُجْسَدٌ: (ISK, S:) the pl. of this word is مَجَاسِدُ. (S.) — — See also what next follows: — — and see جَسَدٌ. مِجْسَدٌ, (S, A, K,) or ↓ مُجْسَدٌ, (A,) the latter is the original form, because it is from أُجْسِدَ, meaning, "it was made to stick, or adhere, to the body," (Fr, S,) like مِطْرَفٌ and مُطْرَفٌ, and مِصْحَفٌ and مُصْحَفٌ, (Fr, TA,) A garment worn next the body (IAar, S, A, K) by a woman, so that she sweats in it: (TA:) and a garment worn next the body dyed with saffron: (A:) pl. مَجَاسِدُ. (IAar, A.) [Hence,] لَا يَخْرُجَنَّ إِلَى المَسَاجِدِ فِى المَجَاسِدِ (IAar, A) They (women) shall by no means go forth to the mosques in the shirts that are next the body. (IAar.) — — See also مُجْسَدٌ. مُجَسَّدٌ: see مُجْسَدٌ. جسر 1 جَسَرَ, (K,) aor. جَسُرَ, (TA,) inf. n. جَسَارَةٌ (A, K, KL) and جُسُورٌ, said of a man, (K,) He was daring, courageous, or bold: (A, KL:) he acted with penetrating energy, or sharpness, vigorousness, and effectiveness; syn. مَضَى and نَفَذَ. (K.) You say, جَسَرَ عَلَى كَذَا, aor. جَسُرَ, inf. n. جَسَارَةٌ, He ventured upon such a thing daringly, courageously, or boldly; (S, A;) as also ↓ تجاسر: (S:) and عَلَيْهِ ↓ تجاسر he emboldened himself against it, or him. (A, K.) And جَسَرَ عَلَى عَدُوِّهِ, (A, Msb,) aor. جَسُرَ, inf. n. جُسُورٌ and جَسَارَةٌ, (Msb,) He

acted daringly, conrageously, or boldly, against his enemy. (A.) And لَا يَجْسُرُ أَنْ يَفْعَلَ كَذَا He dares not to do such a thing. (A.) — جَسَرَ, (K,) inf. n. جَسْرٌ, (TA,) He (a man) arched, or vaulted, a جِسْر [or bridge]. (K.) — — It is said of [the giant] 'Ooj (عُوج), in a trad., وَقَعَ عَلَى نِيلِ مِصْرَ فَجَسَرَهُمْ سَنَةً, i. e., (tropical:) [He fell down upon the Nile of Egypt, and] became a bridge to them [for the space of a year]. (A.) — — And one says, جَسَرَتِ الرِّكَابُ المَفَازَةَ, and ↓ اِجْتَسَرَتْهَا, (tropical:) The travellingcamels crossed, or passed over, the desert, (A, K,) as by a bridge: (A:) and السَّفِينَةُ البَحْرَ ↓ اجتسرتِ (tropical:) The ship crossed, or passed over, the sea: (A:) or rode upon, and passed through, the sea. (K.) 2 جسّرهُ, (A, K,) inf. n. تَجْسِيرٌ; (K;) [and ↓ اجسرهُ; (see أَغَرَّهُ;)] He encouraged him; emboldened him. (A, K.) 4 أَجْسَرَ see 2. 6 تجاسر: see 1, in two places. — — Also He stretched himself up, and raised his head. (K.) — — تجاسر لَهُ بِالعَصَا He put himself in motion to him (En-Nawádir, K) with the staff, or stick. (K.) — — تجاسروا They acted with mutual daring or courage or boldness. (KL.) — — They journeyed [app. with boldness, or emulating one another in boldness]. (TA.) — — الخَيْلُ تَجَاسَرُ بِالكُمَاةِ [for تَتَجَاسَرُ] (tropical:) The horses convey the brave armed men away, or along, or across. (A.) 8 إِجْتَسَرَ see 1, last sentence, in two places. جَسْرٌ: see جَسُورٌ, in two places. — — Also, applied to a he-camel, Sharp, spirited, or vigorous; syn. مَاضٍ [as contr. of بَلِيدٌ]; as also جَسْرَةٌ and ↓ مُتَجَاسِرَةٌ applied to a she-camel: or (so in the K accord. to the TA; but in the CK, "and ") tall: (K:) or tall and bulky: and with ة, applied to a she-camel, it has this last signification; (TA;) or signifies strong, and bold to endure travel: (A, TA:) the masc. epithet applied to a he-camel is rare. (Lth, TA.) — — Also Large, or bulky; applied to a camel, (S, K,) &c., (S,) or to anything, (K,) or to any limb, or member: (TA:) fem. with ة. (S, K.) — — جَسْرَةُ السَّوَاعِدِ, and المُخَدَّمِ, Full or plump [in the fore arms, and in the place of the anklet]; applied to a girl, or young woman. (A, TA.) — See also what next follows. جِسْرٌ and ↓ جَسْرٌ [A bridge; and a dyke, or causeway:] that on which one crosses over a river or the like; (S, Mgh, Msb, K;) as a قَنْطَرَة and the like; (TA;) whether built or not built: (Mgh, Msb:) and a bridge of boats; boats bound together, and tied to stakes in the bank, being over a river; see قَنْطَرَةٌ: (TA:) pl. (of pauc., TA) أَجْسُرٌ (K) and (of mult., TA) جُسُورٌ. (S, Msb, K.) [Hence,] المَوْتُ جِسْرٌ يُوَصِّلُ الحَبِيبَ إِلَى الحَبِيبِ (tropical:) [Death is a bridge that conveys the friend to the friend]. (TA.) And جَعَلَ طَاعَتَهُ جِسْرًا إِلَى نَجَاتِهِ (tropical:) [He made his obedience a bridge to his safety]. (A, TA.) جَسُورٌ Daring, courageous, or bold: (S, A:) or courageous and tall; as also ↓ جَسْرٌ: (K:) or courageous; and also tall and bulky; applied to a man; and so ↓ جَسْرٌ: (TA:) fem. of the former without, and sometimes with, ة: (Msb:) and of the latter with ة: (TA:) pl. of the former جُسُرٌ and جُسْرٌ. (K, TA.) It is not applied to a hecamel; but with ة is applied to a she-camel, meaning Bold to traverse rugged, or difficult, tracts. (Msb.) جَسَّارٌ Very daring or courageous or bold. (TA.) مُتَجَاسِرَةٌ: see جَسْرٌ. جسم 1 جَسُمَ, (S, Msb, K, &c.,) aor. جَسُمَ, (K,) inf. n. جَسَامَةٌ, (Msb, TA,) He, or it, (a thing, S,) was, or became, great, or large: (S, K:) or so جَسِمَ, aor. جَسَمَ, inf. n. جَسَمٌ: and the former, it (a thing) was, or it, was, or became, great, big, or bulky: (Msb:) or he, or it, was, or became, great, or large, in body: (KL:) or he, or it, was, or became, corpulent; or corporeal, or bodied; as also ↓ تجسّم. (MA, PS.) 2 جسّم, inf. n. تَجْسِيمٌ, He, or it, made, or rendered, corporeal; or great, large, big, or bulky. (KL.) — — [He made to be solid, or to have length and breadth and thickness.] 5 تَجَسَّمَ see 1. — — [Hence,] تجسّم فِى عَيْنِى كَذَا (tropical:) Such a thing assumed a form, or shape, [or an embodiment,] in my eye. (TA.) And تجسّم فُلَانٌ مِنَ الكَرَمِ (tropical:) [app. Such a one was, or became, an embodiment of generosity]. (TA.) And كَأَنَّهُ كَرَمٌ قَدْ تَجَسَّمَ (tropical:) [app. As though he were generosity embodied]. (TA.) — تجسّم فُلَانًا (tropical:) He chose such a one (S, K, TA) مِنْ بَيْنِ القَوْمِ [from among the people, or party], (S,) or مِنَ العَشِيرَةِ فَأَرْسَلَهُ [from the kinsfolk, or tribe, &c., and sent him]: (TA:) as though he directed his course, or aim, to, or towards, his جِسْم [or body]; like as you say, تَأَيَّيْتُهُ, meaning " I directed my course, or aim, to, or towards, his آيَة, and his شَخْص. " (S.) [See also 5 in art. جشم.] One says also, تَجَسَّمْهَا نَاقَةً مِنَ الإِبِلِ فَانْحَرْهَا [Choose thou her, a she-camel from among the camels, and stick her]. (TA.) — — تجسّم الأَرْضَ (assumed tropical:) He betook himself towards the land, or country, (S, K,) desiring to go thither. (S.) — — تجسّم الرَّمْلَ, (S, K,) and الجَبَلَ, (S,) (assumed tropical:) He mounted, or ascended, the greater part of the sand, (S, K,) and of the mountain. (S.) [See also 5 in art. جشم.] — — تجسّم الأَمْرَ (tropical:) i. q. رَكِبَ مُعْظَمَهُ; (S, K, TA;) i. e., He ventured upon, embarked in, or undertook, the main part, or bulk, of the affair: (TK:) or he constrained himself to do it, or perform it; as also تجشّمهُ: (Aboo-Mihjen, Aboo-Turáb, TA:) or both these verbs signify he took it, or imposed it, upon himself, or he undertook it, in spite of difficulty or trouble or inconvenience. (Aboo-Turáb, TA in art. جشم.) You say also, فُلَانٌ ↓ يَتَجَسَّمَ المَجَاسِمَ and يَتَجَشَّمُ المَجَاشِمَ (tropical:) [app. meaning Such a one undertakes, in spite of difficulty or trouble or inconvenience, those things, or affairs, that are causes of difficulty or trouble or inconvenience; i. e., difficult, or troublesome, or inconvenient things or affairs: supposing the two nouns to be pls. of which the sings. are مَجْسَمَةٌ and مَجْشَمَةٌ, of the measure مَفْعَلَةٌ, like مَبْخَلَةٌ and مَجْبَنَةٌ and مَشْقَةٌ (originally مَشْقَقَةٌ) &c.]. (TA.) جِسْمٌ The body, with the limbs or members; syn. جَسَدٌ; (AZ, S, Msb;) as also ↓ جُسْمَانٌ and جُثْمَانٌ: (AZ, S, Msb: *) or جِسْمٌ and ↓ جُسْمَانٌ are syn. with جَسَدٌ; (As, S;) or signify the whole body and limbs or members of a man, (K, and T and Msb in explanation of جسم,) and of a beast, a camel, and the like, (T, Msb,) and of any other species, (K,) of large make; (T, Msb, K;) and جُثْمَانٌ is syn. with شَخْصٌ [app. as meaning " a person "]; and ↓ جُسْمَانٌ signifies the whole جِسْم of a man: (As, S:) or جِسْمٌ signifies [a body, or material substance; a solid;] a thing having length and breadth and thickness; so that, when it is cut and divided, no portion thereof ceases to be a جِسْم; whereas a شَخْص [meaning " a person "] ceases to be a شَخْص by its being divided: (Er-Rághib, TA:) a thing that is capable of being divided in length and breadth and thickness is called جِسْمٌ طَبِيعِىٌّ, and also, because it is a subject of investigation, or inquiry, in instruction in the mathematical studies, جِسْمٌ تَعْلِيمِىٌّ: (KT:) pl. [of pauc.] أَجْسَامٌ and [of mult] جُسُومٌ. (K.) You say, ثَابَ جِسْمُهُ, (M, A, K, in art. ثوب,) and أَثَابَ جِسْمُهُ, (IKt, M, ib.,) and ثَابَ إِلَيْهِ جِسْمُهُ, (T, M, A, ib.,) (tropical:) He became fat, after leanness; (A;) his good state of body returned to him; (M, K; *) his condition of body became good, after extenuation; and health, or soundness, thereof returned to him. (T.) And ↓ إِنَّهُ لَحَنِيفُ الجُسْمَانِ [Verily he is slender, spare, or lean, of body]. (TA.) — — الأَجْسَامُ المُخْتَلِفَةُ الطَّبَائِعِ [The material substances of different natures; also called الأَجْسَامُ السَّبْعَةُ the seven material substances, and الفِلِذَاتُ; namely,] the عَنَاصِر [which are the four elements, fire, air, earth, and water,] and the three products composed of these, (KT,) which are minerals, vegetables, and animals. (Note in a copy of the KT.) الأَجْسَامُ الطَّبِيعِيَّهُ, as used by those who study to discover occult things, signifies The عَرْش and the كُرْسِىّ: and الأَجْسَامُ العُنْصُرِيَّةُ, everything beside these two, of the heavens and the [elements termed] أُسْطُقُسَات therein. (KT.) [جِسْمِىٌّ Bodily, or corporeal.] [جِسْمِيَّةٌ Bodiliness, or corporeity.] جُسْمَانٌ: see جِسْمٌ, in four places. جُسْمَانِىٌّ: see جَسِيمٌ. جُسَامٌ: see what next follows جَسِيمٌ Great; large; (S, Msb, K;) as also ↓ جُسَامٌ: (S, K:) big; bulky: (Msb:) fem. with ة: (K:) pl. جِسَامٌ (S, Msb) [and جُسُمٌ also, like as جُدُدٌ is pl.

of جَدِيدٌ]: and corpulent, large in body, or big-bodied; (K, * TA;) as also ↓ جُسْمَانِىٌّ, applied to a man. (TA.) You say, هُوَ مِنْ جِسَامِ الأُمُورِ [It is one of great affairs or events]: and مِنْ جَسِيمَاتِ الخُطُوبِ [meaning the same, or of great afflictions or calamities]. (TA.) And جُسُمٌ [likewise, or أُمُورٌ جُسُمٌ,] signifies Great affairs or events. (TA.) جَسِيمُ الأَمْرِ signifies [also] The bulk, or the greater, main, principal, or chief, part, of the affair; and so ↓ أَجْسَمُ الأَمْرِ. (S.) — — [The pl.] جُسُمٌ also signifies (assumed tropical:) Intelligent men. (TA.) — — جَسِيمُ الأَرْضِ Elevated land over which water has risen: (K, * TA:) pl. جِسَامٌ. (K.) أَجْسَمُ Greater, larger, bigger, or bulkier; or greatest, largest, biggest, or bulkiest. (S, K.) See also جَسِيمٌ. مَجَاسِمُ: see 5, last sentence. جسو: omitted in some copies of the S. 1 جَسَا, (S, M, Msb, K,) aor. جَسَمَ, (M, Msb, K,) inf. n. جَسْوٌ (M, K) and جُسُوٌّ, (M, TA,) He, or it, (a man, M, TA, or a thing, Msb,) was, or became, hard, tough, rigid, or stiff: (M, Msb, K:) [see also جَسَأَ: or, said of a man,] he was, or became, hard, rough, harsh, or ungentle; contr. of لَطُفَ. (S.) And جَسَتِ اليَدُ, inf. n. جُسُوٌّ and جَسًا, The hand, or arm, was, or became, dry, or tough, or hard, (S, TA,) in the bones, with little flesh; (TA;) and in the same sense the verb is said of other things. (S.) — — It (water) congealed, or froze. (S, TA.) — — Also, inf. n. جُسُوٌّ, He (an old man) attained the utmost age [so that his limbs became rigid]. (S, TA.) 3 جاساهُ, (K,) inf. n. مُجَاسَاةٌ, (TA.) He treated him, or regarded him, with enmity, or hostility. (K, TA.) يَدٌ جَاسِيَةٌ A hand, or an arm, dry, or tough, or hard, in the bones, with little flesh. (TA.) And دَابَّةٌ جَاسِيَةُ القَوَائِمِ A beast having tough, or hard, legs. (TA.) And رِمَاحٌ جَاسِيَةٌ Stiff, rigid, or tough, and hard, spears. (TA.) [See also جَاسِئٌ, in art. جسأ.] جش 1 جَشَّهُ, (S, A, K,) aor. جَشُ3َ, inf. n. جَشٌّ, (S,) He ground it (namely wheat, S, or grain, A) coarsely; (S, A;) as also ↓ أَجَشَّهُ. (S.) — — He bruised, brayed, or pounded, it: and he broke it: (S, K:) as also ↓ أَجَشَّهُ. (K) — — He beat him, or struck him, with a staff or stick. (S, K.) 4 أَجْشَ3َ see 1, in two places. جُشَّةٌ (A, K, TA) and ↓ جَشَشٌ (TA) Loudness, or vehemence, of voice or sound: (A, K, TA:) and a rough sound coming forth from the خَيَاشِيم [or air-passages in the nose], in which is a hoarseness. (K, TA.) You say, فِى صَهِيلِ الفَرَسِ ↓ جَشَشٌ In the neighing of the horse is a rough sound: (TA:) which is one of the qualities approved in horses. (IDrd.) And فِى صَوْتِ القَوْسِ جُشَّةٌ عِنْدَ الرَّمْيِ In the sound of the bow is a roughness of twanging on the occasion of shooting. (AHn TA.) جَشَشٌ: see جُشَّةٌ, in two places. جَشِيشٌ Wheat coarsely ground; as also ↓ مَجْشُوشٌ. (S.) — — And, [as an epithet in which the quality of a subst. predominates,] (TA,) as also ↓ جَشِيشَةٌ, (S, K, TA,) What is coarsely ground, (S, K, TA,) of wheat &c., (S,) or of wheat and the like: (K, TA:) or the former, grain when bruised, brayed, or pounded, before it is cooked: and ↓ the latter, such as is cooked: but ISd says that this distinction is not of valid authority. (TA.) — — Also, the former, i. q. سَوِيقٌ [Meal of parched barley or wheat, coarsely ground, which is made into a kind of gruel]; (El-Fárisee, S, K;) and so ↓ the latter: (A:) or ↓ the latter is the n. un. (El-Fárisee.) You say, اِسْقِنِى ↓ جَشِيشَةً Give thou me to drink [some] سويق. (A.) Or سويق is not called ↓ جشيشة, but is called جَذِيذَةٌ, q. v. (TA.) — — And the former, (Sh, K,) or ↓ جَشِيشَةٌ, (TA in art. دش,) Wheat coarsely ground, and put into a cooking-pot, into which some flesh-meat is thrown, or some dates, and then cooked: (Sh, K:) also called دَشِيشَةٌ: (TA:) or a soup made of coarsely bruised wheat. (TA in art. دش.) جَشِيشَةٌ: see جَشِيشٌ, in seven places. أَجَشُّ Having a rough, (S, K,) or loud, or vehement, (A,) voice, or sound: (S, A, K:) applied to a man, and a horse, and thunder, (A, K,) &c. (K.) You say, رَجُلٌ أَجَشُّ الصَّوْتِ, A man having a [rough, or] loud, or vehement, voice. (A.) And فَرَسٌ أَجَشُّ, (A,) or أَجَشُّ الصَوْتِ, (S, TA,) A horse in whose neighing is a roughness. (TA.) And سَحَابٌ أَجَشُّ, (As,) or أَجَشُّ الرَّعْدِ, (S,) Clouds that thunder vehemently. (As.) And قَوْسٌ جَشَّآءُ, [جَشَّآء being the fem. of اجشّ,] A bow having a rough twanging, (AHn, K,) when one shoots with it. (AHn.) — — الأَجَشُّ is also the name of One of the sounds of which musical modulations are formed, (Kh, K,) which are three in number; [app. meaning the treble, tenor, and bass, clefs; the last being that to which this term is applied;] the sound thus called being from the head, (Kh,) issuing from the خَيَاشِيم [or air-passages in the nose], having in it a roughness and hoarseness, (Kh, K,) and followed by a gradual fall (تَحَدُّر) [of the voice] modulated in accordance to that same sound, and then followed by a sound [in my original يُوَشْيٍ, but I think it probable that this is a mistranscription for يُوَحِي, or يُوَحَّى, or the like, for, though وَشْيٌ might perhaps, by straining a metaphor, be applied to denote a varied sound, its being understood in this sense seems to be forbidden by its being here added] like the first. (Kh, TA.) [This explanation is perhaps illustrated by the fact that the bass in the music of the Arabs is often formed of one prolonged note, falling and rising.] — — Also جَشَّآءُ, [أَرْضٌ being understood,] A pebbly plain, fit for palm-trees. (K, TA.) مِجَشٌّ, (S,) or ↓ مِجَشَّةٌ, (A,) or both, (K,) A mill (S, K) with which جَشِيش is ground: (S:) or a small mill with which one grinds coarsely. (A.) مِجَشَّةٌ: see what next precedes. مَجْشُوشٌ: see جَشِيشٌ. جشأ 1 جَشَأَتْ نَفْسُهُ, (S, K,) aor. جَشَأَ, (K,) inf. n. جُشُوْءٌ, (S, K, KL,) like قُعُودٌ, (TA,) and جَشَآءٌ, (KL, [or جَشْأٌ, so Golius on the authority of the KL,]) [like جَأَشَتْ نَفْسُهُ, and جَاشَتْ,] His soul [or stomach] heaved, by reason of grief or fright: (S, K; and so in the O; but in one copy of the K, by reason of grief or joy: TA:) or [simply] heaved, or rose: (T in art. ثور:) and heaved, or became agitated by a tendency to vomit; (K;) i. q. خَبُثَتْ and لَقِسَتْ: (Sh, TA:) and جَشَأَتْ إِلَىَّ نَفْسِى My soul [or stomach] heaved, or became agitated by a tendency to vomit, or became heavy, (خَبُثَتْ,) in consequence of pain from something that it disliked. (ISh, TA.) — — جَشَأَ عَنِ الطَّعَامِ He nauseated food, in consequence of indigestion. (TA.) — — جَشَأَتِ الغَنَمُ The sheep emitted a sound from their throats. (Lth, K.) — — جَشَأَتِ الأَرْضُ (tropical:) The earth put forth all its plants, or herbage: like as they say, قَاءَتِ الأَرْضُ أُكُلَهَا [lit. " the earth vomited her victuals "]. (TA.) — — جَشَأَتِ الرِّيَاضُ بِرُبَّاهَا (tropical:) [The meadows, or gardens,] put forth [their good things]. (TA.) — — جَشَأَتِ البِلَادُ بِأَهْلِهَا (tropical:) [The countries, or towns, &c.,] cast forth [their inhabitants]. (TA.) — — جَشَأَتِ البِحَارُ بِأَمْوَاجِهَا (tropical:) [The seas] cast forth [their waves]. (TA.) — — Also جَشَأَ said of the sea, (tropical:) It rushed on, (TA,) grew dark, (K, TA,) and was tumultuous with its waves; (TA;) and [in the CK " or "] impended over one. (K, TA.) And in like manner said of the night, (tropical:) It came on suddenly, (TA,) grew dark; (K, TA;) and [in the CK " or "] impended over one. (K, TA.) — — جَشَأَتِ الوَحْشُ (assumed tropical:) The wild animals made a single leap, or spring. (TA.) — — جَشَأَ القَوْمُ (assumed tropical:) The people, or company of men, went forth from one country, or town, to another. (S, K, TA.) It is said in a trad., جَشَأَتِ الرُّومَ عَلَى عَهْدِ عُمَرَ (assumed tropical:) The Greeks rose, and advanced from their country [in the time of 'Omar]. (TA.) 2 جَشَّأَ see 5. 5 تجشّأ, (S,) inf. n. تَجَشُّؤٌ; (S, Mgh, K; [in the CK, التَّجَشُّ is erroneously put for التَّجَشُّؤُ;]) or تَجَشَّى, inf. n. تَجَشٍّ; (Msb;) and ↓ جشّأ, (S,) inf. n. تَجْشِئَةٌ; (S, K;) both signify alike; (S;) He eructed, or belched; i. e., emitted a sound accompanied with wind, from his mouth, on an occasion of satiation of the stomach, (Mgh, Msb,) intentionally: (Mgh:) or it (the stomach) emitted wind (K, TA) on an occasion of its impletion with food or drink. (TA.) 8 اجتشأ البِلَادَ, and اِجْتَشَأَ البِلَادُ (assumed tropical:) [He found the country to disagree with him, and] the country disagreed with him. (S, K.) جَشْءٌ A light bow: (S, K:) or a bow that makes a ringing sound: (Lth, TA:) or a light rod of the tree called نَبْع: (As, S:) pl. أَجْشَآءٌ, (K,) anomalous, and asserted by IHsh to be rare, (TA,) and جَشْآتٌ. (K: in the CK, جَشْأَتٌ.) — — سَهْمٌ جَشْءٌ A light arrow.

(Yaakoob, TA.) — A large number (IAar, K, TA) of men, and of cattle. (IAar, TA.) جُشْأَةٌ: see جُشَاءٌ. — — Also (tropical:) Daybreak: [or,] accord. to 'Alee Ibn-Hamzeh, the blowing of the wind at daybreak. (TA.) جُشَأَةٌ: see جُشَاءٌ, in two places. قَوْسٌ جَشْأَى A ringing bow. (TA. [See also جَشَّآءُ, voce أَجَشُّ, in art. جش.]) جُشَاءٌ A belch; i. e., a sound accompanied with wind, from the mouth, on an occasion of satiation of the stomach; (Mgh, Msb;) a subst. from 5; (As, S, Msb, K;) as also ↓ جُشْأَةٌ (S, K) and ↓ جُشَأَةٌ: (K: but the first and last of these three words are omitted in some copies of the K:) or ↓ the second of these three words, accord. to some, is a superlative epithet, signifying a great, or frequent, belcher. (MF.) — — Also (assumed tropical:) An invasion of the night, and of the sea. (K, TA.) The torrent and the night (السَّيْلُ وَاللَّيْلُ) are called الأَعْمَيَانِ [the two blind things] because their invasion is vehement. (TA.) جشب 1 جَشَبَ, aor. جَشُبَ; and جَشِبَ, aor. جَشَبَ; (K;) and جَشُبَ, aor. جَشُبَ, inf. n. جَشَابَةٌ; (TA;) said of wheat, or food, (طَعَام,) It was gross, or coarse: (K, TA:) it was badly and coarsely ground: (TA:) or it was without seasoning, or condiment, or anything to render it savoury. (K.) — — And the first, It (a thing) was thick, gross, big, coarse, or rough. (TA.) — — And جَشُبَ, aor. جَشُبَ, inf. n. جُشُوبَةٌ, He (a man, TA) was a foul, or bad, eater. (K, TA.) — جَشَبَهُ He ground it coarsely; namely, wheat. (K, TA.) — — جَشَبَ اللّٰهُ شَبَابَهُ God caused his youth, or youthful vigour, to pass away: or rendered him vile and despicable (رَدَّاهُ وَأَقْمَأَهُ): or may God cause &c. (K.) 12 اِجْشَوْشِبُو accord. to some, or اِخْشَوْشِبُوا accord. to others, occurs in a trad. of 'Omar; (TA in art. خشب;) [and J says, and so Az accord. to the TA,] the former, if used like the latter, is not improbably correct; but I have not heard it. (S.) [See art. خشب.] جَشْبٌ: see جَشِبٌ جُشْبٌ The rinds of pomegranates: (K:) of the dial. of El-Yemen. (TA.) جَشِبٌ (S, K) and ↓ جَشْبٌ and ↓ جَشِيبٌ and ↓ مِجْشَابٌ (K) and ↓ مَجْشُوبٌ (S, K,) applied to wheat, or food, Gross, or coarse: (S, K, TA:) badly and coarsely ground: (TA:) or without seasoning, or condiment, or anything to render it savoury: (K, TA:) جشب [probably جَشِبٌ] signifies also anything disagreeable in taste, and choking: (TA:) and gross, or coarse, and dry, or tough: (IAth, TA:) and what is dry, or tough, of herbage. (TA.) — — Also, the first, A bulky and strong camel: (ISk, TA:) a thickboned horse. (Ham p. 207.) جَشُوبٌ A rough, or coarse, (or, as some say, TA,) short woman. (K, TA.) جَشِيبٌ: see جَشِبُ. — — Also Anything rough, gross or coarse, disagreeable to the taste, and choking. (K.) — — A thick, rough, or coarse, garment, or piece of cloth. (S.) — — A rough, or coarse, and old, worn-out, skin for water or milk. (TA.) — — Rude, uncivil, unkind, rough, speech or language. (TA.) — — And (applied to a man, TA) A foul, or bad, eater. (K, TA.) مِجْشَبٌ Big, or bulky, and courageous, brave, or bold. (IAar, K.) — [Also, accord. to Golius, as on the authority of Ibn-Maaroof, but in this case probably a mistranscription for مِشْجَبٌ, A wooden thing upon which clothes are put.] مُجَشَّبٌ A man (Sh) coarse in his means of subsistence. (Sh, K.) مِجْشَابٌ: see جَشِبٌ — — Thick, gross, big, coarse, or rough, (S, and Ham p. 207,) and short. (Ham ib.) — — مِجْشَابُ البَدَنِ Thick, gross, or big, in body. (T, TA.) مَجْشُوبٌ: see جَشِبٌ. جشر 1 جَشَرَ, aor. جَشُرَ, (As, A, Mgh,) inf. n. جَشْرٌ; (As, S, K;) and ↓ جشّر, (A,) inf. n. تَجْشِيرٌ; (K;) He took, or sent, forth his beasts to pasture, (As, S, Mgh, K,) not to return in the evening: (As, S Mgh:) [or] he pastured his beast near to the tents or houses: (A:) [or] جَشْرٌ signifies also one's pasturing his horse before his tent or house, after their covering: (K:) or a people's taking forth their horses and pasturing them before their tents or houses. (L.) — — And جَشْرٌ and ↓ تَجْشِيرٌ also signify The leaving or neglecting [a thing]:(K, TA:) and dismissing [it]. (TA.) جَشَرَ القُرْآنَ, meaning He estranged himself from the Kur-aacute;n, is said of him who has neglected the reading or reciting of it for two months. (L from a trad.) — جَشَرَ المَالُ عَنْ أَهْلِهِ The cattle went forth to the places of pasturage from their owners. (A.) — — جَشَرَ الرَّجُلُ عَنْ أَهْلِهِ (tropical:) The man journeyed away from his family, or wife. (A.) — — جَشَرَ الصُّبْحُ (aor. جَشُرَ, S,) inf. n. جُشُورٌ, (S, A, K,) (tropical:) The dawn broke, (S,) or rose, (K,) or came forth. (A.) 2 جَشَّرَ see 1, in two places. جَشْرٌ: see جَشَرٌ, in three places. جَشَرٌ Camels or sheep or goats pasturing in their place, not returning to their owners (As, S, K) at night: (K:) or [simply] not returning to their owners. (As, TA.) [See also مُجَشَّرٌ.] — — (assumed tropical:) A people who pass the night with the camels, (As, S, K,) in their place, not returning to their tents or houses: (As, S:) who go forth with their beasts to the place of pasturage, and remain in their place, not returning to the tents or houses: the doing this is not considered as travelling, and therefore is not a legal reason for shortening the ordinary prayers: (A 'Obeyd, TA:) and ↓ جَشْرٌ signifies the same. (TA, as on the authority of A 'Obeyed. [But perhaps this latter is a mistranscription for جُشَّرٌ: see what follows.]) (tropical:) A man who is away (عَزَبٌ, K, TA) from his family, or wife, with his camels; (TA;) as also ↓ جَشِيرٌ: (K, TA:) and in like manner the former is applied to a company of men; and so جُشَّرٌ [a pl. of ↓ جَاشِرٌ, q. v.] : you say قَوْمٌ جَشَرٌ and جُشَّرٌ. (L, TA.) — The herbs, or leguminous plants, of [the season, or rain, called] the رَبِيع; (L, K;) as also ↓ جَشْرٌ. (L.) And جشر [app. جَشَرٌ or ↓ جَشْرٌ] also signifies A pasture-land in which horses feed. (TA.) جَشِيرٌ: see جَشَرٌ — Also A [quiver of the kind called] وَفْضَة; (S, K;) i. e., a كِنَانَة; and so جَفِيرٌ; accord. to ISd, a [quiver of the kind called] جَعْبَة, of skins, slit in the side in order that the wind may enter it and the feathers may therefore not be eaten: (TA:) or, accord. to Z, i. q. جِرَابٌ (IAth, TA.) — — And A large جُوَالِق [or sack]: (S, K:) pl. [of pauc.] أَجْشِرَةٌ and [of mult.] جُشُرٌ. (TA.) جَشَّارٌ The owner (صَاحِب) of a pasture-land in which horses feed. (K.) You say, "He is the جَشَّار of our camels." (A, TA. [But it seems to be implied in the A that it signifies the same as جَاشِرٌ as explained below.]) جَاشِرٌ One who takes forth horses and camels to the pasture-land, and remains there: [see also جَشَّارٌ:] pl. جُشَّارٌ: (TA:) [and جُشَّرٌ is another pl. of the same:] see جَشَرٌ — — Also [the pl.] جُشَّرٌ Camels, and asses, going whithersoever they will. (TA.) جَاشِرِيَّةٌ (tropical:) A drink that is taken at daybreak: (S, A, K:) you say, اِصْطَبَحْنَا الجَاشِرِيَّةَ We drank the morning-draught that is taken at daybreak: (S, A:) and it has no verb: (S:) or it is only of camels' milk: (K:) or it is correctly of general application: or is properly of wine; for this is what is most frequently mentioned: and it is also used as an epithet: thus you say شَرْبَةٌ جَاشِرِيَّةٌ (TA.) — — (assumed tropical:) A certain kind of food: (K, TA:) or a kind of food eaten at daybreak. (TA.) — — (assumed tropical:) The [last part of the night, called the] سَحَر: (K:) because near to daybreak. (TA.) — — (assumed tropical:) Midday: (K:) because of the appearance and spreading of its light. (TA.) مُجَشَّرٌ [A beast] made to pass the night in the pasture, away from its owner, not brought back in the evening: (K, * TA: [see also جَشَرٌ:]) or not pastured near the water: (IAar, TA:) or that is pastured near to the water. (El-Mundhiree, TA.) And خَيْلٌ مُجَشَّرَةٌ Horses pastured (S, K) بِالحِمَى [in the place of pasturage that is prohibited to the public]. (S.) جشع 1 جَشِعَ, aor. جَشَعَ, inf. n. جَشَعٌ, He was, or became, affected with the most vehement desire, eagerness, avidity, cupidity, or hankering, (S, O, K,) and, (O, K,) as explained by an Arab of the desert to As, (IDrd,) with the worst kind thereof, (IDrd, O, K,) for eating &c.: (TA:) or, as ex plained by another Arab of the desert to As, (IDrd,) he took his own share, and coveted the share of another: (IDrd, K:) and ↓ تجشّع sig nifies the like; (S;) or i. q. تَحَرَّصَ, q. v. (K.) — — جَشَعٌ also signifies The being impatient on account of separation from an associate. (TA.) — — And The being frightened, terrified, or afraid. (TA.) 5 تَجَشَّعَ

see 1. 6 تَجَاشَعَا المَآءَ They straitened each other in pressing to the water, and [so I render تَعَاطَشَا] vied, each with the other, in endeavouring to satisfy their thirst; (K;) on the authority of an Arab of the desert. (TA.) جَشِعٌ part. n. of جَشِعَ, Affected with the most vehement desire, &c.: pl. جَشِعُونَ, (S, K,) and جَشَاعَى and جُشْعَآءَ and جِشَاعٌ are also pls. [of the same]. (TA.) — — الجَشِعُ The lion. (TA.) — — رَجُلٌ جَشِعٌ بَشِعٌ, A man in whom are combined impatience and fright and a heavy, or a heaving, state of the soul. (TA.) جَشِيعٌ One who assumes a false disposition, and that which is not in him. (TA.) أَجْشَعُ [comparative and superlative of جَشِعٌ; More, and most, affected with most vehement desire, &c.]. (TA.) جشم 1 جَشِمَ الأَمْرَ aor. جَشَمَ, inf. n. جَشْمٌ (S, Msb, K) and جَشَامَةٌ, (Msb, K,) He took, or imposed, upon himself the affair, or he undertook it, as a task, or in spite of difficulty or trouble or inconvenience; (S, Msb, K;) as also ↓ تجشّمهُ, (S, Msb, * K,) and تجسّمهُ: (Aboo-Turáb, TA:) or ↓ the second and third signify he constrained himself to do it, or perform it: (Aboo-Mihjen, Aboo-Turáb, TA in art. جسم:) and كَذَا وَكَذَا darr; تجشّمHe did such and such things against his will, and in spite of difficulty or trouble or inconvenience. (TA.) [See also an ex. of ↓ تجشّم in art . جسم ;conj. 5, last sentence.] جَشِمْتُ إِلَيْكَ عَرَقَ القِرْبَةِ is said to mean [I have imposed upon myself difficulty or trouble or inconvenience, in coming to thee,] so that I have journeyed, and become in want of the water of the water-skin in the journey: or the meaning is, I have suffered, and imposed upon myself, difficulty or trouble or inconvenience, so that I have sweated like the water-skin: or by the عَرَق of the قِرْبَة is meant its عَلَق, i. e., its مِعْلَاق, by which it is carried; and the phrase means إِلَيْكَ ↓ تَجَشَّمْتُ حَمْلَ القِربَةِ [I have impose upon myself, in spite of difficulty &c., in coming to thee, the carrying of the water-skin]; alluding to journeying and its difficulties: (Har p. 511:) [and in like manner,] one says, لَكَ عَرَقَ القِرْبَةِ ↓ تَجَشَّمْتُ (S in art. عرق.) The sportsman, when he has not taken any game, and has returned disappointed, says, مَا جَشِمْتُ إِلَيْكَ ظِلْفًا [app. meaning I have not had the trouble of bringing to thee so much as a hoof of a gazelle or the like]. (AZ, TA.) And مَا جَشِمْتُ اليَوْمَ طَعَامًا i. e., I have not eaten, to-day, food, is said on the occasion of the disappointment of any one seeking a thing. (AZ, TA.) 2 جشّمهُ الأَمْرَ (S, Msb, K,) inf. n. تَجْشِيمٌ; (S;) and ↓ اجشمهُ; (S, Msb, K;) He imposed upon him, or made him to undertake, the affair, as a task, or in spite of difficulty or trouble or inconvenience; or he ordered, required, or constrained, him to do the thing, it being difficult or troublesome or inconvenient. (S, Msb, K.) Hence, (S, TA,) in a trad. of Zeyd Ibn-'Amr Ibn-Nufeyl, (TA,) ↓ مَهْمَا تُجَشِّمْنِى فَإِنِّى جَاشِمُ [Whatever thou impose upon me, in spite of difficulty &c., I undertake it, in spite of difficulty &c.]. (S, TA.) 4 أَجْشَمَ see 2. 5 تَجَشَّمَ see 1, in six places. — — تَجَشَّمْتُ الرَّمْلَ I mounted, or ascended, the greater part of the sand: some say thus; and some say تَجَسَّمْتُ (TA.) — — تَجَشَّمْتُ فُلَانًا مِنْ بَيْنِ القَوْمِ I directed my course, or aim, towards such a one, [and chose him, (like تَجَسَّمْتُهُ q. v.,)] from among the people, or party. (Abu-n-Nadr, TA.) جَشْمٌ A state of destruction, perdition, or death. (AA, TA.) — — See also جُشْمٌ. جُشْمٌ: see جُشَمٌ — Also Bad money: pl. جُشُومٌ (IKh, TA.) جَشَمٌ: see جُشَمٌ, in two places. — Also Fatness. (AA, K.) جَشِمٌ: see جَشِيمٌ جُشَمٌ Weight, or heaviness; (S, K;) as also ↓ جَشَمٌ (K,) and ↓ جَشْمٌ accord. to the K, but correctly ↓ جُشْمٌ, as in the A and L: (TA:) [and and unpleasing, and a difficult or troublesome or an inconvenient, affair:] a subst. from تَجَشَّمَ كَذَا وَكَذَا. explained above: see 1. (TA.) You say, أَلْقَى فُلَانٌ عَلَىَّ جُشَمَهُ, (S,) or ↓ جَشَمَهُ, (TA,) Such a one threw upon me his weight, or heavi ness: (S, TA:) to which Z adds, or his difficult, or troublesome, or inconvenient, affair, that he had imposed upon himself, or that was imposed upon him. (TA.) — Also The جَوْف [i. e., the belly; or the chest; &c.]: or the breast, with the ribs that contain it: (K:) or the breast of a camel: (S, TA:) and the part [of the skin] of the camel's breast, and of the rest of the body thereof, with which the [kind of quiver called] قرن [i. e. قَرَنٌ] is covered. (TA.) You say, غَتَّهُ بِجُشَمِهِ meaning He threw his breast upon him. (TA.) جُشُمٌ [app. pl. of ↓ جَشِيمٌ, like as جُدُدٌ is pl. of جَدِيدٌ] Fat men: (IAar, K:*) and tall, crafty or cunning, and wicked or malignant, men. (IAar, TA.) جَشُومٌ A man who takes, or imposes, upon him self, or who undertakes, affairs, with energy or vigour, or in an extraordinary degree, in spite of difficulty or trouble or inconvenience. (Msb.) جَشِيمٌ (K.) or, as in the book of Kr. ↓ جَشِمٌ, (TA,) Thick, gross, coarse, rough, rugged, rude, big, or bulky. (K.) See also جُشُمٌ جَاشِمٌ A man taking, or imposing, upon himself, or undertaking, an affair, in spite of difficulty or trouble or inconvenience. (Msb.) See 2. المُجْشِمُ The lion. (K.) مَجَاشِمُ: see 5 in art. جسم جشن جَوْشَنٌ and جَوْشَنِىٌّ: see art. جوشن جص 2 جصّص He plastered a building with جِصّ [or gypsum]: (Mgh, K:) or he made a house therewith: (Msb:) i. q. قَصَّصَ, (S, TA,) which is of the dial. of El-Hijáz. (TA.) جِصٌّ (S, Mgh, Msb, K) and جَصٌّ (S, Mgh, K,) but the former is the more chaste: (TA, from an Expos. of the Fs:) the latter is disapproved by IDrd, and disallowed by ISk; (TA;) and it is said in the Bári', on the authority of AHát, that the latter is the form used by the vulgar, and the former is that which is correct: (Msb:) [Gypsum; a certain substance] with which one builds, (S,) or plasters; (Mgh;) well known: (Msb, K:) arabicized; (S, Mgh, Msb, K;) because ج and ص do not occur in any Arabic word; (Msb;) or, accord. to AZ, there are some [Arabic] words in which they both occur, as has been mentioned in art. اجص: from گَجْ (Mgh, K, [in the CK كَجْ]) or, as some say, گَچْ; which are Persian: (TA:) in the dial. of the people of El-Hijáz, قصّ [i. e.قِصٌّ or قَصٌّ]. (Lth, TA.) [The n. un. is with ة: see art. قص.] جَصَّاصٌ A preparer of جِصّ [or gypsum]. (S, K.) جَصَّاصَاتٌ [pl. of جَصَّاصَةٌ] Places in which جِصّ [or gypsum] is made. (K.) جظ 1 جَظَّ, [aor., accord. to rule, جَظِ3ُ, and inf. n., probably, جَظٌّ,] He was short and fat. (IAar, K.) 4 اجظّ He was, or became, proud; or excessively proud, corrupt, unbelieving, or disobedient. (Sgh, K.) جَظٌّ [probably an inf. n. used as an epithet,] applied to a man, (S,) Large; big; bulky; or large in body, corpulent, and fleshy: (S, K, TA:) or tall, large in body, a great eater and drinker, who exults, and behaves insolently and ungratefully to God: (Fr, TA:) occurring in a trad. describing the people of Hell. (S.) جعب 1 جَعَبَهُ (S, K,) aor. جَعَبَ, (K,) inf. n. جَعْبٌ, (TA,) He prostrated him; he threw him down upon the ground; (S, K, TA;) like جَعَفَهُ; (S;) as also ↓ جعّبهُ, (K,) ing. n. تَعْجِيبٌ; (TA;) and ↓جَعْمَاهُ (S, K, [in the CK erroneously written جَعْبَاهُ,]) like سَلْقَاهُ from سَلَقَهُ, (S,) inf. n. جِعْبَآءٌ. (S, TA [in the latter, in one place, probably by a mistake of a copyist, written جعباة].) — — He in verted it, or him; he turned it, or him, upside down, or over, or inside out; syn. قَلَبَهُ. (K.) — — He collected it; (K;) mostly used in relation to that which is small in quantity, paltry, or inconsiderable. (TA.) — جَعَبَ, (A, K,) and جَعَبَ جَعْبَةٌ, (A,) He made a quiver of the kind called جعبة. (A, K.) 2 جَعَّبَ see 1. 5 تَجَعَّبَ see 7. 7 انجعب and ↓ تجعّب (K) and ↓ تَجَعْبَى (S, K) He became prostrated, or thrown down upon the ground. (S, K.) Q. Q. 1 جَعْبَاهُ: see 1. Q. Q. 2 تَجَعْبَى: see 7. جَعْبَةٌ A كِنَانَة [or quiver] (A, K) for arrows (S, A, Mgh, Msb, K) of the kind called نُشَّاب (S, A, Msb, K) and for those that are called نَبْل also: (Ham p. 154:) but some make a distinction between جَعْبَةٌ and كِنَانَةٌ: the former, they say, is for نشّاب; and the latter, for نبل: (Mz, MF:) accord. to IDrd, the كنانة is only for نبل, and is of leather: that which is of wood is called جَفِير: and that which is of two pieces [of wood] joined together is called قرن [i. e. قَرَنٌ]: (Ham ubi suprà:) accord. to ISh, the جعبة is round and wide, with a cover on the top, over its mouth: the وَفْضَة is smaller, and its upper and lower parts are of equal size; whereas the جعبة is wide in its upper part, and contracted in its lower part; wide in its

upper part that the feathers of the arrows [having ample room] may not become detached; for the arrows are put in the quiver with the points downwards: each of these two kinds is made of two corresponding pieces of wood: (TA:) the pl. is جِعَابٌ (S, A, Msb, K) and جَعَبَاتٌ. (Msb.) You say, نَكَبُوا الجِعَابَ وَسَكَبُوا النُّشَّابَ [They inverted, or inclined, the quivers, and poured forth the arrows]. (A, TA.) And مَعَهُ جَعْبَةٌ فِيهَا بَنَاتُ المَوْتِ [With him is a quiver in which are the daughters of death; i. e., deadly arrows]. (A, TA.) — — Also The largest of drinking-vessels. (MF, TA.) جُعْبُوبٌ A man (S) short, and ugly, or contemptible; or ugly, and small in body: (S, K:) or weak, and destitute of good: or vile, or mean, and despicable: (K:) or a low, mean, or sordid, and weak man: pl. جَعَابِيبُ. (TA.) جِعَابَةٌ The art of making quivers of the kind called جِعَاب, pl. of جَعْبَةٌ. (A, K.) جِعَابِىٌّ: see what next follows. جَعَّابٌ [and app. ↓ جِعَابِىٌّ also, as seems to be indicated in the K, where it is mentioned as a surname, but in the CK written جَعّابِىّ,] A maker of quivers of the kind called جِعَاب. (A, K.) مِجْعَبٌ One who often prostrates, or throws down, others, (صِرِّيعٌ, [in some copies of the K, erroneously, صَرِيع,]) but is not himself prostrated, or thrown down. (K, TA.) مُنْجَعِبٌ or مُتَجَعِّبٌ (accord. to different copies of the K) Dead, or dying; syn. مَيِّتٌ. (K.) جعد 1 جَعُدَ, aor. جَعُدَ, inf. n. جُعُودَةٌ (S, A, Msb, K) and جَعَادَةٌ, (K,) said of hair, (S, A, Msb, K,) It was, or became, crisp, or curly, or twisted, and contracted; (Msb;) was, or became, the contr. of سَبْط, (K,) or of مُسْتَرْسِل: (Msb:) or was, or became, short: (Kr, K:) and جَعِدَ, [aor. جَعَدَ,] (Msb, TA,) inf. n. جَعَدٌ, (TA,) signifies the same; (Msb, TA;) as also ↓ تجعّد. (K.) — — (assumed tropical:) It became contracted, and compacted in lumps; (L;) as also ↓ تجعّد; (L, K; *) said of earth, (K,) or of moist earth. (L.) [The inf. n.] جُعُودَةٌ is also sometimes used in describing the state of the froth, or foam, of a camel's mouth, when it is accumulated. (S.[See جَعْدٌ.]) — — Also, said of a cheek, inf. n. جُعُودَةٌ, (assumed tropical:) It was rough, or coarse, and short; contr. of أَسُلَ. (L.) 2 جعّدهُ, (S, A, Msb, K,) inf. n. تَجْعِيدٌ, (S, A, Msb,) He crisped, or curled, or twisted, and contracted, it; (Msb;) made it the contr. of سَبْط, (K,) or of مُسْتَرْسِل; (Msb:) or made it short: (K:) namely, hair. (S, A, Msb, K.) 5 تَجَعَّدَ see 1, in two places. جَعْدٌ, applied to hair, (S, A, Msb, K,) Crisp, or curly, or twisted, and contracted; (Msb;) contr. of سَبْطٌ (K,) or of مُسْتَرْسِلٌ: (Msb:) or short. (Kr, K.) — — Applied to a man, (S,) Having hair such as is termed جَعْد: (S, Msb, K:) [or] so جَعْدُ الشَّعَرِ: (A, TA:) fem. with ة: (S, Msb, K:) pl. جِعَادٌ. (A, Msb.) — — As an epithet of praise, it has two meanings; namely, (assumed tropical:) Compact in limbs, and strong in make; not flabby, nor of slack, or incongruous, make; (L;) or big, or bulky, and compact; (Ham p. 238;) or, as some say, light, or active: (TA:) and having crisp, or curly, not lank, hair; because lankness is the prevalent characteristic of the hair of the Greeks and Persians; and crispness, or curliness, is the prevalent characteristic of the hair of the Arabs: but very crisp, or frizzled, or woolly, hair, like that of the Zenj and the Nubians, is disapproved. (L.) — — [Hence,] (tropical:) Generous; bountiful; munificent; (T, S, A, K;) alluding to a man's being an Arab of generous disposition, because the Arabs are characterized by crisp, or curly, hair. (A.) As did not know جعد in this sense; but it occurs in many verses of the Ansár. (T, TA.) — — As an epithet of dispraise, it has also two meanings; namely, (assumed tropical:) Short, and incongruous in make: (L:) [contr. of سَبْطٌ:] — — and (tropical:) Niggardly; (As, T, S, L, K;) as also جَعْدُ اليَدَيْنِ, (S, K,) and جَعْدُ الأَنَامِلُ, (S,) and جَعْدُ الأَصَابِعُ, (A,) or this signifies (assumed tropical:) having short fingers, (K,) and جَعْدُ البَنَانِ, and جَعْدُ الكَفِّ, (Har p. 96,) and جَعْدُ الجَنَانِ; (A;) contr. of سَبْطُ اليَدَيْنِ[, and] سبطُ اليَدِ and سبطُ البَنَانِ [&c.]: (Har ubi suprà:) and mean; ungenerous; base: (L:) and جَعْدُ القَفَا (tropical:) mean, or ignoble, in respect of rank, quality, reputation, or the like. (A, K.) — — A camel having much fur: (K:) or having crisp, or curly, and abundant, fur. (S.) [Hence,] أَبُو الجَعْدِ a surname of The camel. (L.) — — (assumed tropical:) Soft moist earth; as also ثَعْدٌ: (S:) or moist earth. (K.) — — (assumed tropical:) A mess of the kind called حَيْس that is thick, (L, K,) not flowing; (L;) as also ↓ مُجَعَّدٌ. (L, K.) IAar cites the following words of a poet, accusing a woman of foul conduct: ↓ وَتَخْلِطُ بِالمَأْقُوطِ حَيْسًا مُجَعَّدًا [And she mixes thick حيس with the food prepared with أَقِط]; meaning, she confounds men together, and does not select him who is to have intercourse with her. (L.) — — (assumed tropical:) Froth, or foam, accumulated upon the fore part of the mouth of a camel. (S, * L.) And جَعْدُ اللُّغَامِ (assumed tropical:) A camel having froth, or foam, accumulated upon the fore part of his mouth. (S, * L, K. *) — — (assumed tropical:) A cheek rough, or coarse, and short; not أَسِيل. (L, K.) And (assumed tropical:) A round face, with little مِلْح [or beauty], (K, TA,) or, as in some copies of the K, لَحْم [or flesh]. (TA.) And قَدَمٌ جَعْدَةٌ (tropical:) A short foot; (A, TA;) characteristic of low origin. (TA.) — — It is also applied, in the manner of an intensive epithet, to the plant called صِلِّيَان; and in like manner, with ة, to the plant called بُهْمَى. (TA.) — — نَاقَةٌ جَعْدَةٌ (assumed tropical:) A she-camel compact in make, and strong. (TA.) مُجَعَّدٌ: see جَعْدٌ, in two places. مُتَجَعِّدٌ Moist earth contracted, and compacted in lumps. (L in art. عقد.) جعر 1 جَعَرَ, aor. جَعَرَ, (S, Msb, K,) inf. n. جَعْرٌ; (Msb;) and ↓ انجعر; (K;) said of a beast or bird of prey (S, Msb, K *) having claws, or talons, (S, K, *) or a hyena, and a dog, and a cat, (TA,) and metaphorically of a rat or mouse, (Msb,) He voided his dung. (S, Msb, K.) 5 تجعّر, (S, K,) or تجعّر بِجِعَارٍ, (TA,) He bound upon his (i. e. his own) waist a rope of the kind called جِعَار. (S, K, TA.) 7 إِنْجَعَرَ see 1. جَعْرٌ, originally an inf. n., (Msb,) The dung of a beast or bird of prey (S, Msb, K) having claws, or talons; (S, K;) as also ↓ جَاعِرَةٌ; (K;) which is like رَوْثٌ in relation to a horse: (TA:) or the dung of the hyena: (A:) [and of the dog, and cat: see 1:] or dry dung upon the مَجْعَر, q. v.: (K:) or dung that comes forth dry: (IAth, TA:) and (tropical:) that of the rat or mouse: (Msb:) pl. جُعُورٌ. (K.) — — See also جُعْرُورٌ. — Also Costiveness. (TA.) جُعْرَةٌ A mark left by the rope called جِعَار (Th, K) upon the waist of a man. (Th, TA.) جَعْرَآءُ: see مَجْعَرٌ. أَبُو جِعْرَانَ [in which the latter word is imperfectly decl. because it is a proper name ending with the augment ان] The [black beetle called] جُعَل, (Kr, K, TA,) in a general sense: or, as some say, a certain species thereof. (TA.) — — And أُمُّ جِعْرَانَ, (K, TA,) or أُمُّ جِعْرَانَةَ, (so in a copy of the K,) The رَخَمَة [or female of the vultur percnopterus]. (Kr, K.) جُعْرُورٌ A bad kind of dates; (Msb, K;) also metaphorically called ↓ جَعْرُ الفَأْرَةِ [the rat's, or mouse's, dung], because of the bad smell, and the diminutiveness, thereof: (Msb:) and you also say جُعْرُورٌ: (TA:) or a species of the دَقَل, which is the worst kind of dates: (S:) or a species of the [kind of palm-tree called] دَقَل that bears small things [or dates] in which is no good. (As, TA.) [See عَذْقُ الجُبَيْق, in art. حبق.] جِعِرَّى: see مَجْعَرٌ. جَعَارِ, (S, A, K,) like قَطَامِ, (K,) indecl., with kesr for its termination, because it deviates from its original form, which is جَاعِرَةٌ, and is of the fem. gender, and has the quality of an epithet in which that of a subst. is predominant, so that the thing to which it applies is known by it like as it is known by its proper name; and as it is prevented from being perfectly decl. by two causes, it must be indecl. by reason of three; as we also say with respect to حَلَاقِ, a proper name of death; (S;) The she-hyena; (S, A, K;) a name of that animal (S) because of the abundance of its dung; (S, A;) as also أُمُّ جَعَارِ, and ↓ جَيْعَرٌ, and ↓ أُمُّ جَعْوَرٍ. (K.) Hence, أَعْيَثُ مِنْ جَعَارِ [More mischievous than the she-hyena]: a prov. (A, TA.) And تِيسِى جَعَارِ (K) Be

thou like the he-goat in stupidity, O she-hyena; a prov. applied to a stupid man: (A and TA in art. تيس, q. v.:) or عِيثِى جَعَارِ [Do mischief, O she-hyena]; a prov. used in declaring a thing to be vain, or false. (K.) And رُوغِى جَعَارِ وَانْظُرِى أَيْنَ المَفَرِ [for المَفَرُّ, Be afraid, O she-hyena, and look where is a place to which to flee]: (K, * TA:) or رُوغِى [i. e. turn aside, this way and that]: (S and TA in art. روغ:) a prov. applied to him who seeks to escape, and cannot: (TA:) or with reference to a coward, and his submissiveness. (K.) And قُومِى جَعَارِ [Rise, O she-hyena]: said to a woman, in reviling her; likening her to a she-hyena. (ISk, TA.) جِعَارٌ A certain mark made with a hot iron upon [the part called] the جَاعِرَتَانِ: (K:) accord. to the Tedhkireh of Aboo-'Alee, one of the marks, so made, of camels. (Ibn-Habeeb, TA.) — A rope which a man who waters ties to a stake, and then binds upon his waist, when he descends into a well, lest he should fall into it: (S:) or a rope which a drawer of water binds upon his waist, (K, TA,) when he descends into a well, (TA,) lest he should fall into the well; (K, TA;) the end being in the hand of another man, who, if he falls, pulls him up with it. (TA.) أُمُّ جَعْوَرٍ: see جَعَارِ. جَيْعَرٌ: see جَعَارِ. جَاعِرَةٌ: see مَجْعَرٌ. — — الجَاعِرَتَانِ The place of the [two marks made by cauterization which are called the] رَقْمَتَانِ, in the buttocks (اِسْت) of an ass: (S, K:) or the places of cauterization in the hinder part, upon the [two portions of the thighs called the] كَاذَتَانِ, of an ass: (TA:) and the part, (S, K,) or two parts, (A,) which the tail strikes, (S, A, K,) upon the two thighs of a horse, (S, K,) or of a beast, where he is cauterized: (A:) or the two edges of the haunches projecting over the thighs [behind]; (As, S, K;) i. e., the two places which the farrier marks, making lines upon them [with a hot iron] (يَرْقُمُهُمَا): or the heads of the upper parts of the two thighs: or the depressed part of the haunch and thigh, in the place of the joint. (TA.) — See also جَعْرٌ. مَجْعَرٌ The rump, or podex; or the anus; [in the present day, the latter;] syn. دُبُرٌ; (S, K;) and ↓ جَعْرَاءُ and ↓ جِعِرَّى and ↓ جَاعِرَةٌ the same; syn. إِسْتٌ; (K;) or the last (جاعرة), as some say, i. q. حَلْقَةُ الدُّبُرِ. (S, K.) مِجْعَارٌ A man very, or often, costive; (K;) as also مِجْعَارُ البَطْنِ. (TA.) جعس Q. Q. 1 جَعْمَسَ He (a man, TA) deposited his ordure, or excrement, at once: (K, TA:) or in a dry, or tough, state. (TA.) The م is augmentative. (Sgh, TA.) جُعْسٌ, (S, K,) and ↓ جِعْسٌ, (TA,) and ↓ جُعْمُوسٌ; (AZ, S, and K in art. جعمس,) the first of which is post-classical; (S, K;) and the last, the term used by the Arabs [of the classical ages]; (S;) Human ordure, or excrement; (AZ, TA in art. جعمس;) syn. رَجِيعٌ: (S, K:) or the first signifies the place in which the جُعْمُوس falls: (IDrd, K:) the م in the last word is augmentative; and its pl. is جَعَامِيسُ. (S.) You say, رَمَى بِجَعَامِيسِ ↓ بَطْنِهِ [He cast forth the excrements of his belly]. (S.) جِعْسٌ: see the next preceding paragraph. جُعْمُوسٌ; pl. جَعَامِيسُ: see جُعْسٌ. جُعَامِسٌ A man (TA) who deposits his ordure, or excrement, at once: (K:) or in a dry, or tough, state: as also ↓ مُجَعْمِسٌ. (TA.) مُجَعْمِسٌ: see what next precedes. جعف 1 جَعَفَهُ, (S, K,) aor. جَعَفَ, (K,) inf. n. جَعْفٌ, (TA,) He prostrated him; threw him down upon the ground; (S, K;) cast him upon the gronnd; like جَعَبَهُ; (TA;) namely, a man; (S;) as also ↓ اجعفهُ. (Ibn-'Abbád, K.) — — He pulled it, or plucked it, out, or up; (S, K;) namely, a thing, (S,) or a tree; (K, TA;) and turned it over, or upside down; (TA;) as also ↓ اجتعفهُ. (K, TA.) 4 أَجْعَفَ see 1. 7 انجعف [He became prostrated, thrown down upon the ground, or cast upon the ground: see its part. n., below]. — — It (a thing, S, or a tree, K) became pulled, or pluckt, out, or up. (S, K.) 8 إِجْتَعَفَ see 1. جُعَافٌ: see what next follows. جَاعِفٌ, applied to a torrent, i. q. جُحَافٌ [That carries away everything]; as also ↓ جُعَافٌ: (K:) and that overturns everything upon which it comes. (TA.) مَجْعَفٌ A place where one is prostrated, or thrown down upon the ground. (TA.) مَجْعُوفٌ Prostrated, or thrown down upon the ground; as also ↓ مُنْجَعِفٌ. (TA.) مُنْجَعِفٌ: see what next precedes. جعفد Q. 1 جَعْفَدَةٌ [inf. n. of جَعْفَدَ] a compound word from the phrase جَعَلَنِى اللّٰهُ فِدَاكَ [May God make me thy ransom]. (Ibn-Dihyeh, TA.) [You say, جَعْفَدَهُ, meaning He said to him جعلنى الله فداك.] جعفر جَعْفَرٌ A small river; a rivulet, streamlet, or brook; (IAar, S, K;) or one that is larger than a جَدْوَلٌ: (K:) or, as in the Nawádir, a small river, larger than a جدول: (TA:) or a river, IDrd, IJ, TA,) absolutely: (TA:) if small, it is a فَلَج: (IDrd, TA:) or (TA, but in the K " and ") a large, wide river: (Ibn-El-Ajdábee, K:) [if so,] bearing two contr. significations: (K:) or (in some copies of the K " and ") a full river. (K.) — — Also (from the last of these significations, TA) (tropical:) A she-camel abounding with milk. (K, TA.) جعل 1 جَعَلَ, aor. جَعَلَ, inf. n. جَعْلٌ (S, Msb, K) and جُعْلٌ and جَعَالَةٌ and جِعَالَةٌ (K) and مَجْعَلٌ, (S, TA,) He made a thing; syn. صَنَعَ; (Msb, K;) but having a more general signification than فَعَلَ and صَنَعَ and their equivalents [as will be shown by what follows]; (Er-Rághib, TA;) and so ↓ اجتعل: (K:) both these verbs signify the same. (S.) — — He made a thing of, or from, a thing; as in the saying [in the Kur xvi. 74 and xlii. 9], جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا [He hath made for you, of, or from, yourselves, wives]; and [in the Kur xvi. 83] وَجَعَلَ لَكُمْ مِنَ الجِبَالِ أَكْنَانًا [And He hath made for you, of the mountains, places of retreat; as caves, and excavated houses or chambers: so explained by Bd]. (TA.) — — He created; (K, TA;) brought into being, or existence; (TA;) as in the saying [in the Kur vi. 1], وَجَعَلَ الظُّلُمَاتِ وَالنُّورِ [And hath created, or brought into being, the darknesses and the light]; (K, TA;) and [in the Kur xxi. 31] وَجَعَلْنَا مِنَ المَاءِ كُلَّ شَىْءٍ حَىٍّ [And We have created of water, or the seminal fluid, everything living]; and [in the Kur xvi. 80, &c.,] وَجَعَلَ لَكُمُ السَّمْعَ وَ الأَبْصَارَ وَالأَفْئِدَةَ [And He created for you the ears and the eyes and the hearts]. (TA.) — — He made, or prepared; as in the saying [in the Kur lxv. 2], يَجْعَلْ لَهُ مَخْرَجًا [He will make, or prepare, for him a way of escape, or safety]; and [in the Kur lxv. 4] يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا [He will make, or prepare, for him an easy state of his circumstances; i. e., will make his circumstances, or case, easy to him]. (TA.) — — He made; meaning he made to be, or become; he constituted; he appointed; [in which sense it is doubly trans.;] (S, K;) as in the saying in the Kur [xix. 31], وَجَعَلَنِى نَبِيًّا [And He hath made me a prophet]; (S;) [and in the elliptical phrase, جَعَلَهُ عَلَيْهِ He made him to be superintendant, or the like, over it; set him, or appointed him, over it:] and in the phrase, جَعَلَ القَبِيحَ حَسَنًا [He made that which was bad to be, or become, good]. (K.) — — He made a thing to be in a particular state or condition; as in the saying [in the Kur ii. 20], الَّذِى جَعَلَ لَكُمُ الأَرْضَ فِرَاشًا [Who hath made for you the earth to be as a bed]; and [in the Kur lxxi. 15] وَجَعَلَ القَمَرَ فِيهِنَّ نُورًا [And hath made the moon, in them (the heavens), to be as a light]; and so, as some say, in the saying [in the Kur xliii. 2], إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا [Verily we have made it an Arabic Kur-án]. (TA.) — — [He made a thing to be in an altered, or changed, state or condition; i. e.,] the verb signifies also the changing a thing from its state or condition; as in the saying [in the Kur xi. 84 and xv. 74], جَعَلْنَا عَالِيَهَا سَافِلَهَا [We made their upper part to be their lower part]; (K;) and in the words of the Kur [lvi. 81], وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تُكَذِّبُونَ [And do ye make the thanks that ye should render for your sustenance to be that ye charge with falsehood the Giver thereof by attributing it to the stars called أَنْوَآء as expl. by Bd and Jel]. (TA.) — — He pronounced (Er-Rághib, K) a thing by a true judgment or decision, (Er-Rághib,) or as a legal ordinance; (K;) as in the saying (of the Legislator, TA), جَعَلَ اللّٰهُ الصَّلَوَاتِ المَفْرُوضَاتِ خَمْسًا [God hath pronounced the prayers that are made obligatory to be five] (K.) And He pronounce (Er-Rághib, K *) a thing by a false judgment or decision, (Er-Rághib,) or according to his own judgment, heretically; (K;) as in the saying [in the Kur xv. 91], الَّذِينَ جَعَلُوا القُرْآنَ عِضِينَ [Who pronounced the Kur-án to be lies, or enchantment, &c.]. (Er-Rághib, K.) — —

He called, or named, (S, Msb, K,) a thing; (Msb;) as in the saying [in the Kur xliii. 18], وَجَعَلُوا المَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمٰنِ إِنَاثًا [And they have called the angels, who are the servants of the Compassionate, females]: (S, K:) or, as some say, the meaning is, have described them as, and pronounced them to be, females; like as one says, جَعَلَ فُلَانٌ زَيْدًا أَعْلَمَ النَّاسِ [Such a one described Zeyd as, and pronounced him to be, the most learned of men]: or have held, or believed, them to be females; like as the verb signifies in the saying in the Kur [xvi. 59], وَيَجْعَلُونَ لِلّٰهِ البَنَاتِ [And they hold, or believe, God to have daughters: or this may be rendered and they attribute to God daughters]. (TA.) You say also, جَعَلْتُ زَيْدًا أَخَاكَ, meaning I asserted Zeyd to be related to thee [as a brother; or I called Zeyd thy brother]. (K.) — — He thought; as in the saying, جَعَلَ البَصْرَةَ بَغْدَادَ [He thought El-Basrah to be Baghdád]; (K;) and so in the saying, جَعَلْتُهُ عَبْدًا فَشَتَمْتُهُ [I thought him to be a slave, and consequently I reviled him]. (Ham p. 31.) — — He made known, or plain, or perspicuous; as in the saying [in the Kur xliii. 2, of which one explanation has been given above], إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا [Verily we have made it known, &c., as an Arabic Kur-án]: (K:) or the meaning is, we have revealed it [as such]. (TA.) — — He exalted, or ennobled; as in the saying [in the Kur ii. 137], جَعَلْنَاكُمْ أُمَّةً وَسَطًا [We have exalted you, or ennobled you, as a nation conforming to the just mean; or just, or equitable, or good]: (K:) [or it may be rendered, we have made you a nation &c.:] or, as some say, the meaning is, we have called you, or named you, a nation &c. (TA.) — — Also, inf. n. جَعْلٌ, He put, or laid, a thing; or put it, or laid it, down. (K.) And جَعَلَ بَعْضَهُ فَوْقَ بَعْضٍ He put, or threw, one part of it upon another. (K.) — — He inserted a thing into a thing; as in the Kur [ii. 18], يَجْعَلُونَ أَصَابِعَهُمْ فِى آذَانِهِمْ [They insert, or put, their fingers into their ears]. (TA.) — — He put into the heart, or mind; as in the Kur [lvii. 27],CCC وَجَعَلْنَا فِى قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً [And we put into the hearts of those who followed him pity and com- passion]. (TA.) — — [He appointed, or assigned, or stipulated to give, or gave, wages, pay, or a stipend, &c.]. You say, جَعَلْتُ لَهُ جُعْلًا [I appointed him, &c., wages, pay, or a stipend]. (Msb.) And جَعَلَ لَهُ كَذَا عَلَى كَذَا He stipulated with him to give him such a thing for [doing] such a thing. (K.) And جَعَلَ [alone] He gave wages, pay, or a stipend, to another to serve for him in war, i. e., in his stead. (Mgh.) And ↓ أَجْعَلْتُ لَهُ I gave to him wages, pay, or a stipend. (S, * Mgh.) And ↓ أَجْعَلَهُ جُعْلًا and ↓ أَجْعَلَهُ لَهُ, He gave to him wages, pay, or a stipend. (K, TA.) And it is said in a trad., جَعَلَ لِقَوْمِهِ مِائَةً مِنَ الإِبِلِ عَلَى أَنْ يُسَلِّمُوا [He gave, or stipulated to give, to his people, or party, a hundred camels on the condition that they should surrender]. (Mgh.) — جَعَلَ يَفْعَلُ كَذَا He set about, began, commenced, took to, or betook himself to, doing such a thing; (K, * TA;) he became occupied in doing such a thing. (TA.) — — جَعَلَ is also, sometimes, an intrans. verb included among the verbs of appropinquation (أَفْعَالُ المُقَارَبَةِ); as in the saying, وَقَدْ جَعَلْتُ إِذَا مَا قُمْتُ يُثْقِلُنِى ثَوْبِى فَأَنْهَضُ نَهْضَ الشَّارِبِ الثَّمِلِ [And I was beginning to be, or at the point of being, in such a state that, when I rose, my garment heavily burdened me, so that I stood up as stands up the intoxicated drinker]. (K.) — جَعِلَ, (S, K,) aor. جَعَلَ, (K,) inf. n. جَعَلٌ; (S;) and ↓ اجعل; (K;) It (water) had in it many جِعْلَان, pl. of جُعَلٌ: (S, K:) or had in it dead جِعْلَان. (K.) — — And جَعِلَ, (TK,) inf. n. جَعَلٌ, (IAar, K, TK,) He (a boy, TK) was, or became, short and fat. (IAar, K. [In the explanation of الجَعَلُ in the CK, القَصِيرُ is erroneously put for القِصَرُ.]) — — And He (a man, TK) persisted; or persisted obstinately; or persisted in contention, or litigation; or contended, or litigated; جَعَلٌ being syn. with لَجَاجٌ. (IAar, K.) 3 جاعلهُ, (A, K,) inf. n. مُجَاعَلَةٌ and جِعَالٌ, (TA,) He endeavoured to conciliate him by means of a bribe. (A, K. * [In the CK, رَشّاهُ is erroneously put for رَاشَاهُ.]) 4 أَجْعَلَ see جَعَلَ, above, in three places: — and see جَعِلَ, above. — اجعل القِدْرَ He put down the cooking-pot (S, K) from the fire (S) with the piece of rag called جِعَال. (S, K,) — أَجْعَلَتْ and ↓ استجعلت said of a bitch, (S, K,) and of other animals, (K,) of any beasts of prey, (S,) She desired, (S, K, Er-Rághib,) or loved, (K,) copulation: (S, K, Er-Rághib:) metonymically used in this sense. (Er-Rághib, TA.) 6 تجاعلوا الشَّىْءَ They stipulated among themselves to give the thing as wages, pay, or stipend: (K:) from جُعْلٌ. (TA.) You say also, تجاعل النَّاسُ بَيْنَهُمْ عِنْدَ البَعْثِ [The people stipulated among themselves to give wages, or pay, to such of them as should serve as substitutes, on the occasion of being ordered forth to war]. (TA.) 8 اجتعل: see 1, first sentence. — — Also He took, or received, wages, pay, or a stipend. (Mgh, TA.) 10 إِسْتَجْعَلَ see 4. جَعْلٌ Short palm-trees: (S, K:) or shoots, or offsets, of palm-trees, cut off from the mothertrees, or plucked forth from the ground, and planted: or bad palm-trees: or palm-trees that rise beyond the reach of the hand: (K:) n. un. with ة: (S: [in the K, not so correctly, pl. of جَعْلَةٌ:]) and palm-trees such as are called بَعْلٌ [q. v.]. (K.) جُعْلٌ Wages; pay; a stipend; or a thing that is appointed, or stipulated, to be given to a man for work, or service; (S, Mgh, Msb, * K;) of more general import than أُجْرَةٌ and ثَوَابٌ; (TA;) as also ↓ جَعَالَةٌ (S, Mgh, Msb, K) and (as some say, Msb) ↓ جَعَالَةٌ (As, Mgh, Msb, K) and ↓ جُعَالَةٌ (Mgh, Msb, K) and ↓ جَعِيلَةٌ (S, Mgh, Msb, K) and ↓ جِعَالٌ (K) and ↓ جَعَلٌ: (Har p. 134:) pl. جُعْلٌ (TA) and (of جعيلة or جعالة, Mgh) جَعَائِلُ. (Mgh, TA.) Afterwards, (Mgh,) or ↓ جَعَالَةٌ and ↓ جِعَالَةٌ and ↓ جُعَالَةٌ, (K, TA,) Wages, or pay, or the like, which one gives to a man who goes to war (Mgh, K, TA) as a substitute for the giver, (K, TA,) that he may aid himself thereby to serve in the war: (Mgh:) pl. of the last three words جَعَائِلُ (TA.) And جُعْلٌ, (TA in art. رشو,) or ↓ جَعِيلَةُ الغَرَقِ, جَعَالَةٌ, (K,) A bribe. (K, TA.) And ↓ What is given, or stipulated to be given, to him who dives for goods or for a man drowned. (TA.) جِعْلٌ and ↓ جَعِلٌ and ↓ مُجْعِلٌ Water having in it many جِعْلَان, pl. of جُعَلٌ: or having in it dead جِعْلَان. (K.) And ↓ أَرْضٌ مُجْعِلَةٌ A land abounding with جِعْلَان. (K.) جَعَلٌ: see جُعْلٌ. جَعِلٌ: see جِعْلٌ. جُعَلٌ [The species of black beetle called cantharus;] a certain insect (دُوَيْبَّة); (S, K;) a certain black insect, found in moist places, (TA,) that rolls along a little ball [of dung] called دُحْرُوجَة [in which it deposits its eggs]: (S and K in art. دحرج:) [see also خُنْفَسَآءُ: it is strangely explained in the Msb as the حِرْبَاء, which is the male of the أُمّ حُبَيْن:] pl. جِعْلَانٌ. (S, Msb, K.) — — Hence, as being likened thereto, (TA,) A black and ugly and small man: or one who is wont to persist, or to persist obstinately, or to persist in contention or litigation, or to contend or litigate: and (as some say, TA) i. q. رَقِيبٌ [a watcher, an observer, &c.]. (K, TA.) جِعَالٌ A piece of rag with which a cooking-pot is put down (S, K) from the fire; (S;) as also ↓ جِعَالَةٌ and ↓ جُعَالَةٌ: (K:) pl. جُعُلٌ (S, TA) and جَعَائِلُ. (TA.) — See also جُعْلٌ. جَعْوَلٌ The young of the ostrich. (IDrd, K.) جَعَالَةٌ: see جُعْلٌ, in three places. جُعَالَةٌ: see جُعْلٌ, for each in two places: — جِعَالَةٌ: and جِعَالٌ. جَعِيلَةٌ: see جُعْلٌ, in two places. جَاعِلٌ [act. part. n. of جَعَلَ] Giving [wages, pay, or a stipend: &c.]. (K.) مُجْعِلٌ applied to a bitch, (S, K,) and to any animal (S, K) or beast of prey, (S,) Desiring, (S,) or loving, (K,) copulation. (S, K. [See 4]) — Also, fem. with ة: see جِعْلٌ, in two places. مُجْتَعِلٌ Taking, or receiving, [wages, pay, or a stipend.] (K.) جعمس Q. accord. to the K, but Q. Q. accord. to Sgh, جَعْمَسَ: see art. جعس. جُعْمُوسٌ: see art. جعس. جُعَامِسٌ: see art. جعس. مُجَعْمِسٌ: see art. جعس. جف 1 جَفَّ, (S, Mgh, Msb,) sec. pers. جَفَفْتَ, (K,) aor. يَجِفُّ (S, Mgh, Msb, K) and يَجَفُّ, (S, K,) the latter aor. mentioned by AZ, but rejected by Ks; (S;) and sec. pers. جَفِفْتَ, aor. يَجَفُّ, (Sgh, Msb, K,) of the dial. of Benoo-Asad; (Msb;) inf. n. جَفَافٌ and جُفُوفٌ, (S, Mgh, Msb, K,) which are assigned by J and Sgh to جَفَّ

aor. يَجِفُّ; (TA;) It (a thing, Mgh, or a garment, S, Msb, K, and also said of other things, S) was, or became, dry; it dried, or dried up. (Mgh, Msb.) Hence the saying, مَنِ احْتَلَمَ ثُمَّ أَصْبَحَ عَلَى جَفَافٍ He who experiences an emission of semen in sleep, then rises in the morning with what is on his garment, of the semen, dry. (Mgh.) And جَفَّ النَّهْرُ, an elliptical phrase, for جَفَّ مَآءُ النَّهْرِ [The water of the river dried up]. (Msb.) And فُلَانٌ لَا يَجِفُّ لِبْدُهُ Such a one does not remit, or become remiss, in his work, or labour: (TA:) or does not cease to go to and fro. (Har p. 589.) — — جَفَّ, inf. n. جُفُوفٌ, said of a man, He was, or became, silent; he did not speak. (Msb.) — جَفَفْتُ الشَّىْءَ إِلَىَّ, aor. أَجُفُّ, inf. n. جَفٌّ, I collected the thing to me. (Nawádir of AZ, TA.)– — جَفُّوا أَمْوَالَهُمْ They collected together their camels, and took them away. (Sgh, * K, * TA.) 2 جفّفهُ, (S, Msb,) inf. n. تَجْفِيفٌ (S, Msb, K) and تَجْفَافٌ, (K,) He dried it. (Msb, K.) — جفّف الفَرَسَ, (K,) inf. n. تَجْفِيفٌ, (S,) He clad, or attired, the horse with a تِجْفَاف. (S, K.) 5 تَجَفَّـ3ـَ see R. Q. 2. 8 إِجْتَفَـ3ـَ اجتفّ مَا فِى الإِنَآءِ He consumed what was in the vessel; (K;) i. e., drank up all of it; as also اشتفّ. (TA.) R. Q. 2 تَجَفْجَفَ It (a garment, or piece of cloth), having been moist, dried so far as to retain some moisture: (S, K:) if it has dried entirely, you say of it, قَدْ قَفَّ: (S:) the verb is originally ↓ تجفّف; the medial ف being changed into ج: it is like تَبَشْبَشَ, originally تبشّش. (Lth, S.) جَفٌّ: see جَفَّةٌ. جُفٌّ The spathe of the palm-tree; the envelope of the طَلْع; (AA, A'Obeyd, S, K;) as also جُبٌّ; (AA, TA;) or [in other words] the قِيقَآء of the طلع; (K;) i. e., the envelope that is with the وَلِيع: (Lth, K:) or, as some say, the envelope of the طلع when it has become dry: (TA:) pl. جُفُوفٌ. (A' Obeyd, TA.) [See جُبٌّ.] — — A receptacle such as is termed وِعَآء that is not to be tied round at its mouth. (K, TA.) — — An old, worn-out water-skin or milk-skin, of which half is cut off and made into a bucket: (S, K:) and sometimes it is made of the lower part of a palm-tree hollowed out: (Lth, S, K: *) or a thing that is hollowed out in (فى [probably a mistranscription for مِن, i. e. of]) the trunks of palm-trees: (A'Obeyd, TA:) or a worn-out milk-skin or butter-skin: (IAar, TA:) or a water-skin, or milk-skin, of which part is cut off at the fore legs, and in which the beverage called نَبِيذ is prepared: (Kt, TA:) or the lower half of a water-skin or milk-skin, made into a bucket: (IDrd, TA:) or a thing of camel's skin, like a vessel, or like a bucket, in which the rainwater is taken, holding half the quantity of a water-skin or the like. (TA.) — — An old man; (K;) as being likened to an old, worn-out water-skin or milk-skin: mentioned in the L from ElHejeree, and by Sgh from Ibn-'Abbád. (TA.)– — Anything hollow, such as has something within it, like the nut, and the مَغْدَة [or fruit of the تَنْضُب, &c.: in the CK, the مَعِدَة]. (Ibn-'Abbád, K, TA.) — The body, or substance, (شَخْص,) of a thing. (TA.) — — An obstruction that one sees between him and the kibleh. (Ibn-'Abbád, K.) — هُوَ جُفُّ مَالٍ He is a good manager of cattle, (K,) acquainted with the art of pasturing them, and of collecting them at their proper time in the place of pasture. (TA.) — See also what next follows. جَفَّةٌ (S, K) and ↓ جُفَّةٌ, (Sgh, K,) but the latter is rare, (Sgh,) and ↓ جُفٌّ (S, K) and ↓ جَفٌّ, (K,) A company of men or people; a collective body thereof: (Ks, S, K:) or a great number (K) thereof. (TA.) You say, دُعِيتُ فِى جَفَّةِ النَّاسِ [I was summoned, or invited, among the collective body of people]. (S.) And جَاؤُوا جَفَّةً وَاحِدَةً (S, K) They came in one collective body. (K.) لَا نَفَلَ فِى غَنِيمَةٍ حَتَّى تُقْسَمَ جَفَّةً, (S, Mgh,) or ↓ جُفَّةً, (K,) means [There shall be no gift of spoil] until it is divided altogether: (S, Mgh, K:) a saying of Ibn-'Abbás: (S, Mgh:) accord. to one reading, ↓ عَلَى جُفَّتِهِ, i. e., [until it is divided] among the collective body of the army first. (K. [Golius (here copied by Freytag) appears to have read, لَا تُقْلُ فِى غَنَمٍ; and hence to have said, of جَفَّةٌ, erroneously, " de pecore non dicitur nisi totus grex sit."]) جُفَّةٌ: see what next precedes, in three places. — Also A great دَلْو [or bucket]. (K.) جُفَافٌ What is dry of a thing that one has dried. (K.) You say, اِعْزِلْ جُفَافَهُ مِنْ رَطْبِهِ [Put thou apart what is dry thereof from what is fresh and moist thereof]. (TA.) جَفِيفٌ Dry herbs or herbage: (S, K:) or dry leguminous plants or herbs, of the kind that are eaten without being cooked: (TA:) or of this kind and of such as are thick and inclining to bitterness; as also قَفِيفٌ: (TA in art. قف:) or, as some say, ما ضمنت من الريح. (TA in the present art. [But what this means I know not; the verb being evidently mistranscribed.]) جُفَافَةٌ What has become scattered, or strewed, of dry herbage (حَشِيش) and of [the kind of trefoil called] قَتّ, (S, K, TA,) and the like. (TA.) تِجْفَافٌ A thing, (S, Mgh, Msb,) i. e. a kind of armour, (IAth, K,) [a cataphract,] with which a horse is clad, (S, IAth, Mgh, Msb, K,) in war, in the manner of a coat of mail, (Mgh, Msb,) to defend him from being wounded; (IAth;) and sometimes worn by a man, to defend him in war: (K:) of the measure تِفْعَالٌ, (Mgh, Msb,) the ت being augmentative, (Aboo-'Alee the Grammarian, S, IJ,) to render the word quasi-coordinate to the class of قِرْطَاسٌ; (IJ;) from جَفَّ, because of its hardness and toughness: (Mgh, Msb:) pl. تَجَافِيفُ (S, Mgh, Msb.) It is said in a trad., اِلْبَسْ لِلْفَقْرِ تِجْفَافًا; and one says, أَعِدَّ لِلْفَقْرِ تِجْفَافًا; [both] meaning, Make thou preparation for poverty. (TA.) مُتَجَفِّفٌ Having a تِجْفَاف upon his horse. (Mgh.) جفأ جَفَأَ, (S, K,) aor. جَفَاَ, (K,) inf. n. جَفْءٌ, (S,) It (a valley [flowing with water]) cast forth froth, or foam, (S, K,) and particles of rubbish or refuse; (S;) as also ↓ اجفأ; (K;) but this latter is said in the O to be of weak authority. (TA.) And جَفَأَتِ القِدْرُ, and ↓ اجفأت, The cooking-pot cast forth its froth, or foam, (S, K,) in boiling: (S:) or جفأت بِزَبَدِهَا it cast forth its froth, or foam: (Ham p. 132:) originally جَفَت and اجفت, without ء. (Er-Rághib, TA in art. جفو.) — جَفَأَ الوَادِى, (K,) or جَفَأَ الغُثَآءَ عَنِ الوَادِى, (IAar, O,) He (a man, IAar, O) swept off the scum and rubbish of the valley [after it had flowed, or while it was flowing, with water]. (IAar, O, K.) And جَفَأَ القِدْرَ He cleared off the froth, or foam, of the cooking-pot. (K, TA.) — — Also جَفَأَ القِدْرَ, (S, Z in the Fáïk, TA,) inf. n. as above; (S, TA;) and ↓ أَجْفَأَهَا; (Z ubi suprà, TA;) but the former is that which is commonly known; (ISd, TA;) the latter is rare; (IAth, TA:) or the latter should not be said, though it occurs in a trad., (S, TA, *) accord. to one relation; (TA;) He turned the cooking-pot upsidedown, or inclined it, (S, Z ubi suprà, TA,) and poured out what was in it: (S:) or he emptied the cooking-pot, and turned it upside-down: (TA:) and جَفَأَ البُرْمَةَ فِى القَصْعَةِ He turned the cookingpot upside-down upon the bowl. (K.) — — جَفَأَهُ, (S, K,) [like حَفَأَهُ,] and جَفَأَ بِهِ الأَرْضَ, (TA,) He threw him down, or prostrated him, on the ground: (S, K, TA;) namely, a man: (S:) and ↓ اجفأ بِهِ [signifies the same; or] he threw him, or it, (K, TA,) on the ground. (TA.) — — See also 8. 4 أَجْفَأَ see 1, in four places. 8 اجتفأ He pulled, or plucked, up, or out, or he uprooted, (S, K,) and threw down, or away, a thing, (S,) or plants, or herbs, such as are termed بَقْل, (K,) and trees; (TA;) [but see احتفى;] as also ↓ جَفَأَ, (K,) aor. and inf. n. as above: (TA:) [or] both signify he cut a plant, or herb. (IAar, Nh.) جُفَآءٌ What is cast forth [of froth, or foam, and particles of rubbish or refuse, (see 1,)] by a torrent: (ISk, S:) the froth, or foam, cast forth by a valley [flowing with water]; and by a cooking-pot, (K, TA,) in boiling. (TA.) — — Hence, as being likened to the froth, or foam, of the cooking-pot, of which no use is made, (Fr, TA,) i. q. بَاطِلٌ [meaning A thing that is worthless, useless, or unprofitable]. (Fr, K, TA.) It is said in the Kur [xiii. 18], فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَآءً, meaning بَاطِلًا [i. e. Now as to the froth, or scum, it passeth away as a thing that is worthless, or useless, or unprofitable], (Fr, S, Jel, TA,) and thrown away. (Jel.) You say also, ذَهَبَ الزَّبَدُ جُفَآءً, meaning [The froth, or scum, passed away] driven from its water. (TA.) — — جُفَآءٌ مِنَ النَّاسِ, occurring in a trad., is explained by IAth as meaning The first, or foremost, of the men or people (سَرَعَانُهُمْ): but Bkh and Muslim read (instead of أَخِفَّآءُ, جفاء, pl. of خَفِيفٌ. (TA.) — Also, [like جُفَايَةٌ,] An empty ship. (O, K.) جفر 1 جَفَرَ He, or it, became wide: (K:) or

became inflated, or swollen. (A.) And جَفَرَ جَنْبَاهُ His (a kid's, S and Msb, or lamb's, Msb) sides became widened, or distended: (S, Msb:) and جَنْبَاهُ ↓ اجفر [and ↓ انجفر (K in art. هضم)] his (a horse's) sides became inflated, or swollen. (A.) — — He (a lamb, K, and a kid, TA) became what is termed جَفْرٌ; as also ↓ تجفّر and ↓ استجفر: (K:) and ↓ تجفّرت and ↓ استجفرت she (a kid) became a جَفْرَةٌ. (ISh, TA.) And He (a boy) became what is termed جَفْرٌ; as also ↓ تجفّر (TA) and ↓ استجفر: (A:) and this last verb, he became large in the sides. (L.) — جَفَرَ (S, A) عَنِ الضِّرَابِ, (S,) or عَنِ الإِبِلِ, (A,) aor. جَفُرَ, (S,) inf. n. جُفُورٌ; (S, K;) and ↓ اجتفر; and ↓ اجفر, inf. n. إِجْفَارٌ; and ↓ جفّر, inf. n. تَجْفِيرٌ; (K;) He (a stallioncamel) ceased, (S, K,) or abstained, (A,) from covering, (S, A, K,) and avoided it; having indulged in it so much that he was wearied; (S;) and his seminal fluid became little: (TA:) you say of a ram, رَبَضَ, (S, A,) not جَفَرَ. (S.) And جَفَرَ عَنِ المَرْأَةِ, (IAar, TA,) and عَنْهَا ↓ اجفر, (IAar, K,) and ↓ اجتفر, and ↓ جفّر, (IAar, TA,) He (a man) abstained from the woman; (K;) he abstained from sexual intercourse with her. (IAar, TA.) — — جَفَرَ مِنَ المَرَضِ He recovered from the disease. (K, TA.) 2 جَفَّرَ see 1, in two places. — جفّرهُ الأَمْرُ عَنْهُ The thing, or affair, cut him off from him, or it. (IAar, L.) 4 أَجْفَرَ see 1, in three places. — اجفر also signifies He cut, abandoned, or forsook, (S, K,) another, (S,) or his companion, or friend, (K,) and left off visiting him. (S, K.) And أَجْفَرْتُ مَا كُنْتُ فِيهِ I left, or relinquished, that in which I was occupied. (S.) — Also It (a thing, TA) was, or became, absent, or hidden, or concealed, (K, TA,) from one. (TA.) 5 تَجَفَّرَ see 1, in three places. 7 إِنْجَفَرَ see 1. 8 إِجْتَفَرَ see 1, in two places. 10 إِسْتَجْفَرَ see 1, in three places. جَفْرٌ A lamb, or kid, whose sides have become widened, or distended: (Msb:) or a lamb, (IAmb, Msb, K,) and a kid, (K, * TA,) that has become large, and begun to pasture, (K, TA,) and whose sides have become widened, or distended: (TA:) or a lamb, (K,) or a kid, (S, Mgh, Msb, K, * TA,) that is four months old, (S, Mgh, Msb, K,) and whose sides have become widened, and that is weaned, (A'Obeyd, S,) and has taken to pasture: (A'Obeyd, TA:) or this is sometimes four months, and sometimes five months, after the birth: or a young lamb, and a kid, after it has been weaned, when six months old: (IAar, TA:) pl. [of pauc.] أَجْفَارٌ (K) and [of mult.] جِفَارٌ (Msb, K) and جَفَرَةٌ: (K) fem. with ة: (S, A, Mgh, Msb, K:) or جَفْرَةٌ signifies a female kid that has become satiated with leguminous herbs and with shrubs, and is independent of its mother: (ISh, TA:) IAmb applies it to a female lamb and a female kid; and this is correct, though some say that it is applied to the latter only. (TA.) — — A boy when his belly has become widened, (A,) or when his flesh has become swollen out, (K,) and he has begun to eat: (A, K:) fem. with ة (K.) [See شَادِخٌ; and see also مُطَبَّخٌ.] — A well, (Msb, K,) or a wide well, (S, A,) not cased, or walled round, within; (S, A, Msb, K;) as also ↓ جَفْرَةٌ: (R, TA:) or, of which a portion is cased, or walled round, within, (K, TA,) and a portion is not: (TA:) the former of the masc. gender: pl. جِفَارٌ. (Msb.) — — [Hence,] فُلَانٌ مُنْهَدِمُ الجَفْرِ (A, K *) [Such a one's well is in a state of demolition; meaning,] such a one has no judgment: (A:) or has no intelligence. (K.) And إِنَّ جَفْرَكَ عَلَىَّ لَهَارٍ [Verily thy well is falling in upon me; meaning] thy mischief is coming quickly upon me. (A, TA.) — — [The pl.] جَفَارٌ also signifies [simply] Wells. (K.) — — And hence, (TA,) She-camels abounding with milk. (K, TA.) جَفْرَةٌ: see جَفْرٌ. جُفْرَةٌ A round space in the ground: (S, K:) or a round and wide cavity in the ground: (L:) pl. جِفَارٌ. (S.) — — Hence, (S,) The belly, or interior of the body: (S:) or the cavity of the chest: or what comprises the belly [in the TA the chest] and the two sides: (K:) or the place where the ribs curve; and so in a horse &c.: (TA:) the middle of a horse, (S, Msb, K,) and of a camel: and, as some say, the middle, and main part, of anything: and thus, the main part of the sea: (TA:) pl. جُفَرٌ and جِفَارٌ, accord. to the K; but the latter is pl. of جُفْرَةٌ in the sense of "a round cavity." (TA.) — — Also [the pl.] جُفَرٌ signifies The holes that are dug in the ground for props. (TA.) جَفِيرٌ A kind of quiver like the كِنَانَة, but wider, (Lth, S, TA,) in which are put many arrows: (Lth, TA:) or a [quiver of the kind called] جَعْبَة [q. v.], of skins, in which is no wood: or of wood, in which are no skins; (K;) or in which is no skin; as in some good lexicons: (TA:) or of skins, and slit in its side, that the wind may enter it, and the feathers in consequence may not be eaten: (TA: [see also جَشِيرٌ:]) or the same as the جعبة and the كنانة: (El-Ahmar, TA:) or a quiver for نَبْل, wide, of wood. (Ham p. 358.) Hence, لَيْسَ فِى جَفِيرِهِ غَيْرُ زَنْدَيْنِ [There is not in his quiver aught save two pieces of wood for producing fire]: a prov. applied to him in whom is no good. (Meyd.) مَجْفَرٌ: see مَجْفَرَةٌ. مُجْفَرٌ, applied to a horse, (S, Msb, K,) and with ة applied to a she-camel, (S,) Large in the middle: (S, Msb, K:) and مُجْفَرُ الجَنْبَيْنِ a horse inflated, or swollen, in the sides. (A.) مَجْفَرَةٌ (S, A, K) and ↓ مَجْفَرٌ (Lh, K) An impediment to venery; (Lh, A'Obeyd, S, A, K;) and a cause of diminishing the seminal fluid: (A'Obeyd, TA:) applied to food: (Lh, K:) and such is fasting said to be; (A'Obeyd, S, K;) and the sun, (A, * TA,) i. e., sitting in the sun; and such, also, the sleeping between daybreak and sunrise, or in the first part of the day. (TA.) جفل 1 جَفَلَ, (S, Msb, K,) aor. جَفِلَ and جَفُلَ, inf. n. جَفْلٌ (Msb) and جُفُولٌ, (Msb, K,) He (a camel) took fright, or shied, and fled, or ran away at random; or became refractory, and went away at random; or ran away, or broke loose, and went hither and thither by reason of his sprightliness: and ↓ اجفل he (a bird) took fright, and flew away; or became scared away: (Msb:) or the former, he (an ostrich, K) hastened, or sped, (S, K,) in his pace, (TA,) and went away in the land, or country; as also ↓ اجفل; (IDrd, K;) both, said of an ostrich, mean he spread his wings, running; (Ham p. 555;) or spread his wings, and ran quickly, or went away at random and swiftly: (TA:) or جَفَلَتِ النَّعَامَةُ means the ostrich fled: (Msb:) and عَنْهُ ↓ اجفل, said of anything, he fled from it: (TA, Ham p. 555:) and جَفَلُوا, aor. جَفُلَ, inf. n. جَفْلٌ; (Msb;) and ↓ اجفلوا (S, Msb) and ↓ انجفلوا and ↓ تجفّلوا; (Msb;) they (a company of men) fled quickly; (S, Msb;) or the second (K) and third (S, K) signify they became displaced, (S, K, TA,) and quickly defeated, (TA,) and went away; (S, K, TA;) or these two and the fourth, (TA,) or all the four, (Har p. 373,) they hastened in defeat and flight: (TA, and Har ubi suprà:) and جَفَلَتِ الرِّيحُ, (K,) and ↓ اجفلت, (S, K,) the wind was swift (S, K, TA) in blowing. (TA.) — — جَفَلَ, inf. n. جُفُولٌ, (tropical:) It (hair) became shaggy, or dishevelled, and frouzy, or altered in smell, in consequence of its being seldom dressed; or dusty and matted, by reason of its being seldom anointed; (K, TA;) and became raised and spread. (TA.) — جَفَلَ is also trans., signifying He made a bird to take fright, and fly away; or he scared it away: its quasi-pass. is ↓ اجفل [explained above]; the reverse of the rule commonly obtaining: (Msb:) or the former verb, as in the O; not the latter, as in the K; he made a male ostrich to hasten, or speed, in his pace, and to go away in the land, or country; or made him to spread his wings, and run quickly, or go away at random and swiftly: (TA:) and ↓ جفّل he, or it, made an animal, or animals, to take fright, and flee, or run away at random; or scared away it, or them: (TA:) [and, app., he frightened; تَجْفِيلٌ being also said in the TA to be syn. with تَفْرِيعٌ, which, I think, is evidently a mistranscription for تَفْزِيعٌ.] You say, القَنَّاصُ الوَحْشَ ↓ جفّل [The sportsman scared away the wild animals]. (TA.) And عَنْ مَرَاكِزِهِمْ ↓ أَتَوْهُمْ فَجَفَّلُوهُمْ [They came to them, and scared them, or frightened them, or made them to flee, away from their stations]. (TA.) And جَفَلَتِ الرِّيحُ الظَّلِيمَ The wind put in motion the male ostrich, and drove him away, or along: (K:) and [in like manner] السَّفِينَةَ [(assumed tropical:) the

ship]. (TA.) And جَفَلَتِ الرِّيحُ السَّحَابَ (tropical:) The wind smote the clouds, and put them into a state of commotion, (K, TA,) and made them to speed along. (TA.) And الرِّيحُ تَجْفِلُ الجَهَامَ (assumed tropical:) The wind carries away the rainless clouds. (Mgh. [See also 4.]) Whence, app., (Mgh,) جَفَلَ البَحْرُ سَمَكًا (assumed tropical:) The sea cast fish upon the shore; (Lth, Mgh, K;) a verb like ضَرَبَ; occurring in a trad., in which it is erroneously said to be أَجْفَلَ. (Mgh.) — — Also, (K,) aor. جَفِلَ, inf. n. جَفْلٌ, (TA,) He prostrated a man; threw him down upon the ground. (K.) You say, طَعَنَهُ فَجَفَلَهُ, meaning He thrust him, or pierced him, [with a spear or the like,] and displaced and prostrated him. (Mgh.) — — He threw goods one upon another. (IDrd, Msb, TA.) — — He, or it, overturned, or turned upside-down. (TA.) — — Also, aor. جَفِلَ, (K,) inf. n. جَفْلٌ, (TA,) He peeled, pared, stripped, or scraped off, a thing; (AZ, K, TA;) as, for instance, flesh from the bone, and fat from the skin; (AZ, TA;) and so ↓ جفّل, (K,) inf. n. تَجْفِيلٌ: (TA:) he removed flesh from the bone: (K:) app. formed by transposition from جَلَفَ. (TA.) — — Also, (Msb, K,) aor. جَفُلَ, (Msb,) or جَفِلَ, (K,) He swept away mud (Msb, K, TA) from the ground; (TA;) and so ↓ جفّل. (K.) [It seems that Golius found, in a copy of the K, التِّبْنَ erroneously put for الطِّينَ; and حَرَقَهُ for جَرَفَهُ; for he has explained the former verb as meaning " combussit stramen. "] 2 جَفَّلَ see 1, in five places. 4 أَجْفَلَ see 1, in six places. — — You say also, أَجْفَلَتِ الرِّيحُ بِالتُّرَابِ (assumed tropical:) The wind carried away the dust; made it to fly away. (S.) And اجفل الغَيْمُ The clouds, or mist, became removed, or cleared off. (TA.) 5 تَجَفَّلَ see 1. — — You say of a cock, تجفّل, meaning نَفَشَ بُرَائِلَهُ [i. e., (assumed tropical:) He ruffled the feathers around his neck]. (Ibn-' Abbád, K, TA.) 7 إِنْجَفَلَ see 1. — — انجفل also signifies (tropical:) It went away, or departed; said of the shade, (K, TA,) and of the night. (TA.) — — He, or it, became overturned, or turned upside-down. (TA.) — — انجفلتِ الشَّجَرَةُ The tree, blown upon by a violent wind, became uprooted. (TA.) جَفْلٌ: see اجْفِيلٌ. It is an inf. n. used as an epithet; and means A people, or party, fleeing quickly; as also ↓ جَفَالَةٌ. (Msb.) — — Also A cloud that has poured forth its mater and gone away (S, K) quickly; (S;) because it is then lighter and quicker. (Har p. 373.) — — A ship; (K;) because the wind drives it along (تَجْفِلُهَا): (TA:) pl. جُفُولٌ. (K.) — Ants: black ants: (K:) large black ants: (TA:) a dial. var. of جَثْلٌ. (K.) وَقَعَتْ فِى النَّاسِ جَفْلَةٌ [Fear fell upon the people;] the people feared. (TA.) — جَفْلَةٌ شَجَرَةٌ A leafy tree; a tree having many leaves. (K.) — See also what next follows. جُفْلَةٌ (S, K) and ↓ جَفْلَةٌ (TA [there said in one place to be بالفتح, but this is most probably a mistranscription for بالضمّ,]) A fleece of wool: (S, K) [a word used in the sense of] a pass. part. n., like غُرْفَة in the phrase اِغْتَرَفَ غُرْفَةً. (S.) دَعَوْتُهُمُ الجَفَلَى, (AZ, S, Msb, * K, *) and ↓ الأَجْفَلَى, (AZ, S, K, *) which latter was unknown to As, (S,) I invited them to my feast, or food, (AZ, S, Msb, K, *) in common, (AZ, S, Msb,) without distinction, (Msb,) or with their company and commonalty. (K.) And دُعِىَ فُلَانٌ فِى النَّقَرَى لَا فِى الجَفَلَى, (Akh, S, Msb, *) and ↓ الأَجْفَلَى, Such a one was invited among the distinguished persons, not among the commonalty. (Akh, S.) And دَعْوَةٌ جَفَلَى A general invitation; contr. of دَعْوَةٌ نَقَرَى. (Msb.) And جَآءَ القَوْمُ ↓ أَجْفَلَةً, and أَزْفَلَةً, (Fr, S, K, *) The people came in a company; (Fr, S;) and ↓ بِأَجْفَلَتِهِمْ, and أَزْفَلَتِهِمْ, with their company. (Fr, S, K.) Accord. to some, (S,) ↓ أَجْفَلَى signifies A collection, or an assemblage, of any things; (S, K;) as also أَزْفَلَى: (S:) and ↓ جُفَّالَةٌ, (S, Sgh, TA,) or ↓ جُفَالَةٌ, (K,) a company, or an assembly, (S, Sgh, K,) of men, (S, TA,) going along quickly. (TA.) جَفْلَانٌ, or جَفْلَانُ, [whether with or without tenween is not shown,] Fearful; wont, or apt, to take fright and flee, or run away at random. (TA.) [See also جَفَّالٌ.] جَفَالٌ: see what next follows. جُفَالٌ What is cast forth by a torrent, (S, K, TA,) of rubbish and scum, or of rotten leaves mixed with scum; (TA;) as also ↓ جَفَالٌ, like سَحَابٌ; (TA;) and ↓ جُفَالَةٌ. (K, * TA.) — — The froth of milk. (K.) — Much (K) of anything: (TA:) or of wool; as also ↓ جَفِيلٌ: (K:) or much wool. (S.) The ewe is represented as saying, أُوَلَّدُ رُخَالًا وَأُجَزُّ جُفَالًا وَأُحْلَبُ كُثَبًا ثِقَالًا وَلَمْ تَرَ مِثْلِى مَالًا [I am delivered of lambs, and I am shorn of much wool, and I am milked of heavy bowlfuls, and thou hast not seen cattle the like of me]: by أُجَزُّ جُفَالًا is meant I am shorn [of much wool] at once; for nought of her wool falls to the ground until all of it is shorn. (S.) جفال is applied, by Dhu-r-Rummeh, as an epithet to hair; [meaning Much, or abundant;] and it is not applied as an epithet to anything save what is much, or abundant. (S.) Ed-Dejjál [or Antichrist] is described, in a trad., as جُفَالُ الشَّعَرِ Having much hair: (TA:) and الرَّأْسِ ↓ جَافِلُ [also] has this meaning. (Ham p. 469.) جَفُولٌ A wind (ريح) that smites the clouds, and puts them into a state of commotion; (K;) or that makes them to speed along: (TA:) a swift wind; (TA;) as also ↓ جَافِلَةٌ and ↓ مُجْفِلٌ: (S, K:) pl. of the first, (i. e., of جفول,) جُفُلٌ. (K.) — — Great, or large: so in the phrase جُمَّةٌ جَفُولٌ [A great, or large, quantity of hair extending beyond the ears]. (K.) — — An aged woman; (K, * TA;) as also ↓ إِجْفِيلٌ: (K:) pl. of the former as above. (K.) جَفِيلٌ: see جُفَالٌ. جَفَالَةٌ: see جَفْلٌ. جُفَالَةٌ: see جُفَالٌ. — — and الجَفَلَى: — — Also الجُفَالَةُ, (K,) or جُفَالَةُ القِدْرِ, (S,) What one takes from the head [of the contents] of the cookingpot with the ladle. (S, K.) جَفَّالٌ an intensive epithet from جَفَلَ in the first of the senses explained above; i.e., A camel that takes fright, or shies, and flees, &c., much, or often. (Msb.) [See also جَفْلَانٌ.] جُفَّالَةٌ: see الجَفَلَى. جَافِلٌ part. n. of جَفَلَ in the first of the senses explained above: (Msb:) [and in other senses.] — — Hastening, or speeding. (TA.) See جَفُولٌ. — — Disquieted, disturbed, agitated, or flurried. (S, K, TA.) — — See also جُفَالٌ. جَيْفَلٌ a name of [The month] ذُو القَعْدَةِ, (K, TA,) in the time of paganism. (TA.) أَجْفَلَةٌ: see الجَفَلَى, in two places. أَجْفَلَى: see الجَفَلَى, in three places. إِجْفِيلٌ Cowardly, or a coward, (S, K, TA,) that is frightened at everything. (TA.) A heostrich (S, K) that takes fright, (K,) and flees from everything (S, K, TA) that he sees; (TA;) as also ↓ جَفْلٌ. (K.) — — A bow of which the arrow goes far. (K.) — — See also جَفُولٌ. مُجْفِلٌ Turning away, or going back, or retreating; going away. (TA.) — — See also جَفُولٌ. مِجْفَلٌ applied to a camel's hump, Heavy: [properly, an instrument of overturning:] applied as an epithet to a camel's hump that is so heavy as to overturn the animal when, after rolling on the ground, he desires to rise. (TA.) جفن 1 جَفَنَ نَاقَةً, (K,) inf. n. جَفْنٌ, (TA,) He slaughtered a she-camel, and gave her flesh for food (K, TA) to the people, (TA,) in bowls (جِفَان). (K, TA.) 2 جفّنوا They made bowls (جِفَان) [probably meaning they prepared bowls of food: accord. to Freytag's Lex., جفّن means " apposuit scutellam; but he does not name his authority]). (TA.) — جفّن and ↓ تجفّن It (a grape-vine) attained to the state of having an أَصْل [i. e., app., a stock]. (TA.) 5 تَجَفَّنَ see 2. جَفْنٌ The eyelid; both the upper and the lower: (S, Msb, K:) of the mase. gender: (Msb:) pl. [of pauc.] أَجْفَانٌ and أَجْفُنٌ and [of mult.] جُفُونٌ. (K.) — — The upper surface, and the lower, of a cake of bread: both together being called جَفْنَا الرَّغِيفِ. (Lh, TA.) — — The scabbard, or sheath, (غِمْد, S, K, or غِلَاف, Msb,) of a sword: (S, Msb, K:) [or] the case, or receptacle, in which is [put] the sword together with its غمد and suspensory belt or cord: (S voce قِرَابٌ:) [but the former signification only is commonly known:] and [it is said that] ↓ جِفْنٌ signifies the same; (K;) but this is doubted by IDrd: (M, TA:) pl. [of pauc.] أَجْفَانٌ and [of mult.] جُفُونٌ. (Msb.) — — The أَصْل [app. here meaning stock] of a grape-vine: (K:) or a grape-vine itself, in the dial. of El-Yemen; (T, TA;) so called as being imagined to be the receptacle of the grapes: (Er-Rághib, TA:) or a species of grape: (ISd, K:) or the skin of the grape, in which is the juice: (IAar, TA:) or a climbing shoot of a grape-vine: (AHn, TA:) or the shoots of the grape-vine: (T, S, M, K:) n. un. with ة: (T S, M:) or, accord. to IAar, جَفْنَةٌ is syn. with كرعة [app. a mistranscription for كَرْمَةٌ a

single grape-vine]: or, accord. to some, as ISd says, the leaves of the grape-vine. (TA.) [Hence,] مَآءُ الجَفْنِ The juice of the vine; (A, TA;) wine: (TA:) [or it may originally mean tears; then, rain; and then, wine: for] wine is also called مَآءُ السَّحَابِ: and جَفْنُ المَآءِ means the clouds. (TA.) — — A kind of tree, of sweet odour. (AHn, K.) — — A certain plant, of the kind called أَحْرَار, that grows in a spreading manner, and, when it dries up, contracts; having grains like the حُلْبَة [or fenugreek]. (AHn, TA.) جِفْنٌ: see جَفْنٌ. جَفْنَةٌ A [bowl of the kind called] قَصْعَة: (K:) or like a قصعة: (S:) the largest kind of قصعة; (Ks, S in art. صحف, M;) next to which is the قصعة [properly so called], which satisfies the hunger of ten [men]; then, the صَحْفَة, which satisfies five; then, the مِئْكَلَة, which satisfies two men, and three; then, the صُحَيْفَة, which satisfies one man: (Ks, S in art. صحف:) it is peculiarly applied to a receptacle for kinds of food: (Er-Rághib, TA:) pl. [of mult.] جِفَانٌ (S, Msb, K) and جِفَنٌ (Sb, TA) and (of pauc., TA) جَفَنَاتٌ (S, Msb, K.) [Hence,] كُفِئَتْ جَفْنَتُهُ [His bowl was turned upside-down; meaning] (tropical:) he was slain; a phrase similar to هُرِيقَ رِفْدُهُ. (A in art. رفد.) — — (assumed tropical:) A small well; (K;) as being likened to the جفنة for food. (Er- Rághib, TA.) — — (tropical:) A generous man: (K:) جَفْنَةٌ غَرَّآءُ is an appellation applied to a generous man who entertains many guests and feeds many: (IAar, TA:) he is called جفنة because people are fed in the جفنة, and the epithet غرّاء is added because of the whiteness of the camel's hump in the جفنة. (TA.) — — Also i. q. خَمْرَةٌ [meaning Some wine, or a kind of wine: see also مَآءُ الجَفْنِ, voce جَفْنٌ]. (IAar, TA.) جفو 1 جَفَا, (K,) aor. يَجْفُو, (TA,) inf. n. جَفَآءٌ; and ↓ تجافى; It did not keep, or cleave, to its place. (K.) You say, جَفَا جَنْبُهُ عَنِ الفِرَاشِ, (Mgh,) and ↓ تجافى عَنْهُ, (S, Mgh,) His side did not rest, or was restless, or uneasy, upon the bed; or shrank from it; (S, Mgh;) and heaved, or rose, from it: (Mgh:) or the former, his side did not keep, or cleave, to its place upon the bed: and the latter, it became withdrawn, or removed, from it. (TA.) And جَفَا السَّرْجُ عَنْ ظَهْرِ الفَرَسِ, (S Msb, TA,) aor. and inf. n. as above; (Msb;) and ↓ تجافى; (S, Msb;) The saddle heaved, or rose, from the back of the horse: (S, Msb:) or did not keep, or cleave, to its place upon his back. (TA.) — — [Hence,] it is said in a trad. of 'Omar, إِنِّى أَجْفُو عَنْ أَشْيَآءَ مِنَ العِلْمِ Verily I recoil, shrink, or am averse, from some matters of knowledge, or science, and ignore them, or neglect them. (Mgh.) — — Also جَفَا, (Msb, TA,) aor. as above, (Msb,) [and so the inf. n.,] said of a garment, or piece of cloth, It was thick, coarse, or rough: (Msb, TA:) and in like manner said of a reed-pen, it was thick, coarse, or rough, in its nib. (TA.) — — [And hence, (see جَفَآءٌ, below, and جَافٍ,) He was, or became, thick, gross, coarse, rough, or rude, of make: and, more commonly, coarse, rough, or rude, of nature or disposition, or in his intercourse and dealings with others; unkind, hard, churlish, uncivil, or surly. (See also 10.)] It is said in a trad., مَنْ بَدَا جَفَا, i. e. [He who abides in the desert] becomes coarse, rough, or rude, of nature or disposition; [or unkind, hard, churlish, &c.;] by reason of mixing little with men. (TA.) — — جَفَا عَلَيْهِ كَذَا Such a thing was, or became, heavy, onerous, burdensome, or oppressive, to him. (K.) — جَفَا جَنْبُهُ عَنِ الفِرَاشِ: and جَفَا السَّرْجُ: see 3. — — جَفَتِ القِدْرُ زَبَدَهَا The cooking-pot cast forth its froth, or foam; as also ↓ اجفت; (TA;) [like جَفَأَت and اجفأت;] originally without ء. (Er- Rághib, TA.) And جَفَا السَّيْلُ The torrent drove away [things in its course]. (Msb.) — — جَفَا الرَّجُلَ, aor. as above, He turned away from the man; avoided him; or shunned him: or he drove away the man; from جفا السَّيْلُ, explained above: sometimes meaning, with hatred. (Msb.) And جَفَاهُ He withdrew, or removed, far, or to a distance, from him: whence the saying of Mohammad Ibn-Sookah, لَمَّا قَلَّ مَالِى جَفَانِى إِخْوَانِى [When my property became little, my brethren withdrew far from me]. (TA) — — And جَفَا مَالَهُ He did not keep, or cleave, or hold fast, to his property. (K.) — — And جَفَاهُ, (S, K,) aor. يَجْفُو, (S,) inf. n. جَفَآءٌ (S, K) and جَفْوٌ, (K,) He treated him, or behaved towards him, coarsely, roughly, rudely, unkindly, hardly, churlishly, uncivilly, or surlily: (S, K:) you should not say جَفَيْتُ. (S.) The pass. part. n. is ↓ مَجْفُوٌّ and ↓ مَجْفِىٌّ: (S, and K in art. جفى:) the latter formed in accordance with جُفِىَ, in which the و is changed into ى. (Fr, S.) — — He did to him what displeased, grieved, or vexed, him; did to him what he disliked, or hated; did evil to him. (TA.) So in the trad., مَنْ حَجَّ وَلَمْ يَزُرْنِى فَقَدْ جَفَا [He who performs the pilgrimage to Mekkeh and does not visit me, i.e. does not visit my tomb afterwards, either on his homeward journey or by journeying to ElMedeeneh for that special purpose, does what displeases me]. (TA.) — — جَفَتِ المَرْأَةُ وَلَدَهَا The woman neglected to take care of her child, or to pay frequent attention to it. (TA.) 2 تَجْفِيَةٌ [inf. n. of جفّى] signifies, in Persian, جفاء فرمودن [app. as meaning The ordering one to act, or to treat another, coarsely, roughly, rudely, &c.]. (KL. [Accord. to Golius, as on this authority, "i. q. جَفَا, sign. injuria affecit; duriter et inique tractavit: seu transit. ejus. "]) 3 جافى جَنْبَهُ عَنِ الفِرَاشِ, and ↓ جَفَاهُ, He caused his side not to rest, or caused it to be restless, or uneasy, upon the bed; or caused it to shrink therefrom: and he heaved it, drew it up, or raised it, [making it to be separated by some space or interval] from the bed. (Mgh.) And hence, (Mgh,) جافى عَضُدَيْهِ (Mgh, TA) عَنْ جَنْبَيْهِ (TA) He put, or set, his upper arms apart, or remote, from his sides. (Mgh, TA.) [Thus the Muslim is enjoined to do in prostrating himself in prayer.] And جافى السَّرْجَ عَنْ ظَهْرِ الفَرَسِ, (S, * Msb,) and ↓ اجفاهُ, (S, K,) and ↓ جَفَاهُ, (K, [said in the TA to be a mistake, but a similar usage of this verb has been mentioned above on the authority of the Mgh,]) He raised the saddle from the back of the horse: (S, Msb, K:) and in like manner, القَتَبَ عَنْ ظَهْرِ البَعِيرِ ↓ أَجْفَيْتُ [I raised the saddle from the back of the. camel]. (M, TA.) 4 اجفاهُ He made, or caused, him, or it, to be, or become, distant, remote, far off, or aloof. (TA.) — — See also 3, in two places. — — اجفى المَاشِيَةَ He fatigued the cattle, [in some copies of the S, تَبِعَهَا is put for أَتْعَبَهَا,] and did not let them eat, (AZ, S, K, TA,) nor fed them previously, driving them vehemently. (TA.) — أَجْفَتِ القِدْرُ: see 1. — — أَجْفَتِ الأَرْضُ The land became like the جُفَآء, or rubbish and scum cast forth by the torrent of a valley, or by a cooking-pot, in respect of the departure of the good thereof. (Er-Rághib, TA.) 6 تجافى: see 1, in three places. [Said of a person prostrating himself, or lying down, it means He drew up his body from that on which he rested. And تجافى عَنْهُ generally signifies He, or it, receded, withdrew, removed, or became remote or aloof or separated by some space or interval, from him, or it: and he drew away, shrank, or flinched, from him, or it.] It is said, of the difference between الذَّبْح and القَتْل, that the former is by cutting the external jugular veins; and the latter, بِإِيقَاعِ الفِعلِ فِى المَحَلِّ مَعَ التَّجَافِى [By causing the act to take effect upon the place thereof while standing aloof]; meaning that the قَاتِل strikes from a distance, not knowing whether he will hit the place or not. (Mgh.) And [hence] you say, تجافى لَهُ عَنْ حَقِّهِ (assumed tropical:) [He relinquished, i. e.] he gave, to him, his right, or due. (TA in art. خمص.) — — He inclined, or declined, or turned, from side to side: and from right to wrong. (Har p. 125.) [See 6 in art. دفو.] 8 اجتفاهُ He removed him, or it, from his, or its, place. (K.) 10 استجفاهُ He esteemed it (namely, a bed, &c., K) جَافٍ (S, K) i. e. thick, coarse, or rough. (TA.) — — He demanded, or required, of him that he should do what was displeasing, grievous, vexatious, or evil. (TA.) — استجفى He became coarse, rough, rude, unkind, hard, churlish, uncivil, or surly. (KL. [See also 1.]) جَفًا: see جَفَآءٌ. جَفْوَةٌ A single act of coarse, rough, rude, unkind, hard, churlish, uncivil, or surly, treatment, or behaviour. (TA.) — — See

also جَفَآءٌ, in three places. جِفْوَةٌ: see جَفَآءٌ. جَفَآءٌ is in make; [signifying Thickness, grossness, coarseness, roughness, or rudeness:] and in nature, or disposition; (TA;) signifying coarseness, roughness, or rudeness, (Mgh, Msb,) in one's intercourse and dealings with others; (Mgh;) unkindness, hardness, churlishness, incivility, or surliness; a predominant quality of the people of the desert; (Mgh, Msb;) from جَفَا said of a garment, or piece of cloth; (Msb;) contr. of بِرٌّ (S,) or of صِلَةٌ; (K;) as also ↓ جَفًا, (K,) accord. to Lth; but Az says that he knew not any one who allowed this latter: (TA:) so, too, ↓ جِفْوَةٌ and ↓ جَفْوَةٌ, in the sayings فِيهِ جِفْوَةٌ and جَفْوَةٌ [In him is coarseness, roughness, or rudeness, &c.] : (K:) and فُلَانٌ ظَاهِرُ الجِفْوَةِ Such a one is a person in whom coarseness, roughness, or rudeness, &c., is apparent: (S:) but accord. to Lth, جفوة [whether جَفْوَةٌ or جِفْوَةٌ is not shown] denotes a more constant quality than جَفَآءٌ (TA.) You say also, ↓ بِهِ جَفْوَةٌ, meaning He is suffering coarseness, roughness, or rudeness, &c. (K.) And أَصَابَتْهُ ↓ جَفْوَةُ الزَّمَنِ (tropical:) [The roughness, or rudeness, &c., of time, or fortune, smote him]; and جَفَوَاتُهُ [its roughnesses, or rudenesses, &c.]. (TA.) جُفَآءٌ The rubbish and scum cast forth by the torrent of a valley, and by a cooking-pot. (Er-Rághib, TA.) [See also art. جفأ.] — — And hence, as being likened to the جُفَآء of the torrent, (tropical:) The first, or foremost, of men, or people. (TA.) [But see art. جفأ.] جَافٍ [act. part. n. of 1:] applied to a garment, or piece of cloth, (Mgh, Msb,) and to a bed, &c., (S, * K, TA,) Thick, coarse, or rough. (Mgh, Msb, TA.) — — And [hence] applied to a man, (S, TA,) meaning Thick, gross, coarse, rough, or rude, of make; and coarse, rough, or rude, of nature or disposition; coarse, rough, rude, unkind, hard, churlish, uncivil, or surly, in his treatment of, or behaviour towards, his companions: pl. جُفَاةٌ. (TA.) You say also, رَجُلٌ جَافِى الخِلْقَةِ [A man thick, gross, coarse, rough, or rude, of make]: and جَافِىالْخُلُقِ niggardly and incompliant; coarse, rough, or rude, (K, TA,) in his intercourse and dealings with others; oppressive when angry and irritated against his companion with whom he sits. (TA.) And جَافٍ عَنِ المَوْعِظَةِ [Obdurate against admonition]. (TA in art. جعظر.) مَجْفُوٌّ: see مَجْفِىٌّ. 1: see 1. جل 1 جَلَّ, aor. يَجِلُّ, (S, Msb, K,) inf. n. جَلَالَةٌ, (S,) or جَلَالٌ, (K, [in the CK, erroneously, جُلالٌ is put for جَلَالٌ,]) or both, (TA, [but see what follows,]) and جُلًّى, (Ham p. 218, see this word below, under جَلَلٌ,) [in its primary sense, It was, or became, thick, gross, coarse, rough, rugged, rude, big, or bulky: (see جَلِيلٌ:) and then,] it, (a thing, Msb,) or he (a man, S) was, or became, great; (S, Msb, K, TA;) [said of a thing, meaning in size; and] said of a man, meaning in estimation, rank, or dignity: (S, TA:) or جَلَالَةٌ signifies greatness of estimation or rank or dignity: but جَلَالٌ, supreme greatness thereof: (Er-Rághib, TA:) the latter is an attribute of God only; (As in Ham p. 607, Er-Rághib, TA;) except in few instances: (As ubi suprà:) or it means the greatness, or majesty, of God: (S, Msb:) or his absolute independence. (Bd in lv. 27.) [عَزَّ وَ جَلَّ, referring to the name of God expressed or understood, is a phrase of frequent occurrence, meaning, To Him, or to Whom, belong might and majesty, or glory and greatness] — — يَجِلُّ عَنِ الإِحَاطَةِ بِهِ [He is too great to be comprehended within limits] and يَجِلُّ أَنْ يُدْرَكَ بِالحَوَاسِّ [He is too great to be perceived by the senses] are phrases used in speaking of God. (Er-Rághib, TA.) — — The saying of El-Ahmar, يَا جَلَّ مَا بَعُدَتْ عَلَيْكَ بِلَادُنَا فَابْرُقْ بِأَرْضِكَ مَا بَدَا لَكَ وَارْعُدِ [O, how greatly distant to thee is our country! therefore threaten in thy land as long as it seems fit to thee, and menace], means ما بعدت ↓ مَا أَجَلَّ [&c.]. (S.) — — Also جَلَّ, (S, K,) aor. جَلِ3ِ, inf. n. جَلَالَةٌ and جَلَالٌ, (K,) said of a man, (S,) He became old, or advanced in age, (S, K,) and firm, or sound, in judgment. (K.) And جَلَّتْ said of a she-camel, She was, or became, old, or advanced in age: (Abu-n-Nasr, S:) and so ↓ تجالّت said of a woman. (TA.) — جَلَّتِ الهَاجِنُ عَنِ الوَلَدِ [The girl married before she had arrived at puberty, or the beast covered before she was of fit age,] was too young [to bear offspring]: (S:) a prov. (TA.) [Thus the verb bears two contr. significations. See also هَاجِنٌ.] — جَلَّ القَوْمُ, (S, Msb, * K, *) عَنِ البَلَدِ, (S,) or عَنْ مَنَازِلِهِمْ, (K,) aor. جَلِ3ِ, (Msb, K,) or جَلُ3ُ [contr. to rule], (S, Sgh,) or both, accord. to Ibn-Málik and others, (TA,) inf. n. جُلُولٌ, (S, K,) [and جَلَآءٌ accord. to the K, but this is an inf. n. of جَلَا], The people, or company of men, went forth, or emigrated, (S, Msb, K,) like جَلَا, (S, K,) from a country, or town, (Msb,) [or from their places of abode,] to another country, or town. (S, Msb.) — جَلُّوا الأَقِطَ, (K,) [aor., accord. to rule, جَلُ3ُ,] inf. n. جَلٌّ, (TA,) They took the main part, or portion, of the [preparation of milk termed] اقط. (K.) [See also 5.] — — جَلَّلْتَ هٰذَا عَلَى نَفْسِكَ Thou hast brought this as an injury (جَنَيْتَهُ) upon thyself. (K.) — جَلَّ البَعَرَ, (S, K,) aor. جَلُ3ُ, (S,) inf. n. جَلٌّ (S, K) and جِلَّةٌ, (K,) He picked up, (S,) or collected with his hand, (K,) the camels', or similar, dung; (S, K;) and ↓ اجتلّهُ signifies the same, (S,) or he picked it up for fuel. (K.) [See جِلَّةٌ.] — See also 2. 2 جلّل, inf. n. تَجْلِيلٌ, said of a thing, i. q. عَمَّ [as meaning It included persons, or things, &c., in common, or generally, or universally, within the compass of its influence, or effects]. (S, TA.) So in the phrase سَحَابٌ يُجَلِّلُ الأَرْضَ بِالمَطَرِ [Clouds that include the land in common, or generally, or universally, within the compass of their rain; i. e., that rain upon the land throughout its general, or universal, extent]: (S, TA:) or, as in the A, thundering clouds, covering the land with rain. (TA.) And so in the phrase, جَلَّلَ المَطَرُ الأَرْضَ The rain included the general, or universal, extent of the land within the compass of its fall; and covered the land so as not to leave anything uncovered. (IF, Msb.) — — And hence, [in a general sense,] He covered a thing. (Msb.) It [or he] ascended, rose, mounted, got, was, or became, upon, or over, a thing; (Ham p. 45;) as also ↓ تَجَلَّل. (S, K.) — — He clad a horse (S, K) or beast (K) with a جُلّ [or covering for protection from the cold]; (S, K;) as also ↓ جَلَّ. (K.) 4 اجلّهُ, (S, K,) inf. n. إِجْلَالٌ, (TA,) [He made it جَلِيل, i. e., thick, &c.: contr. of أَدَقَّهُ: see Ham p. 546. — — And hence,] He magnified him; honoured him; (K, TA;) as also ↓ تجالّهُ: (TA:) he exalted him (TA) in rank, or station. (S.) It is said in a trad., أَجِلُّوا اللّٰهَ يَغْفِرْ لَكُمْ, meaning [Magnify ye God, and He will forgive you: or] say ye, يَا ذَا الجَلَالِ وَ الإِكْرَامِ [O Thou who art possessed of greatness, or majesty, and bounty], and believe in his greatness, or majesty: it is also recited otherwise, with ح; (TA in the present art.;) i. e. أَحِلُّوا اللّٰهَ, meaning "Resign yourselves to God; " or " quit ye the danger and straitness of belief in a plurality of Gods, to avail yourselves of the freedom of El-Islám; " (TA in art. حل;) but the former recital is confirmed by another trad., namely, أَلِظُّوا بِيَاذَا الجَلَالِ وَ الإِكْرَامِ [see art. لظ]. (TA in the present art.) [Hence,] فَعَلْتُ مِنْ إِجْلَالِكَ, and مِن أَجْلِ إِجْلَالِكَ: see جَلَلٌ. — — He gave him much. (S.) You say, مَا أَجَلَّنِي وَلَا أَدَقَّنِى (S, TA) He gave me not much, nor gave he me little: (S:) or (assumed tropical:) he gave me not a camel, nor gave he me a sheep, or goat. (TA.) A poet says, (S,) namely, El-Marrár ElFak'asee, describing his eye, (TA,) بَكَتْ فَأَدَقَّتْ فِى البُكَى وَأَجَلَّتِ (assumed tropical:) It wept, and shed few tears, and shed many. (S, TA.) You say also, أَجَلَّ فَرَسَهُ فِرْقًا مِنْ ذُرَةٍ He gave his horse a large feed of millet. (TA.) — — He gave him a جَلِيلَة, i. e., a she-camel that had brought forth once. (S, K.) You say, مَا أَجَلَّنِى وَلَا أَحْشَانِى He gave me not a she-camel that had brought forth once, (S, K, *) nor gave he me a young, or small, camel. (S.) — مَا أَجَلَّ: see 1. [You say, مَا أَجَلَّهُ How great, &c., is he, or it!] — اجلّ He was, or became, strong: — — and He was, or became, weak: thus bearing two contr. significations. (Ibn-'Abbád, K.) 5 تجلّلهُ He took the greater, main, principal, or chief, part of it; the main, gross, mass, or bulk, of it; (S, K;) as also ↓ اجتلّهُ (K) and ↓ تجالّهُ. (Ibn-'Abbád, K. [In the

CK, in the explanation of the second and third of these verbs, جِلَالَهُ is erroneously put for جُلَالَهُ.]) — — See also 2. — — [Hence,] He sat upon him; namely, a horse. (K,) And تجلّل الفَحْلُ النَّاقَةَ (S and K in art. دأم) The stallion-camel mounted the she-camel. (TA in that art.) 6 تجالّ i. q. تَعَاظَمَ (S, K) and تَرَفَّعَ. (S.) You say, فُلَانٌ يَتَجَالُّ عَنْ ذٰلِكَ (S, K *) Such a one exalts himself above that; holds himself above it; disdains it; or is disdainful of it; syn. يَتَرَفَّعُ عَنْهُ, (S,) or يَتَعَاظَمُ; (K;) as also يتجالّ عَلَيْهِ. (TA.) — — See also 1. — تجالّهُ: see 4: — — and 5. 8 اِجْتَلَّ see 5: — and see also 1. R. Q. 1 جَلْجَلَ [app. It sounded; or made a sound, or sounds; said of a little bell, such as is called جُلْجُل: said also of thunder: and it sounded vehemently; or made a vehement sound, or vehement sounds: and he threatened: (see جَلْجَلَةٌ, which seems to be the inf. n. of the verb in these senses:) and,] said of a horse, he neighed clearly; or had a clear neigh. (K.) — جَلْجَلَهُ, (S,) inf. n. جَلْجَلَةٌ, (K,) He put it (a thing, S) in motion (S, K) with his hand. (S.) And جلجل القِدَاحَ He (a player at the game called المَيْسِر) moved about [or shuffled] the gaming-arrows. (TA.) — — He mixed it. (K.) — — He twisted it vehemently, or strongly; namely, the string of a bow or the like. (Ibn-'Abbád, K.) R. Q. 2 تَجَلْجَلَ It was, or became, in a state of motion; or was put in motion. (K.) — — It was, or became, agitated in the mind. (K, * TA.) — — He sank into the ground. (S, K.) It sank, or became depressed; syn. تَضَعْضَعَ. (K.) One says, تَجَلْجَلَتْ قَوَاعِدُ البَيْتِ The foundations of the house sank, or became depressed; syn. تَضَعْضَعَتْ. (S.) جَلٌّ The sail of a ship: pl. جُلُولٌ. (S, K.) — See also جُلٌّ, in two places: — and جِلٌّ: — and جَلِيلٌ. — — Also Contemptible, mean, or paltry: thus bearing two contr. significations. (K.) جُلٌّ The greater, main, principal, or chief, part of a thing; the most thereof; the main, gross, mass, or bulk, of it; (S, Msb, K;) as also ↓ جُلَالٌ. (K.) You say, أَخَذَ جُلَّهُ (K, TA) and ↓ جُلَالَهُ (S, Sgh, K) [He took the greater part of it]. — A horse-cloth, or covering (Msb, K,) of a horse or similar beast, (S, Mgh, Msb, K,) for protection (Msb, K) from the cold; (Msb;) as also ↓ جَلٌّ: (K:) [in Persian جُلْ:] pl. [of mult.] جِلَالٌ (S, Mgh, Msb, K) and [of pauc.] أَجْلَالٌ, (Msb, K,) and أَجِلَّةٌ is pl. of جِلَالٌ. (S, TA.) — — The cover of, or a thing with which one covers, a book, or volume; which latter is hence called ↓ مَجَلَّةٌ. (Er-Rághib in TA; but, in this sense, written without any vowel-sign.) — The place of the pitching and constructing of a tent or house. (K.) — Also, (S, K,) and ↓ جَلٌّ, (K,) The rose, (AHn, S, K,) the white and the red and the yellow; (AHn, K;) plentiful in the countries of the Arabs, both cultivated and wild: (AHn, TA:) a Persian word, arabicized; (AHn, * S, Sgh;) from گُلْ: (Sgh, TA:) and the jasmine: n. un. with ة. (K.) — See also جِلٌّ: — and جَلَلٌ. جِلٌّ: see جَلِيلٌ, in six places — Also The stalks of seed-produce [or corn] when it has been reaped; (S, O, Mgh, K;) as also ↓ جُلٌّ and ↓ جَلٌّ: (K:) when it has been removed to the place where the grain is trodden out, and has been trodden, and cut by means of the مِدْوَس, it is called تِبْنٌ. (AHn, Mgh.) And, by amplification, applied to The stalks remaining upon the field after the reaping. (Mgh in the present art. and in art. حصد.) جَلَّةٌ (S, Mgh, Msb, K) and ↓ جِلَّةٌ and ↓ جُلَّةٌ, (K,) the second whereof is that which is most known [in the present day], and next the first [which seems to be the most chaste], (TA,) Camels', or sheep's, or goats', or similar, dung; syn. بَعَرٌ: (S, K:) or a single lump thereof: (Mgh, Msb, K:) or such as has not been broken. (K.) [Commonly applied in the present day to Such dung kneaded with chopped straw and formed into round flat cakes, which are dried in the sun, for fuel.] You say, إِنَّ بَنِى فُلَانٍ وَقُودُهُمُ الجَلَّةُ [Verily the sons of such a one, their fuel is the dung of camels or sheep &c.]. (S.) — — Also (metonymically, Mgh) applied to Human ordure. (Mgh, Msb.) جُلَّةٌ A large [receptacle made of palm-leaves woven together, such as is called] قُفَّة, for dates; (K;) a receptacle (S, Mgh, Msb, K) for dates, (S, Mgh, Msb,) made of palm-leaves; (K;) [a thing made of palm-leaves woven together, generally used as a receptacle for dates, but also employed for other purposes, as, for instance, to lay upon the mouth of a watering-trough, where the water is poured in, by way of protection; see إِزَآءٌ:] pl. جِلَالٌ (Mgh, Msb, K) and جُلَلٌ. (K.) — See also جَلَّةٌ. جِلَّةٌ: see جَلَّةٌ: — and جَلِيلٌ; of which it is in most instances a pl. جَلَلٌ A great, momentous, or formidable, thing, affair, matter, case, or event; as also ↓ جُلَّى (S, K, TA) and ↓ جُلَّآءُ: (TA:) or ↓ جُلَّى [as also جَلَلٌ and ↓ جُلَّآءُ] signifies a hard, difficult, severe, or distressing, and a great, momentous, or formidable, thing, or affair, &c.: (Msb:) pl. [of جَلَلٌ,] أَجْلَالٌ; (TA;) and of ↓ جُلَّى جُلَلٌ; (S, K.) El-Hárith Ibn-Waaleh says, قَوْمِى هُمْ قَتَلُوا أُمَيْمَ أَخِى فَإِذَا رَمَيْتُ يُصِيبُنِى سَهْمِى فَلَئِنْ عَفَوْتُ لَأَعْفُوَنْ جَلَلًا وَلَئِنْ سَطَوْتُ لَأُوْهِنَنْ عَظْمِى [My people, they have slain, O Umeymeh, (أُمَيْمَ being apocopated, for أُمَيْمَةُ,) my brother; so, if I shoot, my arrow will strike me; and verily, if I forgive, I shall indeed forgive a great thing; but verily, if I assault, I shall indeed weaken my bone: see Ham p. 97]. (S.) And Beshámeh Ibn-Hazn says, وَإِنْ دَعَوْتَ إِلَى ↓ جُلَّى وَمَكْرُمَةٍ يَوْمًا سَرَاةً كِرَامَ النَّاسِ فَادْعِينَا [And if thou invite to a great affair, and a generous act, any day, manly and noble persons, the generous of mankind, invite us]: (TA:) or جُلَّى is here an inf. n. in the place of جَلَالٌ and جَلَالَةٌ, like رُجْعَى, &c. (Ham p. 218.) — — Also, i. e., جَلَلٌ, A small, (K,) an easy, or a mean, paltry, or contemptible, thing, affair, matter, case, or event: (S, K, TA:) thus bearing two contr. significations. (S, K.) Imra-el-Keys says, on the occasion of his father's having been slain, بِقَتْلِ بَنِى أَسَدٍ رَبَّهُمْ أَلَا كُلُّ شَىْءٍ سِوَاهُ جَلَلْ meaning [By Benoo-Asad's slaying their lord: now surely everything beside it is] a mean, paltry, or small, matter. (S, * TA.) — — فَعَلْتُ ذٰلِكَ مِنْ جَلَلِكَ I did that on account of thee, for thy sake, or because of thee; syn. مِنْ أَجْلِكَ; (S, K *) as also ↓ من جُلَّكَ, (K,) and ↓ من تَجِلَّتِكَ, (S, K,) and ↓ من جَلَالِكَ, and ↓ من إِجْلَالِكَ, and ↓ من أَجْلِ إِجْلَالِكَ. (K.) Jemeel says, رَسْمُ دَارٍ وَقَفْتُ فِى طَلَلِهْ كِدْتُ أَقْضِى الغَدَاةَ مِنْ جَلَلِهْ meaning [The remains marking the site of a house, I paused at the relic thereof that was still standing: I almost died, in the early morning,] on account of it (مِنْ أَجْلِهِ), or, as some say, because of its greatness in my eye. (S.) — Accord. to Zj, جَلَلْ is a particle syn. with نَعَمْ. (Mughnee.) جَلَالٌ an inf. n. of جَلَّ. (K, TA.) — — [Hence,] فَعَلْتُ ذٰلِكَ مِنْ جَلَالِكَ: see جَلَلٌ. جُلَالٌ: see جُلٌّ, in two places: — — also, and its fem., with ة, see جَلِيلٌ, in three places: — — and see جُلَاجِلٌ. جِلَالٌ The deck, or part resembling a roof, of a ship: a sing. word. (Mgh.) — — [See جُلٌّ and جُلَّةٌ, of each of which it is a pl.] جَلِيلٌ, in its primary acceptation, signifies Thick, gross, coarse, rough, rugged, rude, big, or bulky; applied to a material substance; (Er-Rághib, TA;) opposed to دَقِيقٌ; (S, Er-Rághib, TA;) as also ↓ جِلٌّ, (S,) opposed to دِقٌّ: (S, K:) [and then,] great; (Msb, K;) as also ↓ جِلٌّ and ↓ جَلٌّ (K) and ↓ جُلَالٌ, (S, K,) which is also explained as signifying large, big, bulky, or large in body, (K,) and ↓ جُلَّلٌ: fem. جَلِيلَةٌ and ↓ جُلَالَةٌ: (K:) [also] great in respect of estimation, rank, or dignity: (S, TA:) pl. [of pauc.] أَجِلَّةٌ and جِلَّةٌ and [of mult.] أَجِلَّآءُ. (TA.) You say, ↓ مَا لَهُ دِقٌّ وَلَا جِلٌّ, i. e., دَقِيقٌ وَلَا جَلِيلٌ [He has neither slender, or fine, or small, nor thick, or gross, or coarse, &c., or great]. (S.) And ↓ شَجَرٌ جِلٌّ [Large trees; or trees as] opposed to شَجَرٌ دِقٌّ [or shrubs, or bushes]. (Lth, Mgh in art. بقل.) And ↓ حُلَلٌ جِلٌّ Thick, or coarse, [garments, or dresses, of the kind called] حُلَل; opposed to حُلَلٌ دِقٌّ: (Mgh in art. دق:) or the things termed جِلٌّ, of commodities, are carpets, and [the garments called] أَكْسِيَة [pl. of كِسَآء], and the like; (K;) contr. of دِقٌّ; such as the [cloth called] حِلْس, and the mat, and the like. (TA.) And ↓ جُلَالَةٌ signifies A great she-camel; (S, K;) big-bodied. (TA.) You say also, طَحَنَهُ طَحْنًا جَلِيلًا [He ground it coarsely]. (S in art. جش.) الجَلِيلُ, meaning The great in dignity, is not applied peculiarly to God: when it is applied to Him, it is

because of his creating the great things that are indicative of Him, or because He is too great to be comprehended within limits or to be perceived by the senses. (Er-Rághib, TA.) And قَوْمٌ جِلَّةٌ means A great people; lords, chiefs, or people of rank or quality; (K;) a good people; (TA;) a people of eminence, nobility, dignity, or high rank. (K.) — — Also Old, or advanced in age, and firm, or sound, in judgment: pl. جِلَّةٌ: (K:) which pl., as meaning old, or advanced in age, is applied to camels, (S, Sgh, K,) as well as to men. (K.) Hence, in a trad., فَاعْتَرَضَ لَهُمْ إِبْلِيسُ فِى صُوَرةِ شَيْخٍ جَلِيلٍ [And Iblees presented himself to them in the form of an old man advanced in age]. (TA.) ↓ جِلَّةٌ in the sense last explained above, is also used as a sing., and is applied to the male and the female [of camels]: or signifies such as is termed ثَنِيَّة, [i. e., a she-camel that has entered her sixth year,] until she has become a بَازِل [in her ninth year]: or a male camel that has become a ثَنِىّ: or it is applied to a she-camel, and ↓ جِلٌّ to a he-camel. (K.) And [the fem.] ↓ جَلِيلَةٌ [used as a subst.] signifies A she-camel that has brought forth once: (S, O, K:) and [simply] a she-camel; as in the saying, مَا لَهُ جَلِيلَةٌ وَلَا دَقِيقَةٌ He has neither a she-camel nor a ewe, or she-goat: (S:) or camels. (JK and TA in art. دق [q. v., voce دَقِيقٌ].) Also (i. e. ↓ جليلة) A great palm-tree having much fruit: pl. جَلِيلٌ; (K;) [or rather this is a coll. gen. n.;] or, accord. to some copies of the K, the pl. is جِلَالٌ. (TA.) — Also i. q. ثُمَامٌ [Panicum, or panic grass]; (S, K;) a weak plant, with which the interstices of houses are stopped up: n. un. with ة: (S:) or ↓ جَلِيلَةٌ signifies a species of ثُمَام: (TA in art. ثم:) pl. جَلَائِلُ. (S, K.) جَلِيلَةٌ [used as a subst.]: see the latter part of the next preceding paragraph, in three places. جُلَّى: see جَلَلٌ, in four places. جُلَّآءُ: see جَلَلٌ, in two places. جُلِّىٌّ a rel. n. from جُل; A seller of جِلَال [pl. of جُلٌّ] for horses or similar beasts. (TA.) جُلَّلٌ: see جَلِيلٌ جَلَّالَةٌ (S, Mgh, Msb, K) and ↓ جَالَّةٌ (Mgh, Msb) A cow that repeatedly seeks after filths [to eat them]; (S, K;) the milk of which is forbidden: (S:) a beast that eats جَلَّة, meaning human ordure; (S, Mgh, Msb;) the flesh of which is forbidden: (Mgh:) pl. [of the former] جَلَّالَاتٌ; (Msb) and of the latter جَوَالُّ; (Mgh, Msb;) the latter pl. occurring in a trad., in which some erroneously substitute for it جَوَّالَات. (Mgh.) جُلْجُلٌ [A little bell, consisting of a hollow ball of copper or brass or other metal, perforated, and containing a loose solid ball;] a small جَرَس [or bell]; (Msb, K;) a thing that is hung to the neck of a horse or similar beast, or to the leg of a hawk: (Mgh:) pl. جَلَاجِلُ. (S, Mgh, Msb.) You say, فُلَانٌ يُعَلِّقُ الجُلْجُلَ فِى عُنُقِهِ [Such a one hangs the little bell upon his neck;] meaning, (tropical:) such a one imperils, or endangers, himself. (TA.) Abu-n-Nejm says, إِلَّا امْرَأً يَعْقِدُ خَيْطَ الجُلْجُلِ [Except a man who ties the string of the little bell;] meaning, (tropical:) except a bold man, who imperils himself: AA says that it is a prov., meaning, except a man who makes himself notorious, so that no one precedes him except a courageous man who cares not for him, and who is stubborn and notorious. (TA.) — — See also جَلْجَلَةٌ. جُلَاجِلٌ [app. inf. n. of جَلْجَلَ, q. v.;] The sound, or sounding, of a جُلْجُل, (S,) or of a جَرَس [or bell]; (TA;) and of thunder: (S, K:) and vehemence of sound: and a threatening (K, TA) from behind a thing covering or concealing. (TA.) جُلْجُلَانٌ What is جَلِيل [app. meaning great in estimation] of a thing. (Ibn-' Abbád, TA.) — Also The fruit of the كُزْبُرَة [or coriander] : (S, Mgh, K:) and, (Mgh,) accord, to Abu-1-Ghowth, (S,) sesame, or sesamum, (S, Z, Mgh, TA,) in its husks, before it is reaped: (S:) or it signifies also the grain of sesame or sesamum. (K.) — — (tropical:) The heart's core (حَبَّةُ القَلْبِ). (S, Z, K, TA.) You say, أَصَبْتُ جُلْجُلَانَ قَلبِهِ (tropical:) [I hit his heart's core]. (S.) And اِسْتَقَرَّ ذٰلِكَ فِى جُلْجُلَانَ قَلْبِهِ (tropical:) [That rested, or remained, in his heart's core]. (Z, TA.) And كَلَامٌ خَرَجَ مِنْ جُلْجُلَانِ القَلْبِ إِلَى قِمَعِ الأُذُنِ (tropical:) [Speech that came forth from the core of the heart to the meatus of the ear]. (Z, TA.) جَلْجَالٌ: see مُجَلْجِلٌ جُلَاجِلٌ An ass that brays clearly; (S, K;) as also ↓جُلَالٌ; (El-Moheet, K) which is in like manner applied to a she-camel. (El-Moheet, TA.) — — A boy light in spirit; brisk, lively, or sprightly, in his work; (K;) as also ↓ جُلْجُلٌ (Ibn-'Abbád, K.) — أَبْثَثْتُهُ جُلَاجِلَ نَفْسِى I revealed to him what was agitated in my mind. (Ibn-' Abbád, K, * TA.) جَالٌّ Going forth, or emigrating, from a country, or town, to another country, or town; (Msb;) [as also جَالٍ; (see art. جلو;)] and so جَالَّةٌ, (S, Msb, K,) its pl., (Msb,) applied to a people, or company of men; (S, Msb, K;) originally applied to the Jews who were expelled from El-Hijáz; as also جَالِيَةٌ. (Msb.) — — Hence, ↓ جَالَّةٌ, as a subst., meaning The poll-tax; (Msb;) as also جَالِيَةٌ, (S and Msb in art جلو.) You say, أُسْتُعْمِلَ فُلَانٌ عَلَى الجَالَّةِ [Such a one was employed as collector of the poll-tax]; like as you say, على الجَالِيَةِ. (S, Msb.) — جَالَّةٌ as a fem. epithet used as a subst.: see جَالَّةٌ (as a subst.): see جَالٌّ; of which it is also pl. and fem. جَلَّالَةٌ. أَجَلُّ [Thicker &c., and thickest &c.; see جَلِيلٌ: and] i. q. أَعْظَمُ [more, and most, great &c.]: (S, TA:) fem. جُلَّى. (Ham. p. 45.) With the article, [as a superlative epithet,] it is applied to God; (S, TA;) and so, by poetic license, الأَجْلَلُ. (TA.) تَجِلَّةٌ a subst. [signifying The act of magnifying, or honouring]; (K, TA;) like تَكْرِمَةٌ. (TA.) — — [Hence,] فَعَلْتُ ذٰلِكَ مِنْ تَجِلَّتِكَ, like من إِجْلَالِكَ &c.: see مَجَلَّةٌ جَلَلٌ A صَحِيفَة [or book, volume, writing, or written paper or the like;] in which is science: (S, K:) and any book, or writing, (A' Obeyd, S, K,) is thus called by the Arabs; (A 'Obeyd, S;) as, for instance, that of Lukmán, and one of poetry: (TA:) and so in the phrase used by En-Nábighah (Edh-Dhubyánee, TA) مَجَلَّتُهُمْ ذَاتُ الإِلٰهِ [Their book is that of God]: or, as some recite it, he said مَحَلَّتُهُمْ, with حاء, meaning, their abode is one of pilgrimage and of sacred sites. (S, TA.) See جُلٌّ — — [Hence,] Science; and the doctrine, or science, of practical law. (AA, TA.) مُجَلَّلٌ A horse clad with a جُلّ; as also ↓ مَجْلُولٌ; (TA;) which latter is likewise applied to a camel. (Ibn-Abbád, TA.) سَحَابٌ مُجَلِّلٌ Clouds that include the land in common, or generally, or universally, within the compass of their rain; i. e., that rain upon the land throughout its general, or universal extent: (S, TA:) or thundering clouds, covering the land with rain: (A, TA:) or clouds in which are thunder and lightning. (As, TA in art. قصب.) [See also مُجَلْجِلٌ.]مُجْلُولٌ: see مُجَلَّلٌ. — Also Water into which جَلَّة [q. v.] has fallen. (TA.) مُجَلْجَلٌ A man very excellent, or elegant, in mind, manners, address, speech, person, or the like; in whom is no fault, or vice. (K.) — — A camel that has attained his full strength. (K, TA.) — إِبِلٌ مُجَلْجَلَةٌ Camels having small bells, of the kind called جُلْجُل, hung upon them. (K.) مُجَلْجِلٌ Clouds (سَحَابٌ) in which is the sound of thunder: (S, K: * [in the CK, in this instance, erroneously written مُجَلْجَلٌ:]) or sounding: (TA:) [see also مُجَلِّلٌ:] and in like manner ↓ جَلْجَالٌ applied to rain. (K, TA.) — — A strong chief: or [in the CK, "and,"] one whose voice, or fame, (صَوْت,) reaches far: and bold, vehement in repelling or defending, eloquent, or able in speech, (K,) who subjects himself to peril, or danger. (TA.) جلب 1 جَلَبَ, (S, A, Mgh, Msb, K,) aor. جَلِبَ and جَلُبَ, (S, Msb, K,) inf. n. جَلْبٌ (S, Mgh, Msb, K) and جَلَبٌ, (S, K,) He drove, (A, K,) or brought, conveyed, or transported, (Mgh,) a thing, (S, A, * Mgh, Msb, K, *) or things, such as camels, sheep, goats, horses, captives, or slaves, or any merchandise, (TA,) from one place to another, (A, K,) or from one country or town to another, for the purpose of traffic; (Mgh;) as also ↓ اجتلب, (A, K, KL,) and ↓ استجلب. (KL.) And جَلَبْتُ الشَّىْءَ إِلَي نَفْسِى and ↓ اِجْتَلَبْتُهُ signify the same; (S;) i. e. (assumed tropical:) I brought, drew, attracted, or procured, the thing to myself. (PS.) [Hence,] ذَا مِمَّا يَجْلِبُ الإِخْوَانَ (tropical:) [This is of the things that bring, draw, attract, or procure, brothers, or friends]. (A, TA.) And الدَّهْرِ ↓ جَلَبَتْهُ جَوَالِبُ (tropical:) [The calamities of time, or of fortune, or of fate, brought, drew, or attracted, him, or it]. (A, TA.) [Hence also, accord. to some,] لَا جَلَبَ وَ لَا جَنَبَ, a trad., explained as meaning, The owner

of cattle shall not be required to drive them, or bring them, to the town, or country, in order that the collector may take from them the portion appointed for the poor-rate, but this shall be taken at the waters; and when the cattle are in the yards, they shall be left therein, and not brought forth to the place of pasture, for the collector to take that portion: or, as some say, ولا جنب means, nor shall one have a horse led by his side, in a race, in order that, when he draws near to the goal, he may tranfser himself to it, and so outstrip his fellow: and other explanations have been given: (Msb:) [accord. to some,] لا جلب here means, they shall not drive, or bring, their cattle to the collector of the portions appointed for the poor-rate in the place where he alights, but he shall himself come to their yards and take those portions: or [جلب here is from the verb جَلَبَ in a sense which will be explained below, and] the trad. relates to horse-racing, and means, one shall not cause his horse to be followed by a man crying out at it and chiding it; nor shall he have a horse without a rider led by his own horse, in order that, when he draws near to the goal, he may transfer himself to it, and outstrip upon it: (Mgh:) or الجَلَبُ, which is forbidden, means the collector's not coming to the people at their waters to take the portions appointed for the poor-rate, but ordering them to drive, or bring, their cattle to him: or it relates to contending for a stake, or wager, and means the mounting a man upon one's horse, and, when he has drawn near to the goal, following his horse and crying out at it, in order that it may outstrip; which is a kind of fraud: (S:) or it is used in both these cases: (A 'Obeyd: [his explanations are virtually the same as those in the S:]) or the meaning of the trad. [so far as the former clause of it is concerned] is, that the contributions to the poor-rate shall not be driven, or brought, to the waters nor to the great towns, but shall be given in their places of pasture: or it means, [or rather الجلب means,] the collector's alighting in a place, and then sending a person, or persons, to drive, or bring, to him the cattle from their places, that he may take the portion thereof appointed for the poor-rate: or it [relates to horse-racing, and] means the sending forth a horse in the racecourse, and a number of persons' congregating, and crying out at it, in order that it may be turned from its course: or a man's following his horse, and spurring on behind it, and chiding it, and crying out at it: (K, TA:) or the shaking a thing behind a horse that is backward in a race, that it may be urged on thereby, and outstrip: or one's riding a horse, and leading behind him another, to urge it on, in contending for a stake, or wager: or the crying out at a horse from behind, and urging it to outstrip. (TA. See also 1 in art. جنب.) — — جَلَبَ لِأَهْلِهِ He gained or earned; sought or sought after or sought to gain [provisions &c.; generally meaning he purveyed]; and exercised art or cunning or skill, in the management of his affairs; for his family; as also ↓ اجلب. (Lh, K.) — جَلَبُوا, aor. جَلِبَ and جَلُبَ, (K,) [inf. n. جَلَبٌ, and perhaps جَلَبَةٌ also;] and ↓ جلّبوا; (S, K;) and ↓ اجلبوا, (K,) inf. n. إِجْلَابٌ; (Mgh;) [the second of which is the most common;] They raised cries, shouts, noises, a clamour, (S, Mgh, TA,) or confused cries or shouts or noises. (Mgh, K. *) And جَلَبَ عَلَي فَرَسِهِ, (S, Msb, K,) aor. جَلُبَ, (S, Msb,) inf. n. جَلَبٌ, (S,) or جَلْبٌ, (Msb,) He chid, or urged on, his horse; as also ↓ جلّب and ↓ اجلب; (K;) the first, rare; the second and third, usual: (TA:) he cried out at his horse, (S, K,) from behind him, and urged him to outstrip [in a race], (S,) aor. جَلُبَ and جَلِبَ; (K; but this explanation is erased in the copy of the K in its author's handwriting, as being a repetition; and rightly, accord. to MF; though this requires consideration; TA;) as also ↓ اجلب: (S:) he urged his horse to run, by striking, or goading, or by crying out, or the like; as also ↓ اجلب: or, as some say, he led behind his horse that he was riding another horse to urge on the former, in contending [in a race] for a stake, or wager; as is shown in an explanation of the tradition cited above, لَا جَلَبَ وَلَا جَنَبَ. (TA.) It is said in the Kur [xvii. 66], وَأَجْلِبْ ↓ عَلَيْهِمْ بِخَيْلِكَ وَرَجْلِكَ And raise thou confused cries against them, (Mgh,) or cry out against them, with thy forces riding and on foot. (Bd. But see another explanation in what follows.) And it is said in a wellknown prov., جَلَبَتْ جَلْبَةً ثُمَّ أَمْسَكَتْ It, i. e. a cloud (سَحَابَة), thundered, then refrained from raining: applied to a coward, who threatens, and then is silent: but accord. to some, it is with ح in the place of ج (MF. See art. حلب.) — — [Hence,] جَلَبَ, aor. جَلِبَ and جَلُبَ; and ↓ اجلب; He threatened with evil; (K, TA;) followed by an accus. (TA) [or, app., by عَلَى before the object]: or (so in the TA, but in some copies of the K " and,") he collected a company, a troop, or an army. (K, TA.) [It is said that] ↓ عَلَيْهِمْ وَأَجْلِبْ, in the Kur [xvii. 66], means And collect thou against them [thy forces], and threaten them with evil. (TA. But see another explanation above.) And عَلَيْهِ ↓ اجلبو signifies also They collected themselves together against him, (S, K, *) and aided one another; like احلبوا. (S.) — — جَلَبَ عَلَيْهِ, aor. جَلُبَ, inf. n. جَلْبٌ, He committed a crime against him; or an offence for which he should be punished. (K, * TA.) — جَلَبَ, aor. جَلِبَ and جَلُبَ, (S, K,) It (a wound) healed: (K:) or it (an ulcer, As, or a wound, S) became covered with a skin in healing: (As, S:) as also ↓ اجلب. (S, L.) — — And It (blood) dried; became dry; as also ↓ اجلب. (Lh, K.) — جَلِبَ, aor. جَلَبَ, It [app. a company or troop] assembled, or became collected together. (K.) 2 جَلَّبَ see 1, in two places. — The inf. n. تَجْلِيبٌ also signifies The act of bringing together: or collecting. (KL.) 3 جَالَبَ [جالب] is explained by Golius, as on the authority of the KL, as meaning He helped, or assisted: but this is a mistake for حالب; for I find مُحَالَبَةٌ explained by يارى كردن in a copy of the KL, and the order of the words there shows that it is not a mistranscriptiou for مجالبة.] 4 اجلب: see 1, in eleven places, in the latter half of the paragraph. — Also His camels brought forth males; (S, K;) because the males that they produce are driven, or brought, from one place to another, and sold; opposed to احلب " his camels brought forth females: " (S:) and his camel brought forth a male. (TA.) أَجْلَبْتَ وَلَا أَحْلَبْتَ May thy camels bring forth males, and may they not bring forth females, is a form of imprecation against a man, implying a wish that he may lose the milk [that he would have otherwise]. (TA.) — He aided, helped, or assisted, another. (S, K.) [So, too, احلب.] — He put an amulet into a جُلْبَة [which must therefore signify the piece of skin in which an amulet is enclosed, as well as an amulet enclosed in a piece of skin: see مُجْلِبٌ]. (K.) — — اجلب قَتَبَهُ, (S, K,) inf. n. إِجْلَابٌ, (T,) He covered his قتب [or camel's saddle] (S, K) with a جُلْبَة, i. e., (S,) with a piece of fresh, moist skin, which he left upon it until it became dry [and tight]: (S, K: *) or he covered the head of his قتب with a piece of kid's, or lamb's, skin, and left it to dry upon it. (T.) 5 تَجَلَّبَ [تجلّب] rendered by Golius Clamorem ac murmur excitavit, as on the authority of the K, I do not find in that lexicon nor in any other.] 7 انجلب It [a camel, sheep, goat, horse, captive, or slave, or a number of camels &c., or any merchandise, (see 1, first sentence,)] was driven [or brought] from one place to another [or from one country or town to another, for the purpose of traffic]. (K.) 8 اجتلب: see 1, first and second sentences. — — Also (assumed tropical:) He (a poet) took, or borrowed, from the poetry of another. (TA.) — — And He sought or demanded [a thing]. (Har p. 44.) 10 استجلبهُ He sought, or demanded, or desired, that it [a camel, sheep, goat, horse, captive, or slave, or a number of camels &c., or any merchandise, (see 1, first sentence,)] should be driven [or brought] from one place to another [in which he was, or from

one country or town to another, for sale]. (K.) — — See also 1, first sentence. R. Q. 1 جَلْبَبَهُ, (K,) or جلببهُ جِلْبَابًا, (TA,) inf. n. جَلْبَبَةٌ, the second ب not being incorporated into the first because the word is quasi-coordinate to the class of دَحْرَجَةٌ, (S,) He put on him a garment of the kind called جِلْبَاب. (S, K.) Accord. to Kh, the first ب in جلبب is [augmentative] like the و in جَهْوَرَ and دَهْوَرَ: accord. to Yoo, the second is [augmentative] like the ى in سَلْقَى and جَعْبَى. (IJ, TA.) R. Q. 2 تَجَلْبَبَ, (K,) and تَجَلْبَبَتْ, (A, Msb,) He, and she, put on a garment of the kind called جِلْبَاب; or clad himself, and herself, therewith. (A, Msb, K.) And تجلبب بِثَوْبَهِ He covered himself with his garment. (Har p. 162.) جُلْبٌ: see جِلْبٌ — — Also The blackness of night; (K, TA;) and so ↓ جِلْبَابٌ. (Har p. 480. [The latter evidently tropical in this sense, and perhaps the former also.]) جِلْبٌ (S, K) and ↓ جُلْبٌ (S, L) A camel's saddle of the kind called رَحْل, with what it contains, or comprises: (K:) or its cover: (Th, K:) or its pieces of wood: (S:) or its curved pieces of wood: (TA:) or its wood, without [the thongs called] أَنْسَاع and other apparatus. (K, TA.) — Also, both words, Clouds, (K,) or thin clouds, (S,) in which is no water: (S, K:) or clouds appearing, or extending sideways, (مُعْتَرِضٌ,) [in the horizon,] like a mountain [or mountainrange]: (K, TA:) or a cloud like that which is termed عَارِضٌ [q. v.], but narrower, and more distant, and inclining to blackness: (AZ, TA in art. عرض:) pl. أَجْلَابٌ. (TA.) [See also جُلْبَةٌ.] جَلَبٌ A thing, or things, driven, or brought, (S, A, Mgh, Msb, K,) from one country or town to another, (S, Mgh, Msb,) or from one place to another, (A, K,) for the purpose of traffic; (Mgh;) as horses, &c., (K,) camels, (TA,) sheep or goats, captives or slaves, (Lth, TA,) or any merchandise: (TA:) and so ↓جَلَبَةٌ, thus in the handwriting of the author of the K in his last copy of that work, and mentioned by more than one, (MF, [who adds that it is correct, but SM thinks it a mistake,]) and ↓ جَلِيبَةٌ and ↓ جُلُوبَةٌ: (K:) [see this last, below:] pl. [of the first] أَجْلَابٌ. (K.) Hence the prov., النُّفَاضُ يُقَطِّرُ الجَلَبَ The failure of provisions causes the camels, driven, or brought, from one place to another, to be disposed in files for sale. (TA.) — — [And, app., Male camels; like جَلُوبَةٌ; because they are driven, or brought, from one place to another, and sold; (see 4;) opposed to حَلَبٌ, q. v.] — — Also Persons who drive, or bring, camels and sheep or goats [&c.] from one place or country or town to another, for sale; and so [its pl.] أَجْلَابٌ. (S.) [In the present day, ↓ جَلَّابٌ signifies One who brings slaves from foreign countries, particularly from African countries, for sale.] — Also, (S, A, K,) and ↓ جَلَبَةٌ, (S, A, * Mgh, K,) [the former an inf. n., and so, perhaps, the latter, but often used as simple substs., the latter more commonly, meaning] Cries, shouts, noises, or clamour: (S, TA:) or a confusion, or mixture, (A, Mgh, K,) of cries or shouts or noises, (A, Mgh,) or of crying or shouting or noise. (K.) — — And the former, An assembly of men. (TA.) جُلْبَةٌ The small piece of skin, (S,) or the crust, or scab, (A, K,) that forms over a wound (S, A, K) when it heals: (S, K:) pl. جُلَبٌ. (A.) — — A piece of skin that is put upon the [kind of camel's saddle called] قَتَب. (S, K.) [See 4.] — — [A piece of skin in which an amulet is enclosed: see 4.] — — An amulet upon which is sewed a piece of skin: (K:) pl. as above. (TA.) — — A detached portion of cloud: (K:) [or] a cloud covering the sky. (IAar, TA.) [See also جِلْبٌ.] — — A piece of land differing from that which adjoins it; a patch of ground; syn. بُقْعَةٌ. (K.) One says, إِنَّهُ لَفِى جُلْبَةِ صِدْقٍ i. e. فى بُقْعَةِ صِدْقٍ [app. meaning (assumed tropical:) Verily he is in a good station or position: see art. بقع]. (TA.) — — A detached portion of herbage or pasture. (K, * TA.) — Also Severity, or pressure, of time or fortune; (S, K;) like كُلْبَةٌ: (S:) and hunger: (so in some copies of the K:) or vehemence of hunger: (so in other copies of the K:) or severity; adversity; difficulty; trouble: (TA:) and a hard, distressful, or calamitous, year. (K.) جَلَبَةٌ: see جَلَبٌ, in two places. جِلِبَّاتٌ (S, A, Mgh, Msb, K, &c.) and ↓ جِلْبَابٌ; (K;) the latter mentioned as an ex. of form by Sb, and thought by Seer to be syn. with the former, but not explained by any one except the author of the K; masc. and fem.; (TA;) A [woman's outer wrapping garment called] مِلْحَفَة: (S:) or this is its primary signification; but it is metaphorically applied to other kinds of garments: (El-Khafájee, TA:) or a shirt, (K, TA,) absolutely: or one that envelopes the whole body: (TA:) and a wide garment for a woman, less than the ملحفة: or one with which a woman covers over her other garments, like the ملحفة: or the [kind of head-covering called], خِمَار: (K:) so in the M: (TA:) or a garment wider than the خمار, but less than the رِدَاء (Mgh, L, Msb,) with which a woman covers her head and bosom: (L:) or a garment shorter, but wider, than the خمار; the same as the مِقْنَعَة: (En-Nadr, TA:) or a woman's head-covering: (TA:) or the [kind of wrapper called] إِزَار: (IAar, TA:) or a garment with which the person is entirely enveloped, so that not even a hand is left exposed, (Har p. 162, and TA,) of the kind called مُلَآءَة, worn by a woman: (TA:) or a garment, or other thing, that one uses as a covering: (IF, Msb:) pl. جَلَابِيبُ. (S, Mgh, Msb.) — — See also جُلْبٌ. — — (assumed tropical:) Dominion, sovereignty, or rule [with which a person is invested]. (K.) جُلُبَانٌ and جُلْبَانٌ: see جُلُبَّانٌ, in three places. جِلْبَابٌ: see جِلْبَابٌ. جَلَبَّانٌ: see the next paragraph, last sentence. جُلُبَّانٌ, (K, TA, in the CK جُلَّبان, and so in the TA in art. خرف,) and without teshdeed, (K,) [i. e.] ↓ جُلُبَانٌ, (S, Msb,) and, accord. to some, ↓ جُلْبَانٌ also, (Msb,) not heard by AHn from the Arabs of the desert but with teshdeed, though many others pronounce it without tesh-deed, and pronounced in the latter manner, he says, it may be a dial. var.; (TA;) [a coll. gen. n.;] A certain plant; (K;) or a certain grain, or seed, of the kind called قَطَانِىّ [i. e. pulse]; (Msb;) the [grain, or seed, called] خُلَّر, which is a thing resembling the مَاش: (S:) or a dust-coloured, dusky hind of grain or seed, which is cooked; of the colour of the ماش, except in its being of a more dusky shade; but larger: (T, TA:) a certain kind of grain or seed, resembling the ماش, of the kind called قَطَانِىّ, well known: (TA:) [a common kind of vetch, or pea, the common lathyrus, or blue chickling vetch, the lathyrus sativus of Linn., is called in Upper Egypt, and by some of the people of Lower Egypt also, جِلْبَان:] n. un. with ة. (TA.) — Also the first, (K,) and ↓ ة, (TA,) and ↓ جُلْبَانٌ, (MF, on the authority of Ibn-ElJowzee,) [like جُرُبَّانٌ and جُرُبَانٌ or جِرْبَانٌ,] A thing like a جِرَاب [or sword-case], of skin, or leather, (K, TA,) in which is put the sword sheathed, and in which the rider puts his whip and implements &c., and which he hangs upon the آخِرَة or the وَاسِط [see these two words] of the camel's saddle; derived from جُلْبَةٌ meaning " a piece of skin that is put upon a قَتَب: " (TA:) or the case (قِرَاب) of the sword-sheath, or scabbard: (K:) or جلبَانُ السِّلَاحِ, occurring in a trad., signifies the case (قراب) with its contents: or the sword and bow and the like, which require some trouble to draw forth and use in fight; not such a weapon as the lance. (L, TA.) — Also the first, and ↓ جَلَبَّانٌ, (K, TA,) or ↓ جِلِبَّانٌ, (so in the CK,) A clamorous man; or one who makes a confused crying or shouting or noise. (K, TA.) جِلِبَّانٌ: see the next preceding paragraph, in two places. جُلُبَّانَةٌ and جُلُبْنَانَةٌ and جِلِبَّانَةٌ: see جَلَّابَةٌ. جَلِيبٌ, applied to a male slave, (A, Mgh, K,) One who is brought from one place or country or town to another [for sale]: (S, K:) or one who is brought to the country of the Muslims [for sale]: (Mgh:) pl. جَلْبَى and جُلَبَاءُ. (K.) It is also applied [in like manner] to a woman: pl. جَلْبَى and جَلَائِبُ. (Lh, K.) جَلُوبَةٌ A thing that is driven or brought from one place or country or town to another for sale; (T, S, TA;) such as an aged she-camel, and a he-camel, and a young she-camel such as is called قَلُوص, and any other thing; but not applied to stallion-camels of generous race, that are used for procreation: pl. جَلَائِبُ: or

the pl. signifies camels that are brought to a man sojourning at a water, who has not means of carriage; wherefore they put him [and his companions or goods &c.] thereon: (TA:) or جلوبة signifies male camels: [see also جَلَبٌ:] or camels that are laden with the goods or utensils &c. of the people: and it is used alike as pl. and sing. (K.) See جَلَبٌ, with which it is syn. (K.) جَلِيبَةٌ: see جَلَبٌ. – – Also (assumed tropical:) An affected habit or disposition. (Ibn-Abi-l-Hadeed, MF.) جَلَّابٌ: see جَلَبٌ. جُلَّابٌ Rose-water: an arabicized word, (K,) from the Persian [گُلْ آبْ]. (TA.) جَلَّابَةٌ and ↓ مُجَلِّبَةٌ and ↓ جِلِبَّانَةٌ (K, TA) and ↓ جُلُبَّانَةٌ (CK) and ↓ جِلِبْنَانَةٌ and ↓ جُلُبْنَانَةٌ, (K, TA,) applied to a woman, Clamorous, noisy, very loquacious or garrulous, and of evil disposition: (K, TA:) or جلبّانة signifies, thus applied, rude and coarse: (TA:) the ل in this word is not a substitute for the ر in جِربَّانَةٌ [which has a similar meaning]: for it is from الجَلَبَةُ. (IJ, TA.) جَالِبٌ (A) and ↓ جَالِبَةٌ (L) and ↓ مَجْلَبَةٌ (Har p. 194 &c.) [all signify] (assumed tropical:) A cause of bringing or drawing or attracting or procuring of a thing: (Har p. 194, in explanation of the last:) thus مَجْلَبَةُ الدَّمْعِ means (assumed tropical:) the cause of drawing tears: (1d p. 15:) pl. of the second, جَوَالِبُ; as in the phrase جَوَالِبُ القَدَرِ (assumed tropical:) [the drawing, or procuring, causes of destiny]: (L, TA:) pl. of the third, مَجَالِبُ. (Har p. 430.) You say, لِكُلِّ قَضَآءٍ جَالِبٌ وَلِكُلِّ دَرٍّ حَالِبٌ (tropical:) [For every decree of fate there is a drawing, or procuring, cause; and for every flow of milk there is a milker]. (A, TA.) And [hence] the pl. جَوَالِبُ signifies (assumed tropical:) Calamities, misfortunes, evil accidents, adversities, or difficulties. (TA.) See an ex. in the first paragraph, near the beginning. – – قُرُوحٌ جَوَالِبُ and جُلَّبٌ Wounds, or ulcers, healing, or becoming covered with skin in healing. (As, TA.) جَالِبَةٌ: see the paragraph next preceding. مُجْلِبٌ A person who puts an amulet into a case of skin: after which it is sewed upon [the headstall, or some other part of the trappings, of] a horse. (TA.) مَجْلَبَةٌ: see جَالِبٌ. مُجَلِّبٌ, applied to thunder, (K,) and to rain, (TA,) Boisterous. (K, TA.) – – مُجَلِّبَةٌ: see جَلَّابَةٌ. يَنْجَلِبٌ A خَرَزَة [i. e. bead, or gem, or similar stone] (T, K, TA) used by the Arabs of the desert, (T, TA,) [or by the women of the desert, as a charm,] for captivating, or fascinating, men; (K, * TA;) or for bringing back after flight; (T, K;) or for procuring affection after hatred: (T, TA:) Az mentions it as a quadriliteral-radical word. (TA.) The Arab women used to say, أَخَّذْتُهُ بِاليَنْجَلِبْ فَلَا يَرِمْ وَلَا يَغِبْ وَلَا يَزَلْ عِنْدَ الطُّنُبْ [I have fascinated him with the yenjelib, and he shall not seek another, nor absent himself, nor cease to remain at the tent-rope]. (Lh, TA.) جلح 1 جَلِحَ, aor. جَلَحَ, inf. n. جَلَحٌ, He (a man, S, L, &c.) was, or became, bald in the two sides of his head: (S, K:) or in the two sides of the fore part of his head: (Msb:) or in the fore part of his head: or a little more bald than he who is termed أَنْزَعُ. (L.) [See also جَلَحٌ and أَجْلَحُ.] – – جَلِحَتِ الأَرْضُ, inf. n. as above, The herbage of the land was eaten; as also جُلِحَت. (TA.) And جُلِحَتِ الشَّجَرَةُ The branches of the tree were eaten, and it became reduced to its stem, or root. (AHn, TA.) — جَلَحَ المَالُ الشَّجَرَ, aor. جَلَحَ, (S, K,) inf. n. جَلْحٌ; (S;) and ↓ جلّحهُ, inf. n. تَجْلِيحٌ; (TA;) The cattle ate the trees: or ate the upper parts thereof: (TA:) or fed upon the upper parts thereof, and peeled them. (S, K.) — See also 3. 2 جَلَّحَ see 1. — تَجْلِيحٌ [the inf. n.] signifies also the acting, or advancing, boldly, (K,) or very boldly: (S:) or being bold to do evil or mischief; and showing open enmity or hostility: (A:) and acting with penetrating energy, vigour, or effectiveness, (S, K, TA,) in an affair: (TA:) and going, or journeying, vehemently: (TA:) and the assaulting, or attacking, (AZ, K, TA,) of a man, (AZ, TA,) and of an animal of prey. (K.) See also 3. You say, لَا تُجَلِّحْ عَلَيْنَا يَا فُلَانُ [Be not bold to do evil or mischief, or to show open enmity or hostility, to us, O such a one]. (A.) And فِى وَجْهِهِ تَجْلِيحٌ In his face is [apparent] boldness to do evil or mischief, and a show of open enmity or hostility. (A.) And جلّح عَلَى القَوْمِ He charged, or made an assault or attack, upon the people or party. (AZ, TA.) And جلّح تَجْلِيحَ الذِّئْبِ [He assaulted with the assaulting of the wolf]. (A.) And جلّح عَلَيْنَا He came upon us; or came down upon us and overcame us; or destroyed us; syn. أَتَى عَلَيْنَا. (ISh, TA.) And جلّح فِى الأَمْرِ He went at random, heedlessly, without any certain aim or object, or without consideration, in the affair; or pursued a headlong, or rash, course therein. (TA.) 3 مُجَالَحَةٌ [the inf. n.] signifies the acting openly with another in an affair: (As, K:) and the showing open enmity or hostility with another. (S, K.) You say, جَالَحْتُ الرَّجُلَ بِالأَمْرِ I acted openly with the man in the affair. (S.) And جَالَحَنِى فُلَانٌ Such a one showed open enmity or hostility with me; as also ↓ جلّح عَلَىَّ. (A.) — — Also The contending with another for superiority in strength; syn. مُشَادَّةٌ (S) and مُكَالَحَةٌ. (S, K.) You say, ↓ جَالَحَنِى فُلَانٌ وَجَلَحَنِى [app. meaning Such a one contended with me for superiority in strength, and overcame me therein]. (TA.) — — And i. q. مُكَابَرَةٌ [The contending with another for superiority in greatness; &c.]. (K.) Q. Q. 1 جَلْمَحَ He shaved his head: (Fr, S, K:) the م is augmentative. (S.) جَلَحٌ Baldness in the two sides of the head: (S, K:) or in the two sides of the fore part of the head: (Msb:) it is more than نَزَعٌ, and less than صَلَعٌ, (S, Msb,) which is less than جَلَهٌ: (Msb:) or baldness in the fore part of the head: or baldness that is a little more than what is termed نَزَعٌ. (L.) جَلَحَةٌ A part, or place, in which is baldness such as is termed جَلَحٌ. (S, Msb.) أَرْضٌ جِلَاحٌ Land that produces no herbage. (K.) جِلَاحَآءَةٌ A torrent that carries away everything in its course. (S, K.) جِلْوَاحٌ Wide (K, TA) and bare, or open, (TA,) land. (K, TA.) جُلَّحٌ: see أَجْلَحُ. جَالِحَةٌ (TA) and جَوَالِحُ (S, K [the latter being pl. of the former]) What flies about in successive portions from the heads of reeds and papyrusplants (S, K, TA) and other plants, in the wind, (TA,) resembling cotton; (S, TA;) and spiders' webs so flying about. (TA.) And the latter, Flakes of snow falling quickly and continuously. (TA.) أَجْلَحُ A man bald in the two sides of his head: (S:) or in the two sides of the fore part of his head: (Msb:) or in the fore part of his head: (Mgh, L:) or a little more bald than he who is termed أَنْزَعُ: (L:) it signifies more than انزع, and less than أَجْلَى and أَجْلَهُ: (Mgh:) when a man is bald in the sides of his forehead, he is termed انزع; when the baldness is a little more, اجلح; when it extends to the half, or the like, اجلى; and then, اجله: (A 'Obeyd, TA:) the fem. is جَلْحَآءُ: and the pl. جُلْحٌ (L, Msb) and جُلْحَانٌ. (L.) – – (tropical:) Having no horn; applied to a bull and a he-goat: (A:) and in this sense the fem. is applied to a ewe (T, M, Msb) or she-goat, (T, M, A, Msb,) and to a cow: (T, M, A:) and in like manner [the pl.] جُلْحٌ is applied to cows or bulls having no horns; (S, TA;) erroneously said in the K to be جُلَّحٌ, like سُكَّرٌ. (TA.) – – (assumed tropical:) A [woman's camel-vehicle of the kind called] هَوْدَج that has not a high head or top: (Ibn-Kulthoom, IJ, S, K:) or without a top: (T:) or one that is of a square form: (As, IJ:) pl. ↓ أَجْلَاحٌ, (S, IJ,) like as أَعْزَالٌ is pl. of أَعْزَلُ; a very rare form of pl. of a sing. of the measure أَفْعَلُ. (IJ.) – – (assumed tropical:) A flat roof not surrounded by a wall or anything else to prevent persons' falling from it. (IAth, K.) – – قَرْيَةٌ جَلْحَآءُ (tropical:) A town having no fortress: (A, TA:) pl. قُرًى جُلْحٌ: the fortresses being likened to horns. (TA.) – – أَكَمَةٌ جَلْحَآءُ (assumed tropical:) [A hill] not having a pointed summit. (TA.) And هَضْبَةٌ جَلْحَآءُ (assumed tropical:) [A] smooth [hill]. (A.) – – أَرْضٌ جَلْحَآءُ (assumed tropical:) A land in which are no trees. (TA.) – – يَوْمٌ أَجْلَحُ (assumed tropical:) A hard, distressing, or calamitous, day; as also أَصْلَعُ. (A, TA.) أَجْلَاحٌ: see أَجْلَحُ. إِجْلِيحٌ A plant of which the upper parts have been eaten. (TA.) مُجَلَّحٌ Eaten: (S, K:) eaten until nothing of it is left: (S:) herbage so eaten. (TA.) مُجَلِّحٌ A man (S) who eats

much; a great eater; voracious. (S, K.) — — See also مِجْلَاحٌ. — — سَنَةٌ مُجَلِّحَةٌ A year of drought, barrenness, or death. (TA.) — Insolent and audacious. (L.) You say, فُلَانٌ وَقِحٌ مُجَلِّحٌ [Such a one is impudent, insolent, and audacious]. (A, TA.) — — A bold wolf. (TA.) مِجْلَاحٌ A she-camel (S) that bears with hardiness a severe year, preserving her milk; (S, K;) as also ↓ مُجَلِّحَةٌ. (L.) — — See also مُجَالِحٌ. مَجْلُوحٌ A tree having the head, or upper part, eaten. (L.) — — A plant, or tree, that has been eaten and has grown again. (TA.) مُجَالِحٌ i. q. مُكَابِرٌ [Contending with another for superiority in greatness; &c.: see its verb, 3]. (S.) — — The lion. (K.) — — A she-camel that yields milk abundantly in winter: (S, K:) or that crops the twigs of the dry trees in winter, in a year of drought, and becomes fat upon them, and so preserves her milk: (IAar, TA:) pl. ↓ مَجَالِيحُ: (S, K:) or this is pl. of مُجَالِحٌ and ↓ مِجْلَاحٌ as epithets applied to a palm-tree and a she-camel that cares not for the want of rain. (AHn, TA.) And مُجَالَحَةٌ A she-camel that eats the سَمُر and عُرْفُط, whether they have leaves upon them or not. (TA.) مَجَالِيحُ: see مُجَالِحٌ. — — Also Years of drought that carry off, or destroy, the cattle. (S, K.) جلد 1 جَلَدَهُ, (S, A, Mgh, &c.,) aor. جَلِدَ, (Msb, K,) inf. n. جَلْدٌ, (S, Mgh, Msb,) He hit, or hurt, his skin; (S, K;) like as you say, رَأَسَهُ, and بَطَنَهُ: (S:) he beat his skin: (Mgh:) he beat him; namely, a criminal: (Msb:) he struck him with a whip, and with a sword: (TA:) he flogged him (A, K) with a whip, (K,) or with whips: (A:) جَلَدْتُ is sometimes written and pronounced جَلَتُّ. (MF on the letter د.) You say, جَلَدَهُ الحَدَّ, inf. n. as above, He inflicted upon him the flogging ordained by the law. (S, L.) — — جَلَدَتِ الحَيَّةُ The serpent bit: (K:) or, accord. to some, one says of the serpent called أَسْوَدُ, specially, يَجْلِدُ بِذَنَبِهِ [it strikes with its tail]. (TA.) — — جَلَدَ جَارِيَتَهُ, (K,) aor. and inf. n. as above, (TA,) (tropical:) He lay with his young woman, or female slave. (K, TA.) [Hence,] جَلَدَ عُمَيْرَةَ [(assumed tropical:) i. q. جَلْدُ عُمَيْرَةَ], a metonymical phrase: نَكَحَ اليَدَ meaning الاِسْتِمْنَآءُ بِاليَدِ, الخَضْخَضَةُ, and also termed التَّدْلِيلُ, and الاِعْتِمَارُ: the similar act of a woman is termed الإِلْطَافُ. (Har p. 572.) — — جَلَدَ بِهِ الأَرْضَ He smote the ground with him; (TA;) he threw him down prostrate on the ground. (A, TA.) And جُلِدَ بِهِ He fell down (K, TA) upon the ground by reason of much sleepiness; as also جُلِدَ بِهِ. (TA.) كُنْتُ أَتَشَدَّدُ فَيُجْلَدُ بِى نَوْمًا, in a trad., means [I used to exert my strength, or energy, but] sleep would overcome me so that I fell down. (L.) — — جَلَدَهُ عَلَى الأَمْرِ (tropical:) He compelled him against his will to do the thing. (A, K.) — — يُجْلَدُ بِكُلِّ خَيْرٍ (or, as related by AHát, يجلذ, with ذ, TA) (tropical:) He is imagined to possess every good quality. (A, K.) But the saying of EshSháfi'ee كَانَ مُجَالِدٌ يُجْلَدُ means (assumed tropical:) Mujálid used to be pronounced a liar, (K, TA,) or suspected and accused of lying. (TA.) — جُلِدَتِ الأَرْضُ, (S, L, Msb,) the verb being in the pass. form, (Msb,) or جَلِدَت, (A, K,) a verb of the same form as فَرِحَ; (K;) [or both may be correct, like ضُرِبَت and ضَرِبَت in the same sense;] and ↓ أَجْلَدَت; (K;) [but this last I believe to be a mistake for أُجْلِدَت, like أُضْرِبَت;] The land was, or became, affected or smitten, by hoar-frost, or rime. (S, A, L, Msb, K.) And جلد البَقْلُ [in the TA جَلِدَ] The herbs, or leguminous plants, were, or became, affected, or smitten, thereby. (L, TA.) And ↓ أُجْلِدُوا They (men) were, or became, affected, or smitten, thereby. (L, K.) — جَلُدَ, aor. جَلُدَ, inf. n. جَلَادَةٌ and جُلُودَةٌ and جَلَدٌ (or this last is a simple subst., L) and مَجْلُودٌ, (an inf. n. like مَحْلُوفٌ and مَعْقُولٌ, (S, or from تَجَلَّدَ, M in art. عسر,) He (a man, S, L) was, or became, hardy, strong, sturdy, (S, * L, K, *) and enduring, or patient. (L.) 2 جلّد, (IAar, T, S, Mgh,) inf. n. تَجْلِيدٌ, (T, S, Mgh, K,) He skinned a camel (IAar, T, S, Mgh, K) that had been slaughtered: (S, K:) one seldom uses سَلَخَ thus [in relation to a camel]. (S.) — — Also He covered a thing with skin; as, for instance, a pair of socks, or stockings: (Mgh:) and in like manner, [he bound] a book: (A, K: *) and he clad a young camel in the skin of another young camel: (L: [see جَلَدٌ:]) thus the verb bears two contr. significations. (Mgh.) — [He ordered to be flogged. (Freytag's Lex.: but without any indication of an authority.)] — [He, or it, rendered a man hardy, strong, sturdy, and enduring, or patient: so in the present day.] 3 جالدهُ He contended with him in fight, whether the fight were with swords or not. (A in art. طرد.) You say, جالدهُ بِالسَّيْفِ, (L,) inf. n. مُجَالَدَةٌ (S, A, L) and جِلَادٌ, (A, L,) He contended with him in fight with the sword. (S, * A, L.) And جَالَدُوهُمْ بِالسُّيُوفِ They contended with them in fight with swords. (A.) And جالدوا بِالسُّيُوفِ, (K, TA,) and ↓ تجالدوا (S, A, L, and so in the CK instead of جالدوا بالسيوف,) (S,) and ↓ اجتلدوا, (S, A, L,) They contended, one with another, in fight with swords. (S, A, * L, K.) — — [See also حَاضَرَهُ.] 4 اجلدهُ إِلَيْهِ (assumed tropical:) He constrained, compelled, or necessitated, him to have recourse to, or betake himself to, him, or it: (so in some copies of the K:) or he made him to stand in need of, or to want, him, or it. (AA, L, and so in some copies of the K and in the TA.) — أَجْلَدَتِ الأَرْضُ [or أُجْلِدَت]: and أُجْلِدُوا: see 1. 5 تجلّد He affected hardiness, strength, sturdiness, and endurance, or patience; constrained himself to behave with hardiness, &c. (S, * A, * L, K. *) So in the phrase تجلّد لِلشَّامِتِينَ [He constrained himself to behave with hardiness, &c., to those who rejoiced at his misfortune]. (A, TA.) In the phrase تجلّد عَنْهُ [He constrained himself to endure with hardiness and patience the loss, or want, of him, or it], the verb is made trans. by means of عن because it implies the meaning of تَصَبَّرَ. (L.) — — Also He feigned, or made a show of, hardiness, strength, sturdiness, and endurance, or patience. (L.) 6 تَجَالَدَ see 3. 8 إِجْتَلَدَ see 3. — اجتلد الإِنَآءَ, (AZ, TA,) or مَافِى الإِنَآءِ, (K,) He drank all that was in the vessel; (AZ, K, TA;) as also احتلد. (AZ, TA.) جَلْدٌ (sometimes pronounced جَضْدٌ, S) and ↓ جَلِيدٌ, (applied to a man, S, A, Mgh,) Hardy, strong, sturdy, (S, * A, * L, K, *) and enduring, or patient: (L:) not بَلِيد [q. v.]: (Mgh:) pl. [of either] جُلُدٌ, (S, L, K,) or جُلْدٌ, (so in some copies of the K,) and جُلَدَآءُ and أَجْلَادٌ [a pl. of pauc.] (S, L, K) and جِلَادٌ. (K.) And [the fem.] جَلْدَةٌ A hardy and strong she-camel; strong to labour and to journey; that heeds not the cold: and also swift: pl. جَلْدَاتٌ: (L:) and a she-camel that yields a copious flow of milk: (Th, TA:) sing. of جِلَادٌ, (S,) which signifies she-camels abounding with milk; as also مَجَالِيدُ, (K,) pl. of ↓ مِجْلَادٌ; (TA;) or she-camels having neither milk nor young: (K:) [see also جَلَدٌ:] or she-camels that yield the most greasy, or unctuous, sort of milk: and so the sing., جلدة, applied to a ewe or a she-goat. (S.) جِلَادٌ (pl. of جَلْدَةٌ, TA) is also applied to palm-trees, meaning Large, hard, hardy, or strong: (S, K, TA:) or such as are not affected by drought. (TA.) And تَمْرَةٌ جَلْدَةٌ signifies A tough-skinned, excellent, date; as also ↓ جِلْدَةٌ: and a hard, compact, date. (L.) جِلْدٌ, (S, Msb, K, &c.,) the only form of the word mentioned by the generality of the lexicographers; (TA;) occurring at the end of a verse with kesr to the second as well as the first letter, ↓ جِلِدٌ, agreeably with a license allowed to a poet in such a case, to give to a quiescent letter in a rhyme the same vowel as that which the preceding letter has; (S;) and ↓ جَلَدٌ, (IAar, S, K,) like شِبْهٌ and شَبَهٌ, and مِثْلٌ and مَثَلٌ; but this is said by ISk to be unknown; (S;) The skin of any animal; (K;) the integument of the body and limbs of an animal: (Az, Msb:) or the exterior of the بَشَرَةٌ [or upper skin] of an animal: (Msb: [but this is a strange explanation:]) pl. جُلُودٌ (S, Msb, K) and (sometimes, Msb) أَجْلَادٌ [a pl. of pauc.]. (Msb, K.) — — [The pl.] أَجْلَادٌ signifies also, and ↓ تَجَالِيدُ likewise, The body and limbs (S, A, L) of a man; (S;) the whole person, or body and limbs, of a human being; (L, K;) and his self: (L:) so called because enclosed by the skin: pl. of the former, أَجَالِدُ. (L.) You say, مَا أَشْبَهَ أَجْلَادَهُ بِأَجْلَادِ أَبِيهِ How like are his person and body to the person and body of his father! (L.) And فُلَانٌ عَظِيمُ الأَجْلَادِ and ↓ التَّجَالِيدِ (A, L) Such a one is large and strong (L) in respect of the body and limbs.

(A, L.) And رُدُّوا الأَيْمَانَ عَلَى أَجْلَادِهِمْ Repeat ye the oaths to the persons, themselves: occurring in a trad.: said on the occasion of a man's entering among others of whom an oath had been demanded. (L.) — — الجِلْدُ also signifies (assumed tropical:) The penis. (Fr, L, K: but in the CK, in this sense, it is written الجَلْدُ.) Agreeably with this explanation, its pl. جُلُود is said by Fr to be used in the Kur xli. 20: (L:) or as meaning the pudenda: (L, K:) but ISd holds that this word there means the skins, with which, as in manual operations, acts of disobedience are performed. (L.) جَلَدٌ: see جِلْدٌ. — — Also The skin of a camel, or other beast, with which another beast is clothed: (L:) the skin of a young camel, which (being stripped off, S) is put over the body of another young camel, in order that the mother of the skinned young one (smelling it, S) may conceive an affection for it [and suckle it]: (S, K:) or the skin of a young camel, which is stuffed with panic grass (ثُمَام), (K, TA,) or some other plant, (TA,) and put before a she-camel, in order that she may be induced thereby to affect that which is not her young one [and so yield her milk], (K, TA,) or, to affect the young one of another. (L, TA.) — A ewe or she-goat whose young one dies at the time of her bringing it forth; as also ↓ جَلَدَةٌ: pl. [of the former] جِلَادٌ and [of the latter] جَلَدَاتٌ. (TA.) — — Also, [as a coll. gen. n.,] Great she-camels, having neither young ones nor milk; n. un. with ة: (S:) [see also جَلْدٌ:] or great camels, among which are no little ones; (K;) n. un. with ة: (TA:) and (app. as a quasipl. n., TA) sheep or goats, and camels, having neither young ones nor milk; (K;) app. meaning having no little ones to which they give such: (Mohammad Ibn-El-Mukarram, TA:) or she-camels having no young ones with them, so that they endure patiently the heat and cold: (Fr, TA:) or she-camels having no milk, and the young ones of which have gone away from them; including what are called بَنَاتُ اللَّبُونِ, and such as are above these in age; and also such as are called مَخَاضٌ, and عِشَارٌ, and حِيَالٌ; but when they have given birth to their young, they cease to be termed جَلَدٌ, and are called عِشَارٌ, and لِقَاحٌ: the pl. is أَجْلَادٌ and [pl. pl.] أَجَالِيدُ. (Az, TA.) — Hard ground; as also ↓ أَجْلَدُ: (S:) or hard and level ground; as also ↓ جَلَدَةٌ: (K:) or level but rough ground; (L;) as also ↓ أَجْلَدُ: (TA:) pl. (of the former, TA) أَجْلَادٌ and (of the latter, TA) أَجَالِدُ. (S, TA.) You also say أَرْضٌ جَلَدٌ, with fet-h to the ل; (AHn, TA;) and ↓ جَلْدَةٌ, with a quiescent ل; (Lth, AHn, TA;) and ارض ↓ جَلَدَةٌ also; and مَكَانٌ جَلَدٌ. (Lth, TA.) — Also, as a subst. or an inf. n., (L, [see جَلُدَ,]) Hardiness, strength, sturdiness, (S, * A, * L, K, *) and endurance, or patience. (T.) جِلِدٌ: see جِلْدَةٌ. جَلَدٌ: see جِلْدَةٌ. جِلْدٌ a more particular term than جِلْدٌ; (S, L;) signifying A piece, or portion, of skin. (L.) — — One says also جِلْدَةُ العَيْنِ [app. meaning The eyelid]. (TA.) — — And قَوْمٌ مِنْ جِلْدَتِنَا A people, or company of men, of ourselves, and of our kinsfolk. (TA.) — See also جَلْدٌ. جَلَدَةٌ: see جَلَدٌ, in three places. جَلِيدٌ A woman flogged with a whip; as also with ة: pl. جَلْدَى and جَلَائِدُ: (Lh, L:) the former pl. thought by ISd to be of the former sing.; and the latter, of the latter. (L.) — Hoarfrost, or rime; i. e. dew that falls (S, A, K) from the sky (S) upon the ground (S, A, K) and congeals; (S, K;) also called ضَرِيبٌ and سَقِيطٌ; (S;) like صَقِيعٌ. (Msb.) — — Congealed, or frozen, water; ice. (TA.) — See also جَلْدٌ. جُلَيْدَةٌ [dim. of جِلْدَةٌ] One of the طَبَقَات [coats, or tunics,] of the eye. (TA.) جُلُودِىٌّ [A dealer in skins;] a rel. n. from جُلُودٌ, pl. of جِلْدٌ. (TA.) جَلَّادٌ One whose office it is to flog others with a whip. (Mgh.) [In the present day, An executioner, in a general sense.] أَجْلَدُ: see جَلَدٌ, in two places. تَجَالِيدُ: see جِلْدٌ, in two places. مِجْلَدٌ A piece of skin which a wailing woman holds in her hand, and with which she slaps (S, K) her face (S) or her cheek: (K:) pl. مَجَالِيدُ; (Kr, K;) or, as ISd thinks, this is pl. of ↓ مِجْلَادٌ [as syn. with مِجْلَدٌ], for مِفْعَلٌ and مِفْعَالٌ are often interchangeable as measures of words of this kind. (TA.) مُجَلَّدٌ Covered with skin: thus applied to a pair of socks, or stockings, meaning having skin put upon the upper and lower parts. (Mgh.) [A book, or portion of a book, bound: — — and hence, A volume: pl. مُجَلَّدَاتٌ.] — — A bone covered only by the skin; having nothing remaining on it but the skin. (K.) — A horse [rendered hardy and enduring;] that is not frightened by, (K,) or not impatient at, (S, and so in some copies of the K,) being beaten (S, K) with the whip. (TA.) — A certain quantity of a burden, or load, of known measure and weight; (K;) six hundred pounds' weight. (IAar, TA in art. بهر.) مُجَلِّدٌ One who binds books, or covers them with skin. (K.) مِجْلَادٌ: see مِجْلَدٌ: — and see also جَلْدٌ. مَجْلُودٌ [Having his skin hit, hurt, or beaten: flogged: &c. : see also جَلِيدٌ.] — أَرْضٌ مَجْلُودَةٌ Land affected, or smitten, by hoar-frost, or rime. (S, A, L, Msb, K.) — مَجْلُودٌ is also an inf. n. of جَلُدَ [q. v.]. (S, L, K.) مُجْتَلَدٌ A place of contending in fight with swords. (L from a trad.) جلس 1 جَلَسَ, (S, A, Msb, K,) aor. جَلِسَ, (A, K,) inf. n. جُلُوسٌ (S, A, Msb, K) and ↓ مَجْلَسٌ, (S, A, K,) He placed his seat, or posteriors, upon rugged [or rather elevated] ground, such as is termed جَلْسٌ: this is the primary signification: (TA:) [and hence,] He sat; i. q. قَعَدَ [when the latter is used in its largest sense]: (Msb, and so S and L and A and K in art. قعد:) you say, جَلَسَ مُتَرَبِّعًا and قَعَدَ مُتَرَبِّعًا [He sat cross-legged]: (Msb:) accord. to El-Fárábee and others, contr. of قَامَ; and thus it has a more common application than قَعَدَ [when the latter is used in its most proper and restricted sense]: (Msb:) but قَعَدَ also signifies the contr. of قَامَ: ('Orweh Ibn-Zubeyr, L in art. قعد:) properly speaking, جَلَسَ differs from قَعَدَ; the former signifying he sat up; or sat after sleeping, or prostration, (Msb,) or after lying on his side; (B, TA;) and the latter, he sat down; or sat after standing: (Msb, B, TA: and see other authorities to the same effect in art. قعد:) for جُلُوسٌ is a change of place from low to high, and قُعُودٌ is a change of place from high to low: and one says, جَلَسَ مُتَّكِئًا, but not قَعَدَ مُتَّكِئًا, meaning [He sat] leaning, or reclining, upon one side: (Msb:) but both these verbs sometimes signify he was, or became: and thus, [it is said,] جَلَسَ مُتَرَبِّعًا and قَعَدَ مُتَرَبِّعًا signify he was, or became, cross-legged: and جَلَسَ بَيْنَ شُعَبِهَا الأَرْبَعِ in like manner signifies he was, or became, [between her four limbs,] (El-Fárábee, Msb,) because the man, in this case, is resting upon his own four limbs. (Msb.) [جَلَسَ مَعَهُ and جَلَسَ إِلَيْهِ, like خَلَا معه and خلا اليه, signify the same; i. e. He sat with him: or the latter, he sat by him; like " assedit ei. "] An instance of the inf. n. مَجْلَسٌ is found in a trad., in which it is said, فَإِذَا أَتَيْتُمْ إِلَى المَجْلِسِ فَأَعْطُوا الطَّرِيقَ حَقَّهُ [But when ye come to sitting, perform ye the duties relating to the road]. (TA.) [The trad. commences thus: إِيَّاكُمْ وَالجُلُوسَ عَلَى الطُّرُقَاتِ Beware ye of sitting on the roads: and then, after the words before cited, (in which, however, in my copy of the Jámi' es-Sagheer, instead of المجلس, I find المَجَالِسِ, which is pl. of المَجْلِسُ,) it is added that the duties thus alluded to are the lowering of the eyes, the putting away or aside what is hurtful or annoying, the returning of salutations, the enjoining of that which is good, and the forbidding of that which is evil.] — — جَلَسَتِ الرَّخَمَةُ (tropical:) The aquiline vulture lay upon its breast on the ground; syn. جَثَمَت: a saying applied to him who is of the seceders. (A, TA.) [See also قَعَدَ.] — — جَلَسَ also signifies (assumed tropical:) It (a thing, as, for instance, a plant,) remained, or continued. (AHn, TA.) — — Also, (aor. جَلِسَ, inf. n. جَلْسٌ, TA,) He came to الجَلْس, (TA,) or [the high country called] Nejd: (T, S, A, TA:) and in like manner said of a cloud; it came to Nejd. (TA.) 3 جالسهُ, inf. n. مُجَالَسَةٌ and جِلَاسٌ, [He sat with him.] (TA.) You say, لَا تُجَالِسْ مَنْ لَا تُجَانِسْ [Sit not with him with whom thou wilt not be congenial]. (A, TA.) And كَرِيمُ النِّحَاسِ طَيِّبُ الجِلَاسِ [Generous in origin, or disposition; pleasant to sit with;] is said of a man. (TA.)

4 اجلسهُ [He seated him; made him to sit: or he made him to sit up]: (S, K, TA:) he gave him place, or settled him, (مَكَّنَهُ,) in sitting. (TA.) 6 تجاسلوا [They sat together; one with another;] (S, A, TA;) فِى المَجَالِسِ [in the sittingplaces]. (S.) 10 استجلسهُ [He asked him, or desired him, to sit: or to sit up.]. You say, رَآنِى قَائِمًا فَاسْتَجْلَسَنِى [He saw me standing, and he asked me, or desired me, to sit]: (A, TA:) but this is at variance with what we have mentioned in the beginning of the art., respecting the distinction [between جَلَسَ and قَعَدَ]. (TA.) جَلْسٌ Rugged ground or land: (S, K:) this is the primary signification. (TA.) — — [Also, app., Elevated ground or land:] a place elevated and hard: or, as some say, a tract of land extending widely. (Ham p. 688.) — — [And hence,] الجَلْسُ What is elevated above the غَوْر [or low country]: (TA:) applied especially to the country of Nejd. (T, S, M, K.) — [Persons sitting: or sitting up:] a quasi-pl. n., accord. to Sb, or a pl., accord. to Akh, of ↓ جَالِسٌ: said to be used as sing. and pl. and fem. and masc.; but this assertion is of no account: (ISd, L:) or the people of a مَجْلِس: (Lh, ISd, L, K:) [↓ جُلُوسٌ is also a pl. of ↓ جَالِسٌ; like as بُكِىٌّ, originally بُكُوىٌ, is of بَاكٍ: or it is an inf. n. used as an epithet: see جَاثٍ:)] you say قَوْمٌ جُلُوسٌ [a company of men sitting: or sitting up]. (S.) [See also مَجْلِسٌ.] — — Also A woman who sits in the فِنَآء [or court of the house], not quitting it: (K:) or she who is of noble rank (K, TA) among her people. (TA.) جِلْسٌ: see جَلِيسٌ, in two places. جَلْسَةٌ A single sitting: or sitting up. (Msb.) جِلْسَةٌ A mode or manner, (TA,) kind, (Msb,) or state, (S, A, Msb,) of sitting: or of sitting up. (S, * A, * Msb, K. *) You say, هُوَ حَسَنُ الجِلْسَةِ [He has a good mode, &c., of sitting]. (A, Msb, K.) جُلَسَةٌ A man (S) who sits much; sedentary. (S, K.) جُلُوسٌ: see جَلْسٌ. جَلِيسٌ (S, A, Msb, K) and ↓ جِلِّيسٌ (TA, as found in a copy of the K, [but this is an intensive form,]) and ↓ جِلْسٌ (S, A, K) A companion with whom one sits: (A, Msb, K:) fem. of the first with ة: (TA:) and pl. [of the same] جُلَسَآءُ (A, K) and [irreg., being by rule pl. of جَالِسٌ,] جُلَّاسٌ. (K.) You say, ↓ هُوَ جِلْسِى and جَلِيسِى [He is my companion with whom I sit]; like as you say, هُوَ خِدْنِى and خَدِينِى. (S.) جِلِّيسٌ: see جَلِيسٌ. جَالِسٌ: see جَلْسٌ, in two places. — — Also A man, and a cloud, coming to [the high country called] Nejd. (TA.) You say, رَأَيْتُهُمْ يَعْدُونَ جَالِسِينَ I saw them running, coming to Nejd. (A, TA.) مَجْلَسٌ: see 1: — — and see مَجْلِسٌ. مَجْلِسٌ A sitting-place; (S, Msb, K;) as also ↓ with ة; (Fr, Lh, Sgh, K;) similar to مَكَانٌ and مَكَانَةٌ: (Sgh, TA:) [a place where persons sit together and converse; a sitting-room:] a thing upon which one sits: (MF:) some make a strange distinction between مَجْلِسٌ and ↓ مَجْلَسٌ, asserting the former to be applied to the chamber or house (بَيْت) [in which people sit]; and the latter, to a place of honour upon which it is forbidden to sit without permission; but the former is the only correct form of the two: (MF, TA:) pl. مَجَالِسُ. (S, Msb.) You say, أُرْزُنْ فِى مَجْلِسِكَ and ↓ مَجْلِسَتِكَ [Be thou grave] in thy sitting-place. (Fr, Sgh.) — — (tropical:) The people of a مَجْلِس; (Msb, TA;) elliptical, for أَهْلُ مَجْلِسٍ: (TA:) an assembly, or a company of men, sitting [together]: (Th, TA:) not well explained as being, with the article ال, syn. with النَّاسُ: (TA:) persons sitting, or sitting up. (A, TA.) [See also جَلْسٌ.] You say, اِنْفَضَّ المَجْلِسُ (assumed tropical:) [The assembly of persons sitting together broke up]. (Msb.) And رَأَيْتُهُمْ مَجْلِسًا I saw them sitting. (A, TA.) — — (assumed tropical:) An oration or a discourse, or an exhortation, (خُطْبَةٌ أَوْ عِظَةٌ,) delivered in a مَجْلِس; like مَقَامَةٌ. (Mtr, in the Preface to Har.) — — It is also used in the same manner as حَضْرَة and جَنَاب: you say مَجْلِسُ فُلَانٍ [meaning (assumed tropical:) The object of resort, with whom others sit and converse, such a one]; like حَضْرَةُ فُلَانٍ. (Kull p. 146.) [See arts. حضر and جنب. But this usage I believe to be post-classical.] — — [Also (assumed tropical:) A stool; meaning, an evacuation. So in medical books.] مَجْلِسَةٌ: see مَجْلِسٌ, in two places. جلسد جَلْسَدٌ and الجَلْسَدُ: see art. جسد 1 جلف جَلَفَهُ, (S, Msb, K,) aor. جَلُفَ, inf. n. جَلْفٌ, (S, Msb,) He peeled, pared, stripped, or scraped, it off; (S, Msb, K, TA;) namely, a thing; (TA;) as, for instance, (S, TA,) the mud, or clay, (S, Msb, TA,) from the head of a [jar of the kind called] دَنّ. (S, TA.) You say also, جَلَفَ ظُفْرَهُ عَنْ إِصْبَعِهِ He stripped off his nail from his finger. (Lth, TA.) And accord. to some, جَلْفٌ signifies The scraping off, or stripping off, the skin with somewhat of the flesh: and the act of pulling, or drawing, out, or up, or off; or displacing. (TA.) — — Also i. q. جَرَفَهُ [He took away, carried away, or removed, the whole of it, or the greater part of it, or much of it; or he swept it away]: (K:) or, as some say, جَلْفٌ signifies a more intensive and more exterminating action than جَرْفٌ. (TA.) — — And He cut it off; (S;) or pulled it, or plucked it, out, or up; or eradicated, or uprooted, it; (K;) and exterminated it; (S, K;) as also ↓ اجتلفهُ. (K.) — — جَلَفَهُ بِالسَّيْفِ He struck him with the sword: (K:) or he cut, or cut a piece from, or cut in pieces, his flesh [with the sword]. (A, TA.) — — جُلِفَ النَّبَاتُ The herbage was eaten to the uttermost. (TA.) — — جُلِفَ فِى مَالِهِ جَلْفَةً He suffered the loss of somewhat of his property, or cattle. (TA.) — جَلِفَ, aor. جَلَفَ, inf. n. جَلَفٌ and جَلَافَةٌ, (assumed tropical:) He was, or became, rude in disposition, or in make; coarse, or churlish. (K.) 2 جَلَّفَتْهُ السُّنُونَ The years of drought, or barrenness, or dearth, destroyed his cattle. (S.) And جَلَّفَتْ كَحْلٌ, (S,) or كَحْلٌ, (K,) The year of drought, or barrenness, or dearth, exterminated the cattle. (K.) And اجتلفتْ ↓ أَمْوَالَهُمْ [It destroyed their cattle] is also said of a year of great drought, or barrenness, or dearth. (S.) And الدَّهْرُ ↓ اجتلفهُ Time, or fortune, or misfortune, destroyed his property, or cattle. (TA.) 4 اجلف He (a man) removed the جُلَاف [or clay] from the head of the [jar called] خُنْبُجَة [i. q. دَنّ]. (IAar, K.) 8 إِجْتَلَفَ see 1; and see also 2, in two places. جِلْفٌ A [jar of the kind called] دَنّ: (M, K:) or an empty دَنّ: (AO, S, Msb, K:) this is said (S, Msb) by AO (S) to be the primary signification of the word: (S, Msb:) or the lower part of a دَنّ when it is broken: (ISd, Sgh, K:) and a [receptacle such as is called] ظَرْف, (AA, S, Hr, Msb, K, [in the CK, erroneously, طَرْف,]) and وِعَآء, (AA, S, Msb, K,) of any kind, (AA, S, Msb,) such as a saddle-bag, or pair of saddlebags, and a sack, in which bread or other food is kept: (Hr, TA:) pl. [of mult.] جُلُوفٌ (S, M, Msb) and [of pauc.] أَجْلَافٌ and أَجْلُفٌ, which last is rare. (Msb.) — — Also A [skin of the kind called] زِقّ without head and without legs. (IAar, K.) — — And A skinned animal, (AO, S,) or a skinned sheep or goat, (K,) of which the belly has been taken forth, (AO, S, K,) and the head and legs of which have been cut off; (K;) the body of a skinned sheep or goat, without head and without belly and without legs: or, as some say, a body of any kind without a head upon it: (L:) or a beast without fat, and without back [to bear], and without belly to conceive: (IAth, TA:) or the skin of a sheep or goat, and of a camel: (As, Msb:) pl. أَجْلَافٌ (Sb, L) and sometimes أَجْلُفٌ: (Sb, TA:) and [it is also said that] أَجْلَافُ الشَّاةِ signifies the shinned sheep or goat that is without head and without legs and without belly. (S, Msb.) — — Hence, i. e., from اجلاف الشاة, (S, Msb,) (tropical:) Rude in disposition or in make; coarse, or churlish; (S, M, Msb, K;) as also ↓ جَلِيفٌ; (K;) meaning that the person so termed is empty, without intellect: (M, TA:) applied to a DesertArab, (S,) or to an Arab: (so in a copy of the Msb:) or it is so applied as though meaning one with his skin; not having assumed the gentle and soft habits of the people of the towns or villages or cultivated lands; for when one does this, it is as though he pulled off his skin and clad himself with another: (Msb:) or (tropical:) stupid, foolish, or unsound in intellect; likened to a skinned sheep or goat because of the weakness of his intellect. (IAth, TA.) — — Also Thick, or coarse, dry bread: or bread not rendered savoury by anything eaten therewith: or the edge [of a cake] of bread. (K.) [See also جِلْفَةٌ.] — A male palm-tree, (Lth, K,)

with the spadix of which the female palm-tree is fecundated: (Lth, TA:) pl. جُلُوفٌ. (TA.) — A certain well-known bird. (K.) جَلْفَةٌ [inf. n. of un. of جُلِفَ, q. v.]. — See also جُلْفَةٌ. جِلْفَةٌ A part of a skin that is peeled, pared, stripped, or scraped, off. (L, K.) جِلْفَةٌ A broken piece of dry bread, (K, TA,) thick, or coarse, (TA,) and without anything to render it savoury: (K, TA:) pl. جِلَفٌ. (TA.) [See جِلْفٌ, of which it may be regarded as the n. un.] — — A piece of anything: (Sgh, K:) pl. as above. (TA.) — — The portion of a reed for writing that is between its مَبْرَى [or place where the paring is commenced] and its point; as also ↓ جَلْفَةٌ. (K.) جُلَافٌ Clay; such as is put upon the head of the [jar called] خُنْبُجَة. [See 4.] (IAar, K.) جَلِيفٌ Peeled, pared, stripped, or scraped, off; as also ↓ مَجْلُوفٌ. (K.) It is said by some that the last word in the following saying of Keys Ibn-El-Khateem, هَزْلَى جَرَادٍ أَجْوَافُهُ جُلُفُ كَأَنَّ لَبَّاتِهَا تَبَدَّدَهَا is pl. of the former in this sense: but accord. to ISk, [the meaning of the verse is, As though emaciated locusts without heads and without legs occupied the two sides, or the whole, of the part of her breast where the necklace lay; for he says that] the poet likens the ornaments upon her لَبَّة to locusts without heads and without legs. (TA.) رِجْلٌ جَلِيفَةٌ [An excoriated leg]. (TA.) — — جَلِيفَةٌ [or سَنَةٌ جَلِيفَةٌ] A year that destroys the cattle; (S, * K;) as also ↓ جَالِفَةٌ: (S, K:) any bane, or calamity, that destroys the cattle: pl. جَلَائِفُ and جُلُفٌ and جُلْفٌ. (TA.) You say, أَصَابَتْهُمْ جَلِيفَةٌ عَظِيمَةٌ A great destruction of their cattle befell them. (S, TA.) And جُلْفٌ and جُلُفٌ and سِنُونَ جَلَائِفُ Years that destroy the cattle. (K.) And جَلَائِفُ also signifies Torrents. (TA.) — See also جِلْفٌ. جَالِفٌ [act. part. n. of جَلَفَ]. — — جَالِفَةٌ [or شَجَّةٌ جَالِفَةٌ] A wound of the head that peels off the skin with the flesh: (S, K:) or that peels off the skin but does not penetrate into the interior. (Msb.) And طَعْنَةٌ جَالِفَةٌ A spear-wound, or the like, that does not penetrate into the interior; (S, K;) opposed to جَائِفَةٌ. (S.) — — زَمَانٌ جَائِفٌ i. q. جَارِفٌ [A time, or season, that sweeps away, or destroys, the cattle]. (TA.) See also جَلِيفٌ. مُجَلَّفٌ Having a portion, or portions, taken from its sides. (S, K.) — — Having somewhat thereof remaining. (S, K.) So explained by Abu-l-Ghowth as occurring in the saying of ElFarezdak, وَعَضُّ زَمَانٍ يَا ابْنَ مَرْوَانَ لَمْ يَدَعْ مِنَ المَالِ إِلَّا مُسْحَتًا أَوْ مُجَلَّفُ i. e., [And a biting of fortune, O Ibn-Marwán, left not, of the cattle, save] such as were destroyed, or they were such as had only a remnant remaining. (S.) — — A man (S) whose cattle have been destroyed by years of drought, or barrenness, or dearth. (S, K.) And ↓ قَوْمٌ مُجْتَلَفُونَ A people, or party, whose cattle have been destroyed by a year of drought or the like. (S, TA.) مَجْلُوفٌ: see جَلِيفٌ. — — Also A skinned sheep or goat. (L.) — — خُبْزٌ مَجْلُوفٌ Bread burnt by the oven, (K, TA,) so that its outer parts stick to it. (TA.) قَوْمٌ مُجْتَلَفُونَ: see مُجَلَّفٌ. مُتَجَلِّفٌ Lean, or emaciated; (K;) as also مُتَجَرِّفٌ. (TA.) جلق جَوَالِقٌ (S, M, MA, Mgh, K) and جُوَالِقٌ (IAar, M, K) and جِوَالِقٌ (K) A sack; in Pers. جُوَالْ; (MA, PS;) [not so well rendered in the KL by خُرْجِينْ, which means a saddle-bag or a pair of saddle-bags, like the Arabic خُرْجٌ;] a certain kind of وِعَآءٍ [or receptacle], (S, M, K,) [for corn &c.,] well known: (M, K:) it has a loop, into which is inserted a stick, or piece of wood, called شِظَاظٌ, (S and K in art. شظ,) this being also inserted into the loop of another جوالق, when they are bound upon the camel: (K * and TA in that art.:) or it has two loops, one of which is inserted into the other, (S and K voce قَطَبَ,) [and then the stick is put through,] on the occasion of putting it on a camel: (TA ibid.:) the word is arabicized; (M, TA;) said to be from كواله, (TA,) or كوالك, (KL,) but correctly from چواله, which is Pers.: (TA:) the pl. is جَوَالِقُ (S, MA, Mgh, K) and جَوَالِيقُ, (Sb, S, MA, Mgh, K,) the latter occurring in poetry, (TA,) and جُوَالِقَاتٌ (S, K) was sometimes used, (S,) but this is disallowed by Sb. (S, M.) The saying [of a rájiz], cited by Th, أُحِبُّ مَاوِيَّةَ حُبًّا صَادِقَا حُبَّ أَبِى الجُوَالِقِ الجُوَالِقَا [I love Máweeyeh with a true love; with the love of the owner (lit. father) of the sack for the sack;] means that the speaker had a vehement love for the food, or wheat, that was in his جوالق. (M.) Another says, يَا حَبَّذَا مَا فِى الجَوَالِيقِ السُّودْ مِنْ خُشْكَنَانٍ وَسَوِيقٍ مَقْنُودْ [O, lovely is what is in the black sacks, of biscuit and meal of parched barley sweetened with sugarcandy !]. (S.) جلم 1 جَلَمَهُ, (S, Msb, K,) aor. جَلِمَ, (Msb, K,) inf. n. جَلْمٌ, (S, Msb,) He cut it, or cut it off; (S, Msb, K;) [like جَرَمَهُ.] — — He shore it, or sheared it; namely, wool, (Msb, K,) and hair, with the جَلَمَانِ, (Msb,) or جَلَم. (TA.) And جَلَمْتُ مِنْهُ I took [or clipped somewhat] from it; namely, wool; like جَرَمْتُ. (S in art. جرم.) And جَلَمَ الشَّاةَ He shore, or sheared, the sheep or goat. (Har p. 190.) — — جَلَمَ الجَزُورَ, (S, K,) inf. n. as above, (S,) He took the flesh that was on the bones of the slaughtered camel; (S, K;) as also ↓ اجتلمهُ. (K.) 8 إِجْتَلَمَ see what precedes. جِلْمٌ The fat of the ثَرْب [or thin integument that covers the stomach and bowels or intestines] of a sheep or goat. (K.) جَلَمٌ The instrument with which one shears (S, K, TA) wool and hair: (TA:) and جَلَمَانِ signifies a pair thereof; a pair of shears: (S:) or جَلَمٌ and جَلَمَانِ signify alike, i. q. مِقْرَاضٌ; like as one says مِقْرَاضٌ and مِقْرَاضَانِ, and قَلَمٌ and قَلَمَانِ: and ↓ جَلَمَانٌ is also allowable, as a sing.; (Msb;) authorized by Ks; (TA;) and in like manner, قَلَمَانٌ. (Msb. [But see مِقْرَاضٌ.]) — — (assumed tropical:) The moon; (Az, K;) as also ↓ جَيْلَمٌ: (K:) or the [new moon, or moon when it is termed] هِلَال: (K:) likened to the جَلَم [as meaning the blade of a pair of shears]. (TA.) — — [Hence also, probably,] (assumed tropical:) A certain mark of camels, made with a hot iron. (Ibn-Habeeb, K.) — — [Hence also,] (assumed tropical:) The tick, or ticks. (K.) — — And, accord. to some, as being likened to these, because of their smallness, (TA,) (assumed tropical:) The sheep of Mekkeh: (A'Obeyd, TA:) or certain sheep with long and hairless legs, found at Et-Táïf. (K.) And (assumed tropical:) The male of the gazelle, and of the sheep: pl. جِلَامٌ. (K.) And (assumed tropical:) A kid: (Kr, K:) pl. as above. (S, TA.) جَلْمَةٌ The whole of a thing; (S, K;) as also ↓ جُلْمَةٌ and ↓ جَلَمَةٌ. (K.) You say, أَخَذْتُ الشَّىْءَ بِجَلْمَتِهِ I took the thing wholly. (S.) جُلْمَةٌ: see what next precedes. جَلَمَةٌ A skinned sheep or goat (S, K) without the intestines and without the legs, (S,) [or] when the shanks and the redundant parts have gone. (K.) And the whole flesh of a slaughtered camel. (S.) — — See also جَلْمَةٌ. جَلَمَانٌ: see جَلَمٌ. جُلَامَةٌ Shorn wool. (K.) جُلَّامٌ Shorn he-goats. (K.) جَيْلَمٌ: see جَلَمٌ. مَجْلُومٌ Cut, or cut off. (Msb.) — — A shorn sheep or goat. (K, * TA.) مُجْتَلَمٌ A bone having the flesh cut off with the جَلَم (TA in art. كنت.) Quasi جلمح جَلْمَحَ: see Q. Q. 1. in art. جلح. جلمد جَلْمَدٌ and ↓ جُلْمُودٌ Rock: (S, K:) or a rock; or mass, or piece, of rock: (M:) or a round stone: (Mgh, Msb:) or [a stone] smaller than what is termed جَنْدَل, of such a size as that which is thrown with a ballista: (L:) or a great stone: (Har p. 95:) or the latter word, [a stone] like the head of a kid; or less, such as may be carried in the hand by grasping its side but over which the two hands will not meet, with which date-stones &c. are bruised, or brayed: (ISh:) [pl. of the former, جَلَامِدَ; and of the latter, جَلَامِيدُ. Accord. to the Mgh and Msb, the م is an augmentative letter; but most of the lexicographers regard it as radical.] — — [Hence,] رَشَحَ جَلْمَدُهُ, said of one known to be a niggard, meaning, (assumed tropical:) He gave something. (Har p. 95.) — — And أَلْقَى عَلَيْهِ جَلَامِيدَهُ (assumed tropical:) He threw his weight (ثِقَلَهُ) upon him. (K. [See مِثْقَالٌ, voce القى عليه مَثَاقِيلَهُ.]) — — Also جَلْمَدٌ, (L,) or ↓ جِلْمِدٌ, (K,) A mass of rock rising out of shallow water. (IAar, L, K.) — — And the former, (assumed tropical:) A strong man; and so ↓ جَلْمَدَةٌ: (K:) or a man having a strong voice; and so ↓ جُلْمُدٌ. (L.) — Also, جَلْمَدٌ, Many camels: (S:) or camels composing a large herd: or camels advanced in years; as also ↓ جُلْمُودٌ: (K:) and sheep exceeding in number a hundred: (L, K:) you say ضَأْنٌ جَلْمَدٌ.

(L.) — — And Oxen, or cows: (L:) and the same word, (K,) or ↓ جَلْمَدَةٌ, (AA, L,) a single ox or cow. (AA, L, K.) جُلْمَدٌ: see above. جِلْمِدٌ: see above. جَلْمَدَةٌ applied to land (أَرْضٌ) Stony: (K:) and جَلَامِدُ is [its pl.,] like جَرَاوِلُ. (TA.) — — See also جَلْمَدٌ, in two places. جُلْمُودٌ: see جَلْمَدٌ, in two places. جلنار جُلَّنَارٌ The flower of the pomegranate: an arabicized word, from كُلْنَارْ, (K,) which is Persian, composed of كُلْ " a flower," and نَارْ " a pomegranate. " (MF.) It is said that whoever swallows three grains of it, of the smallest that may be, (K,) on the condition of his taking them with his mouth from the tree, before their opening, at sunrise, on a Wednesday, (Tedhkiret Dáwood, TA,) will not have ophthalmia in that year. (K.) جله 1 جَلِهَ, aor. جَلَهَ, (S, Msb, K,) inf. n. جَلَهٌ, (Sudot;, * Msb, TA,) He was, or became, bald in the fore part of the head: (S, K:) or in the greater part of his head. (Msb.) [The latter seems to be the correct meaning: see جَلَهٌ below.] — — جَلِهَتْ سَاحَتُهُ His court, or yard, was, or became, vacant, or void. (JK.) — جَلَهَ, (S, K,) aor. جَلَهَ, (K,) inf. n. جَلْهٌ, (TA,) He uncovered a thing; or removed it [from a thing that it covered or concealed]. (K, TA.) — — He raised the turban, while folding it, from the side of his forehead (عَنْ جَبِينِهِ), (K, TA,) [like اِجْتَلَى,] and from the fore part of his head. (TA.) — — He removed the pebbles from a place. (S, K.) — — He turned back a person from a difficult, or hard, thing or affair. (K.) جَلَهٌ, (JK, S,) or ↓ جَلْهَةٌ, (K,) Baldness in the fore part of the head; (S, K;) which is the beginning of صَلَعٌ; like جَلَحٌ: (S:) or baldness of the greater part of the head; (Msb;) more than جَلَحٌ, (JK,) and more than صَلَعٌ, which is more than جَلَحٌ. (Msb in art. جلح.) جَلْهَةٌ: see جَلَهٌ. — Also The part that faces one of the brows, or brinks, or edges, of a valley: (S:) or the side of a valley; (K, TA;) the bank, or border, thereof: (TA:) or elevated parts in the interior, or lower part, of a valley, rising above the water-course, so that, when the valley flows with water, the water does not reach them: (ISh, TA:) and, some say, the mouth of a valley: and some, a part of a valley uncovered by the torrents, and so made apparent: (TA:) and [the dual] جَلْهَتَانِ, (JK, M, TA,) or جَلْهَتَا وَادٍ, (S,) the two sides, or borders, of a valley, (S, M, TA,) when there is in them hardness: (JK, M, TA:) occurring in a trad., or, as some relate it, ↓ جَلْهَمَتَانِ, with an augmentative م: (TA:) pl. جِلَاهٌ. (S.) — — A great round rock. (JK, K.) — — A large [hill, or the like, such as is called] قَارَةٌ; as also ↓ جَلْهَمَةٌ, with an augmentative م. (TA.) — — The place of alighting and abiding of a people, or company of men: (JK, K, TA:) and a yard, or wide space, in front, or extending from the sides, of their dwelling. (JK.) — — And A meadow in which water collects and stagnates: pl. as above. (JK.) — Dates, (K, TA,) of which the stones have been picked out, (TA,) macerated and mashed with milk, (K, * TA,) then given to drink to women; (TA;) having a fattening property; (K, TA;) as also ↓ جَلِيهَةٌ. (K.) جَلْهَمَةٌ: see جَلْهَةٌ, in two places. جَلْهِيَّةٌ A mode of wearing the turban, in which the جَبِين [or side of the forehead] is uncovered, so that the part where the hair grows is seen. (JK, Sgh.) جَلِيهَةٌ A place from which the pebbles have been removed. (JK, S, K.) — See also جَلْهَةٌ, last sentence. أَجْلَهُ Bald in the fore part of the head; (S;) i. q. أَجْلَحُ: (TA:) or [it denotes more than the latter; meaning] bald in the greater part of the head: fem. جَلْهَاءُ: pl. جُلْهٌ. (Msb.) [See جَلَهٌ.] — — Large in the forehead, having the places of growth of the hair receding. (K.) — — (assumed tropical:) A bull having no horn; (Ks, JK, S, K;) like أَجْلَحُ. (Ks, S.) مَجْلُوةٌ A tent, or house, or chamber, (بَيْتٌ,) in which is neither door nor curtain. (JK, K.) جلهق جُلَاهِقٌ Bullets, syn. بُنْدُقٌ, (S, Msb, K,) or rounded things, (En-Nadr, TA,) made of clay, (En-Nadr, Msb, TA,) which one shoots [from a cross-bow]: (K:) n. un. with ة: (En-Nadr, Msb, TA:) a Persian word, arabicized; (Msb;) in Persian جُلَهْ, meaning " a ball of thread; " pl. جُلَهَا; applied also to " a weaver; " (S K;) i. e., جلها is so applied. (TA.) Hence, قَوْسُ الجُلَاهِقِ [The cross-bow for shooting bullets]. (S, Msb.) Quasi جلهم جَلْهَمَةٌ: see art. جله. جلو 1 جَلَا, (S, Mgh, Msb,) [aor. جَلُوَ,] inf. n. جَلَآءٌ, (Msb,) It (a thing, and (assumed tropical:) an affair, or a case, Mgh, or (assumed tropical:) information, or tidings, Msb,) was, or became, clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered, (Mgh, Msb,) لِلنَّاسِ to men, or the people; (Msb;) as also ↓ تجلّى, said of a thing: (S, Mgh, Msb:) it ((assumed tropical:) information, or tidings, S, Msb, or (assumed tropical:) an affair, or a case, Mgh,) was, or became, apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident, (S, Mgh, Msb,) لِى to me, (S,) or لِلنَّاسِ to men, or the people. (Msb.) One says, ↓ الشَّمْسُ تجلّت The sun became unobscured, or exposed to view, and ceased to be eclipsed. (TA from a trad.) Er-Rághib says that ↓ وَالنَّهَارِ إِذَا تَجَلَّى is sometimes by the thing itself; as in the phrase [in the Kur xcii. 2], فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ [By the day when it becometh clear, &c.]: and sometimes, by the case, and the action; as in the saying [in the Kur vii. 139], فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ [And when his Lord became manifested to the mountain]: Zj says that the meaning in this instance is, appeared, and so say the Sunnees; El-Hasan says that the meaning is, تجلّى بِالنُّورِ العَرْشِ [became manifested by light, the light of the empyrean]. (TA.) — — جَلَا, [aor. جَلُوَ,] inf. n. جَلَآءٌ (S, Mgh, Msb, K) and جَلْوٌ; (K;) and ↓ اجلى; (S, Mgh, Msb, K;) He, (a man, Msb,) or they, (a company of men, Mgh, Msb,) went forth, or emigrated, (S, Mgh, Msb,) عَنِ البَلَدِ from the country, or town, (S, Msb,) and عَنْ أَوْطَانِهِمْ from their homes: (S, Mgh:) [like جَلَّ:] or they (a company of men) dispersed themselves, or became dispersed, عَنِ المَوْضِعِ, and مِنْهُ, from the place: (K:) or جلا means, in consequence of fear: and ↓ اجلى, in consequence of drought: (AZ, K:) or ↓ أَجْلَوْا مَنْزِلَهُمْ signifies they left their place of abode in consequence of fear; the verb in this case being trans. by itself: but if they have left for some other reason than fear, you say, عَنْ مَنْزِلِهِمْ: (Msb:) accord. to IAar, جَلَا signifies he fled, being driven away, from his home. (TA.) [See also 12.] — — جَلِىَ, aor. جَلَوَ, inf. n. جَلًا, He had that degree of baldness which is termed ↓ جَلًا; (K;) i. e. baldness of the fore part of the head; (S, K;) like جَلَهٌ: (S:) or baldness of half of the head; (S, K;) which is the beginning of صَلَعٌ: (S:) or baldness less than what is termed صَلَعٌ. (K.) And جَلا الجَبِينِ, inf. n. جَلًا, signifies the same as جَلِىَ [The part above the temple became bald]. (A'Obeyd, TA.) — جَلَاهُ, [aor. جَلُوَ, inf. n., app., جِلَاءٌ, or perhaps جَلَآءٌ, but the former seems to be indicated by what follows;] (S, Mgh, Msb;) and ↓ جلّاهُ; (MA;) He made it, or rendered it, clear, or unobscured; exposed it to view, displayed it, laid it open, disclosed it, or uncovered it; (S, Mgh, MA;) namely, a thing: (S, Mgh:) he made it, or rendered it, apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, Mgh, Msb, MA;) namely, (assumed tropical:) an affair, (Mgh,) or (assumed tropical:) information, or tidings. (Msb.) You say, جَلَا العَرُوسَ, inf. n. جِلَاءٌ and جِلْوَةٌ (S, Msb, K) and جَلْوَةٌ (Msb, K) and جُلْوَةٌ; (K;) and ↓ اجتلاها; (S, Msb, K;) He displayed the bride, عَلَى بَعْلِهَا to her husband: (K:) or he looked at the bride displayed: (S:) and you say also, جُلِيَتْ عَلَى زَوْجِهَا (TA) She mas shown to her husband, and he looked at her displayed: (Har p. 30:) and جَلَاهَا زَوْجُهَا Her husband presented, or gave, to her a female slave (S, K) or some other thing at the time of her being displayed to him; as also ↓ جلّاها: (K:) and جَلَتِ المَاشِطَةُ العَرُوسَ The female hairdresser adorned the bride [to display her to her husband]. (TA.) You also say, جَلَا فُلَانٌ الأَمْرَ (tropical:) Such a one displayed, discovered, disclosed, revealed, or manifested, the affair, or case; as also ↓ جلّاهُ, and جَلَا عَنْهُ: (K, * TA:) or جَلَا فُلَانًا الأَمْرِ he displayed, discovered, &c., to such a one the affair, or case; as also ↓ جلّاه [i. e. جلا فُلَانًا عَنِ الأَمْرَ], and جَلَا عَنْهُ [i. e. جلا عنه الأَمْرَ or جلاهُ الأَمْرِ]. (So accord. to the CK and my MS. copy of the K. [The reading in the TA is, in my opinion,

preferable to the latter.]) And اَللّٰهُ يُجَلِّى ↓ السَّاعَةَ (assumed tropical:) God will make manifest the hour, or time of the resurrection; or will make it to appear. (K in art. جلى: [but it belongs to the present art.:]) so in the Kur vii. 186. (TA.) And هُوَ يُجَلِّى ↓ عَنْ نَفْسِهِ (assumed tropical:) He declares, or explains, his mind. (S.) — — جَلَوْتُ السَّيْفَ, inf. n. جِلَآءٌ, (S, Msb, K, [in the CK جَلاء, but it is]) with kesr, (S, Msb,) and جَلْوٌ, (K,) I removed, or cleared off, the rust from the sword; (Msb;) I polished, or furbished, the sword; (S, K;) and المِرْآةَ the mirror; (K;) and the like; (TA;) [as, for instance,] الفِضَّةَ the silver; and so جَلَيْتُهَا. (K in art. جلى.) And جَلَوْتُ بَصَرِى بِالكُحْلِ [I cleared my sight with collyrium]: (S:) [whence,] جَلَا He applied collyrium to his eye or eyes. (IAar, TA.) And جَلَوْتُ هَمِّى عَنِّى (tropical:) I removed my anxiety, or caused it to depart, from me: (S, K, * TA: *) and اجلى ↓ عَنْهُ الهَمَّ (assumed tropical:) He removed, or cleared away, from him anxiety. (Lth, TA.) And جَلَا اللّٰهُ عَنْهُ المَرَضَ (assumed tropical:) God removed from him the disease. (TA.) — — جَلَاهُمْ, and ↓ اجلاهم, (S, Mgh,) or جَلَاهُ, and ↓ اجلاهُ, (Msb, K,) and ↓ اجتلاهُ, (K,) He, (a man, S, Msb, or the Sultán, Mgh,) or it, (drought, K,) caused them, or him, to go forth, or emigrate; or expelled them, or him; or drove them, or him, forth; (S, Mgh, Msb, K;) [from their homes, or from his home.] And جَلَا النَّحْلَ, inf. n. جِلَآءٌ, or جَلَآءٌ, (accord. to different copies of the K,) and جلوة [thus written without any syll. signs]; and ↓ اجتلاها; (TA;) He smoked [out] the bees, in order to collect the honey; (K;) he drove away the bees by means of smoke. (TA.) 2 جلّى: see 1, in six places. — Also, inf. n. تَجْلِيَةٌ and تَجْلِىٌّ, He (a hawk, or falcon,) raised his head, and looked, (K, TA,) seeing the prey: (TA:) or he (a hawk) closed his eyes, and then opened them, in order to see more clearly. (Ibn- Hamzeh, TA.) — — And [hence,] جلّى بِبَصَرِهِ, inf. n. تَجْلِيَةٌ, He cast his eyes (S, K) like the hawk looking at the prey. (S.) — [جلّى is also mentioned (in Har p. 161), on the authority of Mtr, as signifying He, or it, outstripped; from المُجَلِّى meaning " the first of the horses in a race; " but as being not known in this sense on any other authority.] 3 جَالَيْتُهُ بِالأَمْرِ, inf. n. مُجَالَاةٌ, I acted openly with him in the affair; as also جَالَحْتُهُ. (S.) 4 اجلى as an intrans. v.: see 1, in two places. — — أَجْلَوْا عَنِ القَتِيلِ They cleared themselves away, or removed, from the slain person. (S, Mgh, Msb, TA.) — — اجلى يَعْدُو He hastened, running: (K:) or hastened somewhat, running: (TA:) or اجلى signifies he became distant, or remote, and hastened. (So accord. to some copies of the K, where we find وَأَجْلَى بَعْدَ وَ أَسْرَعَ instead of وَ أَجْلَى يَعْدُو أَسْرَعَ.) — As a trans. v.: see 1, in four places. 5 تجلّى: see 1, in three places: — — and see also 7. — تجلّى الشَّىْءَ He looked at the thing, (K in art. جلى,) standing upon a higher position. (TA.) [See also 8.] 6 تَجَالَيْنَا Our states, or conditions, became disclosed to each other; the state, or condition, of each of us to the other. (S.) 7 انجلى It became removed, or cleared away; said of anxiety, (S, K, * TA,) and of an affair [&c.]; as also ↓ تجلّى. (K, * TA.) You say, انجلى عَنْهُ الهَمُّ Anxiety became removed, or cleared away, from him, (S,) كَمَا تَنْجَلِى الظُّلْمَةُ like as the darkness becomes removed, or cleared away. (TA.) 8 اجتلاهُ He looked at him, or it. (K.) [See also 5.] Hence, اجتلى العَرُوسَ, explained above: see 1. (TA.) — — See also 1 in two other places, last two sentences. — — اِجْتَلَيْتُ العِمَامَةَ عَنْ رَأْسِى I raised the turban, while folding it, from the side of my forehead (عَنْ جَبِينِى): (S:) [like جَلَهْتُهَا.] — اجتلى It became polished, or furbished; said of a sword [&c.]. (TA.) 12 اجلولى He went forth, or emigrated, from one country, or town, to another. (IAar, K.) [See also 1.] اِبْنُ جَلَا (tropical:) A man who is well known, celebrated, or notable; (Mgh;) of whom it is said, جَلَا الأُمُورَ, i. e. he has made affairs clear, unobscured, or manifest; (S, Mgh;) or جَلَا أَمْرُهُ, i. e. his case has become clear, unobscured, or manifest: (Mgh:) or one whose case is clear, apparent, plainly apparent, or manifest; (K, TA;) as also ↓ اِبْنُ أَجْلَى: (K:) applied to a man who is upon an elevated and conspicuous place; and applied by El-Hajjáj to himself, as meaning that he was one whom every one knew: (TA:) and also, (K,) for this reason, (TA,) the name of a certain man, (S, K,) well known, (K,) of the Benoo-Leyth, who was a person of great daring. (TA.) A poet says, (S,) namely, Soheym Ibn-Wetheel Er-Riyáhee, (TA,) أَنَا ابْنُ جَلَا وَطَلَّاعُ الثَّنَايَا مَتَى أَضَعِ العِمَامَةَ تَعْرِفُونِى [I am a man well known, celebrated, or notable, &c.; and he who rises to eminences, or who is accustomed to embark in, or surmount, lofty and difficult things: when I put down the turban, ye will know me]. (S, TA.) Sb says, (TA,) جلا in this case is a verb in the pret. tense: 'Eesà Ibn- 'Omar says that when a man is named قَتَلَ or ضَرَبَ or the like, the word is imperfectly decl.; and he adduces, in evidence, this verse: others say that جلا may be here without tenween because it is imitative of a phrase, as though the poet said, أَنَا ابْنُ الَّذِى يُقَالُ لَهُ جَلَا الأُمُورِ: (S, TA:) accord. to IB, it is without tenween because it is a verb with its agent [implied in it]. (TA.) — — Accord. to some, it signifies (assumed tropical:) The daybreak, or dawn; (Har p. 498;) and so ↓ اِبْنُ أَجْلَى: (TA:) accord. to Hamzeh, (assumed tropical:) the beginning of day: and accord. to some, (assumed tropical:) the moon. (Har ubi suprà) جَلَا: see 1, voce جَلِىَ: — and see جِلَآءٌ. جِلًا: see جِلَآءٌ. جِلْوَةٌ A female slave, (S, K,) or some other thing, (K,) that is presented, or given, by the husband to his bride at the time of her being displayed to him. (S, * K.) One says, مَا جِلْوَتُهَا [What is her bridal present?]; and is answered, " Such a thing. " (S.) جَلَآءٌ A thing, an affair, or a case, that is apparent, manifest, plain, or evident. (S, K, TA.) — — And Acknowledgment, or confession: so in the saying of Zuheyr: فَإِنَّ الحَقَّ مَقْطَعُهُ ثَلَاثٌ يَمِينٌ أَوْ نِفَارٌ أَوْ جَلَآءٌ [For verily the means of deciding the truth are three: an oath, and incongruity of circumstances, and acknowledgment, or confession]: (S:) but Az writes the last word ↓ جِلَآء, with kesr to the ج, as meaning an evidence, or a proof, and witnesses; from مُجَالَاةٌ [inf. n. of 3, q. v.]. (TA.) — — أَقَمْتُ عِنْدَهُ جَلَآءَيَوْمِى, (K, TA,) or جَلَآءَ يَوْمٍ, (so in some copies of the K,) [I remained with him, or at his abode,] during the whiteness of my, or a, day. (Zj, K, TA.) — See also the next paragraph. جِلَآءٌ: see the paragraph next preceding. — Also, (S, Mgh, K,) written by El-Muhellebee ↓ جَلَآءٌ, (TA,) and ↓ جَلًا, which is more correct than the first, (Mgh,) or it is allowable, as also ↓ جِلًا, the former of the last two mentioned on the authority of En-Nahhás, (TA,) Collyrium: (S, K:) or a particular kind thereof, (K, TA,) that clears the sight; (TA;) [i. e.] i. q. إِثْمِدٌ [antimony, or an ore of antimony]; (Mgh, TA;) so called because it clears the sight. (Mgh.) — مَاجِلَاوُهُ What is his honourable name, or surname, (S,) or his good surname, (K,) by which he is addressed? (S, K.) جَلِىٌّ Clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered: apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident: (S, Msb, K, TA:) جَالٍ thus used has not been heard. (Er-Rághib, TA.) It is applied as an epithet to information, or tidings, (Msb, TA,) and to analogy, or rule. (TA.) — — عَيْنٌ جَلِيَّةٌ A seeing eye. (IB, TA.) جَلِيَّةٌ Sure information or tidings. (S.) — — أَخْبَرَنِى عَنْ جَلِيَّةِ الأَمْرِ He informed me of the true, or real, state of the affair, or case. (TA.) دَوَآءٌ جَلَّآءٌ [A medicine that clears the complexion or skin]. (K voce فُوَّةٌ, &c.) جِلِيَّانٌ The act of rendering apparent, open, manifest, plain, or evident: rendering clear, or unobscured; exposing to view, displaying, laying open, disclosing, or uncovering. (TA.) جَالٍ Going forth, or emigrating, from his country, or town: [like جَالٌّ:] and so جَالِيَةٌ, applied to a company of people; [as also جَالَّةٌ;] (Msb;) or to people who have gone forth, or emigrated, from their homes; (S;) and particularly to those tributaries, (Mgh,

Msb,) namely, certain Jews, (Mgh,) whom 'Omar expelled from the country of the Arabs; (Mgh, Msb;) and afterwards, to such as have the poll-tax imposed upon them, of the people of the Bible, and of the Magians, though not having emigrated from their homes; (Mgh;) [i. e.] the free non-Muslim subjects of a Muslim government; because they were expelled by 'Omar from Arabia; (K;) the word being fem. because denoting a جَمَاعَة; (Mgh;) and its pl. is جَوَالٍ. (Mgh, Msb.) — — Hence, (Msb,) ↓ جَالِيَةٌ [as a subst.] is applied to The poll-tax that is exacted from the persons last mentioned above; (S, Mgh, Msb;) as also جَالَّةٌ: (S:) first, in this sense, applied to that which was exacted from the people expelled from Arabia by 'Omar. (Msb.) You say, أُسْتُعْمِلَ فُلَانٌ عَلَى الجَالِيَةِ [Such a one was employed as collector of the poll-tax]. (S, Mgh, Msb.) — See also جَائِلٌ, in art. جول. جَالِيَةٌ (as a subst.): see what next precedes. أَجْلَى Having that degree of baldness which is termed جَلًا; i. e. baldness of the fore part of the head: or baldness of half of the head; (S, K;) which is the beginning of صَلَعٌ: (S:) or baldness less than what is termed صَلَعٌ: (K:) or baldness of half of the head, and the like: (A'Obeyd, TA:) fem. جَلْوَآءُ. (K.) [See أَجْلَحُ.] — — Beautiful, or handsome, in face, bald in the sides of the forehead. (K.) — — جَبْهَةٌ جَلْوَآءُ A wide forehead. (K.) — — سَمَآءٌ جَلْوَآءُ (assumed tropical:) A cloudless sky: (Ks, S, K:) and لَيْلَةٌ جَلْوَآءُ (assumed tropical:) a cloudless, bright, night. (TA.) — — اِبْنُ أَجْلَى: see اِبْنُ جَلَا, in two places. — — Also (i. e. ابن اجلى) (assumed tropical:) The lion. (TA.) — فَعَلْتُهُ مِنْ أَجْلَاكَ, and ↓ إِجْلَاكَ, I did it on account of thee, for thy sake, or because of thee; syn. فَعَلْتُهُ مِنْ إِجْلَاكَ (.K) .مِنْ أَجْلِكَ: see what next precedes. مَجْلًى sing. of مَجَالٍ, which signifies The fore parts of the head, which are the [first] places of baldness: (Fr, S:) or what is seen of the head when one fronts the face. (TA.) مُجْلٍ [act. part. n. of 4. Hence,] فَإِمَّا حَرْبٌ مُجْلِيَةٌ وَ إِمَّا سِلْمٌ مُخْزِيَةٌ And either war that shall cause you to emigrate, or abasing peace. (TA.) المُجْلِّى The first of the horses in a race. (K in art. جلى.) جلى Some words are mentioned in the K under this head belonging to art. جلو, q. v. جم 1 جَمَّ, (S, Mgh, Msb, K,) aor. جَمِ3َ, inf. n. جَمٌّ, (Msb,) said of water, (S,) &c., (S, Msb,) It became much, or abundant; (S, Msb;) as also ↓ استجم; said of a thing: (TA:) and, said of water, aor. جَمُ3َ (S, K) and جَمِ3َ, (K,) the former of which is of the higher authority, (TA,) inf. n. جُمُومٌ, (S, Mgh, K,) it became much, or abundant, (S, Mgh, K,) in the well, (S,) and collected (S, K) after it had been drawn from; (S;) as also ↓ استجمّ. (K.) And جَمُّوا They became many. (TA.) — — جَمَّتِ البِئْرُ, (K,) aor. جَمُ3َ and جَمِ3َ, inf. n. جُمُومٌ, (TA,) The water of the well returned by degrees, (K, TA,) and became much, or abundant, and collected; (TA;) and ↓ استجمّت signifies the same. (S.) — — [Hence, جَمَّتْ مَثَابَةُ جَهْلِهِ, a tropical phrase, explained in art. ثوب.] — — جَمَّ الكَيْلُ, inf. n. جُمَامٌ, with damm, The measure became full or filled. (KL. [But only the inf. n. is there mentioned: so that the verb may be جُمَّ, which see below.]) — — جَمَّ الفَرَسُ, (S, K,) aor. جَمُ3َ and جَمِ3َ, (S, TA,) inf. n. جَمَامٌ (S, K) and جَمٌّ; (S;) and ↓ استجمّ; (S;) The horse abstained from covering, (S, K,) so that his seminal fluid (مَاؤُهُ) collected. (K.) — — Also, (aor. of the former verb as above, TA, and inf. n. جَمٌّ and جَمَامٌ, S, K,) The fatigue of the horse went away; (S;) [he recovered his strength after fatigue;] he recovered from his fatigue, being left unridden; (K, TA;) and so ↓ أَجَمَّ [of which see also the pass. form, below]. (M, K.) — — [And hence,] جَمَّ, [inf. n. جَمَامٌ, q. v. infrà,] He rested; said of a man [as well as of a horse]; (TA;) and so ↓ استجمّ. (Har p. 324.) — — Also, said of a bone, (K,) inf. n. جَمٌّ, (TA,) It had much flesh; its flesh became much, or abundant. (K.) — — Also i. q. عَلَا [He, or it, became high, &c.: perhaps said of water in a well]. (T, TA.) — — Also, inf. n. جُمُومٌ, He rose (اِرْتَفَعَ) in his pace, or going. (TA.) — — Also, (S, K,) inf. n. جَمٌّ (TA) and جُمُومٌ, (S, TA,) said of an event, (K,) of the arrival of a person, (S,) It drew near; (S, K;) it came to pass: (S:) and ↓ اجمّ signifies the same, (S, Msb, K,) said of an event, of separation from another, (S, TA,) and of an object of want: (TA:) احمّ, [q. v.,] with the unpointed ح, in this sense, was not known to As. (TA.) — — And, said of the نَصِىّ, and the صِلِّيَان, [two plants, inf. n. not mentioned,] It attained to the state of having a جُمَّة [app. meaning tuft, or flower-bud]. (TA.) — جَمَّ الكَبْشِ, (TA,) or جَمِمَتِ الشَّاةُ, [perhaps a mistranscription for جَمَّت,] aor. جَمَ3َ, (Msb,) inf. n. جَمَمٌ, (S, Msb, TA,) The ram, (TA,) or sheep or goat, (S, Msb,) was hornless. (S, Msb, TA.) — جَمَّهُ, (K,) [aor. جَمُ3َ, accord. to rule,] inf. n. جَمٌّ, (TA,) He left it (namely, water [in a well],) to collect; as also ↓ اجمّهُ. (K.) And جُمَّتِ البِئْرُ [The well was left for its water to collect]. (TA.) And ↓ استجمّ البِئْرَ He left the well for some days until its water should collect: whence the metaphorical phrase, مَثَابَةُ سَفَهِهِ ↓ كَانَ يَسْتَجِمُّ, [explained in art. ثوب,] occurring in a trad. (Har p. 68.) — — Also He filled it (namely, a measure, S, such as is called مَكُّوك, K) so that it had what is termed جُمَامٌ; and so ↓ اجمّهُ; (S, K;) and ↓ جمّمهُ. (K.) And جُمَّ It was filled. (T, TA.) See also جَمٌّ, last sentence. 2 جمّمت الأَرْضُ The جَمِيم [q. v.] of the land became full, or abundant. (ISh, TA.) — — جمّم [in the CK جَمَمَ] It (herbage) became such as is termed جَمِيم; as also ↓ تجمّم. (K, TA.) — — He made a جُمَّة [q. v.] of his hair. (Z, TA.) — See also 1, last sentence but two. 4 اجمّ, as an intrans. verb: see 1, in two places. — اجمّهُ: see 1, near the end of the paragraph, in two places. — — He left him unridden, so that he recovered from his fatigue; namely, a horse. (K.) And أُجِمَّ He (a horse) was left unridden. (S.) — — [Hence, He rested him, or gave him rest.] You say, أَجْمِمْ نَفْسَكَ يَوْمًا أَوْ يَوْمَيْنِ [Rest thyself a day, or two days]. (S.) And hence, in a trad. respecting the سَفَرْجَلَة [or quince], تُجِمُّ الفُؤَادَ, i. e. It rests the heart, and consolidates it, and completes its soundness and liveliness. (TA.) One says also, إِنِّى لَأَسْتَجِمُّ قَلْبِى بِشَىْءٍ مِنَ اللَّهْوِ لِأَقْوَى بِهِ عَلَى الحَقِّ ↓ [Verily I relieve my heart with somewhat of diversion, in order that I may become strong thereby for that which is substantial, or solid, not vain or frivolous]. (S.) And اجمّ الأَرْضَ He gave the land rest from tilling. (TA in art. بخع.) — — He gave him the جَمَّة [or supply of water, that had collected after drawing,] of the well. (Th. TA.) — — أُجِمَّ العِنَبُ The grape-vine had all its branches that were above the ground cut off. (AHn, TA.) 5 تَجَمَّ3َ see 2. 10 استجمّ, as an intrans. verb: see 1, in five places. — — It is said in a trad., مَنْ يُحِبُّ أَنْ يَسْتَجِمَّ لَهُ النَّاسُ قِيَامًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ, i. e. [Whoso loveth that men] should collect themselves to him, standing in his presence, and confining themselves to him, [let him take his sitting-place in the fire of Hell:] or, accord. as some relate it, يستخمّ; see art. خم; (TA;) and, as some, يَسْتَخِيمَ. (TA in art. خيم, q. v.) — — استجمّت الأَرْضُ The land put forth its plants, or herbage, (K, TA,) so that it became like the [hair termed] جمّة [i. e. جُمَّة]. (TA.) — As a trans. verb: see 1, near the end of the paragraph, in two places: — — and see 4. — — أُسْتُجِمَّتْ جَمَّةُ المَآءِ [The supply of water that had collected after drawing] was drunk. (TA.) R. Q. 1 جَمْجَمَ, (S, TA,) inf. n. جَمْجَمَةٌ, (K,) He spoke indistinctly, (S, K,) not from impotence, or, accord. to the T, from impotence; (TA;) and ↓ تَجَمْجَمَ signifies the same. (S, K.) — — Also, (TA,) inf. n. as above, (Mgh, K,) with which مَجْمَجَةٌ is syn., accord. to Ez-Zowzanee, (Mgh,) He concealed (Mgh, K, TA) speech, (Mgh,) or a thing, (K, TA,) in his bosom. (Mgh, K, TA.) You say, جمجم شَيْئًا فِى صَدْرِهِ He concealed a thing in his bosom; did not reveal it. (TA.) — — Also, (TA,) inf. n. as above, (Kr, K,) He destroyed, or killed, (Kr, K, TA,) another or others. (TA.) R. Q. 2 تَجَمْجَمَ: see R. Q. 1. — — Hence, تجمجم عَنِ الأَمْرِ (tropical:) [He held back from the thing, not daring to do it;] he did not dare to do the thing. (Ham p. 240.) جَمٌّ, an inf. n. used as an epithet, (Msb,) Much, or many; (S, Msb, K;) as also ↓ جَمِيمٌ accord. to the copies of the K, but correctly ↓ جَمَمَ, as in the L. (TA.) You say مَالٌ جَمٌّ (Msb, TA)

and ↓ جَمَم (TA) Muck property, or many cattle. (Msb.) And it is said in the Kur [lxxxix. 21], وَيُحِبُّونَ المَالَ حُبًّا جَمًّا (S) And they love property with much love. (A'Obeyd, TA.) Aboo-Khirásh El-Hudhalee says, إِنْ تَغْفِرِ اللّٰهُمَّ تَغْفِرْ جَمًّا (TA) i. c. [If thou forgive, O God, Thou forgivest] much sin. (Mgh.) جَمُّ البُعَاقِ, in a trad. respecting prayer for rain, means Copious, abundant, extensive rain. (TA in art. بعق.) — — The greater, or main, portion of the ظَهِيرَة [i. e. midday, or mid-day in summer, &c.]: and of water; as also ↓ جَمَّةٌ, (as in some copies of the K,) or ↓ جُمَّةٌ: (so in other copies of the K, and accord. to the TA: [the former app. the right: if it were the latter, the author of the K, accord. to a rule which he has seldom neglected, would have added بِالضَّمِّ; as SM has here done, unless his transcriber have thus written by mistake for بِالْفَتْحِ:] or جَمٌّ signifies the water, of a well, that has collected [after it has been drawn from]: and ↓ جَمَّةٌ, the place in which the water collects: (S:) and also, this last, the water itself: (TA: [i. e. the supply of water that has collected after drawing: see 4, last sentence but one; and see 10, last sentence:]) the pl. (of جَمَّةٌ S [or of this and of جَمٌّ also]) is جِمَامٌ (S, K) and جُمُومٌ. (K.) — — بِئْرٌ جَمَّةٌ: see جَمُومٌ. — — جَاؤُوا جَمًّا غَفِيرًا, and الجَمَّ الغَفِيرَ, &c.; see أَجَمُّ, and art. غفر. — — جَمٌّ also signifies People of the lowest, or basest, or meanest sort. (T, TA.) — Also The measuring to the head of the measure; [app. an inf. n., of which the verb is ↓ جَمَّ; see 1, last sentence but two; and so ↓ جَمَامٌ and ↓ جُمَامٌ and ↓ جِمَامٌ. (K.) جَمَّةٌ: see جَمٌّ, in two places. — — Also The part, or place, of a ship, in which collects the water that leaks from its خُرُوز [or seams: in the CK خُرُور]: (K:) a genuine Arabic word. (TA.) — — Also, (S, K,) and ↓ جُمَّةٌ, (S, K, and Ham p. 746,) A company demanding a bloodwit (S, K) or an obligation that must be discharged, (TA, and Ham ubi suprà,) or peace; or coming for some other purpose: (Ham:) pl. جمم [probably جُمَمٌ, pl. of the latter, or perhaps of both; or it may be جِمَمٌ, as pl. of both]. (TA.) You say, جَاءَ فِى جَمَّةٍ عَظِيمَةٍ and ↓ جُمَّةٍ عظيمة He came in a great company &c. (S, K.) جُمَّةٌ: see جَمٌّ: — — and see also جَمَّةٌ, in two places. — — Also The collective mass of the hair of the head, or the head of hair, (مُجْتَمَعَ شَعْرِ الرَّأْسِ S, Mgh, K,) when more in quantity than what is termed وَفْرَة: (S, Mgh:) or the collective mass of the hair (مُجْتَمَعُ الشَّعْرِ) when it hangs down from the head to the lobe of the ear, and to the two shoulder-joints, and more than that; what does not extend beyond the ears being termed وفرة: (TA:) or the collective mass (مُجْتَمَع) of the hair of the نَاصِيَة [or anterior part of the head]: accord. to some, what reaches to the two shoulder-joints: (Msb:) in the M it is said to signify the hair; and in like manner in the Deewán el-Adab: but ISd adds that it is also said to mean hair more in quantity than that which is termed لِمَّة: accord. to IAth, the hair of the head that falls upon the two shoulder-joints: in the Muhedhdhib, what extends beyond the ears: in the Mukaddameh of Z, what extends to the lobe of the ear: accord. to IDrd, much hair: (TA:) [see also لِمَّةٌ and وَفْرَةٌ:] pl. جُمَمٌ (Msb, TA) and جِمَامٌ: (TA:) dim. ↓ جُمَيْمَةٌ. (TA.) Hence, رَأَى لُمْعَةً فَغَسَلَهَا بِجُمَّتِهِ, meaning [He saw a spot, and washed it] by a moistening of his جمّة: or with the water of his جمّة: the prefixed noun being suppressed. (Mgh.) — — Also [app. (assumed tropical:) A flower-bud;] the قبة [rendered by Golius " nodosior pars "] of a plant, from which the flower comes forth. (KL.) [See an ex. above, voce جَمَّ. If from جُمَّةٌ applied to hair, it would seem rather to mean A tuft.] — — One says also, حَذَفَ جُمَّةَ الجَوْزَةِ ثُمَّ أَكَلَهَا (tropical:) [app. meaning He threw away the husk of the walnut: then ate it]. (TA.) جَمَمٌ: see جَمٌّ, in two places: — — and see also جُمَامٌ. جَمَامٌ A state of resting; (Fr, S, Msb, K;) as also ↓ جَمَامَةٌ: (TA:) particularly of a horse. (Fr, S, Msb.) [See جَمَّ, of which it is an inf. n.] — — See also جَمٌّ, last sentence: and see what next follows. جُمَامٌ What has collected of the seminal fluid of a horse [after his resting from covering]; as also ↓ جِمَامٌ. (K.) — — Also, and ↓ جِمَامٌ and ↓ جَمَامٌ, (S, Mgh, Msb, K,) [but see what follows,] The quantity [of flour or the like] that rises above the head of the [measure termed] مَكُّوك, (S, Mgh, K,) after the filling, (Mgh,) exceeding the طَفَاف thereof; (S, Mgh, K;) as also ↓ جَمَمٌ: (K:) or the fill of a bowl, without a head: accord. to ISk, only said of flour and the like: one says, أَعْطَانِى جمامَ القَدَحِ دَقِيقًا [He gave me the bowlful of flour]: but جمام meaning the " resting " of a horse is with fet-h only: (Msb:) or, accord. to Fr, one says ↓ جِمَامٌ القَدَحِ المَآءً, with kesr, meaning the bowlful of water; and جُمَامُ المَكُّوكِ دَقِيقًا, with damm; and جَمَامٌ الفَرَسِ, with fet-h only; and one does not say جُمَامٌ, with damm, except in relation to flour and the like, meaning the quantity that rises above the head of the مكّوك, after the being filled: one says, أَعْطِنِى جُمَامَ المَكُّوكِ when one puts what the head of the مكّوك will bear, and gives it: (S, TA:) in the T, it is said that أَعْطِهِ جمامَ المَكُّوكِ means Give thou him [the quantity of] a مكّوك without a head: but [SM says,] I have seen in its margin written that the right meaning is, the quantity borne by the head of the مكّوك. (TA.) — — See also جَمٌّ, last sentence. جِمَامٌ: see جُمَامٌ, in three places: — — and جَمٌّ, last sentence: — and see also جُمْجُمَةٌ. — It is also a pl. of جَمَّةٌ (S) [and perhaps of جَمٌّ likewise: (see this latter:)] and of جُمَّةٌ. (TA.) بِئْرٌ جَمُومٌ (S, K) and ↓ جَمَّةٌ (K) A well of much water. (S, K.) — — فَرَسٌ جَمُومٌ A horse that, after any run, runs again; (T, S, K;) applied to the female as well as the male: (T, TA:) a horse that goes much. (KL.) جَمِيمٌ A plant, or herbage, that has grown somewhat, but not attained its full height: (S:) or much, or abundant, herbage: (K:) or herbage standing up and spreading: (AHn, K:) or that has grown up until it has become like the جُمَّة of hair: (TA:) a plant, or herbage, when it first appears in the ground is termed بَارِضٌ; then, جَمِيمٌ; then, بُسْرَةٌ; then, صَمْعَآءُ; and then, [when it is dry,] حَشِيشٌ: (S in art. بسر:) pl. أَجِمَّآءُ. (K.) And, with ة, A [plant of the kind termed] نَصِيَّة that has become half a month old, so that it fills the mouth. (K.) — — See also جَمٌّ. جَمَامَةٌ: see جَمَامٌ. — — Also The state of being satiated, or satisfied, with food, and with drink. (TA.) جُمَيْمَةٌ dim. of جُمَّةٌ, q. v. (TA.) جُمَّى The bean, or beans; syn. بَاقِلَّى. (AHn, K.) جُمِّى: see جُمَّانِىٌّ. جَمَّامٌ: see what next follows. جَمَّانٌ A measure, (S,) such as is called مَكُّوك, (K,) filled so as to have what is termed جُمَام; (S, K;) as also ↓ جَمَّامٌ: (K:) [fem. of the former جَمَّى. Hence,] جُمْجُمَةٌ جَمَّى [A] full [bowl]. (K. In the CK جَمْجَمَةٌ.) جُمَّانِىٌّ, with ن, (S,) an irreg. rel. n., applied to a man, (Sb, S,) Having a long جُمَّة: (S, K:) or having a great and long جُمَّة: (Sb, TA:) but if you name a person جُمَّة, the rel. n. formed from it is ↓ جُمِّىٌّ (Sb, S) only. (Sb, TA.) جُمْجُمٌ: see what next follows. جُمْجُمَةٌ The skull; i. e. the bone that contains the brain: (S, Msb, K: *) or i. q. قِحْفٌ [i. e. the bone above the brain, or a separate portion of the skull, or a distinct bone of the skull]: (K:) or the bones of the head; (IAar, Mgh, TA;) all of them; the uppermost of them being the هَامَة; (IAar, TA;) or the هامة is the جمجمة altogether; (ISh, TA;) and the قحف is said to be a piece of the جمجمة: (TA:) pl. ↓ جُمْجُمٌ, (K,) [or this (in the CK, erroneously, جَمْجَمٌ) is a coll. gen. n.,] and جَمَاجِمُ [is the pl. properly so called, and that which is more commonly known]. (TA.) — — Sometimes it is used to signify A man; so that one says, خُذُوا مِنْ كُلِّ جُمْجُمَةٍ دِرْهَمًا [Take ye from every man, or head, a dirhem]; like as one says, مِنْ كُلِّ رَأْسٍ: (Msb:) and وَضَعَ الإِمَامُ الخَرَاجَ عَلَى الجَمَاجِمِ عَلَى كُلِّ جُمْجُمَةٍ كَذَا [The Imám imposed the tax, or land-tax, upon the heads; upon every head so much]. (Mgh.) — — A wooden bowl: (S, K:) a bowl of glass; as also قِحْفٌ. (Az, TA.) — — A kind of measure for corn or the like. (K.) — — Also (assumed tropical:) Chiefs, or lords, of the Arabs; because the جمجمة is the head, which is the most noble of the members: (TA:) also, (TA,) [the pl.] جَمَاجِمُ has this meaning. (T, K, TA.) And

(assumed tropical:) Any sons of a father that are persons of might, or power, and eminence, or nobility: (T, TA:) and [the pl.] جَمَاجِمُ the tribes (قَبَائِل) of the Arabs which comprise بُطُون, and in relation to which persons are called; as Kelb Ibn-Webreh; for when you say كَلْبِىٌّ, you do not need to call the person in relation to any of the بطون: (S:) or the tribes (قبائل) in relation to which the بطون are called; as also ↓ جِمَامٌ. (K.) — A well that is dug in salt ground. (S, K.) — Sixty head of camels. (IF, IB, TA.) — جَمَاجِمُ الحَارِثِ The piece of wood at the head of which is the ploughshare. (TA.) أَجَمُّ [Greater, and greatest, in quantity, and in number, &c.: fem. جَمَّآءُ. Hence,] وَالوَحْىُ أَجَمُّ مَا كَانَ, in a trad. of Anas, means The revelation being the most that it used to be. (Sh, TA.) — — A bone having much flesh. (K.) You say also اِمْرَأَةٌ جَمَّآءُ العِظَامِ A woman having much flesh (K, TA) on the bones. (TA.) And اِمْرَأَةٌ جَمَّآءُ المَرَافِقِ [A woman having much flesh on the elbows: or, as seems to be indicated by J, having no prominence of the elbows; and if so, from جَمَّآءُ applied to a ewe, in a sense explained in what follows]. (S.) — — جَاؤُوا الجَمَّآءَ الغَفِيرَ, (S, * Msb, K,) [and جَمَّآءَ غَفِيرًا &c.,] and غَفِيرًا ↓ جَمًّا, (K,) [and الغَفِيرَ الجَمَّ ↓, &c.,] They came all together, (S, * Msb, K,) high and low, none of them remaining behind, and they being many: (S, K, in art. غفر:) see art. غفر. (S, K.) — Hornless, applied to a ram (Mgh, Msb, K) or he-goat; (Msb;) and so جَمَّآءُ applied to a ewe (S, Mgh, Msb) or she-goat: (S, Msb:) pl. جُمٌّ. (Mgh, Msb.) — — And [hence,] (tropical:) A man having no spear (S, K, TA) in war or battle: (S, TA:) pl. as above. (TA.) The pl. is also applied to horses, (S,) meaning (assumed tropical:) whose owners have no spears; the spears being regarded as the horses' horns. (Ham, p. 90.) — — Also (assumed tropical:) A building having no [acroterial ornaments such as are termed] شُرَف: (S:) and the pl., (assumed tropical:) Mosques having no شُرَف (Mgh, TA) upon them, (TA,) [i. e.] upon their walls. (Mgh.) — — (assumed tropical:) A flat house-top having no parapet, or surrounding wall. (TA.) — — (assumed tropical:) Short; having no elevation. (TA.) — — (assumed tropical:) A woman's anterior pudendum. (K.) — — And, as being likened thereto, or the reverse may be the case, (TA,) (assumed tropical:) A bowl. (K.) — — Also, the fem., (assumed tropical:) Smooth. (IAar, K.) — — And hence, because of its smoothness, (IAar, TA,) (assumed tropical:) A helmet: (IAar, K:) to which the epithet غَفِيرٌ [q. v.] is applied because it covers the head: but this meaning of " a helmet " was not known to ISd on any other authority than that of IAar. (TA.) مَجَمٌّ A place where water remains: or to which it reaches, and where it ends. (TA.) — — (assumed tropical:) The breast, or bosom, or mind: (K, TA:) because it is the place in which are collected the knowledge &c. that it retains. (TA.) You say, هُوَ وَاسِعُ المَجَمِّ, i. e. رَحْبُ الذِّرَاعِ وَاسِعُ الصَّدْرِ (tropical:) [He is possessed of ample power and might, and free from distress of mind or from narrowness of mind]. (IAar, K, TA.) And إِنَّهُ لَضَيِّقُ المَجَمِّ (tropical:) Verily he is contracted, or straitened, in mind by affairs, or events. (IAar, TA.) مَجَمَّةٌ A thing in which resting is usually known to take place. (TA.) مُجَمَّمٌ A boy (IDrd, TA) having a head of hair such as is termed a جُمَّة. (IDrd, K, TA.) مُجَمِّمَةٌ A woman who makes her hair to form a جُمَّة, to make herself like a man: the doing of which is forbidden. (TA.)

جمح 1 جَمَحَ, aor. جَمَحَ, inf. n. جِمَاحٌ (S, A, Mgh, Msb, K, &c.) and جُمُوحٌ (S, A, Msb, K) and جَمْحٌ, (K,) or this last has not been heard, (Mgh,) He (a horse) overcame his rider, or gained the mastery over him, (S, L, K,) running away with him: (L:) or broke loose, or ran away, (Msb,) and went at random, without any certain aim, so as not to be turned by anything: (Mgh, Msb:) or ran so as to have the mastery over his rider: (Ham p. 568:) and جَمَحَ بِرَاكِبِهِ (A, Mgh, Msb) he overcame his rider, (A, Mgh,) and ran away so that he could not govern him: (A:) or became refractory, so that he overcame his rider: (Msb:) and sometimes, (Msb,) this verb also signifies he was quick, or swift, (A, Msb,) and brisk, lively, or sprightly; denoting in this case a quality that is approved; whereas in the senses before explained it denotes a quality that is disapproved: but in the last sense it is obsolete [unless tropically applied to a man]. (Msb.) — — [Hence,] (assumed tropical:) He (said of anything [i. e. of a man or any animal]) went at random, or heedlessly, without consideration or certain aim, not obeying a guide to the right course. (TA.) And (assumed tropical:) He (said of a man, S, L) hastened, or went quickly, (S, L, K,) إِلَيْهِ to him, or it, so that his course was not turned for anything. (L, TA.) وَهُمْ يَجْمَحُونَ, in the Kur [ix. 57], means (assumed tropical:) They hastening, or going quickly: (AO, S, L:) or hastening so that nothing turns them back, like the horse that is termed جَمُوح: (Bd, Jel:) or running like horses that overcome their riders and run away so as to be ungovernable by them. (A.) And جَمَحَ فِى إِثْرِهِ, occurring in a trad., (assumed tropical:) He hastened after him, or it, so that nothing turned him back. (L.) — — جَمَحَتِ المَرْأَةُ (tropical:) The woman went forth from the place where she used to pass the night, in anger, without the permission of her husband. (Msb.) And جَمَحَتْ مِنْ زَوْجِهَا, so in the S and L &c., but in the K جَمَحَتْ زَوْجَهَا, [which is evidently a mistake,] (TA,) (tropical:) She went forth from the house, or tent, of her husband, to her own family, before he divorced her; (S, L, K;) inf. n. جِمَاحٌ. (L, TA.) And جَمَحَتْ إِلَى أَهْلِهَا (tropical:) She went to her family without the permission of her husband. (A.) — — جَمَحَتِ السَّفِينَةُ (tropical:) The ship quitted her course, (A, TA,) and became ungovernable by the sailors; inf. n. جُمُوحٌ. (TA.) — — جَمَحَتِ المَفَازَةُ بِالقَوْمِ (tropical:) The desert led the people, or party, far away, by reason of its great extent. (A, TA.) — — جَمَحَ بِهِ مُرَادُهُ (tropical:) The object of his desire baffled his efforts to attain it. (A, TA.) جَمْحَةٌ [A trick of overcoming the rider, and running away with him]. You say, دَابَّةٌ سَمْحَةٌ مَا بِهَا جَمْحَةٌ وَ لَا رَمْحَةٌ [A beast submissive, or easy, or gentle: there is not in her a trick of overcoming the rider, and running away with him, nor a trick of kicking]. (A.) جَمُوحٌ (T, S, A, Mgh, L, Msb, K) and ↓ جَامِحٌ (Mgh, Msb) A horse that overcomes his rider, or gains the mastery over him, (S, A, Mgh, L, Msb, K,) being refractory, (Msb,) and runs away with him, (L,) or runs away so that his rider cannot govern him, (A,) or goes away at random, without any certain aim, so as not to be turned by anything: (Mgh:) or that will not bend his head: (TA:) the former epithet, (T, Mgh, TA,) and the latter, (Mgh, Msb,) applied alike to the horse and the mare: (T, Mgh, Msb, TA:) and the former has two meanings; one denoting what is a fault, for which the horse may be returned; (T, Mgh, TA;) i. e., that habitually takes his own way, so that his rider cannot turn him from it; (T, TA;) or as explained before; (Mgh;) the other meaning being quick, or swift, and brisk, lively, and sprightly; and this does not imply a fault (T, Mgh, TA) for which he may be returned. (T, TA.) — — [Hence,] (assumed tropical:) Anything [i. e. a man or any animal] that goes at random, or heedlessly, without consideration or certain aim, not obeying a guide to the right course: (TA:) and the former epithet, (Msb, K,) or each of the two, (S, * A,) (tropical:) a man who follows his own natural desire, without consideration, not obeying a guide to the right course of conduct, (S, A, Msb, K,) so that he cannot be turned back. (S, K.) And ↓ جُمَّاحٌ [is pl. of ↓ جَامِحٌ, accord. to analogy, and] signifies (assumed tropical:) Men routed, defeated, or put to flight, in war. (IAar, K.) — — مَفَازَةٌ جَمُوحٌ (assumed tropical:) [A desert that leads one far away, by reason of its great extent: see 1, last sentence but one: likened to a horse that is termed جَمُوح]: occurring in a poem of Dhu-r-Rummeh. (TA in art. نحب.) جُمَّاحٌ An arrow, (S, K,) or a small arrow, (L,) without an iron point, having a round head, with which the

art of shooting is learned (S, L, K) by a boy: (S, L:) or one with which boys play, putting upon its head a date or some clay, in order that it may not wound: (L:) or it signifies also a date put upon the head of a piece of wood, with which boys play: (K:) birds are shot at with it, and knocked down, without being killed, so that the shooter takes them: and it is also called جُبَّاحٌ: (T, TA:) or a boy's arrow, upon the end of which he puts a lump of chewed dates of the size of the عِفَاص [here meaning stopper] of a bottle, in order that it (the end) may go more directly, and be smooth; without feathers, and sometimes without a notch. (AHn, L.) — Also That [kind of plant] at the extremities of which come forth what resemble ears of wheat, soft, (L, K,) like foxes' tails, or (L) resembling the heads of the حَلِىّ and the صِلِّيَان and the like: (L, K:) a coll. gen. n.: n. un. with ة: (L:) pl. جَمَامِيحُ; and in poetry جَمَامِحُ; (L, K;) the latter allowable only in cases of necessity. (L.) — See also جُمُوحٌ. جَامِحٌ: see جُمُوحٌ, in two places. جمد

1 جَمَدَ, aor. جَمُدَ, inf. n. جَمْدٌ and جُمُودٌ, said of water, (S, M, L, Msb, K,) &c., (Msb,) [i. e.,] of anything fluid, or liquid, (K,) It congealed; concreted; became solid, or contr. of fluid or liquid; froze; syn. قَامَ; (S, M;) contr. of ذَابَ; (Msb, K;) as also جَمُدَ. (L, K.) And said of blood, &c., (S, M,) It congealed, or concreted; syn. قام: (M:) or became dry; dried. (S.) See also 2. — — Also, inf. n. جُمُودٌ, (assumed tropical:) He, or it, remained fixed, or stationary. (KL.) You say, مَا زِلْتُ أَضْرِبُهُ حَتَّى جَمَدَ (tropical:) [I ceased not to beat him until he became motionless]. (A.) — — (assumed tropical:) [He, or it, was, or became, incapable of growth or increase; lifeless, or dead: see جَامِدٌ. — — (assumed tropical:) He was, or became, stupid, dull, wanting in intelligence; inert; not sharp, penetrating, vigorous, or effective, in the performing of affairs; or soft, without strength or sturdiness, and without endurance: see, again, جَامِدٌ.] — — Also, inf. n. جُمُودٌ, (tropical:) said of a man's state or condition [as meaning, It was, or became, stagnant, or unimproving]. (A.) — — Also جَمَدَتْ, aor. جَمُدَ, inf. n. جُمُودٌ, (tropical:) She [a camel, &c.,] had little milk. (T, TA.) And جَمَدَتْ عَيْنُهُ (tropical:) His eye shed few tears: a phrase alluding to hardness of the heart. (Msb.) — — Also جَمَدَ, (L, K,) aor. جَمُدَ, (L,) [inf. n. جُمُودٌ;] and ↓ أَجْمَدَ; (A, TA; [in a copy of the A, انجمد, but this is doubtless a mistranscription; see مُجْمِدٌ;]) (tropical:) He was, or became, niggardly, penurious, or avaricious; (L, A, K;) as also جَمَدَ كَفُّهُ [or جَمَدَتْ]; (Msb;) or جَمَدَتْ يَدُهُ: (A:) and ↓ اجمد he possessed little good: (A, TA:) or جُمُودٌ signifies the refraining, or holding back, from beneficence. (Har p. 149.) — جَمَدَ لِى عَلَيْهِ حَقٌّ (tropical:) My right, or due, was, or became, incumbent, or obligatory, on him; or established against him; (A, K, * TA;) as also ذَابَ. (A, TA.) — جَمَدَهُ He cut it, or cut it off. (K.)

2 جمّد, inf. n. تَجْمِيدٌ; (K;) or ↓ جَمَدَ; (so in the L;) It (water, and expressed juice, L) was about to congeal, concrete, become solid, or freeze; was at the point of congealing, &c.; expl. by حَاوَلَ أَنْ يَجْمُدَ. (L, K.) — [And the former, It caused water &c. to congeal.]

4 اجمد: see 1, in two places. — — Also, inf. n. إِجْمَادٌ, He was entrusted with the management of affairs among a people or party [in the game called المَيْسِر: see مُجْمِدٌ]. (T, TA.) — أَجْمَدْتُ عَلَيْهِ حَقًّا (tropical:) I made my right, or due, incumbent, or obligatory, on him; or established it against him. (A, K, * TA.)

جَمْدٌ: see جَامِدٌ, in two places.

جُمْدٌ: see جَمَدٌ.

جَمَدٌ pl. [or rather quasi-pl. n.] of جَامِدٌ, q. v. (S, Msb, K.) — — Also Congealed, or frozen, water; ice: [see also جَمْدٌ, mentioned with جَامِدٌ:] and snow. (K.) — — See also what next follows.

جُمْدٌ and ↓ جُمُدٌ Elevated ground; as also ↓ جَمَدٌ: (M, K:) or a hard, elevated place: (S, TA:) or جُمُدٌ signifies rugged ground: (TA:) or an elevated, rugged place: (As, TA:) or a small isolated mountain, not high, sometimes rugged and sometimes soft, and producing trees, only found in rugged land; so called because of its dryness; it is the smallest kind of أَكَمَة, round and small, not extending along the ground, rugged at the top, and producing herbs, or leguminous plants, as well as trees; differing from جُمُودٌ [q. v.]: (ISh, L, TA:) pl. [of mult.] جِمَادٌ (ISh, S, M, K) and [of pauc.] أَجْمَادٌ. (S, M, K.) — — Also, the first, A stone: pl. جِمَادٌ. (Fr, TA.)

جَمَادٌ (assumed tropical:) [A thing that does not grow, or increase; that is incapable of growth, or increase; an inorganic thing; as a mineral and the like:] an inanimate thing; a thing that has no soul: [an epithet used as a subst.; or an epithet in which the quality of a subst. is predominant:] pl. جَمَادَاتٌ. (Har p. 13.) [See also جَامِدٌ.] — — (tropical:) Land (أَرْضٌ) upon which rain has not fallen: (T, S, K:) or dry land, upon which no rain has fallen, and in which is nothing: (T, TA:) or land in which is no produce: (A:) or, as some say, rugged land: (L:) or sterile, barren, or unfruitful, land, in which is nothing; as also جَهَادٌ: pl. جُمُدٌ. (AA, L in art. جهد.) — — (tropical:) A year (سَنَةٌ) in which is no rain: (S, K:) or in which is no produce of the earth: (A:) and, in like manner, ↓ جَامِدَةٌ a year in which is no herbage, or pasture, no plenty, or fruitfulness, and no rain. (T, TA.) — — (tropical:) A she-camel having no milk; (S, M, K;) and so a ewe or a she-goat: (L:) or having little milk: (T, TA:) and [accord. to some,] a slow she-camel; syn. بَطِيْئَةٌ; (L, K;) but [this is app. a mistranscription for بَكِيْئَةٌ " having little milk," and] ISd says that the explanation بطيئة does not please him. (TA.) — — See also جَامِدٌ, in two places. — A kind of cloth or garment; as also ↓ جِمَادٌ. (K.) جَمَادِ, like قَطَامِ, (K,) or جَمَادِ لَهُ, (S, A, L,) said with reference to a niggard, (S, A, L, K,) in dispraise, (K,) as an imprecation, meaning (tropical:) May a stagnant, or an unimproving, state or condition (جُمُودُ الحَالِ) be his lot [or his constant lot]: (A:) or may he not cease to be in a stagnant, or an unimproving, state or condition (لَا زَالَ جَامِدَ الحَالِ). (S, L.) جَمَادِ is [a proper name,] indecl., with kesr for its termination, because it is transformed from the inf. n., namely, الجُمُودُ, like فَجَارِ, which means الفَجْرَةُ: (S:) and the contr. of جَمَادِ لَهُ is حَمَادِ لَهُ, (S, * A,) which denotes praise. (S.) El-Mutalemmis says, جَمَادِ لَهَا وَلَا تَقُولِى لَهَا أَبَدًا إِذَا ذُكِرَتْ حَمَادِ i. e., Say thou جُمُودًا to her, [جُمُودًا,] and say not to her [ever, when she is mentioned,] حَمْدًا and شُكْرًا. (S.)

جِمَادٌ: see جَمَادٌ, last meaning.

جَمُودٌ: see جَامِدٌ.

جُمُودٌ [app. Elevated tracts,] softer, or more plain, than what is termed جُمُدٌ, and more intermixed with soft, or plain, tracts, sometimes in, or by, that [kind of high ground] which is termed قُفٌّ, and sometimes in, or by, soft, or plain, tracts. (ISh, L, TA.)

جَمِيدُ العَيْنِ: see جَامِدٌ.

جُمَادَى One of the names of the months, (Msb, K,) applied to two of the Arabian months, together called جُمَادَيَانِ, (TA,) and distinguished by the appellations of جُمَادَى الأُولَى and جُمَادَى الآخِرَةُ [the fifth and sixth months of the Arabian year]: (S, K:) it is of the measure فُعَالَى, from الجَمْدُ; (S;) the two months to which it is applied being [said to be] so called because, when the months were named, these two fell in the season of the freezing of water: (ISd, L, Msb:) [but this derivation seems to have been invented when the two months thus named had fallen back, into, or beyond, the winter; for when they received this appellation, the former of them evidently commenced in March, and the latter ended in May; therefore I hold the opinion of M. Caussin de Perceval, that they were thus called because falling in a period when the earth had become dry and hard by reason of paucity of rain, from جَمَادٌ, an epithet applied to land upon which rain has not fallen, or from جُمَادَى, an epithet applied to an eye that sheds few tears; which opinion is confirmed by the obvious derivations of the names of other months, صَفَرٌ and رَبِيعٌ and رَمَضَانُ and شَوَّالٌ:] afterwards, when the lunar months superseded the solar, the same names were retained: (Msb:) [see زَمَنٌ, and الهِجْرَةُ:] جمادى is determinate, (K,) being a proper name, (TA,) and of the fem. gender: (Msb, K:) if you find it masc., it is because it is made to accord to الشَّهْرُ:

all the other names of the months are masc.: (Fr, IAmb, Msb:) the pl. is جُمَادَيَاتٌ, (Fr, L, K,) agreeably with analogy; and if the form جِمَادٌ [a mistranscription for جَمَائِدُ, like حَبَائِرُ, pl. of حُبَارَى,] were used, it would also be agreeable with analogy. (Fr, L.) The former of these two months is also called جُمَادَى خَمْسَةٍ; and the latter, جُمَادَى سِتَّةٍ; (K;) which mean, respectively, Jumádà the fifth month and Jumádà the sixth month, from the commencement of the year. (TA.) Lebeed says, [describing a pair of wild asses,] حَتَّى إِذَا سَلَخَا جُمَادَى سِتَّةً جَزَآ فَطَالَ صِيَامُهُ وَصِيَامُهَا [Until, when they both pass, and come to the end of, Jumádà, completing six months, they satisfy themselves with green pasture so as to be in no need of water, and his and her abstinence from water becomes of long continuance]: thus cited by Bundár; ستّة being in the accus. case as a denotative of state, and by جمادى being meant جمادى الآخرة: or, accord. to IAar, the poet said سِتَّةٍ, meaning the six months of winter, which are the months of dew; and Aboo-'Amr Esh-Sheybánee says the like. (MF.) AHn says that the Arabs applied the name of جمادى to The whole of the winter; [see above;] whether the winter were at the same time as the months so called or not: and Aboo-Sa'eed says the like. (L.) — — See also جُمَادِيَّةٌ. لَيْلَةٌ جُمَادِيَّةٌ A wintry night. (Aboo-Sa'eed, L.) [See جُمَادَى.] جَمَّادٌ (tropical:) A sword such that he who is struck with it becomes motionless (يَجْمُدُ): (A, TA:) or a sharp, cutting, sword. (AA, K.) جَامِدٌ, applied to water, (Msb, K,) &c., (Msb,) [i. e.] anything fluid, or liquid, (K,) In a state of congelation, concretion, or solidity; freezing; as also ↓ جَمْدٌ; contr. of ذَائِبٌ: (Msb, K:) you say مَآءٌ جَمْدٌ [as well as مَآءٌ جَامِدٌ]: (Msb:) or ↓ جَمْدٌ signifies what is congealed, or frozen, of water [&c.]; ice; (S, A;) contr. of ذَوْبٌ: (S:) [see also جَمَدٌ:] it is originally an inf. n.: (S, Msb, K:) [or it is an epithet from جَمُدَ, like ضَخْمٌ from ضَخُمَ:] and ↓ جَمَدٌ is a pl. [or rather a quasi-pl. n.] of جَامِدٌ, (S, Msb, K,) like as خَدَمٌ is of خَادِمٌ: (S, Msb:) you say, قَدْ كَثُرَ الجَمَدُ [The frozen waters have become many]. (S.) [Hence,] مُخَّةٌ جَامِدَةٌ A hard piece of marrow. (L.) — — (assumed tropical:) Remaining fixed, stationary, or motionless. (Bd and Jel in xxvii. 90.) — — (assumed tropical:) A thing that does not grow, or increase; [incapable of growth, or increase; inanimate;] as stone, in contradistinction to a tree [and an animal]. (Kull.) [See also جَمَادٌ.] You say, لَكَ جَامِدُ هٰذَا المَالِ وَذَائِبُهُ (A, L, K *) (tropical:) To thee belongs, or shall belong, what consists of gold and silver [or the like inanimate things], of this property, and what consists of live stock, thereof: (L, K:) or what consists of stones, thereof, and what consists of trees, thereof: or what is solid, thereof, and what is fluid, or liquid, thereof. (L.) — — [Hence its application in lexicology and grammar to (assumed tropical:) A noun that is not an inf. n. nor derived from an inf. n.; a noun having the quality of a real substantive (اِسْمُ عَيْنٍ), opposed to that which has the quality of an ideal substantive (اِسْمُ مَعْنًى): and (assumed tropical:) a verb that has but one tense and no inf. n., as لَيْسَ and نِعْمَ &c., opposed (as is said in the TA voce قَدْ) to مُتَصَرِّفٌ: it may be rendered (and so I have rendered it), in these cases, aplastic.] — — (assumed tropical:) Lifeless; dead. (Kull p. 147.) — — (assumed tropical:) Stupid, dull, wanting in intelligence; inert; not sharp, penetrating, vigorous, or effective, in the performing of affairs; or soft, without strength or sturdiness, and without endurance. (TA.) — — It is also applied to a man's state, or condition: you say رَجُلٌ جَامِدُ الحَالِ (assumed tropical:) [A man in a stagnant, or unimproving, state or condition]. (S, L.) — — And to the eye: you say عَيْنٌ جَامِدَةٌ (assumed tropical:) An eye that sheds no tears; (Ks, K;) as also ↓ جُمَادَى, (Ks, K,) and ↓ جَمُودٌ; (S, K;) or this last signifies (tropical:) an eye that sheds few tears. (A.) And رَجُلٌ جَامِدُ العَيْنِ, (A, K,) and العين ↓ جَمِيدُ, and العين ↓ جَمَادُ, (A,) (tropical:) A man whose eye sheds few tears; (A;) or whose eye sheds no tears. (K.) — — See also جَمَادٌ. — — Also, (L,) and ↓ مُجْمِدٌ, (M, A, K,) and الكَفِّ ↓ جَمَادُ, (A, K,) (tropical:) Niggardly, penurious, or avaricious; (M, A, K;) niggardly of that which it is incumbent on him to give: (L:) and ↓ مُجْمِدٌ, also, a man of little, or no, good; possessing little, or no, good. (K.) — جَوَامِدُ, (as its pl., IAar, L,) Limits, or boundaries, or boundary-marks, between lands, (IAar, L, K, *) and between two dwellings. (L.) مُجْمِدٌ: see جَامِدٌ, last sentence but one, in two places. — — The person who is entrusted with the management of affairs in a game of chance (قِمَار) [here meaning the game called المَيْسِر]): (K:) [i. q. ضَرِيبٌ:] or the person entrusted with the management of affairs among a people or party, (T, K, TA,) who does not take part in the game called المَيْسِر, except that he shuffles the arrows (يَضْرِبُ بِهَا) for the players, and has them placed in his hands, and is confided in with respect to them, and compels him who has incurred an obligation to fulfil it: (L, TA:) or one who takes no part in the game called المَيْسِر, (who is called بَرَمٌ,) but who sometimes shuffles, or deals forth, the arrows, (يُفِيضُ بِهَا) for the players; so in the following verse of Tarafeh: وَأَصْفَرَ مَضْبُوحٍ نَظَرْتُ حَوِيرَهُ عَلَى النَّارِ وَاسْتَوْدَعْتُهُ كَفَّ مُجْمِدِ [And of many a yellow arrow, changed in colour by fire, I have awaited the sound over the fire, and I have deposited it in the hand of one taking no part in the game but only shuffling, or dealing forth, the arrows for the players]; meaning, I have awaited its sound, which was like an answer proceeding from it, when I straightened it and marked it, over the fire: (S:) [or, accord. to the EM (p. 105), where we find حِوَارَهُ in the place of حَوِيرَهُ, the meaning is, and of many a yellow arrow, &c., I have awaited the returning and gaining, while we were assembled at the fire, &c.:] or مجمد here means a man taking with both his hands so as not to let anything go forth from them: (AA, TA:) or, accord. to As, it here means a man entering upon Jumádà, which was in that [the poet's] time a month of cold: (S, K: *) or one whose arrow does not gain anything in the game called المَيْسِر: (L:) or a person in whom one confides, and who is tenacious of that which is in his hand or possession, and not to be deceived. (A 'Obeyd, TA.) مَجْمَدَةٌ A place in which ice is kept. (MA.) هُوَ مُجَامِدِى He is my neighbour, his house, or tent, adjoining mine. (K.) جمر 1 جَمَرَ see 2, in two places: — and see also 4: — — and 5. — Also جَمَرَهُ He gave him جَمْر [live, or burning, coals]. (K.) — He put him aside, apart, away, or at a distance. (Th, K.) — — جَمَرَتِ الشَّمْسُ القَمَرَ, aor. جَمُرَ, The sun concealed [or as it were put out] the moon [by its proximity thereto: see اِبْنُ جَمِيرٍ]. (IAar, TA.) — جَمَرَ [said of the moon, It became concealed by its proximity to the sun: see an ex. voce جَمِيرٌ: and see also 4]. — Also, (K,) aor. جَمِرَ, (TA,) He (a horse) leaped while shackled; and so ↓ اجمر. (K.) 2 جمّر, inf. n. تَجْمِيرٌ; (K;) and ↓ جَمَرَ; (Msb;) He collected together (Msb, K) a people, and anything. (Msb.) — — جَمَّرَتْ شَعَرَهَا, inf. n. تَجْمِيرٌ; (S, A, K;) and ↓ جَمَرَتْهُ, (Msb,) and ↓ أَجْمَرَتْهُ; (K;) She (a woman) collected together her hair, (S, A, Msb, K,) and tied it in knots, or made it knotted and crisp, (عَقَدَتْهُ, S, A, Msb,) at the back of her neck; (S, A, Msb, K;) not letting it hang down loosely: (S:) or plaited it: (T, TA:) and جمّر شَعَرَهُ he collected together his hair at the back of his head: (Mgh:) and رَأْسَهَا ↓ اجمرت she collected together the hair of her head, and plaited it: and شَعَرَهُ ↓ اجمر he disposed his hair in ذَوَائِب [or locks hanging down loosely from the middle of the head to the back, or plaits hanging down]. (TA.) — — And جمّر It (a thing) necessitated a people to unite together. (TA.) — — Also, (inf. n. as above, S,) He (a commander, As, A) detained the army in the territory of the enemy, (S, K,) or on the frontier of the enemy's country, (A,) and did not bring them back (S, A, K) from the frontier: (S:) the doing of which is forbidden: (TA:) or he detained them long on the frontier of the enemy, and did not give them permission to return to their families: (As, TA:) or he collected them on the frontiers of the enemy, and kept them from returning to their

families. (TA.) — See also 4: — — and 5. — جمّر الثَّوْبَ, (A, Mgh, Msb,) inf. n. as above, (Mgh, Msb,) He fumigated the garment with perfume; (A, * Mgh, Msb;) as also ↓ اجمرهُ: (Mgh, Msb, K:) but the former is the more common. (Mgh.) And جمّر المَسْجِدَ, (Mgh, TA,) or ↓ اجمرهُ, accord. to different modes of writing the surname of a certain No'eym, i. e., المُجْمِرُ or المُجَمِّرُ, (TA,) [and accord. to different copies of the K,] He fumigated the mosque with perfume: (Mgh:) [or perhaps it may mean he strewed the ground of the mosque with pebbles; from جَمْرَةٌ; like حَصَّبَهُ, from حَصَبَةٌ or حَصْبَآءُ or حَصْبَةٌ.] — — And جمّر [for جمّر لَحْمًا] He put flesh-meat upon live coals [to roast]. (A.) — Also, (A,) inf. n. as above, (S, A,) He (a pilgrim, A) threw the pebbles [in the valley of Minè]; (S;) and so ↓ استجمر. (TA in art. تو.) Hence, يَوْمُ التَّجْمِيرِ [The day of the throwing of the pebbles, by the pilgrims, in the valley of Minè]. (A.) [See جَمْرَةٌ.] — جمّر النَّخْلَةَ, (inf. n. as above, A,) He cut off the heart, or pith, (جُمَّار,) of the palmtree. (S, A. K. *) 4 أَجْمَرَتْ شَعَرَهَا, and رَأْسَهَا; and اجمر شَعَرَهُ: see 2. — — اجمر الأَمْرُ بَنِى فُلَانٍ The thing, or affair, included the common mass, (K,) or the whole mass, (TA,) of the sons of such a one within the compass of its relation or relations, or its effect or effects, &c. (K, TA.) — — اجمر النَّخْلُ He computed by conjecture the quantity of the fruit upon the palm-trees, and then reckoned, and summed up the quantity so computed. (K.) He who does so is termed ↓ مُجْمِرٌ. (TA.) — — اجمر الخَيْلُ He prepared the horses for racing &c. by feeding them with food barely sufficient to sustain them, after they had become fat, (أَضْمَرَهَا,) and collected them together. (K.) — اجمر القَوْمُ عَلَى الشَّىْءِ, (S,) or على الأَمْرِ; (K;) and ↓ جمّر, (K,) inf. n. تَجْمِيرٌ; (TA;) and ↓ جَمَرَ, and ↓ استجمر; (K;) The people, or party, agreed together to do the thing, (S, K,) and united for it. (K.) [See also 5.] — اجمر الثَّوْبَ, and المَسْجِدَ: see 2. — — اجمر النَّارَ, inf. n. مُجْمَرٌ, He prepared the fire [app. in a مِجْمَرَة]. (S, * K.) — اجمر said of a camel, He had his foot rendered even, so that there was no line between its phalanges, (K, TA,) in consequence of its having been wounded by the pebbles, and become hard. (TA.) — Also, said of a camel, (S,) and of a man, (TA,) He hastened, or was quick, in his pace, or going; (S, K;) and ran: (TA:) you should not say اجمز. (S.) — — See also 1. — أَجْمَرَتِ اللَّيْلَةُ The night had its moon concealed by its proximity to the sun. (K, * TA.) [See also 1.] 5 تجمّر It (a people, or party,) collected together; (A, Mgh, TA;) [and] so ↓ جَمَرَ; this verb being intrans. as well as trans.: (Msb: [see 2:]) and ↓ جمّر it (a tribe) collected together, and became one band. (As, TA.) — — It (an army) became detained in the territory of the enemy, and was not brought back (S, K) from the frontier; (S;) as also ↓ استجمر. (K.) — See also 10. 8 اجتمر بِالمِجْمَرِ, (K,) and ↓ استجمر, (AHn, A, Mgh,) He fumigated, or perfumed, himself with aloes-wood [or the like]. (AHn, A, Mgh, K.) 10 استجمر: see 4: — — and 5: — and 8: — and 2. — — Also, [and vulgarly ↓ تجمّر,] He performed the purification termed اِسْتِنْجَآء with جِمَار, (Mgh, Msb, K,) i. e., with stones, (AZ, S, Msb,) or small stones. (Mgh, TA.) جَمْرٌ: see what next follows, in two places. جَمْرَةٌ A live, or burning, coal; a piece of smokeless burning fire: (Msb:) or burning fire: (K:) [but the former is the correct explanation:] when cold, [before it is kindled,] it is called فَحْمٌ (TA) [or حَطَبٌ &c.]: and when reduced to powder by burning, رَمَادٌ: (L in art. رمد:) from جَمَّرَ " he collected together: " (Mgh:) pl. ↓ جَمْرٌ (S, Msb, K) [or rather this is a coll. gen. n.] and جَمَرَاتٌ and جِمَارٌ. (Msb.) — — [Hence,] فِى ↓ الجَمْرُ كَبِدِى (tropical:) [Live coals are in my liver]. (A.) — — [Hence also,] الجَمَرَاتُ الثَّلَاثُ (assumed tropical:) [The three live coals; meaning the first three degrees of heat]: the first is in the air; the second, in the earth, or dust; and the third, in the water: [or, accord. to the modern Egyptian almanacs, the first is in the air, and is cold, or cool; the second, in the water, and is lukewarm; and the third, in the earth, or dust, and is hot: the first falling exactly a zodiacal month before the vernal equinox; and each lasting seven days:] whence the saying, كَانَ ذٰلِكَ عِنْدَ سُقُوطِ الجَمْرَةِ (assumed tropical:) [That was at the time of the falling of the live coal]; i. e., when the heat had acquired strength. (TA.) — Any body of men that have united together, and become one band, and that do not form a confederacy with any others: (S:) or a body of men that congregate by themselves, because of their strength and their great valour; [said to be] from the same word signifying " a live coal: " (Msb:) or any people that endure patiently fighting with those who fight them, not forming a confederacy with any others, nor uniting themselves to any others: (Lth, TA:) or a tribe that does not unite itself to any other: (K:) or that comprises three hundred horsemen, (K,) or the like thereof: (TA:) or a tribe that fights with a company of tribes: (TA:) pl. جَمَرَاتٌ. (S, Msb, K.) You say, بَنُو فُلَانٍ جَمْرَةٌ The sons of such a one are a people able to defend themselves, and strong. (TA.) جَمَرَاتُ العَرَبِ is an appellation especially applied to three tribes; namely, Benoo-Dabbeh Ibn-Udd, and Benu-l-Hárith Ibn-Kaab, and Benoo-Numeyr Ibn-' Ámir; (S, A, K;) the first of which became extinguished by confederating with Er-Ribáb, and the second by confederating with Medhhij; the third only remaining [a جمرة] because it formed no confederacy: (S:) or it is applied to 'Abs and El-Hárith and Dabbeh; all the offspring of a woman who dreamt that three live coals issued from her فَرْج. (S, K.) — — Also A thousand horsemen. (S, K.) One says جَمْرَةٌ كَالجَمْرَةِ [A troop of a thousand horsemen like the live coal]. (S, TA.) — A pebble: (S, K:) or a stone: (Msb:) or a small stone or pebble: pl. جِمَارٌ (Mgh, Msb, Et-Towsheeh, TA) and جَمَرَاتٌ. (Mgh, Msb.) — — Also sing. of جَمَرَاتٌ (S, Msb, K) and of جِمَارٌ (TA) in the appellations جَمَرَاتُ مِنًى (Msb) or جَمَرَاتُ المَنَاسِكِ (S, K) and جِمَارُ المَنَاسِكِ, (TA,) which were three in number, (S, Msb, K,) called الجَمْرَةُ الأُولَى and الجَمْرَةُ الوُسْطَى and جَمْرَةُ العَقَبَةِ, (K,) at which جَمَرَات (i. e. small pebbles, TA) were cast; (S, K;) each of these being a heap of pebbles, at Minè, and each two heaps [or rather each heap and that next to it] being about a bow-shot apart: (Msb:) accord. to Th, from جَمَرَهُ " he put him aside, apart, away, or at a distance: " or from أَجْمَرَ " he hastened; " because Adam pelted Iblees in Minè, and he hastened away before him: (K, * TA:) or from تجمّروا " they collected together: " (Mgh:) or from جَمَرَهُ " he collected it together. " (Msb.) — See also جَمِيرَةٌ. جَمَارٌ An assembly; an assemblage; a collection: (K:) a people assembled together. (TA.) — — عَدَّ إِبِلَهُ جَمَارًا He counted, or numbered, his camels in one herd, (As, TA,) by looking at their aggregate. (As, T voce نَظِيرٌ, q. v.) — — جَاؤُوا ↓ جَمَارَى, and with tenween, [i. e., app., جَمَارًا, not, as might be thought at first sight, جَمَارًى, a form which MF disapproves, though it is said in the TA that his disapproval requires consideration,] They came all together, or all of them. (K.) جَمِيرٌ A place of assembly of a people. (S, K.) — — اِبْنَا جَمِيرٍ The night and the day: (S, K:) so called because of the assembling [of people therein]; like as they are called اِبْنَا سَمِيرٍ because people held conversation therein: (S:) or the two nights during which the moon becomes concealed by its proximity to the sun. (TA.) And اِبْنُ جَمِيرٍ, (IAar, S,) or ↓ اِبْنُ جُمَيْرٍ, (Lh, Th,) The moon in the night when it is concealed by its proximity to the sun: (TA:) or the moon in the end of the [lunar] month; because the sun conceals it (تَجْمُرُهُ, i. e. تُوَارِيهِ): (IAar, TA:) or the dark night: (S:) or the night in which the moon does not rise, either in the first part thereof or in the last: (TA:) or the last night of the [lunar] month. (Aboo-'Amr Ez-Záhid, TA.) You say, جَآءَنَا فَحْمَةَ ↓ ابْنُ جُمَيْرٍ [He came to us in the darkest part of the moonless night, or of the night in which the moon did not rise]. (Th, TA.) And لَا أَفْعَلُ ذٰلِكَ مَا جَمَرَ ↓ ابْنُ جُمَيْرٍ [I will

not do that as long as the moon in the end of the lunar month becomes concealed by its proximity to the sun; i. e., I will never do it]. (Lh, TA.) — — جَمِيرُ الشَّعَرِ What is collected together, of the hair, and tied in knots, or made knotted and crisp. (TA. [See 2.]) اِبْنُ جُمَيْرٍ: see جَمِيرٌ, in three places. جَمِيرَةٌ A plait of hair: (T, Msb, K:) and i. q. ذُؤَابَةٌ [app. here meaning a plait of hair hanging down; or a lock of hair hanging down loosely from the middle of the head to the back]: (TA:) and ↓ جَمْرَةٌ a lock of hair: (TA:) pl. of the former جَمَائِرُ. (T, Msb.) جَاؤُوا جَمَارَى: see جَمَارٌ. جُمَّارٌ (S, A, Mgh, Msb, K) and ↓ جَامُورٌ (K) [each a coll. gen. n.] The heart, or pith, [or cerebrum,] of the palm-tree, (S, A, Msb, K, TA,) that is in the summit of its head, which part is cut off, and its outer portion is stripped off from the pith within it, which is a white substance, like a piece of the hump of a camel, large and soft: it is eaten with honey: (TA:) from it come forth the fruit and the branches; and when it is cut off, the tree dies: (Msb:) the spathe comes forth from it, amid the part whence two branches divide: (TA:) the head of the palmtree; a soft, white substance: from جَمَّرَ " he collected together; " for a similar reason termed كَثَرٌ: (Mgh:) n. un. جُمَّارَةٌ. (A, TA.) [See also قَلْبٌ.] You say, لَهُ سَاقٌ كَالجُمَّارَةِ He has a shank like a piece of the heart of the palm-tree. (A.) And الجُمَّارُ فِى خَلَاخِلِهِنَّ (tropical:) [Legs like the heart of the palm-tree are within their anklets]. (A.) Sakhr El-Hudhalee says, using a double trope, likening the fresh juicy stalks of the بَرْدِىّ to the pith of the palm-tree, and then applying this expression to the legs of a woman, إِذَا عُطِفَتْ خَلَاخِلُهُنَّ غَصَّتْ بِجُمَّارَاتِ بَرْدِىٍّ خِدَالِ (tropical:) [When their anklets are bent, (for the anklet of the Arab woman is formed of a piece of silver, or other metal, which is bent round so that the two ends nearly meet,) they are choked, or entirely filled up, with plump legs like the pith of the papyrus]. (A, TA.) جَامِرٌ: see مُجَمِّرٌ. جَامُورٌ: see جُمَّارٌ. — — Also (tropical:) A well-known appertenance of a ship or boat; [i. e., the head of the mast; a kind of truck, which is made of harder wood than the mast itself.] (TA.) — — And hence, (tropical:) The head [absolutely]: but accord. to Kr, only the vulgar call it so. (TA.) أَجْمَرُ occurs in a trad., where it is said, دَخَلْتُ المَسْجِدَ وَالنَّاسُ أَجْمَرُ مَا كَانُوا, meaning I entered the mosque when the people were in their most collected state. (TA.) مُجْمَرٌ: see مِجْمَرٌ: — — and see also مِجْمَرَةٌ, in two places. — — Also, (S, K,) and ↓ مُجْمِرٌ, (K,) A hard solid hoof: (AA, S, K:) and a hard, strong, compact camel's foot: or one that has been wounded by the stones, and become hard. (TA.) مُجْمِرٌ: see مُجْمَرٌ, in two places: — — and أَجْمَرَ النَّخْلَ: — and see also مُجْمَرٌ. مِجْمَرٌ: see مِجْمَرَةٌ. — — Also, (Mgh, Msb, K,) and ↓ مُجْمَرٌ, (K,) Aloes-wood, (AHn, Mgh, Msb, K,) and the like, (Mgh,) or other substance, (Msb,) with which clothes are fumigated, (Mgh,) or with which one perfumes himself by burning it: (Msb:) pl. مَجَامِرُ. (Mgh.) مِجْمَرَةٌ and ↓ مِجْمَرٌ, (S, Mgh, Msb, K,) which latter is sometimes fem. [like the former], (K,) or fem. when by it is meant the fire (النَّار), and masc. when meaning the place [of the fire], (TA,) and ↓ مُجْمَرٌ, (K,) A vessel for fumigation; a censer; (Msb;) a vessel in which live coals are put, (S, K,) with incense, or some odoriferous substance for fumigation; (K;) a vessel in which aloes-wood is burned: it is disapproved, because generally of silver; but not so what is termed مِدْخَنَةٌ: (Mgh:) or ↓ مُجْمَرٌ signifies the thing for which the live coals are prepared: (S:) [and مِجْمَرَةٌ also signifies a blacksmith's fire-place: (K in art. كور:)] pl. مَجَامِرُ. (S.) مُجَمَّرٌ Flesh-meat put upon live coals [to roast]. (A.) مُجَمِّرٌ (S, Z) and ↓ مُجْمِرٌ (TA) One who collects together his hair, and ties it in knots, or makes it knotted and crisp, at the back of his neck, not letting it hang down loosely: (S:) or who plaits the hair of his head. (TA.) He who does so (while he is a مُحْرِم, TA) is commanded to shave his head. (S and TA from a trad.) — Also, both the former and ↓ جَامِرٌ, which is a possessive epithet, without a verb, One whose business is to fumigate garments [&c.] with perfume. (TA.) جمز 1 جَمَزَ, (S, A, &c.,) aor. جَمِزَ, inf. n. جَمْزٌ (S, Msb, K) and جَمَزَى, (K,) or the latter is a simple subst., (Msb,) said of a camel, (S, K,) and of a man, (A, K,) [He went at a gentle trot or run;] he went a pace quicker than that termed عَنَقٌ, (S, A, Msb, K,) but not so quick as that termed حُضْرٌ, (K,) or not so quick as a vehement حُضْر; (TA;) he went the pace with which corpses are conveyed [to the tomb; which, according to the practice prescribed by Mohammad, is a quick pace]: (TA:) or simply, he went, or went along: (Msb:) and he ran; syn. عَدَا: (Mgh, Msb:) and he went quickly. (Mgh, Msb, TA.) You say, جَمَزَ بِالْجِنَازَةِ He went a pace quicker than that termed عَنَقٌ [with the corpse upon its bier]. (A.) And جَمَزَ الرَّجُلُ فِى الأَرْضِ The man went away into, or in, the country or land. (Kr, K.) 2 جمّز, if used, He rode a camel such as is called جَمَّازٌ or جَمَّازَةٌ. See the act. part. n., below.] جَمَزَى a subst. from جَمَزَ; [signifying A gentle trot or run; a pace quicker than that termed عَنَقٌ, but not so quick as that termed حُضْرٌ, or not so quick as a vehement حُضْر; &c.] (Msb.) You say, هُوَ يَعْدُو الجَمَزَى, (A,) and النَّاقَةُ تَعْدُو الجَمَزَى, and in like manner الفَرَسُ, (Ks, S,) [He, and the she-camel, and the mare or horse, runs at the pace termed جَمَزَى.] — — See also جَمَّازٌ, in two places. جَمَّازٌ, applied to a he-camel, (S, K,) and جَمَّازَةٌ, applied to a she-camel, (K,) That is ridden by the مُجَمِّز; (S;) that goes the pace described above, [voce جَمَزَى and] voce جَمَزَ: (K, TA:) [the latter is also said in the TA to be من آلَات المحامل; but the correct reading seems to be مِنْ أُولَاتِ المَحَامِلِ; and the meaning, of those that carry the vehicles called محامل, pl. of مَحْمِل.] — — حِمَارٌ جَمَّازٌ An ass that leaps, jumps, springs, or bounds, quickly: (K:) and حِمَارٌ ↓ جَمَزَى a quick ass; (S, K;) or an ass that leaps, jumps, springs, or bounds, quickly, and is swift; (TA;) the latter word in this phrase used as a masc. and fem. epithet, though its final letter is a denotative of the fem. gender. (Ham p. 277. [See below; and see also حَيَدَى.]) Umeiyeh Ibn-Abee-'Áïdh (S, TA) El-Hudhalee (TA) says, كَأَنِّى وَرَحْلِى إِذَا رُعْتُهَا جَازِىءٍ بِالرِّمَالِ ↓ عَلَى جَمَزَى [As though I and my she-camel's saddle, when I frightened her, were upon a swift wild ass satisfied with green pasture, so as to be in no need of water, in the sands]. (S, TA.) He likens his she-camel to a wild ass, to which he applies the epithet جمزى, that is, swift; meaning, عَلَى حِمَارٍ جَمَزَى. (TA.) As says that this is the only epithet of the measure فَعَلَى heard by him applied to a male; and that IAar cited the verse above to him saying حَيِّدٍ بِالدِّحَالِ, meaning عَنِ الدِّحَالِ, [i. e., "shying and turning aside from the hollows, narrow at the top but wide below, in the ground: " but this is probably a reading of some in the place of حَيَدَى بِالدِّحَالِ, which ends the next verse, agreeably with what is said in the L in art. حيد:] Az says that عَلَى جَمَزَى may be explained as for عَلَى عَيْرٍ ذِى جَمَزَى, i. e., upon an ass having the mode of pace termed جَمَزَى; and نَاقَةٌ وَكَرَى has a similar meaning. (TA.) — — See also مُجَمِّزٌ. جُمَّيْزٌ (S, K) and ↓ جُمَّيْزَى (K) [The sycamorefig: and the sycamore fig-tree: ficus sycomorus; also called the Egyptian fig:] the male fig; (K, TA;) which is found in the Ghowr, or Ghór, [here meaning the Valley of the Jordan,] (TA,) and is sweet: (K, TA:) this is the yellow: the black makes the mouth bleed: (TA:) it is of various colours, or kinds, (أَلْوَان,) (K, * TA;) abundant in Syria and in Egypt: n. un. جُمَّيْزَةٌ: (TA:) [a fruit] resembling the تِين [or common fig]: (S:) AHn says, of the kinds of fig is the fig of the جُمَّيْز, a sweet, moist fig, which has long fruit-stalks, and which is dried in the sun: and there is another species of the جمّيز, the fruit of which is like the fig in make, but its leaves are smaller than those of the fig, and its figs are yellow, of a small size, and black: it is found in the Ghowr, or Ghór, and is called the male fig: the yellow is sweet: the black makes the mouth bleed: and its fig has no stalk, but cleaves to the wood. ('Abd-el-Lateef, Account of Egypt: White's ed., entitled Abdollatiphi Historiæ Aegypti

Compendium: p. 22. See also De Sacy's notes to his transl. of that work, pp. 82—86.) — — [الجُمَّيْزَةُ also signifies (assumed tropical:) The pudendum muliebre: opposed to التِّينَةُ as meaning " the anus. "] جُمَّيْزِىٌّ: see جُمَّيْزٌ. جُمَّيْزِىٌّ A seller of جُمَّيْز. (TA.) مُجَمِّزٌ One who rides the camel called جَمَّاز, (S, * TA,) or who rides the she-camel called جَمَّازَة; (K, * TA;) as also ↓ جَمَّازٌ. (TA.) جمس 1 جَمَسَ, (A, Msb, K,) aor. جَمُسَ, (Msb, TA,) inf. n. جُمُوسٌ (S, Msb, K) and جَمْسٌ; (TA;) and جَمُسَ, aor. جَمُسَ; (TA;) It (grease, As, S, A, Msb, K, and clarified butter, and water, A, K, but جَمَدَ is more commonly said of the last, K, or جَمَسَ is incorrect when said of water, As, TA) congealed. (As, S, A, Msb, K.) جُمْسَةٌ A tough date: (IDrd, * M, K, * TA:) a date ripening (As, S, Z, K) altogether, (As, Z, K, TA,) but as yet hard, not mellow, or digestible, or easy of digestion: (As, S, Z, K:) pl. جُمَسٌ. (As, TA.) [See بُسْرٌ.] — Also A distinct number, or herd, of camels. (O, K.) جَامِسٌ Grease, (A,) and clarified butter, (TA,) and water, (S,) or it is improperly applied to the last, (As, TA,) in a state of congelation. (S, A, Mgh, TA.) — — A plant that has lost its freshness, or juiciness, (AHn, K,) and become old, and hard, or tough. (AHn, TA.) — — صَخْرَةٌ جَامِسَةٌ A tough rock, (TA,) firm in its place. (K, TA.) [In the TA is added مُقْشَعِرَّةٌ: but this is evidently a mistranscription, for مُسْتَقِرَّةٌ, which adds nothing to the explanation.] جَامُوسٌ [The buffalo;] a kind of بَقَر; (Mgh, Msb, TA;) well known: (K:) n. un. with ة: (K:) and pl. جَوَامِيسُ: (S, Msb, K:) an arabicized word, (T, S, K,) from the Persian; (T, S;) originally گَاوْ مِيشْ. (T, K.) جمش 1 جَمَشَهُ, (S, A, K,) aor. جَمِشَ and جَمُشَ, (TA,) inf. n. جَمْشٌ, (S,) He shaved it, or removed its hair; (S, A, K;) namely, his pubes; (S;) or his head. (A, K.) And جَمَشَتْهُ She shaved it; namely, her pudendum; or removed its hair: and it (نُورَة, q. v.) removed it; namely, hair. (A.) جَمُوشٌ, applied to نُورَة [q. v.], That removes hair; (S, K;) as also ↓ جَمِيشٌ. (K.) — — Applied to a year (سَنَةٌ), (assumed tropical:) That shaves off, (S,) or nips, shrinks, shrivels, or blasts, [lit., burns, see أَحْرَقَ,] (K,) the plants, or herbage. (S, K.) جَمِيشٌ, applied to the pubes, Shaven, or having its hair removed, (S, A, K, TA,) by means of نُورَة [q. v.]. (TA.) — — Applied to a place, (assumed tropical:) [Shorn of its plants, or herbage; or] having in it no plants, or herbage. (S, K.) — See also جَمُوشٌ. جمع 1 جَمَعَ, (S, Mgh, Msb,) aor. جَمَعَ, (Mgh, TA,) inf. n. جَمْعٌ, (S, Mgh, Msb, K,) He collected; brought, or gathered, together; gathered up; assembled; congregated; mustered; drew together; or contracted; (Mgh, Er-Rághib, B, K; *) a thing; (Er-Rághib, Msb, B;) so that the several parts or portions became near together; (Er-Rághib, B;) or a thing in a scattered, or dispersed, state; (Fr, S;) and a number of men; (Fr;) as also ↓ جمّع; [or this has only an intensive signification;] and ↓ اجمع. (TA.) [See also the inf. n., جَمْعٌ, below; and] see 2; and 10. — — [جَمَعَ بَيْنَهُمَا He brought them two together, into a state of union, after separation; and particularly, reconciled them; conciliated them: and he, or it, united, connected, or formed a connexion between, them two: see 3 (last sentence) in art. دنو.] — — جَمَعَ عَلَيْهِ ثِيَابَهُ He put on, or attired himself with, his clothes. (TA.) — — جَمَعَتِ الجَارِيَةُ The girl put on the دِرْع and the خِمَار and the مِلْحَفَة; (S, TA;) i. e., (tropical:) became a young woman; (S, K, TA;) became full-grown. (TA.) — — مَا جَمَعْتُ بِامْرَأَةٍ قَطُّ, and عَنِ امْرَأَةٍ, (assumed tropical:) I have never gone in to a woman; or I have never had a woman conducted to me as my bride. (Ks, K.) — — فَجَمَعَ كَيْدَهُ, and فَاجْمَعُوا كَيْدَكُمْ: see 4. — — جَمَعَ أَمْرَهُ: see 4. — — [جَمَعَ also signifies He composed, arranged, or settled, a thing, or an affair; as in the phrase جَمَعَ اللّٰهُ شَمْلَهُ: see art. شمل. — — Also It comprised, comprehended, or contained.] — — Also He pluralized a word; made it to have a plural, or plurals. (The Lexicons passim.) 2 جمّع, (Fr, Msb,) inf. n. تَجْمِيعٌ, (K,) He collected; brought, or gathered, together; gathered up; assembled; congregated; mustered; drew together; or contracted; [thus I render جَمَعَ, as explained above;] much; with much, or extraordinary, energy, or effectiveness, or the like; vigorously; or well. (Bd in civ. 2; Msb, K.) Thus in the Kur [civ. 2], الَّذِى جَمَّعَ مَالًا وَعَدَّدَهُ (S, * Bd) Who hath collected much wealth, and hath made it a provision for the casualties of fortune, or reckoned it time after time: (Bd:) [or who hath amassed, or accumulated, wealth, &c.:] or who hath gained, acquired, or earned, wealth, &c.; thus differing from جَمَعَ, explained above: but it is allowable to say ↓ جَمَعَ مَالًا, without teshdeed; (Fr;) and thus it is [generally] read in this passage of the Kur. (Bd.) See also 1. — — جَمَّعَتْ, (TA,) inf. n. as above, (K,) She (a hen) collected her eggs in her belly. (K, TA.) — — جَمَّعُوا, (inf. n. as above, S,) They were present on the Friday, (S, Mgh, Msb,) or with the congregation [then collected], (Mgh,) and performed the prayers [with the congregation] on that day. (S, Mgh.) — — Hence the saying, أَوَّلُ جُمْعَةٍ جُمِّعَتْ فِى الإِسْلَامِ بَعْدَ المَدِينَةِ بِجُوَاثَى [The first Friday that was observed by the performance of congregational prayer in the time of El-Islám, after the observance thereof in El-Medeeneh, was in Ju-áthà]. (TA.) 3 جامعهُ عَلَى أَمْرٍ كَذَا, (S, K,) inf. n. مُجَامَعَةٌ (TK) [and جِمَاعٌ], He combined with him, (↓ اجتمع مَعَهُ, S, K, TA,) and aided him, (TA,) to do such a thing. (S, * K, * TA.) It is said in a trad. of Aboo-Dharr, وَلَا جِمَاعَ لَنَا فِيمَا بَعْدُ i. e. ↓ لَااجْتِمَاعَ لَنَا [which may mean Nor any combining, or nor any coming together, for us afterwards: see 8]. (TA.) — — جامع امْرَأَتَهُ, (Msb,) inf. n. مُجَامَعَةٌ (S, Msb, K) and جِمَاعٌ, (Mgh, Msb,) (tropical:) He lay with his wife; compressed her. (S, * Mgh, * Msb, K. *) [The latter inf. n. is the more common as meaning Coïtus conjugalis, or the act of compressing]. — اِسْتَأْجَرَ الأَجِيرَ مُجَامَعَةً, and جِمَاعًا, He hired the hireling for a certain pay every week. (Lh, * TA.) 4 اجمع: see 1. أَجْمَعْتُ الشَّىْءَ signifies I put the thing together; such, for instance, as spoil, or plunder. (S.) You say, أَجْمَعْتُ النَّهْبَ, meaning I collected together from every quarter the camels taken as spoil from the people to whom they belonged, and drove them away: (AHeyth:) or إِجْمَاعٌ signifies [simply] the driving of camels together, or collectively. (K.) — — الإِجْمَاعُ also signifies The composing and settling a thing which has been discomposed [and unsettled]; as an opinion upon which one determines, resolves, or decides: (TA:) or جَعْلُ الأَمْرِ جَمِيعًا بَعْدَ تَفَرُّقِهِ, (AHeyth, K,) i. e. the determining, resolving, or deciding, upon an affair, so as to make it firmly settled, [after it had been unsettled in the mind, or] after considering what might be its issues, or results, and saying at one time, I will do thus, and at another time, I will do thus. (AHeyth.) You say, أَجْمَعْتُ الأَمْرَ, (Ks, S, Mgh, * Msb, K,) and عَلَى الأَمْرِ, (Mgh, * Msb, K,) I determined, resolved, or decided, upon the affair; (Ks, S, Mgh, * Msb, K;) as though I collected myself, or my mind, for it; (TA;) as, for instance, a journeying, and a fasting, (Mgh, Msb,) and a going forth, and a tarrying or an abiding; (TA;) and in like manner, ↓ جَمَعَ أَمْرَهُ He determined, resolved, or decided, upon his affair; as, for instance, a fasting: (TA:) and أَجْمَعْتُ الرَّأْىَ I determined, or settled, the opinion. (TA.) You say also, أَجْمِعْ أَمْرَكَ وَلَا تَدَعْهُ مُنْتَشِرًا [Determine thou, or decide, upon thine affair, and do not leave it unsettled]. (S.) The saying, in the Kur [x. 72], فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَآءَ كُمْ means Then determine ye, or resolve, or decide, upon your affair, (Fr, Ibn-'Arafeh, Bd,) and prepare for it, (Fr,) or اِجْعَلُوهُ جَمِيعًا, [which has the former of these meanings, as shown above,] (AHeyth,) and call ye your companions, (Fr, S, Bd, K,) شركاءكم being governed in the accus. case by the verb understood, (Bd, TA,) becanse the verb in the text is not used with شركاء for its object, (S, K,) but only the unaugmented verb: (S:) or the meaning is then determine ye, with your companions, upon your affair; (Bd, K;) so says Aboo-Is-hák, adding that what Fr says is erroneous: (TA:) or then determine ye upon your

affair and the affair of your companions, for وَأَمْرَ شُرَكَائِكُمْ. (Bd.) It is also said that the phrase, in the Kur [xx. 67], فَأَجْمِعُوا كَيْدَكُمْ means Therefore determine ye, or resolve, or decide, upon your artifice, or stratagem: (TA:) but some read ↓ كَيْدَكُمْ فَاجْمَعُوا, (Bd, TA,) meaning therefore combine ye all your artifice; leave nothing thereof unexerted; (TA;) and this latter reading is favoured by the phrase ↓ فَجَمَعَ كَيْدَهُ [in verse 62 of the same ch.]. (Bd.) — — Also The agreeing, or uniting, in opinion. (K, * TA.) You say, أَجْمَعُوا عَلَى الأَمْرِ meaning They agreed, or were of one mind or opinion, upon, or respecting, the affair; (Mgh, Msb;) [and so ↓ اجتمعوا عَلَيْهِ; and ↓ تجمّعوا عليه.] — — Also The preparing [a thing], or making [it] ready; syn. الإِعْدَادُ. (K, TA. [In the CK, erroneously, الأَعْدَادُ.]) You say, أَجْمَعْتُ كَذَا I prepared, or made ready, such a thing. (TA.) And أَجْمِعُوا أَمْرَكُمْ Prepare ye for your affair. (Fr.) — — Also The binding the teats of a she-camel all together with the صِرَار, q. v. (K.) You say, اجمع بِالنَّاقَةِ, (S, TA,) and اجمع النَّاقَةَ, (TA,) He so bound the teats of the she-camel; (S, TA;) and so أَكْمَشَ بِهَا. (TA.) — — Also The drying [a thing]; drying [it] up; making [it] dry; syn. التَّجْفِيفُ وَالإِيبَاسُ. (K TA. [In the CK, erroneously, التَخْفِيفُ والإِيْناسُ.]) Hence the saying of Aboo-Wejzeh Es-Saadee, وَأَجْمَعَتِ الهَوَاجِرُ كُلَّ رَجْعٍ مِنَ الأَجْمَادِ وَالدَّمِثِ البَثَاءِ i.e. [And the vehement mid-day-heats] dried up every pool left by a torrent [of the hard and elevated grounds and of the soft and even ground]. (TA.) — — اجمع المَطَرُ الأَرْضَ The rain made the whole of the land, both its soft tracts and its hard tracts, to flow: (K:) and in like manner you say, أَجْمَعَتِ الأَرْضُ سَائِلَةً The land flowed in its soft tracts [as well as in its hard tracts; i. e., in every part]. (TA.) [See also 10.]

5 تَجَمَّعَ see 8, in three places: and see also 4, latter half.

7 انجمع عَنِ النَّاسِ [He withdrew himself from men]. (TA in art. قبض.)

8 اجتمع It (a thing in a scattered or dispersed state, S, and a number of men, Msb, [and a number of things,]) became collected, brought together, gathered together, gathered up, assembled, congregated, mustered, drawn together, or contracted; or it collected, collected itself together, gathered itself together, came together, assembled, congregated, drew itself together, contracted itself; coalesced; combined; (K, TA;) so that the several parts or portions became near [or close] together; (TA;) as also اِجْدَمَعَ, (K,) with د [substituted for the ت]; (TA;) and ↓ تجمّع and ↓ استجمع signify the same: (Msb, K:) and ↓ تجمّعوا signifies they became collected, &c., [from several places, or] hence and thence. (S, K:) [See also 10.] You say also, اجتمع مَعَهُ (Mgh) and بِهِ (Msb) [meaning He was, or became, in company with him; came together with him; met with him; met him; had a meeting, or an interview, with him]. And اجتمع مَعَهُ عَلَى أَمْرِ كَذَا: (S, K:) see 3, first sentence: and see the sentence there next following. And in like manner, ↓ تجمّعوا عَلَى فُلَانٍ They combined, conspired, or leagued, together against such a one. (Ibn-Buzurj, TA in art. ضفر.) [See also اجتمعوا عَلَى الأَمْرِ in 4, latter half.] You also say, اِجْتَمَعَتِ آرَاؤُهُمْ عَلَى الأَمْرِ [Their opinions agreed together, or were in unison, upon, or respecting, the affair]. (Er-Rághib.) And اِجْتَمَعَتْ شَرَائِطُ الإِمَامَةِ The conditions of the office of Imám occurred together [or were combined, or they coexisted, in such a case]; as also ↓ اِسْتَجْمَعَتْ. (Msb: [but it is implied in the Mgh that the latter verb in this sense is not of established authority.]) [See a similar ex. voce ارتفع.] — — [He, or it, was, or became, compact in make or frame, compressed, contracted, or the like. — — And hence,] He (a man) attained to his full state of manly vigour, and his beard became fullgrown. (K, TA.) The verb is not thus used in speaking of a woman. (S, TA.) — — [Hence also,] اجتمع فِى الحَاجَةِ [He was quick and vigorous in executing the needful affair, or in accomplishing that which was wanted; as though he compacted his frame, and collected all his energy: see مَشَى مُجْتَمِعًا, below: and see also 10]. (TA in art. كمش.) — — [Hence also,] اِجْتَمَعَتِ القِدْرُ The cooking-pot boiled. (Z, TA.) — — [Hence also, اجتمع said of a thing, or an affair, It was, or became, composed, arranged, or settled.]

10 ↓ اِسْتَجْمَعَ استجمع كُلَّ مَجْمَعٍ [He desired, or demanded, the collecting together of every body of soldiers; or he summoned together every body of soldiers]: said of him who demands, or summons, armies, or military forces. (S, TA.) [But this usage of the verb is perhaps post-classical: for Mtr says,] With respect to the saying of ElAbeewardee, شَآمِيَّةٌ تَسْتَجْمِعُ الشَّوْلَ حَرْجَفُ [A north wind, cold and vehement, inviting to collect themselves together the she-camels whose milk has dried up, they having passed seven or eight months since bringing forth, or since pregnancy], it seems that he has compared this verb with the generality of others of the same class, [and so derived the meaning in which he has here used it,] or that he heard it [in that sense] from the people of the cities, or towns, or villages, and cultivated lands. (Mgh.) — استجمع used intransitively is syn. with اجتمع, which see in two places, and تجمّع. (Msb, K.) — — استجمع السَّيْلُ The torrent collected itself together from every place. (S, Mgh, K.) — — استجمع الوَادِى The valley flowed in every place thereof. (TA.) [See also 4, last signification.] — — اِسْتَجْمَعَتْ لَهُ أُمُورُهُ His affairs, or circumstances, all combined in a manner pleasing to him. (Mgh, K.) — — استجمع الفَرَسُ جَرْيًا (S, Mgh, K) The horse exerted all his force, or energy, in running: (K, TA:) the last word is here in the accus. case as a specificative. (Mgh.) You say also, اِسْتَجْمَعُوا لَهُمْ, meaning They exerted [all] their strength, force, or energy, for fighting them: and hence, ↓ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ [app. meaning Verily the men, or people, have exerted all their strength for fighting you]. (A, TA.) — — استجمع القَوْمُ The people, or company of men, all went away, not one of them remaining; like as one says of a valley flowing in every place thereof. (TA.) — — استجمع البَقْلُ The herbs, or leguminous plants, all dried up. (TA.)

جَمْعٌ inf. n. of 1. (S, &c.) [Hence,] يَوْمُ الجَمْعِ The day of resurrection [when all mankind will be collected together]. (IDrd, K.) — — Also, without the article ال, A name of El-Muzdelifeh [between 'Arafát and Minè]; (S, Mgh, Msb, K;) determinate, like عَرَفَاتُ: (TA:) so called because people collect themselves there; (S, Msb;) or because Adam there met with Eve (Mgh, Msb) after they had fallen [from Paradise]: (TA:) [or, app., a name of the tract from 'Arafát to Minè inclusive of these two places: and hence,] يَوْمُ جَمْعٍ the day of 'Arafeh [when the pilgrims halt at Mount 'Arafát]: and أَيَّامُ جَمْعٍ the days of Minè. (IDrd, K.)— — As an inf. n. used as a subst., properly so termed, (S, * Mgh, Msb,) it also signifies A collection; a number together; an assembly; a company, troop, congregated or collective body, party, or group; a mass; syn. ↓ جَمَاعَةٌ, (S, Mgh, L, Msb, K,) of men; (S, L, K;) as also ↓ مَجْمَعٌ (L, Msb, TA) and ↓ مَجْمِعٌ (Msb) and ↓ مَجْمَعَةٌ (L, TA) and ↓ جَمِيعٌ: (O, K:) but ↓ جَمَاعَةٌ is also used as signifying a collection, a number together, or an assemblage, of other things than men; [of beasts, as camels, horses and the like, bulls and cows, and antelopes, gazelles, &c., i. e. a herd, troop, or drove; of dogs, i. e. a pack; of sheep and goats, i. e. a flock; of birds, i. e. a flock or bevy; of bees, and locusts, &c., i. e. a swarm;] and even of trees, and of plants; (L, TA;) it signifies a collection, or an assemblage, or aggregate, of any things, consisting of many and of few; (Msb;) [as also ↓ مَجْمُوعٌ and ↓ مَجْمَعٌ;] a number, a plurality, and a multitude, of any things: (TA:) the pl. of جَمْعٌ is جُمُوعٌ. (S, Mgh, Msb, K.) — — And particularly, An army; a military force; (TA;) as also ↓ جَمِيعٌ. (S, K.) Whence the phrase, in a trad., لَهُ سَهْمُ جَمْعٍ, [or, more probably, سَهْمُ جَمْعٍ,] meaning For him or shall be, the like of an army's share of the spoil. (TA.) — — Also The plural of a thing [or word; i. e. a proper plural, according to the grammarians; and also applied by the lexicologists to a quasi-plural noun, which the grammarians distinguish by the

terms اِسْمُ جَمْعٍ and جَمْعٌ لُغَوِىٌّ]; and so ↓ جِمَاعٌ, (S, K,) and ↓ جَمِيعٌ, except that this last is what is termed اِسْمٌ لَازِمٌ [app. meaning a subst. which does not govern another as its complement in the gen. case like as جَمْعٌ and جِمَاعٌ do, being thus likened to what is termed فِعْلٌ لَازِمٌ, i. e. an intransitive verb; so that you say of الخِبَآءُ, for instance, الجَمِيعُ الأَخْبِيَةُ the plural is الاخبية; for in this manner I always find it used when it has this signification, which is frequently the case in several of the older lexicons, and in some others; not جَمِيعُ الخِبَآءِ [الأَخْبِيَةُ]; (TA;) [whereas] you say, جَمْعُ الخِبَآءِ الأَخْبِيَةُ [and] ↓ جِمَاعُ الخِبَآءِ الأَخْبِيَةُ, (S, K,) i. e. the جَمْع [or plural] of الخباء is الخِبَآءِ; (K) for ↓ الجِمَاعُ is what comprises a number [of things]. (S, K.) See also this last word below. — — And see also the next paragraph, in three places. — — The worst sort of dates; (S, Mgh, Msb, K;) because they are collected together and mixed, (Mgh, Msb,) from among the dates of fifty palm-trees: (Mgh:) and afterwards, by predominant usage, [any] bad dates: (Mgh, * Msb:) or a certain kind of dates (K, TA) mixed together, of several sorts, not in request, and not mixed but for their badness: (TA:) or it signifies, (Mgh, K,) or signifies also, (S, Msb,) palm-trees (As, S, Mgh, Msb, K) of any kind, (As, Mgh, Msb,) growing from the date-stones, (S, K,) of which the name is unknown. (As, S, Mgh, Msb, K.) — — Red gum; (Ibn-'Abbád, K;) [app. because collected and mixed with gum of lighter colour.] — — The milk of any camel having her udder bound with the صِرَار [q. v.]; ([i. e. the milk that collects in the udder so bound;] that of any camel not having her udder bound therewith is called فُوَاقٌ;) as also ↓ جَمِيعٌ. (K.) الجُمْعُ, (TA, and EM p. 102,) and جُمْعُ الكَفِّ, (S, Msb, K,) and ↓ جِمْعُ الكَفِّ, (Msb, K, and so in the margin of a copy of the S, as mentioned in the TA,) and ↓ جَمْعُ الكَفِّ, (Msb,) The fist; the hand clinched; (S, Msb, K;) the hand with the fingers put together and contracted in the palm: (TA, * and EM ubi suprà:) pl. أَجْمَاعٌ. (K.) You say, ضَرَبْتُهُ بِجُمْعِ كَفِّى I beat him, or struck him, with my fist. (S, Msb. *) And ضَرَبُوهُ بِأَجْمَاعِهِمْ They beat him, or struck him, with their [clinched] hands. (TA.) And جَآءَ فُلَانٌ بِقُبْضَةٍ مِلْءِ جُمْعِهِ Such a one came with a quantity in his grasp as much as filled his clinched hand. (S, TA.) And جُمْعُ الكَفِّ signifies [also] The quantity that a hand grasps, of money &c. (Ham p. 778.) — — أَخَذْتُ فُلَانًا بِجُمْعِ ثِيَابِهِ, (S, Msb, *) and ↓ بِجَمْعِ ثِيَابِهِ, (Msb,) i. e. [I took, or seized, such a one] by the part where his garments met together. (Msb.) — — أَمْرُهُمْ بِجُمْعٍ, and ↓ بِجِمْعٍ, (tropical:) Their affair, or case, is concealed, (S, K,) undivulged by them, and unknown by any one [beside them]. (S, TA.) — — ذَهَبَ الشَّهْرُ بِجُمْعٍ, and ↓ بِجِمْعٍ, The month passed away wholly; all of it. (K, TA.) — — هِىَ مِنْ زَوْجِهَا بِجُمْعٍ, (S, Mgh, K,) and ↓ بِجِمْعٍ, (S, K,) She is as yet undevirginated, or undeflowered, (S, Mgh, K,) by her husband. (S, Mgh.) And طُلِّقَتْ بِجُمْعٍ, or ↓ بِجِمْعٍ, She was divorced being yet a virgin. (TA.) And مَاتَتْ بِجُمْعٍ, (S, Mgh, Msb, K,) and ↓ بِجِمْعٍ, (Ks, S, Msb, K,) and ↓ بِجَمْعٍ, (K,) She died a virgin: (Mgh, Msb, K:) or it signifies, (S, K,) or signifies also, (Mgh, Msb,) she died being with child; (AZ, S, Mgh, Msb, K;) whether suffering the pains of parturition or not: (AZ:) or heavy with child: (K:) occurring in the first sense, (Mgh, TA,) or, as some say, in the last, (TA,) in a trad., in which it is said that a woman who so dies is a martyr: (Mgh, TA:) it properly signifies she died with something comprised in her, not separated from her, whether it were a burden in the womb, or her maidenhead: (Sgh:) [the pl. is أَجْمَاعٌ; for] you say, مَاتَتِ النِّسَآءُ بِأَجْمَاعٍ The women died [being virgins: or] being with child. (AZ.) You say also, نَاقَةٌ جُمْعٌ A she-camel with young. (TA.) And ↓ اِمْرَأَةٌ جَامِعٌ A woman with child. (TA.) جِمْعٌ: see the next preceding paragraph, in six places. جُمَعُ pl. of جَمْعَآءُ, fem. of أَجْمَعُ [q. v.]. جُمْعَةٌ is [a subst.] from الاِجْتِمَاعُ, like as [its contr.] فُرْقَةٌ is [a subst.] from الافْتِرَاقُ: (Mgh:) and signifies A state of union, agreement, congruity, or congregation: or sociableness, socialness, familiarity, companionableness, companionship, fellowship, friendship, and amity: syn. أُلْفَةٌ: as in the saying, أَدَامَ اللّٰهُ جُمْعَةَ مَا بَيْنَكُمَا [May God make permanent the state of union, &c., subsisting between you two]. (Aboo-Sa'eed, K.) — — Hence, (Mgh,) يَوْمُ الجُمُعَةِ, (S, Mgh, Msb, K,) the original form, (TA,) of the dial. of 'Okeyl; (Msb, TA;) and يَوْمُ الجُمْعَةِ, (S, Msb, K,) the most chaste form, (TA,) of the dial. of El-Hijáz; (Msb, TA;) and يَوْمُ الجُمَعَةِ, (Msb, K,) of the dial. of Benoo-Temeem; (Msb, TA;) and, in consequence of frequency of usage, الجُمَعَةُ alone; (Mgh;) A well-known day; (K;) [the day of the congregation; i. e. Friday;] formerly called (TA) the day of العَرُوبَة: (S, TA:) called يوم الجمعة because of the congregating of the people thereon: (Msb:) Th asserts that the first who named it thus was Kaab Ibn-Lu-eí; and he is related to have said that it was thus called because Kureysh used to gather themselves together to Kuseí, [on that day,] in [the building called] دَارُ النَّدْوَةِ: (TA:) accord. to the R, Kaab Ibn-Lu-eí was the first who collected a congregation on the day of العروبة, which was not called الجمعة save since the coming of El-Islám; [or it was not generally thus called before El-Islám; for it is added,] and he was the first who named it الجمعة; for Kureysh used to congregate to him on this day, and he used to preach to them, and to put them in mind of the mission of the apostle of God, informing them that he should be of his descendants, and bidding them to follow him and to believe in him: (TA:) or, as some say, it was thus called in the time of El-Islám because of their congregating [thereon] in the mosque: accord. to a trad., the Ansár named it thus, because of their congregating thereon: (TA:) or it was thus named because God collected thereon the materials of which Adam was created: (I 'Ab:) those who say الجُمَعَةُ regard it as an epithet, meaning that this day collects men much; comparing it to هُمَزَةٌ and لُمَزَةٌ and ضُحَكَةٌ: (TA:) the pl. is جُمَعٌ (S, Mgh, Msb, K) and جُمُعَاتٌ (Msb, K) and جُمْعَاتٌ (S, Mgh, Msb, K) and جُمَعَاتٌ; (Msb, K;) of which the last is pl. of جُمَعَةٌ, [as well as of جُمْعَةٌ, accord. to analogy,] but not so جُمَعٌ (AHát) [nor either of the other pls. mentioned above]. — — In like manner you say صَلَاةُ الجُمُعَةِ [The prayer of Friday], and, in consequence of the frequency of usage, الجُمْعَةُ alone. (Mgh.) — — الجُمْعَةُ, with the م quiescent, is also a name for [The week; i. e.] the days of the week [collectively]; of which the Arabs are said, by IAar, to have reckoned the Sabbath (السَّبْت [i. e. Saturday]) as the first, though they called Sunday the first of the days. (Msb.) — — جُمْعَةٌ is also syn. with مَجْمُوعَةٌ [meaning Things collected together; or a collection of things]; (K;) as in the phrase جُمْعَةٌ مِنْ حَصًى [a collection of pebbles]. (TA.) — — You say also جُمْعَةٌ مِنْ تَمْرٍ, meaning A handful of dates. (S, K.) [جَمْعِىٌّ Of, or relating to, a plural.] جُمَعِىٌّ One who fasts on Friday by himself. (IAar, Th.) جِمَاعٌ: see جَمْعٌ as signifying " a plural," in three places. [The primary signification seems to be the last there mentioned; where it is said,] الجِمَاعُ is What comprises a number [of things]: (S, K:) one says, الخَمْرُ جِمَاعُ الإِثْمِ (S, TA) [i. e. Wine is what comprises a number of sins: or] that in which sin is comprised, and known to be: the saying is a trad.: (TA:) or جِمَاعُ الإِثْمِ signifies the plurality (جَمْع) of sins. (Msb.) Hence also the saying of El-Hasan El-Basree, اِتَّقُوا هٰذِهِ الأَهْوَآءَ فَإِنَّ جِمَاعَهَا الضَّلَالَةُ وَمَعَادَهَا النَّارُ [Beware ye of these natural desires; for what they involve is error, and the place to which they lead is the fire of Hell]. (TA: in the L, وميعادها.) And it is said in a trad., حَدِّثْنِى بِكَلِمَةٍ تَكُونُ جِمَاعًا i. e. Tell me a saying comprising [virtually] a plurality of sayings. (TA.) [See a similar phrase below, voce جَامِعٌ.] — — [Hence also,] بُرْمَةٌ جِمَاعٌ A stonecooking-pot of the largest size: (Ks, L:) or قِدْرٌ جِمَاعٌ, and ↓ جَامِعَةٌ, (S, K, TA,) a cooking-pot that comprises a slaughtered camel; or, accord. to the A, that comprises a sheep or goat: (TA:) or a

great cooking-pot; (S, K;) as also ↓ جَامِعٌ: (Sgh, K:) pl. [most probably of this last] جُمْعٌ [like as بُزْلٌ is pl. of بَازِلٌ, &c.]. (K.) — — You say also, فُلَانٌ جِمَاعٌ لِبَنِى فُلَانٍ Such a one is an object of resort for his counsel and authority to the sons of such a one. (TA.) — [See also 3.] جَمُوعٌ: see جَمَّاعٌ. جَمِيعٌ In a state of collection, congregation, or union; being together; met together; [as also ↓ مُجْتَمِعٌ;] contr. of مُتَفَرِّقٌ. (S, K.) You say قَوْمٌ جَمِيعٌ A people, or number of men, in a state of collection, &c.; being together; met together; syn. ↓ مُجْتَمِعُونَ: (TA:) and in like manner, ↓ إِبِلٌ جَمَّاعَةٌ Camels in a state of collection; &c. (TA.) — — [All, or the whole, of any things or thing.] See أَجْمَعُ, last sentence. — — [As an epithet in which the quality of a subst. is predominant,] A tribe [or any number of men] in a state of collection, congregation, or union; being together; met together; syn. ↓ حَىٌّ مُجْتَمِعٌ. (S, K.) See also جَمْعٌ, in four places. — — A man compact, or compressed, or contracted, in make, or frame: (الخَلْقِ ↓ مُجْتَمِعُ;) strong; who has not become decrepit nor infirm. (TA.) — — رَجُلٌ جَمِيعُ اللَّأْمَةِ A man having his arms, or weapons, collected together. (TA.) — — رَجُلٌ جَمِيعُ الرَّأْىِ, and ↓ مُجْتَمِعُهُ, A man of right, not disordered or unsettled, opinion, or judgment, or counsel. (TA.) — — جَعَلَ الأَمْرَ جَمِيعًا بَعْدَ تَفَرُّقِهِ (AHeyth, K) He determined, resolved, or decided, upon the affair, so as to make it firmly settled, [after it had been unsettled in his mind, or] after considering what might be its issues, or results, and saying at one time, I will do thus, and at another time, I will do thus. (AHeyth.) جَمَاعَةٌ: see جَمْعٌ, in two places. جَمَّاعٌ and ↓ مِجْمَعٌ [are mentioned together, but not explained, in the TA: the former signifies, and probably, judging from analogy, the latter likewise, as also ↓ جَمُوعٌ, One who collects much; or who collects many things]. — — إِبِلٌ جَمَّاعَةٌ: see جَمِيعٌ. جُمَّاعٌ Anything of which the several component parts are collected, brought, gathered, or drawn, together. (IDrd, K.) — — [Hence,] as an epithet, applied to a woman, it means Short. (TA.) — — [Hence also,] جُمَّاعُ الثُّرَيَّا The cluster of the Pleiades: (IDrd:) or persons who collect together for the rain of the Pleiades, which is the rain called الوَسْمِىّ, looking for the fruitfulness and herbage resulting from it. (IAar.) — — And جُمَّاعُ النَّاسِ A medley, or mixed or promiscuous multitude or collection, of men, or people, (S, Msb, K,) of various tribes; (S, K;) as also جُمَّاعٌ alone: (TA:) or the latter, people scattered, or in a state of dispersion. (Ham p. 302.) — — جُمَّاعٌ also signifies The place [either properly or tropically] which comprises the origin of anything; (K, TA;) the source of descent or extraction of people; and hence applied by I 'Ab to main tribes from which other tribes are derived; or, as some say, used by him as meaning various classes of men, such as are termed أَوْزَاع and أَوْشَاب. (TA.) — — [And The main, or most essential, part of a thing. Thus,] جُمَّاعُ جَسَدِ الإِنْسَانِ means The head of the man. (TA.) — — جُمَّاعُ التَّمْرِ The contraction (تَجَمُّع) of the envelopes of the flowers of dates, in one place, upon [the germs of] the fruit, or produce, thereof. (TA.) جَامِعٌ [act. part. n. of 1; Collecting; &c.] — — الجَامِعُ one of the names of God; meaning The Collector of the created beings for the day of reckoning: or, as some say, the Combiner of things of similar natures and of things of contrary natures, in existence. (IAth.) — — The belly; [because it collects what passes from the stomach;] of the dial. of El-Yemen. (TA.) — — Also, (Msb,) or المَسْجِدُ الجَامِعُ, (S, K,) [The congregational mosque;] the mosque in which the [congregational] prayers of Friday are performed; because it collects the people for a certain time; (Msb;) and you may also say, مَسْجِدُ الجَامِعِ, meaning مَسْجِدُ اليَوْمِ الجَامِعِ, (S, K,) like as you say الحَقُّ اليَقِينُ and حَقُّ اليَقِينِ, [the latter] as meaning حَقُّ الشَّىْءِ اليَقِينِ; for it is not allowable to prefix a noun to another of the same meaning except with this kind of subaudition; or, accord. to Fr, the Arabs used to do so because of the difference of the two words themselves: (S:) or مسجد الجامع is a mistake: (K:) so says Lth; but all others allow it; for the Arabs prefix a subst. to another signifying the same thing, and also to its epithet, as in the phrases in the Kur دِينُ القَيِّمَةِ [ch. xcviii. v. 4] and وَعْدَ الصِّدْقِ [ch. xlvi. v. 15]: (Az, TA:) [pl. جَوَامِعُ.] — — مِصْرٌ جَامِعٌ [A great town comprising a large population; a comprehensive great town]. (Msb in art. مدن [where it is given as the explanation of مَدِينَةٌ]; and K in art. قرى [where it is less properly given as the explanation of قَرْيَةٌ].) — — قِدْرٌ جَامِعٌ and جَامِعَةٌ: see جِمَاعٌ — — اِمْرَأَةٌ جامِعٌ: see the paragraph commencing with الجُمْعُ; last signification. — — أَتَانٌ جَامِعٌ A she-ass pregnant when beginning to be so. (S, O, K.) — — ↓ جَامِعَةٌ A [collar of the kind called] غُلّ; (S, K;) because it collects together the two hands to the neck: (S:) pl. جَوَامِعُ. (TA.) — — أَمْرٌ جَامِعٌ An affair that collects people together: or, as Er-Rághib says, a momentous affair, on account of which people collect themselves together; as though the affair itself collected them. (TA.) [Similar to this is the saying,] الصَّلَاةُ جَامِعَةٌ لِكُلِّ النَّاسِ Prayer is a collector of all people. (Msb.) — — It is said of Mohammad, (Msb,) كَانَ يَتَكَلَّمُ بِجَوَامِعِ الكَلِمِ He used to speak comprehensive but concise language; language conveying many meanings in few words. (Msb, K. [In the CK, الكلم is omitted.]) And hence the saying of 'Omar Ibn-'Abd-el-'Azeez, عَجِبْتُ لِمَنْ لَاحَنَ النَّاسَ كَيْفَ لَا يَعْرِفُ جَوَامِعَ الكَلِمِ, meaning [I wonder at him who vies with men in endeavouring to show his superiority of intelligence,] how it is that he does not [know the way to] confine himself to conciseness, and abstain from superfluity, of speech. (TA.) In like manner, (TA,) it is said in a trad., أُوتِيتُ جَوَامِعَ الكَلِمِ, meaning I have had communicated to me the Kur-án, (K, TA,) in which many meanings are comprised in a few words. (TA.) الجَوَامِعُ مِنَ الدُّعَاءِ, also, signifies Prayers, or supplications, combining petitions for good and right objects of desire with praise of God and with the general prescribed observances proper to the case. (TA.) You say also, حَمِدْتُ اللّٰهَ بِمَجَامِعِ ↓ المَحَامِدِ I praised God with words comprising various forms of praise. (Msb.) [See also جِمَاعٌ.] — — رَجُلٌ جَامِعٌ A man who combines such qualities that he is suited to hardship and to easiness of circumstances. (As. T in art. ادم.) And رَجُلٌ جَامِعٌ لِلْخَيْرِ (T and M and K in art. ام) A man combining all kinds of good qualities. (TK in that art.) — — دَابَّةٌ جَامِعٌ A beast fit for the إِكَاف and the سَرْج [i. e. for the saddle of either of the kinds thus called]. (Sgh, K.) — — جَمَلٌ جَامِعٌ, and نَاقَةٌ جَامِعَةٌ, (K,) accord. to ISh, (TA,) A hecamel, and a she-camel, that fails of putting forth the tooth called ناب at the time expected; expl. by أَخْلَفَا بُزُولًا: but this is not said except after four years: (K:) so in the copies of the K; but correctly, accord. to the O and TS, this is not said after four years, [app. reckoned from the usual time of بزول, for this is in the ninth year, or, sometimes, in the eighth,] without the exceptive particle. (TA.) جَامِعَةٌ used as a subst.: see the next preceding paragraph. أَجْمَعُ [Collecting, comprising, or containing, a greater, or the greatest, number or quantity; more, or most, comprehensive. Of its usage in a superlative sense, the following are exs.]. إِذَا أَخَذَ شَاهِدَ زُورٍ بَعَثَ بِهِ إِلَى السُّوقِ أَجْمَعَ مَا كَانَ [When he took a false witness, he sent him to the market when it comprised, or contained, the greatest number of people]: اجمع being here in the accus. case as a denotative of state with respect to the سوق: and the reason why كانت is not here said [instead of كان] is that سوق is sometimes masc. (Mgh.) And اِفْعَلْ مَا هُوَ أَجْمَعُ لِأُصُولِ الأَحْكَامِ [Do thou that which is most comprehensive in relation to the principles of the ordinances applying to the case]. (Msb in art. حوط.) — [As a simple epithet, Entire, complete, or whole: fem. جَمْعَاءُ. You say,] بَهِيمَةٌ جَمْعَاءُ A beast free from defects, entire in all its limbs or members, without mutilation, and without cauterization; (TA;) a beast from the body of which nothing has gone. (S, K.) — — نَاقَةٌ جَمْعَاءُ [may sometimes have the like meaning: or,] accord. to IAar, (TA,) A she-camel extremely

aged, (K, TA,) so that her teeth have become short, and almost gone. (TA.) — It is also a sing. having the meaning of a pl., (S, K,) without any proper sing. of its own: (S:) its pl. is أَجْمَعُونَ: and its fem. is جَمْعَآءُ: (S, K:) and the pl. of this last is جُمَعُ, though by rule it should be formed by the addition of ا and ت to the sing., like as the pl. of أَجْمَعُ is formed by the addition of و and ن; (S;) the original form from which جُمَعُ is changed being جَمْعَاوَاتٌ; or it is جَمَاعَى; it is not جُمْعٌ, because أَجْمَعُ is not an epithet, like as أَحْمَرُ is, of which the pl. is حُمْرٌ; (L;) for it is determinate, though of the measure of an epithet, which is indeterminate; (AAF;) and though it is in concordance with the noun which precedes it, like an epithet, it is shown to be not an epithet by its not having a broken pl.: (L:) it is a simple corroborative; (S, K;) and so are أَجْمَعُونَ and جَمْعَآءُ and جُمَعُ; not used as an inchoative nor as an enunciative nor as the agent of a verb nor as the objective complement of a verb, like as are some other corroboratives, such as نَفْسُهُ and عَيْنُهُ and كُلُّهُ. (S.) You say, أَخَذْتُ حَقِّى أَجْمَعَ [I took my right, or due, all of it, or altogether]: and رَأَيْتُ النِّسْوَةَ جُمَعَ [I saw the women, all of them, or all together]: the last word in this and similar cases being imperfectly declinable, and determinate word: (Sudot;, TA:) and جَاؤُوا أَجْمَعُونَ [They came, all of them, or all together]: and رَأَيْتُهُمْ أَجْمَعِينَ [I saw them, all of them, or all together]: and مَرَرْتُ بِهِمْ أَجْمَعِينَ [I passed by them, all of them, or all together]. (Msb.) Fr mentions the phrases, أَعْجَبَنِى القَصْرُ أَجْمَعَ [The palace pleased me, all of it, or altogether], and الدَّارُ جَمْعَآءَ [The house, all of it, or altogether], with the accus. case, as denotative of state; but does not allow أَجْمَعُونَ nor جُمَعُ to be used otherwise than as corroboratives: IDrst, however, allows أَجْمَعِينَ to be used as a denotative of state; and this is correct; and accord. to both these ways is related the trad., فَصَلُّوا جُلُوسًا أَجْمَعِينَ and أَجْمَعُونَ [And pray ye sitting, all of you, or all together]; though some make اجمعين [here] to be a corroborative of a pronoun understood in the accus. case, as though the speaker said, أَعْنِيكُمْ أَجْمَعِينَ [I mean you, all of you, or all together]: (K in art. بتع:) or اجمعين in this case is a corruption committed by the relaters in the first age; and he is in error who says that it is in the accus. case as a denotative of state, for corroboratives are determinate, and the denotative of state is literally or virtually indeterminate. (Msb.) [Respecting the usage of this corroborative together with others similar to it, see أَبْتَعُ.] You say also, جَاؤُوا بِأَجْمَعِهِمْ, and بِأَجْمُعِهِمْ, with damm to the م, [They came, all of them, or all together,] (S, Msb, K,) the latter mentioned by ISk. (Msb.) And you say, قَبَضْتُ المَالَ أَجْمَعَهُ [I took, or received, the property, all of it, or altogether]. (Msb.) And ↓ جَمِيعٌ, also, is used as a corroborative: (S, Msb:) as in the saying جَاؤُوا جَمِيعًا, meaning They came, all of them: (S:) and قَبَضْتُ المَالَ جَمِيعَهُ, like أَجْمَعَهُ [explained above]: (Msb:) and جَمِيعَةٌ occurs as its fem.; but this is extr. (TA.) مَجْمَعٌ and مَجْمِعٌ, (S, Msb, K,) the latter anomalous, like مَشْرِقٌ and مَغْرِبٌ &c., (TA,) A place of collecting, and the like: (S, Msb, * K:) [pl. مَجَامِعُ] [Hence,] مَجْمَعُ البَحْرَيْنِ, in the Kur [xviii. 59], means The place where the two seas meet. (Bd.) And in like manner, where it is said in a trad., فضَرَبَ بِيَدِهِ مَجْمَعَ بَيْنَ عُنُقِى وَكَتِفِى, [in which مَا seems to have been dropped by the copyist between مجمع and بين,] the meaning is, [And he struck with his hand] the place where my neck and my shoulder-blade meet. (TA.) [Hence also the phrase مَجَامِعُ المَحَامِدِ, explained above: see جَامِعٌ, near the end of the paragraph. And مَجَامِعُ الأُمُورِ, meaning The concurrences of affairs, or of circumstances, or of events.] — — A place in which people collect, assemble, or congregate: (Msb, * TA:) and [in like manner,] ↓ مَجْمَعَةٌ signifies an assembly-room; a sitting room in which people assemble: (TA:) [pl. of both مَجَامِعُ.] You say, هٰذَا الكَلَامُ أَوْلَجُ فِى المَسَامِعِ وَأَجْوَلُ فِى المَجَامِعِ [This language, or discourse, is more, or most, penetrating into the ears, and more, or most, circulating in the places of assembly]. (TA.) — — See also جَمْعٌ, as syn. with جَمَاعَةٌ, in two places; and see 10, first sentence. — — [The whole of anything, considered as the place in which the several parts thereof are collected: see an instance voce خُفٌّ: and see also مُجْتَمَعٌ.] أَمْرٌ مُجْمَعٌ, (S, K,) and مُجْمَعٌ عَلَيْهِ, (TA,) An affair determined, resolved, or decided, upon: (S, K:) an affair agreed upon. (TA.) [The former signification applies to both of the abovementioned phrases: the latter signification, perhaps, only to the latter phrase.] — — خُطْبَةٌ مُجْمَعَةٌ [A discourse in rhyming prose, or the like,] in which is no flaw, or defect. (Ibn-'Abbád, K.) عَامٌ مُجْمِعٌ A year of dearth, drought, sterility, or unfruitfulness: (Ks, K:) because it is an occasion of people's collecting together in the place where herbage, or plenty, is found. (Ks.) And فَلَاةٌ مُجْمِعَةٌ, (S, TA,) like مُحْسِنَةٌ; (TA;) [in Gol. Lex., erroneously, مُجْمَعَةٌ;] and ↓ مُجَمِّعَةٌ, like مُحَدِّثَةٌ; (TA;) A desert in which people collect themselves together, not separating themselves, from fear of losing their way, or perishing, and the like; as though the desert itself collected them. (S, TA.) And أَرْضٌ مُجْمِعَةٌ, like مُحْسِنَةٌ, A land of dearth, drought, sterility, or unfruitfulness, wherein the camels upon which people journey are not dispersed to pasture. (TA.) مِجْمَعٌ: see جَمَّاعٌ. مَجْمَعَةٌ: see مَجْمَعٌ: — — and جَمْعٌ, as syn. with جَمَاعَةٌ. — Also Sands collected together: (K:) pl. مَجَامِعُ. (TA.) And A vacant, or void, land, destitute of herbage or vegetable produce, and of water. (AA, K.) فَلَاةٌ مُجَمِّعَةٌ: see مُجْمِعٌ. مَجْمُوعٌ Collected; brought, or gathered, together; gathered up; assembled; congregated; mustered; drawn together; [or contracted;] (S, K, TA;) [from several places, or] hence and thence, although not made as one thing. (S, Sgh, L, K.) It is said in the Kur [xi. 105], ذٰلِكَ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ That is a day for which mankind shall be collected. (TA.) — — See also جَمْعٌ. مُجْتَمَعٌ [A place in which a thing becomes collected, brought together, or the like; or in which things have become so; where they collect themselves, come together, or unite; or in which they are comprised, or contained; a place in which is a collection of things]. You say, البَيْضَةُ مُجْتَمَعُ الوَلَدِ [The egg is that which comprises the young bird]. (Mgh in art. بيض.) And مُجْتَمَعُ المَوْتِ signifies the same as حَوْضُ المَوْتِ, which see, in art. حوض. (TA in that art.) — — [Also The collective mass, or whole, of the hair of the head: (see جُمَّةٌ, in three places:) مُجْتَمَعُ شَعْرِ الرَّأْسِ meaning the whole head of hair: see also مَجْمَعٌ.] مُجْتَمِعٌ: see جَمِيعٌ, in five places. — — A man who has attained to his full state of manly vigour, (S, Mgh, TA,) and whose beard has become fullgrown: (TA:) because at that time his powers have become collected, or because his beard is then full-grown. (Mgh.) [See the verb, 8. And see an ex. in a verse of Suheym Ibn-Wetheel cited in art. دور, conj. 3.] — — أَلْقَاهُ مُجْتَمِعًا [He threw him down gathered together, or in a heap]. (S and Msb and K in art. كور.) — — مَشَى مُجْتَمِعًا He walked quickly, (K, TA,) with vehemence of motion, and strength of limbs, not languidly. (TA.) مُتَجَمَّعُ البَيْدَآءِ The main part of the desert; the part in which [as it were] it collects itself; syn. مُعْظَمُهَا وَمُحْتَفَلُهَا. (TA.) جمل 1 جَمَلَ, (K,) aor. جَمُلَ, inf. n. جَمْلٌ, (TA,) He collected [a thing, or things]. (K.) [See also 4.] — — Also, (S, Mgh, K,) aor. and inf. n. as above, (S, Mgh,) He melted fat; (S, Mgh, K;) and so ↓ اجتمل, and ↓ اجمل: (A'Obeyd, S, K:) this last was sometimes used: (S:) the best form is جَمَلَ: (Fr, TA:) accord. to Z, ↓ اجتمل signifies he made the melted grease of fat to drip upon bread, putting it again over the fire. (TA. [See جَمِيلٌ.]) جَمَلَكَ اللّٰهُ, meaning May God melt thee like as fat is melted, is a form of imprecation mentioned in a trad., as used by a woman. (TA.) — جَمَلَ الجَمَلَ He put the he-camel apart from the she-camel that was fit to be covered. (TA.) — جَمُلَ, aor. جَمُلَ; (S, Mgh, Msb, K;) and جَمِلَ,

aor. جَمَلَ; (Msb;) inf. n. جَمَالٌ, (S, Mgh, Msb, K, *) originally جَمَالَةٌ; (Msb;) He was, or became, beautiful, goodly, comely, or pleasing, (S, M, Mgh, K,) in person, (M, K,) and good in action, or actions, or behaviour, (M, TA,) or also in moral character: (K:) or elegant, or pretty; i. e., delicately, or minutely, beautiful: (Sb, Msb:) or characterized by much goodness, beauty, goodliness, comeliness, or pleasingness, in his mind, or in his person, or in his actions or behaviour; and also, characterized by much goodness communicated from him to others. (Er-Rághib, TA.) [See جَمَالٌ, below; and see also جَمِيلٌ.] 2 جمّل, (S, K,) inf. n. تَجْمِيلٌ, (K,) He, or it, embellished, or adorned, another. (S, K.) Hence the saying, إِذَا لَمْ يُجَمِّلْكَ مَالُكَ لَمْ يُجْدِ عَلَيْكَ جَمَالُكَ [If thy wealth do not embellish thee, thy beauty of person, or of moral character, will not suffice thee]. (TA.) And you say, جَمَّلَ اللّٰهُ عَلَيْهِ, inf. n. as above, meaning, May God render him beautiful. (TA.) — He gave a camel to be eaten. (K in art. برقش.) — He detained an army long [on the frontier of the enemy]; (K, TA;) like جَمَّرَ [q. v.]. (TA.) 3 جاملهُ, (K,) inf. n. مُجَامَلَةٌ, (S, TA,) He coaxed him, or wheedled him, with comely behaviour or speech (بِالجَمِيلِ), not rendering him pure, or sincere, brotherly affection: (ISd, K:) or he associated with him in a good manner: (K:) or he treated him with comely behaviour. (S, TA.) One says, عَلَيْكَ بِالمُدَارَاةِ وَالمُجَامَلَةِ [Keep thou to blandishment and coaxing, &c.]. (TA.) 4 اجمل He collected a thing (Msb, K) without discrimination, or distinction, (Msb,) or from a state of separation, or dispersion. (K.) [See also 1.] And أُجْمِلَ It was collected into an aggregate. (TA.) — — He reduced a calculation to its sum; summed it up: (S, K, TA:) and in like manner, he summed up a speech, or discourse, and then analyzed and explained it. (TA.) — — See also 1. — He made good and large [or liberal]: so in the phrase, اجمل الصَّنِيعَةَ (S, K) He made the benefit good and large [or liberal] (K) عِنْدَ فُلَانٍ [to such a one]. (S.) — [He acted with goodness, or was good and liberal: and he acted with moderation, or was moderate. You say,] اجمل فِى صَنِيعِهِ [He was good and liberal, or, perhaps, moderate, in his benefit]. (S.) And اجمل فِى الطَّلَبِ He was moderate, not extravagant, in demanding, or desire. (Msb, * K, TA.) It is said in a trad., أَجْمِلُوا فِى طَلَبِ الرِّزْقِ فَإِنَّ كُلًّا مُيَسَّرٌ لِمَا خُلِقَ لَهُ [Be ye moderate in demanding, or desiring, the means of subsistence, for every one is accommodated to that which is created for him]. (TA.) — اجمل القَوْمُ The people, or company of men, had many camels; or their camels became many. (S.) 5 تجمّل He beautified, embellished, or adorned, himself. (K.) — — He affected what is جَمِيل [or beautiful, goodly, comely, or pleasing, in person, or in action or actions or behaviour, or in moral character, &c.]. (S.) You say, تجمّل بِأَكْثَرَ مِمَّا عِنْدَهُ [He affected beautiful, goodly, comely, or pleasing, qualities, more than he possessed]. (TA in art. شبع.) — — He was, or became, patient; or restrained himself from impatience; or constrained himself to be patient: (Mgh, TA:) from جَمَالٌ meaning "patience." (Mgh.) Hence the saying, وَإِذَا تُصِبْكَ خَصَاصَةٌ فَتَجَمَّلِ And when poverty, or straitness, befalls thee, then be patient, or restrain thyself &c. (Mgh in art. خص.) — He ate what is termed جَمِيل, i. e., melted fat. (S, K. *) 8 اجتمل: see 1, in two places. — Also He anointed himself with fat. (TA.) — And He ate of a camel. (K in art. برقش.) 10 استجمل He (a camel) became a جَمَل, (S, K,) i. e., such as is termed رَبَاع [or one in his seventh year], (S,) or such as is termed بَازِلٌ [or one in his ninth year], or, accord. to Z, one that had covered. (TA.) جَمْلٌ: see جُمْلَةٌ and جُمَّلٌ; the latter in two places. جَمَلٌ: see جُمْلٌ. جَمَلٌ (S, Mgh, Msb, K, &c.) and ↓ جَمْلٌ, (K,) which latter is so rare that it is said by some to be used only in poetry, in cases of necessity, (MF,) but it is a correct dial. var., (TA,) a word of well-known meaning; (K;) i. e., [A he-camel; but commonly applied to the camel as a generic term; in like manner as جَامِلٌ is applied to the males and the females; but properly,] the male of the إِبِل; (TA;) the mate of the نَاقَة; (Fr, S, Mgh;) among camels, corresponding to رَجُلٌ among us; (Sh, Msb;) نَاقَةٌ corresponding to مَرْأَةٌ, and بَكْرٌ to غُلَامٌ, and بَكْرَةٌ to جَارِيَةٌ; (Sh, TA;) [in general] peculiarly applied to the male; (Msb;) exceptionally to the female, as in the saying شَرِبْتُ لَبَنَ جَمَلِى, (K,) i. e., I drank the milk of my she-camel; but ISd doubts the correctness of this: (TA:) [as corresponding to رَجُلٌ among us, it signifies a full-grown hecamel:] or it signifies such as is termed رَبَاع [or one in his seventh year]: (S, ISd, K:) or such as is termed جَذَعٌ [or one in his fifth year]: (ISd, K:) or such as is termed بَازِلٌ [or one in his ninth year]: (ISd, Mgh, Msb, K:) or such as is termed ثَنِىٌّ [or one in his sixth year]: (ISd, K:) or, accord. to Z, one that has covered: (TA:) [see also بَعِيرٌ, and بَكْرٌ, and قَعُودٌ:] pl. [of pauc.] أَجْمَالٌ, (S, Mgh, Msb, K,) which may be pl. of جَمْلٌ, (TA,) and أَجْمُلٌ (Msb) and [of mult.] جِمَالٌ (S, Mgh, Msb, K) and جُمْلٌ (K) and جِمَالَةٌ (Mgh, Msb, K) and [quasi-pl. n.] جُمَالَةٌ and جَمَالَةٌ and جَامِلٌ, (K,) which last is disallowed by some, as will be seen below, (TA,) and [pl. pl.] جِمَالَاتٌ (S, Msb, K,) which is pl. of جِمَالٌ, (Msb, TA,) or it may be pl. of جِمَالَةٌ, (TA,) and جُمَالَاتٌ [which see also voce جُمَّلٌ] and جَمَالَاتٌ (K) and جَمَائِلُ, (S, K,) pl. of جمالة and جمال, (Ham p. 527,) and أَجَامِلُ. (K.) One says of camels, when they are males, without any female among them, هٰذِهِ جِمَالَةُ بَنِى فُلَانٍ [These are the hecamels of the sons of such a one]. (ISk, S. [See also جُمَالَةٌ.]) And they said also جِمَالَانِ [meaning Two herds of camels, thus forming a dual from the pl. جِمَالٌ], like as they said لِقَاحَانِ. (ISd, in TA voce خَيْلٌ.) It is said in a prov., مَااسْتَتَرَ مَنْ قَادَ الجَمَلَ [He does not conceal himself who leads the he-camel]. (TA.) And in another prov., اِتَّخَذَ اللَّيْلَ جَمَلًا (assumed tropical:) He journeyed all the night. (K, TA. [See also Freytag's Arab. Prov. i. 230.]) — — الجَمَلُ also signifies A certain fish (IAar, K) of the sea, (IAar, TA,) thirty cubits in length: (K:) or, as some say, جَمَلُ البَحْرِ is the name of a very great fish, also called the بَال, [i. e., the whale,] thirty cubits in length: accord. to some, this, (TA,) or جَمَلُ المَاءِ, (Mgh,) is what is called the كَوْسَج and كُبَع (Mgh, TA) and لُخْم, [i. e., xiphias, or sword-fish,] which passes by nothing without cutting it. (TA.) [In the present day, جَمَلُ البَحْرِ is an appellation of The pelican.] — — عَيْنُ الجَمَلِ, in the dial. of Egypt, i. q. الشَّاه بَلُّوط [The chestnut]. (TA.) — — جَمَلٌ signifies also (assumed tropical:) A woman's husband. (L in arts. اخذ and قيد. See 2 in each of those arts.) — — Also (tropical:) Palm-trees; (K;) as being likened to the he-camel in respect of their tallness and their bigness and their produce: in some of the copies of the K, النَّحْلُ is erroneously put for النَّخْلُ. (TA.) — — See also جُمَلٌ. جُمَلٌ: see جُمَّلٌ, in three places. جُمْلٌ A company, or congregated body, of men. (ISd, K.) — — See also جُمَلٌ. جُمْلَةٌ A strand of a thick rope: pl. [or rather coll. gen. n.] ↓ جُمْلٌ: or many strands of a rope, put together [to compose a cable: see جُمَّلٌ]. (TA, in two places in this art.) — —

Hence, app., (TA,) The aggregate of a thing; (K;) the sum, whole, or total; (KL, PS;) it implies muchness, or numerousness, and means any aggregate unseparated: (Er-Rághib, TA:) pl. جُمَلٌ. (S.) [جُمْلَةٌ مِنْ مَالٍ generally means A large sum of money; and in a similar sense جُمْلَةٌ is often used in relation to various things.] It is said in the Kur [xxv. 34], وَقَالَ الَّذِينَ كَفَرُوا لَوْ لَا نُزِّلَ عَلَيْهِ القُرْآنُ جُمْلَةً وَاحِدَةً, i. e., [And those who disbelieved said, Wherefore was not the Kur-án sent down, or revealed, to him] aggregated? (TA:) [or in one aggregate?] or at once? (Bd.) [Hence, بِالجُمْلَةِ as meaning Upon the whole; to sum up.] — — And hence, in grammar, (TA,) [A proposition; a clause; a phrase; sometimes, a sentence;] a phrase composed of a subject and an attribute, [i. e., composed of an inchoative and an enunciative, (in which case it is termed جُمْلَةٌ اسْمِيَّةٌ,) or of a verb and its agent, (in which case it is termed جُمْلَةٌ فِعْلِيَّةٌ,)] (KT, TA,) [&c.,] whether affording a complete sense, as زَيْدٌ قَائِمٌ [Zeyd is standing], or not, as إِنْ يُكْرِمْنِى [If he treat me with honour].

(KT.) جَمْلَآءُ: see جَمِيلٌ. جَمَلُونَ A building, or structure, in the form of a camel's hump: (TA:) [a ridged roof: so in the present day: pl. جَمَالِينُ.] جَمَالٌ inf. n. of جَمُلَ: (S, Mgh, Msb:) [when used as a simple subst., meaning] Beauty, goodliness, comeliness, or pleasingness, syn. حُسْنٌ, (S, M, Mgh, * K,) in person, (M, K,) and goodness in action, or actions, or behaviour, (M, TA,) or also, in moral character: (K:) or elegance, or prettiness; i. e., delicacy, or minuteness, of beauty: (Sb, Msb:) or much goodness, or beauty or goodliness or comeliness, in the mind, or in the person, or in the actions or behaviour; and also, much goodness that is communicated from its possessor to another: (Er-Rághib, TA:) accord. to As, [when relating to the person,] حُسْنٌ is in the eyes; and جَمَالٌ, in the nose. (TA in art. حسن.) [See also جَمِيلٌ.] One says, جَمَالَكَ أَنْ لَا تَفْعَلَ كَذَا, (ISd, K,) or أَنْ تَفْعَلَ كَذَا, (IDrd, TA,) meaning, Keep to that which is most comely for thee to do, and do not thus. (IDrd, ISd, K. [But see what follows.]) — — Also Patience. (Mgh in art. خص.) Aboo-Dhu-eyb says, جَمَالَكَ أَيُّهَا القَلْبُ القَرِيحُ سَتَلْقَى مَنْ تُحِبُّ فَتَسْتَرِيحُ (S, * TA, the former of which cites only the first hemistich, and the latter substitutes الجَرِيحُ for its syn. القَرِيحُ,) meaning, [Keep thy patience, O thou wounded heart: thou wilt find whom thou lovest, and be at rest: or] keep to thy patience, or thy constraint of thyself to be patient, and thy shrinking from what is foul, and be not impatient in an evil manner. (S, TA.) جُمَالٌ: see جَمِيلٌ: — and جُمَالَةٌ. جَمُولٌ A piece of fat melted. (IAar, TA.) [See also جَمِيلٌ.] — — A fat woman. (IAar, K.) — — A person, (K,) or woman, (M,) who melts fat. (M, K.) جَمِيلٌ Melted fat: (S, Mgh:) or melting fat: or fat that is melted and collected: (K, TA:) or fat that is melted, and, whenever it drips, made to drip upon bread, and then replaced over the fire [that it may drip again: see جَمَلَ]: (TA:) and ↓ جُمَالَةٌ, also, signifies [the same; or] melted grease. (Mgh, * TA.) [See also جَمُولٌ.] — Hence, accord. to Abu-l-'Alà, because, when a man becomes fat and in good condition, his جَمَال becomes apparent, (Ham p. 155,) as also ↓ جُمَالٌ and ↓ جُمَّالٌ, (K,) or this last denotes a higher degree of beauty than جَمِيلٌ, (S, Sgh,) and has no broken pl., (TA,) and ↓ أَجْمَلُ, (TA,) Beautiful, goodly, comely, or pleasing, (S, M, Mgh, K,) in person, (M, K,) and good in action, or actions, or behaviour, (M, TA,) or also in moral character: (K:) [like the Greek � degreesαλò�, the Latin pulcher, the French beau, &c.; and so حَسَنٌ:] or elegant, or pretty; i. e., delicately, or minutely, beautiful: (Msb:) [or characterized by much goodness, or beauty or goodliness or comeliness, in his mind, or in his person, or in his actions or behaviour; and also characterized by much goodness communicated from him to others: see جَمَالٌ:] pl. of the first جَمَالٌ: (TA:) fem. جَمِيلَةٌ, (S, Mgh, Msb, K,) applied to a woman; (S, Mgh, Msb;) as also ↓ جَمْلَآءُ, (Ks, S, K,) [said to be] an instance of [the measure] فَعْلَآءُ having no [masc. of the measure] أَفْعَلُ; (TA;) [but see above;] or this is applied to any female as signifying perfect, or complete, in body. (Ibn-'Abbád, K.) It is said in a trad., إِنَّ اللّٰهَ جَمِيلٌ يُحِبُّ الجِمَالَ Verily God is comely in deeds, (TA,) or an Abundant Bestower of good things: He loveth those who are of the like character. (Er-Rághib, TA.) And you say, عَامَلَهُ بَالجَمِيلِ [He treated him with comely, or pleasing, behaviour]. (TA.) And مَاسَحَهُ بِالجَمِيلِ [He coaxed him, or wheedled him, with comely, or pleasing, behaviour or speech]. (ISd, K. [See 3.]) — — أَبُو جَمِيلٍ [The kind of plants called] البَقْل; because they embellish by their presence, and render good, the seasoning of food; or because they take away the جَمِيل, i. e., the grease of the flesh-meat, and dry up the food. (Har p. 227.) جَمَالَةٌ: see the next paragraph. جُمَالَةٌ: see جُمَّلٌ: — and جَمِيلٌ. — Also A herd, or distinct number, of camels; (K;) mentioned before as a pl. of جَمَلٌ [q. v.]: (TA:) or, of she-camels among which is no he-camel; as also ↓ جِمَالَةٌ and ↓ جَمَالَةٌ; (K;) but this is contradictory to a saying of ISk [respecting جِمَالَةٌ], mentioned above [voce جَمَلٌ; where all these three words are said to be pls. of جَمَلٌ]: (TA:) and also horses: pl. ↓ جُمَالٌ, which is extr. [as a pl.; though, in relation to جُمَالَةٌ, it may be a coll. gen. n., forming its n. un. with ة]. (AA, K.) جِمَالَةٌ: see what next precedes. جَمِيلَةٌ A number of gazelles together: and of pigeons. (Ibn-' Abbád, K.) جُمَالِيٌّ applied to a man, (S, Msb, K,) Large in make: (S, Msb:) or tall in body: (Msb:) or firm [in make], (K,) or big in limbs, complete in make, (TA,) like a he-camel. (K, TA.) And with ة applied to a she-camel, (S, K,) Resembling a he-camel in greatness of make: (S:) or firm (K, TA) in make, (TA,) like a he-camel (K, TA) in greatness of make and in strength. (TA.) جُمَّلٌ (S, K, &c.) and ↓ جُمَّلٌ and ↓ جُمْلٌ (K) and ↓ جُمُلٌ and ↓ جَمَلٌ (IJ, K) [A cable;] the rope of a ship, (S, K,) i. e., the thick rope thereof, (TA,) that is also called قَلْسٌ, (S, TA,) consisting of [a number of] ropes put together: (S:) and ↓ جُمَالَةٌ also signifies [the same; or] a thick rope, because consisting of many strands put together; pl. جُمَالَاتٌ; (Zj, TA;) which Mujáhid explains as meaning the ropes of bridges; but I 'Ab, as the ropes of ships, put together so as to be like the waists of men [in thickness]. (TA.) In all the forms mentioned above, except the last (جمالة), the word is read in the phrase [in the Kur vii. 38], حَتَّى يَلِجَ الجُمَّلُ فِى سَمِّ الخِيَاطِ [Until the cable shall enter into the eye of the needle]: (K, TA:) I 'Ab reads الجُمَّلُ, (S, TA,) and so do 'Alee and many others: ↓ جُمْلٌ is pl. [or rather coll. gen. n.] of جُمْلَةٌ, a strand of a thick rope; or, accord. to IJ, pl. of جَمَلٌ [q. v.]: the first is explained by Fr as meaning ropes put together; but Aboo-Tálib thinks that he meant ↓ جُمَلٌ, without tesh-deed. (TA.) — حِسَابُ الجُمَّلِ, (S K,) thought by IDrd to be not Arabic, (TA,) and ↓ الجُمَلِ, (K,) but IDrd doubts its correctness, The calculation by means of the letters ا ب ج د, &c. (TA.) جَمَّالٌ An owner, or an attendant, of a camel or camels: (KL, TA: * [see also جَامِلٌ:]) and جَمَّالَةٌ owners, or attendants, of camels; (S, K, TA;) similar to خَيَّالَةٌ and حَمَّارَةٌ; (S, TA;) as the former is to حَمَّارٌ. (TA.) [See an ex. of the latter in a verse cited voce إِذَا.] جُمَّالٌ: see جَمِيلٌ. جَامِلٌ [act. part. n. of جَمَلَ. — And also part. n. of جَمُلَ]. The Arabs say, أُجْمُلْ إِنْ كُنْتَ جَامِلًا [Become beautiful, &c., if thou be becoming beautiful, &c.]: but when they mean the quality [alone], they say, إِنَّهُ لَجَمِيلٌ [Verily he is beautiful, &c.]. (Lh, TA.) — A man possessing a جَمَل [or he-camel]. (TA. [See also جَمَّالٌ.]) — — A herd, or distinct number, of camels, (S, K, * TA,) males and females, (TA,) with their pastors and their owners: (S, K, TA: [also said in the K to be a pl. of جَمَلٌ: in the CK, الجامِعُ is erroneously put for الجَامِلُ:]) or a word formed to denote a pl., meaning camels, (Ham pp. 122 and 490,) males and females; (Id p. 122;) derived from جَمَلٌ; (Id. p. 490;) like بَاقِرٌ (Id. ib. and TA) from بَقَرٌ, (Ham p. 490,) and كَالِبٌ [from كَلْبٌ]. (TA.) — — Also A great tribe. (AHeyth, K.) أَجْمَلُ [More, and most, جَمِيل, or beautiful, &c.]. (S, K.) — — See also جَمِيلٌ. مُجْمَلٌ [pass. part. n. of 4, q. v. — — Also, applied to a phrase or the like,] properly, Including, or implying, a number of things, many and unexplained: (Er-Rághib, TA:) as used by the lawyers, [confused, or] requiring explanation. (TA.) مُجَامِلٌ [act. part. n. of 3, q. v. — — Also] One who is unable to answer a question put to him by another person, and therefore neglects it, and bears malice against him for some time. (TA.) جمن جُمَانٌ Beads made of silver, like pearls; (S;) things in the form of pearls, of silver; (K;) one of which is called جُمَانَةٌ, (S, K,) pl. جُمَانَاتٌ: (Har p. 181:) or pearls (K, TA) themselves: (TA:) or the first is the proper meaning, and this is metaphorical: (EM p. 161:) [said to be] a Persian word, arabicized. (TA.) Also A kind of belt (سَفِيفَةٌ) woven of leather, in which are beads of every colour, worn by a woman as a وِشَاح [q. v.]: or silvered beads. (K.) جمهر Q. 1 جَمْهَرَ, (T, A, K,) inf. n. جَمْهَرَةٌ, (A,) He collected together (T, A, K) a thing, (TA,) or earth, or dust, (T, A, TA,) one part

upon another. (T, TA.) — — جمهر القَبْرَ, (S, Msb, K,) inf. n. as above, (S,) He collected the earth, or dust, over the grave, (S, Msb, K,) not plastering it with clay, or mud, (S, K,) nor making it even, or level. (TA.) — — جمهر المَتَاعَ He took the main part of the household-goods, or commodities: and in like manner the verb is used in relation to plants, or herbage. (Kitáb el- Addád, TA.)— — جمهر عَلَيْهِ الخَبَرَ, (Ks, S, K,) or لَهُ, (Lth, TA,) or إِلَيْهِ, (AZ, TA,) He acquainted him with a part of the news, or story, and concealed what he desired, or meant: (Ks, S, K:) or he acquainted him with a part of the news, or story, incorrectly, or not in the proper manner, and omitted what he desired, or meant: (Lth, TA:) or he acquainted him with a small portion thereof, omitting most of what was necessary for him to know, and relating it in a manner different from the proper way: (AZ, TA:) and accord. to the Kitáb el-Addád of Abu-t-Teiyib the Lexicologist, it seems to have a contr. signification; for he says that جَمْهَرْتُ لَكَ الخَبَرَ means, I acquainted thee with the main part of the news, or story. (TA.) Q. 2 تَجَمْهَرَ عَلَيْنَا He held up his head with an assumption of superiority over us; domineered over us; or exalted himself above us. (TA.) جَمْهَرَةٌ [originally inf. n. of جَمْهَرَ]: see the next paragraph. جُمْهُورٌ (not جَمْهُورٌ, which is a form of the word mentioned by Et-Tilimsánee, MF) A quantity of sand rising above what is around it, (S, Msb, K,) and collected together; (S;) as also ↓ with ة; (L;) so called from its abundance and height: (Msb:) or a large quantity of sand, heaped up, and extensive: (Lth, TA:) and ↓ with ة, sand compacted together, and extending in an oblong form upon the surface of the earth. (TA.) — — The generality, or main part, of men, or people: (S, A, K:) and the eminent, elevated, or noble, of them: (TA:) and a great number of people: (Msb:) pl. جَمَاهِيرُ; (A, Msb;) which signifies also collective bodies of men. (TA.) You say, هٰذَا قَوْلُ الجُمْهُورِ This is the saying of the generality, or main part. (A.) — — The generality; the greater, main, or chief, part; the main body, main, gross, mass, or bulk; of anything; (K;) as also ↓ جَمْهَرَةٌ. (W 95.) — — Also, (K,) or ↓ جُمْهُورَةٌ, (TA,) A noble, or high-born, woman. (K, TA.) جُمْهُورَةٌ: see جُمْهُورٌ, in three places. جُمْهُورِىٌّ An intoxicating beverage: (AO, K:) or [beverage of the kind called] نَبِيذ made of grapes, that is three years old: (K:) or i. q. بُخْتَجٌ; (TA;) which is expressed juice [of grapes] cooked (Mgh voce بختج, and TA) so as to be reduced to one third, (Mgh,) such as is lawful to be drunk: (TA:) or the beverage called بختج to which what has gone from it has been restored, and which is then cooked, and put into vessels, and becomes very potent: (AHn, and Mgh ubi suprà, and TA:) or juice of grapes cooked until half of it is gone and half remains: (KL:) called جمهورىّ because used by most men. (TA.) جُمَاهِرٌ Large, big, bulky, or corpulent. (TA.) مُجَمْهَرَةٌ A she-camel compact in make; (K;) as though she were a جُمْهُور of sand. (TA.) جن 1 جَنَّهُ, (S, Mgh, K,) aor. ◌ُ3جَنُ, (Mgh, TA,) inf. n. جَنٌّ, (TA,) It veiled, concealed, hid, covered, or protected, him; (S, Mgh, K;) said of the night; (S, K;) as also جَنَّ عَلَيْهِ, (S, Msb, K,) aor. ◌ُ3جَنُ, (S, Msb,) inf. n. جُنُونٌ, (S,) or جَنٌّ, (K,) or both; (TA;) so in the Kur vi. 76, meaning it veiled him, concealed him, or covered him, with its darkness; (Bd;) and ↓ اجنّهُ: (S, Msb, K:) or this last signifies he, or it, made, or prepared, for him, or gave him, that which should veil him, conceal him, &c. : accord. to Er-Rághib, the primary signification of جَنٌّ is the veiling, or concealing, &c., from the sense. (TA.) And جُنَّ عَنْهُ means It (anything) was veiled, concealed, or hidden, from him. (K.) — — He concealed it; namely, a dead body; as also ↓ اجنّهُ: (S, TA:) or the latter, he wrapped it in grave-clothing: (K:) and he buried it. (TA.) And الشَّىْءَ فِى صَدْرِى ↓ أَجْنَنْتُ I concealed the thing in my bosom. (S.) And ↓ وَلَدًا أَجَنَّتْ, (S,) or جَنِينًا, (K,) said of a woman, (S,) or a pregnant female, (K,) She concealed [or enveloped in her womb a child, or an embryo, or a fœtus]. (TA.) — جَنَّ, aor. ◌ِ3جَنِ, inf. n. جِنٌّ, It (an embryo, or a fœtus,) was concealed in the womb. (K.) — — Also, [inf. n., probably, جِنٌّ and جُنُونٌ and جَنَانٌ, explained below,] It (the night) was, or became, dark. (Golius on the authority of Ibn-Maaroof.) — جُنَّ, (S, Msb, K,) inf. n. جُنُونٌ (S, K) and جِنَّةٌ (S) and جَنٌّ; (K;) and ↓ أُسْتُجِنَّ, and ↓ تجنّن, and ↓ تجانّ; (K;) He (a man, S) was, or became, مَجْنُون [originally signifying possessed by a جِنِّىّ, or by جِنّ; possessed by a devil or demon; (see Bd li. 39;) and hence meaning bereft of reason; or mad, insane, unsound in mind or intellect, or wanting therein: the verbs may generally be rendered he was, or became, possessed; or mad, or insane]. (S, Msb, K.) — — جُنَّ الذُّبَابُ, (S, A, TA,) inf. n. جُنُونٌ, (TA,) (assumed tropical:) The flies made much buzzing: (S:) or made a gladsome buzzing in a meadow. (A, TA.) — — جُنَّ النَّبْتُ, inf. n. جُنُونٌ, (tropical:) The herbage became tall, and tangled, or luxuriant, or abundant and dense, and put forth its flowers or blossoms: (S, TA:) or became thick and tall and full-grown, and blossomed. (M, TA.) And جُنَّتِ الأَرْضُ, (Fr, K,) inf. n. جُنُونٌ, (K,) (tropical:) The land produced pleasing herbage or plants: (Fr, TA:) or put forth its flowers and blossoms; as also ↓ تجنّنت. (K, TA.) 2 ◌َ3جَنَّ see 4. 4 ◌َ3أَجْنَ see 1, in four places: — and see 8. — Also اجنّهُ He (God) caused him to be, or become, مَجْنُون [originally signifying possessed by a جِنِّىّ, or by جِنّ; and hence generally meaning bereft of reason; or mad, insane, unsound in mind or intellect, or wanting therein]. (S, Msb, K.) [And so, vulgarly, ↓ جنّنهُ, whoever, or whatever, be the agent.] — — ما اجنّهُ [How mad, or insane, &c., is he!] is anomalous, (Th, S,) being formed from a verb of the pass. form, namely, جُنَّ; (Th, TA;) for of the مَضْرُوب one should not say, مَا أَضْرَبَهُ; nor of the مَسْلُول should one say, مَا أَسَلَّهُ: (S:) Sb says that the verb of wonder is used in this case because it denotes want of intellect [which admits of degrees]. (TA.) — اجنّ also signifies وَقَعَ فِى مَجَنَّةٍ [app. meaning He fell into, or upon, a place containing, or abounding with, جِنّ]. (TA.) 5 ◌َ3تَجَنَّ see 1, in two places. — — تجنّن عَلَيْهِ, and ↓ تَجَانَنَ, (S, K,) and ↓ تَجَانَّ, (S,) He feigned himself مَجْنُون [i. e. possessed by a جِنِّىّ, or by جِنّ; and hence generally meaning bereft of reason; or mad, insane, &c.;] to him; (S, K;) not being really so. (TA.) 6 تَجَانَّ and تَجَانَنَ: see 1: — — and see also 5. 8 اجتنّ, (accord, to the S,) or ↓ اجنّ, (accord. to the K,) He was, or became, veiled, concealed, hidden, covered, or protected, or he veiled, concealed, hid, covered, or protected, himself, (S, K,) عَنْهُ from him, or it; (K;) as also ↓ استجن. (S, K.) You say, استجن ↓ بِجُنَّةٍ He was, or became, veiled, &c., or he veiled himself, &c., by a thing whereby he was veiled, &c. (S.) 10 ◌َ3إِسْتَجْنَ see 8, in two places: — and see also 1. — اِسْتِجْنَانٌ is also syn. with اِسْتِطْرَابٌ; (S, K;) استجنّهُ meaning استطربهُ, i. e. He excited him to mirth, joy, gladness, or sport. (TK.) جِنٌّ The darkness of night; as also ↓ جُنُونٌ and ↓ جَنَانُ, (K, TA,) the last [written in the CK جُنان, but it is] with fet-h: (TA:) or all signify its intense darkness: (TA:) or all, the confusedness of the darkness of night: (K:) [all, in these senses, are app. inf. ns.: (see 1:)] the last, ↓ جَنَانٌ, also signifies night [itself]: (K:) or [so in copies of the K, accord. to the TA, but in the CK " and,"] the dense black darkness of night: (S, K:) and ↓ جُنُونٌ, the veiling, or concealing, or protecting, darkness of night. (ISk, S.) — — Concealment: so in the phrase, لَا جِنَّ بِهٰذَا الأَمْرِ There is no concealment with this thing. (K, * TA.) One of the Hudhalees says, وَلَا جِنَّ بِالبَغْضَاءِ وَالنَّظَرِ الشَّزْرِ [And there is no concealment with vehement hatred and the looking with aversion]. (TA.) — [The genii; and sometimes the angels;] accord. to some, the spiritual beings that are concealed from the senses, or that conceal themselves from the senses; all of such beings; (Er-Rághib, TA;) the opposite of إِنْسٌ; (S, Mgh, Msb, Er-Rághib, TA;) thus comprising the angels; all of these being جِنّ; (Er-Rághib, TA;) thus called because they are feared but not seen: (S:) or, accord. to others, certain of the spiritual

beings; for the spiritual beings are of three kinds; the good being the angels; and the evil being the devils (شَيَاطِين); and the middle kind, among whom are good and evil, being the جِنّ; as is shown by the first twelve verses of ch. lxxii. of the Kur: (Er-Rághib, TA:) or it here means intelligent invisible bodies, predominantly of the fiery, or of the aerial, quality: or a species of souls, or spirits, divested of bodies: or human souls separate from their bodies: (Bd:) or the جِنّ are the angels [exclusively]; (K;) these being so called in the Time of Ignorance, because they were concealed, or because they concealed themselves, from the eyes: so, accord. to some, in the Kur [xviii. 48], where it is said that Iblees was of the جِنّ: and so, as some say, in the Kur [vi. 100], where it is said that they called the جِنّ partners of God: (TA:) but some reject the explanation in the K, because the angels were created of light, and the جِنّ of fire; and the former do not propagate their kind, nor are they to be described as males and females; contrary to the case of the جِنّ; wherefore it is generally said that in the phrase [in the Kur xviii. 48, above mentioned] إِلَّا إِبْلِيسَ كَانَ مِنَ الجِنِّ, what is excepted is disunited in kind from that from which the exception is made, or that Iblees had adopted the dispositions of the جِنّ: (MF, TA:) or, as some say, the جِنّ were a species of the angels, who were the guardians of the earth and of the gardens of Paradise: (TA:) ↓ جِنَّةٌ, also, signifies the same as جِنٌّ: (S, Msb, K:) so in the last verse of the Kur: (S:) in the Kur xxxvii. 158 meaning the angels, whom certain of the Arabs worshipped; (TA;) and whom they called the daughters of God: (Fr, TA:) a single individual of the جِنّ is called ↓ جِنِّىٌّ, [fem. with ة:] (S, TA:) and ↓ جَانٌّ, also, is syn. with جِنٌّ: (Msb:) or الجَانٌّ means the father of the جِنّ; (S, Mgh, TA;) [i. e. any father of جِنّ; for] the pl. is جِنَّانٌ, like حِيطَانٌ pl. of حَائِطٌ: (S, TA:) so says El-Hasan: it is said in the T, on the authority of AA, that the جانّ is, or are, of the جِنّ: (TA:) or جَانٌّ is a quasi-pl. n. of جِنٌّ; (M, K;) like جَامِلٌ and بَاقِرٌ: (M, TA:) so in the Kur lv. 56 and 74: in reading the passage in the Kur lv. 39, 'Amr Ibn- 'Obeyd pronounced it جَأَنٌّ: (TA:) it is related that there were certain creatures called the جَانّ, who were upon the earth, and who acted corruptly therein, and shed blood, wherefore God sent angels who banished them from the earth; and it is said that these angels became the inhabitants of the earth after them. (Zj, TA.) بَاتَ فُلَانٌ ضَيْفَ جِنٍّ [Such a one passed the night a guest of جنّ] means, in a desolate place, in which was no one that might cheer him by his society or converse. (TA.) The saying of Moosà Ibn-Jábir, فَمَا نَفَرَتْ جِنِّى وَلَا فُلَّ مِبْرَدِى may mean And my companions, who were like the جِنّ, did not flee when I came to them and informed them, nor was my tongue, that is like the file, deprived of its sharp edge: or by his جنّ he means his familiar جنّ, such as were asserted to aid poets when difficulties befell them; and by his مبرد, his tongue: (Ham p. 182 [where other explanations are proposed; but they are far-fetched]:) or by his جنّ he means his heart; and by his مبرد, his tongue. (S.) The Arabs liken a man who is sharp and effective in affairs to a جِنِّىّ and a شَيْطَان: and hence they said, نَفَرَتْ جِنُّهُ, meaning (assumed tropical:) He became weak and abject. (Ham ubi suprà.) — — The greater, main, or chief, part, or the main body, or bulk, of men, or of mankind; as also ↓ جَنَانٌ; (K;) because he who enters among them becomes concealed by them: (TA:) or the latter means the general assemblage, or collective body, of men: (IAar, S, * TA:) or what veils, conceals, covers, or protects, one, of a thing. (AA, TA.) — — (tropical:) The flowers, or blossoms, of plants or herbage. (K, TA.) — — (tropical:) The prime, or first part, of youth: (S, K, TA:) or the sharpness, or vigorousness, and briskness, liveliness, or sprightliness, thereof. (TA.) You say, كَانَ ذٰلِك فِى جِنِّ شَبَابِهِ (tropical:) That was in the prime, or first part, of his youth. (S, TA.) And أَفْعَلُ ذٰلِكَ الأَمْرَ بِجِنِّ ذٰلِكَ (tropical:) I will do that thing in the time of the first and fresh state of that. (S, TA.) جِنٌّ may also signify (assumed tropical:) The madness, or insanity, of exultation, or of excessive exultation. (TA.) And one says, اِتَّقِ النَّاقَةَ فَإِنَّهَا بِجِنِّ ضِرَامِهَا, meaning (assumed tropical:) Fear thou the she-camel, for she is in her evil temper on the occasion of her bringing forth. (TA.) — — Also i. q. جدّ [app. جِدٌّ, as meaning (assumed tropical:) Seriousness, or earnestness]; because it is a thing that is an accompaniment of thought, or reflection, and is concealed by the heart. (TA.) جَنَّةٌ A [garden, such as is called] بُسْتَان: (S, Mgh:) or a garden, or walled garden, (حَدِيقَة, Msb, K,) of trees, or of palm-trees, (Msb,) or of palms and other trees: (K:) or only if containing palm-trees and grape-vines; otherwise, if containing trees, called حديقة: (Aboo-'Alee in the Tedhkireh, TA:) or any بستان having trees by which the ground is concealed: and sometimes concealing trees: (Er-Rághib, TA:) and palm-trees: (S:) or tall palm-trees: (Mgh:) or shadowing trees; because of the tangling, or luxuriousness of their branches; as though concealing at once what is beneath them: then a بستان; because of its dense and shadowing trees: (Bd in ii. 23:) or a بستان of palms and other trees, dense, and shadowing by the tangling, or luxuriousness, and denseness, of their branches; as though it were originally the inf. n. of un. of جَنَّهُ, and meaning " a single act of veiling " or " concealing " &c.: (Ksh ib.:) then, with the article ال, [Paradise,] the abode of recompense; because of the جِنَان therein; (Ksh and Bd ib.;) or because the various delights prepared therein for mankind are concealed in the present state of existence: (Bd ib.:) [and] hence الجَنَّاتُ [the gardens of Paradise], (so in a copy of the S,) or جَنَّاتُ عَدْنٍ [the gardens of continual abode]: (so in another copy of the S:) [for] the pl. of جَنَّةٌ is أَجِنَّةٌ (Mgh, Msb, K) and جِنَيْنَة (Msb, TA) and جُنَّةٌ, but this last is strange. (MF, TA.) [Dim. ↓ جُنَيْنَةٌ, vulgarly pronounced جِنَيْنَة, and applied to A garden; as though it were a little Paradise.] جُنَّةٌ A thing by which a person is veiled, concealed, hidden, covered, or protected: an arm, or armour, with which one protects himself: (S:) anything protective: (K:) or coats of mail, and any defensive, or protective, arm or armour: (TA:) pl. جُنَنٌ. (S.) — — A piece of cloth which a woman wears, covering the fore and kind parts of her head, but not the middle of it, and covering the face, and the two sides of the bosom, (K,) or, accord. to the M, the ornaments [حُلِىّ instead of جَنْبَى] of the bosom, (TA,) and having two eyeholes, like the بُرْقُع. (K.) جِنَّةٌ: see its syn. جِنٌّ: — and جَنَنٌ. جُنُونٌ A grave; (S, K;) because it conceals the dead: (TA:) and so ↓ جَنِينٌ, of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ. (Er-Rághib, TA.) — — Grave-clothing; (K;) for the same reason. (TA.) — — A garment that conceals the body. (TA.) [See also جَنَانٌ.] — A dead body; (S, K;) because concealed in the grave; the word being of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like نَفَضٌ in the sense of مَنْفُوضٌ. (TA.) جُنَنٌ: see جُنُونٌ. جَنَانٌ: see جِنٌّ, first sentence, in two places: — and see the same in the latter part of the paragraph. — — Also A garment: (K:) or a garment that conceals one; as in the saying, مَا عَلَىَّ جَنَانٌ إِلَّا مَا تَرَى [There is not upon me a garment that conceals me save what thou seest]. (S.) [See also جَنَنٌ.] — — The حَرِيم [or surrounding adjuncts, or appertenances and conveniences,] (K, TA) of a house; because concealing the house. (TA.) — — The interior of a thing that one does not see; (K;) because concealed from the eye. (TA.) — — The heart; (T, S, M, Msb, K;) because concealed in the bosom; (T, M;) or because it holds things in memory: (M, TA:) or its رُوع [i. e. the heart's core, or the mind, or understanding, or intellect]; (K;) which is more deeply hidden: (TA:) and (sometimes, TA) the soul, or spirit; (IDrd, K;) because the body conceals it: (IDrd, TA:) pl. أَجْنَانٌ. (IJ, K.) You say, مَا يَسْتَقِرُّ جَنَانُهُ

مِنَ الفَزَعِ [His heart does not rest in its place by reason of fright]. (TA.) — — A secret and bad action. (TA. [Before the word rendered " secret " is another epithet, which is illegible.]) جُنَانٌ: see مِجَنٌّ: — and what here next follows. جُنُونٌ: see جِنٌّ, first sentence, in two places. — Also, inf. n. of جُنَّ; (S, K;) [originally signifying A state of possession by a جِنِّىّ, or by جِنّ; diabolical, or demoniacal, possession; and hence meaning] loss of reason; or madness, insanity, or unsoundness in mind or intellect; (Mgh;) or deficiency of intellect: (Sb, TA:) [it may generally be rendered possession, or insanity:] ↓ جُنٌّ is a contraction thereof; (S, K;) or accord. to some, an original form: (MF, TA:) and ↓ جَنَّةٌ, also, (an inf. n. and a simple subst., S,) signifies the same as جُنُونٌ: (S, Msb, K:) as also ↓ مَجَنَّةٌ, (S, K,) and ↓ جُنَانٌ, but this last is vulgar. (TA.) — — Also Persistence in evil; and pursuance of a headlong, or rash, course. (Ham p. 14.) جَنِينٌ Anything veiled, concealed, hidden, or covered: (K:) applied as an epithet even to rancour, or malice. (TA.) — — Buried; deposited in a grave. (IDrd, S.) — — An embryo; a fœtus; the child, or young, in the belly; (S Msb, K;) [i. e.,] in the womb: (Mgh:) pl. أَجِنَّةٌ (S, Msb, K) and أَجْنُنٌ. (ISd, K.) — — And the former of these pls., Waters choked up with earth. (TA.) — See also جَنَنٌ. — — Also The vulva. (TA.) جُنَانَةٌ: see مِجَنٌّ. جَنِينَةٌ, accord. to the copies of the K, but in the M ↓ جِنِّيَّةٌ, (TA,) A [garment of the kind called] مِطْرَف, (K, TA,) of a round form, (TA,) like the طَيْلَسَان, (K, TA,) worn by women: (TA:) in the T, said to be certain well-known garments. (TA.) جُنَيْنَةٌ: see جَنَّةٌ, last sentence. جِنِّىٌّ Of, or relating to, the جِنّ, or جِنَّة. (K.) — — See جِنٌّ. In the saying, وَيْحَكِ يَا جِنِّىَّ هَلْ بَدَا لَكِ أَنْ تُرْجِعِى عَقْلِى فَقَدْ أَنَى لَكِ [Mercy on thee! O Jinneeyeh, جِنِّىَّ being for جِنِّيَّةُ,] doth it appear fit to thee that thou shouldst restore my reason? for the time hath come for thee to do so], a woman resembling a جِنِّيَّة is meant, either because of her beauty, or in her changeableness. (TA.) — The tallness, or length and height, of a camel's hump. (TA.) جِنِّيَّةٌ [fem. of جِنِّىٌّ, q. v.] — See also جَنِينَةٌ. جِنْجِنٌ and جَنْجَنٌ and ↓ جِنْجِنَةٌ (S, K) and ↓ جَنْجَنَةٌ (K) and (as some say, TA) ↓ جُنْجُونٌ (K) are sings. of جَنَاجِنُ, which signifies The bones of the breast: (S, K:) or the heads of the ribs of men and of others: (M, TA:) or the extremities of the ribs, next the sternum. (T, TA.) جَنْجَنَةٌ: see what next precedes. جُنْجُونٌ: see what next precedes. جَانٌّ: see جِنٌّ. — — Also A white serpent: (Lth, S, Msb:) or a small white serpent: (Mgh:) or a great serpent: (Zj, TA:) or a species of serpent (AA, M, K) having black-bordered eyes, (M, K,) inclining to yellow, (M, TA,) harmless, and abounding in houses: (M, K:) pl. جَوَانُّ, (AA, TA,) or جِنَّانٌ. (TA.) أَجِنَّكَ كَذَا i. q. مِنْ أَجْلِ أَنَّكَ [Because that thou art thus]; (S, K;) from which it is contracted by suppressing the ل and ا and transferring the kesreh of the ل to the ا (S.) A poet says, أَجِنَّكِ عِنْدِى أَحْسَنُ النَّاسِ كُلِّهِمْ [Because that thou art in my estimation the goodliest of all mankind]. (S.) The مِنْ is omitted as in the phrase فَعَلْتُهُ أَجْلَكَ for مِنْ أَجْلِكَ. (Ks, TA.) تَجْنِينٌ [an inf. n. used as a simple subst.,] What is said by the جِنّ [or genii]: or, accord. to Es-Sukkaree, strange, uncouth speech or language, difficult to be understood. (TA.) مُجَنٌّ: see مَجْنُونٌ. مِجَنٌّ A shield; (S, Mgh, Msb, K;) because the owner conceals, or protects, himself with it; (Mgh, Msb;) as also ↓ مِجَنَّةٌ (Lh, K) and ↓ جُنَانٌ and ↓ جُنَانَةٌ: (K:) pl. مَجَانُّ. (S, Msb.) Sb held it to be of the measure فِعَلٌّ, from مجن; but his opinion is opposed by the fact that the word is of the form which is significant of an instrument, by the doubling of the ن, and by the syns. جنان and جنانة. (MF, TA.) It is said in a trad., that the hand [of a thief] shall not be cut off save for the value of a مِجَنّ; which in the time of the Prophet was a deenár, or ten dirhems; for this is the lowest amount for which that punishment is to be inflicted. (Mgh.) You say, قَلَبَ مِجَنَّهُ [He turned his shield], meaning (tropical:) He dropped shame, and did what he pleased: or he became absolute master of his affair, or case. (K, TA.) And قَلَبْتُ لَهُ ظَهْرَ المِجَنِّ [I turned towards him the outer side of the shield], meaning (assumed tropical:) I became hostile to him after reconciliation. (Har p. 265.) — — Also A [woman's ornament such as is commonly called] وِشَاح (Az, K.) مَجَنَّةٌ A place in which one is veiled, concealed, hidden, covered, or protected; or in which one veils, conceals, hides, covers, or protects, himself. (S.) — — A land having in it جِنّ: (S:) or abounding with جِنّ. (K.) — See also جُنُونٌ. مِجَنَّةٌ: see مِجَنٌّ. مَجْنُونٌ [Possessed by جِنِّىّ, or by جِنّ, or by a devil, or demon; a demoniac: (see Bd li. 39:) and hence meaning bereft of reason; or mad, insane, unsound in mind or intellect, or wanting therein: (see جُنُونٌ:) it may generally be rendered possessed; or mad, or insane:] part. n. of جُنَّ: (Msb:) or anomalously used as pass. part. n. of أَجَنَّهُ: (S, * K, * TA:) one should not say ↓ مُجَنٌّ: (S, TA:) [pl. مَجَانِينُ.] — — نَخْلَةٌ مَجْنُونَةٌ (tropical:) A tall palm-tree: (S, K, TA:) pl. مَجَانِينُ. (S, TA.) And نَبْتٌ مَجْنُونٌ (tropical:) A plant, or herbage, that is tangled, or luxuriant, or abundant and dense, in part, and strong. (TA.) And أَرْضٌ مَجْنُونَةٌ (assumed tropical:) Land producing much herbage, that has not been depastured. (TA. [See also what next follows.]) أَرْضٌ مَتَجَنِّنَةٌ (tropical:) Land having much herbage, so that it extends in every way. (K, TA.) مَنْجَنُونٌ and مَنْجَنِينٌ: see art. منجن جنأ 1 جَنَأَ عَلَيْهِ, (As, S, L, K,) aor. جَنَاَ, inf. n. جُنُوْءٌ, (As, K,) He bent down over, or fell prostrate upon, him, or it; (As, S, L, K;) namely, a man, (Th, L,) as one does in speaking to another [who is sitting], (Th,) or to shield or protect another from blows, (L,) and as a woman does over a child; (TA;) or a horse, said when a man has bent down to preserve himself [from an arrow &c.]; or a thing; (S;) as also جَنِىءَ, aor. جَنَاَ, inf. n. جَنَأٌ; (K, TA; [in the CK, erroneously, جَناء;]) as also ↓ اجنأ, (As, L, K,) likewise said of a man bending over another to shield or protect the latter; (L, TA;) and ↓ جانأ, and ↓ تجانأ, (S, K,) and ↓ اجتنأ (TA.) — — جَنَأَ فِى عَدْوِهِ He persevered, or was fatigued and slow, أَلَحَّ, [which has these two different meanings,]) and bent down, in his running. (T, TA.) — جَنِىءَ, aor. جَنَأَ, (Lth, K,) inf. n. جَنَأٌ, (Lth, S,) said of a man, (S,) He had a bending forward of the upper part of his back over his breast: (Lth, K:) or was humpbacked: (S:) or he had a bent and humped back: but Lth denies that جَنَأٌ signifies the being humpbacked. (TA.) [See also أَجْنَأُ.] 3 جَانَأَ see 1. 4 أَجْنَأَ see 1. 6 تَجَانَأَ see 1. 8 إِجْتَنَأَ see 1. أَجْنَأُ, applied to a man, (S,) Having a bending forward of the upper part of the back over the breast: (Lth, K:) or humpbacked: (S:) or having a bent and humped back; but see what Lth says, voce جَنِىءَ: (TA:) or i. q. أَدْنَأُ and أَقْعَسُ, meaning a man having a bending in his breast towards his back: (AA, TA:) accord. to As, applied to him who has been straight in the back and has then been affected with what is termed جَنَأٌ: it is also applied to an ostrich: fem. جَنْآءُ and جَنْوَآءُ (TA.) — — Also جَنْآءُ A ewe, or a she-goat, having her horns bending backwards; (Esh-Sheybánee, K;) and so جَنْوَآءُ (TA in art. جنو.) مُجْنَأٌ A shield: (S, K:) so called because of its being humped, (K, TA, [in some copies of the former of which, for لِاحْدِيدَابِهِ, we find لَا حَدِيدَةَ بِهِ, i. e. having no piece of iron in it,]) and on account of its bending form. (TA.) مُجْنَأَةٌ A grave. (K.) [App. so called because the grave of an Arab of the desert generally has a small oblong humped mound raised over it.] جنب 1 جَنَبَهُ He broke his side: (S, K:) or he hit, or hurt, his side. (TA.) [The aor. of the verb in this sense is probably جَنُبَ, and the inf. n., accord. to the TK, is جَنْبٌ.] — — He led him by his side; (S, A, * Msb, K;) namely, a horse (S, A, Msb, TA) or the like, (S, A,) and a captive. (S, TA.) In this sense, its aor. is جَنُبَ, (A, Msb, TA,) and the inf. n. جَنَبٌ (S, A, Msb, K) and مَجْنَبٌ. (K.) Hence, طَوْعُ الجَنَبِ: see جِنَابٌ. جَنَبٌ which is forbidden (S, A, TA) in a trad., [in which it is said, لَا جَلَبَ وَلَا جَنَبَ] (A, TA) relating to horse-racing and to [the collecting of] the poor-rate, (TA,) means [in the former case] A man's leading, by the side of a horse that he rides in a race, another horse, (S, A, K,) without a rider, (TA,) and when the horse that he rides has

become languid and weak, (K,) or when he fears that he will not outstrip upon it, (S,) or when he draws near to the goal, (A,) transferring himself to the other, (S, A, K,) in order that he may outstrip: (A:) and in relation to the poorrate, it means the collector's alighting in the most remote of the places whence the portion appointed for the poor-rate is to be collected, and then ordering that the camels or the like [that constitute that portion] shall be led to him: or the going of the owner of the property to a distance, [or aside, or out of the way,] with his property, so that the collector is obliged to go to a distance in quest of it. (K. See more in art. جلب, first paragraph.) — — He placed, or put, at a distance, or he put, or sent, away, or far away, or far off, or he removed far away, alienated, or estranged, him, or it; (K;) as though he put him, or it, aside, or as though he walked aside; as also ↓ جانبهُ (TA.) And He pushed, thrust, or drove, him, or it, away, aside, or to a distance. (K, * TA.) And جَنَبَهُ الشَّىْءَ (S, K, *) or الشَّرَّ (Fr, Zj, Msb,) aor. جَنُبَ; (S, Msb, K;) and ↓ جنّبهُ, (Fr, Zj, S, A, Msb, K,) but this has an intensive signification; (Msb;) and ↓ اجنبهُ; (Fr, Zj, A, K;) He put aside, or away, or he warded off, from him, (S,) or he removed from him, (S, Msb, K,) or removed far from him, (Msb, K,) the thing, (S, K, *) or evil. (Fr, Zj, A, Msb.) It is said in the Kur [xiv. 38], وَاجْنُبْنِى وَبَنِىَّ أَنْ نَعْبُدَ الأَصْنَامَ [And put Thou away from me and my sons our worshipping of idols], (S,) or, accord. to one reading, ↓ وَأَجْنِبْنِى. (TA.) — — He yearned towards, longed for, or desired, him, or it. (K, * TA.) — جَنَبَ بِهِ, aor. جَنُبَ, [He went aside, apart, out of the way, to a distance, or far away, with him, or it: or, like جَنَبَهُ, in a sense explained above,] he placed, or put, at a distance, or he put, or sent, away, or far away, or far off, him, or it. (K, TA.) — — جَنَبَ فِى بَنِى فُلَانٍ, (S, K, *) aor. جَنُبَ, inf. n. جَنَابَةٌ; (S;) and ↓ تجنّب; (so, app., in the TA;) He alighted, or descended and abode, or settled, as a stranger, among the sons of such a one. (S, K, * TA.) One says, نِعْمَ القَوْمُ هُمْ لِجَارِ الجَنَابَةِ [Excellent are the people, they,] to the neighbour who is a stranger. (S. [See also جُنُبٌ.]) And لَا تَحْرِمَنِّى عَنْ جَنَابَةٍ Do not thou by any means refuse me because of being remote (S, A, TA) in respect of relationship. (A, TA.) [See also جَنَابَةٌ mentioned below as a subst.] — — جَنَبَتِ الرِّيحُ, (S, A, K,) aor. جَنُبَ (TA,) inf. n. جُنُوبٌ; (K;) and ↓ اجنبت; (TA;) The wind was, or became, such as is termed جَنُوب [i. e. south, or southerly]; (K;) it blew in the direction of the wind thus called: (A, TA:) or the former, (S,) or جَنِبَت, (TA,) the wind changed, or veered, so as to become جَنُوب (S, TA.) — — [And hence, (see جَنُوبٌ,)] جَنَبَ إِلَيْهِ, (IAar, K,) or إِلَى لِقَائِهِ, (TA,) aor. جَنُبَ; (K;) and جَنِبَ, aor. جَنَبَ; (Th, K;) [inf. n., app., جَنْبٌ, for the verb is said in the K to be like نَصَرَ and سَمِعَ;] (assumed tropical:) He was, or became, disquieted by vehement desire to see him, or to meet him. (K, * TA.) — جَنِبَ, aor. جَنَبَ, (S,) inf. n. جَنَبٌ, (S, K,) He (a camel) limped, or halted, by reason of [pain in] his side: (S:) or he had an affection resembling ظَلَع [i. e. limping, or halting], (K, TA,) but not the same as this: (TA:) and, (K,) or accord. to As, (S,) his lungs clave to his side by reason of vehement thirst: (S, K:) or, accord. to the Arabs of the desert, as ISk says, he became bent, or contorted, by reason of vehemence of thirst: (S:) and he (a camel) had a pain in his side from vehemence of thirst. (TA.) The epithet is ↓ جَنِبٌ; which is applied by Dhu-r-Rummeh to an ass. (S, TA.) — — جنبت الدَّلْوُ [app. جَنِبَت] The bucket inclined to one side in consequence of the breaking of one or two of the thongs attaching it to the cross-bars. (L, TA.) — جَنَبَ and جَنُبَ and جَنَبَ are syn. with أَجْنَبَ in a sense explained below: see 4. — جُنِبَ He had, or became affected by, the disease termed ذَاتُ الجَنْبِ [or pleurisy]: (S, Mgh, Msb:) he had a complaint of his side. (K.) — جُنِبُوا They were, or became, affected by the [south, or southerly, wind called] جُنُوب. (S, A, K.) And also, [in allusion to the fertilizing effect attributed to the wind so called,] They were, or became, affected by that wind in their cattle. (L, TA.) 2 جنّبهُ: see 1: — — and see also 3. — جنبّ, inf. n. تَجْنِيبٌ, He did not send the stallion-camel among his she-camels, nor the ram or he-goat among his ewes or she-goats. (K.) — — جنّب القَوْمُ The milk of the people's camels became little: (S:) or the people's milk ceased; (K, TA;) or became little: or the people's camels had no milk: and جنّب said of a man, his camels had no milk, nor had his sheep or goats. (TA.) Hence, عَامُ تَجْنِيبٍ [A year of little, or no, milk]. (S, TA.) — — جنّبت الأِبِلُ The camels, with the exception of one or two, brought forth no young. (AZ, TA.) The camels did not conceive, so as to have milk. (TA.) — تَجْنِيبٌ [as an inf. n. of which the verb, if it have one in any of the following senses, is جُنِّبَ,] also signifies A bending, or curving, and tension [of the sinews] (تَوْتِيرٌ), of the hind leg of a horse; which is a quality approved: (S, K:) or, accord. to AO, a turning aside of his fore legs in raising them and putting them down: but accord. to As, it is in the kind legs, and تَحْنِيبٌ is in the back-bone and in the fore legs. (TA.) [See also 2 in art حنب; and see also مُجَنَّبٌ.] 3 جانبهُ, (A, K,) inf. n. مُجَانَبَةٌ and جِنَابٌ, (K,) He was, or became, at, or by, his side: (A, K:) and he walked, or went, by his side. (A.) — Also i. q. بَاعَدَهُ; (A, K;) i. e. He was, or became, [distant, remote, far off, or aloof, from him; or] apart from him; or in a part, quarter, or tract, different from that in which he (the other) was; (TA;) thus bearing two contr. significations. (A, K.) جانبهُ and ↓ تجانبهُ and ↓ تجنّبُهُ and ↓ اجتنبهُ all signify the same, (S, K,) i. e. He was, or became, distant, remote, far off, or aloof, or he went, or removed, or retired, or withdrew himself, to a distance, or far away, or far off, or he alienated, or estranged, himself, or he stood, or kept, aloof, from him, or it; he shunned, or avoided, him, or it; as also ↓ جنّبه (K) [and ↓ تجنّب مِنْهُ]. You say, جَانِبِ اللِّئَامَ [Remove thyself far from the mean, or ignoble; stand, or keep, aloof from them; shun, or avoid, them]. (A.) And لَجَّ فِى جِنَابٍ قَبِيحٍ He persisted in removing himself to a distance, or estranging himself, from his family. (S, A, K. [In two copies of the S, I find جناب here written with fet-h to the ج; but it is expressly said in the TA to be with kesr.]) — — See also 1. 4 اجنبهُ: see 1, in the former half of the paragraph, in two places. — اجنب, (S, IAth, Mgh, Msb, K, &c.,) inf. n. إِجْنَابٌ; (IAth, TA;) and ↓ جَنِبَ; (IB, K;) but the former is more common than the latter; and the latter, than the next here following; (IB, TA;) and ↓ جَنُبَ (S, Msb, K,) [inf. n. جَنَابَةٌ, agreeably with analogy;] and ↓ جَنَبَ, aor. جَنُبَ; (L, TA;) and أُجْنِبَ, and ↓ استجنب, (K,) and ↓ تجنّب; (L, TA;) He was, or became, in the state of one who is termed جُنُب; (S, IAth, Mgh, L, Msb, K;) i. e., under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen. (IAth, TA.) لَا يُجْنِبُ, said by I' Ab, of a man, and of a garment, and of the ground, (TA,) and of water, (Mgh, TA,) means (tropical:) He, or it, will not become polluted (Mgh, TA) by the touch of him who is جُنُب so that one should need total ablution in consequence of the touching thereof. (TA.) — اجنبوا They entered upon [a time in which blew] the [south, or southerly,] wind termed الجُنُوب. (S, A, K.) — — See also 1 in the latter half of the paragraph. 5 تَجَنَّبَ see 1: — — and 3, in two places: — — and 4. 6 تَجَاْنَبَ see 3. 8 إِجْتَنَبَ see 3. 10 إِسْتَجْنَبَ see 4. جَنْبٌ, a word of well-known meaning; (S;) The side, or half, or lateral half, syn. شِقٌّ, (A, K,) of a man &c.; as also ↓ جَانِبٌ and ↓ جَنَبَةٌ: (K:) or the part of a man that is beneath the arm-pit, extending to the flank; as also ↓ جَانِبٌ, because it is the side of the person: (Msb:) pl. (of the first, Msb) جُنُوبٌ (Msb, K) and [of the same, a pl. of pauc.,] أَجْنَابٌ (CK) and [of جَانِبٌ] جَوَانِبُ (Lh, ISd, K, but not in the CK) and [app. of جَنْبٌ (like as لَيَائِلُ is a pl. of لَيْلٌ) or of جَنَبَةٌ (like as حَوَائِجُ is pl. of حَاجَةٌ which is originally حَوَجَةٌ) or of both these]

↓ جَنَائِبُ (M, K,) which is extr. (M, TA.) [Hence,] قَعَدْتُ إِلَى جَنْبِ فُلَانٍ and فلان ↓ الى جَانِبِ [I sat by the side of such a one]: both meaning the same. (S.) And ↓ إِنَّهُ لَمُنْتَفِخُ الجَوَانِبِ [Verily he is inflated in the side]: جوانب being here one of those words which are used in the sing. sense though in the pl. form. (Lh, TA.) And أَعْطَاهُ الجَنْبَ [lit. He gave him the side; meaning] he was, or became, submissive, manageable, easy, or tractable, to him. (A.) And جَارُ الجَنْبِ He who cleaves to one, keeping by one's side. (K. [Differing from جَارُ الجُنُبِ, q. v. infrà.]) And الصَّاحِبُ بِالجَنْبِ [in the Kur iv. 40] The travelling-companion; the companion in a journey: (S, K:) or he who is near one; or by one's side: or the companion in every good affair: or the husband: or the wife. (TA.) And ذَاتُ الجَنْبِ, (S, A, Mgh, Msb, K, &c.,) with which ↓ الجُنَابُ is syn., (K,) [and sometimes الجَنْبُ, as will be seen in what follows,] A well-known disease; (Mgh;) [the pleurisy; called by the first of these three appellations in the present day;] a severe disease, being an inflammatory tumour in the [pleura, or] membrane within the ribs: (Msb:) or an ulcer, or a purulent pustule, that comes within a man's side: (S, TA:) it is a severe disease in the side: accord. to El-Hejeree, it is in either side; and they assert that when it is in the left side, the patient perishes: accord. to ISh, the دُبَيْلَة; which is an ulcer that penetrates into the belly: or the ulcer (دُبَيْلَة and دُمَّل) that comes forth within the side, and discharges internally; the sufferer from which seldom recovers: he who suffers from it [and dies in consequence], or, as some say, he who is afflicted by a complaint of the side (absolutely) while warring in the cause of God, is reckoned a martyr: (TA:) [soldiers in a campaign are notoriously more subject to it than persons in most other circumstances; and it is app. for this reason that] it is termed دَاءُ الصَّنَادِيدِ [the disease of the courageous chiefs]. (A, TA.) ذُو الجَنْبِ, of which ذَاتُ الجُنْبِ is the fem., signifies Having a complaint of his side by reason of [the disease above mentioned, or what is termed] الدُّبَيْلَة. (TA. [See also مَجْنُوبٌ.]) — — A poet says, النَّاسُ جَنْبٌ وَالأَمِيرُ جَنْبُ [The people are a side and the prince is a side]: (Akh, S, TA:) as though he reckoned the latter equal to all the people. (TA. [This is cited in the S and TA as though it were an ex. of جنب in the sense here next following: but it seems to be rather an ex. of this word in the sense first explained in the present paragraph.]) — — I. q. نَاحِيَةٌ [A side; meaning a lateral, or an outward or adjacent, part or portion, region, quarter, or tract; or a part, region, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole; a vicinage, or neighbourhood]; (S, K;) as also ↓ جَانِبٌ (S, Msb, K) and ↓ جَنَابٌ and ↓ جَنْبَةٌ (S, K) and ↓ جَنَبَةٌ (S) and ↓ جَنَابَةٌ. (L, TA.) It is said that the primary signification of جَنْبٌ is the part of the body mentioned in the beginning of this paragraph, and that its use in the sense of نَاحِيَةٌ is metaphorical, as is the case of يَمِينٌ and شِمَالٌ; but نَاحِيَةٌ is mentioned in the Msb as the primary signification of ↓ جَانِبٌ; (MF, TA;) though its primary signification accord. to the K and ISd seems to be that first mentioned. (TA.) You say, ↓ مَشَوْا جَانِبَيْهِ and ↓ جَنَابَيْهِ and ↓ جَنْبَتَيْهِ and ↓ جَنَابَتَيْهِ [They walked, or went on foot, on either side of him]. (A, TA. *) And ↓ مَرُّوا يَسِيرُونَ جَنَابَيْهِ (S, L) and ↓ جَنْبَتَيْهِ and ↓ جَنَابَتَيْهِ (L, TA) They went along journeying on either side of him. (S, L.) And كُنَّا ↓ جَنَابًا and ↓ جَنَا بَيْنِ عَنْهُمْ We were apart from them [on two sides and on one side]. (TA.) And نَزَلُوا ↓ فِى جَنَابَاتِ الوَادِى [They alighted in the sides of the valley, or in the tracts beside the valley]. (A.) And ↓ فُلَانٌ لَا يَطُورُ بِجَنَبَتِنَا Such a one will not approach our quarter: (S:) thus accord. to AO; with fet-h to the ن: IJ, however, says, people are wont to say, ↓ أَنَا فِى ذَرَاكَ وَجَنَبَتِكَ [meaning I am under thy protection and in thy quarter]; but that the correct expression is ↓ جَنْبَتِكَ, with the ن quiescent. (IB, TA.) The Arabs also said, الحَرُّ ↓ جَانِبَىْ سُهَيْلٍ, meaning (assumed tropical:) The heat is on either side of Suheyl [or Canopus: i. e., during the period next before, and that next after, the auroral rising of Canopus; which rising began, in central Arabia, at the commencement of the era of the Flight, about the 4th of August, O. S.]: this is the greatest heat. (TA.) One also says, ↓ أَحَاطُوا بِهِ مِنْ جَانِبَيْهِ [meaning They surrounded him on all his sides; lit., on his two sides]; dividing the surrounding parts into two, but not meaning that any of these remained vacant. (Expos. of the exs. cited as testimonies by Sb, TA in art. حول.) — — Also, [and ↓ جَانِبٌ, which is thus used in the L in art. جنح, and by many authors,] A part, or portion, of a thing; (L;) the greater, or main, or chief, part or portion thereof; most thereof; (L, K;) or a great part or portion thereof; much thereof. (L.) Hence, [or perhaps from جَنْبٌ in the second of the senses assigned to it above, conveying the idea of juxtaposition, and thus of comparison,] هٰذَا قَلِيلٌ جَنْبَ مَوَدَّتِكَ [This is little in comparison with the magnitude of thy love; or simply, in comparison with thy love]. (TA.) — — يَا حَسْرَتَا عَلَى مَا فَرَّطْتُ فِى جَنْبِ اللّٰهِ [in the Kur xxxix. 57] means ↓ فى جَانِبِهِ, i. e. (assumed tropical:) [O my grief, or regret, for my negligence, or remissness,] in respect of that which is the right, or due, of God! (A, Bd, TA,) i. e., (Bd,) in respect of obedience to God! (Bd, Jel:) or, in respect of [the means of attaining] nearness to God! (Fr, TA;) or, nearness to God in Paradise! (IAar, TA:) or, in respect of the way of God, to which He hath called me! i. e., the profession of his unity, and the confession of the prophetic office of Mohammad. (Zj, TA.) The saying of the Arabs, اِتَّقِ اللّٰهَ فِى جَنْبِهِ وَلَا تَقْدَحْ فِى سَاقِهِ [may be rendered (assumed tropical:) Fear God in respect of his (thy brother's) right, or due, and impugn not his honour, or reputation: or] means, accord. to the copies of the K, لَا تَقْتُلْهُ [slay him not], or, as in the L, and in the original draught of the author [of the K] لا تَغْتَلْهُ [slay him not clandestinely, or on an occasion of inadvertence], from الغِيلَةُ, and throw him not into trouble, or trial: (TA:) or, accord. to some, فى جنبه means in detracting from his reputation, or reviling him. (K, TA. [See also Freytag's Arab. Prov. i. 240.]) A poet, cited by IAar, says, خَلِيلَىَّ كُفَّا وَاذْكُرَا اللّٰهَ فِى جَنْبِى (assumed tropical:) [O my two friends, refrain, and be mindful of God in respect of my reputation; (see also جَانِبٌ;)] meaning, in detracting from my reputation, or reviling me: or, accord. to MF, in my case. (TA.) And one says, مَا فَعَلْتَ فِى جَنْبِ حَاجَتِى (assumed tropical:) What didst thou, or what hast thou done, in the case of the thing that I want? (L, TA.) جَنَبٌ: see جَنِيبٌ. — طَوْعُ الجَنَبِ: see جِنَابٌ. — جَنَبٌ also signifies Short; (K;) applied to a man. (TA.) جَنِبٌ: see جَنِبَ. — — It is also applied as an epithet to a wolf, because he pretends to halt, from guile, or cunning. (L, TA.) — — Also A man who goes aside, or to a distance, from the beaten way, for fear of guests' coming to him for entertainment. (K, TA.) جُنُبٌ, (El-Fárábee, S, A, Msb, K,) which is sometimes used in the sing. form as pl., and has no fem. form, (TA,) and ↓ جَانِبٌ and ↓ أَجْنَبِىٌّ, (El-Fárábee, S, Msb, K,) which is said by Az in art. روح to be seldom or never used by the Arabs, but is mentioned by him in its proper art., (Msb,) and ↓ أَجْنَبُ, (Az, S, Msb, K,) are syn., (El-Fárábee, S, Msb, K,) signifying A stranger; (K;) as also ↓ جَنِيبٌ: (S:) or a man who is distant, or remote: (Msb:) or distant, or remote, in respect of relationship: (Az and Msb in explanation of the third and fourth:) [or not a relation; as will be seen from what follows:] and ↓ جَانِبٌ [as an act. part. n.] signifies one alighting, or descending and abiding, or settling, as a stranger, among a tribe: (S:) pl. of the first أَجْنَابٌ, (A, TA,) and of the second جُنَّابٌ, (S, TA,) and of the fourth أَجَانِبُ. (Msb.) الجَارُ الجُنُبُ [occurring in the Kur iv. 40] (T, S, A, Msb, K) and جَارُ الجُنُبِ (TA) The person who is one's neighbour, but who belongs to another people; (T, S, A, Msb, K;) who is not of one's family nor of one's lineage; (A;) who is of another lineage than he of whom he is a neighbour; (T, TA;) who is not a relation: (MF:)

or one who is distant, or remote, in an absolute sense: (TA:) or the person who is not a relation to another, and who comes to him, and asks him to protect him, and abides with him: such has the title to respect that belongs to him as neighbour of the other, and to his protection, and as relying upon his safeguard and promise. (TA in art. جور. [Differing from جَارُ الجَنْبِ, q. v. suprà.]) It is said in a trad., هُمْ أَجْنَابُ النَّاسِ They are the strangers of mankind, or of the people. (TA.) And in another trad., قَالَ لِجَارِيَةٍ هَلْ مِنْ مُغَرِبَةِ الخَبَرُ ↓ خَبَرٍ قَالَتْ عَلَى جَانِبٍ [He said to a girl, Is there any news from abroad? She answered,] It is for a stranger coming from a journey [to give such news]. (TA.) And one says, هُوَ مِنِّى ↓ أَجْنَبِىٌّ [He is a person not related to me]. (A.) — — Also, ↓ the same four words, (of which only the last is mentioned in this sense in the S,) That will not be led; intractable. (K.) — — جُنُبٌ is also an epithet from الجَنَابَةُ; (S, Mgh, Msb, K;) signifying A man under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen: (IAth, TA: [see 4:]) and is used alike as masc. and fem. (S, Mgh, Msb) and sing. (S, A, Mgh, Msb, K) and dual (Msb, TA) and pl.; (S, A, Mgh, Msb, K;) being regarded as quasi-coordinate to the class of inf. ns.; for the inf. n., when used as an epithet, must remain, in form, sing. and masc.: (MF in art. عفت:) or one may use the dual form جُنُبَانِ; (K;) and sometimes they used the pl. أَجْنَابٌ (S, Msb, K *) and جُنُبُونَ, (S, Msb,) and the fem. pl. جُنُبَاتٌ; (Msb;) but not جُنُبَةٌ, (K, TA,) applied to a female. (TA.) It is said in a trad., لَا تَدْخُلُ المَلَائِكَةُ بَيْتًا فِيهِ جُنُبٌ, meaning [The angels will not enter a house, or chamber, or tent, in which is] one who usually neglects the total ablution when under an obligation to perform it for the cause above mentioned. (IAth, TA.) جَنْبَةٌ: see جَنْبٌ, in four places: — — and see جَانِبٌ. — — Also Retirement, or secession, from others: (K, TA:) and in a trad., in which it is enjoined, used as meaning retirement from women; avoiding the sitting by them, and the approaching the place that they occupy. (TA.) You say, رَجُلٌ ذُو جَنْبَةٍ A man of retirement. (TA.) And نَزَلَ جَنْبَةً He alighted, or descended and abode, or settled, in a place aside, or apart. (S, TA.) And قَعَدَ جَنْبَةً He [sat apart, or] retired from others. (A, TA.) — — The state of being a stranger; as also ↓ جَنَابَةٌ. (K. [Both are there mentioned as simple substs.; but the latter is an inf. n.: see جَنَبَ فِى بَنِى فُلَانٍ; and what next follows it: and see also 4.]) Both also signify Remoteness in respect of relationship. (TA.) — Also, جَنْبَةٌ, A piece of skin from the side of a camel, (S, L, K, *) of which is made a kind of milking vessel (عُلْبَة), (S, L,) larger than the مِعْلَق, but smaller than the جَوْبَة. (L.) — And Every kind of plant, (S,) or every kind of tree in general, (K,) that produces [new leaves such as are termed] رَبْل in the season of the صَيْف [which may mean either summer or spring]: (S, K:) or every kind of plant that produces leaves in that season without rain: (TA:) or a name given to many plants, all of them عُرُوق [perhaps meaning resembling roots, i. e. straggling, or spreading like roots]; so called because less than large trees and higher than those that have no root-stock (أَرُومَة) in the earth; comprising the نَصِىّ and صِلِّيَان and حَمَاط and مَكْر and حذر [so in the TA, but I do not find it elsewhere, and think it may be a mistranscription for حَزْر, of which حَزْرَة (the name of a certain sour tree) is probably the n. un.,] and دَهْمَآء; which are smaller than شَجَر and superior to بُقُول: all this has been heard from the Arabs: (T, TA:) or green and fresh صِلِّيَان: (TA:) or what is [of a kind] between بَقْل and شَجَر; (AHn, K, TA;) being [in the TA وهما, but this is evidently a mistake for وَهِىَ,] of the kind of which the root remains in the winter while the branches perish: (AHn, TA:) or herbage of which the root is deep in the earth; such as the نَصِىّ and the صِلِّيَان. (TA voce خَضِرٌ.) جَنَبَةٌ: see جَنْبٌ, in four places: — — and see جَانِبٌ. جُنُبَةٌ A thing from which one retires, or withdraws himself, to a distance, or far away, or far off; from which one stands, or keeps, aloof. (K.) جَنَابٌ: see جَنْبٌ, in five places. [Hence,] كُنَّا عَنْهُمْ جَنَابَيْنِ and جَنَابًا We were remote, or retired, from them; or out of their way. (TA.) — — Also, (S, A, Msb, K,) and ↓ جَانِبٌ, (Msb, * TA,) A court, or yard, or an open or a wide space in front of a house or extending from its sides: (S, A, K, TA:) and a place of alighting or abode; or a settlement, or place of settling: (A:) a mansion; an abode; a habitation; or a place to which a man betakes himself, or repairs, for lodging, covert, or refuge, in a city or town or village or other place of settled habitations; syn. رَحْلٌ: (K:) and a vicinage, neighbourhood, or tract adjacent to the place of abode or settlement, of a people or company of men: pl. أَجْنِبَةٌ. (S.) You say, أَنَا فِى جَنَابِ زَيْدٍ I am in the court, or yard, of Zeyd; and in his place of alighting or abode, or settlement. (A, TA.) And فُلَانٌ رَحْبُ الجَنَابِ, (A, TA,) and خَصِيبُ الجَنَابِ, (S, A,) the former meaning Such a one is possessed of an ample رَحْل [or mansion, &c., as explained above]: (TA:) [and the latter, such a one is surrounded by a plentiful, or fruitful, tract:] or both mean (tropical:) such a one is generous or bountiful [or hospitable]. (A.) And فُلَانٌ جَدِيبُ الجَنَابِ (S, TA) [meaning Such a one is environed by a tract affected with drought, or barrenness; as explained in the S in art. جدب: but generally used tropically, as meaning (assumed tropical:) such a one is ungenerous, illiberal, or inhospitable]. And أَخْصَبَ جَنَابُ القَوْمِ [The neighbourhood of the people, or the tract surrounding them, became plentiful, or fruitful]. (S, TA.) And أَجْدَبَ بِنَا الجَنَابُ [Our neighbourhood, or the tract surrounding us, became affected with drought, or barrenness]. (TA from a trad.) — — رَجُلٌ لَيِّنُ الجَنَابِ [perhaps a mistranscription for الجَانِبِ] (tropical:) A man easy to deal with, compliant, or obsequious. (A.) — — الجَنَابُ is also a title often given by writers of letters and the like to any great man to whom others betake themselves, or repair, for protection; and sometimes to God; meaning (tropical:) The object of recourse; the refuge; the asylum: similar to الحَضْرَةُ, q. v., and used in the same manner, i. e., alone, and, without the article, prefixed to the name of the person to whom it is applied, or to a pronoun; but the latter is generally considered as implying greater respect than the former.] الجُنَابُ i. q. ذَاتُ الجَنْبِ: see جَنْبٌ. (K.) جِنَابٌ A cord tied to the head and neck of a beast, by which he is led, or drawn. (KL.) [Hence,] فَرَسٌ طَوْعُ الجِنَابِ A horse easily led; or easy to be led; tractable; [obedient to the جناب;] (S, A, K, TA;) as also ↓ طَوْعُ الجَنَبِ. (TA. [See 1, near the beginning.]) جَنُوبٌ, of the fem. gender, and, accord. to Sb, both a subst. and an epithet, [so that one says رِيحٌ جَنُوبٌ, as well as جَنُوبٌ alone and رِيحُ الجَنُوبِ,] (TA,) [The south wind: or a southerly wind:] the wind that is opposite to that called the شَمَال: (S, K:) [consequently, the wind that blows from the direction of the south pole, accord. to the S;] the wind that blows from the direction of the left hand of a person standing opposite to the kibleh [by which is here meant that corner of the Kaabeh in which is set the Black Stone; which corner is towards the east]: (Th, TA:) or the wind that blows from the quarter between the place where Canopus rises [S. 29? E. in central Arabia] and the place where the same star sets [S. 29? W. in the same latitude]: ('Omárah, TA:) or from the quarter between the place where Canopus rises and the place where the sun sets in winter [W. 26? S. in central Arabia]: (As, TA:) or it is a hot wind, that blows in every season; blowing from that part of the tract between the quarter whence blows the east wind (الصَّبَا) and that whence blows the west wind (الدَّبُور) which is next to the place where Canopus rises: (T, TA:) or the wind that blows from the quarter between the place where Canopus rises and that where the Pleiades set [W. 26? N. in central Arabia]: (IAar, K:) [the points whence it usually blows seem to

differ somewhat in different parts:] As says that the جنوب is attended by good, and by fecundating influence; and the شمال by drying up [of the earth &c.]: (TA:) accord. to IAar, it is hot in every place, except in Nejd, where it is cold, or cool: (MF:) pl. جَنَائِبُ (T, K) and [of pauc.] أَجْنُبٌ. (T, TA.) — — One says, of two persons, when they are on terms of sincere friendship, رِيحُهُمَا جَنُوبٌ (assumed tropical:) [Their wind is south, or southerly]; and when they are separated, شَمَلَتْ رِيحُهُمَا (assumed tropical:) [Their wind has become north, or northerly]. (TA.) جَنِيبٌ, applied to a horse and a captive, (TA,) Led by one's side; as also ↓ مَجْنُوبٌ and ↓ مُجَنَّبٌ: (K:) or you say ↓ خَيْلٌ مَجَنَّبَةٌ, meaning horses led by the side; the teshdeed denoting application to many objects: (S, TA:) pl. [of the first, and of جَنِيبَةٌ, q. v., or only of this last,] جَنَائِبُ and [quasi-pl. n.] ↓ جَنَبٌ. (K.) One walking by the side of another; (A;) [and] so ↓ جُنَّابٌ. (K.) — — Any animal or man that is obedient, tractable, or submissive. (S, TA.) You say, أَصْبَحَ جَنِيبَهُ He became compliant to him. (A.) — See also جُنُبٌ. — Also, applied to a man, [app. Having a pain in the side; or having the pleurisy; like مَجْنُوبٌ: and hence, or from جَنِبَ, q. v., irregularly formed,] as though walking on one side, bent or crooked, مُتَعَقِّفًا: so in the L: in the M and K, on the authority of IAar, مُتَعَقِّبًا [to which I am unable to assign an appropriate meaning, except its modern one of lagging behind]: so in the saying of a poet, رَبَا الجُوعُ فِى أَوْنَيْهِ حَتَّى كَأَنَّهُ جَنِيبٌ بِهِ إِنَّ الجَنِيبَ جَنِيبُ [Hunger increased in him (lit. in the two sides of his saddle-bags); so that he seemed as though he walked on one side, bent thereby; for he who has a pain in his side walks on one side, in that manner]. (TA.) — Also An excellent kind of dates, (K, TA,) well known; (TA;) one of the best kinds of dates. (Mgh in art. جمع, Msb.) جَنَابَةٌ: see جَنْبٌ, in four places: and see جَانِبٌ. — See also جَنْبَةٌ. — — Accord. to IAth, its primary signification is Distance: and hence it signifies The state of him who is under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen. (TA.) — — The sperma genitalis [itself]. (K. [But in a marginal note in my copy of that work I find this last signification rejected as erroneous.]) — See also the next paragraph. جَنِيبَةٌ A led horse or mule or ass; (S, TA;) a horse that is led [by one's side], not ridden: (Msb:) pl. جَنَائِبُ. (A, TA.) — — جَنِيبَتَا البَعِيرِ The [two equal] loads on the two sides of the camel. (K.) — — [Hence, app.,] اِتَّقِ اللّٰهَ الَّذِى لَا جَنِيبَةَ لَهُ (tropical:) Fear thou God, to whom there is no equal. (A, TA.) — — Also جَنِيبَةٌ, (S,) or ↓ جَنَابَةٌ, (K,) or both, (TA,) A she-camel that one gives [or lends] to people, (S, M, K,) with money, (M, TA,) in order that they may bring corn or other provision for him; (S, M, K;) also called عَلِيقَةٌ: pl. جَنَائِبُ. (S.) — Also, (Kr, M, K,) and خَبِيبَةٌ, (M, TA,) The wool of a ثَنِّى [or sheep in its third year]: (Kr, M, K:) it is better and cleaner than what is termed عَقِيقَة, which is the wool of a جَذَع [or sheep in or before its second year]. (TA.) [جَنُوبِىٌّ Of, or relating to, the quarter of the wind termed the جَنُوب; south, or southerly.] جَنَائِبُ as an extr. pl.: see جَنْبٌ, first sentence. جُنَّابٌ: see جَنِيبٌ. جَانِبٌ; pl. جَوَانِبُ: see جَنْبٌ, in eleven places. [Hence, لَانَ جَانِبُهُ (assumed tropical:) He was, or became, gentle, easy to deal with, compliant, or obsequious. And رَجُلٌ لَيِّنُ الجَانِبِ (assumed tropical:) A man who is gentle, easy to deal with, compliant, or obsequious; contr. of غَلِيظُ الجَانِبِ; see art. غلظ: and see جَنَابٌ. And] تُزَنُّ بِلِينِ الجَانِبِ (assumed tropical:) [She is suspected of easiness, or compliance], (K in art. لمس,) towards him who desires of her that he may lie with her. (TA in that art.) [Hence also,] جَانِبَا الأَنْفِ (CK) and ↓ جَنَابَتَا and ↓ جَنْبَتَا and ↓ جَنَبَتَا (K) The two sides of the nose: (K:) or the two lines that surround the two sides of the nose of a doe-gazelle: (Sb, TA:) pl. [of the second, agreeably with analogy,] جَنَائِبُ. (TA.) — — See also جَنَابٌ. [It often signifies The vicinage or neighbourhood of a people &c.: and a region or quarter or tract of a people or country: like ناحية. — — The bank of a river; and any bank, or steep acclivity. — — And A limit, bound, or boundary: see a tropical usage of its pl. (جَوَانِبُ) voce. حِنْوٌ. — — And عَلَى جَانِبٍ means Beside, aside, or apart; and so جَانِبًا, and فِى جَانِبٍ. — — جَانِبٌ مِنْ مَالٍ, in posi-classical writings, means A portion, and particularly a large portion, of property: and جَانِبٌ alone, in the same, a sum, and particularly a large sum, of money. — — The latter, also, in post-classical writings, signifies, like جَنْبٌ, q. v., (assumed tropical:) A man's honour, or reputation, which should be preserved inviolate; so used in the K voce عِرْضٌ, in an explanation of the latter word taken from IAth; i. q. نَامُوسٌ and حُرْمَةٌ, as in the TK in that case.] — Avoided and despised. (K, TA.) — — [Hence, perhaps, دَعْ كَذَا جَانِبًا Let thou, or leave thou, such a thing alone: see an ex. voce أَوٌّ.] — — See also جُنُبٌ, in four places. — — And see مُجَنَّبٌ. أَجْنَبُ: see جُنُبٌ, in two places. أَجْنَبِىٌّ: see جُنُبٌ, in three places — — You say also, هُوَ أَجْنَبِىٌّ مِنْ كَذَا, (A,) or عن كذا, (TA,) (tropical:) He has no concern nor acquaintance with such a thing. (A, TA.) مَجْنَبٌ (S, AAF, K) and ↓ مِجْنَبٌ (AAF, K) Much (A'Obeyd, S, AAF, K) of good (A'Obeyd, K) and of evil. (K.) You say, إِنَّ عِنْدَنَا لَخَيْرًا مَجْنَبًا Verily with us is much good, and شَرًّا مَجْنَبًا much evil. (S.) And طَعَامٌ مَجْنَبٌ means Much [wheat or food]. (Sh, TA.) مُجْنِبٌ: see what next follows. مِجْنَبٌ A shield; (S, A, K;) because it wards off from its possessor what is displeasing to him; (A, TA;) also with damm to the م [app. ↓ مُجْنِبٌ, act. part. n. of 4]. (K.) — — A thing by which a person or thing is veiled, concealed, or hidden; a veil, curtain, or covering; (K, TA;) for a house, or chamber, or tent. (TA.) — — A thing like a door, upon which the gatherer of honey stands; (K, TA;) he being let down [upon it] by means of ropes to [the place of] the honey [in the face of a rock or mountain]. (TA.) — — A thing (شَبَحٌ [app. here meaning a wooden implement]) resembling a comb without teeth (K, TA) and thinedged in its lowest part, (TA,) with which earth is raised upon, or against, the أَعْضَاد and فُلْجَان [or raised borders of watering-troughs or the like, and streamlets for irrigation]. (K, TA. [In the CK, الفِلْجانِ is put for الفُلْجانِ.]) — — The extreme part of the territory of the foreigners towards that of the Arabs: (S, K:) and the nearest part of the territory of the Arabs to that of the foreigners. (S) — See also مُجَنَّبٌ. مُجْنَبٌ; and its fem., with ة: see جَنِيبٌ. — — Also, the former, (TA,) or ↓ جَانِبٌ, (K, [but this is said in the TA to be a mistake,]) A horse wide in the space between the two kind legs, (K, TA,) without what is termed فَجَجٌ [which is an awkward kind of straddling, with the hocks wide apart]: it is a quality approved. (TA. [See also 2; and see مُحَنَّبٌ.]) مُجَنِّبٌ A man whose sheep or goats [&c.] have few young ones; [and therefore, having little milk;] (TA in art. يسر;) contr. of مُيَسِّرٌ. (S and TA in that art. [See also 2.]) مُجَنَّبَةٌ The van, or fore part, (K, TA,) of an army. (TA.) المُجَنِّبَتَانِ The right and left wings of an army: (K: [Golius has erroneously written مِجْنَبَتَانِ, and has given J as the authority instead of the K:]) or مُجَنَّبَةٌ signifies a portion of an army (كَتِيبَةٌ) that takes one of the two sides of a way: but the former meaning is the more correct. (IAar, TA.) مَجْنُوبٌ pass. part. n. of 1 [q. v.]. — — See also جنيبٌ. — — Also Affected by the disease termed ذَاتُ الجَنْبِ [or pleurisy]: (S, Mgh, Msb, TA:) and said to mean also having a complaint of his side, absolutely. (TA.) — — And Affected by the [south, or southerly, wind called] جَنُوب. (S, TA.) [And Affected by that wind in one's cattle: see 1, last sentence.] سَحَابَةٌ مَجْنُوبَةٌ A cloud brought by the blowing of that wind. (S, A, K.) The saying of Aboo-Wejzeh, مَجْنُوبَةُ الأُنْسِ مَشْمُولٌ مَوَاعِدُهَا means Her familiarity passes away with the جَنُوب [or south-wind], and her promises pass away with the شَمَال [or north wind]. (IAar, TA.) جنث جِنْثٌ i. q. أَصْلٌ [as meaning The stock, or stem, or the root, or base, or lowest part, of a tree or plant: and the stock, or origin, of a man]; (S, K;) a dial. var. of جِنْسٌ, or a word mispronounced: (S:) or, as some say, a root (of a tree) of which the أَرُومَة [i. e. root-stock] is

erect in the ground: or the part of the سَاق [i. e. stock, or stem,] of a tree that is in the ground, above the عُرُوق [or roots properly so called]: (L, TA:) pl. [of pauc.] أَجْنَاثٌ and [of mult.] جُنُوثٌ. (TA.) One says, فُلَانٌ مِنْ جِنْثِكَ and جِنْسِكَ, meaning من أَصْلِكَ [i. e. Such a one is of thy stock]. (S.) And إِنَّهُ لَيَرْجِعُ إِلَى جِنْثِ صِدْقٍ [Verily he traces back his lineage to an excellent stock, or origin]. (TA.) جنح 1 جَنَحَ, (S, A, K, &c.,) aor. جَنَحَ, (S, Msb, K,) agreeably with analogy, of the dial. of Temeem, and the most chaste form, (TA,) and جَنُحَ, (S, Msb, K,) of the dial. of Keys, (TA,) and جَنِحَ, (K,) inf. n. جُنُوحٌ, (S, Mgh, Msb, K,) He, or it, inclined, leant, or propended, (S, A, Mgh, L, K) إِلَيْهِ (L, Msb) and لَهُ (L) [to, or towards, it]; as also ↓ اجتنح, (S, Mgh, K,) and ↓ اجنح. (K [but, by the omission of a و after it, this is made in some copies of the K to relate to what there follows it].) It is said in the Kur [viii. 63], وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا (Mgh, L) And if they incline to peace, incline thou to it: سلم being here made fem. because syn. with مُصَالَحَة. (L.) You say, جَنَحُوا لِلسَّلْمِ and إِلَيْهِ. (A.) — — He (a man) inclined, or leant, on one side; and leant upon his bow: as also ↓ اجتنح: and عَلَيْهِ ↓ اجتنح he leant upon him. (L.) And جَنَحَتْ She (a camel lying on her breast) leant on one side. (AO, TA.) — — He (a man) set about a thing, to do it with his hands, his breast leaning over it. (T, TA.) — — جَنَحَ عَلَى مِرْفَقَيْهِ, inf. n. جُنُوحٌ and جَنْحٌ, He (a man) rested himself upon his elbows, having set them upon the ground or upon a cushion. (ISh, TA.) — — جَنَحَ إِلَيْهِمْ and لَهُمْ He [inclined to them; or] followed them and submitted to them; namely, a sect. (ISh, TA.) — — جَنَحَتِ الشَّمْسُ لِلْغُرُوبِ [The sun inclined to setting]. (A.) — — جَنَحَ, (A, L, Msb,) aor. جَنَحَ, (L, Msb,) inf. n. جُنُوحٌ, (S, L, K,) said of the night, (S, A, L, Msb, K) and of the evening, (A,) and of the darkness, (L,) It inclined to going, or to coming: (A:) or it came on, or approached. (S, L, Msb, K.) — — Also, with the same aor. and inf. n., said of a bird, It contracted its wings to descend, or alight, and approached like one falling, and repairing to a place of refuge. (L.) — — جَنَحَتْ said of camels, They lowered the fore part of the neck [in running]: or they went quickly, or swiftly. (TA.) — — And, inf. n. جُنُوحٌ, said of a ship (سَفِينَة), She came to shallow water, and stuck to the ground, (A, L,)so as to cease from motion. (L.) — جَنَحَ, inf. n. جُنُوحٌ, He (a man) gave with his [جَنَاح, or] hand. (TA.) — جَنَحَهُ, (S, L,) aor. جَنَحَ, inf. n. جَنْحٌ, (L,) He hit, or hurt, its جَنَاح [or wing]; (S, L;) i. e., the جناح of the bird. (S.) And جَنَحَ فُلَانًا He hit, or hurt, the arm (جَنَاح) of such a one. (K. [In some copies of the K, by the omission of a و, this signification is erroneously made to relate to اجنح: so in the copies used by MF and SM, who state that the right verb is جَنَحَ]) — جُنِحَ, (S, K,) with damm, (S,) like عُنِىَ, (K,) inf. n. جُنُوحٌ, (TA,) He (a camel) had his جَوَانِح [the ribs so called] broken by reason of the heaviness of his load: (S, K:) or he (a camel) had the first of his ribs broken in the part next the breast. (TA.) — [جَنَحَ also signifies He regarded an act as a crime, or sin. Thus,] إِنِّى لَأَجْنَحُ أَنْ آكُلَ مِنْهُ, in a trad. respecting the property of the orphan, means Verily I regard as a crime, or sin, (جُنَاح,) my eating, or devouring, [aught] thereof. (TA.) 2 جنّحهُ, inf. n. تَجْنِيحٌ, He furnished it with wings, or (assumed tropical:) the like: see مُجَنَّحٌ.] 4 اجنح: see 1, first sentence. — اجنحهُ He made him, or it, to incline, lean, or propend. (S, K.) 5 تَجَنَّحَ see 8. 8 اجتنح: see 1, in three places. — — Also He (an old man) leant towards the ground, supporting himself with his hands upon his knees, by reason of his weakness. (Mgh.) And He (a man prostrating himself in prayer) rested upon his palms, putting his fore arms apart (from his sides, IAth), not laying them on the ground; (so that they became like the wings of a bird; IAth); as also ↓ تجنّح. (Sh, IAth, Mgh, K.) — — اِجْتِنَاحٌ in a she-camel is The going quickly, or swiftly: (Sh, K:) or the going so that her hinder part as it were leans towards her fore part, by reason of her vehement pressing on, (ISh, K, *) by her pushing forward her kind legs towards her breast: (ISh:) and in a horse, the running with a uniform leaning on one side. (A, O, K.) 10 استجنح It (the night) began. (L.) جُنْحُ اللَّيْلِ (S, A, Msb, K) and ↓ جِنْحُهُ (S, Msb, K) A part, or portion, of the night: (S, A, K:) or a great, or the greater, part thereof: or the first part thereof: or a part thereof, about the half: (L:) or the darkness thereof; and its confusedness. (Msb.) كَأَنَّهُ جُنْحُ لَيْلٍ [As though it were a portion, &c., of a night] is said of a numerous army heavily encumbered. (L.) [See also an ex. in a verse cited voce إِنَّ.] جِنْحٌ A side (S, Msb, K) of a road. (S, Msb.) — — And The vicinage or neighbourhood, or the region or quarter or tract, and the shadow or shelter or protection, syn. نَاحِيَةٌ and كَنَفٌ, (S, K,) as also ↓ جَنَاحٌ, (K,) of a people, or party, or company of men: (S:) the latter word thus used is tropical. (TA.) You say, بَاتَ بِجِنْحِ القَوْمِ He passed the night in the vicinage, &c., of the people. (S, TA.) And ↓ أَنَا فِى جَنَاحِهِ (tropical:) I am in his shadow, shelter, or protection. (TA.) — — See also the next preceding paragraph. جَنَاحٌ The يَد (S, K) [meaning wing] of a bird or flying thing; (S;) i. e., of a bird or flying thing, the limb that corresponds to the يد of a man: (Msb:) and also the يد [i. e. arm, sometimes also meaning hand, (see a signification of جَنَحَ,)] of a man: (L, TA:) and (K) the upper arm, or arm from the shoulder to the elbow: (Zj, L, K:) each of these is so called because it is on one side of the body: (L:) and the armpit: (K:) pl. أَجْنِحَةٌ (S, Msb, K) and أَجْنُحٌ: (IJ, K:) the sing., though masc., has the latter pl., which properly belongs to a fem. sing. [of this form], because جناح is assimilated to رِيشَةٌ; (IJ;) [or rather, I think, to يَدٌ, which is fem.;] but some assert جناح to be both masc. and fem. (MF.) [Hence,] هُوَ مَقْصُوصُ الجَنَاحِ [He has the wing clipped; meaning] (tropical:) he is one who lacks strength or power or ability; he is impotent. (A, TA.) And خَفَضَ لَهُ جَنَاحَهُ (tropical:) [He abased himself to him: lit. he lowered to him his wing: but see an explanation of a similar phrase in the Kur, below]. (A.) And رَكِبُوا جَنَاحَيِ الطَّائِرِ, (Fr, L, K,) in [some of the copies of] the K, الطَّرِيقِ, (TA,) (assumed tropical:) They quitted their homes, or accustomed places. (Fr, L, K.) And فُلَانٌ فِى جَنَاحَىْ طَائِرٍ Such a one is in a state of disquiet, and confounded, or perplexed, unable to see his right course. (L, A. *) And رَكِبَ فُلَانٌ جَنَاحَيِ النَّعَامَةِ (tropical:) Such a one employed himself vigorously, labouriously, sedulously, or diligently, in an affair; (A, K;) managing well. (K.) And نَحْنُ عَلَى جَنَاحِ السَّفَرِ [lit. We are on the wing of travel; meaning] (tropical:) we are about to travel, or journey. (K, TA.) And جَنَاحُ الفَرَسِ (assumed tropical:) A certain star [γ] of Pegasus; one of the four bright stars, in Pegasus, which form a square; the other three being that at the extremity of the neck, called عَيْنُ الفَرَسِ, [i. e. a of Pegasus,] that called مَنْكِبُ الفَرَسِ, [β of Pegasus,] and the star [a of Andromeda] that belongs to both Pegasus and Andromeda. (Kzw.) [And جَنَاحُ سَمَكَةٍ (assumed tropical:) The fin of a fish.] And جَنَاحَا نَصْلٍ (assumed tropical:) The two wings, or blades, of a spear-head or of an arrow-head. (L.) And جَنَاحُ الرَّحَى (assumed tropical:) The wing (نَاعُور) of the mill or mill-stone. (L.) And جَنَاحَا عَسْكَرٍ (tropical:) The two wings of an army. (A, TA) And جَنَاحَا الوَادِى (tropical:) The two sides of the valley (A, L) down which the water runs, on the right and left. (L.) And ثَرِيدَةٌ لَهَا جَنَاحَانِ مِنْ عُرَاقٍ and بِالعُرَاقِ ↓ مُجَنَّحَةٌ (tropical:) [A mess of crumbled bread moistened with broth, having two sidegarnishes of bones with some meat remaining upon them]. (A, TA.) — — See also جِنْحٌ, in two places. — — Also The side, syn. جَانِبٌ. (K.) So in the saying in the Kur [xvii. 25], وَأَلِنْ لَهُمَا جَانِبَكَ ,وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ, meaning الذَّلِيلَ (tropical:) [And make soft to them [thy two parents) thy submissive side; i. e. treat them with gentleness and submissiveness: or the former words may be literally rendered lower to them the wing of submissiveness; meaning be

submissive to them]. (Jel, TA.) — — And A part, or portion, of a thing; as also ↓ جُنَاحٌ. (K.) جُنَاحٌ A sin, a crime, or an act of disobedience: (AHeyth, S, A, IAth, L, Msb, K:) or an inclining thereto: (IAth, * L, TA:) and anxiety, and annoyance or molestation or hurt, which one is made to bear. (L, TA.) لَا جُنَاحَ عَلَيْكُمْ, in the Kur ii. 235, means, accord. to AHeyth, There shall be no sin, or crime, chargeable upon you: or, accord. to others, there shall be no straitening of you. (L.) — See also جَنَاحٌ, last signification. جَانِحٌ Inclining, leaning, or propending: pl. أَجْنَاحٌ, like as أَشْهَادٌ is pl. of شَاهِدٌ. (L, TA.) جَانِحَةٌ sing. of جَوَانِحُ; (S, K;) which latter signifies The ribs of the breast: (A:) or the ribs that are beneath [those called] the تَرَائِب, of the part next the breast; (S, K;) like the ضُلُوع of the part next the back: (S:) or the anterior parts of those ribs; so called because they incline over the heart: or the short ribs that are in the anterior part of the breast: or, of a camel and a horse and the like, the ribs against which lies the shoulder-blade: and of a man, the ribs of the back which are called دَأْى, six in number, three on the right and three on the left. (L.) مَجْنَحَةٌ A piece of leather upon the fore part of the camel's saddle, upon which the rider leans with his hands, thus resting himself. (TA. [See 8.]) مُجَنَّحٌ [Furnished with wings, or (assumed tropical:) the like]. — — [Hence,] ثَرِيدَةٌ مُجَنَّحَةٌ بِالعُرَاقِ: see جَنَاحٌ. — — نَاقَةٌ مُجَنَّحَةُ الجَبِينِ (assumed tropical:) A she-camel wide in the جبين [app. here meaning the forehead]. (TA.) جند 2 جَنَّد جُنُودًا (S, A) He collected, or assembled, جنود [i. e. armies, military forces, &c.]. (A.) 5 تجنّد He took or prepared, for himself, a جُنْد [i. e. an army, a military force, &c.]. (A, TA.) جُنْدٌ [a coll. gen. n.] An army; a military force; a legion; a body of troops or soldiers; (L, K;) a collected body of men prepared for war: (Mgh:) auxiliaries: (S, L, Msb, K:) n. un. ↓ جُنْدِىٌّ [signifying a trooper; a soldier; an auxiliary]; like as رُومِىٌّ is n. un. of رُومٌ: (Msb:) pl. of the former, جُنُودٌ (S, A, Mgh, Msb) and [pl. of pauc.] أَجْنَادٌ. (Mgh, Msb.) It is said in a trad., الأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ ↓ (S, A, L) Souls are troops collected together: meaning that they are created of two parties, each party agreeing together, and disagreeing with the other party, like two armies opposed, each to the other. (L.) — — Also Any kind, or species, of creatures, or created things, regarded as alone, by itself, or apart from others. (K, * TA.) It is said in a prov., إِنَّ لِلّٰهِ جُنُودًا مِنْهَا العَسَلُ Verily to God belong kinds, or species, of created things [by means of which He effects his purposes as by armies or auxiliaries], of which is honey: (Z, K:) first said by Mo'áwiyeh, when he heard that El-Ashtar had been given to drink some honey containing poison, in consequence of which he died: and used on the occasion of rejoicing at a misfortune that has befallen an enemy: it occurs in the history of El-Mes'oodee thus; إِنَّ لِلّٰهِ جُنْدًا فِى العَسَلِ. (MF.) — — Also, [as a term used in Syria, and afterwards by the Arabs from Syria in Spain,] A city [with its territory; i. e. a province, or district]: (K:) or particularly a city of Syria [with its territory]: (AO, TA:) pl. أَجْنَادٌ. (TA.) Syria consists of five اجناد; namely, Dimashk [or Damascus], Hims [or Emessa], Kinnesreen, El-Urdunn [or the Jordan], and Filasteen or Falasteen [or Palestine]: (S, M, A:) they were thus called because the military forces were thence collected. (A.) [See مِخْلَافٌ.] جُنْدِىٌّ: see جُنْدٌ. — — Also Of, or relating to, a جُنْد of Syria. (A.) مُجَنَّدٌ An army, or a military force, collected. (TA.) See also جُنْدٌ. جندب جُنْدَبٌ and جُنْدُبٌ and جَنْدَبٌ: see art. جدب. جندر جَنْدَرَ: see Q. Q. 1 in art. جدر. جندل Q. 1 جَنْدَلَهُ [جَنْدَلَ He, or it, made him to cleave to the stones. Hence,] تَرِبَتْ يَدَاهُ وَجُنْدِلَتْ [May his arms, or his hands, cleave to the dust, or earth, and the stones, by reason of poverty]. (M in art. ترب.) جَنْدَلٌ (S, K) and جَنْدِلٌ (K) Stones; (S in art. جدل;) used in the sense of [the pl.] جَنَادِلُ: (Sb, TA:) n. un. جَنْدَلَةٌ: (TA:) or what a man can lift, of stones: (K:) or, as some say, any stone: (TA:) or a mass of stone like a man's head. (T, TA.) [Hence, تُرْبًا لَهُ وَجَنْدَلًا: see تُرَابٌ.] جَنَدِلٌ, (S in art. جدل,) or جُنَدِلٌ, (Kr, K,) A place in which are stones (Kr, S, K) collected together: (Kr, K:) but ISd doubts its correctness. (TA.) And أَرْضٌ جُنَدِلَةٌ, (K,) and sometimes with fet-h, (Sgh, K,) i. e., to the ج, [جَنَدِلَةٌ,] (TK,) A land abounding with stones. (Sgh, K.) جُنَادِلٌ Strong and great. (K.) جنز 1 جَنَزَهُ, aor. جَنِزَ, (A, Msb, K,) and جَنُزَ, (A,) inf. n. جَنْزٌ, (TA,) He veiled, concealed, hid, or covered, it. (A, Msb, K.) — He collected it; or gathered it together or up; (K;) as also ↓ جنّزهُ, inf. n. تَجْنِيزٌ. (Sgh, TA.) You say also, جُنِزَ الرَّجُلُ, part. n. ↓ مَجْنُوزٌ, The man was gathered up [app. as a corpse is gathered up in the grave-clothes]: (TA:) or (assumed tropical:) he died. (Har p. 122.) 2 جنّزهُ, inf. n. تَجْنِيزٌ: see 1. — — It is used by El-Hasan El-Basree as signifying He put it (namely a corpse) upon the bier. (K, * TA.) جَنَازَةٌ and جِنَازَةٌ signify the same, (Mgh, Msb, K,) namely, A dead person; a corpse: (K:) but the former is the more chaste: (Msb:) or the former signifies the dead person; and the latter, the bier: (As, IAar, Msb, K:) or the former, the bier; and the latter, the dead person: (Mgh, Msb, K:) so accord. to Th, as related by Aboo-'Amr Ez-Záhid: (Msb:) or the former is said by the vulgar to mean the bier: (As, TA:) or the former signifies the bier with the dead person: (K:) or the dead person upon the bier: (S:) and the bier is not so called unless the dead person is upon it: (AAF:) when the dead person is not upon it, it is called سَرِيرٌ and نَعْشٌ: (AAF, S:) but the vulgar say جَنَازَةٌ, with fet-h; (S;) which is not allowable: (Lth, As, Mgh, TA:) or جَنَازَةٌ [so in the TA] signifies the man: or the bier with the man: (En-Nadr, TA:) جنازة is derived from جَنَزَهُ, in the first of the senses assigned to it above: (A, Msb, TA:) so some assert: (IDrd, TA:) but ISd says, I know not whether this be correct: (TA:) or a جَنَازَة is so called because the clothes are gathered together when the man is upon the bier: ('Abd-Allah Ibn-El-Hasan, TA:) some say that it is Nabathean: (TA:) the pl. is جَنَائِزُ. (S.) The Arabs say, تَرَكْتُهُ جِنَازَةً I left him a corpse, or dead. (As, TA.) And ضُرِبَ الرَّجُلُ حَتَّى تُرِكَ جَنَازَةً [so in the TA, The man was beaten until he was left a corpse]. (ISh, TA.) And رُمِىَ فِى جِنَازَتِهِ, meaning, He died: (Lth, Mgh:) or he has been carried, or lifted, and put [into his bier]: this they say when they give information of the death of a man: (TA:) and they say also, طُعِنَ فِى جِنَازَتِهِ, meaning the same. (Lth, Mgh, TA.) — — Also جِنَازَةٌ [or جَنَازَةٌ] (tropical:) A wine-skin [when emptied; as though it were a body without a soul]. (K.) A certain impudent man of the Arabs, 'Amr Ibn- Ki'ás, says, وَكُنْتُ إِذَا أَرَى زِقًّا صَرِيعًا يُنَاحُ عَلَى جَنَازَتِهِ بَكَيْتُ [And I used, when I saw a wine-skin laid prostrate, its corpse being wailed over, to weep, or accord. to Th, as is said in the TA in art. بكى, to sing]. (TA.) — — (assumed tropical:) Anything oppressive and grievous, عَلَى قَوْمٍ to a people. (Lth, K.) — — (assumed tropical:) A sick person. (Sgh, K.) جَنَائِزِىٌّ, [from جَنَائِزُ, pl. of جَنَازَةٌ,] One who recites [or chants the profession of the faith &c.] before the dead [in a funeral-procession]. (TA.) مَجْنُوزٌ: see 1. جنس 2 جنّسهُ بِهِ, (TK,) inf. n. تَجْنِيسٌ, from الجِنْسُ, (S, K,) [He made it homogeneous, or congenial, with it; or similar, or conformable, to it: expl. in the TK, not well, by شاكله; but the inf. n., with tolerable correctness, by ايكى شيئى برى برينه مشاكل قلمق.] The usage of the term تَجْنِيسٌ in rhetoric, to signify the use of two or more words completely or partly conformable, is post-classical, like جِنَاسٌ, an inf. n. of جَانَسَ.] 3 جانسهُ, [inf. n. مُجَانَسَةٌ and جِنَاسٌ,] It was, or became, homogeneous, or congenial, with it; or similar, or conformable, to it; syn. شَاكَلَهُ: (Mgh, Msb:) المُجَانَسَةُ is from الجِنْسُ. (S, TA.) You say, هٰذَا يُجَانِسُ هٰذَا This is homogeneous with this; syn. يُشَاكِلُهُ: (Mgh, Msb:) so says Kh. (Msb.) And كَيْفَ يُؤَانِسُكَ مَنْ لَا يُجَانِسُكَ [How will he be sociable with thee who will not be congenial with thee?]. (A.) And of a man who has not discrimination nor intelligence, one says, فُلَانٌ يُجَانِسُ البَهَائِمَ وَلَا يُجَانِسُ النَّاسَ [Such a one resembles the beasts, and does not resemble men]: (Mgh, Msb, * TA:) so says Kh. (Mgh.) But As says that

this usage, (Mgh, Msb,) in the first and last of the above-mentioned phrases, (Msb,) is post-classical. (Mgh, Msb.) The usage of the term جِنَاسٌ by rhetoricians [to signify the complete or partial conformity of two or more words] is post-classical [like تَجْنِيسٌ]. (TA.) 6 تجانس الشَّيْآنِ [The two things were, or became homogeneous, congenial, similar, or conformable,] is a phrase of the scholastic theologians, not [classical] Arabic. (TA.) جِنْسٌ [A genus, kind, or generical class, comprising under it several species, or sorts; or comprised under a superior genus, in relation to which it is a species, or sort;] a ضَرْب of a thing; (S;) or of anything; (Mgh, Msb;) any ضَرْب of a thing; (A, K;) [as] of men, and of birds, and of the definitions of grammar and of the art of versification, and of things collectively; so accord. to the lexicologists; (ISd, TA;) a term of more common import than نَوْع [which is a species, or sort]: (S, A, Mgh, Msb, K:) thus animal is a جنس and man is a نوع, (Mgh, Msb,) because the latter is of more particular import than the former, though it is a جنس in relation to what is under it; but the scholastic theologians reverse the case, (Mgh,) for with them جنس is of more particular import than نوع: (Kull p. 139:) thus also camels are a جنس of beasts: (A, K:) pl. أَجْنَاسٌ [properly a pl. of pauc. but used also as one of mult.] (Mgh, Msb, K) and جُنُوسٌ. (IDrd, K.) You say, النَّاسُ أَجْنَاسٌ وَأَكْثَرُهُمْ أَنْجَاسٌ [Men are of several kinds, and most of them are impure]. (A, TA.) And فُلَانٌ مِنْ جِنْسِكَ, meaning أَصْلِكَ [i. e. Such a one is of thy stock]. (S in art. جنث.) — — [Hence, اِسْمُ جِنْسٍ A generic noun: and اِسْمُ جِنْسٍ جَمْعِىٌّ a collective generic noun.] — — أَوْصَى لِجِنْسِهِ signifies He left by will, of his property, to the children of his father, [or his kindred by the father's side,] exclusively of all relations of the mother: and so, لِأَهْلِ بَيْتِهِ. (Mgh.) — — The assertion, in the K, that J's saying, on the authority of IDrd, that As used to say الجِنْسُ as meaning المُجَانَسَةُ is a vulgarism, is erroneous, is a matter for consideration; for As said not this, but [what has been cited above, voce جَانَسَهُ, or] what will be found below, voce مُجَانِسٌ. (TA.) [جِنْسِىٌّ Generic; generical.] [جِنْسِيَّةٌ Generical quality.] [مُجَانِسٌ Homogeneous; congenial; similar; conformable; syn. مُشَاكِلٌ. (K.) But IDrd asserts that As used to reject the saying of the vulgar, هٰذَا مُجَانِسٌ لِهٰذَا [This is homogeneous with this, &c.], and to say, It is post-classical. (S.) [See also 3.] جنف 1 جَنَفٌ (T, S, Mgh, Msb, K, &c.) and جُنُوفٌ, (K,) the former being inf. n. of جَنِفَ and the latter of جَنَفَ, (TA,) The act of inclining, or declining (T, S, Mgh, K, TA) in speech and in all affairs: (TA:) and declining, or deviating, from the right course; acting wrongfully, unjustly, injuriously, or tyrannically; (T, Msb, * K, TA;) like حَيْفٌ, which some erroneously assert to be the act of a judge only. (T, TA.) You say, جَنِفَ, (T, S, Mgh, Msb,) aor. جَنَفَ, inf. n. جَنَفٌ; (S, Msb;) [and app. جَنَفَ, aor. جَنِفَ, inf. n. جُنُوفٌ;] and ↓ اجنف; (T, Msb, TA;) He inclined or declined [in speech and in any affair]: (T, S, TA:) and he declined, or deviated, from the right course; acted wrongfully, unjustly, injuriously, or tyrannically; (T, Mgh, Msb, TA;) عَلَيْهِ against him. (Mgh.) Hence, in the Kur [ii. 178], فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا (S, TA,) i. e. [And he who feareth, (or, as is said in the K in art. خوف, knoweth,) from, or on the part of, the testator,] an inclining [to a wrong course], or a declining [from the right course]: (TA:) or a manifest inclining or declining. (Er-Rághib, TA.) You say, جَنِفَ فِى وَصِيَّتِهِ, aor. جَنَفَ; [He inclined, &c., in his testament;] and so ↓ اجنف. (K.) And ↓ اجنف signifies He deviated from that which was right. (K.) And ↓ اجنف فِى حُكْمِهِ [He declined from the right course, or acted wrongfully or unjustly, in his judgment]. (TA.) Or ↓ اجنف relates peculiarly to the case of a testament: and جَنِفَ signifies absolutely He declined, or deviated, from that which was right. (K.) And you say, جَنِفَ عَنْ طَرِيقِهِ, aor. جَنَفَ; and جَنَفَ, aor. جَنِفَ; inf. n. جَنَفٌ, (K, TA,) which is of the former verb, (TA,) and جُنُوفٌ, (K, TA,) which is of the latter verb; He turned away from his course, or way; deviated therefrom. (TA.) — — Or [app. a mistake for "and"] جَنَفٌ signifies Depression (دُخُولٌ and اِنْهِضَامٌ) in one of the two sides of the breast, or chest, (الزَّوْر,) with evenness of the other side: (K:) the verb is جَنِفَ: and the part. n. is ↓ جَنِفٌ and ↓ أَجْنَفُ, fem. [of the latter] جَنْفَآءُ. (TA.) 3 جنَافٌ [an inf. n. of which the verb (جانف) is not mentioned]. You say, لَجَّ فِى جِنَافٍ قَبِيحٍ He persisted in removing himself to a distance, or estranging himself, from his family; (Aboo-Sa'eed, K;) like جِنَابٍ قَبِيحٍ. (Aboo-Sa'eed, TA.) 4 اجنف He committed an act of inclining [to a wrong course], or declining [from the right course, or acting wrongfully or unjustly or injuriously or tyrannically]; like as you say, أَلَامَ, meaning "he did a thing for which he should be blamed." (S.) See also 1, in five places. — اجنفهُ He found him to be one who deviated from the right way in his judgment; who acted wrongfully, unjustly, injuriously, or tyrannically, therein. (K.) تجانف فِى مِشْيَتِهِ ?? He carried himself in a proud and self-conceited manner, [affecting an inclining of the body from side to side,] in his gait. (TA.) [And He inclined on one side in his gait: said of one who is lame of one leg: see مَحْرُوقٌ.] — — تجانف عَنْ طَرِيقِهِ He affected a declining, or deviating, from his course, or way; he purposely declined, or deviated, therefrom; (K, * TA;) syn. تَمَايَلَ. (K.) And in like manner, تجانف إِلَى الشَّىْءِ [He affected an inclining to the thing; intentionally inclined to it]. (TA.) You say, تجانف لِإِثْمٍ He inclined to a sin, (S, Mgh,) [or affected an inclining to it, (see the part. n., below,)] intending, or purposing, the commission of an act of disobedience. (Mgh.) جَنَفَ is [an epithet] like دَنَفَ, applying to a sing. and a pl., [being] also an inf. n. [of جَنِفَ, q. v.]: Abu-l-'Iyál El-Hudhalee says, أَلَّا دَرَأْتَ الخَصْمَ حِينَ رَأَيْتَهُمْ جَنَفًا عَلَىَّ بِأَلْسُنٍ وَعُيُونِ [Wherefore didst not thou repel the adversaries, when thou sawest them inclining, or acting wrongfully, against me with tongues and eyes?]: or, accord. to one reading, جُنُفًا [which is a pl. of ↓ جَانِفٌ]: (Skr p. 128:) [or, as some say,] جَنَفًا is a pl. [or rather quasi-pl. n.] of ↓ جَانِفٌ, like as رَوَحَ is of رَائِحٌ: or it may be for ذَوِي جَنَفٍ. (TA.) جَنِفٌ: see أَجْنَفُ, in two places: — — and see also 1, last sentence. جُنَافِىٌّ One who carries himself in a proud and self-conceited manner, (مُخْتَال, [for which Golius, here copied by Freytag, appears to have read مُحْتَال, with the unpointed ح,]) with an inclining [of the body from side to side]: (Sh, K:) or one who affects an inclining [of the body from side to side] (يَتَجَانَفُ) in his gait, and carries himself in a proud and self-conceited manner therein. (TA.) جَانِفٌ: see أَجْنَفُ; and see also جَنَفٌ, in two places. أَجْنَفُ [fem. جَنْفَآءُ] Inclining [to a wrong course], or declining [from the right course], or acting wrongfully or unjustly, [absolutely, as also ↓ جَنِفٌ and ↓ جَانِفٌ and ↓ مِجْنَفٌ, or peculiarly] in his testament. (K.) You say, صَادَفَهُ فِى حُكْمِهِ ↓ جَنِفًا [He found him to be one who deviated from the right way in his judgment; who acted wrongfully, unjustly, injuriously, or tyrannically, therein]. (K.) And ↓ خَصْمٌ مِجْنَفٌ An adversary who inclines [to a wrong course], or declines [from the right course]; (K;) who acts wrongfully, unjustly, injuriously, or tyrannically. (TA.) — — Inclining; [or pendulous;] applied to a penis. (TA.) — — Having a bending back; (S, K;) applied to a man. (S.) — — See also 1, last sentence. — — Big, or large; applied to a bowl (قَدَح). (TA.) مِجْنَفٌ: see أَجْنَفُ, in two places. غَيْرَ مُتَجَانِفٍ لِإِثْمٍ, in the Kur [v. 5], means Not affecting an inclining to sin; intending, or purposing, it. (Msb, TA.) جنق 1 جَنَقُوا, aor. جَنِقَ, (IAar, K,) inf. n. جَنْقٌ; (IAar, TA;) and ↓ جنّقوا, inf. n. تَجْنِيقٌ; (AZ, K;) They cast stones of [or with] the مَنْجَنِيق: (K, * TA:) and ↓ مَجْنَقُوا, (K,) or مَجْنَقُوا مَنْجَنِيقًا [app. meaning they constructed a منجنيق], (Lth, TA,) is said by such as hold the م to be radical; (K;) or it may be that the م is augmentative, and that the verb

is [denominative,] similar to تَمَسْكَنَ from مِسْكِينٌ. (TA.) — — جَنْقُونَا بِالمَنْجَنِيقِ They cast at us with the منجنيق: mentioned by El-Fárisee on the authority of AZ. (M.) An Arab of the desert, in describing the wars of his people, said, تَارَةً نُجْنَقُ وَأُخْرَى نُرْشَقُ [One time we are cast at with the منجنيق, and another we are shot at with arrows]: (S, * M:) also mentioned by El-Fárisee. (M.) 2 جنّقوا المَجَانِيقَ and ↓ مَجْنَقُوهَا [app. They constructed the engines of the kind called منجنيق]. (JK.) See also 1. Q. Q. 1 مَجْنَقُوا: see 1 and 2. جُنُقٌ The stones of the منجنيق. (M, TA.) [But] IAar says that جنق [app. جُنُقٌ] means The people who manage the منجنيق. (TA.) مُجَيْنِيقٌ dim. of مَنْجَنِيقٌ, q. v. (Sb, S.) مَنْجَنُوقٌ: see what next follows. مَنْجَنِيقٌ (S, M, Msb, K) and مِنْجَنِيقٌ (Msb, K) and ↓ مَنْجَنُوقٌ (Lth, IAar, Msb, K) [A kind of balista;] an instrument [or engine of war] with which stones are cast (S, M, K, TA) at the enemy; made by binding [in some manner] very tall wooden poles, whereon is placed what is to be cast, which is then struck with a long pole, and so cast to a very distant place: [this imperfect description (the only one that I have found of this engine) seems to show that it was of a very simple and rude construction:] it is an ancient instrument, anterior to the invention [or use] of gunpowder and cannons by the Christians; and was used by Mohammad in the siege of Et-Táïf; but the first [of the Arabs] who used it in the time of paganism is said to have been Jedheemeh El-Abrash, of the Mulook et-Tawáïf: (TA:) pl. مَنْجَنِيقَاتٌ (S, Msb, K) and مَنْجَنُوقَاتٌ (Lth, TA) and مَجَانِيقُ (Sb, S, Msb, K) and مَجَانِقُ: (K:) dim. ↓ مُجَيْنِيقٌ: (Sb, S:) it is fem., (Lth, S, Msb, K, *) preferably, (Lth, TA,) and in most instances; (Msb;) and hence it is also called الأُنْثَى; (M in art. انث;) but sometimes it is masc.: (Msb, K:) and is arabicized, (S, Msb, K,) from the Persian (S, K) مَنْ چِى نِيكْ, i. e. " How excellent am I! " (S,) or مَنْ چِهْ نِيكْ, i. e. " I, how excellent am I! " (K;) [Golius asserts it to be from the Greek μάγγανον but this is the original of مَنْجَنُونٌ, which has a different meaning: its derivation, however, seems to have been unknown to the Arabs in general; for] some say that مَنْجَنِيقٌ is of the measure مَفْعَلِيلٌ, [so in copies of the S, but correctly مَنْفَعِيلٌ, as in the Msb and TA,] because of the phrase نُجْنَقُ مَرَّةً [see 1]: (S, Msb: *) or, (Msb,) accord. to Sb, (S,) it is of the measure فَنْعَلِيلٌ; (S, Msb;) because مَجَانِيقُ is its pl. and the dim. is مُجَيْنِيقٌ; and because, if the م were augmentative as well as the ن, there would be two augmentative letters at the beginning of the noun, and this may not be in substs. nor in epithets that are not conformable to augmented verbs; and if the ن were made an essential part of the word, the noun would be a quadriliteral-radical, and augmentative letters are not prefixed to words of this class except nouns conformable to their verbs, like مُدَحْرَجٌ: (S, TA:) but MF says that these disquisitions are unprofitable; for in his opinion, all the letters of the word are radical, since it is a foreign word. (TA.) مَنْجَنِيقِىٌّ [app. A maker of the kind of engine called منجنيق; being mentioned as a surname:] a rel. n. from منجنيق. (K.) جنك جَنْكٌ [and جُنْكٌ] A certain [musical] instrument, which is beaten like the عُود [or lute; namely, the Persian harp; two specimens of which are figured in Note 26 to Chap. iii. of my translation of the "Thousand and One Nights"]; mentioned by El-Khafájee in the Shifá el-Ghaleel; and often spoken of: it is an arabicized word; (MF, TA;) from the Persian چَنْگ: and applied [also] to the دفّ, [دُفّ or دَفّ, i. e., tambourine,] with which one plays. (TA.) جَنْكِىٌّ [and جُنْكِىٌّ] A player on the جنك above mentioned. (TA.) جنو جَنًا جَنَأٌ i. q. [inf. n. of جَنِئَ, q. v.]. (Sgh, K.) أَجْنَا, applied to a man, i. q. أَجْنَأُ, q. v. (Sgh, K.) And [its fem.] جَنْوَآءُ, i. q. جَنْآءُ, (Sgh, K,) applied to a ewe, or a she-goat, meaning Having her horns bending backwards. (TA.) جنى 1 جَنَى الثَّمَرَةَ, (S, Mgh, Msb, K,) aor. جَنِىَ, (S, Msb,) inf. n. جَنًى, (S, TA,) or جَنْىٌ, (so accord. to one copy of the S, and written in the accus. case جنيا in the Ham p. 355,) and جِنَايَةٌ, (Ham ib., but there without any vowel-signs,) He gathered, plucked, or took from the tree, the fruit; (Mgh, TA;) i. q. ↓ اجتناها (S, Msb, K) and ↓ تجنّاها: (K:) and in like manner one says of a thing similar to fruit. (TA.) One says also, جَنَاهُ إِيَّاهَا and جَنَاهَا لَهُ [He gathered it, plucked it, or took it from the tree, for him]. (A'Obeyd, K.) And جَنَيْتُكَ أَكْمُؤًا [I gathered for thee truffles]. (TA.) And جَنَى ذَهَبًا He collected gold from its mine. (TA.) — — Aboo-Dhu-eyb uses this verb metaphorically, in the phrase جَنَى العُلَى, meaning (tropical:) [He acquired] eminence, or nobility. (TA.) — — You also say, جَنَى عَلَيْهِ, (S,) or عَلَى قَوْمِهِ, (Msb,) inf. n. جِنَايَةٌ, (S, Msb,) (tropical:) He committed, [against him, or] against his people, or party, a crime, or an offence for which he should be punished; (Msb;) as also ↓ جاناهُ [or جانى قَوْمِهِ]: (TK in art. جر:) [and (tropical:) he brought an injury upon him, or them:] and جَنَى الذَّنْبَ عَلَيْهِ, aor. جَنِىَ, inf. n. جِنَايَةٌ, (K,) with kesr, (TA,) (tropical:) He committed the crime, offence, or injurious action, against him; syn. جَرَّهُ إِلَيْهِ: (K: [see art. جر:]) thus used, also, the verb is metaphorical, from جَنَى الثَّمَرَةَ: (Er-Rághib, TA:) and so in the phrase, جَنَى شَرًّا, meaning (tropical:) He brought to pass an evil thing or action. (Mgh.) [See also جِنَايَةٌ, below.] It is said in a trad., لَا يَجْنِى جَانٍ إِلَّا عَلَى نَفْسِهِ (assumed tropical:) [An injurer shall not bring injury save on himself]; meaning that one shall not be prosecuted for an injurious action committed by another, of his relations or of others. (TA.) And a poet says, جَانِيكَ مَنْ يَجْنِى عَلَيْكَ وَقَدْ تُعْدِي الصِّحَاحَ فَتَجْرَبُ الجُرْبُ [which may be rendered, (assumed tropical:) Thine injurer whom thou shouldst punish is he who brings an injury upon thee: but sometimes the mangy camels infect the sound ones so that these become mangy; and thus a criminal sometimes brings punishment upon his relations: for] A'Obeyd says that جانيك من يجنى عليك is a prov. applied to the case of a man who is punished for an injurious action; because brothers [sometimes] bring injury upon a man [by occasioning his being punished for an injurious action which they have themselves committed], as the latter hemistich of the verse cited above indicates: but AHeyth says that this prov. means الجَانِى لَكَ الخَيْرَ مَنْ يَجْنِى عَلَيْكَ الشَّرَّ [The person bringing thee good is he who brings, or will bring, upon thee evil: perhaps intended as a caution; for the Arabs often suspect that a benefactor has some evil intention]: and he cites the following hemistich: تُعْدِي الصِّحَاحَ مَبَارِكُ الجُرْبِ [meaning Sometimes the places where the mangy camels lie down, and which afford benefit to other camels, infect the sound ones]. (TA. [See also Freytag's Arab. Prov., i. 298.]) You say also, جَنَيْتَ هٰذَا عَلَى نَفْسِكَ [Thou hast brought this as an injury upon thyself]. (K in art. جل.) 3 جانى عَلَيْهِ, inf. n. مُجَانَاةٌ, He accused him of a جِنَايَة [or crime, &c.]. (TA.) — — See also 1. 4 اجنى said of a tree, (S, K,) or of a palmtree, (Msb,) It had ripe fruit: (S:) or it attained to the time for the gathering of its fruit: (Msb:) or it attained to maturity: (K:) or, said of a tree, it had fruit to be gathered and eaten: and, said of fruit, it became ripe: (TA:) and, said of grass, or herbage, it became abundant. (KL.) — — And اجنتِ الأَرْضُ The land had much جَنًى, (S, Msb, K,) i. e. herbage, and truffles, and the like. (S.) 5 تَجَنَّىَ see 1. — — تجنّى عَلَيْهِ, (S, * K,) or تجنّى عليه ذَنْبًا, (TA,) (assumed tropical:) He accused him of a crime, an offence, or an injurious action, that he had not committed; (S, K;) i. e. he forged against him the charge of his having committed a crime, &c., he being guiltless [thereof]: (TA:) التَّجَنِّى being like التَّجَرُّمُ. (S.) You say also, يَتَجَنَّى عَلَيْنَا مَا لَمْ نَجْنِهِ [He accuses us of committing what we did not commit]. (Abu-l-'Abbás, TA in art. جرم.) 8 إِجْتَنَى see 1. — — اِجْتَنَيْنَا مَآءِ مَطَرٍ We came to rainwater, and drank it: (K:) a phrase mentioned with approval by IAar, but not explained by him: thought by ISd to have this meaning. (TA.) جَنًى [in the CK جَنِىٌّ] Whatever is gathered, or plucked; as also ↓ جَنَاةٌ: (K:) or whatever is gathered, or plucked, from trees, (S,) &c.; (so in a copy of the

S;) as also ↓ جَنَاةٌ: (S:) so that these two words are of the same class as حِقٌّ and حِقَّةٌ: or the latter of them is a n. un.: (TA:) or the former signfies what is gathered from trees while fresh; (Msb;) as also ↓ جَنِىٌّ: (Msb:) or this last is an epithet applied to fruit, signifying just gathered or plucked; (S, K;) or gathered, or plucked, while fresh: (TA:) and ↓ مَجْنًى, also, pl. مَجَانٍ, signifies fruit gathered or plucked: (Har p. 369:) جَنًى also signifies fruit [ready to be gathered or plucked]; so in the Kur lv. 54: (Jel:) and is applied to fresh ripe dates: (Fr, K:) and grapes: (TA:) and truffles, and the like: (S:) and even cotton: (TA:) and herbage: (S:) and gold, (K,) which is collected from its mine: (TA:) and cowries, (K,) as though gathered from the sea: (TA:) and honey, (K,) when it is gathered: (TA:) pl. أَجْنَآءٌ (K) and أَجْنٍ, originally أَجْنُىٌ. (TA.) Hence the saying, هٰذَا جَنَاىَ وَ خِيَارُهُ فِيهِ إِذْكُلُّ جَانٍ يَدُهُ إِلَى فِيهِ [This is what I have gathered, and the best of it is in it; when every gatherer but myself has his hand to his mouth]: or, accord. to one reading, وَ هِجَانُهُ فِيهِ (which has the same meaning, TA in art. هجن): a prov., ascribed by Ibn-El-Kelbee to 'Amr Ibn-' Adee El-Lakhmee, the son of the daughter of Jedheemeh: he says that Jedheemeh had ordered the people to gather for him truffles, and some of them ate the best that they found; but ' Amr brought to him the best that he found, and addressed to him these words: and 'Alee is related to have repeated them on an occasion of his entering the government-treasury; meaning that he had not defiled himself with anything of the tribute belonging to the Muslims, but had put it in its places. (TA.) جَنَاةٌ: see جَنًى, in two places. جَنِىٌّ: see جَنًى. Also Dates cut from the tree. (TA.) جِنَايَةٌ, primarily, The act of gathering, plucking, or taking from a tree, fruit: [see 1:] — — then, (assumed tropical:) The bringing to pass an evil thing, or action: (Mgh, Kull p. 147:) — — then, (assumed tropical:) Evil, [itself]: — — then, (assumed tropical:) The doing a forbidden action: (Kull ib.:) specially used in this last sense; though it has a general application: (Mgh:) — — [as a simple subst., it generally signifies] A crime, an offence, or an injurious action, for which one should be punished: (Msb:) or an action that a man commits requiring punishment or retaliation to be inflicted upon him in the present world and in the world to come: (TA:) or any forbidden injurious action: (Kull p. 134:) and in the language of the lawyers, especially a wounding: and an amputation, or a maiming: (Msb:) and ↓ جَنِيَّةٌ signifies the same as جِنَايَةٌ: (Ham p. 241:) the pl. of جناية is جِنَايَاتٌ and جَنَايَا; but the latter of these pls. is of rare occurrence. (Msb.) جَنِيَّةٌ: see what next precedes. — Also A [garment such as is called] رِدَآء (K, TA,) of a round form, (TA,) made of [the kind of cloth termed] خَزّ. (K, TA.) جَانٍ A gatherer of fruit [&c.]: — — and also (assumed tropical:) A committer of a جِنَايَة [or crime, &c.]: (K, * TA:) pl. جُنَاةٌ (S, K) and جُنَّآءٌ (Sb, K) and [of pauc.] أَجْنَآءٌ, which last is extr., (S, K,) or doubtful. (S.) Hence the prov., أَجْنَاؤُهَا أَبْنَاؤُهَا, explained in art. بنى. (S, TA.) — — [Hence also,] الجَانِى (assumed tropical:) The wolf. (IAar, TA voce جَابٍ, q. v.) — Also i. q. لَقَّاحٌ; (IAar, Az, TA;) i. e. A fecundater of palm-trees. (Az, TA.) الجَوَانِى i. q. الجَوَانِبُ [pl. of الجَانِبُ]; (K;) similar to الثَّعَالِى and الأَرَانِى. (TA.) مَجْنًى: see جَنًى. مُجْتَنًى A place of gathering, or plucking, fruits, &c. (TA.) جهد 1 جَهَدَ, (S, A, L, &c.,) aor. جَهَدَ, (K,) inf. n. جَهْدٌ, (TA,) He strove, laboured, or toiled; exerted himself or his power or efforts or endeavours or ability; employed himself vigorously, strenuously, laboriously, diligently, studiously, sedulously, earnestly, or with energy; was diligent, or studious; took pains, or extraordinary pains; (S, A, L, K;) فِى كَذَا in such a thing; (S;) or فِى الأَمْرِ in the affair; (A;) as also ↓ اجتهد; (A, K;) and so ↓ جاهد, with respect to speech and actions: (L:) or جَهَدَ فِى الأَمْرِ, aor. and inf. n. as above, he did his utmost, or used his utmost power or efforts or endeavours or ability, in prosecuting the affair: (Msb:) and ↓ اجتهد and ↓ تجاهد he exerted unsparingly his power, or ability: (S, A, K:) or اجتهد ↓ فِى الأَمْرِ he exerted unsparingly his power, or ability, in the prosecution of the affair, so as to effect his utmost. (Msb.) You say also, اِجْهَدْ جَهْدَكَ فى هذَا الأَمْرِ (tropical:) Do thine utmost in this affair: (Fr, S, K: *) but not جُهْدَكَ. (Fr, S.) And اجتهد ↓ رَأْيَهُ (tropical:) He took pains, or put himself to trouble or fatigue, to form a right judgment or opinion. (MA.) And رَأْيِى وَنَفْسِى حَتَّى ↓ اِجْتَهَدْتُ بَلَغْتُ مَجْهُودِى (assumed tropical:) I exerted my judgment and my mind so that I attained the utmost of my power, or ability. (T, L.) — — جَهَدَبِهِ He tried, proved, or examined, him, (L, K,) عَنِ الخَيْرِ وَ غَيْرِهِ [respecting good qualities, &c.]. (L.) — جَهَدَهُ, (Mgh, L, Msb,) aor. جَهَدَ, (Mgh, L,) inf. n. جَهْدٌ, (L, Msb,) It, (an affair, and a disease,) and he, (a man,) affected him severely; harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued, or wearied, him: (Msb:) it (disease, L and K, and fatigue, and love, L) rendered him lean; emaciated him: (L, K:) he burdened him beyond his power; imposed upon him that which was beyond his power; as also ↓ اجهدهُ: (Mgh:) and, [as also ↓ اجهدهُ,] he importuned him, harassed him, or plied him hard, in asking, begging, or petitioning. (A.) [Hence,] جُهِدَ, said of a man, He was severely affected, harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued, or wearied: (S, L:) or was grieved, or made sorry or unhappy. (L.) And أَصَابَهُمْ قُحُوطٌ مِنَ المَطَرِ فَجُهِدُوا جَهْدًا شَدِيدًا Drought befell them, and they consequently became severely distressed. (S.) And جُهِدُوا They were, or became, afflicted with drought, barrenness, or dearth; or with drought, and dryness of the earth. (L.) And رَجُلٌ يَجْهَدُ أَنْ يَحْمِلَ سِلَاحَهُ مِنَ الضَّعْفِ, for يَجْهَدُ نَفْسَهُ, A man who imposes upon himself a difficulty, or trouble, or fatigue, or a difficult or severe task, or who strains, or strains himself, in the carrying of his weapons, or arms, by reason of weakness. (Mgh.) And جَهَدَ دَابَّتَهُ and ↓ اجهدها He jaded, harassed, distressed, fatigued, or wearied, his beast; i. q. ↓ بَلَغَ جَهْدَهَا: (K:) or he tasked, or plied, his beast beyond his power in journeying, or marching, or in respect of pace. (S, Msb.) And أَجْهَدْتُهُ عَلَى أَنْ يَفْعَلَ كَذَا وَ كَذَا [I importuned him, or harassed him, to do such and such things]. (L.) — — Also, (S, Msb,) aor. as above, (A,) and so the inf. n., (Msb,) (tropical:) He deprived it (namely, milk,) of its butter, (S, A, K,) entirely: (S, K:) or churned it so as to extract its butter and render it sweet and pleasant: or mixed it with water: (Msb:) or diluted it so that it consisted for the most part of water: and in like CCC manner is used in relation to broth. (A.) — — Hence, (Msb,) جَهَدَهَا (assumed tropical:) He lay with her; or compressed her: (L, Msb, from a trad.:) or i. q. دَفَعَهَا, and حَفَزَهَا [which has a similar meaning]. (L.) — — جَهَدَ الطَّعَامِ (assumed tropical:) He desired the food eagerly; longed for it; (S, K;) as also ↓ اجهدهُ. (K.) And جُهِدَ الطَّعَامُ and ↓ أُجْهِدَ (assumed tropical:) The food was eagerly desired, or longed for. (S.) — — Also (tropical:) He ate much of the food: (S, K:) he left nothing of it. (A.) You say also, هٰذَا كَلَأٌ يَجْهَدُهُ المَالُ (assumed tropical:) This is herbage, or pasture, of which the cattle eat perseveringly. (AA, TA.) — جَهِدَ It (a state of life) was, or became, hard, difficult, strait, or distressful. (S, K.) 3 جِهَادٌ, inf. n. of جاهد, properly signifies The using, or exerting, one's utmost power, efforts, endeavours, or ability, in contending with an object of disapprobation; and this is of three kinds, namely, a visible enemy, the devil, and one's self; all of which are included in the term as used in the Kur xxii. 77. (Er-Rághib, TA.) See also 1, first sentence. You say, جاهد العَدُوَّ, (JK, A, Mgh,) inf. n. as above (JK, Mgh, K) and مُجَاهَدَةٌ, (JK, K,) He fought with the enemy: (K:) or he encountered the enemy, imposing upon himself

difficulty or distress or fatigue, or exerting his power or efforts or endeavours or ability, [or the utmost thereof,] to repel him, his enemy doing the like: and hence جاهد came to be used by the Muslims to signify generally he fought, warred, or waged war, against unbelievers and the like. (Mgh.) You say also, جاهد فِى سَبِيلِ اللّٰهِ, inf. n. جِهَادٌ (S, Msb) and مُجَاهَدَةٌ, (S,) [He fought, &c., in the way of God; i. e., in the cause of religion.] 4 اجهد, as trans.: see 1, in six places. — — Also He made, or incited, another, to strive or labour or toil, to exert himself or his power or efforts or endeavours or ability, &c.; trans. of 1 in the first of the senses assigned to it above. (JK.) — — أُجْهِدَ He was thrown into a state of difficulty, distress, affliction, trouble, inconvenience, or fatigue. (L.) — — اجهد مَالَهُ He consumed, or wasted, and dispersed, his property: (K:) or gave it away, and dispersed it, altogether, here and there. (En-Nadr, TA.) — As intrans., He (an enemy) strove, laboured, or exerted himself, in enmity, (K, TA,) عَلَيْنَا against us. (TA.) — — He acted with energy, or with the utmost energy: so in the phrases سَارَ فَأَجْهَدَ He marched, or journeyed, and did so with energy, or with the utmost energy; and حَلَفَ بِاللّٰهِ فَأَجْهَدَ He swore by God, and did so with energy, &c.: in which cases one should not say فَجَهَدَ. (Aboo-'Amr Ibn-El-'Alà, L.) — — He took the course prescribed by prudence, precaution, and sound judgment, فِى الأَمْرِ in the affair; syn. اِحْتَاطَ. (L, K.) — — He became in a state of difficulty, embarrassment, distress, affliction, trouble, inconvenience, or fatigue. (L.) — — (assumed tropical:) It (a thing) became mixed, or confused. (K.) — He entered upon land such as is termed جَهَاد: he went forth into the desert; and into the plain, or open country. (JK.) — — It rose up; rose into view; appeared. (JK.) You say, اجهد لِىَ القَوْمُ The people, or company of men, came within my sight, or view; syn. أَشْرَفُوا. (AA, K.) And اجهد فِيهِ الشَّيْبُ Hoariness appeared upon him, and became much: (TA:) or (tropical:) became much, and spread: (A:) or became much, and was quick in its progress, (K, TA,) and spread. (TA.) And أَجْهَدَتْ لَهُ الأَرْضُ The land became open to him. (L, K. *) And in like manner, اجهد له الطَّرِيقُ, (L,) and الحَقُّ, (L, K, *) The road, and (assumed tropical:) the truth, became open, apparent, and manifest, to him. (L, K. *) And اجهد لَكَ الأَمْرُ (assumed tropical:) The thing became, or has become, within thy power, or reach; (Aboo-Sa'eed, K;) and offered, or presented, itself to thee. (Aboo-Sa'eed, TA.) 6 تَجَاْهَدَ see 1. 8 إِجْتَهَدَ see 1, in five places. — — اِجْتِهَادٌ as a conventional term means A lawyer's exerting the faculties [of the mind] to the utmost, for the purpose of forming an opinion in a case of law [respecting a doubtful and difficult point]: (KT:) the seeking to form a right opinion: (KL:) [investigation of the law, or the working out a solution of any difficulty in the law, by means of reason and comparison: and] the referring a case proposed to the judge, [respecting a doubtful and difficult point,] from the method of analogy, to the Kur-Án and the Sunneh. (L, TA. *) جَهْدٌ Power; ability; as also ↓ جُهْدٌ; (S, A, IAth, L, Msb, K;) the latter of the dial. of El- Hijáz, and the former of other dials.; (Msb;) and ↓ مَجْهُودٌ: (A:) جهد in the Kur ix. 80 is read both جَهْد and ↓ جُهد: (S:) and جَهْدٌ signifies also labour, toil, exertion, effort, endeavour, energy, diligence, painstaking, or extraordinary painstaking: (L: [see جَهَدَ:]) or ↓ جُهْدٌ has the signification first mentioned above, (Fr, S, IAth, Msb,) and جَهْدٌ, with fet-h, is from اِجْهَدْ جَهْدَكَ فِى هٰذَا الأَمْرِ, (Fr, S,) or from جَهَدَ فِى الأَمْرِ, being an inf. n. from this verb, (Msb,) and signifies, [as also ↓ مَجْهُودٌ,] one's utmost; the utmost of one's power or ability or efforts or endeavours or energy. (Fr, S, IAth, Msb, K.) You say, بَذَلَ الجَهْدَ, (Msb in art. بلغ, &c.,) and ↓ المَجْهُودَ, (S, A,) or جَهْدَهُ, (Mgh,) [and ↓ مَجْهُودَهُ,] He exerted unsparingly his power or ability: (Mgh:) [or his utmost power or ability or efforts or endeavours or energy; as shown above.] And بَلَغَ جَهْدَهُ, (A, L,) and ↓ مَجْهُودَهُ, (A,) He accomplished the utmost of his power or ability; did his utmost. (A, L. [Like جَهَدَ جَهْدَهُ. See also بَلَغَ جَهْدَ دَابَّتِهِ, below.]) And ↓ جُهَيْدَى is syn. with جَهْدٌ; (K;) as in the saying, لَأَبْلُغَنَّ جُهَيْدَاىَ فِى الأَمْرِ (JK, TK,) i. e. I will assuredly accomplish the utmost of my power, or ability, in the affair. (TK. [In a copy of the A, جُهَيْدَاكَ; and so in the TA, I believe from that same copy.]) [So, too, is ↓ جُهَادَى; as in the saying,] جُهَادَاكَ أَنْ تَفْعَلَ The utmost of thy power, or ability, and the utmost of thy case, is, or will be, thy doing [such a thing]; syn. قُصَارَاكَ [q. v.], (JK, K,) and غَايَةُ أَمْرِكَ. (TA.) الَّذِينَ أَقْسَمُوا بِاللّٰهِ جَهْدَ أَيْمَانِهِمْ, in the Kur [v. 58, &c.], means Who swore by God with the most energetic of their oaths: (K, * Jel:) or the strongest, or most forcible, of their oaths; جهد being originally an inf. n., and in the accus. as a denotative of state with يَجْهَدُونَ understood before it, or as an inf. n. (Bd.) — — Also Difficulty, or grievousness; embarrassment, distress, affliction, trouble, inconvenience, fatigue, or weariness; (S, A, IAth, Mgh, Msb, K;) so accord. to some who say that ↓ جُهْدٌ, with damm, has the first of the significations assigned to it above; (Msb;) as also ↓ مَجْهُودٌ: (Mgh:) a disease, or difficulty, that distresses or afflicts, a man; as also ↓ جُهْدٌ. (JK.) Hence, جَهْدُ البَلَآءِ, (Msb,) i. e. A state of difficulty, or trouble, to which death is preferred: or largeness of one's family, or household, combined with poverty. (L, K. *) [Hence also,] بَلَغَ جَهْدَ دَابَّتِهِ, [i. e. بَلَغَ مَشَقَّتَهَا,] i. q. جَهَدَهَا: see 1. (K.) — — Also Small provision, upon which a man possessing little property can live (JK, L) with difficulty. (L.) And جَهْدُ المُقِلِّ What a man who possesses little property can afford to give in payment of the poor-rate required by the law. (L, from a trad.) جُهْدٌ: see جَهْدٌ, in five places. — Also Milk mixed [with water: see مَجْهُودٌ]. (JK.) جَهَادٌ Hard land: (JK, S:) or land in which is no herbage: (TA:) or hard land in which is no herbage: (K:) or level, or even, land: or rugged land: also used as an epithet; so that you say أَرْضٌ جَهَادٌ: (TA:) or level, smooth land, in which is no hill: (JK:) or the most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it: and such is what is termed a صَحْرَآء: (ISh, TA:) or an open tract of land: (Fr, TA:) or sterile, barren, or unfruitful, land, in which is nothing; as also جَمَادٌ: pl. جُهُدٌ. (AA, L.) — Also The fruit of the أَرَاك; (IAar, K;) and so جَهَاضٌ. (IAar, TA.) مَرْعًى جَهِيدٌ (tropical:) Pasture much eaten by cattle. (S, A, K.) And أَرْضٌ جَهِيدَةُ الكَلَإِ (tropical:) Land of which the herbage is much eaten by cattle. (A.) جُهَادَى: see جَهْدٌ. جُهَيْدَى: see جَهْدٌ. جَاهِدٌ [Striving, labouring, or toiling; &c.: see 1. Hence,] سَيْرُنَا جَاهِدٌ [Our journeying is laborious]. (TA in art. اخو.) And جَهْدٌ جَاهِدٌ [Intense labour or exertion, or the like: or severe difficulty or distress &c.]: an intensive expression, (K, TA,) like شِعْرٌ شَاعِرٌ and لَيْلٌ لَائِلٌ. (TA.) — — (assumed tropical:) Eagerly desiring [food]; longing for [it]: (JK, S:) pl. أَجْهَادٌ. (JK.) — — غَرْثَانُ جَاهِدٌ (tropical:) Hungry and greedy, leaving no food. (A.) مُجْهَدٌ A man thrown into a state of difficulty, embarrassment, distress, affliction, inconvenience, trouble, or fatigue. (L.) هُوَ مُجْهِدٌ لَكَ He is one who takes the course prescribed by prudence, precaution, or sound judgment, for thee; syn. مُحْتَيِطٌ. (L.) And نَصِيحٌ مُجْهِدٌ A sincere, or faithful, and careful, adviser, or counsellor. (L.) — — رَجُلٌ مُجْهِدٌ A man in a state of difficulty, embarrassment, distress, affliction, inconvenience, trouble or fatigue: possessing little property; poor. (L.) — — And A man whose beast is weak by reason of fatigue. (L.) مَجْهُودٌ Severely affected, harassed, embarrassed, distressed, afflicted, troubled, inconvenienced, fatigued, or wearied: (S, Mgh, L:) distressed, or afflicted, by disease or difficulty: (JK:) afflicted with drought, barrenness, or dearth; or with drought, and dryness of the earth: (L:) and angry. (JK.) — — A hard, difficult, strait, or distressful, state of life. (TA.) — — (tropical:) Milk deprived of its butter (S, A) entirely: (S:) or mixed with water:

(Msb:) or diluted so as to consist for the most part of water; and in like manner, broth: (A:) or churned so that its butter is extracted and it is rendered sweet and pleasant: and used as meaning eagerly desired, or longed for, and drunk without its occasioning disgust, by reason of its sweetness and pleasantness: (Msb:) or eagerly desired, or longed for; and so food in general: (JK, L:) or eagerly desired, or longed for, and drunk with perseverance, on account of its pleasantness and sweetness. (L.) — See also جَهْدٌ, in six places. جهر 1 جَهَرَ, (A, Msb, K,) aor. جَهَرَ, (Msb, K,) inf. n. جَهْرٌ and جِهَارٌ, (Er-Rághib, TA,) It (a thing, A, Msb) was, or became, plain, apparent, conspicuous, open, or public; syn. ظَهَرَ, (A, Msb,) and بَدَا, (TA,) and عَلَنَ: (K:) or the radical signification is, it (a thing) was, or became, exceedingly plain to be perceived, either by the sense of sight or by that of hearing. (Er-Rághib, TA.) [Accord. to some, when relating to what is visible, it is tropical; and when relating to what is audible, proper: but if so, it seems to be so much used in the former sense as to be, in that sense, conventionally regarded as proper. See also جَهْرَةٌ.] — جَهُرَ, aor. جَهُرَ, [inf. n., app., جَهَارَةٌ and جُهُورَةٌ,] He (a man, TA) was, or became, great, or bulky, (K, TA,) [and therefore a conspicuous object,] before the eyes of the beholder. (TA.) [And He was, or became, pleasing, or goodly, in aspect: see جَهَارَةٌ, below.] — — Also, (A, Msb, K,) inf. n. جَهَارَةٌ, (A, Msb,) It (the voice) rose [so as to be plainly heard]; was, or became, high, or loud. (A, Msb, * K.) — — Also, (S,) inf. n. جَهَارَةٌ, (TA,) He, (a man) was, or became, high, or loud, of voice. (S, TA.) — جهِر aor. جَهَرَ, (Msb,) inf. n. جَهَرٌ, (S, Msb,) He (a man) was unable to see in the sun. (S, Msb, TA.) And in like manner said of the eye. (K.) — جَهَرَهُ, (Msb, TA,) inf. n. جَهْرٌ; (TA;) and جَهَرَ بِهِ; (A, Msb;) and ↓ اجهرهُ, (A, Msb, TA,) [and ↓ اجهر بِهِ;] and ↓ جَهْوَرَهُ; (TA;) He made it plain, apparent, conspicuous, open, or public. (A, Msb, TA.) — — جَهَرَ الكَلَامَ, and جَهَرَ بِهِ; (K;) and ↓ اجهرهُ, inf. n. إِجْهَارٌ; (S;) and ↓ اجهر بِهِ; (K;) and ↓ جَهْوَرَ; (TA;) and جَهَرَ بِالقَوْلِ, and بِدُعَائِهِ, and بِصَلَاتِهِ, (TA,) and بِقِرَآءَتِهِ, (Sgh, Msb, TA,) aor. جَهَرَ, inf. n. جَهْرٌ and جِهَارٌ; (TA;) and ↓ اجهر بقرءاته; (Sgh, Msb, TA;) He uttered the speech, and the saying, and his supplication, and his prayer, and his recitation, with a plain, or an open, voice; openly; publicly: (S, Msb, K, TA:) or جَهَرَ بِكَلَامِهِ, (A,) and بِالقَوْلِ, and ↓ جَهْوَرَ; (S;) and بِقِرَآءَتِهِ; (A;) he uttered his speech, and the saying, and his recitation, with a raised, or loud, voice; aloud: (S, A:) and جَهَرَ الصَّوْتَ he raised the voice [so as to make it plainly heard]. (K.) — — جَهَرَ بِالمَعَاصِى, and ↓ اجهر, and ↓ جاهر, he made known the acts of disobedience that he had committed, by talking of them: he who does so is termed ↓ مُجَاهِرٌ بِالمُعَاصِى, and simply مُجَاهِرٌ. (TA.) And ↓ مَا فِى صَدْرِهِ اجهر He revealed what was in his bosom. (A.) And ↓ جَهْوَرَ الحَدِيثَ بَعْدَ مَا هَيْنَمَهُ He revealed the story after he had concealed it. (A.) And ↓ اجهر الأَمْرَ He made the case, or affair, notorious. (TA.) — — Also جَهَرَهُ He discovered it (K, TA) ocularly. (TA.) — — He saw him (a man) without any veil (K, TA) intervening; (TA;) as also ↓ اجتهرهُ: (K:) or he looked towards him, or regarded him. (K.) You say, مَا فِى الحَىِّ أَحَدٌ تَجْهَرُهُ عَيْنِى There is not in the tribe any one whom my eye regards as worthy of notice or respect by reason of his greatness therein; syn. تَأْخُذُهُ. (TA.) And القَوْمُ فُلَانًا ↓ اجتهر The people looked towards such a one without any veil intervening between them and him. (TA.) — — He treated him, or regarded him, with reverence, veneration, respect, or honour: (K:) or (TA) he regarded him as great in his eyes: (K, TA:) he saw him to be great in aspect, or appearance; (S;) as also ↓ اجتهرهُ (S, K) and ↓ استجرهُ: (A:) he was pleased with his beauty, and his form, or appearance, or state of apparel or the like; as also ↓ اجتهرهُ: (Lh, * K:) or he pleased him by his beauty and form or appearance &c.: (A:) or it pleased him by its beauty; as also ↓ اجتهرهُ. (TA.) — — He saw it (an army, S, A, K, and a people, TA) to be numerous in his eyes; as also ↓ اجتهرهُ. (S A, K.) — جَهَرَ البِئْرَ, (S, K,) aor. جَهَرَ, inf. n. جَهْرٌ, (TA,) He cleared out the well, (S, K,) and took forth from it the black fetid mud that it contained; as also ↓ اجترها: (S:) or both signify he entirely, or nearly, exhausted the well of its water: (K:) or the former, he reached the water of the well, (K, TA,) in digging: or so جَهَرَ alone: (TA:) and accord. to Akh, جَهَرْتُ الرَّكِيَّةَ signifies I cleared out the mud that the water covered in the well, so that the water appeared and became clear. (S.) 'Áïsheh said, describing her father, دُفْنَ الرَّوَآءِ ↓ اجتهر, lit., He cleared out the filled-up wells of abundant water so as to make the water well forth; alluding to his rectifying affairs that had become disordered. (TA from a trad.) — جَهَرْنَاهُمْ We came to them in the morning, at the time called الصَّبَاح, (S, A, K, TA,) when they were inadvertent. (S, K, TA.) — — جَهَرَ الأَرْضَ He traversed the land (S, K) without knowledge. (S.) — جَهَرَ السِّقَآءَ He shook the milk-skin to make butter, (Fr, S, K,) and took forth its butter. (Fr, TA.) — جَهَرَتِ الشَّمْسُ المُسَافِرَ The sun dazzled the eye, and confused the sight, of the traveller; syn. أَسْدَرَتْ عَيْنَهُ. (K.) 3 جاهر: see 1. — — [Its inf. n.] مُجَاهَرَةٌ signifies The fighting [with any one] face to face: and the showing open enmity, or hostility, with any one: and the reading, or reciting, a thing aloud: and the speaking loudly. (KL.) You say, جاهر بِالعَدَاوَةِ, (Msb,) inf. n. مُجَاهَرَةٌ (S, Msb) and جِهَارٌ, (Msb,) He showed open enmity or hostility, with another. (S, * Msb.) And جَاهَرْتُهُمْ بِالأَمْرِ I acted openly with them in the affair, or case; syn. عَالَنْتُهُمْ بِهِ. (JK.) [And جاهرهُ He treated him openly with enmity &c.] — — جَاهَرَهُمْ بِالأَمْرِ, (TA,) inf. n. مُجَاهَرَةٌ and جِهَارٌ, (K,) [is explained as signifying] He vied with them, or strove to overcome or surpass them, in the affair, or case. (K, * TA.) [But غالبهم, in the TA, and المُغَالَبَةُ, in the K, are here evidently mistranscriptions for عَالَنَهُمْ and المُعَالَنَةُ.] 4 أَجْهَرَ see 1, in eight places. — — اجهر also signifies He begat sons goodly in stature (IAar, K) and in aspect, (IAar, TA,) or in cheeks: (K:) or, a squint-eyed son. (IAar, K.) 6 تَجَاهَرَ [تَجَاهُرٌ] signifies The showing oneself openly: and acting openly, or being open in one's conduct or converse, with others. You say,] تَجَاهَرُوا بِالعَدَاوَةِ They showed open enmity, or hostility, one with another; syn. تَبَادَوْابِهَا. (S in art. بدو.) — [And تجاهر He feigned himself unable to see in the sun: see the part. n., below.] 8 إِجْتَهَرَ see 1, in eight places. 10 استجهرهُ: see 1. — — Also He took it forth. (TA from a trad.) Q. Q. 1 جَهْوَرَ: see 1, in four places. جَهْرًا: see جَهْرَةٌ, in two places. جُهْرٌ: see جَهَارَةٌ, in six places. جَهِرٌ: see جَهِيرٌ, in two places. جَهْرَةٌ A thing that is plain, apparent, conspicuous, open, or public. (K.) You say, رَآهُ جَهْرَةً (S, A, &c.) He saw him, or it, [plainly,] without the intervention of any veil: (TA:) and ↓ رآه جِهَارًا [signifies the same: or] he saw him, or it, with exceeding plainness: (Er-Rághib, TA:) or the former signifies he saw him, or it, with his eyes, ocularly, or before his eyes, (S, A, Bd in ii. 52, Msb,) without anything intervening: (S:) so in the Kur. [ii. 52], حَتَّى نَرَى اللّٰهَ جَهْرَةً: (S, Bd:) and [some say that] جَهْرَةً is here originally an inf. n. of جَهَرْتُ in جَهَرْتُ بِالقِرَآءَةِ, [like ↓ جَهْرًا,] and metaphorically used in the sense of مُعَايَنَةً: it is in the accus. case as an inf. n.: or it is thus used as a denotative of state relating to the agent or the object: and some read ↓ جَهَرَةً, as an inf. n. like غَلَبَةً, or as pl. of جَاهِرٌ, and as such it is a denotative of state: (Bd:) or جَهْرَةً is here from جَهَرْتُ الرَّكِيَّةَ: (Akh, S:) accord. to Ibn-'Arafeh, it here signifies unconcealed from us: (TA:) and in the Kur. iv. 152, ocularly; not concealed from us by anything. (K, * TA.) — — You say also, كَلَّمَهُ جَهْرَةً [and ↓ جَهْرًا He spoke to him plainly, with an open voice, aloud, or publicly]. (S, TA.) — — And ↓ لَقِيَهُ نَهَارًا جِهَارًا and ↓ جِهَارًا [He met him in the daytime, openly, or publicly]. (K.) جُهْرَةٌ [A blaze covering the face

of a horse: or the quality of having such a blaze:] a subst. from أَجْهَرُ applied to a horse. (TA.) — — A cast in the eye. (AA, TA. [See also أَجْهَرُ.]) جَهَرَةٌ: see جَهَارًا and جِهَارًا: see جَهْرَةٌ, in three places. جَهْوَرٌ: see جَهِيرٌ. — — Also, and ↓ مُجْتَهَرٌ, An army seen to be numerous. (A.) — — And the former, Bold; daring: in the K, erroneously, ↓ جَوْهَرٌ. (TA.) جَهِيرٌ (in the TA, here, ↓ جَهرٌ, but in another place, جَهِيرٌ,) High, loud, or vehement, speech; (Msb, K, TA;) as also ↓ مُجْهَرٌ and ↓ جَهْوَرِىٌّ: (K:) and so applied to the voice; (Msb, TA;) as also ↓ جَهْوَرِىٌّ. (A, TA.) Also, and ↓ مُجْهَرٌ (TA) and ↓ جَهْوَرِىٌّ (A, TA) and ↓ جَهْوَرٌ (A) and جَهِيرُ الصَّوْتِ (S, A) and جَهْوَرِىُّ ↓ الصَّوْتِ, (S,) A man having a high, loud, or strong voice. (S, A, TA.) — — A man (S, A) of pleasing, or goodly, aspect; (S, A, K;) as also ↓ جَهِرٌ: (K:) fem. of the former with ة: (S:) beautiful: (K:) of goodly aspect, who pleases the beholder by his beauty: and a face of goodly, or beautiful, fairness: (TA:) and ↓ أَجْهَرُ a man (TA) of goodly aspect, (K, TA,) and of goodly and perfect body. (AA, K, TA.) — — Also, (K,) or جَهِيرٌ لِلْخَيْرِ and لِلْمَعْرُوفِ, (A,) Adapted to, or constituted for, goodness: (A, K:) because he who beholds him desires his beneficence: (TA:) pl. جُهَرَآءُ. (A, K.) — Also Milk not mixed with water: (Fr, S, K:) or from which the butter has been taken forth. (TA.) جُهَارَةٌ [an inf. n. (see جَهُرَ)] Pleasingness, or goodliness, of aspect; (S, A, K;) as also ↓ جُهُورَةٌ (K) and ↓ جُهْرٌ: (TA:) [and a quality pleasing to behold: for] Abu-n-Nejm says, وَأَرَى البَيَاضَ عَلَى النِّسَآءِ جَهَارَةً [And I regard fairness in women as a quality pleasing to behold]: (S:) and ↓ جُهْرٌ signifies the form, or appearance, or the like, and goodliness of aspect, of a man: (K:) or what pleases by its beauty, of the form or appearance or the like, of a man, and and goodliness of aspect: (S:) [and simply aspect, or outward appearance.] You say, بَنُونَ ذَوُو جَهَارَةٍ Sons goodly in stature and in aspect: (IAar, TA:) or in stature and in cheeks: (K:) but the former is the more agreeable with authority. (TA.) And مَا ↓ فُلَانٍ أَحْسَنَ جُهْرَ How goodly is the form, or appearance, or the like, and the beauty of aspect, of such a one! (S, A: *) [or simply, the aspect; for] you say also, ↓ مَا أَسْوَأَ جُهْرَهُ [How evil is his aspect!]. (A.) And رَجُلٌ حَسَنُ الجَهَارَةِ and ↓ الجُهْرِ A man goodly in aspect. (TA.) And ↓ رَأَيْتُ جُهْرَهُ فَعَرَفْتُ سِرَّهُ [I saw his aspect, and so knew his mind]. (A.) جُهُورَةٌ: see the next preceding paragraph. فُلَانٌ عَفِيفُ السَّرِيرَةِ وَ الجَهِيرَةِ [Such a one is chaste in secret conduct and in public behaviour]. (A.) جَهْوَرِىٌّ: see جَهِيرٌ, in four places. جَوْهَرٌ a word of well-known meaning, (Msb,) [a coll. gen. n., Jewels; precious stones; gems; pearls: any kind of jewel, precious stone, or gem: and also applied (as in the T, M, Mgh, Msb, and K, voce تِبْرٌ, q. v.,) to native ore:] any stone from which is extracted, or elicited, anything by which one may profit: (K:) n. un. with ة: (S:) [pl. جَوَاهِرُ:] it is of the measure فَوْعَلُ, (Msb,) and is from الجَهْرُ signifying a thing's " becoming exceedingly plain to be perceived by the sense of sight: " (Er-Rághib, TA:) or it is of Persian origin, (TA,) arabicized, (S, TA,) [from گَوْهَرْ,] accord. to most persons. (TA.) — — جَوْهَرُ سَيْفٍ The diversified wavy marks, streaks, or grain, of a sword; syn. فِرِنْدٌ. (T and K voce فِرِنْدٌ.) — — جَوْهَرُ شَىْءٍ [The essence of a thing; or that whereby a thing is what it is; the substance of a thing: the constituent of a thing; the material part thereof;] that upon which the natural constitution of a thing is as it were based; or of which its natural constitution is made to be; [or, as IbrD thinks to be meant in the K, the collective parts and materials of a thing, of which its natural constitution is moulded;] expl. by مَاوُضِعَتْ عَلَيْهِ جِبِلَّتُهُ, (K,) or, as in some Lexicons, [as the JK and the Msb,] مَا خُلِقَتْ عَلَيْهِ جِبِلَّتُهُ [which is virtually the same]: (TA:) الجَوْهَرُ and الذَّاتُ and المَاهِيَّةُ and الحَقِيقَةُ are all syn. terms; and the first has other significations; but in the classical language it signifies الأَصْلُ, i. e., أَصْلُ المُرَكَّبَاتِ [the original of compound things]; and not what subsists by itself. (Kull.) — — [Hence, الجَوْهَرُ الفَرْدُ (assumed tropical:) The indivisible atom.] — — In the conventional language of scholastic theology, جَوْهَرٌ signifies (tropical:) Substance, as opposed to accident; in which sense, some assert the word to be so much used as to be, in this sense, conventionally regarded as proper. (TA.) — See also جَهْوَرٌ. جَوْهَرِىٌّ A jeweller; a seller of جَوْهَر [or جَوَاهِر]. (TA.) — — [In scholastic theology, (assumed tropical:) Of, or relating to, substance, as opposed to accident.] أَجْهَرُ: see جَهِيرٌ. — — Also A man having the eyeball, or globe of the eye, prominent and apparent, or large and prominent; syn. جَاحِظٌ: or resembling such as is termed جاحظ: fem. جَهْرَآءُ. (TA.) And this latter, An eye having the ball, or globe, prominent and apparent, or large and prominent; syn. جَاحِظَةٌ: (K:) or resembling what is thus termed. (TA.) — — Having a pretty cast in the eye: (AA, K:) fem. as above. (K.) — — That cannot see in the sun; (S, A, Msb, K;) applied to a man, (A, Msb,) and to a ram: (S:) fem. as above: (S, A, Msb, K:) or weak-sighted in the sun: (Lh, TA:) or that cannot see in the daytime; أَعْشَى signifying " that cannot see in the night: " (TA:) and the fem., a woman who closes her eyes in the sun. (A.) — — A horse having a blaze that covers his face: fem. as above. (K.) — — Also the fem., Open, bare, land, not concealed by anything: (A:) or plain land, in which are no trees nor hills (K, TA) nor sands: (TA:) pl. جَهْرَاوَاتٌ. (A, TA.) — — And A company (S, K) consisting of the distinguished part (TA) of a people: (S:) the more, or most, excellent persons of a tribe. (K.) You say, [with reference to distinguished persons,] كَيْفَ جَهْرَاؤُكُمْ How is your company? (S.) مُجْهَرٌ: see مَجْهُورٌ: and see also جَهِيرٌ, in two places. مِجْهَرٌ (S, K) and ↓ مِجْهَارٌ (K) A man accustomed to speak with a plain, or an open, voice; openly; or publicly. (S, K.) مِجْهَارٌ: see what next precedes. مَجْهُورٌ بِهِ Notorious; applied to a thing: (TA:) and so ↓ مُجْتَهَرٌ applied to a man: (A, TA:) and ↓ مُجْهَرٌ plain, apparent, or conspicuous; applied to a thing. (TA.) — — الحُرُوفُ المَجْهُورَةُ [The letters that are pronounced with the voice, and not with the breath only; the vocal letters;] the letters (nineteen in number, S) that are comprised in the saying ظِلُّ قَوٍّ رَبَضٌ إِذْ غَزَا جُنْدٌ مُطِيعٌ: (S, K:) opposed to المَهْمُوسَةُ: (TA:) so called [accord. to some] because there is a full stress in the place where any one of them occurs, and the breath is prevented from passing with it until the stress is ended with the passage of the voice. (Sb, S.) — مَآءٌ مَجْهُورٌ Water which, having been buried in the earth, has been drawn until it has become sweet. (TA.) — — مَجْهُورَةٌ A well (بِئْرٌ) cleared out, and cleansed from the black fetid mud which it had contained. (S.) — — And Wells frequented [and in use], (K,) whether their water be sweet or salt. (TA.) مُجَاهِرٌ: see, above, جَهَرَ بِالمَعَاصِى. مُجْتَهَرٌ: see مَجْهُورٌ: and see also جَهْوَرٌ. مُتَجَاهِرٌ Feigning himself أَجْهَر; as in the saying, cited by Th, كَالنَّاظِرِ المُتَجَاهِرِ [Like the looker that feigns himself unable to see in the sun]. (TA.)

جهز 1 جَهَزَ عَلَى الجَرِيحِ: see 4, in two places. 2 جهّز, inf. n. تَجْهِيزٌ, He fitted out, equipped, furnished, or supplied, a bride, and a traveller, and a corpse, (S, Msb, K,) and an army, (S,) with her, or his, or their, جَهَاز [i. e. requisites, equipage, furniture, accoutrements, or apparatus]: (S, Msb. K:) he provided a warrior with a beast to ride, and with other requisites for his expedition: (TA:) he prepared him or it. (TA.) You say also, جهز عَلَيْهِ الخَيْلَ [He fitted out the horsemen and sent them against him]. (S.) — See also 4. 4 اجهز عَلَى الجَرِيحِ, (As, JK, S, Mgh, Msb, K,) inf. n. إِجْهَازٌ; (Msb;) and ↓ جَهَزَ عَلَيْهِ, aor. جَهَزَ, (Msb, K,) inf. n. جَهْزٌ; (TA;) He despatched, or he hastened and completed the slaughter of, the wounded man; (As, S, Mgh, Msb, K;) he made his slaughter sure, or certain: (JK, K:) and ↓ جهّز, with teshdeed, signifies the same, but denoting muchness, or frequency, or repetition, of the action, or its application to many objects, and intensiveness: (Msb:) or ↓ جَهَزَ على الجريح signifies he slew the wounded man. (IDrd, TA.) You

should not say, أَجَرْتُ على الجريح, (S,) or أَجَازَ عليه. (ISd, TA.) 5 تجهّز He fitted out, equipped, furnished, or supplied, himself; or he or it became fitted out or equipped or furnished or supplied; with his or its جَهَاز [or requisites, &c.]: (K:) he prepared himself. (S, K.) You say, تَجَهَّزْتُ لِأَمْرِ كَذَا, (S, K, *) and ↓ اِجْهَازَزْتُ, (K,) I prepared myself for such a thing. (S, K.) 11 اِجْهَازَزْتُ لِأَمْرِكَذَا: see 5. جَهَازٌ, (S, Msb, K, &c.,) so accord. to the seven readers in the Kur xii. 59 and 70, (Az, Msb,) and ↓ جِهَازٌ, (S, Msb, K,) but the latter is rare, (Msb,) or bad, (Az, TA,) or an erroneous pronunciation of the people of El-Basrah, (Lth, TA,) The requisites, (Msb, K,) equipments, equipage, furniture, accoutrements, or apparatus, (Msb,) of a bride, [i. e. her paraphernalia,] and of a traveller, and of a corpse: (S, Msb, K:) provisions and other requisites for a traveller: (Har p. 104:) pl. [of pauc.] أَجْهِزَةٌ, and pl. pl. أَجْهِزَاتٌ. (S, K.) – – Accord. to some, Household goods or furniture and utensils: accord. to 'Alee Ibn- 'Eesà, excellent goods that are conveyed from country to country: and hence the جهاز of the bride: (Har p. 104:) or excellent goods that are conveyed as merchandise. (Mgh.) – – Also the former, What is upon a camel that is used for riding [consisting of the saddle and its appertenances]. (K.) It is said in a prov., ضَرَبَ فِى جَهَازِهِ, with fet-h [to the ج], (As, S, K,) i. e. He took fright and fled or went away at random, and did not return: (K:) or it is said of a thing that goes away and does not return: (As, S:) originally relating to a camel from whose back the saddle with its apparatus tumbles, falling between his legs, in consequence of which he takes fright and flees or runs away at random, so that he goes away into the land: (As, S, K:) ضَرَبَ signifies he went; (سار; for which in the CK is put صار;) and the meaning of the phrase is, he went stumbling upon his apparatus. (K.) In the T it is said, The Arabs say, ضَرَبَ البَعِيرُ فِى جَهَازِهِ, meaning The camel took fright and ran away at random, beating the ground with his feet so as to throw down the apparatus and load that were upon him. (TA.) — Also the former, The pudendum of a woman. (S K, TA.) جِهَازٌ: see جَهَازٌ. فَرَسٌ جَهِيزٌ, (S, K,) or جَهِيزُ الشَّدِّ, (AO, TA,) A horse quick, or swift, in running: (AO, S:) or the former, a horse that is light, or active. (K.) – – مَوْتٌ جَهِيزٌ, and ↓ مُجْهِزٌ, A quick death. (K.) مَوْتٌ مُجْهِزٌ: see what next precedes. مُجَهَّزٌ One for whom are prepared travellingprovisions and equipage, that he may perform the pilgrimage for another. (Mgh.) مُجَهِّزٌ One who sends forth traders with excellent goods: or who travels with such goods. (Mgh.) Hence, app., the vulgar term ↓ مُجَاهِزٌ, meaning A rich merchant. (Mgh.) – – And مُجَهِّزُونَ Travelling-companions who assist one in the loading of the beasts. (Msb.) مُجَاهِزٌ: see the next preceding paragraph. جهش 1 جَهَشَ إِلَيْهِ, (S, K,) and جَهِشَ, (K,) which latter, accord. to IDrd, is the more common, (TA,) aor. جَهَشَ, inf. n. جَهْشٌ (S, K) and جُهُوشٌ and جَهَشَانٌ, (K,) He betook himself to him by reason of fright or fear, seeking protection, and being about, or ready, to weep; like as the child betakes himself to his mother by reason of fright or fear, (As, S, K,) and to his father, (As,) being about, or ready, to weep; (As, S;) as also ↓ أَجْهَشَ. (AO, S, K.) – – جَهَشَتْ نَفْسُهُ, (S, A,) or جَهَشَتْ إِلَيْهِ نَفْسُهُ, inf. n. جُهُوشٌ; (TA;) and ↓ أَجْهَشَتْ; (S, A, TA;) His soul heaved, (S, A,) and he was about, or ready, to weep: (A:) or his soul heaved, and quitted him. (TA.) – – جَهَشَ لِلشَّوْقِ وَالحُزْنِ He was ready, or about, to desire, and to mourn: (IDrd:) and بِالْبُكَآءِ ↓ أَجْهَشَ He was ready, or about, to weep. (El-Umawee, K.) – – جَهَشَ مِنَ الشَّىْءِ, (AA, K,) and جَهِشَ, (K,) aor. جَهَشَ, inf. n. جَهَشَانٌ, (AA, K,) He was frightened at the thing, or afraid of it: (AA, K:) or he fled from the thing.. (Sgh, K.) – – جَهَشُوا فَزِعِينَ They came quickly to me, frightened. (A.) — يَجْهَشُ مِنْ أَرْضٍ إِلَى أَرْضٍ He removes, and goes quickly, from land to land. (K.) – – جَهَشَ إِلَى القَوْمِ, inf. n. جَهْشٌ, He came to the people, or company of men. (TA.) 4 أَجْهَشَ see 1, in three places. — اجهش فُلَانًا He hastened such a one. (Ibn-'Abbaád, K.) جَهْشَةٌ A flow of tears (A, K, TA) falling one after another on the occasion of جَهْش [or the betaking oneself to another by reason of fright or fear, &c.]. (TA.) — A company of men; as also ↓ جَاهِشَةٌ: (K:) or the latter signifies a party, and a multitude, of men. (TA.) جُهُوشٌ Quick; who removes, and goes quickly, from land to land. (K.) جَاهِشَةٌ: see جَهْشَةٌ. جهض 1 جَهَضَ see 4, in two places. 3 جاهضه, (K,) inf. n. جِهَاضٌ, (TA,) He endeavoured to prevent him, or to turn him away [from a thing]; and strove to be before him; syn. مَانَعَهُ and عَاجَلَهُ. (K.) Hence the saying, in a trad. of Mohammad Ibn-Meslemeh, relating his endeavouring to attack a man on the day of Ohod, فَجَاهَضَنِى عَنْهُ أَبُو سُفْيَانَ But Aboo-Sufyán endeavoured to turn me away from him (مَانَعَنِى عَنْهُ), and put me away [from him]. (TA.) 4 أَجْهَضَنِى He overcame me in contending for the thing; as also ↓ جَهَضَنِى. (S.) You say, اجهضهُ عَنِ الأَمْرِ, He overcame him in contending for the thing, and made him to quit it, or put him away from it; as also ↓ جَهَضَهُ عَنْهُ, aor. جَهَضَ. (A, K.) And قُتِلَ فُلَانٌ فَأُجْهِضَ عَنْهُ القَوْمُ Such a one was slain, and the people were overcome so that he was taken from them. (S.) And صَادَ الجَارِحَةُ الصَّيْدَ فَأَجْهَضْنَاهُ عَنْهُ The beast, or bird, of prey caught the game, and we removed him, and overcame him in contending for that which he had caught. (S, A, * Msb.) – – اجهض is also syn. with أَعْجَلَ. (A, K.) Thus, sometimes, (S,) أَجْهَضْتُهُ عَنْ كَذَا, (S,) or عَنِ الأَمْرِ, (Mgh, TA,) signifies I hurried him so as to prevent him from doing such a thing, or the thing; (S, Mgh, TA;) and made him to quit it. (Mgh.) – – You say also, اجهضهُ عَنْ مَكَانِهِ He roused him, or made him to rise, from his place. (A, * TA.) And [elliptically] أَجْهَضْنَا العَدُوَّ We roused the enemy, or made them to rise, from their places; and removed them therefrom, or made them to quit them. (Mgh.) — اجهضت She (a camel, AZ, As, S, A, K) cast her young one: (S, A:) or cast her young one with its fur grown, (As, K,) before it was perfect: (As:) or cast her young one before its form was apparent: (AZ:) or in an imperfect state: (TA:) or اجهضت وَلَدَهَا, inf. n. إِجْهَاضٌ, she (a camel, and a woman,) cast her young one imperfect in form. (Msb.) جِهْضٌ: see جَهِيضٌ, in two places. جِهَاضٌ [The act of a camel's, and of a woman's, casting an imperfect fœtus;] a subst. from اجهضت said of a camel and of a woman. (Msb.) جَهِيضٌ, applied to the young one, or fœtus, of a camel, (S, A, Msb,) and of a woman, (Msb,) i. q. ↓ مُجْهَضٌ [pass. part. n. of أَجْهَضَتْ, q. v.]: (S, A, Msb: *) or, (K,) as also ↓ جِهْضٌ, on the authority of Fr, being, as he says, like خِدْجٌ, in the K, erroneously, جَهِضٌ, (TA,) an abortion: or a young one perfectly formed, and into which the spirit has been inspired, without its living: (K:) or ↓ جِهْضٌ signifies the young one of a camel that is cast before its form is apparent. (TA.) مُجْهَضٌ: see the next preceding paragraph. مُجْهِضٌ, applied to a she-camel, (S, Msb, K,) and to a woman, (Msb,) act. part. n. of أَجْهَضَتْ [q. v.]; (S, Msb, K;) as also with مَجَاهِيضُ: (Msb:) pl. مَجَاهِضٌ. (K.) جهل A she-camel that is accustomed to cast her young (S, A) in an imperfect state. (TA.) جَهِلَ 1 جَهِلَ; (S;) and جَهِلَهُ, (Sh, Msb, K,) and جَهِلَ بِهِ (JK) [and مِنْهُ (see جَاهِلٌ)]; aor. جَہَ, (K,) inf. n. جَهْلٌ and جَهَالَةٌ (S, Msb, K) and جُهُولِيَّةٌ; (TA;) He was ignorant; (S;) he was characterized by جَهْل in any of the senses assigned to this word below: (TA:) and he was ignorant of it; he did not know it; (Sh, JK, Msb, K;) contr. of عَلِمَهُ. (Msb, K.) You say, مِثْلِى لَا يَجْهَلُ مِثْلَكَ The like of me will not be ignorant of the like of thee. (Sh, TA.) And جَهِلَ عَلَى غَيْرِهِ He acted in an ignorant or a silly or foolish manner towards another: and wrongly. (Msb.) And جَهِلَ فُلَانٌ رَأْيَهُ [i. q. سَفِهَ رَأْيَهُ, He was ignorant, or silly, or foolish, in his opinion, or judgment]. (Sh, TA.) And جَهِلَ الحَقَّ He neglected the truth, or the right, or due; [or he ignored it;] syn. أَضَاعَهُ. (Msb.) See also 6. – – جَهِلَتِ القِدْرُ (tropical:) The cooking-pot boiled vehemently; contr. of تَحَلَّمَت. (TA.)

2 جهّلهُ, (Msb, K,) inf. n. تَجْهِيلٌ, (S, K,) He attributed to him جَهْل [or ignorance, &c.]. (S, Msb, K.) — — And He caused him to fall into جَهْل. (TA.) 3 مُجَاهَلَةٌ The acting with levity, and in an ignorant or a silly or foolish manner, with any one. (KL.) [You say, جاهلهُ, meaning He so acted with him.] 6 تجاهل He feigned, or made a false show of, جَهْل [or ignorance, &c.]. (S, K.) And ↓ جَهِلَ عَلَيْهِ He feigned ignorance [to him]. (K.) 10 استجهلهُ He reckoned him, or esteemed him, جَاهِل [or ignorant, &c.]. (S, TA.) — — He, or it, excited him to lightness, or levity, and unsteadiness. (S, K.) — — اِسْتَجْهَلَتِ الرِّيحُ الغُصْنَ (tropical:) The wind put the branch into a state of commotion. (K, TA.) جَهْلٌ an inf. n. of 1: Ignorance; contr. of عِلْمٌ: (S, Msb, * K: *) [and silliness, or foolishness: and wrong conduct: (see 1:)] it is of two kinds; namely, simple, which is the non-existence of knowledge of that which should be known; and compound, which is a decisive belief not agreeable with the fact, or reality: so accord. to Ibn-El-Kemál: or, accord. to Er-Rághib, it is of three kinds; namely, the mind's voidness of knowledge, which is the primary meaning; and the believing a thing to be different from what it is; and the doing a thing in a manner different from that in which it ought to be done: or, accord. to El-Harállee, the proceeding in dubious affairs without knowledge. (TA.) It is said in a prov., كَفِى بِالشَّكِّ جُهْلًا [Doubt is sufficient ignorance]. (Msb.) And it is said in a trad., إِنَّ مِنَ العِلْمِ جَهْلًا [Verily there is, among the kinds of knowledge, what is ignorance]: this is one's learning what is not requisite, and neglecting what is requisite; or a learned man's affecting, or pretending, a knowledge of that which he does not know. (TA.) جَهْلَآءُ: see الجَاهِلِيَّةُ. جَهُولٌ: see what next follows. جَاهِلٌ and ↓ جَهُولٌ, [but the latter has an intensive signification,] Ignorant: (Msb, K:) and silly, or foolish, in conduct: and wrong in conduct: (Msb:) [characterized by جَهْل in any of the senses assigned to this word above:] pl. جُهَّالٌ (K, KL) and جُهْلٌ and جُهَّلٌ and جُهَلَآءُ: (K:) see جَاهِلِىٌّ. The former epithet is mostly used in dispraise: but sometimes not in dispraise; as in the saying [in the Kur ii. 274], يَحْسِبُهُمُ الجَاهِلُ أَغْنِيَآءَ i. e., The ignorant of their [real] state [would reckon them possessed of competence]. (TA.) هُوَ جَاهِلٌ مِنْهُ means هو جاهل بِهِ, (K, TA,) i. e., He is ignorant [of him, or it, or] of his, or its, state, or condition. (TA.) — — الجَاهِلُ The lion (K, TA) that is ignorant of the prey. (TA.) [In the CK, وَالجَاهِلُ الأَسَدُ is a mistake for وَالجَاهِلُ الأَسَدُ.] جَيْهَلٌ: see جَيْهَلَةٌ. — Also Great as an epithet applied to a smooth rock (صَفَاةٌ). (K.) جَيْهَلَةٌ (IDrd, JK, K) and ↓ جَيْهَلٌ and ↓ مِجْهَلٌ (IDrd, K) and ↓ مِجْهَلَةٌ (K) A piece of wood with which one stirs live, or burning, coals (جَمْر), (JK, K, TA,) or wine (خَمْر); (so in some copies of the K;) of the dial. of El-Yemen. (TA.) جَاهِلِىٌّ [A pagan; a pagan Arab; one of those who are called collectively ↓ الجَاهِلِيَّةُ; and sometimes ↓ مُخَضْرَمُون, pl. of شَاهِدٌ: and particularly, a pagan poet;] a poet of the first, or earliest, of the four classes which are ranked in chronological order; of the class which was succeeded next by the مُخَضْرَمُون. (Mz, 49th نوع.) [See also شَاهِدٌ.] الجَاهِلِيَّةُ: see what next precedes. — — [Also, or] ↓ الجَاهِلِيَّةُ الجَهْلَآءُ, (JK, S, K,) in which the latter word is a corroborative, (S, K,) as in لَيْلَةٌ لَيْلَآءُ &c., (S,) [The time, or state, of ignorance, or paganism; or of intense ignorance;] the time of the فَتْرَة [or cessation of the mission of apostles, and of the effacement of the signs of their religion]. (JK.) One says, كَانَ ذٰلِكَ فِى الجَاهِلِيَّةِ الجَهْلَآءِ [That was in the time, or state, of paganism, or of intense ignorance]. (S.) مَجْهَلٌ An affair, or an event, or a case, and a land, and a habit, a property, a quality, a practice, or an action, that induces a man to believe a thing to be different from what it is. (Er-Rághib, TA.) A desert (مَفَازَةٌ) in which are no signs of the way. (S.) And أَرْضٌ مَجْهَلٌ A land in which are no signs of the way: (TA:) or in which one will not go aright (K, TA) unless by means of the [signs of the way called] آرَام: (TA:) pl. مَجَاهِلُ, which is the contr. of مَعَالِمُ: (TA:) accord. to the K, it has neither dual nor pl.; but it has both, as 'Iyád and others have affirmed. (MF, TA.) مِجْهَلٌ: see جَيْهَلَةٌ. مَجْهَلَةٌ [A cause of, or an incitement to, ignorant, silly, foolish, or wrong, conduct;] a thing that incites one to الجَهْل. (S, K.) Hence the saying, الوَلَدُ مَجْهَلَةٌ [Children are a cause of silly, or foolish, conduct]. (S.) مِجْهَلَةٌ: see جَيْهَلَةٌ. مِجْهَالٌ (tropical:) A she-camel light, brisk, or agile, in her pace, or going. (TA.) مَجْهُولٌ [Unknown]. You say, رَكِبْتُ المَفَازَةَ عَلَى مَجْهُولِهَا [I ventured upon traversing the desert notwithstanding its unknown character]. (S, TA.) — — [A man of unknown origin. A book of unknown authorship. — — In grammar, The passive voice.] — — نَاقَةٌ مَجْهُولَةٌ (tropical:) A she-camel that has never been milked: or that has no brand upon her: (K, TA:) and (tropical:) a she-camel that has never conceived. (Z, TA.) مُسْتَجْهِلٌ Making himself like the جَاهِل [or ignorant; feigning himself ignorant]: or reckoning, or esteeming, جَاهِل. (Har p. 572.) جهم 1 جَهُمَ, aor. جَهُمَ, inf. n. جُهُومَةٌ (S, K) and جَهَامَةٌ, (K,) He (a man) became frowning, or contracted, in face; or grinning in face, with a frowning, or contraction, or a stern, an austere, or a morose, look: (S:) or he was, or became, coarse, or rough, and contracted, and ugly, in face. (K.) — — Also, said of the pubes, It was coarse, rough, or big. (TA.) — جَهَمَهُ, (S, K,) and جَهِمَهُ, aor. جَهَمَ, in both instances; (K;) and ↓ تجهّمهُ, (S, K,) and ↓ تجهّم لَهُ; (JK, K;) He grinned, frowning, or looking sternly, austerely, or morosely, in his face: (S:) or he met him, or regarded him, with a displeasing, (JK, K, TA,) frowning, or grinning and frowning, (TA,) face: (JK, K, TA:) or ↓ تجهّم signifies he showed a sour, a crabbed, or an austere, face. (TK in art. عبس.) A poet says, وَبَلْدَةٍ تَجَهَّمُ ↓ الجَهُومَا زَجَرْتُ فِيهَا عَيْهَلًا رَسُومَا (S, * TA,) i. e. [Many a region] that exhibits to the impotent that which he dislikes, [or that frowns upon the weak, or impotent, I have chidden therein a strong she-camel that leaves the marks of her footsteps upon the ground.] (S.) You say also, يَتَجَهَّمُ ↓ الدَّهْرُ الكِرَامَ (tropical:) [Fortune frowns upon the generous]. (TA.) And ↓ أَمَلِى تَجَهَّمَنِى (tropical:) [My object of hope frowned upon me] is said when one has not attained his object of hope. (TA.) 4 أَجْهَمَتِ السَّمَآءُ The sky had clouds such as are termed جَهَام. (K.) 5 تَجَهَّمَ see 1, in six places. 8 اجتهم He entered upon, (K,) or journeyed in, (A, TA,) the portion of the night termed جُهْمَة. (A, K, TA.) جَهْمٌ A coarse, or rough, and contracted, and ugly, face; as also ↓ جَهِمٌ; (K;) or, as in some of the lexicons, ↓ جَهِيمٌ. (TA.) And جَهْمُ الوَجْهِ Frowning, or contracted, in face; or grinning in face, with a frowning, or contraction, or a stern, an austere, or a morose, look: (S, Mgh:) or coarse, or rough, in face: (JK, TA:) applied to a man: (JK, S, Mgh, TA:) and to a lion. (JK, TA.) And [hence,] الجَهْمُ The lion. (K.) — See also جَهُومٌ. جَهِمٌ: see جَهْمٌ. جَهْمَةٌ: see جُهْمَةٌ, in two places. — Also A big cooking-pot. (K.) جُهْمَةٌ and ↓ جَهْمَةٌ, (JK, S, K,) both mentioned by Fr, (S,) A portion of the night: (JK:) the first of the last portions of the night, (JK, S, K, TA,) extending [app. from midnight] to near the period a little before daybreak: (TA:) or the remaining portion of the darkness of the last part of the night: (K:) or the former signifies, [or each,] the beginning of the night, extending to a fourth part: or, as some say, the middle of the night: (KL:) pl. of the former جُهَمٌ. (JK.) You say, مَضَى مِنَ اللَّيْلِ جُهْمَةٌ and ↓ جَهْمَةٌ [app. meaning A portion, or a portion at the commencement of the latter part, of the night passed]. (A'Obeyd, TA.) — Also the former, Eighty camels: or the like. (K.) جَهَامٌ Clouds in which is no water: (JK, S, K:) or that have poured forth their water (K, TA) with the wind. (TA.) جَهُومٌ, applied to a man, (JK, S,) Impotent; (JK, S, K;) weak; as also ↓ جَهْمٌ. (K.) See an ex. in the first paragraph. جَهِيمٌ: see جَهْمٌ. جهنم جَهَنَّمُ [Hell; or Hell-fire;] (T, S, K, &c.;) a name of the fire with which God will punish, (T, S,) in the life to come, (T,) his [disobedient and unrepentant and unbelieving] servants; (S;) a proper name of the

abode of punishment: (Bd, ii. 202:) a word rendered quasi-coordinate to the quinqueliteral-radical class by the doubling of the third letter: (S:) accord. to some, it is an Arabic word, applied to the fire of the world to come because of its depth; [see the last paragraph;] (T, TA;) or originally syn. with النَّارُ [fire, or the fire]; (Bd in ii. 202;) and imperfectly decl. because determinate and of the fem. gender: (T, S:) accord. to others, it is an arabicized word, (T, S, Bd ubi suprà,) imperfectly decl. because determinate and of foreign origin; (T, TA;) some say, originally Persian; (S;) others, from the Hebrew كهنام, (TA,) [or as Golius says, ? " the Valley of Hinnom," where children were burned alive as sacrifices to the idol Moloch.] — — See also جِهِنَّامٌ. [جَهَنَّمِىٌّ Of, or relating to, جَهَنَّم, i. e. Hell, or Hell-fire.] جِهِنَّامٌ (S, K, Ham p. 817) and [جَهَنَّامٌ and جُهُنَّامٌ], with each of the three vowels (K, TA) to the ج (TA,) [but accord. to the K it would rather seem to be جَهَنَّامٌ and جُهُنَّامٌ,] and ↓ جَهَنَّمٌ, (K,) applied to a well (رَكِيَّةٌ, S, K, or بِئْرٌ, Ham), Deep; (S, K, Ham;) in which he who falls into it perishes. (Ham.) جو جَوٌّ The air: (K:) or [the atmosphere; i. e.] what is between the heaven, or sky, and the earth; (S, Mgh;) the air [or the region] between the heaven, or sky, and the earth: pl. أَجْوَآءٌ. (TA.) فِى جَوِّ السَّمَآءِ, in the Kur [xvi. 81], means In the air between the heaven, or sky, and the earth: (Jel:) or in the middle of the sky: (Katádeh, TA:) or in the air that is remote from the earth. (Bd.) — — A low, or depressed, part of the ground; (M, K;) as also ↓ جَوَّةٌ: (K:) or a wide part of a valley: (S, Msb:) pl. (in the latter sense, Msb, or in the former, K, TA) جِوَآءٌ (Msb, K) and [of pauc.] أَجْوِيَةٌ. (TA.) It has the latter meaning in the saying of Tarafeh, [addressing a lark,] خَلَا لَكِ الجَوُّ فَبِيضِى وَاصْفِرِى [The wide part of the valley has become vacant for thee; so lay thine eggs, and whistle]. (AA, S.) Az says, I entered, with an Arab of the desert, a [hollow place in which water collected, termed a] دَحْل, in El-Khalsà, and when we came to the water, he said, هٰذَا جَوٌّ مِنَ المَاءِ لَا يُوقَفُ عَلَى أَقْصَاهُ [This is an abyss of water: one knows not the utmost extent of it]. (TA.) — — A vacant, void, or desolate, place, in which is no one to cheer by his company. (Ham p. 293.) — — The inside, or interior, of a house or tent; (K;) and of anything; of the dial. of Syria; also termed ↓ جَوَّةٌ, (TA,) and ↓ جَوَّانِىٌّ; (K; [in the CK ا is erroneously put for ن;]) in which last, the ا and ن are augmentatives for the purpose of corroboration. (TA.) — — [Hence,] أُرِيدُ جَوًّا وَيُرِيدُ بَرًّا I desire concealment, or secrecy, and he desires publicity. (A in art. بر.) جَوَّةٌ: see جَوٌّ, in two places. جَوَّانِىٌّ: see جَوٌّ. Hence the saying of Selmán, مَنْ أَصْلَحَ جَوَّانِيَّهُ أَصْلَحَ اللّٰهُ بَرَّانِيَّهُ [explained in art. بر]. (TA.) [It generally signifies Inner, inward, or interior; and secret, or private; opposed to بَرَّانِىٌّ; and is now vulgarly pronounced جُوَّانِىْ.] It is a rel. n. [irregularly formed] from جَوٌّ signifying " any low, or depressed, part of the ground. " (T in art. بر.) جوأ 1 يَجُوْءُ is a dial. var. of يَجِىْءُ [aor. of جَآءَ and meaning He comes, or will come]: (K:) mentioned by Sb, who gives as an ex. أَنَا أَجُوْؤُكَ وَأَنْبُؤُكَ [for انا أَجِيْؤُكَ وأَنْبِئُكَ, I will come to thee and inform thee]. (TA.) جوالق جُوَالِقٌ and جُوَالَقٌ and جِوَالِقٌ: see art. جلق. جوب 1 جَابَهُ, (S, * TA,) aor. يَجُوبُ, (S, TA,) inf. n. جَوْبٌ (S, A, K, TA) and تَجْوَابٌ, (Har p. 336,) He made a hole in it; or rent, or tore, it; (S, A, K, TA;) as also ↓ اجتابهُ: (K, * TA:) he made a hole through, or in, or into, it; perforated, pierced, or bored, it: (TA:) he cut it: (S, A, K, TA:) he cut it in like manner as one cuts a جَيْب [or an opening at the neck and bosom of a shirt &c.]: (L, TA:) he made, or cut, a hole in the middle of it; cut a piece out of the middle of it; hollowed it out; or excavated it. (TA.) You say, جاب الصَّخْرَةَ He made a hole in the rock; (A, TA;) perforated, pierced, or bored, it. (TA.) Hence, in the Kur [lxxxix. 8], وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالوَادِ (Fr, S, TA) And Thamood, who made holes in the rocks, (Fr, TA,) or cut the rocks, (Bd, Jel,) [or hollowed them out,] and made them dwellings, in the valley, (Fr, Bd, Jel, TA,) i. e., in Wádi-l-Kurà. (Bd, Jel.) You say also, جاب القَمِيصَ, (S, A, K,) aor. يَجُوبُ, [inf. n. جَوْبٌ;] (S, K, and Msb in art. جيب;) and aor. يَجِيبُ, (S, K,) [inf. n., app., جِيبٌ, originally جَوْبٌ; see a verse cited below, and a remark of Sh thereon;] and ↓ جوّبهُ; (A, K;) He hollowed out, or cut out in a round form, the جَيْب of the shirt: (S, and Msb in art. جيب:) or he cut the جَيْب of the shirt: (A:) or he made a جَيْب to the shirt; (K;) as also جَيَّبَهُ, (S, and Msb in art. جيب,) inf. n. تَجْيِيبٌ. (S.) And جاب الثَّوْبَ He cut the garment, or piece of cloth; [or cut it out;] as also ↓ اجتابهُ. (A.) And جاب النَّعْلَ, inf. n. جَوْبٌ, He cut out the sandal. (TA.) And جاب القَرْنُ [i. e. جاب اللَّحْمَ] The horn cut the flesh and came forth. (TA.) — — [Hence, also,] جاب, (S, A, Msb, TA,) aor. يَجُوبُ (S, Msb, TA) and يَجِيبُ, (S, TA,) inf. n. جَوْبٌ; (TA;) and ↓ اجتاب; (S, A, TA;) (tropical:) He traversed, or crossed, (S, A, * Msb, TA,) or cut through by journeying, (TA,) a country, (S, TA,) or a land, (Msb,) and a desert, and the darkness: (A, * TA:) and جَوْبٌ signifies likewise the pouncing down of a bird. (TA.) A rájiz says, بَاتَتْ تَجِيبُ أَدْعَجَ الظَّلَامِ جِيبَ البِيَطْرِ مِدْرَعَ الهُمَامِ (assumed tropical:) [She passed the night cutting through the black darkness, like as the tailor cuts through the woollen tunic of the valiant chief, making the opening at the neck and bosom]: (S: [but in one copy, instead of جِيبَ, I here find جَيْبَ; and in art. بطر, شَقَّ:]) and Sh remarks that this [verb تجيب, or the inf. n. جيب,] is not from الجَيْبُ [meaning " the opening at the neck and bosom " of a shirt &c.], because its medial radical is و, and that of الجيب is ى: (TA:) [i. e., جاب, aor. يجيب, is originally جَوَبَ, aor. يَجْوُبُ.] One says also, of news, يَجُوبُ الأَرْضَ مِنْ بَلَدٍ إِلَى بَلَدٍ (assumed tropical:) [It traverses the earth from country to country, or the land from town to town]. (S, TA.) And of proverbs, تَجُوبُ البِلَادَ (assumed tropical:) They are current in the countries, or towns. (TA.) — — It is said in a trad., جِيبَتِ العَرَبُ عَنَّا كَمَا جِيبَتِ الرَّحَا عَنْ قُطْبِهَا (assumed tropical:) The Arabs were rent from us, like as the mill-stone is rent from its pivot; we being in the midst, and they around us. (TA.) — جَابَتِ الدَّعْوَةُ: see أَجْوَبُ. 2 جوّب: see 1. — — Also, said of the light of the moon, (assumed tropical:) It illumined, and rendered clear, [by penetrating,] a dark night. (TA.) — جوّب عَلَيْهِ [from جَوْبٌ " a shield "] He shielded him. (TA: so accord. to an explanation of the act. part. n.) 3 جاوبهُ [جَاوَبَ], inf. n. مُجَاوَبَةٌ, He returned him answer for answer, or answers for answers; held a dialogue, colloquy, conference, disputation, or debate, with him; bandied words with him.] See 6, in two places. 4 اجابهُ, (S, A, Msb, TA,) inf. n. إِجَابَةٌ (S, Msb, K, * TA) and إِجَابٌ (K, * TA) and ↓ جَابَةٌ, (Kr, TA,) or this last is a simple subst., (AHeyth, S, TA,) like طَاعَةٌ and طَاقَةٌ, (S, A,) used in the place of an inf. n.; (AHeyth, TA;) and ↓ استجابهُ (A, K, TA) and ↓ اِسْتَجْوَبَهُ and ↓ اِستجاب لَهُ; (K, TA;) [for] إِجَابَةٌ and ↓ اِسْتِجَابَةٌ are syn.; (S, TA;) He answered him, replied to him, responded to him, (Msb, TA,) either affirmatively or negatively. (Msb.) And اجاب قَوْلَهُ He answered, or replied to, his saying. (Msb.) And اجاب عَنْ سُؤَالِهِ (S, TA) He answered, or replied to, his question. (TA.) And اجاب دُعَآءَهُ, (Msb, TA, *) and دُعَآءَهُ ↓ استجاب, (S, A, TA,) and ↓ استجاب لَهُ, (Msb,) and ↓ استجاب مِنْهُ, (Har p. 307,) said of God, (S, A, Msb, TA,) [He answered his prayer;;] He accepted his prayer; (Msb;) He recompensed his prayer by gift and acceptance. (TA.) It is said in the Kur [ii. 182], أُجِيبُ دَعْوَةَ الدَّاعِى إِذَا دَعَانِ ↓ فَلْيَسْتَجِيبُوا لِى [I answer the prayer of him who prayeth to me;] therefore let them answer me; (TA;) i. e., let them answer my call by obedience, (Jel,) when I call them to belief and obedience: (Bd:) accord. to Fr, what is here meant [by the last verb] is تَلْبِيَة [q. v. in art. لبى]: (TA:) [or let them give me their assent, or consent, to my call; or let them obey my call: for you say, اجابهُ إِلَى شَىْءٍ and عَلَى شَىْءٍ, (for the latter of which there is authority in

this art. in the TA, but the former is more common,) and] استجاب ↓ له, He obeyed him, or complied with his desire, in doing a thing, [or consented to do it,] when summoned, or invited, to do it. (Msb.) — — اجابت الأَرْضُ (assumed tropical:) The land produced plants, or herbage. (Ham p. 94.) — — دَمْعٌ يُجِيبُ (assumed tropical:) Tears running, or flowing; as though called for and answering the call. (Har p. 71.) — The forms أَجْوَبَ and أَجْوِبْ [as verbs of wonder] are not used: therefore you say, مَا أَجْوَدَ جَوَابَهُ and أَجْوِدْ بِجَوَابِهِ [How good is his answer, or reply!]; not مَا أَجْوَبَهُ nor أَجْوِبْ بِهِ: nor do you say, هُوَ أَجْوَبُ مِنْكَ [meaning He is better in answering, or replying, than thou: but see أَجْوَبُ, below]. (Sb, TA.) 6 تجاوبوا i. q. جَاوَبَ ↓ بَعْضُهُمْ بَعْضًا [They returned one another answer for answer, or answers for answers; they answered one another; replied, one to another; held a dialogue, colloquy, conference, disputation, or debate, together; bandied words, one with another]: (K:) ↓ مُجَاوَبَةٌ and تَجَاوُبٌ both signify i. q. تَحَاوُرٌ. (S, TA.) In like manner one says of turtle-doves, (A,) of pigeons, of braying camels, and of neighing horses. (TA.) — — [Hence,] يَتَجَاوَبُ أَوَّلُ كَلَامِهِ وَآخِرُهُ (tropical:) The first and the last parts of his speech correspond, or are consistent. (A, TA.) 7 انجاب [It (a garment) became rent, or slit: see مُنْجَابٌ]. — — Said of a cloud, or a collection of clouds, It cleared away [so as to leave an open space]. (S, Msb.) It is said in a trad., وَانْجَابَ السَّحَابُ عَنِ المَدِينَةِ حَتَّى صَارَكَالإِ كْلِيلِ And the clouds became gathered and drawn together, and cleared away from the city [so that they became like a crown]. (TA.) — — [It (a place) was, or became, clear, open, or unobstructed.] See جَوْبَةٌ — انجابت She (a camel) stretched forth her neck, to be milked; (K;) as though she complied with the desire of her milker to be restrained [for that purpose]: but Fr says that he had not found a verb of this measure from أَجَابَ. (TA.) 8 اجتاب: see 1, in three places. — — He dug a well. (K.) And اجتابت, said of a wild cow, She hollowed out, or excavated, a place to shelter herself from the rain. (TA.) — — He put on, i. e. clad himself with, (T, S, K,) a garment, (T,) or a shirt; (S, K;) he entered into a shirt: and in like manner, (assumed tropical:) the darkness. (TA.) 10 استجاب and اِسْتَجْوَبَ, inf. n. اِسْتِجَابَةٌ: see 4, nine places. جَابٌ: see جَأْبٌ, in art. جأب جَوْبٌ [an inf. n. (of 1, q. v.,) used in the sense of a pass. part. n. Hence,] a tribe is said to be جَوْبُ أَبٍ as meaning Cut [as it were] from one father; [sprung from the loins of one father;] occurring in a trad. (TA.) — — A fire-place; [so called because hollowed out;] syn. كَانُونٌ. (K.) — — A large دَلْو [or bucket; because of its hollow form]. (Kr, K.) — — A shield; (S, K;) as also ↓ جَوْبَةٌ (TA) and ↓ مِجْوَبٌ: (K:) [see a verse cited voce يَلَبٌ:] pl. of the first أَجْوَابٌ. (TA.) — — A garment like the بَقِيرَة: [so called because it has a slit in the middle, through which the head is put:] (S:) or a woman's shift. (K.) — — See also جَوْبَةٌ — [A kind, or sort.] You say, فُلَانٌ فِيهِ جَوْبَانِ مِنْ خُلُقٍ [In such a one are two kinds of temper, or disposition]; i. e., he does not remain in one temper, or disposition. (TA.) And Dhu-Rummeh says, جَوْبَيْنِ مِنْ هَمَاهِمِ الأَغْوَالِ meaning Thou hearest two kinds of the sounds, or voices, [or mutterings,] of the ghools. (TA.) جَيْبٌ meaning The [part called] طَوْق of a shirt, (see art. جيب,) is, accord. to some, from the root جوب, because the middle of it is cut out: accord. to others, from the root جيب. (TA.) جَابَةٌ is an inf. n. of أَجَابَ, (Kr, TA,) or a simple subst. (A Heyth, S, TA) used in the place of an inf. n. (A Heyth, TA. See 4.) Hence, أَسَآءَ سَمْعًا فَأَسَآءَ جَابَةً [He heard ill, and therefore answered ill]: (S, A, K:) a prov., and therefore not to be rehearsed otherwise than in the original way, as above: [not to be altered by the substitution of إِجَابَةً or إِجَابًا for جَابَةً:] its origin is said to have been this: Sahl [or Suheyl] Ibn-' Amr had an insane son; and a man said to him, أَيْنَ أَمُّكَ, i. e. " Whither is thy tending? " to which he (thinking that he said, أَيْنَ أُمُّكَ [" Where is thy mother ! "],) answered, "She is gone to buy flour: " whereupon his father uttered the words of this prov. (TA. [See also Freytag's Arab. Prov. i. 603.]) See also جَوَابٌ — جَابَةُ المِدْرَى is a dial. var. of جَأْبَةُ المدرى: (K: [see art. جأب:]) accord. to AO and Sh, it is without ء: accord. to the former, it means A doe-gazelle when her horn has come forth; and accord. to the latter, when her horn has cut the skin and come forth: (T, TA:) or it means having smooth horns; and if so, it has no [known] derivation. (TA.) [See also art. درى.] جَوْبَةٌ A depressed place amid the houses of a people, into which the rain-water flows: (TA:) a pit, an excavation, or a hollow, (T, K, TA,) round and wide: (T, TA:) a gap, or an opening, in the clouds; and in mountains: and a clear space (مَوْضِعٌ يَنْجَابُ ↓) in a [stony tract such as is called] حَرَّة: (S:) a place (AHn, K) that is clear, (AHn,) plain and smooth, (AHn, K,) such as is termed دَارَةٌ, with few trees, like a round غَائط [or wide and depressed tract], (AHn,) in a tract that is hard, or hard and level, or level but rough, (AHn, K,) and such as is of large extent, not in sands nor in a mountain; so called because [for the most part] clear of trees: (AHn:) and an intervening space between houses; (K;) as also ↓ جَوْبٌ: (TA:) and a wide, or spacious, and smooth tract, between two lands: (K:) any wide gap, or opening: any gap, or opening, without buildings: (TA:) pl. جُوَبٌ (S, K) and جَوْبَاتٌ (TA.) — — The former of these pls. also signifies The pudenda of women; syn. فُرُوجٌ. (TA.) — — See also جَوْبٌ جِيبَةٌ i. q. جَوَابٌ, q. v. (S, K.) So in the phrase, إِنَّهُ لَحَسَنُ الجِيبَةِ [Verily he is good in respect of answer or reply or response: or here it seems rather to signify, agreeably with analogy, the mode, or manner, of answering or replying or responding]. (S.) جَوَابٌ An answer, a reply, or a response, (Msb, TA, *) to a letter, or writing, and to a saying, or question; and this is either affirmative or negative: (Msb:) [accord. to some, it is only after a question or demand; but this is not correct; for it is often a reply to an affirmation:] ↓ جِيبَةٌ [q. v.] is syn. therewith; (S, K;) and so are ↓ جَابَةٌ [q. v.] and ↓ مَجُوبَةٌ: (K:) the pl. of جواب is أَجْوِبَةٌ and جَوَابَاتٌ (Msb.) [Hence, in grammar, حَرْفُ جَوَابٍ A responsive, or replicative, particle. And جَوَابُ شَرْطٍ An apodosis; the complement, or correlative, of a condition; as أَكْرَمْتُكَ in the saying, إِنْ جِئْتَنِى أَكْرَمْتُكَ; also called جَزَآءُ شَرْطٍ, and جَزَآءٍ جَوَابُ. And جَوَابُ قَسَمٍ The complement of an oath.] — — Also The sound of a bird pouncing down from the sky. (TA from a trad.) جَوَّابٌ [An excellent well-digger:] a surname given to Málik Ibn-Kaab El-Kilábee, (AO, ISk, S, K, *) because he dug not a well nor bored a rock without making it to yield water. (AO, ISk, S.) — — (assumed tropical:) A traverser of countries; one who travels much. (TA.) Hence, جَوَّابُ لَيْلٍ سَرْمَدٍ (assumed tropical:) One who travels all the night without sleeping. (TA.) And جَوَّابٌ جَأَّبٌ (assumed tropical:) One who traverses the countries and gains wealth. (TA.) And جَوَّابُ الفَلَاةِ (assumed tropical:) The guide of the desert. (TA.) الجَائِبُ العَيْنِ The lion. (K.) جَائِبَةُ خَبَرٍ (tropical:) News that traverses the earth, from country to country, or town to town: (S, A: *) or i. q. طَرِيقَة خَارِقَة [app. a mistranscription for طَرِيفَة خارقة, meaning recent news that traverses the land]. (K.) And [the pl.] جَوَائِبُ (assumed tropical:) Tidings from afar. (K.) And جَوَائِبُ الأَمْثَالِ (assumed tropical:) Current proverbs; such as traverse the countries. (TA.) أَجْوَبُ, [see 4,] in the following question, put to Mohammad, (TA,) أَىُّاللَّيْلِ أَجْوَبُ دَعْوَةً is either from جُبْتُ الأَرْضَ (K, TA) " I traversed the land," (TA,) and signifies (tropical:) More, or most, penetrating to the places whence the answer is imagined to proceed; (K, TA;) or [it signifies more, or most, quick in being answered,] from الدَّعْوَةُ ↓ جَابَتِ, of the measure فَعُلَت, [i. e., originally جَوُبَت,] " the prayer became answered," which, however, is a verb not in use, like as فَقِيرٌ and شَدِيدٌ are imagined to be derived from فَقُرَ and شَدُدَ: (Z, TA:) or it signifies more, or most, quick of answer, [from أَجَابَ,] and is [anomalous, and] similar to أَطْوَعُ [" more

obedient "], from الطَّاعَةُ, [i. e. from أَطَاعَ " he obeyed,"] (M, L, TA,) and to أَعْطَى [" more, or most, excellent in giving," from أَعْطَى " he gave "], and لَوَاقِحَ [pl. of لَاقِحَةٌ a " fecundating " wind, (in the Kur xv. 22,) from أَلْقَحَ " he, or it, fecundated "], (M, L, K, TA,) and the like; (M, L, TA;) and if so, the word is anomalous because a word of the measure أَفْعَلُ of this kind is not derived from a verb of more than three letters, except in certain cases of deviation from the constant course of speech: (L, TA:) the meaning is, (tropical:) What part of the night is that [in which prayer most quickly penetrates? or] in which prayer is most quick in being answered? (Mgh:) or what part of the night is that in which God is most quick in answering prayer? (L, TA.) مَجُوبُ [pass. part. n. of 1, q. v.:] Anything cut in the middle, or of which the middle is cut out; as also ↓ مُجَوَّبٌ; (T, TA;) and the latter, anything hollowed out in the middle. (TA.) مِجْوَبٌ An iron instrument with which one cuts [or perforates or hollows out]. (S, TA.) — — See also جَوْبٌ المُجِيبُ one of the names of God; The Answerer of prayer; He who recompenses prayer and petition by gift and acceptance. (TA.) مَجُوبَةٌ: see جَوَابٌ مُجَوَّبٌ: see مَجُوبٌ — — [Hence,] أَرْضٌ مُجَوَّبَةٌ (assumed tropical:) A land of which one part has been rained upon (K, TA) and not another. (TA.) مِجْوَابٌ An instrument with which palm-sticks and canes &c. are bored by the maker of cages or crates or the like. (TA in art. نطب.) مُتَجَاوِبٌ (tropical:) Speech, or language, of which the several parts correspond, or are consistent. (A, TA.) مُنْجَابٌ A garment rent, or slit. (Ham p. 338.) جوح 1 جَاحَ, (S, A,) aor. يَجُوحُ, (S,) inf. n. جَوْحٌ, (S, K,) He (a man, S) extirpated, or exterminated, (S, A, K,) a thing: (S:) He (God, S) destroyed (S, A, K) a man's property, or cattle, (S,) by what is termed جَائِحَة: (S, A:) as also ↓ اجاح, (S, A,) inf. n. إِجَاحَةٌ; (K;) and ↓ اجتاح, (S,) inf. n. اِجْتِيَاحٌ. (K.) You say [also], جَاحِتِ الآفَةُ المَالَ, i. e. الجَائِحَةُ, aor. تَجُوحُهُ, inf. n. as above; and ↓ اجاحته; and ↓ اجتاحته; The bane, or pest, or the like, destroyed the property, or cattle; as also جَاحَتْهُ, aor. تَجِيحُهُ, inf. n. جِيَاحَةٌ: (Msb:) and one says of anything, such as drought, or dearth, and civil war, or conflict and faction, &c., جاح المَالَ and ↓ اجتاحهُ, meaning it extirpated, or exterminated, the property, or cattle. (TA.) And جَاحَتْهُمُ الجَائِحَةُ, (S,) or السَّنَةُ, inf. n. جَوْحٌ and جِيَاحٌ; and ↓ أَجَاحَتْهُمْ; (TA;) and ↓ إِجْتَاحَتْهُمْ; (S, A, TA;) i. e. [The calamity, bane, pest, or the like, or drought, or dearth, destroyed or] extirpated [them, or] their property, or cattle. (TA.) And العَدُوُّ مَالَهُ ↓ اجتاح The enemy destroyed, or made an end of, his property, or cattle; syn. أَتَى عَلَيْهِ. (TA.) — — Also جاح, aor. يَجُوحُ, inf. n. جَوْحٌ, He destroyed the property, or cattle, of his relations. (IAar, TA.) — And, aor. يَجُوحُ, He deviated from the road, or beaten track. (IAar, K.) 4 أَجْوَحَ see 1, in three places. 8 إِجْتَوَحَ see 1, in five places. جَوْحَةٌ: see جَائِحَةٌ. جَائِحٌ [act. part. n. of 1]. You say آفَةٌ جَائِحَةٌ A destructive bane or pest or the like: (Msb:) and سَنَةٌ جَائِحَةٌ a year of drought or dearth or sterility: (Mgh:) pl. جَوَائِحُ. (Mgh, Msb.) — — [And hence,] The locust. (IAar, T in art. جحى.) جَائِحَةٌ [fem. of جَائِحٌ, q. v.: and hence, as a subst.,] A bane, a pest, (Msb,) a calamity, or the like, (S, Msb, K,) or a great calamity, (Mgh, TA,) that destroys, or extirpates, men's property, or cattle; (S, Mgh, Msb, * K, TA;) as drought, or dearth; or civil war, or conflict and faction, and the like: (S, TA:) drought, or dearth, that destroys, or extirpates, men's property, or cattle; as also ↓ جَوْحَةٌ: (Wásil, TA:) or a calamity that befalls a man, and destroys all his property, or cattle: (A'Obeyd, T:) or severe drought or dearth, that destroys, or extirpates, men's property, or cattle: (ISh:) sometimes it is the effect of large hail; and sometimes, of excessive cold or heat: (T:) or (accord. to Esh-Sháfi'ee, Mgh, Msb) a blast, or blight, or calamity arising from the atmosphere, that destroys the fruits, (Mgh, Msb, TA,) or some thereof; (Mgh;) only relating to fruits: (TA:) pl. جَوَائِحُ. (A, Mgh, Msb.) It is said in a trad., أَمَرَ بِوَضْعِ الجَوَائِحِ, which is an elliptical phrase, meaning He commanded to remit the poor-rate in respect of things affected by a blast, or blight, (Mgh, Msb,) namely, property, (Mgh,) or fruits, (Msb,) so affected; (Mgh, Msb;) i. e., that no portion thereof, (Mgh,) or of the remains thereof, (Msb,) should be taken for the poor-rate. (Mgh, Msb.) مُجَاحٌ: see what next follows. مَجُوحٌ Property, or cattle, destroyed by a bane, or pest, or the like; as also مَجِيحٌ [belonging to art. جيح], and ↓ مُجَاحٌ. (Msb.) مِجْوَحٌ [A person or thing] that destroys, or extirpates, everything. (K, TA.) جود 1 جَادَ, aor. يَجُودُ, inf. n. جُودَةٌ and جَوْدَةٌ, It (a thing, S, or a commodity, an article of household-goods, or the like, Msb, and a work, or performance, TA) was, or became, جَيِّد [i. e. good, goodly, approvable, or excellent; the verb being the contr. of رَدُؤَ, as is implied in the A and K]: (S, A, Msb, K:) in this sense, accord. to some, of the class of قَالَ; accord. to others, of the class of قَرُبَ. (Msb.) [Also said of a man, meaning He was, or became, excellent, or egregious, in some quality; sometimes, though very rarely, in a quality that is disapproved.] — — And جاد, (S, A, Msb, K,) of the class of قال, (Msb,) aor. as above, (S, Msb,) inf. n. جُودٌ, (S, A, Msb, K,) with damm, (S, Msb,) He was liberal, bountiful, munificent, or generous: (K:) or he affected, or constrained himself, to be generous: (Msb:) or he gave without being asked, to preserve the receiver from the ignominy of asking: (MF:) or he gave what was meet to him to whom it was meet: (El-Karmánee, TA:) or he gave what was meet to him to whom it was meet, not for a compensation; so that it has a more special signification than أَحْسَنَ. (MF.) You say, جاد بِمَالِهِ [He was liberal, &c., with his property]: (S:) or جاد بِالمَالِ he affected, or constrained himself, to be generous with the property. (Msb.) — — Hence, (Msb,) جاد بِنَفْسِهِ, (S, Msb, K,) aor. as above, (S, A,) inf. n. جَوْدٌ (TA) and جُؤُودٌ, (S, TA,) (tropical:) He gave up his spirit, (A, Msb, TA,) at death; (S, Msb;) like as one gives away his property; said of one in the agony of death: (TA:) and (tropical:) he gave away his life, in war. (Msb.) And you say also, جَادَتْ نَفْسُهُ (assumed tropical:) [His soul, or spirit, resigned itself, or departed]. (Msb in art. نفس.) — — جاد المَطَرُ, inf. n. جَوْدٌ, The rain was, or became, copious, or abundant. (S.) And جَادَتِ السَّمَآءُ, (A, Msb,) inf. n. جَوْدٌ, with fet-h, The sky rained. (Msb.) And جَادَتِ العَيْنُ, inf. n. جَوْدٌ and جُؤُودٌ, The eye shed many, or abundant, tears. (Lh, K.) — — جاد said of a horse, (S, A, L, Msb, K,) aor. as above, (S,) inf. n. جُودَةٌ (S, L, Msb, K) and جَوْدَةٌ; (Msb, and some copies of the K;) and ↓ جود, (A, L, K,) inf. n. تَجْوِيدٌ; (TA;) and ↓ اجاد, (L,) and ↓ أَجْوَدَ; (L, K;) He became fleet, or swift, and excellent, (L,) صَارَ رَائِعًا, (S, L, K, *) فِى عَدْوِهِ in his running. (A, L, K.) [See an ex. in a verse cited voce دَامَ, in art. دوم.] — — See also 4, in two places. — — جاد إِلَيْهِ He inclined to him, or it. (TA.) — جادهُ He overcame him in liberality, bounty, munificence, or generosity. (K.) See 3. — — جَادَهُمْ, aor. يَجُودُ, inf. n. جَوْدٌ, It (rain) rained, or descended, upon them copiously, or abundantly. (L.) And جِيدُوا They were rained upon with a copious, or an abundant, rain. (L.) And جِيدَتِ الأَرْضُ, (S, L, K,) inf. n. جَوْدٌ; (As, TA;) and ↓ أُجِيدَت; (K;) The earth, or land, was rained upon with a copious, or an abundant, rain: (S, L, K:) or, so that the moisture of the rain met that of the soil. (As, TA.) — — جِيدَ, (S, A, K,) aor. يُجَادُ, (S, K,) inf. n. جُوَادٌ, (S, * K, * TA,) (assumed tropical:) He (a man, S, A) thirsted, or became affected by thirst: (S, A, K:) or thirsted vehemently: (accord. to an explanation of جُوَادٌ in the K:) or was at the point of death, or destruction; (K;) as though destruction rained upon him. (TA.) — — [Hence,] إِنِّى أُجَادُ إِلَىلِقَائِكَ (tropical:) Verily I am affected with a longing desire to meet thee: (A:) or إِنِّى لَأُجَادُ إِلَيْكَ (K, TA [in the CK, erroneously, لَأَجادُ]) (tropical:) Verily I am affected with a longing desire for thee, (K, TA,) i. e., to

meet thee, (TA,) and am impelled towards thee: (K:) and يُجَادُإِلَى فُلَانَةَ (tropical:) He is affected with longing desire for such a female; like as you say يَظْمَأُ. (A.) One says also, جادهُ الْهَوى (tropical:) Love affected him with longing desire, (شَاقَهُ, L, K, in the CK شاقَّهُ,) and overcame him. (K.) — — [Also, app., جيدَ, aor. يُجَادُ, inf. n. جُوَادٌ, (as in a sense explained above,) (assumed tropical:) He became affected, or overcome, or distressed, (see مَجُودٌ,) by drowsiness, or slumber: for] جُوَادٌ is syn. with نُعَاسٌ: (L, TA:) and you say, جادهُ النُّعَاسُ (assumed tropical:) Drowsiness, or slumber, overcame him; (L;) as though sleep rained upon him. (TA.) 2 جَوَّدَ see 4: — — and see also 1. 3 جاودهُ He vied with him, or contended with him for superiority, in liberality, bounty, munificence, or generosity. (S, TA.) You say, جاودهُ ↓ فَجَادَهُ He vied with him, or contended &c., in liberality, &c., and overcame him therein. (TA.) 4 اجادهُ He made it good, goodly, approvable, or excellent; (S, A, * K;) as also أَجْوَدَهُ, (S, * K,) like as they said اطال and اطول, and احال and احول, and اطاب and اطيب, and الان and الين; (S;) and ↓ جوّدهُ, (S, * A,) inf. n. تَجْوِيدٌ. (S.) [Hence,] اجادهُ النَّقْدَ He gave him the cash, or ready money, good. (S, K.) And أَجَدْتُكَ ثَوْبًا I gave thee a garment, or piece of cloth, that was good, goodly, or excellent; or in a good state. (A, TA.) — — He gave him a dirhem, or piece of silver. (K.) — — أُجِيدَتِ الأَرْضُ: see 1. — He, or it, slew him, or killed him. (L.) — اجاد, (inf. n. إِجَادَةٌ, Msb,) He said, gave utterance to, uttered, or expressed, what was good, approvable, or excellent; he said, or did, well, or excellently; أَتَى بِالجَيِّدِ مِنْ قَوْلٍ أَوْ فِعْلٍ; (L, Msb, K) (Msb;) as also أَجْوَدَ; (L;) and ↓ جاد, inf. n. جَوْدَةٌ. (L.) [You say, قَالَ فَأَجَادَ He said, and said well: and فَعَلَ فَأَجَادَ He did, and did well.] And اجاد فِى عَمَلِهِ, and اجود, He did well, or excellently, in his work. (L.) — — Said of a horse, and اجود likewise: see 1. — — Also He had with him a horse such as is termed جَوَاد [i. e. fleet, or swift, and excellent]: (S:) or he became possessed of such a horse; (A, K;) as also اجود. (K.) — — أَجَادَتْ She brought forth a child, or children, of liberal, bountiful, or generous, disposition. (A.) And اجاد بِالوَلَدِ He begot the child, or children, of liberal, bountiful, or generous, disposition; (K;) and in like manner, جاد ↓ بِهِ أَبَوَاهُ [His two parents so engendered him]. (TA.) 5 تجوّد He chose what was good, goodly, approvable, or excellent, among all things. (Ham p. 299.) He affected nicety, or refinement; he was, or became, nice, exquisite, refined, or scrupulously nice and exact; or he chose what was excellent, or best, to be done; and exceeded the usual bounds; فِى صَنْعَتِهِ in his work of art, or his manufacture; syn. تَنَوَّقَ. (A, TA.) And تجوّد وَبَالَغَ فِى مَطْعَمِهِ وَمَلْبَسِهِ [He was dainty, nice, exquisite, refined, or scrupulously nice and exact; or he chose what was excellent, or best; and exceeded the usual bounds; in his food and his apparel]; (JK and K in art. نوق;) he was studious of his diet and apparel, always eating exquisite food and wearing sumptuous clothing. (TK in that art.) — تجوّدهُ: see 10. تَجَوَّدْتُهَا لَكَ I chose, or selected, the best, or most excellent, (↓ الأَجْوَدَ,) thereof for thee. (TA.) 6 تجاودوا They considered [or tried] which of them had the best argument, or plea, or allegation: (K, TA:) so says Aboo-Sa'eed on the authority of an Arab of the desert. (TA.) And يَتَجَاوَدُونَ الحَدِيثَ They consider, or see, [or try,] which of them will be best in narration, or talk, or discourse. (A.) — — [Also They vied, or contended together for superiority, in liberality, bounty, munificence, or generosity.] 10 استجادهُ He reckoned it, or esteemed it, good, goodly, approvable, or excellent: (S:) or he found it to be so: (K:) or he desired, or sought, that it might be so, (A, K,) and chose it, or selected it; (A;) as also ↓ تجوّدهُ. (A.) You say also, إِسْتَجْوَدَ رَأْيَهُ [He esteemed his judgment, or opinion, good: or found it to be so]. (TA in art. جزل.) — — He desired, or sought, or demanded, his liberality, bounty, munificence, or generosity. (K.) — — He desired, or sought, that he (a horse) might be such as is termed جَوَاد [i. e. fleet, or swift, and excellent]. (K.) — استجاد It came or happened, well. (KL.) جَوْدٌ Copious, or abundant, rain; (S, L, K;) as also ↓ جَائِدٌ: (S:) or rain that thoroughly irrigates everything: (M:) or rain that is not exceeded: (M, L, K:) accord. to some, who observe that the phrase, mentioned by Sb, أَخَذْتَنَا بِالجَوْدِوَفَوْقَهَا [Thou hast assailed us with a storm of reproach or the like not to be exceeded, and with that which is above it,] is one of hyperbole and reproach. (M, L.) It is an inf. n. thus used as an epithet [and therefore applicable without variation to a fem. as to a masc. n., and to a dual and a pl. as to a sing. n.]: (L:) and is also pl. [or rather a quasi-pl. n.] of جَائِدٌ, (S, L, K,) like as صَحْبٌ is of صَاحِبٌ. (S, L.) You say مَطَرٌ جَوْدٌ [A copious, or an abundant, rain; &c.]: (L:) and سَحَابَةٌ جَوْدٌ [A cloud yielding a copious, or an abundant, rain; &c.]: (IAar, L:) and هَاجَتْ لَنَا سَمَآءٌ جَوْدٌ [A copious, or an abundant, rain, &c., became stirred up for us]: (S, K: *) and you also say, [contr. to the usage mentioned above, or as though جَوْدٌ were an epithet from جَادَ, and this originally جَوُدَ, like ضَخْمٌ from ضَخُمَ, but used as a subst.,] مَطَرَتَانِ جَوْدَانِ [Two showers of rain, copious, or abundant, &c.]. (S, K.) ↓ تَجَاوِيدُ, [app. signifying the same as جَوْدٌ used as a pl.,] occurring in the following verse of Sakhr El-Ghei, يُلَاعِبُ الرِّيحَ بِالعَصْرَيْنِ قَصْطَلُهُ وَالوَابِلُونَ وَتَهْتَانُ التَّجَاوِيدِ [Its dust makes sport with the wind in the morning and evening, or night and day, and so do the violent showers of big drops, and the pouring of copious, or abundant, rains, &c.], (L, K, *) is a pl. having no sing.; (K;) or it may be so, like تَعَاجِيبُ and تَعَاشِيبُ and تَبَاشِيرُ; or it may be pl. of تَجْوَادٌ [an inf. n.]. (L.) You say also, امطَرَ ↓ أَصَابَتْهُ تَجَاوِيدُ [Copious showers of rain fell upon him, or it]. (A.) — — See also جَوَادٌ. جَوْدَةٌ [an inf. n. of 1, (q. v.,) in two senses; as also جُودَةٌ: and an inf. n. of un., signifying] A single affection of thirst; a thirsting. (S, K.) — — See also جُوَادٌ. جَادِىٌّ Saffron. (S, K.) جَوَادٌ, used alike as masc. and fem., (S, K,) Liberal, bountiful, munificent, or generous: (S, * K:) or one who affects, or constrains himself, to be generous: (Msb:) or who gives without being asked, to preserve the receiver from the ignominy of asking: (MF:) or who gives what is meet to him to whom it is meet: (El-Karmánee, TA:) or who gives what is meet to him to whom it is meet, not for a compensation; so that it has a more special signification than مُحْسِنٌ: (MF:) pl. [of pauc., masc.,] أَجْوَادٌ and (of mult., TA) جُوْدٌ, (S, A, K,) like as قُذُلٌ is pl. of قَذَالٌ, but the و is made quiescent because it is an unsound letter, (S,) [in some copies of the K جُوُدٌ,] and أَجَاوِدُ, (S, K,) contr. to analogy, (TA,) or أَجَاوِيدُ, [reg., as pl. of أَجْوَادٌ,] (A,) and جُوَدَآءُ (S, K) and جُوَدَةٌ, (CK, [in some copies of the K omitted,]) or جُوْدَةٌ, or جُوُدَةٌ, [written in the latter manner in a MS. copy of the K,] with ة added to the [proper] pl. form [جُوْدٌ or جُوُدٌ], accord. to the doctrine of Sb: (TA:) جُوْدٌ is used as a fem. pl., (S, Msb,) and is like نُوْرٌ pl. of نَوَارٌ. (S.) — — Also, applied alike to the male and the female, (S,) A courser; a fleet, or swift, and excellent, horse; (L;) a horse fleet, or swift, in running; or excellent in running, or in the motion of his legs; as also ↓ جَوْدٌ: (Bd in xxxviii. 30:) or that outstrips others: (Jel ib.:) i. q. رَائِعٌ: (S, L, K:) pl. جِيَادٌ, (S, A, Bd, L, Msb, K,) which by rule should be جِوَادٌ, like طِوَالٌ, but this latter form has not been heard from the Arabs; (L;) or جِيَادٌ is pl. of جَوْدٌ, or of جَيِّدٌ; (Bd ubi suprà;) and جَوَادٌ has also for its pl. أَجْيَادٌ, [a pl. of pauc., and irregular, or this is pl. of جَيِّدٌ, and therefore, though irregularly, retains the ى substituted for و] (S, L,) and أَجْوَادٌ, [also a pl. of pauc., but agreeable with rule, or this is pl. of جَوْدٌ,] (L,) and أَجَاوِيدُ (S, L) is pl. of أَجْوَادٌ. (L.) Hence, أَقْبَلَ جَوَادًا (assumed tropical:) He came on, or advanced, like a horse that is termed جواد: and سِرْتُ إِلَيْهِ جَوَادًا (assumed tropical:) I went to him, or it, like a horse that is so termed. (Mgh in art. غذ.) You say also, عَدَا عَدْوًا جَوَادًا He ran a long run. (A, TA.) And سِرْنَا عُقْبَةً جَوَادًا, and عُقْبَتَيْنِ جَوَادَيْنِ, and عُقَبًا جِيَادًا (S, A) and أَجْوَادًا, (A, TA,) We journeyed a long march or stage, and two long marches or stages, and long

marches or stages. (S, A, TA.) جُوَادٌ [accord. to the TA inf. n. of جِيدَ, which see in two places,] (assumed tropical:) Thirst: (S, K:) or vehemence of thirst. (K.) — — Also, [accord. to the K ↓ جَوْدَةٌ, but this is corrected in the TA,] (assumed tropical:) Drowsiness, or slumber. (TA.) جَائِدٌ: see جَوْدٌ. جَيِّدٌ, originally of the measure فَيْعِلٌ, (S, Msb,) as the Basrees say, i. e. جَيْوِدٌ, (Msb, TA,) the و being changed into ى because of its being meksoor and preceded by ى, and the augmentative ى being then incorporated into it; (TA;) or, as the Koofees say, of the measure فَيْعَلٌ, like عَيْطَلٌ &c., because there is found no sound word of the measure فَيْعِلٌ except صَيْقِلٌ, a woman's name, and the unsound is accorded to the sound; or, as others say, of the measure فَعِيلٌ, [and so I find in one copy of the S,] originally جَوِيدٌ, the kesreh of the و being, accord. to them, suppressed because difficult of pronunciation, and the quiescent و and ى thus coming together, [the latter receives the rejected kesreh, and] the و is changed into ى and incorporated into the [augmentative] ى; (Msb;) Good, goodly, approvable, or excellent; contr. of رَدِىْءٌ; (A, K;) applied to a thing, (S,) or a commodity, an article of household-goods, or the like, (A, Msb,) and a work, or performance: (TA:) pl. جِيَادٌ (S, A, Msb, K) and جِيَادَاتٌ, (K,) the latter a pl. pl., [i. e. pl. of جِيَادٌ,] (TA,) and جَيَائِدُ, (S, K,) with hemz, [and, accord. to some,] contr. to analogy. (S.) [It is also applied to a man, meaning Excellent, or egregious, in some quality; sometimes, though very rarely, in a quality that is disapproved.] أَجْوَدُ [Better, and best; more, and most, goodly or approvable or excellent]: see 5. — — [More, and most, liberal, bountiful, munificent, or generous. Hence,] أَجْوَدُ مِنْ حَاتِمٍ [More liberal, &c., than Hátim]: a prov. (Meyd.) — — [More, and most, fleet, or swift, and excellent; relating to a horse. Hence,] أَجْوَدُ مِنَ الجَوَادِ المُبِرِّ [More fleet, &c., than the courser that surpasses others]: a prov. (Meyd.) تَجَاوِيدُ: see جَوْدٌ, in two places. مَجُودٌ A field, or garden, rained upon: (A:) [or rained upon copiously, or abundantly.] And أَرْضٌ مَجْوَدَةٌ Land rained upon with a copious, or an abundant, rain. (S, L, K.) — — (assumed tropical:) A man (S, A) affected with thirst: (S, A, K:) [or, with vehement thirst: (see جُوَادٌ:)] or at the point of death, or destruction. (K.) — — And [hence,] (tropical:) Affected with longing desire. (L.) — — Also (assumed tropical:) Overcome by drowsiness, or slumber: (TA:) or distressed by drowsiness, or slumber, &c. (Lh, L.) مُجِيدٌ: see مِجْوَادٌ. — — Also A man possessing a horse such as is termed جَوَادِ [i. e. fleet, or swift, and excellent]: pl. مَجَاوِيدُ [by rule pl. of مِجْوَادٌ, q. v.]. (A, TA.) — — حَتْفٌ مُجِيدٌ (tropical:) Present death. (K, TA.) مِجْوَادٌ One who says, utters, or expresses, or who does, (K, TA,) much, or often, (TA,) what is good, goodly, approvable, or excellent; (K, TA;) as also ↓ مُجِيدٌ: (TA:) [or rather the latter is a simple, not an intensive, epithet:] the former is applied to a poet, (S, A, K,) as syn. with the latter, (K,) or as meaning who says, or utters, much, or often, what is good, or excellent: (S:) and both are applied to a workman, or an artificer: pl. of the former مَجَاوِيدُ. (A.) جُوذَابٌ جوذاب: see art. جذب. جور 1 جَارَ, aor. يَجُورُ, (TA,) inf. n. جَوْرٌ, (S, A, K,) He declined, or deviated, from the right course; (S, A;) and so جارعَنِ القَصْدِ: (A:) he wandered from the right way: (TA:) he pursued a wrong course: (K:) or he left the right way in journeying: and it (anything) declined. (TA.) You say also, جار عَنِ الطَّرِيقِ He declined, or deviated, from the road, or way. (S, Mgh, Msb.) — — And جار, (S, Mgh, Msb,) aor. as above, (Msb,) and so the inf. n., (Mgh, Msb, K,) He acted wrongfully, unjustly, injuriously, or tyrannically, (S, * Mgh, Msb, K,) عَلَيْهِ against him, (S, TA,) فِى حُكْمِهِ in his judgment, (Msb,) or فِى الحُكْمِ in judgment. (S, TA.) — — جارتِ الأَرْضُ (tropical:) The plants, or herbage, of the land grew tall: (A, TA:) and so جَأَرَت. (TA.) — See also 10. 2 جوّره, (S, A, K,) inf. n. تَجْوِيرٌ, (S,) He attributed, or imputed, to him, or charged him with, or accused him of, wrongful, unjust, injurious, or tyrannical, conduct; (S, K;) contr. of عَدَّلَهُ. (A.) — He prostrated him (S, K) by a blow, (S,) or by a thrust of a spear or the like; from جار "he, or it, declined;"; (A;) like كَوَّرَهُ. (S.) — — He threw it down, (TA,) and overturned it; (K, TA;) namely, a building, and a tent, &c.: (TA:) he took it to pieces; namely, a tent. (A.) 3 جاورهُ, inf. n. مُجَاوَرَةٌ and جِوَارٌ (S, Msb, K) and ↓ جُوَارٌ, (S, M, and some copies of the K,) or the last is a simple subst., (Msb,) and ↓ جَوَارٌ, (M, and so in some copies of the K instead of جُوَارٌ,) of which forms the second (جِوَارٌ) is more chaste than the third (S, TA) and than the fourth, as relating to the verb in the sense here following, though some disapprove of it, and assert the third and the fourth to be more chaste; (TA;) He became his جار [or neighbour]; (K;) he lived in his neighbourhood, or near to him: (Msb, TA:) or he lived in a dwelling contiguous to his. (Msb.) — — Also جاورهُ, (TA,) inf. n. جِوَارٌ, (K,) and ↓ جُوَارٌ is said to be a quasi-inf. n., and more chaste than جِوَارٌ as relating to the verb in the sense here following; (TA;) He bound himself to him by a covenant to protect him. (K, TA.) — — And جاور بَنِى فُلَانٍ, and فِى بنى فلان, inf. n. مَجَاوَرَةٌ and جِوَارٌ, He protected himself by a covenant with the sons of such a one; from مُجَاوَرَةٌ signifying the " living near. " (TA.) — — And جاور, inf. n. مُجَاوَرَةٌ, i. q. اِعْتَكَفَ فِى مَسْجِدٍ [He confined himself in a mosque, or place of worship, during a period of days and nights, or at least during one whole day, fasting from daybreak to sunset, and occupying himself in prayer and religious meditation, without any interruption by affairs distracting the mind from devotion and not pressing]. (S, K.) But جاور بِمَكَّةَ, and بِالمَدِينَةِ, signifies absolutely He abode in Mekkeh, and El-Medeeneh; not necessarily implying conformity with the conditions of اِعْتِكَاف required by the law [though generally meaning for the purpose of study: and so in the neighbourhood of the great collegiate mosque called the Azhar, in Cairo: so that the term ↓ مُجَاوِرٌ means a student of Mekkeh &c.]. (TA.) 4 اجارهُ, (S, A, &c.,) inf. n. إِجَارَةٌ (Mgh, K) and ↓ جَارَةٌ, (Kr, K,) [or the latter is rather a quasi-inf. n., like طَاعَةٌ from أَطَاعَهُ,] He protected him; granted him refuge; (K;) preserved, saved, rescued, or liberated, him; (S, A, Msb, K;) from (مِنْ) wrongful, unjust, injurious, or tyrannical, treatment; (S, K;) from punishment; (S, A;) or from what he feared: (Msb:) he aided him; succoured him; delivered him from evil: the أ having a privative effect. (Mgh.) It is said of God, يُجِيرُ وَلَا يُجَارُ عَلَيْهِ He protects, but none is protected against him. (TA.) And in the Kur [lxxii. 22], قُلْ إِنِّى لَنْ يُجِيرَنِى مِنَ اللّٰهِ أَحَدٌ Verily none will protect me against God. (TA.) — — اجار المَتَاعَ He put the household-goods, or commodities, into the repository, (K, TA,) and so preserved them from being lost. (TA.) — — It is said [of God] in a trad., يُجِيرُ بَيْنَ البُحُورِ He makes a division between the seas, and prevents one from mixing with another and encroaching upon it. (TA.) 5 تجوّر He became prostrated; (S;) he fell down; (K;) by reason of a blow. (S, TA.) — — It (a building, TA) became thrown down, or demolished. (K.) — — He (a man, TA) laid himself down on his side (K) upon his bed. (TA.) 6 تَجَاوَرُوا and ↓ اِجْتَوَرُوا (S, K) are syn., (S,) signifying They became mutual neighbours; they lived near together: (K, * TA:) the [radical] و in the latter verb remaining unaltered because this verb is syn. with one in which the و must preserve its original form on account of the quiescence of the preceding letter, namely, تجاوروا, (S, TA,) and to show that it is syn. therewith: but اِجْتَارُوا also occurs. (TA.) — — [Also They bound themselves by a covenant to protect one another.] 8 إِجْتَوَرَ see 6. 10 استجار and ↓ جَارَ, (K,) the latter like جَارٌ as syn. with مُسْتَجِيرٌ, (TA,) He sought, desired, or asked, to be protected; to be granted refuge; to be preserved, saved, rescued, or liberated. (K.)

And استجارهُ He desired him, or asked him, to preserve, save, rescue, or deliver, him, (S, A, Msb,) مِنْ فُلَانٍ from such a one. (S.) And استجار بِهِ He had recourse to him for refuge, protection, or preservation; he sought his protection. (TA.) جَارٌ A neighbour; one who lives near to another; (S, Mgh, Msb, K;) one who lives in the next tent or house: (IAar, Th, T, Msb:) pl. [of mult.] جِيرَانٌ (Msb, K) [and جِوَارٌ (a pl. not of unfrequent occurrence, and mentioned by Freytag as used by El-Mutanebbee,)] and [of pauc.] جِيرَةٌ and أَجْوَارٌ; (K;) like قَاعٌ, pl. قِيعَانٌ and قِيعَةٌ and أَقْوَاعٌ, the only similar instance: (TA:) fem. with ة. (Mgh.) الجَارُ ذُو القُرْبَى [in the Kur iv. 40] is The relation, or kinsman, who is abiding in one's neighbourhood: or who is abiding in one town or district or the like while thou art in another, and who has that title to respect which belongs to nearness of relationship: (TA:) or the near neighbour: (Bd, Jel:) or the near relation: (Jel:) or he who is near, and connected, by relationship or religion. (Bd.) جَارُ الجَنْبِ and الجَارُ الجُنُبُ and جَارُ الجُنُبِ: see art. جنب. جَارٌ نِفِّيجٌ A stranger [who has become one's neighbour]. (TA.) — — A person whom one protects from wrongful, unjust, injurious, or tyrannical, treatment. (S, Mgh, Msb, K.) — — One who seeks, or asks, protection (Msb, K) of another: جَارُكَ signifying he who seeks thy protection. (TA.) — — A protector; (A, Mgh, Msb, K;) one who protects another from that which he fears; (Msb;) one who grants refuge, or protects, or preserves. (AHeyth.) هُمْ جَارَةٌ ↓ مِنْ ذٰلِكَ الأَمْرِ They are protectors from that thing, is a phrase mentioned by Th, respecting which ISd says, I know not how this is, unless the sing. be supposed to be originally جَائِرٌ, so as to have a pl. of the measure فَعَلَةٌ [as جَارَةٌ is originally جَوَرَةٌ]. (TA.) — — An aider, or assister. (IAar, Msb, K.) — — A confederate. (IAar, Msb, K.) — — A woman's husband. (Msb, K.) — — A man's wife; (Msb;) as also ↓ جَارَةٌ: (S, M, A, Mgh, Msb, K:) or the latter, the object of his love: (M:) and the latter also, a woman's fellow-wife; (Mgh, Msb, TA;) so called because the term ضَرَّةٌ is disliked, (Mgh, Msb,) as being of evil omen. (Mgh.) — — A partner who has not divided with his partner: so in the trad. الجَارُ أَحَقُّ بِصَقَبِهِ [explained in art. صقب]; as is shown by another trad. (Az, Msb.) — — A partner, or sharer, (Msb, K,) in immoveable property, such as land and houses, (Msb, TA,) and in merchandise, (K, TA,) whether he divide the property with the other or not, (Msb,) or whether he be partner in the whole or only in part. (TA.) — — One who divides with another. (IAar, K.) — — (tropical:) The فَرْج [or pudendum] of a woman: and (tropical:) The anus; as also ↓ جَارَةٌ. (IAar, K, TA.) — — The part (IAar, K) of the sea-shore (IAar) that is near to the places where people have alighted and taken up their abode. (IAar, K.) جَوْرٌ, an inf. n. used as an epithet, (TA,) i. q. ↓ جَائِرٌ; (K, TA;) i. e. Declining, or deviating, from the right course: and acting wrongfully, unjustly, injuriously, or tyrannically: (TA:) pl. [of the latter], applied to men, ↓ جَوَرَةٌ, (K,) in which the و remains unaltered contr. to rule, (TA,) and ↓ جَارَةٌ, (A, K,) as in all the copies of the K, but some substitute for it, as a correction, ↓ جُورَةٌ, [found in a copy of the A,] which, however, requires consideration, (TA,) and جَائِرُونَ. (K.) You say طَرِيقٌ جَوْرٌ A road, or way, deviating from the right course. (TA.) And هُوَ جَوْرٌ عَنْ طَرِيقِنَا He is declining, or deviating, from our way. (TA.) — — Also, for ذُو جَوْرٍ, meaning Wronged, or unjustly treated, by the judge. (Mgh from a trad.) — — عِنْدَهُ مِنَ المَالِ الجَوْرُ (tropical:) He possesses, of property, an extraordinary abundance. (A, TA.) See also جُورٌ. جَارَةٌ: see جَارٌ, in three places: — and جَوْرٌ: — and see also 4. جَوَرَةٌ and جُورَةٌ: see جَوْرٌ. إِنَّهُ لَحَسَنُ الجِيرَةِ Verily he is good in respect of the mode, or manner, of جِوَار [i. e. living as a neighbour, or binding himself by covenant to protect others]. (TA.) جُورٌ A rain accompanied by vehement thunder: (K:) or by a vehement sound of thunder: (S:) or a copious rain; as also جُأْرٌ and جُؤَرٌ; (K in art. جأر;) and, accord. to As, جُؤَارٌ: (TA:) and an exceedingly great torrent. (TA. [In this last sense written in a copy of the A ↓ جَوْرٌ, and there said to be tropical.]) See جَوَارٌ: and see also art. جر. — — You say also بَازِلٌ جُورٌ (S) [app. meaning A camel nine years old that brays loudly: or] hard and strong: and بَعِيرٌ جُورٌ a bulky camel. (TA.) جَوَارٌ: see 3. — Also The part of the exterior court or yard of a house that is coextensive with the house. (K, * TA.) — Abundant and deep water. (K.) Whence ↓ جُورٌ applied to rain. (TA.) — Ships: a dial. var. of جَوَارٍ, on the authority of Sá'id, (K,) surnamed Abu-l-'Alà: (TA:) said in the K to be strange; but similar instances are well known. (MF.) جُوَارٌ: see 3, in two places. — — Also, and ↓ جِوَارٌ, or the latter is only an inf. n., The covenant between two parties by which either is bound to protect the other. (TA.) جِوَارٌ: see what next precedes. — [Also a pl. of جَارٌ.] جَائِرٌ: see جَوْرٌ. — — Also (tropical:) Wide and big; applied to a [bucket of the kind called] غَرْب: and so, with ة, applied to a [skin of the kind called] قِرْبَة. (A, TA.) مُجَوَّرٌ [as meaning Thrown down, or overturned,] occurs in the following prov.: يَوْمٌ بِيَوْمِ الحَفَضِ المُجَوَّرِ [A day for a day of the household-goods (or, accord. to the TA, the hair-cloth tent) thrown down, or overturned]: applied in the case of rejoicing at a calamity befalling another: a man had an aged paternal uncle, and used continually to go into the latter's tent, or house, and throw down his household-goods, one upon another; and when he himself grew old, sons of a brother of his did to him as he had done to his paternal uncle; wherefore he said thus, meaning, this is for what I did to my paternal uncle. (K.) مُجَاوِرٌ: see 3, last sentence. جوز 1 جَازَ المَوْضِعَ, (S, K,) or المَكَانَ, (A, Mgh, Msb,) aor. يَجُوزُ, (S, Msb,) inf. n. جَوَازٌ (S, Msb, K) and جَوْزٌ and جُؤُوزٌ and مَجَازٌ, (K,) He went, or passed, in, or along, the place, and left it behind; (Mgh, K;) [whether this be meant for one signification or two, does not appear; but in either case it is evident that one signification is he passed through, or over, or along, and beyond, the place; and this signification is of frequent occurrence;] as also جاز بِهِ; (K;) and ↓ اجازهُ; (Mgh;) and ↓ جاوزهُ, (Mgh, K,) inf. n. جِوَازٌ; (K, TA; in the CK جَوَازٌ;) and ↓ تجاوزهُ; (Mgh;) lit., he traversed, or crossed, its جَوْز, i. e., middle, and passed through it: (Mgh:) or he went, or passed, in, or along, the place; (As, S, A, Msb, TA;) as also جاز بِهِ, and ↓ جاوزهُ, (TA,) and ↓ اجازهُ, (A,) and ↓ اجتازهُ: (S: [so it appears from its being said that اِجْتِيَازٌ is syn. with سُلُوكٌ:]) and in like manner, الطَّرِيقَ the road: (TA:) or جاوز ↓ الموضعَ and جازهُ signify the same: (TA:) or ↓ اجازهُ (As, S, Msb, K) and ↓ جاوزهُ and ↓ تجاوزهُ (A) signify he left it behind him, (As, S, A, K,) and traversed, or crossed, it; (As, S, A, Msb;) and ↓ جاوزهُ and جاوز ↓ بِهِ also signify he left it behind. (TA.) You say, جُزْتُ خِلَالَ الدِّيَارِ, which is like جُسْتُ [I passed amid, or among, the houses: (see the remarks on the letter ز:) or I went to and fro amid, or among, the houses, in a hostile attack upon them: or went round about them]. (Ibn-Umm-Kásim, TA.) And جُزْتُ بِكَذَا, i. e., ↓ بِهِ اِجْتَزْتُ [I passed by, and beyond, such a thing]. (TA.) And جاز عَلَيْهِ He passed by him, or it; syn. مَرَّ بِهِ, and اِمْتَرَّ بِهِ and عَلَيْهِ. (M and K in art. مر.) And جَازَهُ He passed, or crossed, over it. (L.) جاز and ↓ اجاز are syn. [in this last sense]. (TA.) You say, أَعَانَكَ اللّٰهُ عَلَى إِجَازَةِ ↓ الصِّرَاطِ (A, TA) May God aid thee [to pass, or cross, over, or] to pass along, and to leave behind thee, the Sirát. (TA.) And it is said in a trad. respecting the Sirát, فَأَكُونُ أَنَا عَلَيْهِ ↓ وَأُمَّتِى أَوَّلَ مَنْ يُجِيزُ [And I, with my people, shall be the first who will pass over it]: يجيز being here syn. with يَجُوزُ. (TA.) — — جُزْتُ الشَّىْءَ إِلَى غَيْرِهِ: see 3. — — جاز الدِّرْهَمُ فَتَجَوَّزَهُ ↓ [The piece of money passed, or was current, and he accepted it as current: in the TA written جاز الدرهم كتجوزه, and without any syll. signs; but that the reading which I have adopted is right appears from what immediately follows:] a poet says, وَزُيَّفُ [Pieces of money whereof there are current and bad]: and

Lh mentions the saying, لَمْ أَرَ النَّفَقَةَ تَجُوزُ بِمَكَانٍ كَمَا تَجُوزُ بِمَكَّةَ [I have not seen money for expenses pass away in a place as it passes away in Mekkeh]: ISd says, He has not explained it, but I think that the meaning is تَنْفُقُ. (TA.) — — جاز الشَّىْءُ, inf. n. جَوَازٌ, The thing was, or became, allowable; it passed for lawful: as though it kept the middle (جَوْز) of the road. (TA.) You say, جَازَ البَيْعُ, and النِّكَاحُ, (A, Mgh,) and العَقْدُ وَغَيْرُهُ, (Msb,) [The sale, and the marriage, and the contract, or other thing, was, or became, allowable; or] passed as right, sound, valid, or good [in law:] (Msb:) or had effect. (Mgh.) [And جاز لَهُ أَنْ يَفْعَلَ كَذَا It was allowable to him to do so. And يَجُوزُ أَنْ يَكُونَ كَذَا It may be so; or such a thing may be.] — جَازَهُ in the sense of اجازهُ: see 4, second sentence, in two places. 2 جَوَّزَ see 4, in nine places. 3 جاوزهُ and جاوز بِهِ, inf. n. جِوَازٌ: see 1, in six places. — — جاوز الحَدَّ, and القَدْرَ, inf. n. مُجَاوَزَةٌ; and so ↓ تجاوز, alone; He exceeded, or transgressed, the proper bound, or limit, or measure; acted extravagantly, exorbitantly, or immoderately: he, or it, was, or became, excessive, extravagant, exorbitant, or immoderate. (The Lexicons &c. passim.) — — جَاوَزْتُ الشَّىْءِ إِلَى غَيْرِهِ (S, Msb *) I passed from the thing [to another thing]; (Msb;) as also ↓ تَجَاوَزْتُهُ; (S, Msb;) i. q. ↓ جُزْتُهُ. (S.) — — جاوز عَنْ ذَنْبِهِ: see 6. — — [Hence, app.,] كَانَ مِنْ خُلُقِى الجِوَازُ It was of my disposition to be easy, or facile, in selling and demanding. (TA from a trad.) — جاوز بِهِ: see 4, in two places. 4 اجاز and اجازهُ: see 1, in six places. — اجازهُ He made him to go, or pass along; as also ↓ جَازَهُ: (TA:) he made him to pass through, or over, or along and beyond: (S, IF, Msb, K;) as also [↓ جاوز بِهِ, as will be shown by an ex. below, and ↓ جوّزهُ, and] ↓ جَازَهُ, for which we find جاوزهُ incorrectly substituted in the K. (TA.) A rájiz says, خَلُّوا الطَّرِيقَ عَنْ أَبِى سَيَّارَةْ حَتَّى يُجِيزَ سَالِمًا حِمَارَهْ [Leave ye the road to Aboo-Seiyárah until he make his ass to pass through, or over, safely]. (S.) And it is said in the Kur [vii. 134, and x. 90], وَجَاوَزْنَا ↓ بِبَنِى إِسْرَائِيلَ البَحْرَ [And we made the Children of Israel to pass through the sea]. (TA.) You say also جَوَّزَ ↓ لَهُمْ إِبِلَهُمْ, inf. n. تَجْوِيزٌ, He led for them their camels one by one until they passed. (K.) — — [He made it to pass, or be current; as also ↓ جوّزهُ: as in the following phrases.] أَجَزْتُ عَلَى اسْمِهِ i. q. جَعَلْتُهُ جَائِزًا [I made his name to pass, or be current, by stamping money with it]: (ISk, S, TA:) and ضَرَبْتُ [I coined, or minted, money in his name]. (ISd, TA.) And جوّز ↓ الضَّرَّابُ الدَّرَاهِمَ, inf. n. تَجْوِيزٌ, [The coiner, or minter,] made the dirhems, or pieces of money, to pass, or be current. (Mgh.) — — He made it, or held it, to be allowable, or to pass for lawful; he allowed it, or permitted it; (S, K, TA;) as also ↓ جوّزهُ: (S, TA:) syn. سَوَّغَ: (S, K:) and syn. of إِجَازَةٌ, [the inf. n. of the former verb,] إِذْنٌ. (K, TA: omitted in the CK.) You say, اجاز لَهُ مَا صَنَعَ, (S, K, *) and جوّز ↓ له, (S,) He made, or held, what he did to be allowable, &c. (S, K.) And هٰذَا مِمَّا لَا يُجَوِّزُهُ ↓ العَقْلُ [This is of the things which reason will not allow]. (A, TA.) — — [He granted him the authority or degree of a licentiate in some one or more of the various departments of learning, for the instruction of others therein;] he granted him a license with respect to the matters that he had related and heard [from other learned men, to teach the same]. (TA.) You say also, اجاز لِفُلَانٍ جَمِيعَ مَسْمُوعَاتِهِ مِنْ مَشَائِخِهِ [He ters which he had heard from his sheykhs, to teach the same to others]. (TA.) The licentiate is termed ↓ مُجَازٌ: and the matters which he relates are termed ↓ مُجَازَاتٌ. (TA.) — — اجاز البَيْعَ, (A, Mgh, K,) and النِّكَاحَ, (A, Mgh,) and العَقْدَ, (Msb,) He (the judge, A, Mgh) made the sale, (A, Mgh, K,) and the marriage, (A, Mgh,) and the contract, (Msb,) to have effect; he executed or performed it; (Mgh, Msb K;) لَهُ for him: (K:) he decreed it. (Mgh.) And [in like manner] اجاز رَأْيَهُ, and ↓ جوّزهُ, He made his judgment, or opinion, to have effect; he executed or performed it. (K.) Hence the saying, in a trad. of Aboo-Dharr, قَبْلَ أَنْ يُجِيزُوا عَلَىَّ, i. e., Before they slay me, and execute your order upon me. (TA.) — أَجَازَنِى (S, K *) (tropical:) He gave me water for, (S,) or he watered [for me], (K,) my land, or my beasts. (S, K.) And جوّز ↓ إِبِلَهُ, (K,) inf. n. تَجْوِيزٌ, (TA,) He watered his camels. (K.) And اجاز الوَفْدَ He gave to the party who came as envoys, or the like, the quantity of water sufficient to pass therewith from one watering-place to another. (TA.) And أَجَازَهُ مَآءً يَجُوزُ بِهِ الطَّرِيقَ (assumed tropical:) He gave him water wherewith to travel the road. (A.) And أَجِزْنِى مَآءً Give thou me some water that I may go my way, and pass from thee. (Aboo-Bekr, TA.) — — Hence, (Aboo-Bekr, TA,) اجازهُ بِجَائِزَةٍ, (Aboo-Bekr, TA,) and اجازهُ بِجَائِزَةٍ سَنِيَّةٍ, (S, A,) (assumed tropical:) He (the Sultán) gave him a gift, or present, (Aboo-Bekr, TA,) and he gave him a gift, or present, of high estimation. (S, A. *) Or the origin of the expression was this: Katan the son of 'Owf, of the tribe of Benoo-Hilál-Ibn-'Ámir-Ibn-Saasa'ah, gave the government of Fáris to 'Abd-Allah Ibn- 'Abbás; and El-Ahnaf passing by him with his army on an expedition to Khurásán, he waited for them upon a bridge, and said, أَجِيزُوهُمْ [Make ye them to pass over]; and he began to mention the lineage of each man and to give him according to his rank: (S:) or from the fact that a certain commander, having a river between him and an opposing force, said, مَنْ جَازَ هٰذَا النَّهْرَ فَلَهُ كَذَا [Whoso passeth this river shall have such a thing]; and whenever one passed over, he received a جَائِزَة. (TA.) You say also, أَجَازَهُ, meaning (assumed tropical:) He gave him. (TA.) And it is said in a trad., أَجِيزُوا الوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ بِهِ Give ye to the party who come as envoys, or the like, a similar جَائِزَة to that which I used to give them. (TA.) 5 تجوّز اللَّيْلُ The darkness of the night cleared away. (A.) — تجوّز فِى صَلَاتِهِ He relaxed, or remitted, in his prayer; (S, A, Mgh, Msb, K, TA;) and so in other things; (A;) and abridged it; and was quick in it: said to be from الجَوْزُ "the act of traversing, and going, or passing along:" (TA:) or did less than was sufficient in it. (Msb.) — — Hence, تجوّز فِى أَخْذِ الدَّرَاهِمِ, (A, Mgh,) or تجوّز الدَّرَاهِمَ, (K,) He accepted the dirhems, or pieces of money, as current; did not reject them: (A, Mgh:) see 1: or he accepted them as they were, or notwithstanding what was in them: (Lth, TA:) or he accepted them notwithstanding what was intermixed with them, (K, TA,) [of bad money,] concealed therein, and notwithstanding their fewness. (TA.) In the phrase التَّجَوُّزُ بِدُونِ الحَقِّ [The accepting less than what was due], the inf. n. is made trans. by means of بِ because it implies the meaning of الرِّضَا [which is made trans. by the same means]. (Mgh.) ↓ تَجَاوَزْ also occurs in the sense of تَجَوَّزْ in a trad. of Ibn-Rawáhah: هٰذَا لَكَ وَتَجَاوَزْ فِى القَسْمِ This is thine, or for thee, and be thou remiss, or not extreme, in, or with respect to, the division: and is allowable, though we have not heard it. (Mgh.) You say also, تَجَوَّزَ فِى هٰذَا الأَمْرِ مَا لَمْ يَتَجَوَّزْ فِى غَيْرِهِ He bore patiently, or with silence and forgiveness, and with feigned neglect, or connivance, in this affair, or case, what he did not so bear in another. (K, * TA.) — — See also 6, in three places. — تجوّز فِى كَلَامِهِ He made use of a trope, or tropes, in his speech. (S, K.) [See مَجَازٌ, below.] 6 تجاوزهُ: see 1, first sentence: and see also 3. — تجاوز i. q. أَفْرَطَ, [i.e., جاوز الحَدَّ, explained above,] فِيهِ in it, or with respect to it. (K. See 3.) — — تجاوز عَنْهُ, (S, A, Mgh, Msb,) and ↓ تجوّز; (S, A, Mgh;) and تجاوزعَنْ ذَنْبِهِ, (A, K,) and ↓ تجوّز, and ↓ جاوز; (K;) He (God, S, A, or a man, Msb) passed him by, or over, without punishing him; or forgave him; (S, A, Mgh, Msb;) namely, an evil-doer; (A, Mgh, Msb;) and He passed by, or over, without punishing, or forgave, his sin or offence. (A, K. *) You say, اَللّٰهُمَّ تَجَاوَزْ عَنِّى, and ↓ تَجَوَّزْ عَنِّى, O God, pass me by, or over, without punishing me; or forgive me. (S, A.) تجاوز عَنْهُ, followed by a noun in the accus. case, also signifies He forgave him a thing. (L.) And the same alone, He feigned himself neglectful of it; he connived at it. (K.) —

— [Also, this last phrase alone, He transcended it.] — — تَجَاوَزَ فِى القَسْمِ: see 5. 8 اجتازهُ: and اجتاز بِهِ: see 1. 10 استجازهُ He asked, or demanded, of him permission. (K, * TA.) — — He asked, or demanded, of him [the authority or degree of a licentiate; i. e.,] a license with respect to the matters that he had related and heard [from other learned men, to teach the same]. (TA.) [See 4.] — (tropical:) He asked, or demanded, of him (S, K) water for, (S,) or to water [for him], (K,) his land, or his beasts. (S, K.) — He approved it. (Har p. 326.) جَوْزٌ The middle (S, K) of a thing, (K,) or of anything; (S;) [as, for instance,] of a desert, (A,) and of a camel, (TA,) and of the night: (A, TA:) and the main part of a thing, (K,) or of the night: (TA:) pl. أَجْوَازٌ; (Sb, S, A;) beside which it has no other. (Sb.) — [The walnut; or walnuts;] a well-known fruit, (K,) which is eaten: (Msb:) a Persian word, (S,) arabicized; (S, Msb, K;) originally گَوْزْ: (Mgh, Msb, K:) n. un. جَوْزَةٌ: (S, TA:) pl. جَوْزَاتٌ: (S, K, TA: in the CK جَوْزَانٌ:) the tree thereof abounds in the land of the Arabs, in the province of El-Yemen, where it bears fruit and is cultivated; and in the Sarawát (السَّرَوَات) are trees thereof, which are not cultivated: the wood thereof is characterized by hardness and strength. (AHn. TA.) — — جَوْزُ بَوَّي, (K,) or جَوْزُ بَوًا, with the short alif, as heard from the physicians, in Persian گَوْزِ بُويَا, (Mgh, under the letter ب,) [vulgarly called جَوْزُ الطِّيبِ, The nutmeg;] a certain medicine; (K;) it is of the size of the gall-nut (عَفْص), easily broken, with a thin coat, (Mgh, TA,) having a pleasant odour, (Mgh,) or a pleasant and sharp odour; and the best kind is the red, with a black coat, and heavy: (TA:) it is good for the [affection of the face termed] لَقْوَة, strengthens the stomach and heart, and removes cold. (Mgh.) — — جَوْزُ مَاثِلٍ [The datura stramonium, or thorn-apple;] also a certain medicine; (K;) having the property of producing torpor; resembling the جَوْزُ القَىْءِ (see what follows); having upon it small, thick thorns; and its seed is like that of the أُتْرُجّ [or citror.]. (TA.) — — جَوْزُ القَىْءِ [Nux vomica;] also a certain medicine, (K,) having a power similar to that of the white خَرْبَق [or hellebore]. (TA.) — — جَوْزُ الهِنْدِ [The cocoa-nut;] what is commonly called the نَارَجِيل. (TA.) جَوْزَةٌ: see جَائِزَةٌ, in four places. — Also n. un. of جَوْزٌ [q. v.]. جِيزَةٌ: see جَائِزَةٌ. الجَوْزَآءُ A certain constellation (نَجْمٌ); (S;) a certain sign of the Zodiac; (K;) [namely, Gemini;] said to cross the جَوْز (i. e. the middle, TA) of the sky; (S, TA;) for which reason it is [asserted to be] thus called. (TA.) — — Also i. q. الجَبَّارُ [The constellation Orion]: (A and K in art. جبر:) it has three very bright stars disposed obliquely in the midst thereof, called by the Arabs النَّظْمُ, and نِطَاقُ الجَوْزَآءِ, and فَقَارُ الجَوْزَآءِ. (Har p. 456.) جَوَازٌ (assumed tropical:) The act of watering, or giving to drink: (S:) or a single watering of, or giving drink to, camels. (TA.) [See also جَائِزَةٌ.] A rájiz says, يَا صَاحِبَ الْمَآءِ فَدَتْكَ نَفْسِى عَجِّلْ جَوَازِي وَأَقِلَّ حَبْسِى [O master of the water (may my soul be thy ransom) hasten the watering of my camels, and make my detention little]. (TA.) — — (tropical:) The water with which beasts are watered, or with which seed-produce is watered: (AA, S, K:) [and] water which is given one that he may travel with it the road. (A, Mgh.) [See also جَائِزَةٌ.] — — Hence, (Mgh,) (assumed tropical:) The traveller's pass, (A, Mgh, K,) given him to prevent any one's offering opposition to him: (A, Mgh:) pl. أَجْوِزَةٌ. (A, TA.) — The office, or authority, of a guardian and affiancer. (TA.) جَائِزٌ [act. part. n. of جَازَ, in all its senses]. — — Passing, or current, money. (Mgh.) See an ex. above, voce جَازَ. [And hence,] جَوَائِزُ الأَشْعَارِ, and الأَمْثَالِ, (K, TA,) for the former of which we find, in some copies of the K, الشِّعْرِ, which is incorrect, (TA,) Verses, or poems, and proverbs, current from country to country, or from town to town. (K, TA.) — — Applied to a contract, [and a sale and a marriage, Allowable; passing for lawful;] passing as right, sound, valid, or good [in law]; having effect. (Msb.) — [The beam of a house, or chamber, upon which rest the عَوَارِض, or rafters;] that upon which are placed the extremities of the pieces of wood in the roof of a house or chamber; (AO, TA;) the palm-trunk, (S,) or piece of wood, which passes across between two walls, (K,) called in Persian تِيْر, (S, K,) which is the سَهْم of the house or chamber: (S:) pl. [of pauc.] أَجْوِزَةٌ, (S, CK, TA,) in [some of] the copies of the K, incorrectly, أَجْوُزٌ, (TA,) [and both these are given in the CK,] and [of mult.] جُوزَانٌ (S, K) and جِيزَانٌ (CK, but omitted in my MS. copy of the K and in the TA,) and جَوَائِزُ. (Seer, K.) جَائِزَةٌ (assumed tropical:) A draught of water; (S, K;) as also ↓ جَوْزَةٌ: (K:) or ↓ the latter signifies a single watering, or giving of water to drink; (S, K; [see an ex. in art. اذن, conj. 2;]) or such as a man passes with from one person to another: and ↓ both signify the quantity of water with which the traveller passes from one watering-place to another; as also ↓ جِيزَةٌ. (TA.) It is said in a prov., لِكُلِّ جَابِهٍ جَوْزَةٌ ↓ ثُمَّ يُؤَذَّنُ, i. e., (assumed tropical:) For every one that comes to us for water is a single water-ing, or giving of water to drink; then he is repelled from the water: or, as in the M, then his ear is struck, to indicate to him that he has nothing more than that to receive from us. (TA.) — — Hence, (A, Mgh,) accord. to Aboo-Bekr, (TA,) [but see 4,] (assumed tropical:) A gift, or present: (Aboo-Bekr, S, Mgh, K:) pl. جَوَائِزُ. (S, A, Mgh.) — — Hence also, (Mgh,) (tropical:) Kindness and courtesy: (K:) or kindnesses and courtesy shown to those who come to one as envoys or the like: (Mgh:) or provisions for a day and a night given to a guest at his departure after entertainment for three days. (Mgh, TA.) It is said in a trad., الضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ وَجَائِزَتُهُ يَوْمٌ وَلَيْلَةٌ وَمَا زَادَ فَهُوَ صَدَقَةٌ, meaning, [The period of] the entertainment of a guest is three days, during the first of which the host shall take trouble to show him large kindness and courtesy, and on the second and third of which he shall offer him what he has at hand, not exceeding his usual custom; then he shall give him that wherewith to journey for the space of a day and a night; and what is after that shall be as an alms and an act of favour, which he may do if he please of neglect if he please. (TA.) مَجَازٌ A way, road, or path, (S, K, TA,) which one travels from one side [or end] to the other; (K, TA;) as also ↓ مَجَازَةٌ. (TA.) You say, جَعَلَ فُلَانٌ ذٰلِكَ الأَمْرَ مَجَازًا إِلَى حَاجَتِهِ (assumed tropical:) Such a one made that thing a way to the attainment of his want. (S, TA.) نَهْرٍ ↓ مَجَازَةُ signifies A bridge. (A.) And ↓ مَجَازَةٌ alone [also] signifies A road (طَرِيقَةٌ) in a سَبْخَة [or salt tract]. (K.) — — A privy, or place where one performs ablution; syn. مُتَبَرَّزٌ. (TA.) — A trope; a word, or phrase, used in a sense different from that which it was originally applied to denote, by reason of some analogy, or connexion, between the two senses; as, for instance, أَسَدٌ, properly signifying " a lion," applied to " a courageous man; " (KT, &c.;) what passes beyond the meaning to which it is originally applied; (TA;) [being of the measure مَفْعَلٌ in the sense of the measure فَاعِلٌ;] contr. of حَقِيقَةٌ. (K.) [This is also called مَجَازٌ لُغَوِىٌّ, and مَجَازٌ لُغَةً; to distinguish it from what is termed مَجَازٌ عُرْفِيٌّ, and مَجَازٌ عُرْفًا, which is A word, or phrase, so little used in a particular proper sense as to be, in that sense, conventionally regarded as tropical; as, for instance, دَابَّةٌ in the sense of " a man," or " a human being; " it being commonly applied to " a beast," and especially to " a horse " or " a mule " or " an ass. "] A حَقِيقَة, when little used, becomes what is termed مَجَازٌ عُرْفًا. (Mz, 24th نوع.) The مَجَاز is either what is termed اِسْتِعَارَةٌ [i. e. a metaphor] (as أَسَدٌ used as meaning " a courageous man "), or مَجَازٌ مُرْسَلٌ [a loose trope] (as يَدٌ used as meaning " a benefit," " benefaction," " favour," or " boon "). (KT, &c.) [مَجَازٌ also signifies A tropical meaning.] مُجَازٌ: and مُجَازَاتٌ: see 4, in the middle of the paragraph. مُجِيزٌ A commissioned agent of another; an executor appointed by a will; syn. وَكِيلٌ, and وَصِىٌّ; because he executes what he is ordered to do: so in the conventional language

of the people of El-Koofeh: (Mgh:) or a slave who has received permission to traffic. (Mgh, K.) — — The guardian and affiancer [of a woman]; syn. وَلِىٌّ. (K.) You say, هٰذِهِ امْرَأَةٌ لَيْسَ لَهَا مُجِيزٌ [This is a woman who has no guardian and affiancer]: and Shureyh is related to have said, إِذَا أَنْكَحَ الْمُجِيزَانِ فَالنِّكَاحُ لِلْأَوَّلِ [When the two guardians and affiancers give a woman in marriage, the marriage is the former's]. (TA.) — — The manager of the affairs of an orphan. (K.) مَجَازَةٌ: see مَجَازٌ, in three places. — أَرْضٌ مَجَازَةٌ (S, A) A land containing trees of the جَوْز [or walnut]: (S:) or a land (in the K, مَكَان [a place], which is wrong, TA) abounding with جَوْز. (A, K.) [مَجَازِىٌّ Tropical.] مُجْتَازٌ Going, or passing along. (K.) — — One who travels, or penetrates, along a road. (K.) — — One who loves to hasten, or outstrip. (K, TA.) جوس 1 جَاسَ, aor. يَجُوسُ, (S, TA,) inf. n. جَوْسٌ, (A, K,) He sought for, or after, (Zj, S, A, K,) a thing, (Zj, A, K,) or news, or tidings, (S,) with the utmost of his endeavour. (Zj, A, K.) — — [Hence,] جَاسُوا خِلَالَ الدِّيَارِ, (S, A,) in the Kur [xvii. 5], (TA,) inf. n. as above, (S, A, K,) They went through the midst of the houses (تَخَلَّلُوهَا), and sought for what was in them, as a man seeks for news, or tidings; as also ↓ اجتاسوا: (S:) or they went to and fro among the houses, in a sudden attack: (A, K:) or the meaning in the Kur is, they slew you amid your houses; and حَاسُوا signifies the same; going and coming: (Fr, TA:) and, inf. n. as above, (K,) and جَوَسَانٌ, (S, K,) they went round about (Zj, S, A, K) by night, (S,) among the houses, (Zj, A, K,) looking if any remained whom they had not slain, (Zj, TA,) or doing mischief: (A:) and ↓ اِجْتِيَاسٌ signifies the same as جَوَسَانٌ, (K, TA,) the going round about by night. (TA.) — — جِيسَ also signifies It (anything) was trodden: جَوْسٌ is said to be like دَوْسٌ: (TA:) and you say, جَآءَ فُلَانٌ يَجُوسُ النَّاسَ Such a one came stepping over the people; syn. يَتَخَطَّاهُمْ. (A, TA. *) And accord. to A' Obeyd, جُسْتُهُ and حُسْتُهُ both signify I came into it, and trod it; (خَالَطْتُهُ وَوَطِئْتُهُ;) meaning, any place. (TA.) You say also, جَاسَهُمُ الأَسَدُ The lion trod upon them: or came into the midst of them, and did mischief among them. (TA; [in which the inf. n. of the verb in this sense is said to be جَوْسٌ and جَوْسَآءُ: but the latter is probably a mistranscription for جَوَسَانٌ.]) 8 إِجْتَوَسَ see 1, in two places. جَوَّاسٌ One who treads upon everything: or who comes into the midst of a people, and does mischief among them. (TA.) — — Hence, (TA,) The lion. (K, TA.) And in like manner it is applied to a man. (TA.) جوسق جَوْسَقٌ i. q. قَصْرٌ [A palace: or a pavilion, or kind of building wholly or for the most. part isolated, sometimes on the top of a larger building, i. e., a belvedere, and sometimes projecting from a larger building, and generally consisting of one room if forming a part of a larger building]: (S, K, and Ham p. 823:) or a fortress; syn. حِصْنٌ: (M, IB, TA:) or [a building] resembling a حِصْن: (M:) an arabicized word, (Lth, JK, S, M,) from the Persian كُوشْك: (TA:) its primary meaning is a حِصْن in a state of demolition; and a ruined قَصْر: pl. جَوَاسِقُ and جَوَاسِيقُ; the latter formed by giving fulness of sound to the kesreh, or by poetic license. (Ham ubi suprà.) There were, in the Karáfeh, [the great burial-ground of the Egyptian metropolis,] numerous قُصُور, i. e., what are called جواسق, having belvederes (مَنَاظِر) and gardens: but most of the جواسق were without gardens and without a well; being lofty belvederes: all of them were called قُصُور. (El-Makreezee's " Khitat," ii. 453.) جوش جَوْشٌ The breast; (S, A, K;) as also جُؤْشُوشٌ (S) and جَوْشٌ: (S, A:) and [particularly] that of a man; as also ↓ جُوشٌ: (K:) and the middle of a man. (K.) — — Also (assumed tropical:) The fore part (صَدْر) of the night; like جَرْشٌ; (S;) and so ↓ جُوشٌ: (TA:) or the middle thereof; (K;) as also جَوْزٌ: (AA:) and a great portion thereof: or of the latter part thereof: (K:) or a portion of the latter part thereof: (TA:) or from the time of a quarter to a third thereof. (T, TA.) You say, مَضَى جَوْشٌ مِنَ اللَّيْلِ (assumed tropical:) [A portion of the fore part, &c., of the night passed]. (S.) جُوشٌ: see above, in two places. جوشن جَوْشَنٌ The breast: (IDrd, S, Mgh, K:) or the broad part of the middle of the breast: and the fore part of the body of a locust. (TA.) — — A coat of mail: (S, Mgh, K:) or mail with which the breast and the حَيْزُوم [or parts adjoining the breast] are clad. (M, TA.) — — The middle of the night: (S, K:) and (so in the S, but in the K " or ") the fore part thereof: (S, K:) pl. جَوَاشِنُ. (S.) You say, مَضَى جَوْشَنٌ مِنَ اللَّيْلِ An early portion of the night passed: (S:) or [simply] a portion of the night. (M, TA.) It is a dial. var. of جَوْشٌ, [in the first of the meanings explained above, and also as relating to the night,] although augmented. (TA.) جَوْشَنِىٌّ A manufacturer of coats of mail. (K.) جوع 1 جَاعَ, (S, Msb, K,) aor. يَجُوعُ, (S,) inf. n. جَوْعٌ, (Msb, K,) or جُوعٌ, (S, so in two copies,) or this is a simple subst., (Msb, TA,) and مَجَاعَةٌ, (S, K,) He was, or became, hungry; or empty in the belly; (TA;) contr. of شَبِعَ. (S, K, TA.) [See also جُوعٌ below.] — — [Hence,] جَاعَ إِلَيْهِ, (K,) or جَاعَ إِلَى لِقَائِهِ, (M, TA,) (tropical:) He desired, (M, K, *) and longed, (K,) [as though hungering,] to meet with him; like عَطِشَ. (M, K. *) And جَاعَ إِلَى مَالِهِ (tropical:) He longed for his property. (AZ.) 2 جَوَّعَ see 4, in two places. 4 اجاعهُ, (S, Msb, K,) inf. n. إِجَاعَةٌ; (Msb;) and ↓ جوّعهُ, (S, Msb, K,) inf. n. تَجْوِيعٌ; (Msb;) He constrained him to be hungry, or empty in the belly: (S, * K, TA:) or he debarred him from food and drink. (Msb.) It is said in a prov., أَجِعْ كَلْبَكَ يَتْبَعْكَ [Make thy dog to be hungry and he will follow thee]; (S, K;) meaning (assumed tropical:) constrain thou the ignoble to have recourse to thee, by want, in order that he may continue by thee; (K, * TA;) for if he be in no need of thee, he will leave thee: and for أَجِعْ, some say ↓ جَوِّعْ. (TA.) 5 تجوّع He made himself hungry, or empty in the belly, intentionally, or purposely. (S, K.) You say, تَجَوَّعْ لِلدَّوَآءِ and تَوَحَّشْ لِلدَّوَآءِ, [Make thyself hungry, or make thy stomach empty of food and beverage, (see art. وحش,) or] abstain thou from eating the full quantity of food, for the purpose of taking medicine. (TA.) 10 استجاع He showed hunger. (KL, PS.) — — [Hence,] اِسْتِجَاعَةُ العِلْمِ (assumed tropical:) The being insatiable of knowledge. (TA.) جُوعٌ, a subst., (Msb, TA,) signifying Hunger; or emptiness of the belly; (TA;) contr. of شِبَعٌ; (S, K, TA;) as also ↓ مَجَاعَةٌ, [properly an inf. n.,] and ↓ مَجْوَعَةٌ, (K, TA,) and ↓ مَجُوعَةٌ. (TA.) You say, جُوعًا لَهُ وَنُوعًا [May God decree hunger to him]: accord. to Sb, an instance of inf. ns. in the accus. case by reason of a verb understood: it is a form of imprecation: and the latter noun may not be put before the former, because it is a corroborative to it: (TA:) or, accord. to some, نُوعٌ means " thirst. " (S, &c., in art. نوع.) And ↓ عَامُ مَجَاعَةٍ and ↓ مَجْوَعَةٍ (S, K) and ↓ مَجُوعَةٍ (TA) A year in which is hunger, or emptiness of the belly: (K, TA:) and ↓ عَامُ المَجَاعَةِ and ↓ المَجُوعَةِ [the year of hunger, &c.]: (Msb:) pl. مَجَائِعُ (K) and مَجَاوِعُ: as in the phrases أَصَابَتْهُمُ المَجَاوِعُ [Cases of hunger, &c., befell them] and وَقَعُوافِى المَجَاوِعِ [They fell into cases of hunger, &c.]. (TA.) And ↓ الرَّضَاعَةُ مِنَ المَجَاعَةِ, meaning The sucking which occasions interdiction [of marriage with the woman whose milk is sucked and certain of her relations] is that consequent upon hunger which is stopped by the milk in the time of infancy of the child; not when the child's hunger is only to be stopped by solid food. (Mgh.) [See also 1 in art. رضع.] And it is said in a prov., سَمَنُ كَلْبٍ بِجُوعِ أَهْلِهِ, i. e. [The dog's becoming fat is] by reason of [the hunger of his owners occasioned by] murrain befalling the camels; (K, * TA;) his owners falling into hunger and distress and leanness: (TA:) or كلب was the name of a certain man, who was an object of fear, wherefore he was asked for a pledge, and he pledged his family: then obtaining possession of the camels, or cattle, of the people to whom he had pledged his family, he drove them away, and left his family: (K, TA:) some relate this

prov. differently, saying [سَمِنَ كَلْبٌ " a dog," or " Kelb," " became fat," and] بِبُؤْسِ أَهْلِهِ [" by reason of the distress of his owners," or " his family "]. (TA.) [See Freytag's Arab. Prov. i. 615.] جَوْعَةٌ A single temporary affection of hunger. (S, TA.) A state of destitution and hunger of a tribe. (TA.) جَوْعَانُ: see the next paragraph. جَائِعٌ and ↓ جَوْعَانُ, (Msb, K, TA,) but not جَيْعَانُ, [as the vulgar say,] for this a mistake, (TA,) Hungry; or empty in the belly: (K, * TA:) or debarred from food and drink: (Msb:) the fem. [of the former] is جَائِعَةٌ and [of the latter] جَوْعَى: (Msb, K:) and the pl. [of the former] is جُوَّعٌ (S, Msb, K) and جُيَّعٌ, with the و changed into ى, (L,) and [of the latter, or perhaps of both,] جِيَاعٌ (S, K) and جَاعَةٌ (K * in art. سوع) and جَيَاعَى [with the و changed into ى contr. to rule, if this be not a mistake for جِيَاعٌ, in which the و is changed into ى by rule]. (Msb.) You say جَائِعٌ نَائِعٌ; the latter word being an imitative sequent; (TA;) or, accord. to some, signifying " thirsty. " (S, &c., in art. نوع.) — — رَجُلٌ جَائِعُ القِدْرِ (tropical:) A man whose cookingpot is not full. (TA.) — — اِمْرَأَةٌ جَائِعَةُ الوِشَاحِ (tropical:) A woman slender in the [waist, or] belly. (K, * TA.) [See art. وشح.] مَجَاعٌ [The space in which one becomes hungry]. You say, هُوَ مِنِّى عَلَى قَدْرِ مَجَاعِ الشَّبْعَانِ, i. e., عَلَى قَدْرِ مَا يَجُوعُ الشَّبْعَانُ [He, or it, is distant from me as far as the space in which he who is satiated with food becomes hungry]: (O, K: *) and in like manner, عَلَى قَدْرِ مَعْطَشِ الرَّيَّانِ [as far as the space in which he who is satisfied with drink becomes thirsty]. (Z, TA.) مَجَاعَةٌ: see جُوعٌ, in four places. مَجْوَعَةٌ and مَجُوعَةٌ: see جُوعٌ, in five places. مُسْتَجِيعٌ A man (S) who always shows himself, or is seen, to be hungry: (S, A, O, K:) or, accord. to Aboo-Sa'eed, who is always eating one thing after another. (Sgh, L.)

جوف

1 جَوَفٌ The being [hollow, or] wide and hollow within: (PS:) or the being empty, vacant, or void: an inf. n. of which the verb is of the class of تَعِبَ [i. e. جَافَ, originally جَوِفَ, like خَافَ, sec. pers. جِفْتَ, aor. يَجَافُ]: (Msb:) the being wide, spacious, or ample: (K:) the inf. n., or source, whence شَىْءٌ أَجْوَفُ. (S.) [See also 10.] — جَافَهُ, [aor. يَجُوفُ,] inf. n. جَوْفٌ, It reached his جَوْف [or inside, or interior, &c.]. (TA.) It (medicine) entered his جَوْف. (TA. [See also 8.]) And جَافَتْهُ الجِرَاحَةُ The wound reached his جَوْف. (Msb.) — — طَعَنَهُ فَجَافَهُ, and ↓ اجافهُ, He pierced him and pierced his جَوْف: (Mgh, Msb:) and ↓ جوّفهُ, inf. n. تَجْوِيفٌ, he pierced him in his جَوْف. (TA.) جُفْتُهُ بِالطَّعْنَةِ, and ↓ أَجَفْتُهُ الطَّعْنَةَ, I made the spear-wound, or the like, to reach his جَوْف. (Ks, A 'Obeyd, S, K.) جَافَ الصَّيْدَ He made the arrow to enter the جَوْف of the object of the chase. (TA.) 2 تَجْوِيفٌ The making [a thing] hollow, or empty in the middle. (KL, PS.) You say, جوّفهُ, inf. n. تَجْوِيفٌ, [He made it hollow; hollowed it out;] he made it to have a جَوْف. (Msb.) And of a thing that is مُجَوَّف, (S, K,) i. e. أَجْوَف, (S,) you say, فِيهِ تَجْوِيفٌ [In it is a hollowing out; meaning a hollow, in which sense تجويف has a pl., namely, تَجَاوِيفُ]. (S, K.) — — See also 1. 4 أَجْوَفَ see 1, in two places. — — اجاف البَابَ (tropical:) He shut, or closed, the door. (S, K, TA.) Hence, in a trad., وَأَجِيفُوا الأَبْوَابَ وَأَطْفِئُوا المَصَابِيحَ [And shut ye the doors, and extinguish the lamps]. (TA.) 5 تجوّف It was, or became, hollow, or empty within. (KL.) — تجوّفهُ: see 8. — — تَجَوَّفَتِ الخُوصَةُ العَرْفَجَ The leaf was in the جَوْف [or inside] of the [plant called] عرفج, not having yet come forth. (S.) 8 اجتافهُ He entered its جَوْف [or inside, or interior; he entered into the midst of it]; as also ↓ تجوّفهُ. (S, K.) [See an ex. in a verse of Lebeed, voce أَصْلٌ: and see also 1.] 10 استجاف and إِسْتَجْوَفَ It (a thing) became wide, spacious, or ample. (S, K.) [See also 1, first sentence.] — استجافهُ He found it (a place) to be أَجْوَف [i. e. hollow, or empty within; or wide, spacious, or ample]. (O, L, K.) جَوْفٌ [A hollow; an interior empty, vacant, or void, space;] a vacancy: pl. أَجْوَافٌ: this is the primary signification: then it was used in relation to a thing capable of being occupied and of being unoccupied; so as to be applied in the sense next following. (Msb.) — — The inside, or interior, (Msb, KL,) of a house [&c.]. (Msb.) — — [The midst, or middle, of a thing.] — — A low, or depressed, (S, K, TA,) and wide, (TA,) tract, or portion, of land, or ground: (S, K, TA:) what is wider than the شِعْب; the [water-courses termed] تِلَاع, and the valleys, flow into it; and it has جِرَفَة [or abrupt, water-worn, banks]: sometimes it is wider than a valley, and deeper: and sometimes it is a plain, or soft, tract, that retains water: and sometimes it is completely round, so that it retains water: accord. to IAar, it signifies a valley: or, as some say, the interior (بَطْن) of a valley. (TA.) — — The belly, or abdomen, of a man: (S, K:) or, accord. to ISd, the interior of the belly: and the part upon which close the shoulder-blades and the upper arms and the ribs and the two flanks (الصُّقْلَان): (TA:) the chest, or thorax; i. e., the part of the body that is separated from the بَطْن [or belly, or abdomen,] by the حِجَاب [or diaphragm, or midriff]; containing the heart and its appertenances: (Zj in his " Khalk el-Insán: ") pl. as above. (TA.) See also جَائِفٌ. It is one of the words that are not used adverbially except with prepositions. (Sb, TA.) It is said in a trad., لَا تَنْسَوُا الجَوْفَ وَمَا وَعَى [Forget not ye the جوف and what it hath collected]; meaning what enters into it, of food and beverage: but some say that الجوف here means the belly and the فَرْج [or vulva, or pudendum muliebre], together, which are also called ↓ الأَجْوَفَانِ: and some say that the meaning is, the heart and what it hath retained, and kept in memory, of the knowledge of God. (A 'Obeyd, TA.) — — الأَجْوَافُ is also applied by the people of El-Ghowr (K) and of El-Yemen (TA) to The tents (فَسَاطِيط) of their عُمَّال [or governors, or collectors of the poor-rates]. (K.) — — جَوْفُ اللَّيْلِ الآخِرُ, occurring in a trad., means (assumed tropical:) The last third of the night: [or] the fifth of the sixths of the night: (K:) not the half, as some assert. (TA.) جَوْفِىٌّ: see أَجْوَفُ. جُوفِىٌّ: see أَجْوَفُ. — Also, and without tesh-deed, (S, K,) [app. meaning, when with the article ال, written and pronounced الجُوفِى,] in the accus. case جُوفِيًا, by poetic license, (S,) A species of fish; and so ↓ جُوَافٌ. (S, K.) جُوفَانٌ The penis of an ass: (El-Muärrij, K:) and of a man. (TA.) جُوَافٌ: see جُوفِىٌّ. جَائِفٌ Reaching the جَوْف. (Msb.) [Hence,] طَعْنَةٌ جَائِفَةٌ, (S, Mgh, K, &c.,) or جِرَاحَةٌ جَائِفَةٌ, (Msb,) A spear-wound, or the like, that reaches the ↓ جَوْف, (S, Mgh, Msb, K,) by which is here meant [the interior of the body or head, or], accord. to IAth, any vital part, as the belly and the brain: (TA:) and sometimes, that penetrates into the جوف: (A 'Obeyd, S, Mgh:) and that passes through also: (A 'Obeyd, S:) and said to be such as is in the pit between the collarbones, and in the pubes; but not in the neck, nor in the throat, nor in the thigh, nor in the leg: (Mgh:) not if it reaches the interior of the bone of the thigh: (Msb:) opposed to جَالِفَةٌ. (S in art. جلف.) — — Hence, جَائِفَةٌ is applied to (tropical:) A great fault or imperfection or vice. (TA from a trad.) — — تَلْعَةٌ جَائِفَةٌ A deep [water-course, &c.: see تلعه]: pl. جَوَائِفُ. (K, TA. [In the CK, قَصِيرَةٌ is erroneously put for قَعِيرَةٌ.]) — — جَوَائِفُ النَّفْسِ The deep recesses of the جَوْفَ [or chest] in the places where the soul has its seat; expl. by مَا تَقَعَّرَ مِنَ الجَوْفِ فِى مَقَارِّ الرُّوحِ. (L, K.) So in the phrase, used by El-Farezdak, وَرَدَّ النَّفْسَ بَيْنَ الجَوَائِفِ [And he drove back the soul into the midst of the deep recesses of the chest]: (L, TA:) but some read بين الشَّرَاسِيفِ. (TA.) — — الجَائِفُ [The cephalic vein;] a vein that runs along the upper arm to the [cartilage called] نَغْض of the shoulder-blade; it is the فَلِيق. (TA.) أَجْوَفُ Having a جَوْف; (TA;) [i. e.,] hollow, or empty within; (KL, PS;) having in it a تَجْوِيف [or hollowing out, meaning a hollow], (S,) and so ↓ مُجَوَّفٌ: (S, K: [but the latter is more properly rendered hollowed, or hollowed out:]) empty, vacant, or void: (Msb:) wide, spacious, or ample; (S, K;) as also ↓ مُسْتَجَافٌ, (S, TA,) and ↓ جُوفِىٌّ, with damm, (K,) thus correctly written, being a rel. n. altered from the original form, like سُهْلِىٌّ and دُهْرِىٌّ, (Sgh, TA,) but meaning wide in the جَوْف [or belly, &c.], written by J [in the S] ↓ جَوْفِىٌّ, with fet-h:

(TA:) great in the جَوْف; (TA;) as also ↓ مَجُوفٌ; (AO, S, K;) each applied to a man: (TA:) [fem. جَوْفَآءُ:] pl. جُوفٌ. (TA.) You say لُؤْلُؤٌ أَجْوَفُ, and ↓ مُجَوَّفٌ, [Hollow, and hollowed, pearls; or] both signify the same. (TA.) And قَنَاةٌ جَوْفَآءُ An empty [or a hollow] cane, or reed: (K:) and in like manner, شَجَرَةٌ [a tree]; (S, K;) having a جَوْف. (S.) And دَلْوٌ جَوْفَآءُ A wide, or an ample, bucket: (K:) and دِلَآءٌ جَوفٌ wide, or ample, buckets: (S:) and قِدْرٌ جَوْفَآءُ a wide, capacious, cooking-pot. (Ham p. 719.) And الأَجْوَفُ The lion that is great in the جَوْف [or belly, &c.]. (K.) And الأَجْوَفَانِ The belly and the فَرْج [or vulva, or pudendum muliebre]; (S, K;) because of their width. (TA.) See also جَوْفٌ. Hence the trad., إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ الأَجْوَفَانِ [Verily what I most fear for you are the belly and the vulva]. (TA.) — — (tropical:) A cowardly man; as also ↓ مِجْوَفٌ, and ↓ مُجَوَّفٌ; the last explained in the K as meaning having no heart: pl. [of the first] جُوفٌ. (TA.) — — A horse white in the جَوْف [or belly] as far as the part where the sides terminate, whatever be the colour of the rest of him; (AO, TA;) as also ↓ مِجْوَفٌ. (TA.) [See also مُجَوَّفٌ.] — — In the conventional language of the science of inflection, (assumed tropical:) [A hollow word; i. e.] a word having an infirm letter for its medial radical; (K, TA;) as قَالَ and بَاعَ. (TA.) مُجَافٌ (tropical:) A shut, or closed, door. (TA.) مَجُوفٌ: see أَجْوَفُ. مِجْوَفٌ: see أَجْوَفُ, in two places. مُجَوَّفٌ: see أَجْوَفُ, in three places. — — Also A beast whose بَلَق [q. v.] reaches up to his belly: (As, S, K:) or a horse whose بَلَق reaches to his sides is said to be مُجَوَّفٌ بَلَقًا. (AA, TA.) [See also أَجْوَفُ, last meaning but one.] — — And an epithet applied to the bird called صُرَد, because it is white in the belly. (Mgh and Msb in art. صرد.) مُسْتَجَافٌ: see أَجْوَفُ. جول 1 جَالَ, (S, K, &c.,) aor. يَجُولُ, (S,) inf. n. جَوْلٌ (S, K) and جُولٌ (K) and جَوَلَانٌ (Az, S, ISd, Z, Sgh) and جُؤُولٌ (ISd, K) and جِيلَالٌ, (Ibn-'Abbád, K, TA,) in some copies of the K جِيلَان; (TA;) and in like manner, ↓ اجتال and ↓ انجال; (S, K;) He went round or about, or or round about; as also ↓ جوّل, inf. n. تَجْوَالٌ: (K:) or جوّل signifies he went round, or about, or round about, much, or often; agreeably with what Sb says of the measure تَفْعَالٌ; but accord. to the O, تَجْوَالٌ is an inf. n. of جال. (TA.) You say, جال فِى البِلَادِ He went about, or round about, in the countries, or districts, not remaining fixed, or settled: (Msb:) and ↓ جوّل البِلَادَ, (T, TA,) or جوّل فِى البِلَادِ, (S,) inf. n. تَجْوِيلٌ, (T, TA,) or تَجْوَالٌ, (S,) he went about, or round about, much, or often, in the countries, or districts. (T, S, TA.) And جال فِى المَيْدَانِ, aor. as above, inf. n. جَوْلَةٌ and جَوَلَانٌ, He (a horse) traversed the sides, or lateral parts or tracts, of the horse-course; which are termed أَجْوَالٌ, pl. of جُولٌ. (Msb.) And جال فِى الحَرْبِ, inf. n. جَوْلَةٌ, He wheeled round, or about, in battle. (K.) And فَرَّ لِلْجَوَلَانِ ثُمَّ عَادَ لِلْقِتَالِ [He fled, to wheel round, or about, and then returned to the fight]. (Msb in art. كر.) And جالوا, (Msb,) or ↓ تَجَاوَلُوا, (S, K,) means جال بَعْضُهُمْ عَلَى بَعْضٍ, (S, Msb, K,) i. e., They assailed, or assaulted, one another, (TA,) فِى الحَرْبِ [in battle]; (S, Msb, K;) [and so, app., ↓ جَاوَلُوا, inf. n. مُجَاوَلَةٌ:] and كَانَتْ بَيْنَهُمْ ↓ مُجَاوَلَاتٌ (S, K *) There were between them mutual [assailings, or assaults, and] defendings. (Ibn-'Abbád, TA.) And جال القَوْمُ, inf. n. جَوْلَةٌ, The company of men were routed, defeated, or put to flight, (اِنْكَشَفُوا,) and then returned to the fight, or charged, or assaulted. (K.) And أَصَابَ المُسْلِمِينَ جَوْلَةٌ Defeat befell the Muslims: a metonymy; used only in relation to the favourites of God; from الجَوَلَانُ. (Mgh.) — — جالوُا فِى الضَّلَالَةِ, (Sgh, TA,) or إِلَى الضَّلَالَةِ, (A, TA,) (assumed tropical:) They became excited to lightness, or levity, and unsteadiness, and carried away, and driven, (Sgh, TA,) or they became fascinated, and turned away, (A, TA,) by the influence of devils, (A, Sgh, TA,) from their religion, (Sgh, TA,) or from the right course, (A, TA,) to error. (A, Sgh, TA.) — — جال التُّرَابُ, (ISd, K,) inf. n. جَوْلٌ, (TA,) The dust went away, and rose; as also ↓ انجال: (ISd, K:) or the latter signifies became removed, or cleared away [by the wind]; syn. اِنْكَشَطَ. (T, TA.) — — يَجُولُ فِى صَدْرِى أَنْ أَفْعَلَهُ (tropical:) [It is revolved in my bosom, or mind, that I should do it]. (TA.) — — See also 4, in two places. — جال الشَّىْءَ, (K,) inf. n. جَوْلٌ, (TA,) He chose, or selected, the thing. (K.) You say, جُلْتُ هٰذَا مِنْ هٰذَا I chose, or selected, this from this. (AA, S.) And مِنْهُمْ جَوْلًا ↓ اِجْتَلْتُ I chose, or selected, from them [a choice portion]; (S, K, * TA;) and separated some of them from others. (TA.) And مِنْ مَالِهِ جَوْلًا ↓ اجتال, and جَوَالَةً, He chose, or selected, from his property, or cattle, a choice portion. (TA.) 2 جَوَّلَ see 1, in two places. 3 جَاوَلُوا, inf. n. مُجَاوَلَةٌ: and كَانَتْ بَيْنَهُمْ مُجَاوَلَاتٌ: see 1. 4 احالهُ, (Msb, K,) and اجال بِهِ, (K,) inf. n. إِجَالَةٌ, (S,) He, or it, made, or caused, him, or it, to go, move, or turn round, or about, or round about; to circle, or revolve; (S, Msb, K;) as also ↓ جال بِهِ. (Zj, K.) One says in the game called المَيْسِر, [see this word,] أَجِلِ السِّهَامَ [Turn thou round about, i. e., shuffle, the arrows in the رِبَابَة]. (S, TA.) And اجال السِّهَامَ بَيْنَ القَوْمِ He moved about the arrows, [i. e., shuffled them in the رِبَابَة,] (Az, ISd, TA,) and then distributed them among the people, or party. (Az, TA.) And اجال سَيْفَهُ He brandished, flourished, or played with, his sword, turning it round about. (Msb.) And الرِّيحُ تَجُولُ ↓ بِالتُّرَابِ, (Lth, TA,) and بِالحَصَى, (K, TA,) [The wind makes the dust, and the pebbles, to turn round about, to circle, or to revolve.] — — أَجَالُوا الرَّأْىَ فِيمَا بَيْنَهُمْ (tropical:) They turned about, or revolved, [in their minds, the idea, or opinion, respecting the matter that was between them.] (TA.) And اجالوا الفِكَرِ (assumed tropical:) [They turned about, or revolved, thoughts, ideas, schemes, or contrivances, in their minds]. (Jel in ix. 48.) — — اجال خَمْسَهُ فِى وِعَائِهِ], in the 7th Makámeh of Har, (p. 76 of the sec. ed.,) is explained in a MS. of that work as meaning ادخل, (De Sacy's Chrest. Ar., sec. ed., p. 185,) i. e., He inserted: but the proper meaning is, he turned about, or round about, his five fingers in his bag.] — — ↓ أَجِلْ جَائِلَتَكَ (tropical:) Accomplish, or finish, the affair in which thou art engaged. (M, K, TA.) 6 تَجَاوَلَ see 1. 7 إِنْجَوَلَ see 1, in two places. 8 إِجْتَوَلَ see 1, first sentence. — اجتالهُمْ He turned them from their course. (K.) He (the devil) caused them to leave, or forsake, the right way. (T, TA.) اِجْتَالَتْهُمُ الشَّيَاطِينُ عَنْ دِينِهِمْ The devils excited them to lightness, or levity, and unsteadiness, so that they turned away from their religion, to error; i. e., they carried them away and drove them [from their religion]. (Sgh, TA.) [See also 10.] — See also 1, last two sentences. 10 اِسْتَجَالَتْهُمُ الشَّيَاطِينُ The devils turned them from the right course, to error; fascinated them so that they turned with them. (A, TA.) And استجالهُ الشَّىْءُ The thing excited him to lightness, or levity, and unsteadiness. (TA.) [See also 8.] — — استجالتِ الخَيْلُ مَا مَرَّتْ بِهِ The horses removed, or displaced, that by which they passed. (O, TA.) — — أُسْتُجِيلَ الرَّبَابُ The رباب [or white clouds] were driven together after a state of dispersion, and became ready to rain: (M, TA:) or it means جَآءَتْهُ الرِّيحُ فَاسْتَجَالَتْهُ, i. e., the wind came to them, and removed them, or displaced them, and dissundered them, and drove them away. (TA.) — — اِسْتَجَلْنَا الجَهَامَ (tropical:) We saw the rainless clouds going about, or round about, in the horizon, (A, TA,) or in the sky. (TA.) جَالٌ: see جُولٌ, in five places: — — and مِجْوَلٌ. جَالٍ: see جَوَلَانٌ. جَائِلٌ: see جَوْلٌ, in two places. — Also A large army, or military force, or troop of horse: (Sgh, K:) pl. جُولٌ. (Sgh, TA.) A herd of camels: and a troop of خَيْل [meaning horses or horsemen]: as also ↓ جُولٌ in both these senses: (K:) or the latter, which is also explained in the K as signifying a herd of camels, and a flock of ostriches and of sheep or goats, is pl. of the former: (TA:) or the former signifies thirty [horses or horsemen]: or forty: (K:) or less: or more: (TA:) or the choice, or best, of camels: and [in like manner] ↓ جَوَالَةٌ signifies the choice and best; as in the saying, أَخَذَ جَوَالَةَ مَالِهِ [He took the choice and best of his cattle, or property]. (K.

[See also 1, last two sentences: and see جَوْلَان.]) And Many great sheep or goats. (K.) — — Also A male mountain-goat that is old, or advanced in age: (M, K:) pl. أَجْوَالٌ. (M, TA.) جُولٌ The wall [that surrounds the interior] of a well: accord. to A 'Obeyd, every side of a well, from its top to its bottom: and ↓ جَالٌ signifies the same: (S:) or the former, the side, or lateral part, (M, Msb, K,) of a well, and of a grave, and of the sea, and of a mountain; as also ↓ جَالٌ (M, K) and ↓ جِيلٌ: (K, TA; in the CK جَيْل:) or the surrounding parts [or sides] of a grave: (M, TA:) and الوَادِى ↓ جَالَا the two sides of the water of the valley: and البَحْرِ ↓ جَالَا the two shores of the sea, or great river: (T, TA:) pl. [of pauc.] أَجْوَالٌ, (Az, S, Msb, K,) pl. of جُولٌ and جَالٌ, (TA,) and [of mult.] جِوَالٌ and جِوَالَةٌ; (so in copies of the K, and in the M, but in some copies of the K جُوَالٌ and جُوَالَةٌ;) and أَجَاوِلُ is pl. of أَجْوَالٌ. (TA.) Also, as in the T and the Moheet, (TA,) The portion of rock that is at the bottom of the water, (K, TA.) upon which is the casing of the well; so that if it quit its place, the well falls to ruin: this is [said to be] the primary meaning of the word: and hence the saying, هٰذَا مَآءٌ لَا يُدْرَكُ جُولُهُ [This is water of which the rock beneath it is not to be reached]. (TA.) — — [And from this word as signifying the casing of a well, or the portion of rock above mentioned,] (tropical:) Intelligence; (S, K, TA;) judgment, and intelligence, or full intelligence, or intelligence to which one has recourse; (T, TA;) understanding of the heart; (TA;) and resolution, or fixed purpose of mind; (S, M;) and prudence: (T, TA:) العَزْمُ in the K is erroneously put for الحَزْمُ. (TA.) You say, of a man, مَالَهُ جُولٌ (tropical:) He has not intelligence and judgment, or fixed purpose of mind, to withhold him, or protect him; like the جول of a well; (S, M, * TA; *) because a well, when cased with stone or the like, is stronger. (TA.) And رَجُلٌ لَهُ زَبْرٌ وَجُولٌ (tropical:) A man having judgment and intelligence, or full intelligence, or intelligence to which recourse is had; whose جول does not become demolished: and in like manner, هُوَ مَزْبُورٌ مَافَوقَ الجُولِ مِنْهُ وَصُلْبٌ مَاتَحْتَ الزَّبْرِ مِنَ الجُولِ: and in the contr. case, لَيْسَ لِفُلَانٍ جُولٌ (tropical:) Such a one has not intelligence nor prudence; i. e., his جول is demolished, therefore one is not sure that the زبر [that rests upon it] may not also fall: and لَيْسَ لَهُ جُولٌ, and ↓ جَالٌ, (tropical:) He has not prudence. (T, TA.) — — فَعَلْتُهُ مِنْ جُولِهِ I did it on account, or for the sake, or because, of him, or it. (Ibn-'Abbád, TA.) — See also جَوْلٌ: — and جَوْلَانٌ. جِيلٌ: see جُولٌ. جَوْلَانٌ Dust; as also ↓ جَوْلٌ and ↓ جُولٌ, (K,) both mentioned by Az, (TA,) and ↓ جَيْلَانٌ, (K,) mentioned by ISd: [or] all signify dust which the wind makes to turn about or round about, to circle, or to revolve, upon, or from, the surface of the earth. (TA.) And Small pebbles which the wind makes to turn about or round about, to circle, or to revolve; (K, TA;) as also ↓ جَوْلٌ and ↓ جَيْلَانٌ. (TA.) — جَوْلَانٌ: see أَجْوَلُ. جَوْلَانُ الهُمُومِ (tropical:) The first, or beginning, [lit. the revolving, (see 1,)] of anxieties. (Ibn-'Abbád, K, TA. [In the CK, erroneously, جَوْلانُ.]) You say, فِى قَلْبِهِ جَوْلَانُ الهُمُومِ (tropical:) In his heart are revolving anxieties. (A, TA.) — جَوْلَانُ المَالِ The small, or young, and bad, of cattle: (Fr, S, K:) so in the M and O; but in a copy of the M, written جُوْلان; which is app. a mistake. (TA.) Accord. to Ibn-'Abbád, The choice, or best, of cattle: the contr. of what is said by Fr. (TA. [See also جُولٌ.]) جَيْلَانٌ: see جَوْلَانٌ, in two places. — جَوْلَانِىٌّ: see أَجْوَلُ. جِيلَانٌ: see أَجْوَلُ. — — Also (tropical:) A man whose benefits are common to the near and the distant; (K, TA;) whose benefits go round to every one. (Sgh, TA.) جَيْلَانِىٌّ: see أَجْوَلُ. جَوِيلٌ What the winds sweep away (AHn, M, K) and round about, (AHn, M,) of fragments of plants and of the fallen leaves of trees; (AHn, M, K;) as also ↓ جَائِلٌ. (M, TA.) جَوَالَةٌ: see جَوْلٌ. جَوَائِلُ أَمْرٍ (assumed tropical:) The turns (دَوَائِر) of an affair, or event. (TA.) جَوَّالٌ One who goes about, or round about, much, or often, in the countries, or districts, (Msb,) TA,) not remaining fixed, or settled; (Msb;) as also ↓ جَوَّالَةٌ [but in a more intensive sense, meaning who does so very much, or very often]. (TA.) — — A horse having a flexible head: (TA:) and ↓ أَجْوَلِىٌّ a swift horse, that turns about howsoever one turns him. (K, * TA.) جَوَّالَةٌ: see the next preceding paragraph. جَائِلٌ: see جَوِيلٌ. — — Also Rainless clouds going round about. (A, TA.) — — And, applied to a [woman's ornament of the kind termed] وِشَاح, and to a camel's belly-girth, Loose; not tight; unsteady; as also ↓ جَالٍ. (T, TA.) [Hence,] اِمْرَأَةٌ جَائِلَةُ الوِشَاحَيْنِ (tropical:) A woman slender in the waist. (Z, TA.) جَائِلَةٌ An affair in which one is engaged. (M, K.) See 4, last sentence. أَجْوَلُ [More, and most, wont to go round, or about, or round about; to circle, or revolve;] is from the first of the verbs in this art.: and hence the prov., أَجْوَلُ مِنْ قُطْرُبٍ [More wont to go about, or round about, or more restless, than a قطرب; a certain animalcule, or insect, that is constantly moving about: see art. قطرب]. (Har p. 661.) — — Also, [as meaning (assumed tropical:) More, and most, circulating,] applied to language, or discourse. (TA in art. جمع.) [See an ex. voce مَجْمَعٌ.] — — يَوْمٌ أَجْوَلُ, and ↓ جَيْلَانِىٌّ, and ↓ جَوْلَانِىٌّ, (Lh, M, K,) and ↓ جَوْلَانٌ, and ↓ جَيْلَانٌ, (M, K,) A day of much dust (T, M, K) and wind: (T, TA:) from جَوْلٌ signifying " dust." (TA.) أَجْوَلِىٌّ: see جَوَّالٌ. مَجَالٌ A place in which one goes round, or about, or round about: (TA:) [a field of battle: a circus:] a place of exercise for horses. (Har p. 16.) — — [Hence] one says, لَمْ يَبْقَ مَجَالٌ فِى الأَمْرِ (tropical:) [There remained not any scope in the affair, or case]. (TA.) مِجْوَلٌ A certain garment for women, (M, K,) doubled, and sewed together at one of its two sides, and having an opening made to it at the neck and bosom; in which a woman goes about: (M, TA:) or for a young girl; (K;) the دِرْع being for a woman: (TA:) a small garment in which a girl goes about: (S:) or a garment which a girl wears before she is made to keep herself behind, or within, the curtain, and in which she goes about: (Z, TA:) accord. to IAar, i. q. صُدْرَةٌ. (TA.) Imra-el-Keys says, إِلَى مِثْلِهَايَرْنُو الحَلِيمُ صَبَابَةً إِذَا مَا اسْبَكَرَّتْ بَيْنَ دِرْعٍ وَمِجْوَلِ [At the like of her the staid would fixedly gaze with tenderness of desire, when she has become of erect and justly-proportioned stature, between such as wears a woman's shirt and such as wears a young girl's garment]. (S, * TA.) — — A woman's anklet. (Ibn-'Abbád, K.) — — An amulet, a phylactery, or charm of the kind termed عُوذَة. (IAar, K.) — — A crescent of silver in the middle of the necklace termed قِلَادَة. (IAar, K.) — — Silver [itself]. (Th, K.) — — A good, or sound, دِرْهَم [or silver coin]. (IAar, K.) — — A shield; (S, O, K;) sometimes used in this sense; (S, O;) as also ↓ جَالٌ. (Ibn-'Abbád, TA.) — — A large wooden bowl. (IAar, TA.) — — A white ثَوْب [or piece of cloth] that is put upon the hand of him to whom the players at the game called المَيْسِر commit the arrows [to be shuffled and distributed, in order that he may not be able to distinguish them by the feel,] when they have collected themselves. (ISd, K, * TA.) [For the same purpose, a piece of thin skin was also used: see رِبَابَةٌ.] — A pool of water left by a torrent; because the water goes round about in it. (IF, TA.) — A wild ass. (IAar, K.) مُسْتَجَالٌ [pass. part. n. of 10, Turned from the right course, &c.:] excited to lightness, or levity, and unsteadiness: (TA:) being bereft of his reason, or intellect. (AA, TA.) جوم جَامٌ A vessel, (K,) or فَاثُور [i. e. a basin, or a table, or a tray used as a table], (IAar, TA,) of silver: (IAar, K, TA:) or a white dish or tray, of glass or of silver: (Mgh:) or a vessel (ظَرْف) of glass: (Har p. 200:) [a Persian word, i. e. جَامْ, arabicized; or] a genuine Arabic word: (TA:) pl. [of pauc.] أَجْؤُمٌ, with ء, (IAar, K,) and أَجْوَامٌ, and (as some say, IAar, TA, [of mult.,]) جُومٌ, (K,) with damm, (TA, in the CK جَوْمٌ,) and [of pauc. or mult.] جَامَاتٌ: (IAar, K:) but IB says that جَامٌ is pl. of ↓ جَامَةٌ, as is also جَامَاتٌ: [instead of which he should rather have said that جام is a coll. gen. n. of which the n. un. is جامة, (though this requires consideration, as the former is commonly used as a sing.,) and that the pl. of the

latter is جامات:] that its dim. is ↓ جُوَيْمَةٌ: and that it, i. e. جام, is of the fem. gender. (TA.) جَامَةٌ: see above. جُوَيْمَةٌ: see above. جون 1 جَانَ, (K, TA, [in the CK, erroneously, جانَّ,]) inf. n. جَوْنٌ, (TA,) It (the face) became black. (K.) جَوْنٌ White: and black: (S, Msb, K:) thus bearing two contr. significations: (S:) and ↓ جُونِيٌّ, also, has the latter signification: (IAth, TA in art. حوت:) or جَوْنٌ signifies black tinged over with red: (T, M, TA:) and black intermixed with red; the colour of the قَطَا: (T, TA:) and also red: (K:) or of a pure red colour: (TA:) and, applied to a horse and a camel, of the colour termed أَدْهَم, (S, K,) intensely black: (S:) every camel, and every wild ass, seen from a distance, is of this colour: fem. with ة: (T, TA:) and, applied to a plant, or herbage, green, (K,) or intensely green, (TA,) inclining to blackness: (K, TA:) pl. جُونٌ; (S, TA;) like as صُتْمٌ is of صَتْمٌ, (S,) and وُرْدٌ of وَرْدٌ. (M, TA.) You say also, الشَّمْسُ جَوْنَةٌ The sun is characterized by what is termed جُونَةٌ: (S:) or is intensely glistening and clear. (Az, TA.) [See also جَوْنَةٌ below.] See also جُونِيٌّ. Accord. to ISk, أَبُو الجَوْنِ means The white man: opposed to أَبُوالبَيْضَاءِ meaning the negro. (TA in art. بيض.) — — Also (assumed tropical:) Day: (AO, S, K:) pl. as above. (K.) So in the saying, غَيَّرَ يَا بِنْتَ الحُلَيْسِ لَوْنِى مَرُّ اللَّيَالِى وَاخْتِلَافُ الجُوْنِ [The passing of the nights, and the alternating of the day, have changed, O daughter of El-Holeys, my colour]. (AO, S.) — — And, accord. to certain of the lawyers, metaphorically, (tropical:) The light: and the darkness. (Msb.) — — And accord. to IAar, (assumed tropical:) The فرق [app. فَرَق, meaning day-break]. (TA.) — الجَوْنَانِ The two extremities of the bow. (Fr, Az, K.) جَوْنَةٌ The sun; (K;) [i. e.] the sun's disc; because it becomes black [or of a blackish colour tinged with red] at setting; (S;) or it may be because of its whiteness and clearness; but it is said to be only applied to the sun when it is setting; opposed to غَزَالَةٌ; as observed by MF: (TA:) [see also جَوْنٌ:] the sun is also called ↓ جَوْنَاءُ, (K,) because of its becoming black [or of a blackish colour tinged with red] at setting. (TA.) — — A [jar such as is called] خَابِيَة: (IAar, TA:) or a خابية smeared with tar, or pitch. (S.) [See an ex. in a verse of Lebeed cited in art. دكن.] See also جُونَةٌ. — — And A bucket (دَلْو) that has become black. (IAar, TA.) — — And i. q. فَحْمَةٌ [which may here mean either A piece of charcoal, or the blackness of night or the like]. (IAar, K.) — — And i. q. أَحْمَرُ [perhaps as a subst., meaning A red thing]. (K.) — — See also جَونِيٌّ. جُونَةٌ The quality [i. e. colour], in horses, denoted by [the epithet] جَوْنٌ; like غُبْسَةٌ and دُهْمَةٌ; (S;) in horses, i. q. جَوْنَةٌ: (K:) and in the sun, also, the quality denoted by جَوْنَةٌ [as fem. of جَوْنٌ, q. v.]: and blackness; as in the saying, لَا أَفْعَلُهُ حَتَّى تَبْيَضَّ جُونَةُ القَارِ [I will not do it until the blackness of pitch, or tar, become white]: but if you say ↓ جَوْنَةُ القَارِ, the meaning is the خَابِية [smeared with tar, or pitch]. (S.) — A small basket (سُلَيْلَة), (K,) or سَفَط, (K in art. جأن,) of a round form, (TA,) that is with the sellers of perfumes, (S, K,) used for containing their perfumes: (K in art. جأن:) called in Persian شِيشَهْ دَانْ [a receptacle for bottles or the like]: (KL:) originally with ء: (K:) or sometimes pronounced with ء: (S:) El-Fárisee approved the suppression of the ء: (M, TA:) pl. جُوَنٌ. (S, M, K.) [See also رَبْعَةٌ.] — A small mountain. (K.) جَوْنَاءُ: see جَوْنَةٌ. — — Also A cooking-pot; (K;) because it is black. (TA.) — — And A she-camel such as is termed دَهْمَاءُ [of an intense, or a dark, gray colour, without any admixture of white]; from جَانَ said of the face. (K.) جُونِيٌّ: see جَوْنٌ. — — Also A species of the kind of bird called قَطًا, (S, K,) black in the belly and wings, larger than the [species called] كُدْرِىّ, one of the former species being equal to two of the latter: (S, TA:) or, accord. to ISk, the قطا compose two species; one called جُونِيٌّ and كُدْرِىٌّ; and the other, غَطَاطٌ; and the former is dusky, or dingy, or of a hue inclining to black and dust-colour, (أَكْدَر,) in the back, black in the inner side of the wing, yellow in the throat, short in the legs, having in the tail two feathers longer than the rest of the tail: (T, TA:) or, as some say, the كُدْرِيَّة and جُونِيَّة are one of the two species of the قطا, and the other is the غطاط; and the former are short in the legs, yellow in the necks, black in the primary feathers of the wings, of a white hue tinged with red (صُهْب) in the tertials: (TA voce غطاط, q. v.:) [but see كُدْرِىٌّ: the جونىّ is described by De Sacy, on the authority of the book entitled درّة المنتقاة من عجائب المخلوقات وغرائب الموجودات, thus: " le djouni a les barbes internes des ailes et les pennes primaires noires; il a la gorge blanche, ornée de deux colliers, l'un jaune et l'autre noir; son dos est d'un gris cendré, moucheté, mêlé d'un peu de jaune: on appelle cette espèce djouni, parce que sa voix ne rend pas un son clair et sonore, mais qu'elle fait entendre seulement une sorte de gargouillement dans le gosier: " (Chrest. Arabe, 2nd ed., ii. 369:)] it is stated in the handwriting of As, on the authority of the Arabs, that جونىّ, applied to the قطا, is with ء; app. meaning that it was pronounced جُؤْنِىٌّ: (M, TA:) a single bird of this species is termed جُونِيَّةٌ: (S:) and you say also ↓ قَطَاةٌ جَوْنَةٌ, with fet-h: (TA:) [but جُونِىٌّ seems to be also used as a n. un., like رُومِىٌّ: for it is said that] جُونٌ is pl. [or rather coll. gen. n.] of جُونِىٌّ, like as تَمْرٌ is of تَمْرَةٌ. (Ham p. 605.) جوه 1 جَاهَهُ بِالمَكْرُوهِ, (S,) or بِمَكْرُوهٍ, (K,) [aor. يَجُوهُ,] inf. n. جَوْهٌ, (S,) i. q. جَبَهَهُ بِهِ [He met him, or encountered him, with, or he said to him, or did to him, or he accused him, to his face, of, that which was, or a thing that was, disliked, or hated]. (S, K.) And [in like manner,] جاههُ بِشَرٍّ He encountered him with evil [speech or conduct]; or confronted him therewith: whence لَا جِهْتَ, i. e. Mayest thou not be encountered with evil; said in chiding a he-camel: see جَاهِ below. (TA.) A woman of Ghatafán, being chidden by her son, and being asked why she did not reply against him, said, أَخَافُ أَنْ يَجُوهَنِى بِأَكْثَرَ مِنْ هٰذَا, meaning I fear that he would encounter me with more than this. (JK.) 2 جوّه and ↓ اجاه are rendered by Golius Ad dignitatem evexit: spectabilem reddidit: as on the authority of the S: but in my copies of the S the two verbs are اوجه and وجّه; and belong to art. وجه, though mentioned in the present art.] 4 أَجْوَهَ see 2.] 5 تجوّه He magnified himself; or was, or became, proud, haughty, or disdainful: or he affected rank, station, or dignity, not possessing it. (TA.) جَاهٌ Rank, station, or dignity, (S, K, TA, and JK in art. وجه,) with, or in the estimation of, the Sultán; (JK, TA;) as also ↓ جَاهَةٌ, (K,) on the authority of Lh, (TA, as from the K, [but not in my copies,]) or, accord. to Sgh, of Ks.: the former word [probably arabicized from the Persian جَاهْ; but] said to be formed by transposition from وَجْهٌ; this being first changed to جَوْهٌ; then, to جَوَهٌ; and then, to جَاهٌ: or, accord. to Lh, it is not from وَجْهٌ, but from جُهْتُ [app. جُهْتُ, first pers. sing. of جَاهَ, q. v.]; though he does not explain what is جُهْت. (TA.) You say, فُلَانٌ ذُو جَاهٍ [Such a one is possessed of rank, station, or dignity]. (S.) And لِفُلَانٍ جَاهٌ فِيهِمْ To such a one belongs rank, station, or dignity, among them. (Aboo-Bekr, TA.) The dim. of جَاهٌ [or of جَاهَةٌ] is ↓ جُوَيْهَةٌ. (TA.) — جَاهِ, indecl., with kesr for its termination; and, accord. to As, sometimes, جَاهٍ, with tenween; (S;) or جَاهِ جَاهِ, (JK, K,) and جَاهٍ جَاهٍ, and جَاهْ جَاهْ, (Lh, K,) and ↓ جُوه جُوه, or جَوْه جَوْه, (accord. to different copies of the K, but) indecl., with kesr for the termination, [i. e. جُوهِ جُوهِ, or جَوْهِ جَوْهِ,] mentioned in the M, (TA,) and ↓ جَاهِ لَا جِهْتَ, (IDrd, TA, [see 1,]) ejaculations used for chiding a he-camel, not a she-camel: (As, JK, IDrd, S, K:) or one says to a she-camel, عَاجِ and جَاهِ. (A 'Obeyd, TA in art. عوج: [or perhaps there is an omission here: I think it more likely that what A 'Obeyd said was that one says to a she-camel عَاجِ, and to a he-camel جَاهِ.]) جُوهٌ The face, or countenance: syn. وَجْهٌ; as also جِيهٌ: (Lh, K:) the latter with kesr: (TA:) so in the saying, نَظَرَ بِجُوهِ سَوْءٍ and بِجِيهِ سَوْءٍ [He looked with an evil face or countenance].

(Lh, K.) — جَوْهِ, or جُوهِ جُوهِ: see the next preceding paragraph. جُوَيْهَةٌ: see جَاهٌ. جَاهَةٌ: see جَاةٌ. تُجَاهَ and تِجَاهَ and تَجَاهَ: see art. وجه. جوهر: جَوْهَرٌ: see art. جهر. جَوْهَرِىٌّ: see art. جهر. جوى 1 جَوِىَ, (S, K,) aor. جَوَى, (TA,) inf. n. جَوًى, (K,) He (a man, S) was, or became, affected with what is termed ↓ جَوًى, (S, K,) meaning ardour: and violence of amorous desire; or of grief, or sorrow: (S:) or inward love: (M, K:) and grief, or sorrow: (K, and so in a copy of the S:) and ardour: and violence of love: or of grief, or sorrow: (K:) [see حُبٌّ:] — — and also as meaning consumption; or an ulcer in the lungs: and long continuance, or oppressiveness, of disease: and a disease in the chest: (K:) or any inward disease during which one does not find food to be wholesome: (TA:) part. n. ↓ جَوٍ; (S, K;) fem. جَوِيَةٌ. (TA.) — — You say also, جَوِيَتْ نَفْسِى, meaning I found the country, or town, to disagree with me. (S.) And جَوِيَتْ نَفْسُهُ مِنْهُ and عَنْهُ [He found it to disagree with him: a meaning indicated, but not expressed]. (K.) See also 8. — — And جَوِيَتِ الأَرْضُ The land stank. (TA.) 8 اجتواهُ He disliked residing in it, namely, a country, or town, even if in the enjoyment of ease and plenty: (S:) or he disliked it, (K, TA,) and found it to disagree with him; (TA;) as also ↓ جَوِيَهُ: (K, TA:) or he disliked it, namely, a city, and found it to be insalubrious: or, as AZ says, he disliked it, namely, a country, even if it agreed with him in respect of his body: and he says, in his Nawádir, that اِجْتِوَآءٌ signifies the yearning towards, or longing for, home, and disliking a place, even if in the enjoyment of ease and plenty: and disliking it without yearning towards, or longing for, home: and also the not finding the food nor the beverage in a land to be wholesome: but not when one likes the residing in it but its food and beverage do not agree with him. (TA.) — And اجتوى His heart was burnt by the fire of enmity. (Ham p. 219.) جَوًى: see 1: — — and see what next follows, in two places. جَوٍ part. n. of 1, q. v.; (S, K;) and ↓ جَوًى signifies the same, being an inf. n. used as an epithet. (K.) — — Hence, (S,) the former, (S, K,) as also ↓ the latter, (K, and so in a copy of the S,) signifies Stinking water; (K;) or water that has become altered and stinking. (S, TA.) — — أَرْضٌ جَوِيَةٌ and ↓ جَوِيَّةٌ A land that disagrees with one. (K.) جَوِىٌّ Contracted in the bosom, (K, TA,) by reason of disease therein, (TA,) so that his tongue cannot explain for him, (K,) or so that his tongue can hardly, or not at all, explain for him. (TA.) — — أَرْضٌ جَوِيَّةٌ: see جَوٍ. جى 3 جَايَاهُ, inf. n. مُجَايَاةٌ, He faced him, fronted him, was opposite to him, or was over against him: a dial. var. of جَايَأَهُ. (IAar, K.) You say also, مَرَّ بِى مُجَايَاةً He passed by me being in front, or opposite. (TA.) جيأ 1 جَآءَ, aor. يَجِىْءُ, inf. n. مَجِىْءٌ (S, Msb, K, &c., [the most common form, but] deviating from the general rule [respecting inf. ns. of this class], for the inf. n. of a verb of the form فَعَلَ having its aor. of the form يَفْعِلُ is [accord. to the general rule, if commencing with an augmentative م,] مَفْعَلٌ, though some words, beside مَجِىْءٌ, deviate from this rule by being of the measure مَفْعِلٌ, [for مَجِىْءٌ is originally مَجْيِئٌ,] as مَحِيدٌ and مَسِيرٌ and مَصِيرٌ and مَكِيلٌ and مَعِيشٌ and مَبِيعٌ and مَعِيلٌ and مَزِيدٌ and مَقِيلٌ and مَمِيلٌ and مَحِيضٌ and مَحِيصٌ, S, * TA) and جَيْئَةٌ (S, K, of the form of an inf. n. of un., but used as an inf. n. in an absolute sense, like رَجْفَةٌ and رَحْمَةٌ, S, TA) and جَىْءٌ, (K,) He, or it, came; or was, or became, present; syn. أَتَى; (S, K;) or حَضَرَ, said of a man [&c.]; (Msb;) or حَصَلَ [meaning it came, came to pass, happened, took place, betided, befell, or occurred; it resulted; it ensued; &c.]; and it is used in relation to ideal, as well as real, substantives; so that إِذَا جَآءَ نَصْرُ اللّٰهِ [When the assistance of God shall come (in the Kur cx. 1)] is [not a figurative but] a proper phrase. (Er-Rághib, TA.) Sb mentions, on the authority of certain of the Arabs, هُوَ يَجِيكَ [for هو يَجِيْئُكَ He comes, or will come, to thee], with the hemzeh suppressed: (TA:) and he also mentions يَجُوْءُ as a dial. var. of يَجِىْءُ. (Id. in art. جوأ, q. v.) [As shown above,] جَآءَ is used intransitively and transitively. (Msb, MF.) say, جَآءَ زَيْدٌ Zeyd came; or was, or became, present. (Msb.) And جِئْتُ مَجِيْئًا حَسَنًا [I came with a good coming; or in a good manner]. (S.) And جِئْتُ زَيْدًا I came to Zeyd. (Msb.) And sometimes one says, جِئْتُ إِلَيْهِ meaning I went [as well as I came] to him, or it. (Msb.) And جِئْتُ مِنَ البَلَدِ [I came from the town, or country]: and مِنَ القَوْمِ, meaning مِنْ عِنْدِ القَوْمِ [from the presence of the people, or company of men]. (Msb.) And جَآءَ الغَيْثُ The rain [came, or] descended. (Msb.) And جَآءَ أَمْرُ السُّلْطَانِ The order, or command, of the Sultán came, or arrived. (Msb.) And جِئْتُ بِهِ (S, Msb, K) and ↓ أَجَأْتُهُ, both signifying the same, (S, K,) [I came with him, or it;] I brought him, or it, with me. (Msb.) And الحَمْدُ لِلّٰهِ الَّذِى جَآءَ بِكَ [Praise be to God who brought thee]; and الحَمْدُ لِلّٰهِ إِذْ جِئْتَ [Praise be to God because, or that, thou camest, or hast come]; but not الحَمْدُ لِلّٰهِ الَّذِى جِئْتَ: (S, TA:) and [in like manner] you say, الحَمْدُ لِلّٰهِ إِذْ كَانَ كَذَا; but not الحَمْدُ لِلّٰهِ الَّذِى كَانَ كَذَا unless you say بِهِ or مِنْهُ or عَنْهُ [after الذى]. (ISk, TA.) [Hence, جَآءَ بِوَلَدٍ He begot a child, or children; like أَتَى بِوَلَدٍ. And جَآءَتْ بِهِ She brought him forth; gave birth to him; like أَتَتْ بِهِ. And جَآءَ بِمَعْنًى It (a word) conveyed, or imported, a meaning.] — — [جَآءَ بِشَىْءٍ also signifies He brought to pass, did, executed, performed, or effected, a thing: and he said, gave utterance to, or uttered, a thing: like أَتَى بِهِ in both these senses.] And جَآءَ كَذَا He did thus, or such a thing. (TA.) Hence, [in the Kur xix. 28,] لَقَدْ جِئْتِ شَيْئًا فَرِيًّا (TA) [Verily, O Mary, thou hast done] a thing hitherto unknown; a thing deemed strange. (Bd. [See another ex. voce إِمْرٌ, likewise from the Kur.]) And جِئْتُ شَيْئًا حَسَنًا I did a good thing. (Msb.) And جَآءَ بِالبَدِيعِ He produced a new saying, or new poetry, not after the similitude of anything preceding. (TA in art. بدع.) And جَآءَ جَرْيًا بَعْدَ جَرْىٍ (K in art. تأم) or [more commonly] جاء بِجَرْىٍ بَعْدَ جَرْىٍ (M in that art.) [He (a horse) performed, or fetched, run after run]. — — جَآءَ is also syn. with صَارَ, like أَتَى; as in the saying, جَآءَ البِنَآءُ مُحْكَمًا The building became, or came to be, firm, strong, or compact. (Kull p. 11.) [And hence the phrase,] مَا جَآءَتْ حَاجَتَكَ, (M, K,) thus in all the copies of the K, with the noun in the accus. case; i. e. What became, or has become, thy want? syn. مَا صَارَتْ; (M, K;) or What was thy want? syn. مَا كَانَتْ: (Er-Radee, TA:) ما being here an interrogative, and the [implied] pronoun [in the verb] being made fem. because its predicate is fem.: but some say حَاجَتُكَ, in the nom. case, [as it is in the CK, meaning What did, or has, thy want become?] regarding حاجتك as the subject of جاءت, and ما as the predicate of this verb. (TA.) — — See also 3. 3 مُجَايَأَةٌ [inf. n. of جَايَأَ] signifies The act of facing, or fronting; being opposite, or over against: (IAar, K:) and the act of coinciding; as also جِيَآءٌ. (AZ, K.) You say of a man, جَايَأَنِى مِنْ قُرْبٍ He faced me, fronted me, was opposite to me, or was over against me, at a short distance. (TA.) And مَرَّ بِى مُجَايَأَةً He passed by me being in front, or opposite. (TA.) And جَايَأْتُ فُلَانًا I coincided with such a one in his coming. (TA.) And لَوْ جَاوَزْتَ هٰذَا المَكَانَ لَجَايَأْتَ الغَيْثَ Hadst thou passed beyond this place, thou hadst met with rain, or coincided with rain in its coming. (TA.) — — جَاآنِى ↓ فَجِئْتُهُ, [so in copies of the S, and in copies of the K, as from the S, but in the TA, as from the S, جَاءَأَنِى, and said to be with two hemzehs, though this is evidently wrong,] aor. أَجِيْؤُهُ, the former verb of the measure فَاعَلَنِى, (S,) is [said to be] a mistake for جَايَأَنِى فجئته, since the former verb has an infirm letter [ى] for its medial radical and ء for its final, not the reverse, (Sgh, K,) [therefore] what J says is not allowable unless it be an instance of transposition; (IB, TA;) but what is given by F [and Sgh as the correct form] is that which is accord. to rule, and what J says is that which has been heard from the Arabs, as ISd has pointed out; (TA;) [and rule is not to be regarded when it is contr. to classical usage;] the meaning is, He vied with me, or strove to surpass me, in frequency of coming, and I surpassed him therein. (S, K.) 4 أَجَآءَهُ He made him, or it, to come. (Kull p. 11.) — —

[Hence,] أَجَآءَهُ i. q. جِئْتُ بِهِ: see 1. (S, K.) — — أَجَآءَهُ إِلَيْهِ I compelled him, constrained him, or necessitated him, to have recourse, or betake himself, to it; (Fr, S, K;) or made him to want it, or be in need of it: (S:) in the dial. of Temeem, أَشَآءَهُ. (TA in art. شيأ.) It is said in a prov., شَرٌّ مَا يُجِيْئُكَ إِلَى مُخَّةِ عُرْقُوبٍ [It is an evil thing that compels thee to have recourse to the marrow of a hock]; for, as As says, the عرقوب contains no marrow, and only he who cannot obtain any [other] thing is made to want it. (S.) And it is said in the Kur xix. 23, فَأَجَآءَهَا المَخَاضُ إِلَى جِذْعِ النَّخْلَةِ And the motion of the child in her womb compelled her to betake herself to the trunk of the palm-tree. (Bd.) جِيْئَةٌ [A coming;] a subst. from جَآءَ, (S, K,) of the measure فِعْلَةٌ, with kesr to the ج. (S.) جَيْئٌ and جَآءٌ: see what next follows. جَيَّآءٌ, (K,) mentioned by Sb as an extr. word, (TA,) [but regularly formed, of the measure فَعَّالٌ,] and ↓ جَآءٌ, also written جَأَّاءٌ, (K,) with the ى changed into hemzeh, (TA,) and ↓ جَيْئٌ, (K,) [originally جَيِيٌّ, of the measure فَعِلٌ, denoting intensiveness, in the CK written جَايِئٌ,] mentioned by IJ as anomalous, A frequent comer. (TA.) One says, إِنَّهُ لَجَيَّآءٌ بِخَيْرٍ Verily he is a frequent bringer of good. (TA.) [جَآءٍ, originally جَايِئٌ, then جَائِئٌ, then جَائِيٌ, and then جَآءٍ, Coming; act. part. n. of 1.] جيب 1 جَابَ, aor. يَجِيبُ: see 1 in art. جوب, in two places. 2 جيّب, inf. n. تَجْيِيبٌ: see 1 in art. جوب. جَيْبٌ The طَوْق [or opening at the neck and bosom] (K) of a shirt (S, K) and the like; (K;) as, for instance, of a coat of mail: (TA:) or the opening of a shirt at the uppermost part of the breast: (Msb, MF:) or the opening in a garment for the head to be put through: or such an opening as a sleeve and a طَوْق: (MF:) pl. [of mult.] جُيُوبٌ, (Msb, K,) also pronounced جِيُوبٌ, (TA,) [like بِيُوتٌ for بُيُوتٌ,] and [of pauc.] أَجْيَابٌ: (Msb:) this is said to be its proper art., (K, TA,) not جوب, because its pl. is جُيُوبٌ. (TA.) [The Arabs often carry things within the bosom of the shirt &c.; and hence the word is now applied by them to A pocket.] — — (assumed tropical:) The heart; the bosom. (K.) So in the saying, هُوَ نَاصِحُ الجَيْبِ (assumed tropical:) [He is pure, or sincere, of heart or bosom]: (K:) or trusty, trustworthy, or faithful. (S. [See also art. نصح.]) A poet says, وَخَشَّنْتَ صَدْرًا جَيْبُهُ لَكَ نَاصِحُ (assumed tropical:) [And thou hast exasperated a bosom the heart of which was faithful to thee]. (TA.) You say also, هُوَ دَنِسُ الجَيْبِ (assumed tropical:) [He is a person of foul heart]. (A in art. دنس.) And رَدَعَ جَيْبَهُ عَنْهُ (assumed tropical:) He cleared his heart, or bosom, of it. (K in art. ردع q. v.) — — جَيْبُ الأَرْضِ (assumed tropical:) The place of entrance of the land, or country: (K:) pl. جُيُوبٌ. (TA.) جِيبَةٌ: see art. جوب. يَاقُوتٌ مُجَيَّبٌ Hollowed [sapphires]: occurring in a trad. describing the banks of the river of Paradise: but accord. to one reading, it is لُؤْلُؤٌ مُجَوَّبٌ; accord. to another, مُجَيَّبٌ or مَجَوَّفٌ; and accord. to another, مُجَيَّبٌ or مُجَوَّبٌ. (TA.) جيح 1 جَاحَتِ الآفَةُ المَالَ, aor. تَجِيحُهُ, inf. n. جِيَاحَةٌ, [perhaps a mistranscription for جَائِحَةٌ,] i. q. جَاحَتْهُ of which the aor. is تَجُوحُهُ: see art. جوح. (Msb.) And جَاحَهُمُ اللّٰهُ, inf. n. جَيْحٌ and جَائِحَةٌ, the latter an inf. n. like عَافِيَةٌ, God afflicted them with a calamity. (TA.) مَجِيحٌ i. q. مَجُوحٌ: see art. جوح. (Msb.) جيد 1 جَيِدَ, (Lh, L,) or جَادَ, of the same class as تَعِبَ, aor. يَجَادُ, (Msb,) inf. n. جَيَدٌ, (Lh, S, A, L, Msb, K,) He had a long neck: (A, Msb, K:) or a long and beautiful neck: (S, L:) or a slender and long neck. (L, K.) جِيدٌ, of the measure فِعْلٌ, (Sb, Akh,) or it may be originally of the measure فُعْلٌ, (Sb, TA,) The neck: (S, L, Msb, K:) said by Sh to be used only in praise; and عُنُقٌ, in dispraise; the use of the former in the Kur cxi. being ironical; (TA;) but accord. to Esh-Shiháb, the contr. is often the case: (MF:) generally applied to that of a woman: (L:) or the part of the neck upon which the necklace lies: or its fore part: (L, K:) pl. [of pauc.] أَجْيَادٌ (S, L, Msb, K) and [of mult.] جُيُودٌ. (L, K.) لَيِّنَةُ الأَجْيَادِ means A female soft in respect of the neck; as though the term جِيدٌ applied to each distinct part of the neck, and the pl. denoted the whole neck. (L.) جَيْدَانَةٌ: see أَجْيَدُ. جَيِّدٌ: see art. جود. أَجْيَدُ Having a long neck: (A, Msb, K:) or having a long and beautiful neck: (S, L:) or having a slender and long neck: (L, K:) or it is not applied to a man: (T, TA:) fem. جَيْدَآءُ, (S, L, Msb, K,) with which ↓ جَيْدَانَةٌ is syn.; (K;) or this signifies having a beautiful neck: (L:) pl. جُودٌ [originally جُيْدٌ]. (S, A, K.) And عُنُقٌ أَجْيَدُ A long and beautiful, or slender and long, neck. (L.) جير 2 جيّر He plastered a watering-trough or tank with جَيَّار. (TA.) جَيْرِ, with kesr to the ر, (S, Mughnee, K, &c.,) like أَمْسِ; (Mughnee;) and جَيْرَ, like أَيْنَ; and sometimes جَيْرٍ; (Mughnee, K;) or this, where it occurs, is for جَيْرِ إِنَّ, and is properly written جَيْرِنْ, إِنَّ in the sense of نَعَمْ being a corroborative of جَيْرِ, and its hemzeh and sheddeh and final vowel being here suppressed: (Mughnee:) a form of oath, (S, K,) or put in the place of an oath, (IAmb, TA,) meaning Verily, or truly; syn. حَقًّا: (S, K:) or a responsive particle, (Mughnee,) meaning yes; syn. نَعَمْ [which is most approved as responsive to an interrogation], (Mughnee, K,) or أَجَلْ [which is most approved as responsive to an affirmation]; (Sharh et-Tesheel, K;) not a noun in the sense of حَقًّا, for were it so it would be an inf. n.; nor in the sense of أَبَدًا, for were it so it would be an adv. n. of time; and if it were a noun it would be decl., and would admit the article ال, and would not have إِنَّ for a corroborative, nor have لَا opposed to it, as it has in the saying, إِذَا تَقُولُ لَا ابْنَةُ العُجَيْرِ تَصْدُقُ لَا إِذَا تَقُولُ جَيْرِ [When the daughter of El-'Ojeyr says لا, she speaks truly: not when she says جير]: (Mughnee:) or it is a verbal noun, meaning I know; syn. أَعْرِفُ; as is mentioned by Ibn-Abi-r-Rabeea, and by Er-Radee on the authority of 'Abd-El- Káhir. (MF.) You say, جَيْرِ لَا آتِيكَ Verily, or truly, [&c.,] I will not come to thee. (S.) And جَيْرِ لَا أَفْعَلُ ذٰلِكَ Verily, or truly, [&c.,] I will not do that. (K, * TA.) And لَا جَيْرِ لَا أَفْعَلُ No, verily, or truly, [&c.,] I will not do [that]. (K.) جِيرٌ Gypsum; syn. جِصٌّ. (IAar, TA.) [In modern Arabic, Lime: see also what next follows.] جَيَّارٌ Quick lime, and the mixtures thereof, with which are plastered watering-troughs or tanks, and baths; syn. صَارُوجٌ: (S, K:) quick lime and gypsum mixed with ashes: (IAar TA:) or quick lime alone. (TA. [See also جِيرٌ.]) — [A limeburner: so in the present day: see أَتُونٌ.] — Heat in the chest, by reason of rage or hunger; as also ↓ جَائِرٌ: (S, K:) or cough, or the like. (Ham p. 56.) It is app. of the measure فَعَّالٌ; or it may be of the measure فَيْعَالٌ; or فَوْعَالٌ [originally جَوْيَارٌ]. (IJ, TA.) — — Strength, or vehemence. (TA.) جَائِرٌ: see جَيَّارٌ. مُجَيَّرٌ A watering-trough or tank made small: or made deep: or plastered with gypsum. (K.) جيش 1 جَاشَ, (S, A, Msb, K,) aor. يَجِيشُ, (S, Msb, K,) inf. n. جَيْشٌ (Msb, K) and جَيَشَانٌ (T, K) and جُيُوشٌ, (K,) said of a cooking-pot (T, S, A, Msb, K) &c., (T, A, K,) It boiled, or estuated: (T, S, A, Msb, K:) or began to do so, not yet boiling or estuating; this latter being said by some to be the correct meaning. (Ib, L, TA.) — — (tropical:) It (the sea) estuated (A, * K, TA) with the waves, (A, TA,) so that it was unnavigable. (TA.) — — (assumed tropical:) It (a valley) flowed with much water, its water, or waves, rising high. (S, K. *) — — (assumed tropical:) It (a water-spout, or pipe,) poured forth water: (TA:) and [in like manner] you say of the eye, جَاشَتْ, meaning, (assumed tropical:) it flowed, or overflowed, with tears. (K.) — — (assumed tropical:) He (a horse) reared, and became excited. (TA.) — — جَاشَتْ نَفْسُهُ, (S, K,) or جَاشَتْ إِلَيْهِ نَفْسُهُ, (A,) (tropical:) His soul [or stomach] heaved; or became agitated by a tendency to vomit; syn. غَثَتْ; (S, K, TA;) or فَارَتْ; (T in art. ثور; see ثَارَتْ نَفْسُهُ in that art.;) as though what was in his belly rose to his fauces: (TA:) or his soul [as it were] turned round, [i. e., he became giddy,] with the tendency to vomit: (S, K:) as also ↓ تجيّشت; (K;) which occurs in the former of these senses in a trad.: (TA:) and جَاشَتْ نَفْسُهُ also signifies his soul [or stomach] heaved, by reason of grief or fright; (K;)

[as also جَأَشَتْ;] or when this last signification is meant, you say جَشَأَتْ: (S:) and his (a coward's) soul purposed flight: or was frightened: as also جَأَشَتْ, in either of these two senses: (TA:) and جَاشَتْ إِلَيْهِ النَّفْسُ his heart quitted its place by reason of fear. (EM p. 79.) — — جَاشَ صَدْرُهُ (tropical:) His bosom boiled with wrath, or rage. (TA.) You say also, صَدْرُهُ يَجِيشُ عَلَىَّ بِالغِلِّ (tropical:) [His bosom boils against me with rancour, malevolence, malice, or spite; or with latent rancour, &c.]. (A.) — — جَاشَ الهَمُّ فِى الصَّدْرِ Anxiety boiled in the bosom: and in like manner, جَاشَتِ الغُصَّةُ فِى الصَّدْرِ (assumed tropical:) [Choking wrath or rage boiled in the bosom]. (T, TA.) — — جَاشَت الحَرْبُ بَيْنَهُمْ (A, L) (tropical:) War, or the war, [boiled, or raged, or] began to boil [or rage,] between them. (L, TA.) — — In the following words of a poet, cited by IAar, قَامَتْ تَبَدَّى لَكَ فِى جَيْشَانِهَا (assumed tropical:) [She arose, showing herself to thee] in her strength and youth, [تَبَدَّى being for تَتَبَدَّى,] جيشان [the inf. n.,] meaning as rendered above, is with sukoon [to the ى] by poetic license. (ISd, TA.) 2 جيّش, [from جَيْشٌ,] He collected, or assembled, armies, or military forces. (S.) And جيّش جَيْشًا [He collected, or assembled, an army, or a military force]. (A.) 5 تجيّشت نَفْسُهُ: see 1. — [تجيّشوا, from جَيْشٌ, They became collected, or assembled, as an army, or a military force: or they formed themselves into an army, or a military force.] 10 استجاش, [from جَيْشٌ,] He demanded, or summoned, armies, or military forces, مِنْ مَحَلِّ كَذَا from such a place. (A.) And استجاشهُ He demanded of him an army, or a military force. (S.) جَاشٌ: see جَأْشٌ, in art. جأش, in two places; and see الجَائِشَةُ, below. جَيْشٌ An army; a military force: (A, K:) or a body of men in war: (TA:) or men going to war or for some other purpose: (T, K, TA:) pl. جُيُوشٌ. (S, A Msb, K.) جَيْشَةٌ A single rising, or heaving, or the like: pl. جَيْشَاتٌ: hence the phrase جَيْشَاتُ الأَبَاطِيلِ [app. meaning The risings of false or vain things in the mind, or the like]. (TA.) مِرْجَلٌ جَيَّاشٌ [A cooking-pot boiling, or boiling much]. (A.) — — فَرَسٌ جَيَّاشٌ (assumed tropical:) A horse that rears and is excited when thou puttest him in motion with thy heel. (K * TA.) الجَائِشَةُ The soul; syn. النَّفْسُ; (K;) [as also الجَأْشُ, sometimes written ↓ الجَاشُ, without ء;] mentioned by some in art. جأش. (TA.) Quasi جيع جَيَاعَى and جُيَّعٌ: see جَائِعٌ, in art. جوع. جيف 1 جَافَتِ الجِيفَةُ, aor. تَجِيفُ; (K;) and ↓ جيّفت, (S, * K,) inf. n. تَجْيِيفٌ; (S;) and ↓ اجتافت, (K,) [and ↓ تجيّفت, Golius, as from the K, but not found by me in any copy thereof,] and ↓ انجافت; (TA;) The dead body stank, or became stinking. (S, * K, TA.) 2 جيّف He became a stinking dead body. (Mgh, KL.) — — See also 1. 5 تَجَيَّفَ see 1. 7 إِنْجَيَفَ see 1. 8 إِجْتَيَفَ see 1. جِيفَةٌ [A carcass, or corpse, i. e.] a dead body [of a beast or a man], that has become stinking; (S, Mgh, K;) or, as some say, in a general sense; [whether stinking or not:] (TA:) or, of beasts and cattle, an animal that has died a natural death, or been killed otherwise than in the manner prescribed by the law, and has become stinking: (Msb:) [and the corpse of a man: (see جَيَّافٌ:)] pl. [of mult.] جِيَفٌ (S, Mgh, Msb, K) and [of pauc.] أَجْيَافٌ. (S K.) [Hence,] جِيفَةُ لَيْلٍ قُطْرُبُ نَهَارٍ One who sleeps all the night, and labours all the day. (TA from a trad. [See also art. قطرب.]) IDrd mentions this word in art. جوف, holding the ى to be originally و. (TA.) جَيَّافٌ A rifler, or ransacker, of graves; (K, TA;) because he removes the [grave-] clothes from the corpses, and takes them; or, as some say, because of the stinking nature of his act. (TA.) جيل جِيلٌ A nation, people, race, tribe, or family of mankind; (S, Msb, K;) such as the Turks, and the Greeks, (S. TA,) and the Chinese: (TA:) pl. أَجْيَالٌ (M, Msb, TA) and جِيلَانٌ. (M, TA.) — — And A generation of men. (TA.) — See also جَيْأَلٌ. جُولٌ: see جَيَلٌ, in art. جأل. جَيْلَانُ الحَصَى Small pebbles which the wind makes to turn about or round about, to circle, or to revolve: (S, K:) but this belongs to art. جول. (TA.) — يَوْمٌ جَيْلَانُ: see أَجْوَلُ, in art. جول. يَوْمٌ جَيْلَانِىٌّ: see أَجْوَلُ, in art. جول. جيم 2 جيّم جِيمًا He wrote a ج. (K.) جِيمٌ The letter ج: masc. and fem.: (T, K, * TA:) pl. أَجْيَامٌ and جِيمَاتٌ. (TA.) Quasi جيه جِيهٌ: see جُوهٌ, in art. جوه.

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ح

The sixth letter of the alphabet: called حَآءٌ [and حَا (respecting which latter see the letter ب). It is one of the letters termed مَهْمُوسَة, or nonvocal, i. e. pronounced with the breath only, without the voice; and of those termed حَلْقِيَّة i. e. faucial, or guttural, for] the place of its utterance is in the fauces; and were it not for a hoarse aspiration with which it is pronounced, it would resemble ع: next after it [with respect to the place of utterance] is ع :ه having the lowest place of utterance; then ح; and then ه:] and ح and ه are never consociated in any uncompounded word of the which the letters are all radicals, because of the mutual nearness of their places of utterance: they occur together in حَيَّهَلْ; but this is only a compound word in the classical language; and as the name of a certain kind of tree it is a post-classical word. (Kh, L.) — [It is often put for حِينَئِذٍ. — As a numeral, it denotes Eight.] حا حَا and حَآءٌ: see the letter ح, and see arts. حوأ and حى. حب 1 حَبَّ [signifying He, or it, was, or became, loved, beloved, an object of love, affected, liked, or approved, is originally حَبُبَ or حَبِبَ]. You say, حَبَّ إِلَيَّ هٰذَا الشَّىْءُ, [aor. حَبُ3ّ or حَبَ3ّ,] inf. n. حُبٌّ, This thing was, or became, an object of love to me. (K. [The meaning is there indicated, but not expressed. In the CK, الشَّىءَ is erroneously put for الشَّىْءُ.]) And حَبَبْتُ إِلَيْهِ I became loved, beloved, or an object of love, to him: [said to be] the only instance of its kind except شَرُرْتُ and لَبُبْتُ. (K.) And مَا كُنْتَ حَبِيبًا وَلَقَدْ حَبِبْتَ, with kesr, Thou wast not loved, and thou hast become loved. (S.) See also 5. — — حَبَّ, formed from حَبُبَ, by making the former ب quiescent and incorporating it into the latter, is also a verb of praise [signifying Beloved, lovely, pleasing, charming, or excellent, is he, or it]; (TA;) and so حُبَّ, [which is more common,] formed from the same, by incorporating the former ب into the latter after transferring the dammeh of the former to the ح. (ISk, S, TA.) A poet says, وَزَادَهُ كَلَفًا فِى الحُبِّ أَنْ مَنَعَتْ وَحَبَّ شَيْئًا الَى الانْسَانِ مَا مُنِعَا [And her denying increased his devotion in love: for lovely, as a thing, to man, is that which is denied]. (TA.) And Sá'ideh says, هَجَرَتْ غَضُوبُ وَحَبَّ مَنْ يَتَجَنَّبُ وَعَدَتْ عَوَادٍ دُونَ وَلْيِكَ تَشْعِبُ [Ghadoob hath forsaken thee, (and lovely is the person who withdraweth far away,) and obstacles in the way of thy drawing near have occurred to separate thee and her]. (S, TA.) [See also حَبَّذَا, below.] — — [Both are also verbs of wonder.] You say, حَبَّ بِفُلَانٍ, (As, S, and so in copies of the K,) and حُبَّ, (I 'Ak p. 236, [where both forms are mentioned as correct,] and so in the CK,) How beloved, or lovely, &c., is such a one (As, S, K) to me! (As, S.) [See also 4.] A'Obeyd and Fr read this حَبَّ, saying that it means حَبُبَ بفلان, and that the former ب is rendered quiescent by the suppression of its dammeh, and incorporated into the latter. (S, * TA.) — See also 4, in two places. — Also حَبَّ, [aor., accord. to analogy, حَبِ3ّ,] He stood still, stopped, or paused. (K.) — And حُبَّ, with damm, He was fatigued, or tired. (K.) 2 حبّبهُ إِلَيَّ He, or it, [rendered him, or it, an object of love, lovely, or pleasant, to me;] made me to love, affect, like, approve, or take pleasure in, him, or it. (K.) You say, حبّبهُ إِلَيَّ إِحْسَانُهُ [His beneficence made him an object of love to me]. (A, TA.) And حَبَّبَ اللّٰهُ إِلَيْهِ الإِيمَانَ [God made faith lovely to him]. (A, TA.) And حُبِّبَ إِلَيَّ بِأَنْ تَزُورَنِى [Thy visiting me hath been made pleasant to me]. (A, TA.) — حبّب الدَّوَآءَ [He formed the medicine into pills, or little clots or balls: see its quasi-pass., 5]. (K in حثر, &c.) — And حبّب He filled a water-skin &c. (AA, TA.) — See also 5. 3 مُحَابَّةٌ, (S,) or مُحَابَبَةٌ, (K,) and حِبَابٌ signify the same [as inf. ns. of حابّ]. (S, K.) [You say, حابّ بَعْضُهُمْ بَعْضًا They loved, affected, liked, approved, or took pleasure in, one another.] And حابّهُ He acted, or behaved, in a loving, or friendly, manner with him, or to him. (A, TA.) — — See also 4. 4 احبّهُ, (S, A, Msb, K,) inf. n. إِحْبَابٌ; (KL;) and ↓ حَبَّهُ, (S,) first pers. حَبَبْتُهُ, (Msb, K,) aor. حَبِ3ّ, which is anomalous, (S, Msb, K,) the regular aor. being حَبُ3ّ, which is unused, (Msb,) [said to be] the only instance of a trans. verb whose second and third radical letters are the same having the measure يَفْعِلُ as that of its aor. without having also the measure يَفْعُلُ, (S,) and therefore by some disapproved, as not chaste, and disallowed by Az, though he allows the pass. form حُبَّ, (TA,) inf. n. حُبٌّ, (K,) or this is a simple subst., (Msb,) and حِبٌّ; (K;) and [↓ حَبَّهُ,] first pers. حَبِبْتُهُ, aor. حَبَ3ّ; and ↓ حَابّهُ, inf. n. حِبَابٌ, of the dial. of Hudheyl; (Msb;) and ↓ استحبّهُ; (Msb, K;) signify the same; (S, Msb, K;) He loved, affected, liked, approved, or took pleasure in, him, or it: (A, K, and KL in explanation of the first and last:) he held him, or esteemed him, as a friend: (KL in explanation of the first and last:) or اِسْتِحْبَابٌ signifies the esteeming [a person or thing] good: (S:) and the preferring, or choosing, [a person or thing,] as also إِحْبَابٌ: (KL:) and استحبّهُ عَلَى غَيْرِهِ means he loved, or esteemed, him, or it, above another, or others; preferred him, or it, to another, or others. (K, A, * TA.) مَا أَحَبَبْتُ ذٰلِكَ, in the dial. of the tribe of Suleym, is for ما أَحْبَبْتُهُ [I loved not, or liked not, that]; like ظَنْتُ for ظَنَنْتُ, and ظَلْتُ and ظِلْتُ for ظَلِلْتُ. (Lh, TA.) [أُحِبُّ أَنْ يَكُونَ كَذَا may be rendered I would that it were thus, or that such a thing were.] It is said of Ohod, in a trad., هُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ, meaning It is a mountain whose inhabitants love us, and whose inhabitants we love: or it may mean we love the mountain itself, because it is in the land of people whom we love. (IAth, TA.) And one says فِى سَاعَةٍ يُحِبُّهَا الطَّعَامُ for يُحَبُّ فِيهَا [In an hour, or a time, in which food is loved, or liked]. (TA.) — — مَا أَحَبَّهُ إِلَيَّ i. q. حَبَّ بِهِ [How beloved, lovely, pleasing, charming, or excellent, is he, or it, to me!]; (As, S, K, * TA;) and so أَحْبِبْ إِلَيَّ بِهِ. (A, TA.) [De Sacy, in his Gram. Ar., sec. ed., ii. 221, mentions the saying, مَا أَحَبَّ المُؤْمِنَ لِلّٰهِ وَمَا أَحَبَّهُ إِلَى اللّٰهِ, as meaning How greatly does the believer love God! and how great an object of love is he to God!] — احبّ, (S, K,) inf. n. as above, (S,) also signifies He (a camel) kneeled and lay down, and would not spring up: (K:) or was restive: or kneeled and lay down: (S:) or was afflicted by a fracture, or disease, and would not move from his place until cured, or remained there until he died: (AZ, S, K:) or became jaded: (TA: [agreeably with this last explanation the act. part. n. is rendered in the S and K on the authority of Th:]) or was at the point of death, by reason of violent disease, and therefore kneeled and lay down, and could not be roused. (AHeyth, TA.) Accord. to AO, أَحْبَبْتُ حُبَّ الخَيْرِ عَنْ ذِكْرِ رَبِّى [in the Kur xxxviii. 31] means I

have stuck to the ground, on account of my love of the horses, [lit., of good things,] and so been diverted from prayer, until the time of prayer has passed: (TA:) by الخير is meant الخَيْل. (Jel.) — Also He became in a state of recovery from his disease. (K.) — And It (seed-produce) had, bore, or produced, grain. (S, K.) 5 تحبّب He manifested, or showed, love, or affection, (S, K,) إِلَيْهِ to him. (S.) تحبّب and ↓ حَبَّ are both syn. with تَوَدَّد. (TA.) — — [Also, app., He became, or made himself, an object of love or affection to him: see مُحَبَّبٌ, said to be syn. with مُتَحَبِّبٌ.] — He became swollen, or inflated, like a jar (حُبّ), from drinking. (A, TA.) — — It (a water-skin &c.) became full. (AA, TA.) — — He began to be satiated with drink. (K.) — — He (an ass &c.) became filled with water: (S:) and ↓ حَبَّبَ also is used in this sense, but ISd doubts its correctness: (TA:) one says, شَرِبَتِ الإِبِلُ حَتَّى حَبَّبَتْ The camels drank until they were satiated. (S.) — تحبّب الجَلِيدُ كَاللُّؤْلُؤِ الصِّغَارِ [The hoar-frost formed into grains like small pearls]. (TA in art. صأب.) — — تحبّب الرِّيقُ عَلَى الأَسْنَانِ [The saliva formed, or collected, in little bubbles upon the teeth]. (Az, TA.) — — تَقَطَّعَ اللَّبَنُ وَتَحَبَّبَ [The milk became decomposed, and formed little clots of curd]. (S in art. بحتر.) — — تحبّب الزُّبْدُ [The butter formed into little clots, when first appearing in the milk or cream]. (S and K in art. ثمر.) The verb is also used in like manner in relation to honey, (K in art. حثر,) and دِبْس (S in that art.,) and medicine. (TA in that art. [See also 2.]) — — تحبّب الجِلْدُ [The skin broke out with pimples, or small pustules: so in the language of the present day: see حَبٌّ]. (TA in art. حثر.) 6 تحابّوا They loved, or affected, or liked, one another. (S, A, * K. *) 10 إِسْتَحْبَبَ see 4. — اِسْتَحْبَبَتْ كَرِشُ المَالِ The stomachs of the cattle, or camels &c., retained the water [that they had drunk], and the time between the two waterings thereof became long, or became lengthened. (K.) This is at the conjunction of [the periods of] الطَّرْف and الجَبْهَة [the ninth and tenth of the Mansions of the Moon, which, in central Arabia, about the commencement of the era of the Flight, took place on the 12th of August, O. S., (see مَنَازِلُ القَمَرِ, in art. نزل,)] when Canopus rises with them. (TA. [الصَّرْفَة is there put for الطَّرْف; but evidently by a mistake of a copyist. There is also another mistake, though a small one, in the foregoing passage: for Canopus rises, in central Arabia, after الطرف, and before الجبهة; and rose aurorally, in that latitude, about the commencement of the era of the Flight, on the 4th of August, O. S.]) حَبْ and حَبِ A cry by which a he-camel is chidden, to urge him on. (TA voce حَوْبِ, q. v.) حَبٌّ, (S, Msb, K,) a [coll.] gen. n., (Msb,) n. un. حَبَّةٌ; (S, Msb, K;) Grain of wheat, barley, lentils, rice, &c.: (Az, TA:) accord. to Ks, only of wheat and barley: (TA:) or wheat &c. while in the ears or other envelopes: (Msb:) [but applied also to various other seeds; among which, to beans, (as in the Mgh in art. بقل,) and peas and the like; and kernels; and] the stones of grapes, dates, pomegranates, and the like: (Mgh voce عَجَمٌ:) by some it is applied even [to berries; as, for instance,] to grapes: you say حَبَّةٌ مِنْ عِنَبٍ, as well as مِنَ البُرِّ, and مِنَ الشَّعِيرِ, and the like: (TA:) [and hence, to beads: (see حِبٌّ:)] the pl. (of حَبٌّ, Msb) is حُبُوبٌ (S, Msb, K) and حُبَّانٌ, like تُمْرَانٌ, (K,) pl. of تَمْرٌ; (TA;) and (of حَبَّةٌ, Msb) حَبَّاتٌ (Msb, K) and حِبَابٌ, [or this is pl. of حَبٌّ also,] like كِلَابٌ as pl. of كَلْبَةٌ [and of كَلْبٌ]: (Msb:) and حَبٌّ is also called [by lexicologists, but not by grammarians,] a pl. of حَبَّةٌ. (TA.) — — [Hence,] Seed-produce, whether small or large. (TA.) — — And الحَبَّةُ الخَضْرَآءُ (S, K) i. q. البُطْمُ [The fruit of the terebinth-tree, or pistacia terebinthus of Linn. (Delile, Flor. Æg. no. 936.)] (K.) — — And الحَبَّةُ السَّوْدَآءُ (S, K) i. q. الشُّونِيزُ [The black aromatic seed of a species of nigella]. (K.) [But see art. سود. And for other similar terms, see the latter word of each.] — — And حَبُّ الغَمَامِ and حَبُّ المُزْنِ and حَبُّ قُرٍّ Hail. (S. [See a metaphorical usage of the first of these in a verse cited voce أَنَّ.]) — — [Hence likewise,] حَبٌّ also signifies Pimples, or small pustules: [so in the present day: and any similar small extuberances: a coll. gen. n.: n. un. with ة.] (S and K * in art. حثر.) حُبٌّ Love; affection; syn. وُدٌّ, (A,) or وِدَادٌ; (K;) inclination of the nature, or natural disposition, towards a thing that pleases, or delights; (Kull p. 165;) contr. of بُغْضٌ: (Mgh, TA:) حُبٌّ and ↓ حِبٌّ and ↓ حُبَّةٌ [this being said in the S to be syn. with حُبٌّ and in the K to be syn. with مَحَبَّةٌ, and it is used as an inf. n. in an ex. cited voce دَاحٌ in art. دوح,] and ↓ حُبَابٌ (S, K) and ↓ حِبَابٌ (K) and ↓ مَحَبَّةٌ (S) signify the same; (S, K;) i. e., as above. (K.) The degrees of حُبّ are as follow: first, هَوًى, the " inclining of the soul, or mind; " also applied to the " object of love itself: " then, عَلَاقَةٌ, "love cleaving to the heart; " so termed because of the heart's cleaving to the object of love: then, كَلَفٌ, "violent, or intense, love; " from كُلْفَةٌ signifying " difficulty, or distress, or affliction: " then, عِشْقٌ, [" amorous desire; " or " passionate love; "] in the S, "excess of love; " and in the language of the physicians, " a kind of melancholy: " then, شَعَفٌ, "ardour of love, accompanied by a sensation of pleasure; " like لَوْعَةٌ and لَاعِجٌ; the former of which is " ardour of love; " and the latter, "ardent love: " then, جَوًى, "inward love; " and " violence of amorous desire," or " of grief, or sorrow: " then, تَتَيُّمٌ, "a state of enslavement by love: " then تَبْلٌ, "lovesickness: " then, وَلَهٌ, "distraction, or loss of reason, in love: " and then, هُيَامٌ " a state of wandering about at random in consequence of overpowering love. " (Kull ubi suprà.) [Accord. to the Msb, it is a simple subst.: but accord. to the K, an inf. n.; and hence,] حُبًّا لِمَا أَحْبَبْتُمْ, meaning أُحِبُّ حُبًّا [I love with loving, i. e. much, what ye have loved]. (Har p. 186.) Hence the phrase, نَعَمْ وَحُبَّةً ↓ وَكَرَامَةً [Yea; and with love and honour will I do what thou requirest: or for the sake of the love and honour that I bear thee: or حبّة may be here used for حُبًّا to assimilate it in termination to كرامة: see what follows]. (S, TA.) Hence also the saying of Abu-l-'Atà EsSindee, فَوَاللّٰهِ مَا أَدْرِى وَإِنِّى لَصَادِقٌ أَدَاءٌ عَرَانِى مِنْ حُبَابِكِ أَمْ سِحْرُ [And by God, I know not (and indeed I am speaking truth) whether disease have befallen me in consequence of love of thee, or enchantment]: (S, TA:) but IB says that the reading best known is ↓ مِنْ حِبَابِكِ; and that حباب, here, may be an inf. n. of حَابَبْتُهُ; or it may be pl. of حُبٌّ, like as عِشَاشٌ is of عُشٌّ; (TA;) or it may be an inf. n. of حَبَبْتُهُ: some also read ↓ مِنْ حَبَابِكِ, with fet-h to the ح, said to mean on account of the love of thee, and of the main amount thereof: (Ham p. 26:) and some read مِنْ جَنَابِكِ " from thy part " [or " from thee "]. (TA.) — — See also حَبِيبٌ. — Also a Persian word, arabicized, (AHát, S, Msb,) from خُنْب, (AHát, TA,) [or خُبْ or خُبْ,] i. q. خَابِيَةٌ, (S, Msb,) A jar, (K, MF,) whether large or small, used for preparing wine: (MF:) or a large jar: (K:) or one for water: (IDrd, TA:) or the four pieces of wood upon which is placed a two-handled, or two-eared, jar: (K, TA: [in the CK, by a misplacement of words, this last signification is assigned to حَبَاب:]) pl. [of pauc.] أَحْبَابٌ (K) and [of mult.] حِبَابٌ and حِبَبَةٌ. (S, Msb, K.) From this last signification is [said to be] derived the phrase حُبًّا وَكَرَامَةً [pronounced حُبًّا وَكَرَامَةْ], lit. A jarstand and a cover will I give thee, or the like], كرامة signifying the " cover " of a jar, (K, TA,) whether of wood or of baked clay. (TA.) [If this be the true derivation, the phrase may have originated from a person's asking of another the loan or gift of a jar, and the latter's replying " Yea; and I will give thee a jar-stand and a cover; " meaning " I will do what thou requirest, and more: " but this phrase is now, and perhaps was in early times, generally used, agreeably with the more common significations of the two words, in the sense assigned above to the phrase حُبَّةً وَكَرَامَةً.] حِبٌّ: see حُبٌّ: — — and حَبِيبٌ, in four places: — and حِبَّةٌ. — Also, and ↓ حِبَابٌ, [but the latter is doubted by the author of the TA, and thought to be perhaps syn. with حِبٌّ in the sense

of مُحِبٌّ, and in the L it is said to be syn. with حبٌّ, but in what sense is not explained,] An ear-ring [formed] of one حَبَّة [or bead]. (K.) حَبَّةٌ n. un. of حَبٌّ [q. v.]. (S, Msb, K.) [Hence,] جَابِرُ بْنُ حَبَّةَ a name of (assumed tropical:) Bread. (ISk, S.) — — See also حِبَّةٌ, in two places. — — [A grain; meaning the weight of a grain of barley;] a wellknown weight. (K.) — — A [small] piece, or portion, of a thing. (S, K.) — — حَبَّةُ القَلْبِ The heart's core; (AA, TA;) the black, or inner, part of the heart; or i. q. ثَمَرَتُهُ; (S, A, K;) which is that [same thing]: (S:) or a black thing in the heart: (K:) or the black clot of blood that is within the heart: (T, TA:) or the heart's blood. (K.) You say, أَصَابَتْ فُلَانَةُ حَبَّةَ قَلْبِهِ [Such a woman smote his heart's core]. (A, TA.) — A want: or an object of want; a needful, or requisite, thing: syn. حَاجَةٌ. (K.) حُبَّةٌ: see حُبٌّ, in two places: — — and حَبِيبٌ. — — [It is also used in a pl. sense.] You say, هُوَ مِنْ حُبَّةِ نَفْسِى [He is of the beloved of my soul]. (TA voce حُمَّةٌ.) — — And حُبَّتُكَ also signifies What thou lovest to receive as a gift, or to have. (K.) You say, اِخْتَرْ حُبَّتَكَ Choose thou what, or whom, thou lovest; as also ↓ مُحَبَّتَكَ. (TA.) — Also A grape-stone: sometimes without teshdeed; (K;) i. e. حُبَةٌ. (TA.) حِبَّةٌ, a pl., [or rather quasi-pl. n.,] The seeds of desert-plants that are not used as food; pl. حِبَبٌ: (S:) or seeds of herbs, or leguminous plants, (بُقُول,) and of odoriferous plants: (K:) or of the latter only; (Ks, Az, TA;) and one of such seeds is called ↓ حَبَّةٌ; (Az, TA;) or حِبَّةٌ; the coll. n. being ↓ حِبٌّ: (Msb:) or different seeds of every kind: or the seeds of the herbage called عُشْب: or all seeds of plants: sing. the same, and ↓ حَبَّةٌ: or this signifies everything that is sown: and حِبَّةٌ, the seed of everything that grows spontaneously, without being sown: or a small plant growing among the kind of herbage called حَشِيش: (K:) and dry herbage, broken in pieces, and heaped together: (Aboo-Ziyád, K:) or dry herbs or leguminous plants: (K:) or the seeds of wild herbs or leguminous plants, and of those of the kind called عُشْب, and their leaves, that are scattered and mixed therewith; such as the قُلْقُلَان and بَسْبَاس and ذُرَق and نَفَل and مُلَّاح, and all kinds of those herbs or leguminous plants that are eaten crude, and those that are thick, or gross, and bitterish: upon these seeds and leaves, cattle, or camels &c., pasture and fatten in the end of [the season called] the صَيْف (T, TA.) حَبَبٌ: see حَبَابٌ. — — Also, (S, K,) and ↓ حِبَبٌ, (K,) A beautiful arrangement of the teeth in regular rows. (S, K.) — — And Streaks of saliva on the teeth. (TA.) — — And (both accord. to the K, but the latter only accord. to the TA,) The saliva that flows over the teeth, or collects in the mouth, in little bubbles. (T, K, TA.) حِبَبٌ: see حَبَابٌ: — — and حَبَبٌ. حَبَابٌ: see حُبٌّ. — — حَبَابُكَ Thine utmost: (Msb:) or the utmost of thy power: (S:) or the utmost of thy love: or, of thine endeavour (جَهْدِكَ [like جُهَادَاكَ and حُمَادَاكَ and غُنَامَاكَ and قُصَارَاكَ and نُعَامَاكَ]). (K. [In the CK جُهْدِكَ.]) You say, حَبَابُكَ كَذَا, (K,) and حبابك أَنْ تَفْعَلَ ذٰلِكَ, (S, Msb, * TA,) and حبابك أَنْ يَكُونَ ذٰلِكَ, (TA,) Thine utmost, (Msb,) or the utmost of thy power, (S,) or of thy love, or of thine endeavour, (K,) will be such a thing, (K,) and thy doing that, (S, Msb, * TA,) and that event's taking place. (TA.) — Also, and ↓ حَبَبٌ and ↓, The main body, the mass, or bulk, or greater part or portion, of water, (S, K,) and of sand, (K,) and of [the beverage called] نَبِيذ: but it is said that the third word applies particularly to water: (TA:) or the first signifies the streaks, or lines, of water, (As, K, TA,) resembling variegated work: (As, TA:) or the waves of water that follow one another: (TA:) or the bubbles (S, A, K) of water, (S, K,) or of wine, (A, TA,) that float upon the surface; (S, A, K;) as also the second (AHn, A) and the third: (AHn, TA:) [it is a coll. gen. n., in this sense, of which the n. un. is with ة:] accord. to IDrd, حبب المَآءِ and حبابُ المَآءِ signify تَكَسُّرُهُ [app. meaning the ripple, or broken surface, of water, such as is seen when it is slightly fretted by wind, and when it flows over uneven ground]. (TA.) طِرْتَ بِعُبَابِهَا وَفُزْتَ بِحَبَابِهَا, in a trad. of 'Alee, relating to Aboo-Bekr, is explained as meaning Thou hast outrun others, and attained to the place where the flood of El-Islám collects, and reached the first [springs] thereof, and drunk the purest of it, and become possessor of its excellencies: [this is the only explanation of it that I have found:] but it is also otherwise explained. (Hr and others, TA in art. عب.) — — حَبَابٌ also signifies (tropical:) Dew-drops; (A;) the dew (IAth, K) that is on trees &c. in the evening. (IAth, TA.) It is said in a trad., of the inhabitants of Paradise, that their food shall turn into a sweat like حباب المِسْك, by which is meant Musky dew: or, perhaps, musky bubbles. (IAth, TA.) حُبَابٌ: see حُبٌّ, in two places: — — and حَبِيبٌ. — Also The serpent: (S, IAth, K:) or a serpent not of a malignant species: (TA:) and the name of a devil, (S, K,) accord. to some; (S;) but said to be so only because a serpent is called شَيْطَان. (A 'Obeyd, S, TA.) — — And a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is حُبَابَةٌ [accord. to the CK حُبَابَةُ], meaning A certain black aquatic insect or small animal. (K.) — أُمُّ حُبَابٍ (tropical:) The present world; (K, TA;) metonymically used in this sense. (TA.) حِبَابٌ: see حُبٌّ, in two places: — and حِبٌّ. حَبِيبٌ A person loved, beloved, affected, liked, or approved; (S, * A, Msb, * K;) as also ↓ مَحْبُوبٌ and ↓ مُحَبٌّ, (S, Msb, K,) of which two the former is generally used for the latter, (S, K, TA,) in like manner as are used مَزْكُومٌ and مَحْزُونٌ and مَجْنُونٌ and مَكْزُوزٌ and مَقْرُورٌ, each of which has its proper verb of the measure فُعِلَ, (TA,) and ↓ حِبٌّ (S, K) and ↓ حُبَابٌ and ↓ حُبَّةٌ, which last is also applied to a female, and has for its pl. حُبَبٌ: (K:) the fem. of حَبِيبٌ is with ة; (Msb, K;) and so is that of ↓ مَحْبُوبٌ, (K, TA,) [and that of ↓ مُحَبٌّ,] and that of ↓ حِبٌّ: (TA:) the pl. of حَبِيبٌ is أَحِبَّآءُ, instead of حُبَبَآءُ, which would be the reg. pl. but for the repetition of the ب; and the pl. of حَبِيبَةٌ is حَبَائِبُ: (Msb:) the pl. of ↓ حِبٌّ is أَحْبَابٌ [a pl. of pauc.] and حِبَّانٌ (K) and حُبَّانٌ (MF) and حُبُوبٌ and حِبَبَةٌ and ↓ حُبٌّ, which last is rare (عَزِيزٌ) [as a pl.], or is a quasi-pl. n. (K.) Though ↓ مُحَبٌّ is uncommon it occurs in the following verse of 'Antarah: وَلَقَدْ نَزَلْتِ فَلَا تَظُنِّى غَيْرَهُ مِنِّى بِمَنْزِلَةِ المُحَبِّ المُكْرَمِ [And thou hast taken (and imagine not otherwise), in respect of me, i. e. of my heart, the place of the beloved, the honoured; or become in the condition of the beloved, &c.]. (T, TA.) — — Also, (IAar, KL, TA,) and ↓ حِبٌّ, (K, KL,) A person loving; a lover; a friend; (KL;) i. q. ↓ مُحِبٌّ: (IAar, K, TA:) [fem. of each with ة:] the pl. of the first (i. e. حبيب) is أَحْبَابٌ (TA) [and أَحِبَّآءُ and أَحِبَّةٌ, mentioned by Golius as from the S, but not in my copies of the S: both, however, are correct: the former, the more common: the latter, a pl. of pauc.]. You say اِمْرَأَةٌ لِزَوْجِهَا ↓ مُحِبَّةٌ and ↓ مُحِبٌّ [A woman loving to her husband]. (Fr, S, K. *) — — أَبُو حَبِيبٍ The kid. (Har p. 227.) — — الحَبِيبَةُ: see مُحَبٌّ. حُبَاحِبٌ, (K,) or أَبُو حُبَاحِبٍ, (S,) [A kind of fire-fly;] a fly that flies in the night, (K,) resembling fire, (S,) emitting rays like a lamp: (K:) AHn says that حباحب and ابوحباحب were both unknown to him, and that nothing respecting them had been heard by him from the Arabs; but that some people asserted the insect thus called to be the يَرَاع, a moth that, when it flies by night, no person not knowing it would doubt to be a spark of fire: Aboo-Tálib says, as on the authority of Arabs of the desert, that حباحب is the name of a flying thing longer than the common fly, and slender, that flies between sunset and nightfall, resembling a spark of fire: (TA:) or, accord. to As, it is a flying thing, like the common fly, with a wing that becomes red; when it flies appearing at a distance like a lighted piece of fire-wood. (Har p. 500.) نَارُ الحُبَاحِبِ (S, K) and نَارُأَبِى حُبَاحِبٍ and simply الحُبَاحِبُ (S) mean The fire of the fly above mentioned: or of El-Hobáhib or Aboo-Hobáhib: (TA:) [for] El-Hobáhib, (S,) or

Aboo-Hobáhib, (K,) is said to have been a niggardly man, who never lighted any but a faint fire, fearing to attract guests, so that his fire became proverbial. (S, K.) El-Kumeyt says, describing swords, يَرَى الرَّاؤُونَ بِالشَّفَرَاتِ مِنْهَا كَنَارِ أَبِى حُبَاحِبَ وَالظُّبِينَا [The beholders see, in the sides of the blades thereof, and the extremities, the semblance of the fire of the fire-fly]: (S:) here the poet has made حباحب imperfectly decl., regarding it as a fem. [proper] name [of the fly above mentioned]. (TA.) Or نارالحباحب (S, K) and simply الحباحب (S) signify The fire that is struck by a horse's hoofs: (Fr, S:) or the sparks of fire that are made to fly forth in the air by the collision of stones: or the sparks that fall from the pieces of wood that are used for producing fire [by means of friction]: (K:) or they are derived from حَبْحَبَةٌ, (IAar, K,) signifying " weakness," (IAar, TA,) [and their meaning is faint fire.] — — أُمُّ حُبَاحِبٍ A flying insect resembling the [species of locust called] جُنْدَب, (K, * TA,) spotted with yellow and green: when people see it, they say, بَرِّدِى يَا حُبَاحِبُ [Spread forth thy wings (بُرْدَيْكِ), hobáhib]; whereupon it spreads its two wings, which are adorned with red and yellow. (TA.) حَبَّذَا, meaning حَبِيبٌ, as in the phrase حَبَّذَا الأَمْرُ [Loved, beloved, affected, loved, or approved, is the thing, or affair; or lovely, charming, or excellent, is it]; (K;) and in حَبَّذَا زَيْدٌ [Loved, beloved, &c., is Zeyd]; (S;) is composed of حَبَّ, (Sb, Fr, S, K,) a verb of praise, in the pret. form, invariable, originally حَبُبَ, (Fr, S,) and ذَا, (Sb, Fr, S, K,) its agent, (S,) which together constitute it a single word, (Sb, S, K,) a noun, (Sb, K,) or occupying the place of a noun, (S,) governing the noun [particularized by praise] that follows it in the nom. case; (Sb, S, K;) the place that it occupies in construction making it virtually in the nom. case as an inchoative, and the noun that follows it being its enunciative: (S:) [but see what follows.] It is used in the same manner as a prov.; (Sb, K;) [i. e., it is not altered to agree in number or gender with the noun particularized by praise, which follows it;] remaining the same when used in the dual and pl. and fem. sense; so that one says, حبّذا زَيْدٌ and الزَّيْدَانِ and الزَّيْدُونَ and هِنْدٌ and أَنْتَ and أَنْتُمَا and أَنْتُمْ [&c.]; (Ibn-Keysán, TA;) and حبّذا امْرَأَةٌ, not حَبَّذِهِ المَرْأَةُ; (Sb, S, K; *) which shows that the noun that follows it may not be regarded as a substitute for ذا: (S:) [but see what follows.] It is allowable, but bad, to say, زَيْدٌ حَبَّذَا. (TA.) [There are, however, various opinions respecting حبّذا and the noun that follows it.] Some hold that حبّذا is a noun, composed of حَبَّ and ذا, and is an inchoative, and that the noun particularized by praise is its enunciative; or that the former is an enunciative, and the latter an inchoative, reversing the usual order: others hold that حَبَّ is a verb in the pret. form; and ذا, its agent; and that the noun particularized by praise may be an inchoative, of which حبّذا is the enunciative; or it may be an enunciative of which the inchoative is suppressed, so that حبّذا زَيْدٌ is for حبّذا هُوَ زَيْدٌ [Loved, or beloved, &c., is this person: he is Zeyd], or حبّذا المَمْدُوحُ زَيْدٌ [loved, &c., is this person: the person praised is Zeyd]: others hold that حبّذا is a pret. verb, composed of حَبَّ and ذا, and that the noun following it is its agent; but this is the weakest of opinions: one also says, in dispraise, لَاحَبَّذَا زَيْدٌ. (I 'Ak p. 235.) حَابٌّ An arrow that falls [in the space] around the butt: pl. حَوَابُّ. (K.) أَحَبُّ [More, and most, loved, beloved, &c. You say, هٰذَا أَحَبُّ إِلَىَّ مِنْ ذَاكَ This is more an object of love, affection, liking, or approval, or is more lovely, charming, or pleasing, to me than that. And هُوَ أَحَبُّهُمْ إِلَىَّ He is the most beloved of them to me.] مُحَبٌّ: see حَبِيبٌ, in three places. — — الحَبِيبَةُ ↓ and المُحَبَّبَةُ ↓ and المَحْبُوبَةُ ↓ and المُحَبَّةُ are epithets of El-Medeeneh. (K.) مُحِبٌّ, and its fem.: see حَبِيبٌ, in three places. مَحَبَّةٌ: see حُبٌّ. — — Also A cause of love or affection: (Jel in xx. 39:) [pl. مَحَابُّ, like مَحَاشُّ pl. of مَحَشَّةٌ, &c.] You say, أُوتِىَ فُلَانٌ مَحَابَّ القُلُوبِ [Such a one was gifted with qualities that are the causes of the love of hearts]. (A, TA.) مُحَبَّةٌ: see حُبَّةٌ. مُحَبَّبٌ إِلَى النَّاسِ i. q. مُتَحَبِّبٌ [see 5]. (A, TA.) — — المُحَبَّبَةُ: see مُحَبٌّ. مَحْبُوبٌ: see حَبِيبٌ, in two places. — — أُمُّ مَحْبُوبٍ a surname of The serpent. (K.) [See also حُبَابٌ.] المَحْبُوبَةُ: see مُحَبٌّ. — —

حبر 1 حَبَرَهُ, (S, Msb, TA,) aor. حَبُرَ, (Msb,) inf. n. حَبْرٌ; (S, Msb, TA;) and ↓ حبّرهُ, (TA,) inf. n. تَحْبِيرٌ; (S, K, TA;) or the latter has an intensive signification; (Msb;) He made it beautiful, beautified it, (S, K, TA,) or adorned it, or embellished it, (Msb,) and made it plain; (TA;) namely, handwriting, and poetry, &c., (S, K, both in relation to the latter verb, and TA in relation to both verbs,) such as language, or speech, and science, (S, TA,) and pronunciation, and a recitation; meaning, with respect to the last, the voice [with which he recited]. (TA.) — — Also حَبَرَهُ, (S, A, L, Msb, but in the Msb " or," not " also,") aor. حَبُرَ, inf. n. حَبْرٌ (S, Msb) and حَبْرَةٌ; (S;) and ↓ احبرهُ; (K;) and in an intensive sense ↓ حبّرهُ; (Msb;) He, (God, A,) or it, (a thing, or an affair or event, S, L,) made him happy, joyful, or glad; (S, A, L, Msb, K;) affected him with a happiness, joy, or gladness, that made his face to shine, or of which the mark, or sign, (حَبَار, i. e. أَثَر,) appeared upon his countenance; (Bd in xliii. 70, in explanation of the pass. form of the first of these verbs;) he made him to enjoy a state of ease and plenty; and treated him with honour: (Lth and S in explanation of the pass. form of the first verb as used in the Kur xxx. 14:) or treated him with extraordinary honour. (Bd in xliii. 70, and TA.) [حُبِرَ, properly signifying He was made happy, &c., may be used as meaning he was, or became, happy, &c.; like سُرَّ; and حُبُورٌ, and its syns. mentioned with it below, may be regarded as its inf. ns. Golius, app. from his finding حَبْرٌ explained in the KL as an inf. n. meaning The being happy, &c., (شَادْ شُدَنْ,) assigns to حُبِرَ جِلْدُهُ, as on the authority of that lexicon, the meaning of " hilaris lætusque fuit; " but I have not found this verb in any Arabic work.] — حُبِرَ جِلْدُهُ His skin was beaten so that there remained the mark of the beating. (K.) — حَبِرَ الجُرْحُ, (S, K,) aor. حَبَرَ, (K,) inf. n. حَبَرٌ, (S,) The wound broke out afresh: (S, K:) or became healed, but left scars. (Ks, S, K.) — — حَبِرَتْ أَسْنَانُهُ, aor. حَبَرَ, (S, A, * Msb, K,) inf. n. حَبَرٌ, (S, Msb, *) His teeth became of a yellow colour mingled with the whiteness: (K:) or became yellow; (A, Msb;) syn. قَلِحَتْ. (S.) [See also حِبِرٌ.] 2 حبّرهُ: see 1, in two places. — — Also, inf. n. تَحْبِيرٌ, He pared it well; namely, an arrow. (TA.) 4 احبرهُ: see 1. — احبر بِهِ He, or it, left a mark upon him, or it. (TA.) And احبرت الضَّرْبَةُ جِلْدَهُ and بِجِلْدِهِ The blow made a mark, or marks, upon his skin. (TA.) حَبْرٌ: see حُبُورٌ, in two places: — — and حِبْرٌ, in two places: — — and حِبِرٌ. — Also حَبْرٌ and ↓ حِبْرٌ; (S, A, Msb, K, &c.;) but As says, I know not whether it be the former or the latter: (S:) IAar says both: A 'Obeyd says that some of the lawyers say the former; and some, the latter; (TA;) and that in his opinion it is the former: (S, TA:) AHeyth, that it is the former only: (TA:) Th mentions the former only: (Msb:) Fr says it is the latter only: (TA:) and the latter is [said to be] the more chaste because the pl. is of the measure أَفْعَالٌ, and not فُعُولٌ: (S, TA:) [but a pl. of the latter measure is also mentioned:] A learned man (As, S, Msb, K) of the Jews: (S, A:) or whether he be a Christian or Jewish or Sabean subject of a Muslim government, who pays a poll-tax for his freedom and toleration, or one who, having been such, has become a Muslim: or one skilled in the beautifying of language: (A 'Obeyd, S:) or a good, or righteous, man: (Kaab, K, TA:) pl. (of the former, Msb) حُبُورٌ, (Msb, K,) [but this is seldom used,] and (of the latter, Msb) أَحْبَارٌ. (IDrst, S, A, Msb, K, &c.) حِبْرٌ Ink, syn. مِدَادٌ, (Msb,) and نِقْسٌ, (K,) with which one writes: (S, Msb:) so called because it is one of the means of beautifying writings; (Mohammad Ibn-Zeyd, TA;) or because it beautifies, and makes plain, handwriting; (Hr, TA;) or because of the marks that it leaves: (As, TA:) pl. [of pauc.] أَحْبَارٌ

(IDrst, TA) and [of mult.] حُبُورٌ. (TA.) — — I. q. وَشْىٌ [The variegation, or figuring, of cloth or of a garment; or a kind of variegated, or figured, cloth or garment]: (IAar, K:) pl. حُبُورٌ. (K, * TA.) [See also حِبَرَةٌ.] — — A mark, or sign, of the enjoyment of ease and plenty: (As, S, K: [in one copy of the S, and in the CK, for أَثَرُ النَّعْمَةِ, I find, erroneously, أَثَرُ النِّعْمَةِ:]) and [hence,] beauty; (As, S, A, K;) beauty of aspect; or a beautiful and pleasing aspect, that satisfies the eye by its comeliness: (As, S, TA:) colour; complexion: (Fr, IAar, S, TA:) pl. أَحْبَارٌ (S) and حُبُورٌ. (K, * TA.) One says, إِنَّهُ لَحَسَنُ الحِبْرِ وَالسِّبْرِ Verily he is beautiful, and of goodly appearance: (As, S:) or of beautiful complexion. (IAar.) And ذَهَبَ حِبْرُهُ وَسِبْرُهُ His colour, or complexion, (Fr, S,) or beautiful, (A,) and goodliness of form or aspect, departed: (Fr, S, A:) from the saying, جَآءَتِ الأَبِلُ حَسَنَةَ الأَحْبَارِ وَالأَسْبَارِ [The camels came beautiful in colours and in appearances]. (Fr, S, A. *) One says also, فُلَانٌ حَسَنُ الحَبْرِ ↓ وَالسَّبْرِ: where حبر seems to be the inf. n. of حَبَرْتُهُ " I made him, or it, beautiful. " (S.) — — Also, (S, K,) and ↓ حَبْرٌ (TA) and ↓ حَبَرٌ (K) and ↓ حَبَارٌ (S, K) and ↓ حِبَارٌ, (A, K,) A mark, or trace, (S, A, K,) of beating, (A,) or of a blow that has not brought blood, or of a healed wound, (TA,) or of work, or labour: (A, TA:) pl. of the first [or second] حُبُورٌ (Yaakoob, S, K) and [of the first and third, accord. to analogy,] أَحْبَارٌ; (TA;) and of the fourth حَبَارَاتٌ, (Yaakoob, S, TA,) it having no broken pl. (TA.) One says, بِهِ حُبُورٌ Upon him are marks [of beating, &c.]. (S.) And الضَّرْبِ ↓ بِجِلْدِهِ حِبَارُ Upon his skin is the mark of beating. (A.) And العَمَلِ ↓ بِيَدِهِ حِبَارُ Upon his hand is the mark of work, or labour. (A.) — — See also حِبِرٌ. — — And see حُبُورٌ. — Also, [like the Hebrew ?, and the Chaldee ?,] A like; an equal; a fellow. (K.) — — See also حَبْرٌ. حَبَرٌ: see حُبُورٌ: — and حِبْرٌ: — — and حِبَرَةٌ. حَبِرٌ: see حَبِيرٌ. حِبَرٌ: see حِبِرٌ. حِبَرَةٌ, (Msb, K,) the only subst. of this form beside إِبِلٌ, (Msb,) [and a few rare dial. vars.,] and ↓ حِبْرٌ (K) and ↓ حَبْرٌ (A, K and ↓ حِبِرَةٌ (S, Msb, K) and ↓ حَبْرَةٌ (A, K,) and ↓ حُبْرَةٌ; (K;) or حِبِرٌ, without ة, [as also حِبْرٌ and حَبْرٌ,] is a pl. [or rather a coll. gen. n.], (S,) and with ة it is said to be a n. un. ; (Msb;) A yellowness that mingles with the whiteness of the teeth; (K;) a yellowness of the teeth; (Sh, A, Msb;) what is termed قَلَحٌ in the teeth: (S:) or قَلَحٌ is when they become green: and when the crust increases so as to encroach upon the gums, and to make the roots of the teeth to appear, this is what is termed حَفْرٌ and حَفَرٌ: (Sh, Msb, TA:) pl. حُبُورٌ. (K.) حَبْرَةٌ: see حُبُورٌ, in three places. — — Also Extraordinariness (مُبَالَغَةٌ) in a thing that is described as beautiful. (K.) [See 1.] — — A musical performance, or concert, instrumental or vocal or both, (سَمَاعٌ,) in Paradise; (Zj, K;) agreeably with which signification Zj explains [the verb in] the verse of the Kur [xxx. 14, or xliii. 70]: (TA:) and any sweet melody. (K.) — See also حُبْرَةٌ: see حِبِرٌ. حَبَرَةٌ: see حِبِرٌ. حُبُورٌ: see حَبَرَةٌ: — and see also the next paragraph, in two places. حِبَرَةٌ (S, Mgh, Msb, K) and ↓ حَبَرَةٌ (K) A [garment of the kind called] بُرْد, (S, Mgh,) or a sort of بُرْد, (K,) of the fabric of El-Yemen, (S, Mgh, K,) striped (مُنَمَّرٌ) [or this word, q. v., may perhaps signify spotted]); (TA;) a kind of garment of the fabric of El-Yemen, of cotton or linen, striped (مُخَطَّطٌ): (Msb:) pl. حِبَرٌ and حِبَرَاتٌ (S, Mgh, Msb, K) and حَبَرٌ and حَبَرَاتٌ: (TA:) [or rather ↓ حِبَرٌ and ↓ حَبَرٌ are coll. gen. ns.] Accord. to Lth, (Az, Mgh, TA,) حبرة is not a place, nor a known thing, but only signifies وَشْىٌ [see حِبْرٌ]; (Az, Mgh, Msb, TA;) and one says بُرْدُ حِبَرَةٍ (Msb, TA) and بُرُودٌ حِبَرَةٌ, (TA,) and بُرْدُ حِبَرَةٍ (Mgh, Msb, TA) and بُرُودُ حِبَرَةٍ, (Mgh, TA,) like as one says ثَوْبُ قِرْمِزٍ, the word قرمز signifying a certain dye. (Az, Msb, TA.) [The term ↓ حَبَرَةٌ is now applied in Egypt to A lady's outer covering of silk, black for the married, and white for the unmarried, worn in ridding and walking abroad; the former worn also by concubine slaves. See also حَبِيرٌ.] حِبِرَةٌ: see حِبِرٌ. حِبْرِىٌّ A seller of ink. (K.) ↓ حَبَّارٌ, also, is mentioned as having the same signification; and some say that analogy is a sufficient authority for it: but it is disallowed by F. (TA.) حِبَرِىٌّ, not ↓ حَبَّارٌ, (K,) or the latter is allowable on the ground of analogy, (MF,) A seller of the garments called حِبَرٌ. (K.) [See حِبَرَةٌ.] حُبْرُورٌ (Msb, K) and ↓ حِبْرِيرٌ and ↓ حَبَرْبَرٌ and ↓ حُبُرْبُورٌ and ↓ يَحْبُورٌ [in the CK يَحْبُورٌ] and ↓ حُوُرٌ (K) The young one of the حُبَارَى: (Msb, K:) pl. حَبَارِيرُ and حَبَابِيرُ. (K.) [See also يَحْبُورٌ below.] حِبْرِيرٌ: see what next precedes. حَبَرْبَرٌ: see what next precedes. حُبُرْبُورٌ: see what next precedes. حَبَارٌ: see حِبْرٌ. — — Also The هَيْئَة [i. e. form, or aspect, or the like, or goodliness of form or aspect,] of a man. (Aboo-Safwán, Lh.) حِبَارٌ: see حِبْرٌ, in three places. حُبُورٌ and ↓ حَبْرٌ, (S, K,) or ↓ حِبْرٌ, with kesr, (Msb,) and ↓ حَبَرٌ, which last occurs in a verse of El-'Ajjáj, for حَبْرٌ, [by poetic license,] (S,) and ↓ حَبْرَةٌ (A, K) and ↓ حَبَرَةٌ, (K,) Happiness, joy, or gladness: (S, Msb, K:) or the first signifies cheerfulness; i. e. pleasure, or delight, and dilatation of the heart, which has a visible effect in the aspect: (TA voce سُرُورٌ:) and the same word (IAth) and ↓ حَبْرَةٌ (Az, IAth, K) and ↓ حَبْرٌ, (K,) a state of ease and plenty; syn. نَعْمَةٌ: (IAth, K: [in the CK and in a MS. copy of the K, erroneously, نِعْمَة:]) or a state of complete, or perfect, ease and plenty: (Az:) and ampleness of the circumstances of life. (IAth.) [See 1. Hence the saying,] بَعْدَهَا عَبْرَةٌ ↓ كُلُّ حَبْرَةٍ [After every state of happiness, or joy, &c., is a tear]. (A.) حَبِيرٌ A [garment of the kind called] بُرْد, variegated, (مُوَشًّى,) (K,) [i. e.] striped. (TA.) One says بُرْدٌ حَبِيرٌ and بُرْدُ حَبِيرٍ. (TA.) [See also حِبَرَةٌ. Hence the saying,] لَبِسَ حَبِيرَ الحُبُورِ وَاسْتَوَى عَلَى سَرِيرِ السُّرُورِ (tropical:) [He clad himself with the mantle of cheerfulness, and seated himself firmly upon the couch of happiness]. (A.) — — Also, applies to a garment, or piece of cloth, New: (S, K:) and soft and new; (K, TA;) applied to the same; (TA;) and so ↓ حَبِرٌ; (K;) which also signifies a soft thing: (TA:) pl. of the former حُبْرٌ. (K.) — — And Clouds; syn. سَحَابٌ: (S:) or clouds spotted (مُنَمَّرٌ); (K;) in which one sees what resembles تَنْمِير, by reason of the abundance of their water; but Er-Riyáshee disapproves of this. (TA.) حُبَارَى [a word respecting which J says,] its alif [written ى] is not the fem. alif nor the alif of quasi-coordination; [as F says of the alif of قَبَعْثَرَى, though he finds fault with J for saying thus of the alif of حُبَارَى; (see أَلِفُ التَّكْثِيرِ, in art. ا)] the name [says J] being only composed with it, so that it is as it were a part of the word itself, which is imperfectly decl. when determinate and when indeterminate; i. e., without tenween: (S:) but its alif is the fem. alif; for were it not so, it would be perfectly decl.; (K;) and J says that it is imperfectly decl.: (TA:) and his saying that the alif is [as it were] a part of the word itself is a strange expression, for which it would be difficult to give an answer, and which therefore requires not exorbitance: but " it is sufficient excellence for a man that his faults may be counted: " (M:) [A species of bustard;] a certain bird, (S, Msb, K,) well known, of the form of the goose, with a dustcolour upon its head and belly, and the back and wings of which are for the most part of the colour of the quail; (Msb;) or it is a long-necked bird, of an ash-colour, of the form of the goose, with a beak somewhat long, and that is preyed upon, but does not itself prey: Az says that it does not drink water, and that it lays its eggs in distant sands: [the truth is, that it drinks seldom: the male bird has a pouch, extending from beneath the tongue to the breast, said to be large enough to contain seven quarts of water; and it has been supposed by some that he fills this with water for the supply of himself and his mate:] and Az further says, We used, when we journeyed, to proceed in the mountains of EdDahnà, and sometimes we picked up in one day between four and eight of its eggs: it lays

four eggs, of a bluish colour, more delicious in taste than those of the domestic hen and than those of the ostrich: and others say that it brings its food from a greater distance than any other bird; sometimes from a distance of many days' journey: also, that it is constantly provided with a thin excrement, or dung, which it voids upon the hawk when pursued by the latter; thus saving itself, by preventing the hawk from continuing its flight, and, as some say, causing its feathers to drop off: whence the prov., أَسْلَحُ مِنْ حُبَارَى: [see art. سلح:] (TA:) حُبَارَى is applied alike to the male and the female, and used as sing. and pl.: (S, K:) but it has pl. forms, (TA,) namely, حُبَارَيَاتٌ (S, Msb, K, TA) and حُبَارَاتٌ: (TA:) accord. to Sb, it has not حَبَارٍ, [in the TA incorrectly written حَبَارِى, as though it had the article ال prefixed to it, or were prefixed to another noun,] nor حَبَائِرُ, [though both of these are mentioned as pls. of it in several of the grammars of the Arabs,] in order to distinguish between حُبَارَى and nouns of the measures فَعْلَآءُ and فِعَالَةٌ and the like. (TA.) It is said in a prov., وَكُلُّ شَيْءٍ قَدْ يُحِبُّ وَلَدَهُ حَتَّى الحُبَارَى وَتَطِيرُ عَنَدَهُ [And everything certainly loves its offspring: even the bustard; and it flies by its side]: (S, Mgh: *) [in the TA, وَيَدِفُّ عَنَدَهُ:] it flies by the side of its young one to teach it to fly before its wings have grown, because of its stupidity: (TA:) the حبارى is thus specially mentioned because it is proverbial for stupidity, and, notwithstanding its stupidity, loves its offspring, and teaches it to fly. (S, Mgh.) Another prov. is, فُلَانٌ مَيِّتٌ كَمَدَ الحُبَارَى [Such a one is dying with the concealed grief of the bustard]: because the حبارى moults with other birds, but its new feathers are slow in coming: so when the other birds fly, it is unable to do so, and dies of concealed grief. (TA.) [See also حُبْرُورٌ, and يَحْبُورٌ.] حَبَّارٌ: see حِبْرِىٌّ: — — and حِبَرِىٌّ. دُعُورٌ: see حُبْرُورٌ. حَابُورٌ A sitting-place, or a company sitting together, (مَجْلِس,) of unrighteous persons [or revellers]: (S, K:) from حَبَرَهُ "it made him happy," &c. (S.) مَحْبَرَةٌ, (Msb, K,) which is the most approved form, (Msb, TA,) and ↓ محْبَرَةٌ, (S, Msb,) because it is an instrument, (Msb, TA,) a correct form, though said in the K to be incorrect, (TA,) and ↓ مَحْبُرَةٌ (Msb, K) and ↓ مَحْبَّرَةٌ, (K,) the last used by poetic license, (TA,) The place, (S, K,) or earthern pot, or glass bottle, (TA,) in which ink is put: (S, K, TA:) pl. مَحَابِرُ. (Msb.) — Also, the first of these words, A thing, or things, in which happiness, joy, or gladness, is usually found: such are women said to be. (TA from a trad.) [A cause of happiness, joy, or gladness; agreeably with analogy: of the same class as مَجْبَنَةٌ and مَبْخَلَةٌ.] مَحْبُرَةٌ: see the next preceding paragraph. مِحْبَرَةٌ: see the next preceding paragraph. مَحْبُرَّةٌ: see the next preceding paragraph. مُحَبَّرٌ A man (T) having his skin marked by the bites of fleas. (T, K.) — — An arrow well pared. (K.) يَحْبُورٌ, applied to a man, [Very happy, joyful, glad, or cheerful;] of the measure يَفْعُولٌ from الحُبُورُ: (S:) a soft, tender, or delicate, man: pl. يَحَابِيرُ. (AA, TA.) — A certain bird: or the male of the حُبَارَى: or its young one. (K.) See حُبْرُورٌ. حبس 1 حَبَسَهُ, (S, A, Msb, K,) aor. حَبِسَ, (Msb, K,) inf. n. حَبْسٌ (S, A, Mgh, Msb, K) and مَحْبَسٌ, (Lth, Sb, K,) He confined, restricted, limited, kept in, prevented from escape, kept close, kept within certain bounds or limits, shut up, imprisoned, held in custody, detained, retained, arrested, restrained, withheld, debarred, hindered, impeded, or prevented, him or it; contr. of خَلَّاهُ; (S, TA;) syn. مَنَعَهُ, (A, Mgh, Msb, K, TA,) and أَمْسَكَهُ; (TA;) as also ↓ احتبسهُ: (S, K: *) and i. q. ضَبَطَهُ (Sb, TA in this art) or ضَبَطَ عَلَيْهِ (TA in art. ضبط) [he took, held, or retained, him or it, strongly, vehemently, or firmly; &c.]. You say, لَا يُحْبَسُ دَرُّكُمْ meaning, لَا تُحْبَسُ ذَوَاتُ الدَّرِ [Your milch animals shall not be confined, or restrained from pasturing]. (TA.) And حَبَسَ المِلْكَ عَلَيْهِ (assumed tropical:) [He confined, or restricted, the property to him, by will or otherwise]. (Mgh in art. وقف.) And حَبَسَ نَفْسَهُ عَلَى كَذَا [He confined, or restricted, himself to such a thing]. (S and K voce تحبّس.) And حَبَسَهُ عَنْ وَجْهِهِ [He restrained, or withheld, him from his course, purpose, or object]. (S in art. الت; &c.) And حَبَسَهُ عَنْ حَاجَتِهِ [He withheld, or debarred, him from the thing that he wanted]. (K in art. بيت; &c.) — — [Hence,] حَبَسَهُ, (IDrst, Mgh, Msb, K,) inf. n. حَبْسٌ; (TA;) and ↓ احبسهُ, (S, IDrst, Mgh, Msb, K, [in one copy of the S, and in one of the A, ↓ احتبسهُ, which is perhaps allowable,]) inf. n. إِحْبَاسٌ; (TA;) and ↓ حبّسهُ, (IDrd, Mgh,) inf. n. تَحْبِيسٌ; (IDrd, TA;) فِى سَبِيلِ اللّٰهِ; (S, IDrst, A, Mgh;) (tropical:) He bequeathed it, or gave it, (namely, a horse, S, IDrst, A, Mgh, K,) unalienably, (S, IDrst, Mgh, Msb, K,) to be used in the cause of God, or religion; (S, IDrst, A, Mgh, K;) i. e., to the warriors, to ride it in war against unbelievers and the like: (TA:) it is said that the chaste forms are ↓ احبسهُ and ↓ حبّسهُ: (TA:) or the latter of these two is sometimes used; (Mgh;) but has an intensive signification [or is applied to several objects]: (Msb:) حَبَسهُ is said to be a bad form; (TA;) it is used by the vulgar, but is allowable: ↓ احبسهُ is used in preference, to signify the bequeathing or giving of horses and other articles of property that are forbidden to be [afterwards] sold or given, to distinguish between that which is so forbidden and that which is not: (IDrst, TA:) the reverse is the case with respect to وَقَفَهُ and أَوْقَفَهُ and وَقَّفَهُ; for the first of these three is the most chaste, and the last of them is disapproved and rare: (TA:) حبّس ↓ شَيْئًا, inf. n. تَحْبِيسٌ, signifies (assumed tropical:) He made a thing to remain in itself unalienable, (K, * TA,) not to be inherited nor sold nor given away, (TA,) assigning the profit arising from it to be employed in the cause of God, or religion. (K, TA.) Mohammad is related to have said to 'Omar, respecting some palm-trees belonging to the latter, (Mgh, TA,) which he (the latter) desired to give in charity, (TA,) الأَصْلَ ↓ حَبِّسِ وَسَبِّلِ الثَّمَرَةَ (tropical:) Make thou the property itself to remain unalienable, (Mgh, TA,) in perpetuity, (Mgh,) not to be inherited nor sold nor given away, (TA,) and assign thou the profit arising therefrom to be employed in the cause of God, or religion. (Mgh, TA.) [See حَبِيسٌ.] 2 حَبَّسَ see 1, in four places. 3 حابس صَاحِبَهُ, (K,) inf. n. مُحَابَسَةٌ, (TK,) i. q. حَبَسَ [He confined his companion, or restricted him, &c.]: or [more probably, and agreeably with analogy,] he confined his companion, &c., the latter doing the same to him. (TK.) 4 أَحْبَسَ see 1, in three places. 5 تحبّس عَلَى كَذَا He confined, restricted, limited, restrained, or withheld, himself (حَبَسَ نَفْسَهُ) to such a thing. (S, K.) تحبّس عَنِ الرُّكْبَانِ He held back from the riders. (TA.) تحبّس فِى الأَمْرِ [He withheld himself, or held back, in, or respecting, the affair]. (TA in art. حوز.) 7 إِنْحَبَسَ see 8. 8 احتبس quasi-pass. of حَبَسَهُ; He, or it, was or became, confined, restricted, limited, &c.; and he confined, restricted, limited, &c., himself; (S, A, K;) [as also ↓ انحبس; but this latter is probably post-classical.] — — Said of urine [as meaning It became suppressed]. (S and Msb in art. حقب; &c.) — ↓ احتبسهُ syn. with حَبَسَهُ, which see, in two places. (S, K.) — — Also He appropriated it to himself; restricted it to his own special possession: (A, TA:) or he made, or constituted, it (اِتَّخَذَهُ) what is termed حَبِيس. (TA.) حَبْسٌ A place of confinement, restriction, imprisonment, or the like; a prison; a jail; (A, Msb;) as also ↓ مَحْبَسٌ, (Lth, A, TA,) which is also an inf. n.; (Lth, TA;) or, accord. to analogy, ↓ مَحْبِسٌ: (Sb, TA:) pl. of the first, حُبُوسٌ; (Msb;) and of the second [and third], مَحَابِسُ. (A.) — See also حِبْسٌ. حُبْسٌ a contraction of حُبُسٌ, which is pl. of حَبِيسٌ [q. v.]. (IAth, TA.) حِبْسٌ A dam constructed of wood or stones, in a channel of water, to confine the water, (S, K,) that people may drink from it and water their beasts; (S, TA;) as also ↓ حَبْسٌ: (El-'Ámiree, K:) pl. أَحْبَاسٌ (S, TA) and حِبَاسٌ: (Meyd, in Golius:) or a dam by which the water-course of a valley is obstructed, in any place where it is confined: (TA:) or stones put in

the mouth of a river or rivulet or the like, preventing the overflowing of the water: (IAar, TA:) or a مَصْنَعَة for water; [i. e. a thing like a حَوْض, or water-ing-trough for beasts &c., in which the rain-water is collected;] (S;) as also ↓ حَابِسٌ: (TA:) or a thing like a مَصْنَعَة for water: (AA, K:) pl. أَحْبَاسٌ: (AA, TA:) and ↓ حُبَاسَةٌ and ↓ حِبَاسَةٌ signify the same as حِبْسٌ: or, accord. to Lth, the حباسات in a piece of land are what surround a [portion of ground such as is called] دَبْرَةٌ, which is the same as a مَشَارَةٌ, in which the water is confined until they are full, when it is made to flow to other parts: (TA:) or a حِبْس is what is surrounded by dams [or by ridges of earth] which confine, or retain, the water [for irrigation]; as also مَشَارَةٌ and دَبْرَةٌ. (R, TA in art. شور.) — — Also Water collected, and having no supply to increase it: (Ibn-'Abbád, K:) thus called by the name of that by which it is confined. (TA.) حُبْسَةٌ a subst. from إِحْتِبَاسٌ [signifying A state of confinement, restriction, limitation, &c.]: you say, الصَّمْتُ حُبْسَةٌ [Speechlessness is a state of restriction]. (S, TA.) — — [Hence,] A difficulty of utterance which prevents one's speaking distinctly; (A;) a difficulty of speech, (Mbr, K,) and hesitation, (Mbr, TA,) when one desires to speak; (Mbr, K;) a hesitation in speech. (Msb.) حَبِيسٌ i. q. ↓ مَحْبُوسٌ, [pass. part. n. of 1,] Confined; restricted; limited; &c. (TA.) — — (tropical:) Anything bequeathed, or given, unalienably, (Lth, Mgh, Msb,) for the sake of God; whether an animal or land or a house; (Mgh;) as also ↓ مَحْبُوسٌ and ↓ مُحَبَّسٌ and ↓ مُحْبَسٌ: (Msb:) pl. of the first حُبُسٌ, (Mgh, Msb,) and, by contraction, حُبْسٌ: (Msb:) حَبِيسٌ is used as a sing. and as a pl.: (Msb:) it is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; and is sometimes used in the place of the pass. part. n. of حَبَّسَ: (TA:) it is also particularly applied to a horse bequeathed, or given, unalienably, to be used in the cause of God, or religion; (S, A, * Mgh, K;) i. e., to the warriors, to ride it in war against unbelievers and the like; (TA;) as also ↓ مُحْبَسٌ (S, Mgh, K) and ↓ مَحْبُوسٌ: (K:) and حُبْسٌ, (S,) or حُبُسٌ, (K,) to what is, or are, bequeathed, or given, unalienably, (S, K,) not to be sold nor inherited, (TA,) of palm-trees, or vines, &c., (K,) as land, and anything that is a source of profit, (TA,) itself to remain unalienable, and the profit arising therefrom to be employed in the cause of God, or religion: (K, TA:) but the حُبُس which Mohammad is related to have made common property were what the pagan Arabs bequeathed, or gave, unalienably, for (عَلَى [so in the TA, and this I regard as the true reading, rather than مِن, which is the reading in the Mgh and L,]) the [camels called] سَوَائِب and بَحَائِر, and such as was called حَامٍ: (Mgh, L, TA:) Hr, in the Ghareebeyn, gives the reading حُبْس, which, says IAth, if correct, is a contraction of حُبُس. (TA.) [From حُبُس, used as a subst., has been formed, app. in postclassical times, the pl. أَحْبَاسٌ: see De Sacy's " Chrest. Ar.," sec. ed., vol. i. p. 189.] ↓ حَبِيسَةٌ also, [used as a subst.,] signifies (assumed tropical:) A thing that is bequeathed, or given, unalienably, in the way of beneficence: and its pl. is حَبَائِسُ. (TA.) حُبَاسَةٌ and حِبَاسَةٌ: pl. حُبَاسَاتٌ: see حِبْسٌ. حَبِيسَةٌ: see حَبِيسٌ, last sentence. [حَبَّاسٌ A jailer.] حَابِسٌ [act. part. n. of حَبَسَ; Confining; restricting; limiting; &c.]: pl. حُبَّسٌ. (IAth, TA.) [Hence,] حَابِسُ الفِيلِ The Restrainer of the Elephant: an epithet applied to God; alluding to the case of Abrahah. [See Kur ch. cv.] (TA.) And زِقٌّ حَابِسٌ A skin that retains the water [&c.]. (TA.) And كَلَأٌ حَابِسٌ Herbage that is abundant, and retaining the water. (TA.) — — See also حِبْسٌ. — Also i. q. مَحْبُوسٌ, or ذُو حَبْسٍ. (Ham p. 188.) مَحْبَسٌ and مَحْبِسٌ: see حَبْسٌ. — — Also, the latter, [or both,] The manger, or stable, of a beast. (TA.) مُحْبَسٌ: see حَبِيسٌ, in two places. مُحَبَّسٌ see مَحْبُوسٌ. حَبِيسٌ: see حَبِيسٌ, in three places. إِبِلٌ مُحْتَبِسَةٌ Camels that remain at the house; syn. دَاجِنَةٌ: as though they were restrained from pasturing. (TA.) حبش 1 حَبَشَ لَهُ, (K,) aor. حَبُشَ, (TK,) inf. n. حَبْشٌ and حُبَاشَةٌ; (K, TK;) or حَبَشَ لَهُ حُبَاشَةً; (S;) [whence it appears probable that the author of the K is in error in regarding حُبَاشَةٌ as an inf. n.;] He collected for him something; as also ↓ حَبَّشَ, inf. n. تَحْبِيشٌ: (S, K:) and ↓ تحبّشهُ and ↓ احتبشهُ likewise signify he collected it. (TA.) You say also, حَبَّشَ ↓ قَوْمَهُ, inf. n. تَحْبِيشٌ, He collected his people. (S.) And حَبَشَ لِعِيَالِهِ, inf. n. حَبْشٌ, He gained, or earned, and collected, for his family, or household; like هَبَشَ; as also ↓ احتبش. (TA.) 2 حَبَّشَ see 1, in two places. 4 احبشت بِوَلَدِهَا She brought forth her child like an Abyssinian (حَبَشِىّ) in colour. (S.) 5 تحبّشوا They collected themselves together, (S, * A, TA,) عَلَيْهِ against him; as also تهبّشوا. (TA.) — تحبّشهُ: see 1. 8 إِحْتَبَشَ see 1, in two places. الحُبْشُ: see the next paragraph. الحَبَشُ, (S, A, Msb, K,) a coll. gen. n., (Msb,) and ↓ الحُبْشُ, (A, MF,) or this is a pl., and the former is also said to be an anomalous pl., (TA,) and ↓ الحَبَشَةُ, (S, A, Msb, K,) also said to be an anomalous pl., (TA,) and wrong with respect to rule, (T, M,) having no sing. of the measure فَاعِلٌ, (M,) for they did not use حَابِشٌ as a sing. thereof, like فَاسِقٌ as sing. of فَسَقَةٌ, (T,) but الحَبَشَةُ became used as a dial. var., (T, Msb,) commonly obtaining, for الحَبَشُ, (Msb,) and is allowable in poetry in cases of necessity, (T,) and ↓ الأَحْبُشُ, (IDrd, K,) also used as syn. with الحَبَشُ, (IDrd,) or it is pl. of الحُبْشُ, with damm, not a sing. as it seems to be from the mention of it in the K, (MF,) and ↓ الأُحْبُوشُ, (A, TA,) and الحُبْشَانُ, (A,) which is a pl. (IDrd, S, K) of الحَبَشُ, (IDrd,) like as حُمْلَانٌ is pl. of حَمَلٌ, (S,) and الحُبُوشُ, (A,) [also a pl.,] and ↓ الحَبِيشُ, which is also a pl., (TA,) [or rather a quasipl. n.,] and الأَحَابِشُ, which is likewise a pl., (K,) app. of أَحْبُشٌ, (TA,) and الأَحَابِيشُ, (A,) [which is pl. of أُحْبُوشٌ,] A certain race of the blacks; (S, A, Msb, K, &c.;) [namely, the Abyssinians; who, however, are not properly called " blacks: "] one of whom is called حَبَشِىٌّ. (A, Mgh, Msb.) The dim. of حَبَشٌ is حُبَيْشٌ. (Msb.) الحَبَشَةُ: see الحَبَشُ. — — It also signifies The country of the حُبْشَان [or Abyssinians]: (K:) a proper name applied thereto. (TA.) حُبْشِىٌّ: fem. with ة. For the latter, see حَبَشِىٌّ. حَبَشِىٌّ a rel. n. from الحَبَشَةُ; (TA;) [signifying Of, or belonging to, or relating to, Abyssinia or the Abyssinians.] — — [An Abyssinian;] one of the race called الحَبَش. (A, Mgh, Msb.) — — حَبَشِيَّةٌ (K) and ↓ حُبْشِيَّةٌ (A, K) A black, (A,) or an intensely black, (K,) she-camel. (A, K.) — — الحَبَشِىُّ مِنَ النَّمْلِ The black ant. (M in art. دلم.) الحَبِيشُ: see الحَبَشُ. حُبَيْشٌ dim. of حَبَشٌ, q. v. (Msb.) — — Also A certain well-known bird; [the Numidia; which comprises the species commonly called the Guineahen, and pintado: so applied in the present day:] the word is thus, [without the article ال, apparently as a proper name, and] in the dim. form, like كُمَيْتٌ and كُعَيْتٌ: (S, TA:) it is strangely omitted in the K. (TA.) حُبَاشَةٌ What is collected, (S, * and TA in art. هبش,) of men, and of property; as also هُبَاشَةٌ: (TA ubi suprà:) pl. حُبَاشَاتٌ. (S, and TA ubi suprà.) — — A company, or body, of men, not of one tribe; (S, K;) like هُبَاشَةٌ; (TA;) as also ↓ أُحْبُوشٌ and أَحَابِيشُ; (S;) or as also ↓ أُحْبُوشَةٌ, (K, TA,) of which the pl. is أَحَابِيشُ; (TA:) the pl. of حباشة in this sense is as above. (TA.) الأُحْبُوشُ. الحَبَشُ: see الأُحْبُشُ: see الحَبَشُ. — — أُحْبُوشٌ: see حُبَاشَةٌ: accord. to some, it signifies Any company, or body, of men; because, when they are collected together, they are [in their general hue] black. (TA.) أُحْبُوشَةٌ: see حُبَاشَةٌ. حبط 1 حَبِطَ, aor. حَبَطَ, inf. n. حَبَطٌ, (Az, S, K, &c.,) He (a beast, Az, S, or a camel, ISd, K) ate much, (S,) or had pain in his belly from pasture which he found unwholesome, or from eating much of herbage, (ISd, K,) so that he became swollen, or inflated, thereby (S, ISd, K) in his belly, (S,) and there would not come forth from him (S, ISd, K) what was in it, (S,) or anything; (ISd, K;) he did not void either thin dung or urine, his belly being bound: (Az:) or he (a sheep, or goat, ISk, S)

became swollen, or inflated, in his belly, in consequence of eating [the herb called] ذُرَق, (ISk, S, K, *) which is the حَنْدَ قُوق [i. e. the herb lotus, melilot, or bird's-foot-trefoil]: (ISk, S:) or he (a beast) lighted upon good pasturage, and ate immoderately, so that he became swollen, or inflated, and died: (Z, IAth:) or, in speaking of a horse, you do not say, حَبِطَ الفَرَسُ, but حَبِطَ قُصَيْرَى الفَرَسِ, or خَاصِرَتُهُ, or مَوْقِفُهُ, because it means that the horse's belly became swollen, or inflated: (ISd, Z, L:) you say also, حَبِطَ بَطْنُهُ his belly became swollen, or inflated, so that he died: (Az, TA:) or his (a man's) belly became swollen, or inflated, by food &c.: (Mbr, TA in art. حبطأ:) and حَبِطَ is also said of the skin, meaning it became swollen, or inflated. (TA.) [See also Q. Q. 3; and see حَبَطٌ below.] — — Hence, app., i. e. from حَبِطَ said of the belly, (Az, TA,) or it is from this verb said of a beast, (Z, IAth, TA,) حَبِطَ عَمَلُهُ, (Az, S, Msb, K, &c.,) aor. حَبَطَ; (Az, Msb, K;) and حَبَطَ, aor. حَبِطَ; (AZ, Az, Msb, K;) the latter, says Az, heard by AZ from an Arab of the desert, but I have not heard it on any other authority; (TA;) inf. n. حَبْطٌ, (Az, S, K, [but in the Msb it seems to be indicated that it is حَبَطٌ,]) with the ب quiescent, (Az, S,) thus differing from the inf. n. of حَبِطَ said of the belly, (Az, TA,) and حُبُوطٌ, (Az, S, Msb, K,) which latter, accord. to AZ, is the inf. n. of حَبَطَ like ضَرَبَ; (T, TA;) (tropical:) His work, or deed, became null, or void, or of no account; it went for nothing; it perished; (Az, Msb, TA;) for like as he of whom one says حَبِطَ بَطْنُهُ perishes, so does the work, or deed, of the hypocrite: (Az, TA:) or it became ineffective of reward; its reward became annulled. (S, K.) And hence also, (Z, TA,) حَبِطَ دَمُهُ, aor. حَبَطَ, (Z, Msb, K, TA,) but not حَبَطَ also, as is implied in the K, (TA,) and in this case the inf. n. is حَبَطٌ, (Msb, * TA,) with the ب movent, (TA,) (tropical:) His blood (the blood of one slain, K) went for nothing; unretaliated, and uncompensated by a mulct. (Msb, K, TA.) — — حَبِطَ said of the water of a well, i. q. أَحْبَطَ, q. v. (TA.) — — Said of a wound, (S, Ibn-' Abbád, K,) aor. حَبَطَ, (K,) inf. n. حَبَطٌ, with fet-h to the ب, (S, K,) It had scars remaining after having healed: (Ibn-' Abbád, K: *) or it broke open again; or became recrudescent; syn. عَرِبَ [which has the signification given above on the authority of Ibn-' Abbád as well as what follows it] and نُكِسَ. (S.) [See also حَبَطٌ below.] 4 احبطهُ [أَحْبَطَ seems to signify, in its primary acceptation, He made him, (namely a beast,) or it, (the belly,) to be in the state termed حَبَطٌ, which see below. — — And hence,] احبط عَمَلَهُ (tropical:) He (God, S, K, or a man, Msb) made his work, or deed, to become null, or void, or of no account; to go for nothing; to perish; (Msb, K, * TA;) to be ineffective of reward; or he annulled its reward. (S.) So it signifies in the Kur [xxxiii. 19, &c.]: and you say, إِنْ عَمِلَ عَمَلًا صَالِحًا أَتْبَعَهُ مَا يُحْبِطُهُ وَ إِنْ أَرْسَلَ كَلِمًا طَيِّبًا أَرْسَلَ خَلْفَهُ مَا يُحْبِطُهُ (tropical:) [If he do a good deed, he makes to follow it that which annuls it; and if he send forth good words, he sends forth after them that which annuls them]. (TA.) And hence also, (Z, TA,) احبط الدَّمَ (tropical:) He made the blood to go for nothing; unretaliated, and uncompensated by a mulct. (Msb, K, * TA. *) — — احبطهُ الضَّرْبُ The beating made a mark or scar, or marks or scars, upon him. (TA.) — احبط مَآءُ الرَّكِيَّةِ, (K,) inf. n. إِحْبَاطٌ, (AA, S,) The water of the well went away, and did not return (AA, S, K) as it was; (AA, S;) as also ↓ حَبِطَ, aor. حَبَطَ. (TA.) — — احبط عَنْ فُلَانٍ He turned away from, avoided, shunned, and left, such a one. (IDrd, K.) Q. Q. 3 اِحْبَنْطَى He (a man, TA) was, or became, swollen, or inflated, in his belly: (K, TA:) he (a man) was short and bigbellied: (S:) he (a man) was, or became, filled with wrath, or rage; or by repletion of the belly; as also اِحْبَنْطَأَ: from حَبَطٌ. (TA.) [See 1.] حَبَطٌ [inf. n. of حَبِطَ, q. v.:] A beast's having the belly swollen, or inflated, so that what is in it does not come forth, in consequence of eating much: (S:) or pain in the belly, of a camel, from pasture which he finds unwholesome, or from herbage of which he has eaten much, so that he becomes swollen, or inflated, therefrom, (ISd, K,) in his belly, (TA,) and nothing comes forth from him: (ISd, K:) or a swelling, or inflation, of the belly, (K,) or a beast's having the belly swollen, or inflated, (ISk, S,) from eating [the herb called] ذُرَق: (ISk, S, K:) [see 1:] and a swelling in the udder or other thing: (K:) or, accord. to the M, the slightest swelling in the udder: or, as some say, swelling, or inflation, wherever it be, from disease or other cause. (TA.) It is said in a trad., إِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ مضا يَقْتُلُ حَبَطًا أَوْ يُلِمُّ [Verily, of what the (rain, or season, called) ربيع causes to grow, is what kills by inflation of the belly, or nearly does so]. (S, TA.) — — The scars, or marks, of a wound, or of whips, upon the body, after healing: or the swollen scars, or marks, (of whips, TA,) not lacerated: when mangled and bleeding, they are termed عُلُوب [pl. of عَلْب]: (K:) the excrescent flesh upon the scars of wounds. (Sgh.) حَبِطٌ part. n. of حَبِطَ; A camel [or other beast having his belly swollen, or inflated, so that what is in it does not come forth, in consequence of eating much: or] having pain in the belly, from pasture which he finds unwholesome, or from herbage of which he has eaten much, so that he is swollen, or inflated, therefrom, [in his belly,] and nothing comes forth from him: (K:) [see حَبَطٌ:] pl. حَبَاطَى (K) and حَبَطَةٌ. (M, TA.) You say also فَرَسٌ حَبِطُ القُصَيْرَى A horse swollen, or inflated, in the flanks. (TA.) حُبَاطٌ The disease in which the belly is swollen, or inflated, from eating [the herb called] ذُرَق: (K:) or, as Az says, accord. to some, it is with the pointed خ, from التَّخَبُّطُ signifying " the being in a state of commotion, agitation, convulsion, tumult, or disturbance. " (TA.) حُبَيْطٌ: see حَبَنْطَى. حُبَيْطِىٌّ: see حَبَنْطَى. حَبَنْطًى, with tenween, and حَبَنْطَأٌ, the ن and the ا [which latter is written in the former word ى being added to render the word quasi-coordinate to سَفَرْجَلٌ, (S, TA,) the derivation being from حَبَطٌ, (TA,) A man short and bigbellied; (S, TA;) as also حَبَنْطَأَةٌ and ↓ مُحْبَنْطٍ: (S:) [see the last of these words below:] or filled with wrath, or rage; or by repletion of the belly; (K;) as also حِبَنْطَى and حَبَنْطَاةٌ: (Ks, Lh:) and this last, a woman short, ugly, and bigbellied; (K;) also related with ء [i. e. حَبَنْطَأَةٌ, or, as it is written in the L, حَبَنْطَاءَةٌ, but this I think a mistranscription]. (TA.) When you form the dim., you may reject the ن, and change the ا [which is the final letter] into ى, so that [the dim. becomes originally حُبَيْطِىٌّ, for which, accord. to a wellknown rule,] you say ↓ حُبَيْطٍ, with kesr to the ط, and with tenween; for the ا is not to denote the fem. gender, that the letter preceding it should be with fet-h, as in [حُبَيْلَى and بُشَيْرَى] the dims. of حُبْلَى and بُشْرَى: you may also retain the ن, and reject the ا; saying ↓ حُبَيْنِطٌ: and thus you may do in the case of any noun having two letters added for the purpose of quasi-coordination: you may also put a compensation for the letter rejected in either place, or not: if you put a compensation in the former instance, you say ↓ حُبَيْطِىٌّ, with teshdeed to the ى, and with kesr to the ط; and in the latter instance, you say ↓ حُبَيْنِيطٌ. (S, O, TA.) حُبَيْنِطٌ: see حَبَنْطَى. حُبَيْنِيطٌ: see حَبَنْطَى. مُحْبَنْطٍ and مُحْبَنْطِىٌّ A man, or child, swollen, or inflated, in his belly: (TA:) or filled with anger: (AZ, TA:) or who becomes angry, deeming a thing slow or tardy or late: (IAth, TA:) or refraining as one who seeks or desires, not as one who refuses: (TA:) or the former, becoming angry; and the latter, swollen, or inflated: (IB, TA:) or the former, deeming a thing slow or tardy or late; and the latter, bigbellied: and the latter also signifies cleaving to the ground. (TA.) See also حَبَنْطَى. حبق

1 حَبَقَ, (S, Msb, K,) said of a goat, (Lth, TA,) or mostly said of the camel and of the goat, (K,) and sometimes of a man, (TA,) or حَبَقَتْ, said of a she-goat, (Msb,) aor. حَبِقَ, (S, Msb, K,) inf. n. حَبِقٌ (S, K) and حَبْقٌ (Msb, K) and حُبَاقٌ, (K,) He, or she, broke wind. (S, Msb, K.) — — [Hence,] يَحْبِقُونَ عَلَى

فُلَانٍ (tropical:) They revile such a one; and act in an ignorant, or a silly, or foolish, and a wrong manner towards him. (TA.) حَبَقٌ: see حَبِقٌ .حَبَقٌ [The mentha pulegium of Linn., or pennyroyal; so generally called in the present day, in Egypt and other countries; accord. to Golius, applied by the Moors and Egyptians to ocimum (i. e. basil), which, he says, the Easterns call حبق النبطى; but he should have said الحَبَقُ النَّبَطِىُّ, which see below;] a certain plant of sweet odour, (K,) of sharp flavour, the leaves whereof are like those of the خِلَاف [q. v.] ; of which one kind grows in the plains, and another on the mountains; not depastured; (TA;) called in Persian الفُوتَنْجُ, (K, in the CK الفُوتَنَجُ,) or الفُوذَنْجُ, (S,) or پُودِينَهْ: (TA:) AHn says, on the authority of an Arab of the desert, that it is a cause of diminishing the seminal fluid; that the horse rolls upon it and it diminishes his seminal fluid; and it is put into the pillow which is placed beneath the head of a man and it diminishes his seminal fluid: (TA:) it resembles the sweet-smelling plant called the نَمَّام [q. v., in the CK, erroneously, ثُمام]; (K, * TA;) and grows abundantly by water: (TA:) [a coll. gen. n.: n. un. with ة: and] pl. حِبَاقٌ. (IKh, TA.) — — حَبَقُ المَآءِ and حَبَقُ التِّمْسَاحِ [Mentha aquatica, or water-mint,] الفُوتَنْجُ النَّهْرِىُّ; (K;) so called because it grows upon the sides of rivers, and because the crocodile eats of it much. (TA.) — — حَبَقُ القَنَا, or حَبَقُ الفِيلِ, [Marjoram, sweet marjoram,] المَرْزَنْجُوشُ. (K.) — — حَبَقُ الرَّاعِى [Common artemisia, or mugwort,] البِرِنْجَاسَفُ [or البَرَنْجَاسَفُ]. (K, TA: in the CK البِرِنْجَاسِفُ.) — — حَبَقُ البَقَرِ [Chamomile] البَابُونَجُ. (K.) — — حَبَقُ الشُّيُوخِ [Marum; so called in the present day;] المَرْوُ; (K;) also called رَيْحَانُ الشُّيُوخِ. (TA.) — — الحَبَقُ الكَرْمَانِىُّ and الحَبَقُ الصَّعْتَرِىُّ [Basilroyal] الشَّاهِسْفَرَمُ [from the Persian شَاهْ سِفَرَمْ or شَاهْ سِپَرَمْ &c.]; (K, TA; in the CK الشّاهَسْفَرَمُ;) which is the Sultán of the رَيَاحِين; also called الرَّيْحَانُ المُطَلَّقُ; and which is sown in houses. (TA.) — — الحَبَقُ القَرَنْفُلِىُّ [Common clinopodium, or wild basil,] الفَرَنْجَمُشْكَ; (K, TA; in the CK الفَرَنْجَمُشْكَ;) [a word of Persian origin,] meaning the musk of the Franks. (TA.) — — الحَبَقُ النَّبَطِىُّ, i. e. رَيْحَانُ الحَمَاحِمِ [which is Garden-basil: الحَمَاحِمُ is said in the K, art. حم, to be الحَبَقُ البُسْتَانِىُّ, with wide leaves; also called الحَبَقُ النَّبَطِىُّ]. (TA.) — — حَبَقٌ تُرُنْجَانٍ [Melissa, citrago, balm-mint, or balm-gentle,] الباذرنجبويه. (TA.) — — الحَبَقُ الرَّيْحَانِىُّ What is eaten of المُقْلُ المَكِّىُّ [see art. مقل]. (K.) حَبِقٌ, (S, O, L, TA,) in the K, erroneously, حِبْق, (TA,) Emission of wind from the anus, with a sound; (S, O, L, K, TA;) mostly used in relation to camels and sheep or goats; (K;) accord. to Lth, in relation to goats; but sometimes used in relation to human beings; a simple subst., as well as an inf. n.; (TA;) as also ↓ حُبَاقٌ (K) and ↓ حَبْقٌ. (TA.) حَبْقَةٌ A single emission of wind from the anus, with a sound: (K:) or a slight emission thereof. (IDrd, TA.) يَا حَبَاقِ is said to a female slave, [in reviling her, meaning O thou stinking one !] (K,) like as one says to her يَا دَفَارِ. (TA.) حُبَاقٌ: see حَبِقٌ. عُذْقُ الحُبَيْقِ, (As, S, Msb,) or, accord. to Málik Ibn-Anas, عَذْقُ ابْنِ الحُبَيْقِ, (Msb,) and لَوْنُ الحُبَيْقِ, (S, and TA in art. جعر,) or عَذْقٌ حُبَيْقٌ, (K, in the CK عِذْقٌ حُبَيْقٌ,) A sort of دَقَل, of bad quality: (As, S:) or dates such as are termed دَقَل; (Msb, K;) dust-coloured, small, and somewhat long; of bad quality: (As:) so called because of their badness; (Msb;) or so called in relation to [a man named] Ibn-Hobeyk. (TA.) It is said in a trad., نَهَى عَنْ لَوْنَيْنِ مِنَ التَّمْرِ الجُعْرُورِ وَ لَوْنِ الحُبَيْقِ [He (Mohammad) forbade two sorts of dates; the جعرور and لون الحبيق]: (S:) or نَهَى عَنِ الجُعْرُورِ وَ عَذْقِ الحُبَيْقِ: (Msb:) meaning, in the case of the poor-rate. (S, Msb.) 1 حبك حَبَكَهُ, aor. حَبِكَ (S, K) and حَبُكَ, (K,) inf. n. حَبْكٌ, (S, K,) He bound it, or tied it; and made it fast, or firm: (K: [see also 2:]) he made it well: (TA:) he wove it well, (S, K, TA,) and firmly, or compactly; (TA;) namely, a piece of cloth: (S, K, TA:) he made the effect of the work therein to be beautiful; i. e., in a piece of cloth: and ↓ احتبكهُ signifies the same: (K:) or this latter, he made it (i. e. anything) firm, or compact; and made it well. (IAar, S, Msb.) It is said of ' Áïsheh, in a trad., كَانَتْ تَحْتَبِكَ الدِرْعِ فِى الصَّلَاةِ ↓ تَحْتَ She used to bind the إِزَار [or waist-wrapper], and make it fast, beneath the shift, in prayer; (S;) from حُبْكَةٌ, q. v.: (TA:) or كَانَتْ فِى الصَّلَاةِ تَحْتَبِكُ ↓ بِإِزَارٍ فَوْقَ القَمِيصِ she used, in prayer, to bind an ازار over the shirt. (Msb.) [It is said that] ↓ اِحْتِبَاكٌ is also syn. with اِحْتِبَآءٌ, on the authority of As: (S:) [i. e., that] احتبك is syn. with احتبى: (Msb:) [and that] احتبك بِإِزَارِهِ signifies احتبى بِهِ وَ, (K,) or شَدَّهُ إِلَى يَدَيْهِ: so says Aboo-' Obeyd, as on the authority of As: but Az says that this is a mistake: that what As said was, that الاحتياك, with ى, is syn. with الاحتباء, as ISk relates. (TA.) One says also, حَبَكْتُ الحَظِيرَةَ بِقَصَبَاتٍ كَمَ تُحْبَكُ عُرُوشُ الكَرْمِ بِالحِبَالِ [I bound the enclosure for cattle with canes, or reeds, (or perhaps we should read بِقُضْبَانٍ, i. e. with twigs,) like as the trellises of the grape-vine are bound with cords: see also the last sentence of this paragraph]. (Az, TA.) — — [In the present day, حَبَكَ also signifies He sewed the leaves of a book: and he bound a book.] — حَبْكٌ also signifies The act of cutting: and smiting [or severing] the neck. (K.) One says, حَبَكَهُ بِالسَّيْفِ, aor. حَبِكَ and حَبُكَ, inf. n. حَبْكٌ, (IAar, TA,) He struck him, or smote him, upon his middle, or waist, with the sword: or he cut the flesh [or his flesh] above the bone [with the sword]: (TA:) or he smote [or severed] his neck with the sword: or he smote him with the sword. (IAar, TA.) And حَبَكَ عُرُوشَ الكَرْمِ He cut the trellises of the grapevine. (TA. [But this has another meaning, explained above.]) 2 حبّك, (A, TA,) inf. n. تَحْبِيكٌ, (Sh, K,) He made firm, or fast, (Sh, A, K,) a knot. (A, TA. [See also 1.]) — He striped, or wove with stripes, (A, K,) a [garment of the kind called] كِسَآء. (A, TA.) 5 تحبّك He bound, or tied, the حُبْكَة, i. e. the حُجْزَة: [see حُبْكَة, below:] (K:) or i. q. تَلَبَّبَ بِثِيَابِهِ [he raised, or tucked up, his clothes; or girded himself, and raised, or tucked up, his clothes; &c.]. (IDrd, K.) And تحبّكع بِنِطَاقِهَا She (a woman) bound, or tied, her نطاق [q. v.] upon her waist. (IDrd, K.) 8 إِحْتَبَكَ see 1, in four places; and see حُبْكَةٌ. ذَاتُ الحُبُكِ and الحِبِكِ and الحُبْكِ and الحَبَكِ and الحُبُكِ and الحِبُكِ (TA) and الحِبَكِ (Bd in li. 7] and الحِبُكِ and الحِبِكِ (TA) are various readings in the Kur [li. 7]: الحُبْك is a contraction of الحُبُك, of the dial. of Benoo-Temeem: الحِبْك is a contraction of الحِبِك: الحَبَك is as though its sing., or n. un., were حَبَكَةٌ: الحُبَك is as though its sing. were حُبْكَةٌ: الحُبُك is the common reading, and is pl. of حِبَاكٌ [q. v.] or of حَبِيكَةٌ: الحُبِك is of a form unused [in any other instance]: (TA:) الحِبَك is like النِّعَم [as though its sing. were حِبْكَةٌ]: (Bd:) الحِبُك is affirmed to be a mixture of two dial. vars.: الحِبِك is of a rare measure, like إِبِلٌ &c. (TA.) حُبْكَةٌ i. q. حُجْزَةٌ [i. e. The part of the إِزَار (or waist-wrapper) where it is tied round the waist; which part is folded, or doubled]: (Sh, K:) whence ↓ الاِحْتِبَاكُ, meaning " the binding, or tying, the ازار: " or the folds of the حُجْزَة, let down, before the wearer, for the purpose of his carrying anything therein. (TA.) And An ازار [itself]; as also ↓ حِبَاكٌ. (Ham p. 37.) And A cord, or rope, which one binds on the waist: (K:) and ↓ حِبَاكٌ [also] signifies a cord, or rope, or an ازار, or other thing, with which the waist is bound; pl. حُبُكٌ: whence the saying, عَقَدَ فُلَانٌ حُبُكَ النِّطَاقِ, meaning (tropical:) Such a one prepared himself to go away; or applied himself exclusively and diligently to an affair. (Har p. 160.) And The thong (القِدَّةُ [in the CK, erroneously, القِدَّةُ]) that connects the head to the [pieces of wood called] غَرَاضِيف, of the [camel's saddle called] قَتَب, (K, TA,) and of the [saddle called] رَحْل; (TA;) as also ↓ حِبَاكٌ. (K.) Pl. (of the former, TA) حُبَكٌ and (of the latter, TA) حُبُكٌ. (K.) حِبَاكٌ: see حُبْكَةٌ, in three places. — — Also An enclosure for cattle (حَظِيرَة), [made] with canes, or reeds, (بِقَصَبَاتٍ), [or perhaps

we should read بِقُضْبَانٍ, i. e. with twigs,]) put crosswise, and then bound, or tied: (Az, TA:) or pieces of wood put together like a حَظِيرَة, and then bound in the middle with a cord, or rope, that joins them together. (Lth, TA.) — — The كِفَاف [i. e. selvages, or the like,] of a garment, or piece of cloth. (Z, TA.) — — The black threads with which are sewed the borders, or extremities, of a [cloth of the kind called] لِبْد. (Ibn-' Abbád, TA.) — — A streak, or line, (طَرِيقَةٌ,) in sand and the like; as also ↓ حَبِيكَةٌ: pl. of the former حُبُكٌ; and of the latter ↓ حَبَائِكُ: (S:) or حُبُكٌ, the pl. of حِبَاكٌ, signifies the ridges of sand [that are formed by the wind]; (K;) the ripples (دَرَج) of sand, and of water, when moved by the wind; pl. of حِبَاكٌ and of ↓ حَبِيكَةٌ: (Az, TA:) [i. e.] حُبُكُ المَآءِ signifies المُتَكَسِّرُ مِنْهُ [the ripples of water]: and so حُبُكُ الشَّعَرِ الجَعْدِ [the rimples, or wavy forms, of crisp hair, appearing as though it were crimped]: (K:) [and the like of other things: this is what is meant by the following passage:] Fr says, الحُبُكُ تَكَسُّرُ كُلِّ شَىْءٍ كَالرَّمْلِ إِذَا مَرَّتْ بِهِ الرِّيحُ السَّاكِنَةُ وَ المَآءِ القَائِمِ إِذَا مَرَّتْ بِهِ الرِّيحُ وَ دِرْعُ الحَدِيدِ لَهَا حُبُكٌ أَيْضًا وَ الشَّعْرَةُ الجَعْدَةُ تَكَسُّرُهَا حُبُكٌ: (S:) [respecting the حُبُك of a coat of mail, here mentioned, see what follows: in like manner,] ↓ حَبِيكٌ (T, K) and ↓ حَبَائِكُ and حُبُكٌ, all as pls. of ↓ حَبِيكَةٌ, [or rather ↓ حَبِيكٌ is a coll. gen. n.,] signify the streaks of locks of hair; (K;) or of a helmet; (T, K; [in the CK, البَيْضَةُ is erroneously put for البَيْضَةِ;]) and likewise of sand, such as are made by the wind: (T, TA:) the حُبُك of the sky, (S, K,) sing. ↓ حَبِيكَةٌ, (K,) are the tracks of the stars: (S, K:) and ↓ حَبَائِكٌ signifies also streaks, or tracks, in the sky: and the heavens; because in them are the paths of the stars: and حُبُكٌ, the streaks of a mountain: (TA:) and حُبُكُ دِرْعٍ, the rows of rings of a coat of mail: (TK in art. حرشف:) [in a passage in the S, cited above, it seems to be implied that it means the rimples, or folds, thereof:] or the scales of silver with which a coat of mail is ornamented; likened to the scales on the back of a fish, by their being termed the حَرْشَفَ of a coat of mail: (TA in art. حرشف:) and حِبَاكُ الحَمَامِ, the blackness of the part above the wings of the pigeon. (Ibn-'Abbád, A, K.) The phrase رَأْسُهُ حُبُكٌ, in a description of Ed-Dejjál [or Antichrist], means The hair of his head is rimpled (مُتَكَسِّرٌ) by reason of crispness; like stagnant water, and sand, when the wind blows upon them, and they in consequence thereof become rippled (يَتَجَعَّدَانِ); and marked with streaks: or, as some say, it is الشَّعَرِ ↓ مُحَبَّكُ, as in the K, meaning the same; (TA;) or crisp-haired: (K:) or حُبُكُ الشَّعِرَ, (IDrd, K, * TA,) meaning the same: (TA:) or إِنَّ شَعَرَهُ حُبُكٌ: (S:) or رَأْسُهُ حُبُكٌ حُبُكٌ. (TA.) In the phrase, in the Kur [li. 7], وَ السَّمَآءِ ذَاتِ الحُبُكِ, it is said that الحبك means the tracks of the stars, (S, Er-Rághib, TA,) and the milky way: or ideal tracks: (Er-Rághib, TA:) or streaks of clouds: (TA:) or beautiful طَرَائِق [which is generally understood to mean, in this instance, streaks, or the like; but may also be rendered stages, one above another, to the number of seven]: (Zj, TA:) or structures, or construction: (Mujáhid, TA:) or beautiful construction. (I 'Ab, TA.) See also the paragraph, above, commencing with ذَاتِ الحُبُكِ. حَبِيكٌ and ↓ مَحْبُوكٌ Bound, or tied; made fast, or firm: (K, TA:) made well: woven well: (TA:) made beautiful in the effect of the work therein: applied to a piece of cloth: (K, TA:) and the former, [app. as meaning firmly, or well, made,] to a bow-string also. (TA.) — — For the former, see also حِبَاكٌ, in two places. حَبِيكَةٌ and its pl. حَبَائِكُ: see حِبَاكٌ, in seven places. [حَبَّاكٌ, in the present day, signifies A sewer of the leaves of books: a binder of books: and also an ornamental sewer: and a maker of the kind of lace called شَرِيط.] مُحَبَّكٌ Striped; applied to a [garment, or particularly to one of the kind called] كِسَآء. (A, TA.) — — مُحَبَّكُ الشَّعَرِ: see حِبَاكٌ, in the latter part of the paragraph. مَحْبُوكٌ: see حَبِيكٌ. — — [Hence,] A strong horse; (K;) firm, or compact, in make: (TA:) or strong in make; applied to a horse &c. (S.) And دَابَّةٌ مَحْبُوكَةٌ A beast having a well-knit frame. (Sh, TA.) And مَحْبُوكُ المَتْنِ وَ العَجُزِ Even, and high, in the back and rump. (Lth, TA.) حبل

1 حَبَلَهُ, (K,) aor. حَبُلَ, inf. n. حَبْلٌ, (TA,) He bound, tied, or made fast, him, or it, with a rope, or cord. (K, TA.) — — [Hence,] حَبْلٌ signifies [also] (assumed tropical:) The making a covenant. (KL.) — — And (assumed tropical:) The obtaining أَمَان [i. e. a promise, or an assurance, of security or safety]. (KL.) — — And The placing a snare for game. (KL.) And The catching game with, or in, a snare. (KL.) You say, حَبَلَ الصَّيْدَ, (Az, ISd, Msb, K,) aor. حَبُلَ, (Msb,) inf. n. حَبْلٌ; (Msb, TA;) and ↓ احتبلهُ, (Az, S, ISd, Msb, K,) and ↓ تحبّلهُ; (TA;) He took, or caught, the game with the حِبَالَة [or snare]: (Az, S, ISd, Msb, K:) or he set up the حِبَالَة for the game. (ISd, K.) And حَبَلَتْهُ الحِبَالَةُ The snare [caught him, or] clung to him: and hence, قَذًى حَبَلَتْهُ عَيْنُهُ (tropical:) [Motes which his eye caught]; a metaphorical phrase, used by Er-Rá'ee; the eye being likened to the snare; and the motes, to game. (TA.) And حُبِلَ عَنِ البَرَاحِ (assumed tropical:) [He was prevented, as by a snare, or by a rope, from quitting his place] (TA.) And زَوْجُهَا ↓ اِحْتَبَلَهَا [app. meaning (assumed tropical:) Her husband entrapped her: or laid a snare for her]. (TA.) And ↓ احتبلهُ المَوْتُ (tropical:) [Death ensnared him; or took him]. (ISd, Z, TA.) And حَبَلَتْهُ فُلَانَةُ (tropical:) Such a woman smote his heart with her love; [or captivated him;] as also ↓ اِحْتَبَلَتْهُ. (TA.) [And accord. to the CK, حَبْلٌ also signifies the same as مُدَاهَنَةٌ [i. e. (assumed tropical:) The endeavouring to conciliate; &c.]: but the reading in the TA, and in my MS. copy of the K, is دَاهِيَة: which, however, occurs afterwards in the K as a meaning of حَبْلٌ and of حِبْلٌ.] — حَبِلَتْ, (S, Mgh, Msb, K,) aor. حَبَلَ, (Msb, K,) inf. n. حَبَلٌ, (S, Mgh, Msb, K, TA, [in the CK حَبْل,]) said of a woman, (S, Mgh, Msb,) and of any female beast, (Msb,) She was, or became, pregnant: (S, Msb, K:) حَبَلٌ and حَمْلٌ signifying the same: (AO, S, ISd, K: *) or the former applies only to human beings; and the latter, to others. (Msb, TA.) You say وَقْتُ حَبَلِ أُمِّهِ بِهِ [The time of his mother's being pregnant with him]. (S.) — — [Hence,] حَبَلٌ signifies also (tropical:) The being full. (ISd, K, TA.) You say, حَبِلَ مِنَ الشَّرَابِ and المَآءِ, aor. حَبَلَ, (K,) inf. n. حَبَلٌ, (K, * TK,) (tropical:) He became full of beverage, or wine, and of water, (K, TA,) and his belly became swollen [therewith, like that of a pregnant woman]. (TA.) — — And (tropical:) The being angry. (K, * TA.) You say, حَبِلَ فُلَانٌ (tropical:) Such a one became angry. (TK.)

2 حبّل الزَّرْعُ, inf. n. تَحْبِيلٌ, (M, A, K, [in the CK, and in my MS. copy of the K, erroneously, الزَّرْعَ,]) (tropical:) The seed-produce shot forth (قَذَفَ) one part thereof upon another, or parts thereof upon others: (M, K, TA:) or the ears of the seedproduce [or corn] became compacted and filled with the grain. (A, TA.)

4 احبل العِضَاهُ The [trees called] عضاه [produced their حُبْل, or حُبَل; or] scattered their blossoms, and organized and compacted their fruit [i. e. their pods with the seeds therein]; expl. by تَنَاثَرَ وَرْدُهَا وَ عَقَدَ [meaning عَقَدَ الثَّمَرَ]: (A, O, K:) from الحُبْلَةُ [q. v.], like عَلَّفَ from العُلَّفَ. (AA, O, TA.) — احبلهُ, (S, K,) inf. n. إِحْبَالٌ, (TA,) He fecundated it; syn. أَلْقَحَهُ. (S, K.)

5 تَحَبَّلَ see 1.

8 إِحْتَبَلَ see 1, in four places.

حَبْلٌ i. q. رَسَنٌ [as meaning A rope, or cord]; (S;) a certain thing well known; (Msb;) a thing with which one ties, binds, or makes fast, a beast &c.; syn. رِبَاطٌ: (M, K:) and i. q. رَسَنٌ [as meaning a halter]; (M, Msb, K;) as in the Kur cxi. 5; (TA;) and so ↓ مُحَبَّلٌ: (M, K:) in the former sense, the pl. [of pauc.] is أَحْبُلٌ (S, M, K) and أَحْبَالٌ (M, K) and [of mult.] حِبَالٌ (S, M, Msb, K) and حُبُولٌ (M, K) and حِبَالَةٌ (L voce جُرْحٌ) [and حُبُولَةٌ, agreeably with a usage of the Arabs, which is, to add ة to any pl. of the measure فِعَالٌ or of that of فُعُولٌ, (see حَجَرٌ,)] and ↓ حَبَائِلُ, which is anomalous, as in the phrase حَبَائِلُ اللُّؤْلُؤِ [cords of pearls], occurring in a trad.; or this is a mistranscription for جَنَابِذُ, (K, TA, [in the CK حَنائِذُ,]) with ج [and ن] and ذ: (TA:)

and in the latter sense, the pl. is حُبُولٌ. (M, Msb, K.) In a trad. in which it is said that a man's hand is to be cut off for his stealing a حَبْل, the حبل of a ship may be mean. (Mgh in art. بيض.) — — [Hence, (assumed tropical:) A bond; cause of union; or link of connexion:] connexion with another by the bond of love or friendship or the like; (S, K, TA;) pl. حِبَالٌ: (TA:) mutual connexion by such a bond. (ISd, Msb, K.) You say, وَصَلَ فُلَانٌ فِى حَبْلِ فُلَانٍ (assumed tropical:) Such a one married his daughter to such a one. (Har p. 223.) And هُوَ يَخْطُبُ فِى حَبْلِ فُلَانٍ (assumed tropical:) He aids such a one in seeking, or demanding, a woman in marriage. (TA.) And it is said in a trad., إِنَّ بَيْنَنَا وَ بَيْنَ القَوْمِ حِبَالًا وَ نَحْنُ قَاطِعُوهَا (assumed tropical:) Verily there is between us and the party a connexion by the bond of love or friendship or the like, and we are severing it. (TA.) You say also, إِنَّهُ لَوَاسِعُ الحَبْلِ (tropical:) Verily he is large, or liberal, in disposition; [or in the scope of his friendship;] and ضَيِّقُ الحَبْلِ (tropical:) narrow therein. (TA.) — — (tropical:) A covenant, or compact: (S, Msb, K, TA:) (tropical:) a covenant, or an obligation, by which one becomes responsible for the safety, or safe-keeping, of a person or thing: (K, TA:) and (tropical:) a promise, or an assurance, of security, or safety; (A 'Obeyd, S, Msb, K, TA;) such as a man, desiring to make a journey, used [and still uses] to take from the chief of a tribe: (A 'Obeyd, TA:) pl. حِبَالٌ. (TA.) You say, كَانَتْ بَيْنَهُمْ حِبَالٌ فَقَطَعُوهَا (tropical:) There were between them covenants, and obligations whereby they were responsible for one another's safety, and they broke them. (TA.) And it is said in the Kur [iii. 108], إِلَّا بِحَبْلٍ مِنَ اللّٰهِ وَ حَبْلٍ مِنَ النَّاسِ (tropical:) Unless [they have] a covenant from God and a covenant from men: (Ibn-'Arafeh, TA:) for the unbeliever requires a covenant from God, which consists in his being of those who have a revealed scripture without which he cannot retain his religion nor enjoy protection, and a covenant granted to him by men. (Er-Rághib, TA.) And it is also said in the Kur [iii. 98], وَاعْتَصِمُوا بِحَبْلِ اللّٰهِ i. e. (tropical:) [And hold ye fast] by the covenant of God: (TA:) or (tropical:) the means of approach, or access, unto God; i. e. the Kur-án, and the Prophet, and intelligence, &c., which are the means of obtaining the protection of God; for حَبْلٌ is metaphorically applied to (tropical:) any means of access to a thing: (Er-Rághib, TA:) or these words of the Kur mean (tropical:) and follow ye the Kur-án, and abstain from schism. (A'Obeyd, TA.) And in like manner, the saying of Ibn-Mes'ood, عَلَيْكُمْ بِحَبْلِ اللّٰهِ, means (tropical:) Keep ye to the Book of God; for it is a security for you, and a covenant, against the punishment of God. (A'Obeyd, TA.) — — (tropical:) An elongated, or extended, tract of sand, (T, S, M, Mgh, K,) collected together, abundant, and high: (T, TA:) or حَبْلٌ مِنَ الرَّمْلِ means a long, extended, tract of sand, collected together, and elevated: (Msb:) [or simply a long, or long and elevated, tract of sand; likened to a rope, as is indicated in the Mgh:] pl. حِبَالٌ. (TA.) — — [(assumed tropical:) A long, creeping, or twining, stalk or shoot or branch; likened to a rope or cord: pl. حِبَالٌ: often occurring in descriptions of plants by AHn and others.] — — See also حَبَلَةٌ. — — الحَبْلُ (assumed tropical:) The وَرِيد; [a name applied to each of the two carotid arteries, and sometimes to each of the two external jugular veins;] also called حَبْلُ الوَرِيدِ; a vein between the windpipe and the [two sinews called the] عِلْبَاوَانِ; (Fr, TA;) a certain vein in the neck, (S,) or in the حَلْق. (Msb.) — — (assumed tropical:) The عَاتِق [or part between the shoulder-joint and the neck]: (K:) or الحَبْلُ, (K,) or حَبْلُ العَاتِقِ, (TA,) signifies the طَرِيقَة [app. here meaning, as it does in some other instances, oblong muscle] that is between the neck and the head of the shoulder-blade: or a sinew between the neck and the shoulderjoint: (K:) or حَبْلُ العَاتِقِ signifies a bond, or ligament, between the عاتق and the neck; (T, Msb, TA;) or between the neck and the shoulderjoint: (Lth, TA:) or certain sinews. (S.) — — (assumed tropical:) A certain vein, or nerve, (عِرْق,) in the fore arm, (K, TA,) extending from the wrist until it becomes concealed in the shoulder-joint: (TA:) or حَبْلُ الذِّرَاعِ is [a vein, or nerve,] in the arm: (S:) or حِبَالُ الذِّرَاعَيْنِ signifies the sinews that appear upon the two fore arms; and in like manner, those of a horse. (TA.) One says, هُوَ عَلَى حَبْلِ ذِرَاعِكَ, (S, TA,) a prov., (S,) meaning (tropical:) He, or it, is near to thee: (T, S, Sgh:) or within thy power, or reach; or possible, or practicable, to thee; or easy to thee. (ISd, Z, TA.) — — Also, (K,) or حَبْلُ الفَقَارِ, (TA,) (assumed tropical:) A certain vein, or nerve, (عِرْق,) in the back, (K, TA,) extending from the beginning thereof to its end. (TA.) — — الحِبَالُ فِى السَّاقِ, (K,) or حِبَالُ السَّاقَيْنِ, (M,) (assumed tropical:) The sinews of the two shanks. (M, K.) — — الحِبَالُ فِى الذَّكَرِ, (K,) or ↓ حَبَائِلُ الذَّكَرِ, (M,) (assumed tropical:) The veins (عُرُوق) of the penis. (M, K.) — — الحَبْلُ also signifies The station of the horses collected for a race, before they are let go. (K.) [Probably it was marked by an extended rope; and for that reason was thus called.] — Also Heaviness; weight, or weightiness; ponderousness; syn. ثِقَلٌ. (Az, K.) حُبْلٌ: see حُبْلَةٌ. حِبْلٌ A calamity, or misfortune; (S, K;) as also ↓ حَبُولٌ: (K:) pl. حُبُولٌ. (S, K.) ISd cites as an ex. the saying of El-Akhtal, وَ كُنْتُ سَلِيمَ القَلْبِ حَتَّى أَصَابَنِى مِنَ اللَّامِعَاتِ المُبْرِقَاتِ حُبُولُ [And I was sound of heart until calamities befell me from the resplendent females, exhibiting their beauty]. (TA.) — — رَجُلٌ حِبْلٌ (assumed tropical:) A learned, sagacious, intelligent man. (IAar, K. *) [And حِبْلٌ also signifies (assumed tropical:) Very intelligent, or very cunning. Pl. أَحْبَالٌ.] You say, إِنَّهُ لَحِبْلٌ مِنْ أَحْبَالِهَا, meaning (tropical:) Verily he is one who possesses much intelligence, or much cunning: and verily he is a gentle manager of cattle. (ISd, K, TA.) حَبَلٌ: see حَبَلَةٌ. — It is also an inf. n.; i. e., of حَبِلَتْ. (S, Mgh, Msb, K.) — And it is also a simple subst.: (K, TA: [in the CK, واسْمُ جَمْعٍ is erroneously put for واسْمٌ:]) [i. e.] it also signifies The fœtus in the womb: (Mgh:) pl. أَحْبَالٌ. (K.) It is said in a trad., نَهَى عَنْ حَبَلِ ↓ الحَبَلَةِ, (S, Mgh,) or نَهَى عَنْ بَيْعِ حَبَلِ الحَبَلَةِ, (Msb, K,) i. e. He forbade the selling of the offspring of the offspring (S, Msb, K) in the belly (Msb, TA) of the she-camel &c.; (Msb;) [i. e.,] the offspring of the fœtus (A'Obeyd, S, Msb) in the belly of the she-camel [&c.]; (A'Obeyd, Msb;) [i. e.,] what the fœtus will bring forth, if it be a female; (Mgh;) the ة in الحبلة being the sign of the fem. gender; (A'Obeyd, Mgh, Msb;) or a sign of intensiveness of the signification: (IAmb, TA:) for the Arabs in the Time of Ignorance used to sell the offspring of the offspring in the bellies (T, M, Msb, TA) of pregnant beasts, (T, Msb,) or of sheep or goats: (M, TA:) or the meaning is, what is in the belly of the she-camel: (A'Obeyd, Esh-Sháfi'ee, K:) or the produce of the grape-vine before it has attained to maturity: (M, K:) but Suh disapproves of this last explanation, as a mistake occasioned by the ة in الحبلة. (TA.) — — (assumed tropical:) Anything that is in another thing: thus, for instance, the pearl is the حَبَل of the oyster-shell; and the wine is the حَبَل of the glass bottle. (A, TA.) — (tropical:) Fulness; (ISd, K, TA; [see حَبِلَ;]) as also ↓ حُبَالٌ. (IAar, K.) — — (tropical:) Anger: (K, TA:) (tropical:) anger and grief; as in the saying بِهِ حَبَلٌ (tropical:) In him is anger and grief: (Az, ISd, K, TA:) from the same word as meaning the " pregnancy " of a woman. (Az, TA.) — حَبْلْ حَبَلْ A cry by which sheep or goats are chidden. (Sgh, K.) حَبْلَةٌ: see حَبَلَةٌ. حُبْلَةٌ The fruit, or produce, of the [kind of trees called] عِضَاهُ, (S, K,) in general: (K:) or the pod, or receptacle of the seeds, of the سَمُر and سَلَم; [so accord. to AZ; as appears from a comparison of passages in art. بل in the T and TA;] that of

other [trees of the kind called] عضاه being termed سِنْفَةٌ: (TA:) or the fruit, or produce, of the سَمُر, resembling the [species of kidney-bean called] لُوبِيَآء; (IAar, TA;) or of the سَلَم and سَيَال and سَمُر, (M, K,) which is a curved thing, containing small black grains, resembling lentils: (M, TA:) or, accord. to AO, a species of tree; as is the سَمُر: (Az, TA:) pl. ↓ حُبْلٌ, [or rather this is a coll. gen. n.,] and [the proper pl. is] حُبَلٌ. (K.) Hence, in a trad. of Saad, وَ مَا لَنَا طَعَامٌ إِلَّا الحُبْلَةُ وَ وَرَقُ السَّمُرِ [We having no food except the حبلة and the leaves of the سمر]. (S, TA.) — — A kind of ornament worn by women, (S, K, TA,) fashioned in the form of the fruit thus called, (TA,) and put upon necklaces, (S, TA,) used in the Time of Ignorance. (As, TA.) — — A certain herb, (بَقْلَةٌ, ISd, K,) sweet, or pleasant, of the herbs termed ذُكُور: so says ISd: and in one place he says, a certain tree which [the lizards termed] ضِبَاب eat. (TA.) — — See also what next follows. حَبَلَةٌ (M, A, K) and ↓ حَبْلَةٌ, (M, A,) or ↓ حُبْلَةٌ, (K,) (assumed tropical:) A grape-vine; (M, A, K;) its branches being likened to ropes, or cords: (A, TA:) or a stock of a grape-vine: (K:) the first of these words has the latter signification (Mgh, TA) accord. to As: (TA:) or it signifies a stock of a grape-vine having its branches spread upon its trellises: (TA:) or the first and second signify a branch of a grape-vine: (S) or, accord. to Lth, حبلة [thus in the TA, without any syll. sign,] signifies a grape-vine: and also a طاق [app. here meaning an arch] of the branches of a grape-vine: so in the T: (TA:) and ↓ حَبَلَ and ↓ حَبْلٌ [are coll. gen. ns., and] signify grapevines. (K.) — — حَبَلَةُ عَمْرٍو A sort of grapes of Et-Táïf, white, and pointed at the extremities. (TA.) — See also حَبَلٌ: — and see what next follows. حُبْلَى Pregnant; (S, Mgh, Msb, K;) as also ↓ حَابِلَةٌ; (K;) and ↓ حَبْلَانَةٌ also occurs in the same sense: (ISd, K) applied to a woman, (S, Mgh,) or, accord. to AZ, to any animal having a nail, (S,) or to any beast, as, for instance, a sheep, or goat, and a cat: (Msb:) pl. of the first حَبَالَى (S, Mgh, Msb, K) and حُبْلَيَاتٌ (Msb, K) and حَبَالَيَاتٌ, (S, TA,) which last is pl. of حَبَالَى: (TA:) and the pl. of حَابِلَةٌ is ↓ حَبَلَةٌ, (K,) which is extr. (TA.) One says, اللَّيْلُ حُبْلَى لَسْتَ تَدْرِى مَا تَلِدُ (assumed tropical:) [The night is pregnant: thou knowest not what it will bring forth]: meaning that the events of the night are not to be trusted. (TA.) — — See also حَبْلَانَةٌ. حُبْلِيٌّ and ↓ حُبْلَوِيٌّ Of, or relating to, one that is حُبْلَى, i. e. pregnant. (S, K.) حَبْلَانَةٌ: see حُبْلَى. — — [Hence,] حَبْلَانُ (tropical:) Full [of beverage, or wine, and of water; see حَبِلَ]; as also ↓ حُبْلَان: fem. of the former حَبْلَى; and of the latter; ↓ حُبْلَى [which is anomalous]: (AHn, ISd, K, TA:) and ↓ أَحْبَلُ a man full of beverage or wine. (Z, TA.) — — And حَبْلَانُ (tropical:) Angry; (K, TA;) full of anger; عَلَى فُلَانٍ against such a one: (TA:) fem. with ة. (Ibn-'Arafeh, K, TA.) حُبْلَان: see the next preceding paragraph. [By rule, it should be with tenween, like عُرْيَانٌ, and should form its fem. with ة.] حُبْلَوِىٌّ: see حُبْلِيٌّ. حُبَالٌ: see حُبْلَاوِىٌّ: see حَبَلٌ. — Also (assumed tropical:) Much hair. (Az, TA.) حَبُولٌ: see جِبْلٌ. حَبِيلُ بَرَحٍ (assumed tropical:) One who stands in his place like the lion, not fleeing: (S:) or (tropical:) courageous: (K, TA:) and an appellation given to (tropical:) a lion; (K, TA;) as though he were prevented, as by a snare, or by a rope, from quitting his place; not quitting it, by reason of his boldness. (TA.) حِبَالَةٌ (S, Msb, K) and ↓ أُحْبُولَةٌ (Lth, Msb, K) and ↓ أُحْبُولٌ (Lth, K) A snare; or thing by means of which one takes, catches, or snares, game, or wild animals, or birds; (S, M, K;) of whatever kind it be; (M, TA;) a شَرَك, and the like: (Msb:) or حبالة peculiarly applies to the cord (حَبْل) of him who takes, catches, or snares, game or the like: (Er-Rághib, TA:) pl. of the first حَبَائِلُ, (Msb, TA,) and of the second [and third] أَحَابِيلُ. (Msb.) It is said in a prov., خَشِّ ذُؤَالَةَ بِالحِبَالَةِ [Frighten thou the wolf to catch him with the snare]; ذؤالة meaning the wolf: applied to him whose threatening is not cared for: i. e., threaten another than me; for I know thee. (Meyd, TA.) — — [Hence,] النِّسَآءُ حَبَائِلُ الشَّيْطَانِ (assumed tropical:) [Women are the snares of the Devil]. (TA.) And حَبَائِلُ المَوْتِ (assumed tropical:) The causes of death. (K.) And هُوَ حِبَالَةُ الإِبِلِ (assumed tropical:) He is one who takes good care of the camels, so that they do not escape from him. (TA.) — — For the pl. حَبَائِلُ, see also حَبْلٌ, in two places; in the first sentence, and near the end of the paragraph. حَابِلٌ One who binds, ties, or makes fast, a rope, or cord. (TA.) Hence, (TA,) يَا حَابِلُ اذْكُرْ حَلًّا, a prov., (K, TA,) meaning O binder, or tyer, of the rope, bear in mind the time of untying. (TA.) — — The setter of the snare (حَبَالَة) for game; (S, TA;) as also ↓ مُحْتَبِلٌ. (TA.) It is said in a prov., اِخْتَلَطَ الحَابِلُ بِالنَّابِلِ (S) (assumed tropical:) The setter of the snare became confounded with the shooter of the arrows: (TA in art. خلط:) or, in this instance, (S,) الحابل signifies the warp; and النابل, the woof. (S, K.) And in another prov., ثَارَ حَابِلُهُمْ عَلَى نَابِلِهِمْ (assumed tropical:) They kindled mischief among themselves: (K, TA:) الحابل [properly] signifying the owner of the حِبَالَة; and النابل, the shooter with نَبْل, or the owner of نَبْل: i. e., their case became confused: and sometimes it is applied to a party whose case has become turned from its proper state, and who become roused, or stirred up, one against another. (Az, TA.) One says also, حَوَّلَ حَابِلَهُ عَلَى نَابِلِهِ (assumed tropical:) He turned it upside down. (K.) And اِجْعَلْ حَابِلَهُ نَابِلَهُ, and حَابِلَهُ عَلَى نَابِلِهِ, (assumed tropical:) Turn thou it upside down. (TA.) — — (tropical:) An enchanter. (Sgh, K, TA.) — A [lizard of the kind called] ضَبّ that feeds upon the حُبْلَة [q. v.]; (S, M, K;) and so a gazelle. (TA.) — حَابِلَةٌ: see حُبْلَى. حَابُولٌ A rope [in the form of a hoop] by means of which one ascends palm-trees; (S, M, K;) made of bark, or of [the fibres of the palmtree called] لِيف. (Har pp. 544-5.) أَحْبَلُ: see حَبْلَانُ, voce حَبْلَانَةٌ. أُحْبُولٌ and أُحْبُولَةٌ: see حِبَالَةٌ. مَحْبَلٌ The time of pregnancy: (K:) [or the time of one's mother's pregnancy: for] you say, كَانَ ذٰلِكَ فِى مَحْبَلِ فُلَانٍ That was in the time of such a one's mother's being pregnant with him. (S, TA.) So in the saying of El-Mutanakhkhil El-Hudhalee: خُطَّ لَهُ ذٰلِكَ فِى المَحْبَلِ لَا تَقِهِ المَوْتَ وَقِيَّاتُهُ [His possessions by means of which he preserves himself shall not preserve him from death: that was written for him in the time when his mother was pregnant with him: or the last word is المَهْبِلِ: so in the TA in arts. هبل and وقى: see what here follows, in the next sentence]: or the meaning is that here following. (TA.) — — [The register of God's decrees; which is called] the first writing: (ISd, K:) but in the verse cited above, the last word, accord. to some, is ↓ المَحْبِل, (TA,) which means المَهْبِل, (K, TA,) and this is the reading best known, signifying the place of gestation in the womb. (TA.) مَحْبِلٌ: see what next precedes. مُحَبَّلٌ: see حَبْلٌ, first sentence. — — Also Hair crisped, or twisted and contracted: so accord. to the K; in which is added, شِبْهُ الجَثْلِ; but the right reading is شِبْهُ الحَبْلِ [like the rope or cord]: or having its locks twisted like ropes or cords: [thus many Ethiopian races, and some of the Arab women, twist their hair, like cords; and thus, generally, did the ancient Egyptians:] or, accord. to the M, i. q. مَضْفُورٌ [meaning plaited, or twisted]. (TA.) مَحْبُولٌ A wild animal caught, or entangled, in a حَبَالَة [or snare]: (S:) or one for which a حبالة has been set, though he may not as yet have fallen into it: and ↓ مُحْتَبَلٌ [in the CK erroneously مُحْتَبِل] one that has fallen into it, (ISd, K,) and been taken. (ISd, TA.) مُحْتَبَلٌ: see what next precedes. — — Also [The place of the hobble; i. e.] (tropical:) the pastern of a beast: (T, TA:) or the pasterns of a horse: (S, K:) originally used in relation to a bird caught in a snare. (A, TA.) مُحْتَبِلٌ: see حَابِلٌ. حبن 1 حَبِنَ, aor. حَبَنَ; (S, K;) and حُبِنَ; inf. n. (of the former, TA) حَبَنٌ and (of the latter, TA) حَبْنٌ; (K;) He (a man) had the dropsy; as also ↓ احتبن: (KL:) he had a disease in the belly, whereby it became large and swollen. (K.) — — [Hence,] حَبِنَ عَلَيْهِ, aor. حَبَنَ, (K,) inf.

n. حَبَنٌ, (TA,) (tropical:) He became filled with anger against him. (K. TA.) 4 احبنهُ [It caused him, or his belly, to become large and swollen]: said of a disease [app. dropsy] that has befallen one; or of much eating. (TA.) 8 إِحْتَبَنَ see 1. حَبْنٌ The tree called دِفْلَى [q. v.]; as also ↓ حَبِينٌ. (K.) حِبْنٌ and ↓ حِبْنَةٌ i. q. دُمَّلٌ [all which are applied in the present day to A boil]: (K:) and [small swellings or pustules, of the kind termed] خُرَاج, (K,) like دُمَّل: (S K:) or a thing that comes upon the body, or person, generating pus, or thick purulent matter, and swelling: pl. [of the former] حُبُونٌ. (K.) — Also, the former, An ape, or a monkey; syn. قِرْدٌ. (Kr, K.) حَبَنٌ The dropsy; (S;) a disease in the belly, whereby it becomes large and swollen. (K.) — — The yellow water [of the blood; i. e. the serum: a superabundant effusion of which, in the body, constitutes dropsy]. (TA.) حِبْنَةٌ: see حِبْنٌ. حَبِينٌ: see أَحْبَنُ: — and see also حَبْنٌ. أُمُّ حُبَيْنٍ A certain small beast or reptile, (S, K,) well known; (K;) the عِظَايَة: (Mgh:) or a species of the [kind of lizards termed] عِظَآء; of stinking odour: (Msb:) so called because of the largeness of its belly; from أَحْبَنُ [q. v.]: also called ↓ حُبَيْنَةُ; (S, Msb, K;) and sometimes the article ال is prefixed to it, (S, Msb, K,) so that it is called أُمُّ الحُبَيْنِ, (S, Msb,) by poetic license: (TA:) it is of the form of the حِرْبَآء [or chameleon], broad in the breast, and large in the belly: (TA:) or, accord. to some, (TA,) it is the female of the حِرْبَآء: (S and Msb and K in art. حرب, and TA in the present art.:) accord. to Az, it is a small reptile resembling the [kind of lizard called] ضَبّ: (Msb:) or, as some say, a certain reptile of the size of a man's hand: or, accord. to Ibn-Ziyád, a dust-coloured reptile, with four legs, and of the size of a frog that is not large; and when the children hunt it, they say to it, أُمَّ الحُبَيْنِ أُنْشُرِى بُرْدَيْكِ انَّ الأَمِيرَ نَاظِرٌ إِلَيْكِ [Umm-el-Hobeyn, spread forth thy two wings: verily the commander is looking at thee]: they hunt it until fatigue overcomes it, when it stops, standing upright upon its two kind legs, and spreads forth two wings that it has, of the same dust-colour; and when they hunt it further, it spreads forth wings that were beneath those two wings, than which nothing more beautiful in colour has been seen, yellow and red and green and white, in streaks, one above another, very many; and when it has done this, they leave it: no offspring of it is found; nor any genital organ: (TA:) the appellation أُمُّ حُبَيْنٍ is determinate, like اِبْنُ عِرْسٍ and اِبْنُ آوَى; (S, Msb;) and [so is ↓ حُبَيْنَةُ,] like أُسَامَةُ; (S;) but determinate as a generic appellation: (S, Msb:) the suppression of the article does not render it indeterminate; which is contr. to rule: (S, K:) the pl. is أُمُّ حُبَيْنَاتٍ, [which is strange,] and أُمَّاتُ حُبَيْنٍ. (Msb.) — — The Arabs say, in one of their imprecations, صَبَّ اللّٰهُ عَلَيْكَ أَمَّ حُبَيْنٍ مَاخِصًا meaning (assumed tropical:) [May God pour upon thee] the night. (Ibn-Buzurj, TA in art. مخص.) حُبَيْنَةُ: see the next preceding paragraph, in two places. أَحْبَنُ Having the dropsy; (S, Mgh, Msb;) as also ↓ مَحْبُونٌ (KL) [and ↓ حَبِينٌ; so in the Lex. of Golius; and so in the present day]: having a disease in the belly, whereby it becomes large and swollen: (K:) fem. حَبْنَآءُ, (S, K,) applied to a woman: (S:) pl. حُبْنٌ. (TA.) — — Hence, (TA,) the fem., (tropical:) Big-bellied; (K, TA;) applied to a woman. (TA.) And (assumed tropical:) A foot (قَدَمٌ) having much flesh in the بَخْصَةٌ [app. here meaning the pulpy portion of the sole]; (K;) as though it were swollen. (TA.) And (assumed tropical:) A pigeon (حَمَامٌ) that does not lay eggs: pl. حُبْنٌ. (K.) مَحْبُونٌ: see the next preceding paragraph. مُحْبَئِنٌّ (assumed tropical:) Angry. (K.) حبو 1 حَبَا, (Msb, K,) [aor. يَحْبُو,] inf. n. حُبُوٌّ, (K,) He, or it (a thing, Msb, TA), was, or became, or drew, near. (Msb, K.) And hence, (TA,) حَبَوْتُ لِلْخَمْسِينَ I was, or became, or drew, near to fifty [years]; (S, ISd, TA;) [as also حبوت الخَمْسِينَ; for] IAar says that حَبَاهَا and حَبَا لَهَا both have this signification. (TA.) — — حَبَتِ الأَضْلَاعُ إِلَى الصُّلْبِ The ribs joined to the backbone; (K;) and in like manner, with the same meaning, one says of the entrails: and the ribs were near to the backbone. (TA.) And حَبَتِ الشَّرَاسِيفُ, (K,) inf. n. as above, (TA,) i. e. [The extremities of the ribs, projecting over the belly,] were long, so that they were near one another. (K.) And حَبَا المَسِيلُ The water-course, or channel of a torrent, became [contracted,] so that one part thereof was near to another. (K.) — حَبَا, (S, Mgh, Msb, K,) aor. يَحْبُو, (Mgh, Msb,) inf. n. حَبْوٌ, said of a child, (S, Mgh, Msb, K,) before he stands; (Lth, TA;) as also حَبَى, aor. يَحْبِى, inf. n. حَبْىٌ, which, however, is rare; (Msb;) He crept, or crawled, [or dragged himself along,] upon his posteriors; (Mgh;) or so حبا عَلَى اسْتِهِ: (S:) or he went along upon his posteriors, protruding his chest: (K:) or went along on four [or, as we say, on all fours]: in this last sense it is used by the lawyers. (Mgh.) And, said of a man, He went along upon his hands, or arms, and his belly: (K:) or upon his hands, or arms, and his knees: or upon his posteriors: or upon his elbows and knees: (TA:) [or he crept, or crawled: for] you say, مَا جَآءَ إِلَّا حَبْوًا, meaning He came not save creeping, or crawling: and مَانَجَافُلَانٌ إِلَّا حَبْوًا [Such a one escaped not save creeping, or crawling]. (TA.) Also, said of a camel having his fore shank bound up to his arm, He crept, or crawled, along: [or he dragged himself along on the ground:] and, said of a camel, he lay down, and crept, or crawled, [or dragged himself along,] by reason of fatigue: or, as some say, being constrained to ascend a difficult tract of sand, he protruded his chest, and then crept, or crawled. (TA.) — — [Hence,] said of an arrow, It glided along the ground, and then hit the butt: (S:) or so حبا إِلَى الغَرَضِ. (Msb.) — — And حبا المَالُ, (K,) inf. n. حَبْوٌ, (TA,) The cattle clave to the ground, motionless, by reason of emaciation. (K.) — — And حَبَتِ السَّفِينَةُ, (K,) inf. n. حَبْوٌ, (TA,) The ship ran. (K.) — حَبَا لَهُ It (a thing) presented itself, or its breadth, or width, or its side, to him, or it; syn. إِعْتَرَضَ, (K,) or عَرَضَ; (Mgh;) as do, for instance, waves to a ship; (TA;) and as clouds, like a mountain, before they cover the sky. (S.) And حبا الرَّمْلُ, aor. يَحْبُو, inf. n. حَبْوٌ, The sands rose up, extending sideways (مُعْتَرِضًا): (TA:) or extended widely. (IAar, TA.) — حَبَاهُ, (S, Msb, K,) aor. as above, (TA,) inf. n. حَبْوٌ (TA) and حَبْوَةٌ, (S, TA,) or this is a simple subst, (K,) and the inf. n. is حِبَآءٌ, (Msb,) or this last also is a simple subst., (S, * K,) He gave him (S, Msb, K) a thing (Msb) without any compensation (Msb, K) and without [receiving] any favour, or benefit: or in a general sense. (K. [See also حِبَآءٌ below.]) You say, حَبَاهُ كَذَا and بِكَذَا He (God, or a man,) gave him such a thing without [receiving] any favour, or benefit, and without requital. (Ham pp. 327 and 654.) — — And also, (K,) aor. as above, inf. n. حِبَآءٌ, (TA,) He denied him, refused him, or refused to give him; (K, TA;) on the authority of IAar only. (TA.) Thus the verb bears two contr. significations. (K.) — — حبا مَا حَوْلَهُ He defended, protected, or guarded, what was around him; (As, S, K;) as also ↓ حبّاهُ, inf. n. تَحْبِيَةٌ. (S, K.) J cites as an ex. of the former verb, from a poem of Ibn-Ahmar, the phrase لَمْ يَحْبُهَا فَحْلٌ [as though meaning A stallion did not defend them]; referring to she-camels: but accord. to AHn, it means did not regard them; being occupied with himself. (TA.) — — You say also, فُلَانٌ يَحْبُو قَصَاهُمْ and يَحُوطُ قَصَاهُمْ [Such a one fights in their defence; or defends them in a distant quarter: but generally meant ironically: see 1 in art. حوط]: both signify the same. (Abu-l-'Abbás, TA.) 2 حَبَّوَ see 1. 3 حاباهُ, (Msb, K,) inf. n. مُحَابَاةٌ (Msb, K, KL) and حِبَآءٌ, (K,) He vied, or contended, with him in giving. (KL.) — — He aided him, or assisted him: he treated him, or behaved towards him, with partiality; was partial towards him: and inclined towards him: (K:) he treated him in an easy and a gentle manner. (Msb.) — — حاباهُ فِى البَيْعِ, (S, MA,) inf. n. مُحَابَاةٌ, (S,

Mgh, KL,) He abated the price, or payment, to him in selling: (MA, KL, PS:) or he treated him in an easy and a gentle manner therein: (TK:) from حِبَآءٌ signifying " a gift. " (Mgh.) 4 رَمَى فَأَحْبَى He shot, and made his arrow to fall short of the butt (IAar, K) and then to leap so as to hit the butt. (IAar, TA.) 5 تَحَبَّوَ see what next follows. 8 احتبى He drew together and confined his back and his shanks (S, Mgh, Msb, and Har p. 179) with his رِدَآء, (S,) or with a garment, or piece of cloth, or with some other thing, (Mgh, Msb, and Har ubi suprà,) when sitting, to be like him who is leaning [his back against a wall]: (Har ubi suprà:) he drew his legs against his belly with a garment, or piece of cloth, confining them therewith, together with his back, and binding it, or making it tight, upon them, so as to preserve him from falling, [when he sat,] like a wall: (IAth, TA:) and ↓ تحبّى signifies the same: (TA:) or احتبى بِالثَّوْبِ he inwrapped himself with the garment: or he drew together and confined his back and his shanks with a turban or the like: (K:) for the Arabs not having walls in their deserts to lean against in their assembling, the man used to set up his knees in his sitting, and put against them a sword, or surround them [and his back] with a piece of cloth, or knit his hands, or arms, together upon them, and rest against them; this standing him in stead of leaning. (Har ubi suprà.) The doing this in one garment is forbidden, in a trad., lest, by accident, what decency requires to be concealed should become exposed. (IAth, TA.) You say also, احتبى بِيَدَيْهِ [He confined his legs against his belly with his hands, or arms, in sitting, to support himself by so doing]. (S, Msb. *) [See also قُرْفُصَآءُ.] الاِحْتِبَآءُ with the sword is practised on the occasions of making a covenant for mutual protection, or war, or appointing a chief, and the like; because the sword may be wanted in these cases. (Ham p. 711.) حَبًا: see حَبِىٌّ. حُبَةٌ A grape: (K:) or grapes when they first grow, from the berry, not from planting: (TA:) pl. حُبًى. (K.) حَبْوَةٌ: see حِبَآءٌ. حُبْوَةٌ a subst. from اِحْتَبَى, (Yaakoob, S, K,) as also ↓ حِبْوَةٌ (S, Msb, K) and حِبْيَةٌ (K) and ↓ حِبَآءٌ and ↓ حُبَآءٌ: (Ks, K:) meaning [The act denoted by اِحْتَبَى; i. e. اِحْتِبَآءٌ: and also] a turban, or piece of cloth, or some other thing with which a man performs what is termed الاِحْتِبَآءُ: (Har p. 179:) pl. حُبًى (Yaakoob, TA) and حِبًى. (Yaakoob, S, TA.) [See an ex. from a trad. voce نَمِرَةٌ: and see also a verse of El-Farezdak cited voce حَلَّ.] Hence, حَلَّ حُبْوَتَهُ and عَقَدَ حُبْوَتَهُ mean (assumed tropical:) He rose, or stood up, and (assumed tropical:) He sat. (Har p. 179. The former phrase is also mentioned in the S.) And the saying, الحُبَى حِيطَانُ العَرَبِ [The things used for the purpose of اِحْتِبَآء are the walls of the Arabs: see 8]. (TA.) And the saying, in a trad. of ElAhnaf (when he was asked in a time of war, " When is forbearance? "), عِنْدِ الحُبَآءِ ↓ [On the occasion of اِحْتِبَآء]; meaning that forbearance is to be approved in peace, not in war. (TA.) الحبوة on Friday, when the Imám is reciting the khutbeh, is forbidden; because الاِحْتِبَآء induces sleep, and exposes the purity of the worshipper to be annulled. (TA.) — See also حِبَآءٌ. حِبْوَةٌ: see حُبْوَةٌ: — and see also حِبَآءٌ. حُبَآءٌ; see حُبْوَةٌ, in two places. حِبَآءٌ (S, Mgh, K) a subst. from حَبَاهُ " he gave him without any compensation " &c., (K,) as also ↓ حُبْوَةٌ (Msb, K) and ↓ حَبْوَةٌ and ↓ حِبْوَةٌ; (K;) all held by Lh to be inf. ns.: (TA:) or meaning A gift. (S, Mgh.) And the first, The dowry of a woman or wife. (TA.) — See also حُبْوَةٌ, in two places. حَبِىٌّ: see حَابٍ. — — Also A collection of clouds; syn. سَحَابٌ; because it creeps along; or from حَبَا meaning عَرَضَ, wherefore it is also called عَارِضٌ: (Mgh:) or applied to a collection of clouds as meaning that presents itself, or its breadth, or width, or its side, or extends sideways, (S, Ham p. 785, and EM p. 51,) heaped up, (EM,) in the tracts of the horizon, (Ham,) like a mountain, before it covers the sky; (S, EM;) as also ↓ حَبًا; (S;) so called because near to the earth, (S, Ham,) as though creeping, or crawling, like a child; or from حَبَا; like as سَحَابٌ is from سَحَبَ, (Ham,) or from سَحَبَ أَهْدَابَهُ: (TA:) or, as also ↓ حُبِىٌّ, a collection of clouds overpeering (يُشْرِفُ, in [some of] the copies of the K, erroneously, يشرق, TA) from the horizon upon the earth: or heaped up, one part above another. (K, TA.) حُبِىٌّ: see the next preceding paragraph. حَابٍ Near; applied to thing of any kind. (S.) [Hence,] حَابِى الحُيُودِ Having the heads of the ribs connected [by means of the cartilages], one with another. (Az, TA.) And إِنَّهُ لَحَابِى الشَّرَاسِيفِ Verily he is protuberant in the two sides. (S.) — — Having the shoulder-joints elevated to, or towards, the neck; (K;) applied to a man, and likewise to a camel. (TA.) — An arrow that creeps along (Kt, K) upon the ground (Kt) to the butt, (Kt, K,) having fallen short of it: (Kt:) or an arrow that glides along the ground, and then hits the butt: pl. حَوَابٍ. (Msb.) Hence the saying, in a trad., إِنَّ حَابِيًا خَيْرٌ مِنْ زَاهِقٍ, i. e. An arrow such as is termed حَابٍ, though weak, having hit the butt, is better than one that goes beyond the butt by its vehemence of passage, and its force, not having hit it: meaning, by the two arrows, one who attains the truth, or right, or a part thereof, though weak; and another who goes beyond it, and far from it, though strong. (TA.) — A thing presenting itself, or its breadth, or width, or its side; as also ↓ حَبِىٌّ; (K;) as in the saying of El-'Ajjáj, describing a [vessel such as is called] قُرْقُور, فَهْوَ إِذَا حَبَا لَهُ حَبِىُّ i. e. [So it,] when waves present themselves, or their breadth, &c., to it. (TA.) [Hence,] رَمْلٌ حَابٍ Overpeering sands presenting themselves, or their breadth, &c. (TA.) And جَبَلٌ حَابٍ A heavy, overpeering mountain. (TA.) — — Also A certain plant: (K:) so called because of its height. (TA.) And حَابِيَةٌ A tract of sand (رَمْلَةٌ), (K, TA,) elevated and overpeering, (TA,) producing that plant. (K, TA.) حبى 1 حَبَى, aor. يَحْبِى, inf. n. حَبْىٌ: see 1 in art. حبو. حِبْيَةٌ: see حُبْوَةٌ. حَبِىٌّ and حُبِىٌّ: see art. حبو. حت 1 حَتَّهُ, (A, Mgh, Msb, K, &c.,) aor. حَتُ3ُ, (Mgh, Msb,) inf. n. حَتٌّ, (S, Mgh, Msb,) He scraped it, or rubbed it, off, (Az, Mgh, Msb, TA, and Ham p. 310,) or rubbed it and scraped it off, (A, K,) or scraped it off by little and little, (Az, TA,) namely, a thing, (TA,) as, for instance, blood, (A, TA,) or semen, (S, A,) or something dry, (Ham ubi suprà,) from a garment, (S, A, Ham, TA,) or the like, (S, Ham,) with the hand, or with a stick, or piece of wood, (Mgh, Ham,) or with the end of a stone or of a stick or piece of wood. (Az, Msb.) And حَتَّ الوَرَقَ, (A, Msb,) inf. n. as above, (S, Msb,) He removed the leaves [by rubbing or scraping], (Msb,) from a branch, (S,) or from trees. (A.) — — Hence, حَتَّ اللّٰهُ مَالَهُ, (A, TA,) inf. n. as above, (TA,) (tropical:) God destroyed, or may God destroy, his property: (A:) or God caused his property to pass away, and so reduced him to poverty; or may God cause &c. (TA.) — — And حَتَّهُ عَنِ الشَّيْءِ, (A, * TA,) aor. and inf. n. as above, (TA,) (tropical:) He repelled him, drove him back, or turned him back, from the thing. (A, * TA.) — — حَتَّهُ مِائَةَ دِرْهَمٍ (tropical:) He payed him hastily a hundred dirhems. (A, TA. *) And حَتَّهُ مِائَةَ سَوْطٍ (tropical:) He inflicted upon him hastily a hundred lashes with a whip. (S, A.) — — حَتَّ الشَّيْءَ i. q. حَطَّهُ [He put the thing; put it down; &c.]. (K.) — See also 6. 4 احتّ It (the kind of tree called أَرْطًى) dried, or dried up. (K.) 6 تحاتّ It became rubbed and scraped off; as also ↓ انحتّ: (K:) it (a thing) became scattered, strewn, or dispersed; or became so by degrees, part after part; syn. تَنَاثَرَ. (S.) And تحاتّ الوَرَقُ, (A, TA,) or تَحَاتَّت; (K;) and ↓ انحتّ, (A,) or انحتّت; (K;) and ↓ حَتَّت, (K,) [aor., app., حَتِ3ِ, the verb being intrans.,] inf. n. حَتٌّ; (TA;) and ↓ تَحَتْحَتَ; (K;) The leaves became rubbed and scraped off: (A:) or fell (K) from the branch &c.: or fell successively, one after another. (TA.) And تحاتّت الشَّجَرَةُ The tree shed its leaves, one after another. (Msb.) And انحت ↓ شَعَرُهُ عَنْ رَأْسِهِ His hair fell off from his head. (TA.) And تحاتّت أَسْنَانُهُ His teeth fell out, one after another. (TA.) — — [Hence,] تحاتّت ذُنُوبُهُ (assumed tropical:) His sins fell from him.

(TA, from a trad.) 7 إِنْحَتَّ 3 see 6, in three places. R. Q. 1 حَتْحَتَ: see حَتْحَتَةٌ R. Q. 2 see 6. حَتِّ (indecl., with kesr for its termination, TA) A cry by which birds are chidden. (K.) حَتٌّ: see حُتَات. — — Also Dead; [as though strewn upon the ground, in fragments;] applied to locusts (جَرَاد): pl. أَحْتَاتٌ; (K;) its only pl. (MF.) [Hence, app.,] تَرَكُوهُمْ حَتًّا بَتًّا and حَتًّا فَتًّا (tropical:) They destroyed them. (A, TA.) — — Dates (تَمْر) not sticking together. (K, * TA.) [See also حُتٌّ.] — — (tropical:) A fleet, or swift, horse; (S, A;) as though he scraped the ground; (A;) light in pace, and wide in step: pl. as above: (S:) or a fleet, or swift, and excellent horse; (K;) that runs swiftly and much, or that furrows the ground much with his feet: (TA:) also generous and high-bred (كَرِيمٌ عَتِيقٌ [app. as applied to a horse]): (K:) and a fleet, or swift, camel: (K:) a quick-paced and light-paced camel; as also ↓ حَتْحَتٌ: (TA:) and a male ostrich. (K.) The Hudhalee says, (S,) namely, El-Aalam, (TA,) على حَتِّ البُرَايَةِ زَمْخَرِىِّ السْ سَوَاعِدِ ظَلَّ فِى شَرْىٍ طِوَالِ (S, TA:) he likens himself, says As, in his running and fleeing, to a male ostrich, as is shown by what precedes this verse: (S:) by حتّ البراية is said to be meant حَتٌّ عِنْدَ البُرَايَةِ, i. e. (tropical:) fleet, or swift, when emaciated by journeying; the subst. براية being said to be put for the inf. n. بَرْى: (A, * L:) some of the Basrees say that the poet means a camel; but As disapproves of this, because to that which he here describes he has before applied the epithet هِجَفّ: ISd says that in his opinion he likens his horse or his camel to a male ostrich, because of the epithet هجفّ, preceding, and because neither the horse nor the camel eats the colocynth, but this plant is cropped by ostriches; شرى meaning the colocynth: IJ says that شرى here signifies a tree of which bows are made; and the poet means that if the trees thus called are tall, they conceal him, and he is the more lonesome, or sad; and that if they were short, his eye would range freely, and he would be pleased, and would run gently. (L.) — See also حَتَّى, near the end of the paragraph. حُتٌّ, applied to سويق, i. q. مَلْتُوتٌ [i. e. Moistened, or stirred about, with water, &c.]. (K.) [See also حُتٌّ.] حَتَتٌ A disease that affects trees, in consequence of which their leaves fall off. (TA.) حتّه [app. حِتَّةٌ, as pronounced in the present day; pl. حِتَتٌ; now applied to A bit of anything; properly, a paring, or scraping;] a piece of peel or bark or crust or the like. (TA.) حَتَاتٌ Cries, shouts, noises, or clamour; or a confusion, or mixture, of cries or shouts or noises, or of crying or shouting or noise. (K.) حُتَاتٌ What is rubbed and scraped off; or what becomes scattered, strewn, or dispersed; or what becomes so by degrees, part after part; of a thing. (S, TA.) A word of this class generally ends with ة; (TA;) [as قُلَامَةٌ and نُجَارَةٌ &c.; but ↓ حُتَاتَةٌ seems to be also used in the same sense: and hence the phrase,] مَافِى يَدِى مِنْهُ حُتَاتَةٌ, so in the A, but in the K ↓ حَتٌّ, (TA,) There is not aught of it in my hand. (A, K, TA.) — — Also A disease that attacks the camel, so that he becomes emaciated, and his flesh and fat and colour change, and his hair falls off. (TA.) حَتُوتٌ A palm-tree of which the full-grown unripe dates fall off and become scattered, one after another; as also ↓ مِحْتَاتٌ: (K:) and the latter, a tree that scatters its leaves. (TA.) حُتَاتَةٌ: see حُتَاتٌ. حَتَّى is a particle, used in three senses: (Mughnee:) it is a particle denoting the end of an extent; (Mughnee, K;) which is its predominant meaning; (Mughnee;) asserted by some to be always its meaning: (TA:) and denoting a cause, or motive: and syn. with إِلَّا as an exceptive; (Mughnee, K;) which last is the rarest, and is mentioned by few. (Mughnee.) — —

It is used as a preposition governing the gen. case, in the same manner as إِلَى (S, Mughnee) in respect of meaning and government, (Mughnee,) denoting the end of an extent; (S;) [signifying To, till, until, or to the time of;] but the word that it so governs must be a noun properly so called, not a pronoun except in a case of poetic license; and must signify the last part, or portion, of what is signified by that which precedes حتّى, as in the saying, أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا [I ate the fish, even to its head]; or must be prefixed to the word signifying that part, or portion, as in the saying, [in the Kur xcvii. last verse,] سَلَامٌ هِىَ حَتَّى مَطْلَعِ الفَجْرِ [A night of peace, or of salutation, is it, until the time of the rising of the dawn]. (Mughnee.) It is also followed by a mansoob aor., as in سِرْتُ حَتَّى أَدْخُلَهَا [I journeyed until I entered it, ادخلها here virtually meaning دَخَلْتُهَا], أَنْ being here understood after حتّى, and the ان together with the verb being rendered in grammatical analysis by an inf. n. governed in the gen. case by حتّى [so that حتّى ان ادخلها means حَتَّى دُخُولِى إِيَّاهَا]: this is one of the cases in which حتّى differs from إِلَى; for one may not say, سِرْتُ إِلَى أَدْخُلَهَا [with أَنْ understood after الى]: and in the same sense it is used in the phrase, [in the Kur xx. 93,] حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى [Until Moses return to us]. (Mughnee.) — — It is also syn. with كَىْ, denoting a cause or motive [of action &c., signifying To the end that, in order that, or so that], as in the saying, أَسْلِمْ حَتَّى تَدْخُلَ الجَنَّةَ [Become a Muslim, to the end that, or in order that, or so that, thou mayest enter Paradise]; being in this case, likewise, followed by a mansoob aor. (Mughnee.) — — It is also used [as a preposition virtually governing the gen. case, أَنْ being understood after it,] in the sense of إِلَّا, meaning Except, or unless, likewise followed by a mansoob aor., as in the following verse: لَيْسَ العَطَآءُ مِنَ الفُضُولِ سَمَاحَةً حَتَّى تَجُودَ وَمَا لَدَيْكَ قَلِيلُ [The giving of superfluities is not liberality: (giving is not liberality) except, or unless, (or here we may also say until,) thou be bountiful when little is in thy possession]. (Mughnee.) — — It is also a conjunction, like وَ, [signifying And, or rather even,] (S, Mughnee,) but on three conditions: first, that the word following it and conjoined by it be a noun properly so called, not a pronoun: secondly, that this noun signify a part, or portion, of what is signified by that which precedes حتّى, as in قَدِمَ الحُجَّاجُ حَتَّى المُشَاةُ [The pilgrims arrived: even those on foot], and أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسَهَا [I ate the fish: even its head]: thirdly, that the noun following it and conjoined by it denote either the greatest or the least [literally or figuratively] of what are included in the signification of the noun that precedes حتّى, as in مَاتَ النَّاسُ حَتَّى الأَنْبِيَآءُ [Men have died: even the prophets], and زَارَكَ النَّاسُ حَتَّى الحَجَّامُونَ [The people visited thee: even the cuppers]. (Mughnee.) — — It is also used as an inceptive particle, (S, Mughnee,) preceding a nominal proposition, (Mughnee,) as in the following verse (of Jereer [so in a copy of the S]): فَمَا زَالَتِ القَتْلَى تَمُجُّ دِمَآءَهَا بِدِجْلَةَ حَتَّى مَآءُ دِجْلَةَ أَشْكَلُ [And the slain ceased not to emit their blood into the Tigris, so that the water of the Tigris was of a mixed colour consisting of red and white]: (S, Mughnee:) and preceding a verbal proposition, of which the verb is a pret., as in the phrase, [in the Kur vii. 93,] حَتَّى عَفَوْا وَقَالُوا [So that they became numerous, and said]: (Mughnee:) and preceding a marfooa aor., as in the phrase, [in the Kur ii. 210,] حَتَّى يَقُولُ الرَّسُولُ [So that the Apostle said, or, as in the S, so that this was the case: the Apostle said], accord. to him who reads يَقُولُ; (IHsh, in De Sacy's " Anthol. Gramm. Ar.," p. 82 of the Arabic text;) others reading يَقُولَ, which, as well as يَقُولُ, here means قَالَ. (Jel.) — — [Respecting the cases in which the mansoob aor. is used after حتّى, and those in which the marfooa aor. is used, the following observations are made.] When حتّى precedes a future, the latter is mansoob, by reason of أَنْ understood before it, as in the saying, سِرْتُ إِلى الكُوفَةِ حَتَّى أَدْخُلَهَا [I journeyed to El-Koofeh until I entered it: see above]: (S:) it is not mansoob unless the verb is a future: if it is future with respect to the time of speaking, it must be

mansoob, as in حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى [cited above]: if the verb is future with respect to what precedes, only, it may be mansoob, as in حَتَّى يَقُولَ الرَّسُولُ [mentioned above]; or it may be marfooa; but not unless [somehow] denoting a present time; (Mughnee;) and if present with respect to the time of speaking, it must be marfooa, as in the saying, سِرْتُ إِلَى الكُوفَةِ حَتَّى أَدْخُلُهَا [I have journeyed to El-Koofeh so that now I am entering it]; (S, Mughnee; *) but if not really present, it is not marfooa unless denoting a past event as though it were present, as in حَتَّى يَقُولُ الرَّسُولُ [explained above]; nor may it be marfooa unless denoting an effect of what precedes it; so that you may not say, سِرْتُ حَتَّى تَطْلُعُ الشَّمْسُ, nor مَا سِرْتُ حَتَّى أَدْخُلُهَا unless the ما is regarded as prefixed to the entire affirmative phrase that follows it, nor هَلْ سِرْتَ حَتَّى تَدْخُلُهَا; nor may it be marfooa unless it denote a complement to what precedes it, so that you may not say سَيْرِى حَتَّى أَدْخُلُهَا, as the inchoative would in this case be without an enunciative. (Mughnee.) — — [The following verse of El-Farezdak is cited in the Mughnee as an ex. of حتّى used as an inceptive particle: فَوَاعَجَبَا حَتَّى كُلَيْبٌ تَسُبُّنِى كَأَنَّ أَبَاهَا نَهْشَلٌ وَمُجَاشِعُ and it is there added that يَسُبُّنِى النَّاسُ must be understood in this verse before حتّى: but I rather think that حتّى is here a conjunctive particle, and that the meaning is, And alas, my wonder! the people revile me: even Kuleyb revile me, as though their father were Nahshal and as though he were Mujáshi'.] — — It should be observed that حتّى may be used in three different ways in some sentences: thus you may say, using it as a preposition (in the sense of إِلَى), أَكَلْتُ السَّمَكَةَ حَتَّى رَأْسِهَا [I ate the fish, even to its head]; and, using it as a conjunction, حَتَّى رَأْسَهَا [even its head]; and, using it as an inceptive particle, حَتَّى رَأْسُهَا [for حَتَّى رَأْسُهَا مَأْكُولٌ so that its head was eaten]. (Mughnee.) — — It is said in the K that حتّى renders makhfood and marfooa and mansoob; and that therefore Fr said, أَمُوتُ وَفِى نَفْسِى مِنْ حَتَّى شَىْءٌ "I shall die with something respecting حتّى (remaining unsettled) in my mind": this is said on the supposition that حتّى deviates in government from an established rule, which is, that a particle which governs one part of speech governs that only; those, for instance, which render mansoob and mejzoom governing verbs only, and the particles that govern nouns governing none but nouns: but the truth is, that حتّى governs only the gen. case; a marfooa noun or aor. after it would be so without it, as حتّى in this case is only an inceptive particle; and a mansoob aor. after it is rendered so by أَنْ understood, so that حتّى in this case virtually governs a noun in the gen. case [as has been shown above]: therefore the remark quoted above from the K is faulty, and confounds things that should be distinguished. (MF, TA.) — — Some say that حتّى is [a noun] of the measure فَعْلَى, from ↓ الحَتُّ the ceasing from a thing, having finished it; or the becoming unoccupied by a thing; like شَتَّى from الشَّتُّ: but Az disapproves of this, because, were it so, the pronunciation termed إِمَالَة would be allowable in its case, and it is not so: حتّى, he says, is a particle, not a noun, nor a verb. (TA.) — — حَتَّامَ is originally حَتَّى مَا [Till when? until when? or how long?]: the ا of ما is elided because the expression is used interrogatively, like as it is when any preposition is prefixed to it if used interrogatively, as in بِمَ and فِيمَ and عَمَّ. (S.) — — In the dial. of Hudheyl, عَتَّى is said for حَتَّى. (L.) مَا تَرَكُوا إِلَّا رِمْدَةَ حَتَّانَ, or حَتَّانٍ, (as in different copies of the K in art. رمد,) They left not of them so much as thou mightest rub thy hands therewith and then blow it away in the wind after rubbing it off. (K ubi suprà.) حَتْحَتٌ: see حَتٌّ. حَتْحَتَةٌ (tropical:) Quickness, (K, TA,) and haste, in anything. (TA.) [App. an inf. n., of which the verb is ↓ حَتْحَتَ.] Hence the prov., شَرُّ السَّيْرِ الحَتْحَتَةُ (tropical:) [The worst pace is that which is quick and hasty: but in Freytag's "Ar. Prov." (i. 654,) الحَقْحَقَة]. (TA.) حَتْحَاتٌ i. q. حُتْحَاتٌ [Quick, or swift, &c.]. (K.) مِحْتَاتٌ: see حَتُوتٌ. حتد 1 حَتَدَ بِمَكَانٍ, aor. حَتِدَ, (S, L, K,) inf. n. حَتْدٌ, (L,) He remained, stayed, abode, or dwelt, in a place, (S, L, K,) and became fixed, or settled. (S, L.) — حَتِدَ, aor. حَتَدَ, (L, K,) inf. n. حَتَدٌ, (L,) It (anything, L, K) was pure, (L,) or pure in origin. (K.) 2 حتّده, inf. n. تَحْتِيدٌ, He chose it for its purity and excellence. (K.) حَتِدٌ Anything (L, K) pure, (L,) or pure in origin. (K.) مَحْتِدٌ Origin; syn. أَصْلٌ; (IAar, S, L, K;) app. in respect of race, or lineage, only, as several of the lexicologists have expressly asserted; (MF;) as also مَحْفِدٌ (S, L) and مَحْقِدٌ and مَحْكِدٌ: (IAar, L:) pl. مَحَاتِدُ. (A.) You say, فُلَانٌ مِنْ مَحْتِدِ صِدْقٍ, (S,) or فِى مَحْتِدِ صِدْقٍ, (A,) [Such a one is of a good, or an excellent, origin.] And هُوَ كَرِيمُ المَحْتِدِ [He is generous in respect of origin]. (A, L.) — — Also Nature; natural, or native, disposition, temper, or the like. (L, K.) You say, of a man who has done an act of kindness and reverted from it, رَجَعَ إِلَى مَحْتِدِهِ He returned to his natural disposition. (L.) حتر حِتَارٌ The circuit, rim, or surrounding edge, of a thing; what surrounds [the whole of] a thing: (S, K:) pl. حُتُرٌ. (S.) — — The hoop of a sieve [and the like]. (TA.) — — The anus; syn. حَلْقَةُ الدُّبُرِ; (K;) or such is the meaning حِتَارُ الدُّبُرِ, and شَرَجُهُ: (Mgh in art. شرج:) and the extremities of its skin; i. e. the place where the external skin and the extremities of the خَوْرَان [or rectum] meet: or the edges of the دُبُر [or anus]: (TA:) or the part between the anus and the anterior pudendum: or the line between the two testicles. (K.) — — حِتَارُ الأُذُنِ The circuit of the edges of the gristles of the ear. (TA.) — — حِتَارُ العَيْنِ The edges of the eyelids, which meet when the eye is closed: (TA:) or the زِيق of the eyelid, (K accord. to some copies, [and this is the right reading, meaning its edge, زيق being here used tropically, its proper signification being the "part" of a shirt "that surrounds the neck,"] as is said in the TA,) internally: in most copies of the K رَيْقُ الجَفْنِ, [in the CK رِيقُ الجُفْنِ,] with راء [not زاى]. (TA.) — — حِتَارُ الظُّفُرِ The part of the flesh which is around the nail. (TA.) حتف 1 حَتَفَ, aor. حَتِفَ, is a verb mentioned by IKoot and IKtt and others, as derived from حَتْفٌ signifying "death," though J says that no verb is formed from this word; as IF and Meyd and Az also assert: (MF, TA:) and حُتُوفٌ is its inf. n., as well as pl. of حَتْفٌ: [accord. to SM, it is intrans., signifying He died; for he says,] hence the saying in the A, المَرْءُ يَسْعَى وَيَطُوفُ وَعَاقِبَتُهُ الحُتُوفُ [Man labours, and goes about: and his end is dying]. (TA.) [But see what follows.] — IF says that no verb is formed from حَتْفٌ signifying "death;" and so, after him, J; and Az says that he had heard no such verb: but IKoot mentions حَتَفَهُ, aor. حَتِفَ, inf. n. حَتْفٌ, as signifying He, or it, killed him; or caused him to die. (Msb.) حَتْفٌ Death: (S, Msb, K, &c.:) pl. حُتُوفٌ. (S, K.) You say, مَاتَ حَتْفَ أَنْفِهِ, (A 'Obeyd, S, Mgh, Msb, K,) and حَتْفَ فِيهِ, but this is rare, and حَتْفَ أَنْفَيْهِ, (K,) which may mean مَنْخِرَيْهِ, or it may mean أَنْفه وَفمه, the انف being made predominant, (TA,) He died upon his bed; (A 'Obeyd, Mgh, Msb, K;) [a natural death;] respiring until he yielded his last breath; (Msb;) not from slaughter, nor beating, (A 'Obeyd, S, Msb, K,) nor drowning, nor burning, (A 'Obeyd, Sgh, Msb, K,) nor by a wild beast, &c.: (A 'Obeyd, TA:) the nose is particularized as meaning that the spirit passes forth from it with the breath; or because they imagined that the spirit of the sick man passes forth from his nose, and that of the wounded man from his wound; (IAth, K;) or because the spirit passes forth from the mouth and the nose, and the latter of these is made predominant: (O, TA:) and حتف is put in the accus. case in the manner of an inf. n. (TA.) This phrase was used in the time of paganism, by Es-Semow-al: (Msb, TA:) or, accord. to some, in the phrase attributed to him, the right reading is not مات حتف انفه, but مات فِى فِرَاشِهِ; and the former was first used by Mohammad. (Ham p. 52.) It is said of a human being: (S, Mgh:) and then of

any animal when it dies without any accidental cause: (Mgh:) hence, of a fish that has died, and floats upon the water. (Msb, TA.) It is said in a trad. of 'Ámir Ibn-Fuheyreh, وَالمَرْءُ يَأْتِى حَتْفُهُ مِنْ فَوْقِهِ [And man, his death comes from above him]: meaning that his caution and his cowardice will not repel from him the decree of death when it befalls him: originally said by 'Amr Ibn-Mámeh. (L, TA.) — حَيَّةٌ حَتْفَةٌ [A dead serpent] is a phrase like اِمْرَأَةٌ عَدْلَةٌ: (Z, TA:) the latter word is here an epithet. (Z, K.) حتك 1 حَتَكَ, aor. حَتِكَ, inf. n. حَتْكٌ and حَتَكَانٌ, He walked with short steps, and quickly; (S, K;) said of a man (T, S) &c.; like رَتَكَ, except that this is said peculiarly of the camel: (T, TA:) and ↓ تحتّك signifies the same; (ISd, K;) or he walked with a moving, or shaking, of his limbs, and with short steps. (TA.) — — لَا أَدْرِى أَيْنَ حَتَكُوا (S,) or عَلَى أَىِّ وَجْهٍ حَتَكُوا (K,) I know not whither, or in what direction, they went, or have gone. (S, K.) — حَتَكَهُ, (K,) aor. حَتِكَ, inf. n. حَتْكٌ, (TA,) He scraped it up; or searched, or sought, for it, or after it, in the dust, or earth; namely, a thing; syn. بَحَثَهُ. (K, TA. [In the CK, نَحَتَهُ.]) — — He (an ostrich, K, and any bird, TA) dug it up, or hollowed it out, (K, TA,) with his wings; (TA;) namely, sand, (K, TA,) and pebbles. (TA.) 5 تَحَتَّكَ see 1. حَتَكٌ: see حُوْتَكَةٌ. حَتَكَةٌ A man despised and little in the eyes of others. (Az, TA.) حِتِكَّى: see حُوْتَكَةٌ. حَاتِكٌ Slow, or short in step, and lacking strength or power. (Az, TA.) حَوْتَكٌ and ↓ حُوْتَكِىٌّ Short, and lean, or emaciated, and small in body, or slender in the bones, (Az, S, K,) and short in step; (Az, TA;) applied to a man and to an ass: (TA:) or the former signifies anything short: (AZ, Th, TA:) or small in body, and mean, or ignoble: (Az, TA:) and ↓ the latter, anything small, or young: (Ham p. 631:) and also, the latter, a man that eats vehemently. (Ibn-'Abbád, K.) حَوْتَكَةٌ The manner of walking of him who is short; as also ↓ حِتِكَّى. (Ibn-'Abbád, K.) — Also sing. of حَوَاتِكُ, (Ibn-'Abbád, TA,) which signifies Ill-fed beasts. (Ibn-'Abbád, K.) — — The same pl. also signifies Young ostriches: (S, K:) the little ones of ostriches; as also ↓ حَتَكٌ. (Ibn-'Abbád, K.) حَوْتَكَانٌ Young children. (Ibn-'Abbád, TA.) حَوْتَكِىٌّ: see حَوْتَكٌ, in two places. حَوْتَكِيَّةٌ A certain kind of turban, worn by the Arabs: (Sh, K:) said by some to be so called after a man named حَوْتَكٌ, who wore it. (TA.) حتم 1 حَتَمَهُ, aor. حَتِمَ, (K,) inf. n. حَتْمٌ, (S, TA,) He made it, or rendered it, firm; or established it, or settled it, firmly; namely, a thing, or an affair. (S, K, TA.) — — He decreed it; ordained it; pronounced it; or decided it judicially: (TA:) and so حَتَمَ بِهِ. (TK.) [See حَاتِمٌ.] — — He necessitated it; or made it, or rendered it, necessary, requisite, or unavoidable; syn. أَوْجَبَهُ: (S, K, * TA:) and so حَتَمَ بِهِ. (Msb.) See حَاتِمٌ. You say, حَتَمْتُ عَلَيْهِ الشَّىْءَ I made it, or rendered it, necessary, &c., for him to do, or to suffer, the thing. (S. [Golius, reading أَوْحَيْتُ for أَوْجَبْتُ, the explanation in the S, has rendered حَتَمَ as signifying " inspiravit: " and the next explanation given by him, i. e. " indicavit," is a misprint for " judicavit. "]) Or حَتَمَ عَلَيْهِ الأَمْرَ, aor. and inf. n. as above, signifies He made the thing, or affair, or event, to be absolutely, or decisively, or irreversibly, necessary, requisite, or unavoidable, for him to do, or to suffer. (Msb.) حُتُومٌ, which is pl. of حَتْمٌ, may also be an inf. n. of حَتَمَ, and is likewise pl. of حَاتِمٌ. (TA.) 5 تحتّم He made a thing to be necessary, or unavoidable. (K, * TA.) — — [Hence, perhaps,] تحتّم لِفُلَانٍ بِخَيْرٍ He wished such a one good: or he augured good for him. (K.) — — See also 7. — [It (a thing that was eaten) was soft, yielding, crummy, or easily broken.] It is said in the S that التَّحَتُّمُ signifies الهَشَاشَةُ: but in a marginal note it is stated that there is an omission in this explanation, the right rendering being هشاشة الشَّىْءِ المأْكُولِ. (TA.) One says, هُوَ ذُو تَحَتُّمٍ [It is soft, yielding, crummy, or easily broken: explained in the K by هَشَاشٌ, which is evidently a mistranscription for هَشَاشٌ, syn. with هَشٌّ]. (S, K.) And هُوَ غَضُّ المُتَحَتَّمِ [It is fresh, juicy, sappy, or moist, in its soft, yielding, crummy, or crumbling, nature; مُتَحَتَّمٌ being a regular inf. n.] (S, K.) — — It (a ثُؤْلُول [or wart] when it had become dry) crumbled, or broke into small bits. (TA.) And It (a glass vessel) broke in pieces, one part upon another. (TA.) — — He ate a thing that was soft, yielding, crummy, or easily broken, in his mouth. (Lth, K.) — — He ate the حُتَامَة, i. e., the food that remained upon the table, or what fell from it during eating, (K, TA,) of the crumbs of bread &c. (TA.) It is said in a trad. that he who eats and does this will enter Paradise. (TA.) — تحتّم لِكَذَا He was, or became, cheerful, brisk, lively, or sprightly, by reason of such a thing. (K.) 7 انحتم It (a thing, or an affair, or event,) was, or became, absolutely, or decisively, or irreversibly, necessary, requisite, or unavoidable; as also ↓ تحتّم. (Msb.) Q. Q. 4 اِحْتَأَمَّ He cut or cut off [a thing]. (K.) حَتْمٌ [inf. n. of 1: when used as a simple subst.,] A decree, an ordinance, a sentence, or a judicial decision; (S, K;) accord. to some, adapted to a particular case: (TA:) pl. حُتُومٌ. (S, K.) It is said in the Kur [xix. 72], كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا [It is imposed by Himself upon thy Lord as a decree judicially decided]. (TA.) And Umeiyeh Ibn-Abi-s-Salt says, عِبَادُكَ يُخْطِئُونَ وَأَنْتَ رَبٌّ بِكَفَّيْكَ المَنَايَا والحُتُومُ [Thy servants sin: and Thou art a Lord: in thy hands are the decrees and the judicial decisions]. (S.) — — [As a term of the law, it is sometimes used instead of قَضَآءٌ as opposed to أَدَآءٌ.] — Also [an inf. n. used as an epithet, signifying] Necessary, requisite, or unavoidable; that must inevitably be done [or suffered]: (TA:) or indissoluble and irreversible: as in the phrase قَضَآءٌ حَتْمٌ [an indissoluble and irreversible decree or ordinance or sentence or judicial decision]. (Msb in art. جزم.) — — And [hence,] Death. (MA.) — Pure; free from admixture; genuine: formed by transposition from مَحْتٌ. (K.) One says, هُوَ الأَخُ الحَتْمُ He is the pure, or genuine, true, brother. (TA.) حُتْمَةٌ Blackness; (K;) as also ↓ حَتَمَةٌ. (TA.) حَتَمَةٌ: see what next precedes. — Also A flask (قَارُورَة) broken into small pieces. (K.) حُتَامَةٌ The food remaining upon the table: (S, K:) or what has fallen from it during eating, (K,) of the crumbs of bread, &c. (TA.) حُتُومَةٌ Acidity, sourness, or pungency; syn. حُمُوضَةٌ. (K.) حَاتِمٌ A judge; or one who decrees, ordains, or pronounces a judicial decision: (S, * K, * TA:) pl. حُتُومٌ, (K,) like as شُهُودٌ is pl. of شَاهِدٌ. (TA.) — — [Hence,] because, as they [the Arabs] hold, or assert, it necessitates separation, or departure, (بِالفِرَاقِ ↓ يَحْتِمُ,) (S, Msb, TA,) i. e. يُوجِبُ, (Msb,) by its croaking, (Msb, TA,) الحَاتِمُ signifies The غُرَاب [a name applied to any species of crow; and here, app., particularly to the raven]: (Msb:) or the black غُرَاب: (S, K:) and [the bird called] غُرَابُ البَيْنِ, [see art. بين,] which is red in the beak and legs: (K:) said by Lh to be that which is fond of plucking out its feathers, and which is held to be of evil omen. (TA.) — — And [hence,] حَاتِمٌ signifies also Unlucky, or inauspicious. (TA.) — — See also أَحْتَمُ. حَنْتَمٌ, of the measure فَنْعَلٌ, signifies A green jar (خَزَفٌ أَخْضَرُ, meaning جَرَّةٌ): it is also applied to anything [of the colour termed] أَسْوَد: and الأَخْضَرُ is, with the Arabs, أَسْوَدُ [which may mean either that green is, with the Arabs, termed اسود, or that الاخضر is, with the Arabs, black; but the former appears to be the right meaning: see أَسْوَدُ]. (Msb.) [See أَخْضَرُ: and see also what here follows.] أَحْتَمُ Anything (TA) black; (K, TA;) as also ↓ حَاتِمٌ. (TA.) [See also what next precedes.] حتى حَتِىٌّ The سَوِيق [or meal of what has been parched, or perhaps of what has been dried in the sun,] of the مُقْل [or fruit of the Theban palm, or cucifera Thebaïca]: (S, K:) or what is rasped, of the مُقْل, when it has become ripe, and is then eaten: (AHn, TA:) also, (K,) or as some say, (TA,) the [fruit called] مُقْل, (K, TA,) itself: (TA:) or what is bad thereof: or what

is dry thereof. (K.) [See an ex. in a verse cited voce دَرٌّ.] — — The refuse (ثُفْل) and skins (قُشُور) of dates: (K:) [like حَتًّا and حَتَّى.] — — The scaly substances (قِشْر [app. meaning bits of the wax]) of honey, or of honey in the wax. (Th, K.) — — I. q. دِمْنٌ [Dung of beasts, compacted together; &c.] (Az, K, TA. [In the CK, الزِّمَنُ is put for الدِّمْنُ.]) — — The apparatus (مَتَاع) of the [kind of basket, made of palm-leaves, called] زَبِيل: or its عَرَق [meaning the suspensory, by which it is carried: see this word, which also means the " suspensory " of a water-skin]; (K;) its كِتَاف [or cord by which it is carried, being attached] in its شَفَة [or edge, lit. lip, and app., as is commonly the case, passed through a loop-shaped handle in the opposite edge, so that the two opposite edges are drawn together when it is carried: كِتَافٌ originally signifying " a rope with which one's arms or hands are tied together behind his back "]. (TA.) — — The مَتَاع [or furniture and utensils, &c.,] of a house or tent. (TA.) — — And What is bad of spun thread. (TA.) حَتَّى: see art. حت. حَثَّهُ 1, aor. ◌ُ3حَثُّ, inf. n. حَثٌّ, He hastened him, or hurried him uninterruptedly, or in any manner. (TA.) And حَثَّهُ عَلَيْهِ, (S, A, Msb, K,) aor. ◌ُ3حَثُّ, (Msb,) inf. n. حَثٌّ, (S, Msb, K,) with which are syn. ↓ حُثْحُوثٌ [app. a quasi-inf. n.] and ↓ حِثِّيثَى [an intensive inf. n.]; and ↓ استحثّهُ; and ↓ حثّثهُ, (S, K,) inf. n. تَحْثِيثٌ; (S;) and ↓ احتثّهُ; (A, K;) and ↓ احثّهُ; (K;) and ↓ حَثْحَثَهُ; (S, A, K;) He incited, excited, urged, or instigated, him to it, or to do it, (S, A, Msb, K,) namely, a thing; (S, Msb;) syn. حَرَّضَهُ; (Msb;) or حَضَّهُ; (S, A, K;) or حَثَّ is used in relation to pace, or journeying, or marching; and حَضَّ in other cases: so says El-Hareeree, on the authority of Kh. (TA.) You say, حَثَّ دَابَّتَهُ, and ↓ حَثْحَثَهَا, [He incited, or urged, his beast,] بِالسَّوْطِ [with the whip]. (A.) And حَثَّ الفَرَسَ عَلَى العَدْوِ, and ↓ استحثّهُ, He made the horse to go quickly, or in a brisk or sprightly manner; or urged him to run by striking him with the foot, or by beating him. (Msb.) — — See also R. Q. 1. 2 ◌ُ3حَثَّ see 1. 4 ◌ُ3أَحْثَّ see 1. 6 تحاثّوا, (S, A,) inf. n. تَحَاثٌّ, (K,) They incited, excited, urged, or instigated, one another. (K, TA.) You say, لَا يَتَحَاثُّونَ عَلَى طَعَامِ المِسْكِينِ They do not incite, excite, urge, or instigate, one another to feed the needy. (S, TA.) And التَّقْوَى أَصْلُ مَا تَحَاثُّ النَّاسُ عَلَيْهِ [Piety is the principal, or best, thing to which men incite one another.] (A, TA.) 8 احتثّ He was, or became, incited, excited, urged, or instigated. (S, K.) — See also 1. This verb is both trans. and intrans. (K.) 10 ◌ُ3إِسْتَحْثَّ see 1, in two places. R. Q. 1 حَثْحَثَ: see 1, in two places. — — Also He moved about [a thing]; or put [it] in motion, or into a state of commotion; (K;) [and so ↓ حَثَّ, as is implied in the M, voce فَذَّ, where it is used as meaning it (a bird) moved, or flapped, its wings.] You say, حَثْحَثَ المِيلَ فِى العَيْنِ He moved about the collyrium-style in the eye. (A, TA.) And [hence,] حَثْحَثُوا ذٰلِكَ الأَمْرَ ثُمَّ تَرَكُوهُ (assumed tropical:) They stirred up (حَرَّكُوا) that affair, and then left it, or abandoned it. (TA.) — — He scattered about the utensils, or furniture, of his house, or tent; as also عَثْعَثَ. (TA in art. عث.) — Also, inf. n. حَثْحَثَةٌ, It was, or became, in a state of commotion: (L:) or in a state of consecutive motion. (TA.) It (lightning) was, or became, in a state of commotion, (K, TA,) as some say, (TA,) in the clouds. (K, TA.) — — It (rain, and hail, and snow,) appeared and went away, without pouring down. (L.) — He (a man) slept. (TA.) حُثٌّ Small particles of straw. (S, K, TA.) — — Anything bruised, brayed, or broken into small particles. (L.) — — Coarse sand: (As, S:) or what is مُتَرَقْرِق, (K,) probably, [says SM,] a mistake for مَدْقُوق [broken into small particles], agreeably with an explanation of حُثٌّ in the L, for, as to مترقرق, [he adds,] I have not found it in any book, (TA, [meaning that he had not found a signification assigned to it that is appropriate here,]) of sand, and of earth, or dust: or what is dry, or firm, or hard, and coarse, of sand. (K, TA.) — — Bread without any seasoning, or condiment, to render it pleasant, or savoury. (A'Obeyd, S, K.) — — سَوِيقٌ حُثٌّ, (S, K,) as also عُثٌّ, (TA in art. عث,) [Meal of parched barley or wheat] not moistened, or stirred about, with water &c.; expl. by غَيْرُ مَلْتُوتٍ; (S, and in a similar manner in the K;) and in like manner حُثٌّ is applied to collyrium (كُحْل), and to musk: or سويق not finely ground. (TA.) [See also حُثٌّ.] — — تَمْرٌ حُثٌّ Dates not sticking together. (IAar, TA.) [See also حَثٌّ.] حَثَاثٌ and ↓ حِثَاثٌ Sleep; as also ↓ حَثْحَاثٌ and ↓ حُثْحُوثٌ. (TA.) You say, مَا ذُقْتُ حثاثًا I tasted not sleep. (TA.) And مَا اكْتَحَلْتُ حَثَاثًا and حِثَاثًا I slept not: (S, K:) As says the latter; but A 'Obeyd asserts the former to be the more correct: (S:) Th mentions both. (TA.) And مَا كَحَلْتُ عَيْنِى بِحثاثٍ I have not anointed my eye with sleep. (TA.) And مَا جَعَلْتُ فِى عَيْنِى حثاثًا [I have not put any sleep into my eye]; (A, TA;) meaning I have been very wakeful. (TA.) Or حثاث signifies Light, or little, sleep. (IDrst, TA.) It is related on the authority of an Arab of the desert that it signifies A little collyrium: and on the authority of El-Fihree, that it is syn. with بَرُودٌ, i. e. كُحْلٌ [collyrium]. (TA.) — — نَوْمٌ حَثَاثٌ or حِثَاثٌ Little sleep. (TA.) [See also حَثِيثٌ.] حِثَاثٌ: see the next preceding paragraph. حَثُوثٌ: see what next follows, in two places. حَثِيثٌ, in the sense of حَاثَّةٌ, A woman inciting, exciting, urging, or instigating. (TA.) — — And in the sense of مَحْثُوثَةٌ, A woman incited, excited, urged, or instigated. (TA.) [So, too, a man.] — — And [hence,] A sharp man, quick in his affair; as though his soul incited him; as also ↓ حَثُوثٌ. (TA.) — — And Quick, or swift; as also ↓ حَثُوثٌ and ↓ حَثْحَاثٌ and ↓ حُثْحُوثٌ: (K:) pl. of the first حِثَاثٌ. (L.) You say فَرَسٌ حَثِيثُ السَّيْرِ [A horse quick, or swift, of pace]. (A.) And مَضَى حَثِيثًا (A, Msb) He passed, or went away, quickly, or swiftly. (Msb.) And وَلَّى حَثِيثًا He retreated quickly and eagerly. (S.) And قَرَبٌ ↓ حَثْحَاثٌ i. e. [A] quick [night-journey to water], in which is no flagging: (S:) or [a] hard [nightjourney to water]; as also نَحْنَاحٌ and حَذْحَاذٌ. (TA.) And ↓ خِمْسٌ حَثْحَاثٌ i. e. [A journey in which the second and third and fourth days are without water,] in which is no flagging; as also حَذٌّ حَاذٌّ: or long and fatiguing, in which is no flagging; as also قَعْقَاعٌ. (TA.) And ↓ حَيَّةٌ حَثْحَاثٌ A serpent that is in constant motion. (TA.) — — نَوْمٌ حَثِيثٌ Light sleep. (IDrst, TA.) [See also حَثَاثٌ.] حِثِّيثَى: see 1. حَثْحَاثٌ: see حَثَاثٌ: — and see also حَثِيثٌ, in four places. حُثْحُوثٌ: see 1: — and see also حَثَاثٌ: — and حَثِيثٌ. فَرَسٌ جَوَادُ المَحَثَّةِ A horse that runs repeatedly when incited [to do so]. (S.) حترم حَثْرَمَةٌ Thickness of the lip. (K.) — — See also what next follows. حِثْرِمَةٌ The دَائِرَة [or small protuberance] in the middle of the upper lip, (S, K,) beneath the nose; (K;) also termed خِثْرِمَةٌ, with خ as well as ح; (S and K in art. خترم;) or, accord. to Aboo-Hátim Es-Sijzee, خَثْرَمَةٌ; (TA;) and حِثْرِبَةٌ: (K in art. حترب:) when somewhat long, it is termed بُظَارَةٌ [q. v.]; (S in art. بظر;) and when it is so, the man is termed أَبْظَرُ. (S in the present art.) — — Also The أَرْنَبَة [i. e. the lobule, or lower portion, of the nose]: or the extremity of this: (IAar, K:) accord. to IDrd, [↓ حَثْرَمَةٌ,] with fet-h. (TA.) حُثَارِمٌ A man (TA) having a thick lip. (K, * TA.) حتف حَتِفٌ and حِثْفٌ dial. vars. of حَفِثٌ and حِفْثٌ: (O, K:) pl. أَحْثَافٌ. (TA.) حتل حُثَّلٌ: see what follows, in two places. حُثَالَةٌ [The grain of the weed called] زُوَان, and the like, (M, K,) of what is worthless, (M, TA,) found in wheat, (M, K,) and thrown away; (M, TA;) said by Lh to be somewhat grosser than dust, or earth, and than what are termed دُقَاق [q. v.]: (TA: [see also حُصَالَةٌ:]) and bits, or particles, that fall off, or are pared off, (K, TA,) from dates, and barley, and the like: (TA:) or what falls of the husks of barley, and rice, and of the skin of dates; and of everything of which bits, or particles, fall off, or are pared off; when it is picked for the purpose of removing what is bad: (S:) the refuse of قَرَظ [or leaves of the mimosa flava] after picking to remove what is bad: (TA:) dregs of oil (S, TA) &c.; (TA;) the thick, or turbid, portion that remains at the bottom of that which is clear: (Msb in art. ثفل:) broken pieces of straw: (TA in

art. حثر:) what is worthless: (K:) what is bad, and what remains, of wheat: (Lh, TA:) what is bad (Az, S, K) of dates, (Az, TA,) or, (S, K,) app., (S,) of anything; (S, K;) as also ↓ حَثْلٌ. (K.) [Hence,] (assumed tropical:) The refuse of men or mankind; the bad, or evil, thereof; (T, TA;) as also ↓ حَثْلٌ. (T.) حثم حَثْمٌ: see what next follows. حَثَمَةٌ A hill, or rising ground; (Msb;) as also ↓ حَثْمَةٌ: (Az, as heard from the Arabs; and TA:) or a red [hill such as is termed] أَكَمَة: (S:) or a small red أَكَمَة: (K:) or a black اكمة consisting of stones: (M, K:) as also ↓ حَثْمَةٌ: (K:) or, as some say, an elevated road: (Msb:) pl. حِثَامٌ (K, * TA) and حَثَمَاتٌ: (TA:) and ↓ حَثْمٌ [as a coll. gen. n.] signifies elevated roads. (TA.) حَثْمَةٌ: see حَثَمَةٌ, in two places. حثو and حثى 1 حَثَا التُّرَابَ and حَثَى التراب, (S, Mgh, Msb, K,) the latter of which is the more usual, or more supported by authority, (TA,) aor. يَحْثُو and يَحْثِى, (S, Msb, K,) inf. n. حَثْوٌ and حَثْىٌ (S, Mgh, Msb, K) and تَحْثَآءٌ, (S,) He poured dust (Msb, TA) with his hand; (Msb;) threw it, or cast it; (TA;) or seized it with his hand and threw it; (Mgh, Msb;) عَلَيْهِ [upon him, or it], (K,) and فِى وَجْهِهِ [in his face]: (S, Msb:) الحَثْىُ and الهَيْلُ both signify the pouring of dust; but the former, not without [first] raising it; and the latter, the sending forth, or down, without raising. (Ham p. 477.) [See an ex. in a verse cited in art. اى, conj. 6.] Accord. to IAth, the saying, in a trad., أُحْثُوا فِى وُجُوهِ المَدَّاحِينَ التُّرَابَ means (assumed tropical:) [Repel ye with] disappointment [those who praise much]: but some make it to have its overt meaning [of throw ye dust in the faces of those who praise much]. (TA.) The verb is also used in relation to water; as in the saying, ↓ يَكْفِيهِ أَنْ يَحْثُوَ ثَلَاثَ حَثَوَاتٍ, (Msb,) and كَانَ يَحْثِى ثَلَاثَ حَثَيَاتٍ, (TA, [and the like is said in the Mgh,]) i. e. (assumed tropical:) [It is sufficient for him to throw, and he used to throw,] three handfuls [of water]. (Msb, TA.) — — حَثَى said of a jerboa means He went so deep into his hole that he could not be dug out, the direction of his hole being unknown, and it being seen to be filled with dust, or earth, even with the rest of the ground. (TA in art. حفر.) The jerboa throws up (يَحْثُو) the dust, or earth, from his hole. (IAar, TA.) — — حَثَوْتُ لَهُ also means (assumed tropical:) I gave him something little in quantity, or paltry. (S, K.) — You say also, حَثَا التُّرَابُ or حَثَى, aor. يَحْثُو and يَحْثِى; (K;) so in the copies of the K, but correctly يَحْثَا, [or rather يَحْثَى] which is extr., like جَبَا [or جَبَى], aor. يَجْبَا [or يَجْبَى], and قَلَا [or قَلَى], aor. يَقْلَا [or يَقْلَى]; i. e. The dust became poured; or thrown, or cast. (TA.) 4 احثى الأَرْضَ and أَحَاثَهَا [He turned, or threw, up the earth, or ground, searching for what was in it:] both signify the same. (TA in art. حوث.) And أَحْثَتِ الخَيْلُ البِلَادَ The horses bruised, or crushed, the regions [with their hoofs]; as also أَحَاثَتْهَا. (K.) 10 اِسْتَحْثَوْا They threw, or cast, dust, each in another's face. (TA.) حَثًا (S, ISd, TA) and حَثًى (K, TA) Dust poured; or thrown, or cast: (ISd, K, TA:) or dust being poured; or being thrown, or cast: dual حَثَوَانِ and حَثَيَانِ. (TA.) — — Also, (K,) written in both ways as above, (TA,) The skins (قُشُور) of dates; (K;) and the bad thereof: (TA:) [like حَثِىٌّ:] pl. of حَثَاةٌ: (K:) [or rather this is a n. un., and what is called the pl. is a coll. gen. n.;] like حَصَاةٌ and حَصًا. (TA.) — — And Straw (تِبْن [in the CK. erroneously, تِين]): (K, TA:) or broken pieces thereof; (Lh, S, K;) i. e., of straw: (Lh, S:) or straw (تِبْن [in the CK, again, تِين]) separated from the grain. (K.) حَثْىٌ What is raised with the hand [to be poured, or to be thrown, or cast, therefrom; of dust; and also (assumed tropical:) of water]; (K, TA;) or, as in some copies of the K, with the two hands: and so [↓ حَثْوَةٌ and] ↓ حَثْيَةٌ; [or rather these signify a single handful of dust, and (assumed tropical:) of water, raised to be poured or thrown;] pl. [حَثَوَاتٌ and] حَثَيَاتٌ. (TA.) See 1. حَثْوَةٌ; pl. حَثَوَاتٌ: see حَثْيَةٌ; pl. حَثَيَاتٌ: see حَثْىٌ. حَثْوَاءُ أَرْضٌ Land abounding in dust: (S, K:) but IDrd says that it is asserted to be not of established authority. (TA.) حَاثِيَآءُ One of the holes of the jerboa; (TA;) like نَافِقَآءُ: (K:) or the dust, or earth, of the jerboa, (IAar, K, * TA,) which he throws up with his legs from his hole: (IAar, TA:) pl. حَوَاثٍ [like as نَوَافِقُ is pl. of نَافِقَآءُ]. (IB, TA.) مَحْثُوٌّ (K) and ↓ مَحْثِىٌّ (ISd, TA) Dust poured; or thrown, or cast. (K, * TA.) ↓ يَا لَيْتَنِى المَحْثِىُّ عَلَيْهِ [O would that I were he upon whom dust is poured, or thrown: (in Freytag's Arab. Prov. ii. 920, المُحْثَى:)] said on the occasion of wishing to be in the condition of him of whom the honourable treatment that he receives is concealed, and of whom the contemptuous treatment that he receives is made apparent: originating from the fact that a man was sitting with a woman, and a man attached to her approached; so, when she saw him, she threw dust in his [the former's] face, to show this man who was sitting with her that he should not draw near to her, lest their case should become known. (TA.) مَحْثِىٌّ: see what next precedes, in two places. حج 1 حَجَّ, aor. حَجُ3َ, (S, A, Mgh, Msb,) inf. n. حَجٌّ, (S, Mgh, Msb, K,) He repaired, or betook himself, to, or towards, syn. قَصَدَ, (S, A, Mgh, Msb, K,) a person (S, A, Mgh) [or place], in an absolute sense: or to, or towards, an object of reverence, veneration, respect, or honour: or, accord. to Kh, he repaired, or betook himself, much, or frequently, to, or towards, an object of this kind: and also he repaired to, betook himself to, or visited, a person: (TA:) and he went to, or visited, a person repeatedly, or frequently. (ISk, T, S, Mgh, K. *) You say also, حَجَّ بَنُو فُلَانٍ فُلَانًا The sons of such a one continued long going repeatedly to visit such a one. (S.) — — Hence, (S, Mgh, Msb,) aor. and inf. n. as above, (S,) and inf. n. حِجٌّ also, (Sb, L,) or this is a simple subst., (S, Msb, K,) by a conventional usage, (S,) or predominantly, (Mgh,) or by restriction of its usage in the law, (Msb,) He repaired to Mekkeh, (S, K,) or to the Kaabeh, (Mgh, Msb,) to perform the religious rites and ceremonies of the pilgrimage; (S, Mgh, Msb, K;) or for the purpose of the عُمْرَة [q. v.; but this latter meaning is very rare: the usual meaning is, he performed the pilgrimage to Mekkeh and Mount' Arafát, with all the rites and ceremonies prescribed to be observed at, and between, those two places]: (Msb:) or he repaired to the House [of God, at Mekkeh,] and performed the actions prescribed for that occasion by the law of the Kur-án and the Sunneh. (L.) [See حَجٌّ, below.] You say also, حَجَّ البَيْتَ, aor. حَجُ3َ, inf. n. حَجٌّ, (T, S,) and ↓ احتجّه, (El-Hejeree, TA,) He performed the pilgrimage to the House [of God, at Mekkeh]; (T, S;) because people repair to it every year. (T, TA.) And حَجُّوا مَكَّةَ [They performed the pilgrimage to Mekkeh]. (A.) And مَا حَجَّ وَلٰكِنَّهُ دَجَّ He did not repair to Mekkeh to visit the House of God, (Aboo-Tálib, Az,) or for the performance of the rites and ceremonies of the pilgrimage, (Msb,) but he journeyed for mercantile purposes. (Aboo-Tálib, Az, Msb. [See also art. دج.]) And hence, accord. to some, لَجَّ فَحَجَّ, a prov., which see below. (TA.) — — Also, (TA,) inf. n. حَجٌّ, (K,) He came, or arrived. (K, TA.) You say, حَجَّ عَلَيْنَا فُلَانٌ Such a one came to us. (TA.) — Also, [aor., accord. to rule, as above,] inf. n. حَجٌّ, He shaved [his head; as one does on completing the performance of the rites and ceremonies of the pilgrimage: see حَجٌّ, below]. (TA.) — Also, (IAar, A, &c.,) aor. حَجُ3َ, inf. n. حَجٌّ, (TA,) He probed a fracture of the head, (K,) or a wound, (A, TA,) with a مِحْجَاج, (A, K,) or مِيل, (TA,) for the purpose of curing it: (TA:) or he probed a wound to know its depth: (IAar, TA:) or he examined a cleft in the head to know whether there were in it bone or blood: (ISh, TA:) or he dressed and cured a wound in the head reaching to the brain: or he poured boiled clarified butter upon a fracture of the head, in consequence of which the blood was mixed with the brain, until the blood appeared,

which he took away with a little cotton: (TA:) or حَجَّهُ, inf. n. حَجٌّ, signifies he probed a fracture of his head for the purpose of curing it: (S:) or he made a perforation in the bone [of his broken head] (قَدَحَ فِيهِ) with an iron instrument, it being broken so that the brain was befouled with blood, and pulled off the skin that had dried up, and then cured it, so that it closed up with a [new] skin: it relates to a wound reaching to the brain. (L.) — — Also, aor. ○3حَجُ, inf. n. حَجٌّ, He cut out and extracted a bone from a wound. (TA.) — Also, (A, Msb,) aor. ○3حَجُ, (Msb, TA,) inf. n. حَجٌّ, (K,) He overcame another in, or by, an argument, a plea, an alle- gation, a proof, an evidence, or a testimony. (A, Msb, K.) See 3. It is said in a prov., لَجَّ فَحَجَّ (S, TA) He was pertinacious in litigation, dispute, or altercation, and overcame therein [as is implied in the S, and expressed in the TA]: or he persevered until he performed the pilgrimage [not having intended to do so when he set out: see Freytag's " Arab. Prov. " ii. 452]. (TA.) — Also, (TA,) [aor., accord. to rule, ○3حَجِ,] inf. n. حَجٌّ; (K;) and ↓ حَجْحَجَ, (K,) inf. n. حَجْحَجَةٌ; (TA;) He refrained, forbore, or abstained, (K, TA,) عَنْ شَىْءٍ from a thing. (TA.) [See also the latter verb below.] 3 حاجّهُ, (S, A, Mgh, Msb,) inf. n. مُحَاجَّةٌ (A, Msb, TA) and حِجَاجٌ, (TA,) He contended with him in, or by, an argument, a plea, an allegation, a proof, an evidence, or a testimony. (S, Mgh, Msb, TA.) You say, ↓ حاجّهُ فحَجَّهُ He contended with him in, or by, an argument, &c., and he overcame him therein, or thereby. (S, A, * Mgh, Msb.) — — [And hence, حاجّ He pleaded in a lawsuit.] 4 احجّهُ He sent him to perform the pilgrimage to Mekkeh, and the religious rites and ceremonies thereof. (S, Msb, K.) 6 تَحَاجٌّ [inf. n. of تحاجّوا] The contending, one with another, in a litigation, a dispute, or an altercation; (S, K;) the adducing arguments, pleas, allegations, proofs, evidences, or testimonies, one with another. (KL.) 8 ○3إِحْتَجَ see 1. — [احتجّ بِشَىْءٍ He adduced, or urged, or defended himself by adducing or urging, a thing as an argument, a plea, an allegation, a proof, an evidence, or a testimony.] You say, احتجّ عَلَى خَصْمِهِ بِحُجَّةٍ شَهْبَآءَ [He argued against his adversary with a strong, or a difficult, argument, plea, &c.]. (A.) R. Q. 1 حَجْحَجَ, inf. n. حَجْحَجَةٌ: see 1, last signification. — — Also He retired, or drew back; or did so in fear: (S, K:) or he lacked power, or ability. (TA.) One says, حَمَلُوا عَلَى القَوْمِ حَمْلَةً ثُمَّ حَجْحَجُوا They made a single charge, or assault, upon the party, and then retired, or drew back; or drew back in fear: (S, TA:) or lacked power, or ability. (TA.) — — He refrained from saying what he desired, or was about, to say; (S, K;) like مَجْمَجَ: (S:) or he did not reveal, or manifest, what was in his mind. (M, TA.) It is said in one of the provs. of Meyd, نَفْسَكَ بِمَا تُحَجْحِجُ أَعْلَمُ Thou thyself knowest better than others [what thou refrainest from uttering, or] what is in thy mind. (TA.) — — He remained, stayed, abode, or dwelt, (K, TA,) بِمَكَانٍ in a place; not quitting it; as also ↓ تَحَجْحَجَ. (TA.) R. Q. 2 تَحَجْحَجَ: see what next precedes. حَجٌّ and ↓ حِجٌّ, the former an inf. n., and the latter a simple subst., (S, Msb, K,) or the latter also is an inf. n., (Sb, L,) [both used as substs.,] The pilgrimage to Mekkeh, (S, K,) or to the Kaabeh, (Msb,) to perform the religious rites and ceremonies prescribed to be observed on that occasion: (S, Msb, K:) Ks makes no difference between these two words: some say that the former is employed to signify the religious rites and ceremonies of the pilgrimage because they follow the repairing to Mekkeh, or because they are completed by shaving [the head], or because people continue long going to and fro to perform them: accord. to Az, it signifies the performance of the religious rites and ceremonies of the pilgrimage of one year; and some say ↓ حِجٌّ and ↓ حِجَّةٌ: (TA:) or this last signifies a single pilgrimage, for the performance of its appointed religious rites and ceremonies; deviating from rule; (S, Mgh, Msb, K;) for by rule it should be ↓ حَجَّةٌ, (S, Mgh, K,) which, Th says, has not been heard from the Arabs: (Mgh, Msb:) Ks says that ↓ حَجَجْتُ حِجَّةً and رَأَيْتُ رُؤْيَةً are the only deviations from the model of فَعَلْتُ فَعْلَةً in all the language of the Arabs: but El-Athram and others are related to have said, We have not heard from the Arabs حَجَجْتُ حِجَّةً nor رَأَيْتُ رِئْيَةً; they saying only ↓ حَجَجْتُ حَجَّةً: (L, TA:) whence it appears that ↓ حَجَّةٌ and ↓ حِجَّةٌ were both used: (TA:) the pl. of the latter is حِجَجٌ: (Mgh, Msb:) so in the saying, نَذَرَ خَمْسَ حِجَجٍ [He made a vow to perform five pilgrimages]. (Mgh.) Hence, ↓ ذُو الحِجَّةِ (S, Mgh, Msb) and ↓ ذو الحَجَّةِ, (Msb, TA,) which latter is said by Kz and 'Iyád and Ibn- Kurkool to be the more common, (TA,) [or, accord. to Fei, the contr. is the case, for he says,] some pronounce it in the latter manner, (Msb,) [The last month of the Arabian calendar;] the month of the pilgrimage; (S, Mgh, Msb;) so called because the pilgrimage to Mekkeh, and the religious rites and ceremonies thereof, are performed in it: (TA:) pl. ذَوَاتُ الحجّهِ: (S, Msb:) they did not say ذَوُو الحَجّةِ agreeably with the singular. (S.) [Hence also,] ↓ وَحَجَّةِ اللّٰهِ لَا أَفْعَلُ [By the pilgrimage which is the ordinance of God, I will not do this or that thing]: a form of oath used by the Arabs. (S, K.) What is commonly termed الحَجُّ is sometimes termed الحَجُّ الأَكْبَرُ [The greater pilgrimage]: العُمْرَةُ [q. v.] being termed الحَجَّ الأَصْغَرُ [the minor pilgrimage]. (Kull p. 168.) — — See also حَاجٌّ. حِجٌّ: see حَجٌّ, in two places: — — and see also حَاجٌّ. حَجَّةٌ: see حَجٌّ, in five places. — Also, (IAar, K,) and ↓ حِجَّةٌ, (S, K,) the former of which is the word commonly known, (IAar in a marginal note in a copy of the S,) and ↓ حَاجَّةٌ, which is a subst. like كَاهِلٌ and غَارِبٌ, (L,) The lobe of the ear. (S, L, K.) — — And the first, The bore, or perforation, of the lobe of the ear. (AA, TA.) — — And A bead, or a pearl, that is hung in the ear; (K;) sometimes called ↓ حَاجَّةٌ. (IDrd, TA.) حُجَّةٌ A mode [of argument or the like] by which one overcomes in a litigation, dispute, or altercation; so called because recourse is had to it (لِأَنَّهَا تُحَجُّ, i. e. تُقْصَدُ): (T, TA:) that by which one rebuts, or refels, an adversary in a litigation, dispute, or altercation: an argument; a plea; an allegation: [it may be true or false: see Kur xlii. 15, and xlv. 24:] (TA:) a proof; an evidence; a testimony: (S, Msb, K:) [a title; a voucher: often thus used in the present day:] also applied to a person; like ثَبَتٌ; (A and Mgh and TA in art. ثبت;) [as in the saying, مَنْ حِفِظَ حُجَّةٌ عَلَى مَنْ لَمْ يَحْفَظْ He who preserves in his mind a word, or an authority, &c., is an evidence against him who does not; occurring often in the larger lexicons, expressing the superior authority of hearsay, or usage, over analogy &c.; and in the saying,] أَنْتَ حُجَّةٌ عَلَى نَفْسِكَ [Thou art an evidence against thyself]; a phrase mentioned by Akh: (S in art. بصر:) [also, an excuse:] pl. حُجَجٌ (A, Msb) and حِجَاجٌ. (TA.) حِجَّةٌ: see حَجٌّ, in four places. — — Also A year: (S, Msb, K:) pl. حِجَجٌ. (S, A, Msb.) You say, أَقَمْتُ عِنْدَهُ حِجَّةً [I stayed at his abode a year], and ثَلَاثَ حِجَجٍ كَوَامِلَ [three complete years]. (A.) — See also حَجَّةٌ. حُجُجٌ: see حَجِيجٌ, in two places: — — and see also حَاجٌّ. حَجَاجٌ and ↓ حِجَاجٌ The surrounding bone of the eye, (Msb, TA,) upon [the upper part of] which grows the eyebrow; (TA;) the bone that surrounds the cavity of the eye, upon [the upper part of] which grows the hair of the eyebrow: (ISk, TA:) it is said in a trad. that a female hyena and her young ones were within the حجاج of the eye of an Amalekite: (TA:) or the [supra-orbital] bone upon which grows the hair of the eyebrow; (S, K;) the bone that projects over the cavity of the eye: (IAmb, Msb:) or the upper bone, beneath the eyebrow: (TA:) of the masc. gender: (Msb:) pl. [of pauc.] أَحِجَّةٌ (S, Msb) and [of mult.] ↓ حُجُجٌ, deviating from a general rule, accord. to which a sing. of the measure to which this belongs does not assume this form of pl. because the reduplication is disapproved: also, by poetic license, حَوَاجِجُ, contr. to rule, for حَوَاجُّ. (TA.) The

expression فِى حَجَا حَاجِبٍ ضَمْرٍ is used by poetic license for فى حَجَاج حاجب ضمر. (TA.) — — [Hence,] both words also signify (tropical:) The upper limb of the disk (i. q. حَاجِب) of the sun, appearing when it begins to rise. (A, K, TA: but in the A, only the latter form of the word is given.) — — Also, [hence,] both words, (tropical:) A side. (A, * K.) You say, مَرُّوا بِحِجَاجَيِ الجَبَلِ (tropical:) They passed by the two sides of the mountain. (A.) حِجَاجٌ: see the paragraph next preceding. حَجِيجٌ A man upon whom the operation termed حَجٌّ (the probing of a fracture of the head, &c.,) has been performed; (S, L;) as also ↓ مَحْجُوجٌ. (L.) And A fracture of the head that has been medically treated, or cured: — — and also A certain mode of medical treatment, or curing, of such a fracture. (As, TA.) — — ↓ حُجُجٌ (pl. of حَجِيجٌ, TA) signifies Probed wounds. (K.) — — And ↓ this same pl., Roads much furrowed [by the feet of beasts or men] (مُحَفَّرَةٌ): (L, K:) but it is uncertain whether its sing., if it have any, be حَجِيجٌ or حِجَاجٌ. (MF.) — Also i. q. ↓ مُحَاجٌّ as act. part. n. of حَاجَّ: so in the phrase, أَنَا حَجِيجُهُ I am he who will overcome him by arguments, or proofs, or the like: occurring in a trad. relating to Ed-Dejjál. (TA.) — See also حَاجٌّ. حَجَّاجٌ A frequent performer of the pilgrimage to Mekkeh, and of the religious rites and ceremonies ordained for that occasion: the ا in this word, as in other epithets of the same measure, does not [regularly] admit of imáleh; but when it is used as a proper name, it admits this, agreeably with rule: some pronounce its ا with imáleh even when it is in the nom. or accus. case, contr. to rule. (TA.) حَاجٌّ act. part. n. of 1; Repairing, or betaking himself, to [a person or place]. (Msb.) — — And hence, (S, Msb,) A man repairing to Mekkeh, (S, K,) or to the Kaabeh, (Msb,) to perform the religious rites and ceremonies of the pilgrimage; (S, Msb, K;) or for the purpose of the عُمْرَة: (Msb: [but see 1:]) [a pilgrim of Mekkeh; or one who has performed the pilgrimage of Mekkeh: see what follows:] as also ↓ حَاجِجٌ, (S, K,) the original form, sometimes used by poetic license: (S:) pl. حُجَّاجٌ and ↓ حَجِيجٌ (S, A, Msb, K) and حُجٌّ; (S, K;) or rather the second of these is a quasi-pl. n., a kind of noun which, as well as the coll. gen. n., is often called by the lexicographers a pl., though not so called by the grammarians: (MF:) حَاجٌّ is also used as a pl., syn. with حُجَّاجٌ, like as سَامِرٌ is with سُمَّارٌ: (Mgh:) it may be considered as a gen. n., and is sometimes a quasi-pl. n., like جَامِلٌ and بَاقِرٌ; (TA;) as is also ↓ حِجٌّ; signifying a company of pilgrims of Mekkeh; or pilgrims, collectively; (ISk, L;) and likewise ↓ حَجٌّ. (So in a marginal note in a copy of the S.) The fem. is ↓ حَاجَّةٌ: pl. حَوَاجُّ: (S, K:) you say حَوَاجُّ بَيْتِ اللّٰهِ when they have performed the pilgrimage; but when they have not yet performed it, [being in the act of performing it,] you say حَوَاجُّ بَيْتَ اللّٰهِ, in which latter case you would say حَوَاجٌّ were not this word imperfectly decl.; [and in like manner, حَاجُّ بَيْتِ اللّٰهِ, and حَاجٌّ بَيْتَ اللّٰهِ; like as you say ضَارِبُ زَيْدٍ أَمْسِ, and ضَارِبٌ زَيْدًا غَدًا.] (S.) ↓ حَاجِّيٌّ, as a n. un. of حَاجٌّ, considering the latter as a coll. gen. n., like رُومٌ, of which the n. un. is رُومِىٌّ is commonly used by the Turks and Persians as signifying a pilgrim of Mekkeh: but I have not found it so used in any classical Arabic work.] You say, أَقْبَلَ الحَاجُّ وَالدَّاجُّ The company of pilgrims to Mekkeh, and of men travelling for mercantile purposes, came. (TA. [See also art. دج.]) And لَمْ يَتْرُكْ حَاجَّةً ↓ وَلَا دَاجَّةً He left not a company of pilgrims to Mekkeh (جَمَاعَةً حَاجَّةً), nor a company of their followers, or dependents. (TA from a trad. [See also arts. دج and دوج.]) — Also Overcoming in [or by] an argument, or a plea, or the like. (Mgh.) حَاجَّةٌ: see حَاجٌّ, in two places: — and see also حَجَّةٌ, in two places. حَاجِجٌ: see حَاجٌّ. حَاجِّيٌّ: see حَاجٌّ. هُوَ أَحَجُّ مِنْهُ He is one who overcomes in [or by] a حُجَّة [i. e. an argument, &c.,] more than he. (Mgh.) مَحَجَّةٌ A road, or way: (Mgh, TA:) or the middle of a road; (M, voce جَرَجَةٌ;) the beaten track, or part of a road along which one travels; (T, TA;) the main part, and middle, of a road; syn. جَادَّةٌ: (S, Msb:) pl. مَحَاجُّ. (A, TA.) — — [Hence,] اِجْعَلِ الأَمْرَ مَحَجَّةً وَاحِدَةً (assumed tropical:) Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. باج.) مِحْجَاجٌ A surgeon's probe. (S, A, K.) — A man much addicted to litigation, dispute, or altercation. (S, K.) مَحْجُوجٌ A man repaired to. (S.) — See also حَجِيجٌ. — Also A man overcome in [or by] a حُجَّة [i. e. an argument, &c.]. (A, * Mgh.) مُحَاجٌّ: see حَجِيجٌ. ضَرْبٌ مُحَجْحِجٌ A blow that is feeble, and falling short. (IAar, TA.) 1 حجأ حَجَأَ بِهِ, aor. حَجَاَ, He rejoiced in it, or at it; namely, a thing, or an affair or event; (S, K;) as also حَجِىءَ به, aor. حَجَاَ: (K:) or the latter, he was, or became, attached to it, and tenacious of it; (S, K;) as also حَجِىَ به, without ء; and ↓ تحجّأ به: (S:) or he laid, or kept, hold upon it, and clave to it; (Fr, K;) as also حَجِىَ به, without ء; (Fr;) and حَجَأَبه, (TA,) and ↓ تحجّأ به. (Fr, K.) — — حَجَأَ عَنْهُ كذا, aor. حَجَاَ, He kept, or withheld, from him such a thing. (K) 5 تَحَجَّأَ see above, in two places. 8 احتجأ بِهِ He had recourse to him for protection. (TA in art. حجر.) حَجِىءٌ بِهِ Attached to, and tenacious of, him, or it. (Fr, S.) — — إِنَّهُ لَحَجِىءٌ إِلَى بَنِى فُلَانٍ Verily he is betaking himself for refuge, or protection, to the sons of such a one. (AZ, K. *) — — هُوَ حَجِىءٌ بِكَذَا He is adapted or disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for such a thing; or worthy of it: (Lh, K:) a dial. var. of حَجِىٌّ: (Lh:) you say, هُمَا حَجِئَانِ, and هُنَّ حَجَايَا. (TA.) مَحْجَأٌ A refuge; a place to which one has recourse for refuge or protection. (Lh, K.) 1 حجب حَجَبَهُ, (S, A, Msb,) aor. حَجُبَ, (Msb,) inf. n. حَجْبٌ, (Mgh, Msb,) He, or it, prevented, hindered, debarred, or precluded, him, or it: (Mgh, Msb:) he, or it, precluded him, or it; i. e. prevented him, or it, from entering. (S, A.) [Hence,] الإِخْوَةُ يَحْجُبُونَ الأُمَّ عِنِ الثُّلُثِ [Brothers of a person deceased preclude the mother from receiving the third of the inheritance]. (S, A.) — — Also, (A, K,) aor. as above, (TA,) inf. n. حَجْبٌ and حِجَابٌ, (K,) He, or it, veiled, concealed, hid, covered, or protected, him, or it; (A, K;) as also ↓ حجّبهُ. (K.) — — [And It intervened between two things. Thus the diaphragm is described as] جِلْدَةٌ تَحْجُبُ بَيْنَ الفُؤَادِ وَالبَطْنِ [A piece of skin that intervenes between the heart and the belly]. (A.) — — [And He held the office of حَاجِب, i. e. door-keeper, or chamberlain. You say,] فُلَانٌ يَحْجُبُ لِلْأَمِيرِ Such a one holds the office of حاجب to the prince, governor, or commander. (A, TA.) 2 حَجَّبَ see 1. 5 تَحَجَّبَ see 8. 8 احتجب [He, or it, became prevented, hindered, debarred, or precluded: he became secluded; or he secluded himself:] he, or it, became veiled, concealed, hidden, covered, or protected; as also ↓ تحجّب. (K, TA.) You say, احتجب المَلِكُ عِنِ النَّاسِ [The King secluded, or concealed, himself, or became secluded or concealed, from the people]. (S, A.) And احتجبت الشَّمْسُ فِى السَّحَابِ (tropical:) [The sun became concealed, or concealed itself, in the clouds]. (A, TA.) — — [Hence, app.,] احتجبت المَرْأَةُ بِيَوْمٍ, (K,) or بِيَوْمٍ مِنْ تَاسِعِهَا, and مِنْ يَوْمٍ مِنْ تَاسِعِهَا, (TA,) [as though meaning The woman secluded herself from the commencement of a day of her ninth month of pregnancy:] said of a pregnant woman, (TA,) when a day has passed of her ninth [month, during which it was probably a custom for a woman to seclude herself in the house or tent]. (K, TA.) 10 استحجبهُ He appointed him to the office of حَاجِب [i. e. door-keeper, or chamberlain]. (S, K.) حَجْبٌ: see حَجَبَةٌ. — Also [The windpipe;] the passage of the breath. (K.) حَجِبٌ A hill; syn. أَكَمَةٌ: (K:) or a lofty أَكَمَة. (TA.) حِجْبَةٌ: see حِجَابَةٌ. حَجَبَةٌ The head [or crest] of the kip or haunch (S, A) [of a man, (see حَرْقَفَةٌ,) and] of a horse; (A;) i. e. each of the حَجَبَتَانِ, which project above, or beyond, the خَاصِرَتَانِ [or two flanks]: (S:) or the dual signifies the two edges of the hip or haunch, that project above, or beyond,

the خَاصِرَة [or flank]: (K:) or the two bones above the pubes, that project above, or beyond, the soft parts of the belly, on the right and left: (Zj in his " Khalk el-Insán, "* and K:) or the heads of the two hipbones or haunch-bones, next the حَرْقَفَتَانِ [q. v.]; pl. [or rather coll. gen. n.] ↓ حَجَبٌ, and pl. of pauc. حَجَبَاتٌ: (TA:) and in a horse, the parts of the two hips, or haunches, that project above, or beyond, the [skin called] صِفَاق, of the belly. (K.) حِجَابٌ [A thing that prevents, hinders, debars,or precludes:] a thing that veils, conceals, hides, covers, or protects; (S, Msb, K TA;) because it prevents seeing, or beholding: (Msb:) a thing, (A, K,) or body. (Msb,) that intervenes (A, Msb, K) between two things, (A, K,) or between two bodies; which is [said to be] the primary signification; (Msb;) [a partition, a bar, a barrier, or an obstacle:] and sometimes applied to ideal things: (Msb:) pl. حُجُبٌ. (A, Msb, K.) You say, ضُرِبَ الحِجَابُ عَلَى النِّسَآءِ [The veil, or curtain, was put, or let down, over the women]. (A, TA.) And لَهُ دَعَوَاتٌ تَخْرِقُ الحُجُبَ [He has prayers that rend the veils]. (A, TA.) And مَا لِدَعْوَةِ المَظْلُومِ حِجَابٌ [There is no veil, or obstacle, to the prayer of the wronged]. (A, TA.) It is said in a trad., مَنِ اطَّلَعَ الحِجَابَ وَاقَعَ مَا وَرَآءَهُ [He who gets sight and knowledge of the veil falls into that which is behind it]: i. e., when a man dies, he falls into what is behind [one of] the two veils, that of Paradise and that of Hell: (ISh, TA:) or, accord. to some, اِطِّلَاعُ الحِجَابِ signifies the stretching out the head [and looking over the veil]; for he who examines into a thing stretches out his head to see what is behind the veil, or covering. (TA.) And in another trad., a saying of Mohammad, (TA,) إِنَّ اللّٰهَ يَغْفِرُ لِلْعَبْدِ مَا لَمْ يَقَعِ الحِجَابُ [Verily God forgiveth the servant (his creature) as long as the precluding event shall not have happened]: الحجاب here meaning the dying in the belief in a plurality of gods: (K, * TA:) as though one were precluded from true belief by death. (TA.) One says also, العَجْزُ حِجَابٌ بَيْنَ الإِنْسَانِ وَمُرَادِهِ [Inability is a bar between man and his desire]. (Msb.) And المَعْصِيَةُ حِجَابٌ بَيْنَ العَبْدِ وَبَيْنَ رَبِّهِ [Disobedience is a bar between the servant and his Lord]. (Msb.) — — [Hence, in the present day, (assumed tropical:) A written charm or amulet; generally worn in a case (called بَيْتُ حِجَابٍ) suspended, on the right side, by a string passing over the left shoulder, or on some other part of the person: pl. of mult. حُجُبٌ, and of pauc. أَحْجِبَةٌ and حِجَابَاتٌ.] — — [Hence also,] A thin piece of flesh, (K,) resembling a piece of shin, (TA,) in the interior of the body, between the two sides, intervening between the lungs and the قصب [in the K القَصَب, but this is evidently a mistranscription for القُصْب the lower intestines; for the حجاب is the diaphragm, or midriff]: (K, TA:) and حِجَابُ القَلْبِ, (A,) or حَجَابُ الجَوْفِ, (S,) signifies [the same; as also حَجَابُ الكَبِدِ; (see خِلْبٌ;)] what intervenes between the heart and the rest of the جوف; (S;) the piece of skin that intervenes between the heart and the belly: (A, TA:) or حِجَابُ القَلْب signifies a certain fat that clothes the heart: (AHeyth, TA in art. شغف:) [or it signifies, or signifies also, the septum cordis: see قَلْبٌ:] pl. حُجُبٌ (A, TA.) Hence the saying, هَتَكَ الخَوْفُ حِجَابَ قَلْبِهِ (tropical:) [Fear rent open his midriff: or his septum cordis]. (A, TA.) — — (assumed tropical:) The horizon: [because it terminates the view:] so in the phrase, تَوَارَتْ بِالْحِجَابِ (assumed tropical:) It (the sun) became concealed by the horizon; occurring in the Kur [xxxviii. 31], and in a trad. (TA.) — — (tropical:) A mountain: (A:) or an elevated part of a mountain. (K.) You say, قَعَدَ فِى ظِلِّ الحِجَابِ (tropical:) He sat in the shade of the mountain. (A.) — — (assumed tropical:) The place where a [stony tract such as is called] حَرَّة ends. (K.) — — (assumed tropical:) A tract of sand uniformly continuous, and long. (K.) — — (assumed tropical:) The light of the sun: or the tract, or side, of the sun: (K, TA:) or [like حَاجِبٌ:] a side, or part, of the sun. (TA.) حَجَابَةٌ, (K,) or ↓ حِجْبَةٌ, (S,) The office of doorkeeper [or chamberlain]. (S, * K.) — — And the former, The office of door-keeper and guardian of the Kaabeh. (TA.) حَاجِبٌ, an epithet in which the quality of a subst. predominates, (TA,) A door-keeper; (Msb, K;) so called because he prevents persons from entering: (Msb:) [a chamberlain:] pl. حُجَّابٌ (S, Msb, K) and حَجَبَةٌ. (Msb, K.) And حَجَبَةُ البَيْتِ [The door-keepers and guardians of the Kaabeh: see حِجَابَةٌ]. (TA.) — — Each of the two bones over the eyes, with the hair and flesh upon them: (IF, Msb, K:) or the eyebrow; the hair growing on either of those bones: (AZ, K:) so called because it precludes the rays of the sun from the eye: (TA:) of the masc. gender: (Lh TA:) pl. حَوَاجِبُ. (S Msb, K.) One says, إِنَّهُ لَمُزَجَّجُ الحَاجِبِ [Verily he has the eyebrow made narrow and long, by the removal of redundant hairs; or made narrow and long and arched; or lengthened with antimony]. (Lh, TA.) — — [Hence, as being likened thereto,] (assumed tropical:) The piece of wood that is over the lintel of a door-frame. (Az, TA.) [See عَتَبَةٌ.] — — (tropical:) The edge, (A,) or side, (K,) or upper limb of the disk, that appears when it begins to rise, (T, TA,) or the first part that appears, (Mgh,) of the sun, (T, A, Mgh, K,) and of the moon: (T, TA:) likened to the حاجب (A, Mgh) of the face (Mgh) of a man: (A:) and حَوَاجِبُ الشَّمْس the sides of the sun. (S.) You say, بَدَا حَاجِبُ الشَّمْس, (T, A, TA,) and القَمَرِ, (T, TA,) (tropical:) The upper limb of the disk, (T, TA,) or the edge, (A,) of the sun appeared, (T, A, TA,) and of the moon. (T, TA.) — — (assumed tropical:) The edge or anything. (K.) A woman said to a man who was eating of the middle of a round cake of bread, كُلْ مِنْ حَوَاجِبِهَا (tropical:) Eat of its edges, (As, TA,) or its sides. (A.) — — (assumed tropical:) [The beginning of the dawn.] You say, لَاحَتْ حَوَاجِبُ الصُّبْحِ (tropical:) The beginnings of the dawn appeared. (A, TA.) مُحَجَّبٌ: see what next follows. مَحْجُوبٌ [pass. part. n. of 1]. You say مَلِكٌ مَحْجُوبٌ (A) and ↓ مُحَجَّبٌ (S) and ↓ مُحْتَجِبٌ (A) and ↓ مُحْوْجَبٌ (TA) [A king secluded, or concealed, from the people]. And اِمْرَأَةٌ مَحْجُوبَةٌ A woman veiled, or concealed by a curtain or the like. (TA.) And هُوَ مَحْجُوبٌ عِنِ الخَيْرِ [He is debarred from good.] (A, TA.) — — (assumed tropical:) Blind; (S, K;) and so ↓ مُحَوْجَبٌ. (TA.) مُحْتَجِبٌ: see the next preceding paragraph. مُحَوْجَبٌ: see مَحْجُوبٌ, in two places. حجر حَجَرَ, aor. حَجُرَ, (ISd, TA,) inf. n. حَجْرٌ (ISd, Mgh, K) and حُجْرٌ and حِجْرٌ and حُجْرَانٌ and حِجْرَانٌ, (ISd, K) He prevented, hindered, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted, (ISd, Mgh, K,) عَلَيْهِ from him, or it: (ISd, TA:) [or عليه is here a mistranscription for عَنْهُ: for] you say, لَا حَجْرَ عَنْهُ, meaning There is no prevention, &c., from him, or it: (TA:) and حَجَرَ عَلَيْهِ, aor. حَجُرَ, inf. n. حَجْرٌ, (S, A, * Msb,) He (a Kádee, or judge, S, A) prohibited him (a young or a lightwitted person, TA) from using, or disposing of, his property according to his own free will: (S, A, Msb, TA:) or حَجَرَ عَلَيْهِ فِى مَالِهِ he (a Kádee) prevented, or prohibited, him from consuming, or wasting, or ruining, his property. (Mgh.) — — See also 5: — — and 8. 2 حجّرهُ: see 5. — — حجّر حَوْلَ أَرْضِهِ [He made a bound, or an enclosure, around his land]. (A. [Perhaps from what next follows; or the reverse may be the case.]) — — حجّر عَيْنَ الَعِيرِ, (Msb,) inf. n. تَحْجِيرٌ, (S, L,) He burned a mark round the eye of the camel with a circular cauterizing instrument: (S, L, Msb:) and حجّر عَيْنَ الدَّابَّةِ, and حَوْلَهَا, [i. e. حَوْلَ عَيْنِهَا, like as is said in the A,] he burned a mark round the eye of the beast. (L.) — حَجَّرَ البَعِيرُ The camel had a mark burned round each of his eyes with a circular cauterizing instrument. (K. [Perhaps this may be a mistake for حُجِّرَ البَعِيرُ: or for حَجَّرَ البَعِيرَ, meaning he burned a mark round each of the eyes of the camel &c.: but see what follows.]) — — حجّر القَمَرُ, (S, K,) inf. n. as above, (K,) The moon became surrounded by a thin line, which did not become thick: (S, K:) and (S [in the K " or "]) became surrounded by a halo in the clouds. (S K,)

5 تحجّر عَلَيْهِ He straitened him, (K, TA,) and made [a thing] unlawful to him, or not allowable. (TA.) And تحجّر مَا وَسَّعَهُ اللّٰهُ He made strait to himself what God made ample. (A.) And تَحَجَّرْتَ عَلَىَّ مَا وَسَّعَهُ اللّٰهُ Thou hast made strait and unlawful to me what God has made ample. (Mgh.) And تحّجر وَاسِعًا He made strait what was ample: (Msb:) or he made strait what God made ample, and made it to be peculiar to himself, exclusively of others; as also ↓ حَجَرَهُ and ↓ حجّرهُ. (TA.) — See also 8: — and 10. — — [Hence, perhaps,] تحجّر لِلْبُرْءِ It (a wound) closed up, and consolidated, to heal. (TA from a trad.) 8 احتجر, (TA,) or احتجرحَجْرَةً, (S, Msb,) and ↓ استحجر and ↓ تحجّر, (K,) He made for himself a حُجْرَة [i. e. an enclosure for camels] (S, Msb, K.) — — And hence, (Msb,) احتجر الأَرْضَ, (Mgh, Msb, K,) and ↓ حَجَرَهَا, (TA,) He placed a land-mark to the land, (Mgh, Msb, K,) to confine it, (Mgh, Msb,) and to prevent others from encroaching upon it. (Mgh, TA.) — — احتجر بِهِ He sought protection by him, (A, * K,) as, for instance, by God, مِنَ الشَّيْطَانِ from the devil. (A.) — احتجر اللَّوْحَ He put the tablet in his حِجْر [or bosom]. (K.) 10 استحجر: see 8. — Also It (clay) became stone: (TA:) or became hard; as when it is made into baked bricks: (Mgh:) or became hard like stone: (A, Msb;) as also ↓ تحجّر. (A.) — — (assumed tropical:) He became emboldened or encouraged, or he emboldened or encouraged himself, (K TA,) عَلَيْهِ against him. (TA.) Q. Q. 1 حَنْجَرَهُ He slaughtered him by cutting his throat [in the part called the حَنْجَرَة]. (K in art. حنجر.) حَجْرٌ: see حِجْرٌ, in three places. — Also, and ↓ حِجْرٌ, (S, A, Mgh, Msb, K TA,) [the latter of which I have found to be the more common in the present day,] and ↓ حُجْرٌ, (K, [but this I have not found in any other lexicon, and the TA, by implication, disallows it,]) The حِضْن; (Mgh, Msb, K;) [i. e. the bosom; or breast; agreeably with explanations of حِضْن in the K: or] the part beneath the armpit, extending to the flank; (Mgh, Msb;) [agreeably with other explanations of حِضْن;] of a man or woman: (S A, Mgh, Msb, K:) pl. حُجُورٌ. (S, Msb.) Hence the saying, (Mgh,) فُلَانٌ فِى حَجْرِ فُلَانٍ (assumed tropical:) Such a one is in the protection of such a one; (AZ, T, Mgh, Msb;) as also ↓ فى حَجْرَتِهِ. (TA.) And نَشَأَ ↓ فِى حَجْرِهِ and حِجْرِهِ (assumed tropical:) He grew up in his care and protection. (K.) — — Also ↓ حِجْرٌ (T, K) and حَجْرٌ (T, TA) [The bosom as meaning] the fore part of the garment; or the part, thereof, between one's arms. (T, K.) — — See also حَجْرَةٌ: — — and مَحْجِرُ العَيْنِ. — Also An extended gibbous tract of sand. (K.) حُجْرٌ: see حِجْرٌ, in three places: — and حَجْرٌ: — — and مَحْجِرُ العَيْنِ. حِجْرٌ (S A, Mgh, Msb, K) and ↓ حُجْرٌ (S, Mgh, Msb, K) and ↓ حَجْرٌ, (S, K,) of which the first is the most chaste, (S,) and ↓ مَحْجَرٌ (S, K) and ↓ حَاجُورٌ (K) [and ↓ مَحْجُورٌ], Forbidden, prohibited, unlawful, inviolable, or sacred. (S, A, Mgh, Msb, K.) Each of the first three forms occurs in different readings of the Kur vi. 139. (S.) You say, هٰذَا حِجْرٌ عَلَيْكَ This is forbidden, or unlawful, to thee. (A.) In the time of paganism, a man meeting another whom he feared, in a sacred month, used to say, ↓ حِجْرًا مَحْجُورًا, meaning It is rigorously forbidden to thee [to commit an act of hostility against me] in this month: and the latter, thereupon, would abstain from any aggression against him: and so, on the day of resurrection, the polytheists, when they see the punishment, will say to the angels, thinking that it will profit them: (Lth, S: *) but Az says that I' Ab and his companions explain these words [occurring in the Kur xxv. 24] otherwise, i. e., as said by the angels, and meaning, the joyful annunciation is forbidden to be made to you: and accord. to El-Hasan, the former word will be said by the sinners, and the latter is said by God, meaning it will be forbidden to them to be granted refuge or protection as they used to be in their former life in the world: but Az adds, it is more proper to regard the two words as composing one saying: (TA:) and the latter word is a corroborative of the former, like مَائِتٌ in the expression مَوْتٌ مَائِتٌ. (Bd.) The same words in the Kur xxv. 55 signify A strong mutual repugnance, or incongruity; as though each said what one says who seeks refuge or protection from another: or, as some say, a defined limit. (Bd.) A man says to another, "Dost thou so and so, O such a one?" and the latter replies حِجْرًا, or ↓ حُجْرًا, or ↓ حَجْرًا, meaning [I pray for] preservation, and acquitment, from this thing; a meaning reducible to that of prohibition, and of a thing that is prohibited. (Sb.) The Arabs say, on the occasion of a thing that they disapprove, ↓ لَهُ حُجْرًا, with damm, meaning, May it be averted. (S.) — — Homeyd Ibn-Thowr says, فَهَمَمْتُ أَنْ أَغْشَى إِلَيْهَا مَحْجَرًا وَلَمِثْلُهَا يُغْشَى إِلَيْهِ المَحْجَرُ meaning, And I purposed doing to her a forbidden action: and verily the like of her is one to whom that which is forbidden is done. (S, K.) ↓ مَحْجَرٌ is also explained as signifying حُرْمَةٌ; [app. meaning a thing from which one is bound to refrain, from a motive of respect or reverence;] and to have this meaning in the verse above. (Az.) — — Also, the first of these words, Any حَائِط [i. e. garden, or walled garden of palm-trees,] which one prohibits [to the public]. (S.) — — And الحِجْرُ That [space] which is comprised by [the curved wall called] the حَطِيم, (S, A, Mgh, K,) which encompasses the Kaabeh on the north [or rather north-west] side; (S, A, K;) on the side of the spout: (Mgh:) or the حطيم [itself], which encompasses the Kaabeh on the side of the spout. (Msb.) [It is applied to both of these in the present day; but more commonly to the former.] — — Also, حِجْرٌ, The anterior pudendum of a man and of a woman; and so ↓ حَجْرٌ: (K, TA:) the latter the more chaste. (TA.) — — A mare; the female of the horse: (S, A, Msb, K:) and a mare kept for breeding; (A;) as though her womb were forbidden to all but generous horses: (T:) but in the latter sense the sing. is scarcely ever used; though its pl., the first of the following forms, (as well as the second, A,) is used to signify mares kept for breeding: (K:) ↓ حِجْرَةٌ, as a sing., is said by F and others to be a barbarism: it occurs in a trad.; but perhaps the ة is there added to assimilate it to بَغْلَةٌ, with which it is there coupled: (MF:) the pl. [of pauc.] is أَحْجَارٌ (Msb, K) and [of mult.] حُجُورٌ (A, Msb, K) and حُجُورَةٌ. (K.) A poet says, إِذَا خَرِسَ الفَحْلُ وَسْطَ الحُجُورِ وَصَاحَ الكِلَابُ وَعَقَّ الوَلَدْ When the stallion, seeing the army and the gleaming swords, is mute in the midst of the mares kept for breeding, and does not look towards them, and the dogs bark at their masters, because of the change of their appearances, and children behave undutifully to their mothers whom fear diverts from attending to them. (A.) — — Relationship [that prohibits marriage]; nearness with respect to kindred. (Msb, K.) — — Understanding, intelligence, intellect, mind, or reason: (S, A, Msb, K:) so in the Kur lxxxix. 4: (S, Bd:) thus called because it forbids that which it does not behoove one to do. (Bd.) One says, فِى ذٰلِكَ عِبْرَةٌ لِذِي حِجْرٍ In that is an admonition to him who possesses understanding, &c. (A.) — See also حَجَرٌ, in three places. حَجَرٌ [A stone; explained in the K by صَخْرَةٌ; but this means "a rock," or "a great mass of stone" or "of hard stone"]; (S, K, &c.;) so called because it resists, by reason of its hardness; (Mgh;) and ↓ أُحْجُرٌ signifies the same: (Fr, K:) pl. (of pauc., of the former, S) أَحْجَارٌ (S, Mgh, K) and أَحْجُرٌ (K) and (of mult, S) حِجَارٌ and [more commonly] حِجَارَةٌ, (S, K,) which last is extr. [with respect to rule], (S,) or agreeable with a usage of the Arabs, which is, to add ة to any pl. of the measure فِعَالٌ or of that of فُعُولٌ, as in the instances of ذِكَارَةٌ and فِحَالَةٌ and ذُكُورَةٌ and فُحُولَةٌ. (AHeyth.) And (metonymically, TA) (tropical:) Sand: (IAar, K;) pl. أَحْجَارٌ. (TA.) — — [Hence,] أَهْلُ الحَجَرِ The people of the desert, who dwell in stony and sandy places: occurring in a trad., coupled

with أَهْلُ المَدَرِ. (TA.) — — الحَجَرُ الأَسْوَدُ, and simply الحَجَرُ, The [Black] Stone of the Kaabeh. (K, TA.) El-Farezdak applies to it, in one instance, the pl. الأَحْجَارُ, considering the sing. as applicable to every part of it. (TA.) — — One says, فُلَانٌ حَجَرُ الأَرْضِ, meaning (assumed tropical:) Such a one is unequalled. (TA.) And رُمِىَ فُلَانٌ بِحَجَرِ الأَرْضِ (tropical:) Such a one has had a very sagacious and crafty and politic man made to be an assailant against him. (K, * TA.) El-Ahnaf Ibn-Keys said to 'Alee, when Mo'á- wiyeh named 'Amr Ibn-El-'Ás as one of the two umpires, قَدْ رُمِيتَ بِحَجَرِ الأَرْضِ فَاجْعَلْ مَعَهُ ابْنَ عَبَّاسٍ فَإِنَّهُ لَا يَعْقِدُ عُقْدَةً إِلَّا حَلَّهَا (assumed tropical:) Thou hast had a most exceedingly sagacious and crafty and politic man made to be an assailant against thee: so appoint thou with him Ibn-'Abbás; for he will not tie a knot but he shall untie it: meaning one that shall stand firm like a stone upon the ground. (L from a trad.) One says also, رُمِىَ فُلَانٌ بِحَجَرِهِ, meaning (tropical:) Such a one was coupled [or opposed] with his like: (A:) [as though he had a stone suited to the purpose of knocking him down cast at him.] — — لِلْعَاهِرِ الحَجَرُ, occurring in a trad., means (assumed tropical:) For the fornicator, or adulterer, disappointment, and prohibition: accord. to some, it is meant to allude to stoning; [and it may have had this meaning in the first instance in which it was used;] but [in general] this is not the case; for every fornicator is not to be stoned. (IAth, TA.) [See also art. عهر.] — — الحَجَرُ Gold: and silver. (K.) Both together are called الحَجَرَانِ. (S.) حَجِرٌ [Stony; abounding with stones]. You say أَرْضٌ حَجِرَةٌ [so in several copies of the K; in the CK حَجْرَةٌ;] Land abounding with stones; as also ↓ حَجِيرَةٌ and ↓ مُتَحَجِّرَةٌ. (K.) حُجُرٌ The flesh surrounding the nail. (K.) حَجْرَةٌ A severe year, that confines men to their tents, or houses, so that they slaughter their generous camels to eat them. (L in art. نبت, on a verse of Zuheyr.) — A side; an adjacent tract or quarter; (ISd, K;) as also ↓ حَجْرَةٌ: (EM p. 281:) pl. of the former ↓ حَجْرٌ, [or rather this is a coll. gen. n., of which the former is the n. un.,] and حَجَرَاتٌ (S, K) and ↓ حَوَاجِرُ: (K:) the last is mentioned by ISd as being thought by him to be a pl. of حَجْرَةٌ in the sense above explained, contr. to analogy. (TA.) Hence, حَجْرَةُ قَوْمٍ The tract or quarter adjacent to the abode of a people. (S.) And حَجْرَتَا الطَّرِيقِ The two sides of the road. (TA.) And حَجْرَتَا عَسْكَرٍ The two sides of an army; (A, TA;) its right and left wings. (TA.) And قَعَدَ حَجْرَةً He sat aside. (A.) And سَارَ حَجْرَةً He journeyed aside, by himself. (TA.) And ↓ مَحْجَرًا is also said to signify the same, in the following ex.: تَرْعَى مَحْجَرًا وَتَبْرُكُ وَسَطًا She (the camel) pastures aside, and lies down in the middle. (TA.) It is said in a prov., يَرْبِضُ حَجْرَةً وَيَرْتَعِى وَسَطًا He lies down aside, and pastures in the middle: (S:) or فُلَانٌ يَرْعَى وَسَطًا وَيَرْبِضُ حَجْرَةً Such a one pastures in the middle, and lies down aside: (TA:) applied to a man who is in the midst of a people when they are in prosperity, and when they become in an evil state leaves them, and lies down apart: the prov. is ascribed to Gheylán Ibn-Mudar. (IB.) Imra-el--Keys says, [addressing Khálid, in whose neighbourhood he had alighted and sojourned, and who had demanded of him some horses and riding-camels to pursue and overtake a party that had carried off some camels belonging to him (Imra-el-Keys), on Khálid's having gone away, and returned without anything,] فَدَعْ عَنْكَ نَهْبًا صِيحَ حَجَرَاتِهِ وَلٰكِنْ حَدِيثًا مَا حَدِيثُ الرَّوَاحِلِ [Then let thou alone spoil by the sides of which a shouting was raised: but relate to me a story. What is the story of the riding-camels?]: hence the prove., الحُكْمُ لِلّٰهِ وَدَعْ عَنْكَ نَهْبًا صِيحَ فِى حَجَرَاتِهِ [Dominion belongeth to God: then let thou alone &c.]; said with reference to him who has lost part of his property and after that lost what is of greater value. (TA.) [And hence the saying,] قَدِ انْتَشَرَتْ حَجْرَتُهُ (assumed tropical:) His property has become large, or ample. (S.) — — See also حُجْرَةٌ. حَجْرٌ An enclosure (حَظِيرَةٌ) for camels. (S, K.) — — [And hence,] The حُجْرَة of a house; (S;) [i. e.] a chamber [in an absolute sense, and so in the present day]; syn. بَيْتٌ: (Msb:) or an upper chamber; syn. غُرْفَةٌ: (K:) pl. حُجَرٌ and حُجُرَاتٌ (S, Msb, K) and حُجَرَاتٌ and حُجْرَاتٌ. (Z, Msb, K.) — — See also حَجْرَةٌ. حِجْرَةٌ: see حِجْرٌ. حُجْرِىٌّ and حِجْرِىٌّ A right, or due; a thing, or quality, to be regarded as sacred, or inviolable; (K;) a peculiar attribute. (TA.) أَرْضٌ حَجِيرَةٌ: see حَجِرٌ. حَاجِرٌ The part of the brink (شَفَة) of a valley that retains the water, (S, K,) and surrounds it; (ISd;) as also ↓ حَاجُورٌ: pl. of the former حُجْرَانٌ. (S, K.) High land or ground, the middle of which is low, or depressed; (K;) as also ↓ مَحْجِرٌ: (TA:) and ↓ مَحَاجِرُ [pl. of the latter] low places in the ground, retaining water. (A.) A fertile piece of land, abounding with herbage, low, or depressed, and having elevated borders, upon which the water is retained. (AHn.) A place where water flows, or where herbs grow, surrounded by high ground, or by an elevated river. (T, TA.) A place where trees of the kind called رِمْث grow; where they are collected together; and a place which they surround: (M, K:) pl. as above. (K.) — — A wall that retains water between houses: so called because encompassing. (TA.) حَاجُورٌ: see حِجْرٌ: — — and حَاجِرٌ. — — Also A refuge; a means of protection or defence: analogous with عَاثُورٌ, which signifies "a place of perdition:" whence, وَقَالَ قَائِلُهُمْ إِنِّى بِحَاجُورِ And their sayer said, Verily I lay hold on that which will protect me from thee and repel thee from me; مُتَمَسِّكٌ being understood. (TA.) حَوَاجِرُ: see حَجْرَةٌ. حَنْجَرَةٌ and ↓ حُنْجُورٌ, (S, K,) each with an augmentative ن, (S, Msb,) [The head of the windpipe; consisting of a part, or the whole, of the larynx: but variously explained; as follows:] the windpipe; syn. حُلْقُومٌ: (S, K:) or the former [has this meaning, i. e.], the passage of the breath: (Mgh, Msb:) or the extremity of the حلقوم, at the entrance of the passage of the food and drink: (Bd in xxxiii. 10:) or [the head of the larynx, composed of the two arytenoides;] two of the successively-superimposed cartilages of the حلقوم (طَبَقَانِ مِنْ أَطْبَاقِ الحُلْقُومِ), next the غَلْصَمَة [or epiglottis], where it is pointed: or the inside, or cavity, of the حلقوم: and so ↓ حُنْجُورٌ: (TA in art. حنجر:) or ↓ the latter is syn. with حَلْقٌ [q. v.]: (Msb:) pl. حَنَاجِرُ. (K.) حُنْجُورٌ: see the next preceding paragraph, in three places. — — Also A small سَفَط [or receptacle for perfumes and the like]. (K.) — — And A glass flask or bottle (قَارُورَة), (K, TA,) of a small size, (TA,) for ذَرِيرة [q. v.]. (K, TA.) أَحْجُرٌ: see حَجَرٌ. مَحْجِرٌ: see حِجْرٌ, in four places. — — Also, (S,) or ↓ مَحْجَرٌ and ↓ مِحْجَرٌ, (K,) The tract surrounding a town or village: (S, K:) [pl. مَحَاجِرُ.] Hence the مَحَاجِر of the kings (أَقْيَال) of ElYemen, which were Places of pasturage, whereof each of them had one, in which no other person pastured his beasts: (S, K:) the محجر of a قَيْل of El-Yemen was his tract of land into which no other person than himself entered. (T.) — — See also حَجْرَةٌ. — — And see مَحْجِرٌ. مَحْجِرُ العَيْنِ (S, K) and ↓ مِحْجَرٌ (K) A garden surrounded by a wall; or a garden of trees; syn. حَدِيقَةٌ: (S, K:) or a low, or depressed, place of pasture: (T, TA:) or a place in which is much pasture, with water: (A, * TA:) pl. مَحَاجِرُ. (S, A.) See also حَاجِرٌ for the former word and its pl.: and see مَحْجَرٌ. — — مَحْجِرُ العَيْنِ (S, K, &c.) and ↓ مَحْجَرُهَا (TA) and ↓ مِحْجَرُها (K) and simply المحجر (Msb, TA) and ↓ الحَجْرُ (K) and ↓ الحُجْرُ, which occurs in a verse of El-Akhtal, (IAar,) [The part which is next below, or around, the eye, and which appears when the rest of the face is veiled by the نِقَاب or the بُرْقُع:] that part [of the face, next below the eye,] which appears from out of the [kind of veil called] نِقَاب (T, S, A, Msb, K) of a woman (A, Msb, K) and of a man, from the lower eyelid; and sometimes from the upper: (Msb:) or the part that surrounds the eye (Msb, K) on all sides, (Msb,) and appears from out of the [kind of veil called] بُرْقُع: (Msb, K:) or the part of the bone beneath the eyelid, which

encompasses the eye: (TA:) and محجر العين means also what appears from beneath the turban of a man when he has put it on: (K: [accord. to the TA, the turban itself; but this is a meaning evidently derived from a mistranscription in a copy of the K, namely, عِمَامَتُهُ for عِمَامَتِهِ:]) also محجرُ الوَجْهِ that part of the face against which the نقاب lies: and المحجر the eye [itself]: (T, TA:) the pl. of محجر is مَحَاجِرُ. (A, Msb.) مِحْجَرٌ: see مَحْجَرٌ: — — and see also مَحْجِرٌ, in two places. مَحْجُورٌ عَلَيْهِ, for which the doctors of practical law say مَحْجُورٌ only, omitting the preposition and the pronoun governed by it, on account of the frequent usage of the term, A person prohibited [by a kádee] from using, or disposing of, his property according to his own free will: (Msb:) or prohibited from consuming, or wasting, or ruining, his property. (Mgh.) — — See also حِجْرٌ, in two places. أَرْضٌ مُتَحَجِّرَةٌ: see حَجِرٌ. حجز 1 حَجَزَهُ, aor. حَجُزَ (S, K) and حَجِزَ, (K,) inf. n. حَجْزٌ (S, K) and حِجَازَةٌ and ↓ حِجِّيزَى, (K,) [or the last is rather a quasi-inf. n. of تَحَاجَزُوا, and, accord. to some, it is of an intensive form,] He, or it, prevented, hindered, impeded, withheld, restrained, or debarred, him, or it; syn. مَنَعَهُ, (S, K,) and كَفَّهُ. (K.) It is said in a trad., وَلِأَهْلِ القَتِيلِ أَنْ يَحْجُزُوا الأَدْنَى فَالأَدْنَى And it is for the family of the slain person to prevent the nearest [in relationship] and then the nearest [after him] from retaliating the slaughter. (TA.) And one says, كَانَتْ بَيْنَ القَوْمِ رِمِّيًّا ثُمَّ صَارَتْ إِلَى ↓ حِجِّيزَى There was a shooting of arrows or the like [or a great shooting &c.] between the people; then they withheld themselves [or withheld themselves much] from each other: (S, L:) which is a prov. (TA.) It is also said in another prov., مَا يُحْجَزُ فُلَانٌ فِى العِلْمِ (tropical:) Such a one's case [with respect to knowledge or science] cannot be concealed. (A, TA.) — — حَجَزَ بَيْنَهُمَا, (A, Msb, K,) aor. حَجُزَ (Msb, K) and حَجِزَ, (K,) inf. n. حَجْزٌ, (Msb,) He, or it, intervened as, or made, or formed, a separation, a partition, a fence, a barrier, or an obstacle, or obstruction, between them two; he separated, or parted, them; (Msb, K;) i. e., two things; (Msb;) or two persons or things facing, or opposite to, each other. (Az, A, TA.) سَطْحٌ لَمْ يُحَجَّزْ بِجِدَارٍ 2 [A flat roof that has not been fenced round with a wall to prevent persons falling from it]. (K in art. جلح.) 3 حَاجَزُوا عَدُوَّهُمْ, (A,) inf. n. مُحَاجَزَةٌ, (S, K,) They reciprocally prevented their enemy from fighting with them, or reciprocally abstained from fighting with them, and made peace with them; syn. كَافُوهُمْ, (A,) and syn. of the inf. n. مُمَانَعَةٌ, (S, K, TA,) and مُسَالَمَةٌ. (TA.) It is said in a prov., إِنْ أَرَدْتَ المُحَاجَزَةَ فَقَبْلَ المُنَاجَزَةِ [If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting]: (S, TA:) or المُحَاجَزَةُ قَبْلَ المُنَاجَزَةِ [The reciprocal prevention of fighting, and the making of peace, should be before fighting]. (A.) [See also art. نجز.] 4 أَحْجَزَ see 8. 6 تَحَاجَزَا They prevented one another, or mutually abstained, from fighting, [and made peace, one with another; (see also 3;)] syn. تَمَانَعَا: (S * K, TA:) said of two troops. (S.) — — تحاجز القَوْمُ The people separated themselves, one from another; they left, forsook, or relinquished, one another; as also ↓ انحجزوا and ↓ احتجزوا. (TA.) — Also تحاجز القَوْمُ The people took, or took hold of, one another by the حُجَز [pl. of حُجْزَةٌ]; took hold of one another's حُجَز: (TA:) [or sought aid, or refuge and protection, one of another: see حُجْزَةٌ.] 7 انحجز quasi-pass. of حَجَزَهُ in the first of the senses explained above; (TA;) He, or it, was, or became, prevented, hindered, impeded, withheld, restrained, or debarred; he withheld, or restrained, himself; he refrained, forbore, or abstained. (S, K, TA.) — — انحجز عَنْهُ He left, forsook, or relinquished, it. (TA.) — — See also 6. — See also 8. 8 احتجز بِهِ He, or it, was, or became, defended, or he defended himself, by it; syn. اِمْتَنَعَ. (TA.) [See also another explanation in what follows.] — — احتجزا They two were, or became, separated, or parted, each from the other. (TA.) See also 6. — احتجزهُ He carried it in his حُجْزَة: (A, K: *) like as اِحْتَضَنَهُ signifies "he carried it in his حِضْن" (A.) — — احتجز بِإِزَارِهِ He tied his ازار upon [or around] his waist; (S, Mgh, Msb, K;) he made the two ends thereof to meet, and tied it upon his waist; (A, TA;) he wrapped it round his waist. (TA.) — — Hence, احتجز بِالحِرَارِ وَالجِبَالِ It was encompassed by the stony tracts called حرار [pl. of حَرَّةٌ], and by the mountains. (Mgh.) — احتجز He, (a man, TA,) or it, (a party of people, S,) came to the province called El-Hijáz; (S, K;) as also ↓ انحجز; (ISk, S, K;) and ↓ احجز, (K,) inf. n. إِحْجَازٌ. (TA.) حَجْزٌ One who abstains from what is unlawful and indecorous. (TA.) [See also حُجْزَةٌ.] حِجْزٌ: see حُجْزَةٌ, in two places. حَجْزَةٌ A severe year, that confines men to their tents or houses, so that they slaughter their generous camels to eat them. (L in art. نبت, on a verse of Zuheyr.) حُجْزَةُ الإِزَارِ The place [or part] of the ازار where it is tied [round the waist]; (S, Msb, K, TA;) the place where the end of the ازار is folded, or doubled, in wrapping it round: (Lth, TA:) and [in like manner] حُجْزَةُ السَّرَاوِيلِ [the tuck, or doubled upper border, of the trousers, through which passes the waist-band, i. e., the band or string that binds them round the waist;] the part of the trousers in which is the تِكَّة [or waist-band]; (S;) the place of the تِكَّة: (K:) pl. حُجَزٌ (Msb, TA) and حُجُزَاتٌ and حُجَزَاتٌ: (TA:) and hence حُجْزَةٌ is applied to the garment called إِزَار itself; as also ↓ حِجْزٌ; of which latter the pl. is حُجُزٌ, with two dammehs, [app. contracted into حُجْزٌ,] and pl. pl. حُجُوزٌ: Z says that ↓ حِجْزٌ and حُجْزٌ signify the same. (TA.) — — Hence, شِدَّةُ الحُجْزَةِ (tropical:) Patience, (K, TA,) and hardiness. (TA.) One says, هَوَ شَدِيدُ الحُجْزَةِ (tropical:) He is patient in difficulty. (TA.) And it is said in a trad. of 'Alee, when he was asked respecting the BenooUmeiyeh, هُمْ أَشَدُّنَا حُجَزًا, or حُجْزَةً, accord. to different relations, (tropical:) They are the most patient of us in difficulty. (TA.) — — You say also رَجُلٌ طَيِّبُ الحُجْزَةِ, (A, TA,) and كَرِيمُ الحُجْزَةِ, and كَرِيمُ الحُجْزِ, [app. a contraction of الحُجُزِ,] (TA,) (tropical:) He is one who abstains from what is unlawful and indecorous [especially with respect to women]; like طَيِّبُ الإِزَارِ. (TA.) — — And هُوَ نَاتِىءُ الحُجْزَةِ (tropical:) He is full in the flanks: the being so is a fault. (K, TA.) — — You also say, أَخَذَ بِحُجْزَتِهِ, meaning (tropical:) He sought aid of him: (A, TA:) or he had recourse to him for refuge and protection. (TA.) And أَخَذَ بِحُجْزَةِ اللّٰهِ, i. e., بِسَبَبٍ مِنْهُ [meaning, (assumed tropical:) He laid hold of a means of obtaining access, or nearness, to God]: said of Mohammad, in a trad. (TA.) And هٰذَا كَلَامٌ آخِذٌ بَعْضُهُ بِحُجَزِ بَعْضٍ (tropical:) This is language disposed in regular order, consecutively. (A, TA.) It is said in a trad., إِنَّ الرَّحِمَ أَخَذَتْ بِحُجْزَةِ الرَّحْمٰنِ [Verily الرَّحِمُ is connected with الرَّحْمٰن]: said to mean, that the name of الرحم is derived from الرحمن; so that it is as though it attached itself thereto, and laid hold of the middle thereof. (IAth, TA.) حِجْزَةٌ A mode, manner, or form, of tying the إِزَار. (TA.) حِجَازٌ: see حَاجِزٌ. حَجَازَيْكَ Separate thou, or part thou, the people; (S, A, K; and T in art. دول, on the authority of IAar;) time after time: (K:) app. meaning, without intermission: (TA:) or it may mean withhold thyself. (IAar, T in art. دول.) حِجِّيزَى: see 1, in two places. حَاجِزٌ A thing intervening, as a separation, a partition, a fence, a barrier, or an obstacle, or obstruction, between two other things, (TA,) or between two things facing, or opposite to, each other; (Az, A, TA;) as also ↓ حِجَازٌ. (Az, A, TA.) Hence the province called El-Hijáz is thus named, because it forms a separation between Nejd and the Ghowr, or Ghór; (S, Mgh, TA;) or between Nejd and the Saráh; (Msb, K;) or between the Ghowr, or Ghór, and Syria (Mgh, Msb, TA) and the Bádiyeh; (Mgh, TA;) or between Nejd and Tihámeh; (K;) or because the Hirár [or certain

stony tracts] separate it from the high part of Nejd; (Az, TA;) or because it is encompassed by the Hirár and the mountains, (Mgh, Msb, *) or by the five Hirár, namely, the Harrah of Benoo-Suleym and that of Wákim and that of Leylà and that of Showrán and that of En-Nár. (As, K.) — — Also sing. of حَجَزَةٌ, (K,) which latter signifies Wrongers, or wrongdoers, who prevent one from obtaining his right: (S:) or persons who defend men, one from another, and decide between them justly. (Az, TA.) In the K, the signification of "wrongers, or wrongdoers," is combined with the contrary explanation given by Az. (TA.) It is said in a trad. of Keyleh, أَيْعُجِزُ ابْنُ هٰذِهِ أَنْ يَنْتَصِفَ مِنْ وَرَآءِ الحَجَزَةِ [Is the son of this woman unable to obtain his right in the absence of the wrongdoers who prevent his doing so?]: (S:) or [according to one relation] أَيُلَامُ ابْنُ ذِهْ أَنْ يَفصِلَ الخُطَّةَ مِنْ وَرَآءِ الحَجَزَةِ [Is the son of this woman to be blamed for deciding the affair in the absence of those who defend men, one from another, and decide between them justly?]: by "the son of this woman" she means her own son: she says, if he suffer a wrong, and allege for himself that which repels from him the wrong, [without having recourse to the judge,] he is not to be blamed. (TA.) [See also خُطَّةٌ.] مَحْجُوزٌ Hit, or hurt, in the place [or part of the body] where the إِزَار is tied. (K.) مُحْتَجَزٌ The place [or part of the body] where the إزار is tied. (K.) مُحْتَجِزٌ Having his waist bound [with the إِزَار]: and with ة, a woman having her مِئْزَر bound upon [that part of her person which is termed] the عَوْرَة. (TA.) حجف 3 حاجفهُ He opposed him and repelled him, [app. with a حَجَفَة, (see the act. part. n., below,)] being opposed and repelled by him. (S.) حَجَفٌ: see what next follows, in two places. حَجَفَةٌ A shield made of skins, (S, K, TA,) or, as some say, of the skins of camels, cut out in a round form, (TA,) without wood and without sinews; (S, K, TA;) as also دَرَقَةٌ: (S:) or of skins sewed one over another; as also دَرَقَةٌ: (ISd:) or a small shield made of two [pieces of] skins sewed together, one over the other: (Msb:) pl. ↓ حَجَفٌ, (S, Msb, K) [or rather this is a coll. gen. n.,] and [the pl. is] حَجَفَاتٌ. (Msb.) The saying of the rájiz, (S,) namely, Su-r-edhDhi-b, (TA,) رُبَّ جَوْزٍ تَيْهَآءَ كَظَهْرِ الحَجَفَتْ means بَلْ [i. e. Many a middle of a desert in which one loses his way, like the back of a shield such as is called حجفة]: and [by احجفت is meant الحجفه; for] some of the Arabs, in pausing upon a ة, make it ت: thus they say, هٰذَا طَلْحَتْ, and خُبْزُ الذُّرَتْ: (S, Sgh:) these are Teiyi. (Sgh, TA.) — — (tropical:) The breast, or chest; (Abu-l-'Omeythil, K:) as being likened to a shield: (Abu-l-'Omeythil, TA:) pl. [or coll. gen. n.] ↓ حَجَفٌ. (Abu-l-'Omeythil, K.) مُحَاجِفٌ Fighting with another, having a حَجَفَة: (S, K:) opposing reciprocally. (K.) حجل 1 حَجَلَ, aor. حَجُلَ and حَجِلَ, inf. n. حَجَلَانٌ (S, K) and حَجْلٌ, (K,) He walked having his legs shackled: (S:) or he raised one leg, and went slowly on the other leg: (M, K:) or he went with short steps, like him who has his legs shackled: (Ham p. 221:) and he raised one leg, and hopped on the other: (TA:) it is said of a bird: (S:) and it means, (S, K,) in like manner, (S,) as also ↓ حجّل, (TA,) he leaped in going; (S, K, TA;) said of a crow, or raven; (K, TA;) as leaps (يَحْجُلُ) the camel that is hocked [in one leg] upon three legs, and the boy upon one leg or upon two. (S.) — حَجَلَتْ عَيْنُهُ, aor. حَجِلَ, inf. n. حُجُولٌ; (K;) and ↓ حجّلت, (As, S. K,) inf. n. تَحْجِيلٌ; (As, S;) His eye sank, or became depressed, in his head; (As, S, K;) said of a man, and of a camel, and of a horse: (TA:) and ↓ حَوْجَلَ, alone, signifies the same; (Ibn-' Abbád, K;) said of a man. (Ibn-' Abbád, TA.) — حُجِلَ بَيْنَهُ وَبَيْنَهُ, inf. n. حَجْلٌ, An obstacle was made to intervene between him, or it, and him, or it. (K.) 2 [حجّل] حَجَّلَ, inf. n, تَحْجِيلٌ, originally, He ornamented a woman, or her legs, with anklets: and he shackled a man, or a man's legs: see حِجْلٌ. — — And hence,] حُجِّلَتْ قَوَائِمُهُ, inf. n. تَحْجِيلٌ, said of a horse, His legs were white in the lower parts, the whiteness extending [upwards] beyond the pasterns but not extending beyond the knees and hocks; because they [the lower parts of the leg] are the places of the احجال, i. e., the anklets, and the shackles. (S, TA.) [See تَحْجِيلٌ explained as a simple subst., below.] — — [Hence also,] حَجَّلَتْ بَنَانَهَا She (a woman) coloured the dye of her fingers, or of the extremities of her fingers. (K, TA.) In the copies of the T, لَوَّثَتْ is put in the place of لَوَّنَتْ, app. by a mistake. (TA.) — — [Hence also,] تَحْجِيلٌ in the وُضُوْء signifies The washing a portion of the عَضُد [or upper arm, perhaps a mistake for the ذِرَاع, or fore arm,] and a portion of the shank, while washing the hand and foot. (Msb.) — — [Hence also,] حُجِّلَ المقْرَى, (TA,) inf. n. as above, (K,) (tropical:) A little milk, as much as the measure of the تَحْجِيل of a horse, was poured into the bowl for the guest, or guests, and then the bowl was filled up with water; this being done in a case of dearth, or drought, and want of milk: (K, * TA:) or, accord. to As, it means the bowl for the guest, or guests, was concealed in the حَجَلَة, through niggardliness, in order that the owners might drink its contents. (TA.) — — [Hence also, as تَحْجِيلٌ renders a horse conspicuous,] حَجَّلَ فُلَانٌ أَمْرَهُ (assumed tropical:) Such a one made his case, or affair, notorious, or public. (TA.) — — See also 1, first sentence. — حَجَّلَهَا, inf. n. as above, He made for her a حَجَلَة: (M, K:) or he brought her, or put her, therein. (O, K.) — — [And hence حجّل signifies also He concealed a thing in the حَجَلَة: see above.] — See also 1, second sentence. 4 احجل البَعِيرَ He loosed the camel's shacklefrom his left fore leg, and fastened it upon the right: (S, O, K:) or, accord. to the M, he loosed it from his right fore leg, and fastened it upon the left. (TA.) Q. Q. 1 حَوْجَلَ: see 1. حَجْلٌ: see what next follows. حِجْلٌ and ↓ حَجْلٌ (S, Mgh, Msb, K) and ↓ حِجِلٌ (Sgh, K) and ↓ حِجِلٌّ (K) An anklet; or a pair of anklets; syn. خَلْخَالٌ: (S, Mgh, Msb, K:) and the first and second (S, Mgh, Msb, K) and third, as some say, (K,) by a metaphor, (Msb,) (tropical:) a shackle; or a pair of shackles, or hobbles; syn. قَيْدٌ: (S, Mgh, Msb, K:) and (assumed tropical:) the two rings of the قَيْد: (K:) pl. [of pauc.] أَحْجَالٌ (S, Mgh, Msb, K) and [of mult.] حُجُولٌ. (Mgh, Msb, K.) You say, ↓ فِى سَاقَيْهَا حِجِلٌّ [or حِجْلٌ &c.] Upon her legs are anklets. (TA.) And القُيُودُ حُجُولُ الرِّجَالِ وَالحُجُولُ لِرَبَّاتِ الحِجَالِ, i. e. Shackles are the anklets of men; and anklets are [for the mistresses of the curtained canopies, i. e.,] for women. (TA.) And خَرَجَ يَجُرُّ رِجْلَيْهِ وَيُطَابِقُ فِى حِجْلَيْهِ [He went forth dragging his legs, and hobbling in his shackles]. (TA.) And [hence] فَرَسٌ بَادٍ حُجُولُهُ i. q. مُحَجَّلٌ [q. v.]. (TA.) — Also, the first, Whiteness: (M, K:) pl. أَحْجَالٌ. (K.) حَجَلٌ [The partridge; or partridges; comprising several species, of which those most commonly known appear to be identical with the Barbary partridge and the Greek partridge; both red-legged: accord. to Forskål, (" Descr. Animal.," pp. vii. and 11,) applied both to this bird, tetrao perdix, and also to the phasianus meleagris:] a well-known bird; (Msb;) i. q. قَبْجٌ: (ISh, S:) or the male of the قَبْج: (K:) or the females of the يَعَاقِيب [pl. of يَعْقُوبٌ, q. v.]: (Lth:) also called دجاج البر [دَجَاجُ البَرِّ]: there are two species; نجد ى [نَجْدِ ىٌّ of Nejd] and تهامى [تِهَامِىٌّ of Tihámeh]: the former species is أَخْضَرُ [here meaning of a dark, or an ashy, dust-colour], with red feet [or legs]; the latter, of the former colour intermixed with white: but نجدى is found used for the male: and غرغرة and بنت السعد ى, for the female: (Dmr, cited by Freytag:) a single bird of the kind is called ↓ حَجَلَةٌ: (S, Msb, K:) حَجَلٌ is a pl., as also حِجْلَانٌ and ↓ حِجْلَى; (S;) or [rather] حَجَلٌ is a coll. gen. n., (Msb, K,) and the pl., (Msb,) or quasi-pl. n., (K,) is ↓ حِجْلَى (Msb, K;) which is the only instance of its kind except ظِرْبَى: (S, K: in a copy of the Msb ظئرى:) its flesh is of moderate temperament. (K, TA,) more delicate than that of the دُرَّاج and that of the فَوَاخِت, and very fattening: (TA:) the swallowing half a mithkál of its liver is good for the epilepsy; and the introduction of its

gall-bladder into the nose once in every month sharpens the intellect greatly, and strengthens the sight: (K:) its flesh is good for the dropsy, benefits the stomach, and increases the venereal faculty. (Ibn-Seenà, TA.) — — Also, (S,) or ↓ حَجَلَةٌ, of which حَجَلٌ is pl., (K,) or حَجَلَةٌ is n. un. of حَجَلٌ, [which is a coll. gen. n.,] (S,) The young offspring of camels; the little ones thereof. (S, K.) — — دِبِّى حَجَلْ A certain game (Fr, K) of the Arabs of the desert. (Fr.) — See also حَجَلَةٌ. حِجِلٌ: see حِجْلٌ, in three places. حُجِلٌ: see حِجِلٌ, in three places. حَجَلَةٌ [A kind of curtained canopy or alcove or the like, prepared for a bride;] a thing like a قُبَّة: (M, K:) and a place, (K,) or a tent, or pavilion, or chamber, (بَيْتٌ,) (S,) adorned with cloths (S, K) and with raised couches (S) and with curtains, for a bride: (S, K:) or the curtain of the bride, within a بَيْت [meaning tent, or pavilion, or chamber]: (Mgh:) pl. حِجَالٌ (S, Mgh, K) and [coll. gen. n.] ↓ حَجَلٌ. (K.) [See أَرِيكَةٌ, and مِنَصَّةٌ.] — See also حَجَلٌ, in two places. حِجْلَى: see حَجَلٌ, in two places. حَجْلَآءُ, applied to a ewe, (S, * K, * TA,) Whose fore and hind shanks are white, (S, K, TA,) and the rest of her black: os in the M and O. (TA.) [See also خَدْمَآءُ, voce أَخْدَمُ.] حَجِيلٌ A horse that is مُحَجَّل [q. v.] in three legs. (Fr, Kudot.) حَاجِلٌ [part. n. of حَجَلَ] has for its pl. حُجَّلٌ, which is applied by Jereer to crows or ravens [as meaning Leaping in going, as though shackled]. (TA.) [The fem. pl.] حَاجِلَاتٌ is also applied to camels, (Sudot, Kudot,) meaning That have been smitten in their legs, (Sudot,) or that have been ham strung, (Kudot,) and in consequence walk not on all of their legs. (Sudot, Kudot.) حَوْجَلَةٌ (Sudot, Kudot, &c.) and حَوْجَلَّةٌ, (M, Kudot,) like حَوْصَلَةٌ and حَوْصَلَّةٌ, and دَوْخَلَةٌ and دَوْخَلَّةٌ, &c., (TA,) A flask, or bottle; syn. قَارُورةٌ: (Kudot:) or a small قارورة with a wide head, (S, M, O,) [the head] resembling a سُكُرُّجَة and the like: (M, TA:) or a قارورة large in the lower part: (K:) or one like the قَوَارِير of [the kind of perfume called] ذَرِيرَة: (TA:) pl. حَوَاجِلُ and حَوَاجِيلُ; (M, K;) in the latter of which, the ى may be inserted by poetic license, or as a substitute for one of the ل s in حوجلّة. (M, TA.) [See also حَوْقَلَةٌ.] تَحْجِيلٌ [inf. n. of 2, q. v.: and also used as a simple subst., signifying] Whiteness in the legs of a horse, (S, K,) all of them; (K;) or in three of the legs: (S;) in the two hind legs and a fore leg; (K;) or in a hind leg and the two fore legs; (TA;) or in the two hind legs (S, K) only; (K;) or in one hind leg only; (K;) but not in the two fore legs alone, nor in one fore leg without the other, unless with the two hind legs, (AO, S, K, TA,) or with one hind leg; (A O, S, TA;) whether little or much, so that it extends [upwards] beyond the pastern but not beyond the knee and hock. (S.) — — Also A whiteness in a she-camel's teats, occasioned by the صِرَار [q. v.]. (K.) — — And, accord. to ISk and the K, A certain mark made with a hot iron upon a came;: but Sgh says that the right word is تَحْجِينٌ, with ن. (TA.) مُحَجَّلٌ Wearing أَحْجَال, i. e. anklets; [or adorned therewith;] applied to a woman [without ة because men do not wear anklets]: if applied to a man, shackled. (Ham p. 238.) — — [And hence,] applied to a horse, (S Mgh, Msb, K,) Having what is termed تَحْجِيلٌ, as explained in the first sentence of the paragraph next preceding; (S, K;) as also ↓ مَحْجُولٌ: (K:) white in the place of the anklet, and above that; wherefore the horse is thus termed: (Ham p. 53:) having his legs, (Mgh, Msb,) all four, (Mgh,) white; the whiteness extending [upwards] beyond the pasterns, (Mgh, Msb,) to a third, (Mgh,) or to half, (Mgh, Msb,) or thereabout, (Msb,) or to two thirds, (Mgh,) of the shank. (Mgh, Msb.) When the whiteness is in all the four legs, he is termed مُحَجَّلُ أَرْبَعٍ: when in the two hind legs, مُحَجَّلُ الرِّجْلَيْنِ: when in one of the hind legs, extending [upwards] beyond the pastern, مُحَجَّلُ الرِّجْلِ اليُمْنَى: when in three legs, exclusive of a hind leg or of a fore leg, مُطْلَقُ يَدٍ ثَلَاثٍ اليُسْرَى or رِجْلٍ: when in the fore leg and hind leg of one side, مُمْسَكُ الأَيَامِنِ مُطْلَقُ الأَيَاسِرِ or مُمْسَكُ الأَيَاسِرِ مُطْلَقُ الأَيَامِنِ: when on opposite sides, whether little or much, مَشْكُولٌ. (S.) Hence, in a trad., أُمَّتِى الغُرُّ المُحَجَّلُونَ يَوْمَ القِيَامَةِ مِنْ آثَارِ الوُضُوْءِ (assumed tropical:) [My followers will be those having a whiteness on the forehead and on the wrists and ankles, on the day of resurrec tion, from the effects of the ablution for prayer]. (TA.) [Hence also, because the horse that is مَحَجَّل is conspicuous,] رَكِبَ الشَّادِخَةَ المُحَجَّلَةَ (assumed tropical:) He committed a bad and notorious deed. (S in art. شدخ, q. v.) And the saying of El-Jaadee, satirizing Leylà El-Akhyaleeyeh, فَقَدْ رَكِبَتْ أَمْرًا أَغَرَّ مُحَجَّلَا (assumed tropical:) [For she has committed a glaring, notorious deed]. (Az, TA.) And يَوْمٌ أَغَرُّ مُحَجَّلٌ (assumed tropical:) A day bright and beaming with happiness and cheerfulness. (Har p. 377.) — — Also A she-camel's udder having a whiteness in the teats, occasioned by the صِرَار [q. v.]. (K.) — A woman who keeps, or cleaves, to the حِجَال [pl. of حَجَلَةٌ]: and in like manner, a man; meaning (assumed tropical:) one who keeps much, or habitually, to the company of women. (Ham p. 238.) مَحْجُولٌ see مُحَجَّلٌ. حجم 1 حَجَمَ said of the breast of a woman or girl: see 4. — حَجَمَ, (ISk, S, K,) aor. حَجُمَ and حَجِمَ, inf. n. حَجْمٌ, (K,) He (a child, ISk, S, TA) sucked (ISk, S, K) the breast of his mother. (ISk, S, TA.) — — [Hence,] حَجَمَهُ, aor. حَجُمَ, inf. n. حَجْمٌ, (S, Mgh, Msb,) He scarified him [and drew blood from him with the مِحْجَمَة; i. e. he cupped him]; (Msb;) he performed upon him the operation of the حَجَّام, (Mgh,) or, of the حَاجِم, (S,) who sucks the mouth of the مِحْجَمَة [to draw the blood]. (Az, TA.) — — And [hence,] حَجَمَتْهُ الحَيَّةُ (assumed tropical:) The serpent bit him. (TA.) And حَجَمَتِ الفُحُولُ العَيْرَ (tropical:) The stallions bit the ass. (TA.) And حَجَمَ العَظْمَ, (TA,) inf. n. as above, (K,) (assumed tropical:) He ate off the flesh from the bone. (K, TA.) — حَجَمَ البَعِيرَ, (S, Msb, TA,) aor, حَجُمَ, (S TA,) inf. n. as above, (TA,) He put a حِجَام upon the mouth [or muzzle] of the camel, when excited, in order that he might not bite; (S, TA;) [he muzzled the camel;] he bound the camel's mouth [or muzzle] with a thing. (Msb.) — — Hence, (Har p. 474,) حَجَمْتُهُ عَنِ الشَّىْءِ, (S, Msb, * TA,) and عَنْ صَاحِبَتِهِ, (TA,) inf. n. as above, (K,) I made him to refrain, forbear, abstain, (S, TA,) or go back; (Msb;) or I withheld him, or restrained him; (S, K, TA;) from the thing, (S, TA,) and from his female companion. (TA.) And حَجَمَ طَرْفَهُ عَنْهُ He turned away his eye, or eyes, from him, or it. (TA.) And عَنْ حَاجَتِهِ ↓ أَحْجَمْتُهُ is also mentioned, as meaning I withheld him from the object of his want; or prevented him from attaining it. (TA.) 2 حجّم: see 4. — — Also, inf. n. تَحْجِيمٌ, (tropical:) He looked hard: (K, TA:) and so, accord. to Az جَمَّحَ. (TA.) 4 احجم It (the breast of a woman or girl) was, or became, swelling, prominent, or protuberant; (Mgh, K;) as also ↓ حَجَمَ, inf. n. حَجْمٌ: (K:) or was, or became, round, and swelling, prominent, or protuberant; as also ↓ حجّم: (A, TA:) properly, became such as to have what is termed حَجْمٌ, (Mgh, TA,) meaning projection, protrusion, prominence, or protuberance, and elevation: (Mgh:) or, as some say, became such that the suckling might suck it. (TA.) — — أَحْجَمَتْ لِلْمَوْلُودِ (tropical:) She (a woman) suckled the new-born child for the first time. (K, TA.) — احجم عَنْهُ He refrained, forbore, abstained, or desisted, from it; (S, K;) quasi-pass. of حجَمْتُهُ, like as أَكَبَّ is of كَبَبْتُهُ; which are extr. of their kind; (S;) and احجم عنه signifies the same; (S in art. جحم;) but is a rare dial. var.: (Har p. 95:) or he drew back from it, or him, in awe, or fear: (K, TA:) or he receded, or drew back, form it; namely, a thing, or an affair: (Msb:) and أَحْجَمْتُ عَنِ القَوْمِ I dreaded, or feared, the people, or party, and returned, and left them, after I had desired to go to them. (AZ, Msb.) — — احجم also signifies He (a man) advanced, or went forward; and so اجحم: both

of these verbs thus having two contr. meanings. (MF.) — See also 1, last sentence. 8 احتجم He performed the operation of cupping: (MA, KL, PS:) [or rather he had that operation performed upon him; or had blood drawn from him by that operation; a quasi-pass. verb, like افتصد and اكتوى and احترق and countless others:] or he sought, or demanded, the performance of that operation [upon himself]. (K TA.) One says, إِحْتَجَمْتُ مِنَ الدَّمِ [app. meaning I had some of the blood drawn from me by cupping]. (S.) — He (a camel) was withheld, or restrained, or prevented, from biting [by being muzzled]. (TA.) حَجْمٌ A rising, protuberant, or prominent, part of a thing: (S:) a projection, protrusion, prominence, or protuberance; (S, Mgh;) and a rising, or an elevation: (Mgh:) or the part of a thing that one feels beneath his hand: (ElGhooree, Mgh:) or the part of a thing that one feels projecting, protruding, prominent, or protuberant, beneath his hand: pl. حُجُومٌ. (K.) One says, لَيْسَ لِمِرْفَقِهِ حَجْمٌ There is no projection, protrusion, prominence, or protuberance, to his elbow. (S.) Lh says that حَجْمُ العَظْمِ means One's perceiving the feel of the bones [or bone] behind the skin: thus explaining it after the manner of explaining inf. ns.: and ISd says, I known not whether it be in his opinion an inf. n. or a simple subst. (TA.) And Lth says that الحَجْمُ means One's perceiving the feel of a thing beneath a garment: [and that] one says, مَسَسْتُ بَطْنَ الحُبْلَى فَوَجَدْتُ حَجْمَ الصَّبِىِّ فِى بَطْنِهَا [which plainly means, I felt the belly of the pregnant woman, and perceived the bulging of the child in her belly]. (Mgh, TA.) It is said [of a woman's garment] in a trad., لَا يَصِفُ حَجْمَ عِظَامِهَا [lit. (tropical:) It does not describe the projecting of her bones]: meaning, the garment does not stick to her body so as to tell what projects of her bones: it is made to be a describer by way of comparison. (IAth, TA.) — — [In post-classical works it is often used as signifying Bulk, bigness, or magnitude.] حِجَامٌ [A muzzle for a camel, commonly a net of cord;] a thing that is put upon the mouth, or muzzle, of a camel, (S, K,) when he is excited, (S,) to prevent his biting. (S, K.) حَجُومٌ Gentle, nice, or skilful, in operation; syn. رَفِيقٌ [in the CK, erroneously, رَقِيقٌ] as an epithet applied to a حَاجِم [or cupper]; as also ↓ مِحْجَمٌ. (K.) — — (tropical:) The فَرْج [meaning vulva, or vagina,] of a woman. (K, TA.) حِجَامَةٌ The craft, or art, of the حَاجِم or حَجَّام [i. e. cupper]: (S, * Mgh, Msb, K:) and the operation that he performs. (S, * TA.) حَجَّامٌ A cupper; syn. مَصَّاصٌ [lit. one who is in the habit of sucking]; (K;) one who performs the operation termed حَجْمٌ; (S, Mgh;) one who scarifies [and draws blood with the مِحْجَمَة]; (Msb;) as also ↓ حَاجِمٌ; (S, Msb, K;) but the former is an intensive epithet [denoting frequency or habit]: (Msb:) so called because he sucks the mouth of the مِحْجَمَة. (Az, TA.) Hence the prov. أَفْرَغُ مِنْ حَجَّامِ سَابَاطَ [More unoccupied than the cupper of Sábát (the name of a place)]: for military forces used to pass by the man to whom it relates, and he used to cup them on credit, in consequence of want of employment, waiting for payment until they should return. (S: more fully explained in the K in art. سبط.) حَاجِمٌ: see what next precedes. حَوْجَمٌ: see what next follows. حَوْجَمَةٌ The red rose: (K:) or [rather] a single red rose: (A'Obeyd, S:) pl. [or rather coll. gen. n.] ↓ حَوْجَمٌ. (A'Obeyd, S, S, K.) مَحْجَمٌ, (Mgh, Msb,) or ↓ مَحْجَمَةٌ, (TA,) The place to which the مِحْجَمَة is applied, (Mgh, Msb, * TA,) in the neck: (Mgh, TA:) pl. مَحَاجِمُ. (Mgh, Msb.) مِحْجَمٌ The scarifying instrument of the حَجَّام. (IAth, TA.) — — See also مِحْجَمَةٌ. — And see مَحْجَمٌ. مَحْجَمَةٌ: see مَحْجَمٌ. مِحْجَمَةٌ and ↓ مِحْجَمٌ The قَارُورَة [or glass vessel, or the like,] of the حَجَّام; (Az, S, Mgh, Msb;) the thing with which the حَجَّام operates; (K;) the utensil in which the blood produced by the operation of حِجَامَة is collected by sucking: (IAth, TA:) pl. مَحَاجِمُ. (TA.) مِحْجَامٌ A man (TA) who draws back much, or often, in awe, or fear. (K, TA.) مَحْجُومٌ A breast sucked. (TA.) — — A man [cupped, or] operated upon by the حَاجِم (S.) — A camel [muzzled, or] having a حِجَام put upon his mouth [or muzzle] in order that he may not bite. (S.) حجن 1 حَجَنَهُ, aor. حَجِنَ, (K, TA, [in the CK حَجُنَ,]) inf. n. حَجْنٌ, (TA,) He bent it, or made it crooked [or hooked]; namely, a stick, or branch, or slender piece of wood; as also ↓ حجّنهُ, (K,) inf. n. تَحْجِينٌ. (TA.) — — (assumed tropical:) He marked him (i. e. a camel) with the brand of the مِحْجَن, which is a line with a crooked, or hooked, end, like the stick called مِحْجَن; inf. n. as above. (TA.) — — He drew it, or pulled it, [or hooked it,] (S, K,) towards himself (S) with the مِحْجَن; as also ↓ احتجنهُ. (S, K.) — — (tropical:) He turned him away (K, TA) عَنِ الشَّىْءِ from the thing. (TA.) — حَجِنَ عَلَيْهِ and بِهِ, aor. حَجَنَ, (K,) inf. n. حَجَنٌ, (TA,) He was, or became, avaricious, tenacious, or niggardly, of it; (K;) like حَجِىَ بِهِ. (TA.) — — حَجِنَ بِالدَّارِ He remained, stayed, dwelt, or abode, in the house. (K.) 2 حَجَّنَ see 1. 4 احجن, said of the ثُمَام [or panic grass], It put forth its خُوص; (A 'Obeyd, S, K; * [in the K its خُوصَة;]) [i. e.] its leaves appeared. (TA.) 5 تحجّن It was, or became, crooked, [or hooked,] or curved: (T, K:) said of a thing that is termed أَحْجَنُ. (T.) 8 إِحْتَجَنَ see 1. — — [Hence,] احتجن المَالَ (tropical:) He drew the property, or camels &c., together (S, K, TA) to himself, (S, TA,) and took, or took possession of, it, or them. (S, K, TA.) And احتجنهُ (tropical:) He took possession of it (i. e. a portion of land), exclusively of others. (TA from a trad.) And احتجنهُ لِنَفْسِهِ دُونَ أَصْحَابِهِ (tropical:) He appropriated it (a thing) to himself, exclusively of his companions. (T, TA.) And احتجن مَالَ غَيْرِهِ (assumed tropical:) He took away, and stole, the property of another. (TA.) — — Also (assumed tropical:) He put the property, or camels &c., into a good, or right, state, and drew together what had become scattered thereof. (TA.) — — And احتجن عَلَيْهِ (assumed tropical:) He straitened him. (TA.) حَجَنٌ Crookedness, [or hookedness,] or curvature; (S, K;) as also ↓ حُجْنَةٌ. (K.) — — See also حُجْنَةٌ. حَجِنٌ: see أَحْجَنُ. حُجْنَةٌ: see حَجَنٌ. — — Also Crispness [or recurvation] in the extremities of hair. (T, TA. [See أَحْجَنُ.]) — — A place of crookedness or curvature (ISd, TA) of a staff or stick. (TA.) — — The hook in the head of a spindle, (S, * K, * TA,) with which the thread is caught preparatively to the twisting thereof. (TA.) — — The خُوصَة, (K,) or خُوص, (S,) [i. e.] the leaves [or blades], (TA,) of ثُمَام [or panic grass]; (S, K, TA;) as also ↓ حَجَنَةٌ. (K.) And ↓ حَجَنٌ [of which ↓ حَجَنَةٌ is the n. un., if not a mistranscription of حُجَنٌ,] Tender, or soft, shoots, that grow upon the sides of the stalks of the ثُمَام and the ضَعَة [which is said to be a species of ثُمَام]. (TA.) And حُجَنٌ, pl. of حُجْنَةٌ, The fruit-stalks of grapes. (TA.) — Also A thing, or portion of a thing, that one has drawn and appropriated to oneself. (TA.) حَجَنَةٌ: see the next preceding paragraph, in two places. حَجُونٌ Sluggish, lazy, or indolent: (K:) from حَجِنَ بِالدَّارِ [q. v.]. (TA.) — — غَزْوَةٌ حَجُونٌ (tropical:) A hostile, or hostile and plundering, expediton, in which the party feigns to be going in one direction, and then turns to another: (A, K, * TA:) or farextending. (S, K.) And سِرْنَا عُقْبَةً حَجُونًا (tropical:) We journeyed a long stage. (S, TA.) أَحْجَنُ Crooked, [hooked,] or curved: fem. حَجْنَآءُ: pl. حُجْنٌ. (Ham p. 403.) You say, الصَّقْرُ أَحْجَنُ المِنْقَارِ The hawk is crooked [or hooked] in the bill. (TA.) And صَقْرٌ أَحْجَنُ المَخَالِبِ A hawk having crooked [or hooked] talons. (S, TA.) And أَنْفٌ أَحْجَنُ [A hooked nose,] a nose having the tip approaching the mouth, and, Az adds, having its نَاشِرَتَانِ [or two alæ] receding in an ugly manner. (TA.) And أُذُنٌ حَجْنَآءُ An ear having one [app. the upper] of its two extremities turning towards the forehead, downwards: or having its edges turning towards the other ear, in the direction of the forehead: (M, K:) in either case, curving. (M, TA.) And شَعَرٌ أَحْجَنُ (tropical:) Hair that is crisp, or curly, in its extremities: or, accord. to AZ, wavy hair: (T:) or hair that is

recurvate at its extremities (مُعَقَّفٌ), and intermingling: (M:) or hair forming a succession of rimples (مُتَسَلْسِلٌ), pendulous, wavy, and crisp, or curling, in the extremities; as also ↓ حَجِنٌ. (K.) تَحْجِينٌ (assumed tropical:) A crooked, [or hooked,] or curved, brand, or mark made with a hot iron [upon a camel]: (K:) [originally inf. n. of 2; but in this sense,] a subst., properly speaking, like تَنْبِيتٌ and تَمْتِينٌ. (TA. [See also مِحْجَنٌ.]) مِحْجَنٌ A crooked, [or hooked,] or curved, staff or stick; as also ↓ مِحْجَنَةٌ: (K:) or a stick, (IAth, Mgh, Ham p. 403,) or staff, (IAth, Ham,) or piece of wood, (Msb,) with a crooked, or hooked, head, (IAth, Mgh,) or crooked at the end, (Msb;) like the صَوْلَجَان: (S, Mgh, Msb, Ham:) one draws towards him with it the extremities [of the branches] of trees, and the like: (Ham ubi suprà:) or a stick with a crooked, or curved, end, being naturally so on the tree on which it has grown; distinguished from a صولجان, the end of which is crooked, or curved, artificially: (T:) or, accord. to AZ, any stick with a curved head: (Msb:) or it signifies also anything bent, or crooked: (K:) pl. مَحَاجِنُ. (Msb, TA.) The appellation صَاحِبُ المِحْجَنِ [The owner of the crooked stick or staff] was given to a certain man who, in the Time of Ignorance, used to sit in the highway, and take with his محجن one thing after another, of the goods of the passers-by; and if any one were cognizant of his doing, he excused himself, saying that the thing had caught to his محجن. (TA.) You say, فُلَانٌ لَا يَرْكُضُ المِحْجَنَ [lit. Such a one will not kick the crooked stick or staff], meaning (assumed tropical:) such a one is of no use, or stands one in no stead: the saying originating from the fact that a محجن is put between the hind legs of the camel, and if he be inert, or wanting in vigour, he will not kick it; but if he be sharp in spirit, he will kick it and go on. (TA.) And you say, إِنَّهُ لَمِحْجَنُ مَالٍ, meaning (assumed tropical:) Verily he is one who puts the cattle into a good state, and pastures and manages them well. (TA.) Also (assumed tropical:) A brand, or mark made with a hot iron, upon a camel, in the form of a line with a crooked, or hooked, end, like the stick so called. (TA. [See also تَحْجِينٌ.]) — — And The [hooked] bill of a bird; because of its crookedness. (TA.) مِحْجَنَةٌ: see the next preceding paragraph. مَحْجُونٌ A camel marked with the brand termed مِحْجَن (TA.) حجو 1 حَجَا, (S, K,) aor. يَحْجُو, (S, TA,) inf. n. حَجْوٌ, (TA,) He thought, or opined: (S, TA:) or he thought, or opined, a thing, and, doing so, claimed it (ادَّعَاهُ), not being certain of it: (K:) [or he thought it and asserted it; as appears from a verse here following, cited in the TA as an ex. of the meaning explained as above in the K:] and ↓ تحجّى بِظَنِّهِ, and تحجّى alone, he thought, or opined, a thing, not being certain of it. (T, TA.) You say, أَنَا أَحْجُو بِهِ خَيْرًا I think, or opine, that there is good in him. (S, TA.) And Aboo-Shembel says, respecting Aboo-'Amr Esh-Sheybánee, قَدْ كُنْتُ أَحْجُو أَبَا عَمْرٍوأَخَاثِقَةٍ حَتَّى أَلَمَّتْ بِنَا يَوْمًا مُلِمَّاتُ [I used to think and assert Aboo-'Amr to be a trustworthy person, until, one day, misfortunes befell us]. (TA.) — — حَجَا القَوْمَ كَذَا وَكَذَا (S, K *) He repaid, requited, compensated, or recompensed, the people, or party, [with, or for, such and such things,] syn. جَزَاهُمْ; [so in my copies of the S, and in the K; but Freytag gives, as the reading found by him in the S, حزاهم, as though meaning he computed them by conjecture to be such and such in number; which is agreeable with what follows;] and he thought them to be so. (S.) — He directed himself, or his course or aim, to, or towards, him, or it: (Az, TA:) and ↓ تحجّى الشَّىْءَ he directed himself, or his course or aim, to, or towards, the thing. (S, TA.) — Also, (K,) inf. n. as above, (TA,) He kept a secret: (K:) or he concealed it: (AZ, TA:) [and ↓ حَاجِى has a similar meaning; for] you say, لَامُحَاجَاةَ عِنْدِى فِى كَذَا, i. e. There is no concealment with me in respect of such a thing; as also لَا مُكَافَأَةَ. (TA.) — — لَا يَحْجُو إِبِلَهُ, said of a pastor, He does not, or will not, keep and tend, or pasture and defend, his camels. (TA.) One says also of a pastor whose sheep or goats [and camels] are lost by him, and become dispersed, مَا يَحْجُو غَنَمَهُ وَلَا إِبِلَهُ [He does not keep his sheep or goats, nor his camels, from being lost and becoming dispersed]. (TA.) — — سِقَآءٌ لَا يَحْجُو المَآءَ A skin that will not hold, or retain, water. (TA.) — — مَاحَجَوْتُ مِنْهُ شَيْئًا I did not keep, or retain in my memory, of it, aught; as also ما هَجَوْتُ. (Ks, TA.) — Also, (K,) inf. n. as above, (TA,) He, or it, prevented, or withheld. (K, TA.) [See حِجًا.] — حَاجَيْتُهُ فَحَجَوْتُهُ: see 3. — حَجَا بِالْمَكَانِ, (S, K,) inf. n. as above, (K,) He remained, stayed, dwelt, or abode, in the place, (S, K, TA,) and became fixed [therein]; (TA;) as also ↓ تحجّى بِهِ. (S, K.) And حَجَا, (IAar, K,) inf. n. as above, (IAar,) He stopped, or paused. (IAar, K.) — — And حَجَا بِهِ, [inf. n. as above, (see Ham p. 523,)] He was, or became, tenacious, or avaricious, of it, namely, a thing; (S, K;) as also ↓ تحجّى به. (TA.) And حَجِى بِهِ, (Fr, S, K,) aor. حَجَوَ, inf. n. حَجًى [or حَجًا], (TK,) He was, or became attached to it, and clave to it; (Fr, S, K;) as also حَجِئَ به; and ↓ تحجّى به; (Fr, S;) and تحجّأبه. (Fr, TA.) ↓ تحجّى also signifies He kept to the حَجَا, or place of bending or turning of a valley. (TA.) And تَحَجَّيْتُ ↓ بِهٰذَا المَكَانِ I preceded you, or outwent you, to this place, and clave to it before you. (S, TA.) And [hence,] تحجّى ↓ بِهِمْ is said to mean (assumed tropical:) He was first, or foremost, or quick, to blame them. (TA.) — — حَجِى, (K, TA,) aor. حَجَوَ, (TA,) is also [said to be] syn. with عَدَا, (K,) He ran; (TK;) thus bearing two contr. significations: (K:) but this requires consideration. (TA.) — — [Golius, as on the authority of the KL, assigns to it also the meaning " Hilaris et lubens fuit: " but in this sense it is said in the KL to be with ء for its last radical letter: see art. حجأ.] 3 حَاجَيْتُهُ ↓ حَاْجَوَ مُحَاجَاةٌ فَحَجَوْتُهُ, (T, S, K,) inf. n. of the former مُحَاجَاةٌ and حِجَآءٌ, (K,) I contended, or vied, with him in intelligence or skill and knowledge, or in endeavouring to show my superiority in intelligence &c., (فَاطَنْتُهُ,) and I overcame him therein; (K;) from حِجًى [or حِجًا] meaning " intelligence. " (Har p. 9.) [And hence, I tried him with an enigma or enigmas, and overcame him therein: (see 6:) or] I proposed to him an enigma [&c.]: (T, TA:) [or I contended with him in proposing an enigma or enigmas, &c.]: i. e. دَاعَيْتُهُ فَغَلَبْتُهُ: (S:) so in the handwriting of Aboo-Zekereeyà, and in that of Aboo-Sahl, [and in my two copies of the S,] but in [some of the copies of] the S دعيته. (TA.) And حُوجِىَ بِهِ [He was tried with it as an enigma to be explained by him; or he had it proposed to him as an enigma]. (TA.) — — مُحَاجَاةٌ signifies [also] The asking a thing of one much, so as to weary; as also مُدَاعَاةٌ. (KL.) — — And حِجَآءٌ, (K, TA,) [accord. to the CK حَجًا, but correctly] like كِتَابٌ, (TA,) An engaging in conflict, or fight. (K, TA.) — — See also 1. 4 مَا أَحْجَاهُ, and أَحْجِ بِهِ, How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he! (S, K, TA:) verbs of wonder having no corresponding verb of the measure فَعَلَ. (TA.) You say, مَا أَحْجَاهُ بِذٰلِكَ How well adapted or disposed, &c., is he for that! (S, TA.) 5 تَحَجَّوَ see 1, in eight places. — — You say also, تحجّى لَهُ, meaning He knew it, or understood it, readily, or with quickness of intelligence. (AHeyth, TA.) 6 تَحَاجَوْا They tried one another with enigmas: [or proposed enigmas, one to another: or contended, one with another, in proposing an enigma, or enigmas: (see 3:)] from حِجًى [or حِجًا] meaning " intelligence. " (Har p. 189.) You say, يَتَحَاجَوْنَ بِأُحْجِيَّةٍ [They try one another with an enigma: or contend, one with another, in proposing an enigma]: (S, TA:) التَّحَاجِى signifying التَّدَاعِى. (TA.) 8 احتجى He found out, or discovered, (أَصَابَ,) that with which he was tried as an enigma to be explained by him. (TA.) حَجًا

or حَجًى A side, region, quarter, or tract: (S, Msb, K, TA:) and an extremity: (TA:) pl. أَحْجَآءٌ. (S, Msb.) — — A refuge; a place to which one has recourse for refuge, or protection; as also ↓ مَحْجًى (Lh, TA) and ↓ مَحْجأٌ. (Lh, K in art. حجأ.) — — Elevated ground. (TA.) — — A place of bending or turning of a valley. (TA.) — — Anything by which one is veiled, concealed, or protected; (Mgh, Msb, TA;) as also ↓ حِجًا. (Mgh, TA.) [Hence applied to A parapet on the top of a house; as is indicated in the Mgh and TA.] — Bubbles upon water, arising from the drops of rain: pl. [or rather coll. gen. n.] of ↓ حَجَاةٌ: (S, K: [in the CK, erroneously, حِجاة:]) the latter word, which is like حَصَاةٌ, is explained by Az as signifying a bubble that rises upon water, like a flask; and as having for its pl. حَجَوَاتٌ: and the same word (حجاة) signifies also a pool of water, itself, such as is left by a torrent. (TA.) — See also حَجِىٌّ. — حَجَا is also used, by poetic license, for حَجَاج, q. v. (TA in art. حج.) حَجٍ: see حَجِىٌّ. — إِنَّهُ لَحَجِىٌّ إِلَى بَنِى فُلَانٍ means لَا جِئٌ لَهُمْ [i. e. Verily he is betaking himself for refuge, or protection, to the sons of such a one; like لَحَجِىٌّ: but by rule it should be لَحَجٍ; and thus, perhaps, it is correctly written]. (AZ, TA.) حِجًا or حِجًى Intelligence, or understanding; (S, Msb, K;) sagacity, or skill and knowledge: (K:) [said to be] from حَجَا meaning " he, or it, prevented, or withheld; " because it prevents, or withholds, a man from doing that which is bad, or corrupt. (TA.) — And i. q. مِقْدَارٌ [Quantity, measure, &c.]: pl. أَحْجَآءٌ. (K.) — See also حَجًا. — [Also said by Golius, as on the authority of J, to signify " an enigma," as though syn. with أُحْجِيَّةٌ; but I have not found it in this sense in any copy of the S, nor in any other lexicon.] حَجَاةٌ: see حَجًا. حَجْوَى a subst. signifying مُحَاجَاةٌ [i. e. A contention in intelligence &c.; and particularly, in trying with an enigma or enigmas; in proposing an enigma or enigmas; or simply the proposal of an enigma; see 3]; (T, TA;) the subst. denoted by حَاجَيْتُهُ فَحَجَوْتُهُ; (K;) [or rather by the verb حَاجَيْتُ, agreeably with the foregoing explanation from the T;] as also ↓ حُجَيَّا, (S, K, TA,) with a dammeh, (K, TA,) and with teshdeed of the ى; (TA; [in some copies of the K erroneously written حُجْيَا;]) and ↓ أُحْجِيَّةٌ: (S:) or ↓ حُجَيَّا is the dim. of حَجْوَى: (T, TA:) and ↓ أُحْجِيَّةٌ signifies a saying of which the meaning differs from the letter, as also ↓ أُحْجُوَّةٌ, (K,) but احجيّة is preferable, (T, TA,) and ↓ كَلِمَةٌ مُحْجِيَةٌ, (K,) like مُحْسِنَةٌ; (TA; [in the CK, erroneously, مُحَجِّيَةٌ;]) [i. e.] ↓ أُحْجِيَّةٌ signifies an enigma; a riddle; (MA, PS, TK;) and so ↓ حُجَيَّا; (PS;) or a question put to one with the view of causing him to make a mistake; (TA;) and is from حِجًى [or حِجًا] meaning " intelligence," because مُحَاجَاةٌ is like a vying, or contending, in intelligence: (Har p. 9:) the pl. of ↓ أُحْجِيَّةٌ is أَحَاجِىُّ and أَحَاجٍ, (MA, and Har ubi suprà,) agreeably with a general rule relating to words of its measure, as أُثْفِيَّةٌ and أُمْنِيَّةٌ. (Seer, in Har ubi suprà.) One says, مَاكَانَ ↓ حُجَيَّاكَ كَذَا وَكَذَا [The question of contention with thee in trying thine intelligence by an enigma, or the enigma proposed to thee, is, What is, or was, such a thing, and such a thing?]: it means a certain game, and a question put with the view of causing one to make a mistake: A 'Obeyd says, It is like their saying, Disclose what is in my hand, and thou shalt have such a thing. (S.) One says also, فِى هٰذَا ↓ أَنَا حُجَيَّاكَ, meaning مَنْ يُحَاجِيكَ [i. e. I am he who contends with thee in intelligence, or in trying with an enigma, &c., respecting this thing]. (S.) And ↓ بَيْنَهُمْ أُحْجِيَّةٌ يَتَحَاجَونَ بِهَا [Between them is a contention in intelligence, or in proposing enigmas, or between them is an enigma, with which they try one another]. (S.) هُوَحَجِىٌّ بِهِ He is adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for it; or worthy of it; as also ↓ حَجٍ, (S, M, K, TA,) of which the pl. is حَجُونَ; (TA;) and ↓ حَجًى, (S, M, K, TA,) which last has no fem. nor dual nor pl. form, (S, M,) retaining the same form as fem. and dual and pl.: (M:) and in like manner you say, أَنْ يَفْعَلَ ذٰلِكَ ↓ إِنَّهُ لَمَحْجَاةٌ Verily he is adapted, &c., to do that; (S, K; *) and إِنَّهَا لَمَحْجَاةٌ; and إِنَّهُمْ لَمَحْجَاةٌ. (S.) — — حَجِىٌّ is also syn. with حَرِيصٌ [Vehemently desirous, eager, &c.]. (KL.) حُجَيَّا: see حَجْوَى, in five places. — Respecting this word in the phrase حٌجْ حُجَيَّاكَ, see حَاجَةٌ (in art. حوج), near the end of the paragraph. أَحْجَى More, and most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy: (TA, Ham p. 523:) so in the saying, هُوَ أَحْجَى أَنْ يَكُونَ كَذَا [He is more, or most, adapted, &c., to be thus; or worthy of being thus]: (TA:) and فُلَانٌ أَحْجَى بِكَذَا [Such a one is more, or most, adapted, &c., for such a thing; or worthy of it]. (Ham ubi suprà.) Hence, in a trad., مَعَاشِرُ هَمْدَانَ أَحْجَى حَىٍّ بِالكُوفَةِ [The companies of Hemdán are the most worthy tribe in El-Koofeh]: or, as some say, the meaning is, the most intelligent tribe. (TA.) أُحْجُوَّةٌ: see حَجْوَى. أُحْجِيَّةٌ: see حَجْوَى, in five places. مَحْجًى: see حَجًا. مُحْجٍ Niggardly, tenacious, or avaricious. (K.) — كَلِمَةٌ مُحْجِيَةٌ: see حَجْوَى. مَحْجَاةٌ: see حَجِىٌّ. 1 حد حَدَّ, (A, Mgh, Msb,) aor. ◌3حَدُ, (Mgh, TA,) inf. n. حَدّق, (S, Mgh, Msb, K,) He, or it, prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted: (S, A, Mgh, Msb, K, TA:) this is the primary signification: (Mgh:) and he repelled, turned away, or averted, (L, K, TA,) evil [or the like], and also a person from a thing, good or evil. (L.) You say, حَدَّ الرَّجُلَ عَنِ الأَمْرِ He prevented, or hindered, and withheld, or restrained, the man from the thing, or affair. (L.) And حَدَدْتُ فُلَانًا عَنِ الشَّرِّ I prevented, or hindered, such a one from [falling into], or preserved him from, evil. (L.) And قَدْ حَدَّ اللّٰهُ ذٰلِكَ عَنَّا [God hath forbidden us that]. (S.) And اَللّٰهُمَّ احْدُودْهُ (T, A, L) O God, prevent him from hitting the mark: said with reference to a man shooting, or casting a missile weapon, or the like. (T, L.) And حُدَّ He (a man) was prevented, or withheld, from obtaining good fortune, success, or what he desired or sought. (L.) And حَدَّ اللّٰهُ عَنَّا شَرَّ فُلَانٍ May God repel, or avert, from us, the evil, or mischief, of such a one. (L.) — — [Hence,] حَدَّهُ, (S, L, Msb,) aor. ◌3حَدُ, (L,) inf. n. حَدٌّ, (L, Msb, K,) He inflicted upon him the castigation, or punishment, termed حَدٌّ; (S, L;) he inflicted upon him (namely, a criminal or an offender [against the law],) a castigation, or punishment, that should prevent him from returning to his crime or offence, and that should prevent others from committing such a crime or such an offence: (K, * TA:) he inflicted upon him a flogging. (Msb.) — — حَدَّ شَيْئًا مِنْ غَيْرِهِ, aor. ◌3حَدُ, (L,) inf. n. حَدٌّ; (L, K;) and ↓ حدّدهُ; (L;) He distinguished, or separated by some mark or note, or marks or notes, a thing from another thing. (L, K. *) And حَدَّ الدَّارَ, aor. and inf. n. as above; (S, Msb;) and ↓ حدّدها, inf. n. تَحْدِيدٌ; (S;) He distinguished the house from the parts adjoining it, by mentioning [or defining] its limits. Msb.) — [And hence, حَدَّ in logic, inf. n. حَدٌّ, (assumed tropical:) He defined a word; as also ↓ حدّد, inf. n. تَحْدِيدٌ.] — — حَدَّ, (L, Msb, K,) aor. ◌3حَدُ, (L, Msb,) inf. n. حَدٌّ; (L;) and ↓ حدّد, (S, L, Msb, K,) [which is more common,] inf. n. تَحْدِيدٌ; (S;) and ↓ احدّ, (S, L, K,) which is the form preferred by Lh, (L,) inf. n. إِحْدَادٌ; (S;) and ↓ استحدّ; (As, S, L;) He edged, or sharpened, a knife, (L, K,) a blade, (S,) a sword, (L, Msb,) or anything blunt, (L,) [and pointed, or made sharp-pointed, an arrow-head or the like,] with a stone or file. (L, K.) — — [And hence,] حَدَّ بَصَرَهُ إِلَيْهِ, aor. ◌3حَدُ; (Lh, L;) and ↓ احدّهُ, (L,) or احدّ النَّظَرَ اليه; (S, Msb;) and ↓ حدّدهُ; (K in art. لتأ, &c.;) (tropical:) He looked sharply at him, or it; (L;) or intently, or attentively. (Msb.) — حَدَّتْ, (S, Mgh, L, K,) or حَدَّتْ عَلَى زَوْجِهَا, (Msb,) aor. ◌3حَدِ and ◌3حَدُ, inf. n. حِدَادٌ (S, Mgh, L, Msb, K) and حَدٌّ; (L, K;) and ↓ احدّت, (As, S, A, Mgh, L, Msb, K,) inf. n. إِحْدَادٌ; (Mgh, Msb;) the former the more common in the language of the Arabs, but the latter preferred by the early grammarians, (Fr, TA,) and the only form known to As, (S,) who rejected the former; (Msb;) She (a woman)

abstained from the wearing of ornaments, (A 'Obeyd, S, A, Mgh, L, Msb, K,) and the use of perfumes, (L,) and dye for the hands &c., (S, Mgh,) because forbidden such things, or because she forbade herself, (Mgh,) and put on the garments of mourning, (A,) after the death of her husband, (S, Mgh,) or on account of the death of her husband, (A 'Obeyd, A, Msb,) for the period called العِدَّة: (K:) or she mourned for her husband, and put on the garments of mourning, and abstained from the wearing of ornaments, and the use dye for the hands &c. (L.) The epithets applied to a woman in this case are ↓ حَادٌّ (S, L, Msb, K) and ↓ مُحِدٌّ (S, A, Mgh, L, Msb, K) and ↓ مُحِدَّةٌ also, but the first [always] without ة, (Msb,) or both more chaste without ة. (TA.) — حَدَّ, aor. ó3حَدِ, inf. n. حِدَّةٌ; (S, L, Msb, K;) and ↓ احتدّ; (L, K;) [and app. ↓ انحدّ, q. v.;] It (a sword, S Msb, and a knife, L, K, [or the like,] and a canine tooth, L) was, or became, [edged, or] sharp, or pointed. (S, L, Msb, K.) — — [And hence,] حَدَّ, aor. ó3حَدِ, inf. n. حِدَّةٌ, (tropical:) He was, or became, sharp [or effective] in respect of eloquence, and of intellect, or understanding, and of anger. (L.) And حَدَّ عَلَيْهِ, aor. ó3حَدِ, (S, L, K,) inf. n. حِدَّةٌ and حَدٌّ, (S, L,) (tropical:) He became excited against him by sharpness, or hastiness, of temper; by irascibility, passionateness, or angriness; (Ks, S, L, K;) as also ↓ احتدّ عَلَيْهِ: (TA:) and حَدَّ عَلَيْهِ, aor. as above, inf. n. حَدَدٌ; (L, K;) and ↓ حدّد, (accord. to some copies of the K,) and ↓ احتدّ, (S, [in which it is not followed by عليه,] A, L, K,) and ↓ استحدّ; (L, K;) (tropical:) he was angry with him; (S, * A, L, K;) but Az remarks upon the last of these verbs as not heard from the Arabs of classical times in this sense: (L:) and ↓ تحدّد بِهِمْ (tropical:) he became exasperated by them: syn. تحرّش. (AZ, L.) 2 حدّد as a trans. v.: see 1, in five places. — — حدّد بَلَدًا He repaired, or betook himself, to the limits, or boundaries, of a country, or town. (L.) And حدّد إِلَيْهِ and لَهُ He repaired, or betook himself, to him, or it. (K.) — As an intrans. v., inf. n. تَحْدِيدٌ, It (seed-produce) was late in coming forth because of the lateness of rain, (K, TA,) and then came forth [pointed,] without forking, or shooting forth into separate stalks or stems. (TA.) — — حدّد عَلَيْهِ: see 1. 3 أَرْضُنَا تُحَادُّ أَرْضَكُمْ Our land borders upon, or is conterminous with, your land; syn. تُتَاخِمُهَا. (K in art. تخم.) — — [And hence,] حادّهُ, (L, K,) inf. n. مُحَادَّةٌ, (S,) (tropical:) He acted towards him with reciprocal anger and enmity (L, K) and opposition or contrariety or repugnance, (S, K,) contending with him, (TA,) and refusing to do what was incumbent on him: (S:) like شَاقَّهُ: as though meaning he became in the حَدّ, i. e. the side, region, quarter, or tract, in which was (or opposite to that in which was, Zj) his enemy; like as شاقهُ means he became in the شِقّ, i. e. the side, or quarter, in which was [or opposite to that in which was] his enemy: (L:) and ↓ تحادّهُ, (TA,) inf. n. تَحَادٌّ, (S,) signifies the same. (S, TA.) 4 ó3أَحْدَ see 1, in three places. 5 ó3تَحَدَّ see 1, last sentence. 6 ó3تَحَادَ see 3. 7 انحدّ It was, or became, slender. (TA in art. ابر.) — — See 1, latter part. 8 ó3إِحْتَدَ see 1, latter part, in three places. 10 استحدّ as a trans. v.: see 1. — Also (tropical:) He shaved (S, Mgh, K) his pubes (S, Mgh) with [a razor of] iron: (Mgh, K:) derived from حَدِيدٌ. (Mgh.) — — See also 1, last sentence. حَدْ, for أَحَدٌ, in the phrase يَا حَدْ رَآهَا: see أَحَدٌ, in art. احد. حَدٌّ Prevention, hinderance, an impediment, a withholding, restraint, a debarring, inhibition, forbiddance, prohibition, or interdiction; (S, Mgh, L, Msb, K, TA;) as also ↓ حَدَدٌ: (S, L, K:) and, both words, a repelling, or an averting. (K. [See 1.]) A poet says, (S,) namely, Zeyd Ibn-' Amr Ibn-Nufeyl, (TA,) لَا تَعْبُدَنَّ إِلٰهًا غَيْرَ خَالِقِكُمْ ↓ وَإِنْ دُعِيتُمْ فَقُولُوا دُونَهُ حَدَدُ [Ye shall by no means worship any deity except your Creator; and if ye be invited to do so, say ye, There is an impediment in the way of it, or a prohibition against it]. (S, TA.) And one says, ↓ دُونَ مَا سَأَلْتَ عَنْهُ حَدَدٌ (A, * L) There is an impediment, or a prohibition, in the way of that respecting which thou hast asked. (L.) And ↓ لَاحَدَدَ عَنْهُ There is nothing to prevent, or hinder, one from it. (L. [But this admits of another meaning, as will be seen, under the word حَدَدٌ, below.]) — — [Hence,] A restrictive ordinance, or statute, of God, respecting things lawful and things unlawful: pl. حُدُودٌ. (L.) The حُدود of God are of two kinds: first, those ordinances prescribed to men (T, Mgh, L) respecting eatables and drinkables and marriages &c.; what are lawful thereof and what are unlawful: (T, L:) the second kind, castigations, or punishments, prescribed, or appointed, to be inflicted upon him who does that which he has been forbidden to do; (T, Mgh, L;) as the حدّ of the thief, which is the cutting off of his right hand for stealing a thing of the value of a quarter of a deenár or more; and that of the fornicator or fornicatress, which is flogging with a hundred stripes and banishment for a year; and that of the adulterer or adulteress, which is stoning; and that of the person who [falsely] charges an honest or a married woman with adultery, which is flogging with eighty stripes [as is also that of the person who has committed the crime of drunkenness]: (T, L:) the first kind are called حدود because they denote limits which God has forbidden to transgress: the second, because they prevent one's committing again those acts for which they are appointed as punishments; (T, Mgh, L;) or because the limits thereof are determined: (Mgh:) the latter kind of حدّ is also explained as being that [castigation, or punishment,] which prevents the criminal from returning to his crime, and prevents others from committing his crime. (L, K. *) لَوْ رَأَيْتَهُ عَلَى حَدٍّ, in a saying of ' Omar, means Hadst thou seen him engaged in an affair requiring the infliction of the حدّ. (Mgh.) — — A bar, an obstruction, a partition, or a separation, (S, A, Mgh, L, Msb, * K,) between two things, (S, A, L, K,) or between two places, (Mgh,) [or between two persons,] to prevent their commixture, or confusion, or the encroachment of one upon the other: (L:) an inf. n. used as a subst.: (Mgh:) pl. حُدُودٌ. (L.) — — A limit, or boundary, of a land or territory: pl. as above. (L.) [Hence, جَاوَزَ الحَدَّ (assumed tropical:) He, or it, exceeded the proper, due, or common, limit; was excessive, immoderate, beyond measure, enormous, inordinate, or exorbitant.] — — [And hence, in logic, (assumed tropical:) A definition.] It is applied by the learned to the حَقِيقَة of a thing, [or that by being which a thing is what it is,] because it is [a term] collective and restrictive. (Mgh.) — — The end, extremity, or utmost point, of a thing: (S, L, K:) pl. as above. (L.) — — [(assumed tropical:) The point, or verge, of an event.] The saying مُسْلِمَةٌ مَوْقُوفَةٌ عَلَى حَدِّ مَحْرَمٍ means (assumed tropical:) A Muslimeh brought to the point, or verge, of being subjected to an infidel's lying with her: and in like manner, مُسْلِمٌ مَوْقُوفٌ عَلَى حَدِّ كُفْرٍ (assumed tropical:) A Muslim brought, by beating or slaughter, to [the point, or verge, of] denying God. (Mgh.) — — The edge, or extremity of the edge, (S, L,) and point, (L,) of anything, (S, L,) as of a sword, a knife, a spear-head, and an arrow: (L:) the part of a sword [&c.] with which one cuts: (MF:) pl. as above. (L.) — — See also حِدَّةٌ, in four places. — — [And hence, app.,] Arms, or weapons; as in the phrase ذَوُو حَدٍّ [Possessors of arms or weapons: or this may mean (tropical:) persons endowed with valour]. (Ham p. 143.) — — A side, region, quarter, or tract. (L.) — — (assumed tropical:) Station, standing, rank, condition, or the like; syn. مَرْتَبَةٌ. (KL.) — — [(assumed tropical:) A case: as when a noun is said to be فِى حَدِّ الرَّفْعِ in the nominative case. — — And (assumed tropical:) A class, or category: as when a verb is said to be مِنْ حَدِّ ضَرَبَ of the class, or category, of ضَرَبَ.] — — [(tropical:) A quarter of the year.] You say, أَقَامَ حَدَّ الرَّبِيعِ (tropical:) He

remained, stayed, or abode, during the quarter of the ربيع. (A.) — See also مَحْدُودٌ. حُدٌّ: see مَحْدُودٌ. حُدَّةٌ A small quantity of water or milk &c. remaining in a vessel or skin; syn. كُثْبَةٌ and صُبَّةٌ. (K.) حِدَّةٌ [Sharpness of a sword, a knife, or the like: see 1]. — — [And hence,] (tropical:) Sharpness, or hastiness, of temper; irascibility, passionateness, or angriness; (Ks, S, A, L, K;) as also ↓ حَدٌّ: (Ks, S, L, K:) (tropical:) sharpness [or effectiveness] in respect of eloquence, and of intellect or understanding, and of anger: (L:) (tropical:) sharpness, penetrating energy, vigorousness, effectiveness, and briskness, in the performance of affairs; and also, in matters of religion, with ambition to attain what is good: from حَدٌّ as signifying the " edge " of a sword [&c.]: (L:) and ↓ the latter word, [or rather both,] (tropical:) a man's sharpness, penetrating energy, or vigour, in the exercise of courage; his mettle; (L;) his valour, or valiantness, in war. (S, A, L, K.) You say, إِنَّهُ لَبَيِّنُ الحَدِّ ↓ (tropical:) Verily he is one who displays sharpness like that of a knife. (L.) — — حِدَّةٌ and ↓ حَدٌّ, as denoting a quality of anything, are syn. (K.) [Both signify (assumed tropical:) Sharpness; vehemence; force; and strength: and] both, (assumed tropical:) the force, or strength, of wine and the like; syn. سَوْرَةٌ; (Msb and K, in explanation of the former, [which is the more common,] in art. سور;) meaning شِدَّةٌ; (MF;) and صَلَابَةٌ. (S and L in explanation of the latter in the present art.) [Also, the former, (assumed tropical:) Pungency; acridness.] حَدَدٌ: see حَدٌّ, first four sentences. — — You say also, مَالِى عَنْ هٰذَا الأَمْرِ حَدَدٌ, (S, A, *) and ↓ مالى عَنْهُ مُحْتَدٌّ, (K,) and ↓ مُحَدٌّ, (K, TA,) with damm, of the same measure as مُكْرَمٌ, (TA,) or ↓ مَحَدٌّ, (so in the CK,) I have no way of avoiding, or escaping, this thing. (S, A, K.) And وَلَا مُلْتَدًّا ↓ مَا أَجِدُ مِنْهُ مُحْتَدًّا ↓ I find not any way of avoiding, nor any way of escaping, it. (S.) — Also, (L,) and ↓ مَحْدُودٌ, (Msb,) Prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbidden, prohibited, or interdicted. (L, Msb.) You say, هٰذَا أَمْرٌ حَدَدٌ This is a forbidden, or prohibited, thing; a thing unlawful to be done, or committed. (S. [See also what follows.]) And حَدَدًا أَنْ يَكُونَ كَذَا (S, * A, L) Forbidden be it that it should be so: like as you say, مَعَاذَ اللّٰهِ قَدْ حَدَّ اللّٰهُ ذٰلِكَ عَنَّا. (S, A, * L.) أَمْرٌ حَدَدٌ also signifies A disallowed, and vain, or false, thing or affair. (L.) And دَعْوَةٌ حَدَدٌ A vain, or false, pretension. (S, L, K.) حَدَادِ, like قَطَامِ, [indecl., a proper name, for الحَادَّةُ, fem. act. part. n. of حَدَّ; like فَجَارِ for الفَاجِرَةُ; and hence, for يَا حَادَّةُ;] occurring in the phrase, حَدَادِ حُدِّيهِ [O averter, avert him, or it]: said [with respect] to him whose aspect, or countenance, thou dislikest. (A, * K.) — — [It is also a proper name for الحَدُّ; like فَجَارِ for الفَجْرَةُ or الفُجُورُ; as in the following hemistich:] حَدَادِ دُونَ شَرِّهَا حَدَادِ [May there be an impediment in the way of her evil, or mischief: an impediment]. (L.) — — حَدَادُكَ: see the next paragraph. حُدَادٌ: see حَدِيدٌ. — حُدَادُكَ أَنْ تَفْعَلَ كَذَا, (K, TA,) with damm, (TA,) or ↓ حَدَادُكَ, (so in a MS. copy of the K and in the CK,) The utmost of thy power, or of thine ability, [will be] thy doing such a thing; and the end of thy case; syn. قُصَارَاكَ, (K,) [or قُصَارُكَ,] and مُنْتَهَى أَمْرِكَ. (TA.) حِدَادٌ The black garments of mourning [worn by a widow]. (S, A, Mgh, L.) حَدِيدٌ i. q. ↓ مُحَادٌّ. (A.) You say, فُلَانٌ حَدِيدُ فُلَانٍ Such a one is the close, or next, neighbour of such a one; meaning that the house of the former is next by the side of that of the latter; (A, * L;) or that the land of the former is adjacent to that of the latter. (S, L.) And هُوَ حَدِيدِى فِى الدَّارِ, i. e. ↓ مُحَادِّى [He is my next neighbour in respect of house]. (A.) And دَارِى حَدِيدَةُ دَارِهِ, and ↓ مُحَادَّتُهَا (L, K,) or لِدَارِهِ ↓ مُحادَّةٌ, (A,) My house is close, or next, or adjoining, to his house; meaning that the limit of the former is like that of the latter. (L, K. *) — Also, (S, L, Msb, K,) used as masc. and fem. without ة, and also as fem. with ة, (L,) and ↓ حَادٌّ, (S, L, Msb,) but this is disapproved by IKh, (TA,) though allowed by some as agreeable with analogy, (MF,) and ↓ حُدَادٌ, (As, L, K,) and ↓ حُدَّادٌ, (AA, S, L, K,) [Edged, or sharpened; or] sharp; applied to a sword, (S, Msb,) a knife, (L, Msb, K,) [and the like: and pointed, or sharp-pointed:] pl. [of the first] حِدَادٌ, (S, L, K,) masc. and fem.; (L;) and حَدِيدَاتٌ and حَدَائِدُ, (L, K,) fem. (L.) And نَابٌ حُدَادٌ and حَدِيدَةٌ حَدِيدٌ A sharp canine tooth: (L, K:) thus applied has not been heard. (L.) — — [Hence,] رَجُلٌ حَدِيدٌ (tropical:) A man who is sharp [or effective] in respect of eloquence, and of intellect or understanding, and (as also ↓ مُحْتَدٌّ, S) of anger: pl. أَحِدَّآهُ and أَحِدَّةٌ and حِدَادٌ. (L, K.) And أَلْسِنَةٌ حِدَادٌ (assumed tropical:) Sharp tongues. (S.) And رَجُلٌ حَدِيدُ النَّاظِرِ (tropical:) [A man who looks sharply, or boldly;] a man not suspected of evil, so that he should cast down his eyes. (L.) فَبَصَرُكَ اليَوْمَ حَدِيدٌ [in the Kur l. 21] means (assumed tropical:) And thy sight, or intellect, to-day, is] sharp, or piercing; so that thou perceivest therewith what thou didst not know, or what thou deemedst improbable, in thy life on earth: (Jel:) or thy judgment, to-day, is penetrating. (L.) [Hence also,] رَائِحَةٌ حَدِيدَةٌ (L) and ↓ حَادَّةٌ (L, K) (tropical:) A sharp, or pungent, odour. (L, K.) And نَاقَةٌ حَدِيدَةُ الجِرَّةِ (tropical:) A she-camel whose cud has a pungent odour; (K, TA;) which is a quality approved. (TA.) — حَدِيدٌ also signifies [Iron;] a certain substance, (L,) well known; (S, L, K;) so called because of its resistance: (S, L:) ↓ حَدِيدَةٌ is a more particular term, (S,) signifying a piece thereof; (L;) [and an instrument, or implement, thereof:] pl. حَدَائِدُ (S, L, K) and حَدَائِدَاتٌ; (S L;) the latter (which is erroneously written in the K حَدِيدَاتٌ, TA) is a pl. pl., (L,) sometimes occurring in poetry. (S.) It is said in a prov., إِنَّ الحَدِيدَ بِالحَدِيدِ يُفْلَحُ Verily iron with iron is cloven, or cut. (S and K in art. فلح.) And in another, تَضْرِبُ فِى حَدِيدٍ بَارِدٍ [Thou beatest upon cold iron]: applied in relation to him who hopes for that of which the attainment is remote, or improbable; and to him in whom is nothing to be hoped for. (Har p. 633.) — — Also (assumed tropical:) Like iron in hardness: applied in this sense to solid hoofs. (Mgh.) حَدَادَةٌ One's wife. (Sh, K.) حَدَادَةٌ The office of a door-keeper. (Msb.) — — The art of a blacksmith, or worker in iron. (Mgh.) [The art of a maker of coats of mail.] حَدِيدَةٌ: see حَدِيدٌ. حُدَّى: see حِدَأَةٌ, in art. حدأ. حَدَّادٌ A door-keeper: (S, A, Mgh, L, Msb, K:) so called because he prevents men from entering. (Mgh, L.) — — A keeper of a prison: (S, Mgh, K:) because he prevents persons from going out, or because he works the iron of the shackles. (S. [See what follows.]) — — The person who inflicts the punishment termed حَدٌّ: so in the saying, أُجْرَةُ الحَدَّادِ عَلَى السَّارِقِ [The pay of the inflicter of the حدّ is to be imposed upon the thief]; or, as some say, the meaning here is, the keeper of the prison, because, in general, he has the charge of the amputation; but the former meaning is the more probable, and more obvious. (Mgh.) — — A seller of wine; a vintner: because he withholds his wine until he obtains for it a price that contents him: so in the following verse of ElAashà: فَقُمْنَا وَلَمَّا يَصِحْ دِيكُنَا إِلَى جَوْنَةٍ عِنْدَ حَدَّادِهَا [And we arose, when our cock had not yet crowed, to a wine-jar smeared with pitch, in the possession of its seller]. (S, L.) — — A blacksmith; a worker in iron. (Mgh, L, K.) A maker of coats of mail. (TA.) حُدَّادٌ: see حَدِيدٌ. حَدْحَدٌ Short (L, K) and thick: an epithet applied to a man. (L.) حَادٌّ; fem. with ة: see حَدِيدٌ, in two places. — See also 1, voce حَدَّتْ. أَحَدُّ [More, and most, sharp: &c.] — — You say, هُوَ مِنْ أَحَدِّ الرِّجَالِ (tropical:) He is of the most sharp, or hasty, in temper, or of the most irascible, passionate, or angry, of men. (A, TA.) مَحَدٌّ, or مُحَدٌّ: see حَدَدٌ. مُحِدٌّ and مُحِدَّةٌ: see 1, voce حَدَّتْ. مَحْدُودٌ: see حَدَدٌ. — — Also A man (L) denied, or refused, good, or prosperity; prevented, or withheld, from obtaining good; (T, L, K;) and so ↓ حُدٌّ, with damm, (K,) or ↓ حَدٌّ; (as in the L;) the latter heard only from Lth: (T, TA:) withheld from good fortune &c.; (S, L;) withheld from sustenance; contr. of مَجْدُودٌ: (Mgh:) and withheld from evil. (L,

K.) مُحَادٌّ and مُحَادَّةٌ: see حَدِيدٌ, in four places. مُحْتَدٌّ: see حَدِيدٌ: — and see also حَدَدٌ, in two places. حدا حَدَأٌ: see حَدَأَةٌ: — and see also حِدَأَةٌ, in two places. حِدَأٌ: see حِدَأَةٌ, in three places: — and see also what next follows. حَدَأَةٌ (As, S, K) and ↓ حِدَأَةٌ, but the former is the more chaste, (TA,) A double-headed فَأْس [i. e. hoe, or adz, or axe]: (As, S, K:) [a kind of فَأْس used in the present day is a hoe with two heads, one at each end of the handle:] or the head of a فَأْس: and the head of an arrow: (K:) pl. of the former ↓ حَدَأٌ (As, S, K) [or rather this is a coll. gen. n.] and حِدَآءٌ, (K, TA, [in the CK حَداءٌ,]) mentioned by AO and As and A 'Obeyd; (TA;) and the pl. of حِدَأَةٌ is ↓ حِدَأٌ (TA) [or rather this, like حَدَأٌ, is a coll. gen. n.]. — See also the next paragraph, in two places. حِدَأَةٌ, (S, Msb, K,) or ↓ حِدَأٌ, [but see what follows,] sometimes pronounced ↓ حَدَأٌ, (Mgh,) [The kite; vulgarly called حِدَايَة;] a certain bird, (S, Mgh, K,) well known; (S, K;) a certain noxious bird; (Msb;) surnamed أَبُوالخَطَّافِ and ابو الصَّلْتِ; (TA;) that preys upon large field-rats (جِرْذَان): (Mgh, TA:) J and Sgh say that the word should not be pronounced ↓ حَدَأَةٌ; but AHei mentions this pronunciation on the authority of [some of] the Arabs; and accord. to IAar and IAmb, the فَأْس [see above] and this bird were sometimes called alike ↓ حَدَأَةٌ and ↓ حَدَأٌ: the more approved pronunciation of the name of the bird, however, is with kesr [i. e. حِدَأَةٌ]: the pl. is ↓ حِدَأٌ (S, Msb, K) and حِدَآءٌ, (K,) both extr., (TA,) [or rather the former is a coll. gen. n.,] and حِدْآنٌ: (Msb, K:) and the following are variations of the name of this bird: حُدَّى, and حُدَيًّا, (TA,) the latter said by AHát to be an erroneous form of the word, used by the people of El-Hijáz, (Mgh, TA,) and ↓ حُدَيْئَةٌ, app. a dim., for ↓ حُدَيْئَةٌ, also pronounced حُدَيَّةٌ, (TS, TA,) and حُدُوٌّ, occurring in a trad. in conjunction with أُفْعُوٌّ [for أَفْعًى], (Mgh, TA,) of the dial. of the people of Mekkeh. (TA in art. حدو.) Hence the saying, حِدَأٌ حِدَأٌ ↓ وَرَآءَكِ بُنْدُقَةٌ, (S, K, TA,) for which the vulgar say, حَدَا حَدَا, (S,) [accord. to some, meaning O kite, O kite, a bullet is behind thee: accord. to others, O Hidà, O Hidà, Bundukah is behind thee:] Esh-Sharkee (Ibn-El-Kutámee, TA) says, (S,) حِدَأٌ and بُنْدُقَةُ were two tribes, descendants of بُنْدُقَةُ بْنُ مَظَّةَ and حِدَأُ بْنُ نَمِرَةَ, (S, K, *) and both of سَعْدُ العَشِيرَةِ; (S, TA;) the former in El-Koofeh, and the latter in El-Yemen: the former attacked the latter, and obtained spoil from them; and then the latter attacked the former, and destroyed them: (TA:) and hence this saying: (S, K, TA:) or حِدَأ is here an apocopated form of حِدَأَة: (S, K:) so says ISk: (S:) and AO says that by it is here meant the bird [i. e. the kite]; and by بندقة, the thing with which one shoots [from a cross-bow, namely, a bullet]; and the prov. is used to caution a person: accord. to Ibn-El-Kelbee, it is applied to him who esteems himself cunning in an affair, and is outwitted therein by another: accord. to the A, to him who is threatened with an evil near at hand. (TA.) — حِدَأَةٌ also signifies The سَالِفَة (meaning the fore part, TA, [or the fore part from beneath the ear to the middle of the collarbone,]) of the neck of a horse: (As, K:) pl. حِدَآء/ق. (As, TA.) — See also حَدَأَةٌ. حُدَيْئَةٌ and حُدَيْئِيَةٌ: see the next preceding paragraph. حدب 1 حَدِبَ, aor حَدَبَ, inf. n. حَدَبٌ; (S, * A, Mgh, * Msb, K;) and ↓ احدبّ, and ↓ تحادب, (K,) and ↓ احدودب; (S, K;) He (a man, Msb) was, or became, humpbaked; (Mgh, Msb;) he had a prominent, or protuberant, back, and a hollow, or receding, chest (A, * K) and belly: (K:) [accord. to the Msb, from حَدَبٌ signifying " elevated ground; " but the reverse is indicated in the A:] and it (the back) was, or became, humped, or protuberant; (S, A; *) as also ↓ انحدب. (KL.) — — And the first, (assumed tropical:) It (a thing) rose, or grew up or out, high: (KL:) [it was, or became, gibbous, or convex; as also ↓ احدودب.] — — حَدِبَ عَلَيْهِ, (S, A, K,) inf. n. as above; (KL, TA;) and ↓ تحدّب; (S, A, K;) (tropical:) He was, or became, affectionate, favourable, or kind, to him. (S, A, * K, KL, TA.) And حَدِبَتْ عَلَى وَلَدِهَا, (K, * TA,) inf. n. as above; (TA;) and ↓ تحدّبت; (K;) (tropical:) She (a woman) applied herself constantly to the care of her child, or children, after the loss of her husband, not marrying again. (K, TA.) — حَدَبَ عَنْهُ, aor. حَدِبَ, inf. n. حَدْبٌ, He repelled from him, and defended him. (MF, TA.) 2 تَحْدِيبٌ [inf. n. of حدّب] The act of elevating, or raising high, the back. (KL.) — — [And, accord. to Golius, as on the authority of the KL, The making a thing gibbous, or convex: but this meaning which the word has in the present day, I do not find in my copy of the KL.] 4 احدبهُ He (God) rendered him humpbacked. (S.) — — (assumed tropical:) He, or it, rendered him affectionate, favourable, or kind. (KL.) 5 تَحَدَّبَ see 1, in two places. — — تحدّب بِهِ He, or it, clung, or clave, to it. (K, TA.) 6 تَحَادَبَ see 1. 7 إِنْحَدَبَ see 1. 9 إِحْدَبَّ see 1. 12 إِحْدَوْدَبَ see 1, in two places. — — Also (assumed tropical:) It (sand) was, or became, curved, or winding; or curved, or winding, and long. (K.) حَدَبٌ (tropical:) High, or elevated, ground; so in the Kur xxi. 96; (S, A, Msb;) as also ↓ حَدَبَةٌ; and so حَدَبٌ مِنَ الأَرْضِ: (A:) or rugged and high ground: (T, K:) pl. حِدَابٌ (S) [and app., accord. to the TA, أَحْدَابٌ also, a pl. of pauc.]. And حَدَبُ الرَّمْلِ (tropical:) Sand brought by the wind, [or blown together,] and elevated. (A, TA.) And hence, as being likened to such sand, (IAar, TA,) حَدَبُ البُهْمَى (tropical:) What is scattered, and heaped up, of [the species of barley-grass called] بهمى. (IAar, K, TA.) And حَدَبُ المَآءِ (assumed tropical:) The elevated waves of water: (T, TA:) or the rolling over of water, volume over volume: (K, TA:) or the rolling of water in waves. (TA.) And حَدَبُ الغَدِيرِ (assumed tropical:) The motion and waves of the pool of water left by a torrent. (IAar, TA.) And حَدَبُ السَّيْلِ (tropical:) The rise, or swell, and abundance, of the torrent. (A, TA.) — — (assumed tropical:) A slope in a declivity; expl. by حَدُورٌ فِى صَبَبٍ, as in the correct copies of the K, and in the L; in some copies of the K حدوب; (TA;) [in the CK حُدُورٌ;] as the حَدَب of waves (in some copies of the K, of the wind, TA, [an evident mistranscription, الريح for الموج,]) and of sand. (K.) — — (assumed tropical:) A mark left upon the skin; (As, K;) such as the [weal or] swelling and thickness produced by beating. (As, TA.) — — (tropical:) The intenseness of the cold of winter. (A, K.) — A certain plant: or the [plant called] نَصِىّ. (K.) حَدِبٌ: see أَحْدَبُ. — — Also (tropical:) Affectionate, favourable, or kind. (A, TA.) You say, هُوَ حَدِبٌ عَلَى أَخِيهِ (tropical:) He is affectionate, &c., to his brother. (A.) — أَرْضٌ حَدِبَةٌ A land abounding with the plant called حَدَب. (K.) حَدَبَةٌ A hump on the back. (Az, S, A, Mgh.) — — See also حَدَبٌ. حَدَابِ, like قَطَامِ, (K,) indecl., (TA,) (assumed tropical:) A year of drought, barrenness, or dearth: (K:) or a year of severe drought. (TA.) حُدَيْبَآءُ: see what next follows. أَحْدَبُ Humpbacked; (S, Mgh, Msb;) having a prominent, or protuberant, back, and a hollow, or receding, chest and belly; (K;) and ↓ حَدِبٌ signifies the same: (Sb, S, K:) fem. of the former حَدْبَآءُ: (Msb:) and pl. حُدْبٌ. (Msb, TA.) اِبْنَةٌ ↓ حُدَيْبَآءُ (dim. of حَدْبَآءُ), meaning A little humpbacked daughter, occurs in a trad. (TA.) — — Hence, آلَةٌ حَدْبَآءُ, (see a verse of Kaab Ibn-Zuheyr, voce آلَةٌ, in art. اول,) (assumed tropical:) A gibbous bier: (A, * TA:) or (as used in that verse) it means a distressing state, or condition: or an elevated apparatus. (TA.) And رَمْلَةٌ حَدْبَآءُ (assumed tropical:) [A gibbous tract of sand]. (ISh, K in art. دبح, &c.) And نَاقَةٌ حَدْبَآءُ, (S, A,) or دَابَّةٌ حدبَآءُ, (K,) (tropical:) A she-camel, (S, A,) or a beast, (K,) the prominent parts of whose hips, (S, A, K,) and the bone of whose back, (TA,) appear, (S, A, K,) by reason of her leanness. (A, TA.) And حَدْبَآءُ حِدْبِيرٌ and حِدْبَارٌ are expressions used in the same sense: (L, TA:) pl. حُدْبٌ حَدَابِيرُ. (S, L, TA.) — — الأَحْدَبُ is the name of A vein

(عِرْق) penetrating into, or lying within, the bone (عَظْمَ [app. a mistranscription for عَظَمَة the upper portion]) of the fore-arm. (K.) — — أَمْرٌ أَحْدَبُ (A) and خُطَّةٌ حَدْبَآءُ (A, TA) (tropical:) A difficult affair: (A, TA:) and أُمُورٌ حُدْبٌ (A, TA) and حُدْبُ الأُمُورِ (K) (tropical:) difficult affairs; (A, K, TA;) sing. حَدْبَآءُ [for خُطَّةٌ حَدْبَآءُ or the like]. (K.) And سَنَةٌ حَدْبَآءُ (tropical:) A severe, cold year. (A, TA.) [Hence,] وَسِيقٌ أَحْدَبُ (assumed tropical:) A quick driving. (TA.) — — [Hence, also,] الأَحْدَبُ [used as a subst.] (assumed tropical:) Vehemence, severity, difficulty, or distress; syn. الشِّدَّةُ. (K.) — [Also (assumed tropical:) More, and most, affectionate, favourable, or kind.] أَحْدَبُهُمْ عَلَى المُسْلِمِينَ, said of Aboo-Bekr, in a trad. of 'Alee, means (assumed tropical:) The most affectionate, favourable, or kind, of them, to the Muslims. (TA.) حدث 1 حَدَثَ, (S, A, Mgh, Msb, K,) aor. حَدُثَ, (Mgh, Msb,) inf. n. حُدُوثٌ (S, Mgh, Msb, K) and حَدَاثَةٌ, (A, K,) It was new, or recent; contr. of قَدُمَ: (S, * A, K:) it (a thing) came into existence; began to be; had a beginning; began, or originated; existed newly, for the first time, not having been before: (S, Mgh, Msb, TA:) but when mentioned with قَدُمَ, it is written حَدُثَ, with damm to the د, (S, Mgh, K,) as in the saying, أَخَذَنِى مَا قَدُمَ وَمَاحَدُثَ, (S,) or أَخَذَهُ الخ, (A, Mgh,) meaning Old and new anxieties and thoughts [came into my mind, or his mind, or overcame me, or him]; (TA;) or old and new griefs or sorrows; (Mgh;) the former saying occurring in a trad.: (TA:) the verb is not thus in any other case [in this sense]. (S.) You say, حَدَثَ بِهِ عَيْبٌ A vice, or fault, or the like, originated in him, or it, not having been before. (Msb.) And حَدَثَ أَمْرٌ An affair, or event, originated: (Mgh:) or happened, or came to pass. (S.) حُدُوثٌ is of two kinds: حُدُوثٌ زَمَانِىٌّ, which is A thing's being preceded by non-existence: and حُدُوثٌ ذَاتِىٌّ, which is a thing's being dependent upon another for its existence. (KT.) — — حَدَاثَةٌ and حُدُوثَةٌ, [as inf. ns. of which the verb, if they have one, is, accord. to analogy, حَدُثَ,] relating to a man, signify The being young; or [as simple substs.] youthfulness. (ISd, K.) 2 حدّثهُ [He told him, or related to him, something; he discoursed to him, or talked to him: see also 5]. You say, حدّثهُ الحَدِيثَ, (L,) and حدّثهُ بِهِ, (A, * L,) inf. n. تَحْدِيثٌ, a word of well-known meaning, (S,) He told him, or related to him, the story, or narrative, or tradition. (L.) [And حدّث He related traditions of Mohammad: and حدّث عن فُلَانٍ he related such traditions heard, or learned, from such a one: the verb in this sense being an Islámee– term.] — [Hence,] تَرِكْتُ البِلَادَ تُحَدِّثُ (assumed tropical:) I left the countries, or towns, resounding with a buzzing, or confused noise. (Th, ISd.) 3 حادث سَيْفَهُ, (TA,) inf. n. مُحَادَثَةٌ, (S, K,) He polished his sword; (S, * K, * TA;) [as though he made it new by doing so;] as also ↓ احدثهُ, (TA,) inf. n. إِحْدَاثٌ. (K.) — — Hence, حَادِثُوا هٰذِهِ القُلُوبَ بِذِكْرِ اللّٰهِ فَإِنَّهَا سَرِيعَةُ الدُّثُورِ (assumed tropical:) Polish and cleanse ye these hearts by the remembrance of God, like as the sword is polished: [for they quickly become sullied:] a trad. of El-Hasan. (TA.) — مُحَادَثَةٌ and ↓ تَحَادُثٌ, words of wellknown meaning, (S,) are syn.: (K:) [but the former generally relates to two persons: the latter, to more than two:] you say, حادث صَاحِبَهُ [He talked, or conversed in words, with his companion]: (A:) and حادثوا and ↓ تحادثوا [They talked, or conversed in words, together, or one with another]. (TK.) 4 احدثهُ (S, A, Msb, TA) and ↓ استحدثهُ (A) He (God, S, or a man, Msb) brought it into existence, caused it to be, made it, produced it, effected it, or did it, newly, for the first time, it not having been before; began it, or originated it; invented it; innovated it. (S, Msb, TA.) [Hence,] احدث أَمْرًا [He brought to pass an event]. (Kur lxv. 1.) And احدث حَدَثًا He originated an innovation [see حَدَثٌ]. (TA.) — — See also 3. — — Also احدث, (S, L, Msb, K,) inf. n. إِحْدَاثٌ, (Msb,) from الحَدَثُ, (S,) (assumed tropical:) He voided his ordure; or broke wind: (L, K:) it has both these meanings: (L:) or he did a thing that annulled his state of legal purity. (Msb.) [See حَدَثٌ.] — — And (tropical:) He committed adultery, or fornication: (K, TA:) and in like manner one says of a woman [احدثت]. (TA.) 5 تحدّث [He talked; conversed in words; told, or related, stories, or narratives]. (S.) And تحدّث بِهِ [He talked of it; told it; related it]; (S, A, Msb, K;) namely, a حَدِيث, (Msb,) or what is termed أُحْدُوثَة. (S, K.) And يَتَحَدَّثُ إِلَى النِّسَآءِ [He talks to women]. (S, A. *) [See also 2.] — — It is said in a trad., يَبْعَثُ اللّٰهُ السَّحَابَ فَيَضْحَكُ أَحْسَنَ الضَّحِكِ وَيَتَحَدَّثُ أَحْسَنَ الحَدِيثِ (tropical:) [God shall send the clouds, and they shall laugh with the best laughing, and talk with the best talking]: the talking here mentioned, says IAth, is said to mean thundering; and the laughing, lightning; thundering being likened to talking because it announces rain, and its near coming: or by laughing may be meant the smiling of the earth, and the appearing of the flowers or blossome; and by talking, the talking of men in describing and mentioning the plants or herbage: this figure of speech is termed مَجَازٌ تَعْلِيقِىٌّ, and is one of the most approved kinds of مجاز. (TA.) 6 تَحَادَثَ see 3, in two places. 10 إِسْتَحْدَثَ see 4. — — You say also, استحدث خَبَرًا He found new tidings or information: (S:) or he gained, or acquired, tidings or information. (A.) رَجُلٌ حِدْثٌ and ↓ حَدُثٌ and ↓ حَدِثٌ and ↓ حِدِّيثٌ (K) and ↓ مُحَدِّثٌ (L) A man of many stories or narratives, (L, K,) and who relates them well: (L:) or ↓ رَجُلٌ حَدُثٌ and ↓ حَدِثٌ signify a man who relates stories, or narratives, well: and رَجُلٌ ↓ حِدِّيثٌ signifies a man of many stories or narratives; (S, A, El-Wá'ee;) but is used by the vulgar to signify a man who relates stories, or narratives, well. (El-Wá'ee, TA.) And you say رَجُلٌ حِدْثُ مُلُوكٍ A man who is a companion of kings in talk (S, A, K) and in their nocturnal conversations: (S:) and حِدْثُ نِسَآءٍ one who talks to women; (S, A;) or who talks with women. (Az, TA in art. تبع.) And ↓ هُوَ حِدِّيثُهُ [He is his story-teller]. (A.) حَدَثٌ A novelty, or new thing; an innovation; a thing not known before: and particularly relating to El-Islám [i. e. to matters of religious doctrine or practice or the like]: (Mgh:) [and so ↓ أَمْرٌ مُحْدَثٌ; for] مُحْدَثَاتُ الأُمُورِ (pl. of مُحْدَثٌ, TA) signifies innovations of people of erroneous opinions, (Msb, TA,) inconsistent with the doctrines, or practices, of the just of preceding times: or what is not known in revealed scripture, nor in the Sunneh, nor in the general conventional tenets of the doctors of the law: and حَدَثٌ, [in like manner,] an innovation that is disapproved, not agreeable with custom, or usage, and not known in the Sunneh. (TA.) ↓ آوَى مُحْدَثًا, occurring in a trad., means He entertained an innovation; [i. e. he embraced, or held, it;] or he was content, or pleased, with it; or he bore it patiently: or, as some say, it is ↓ آوَى مُحْدِثًا, meaning he entertained, or harboured in his dwelling, a criminal, or an offender, and protected him from retaliation. (TA.) — — Also i. q. ↓ حَادِثَةٌ and ↓ حَدَثَانٌ [in some copies of the S ↓ حِدْثَان] and ↓ حُدْثَى [signifying An accident, an event, a hap, or a casualty: and generally an evil accident or event, a mishap, a misfortune, a disaster, a calamity, or an affliction]: (S:) [the most common of these words is ↓ حَادِثَةٌ; and its pl., حَوَادِثُ, is more common than the sing.:] the pl. of حَدَثٌ is أَحْدَاثٌ. (TA.) أَحْدَاثُ الدَّهْرِ and ↓ حَوَادِثُهُ (A, K) and ↓ حِدْثَانُهُ, (K,) or, as is said by Fr and others, this last is ↓ حَدَثَانُهُ, (TA,) signify The accidents, or casualties, of time or fortune; or the evil accidents, or calamities, of time or fortune. (A, K.) ↓ حَوَادِثُ occurs used as a sing., said to be put by poetic license for ↓ حَدَثَانٌ: and this latter is also used [as a pl.] for حَوَادِثُ: so say Az and AAF: and it is said to be a noun in the sense of حَوَادِثُ الدَّهْرِ and نَوَائِبُ الدَّهْرِ: accord. to Fr, the Arabs say, [using it as a pl.,] أَهْلَكَتْنَا الحَدَثَانُ [The accidents, or evil accidents, of time, or fortune, destroyed us]: some say الحَدَثَان, making it dual of حَدَثٌ, and meaning thereby the night and day; like as they

say [in the same sense] الجَدِيدَانِ and المَلَوَانِ &c. (TA.) — — [Hence] حَدَثٌ is a term applied by Sb to The مَصْدَر [or infinitive noun]; because all مصادِر are [significant of] accidents [considered as subsisting in, or proceding from, agents]: and the pl. which he assigns to it in this sense is أَحْدَاثٌ. (TA.) — — (assumed tropical:) The voiding of ordure; or the breaking of wind; syn. إِبْدَآءٌ: (K:) or legal impurity that forbids, or prevents, one's performing prayer &c.: (KT:) or a state annulling legal purity: pl. أَحْدَاثٌ. (Msb.) [See 4.] — — I. q. وَلِيٌّ (assumed tropical:) [The rain following that called the وَسْمِىّ]: (L:) or الأَحْدَاثُ [pl. of الحَدَثُ] signifies the rains of the commencement, or first part, of the year. (K.) — — Young, applied to a man, (A, * L, Msb, *) and to a horse or an ass or the like, and a camel, and, accord. to IAar, to a mountain-goat: (L:) pl. أَحْدَاثٌ (A, L, Msb,) and حُدْثَانٌ. (L.) You say رَجُلٌ حَدَثٌ, (Th, S, L, &c.,) and ↓ حَدِيثُ السِّنِّ, (Th, S, A, Msb, K,) and حَدَثُ السِّنِّ, (IDrd, K, [but this is by some disallowed, as will be seen below,]) A young man: (S, L, Msb, K:) and in the pl. sense you say غِلْمَانٌ أَحْدَاثٌ and رِجَالٌ أَحْدَاثٌ [pls. of حَدَثٌ], (S,) and حُدْثَانٌ and حُدْثَانُ السِّنِّ, [or these, as is implied above, are not allowable,] and حُدَثَآءُ السِّنِّ [pl. of ↓ حَدِيثٌ]. (ISd, TA.) J says, [in the S,] if you mention the سِنّ, you say ↓ حَدِيثُ السِّنِّ [lit. Young of tooth]: and IDrst says, the vulgar say, هُوَ حَدَثُ السِّنِّ, like as you say حديث السِّنِّ; but it is a mistake; for حَدَثٌ is an epithet applied to the man himself, and is originally an inf. n.; one should not apply it as an epithet to the سِنّ nor to the ضِرْس nor to the ناب; but ↓ حَدِيثٌ is an epithet applied to anything recent. (TA.) حَدُثٌ: see حَدَثٌ, first sentence; each in two places. حَدِثٌ: see حَدَثٌ, first sentence; each in two places. حُدْثَى حَدَثٌ: see what next follows. حِدْثَانٌ The first, or beginning, or commencement, of a state, or a case, or an affair; (S, A, Mgh, K;) as also ↓ حَدَاثَةٌ: (S, Mgh, K:) and its freshness; which is also a signification of both these words. (S, Mgh.) So in the saying, اِفْعَلْ ذٰلِكَ الأَمْرَ بِحِدْثَانِهِ and ↓ بِحَدَاثَتِهِ [Do thou that thing while it is in its first and fresh state]. (S, Mgh. *) One says also, أَتَيْتُهُ فِى حِدْثَانِ شبابه and ↓ حَدِيثِ شبابه and ↓ حِدْثَى شَبَابِهِ (assumed tropical:) I came to him in the beginning, or first period, of his youth. (Aboo-'Amr Esh-Sheybánee, TA.) And it is said in a trad., addressed to 'Áïsheh, لَوْلَا حِدْثَانُ قَوْمِكِ بِالكُفْرِ لَهَدَمْتُ الكَعْبَةَ وَبَنَيْتُهَا, (Mgh, * TA,) or, as some relate it, ↓ حَدَاثَةُ قومك, which means the same, (Mgh,) i. e. Were it not for the shortness of the period that has elapsed since thy people were in the state of infidelity, I would pull down the Kaabeh, and build it [anew]. (TA.) — — See also حَدَثٌ, in two places. حَدَثَانٌ, used as a sing. and as a pl.: see حدثٌ, in three places. حَدِيثٌ New, recent; (K;) contr. of قَدِيمٌ: (S:) having, or having had, a beginning; existing newly, for the first time, not having been before; as also ↓ حَادِثٌ: (Msb:) brought into existence, caused to be, made, produced, or done, newly, for the first time, not having been before; begun, or originated; invented; innovated; as also ↓ مُحْدَثٌ. (TA.) — — See حَدَثٌ, last two sentences, in four places. And see حِدْثَانٌ. You say also, هُوَ حَدِيثُ عَهْدٍ بِالإِسْلَامِ He is, or was, recently become a Muslim. (Msb.) And حَدِيثُو عَهْدٍ بِكُفْرِهِمْ, (TA,) or حَدِيثٌ عَهْدُهُمْ بِالجَاهِلِيَّةِ, (Mgh,) Men lately in their state of infidelity [or in the state of paganism or ignorance]; who have but recently ceased to be in their state of infidelity [&c.]. (TA.) — Also i. q. خَبَرٌ [Information; a piece of information; intelligence; an announcement; news, or tidings; a piece of news; an account; a narration, or narrative; a story; &c.]; (S, K;) employed to signify little and much; (S;) and ↓ حِدِّيثَى signifies the same: (K:) or a thing, or matter, that is talked of, told, or narrated, and transmitted: (Msb:) [and talk, or discourse:] and [in like manner] ↓ أُحْدُوثَةٌ signifies a thing that is talked of, told, or narrated: (S, K:) or this last signifies a wonderful thing: (IB, TA:) it has been asserted, says MF, that there is no difference between احدوثة and حديث in usage, and in denoting what is good and what is evil; in contradiction to such as say that the former peculiarly signifies that [kind of story] in which there is no profit nor any truth; such as amatory stories, and the like fictions of the Arabs: Fr asserts it to signify peculiarly a laughable and an absurd story; differing from حديث: and Ibn-Hishám El-Lakhmee, in his Expos of the Fs, says that it is only used to denote what is bad, or evil: but Lb replies against him, in his Expos., that it is sometimes used to denote what is good; as in a saying mentioned by Yaakoob, which see below: (TA:) the pl. of حَدِيثٌ is أَحَادِيثُ, contr. to analogy, (S, K,) said by Fr to be pl. of ↓ أُحْدُوثَةٌ, and then used as pl. of حديث, (S,) but IB says that this is not the case; (TA;) and حِدْثَانٌ and حُدْثَانٌ are also pls. of حديث, (K, TA,) sometimes occurring; the latter, rare. (TA.) You say, سَمِعْتُ حَدِيثًا حَسَنًا (TA) and ↓ حِدِّيثَى حَسَنَةً (S, A, * TA) [I heard a good story or narrative &c.]; both meaning the same. (TA.) And ↓ اِنْتَشَرَ حَسَنَةٌ لَهُ فِى النَّاسِ أُحْدُوثَةٌ [A good story of him became spread abroad among the people]: a saying mentioned by Yaakoob in his " Isláh. " (TA.) And ↓ أُحْدُوثَةٌ مَلِيحَةٌ [A pretty story], and أَحَادِيثُ مِلَاحٌ [pretty stories]. (A.) And ↓ قَدْ صَارَ فُلَانٌ أُحْدُوثَةً [(tropical:) Such a one has become the subject of a story, or of a wonderful story: and in like manner, as is said in the A, صَارُوا أَحَادِيثَ: there said to be tropical]. (IB, TA.) — — Hence the حَدِيث of the Apostle of God: (Msb:) [i. e.] حَدِيثٌ also signifies A narration of a مُحَدِّث: (L:) [meaning حَدِيثٌ نَبَوِىٌّ, i. e. a tradition, or narration, relating, or describing, a saying or an action &c. of Mo- hammad:] this word and خَبَرٌ both signify a tradition that is traced up to Mohammad, or to a Sahábee, or to a Tábi'ee: (TA in art. رفأ:) or حديث is applied to what comes from the Prophet: خَبَرٌ, to what comes from another than the Prophet; or from him or another: and أَثَرٌ to what comes from a Companion of the Prophet; but it may also be applied to a saying of the Prophet: (Kull p. 152:) the word in this sense, i. e. the حديث of the Prophet, has for its pl. only أَحَادِيثُ; and therefore Sb mentions it in the category of those words which have pls. anomalously formed; such as عَرُوضٌ, pl. أَعَارِيضُ; and بَاطِلٌ, pl. أَبَاطِيلُ. (TA.) [الحَدِيثَ written at the end of a quotation of a part of a trad. is for اِقْرَأِ الحَدِيثَ Read the tradition.] — — حَدِيثٌ قُدْسِىٌّ [A holy tradition or narration] means what God has told to his prophet by inspiration, or by a dream, or in sleep, and the prophet has told in his own phraseology: the Kur-án is esteemed above this, because [it is held that] its words also were revealed: (KT:) that of which the words are from the apostle, but the meaning is from God, by inspiration, or by a dream, or in sleep. (Kull p. 288.) حَدَاثَةٌ: see حِدْثَانٌ, in three places. [Hence,] حَدَاثَةُ السِّنِّ (tropical:) Youth; the first period of life. (TA.) حُدَّاثٌ: see مُحَدِّثٌ. حِدِّيثٌ: see حِدْثٌ, in three places. حِدِّيثَى: see حَدِيثٌ, in two places. حَادِثٌ: see حَدِيثٌ, first sentence. حَادِثَةٌ; and its pl., حَوَادِثُ: see حَدَثٌ, in four places. أَحْدَثُ More, and most, new, or recent: fem. حُدْثَى; as in the phrase اِمْرَأَتِى الحُدْثَى, occurring in a trad., My wife who was more, or most, recently married. (TA.) أُحْدُوثَةٌ: see حَدِيثٌ, in five places. مُحْدَثٌ: see حَدِيثٌ: — — and see also حَدَثٌ, in two places. — — Also, applied to a poet, i. q. مُوَلَّدٌ [A post-classical author: itself a post-classical term]. (Mz 49th نوع.) [And المُحْدَثُونَ The moderns; or people of later times; opposed to القُدَمَآءُ.] مُحْدِثٌ: see حَدَثٌ. مُحَدَّثٌ A true, or veracious, man: (K:) a man of true opinion: (S:) of true conjecture: (A, TA:) inspired; into whose mind a thing is put, and who tells it conjecturally and with sagacity; as though he were told a thing, and said it: occurring in a trad.: (TA:) such was 'Omar. (A, TA.) مُحَدِّثٌ A teller, or relater, of stories, narratives, or traditions: [and particularly a relater of, or one skilled in,

the traditions of Mohammad:] ↓ حُدَّاثٌ in the sense of مُحَدِّثُونَ, signifying a company of men telling, or relating, stories &c., is an anomalous pl., formed by assigning it to the same predicament as words of similar meaning, of which سُمَّارٌ, pl. of سَامِرٌ, is an ex. (L.) See also أَرْضٌ مَحْدُوثَةٌ .حِدْثٌ (assumed tropical:) Land upon which the rain called حَدَث has fallen. (L.) حدج 1 حَدَجَهُ, (S, A, K, *) aor. حَدِجَ, inf. n. حَدْجٌ (S, K) and حِدَاجٌ, (TA,) He bound the حِدْج upon him, i. e., upon the camel; (S, A, K;) as also ↓ احدجهُ: (K:) or he bound upon him the حِدَاجَة, i. e., the [saddle called] قَتَب and its apparatus; (Az, TA;) which apparatus consists of the بِدَادَانِ with the two girths called the بِطَان and the حَقَب, without which a camel is not [said to be] مَحْدُوج. (Sh, TA.) [See حِدْجٌ.] Accord. to J, حَدَجَ also signifies He bound loads, or burdens, and divided them into camel-loads: (TA:) but this is a meaning that was unknown to the Arabs. (Az, TA.) J cites as an ex. the words of ElAashà, أَلِلْبَيْنِ تُحْدَجُ أَحْمَالُهَا [Is it for separation that her loads are bound &c.?]: but he adds that, accord. to one reading, the poet said أَجْمَالُهَا: and this [SM says] is the right reading. (TA.) — — [Hence, حَدَجَ is used to signify (tropical:) He betook himself to warring for the sake of the religion.] 'Omar is related to have said, حِجَّةٌ هٰهُنَا ثُمَّ احْدِجْ هٰهُنَا حَتَّى تَفْنَى, meaning Perform one pilgrimage, then (tropical:) betake thyself to warring for the sake of the religion until thou become old and weak, or die; احدج literally signifying bind the حِدَاجَة upon the camel. (Az, TA.) — — [Hence also,] حَدَجَهُ, (TA,) inf. n. حَدْجٌ, (K,) (tropical:) He imposed upon him in a sale. (K, TA.) You say, حَدَجْتُهُ بِبَيْعِ سَوْءٍ (A, TA) (tropical:) I imposed upon him with a bad sale, and بِمَتَاعِ سَوْءٍ with bad merchandise. (TA.) The person imposed upon is likened to a camel upon which a حِدَاجَة is bound. (Az, TA.) — — And حَدَجْتُهُ بِمَهْرٍ ثَقِيلٍ (tropical:) I imposed upon him a heavy dowry, by deceit and fraud. (A, TA.) — Also, aor. حَدِجَ, inf. n. حَدْجٌ, He cast حَدَج [or unripe and hard colocynths, or small colocynths, or small and green colocynths or melons,] at him. (A, TA.) — — Hence, (A, TA,) حَدَجَهُ بِسَهْمٍ, (S, A,) inf. n. حَدْجٌ, (K,) (tropical:) He shot at him with an arrow. (S, A, K.) And حَدَجَهُ بِعَصًا, inf. n. حَدْجٌ, (tropical:) He beat him, or struck him, with a staff, or stick. (Ibn-ElFaraj, K, * TA.) — — [Hence also,] حَدَجَهُ بِالتُّهَمَةِ, inf. n. حَدْجٌ, (tropical:) He cast suspicion upon him. (K, * TA, * TK.) And حَدَجَهُ بِذَنْبِ غَيْرِهِ (S, A) (tropical:) He accused him of the crime, or offence, of another, (S, TA,) and put it upon him. (TA.) And حَدَجَهُ بِبَصَرِهِ, (S, A,) aor. حَدِجَ, inf. n. حَدْجٌ (S, TA) and حُدُوجٌ; and ↓ حدّجهُ, inf. n. تَحْدِيجٌ; (TA;) (tropical:) He cast his eyes at him; (S, TA;) as also حَدَجَ إِلَيْهِ بَصَرَهُ: or he looked intently, and sharply, at him: or he looked at him with a look which he [the latter] suspected and disliked: (TA:) but حَدْجٌ in looking may be unattended by alarm, or fear: (Az, TA:) ↓ تَحْدِيجٌ is like تَحْدِيقٌ, (S,) syn. therewith: (K:) and also signifies the looking intently, after alarm, or fear. (TA.) — — Also حَدَجَ, aor. حَدِجَ, inf. n. حُدُوجٌ, (assumed tropical:) He (a horse) looked at the figure of a man, or the like, seen from a distance, or heard a sound, and raised his ears, and directed his eyes, towards it. (TA.) 2 حدّجهُ, inf. n. تَحْدِيجٌ: see 1, in two places. 4 أَحْدَجَ see 1, first sentence. — أَحْدَجَتْ شَجَرَةُ الحَنْظَلِ The colocynth-plant bore, or produced, fruit such as is termed حَدَجٌ. (S.) حِدْجٌ A certain thing upon which the women of the Arabs of the desert ride; not a رَحْل nor a هَوْدَج: (Lth, TA:) a certain vehicle, or thing to ride upon, for women, (Az, S, A, K,) like the مِحَفَّة, (Az, S, K,) and like the هَوْدَج; (Az, TA;) as also ↓ حِدَاجَةٌ: (S, A, K:) pl. of the former حُدُوجٌ and أَحْدَاجٌ (S, A, K) and حُدُجٌ; (AAF, TA;) and pl. of the latter حَدَائِجُ: (Yaakoob, S, A:) Az, however, says that ISk makes no difference between the حِدْج and the ↓ حِدَاجَة, though there is a difference between them accord. to the Arabs, as will be seen from what follows: Sh says that حِدْجٌ is a name given to a هَوْدَج bound upon a قَتَب [or small kind of camel's saddle] when it is bound upon the camel at once with all its apparatus: he also says that ↓ حِدَاجَةٌ is a name given to the apparatus composed of the أَبِدَّة], pl. of بِدَادٌ, q. v.,] which are also called مَخَالِى القَتَبِ, [and which are appertenances of the قتب,] when they are filled, and drawn together, and bound, and tied to the قتب: [and he shows, in his explanation of the verb حَدَجَ, that this apparatus comprises the قَتَب and بِدَادَانِ with the two girths called the بِطَان and the حَقَب: this is what is meant in the K by the saying that ↓ الحِدَاجَةُ also signifies الأَدَاةُ:] Aboo-Sá'id ElKilábee says that ↓ حداجة signifies the apparatus (اداة) of the قتب: and Az says that it signifies the قتب with its apparatus. (TA.) — — Also A load, or burden. (S, K.) — — And [its pl.] حُدُوجٌ, Camels with their رِحَال [or saddles]. (TA.) حَدَجٌ [a coll. gen. n.] The colocynth, or colocynths, when unripe and hard: (TA:) or when become hard; (S, TA;) before becoming yellow: (TA:) or small colocynths: (A:) or the colocynth or colocynths, and the melon or melons, (M, K,) while small and green, before becoming yellow, (M,) or while continuing succulent, or fresh, or green: (K:) or [more correctly] the melon or melons; and the colocynth, or colocynths, while continuing succulent, or fresh, or green: (T:) n. un. with ة. (S.) حِدَاجَةٌ: see حِدْجٌ, in five places. حدر 1 حَدَرَ, aor. حَدُرَ (M, Msb, K, &c.) and حَدِرَ, (M, K,) inf. n. حُدُورٌ (T, S, M, Msb, K) and حَدْرٌ, (T, M, K,) He made to descend, or to go down or downwards or down a declivity; sent, let, or put, down, or from a higher to a lower place or position; (T, S, M, A, Msb, K;) as also ↓ احدر: (Msb:) [or this latter is not chaste; for, accord. to J,] one says, حَدَرَ السَّفِينَةَ he lowered the ship; or sent it to a lower place, (S,) or from a higher to a lower part of a river; (A;) but one should not say, احدرها. (S.) You say also, حَدَرَ الحَجَرَ مِنَ الجَبَلِ He rolled down the stone from the mountain. (A.) — — حَدَرَتْهُمُ السَّنَةُ (tropical:) Dearth, scarcity, or drought, made them to descend [from the desert]; brought them to a descent; (T, S;) brought them, (TA,) or brought them down, or made them to descend, (A,) to the towns, or villages. (A, TA.) — — حَدَرَ اللِّثَامَ عَنْ حَنَكِهِ He turned down the لثام [or muffler] from the part beneath his chin. (TA.) — — حَدَرَ الدَّمْعَ, aor. حَدُرَ and حَدِرَ, inf. n. حُدُورٌ and حَدْرٌ, He shed, or let fall, tears; as also ↓ حدّرهُ. (TA.) And العَيْنُ تَحْدُرُ الدَّمْعَ, (A, K, *) and تَحْدِرُهُ, inf. n. حَدْرٌ, (K,) (tropical:) The eye sheds, or lets fall, tears; (A;) or flows with tears. (K.) And الدَّمْعُ يَحْدُرُ الكُحْلَ (tropical:) [The tears make the collyrium to flow down]. (A.) — — حَدَرَ الدَّوَآءُ بَطْنَهُ, (A,) aor. حَدُرَ, (TA,) inf. n. حَدْرٌ, (K,) (tropical:) The medicine made his belly to discharge itself. (A, K.) [And ↓ حدّر الطَّمْثَ (assumed tropical:) It (a medicine) caused the menstrual flux to descend: see مُحَدِّرٌ.] — حَدَرَ, (T, S, Mgh, K,) aor. حَدُرَ and حَدِرَ, (K,) inf. n. حَدْرٌ; (S, Mgh, K;) and ↓ احدر, (T, S, A, K,) inf. n. إِحْدَارٌ; (K;) (tropical:) He made the skin to swell, (T, S, A, Mgh, K,) and to become thick, (A,) by beating. (T, S, A, Mgh.) — حَدَرَ الثَّوْبَ, (A, K,) aor. حَدُرَ and حَدِرَ, inf. n. حَدْرٌ; (K;) and ↓ احدرهُ, (S, K,) inf. n. إِحْدَارٌ; (K;) (tropical:) He twisted the unwoven warp, (K,) or the extremities of the unwoven warp, (S, A,) of the garment, or piece of cloth; (S, A, K;) like as is done with the ends of [garments of the kind called] أَكْسِيَة [pl. of كِسَآء]: (S:) because its length is thus diminished. (A.) — See 7. — — [Hence,] حَدَرَ فِى القِرَآءَةِ, (S, Mgh, Msb, K, *) and فِى الأَذَانِ, (S, Mgh, Msb,) and فِى الإِقَامَةِ, (Msb,) aor. حَدُرَ (S, Mgh, Msb, K) and حَدِرَ, (K,) inf. n. حَدْرٌ; (S, Mgh, Msb, K;) and ↓ حدّر, inf. n. تَحْدِيرٌ; (K;) and حَدَرَ القِرَآءَةَ, (A, Msb,) and الأَذَانَ, and الإِقَامَةَ; (Msb;) (tropical:) He hastened, or was quick, in the reading, or recitation, (S, A, Mgh, Msb, K, *) and in the call to prayer, (S, Mgh, Msb,) and in the [form of words called the] اقامة; (Msb;) and he hastened the reading, or recitation, &c. (Msb.) — حَدَرَ and حَدُرَ, inf. n. [of the latter, accord. to analogy,] حُدُورَةٌ, It (a bow-string) was thick and strong. (TA. [See also حَادِرٌ.]) — — And

[hence, app.,] (tropical:) It (a boy) was, or became, such as is termed حَادِرٌ [q. v.]: (TA:) [or] حَدُرَ, aor. حَدُرَ; (Lth, As, S, A, K;) and حَدَرَ, aor. حَدُرَ; (ISd, K;) inf. n. [of the former] حَدَارَةٌ (A, K) and حَدْرٌ; (S, K;) (tropical:) he was, or became, compact in make, (As, S, K,) and thick: (TA:) or short and fleshy: (A:) and he was, or became, fat, with thickness, (K, TA,) and shortness. (TA. [See حَادِرٌ.]) — — And حَدَرَ, (T, S, A, K,) aor. حَدُرَ (T, S, K) and حَدِرَ, (K,) inf. n. حُدُورٌ (T, S, A) and حَدْرٌ; (K;) and ↓ احدر, inf. n. إِحْدَارٌ; and ↓ حدّر, inf. n. تَحْدِيرٌ; (K, TA;) or tho first form only; (T;) (tropical:) It (the skin) became swollen, (T, S, TA,) as also ↓ انحدر, (S, K,) by reason of beating: (T, S, TA:) or became swollen and thick, by reason thereof. (A, K.) — — حَدَرَتِ العَيْنُ, inf. n. حَدَارَةٌ, (assumed tropical:) The eye was, or became, large and wide: (Msb:) was, or became, beautiful. (TA.) 2 حَدَّرَ see 1, in four places. 4 أَحْدَرَ see 1, in four places. — Also احدر الثَّوْبَ (assumed tropical:) He sewed the garment, or piece of cloth, the second time, after the [slight sewing termed] مَلّ, or شَلّ. (S.) 5 تحدّر الدَّمْعُ (S, K *) and ↓ تحادر (A) The tears descended gently, or little by little. (S, A, K. *) And رَأَيْتُ المَطَرَ يَتَحَادَرُ ↓ عَلَى لِحْيَتِهِ I saw the rain descending and dropping upon his beard. (TA.) 6 تَحَادَرَ see 5, in two places. 7 انحدر He, or it, descended; went down, downwards, down a declivity, or from a higher to a lower place or position: (S, A, Msb, K:) and [in like manner] ↓ حَدَرَ, inf. n. حَدْرٌ, (TA,) or حُدُورٌ, (A,) he went down, or descended, a declivity. (A, TA.) [Hence,] اِنْحَدَرْتُ إِلَى البَصْرَةِ I went down to El-Basrah. (S.) — — Also He journeyed, or went, towards El-'Irák, and Syria, and 'Omán: opposed to أَصْعَدَ, which signifies " he journeyed, or went, towards Nejd, and El- Hijáz, and El-Yemen: " (ISk, on the authority of 'Omárah, TA in art. صعد:) or the former, he journeyed, or went, towards El-'Irák: and the latter, " he journeyed, or went, towards the Kibleh: " (Aboo-Sakhr, T, TA ubi suprà:) and ↓ مُنْحَدَرٌ is used as an inf. n. of the former; like as مُصعَدٌ is of the latter: (T, TA ubi suprà:) also, the former verb, he returned from any town or country: and the latter, "he commenced a journey or the like, in any direction. " (Ibn-'Arafeh, TA ubi suprà.)— — Also, said of a place, It sloped down. (Msb.) — See also 1, last sentence but one. حَدَرٌ: see حُدُورٌ, in two places. حَدْرَةٌ A single thread, of the threads of a [garment of the kind called] كِسَآء. (TA.) [See حَدَرَ الثَّوْبَ.] — عَيْنٌ حَدْرَةٌ (As, T, S, Msb, K) and ↓ حُدُرَّى (K) (assumed tropical:) An eye compact and hard: (As, T, S:) or thick and hard: (K:) or wide and large and projecting: (T:) or large and wide: (Msb:) or large: (K:) or wide: (TA:) or sharp-sighted. (K.) حُدْرَةٌ A herd of camels, (S, K,) like, or about, a صِرْمَة, (S,) which is [as some say] from ten to forty: when they amount to sixty, they are termed a صِدْعَة: (TA:) a flock of sheep or goats. (Lh, TA.) — — See also حُدُورَةٌ. حَدْرَآءُ: see حُدُورٌ. — عَيْنٌ حَدْرَآءُ (assumed tropical:) A beautiful eye. (TA.) حُدُرَّى: see حَدْرَةٌ. حَدُورٌ (S, A, Msb, K) and ↓ حَدَرٌ (S, K) and ↓ حَدْرَآءُ, (T, K,) of the same measure as صَفْرَآءُ, (T,) [in the CK, erroneously, حُدَرَآء,] and ↓ أُحْدُورٌ and ↓ حَادُورٌ (K) and ↓ مُنْحَدَرٌ (S, K) [which is of frequent occurrence] and ↓ مُنْحُدُرٌ and ↓ مُنْحَدِرٌ, or ↓ مَنْحَدِرٌ, or ↓ مُنْحَدُرٌ, (as in different copies of the K, the last of these being the third form given in the CK,) A declivity, or declivous place; a place sloping down; a slope; a place of descent, or by which one descends: (S, A, Msb, K:) a حدور is at the foot of a mountain, and in any place. (TA.) You say, هَبَطْنَا فِى حَدُورٍ صَعْبَةٍ [We descended a difficult declivity]. (A.) And كَأَنَّمَا يَنْحَطُّ فِى حَدَرٍ ↓ [As though he were descending a declivity]: (S:) occurring in a trad. (TA.) حَدُورَةٌ: see what next follows. حُدُورَةٌ and ↓ حَدُورَةٌ and ↓ حَادُورَةٌ (tropical:) A flow, or flowing, of tears from the eye. (Lh, ISd, K, TA.) — Also the first, (S,) so accord. to the M, &c., (TA,) or ↓ حُدْرَةٌ, (K,) Multitude, and congregation. (S, M, K.) You say حَيٌّ ذُو حُدُورَةٍ A tribe numerous and congregated. (S, M.) حَادِرُ A rope strongly twisted: a bow-string strong and full. (TA. [See also 1.]) — — A thick spear. (TA.) And كُعُوبٌ حَوَادِرُ Thick and round knots, or joints, of a spear. (TA.) — — A cake of bread (رَغِيف) complete: or having thick edges. (TA.) — — (tropical:) A man compact in make: (S:) a boy short and fleshy: (A:) a youth thick and compact: (TA:) or full of fat and flesh, with softness, or thinness, of skin: (Lth, Az:) a boy full in body, and of great force: (Th:) or a boy full of youthful vigour; as also حَادِرَةٌ: [but this is an intensive epithet:] (Lth, Az:) or a fat boy: (K:) or a boy fat, thick, and compact in make: (ISd:) or goodly, or beautiful: (ISd, K:) pl. حَدَرَةٌ. (TA.) Also the fem., حَادِرَةٌ, (assumed tropical:) A thick, or bulky, she-camel. (T in art. رنب.) And the same, (assumed tropical:) Bulky in the shoulder-joints. (IB.) And حَوَادِرُ [the pl. fem.] (assumed tropical:) Compact and bulky camels or the like. (TA.) — — (assumed tropical:) Anything full of moisture, and of beautiful make. (TA.) And حَادِرَةُ العَيْنَيْنِ (assumed tropical:) A she-camel having full eyes: (S:) or having eyes full of fat, equal, and beautiful. (TA.) — — A tribe congregated. (TA.) — — A lofty mountain. (TA.) — — See also حُنْدُرٌ. الحَيْدَرَةُ and ↓ حُنْدُورَةٌ (S, K) and ↓ حُنْدُورٌ (K) and ↓ حِنْدُورَةٌ (Th, K) and ↓ حِنْدَوْرَةٌ, and ↓ حِنْدِيرٌ and ↓ حِنْدِيرَةٌ and ↓ حِنْدَوْرٌ and ↓ حِنْدَارَةٌ, (K,) of which ↓ حِنْدِيرَةٌ is the most approved form, (TA,) The black of the eye. (S, K.) One says, هُوَ عَلَى حُنْدُرِ عَيْنِهِ and ↓ حُنْدُورَةِ عَيْنِهِ (S, K) and ↓ حُنْدُورِ عَيْنِهِ and ↓ حِنْدَوْرَةِ عَيْنِهِ (TA) (assumed tropical:) He is deemed burdensome, or troublesome, by him, so that he cannot look at him by reason of hatred. (S, K.) And جَعَلْتُهُ عَلَى حِنْدِيرَةِ ↓ عَيْنِى and ↓ حُنْدُورَةِ عَيْنِى (assumed tropical:) I made him, or it, a conspicuous object, or a thing in full view, of my eye. (S, K.) Several lexicographers mention these forms in art. حندر, regarding the ن as a radical letter, as it should not be held to be augmentative, when occupying the second place in a word, unless on strong evidence. (TA.) حَيْدَرٌ and الحَيْدَرُ: see what next follows. الحَيْدَرَةُ (assumed tropical:) The lion; (S, K;) as also ↓ الحَيْدَرُ, (K,) and ↓ حَيْدَرٌ, without ال, (TA,) and ↓ الحَادِرُ: (Kudot;:) or the lion that is, among other lions, like the king among men; (IAar;) because of the thickness of his neck, and the strength of his fore legs. (Th, TA.) — — Also حَيْدَرَةٌ (tropical:) Destruction, or perdition; (AZ, K;) and so ↓ حَادُورٌ: (K:) or a severe calamity; as though it were a lion in its severity. (A.) حَادُورٌ: see حَدُورٌ. — Also An ear-ring; syn. قُرْطٌ: (S, K:) pl. حَوَادِيرُ. (TA.) — (tropical:) A laxative medicine; (A, K, * TA;) contr. of عَاقُولٌ. (A.) — See also حَادُورَةٌ: see حُدُورَةٌ. الحَيْدَرَةُ. حُنْدُورٌ and حِنْدَوْرٌ: see حُنْدُرٌ, in three places. حِنْدِيرٌ: see حُنْدُرٌ. حِنْدَارَةٌ: see حُنْدُرٌ. حُنْدُورَةٌ and حِنْدُورَةٌ and حِنْدَوْرَةٌ: see حُنْدُرٌ, in six places. حِنْدِيرَةٌ: see حُنْدُرٌ, in three places. أَحْدَرُ (assumed tropical:) More, most, or very, fat and thick. (TA.) أُحْدُورٌ: see حَدُورٌ. مُحَدِّرٌ لِلطَّمْثِ (assumed tropical:) [Emmenagogue]. (K in arts. نجد and جزر &c.) مُنْحَدَرٌ and مُنْحُدُرٌ and مُنْحَدِرٌ, or مَنْحَدِرٌ, or مُنْحَدُرٌ: see حَدُورٌ: — and for the first, see also 7. حدس 1 حَدَسَ, [aor., app., حَدِسَ and B◌ُ,] inf. n. حَدْسٌ, He threw, cast, or shot. (TA.) You say, حَدَسْتُ بِسَهْمٍ I shot an arrow. (S.) And حَدَسْتُهُ بِكَذَا I threw, cast, or shot, at him with such a thing. (A.) — Hence, حَدْسُ الظَّنِّ The conjecturing without evidence or proof. (TA.) You say, حَدَسَ, (S, A, Msb, K,) aor. حَدِسَ (S, Msb, K) and حَدُسَ, (K,) inf. n. حَدْسٌ, (S, A, Msb, K,) He opined: (S, A, K:) or he formed a confirmed opinion: (Msb:) he formed a surmise, or an opinion; or he spoke conjecturally, or surmising: (S, A, K:) he surmised respecting the meanings of speech or language, (A, K,) and things. (K.) And هُوَ يَحْدِسُ He says a thing according to his opinion. (S, TA.) And بَلَغَنِى عَنْ فُلَانٍ أَمْرٌ وَ أَنَا أَحْدِسُ فِيهِ A thing has been told me of such a one, and I speak of it conjecturally, or surmising. (TA.) And حَدَسْتُ عَلَيْهِ ظَنِّى I formed my opinion of it, not

being certain of it; as also تَدَسَّتُ. (TA.) And حَدَسَ الكَلَامَ عَلَى عَوَاهِنِهِ He spoke without anything to guide him, and without caution. (TA.) And حَدَسَ الشَّىْءَ He computed by conjecture the quantity, measure, or the like, of the thing. (A.) And قَالَهُ بِالحَدْسِ [generally meaning He said it conjecturally, or surmising: but also meaning] he said it by means of intuition. (A, TA.) [حَدْسٌ is also explained in the A as signifying نَظَرٌ خَافٍ: in the TA نَظَرٌ خَفِىٌّ: both app. meaning An obscure, or an occult, mode of judging of a thing.] — — حَدْسٌ is also syn. with قَصْدٌ, (K,) used transitively, (T, K,) [app. signifying The aiming at a thing,] by, or with, whatever thing it be; [app. meaning by any mental operation;] by opinion, or by judgment, or by intelligence or cunning sagacity. (TA.) — حَدَسَ فِى الأَرْضِ, (El-Umawee, Msb,) aor. حَدِسَ, (El-Umawee, TA,) inf. n. حَدْسٌ, (S,) He went away, (S, Msb, TA,) or journeyed, (TA,) into, or in, or through, the country, or land, without guidance: (S, Msb, TA:) or simply he went away into, or in, the country, or land; as also عَدَسَ. (El-Umawee, TA.) — — [Hence, app., the phrase حَدَسَ فِى صَدْرِى شَىْءٌ, which seems to mean A thing came at random into my mind. See هَجَسَ.] — — Also حَدَسَ, inf. n. as above, He went in a right course, or direction: (TA:) or in one regular, uniform, or constant, course: (O, K:) or, accord. to Az, not in one regular, uniform, or constant, course. (TA.) — — And حَدَسَ فِى السَّيْرِ, (Msb,) inf. n. حَدْسٌ, (K,) He hastened, or was quick, in pace, or in journeying. (Msb, K.) 5 تحدّس الأَخْبَارَ, (S, K,) and عَنِ الأَخْبَارِ, (AZ, S, A, K,) He sought to learn the news, or tidings, without others' knowing of him; (AZ, S, M, A, K;) as also تندّس عنها, and توّجس: (AZ, TA:) or he sought for, or inquired respecting, the news, or tidings, in order to know what others knew not. (A.) حَدَّاسٌ One who opines, or conjectures, much; syn. ظَنَّانٌ. (TA.) حدق 1 حَدَقَهُ (K, TA) بِعَيْنِهِ, aor. حَدِقَ, inf. n. حَدْقٌ, (TA,) He looked at it. (K, TA.) It is said in a trad., فَحَدَقَنِى القَوْمُ بِأَبْصَارِهِمْ And the people, or party, cast the blacks of their eyes at me. (TA.) And حَدَقَهُ He, or it, hit, or hurt, the black of his eye. (K.) — حَدَقَ, (K, TA,) aor. حَدِقَ, (TA,) inf. n. حُدُوقٌ, said of one that is dying (مَيِّت), He opened his eyes, and moved his eyelids, or twinkled with his eyes. (K.) You say, رَأَيْتُ المَيِّتَ يَحْدِقُ I saw him that was dying open his eyes, &c. (TA.) — See also 4. 2 حدّق, (Mgh,) or حدّق النَّظَرَ, (Msb,) inf. n. تَحْدِيقٌ, (S, Mgh, Msb, K,) He looked hardly, or intently, (S, Mgh, Msb, K,) and rolled the black of the eye, (Har p. 221,) إِلَيْهِ at him: (Mgh, Msb:) and ↓ حَدْلَقَةٌ, with an augmentative ل, is like تَحْدِيقٌ; [the verb of which it is the inf. n., namely,] ↓ حَدْلَقَ, said of a man, signifying he rolled the black of his eye in looking. (S.) 4 احدقوا بِهِ; (S, Mgh, Msb, K;) and ↓ حَدَقُوا به, (S, Msb, K,) aor. حَدِقَ, (Msb, K,) inf. n. حَدْقٌ; (TK;) and ↓ احدودقوا به; (Sgh, K;) They surrounded, encompassed, or encircled, him, or it; (S, Mgh, Msb;) namely, a man, (S,) or a town or the like: (Msb:) or they went round or round about, circuited, or compassed, him, or it. (K.) You say of anything, احدق به as meaning It surrounded, encompassed, or encircled, it; (TA;) as, for instance, a house [or a wall] surrounds a garden. (Mgh.) Thus you say, عَلَيْهِ شَامَةٌ سَوْدَآءُ قَدْ أَحْدَقَ بِهَا بَيَاضٌ [Upon him is a black mole which whiteness has surrounded]. (TA.) And أَحْدَقَتْ بِهِ المَنِيَّةُ (tropical:) Death encompassed him. (TA.) — — أَحْدَقُوا بِهِ الأَحْدَاقَ, a phrase used by El- Hareeree, means They made the blacks of the eyes to surround him. (Har p. 186.) — احدقتِ الرَّوْضَةُ, (K,) or احدقت الروضة عُشْبًا, (Zj, TA,) i. e. [The meadow] became a حَدِيقَة [q. v.], (Zj, K,) [by producing herbs such as are termed عشب; for] without عشب it is a روضة. (Zj, TA.) 12 إِحْدَوْدَقَ see 4. Q. Q. 1 حَدْلَقَ, and its inf. n. حَدْلَقَةٌ: see 2. حَدَقٌ: see حَدَقَةٌ, in three place. — — Also The [fruit of the] بَاذِنْجَان [q. v.: accord. to Forskål (Flora Ægypt. Arab., p. 47), solanum cordatum]: (IAar, Az, K:) [a coll. gen. n.:] n. un. with ة: likened to the blacks of the eyes of the [species of antelope called] مَهَا: in the handwriting of 'Alee Ibn-Hamzeh, written حذق, with the dotted ذ; but this is not known. (TA.) حَدَقَةٌ (S, Msb, K, &c.) and ↓ حُنْدُوقَةٌ and ↓ حِنْدِيقَةٌ, (K,) but IDrd doubts the correctness of this, (TA,) The black of the eye; (IDrd, Msb, K;) i. e. the round part in the middle of the eye; (TA;) the greater black of the eye; (S, TA;) the smaller being the نَاظِر [or pupil], in which is what is termed إِنْسَانُ العَيْنِ, for it is like a mirror, in which one facing it sees his figure; (TA;) [the part, of the eye, that is surrounded by the white; the iris, together with the whole of the anterior chamber of the eye;] what is in the middle of the white of the eye: (Zj in his "Khalk el-Insán:") or, as some say, externally, the black of the eye; and internally, its خَرَزَة [or lens]: (TA:) [and sometimes the eye, absolutely; as, for instance, in a phrase mentioned voce ذَابَ, in art. ذوب:] pl. ↓ حَدَقٌ, (S, Msb, K) [or rather this is a coll. gen. n.,] and [the pl. is] أَحْدَاقٌ [a pl. of pauc.] (K) and حَدَقَاتٌ (Msb) and حِدَاقٌ; (S, Msb, K;) which last is applied by Aboo-Dhu-eyb to the حَدَقَة together with what surrounds it. (TA.) [Hence,] ↓ تَكَلَّمْتُ عَلَى حَدَقِ القَوْمِ I spoke while the people, or party, looked at me. (TA.) And ↓ رُمَاةُ الحَدَقِ Those who hit the mark in throwing or shooting. (TA.) And نَزَلُوا فِى مِثْلِ حَدَقَةِ البَعِيرِ (tropical:) They alighted, or alighted and abode, in a tract abounding with herbage; likened to the حدقة of the camel because this is plentifully supplied with moisture. (TA from a trad.) حَدِيقَةٌ A walled garden; a garden surrounded by a wall: (S, Msb, TA:) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (Msb:) or any round piece of land surrounded by a fence or the like, or by elevated land: (TA:) or whatever is surrounded by building: (K:) and, by extension of its application, a garden, though without a wall: (Msb:) or a meadow, or garden, (رَوْضَة,) having trees: (S, K:) or a garden of palm-trees and of other trees, (Zj, IDrd, K,) dense and luxuriant, (Zj, IDrd, TA,) and, as some say, fruit-bearing: (TA:) or a garden (جَنَّة) of palmtrees and grape-vines: (TA:) or a distinct collection of palm-trees: (K:) or a plot of seedproduce: (Kr, TA:) or a hollow in a valley, that retains water: and any depressed place in a valley, that retains water, thought water be not in its bottom: (TA:) pl. حَدَائِقُ. (S, Msb, K.) Hence the saying, وَ رَدَ عَلَىَّ كِتَابُكَ فَتَنَزَّهْتُ فِى بَهْجَةِ حَدَائِقِهِ (tropical:) [Thy letter has come to me, and I have recreated myself in contemplating the beauty of its garden-like phrases]. (TA.) حُدَلِقَةٌ (mentioned in the K in art. حدلق) A large حَدَقَة [or black of the eye]: (S, K:) a meaning which shows the ل to be augmentative: (TA:) or some part of the body that is unknown: (K:) one says, أَكَلَ الذِّئْبُ مِنَ الشَّاةِ الحُدَلِقَةَ [the wolf ate, of the sheep, or goat, the حدلقة]: A'Obeyd says, it is some part of the body thereof, but I know not what it is: (S:) or the eye: (S, K:) so says Lh; (S;) and so Kr: (TA:) As heard an Arab of the desert, of the Benoo-Saad, say that it means its غَلْصَمَة [or epiglottis]. (IB, TA.) — — عَيْنٌ حُدَلِقَةٌ An eye of which the ball, or globe, is prominent, or large and prominent; or of which the black is prominent; syn. جَاحِظَةٌ. (TA.) حَدَوْلَقٌ Short and compact. (IDrd, K.) حُنْدُوقَةٌ: see حَدَقَةٌ. حِنْدِيقَةٌ: see حَدَقَةٌ. حَنْدَقُوقٌ and its vars. (mentioned in this art. by J and Sgh): see art. حندق. مُحَدِّقٌ A difficult, or distressing, affair or event; in consequence of which men look hardly, or intently. (TA.) حدلق For several words mentioned under this head in some of the Lexicons, see art. حدق. حدم 1 حَدَمَتْهُ الشَّمْسُ, and النَّارُ, aor. حَدِمَ, inf. n. حَدْمٌ, The sun, and the fire, was, or became, vehemently hot upon him. (Msb.) 4 أَحْدَمَ see what next follows. 5 تَحَدَّمَ see what next follows. 8 احتدمت النَّارُ, and احتدم الحَرُّ, in the K, erroneously, ↓ أَحْدَمَت, The fire, and the heat, burned, or burned fiercely: (K, * TA:) and احدمت النَّارُ the fire flamed, or blazed: (S, Mgh, K:) and in like manner, [as meaning it became inflamed, or made to flame or blaze,] the verb is said of anything: (T, TA:) or احتدمت النَّارُ, and احتدم النَّهَارُ, the fire, and the day, was, or became, vehemently

hot: (Msb:) and احتمد, said of a day, (AZ, TA,) and of heat, (S in art. حمد,) signifies the same as احتدم, (AZ, S ubi suprà, TA,) from which it is formed by transposition. (S ubi suprà.) And احتدم He suffered vehement heat from the sun, and form fire. (Msb.) And احتدمت القِدْرُ The cooking-pot boiled vehemently. (AZ, TA.) — — [Hence,] احتدم الشَّرَابُ (tropical:) The wine, or beverage, estuated, or fermented; syn. غَلَى. (Mgh, TA.) And احتدم صَدْرُ فُلَانٍ غَيْظًا (S) (tropical:) The bosom of such a one burned with anger, wrath, or rage. (TA.) And احتدم عَلَيْهِ غَيْظًا (tropical:) He burned against him with anger, wrath, or rage; (K, TA;) as also ↓ تحدّم. (K.) And احتدم الدَّمُ (tropical:) The blood became intensely red, so as to be [nearly] black; (S, Msb, K, TA;) and became vehemently burning. (Msb. [See also the part. n., below.]) حَدْمٌ and ↓ حَدَمٌ The vehement burning of fire, (K,) and of heat: or, accord. to the T, حدم [app. حَدْمٌ] signifies the vehement heating of a thing by the sun, and by fire: [see 1:] accord. to AZ, زَفْرُ النَّارِ signifies " the flaming, or blazing, of fire; " and كَلْحَبَتُهَا and شَهِيقُهَا and حَدْمُهَا and حَمْدُهَا have all one meaning [app. the third of the meanings assigned below to حَدَمَةٌ]. (TA.) حَدَمٌ: see what next precedes. حَدَمَةٌ Fire: and the sound of fire: (K:) or the sound of the flaming, or blazing, of fire; (Fr, S;) as also حَمَدَةٌ. (Fr, TA.) — — (assumed tropical:) The sound of the belly of the serpent, (K,) or, as some say, of the species of serpent termed أَسْوَد: (TA:) or the rustling sound of the skin of the serpent, caused by rubbing one part thereof against another; as though it were the confused and continued sound of a thing مُحْتَدِم [i. e. flaming, or boiling]. (AHát, TA.) — — (assumed tropical:) The purring of a eat: likened to the sound of flaming, or blazing. (TA.) قِدْرٌ حُدَمَةٌ A cooking-pot quickly boiling; contr. of صَلُودٌ: (Fr, S, A, TA:) in the K, erroneously, حَدِمَةٌ, like فَرِحَةٌ. (TA.) مُحْتَدِمٌ A day vehemently hot. (S.) — — (assumed tropical:) Blood intensely red, inclining to blackness: or, as some say, intensely burning. (Mgh.) حدو 1 حَدَا الإِبِلَ, (S, Mgh,) or حَدَ بِالإِبِلِ, (Msb,) or both, (K) and حُدَآءٌ (S, K) and حِدَآءٌ, (K,) He drove the camels; (S, Mgh, K;) and chid them: (K:) [and ↓ احتداها app. has the former signification:] and he sang to them: (S:) or he urged, or excited, the camels by singing to them, which is termed ↓ حُدَآءٌ: (Msb:) or حَدَا لَهَا signifies he sang to them. (Mgh.) The Arabs in driving their camels used commonly to sing verses of the kind termed رَجَز. (TA in art. رجز.) [It is said that] ↓ حُدَآءٌ originated from the fact of a DesertArab's beating his young man, or boy, and biting his fingers; whereupon he went along saying دَىْ دَىْ, meaning يَا يَدَىَّ [" O my two hands! "]; and the camels went on at his cry; therefore his master bade him keep to it: (K in art. دى:) so says IAar. (TA in that art. [Other (similar) accounts of its origin are mentioned by MF in remarking on this passage of the K.]) حَدَا signifies also He raised his voice with [the singing termed] الحُدَآء. (Har p. 576.) [And He breathed short (anhelavit), and sent forth a voice or sound. (Golius, from a gloss in the KL.)] — — You say also of the north wind, تَحْدُو السَّحَابَ, i. e. (assumed tropical:) It drives along the clouds. (S.) — — And حَدَاهُ عَلَى كَذَا (assumed tropical:) He urged him, incited him, or put him in motion or action, to do such a thing. (Msb, TA.) — — And حَدَاهُ (assumed tropical:) It followed it; namely, the night the day; (K;) as also ↓ احتداهُ: (AHn, K:) and so the [wild] he-ass his she-asses; and anything any other thing. (TA.) Hence the saying, لَا أَفْعَلُهُ مَا حَدَا اللَّيْلُ النَّهَارَ (assumed tropical:) I will not do it as long as the night follows the day]. (TA.) — — See also 5. 4 أَحْدَوَ see 5. 5 تحدّاهُ, in its primary sense, is form الحُدَآءُ, and signifies He (a driver of camels) vied, competed, or contended for superiority, with him, or emulated him, (namely, another driver,) in driving camels, or urging them by singing to them; each of them desiring to elicit the ability of the other in doing so. (Z, TA.) — — [And hence,] He vied, or competed, and contended for superiority, with him, (S, K, * mentioned in the K in art. حدى,) in an action or a work [of any kind]. (S.) You say, تَحَدَّيْتُ النَّاسَ القُرْآنَ I sought to elicit the ability of the people in order that it might be known which of us was most skilled in reading or reciting [the Kur-án]: it means like as does the saying of a person contending with others for the superior glory of his people, "Bring ye a people like my people, or like one of them. " (Msb.) It is said of Mohammad, in a trad., تَحَدَّى العَرَبَ بِالقُرْآنِ [He vied, or contended, with the Arabs by means of the Kur-án]. (TA.) And one says, تَحَدَّى صَاحِبَهُ القِرَآءَةَ, and الصِّرَاعَ, [He vied, or contended, with his companion in reading, or reciting, and in wrestling,] in order that it might be seen which of them was the superior reader or reciter, and the superior wrestler. (TA.) — — Also He aimed at it; made it his object; sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, it; intended or purposed it; (AA, and K * and TA in art. حدى;) as also ↓ حَدَاهُ, (AA, TA,) and ↓ احداهُ. (Sgh, and K ib.) Hence the saying of Mujáhid, كُنْتُ أَتَحَدَّى القُرْآنَ فَأَقْرَأُ [I used to aim at reading, or reciting, the Kur-án, and so to read, or recite]. (AA, TA.) 6 تَحَادَتِ الإِبِلُ The camels urged on one another. (K.) 8 إِحْتَدَوَ see 1, in two places. لَا أَفْعَلُهُ حَدَا الدَّهْرِ I will not do it ever; (K;) as long as the night follows the day. (TA. [See 1.]) حَدْوَآءُ The north wind; (S, K;) because it drives along the clouds: the masc. form, أَحْدَى, is not used. (S.) حُدَآءٌ: see 1, in two places. حُدُوٌّ: see حِدَأَةٌ, in art. حدأ. حُدَىٌّ: see حِدَأَةٌ, in art. حدأ. حُدَيَّةٌ: see حِدَأَةٌ, in art. حدأ. حُدَيَّا A vying, or competition, and contention for superiority. (K. [There mentioned in art. حدى; but belonging to the present art., (see 5,) like as حُجَيَّا belongs to art. حجو.]) — [One who vies, or competes, and contends for superiority.] You say, أَنَا حُدَيَّاكَ بِهٰذَا الأَمْرِ [I am he who vies, &c., with thee in this affair], meaning come forth to me as an adversary, by thyself alone, (T, S, * K, * TA,) and compete, or contend, with me [in this affair]. (T, TA.) — — And هُوَ حُدَيَّاهُمْ He aims at them; makes them his object; seeks, endeavours after, pursues, or endeavours to reach, or attain, them. (TA.) — — And هٰذَا حُدَيَّا هٰذَا This is the like, or like in form, of this. (As, TA.) — — And حُدَيَّا النَّاسِ One of the men or people. (Kr, K.) — See also حِدَأَةٌ, in art. حدأ.) حَدَّآءٌ: see what next follows. حَادٍ Driving or a driver [of camels; or urging or exciting them, or one who urges or excites them, by singing to them: see 1]: (Mgh:) pl. حُدَاةٌ. (TA.) You say رَجُلٌ حَادٍ, and ↓ حَدَّآءٌ [which latter is an intensive epithet]. (K.) — — It is also applied to a [wild] he-ass, as meaning Driving before him his she-asses. (S, * TA.) He is said to be حَادِى ثَلَاثٍ [A driver before him of three she-asses], (S, TA,) and حَادِى ثَمَانٍ [a driver before him of eight she-asses]. (TA.) — — حَادِى النَّجْمِ [lit. The driver, or urger, of the asterism] means الدَّبَرَانُ [i. e. (assumed tropical:) the Hyades; or the five chief stars thereof; or the brightest star thereof, a of Taurus]: (TA:) and so حَادِى النُّجُومِ [lit. the driver, or urger, of the stars]. (S voce مِجْدَحٌ.) — — الحَوَادِى [pl. of the fem. الحَادِيَةُ] means (assumed tropical:) The hind legs; because they follow the fore legs. (K.) And (assumed tropical:) The latter or hinder, or the last, or hindmost, parts or portions of anything. (Az, TA.) — — حَادٍ is also the act. part. n. of حَدَا as syn. with تحدّى; and thus means Aiming at a thing; &c. (AA, TA.) — حَادِىَ عَشَرَ, &c.: see art. وحد. إِحْدَى fem. of أَحَدٌ: see art. احد. بَيْنَهُمْ أُحْدِيَّةٌ and أُحْدُوَّةٌ Among them is in use a certain kind of حُدَآء. (Lh, K.) حدى For several words mentioned in the K under this head, see art. حدو. حذ 1 حَذَّ, aor. ◌ُ3حَذُ, (L, Msb,) inf. n. حَذٌّ, (L, Msb, K,) He cut, or cut off, a thing: (Msb:) or cut, or cut off, quickly; (IDrd, A, L;) as also هَذَّ: (A:) or cut off quickly and utterly: (L:) حَذٌّ is syn. with جَذٌّ. (K.) حَذٌّ (assumed tropical:) Quickness in speech

and actions. (TA.) حُذَّةٌ A piece of flesh-meat; (A, * L, K;) as also حُزَّةٌ. (A, L.) حَذَذٌ, an inf. n. having no verb, (Az, L,) Lightness of the tail: (S, L, K:) lightness of the hair of the tail of a horse: shortness of the tail of an ass; and of a bird of the kind called قَطًا; or lightness of the feathers of the tail thereof; or (assumed tropical:) lightness and quickness of the flight thereof: (L:) and lightness of the beard. (L.) — — (assumed tropical:) Lightness of hand. (S. [See أَحَذُّ.]) (assumed tropical:) Quickness: or quickness and lightness or agility. (L.) حُذْ حُذَّةٌ and حُذْ حُذٌّ A short woman. (L.) قَرَبٌ حَذْحَاذٌ (assumed tropical:) A quick [night-journey to water]; (S, L, K;) like حَثْحَاثٌ: (S, A, L:) and farextending, or distant; as also ↓ حُذَاحِذٌ. (L.) And خِمْسٌ حَذْحَاذٌ (L) and ↓ أَحَذُّ (K) [A journey of five days whereof the second and third and fourth are without water] in which is no languor, or flagging; (L;) and quick. (K.) حُذَاحِذٌ: see what next precedes. أَحَذُّ Deprived of an arm, or a hand, &c., by amputation: fem. حَذَّآءُ: [pl. حُذٌّ:] thus أَحَذُّ اليَدِ means having the arm, or hand, amputated: and [hence] (assumed tropical:) not having the means of acquiring eminence, or nobility. (L.) [Hence, also,] أَصُولُ بِيَدٍ حَذَّآءَ, in a trad. of 'Alee, means (assumed tropical:) Shall I assault the enemy with a short arm, that will not attain to that which I desire? or, accord. to one reading, it is جَذَّآءَ, meaning amputated: alluding to his companions' falling short of their duty, and keeping back from the war. (L in arts. حذ and جذ.) [Another meaning of أَحَذُّ اليَدِ will be found below.] — — A light-tailed camel: (S, L:) a horse light, or scanty, in the hair of the tail: (A, L:) or having it (the tail, Msb) cut off: (A, Msb:) a short-tailed ass. (L.) قَطَاةٌ حَذَّآءُ A bird of the kind called قَطًا having a light, or scanty, tail; having a tail of which the feathers have become light, or scanty; (S, L;) having few feathers in the tail: (A:) or short-tailed: (L:) or (assumed tropical:) light and quick in flight. (A, * L.) And لِحْيَةٌ حَذَّآءُ A light, or scanty, beard. (L.) — — Lean, lank, or light of flesh; or slender; or lank in the belly. (K.) — — Smooth; (Kh, Msb;) a thing to which nothing clings, or attaches. (Msb, * TA.) وَلَّتِ الدُّنْيَا حَذَّآءَ, in a خُطْبَة of 'Otbeh Ibn-Ghazwán, means (tropical:) The world hath retired, passing away quickly, (A, * L, K *) nothing clinging to it [so as to retard it]: (L, K:) or the people thereof not clinging to aught of it [so as to retard it]: (A:) or quickly; its latter part being cut off. (Az, L.) — — A sword quick in cutting. (A.) — — (tropical:) Light-handed; (S, A, L, K;) quick-handed; (L;) i. e. thievish; or quick in getting, or attaining: (A:) [and so أَحَذُّ اليَدِ, as is implied in the S and L.] El-Farezdak uses the expression أَحَذَّ يَدِ القَمِيصِ, (S, L,) meaning thereby أَحَذَّ اليَدِ. (L.) نَاقَةٌ حَذَّآءُ (assumed tropical:) A she-camel quick in pace. (A.) — — قَلْبٌ أَحَذُّ (assumed tropical:) A sharp, quick, active mind. (L.) — — سَيْرٌ أَحَذُّ (tropical:) A very quick, unpleasant journey or pace. (A.) See also حَذْحَاذٌ. — — أَمْرٌ أَحَذُّ (tropical:) An affair, or event, quick in passing: (L:) or decisive and quick: (TA:) or severe and abominable; (A, L, K;) without a parallel: (A:) or as though it eluded every one, so that he could not attain to it, and was not sufficient for it: (A:) pl. حُذٌّ. (L, K.) — — يَمِينٌ حَذَّآءُ (tropical:) An oath which a man takes quickly: (S, K:) or an abominable, severe oath, whereby one decides a right, or due: (A, L:) some say جَذَّآءُ. (S.) It is said in a prov., تَزَبَّدَهَا حَذَّآءَ (tropical:) He swallowed it [i. e. took it, namely, an oath, hastily,] like as one swallows butter. (TA.) — — عَزِيمَةٌ حَذَّآءُ (tropical:) An energetic and effective resolution, from which one does not turn to anything. (A.) — — حَاجَةٌ حَذَّآءُ (tropical:) A light want, quickly accomplished. (A, L.) — — رَحِمٌ حَذَّآءُ (tropical:) A bond of relationship [cut, or severed, or] not made close by affection; expl. by إِذَا لَمْ تُوصَلْ: (Fr, S, K:) as also جَذَّآء [q. v.]. (Fr, S.) — — أَحَذُّ أَبَدٌّ: see بَدٌّ. 1 حذر حَذِرَ, aor. حَذَرَ, inf. n. حَذَرٌ; and ↓ احتذر; (Msb, K;) He was cautious, wary, or vigilant; was on his guard; took care; (K, TA;) was in a state of preparation; (Msb;) was in fear; feared. (TA.) [You say, حَذِرَ مِنْ أَمْرٍ and ↓ احتذر مِنْهُ He was cautious, &c., of a thing, or an event. And حَذِرَ عَلَيْهِ مِنْ كَذَا and ↓ احتذر He was cautious, &c., for him, of such a thing. And both verbs are also trans.: for you say,] حَذِرَهُ, (S, A, Msb,) aor. and inf. n. as above; (S;) and ↓ احتذرهُ, (TA,) and ↓ حاذرهُ; (A;) He was cautious of it; guarded, or was on his guard, against it; (S, A;) prepared, prepared himself, or was in a state of preparation, against it; (TA;) feared it. (Msb, TA.) [And حَذِرَ أَنْ يَفْعَلَهُ and ↓ احتذر He was cautious of doing it; or he feared doing it.] And حُذِرَ الشَّىْءُ فَحَذِرَهُ The thing was an object of fear, and so he feared it. (Msb.) And حُذِرَ المَوْتِ [Death was an object of fear]: and ↓ حاذر المَوْتَ [He feared death]. (A.) 2 تَحْذِيرٌ [The cautioning another; putting him on his guard; making him to be cautious or wary or vigilant, to be on his guard, to take care, or to be in a state of preparation;] the making to fear, or be in fear. (S, TA.) [You say, حذّرهُ مِنْ أَمْرٍ He cautioned him against a thing. And the verb is also doubly trans.: you say,] حذّرهُ الأَمْرَ [He cautioned him against, or made him to fear, the thing, or event]. (TA.) And أَحَذِّرُكَهُ [I caution thee against him, or it]. (K.) And it is said in the Kur [iii. 27 and 28], يُحَذِّرُكُمُ اللّٰهُ نَفْسَهُ God maketh you to fear Himself. (TA.) 3 حَاذَرَا, (TK,) inf. n. مُحَاذَرَةٌ (S, K) and حِذَارٌ, (S,) They two were cautious, or in fear, each of the other; were on their guard, or in a state of preparation, each against the other. (TK.) حِذَارٌ is syn. with مُحَاذَرَةٌ, (S,) and مُحَاذَرَةٌ is between two. (K.) — — See also 1, in two places. 8 إِحْتَذَرَ see 1, in five places. 11 احدارّ He was angry, (K,) and prepared himself to do mischief, (TA,) and drew himself together (تَقَبَّضَ): so in some copies of the K and in other lexicons: or became enraged (تَغَيَّظَ): so in other copies of the K. (TA.) حِذْرٌ: see what next follows, in two places. حَذَرٌ and ↓ حِذْرٌ, (S, A, Msb, K,) the former an inf. n., (S, Msb,) and the latter a simple subst., (Msb,) Caution, wariness, vigilance, guard, or care; (S, A, K;) as also ↓ مَحْذُورَةٌ; (K;) or a state of preparation; (Msb;) or fear; (Mgh, * TA;) and so ↓ مَحْذُورَةٌ: (S, Msb, K:) [pl. أَحْذَارٌ.] You say, ↓ أَخَذَ حِذْرَهُ He took care; was cautious, or vigilant. (Bd in iv. 73 and 103.) And هُوَ ابْنُ أَحْذَارٍ (tropical:) He is a son [i. e. a person] of resolution, or determination, and caution, or wariness. (S, K.) And حَذَرَكَ زَيْدًا: see حَذَارِ. — — أَبُو حَذَرٍ The male chameleon: (K:) because of its frequent changes. (TA.) حَذُرٌ, and its pl.: see what next follows. حَذِرٌ (S, A, Msb, K) and ↓ حَذُرٌ (S, A, K) Cautious; wary; vigilant; on his guard; careful; (S;) or in a state of preparation; (Msb;) as also ↓ حَاذِرٌ; (S, A, Msb;) and fearful: (S:) or very cautious or wary or vigilant or careful; as also ↓ حَاذُورَةٌ (K) and ↓ حِذْرِيَانٌ: (A, K:) or this last signifies very fearful and cautious &c.: (S:) pl. of the first حَذِرُونَ and حَذَارَى. (S, K.) Sb cites, as an ex. of حَذِرٌ used transitively, حَذِرٌ أُمُورًا لَا تُخَافُ وَ آمِنٌ مَا لَيْسَ مُنْجِيهِ مِنَ الأَقْدَارِ [Cautious, or very cautious, of things not to be feared, and trusting in that which will not save him from the decrees of destiny]: but this is extr.; for an epithet of the measure فَعِلٌ is not [regularly] trans., so as to govern an objective complement. (S, TA.) In the Kur xxvi. 56, some read ↓ حَاذِرُونَ; and some, حَذِرُونَ and ↓ حَذُرُونَ: حاذرون signifying in a state of preparation; (Zj, S;) or fully equipped with arms: (Sh:) and حذرون, in a state of fear; (S;) or in a state of preparation; (TA;) or in a state of preparation with the accoutrements of war; (Ibn-Mes'ood;) or cautious, or vigilant. (Zj.) حِذْرِيَةٌ A rugged piece of ground: (S, K:) or the top of a mountain, when it is hard and rugged, but level: (Aboo-Kheyreh:) and rough ground: (TA:) and a rugged [hill such as is termed] أَكَمَة; as also ↓ حِذْرِيَآءُ: (K:) pl. حَذَارَى and حَذَارٍ. (S.) — Also The عِفْرِيَة [or feathers of the back of the neck] of a cock: (S, K:) pl. as above. (K) حِذْرِيَآءُ: see what next precedes. حِذْرِيَانٌ: see حَذِرٌ. الحُذُرَّى, [like البُذُرَّى,] What is false, vain, or

ineffectual; syn. البَاطِلُ. (K.) حَذَارِ [an imperative verbal noun] meaning Beware; be cautious, wary, or on thy guard; or take care. (S, A, K.) The poet (Abu-n-Nejm, TA) says, حَذَارِ مِنْ أَرْمَاحِنَا حَذَارِ Beware of our spears: beware. (S, A.) And you say, سُمِعَتْ حَذَارِ فِى عَسْكَرِهِمْ [The cry " Beware " was heard in their army]. (TA.) When the word is repeated, the second is sometimes with tenween: (K:) but this is only in poetry, when required by the metre, as in the following verse, cited by Lh: حَذَارِ حَذَارٍ مِنْ فَوَارِسِ دَارِمٍ أَبَا خَالِدٍ مِنْ قَبْلِ أَنْ تَتَنَدَّمَا [Beware, beware of the horsemen of Dárim, O Aboo-Khálid, before that thou repent]. (TA.) You say also, حَذَارِكَ, [with the ك of allocution,] meaning Beware thou. (Lh, TA.) And when you caution a person [against another], ↓ حَذَرَكَ زَيْدًا [Beware thou of Zeyd]; (K, * TA;) and حَذَارَيْكَ زَيْدًا, (K,) which latter means Beware thou, and beware thou again, of Zeyd: both then [also] being verbal nouns. (TA.) حَذِيرٌ [A cautioner]. You say, أَنَا حَذِيرُكَ مِنْهُ i. e. مُحَذِّرُكَ [I am thy cautioner against him, or it]; (TA;) or أُحَذِّرُكَهُ [I caution thee against him, or it]: (K:) known to As as heard only from Lth. (TA.) [See also what next follows.] حُذَارِيَاتٌ Persons who make others to fear: (K:) or rather, as others than F explain it, مُنْذِرُونَ [cautioners, or warners, &c.]. (TA.) حَاذِرٌ and حَاذِرُونَ: see حَذِرٌ. حَاذُورَةٌ: see حَذِرٌ. أَحْذَرُ [More, and most, cautious, wary, vigilant, careful, or fearful]. You say, أَحْذَرُ مِنَ الغُرَابِ More fearful [or cautious, &c.] than the raven: a prov. (Mgh.) مَحْذُورٌ A thing that is feared. (Msb.) One says, وَقَاكَ اللّٰهُ كُلَّ مَحْذُورٍ [May God preserve thee from everything that is feared]. (A.) مَحْذُورَةٌ A calamity that is feared, or regarded with caution: (K:) or a troop of horse making a hostile attack, or incursion, upon a people: or i. q. صَيْحَةٌ [app. as meaning a hostile attack, or incursion, when it comes upon a tribe suddenly, or unexpectedly; or it may here mean a punishment, or chastisement; or a crying-out, which is the primary signification]: (A:) and war. (K.) — — See also حَذَرٌ, in two places. حذف 1 حَذَفَهُ, (S, * Mgh, Msb, K, &c.,) aor. حَذِفَ, (Mgh, Msb, K,) inf. n. حَذْفٌ, (S, Mgh, Msb,) He cut it off: (Mgh, Msb:) or he cut it [so as to lessen it] at its extremity; (TA;) he cut off somewhat from the extremity of it; he curtailed it; as, for instance, the tail of a beast: (Lth, TA:) and he made it to fall; dropped it; rejected it. (S, Mgh, Msb, K.) One says, حَذَفْتُ مِنْ شَعَرِى, (S,) or من شَعَرِهِ, (Msb, K, *) and من ذَنَبِ الدَّابَّةِ, (S, Msb,) [شَيْئًا being understood,] I took, or cut off, [somewhat] from my hair, [or his hair,] and from the tail of the beast; (S, K; *) I clipped it. (Msb.) And حَذَفَ الشَّعَرَ [He clipped the hair]: said of a cupper. (TA.) And ↓ احتذف الثَّوْبَ He cut off a piece from the garment, or cloth. (TA.) And حَذَفْتُ رَأْسَهُ بِالسَّيْفِ I cut off a portion of his head with the sword: (IF, Msb:) I struck his head with the sword and cut off a portion of it. (S.) — — Also, inf. n. as above, (assumed tropical:) He elided it, struck it off or out, or rejected it; namely, a letter, [and a syllable,] from a word: (MA, PS:) he omitted it. (MA.) [(assumed tropical:) He suppressed it; namely, a word of a proposition or sentence.] And حَذَفَ السَّلَامَ, (K,) inf. n. as above, (TA,) (tropical:) He made the salutation to be light [of utterance], and concise; (K, TA;) i. e., the salutation in prayer. (TA.) And حَذَفَ فِى قَوْلِهِ, (Msb,) and فى الأَذَانِ, and القِرَآءَةِ, aor. and inf. n. as above, (Mgh,) (assumed tropical:) He was concise, (Mgh, Msb,) and quick, in his saying, (Msb,) and in the call to prayer, and the recitation, or reading. (Mgh.) — — حَذَفَهُ بِالعَصَا He struck him, or beat him, with the staff, or stick: (TA:) and he cast, or threw, at him the staff, or stick. (S, K, TA.) It is said in a prov. of the Arabs, mentioned by Sb, إِيَّاكُمْ وَ أَنْ يَحْذِفَ أَحَدُكُمُ الأَرْنَبَ, i. e. [Beware ye] lest any one of you cast at, or shoot, the hare: because this animal is of evil omen. (TA. [But the reading there given is ايّاى: an evident mistranscription.]) Or حَذَفَهُ, inf. n. as above, signifies He struck, or he cast at, or shot, him, or it, from one side. (Lth, TA.) — — [Hence,] حَذَفَ فُلَانًا بِجَائِزَةٍ (tropical:) He gave such a one a gift. (Z, K.) — — And حَذَفَ بِهَا (assumed tropical:) He broke wind. (Ibn- 'Abbád, TA.) — — حَذَفَ فِى مَشْيَتِهِ He moved about his side and his hinder parts (in the CK he moved about his hinder parts and his shoulderjoint) in his gait: and (in the CK " or ") he went with short steps. (En-Nadr, K, TA.) 2 حذّفهُ, [inf. n. تَحْذِيفٌ,] He clipped it much: he took, or cut off, from its lateral parts, whatever it was, so as to make it even: (Msb:) he (a workman, or an artificer,) made it (a thing) becomingly even; as though he cut off from it whatever required to be cut off, so that it became free from everything unseemly, and was nicely, neatly, or properly, trimmed. (A, TA.) تَحْذِيفُ الشَّعَرِ [or الرَّأْسِ] signifies The cutting of the hair so as to form a طُرَّة [q. v.], by taking from its sides so as to make it even [with the cut portion over the forehead]; (T, Mgh;) as is done by, or to, a girl: (Mgh:) or تحذيف الرأس is a custom of women, consisting in the removing of the hair from [the sides of] the head as far as a line upon the side of the face made by putting one end of a string, or thread, upon the top of the ear, and the other end upon the angle of the جَبِين [or part above the temple]: (Msb:) accord. to En-Nadr, the تحذيف of the طُرَّة is the making a [طرّة such as is termed] سُكَيْنِيَّة, [i. e., after the fashion of Sukeyneh the daughter of El-Hoseyn, as is shown in the S and K &c. in art. سكن,] like as do the Christians. (L, TA.) — — Also, inf. n. as above, (tropical:) He prepared it; or put it into a right, or good, state; and made it; or made it skilfully, or well. (S, K, TA.) 8 إِحْتَذَفَ see 1. حَذَفٌ Small, black sheep or goats, (S, Msb, K,) of El-Hijáz; (S, K;) or of Jurash, (ISh, K, TA,) of El-Yemen, small, with short, or short and fine, wool or hair, (ISh, TA,) without tails and without ears: (ISh, K, TA:) or the young ones of sheep or goats, in general: and metaphorically applied to (tropical:) gazelles: (TA:) n. un. with ة. (S, Msb.) — — A certain kind of bird: (Sgh, K:) or small بَطّ [or ducks]: (K:) like [or likened to] the sheep, or goats, thus called: it is said by IDrd to be not a genuine Arabic word. (TA.) — — The small زَاغ [or rook], which is eaten; (Lth, K;) the small black birds of the crow-kind, called زِيغَان [pl. of زاغ], which are eaten: n. un. with ة. (ISh, TA.) — The leaves of seed-produce, (L,) or of grain. (O, K.) حِذْفَةٌ A piece cut off from a garment. (L, TA.) حُذَفَةٌ Short: applied to a woman: (Sgh, K:) and to a ewe. (Sgh.) أُذُنٌ حَذْفَآءُ An ear that is as though it were clipped, or cut off. (K, TA.) حُذَافَةٌ Clippings, or what one cuts off, of a hide, (Lh, S, Sgh, K,) &c: (S, Sgh, K:) or what is cut off, of a thing, and thrown away. (TA.) — [Hence,] one says, مَا فِى رَحْلِهِ حُذَافَةٌ (tropical:) There is not in his travelling-utensils any food: (S, Sgh, K:) or any small quantity of food &c. (Z, TA.) And أَكَلَ الطَّعَامَ فَمَا تَرَكَ مِنْهُ حُذَافَةٌ (assumed tropical:) [He ate the food, and left not of it anything]. (ISk, S.) And اِحْتَمَلَ رَحْلَهُ فَمَا تَرَكَ مِنْهُ حُذَافَةً (assumed tropical:) [He took up and carried away his travelling-apparatus, and left not of it anything]. (ISk, S.) Accord. to the companions of A' Obeyd, the word is حذاقة, with ق; but this is disallowed by Sh; and is wrong. (Az, TA.) الحَذَّافَةُ The anus, or the podex; syn. الإِسْتُ. (K.) حَاذِفٌ [act. part. n. of 1]. — — You say, هُمْ مَا بَيْنَ حَاذِفٍ وَ قَاذِفٍ, i. e. [They are partly, or in part,] beating with the staff, or stick, and [partly, or in part,] pelting with stones; [or some beating &c., and the others pelting &c.] (TA in the present art.; and S and TA in art. قذف, but without مَا before بين.) رَجُلٌ مُحَذَّفُ الكَلَامِ (tropical:) A man chastened, good, free from every fault, in respect of speech: and you say also مُحَذَّفَةُ الكلامِ; in which the ة is added to give intensiveness to the signification: the latter occurring in a trad. (TA.) حذفر حِذْفَارٌ (S, K) and ↓ حُذْفُورٌ (K) A side; or a lateral, or an adjacent, part; (S, K, TA;) of a thing: and the upper, or

uppermost, part of a thing: (S:) pl. حَذَافِيرُ. (S, K.) You say, أَخَذَهُ ↓ بِحُذْفُورِهِ and بِحِذْفَارِهِ and بِحَذَافِيرِهِ He took it altogether: (K, TA:) or with its lateral parts: or with its higher, or highest, parts. (TA.) And أَعْطَاهُ الدُّنْيَا بِحَذَافِيرِهَا He gave him the world, or worldly goods, altogether: (S, TA:) or with the lateral parts thereof: or with the higher, or highest, parts thereof. (TA.) And جَاؤُوا بِحَذَافِيرِهِمْ They came altogether. (TA.) حُذْفُورٌ: see above, in two places. — — Also A numerous congregation or assemblage. (K.) — — And An eminent, an elevated, or a noble, man: (K, TA:) pl. as above. (TA.) — — And the pl., (as some say, TA,) Persons prepared for war. (K.) Whence the phrase, أُشْدُدْ حَذَا فِيرَكَ Prepare thyself (K, TA) for war, &c. (TA.) حذق 1 حَذَقَهُ, aor. حَذِقَ, inf. n. حَذْقٌ (S, K, TA, in the CK حِذْق) and حَذَاقَةٌ, (K, TA, in the CK حِذاقَة,) He cut it; (S, K;) namely, a rope, (S,) or a thing: (K:) or he stretched it, or extended it, to cut it with a reaping-hook and the like, (K, TA,) so that there remained not of it anything. (TA.) — — حَذَقَ الرِّبَاطُ يَدَ الشَّاةِ The bond made an impression upon the fore leg of the sheep, or goat, (IDrd, K,) by cutting. (IDrd.) — — حَذَقَ فَاهُ, (IDrd, S, K,) inf. n. حَذْقٌ, (S,) said of vinegar, (IDrd, S, K,) and of milk [when sour], and of the beverage called نَبِيذ, and the like, (TA,) (tropical:) It stung, bit, or burned, his mouth, by its strength and sharpness, (IDrd, S, K, TA,) and contracted it. (K.) — — And حَذَقَ, (S, Msb, K,) aor. حَذِقَ, (Msb, K,) inf. n. حُذُوقٌ, said of vinegar, (S, Msb, K,) and of milk, (TA,) (tropical:) It was, or became, sour, (S, Msb, K, TA,) in the utmost degree, (Msb,) so that it burned the tongue. (Msb, TA.) — — حَذَقَ القُرْآنَ, and (so in the S, but in the K " or") العَمَلَ, aor. حَذِقَ; and حَذِقَ, aor. حَذَقَ; (S, K;) or حَذَقَ فِيهِ, and حَذِقَ; (TA;) inf. n. (of both, S) حِذْقٌ and (of the former, S) حَذْقٌ and حِذَاقٌ and حَذَاقَةٌ (S, K) and حَذَاقٌ and حِذَاقَةٌ; or ↓ this last is a simple subst.; (K;) (tropical:) He (a boy) was, or became, skilled in the Kur-án, and the work; (S) or learned the whole of it, and was, or became, skilled in it: (K, TA:) from الحَذْقُ signifying " the act of cutting. " (Z, TA.) You say, هٰذَا يَوْمُ حِذَاقِهِ This is the day of his finishing [the learning or reciting] of the Kur-án. (S, K.) And حَذَقَ فِى صَنْعَتِهِ, [and بِهَا also,] aor. حَذِقَ; and حَذِقَ, aor. حَذَقَ; (assumed tropical:) He was, or became, skilled in his art, or habitual work or occupation, and knew its abstrusities and niceties. (Msb.) 2 تَحْذِيقٌ, [inf. n. of حذّقهُ (assumed tropical:) He, or it, made, or rendered, him skilful,] from الحِذْقُ, rests upon analogy, not upon the authority of hearsay. (Mgh.) 4 احذقهُ (assumed tropical:) It (the heat) rendered it sour, so that it burned the tongue; namely, vinegar. (TA.) 5 تحذّق (assumed tropical:) He feigned, or made a show of, skilfulness to us. (TA.) And ↓ حَذْلَقَ, (S, K, mentioned in the latter in art. حذلق,) with an augmentative ل, (S,) inf. n. حَذْلَقَةٌ, (A, TA,) (tropical:) He feigned, or made a show of, skilfulness, and [in some copies of the K " or "] laid claim to more than he possessed; as also ↓ تَحَذْلَقَ: (S, K, TA:) or ↓ حَذْلَقَةٌ signifies (assumed tropical:) the employing oneself, or using art or artifice, with skilfulness, cleverness, or ingeniousness: and ↓ تحذلق فِى كَلَامِهِ (assumed tropical:) he feigned, or made a show of, skilfulness, cleverness, or ingeniousness, in his speech. (L.) You say, ↓ فِيهِ حَذْلَقَةٌ and ↓ تَحَذْلُقٌ (tropical:) [In him is a quality of feigning, or making a show of, skilful ness, &c.]. (A, TA.) 7 انحذق It (a rope) was, or became, cut. (K, TA.) Hence the saying of the poet, يَكَادُ مِنْهُ نِيَاطُ القَلْبِ يَنْحَذِقُ [The suspensory of the heart is near to becoming severed in consequence thereof]. (TA.) Q. Q. 1 حَذْلَقَ, inf. n. حَذْلَقَةٌ: see 5, in three places. — Also, [perhaps originally,] It was, or became, sharpened. (TA.) Q. Q. 2 تَحَذْلَقَ: see 5, in three places. حِذْقَةٌ A piece, or portion cut off, of a rope: pl. حِذَاقٌ and حُذَاقٌ; as in the phrase, تَرَكْتُ الحَبْلَ حِذَاقًا and حُذَاقًا [I left the rope in pieces]. (K.) [See also what next follows.] حَذِيقٌ (S, K) and ↓ مَحْذُوقٌ (K) Cut: (S, K, * TA:) pl. أَحْذَاقٌ. (Lh, TA.) One says حَبْلٌ أَحْذَاقٌ A rope altogether worn out; as though it were cut: (Lh, K, * TA:) every part of it being termed حَذِيق. (Lh, TA.) مَاعِنْدَهُ حُذَاقَةٌ (tropical:) He has not aught of food. (K, TA.) [See also حُذَافَةٌ, with ف.] حِذَاقَةٌ: see 1. حُذَاقِىٌّ Sharpened: applied to a knife: (Ibn- 'Abbád, K:) and ↓ حِذْلَاقٌ signifies the same, applied to a thing [of any kind]. (TA.) — — See also حَاذِقٌ. — — (tropical:) A man chaste, or eloquent, of tongue; (S, K, * TA;) perspicuous in language. (S.) — A young ass; syn. حَجْشٌ. (K.) حِذْلِقٌ (assumed tropical:) A loquacious man; who affects to be commended for, or glories in, that which he does not possess. (TA.) حِذْلَاقٌ: see حُذَاقِىٌّ. حَاذِقٌ Cutting, or sharp: (S, K: *) applied to a knife [&c.]. (S.) — — (tropical:) Wine (شَرَاب) that has attained to its full maturity [of strength, so that it stings, bites, or burns; the tongue; see 1]: (AHn, TA:) likewise applied to vinegar [in the same sense; or as meaning sour, or sour in the utmost degree, so that it burns the tongue; see again 1]; as also ↓ حُذَاقِىٌّ. (TA.) — — (tropical:) Skilled, or skilful, and thoroughly learned, [so as to know abstrusities and niceties, (see 1,)] in an art, or a habitual work or occupation, and in the Kur-án: pl. حُذَّاقٌ. (TA.) You say, فُلَانٌ فِى صَنْعَتِهِ حَاذِقٌ بَاذِقٌ (S, TA) (tropical:) Such a one is skilled, or skilful, &c., in his art, or habitual work or occupation; (TA;) using the latter word as an imitative sequent. (S, TA.) — — (tropical:) Bad, evil, wicked, mischievous, or the like; syn. خَبِيثٌ. (TA.) مَحْذُوقٌ: see حَذِيقٌ. مُتَحَذْلِقٌ Feigning, or making a show of, skilfulness, cleverness, or ingeniousness: or desiring to exceed his due bounds. (L.) [See 5.] حذلق For several words mentioned under this head in the K, see art. حذق. حذم 1 حَذَمَهُ, (S, Msb, K,) aor. حَذِمَ, (Msb, K,) inf. n. حَذْمٌ, (S, Msb,) He cut it, or cut it off, (S, Msb, K,) in any manner: (TA:) or hastily, or quickly. (K.) — — And [He did it quickly: or] he was quick in it; [as also حَذَمَ فِيهِ;] i. e., in any action. (S, Msb.) You say, حَذَمَ فِى مَشْيِهِ, (Msb,) and فى قِرَآءَتِهِ, (S, K,) He was quick [in his walking, or going, and in his reading, or reciting]: (S, Msb, K:) and so in other things: (K:) by " other things " being here meant walking and the like; for حَذْمٌ, of which the verb is حَذَمَ, signifies the being quick in walking, app. with a stretching out of the arms backwards: (TA:) and a light, an active, or an agile, walking. (S, TA.) [See also حَذَمَانٌ, below.] Hence, (Mgh, Msb, TA,) 'Omar said, (S, TA,) to the مُؤَذِّن of Jerusalem, (TA,) إِذَا أَذَّنْتَ فَتَرَسَّلْ وَإِذَا أَقَمْتَ فَاحْذِمْ, (S, A, Mgh, Msb, TA,) i. e. [When thou chantest the أَذَان, be moderate; not quick: and when thou chantest the إِقَامَة,] cut short the lengthening of thine utterance; meaning, be quick in the اقامة: (As, Mgh, TA:) another reading is said to have been given by Z, namely, [فَاخْذِمْ,] with خ. (TA.) حَذَمٌ The flight of a bird that has its wings clipt, (K, TA,) as the pigeon and the like. (TA.) حَذِمٌ A sharp, or cutting, sword; as also ↓ حِذْيَمٌ, with kesr to the ح, (K,) and with fet-h to the ى; (TA;) or ↓ حَذِيمٌ. (So in two copies of the S.) حُذَمٌ and ↓ حُذَمَةٌ Short in stature and in step; (K;) applied to a man: (TA:) and the latter is likewise fem.; (S, K, TA;) applied to a woman as meaning short in stature. (S, TA.) حُذُمٌ Swift hares. (IAar, K. [See also حُذَمَةٌ.]) — — And Skilful thieves. (IAar, K.) حُذَمَةٌ; see حُذُمٌ. — — One says of the female hare, حُذَمَةٌ لُذَمَةٌ تَسْبِقُ الجَمْعَ بِالأَكَمَةِ, i. e. Swift, persistent in running, she outstrips the company pursuing her upon the hill. (TA.) حَذَمَانٌ Quickness in walking or going: (K:) accord. to Aboo-'Adnán, a pace of the kind termed ذَمِيلٌ, exceeding what is termed مَشْىٌ. (TA.) — — And Slowness (K, TA) in walking or going: so says Aboo-'Adnán on the authority of Khálid Ibn-Jembeh. (TA.) Thus it bears two contrary meanings. (K.) حُذَامٌ an epithet applied to a slave: so in the saying, اِشْتَرَى عَبْدًا حُذَامَ المَشْىِ He bought a slave slow [in gait], lazy, (K, TA,) devoid of good: so says Khálid Ibn-Jembeh. (TA.) حَذِيمٌ: see حَذِمٌ. حِذْيَمٌ Skilful (K, TA) in a thing. (TA.) — — See also حَذِمٌ. حذو 1 حَذَا النَّعْلَ, [aor. يَحْذُو,] inf. n. حَذْوٌ and حِذَآءٌ, He measured the sandal, or sole,

or made it according to a measure; (K;) and cut it (T, K) according to a pattern: (T, TA:) or he made the sandal, or sole, لِى for me. (Mgh.) And حَذَا النَّعْلَ بِالمِثَالِ He cut the sandal, or sole, by the pattern. (Mgh.) And حَذَا النَّعْلَ بِالنَّعْلِ, (S, Msb, K,) inf. n. حَذْوٌ, (S,) He measured the sandal, or sole, by the sandal, or sole; or made it according to the measure thereof; (S, Msb, K;) and cut it according to the pattern and measure thereof: (Msb:) and in like manner, حَذَا القُذَّةَ بِالقُذَّةِ He measured the feather for an arrow by the feather for an arrow; or made it according to the measure thereof. (K.) Hence the prov., (TA,) حَذْوَ القُذَّةِ [meaning (assumed tropical:) With like for like]. (S, TA.) And the saying, جَزَيْتُهُ حَذْوَالنَّعْلِ بِالنَّعْلِ, meaning (assumed tropical:) I requited him [with like for like]. (Har p. 43. [See also Freytag's Arab. Prov. i. 345.]) One says also, هُوَ جَيِّدُ الحِذَآءِ He is good in respect of proportion, or conformation. (TA.) And [in like manner] a beast is said to be حَسَنُ الحِذَآءِ Goodly, or beautiful, in respect of proportion, or conformation. (TA in art. حذى.) — — [And hence,] حَذَاحَذْوَ زَيْدٍ (assumed tropical:) [He did as Zeyd did;] he did the deed of Zeyd. (K.) And ↓ احتذى مِثَالَهُ, (S, K,) or عَلَى مِثَالِهِ, (T, TA,) (tropical:) He followed, or imitated, his example (T, S, K, TA) in his affair, or case: (TA:) or احتذى بِهِ he followed, or imitated, his example in his affairs: (Msb:) syn. اقتدى. (T, S, Msb, K.) — — See also 3, in three places. — — حَذَاهُ نَعْلًا He put on him (namely a man [i. e. on his foot]) a sandal; as also ↓ احذاهُ: (K:) the former is authorized by As, but the latter is disallowed by him: Az explains the former by حمله على نعل [as though meaning he gave him a sandal upon which to walk; like as حَمَلَهُ عَلَى دَابَّةٍ for حَمَلَهُ means " he gave him a beast upon which to ride "]: and accord. to J, (TA,) ↓ أَحْذَيْتُهُ نَعْلًا signifies I gave him a sandal. (S, TA.) — — حَذَا زَيْدًا, (K,) inf. n. حَذْوٌ, (TA,) He gave to Zeyd. (K, TA. [See also 4 in art. حذى.]) — — حَذَامِنْهُ حِذْوَةً He cut off from it a piece of flesh-meat. (TA.) — — حَذَا الجِلْدَ, aor. يَحْذُو, i. q. قَوَّرَهُ [He cut a piece out of the skin, generally meaning in a round form]. (TA.) — — حَذَا لسَانَهُ, (K,) aor. as above, inf. n. حَذْوٌ, (TA,) (tropical:) It (wine, or beverage,) bit his tongue; (AHn, K, TA;) a dial. var. of حَذَى, aor. يَحْذِى, which is the word well known. (AHn, TA.) — حَذَا التُّرَابَ فِى وُجُوهِهِمْ i. q. حَثَاهُ [i. e. He poured with his hand, threw, or cast, the dust in their faces]. (IAth, K.) 3 حَاذَاهُ, (S, Mgh, Msb, K,) inf. n. مُحَاذَاةٌ (Msb, TA) and حِذَآءٌ, (Msb,) He, (Mgh, Msb,) and it, (Mgh,) was, or became, over against, or opposite to, him, or it; (S, Mgh, TA;) faced, or fronted, him, or it; (TA;) syn. آزَاهُ, (Msb, * K,) and قَابَلَهُ; (TA;) as also ↓ حَذَاهُ, aor. يَحْذُو, (Mgh, Msb,) inf. n. حَذْوٌ: (Msb:) [and] the latter, (S,) or each, (Har p. 43,) signifies he sat over against, or opposite to, him, or it. (S, and Har ibid.) ↓ رَأْسَهَامِنَ الشَّعَرِ وَلَا يَسْتَرْسِلُ مَا يَحْذُو means ما يُحَاذِيهِ [i. e. What is against, or opposite to, her head, of the hair, and does not hang down below it]. (Mgh. [See another ex. in an explanation of آخِرَةٌ.]) One also says, أَتَيْتُ أَرْضًا قَدْ حَذَا ↓ بَقْلُهَا عَلَى أَفْوَاهِ غَنَمِهَا I came to a land the herbs of which were opposite to the mouths of its sheep, or goats, not rising beyond them. (Sh, TA.) And تَحَذَّ ↓ بِحِذَآءِ هٰذِهِ الشَّجَرَةِ Be thou over against, or opposite to, this tree. (TA.) — — حَاذَتْهَا, said of a girl, She matched her, namely, another girl; she was, or became, her match, fellow, or equal; syn. تَارَبَتْهَا. (A and TA in art. ترب.) — — [Hence مُحَاذَاةٌ signifying A conformity, a mutual resemblance, or a correspondence, with regard to sound, of two words occurring near together; like إِزْدِوَاجٌ &c.: see art. زوج.] 4 أَحْذَوَ see 1, in two places. — — احذاهُ also signifies He gave him a thing. (TA.) [See حِذْوَةٌ: and see 4 in art. حذى.] 5 تَحَذَّوَ see 3. 6 تَحَاذَا They were, or became, over against, or opposite to, each other; they faced, or fronted, each other. — — And They matched each other; each of them was, or became, the match, fellow, or equal, of the other.] — — التَّحَاذِى in selling and buying: see التَّرَاوُضُ. [This, perhaps, may belong to art. حذى.] 8 احتذى He wore, or put on, a sandal, or sandals. (S, TA.) Hence the saying, خَيْرُ مَنِ احْتَذَى النِّعَالَ [The best of those who have worn sandals]. (TA.) A rájiz says, كُلَّ الحِذَآءِ يَحْتَذِى الحَافِى الوَقِعْ [The barefooted whose sole is hurt by the rugged ground and stones will put on any sandal: a prov.]. (S. [See Freytag's Arab. Prov. ii. 317.]) — — See also 1. 10 استحذاه He asked him to give him a sandal [or a pair of sandals]. (S, * TA.) حِذَةٌ: see حِذَآءٌ, in three places. — — You say also, جَآءَ الرَّجُلَانِ حِذَتَيْنِ The two men came together, side by side. (TA.) [See also حِذْيَةٌ, in art. حذى.] حَذْوٌ [originally an inf. n. of 1, q. v.]: see حِذَآءٌ, in three places. حُذْوَةَ: see حِذَآء: — and see also حِذْوَةٌ. حُذَاوَةٌ A gift; (K, and Ham p. 596;) as also ↓ حُذَيَّا; (TA;) or حُذْيَا: (Mgh, and Ham ubi suprà:) or a portion that is given of spoil. (S.) [See also حُذْيَا, in art. حذى.] — — And A piece, (K,) or small piece, (TA,) of flesh-meat: (K, TA:) or a piece of flesh cut lengthwise; or so حِذْيَةٌ, accord. to some. (Mgh.) [See also حِذْيَةٌ, in art. حذى.] — See also حِذَآءٌ, in three places. حِذَآءٌ A sandal, or sole; syn. نَعْلٌ; (S, Msb, TA;) vulgarly called حذوة: (TA [there written without any syll. signs]:) pl. أَحْذِيَةٌ. (Msb.) — — (assumed tropical:) The sole of a camel's foot and of the hoof of a horse (S, Msb, TA) or similar beast; (Msb;) as being likened to a نَعْل. (TA.) Hence the saying in a trad., (S, * Msb, * TA,) respecting a stray she-camel, (Msb, TA,) مَعَهَا حِذَاؤُهَا وَسِقَاؤُهَا (S, Msb, TA) (assumed tropical:) With her are her foot, with which she may defend herself from the smaller beasts of prey, and [her stomach, which, by her replenishing it, affords her means of long] endurance of the want of water: (Msb:) [or] it means that she has ability to traverse the land and to go to water. (TA.) — — (assumed tropical:) A wife; because she is مَوْطُوْءَة, like the نَعْل. (TA.) — Also, [originally an inf. n.,] i. q. إِزَآءٌ [The front, as meaning the part, place, or location, that is over against, opposite, facing, fronting, or in front]. (S, K.) One says, جَلَسَ بِحِذَائِهِ [He sat in the place over against, opposite to, facing, or fronting, him; or simply he sat over against, &c.]. (S.) And هُوَ حِذَآءَكَ and ↓ حِذْوَتَكَ and ↓ حِذَتَكَ [in the CK, erroneously, حِذْوَتُكَ and حِذْيُكَ,] and ↓ مُحَاذَاكَ [He, or it, is over against, opposite to, facing, or fronting, thee]; (K;) and ↓ هو حُذَيَّاكَ; i. e. بِإِزَائِكَ. (K in art. حذى.) And دَارِى حِذَآءَ (S) داره and ↓ حُذْوَةَ داره (S, K) and ↓ حِذْوَةَ (S) and ↓ داره حَذْوَ and ↓ داره حِذْوَةَ and حِذَةَ (S, K) and ↓ داره حَذْوُ (K) i. e. إِزَآءَهَا [My house is over against, &c., his house]; (K;) and [so] حِذَآءَ اذنيه بِحِذَآءِ داره. (Msb.) And رَفَعَ يَدَيْهِ حَذْوَ أُذُنَيْهِ ↓ and [He raised his hands over against, or opposite to, not higher than, his ears]: (Mgh, * Msb:) both are correct expressions. (Mgh.) [Hence, عَلَى حِذَآءٍ وَاحِدٍ Corresponding to, or matching, one another; uniformly disposed.] — See also art. حذى. حُذَاوَةٌ and حِذَاوَةٌ and ↓ حُذْوَةٌ What falls, and is thrown away, of skins, when they are pared and cut: whence the saying in a trad. respecting the bridal furniture of Fátimeh, that one of her two beds was stuffed with حذوة of the makers of sandals. (TA.) حُذَيَّا [perhaps belonging to this art., like as حُدَيَّا and حُجَيَّا belong to arts. حدو and حجو]: see حُذْوَةٌ, and art. حذى: — and see also حِذَآءٌ. حَذَّآءٌ A maker of sandals: whence the prov., مَنْ يَكُ حَذَّآءً تَجُدْ نَعْلَاهُ [He who is a maker of sandals, his pair of sandals is good]. (TA. [Freytag (Arab. Prov. ii. 665) gives it thus: مَنْ يَكُنْ أَبُوهُ حَذَّآءً تَجُدْ نَعْلَاهُ He whose father is a maker of sandals, his pair of sandals is good.]) حَاذٍ A man wearing a sandal [or a pair of sandals]. (TA.) هُوَ مُحَاذَاكَ: see حِذَآءٌ. حذى 1 حَذَتِ الشَّفْرَةُ النَّعْلَ, [aor. and inf. n. as below,] The shoemaker's knife cut the sandal, or sole. (S.) And حَذَى يَدَهُ He cut, or cut off, his arm, or hand, (T, S, K,) with a knife. (S.) And حَذَى أُذُنَهُ He cut off a piece of his ear. (TA.) — — حَذَى الجِلْدَ, aor. يَحْذِى, He, or it, wounded the skin. (TA.) And حَذَى الإِهَابَ, (K,) inf. n. حَذْىٌ, (TA,) He rent, or tore, much, or

he made many holes in, the skin, or hide. (K, TA.) — — حَذَى لِسَانَهُ, (S, Mgh, K,) and فَاهُ (S) or فَمَهُ, (TA,) aor. as above, (S, Mgh, Msb,) and so the inf. n., (S, TA,) (tropical:) It, namely, vinegar, and wine, or beverage, (S, Mgh,) and [sour] milk, (Mgh, K,) &c., (K,) bit his tongue, (S, Mgh, K,) and his mouth; (S, TA;) had a burning effect upon it, like cutting. (Mgh.) — — حَذَى فُلَانًا بِلِسَانِهِ (tropical:) He spoke evil of such a one, saying of him what would grieve him if he heard it; reviled, vilified, or vituperated, him; (K, TA;) [as though] he cut him with his tongue. (TA.) A man who does so is termed ↓ مِحْذَآءٌ. (K, TA.) — See also what next follows. 4 احذاهُ; (S, Mgh, K;) as also ↓ حَذَاهُ, first pers. حَذَيْتُ; (Mgh;) He gave him a thing, or somewhat: (Mgh:) he gave him a portion, or share, of spoil. (S, Mgh, K.) [See also 4 in art. حذو.] — — [Hence,] أَحْذَيْتُهُ طَعْنَةً (tropical:) [I gave him a thrust, piercing thrust, or stab;] I thrust, pierced, or stabbed, him. (Lh, TA.) 6 تحاذى القَوْمُ فِيمَا بَيْنَهُمْ (tropical:) The party, or campany of men, divided among themselves (K, TA) water equally; like تصافنوا. (TA.) — — See also 6 in art. حذو. حِذْىٌ: see حِذْيَةٌ. حُذْيَةٌ, with damm, The diamond with which stones are cut and bored. (TA.) حِذْيَةٌ A piece cut lengthwise (As, S, K) of flesh-meat: (As, S:) or a small piece (K) thereof. (TA.) [See also حِذْوَةٌ, in art. حذو.] Hence the saying in a trad., إِنَّمَا فَاطِمَةُ حِذْيَةٌ مِنِّى يَقْبِضُنِى مَا يَقْبِضُهَا (assumed tropical:) [Fátimeh is only a piece of me: what distresses, or grieves, her, distresses, or grieves, me]. (TA.) — — جآءَا حِذْيَتَيْنِ They two came side by side: (K, TA:) and so جَآءَا, mentioned in art. حذو. (TA.) — A gift; as also ↓ حِذْىٌ (TA) and ↓ حُذْيَا, (Mgh, and Ham p. 596,) or ↓ حُذَيَّا, (TA in art. حذو,) and حِذْوَةٌ. (K in that art., and Ham ubi suprà.) [See also حُذَيَّا.] حُذْيَا: see what next precedes. — — Also A share, or portion, of spoil; (S, K;) and so ↓ حُذْيَا and حُذاية (K) and ↓ حَذِيَّةٌ (S, K) and حِذْوَةٌ. (S.) حِذَآءٌ The gathering of the crop of grapes: or the time thereof: syn. قِطَافٌ. (K.) — See also art. حذو. حُذَايَةٌ: see حُذْيَا. حَذِيَّةٌ: see حُذَيَّا. A gift, or present, for bringing good news. (K, TA.) See also حِذْيَةٌ. You say, أَخْذَهُ بِيْنَ الحُذَيَّا وَالخُلْسَةِ He took it as something between a gift and a thing carried off by force. (ISd, K.) — — See also حُذْيَا. — هُوَ حُذَيَّاكَ: see حِذَآءٌ, in art. حذو. مِحْذًى A large, or broad, knife; or such as is used by a shoemaker or maker of sandals. (TA.) مِحْذَآءٌ: see 1. حر حَرَّ, see. pers. حَرِرْتَ, aor. حَرَ3َ; (S, A, Msb, K;) and حَرَّ, sec. pers. حَرَرْتَ, aor. حَرِ3 and حَرُ3َ; inf. n. حَرٌّ and حُرُورٌ (S, Msb, K) and حَرَارَةٌ, (S, K,) or this is a simple subst., (Msb,) and حِرَّةٌ; (TA;) and ↓ احرّ, (S, K,) a dial. var. heard by Ks, (S,) and mentioned by Zj and IKtt; (TA;) It (a day, S, A, Msb, K, and food, Msb) was, or became, hot; (A, Msb, K;) or very hot. (TA.) And حَرَّتِ النَّارُ, sec. pers. حَرِرْتِ, aor. حَرَ3َ, The fire burned up, and became fierce or hot. (Msb.) — — See also 10. — — حَرَّ, sec. pers. حَرِرْتَ, aor. حَرَ3َ, inf. n. حَرَّةٌ, He (a man, S) thirsted; was, or became, thirsty. (S, K.) Lh mentions حَرِرْتَ يَا رَجُلُ, aor. حَرَ3َ, inf. n. حِرَّةٌ [perhaps a mistake for حَرَّةٌ] and حَرَارَةٌ: [app. in the same sense:] ISd says, I think he means [from] الحَرُّ, not الحُرِّيَّةُ. (TA.) And حَرَرٌ [an inf. n. of the same verb] signifies The liver's becoming dry from thirst or grief. (TA.) — حَرَّ, sec. pers. حَرِرْتَ, aor. حَرَ3َ, (S, A, * Mgh, Msb, K,) inf. n. حَرَارٌ, (S, Mgh, Msb, K,) He (a slave, S) became free: (S, A, Mgh, Msb, K:) and ↓ تحرّر in the same sense is agreeable with analogy. (Mgh.) — — And حَرَّ, sec. pers. and aor. as above, inf. n. حُرِّيَّةٌ, He (a man) was freeborn, or of free origin. (S.) — حَرَّ, [sec. pers. حَرَرْتَ,] aor. حَرُ3َ, inf. n. حَرٌّ, He heated water (A, * K) &c. (A.) — حَرَّ, aor. حَرِ3َ, He cooked [what is termed] حَرِيرَة: (K:) and حَرَّتْ she made حريرة. (A.) Hence, in a trad., ذُرِّى وَأَنَا أَحِرُّ لَكِ Sprinkle thou the flour, and I will make of it حريرة for thee. (TA.) 2 حرّر, inf. n. تَحْرِيرٌ, He freed, liberated, or emancipated, a slave. (A, Mgh, Msb.) And حرّر رَقَبَةً He freed a neck [i. e. a slave]. (S, K.) — — Also He set apart a child for the worship of God and the service of the mosque or oratory: (S, TA:) or he devoted him to the service of the church as long as he should live, so that he could not relinquish it while he retained his religion. (TA.) — — Also, inf. n. as above, (tropical:) He made a writing &c. accurate, or exact; (S, K;) he made a writing beautiful, or elegant, and free from defects, by forming its characters rightly, and rectifying its faults: (A:) he wrote a writing well, or elegantly, and accurately, or exactly; (TK;) he wrote well, or elegantly: (KL:) and he made an account, or a reckoning, accurate, without mistake, and without omission, and without erasure. (TA.) [And simply (tropical:) He wrote a letter &c.] 4 احرّ: see 1. — — Also His (a man's) camels became thirsty. (S, K.) — Also He (God) made a man's liver to become dry by reason of thirst or grief. (TA.) And He made a man's bosom thirsty; as in the saying, used by the Arabs in cursing a man, مَا لَهُ أَحَرَّ اللّٰهُ صَدْرَهُ [What aileth him? May God make his bosom thirsty]: or the meaning is هَامَتَهُ [app. here used as signifying the bird called هَامَة, in the form of which the soul was believed to issue from a slain man, and to call incessantly for drink until the slaughter of the slayer]. (TA.) 5 تَحَرَّ3َ see 1. 10 استحرّ (S, K) and ↓ حَرَّ (S, TA) (tropical:) It (slaughter) was, or became, vehement, (S, K,) and great in extent; (TA;) and the same is said of death. (TA.) — استحرّها He asked, or desired, of her [that she should make what is termed] حَرِيرَة. (A.) [See 1, last signification.] حِرٌّ: see حِرٌ, below; and see also art. حرح. حِرِىٌّ: see art. حرح. حَرٌّ Heat; contr. of بَرْدٌ; (S, A, Mgh, Msb, K;) as also ↓ حَرَارَةٌ, (S, * Msb, * K,) contr. of بُرُودَةٌ; (S;) and ↓ حُرُورٌ (S, * Msb, * K) and ↓ حِرَّةٌ: (TA:) [see 1, first sentence:] pl. [of the first] حُرُورٌ and ↓ أَحَارِرُ; (K;) the latter anomalous, both as to its measure and in the non-incorporation of the first ر into the second: it is mentioned on the authority of AZ and others; but IDrd doubts its correctness; and the author of the Wá'ee mentions أَحَارُّ as a pl. form, but apparently to avoid contrariety to rule: the pl. of ↓ حَرَارَةٌ as a simple subst., or as an inf. n., but more probably as the former, is حَرَارَاتٌ. (TA.) — — (assumed tropical:) A burning of the heart, from pain and wrath and distress or affliction or trouble or fatigue. (TA.) [See also حَرَارَةٌ.] — — (assumed tropical:) Difficulty, or severity, of work. (TA.) — See also حَارٌّ: — and حَرَّةٌ: — and سَاقُ حُرٍّ, voce حُرٌّ. حُرٌّ Free, ingenuous, or free-born; contr. of عَبْدٌ: (S, A, Mgh, Msb, K:) fem. حُرَّةٌ: (S, Mgh, Msb, K:) pl. masc. أَحْرَارٌ (Msb, K) and حِرَارٌ; (IJ, K;) not حَرَارٌ, as some say; nor is حِرَارٌ an inf. n. as well as a pl., as others say: (MF:) pl. fem. حَرَائِرُ, (Msb, K,) contr. to analogy, and, as Suh says, the only instance of the kind except شَجَرَةٌ مُرَّةٌ as pl. of شَجَرٌ مَرَائِرُ; for the [regular] pl. of فُعْلَةٌ is فُعَلٌ; but حُرَّةٌ has this form of pl. because it is syn. with كَرِيمَةٌ and عَقِيلَةٌ [as will be seen in what follows]; and مُرَّةٌ, because it means خَبِيثَةُ الطَّعْمِ. (Msb.) Omar said to the women who used to go forth to the mosque, لَأَرُدَّنَّكُنَّ حَرَائِرَ [lit. I will assuredly make you to become free women]; meaning I will assuredly make you to keep to the houses: for the curtain is lowered before free women; not before slavewomen. (TA.) [See also حُرِّيَّةٌ.] — — (tropical:) Generous, noble, or well-born; like as عَبْدٌ is used to signify " ignoble," or " base-born: " (Mgh:) and so the fem. حُرَّةٌ; (S, Mgh, K;) applied to a woman; (TA;) and to a she-camel: (S:) and so the masc. applied to a horse. (K, TA.) [Hence,] بَاتَتْ بِلَيْلَةِ حُرَّةٍ (tropical:) [She passed a virgin's night] is said of her whose husband has not been able to devirginate her (S, A, K) in the night when she has been first brought to him: (TA:) because the حُرَّة is modest and repugnant: (Har p. 418:) in the contr. case one says, بِلَيْلَةِ شَيْبَآءَ: (S, L:) and one says also بِلَيْلَةٍ حُرَّةٍ; and بِلَيْلَةٍ شَيْبَآءَ. (TA.) [And hence,] لَيْلَةُ حُرَّةٍ and لَيْلَةٌ حُرَّةٌ signify also (assumed tropical:) The first night of the [lunar] month: (K:) its last night is called لَيْلَةُ شَيْبَآءَ and لَيْلَةٌ شَيْبَآءُ. (TA.) You say also وَجْهٌ حُرٌّ (tropical:) [app. meaning An ingenuous countenance]. (A.) — —

(tropical:) Generous, or ingenuous, in conduct: as in the saying of Imra-el-Keys, لَعَمْرُكَ مَا قَلْبِى إِلَى أَهْلِهِ بِحُرْ [By thy life, my heart is not generous in conduct to its, or his, companion]; meaning that it is averse therefrom, and inclines to another. (Az, TA.) [Hence,] سَحَابَةٌ حُرَّةٌ (tropical:) A cloud bountiful with rain; (A;) or abounding with rain. (S, K.) — — (tropical:) A good deed or action. (K, TA.) You say, مَاهٰذَا مِنْكَ بِحُرٍّ (tropical:) This is not good, or well, of thee. (S, A.) — — (assumed tropical:) Anything good, or excel-lent; as poetry, &c. (TA.) You say كَلَامٌ حُرٌّ (tropical:) [app. meaning good, or excellent, speech or language]. (A.) — — (tropical:) Good earth, or clay, and sand: (K, TA:) or earth, or clay, in which is no sand: (S, A:) and sand in which is no earth or clay: (S:) or sand that has good herbage: (A:) you say رَمْلَةٌ حُرَّةٌ; (S, A;) and the pl. is حَرَائِرُ: (S:) or sand in which is no mixture of any other thing: (Msb: [accord. to which, this is the primary meaning of the word, whence the meaning of " free," i. e. the " contr. of عَبْدٌ: " but accord. to the A and TA, it is tropical:]) and أَرْضٌ حُرَّةٌ (tropical:) land in which is no salt earth: (A:) or in which is no sand: as applied to that upon which no tithe is levied, it is post-classical. (Mgh.) — — (tropical:) The middle, (S, A, K,) and best part, (TA,) of sand, (S, K, TA,) and of a house. (S, A, TA.) — — (assumed tropical:) The best of anything; (K, TA;) as, for instance, of fruit. (TA.) — — Also sing. of أَحْرَار in the term أَحْرَارُ البُقُولِ, (TA,) which means (tropical:) Herbs, or leguminous plants, that are eaten without being cooked; (S, A;) as also ↓ حُرِّيَّةُ البُقُولِ: (A:) or such as are slender and succulent; and ذُكُورُ البُقُولِ means " such as are thick and rough: " (AHeyth:) or the former are such as are slender and soft; and the latter, "such as are hard and thick: " (TA in art. عشب:) or the former are such as are slender and sweet; and the latter, " such as are thick, and inclining to bitterness: " (TA in art. ذكر:) or the former are such as are rough; and these are three, namely, النَّفَلُ and الحُرْبُثُ and القَفْعَآءُ: or الحُرُّ is applied to a plant of the kind called النَّجِيل, growing in salt grounds. (TA.) — — حُرُّ الوَجْهِ (tropical:) What appears of the face: (K, TA:) or what appears of the elevated part of the cheek; (S;) [i. e.] the ball, or most prominent place, of the cheek; (W p. 28;) and ↓ الحُرَّةُ signifies [the same, or] the elevated part of the cheek: (TA:) or the former is what fronts one, of the face: or the four tracks of the tears, from each corner of each eye. (TA.) One says, لَطَمَهُ عَلَى حُرِّ وَجْهِهِ (tropical:) [He slapped him on the ball of his cheek]. (S, TA. *) — The young one of a gazelle. (S, K.) — — The young one of a serpent: (S, K:) or of a slender serpent: or it is a slender serpent, like the جَانّ, of a white colour: or a white serpent: or a serpent, absolutely. (TA.) — — The young one of a pigeon: (S, K:) or the male thereof. (TA.) — — سَاقُ حُرٍّ [is said to signify] The male of the قَمَارِىّ [or kind of collared turtle-doves of which the female is called قُمْرِيَّة (see قُمْرِىٌّ)]: (S, Msb, K:) Homeyd Ibn-Thowr says, وَمَا هَاجَ هٰذَا الشَّوْقَ إِلَّا حَمَامَةٌ دَعَتْ سَاقَ حُرٍّ تَرْحَةً وَتَرَنُّمَا [And nothing excited this desire but a pigeon (see حَمَامٌ) that called ساق حرّ, sorrowing and warbling]: or, accord. to IJ, the right reading is دَعَتْ سَاقَ حُرٍّ فِى حَمَامٍ تَرَنُّمَا [that called ساق حرّ among other pigeons, warbling]: but some say that الساق is the pigeon; and حرّ, its young one: or ساق حرّ is the cry of the قمارىّ, and is an onomatopœia: accord. to Aboo- 'Adnán, it is ↓ ساق حَرّ, and means the warbling of the pigeon: and Sakhr El-Gheí makes it a compound, and indecl.; using the phrase, تُنَادِى سَاقَ حُرَّ [she calls ساق حرّ]: on which IJ observes, As says, ساق حرّ is thought to mean the young one of the bird; but it is her cry: and he (IJ) adds, the fact that the poet [Sakhr] does not make it decl. is an evidence of the correctness of the assertion of As; for, were it decl., he would have said سَاقَ حُرٍّ if it consisted of two nouns whereof the former was prefixed to the other so as to govern it in the gen. case, or ساق حُرًّا if it were a compound; as it is indeterminate: and its being made decl. by Homeyd does not show it to be not significant of a sound; for sometimes an expression significant of a sound consists of two nouns whereof the former is prefixed to the latter so as to govern it in the gen. case, like خَازُ بَازٍ. (M, MF, TA.) حِرٌّ (Msb, K) and ↓ حِرٌ (S, Mgh, Msb, and K, in art. حرح) The vulva, or pudendum, of a woman: (Msb, K:) the former a dial. var. of the latter; (K;) originally حِرْحٌ [q. v.]. (Msb.) حَرَّةٌ A stony tract, of which the stones are black (S, Mgh, Msb, K) and worn and crumbling, (S, K,) as though burned with fire: (S:) or a hard and rugged tract of ground, strewn with black and worn and crumbling stones, as though they were rained down: (TA:) or a level tract abounding with stones, over which it is difficult to walk, and hard: (IAar:) or one [whereof the stones are] black above and white beneath: accord. to AA, of a round form: such as is oblong, not wide, is termed كُرَاع: (TA:) pl. ↓ حَرٌّ, (K,) or rather this is a coll. gen. n., (MF,) and حِرَارٌ (S, A, Mgh, Msb, K) and حَرَّاتٌ and حَرُّونَ, (S, K,) with و and ن like أَرَضُونَ, (Yoo, S,) to which it is made like because it is fem., as أَرْضٌ is, (Yoo,) and ↓ أَحَرُّونَ, (S, K,) as though the sing. were أَحَرَّةٌ, (Yoo, Sb, S,) though this sing. is not used; (Yoo;) or as though its sing. were أَحَرُّ, accord. to Th, who app. means that this place is hotter than others. (TA.) الحُرَّةُ: see حُرٌّ. — — حُرَّةُ الذِّفْرَى (tropical:) The part of the protuberance behind the ear where the earring swings about: (S, K: *) or it is an epithet, signifying beautiful and smooth and long in the protuberance behind the ear; applied to a woman and to a she-camel. (TA.) — — الحُرَّتَانِ is also said to signify The two ears. (TA.) One says, حَفِظَ اللّٰهُ كَرِيمَتَيْكَ وَحُرَّتَيْكَ (A, TA) i. e. (tropical:) [May God preserve thy two eyes and] thy two ears. (TA.) — Chamomile, or chamomile-flowers; syn. البَابُونَجُ. (TA.) حِرَّةٌ: see حَرٌّ. — — Also A heat, or burning, in the throat: when it increases, it is termed حَرْوَةٌ. (TA.) [See also حَرَارَةٌ.] — — Thirst: (S, A:) or the heat and burning of thirst: (IDrd:) it may be said that it is with kesr [instead of fet-h (see 1)] for the purpose of its being assimilated in form to قِرَّةٌ, with which it occurs. (S, K.) One says, رَمَاهُ اللّٰهُ بِالحِرَّةِ تَحْتَ القِرَّةِ (A, K) May God afflict him by thirst with cold: and بِالحِرَّةِ وَالقِرَّةِ by thirst and cold. (TA.) And أَشَدُّ العَطَشِ حِرَّةٌ عَلَى قِرَّةٍ The most severe of thirst is thirst in a cold day. (S.) And حِرَّةٌ تَحْتَ قِرَّةٍ Thirst in a cold day: (ISd:) a prov., applied to him who makes a show of the contrary of that which he conceals; (TA;) or who makes a show of friendship while he conceals hatred. (Meyd.) حَرَارٌ: see حُرِّيَّةٌ. حَرُورٌ, of the fem. gender, (Msb,) A hot wind, (Msb,) in the night or in the day; (AA, Fr, Msb;) as also سَمُومٌ: (AA, Msb:) or the former is a hot wind in the night, and sometimes in the day; (AO, S, K;) and the latter, a hot wind in the day, and sometimes in the night: (AO, S:) or the former, a hot wind in the night; like the latter in the day: (S:) or the former, in the day; the latter being in the night; accord. to Ru-beh, as said to AO: (Msb:) pl. حَرَائِرُ. (A.) — — The heat of the sun: (K:) or heat [absolutely]: (ISd:) constant heat: (K:) the fire of Hell: (Th, K:) pl. as above. (TA.) In the Kur [xxxv. 20], وَلَا الظِّلُّ وَلَا الحَرُورُ means Nor shade nor heat: (ISd:) or nor Paradise nor Hell: (Th:) or nor the people of truth, who are in the shade of truth, nor the people of falsehood, who are in constant heat, night and day. (Zj.) حُرُورٌ: see حَرٌّ. حَرِيرٌ Heated by wrath &c.; as also ↓ مَحْرُورٌ: (S, K:) fem. of each with ة; the former being with ة because it is syn. with حَزِينَةٌ [afflicted with grief or sorrow]: or حَرِيرَةٌ signifies affected with grief or sorrow, and having the liver burned [thereby]: (TA:) or heated in the bosom: (Az, TA:) and its pl. is حَرِيرَاتٌ. (Az, S, TA.) — Silk; syn. إِبْرِيسَمٌ: (Msb:) or dressed silk; syn. ابريسم مَطْبُوخٌ: (Mgh, Msb:) and a garment, or stuff, made

thereof: (Mgh:) or stuff wholly composed of silk: or of which the woof is silk: (Mgh, from the Jema et-Tefáreek:) n. un. with ة; (Msb;) meaning one of the garments, or pieces of stuff, called حَرِيرٌ. (S, K.) حَرَارَةٌ: see حَرٌّ, in two places. — — Also I. q. حَرْوَةٌ as used in the saying, إِنِّى لَأَجِدُ لِهٰذَا الطَّعَامِ حَرْوَةً فِى فَمِى, (S, TA,) meaning Verily I find that this food has a burning effect, or a pungency, in my mouth. (TA.) It signifies A burning in the mouth, from the taste of a thing: and in the heart, from pain: and hence one says, وَجَدَ حَرَارَةَ السَّيْفِ, and الضَّرْبِ, and المَوْتِ, and الفِرَاقِ, [He felt the burning effect of the sword, and of beating, and of death, and of separation.] (IDrst, TA.) [See also حَرِيرَةٌ .حُرِّيَّةٌ .حُرُورَةٌ: see حُرِّيَّةٌ.] — See also جِرَّةٌ n. un. of حَرِيرٌ [q. v.]. (Msb.) — Also A kind of soup of flour and grease or gravy: (TA:) or flour cooked with milk, (S, K,) or with grease or gravy: (K:) it is of flour, and خَزِيرَةٌ is of bran: (Sh:) [when a mess of this kind is thickest,] it is عَصِيدَةٌ; then, نَخِيرَةٌ; then, حَرِيرَةٌ; then, حَسْوٌ. (IAar.) [See also نَفِيتَةٌ.] حَرُورِىٌّ: see the next paragraph. حَرُورِيَّةٌ and حُرُورِيَّةٌ: see حُرِّيَّةٌ. — الحَرُورِيَّةُ A sect of the heretics, or schismatics; (خَوَارِج [q. v.];) so called in relation to Haroorà (حَرُورَاءُ), a certain town (Az, S, A, Mgh, Msb) of ElKoofeh, (Az, Mgh, Msb,) from which it is distant two miles; (TA;) because they first assembled there (Az, S, Mgh, Msb) and professed the doctrine that government belongs only to God: (Az, S, Mgh:) they dived so deeply into matters of religion that they became heretics; and hence the appellation is applied also to any who do thus: (Mgh, Msb:) they consisted of Nejdeh and his companions, (K,) and those holding their tenets: (TA:) they were also called المُبَيِّضَةُ, because their ensigns in war were white: (T voce المُحَمِّرَةُ:) a man of this sect is called ↓ حَرُورِىٌّ; (S, K;) and a woman, as well as the sect collectively, حَرُورِيَّةٌ: (Mgh, Msb:) which also signifies the quality of belonging to this sect. (S, * K, * TA.) حَرِّىٌّ A camel that pastures in a stony tract such as is termed حَرَّةٌ. (S, K.) حُرِّيَّةٌ The state, or condition, of freedom; contr. of slavery; as also ↓ حُرُورِيَّةٌ (S, A, Msb, K) and ↓ حَرُورِيَّةٌ, (S, Msb, K,) of which two the latter is the chaste form, (Mgh,) or it is more chaste than the former, which is the regular form, (MF,) and ↓ حَرَارٌ, (S, A, Msb, K,) not جِرَارٌ, (TA,) and ↓ حُرُورَةٌ (K, TA [in the CK حَرُورَةٌ]) and ↓ حَرَارَةٌ. (TA.) — — Free persons, collectively. (Mgh.) [See حُرٌّ.] — — (tropical:) The eminent, elevated, or noble persons of the Arabs, (K, TA,) and of the foreigners. (TA.) You say, هُوَ مِنْ حُرِّيَّةِ قَوْمِهِ He is of the noble ones of his people: (A:) or of the choicest, best, or most excellent, of his people. (TA.) — — (assumed tropical:) Sandy, soft earth, (K, TA,) good, and fit to produce plants or herbage. (TA.) — — حُرِّيَّةُ البُقُولِ: see حُرٌّ. حَرَّانُ Thirsty: (S, A, K:) or it has an intensive signification, as will be shown by what follows: (TA:) fem. حَرَّى: pl. (masc. and fem., TA) حِرَارٌ (S TA) and حَرَارَى and حُرَارَى. (TA.) One says حَرَّانُ يَرَّانُ جَرَّانُ. (TA.) It is said in a trad., فِى كُلِّ كَبِدٍ حَرَّى أَجْرٌ, meaning For the giving of drink to any liver that is dried up by thirst from intense heat, there shall be a recompense: and in another, فِى كُلِّ كَبِدٍ حَارَّةٍ أَجْرٌ ↓. (IAth, TA.) — — [See also a tropical use of this word in a verse cited in art. حسب, conj. 2.] حَارٌّ Hot: (Msb:) a very hot day, and food. (A.) IAar says, I do not say يَوْمٌ حَرٌّ ↓. (TA in art. قر.) [This seems to imply that some allow it; and it is common in the present day. See جَرْمٌ.] — — See an ex. of its fem., حَارَّةٌ, in the next preceding paragraph. — — (assumed tropical:) Difficult, troublesome, distressing, fatiguing, or severe work. (K, TA.) El-Hasan, when [his father] 'Alee ordered him to flog El-Weleed the son of 'Okbeh for drinking wine, in the days of 'Othmán, said, وَلِّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا (assumed tropical:) Set thou over what is evil thereof him who has superintended what is good thereof: (Mgh:) or set thou over what is difficult of the affair him who has superintended what is profitable thereof: (Msb:) meaning that only he should undertake the infliction of the flogging who superintends the profitable affairs of government. (Mgh.) — — جَآءَ فُلَانٌ حَارًّا مُخُّهُ, and حَارَّ العِظَامِ, (tropical:) Such a one came in a plump, or fat, state; contr. of بَارِدًا مُخُّهُ, and بَارِدَ العِظَامِ. (A and TA in art. برد.) أَحَرُّ [Hotter: and hottest]. — — أَحَرُّونَ: see حَرَّةٌ. — — هُوَ أَحَرُّ حُسْنًا مِنْهُ (assumed tropical:) He is more delicate [or more free from defects] in goodliness, or beauty, than he. (K, TA.) أَحَارِرُ: see حَرٌّ, first sentence. مُحِرٌّ A man whose camels are thirsty. (S.) مُحَرَّرٌ Freed from slavery; emancipated. (TA.) — — A child devoted by the parent to the service of a church. (TA.) [See also 2.] مَحْرُورٌ: see حَرِيرٌ. حرب 1 حَرَبَهُ, (S, A, K,) aor. حَرُبَ, inf. n. حَرَبٌ, (S, K,) He despoiled him of his wealth, or property; or plundered him; (S, A, K;) leaving him without anything. (S.) — — [Hence,] حُرِبَ, (A, Mgh, Msb,) or حُرِبَ مَالَهُ, (S,) He was, or became, despoiled, or plundered, (S, A, Mgh, Msb,) of his wealth, or property, (S,) or of all his wealth, or property; as also حَرِبَ, (Mgh, Msb,) aor. حَرَبَ, (Msb,) inf. n. حَرَبٌ. (Mgh, Msb.) You say, مَا لَهُ جَرِبَ وحَرِبَ: see art. جرب. (TA.) And حُرِبَ دِينَهُ (assumed tropical:) He was despoiled of his religion; was rendered, or became, an unbeliever. (TA.) — — [And hence,] حَرِبَ, aor. حَرَبَ, inf. n. حَرَبٌ, He said وَا حَرَبَا, or وَا حَرَبَاهْ: [see حَرَبٌ, below.] (TA.) — — And حَرِبَ, (S, A, K,) aor. حَرَبَ, (K,) inf. n. حَرَبٌ, (A, TA,) (tropical:) He (a man, S, A) was, or became, angry, (A,) or violently angry. (S, K.) And i. q. كَلِبَ [meaning (assumed tropical:) He was, or became, affected with canine madness: see حَرِبٌ]. (K.) And (assumed tropical:) He (an enemy) was, or became, like a lion; as also ↓ استحرب. (TA.) 2 حرّب, inf. n. تَحْرِيبٌ, He sharpened a spearhead. (S, K.) — — (tropical:) He angered: (S, A:) or angered violently: (K:) and he provoked, or exasperated. (S, K, TA.) And it is said to signify (assumed tropical:) He acquainted a person with a thing that angered him: but where it is said to have this meaning, it is accord. to one reading with ج and hemzeh [in the places of ح and ب]. (TA.) 3 حاربهُ, (S, A, Msb, K,) inf. n. مُحَارَبَةٌ (Msb, K) and حِرَابٌ, (K,) He waged, or contended in, war with him; warred, or battled, with him. (S, * A, Msb, K.) See also 6. — — He was, or became, hostile, or an enemy, to him. (S, * TA.) — — He disobeyed Him; namely, God. (TA.) 4 احرب الحَرْبَ He excited, provoked, or stirred up, war. (K.) — — احربهُ He guided him to spoil, or plunder; guided him, or showed him the way, to obtain spoil, or plunder, of an enemy; (S, K, TA;) acting as a spy. (TA.) — — He found him to be despoiled, or plundered, of his wealth, or property, or of all his wealth, or property. (TA.) 6 تحاربوا and ↓ احتربوا (S, A, K) and ↓ حاربوا (S) They waged, or contended in, war, one with another; warred, or battled, one with another. (S, A, K.) 8 إِحْتَرَبَ see 6. — — أُحْتُرِبَ It was all plundered, taken, or carried off. (Har p. 313.) 10 إِسْتَحْرَبَ see 1, last meaning. حَرْبٌ War, battle, fight, or conflict; (Msb, TA;) contr. of سِلْمٌ; (TA;) consisting, first, in shooting arrows, one at another; then, in thrusting, one at another, with spears; then, in combating one another with swords; and then, in grappling and struggling together: (Suh, TA:) it is [generally] fem.; (S, L Msb;) but its dim. is ↓ حُرَيْبٌ, without ة, (Kh, S, L, Msb,) contr. to rule, (L, Msb,) like ذُرَيْعٌ, and قُوَيْسٌ, and فُرَيْسٌ in a fem. sense, (L,) because originally an inf. n. [of which the verb (حَرَبَ) seems not to have been used as meaning " he waged, or contended in, war "], (El-Mázinee, S,) or in order that it may not be confounded with the dim. of حَرْبَةٌ: (Msb:) Seer makes its origin to be the epithet حَرْبٌ, which, however, is originally an inf. n.: (L:) sometimes it is masc.; (IAar, Mbr, S, Msb, K;) but this is extr.: (L:) the pl. is حُرُوبٌ. (S, K.) You say, وَقَعَتْ بَيْنَهُمْ حَرْبٌ [War happened between them]. (S.) And قَامَتِ الحَرْبُ عَلَى سَاقٍ The war, or battle, became vehement, so that safety from

destruction was difficult of attainment. (Msb.) And making it masc., as meaning قِتَالٌ, you say حَرْبٌ شَدِيدٌ A vehement fight or battle. (Msb.) [Hence,] اِبْنُ حَرْبٍ A warrior: (Er-Rághib, TA in art. بنى:) and اِبْنُ الحَرْبِ [the warrior; or] he who suffices for war, and who defends. (Msb in that art.) And دَارُ الحَرْبِ The country, or countries, of the unbelievers, (Msb,) or of [those called by the Muslims] the polytheists, (K,) between whom and the Muslims there is not peace. (Msb, K.) In the saying of Aboo- Haneefeh, كَانَتْ مَكَّةُ إِذْ ذَاكَ حَرْبًا, the meaning is دَارَ حَرْبٍ [Mekkeh was at that time a place of which the people were at war with the Muslims]. (Mgh.) — It is also an epithet; originally an inf. n. (L.) You say رَجُلٌ حَرْبٌ, (K, TA,) [in the CK حَرِبٌ, but it is] like عَدْلٌ, (TA,) A man vehement in war, and courageous; as also ↓ مِحْرَبٌ and ↓ مِحْرَابٌ: (K:) or ↓ مِحْرَبٌ signifies a man of wars; (S;) or a man of war, as also ↓ مِحْرَابٌ; and a known, experienced warrior. (TA.) [Being originally an inf. n.,] حَرْبٌ as an epithet is used in the same form as masc. and fem. and sing. and pl.: (K:) so that one says اِمْرَأَةٌ حَرْبٌ and قَوْمٌ حَرْبٌ, (TA,) as also ↓ قَوْمٌ مِحْرَبَةٌ. (S, K.) — — Also An enemy, (S, K,) whether, or not, actually at war. (K.) So in the saying, أَنَا حَرْبٌ لِمَنْ حَارَبَنِى [I am an enemy to him who wars with me, or who is an enemy to me]. (S.) And فُلَانٌ حَرْبُ فُلَانٍ Such a one is the enemy of such a one. (TA.) Some hold that حَرْبٌ is a pl. [or rather a quasi-pl. n.] of حَارِبٌ or مُحَارِبٌ. (TA.) حَرَبٌ inf. n. of حَرِبَ. (A, Mgh, Msb.) وَاحَرَبَا is an ejaculation expressive of grief, lamentation, or regret, [meaning Alas, my spoliation! or my loss! or my grief!] (ISd, Mgh, TA,) used in an absolute manner, like وَا أَسَفَا, (ISd, TA,) or يَا أَسَفَا, (Mgh,) from حَرَبَهُ " he despoiled him of his wealth, or property: " (K:) [or from حَرِبَ, q. v.:] or it originated from the fact that Harb the son of Umeiyeh, when any one died, used to ask his family what they required to expend on the occasion, and used to supply them therewith; (TA;) and when he himself died, the people of Mekkeh and its neighbourhood bewailed him, saying, وَا حَرْبَا, (Th, K, * TA,) or وَا حَرْبَاهْ, (TA,) [Alas for Harb!] and then they changed the expression to وَا حَرَبَا, (Th, K,) or وَاحَرَبَاهْ, and it became used in the case of bewailing any person who was dear, and in the cases of other calamities: but this account of the origin did not please ISd. (TA.) — — Also Perdition. destruction, or death. (Har p. 158.) حَرِبٌ: see حَرِيبٌ. — Also (tropical:) Angry: (A:) or violently angry: (S, K:) applied to a man and to a lion. (S, A.) And i. q. كَلِبٌ [meaning Affected with canine madness]: pl. حَرْبَى, (K,) syn. with كَلْبَى, but unknown to Az in this sense except in one instance. (TA.) حَرْبَةٌ [A dart, or javelin;] a certain weapon (K) resembling a spear, (Msb,) but smaller, (TA,) having a wide head; (As, TA;) not reckoned among رِمَاح: (IAar, TA:) dim. ↓ حُرَيْبَةٌ: (Msb:) pl. حِرَابٌ. (S, A, Msb, K.) You say, أَخَذُوا الحِرَابَ لِلْحِرَابِ [They took the darts, or javelins, for contending in war, or battle]. (A.) — A thrust, stick, or stab. (K.) — — Spoliation. (K.) — — Corruptness of religion. (K.) — حَرْبَةُ a name of Friday; (K, TA;) accord. to the Námoos, because it is a time for warring with oneself: (TA:) pl. حَرَبَاتٌ and حَرْبَاتٌ. (K.) حِرْبَةٌ A mode, or manner, of war, battle, fight, or conflict. (K.) حِرْبَاءُ [The male chameleon;] the male of what is called أُمُّ حُبَيْنٍ; (S, Msb, K; [but see the latter appellation in art. حبن;]) a well-known animal: (TA:) or a certain reptile, like the عَظَآءَة, (K,) said to be larger than this latter, (Msb,) somewhat larger, (S,) that turns itself, (S, Msb,) or its head, (K,) towards the sun, (S, Msb, K,) turning with the sun as the sun turns, and assuming various colours (S, Msb) by reason of the heat of the sun: (S:) Az describes it as a reptile resembling in form what is called سَامُّ أَبْرَصَ, with four legs, slender head, [which is not correct as applied to the chameleon,] and striped back; that all the day looks towards the sun; and he adds that its flesh is impure, and the Arabs never eat it: (TA:) [accord. to Freytag, the word, thus applied, is said (but I know not on what authority) to be from خُرْبَا, meaning حافظ الشمس (guardian of the sun):] the fem. is with ة: (S:) and the pl. حَرَابِىُّ. (S, Msb.) [The word حرباء is used in passages cited in the TA as masc. and fem.; whence it seems that it may be written حِرْبَآءُ as well as حِرْبَآءٌ.] The Arabs used the expression حِرْبَآءُ تَنْضُبٍ or تَنْضُبَ, like ذِئْبُ غَضًا: (S:) [the latter word in each of these cases being the name of a tree:] the former is proverbially applied to a prudent man; because the حرباء does not quit the first branch but to leap upon the second. (TA.) The phrase اِنْتَصَبَ العُودُ فِى الحِرْبَآءِ is used, by inversion, for انتصب الحرباءُ فى العودِ [The male chameleon stood erect upon the branch]: for it stands erect upon stones, and upon the roots or trunks of trees, looking towards the sun, and declines as the sun declines. (TA.) — — Also (tropical:) The back: or its flesh: (K:) or حِرْبَآءُ المَتْنِ means the flesh along either side of the backbone: (TA:) or this, (TA,) or الحرباءُ, (K,) the ridge of the backbone: (K, TA:) or حَرَابِىُّ المَتْنِ (S, L, TA) signifies the portions of flesh, (S,) or the flesh, (L, TA,) along either side of the backbone: (S, L, TA:) the sing. is حِرْبَآءٌ; likened to the حرباء [or male chameleon] of the desert, and therefore tropical: Kr says that the sing. of حَرَابِىُّ الظُّهُورِ is حِرْبَآءٌ accord. to rule; showing that it has no known sing. on the authority of hearsay. (L, TA.) — The nails, (S,) or a nail, (K,) of a coat of mail: (S, K:) or the head of a nail in a ring of a coat of mail: (K:) pl. as above. (TA.) — And Rugged ground: (K:) or rugged and hard ground; accord. to Th; but the word commonly known is حِزْبَآءٌ, with záy. (TA.) [This meaning has been supposed to be assigned in the K to مُحْرَبِئَةٌ; but the TA shows that such is not the case.] حَرِيبٌ and ↓ مَحْرُوبٌ (S, Mgh, Msb, K) and ↓ حَرِبٌ (MF) Despoiled of his wealth, or property; plundered; (S, Mgh, Msb, K, MF;) and left without anything: (S, Mgh, Msb:) pl. (of the first, TA) حَرْبَى and حُرَبَاءُ. (K.) And حَرِيبَةٌ and ↓ مَحْرُوبَةٌ A woman deprived of her child, or children. (TA.) And ↓ محروب (assumed tropical:) Despoiled of his religion; rendered, or become, an unbeliever. (TA.) حُرَيْبٌ dim. of حَرْبٌ, q. v. حَرَابَةٌ: see what next follows. حَرِيبَةٌ (S, A, K) and ↓ حَرَابَةٌ (A) Wealth, or property, of which one is despoiled, or plundered: (A, K:) a man's property is not so called until he has been despoiled of it: (TA:) or (K, but in the A " and ") wealth, or property, by means of which one lives, or subsists: (S, A, K:) pl. of the former [and of the latter also accord. to analogy] حَرَائِبُ. (TA.) حُرَيْبَةٌ dim. of حَرْبَةٌ, q. v. حَرَّابَةٌ A troop of plunderers. (TA.) حَارِبٌ [act. part. n. of حَرَبَ]. — — It occurs in a trad. as signifying One who strips people forcibly of their clothes. (TA.) مِحْرَبٌ and مِحْرَبَةٌ: see حَرْبٌ, in three places. أَرْضٌ مُحْرْبِئَةٌ (S, K, in the CK مُحَرْبِيَةٌ) A land containing, (S,) or abounding with, (K,) animals of the kind called حِرْبَآء [i. e. male chameleons]. (S, K.) المُحَرَّبُ and ↓ المُتَحَرِّبُ The lion. (K, TA.) مِحْرَابٌ: see حَرْبٌ, in two places. — Also The upper end of a sitting-room, (Msb, and so accord. to an explanation of the pl. مَحَارِيبُ, in the S, on the authority of Fr,) or of a house, or tent, or chamber; (K;) the chief, or most honourable, sitting-place; (AO, L, Msb, K; *) whence, in a trad., كَانَ يَكْرَهُ المَحَارِيبَ [he used to dislike the uppermost, or chief, sitting-places in rooms]: (L:) the place where kings and chiefs and great men sit: (Msb:) a high place: (As, Hr, TA:) a [chamber of the kind called] غُرْفَة: (S, Msb, K:) the highest chamber in a house: a chamber to which one ascends by stairs: (Zj, TA:) a king's closet, or private chamber, into which he retires alone, out of the way of the people: (K:) a [pavilion, or building of the kind called] قَصْر: (As, TA:) the station of the Imám in a mosque: (K:) the مِحْرَاب [or niche which shows the direction of the kibleh]

of a mosque; from the same word as signifying the " upper end of a sittingroom; " (Fr, S, Msb;) or, as some say, because the person praying wars with the devil and with himself by causing the attention of his heart: (Msb:) the highest place in a mosque: (Zj, TA:) the kibleh: (L, TA:) a mosque, or place of worship; so in the Kur xix. 12: (S, L:) a place of assembly. (As, TA.) مَحَارِيبُ بَنِى إِسْرَائِيلَ means The places of worship of the Children of Israel, (T, K,) in which they used to assemble for prayer, (T, TA,) or in which they used to sit; (K;) as though they sat therein to consult respecting war. (TA.) [See also مَذْبَحٌ.] — — I. q. أَجَمَةٌ, (K,) meaning The haunt of a lion. (TA.) — — The neck of a beast. (Lth, K, TA.) مَحْرُوبٌ and مَحْرُوبَةٌ: see حَرِيبٌ, in three places. المُتَحَرِّبُ: see المُحَرَّبُ. حرث 1 حَرَثَ, aor. حَرُثَ (S, Msb, K) and حَرِثَ, (K,) inf. n. حَرْثٌ, (S, A, Msb, K,) He gained, acquired, or earned, (S, A, K,) wealth; (S;) as also ↓ احترث: (Az, TA:) he collected wealth. (S, A, Msb, K.) — — He sought, sought after, or sought to gain, sustenance; and laboured diligently; لِعِيَالِهِ for his family; as also ↓ احترث: (TA:) he worked, or laboured, for the goods of the present world, (Az, TA,) and (tropical:) for those of the world to come. (Az, A, TA.) You say, أُحْرُثْ لِآخِرَتِكَ (tropical:) Labour for thy good in the world to come. (A, TA.) And it is said in a trad., أُحْرُثْ لِدُنْيَاكَ كَأَنَّكَ تَعِيشُ أَبَدًا (S, TA) Labour for thy good in the present world as though thou wert to live for ever: and, in continuation, وَاعْمَلْ لِآخِرَتِكَ كَأَنَّكَ تَمُوتُ غَدًا (tropical:) and work for thy good in the world to come as though thou wert to die to-morrow. (TA.) — — Also حَرَثَ, (T, S, Mgh, Msb, K,) aor. حَرُثَ and حَرِثَ, (K,) inf. n. حَرْثٌ (T, Mgh, Msb, K) and حِرَاثَةٌ; (TA;) and ↓ احترث; (T, S;) He sowed; (T, S, K;) he cast seed upon the ground: (T, TA:) [accord. to Bd (xlii. 19), this is the primary signification: see حَرْثٌ, below:] and the former verb, he tilled, or cultivated, land, either by sowing or by planting: (TA:) or he ploughed up land for sowing: (Mgh, Msb:) or he ploughed land; because the doing so is a means of gain. (Ham p. 70.) And the former verb, He ploughed up the ground by much walking upon it; as also ↓ احرث. (TA.) — — Also, the former verb, (L, K,) aor. حَرُثَ and حَرِثَ, (K,) inf. n. حَرْثٌ, (A, L, K,) He took, or had, four wives together. (A, L, K.) — — Immoderatè inivit: (A, K:) multùm inivit. (IAar, L.) And حَرَثَ امْرَأَتَهُ Multùm inivit mulierem suam. (IAar, L.) — — (tropical:) He emaciated, or rendered lean, (IAar, S, A, K,) a beast, (K,) or a camel, (IAar, TA,) or a she-camel, (IAar, S, A,) and a horse, (IAar, TA,) by journeying (IAar, S, A, K) thereon; (IAar, S, K;) as also ↓ احرث, (so in the A and L and TA, and in some copies of the S, in this art., and so in the S and L and K in art. لهد,) or ↓ احترث. (So in some copies of the S in the present art.) — — (tropical:) He stirred a fire, (S, A, K,) and made it to burn up, (TA,) with the مِحْرَاث. (A, TA.) — — (tropical:) He examined, looked into, scrutinized, or investigated: (K, TA:) app. in an absolute sense: but accord. to some of the leading lexicologists, he examined, looked into, scrutinized, or investigated, and studied, the book, or the Kur-án: (TA:) he studied the Kur-án: (S:) or he studied the Kur-án long, and meditated upon it. (A, TA.) — — (assumed tropical:) He called to mind a thing, or an affair, and became excited thereby: [for ex.,] Ru-beh says, وَالقَوْلُ مَنْسِىٌّ إِذَا لَمْ يُحْرَثِ [And the saying is forgotten if it be not called to mind so as to produce excitement]. (TA.) — — (assumed tropical:) He applied himself to the study of الفِقْه [i. e. the law]; or he learned the science so called. (K.) 4 أَحْرَبَ see 1, in two places. 8 إِحْتَرَبَ see 1, in four places. حَرْثٌ Gain, acquisition, or earning; (Jel in xlii. 19;) as also ↓ حَرِيثَةٌ; of which the pl. is حَرَائِثُ: (K:) and recompense, or reward. (Bd and Jel in xlii. 19, and TA. [Accord. to Bd, in the place here referred to, this is from the same word as meaning " seed-produce: but the reverse seems to be the case accord. to the generality of the lexicologists.]) مَنْ كَانَ يُرِيدُ حَرْثَ الآخِرَةِ, in the Kur xlii. 19, means (assumed tropical:) Whoso desireth the reward, or recompense, (Bd,) or the gain, i. e. reward, or recompense, (Jel,) [of the world to come.] — — A lot, share, or portion. (TA.) — — Worldly goods. (TA.) — — (assumed tropical:) Seed-produce: (S, * K, * TA:) (tropical:) what is grown, or raised, by means of seed, and by means of date-stones, and by means of planting: (Mgh:) an inf. n. used as a proper subst.: (Mgh, Msb:) pl. حُرُوثٌ. (Msb.) — — (assumed tropical:) A place ploughed for sowing; (Mgh, Msb;) as also ↓ مَحْرَثٌ, (Msb,) pl. مَحَارِثُ: (Mgh, Msb:) or land prepared for sowing: (Jel in ii. 66:) and it is said to signify also a plain, or soft, place; perhaps because one ploughs in it. (Ham p. 70.) [Being originally an inf. n., it is also used in a pl. sense.] It is said in the Kur ii. 223, نِسَاؤُكُمْ حَرْثٌ لَكُمْ (Mgh, Msb) (tropical:) Your wives, or women, are unto you things wherein ye sow your offspring: (Bd, Jel:) they are thus likened to places that are ploughed for sowing. (Mgh, Msb.) — — [And hence,] (tropical:) A wife; as in the saying, كَيْفَ حَرْثُكَ (tropical:) [How is thy wife?]. (A, TA.) — — A road, or beaten track, or the middle of a road, that is much trodden [as though ploughed] by the hoofs of horses or the like. (K, * TA.) — — [A ploughshare: so in Richardson's Pers. Ar. and Engl. Dict., ed. by Johnson; and so, app., in the Munjid of Kr, voce عُقَابٌ.] حَرِيثَةٌ: see حَرْثٌ. — The pl., حَرَائِثُ, also signifies (assumed tropical:) Camels emaciated by travel: (El-Khattá- bee, K:) originally applied to horses: of camels you [generally] say, أَحْرَفْنَاهَا [" we rendered them lean "], with ف; and نَاقَةٌ حَرْفٌ means " a lean she-camel. " (El-Khattábee, TA.) حَرَّاثٌ A sower, plougher, tiller, or cultivator, of land; (S, TA;) as also ↓ حَارِثٌ [pl. حُرَّاثٌ]: (KL:) a plougher of land for sowing. (Msb.) — — One who eats much; a great eater. (IAar, TA.) حَارِثٌ A collector of property. (Msb.) — — الحَارِثُ, (K, [also written الحٰرِثُ, in the CK, erroneously, الحَرَثُ,]) as a generic proper name, (MF,) and أَبُو الحَارِثِ, (S, K,) the latter the better known, (TA,) The lion: (S, K:) because he is the prince of beasts of prey, and the strongest to acquire. (Har p. 662.) — — See also حَرَّاثٌ. مَحْرَثٌ: see حَرْثٌ. أَرْضٌ مُحْرَثَةٌ: see مَحْرُوثَةٌ. مِحْرَثٌ: see what next follows. مِحْرَاثٌ The thing (i. e. the piece of wood, or the wooden thing, TA) with which the fire is stirred (S, A, K) in the [kind of oven called] تَنُّور; (S;) as also ↓ مِحْرَثٌ: (K:) and مِحْرَاثُ النَّارِ the shovel (مِسْحَاة) with which the fire is stirred. (TA.) [Hence,] مِحْرَاثُ الحَرْبِ (assumed tropical:) That which [or he who] stirs up, or excites, war. (TA.) — — [In the present day, it signifies A plough: and (like حَرْثٌ) a ploughshare.] أَرْضٌ مَحْرُوثَةٌ and ↓ مُحْرَثَةٌ Ground ploughed up by people's treading much upon it. (T, TA.) حرج 1 حَرِجَ, aor. حَرَجَ, inf. n. حَرَجٌ, It (a number of things) became collected together: and, necessarily, became close, strait, or narrow: (so accord. to an explanation of the inf. n. by Er-Rághib, in the TA:) said of anything, it was, or became, close, strait, or narrow. (KL.) One says of dust, حَرِجَ إِلَى حَائِطٍ, or سَنَدٍ, It rose, (Lth, Az, TA,) in a narrow place, (TA,) and became collected [against a wall, or an acclivity or the like]. (Lth, Az, TA.) — — حَرِجَ صَدْرُهُ, aor. and inf. n. as above, (assumed tropical:) His bosom became strait, or contracted; (S, A, Mgh, Msb, TA;) not expanded, or dilated, by reason of what was good. (TA.) And حَرِجَ alone, aor. and inf. n. as above, (assumed tropical:) He became disquieted, and contracted in bosom: and (assumed tropical:) he became in doubt; he doubted; because doubt disquiets the mind. (So accord. to explanations of the inf. n. by Er-Rághib, in the TA.) — — Also حَرِجَ, aor. and inf. n. as above, [(assumed tropical:) He became straitened, or in difficulty: and particularly, by the commission of a sin, or crime: (see حَرَجٌ, below:) and hence, simply,] (assumed tropical:)

he committed a sin, a crime, or an act of disobedience for which he deserved punishment. (Msb.) — — Also He looked, and was unable to move from his place by reason of fear and rage. (T, TA.) And حَرِجَتِ العَيْنُ, (S, A, K,) aor. حَرَجَ, (K,) inf. n. as above, (TA,) (tropical:) The eye became dazzled, (حَارَت, S, K, TA,) or sank in its socket, (غَارَت,) and its vision became straitened: (A, TA:) or it did not turn about, nor wink, by reason of intent gazing. (TA.) — — Also, (S, A, K,) aor. as above, (K,) and so the inf. n., (S, K,) (tropical:) It was, or became, forbidden, or prohibited, (S, A, K,) and attended with straitness, or difficulty. (A.) So in the saying, حَرِجَ عَلَيَّ ظُلْمُكَ (tropical:) The wronging of thee is forbidden, or prohibited, to me. (S, TA.) And حَرِجَ عَلَيْهِ السَّحُورُ (tropical:) The meal termed سحور became forbidden, or prohibited, to him, (A, TA,) namely, a man fasting, and attended with difficulty, (A,) by reason of the straitness of the time thereof. (TA.) And حَرِجَتِ الصَّلَاةُ (tropical:) Prayer became forbidden, or prohibited, (A, and TA as from the K, [but not found by me in the copies of the K,]) عَلَيْهَا to her [by reason of legal impurity, as is shown in the A]. (A, TA.) — — حَرِجَ إِلَيْهِ (tropical:) He betook himself, or had recourse, to him, or it, for protection from a strait, or difficulty. (TA.) And حَرِجَ إِلَى كَذَا وَ كَذَا (assumed tropical:) He betook himself to such and such things. (TA.) 2 حرّجهُ, (TA,) inf. n. تَحْرِيجٌ, (S, K,) (assumed tropical:) He made it strait, or difficult; (S, K, TA;) and forbade it to be violated; namely, a right. (TA.) — — حرّج عَلَى حَيَّةٍ (assumed tropical:) He said to a serpent, [by way of warning, lest it should be a Jinnee,] Thou wilt be in a strait if thou return to us; therefore blame us not if we reduce thee to a strait by pursuing and driving away and killing. (TA from a trad.) 4 احرجهُ He made him to betake himself to a narrow, or confined, place; and so أَحْجَرَهُ and أَحْرَدَهُ. (TA.) And He made him (a dog or a beast of prey) to betake himself to a narrow, or confined, place, and then attacked him. (TA.) [Hence,] احرجهُ إِلَيْهِ (assumed tropical:) He constrained him to betake himself, or have recourse, to him, or it. (S, A, K.) And احرجهُ إِلَى كَذَا وَ كَذَا (assumed tropical:) He made him to betake himself to such and such things: (TA:) or he, or it, caused him to want such and such things. (AA, TA in art. دمغ.) — — (tropical:) He caused him to fall into a strait, or difficulty: (A, TA:) he straitened him; reduced him to a strait, or difficulty. (TA.) — — (assumed tropical:) He made him, or caused him, to fall into a sin, a crime, or an act of disobedience for which he deserved punishment. (S, K, TA.) — — أَحْرَجْتُ الصَّلَاةَ (assumed tropical:) I made, or pronounced, prayer to be forbidden, or prohibited. (K.) — احرج كَلْبَهُ, (A,) or احرجهُ مِنْ صَيْدِهِ, (As, TA,) He gave to his dog a portion of his prey. (A.) 5 تحرّجهُ (assumed tropical:) He made it strait, or difficult, to himself. (TA.) — And تحرّج (tropical:) He put away, or cast away, from himself, sin, or crime; (TA;) he shunned, avoided, or kept aloof from, sin, or crime; (Mgh;) he did a deed whereby he shunned, avoided, or kept aloof from, sin, or crime; (Msb TA;) syn. تَأَثَّمَ. (S, A, Mgh.) And تحرج مِنْهُ (tropical:) He shunned, avoided, or kept aloof from, it, as a sin, or crime. (A, * Mgh.) [See تَحَنَّثَ.] حُرْجٌ: see حَرَجٌ, in two places. حِرْجٌ: see حَرَجٌ. — Also The dog's portion of the prey, or game; (S, A, K;) such as the head and the shanks and the belly: (TA:) what is thrown to the dog, of the prey, or game, that he has taken: (Az, TA:) or a piece of flesh: pl. أَحْرَاجٌ. (TA.) — And A cowry; syn. وَدَعَةٌ: (S, A, K:) pl. أَحْرَاجٌ (S, A) and أَحْرِجَةٌ (T, TA) and حِرَاجٌ; (TA;) the second, [as also the first,] a pl. of pauc.: (T, TA:) or cowries (وَدَعٌ) which are hung upon the necks of dogs. (As, TA.) — — And A dog's collar [of cowries]: (TA:) or a collar [of cowries] for any animal. (T, TA.) حَرَجٌ [inf. n. of 1, q. v.:] (tropical:) Straitness; a strait, or difficulty. (A, * TA.) — — (tropical:) A sin, a crime, or an act of disobedience for which one deserves punishment; syn. إِثْمٌ; (S, Msb, * K;) as also ↓ حِرْجٌ: (Yoo, S, K:) or the straitness [which is the consequence] of sin or crime. (A, Mgh.) — — [Hence,] لَا حَرَجَ i. q. لَا بَأْسَ [There is, or will be, no harm in thy doing this or that]; and لَا إِثْمَ [there is, or will be, no sin, or crime]. (IAth, TA.) — See also حَرِجٌ, in six places. — — Also, applied to a she-camel, (tropical:) Lean, lank, light of flesh, slender, or lank in the belly; (S, K;) as also ↓ حُرْجُوجٌ, (S, A,) accord. to AZ, (S,) and ↓ حَرُوجٌ: (A:) or ↓ حُرْجُوجٌ signifies, so applied, lean, &c., as above, and sharp-spirited: (K:) or this last, (K,) and حَرَجٌ and ↓ حَرُوجٌ, (TA,) fat, (K, TA,) largebodied, (TA,) and long [lit. long upon the face of the ground, as distinguished from tall]: or strong: (K, TA:) and حَرَجٌ signifies also, (K,) or, as some say, and so do ↓ حُرْجُوجٌ and ↓ حُرْجُجٌ and ↓ جُرْجٌ, (S,) so applied, long [lit. long upon the face of the ground]: (S:) and some allow ↓ حِرْجِيجٌ in the sense of ↓ حُرْجُوجٌ; (TA;) which last is originally ↓ حُرْجُجٌ, which is originally ↓ جُرْجٌ: (S:) the pl. of ↓ حُرْجُوجٌ (S) and of ↓ حِرْجِيجٌ (L) is حَرَاجِيجُ. (S, L.) — See also حَرَجَةٌ, in three places. — Also A thing composed of pieces of wood, (As, S, K,) bound together, (As, S,) in which dead bodies are carried; (As, S, K;) sometimes put over the bier of a woman: (S:) accord. to the T, the حرج of a bier is a شِجَار, [i. e. the frame-work of a هَوْدَج,] which is constructed of wood, and put over the bier of a corpse: accord. to ISd, the حرج is a vehicle for women and men, which has no head. (TA.) See also نَعْشٌ, in two places. حَرِجٌ and ↓ حَرَجٌ A strait, narrow, confined, or close, place: (TA:) or strait, narrow, confined, or close, in the utmost degree: (Zj, T:) or a strait, narrow, confined, or close, place, abounding with trees, (S, K,) and impenetrable to the pasturing animals: (S:) and ↓ حَرِيجٌ, also, applied to a place, signifies the same as حَرِجٌ. (TA.) — — صَدْرٌ حَرِجٌ (S, Msb, TA) and ↓ حَرَجٌ, (S, A, TA,) like وَحِدٌ and وَحَدٌ, and فَرِدٌ and فَرَدٌ, and دَنِفٌ and دَنَفٌ, (S,) A bosom strait, or contracted; (A, Msb, TA;) not expanded, or dilated, by reason of what is good. (TA.) يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرِجًا or ↓ حَرَجًا, accord. to different readings, [in the Kur vi. 125,] (S,) is explained by I 'Ab as meaning He will make his bosom strait. (assumed tropical:) impenetrable to wisdom. (TA.) — — Also حَرِجٌ and ↓ حَرَجٌ A man having a strait, or contracted, bosom, which does not expand, or dilate, by reason of what is good: the former has a dual and a pl.; but the latter has only the sing. form, because it is [properly, or originally,] an inf. n.: Zj says that the former is a part. n., and that by the latter is meant ذُو حَرَجٍ. (TA.) — — And the former, (assumed tropical:) One who fears, or dreads, to venture upon an affair. (TA.) — — And (assumed tropical:) That seldom, or never, withdraws from fight: (K:) that will not be put to flight; as though it were difficult for him to find an excuse for being put to flight. (TA.) — — And Committing a sin, a crime, or an act of disobedience for which he deserves punishment; (Msb;) and so ↓ حَارِجٌ, which is thought by ISd to be after the manner of a rel. n., because it has no corresponding verb [of which it may be regarded as the part. n.; the regular part. n. being حَرِجٌ, as حَرِجَ is intrans.]. (TA.) — — Also (assumed tropical:) Abstaining from sin, or crime; and so ↓ حَرَجٌ and ↓ مُتَحَرِّجٌ. (TA.) [Thus bearing two contr. significations. See 5.] — — Also, and ↓ حَرَجٌ, (tropical:) Forbidden, or prohibited: so in the phrase, ظُلْمُكَ عَلَيَّ حَرِجٌ and حَرَجٌ (tropical:) [The wronging of thee is forbidden, or prohibited, to me]. (A.) حَرَجَةٌ (tropical:) A wood, or collection of trees; (S, K, TA;) so called because of their closeness: or dense and tangled trees: (TA:) or a thicket, or collection of dense and tangled trees, of the kind called سَلَم, into which no one can penetrate; (AHeyth, Az, TA;) or of the سَمُر

and طَلْح and عَوْسَج and سَلَم and سِدْر; or of the سِدْر and olive and other trees: or a place in a wood where trees are dense and tangled, extending as far as a stone's throw: and also a tree which the pasturing animals cannot reach: (TA:) pl. ↓ حَرَجٌ (S, K) [or rather this is a coll. gen. n., of which حَرَجَةٌ is the n. un.,] and حَرَجَاتٌ (S, A) and حِرَاجٌ (S) and [of pauc.] أَحْرَاجٌ: (A, TA:) or ↓ حَرَجٌ signifies a place in which is a collection of trees, and where they are close together. (A.) — — Also (tropical:) A collection of camels: (S, K, TA:) a hundred camels: (ISd, TA:) pl. [or rather coll. gen. n.] ↓ حَرَجٌ. (K.) حُرْجُجٌ: see حَرَجٌ, in two places. حُرْجُوجٌ: see حَرَجٌ, in five places. حِرْجِيجٌ: see حَرَجٌ, in two places. حِرَاجُ الظَّلْمَآءِ, (K,) or مِنَ الظَّلَامِ, (A, TA,) and مِنَ الظَّلْمَآءِ, (TA,) (tropical:) Dense darkness. (A, * K, TA.) حَرُوجٌ: see حَرَجٌ, in two places. حَرِيجٌ: see حَرِجٌ. حَارِجٌ: see حَرِجٌ. مُحَرَّجٌ A dog having a collar of cowries; (S, K;) from حِرْجٌ: (S:) having cowries upon his neck. (As, TA.) حَلَفَ فُلَانٌ بِالمُحَرَّجَاتِ (tropical:) Such a one swore by the three divorces [which render the wife absolutely forbidden to the husband]: (A:) or by the oaths that rendered his scope strait, or narrow. (Har p. 178.) مُتَحَرِّجٌ: see حَرِجٌ. حرح 1 حَرَحَهَا, aor. حَرَحَ, He hit, or hurt, her (a woman's) حِرْح or حِر [i. e. vulva, or pudendum]. (K.) حِرٌ, (S, Mgh, Msb, K,) similar in form to يَدٌ and دَمٌ, (Msb,) and حِرٌّ (AHeyth, Az, Msb) and حِرَةٌ; (K;) the first of which is the most common; and the last, strange; (TA;) or the first is sometimes used instead of the second; (Msb;) The vulva, or pudendum, of a woman: originally ↓ حِرْحٌ, (S, Mgh, Msb, K,) as is shown by the form of its broken pl., (S, Mgh, Msb,) and by that of its dim.; for in the formation of the broken pl. and of the dim., a word is restored to its original state: the final ح in the original is elided, and ر is put in its stead, and incorporated into the medial radical letter; and sometimes the word is used without any letter of compensation: thus are formed حِرٌّ and حِرٌ: (Msb:) the pl. is أَحْرَاحٌ, (S, Mgh, Msb, K,) its only broken pl., (TA,) and حِرُونَ, (S, K,) which latter is like لِدُونَ and مِئُونَ, pls. of defective nouns [لِدَةٌ and مِئَةٌ]: (S:) dim. ↓ حُرَيْحٌ. (Msb.) حِرْحٌ: see the paragraph next preceding. حَرِحٌ A man loving, (L, TA,) or fond of, (K,) the أَحْرَاح [or pudenda] of women: (L, K:) an epithet after the manner of a rel. n. (Sb, TA.) — — See also حِرِىٌّ. حِرَحِىٌّ: see what next follows. حِرِىٌّ, and (if you will, S) ↓ حِرَحِىٌّ, (S, K,) in which latter the medial radical letter is with fet-h, as in the rel. ns. formed from يَدٌ and غَدٌ, namely, يَدَوِىٌّ and غَدَوِىٌّ; (S;) [Of, or belonging to, or relating to, the vulva, or pudendum, of a woman;] rel. ns. of حِرٌ [and حِرْحٌ]: and (if you will, S) you may say ↓ حَرِحٌ, like سَتِهٌ. (S, K.) حُرَيْحٌ: see حِرٌ, above. مَحْرُوحَةٌ A woman hit, or hurt, in her حِرْح or حِر [i. e. vulva, or pudendum]. (K.) حرد 1 حَرَدَ, (S, A, Msb, K,) aor. حَرِدَ, (S, K,) inf. n. حَرْدٌ, (S, Msb,) He tended, repaired, betook himself, or directed himself or his course or aim, to or towards; made for or towards; aimed at; sought, pursued, desired, or intended; (him, or it; IAar, K;) syn. قَصَدَ. (IAar, S, A, Msb, K.) Agreeably with this explanation, some render the words of the Kur [lxviii. 25], وَغَدَوْا عَلَى حَرْدٍ قَادِرِينَ. (S.) You say to a man, ↓ قَدْ حَرَدْتُ حَرْدَكَ I have tended, repaired, &c., to, or towards, thee; like قَصَدْتُ قَصْدَكَ (Fr, S, * L) and أَقْبَلْتُ قِبَلَكَ. (Fr, L.) A rájiz says, (S,) namely, Hassán, (so in a copy of the S,) أَقْبَلَ سَيْلٌ جَآءَ مِنْ أَمْرِ اللّٰهِ يَحْرِدُ حَرْدَ الجَنَّةِ المُغِلَّهْ [A torrent advanced, that came by the command of God, tending to the fruitful garden]. (S.) — Also, aor. حَرِدَ, (K,) inf. n. حَرْدٌ, (S, L,) He prevented, hindered, impeded, withheld, restrained, debarred, inhibited, forbade, prohibited, or interdicted; (IAar, S, K;) and so ↓ حرّد, (L, K,) inf. n. تَحْرِيدٌ. (TA.) Agreeably with this explanation, also, some render the words of the Kur cited above: from حَارَدَتْ said of she-camels, meaning " they became scanty in their supplies of milk. " (S.) — Also, aor. حَرِدَ, (S, L, K,) or حَرُدَ, (AZ, S, L,) inf. n. حُرُودٌ; (S, K;) [and app. ↓ تحرّد and ↓ انحرد; (see حَرِيدٌ;)] He (a man) separated himself from others; (K;) he left, or abandoned, or forsook, his people, and removed from them; (AZ, S;) he retired from his people, and alighted, or took up his abode, in a place by himself. (S.) — حَرِدَ, (Sb, S, Msb, K,) aor. حَرَدَ, (Msb, K,) and حَرَدَ, aor. حَرِدَ, (L, K,) inf. n. حَرْدٌ, (Sb, As, T, IDrd, S, Msb, &c.,) so says Aboo-Nasr Ahmad Ibn-Hátim, companion of As, (S,) and حَرَدٌ, (T, S, Msb,) this latter form of the inf. n. sometimes used, accord. to ISk, (S,) and this is the form heard by AZ and AO and As from the Arabs of chaste speech, (TA,) but both forms are chaste, (IAar, TA,) though the former is the more common, (IAar, Msb,) He was, or became, angry: (S, Msb, K, &c.:) he was, or became, exasperated (تحرّش) by one who angered him, and desired to kill him. (T, L.) And حَرَدَ عَلَيْهِ (A, L) and حَرِدَ (L) He was angry with him. (A, L.) — حَرِدَ, (S, Msb, K,) aor. حَرَدَ, (S, K,) inf. n. حَرَدٌ, (S, Mgh, Msb,) He (a camel) had the disease termed حَرَدٌ [q. v.]: (K:) he had the tendons, or sinews, of one of his fore legs relaxed by the cord whereby the fore shank is sometimes bound up to the arm, or had them in that state naturally, (S, Mgh, Msb, *) so that he shook his fore legs, (S,) or so that he beat the ground [with the fore leg], (Mgh, Msb,) in walking, or going: (S, Mgh, Msb:) or he (a camel) had the tendon, or sinew, of his arm broken, so that his fore leg became lax, and he never ceased to shake it: the tendon, or sinew, breaks only in the outer side of the arm, and it [the arm] seems, when the camel walks or is in motion, as though it stretched, by reason of his raising it so high from the ground, and by reason of its laxness: (ISh, TA:) or he (a beast) raised his legs very high, in walking, or going, and put them down in their place, by reason of his being very short in his step. (L.) — — Also, aor. and inf. n. as above, He (a man) was oppressed by the weight of his coat of mail, so that he was unable to stretch himself out in walking. (K.) — — And, with the same aor. and inf. n., It (a bowstring) had one or more of the several portions of which (by their being twisted together) it was composed longer than others. (K.) 2 حرّد: see 1. — Also, (T, L, K,) inf. n. تَحْرِيدٌ, (K,) He twisted a rope so tightly that the strands formed knots, and overlay one another: (T, L:) and he rolled a rope in twisting it (أَدْرَجَ فَتْلَهُ) so that it became round. (AHn, L, K.) [See also the pass. part. n., below.] — — And, (K,) inf. n. as above, (S, K,) He crooked, curved, or bent, a thing, (S, K,) in the form of an arch. (S.) — — See also حُرْدِىٌّ. [It seems to be implied in the L, that one says حرّد حَائِطَ القَصَبِ, meaning He bound a حُرْدِىّ (q. v.) upon the fence of reeds, or canes, of a fold for sheep &c.] — Also, (K,) inf. n. as above, (T, K,) He (a man) betook himself, or repaired, for covert, or lodging, to a [house, or hut, such as is called] كُوخ, (T, K,) with a gibbous roof. (K.) 3 حَارَدَتْ, (S, A, K,) inf. n. حِرَادٌ, (S,) She (a camel) was, or became, scanty in her supply of milk: (S, A, K:) or ceased to yield milk, or to have milk in her udder. (K.) — — [Hence,] (tropical:) She (a woman) ceased to have milk in her breasts. (L.) — — And (tropical:) It (a بَاطِيَة or other vessel) ceased to have wine, or beverage, in it. (L.) — — And (tropical:) It (a year, سَنَةٌ,) was one of little rain. (S, A, K.) — — And حارد (tropical:) He (a man) was about to give, and then refrained. (A.) — — And حَارَدَتْ حَالِى (tropical:) My state, or condition, became changed, so as not to be known, or so as to be displeasing. (A.) 4 احردهُ He separated, or set apart, (K,) and removed, (TA,) him, or it. (K, TA.) 5 تَحَرَّدَ see 1. 7 إِنْحَرَدَ see 1. — — [Also,] It (a star) darted down. (K.) حَرْدٌ i. q. قَصْدٌ: whence the phrase, قَدْ حَرَدْتُ حَرْدَكَ: see 1. — Anger; [as also ↓ حَرَدٌ: see 1:] so in the prov., تَمَسَّكْ بِحَرْدِكَ حَتَّى تُدْرِكَ حَقَّكَ Retain, or persist in, thine anger until thou obtain thy right. (TA.) Rancour, or enmity which one retains in the heart, watching for an opportunity to indulge it. (El-Kálee, MF.) — See also حَرِيدٌ. حِرْدٌ The مَبْعَر [i. e. the intestine, or gut,

containing the بَعْر, or dung,] of a camel, (As, S, K,) male or female; (K;) as also ↓ جِرْدَةٌ: (As, K:) pl. حُرُودٌ. (As, S.) — — An intestine, or a gut: (T:) pl. as above: (IAar:) [or] أَحْرَادٌ signifies the intestines, or guts, of camels; and is probably a pl. of جِرْدٌ, like حُرُودٌ, as the مَبَاعِر and the أَمْعَآء are nearly alike. (L.) Accord. to Lth [and the K], جِرْدٌ signifies A piece of a camel's hump: but this is a mistake: it means (as explained above) an intestine, or a gut. (T.) حَرْدٌ: see حَرْدٌ. — Also A certain disease in the legs of camels, (K, TA,) occasioning them, in walking, or going, to shake their legs, and to beat the ground with them much: (TA:) or a certain disease in their fore legs; (K, TA;) not in the hind legs; caused by the cord whereby the fore shank is sometimes bound up to the arm: (TA:) or an aridity in the tendons, or sinews, of one of the fore legs, occasioned by that cord, (K, TA,) when the animal is young and recently weaned, (TA,) in consequence of which he beats the ground with his fore legs, (K, TA,) or [strikes] his breast [therewith], in walking, or going: (TA:) the disease thus called is casual; [or generally so; (see حُرْيْدَآء;)] not natural. (T.) [See حَرِدَ.] حَرِدٌ: see حَرِيدٌ: — and حَارِدٌ: — and أَحْرَدُ, in two places. — Also A rope uneven in its strands. (AHn, TA.) A bow-string having one or more of the several portions of which (by their being twisted together) it is composed longer than others. (K.) [See also مُحَرَّدٌ.] — A man in want, or needy. (Yoo, on the authority of an Arab of the desert.) جِرْدَةٌ: see جِرْدٌ. حُرْدِىٌّ A bundle of reeds, or canes, which is laid upon the rafters, or pieces of wood; (called رَوَافِدُ, IAar, L,) of a roof: (IAar, Mgh, Msb:) [the reeds, or canes, which are thus used in the construction of a roof are tied together in small bundles, each of which I have generally found to consist of about five or six: over them is added a coat of plaster:] pl. حَرَادِىُّ: a Nabathæan word: (S, Mgh, Msb, K:) arabicized: (S:) you should not say هُرْدِىٌّ. (ISk, S, Mgh.) — — Also, (L, K,) and ↓ حُرْدِيَّةٌ, (Mgh, L, K,) The girdle (حِيَاصَة, Mgh, L, K, TA, in the CK جياضة) of a fold for sheep, &c. (حَظِيرَة), which is bound upon the fence (حَائِط) of reeds, or canes, (Mgh, L, K,) crosswise: (Mgh, L:) accord. to IDrd, Nabathæan. (L.) You say, ↓ حَرَّدَهُ, inf. n. تَحْرِيدٌ. (L.) — — Also ↓ حُرْدِيَّةٌ, (Lth, Msb,) in the 'Eyn هُرْدِيَّةٌ, (Mgh,) but this latter is disallowed by ISk, (Msb,) Reeds, or canes, which are connected, in a bent form, with the arched branches (طَاقَات) of a grape-vine, (Lth, Mgh, Msb,) and upon which the shoots of the vine are let fall. (Mgh.) — — Also حُرْدِىٌّ, with damm, [irregularly formed from جِرْدٌ, unless it be a mistake for جِرْدِىٌّ,] A man having wide, or capacious, intestines [like those of the camel]. (L, TA.) حُرْدِيَّةٌ: see what next precedes, in two places. حَرْدَانُ: see حَرِيدُ: — and حَارِدُ. حَرُودٌ (S, A, K) and ↓ مُحَارِدٌ (A, K) and ↓ مُحَارَدَةٌ (K, TA, but omitted in some copies of the K) A she-camel yielding little milk: (S, A, K:) or ceasing to yield milk, or to have milk in her udder. (K.) حُرُودٌ and ↓ حَرَائِدُ, (K, TA,) or ↓ حَرَادِيدُ, (so in a MS. copy of the K and in the CK,) The prominent edges of a rope: (K: [in a MS. copy of the K and in the CK, for حَبْل is erroneously put جَبَل:]) or the former, knots, and parts overlying one another, in a rope, in consequence of the strands' being twisted very tightly. (Az, on the authority of Arabs of his time.) — — Also the former, pl. of جِرْدٌ [q. v.]. (As, S.) حَرِيدٌ A man who separates himself from others; as also ↓ حَرِدٌ and ↓ حَرْدٌ and ↓ حَارِدٌ and ↓ مُتَحَرِّدٌ (K) and ↓ حَرْدَانُ: (L:) fem. حَرِيدَةٌ, not حَرْدَى: (L:) or a man who has left, or abandoned, or forsaken, his people, and removed from them: (AZ, S:) or a sole, or single, man: (As, S:) and ↓ مُنْحَرِدٌ signifies solitary, in the dial. of Hudheyl: (As, S:) pl. (of the first, S) حُرَدَآءُ (S, K) and (of the second, TA) حِرَادٌ. (K.) You say, حَلَّ حَرِيدًا He alighted and abode aside, or apart, from the people. (A.) And حَىٌّ حَرِيدٌ A tribe that separates itself from others, (K, TA,) not mixing with them when departing and alighting, (TA,) either on account of its might or on account of its smallness of number (K, TA) and its meanness of condition. (TA.) And كَوْكَبٌ حَرِيدٌ (S, A) and ↓ مُنْحَرِدٌ (S) A solitary star. (S.) Aboo-Dhu-eyb says, كَأَنَّهُ كَوْكَبٌ فِى الجَوِّ مُنْحَرِدُ ↓ [As though it were a solitary star in the region between the heaven and the earth]: but AA reads [منجرد,] with ج, explaining it in the same sense; and saying that the poet means سُهَيْلٌ [or Canopus]. (S.) [See also 7.] And they say, كُلُّ قَلِيلٍ فِى كَثِيرٍ حَرِيدٌ [Everything little among much, or small in number among great in number, is solitary]. (AZ, S.) حُرَيْدَآءُ A tendon, or sinew, that is in the place of the cord whereby the fore shank is sometimes bound up to the arm, occasioning a beast to be what is termed أَحْرَد, (K,) i. e., to shake one of his fore legs in walking, or going: sometimes this is natural. (TA.) [See حَرَدٌ.] حَرَائِدُ: see حُرُودٌ. حَرَادِيدُ: see حُرُودٌ. حَارِدٌ: see حَرِيدٌ. — Also, (S, A, K,) and ↓ حَرِدٌ (A, K) and ↓ حَرْدَانُ, Angry: (S, A, K:) exasperated (مُتَحَرِّشٌ) by him who has angered him, and desirous of killing him: (T, L:) or the first, compact in make, strong, feared, or dreaded; whom, by reason of [his] disdainfulness (عزة [i. e. عِزَّة]) one thinks to be angry. (Ham p. 300.) أَسَدٌ حَارِدٌ An angry lion: pl. حَوَارِدُ. (S, A.) أَحْرَدُ A camel (or a beast, L) having the disease, or fault, termed حَرَدٌ; (S, Mgh, L, Msb, K;) as also ↓ حَرِدٌ: (K:) fem. of the former حَرْدَآءُ. (S.) — — A man oppressed by the weight of his coat of mail, and unable to stretch himself out in walking; (T, TA;) [and] so ↓ حَرِدٌ. (K.) — — (tropical:) Niggardly; mean; sordid. (K, TA.) And أَحْرَدُ اليَدَيْنِ (assumed tropical:) Close-fisted, or niggardly. (T.) مُحَرَّدٌ A rope plaited so that it has prominent edges, by reason of its distortion. (S, L. [See also 2; and see حَرِدٌ.]) And A bow-string strongly twisted, having one or more of its strands, or the several portions of which (by their being twisted together) it is composed, appearing over, or above, others; as also مُعَجَّرٌ. (L.) — — Crooked, curved, or bent, (S, K,) [in the form of an arch: see 2:] applied to anything. (S.) — — A room in which are [bundles such as are called] حَرَادِىّ of reeds, or canes, (S, L,) laid across [over the rafters of the roof]; (L;) as also مُحَرَّدَةٌ applied as an epithet to a room of the kind called غُرْفَة: (S, L:) and the former word, (K,) used as a subst., (TA,) signifies as above. (K, TA.) — — Also, (K,) or بَيْتٌ مُحَرَّدٌ, (As, S, A,) A house [or hut] with a gibbous roof, such as is termed كوخ. (As, S, A, * K. *) مُحَارِدٌ and مُحَارِدَةٌ: see حَرُودٌ. مُتَحَرِّدٌ: see حَرِيدٌ. مُنْحَرِدٌ: see حَرِيدٌ, in three places. حردن جِرْذَوْنٌ: see the next article. حردن جِرْذَوْنٌ (S, L, K) and حِرْدَوْنٌ: (L, K:) some say the former; and some, the latter: (Msb:) A certain small reptile (دُوَيْبَّة): some say, the male of the [kind of lizard called] ضَبّ: (S, K:) accord. to As and IDrd, and several others, a reptile (دَابَّة) of which the real character is unknown; and therefore, by several authors, said to be a reptile (دابّة) of the reptiles (دَوَابّ) of the deserts: (Msb:) in the O (Msb) and in the L, (TA,) it is said to be a small reptile (دُوَيْبَّة) resembling the حِرْبَآء [or chameleon], (Msb, TA,) of a beautiful kind, (TA,) diversified with various colours and spots, found in the region of Egypt; and [it is said that] it (the male thereof, Msb) has two penes (نِزْكَانِ), like as the ضَبّ has: (Msb, TA:) accord. to some, the ن is augmentative: accord. to others, radical: the pl. is حَرَادِينُ [or حَرَادِينُ]. (Msb.) — — Also, the former, The [kind of lizard called] عَظَآء: (Th, Seer, TA:) not what is here, immediately before, described. (TA.) — — [In the present day, Any lizard.] — — And A she-camel that is ridden until no strength remains in her: (TA.) حرز 1 حَرُزَ, aor. حَرُزَ, (K,) inf. n. حَرَازَةٌ and حِرْزٌ, (TA,) It (a place, TA) was, or became, fortified, strong, or protected against attack. (K, TA.) — حَرِزَ, aor. حَرَزَ, He was very pious, or abstinent from unlawful things. (Sgh, K.) —

حَرَزَهُ: see 4, in three places. 2 حرّزهُ: see 4, in two places. 4 احرزهُ, inf. n. إِحْرَازٌ, He kept, preserved, or guarded, it; he took care of it; (TA;) as also ↓ حَرَزَهُ, (K,) aor. حَرُزَ, (TK,) inf. n. حَرْزٌ; (TA;) or the latter is formed by substitution of a letter from حَرَسَهُ: (K:) or the former signifies he put it in a حِرْز [q. v.]; (Mgh, Msb;) and so ↓ the latter: (TA:) and the former, he preserved it from being taken. (TA.) You say, أَحْرَزَهُ فِى وِعَائِهِ [He kept, or preserved, it in his, or its, receptacle]. (A.) And أَحْرَزْتُ المَتَاعَ I put the goods into the حِرْز. (Msb.) And أَنْفَسَكُمْ ↓ حَرِّزُوا Preserve ye, or guard ye, yourselves: (A:) [or do so strenuously; for it is said that] حرّزهُ, inf. n. تَحْرِيزٌ, signifies he took extraordinary pains in keeping, preserving, or guarding, it. (K.) You say also أَحْرَزَتْ فَرْجَهَا She (a woman, TA) guarded her pudendum; (K, TA;) as though she put it in an inaccessible حِرْز. (TA.) And احرز المَكَانُ الرَّجُلَ The place protected the man; afforded him refuge; as also ↓ حرّزهُ, (K,) inf. n. تَحْرِيزٌ. (TA.) — — He made it firm, or strong. (KL.) [He fortified it, or protected it against attack: see حَرُزَ.] — — He drew, collected, or gathered, it together; (Msb, TA;) as also ↓ حَرَزَهُ, [aor. حَرُزَ,] inf. n. حَرْزٌ. (TA.) Hence, (Msb,) أَحْرَزَ قَصَبَ السَّبْقِ He grasped, or clutched, the winning-canes; he got them for himself: (Msb:) (tropical:) he outstripped; outran; or won the race. (A, TA. See قَصَبٌ.) [Hence also,] أَحْرَزَ الأَجْرَ He took, received, or got possession of, the recompense, reward, hire, pay, or wages; syn. حَازَهُ. (K.) Whence the prov., أَحْرَزْتُ نَهْبِى وَ أَبْتَغِى النَّوَافِلَ [I have gained my spoil, and I seek the superabundant gain]: originally said by Aboo-Bekr: he used to perform the prayer called الوتر in the beginning of the night, and to say these words; meaning, that he had performed his وِتْر, and was safe from its escaping his observance, and that he had gained his recompense for it; and if he awoke in the night, would perform the supererogatory prayers. (TA.) You say also, أَحْرَزَ الخَطَرَ [He won the bet]. (A in art. خطر.) 5 تحرّز مِنْهُ: see 8. 8 احترز He prepared himself; he was, or became, in a state of preparation. (Msb in art. حذر.) — — احترز مِنْهُ, and ↓ تحرّز منه, He guarded against it; was cautious of it; syn. تَوَقَّاهُ, (S,) or تَوَقَّى مِنْهُ, (K,) and تَحَفَّظَ مِنْهُ; (A, Msb;) namely, a thing; (S, Msb;) or an enemy: (A:) as though he put himself into a حِرْز to secure himself therefrom. (TA.) 10 أُسْتُحْرِزَ It was, or remained, [or was preserved,] in the [or in a] حِرْز [or place of custody, &c.]. (A.) حِرْزٌ A place that is fortified, strong, or protected against attack: (S, Mgh, K:) or a place in which a thing is kept, preserved, or guarded; a place of custody or protection: (Msb:) or a place or other thing that protects a man: or a place or other thing that is held in one's possession (حِيز), or to which one betakes himself for refuge or protection: (TA:) pl. أَحْرَازٌ. (Msb, TA.) You say, هُوَ فِى حِرْزٍ لَا يُوصَلُ إِلَيْهِ He is in a place of protection to which there is no access. (TA.) And هَتَكَ السَّارِقُ الحِرْزَ [The thief broke into the place of custody]. (A.) — [Hence,] An amulet, or a charm, bearing an inscription, which is hung upon a person to charm him against the evil eye &c.; syn. تَعْوِيذٌ, (S,) or عُوذَةٌ: (A, K:) pl. as above. (A.) — A share, or portion: pl. as above: you say, أَخَذَ حِرْزَهُ He took, or received, his share, or portion. (A, TA.) حَرِيزٌ A place fortified, strong, or protected against attack; (A, TA;) as also ↓ مُحْرَزٌ. (TA.) You say, حِرْزٌ حَرِيزٌ (S, Msb, TA) A strong fortified place: (TA:) the latter word is a corroborative. (Msb.) [See also حَارِزٌ. Hence,] لَا حَرِيزَ مِنْ بَيْعٍ [There is nothing kept from sale]: (A, TA:) a prov.; (TA;) meaning, if thou give me a price that I approve, I will sell to thee. (A, TA.) [Hence also,] حَرَائِزُ [a pl.] Camels that are not sold, because of their preciousness. (K.) And فُلَانٌ حَرِيزٌ مِنْ هٰذَا Such a one is a person who keeps aloof from, or shuns, this. (A.) — — A recompense or the like, taken, received, or got possession of; as also ↓ مُحْرَزٌ. (TA.) حَارِزٌ occurs in a trad., in a form of prayer; اَللّٰهُمَّ اجْعَلْنَا فِى حِرْزٍ حَارِزٍ, meaning O God, place us in a protecting asylum. (TA.) مُحْرَزٌ: see حَرِيزٌ, in two places. حرس 1 حَرَسَهُ, (S, A, Mgh, Msb, K,) aor. حَرُسَ (S, Msb, TA) and حَرِسَ (TA,) inf. n. حِرَاسَةٌ (S, Mgh, K) and حَرْسٌ, (K,) or ↓ the former is a simple subst., (Msb,) and the latter is an inf. n. only on the authority of analogy, though often used by [the Hanafee Imám] Mohammad, (Mgh,) He guarded, kept, preserved, or took care of, him or it: (S, Mgh, Msb:) [and so ↓ حارسهُ; or he guarded him, being guarded by him: see 3 in art. ربأ.] You say, حَرَسَهُ اللّٰهُ مِنَ البَلَآءِ [May God guard him from trial, or affliction]: and أَدَامَ حِرَاسَتَهُ [May He continue the guarding of him]. (A.) — — حَرَسَ, aor. حَرِسَ, (Msb, K,) inf. n. حَرْسٌ, (Msb,) (tropical:) He stole; (Msb, K;) [ironically used in this sense; see حَارِسٌ;] as also ↓ احترس: (K:) or the latter, he stole a sheep or goat by night: (S:) or both, he stole camels and sheep or goats by night, and ate them: (TA:) or the latter, he stole [a sheep or the like] from the mountain: (El-Fárábee, Msb:) or he took, (Sh, TA,) or stole, (TA,) a thing from the place of pasturage. (Sh, TA.) You say also, حَرَسَنِى شَاةً, (A, Mgh,) and ↓ أَحْرَسَنِى, (A, TA,) [but the latter is perhaps a mistranscription for ↓ إِحْتَرَسَنِى,] (tropical:) He stole from me a sheep or goat. (Mgh.) 3 حَارَسَ see above. 4 أَحْرَسَ see 1, last signification. 5 تحرّس مِنْهُ, and ↓ احترس منه, He guarded, i. e., guarded himself, against him; syn. تحفّظ منه (S, Msb, K.) 3 حَارَسَ see 5: — and see حَرَسَ, in two places. حَرَسٌ: see حَارِسٌ: for the former, in two places. حَرَسِىٌّ: see حَارِسٌ: for the former, in two places. حِرَاسَةٌ: see 1. — فُلَانٌ يَأْكُلُ الحِرَاسَاتِ Such a one eats stolen things: (A:) or steals the sheep or goats of people, one after another, and eats of them. (TA.) حَرِيسَةٌ What is guarded, kept, preserved, or taken care of. (Msb.) — — (tropical:) A thing stolen: (K:) or a sheep, or goat, that is stolen by night: (S:) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (TA:) hence, حَرِيسَةُ الجَبَلِ (S) a sheep, or goat, that is overtaken by the night before its return to its nightly resting-place, and is stolen from the mountain: (Msb:) or a sheep, or goat, that is stolen, of those that are guarded, or kept, in the mountain: or, as some say, from حَارِسٌ applied ironically to a thief: (Mgh:) pl. حَرَائِسُ (S, K.) Hence the saying, (TA,) لَا قَطْعَ فِى حَرِيسَةِ الجَبَلِ (tropical:) [There shall be no amputation of the hand for the sheep, or goat, that is stolen by night from the mountain]. (A, TA.) IF says that there are two explanations of the expression حريسة الجبل: some make it to signify theft, or the thing stolen, (السَّرِقَةُ,) itself: others make the meaning to be, that there shall be no amputation for [stealing] what is guarded, or kept, in the mountain, because it is not a place well protected: ISk says that الحَرِيسَةُ signifies السَّرِقَةُ. (Msb.) — — A wall of stones, made for sheep, or goats, (K,) to guard them. (TA.) حَارِسٌ Guarding, keeping, or preserving; a guardian, or keeper: (S, Mgh, Msb:) pl. ↓ حَرَسٌ (Mgh, Msb, K) [or this is rather a quasi-pl. n.] and حُرَّاسٌ (Msb, K) and [pl. of pauc.] أَحْرَاسٌ. (K.) ↓ حَرَسٌ also signifies The guards of a Sultán; (S, * Msb, K TA;) and so حُرَّاسٌ: (S, K:) the former is thus used as a gen. n.: (S, Msb:) and the n. un. is ↓ حَرَسِىٌّ: (S, Msb, K:) you do not say حَارِسٌ unless you mean to denote thereby the signification of guarding, or keeping, without the quality of a gen. n. (S, Msb.) — — Also (tropical:) A thief; used in this sense ironically; (A, Mgh, TA;) because they found guardians to be thieves; (A, TA;) and so ↓ مُحْتَرِسٌ: (TA:) pl. of the former, حُرَّاسٌ. (A.) مُحْتَرَسٌ [pass. part. n. of 8]. You say, مُحْتَرَسٌ مِنْ مِثْلِهِ وَهُوَ حَارِسٌ [From such as he does one guard himself, whereas he is a guardian]: a prov.: (S, K:) alluding to him who finds fault with a bad man when he is himself worse than he: (K:) or to him who is intrusted with the guarding of a thing when one is not secure from his being unfaithful with respect to it. (TA.) [See also Freytag's Arab. Prov., ii. 706.] مُحْتَرِسٌ: see حَارِسٌ, last signification. حرش

1 حَرَشَ الضَّبَّ, (S, A, K,) aor. حَرِشَ, inf. n. حَرْشٌ (S, K) and تَحْرَاشٌ, (K,) He hunted, or sought to capture or catch, or captured or caught, the [lizard called] ضبّ; syn. صَادَهُ; (S, A, K;) by moving about his hand at its hole, (S, K,) at the entrance thereof, (K,) in order that it might imagine it to be a serpent, and put forth its tail to strike it, whereupon he would seize it; (S, K;) as also ↓ احترشهُ: (A, K:) or, as also ↓ احترشهُ, and ↓ تحرّشهُ, and ↓ تحرّش بِهِ, he traced its hole, and made a noise with his staff, or stick, at it, and inserted the end of this into the hole, and the ضبّ, hearing the sound, thought it to be a beast desiring to come in upon it, so it came backwards upon its feet and kinder part, fighting, and striking with its tail, whereupon the man hastened with it, and seized it firmly by its tail, and it was unable to escape from him. (TA.) And hence, He hunted, or sought to capture, or captured, the ضبّ in any manner. (Ham p. 61.) Hence also the saying, لَهُوَ أَخْبَثُ مِنْ ضَبٍّ حَرَشْتَهُ [Verily he is worse than a ضبّ which thou hast hunted]: for sometimes the ضبّ scents [its pursuer], and circumvents [him], and cannot be caught. (TA.) And hence the prov., alluding to one's discoursing to a learned man with the desire of instructing him, أَتُعْلِمُنِى بِضَبٍّ أَنَا حَرَشْتُهُ [Dost thou acquaint me with a ضبّ which I have captured?]. (A 'Obeyd, Az.) Hence also the prov., هٰذَاأَجَلُّ مِنَ الحَرْشِ [This is a greater matter than the hunting, or capturing, of the ضبّ]: (M, A, K:) originating in one of their fables, to the effect that a ضبّ said to its young one, "O my little son, beware thou of الحَرْش: " and the young one heard, one day, the fall of a digging-implement upon the mouth of the hole; so he said, "O my father, is this الحَرْش? " to which his father answered, "O my little son, this is a greater matter than الحَرْش: " (M, K: *) and it became a prov., which is applied to him who fears a thing and falls into that which is more severe. (M.) [Hence also the saying,] ضَبَّ العَدَاوَةِ بَيْنَهُمْ ↓ اِحْتَرَشَ (tropical:) [He roused the rancour of enmity between them]. (TA.) — — حَرَشَهُ, (S, K,) aor. حَرِشَ, (K,) inf. n. حَرْشٌ (S, K) and تَحْرَاشٌ, (K,) signifies also He scratched him with the nails; or wounded him in the outer skin; (S, K;) and so خَرَشَهُ, with خ. (S.) — — Both also signify It (a fly) bit him. (TA in art. خرش.) — — And حَرَشَ البَعِيرَ He scratched, or rubbed, the غَارِب [or withers] of the camel with his staff, or stick, to make him go. (TA.) — — And He scratched, or rubbed, the camel so as to abrade the upper skin, and make it bleed; whereupon it is smeared with هِنَآء [or tar]; as also خَرَشَهُ. (TA.) — حَرَشَ بَيْنَ القَوْمِ; &c.: see 2, in two places. — حَرَشَ, aor. حَرِشَ, inf. n. حَرْشٌ, He deceived, beguiled, or circumvented; syn. خَدَعَ: and ↓ احترش signifies the same; or nearly the same; i. e. he endeavoured to deceive, beguile, or circumvent; syn. of the inf. n. خِدَاعٌ. (TA.) 2 حَرَّشَ بَيْنَ القَوْمِ, inf. n. تَحْرِيشٌ; (S, * A, * K, * TA;;) and ↓ حَرَشَ بَيْنَهُمْ, (A, TA, *) inf. n. حَرْشٌ; (TA;) He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people; (S, * A, * K, * TA;) and (so in the S, but in the K " or ") بَيْنَ الكِلَابِ between, or among, the dogs; (S, K;) and البَهَائِمِ the beasts; exciting, or provoking, them, one against another; as is done with camels, and rams, and cocks, &c.; the doing of which is forbidden in a trad.; (TA;) or حَرْشٌ and تَحْرِيشٌ signify one's inciting a man, and a lion, to attack his adversary; (TA;) and مُحَارَشَةٌ and حِرَاشٌ [inf. ns. of ↓ حَارَشَ] are syn. with تَحْرِيشٌ [in the last of the senses above]; as also مُهَارَشَةٌ and هِرَاشٌ: (TA in art. هرش, q. v.:) you say, حَرَّشَهُ [and ↓ حَرَشَهُ, meaning, he incited him, &c.; or rather, he exasperated him; app. from حَرْشٌ or حُرْشَةٌ, signifying " roughness "]. (AZ, S in art. ذأر.) — — [Hence, app.,] تَحْرِيشٌ also signifies The mentioning a thing that renders reproof necessary. (TA.) 3 حارش الضَّبُّ الأَفْعَى The ضبّ fought with the viper, the latter desiring to come in upon him. (TA.) — — See also 2. 4 احرش الهِنَآءُ البَعِيرَ [app. originally signifying The tar made the camel to scratch: and hence meaning,] the tar made the camel to break out with small pustules; syn. بَثَّرَهُ: (K:) or excoriated him, and made him to bleed. (Ibn-'Abbád.) 5 تحرّشهُ and تحرّش بِهِ: see حَرَشَ الضَّبَّ. — [تحرّش is also quasi-pass. of 2. You say,] تحرّش بِهِمْ [He became exasperated by them]. (AZ, L in art. حد, in explanation of the phrase تَحَدَّدَ بِهِمْ) [See also حَرِدَ.] 8 احترشهُ: see حَرَشَ الضَّبَّ, in three places. — See also حَرَشَ. حَرْشٌ A mark, or trace; syn. أَثَرٌ: (S, K:) by poetic license written ↓ حَرَشٌ: (S:) or a mark upon the back: or a mark of a blow or beating, upon a camel, which has healed, but upon which no hair nor fur grows: or, as heard by Az, from more than one of the Arabs of the desert, a gall, or sore, on the back, which has healed, or become covered with a skin in healing: or a scar of a gall, or sore, on the back: (TA:) pl. حِرَاشٌ. (S, TA.) حَرَشٌ Roughness, harshness, or coarseness; as also ↓ حُرْشَةٌ: (K:) or roughness, &c., of the skin. (S.) [App., it has no verb: see حَرِشٌ, voce أَحْرَشُ.] — See also حَرْشٌ. حَرِشٌ: see أَحْرَشُ. حُرْشَةٌ: see حَرَشٌ. حَارِشُ ضِبَابٍ A hunter, or catcher, of [lizaras of the kind called] ضِبَاب [pl. of ضَبٌّ]: (S A:) pl. حَرَشَةٌ. (A.) أَحْرَشُ Anything rough, harsh, or coarse; as also ↓ حَرِشٌ, on the authority of AHn, and thought by Az to be a possessive epithet, [meaning having roughness, &c., from حَرْشٌ or حُرْشَةٌ,] because he had not heard any verb belonging to it: (TA:) or the former is applied to a ضَبّ, signifying rough; (S, K;) or rough in the skin, (A, TA,) as though notched, or serrated: (TA:) and in like manner, its fem., حَرْشَاءُ, to a serpent (حَيَّة), signifying rough; (K;) or rough in the skin: (S, TA:) and the masc. to a deenár, signifying rough (S, A, K) by reason of its newness; (A, K;) good, rough, recently coined; having upon it the roughness of the stamp: pl. حُرْشٌ (TA) [and حُرْشٌ]: and to a camel, signifying whose galls, or sores, on his back have healed, or become covered with a skin in healing: (Az, as heard by him from more than one of the Arabs of the desert:) and the fem., above mentioned, is applied to a she-camel, signifying, having the mange, or scab, (K, TA,) and not smeared [with tar]; (TA;) she being so called because of the roughness of her skin: (Az, TA:) and to a نُقْبَة [or scab], signifying having small pustules, (S,) not smeared [with tar]. (S, A.) حرص 1 حَرَصَهُ, aor. [حَرِصَ and] حَرُصَ, (TK,) inf. n. حَرْصٌ, (T, S, K, &c.,) He rent it; or clave it: (T, S, K, &c.:) and he, or it, stripped off, scraped off, rubbed off, abraded, or otherwise removed, its superficial part, peel, rind, or the like: (T, K, &c.:) the former, (Az,) or the latter, (Az, Er-Rághib, B,) is the primary signification. (TA.) You say, حَرَصَ القَصَّارُ الثَّوْبَ, (S, A, Mgh, Msb,) aor. حَرِصَ (S, Msb, TA) and حَرُصَ, (Msb,) inf. n. حَرْصٌ, (Msb, TA,) The beater and washer and whitener rent the garment, or piece of cloth, (A, Mgh, Msb, TA,) in beating it: (Mgh:) or made holes in it by beating it: (S, TA: *) or made holes and rents in it thereby: or abraded its superficial part thereby. (TA.) And حُرِصَ المَرْعَى The pasture, or herbage, became entirely consumed, nothing of it being left; (IF, K;) as though it were stripped off from the surface of the land. (TA.) — حَرَصَ عَلَيْهِ, (T, S, A, Msb, K, *) aor. حَرِصَ (T, S, Msb, K) and حَرُصَ, mentioned by IKtt and the author of the Iktitáf, (MF,) inf. n. حَرْصٌ; (Msb;) and حَرِصَ, aor. حَرَصَ, (T, Msb, K,) inf. n. حَرَصٌ; (Msb; [but it seems to be indicated in the K, by its being said that the pret. is like سَمِعَ, that it is حَرْصٌ;]) the latter form of the verb, however, is bad; (T, TA;) though El-Kurtubee is asserted by MF to have said that the former is of weak authority; which is clearly wrong, as the readers of the Kur are generally agreed in using it; (TA;) He desired it vehemently, eagerly, greedily, very greedily, or

with avidity; he hankered after it; he coveted it; he desired it excessively, or inordinately: (S, * K, * TA:) or he desired it culpably; namely, worldly good: (Msb:) said by Az to be derived from the first of the significations mentioned in this art., or, as is also said by Er-Rághib, and in the B, from the second thereof; because, says Az, he who does so [may be said by a figure of speech to be one who] scratches off the outer skin of the faces of men by his so doing: but MF regards this as improbable; and says that most of the lexicologists hold the last to be the primary signification, and others to be taken from it: (TA:) حَرَصَ عَلَيْهِ, aor. حَرِصَ, inf. n. حَرْصٌ, also signifies he strove, or laboured; exerted himself; took pains, or extraordinary pains; to acquire, obtain, or attain, it: (Msb, TA: *) and ↓ احترص signifies the same as حَرَصَ [he desired vehemently, &c.]: (K:) and he strove, or laboured; exerted himself; took pains, or extraordinary pains; to acquire, obtain, or attain, a thing. (AA, K, * TA.) You say, لَا حَرَسَ اللّٰهُ مَنْ حَرَصَ [May God not guard him who desires inordinately, or culpably]. (A.) Aboo-Dhu-eyb makes حَرَصْتُ trans. by means of بِ, in the following verse: وَلَقَدْ حَرَصْتُ بِأَنْ أُدَافِعَ عَنْهُمُ فَإِذَا المَنِيَّةُ أَقْبَلَتْ لَا تُدْفَعُ [And verily I had purposed to defend them by repelling aggression from them; but lo, the decree of death came: it was not to be repelled]: meaning, هَمَمْتُ. (TA.) — — [Also He was excessively solicitous, or careful, and fearful, respecting him; and excessively pitiful, or compassionate, to him. See حِرْصٌ and حَرِيصٌ.] 3 حارص عَلَى الأَمْرِ He kept, or applied himself, constantly, or perseveringly, to the thing, or affair. (TA in art. حفظ.) 4 مَا أَحْرَصَكَ عَلَى الدُّنْيَا [How vehemently or inordinately or culpably desirous art thou, or how greedy or covetous art thou, of worldly goods!] (A.) 5 إِنَّهُ لَيَتَحَرَّصُ غَدَآءَهُمْ وَعَشَآءَهُمْ Verily he watches for the time of (يَتَحَيَّنُ) their morningmeal and their evening-meal: (K:) from حِرْصٌ as meaning " vehemence of desire," &c. (TA.) 8 إِحْتَرَصَ see حَرَصَ عَلَيْهِ. حِرْصٌ a subst. from حَرَصَ عَلَيْهِ, (Msb,) Vehemence of desire; eagerness; avidity; cupidity; hankering; greediness; vehement greediness, or avidity, for an object sought after; covetousness; excessive, or inordinate, desire; (TA;) or i. q. جَشَعٌ: (S, K:) or culpable desire for worldly good: (Msb:) [the different opinions respecting its derivation have been mentioned above, voce حَرَصَ:] also the act of striving, or labouring; exerting oneself; taking pains, or extraordinary pains; to acquire, obtain, or attain, a thing. (Msb, TA.) قُرِنَ الحِرْصُ بِالحِرْمَانِ [Greediness, &c., is coupled with prohibition of the object thereof] is a saying of the Arabs. (TA.) — — Also Excessive solicitude, or care, and fear, respecting a person; and excessive pity or compassion. (TA.) [See حَرِيصٌ.] حَرْصَةٌ A rent in a garment or piece of cloth. (TA.) — — See also حَارِصَةٌ, in two places. حَرِيصٌ A garment, or piece of cloth, rent [in being beaten and washed and whitened: see 1]. (K.) — Vehemently desirous; eager; greedy; hankering; vehemently greedy; covetous; excessively, or inordinately, desirous: (S, * A, * K, * TA:) [or culpably desirous: see حَرَصَ عَلَيْهِ:] fem. with ة: (TA:) pl. حِرَاصٌ, (A, L, K, [in the CK, erroneously, حُرَّاصٌ,]) which is masc. (A, L) and fem., (L, TA,) and حُرَصَآءُ, (K,) which is masc., (TA,) and حَرَائِصُ, fem. (TA.) — — Also Excessively solicitous, or careful, and fearful, respecting a person; and excessively pitiful, or compassionate. (TA.) حَرِيصٌ عَلَيْكُمْ, in the Kur [ix. 129], means [Vehemently desirous, &c.,] of profiting, or benefiting, you: or excessively soli- citous, or careful, and fearful, respecting you; and excessively pitiful, or compassionate, to you. (TA.) حَرِيصَةٌ: see the next paragraph, in three places. حَارِصَةٌ A wound in the head (شَجَّةٌ) by which the skin is cleft (S, A, Mgh, Msb, K) a little; (S, K;) the first [in degree] of شِجَاج [pl. of شَجَّةٌ]; (TA;) as also ↓ حَرْصَةٌ (S, K) and ↓ حَرِيصَةٌ: (TA:) or, accord. to IAar, ↓ حَرْصَةٌ is syn. with شَجَّةٌ, q. v. (Az.) [See also دَامِعَةٌ.] — — Also, and ↓ حَرِيصَةٌ, A cloud (سَحَابَةٌ) the rain of which, (S, A, K,) falling vehemently, (A,) removes the surface of the ground. (S, A, K.) One says, رَأَيْتُ العَرَبَ حَرِيصَةً عَلَى وَقْعِ الحَرِيصَةْ ↓ [I saw the Arabs vehemently desirous of the descent of the cloud of which the rain should fall vehemently so as to remove the surface of the ground]. (A, TA.) أَحْرَصُ [comparative and superlative of حَرِيصٌ; i. e., More, and most, vehemently desirous, &c.]. It is said in the Kur [ii., 90], وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسُ عَلَى حَيَاةٍ, meaning, And thou wilt assuredly find them the most vehement of men in desire, or the most excessive of men in greediness, of life. (TA.) حِمَارٌ مُحَرَّصٌ An ass much lacerated by the bites of other asses. (A.) أَرْضٌ مَحْرُوصَةٌ Land depastured and trodden. (TA.) حرض 1 حَرَضَ, (S, Msb, K,) aor. حَرَضَ, (Msb, K,) inf. n. حَرَضٌ, (Msb,) His stomach became in a corrupt, or disordered, state: (K:) or he (a man) became in a corrupt, or disordered, state, and sick, or diseased, so as to defile himself in his clothes: [see حَرَضٌ, below:] or he became emaciated (lit. dissolved) by grief, or by excessive love: (S:) or he became at the point of death: (Msb:) and he suffered protracted disquietude of mind, and disease; as also حَرُضَ, aor. حَرُضَ: (K:) and حَرَضَ, aor. حَرِضَ and حَرَضَ, inf. n. حُرُوضٌ (K) and حَرْضٌ, (TA,) he became heavily oppressed by disease; or constantly affected thereby so as to be at the point of death: (K:) or this last form of the verb signifies he died, or perished. (TA.) — — [Hence, app.,] حَرُضَ, and حَرَضَ, aor. حَرُضَ, inf. n. حُرُوضٌ, as in the L; not حَرِضَ, as in the K (assumed tropical:) He was, or became, low, base, mean, or sordid; unable to rise from, or quit, his place; a signification given in the K to حَرِضَ: or low, base, mean, or sordid; possessing no good: (TA:) [but of the correctness of one of the two forms here mentioned on the authority of the L, the author of the TA expresses a bout: app. with respect to the latter of them; for it is said,] حَرُضَ, inf. n. حَرَاضَةٌ and حُرُوضَةٌ and حُرُوضٌ, also signifies he (a man, TA) was, or became, low, base, mean, or sordid, and bad, corrupt, or vicious, and neglected, or forsaken; (K, TA;) as also حَرِضَ. (K: but only the former, حَرُضَ, is given in this sense in the TA.) — حَرَضَ as a trans. v.: see 4, in two places. — حَرِضَ, aor. حَرَضَ, also signifies He picked up from the ground إِحْرِيض [or safflower]. (O, K.) 2 حرّضهُ: see 4. — Also, inf. n. تَحْرِيضٌ, He rendered him free from, or rid him of, حَرَض [q. v.]; like as قَذَّيْتُهُ signifies " I rid him of what is termed قَذًى. " (TA.) [Thus it bears two contr. significations.] — — And, [hence, perhaps,] (ISd, A, &c.,) inf. n. as above, (S, ISd, A, &c.,) He excited, incited, urged, or instigated, him, (Zj, S, ISd, K,) and roused him to ardour, (S,) عَلَى القِتَالِ to fight, (Zj, S,) or عَلَى الشَّىْءِ to do the thing, (A, * Msb,) in order that he might be known to be such as is termed حَارِض if he held back from it: (Zj:) so in the Kur [iv. 86 and] viii. 66: (Zj:) or he excited, incited, urged, or instigated, him to apply himself constantly, or perseveringly, to fight: (TA:) [see 3:] and أَحْرَضَهُ ↓ عَلَى الشَّىْءِ, inf. n. إِحْرَاضٌ, signifies the same as حرّضهُ. (TS.) — حرّض, inf. n. as above, He had a حُرْضَة, i. e., a person entrusted with the office of turning about, or shuffling, the gamingarrows of the players. (TS.) — He employed the portion of his property set apart for traffic in حُرْض [q. v.], (IAar, K,) i. e. أُشْنَان. (TA.) — He dyed a garment, or piece of cloth, with إِحْرِيض [q. v.]. (IAar, K.) 3 حارض, (Ibn-'Abbád,) inf. n. مُحَارَضَةٌ, (Ibn- 'Abbád, K,) He contended with another in shuffling, or playing with, gaming-arrows. (Ibn- 'Abbád, K.) [See حُرْضَةٌ.] — حارض عَلَى العَمَلِ, (Lh,) inf. n. as above, (Lh, K,) He applied himself constantly, or perseveringly, to work: (Lh, K:) and على القِتَالِ to fight. (Lh.) 4 احرضهُ It (disease, A, TA) pressed heavily upon him; or clave to him constantly: it caused him to be at the point of death; as also

↓ حَرّضَهُ: it corrupted, or disordered, his body, so that he became on the brink of death. (TA: [in which this last signification is said to be tropical: but accord. to the A, it is evidently not so.]) It (food) caused him to be sick, or diseased. (A.) It (love, AO, S) corrupted, or disordered, him. (AO, S, K.) — — (tropical:) He corrupted, vitiated, marred, or destroyed, it; namely, a thing; as also ↓ حرّضهُ: (A:) and he annulled it; rendered it null, or void. (TA.) You say also, نَفْسَهُ ↓ حَرَضَ, aor. حَرِضَ, (K,) inf. n. حَرْضٌ, (TA,) (tropical:) He corrupted, or vitiated, or destroyed, himself, or his own soul: (K, * TA:) and احرض نَفْسَهُ (assumed tropical:) he destroyed himself, or his own soul, by telling a lie. (TA.) And سُوْءُ حَمْلِ الفَاقَةِ يُحْرِضُ الحَسَبَ, occurring in a saying of Aktham Ibn-Seyfee, means (assumed tropical:) The ill-bearing of poverty annuls the grounds of pretension to respect. (TA.) — احرضهُ عَلَى الشَّىْءِ: see 2. — احرض (assumed tropical:) He (a man) begat evil offspring. (S, K.) حَرْضٌ: see حَرَضٌ, last sentence: — and see also what here follows. حُرْضٌ, (Mgh,) or ↓ حُرُضٌ, (Msb,) or both, (S, K,) the former mentioned by Sb, but in some of the copies of his book written with fet-h (↓ حَرْضٌ), i. q. شَجَرُ الأُشْنَانِ [The trees, or plants, from which potash is obtained; the kind of plants called kali, or glasswort, &c.]; which are of the kind called نَجِيل: (Az, TA:) Aboo-Ziyád says that what is termed حُرْض is slender in the extremities (دُقَاقُ الأَطْرَافِ), but its tree is large, being sometimes used for shade, and affords firewood, and it is that with which people wash clothes; and he adds, we have not seen any حُرْض purer or whiter than some which grows in ElYemámeh, in a valley thereof called جَوُّ الخَضَارِمِ: (TA:) i. q. أُشْنَانٌ [q. v.]; (S, A, Mgh, Msb, K;) with which the hands are washed after food. (TA. [But see حَرَّاضٌ.]) So in the Kur [xii. 85], accord. to one reading, (K,) the reading of El- Hasan El-Basree, (Sgh,) حَتَّى تَكُونَ حُرُضًا ↓, (Bd,) meaning Until thou be like اشنان in dryness; as explained in the K, except that نُحُولًا is there erroneously put for قُحُولًا: (TA:) but EsSuddee disapproved of this reading. (Sgh.) — Also حُرْضٌ, [and app. حُرُضٌ also,] i. q. جِصٌّ [or Gypsum]. (TA.) حَرَضٌ Corruptness in the body, and in the intellect, (Ibn-'Arafeh, A, K,) and (assumed tropical:) in one's course of conduct, or tenets. (Ibn-'Arafeh, K.) [See 1.] — A man in a corrupt, or disordered, state, and sick, or diseased, (S, K,) so that he defiles himself (يُحْدِثُ [but in some copies of the S this word is omitted]) in his clothes; (S;) as also ↓ حَارِضَةٌ and ↓ حَارِضٌ and ↓ حَرِضٌ; (K;) ↓ which last also signifies a man having his stomach in a corrupt, or disordered, state; and suffering protracted disquietude of mind, and disease: (TA:) also the first, (حَرَضٌ,) weary, or fatigued: (K:) and at the point of death; (Msb, K;) as also ↓ حَارِضٌ; (K;) which last also signifies one near to dying, or to perishing; and having his body corrupted, or disordered, by disease, so as to be at the point of death, and so ↓ حَرِضٌ; (TA;) and [in like manner] ↓ مُحْرَضٌ signifies dying, or perishing, from disease, being neither living so as to be an object of hope, nor dead so as to be an object of despair: (T, TA:) حَرَضٌ also signifies emaciated (lit. dissolved) by grief, or by excessive love; (AA accord. to the S, or AO accord. to the TA, and K;) as also ↓ مُحْرَضٌ, (S,) or ↓ مُحَرَّضٌ: (K:) and heavily oppressed by disease; or constantly affected thereby so as to be at the point of death: so in the Kur xii. 85: (K:) [in the CK, حَرَضًا is her erroneously put for مَرَضًا:] or it there signifies heavily pressed upon by disease; or affected by constant disease: (AZ:) or extremely aged; or old and weak: (Katádeh:) and anything withering: (TA:) [the following observation, which is inserted in the S after the first of the significations here given of حَرَضٌ used as an epithet, and in the K after a later signification which is said to be tropical, applies to it, when so used, in all its senses:] it is employed alike as sing. as pl. (Fr, S, K) and masc. (Fr) and fem.; (Fr, K;) being originally an inf. n.: (Fr, Msb:) or, like every inf. n. used as an epithet, it is for ذُو followed by the inf. n., and therefore has no dual nor pl. form: (Zj:) but some of the Arabs use ↓ حَارِضٌ as an epithet applied to a male, and ↓ حَارِضَةٌ as applied to a female; and these have duals and pls.: (Fr:) and sometimes حَرَضٌ has pls.; namely أَحْرَاضٌ; (K;) which is also pl. of حَرِضٌ and of حَارِضٌ; or, accord. to the L, it is allowable as a pl. of حَرِضٌ, in the place of the more common pl. حَرِضُونَ; (TA;) and ↓ حُرْضَانٌ; (K;) which is more approved; (TA;) and حَرِضَةٌ. (K: [this last being expressly said in the TA to be thus written, but in the CK it is written حَرَضَة.]) — — Also, applied to a man, (A,) (tropical:) Possessing no good; (A, K;) like ↓ حَارِضَةٌ, (TA,) which latter is explained by As as signifying a man in whom is no good: (T, TA:) or the former, one whose good is not hoped for, nor his evil feared: (K:) and a bad man: (K:) and low, base, mean, or sordid; unable to rise from, or quit, his place; as also ↓ حَرِيضٌ and ↓ حَرِضٌ and ↓ مُحَرَّضٌ, (K, [this last, in the CK, written مُحَرِّض,]) or ↓ مُحْرَضٌ, (TA,) and ↓ إِحْرِيضٌ: (K:) or low, base, mean, or sordid; in whom is no good: (TA:) and [in like manner] ↓ حَارِضٌ signifies bad, corrupt, or vitious, and neglected, or forsaken; (K;) and so ↓ مَحْرُوضٌ, (TA,) and ↓ حِرْضَةٌ, of which the pl. is حِرَضٌ; (TA;) ↓ مَحْرُوضٌ also signifying made, or asserted, to be low, base, mean, or sordid; (K, TA;) and so ↓ حَارِضٌ, and ↓ حِرْضَةٌ; and this last signifying also having in him no good: (TA:) and حَرَضٌ likewise signifies one who does not take to himself arms, nor fight: (Lth, K:) its pl. is أَحْرَاضٌ (A, TA) and ↓ حُرْضَانٌ: (TA:) both these pls. signify weak men, who will not fight: (S:) and the former of them is explained as signifying the lowest, basest, or meanest, sort of mankind: and men corrupt in their course of conduct, or tenets: also the latter of them as signifying men who know not the place of their chief: and ↓ حَارِضٌ, of which the fem. is with ة, signifies a stupid man. (TA.) — — Also, applied to a she-camel, Lean, or emaciated: (K, TA:) and ↓ حُرْضَانٌ, so applied, vile: and perishing, or dying; in which sense it is likewise applied to a male camel. (TA.) — — Also, applied to language, or speech, (assumed tropical:) Bad; (K;) and so, by poetic license, ↓ حَرْضٌ; or this, accord. to Sgh, is a dial. var.: (L, TA:) and perishing: pl. أَحْرَاضٌ. (TA.) حَرِضٌ: see حَرَضٌ, in three places, near the beginning: — — and again in the latter half of the paragraph. حُرُضٌ: see حُرْضٌ, in two places. حُرْضَةٌ The person called أَمِينُ مُقَامِرِينَ; (O, K;) [i. e.] the man who turns round about, or shuffles, the arrows [in the رِبَابَة], or who deals them forth, (الَّذِى يَضْرِبُ بِالقِدَاحِ, S, or يُفِيضُ القِدَاحَ, A,) for the players in the game called المَيْسِر, (S, A,) in order that he may eat of their meat [without having contributed to pay for the slaughtered camel]: (A:) like him who is termed بَرَمٌ, (S, A,) always a low, or mean, person, (S,) an object of dispraise: (A:) called thus because of his lowness, or meanness. (L.) — — Also One who does not purchase flesh-meat, nor eat it unless he find it in the possession of another person. (A Heyth, Az.) حِرْضَةٌ: see حَرَضٌ, latter half, in two places. حُرْضَانٌ: see حَرَضٌ, (of which it is a syn. and a pl.,) latter half, in three places. حَرِيضٌ: see حَرَضٌ, in the latter half of the paragraph. حَرَّاضٌ One who burns حُرْض [kali, or glasswort, &c.] for قِلْى [or potash]; (K; [in the CK, لِلْقَلَى is erroneously put for لِلْقِلْيِ;]) one who makes a fire upon حُرْض for the purpose of procuring from it قِلْى; (S;) i. e. for the dyers; and ↓ إِحْرِيضٌ also signifies one who makes a fire upon أُشْنَان [or حُرْض]: it is said that [plants of the kind called] حَمْض are burned, in their fresh state, and then water is sprinkled upon their ashes, which in consequence are compacted, and become قِلْى [q. v.]. (TA.) — — Also One who

makes a fire upon masses of hard stone for the purpose of preparing thence نُورَة [or quick lime], or جِصّ [which is gypsum]. (S, K.) حَرَّاضَةٌ A place in which أُشْنَان [or حُرْض] is burned [for making potash]. (TA.) — — Also A place for the preparing, by fire, of [quick lime, (see حَرَّاضٌ,) or] gypsum. (TA.) حَارِضَةٌ and حَارِضٌ: see حَرَضٌ, from near the beginning to near the end. إِحْرِيضٌ: see حَرَضٌ, latter half: — and see also حَرَّاضٌ. — Also Safflower; syn. عُصْفُرٌ; (S, A, K;) a general name thereof: or عُصْفُر that is put into cooked flesh-meat: or the grain thereof. (TA.) مُحْرَضٌ: see حَرَضٌ, in three places. مِحْرَضَةٌ, with kesr, A vessel for حُرْض; (S, K;) made of wood, or of brass, and the like; (TA;) i. q. أُشْنَانَةٌ: (A:) pl. مَحَارِضُ. (A, TA.) مُحَرَّضٌ: see حَرَضٌ; for each in two places. مَحْرُوضٌ: see حَرَضٌ; for each in two places. حرف 1 حَرَفَ الشَّىْءَ عَنْ وَجْهِهِ, (AO, S, Msb, K,) aor. حَرُفَ, (Msb,) or حَرِفَ, (K,) inf. n. حَرْفٌ, (S, Msb,) He turned the thing from its proper way, or manner: (K:) or altered it therefrom: (Msb:) and ↓ حرّفهُ, inf. n. تَحْرِيفٌ, has this latter meaning: (K, * TA:) or has an intensive signification of this kind. (Msb.) ↓ تَحْرِيفُ الكَلِمِ عَنْ مَوَاضِعِهِ signifies The altering words from their proper meanings: (S, * TA:) and agreeably with this explanation, the verb is used in the Kur iv. 48, &c.: (TA:) or تحريف signifies the perverting of language: (Msb:) or the altering a word in form; as in writing بُرْدٌ for بَرْدٌ; or vice versâ: (KT:) [and the mistranscribing a word in any manner: commonly used in this sense in the lexicons &c.: or the altering a word by substituting one letter, or more, for another, or others. See also صَحَّفَ.] — See also 7. — حَرَفَ لِعِيَالِهِ, (Msb, K,) aor. حَرِفَ, (As, S, K,) or حَرُفَ, (Msb,) He earned or gained [subsistence], or laboured to do so, for his family, or household, (As, S, Msb, K,) from this and that quarter; (As, S;) as also ↓ احترف: (Mgh, * Msb, TA:) and ↓ احترف بِيَدَيْهِ [he earned, or gained, with his hands]: and ↓ تحرّف لِعِيَالِهِ he applied himself to earn or gain [subsistence] for his family, or household, by means of any, or every, art or craft: (TA:) and ↓ احرف he laboured, or sought gain or sustenance, for his household, or family; expl. by كَدَّ عَلَى عِيَالِهِ. (IAar, K.) — حَرَفَ عَيْنَهُ, inf. n. حَرْفَةٌ, (K,) not an inf. n. of un., (TA,) He applied collyrium to his eye (K, TA) with the [style called] مِيل. (TA.) — حُرِفَ فِى مَالِهِ, inf. n. حَرْفَةٌ, He suffered the loss of somewhat of his property. (Lh, K.) 2 حَرَّفَ see 1, in two places. — — [Hence,] طَاعُونٌ يُحَرِّفُ القُلُوبَ [A pestilence] causing the hearts [of those witnessing its effects] to turn away, and be aloof: (K:) occurring in a trad.: or, accord. to one relation, يُحَوِّفُ القلوب, (TA,) i. e., turning the hearts from confidence, and inclining them to removal and flight. (K and TA in art. حوف.) — — تَحْرِيفُ القَلَمِ The nibbing the writing-reed obliquely; (S, * K, * TA;) making the right tooth of the nib higher [i. e. longer] than the left. (TA.) You say also, حَرَّفَ القَطَّةَ [He made the nibbing oblique]. (TA.) And حرّف السِّكِّينَ فِى حَالِ القَطِّ [He turned the knife obliquely in nibbing]. (TA.) — — See also 7. — — تَحْرِيفٌ also signifies The putting in motion, or into a state of commotion; syn. تَحْرِيكٌ. (TA.) — — قَالَ بِيَدِهِ فَحَرَّفَهَا كَأَنَّهُ يُرِيدُ القَتْلَ, in a trad., means [He made a sign with his hand,] and imitated with it the cutting of a sword with its edge. (TA.) 3 حُورِفَ He was debarred from the means of subsistence; because he of whom this is said is aloof (بِحَرْفٍ) from the means of subsistence. (Mgh.) And حُورِفَ كَسْبُ فُلَانٍ Such a one was made to experience difficulty (S, TA) in his buying and selling, and was straitened (TA) in his means of subsistence; as though his means of subsistence were turned away from him: (S, TA:) or he had his gain, or earnings, turned away from him. (Msb.) It is said in a trad. of Ibn-Mes'ood, مَوْتُ المُؤْمِنِ عَرَقُ الجَبِينِ تَبْقَى عَلَيْهِ البَقِيَّةُمِنَ الذُّنُوبِ فَيُحَارِفُ بِهَا عِنْدَ المَوْتِ, i. e. [The death of the believer is accompanied with sweating of the side of the forehead: some sins remain chargeable against him, and] he is made to experience difficulty by them [in dying], in order that his sins may be diminished. (S.) — مُحَارَفَةٌ has also a meaning like مُفَاخَرَةٌ: Sá'ideh says, فَقَدْ عَلِمُوا فِى الغَزْوِ كَيْفَ نُحَارِفُ [And they certainly know, in warfare, how we vie for superiority in glory: or] accord. to Skr, it means how we deal with them; as when one says to a man, What is thy حِرْفَة (i. e. thine occupation) and thy lineage? (TA:) [or the meaning may be how we requite; for] — حارفهُ بِسُوْءٍ signifies He requited him for evil (K, TA) that he had done. (TA.) And it is said in a trad., إِنَّ العَبْدَ لَيُحَارَفُ عَنْ عَمَلِهِ الخَيْرَ أَوْ الشَّرَّ, i. e. [Verily the servant] shall be requited [for his deed; the good I mean, or the evil]. (IAar, TA.) And ↓ احرف also signifies He requited for good or evil. (IAar, K.) — مُحَارَفَةٌ signifies also The measuring a wound with the مِحْرَاف, i. e. the probe. (K, * TA.) 4 احرف: see 1. — — Also, (inf. n. إِحْرَافٌ, Msb,) His مال [or cattle] increased, and became in a good state or condition. (AZ, S, Msb, K.) One says, جَآءَ بِالحَقِ وَالإِحْرَافِ, meaning He came with, or brought, much cattle. (AZ, S. [See حِلْقٌ.]) — He emaciated, or rendered lean, a she-camel: so says As: others say احرث. (S.) [See حَرْفٌ: and see حَرِيثَةٌ.] — See also 3, last sentence but one. 5 تَحَرَّفَ see 7: — — and see also 1. 7 انحرف [It became turned, or altered, from its proper way, or manner; quasi-pass. of 1 in the first of the senses explained above: and] he turned aside; (Az, S, Mgh, Msb, K;) as also ↓ تحرّف; (Az, S, Mgh, K;) and ↓ احرورف; (Az, S, K;) and ↓ حَرَفَ, inf. n. حَرْفٌ; (TA;) عَنْهُ from it. (Az, S, Msb, TA.) [Hence,] one says, انحرف مِزَاجَهُ [His temperament, or constitution, became disordered]; as also ↓ حَرَّفَ, [app. a mistranscription for حُرِّفَ,] inf. n. تَحْرِيفٌ. (TA.) [And انحرف عَلَيْهِ He turned against him, with enmity, or anger.] And انحرف إِلَيْهِ He turned to, or towards, him, or it. (TA.) 8 إِحْتَرَفَ see 1, in two places. 12 إِحْرَوْرَفَ see 7. حَرْفٌ The extremity, verge, border, margin, brink, brow, side, or edge, (S, Mgh, * K, TA,) of anything; (S, K;) as, for instance, the side of a river or rivulet, and of a ship or boat, (TA,) and of the notch of an arrow; (Msb;) and the edge of a sword: (L, TA:) pl. [of mult. حُرُوفٌ, and of pauc.] أَحْرُفٌ. (TA.) Hence, (S,) [A point, a ridge, a brow, and a ledge, of a mountain:] the pointed, sharp, or edged, summit of a mountain: (S, Msb, K:) a projecting portion in the side of a mountain, in form like a small دُكَّان [i. e. bench] or the like: and a portion in the summit of a mountain, having a thin edge, or ridge, rising above the upper part of the back: (Sh, TA:) pl. (of the word thus used in relation to a mountain, TA) حِرَفٌ; (Fr, S, Msb, K;) accord. to Fr, (Msb,) the only instance of the kind except طِلَلٌ as pl. of طَلٌّ. (Msb, K.) [Hence, also,] A nib, of a writing-reed, obliquely cut: so in the phrase قَلَمٌ لَا حَرْفَ لَهُ, in the S and K in art. جزم, a writingreed not having a nib obliquely cut. (TA in that art. [See 2 in the present art.]) And حَرْفَا الرَّأْسِ The two lateral halves of the head. (TA.) [Hence, also, the phrase] فُلَانٌ عَلَى حَرْفٍ مِنْ أَمْرِهِ [and بِحَرْفٍ مِنْهُ (see 3, first sentence,)] Such a one is [standing] aloof with respect to his affair, (عَلَى نَاحِيَةٍ مِنْهُ, ISd, TA,) [in suspense,] waiting, and looking to the result, if he see, in regarding it from one side, what he likes; (TA;) turning from it if he see what does not please him. (ISd, TA.) The saying, in the Kur xxii. 11, وَمِنَ النَّاسِ مَنْ يَعْبُدُ اللّٰهَ عَلَى حَرْفٍ means And of men is he who serves God standing aloof with respect to religion, in a fluctuating state, like him who is in the outskirts of the army, who, if sure of victory and spoil, stands firm, and otherwise flees: (Ksh, Bd: *) or the meaning is, who serves God in doubt, or suspense, (Zj, K, Jel,) being unsteady like him who alights and abides upon the حَرْف [i. e. point, or ridge, or brow,] of a mountain: (Jel:) or in a state of disquietude respecting his case; (Ibn-'Arafeh, K;) i. e. not entering into the religion firmly, or steadily: (K:) or who serves God in one mode of circumstances; i. e. when in ample circumstances, and not when straitened in circumstances; (Az, S, K;) as though good fortune

and plenty were one side, and an evil state were another side: (Az, TA:) [hence,] حَرْفٌ sometimes signifies a mode, or manner, and a way. (Msb.) — — A letter of the alphabet: pl. حُرُوفٌ: (S, Msb, K:) the letters being thus called because they are the extremities of the word [and of the syllable]. (Kull.) The saying of the lawyers, تُبْطَلُ الصَّلَاةَ بِحَرْفٍ مُفْهِمٍ [Prayer is made null by a significant letter] means only by an imperative of a verb of which the first and last radical letters are infirm; such as فِ from وَفَى, and قِ from وَقَى, and the like. (Msb.) — — As a grammatical term, (assumed tropical:) [A particle; i. e.] what is used to express a meaning, and is not a noun nor a verb: every other definition of it is bad: (K:) pl. حُرُوفٌ. (Msb, &c.) — — And (tropical:) A word [absolutely: often used in this sense in lexicons &c.]. (Kull.) — — A dialect, an idiom, or a mode of expression, peculiar to certain of the Arabs: pl. [of pauc.] أَحْرُفٌ: so in the saying (of Mohammad, TA) نَزَلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرُفٍ The Kur-án has been revealed according to seven dialects, of the dialects of the Arabs: (A'Obeyd, Az, IAth, K:) or this means, according to seven modes, or manners, (Mgh, Msb,) of reading: whence فُلَانٌ يَقْرَأُ بِحَرْفِ ابْنِ مَسْعُودٍ Such a one reads in the manner of reading of Ibn-Mes'ood. (Mgh.) — Applied to a she-camel, (assumed tropical:) Lean, or light of flesh; or lean, and lank in the belly; (S, K;) and firm, strong, or hardy; likened to the حَرْف of a mountain; (S;) or to the حرف of a sword, (Z, O, TA,) in respect of her leanness, or thinness, and her sharpness and effectiveness in pace; (Z, TA;) or to a letter of the alphabet, meaning the letter ا, in respect of her leanness: (TA:) or excellent, or high-bred, or strong and light and swift, sharp and effective in pace, rendered lean by journeyings; likened to the حرف of a sword: (L:) or emaciated: (S, K:) so As used to say: (S:) but this is inconsistent with Dhu-r-Rummeh's description of a she-camel by the epithets جُمَالِيَّةٌ حَرْفٌ سِنَادٌ: (TA:) [see حَرِيثَةٌ:] or [in the CK " and "] great; big; of great size; (K, TA;) likened to the حرف of a mountain: (TA:) it is applied only to a she-camel: one may not say جَمَلٌ حَرْفٌ. (IAar, TA.) حُرْفٌ and ↓ حِرْفَةٌ (S, K) and ↓ حُرْفَةٌ (Mgh, K) and ↓ حِرَافٌ (TA) Ill-fatedness; privation of prosperity; or the being denied prosperity; syn. حِرْمَانٌ [as inf. n. of حُرِمَ]: (K, TA:) lack of good fortune, so that one has no increase of his cattle or other property: (S:) debarment from the means of subsistence. (Mgh.) Hence the saying of 'Omar, أَحَدِهِمْ أَشَدُّ عَلَىَّ مِنْ عَيْلَتِهِ ↓ لِحِرْفَةُ, (S, K,) or, accord. to one reading, ↓ لَحُرْفَةُ, (TA,) [Verily the ill-fatedness of any one of them is more distressing to me than his poverty:] i. e., the supplying the wants of the poor man is easier to me than the making the bad to thrive: or the meaning is, the want of the means of gaining subsistence by any one of them, and grief on that account, is more distressing to me than his poverty: so in the Nh. (TA.) — الحُرْفُ A certain grain, resembling الخَرْدَل [or mustard]; (Az, Msb, TA;) called by the vulgar, (AHn, TA,) or in the dial. of El- 'Irák, (TA in art. رشد,) حَبُّ الرَّشَادِ, (AHn, S, K,) or الرَّشَادُ: (Msb:) n. un. with ة, (TA,) applied to a single grain thereof. (Msb.) [See art. رشد.] Hence حِرِّيفٌ [q. v.]. (S, Msb.) حُرْفَةٌ: see حُرْفٌ, in two places. حِرْفَةٌ A craft, or handicraft, (S, K, TA,) by which one gains his subsistence; a mode, or manner, of gain; any habitual work or occupation of a man; because he turns (يَنْحَرِفُ, K, i. e. يَمِيلُ, TA) to it; (K, TA;) a subst. from إِحْتَرَفَ: (Mgh, Msb:) pl. حِرَفٌ. (TA.) — See also حُرْفٌ, in two places. حُرْفِيٌّ A seller of الحُرْف, i. e. حَبّ الرَّشَاد. (K.) حِرَافٌ: see حُرْفٌ. حَرِيفٌ A fellow-worker, syn. مُعَامِلٌ, (S, Mgh, Msb, K,) in one's craft or ordinary occupation: (K:) and an associate: (KL:) pl. حُرَفَاءُ. (Msb.) — — It is mostly used by foreigners as meaning A companion in drinking: and by most of the Turks, as implying vituperation; [like our term " fel-low; "] so that when any one of them addresses another by this epithet, he is angry. (TA.) حَرَافَةٌ The quality, or property, of burning, or biting, the tongue; acritude. (S, Msb, TA.) حِرِّيفٌ, from الحُرْفُ, Burning, or biting, to the tongue: (S, Msb, TA:) it is applied in this sense to an onion, and to other things: one should not say حَرِّيفٌ. (S, TA.) مَحْرِفٌ A place to which to turn away, or back, from a thing. (AO, S, K.) So in the saying, مَالِى عَنْ هٰذَا الأَمْرِ مَحْرِفٌ [I have no place to which to turn away, or back, from this thing]. (AO, S, K. *) — — Also, and ↓ مُحْتَرَفٌ, A place in which a man earns or gains [subsistence], or labours to do so, and employs himself as he pleases, or follows his various pursuits. (K.) مُحْرِفٌ A man whose property increases, and becomes in a good state or condition; or whose cattle increase &c. (S, Msb.) مِحْرَفٌ: see مِحْرَافٌ. مِحْرَفَةٌ: see مِحْرَافٌ. مُحَرَّفٌ [pass. part. n. of 2, q. v. — —] One whose property has gone. (TA.) — — A writing-reed nibbed obliquely; having the right tooth of the nib higher [i. e. longer] than the left. (TA.) مُحَرِّفُ القُلُوبِ, applied to God, The Turner, or Incliner, of hearts: or the Mover of hearts: (TA:) or the Remover of hearts. (Fr, TA voce مُحَرِّك, q. v.) مِحْرَافٌ (S, L, K) and ↓ مِحْرَفٌ, (L, TA,) or ↓ مِحْرَفَةٌ, (Akh, TA,) A probe with which the depth of a wound is measured: (S, L, K:) pl. of the first مَحَارِيفُ; and [of the second, or,] accord. to Akh, of the last, مَحَارِفُ. (TA.) مُحَارَفٌ Prevented, or withheld, from obtaining good; withheld from good fortune, or from sustenance; denied, or refused, good, or prosperity; lacking good fortune; having no increase of his cattle or other property; (S, Mgh, * K; *) contr. of مُبَارَكٌ: (S:) or having his gain, or earnings, turned away from him: (Msb:) or who obtains not good from a quarter to which he betakes himself: or scanted in his means of subsistence: or who works not, or labours not, to earn, or gain: or who earns, or gains, with his hands, but not enough for the support of himself and his household or family: (TA:) مُخَارَفٌ and مُجَارَفٌ are dial. vars. thereof. (TA in art. خرف.) مُحْتَرَفٌ: see مَحْرِفٌ. مُحْتَرِفٌ A handicraftsman; a worker with his hands. (S, TA.) مُتَحَرِّفًا لِقِتَالٍ, in the Kur [viii. 16], means Turning away for the purpose of returning to fight: the doing which is one of the stratagems of war. (Mgh, Msb. *) حرق 1 حَرَقَهُ, aor. حَرِقَ, inf. n. حَرْقٌ: see 4. — حَرَقَهُ, (S, K,) aor. حَرُقَ, (TA,) inf. n. حَرْقٌ, (S,) He filed it: and he rubbed one part of it with another. (S, K.) — — And hence, (S,) حَرَقَ نَابَهُ, aor. حَرُقَ and حَرِقَ, (S, K,) inf. n. as above, (TA,) He ground his dog-tooth, so that it made a grating sound: (S, K:) when said of a stallion-camel, denoting threatening: and, accord. to IDrd, when the like is said of a she-camel, it is asserted to denote a consequence of fatigue. (TA.) And الأَسْنَانَ ↓ حَرَّقَ (K and TA in art. رعظ) He grated the teeth. (TA in that art.) One says, فُلَانٌ يَحْرُقُ عَلَيْكَ الأُرَّمَ غَيْظًا (S, A *) Such a one grinds together the ارّم [or teeth, or molar teeth, (as the word is generally understood to mean in this case, but other meanings are assigned to it,)] at thee [in anger, or rage], like one filing: (A, TA:) or, as some say, الأُرَّمَ [the canine teeth]: and the verb is also used without the objective complement, because the meaning is understood. (Ham p. 115.) IDrd makes the act to be that of the canine tooth; saying, حَرَقَ نَابُ البَعِيرِ, meaning The canine tooth of the camel made a grating sound. (TA.) AHát also mentions the saying, فُلَانٌ يَحْرُقُ نَابُهُ عَلَىَّ [Such a one's canine tooth makes a grating sound at me]: and Zuheyr uses the phrase يَحْرُقُ نَابُهُ عَلَيْهِ. (Ham p. 286.) — — حَرْقٌ also signifies The act of eating to the uttermost. (IAar, TA.) — حَرُقَ He (a man) was, or became, evil in disposition. (TA.) — حَرَقٌ, as an inf. n., [i. e. of حَرِقَ,] signifies A garment's, or cloth's, being burnt by beating [with too much violence]. (KL.) — — And The springing forth, or shooting forth, vehemently, of lightning. (KL.) —

حَرِقَ شَعَرُهُ, (S, K,) aor. حَرَقَ, (K,) inf. n. حَرَقٌ, (TA,) His hair fell off piecemeal. (S, K.) [And حَرِقَتِ النَاصِيَةُ The forelock of the horse became thin, or scanty: for it is said that] الحَرَقُ in relation to the ناصية is like السَّفَا. (TA.) And حَرِقَتِ اللِّحْيَةُ The beard was, or became, shorter upon the chin than upon the two sides of the face. (TA.) — حَرِقَ, aor. حَرَقَ, inf. n. حَرَقٌ, His حَارِقة [q. v.] became cut, or severed: said of a man: in speaking of a camel, حُرِقَ, like عُنِىَ, is more commonly used than حَرِقَ. (TA.) 2 حرّقهُ, inf. n. تَحْرِيقٌ: see 4. — — تحريق also signifies Fire's making a mark, or impression, upon a thing. (TA.) — — حرّق الإِبِلَ, said of pasturage, (K,) [particularly] of what is termed حَمْض, (S,) It made the camels thirsty. (S, K.) — See also 1. 3 حَارَقَهَا, (K,) inf. n. مُحَارَقَةٌ, (S,) He lay with her (S, K) [عَلَى الحَارِقَةِ, i. e.] on the side. (K.) 4 أَحْرَقَتْهُ النَّارُ, inf. n. إِحْرَاقٌ, (Msb,) [The fire burned him.] And احرقهُ بِالنَّارِ (S, Msb, K) [He burned him, or it, with fire]: this phrase, and ↓ حَرَقَهُ بالنار, aor. حَرِقَ, (K,) inf. n. حَرْقٌ, (TA,) signify the same; as also ↓ حرّقهُ: (K:) or this last [signifies he burned him, or it, much, or frequently, or repeatedly; for it] denotes muchness, or frequency, or repetition, of the action. (S, Msb, TA.) — — [Hence, احرقهُ (assumed tropical:) It pained him; or caused him burning pain: said of beating, or a blow; and of a galling, or chafing; and of fever, passionate desire, rage or anger, hunger, &c.] And أَحْرَقَنَا فُلَانٌ (assumed tropical:) Such a one afflicted, distressed, annoyed, molested, or hurt, us. (TA.) And احرقهُ بِاللِّسَانِ (assumed tropical:) He blamed, upbraided, or reproached, him; detracted from his reputation. (Msb.) And احرق البَرْدُ الكَلَأَ [(assumed tropical:) The cold nipped, shrunk, shrivelled, or blasted, the herbage; like أَنْضَجَ, q. v.; and like the Lat. "ussit," and "adussit: " comp. Virgil, Georg. i. 93, "Boreæ penetrabile frigus adurat: " and Lucan, iv. 52, "Urunt montana nives: " and Ecclesiasticus, xliii. 20 and 21, " When the cold north wind bloweth, and the water is congealed into ice, it abideth upon every gathering together of water, and clotheth the water as with a breastplate: it devoureth the mountains, and burneth the wilderness, and consumeth the grass as fire "]: (S and K voce حَسَّ:) and [in like manner] احرق النَّبَاتَ is said of heat, and of cold, and of a wind, and of other banes, or causes of mischief or harm. (TA.) And احرقهُ (assumed tropical:) He, or it, destroyed, or caused to perish, him, or it. (TA.) — — You say also, أَحْرِقْ لَنَا فِى هٰذِهِ القَصَبَةِ نَارًا Give thou, or bring thou, to us, upon this cane, some fire. (IAar, TA.) — Also احرق He made, or prepared, what is termed حَرِيقَة. (K.) 5 تَحَرَّقَ see 8. — — [Hence,] هُوَ يَتَحَرَّقُ جُوعًا (assumed tropical:) [He burns with hunger]: like يَتَضَرَّمُ. (TA.) 8 إِحْتَرَقَ احتراق [It burned, or became burnt,] بِالنَّارِ [with fire]: and ↓ تحرّق [it burned, or became burnt, much, or frequently, or repeatedly]: each is a quasi-pass.; (S Msb, K, TA;) [the former, of احرق or حَرَقَ; and the latter, of حرّق.] — — [Hence,] one says of a horse, يَحْتَرِقُ فِى عَدْوِهِ [(assumed tropical:) He is fiery, ardent, or vehement, in his running]. (S.) And احتراق النَّبَاتُ [(assumed tropical:) The plant, or plants, or herbage, became nipped, shrunk, shrivelled, or blasted: see 4]: this is said of a consequence of heat, and of cold, and of a wind, and of other banes, or causes of mischief or harm. (TA.) And احترقت الفِضَّةُ (assumed tropical:) The silver became black. (Har p. 114.) And احترق (assumed tropical:) He, or it, perished. (TA.) حَرْقٌ: see حَرَقٌ, in two places. حُرْقٌ (assumed tropical:) An angry man. (TA.) حَرَقٌ [A burning by means of fire;] a subst. (Mgh, Msb) from الإِحْرَاقُ, (Mgh,) [i. e.] from إِحْرَاقُ النَّارِ: (Msb:) or fire, (S, Msb, K,) itself; (Msb;) [the fire of a burning house &c.;] as also ↓ حَرِيقٌ (Mgh) and ↓ حَارِقَةٌ: (K:) or the flame of fire. (IAar, Th, Mgh, K.) The first is meant in the saying, ضَالَّةُ المُؤْمِنِ حَرَقُ النَّارِ [The straybeast of the believer is a cause of the burning of fire]: (Mgh:) or it here signifies the flame of fire: a trad., meaning that if any one takes the stray-beast of a believer to possess it, his doing so will bring him to the flame of the fire [of Hell]. (Az, Mgh, TA.) And hence, (Mgh,) الحَرَقُ شَهَادَةٌ, (Mgh, TA,) i. e. [Burning, or] fire, [or flame, is a cause of one's receiving the reward of martyrdom:] occurring in another trad. (TA.) You say also أَلْقَى اللّٰهُ الكَافِرَ ↓ فِى حَرَقِ اللّٰهِ In the fire of God. (S.) And فِى حَارِقَتِهِ, i. e. [May God cast the unbeliever] into his fire. (TA.) — — A burn, (S,) or a mark of burning, (K,) in a garment, or piece of cloth, from the beating (S, K) of the washer, and whitener, and the like; (K;) and so, sometimes, ↓ حَرْقٌ: (S:) or the former, a hole thus caused in a garment, or piece of cloth; (IAar, Mgh, TA;) and so, sometimes, ↓ the latter; which also signifies a hole caused by fire, in a garment, or piece of cloth. (Mgh.) حَرِقٌ A cloud lightening vehemently. (S, K.) — — Sharp; as though having the quality of burning; applied to an iron head or blade of an arrow or a spear or sword &c.; (TA;) and so ↓ حُرَقَةٌ and ↓ حُرَّاقَةٌ and ↓ حَارُوقَةٌ, applied to swords. (K.) — See also حَرِيقٌ. — حَرِقُ الشَّعَرِ Having the hair falling off piecemeal: (S, K:) and حَرِقُ الجَنَاحِ has a similar meaning; (S, TA;) i. e. [having the feathers of the wing falling off piecemeal: or] short in the wing: or having it cut off. (TA.) And رِيشٌ حَرِقٌ Feathers falling off, and becoming scattered, by degrees. (TA.) And لِحْيَةٌ حَرِقَةٌ A beard that is shorter upon the chin than upon the two sides of the face. (TA.) — — Also, حَرِقٌ, A man having the extremities much chapped: (K:) so some say. (TA.) — — See also مَحْرُوقٌ. حَرْقَةٌ: see what next follows. حُرْقَةٌ [A state of burning;] a subst. from إِحْتَرَقَ; as also ↓ حَرِيقٌ. (S, K.) Thus the latter means in the Kur [lxxxv. 10], ↓ وَ لَهُمْ عَذَابُ الحَرِيقِ [And for them shall be the punishment of burning: as in other passages in the Kur]. (TA.) — — (assumed tropical:) A burning such as a man experiences from the taste of a thing in which is heat, or from love, or grief; (TA;) and such as is experienced in the eye from ophthalmia, and in the heart from pain: (Lth, TA:) heat; as in the phrase, فِى جَوْفِهِ حُرْقَةٌ [(assumed tropical:) In his belly, or chest, is heat]; and so ↓ حَرْقَةٌ and ↓ حَرِيقَةٌ. (K.) حُرَقَةٌ: see حَرِقٌ. حُرْقَانٌ A rubbing together of the thighs. (S, K.) حُرَاقٌ: see حِرَاقٌ, in two places. — — (assumed tropical:) A horse that runs much: (K:) or حُرَاقُ العَدْوِ a horse that is fiery, ardent, or vehement, (يَحْتَرِقُ,) in his running. (S.) — — (assumed tropical:) Very salt water; (S, K;) as also ↓ حُرَّاقٌ: (K:) as though it burned the fauces of the drinker: (TA:) or such as is exceeded [in saltness] by nothing; that makes the urine of the camels to burn; as also قُعَاعٌ. (IAar, TA.) — Also, (S, K, &c.,) and ↓ حُرَاقَةٌ (S, Mgh, K) and ↓ حُرَّاقٌ, (K,) or this is vulgar, (O, TA,) and ↓ حُرَّاقَةٌ, or this is incorrect, (K,) or vulgar, (S, O,) and ↓ حَرُوقٌ and ↓ حَرُّوقٌ (Fr, O, K) and ↓ حَرُوقَاءُ, (Fr, S, O, K,) [Tinder; i. e.] a thing, (S, K,) or burnt rag, (AHn, ISd, TA,) into which fire falls when it is struck: (AHn, S, ISd, K, TA:) or what remains of burnt cloth: (Mgh:) [and any substance used for receiving fire that is struck; as, for instance, the pith of the عُشَر.] حِرَاقٌ, applied to fire, (نَارٌ,) That burns everything; as also ↓ حُرَاقٌ: (Aboo-Málik, TA:) that spares, or leaves, nothing. (IAar, K.) — — (assumed tropical:) A man that spoils, mars, destroys, or consumes, everything; (IAar, K;) sparing nothing; like the fire thus termed; (IAar, TA;) as also ↓ حُرَاقٌ. (K.) In some copies of the K, مَنْ يُفْسِدُ فِى كُلِّ شَىْءٍ; but correctly, without فى. (TA.) — — رَمْىٌ حِرَاقٌ (assumed tropical:) A vehement throwing or casting or shooting. (K.) حَرُوقٌ: see حُرَاقٌ. حَرِيقٌ: see the next paragraph. حَرَقٌ: see حَرَقٌ: — — and see also حُرْقَةٌ, in two places. — — Heat, or (assumed tropical:) cold, or a wind, or some other cause of mischief or harm, that burns, or (assumed tropical:) nips, shrinks, shrivels, or blasts, (يُحْرِقُ,) herbage. (TA.) — Also i. q. ↓ مُحْرَقٌ, [i. e. Burnt,] (Mgh, Msb,) and so ↓ مَحْرُوقٌ: (TA:) pl. of the first حَرْقَى; like قَتْلَى and جَرْحَى, pls. of قَتِيلٌ and جَرِيحٌ. (Mgh.) Thus, in a

trad., الحَرِيقُ شَهِيدٌ [The burnt is a martyr]: (Mgh:) or ↓ الحَرِقُ, i. e. he who falls into fire, and takes fire and burns. (TA.) — The grating sound of the dogtooth by reason of anger, or rage; as also ↓ حُرُوقٌ. (TA.) حُرَاقَةٌ: see حُرَاقٌ. حَرُوقَةٌ: see حَرِيقَةٌ. حَرِيقَةٌ: see حُرْقَةٌ. — Also, (Yaakoob, S, K,) and ↓ حَرُوقَةٌ, (K,) A kind of food, (K,) thicker than what is termed حَسَآء; (Yaakoob, S, K;) like نَفِيتَة: (S:) or water, (K,) i. e. hot water, (TA,) upon which a little flour is sprinkled, and which swells, or becomes inflated, in boiling, (K, TA,) and becomes of a whitish dust-colour: it is licked up with the tongue: and is also called تفيتة: they made use of it in hard and dear times, and when the cattle were lean, and when the season was severe: (TA:) or it was made by sprinkling flour upon water or fresh milk until it swelled, and became [like] what is termed حساء: a man used to satisfy his household with it when fortune overcame him: and it is also called نفيتة: (ISk, Az, TA:) pl. حَرَائِقُ. (S.) One says, وَجَدْتُ بَنِى فُلَانٍ مَا عَيْشٌ إِلَّا الحَرَائِقُ [I found the sons of such a one having no means of subsistence other than the messes of the kind called حرائق]. (S.) حَرُوقَآءُ: see حُرَاقٌ. حُرَّاقٌ: see حُرَاقٌ, in two places: — and see also مَحْرُوقٌ, in two places. حَرُّوقٌ: see حُرَاقٌ. حَرَّاقَةٌ A kind of ship, (Lth, S, K, *) [built] at El-Basrah, (K,) in which are engines for throwing fire upon the enemy at sea, or on a large river: (Lth, S, K:) accord. to some, such an engine itself: (ISd, TA:) accord. to the A, [a bark;] a light-going skip: (TA:) [it is often used in this last sense in post-classical works:] pl. حَرَّاقَاتٌ (K) [and حَرَارِيقُ]. — — Also the former pl., The places of those who fry [meat &c.], and of the makers of charcoal: (Lth, K:) of the dial. of the people of El-Basrah. (Lth, TA.) حُرَّاقَةٌ: see حَرِقٌ: — and see also حُرَاقٌ. حَارِقَةٌ The act of copulation upon the side. (Z, TA.) [See 3.] حَارِقَةٌ: see حَرِقٌ, in two places. — الحَارِقَتَانِ The heads [of the bones] of the two thighs, in the two hips: or two sinews in the two hips: (S, K:) when these are severed, the man walks upon the extremities of his toes, and cannot do otherwise: when one so walks by choice, you say that he is مُكْتَامٌ, part. n. of اِكْتَامَ: (IAar, TA:) the حارقة is also explained as being the sinew that connects the thigh and the hip: or the sinew that connects the head [of the bone] of the thigh and that [of the bone] of the upper arm, which turn in the صَدَفَة [or socket] of the hip and of the shoulderblade: when it is severed, it never unites: or a sinew in the خُرْبَة [or socket of the hip], that suspends [the bone of] the thigh to the hip, and by means of which the man walks: it is said that when the حارقة is displaced, the man becomes lame. (TA.) — — Also, the sing., The side of the body. (AHeyth, TA.) حَارُوقَةٌ: see حَرِقٌ. مُحْرَقٌ: see حَرِيقٌ. المُحَرِّقُ A certain idol, of Bekr Ibn-Wáïl, (K,) which was in Selmán. (TA.) مَحْرُوقٌ: see حَرِيقٌ. — Having his حَارِقة [q. v.] severed; (S, TA;) as also ↓ حَرِقٌ; which latter is [said to be] the more common: (TA:) [but this I doubt:] or, as some say, (S,) having his kip dislocated: (S, K:) [pl. of the latter, deviating from rule, ↓ حُرَّاقٌ, occurring in a verse below.] The ràjiz says, (S,) namely, Aboo-Mohammad El-Hadhlamee, (TA,) describing a pastor, (S,) يَظَلُّ تَحْتَ الفَنَنِ الوَرِيقِ يَشُولُ بِالمِحْجَنِ كَالمَحْرُوقِ [He continues, or continues during the day, beneath the leafy branch, raising the crookedheaded stick, like the محروق]: i. e. he stands upon one leg, stretching himself up towards the branches, and drawing them to him with the محجن, and shaking off their leaves for the camels: (S, TA:) or he stands upon the extremities of his toes, [see حَارِقَةٌ,] in order to reach the branch and bend it to his camels. (ISd, TA. But see another meaning of the last word, below.) And another says, هُمُ الغِرْبَانُ فِى حُرُمَاتِ جَارِ الوُرُوكِ ↓ وَفِى الأَدْنَيْنَ حُرَّاقُ [They are like the crows in respect of the sacred rights of a neighbour; and in respect of inferiors, like those who are dislocated in the hips, or who have the sinews of the hip-joints severed]: i. e., when a neighbour having a sacred right to respect alights among them, they are like the crow, which loaths not the gall on the back nor that which is unclean; and in wrongful treatment of their inferiors, like the محروق, who walks with an inclining of the body (يَمْشِى مُتَجَانِفًا); and they abstain from aiding and defending them. (S, TA.) — Accord. to Ibn-'Abbád, in the saying of the rájiz cited above, it means (TA) The iron instrument with which one roasts meat; syn. سَفُّود. (K, TA.) حرقد جِرْقِدٌ: see what follows. حَرْقَدَةٌ The عُقْدَة of the حُنْجُور [meaning the head of the windpipe; app. called its عقدة, or " knob," because its anterior portion forms a protuberance, that which we term " pomum Adami: " see غُصَّةٌ]: (S, L, K:) pl. حَرَاقِدُ. (L.) — — And The root of the tongue; (IAar, L;) as also ↓ حِرْقِدٌ. (IAar, L, K.) حرقص حُرْقُوصٌ A certain insect, resembling the flea, (S, A, K,) to which, sometimes, there grow two wings, and then it flies; (S;) or, as some say, larger than the flea; (TA;) or like the tick; (A;) accord. to Lth, a certain variegated insect (دُوَيْبَّةٌ مُجَزَّعَةٌ); (TA;) the حُمَة [i. e. venom, or sting,] of which is like that of the hornet; (A, K;) which sticks to men, and bites, or stings; (تَلْدَغُ;) and to which the extremities of whips are likened; (A;) or, accord. to Az, it has no حُمَة when it bites; but its bite occasions much pain, [though] it has no venom (سُمّ) like that of hornets: (TA:) or (K) a certain small insect, (IDrd, TA,) resembling the tick, that sticks to men: (IDrd, K, TA:) or it is smaller than the [black beetle called] جُعَل; (ISk, TA;) or, accord. to the M, a thing like a small pebble, speckled a little with red or yellow, but its prevailing colour is black; which collects, and enters beneath men, and in their groins, or armpits, or the like, and bites them; and rends the skins in which water or milk is kept; or, as in the T, a certain small insect, (TA,) which makes holes in the skins wherein water or milk is kept, and (as Az heard the Arabs of the desert to assert, TA) enters into the pudenda of girls; (K, TA;) and is of the same kind as جِعْلَان [pl. of جُعَلٌ], but smaller; black, speckled with white: (TA:) because of its entering into the فَرْج of the virgin girl, it is called عَاشِقُ الأَبْكَارِ: (IB, TA:) pl. حَرَاقِيصُ. (K.) — — Also The stone of a green unripe date. (AA, K.) حرقف Q. 1 حَرْقَفَ الأَتَانَ He (an ass) took hold upon the حَرَاقِف [pl. of حَرْقَفَة] of the she-ass [with his fore legs]. (Ibn-'Abbád, Sgh, K.) حَرْقَفَةٌ The bone of the حَجَبَة, which is the head [or crest] of the hip or haunch: (S, K:) or the head of the upper part of the hip or haunch: (TA in art. اكم:) or [the dual] حَرْقَفَتَانِ signifies the place where the head of each thigh unites with, or meets, the hip or haunch, (Zj in his " Khalk el-Insán," and TA, *) externally: (TA:) [see an explanation of حَجَبَةٌ, in which a distinction is made between this latter term and حَرْقَفَةٌ: a distinction is also made between them by Zj in his work cited above, as a reference to حجبة will show:] pl. حَرَاقِفُ (S, K) and حَرَاقِيفُ. (TA.) One says, المَرِيضُ إِذَا طَالَتْ ضَجْعَتُهُ دَبِرَتْ حَرَاقِفُهُ [The sick man, when his lying on the side is of long continuance, his حراقف became galled; i. e. the exterior prominent regions of his hip-joints]. (S.) حُرْقُوفٌ An emaciated beast, or horse or the like; (S, K, TA;) i. e., whose حَرَاقِيف are apparent. (TA.) حرك 1 حَرُكَ, aor. حَرُكَ, (IKtt, Msb, K,) inf. n. حَرَكٌ, (IKtt, Msb, MF,) or حَرْكٌ, with fet-h, (K,) as in the 'Eyn and O, but disallowed by MF, (TA,) [and probably transcribed from some lexicon in which, as is often the case, "with fet-h " relates to the medial radical letter,] and حَرَكَةٌ, (K,) or this is an inf. n. of un.; (Msb; [but in general usage it is not thus restricted;]) and ↓ تحرّك [which is the more common]: (S, Msb, K:) [both signify the same; It, or he, moved; was, or became, in a state of motion. commotion, or agitation; shook, shook about, wabbled, tottered, waggled, wagged, or nodded: or the latter verb, more properly, it, or he, was put, or it put itself, or he put himself,

in a state of motion, commotion, or agitation: and the latter also signifies he became active; said of a growing child, and of a young gazelle &c.: (see حَرِكٌ:)] the former is the contr. of سَكَنَ; (Msb, K;) and the latter is quasi-pass. of حَرَّكْتُهُ. (S, Msb, K.) — حَرَكَهُ, (AA, S, K,) aor. حَرُكَ, inf. n. حَرْكٌ, (S,) He hit, or hurt, his (a man's, AA, K) حَارِك. (AA, S, K.) Accord. to Fr, حَرَكَ حَارِكَهُ He cut his حَارِك. (TA.) And accord. to AZ, حَرَكَهُ بِالسَّيْفِ, inf. n. حَرْكٌ, He smote [meaning severed] his neck with the sword. (TA.) — حَرِكَ, aor. حَرَكَ, (IAar, K,) inf. n. حَرَكٌ, (TK,) He was, or became, incapable of coition (IAar, K) with women. (IAar, TA.) 2 حرّكهُ, [inf. n. تَحْرِيكٌ,] He moved; put in motion; put in a state of motion, commotion, or agitation; moved about; agitated, stirred, or shook; it, or him. (S, Msb, K.) [Hence,] حرّك أَحْشَائِى [It agitated my bowels] is like the phrase حرّك مِنِّى [it agitated me], said by one who has been agitated by reason of an event or affair. (Ham p. 183.) — — [He made it (a letter) movent; i. e., made it to be immediately followed by a vowel; contr. of سَكَّنَهُ.] — — He urged him (a camel) to go, but he went not. (Ibn-'Abbád, Z.) 5 تحرّك: see 1. — — [Also It (a letter) was, or became, movent; i. e., immediately followed by a vowel; contr. of سَكَنَ.] حَرِكٌ, applied to a boy, Light, active, agile, brisk, lively, or sprightly; and sharp, or quick, in intellect. (S, K.) حَرَكَةٌ Motion; commotion; agitation; contr. of سُكُونٌ; (S, Msb, K; *) and so ↓ حَرَاكٌ, (S, Msb, K,) as in the phrase, مَا بِهِ حَرَاكٌ [There is not in him any motion]: (S, K:) and, accord. to El-Khafájee, حِرَاكٌ also; but this is disallowed by MF. (TA.) [The first, accord. to the Msb, is an inf. n. of un.: but see 1.] — — [Also Activity: often used in this sense in the classical language, and in the present day. — — And A letter's having a vowel immediately following: and a vowel itself.] حَرْكَكَةٌ i. q. حَرْقَفَةٌ [q. v.]: (S: [in the K حُرْقُوفٌ, which is evidently a mistake:]) pl. حَرَاكِكُ and حَرَاكِيكُ, (S, K,) meaning the heads, (S, TA,) or extremities, (TA,) of the two hips, or haunches, that are next the ground when one sits: (S, TA:) in the latter pl., which is extr., the ى may be inserted for euphony, because of the double ك. (TA.) حُرْكُوكٌ: see حَارِكٌ. حَرَاكٌ: see حَرَكَةٌ. حَرِيكٌ Incapable of coition; (IAar, K;) applied to a man and to a horse. (IAar, TA in art. عجز.) — — One who is weak in the waist, so that, when he walks, he is as though he were plucking up himself [or his feet] from the ground: (IDrd, K: *) fem. with ة. (K.) A man weak in the حَرَاكِك [pl. of حَرْكَكَةٌ, q. v.]. (TA.) حَارِكٌ The كَاهِل [or withers]; (S;) as also ↓ حُرْكُوكٌ: (K:) and the branches of the two shoulder-blades of a horse: (S:) or the upper part of the كاهل (K) of a horse: (TA:) or a bone projecting from the two sides thereof, (K, TA,) bordered by the two branches of the two shoulder-blades: (TA:) or the place of growth of the lowest part of the mane, next the back, upon which he who mounts lays hold: (K:) or حَارِكَانِ signifies the place where the two shoulderblades meet. (Msb.) مَحْرَكٌ The upper extremity of the neck, (AZ, K, TA,) at the joint of the head. (TA.) مُحَرِّكُ القُلُوبِ The Turner [or Mover] of hearts; [applied to God;] occurring in a trad., in which some read in its stead مُحَرِّفُ القُلُوبِ, meaning " The Remover of hearts: " (Fr, TA:) Abu-l-'Abbás says that the former is preferable. (TA.) مِحْرَاكٌ A thing, (S,) or piece of wood, (K,) with which a fire is stirred. (S, K.) — — A style with which a receptacle for ink is stirred. (Lth, TA.) مُحْتَرِكٌ One who keeps, or cleaves, to the حَارِك of his camel. (Ibn-'Abbád, K.) حرم 1 حَرُمَ, (S, Msb, K,) aor. حَرُمَ, (K,) inf. n. حُرْمٌ (Msb, K) and حُرُمٌ (Msb) and حُرْمَةٌ (IKoot, S, Msb) and حِرْمَةٌ (IKoot, Msb) and حَرَامٌ, (Msb, K,) It (a thing, S, Msb) was, or became, forbidden, prohibited, or unlawful, (Msb,) عَلَيْهِ to him. (S, K.) And حَرُمَتِ الصَّلَاةُ, (S, Msb, K,) inf. n. حُرْمٌ (S, K) and حُرُمٌ (K,) and حُرُومٌ; (Az, TA;) and حَرِمَت, (S, Msb, K,) aor. حَرَمَ, inf. n. حَرَمٌ [in the CK حَرْم] and حَرَامٌ; (Msb, K, TA;) Prayer was, or became, forbidden, prohibited, or unlawful, (Msb,) عَلَيْهَا to her; (T, S, K;) namely, a woman (T, S, K) menstruating. (S.) And حَرُمَ السَّحُورُ عَلَى الصَّائِمِ [The meal before daybreak was, or became, forbidden to the faster]. (K.) And حَرُمَتِ المَرْأَةُ عَلَى زَوْجِهَا, aor. حَرُمَ, inf. n. حُرْمٌ and حَرَامٌ, [The woman was, or became, forbidden to her husband.] (Az, TA.) — — [Also It (a place, a possession, a right, an office or a function, a quality, a command or an ordinance, &c.,) and he, (a person,) was, or became, sacred, or inviolable, or entitled to reverence, respect, or honour; whence several applications of its part. n. حَرِيمٌ, q. v.] — حَرَمَهُ الشَّيْءَ, aor. حَرِمَ; (S, Msb, K;) and حَرِمَهُ الشئَ, aor. حَرَمَ; (K;) inf. n. حَرِمٌ (S, Msb, K) and حِرْمٌ and حَرِمَةٌ (K) and حِرْمَةٌ and حِرْمَانٌ (S, Msb, K) and حَرِيمَةٌ (S, K) and حَرِيمٌ (K) and مَحْرَمَةٌ; (Har p. 69;) and ↓ احرمهُ الشئَ, (S, Msb, K,) but this last is of weak authority; (K;) He denied him, or refused him, the thing; (S, K;) he refused to give him the thing: (TA:) he rendered him hopeless of the thing: (PS:) accord. to the T, حِرْمٌ signifies the act of denying or refusing [a thing]; and حِرْمَةٌ is the same as حِرْمَانٌ; (TA;) which signifies [also the denying, or refusing, a thing; or] the rendering unprosperous, or unfortunate; (KL;) [and frequently, as inf. n. of the pass. v. حُرِمَ, the being denied prosperity; privation of prosperity; ill-fatedness: see its syn. حُرْفٌ.] — حَرِمَتْ, aor. حَرَمَ, inf. n. حِرَامٌ; (K;) and ↓ استحرمت; (S, K;) said of a female cloven-hoofed animal, She desired the male: (S, K:) accord. to El-Umawee, (S,) likewise said of a she-wolf and of a bitch: (S, K:) and sometimes also said of a she-camel: but mostly of a ewe or she-goat. (TA.) — حَرِمَ, aor. حَرَمَ, (S, K,) inf. n. حَرَمٌ, (S,) accord. to AZ and Ks, (S,) He was overcome in contending for stakes, or wagers, in a game of hazard, (S, K,) not having himself overcome therein. (K.) — Also حَرِمَ, aor. حَرَمَ, (K,) inf. n. حَرَمٌ, (TA,) He persisted; or persisted obstinately; or persisted in contention, litigation, or wrangling; or he contended, litigated, or wrangled. (K.) 2 حرّمهُ, inf. n. تَحْرِيمٌ, (S, Msb, K,) said of God, (K,) and of a man, (S, Msb,) He forbade it, prohibited it, or made it unlawful, (S, Msb, K, *) عَلَيْهِ to him; (S;) as also ↓ احرمهُ, (S, * Msb, K,) inf. n. إِحْرَامٌ. (S.) The saying اَللّٰهُ أَكْبَرُ at the commencement of prayer is termed تَكْبِيرَةُ التَّحْرِيمِ [The تكبيرة of prohibition], because it prohibits the person praying from saying and doing anything extraneous to prayer: and it is also termed ↓ تكبيرةُ الإِحْرَامِ, meaning the تكبيرة of entering upon a state of prohibition by prayer. (TA.) It is said in a trad., of Ibn-'Abbás, إِذَا حَرَّمَ الرَّجُلُ امْرَأَتَهُ فَهِىَ يَمِينٌ يُكَفِّرُهَا [When the man declares his wife to be forbidden to him, it is an oath, which he must expiate]: for the تَحْرِيم of a wife and of a female slave may be without the intention of divorce. (TA.) And حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِى, occurring in another trad., [lit. I have forbidden myself wrongdoing, said by Mohammad,] means I am far above wrongdoing. (TA.) تَحْرِيمٌ [as the inf. n. of حُرِّمَ] means The being refractory, or untractable; [as though forbidden to the rider;] whence مُحَرَّمٌ [q. v.] applied to a camel. (TA.) — — [Also He made, or pronounced, it, or him, sacred, or inviolable, or entitled to reverence or respect or honour; whence المُحَرَّمُ applied to the حَرَم of Mekkeh, &c:] he, or it, made him, or it, to be reverenced, respected, or honoured. (KL.) — He bound it hard; namely, a whip. (KL.) — — He tanned it incompletely [so that it became, or remained, hard]; namely, a hide. (KL.) — See also 4, in two places. 4 احرام, [inf. n. إِحْرَامٌ,] He entered upon a thing [or state or time] that caused what was before allowable, or lawful, to him to be forbidden, or unlawful. (S, * Msb. [See also 5.]) And hence, (S, Msb,) He purposed entering upon the performance of the حَجّ or the عُمْرَة: (Msb:) or he (the performer of the حَجّ or the عُمْرَة) entered upon acts whereby what was allowable, or lawful, to him became forbidden, or unlawful; (K, TA;) as venereal intercourse, and the anointing

of oneself, and wearing sewed garments, and hunting and the like: (TA:) you say, احرام بِالحَجِّ and بِالعُمْرَةِ, because what was allowable to the person became forbidden; as the killing of objects of the chase, and [venereal intercourse with] women. (S.) And He entered into the حَرَم, i. e. Mekkeh or El-Medeeneh, (K, TA,) or the sacred territory of either of those cities: (TA:) or he entered into a sacred, or an inviolable, state; or into a state of security or safety, (S, K, TA,) being assured by a compact, or bond, that he should not be attacked [&c.]: (TA:) or it signifies, (K,) or signifies also, (S,) he entered upon a sacred month; (S, Msb, K;) and so ↓ حرّم, (K, TA, [in the CK حَرَمَ,]) inf. n. تَحْرِيمٌ. (TA.) And He entered [as a subject] into the covenanted state of security of the government of the Khaleefeh. (TA.) 'Omar said, الصِّيَامُ إِحْرَامٌ [Fasting is a state of prohibition], because the faster is prohibited from doing that which would break his fast. (Sh, TA.) And الرَّجُلُ يُحْرِمُ فِى الغَضَبِ, a saying of El-Hasan, means The man swears in anger, because he becomes prohibited thereby (بِهِ ↓ لِتَحَرُّمِهِ) [from doing, or refraining from, a thing]. (TA.) See also 2, second sentence. — — احرام عَنْهُ He refrained from it [as though he were prohibited from doing it]. (ElMufaddal, TA.) — احرمهُ: see 2, first sentence. — — See also 1. — Also He overcame him in contending for stakes, or wagers, in a game of hazard; (AZ, Ks, S, K;) and so ↓ حرّمهُ, (K,) inf. n. تَحْرِيمٌ. (TA.) 5 تحرّم [He became in a state of prohibition]: see 4. [Thus it is similar to 4 in the first of the senses assigned to this latter above. Like as you say, احرم بِالحَجِّ and بِالعُمْرَةِ, so] you say, تحرّم بِالصَّلَاةِ [He became in a state of prohibition by prayer; i. e.] he pronounced the تَكْبِير [or تَكْبِيرَةُ التَّحْرِيمِ, also termed تَكْبِيرَةُ الإِحْرَامِ, (see 2,)] for prayer; he entered upon prayer. (MA.) — — [Also He protected, or defended, himself.] You say, تحرّم مِنْهُ بِحُرْمَةٍ, meaning تمنّع and تحمّى [He protected, or defended, himself] بِذِمَّةٍ [by a compact, or covenant, whereby he became in a state of security or safety, or by a promise, or an assurance, of security or safety]; (K;) or بِصُحْبَةٍ [by companionship]; or بِحَقٍّ [by a right, or due]. (TA.) And تحرّم بِصُحْبَتِهِ [He protected, or defended, himself by his companionship: or, as explained in the PS, he sought protection, or security, by his companionship]. (S.) — — Also [He was, or became, entitled to reverence, respect, or honour; or] he possessed what entitled him to reverence, respect, or honour. (KL.) 8 احترمهُ He held him in reverence, respect, or honour; he reverenced, respected, or honoured, him. (MA.) [See حُرْمَةٌ. Golius and Freytag explain اِحْتَرَمَ as meaning " Dignitate et præsidio venerabilis fuit: " but it is the pass., أُحْتُرِمَ, that has this meaning; or rather, he was held in reverence, &c.; was reverenced, &c.] 10 استحرم [He deemed himself in a state of prohibition]. It is said in a trad., of Adam, اِسْتَحْرَمَ بَعْدَ مَوْتِ ابْنِهِ مِائَةَ سَنَةٍ لَمْ يَضْحَكْ [He deemed himself in a state of prohibition, after the death of his son, a hundred years, not laughing]: from أَحْرَمَ signifying " he entered into a sacred, or an inviolable, state. " (TA.) — استحرمت, said of a female cloven-hoofed animal, &c.: see 1. حَرْمٌ: see حُرْمٌ. حِرْمٌ The state of إِحْرَام (Az, S, K) on account of the performance of the حَجّ or the عُمْرَة; (Az, TA;) as also ↓ حُرْمٌ. (K in art. حل. [See 4 in the present art.]) Hence the saying, فَعَلَهُ فِى حُلِّهِ وَحُرْمِهِ, and ↓ فِى حِلِّهِ وَ حِرْمِهِ, He did it when he was free from احرام and when he was in the state of احرام. (K in art. حل.) And hence the saying of 'Áïsheh, respecting Mohammad, كُنْتُ أُطَيِّبُهُ لِحُلِّهِ وَحُرْمِهِ, i. e. [I used to perfume him when he was free from احرام and] when he was in the state of احرام: (S, Msb: *) or when he became free from احرام and when he performed the ablution and desired to enter upon the state of احرام for the حَجّ or the عُمْرَة. (Az, TA.) [حُرْمُكَ in copies of the K, explained as meaning نِسَاؤُكَ وَ مَا تَحْمِى, is a mistranscription for حُرَمُكَ: see حُرْمَةٌ.] حِرْمٌ: see حُرْمٌ, in two places. — See also حَرَامٌ, in two places. — — وَ حِرْمٌ عَلَى قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ, (S, * K, * TA,) in the Kur [xxi. 95], (TA,) thus read by some, (S, TA,) means وَاجِبٌ [i. e. It is a necessary lot of the people of a town that we have destroyed that they shall not return] (S, K, TA) to their present state of existence: (TA:) so explained by Ks, (S, TA,) and by I'Ab and Fr and Zj: (TA:) some read ↓ حَرْمٌ: (Bd:) the people of El-Medeeneh read ↓ حَرَامٌ; meaning forbidden; and accord. to this reading and meaning, لا is redundant: (TA:) [or حَرَامٌ in this instance is syn. with وَاجِبٌ, like حِرْمٌ; for it is said that] the explanation of Ks is confirmed by the saying of 'Abd-er-Rahmán Ibn-Jumáneh [in the TA حمانة, app. for جُمَانَة,] ElMuháribee, a Jáhilee, لَا أَرَى الدَّهْرَ بَاكِيًا ↓ فَإِنَّ حَرَامًا عَلَى شَجْوِهِ إِلَّا بَكِيتُ عَلَى عَمْرِو [For it is a necessary thing that I should not ever see one weeping for his sorrow but I should weep for 'Amr]. (TA.) حَرَمٌ: see حَرَامٌ, with which it is sometimes syn., like as زَمَنٌ is with زَمَانٌ. (S, Msb, TA.) — — [Hence,] الحَرَمُ The حَرَم [or sacred territory] of Mekkeh, (Lth, Az, Msb, * K,) upon the limits of which were set up ancient boundary-marks [said to have been] built by Abraham; (Az, TA;) also called حَرَمُ اللّٰهِ and حَرَمُ رَسُولِ اللّٰهِ (K) and ↓ المُحَرَّمُ: (Lth, K:) also the حَرَم of El-Medeeneh: (Msb:) [and Mekkeh itself: and El-Medeeneh itself:] and الحَرَمَانِ [the sacred territory of Mekkeh and that of El-Medeeneh: and] Mekkeh [itself] and El-Medeeneh [itself]: pl. أَحْرَامٌ: (K:) and حَرَمُ اللّٰهِ is also applied to Mekkeh [itself]. (S.) — — See also حَرِيمٌ, in two places. حَرِمٌ: see حَرَامٌ, with which it is syn. (TA.) Zuheyr says, وَ إِنْ خَلِيلٌ يَوْمَ مَسْأَلَةٍ يَقُولُ لَا غَائِبٌ مَالِى وَ لَا حَرِمُ [And if a friend come to him, on a day of solicitation, he says, My cattle are not, or my property is not, absent, nor forbidden, or refused]: (S, IB, TA:) [in the S, this is cited as an ex. of حَرِمٌ as syn. with حِرْمَانٌ, which is an inf. n. of حَرَمَهُ, q. v.: but] IB says that حَرِم means مَمْنُوع: (TA:) يقول in this verse is marfooa though commencing an apodosis, because meant to be understood as put before [in the protasis], accord. to Sb; as though the poet said, يَقُولُ إِنْ أَتَاهُ خَلِيلٌ: accord. to the Koofees, it is so by reason of فَ understood. (S, TA.) حُرْمَةٌ The state of being forbidden, prohibited, or unlawful: (KL:) [and of being sacred, or inviolable; sacredness, or inviolability: (see حَرُمَ, of which it is an inf. n.:)] and the state of being revered, respected, or honoured. (KL.) See also مَحْرَمٌ. — — Also, (Az, Mgh, Msb, K,) and ↓ حُرُمَةٌ, (Mgh, K,) and ↓ حُرَمَةٌ, (K,) Reverence, respect, or honour; (Az, K, TK;) a subst. from اِحْتِرَامٌ, (Mgh, Msb,) like فُرْقَةٌ from اِفْتِرَاقٌ; (Msb;) and ↓ مَحْرَمٌ signifies the same; but properly, a place of حُرْمَة: (Mgh:) pl. of the first حُرُمَاتٌ and حُرَمَاتٌ and حُرْمَاتٌ, like غرفات pl. of غُرْفَةٌ. (Msb) When a man has relationship [to us], and we regard him with bashfulness, we say, لَهُ حُرْمَةٌ [Reverence, &c., is due to him; or is rendered to him]. (Az, TA.) And we say, لِلْمُسْلِمِ عَلَى المُسْلِمِ حُرْمَةٌ [Reverence, &c., to the Muslim is incumbent on the Muslim]. (Az, TA.) — — Also A thing that should be sacred, or inviolable; (S, Msb, K;) and so ↓ مَحْرَمَةٌ and ↓ مَحْرُمَةٌ (S, Msb) and ↓ مَحْرَمٌ: (Msb:) as, for instance, a man's honour, or reputation: (TK:) a thing which one is under an obligation to reverence, respect, or honour [and defend]: (Jel in ii. 190:) a thing of which one is under an obligation to be mindful, observant, or regardful: (Bd ibid.:) [everything that is entitled to reverence, respect, honour, or defence, in the character and appertenances of a person: a thing that one is bound to do, or from which one is bound to refrain, from a motive of reverence, respect, or honour: (see the next sentence:) and any attribute that renders the subject thereof entitled to reverence, respect, or honour:] the pl. of حُرْمَةٌ is حُرُمَاتٌ (Bd and Jel ubi suprà, and TA) [and حُرَمَاتٌ and حُرْمَاتٌ, as above,] and حُرَمٌ; (Msb;) and that of ↓ مَحْرَمٌ [and ↓ مَحْرَمَةٌ and ↓ مَحْرُمَةٌ] is مَحَارِمُ; (Msb;) and مَحْرَمَاتٌ

and مَحْرُمَاتٌ [also] are pls. of ↓ مَحْرَمَةٌ and ↓ مَحْرُمَةٌ. (As, S.) حُرُمَاتُ ٱللّٰهِ means [The inviolable ordinances and prohibitions of God: or] the ordinances of God, and other inviolable things: (Bd and Jel * in xxii. 31:) or what it is incumbent on one to perform, and unlawful to neglect: (Zj, K:) or all the requisitions of God relating to the rites and ceremonies of the pilgrimage and to other things: (Ksh in xxii. 31:) or the حَرَم [or sacred territory] and the requisitions relating to the pilgrimage: (Bd ubi suprà:) or the requisitions relating to the pilgrimage in particular: (Ksh ubi suprà:) or the Kaabeh and the sacred mosque and the sacred territory and the sacred month and the person who is in the state of إِحْرَام: (Ksh and Bd ibid.:) or the inviolability (حُرْمَة) of the sacred territory and of the state of إِحْرَام and of the sacred month: (TA:) or Mekkeh and the pilgrimage and the عُمْرَة, and all the acts of disobedience to God which He has forbidden: (Mujáhid, TA:) or [simply] the acts of disobedience to God. ('Atà, TA.) — And [hence, because it should be regarded as sacred, or inviolable,] i. q. ذِمَّةٌ [A compact, a covenant, or an obligation; and particularly such as renders one responsible for the safety, or safe-keeping, of a person or thing, or for the restoration of a thing, or for the payment of a sum of money, &c.; or by which one becomes in a state of security or safety: and simply responsibility, or suretiship: and security, or safety; security of life and property; protection, or safeguard; a promise, or an assurance, of security, safety, protection, or safeguard; indemnity; or quarter: or an obligation, a duty, or a right, or due, that should be regarded as sacred, or inviolable, or the nonobservance of which is blameable]. (K.) — — And [hence also] A man's حُرَم [i. e. his wives, or women under covert,] and his family: (S:) and [in like manner the pl.] حُرْمٌ, accord. to the K حُرَمٌ, but correctly like زُفَرٌ, (TA,) a man's wives, or women [under covert], (K, TA,) and his household, or family, (TA,) and what he protects, or defends; as also مَحَارِمُ, of which the sing. is ↓ مَحْرُمَةٌ and ↓ مَحْرَمَةٌ: (K, TA:) and hence حُرْمَةٌ is applied by the vulgar to signify a wife. (TA.) [In Har, p. 377, a man's حُرْمَة is said to mean his حَرَم and his family: and in p. 489, a man's حَرَم is said to mean his family and his wives and those whom he protects, or defends. See also حَرِيمٌ.] — — Also A share, portion, or lot; syn. نَصِيبٌ. (K.) حِرْمَةٌ (K) and ↓ حَرَمَةٌ (Lh, S, K) The desire of a female cloven-hoofed animal, (K,) or of a ewe, or she-goat, (S,) and of a she-wolf and of a bitch, (K,) for the male: (S, K:) حَرَمَةٌ in ewes, or she-goats, is like ضَبَعَةٌ in she-camels, and حِنَآءٌ in ewes. (S.) It is also used, in a trad., in relation to male human beings. (K.) It is said in a trad., respecting those whom the hour [of the resurrection] shall overtake, تُبْعَثُ عَلَيْهِمُ الحِرْمَةُ وَ يُسْلَبُونَ الحَيَآءَ, i. e. Venereal desire [shall be made to befall them, and they shall be bereft of shame]. (S.) حَرَمَةٌ: see what next precedes. حُرَمَةٌ: see حُرْمَةٌ. حُرُمَةٌ: see حُرْمَةٌ. حَرْمَى, applied to a female cloven-hoofed animal, (K,) or to a ewe, or she-goat, (S,) and to a she-wolf and to a bitch, (K,) Desiring the male: pl. حِرَامٌ and حَرَامَى, (S, K,) like عِجَالٌ and عَجَالَى, (S,) or the latter pl. is حُرَامَى; (so accord. to some copies of the K [like عُجَالَى];) as though its masc., if it had a masc., were حَرْمَانُ. (S.) — حَرْمَى وَ ٱللّٰهِ means the same as أَمَا وَ ٱللّٰهِ [Verily, or now surely, by God]; (K;) as also حَزْمَى وَ ٱللّٰهِ. (K in art. حزم.) حِرْمِىٌّ, applied to a man, Of, or belonging to, the حَرَم: fem. حِرْمِيَّةٌ. (S, Msb, TA.) [In the TA it is said that Mbr mentions two forms of the epithet حرميّة as applied to a woman: it does not specify what these are; but one seems to be حُرْمِيَّةٌ, for he says that it is from the phrase وَ حُرْمَةِ البَيْتِ " by the sacredness of the House " of God.] Az says, on the authority of Lth, that when they applied the rel. n. from الحَرَمُ to anything not a human being, [as, for instance, to a garment, or piece of cloth,] they said ↓ ثَوْبٌ حَرَمِىٌّ: (Msb:) [but] they also said حِرْمِيَّةٌ, (S,) or سِهَامٌ حِرْمِيَّةٌ, (Msb,) meaning Arrows of the حَرَم: (S, Msb:) and حِرْمِيَّةٌ [also, or قَوْسٌ حِرْمِيَّةٌ,] meaning A bow made of a tree of the حَرَم. (Ham p. 284.) — — Also A man of the حَرَم whose food was eaten by a pilgrim, and in whose clothes this pilgrim performed his circuiting round the Kaábeh: and a pilgrim who ate the food of a man of the حَرَم, and performed his circuiting round the Kaábeh in this man's clothes: each of these was called the حِرْمِىّ of the other: every one of the chiefs of the Arabs who imposed upon himself hardship, or strictness, in his religious practices had a حرمىّ of the tribe of Kureysh; and when he performed the pilgrimage, would not eat any food but that of this man, nor perform his circuiting round the Kaabeh except in this man's clothes. (TA.) حَرَمِىٌّ: see the next preceding paragraph. حَرَامٌ Forbidden, prohibited, or unlawful: and sacred, or inviolable; as in the phrases البَيْتُ الحَرَامُ [the Sacred House of God (i. e. the Kaabeh)] and المَسْجِدُ الحَرَامُ [the Sacred Mosque of Mekkeh] and البَلَدُ الحَرَامُ [the Sacred Town or Territory]: (Msb:) contr. of حَلَالٌ; (S;) as also ↓ حَرَمٌ (S, Msb) and ↓ حِرْمٌ (S, Msb, K) and ↓ حَرِمٌ [q. v.] (TA) [and in its primary sense ↓ حَرِيمٌ] and ↓ مَحْرَمٌ: (S, Mgh, Msb:) the pl. [of حَرَامٌ, agreeably with analogy,] is حُرُمٌ; (K;) and ↓ مَحَارِمُ also is a pl. of حَرَامٌ, contr. to rule, (TA,) and signifies things forbidden by God. (K.) See also حِرْمٌ. — — حَرَامَ ٱللّٰهِ لَا أَفْعَلُ, (as in some copies of the S,) or حَرَامُ ٱللّٰه لا افعل, (as in other copies of the S and in the K,) is a saying like يَمِينُ ٱللّٰهِ لَا أَفْعَلُ, or يَمِينُ اللّٰه لا افعل: (S, K:) it may mean a declaration that the wife or the female slave shall be forbidden [to him who utters it], without the intention of divorcing [thereby the former, or of emancipating the latter; so that it may be rendered, according to the two different readings, I imprecate upon myself, or that which I imprecate upon myself is, what is forbidden of God, if I do it: I will not do such a thing: in like manner, عَلَىَّ الحَرَامُ is often said in the present day]. (TA. [See 2.]) — — [اِبْنُ حَرَامٍ An illegitimate son: and a disingenuous, or dishonest, person.] — شَهْرٌ حَرَامٌ [A sacred month]: (Msb:) pl. حُرُمٌ. (S, Msb, K.) الأَشْهُرُ الحُرُمُ [The sacred months] (S, * Msb, K) were four; namely, ذُو القَعْدَةِ and ذُو الحِجَّةِ and المُحَرَّمُ and رَجَبٌ; (S, Msb, K;) three consecutive, and one separate: (S, Msb:) in these the Arabs held fight to be unlawful; except two tribes, Khath'am and Teiyi; unless with those who held these months as profane. (S, TA.) — — حَرَامٌ applied to a man signifies Entering into the حَرَم [or sacred territory of Mekkeh or of El-Medeeneh, or Mekkeh or El-Medeeneh itself]; and is applied also to a woman; and to a pl. number: (TA:) or i. q. ↓ مُحْرِمٌ (S, Msb) as meaning [in, or entering upon, the state of إِحْرَام: i. e. entering upon the performance of those acts of the حَجّ, or of the عُمْرَة, whereby certain things before allowable, or lawful, to him became forbidden, or unlawful; (see 4;) or] purposing to enter upon the performance of the حَجّ or the عُمْرَة: (Msb:) as also ↓ حِرْمٌ: you say, أَنْتَ حِلٌّ and انت حِرْمٌ [Thou art one who has quitted his state of إِحْرَام and thou art in, or entering upon, the state of احرام]: (TA:) the pl. of حَرَامٌ thus applied is حُرُمٌ: (S, Msb:) the fem. of ↓ مُحْرِمٌ is with ة; and the pl. masc. مُحْرِمُونَ; and the pl. fem. مُحْرِمَاتٌ. (Msb.) — — See another meaning voce حِرْمٌ. حِرَامٌ: see حَرُومٌ. حَرِيمٌ A she-camel that does not conceive when covered. (AA, K. [In the CK, مُغْتَاطَة is erro neously put for مُعْتَاطَة.]) حَرِيمٌ: see حَرَامٌ. — — [Hence,] The appertenances, or conveniences, (حُقُوق and مَرَافِق S, Msb, K,) that are in the immediate environs, (S, Msb,) of a thing, (Msb,) or of a well &c., (S,) or that are adjuncts [or within the precincts] of a house; (K;) because it is forbidden to any but the owner to appropriate to himself the use thereof: (Msb:) or, of a well, the place where is thrown the earth that has been dug out, (K, TA,) and the walking place on either side; in the case of a well dug in a waste land that has no owner, said in a trad. to be forty cubits: (TA: [but see بَدِىْءٌ:]) and

of a river, or rivulet, or canal, the place where the mud is thrown out, and the walking-place on each side: (TA:) and of a house, the interior part upon which the door is closed: (Ibn-Wásil ElKilábee, TA:) or the interior part, or middle, (قَصَبَة,) thereof: (T, TA:) [and particularly the women's apartments, and the portion that is for bidden to men who are not related to the women within the prohibited degrees of marriage:] and the court of a mosque: (T, TA:) [and in general,] a place which it is incumbent on one to defend [from intrusion]: (Ham p. 492:) a thing that one protects, and in defence of which one fights; [and particularly, like حُرْمَةٌ as used by the vulgar, a man's wife; and also his female slave; or any woman under covert; and, like حُرَمٌ, pl. of حُرْمَةٌ, as used in the classical language, his wives, or women under covert, and household;] as also ↓ حَرَمٌ: pl. حُرُمٌ, (K,) the pl. of حَرِيمٌ; (TA;) and أَحْرَامٌ, (K,) which is the pl. of ↓ حَرَمٌ. (TA.) — — A partner, copartner, or sharer. (K.) — — A friend: so in the saying, فُلَانٌ حَرِيمٌ صَرِيحٌ Such a one is a genuine, or sincere, friend. (TA.) — — The garment of the مُحْرِم (S, K,) [which he wears during the performance of the حَجّ or the عُمْرَة;] called by the vulgar ↓ إِحْرَامٌ and ↓ حِرَامٌ (TA.) — — The clothes which the مُحْرِمُون used to cast off, (S, * K, TA,) when, in the time of paganism, they performed the pilgrimage to the House [of God, at Mekkeh], namely, those that were upon them when they entered the حَرَم [or sacred terri tory,] (TA,) and which they did not wear (K, TA) as long as they remained in the حَرَم: (TA:) for the Arabs used to perform their circuiting round the House naked, with their clothes thrown down before them during the circuiting; (T, S, TA;) they saying, "We will not perform the circuiting round the House in clothes in which we have committed sins, or crimes: " and the woman, also, used to perform the circuiting naked, except that she wore a رَهْط of thongs. (TA.) A poet says, كَفَى حَزَنًا مَرِّى عَلَيْهِ كَأَنَّهُ لَقًى بَيْنَ أَيْدِى الطَّائِفِينَ حَرِيمُ [Sufficiently grievous is my passing by him as though he were a thing thrown away, a cast-off garment of a مُحْرِم, before those performing the circuiting round the Kaabeh]. (S. حَرِيمَةٌ Anything eagerly desired, or coveted, that escapes one, so that he cannot attain it. (S.) And حَرِيمَةُ الرَّبِّ That which the Lord denies to whomsoever He will. (K.) حَارِمٌ Denying, refusing, or refusing to give. (TA.) — — هُوَ بِحَارِمِ عَقْلٍ, (so in the copies of the K,) or مَا هُوَ بِحَارِمِ عَقْلٍ, (so in the TA,) means He has intellect, or intelligence: (K:) a phrase mentioned, and thus explained, by AZ: and so بِعَارِمِ عَقْلٍ. (TA.) [The right reading is evidently that given in the TA.] إِحْرَامٌ inf. n. of 4. — See also مَحْرَمٌ .حَرِيمٌ: see حَرَامٌ, with which it is syn. (S, Mgh, Msb.) [And see an ex. voce حَدٌّ.] — — See also حُرْمَةٌ, in three places. — — Also A female relation whom it is unlawful to marry: (T, Msb:) [and such a male relation likewise:] and رَحِمٌ مَحْرَمٌ relationship that renders it unlawful to marry. (K.) You say, هِىَ لَهُ مَحْرَمٌ [She is a relation to him such as it is unlawful for him to marry]: and هُوَ لَهَا مَحْرَمٌ and هُوَ مَحْرَمٌ مِنْهَا (Mgh) and هُوَ ذُو مَحْرَمٍ مِنْهَا he is one whom it is unlawful for her to marry, (S,) and ذُو رَحِمٍ مَحْرَمٌ and ذُو رَحِمٍ مَحْرَمٍ, applying محرم as an epithet to رحم and to ذو; (Mgh, Msb;) and ذُو فِى القَرَابَةِ ↓ حُرْمَةٍ: (Ham p. 669:) and in the case of a woman, ذَاتُ رَحِمٍ مَحْرَمٍ. (Msb.) — — مَحَارِمُ اللَّيْلِ (tropical:) The fearful places of the night, (IAar, S, K, TA,) which the coward is forbidden to traverse. (IAar, S, TA.) [See also مَخَارِمُ, pl. of مَخْرَمٌ.] مُحْرِمٌ: see حَرَامٌ, in two places: Contr. of مُحِلٌّ: and as such signifying [also] one with whom it is unlawful to fight: (S:) or, as such, whom it is unlawful to slay: (TA in art. حل:) and, as such also, one who has a claim, or covenanted right, to protection, or safeguard. (S in art. حل.) Er-Rá'ee says, قَتَلُوا ابْنَ عَفَّانَ الخَلِيفَةَ مُحْرِمًا (S,) meaning [They slew ('Othmán) Ibn-' Affán, the Khaleefeh,] while entitled to the respect due to the office of Imám and to the [sacred] city and to the [sacred] month: for he was slain [in ElMedeeneh and] in [the month of] Dhu-l-Hijjeh. (Ham p. 310.) And one says, إِنَّهُ لَمُحْرِمٌ عَنْكَ Verily he is one whom it is unlawful for thee to harm: (K:) or for whom it is unlawful to harm thee: (IAar, Th:) or whom it is unlawful for thee to harm and for whom it is unlawful to harm thee. (Az, TA.) And مُسْلِمٌ مُحْرِمٌ A Muslim is secure, as to himself and his property, by the respect that is due to El-Islám: or a Muslim refrains from the property of a Muslim, and his honour, or reputation, and his blood. (TA.) — — One who is at peace with another. (IAar, K.) — — One who is in the حَرِيم of another. (K.) You say, هُوَ مُحْرِمٌ بِنَا He is in our حَرِيم. (TA.) — — Fasting, or a faster: because the faster is prohibited from doing that which would break his fast. (TA.) — — And, for a like reason, Swear ing, or a swearer. (TA.) مَحْرَمَةٌ and مَحْرُمَةٌ pl. مَحَارِمُ (K) and مَحْرَمَاتٌ and مَحْرُمَاتٌ: (As, S:) see each voce حُرْمَةٌ, in four places. مُحَرَّمٌ [Forbidden, prohibited, or made un lawful: and made, or pronounced, sacred, or in violable, or entitled to reverence or respect or honour]. It is said in a trad., أَمَا عَلِمْتَ أَنَّ الصُّورَةَ مُحَرَّمَةٌ, i. e. [Knowest thou not that the face is] forbidden to be beaten? or that it has a title to reverence or respect or honour? (TA.) — — المُحَرَّمُ The first of the months (S, Msb, K, * TA) of the year (Msb) of the Arabs [since the age of pagan ism]; (TA;) the article ال being prefixed because it is originally an epithet; but accord. to some, it is not prefixed to the name of any other month; or, accord. to some, it may be prefixed to صفر and شوّال: (Msb:) and [in the age of paganism, the seventh month, also called] شَهْرُ اللّٰهِ الأَصَبُّ (K, TA.) [الاصبّ being app. a dial. var. of الأَصَمُّ,] i. e. رَجَبٌ; [for] Az says, the Arabs used to call the month of رَجَب in the age of paganism, الأَصَمُّ and المُحَرَّمُ; and he cites the saying of a poet, أَقَمْنَا بِهَا شَهْرَىْ رَبِيعٍ كِلَاهُمَا وَشَهْرَىْ جُمَادَى وَاسْتَحَلُّوا المُحَرَّمَا [We stayed in it during the two months of Rabeea, both of them, and the two months of Jumádà; and they made El-Moharram to be profane; app. by postponing it, as the pagan Arabs often did]: the Arabs called it thus because they did not allow fighting in it [unless they had postponed it]: (TA:) the pl. is مُحَرَّمَاتٌ (Msb, K) and مَحَارِمُ and مَحَارِيمُ. (K.) — — See also — حَرَمٌ مُحَرَّمٌ applied to a camel means Refractory, or untractable: (TA:) [or,] thus applied, [like عَرُوضٌ, q. v.,] submissive in the middle part, [but] difficult to be turned about, [i. e. stubborn in the head,] when turned about: (K: [in the CK, الذَّلُولُ الوَسَطُ is erroneously put for الذَّلُولُ الوَسَطِ: in my MS. copy of the K, الذَّلُولُ الوسط:]) and with ة a she-camel not broken, or not trained: (TA:) or not yet completely broken or trained: (S, TA:) and مُحَرَّمَةُ الظَّهْرِ a she-camel that is refractory, or untractable; not broken, or not trained: in this sense heard by Az from the Arabs. (TA.) — — (tropical:) A skin not tanned: (K:) or not completely tanned: (S:) or tanned, but not made soft, and not thoroughly done. (TA.) — — (tropical:) A new whip: (K:) or a whip not yet made soft. (S, A, TA.) — — (tropical:) An Arab of the desert rude in nature or disposition, chaste in speech, that has not mixed with people of the towns or villages. (TA.) — — (assumed tropical:) The part of the nose that is soft in the hand. (K.) مَحْرُومٌ Denied, or refused, a gift: (Msb, * TA:) or denied, or refused, good, or prosperity: (Az, K:) in the Kur lxx. 25, (I' Ab, S,) [it has this latter, or a similar, meaning;] i. q. مُحَارَفٌ [q. v.]; (I' Ab, S, K;) who hardly, or never, earns, or gains, anything: (K:) or who does not beg, and is therefore thought to be in no need, and is denied: (Bd:) and who has no increase of his cattle or other property: (K:) opposed to مَرْزُوقٌ: (Az, TA:) accord. to some, who has not the faculty of speech, like the dog and the cat &c. (Har p. 378.) — — Held in reverence, respect, or honour;

reverenced, respected, or honoured; and so ↓ مُحْتَرَمٌ. (KL. [But the latter only is commonly known in this sense.]) مَحَارِمُ an anomalous pl. of حَرَامٌ, q. v.: (TA:) — — and pl. of مَحْرَمَةٌ and مَحْرُمَةٌ: (K:) — — and also of المُحَرَّمُ. (K.) مَحَارِيمُ a pl. of المُحَرَّمُ. (K.) مُحْتَرَمٌ [erroneously written in the Lexicons of Golius and Freytag مُحْتَرِمٌ]: see مَحْرُومٌ. حرن 1 حَرَنَ aor. حَرُنَ; (S, Mgh, Msb, K;) and حَرُنَ; (S, Msb, K;) inf. n. حِرَانٌ (Mgh, Msb, K) and حُرُونٌ, (Mgh, Msb,) or the former is a simple subst., and the latter is the inf. n., (S,) and حُرَانٌ; (K;) said of a horse (S, Mgh, Msb, K) or similar beast, (Msb, K,) He was, or became, restive, or refractory, and, when vehemently running, stopped: (S:) or stopped, and was restive, or refractory: (Mgh:) or stopped when one desired to call into action his power of running: said peculiarly of a solid-hoofed animal: (M, K:) or, accord. to Lh, one says also حرنت النَّاقَةُ, meaning the she-camel stood still, and would not move from her place: and حِرَانٌ is used by AO in relation to a she-camel. (TA.) And حَرَنَ, inf. n. حُرُونٌ i. q. تَأَخَّرَ [He went back or backwards, drew back, receded, &c.]. (As, TA.) — — حَرَنَ بِالمَكَانِ, inf. n. حُرُونَةٌ, [perhaps a mistranscription for حُرُونٌ,] He kept, or clave, to the place, and did not quit it. (TA.) — — حَرَنَ فِى البَيْعِ (tropical:) He did not exceed nor fall short in selling. (S, K, TA.) — حَرَنَ القُطْنَ He separated and loosened the cotton [by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet]; syn. نَدَفَهُ. (K.) حِرَانٌ a subst. from حَرَنَ said of a horse [or similar beast; i. e. Restiveness, or refractoriness, &c.]: (S:) or an inf. n. (Mgh, Msb, K.) حَرُونٌ an epithet applied to a horse (S, Mgh, Msb, K) or similar beast, (Msb, K,) [meaning Restive, or refractory, &c.,] from حَرَنَ (S, Mgh, Msb, K) or حَرُنَ: (S, Msb, K:) pl. حُرُنٌ, with two dammehs. (TA.) — — Also An animal of the chase that does not quit the higher, or highest, part of the mountain. (S, K.) مِحْرَنٌ The wooden implement (a kind of mallet) with which, together with a bow, by striking with the former the string of the latter, cotton is sepa rated and loosened; syn. مِنْدَفٌ. (K.) مِحْرَانٌ Honey: (K:) pl. مَحَارِينُ. (So in the TA, as from the K.) — — See also the pl. below. مَحَارِنُ: see what follows. مَحَارِينُ (S, K) and ↓ مَحَارِنُ (S [in which the latter occupies the first place, the former occurring in an ex.,]) (tropical:) The bees that stick to the honey, and are extracted with the مَحَابِض, (S, K, TA,) or wooden implements with which the honey itself is extracted: (TA:) or the bees that stick in the hive, and are with difficulty extracted: or the bees that die in the honey: (T, TA:) sing. ↓ مِحْرَانٌ (K.) — — And The pods of cotton. (K.) حرو حَرْوَةٌ A burning (M, K) which a man experiences (M) in the fauces (الحَلْق) and the chest and the head, by reason of anger, wrath, or rage, and of pain. (M, K.) — Acritude (S, K) of food, (S,) or in the taste of mustard (K, TA) and the like; (TA;) as also ↓ حَرَاوَةٌ. (S, K.) You say, إِنِّى لَأَجِدُ لِهٰذَا الطَّعَامِ حَرْوَةً and ↓ حَرَاوَةً Verily I find that this food has an acrid quality, (S,) or a burning quality. (TA.) [See also حِرَّةٌ, and حَرَارَةٌ.] And one says, ↓ لِهٰذَا الكُحْلِ حَرَاوَةٌ فِى العَيْنِ [This collyrium has a burning effect in the eye]. (TA.) — A disagreeable odour, that has a sharpness, or pungency, (M, K,) in the خَيَاشِيم [or air-passages of the nose]. (M.) حَرَاوَةٌ: see above, in three places. حرى 1 حَرَى, aor. يَحْرِى, (S, K,) inf. n. حَرْىٌ, (S,) It (a thing S) decreased, diminished, or waned, (S, K, TA,) after increase; (TA;) as does, for instance, the moon. (S, TA.) [See an ex. in a verse cited in art. است.] — حَرَى أَنْ يَكُونَ ذٰلِكَ i. q. عَسَى [May-be, or may-hap, &c., that will be]. (TA.) — حَرِىَ بِكَذَا He was, or became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for such a thing; or worthy of it. (MA.) — حَرَاهُ: see 5. 4 احراهُ It (time) caused it (a thing, S) to decrease, diminish, or wane. (S, K.) — مَا أَحْرَاهُ, and أَحْرِ بِهِ, How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he! (S, K.) [You say, مَا أَحْرَاهُ بِذٰلِكَ How well adapted or disposed, &c., is he for that!] 5 تحرّى signifies قَصَدَ الحَرَى; i. e. He sought, or repaired to, the vicinage, quarter, tract, or region, of a people: this is said to be the primary signification: (Mgh:) and تحرّاهُ he sought, or repaired to, his vicinage, &c.; (قَصَدَ حَرَاهُ;) as also ↓ حَرَاهُ, aor. يَحْرِى: (TA:) he aimed at it; made it his object; sought, endeavoured after, pursued, or endeavoured to reach or attain or obtain, it; intended or purposed it; namely, a thing. (S, Mgh, Msb, K, TA.) Hence, in the Kur [lxxii. 14], فَأُولَائِكَ تَحَرَّوْا رَشَدًا Those have aimed at, or sought, &c., a right course. (S, TA.) And تَحَرَّيْتُ مَرْضَاتَهُ I aimed at, or sought, &c., his approval. (Mgh.) And the trad., تَحَرَّوْا لَيْلَةَ القَدْرِ فِى العَشْرِ الأَوَاخِرِ Seek ye the Night of القدر in the last ten [nights of Ramadán]. (TA.) — Also He sought what was most meet, suitable, fit, proper, or deserving, (S, Mgh, Msb, K,) to be done, (S, K,) of two things, (Mgh, Msb,) according to the opinion predominating in his mind, (S,) فِى الأَمْرِ [in the affair, or case]: (Msb:) or he sought, or endeavoured, and strove in seeking, and deciding upon, the singling out of a thing, by deed and by word. (TA.) — And He tarried, waited, or paused in expectation, بِالمَكَانِ in the place. (S, K.) حَرًى The vicinage, quarter, tract, or region, (As, T, S, IAth, Mgh, K,) of a man, (As, T, IAth,) or of a people; (Mgh;) the environs (As, T, S) of a man, (As, T,) or of a house; (S;) and ↓ حَرَاةٌ signifies the same: (S, K:) and [it is said that] the former signifies also the place of the eggs of an ostrich: (S, K:) and a covert, or hiding-place, among trees, of a gazelle: (K, * TA:) Lth says that it signifies the place of laying eggs of the ostrich; or the covert, or lodging-place, of the gazelle: but this is false; for with the Arabs the word signifies as explained above on the authority of As and the حرى of the place of laying eggs of the ostrich, and of the covert of the gazelle, is the environs thereof: (T, TA:) pl. أَحْرَاءٌ. (K.) You say, اِذْهَبْ فَلَا أَرَيَنَّكَ بِحَرَاىَ and ↓ حَرَاتِى [Go thou, so that I may by no means see thee in my vicinage, &c.]. (S.) And لَا تَطُرْ حَرَانَا Approach not thou our environs. (S.) And نَزَلْتُ بِحَرَاهُ and بِعَرَاهُ [I alighted, or descended and abode, in his vicinage, &c.]. (S.) — See also حَرِىٌّ, in six places. حَرٍ: see حَرِىٌّ, in four places. حَرَاةٌ: see حَرًى, in two places. حَرِىٌّ Adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy; as also ↓ حَرٍ and ↓ حَرًى, which last has no dual nor pl., (S, Msb, K,) nor a fem. form, remaining unaltered, because it is [originally] an inf. n.; [see a verse cited voce نَقْرٌ;] or, accord. to Lh, one may say حَرَيَانِ, because Ks has related that some of the Arabs dualize what they do not pluralize: (TA:) the pl. of حَرِىٌّ is حَرُونَ and أَحْرِيَاءُ; (S, Msb;) and the pl. of حَرِيَّةٌ is حَرِيَّاتٌ and حَرَايَا: the pl. of ↓ حَرٍ is أَحْرَاءٌ (S, TA) and حَرُونَ; and the pl. of حَرِيَةٌ is حَرِيَاتٌ. (TA.) You say, إِنَّهُ لَحَرِىٌّ بِكَذَا, and ↓ لَحَرٍ, and ↓ لَحَرًى, (K, TA,) Verily he, or it, is adapted, &c., to such a thing; or worthy of such a thing. (TA.) And هُوَ حَرِىٌّ أَنْ يَفْعَلَ ذَاكَ, and ↓ حَرٍ, and ↓ حَرًى, He is adapted, &c., to do that: (S, Msb:) and ان ↓ انه لَمَحْرًى يفعل, (Lh, K, [in some copies of the K, erroneously, لَمَحْرِىٌّ,]) and ↓ لَمَحْرَاةٌ, (K,) which last has no dual nor pl. nor fem. form, like مَخْلَقَةٌ [q. v.] and مَقْمَنَةٌ: (TA:) and ↓ هٰذَا الأَمْرُ مَحْرَاةٌ لِذٰلِكَ [This thing, or affair, is adapted, &c., to that]. (S.) And hence the phrase, أَنْ ↓ بِالْحَرَى يَكُونَ ذَاكَ (S, * K) It is suitable, fit, or proper, that that should be. (PS.) [But this phrase, in the present day, means Rather that should be. And hence, ↓ كَمْ بِالحَرَى How much rather.] One says also, of a man who has attained to fifty [years], ↓ فَحَرًى, meaning He is adapted, &c., to attain all that is good. (Th, TA.) And one says إِنَّهُ لَحَرِىٌّ as meaning Verily it is probable; or likely to happen or be, or to have happened or been; as also لَخَلِيقٌ. (TA in art. خلق.) حِرِىٌّ: see art. حرح. حَارٍ masc. of حَارِيَةٌ, (M, TA,) which is an epithet applied to a viper (أَفْعًى); (S, M, K;) meaning That has decreased in its body by reason of age; and it is the worst, or

most malignant or noxious, that is: (S:) or that has become old, and has wasted in its body, and whereof there remains not save its head and its breath (نَفَسُهَا [in the CK نَفْسُهَا]) and its poison: (M, K:) dim. ↓ حُوَيْرِ. (TA.) One says, رَمَاكَ ٱللّٰهُ بِأَفْعَى حَارِيَةٍ [meaning (assumed tropical:) May God smite thee with an evil like a viper wasted by age]. (S.) حُوَيْرِ: see what next precedes. أَحْرَى More, and most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper; or more, and most, worthy, or deserving. (S, * Mgh, Msb, K.) A thing is said to be أَحْرَى بِالِاسْتِعْمَالِ [More, or most, meet, &c., to be done]. (S, K.) مَحْرًى: see حَرِىٌّ. مَحْرَاةٌ: see حَرِىٌّ, in two places. حز 1 حَزَّهُ, (S, A, Msb,) aor. حَزُ3ِ, inf. n. حَزٌّ, (S, Msb, K, *) He cut it; (S, A, K;) namely, his, or its, head; (A;) as also ↓ احتزّهُ: (S, A, K:) or he cut it (namely, a thing, or flesh-meat,) without separating; made an incision in it: or he cut it with labour: (TA:) and he notched it; or made a notch in it; namely, a piece of wood. (S, Msb, TA.) It is said in a prov., حَزَّتْ حَازَّةٌ مِنْ كُوعِهَا [A woman cutting cut a part of the skin of the extremity of the bone of her fore arm next the thumb: nearly the same as another prov. حَلَأَتْ حَالِئَةٌ عَنْ كُوعِهَا]: alluding to a people's being occupied by their own affair so as to be diverted thereby from attending to other things. (AZ, K.) You say also, حَزَّ فِى رَأْسِ القَوْسِ He made a notch in the head of the bow. (A.) — — [Hence the saying,] الإِثْمُ مَا حَزَّ فِى قَلْبِكَ (tropical:) [Sin is that which makes an impression upon thy heart, causing thee to waver lest it be an act of disobedience because of thy not being easy respecting it]. (A. [See حَزَّازٌ, below; and see also حَكَّ, and حَاكَ.]) Of anything making an impression in, or upon, the bosom, and causing one to waver or scruple, you say حَزَّ. (S.) 2 [حزّزهُ] حَزَّ3ِ, inf. n. تَحْزِيزٌ, He cut it, or notched it, much, or in many places; he made notches in it; he made it serrated; he jagged it. You say,] حزّز أَسْنَانَهُ, (S, K,) inf. n. تَحْزِيزٌ, (TA,) He made his teeth serrated, and sharpened their extremities, to make them like those of a young person. (S, K, TA.) [See also تَحْزِيزٌ, below.] 5 تحزّز It was cut much, or in many places, or into many pieces: (S, K:) [it was notched much, or in many places; was made serrated; was jagged.] 8 احتزّهُ: see 1. حَزٌّ A notch, or an incision, (S, A, Msb, K,) in a thing; (S, K;) as, [for instance,] in a piece of wood, and a tooth-stick (سِوَاك), and a bone, (TA,) and a bow: (A, TA:) and in like manner ↓ مَحَزٌّ, the notch of a bow, into which the ring of the string falls: (A and K, voce كُظْرٌ:) [or the former is a coll. gen. n.:] n. un. ↓ حَزَّةٌ; (S, TA;) [for which, in the S and L and K, voce طَرِيدَةٌ, we find ↓ حُزَّةٌ, perhaps a dial. var.] You say, رَدَّ الوَتَرَ حَزَّهَا He put back the bow-string to its notch (A, TA) in the head of the bow. (TA.) For the explanation of حَزُّ الكَرَاكِرِ, see كِرْكِرَةٌ. — A time; a particular time; [a nick of time:] (S, K:) and ↓ حَزَّةٌ signifies the same; and also a particular state or condition. (A, TA.) You say, هٰذِهِ حَزَّةُ ↓ مَجِىْءِ فُلَانٍ [This is the time of the coming of such a one]. (A.) And ↓ كَيْفَ جِئْتَ فِى هٰذِهِ الحَزَّةِ [How hast thou come at this time, or in this state?]. (A.) And ↓ لَقِيتُهُ عَلَى حَزَّةٍ مُنْكَرِةٍ [I met him at an evil time, or in an evil condition]. (A.) حَزَّةٌ: see حَزٌّ in five places. حُزَّةٌ: see حَزٌّ. — Also A piece of flesh-meat cut off lengthwise: (S, K:) or only of liver: (K, TA:) not of a camel's hump, nor of flesh, or other thing: (TA:) or it signifies also a piece cut off of anything, such as a melon &c.: used in this sense by the people of Syria: (TA:) pl. حُزَزٌ. (Msb.) — — (tropical:) The neck: (S, Msb, K:) accord. to some: (Msb:) so termed metaphorically. (S.) So in a trad., أَخَذَ بِحُزَّتِهِ He took hold of his neck. (S, TA.) — حُزَّةُ السَّرَاوِيلِ i. q. حُجْزَتُهُ: (IAar, Az, S, Msb, K:) but disallowed by As. (TA.) حَزَازٌ Scurf of the head: ↓ n. un. with ة [signifying a particle, or flake, thereof]. (S, K.) حَزِيزٌ Rugged ground: (IDrd:) or a rugged and extended place: (S, K:) or a place abounding with rugged stones like knives: or hard ground in a tract abounding with pebbles: (TA:) or rugged and hard ground with a slight elevation: (ISh:) or depressed ground: (TA:) pl. [of pauc.] أَحِزَّةٌ and [of mult.] حِزَّانٌ (S, K) and حُزَّانٌ and حُزُزٌ, (K, TA,) with two dammehs, (TA,) or حُزَزٌ. (CK.) حَزَازَةٌ: see حَزَازٌ: — and see also حَزَّازٌ. حَزَّازٌ Food that becomes acid in the stomach, (K, TA,) by reason of its badness, and so [as it were] cuts (يَحُزُّ) into the heart. (TA.) Hence the saying, أَنْتَ أَثْقَلُ مِنَ الحَزَّازِ [Thou art heavier, or more difficult to be born, than the food that becomes acid in the stomach, &c.]. (A Heyth, on the authority of Abu-l-Hasan El-Aarábee.) — — [And hence, app.,] Anything that makes an impression in, or upon, the heart, or bosom, causing one to waver or scruple; lit., that cuts into the heart, and scrapes in the bosom; expl. by مَا حَزَّ فِى القَلْبِ, (A 'Obeyd, S, K,) and حَكَّ فِى الصَّدْرِ; (K;) as also ↓ حُزَّازٌ (K) [and ↓ حَازَّةٌ, as will be seen below]: and pain in the heart, arising from wrath &c.; as also ↓ حُزَّازٌ, (A 'Obeyd, S,) and ↓ حَزَازَةٌ; (A 'Obeyd, S, K;) of which last the pl. is حَزَازَاتٌ. (A 'Obeyd, S.) [See also حَزْحَزَةٌ.] It is said in a trad., الإِثْمُ حَوَازُّ القُلُوبِ, (S, Mgh, and K * in art. حوز,) i. e., Sin is those things that make an impression upon hearts, (Lth, Mgh, MS, and K ubi suprà,) like as cutting, or notching, makes an impression upon a thing, (TA,) and that cause one to suspect that they may be acts of disobedience, by reason of uneasiness respecting them, (Mgh,) or to waver respecting them, lest they should be so, for that reason, (K,) or to be uneasy in heart respecting them: (MS:) حوازّ being pl. of ↓ حَازَّةٌ, (Mgh, K,) like as دَوَابُّ is pl. of دَابَّةٌ: (Mgh:) Sh. reads حُوَّازُ القُلُوبِ, which he explains as meaning, "what overcomes hearts, (مَا يَحُوزُهَا, i. e., يَغْلِبُ عَلَيْهَا,) so that they commit that which is not incumbent:" (Mgh, and K * and TA ubi suprà:) but the former reading is the more common: (Mgh, TA:) and some read حَزَّاز; and some حَرَّار. (TA in art. حوز.) [See also فصٌّ.] — — حَزَّازُ الصَّخْرِ and حَزَّازُ الحَجَرِ: See بَهَقُ الحَجَرِ in art. بهق. حُزَّازٌ: see حَزَّازٌ, in two places. بِهِ حَازٌّ, said of a camel, He has an incision, or a cut, in the edge of the callous protuberance upon his breast, produced by his elbow, which makes it bleed: if it does not make it bleed, it is termed مَاسِحٌ: (S, K:) or حازّ is a cut, or an incision, in the arm, penetrating through the skin, to the flesh, opposite the callous protuberance upon the breast of a camel; also termed عَرْكٌ: (El-'Adebbes El-Kinánee:) or a cut, or an incision, in the said protuberance: it is a subst., like نَاكِتٌ and ضَاغِطٌ. (TA.) حَازَّةٌ; pl. حَوَازُّ: see حَزَّازٌ, in two places. حَزْحَزَةٌ A pain in the heart, arising from fear or from physical suffering: (K:) pl. حَزَاحِزُ. (TA.) [See also حَزَّازٌ.] تَحْزِيزٌ [see 2. — —] The being cut, or notched, much, or in many places; being serrated, or jagged, like the teeth of the مِنْجَل: and sometimes this is in the edges, or extremities, of the human teeth. (TA.) You say, فِى أَسْنَانِهِ تَحْزِيزٌ (S, A, K) In his teeth is a serration, and a sharpness of the extremities [such as is seen in the teeth of young persons]; syn. أُشُرٌ; (S, K;) the like of the serration of the teeth of the مِنْجَل. (A.) — — Also The marks of cutting or notching. (TA.) مَحَزٌّ A place of cutting [or notching]. (TA.) You say, قَطَعَ فَأَصَابَ المَحَزَّ (A, TA) He cut, and hit the place of cutting. (TA.) And تَكَلَّمَ وَأَشَارَ فَأَصَابَ المَحَزَّ (tropical:) [He spoke, and indicated, or advised, and hit upon the right thing]: (A, TA:) [app. alluding to the right place of incision of the كِرْكِرَة, which is a nice and difficult operation: see كِرْكِرَةٌ.] — — [A notched, or small hollowed, place, made by cutting or otherwise. — — A groove, or the like. Occurring in the K, voce بَكْرَةٌ, and in art. خصر, &c.] — — See also حَزٌّ, first signification. حزب 1 حَزَبَهُ, (S, A, Mgh, Msb, K,) aor. حَزُبَ, (Mgh, Msb,) inf. n. حَزْبٌ, (K, TA,) It (an event) befell him: (S, A, Mgh, Msb, K:) and it became severe to him; distressed him; or pressed severely, or heavily, upon him: or it straitened him, or

overcame him, (K, TA,) suddenly, or unexpectedly. (TA.) 2 حزّب, (A, K,) inf. n. تَحْزِيبٌ, (K,) He collected, congregated, or assembled, people: (TA:) he collected, or formed, people into أَحْزَاب, (A, K,) i. e. parties, classes, bodies, divisions, or the like. (A.) — — (tropical:) He divided the Kur-án into أَحْزَاب, (S, A, Mgh, TA,) meaning set portions for particular acts of prayer, &c.; the doing of which is forbidden. (Mgh.) [But it may also be used as meaning (assumed tropical:) He divided the Kur-án into sixtieth portions.] 3 حازبهُ He was, or became, of the number of his partisans, or party: (TA:) he helped, or aided, him. (A.) — — See also 5. 5 تحزّبوا They became [or formed themselves into] أَحْزَاب, (A, Msb, K,) i. e. parties, classes, bodies, divisions, or the like; (A;) as also ↓ حازبوا: (K:) they collected themselves together, (S, Mgh, * TA,) against (عَلَى) others. (Mgh.) حِزْبٌ and ↓ حُزَابَةٌ A severe, or distressing, event: or one that straitens, or overcomes, (K, TA,) suddenly, or unexpectedly. (TA.) حِزْبٌ, in its primary acceptation, A party, or company of men, assembling themselves on account of an event that has befallen them (لِأَمْرٍ حَزَبَهُمْ): (Ksh and Bd in v. 61:) [and then, in a general sense,] an assembly, a collective body, or company, of men: (IAar, A, Mgh, L, K:) a party, portion, division, or class, (S, A, L, Msb, K, TA,) of men: (L, Msb, TA:) the troops, or combined forces, of a man; (K, TA;) his party, partisans, or faction, prepared, or ready, for fighting and the like: (TA:) the companions, (S, K,) sect, or party in opinions or tenets, (K,) of a man: (S, K:) any party agreeing in hearts and actions, whether meeting together or not: (El-Moajam, TA:) pl. أَحْزَابٌ. (S, A, Mgh, Msb, L, K.) And the pl., with the article, Those people who leagued together to wage war against Mohammad: (K:) or the parties that combined to war with the prophets. (S.) And in the Kur xl. 31, The people of Noah and 'Ád and Thamood, and those whom God destroyed after them, (K, TA,) as the people of Pharaoh. (TA.) And يَوْمُ الأَحْزَابِ [The day of the combined forces;] the day [or war] of the moat (الخَنْدَق). (Mgh, Msb, TA.) — — I. q. وِرْدٌ, (S, Mgh, Msb, K, TA,) either in its proper sense, A turn, or time, of coming to water: or in the sense next following, which is tropical. (TA.) — — (tropical:) A set portion of the Kur-án, (A, Mgh, L, TA,) and of prayer, (Mgh, L, TA,) &c., (Mgh,) of which a man imposes upon himself the recital (A, Mgh, TA) on a particular occasion, (Mgh,) or at a particular time; (TA;) a set portion of prayer, and of recitation [of the Kur-án], &c., which a person is accustomed to perform: (Msb:) pl. as above. (Mgh.) You say, قَرَأَ حِزْبَهُ مِنَ القُرْآنِ (tropical:) [He recited his set portion of the Kur-án]. (A.) And كَمْ حِزْبُكَ (tropical:) [How much is thy set portion of the Kur-án ?]. (A.) — — [Also (assumed tropical:) A sixtieth portion of the Kur-án.] — — (assumed tropical:) A portion, share, or lot, (Msb, TA,) of wealth, or property: or perhaps a mistranscription for جِزْبٌ; since IAar says that حِزْبٌ signifies " a company of men; " and جِزْبٌ " a portion, share, or lot. " (TA.) — A weapon, or weapons, of war; syn. سِلَاحٌ; (M, A, K, TA;) i. e. آلَةُ حَرْبٍ. (TA.) — See also what next follows. حِزْبَاءٌ, (S,) or ↓ حِزْبٌ and حِزْبَاءَةٌ, (K, TA,) Rugged ground: (S, K:) or very rugged ground: (TA:) or the first signifies hard, elevated ground: (Ham p. 664:) and the last, a most rugged tract of [high ground such as is termed] قُفّ, slightly elevated, in another hard قُفّ; (ISh, TA;) or a rugged, elevated place: (TA:) the first is a pl.; (K;) [or rather a coll. gen. n., of which the last is the n. un.; i. e.,] the last is a more special term than the first; (S;) and the pl. is حَزَابٍ, (S, in copies of the K حَزَابِى,) like صَحَارٍ, originally حَزَابِيٌّ; (S, TA;) and also explained as signifying extended, rugged, narrow places. (TA.) حَزَابٍ Thick, coarse, rude, or bulky, and short; as also ↓ حِنْزَابٌ: (S:) thick, coarse, rude, or bulky, and inclining to shortness; as also ↓ حَزَابِيَةٌ, (S, K,) in which the ى is for the purpose of quasi-coordination to the quadriliteral-radical class, as in فَهَامِيَةٌ and عَلَانِيَةٌ from فَهْمٌ and عَلَنٌ, (S,) and ↓ حِنْزَابٌ; (K;) applied to a man, (S, TA,) and to an ass: (TA:) and ↓ حَزَابِيَةٌ also signifies thick, coarse, rude, or bulky, applied to a camel, and to a pubes; and hardy, strong, or sturdy, applied to an ass. (TA.) — Also pl. of حِزْبَاءٌ. (S.) حَزِيبٌ: see حَازِبٌ. حُزَابَةٌ: see حِزْبٌ. حَزَابِيَةٌ: see حَزَابٍ, in two places. حَازِبٌ and ↓ حَزِيبٌ A severe, or distressing, event: pl. [app. of either word] حُزْبٌ, (K,) or, accord. to MF, حُزُبٌ; and pl. of the former word حَوَازِبُ. (TA.) — — Also, the former, What falls to one's lot, of work. (TA.) حِنْزَابٌ, in which the ن is said by some to be augmentative, and by others to be radical: (TA:) see حَزَابٍ, in two places. — — Also The carrot of the land (جَزَرُ البَرِّ: [this would rather seem to mean the wild carrot, but for what here follows:]) the carrot of the sea (جَزَرُ البَحْرِ) is called قُسْطٌ. (S.) [See also art. حنزب.] — — The cock. (K.) — — A species of [the birds called] قَطًا. (K.) [See also art. حنزب.] حُنْزُوبٌ A certain plant [app. that called حِنْزَابٌ, mentioned above: see art. حنزب]. حَيْزَبُونَ An old woman: (S, TA:) or [an old woman] in whom is no good: (TA:) or a cunning, or crafty, old woman. (Har p. 76.) The ن is augmentative, as it is in زَيْتُونٌ. (TA.) حزر 1 حَزَرَهُ, aor. حَزُرَ and حَزِرَ, inf. n. حَزْرٌ (S, M, Msb K) and مَحْزَرَةٌ, (Th, K,) He computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, or number: (S, Mgh, * Msb, K:) [more commonly,] he computed by conjecture its quantity or measure &c.; syn. خَرَصَهُ, (S, K,) and قَدَّرَهُ بِالحَدْسِ; (M;) he took its quantity or measure &c. by the eye. (TK.) [He conjectured it; and so ↓ حزّرهُ, inf. n. تَحْزِيرٌ: perhaps post-classical: whence عِلْمُ التَّحْزِيرِ The science of divination.] You say, حَزَرَ النَّخْلَ He computed by conjecture the quantity of the fruit upon the palm-trees. (A, Msb.) And حَزَرْتُ قِرَاءَتَهُ عِشْرِينَ آيَةً (tropical:) I computed his recitation, or reading, to be twenty verses [of the Kur-án]. (A.) And حَزَرْتُ قُدُومَهُ يَوْمَ كَذَا (tropical:) I computed his arrival to be on such a day. (A.) And اِحْزِرْ نَفْسَكَ هَلْ تَقْدِرُ عَلَيْهِ (tropical:) Measure thyself, whether thou be able to do it. (A.) — حَزَرَ, (S, M, K,) aor. حَزُرَ, inf. n. حَزْرٌ and حُزُورٌ, (M,) It (milk, S, M, K, and beverage of the kind called نَبِيذ, S, K) became sour, or acid. (S, M, K.) It is said in a prov., عَدَا القَارِصُ فَحَزَرَ [explained in art. قرص]. (A.) — — Hence, (TA,) (tropical:) It (a man's face) was, or became, [sour, i. e.] frowning, contracted, stern, austere, or morose. (K, TA.) 2 حَزَّرَ see above. حَزْرَةُ المَالِ The better, or best, of cattle or other property; (S, A, Mgh, Msb, K;) as also ↓ حَزِيرَةُ المالِ: or the latter signifies property to which the heart clings: (TA:) the term حزرة is applied alike to what is masc. and what is fem.: (AO, Msb:) the pl. is حَزَرَاتٌ (S, Msb, K) and حَزْرَاتٌ, as though the sing. were an epithet: (Msb:) it is applied to the better or best of property because the owner of such property always, when he sees it, computes its quantity or number in his mind: accord. to Aboo-Sa'eed, حَزَرَاتُ الأَمْوَالِ signifies those kinds of property which their owners love: accord. to AO, choice kinds of property. (TA.) You say also, هٰذَا حَزْرَةُ نَفْسِى, meaning This is the best of what I have: and of such property the collector of the poor-rate is forbidden to take. (S, Mgh, * TA.) Also, هِىَ حَزْرَةُ قَلْبِهِ It is the choice thing of his heart. (AO.) حَزْرَآءُ Sour [milk such as is termed] صَرْبَة. (K. [In some copies of the K, ضربة, which SM thinks to be a mistake for صربة. See also حَازِرٌ.]) حَزْوَرٌ (TA) and ↓ حَزْوَرَةٌ (S, K) and ↓ حِزْوَارَةٌ (K) A small hill: (S, K, TA:) or the first, rugged ground: (TA:) and the second, stony ground: (Abu-t-Teiyib:) pl. [of the first and second] حَزَاوِرُ (S, K) and حَزَاوِرَةٌ (K, mentioned by Abu-t-Teiyib as pl. of the second,) and [of the third] حَزَاوِيرُ. (K.) — — Also حَزْوَرٌ and ↓ حَزَوَّرٌ, (S, A, K,) [the latter the more common,] (assumed tropical:) A strong boy; (K;) one that has attained to youthful vigour, or the prime of manhood: (TA:) or a boy who has become

strong, (S, A,) and has served: (S:) or one who has nearly attained the age of puberty, and has not had commerce with a woman (وَلَمْ يَفْعَلْ [app. meaning ولم يفعل بِامْرَأَةٍ]): (Yaakoob, S:) or one who has attained the age of puberty, and has become strong: (Mgh, TA, in explanation of the latter word:) or a boy who has nearly attained the age of puberty; so called, accord. to several authors, as being likened to a hill: or one who has fully attained that age: (TA:) or, accord. to As and El-Mufaddal, a young boy, who has not attained the age of puberty: and sometimes, one who has attained that age, and become strong in body, and has borne arms: and this is the right explanation: (Az:) and a strong man: and, contr., a weak man: (AHát, K:) or, accord. to some of the lexicologists, when applied to a boy, or young man, it signifies strong: and when applied to an old man, weak: (Abu-t-Teiyib:) pl. حَزَاوِرَةٌ (S, TA) and حَزَاوِرُ. (TA.) حَزْوَرَةٌ: see حَزْوَرٌ. حَزْرَةُ المالِ: see حَزِيرَةُ المَالِ. حَزِيرَانُ The name of a month, in Greek; [the Syrian month corresponding to June, O. S.;] (S, K;) [next] before تَمُّوز. (S.) حَزَوَّرٌ: see حَزْوَرٌ. حِزْوَارَةٌ: see حَزْوَرٌ. حَازِرٌ A man computing, or who computes, by conjecture, the quantity or number [&c.] of a thing or things. (S, TA.) [See 1.] — Applied to milk, and to the beverage called نَبِيذ, Sour, or acid: (S, K:) or, applied to milk, it means more than حَامِضٌ: (TA:) or i. q. حَامِزٌ: (IAar, TA:) or more than حامز. (TA in art. حمز.) — — And hence, (TA,) applied to a face, (tropical:) [Sour, i. e.] frowning, contracted, stern, austere, or morose. (K, TA.) [See also what follows.] مَحْزُورٌ, (K, TA,) in some copies of the K مُحَزْوَرٌ, (TA,) [in the CK مُحَزْور,] (tropical:) Angered; (K, TA;) and having a frowning, contracted, stern, austere, or morose face. (TA.) [See also what next precedes.] حزق 1 حَزَقَ, (S, K,) aor. حَزِقَ, inf. n. حَزْقٌ, (K,) He tied, or bound, a thing (S, K) with a rope: (S:) he tied, or bound, it strongly with a rope. (TA.) — — He bound, or bound round, a foot, or a man. (K, accord. to different copies.) — — He strung a bow. (TA.) — — He pulled, or drew, a bond, and a bow-string, hard, or vehemently. (K.) — — He, or it, squeezed, pressed, compressed, or pinched, a thing. (K.) You say of a tight boot, حَزَقَ رِجْلَهُ It compressed, or pinched, his foot. (K.) — — He straitened; made strait, or narrow. (TA.) — — حَزَقُوا بِهِ They surrounded, encompassed, or encircled, him, or it. (TA.) — He broke wind: (K:) said of an ass. (TA.) Hence the saying of 'Alee, in disparagement of the schismatics, حَزْقُ عَيْرٍ حَزْقُ عَيْرٍ; meaning " the case is not as ye assert: " said by El-Mufaddal to be a proverbial phrase, applied in relation to a man who relates a piece of information that is not complete nor realized. (TA.) 4 احزقهُ, (K,) inf. n. إِحْزَاقٌ, (TA,) He prevented, withheld, debarred, or forbade, him, (Az, K,) عَنْهُ from it. (TA.) 5 تحزّق i. q. تجمّع [It became collected, brought together, &c.]. (TA.) 7 انحزق i. q. انضمّ [It became drawn, collected, or gathered, together; or drawn and joined, or adjoined; &c.]. (TA.) حِزْقٌ and ↓ حِزْقَةٌ and ↓ حَزَاقَةٌ and ↓ حَزِيقَةٌ (S, K) and ↓ حَزِيقٌ and ↓ حَازِقَةٌ (K) A collection (S, K) of men, and of birds, and of palm-trees, &c. : pl. of the second حِزَقٌ. (S.) حَزَقٌ [Niggardliness, or tenaciousness, of that which is in one's hands]: see حُزُقٌ. حِزْقَةٌ: see حِزْقٌ: — — and see also حَزِيقَةٌ. حَزُقٌ: see the next paragraph. حُزُقٌ and ↓ حُزُقَّةٌ Short: or short in step by reason of the weakness of his body: (K:) or short, and short in step: (S:) or narrow in judgment: (K:) so As, in explanation of the latter word; applied to a man and to a woman: (TA:) or this signifies short: and short and ugly: and the former, narrow in power and judgment, and avaricious, niggardly, or tenacious: (Sh, T, TA:) and the latter, (AO, TA,) or both, (K,) large-bellied and short, and, in walking, turning about his buttocks; as also ↓ أُحْزُقَّةٌ and ↓ حَزُقَّةٌ: [the last in the CK without teshdeed:] or [in the CK " and "] the first two words, and ↓ حَزُقٌ and ↓ حَزُقَّةٌ, a short man who is short in step by reason of his shortness or of the weakness of his body: or a man niggardly, or tenacious, of that which is in his hands; and the subst. [signifying the quality thus denoted] is ↓ حَزَقٌ: (K:) also evil in disposition, (IAar, K,) and niggardly: (IAar, TA:) and straitened in circumstances: (Sh, K:) or الحُزُقَّةُ [in the CK الحُزَقَةُ] signifies [sometimes] a sort of game; (K;) as in a trad., in which it is said of some girls, لَعِبْنَ الحُزُقَّةَ [They played at the game of الحزقّة]. (TA.) حُزُقَّةٌ حُزُقَّهْ تَرَقَّ عَيْنَ بَقَّهْ (S, TA) is a saying of the Arabs, (S,) explained as meaning Short in step by reason of thy weakness, short in step &c., climb up, [O eye of a gnat or musquito;] and was said, as is related in a trad., by the Prophet, in dancing El-Hasan and El- Hoseyn; whereupon the child would climb up until he placed his feet upon the Prophet's chest: (TA:) حُزُقَّةٌ is for أَنْتَ حُزُقَّةٌ, or يَا حُزُقَّةُ: (IAth, TA:) and تَرَقَّ means اِرْقَى, from رَقِيتُ فِى الدَّرَجَةِ: (S:) and عَيْنَ بَقَّهْ is an allusion to smallness of the eye, (IAth, TA, and Har p. 619,) as being likened to the eye of the gnat or musquito; or denotes smallness of person. (Har.) حَزُقَّةٌ: see حُزُقٌ, in two places. حُزُقَّةٌ: see حُزُقٌ. حِزَاقٌ Anything with which one ties, binds, or makes fast. (TA.) [The meaning of بِالضَّرُورَة assigned by Golius to حِزَاقًا is a mistake, occasioned by his misunderstanding a passage in the K, where it is said of a woman that she used حِزَاقًا by poetic license (لِلضَّرُورَةِ) for حَازوقًا, a proper name of a man.] حَزِيقٌ: see حِزْقٌ: — — and see also حَزِيقَةٌ. حَزَاقَةٌ: see حِزْقٌ. حَزِيقَةٌ: see حِزْقٌ. — — Also, (K,) and ↓ حِزْقَةٌ, (TA,) A part, or portion, (K, TA,) [of a swarm] of locusts; (TA;) as also خِزْقَةٌ; (K and TA in art. خرق;) or of anything; (K, TA;) even of wind: (TA:) pl. of the former حَزَائِقُ and حُزُقٌ (K, TA [in the CK حِزَقٌ, which is pl. of حِزْقَةٌ,]) and [coll. gen. n.] ↓ حَزِيقٌ. (K.) — — And i. q. حَدِيقَةٌ [A walled garden; &c.]: (K:) or the like of a حديقة (Ibn-'Abbád, TA.) حَازِقٌ One who is pinched by a tight boot: (S, K:) of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ. (K.) One says, لَا رَأْىَ لِحَازِقٍ [No counsel, or advice, is possible to one who is pinched by a tight boot]. (S, TA.) [See also حَاقِنٌ.] حَازِقَةٌ: see حِزْقٌ. أُحْزُقَّةٌ: see حُزُقٌ. إِبْرِيقٌ مَحْزُوقُ العُنُقِ A narrow-necked ewer. (A, Nh, K.) مُتَحَزِّقٌ Very niggardly or tenacious or avaricious. (S, K.) حزم 1 حَزَمَهُ, (S, Msb, K,) aor. حَزِمَ, (K,) inf. n. حَزْمٌ, (S,) He bound it, or tied it; (S, K;) namely, a thing: (S:) or he made it a حُزْمَة [q. v.]. (Msb.) — — حَزَمَ الدَّابَّةَ (S, Msb) or الفَرَسَ, (K,) aor. as above, (Msb,) and so the inf. n., (Mgh, Msb,) He bound the beast [or horse] with the حِزَام [or girth]; (T, * S, * Mgh, * Msb;) and with a rope; (T, TA;) or he bound the حِزَام of the [beast or] horse. (K.) — — [And hence,] حَزَمَ رَأْيَهُ, [aor. and] inf. n. as above, (assumed tropical:) He made his judgment, opinion, or counsel, firm, or sound. (Msb.) It is said in a prov., قَدْ أَحْزِمُ لَوْ أَعْزِمُ [Certainly I make firm my determination if I determine upon doing a thing]; meaning I know الحَزْم [i. e. prudence, or discretion, and precaution], though I do not practise it. (IB, TA. [See also Freytag's Arab. Prov. ii. 262.]) — [Hence, also,] حَزُمَ, (S, K,) aor. حَزُمَ, (K,) inf. n. حَزَامَةٌ (S, K *) and حُزُومَةٌ, (K, * TK,) but this latter is not of established authority, (TA,) and حَزْمٌ, (CK, * TK, [or this is probably a simple subst. in relation to حَزُمَ,]) He possessed the quality of حَزْم [explained below, as meaning prudence, or discretion, &c.]. (S, K.) — حَزِمَ, aor. حَزَمَ, inf. n. حَزَمٌ, (S, K,) He was, or became, choked, (K,) or he had what resembled a choking, (S,) in his chest. (S, K.) 4 احزمهُ He made for him, or put to him, [namely, a horse, as is implied in the K,] a حِزَام [or girth]. (K.) 5 تحزّم and ↓ احتزم, (S, K,) [said of a horse, as is implied in the K, and of a man,] He became furnished with a حِزَام [i. e. girth, or girdle]: (K:) [or, said of a man, he became girt; or he girded himself;] or i.

q. تَلَبَّبَ, meaning he bound his waist with a rope [or girdle]. (S.) It is said in a trad., ↓ نَهَى أَنْ يُصَلِّىَ الرَّجُلُ حَتَّى يَحْتَزِمَ [He forbade that the man should pray unless he were girt, or unless he girded himself]. (TA.) — تحزّم فِى أَمْرِهِ He acted with prudence, or discretion, and precaution, in his affair, or case. (TA.) 8 احتزم: see 5, in two places: — — and see حَزْمٌ. — — Also It was, or became, inwrapped. (Ham p. 614.) 12 اِحْزَوْزَمَ, (K,) from الحَزْمُ; like اِعْشَوْشَبَ, from العُشْبُ; (TA;) It (a place) was, or became, rough, or rugged: (K:) or elevated. (TA.) — — It was, or became, collected together, and compacted, or compact. (K.) — — He (a man) was, or became, big, or large, in the belly, without being full. (K, TA.) حَزْمٌ [Prudence, or discretion, and precaution;] sound management of one's affair or case, (S, K,) and taking the sure course therein, (T, S, K,) and precaution, that it may not become beyond the power of management: (TA:) said in a trad. to consist in evil opinion: and in another, in the asking counsel of people of judgment and obeying them: (TA:) or good judgment: (Mgh:) or strength, [or firmness of mind or of judgment, (see حَازِمٌ,)] and sound management: (Ham p. 33:) the first part thereof said by Aktham Ibn-Seyfee to be consultation: (Ham ibid:) from the same word as signifying the act of “ binding the حِزَام,” (Mgh,) or from this word as signifying the act of “ binding with the حزام,” and “ with the rope: ” (T, TA:) and ↓ حَزْمَةٌ signifies the same; as in the saying, إِنَّ الوَحَآءَ مِنْ طَعَامِ الحَزْمَةِ [Verily quickness is of the food of prudence, &c.], a prov., mentioned by Ibn-Kethweh, alluding to people's collecting themselves together and aiding one another, when they act with quickness, or sharpness, and vigour; and said in praise of him who thus acts. (TA.) You say, أَخَذَ بَالحَزْمِ (TA) and [sometimes] فِى الحَزْمِ (K in art. حوط) [He took the course prescribed by prudence, discretion, precaution, or good judgment; he used precaution: and, like أَخَذَ بِالثِّقَةِ, he took the sure course in his affair]. — Elevated ground; as also ↓ أَحْزَمُ and ↓ حَيْزُومٌ: (K:) or this last signifies rough, or rugged, ground: (Yz, IB, K:) and حَزْمٌ is [ground] more elevated than what is termed حَزْنٌ: (S:) or more rough, or rugged, than what is termed حزْنٌ: (Ham p. 45:) or elevated ground, or rugged and elevated ground, that is girt (↓ اِحْتَزَمَ) by a torrent: or rugged ground, having many stones, which are more rugged and rough and scabrous than those of the أَكَمَة, but the top of which is broad and long, extending to the length of two leagues, and three, and less than that, which the camels do not ascend except by a road that it has: accord. to Yaakoob, the م is a substitute for the ن of حَزْنٌ: pl. حُزُومٌ. (TA.) حَزَمٌ [in a horse (see أَحْزَمُ)] Largeness, or fulness, of the sides, or of the sides and belly and flank; contr. of هَضَمٌ. (S.) حَزْمَةٌ: see حَزْمٌ. حُزْمَةٌ A bundle, or what is bound round, (K, TA,) of firewood &c.: (S:) pl. حُزَمٌ. (Msb, TA.) حَزْمَى وَاللّٰهِ i. q. أَمَا وَاللّٰهِ; (K;) as also حَرْمَى وَاللّٰهِ [q. v.]. (K in art. حرم.) حُزُمَّةٌ Short; (K;) applied to a man. (TA.) حِزَامٌ [The girth of a horse and the like; and the girdle of a man;] the thing with which one girths, or girds; as also ↓ حِزَامَةٌ and ↓ مِحْزَمٌ and ↓ مِحْزَمَةٌ: (K:) pl. حُزُمٌ, (Msb, K, TA, [in the CK حُزْمٌ,]) i. e., pl. of حِزَامٌ, (Msb, TA,) [and أَحْزِمَةٌ is pl. of pauc. of the same:] the pl. of مِحْزَمَةٌ [and مِحْزَمٌ] is مَحَازِمُ. (TA.) [J says,] The حِزَام of the beast is well known: and hence the saying, جَاوَزَ الحِزَامُ الطُّبْيَيْنِ [The girth passed beyond the two teats]; (S;) meaning (assumed tropical:) the affair, or case, became distressing, and formidable. (K in art. طبى.) — — Hence, also, The حِزَام [or swaddling-band] of a child in his cradle. (S.) — — [And hence, also,] أَخَذَ حِزَامَ الطَّرِيقِ (tropical:) He took the middle, and main part, or beaten track, of the road. (TA.) حَزِيمٌ: see حَازِمٌ: — and see also حَيْزُومٌ, in two places. حِزَامَةٌ: see حِزَامٌ. حَزَّامٌ A binder of paper into bundles: in [the dial. of] Má-wará-en-Nahr. (TA.) حَازِمٌ (S, K) and ↓ حَزِيمٌ (K) Possessing the quality of حَزْم [explained above, as meaning prudence, or discretion, and precaution; or good judgment; &c.]: or intelligent; discriminating, or discerning; possessing firmness, or soundness, of judgment, or knowledge, and skill in affairs, or experience and good judgment; using precaution in affairs: (TA:) pl. (of the former, TA) حَزَمَةٌ (K, TA [in the CK, erroneously, حَزْمَةٌ,]) and حُزَمٌ and حُزَّمٌ and حُزَّامٌ and [of pauc.] أَحْزَامٌ; (TA;) and (of حَزِيمٌ, TA) حُزَمَآءُ. (K.) حَيْزُومٌ and ↓ حَزِيمٌ The breast, or chest: (K:) or the middle thereof; (S, K;) and the part which the حِزَام [i. e. girth or girdle] embraces, (S, TA,) where the heads of the جَوَانِح [or ribs of the breast] meet, above the lower extremity of the sternum, opposite the كَاهِل [or uppermost third portion of the backbone]: (TA:) the part of the breast which is the place of the حِزَام: (Ham p. 704, in explanation of the latter word:) and the former word, the part that surrounds the back and the belly: or the ribs of [the part where lies] the heart: and the part of the side of the breast on the right and left of the حُلْقُوم [or windpipe]; (K;) the two parts thus described being called حَيْزُومَانِ: (TA:) pl. of the former حَيَازِيمُ; (TA;) and of the latter أَحْزِمَةٌ [a pl. of pauc.] (Kr, K) and حُزُمٌ [a pl. of mult.]. (K.) One says, أُشْدُدْ حَيْزُومَكَ لِهٰذَا الأَمْرِ, and حَيَازِيمَكَ, i. e. (assumed tropical:) Dispose and subject thyself to this affair, or case; meaning prepare thyself for it: and ↓ شَدَّ حَزِيمَهُ [(assumed tropical:) He disposed and subjected, or prepared, himself]: (TA:) or شَدُّ الحَيَازِيمِ is an expression denoting, by way of similitude, patient endurance of that which has befallen one. (Ham p. 163.) — — And the former, (assumed tropical:) The breast [or bows] of a ship or boat. (MA.) — حَيْزُومُ [so in my copies of the S, imperfectly decl., app. regarded as of foreign origin, (not الحَيْزُومُ as is implied in the K,)] the name of One of the horses of the angels; (S;) the horse of Gabriel: (K:) accord. to some, [حيزون,] with ن in the place of the م. (TA.) — See also حَزْمٌ. أَحْزَمُ [More, and most, prudent, discrete, or cautious]. Hence the prov., أَحْزَمُ مِنْ حِرْبَآءٍ [More prudent, or cautious, than a chameleon]. (Meyd. [See Freytag's Arab. Prov. i. 399.]) — Also, applied to a horse, (S,) Large, or full, in the sides, or in the sides and belly and flank; contr. of أَهْضَمُ. (S, K.) — — And, applied to a camel, (TA,) Large in the حَيْزُوم: (K:) or large in the place of the حِزَام [or girth]. (T, TA.) — — See also حَزْمٌ. أَحْزَامٌ i. q. أَحْزَابٌ [pl. of حِزْبٌ]: (K:) the م is a substitute for the ب. (TA.) مَحْزِمٌ, of a beast, The part upon which lies the حِزَام [or girth]. (S.) مِحْزَمٌ: see حِزَامٌ. مِحْزَمَةٌ: see حِزَامٌ.

1 حزن حَزِنَ, (S, Msb, K,) aor. حَزَنَ, (Msb, K,) inf. n. حَزَنٌ; (Msb, TA;) and ↓ احتزن, and ↓ تحزّن, (S, K,) and ↓ تحازن; (K;) He was, or became, affected with حُزْن [q. v.; i. e. he grieved, mourned, or lamented; or was sorrowful, sad, or unhappy; &c.; عَلَيْهِ and لَهُ for him or it]. (S, Msb, K.) لَا تَحْزَنْ and لَا تَحْزَنُوا, in the Kur [ix. 40, &c., and iii. 133], do not denote a prohibition of getting حُزْن; for حُزْن does not come by the will of man: the real meaning is Do not thou, and ye, that which engenders حُزْن; do not thou, and ye, acquire حُزْن. (Er-Rághib. [But this requires consideration; or, rather, is not in every case admissible.]) — حَزَنَهُ, (S, Msb, K,) aor. حَزُنَ, (Msb, TA,) inf. n. حُزْنٌ; (K;) and ↓ احزنهُ; He, (another person, S,) or it, (an affair, or an event, or a case, Msb, K,) caused him to be affected with حُزْن [which see below; i. e. grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy; &c.]: (S, Msb, K:) accord. to Yz, (S,) the former is of the dial. of Kureysh; and the latter, of the dial. of Temeem: (S, Msb:) and so say Th and Az: (Msb, TA:) but the former is said to be the more approved: (TA:) or, accord. to AZ, the aor. of the former is used, but not the pret.; (Msb, TA;) and when the act is ascribed to God, the latter verb is used: Z, also, says that what is well known in usage is the employing the pret. of the latter and the aor. of the former: (TA:) or احزنهُ signifies he made

him حَزِين [q. v.]; and حَزَنَهُ, [in some copies of the K ↓ حزّنهُ,] he made حُزْن to be in him: (Sb, K:) or حَزَنَهُ, it caused him to fall into حُزْن. (TA.) — حَزُنَتِ الأَرْضُ, (TA,) inf. n. حُزُونَةٌ; (S, TA;) and ↓ استحزنت; (TA;) The ground was, or became, rough, (TA,) or rugged and hard. (S.) — — One says also of a beast that is not easy to ride upon, يَحْزُنُ المَشْىَ (tropical:) [He is rough in pace]: and فِيهِ حُزُونَةٌ (tropical:) [In him is roughness in pace]. (TA.) 2 يَقْرَأُ بِالتَّحْزِينِ He reads, or recites, with a slender [and plaintive] voice. (S, K.) — — See also 1. 4 احزنهُ: see 1. — احزن بنَا المَنْزِلُ The place of alighting, or abode, was, or became, rough, or rugged and hard, with us: or made us to be on rugged ground. (TA.) — — And احزن He was, or became, in a tract such as is termed حَزْن [i. e. rugged, or rugged and hard: opposed to أَسْهَلَ]. (K.) [And hence,] احزنوا (assumed tropical:) They used roughness with men: opposed to اسهلوا. (TA in art. سهل.) 5 تَحَزَّنَ see 1. — — تحزّن عَلَيْه He expressed pain, grief, or sorrow, or he lamented, or moaned, for, or on account of, him, or it; syn. تَوَجَّعَ. (K.) 6 تَحَازَنَ see 1. 8 إِحْتَزَنَ see 1. 10 إِسْتَحْزَنَ see 1. حَزْنٌ Rugged (S, Msb, K) and hard (S) ground: (S, Msb, K:) or rugged high ground: (TA: [see also حَزْمٌ:]) good land, though hard, is not thus termed: (ISh:) pl. حُزُونٌ: (Msb, TA:) and ↓ حَزْنَةٌ signifies the same as حَزْنٌ: (K:) so too, as some say, does ↓ حُزُونٌ, with two dammehs; or, as others say, this is a pl. of حَزْنٌ: and you say also ↓ أَرْضٌ حَزْنِيَّةٌ [meaning the same as حَزْنٌ, or land of a rugged, or rugged and hard, or rugged and high, kind]. (TA.) حُزْنٌ and ↓ حَزَنٌ, (Lth, S, K,) the former said by AA to be used when the nom. or gen. case is employed, and the latter when the accus. is employed; (TA;) or the former is a simple subst., and the latter an inf. n.; (Msb;) Grief, mourning, lamentation, sorrow, sadness, or unhappiness; contr. of سُرُورٌ: (S, TA:) or i. q. هَمٌّ: (K:) or [هَمٌّ, accord. to common usage, is for some evil that is expected to happen; whereas] حُزْنٌ is grief arising on account of an unpleasant event that has happened, or on account of an object of love that has passed away; and is the contr. of فَرَحٌ: (El-Munáwee, TA:) or a roughness in the spirit, occasioned by grief: (Er-Rághib, TA:) pl. أَحْزَانٌ; (K;) [properly a pl. of pauc.; but] it has no other pl. (TA.) [Hence,] عَامُ الحُزْنِ The year [of mourning;] in which died Khadeejeh and Aboo-Tálib: (IAar, Th, K:) so called by Mohammad. (IAar, Th.) الحَمْدُ لِلّٰهِ الَّذِي أَذْهَبَ ↓ عَنَّا الحَزَنَ, in the Kur [xxxv. 31], is said to mean [Praise be to God, who hath dispelled from us] the anxiety (هَمّ) of the morning and evening meals: or all grieving anxiety of the means of subsistence: or the grief of punishment: or of death. (TA.) حَزَنٌ: see حُزْنٌ, in two places. حُزُنٌ: see حَزِينٌ. حَزِنٌ: see حَزِينٌ. حُزُنٌ: see حَزْنَةٌ: see حَزْنٌ. حُزُنَةٌ Rugged mountains: pl. حُزَنٌ. (As, S, K.) — — And [hence,] the pl., (assumed tropical:) Difficulties, hardships, or distresses. (TA.) حَزْنِيٌّ A camel that pastures in a tract such as is termed حَزْنٌ. (S, TA.) — — أَرْضٌ حَزْنِيَّةٌ: see حَزْنٌ. حَزْنَانُ Affected with vehement, or intense, حُزْن [i. e. grief, mourning, &c.]; as also ↓ مِحْزَانٌ. (K, * TA.) حَزُونٌ A sheep, or goat, (شَاةٌ,) evil in disposition. (S, K.) حَزِينٌ (S, Msb, K) and ↓ حَزِنٌ (S, K) and ↓ حَزُنٌ (K) Grieving, mourning, lamenting, sorrowful, sad, or unhappy: (S, Msb, * K: * [see also مَحْزُونٌ; with which, accord. to the K, all seem to be syn.; and with which the first may be regarded as properly syn. on the ground of analogy, being from حَزَنَ, not from حَزُنَ:]) pl. (of the first, TA) حِزَانٌ and حُزَنَاءُ (K, TA) and حَزَانَى. (K voce ضَرِيسٌ.) — — صَوْتٌ حَزِينٌ A soft or gentle, easy, slender, plaintive, and melodious, voice. (TA.) — — مَالِك الحَزِين A certain bird. (TA. [See art. ملك.]) حُزَانَةٌ A man's family, or household, for whose case he suffers grief and anxiety. (S, K.) [And simply One's family, or household.] One says, فُلَانٌ لَا يُبَالِى إِذَا شَبِعَتْ خِزَانَتُهُ أَنْ تَجُوعَ حُزَانَتُهُ [Such a one cares not, when his store-room is full, that his family, or household, suffer hunger]. (A, TA.) — A prior right which the Arabs enjoy over the foreigners, on their first arrival [in the territory of the latter],with respect to the houses and lands: (M, K:) or a condition which the Arabs used to impose upon the foreigners in Khurásán, when they took a town, or district, pacifically, that when the soldiery [of the former] passed by them, singly or in companies, they should lodge them, and entertain them, and supply them with provisions for their march to another district. (Az, TA.) حَيْزُونٌ: see حَيْزُومٌ, in art. حزم. مُحْزَنٌ: see مَحْزُونٌ. مُحْزِنٌ [Grieving, or causing to mourn or lament, &c.,] is applied to an event, or a case; and also, but not حَازِنٌ, to a voice. (TA.) مِحْزَانٌ: see حَزْنَانُ. مَحْزُونٌ Grieved; or caused to mourn or lament, or to be sorrowful or sad or unhappy; (AA, S, K;) as also ↓ مَحْزَنٌ. (K.) — — مَحْزُونُ اللِّهْزِمَةِ Rough in the لهزمة [app. meaning the angle of the lower jaw, or the flesh on that part]: and having the لهزمة hanging down, [by the relaxation of its muscle,] in consequence of grief. (TA.) حزو حزى 1 حَزَوٌ, (As, S,) aor. يَحْزُو, (S,) inf. n. حَزْوٌ; (As, TA;) and حَزَى الشَّىْءَ, aor. يَحْزِى, (S,) [inf. n. حَزْىٌ;] He computed, or determined, the quantity, measure, or the like, of the thing; (S;) he computed by conjecture the quantity, &c. (As, S.) You say, حَزَيْتُ النَّخْلَ, (S, Msb,) inf. n. حَزْىٌ; and حَزَوْتُهُ, inf. n. حَزْوٌ; I computed by conjecture the quantity of the fruit upon the palm-trees. (Msb.) In the copies of the K, حَزَّى النَّخْلَ تَحْزِيَةً, meaning خَرَصَهُ, is erroneously put for حَزَى النَّخْلَ حَزْيًا, the words of As. (TA.) — — حَزَا, (Lth, K,) aor. يَحْزُو, (Lth,) inf. n. حَزْوٌ; (K;) and حَزَى aor., يَحْزِى, (Lth, K,) inf. n. حَزْىٌ; (K;) and ↓ تحزّ, (Lth, K,) inf. n. تَحَزُّوٌ and تَحَزٍّ; (K;) He divined: (Lth, K, TA:) and particularly from the flight, or cries, &c., of birds. (K.) And حَزَا, (AZ, K,) aor. يَحْزُو, (TA,) inf. n. حَزْوٌ; (AZ;) and حَزَى, aor. يَحْزِ; (TA;) He chid birds, to make them rise and fly, or drove them away, and divined from their flight, or cries, &c.: (AZ, K, * TA:) and drove them: (K, * TA: but the error in the K, mentioned above, makes the verb in this case also, and in the next following, to be حزّى, and the inf. n. to be تَحْزِيَةٌ: TA:) [for] when a crow croaks in front of a man, and he desires to obtain some object of want, he says, "It is good," and goes forth: when it croaks behind his back, he says, "This is evil," and does not go forth: and when a thing passes by him from the direction of his right hand, he augurs good from it; but if from the direction of his left hand, he augurs evil from it. (AZ, TA.) — حَزَا الشَّخْصَ, aor. يَحْزُو, (S,) inf. n. حَزْوٌ; (TA;) and حَزَى الشخصَ, (S, K,) aor. يَحْزِى; (S;) said of the سَرَاب [or mirage], It raised [to the eye] the figure of a man or other thing seen from a distance: (S, K, TA:) or, accord. to IB, the correct phrase is حزى الآل [which may mean that one should say, حَزَى السَّرَابُ الآلَ, or حَزَى الآلُ الشَّخْصَ: see آلٌ, in art. اول]. (TA.) 5 تَ3ّ2ّ1 see 1. حَزَّآءٌ: see what follows. حَازٍ One who computes by conjecture the quantity of fruit upon palm-trees. (Msb, TA.) — — A diviner: (Lth, TA:) one who examines the members, and the moles of the face, divining [from them]. (S, Har p. 170.) One says, عَلَى الحَازِى هَبَطتَ [meaning (assumed tropical:) Thou hast lighted upon him who is knowing]. (Har ib.) — — An astronomer, or astrologer; as also ↓ حَزَّآءٌ. (TA.) — — The pl. is حُزَاةٌ and حَوَازٍ. (TA.) حس 1 حَسَّ3حَسف, (first pers. حَسِسْتُ, or حَسَسْتُ, and حَسِيتُ, and حَسَيْتُ, and حَسْتُ,) as syn. with أَحَسَّ: see 4, throughout. — — حَسَّ لَهُ, first pers. حَسَسْتُ, aor. 3حَسِ; (S, K;) and first pers. حَسِسْتُ, [aor. 3حَسَ;] (Yaakoob, S, K;) inf. n. حِسٌّ (S, K) and حَسٌّ, (K,) or the latter is inf. n. of both verbs, but the former is a simple subst., (TA,) He was, or became, tender, or compassionate, towards him: (S, K:) [lit., he felt for him:] ISd says that, for رَقَقْتُ لَهُ, the explanation of حسستُ له, he found in the book of Kr the verb written with ف and ق; but that

the former [?] is the right: (TA:) or he lamented for him; (Aboo-Málik, TA;) as also ↓ حَسْحَسَ لَهُ. (K, * TA.) The Arabs say, إِنَّ العَامِرِىَّ لَيَحِسُّ لِلسَّعْدِىِّ Verily the 'Ámiree is tender, or compassionate, towards the Saadee; because of the relationship that subsists between them. (TA.) And Abu-l-Jarráh El-'Okeylee said, مَارَأَيْتُ عُقَيْلِيًّا إِلَّا حَسَسْتُ لَهُ I have not seen an 'Okeylee without my feeling tenderness, or compassion, towards him; (S, TA;) for the same reason. (TA.) [See حَاسَّةٌ, second signification.] — حَسَّهُ, [aor. ◌ُ3حَسُ, inf. n. حَسٌّ,] He made his حِسّ [i. e. sound, or motion,] to cease. (Bd in iii. 145.) — — Hence, (Bd, ubi suprà,) حَسَّهُمْ, aor. ◌ُ3حَسُ, (S, A, Bd, Msb,) inf. n. حَسٌّ, (Msb, K,) [and app., accord. to Fr, حِسٌّ, or this may be a simple subst.,] He slew them: (Bd, Msb, K:) and extirpated them: (K:) or he slew them quickly: (A, TA:) or he extirpated them by slaughter: (Aboo-Is-hák, S:) or he slew them with a quick and extirpating slaughter: or with a vehement slaughter: (TA:) it occurs in the Kur iii. 145: (S, A:) accord. to Fr, حِسٌّ, [so in the TA,] in this instance, is the act of slaying and destroying. (TA.) [Hence, حُسَّ app. signifies It was utterly destroyed, so that nothing was left in the place thereof; and so ↓ احتسّ; for it is said that] حِسٌّ and إِحْتِسَاسٌ, with respect to anything, signify أَنْ لَا يُتْرَكَ فِى المَكَانِ شَىْءٌ. (TA.) Also حَسَّهُمْ, aor. as above, He trod them under foot, and despised them. (TA.) And حَسَّ البَرْدُ الجَرَادَ The cold killed the locusts. (S.) — — [Hence,] الجَرَادُ تَحُسُّ الأَرْضَ The locusts eat the herbage of the land. (TA.) And حَسَّ البَرْدُ الكَلَأَ, (S, K,) or الزَّرْعَ, (A,) aor. ◌ُ3حَسُ, (S, TA,) inf. n. حَسٌّ, (TA,) (tropical:) The cold nipped, shrunk, shrivelled, or blasted, (lit., burned, أَحْرَقَ, q. v.,) the herbage, (S, K,) or the seed-produce. (A.) — حَسَّ الدَّابَّةَ, (S, TA,) or حَسَّهَا بِالمِحَسَّةِ, (A,) aor. ◌ُ3حَسُ, (S,) inf. n. حَسٌّ, (S, K,) (tropical:) He curried the beast; removed the dust from it with the مِحَسَّة. (S, A, K, TA.) [See a proverb, voce حَشَّ.] Hence the saying of Zeyd Ibn-Soohán, on the day of the battle of the Camel, when he was carried off from the field, about to die, اِدْفِنُونِى فِى ثِيَابِى وَلَا تَحُسُّوا عَنِّى تُرَابًا (tropical:) [Bury ye me in my clothes, and] shake not off any dust from me. (S, TA.) 2 حَسَّسْتُ الشَّىْءَ [a mistake in the CK for حَسَسْتُ]: see 4. 4 احسّ الشَّىْءَ, (S, Msb, K,) inf. n. إِحْسَاسٌ, (Msb,) He perceived, or became sensible of, (وَجَدَ,) the حِسّ (i. e. motion or sound, TA) of the thing: (S, K, TA:) he knew the thing by means of [any of] the senses: (IAth, accord. to his explanation of الإِحْسَاسُ as signifying العِلْمُ بِالحَوَاسِّ:) he ascertained the thing as one ascertains a thing that is perceived by the senses: (Bd in iii. 45:) he knew the thing; or he perceived it by means of any of the senses; syn. عَلِمَ بِهِ, (Msb,) and عَلِمَهُ, and عَرَفَهُ, and شَعَرَ بِهِ; (TA;) as also ↓ حَسَّهُ, aor. ◌ُ3حَسُ, inf. n. حَسٌّ and حِسٌّ and حَسِيسٌ; (TA, in explanation of the saying in the K that حَسَسْتُ الشَّىْءَ [in the CK erroneously ↓ حَسَّسْتُ] signifies the same as أَحْسَسْتُهُ;) and in like manner احسّ بِهِ is syn. with شَعَرَ بِهِ; (L, Msb;) and so is ↓ حَسَّ بِهِ, aor. ◌ُ3حَسُ, inf. n. حِسٌّ (L, Msb) and حَسٌّ and حَسِيسٌ; (L;) or حِسٌّ is a simple subst.: (M, L:) accord. to Fr, إِحْسَاسٌ is syn. with وُجُودٌ; and Zj says that the meaning of احسّ is عَلِمَ and وَجَدَ: (TA:) or احسّ signifies he perceived, or became sensible of; syn. وَجَدَ: and he thought, or opined: (Akh, S, K:) and he saw; syn. أَبْصَرَ: and he knew: (K:) and is trans. in these senses by itself, (Akh, S,) or by means of بِ: (TA:) and أَحْسَسْتُ بِهِ signifies I knew it certainly; was certain, or sure, of it; (S;) as also ↓ حَسِسْتُ به, (S, K,) with kesr; (K;) speaking of news, or tidings: (S:) and for أَحْسَسْتُ, some say أَحْسَيْتُ, (S, Msb, K,) changing the [second] س into ى; (S, Msb;) and أَحَسْتُ, (T, S, L, K,) with a single س, which is an extr. kind of contraction, (S, K,) but made in all other similar cases, where the last radical letter is quiescent; (Sb, L, TA;) and [thus] for أَحْسَسْنَ, we find أَحَسْنَ; (S;) and in like manner, for ↓ حَسِسْتُ, (S, K,) or ↓ حَسَسْتُ, (Msb,) some say حَسِيتُ, (T, S, M, L,) and حَسَيْتُ, (M, L, Msb, K, [in the CK حَسْتُ, which is the modern vulgar form,]) and حَسْتُ. (Abu-l-Hasan, IAar, T, M, L.) You say, احسّهُ بِعَيْنِهِ [He perceived him, or it, with his eye]; (Ibn-Zekereeyà, TA in art. جس;) and so ↓ حَسَّهُ. (Sgh, TA ibid.) [In the present art. in the TA, it is said that حَسَّهُ بالنصل is syn. with أَحَسَّهُ: but بالنّصل is evidently a mistranscription for بِالبَصَرِ.] And it is said in the Kur [iii. 45], فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الكُفْرَ And when Jesus ascertained their unbelief as one ascertains a thing that is perceived by the senses: (Bd:) or opined it; or perceived it, or became sensible of it: (Akh, S:) or saw it: (Lh, TA:) or knew it, or perceived it sensibly. (Msb.) And in the same [xix. last verse], هَلْ تُحِسُّ مِنْهُمْ مِنْ أَحَدٍ Dost thou see of them any one? (TA.) You say also, هَلْ أَحْسَسْتَ الخَبَرَ Hast thou known the news? (TA.) And أَحْسَسْتُ بِالخَبَرِ, and أَحْسَيْتُ بِهِ, and ↓ به حَسِيتُ, and حَسِسْتُ, I knew the news certainly. (S.) And أَحْسَسْتُ الخَبَرَ, and أَحَسْتُهُ, and ↓ حَسِيتُهُ, and حَسْتُهُ, I knew somewhat of the news. (T, L, TA.) And مَا أَحْسَسْتُ بِاخَبَرِ, and مَا أَحَسْتُ بِه, and ↓ ما حَسِيتُ به, and ما حَسْتُ, I knew not aught of the news. (T, L, TA.) 5 تحسّس He listened to the discourse of people: (El-Harbee, K:) accord. to Aboo-Mo'ádh, it is (??) to تَسَمَّعَ and تَبَصَّرَ: (TA:) or he sought repeatedly, or time after time, to know a thing, by the sense (الحاسة) [of hearing &c.]: (Har p. 678:) or (so accord. to the TA, but in the K " and,") he sought after, (Msb, K.) or sought after repeatedly, or time after time, (Msb,) news, or tidings, of a people, in a good cause; (K;) تجسّس signifying the doing the same in an evil cause: A'Obeyd says, you say, تَجَسَّسْتُهُ and تَحَسَّسْتُ الخَبَرَ; and Sh says that تَنَدَّسْتُهُ is similar to it; and IAar, that تَحَسَّسْتُ الخَبَرَ and تَبَجَّسْتُهُ [but this is app. a mistranscription for تَبَحَّثْتُهُ] signify the same. (TA.) You say also, تحسّس مِنَ الشَّىْءِ He asked, or inquired, after news, or tidings, of the thing. (S, TA.) And تحسّس فُلَانًا, and مِنْ فُلَانٍ, He inquired, or sought for information, respecting such a one; as also تجسّس: or the former signifies he sought after him for himself; and the latter, "he sought after him for another." (TA, art. جس.) The passage in which it occurs in the Kur xii. 87, has been differently interpreted, accord. to the several explanations here given. (TA.) — See also 7. 7 انحسّ (assumed tropical:) It became pulled out or up or off; became eradicated, or displaced; fell, or came, out; syn. إِنْقَلَعَ: (S, K:) it fell; fell off; or fell continuously, by degrees, or one part after another; syn. تَحَاتَّ, (S, K,) and تَسَاقَطَ: (A, TA:) it broke in pieces: (TA:) said by Az to be a dial. var. of انْحَتَّ. (TA.) You say, انحسّت أَسْنَانُهُ (S, TA) (tropical:) His teeth fell, or came, out, (انقلعت,) and broke in pieces. (TA.) And اِنحسّ شَعَرُهُ (tropical:) His hair fell off continuously. (A.) And in like manner, أَوْبَارُ الإِبِلِ ↓ تَحَسَّسَتْ, (TA,) and ↓ تَحَسْحَسَتْ, (K, TA,) (tropical:) The fur of the camels fell off continuously, and became scattered. (K, * TA.) 8 احتسّ: see حَسَّهُ. R. Q. 1 حَسْحَسَ لَهُ: see حَسَّ لَهُ. R. Q. 2 تَحَسْحَسَتْ أَوْبَارُ الإِبِلِ: see 7. حِسٌّ [accord. to some, a subst. from 1, q. v., in several senses explained above; but accord. to others, an inf. n. As a simple subst., it is often used as syn. with حَاسَّةٌ in the first of the senses assigned to the latter below; i. e., A sense; a faculty of sense; as, for instance, in the K in art. سمع. — — Hence الحِسُّ المُشْتَرَكُ: see art. شرك]. — A sound: (K:) or a low, faint, gentle, or soft, sound; as also ↓ حَسِيسٌ: (S, Mgh, Msb, TA:) [in the present day it often signifies the voice of a man or woman; and particularly when soft:] a plaintive voice or sound, in singing or weeping, and such as that of a lute; syn. رَنَّةٌ: (TA:) or ↓ حَسِيسٌ, [or both,] the sound by which a thing is perceived: (Bd in xxi. 102:) and the former, motion: (K:) and the passing of anything near by one, so that he hears it without seeing it; as also ↓ حَسِيسٌ. (K TA.) It is said in the Kur [xxi. 102], ↓ لَا يَسْمَعُونَ حَسِيسَهَا They shall not hear its low sound: (S:) [meaning, that of hellfire:] or the sound by which it shall be perceived: (Bd:) or the motion of its flaming. (TA.) And in a trad., فَسَمِعَ حِسَّ حَيَّةٍ And he heard the motion, and the sound of the passing along, of a serpent. (TA.) And you say, مَا

سَمِعَ لَهُ حِسًّا وَلَا جِرْسًا He heard not any motion, nor any sound, of him, or it. (TA.) It may refer to a man and to other things; as, for instance, wind. (TA.) — A pain which attacks a woman after childbirth, (S, A, K,) in the womb: (A:) or the pain of childbirth, when the latter is [first] felt: but the former meaning is confirmed by a trad. (TA.) — — حِسُّ الحُمَّى The commencement of fever, when the latter is [first] felt; (TA;) as also ↓ حِسَاسُهَا: (Lh, TA:) or حِسٌّ signifies a touch, or slight affection, of fever, at its very commencement. (TA.) — Cold that nips, shrinks, shrivels, or blasts, (lit., burns, يُحْرِقُ, for which, in the TA, is substituted يَقْطَعُ,) the herbage. (S, K.) [See also حَاسَّةٌ.] حَسَاسٌ, with fet-h, Perception by means of any of the senses; syn. وُجُودٌ. (L, TA.) Hence the proverb, لَا حَسَاسَ مِنِ ابْنَىْ مَوْقِدٍ [There is no perceiving of the two sons of the place of the kindling of fire]: (L, TA:) for they say that two men used to kindle a fire in a road, and, when people passed by them, to entertain them as guests; and a party passing by when they had gone, a man said these words. (L.) And hence the saying, ذَهَبَ فُلَانٌ فَلَا حَسَاسَ بِهِ Such a one has gone, and there is no perceiving him: or there is no perceiving his place. (TA.) حِسَاسُ الحُمَّى: see حِسٌّ. حَسُوسٌ سَنَةٌ A year of severe sterility and drought; (S, K; *) in which is little good fortune; (TA;) as also ↓ حَاسُوسٌ: (K:) or a year that consumes everything. (TA.) حَسِيسٌ: see حِسٌّ, in four places. — Slain; killed. (S, Msb.) حِسِّىٌّ [Relating to sense; sensible, or perceptible by sense;] opposed to مَعْنَوِيٌّ. (Kull p. 101 &c.) حَسَّاسٌ Having strong perception: an epithet applied in this sense to the devil. (TA.) — — رَجُلٌ حَسَّاسٌ لِلْأَخْبَارِ A man having much knowledge of news. (Msb.) — — القُوَّةُ الحَسَّاسَةُ [The sensitive faculty]. (Er-Rághib, TA in art. حى.) حَاسُوسٌ One who searches for news or tidings; (TA;) like جَاسُوسٌ: (K, TA:) or the former relates to good, and the latter to evil. (K, TA.) — Unfortunate; unlucky; (IAar, K;) as also ↓ مَحْسُوسٌ; (Lh, TA;) applied to a man. (IAar, K.) — — See also حَسُوسٌ. حَاسَّةٌ sing. of حَوَاسُّ, (A, Msb, K,) which signifies The five senses; (S, Msb;) the hearing, the sight, the smell, the taste, and the touch: (S, Msb, K:) these are the external: the internal are also five; but authors disagree respecting the seats thereof. (TA.) [See also حِسٌّ.] — — [A feeling; as in the saying,] أَطَّتْ لَهُ مِنِّى حَاسَّةُ رَحِمٍ [A feel-ling of relationship, or consanguinity, pleaded for him on my part]. (Aboo-Málik, TA.) — — [An organ of sense; as when you say,] العَيْنُ حَاسَّةُ الرُّؤْيَةِ [العين is the organ of the sense of sight]. (S in art. عين.) — [حَاسَّةٌ also signifies (assumed tropical:) A thing that destroys, consumes, or injures, herbage or the like. Hence,] حَوَاسُّ الأَرْضِ Cold and hail [in one copy of the S heat] and wind and locusts and the beasts [that pasture]: (S, K:) these also being five. (S.) You say, أَصَابَتِ الأَرْضَ حَاسَّةٌ (assumed tropical:) Cold smote the land: (Lh, TA:) the ة is to denote intensiveness. (TA.) [See also حِسٌّ, last signification.] And أَصَابَتْهُمْ حَاسَّةٌ (tropical:) Injury befell them (S, TA) from cold (S, A, TA) or some other cause. (S.) حَاسَّةٌ also signifies (assumed tropical:) Wind that removes the dust into the pools of water left by torrents, and fills them, so that the moist earth dries up. (AHn, TA.) And (assumed tropical:) Locusts eating the herbage of the land. (TA.) You say also, مَرَّتْ بِالقَوْمِ حَوَاسُّ, meaning (assumed tropical:) Severe years passed over the people. (Lh, TA.) البَرْدُ مَحَسَّةٌ لِلْكَلَأِ, (S, TA,) and لِلنَّبَاتِ, (A, TA,) (tropical:) The cold is a cause of nipping, shrinking, shrivelling, or blasting, (lit., of burning, see 1,) to the herbage. (S, TA.) مِحَسَّةٌ (tropical:) A currycomb; syn. فِرْجَوْنٌ; (S, A, * K;) it is an instrument of iron, having teeth like the مُشْط. (TA in art. نمص.) مَحْسُوسٌ pass. part. n. of 1, q. v. — — [As a subst. it means A thing perceived by any of the senses; an object of sense: pl. مَحْسُوسَاتٌ.] — — الطَّرِيقُ المَحْسُوسَةُ [lit., The way that is sensibly perceived; app., the milky way in the sky: or] the tract in the sky along which (مِنْهَا) the [wandering] stars [or planets] take their courses. (TA voce المَجَرَّةُ.) — أَرْضٌ مَحْسُوسَةٌ (assumed tropical:) Land smitten by locusts. (TA.) — See also حَاسُوسٌ.

1 حسب. حَسَبَهُ, (S, A, Mgh, &c.,) aor. حَسُبَ, (S, Mgh, Msb, &c.,) inf. n. حَسْبٌ (S, A, Mgh, Msb, K) and حُسْبَانٌ (S, Mgh, Msb, K) and حِسْبَانٌ (K) and حِسَابٌ (S, K,) which is generally an inf. n. of this verb, but sometimes of حَاسَبَ, (TA,) and حِسَابَةٌ (S, K) and حِسْبَةٌ, (Msb, K,) or this is like قِعْدَةٌ and رِكْبَةٌ, [denoting a mode, or manner,] as in a verse of En-Nábighah cited below, (S,) and حَسْبَةٌ, which is of rare occurrence, (MF, TA,) He numbered, counted, reckoned, calculated, or computed, it; (S, A, Mgh, Msb, K;) namely, property [&c.]. (A, Mgh, Msb.) You say, مَنْ يَقْدِرُ عَلَى عَدِّ الرَّمْلِ وَحَسْبِ الحَصَى [Who can count the sands, and number the pebbles?]. (A.) And أَلْقِ هٰذَا فِى الحَسْبِ [Throw thou this into the reckoning]; i. e., into what thou hast reckoned. (A.) وَالشَّمْسُ وَالقَمَرُ بِحُسْبَانٍ, in the Kur [lv. 4], means And the sun and the moon [run their courses] according to a [certain] reckoning; or through a series of mansions [or constellations], the bounds of which they do not transgress: (TA:) or بحسبان alludes to the numbers of the months and years and all other times: [but properly speaking,] حسبان is here an inf. n.: (Zj, TA:) or, accord. to Akh, a pl. of حِسَابٌ; (S, TA;) and so says AHeyth: or, accord. to some, it is here a proper subst., signifying the firmament. (TA.) حُسْبَانًا in the Kur vi. 96 is held by Akh to be for بِحُسْبَانٍ, meaning بِحِسَابٍ [as in the phrase quoted above, from the Kur lv. 4, accord. to the first explanation]. (TA.) And حُسْبَانُكَ عَلَى اللّٰه signifies حِسَابُكَ على اللّٰه [On God be it to reckon with thee: see also حَسِيبُكَ اللّٰهُ]. (TA.) Az says that the reckoning in buying and selling is termed حِسَابٌ because one knows thereby what is sufficient. (TA.) وَاللّٰهُ سَرِيعُ الحِسَابِ, in the Kur [ii. 198, &c., God is quick in reckoning], signifies that his reckoning is necessary, or of necessity, and that his reckoning with one person does not divert Him from reckoning with another. (TA.) And يَرْزُقُ مَنْ يَشَآءُ بَغَيْرِ حِسَابٍ, in the Kur [ii. 208, &c., He supplieth whom He willeth, without reckoning], means without sparing, or scanting; as when a man expends without reckoning: but the phrase is variously explained, as meaning without appointing for any one what is deficient: or without fearing that any one will call Him to account for it: or without the receiver's thinking that He will bestow upon him, or without his reckoning upon the supply; so that it may be from حَسِبَ " he thought," or from حَسَبَ " he reckoned. " (L, TA.) The saying, cited by IAar, يَا جُمْلُ أَسْقَاكِ بِلَا حِسَابَهْ as related by J [in the S], but correctly أُسْقِيت, (TA,) means [O Juml, mayest thou be given rain] without reckoning, and without measure. (S.) An instance of حِسْبَةٌ as similar to قِعْدَةٌ and رِكْبَةٌ occurs in the saying of En-Nábighah, فَكَمَّلَتْ مِائَةً فِيهَا حَمَامَتُهَا وَأَسْرَعَتْ حِسْبَةً فِى ذٰلِكَ العَدَدِ [And she completed a hundred, in which was her pigeon; and she was quick in the mode of computing that number]. (S.) — حَسِبَهُ كَذَا, [a verb of the kind termed أَفْعَالُ القُلُوبِ, having two objective complements, the former of which is called its noun, and the latter its enunciative,] aor. حَسَبَ and حَسِبَ; (S, Msb, K;) the former the more approved, (TA,) of the dialects of all the Arabs except Benoo-Kináneh; the latter aor. being peculiar to the dial. of this tribe, (Msb,) and contr. to analogy, (S, Msb,) for by rule it should be حَسَبَ [only]; and حَسِبَ is the only verb of the measure فَعِلَ having both يَفْعَلُ and يَفْعِلُ as the measures of its aor. except نَعِمَ and يَئِسَ and يَبِسَ [and ◌َ وَعِرِ and وَحِرَ and بَئِسَ and وَلِهَ and وَهِلَ mentioned by Ibn-Málik (with the preceding) cited in the TA voce وَرِثَ]; but eight verbs having an unsound letter for the first radical have kesreh to the medial radical in the pret. and aor., viz., وَثِقَ and وَرِثَ and وَرِعَ and وَرِمَ and وَرِيَ

and وَفِقَ and وَلِىَ and وَمِقَ; (S;) inf. n. حِسْبَانٌ (S, Mgh, Msb, K) and مَحْسِبَةٌ and مَحْسَبَةٌ (S, K) and حِسَابٌ; (TA; [but see what follows;]) He [counted, accounted, reckoned, or esteemed, meaning] thought, or supposed, him, or it, to be so. (S, Mgh, Msb, K.) You say, حَسِبْتُهُ صَالِحًا [I counted him, or thought him, good, or righteous]. (S.) And حَسِبْتُ زَيْدًا قَائِمًا [I thought Zeyd to be standing]. (Msb.) And مَا كَانَ فِى حِسْبَانِى كَذَا [Such a thing was not in my thought]: you should not say فى حِسَابِى, (K,) unless you mean thereby it was not included in my reckoning, or, by amplification of the sense, I did not think it. (MF.) — حَسُبَ, aor. حَسُبَ, (S, Msb, K,) inf. n. حَسَابَةٌ (S, K) and حَسَبٌ, (Msb, K,) He was, or became, characterized, or distinguished, by what is termed حَسَبٌ as explained below [i. e. grounds of pretension to respect or honour; &c.]. (S, Msb, K.) 2 حسّبهُ, inf. n. تَحْسِيبٌ: see 4. — — Also He placed a pillow for him; supported him with a pillow; (S, K;) seated him upon a حُسْبَانَة, or مَحْسَبَة. (TA.) — — And hence, He honoured him. (L.) — — He buried him: (TA:) or buried him in stones: [see حَسْبٌ:] or buried him wrapped in grave-clothing: namely, a dead person. (K, TA.) — — Nuheyk El-Fezáree says, (S, TA,) addressing 'Ámir Ibn-Et-Tufeyl, (TA,) لَتَقَيْتَ بِالوَجْعَاءِ طَعْنَةَ مُرْهَفٍ ↓ حَرَّانَ أَوْ لَثَوَيْتَ غَيْرَ مُحَسَّبِ (S, TA) Thou wouldst have avoided, by turning thy hinder part, the thrust [of a thin, thirsty weapon], or thou wouldst have taken thy restingplace (TA) not honoured, or not shrouded, (S, TA,) or not pillowed: غير محسّب being variously rendered: one person prefers the meaning not buried: Az says that the signification of burial in stones and that of wrapping in grave-clothes, assigned to the verb, were unknown to him; and that غير محسّب signifies not supported with a pillow. (TA.) 3 حاسبهُ, inf. n. مُحَاسَبَةٌ (S, TA) and sometimes حِسَابٌ, which is also an inf. n. of حَسَبَ, or, accord. to Th, it seems to be a quasi-inf. n., (TA,) [He reckoned with him.] And حاسبهُ عَلَيْهِ [He called him to account for it]. (TA.) 4 احسبهُ, (Th, S, K,) inf. n. إِحْسَابٌ, (TA,) He gave him what sufficed, or satisfied, him, مِنْ كُلِّ شَىْءٍ of everything: (Th, TA:) he contented him: (K:) or he gave him what contented him; as also ↓ حسّبهُ: (S:) and both verbs, inf. n. of the latter تَحْسِيبٌ, he gave him to eat and drink until he was satisfied: (K:) and the former, [or both,] he gave him until he said حَسْبِى [It is sufficient for me]. (AZ, S.) You say also, أَعْطَى فَأَحْسَبَ He gave, and (assumed tropical:) gave much: (S:) and ↓ اِحْتَسَبْتُهُ, [if not a mistranscription for أَحْسَبْتُهُ,] (tropical:) I gave him much. (A, TA.) — — Also It (a thing, S, Msb,) sufficed him: (S, A, Msb:) he sufficed him. (TA.) You say, مَرَرْتُ بِرَجُلٍ أَحْسَبَكَ مِنْ رَجُلٍ, and [مِنْ رَجُلَيْنِ] بِرَجُلَيْنِ أَحْسَبَاكَ, and [مِنْ رِجَالٍ] بِرِجَالٍ أَحْسَبُوكَ, I passed by a man sufficient for thee as a man, i. e., supplying to thee the place of any other [by his excellent qualities], and by two men &c., and by men &c. (S.) [The verb here is rendered, in grammatical analysis, by its act. part. n. See also حَسْبٌ.] 5 تحسّب (tropical:) He sought, or sought leisurely and repeatedly, to learn news: (A, K, * TA:) he sought after news: (K, * TA:) he inquired, or asked, respecting news; (S, K, * TA; [in the CK, اسْتَخْيَرَ is erroneously put for إِسْتَخْبَرَ;]) of the dial. of El-Hijáz: (TA:) he searched after news as a spy. (A 'Obeyd, TA.) It is said in a trad., accord. to one reading, كَانُوا يَجْتَمِعُونَ فَيَتَحَسَّبُونَ الصَّلَاةَ (tropical:) They used to assemble, and endeavour to ascertain the time of prayer: but the common reading is يَتَحَيَّنُونَ. (TA.) — Also He reclined upon a pillow. (K.) 8 احتسب [for احتسب أَجْرًا He reckoned upon a reward: or] he sought a reward [from God in the world to come]. (TA.) وَيَرْزُقُهُ مِنْ حَيْثُ لَا يَحْتَسِبُ, in the Kur lxv. 2, means [And He will supply him with the means of subsistence] whence he does not reckon, or expect; whence does not occur to his mind. (Bd, Jel.) And مَنْ صَامَ رَمَضانَ إِيمَانًا وَاحْتِسَابًا, in a trad., Whoso fasteth during Ramadán, believing in God and his Apostle, and [reckoning upon a reward, or] seeking a reward from God. (Mgh, * TA.) You say also, احتسب بِكَذَا أَجْرًا عِنْدَ اللّٰهِ (S, K) He reckoned upon obtaining, [or he sought,] by such a thing, or such an action, a reward from God: (PS:) or he prepared, or provided, such a thing, seeking thereby a reward from God. (K.) And احتسب عِنْدَ اللّٰهِ خَيْرًا He prepared, or provided, in store for himself, good, [i. e. a reward,] with God. (A, Mgh.) And احتسب الأَجْرَ عَلَى اللّٰهِ He laid up for himself, in store, the reward, with God, not hoping for the reward of the present life; اِحْتِسَابُ الأَجْرِ relating only to an action done for the sake of God. (Msb.) [Hence,] احتسب وَلَدَهُ, (A, Mgh,) or ابْنَهُ, (Msb,) or ابْنًا, or بِنْتًا, (S, K, *) is said when one has lost by death an adult child or son or daughter; (S, A, Mgh, Msb, K;) meaning He prepared, or provided, in store for himself, a reward, by his patience on the occasion of his being afflicted and tried by the death of his adult child: (Mgh, * TA:) when a man has lost by death a child not arrived at the age of puberty, you say of him, اِفْتَرَطَهُ. (S, A, Msb, K.) [Hence also,] احتسب عَمَلَهُ [He reckoned upon, or prepared for himself, a reward by his deed: or] he did his deed seeking a reward from God in the world to come. (L, TA.) — — اِحْتَسَبْتُ بِالشَّىْءِ I included the thing in a numbering, or reckoning; or made account of it; accounted it a matter of importance. (Msb.) And فُلَانٌ لَا يُحْتَسَبُ بِهِ [for لا يحتسب] Such a one is made no account of; is not esteemed, or regarded, as of any account, or importance. (A, TA.) — — اِحْتَسَبْتُ عِنْدَهُ means اِكْتَفَيْتُ [I was, or became, sufficed, or contented, thereat, or with him, or at his abode]. (A, TA.) [And IbrD thinks that the verb has the same signification in the phrase اِحْتَسَبْتُ عَلَيْهِ بِالمَالِ, quoted in the TA from the A; holding عليه to be here used in the sense of عَنْهُ; so that the meaning is I was, or became, sufficed, so as to have no need of him, or it, by the property: but I doubt whether this phrase be correctly transcribed.] — — احتسب also signifies اِنْتَهَى [He abstained, or desisted; app. as one sufficed, or contented]. (K.) — — And احتسب عَلَيْهِ كَذَا He disapproved and disallowed his doing, or having done, such a thing; (S, K; *) namely, a foul deed: (TA:) whence the appellation ↓ مُحْتَسِبٌ. (K.) And accord. to some, احتسب اللّٰهَ عَلَيْهِ means He said, May God take, or execute, vengeance upon him; or punish him; for his evil deeds. (Har p. 371. [See حَسِيبٌ.]) [In the present day, احتسب عَلَيْهِ is used as meaning He prayed for aid against him by saying, حَسْبُنَا اللّٰهُ God is, or will be, sufficient for us.] — — You say also, احتسب فُلَانًا, (K,) or احتسب مَا عِنْدَهُ, (A,) meaning (tropical:) He endeavoured to learn what such a one had [in his mind, or in his possession]. (A, K, * TA.) — — See also 4. 9 احسبّ He (a camel) was, or became, of a white colour intermixed with red (S, TA) and with black. (TA.) حَسْبٌ Sufficiency. (K voce هَسْبٌ.) — — حَسْبُ is a [prefixed] noun (S) [syn. with كَفْىُ, as is implied in the K voce قَطْ; or] syn. with كَافِى; (Msb;) or [virtually] meaning كَفَى [as a pret. in the sense of an emphatic aor.]; (S, K;) or يَكْفِى: (TA:) Sb says that it is used to denote the being sufficed, or content. (TA.) You say, حَسْبُكَ دِرْهَمٌ [and بِحَسْبِكَ, in which latter the ب is redundant; meaning Thy sufficiency, or a thing sufficing thee, is a dirhem; a phrase which may be used in two ways; as predicating of what is sufficient, that it is a dirhem; and as predicating of a dirhem, that it is sufficient; in which latter case, بحسبك is an enunciative put before its inchoative, (as also حَسْبُكَ,) so that the meaning is, a dirhem is a thing sufficing thee, i. e. a dirhem is sufficient for thee; as is shown in a marginal note in my copy of the Mughnee, in art. بِ; or, accord. to the S and K, a dirhem suffices thee: accord. to Bd (iii. 167), بحسبك means مُحْسِبُكَ, and كَافِيكَ, from أَحْسَبَهُ meaning كَفَاهُ; and is shown to have this meaning by its not importing a determinate signification in consequence of its being a prefixed noun with its complement in the saying, هٰذَا رَجُلٌ حَسْبُكَ This is a

man sufficing thee]. (S, Msb, K.) You say also, حَسْبُكَ ذٰلِكَ That is, or will be, [or let that be,] sufficient for thee. (TA.) And حَسْبُكَ اللّٰهُ, in the Kur viii. 65, God is, or will be, sufficient for thee. (Fr, TA. See also حَسِيبُكَ اللّٰهُ.) And حَسْبُكَ بِصَدِيقِنَا [A person sufficing thee is our friend]; in which the ب is added to denote emphatic praise. (Fr, TA in art. بِ.) In the saying, هٰذَا رَجُلٌ حَسْبُكَ مِنْ رَجُلٍ This is a man sufficing thee as a man, i. e. supplying to thee the place of any other [by his excellent qualities], (S, K,) and مَرَرْتُ بِرَجُلٍ حَسْبِكَ مِنْ رَجُلٍ I passed by a man sufficing thee as a man, (TA,) حسبك is an expression of praise, referring to the indeterminate noun [رجل]; because, in its case, [what is originally (see below)] an inf. n. (فِعْلٌ [under which term lexicologists, but not grammarians, include the مَصْدَر]) is rendered, in grammatical analysis, by another word, [i. e., by an act. part. n.,] as though one said مُحْسِبٌ لَكَ, or كَافٍ لَكَ. (S. [Thus حسبك in these two instances is a صِفَة, i. e. an epithetic phrase; and من رجل is a تَمْيِيز, i. e. a specificative phrase.]) When the noun to which حسبك refers is determinate, you put حسب in the accus. case, as a حال, i. e. a denotative of state; as in the saying, هٰذَا عَبْدُ اللّٰهِ حَسْبَكَ مِنْ رَجُلٍ This is 'Abd-Allah; being one sufficing thee as a man. (S. [Here من رجل is, as before, a specificative phrase.]) [See also 4, the corresponding verb.]) حسب, in this manner, is used alike as sing. and dual and pl.; (S, K;) being [originally] an inf. n. (S.) It is also used alone, [as a prefixed noun of which the complement is understood,] as in the phrase زَيْدٌ حَسْبُ, without tenween, for حَسْبِى or حَسْبُكَ [&c., meaning Zeyd is sufficient for me or for thee &c.]; like as one says, جَآءَنِى زَيْدٌ لَيْسَ غَيْرُ, for لَيْسَ غَيْرُهُ عِنْدِى. (S. [That is, حَسْبُ, when thus used, is subject to the same rules as غَيْرُ and قَبْلُ, and بَعْدُ &c. when so used.]) — — See also حَسَبٌ, in three places. — Also, (TA,) and ↓ حِسْبَةٌ, (K,) Burial of the dead: (TA:) or burial of the dead in stones [app. meaning in a grave cased with stones]: or burial of the dead wrapped in grave-clothes: like تَحْسِيبٌ. (K. [See 2.]) حَسَبٌ i. q. ↓ مَحْسُوبٌ; (S, K;) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like نَفَضٌ in the sense of مَنْفُوضٌ; (S;) Numbered, counted, reckoned, calculated, or computed. (S, K.) — — A number counted. (L.) — — Amount, quantity, or value. (L.) Sometimes, (S, L, K,) by poetic license, (S,) and in prose, (L,) ↓ حَسْبٌ. (S, L, K.) You say, الأَجْرُ بِحَسَبِ مَا عَمِلْتَ, and ↓ بِحَسْبِ, The recompense is, or shall be, according to the amount, or quantity, or value, of thy work. (L.) And يُجْزَى المَرْءُ عَلَى حَسَبِ عَمَلِهِ The man is, or shall be, paid according to the amount, or quantity, of his work. (Msb.) And عَلَى حَسَبِ مَا أَسْدَيْتَ إِلَيَّ شُكْرِى لَكَ [and ↓ حَسْبَمَا (for عَلَى حَسَبِ مَا)] According to the amount, or value, of the benefit, or benefits, that thou hast conferred upon me are my thanks to thee. (L.) And لِيَكُنْ عَمَلُكَ بِحَسَبِ ذٰلِكَ Let thy deed, or work, be correspondent to the quantity, or number, of that: or adequate, or equivalent, to that. (S.) And هٰذَا بِحَسَبِ ذَا This is equal in number or quantity, or is equivalent, to that. (K.) And مَا أَدْرِى مَا حَسَبُ حَدِيثِكَ, i. e. ما قَدْرُهُ [app. I know not what is the value of thy story]. (Ks, S.) And أَحْسَنْتُ إِلَيْهِ حَسَبَ الطَّاقَةِ and عَلَى حَسَبِ الطَّاقَةِ I benefited him according to the measure of ability. (Mgh.) — — Also [Grounds of pretension to respect or honour, consisting in any qualities (either of oneself or of one's ancestors) which are enumerated, or recounted, as causes of glorying: and hence signifying nobility; rank or quality; honourableness, or estimableness, from whatever source derived:] originally, (MF,) what one enumerates, or recounts, of the deeds, or qualities, in which his ancestors have gloried: (S, A, Mgh, * K, MF:) secondly, what one enumerates, or recounts, of his own deeds, or qualities, in which he glories: thirdly, what one enumerates, or recounts, of any deeds, or qualities, that are causes of his glorying, of whatever kind they be: (MF:) or the memorable deeds, or qualities, of one's ancestors; and one's own deeds, or qualities, in which he glories; because they were enumerated, or recounted, by the Arabs in contending, or disputing, for glory; (T, Msb, * TA;) the latter consisting in such qualities as courage, and good disposition, and liberality: (Msb:) or what are enumerated, or recounted, of generous actions, or qualities: (Msb:) or good actions, or conduct, of oneself, and of one's ancestors: (Sh, Mgh:) or generosity, or nobility, of actions or conduct: (IAar, K:) or righteous, virtuous, or good, actions or conduct: (K:) or good disposition: (TA:) or religion; (S, Msb, K;) piety; because true nobility consists in religion or piety: (MF:) or wealth; (S, K;) because it serves in lieu of true nobility: (TA:) in this sense, and in the sense next preceding, it has no corresponding verb: (TA:) or state, or condition; [i. e. good state or condition;] syn. بَالٌ [i. q. حَالٌ]: (K:) or intellect, or understanding: (MF:) and a man's relations, consisting of his children and others: pl. أَحْسَابٌ. (Az, Mgh.) Accord. to ISk, (S, Msb,) حَسَبٌ and كَرَمٌ may pertain to him who has not noble ancestors; but not شَرَفٌ nor مَجْدٌ. (S, Msb, * K.) حَسَبٌ is also used elliptically, (Mgh, TA,) [in the sense of حَسِيبٌ, q. v.,] for ذُو حَسَبٍ, (TA,) and for ذَوُو حَسَبٍ. (Mgh.) — — اِشْتَرَى بِالحَسَبِ He bought a thing in an honourable manner with respect to himself and the seller: حسب, here, is said to be from حَسَّبَهُ " he honoured him; " or from حُسْبَانَةٌ " a small pillow " [because him for whom you put a pillow you honour: see 2]. (TA.) حُسْبَةٌ, in a camel, A colour in which are whiteness and redness (K, TA) and blackness: (TA:) in a man, [a reddish colour such as is termed] شُقْرَة in the hair of the head: (K:) and also in a man, (K, TA,) and in a camel, (TA,) whiteness and redness produced by a whiteness of the skin arising from disease and infecting the hair [so as to turn it red]: (K, TA:) accord. to IAar, blackness inclining to redness. (TA.) — — Also Leprosy. (K.) حِسْبَةٌ [originally The act of numbering, counting, &c.: or a mode, or manner, of numbering, &c.: see 1. — —] A subst. from إِحْتَسَبَ أَجْرًا; (S, Msb, K;) syn. with اِحْتِسَابٌ (A) [as meaning A reckoning upon, or seeking, or preparing or providing, or laying up for oneself in store, a reward in the world to come]. You say, فَعَلَهُ حِسْبَةً [He did it reckoning upon, or seeking, &c., a reward in the world to come]. (A, TA.) — — هُوَ حَسَنُ الحِسْبَةِ He is good in respect of managing, conducting, ordering, or regulating, (S, A, Msb, K,) and examining, or judging, (Msb,) and sufficing, (A,) فِى الأَمْرِ in the affair. (S, A, Msb.) This is not from إِحْتِسَابُ الأَجْرِ; for احتساب الاجر relates only to an action done for the sake of God. (Msb.) — A reward, or recompense: pl. حِسَبٌ. (S, K.) — [The office of the مُحْتَسِب.] — See also حَسْبٌ, last sentence. حُسْبَانٌ: see حِسَابٌ. — Also A punishment. (S, K.) — — A calamity; an affliction with which a man is tried. (Aboo-Ziyád, K.) — — Evil; mischief. (Aboo-Ziyád, K.) — — Locusts. (Aboo-Ziyád, S, K.) — Dust: or smoke: syn. عَجَاجٌ. (K.) — — Fire. (TA.) This, and each of the five significations next preceding, and that next following, have been assigned to the word as used in the Kur xviii. 38. (TA.) See also حُسْبَانَةٌ. — — Small arrows, (Mgh, Msb, K,) or short arrows, (S,) which are shot from Persian bows: (Mgh, Msb:) said by IDrd to be, in this sense, postclassical: (TA:) or arrows which a man shoots in the hollow of a reed, or cane; drawing the bow, he discharges twenty of them at once, and they pass by nothing without wounding it, whether it be an armed man or another object; they come forth like rain, and scatter among the people: (ISh, TA:) or small arrows, with slender heads, in the hollow of a reed, or cane, which, when discharged, come forth like a shower of rain, and scatter, and pass by nothing

without wounding it: (Az, Msb:) or iron-headed arrows, like large needles, slender, but somewhat long, and without edges [to the heads]: (Th, TA:) n. un. with ة. (S, Mgh, Msb, K.) — It is also said to signify The circumference of a mill-stone: — — and hence, in the Kur lv. 4, [see 1, above,] to mean The [revolving] firmament. (El-Khafájee, MF.) حُسْبَانَةٌ n. un. of حُسْبَانٌ [q. v.]. (S, Mgh, &c.) — — Also A thunderbolt; syn. صَاعِقَةٌ: (K:) and ↓ حُسْبَانٌ, [of which it is the n. un.,] thunderbolts; syn. صَوَاعِقُ. (Bd and Jel in xviii. 38.) — — A hailstone; syn. بَرَدَةٌ. (K. [In some copies of the K بَرْدَةٌ.]) — — A cloud. (K.) — A small ant. (K.) — A small pillow; (S, K;) and so ↓ مِحْسَبَةٌ: (K:) or this signifies a pillow of skin, or leather. (TA.) حِسَابٌ and ↓ حُسْبَانٌ [A numbering, counting, reckoning, calculation, or computation: see 1:] both signify the same: (S:) or the latter is pl. of the former, (S, K, TA,) accord. to Akh (S, TA) and AHeyth and others, when the former signifies what is numbered; &c.; [a number; or quantity;] and the former has also for a pl. [of pauc.] أَحْسِبَةٌ. (TA.) You say, رَفَعَ العَامِلُ حِسَابَهُ and حُسْبَانَهُ [The agent presented his reckoning, &c.]. (A.) Hence, حِسَابُ الجُمَّلِ and الجُمَلِ: see art. جمل. [And حِسَابُ عَقْدِ الأَصَابِعِ The numbering, counting, or reckoning, with the fingers.] And يَوْمُ الحِسَابِ [The day of reckoning; i. e., of the final judgment]. (Kur xxxviii. 15, &c.) — — حِسَابٌ also signifies The reckoning, or enumerating, or recounting, of causes of glorying; or of memorable, or generous, actions or qualities. (Msb.) — — And (tropical:) A great number of men: (A, L, K:) of the dial. of Hudheyl. (L.) — — And (assumed tropical:) A sufficing thing, (S, K,) and gift, (S, K, and Bd in lxxviii. 36,) as also ↓ حُسَّابٌ: (Bd ib.:) or a large gift: (Jel ib.:) or a gift according to one's works. (Bd ib.) حَسِيبٌ A reckoner, or taker of accounts: [see also حَاسِبٌ:] or a sufficer, or giver of what is sufficient; (K, TA;) from أَحْسَبَ, of the measure فَعِيلٌ in the sense of the measure مُفْعِلٌ. (TA.) It has the former of these significations, or the latter, in the phrase, كَفَى بِاللّٰهِ حَسِيبًا [God is sufficient as a reckoner, or as a giver of what sufficeth], (Fr, K, TA,) in the Kur [iv. 7, and xxxiii. 39]: (TA:) and so in the Kur iv. 88. (TA.) — — [Hence,] حَسِيبُكَ اللّٰهُ, (S, K,) in the L اللّٰهُ ↓ حَسْبُكَ, (TA,) [both of which phrases are used in the present day in the sense here following,] May God take, or execute, vengeance upon thee; or punish thee: (S, L, K:) meaning an imprecation though literally predicatory. (IAmb, Har p. 371.) [See also حُسْبَانُكَ عَلَى اللّٰهِ, voce حَسَبَ.] — Also Characterized, or distinguished, by what is termed, حَسَبٌ as explained above [i. e. grounds of pretension to respect or honour; &c.]: (S, K:) generous, liberal, honourable, or noble: (Msb:) bountiful, or munificent: and having a numerous household: (Az, Mgh:) pl. حُسَبَآءُ. (A, K.) حَسَّابٌ: see حِسَابٌ. حَاسِبٌ [act. part. n. of 1; Numbering, counting, &c.:] a reckoner; an accountant: [see also حَسِيبٌ:] pl. حُسَّبٌ and حُسَّابٌ (TA) and حَسَبَةٌ. (A.) أَحْسَبُ, (S, K,) fem. حَسْبَآءُ, (TA,) A camel of a colour in which are whiteness and redness (S, K, TA) and blackness: (TA:) a man in the hair of whose head is [a reddish colour such as is termed] شُقْرَة: (S, K:) a man, (K,) and a camel, (TA,) whose skin has become white by reason of disease, and whose hair is infected [and turned red] in consequence thereof, so that he has become white and red: (K:) accord. to Sh, that has no [distinct] colour; of whom, or of which, one says, I think so, and I think so. (TA. [The latter clause of this explanation (in the TA الذى (يقال احسب كذا و احسب كذا) I have rendered conjecturally; supposing يقال to have been omitted by a copyist, after يقال.]) — — Also A leper. (Lth, T, K.) — — And (assumed tropical:) A mean, avaricious, man. (S, TA.) إِبِلٌ مُحْسِبَةٌ Camels that have much flesh and fat: (TA:) or محسبة has two meanings; from حَسَبٌ signifying " nobility; " [i. e. noble camels;] and from إِحْسَابٌ; i. e. satisfying, with their milk, their owners and the guest. (IAar, TA.) مِحْسَبَةٌ: see حُسْبَانَةٌ. مُحَسَّبٌ: see 2. مَحْسُوبٌ: see حَسَبٌ, first sentence. مُحْتَسِبٌ [The inspector of the markets and of the weights and measures &c.] is an appellation derived from اِحْتَسَبَ, as shown above: see this verb. (K.) You say, فُلَانٌ مُحْتَسِبُ البَلَدِ [Such a one is the inspector of the markets &c. of the town]: you should not say مُحْسِبٌ. (S.) حسد 1 حَسَدَهُ عَلَى الشَّىْءِ and حَسَدَهُ الشَّىْءَ, (S, A, Msb, K,) aor. حَسُدَ and حَسِدَ, (S, K,) the latter form of aor. used by some, (Akh, S,) the former being that which commonly obtains, (TA,) inf. n. حَسَدٌ (Akh, S, A, Msb, K [in the CK حَسْد]) and حَسْدٌ, but the former is more common, (Msb,) and حُسُودٌ and حَسَادَةٌ (S, K) and حَسِيدَةٌ; (CK;) and ↓ حسّدهُ, [which probably has an intensive signification,] (K,) inf. n. تَحْسِيدٌ; (TA;) He envied him for the thing, or envied him the thing, meaning a blessing, or a cause of happiness; i. e. he disliked that he should possess it, and wished that it might depart from him [and be transferred to himself]: (Msb:) or he wished, or regarded him with a wish, that the thing, meaning as above, might depart from him: (A:) or he wished that he might be deprived of the thing, meaning as above, or an excellence: (K: [in the CK, for يُسْلَبَهُمَا, is put يَسْلُبَهُمَا:]) or he wished that the thing, meaning a blessing, or a cause of happiness, (S, K,) or an excellence, (K,) might become transferred from him (another) to himself. (S, K.) — — And حَسَدَهُ عَلَى شَجَاعَتِهِ وَ نَحْوِهَا He wished that he possessed such as his (another's) courage, and the like, without wishing that the other should be deprived of it; the verb in this case being syn. with غَبَطَ; and implying admiration. (Msb) — — حَسَدَنِى اللّٰهُ إِنْ كُنْتُ أَحْسُدُكَ (M, K) is a saying of the Arabs, mentioned by Lh, strange and abominable, (M,) meaning May God punish me for my envy if I envy thee. (M, K.) 2 حَسَّدَ see 1. 4 صَحِبْتُهُ فَأَحْسَدْتُهُ I associated with him and found him to be envious. (A.) 6 تحاسدوا They envied (حَسَدُوا) one another. (S, A, * K.) حَسَدٌ Envy; or the wishing that a blessing, or a cause of happiness, may depart from its possessor (S, A) and become transferred to oneself. (S.) [See 1.] حَسُودٌ Envious: (Msb, K:) used also as a fem. epithet without ة: (TA:) pl. حُسُدٌ. (K.) حَاسِدٌ Envying: (S, Msb, K:) pl. حَسَدَةٌ (S, A, Msb, K) and حُسَّادٌ (Msb, A, K) and حُسَّدٌ. (A, K.) المَحْسَدَةُ مَفْسَدَةٌ [That which is a cause of envy is a cause of corruption, or evil]. (A.) مَحْسُودٌ Envied. (S, A, Msb.) حسر 1 حَسَرَهُ, aor. حَسُرَ (S, Msb, K) and حَسِرَ, (Mgh, Msb, K,) inf. n. حَسْرٌ (S, Msb, K) and حُسُورٌ, (TA,) He removed it, put it off, took it off, or stripped if off, (Mgh, K, TA,) عَنْ شَىْءٍ from a thing which it covered or concealed. (TA.) حُسِرَ is said of anything as meaning It was removed, put off, taken off, or stripped off, from a thing which it covered or concealed. (A.) You say, حَسَرَ كُمَّهُ عَنْ ذِرَاعِهِ He removed his sleeve from his fore arm. (S, A.) And simply حَسَرَ عَنْ ذِرَاعِهِ He uncovered his fore arm. (Msb.) And حَسَرَ عِمَامَتَهُ عَنْ رَأْسِهِ He removed, or took off, his turban from his head. (A.) And حَسَرَتْ دِرْعَهَا, (A, Msb,) aor. حَسِرَ, (Msb,) She (a woman) took off her shift (A, Msb) عَنْ جَسَدِهَا from her body: (A:) and خِمَارَهَا her head-covering. (Msb.) — — [Hence,] حَسَرَتِ الرِّيحُ السَّحَابَ (tropical:) [The wind removed the clouds from the sky]. (A.) And حَسَرَ قِنَاعَ الهَمِّ عَنِّى (tropical:) [He, or it, removed the covering of anxiety from me]. (A.) — — Also, (K,) inf. n. حَسْرٌ, (TA,) He peeled a branch of a tree. (K, TA.) — — And He swept a house or chamber. (K, TA.) — — And حَسَرُوهُ, aor. حَسُرَ, inf. n. حَسْرٌ and حُسْرٌ, (tropical:) They begged of him and he gave them until nothing remained in his possession. (TA.) — حَسَرَ, (S, A, K,) aor. حَسِرَ and حَسُرَ, (TA,) inf. n. حَسْرٌ (S, TA) and حُسُورٌ; (TA;) and ↓ احسر, (S, K,) inf. n. إِحْسَارٌ; and ↓ حسّر, inf. n. تَحْسِيرٌ; (TA;) He, (a man, S, A,) and it, (a journey, TA,) tired, fatigued, or jaded, (S, A, K,) a beast, (A, TA,) or a camel: (S:) and he drove a camel until he tired, fatigued, or jaded, him. (K.) And حُسِرَتِ الدَّابَّةُ The beast was fatigued so that it was left to remain where it was. (AHeyth.)

— — And حَسَرَ, aor. حَسُرَ, (assumed tropical:) It (the distance to which it looked, and the indistinctness of the object,) fatigued the eye. (TA.) And حُسِرَ البَصَرُ مِنْ طُولِ النَّظَرِ (tropical:) [The eye was fatigued by the length of looking: see a similar meaning of حَسَرَ and حَسِرَ, below]. (A.) — See 7, with which حَسَرَ is syn. — — [Hence,] حَسَرَ, (ISk, A, Mgh, Msb,) aor. حَسُرَ, (TA,) (tropical:) It (water) sank and disappeared; or became low; or retired: (ISk, A, Mgh:) it sank and disappeared, or retired, from its place: (Msb:) properly, it became removed from the shore: (Mgh:) and it (the sea, or great river,) sank, or retired, from (عَنْ) El-'Irák, and from the shore, so that the ground which was beneath the water appeared: (TA:) you do not say, in this sense, ↓ انحسر. (Az. [But this latter is sometimes used, as, for instance, in the Msb art. جزر.]) Hence, in a trad., كُلْ مَا حَسَرَ عَنْهُ البَحْرُ وَدَعْ مَا طَفَا عَلَيْهِ [Eat thou that from which the sea retires, and leave what floats upon it]. (Mgh.) — حَسَرَ, aor. حَسِرَ, (S, A, K,) inf. n. حُسُورٌ (S, A) and حَسَرَ; (TA;) and حَسِرَ, aor. حَسَرَ, (A, K,) inf. n. حَسَرٌ; (TA;) and ↓ استحسر, (S, K,) and ↓ تحسّر; (S;) He (a camel, S, or a beast, A) became tired, fatigued, or jaded, (S, K, TA,) by travel: (TA:) [or] the last signifies he (a camel) fell down from fatigue. (Ham p. 491.) [Hence,] it is said in a trad., ↓ أُدْعُوا اللّٰهَ وَ لَا تَسْتَحْسِرُوا (assumed tropical:) Supplicate ye God, and be not weary: and a similar instance occurs in the Kur xxi. 19. (TA.) — — [Hence also,] حَسَرَ, aor. حَسِرَ, (S, K,) or حَسُرَ, (Msb,) inf. n. حُسُورٌ; (S, Msb, K;) and حَسِرَ, aor. حَسَرَ; (A;) (tropical:) It (the sight) was, or became, dim, dull, or hebetated; (S, Msb, K;) and it failed; (S, K;) [or became fatigued;] by reason of length of space [overlooked], (S, Msb, K,) and the like; (S, Msb;) or by long looking. (A.) — حَسِرَ عَلَيْهِ, aor. حَسَرَ, inf. n. حَسَرٌ (S Msb, K) and حَسْرَةٌ, (S, K,) or the latter is a simple subst., (Msb,) and حَسَرَانٌ, (TA,) He grieved for it, or at it; or regretted it; he felt, or expressed, grief, sorrow, or regret, on account of it; syn. تَلَهَّفَ; (Msb, K;) as also ↓ تحسّر: (S, K:) or the former, he grieved for it, or regretted it, (تَلَهَّفَ عَلَيْهِ, S, A, or نَدِمَ عَلَيْهِ, TA,) namely, a thing that had escaped him, most intensely. (S, A, * TA.) [See حَسْرَةٌ.] 2 حسّر, inf. n. تَحْسِيرٌ: see 1. — — Also He despised another: he annoyed, or vexed, him: (K:) he drove him away. (TA.) — — He caused him to experience, or fall into, grief, or regret: (Mgh, Msb, K:) or to grieve for, or to regret, most intensely, a thing that had escaped him. (S.) — حسّرتِ الطَّيْرُ, (S,) inf. n. as above; (S, K) and ↓ تحسّرت, (A, TA,) and ↓ انحسرت; (TA;) The birds moulted; shed their feathers. (S, A, K, * TA.) 4 أَحْسَرَ see 1. — Also احسر القَوْمُ The people, or party, experienced fatigue. (TA.) 5 تحسّر It (the plumage of a bird, A, and the fur, or soft hair, of a camel, S, K) fell off; (S, A, K;) when relating to the fur, or soft hair, of a camel, [said to be] by reason of fatigue; (K;) but this restriction is not necessary; for its falling off is sometimes occasioned by diseases; though it may be said that the former cause is the more common. (TA.) You say also, تحسّر الوَبَرُ عَنِ البَعِيرِ The fur, or soft hair, fell off from the camel: and in like manner one says of the plumage from the birds: (A:) and of the hair from the ass. (TA.) See also 2. — — تحسّرت بَيْنَ يَدَيْهِ [She uncovered herself, or her head and forehead, or her head, or her face, before him: (see حَاسِرٌ:) or] she sat before him with her face uncovered. (TA from a trad.) — See also 1, in two places. 7 انحسر It became removed, put off, taken off, or stripped off, from a thing which it covered or concealed; (S, A, Mgh, Msb;) as also ↓ حَسَرَ, (K,) which occurs in poetry, (TA,) inf. n. حُسُورٌ. (K.) [See also 5.] — — It (the darkness) became removed, or cleared away; (A, Msb;) عَنْهُ [from him, or it]. (A.) — — See also 1: — — and 2. 10 إِسْتَحْسَرَ see 1, in two places. حَسِرٌ: see حَسِيرٌ. حَسْرَةٌ Grief, or regret; syn. تَلَهُّفٌ, (Msb, K,) and تَأَسُّفٌ, (Msb,) or نَدَامَةٌ, (Jel in ii. 162 and viii. 36 and xxxix. 57,) or نَدَمٌ and غَمٌّ: (Bd in viii. 36:) or intense lamentation or expression of pain or of grief or of sorrow; syn. شِدَّةُ التَّأَلُّمِ: (Jel in vi. 31 and xxxvi. 29:) or most intense grief or regret (أَشَدُّ التَّلَهُّفِ, S, or أَشَدُّ النَّدَمِ, Zj) for a thing that has escaped one, (S,) so that he who feels it is like a beast that is tired, or fatigued, or jaded, (حَسِير,) and of no use: (Zj in xxxvi. 29 of the Kur:) pl. حَسَرَاتٌ. (Msb.) You say, يَا حَسْرَتَا عَلَيْهِ [O my grief, or regret, &c., for it!] (A.) حَسْرَان: see what next follows. حَسِيرٌ Tired, fatigued, or jaded, (S, K,) by much travel; (TA;) applied to a camel, (S, K,) alike to the male and the female; and so ↓ حَاسِرٌ and حَاسِرَةٌ, applied to a horse or the like: (TA:) and ↓ مُحَسَّرٌ a camel fatigued, or jaded; emaciated by fatigue, or made to exert himself beyond his strength in a journey: (Ham p. 208:) pl. of the first حَسْرَى. (S, K.) — — (tropical:) Sight that is dim, dull, or hebetated, and failing, by reason of length of space [overlooked] (S, Msb, K, TA) and the like; (S, Msb;) as also ↓ مَحْسُورٌ; (S, K;) or [fatigued] by long looking. (A) — — Also, (S, K,) and ↓ حَسِرٌ and ↓ حَسْرَان, (TA, [but whether the latter be with or without tenween is not shown,]) Grieving, or regretting: (K:) or grieving, or regretting, most intensely, on account of a thing that has escaped one. (S, TA.) حَاسِرٌ A man having no مِغْفَر [or covering for the head, made of mail, &c.,] (S, K,) upon him; (S;) nor a coat of mail; (S, K;) contr. of دَارِعٌ; (Mgh;) nor a helmet upon his head; (TA;) contr. of مُقَنَّعٌ: (Mgh:) or having no جُنَّة [or defensive covering, &c.]: (K:) a man having no turban on his head: (TA:) a man having his head uncovered: (A:) pl. حُسَّرٌ, and pl. pl. حُسَّرُونَ; the latter a form used by one of the poets; the former pl. applied to foot-soldiers in war, because they uncover their arms and legs, or because they have not upon them coats of mail nor helmets; occurring in this sense in a trad. (TA.) Also, without ة, A woman who has taken off her shift from her person: (ISd, Msb, TA:) who has taken off her clothes from her person: who has uncovered her head and her fore arms: who has taken off her head-covering: and, with ة, a woman having her face uncovered: pl. حُسَّرٌ and حَوَاسِرُ. (TA.) — — اِبْنُوا المَسَاجِدَ حُسَّرًا in a trad. of 'Alee, means Build ye mosques, or oratories, with bare walls, with no شُرَف [or acroterial ornaments or crestings]. (TA.) — See also حَسِيرٌ. مَحْسَرٌ (tropical:) The internal, or intrinsic, state or quality, (S, A, K,) of a person; (S, A;) as also ↓ مَحْسِرٌ: (K:) and the latter, [or both,] the nature, or natural disposition. (K, TA.) You say, فُلَانٌ كَرِيمُ المَحْسَرِ (tropical:) Such a one is generous, or noble, in respect of his internal, or intrinsic, state or quality: (S, A:) or ↓ المَحْسِرِ, meaning as above: or in respect of his nature, or natural disposition: or face, or countenance. (TA.) مَحْسِرٌ The face, or countenance: (K:) [or a part, of the person, that is uncovered:] the pl., مَحَاسِرُ, signifies the parts, of the person of a woman, that are exposed to view; namely, the face, arms, and legs. (Az.) You say اِمْرَأَةٌ حَسَنَةُ المَحَاسِرِ [A woman beautiful in respect of the parts, of the person, that are exposed to view]. (A.) — — [Hence, (tropical:) An elevated, plain tract, bare of herbage or trees]. You say أَرْضٌ عَارِيَةُ المَحَاسِرِ (tropical:) Land bare of herbage: (A:) and in like manner, فَلَاةٌ عارية المحاسر a desert without any covering of trees; its محاسر meaning its elevated and plain tracts of ground that are uncovered by plants [or trees]. (T, TA.) — — See also مَحْسَرٌ, in two places. مِحْسَرَةٌ An instrument for sweeping; a broom, or besom. (S, K.) مُحَسَّرٌ: see حَسِيرٌ. — — Also Annoyed; vexed: and despised: (S, K:) applied to a man. (S.) It is said in a trad. that the companions of a man who is to come forth in the end of time, to be called أَمِيرُ العُصَبِ, or, as some say, أَمِيرُ الغَضَبِ, shall be مُحَسَّرُونَ, (TA,) meaning despised; (S, TA;) i. e. annoyed, or vexed, and caused to grieve or regret, or to grieve or regret most intensely: or driven away, or outcasts, and fatigued;

from حَسَرَ signifying " he fatigued " a beast. (TA.) مَحْسُورٌ [pass. part. n. of حَسَرَهُ; Removed; put, taken, or stripped, off: &c. — — And hence,] (tropical:) A man who has given all that he had, so that nothing remains in his possession: thus it is said to mean in the Kur xvii. 31. (TA.) — — See also حَسِيرٌ. حسك 1 حَسِكَ عَلَيَّ, (S, K,) aor. حَسَكَ, (K,) inf. n. حَسَكٌ, (S,) (tropical:) He bore rancour, malevolence, malice, or spite, against me; and enmity: (S:) or he was angry with me. (K, TA.) 2 حسّك, inf. n. تَحْسِيكٌ, (assumed tropical:) He was, or became, niggardly, tenacious, or avaricious. (Sh, IAth.) 4 أَحْسَكَتِ النَّفَلَةُ The plant of the species termed نَفَل [q. v.] put forth a حَسَكَة, i. e. a prickle. (TA.) حَسَكٌ [is applied, app. in the classical language, as it is in the present day, to Various species of thistle, and other prickly plants: also to the heads of thistles and the like: and particularly to the caltrop, or tribulus: and hence the explanations here following:] the حَسَك [or prickly heads] of the [plant called] سَعْدَان: (S:) or a certain herb, (Aboo-Ziyád, Mgh, TA,) inclining to yellowness, (Aboo-Ziyád, TA,) having [a head of] prickles of rounded form: (Aboo-Ziyád, Mgh, TA:) seldom, or never, does any one walk upon it, when it has dried up, without putting upon his feet boots or sandals: and the ants transport its produce [or heads] to their nests: (Aboo-Ziyád, TA:) a certain plant, the produce [or head] whereof (which is rough [or prickly], TA) clings to the wool of sheep, (K,) and to the fur of camels, in their places of pasturing: (TA:) its leaves are like those of purslane (الرِّجْلَة), or narrower, and at its leaves are compact and hard prickles, having three forks: [hence it seems to be a species of three-horned caltrop: or for " three," we should perhaps read four: (see another application of the word in what follows:)] the drinking [of an infusion] thereof has the effect of crumbling the stone of the kidneys and bladder; and the drinking of the expressed juice of its leaves is good for the venereal faculty, and for difficulty in the discharge of urine, and for the bite of vipers; and the sprinkling it in the dwelling kills fleas: (K:) also, accord. to Aboo-Nasr, the produce of the [plant called] نَفَل: (TA:) and sharp. hard prickles or thorns: (TA in art. مسك:) n. un. with ة: (S, Mgh:) which some hold to apply to any fruit, or produce, of a plant, that is of the kind termed عُقْدَةٌ [i. e. forming a compact and roundish head]; and hence, to the pod of the cotton-plant: and it also signifies a prickle, or thorn. (TA.) [Hence,] ↓ إِنَّهُ لَحَسَكَةٌ (tropical:) Verily he is rough. (A, TA.) And إِنَّهُمْ لَحَسَكٌ أَمْرَاسٌ (assumed tropical:) Verily they are strong: and of one person you say ↓ حَسَكَةٌ مَرِسٌ. (TA.) And هُوَ ↓ حَسَكَةٌ مَسَكَةٌ (tropical:) He is courageous: (K and TA in art. مسك:) and of a number of persons you say حَسَكٌ مَسَكٌ. (TA in that art., q. v.) [See also حَسِكٌ.] — — See also حَسِيكَةٌ — — Also [(assumed tropical:) Caltrops, as meaning] a kind of instrument used in war, (S, K,) made like the حَسَك mentioned in the first sentence of this paragraph, (S,) or like the prickles of the حَسَك, (K,) of iron, (S, K,) or of canes, (K,) and sometimes of wood, (TA,) and cast, (K,) or set up, (TA,) around the army, (K, TA,) in the ways of the horses. (TA.) — — And (tropical:) Rancour, malevolence, malice, or spite; and enmity; (K, TA;) as also ↓ حَسَكَةٌ, (K,) and ↓ حَسِيكَةٌ and ↓ حُسَاكَةٌ. (S, K. [The last in the CK written حَسَاكَة; but expressly said in the TA to be with damm, and so written in copies of the S and K.]) You say, ↓ فِى صَدْرِهِ عَلَيَّ حَسِيكَةٌ and ↓ حُسَاكَةٌ [In his bosom is rancour, &c., against me]. (S.) حَسِكٌ (assumed tropical:) Affected with rancour, malevolence, malice, or spite; and enmity: (TA:) or angry. (K.) You say, إِنَّهُ لَحَسِكُ الصَّدْرِ عَلَى فُلَانٍ (assumed tropical:) Verily he is affected with rancour, &c., of the bosom against such a one. (TA.) — — حَسِكٌ مَرِسٌ (assumed tropical:) Courageous [and strong]; not to be attempted [in fight]. (A, TA.) [See also حَسَكٌ.] حَسَكَةٌ: see حَسَكٌ, (of which it is properly the n. un.,) in four places. حِسْكِكٌ: see حَسِيكَةٌ. حُسَاكَةٌ: see حَسَكٌ, last two significations. حَسِيكَةٌ: see حَسَكٌ, last two significations. — — Also, (S, IF, K,) and ↓ حِسْكِكٌ, (K,) so accord. to Az, on the authority of Lth, but in the 'Eyn, and also in the Moheet, as Sgh says, ↓ حَسَكٌ, which (SM says) is probably a mistranscription, (TA,) The hedge-hog: ('Eyn, S, K:) or a large hedge-hog. (TA.) حسل 8 احتسل He hunted, caught, snared, or entrapped, the [young lizards termed] حُسُول, pl. of حِسْلٌ. (O, K. *) حِسْلٌ The young one of the [kind of lizard called] ضَبّ, (AZ, S, Mgh, K,) when it first comes forth from its egg: (AZ, S, K:) it is next called غَيْدَاقٌ; then, مُطَبِّخٌ; then, خُضَرِمٌ; and then, ضَبٌّ: (S and L voce مُطَبِّخٌ: [but see this word:]) pl. [of pauc.] أَحْسَالٌ (K) and [of mult.] حُسُولٌ (S, K) and حِسْلَانٌ, with kesr, and حِسَلَةٌ, (K, TA,) with kesr and then fet-h. (TA. [In the CK حَسِلَةٌ.]) [Hence,] أَبُو الحِسْلِ, (S,) or أَبُو حِسْلٍ, and ↓ أَبُو حُسَيْلٍ, (K,) The [lizard called] ضَبّ. (S, K.) [Hence also,] لَا آتِيكَ سِنَّ الحِسْلِ, i. e. I will not come to thee ever, (S, K,) until thy death: (S:) because the tooth of the حسل does not fall out: (S, K:) a prov. (S.) حُسَيْلٌ: see حِسْلٌ [of which it is the dim.]. حسم 1 حَسَمَهُ, (S, Msb, K,) aor حَسِمَ, (Msb, K,) inf. n. حَسْمٌ, (Mgh, Msb,) He cut it; or cut it off: (S, Msb, K:) he cut it off entirely. (Mgh, Msb.) — — Hence, حَسْمُ العَرْقِ: (S:) you say, حَسَمَ العِرْقَ, (K,) inf. n. as above, (TA,) He cut the vein, and then cauterized it to prevent the flow of the blood: (K:) or this is an elliptical expression, originally حَسَمَ دَمَ العِرْقِ, meaning he stopped the flow of blood from the vein by cauterization. (Msb.) And hence, (Mgh,) اِقْطَعُوهُ ثُمَّ احْسِمُوهُ, (S, Mgh,) or اِقْطَعُوا يَدَهُ ثُمَّ اكْوُوهَا [Cut ye off his hand, then cauterize it], (S, * Mgh, * TA,) in order that the blood may stop. (S, Mgh, TA.) You say also, حَسَمْتُ الدَّابَّةَ, meaning I cauterized the beast by successive operations. (Bd in lxix. 7.) — — [Hence, also,] حَسَمَ الدَّآءَ, (K,) inf. n. as above, (TA,) He stopped the disease by a remedy. (K.) And حَسَمَتْهُ أُمُّهُ الرِّضَاعَ and الغِذَآءَ, His mother stopped his sucking, and his food: (TA:) and حُسِمَ رِضَاعُهُ [His sucking was stopped]; (K;) said of a child. (TA.) And حَسَمَ فُلَانًا الشَّىْءَ, (K,) inf. n. as above, (TA,) He prevented such a one from attaining the thing. (K.) And أَنَا أَحْسِمُ عَلَى فُلَانٍ الأَمْرَ I cut off from him the thing, so that he cannot attain aught thereof. (TA.) See also حُسُومٌ, below. — — You say also, حَسَمَهُمْ, aor حَسِمَ, inf. n. حُسُومٌ, It caused them to pass away, come to an end, cease, perish, or come to nought. (Zj, TA.) See, again, حُسُومٌ, below. — حَسَمَ فِى العَمَلِ, (TK,) inf. n. حُسُومٌ, (Yoo, K,) He strove, laboured, toiled, or exerted himself, and wearied himself, in work. (Yoo, K, TK.) 7 انحسم It was, or became, cut, or cut off: (S, Msb, K:) [or it was, or became, cut off entirely: see 1, of which it is the quasi-pass.] حُسَامٌ A sword; because it cuts that upon which it comes: (Msb:) or a sharp sword; (S, K, TA;) and in the same sense applied to a [knife such as is termed] مُدْيَة: (TA:) and (so in the S, but in the K " or ") the edge of a sword, with which one strikes. (S, K.) — — لَيْلَةٌ حُسَامٌ A lasting night: (K:) or a night of lasting evil, especially. (TA.) حُسُومٌ Unluckiness, or inauspiciousness. (S, * K, * TA.) Some explain it thus in the passage here following. (S, * TA.) — — سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَ ثَمَانِيَةَ أَيَّامٍ حُسُومًا, in the Kur lxix. 7, means He sent it (the wind) upon them by force, (Jel,) or made it to prevail against them by his power, (Bd,) [seven nights and eight days] consecutively; (T, S, Bd, K, Jel;) an expression taken from the repetition of the act of cauterization, (T, Bd, Jel.) i. e. the act of the ↓ حَاسِم; (Jel;) whence this word (حاسم) is applied to anything made consecutive; (T, TA;) and حُسُومٌ is its pl.: (T, Bd, TA:) or حُسُومٌ signifies the making consecutive. and, as an epithet, consecutive, and continuous from first to last: (Fr, TA:) or, accord. to some, الأَيَّامُ الحُسُومُ means the days that are consecutive with evil especially; and such ISd thinks to be the

meaning: (TA:) or اللَّيَالِى الحُسُومُ means the nights that cut off good, or prosperity, (↓ تَحْسِمُ الخَيْرَ,) from their people: (S, * K: [and the like is said by Bd in lxix. 7:]) or حُسُومًا in the Kur means causing them to pass away, come to an end, cease, perish, or come to nought: (Zj, T:) or it may be an inf. n., meaning for the purpose of cutting off: or an inf. n. of a verb meant to be understood, as a denotative of state; i. e. ↓ تَحْسِمُهُمْ حُسُومًا [agreeably with the explanation of Zj]; and this is confirmed by the reading with fet-h [i. e. حَسُومًا, though this is a very rare form of inf. n.]: (Bd:) you say أَيَّامٌ حُسُومٌ, (K,) in which case the latter word is an inf. n. used as an epithet, meaning cutting off, or preventing, good, or prosperity; (TA;) and أَيَّامُ حُسُومٍ, which has a similar meaning. (K, TA.) حَاسِمٌ; pl. حُسُومٌ: see this latter word. مَحْسَمَةٌ A cause, or means, of cutting off, or stopping; (T, K, TA;) syn. مَقْطَعَةٌ. (T, TA.) So in the saying, هٰذَا مَحْسَمَةٌ لِلدَّآءِ This is a cause, or means, of cutting off, or stopping, the disease. (K, * TA.) And hence, (TA,) عَلَيْكُمْ بِالصَّوْمِ فَإِنَّهُ مَحْسَمَةٌ لِلْعِرْقِ وَ مَذْهَبَةٌ لِلْأَشَرِ, a trad., (T, S, TA,) meaning [Keep ye to fasting, for it is] a cause, or means, of stopping venereal intercourse, [and a cause, or means, of dispelling exultation, or excessive exultation, and resting the mind upon things agreeable with natural desire:] (TA:) or an impediment to venery, and a cause of diminishing the seminal fluid, and of stopping venereal intercourse or passion, &c. (T, TA.) مَحْسُومٌ A child (TA) whose sucking is stopped: (K, TA:) and whose food is stopped. (TA.) And A child badly fed. (S, K.) Hence the prov., وَلْغُ جُرَىٍّ كَانَ مَحْسُومًا [The lapping of a little puppy that had been badly fed]: said on the occasion of a greedy person's taking much of a thing that he had not been able to obtain, and that he had became able to obtain; or in ordering one to take much when able. (TA. [See Freytag's Arab. Prov. ii. 817; where another reading is given, namely, مَحْشُومًا in the place of مَحْسُومًا, as well as the reading here given.])

حسن 1 حَسُنَ, (S, Mgh, Msb, K, &c.,) which may also be written and pronounced حَسْنَ, with the dammeh suppressed, (S,) and حَسَنَ, (K,) aor. حَسُنَ, (TA,) inf. n. حُسْنٌ (S, * Msb, K, * TA) and حُسْنَى, (Ham p. 657, and Bd in ii. 77,) He, or it (a thing, S, Msb), had, or possessed, the quality termed حُسْنٌ [which see below; i. e., was, or became, good, or goodly, (generally the latter,) beautiful, comely, or pleasing, &c.; and ↓ تحسّن often signifies the same, as in the phrase تحسّن عِنْدَهُ it was, or became, good, &c., in his estimation]: (S, K, TA:) and [in like manner] زَيْدٌ ↓ أَحْسَنَ means Zeyd became possessed of حُسْن. (Mughnee in art. بِ.) — — One may not say حُسْنَ, transferring the dammeh of the س to the ح and making the former letter quiescent, except in one case; because it is [virtually, together with its agent expressed or implied, in this case,] a predicate: [see I'Ak p. 234:] this is allowable only in the case of a verb of praise or dispraise; حُسْنَ, in respect of the transference of the medial vowel, being likened to نِعْمَ and بِئْسَ, which are originally نَعِمَ and بَئِسَ: and thus one does in all verbs like these two in meaning: a poet says, لَمْ يَمْنَعِ النَّاسُ مِنِّى مَا أَرَدْتُ وَ مَا أُعْطِيهِمُ مَا أَرَادُوا حُسْنَ ذَا أَدَبَا [Men have not withheld from me what I have desired, nor do I give them what they have desired: good, or very good, is this as a mode of conduct!]: meaning حَسُنَ هٰذَا أَدَبًا. (S, TA.) You say also, حَسُنَ زَيْدٌ, [meaning Good, or goodly, &c., or very good &c., is Zeyd! or] meaning أَحْسِنْ ↓ بِهِ [i. e. how good, or goodly, &c., is Zeyd! as also ↓ مَا أَحْسَنَهُ]. (B, TA in art. بِ.) 2 حسّنهُ, (S, K,) inf. n. تَحْسِينٌ, (S,) He made it, or rendered it, حَسَن [i. e. good, or goodly, (generally the latter,) beautiful, comely, or pleasing, &c.]; (K;) he beautified, embellished, or adorned, it; (S, TA;) as also ↓ احسنهُ. (TA.) You say, أَحْسَنَ ↓ الحَلَّاقُ رَأْسَهُ The shaver beautified, or trimmed, his head. (TA.) And ↓ الَّذِى كُلَّ شَىْءٍ خَلَقَهُ أَحْسَنَ [Who hath made good, or goodly, everything that He hath created], in the Kur [xxxii. 6], means حَسَّنَ خَلْقَ كُلِّ شَىْءٍ [hath made good, or goodly, the creation of everything]. (TA.) — — [See also تَحْسِينٌ.] — — And see 10. 3 إِنِّى أُحَاسِنُ بِكَ النَّاسَ (S, TA) Verily I contend with men for thy superiority in حُسْن [i. e. goodness, or goodliness, &c.]. (TA.) [حَاسَنَ followed by an accus. is rendered by Golius, as on the authority of J, who gives no explanation of it, “Bene tractavit et egit. ”] 4 احسن as an intrans. v.: see 1. — — Also He did that which was حَسَن [meaning good, comely, or pleasing; he acted well]; (Msb;) he did a good deed: (Er-Rághib, TA:) [for] إِحْسَانٌ is the contr. of إِسَآءَةٌ: (K:) it differs from إِنْعَامٌ in being to oneself and to another; whereas the latter is only to another: (TA:) and it surpasses عَدْلٌ, inasmuch as it means the giving more than one owes, and taking less than is owed to one; whereas the latter means the giving what one owes, and taking what is owed to one. (Er-Rághib, TA.) You say, أَحْسَنْتُ إِلَيْهِ and بِهِ [I acted, or behaved, with goodness, well, or in a good or comely or pleasing manner, towards him; did good to him; benefited him; conferred a benefit, or benefits, upon him]: both signify the same: (S, TA:) and hence, in the Kur [xii. 101], قَدْ أَحْسَنَ بِى إِذْ أَخْرَجَنِى مِنَ السِّجْنِ meaning إِلَىَّ [i. e. He hath acted well towards me, when he brought me forth from the prison]: (AHeyth, Az:) or, accord. to some, the verb in this case is made to import the meaning of لَطَفَ [which is trans. by means of بِ, i. e. He hath acted graciously with me]. (Mughnee in art. بِ.) — — الإِحْسَانُ is also explained as meaning الإِخْلَاصُ [i. e. The being sincere, or without hypocrisy; or the asserting oneself to be clear of believing in any beside God]; which is a condition of the soundness, or validity, of الإِيمَان and الإِسْلَام together: and as denoting watchfulness, and good obedience: and as meaning the continuing in the right way, and following the way which those [of the righteous] who have gone before have trodden; this last being said to be the meaning in the Kur ix. 101. (TA.) — As a trans. v.: see 2, in three places. — — احسنهُ also signifies (tropical:) He knew it: (S, K, TA:) [or] he knew it well; (Er-Rághib, Msb;) and so احسن بِهِ, as in the saying, هُوَ يُحْسِنُ بِالعَرَبِيَّةِ (assumed tropical:) He knows well the Arabic language. (MA.) Hence the saying of 'Alee, قِيمَةُ المَرْءِ مَا يُحْسِنُهُ (tropical:) [The value of the man is what he knows, or knows well]. (TA.) النَّاسُ أَبْنَآءُ مَا يُحْسِنُونَ is another saying of 'Alee, meaning (tropical:) Men are named, or reputed, in relation to what they know, and to the good deeds that they do. (TA.) — — مَا أَحْسَنَهُ and أَحْسِنْ بِهِ: see 1, last sentence. You say also, ↓ مَا أُحَيْسِنَهُ [i. e. How very good, or goodly, &c., is he!]; using the dim. form; like مَا أُمَيْلِحَهُ [q. v.]. (S and K in art. ملح.) — Also He (a man, IAar) sat upon a high hill, or heap, of sand, such as is termed حَسَنٌ. (IAar, K.) 5 تحسّن: see 1. — — Also i. q. تَجَمَّلَ [i. e. He beautified, embellished, or adorned, himself: and he affected what is beautiful, goodly, or comely, in person, or in action or actions or behaviour, or in moral character, &c.]. (TA.) [تَحَسَّنَتْ, said of a woman, occurs, in the former sense, in the S and K in art. رعد, and in the TA in art. نقط, &c.] — — دَخَلَ الحَمَّامَ فَتَحَسَّنَ He entered the hot bath and was shaven. (TA.) 6 تحاسن [He affected to be حَسَن (i. e. good, goodly, beautiful, comely, &c.), not being really so]. (A in art. صبح. [See 6 in that art.]) 10 استحسنهُ He counted, accounted, reckoned, or esteemed, him, or it, حَسَن [i. e. good, goodly, beautiful, comely, pleasing, &c.; he approved, thought well of, or liked, him, or it]; (S, K;) as also ↓ حسّنهُ, inf. n. تَحْسِينٌ. (Har p. 594.) Hence the saying, صَرْفُ هٰذَا اسْتِحْسَانٌ وَ المَنْعُ قِيَاسٌ [The making this word perfectly declinable is approvable, but the making it imperfectly declinable is agreeable with analogy]. (TA.) حُسْنٌ (S, K, &c.) and ↓ حُسُنٌ, which is of the dial. of El-Hijáz, and

↓ حَسَنٌ, (MF, TA,) Goodness, or goodliness, [generally the latter,] beauty, comeliness, or pleasingness; contr. of قُبْحٌ: (S:) i. q. جَمَالٌ: (K:) but accord. to As, [when relating to the person,] حُسْنٌ is in the eyes, and جَمَالٌ is in the nose: (TA:) symmetry; or just proportion of the several parts of the person, one to another: (Kull:) or anything, moving the mind, that is desired, or wished for; such as is approved by the intellect; and such as is approved by natural desire; and such as is approved by the faculty of sense: in the common conventional language, mostly applied to what is approved by the sight: in the Kur, mostly to what is approved by mental perception: it is in accidents as well as in substances: (Er-Rághib, TA:) the pl. is ↓ مَحَاسِنُ, (S, K,) like مَلَامِحُ pl. of لَمْحَةٌ, and مَشَابِهُ pl. of شَبَهٌ, &c., (Har p. 9,) contr. to rule, (S, K,) as though pl. of ↓ مَحْسَنٌ or ↓ مُحْسَنٌ: (S accord. to different copies:) or, accord. to Lh and Eth-Tha'álibee, مَحَاسِنُ has no proper sing. (TA.) وَ قُولُوا لِلنَّاسِ حُسْنًا, in the Kur [ii. 77], means And say ye to men a saying having in it goodness (قَوْلًا ذَا حُسْنٍ): or حُسْنًا may mean حَسَنًا: (Zj, TA:) and some read here حَسَنًا: and some, حُسُنًا, accord. to the dial. of El-Hijáz: and some, ↓ حُسْنَى, as an inf. n., like بُشْرَى: (Bd:) but AHát and Zj disallow this; the former saying that حُسْنَى is like فُعْلَى [as fem. of أَفْعَلُ denoting the comparative and superlative degrees], and therefore should have the article ال. (TA.) وَ وَصَّيْنَا الإِنْسَانَ بِوَالِدَيْهِ حُسْنًا, in the Kur [xxix. 7], means [in like manner] And we have enjoined man to do to his two parents what is good (مَا يَحْسُنُ حُسْنًا): (TA:) and here [also] some read حَسَنًا; and some, إِحْسَانًا. (Bd.) [See another ex. of a similar kind, from the Kur xviii. 85, voce إِمَّا, near the beginning of the paragraph.] — — سِتُّ الحُسْنِ [The convolvulus caïricus of Linn.; abundant in the gardens of Cairo;] a certain plant that twines about trees and has a beautiful flower. (TA.) — — See also حَسَنٌ. حَسَنٌ Having, or possessing, the quality termed حُسْنٌ [which see above; good, or goodly, (generally the latter,) beautiful, comely, pleasing or pleasant, &c.]; (Msb, K, TA;) either intrinsically, as when applied to belief in God and in his attributes; or extrinsically, as when applied to war against unbelievers, for this is not good in itself: said to be the only epithet of its measure except بَطَلٌ: (TA:) and ↓ حَسِينٌ signifies the same, (IB, K,) because from حَسُنَ, like عَظِيمٌ and كَرِيمٌ from عَظُمَ and كَرُمَ, (IB, TA,) and ↓ حُسَانٌ, (K,) but this is an intensive epithet, [signifying very good or goodly &c.,] (IB, TA,) and ↓ حُسَّانٌ, (K,) also an intensive epithet, (S, IB,) and ↓ حَاسِنٌ, (K,) [properly signifying being, or becoming, good or goodly &c.,] cited by Lh as used in a future sense, (TA,) and ↓ مُحَسَّنٌ as applied to a face: (K:) the fem. is حَسَنَةٌ, and ↓ حَسْنَآءُ, applied to a woman, (S, Msb, K,) though the corresponding masc. of this latter, namely, ↓ أَحْسَنُ, is [said to be] not used (S, K) as applied to a man [in the sense of حَسَنٌ], (S,) [but the phrase هُوَ أَحْسَنُهُمْ وَجْهًا as meaning حَسَنُهُمْ وَجْهًا is mentioned in the S in art. بيض, (see بَيَاضٌ, and see also the pl. أَحَاسِنُ in what here follows,)] and ↓ حُسَّانَةٌ: (S, K:) the pl. masc. is حِسَانٌ, (Msb, K,) pl. of حَسَنٌ used as an epithet; but when حَسَنٌ is used as a [proper] name, its pl. is حَسَنُونَ; (Msb;) and حِسَانٌ may also be pl. of حَسِينٌ; (TA;) and حُسَّانُونَ, (Sb, K,) pl. of ↓ حُسَّانٌ, which has no broken pl.: (Sb:) and أَحَاسِنُ القَوْمِ means حِسَانُهُمْ [the good, or goodly, &c., of the party, or company of men]: (K:) the pl. fem. is حِسَانٌ, (K,) like the masc., pl. of حَسْنَآءُ, and the only instance of its kind except عِجَافٌ, pl. of عَجْفَآءُ. (TA.) You say رَجُلٌ حَسَنٌ بَسَنٌ [A man very good or goodly &c.], using بسن as an imitative sequent [for the purpose of corroboration]. (S.) — — [حَدِيثٌ حَسَنٌ A tradition of good authority; generally applied to one transmitted in the first instance by two or more relaters. — — Also meaning Good, comely, goodhumoured, pleasing, or pleasant, discourse or talk.] — — الحَسَنُ The bone that is next to the elbow; as also ↓ الحُسْنُ: (K:) or the extremity of the bone of the upper half of the arm next the shoulder-joint, because of the abundance of flesh that is upon it; the extremity of that bone next the elbow being called القَبِيحُ: (TA in art. قبح:) or the upper part of that bone; the lower part thereof being called القبيح. (Fr, TA in that art.) — — A kind of tree, of beautiful appearance, (K, TA,) also called the أَلَآء, that grows in rows upon a hill, or heap, (كَثِيب,) of sand; so called because of its beauty; whence the كثيب is called نَقَا الحَسَنِ: thus described by Az, on the authority of 'Alee Ibn-Hamzeh. (TA.) — — [And hence, perhaps,] حَسَنٌ signifies also A high كَثِيب [or hill, or heap, of sand]: (IAar, K:) whence it is used as a [proper] name of a boy. (IAar, TA.) — See also حُسْنٌ, first sentence. الحُسَنُ: see أَحْسَنُ. حُسُنٌ: see حُسْنٌ, first sentence. حِسْنَةٌ A ledge (رَيْدٌ) projecting from a mountain: pl. حِسَنٌ. (K.) حَسَنَةٌ fem. of حَسَنٌ [q. v.]. (S, Msb, K.) — — Also, [used as a subst., or as an epithet in which the quality of a subst. is predominant, A good act or action;] an act of obedience [to God; often particularly applied to an alms-deed]: (Ksh and Bd in iv. 80:) and the reward [of a good action]: (Er-Rághib, TA:) a good, benefit, benefaction, boon, or blessing: (Ksh and Bd ibid.:) contr. of سَيِّئَةٌ [in all these senses]: (S, K:) as contr. of this latter word, it signifies any rejoicing, or gladdening, good or benefit &c. that betides a man in his soul and his body and his circumstances: (Er-Rághib, TA:) pl. حَسَنَاتٌ: (K, and Kur vii. 167, &c.:) it has no broken pl. (TA.) Hence, in the Kur iv. 80, it means Abundance of herbage, or of the goods, conveniences, and comforts, of life; ampleness of circumstances; and success: and سَيِّئَة there means the contr. of these. (Er-Rághib, TA.) In the Kur xi. 116, الحَسَنَات is said to mean The five daily prayers, as expiating what has been between them. (TA.) — — As an epithet, [fem. of حَسَنٌ,] it is applied to an accident as well as to a substance. (Er-Rághib, TA.) حُسْنَى: see حُسْنٌ, and أَحْسَنُ; the latter, in three places. حَسْنَآءُ: see حَسَنٌ. حُسَانٌ: see حَسَنٌ. حَسِينٌ: see حَسَنٌ. حُسَيْنٌ [dim. of حَسَنٌ. — — Also] A high mountain: whence it is used as a [proper] name of a boy. (TA.) حُسَيْنَى One's utmost, [or rather one's best,] or the utmost of one's power or ability or deed or case: so in the saying, حُسَيْنَاهُ أَنْ يَفْعَلَ كَذَا [His utmost, or best, &c., is, or will be, the doing such a thing]: and ↓ حُسَيْنَاؤُهُ means the same. (K, * TA.) حُسَيْنَآءُ: see what next precedes. — Also A kind of tree, with small leaves. (K.) حُسَّانٌ; and its fem., with ة: see حَسَنٌ, in three places. حَاسِنٌ: see حَسَنٌ. — — [Hence,] الحَاسِنُ The moon. (AA, S.) أَحْسَنُ, fem. حَسْنَآءُ, pl. أَحَاسِنُ: see حَسَنٌ. — — الأَحْسَنُ denotes the comparative and superlative degrees [of حُسْنٌ]; as in the phrase هُوَ الأَحْسَنُ [He, or it, is the better, and best; or the more, and most, goodly or beautiful or comely &c.]: (K:) ↓ الحُسْنَى is the fem.; as in the phrase الأَسْمَآءُ الحُسْنَى The best names; those of God; which are ninety and nine: (Jel in vii. 179:) it signifies the contr. of السُّوْءَى: (S, K:) the pl. of الأَحْسَنُ is الأَحَاسِنُ. (K.) In the saying, in the Kur [vi. 153 and xvii. 36], وَ لَا تَقْرَبُوا مَالَ اليَتِيمِ إِلَّا بِالَّتِى هِىَ أَحْسَنُ [And approach ye not the property of the orphan, to make use of it,] except by that act which is best to be done with it, the meaning is, such an act as the taking care of it, and increasing it: (Bd:) or, as some say, the meaning is, the taking, of his property, what will [suffice to] conceal those parts of one's person that should not be exposed, and stay one's hunger. (TA.) [The fem.] ↓ الحُسْنَى is applied to accidents only: not to substances. (Er-Rághib, TA.) It means also, [as an epithet in which the quality of a subst. predominates, That which is better, and that which is best. And hence,] The good final or ultimate state or condition [appointed for the faithful]: (K:) so, it is said, in the Kur xli. 50. (TA.) And The view, or vision, of God; (K;) accord. to some: but it is said that in the Kur x. 27, it means Paradise; and زِيَادَةٌ, which there follows it, means the view, or vision, of the face of God. (TA.) And Victory: and martyrdom: (Th,

K:) whence, [in the Kur ix. 52,] إِحْدَى الحُسْنَيَيْنِ [one of the two best things]; (K;) victory or martyrdom. (Ksh, Bd, Jel.) And The saying لَا إِلَاهَ إِلَّا اللّٰهُ. (Jel in xcii. 6 and 9.) The pl. of ↓ الحُسْنَى is الحُسْنَيَاتُ and ↓ الحُسَنُ, (K, [the latter like رُجَعٌ pl. of رُجْعَى, but misunderstood by Freytag as syn. with المَحَاسِنُ, which next follows it in the K,]) neither of which is used without the article ال. (TA.) مَا أُحَيْسِنَهُ: see 4, last sentence but one. تَحْسِينٌ a subst. of the measure تَفْعِيلٌ; (K;) or rather an inf. n. used as a subst.; (TA;) pl. تَحَاسِينُ: whence كِتَابُ التَّحَاسِينِ (K) [Caligraphy; or] deliberate, orderly, and regular writing; (TK;) [or close and compact writing, without spaces, or gaps, and without elongation of the letters;] contr. of المَشْقُ. (K. [See كِتَابُ مَشْقٍ.]) مَحَاسِنُ مُحْسَنٌ: see حُسْنٌ, and مَحْسَنٌ: see حُسْنٌ. مُحْسِنٌ Doing, or who does, that which is حَسَن [meaning good, comely, or pleasing]; (K, TA;) as also ↓ مِحْسَانٌ: (K:) or the latter [is an intensive epithet, meaning doing, or who does, much that is good, comely, or pleasing: or] means constantly doing that which is حَسَن. (TA.) — — إِنَّا نَرَاكَ مِنَ المُحْسِنِينَ, in the Kur xii. 36, means (tropical:) Verily we see thee to be of those who know, or know well, the interpretation of dreams: (Ksh, Bd, TA: *) or (assumed tropical:) of those endowed with knowledge: or of the doers of good to the prisoners: (Ksh, Bd:) or of those who aid the weak and the sufferer of wrong, and visit the sick. (TA.) مَحْسَنَةٌ [A cause of good: pl., app., ↓ مَحَاسِنُ; like as مَسَاوٍ, originally مَسَاوِئُ, is said to be pl. of مَسَآءَةٌ, originally مَسْوَأَةٌ]. You say, هٰذَا الطَّعَامُ مَحْسَنَةٌ لِلْجِسْمِ [This food is a cause of good, i. e. beneficial, to the body]. (S.) مُحَسَّنٌ: see حَسَنٌ. مِحْسَانٌ: see مُحْسِنٌ. مَحَاسِنُ The beautiful places [or parts] of the body: (K:) accord. to some, (TA,) the sing. is ↓ مَحْسَنٌ: or it has no sing.: (K:) the former opinion is disapproved by ISd.: the latter is the opinion of the grammarians and of the generality of the lexicologists: and therefore, says Sb, the rel. n. is ↓ مَحَاسِنِىٌّ; for if مَحَاسِنُ had a sing., it would be restored to the sing. in forming the rel. n. (TA.) You say, فُلَانَةُ كَثِيرَةُ المَحَاسِنِ Such a woman has many beautiful places [or parts] of the body. (TA.) And مَحَاسِنُ الوَجْهِ وَ مَسَاوِيهِ [The beauties of the face, and its defects]: (K in art. لمح:) [for] مَحَاسِنُ signifies the contr. of مَسَاوٍ. (S.) — — [As contr. of مَسَاوٍ, it signifies also Good qualities of any kind: and also good actions; like حَسَنَاتٌ: agreeably with an explanation in the KL, نيكوئيها.] — — See also حُسْنٌ: — — and مَحْسَنَةٌ. مَحَاسِنِىٌّ: see the next preceding paragraph. حسو 1 حَسَا, (S, Msb, K,) aor. يَحْسُو, (Msb,) inf. n. حَسْوٌ, (S, Msb,) and some say that حَسْوَةٌ also is an inf. n., (Msb,) [but this is properly an inf. n. of un.,] He (a man) supped, or sipped, or drank by little and little, (K,) soup, or broth, (S, K,) or سَوِيق, and the like; (Msb;) as also ↓ احتسى (S, K) and ↓ تحسّى, (K,) or the last means, in a leisurely manner. (Sb, S.) You say also, حَسَوْتُ حَسْوَةً وَاحِدَةً [I supped, or sipped, one sup, or sip]. (S.) And حَسَوْتُ as meaning I drank [or supped or sipped] what is termed حَسُوء and حَسَآء. (ISk, TA.) [Hence,] كَأْسَ المَنَايَا ↓ اِحْتَسَوْا (assumed tropical:) [They sipped the cup of death; lit, deaths]: and ↓ اِحْتَسَوْا أَنْفَاسَ النَّوْمِ (assumed tropical:) [They sipped the draughts of sleep; meaning they took naps]. (TA.) — — One says also of a bird, حَسَا المَآءَ, (Msb, K,) aor. as above, (Msb,) inf. n. حَسْوٌ, (Msb, K,) like as one says of a man, شَرِبَ; (TA;) [He sipped the water:] one should not say, in this case, شَرِبَ. (Msb, K.) Hence the prov., (Msb,) نَوْمٌ كَحَسْوِ الطَّيْرِ [A sleeping like the sipping of the bird] i. e., of short duration; (S, M, Msb, TA;) likened, in its quick ending, to a bird's swallowing water: (Msb:) in the copies of the K, يَوْمٌ [a day]; and so in [some copies of] the S, and in the A. (TA.) And the saying, نِمْتُ نَوْمَةً كَحَسْوِ الطَّيْرِ I slept [a sleep like the sipping of the bird; meaning,] a short sleep. (T, Msb. *) 2 حَسَّوَ see 4, in two places. 3 حَاْسَوَ [حاساهُ] He supped, or sipped, with him soup, or broth, &c.] You say, حَاسَيْتُهُ كَأْسًا مُرَّةً [I supped, or sipped, with him a bitter cup]. (TA.) 4 أَحْسَيْتُهُ المَرَقَ, (S, K,) inf. n. إِحْسَآءٌ, (TA,) I made him, or gave him, to sup, or sip, the soup, or broth; (S, * K;) as also ↓ حَسَّيْتُهُ, (K,) inf. n. تَحْسِيَةٌ. (TA.) It is said in a prov., الحُسَى ↓ لِمِثْلِهَا كُنْتُ أُحَسِّيكَ [For the like thereof I used to give thee the mouthfuls of soup to sup, or sip;] meaning (assumed tropical:) for the like of this case I used to act with goodness to thee. (A, TA. [See also Freytag's Arab. Prov. ii. 437; where we read أُحَسِّيهَا.] 5 تَحَسَّوَ see 1. 6 تحاسوا (TA) They supped, or sipped, [soup, or broth, &c.,] one with another. (KL.) 8 إِحْتَسَوَ see 1, in three places. — — [Hence also,] احتسى سَيْرَ الفَرَسِ, and الجَمَلِ, and النَّاقَةِ, (assumed tropical:) He elicited, or exacted, the utmost pace, or power of going on, of the horse, and of the he-camel, and of the she-camel. (TA.) حَسًا: see حَسَآءٌ. حَسْوٌ, inf. n. of 1. — — See also حَسَآءٌ. حَسْوَةٌ A single act of supping or sipping; (S, * K;) as also ↓ حُسْوَةٌ; but the former is the more chaste: (K:) some say that these are dial. vars., like نَغْبَةٌ and نُغْبَةٌ, and جَرْعَةٌ and جُرْعَةٌ: but accord. to Yoo, the former denotes the act, and the latter is the [proper] subst. (TA.) See also what next follows. حُسْوَةٌ A sup, or sip; i. e. a small quantity of what is supped, or sipped: (K:) or as much as is supped, or sipped, (يُحْسَى,) at once: (S:) or a mouthful of what is supped, or sipped; and some say that ↓ حَسْوَةٌ is a dial. var.; but others, that this is an inf. n. [of un.]: (Msb:) pl. حُسًى [for an ex. of which see 4] (Msb, TA) and حُسُوَاتٌ or حُسَوَاتٌ or حُسْوَاتٌ (Msb) and [of pauc.] أَحْسُوَةٌ and أَحْسِيَةٌ [in some copies of the K, erroneously, أَحْسُوَةٌ], and pl. pl. أَحَاسِى [or rather أَحَاسٍ], (K,) which ISd thinks to be rather a pl. of ↓ حَسَآءٌ, contr. to rule. (TA.) You say, فِى الإِنَآءِ حُسْوَةٌ [In the vessel is a sup, or sip]. (S, Msb.) See also حَسْوَةٌ. حَسَآءٌ A well-known kind of food; (S;) soup; i. e. what is supped, or sipped; (K;) thin cooked food, (Sh, IAth, Msb,) that is supped, or sipped, (IAth, Msb,) such as is prepared for one who has a complaint of his chest, (Sh,) made of flour and water and oil or grease, and sometimes sweetened: (IAth:) also called ↓ حَسُوٌّ (Sh, S, Msb, K) and ↓ حَسِيَّةٌ (Sh, K) and ↓ and ↓ حَسْوٌ; (K;) the last two, the latter of which is like the inf. n., mentioned by IAar, but regarded by ISd as of doubtful authority. (TA.) See also حُسْوَةٌ. حَسُوٌّ: see what next precedes. — — Also One who sups, or sips, much: (S, K:) an epithet applied to a man. (S.) حَسِيَّةٌ: see حَسَآءٌ. حَاسٍ act. part. n. of 1. Hence,] حَاسِى الذَّهَبِ [lit. The supper, or sipper, of gold;] a surname of Ibn-Judh'án, because he bad a vessel of gold from which he supped, or sipped. (S, CK.) مَحْسًى [The mouth; lit. the place of supping, or sipping]. One says of him who is short, هُوَ قَرِيبُ المَحْسَى مِنَ المَفْسَى [He has the mouth near to the anus]. (TA.) حسى 1 حَسَى حِسْيًا: see 8. — حَسِيتُ الخَبَرَ i. q. حَسِسْتُ [i. e. I knew the news certainly; or knew somewhat of the news; see 4 in art. حس]; as also ↓ أَحْسَيْتُ الخَبَرَ. (S, TA.) And حَسِىَ مَا فِى نَفْسِهِ He knew what was in his mind; as also ↓ احتساهُ. (K.) One says also, هَلِ احْتَسَيْتَ فُلَانٍ ↓ مِنْ شَيْئًا, meaning Hast thou found, or discovered, [or learned,] anything from such a one? (Az, TA.) 4 أَحْسَىَ see 1. 8 احتسى He dug out the sand from a حِسْى to procure the water beneath: (S:) he dug out the earth for the water to come forth: (TA:) and احتسى حِسْيًا (T, K) he fetched out, by digging, the water of a حِسْى; so as heard by Az from more than one of Benoo-Temeem: (TA:) or he dug a حِسْى; as also ↓ حَسَاهُ. (K.) — — [Hence,] (assumed tropical:) He asked, or sought, information, news, or tidings. (TA.) — — See also 1, in two places. حَسْىٌ: see what next follows. حِسْىٌ (T, S, K) and ↓ حِسًى (Ahmad Ibn-Yahyà, AAF, K) and ↓ حَسْىٌ, accord. to the K, but this is unknown, and the correct word is حَسًا, [or rather ↓ حَسًى,] mentioned by IAar, (TA,) Water which the earth imbibes from sand [above it], and which, when it reaches what is hard, is arrested thereby: one digs out the sand from over it, and

draws it forth: (S:) or accumulated sand, beneath which is hard rock, so that, when the sand is rained upon, it imbibes the water of the rain, which, reaching the rock beneath, is arrested thereby, and the sand prevents the heat of the sun from drying up the water; wherefore, when the heat is vehement, the upper portion of the sand is dug out from over the water, and it wells forth, cold and sweet, and is taken by little and little: (Az, TA:) or soft, or plain, ground, in which water remains and collects: or rugged ground, over which is sand, that collects the rainwater; so that whenever a bucketful is drawn forth, another collects: (K, TA:) so in the M: (TA:) pl. [of pauc.] أَحْسَآءٌ (S, K) and [of mult.] حِسَآءٌ: (K:) أَحْسَآءٌ is syn. with كِرَارٌ. (S.) [See also حَشْرَجٌ.] — — حِسْىٌ also signifies A small quantity of water; and so ↓ حَسَآءٌ. (Th, TA.) حَسًى: see حِسْىٌ. حِسًى: see حِسْىٌ. حَسَآءٌ: see حِسْىٌ. حش 1 حَشَّ, (Msb, K,) aor. حَشُ3ِ, [contr. to general rule in the case of an intrans. v. of this class, unless the sec. pers. of the pret. be حَشُشْتَ, which seems to be not improbable,] inf. n. حَشٌّ, (Msb,) It (a plant, or herbage, Msb, or a shoot of a palm-tree cut off from the mother-tree, or plucked forth from the ground, and planted, K) dried, or dried up. (Msb, K.) [Accord. to my copy of the Msb, the same is said of a well; but I incline to think that بِئْر is here written by mistake for تِبْن (meaning straw) or some similar word.] You say also, حَشَّ الوَلَد, (IAar, S, A, K,) aor. and inf. n. as above, (TA,) or inf. n. حُشُوشٌ, (IAar,) and, as some say, حُشَّ; (A'Obeyd, S;) and ↓ استحشّ; (TA;) The child, or young one, (S, A, K,) of a she-camel, (IAar,) dried up in the belly, (S, A, K,) or womb, (TA,) the time of the birth having been exceeded. (TA.) And حَشَّتِ اليَدُ, (A, K,) and حُشَّت, (Yoo,) and ↓ احشّت, (S, K,) and ↓ استحشّت, (Yoo, K,) The arm, or hand, dried up; (S, A;) and became unsound in its veins or ducts, and so rendered motionless; syn. شُلَّت: (S, K:) or, as some say, became slender and small. (TA.) — حَشَّهُ, (S, Msb, K,) aor. حَشُ3ُ, [in this case agreeable with general rule,] inf. n. حَشٌّ, (Msb, TA,) He cut it, namely, حَشِيش [or dry herbage]: (S, Mgh, Msb, K:) and he collected it; as also ↓ احتشّهُ: (TA:) or the former has the former signification [only]; and ↓ the latter signifies he sought it, and collected it. (S, K, TA.) You say also, حَشَّ لِبَعِيرِهِ He collected dry herbage (حَشِيش) for his camel. (TA in art. بقل.) And حَشَّ عَلَى دَابَّتِهِ He cut dry herbage (حشيش) for his beast. (TA.) And حَشَّ عَلَى غَنَمِهِ He beat the branches of the trees so that its leaves became scattered [for, or upon, his sheep or goats]; like هَشَّ. (TA.) — — Also, (S, K,) aor. as above, (S, A, K,) and so the inf. n., (TA,) He threw to him (namely a horse) حَشِيش [or dry herbage]; (S, K;) he fed him therewith. (A, TA.) Az says, I have heard the Arabs say to a man حُشَّ فَرَسَكَ [Feed thou thy horse with dry herbage]. (TA.) Hence the prov., أَحُشُّكَ وَ تَرُوثُنِى [I feed thee with dry herbage and thou dungest upon me]: (S, A, K:) and if it were said أَحُسُّكَ [with س, "I carry thee,"] it would not be strange: (S:) applied to him who does evil to one who does good to him: (Az, K:) or to any one to whom a benefit has been done and who requites it with the contrary thereof, or is not grateful for it nor profits by it: and thus the prov. is related in the T and S and M and A [and K]; but by 'Abd-es-Selám El-Basree, أَحُشُّكِ وَ تَرُوثِينَنِى. (TA.) — — Hence, (A,) حَشَّ النَّارَ, (S, A, K,) aor. and inf. n. as above, (S,) and Az adds بِالْحَطَبِ, (TA,) (tropical:) He kindled the fire; or made it to burn, or to burn fiercely; (S, A, K;) and fed it with firewood, like as one feeds a beast with حَشِيش: (A, TA:) or he collected to it what was scattered of the firewood: (TA:) and he stirred it. (K.) — — And حَشَّ الحَرْبَ, aor. and inf. n. as above, (tropical:) He kindled, and excited, or provoked, war, or the war. (TA.) — — And حَشَّ فُلَانًا (tropical:) He improved, or made good, the condition, (A, K,) or property, (O,) of such a one. (A, O, K.) — — And حَشَّ مَالَهُ (tropical:) He multiplied his property, or made it to be much, (A, K, *) by [adding to it] the property of another: (A:) or حَشَّ بِهِ مَالًا he put property into, or among, his property: (Skr:) or he strengthened him with property. (El-Báhilee.) — — And حَشَّ سَهْمَهُ, (S, A, O,) aor. and inf. n. as above, (TA,) (tropical:) He feathered his arrow: (A, O:) or stuck the feathers upon the sides of his arrow: (S:) or mounted them upon his arrow. (TA.) 4 احشّ It (herbage) became in such a state that it might be cut (ISh, K) and gathered, (TA,) being dried up. (ISh.) — — أَحَشَّتِ اليَدُ: see حَشَّت. — — Also احشّت She (a woman, S and K, and a camel, TA) had her child, or young one, dried up in her belly. (S, K.) — أَحَشَّ اللّٰهُ يَدَهُ [May God make his arm, or hand, to dry up; or to become unsound in its veins or ducts, and so rendered motionless;] is a form of imprecation used by the Arabs. (TA.) — — احشّ فُلَانًا He cut (K) and collected (TA) حَشِيش [or dry herbage] with such a one; (K;) as though he helped him in doing so. (TA.) 8 احتشّهُ: see حَشَّهُ, in two places. 10 استحشّت اليَدُ: see حَشَّ; and استحشّ الوَلَدُ: see حَشَّت. حَشٌّ (S, Mgh, Msb, K) and ↓ حُشٌّ, (S, Msb, K,) but the former is the more common, (Msb,) and ↓ حِشٌّ, (K,) A garden: (El-Fárábee, S, Mgh, Msb, K: *) or a garden of palm-trees: (AHát, Msb:) pl. حِشَّانٌ (S, Msb) and حُشَّانٌ. (Msb.) — — Hence, (tropical:) A privy; (El- Fárábee, S, A, Mgh, Msb, K;) likewise called بَيْتُ الحَشِّ or ↓ الحُشّ: (Msb:) because they used to ease themselves in the gardens: (S, Mgh, Msb, K:) then, when they made privies, they applied thus this appellation: (Msb:) and in like manner, ↓ مَحَشٌّ; but accord. to the Abridgment of the 'Eyn., this is proper, not tropical: (Msb:) or this last, also written ↓ مِحَشٌّ, signifies the same; (TA;) or a place in which human ordure has become collected: (K:) the pl. of حشّ as applied to a privy is حُشُوشٌ (S, Mgh, K) and حُشُّونَ. (Ibn-'Abbád, K.) — See also مَحَشَّةٌ. حُشٌّ: see حَشٌّ, in two places: — and see حَشِيشٌ. حِشٌّ: see حَشٌّ. حُشَاشٌ: see مَحَشٌّ. — حَشُوشٌ جَنِينُهَا and see حُشَاشَةٌ. حِشَاشٌ: see مَحَشٌّ. [Having her fœtus dried up in her womb]. (L from a verse of Ibn-Mukbil.) حَشِيشٌ Dry herbage; (Msb;) dry pasture, or fodder: (El-Fárábee, S, Mgh, Msb, K:) of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (Msb:) what is fresh is not so called: (S, Msb:) but عُشْبٌ is applied to what is fresh and what is dry: this, says ISd, is the opinion of the generality of the lexicologists: some [he adds] assert that حشيش is green pasture or herbage, as well as dry: but he says that this is not correct; [and the like is said in the Msb;] for this word is properly applied to denote dryness and contraction: ISh says that it is applied to all herbs, or leguminous plants, fresh as well as dry; as also عَلَفٌ and خَلًى: Az says that when they use it unrestricted, the Arabs mean thereby حَلِىّ, [which is the herb called نَصِىّ when it has become dry and white,] in particular; and that this is the best kind of fodder; that horses thrive upon it, and it is one of the best pastures for camels, or for camels and sheep and goats; a good supply in years of scarcity: (TA:) or it signifies cut herbage or pasture; and is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Msb:) the n. un. is with ة, signifying a fascicle, or wisp, of حَشِيش: (TA:) [and sometimes a herb of any kind: the pl. is حَشَائِشُ.] — — [It is also applied, in the present day, to Hemp, used for its intoxicating property; both fresh and dry: app. what is termed حَشِيشُ الحَرَافِيشِ in the K, voce بَنْجٌ, q. v.: and also termed حَشِيشَةُ الفُقَرَآءِ: see De Sacy's " Chrest. Arabe,", see. ed., vol. i. pp. 210-283. — — حَشِيشَةُ السُّلْطَانِ: see خَرْدَلٌ.] — — حَشِيشٌ also signifies A child, or young one, that has dried up in the belly of its mother; (Mgh, Msb, TA;) and so ↓ حَشٌّ and ↓ مَحْشُوشٌ and ↓ أُحْشُوشٌ: (TA:) or حُشٌّ [and the rest], a child, or young one, that perishes in the belly of its mother. (K.) It is said in a trad., فَأَلْقَتْ حشِيشًا And she cast forth a child, or young one, dried up. (Mgh.) And you say, أَلْقَتْ وَلَدَهَا حَشِيشًا She (a camel) cast forth her young one dried up. (Msb.) حُشَاشَةٌ The [last] remains of the spirit (S, A, * Msb, K) in the heart, (TA,) [or of life;] in a

sick man, (S, Msb, K,) and in one who is wounded; (K;) as also ↓ حُشَاشٌ, (S, Msb, K,) the ة being sometimes elided. (Msb.) — — And (assumed tropical:) Any remains, or relic. (TA.) You say, مَا بَقِىَ مِنَ المُرُوْءَةِ إِلَّا حُشَاشَةٌ تَتَرَدَّدُ فِى أَحْشَآءِ مُحْتَضَرٍ (tropical:) [There remained not, of manliness, save a last relic going to and fro, or wavering, in the entrails of one at the point of death]. (A, TA.) And مَا بَقِىَ مِنَ الشَّمْسِ إِلَّا حُشَاشَةٌ نَازِعٌ (tropical:) [There remained not, of the sun, save a last departing relic]. (A, TA.) [حَشَائِشِىٌّ One skilled in the knowledge of herbs: so in modern works. — — Accord. to Golius, as on the authority of the KL, but not in my copy of that work, A collector of hay; a forager.] حُشَّاشٌ, [pl. of ↓ حَاشٌّ,] Cutters, or cutters and collectors, of حَشِيش [or dry herbage]: (TA:) or seekers and collectors thereof. (S) — See also مِحَشٌّ. حَاشٌّ: see its pl. حُشَّاشٌ. أُحْشُوشٌ: see حَشِيشٌ, last signification. مَحَشٌّ, (S, A, TA,) or ↓ مِحَشٌّ, (K, [but this seems to be a mistake occasioned by the accidental omission of وَالمَحَشُّ, as is indicated by the addition of وَيُكْسَرُ shortly after, referring to the word in a sense different from that which is here next mentioned,] A place, (S,) or land, (K,) in which is much حَشِيش [or dry herbage]; (S, K) as also ↓ مَحَشَّةٌ: (K:) or a place in which one cuts حشيش: (A:) and the first (مَحَشٌّ) a place in which are much pasture, or herbage, and wealth, or good things. (K.) You say, هٰذَا مَحَشُّ صِدْقٍ, meaning This is a [good] region abounding in حَشِيش. (TA.) And إِنَّكَ بِمَحَشِّ صِدْقٍ فَلَا تَبْرَحْهُ Verily thou art in a place abounding in good things, therefore do not quit it: so in some copies of the S; and accord. to this explanation, the word is tropically used: in other copies of the S, in a place abounding in حَشِيش. (TA.) — — See also حَشٌّ. — — Also the former, A thing in which حَشِيش is put; and so ↓ مِحَشٌّ; but the former is the more chaste; (A 'Obeyd, S, K;) and ↓ مِحَشَّةٌ, (K,) and ↓ مَحَشَّةٌ, which is more chaste; so in some copies of the K; (TA:) and ↓ حُشَاشٌ, like غُرَابٌ; of which the pl. is أَحْشِشَةٌ: (TA:) the first two of these words are applied to a woollen كِسَآء [q. v.] in which حَشِيش is put: (IAth:) and ↓ حِشَاشٌ, with kesr, signifies a [sack of the kind called] جُوَالِق in which is حَشِيش. (K.) — — See also مِحَشٌّ. مُحِشٌّ A woman, (S, K,) and a she-camel, (TA,) whose child, or young one, dries up in her belly. (S, K, TA.) — — An arm, or a hand, (يَد,) drying up; or becoming unsound in its veins or ducts, and so rendered motionless: or becoming slender and small. (TA.) مِحَشٌّ An instrument with which حَشِيش [or dry herbage] is cut; (A 'Obeyd, S;) as also ↓ حُشَّاشٌ, like رُمَّانٌ: (TA:) or a plain [i. e. not serrated] مِنْجَل [or reaping-hook] with which حَشِيش is cut; as also ↓ مَحَشٌّ; but the former is the more chaste; (K;) or, accord. to the L, the latter is the better. (TA.) — See also مَحَشٌّ, in two places. — Also An iron instrument with which a fire is stirred; and so ↓ مِحَشَّةٌ: (S, K:) pl. مَحَاشٌّ. (A.) — — [Hence, (tropical:) A kindler, an exciter, or a provoker, of war: or] a courageous man. (K.) Of such one says, نِعْمَ مِحَشُّ الكَتِيبَةِ (tropical:) [Excellent is the exciter of the army, or troop]. (S, A.) And مِحَشُّ حَرْبٍ signifies (tropical:) A kindler and an exciter of war: (K, TA:) or a conductor of war. (Ham p. 14.) You say, هُمْ مَحَاشُّ الحُرُوبِ (tropical:) They are the kindlers and exciters of wars. (A.) — See also حَشٌّ. مَحَشَّةٌ: see مَحَشٌّ, in two places. — Also (tropical:) The podex: or anus: (S, Mgh, Msb, * K: *) and so ↓ حَشٌّ: (TA:) pl. of the former مَحَاشٌّ: (S, Mgh, K;) and of the latter حُشُوشٌ: (TA:) the former also occurs written with س. (S, Mgh.) مِحَشَّةٌ: see مَحَشٌّ: — see also مِحَشٌّ. — — Also A staff, or stick: or a rod, wand, or twig. (TA.) مَحْشُوشٌ: see حَشِيشٌ, last signification. حشب 4 احشبهُ He angered him. (K.) 8 احتشبوا They collected themselves together; congregated. (El-Muarrij, K.) حِشْبٌ: see what next follows. حَشِيبٌ A thick, coarse, or rough, garment or piece of cloth; (Aboo- Semeyda' El-Aarábee, K;) as also حِشِيبٌ and ↓ حِشْبٌ. (TA.) — See also حَوْشَبٌ. حشيبى: see what next follows. حَوْشَبٌ The fetlock-joint (مَوْصِلُ الوَظِيفِ) in the pastern (رُسْغ) of a beast: (S, K:) or, (K,) as also ↓ حشيب and ↓ حشيبى, (so in the TA,) a bone in the inside of the hoof, between the tendons (عَصَب) and the وَظِيف [or shank; app. the lower pastern-bone]: (K:) or the contents (حَشْو) of the hoof: (AA, TA:) or a small bone, like a سُلَامَى [or finger-bone, a description aptly applying to either of the pastern-bones, the upper of which seems to be here meant], at the extremity of the وَظِيف, between the head thereof and the place where the hoof is set on, (As, S, K,) entering into the جُبَّة: (As, S: [see this last word (جبّة), to which various significations are assigned; here said in the TA to be that which contains the حوشب and دَخِيس (both of which words seem to be syn.), between, or amid, the flesh and the tendons:]) or the bone of the رُسْغ [or pastern]: (T, K:) or a name applied to each of the two bones of the pastern (رسغ) of a horse. (TA.) — Lean, and lank in the belly. (K.) — — And Bigbellied: or big in the sides: (TA:) or swollen, or inflated, in the sides: (S, K:) or swollen in the belly, and short: (Skr p. 57: [see an ex. in a verse cited voce مُجْرٍ in art. جرو:]) bearing two contr. significations: (K:) fem. with ة: (TA:) pl. حَوَاشِبُ. (Skr, S.) — The male hare: (K, * TA:) and [so in the K; but accord. to the TA, "or "] the calf. (K.) Also, accord. to the K, the " male fox: " but this is a mistake, occasioned by the occurrence of the words حَوْشَب and قَعْنَب together in a verse: the latter of these two signifies the " male fox. " (TA.) — A company of men; as also ↓ حَوْشَبَةٌ: (El-Muarrij, K: *) a large number of men collected together. (TA.) حَوْشَبَةٌ: see what next precedes. حشد 1 حَشَدَ, aor. حَشُدَ (A, Msb, K) and حَشِدَ, (Msb, K,) inf. n. حَشْدٌ, (A, Msb, K,) He collected together (A, Msb, K) people, or a company of men. (A, Msb.) — — [Hence,] بِتُّ فِى لَيْلَةٍ تَحْشُدُ عَلَىَّ الهُمُومَ (tropical:) [I passed a night that brought anxieties crowding together upon me]. (A, TA.) — حَشَدُوا, (S, A, Msb,) aor. حَشِدَ, inf. n. حَشْدٌ, (S,) or حُشُودٌ; (A;) and ↓ احتشدوا, and ↓ تحشّدوا; (S, A;) They collected themselves together, or assembled, (S, A, Msb,) and came round about (حَفُّوا [but see what follows]) aiding one another: (A:) or حَشَدُوا signifies they were prompt, or active, [instead of حَفُّوا, in the K, I read خَفُّوا, as in the L,] in aiding one another: or they complied quickly, when called, or summoned: (L, K:) the verb is thus generally used in relation to a collective number: seldom in relation to one: (L:) or they collected themselves together, or assembled, for one thing or affair; as also ↓ احشدوا, and ↓ احتشدوا, and ↓ تحاشدوا. (L, K.) And حشدوا عَلَيْهِ, (L,) and ↓ تحاشدوا عَلَيْهِ, They collected themselves together, aiding one another against him. (A.) And القَوْمُ لِفُلَانٍ ↓ احتشد The people, or party, collected themselves together to such a one, and prepared, equipped, or furnished, themselves [for action]. (TA.) — — حَشَدُوا لَهُ They combined for him, [or on his account,] and took pains, or exerted themselves, in treating him with courtesy and honour; and so حَفَلُوا لَهُ. (Fr, L.) And They showed honour, and gave a hospitable entertainment, to him; namely, a guest. (L.) 4 أَحْشَدَ see 1. 5 تَحَشَّدَ see 1. 6 تَحَاشَدَ see 1, in two places. 8 إِحْتَشَدَ see 1, in three places. — — احتشد لَهُ فِى كَذَا He prepared himself for him [in such a case, or in such an affair]. (A.) — — احتشد فِى الضِّيَافَةِ and لِلضِّيَافَةِ He strove, laboured, or exerted himself, in, and for, the entertainment of a guest or guests. (A.) حَشْدٌ, (S, K,) originally an inf. n., (S,) and ↓ حَشَدٌ, (K,) An assembly, or a collected or congregated body or party, (S, K,) of men. (S.) حَشَدٌ: see what next precedes. حَشِدٌ One who does not leave [unemployed] any endeavour or aid or property that he possesses; as also ↓ مُحْتَشِدٌ; (L, K;) and ↓ حَاشِدٌ, pl. حُشُدٌ. (L.) — — وَادٍ حَشِدٌ A valley similar to land such as is

termed حَشَادٌ: (K:) a valley which a small and an inconsiderable quantity of water causes to flow. (TA.) أَرْضٌ حَشَادٌ Land that does not flow with water save in consequence of much rain: (S:) or in consequence of [lasting, or continuous, rain, such as is termed] دِيمَة: (K:) or that flows with water in consequence of the least rain; (ISk, M, K;) as also زَهَادٌ and شَحَاحٌ and نَزِلَةٌ: (ISk:) or such as is the quickest to flow with water: (AA in a marginal note in a copy of the S:) or حَشَادٌ signifies a water-course of which the ground is hard, quickly flowing with water, having many minor water-courses (شِعَاب) pouring into its bed and uniting one with another. (ISh.) حَاشِدٌ [A people collecting themselves together, or assembling, &c. (see 1)]: pl. حُشَّدٌ, occurring in a trad., followed by وُفَّدٌ. (L.) — — جَآءَ فُلَانٌ حَافِلًا حَاشِدًا and ↓ مُحْتَفِلًا مُحْتَشِدًا Such a one came [full of energy,] prepared, furnished, equipped, or accoutred. (S.) مَحْشُودٌ A man with whom is an assembly, or a collected body, or party, of men: (L:) or one to whom others collect themselves together; who is served, or waited on: (A:) or obeyed by others, (S, K,) among his people, (TA,) and whom they are prompt [instead of يَحِفُّونَ, in most of the copies of the K, I read يَخِفُّونَ, as in others and in the S,] to serve, (S, K,) and to whom they collect themselves together. (TA.) See also حَشِدٌ. مَحَاشِدُ Places where people are collected to go forth: or it is a pl. of حَشْدٌ, contr. to rule, like مَشَابِهُ [pl. of شَبَهٌ] and مَلَامِحُ [pl. of لَمْحَةٌ]. (L from a trad.) [See مَخَاطِبُ.] مُحْتَشِدٌ: see حَشِدٌ, and حَاشِدٌ.

حشر 1 حَشَرَ, aor. حَشُرَ and حَشِرَ, (S, Msb, K,) the former of which aors. is found in the seven readings of the Kur, (Msb,) inf. n. حَشْرٌ, (S, Msb, K,) He congregated, or collected together, (S, Msb, K,) men: (S, Msb:) or he congregated them, or collected them together, and drove them: (Msb, TA:) he made them to go forth, collected together, from one place to another: (Bd in lix. 2:) he, or it, compelled them to emigrate: (K, * TA: [in the CK الخَلَآءُ is put by mistake for الجَلَآءُ, the explanation of the inf. n.:]) and [simply] he drove towards a place or quarter. (TA.) Hence يَوْمُ الحَشْرِ (tropical:) [The day of congregation, &c.; meaning] the day of resurrection: (S, * TA:) [see also مَحْشِرٌ:] and سُورَةُ الحَشْرِ (tropical:) [The Chapter of the Compulsion to emigration; which is the fifty-ninth chapter of the Kur-an]. (TA.) It is said by most of the expositors of the Kur that the wild animals and other beasts, and even the flies, will be collected together (تُحْشَرُ) for retaliation; and they cite a trad. on this subject. (TA.) So in the Kur [lxxxi. 5], وَ إِذَا الوُحُوشُ حُشِرَتْ And when the wild animals shall be collected together, (Bd, Jel,) from every quarter, (Bd,) after resurrection; (Jel;) or raised to life, (Bd,) for the purpose of their retaliating, one upon another; after which they shall return to dust: (Bd, Jel:) or the meaning is, shall die, (Az, S,) in the present world; accord. to some: (Az:) and thus says 'Ikrimeh, (S, TA,) on the authority of I'Ab, (TA,) as is related by Sa'eed Ibn-Masrook: (S, TA:) but accord. to some, the two meanings are nearly the same; for each denotes collection. (TA.) حَشْرٌ also signifies The going forth with a people fleeing or hastening or dispersing themselves in war; when used absolutely. (TA.) — — حَشَرَتْهُمُ السَّنَةُ, aor. حَشُرَ and حَشِرَ (Lth,) inf. n. حَشْرٌ, (K,) (tropical:) The year of dearth destroyed their camels and other quadrupeds; because it causes the owners to collect themselves from the various quarters to the cities or towns: (Lth:) or it caused them to go down to the cities or towns: (A:) or it distressed them; app., because of their collecting themselves together from the desert to the places of settled abodes: (Abu-t- Teiyib:) and حَشَرَتِ السَّنَةُ مَالَ فُلَانٍ The year of dearth destroyed the camels &c. of such a one. (S, K. *) — حَشَرَهُ, (S, A,) inf. n. حَشْرٌ, (S, K,) (tropical:) He made it (a spear-head, S, A) thin, or slender: (S, A, K:) he made it (a spear-head, and a knife,) sharp, or pointed, and thin, or slender: (TA:) he made it small, and thin, or slender: (Th:) he pared it; namely, a stick: (TA:) he pared it, and made it sharp, or pointed. (S.) 7 انحشروا They (people) became collected together from the desert to the places of settled abodes. (Abu-t-Teiyib.) حَشْرٌ (tropical:) Anything thin, or slender, or elegant. (TA.) You say أُذُنٌ حَشْرٌ (tropical:) A thin, or an elegant, ear; (Lth, ISk, S, A, K;) as though it were pared, (Lth, S,) and made sharp: (S:) or small, elegant, and round: (Lth:) or thin at the end: (Th:) or sharp-pointed: (TA:) and the epithet is the same for the dual also and the pl.: (K:) [J says that] it does not admit the dual form nor the pl., because it is originally an inf. n., and the expression above mentioned is like مَآءٌ سَكْبٌ and مَآءٌ غَوْرٌ: but اذن حَشْرَةٌ is sometimes said: (S:) and the pl. حُشُورٌ occurs in a verse of Umeiyeh Ibn-Abee-'Áïdh: (TA:) and you also say اذن ↓ مَحْشُورَةٌ. (TA.) حَشْرٌ is also applied in the same sense as an epithet to other things. (S) You say قُذَّةٌ حَشْرٌ (tropical:) A thin, or an elegant, feather of an arrow; (Lth, S, A, K;) as though it were pared: (Lth:) or sharp-pointed. (TA.) Also سِنَانٌ حَشْرٌ (tropical:) A thin, or slender, spear-head: (S, K:) or sharp, or sharp-pointed: and سِكِّينٌ حَشْرٌ in like manner: and حَرْبَةٌ حَشْرَةٌ: (TA:) and سَهْمٌ حَشْرٌ, and سِهَامٌ حُشْرٌ: like جَوْنٌ and جُونٌ, and وَرْدٌ and وُرْدٌ: (Akh, S:) or سَهْمٌ حَشْرٌ signifies an arrow having straight, or even, feathers; and so ↓ سهم مَحْشُورٌ; and ↓ حَشِرٌ, of the same measure as كَتِفٌ, an arrow having good feathers attached to it. (TA.) You also say بَعِيرٌ حَشْرُ الأُذُنِ (tropical:) A camel having a thin, or an elegant, ear. (TA.) حَشِرٌ: see حَشْرٌ. حَشَرَةٌ and حَشَرَاتٌ, (K,) each being a coll. n. without a sing.; (TA;) or the former is sing. of the latter; (S, Msb;) Any small animals that creep or walk upon the earth; (S, Mgh, Msb, K;) as jerboas and hedgehogs and lizards of the kind called ضَبّ and the like: (TA:) or the former, (Msb,) or latter, (Mgh,) is applied to rats or mice, and jerboas, and lizards of the kind above mentioned, (Mgh, Msb,) colleted together: (Msb:) or any venomous or noxious reptiles or the like, such as scorpions and serpents; syn. هَوَامُّ; (As, K;) as also أَحْرَاشٌ and أَحْنَاشٌ. (As.) — — Also the former, Whatever is captured, snared, entrapped, hunted, or chased, of wild animals or the like, birds, and fish, &c.; (K;) whether small or great: (TA:) or the great thereof: or what is eaten thereof: (K:) thus in all the copies of the K; but the pronoun [in the latter case] does not refer to the animals &c. above mentioned: it is expressly said in the T and M that the word signifies whatever is eaten of herbs, or leguminous plants, of the earth, such as the دُعَاع and فَثّ. (TA.) حَاشِرٌ One who congregates, or collects together, people. (TA.) With the article ال, applied to Mohammad; (S, K;) because he collects people after him (S, IAth) and to his religion. (IAth.) — — A collector of spoils: (El-Hulwánee, Mgh:) and [its pl.] حُشَّارٌ signifies collectors of the tithes and poll-tax. (TA.) مَحْشِرٌ (S, K) and مَحْشَرٌ (K) A place of congregation: (S, K:) a term used when people are collected together to a town or country, and to an encampment, and the like. (TA.) Hence, يَوْمُ المَحْشِرِ [The day of the place of congregation; meaning the day of judgment]. (TA.) مَحْشُورٌ; and its fem., with ة: see حَشْرٌ.

حشرج Q. 1 حَشْرَجَ, (TA,) inf. n. حَشْرَجَةٌ, (S, K, TA,) He rattled in the throat, in dying: he made his breath, or spirit, (نَفَسَهُ, or نَفْسَهُ, accord. to different copies of the S and K,) to reciprocate: (S, K:) said also of the chest: or he made the sound of his breath to reciprocate in his throat, or fauces, without uttering it with his tongue. (TA.) Also said of an ass, He made his voice to reciprocate in his throat: (S, K, TA:) or uttered his voice from his chest. (TA.) حَشْرَجٌ Water that is beneath the ground, unperceived, in the wide water-channels that contain small pebbles, and which, when one has dug to the depth of a cubit, gushes forth abundantly: waters of this description are called by the Arabs أَحْسَآءٌ [pl. of حِسْىٌ] and كِرَارٌ [pl. of كَرٌّ] and حَشَارِجُ: and sweet water, of the water of

a جِسْى: (Az, TA:) or water that runs, clear and shallow, over pebbles, or over small pebbles: (TA:) what is termed جِسْىٌّ, among pebbles: (ISk, S, K:) or what is termed جِسْىٌّ, having pebbles in it: (K accord. to the TA:) or what resembles that which is termed جِسْىٌّ, in which waters collect: or a small, or round, hollow, or cavity, in a mountain, in which water becomes clear, (Az, K, TA,) after collecting: (Az, TA:) or water in a small, or round, hollow, or cavity, in a mountain. (A.) — — Soft foraminous stones (كَذَّان) of the ground: n. un. with ة. (K.) — — A small, (A, TA,) or thin, (K,) and clean, (TA,) كُوز [or mug], (A, K, TA,) in which water is cooled, (A,) of the manufacture of El-Heereh. (K.) — — The cocoanut. (Kr, TA.) حَشْرَجَةٌ inf. n. of حَشْرَجَ [q. v.]. — — [The rattles;] the voice of a sick person reciprocated in the throat, or fauces. (A.) حشف 1 حَشَفَ, said of a she-camel's dug, Its milk became drawn up or withdrawn or withheld, or it went away, from it. (IDrd, L, TA. [See also 4 and 10.]) 2 حشّف عَيْنَهُ, inf. n. تَحْشِيفٌ, He (a man, TA) contracted his eyelids, and looked through the interstices of their lashes. (IDrd, K.) 4 احشف, said of a she-camel's udder, It became contracted, and like an old worn-out water-skin or milk-skin. (TA. [See also 1 and 10.]) — — احشفت النَّخْلَةُ The palm-tree bore dates such as are termed حَشَف. (S, Mgh, Msb.) 5 تحشّف He wore old and worn-out clothing, (O, L, KL, TA,) such as is termed حَشِيف: (O, L, TA:) in the copies of the K, erroneously, ↓ استحشف. (TA.) 10 استحشف, said of an udder, (Jm, K,) It became contracted: (Jm:) or became dried up and contracted. (K. [See also 1 and 4.]) And استحشفت الأُذُنُ The ear became dried up (Mgh, Msb, K) and contracted. (K.) And استحشف الأَنْفُ The cartilage of the nose became dried up from want of natural motion. (Msb.) — — See also 5. حَشْفٌ Dry bread. (K.) حَشَفٌ The worst kind of dates; (S, Mgh, Msb, K;) that dry up without ripening, so that they have no flesh: (Msb:) or dates without firmness, having no stones; (K;) like شِيص: (TA:) or dry, or tough, bad dates; (K;) for when they dry up, they become hard and bad, without taste and without sweetness: (TA:) or of which the lower portion has become bad and rotten, while in its place: (IAar, TA in art. خشو:) n. un. with ة. (Msb.) [Hence,] أَحَشَفًا وَ سُوْءَ كِيلَةٍ, a prov., (S, Meyd, O,) meaning Dost thou combine the worst of dates and bad measure? applied to him who combines two bad qualities. (Meyd, O.) — — A worn-out udder; (S, K;) as also ↓ حَشِفٌ: (K:) or an udder of which the milk has dried up, so that it has become contracted. (EM p. 67.) — — A thing that is lean, and dry, or withered. (KL.) حَشِفٌ: see حَشَفٌ. — تَمْرٌ حَشِفٌ Dates having many such as are termed حَشَف. (TA.) حَشَفَةٌ The head [or glans] of the penis: (TA:) or the part of the penis, (S, K,) [i. e.] the part of the head of the penis, (Mgh,) that is above [i. e. beyond] the place of circumcision: (S, Mgh, K:) [accord. to the latter explanation, somewhat more than the glans:] the mulct for the cutting off of which is the whole price of blood. (TA.) حَشِيفٌ Old, and worn-out: applied to clothing or a garment. (S, K, TA.) نَخْلَةٌ مِحْشَافٌ [A palm-tree that bears dates such as are termed حَشَف]. (S and L voce مِعْرَارٌ.) مُتَحَشِّفٌ A man clad in old and worn-out clothing [such as is termed حَشِيف]: (S, TA:) a man in evil condition; slovenly in his person; threadbare, shabby, or mean, in the state of his apparel: or dried up, and shrivelled: or having his garment tucked up. (TA.) حشك 1 حَشَكَتِ الدِّرَّةُ, aor. حَشِكَ, inf. n. حَشْكٌ and حُشُوكٌ; for the former of which, حَشَكٌ is used by poetic license: (S:) or حَشِكَت, aor. حَشَكَ, (TA,) inf. n. حَشَكٌ (K, TA) and حُشُوكٌ: (TA:) The flow of milk became full: (S:) or became vehement in the udder: or collected quickly therein: (K, TA:) but accord. to Lth, حَشْكٌ and ↓ حَشَكٌ are like نَفْضٌ and نَفَضٌ, and نَقْضٌ and نَقَضٌ; the former being an inf. n., and the latter a subst. [in the proper sense of the term, app. signifying milk collected, or collected quickly, in the udder]. (TA.) — — [Hence,] حَشَكَتِ السَّحَابَةُ, (K,) aor. حَشِكَ, inf. n. حَشْكٌ, (TA,) (tropical:) The cloud had much water. (K, TA.) And حَشَكَتِ السَّمَآءُ, aor. حَشِكَ, inf. n. حَشْكٌ, (assumed tropical:) The sky let fall a rain such as is termed حَشْكَةٌ. (AZ, S.) And حَشَكَ الوَادِى, (assumed tropical:) The valley poured (دَفَعَ) with water. (TA.) — — And حَشَكَتِ النَّخْلَةُ (tropical:) The palm-tree bore much fruit. (Yaakoob, S, K, TA.) — — And حَشَكَ القَوْمُ, (S, K,) inf. n. حَشْكٌ, or, accord. to Th, حَشَكٌ, (TA,) (assumed tropical:) The people collected themselves together, or assembled. (Th, S, K.) — حَشَكَتْ لَبَنَهَا, inf. n. حَشْكٌ and حُشُوكٌ, She (a camel) collected her milk. (K.) — — حَشَكَ النَّاقَةَ, (S, K,) aor. حَشِكَ, (K,) inf. n. حَشْكٌ, (TA,) He left milking the she-camel until her milk collected (S, K, TA) in her udder. (TA.) حَشَكٌ: see 1. حَشْكَةٌ (assumed tropical:) A rain exceeding such as is termed بَغْشَةٌ; like حَفْشَةٌ and غَبْيَةٌ. (S). جَاؤُوا بِحَشَكَتِهِمْ, (K,) or, as in the Moheet, جَآءَ فُلَانٌ بِحَشَكَتِهِمْ, (TA,) means (assumed tropical:) [They came, or such a one came,] with their company. (K, TA.) حِشَاكٌ, (IDrd, S, Sgh,) thus correctly written, like كِتَابٌ, but in [most of] the copies of the K like سَحَابٌ, (TA, [in the CK like سَحَابَةٌ,]) A piece of wood which is put in the mouth of a kid, (S, K,) across, (S,) and tied (S, K) at the back of his neck, (S,) to prevent him from sucking: (S, K:) also called شِبَامٌ. (IDrd, S.) حَشُوكٌ A she-camel collecting milk in her udder (S, K) quickly. (S.) حَاشِكٌ [act. part. n. of حَشَكَ]. You say شَاةٌ حَاشِكَةٌ A sheep, or goat, abounding with milk. (TA in art. لجب.) [And hence,] نَخْلَةٌ حَاشِكٌ (tropical:) A palm-tree bearing much fruit. (Yaakoob, S, K.) — — Also (assumed tropical:) Consecutive, or uninterrupted. (Ibn-'Abbád, K.) حشم 1 حَشِمَ, aor. حَشَمَ, (Msb, K,) inf. n. حَشَمٌ, (Msb,) He was, or became, angry; (Msb, K;) as also ↓ احتشم: (Msb:) or the latter signifies he became angered. (TA.) — — And He was, or became, confounded and stupified by shame; or ashamed and confounded or stupified, and remained speechless and motionless. (Msb.) See also 8. — حَشَمَهُ, aor. حَشِمَ, inf. n. حَشْمٌ; (Msb;) or حَشِمَهُ, aor. حَشَمَ; (K;) He angered him; (Msb, K;) as also ↓ احشمهُ, (IAar, S, Msb, K,) and ↓ حشّمهُ. (K.) And, accord. to AZ (S) and El-Fárábee, (Msb,) حَشَمَهُ, (S, Msb, K,) aor. حَشِمَ and حَشُمَ, (K,) He annoyed him, (S, Msb, K,) and said to him what he disliked, (K,) and angered him; (S, Msb;) namely, a man sitting with him. (S, Msb, K.) An Arab of chaste speech is related to have said, ذٰلِكَ مِمَّا يُحْشِمُ بَنِى فُلَانٍ ↓, meaning That is of the things that anger the sons of such a one. (S.) — — Accord. to IAar, (S,) حَشَمَهُ signifies He caused him to become confounded and stupified by shame; or to become ashamed and confounded or stupified, and to remain speechless and motionless; (S, K;) as also ↓ احشمهُ: (S, Msb, K:) and both signify it caused him to be affected with shame, shyness, or bashfulness; or to shrink; as in the saying, to one shrinking from food, مَا الَّذِى حَشَمَكَ, or ↓ أَحْشَمَكَ, What caused thee to be affected with shame, &c.? (TA.) — حَشَمَ, aor. حَشِمَ, inf. n. حُشُومٌ, He became fat, or in a good condition of body, after leanness. (K.) And حَشَمَتِ الدَّابَّةُ فِى أَوَّلِ الرَّبِيعِ, (K,) aor. حَشِمَ, inf. n. حَشْمٌ, (TA,) or حُشُومٌ, (TK,) The beast obtained somewhat of the [herbage called] ربيع, in the beginning thereof, and became fat, and in good condition, and large in the belly, (K, TA,) and goodly: (TA:) or, as En-Nadr says, حَشَمَتِ الدَّوَابُّ the beasts became in good condition. (S.) — — مَا حَشَمَ مِنْ طَعَامِنَا He ate not of our food (K, TA) aught. (TA.) — — مَا حَشَمَ الصَّيْدَ He hit not, or obtained not, or found not, the game, or object of the chase. (K.) — حَشَمَ, inf. n. حَشْمٌ (TA) and حُشُومٌ, (K,) He was, or became, fatigued, tired, or wearied. (K, TA.) The Arabs say, الحُسُومُ يُورِثُ الحُشُومَ Labour, or toil, occasions fatigue. (Yoo, TA.) 2 حَشَّمَ see 1. 4 أَحْشَمَ see 1, in four places. 5 تَحَشَّمَ see 8. — — You say also, هُوَ يَتَحَشَّمُ المَحَارِمَ He guards against things forbidden. (TA.) 8 احتشم: see 1. — — Also He felt,

or had a sense of, or was moved or affected with, shame, or shyness, or bashfulness. (Msb.) احتشم مِنْهُ (S, Mgh, K) and عَنْهُ, (K,) and احتشمهُ, (S, Mgh,) or this last is not allowable except when مِنْ is meant to be understood, (TA,) signify the same; (S, Mgh;) i. e. He was ashamed of it, or abashed at him; or was ashamed to do it, or shy of doing it: (Mgh, K:) or it signifies, (Mgh,) or signifies also, (K,) he shrank from it, or him: (Mgh, K:) or, as some say, thus used it is vulgar; for حِشْمَةٌ, with the Arabs, is only anger: (Mgh:) but IB cites, from Kutheiyir, إِنِّى مَتَى لَمْ يَكُنْ عَطَاؤُهُمَا عِنْدِى بِمَا قَدْ فَعَلْتُ أَحْتَشِمُ as meaning [Verily I, when the gift of them two in my possession is not for what I have done,] am ashamed, or abashed: and in a trad. of 'Alee, respecting the thief, occurs the saying, إِنِّى لَأَحْتَشِمُ أَنْ لَا أَدَعَ لَهُ يَدًا, meaning Verily I am ashamed not to leave him a hand; and I shrink from it. (TA.) [And ↓ حَشَمَ app. signifies the same; for,] accord. to As, (TA,) [the inf. n.] حُشُومٌ signifies The act of shrinking. (K.) You say also, ↓ إِنِّى مِنْهُ لَأَتَحَشَّمُ Verily I abstain from it, or refrain from it, to shun blame, or through disdain and pride; disdain, or scorn, it; (أَتَذَمَّمُ مِنْهُ;) and am ashamed of it. (K.) — Also He was, or became, master of many حَشَم [or dependents &c.] and servants. (KL.) حَشَمٌ A man's special dependents, consisting of his family and slaves [and others], or his neighbours, who are angry on his account (K, TA) when an event befalls him; (TA;) as also ↓ حُشْمَةٌ; (Yoo, TA;) in the K, erroneously, حَشَمَةٌ; (TA;) and أَحْشَامٌ; (K;) which IAar thinks to be pl. of حَشَمٌ used in a sing. sense; (TA;) [for] this word is applied to one [of such persons] as well as to a pl. number: (K:) you say, هٰذَا الغُلَامُ حَشَمٌ لِى [This young man, or slave, is a dependent of mine]: (IAar, TA:) or حَشَمٌ signifies, (ISk, Mgh, Msb,) or signifies also, (K,) a man's relations and household; (ISk, Mgh, Msb, K;) or his servants; (S, Msb;) and those who are angry on his account (ISk, S, Mgh, Msb) when an event befalls him; (Mgh, Msb;) for which reason they are thus called: (S:) or a man's followers; and those on whose account he should be angry: (Ham p. 614:) or the حَشَم of a man are those who are angry on his account; or those on whose account he is angry: (Har p. 164:) accord. to ISk, (Msb,) it is a word having a pl. signification, and having no proper sing.: (Mgh, Msb:) but some say that it has for its pl. أَحْشَامٌ: (Mgh:) and accord. to the K, ↓ حُشَمَآءُ [in the CK حَشْمَاء] signifies neighbours and guests; as though it were pl. of حَشِيمٌ, like as كُرَمَآءُ is of كَرِيمٌ: but [perhaps this should be أَحْشَامٌ; for] we find in the M, هٰؤُلَآءِ أَحْشَامِى, meaning These are my neighbours, and my guests: (TA:) and ↓ حُشُمٌ, with two dammehs, signifies slaves; (IAar, TA;) or, as some say, followers, whether slaves or free persons. (TA.) — Also An object of desire or quest; syn. طَلِبَةٌ [in the CK طَلَبَة]; and so ↓ حُشُومٌ. (K.) You say, هُوَ حَشَمُهُ It is his object of desire or quest. (TK.) حُشُمٌ Persons having, or possessing, (ذَوُو, as in the explanation of IAar, for which ذُو is erroneously substituted in the copies of the K, TA,) consummate shame, shyness, bashfulness, or pudency. (IAar, K, TA.) — — See also حَشَمٌ. حُشْمَةٌ (in the K, erroneously, حَشَمَةٌ, TA): see حَشَمٌ. — — Also [in the CK, erroneously, حُشَمَة] A woman, or a wife; syn. مَرْأَةٌ. (K, TA.) — I. q. ذِمَامٌ [app. as meaning protection, safeguard, or security of life and property]. (Yoo, K.) So in the phrase, لَهُ الحُشْمَةُ [Protection, &c., is due to him]. (Yoo, TA.) — — Relationship. (K.) So in the phrase, فِيهِمْ حُشْمَةٌ [Among them is relationship]. (TA.) — See also حِشْمَةٌ. حِشْمَةٌ Anger. (As, S, Mgh, Msb, TA.) — — And Shame, shyness, bashfulness, or pudency; (S, Msb, K;) and a shrinking (Lth, Mgh, K, TA) from one's brother in a place of eating, and in seeking, or requesting, a thing that one wants. (Lth, Mgh, TA.) It has been asserted, (Mgh, Msb, TA,) on the authority of As, (Msb, TA,) that it signifies only “anger:” (Mgh, Msb, TA:) but several authors have refuted this assertion, by showing that it occurs in trads. as meaning “shame.” (MF, TA.) — — Also The act of annoying a person sitting with one, and saying to him what he dislikes; and so ↓ حُشْمَةٌ. (K.) حُشَمَآءُ, in the CK حَشْمَاء: see حَشَمٌ. حُشُومٌ: see حَشَمٌ, last sentence but one. — It is also an inf. n. of 1. (K.) حَشِيمٌ, (S, K,) in some of the copies of the S حِشِّيمٌ, which is app. a mistake, (TA,) [thus I find it in one of my copies of the S,] i. q. ↓ مُحْتَشَمٌ; (S, K;) i. e. Regarded with reverence, veneration, respect, honour, awe, or fear; (TA;) applied to a man. (S.) حَاشِمٌ A man being, or becoming, fat, or in a good condition of body, after leanness. (TA.) مَحْشُومٌ Angered. (TA.) [But it is implied in the S that it signifies Confounded and stupified by shame; or ashamed and confounded or stupified, and remaining speechless and motionless.] A poet says, لَعَمْرُكَ إِنَّ قُرْصَ أَبِى خُبَيْبٍ بَطِىْءُ النُّضْجِ مَحْشُومُ الأَكِيلِ [By thy life, verily the round cake of bread of Aboo-Khubeyb is slow in becoming thoroughly baked: the eater is angered, or confounded and stupified by shame, &c.]. (S, TA.) مُحْتَشَمٌ: see حَشِيمٌ. إِنَّهُ لَمُحْتَشِمٌ بِأَمْرِى Verily he is grieved and disquieted (مُهْتَمٌّ) by my affair, or case. (AA, TA.) حشو 1 حَشَا, (S, Mgh, Msb, TA,) aor. يَحْشُو, (Msb, TA,) inf. n. حَشْوٌ, (S, Mgh, Msb, K,) He filled, (K, TA,) or stuffed, (KL, PS,) a pillow, or cushion, [and a garment, (see حَشْوٌ, below,)] &c., (S, Mgh, * Msb, K,) with a thing, (K,) with cotton, (Msb, TA,) and the like. (TA.) [And He stuffed a lamb, or a fowl, and a vegetable, &c., with rice &c.] — — Hence, حَشَا الغَيْظَ, aor. and inf. n. as above, (tropical:) [He stuffed wrath into a man's bosom: see an ex. in a verse cited in the first paragraph of art. حظل:] and حُشِىَ الرَّجُلُ غَيْظًا وَ كِبْرًا (tropical:) [The man was stuffed with wrath and pride], and حُشِىَ الرَّجُلُ بِالنَّفْسِ and حُشِىَ النَّفَسَ (assumed tropical:) [The man was stuffed with pride, or self-magnification, or with disdain, or scorn]. (TA.) — — [Hence also,] صِغَارُ الإِبِلِ تَحْشُو الكِبَارَ (assumed tropical:) The young camels enter, or occupy the spaces, among the old ones. (TA.) — — [رَسَمَ كِتَابًا وَ لَمْ يَحْشُهُ, a phrase occurring in the 1st نَوْع of the Mz, means (assumed tropical:) He sketched out a book, and did not fill it up.] — — حَشَاهُ [also signifies He foisted it into a thing. — — And] He hit, or hurt, his حَشًا [q. v., like حَشَأَهُ]. (K.) You say, حَشَاهُ سَهْمًا, inf. n. as above, He hit, or hurt, his حَشًا [with an arrow]. (TA.) 3 مَا أَجَلَّهُ وَ لَا حَاشَاهُ He gave him not a جَلِيلَة [i. e. a she-camel that had brought forth once] nor حَاشِيَة [i. e. small, or young, camels]: (K:) or ↓ مَا أَجَلَّنِى وَ لَا أَحْشَانِى He gave me not a she-camel that had brought forth once nor gave he me a young, or small, camel. (S in art. جل.) 4 أَحْشَوَ see 3. 5 تَحَشَّوَ see 8. — — تحشّى فِى بَنِى فُلَانٍ (assumed tropical:) He became received among the sons of such a one, and harboured, protected, or lodged, by them. (TA in art. حشى [but belonging to the present art.].) 7 إِنْحَشَوَ see 8. — — انحشى صَوْتٌ فِى صَوْتٍ [app. (assumed tropical:) A sound became blended in a sound], and حَرْفٌ فِى حَرْفٍ [a letter in a letter]: mentioned by Az. (TA in art. حشى [but app. belonging to the present art.].) 8 احتشى It (a thing) became filled [or stuffed; as also ↓ انحشى]. (K.) And in like manner you say of a man, احتشى مِنَ الطَّعَامِ He became filled [or stuffed] with food. (TA.) And اِحْتَشَتِ الرُّمَّانَةُ بِالحَبِّ The pomegranate became filled with the grains, or seeds. (TA.) — — اِحْتَشَتْ She (a مُسْتَحَاضَة) stuffed her vulva (نَفْسَهَا) with the [rags termed] مَفَارِم [in the CK, erroneously, مَقَارِم], (K, TA,) and the like: and in a similar sense احتشى is used as said of a man having the [disorder termed] إِبْرِدَة. (TA.) And اِحْتَشَتْ بِالكُرْسُفِ (S, Mgh, TA) and الكُرْسُفَ (Mgh, TA) She (a حَائِض, S, Mgh) stuffed her vulva with cotton, (Mgh, TA,) to arrest the blood. (S.) — — اِحْتَشَتْ حَشِيَّةً and بِحَشِيَّةٍ She (a woman) wore a حَشِيَّة; (IAar, K;) as also ↓ تَحَشَّتْ [alone]. (Az, TA in art. حشى.) A poet says, لَا تَحْتَشِى إِلَّا الصَّمِيمَ الصَّادِقَا [She will not wear any stuffing but that which is genuine and true]: meaning that she will not wear حَشَايَا because the largeness of her posteriors renders it needless for her to do so. (IAar, TA.) حِشَةٌ, pl. حِشُونَ:

see حَشًا .وَحَشٌ The contents of the belly: (K:) or a bowel, or an intestine, into which the food passes from the stomach; syn. مِعًى: (Msb:) pl. أَحْشَآءٌ: (Msb, K:) and ↓ حُشْوَةٌ and ↓ حِشْوَةٌ signify the bowels, or intestines; [like أَحْشَآءٌ;] syn. أَمْعَآءٌ: (Msb:) or these are called البَطْنِ ↓ حُشْوَةُ and ↓ حِشْوَتُهُ: (S, TA:) or حشوة signifies all that is in the belly except the fat; so accord. to Az and Esh-Sháfi'ee: or, accord. to As, the place of the food, comprising the أَحْشَآء and the أَقْصَاب: (TA:) [see also الحَشَا :مَحْشًى is the name of all the places of the food: (Zj in his "Khalk el-Insán:") [see also, for other meanings, its dial. var. حَشًى, in art. حشى:] the word belongs to this art. and to art. حشى; the dual being حَشَوَانِ and حَشَيَانِ. (TA.) — A side, (Msb, TA,) region, quarter, or tract. (Msb.) You say, أَنَا فِى حَشَا فُلَانٍ I am in the quarter and protection of such a one: pl. as above. (Har p. 61.) [See, again, حَشًى, in art. حشى.] حَشْوٌ, like the inf. n., (TA,) Stuffing; (PS;) [i. e.] what is put into a pillow, or cushion, &c.: (K, TA:) and [hence] cotton: and the seeds used for seasoning food, [and the rice &c.,] with which the belly of a lamb is stuffed: pl. ↓ مَحَاشٍ, deviating from rule. (TA.) — — (tropical:) The soul of a man. (K, TA.) — — (assumed tropical:) [A parenthesis;] a redundant part, or portion, of speech, or of a sentence, (K, TA,) upon which nothing is syntactically dependent. (TA. [See Har pp. 85 and 86.]) — — (assumed tropical:) [A digression.] — — (assumed tropical:) The portion of either hemistich of a verse that is comprised between the first and last foot. (KT, &c.) — — (assumed tropical:) Small, or young, camels, (S, K,) among which are no great, or old, ones; (S, TA;) as also ↓ حَاشِيَةٌ: (S, K:) so called because they enter, or occupy the spaces, among the latter; or because they go against the sides of the latter: (TA:) accord. to ISk, (S,) ↓ الحَاشِيَتَانِ signifies [the camel termed] اِبْنُ المَخَاضِ and [that termed] اِبْنُ اللَّبُونِ: (S, and K in art. حشى:) the pl. [of حَاشِيَةٌ] is ↓ حَوَاشٍ. (TA.) It is said in a trad. respecting the poorrate, خُذْ مِنْ حَوَاشِى ↓ أَمْوَالِهِمْ, i. e., accord. to IAth, (assumed tropical:) Take thou of the small, or young, of their camels; such as those termed ابن المخاض and ابن اللبون. (TA. [But see another explanation of this saying voce حَاشِيَةٌ in art. حشى.]) — — And حَشْوٌ and ↓ حَاشِيَةٌ signify also (assumed tropical:) The like of mankind; (S;) [i. e.] حَاشِيَةٌ signifies (tropical:) the lower or lowest, baser or basest, meaner or meanest, sort, or the rabble, or refuse, of mankind, or of the people; (TA in art. حشى, and Har p. 61;) as also حَشْوٌ [which is of frequent occurrence in this sense]; (KL;) and ↓ حِشْوَةٌ; (S, TA;) such as servants and the like. (Har ubi suprà, in explanation of حاشية. [See also this word in art. حشى.]) You say, جَآءَ ↓ فُلَانٌ مَعَ حَاشِيَتِهِ (assumed tropical:) Such a one came with those who were in his quarter and protection: but this may be from حَشًا signifying "a region, quarter, or tract;" servants and followers being in the quarter and protection of their master. (Har ubi suprà.) And فُلَانٌ ↓ مِنْ حِشْوَةِ بَنِى فُلَانٍ (assumed tropical:) Such a one is of the lower or lowest, &c., of the sons of such a one. (S.) — — See also حُشْوَةٌ. — Also A stuffed garment. (Mgh.) أَرْضٌ حَشَاةٌ (tropical:) Black land, in which is no good. (K, TA.) حُشْوَةٌ and حِشْوَةٌ: for each, see حَشًا, in two places: — — and for the latter, see also حَشْوٌ, in two places. — — You say also, مَا أَكْثَرَ حُشْوَةَ أَرْضِهِ and حِشْوَةَ ارضه, i. e. ↓ حَشْوَهَا and دَغَلَهَا [app. meaning (tropical:) How many are the thickets, or the like, that obstruct the tracts of his land!]. (Lh, K, TA.) حَشِىٌّ Herbage that has become dry in its lower part, and rotten: (IAar, K:) or dry: (As, S, K:) like خَشِىٌّ [q. v.]. (S, TA.) حَشِيَّةٌ A stuffed bed: (K:) pl. حَشَايَا. (TA.) ['Antarah says that a saddle was to him what the حَشِيَّة, or stuffed bed, is to others: see EM p. 229.] — — Also, (K,) and ↓ مِحْشًى, (S, K,) A pillow, (K,) or the like, (S,) with which a woman makes her posteriors (S, K) or her body (K) to appear large: (S, K:) pl. of the former as above; (TA;) and of the latter مَحَاشٍ. (S, TA. [In the S, it is only said of the former that it is the sing. of حَشَايَا.]) — — [Also the former, The pad of a رَحْل (or camel's saddle): see مِرْبَطَةٌ.] حَاشِيَةٌ, and its dual and pl.: see حَشْوٌ, in six places. — — See also art. حشى. مَحْشًى The place of the food in the belly. (K.) [See also حَشًا, and مَحْشَاةٌ.] مِحْشًى: see حَشِيَّةٌ. مَحْشَاةٌ [The rectum;] the lowest of the places of the food, (As, TA,) [i. e.] the portion of the intestines which is the lowest of the places of the food, (IAth, TA,) leading [immediately] to the place of egress; (As, TA;) in a beast, i. q. مَبْعَرٌ: (TA: [explained in the K in art. حش, to which it does not belong:]) pl. مَحَاشٍ. (IAth, TA.) Hence, إِيَّاكُمْ وَ إِتْيَانَ النِّسَآءِ فِى مَحَاشِيهِنَّ فَإِنَّ كُلَّ مَحْشَاةٍ حَرَامٌ. (TA.) مِحْشَاةٌ A coarse [garment of the kind called] كِسَآء, (As, S, TA,) that abrades the skin: (TA:) pl. مَحَاشٍ. (As, S.) [But accord. to some, a garment of this kind is called مِحْشَأٌ or مِحْشَآءٌ.] [مَحْشُوٌّ and مَحْشِىٌّ Filled, or stuffed..] مَحَاشٍ pl. of مِحْشًى, (S, TA,) and of مَحْشَاةٌ, (IAth, TA,) and of مِحْشَاةٌ, (As, S,) and irreg. pl. of حَشْوٌ, q. v. (TA.) حشى 1 حَشِىَ, [aor. يَحْشَى,] inf. n. حَشًى, He (a man walking quickly, and one speaking with sharpness, or hastiness, of temper, TA) breathed short, or unintermittedly; panted for breath; or was out of breath. (S, K, TA.) — See also 3. 2 حشّى, (TA,) inf. n. تَحْشِيَةٌ, (KL, TA,) He made a حَاشِيَة to a garment, or piece of cloth. (KL.) — — And [hence,] (assumed tropical:) He wrote a note or comment, or notes or comments, upon the margin, or margins, of a book: (KL, TA:) in this sense it is vulgar [or post-classical]. (TA.) — [Also, app., He, or it, caused one to breathe short or unintermittedly, to pant for breath, or to be out of breath: see مُحَشِّيَةُ الكِلَابِ, below.] 3 حاشاهُ مِنْهُمْ, (IAmb, K, &c.,) inf. n. مُحَاشَاةٌ, (KL,) He set him aside as excluded from the description of them; [excluded him from them;] did not include him among them: (IAmb, TA:) from حَشًى meaning the "side" of a thing: (Az, TA;) he excepted him from them; as also ↓ تحشّاهُ. (Lh, K, TA.) You say, شَتَمْتُهُمْ وَ مَا حَاشَيْتُ مِنْهُمْ أَحَدًا and ↓ ما تَحَشَّيْتُ, i. e. [I reviled them and] I did not say [of any one of them] حَاشَى لِفُلَانٍ [Far is such a one from being included among those of whom I speak! or from any cause of reproach!]; or I did not except, of them, any one. (Lh, TA. [The same saying is repeated in the TA, in the supplement to this art. of the K, but with the substitution of حشيت for حاشيت; perhaps by a mistake of the copyist: or it may be inferred from a statement of Fr and IAmb, which will be found below, that one also says ↓ ما حَشَّيْتُ.]) And En-Nábighah [Edh-Dhubyánee] says, (Mbr, S.) وَ لَا أَرَى فَاعِلًا فِى النَّاسِ يُشْبِهُهُ وَ مَا أُحَاشِى مِنَ الأَقْوَامِ مِنْ أَحَدِ [And I shall not see an actor among mankind resembling him; and I do not except, of the companies of men, any one]: which shows حَاشِى to be a verb perfectly inflected. (Mbr, S, Mughnee.) And hence the trad. of the Prophet, قَالَ أُسَامَةُ أَحَبُّ النَّاسِ إِلَىَّ مَا حَاشَى فَاطِمَةَ, i. e. [He said, Usámeh is the most beloved of men to me:] he did not except Fátimeh: ما being here a negative; not, as Ibn-Málik imagines, supposing this clause to be of the words of the Prophet, the ما which, with a verb following it, conveys the meaning of an inf. n. (Mughnee.) — — حَاشَى also denotes exception as a particle, or as a verb (S, Mughnee) having but one tense and no inf. n., (Mughnee,) according as it governs a gen. or an accus. case. (S.) You say, ضَرَبْتُهُمْ حَاشَى ↓ زَيْدٍ [I beat them, except Zeyd], using it as a particle; and ضربتهم حاشى زَيْدًا, using it as a verb. (S, I 'Ak * p. 169.) And sometimes one says, قَامَ القَوْمُ مَا حَاشَى زَيْدًا [The party stood, except Zeyd]; (Mughnee, I' Ak p. 169;) like مَا خَلَا; though Ibn-Málik [like Sb] disallows it: (I' Ak:) this being shown to be allowable by the saying of the poet, رَأَيْتُ النَّاسَ مَا حَاشَى قُرَيْشًا فَإِنَّا نَحْنُ أَفْضَلُهُمْ فَعَالَا [I have seen mankind, except Kureysh, that we are the most excellent of them in conduct]. (Mughnee, I' Ak p. 170.) The agent of حاشى [used as a verb having

but one tense and no inf. n.] is a pronoun implied, relating to the inf. n. of the preceding verb, or to its act. part. n., or to a portion of what is meant by the [preceding] general noun: so that when one says, قَامَ القَوْمُ حَاشَى زَيْدًا, the meaning is, [The party stood, but] their standing, or the stander of them, or a portion of them, was apart from Zeyd. (Mughnee.) [In the K, its use as a verb of this kind is not mentioned; but it is there said to govern the gen. case, like حَتَّى.] — — It also denotes remoteness from imperfection or the like, or freedom therefrom; as in the phrase حَاشَى ↓ لِلّٰهِ [I ascribe unto God remoteness from every imperfection or the like, or freedom therefrom; generally implying wonder or admiration, so that it may be rendered, how far, or how free, is God from every imperfection!]: (Mughnee:) or this phrase means مَعَاذَ اللّٰهِ [I seek protection by God; or, as often used by late writers, and in the present day, God forbid!]; as also حَاشَ ↓ لِلّٰهِ; (S, K;) the former being the original expression: (S:) it occurs, read in both these ways, in the Kur xii. 31 and 51; where it implies wonder at the power of God as manifested in the creation of such a person as Joseph. (Ksh, Bd.) Mbr and IJ and the Koofees hold that it is a verb; and that, in the [latter] verse the meaning is, Joseph hath kept aloof from disobedience for the sake of God; but such an interpretation as this is not suitable in the case of [the former verse,] حَاشَ لِلّٰهِ مَا هٰذَا بَشَرًا: the truth is, that it is a noun, syn. with التَّنْزِيه or البَرَآءَة, [accord. to different copies of the Mughnee, meaning تَنْزِيهًا or بَرَآءَةً,] as is shown by another reading, حَاشًا ↓ لِلّٰهِ, with tenween, like بَرَآءَةً لِلّٰهِ; and by the reading of Ibn-Mes'ood, حَاشَ ↓ اللّٰهِ, like مَعَاذَ اللّٰهِ: some assert that it is a verbal noun, meaning أَتَبَرَّأُ [I assert myself to be free, or clear, to God], or تَبَرَّأْتُ [I have asserted myself &c.]; but its being decl. in some dials. contradicts this. (Mughnee.) One says also, حَاشَاكَ ↓ and حَاشَى ↓ لَكَ [Far art thou from being included among those of whom I speak! or from any cause of reproach! or the like]; both meaning the same. (S, K.) And some of the Arabs say حَشَى ↓, (Fr, IAmb, TA,) dropping the ا (IAmb, TA.) — — Sb says, (S, Mughnee,) with most of the Basrees, (Mughnee,) that it is only a particle governing the gen. case, (S, Mughnee,) syn. with إِلَّا; (Mughnee;) because, if it were a verb, it would be allowable to make it a connective to مَا, like خَلَا; and this he asserts to be not allowable. (S.) Mbr says that it is sometimes a verb; as is shown by the verse of En-Nábighah cited above; and by the saying حَاشَى لِزَيْدٍ, because a particle cannot be made to precede immediately another particle; and because it suffers elision, as in the phrase حَاشَ لِزَيْدٍ, seeing that elision takes place in nouns and verbs only, exclusively of particles: (S, Mughnee *:) and IJ and the Koofees say the like: but Mbr also holds, in common with El-Jarmee and El-Mázinee and Zj and Akh and AZ and Fr and Aboo-'Amr EshSheybánee, that it is often a particle governing the gen. case, and seldom a trans. verb having but one tense and no inf. n., because syn. with إِلَّا. (Mughnee.) — See also 5, in two places. 5 تحشّى [He went aside, apart, or aloof, or he removed, withdrew, or retired to a distance,] is from الحَاشِيَةُ; like تَنَحَّى from النَّاحِيَةُ: (TA:) and [↓ تحاشى has a similar meaning:] you say, تَحَاشَيْتُ مِنْ كَذَا I kept aloof from, shunned, or removed myself far from, such a thing; from الحَشَا [or الحَشَى] meaning النَّاحِيَةُ. (Har p. 194.) — — And تَحَشَّى مِنْهُ; (IAar, K;) and ↓ مِنْهُ حاشى, (Har p. 294,) inf. n. مُحَاشَاةٌ; (KL;) He abstained, or refrained, (IAar, K, KL, Har,) from him, (IAar, K, Har,) or it, (IAar, KL,) through disdain and pride; or he disdained, or scorned, or was ashamed of, him, or it. (IAar, K, Har.) — — And لَا يَتَحَشَّى, (El-Báhilee, TA,) and لا ↓ يُحَاشِى, (Har p. 294,) He will not care, mind, heed, or regard. (El-Báhilee, Har, TA.) — See also 3, in two places, first and second sentences. 6 تَحَاشَىَ see 5. حَشًى, for حَاشَى: see 3. حَشًى, [in some copies of the S written with a final ا (see حَشًا in art. حشو,)] The contents of the ribs; or what the ribs enclose: (S:) or the contents of the belly, below the حِجَاب [or diaphragm], consisting of the liver and the spleen and the كَرِش [or stomach, properly that of a ruminant, but also applied to that of a man,] and what succeeds to this: or the portion between the shortest rib, which is in the extremity of the side, and the hip, or haunch: or the exterior of the belly: (K: [in the CK, او ظاهِرِ البَطْنِ is erroneously put for او ظاهِرُ البَطْنِ:]) and, accord. to the copies of the K, the حِضْن: [in the CK, والحِضْنِ:] but correctly, the خَصْر [or waist]: (TA:) the dual is حَشَيَانِ, (Az, TA,) and the dual of حَشًا is حَشَوَانِ: (TA in art. حشو:) and the pl. [of both these sings.] is أَحْشَآءٌ [generally meaning the bowels, or intestines]. (S, TA.) [It is often used as meaning The belly: and the waist.] You say رَجُلٌ خَمِيصُ الحَشَى A man lank in the belly. (S and K in art. خمص.) And هُوَ لَطِيفُ الحَشَى He is slender in the waist: and of a woman, هِىَ ضَامِرَةُ الحَشَى: and of women, هُنَّ ضَوَامِرُ الأَحْشَآءِ. (TA.) — — A side, quarter, region, or tract: (S, K:) a vicinage, or neighbourhood: shelter, or protection. (Z, K, * TA.) You say, أَنَا فِى حَشَاهُ I am in his quarter, vicinage, or protection: (Z, K:) [see also حَشًا, in art. حشو:] and ↓ هٰؤُلَآءِ حَاشِيَتَهُ These are in his quarter, or vicinage, and shadow, or protection. (TA.) — Also inf. n. of حَشِىَ [q. v.]. (S, * K.) حَشٍ A man having a complaint of his حَشًى [q. v.]. (Az, TA.) — — Also, and ↓ حَشْيَانُ, Breathing short, or unintermittedly; panting for breath; or out of breath; (S, K, TA;) applied to a man; S;) in walking quickly, and in speaking with sharpness, or hastiness, of temper: (TA:) fem. [of the former] حَشِيَةٌ and [of the latter] حَشْيَا, (K,) of the measure فَعْلَى. (TA.) حَشْيَانُ: see what next precedes. حَاشَ اللّٰهِ and حَاشًا لِلّٰهِ and حَاشَ لِلّٰهِ: see 3. حَاشَى as a particle, and as a noun; as in حَاشَى زَيْدٍ and لِلّٰهِ, and حَاشَاكَ and حَاشَى لَكَ: see 3, in four places. حَاشِيَةٌ [The selvage, or selvedge, i. e.] the side, (Mgh, Msb, TA,) or each of the two sides that have no unwoven extremity, (M, TA,) or each of the two long sides that have at their two ends the unwoven threads, (T, TA,) of a garment, or piece of cloth: (S, T, M, Mgh, Msb, K:) and in like manner, of other things; (K, TA;) as, for instance, (assumed tropical:) the side of a tract of herbage, and of the mirage; and (assumed tropical:) the extremity of the مَقَام [app. meaning مَقَام إِبْرٰهِيم in the Temple of Mekkeh]: (TA:) pl. حَوَاشٍ. (S, Mgh, Msb.) — — (assumed tropical:) The margin of a book or writing. (TA.) — — (tropical:) A writing, or writings, upon the margin [or margins] of a book: (TA:) [i. e. a marginal note, or marginal notes; an annotation, or a comment, scholium, or gloss: and hence, a series of annotations, comments, scholia, or glosses; a commentary on particular words and passages of a book; distinguished from a شَرْح, which is an exposition, explanation, or interpretation, in the form of a running commentary, comprising the entire text of the work which it expounds.] — — (assumed tropical:) An indefinite portion of property, or of cattle: (Msb:) [or a portion from the side; not selected: for, accord. to some,] the saying, خُذْ مِنْ حَوَاشِى أَمْوَالِهِمْ means (assumed tropical:) Take thou from the sides of their collections of cattle, [for the poor-rate,] without choosing [the best]: this meaning being from حَاشِيَة as used in relation to a garment, or piece of cloth, meaning the "side." (Mgh. [But see another explanation of this saying voce حَشْوٌ.]) — — حَاشِيَةُ النَّسَبِ (assumed tropical:) The collateral relation or relations; such as the paternal uncle, and his son: as though from حاشية as meaning the " side. " of a garment, or piece of cloth. (Msb.) — — حَاشِيَةُ رَجُلٍ (assumed tropical:) A man's family and dependents, (K, TA,) who are under his protection. (TA.) — — See also حَاشِيَةٌ and its dual and pl. voce حَشْوٌ, in six places. — — And see حَشًى (in the present art.), last sentence but one. — —

رَجُلٌ رَقِيقُ الحَوَاشِى (assumed tropical:) A man gentle, gracious, or courteous, to his associates. (TA.) — — عَيْشٌ رَقِيقُ الحَوَاشِى (assumed tropical:) A plentiful, easy, life. (S, TA.) — — جَمْعٌ كَثِيفُ الحَوَاشِى (assumed tropical:) A congregated body crowding close together, side against side. (Har p. 294.) مُحْشِّيَةُ الكِلَابِ [She that causes the dogs to pant for breath;] applied to the hare; meaning that the dogs run after her until they are out of breath. (ISk, S. [In one copy of the S, erroneously, مَحْشِيَّة.]) حص 1 حَصَّهُ, aor. حَصُ3َ, (TA,) inf. n. حَصٌّ, (A, K,) He, or it, shaved it off; namely, hair. (A, K, TA.) You say also, حَصَّتِ البَيْضَةُ رَأْسَهُ (S, A) [The helmet rubbed off his hair: or] rendered his hair scanty. (S.) — — He cut off from it, either with the مَشَارَة, [a word for which I do not find any apposite meaning, and which is perhaps a mistranscription,] or with the shears: (Er-Rághib, as quoted in the TA:) whence, accord. to some, the word حِصَّةٌ. (TA.) — — حَصُّوا بَيْنَهُمْ رَحِمًا (tropical:) They cut, or severed, a tie of relationship between them. (TA.) — — جَآءَتْ سَنَةٌ فَحَصَّتْ كُلَّ شَىْءٍ (tropical:) [There came a dearth, or drought, or a year of drought, and] it did away with, or consumed, or destroyed, everything. (TA, from a trad.) — — حَصَّ الجَلِيدُ النَّبْتَ (assumed tropical:) The hoar-frost, or rime, nipped, shrunk, shrivelled, or blasted, (lit. burned, أَحْرَقَ, q. v.,) the plant, or plants, or herbage: (AHn:) a dial. var. of حَسَّ, q. v. (TA.) — حَصَّ, quasi-pass. of حَصَّهُ in the first of the senses explained above: see 7, in two places. — حَصَّنِى مِنَ المَالِ كَذَا, (A, Mgh, * Msb, K, *) aor. حَصُ3َ, (A, Mgh, Msb,) Such a thing became my portion of the property: (A, * K:) or came to me, and became my portion: (Mgh:) or came to me as my portion. (Msb.) — حَصَّ, aor. حَصُ3َ, [contr. to rule, by which it should be حَصِ3َ, the verb being intrans., unless the sec. pers. pret. be حَصُصْتَ,] inf. n. حَصٌّ, (S, TA,) with which حُصَاصٌ, q. v., is syn., (S, &c.,) He ran vehemently and quickly: (S, TA:) and ↓ حَصْحَصَ, (TA,) inf. n. حَصْحَصَةٌ, (S, K,) he was quick (S, K, TA) in going, (TA,) and in journeying or pace. (S, TA.) — حَصَّ is also syn. with ↓ حَصْحَصَ in all its meanings; like كَبَّ and كَبْكَبَ, and كَفَّ and كَفْكَفَ. (Er-Rághib.) 2 حَصَّ3َ see R. Q. 1, in two places. 3 حَاصَصْتُهُ الشَّىْءَ I divided with him the thing, each of us allotting to himself his portion. (TA.) See also 6. 4 أَحْصَصْتُهُ I gave him his portion, lot, or share: (S, Msb, K:) or his portion, lot, or share, of food and beverage &c. (TA.) And احصصت القَوْمَ I gave the company of men their portions, lots, or shares. (A.) 6 تحاصّوا They (namely, creditors,) divided property among themselves in portions, lots, or shares; (S, * Mgh, Msb, K; *) as also ↓ حاصّوا, (K,) inf. n. مُحَاصَّةٌ (S, TA) and حِصَاصٌ; (TA;) every one of them taking his portion. (TA.) 7 انحصّ quasi-pass. of حَصَّهُ in the first of the senses explained above; It (hair) became shaven off; as also ↓ حَصَّ, [sec. pers., app., حَصِصْتَ, and aor. يَحَصُّ,] inf. n. حَصِيصٌ [and app. حَصَصٌ, q. v. infrà]; or, as some say, حص [perhaps a mistake for حَصَصٌ or حَصِيصٌ] signifies the hair's going from the head by shaving or by disease: (TA:) and the former verb, it (the hair) went from the head; (K, TA;) became removed, or stripped off; (TA;) fell off, and became scattered, by degrees; (S, TA;) as also ↓ حَصَّ: (TA:) the former is also said of the plumage of a bird; (A;) and of the foliage of trees; in the last of the senses mentioned above: (TA:) and [in like manner] ↓ تَحَصْحَصَ it (fur, and the nap of cloth,) became removed, or stripped off. (IAar.) You say also, انحصّت اللِّحْيَةُ The beard became short, its hair breaking off in pieces. (TA.) And انحصّ الذَّنَبُ The tail became cut off. (K.) It is said in a prov., أَفْلَتَ وَ انْحَصَّ الذَّنَبُ [He escaped, but the tail became cut off]: applied to him who has been at the point of destruction, and then escaped: (K:) or alluding to the coward's escape from destruction after being at the point thereof: related to have been said by Mo'áwiyeh, on the occasion of the safe return of an ambassador whom he had sent to the King of the Greeks, appointing for him a threefold bloodwit [if he should be slain] on the condition of his proclaiming the call to prayer on entering his court; which he did; whereupon the King's generals, who were with him, sprang forward to slay him; but he forbade them, and sent him back furnished with requisites for his journey. (A 'Obeyd.) [See also Freytag's Arab. Prov., ii. 201.] You also say, انحصّ رَأْسُهُ [His head shed, or lost, its hair: or part thereof]: (A:) and ↓ الحِمَارُ تَحَصْحَصَ, and البَعِيرُ, the ass's, and the camel's, hair fell off. (TA.) R. Q. 1 حَصْحَصَ, inf. n. حَصْحَصَةٌ: see 1, last two sentences. — — The inf. n. also signifies The walking of him who is shackled. (K, TA.) — He strove, or laboured; exerted himself; took pains, or extraordinary pains; or exceeded the usual bounds; in his affair. (Abu-l-' Abbás, TA.) — He (a camel) fixed, or made firm or steady, his knees, in order to rise (S, K *) with the load; and his stifle-joints: (S:) or lay down upon his breast, with folded legs. (TA.) — Hence, as some say, اْلآنَ حَصْحَصَ الحَقُّ, in the Kur [xii. 51], meaning, Now the truth hath become established: or, as others say, it is from حِصَّةٌ, and means, now hath the portion of truth become distinct from that of falsehood: (TA:) or now hath the truth become distinct, apparent, or manifest, (S, Msb, Er-Rághib, TA,) after concealment, (TA,) or by the coming to light of that which was concealed in the mind. (Er-Rághib, TA.) You say, حَصْحَصَ الشَّىْءُ The thing became distinct, apparent, or manifest, (Kh, S, K,) after having been concealed; (Kh;) as also ↓ حَصَّصَ, inf. n. تَحْصِيصٌ: (K:) and some read ↓ حَصَّصَ الحَقُّ in the Kur ubi suprà (TA.) One should not say حُصْحِصَ in this sense; (TA;) nor تَحَصْحَصَ. (Ez-Zejjájee.) R. Q. 2 تَحَصْحَصَ: see 7, in two places. حِصَّةٌ A portion of a sum: (Er-Rághib:) and used to signify a portion, lot, or share, (S, Msb, Er-Rághib, K,) of food, and of beverage, and of land, &c.: (TA:) accord. to some, from حَصَّهُ signifying " he cut off from it: " (TA:) pl. حِصَصٌ. (A, Msb, K.) حَصَصٌ Paucity, or scantiness, of the hair of the head; (S, K;) and of the fetlock of a horse: (TA:) also shortness of the beard, when its hair breaks off in pieces: (TA:) and the state of one suffering from a protracted disease, whose hair does not grow long. (TA.) حُصَاصٌ Mange, or scab: (Ibn-' Abbád, K:) because the hair falls off in consequence of it. (TA.) — Vehemence of running, (As, S, Mgh, K,) of an ass, (Mgh,) and quickness thereof: (As, S:) [see 1, last sentence but one:] or, accord. to 'Ásim Ibn-Abi-n-Nujood, (S,) an ass's straightening and erecting the ears, and moving about, or wagging, the tail, and running: (S, K:) accord. to some, (S,) an emission of wind from the anus, with a sound; (S, Mgh, K;) as A'Obeyd says, in relation to a trad. in which that which it signifies is attributed to the devil as the effect of his hearing the call to prayer; but he adds that the saying of 'Ásim is more pleasing to him; and it is also the saying of As, or like it. (S.) حَصِيصٌ i. q. ↓ مَحْصُوصٌ [Shaven off]; applied to hair: (K:) or it is a subst. applied to that hair [which is shaven off]. (TA.) [See also حَصِيصَةٌ.] — — and see أَحَصُّ. حَصِيصَةٌ What is collected from shaving or plucking out. (TA.) [See also حَصِيصٌ.] — — Also The hair and fur of the ear, whether shaven off or not: or, as some say, hair and fur in general: but the former explanation is more known. (TA.) — — And What is above the أَشْعَر [or part next the hoof (in the CK erroneously written شَعَر)] of the horse; (Ibn-' Abbád, K;) i. e., of the hair that surrounds the hoof: so called because of the paucity of that hair. (Ibn-' Abbád.) قَرَبٌ حَصْحَاصٌ A laborious, (K,) quick nightjourney to water, in which is no flagging; (As, S, K;) like حَثْحَاثٌ: (S:) or such as is farextending, or long: and سَيْرٌ حَصْحَاصٌ a quick journey, or pace; like حَثْحَاثٌ. (TA.) حَاصَّةٌ A disease

in consequence of which the hair gradually falls off and becomes scattered: (S, A, K:) or a disease that takes away the hair: (IAth:) or that takes away the hair entirely. (A 'Obeyd.) — بَيْنَهُمْ رَحِمٌ حَاصَّةٌ i. q. ↓ مَحْصُوصَةٌ; (K;) (tropical:) Between them is a tie of relationship which they have severed, or cut; not treating one another with the affection due to it; (TA;) [so that it is an act. part. n. in the sense of a pass. part. n.;] as also ↓ رَحِمٌ حَصَّآءُ: (A, TA:) or the meaning is, ذَاتُ حَصٍّ [having a severing; so that it is a possessive epithet]. (K.) أَحَصُّ [Having the hair shaven off, or rubbed off, or fallen off, either wholly or partly], applied to the head; pl. حُصٌّ: (A:) a man having little hair upon the head: (S, K:) or a man having no hair; (Mgh;) a man whose hair has all gone; fem. حَصَّآءُ, applied to a woman: (Et-Tirmidhee:) also, [a man] having no hair upon his breast: and a man suffering from a protracted disease, whose hair does not grow long: (TA:) and a horse having little hair in the fetlock, and in the tail; which is a fault; (TA;) as also ↓ حَصِيصٌ; (K, * TA;) on the authority of IDrd: (TA:) and the fem., a she-camel having no fur upon her: and the masc., a tail having no hair upon it: and ↓ مَحْصُوصٌ applied to the back of the neck, of which the hair has been shaven off. (TA.) You say also رَجُلٌ أَحَصُّ اللِّحْيَةِ A man whose beard has become short, its hair having broken off in pieces: and لِحْيَةٌ حَصَّآءُ a beard that has become short in like manner. (TA.) And طَائِرٌ أَحَصُّ الجَنَاحِ (S, A, K) A bird having little plumage in the wing: (K:) or whose plumage of the wing has gradually fallen off and become scattered: (S, * TA:) pl. as above. (S.) — — (tropical:) A sword having in it, or upon it, no أَثْر [or diversified wavy marks, streaks, or grain]. (K, TA.) — — Applied to a man, (A,) (tropical:) Unlucky; (AZ, A, K;) unpropitious; in whom is no good: (AZ, A:) and the fem., applied to a woman, also signifies (tropical:) unlucky; (K, TA;) in whom is no good. (TA.) And hence, (A,) or because they keep pace together in their prices (يُمَاشِيَانِ أَثْمَانَهُمَا) until they grow old and weak, when their prices become diminished and they die, (S,) الأَحَصَّانِ signifies (tropical:) The slave and the ass. (S, A, K.) — — (tropical:) [A man] who cuts, or severs, the tie of relationship. (TA.) — — رَحِمٌ حَصَّآءُ: see حَاصَّةٌ. — — سَنَةٌ حَصَّآءُ (S, A, K) (tropical:) A sterile year, in which is no good: (S, K:) or a year of drought, in which is little herbage: or a year in which is no herbage. (TA.) — — يَوْمٌ أَحَصُّ (tropical:) A day intensely cold. (TA.) It was said to a man of the Arabs, "Which of the days is the most cold? " and he answered, الأَحَصُّ الأَزَبُّ; (TA;) the former meaning, (tropical:) The day whose sun rises (K TA) the horizon being red, (TA,) and its sky (سَمَاؤُهُ), accord. to the copies of the K, but correctly its north wind (شَمَالُهُ), (TA,) being clear, (K, TA,) and such that a touch is not felt by reason of the cold; and it is that in which there are no clouds, and of which the cold does not abate: and the latter meaning, the day in which blows the wind called النَّكْبَآء driving along clouds in which is no water, wherein no sun rises, and in which is no rain. (TA.) Z says, (TA,) it was said to one of them, "Which of the days is the coldest? " and he answered, الأَحَصُّ الوَرْدُ وَ الأَزَبُّ الهِلَّوْفُ, i. e., The clear, [in which the horizon is red,] and the cloudy, in which blows the wind called النَّكْبَآء. (A, TA.) — — رِيحٌ حَصَّآءُ (tropical:) A wind that is clear, without dust. (K, TA.) مَحْصُوصٌ: see حَصِيصٌ; and أَحَصُّ; and حَاصَّةٌ. 1 حصب حَصَبَهُ, (S, A, Msb, K,) aor. حَصِبَ (S, A, Msb) and حَصُبَ, (Msb,) inf. n. حَصْبٌ, (Msb, TA,) He threw at him, or pelted him with, pebbles, (S, A,* K,) or small pebbles. (Msb.) And hence, in a general sense, He pelted him. (Har p. 234.) And حَصَبَتِ الرِّيحُ بِالحَصْبَآءِ [The wind cast, or drove along, or tore up, the pebbles, or small pebbles]. (A.)— — Also, (A,) or ↓ حصّبهُ, inf. n. تَحْصِيبٌ, (S,) or both, (Msb, K,) but the latter has an intensive signification, (Msb,) He spread pebbles in it, (A, K,) namely, a mosque, (A,) or a place; (K;) he strewed it, namely, a mosque, (S, Msb,) &c., (Msb,) with pebbles, (S,) or with small pebbles. (Msb.) — — حَصَبَ بِهِ النَّارَ He threw it (anything) into the fire. (AO, S.) — — حَصَبَ النَّارَ He threw حَصَب [or firewood, &c.,] into the fire. (A.) [Also,] inf. n. as above, He kindled the fire, or made it to blaze or flame, with حَصَب. (TA.) — حَصَبُوا عَنْهُ (tropical:) They hastened from him, or it, in flight. (A, TA.) — — حَصَبَ عَنْ صَاحِبِهِ (assumed tropical:) He turned away from his companion; as also ↓ احصب. (K.) — — حَصَبَ فِى الأَرْضِ (assumed tropical:) i. q. ذَهَبَ فِيهَا [which has two meanings: he went away in, or into, the country, or land: and he discharged his excrement: the former seems to be here meant]. (S.) — حُصِبَ; (K; [in a copy of the A حَصُبَ, but this is probably a mistranscription, as appears to be indicated by its being there added that the part. n. is مَحْصُوبٌ;]) and حَصِبَ, aor. حَصَبَ, (K,) inf. n. حَصَبٌ, (KL,) or حَصْبٌ; (TK, and indicated in the K;) [and app. ↓ حُصِّبَ also; (see مَحْصُوبٌ;)] He broke forth with حَصْبَة [i. e. measles, or spotted fever]. (K, KL.) The second of these verbs signifies as above, said of a person's skin. (S.) 2 حصّبهُ: see 1. — Also حصّب, (T, TA,) inf. n. تَحْصِيبٌ, (T, Mgh, K,) He (a pilgrim) slept [or stopped to sleep] in El-Mohassab (↓ المُحَصَّب), (T, Mgh, * K,) which is the name of the way between the mountains opening upon the part called الأَبْطَحُ, (T, K,) between Mekkeh and Minè, (T, Msb,) so called from the pebbles in it, (T, TA,) and also called ↓ الحَصْبَآءُ, (Msb,) for an hour, or a short time, (سَاعَةً,) of the night, (T, Mgh, K,) in returning from Minè to Mekkeh: (T, Mgh, * TA:) this was formerly done in imitation of Mohammad; but it is said to be voluntary; not obligatory. (T, TA.) Also He slept at that place after going forth from Mekkeh. (TA.) ↓ المُحَصَّبُ is also the name of the place where the pebbles are cast in Minè; (As, S, A, Mgh, Msb, K;) also called ↓ حِصَابٌ. (TA.) — حُصِّبَ: see 1. 4 احصب, (S, A, K,) inf. n. إِحْصَابٌ, (TA,) He (a horse, S, A, or other beast &c., TA) struck up the pebbles in his running. (S, A, K.) — — See also 1. 6 تحاصبوا They pelted one another with pebbles. (A, K.) حَصَبٌ Stones; as also ↓ حَصْبَةٌ, n. un. ↓ حَصَبَةٌ, which is extr. [as n. un. of حَصْبَةٌ, but not of حَصَبٌ]. (K.) — — A stone that is thrown; like نَفَضٌ in the sense of مَنْفُوضٌ. (TA.) — — Firewood, (K,) in a general sense; (TA;) in the dial. of El-Yemen: (Fr, TA:) or what is thrown into a fire, (A 'Obeyd, S, K,) of firewood and of other things; (TA;) in the dial. of Nejd: (Fr, TA:) or firewood prepared for fuel: (Msb:) or firewood with which a fire is lighted; firewood not being so called until it is thus used. (K.) حَصَبُ جَهَنَّمَ, in the Kur [xxi. 98], signifies, in the Abyssinian language, accord. to 'Ikrimeh, The firewood [or fuel] of Hell. (TA.) حَصِبٌ [Pebbly]. You say أَرْضٌ حَصِبَةٌ and ↓ مَحْصَبَةٌ (T, S, A, K) A land containing, (T, S,) or abounding with, (A, K,) pebbles. (T, S, A, K.) And ↓ مَكَانٌ حَاصِبٌ A place containing pebbles. (TA.) — — See also حَاصِبٌ. حَصْبَةٌ [A single throwing of pebbles]. — — [Hence, app., because immediately following the day of the last throwing of pebbles in the Valley of Minè,] لَيْلَةُ الحَصْبَةِ The night [next] after the days called أَيَّامُ التَّشْرِيقِ [which are the 11th and 12th and 13th of Dhu-l-Hijjeh]. (K.) — — See also حَصَبٌ. — Also, (S, A, Msb, K,) and ↓ حَصِبَةٌ, (S, Msb, K,) and (sometimes, S) ↓ حَصَبَةٌ, (S, K,) [Measles, or spotted fever;] a certain cutaneous eruption: (S, A, Msb, K:) by some, [contr. to general authority,] said to be small-pox. (Msb.) حَصَبَةٌ: see حَصَبٌ, and حَصْبَآءُ: — and see also حَصْبَةٌ. حَصِبَةٌ: see حَصْبَةٌ. حَصْبَآءُ Pebbles: (S, A, K:) or small pebbles: (Msb:) accord. to Sb, a quasi-pl. n.: (TA:) sing. ↓ حَصَبَةٌ. (K.) — — See also 2. حِصَابٌ: see 2. حَاصِبٌ [A thrower, or pelter, of stones]. You say, هُوَ حَاصِبٌ لَيْسَ بِصَاحِبٍ [He is a pelter of stones (app. meaning a calumniator): he is not a friend]. (A, TA.) [Hence also,] حَاصِبٌ, (S, K,) or رِيحٌ حَاصِبٌ, (A,) A violent wind that raises

the pebbles; (S, A; *) as also ↓ حَصِبَةٌ: (S:) or a wind that bears along the dust (K, TA) and pebbles: (TA:) and a wind casting down pebbles from the sky: or a wind that tears up the pebbles. (TA. [See the Kur liv. 34, &c.]) — — And hence, (assumed tropical:) A punishment from God. (TA.) — — Dust containing pebbles. (IAar, TA.) See also حَصِبٌ. — — Clouds (سَحَابٌ) casting down snow and hail: (K:) or clouds (سحاب), because of their casting down snow and hail. (TA.) — — Pebbles [borne] in the wind. (ISh, TA.) You say, كَانَ يَوْمُنَا ذَا حَاصِبٍ [Our day was one in which pebbles were blown about by the wind]. (TA.) — — Small particles of snow and hail scattered about. (K.) — — A large number of men on foot. (Az, TA.) مَحْصَبَةٌ: see حَصِبٌ. مُحَصَّبٌ: see مَحْصُوبٌ: — and see also 2, in two places. مَحْصُوبٌ Affected with the cutaneous eruption termed حَصْبَة [i. e. measles, or spotted fever]; (A, K;) as also ↓ مُحَصَّبٌ (TA.) حصد 1 حَصَدَ, (S, A, Mgh, &c.,) aor. حَصَدَ and حَصِدَ, inf. n. حَصْدٌ (S, Mgh, Msb, K) and حَصَادٌ (Lh, Mgh, K) and حِصَادٌ, (Lh, K,) He reaped, or cut (A, Mgh, K) with the مِنْجَل, (K,) seed-produce, (S, A, Mgh, Msb, K,) and plants, or herbage; (S, * K;) originally used in relation to seed-produce; (TA;) as also ↓ احتصد. (K.) — — [Hence,] حَصَدَهُمْ بِالسَّيْفِ (tropical:) [He reaped, or mowed, them down with the sword]: (A:) he slew them: or he exerted his utmost power or ability, or exceeded the ordinary bounds, in slaying them: (TA:) he exterminated them [with the sword]. (Msb, TA.) — — And مَنْ زَرَعَ الشَّرَّ حَصَدَ النَّدَامَةَ (tropical:) [He who sows evil reaps repentance]. (A.) — حَصِدَ, (L,) [aor. حَصَدَ,] inf. n. حَصَدٌ, (L, K,) It (a rope, and a bow-string,) was, or became, strongly twisted, and firmly, or compactly, made; (L, K; *) as also ↓ استحصد: (S, * A, L, K: *) and it (a coat of mail) was, or became, [close in its rings, (see حَصِدَ,) and] firm, and compactly made. (L, K. *) 4 احصد It (seed-produce) attained to the proper time for its being reaped; as also ↓ استحصد: (S, Mgh, Msb, K:) or the latter, (assumed tropical:) it. invited the act of reaping. (TA.) — He twisted a rope (S, K) firmly. (TA.) — — [He made firm, in a general sense. (Golius as from the KL; but not in my copy of that work.)] 8 إِحْتَصَدَ see 1. 10 إِسْتَحْصَدَ see 4: — and see also 1. — — [Hence,] (assumed tropical:) It (the affair, or state, of a people) became established, or settled, firmly, soundly, thoroughly, or well. (TA.) — — It (a people, or party) collected together, or assembled, and rendered mutual aid. (S, K.) — — He was, or became, angry: (K:) or violently angry. (TA.) حَصَدٌ: see حَصِيدٌ. حَبْلٌ حَصِدٌ and ↓ مُحْصَدٌ (S, K) and ↓ أَحْصَدُ and ↓ مُسْتَحْصِدٌ (K) A rope strongly twisted, and firmly, or compactly, made: (S, K:) and وَتَرٌ أَحْصَدُ a bow-string strongly twisted: (TA:) and ↓ دِرْعٌ حَصْدَآءُ a coat of mail close in its rings, compact and strong. (L, K.) حَصَادٌ The time, or season, of reaping; as also ↓ حِصَادٌ. (K, TA. [In the CK, each is erroneously made to be with ة.]) One says, [also, using each as an inf. n.,] هٰذَا زَمَنُ الحَصَادِ, (S, A,) or أَوَانُ الحَصَادِ, (Msb,) and ↓ الحِصَادِ, (S, Msb,) [This is the time, or season, of reaping: for] both are also inf. ns. of حَصَدَ in the first of the senses explained above. (Lh, K.) — See also حَصِيدٌ. — — Also What remains upon the ground, of seed-produce, among the lower parts of the stalks of that which has been reaped; and so حَصَائِدُ, pl. of ↓ حَصِيدٌ and ↓ حَصِيدَةٌ. (Mgh.) — — And What falls off, and becomes scattered, of seeds of wild leguminous plants when they dry up. (L.) — — And The fruit, or produce, of any tree. (L.) حِصَادٌ: see حَصَادٌ, in two places. حَصِيدٌ Reaped seed-produce; (S, A, Mgh, Msb, K;) as also ↓ حَصِيدَةٌ (S, Mgh, K) and ↓ مَحْصُودٌ and ↓ حَصَدٌ (S, Msb, K) and ↓ حَصَادٌ, which last is originally an inf. n.: (Mgh:) pl. of the first, (A, Mgh,) and of the second, (Mgh,) حَصَائِدُ. (A, Mgh.) And حَبُّ الحَصِيدِ [see Kur l. 9] Grain that is reaped: (L:) grain of wheat and of barley and of anything that is reaped; as though for حَبُّ النَّبْتِ الحَصِيدِ: (Zj:) or grain of reaped wheat. (Lth.) — — See also حَصَادٌ. — — It is also said to signify Seed-produce torn up and carried away by the wind. (L.) — — Also (assumed tropical:) Slain [or mowed down] with the sword, like seed-produce reaped. (Jel in xxi. 15.) — — حَصَائِدُ أَلْسِنَتِهِمْ, occurring in a trad., means (tropical:) The words that their tongues utter, and [as it were] cut off, against others; (S, A, * L;) being words wherein is no good: the tongue being likened to a reapinghook; and the words that it utters, to reaped seed-produce: حصائد, here, is pl. of ↓ حَصِيدَةٌ. (L.) — — See also what next follows. حَصِيدَةٌ: see حَصِيدٌ, in two places: — — and حَصَادٌ. — — Also The lower parts of seed-produce, which the reaping-hook does not reach.. (K.) — — Also A place of seed-produce: (K:) or ↓ حَصِيدٌ has this signification; such a place being so called because it is reaped: حَصِيدَةٌ, accord. to Az, signifies a field of which all the produce has been reaped: the pl. is حَصَائِدُ. (L.) — — A place of reaping. (Msb.) حَاصِدٌ A reaper: pl. حَصَدَةٌ and حُصَّادٌ. (K.) أَحْصَدُ; fem. حَصْدَآءُ: see حَصِدٌ, in three places. — — Also شَجَرَةٌ حَصْدَآءُ A tree abounding with leaves [and therefore compact]. (K.) مُحْصَدٌ: see حَصِدٌ. — — [Hence,] مُحْصَدُ الرَّأْيِ (tropical:) A man whose judgment, or opinion, is well, or rightly, directed, (S, K,) and sound, or firm. (TA.) — What has dried up while standing [of seed-produce]. (K.) مُحْصِدٌ Seed-produce that has attained to the proper time, or season, for its being reaped; as also ↓ مُسْتَحْصِدٌ. (Mgh, Msb.) مِحْصَدٌ A reaping-hook, syn. مِنْجَلٌ, (S, K,) with which seed-produce is cut. (TA.) مَحْصُودٌ: see حَصِيدٌ. مُسْتَحْصِدٌ: see مُحْصِدٌ: — and see حَصِدٌ. — — [Hence,] رَأْىٌ مُسْتَحْصِدٌ (tropical:) Sound, or firm, judgment or opinion. (TA.) حصر 1 حَصَرَهُ, (S, A,) aor. حَصُرَ (S, K) and حَصِرَ, (K,) inf. n. حَصْرٌ, (S, K,) He, or it, straitened him; (S, A, K;) so in the Kur ix. 5; (TA;) and encompassed, or surrounded, him. (S, A.) You say حَصَرَهُ, (S, Msb,) or حَصَرَ بِهِ, (K,) aor. حَصُرَ, (S, Msb,) inf. n. حَصْرٌ, (Msb,) It (a hostile party, ISk, S, Msb, or a people, K) encompassed him, or surrounded him, (Msb, K,) and prevented him from going to his business: (Msb:) or straitened him, and encompassed or surrounded him; as also ↓ حَاصَرَهُ, inf. n. مُحَاصَرَةٌ and حِصَارٌ. (ISK, S.) The ↓ محاصرة of an enemy is well known. (K.) You say العَدُوُّ ↓ حَاصَرَهُمُ, inf. ns. as above, [The enemy besieged, or beset, them;] and بَقِينَا فِى الحِصَارِ أَيَّامًا We remained in the state of siege some days; or in the place of confinement; and حُوصِرُوا مُحَاصَرَةً شَدِيدَةً [They were besieged, or beset, vehemently]. (A.) — — Also حَصَرَهُ, (S, A, K, &c.,) aor. حَصُرَ (Mgh, K) and حَصِرَ, (K,) inf. n. حَصْرٌ, (A, Mgh, K,) He, (Akh, S, A,) or it, (S,) confined, kept close, imprisoned, detained, retained, restrained, withheld, or prevented, him; (A O, Aboo-'Amr Esh-Sheybánee, Akh, S, A;) as also ↓ أَحْصَرَهُ: (Aboo-' Amr Esh-Sheybánee, S:) or a distinction should be made between these two forms, as will be seen in what follows. (TA.) And It (a hostile party, and a disease, ISK, Th, Msb) detained, restrained, withheld, or prevented, him (ISK, Th, Msb, K) from journeying &c.; (K;) as also ↓ احصرهُ: (AO, * ISk, Th, Msb, K:) or the latter signifies it (disease) prevented him from journeying, or from a thing that he desired: so in the Kur ii. 192: (ISk, S:) or [more properly] it (disease, or urine, [&c.,]) made him to restrain himself: (Akh, S, K:) or إِحْصَارٌ signifies the being prevented from attending the religious rites and ceremonies of the pilgrimage, by disease, or the like: (IAth:) or أُحْصِرَ is said when a man is turned back from a course which he desired: and حُصِرَ, when he is confined, or restrained, or the like: (Yoo:) or, accord. to Fr, the Arabs say, of him whom fear or disease prevents from accomplishing his pilgrimage or his عُمْرَة [q. v.], (Mgh, * TA,) and of any one that is not forcibly constrained, as by imprisonment, or by enchantment or the like, (TA,) ↓ أُحْصِرَ: and of

him who is imprisoned or restrained by a Sultán, or by one who overpowers, حُصِرَ: this distinction is observed by them: (Mgh, * TA:) but if you mean that the constraining power of the Sultán is a preventing cause, and you do not refer to the act of the agent, it is allowable for you to say, الرَّجُلُ ↓ قَدْ أُحْصِرَ: and if you say of him whom pain or disease makes to restrain himself, that the disease, or fear, restrains him, it is allowable for you to say, حُصِرَ: or, as Aboo-Is- hák the Grammarian says, the correct rule, accord. to the lexicologists, is, that one says of him whom fear and disease prevent, ↓ أُحْصِرَ: and of him who is confined or restrained by another, حُصِرَ: and thus it is because he who refrains from conducting himself freely in an affair restrains himself: and they saying حَصَرْتُهُ means that thou hast restrained him; not that he has restrained himself: so that it is allowable to say in this case [when you do not mention the agent], ↓ أُحْصِرَ. (TA.) [Accord. to Z,] حُصِرَ عَنْهُ and دُونَهُ [lit. He was withheld from it] is said when a man is ashamed at a thing, and leaves it, or abstains from it, or when he is unable to effect a thing, or finds his wish difficult of attainment. (A. [See also حَصِرَ, in what follows, in this paragraph.]) حَصَرْتُ الغُرَمَآءَ فِى المَالِ means حَصَرْتُ قِسْمَةَ المَالِ فِى الغُرَمَآءِ [I restricted the division of the property among the creditors]: for the prevention is not against them, but against others, from their being shares with them in the property: the phrase is inverted, like أَدْخَلْتُ القَبْرَ المَيِّتَ. (Msb.) — — Also حَصَرَهُ, (K,) aor. حَصُرَ, inf. n. حَصْرٌ, (TA,) He took the whole of it; (K;) [appropriated it to himself exclusively;] acquired it; took it to himself. (TA.) — — And حُصِرَ, (S, A, Mgh, K,) and ↓ أُحْصِرَ, (S, A, K,) or حُصِرَ عَلَيْهِ, and ↓ أُحْصِرَ, (Ks,) or حُصِرَ بِغَائِطِهِ, aor. يُحْصَرُ, inf. n. حَصْرٌ [and حُصْرٌ, or this latter is a simple subst.], (Ibn-Buzurj,) He (a man, S, A) suffered suppression of the feces, or constipation of the bowels: (Ks, Ibn-Buzurj, S, A, Mgh, K:) [distinguished from أُسِرَ: (see حُصْرٌ:) or] حُصِرَ عَلَيْهِ بَوْلُهُ signifies he suffered suppression of his urine.. (Ibn-Buzurj.) — حَصَرَتْ, [intrans.,] with fet-h [to the ص], and ↓ أَحْصَرَتْ, She (a camel) had a narrow orifice to the teat. (S.) And حَصُرَ, aor. حَصُرَ; and حَصِرَ, aor. حَصَرَ; and ↓ أَحْصَرَ, (K,) or أُحْصِرَ; (so in the TA;) It (the orifice of her teat) was, or became, narrow. (K, * TA.) — — And حَصِرَ, aor. حَصَرَ, inf. n. حَصَرٌ, He was, or became, unable to express his mind, to say what he would, to find words to express what he would say; he faltered in speech; (S, Mgh, K, Expos. of the " Mufassal " of Z;) by reason of shame and confusion of mind, or other [accidental] cause; wherein, only, it differs from عَيِىَ. (Expos. of the " Mufassal " of Z.) And also, (Msb, K,) or حَصِرَ فِى القِرَآءَةِ, (S,) He faltered, or became impeded, and was unable to proceed, in reading, or recitation. (S, Msb, K.) And حَصِرَ. aor. حَصَرَ, He was ashamed, and cut short, as though the affair straitened him like as the prison straitens the prisoner. (TA.) And حَصِرَ عَنْهُ He became impeded, and was unable to do it. (S.) And حَصِرَ عَنِ المَرْأَةِ, aor. حَصَرَ, [inf. n. حَصَرٌ,] He abstained from sexual intercourse with the woman, (K, TA,) though able to enjoy it: (TA:) or حَصِرَ عَنْ أَهْلِهِ, (S,) or عَنِ النِّسَآءِ, (Az,) he was prevented by impotence from having sexual intercourse (Az, S) with his wife, (S,) or with women. (Az. [See حَصُورٌ.]) — — Also حَصِرَ, (Mgh, TA,) or حَصِرَ صَدْرُهُ, (S Msb, TA,) aor. حَصَرَ, (Msb,) inf. n. حَصَرٌ, (S Msb, K,) He became straitened in his bosom; his bosom became straitened. (S Mgh, Msb, K, * TA.) In the Kur [iv. 92], أَوْ جَاؤُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ means عَنْ قِتَالِكُمْ [Or who come to you, their bosoms being contracted so that they are incapable of fighting you; or their bosoms shrinking from fighting you]: (TA:) Akh and the Koofees allow that the pret. here may be a denotative of state; but Sb does not allow this use of the pret. unless with قَدْ; and he makes حصرت صدورهم to be an imprecation [meaning may their bosoms become contracted]: (S:) accord. to Fr, the Arabs say, أَتَانِى فُلَانٌ ذَهَبَ عَقْلُهُ, meaning قَدْ ذهب عقله: Zj says, Fr makes حصرت a denotative of state; but it is not so unless with قد: They says that if قد be understood, it approximates to a denotative of state, and becomes like a noun; and some read حَصِرَةً صُدُورُهُمْ: AZ does not allow this use of the pret. [as a denotative of state] unless preceded by وَ or قد. (TA.) — — And حَصِرَ, alone, He vomited. (Mgh.) — — And He became affected with a disease, or malady, by a thing. (TA.) — — Also, (S, K,) aor. حَصَرَ, inf. n. حَصَرٌ, (K,) He was, or became, niggardly, tenacious, penurious, or avaricious. (S, K.) One says, شَرِبَ القَوْمُ فَحَصِرَ عَلَيْهِمْ فُلَانٌ The party drank, and such a one was niggardly to them, (AA, S, L,) not expending upon those who drank with him. (L.) — — [Hence,] حَصِرَ بِالسِّرِّ He concealed the secret; (K;) refrained from divulging it. (TA.) — حَصَرَ البَعِيرَ, aor. حَصُرَ and حَصِرَ, (TA,) inf. n. حَصْرٌ, (K,) He bound a حِصَار, (K, TA,) or a مِحْصَرَة, (TA,) upon the camel; (K, TA;) as also ↓ احتصره: (S, K, TA:) and he made for, or put to, the camel a حِصَار: as also ↓ احصرهُ. (TA.) 3 حَاْصَرَ see 1, in three places. 4 أَحْصَرَ see 1, in eleven places. 7 انحصر He, or it, was, or became, restrained, withheld, or prevented. (KL.) 8 إِحْتَصَرَ see 1, last sentence. حُصْرٌ (S, Mgh, K, &c.) and ↓ حُصُرٌ (A, and Expositions of the Fs) Suppression of the feces; or constipation of the bowels: (Yz, As, S, A, Mgh, K:) suppression of the urine is termed أُسْرٌ: (Yz, As, Mgh:) or حُصْرٌ signifies also suppression of the urine, like أُسْرٌ. (Ibn-Buzurj.) حَصَرٌ [inf. n. of حَصِرَ, q. v., passim. — — Also] Suppression of the flow of milk of a camel, from a heaviness, or heaving, of the stomach, or a tendency to vomit; and unwillingness to yield a flow of milk. (TA.) حَصِرٌ A man unable to express his mind; to say what he would; to find words to express what he would say; (Mgh, TA;) by reason of shame and confusion of mind, or other [accidental] cause: (TA: [see حَصِرَ:]) and one who is impeded, and unable to proceed, in reading, or recitation: (Msb, TA:) and so ↓ حَصِيرٌ and ↓ مَحْصُورٌ, in both these senses. (TA.) — — Contracted in the bosom; having the bosom contracted; (Mgh, TA;) as also ↓ حَصِيرٌ and ↓ حَصُورٌ. (K.) In the Kur iv. 92, some read حَصِرَةً صُدُورُهُمْ [Their bosoms being contracted]. (TA. [See 1, latter part.]) — — Affected with vomiting. (Mgh.) — — Niggardly, tenacious, penurious, or avaricious; (K;) as also ↓ حَصِيرٌ and ↓ حَصُورٌ: (S, K:) and ↓ حَصِيرٌ one who will not drink wine, by reason of niggardliness: (K:) and ↓ حَصُورٌ one who will not expend upon those who drink with him: (L:) and one who [by reason of niggardliness] does not take part in the game called المَيْسِر. (Suh.) — — Also, (S,) or حَصِرٌ بِالأَسْرَارِ, (A,) and ↓ حَصُورٌ [alone], (K,) A strict concealer of secrets: (S:) or [simply] a concealer of secrets. (A, K.) — — حَصِرَةُ الشَّخْبِ A she-camel whose flow of milk is suppressed. (TA.) حُصُرٌ: see حُصْرٌ. حَصْرَآءُ Impervia coëunti mulier; syn. رَتْقَآءُ. (A, K.) حُصْرِىٌّ [and حُصُرِىٌّ, which latter is now the more common,] A maker, or seller, of حُصْر [or حُصُر, i. e. mats, pl. of حَصِيرٌ]. (Ibn-Khillikán, p. 19 of vol. i. of De Slane's ed.) حَصَارٌ: see the next paragraph. حِصَارٌ: see حَصِيرٌ. — — [A fortress; a fort; a castle.] — Also, (S, K,) and ↓, حَصَارٌ, (K,) A kind of pillow, cushion, or pad, which is put upon a camel, and of which the kinder part is raised so that it is made like the آخِرَة of a camel's saddle, the fore part being stuffed so that it is made like the قَادِمَة [or rather وَاسِط or وَاسِطَة] of a camel's saddle, and which is ridden upon; and so ↓ مِحْصَرَةٌ: (K:) or a kind of saddle upon which those who break, or train, beasts ride: or a [piece of stuff of the kind called] كِسَآء, which is thrown upon the back of the camel, behind the rider: (TA:) or ↓ مِحْصَرَةٌ (K) and حِصَارٌ (TA) signify a small [saddle of the kind called] قَتَب, (K, TA,) which is bound upon a camel, and upon which is thrown the apparatus of the rider. (TA.) حَصُورٌ One who has no sexual intercourse with women, (S, Mgh, K,) though

able to have it, (K,) abstaining from them from a motive of chastity, and for the sake of shunning worldly pleasures: (TA:) or who is prevented from having it, (K, TA,) by impotence: (TA:) or who does not desire them, (IAar, A, Msb, K,) nor approach them: (IAar, K:) applied also to a horse, i. q. عِنِّينٌ. (IAar, TA in art. عجز.) In the Kur [iii. 34], applied to John the Baptist. (TA.) — — Castrated; (K;) having the penis and testicles amputated. (TA.) — — Very fearful or cautious; who abstains, or refrains, from a thing through fear. (K.) — — See also حَصِرٌ, in four places. — — Also A she-camel having a narrow orifice to the teat. (S, K.) حَصِيرٌ: see مَحْصُورٌ, in two places: — — and see حَصِرٌ, in four places. — — Also A king: (S, A, K:) because he is secluded: (S, A:) or because he prevents those who have access to him. (TA.) — A prison; (S, A, Mgh, Msb, K;) as also ↓ حِصَارٌ. (TA.) So [accord. to some] in the Kur xvii. 8. (S, ISd.) — A mat woven of reeds [or of rushes] (Msb, K) or of palm-leaves; (IDrd and K voce تَذَرَّعَ, &c.;) syn. بَارِيَّةٌ; (Msb, K;) vulgarly ↓ حَصِيرَةٌ: (Msb:) or a thing woven, [سَفِيفَةٌ, in the L and TA erroneously written سقيفه,] made of بَرْدِىّ [or papyrus] and of أَسَل [or rushes], and then spread upon the ground like a carpet: (TA:) pl. حُصُرٌ (Msb, TA) and, by contraction, حُصْرٌ. (TA.) Hence the prov., أَسِيرٌ عَلَى حَصِيرٍ [A captive upon a mat]. (TA.) And بَنَاتُ الحَصِيرِ Bugs; syn. بَقٌّ. (TA in art. بق.) — — Anything woven. (K.) — — A garment, or piece of cloth, ornamented and variegated, which, when spread out, captivates hearts in a manner peculiar to it, by its beauty. (K.) So, accord. to some, in the trad. of Hodheyfeh, تُعْرَضُ الفِتَنُ عَلَى القُلُوبِ عَرْضَ الحَصِيرِ [expl. in art. عرض, conj. 1]. (B.) — — A bed; or a thing spread to lie upon; as though it were a mat: so, accord. to El-Hasan, in the Kur xvii. 8, referred to above. (TA.) — — A sitting-place; syn. مَجْلِسٌ: (K, and so in two copies of the A:) MF thinks it to be a mistake for مَحْبِسٌ [a prison, or place of confinement]. (TA.) — — The surface of the ground: (Msb, K:) whence, accord. to some, it is applied to that which is spread upon the ground [i. e. a mat]: (TA:) pl. [of pauc.] أَحْصِرَةٌ and [of mult.] حُصُرٌ. (K.) — — Water. (K.) [Perhaps because its surface, when rippled by the wind, is likened to a thing woven: see نَسَجَ.] — — The diversified wavy marks, streaks, or grain, (فِرِنْد,) of a sword, (K, TA,) resembling the tracks of ants: (TA:) or its حَصِيرَانِ are its two sides. (K, * TA.) — — A road, or way. (IAar, K.) — — A row of men, and of other things. (K.) — — A certain vein extending across upon the side of a beast, towards the belly: (K:) so, accord. to some, in the trad. of Hodheyfeh mentioned above: (TA:) or a portion of flesh so situate; (K;) i. e., from the shoulder-blade to the flank; as also ↓ حَصِيرَةٌ, explained in the K as a portion of flesh lying across in the side of a horse, which one sees when he is made lean by scanty food: (TA:) or the former signifies the sinew that is between the part called the صِفَاق and the part where the false ribs end; (K, TA;) which is the end of the side: (TA:) or the part that is between the vein that appears in the side of the camel and horse, lying across, and what is above it, to the part where the side terminates: (As, S:) or the حصير of the side is what appears of the upper parts of the ribs. (Ibn-Es-Seed.) — — Also The side itself. (Az, S, K.) Hence the phrase, دَابَّةٌ عَرِيضُ الحَصِيرَيْنِ A beast having wide sides. (A, TA.) And أَوْجَعَ اللّٰهُ حَصِيرَيْهِ [May God make his sides to ache; meaning] may he be severely beaten. (A, TA.) A certain elegant scholar says, أَثَّرَ حَصِيرُ الحَصِيرِ فِى حَصِيرِ الحَصِيرِ The mat of the prison made marks upon the side of the king. (MF.) حَصِيرَةٌ: see حَصِيرٌ, in two places. — — Also A place in which dates are dried: (S, K:) or, accord. to Az, it is with ض. (TA.) مُحْصَرٌ: see مَحْصُورٌ. مِحْصَرَةٌ: see حِصَارٌ, in two places. مَحْصُورٌ Straitened: [encompassed, or surrounded:] besieged, or beset, in a fortress. (TA.) Confined, kept close, imprisoned, detained, retained, restrained, withheld, or prevented; (Akh, S, TA;) as also ↓ حَصِيرٌ. (Ibn-Es-Seed.) Detained, restrained, withheld, or prevented, from journeying &c.; as also ↓ حَصِيرٌ and ↓ مُحْصَرٌ: (TA:) [or this last signifies made to restrain himself: see 1.] See also حَصِرٌ. — — Suffering suppression of the feces, or constipation of the bowels: (Ibn-Buzurj, Mgh, K:) [distinguished from مَأْسُورٌ: (see حُصْرٌ:) or] it also signifies suffering suppression of the urine. (Ibn-Buzurj.) — A camel having upon him [or furnished with] a حِصَار. (K.) حصرم Q. 1 حَصْرَمَ, [inf. n. حَصْرَمَةٌ,] He braced his bow, making the string tight, or tense. (S, K.) — — He twisted a rope strongly. (K.) — — He filled (AHn, K) a vessel, (AHn, TA,) or a skin: (K:) or he filled a skin so that it became strait [or tense]. (TA.) — — He pared and shaped a reed for writing. (K.) — — [Golius has added the signification "Excitavit," as on the authority of the KL; but in my copy of that work, I find, as the inf. n. of the verb having this signification, حَثْحَثَةٌ, which immediately follows the significations of حَصْرَمَةٌ, and hence appears to have been omitted in the copy of the KL used by Golius.] Q. 2 تَحَصْرَمَ [تَحَصْرَمَ app. signifies It (a grape) became in the state in which it is termed حِصْرِم. And hence,] تَزَبَّبَ قَبْلَ أَنْ يَتَحَصْرَمَ [app. meaning (assumed tropical:) He did the latter part of an affair before the first; as when a man writes a book before he has qualified himself by preparatory study]: a prov. (TA.) — — تحصرم said of butter [in the process of formation] means It became dissundered, or separated [into clots], by reason of intense cold; and did not coalesce; as also تخضرم. (TA.) حُصْرُمٌ: see the next paragraph. حِصْرِمٌ The first of grapes, (S, Mgh, Msb, K,) such as are crude and sour, (Msb,) or as long as they remain green: (K:) or grapes when hard: (Az, TA:) or, accord. to AHn, grapes when they have become organized and compacted: or, as he says on one occasion, [the n. un.] حِصْرِمَةٌ signifies a grape when it germinates. (TA.) The rubbing of the body in the bath with bruised, or pulverized, حصرم dried in the shade prevents the origination of [the cutaneous disorder termed] حَصَف in the year in which this is done, and strengthens the body, and cools it. (K.) — — Dates, or fruit, (تَمْرٌ, or ثَمَرٌ, accord. to different copies of the K, the latter being the reading in the M, TA,) not yet ripe. (M, K, TA.) — — Fruit plucked from the tree called the مَظّ, (K,) i. e. the wild pomegranate. (TA.) — — In the "Jema et-Tefáreek," it is said to signify Grape-stones: but this requires consideration. (Mgh.) — — What is lean, dry, or withered, (syn. حَشَفٌ,) of anything. (AZ, Msb, K.) — — And hence, (Msb,) (assumed tropical:) A niggardly man; (ISk, S, Msb, K;) arrow in disposition; as also ↓ مُحَصْرَمٌ (S, TA) and ↓ مُتَحَصْرِمٌ: (K, * TA:) or ↓ مُحَصْرَمٌ means having little, or no, good. (TA.) — — Short; (K;) and فَاحِش [app. as meaning evil in disposition]; as also ↓ حُصْرُمٌ. (TA.) — — And An iron [hooked] instrument with which the bucket is extracted from a well; (K;) also called عَوْدَقٌ. (TA.) حَصْرَمَةٌ [inf. n. of Q. 1, q. v.] — — Also Niggardliness, tenaciousness, or avarice. (K, TA.) [حِصْرِمِىٌّ Omphacine. (Golius, on the authority of Meyd.)] حِصْرِمِيَّةٌ Soup made [or flavoured] with unripe grape or dates, or with the juice thereof. (MA.) مُحَصْرَمٌ Butter dissundered, or separated [into clots], by reason of intense cold; not coalescing; (K;) [as also ↓ مُتَحَصْرِمٌ: see Q. 2.] — — A scanty, or small, gift. (TA.) — — Anything straitened, or scanted. (TA.) — — See also حِصْرِمٌ, in two places. — شَاعِرٌ مُحَصْرَمٌ i. q. مُخَضْرَمٌ, (K,) which is the more common term; meaning A poet that lived in the time of paganism and in that of El-Islám. (TA.) مُتَحَصْرِمٌ: see مُحَصْرَمٌ: — — and حِصْرِمٌ. حصف 1 حَصُفَ, aor. حَصُفَ, (S, K,) inf. n. حَصَافَةٌ, (S, TA,) [app., in its primary and proper sense, It was, or became, compact, or firm and close; said of a rope, and of a web, and the like:

see its part. n., حَصِيفٌ; and see also 10. — — And hence,] (tropical:) He (a man, TA) was, or became, firm, or sound, in intellect or sense; (S, K, TA;;) or strong in intellect, and good in judgment. (TA.) — حَصِفَ, aor. حَصَفَ, inf. n. حَصَفٌ, It (the skin, S, TA, or the body, or person, Msb) was, or became, affected with dry mange or scab: (S, K, TA:) or broke out with small pustules, (Msb, TA,) like the smallpox, (Msb,) generating matter, or thick purulent matter, and not becoming large; sometimes coming forth in the soft parts of the belly in the days of heat. (TA.) 4 احصف, (K,) inf. n. إِحْصَافٌ, (S,) He twisted a rope firmly, strongly, or compactly. (S, K.) And احصف نَسْجَهُ [He made his weaving, or his web, compact; or firm and close; or close in texture, and strong: see the pass. part. n. below]: said of a weaver. (TA.) — — [Hence,] (tropical:) He established, or settled, or he did, performed, or executed, an affair, firmly, solidly, soundly, or well. (S, K, TA.) — — (tropical:) He (a man, and a horse,) passed, went, or went along, quickly, or swiftly: (S, K:) or raised the pebbles in his running: (Sgh, K:) or went with short steps, but quickly: (ISk, K:) or he (a horse) ran quickly, with short steps, at the utmost rate of the pace termed حُضْر. (AO, TA.) — احصفهُ الحَرُّ, inf. n. as above, The heat caused pustules [such as are termed حَصَف] to come forth upon his body, or person. (TA.) 10 استحصف It (a thing, S, TA) was, or became, firm, strong, compact, sound, or free from defect: (S, K, TA:) properly said of a rope, as meaning it was, or became, firmly, strongly, or compactly, twisted: and — — tropically said of judgment [as meaning (tropical:) it was, or became, firm, strong, sound, or good]: and of an affair [as meaning (tropical:) it was, or became, established, or settled, or done, performed, or executed, firmly, solidly, soundly, or well]. (TA. [See also حَصُفَ.]) — — (tropical:) It (the vulva) was, or became, narrow, and firm, or tough, on the occasion of جِمَاع. (K, TA.) The quality thus denoted is approved; and the woman possessing it is termed ↓ مُسْتَحْصِفَةٌ. (TA.) — — (tropical:) It (time, or fortune,) pressed hardly, or severely, (S, K, TA,) عَلَيْهِ upon him. (S, TA.) — — (assumed tropical:) It (a company of men) collected, or congregated. (TA.) حَصَفٌ Dry mange or scab: (S, K:) or small pustules, [like the small-pox, (see حَصِفَ,)] that generate matter, or thick purulent matter, and do not become large; sometimes coming forth in the soft parts of the belly in the days of heat. (TA.) حَصِفٌ: see حَصِيفٌ. — Also part. n. of حَصِفَ. (Msb.) حَصِيفٌ Anything firm, strong, compact, sound, and free from defect. (TA.) A garment, or piece of cloth, compactly, or firmly and closely, woven: (TA:) or dense; concealing [what is within it]: (Kf, TA:) and ↓ مُحْصَفٌ [in like manner] signifies dense and strong. (TA.) — — [Hence,] (tropical:) Firm, or sound, in intellect or sense; (S, K, TA;) and ↓ حَصِفٌ signifies the same; and firm in judgment; [or possessing firmness, or soundness, of intellect and judgment; for] it is a possessive epithet: and the former is said to signify strong in intellect, and good in judgment. (TA.) حَصِيفُ العُقْدَةِ, occurring in a letter of 'Omar, means (assumed tropical:) [Firm] in judgment, and in the management, conducting, ordering, or regulating, of affairs. (TA.) مُحْصَفٌ: see حَصِيفٌ. — — [Hence,] بَيْنَهُمَا حَبْلٌ مُحْصَفٌ (tropical:) Between them two is a firm tie of brotherhood. (TA.) مُحْصِفٌ A horse that goes in the manner denoted by the verb احصف; (K;) as also ↓ مِحْصَفٌ (S, K) and ↓ مِحْصَافٌ; (K;) [or] the last is applied to a she-camel: (S:) the fem. of the first is with ة. (TA.) مِحْصَفٌ: see what next precedes. مِحْصَافٌ: see what next precedes. مُسْتَحْصِفٌ A narrow فَرْج [or vulva]. (S.) See also 10. حصل 1 حَصَلَ, (Msb, K, &c.,) aor. حَصُلَ, (TA,) inf. n. حُصُولٌ (Msb, K, &c.) and مَحْصُولٌ, (K,) like مَعْقُولٌ and مَعْسُورٌ and مَيْسُورٌ, (TA,) [It was, or became, produced, educed, extracted, taken forth, or fetched out; as gold or silver from the stone of the mine, and the kernel from the shell, and wheat from the straw: (see 2:)] it came out, it became apparent: (KL:) it was, or existed, or came into being or existence; it became realized; syn. with the complete [i. e. attributive] كَانَ: (Msb in art. كون:) [it presented itself: it was, or became, prepared, or ready: it became attained, obtained, gotten, or acquired:] it came, came to pass, happened, took place, betided, befell, or occurred; said of an event; syn. with وَقَعَ, (TA in art. وقع,) which is also syn. with the complete [or attributive] كَانَ; (Msb in art. كون;) likewise syn. with جَآءَ: (Er-Rághib, TA in art. جيأ:) [it resulted; and particularly as a sum; and as a product; and as a quotient: it ensued: it arose, originated, proceeded, came, supervened, or accrued: in which senses, also, it is syn. with the attributive كَانَ, and with جَآءَ, followed by مِنْ:] it remained, and continued, when the rest had gone, or passed away; (K, TA;) relating to a reckoning, and to an action, and the like: (TA:) and i. q. ثَبَتَ and وَجَبَ; as in the saying, حَصَلَ لِى عَلَيْهِ كَذَا [Such a thing, or sum, was, or became, or proved to be, binding, obligatory, or incumbent, on him to render as a debt to me]. (Msb.) — حَصِلَ, [aor. حَصَلَ,] inf. n. حَصَلٌ, He (a horse) had a complaint of his belly from eating the earth of the herbage: (S:) or حَصِلَتِ الدَّابَّةُ, aor. حَصَلَ, (M, K,) inf. n. as above, (TA,) the beast ate earth, (M, K,) or pebbles, (K,) and they remained in its inside, (M, K,) fixed: (M:) or حَصَلٌ signifies a horse's taking into the mouth earth from the herbs, some of which earth, collecting in his belly, kills him: and the horse so killed is said to be ↓ حَصِلٌ: (T, TA:) or a camel's having pebbles [which he has swallowed] remaining in the omasum, so as not to come forth in the cud when he ruminates; and when this is the case, they sometimes kill: or a young camel's eating earth, and in consequence not ejecting the cud; which sometimes kills it. (TA.) — — Said of a boy, it signifies وَقَعَ الحَصَى (K) or وَقَعَتِ الحَصَاةُ (O) فِى أُنْثَيَيْهِ (O, K) [app. meaning The stones, or the stone, fell, or descended, in his scrotum: Freytag, following the TK, in which فى انثييه is considered (I know not on what authority) as meaning فى مَثَانَتِهِ, renders it " laboravit lapidibus in vesica urinæ orientibus "]. 2 حصّل, inf. n. تَحْصِيلٌ, a trans. verb; (S, Msb;) i. e. trans. of حَصَلَ, primarily signifying, accord. to IF, (Msb,) He produced, educed, extracted, took forth, or fetched out, gold [or silver] from the stone of the mine; (Msb, Er-Rághib, TA;) and in like manner, the kernel from the shell; and [the grain of] wheat from the straw: (Er-Rághib, TA:) he made a thing apparent; (Az, Er-Rághib, TA;) as, for instance, the kernel from the shell; and the حَاصِل [or result] of a computation: (Er-Rághib, TA:) [he brought into being, or existence; he realized:] he prepared, or made ready: (PS:) he separated, discriminated, or distinguished, (Az, K,) what remained and continued, when the rest had gone, or passed a way: (K: [in the CK, ما يُحَصَّلُ is erroneously put for ما يَحْصُلُ:]) he perceived a thing: he attained, or obtained, a thing: syn. أَدْرَكَ [in both these senses: and also as meaning he overtook]: (Abu-l-Bakà, TA:) he took, or got, or acquired, advantage, or profit; (KL;) i. q. أَخَذَ, and حَازَ: (B and TA in art. اخذ:) he collected: (Az, Er-Rághib, TA:) and [hence, app.,] تَحْصِيلُ كَلَامٍ signifies The reducing a sentence, or the like, to its ↓ مَحْصُول [here meaning its essential import, or its sum and substance]: (S, TA:) and حصّل الكَلَامُ كَذَا [The sentence, or speech, comprehended, or comprised, within its scope, such a thing]. (Msb in explanation of تَضَمَّنَ.) وَ حُصِّلَ مَا فِى الصُّدُورِ, in the Kur [c. 10], means And what is in the breasts, or minds, [of men] shall be made apparent: (Az, Er-Rághib, TA:) or discriminated: (Az, Bd, TA:) or collected, (Fr, Az, Bd, Er-Rághib, TA,) in the registers. (Bd.) — See also 4, in two places. 4 احصل النَّخْلُ; (S, K;) and ↓ حصّل, inf. n. تَحْصِيلٌ;

(K;) The palm-trees had حَصَل; i. e., dates that had not yet become hard, (S, K,) and of which the تَفَارِيق [or bases] had not yet appeared; (S;) or dates that had become hard and round: and also, had حَصَل as meaning spadixes (طَلْع) that had become yellow: (K:) or احصل البَلَحُ the dates came forth from their تفاريق, small: and ↓ حصّل they became round. (TA.) — — احصل القَوْمُ The people had unripe, or ripening, dates appearing upon their palm-trees. (TA.) 5 تحصّل It became collected, and remained, or continued. (K, TA.) Q. Q. 1 حَوْصَلَ He (a bird, S) filled his حَوْصَلَة [i. e. stomach, or crop]. (S, K.) You say [to a bird], حَوْصِلِى وَ طِيرِى [Fill thy stomach, or crop, and fly]. (S.) حَصْلٌ: see what next follows: — — and see حُصَالَةٌ. حَصَلٌ (S, K) and ↓ حَصْلٌ, (M, K,) the latter used by poetic license, (ISd, TA,) Dates before they have become hard, (S, K,) and before their تَفَارِيق [or bases] have appeared; n. un. حَصَلَةٌ: (S:) or when they have become hard and round. (IAar, K.) And The spadix of the palm-tree (طَلْع) when it has become yellow. (K.) Also, the former, What fall, and become scattered, of the produce of a palm-tree, green and fresh, like small green beads. (Aboo-Ziyád, TA.)— — See also حُصَالَةٌ. حَصِلٌ: see حَصِيلٌ. حَصِيلٌ A certain plant. (S M, O, K.) حُصَالَةٌ What remains, of grain, in the place where it has been trodden out, after the removal [of the bulk] of the grain: (S, O:) or, as also ↓ حَصْلٌ (K, TA) and ↓ حَصَلٌ, (K,) what remains, of barley and wheat, in the place where it has been trodden out, after the bad thereof has been removed: and what comes forth from wheat, and is thrown away, such as [the weed called] زُؤَان, (K, TA,) and دنقة [i. e. دَنْقَة or دَنَقَة] and the like: or what comes forth from barley and wheat, and is thrown away, when it is somewhat grosser than dust, or earth, and than what are termed دُقَاق [q. v.]: (TA:) or the remains of wheat in the sieve, after the sifting, with what are mixed therewith; as also خُصَالَةٌ; but the former word is the more known. (JK and TA in art. خصل.) [See also حُثَالَةٌ.] حَصِيلَةٌ: see حَاصِلٌ. حُصَّالَةٌ: see حَوْصَلَّةٌ. حَاصِلٌ (T, S, M, Msb, K, KL) and ↓ حَصِيلَةٌ (S, K &c.) and ↓ مَحْصُولٌ (S, Msb, K) [and ↓ مُحَصَّلٌ] Produce; or what is produced, educed, extracted, taken forth, or fetched out: what is made apparent: profit, advantage, gain, or acquisition: (KL in explanation of the first word [but applying to all]:) [the result of a thing:] a remain, remainder, remaining portion, remnant, relic, residue, or the remains, of a thing; (S;) what remains, and continues, of anything, when the rest has gone, or passed away: (K:) it is of a reckoning, or computation, and of actions, and the like: (T, M, TA:) pl. of the second حَصَائِلُ. (S, TA.) The first also particularly signifies What is cleared, or purified, of silver [and of gold] from the stone of the mine. (TA.) [And The produce, or net produce, of land &c.; of anything that is a source of revenue; as also the third. The result of an arithmetical process; the sum, the product, and the quotient. The sum, or sum and substance, or essential import, of a sentence or the like; as also the third (see 2) and the fourth. And the result, end, conclusion, event, issue, ultimate consequence or effect, or ultimity, of anything.] — See also حَوْصَلَةٌ. حَوْصَلٌ A depressed place where water rests in a meadow, where the herbage is the latest to dry up: whence the ↓ حَوْصَلَة of a bird, as being the resting-place of what it eats. (Az, TA.) — — The place where water rests, or remains, in the furthest part of a watering-trough or tank; (K;) as also ↓ حَوْصَلَةٌ. (ISd, K.) — — See also حَوْصَلَةٌ. — — Also A sheep or goat large in the part of the belly above the navel. (M, K.) — A certain plant. (TA.) حَيْصَلٌ The [plant called] بَاذَنْجَان [q. v.] (K.) حَوْصَلَةٌ: see حَوْصَلٌ, in two places. — — The حَوْصَلَة of a bird (S, Msb, K) is [The stomach; the triple stomach, consisting of the crop, or craw, the second stomach, and the gizzard, or true stomach: and often, particularly, the first of these three: see جِرِّيَّةٌ and جِرِّيْئَةٌ:] that which, to a bird, is like the مَعِدَة to a man; (K;) also called ↓ حَوْصَلَّةٌ (Msb, K) and ↓ حَوْصَلَآءُ and ↓ حَوْصَلٌ: (K:) and of an animal having a cloven hoof or a خُفّ, i. q. مَصَارِينُ [q. v.]: (Az, TA:) pl. حَوَاصِلُ. (S, TA.) — — Hence the حَوَاصِل [i. e. (assumed tropical:) Storerooms, or magazines,] of kháns: [also meaning (assumed tropical:) the cells of prisons:] of which the sing. is حَوْصَلَةٌ: not, as the vulgar say, ↓ حَاصِلٌ. (TA.) — — Also, the sing., The lower part of the belly, as far as the pubes, (K, TA,) of a man, (TA,) and of any animal: (K, TA:) or the place where the feces collect, below the navel: or the part between the navel and the pubes. (TA.) — — نَاقَةٌ ضَخْمَةُ الحَوْصَلَةِ A she-camel big in the belly. (TA.) حَوْصَلَآءُ: see حَوْصَلَةٌ. حَوْصَلَّةٌ: see حَوْصَلَةٌ. — — Also A thing resembling a حُقَّةٌ [q. v.], made of baked clay; vulgarly called ↓ حُصَّالَةٌ. (TA.) مُحَصَّلٌ: see حَاصِلٌ. مُحَصِّلٌ One who clears, or purifies, silver [and gold] from the stone of the mine. (TA.) And مُحَصِّلَةٌ A woman who separates (تُحَصِّلُ) the earth of the mine [for the purpose of extracting the gold or silver]. (S, K.) مَحْصُولٌ: see حَاصِلٌ: and see also 2. مُحَوْصَلٌ (K) and مُحَوْصِلٌ, (K, TA,) or ↓ مُحْصَوْصِلٌ, (so in my MS. copy of the K,) or مُحْصَوْصَلٌ, (so in the CK,) One who is protuberant in his lower part [of the belly], next his navel, like her who is pregnant: (K:) so in the M. (TA.) مُحْصَوْصِلٌ, or مُحْصَوْصَلٌ: see what next precedes. حصن 1 حَصُنَ, (Mgh, Msb, K,) aor. حَصُنَ, (K, TA,) inf. n. حَصَانَةٌ, (S, Mgh, Msb, TA,) said of a حِصْن [or fortress], (S,) or of a place, (Mgh, Msb, TA,) i. q. مَنُعَ, [for which the CK erroneously substitutes وَمَنَعَ, after كَكَرُمَ, as though the verb were حَصُنَ and حَصَنَ,] (K, TA,) [i. e.] It was, or became, مَنِيع [meaning inaccessible, or unapproachable, or difficult of access]; it was, or became, unattainable, by reason of its height; (Msb;) it was fortified, or protected against attack, so that one could not gain access to what was within it. (Mgh.) — — Hence, (Mgh,) حَصُنَتْ, (S, Msb, K,) aor. حَصُنَ, (K,) inf. n. حُصْنٌ (S, Mgh, K) and حَصْنٌ and حِصْنٌ (K) and حَصَانَةٌ; (S, * Msb, * TA;) and ↓ أَحْصَنَتْ, (S, Mgh, K,) inf. n. إِحْصَانٌ; (Mgh;) and ↓ تحصّنت; (K;) said of a woman, She was, or became, continent, or chaste; or she abstained from what was not lawful nor decorous; syn. عَفَّتْ: (S, Mgh, Msb, K:) or she was, or became, married; or she had a husband; (K;) as also حَصَنَتْ and ↓ أُحْصِنَتْ: (Ham p. 101, in which حَصُنَتْ is likewise mentioned in this sense:) or ↓ أَحْصَنَتْ signifies she was, or became, pregnant; (K;) as though pregnancy protected her from a man's going in to her. (TA.) — حَصَنَهُ, inf. n. حَصْنٌ, He preserved, or guarded, him, or it, in places inaccessible, or unapproachable, or difficult of access, as in a حِصْن [or fortress]. (TA.) [See also 2 and 4.] 2 حصّنهُ, [inf. n. تَحْصِينٌ;] and ↓ احصنهُ; He made it, or rendered it, inaccessible, or unapproachable, or difficult of access; (Msb, K;) he made it, or rendered it, unattainable, by reason of its height; (Msb;) he fortified it, or protected it against attack, so that one could not gain access to what was within it; (Mgh;) namely, a place. (Mgh, Msb.) حَصَّنْتُ القَرْيَةَ I built a wall around the town, or village. (S.) — — For the former verb, see also 4. — And see 5. 4 احصنهُ: see 2. — — Also He, (God,) or it, (a coat of mail [or the like],) protected, or defended, him. (Fr, Mgh, * TA.) — — العِفَّةُ تُحْصِنُ مِنَ الرِّيبَةِ [Continence, or chastity, preserves from suspicion, or evil opinion]. (Mgh.) — — الَّتِى أَحْصَنَتْ فَرْجَهَا, in the Kur [xxi. 91 and lxvi. last verse], means Who preserved her pudendum from that which is unlawful or indecorous; (Zj, Mgh, * TA;) who abstained from what is unlawful or indecorous; or was continent, or chaste. (Msb.) — — احصن المَرْأَةَ He (her husband) caused the woman to abstain from that which is unlawful or indecorous, or to be continent or chaste; (S, Mgh, K; *) as also ↓ حَصَّنَهَا. (K.) And احصنهُ التَّزَوُّجُ

[Marriage caused him to abstain from that which is unlawful &c.]. (K.) — — [Also He married the woman; i. e. gave her in marriage.] See أُحْصِنَتْ above, in the first paragraph. In the Kur iv. 30, some read فَإِذَا أُحْصِنَّ, meaning And when they are married. (S, TA.) And a poet says, أَحْصَنُوا أُمَّهُمْ مِنْ عَبْدِهِمْ تِلْكَ أَفْعَالُ القِزَامِ الوَكَعَهْ i. e. They married [their mother to their slave: such are the deeds of the mean, the base]. (S.) — أَحْصَنَتْ, intrans.: see 1, in two places. — — In the Kur iv. 30, some read فَإِذَا أَحْصَنَّ; and accord. to Ibn-Mes'ood, this, said of female slaves, means And when they are Muslimehs. (TA.) Accord. to Aboo-Haneefeh, الإِحْصَانُ in a case of stoning involves six conditions; The being a Muslimeh, and free, and of sound intellect, and of the age of puberty, and validly married, and having had her marriage consummated: and in a case of charging with adultery, the being a Muslimeh, and free, and of sound intellect, and of the age of puberty, and continent, or chaste. (Mgh.) — — And أَحْصَنَ He (a man, S, Msb) married, or took a wife. (S, Msb, K.) With the lawyers, إِحْصَانٌ means The act of coïtus conjugalis in a case of valid marriage; and accord. to Esh-Sháfi'ee, by a free man who has attained to puberty, and in the case of a free woman who has attained to puberty, among the Muslims and the believers in a plurality of gods; meaning, in a case of valid marriage. (Msb.) 5 تحصّن, said of the enemy, (S, TA,) [He fortified himself: or] he entered the [or a] حِصْن [or fortress]: or protected himself by it: or took it, or made it, as a place of abode. (TA.) — — And hence, He guarded, or protected, himself in any way. (TA.) — — See also 1. — — Also He (a horse, TA) became a حِصَان, (K,) i. e. a stallion, or fit to cover: (TA voce رَاحَ:) or affected to be so: (Az, TA:) [and so ↓ حَصَّنَ or حُصِّنَ; for] a horse in this case is said to bear evidence of التَّحَصُّن and التَّحْصِين. (S, * K, TA.) حِصْنٌ [A fortress; a fort; a fortified place;] a place of which the interior is inaccessible; (K;) any place that is fortified, or protected against attack, so that one cannot gain access to what is within it; (Mgh;) a place that is unattainable, by reason of its height; (Msb;) a fortified city: (TA:) pl. [of mult.] حُصُونٌ (S, Msb, K) and حِصَنَةٌ and [of pauc.] أَحْصَانٌ. (K.) [Hence,] أَبُو الحِصْنِ: see أَبُو الحُصَيْنِ, below. [Hence, also,] خَيْلُ العَرَبِ حُصُونُهَا ذُكُرُهَا وَإِنَاثُهَا (tropical:) [The horses of the Arabs are their حُصُون; the males thereof and the females thereof]. (TA.) A man said to 'Abd-Allah Ibn-El-Hasan, "My father has left the third of his property for the حُصُون: " and he replied " Buy thou horses: " so in the A: in the M, "Buy thou therewith horses, and mount [men] on them [to fight] in the cause of God. " (TA.) — — [Hence, also,] (tropical:) Arms. (K, TA.) You say, جَآءَ يَحْمِلُ حِصْنًا (tropical:) He came bearing arms. (TA.) — — Also The [new moon; or the moon when it is termed] هِلَال: in the K, الهَلَاكُ is erroneously put for الهلال. (TA.) حَصْنَآءُ: see what next follows. حَصَانٌ (S, Mgh, Msb, K) and ↓ حَاصِنٌ (S, Mgh, K) and ↓ حَاصِنَةٌ (K) and ↓ حَصْنَآءُ (S, K) and ↓ مُحْصِنَةٌ (Th, S, Mgh, Msb, K) and ↓ مُحْصَنَةٌ, (Th, S, Msb, K,) applied to a woman, Continent, or chaste; or abstaining from what is not lawful nor decorous, (Th, S, Mgh, Msb, K,) or from that which induces suspicion or evil opinion: (Sh and TA in explanation of the first of these epithets:) or married; having a husband: (K:) or حَصَانٌ has both of these significations: (Ham p. 101:) and accord. to Th, (S,) ↓ مُحْصَنَةٌ, with fet-h only, has the latter signification; (S, Mgh, * Msb; *) and means caused to be continent or chaste, or to abstain from that which is unlawful or indecorous, by her husband: (Mgh: [and the same is implied in the S:]) and this epithet is also applied to a woman emancipated: and to one having become a Muslimeh: (Az, TA:) [certain particular applications of ↓ مُحْصِنَةٌ have been implicatively shown above: see 4:] the pl. of حَصَانٌ is حُصُنٌ and حَصَانَاتٌ: and the pl. of ↓ حَاصِنٌ and ↓ حَاصِنَةٌ is حَوَاصِنُ and حَاصِنَاتٌ: the former of which (حواصن) also signifies pregnant, (K,) applied to women: (TA:) the pl. محصنات, in the first instance of its occurrence in ch. iv. [verse 28] of the Kur, is read by all ↓ مُحْصَنَات, (A 'Obeyd, TA,) meaning having husbands; (A 'Obeyd, Mgh, Msb, TA;) because when such women are made captives, their marriage-tie is cut: but in other instances, some read thus, understanding it in the sense last explained; and others read ↓ مُحْصِنَات, as meaning that have become Muslimehs: (A 'Obeyd, TA:) in the Kur iv. 29, it means free women: and in the Kur v. 7, continent, or chaste, women: (Mgh: [in the Msb, it is said to have the latter of these last two meaning in iv. 29, and the former of them in v. 7:]) ↓ مُحْصَنَات is the more common in the language of the Arabs. (Fr, TA.) — — حَصَانٌ also signifies A pearl, or a large pearl; syn. دُرَّةٌ: (K:) because it is protected in the interior of the shell that contains it. (TA.) حِصَانٌ A generous, or high-bred, horse, (Msb, K,) of whose seed one is niggardly: (K:) or a male horse: (Mgh, K:) or this latter is a secondary meaning, originating from frequency of usage: (S, Msb:) or a stallion horse; or one fit to cover: (TA voce رَاحَ:) the حِصَان is. so called because he preserves his rider: (TA:) or because his back is like the حِصْن to his rider; (Mgh, Msb;) wherefore horses are called حُصُونٌ: (Mgh:) or because one is niggardly of his seed, so that he is not made to cover any but a generous mare: (S, Mgh, Msb:) pl. حُصُنٌ. (Mgh, Msb, K.) حَصِينٌ, applied to a place, (Msb, TA,) or to a حِصْن [or fortress], (S,) Inaccessible, or unapproachable, or difficult of access; syn. مَنِيعٌ; (Msb, K; *) [unattainable, by reason of its height; fortified, or protected against attack, so that one cannot gain access to what is within it; (see حَصُنَ, of which it is the part. n.;)] a building that protects him who has recourse to it for refuge. (Sb, TA.) — — هُوَ الحَصِينُ أَنْ يُرَامَ, meaning مِنْ أَنْ يُرَامَ ↓ أَحْصَنُ: see (near its end) the first paragraph in art. ال. — — دِرْعٌ حَصِينَةٌ (K) and (Sh, K) A coat of mail firmly, strongly, or compactly made: (K:) or trusty, or trusted in, having the rings [for الخلق in the L and TA, I read الحَلَق,] near together; such that weapons produce no effect upon it: (Sh, L, TA:) so called because it is [as] a حِصْن to the body. (Er-Rághib, TA.) [حُصَيْنٌ dim. of حِصْنٌ. — — Hence,] أَبُوالحُصَيْنِ The fox; syn. الثَّعْلَبُ; (S, K;) so called because of his protecting himself from causes of harm by his acuteness; (Har p. 663;) as also أَبُو ↓ الحِصْنِ. (M, K.) حَاصِنٌ and حَاصِنَةٌ: see حَصَانٌ, in four places. — — The latter also signifies A man's wife: and so حَاضِنَةٌ. (TA.) أَحْصَنُ [More, and most, strongly fortified, or protected against attack]. (TA in art. لوم.) See also حَصِينٌ. مُحْصَنٌ Wheat stored up. (TA in art. عسى.) — — A man caused, by marriage, to abstain from that which is unlawful or indecorous, or to be continent or chaste; expl. by قَدْ أَحْصَنَهُ التَّزَوُّجُ. (K.) And A man married, or having a wife; (S, Msb, K;) as also ↓ مُحْصِنٌ: (Zj, Msb:) the former anomalous [if أُحْصِنَ be not allowable as meaning, like أَحْصَنَ, "he married," or " took a wife: " but see 1 and 4]. (S, Msb.) For the fem., مُحْصَنَةٌ, and its pl., مُحْصَنَاتٌ, see حَصَانٌ, in four places. مُحْصِنٌ: see مُحْصَنٌ: and for the fem., مُحْصِنَةٌ, and its pl., مُحْصِنَاتٌ, see حَصَانٌ, in three places. مِحْصَنٌ A lock; syn. قُفْلٌ. (K.) — — The piece of iron that extends upwards upon the nose of the horse, having its base in the كِعَامَة, which is the iron thing that embraces, or clasps, (تَلْتَقِمُ,) the muzzle of the horse. (IDrd in his book on the Saddle and Bridle, pp. 8-9.) [Jac. Schultens, as cited in Freytag's Lex., explains it as Ferramentum quoddam in fræno equi et frænum ipsum.] — — A [basket of the kind called] زَبِيل: (K:) one should not say مِحْصَنَةٌ. (TA.) حصو and حصى 1 حَصَا, (S, TA,) [aor. يَحْصُو,] inf. n. حَصْوٌ, i. q. مَنَعَ [as meaning He denied, or refused]: (S, K:) doubly trans., as in the phrase حَصَوْتَنِى حَقِّى [Thou deniedst me, or refusedst me, my right, or due]. (S, TA.) — حَصَيْتُهُ, (K, TA,) inf. n. حَصْىٌ, (TK,) I cast a pebble, or small stone, at him, or it: (TA:) or I smote him, or it, with a pebble, or

small stone. (K.) — حَصِيَتِ الأَرْضُ, (K,) aor. تَحْصَى, (TA,) [inf. n. حَصًى,] The land, or ground, abounded with pebbles, or small stones. (K.) — حَصِىَ [He had a stone in his bladder or kidneys: or] he had a hardening of the urine in the bladder so that it became like a pebble, or small stone: (Lth, K:) said of a man: part. n. ↓ مَحْصِىٌّ. (Lth, TA.) 4 احصاهُ, (inf. n. إِحْصَآءٌ, TA,) He numbered, counted, calculated, reckoned, or computed, it: (S, Msb, K:) or he reached the last number thereof: (Ham p. 297:) or he collected it into an aggregate by numbering: from حَصًى; because they used pebbles in numbering like as we use the fingers; (Er-Rághib;) or because they used to divide a thing upon the pebbles, and when nothing remained they said, أَحْصَيْنَا, i. e. We have come to the pebbles; or because they used to reckon the spoils, and to divide among themselves, and then to take the pebbles, and put marks upon them, and when they ended the reckoning, and came to the marks, they said, أَحْصَيْنَا: (Ham ubi suprà:) or he retained it in his memory: (K, * TA:) or he understood it. (K.) — — He registered, or recorded, its number: (Ksh and Bd in xvi. 18, and TA:) and [simply] he registered it, or recorded it. (Bd and Jel in xxxvi. 11 and lxxviii. 29.) — — He was able to number it, and to register it or record it: (TA:) and he was able to do it. (Msb, TA.) — — He comprehended it, or knew it altogether: (TA:) or [simply] he knew it. (Msb.) You say of God, أَحْصَى كُلَّ شَىْءٍ بِعِلْمِهِ He hath comprehended everything by his knowledge, nothing escaping Him thereof, small or great. (TA.) And you say [of a man], أَحْصَى عِلْمَهُ [He had, or attained, a comprehensive and complete knowledge of it]. (K in art. حوط. [In the CK, erroneously, عِلْمُهُ.]) حَصًى Pebbles, or small stones: (K:) things that one throws, like the dung of sheep or goats: (ISh, TA:) n. un. حَصَاةٌ: (S, Msb, K:) pl. حَصَيَاتٌ (S, K) and حُصِىٌّ (K) and حِصِىٌّ, thus, also, in [some of] the copies of the K. (TA.) [Hence,] طَرْقُ الحَصَى [Pessomancy; also termed الضَّرْبُ بِالحَصَى;] a certain kind of divination. (Har p. 655.) And بَيْعُ الحَصَاةِ The bargaining by one of the two persons' saying, When I throw the pebble to thee, the sale is binding, or settled, or concluded: or by his saying, I sell to thee, of the commodities, that upon which thy pebble shall fall when thou throwest it: or I sell to thee the portion of the land extending to the place which thy pebble shall reach: all of which practices are forbidden. (TA. [See also 3 in art. نبذ.]) And حَصَاةُ القَسْمِ A pebble which is put into a vessel, into which is then poured as much water as will cover it; this being done when they are journeying and have but little water, which they thus apportion. (K in art. قسم.) — — حَصَى لُبَانٍ is a vulgar term for عَسَلُ اللُّبْنَى, (K in art. عسل,) i. e. المَيْعَةُ [generally applied to Storax, or styrax], which is sometimes used for fumigation. (TA in art. لبن.) [In the present day, pronounced حَصَى لِبَان, and applied to Frankincense: or the coarser tears thereof; manna thuris. Also to The officinal rosemary; rosmarinus officinalis.] — A number: (S, K:) or a great number; (K;) as being likened to the pebbles in multitude. (TA.) You say, نَحْنُ أَكْثَرُ مِنْهُمْ حَصًى We are more than they in number. (S.) حَصَاةٌ n. un. of حَصًى [q. v.]. (S, Msb, K.) — — Also [A stone in the bladder or kidneys: or] a hardening of the urine in the bladder so that it becomes like a pebble, or small stone. (K.) — — حَصَاةُ مِسْكٍ A hard piece that is found in the vesicle of musk: (S, TA:) or any piece of musk. (Lth, TA.) — Intelligence, or understanding, (S, K,) and judgment, or mental perception; (K;) as also أَصَاةٌ. (TA.) You say, فُلَانٌ ذُو حَصَاةٍ Such a one possesses intelligence, or understanding, (S, TA,) and judgment, or mental perception: (TA:) [or] is prudent, or discreet, and wont to conceal his secret. (As, TA.) Or حَصَاةٌ was used by the Arabs not as meaning intelligence, or understanding; but as meaning Gravity, staidness, and forbearance, or clemency. (Har p. 537.) And حَصَاةُ اللِّسَانِ means Gravity, or staidness, in respect of the tongue. (TA.) — The act of numbering, counting, calculating, reckoning, or computing: a subst. from الإِحْصَآءُ. (Az, IB, TA.) أَرْضٌ حَصِيَةٌ: see أَرْضٌ مَحْصَاةٌ. نَهْرٌ حَصَوِىٌّ: see أَرْضٌ مَحْصَاةٌ. حَصِىٌّ Possessing full, sound, and strong, intelligence or understanding. (K, * TA.) حَصَاوِىٌّ Bread made upon the pebbles: but this is a vulgar term. (TA.) المُحْصِى one of the [ninety and nine] best names of God; He who comprehendeth everything by his knowledge; nothing escaping Him thereof, small or great. (TA.) مَحْصِىٌّ: see 1, last sentence. أَرْضٌ مَحْصَاةٌ A land containing pebbles, or small stones: (S:) or abounding therewith; (K;) as also ↓ أَرْضٌ حَصِيَةٌ: and in like manner, ↓ نَهْرٌ حَصَوِىٌّ a river, or rivulet, or the like, abounding therewith. (TA.) حض 1 حَضَّهُ, (S, A, Msb, K,) aor. حَضُ3َ, (Msb,) inf. n. حَضٌّ (S, Msb, K) and ↓ حُضٌّ, (IDrd, K,) or this latter is a simple subst., (S, K,) and ↓ حِضِّيضَى, (K,) or this also is a simple subst., (S, TA,) and ↓ حُضِّيضَى, (K,) or this also is a simple subst., and is the only instance of the measure فُعِّيلَى; and of these last two, the former is the more approved; (TA;) [both of these, accord. to some, have an intensive signification;] He excited, incited, urged, or instigated, him; syn. حَثَّهُ; (T, S, A, K;) or حَمَلَهُ; (Msb;) and roused him to ardour; (K;) عَلَيْهِ to do it; (K;) i. e. عَلَى الأَمْرِ to do the thing; (Msb;) or عَلَى الخَيْرِ to do good; (T, A;) or عَلَى القِتَالِ to fight; (S;) or it is used as relating to pace, and to driving, and to any other thing; (M, TA;) and El-Hareeree says, on the authority of Kh, that حَثَّهُ is used peculiarly in relation to pace, or journeying, or marching: (TA in art. حث:) and ↓ حضّضهُ, (T, S, K,) inf. n. تَحْضِيضٌ, (T, Msb,) signifies the same; (K;) or has a more intensive signification; (Msb;) or i. q. حَرَّضَهُ [which is equivalent to حَثَّهُ with the addition given above from the K]; (T, S;) and this is used as relating to fighting: (T, TA:) or تَحْضِيضٌ signifies the asking, or requiring, with urgency. (Mughnee voce أَلَا.) It is said in the Kur [lxxxix. 19], accord. to the reading of the people of El-Medeeneh, وَلَا يَحُضُّونَ عَلَى طَعَامِ المِسْكِينِ; and accord. to that of El-Hasan, تَحُضُّونَ; [Nor do they, or ye, excite one another to feed the poor, or destitute]: (TA:) or nor do they, or ye, command to feed the poor, &c.: (Fr, TA:) and there are other readings thereof: see 3 and 6. (TA.) The grammarians apply to the particles هَلَّا and أَلَّا and لَوْلَا and لَوْمَا the term ↓ حُرُوفُ التَّحْضِيضِ [Particles of exciting]; and say that when they are followed by a future, they denote exciting to an action, and seeking or desiring or demanding the performance of it; and when followed by a preterite, reproof for not doing a thing. (Msb.) 2 حضّضهُ, inf. n. تَحْضِيضٌ: see 1, in two places. 3 حاضّهُ, (TK,) inf. n. مُحَاضَّةٌ, (S, K,) He excited him, &c., as above, being excited, &c., by him. (S, K, TK.) In the Kur ubi suprà, among the various readings are these two: وَلَا يُحَاضُّونَ and ولا تُحَاضُّونَ, meaning, accord. to Fr, Nor are they, or ye, mindful. (TA.) 6 تحاضّوا They excited, &c., one another. (S, K.) In the Kur ubi suprà, some read وَلَا تَحَاضُّونَ (Fr, S, TA) Nor do ye excite one another. (Fr.) حُضٌّ, said to be a subst.: see 1. حَضِيضٌ A depressed piece (قَرَار) of ground at the place where a mountain ends; (S;) or a depressed piece (قرار) of ground at, or by, the سَفْح [i. e. foot, or bottom, or lowest part,] of a mountain; or in, or at, the lower, or lowest, part thereof, (فِى أَسْفَلِهِ,) the سفح being behind the حضيض; the حضيض being in the part next the سفح, and the سفح being دُونَ ذٰلِكَ [which seems to be virtually a repetition, signifying behind that part, or it may mean above that part]: (TA:) or i. q. سَفْحٌ: (K in art. سفح:) or a depressed piece (قرار) of ground: (A:) or a tract (حِجْرٌ [in the CK, erroneously, حَجَر]), and a depressed piece (قرار), in land or ground: (K:) and any low piece (سَافِلٌ)

of land or ground: (TA:) and the ground [in an absolute sense]: (S:) pl. [of pauc.] أَحِضَّةٌ and [of mult.] حُضُضٌ. (K.) It has the last of the above-mentioned significations in a certain trad., in which it is related that a present being brought to Mohammad, he, not finding anything upon which to put it, said, ضَعْهُ بِالحَضِيضِ, meaning بِالأَرْضِ; [i. e. Put thou it upon the ground;] adding, for I am only a servant; I eat as the servant eateth. (S.) حُضَّيضَى and حِضِّيضَى, said to be substs.: see 1. حضأ 1 حَضَأَ النَّارَ, (S, K,) aor. حَضَأَ, (K,) He lighted, or kindled, the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame: (S, K:) or he opened it, (K,) i. e. stirred it, (TA,) in order that it might blaze, or flame; as also ↓ احتضأها. (K.) It is also without ء. (S. [See art. حضو.]) — حَضَأَتِ النَّارُ The fire became lighted or kindled; or it burned, burned up, &c. (K.) 8 إِحْتَضَأَ see above. أَبْيَضُ حَضِئٌ, (K,) so accord. to the correct copies of the K, but in some copies حَضِيٌّ, (TA,) Very white. (K.) مِحْضَأٌ A stick, or piece of wood, with which a fire is stirred; as also مِحْضَاءٌ; (S, K;) the latter accord. to those who pronounce the verb without ء. (S.) حضر 1 حَضَرَ, aor. حَضُرَ; (S, A, Msb, K, &c.;) and حَضِرَ, (AA, Kh, Lth, Fr, S, Msb, K, &c.,) aor. as above, (Kh, Lth, Fr, Az, S, Msb, &c.,) not حَضَرَ, as is implied in the K; but the latter form of the pret. is disallowed by some; (MF;) and, with its aor., is an instance of the intermixture of dialects; (Msb;) and is like فَضِلَ, aor. حَضُرَ, and نَعِمَ, aor. حَضُرَ; which are said by IKoot to be the only instances of the kind; (MF;) inf. n. حُضُورٌ (S, Msb, K) and حَضَارَ; (K;) and ↓ احتضر, and ↓ تحضّر; (K;) He was, or became, present; contr. of غَابَ: (S, K:) he came after having been absent. (Msb.) — — حَضَرَتِ الصَّلَاةُ, (Lth, A, L, Msb,) and, as the people of El-Medeeneh say, حَضِرَت, but all say تَحْضُرُ, (Lth, L,) originally حَضَرَ وَقْتُ الصَّلَاةِ, (tropical:) The time of prayer came, or arrived. (Msb.) — — [حَضَرَ also signifies (assumed tropical:) He, or it, was, or became, ready, or prepared. See 4; and see also حَاضِرٌ.] — حَضَرَهُ, (AA, Fr, A, Mgh, K, &c.,) and حَضِرَهُ, (AA, Fr, &c.,) aor. and inf. ns. as above; (TA;) and ↓ احتضرهُ, (Mgh, TA,) and ↓ تحضّره; (K;) He was, or became, present with him; attended him; came into his presence; came to him: (K, &c.:) and he was, or became, present at it, or in it; namely, a place. (Mgh.) One says, حَضَرَتِ القَاضِىَ امْرَأَةٌ, (Az,) and حَضِرَت, (Fr, S,) and حَضِرَ, in which the ت is elided because القاضى intervenes between the verb and امرأة, (Sh,) but the first is the most approved, (Az,) [A woman came into the presence of, or presented herself before, or came to, the judge.] And حَضَرْتُ مَجْلِسَ القَاضِى, aor. حَضُرَ, inf. n. حُضُورٌ, I was present at, or attended, the court of the judge. (Msb.) [And حَضَرَ دَرْسًا He attended a lecture.] And حَضَرُوا المِيَاهَ They stayed, or dwelt, by the waters. (S. [See حَاضِرٌ.]) — — أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ [in the Kur xxiii. 100] means [I seek thy protection, O my Lord,] from their (the devils') bringing evil upon me: (S:) or [from their being present with me: or] hovering around me. (Ksh, Bd.) — — الجِنُّ تَحْضُرُ اللَّبَنَ, (S, K,) or ↓ تَحْتَضِرُهُ, (T, TA,) (assumed tropical:) [The jinn, or genii, come to, and taint, the milk.] — — حُضِرَ, (A,) and ↓ أُحْتُضِرَ, (A, Mgh, K,) i. q. حَضَرَهُ المَوْتُ, (A, K,) i. e. (tropical:) [He was visited by the angel of death;] he became at the point of death; in the agony of death; as also ↓ اِحْتَضَرَهُ المَوْتُ: (Msb:) or he was visited by death, or by the angels of death; meaning he died: (Mgh:) or ↓ أُحْتُضِرَ means he died a youth. (S and TA voce أُجْزِرَ, q. v.) — — حَضَرْنَا عَنْ مَاءِ كَذَا (tropical:) We removed from such a water. (K, TA.) — — حَضَرْتُ الأَمْرَ (tropical:) I was present at the affair, or event. (A.) — — حَضَرْتُ الأَمْرَ بِخَيْرٍ (tropical:) I formed a right opinion, or judgment, respecting the thing, or affair. (A.) — — حضرهُ الهَمُّ, and ↓ احتضرهُ, and ↓ تحضّرهُ, (tropical:) [Anxiety befell him.] (S, A.) — — حَضَرَنِى كَذَا (assumed tropical:) Such a thing occurred to my mind. (Msb.) And قُولُوا مَا يَحْضُرُكُمْ (assumed tropical:) [Say ye what is in your minds; or] what is ready with you. (TA from a trad.) — حَضَرَ, (Msb,) inf. n. حِضَارَةٌ, (AZ, S, K,) or حَضَارَةٌ, (As, S, A,) or both, (Msb,) [see بَدَا, the contr. of حَضَرَ, in art. بدو,] He resided, dwelt, or abode, in a region, district, or tract, of cities, towns, or villages, and of cultivated land; (S, Msb, K;) [as also ↓ تحضّر: or this latter signifies he became an inhabitant of such a region, district, or tract:] you say ↓ بَدَوِىٌّ يَتَحَضَّرُ [an inhabitant of the desert who becomes an inhabitant of a region, district, or tract, of cities &c.]; and [contr.] حَضَرِىٌّ يَتَبَدَّى. (A.) [See also 8.] 3 حَاضَرْتُهُ, (A, TA,) inf. n. مُحَاضَرَةٌ, (TA,) I witnessed it; saw it, or beheld it, with my eye. (A, TA.) — مُحَاضَرَةٌ between people is One's giving to another the answer, or reply, that presents itself to him: and حاضر الجَوَابَ signifies He gave the answer, or reply, readily, or presently. (Har p. 189.) — — حَاضَرْتُهُ, (S,) inf. n. as above, (K,) [also] signifies I sat with him, with my knee to his knee, each of us sitting upon his knees, in contending or disputing, (جَاثَيْتُهُ, S, K, *) in the presence of the Sultán: (S, K:) the meaning is similar to that of مُغَالَبَةٌ and مُكَاثَرَةٌ, (S,) or مُكَابَرَةٌ [which seems to be the right reading]. (TA.) — — [And حاضرهُ بِكَذَا He disputed, debated, or bandied words, with him respecting such a thing.] — — And حاضرهُ بِحَقِّهِ, (Lth, TA,) inf. n. as above, (Lth, K,) He contended, or disputed, with him for his (the latter's) right, or due, and overcame him, and went off with it: (Lth, K:) and مُجَالَدَةٌ, also, [which is one of the explanations assigned to مُحَاضَرَةٌ in the K,] is syn. with مُحَاضَرَةٌ as the inf. n. of the verb in this sense [unless it be a mistranscription for مُجَادَلَةٌ, which I think not improbable]. (TA.) — Also حَاضَرْتُهُ, (S, A,) inf. n. as above, (K,) I ran with him: (S, K:) or I vied, or contended, with him in running; syn. عَادَيْتُهُ; from الحُضْرُ. (A.) 4 احضرهُ, (S, A, K,) [inf. n. إِحْضَارٌ,] He caused him, (S, A,) or it, (K,) to be present; he brought him, or it. (S, K.) [It is also doubly trans.] You say, احضرهُ إِيَّاهُ He caused him, or it, to be present with him, to attend him, to come into his presence, or to come to him; or he brought him, or it, to him. (K.) And طَلَبْتُ فُلَانًا فَأَحْضَرَنِيهِ صَاحِبُهُ [I demanded such a one, and his companion caused him to come to me, or brought him to me]. (A.) [Hence,] أَحْضِرْ ذِهْنَكَ (tropical:) [Summon thine intellect; have thy wits about thee]. (A.) — — Also (assumed tropical:) He made it ready, or prepared it; syn. أَعَدَّهُ. (TA in art. عد.) — احضر, (S,) inf. n. إِحْضَارٌ; (S, A, K, &c.;) and ↓ احتضر; (S;) He (a horse, S, K, and a man, Kr) ran; syn. عَدَا: (S:) or rose in his running; [app. meaning trotted;] syn. اِرْتَفَعَ فِى عَدْوِهِ. (K.) 5 تَحَضَّرَ see 1, in five places. 8 إِحْتَضَرَ see 1, in seven places. — [احتضر also signifies He came to a region, district, or tract, of cities, towns, or villages, and of cultivated land. See مُحْتَضِرٌ, voce حَاضِرٌ; and see also حَضَرَ, last signification.] — See also 4. 10 استحضرهُ He desired, or demanded, his presence. (A.) [He desired, or required, or requested, that he, or it, should come, or be brought.] — He made him (a horse) to run; syn. أَعْدَاهُ. (S.) حَضْرٌ The intruding uninvited at feasts. (IAar, K.) حُضْرٌ (Az, S, K) and [in poetry] ↓ حُضُرٌ (Ham p. 277) and ↓ حضارٌ (Az, TA) A run, or running; syn. عَدْوٌ: (S:) or the rising of a horse in running; [app. meaning trotting;] syn. اِرْتِفَاعُ فَرَسٍ فِى عَدْوِهِ: (K:) or vehement running. (Ham p. 277, in explanation of حُضُرٌ.) It is said in a trad., أَقْطَعَ ابْنَ الزُّبَيْرِ حُضْرَ فَرَسِهِ بِأَرْضِ المَدِينَةِ [He assigned to Ibn-Ez-Zubeyr the extent of his horse's run in the land of El-Medeeneh]. (TA.) حَضَرٌ: see حَضْرَةٌ. — Also, (S, A, Msb, K,) and ↓ حَاضِرَةٌ (S, A, K) and ↓ حَضْرَةٌ and ↓ حِضَارَةٌ and ↓ حَضَارَةٌ, (K,) [or the last two are app. only inf. ns. of حَضَرَ as contr. of بَدَا,] A region, district, or tract, of cities, towns, or villages, and of cultivated land; (S;) contr. of بَدْوٌ (S, A, Msb) and بَادِيَةٌ: (S, K:) pl. [of the second] حَوَاضِرُ. (A.) You say, هُوَ مِنْ أَهْلِ الحَضَرِ (A) and ↓ الحَاضِرَةِ (S, A) and الحَوَاضِرِ (A) He

is of the people of the region, or regions, &c., of cities, towns, or villages, and of cultivated land; (S, A; *) contr. of مِنْ أَهْلِ البَادِيَةِ. (S.) — — And the first signifies also Residence at home; contr. of سَفَرٌ. (M and K in art. سفر.) حَضْرٌ: see حَضِرٌ: — — and حَاضِرٌ. حَضِرٌ One who intrudes uninvited at feasts; a smell-feast; a spunger; (TA;) one who watches for the time of (يَتَحَيَّنُ) the feeding of others, in order that he may attend it; as also ↓ حَضُرٌ, (K,) and ↓ حُضُرٌ. (IAar, K, TA.) — A man unfit for journeying: (T, S:) or one who does not desire journeying: or i. q. حَضَرِىٌّ. (K.) حُضُرٌ: see حَضِرٌ: — and حُضُرٌ. حَضْرَةٌ, originally an inf. n., signifying Presence: and afterwards applied to signify (tropical:) a place of presence [as also the several forms occurring in the following phrases]. (MF.) You say, كَلَّمْتُهُ بِحَضْرَةِ فُلَانٍ, (S, A, * Msb,) and كَانَ ذٰلِكَ بَحَضْرَتِهِ, (K, * TA,) and ↓ حُضْرَتِهِ and ↓ حضْرَتَهِ (S, K) and ↓ حَضَرِهِ (Yaakoob, S, Msb, K) and ↓ حَضَرَتَهِ (K) and ↓ مَحْضَرِهِ, (S, A, Msb, K,) all syn. expressions, (K,) meaning (tropical:) [I spoke to him, and that was or happened,] in the presence, i. e. the place of presence, of such a one. (S, A, Msb.) And ↓ فُلَانٌ حَسَنُ الحِضْرَةِ (S, M, A, K) and ↓ الحُضْرَةِ (S, M) (tropical:) Such a one is a person whose presence is attended by good. (K.) And غَطِّ إِنَآءَكَ بِحَضْرَةِ الذُّبَابِ (tropical:) [Cover thy vessel in the presence of the flies, lest they taint it.] (A, TA. [Or perhaps this is a mistranscription, for يَحْضُرْهُ الذُّبَابُ, meaning, if thou do not, the flies will come to it, and taint it.]) — — It is also applied as a title, by writers of letters and the like, to any great man with whom people are wont to be present; [and sometimes to God; and meaning (tropical:) The object of resort;] as in the phrase, الحَضْرَةُ العَالِيَةُ تَأْمُرُ بِكَذَا (tropical:) [The exalted object of resort commands such a thing]. (MF.) [It is similar to الجَنَابُ; but is generally considered as implying greater respect than the latter. It is often prefixed to the name of the person to whom it is applied, or to a pronoun: as حَضْرَةُ فُلَانٍ (tropical:) The object of resort, such a one: and حَضْرَتُكَ (tropical:) The object of resort, thyself.] — — Also (tropical:) The vicinity of a thing, (T, A,) and of a man. (S. [So accord. to two copies of the S; but الرَّجُلِ is there an evident mistranscription, for الرَّحْلِ, "of the house," or " abode: " see what follows.]) You say, كُنْتُ بِحَضْرَةِ الدَّارِ (tropical:) I was in the vicinity of, or near to, the house. (T, A.) And كُنَّا بِحَضْرَةِ مَآءٍ (tropical:) We were by a water. (TA from a trad.) And بِحَضْرَةِ المَآءِ (tropical:) In the vicinity of, or near to, the water. (A.) — — Also The فِنَآء of a رَجُل. (S. [So accord. to two copies of the S; where it is said, حَضْرَةُ الرَّجُلِ قُرْبُهُ وَفِنَاؤُهُ: but the right reading is evidently الرَّحْلِ: so that the second of the two meanings thus explained is, The court, or yard, in front, or extending from the sides, of a house, or an abode.]) — And (tropical:) Apparatus for building, such as baked bricks, and gypsum-plaster: so in the saying, جَمَعَ الحَضْرَةَ يُرِيدُ بِنَآءَ دَارٍ (tropical:) [He collected the apparatus, such as the baked bricks, &c., desiring to build a house]. (A.) — See also حَضَرٌ. حُضْرَةٌ: see حَضْرَةٌ, in five places. حِضْرَةٌ: see حَضْرَةٌ, in five places. حَضَرَةٌ: see حَضْرَةٌ, in five places. حَضَرِىٌّ An inhabitant of a region, district, or tract, of cities, towns, or villages, and of cultivated land; (S, A, * Msb;) opposed to بَدَوِىٌّ. (S, A.) [See also حَضِرٌ.] حَضَارِ [an imperative verbal n.] Be thou present. (A.) — Also A certain star, (S, K,) upon the right hoof of Centaurus: upon his other fore leg is الوَزْنُ. (Kzw.) It is said, حَضَارِ وَالوَزْنُ مُحْلِفَانِ [Hadári and El-Wezn are two causes of swearing]: they are two stars that rise before Canopus (Suheyl); and when either of them rises, it is thought to be Canopus, because of their resemblance to it: (AA, S: *) they are termed محلفان because of the disagreement of their beholders when they rise; one swearing that the one rising is Canopus, and another swearing that it is not. (AA, TA.) Th says that it is a dim, distant, star; and cites this verse: أَرَي نَارَ لَيْلَى بِالعَقِيقِ كَأَنَّهَا حَضَارِ إِذَا مَا أَعْرَضَتْ وَفُرُودُهَا I see the fire of Leylà, in El-'Akeek, dim in the distance, as though it were Hadári, when it appears, with its Furood, which are dim stars around Hadári. (TA.) — حَضَارٌ: see what next follows. حِضَارٌ (S, K) and ↓ حَضَارٌ (K) White: (Sh, T:) or excellent and white: (S, K:) or red: (K:) but this requires consideration: (TA:) applied to camels, and to a single camel: (S, K:) or having no sing. (K.) And the former, A she-camel combining strength with excellence of pace: (El-Umawee, T, S, K:) but Sh says that he had not heard it used in this sense; and that it only signifies " white," as applied to camels. (TA.) — See also حُضْرٌ. حَضِيرٌ (tropical:) One who always forms right opinions, or judgments, respecting things, or affairs. (A.) — See also حَضِيرَةٌ, in three places. حَضَارَةٌ and حِضَارَةٌ: see حَضَرٌ. حَضِيرَةٌ The collective body of a people: (Fr, K:) so in the following ex., (Fr,) from a poem of Selmà El-Juhaneeyeh, in which she bewails the death of her brother As'ad, and celebrates his praises: (S:) يَرِدُ المِيَاهَ حَضِيرَةً وَنَفِيضَةً نفيضة signifying the same: (Fr:) [so that the meaning is, Coming to the waters in a collective and congregated body:] or the former signifies waters by which people are dwelling, or staying; and the latter, "by which there is not any one: " (IAar, Sh:) or the former, people dwelling, or staying, by the waters; and the latter, men " going before an army as scouts, or explorers: " (As:) but what IAar says, mentioned above, is better: (Az:) or the former, a company of seven, or eight, men; and the latter, " one; " and also men " who explore a place thoroughly: " (A'Obeyd:) or the former, a company of four, or five, men, (S, K,) engaged in a warring and plundering expedition: (S:) or seven: (TA:) or eight: or nine: (K: in some copies of the K " seven; " but the former is the right reading: TA:) or ten: or a company of men not more than ten (نَفَرٌ) with whom one goes on a warring and plundering expedition: (K:) or, accord. to AAF and the M and K, the foremost, or preceding, portion of an army: and accord. to IB, نفيضة signifies " a party sent to a place to discover whether there be there an enemy or any cause of fear: " (TA:) pl. حَضَائِرُ. (S.) — A place where dates are dried: (ElBáhilee, ISk, Az, Mgh, Msb, K:) because frequented: pl. as above. (Mgh.) [See also حَصِيرَةٌ and حَظِيرَةٌ.] — Also, (S,) or ↓ حَضِيرٌ, (K, TA,) What collects in a wound, (S, K,) of thick purulent matter. (S.) — — And the former What collects in the membrane that encloses the fœtus, of the [fluid called] سُخْد, (S,) and the like. (TA.) You say, أَلْقَتِ الشَّاةُ حَضِيرَتَهَا The ewe, or she-goat, ejected her سُخْد and water and blood, after having brought forth. (S.) — — And What a woman emits after childbirth and [after] the stopping of her blood: and ↓ حَضِيرٌ is its pl. [or a coll. gen. n.]. (K. [Or, accord. to some copies of the K, and the TA, The stopping of her blood, or its ceasing to flow, is a signification distinct from what precedes it.)] — — And What a she-camel emits after bringing forth: or, accord. to AO, the membrane that envelops the fœtus. (TA.) — — And (K, TA, [in the CK " or "]) ↓ the latter signifies Thick blood which collects in the membrane that encloses the fœtus. (K, * TA.) حَاضِرٌ A man present: (A, K:) pl. حَاضِرُونَ and حُضَّرٌ and [more commonly] حُضُورٌ, (S, K,) which last is originally an inf. n. (S.) You say, فَعَلْتُهُ وَفُلَانٌ حَاضِرٌ I did it such a one being present. (A.) And هُوَ مِنْ حَاضِرِى المَلِكِ [He is of those who are in the presence of the king]. (A.) — — So, too, applied to a time: and you say, الصَّلَاةُ حَاضِرَةٌ, for وَقْتُهَا حَاضِرٌ, (tropical:) The time of prayer is come. (Msb.) — — [Also (assumed tropical:) Ready, or prepared: often used in this sense in the lexicons &c., as in modern Arabic. See 4.] You say, قُولُوا مَا هُوَ حَاضِرٌ عِنْدَكُمْ (assumed tropical:) Say ye what is ready with you [or in your minds]. (TA.) And هُوَ حَاضِرٌ بِالجَوَابِ (tropical:) [He is ready with the answer,

or reply]; and بِالنَّوَادِرِ (tropical:) [with rare words or expressions]; (A;) as also ↓ حَضْرٌ: (TA:) which latter word, alone, signifies a man having the quality of perspicuity of speech, and intelligence; syn. ذُو البَيَانِ وَالفِقْهِ. (K.) — — A visiting angel: and ↓ حَاضِرَةٌ is applied to a class or company [of visiting angels]. (TA.) — — One coming to a region, district, or tract, of cities, towns, or villages, and of cultivated land; contr. of بَادٍ; (S, K;) as also ↓ مُحْتَضِرٌ. (S.) — — A man staying, residing, dwelling, or abiding, بِمَوْضِعٍ in a place. (S.) — — [A man, or people,] staying, or dwelling, by water; (S, * TA;) contr. of بَادٍ: (K:) pl. حُضُورٌ (TA) and حُضَّارٌ and حَضَرَةٌ: (S:) one says, مَا عَلَى المَآءِ حَاضِرٌ [There is not any one staying, or dwelling, by the water]: and هٰؤُلَآءِ قَوْمٌ حُضَّارٌ and مَحَاضِرُ [which is pl. of ↓ مَحْضَرٌ, a syn. of حَاضِرٌ in this sense; i. e. These are a people staying, or dwelling, by water]: (S:) or حَاضِرٌ signifies any people that have alighted and taken up their abode by a constant source of water, and do not remove from it in winter nor in summer, whether they have alighted and taken up their abode in towns or villages, and cultivated land, and houses of clay, or pitched their tents by the water, and remained there, and sustained their beasts with the water and herbage around them: (TA:) or حَيٌّ حَاضِرٌ, without ة, signifies a tribe that has alighted and is abiding by a constant source of water: (T, TA:) and ↓ حَاضِرَةٌ and حَاضِرُونَ, a people staying, or dwelling, by waters; alighting there in the hottest time of summer: when the weather becomes cool, they migrate from the constant sources of water, and go into the desert, seeking the vicinity of herbage; and then they are termed بَادِيَةٌ and بَادُونَ. (T in art. بدو.) — Also A great tribe (S, K) or company of men: (TA:) or a tribe, (ISd,) or company of men, (Mgh,) when staying, or dwelling, in the abode which is their place of assembling; (ISd, Mgh;) as also ↓ حَاضِرَةٌ. (Mgh.) One says حَاضِرُ طَيِّءٍ The great tribe of Teiyi. (S.) It is a pl., (S,) or coll. n., (ISd,) [or quasipl. n.,] like سَامِرٌ and حَاجٌّ (S, ISd) for سُمَّارٌ and حُجَّاجٌ. (S.) — Also, of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ, (TA,) A place where people are present; or where people stay, or dwell, by waters: syn. مَكَانٌ مَحْضُورٌ: one says, نَزَلْنَا حَاضِرَ بَنِى فُلَانٍ [We alighted and took up our abode, or sojourned, at the place where the sons of such a one were present; or were staying, or dwelling, by waters]. (El-Khat- tábee.) [See also مَحْضَرٌ.] حَاضِرَةٌ: see حَاضِرٌ, in three places: — and see حَضَرٌ, in two places. مَحْضَرٌ A place where people are present, or assembled. (K, * TA.) See also حَضْرَةٌ. — — A place to which people return (مَرْجِعٌ [here a n. of place, agreeably with analogy,]) to the waters, (S, K;) or to the constant sources of water; (T, TA;) contr. of مَبْدًى: (T and S in art. بدو:) a place to which one goes (مَذْهَبٌ) in search of herbage is called مُنْتَجَعٌ; and every such place is called مَبْدًى, of which the pl. is مَبَادٍ: watering-places (مَنَاهِل) are called مَحَاضِرُ [pl. of مَحْضَرٌ] because of the congregation and presence of men at them. (T, TA.) [See also حَاضِرٌ, last signification.] — [People present, or assembled; an assembly: so in the present day.] — — A people dwelling, or staying, by waters: (K, * TA:) [pl. مَحَاضِرُ:] see حَاضِرٌ. — The record of a kadee (or judge), in which his sentence is written, syn. سِجِلٌّ: (S, K:) or what is written when a person brings a charge against another: when the latter makes his reply, and proves it, it [the writing] is [called] تَوْفِيقٌ; and when judgment is given, سِجِلٌّ. (Kull p. 352.) This is thought by MF to be a recent conventional term; but it has been heard from the Arabs [of the classical times], and is mentioned by ISd and others. (TA.) — — Also A signature (خَطٌّ) that is written at the end of the record of the signatures (خُطُوط) of the witnesses, in testimony of the truth of the contents of what precedes. (K. [In the CK, وَاقِعَةٍ is erroneously put for خُطُوطُ; and for خُطُوطِ.]) But this is a recent conventional application. (MF, TA.) — فُلَانٌ حَسَنُ المَحْضَرِ (assumed tropical:) Such a one is a person who speaks well of the absent. (S.) مِحْضَارٌ: see مُحْضِيرٌ. مَحْضُورٌ [pass. part. n. of حَضَرَهُ]. [Hence,] اللَّبَنُ مَحْضُورٌ, (S, A, K,) and ↓ مُحْتَضَرٌ, (S, A,) فَغَطِّ إِنَآءَكَ, (S,) (tropical:) Milk is much subject to taint, or much tainted; [lit.] come to [and tainted; i. e.,] by the jinn, or genii, (As, T, S, K,) and beasts, &c.; (As, T;) [therefore cover thou thy vessel.] And (in like manner [one says], K) الكُنُفُ مَحْضُورَةٌ (assumed tropical:) [Privies are haunted by jinn, or genii]. (S, K.) It is said in a trad., ↓ إِنَّ هٰذِهِ الحُشُوشَ مُحْتَضَرَةٌ (assumed tropical:) [Verily these privies are haunted by jinn]. (TA.) And in another trad., إِنَّهَا مَشْهُودَةٌ مَحْضُورَةٌ Verily it (the prayer of daybreak) is attended by the angels of the night and the day. (TA.) — — Also, (Msb,) and ↓ مُحْتَضَرٌ, (Mgh, Msb,) (tropical:) At the point of death; in the agony of death: (Msb:) [visited by death; or by the angel, or angels, of death: (see 1:)] or the latter, near to death. (Mgh.) مِحْضِيرٌ, applied to a horse, (S, A, K, &c.,) and to a mare, (S, M,) That runs much, or vehemently; syn. كَثِيرُ العَدْوِ, (S,) or شَدِيدُ الحُضْرِ; (M;) as also ↓ مِحْضَارٌ, applied without ة to a mare; (M;) or this latter is not allowable; (S, K;) or is of weak authority: (K:) pl. [of both] مَحَاضِيرُ. (A.) مُحْتَضَرٌ: see مَحْضُورٌ, in three places. Also (assumed tropical:) A man afflicted by demoniacal possession, or insanity, or madness. (TA.) كُلُّ شِرْبٍ مُحْتَضَرٌ, in the Kur liv. 28, Every share of the water shall be come unto in turn, means, the water shall be come to by the people on their day, and by the she-camel on her day: (Jel:) or it means, the people shall come to their shares of the water, and the she-camel shall come to her share thereof. (K.) مُحْتَضِرٌ: see حَاضِرٌ. حضن 1 حَضَنَ الصَّبِىَّ, (K,) aor. حَضُنَ, (TA,) inf. n. حَضْنٌ and حِضَانَةٌ, He put the child in his حِضْن [i. e. under his arm, or in his bosom]: or he nourished him, reared him, fostered him, brought him up, (K, TA,) and took care of him; (TA;) as also ↓ احتضنهُ. (K, TA.) And حَضَنَتْ وَلَدَهَا, (S, Mgh,) aor. حَضُنَ, (Mgh, TA,) inf. n. حِضَانَةٌ, (Mgh,) said of a woman, (S, Mgh, TA,) She put her child in her حِضْن, and [thus] carried him [under her arm,] on one of her two sides: (TA:) it has a similar meaning to the phrase next following: (S:) or it means she had charge of her child, and carried him, and reared him, or fostered him. (Mgh.) — — حَضَنَ بَيْضَهُ, (S, Mgh, Msb, K,) and عَلَى بَيْضِهِ, (TA,) aor. حَضُنَ, (S, Msb,) inf. n. حَضْنٌ (Mgh, Msb) and حِضَانَةٌ (Msb, K) and حِضَانٌ and حُضُونٌ, (K,) said of a bird, (S, Mgh, Msb, K,) He pressed, or compressed, his eggs (S, Msb) to himself, (S,) beneath his wing, (S, Msb,) or beneath his two wings; (so in some copies of the S;) he sat upon his eggs, protecting them with his two sides (بِحِضْنَيْهِ); (Mgh;) he brooded upon his eggs to hatch them: (K:) as also ↓ احتضن. (KL.) — — حَضَنَ بَيْضَةً تَحْتَ دَجَاجَةٍ لَهُ حَتَّى أَفْرَخَتْ, meaning He put an egg beneath a hen belonging to him, and made her to sit [or brood] upon it [until it became hatched], if remembered to have been heard [from any of the Arabs of pure speech], is a tropical usage of the verb, like as when one says " The Emeer built the city: " otherwise, it is correctly [↓ حَضَّنَ,] with teshdeed. (Mgh.) — — حَضَنَهُ عَنْ كَذَا, inf. n. حَضْنٌ and حِضَانَةٌ, (tropical:) He made him to turn away, withdraw, or retire, from such a thing, and had it to himself exclusively; (S, K, TA;) as though he put him aside from it, or by its side: he excluded him from participation in it; in which sense ↓ أَحْضَنَهُ مِنْهُ is disapproved: (TA:) he impeded him, or debarred him, from it. (ISd, TA.) It is related in a trad. of Ibn-Mes'ood that, when he made his will, he said, وَ لَا تُحْضَنُ زَيْنَبُ عَنْ ذٰلِكَ, meaning (assumed tropical:) And Zeyneb (his wife) shall not be precluded from looking into that and executing it; namely, his will: or shall not be precluded from it, nor shall any matter [relating to it] be decided without her. (TA.) And you say also, حَضَنَهُ عَنْ حَاجَتِهِ He withheld him from the object of his want; as also ↓ احتضنهُ. (S, ISd, K.) And حَضَنَ مَعْرُوفَهُ, (K,)

and حَدِيثَهُ, (TA,) عَنْ جِيرَانِهِ, (K,) and مَعَارِفِهِ, (TA,) inf. n. حَضْنٌ, (K,) (assumed tropical:) He turned his beneficence, (K, TA,) and his discourse, (TA,) from his neighbours, (K, TA,) and his acquaintances, to others: on the authority of Lh. (TA.) — حَضَنَتْ, aor. حَضُنَ, inf. n. حِضَانٌ, (K,) or this is a simple subst., (A 'Obeyd, TA,) She (a ewe [or goat], and a camel, and a woman,) had one of her teats, or breasts, larger than the other. (K.) [See حَضُونٌ.] 2 حَضَّنَ see 1. 3 فُلَانٌ يُحَاضِنُ النِّسَآءِ [Such a one indulges himself with women in mutual embracing or pressing to the bosom]. (IAar, TA in explanation of the epithet عُقَرَةٌ, q. v.) 4 احضن الطَّائِرَ البَيْضَ He made the bird to sit [or brood] upon the eggs. (Msb.) — — أَحْضَنَهُ مِنْهُ: see 1. — — احضن بِحَقِّى (tropical:) He went away with, or took away, my right, or due; (K, TA;) as though he put it by his side. (TA.) — — احضن الرَّجُلَ, (AZ, S, K, *) and احضن بِهِ, (K,) i. q. أَزْرَى بِهِ (assumed tropical:) [He held him in little, or light, or mean, estimation, or in contempt; &c.]. (AZ, S, K.) 6 تحاضنوا They embraced one another, or pressed one another to the bosom. See also 3.] 8 احتضنهُ He put it (a thing) in his حِضْن [i. e. under his arm, or in his bosom]: (S, Msb:) he took it up, and put it in his حِضْن, like as a woman takes up her child, and carries him [in her حضن or] on one of her two sides. (TA.) — — See also 1, in three places. حُضْنٌ: see what next follows. حِضْنٌ The part beneath the armpit, (S, Mgh, Msb, K,) extending to the كَشْح [or flank]: (S, Msb, K:) or the bosom, or breast; syn. صَدْر: [الصَّدْرِ in the CK should be الصَّدْرُ:] and the upper arms with what is between them: (K:) and ↓ مُحْتَضَنٌ signifies the same: (S:) pl. of the former أَحْضَانٌ (Msb, K *) [and accord. to Freytag's Lex. حُضُونٌ also]. — — The side of a thing, (S, K,) and of a man: (Mgh:) the lateral, or adjacent, part of a thing: pl. أَحْضَانٌ. (S, * K.) حِضْنَا المَفَازَةِ means The two borders [the nearer border and the further] of the desert. (M, TA.) And حِضْنَا اللَّيْلِ (assumed tropical:) The two sides [or first and last portions] of the night. (TA.) And [as the حِضْن of a man or woman is often a place of concealment,] one says, مَا زَالَ يَقْطَعُ أَحْضَانَ اللَّيْلِ (tropical:) [meaning He ceased not to traverse the shades of the night]. (TA.) عَلَيْكُمْ بِالحِضْنَيْنِ, in a trad. of 'Alee, means [Keep ye to] the two wings of the army. (TA.) You say also, أَخَذَ فُلَانٌ حَقَّهُ عَلَى حِضْنِهِ, i. e. Such a one took his right, or due, by force. (TA.) — — Also (tropical:) The quantity that is carried in the حِضْن. (A.) — — Also, (S, K,) and ↓ حُضْنٌ, (K,) The hole, or den, or subterranean habitation, of the hyena: (S, K:) or the place of hunting, or of capture, of the hyena. (IB, TA.) — — And, both these words, The circuit, or surrounding part, of a mountain: or its base; or lower, or lowest, part. (K.) Accord. to Az, حِضْنَا الجَبَلِ means The two lateral, or adjacent, parts of the mountain. (TA.) حَضَنٌ Ivory: (ISk, S, K:) the tush of the elephant. (T, TA.) حِضَانٌ The state, or condition, of a ewe, or she-goat, (S, TA,) and of a she-camel, and of a man in respect of his testicles, and of the pudendum muliebre, (TA,) denoted by the epithet حَضُونٌ. (S, TA.) [See also حَضُنَتْ.] حَضُونٌ A ewe, and a she-camel, and a woman, having one of her teats, or breasts, larger than the other: (K:) or, applied to a ewe or she-goat, i. q. شَطُورٌ; i. e. having one of her teats longer than the other: (S:) or a she-camel, and a she-goat, of which one of her طُبْيَانِ [meaning either two mammæ or two teats] has gone. (A 'Obeyd, TA.) — — Also A man having one of his testicles larger than the other. (K.) — — And A pudendum muliebre having the edge of one of its labia majora (i. e. having one of its شُفْرَانِ) larger than the other. (K.) حَضَانَةٌ and حِضَانَةٌ [The office, or occupation, of carrying and rearing or fostering a child: the latter, accord. to the K and the Mgh, is an inf. n.: (see 1, first two sentences:) but accord. to Fei,] each is a subst. from حَاضِنٌ applied to a man, and حَاضِنَةٌ applied to a woman. (Msb.) حَاضِنٌ A man who has the charge of [carrying and] rearing, or nourishing, or fostering, a child: (Msb, * TA:) and حَاضِنَةٌ A woman who has the charge of a child, (S, Mgh, Msb, * K, TA,) who carries him, (Mgh,) and takes care of him, (TA,) and rears, or nourishes, or fosters, him: (S, Mgh, TA:) pl. of the former حُضَّانٌ (TA) [and حَضَنَةٌ (as in a phrase below), agreeably with a general rule: and pl. of the latter, also agreeably with a general rule, حَوَاضِنُ]. — — [Hence,] هُوَ مِنْ حَضَنَةِ العِلْمِ, (tropical:) i. e. علمته [a mistranscription for غِلْمَتِهِ, meaning He is of the servants of learning, or science]. (TA.) — — حَمَامَةٌ حَاضِنٌ (Mgh, Msb, TA) and حَاضِنَةٌ (Msb) A pigeon sitting [or brooding] upon its eggs, protecting them with its two sides; (Mgh;) or pressing, or compressing, its eggs beneath its wing. (Msb.) — — [Hence,] سُفْعٌ حَوَاضِنُ [pl. of حَاضِنَةٌ] (tropical:) Three stones for supporting a cooking-pot, cleaving to the ground, (K, TA,) with the ashes. (TA.) — — حَاضِنَةٌ also signifies A man's wife: and so حَاصِنَةٌ. (TA.) — — And a palm-tree (نَخْلَةٌ) having short racemes: (Kr, K:) or one of which the racemes have come forth, and quitted their spathes, and are short in their fruit-stalks. (AHn, K.) مَحْضَنٌ and مَحْضِنٌ The place in which a bird broods upon its eggs to hatch them: (K:) pl. مَحَاضِنُ. (TA.) See also what next follows. مِحْضَنَةٌ A shallow bowl, made of clay, for the pigeon (K, TA) [to lay its eggs therein, and] to brood therein upon its eggs: (TA:) مَحَاضِنٌ [is its pl.], accord. to rule, pl. of ↓ مَحْضَنٌ [&c., and] signifies the places, in pigeon-towers, in which the pigeons lay their eggs. (Mgh.) [See what next precedes.] مُحْتَضَنٌ: see حِضْنٌ. حضو 1 حَضَا النَّارَ, (K,) first pers. حَضَوْتُ, (S,) inf. n. حَضْوٌ, (K,) He lighted, or kindled, the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame: (S:) or he stirred the live coals of the fire after they had become [partially] extinguished. (K. [هَمَدَ, there, seems to be a mistake for خَمَدَ.]) It is also with ء. (S, TA. [See art. حضأ.]) مِحْضًى i. q. كُورٌ [as meaning either A blacksmith's fire-place, or the skin with which he blows his fire]. (K.) مِحْضَاءٌ A stick, or piece of wood, with which a fire is stirred; as also مِحْضأٌ; the latter accord. to those who pronounce the verb with ء. (S.) حط 1 حَطَّهُ, (S, Msb, TA,) aor. حَطُ3ُ, (Msb, TA,) inf. n. حَطٌّ, (Msb, K, TA,) He put it down, syn. وَضَعَهُ, (K, * TA,) and أَنْزَلَهُ, (Msb, TA,) from a high to a lower place; (Msb;) namely a load, or any other thing from a back; (TA;) a camel's saddle, (S, Msb, TA,) or other thing; (Msb;) a horse's saddle; and a bow; (S, TA;) as also ↓ احتطّهُ. (K, * TA.) You say, حَطَّ الأَحْمَالَ عَنِ الدَّوَابِّ He put down the loads from the beasts. (L.) And حَطَّ عَنْهُ وِزْرَهُ [He put down from him his heavy burden: or (tropical:) his heavy burden of sin]: (S, * K, * TA:) if a real load be intended, this is proper; but if an ideal thing, it is tropical; (TA;) [as when you say,] حُطَّ عَنَّا ذُنُوبَنَا [(tropical:) Put Thou down from us the burden of our sins]. (K.) And حَطَّ رَحْلَهُ [lit. He put down his camel's saddle;] meaning (tropical:) he stayed, or abode. (TA.) And حَطَّ alone, [elliptically,] (assumed tropical:) He alighted; or alighted and abode; (S, TA;) فِى مَكَانٍ in a place. (TA.) — — He threw it down; namely a thing. (TA.) [He paid it down; namely money.] — — He made it to descend, or to go down, or downwards, or down a declivity, (S, K, * TA,) from above to below. (K, TA.) Imra-el-Keys says, [describing a horse in motion,] كَجُلْمُودِ صَخْرٍ حَطَّهُ السَّيْلُ مِنْ عَلِ [Like a mass of rock which the torrent has made to descend from above]. (TA.) — — [(assumed tropical:) He lowered him, or degraded him.] — — حَطَّ مِنَ الثَّمَنِ كَذَا (tropical:) He abated of the price so much; syn. أَسْقَطَ; (Mgh, Msb;) لَهُ to him. (Msb.) And حَطَّ مِنْهُ حَطِيطَةً وَافِيَةً (tropical:) [He made a large abatement of it]. (TA.) [See حَطِيطَةٌ.] And حَطَطْتُ مِنَ الدَّيْنِ (tropical:) I abated [somewhat] of the debt. (Msb.) [See also 10.] — — حَطَّهُ is also syn. with حَتَّهُ: as in a trad. where it is said of Mohammad, that he sat by a

dry branch of a tree, فَقَالَ بِيَدِهِ وَ حَطَّ وَرَقَهَا [And he made a sign with his hand, and removed its leaves]; meaning, scattered its leaves. (AA, TA.) And so in the phrase, الزُّبْدُ يُحَطُّ عَنِ اللَّبَنِ [The froth is removed, or skimmed off, from the milk]. (TA.) — حَطَّ السِّعْرُ, aor. حَطِ3َ, (L, TA, [but I think it more probable that the aor. is حَطِ3ِ, agreeably with analogy, like as some say of قَطَّ, which, accord. to Sh, signifies the same, or nearly so, but accord. to others, the contr. of حَطَّ,] inf. n. حَطٌّ and حُطُوطٌ, (L, K,) (tropical:) The price was, or became, low, or cheap; (L, K, TA;) it abated; (Fr, TA in art. قط;) and so ↓ انحطّ. (Fr ubi suprà, S, * TA.) — حَطَّ البَعِيرُ, (S, K,) فِى السَّيْرِ, (S,) inf. n. حِطَاطٌ, (S, K,) (tropical:) The camel bore upon his nose-rein (S, K) towards one side, (K,) in going; (S;) as also ↓ انحطّ: (K:) or, accord. to AA, انحطّت النَّاقَةُ فِى سَيْرِهَا signifies (assumed tropical:) the she-camel was quick in her pace; (S, TA;) and so حَطَّت: (TA:) and حِطَاطٌ also signifies (assumed tropical:) vehement running. (TA.) [From what next follows, it seems that the verb in this sense is of the measure فَعِلَ, aor. حَطَ3َ.] — — The poet 'Amr-Ibn-El-Ahtam uses the phrase, حَطِّى فِى هَوَاىَ, meaning (assumed tropical:) Rest thou upon my love, and incline my way. (TA.) And it is said in a trad., فَحَطَّتْ إِلَى الشَّابِّ (assumed tropical:) And she inclined with her heart towards the youth. (TA.) — — حَطَّ فِى عِرْضِ فُلَانٍ (assumed tropical:) He launched forth into, or pressed on in, the reviling of such a one. (TA.) — — حَطَّ فِى الطَّعَامِ (tropical:) He ate the food; (K, TA;) as also ↓ حطّط, (Sgh, K,) inf. n. تَحْطِيطٌ: (TA:) or he ate much of the food. (A, TA.) — حَطَّ الجِلْدَ, inf. n. حَطٌّ, He polished, or smoothed, the skin; and figured, or decorated, it; (K, TA;) and ruled it, or made lines upon it; (TA;) with the مِحَطّ. (K, TA.) 2 حَطَّ3َ see 1; last sentence but one. 7 انحطّ, quasi-pass. of حَطَّهُ; It was, or became, put down; (S, * TA;) said of [a load, or any other thing from a back;] a camel's saddle; a horse's saddle; (TA;) [&c.] — — He, or it, descended; went down, or downwards, or down a declivity; from above to below. (S, * TA.) You say, انحطّ فِى حَدَرٍ [He descended a declivity]. (S and TA in art. حدر, from a trad.) — — [(assumed tropical:) He became lowered, or degraded.] — — Said of a price: see 1. — — Said of a camel: see 1. — — Also (assumed tropical:) He, or it, went back, or backward: went away: perished. (TA.) — — See also R. Q. 1. 8 إِحْتَطَ3َ see 1; first signification. 10 استحطّهُ وِزْرَهُ He asked him to put down from him [his heavy burden: or (tropical:) his heavy burden of sin]: (K, TA:) if a real load be intended, this is proper; but if an ideal thing, it is tropical. (TA.) — — إِسْتَحَطَّنِى مِنَ الثَّمَنِ, (S, Msb,) or مِنْ ثَمَنِهِ (K,) شَيْئًا, (S, K,) or كَذَا, (Msb,) (tropical:) He asked, demanded, or desired, of me an abatement, a lowering, a diminution, or a lessening, of somewhat, or so much, of the price. (S, * Msb, K.) — استحطّ (assumed tropical:) He deserved to be lowered, or degraded. (Har p. 258.) R. Q. 1 حَطْحَطَ i. q. ↓ انحطّ [but in what sense is not pointed out]: (Ibn-' Abbád, K:) said of a thing. (Ibn-' Abbád, TA.) — He was, or became, quick, (IDrd, K,) in his walk, or going, and in his work. (IDrd, TA.) حِطَّةٌ [A petition for the putting down of a heavy burden from one: or, (tropical:) of the heavy burden of sin: or merely a putting down thereof:] a subst. from استحطّهُ وِزْرَهُ, explained above; as also ↓ حِطِّيطَى. (K.) It is said in the Kur [ii. 55, and vii. 161], وَ قُولُوا حِطَّةٌ; i. e. they were told to say حِطَّةٌ for the purpose of asking thereby for the putting down of their heavy burdens from them, and they should be put down from them: (Ibn-Isráeel, TA:) the meaning is, And say ye, Put Thou down from us our heavy burdens, (S, TA,) or (tropical:) our sins: (Ibn-' Arafeh, K:) or [and say ye,] Our petition is حِطَّةٌ; i. e. that Thou wouldest put down from us our sins: (Aboo-Is- hák, K:) or, accord. to some, حِطَّة is a word which the children of Israel were commanded to say; and if they said it, their heavy burdens, or sins, were put down: (S, TA:) accord. to IAar, it is the saying لَا إِلٰهَ إِلَّا اللّٰهُ: (TA:) or it means forgiveness: (I' Ab:) or our affair is an alighting and abiding in this town: (Bd in ii. 55:) and there is another reading, وَ قُولُوا حِطَّةً, which is explained in two ways; either by making the verb to govern the noun, as though he had said, and say ye a saying which shall put down from you your heavy burdens, or (tropical:) sins; or by making the noun to be in the accus. case as an inf. n. meaning supplicating and petitioning [that God may put down from you your heavy burdens, or (tropical:) sins]; i. e. أُحْطُطِ اللّٰهُمَّ أَوْزَارَنَا حِطَّةً: (TA:) but they changed this saying, (Fr, Sgh, K,) using for it a Nabathean expression; (Fr, TA;) saying هِطِّى سُمْهَاثَا, i. e. " red wheat, "(Sgh, K,) accord. to Es-Suddee and Mujáhid; or, accord. to IAar, حِنْطَةً شُمْقَايَا, i. e. " good wheat. " (Sgh, TA.) You say also, ↓ سَأَلَهُ الحِطِّيطَى, i. e. الحِطَّةَ [He asked of him the putting down of his heavy burden from him: or (tropical:) his sin]. (TA.) And it is said in a trad., that when God tries a person with a trial in his body, هُوَ لَهُ حِطَّةٌ, i. e. It is to him a mode of putting down from him his sins. (TA.) الحِطَّةُ is also A name of the month of Ramadán, in the Gospel, or some other book: (Az, K, * TA:) because it puts down somewhat of the sin of him who observes the fast thereof. (Az, TA.) — — Also (tropical:) A decrease, or state of diminution, in respect of rank, or station: (TA:) [or low, or the lowest, rank, or station: for] ↓ الحُطُطُ, (K, TA,) which is its pl., (TA,) is explained as signifying, (K, TA,) on the authority of IAar, (TA,) مَرَاكِبُ السِّفَلِ, or correctly مَرَاتِبُ السِّفَلِ: (K, TA:) the latter [meaning (tropical:) the ranks, or stations, of the lowest, or meanest, of mankind,] is the right reading, as verified by Az. (TA.) حُطُطٌ: see حِطَّةٌ, last sentence. — Also (tropical:) Smooth, or sleek, bodies; (IAar, K, TA;) as though polished with the مِحَطَّة. (TA.) حَطُوطٌ A declivity, or declivous place; a place of descent, or by which one descends: (S, TA:) a hill (أَكَمَةٌ) that is difficult of descent: or, accord. to IDrd, a difficult أَكَمَة. (TA.) — (assumed tropical:) An excellent, swift she-camel; (S, K;) as also ↓ مُنْحَطَّةٌ. (TA.) كَعْبٌ حَطِيطٌ (tropical:) An ankle-bone covered with flesh and fat so that it is not apparent. (TA.) حَطِيطَةٌ (tropical:) What is abated, or diminished, of a price: (Mgh, Msb, K, TA:) pl. حَطَائِطُ. (TA.) You say, الحَطِيطَةُ كَذَا وَ كَذَا مِنَ الثَّمَنِ (tropical:) [The portion that is abated is so much and so much of the price]. (S.) And طَلَبَ مِنِّى حَطِيطَةً (tropical:) [He sought, or demanded, of me an abatement of price]. (TA.) حِطِّيطَى: see حِطَّةٌ; first sentence; and again, in the latter half of the paragraph. سِعْرٌ حَاطِطٌ (tropical:) A low, or cheap, price; as also ↓ مَحْطُوطٌ. (TA.) أَحَطُّ (assumed tropical:) Smooth in the مَتْنَان [or two portions of flesh and sinew next the back-bone, on each side]. (IAar, K.) [See also مَحْطُوطٌ.] مَحَطٌّ [A place where loads, &c., are put down. — — And hence,] (assumed tropical:) A place where one alights, or alights and abides; (S, TA;) as also ↓ مَحَطَّاتٌ: pl. [of either] مَحَاطُّ and [of the latter] مَحَطَّاتٌ. (TA.) — — [Hence also,] مَحَطُّ سُفُنٍ [A place for unloading of ships]. (S and K in art. فرض.) — — [Hence also,] هٰذَا مَحَطُّ الكَلَامِ (tropical:) [This is the meaning, or intent, of the saying, or sentence: used in this sense in the present day]. (TA.) مِحَطٌّ (S, O, K) and ↓ مِحَطَّةٌ (K) An instrument of iron, (O, K,) or of wood, prepared (K, in some copies of which, for مُعَدَّةٌ, we find مُعَدِّلَةٌ, which is a mistake, TA,) for the polishing, or smoothing, of skins, (O, K,) to make them soft and beautiful; (O;) and for figuring, or decorating, them; (K;) [and for ruling them, or making lines upon them: see 1; last sentence:] or an instrument with which tattooing is performed: or an iron instrument used by sewers of boots &c., with which they figure, or decorate, the leather: (S:) or an instrument (T, A, TA) with a pointed extremity, (T, TA,) used by binders of books, (T, A, TA,) and by others. (A, TA.) مَحَطَّةٌ: see مَحَطٌّ. مِحَطَّةٌ: see مِحَطٌّ. مَحْطُوطٌ [originally, Put

down; applied to a load, &c. See 1. — — And hence,] applied to a price: see حَاطِطٌ. — Leather polished, or made smooth [&c.: see 1; last sentence]. (TA.) — — (tropical:) A sword made thin. (TA.) — — أَلْيَةٌ مَحْطُوطَةٌ (tropical:) [A rump] without مَأْكَمَة [or protuberant buttocks]; (K, TA;) as though it were smoothed (حُطَّتْ) with the مِحَطّ. (TA.) And جَارِيَةٌ مَحْطُوطَةُ المَتْنَيْنِ (tropical:) A girl having the مَتْنَانِ [or two portions of flesh and sinew next the backbone, on each side,] extended [or long]; as though they were smoothed with the مِحَطّ: (TA:) or having them extended [or long] and even (S, TA) and beautiful. (Az, TA.) And مَحْطُوطَةُ الكَشْحِ may mean (assumed tropical:) A woman whose flank is as though it were smoothed with the مِحَطّ: but it is better explained as meaning elevated, or protuberant, in the posteriors, and depressed in the flank. (Ham p. 141.) [See also أَحَطُّ.] مُنْحَطٌّ (tropical:) A shoulder-joint (K, TA) neither high nor low, (TA,) of the most beautiful kind. (K, TA.) — See also حَطُوطٌ. حطأ 1 حَطَأَ He cast, or threw; syn. رَمَى [and, like this, trans. by means of بِ]. (K.) [Hence,] حَطَأَ بِهِ الأَرْضَ, (AZ, S, K,) aor. حَطَأَ, (K,) inf. n. حَطْءٌ, (S,) He cast him, or threw him, down prostrate upon the ground: (AZ, S, K:) or, with violence: one says, اِحْتَمَلَهُ فَحَطَأَ بِهِ الأَرْضَ [He raised him upon his back, and threw him down violently upon the ground]. (Lth, TA.) And حَطَأَتْ بِوَلَدِهَا She (a woman) cast forth her child from her womb. (TA in art. زكب.) And حَطَأَتِ القِدْرُ بِزَبَدِهَا The cooking-pot cast forth its froth, or scum, (S, TA,) in boiling. (TA.) And حَطَأَ بِسَلْحِهِ He cast forth his excrement, or ordure. (S.) And حَطَأَ [alone], aor. حَطَأَ and حَطِأَ, He cast forth his excrement, or ordure, at once, (K, TA,) quietly, or gently. (TA.) And حَطَأَ, (K,) or حَطَأَ بِهَا, (S,) He broke wind, with a sound. (S, K.) — — حَطَأَ بِهِ عَنْ رَأْيِهِ He turned him back from the opinion, or judgment, that he had formed. (IAth, K.) — — حَطَأَهُ He struck him, or slapped him, on the back with his open hand: (S, K:) or struck him gently on the back with the palm of his hand: (S in art. لطح:) or slapped him on the back, or between the shoulders, or on the upper part of the side, or on the chest; (Khálid Ibn-Jembeh, TA;) or on the back of the head: (AZ, TA:) and he struck him, or beat him, (Sh, K, *) with his hand; (Sh, TA;) but it is said that the meaning is, he struck him on the back of the neck: (TA:) it also occurs without ء. (TA.) — — حَطَأَهَا He lay with her. (S, K. *) حَطْأَةٌ A slap on the back [&c. (see the verb)] with the open hand. (S, TA.) It also occurs without ء, written حَطْوَةٌ. (TA.) حَطِىْءٌ, applied to a man, Low, ignoble, mean, or sordid. (AZ, S, K.) You say also حَطِىْءٌ بَطِىْءٌ, using the latter word as an imitative sequent. (S.) حُطَيْئَةٌ, applied to a man, Ugly; or contemptible; or ugly in aspect and small in body: (Th, S, K:) or short. (S, K.) حطب 1 حَطَبَ, (S, A, K,) aor. حَطِبَ, (K,) inf. n. حَطْبٌ, (TA,) He collected حَطَب, (S, A, K,) i. e. firewood; (A, K;) as also ↓ احتطب: (S, A, K:) [and] so حَطَبَ الحَطَبَ, (Mgh, Msb,) aor. and inf. n. as above; and ↓ احتطب. (Msb.) — — [Hence,] حَطَبَ فِى حَبْلِهِ, (A,) or فى حَبْلِهِمْ, (K,) [lit. He collected firewood in his, or their, rope; meaning] (tropical:) he aided, or assisted, (A, K,) him, (A,) or them. (K.) One says, إِنَّكَ تَحْطِبُ فِى حَبْلِهِ وَ تَمِيلُ إِلَى هَوَاهُ (tropical:) [Verily thou aidest him, and inclinest to his desire]. (A, TA.) — — And حَطَبَ عَلَيْهِ بِخَيْرٍ (A, Mgh) (tropical:) He brought to him خير, (Mgh,) meaning wealth, or property. (A.) — — And فُلَانٌ يَحْطِبُ عَلَى فُلَانٍ (assumed tropical:) Such a one incites, urges, or instigates, [others] against such a one. (Har p. 209.) — — And حَطَبَ بِهِ (tropical:) He calumniated him, or slandered him. (A, Mgh, Msb, K. [See حَطَبٌ, below.]) — حَطَبَهُ, (S, K,) aor. حَطِبَ, (TA,) He collected firewood for him: (K:) or he brought firewood to him: (S, K:) as also ↓ احتطب لَهُ. (TA.) You say, فُلَانٌ يَحْطِبُ رُفَقَآءَهُ وَ يَسْقِيهِمْ [Such a one collects firewood for, or brings firewood to, his companions, and gives them to drink]. (A, TA.) — — Also He collected for him a thing as firewood. (TA.) — — حَطَبُوا كَرْمَهُمْ, inf. n. حَطْبٌ, [and app. also حِطَابٌ, which see below, or this may be a simple subst.,] (tropical:) They cut off the حَطَب of their grapevine; (A;) i. e. the dry portions thereof, that were of no use but for fire. (Mgh.) — حَطَبَ and ↓ احطب It, (a place, K,) or he, (a man, TA,) abounded with firewood. (K, * TA.) — حَطُبَ He was, or became, lean, or meagre. (A.) 4 احطب: see 1. — — Also (assumed tropical:) It (a grape-vine) attained to the time for having its حَطَب [q. v.] cut off from it: (S:) or (tropical:) attained to the time of bearing grapes and for the cutting off of what required to be cut off; as also ↓ استحطب: (A:) or the latter, it required to have its upper, or uppermost, portions cut off, (K,) or somewhat of those portions. (TA.) 8 احتطب: see 1, in three places. — — Also (assumed tropical:) It (rain) tore up the roots, or stems, of the trees [as though it made firewood of them]. (K.) — — (assumed tropical:) He (a camel, TA) fed upon the small and dry parts of the branches. (K, TA.) This a camel does only by reason of soundness, and of surpassing strength. (TA.) — — احتطب عَلَيْهِ فِى الأَمْرِ i. q. احتقب [app. meaning (assumed tropical:) He took upon himself a burden, or a responsibility, in the affair; as though he bound it like a bundle of firewood upon his back]. (K.) 10 إِسْتَحْطَبَ see 4. حَطَبٌ Firewood; the portions of trees that are prepared for fuel: (M, A, K:) pl. أَحْطَابٌ. (Msb.) — — And hence, because enmity is kindled with it like as fire is with حَطَب [properly so called], (Har p. 209,) (tropical:) Calumny, or slander; (A, Mgh, TA;) also termed الحَطَبُ الرَّطْبُ. (TA.) The former is said to have this meaning in the Kur cxi. 4: (Mgh, TA:) or to mean thorns, which the woman there spoken of is related to have been in the habit of throwing in the way of Mohammad. (TA.) You say, يَحْمِلُ الحَطَبَ بَيْنَ النَّاسِ, meaning (tropical:) He goes about with calumny, or slander, among, or between, the people. (A.) — — Also (tropical:) The prunings of a grape-vine; (S, * A;) and so ↓ حِطَابٌ: (A:) the dry portions of a grape-vine that are of no use but for fire: (Mgh:) — — the latter is explained by ISh as meaning the prunings that are cut off each year from the upper, or uppermost, portions of a grape-vine. (TA.) حَطِبٌ, applied to a man, (S,) [and app. to cattle, (see خَشَبٌ,)] (assumed tropical:) Very lean or meagre; as also ↓ أَحْطَبُ: (S, K:) or the latter means unlucky, or unfortunate; syn. مَشْؤُومٌ; (K;) in some copies of the K مَوْسُومٌ; (TA;) and its fem. is حَطْبَآءُ. (K.) حِطَابٌ [app. an inf. n., see 1,] (assumed tropical:) The pruning of a grape-vine until reaching the part in which the sap runs. (K.) — — See also حَطَبٌ, in two places. حَطِيبٌ, (S, Msb, K,) fem. with ة, (K,) A place, (S, Msb, K,) or land, (K,) abounding with firewood. (S, * Msb, K.) حَطُوبَةٌ A handful, or bundle, of firewood. (K, * TA.) حَطَّابٌ: see حَاطِبٌ. — — Also (assumed tropical:) A camel that feeds upon the small and dry parts of branches: (K, TA:) fem. with ة. (TA.) [See 8.] حَاطِبٌ A collector of firewood: (Msb, TA:) and so ↓ حَطَّابٌ, (A, Msb,) but in an intensive sense: (Msb:) or the latter, one who collects and sells firewood: (TA:) and حَطَّابَةٌ a company of collectors of firewood: (S, Mgh:) and إِمَآءٌ حَوَاطِبُ [pl. of حَاطِبَةٌ] female slaves who collect firewood. (A, TA.) — — [Hence,] هُوَ حَاطِبُ لَيْلٍ (tropical:) He is one who confuses in his speech, (A, K,) and in his affair: (TA:) or one who speaks what is bad and what is good: (S, TA:) like him who collects firewood by night; (TA;) for this person sees not what he collects in his rope, (S, TA,) so he collects bad and good. (TA.) Az says, one who acts unjustly towards himself is likened to a collector of wood by night, because the latter may chance to put his hand upon a viper, and be bitten by it: and so is one who does not restrain his tongue, but censures others; by doing which a man sometimes occasions his own death. (TA.) It is said in a prov., المِكْثَارُ حَاطِبُ لَيْلٍ (tropical:) The

loquacious is [like] a collector of firewood by night. (A 'Obeyd, TA.) مِحْطَبٌ: see حَطِبٌ. أَحْطَبُ (assumed tropical:) A pruning-knife. (K, TA.) مُحَاطِبَةٌ (assumed tropical:) A she-camel that eats dry thorns. (S, K.) مُحْتَطِبٌ (assumed tropical:) A small creeping thing that goes along upon the ground with pieces of wood, or stick, clinging to it. (Ham p. 207.) حطم 1 حَطِمَ, aor. حَطَمَ, inf. n. حَطَمٌ, It broke, or became broken, in pieces; as also ↓ انحطم (Msb) and ↓ تحطّم: (TA:) or these two, (S, K,) or [correctly] the former [only], (TA,) it broke, or became broken: (S, K, TA:) or they are peculiarly said of that which is dry, or tough; (K, TA;) as a bone and the like. (TA.) — — [Hence,] حَطِمَتِ الدَّابَّةُ (assumed tropical:) The beast became aged [and emaciated and weak, or broken with age: see حَطِمٌ, below]. (S.) — — And (assumed tropical:) The beast had a disease (termed حَطَمٌ) in his legs. (TA.) — حَطَمَهُ, (S, Msb, K,) aor. حَطِمَ, (Msb, K,) inf. n. حَطْمٌ, (S, Msb, K,) He broke it: (S, K:) or it applies peculiarly to that which is dry, or tough; (K, TA;) as a bone and the like: (TA:) as also ↓ حطّمهُ, (K,) inf. n. تَحْطِيمٌ: (S:) or the latter signifies he broke it in pieces, (S,) and so the former; (Msb;) or the latter, he broke it much. (Msb, TA.) — — He, or it, crushed it, or bruised it; as, for instance, a lion, that which he devours; and as a camel and a sheep or goat, the ground with his feet or hoofs, and the trees and herbs in eating them; and as the wind, that upon which it blows [vehemently]. (TA.) It is said in a trad., رَأَيْتُ جَهَنَّمَ يَحْتِمُ بَعْضُهَا بَعْضًا [I saw Hell-fire, one part thereof crushing another: or, as though pressing upon another; from what next follows]. (TA.) One says of people crowding together, يَحْطِمُ بَعْضُهُمْ بَعْضًا [They crush, bruise, or press upon, one another]. (TA.) And of a vehement driver, يَحْطِمُ المَالَ [He bruises the cattle, or camels &c.]. (A, TA.) — — One says also, لَا تَحْطِمْ عَلَيْنَا المَرْتَعَ, meaning (tropical:) Spoil not thou to us the pasturage by pasturing upon it. (TA.) — — And حَطَمَ فُلَانًا أَهْلُهُ (tropical:) His family rendered such a one a broken old man; as though they loaded him with their burdens. (TA.) And حَطَمَتْهُ السِّنُّ (S) (assumed tropical:) Age rendered him infirm. (TA.) 2 حَطَّمَ see 1. 5 تَحَطَّمَ see 1. You say also, تحطّم البَيْضُ عَنِ الفِرَاخِ [The eggs broke in pieces so as to disclose the young birds]. (TA.) And تَحَطَّمَتِ الأَرْضُ يُبْسًا The ground, or earth, crumbled by reason of excessive dryness. (TA.) And تحطّم النَّاسُ The people crowded together, crushing, bruising, or pressing upon, one another. (TA.) And ↓ انحطم النَّاسُ عَلَيْهِ The people pressed together, or crowded, upon it, or him. (ISd, TA.) — — And تحطّم عَلَيْهِ غَيْظًا (tropical:) He became inflamed with wrath, or rage, against him. (K, * TA.) 7 إِنْحَطَمَ see 1: — — and 5. حَطْمٌ inf. n. of حَطِمَ [q. v.]. (Msb.) — — Also A certain disease in the legs of a beast. (K.) حَطِمٌ A thing (Msb) breaking in pieces of itself. (S, Msb, K.) — — (assumed tropical:) A horse broken by age: (S:) or a horse weak by reason of leanness and old age: (Az, TA:) or an aged beast. (Msb.) حُطَمٌ One who breaks the ranks on the right and left; and ↓ حَطَّامُ الصُّفُوفِ [signifies the same]. (TA.) — — See also حُطَمَةٌ, in five places. حُطُمٌ: see حُطَمَةٌ. حَطْمَةٌ The crowding, thronging, or pressing, of men; and their pushing one another. (TA.) — — The tide (دُفْعَة) of a torrent; like طَحْمَةٌ. (S.) — — The havoc of a lion among cattle. (TA.) — — (tropical:) Dearth, drought, or sterility; or a year of dearth, &c.; (S, K, TA;) because it breaks (تَحْطِمُ) everything; (TA;) as also ↓ حُطْمَةٌ and ↓ حَاطُومٌ: (K:) or this last is not used except as meaning continual dearth &c. (TA.) [See also the last of these words below.] حُطْمَةٌ: see what next precedes. حِطْمَةٌ What is broken in pieces, or what one breaks, [accord. to different copies of the K, the former accord. to the reading in the TA,] of a thing that is dry, or tough; (K, TA;) as also ↓ حُطَامَةٌ: (K:) pl. of the former حِطَمٌ: whence صَعْدَةٌ حِطَمٌ [meaning a spear, or spear-shaft, broken in pieces, as is indicated in the TA], in which the term حِطْمَةٌ is regarded as applying to every portion. (K, * TA.) [See حُطَامٌ.] حُطَمَةٌ A vehement fire, (K,) that breaks in pieces everything that is cast into it. (TA.) Hence, (S, TA,) الحُطَمَةُ a name of Hell, (K,) or of Hell-fire: (S, K:) or, as some say, the fourth stage of Hell: (Har. p. 347:) or a gate of Hell. (K.) — — (tropical:) A man who eats much; (S, TA;) as also ↓ حُطَمٌ; who breaks everything in eating: (Har p. 580:) and the latter, and ↓ حُطُمٌ, an insatiable man. (TA.) — — (assumed tropical:) A large number of camels, (T, S, K,) and of sheep or goats: (T, K:) because they break, or crush, (T, S, TA,) the herbage, (T, TA,) or everything, (S, TA,) or the ground with their feet or hoofs, and the trees and herbs in eating them. (TA.) — — Also, and ↓ حُطَمٌ, (S, K,) (tropical:) A pastor having little mercy upon the cattle; (S, TA;) or who acts injuriously towards them; (K, TA;) causing them to crush, or bruise, one another; (S, K, TA;) or as though he crushed, or bruised, them by his vehement driving: (A, TA:) or the former signifies a pastor who does not allow his beasts to avail themselves of the plentiful pasturages, nor let them disperse themselves in the pasturage: and ↓ the latter, one who is ungentle, or rough; as though he broke, or crushed, or bruised, them when driving them or pasturing them: and ↓ سَوَّاقٌ حُطَمٌ signifies a man who drives beasts vehemently, crushing them, or bruising them, by reason of his vehement driving; but it is used by way of comparison, as meaning (tropical:) cunning and versatile. (TA.) Hence, شَرُّ الرِّعَآءِ الحُطَمَةُ [The worst of pastors is the ungentle, who causes the beasts to crush, or bruise, one another]: (S, K:) accord. to the S, a prov.: accord. to Sgh and the K, not a prov., but a trad.: but many of the trads. are reckoned among provs.: it is applied to him who governs, or manages, ill. (MF, TA.) Hence also what is related in a trad. of 'Alee, that Kureysh, when they saw him in war, or battle, used to say, اِحْذَرُوا الحُطَمَ ↓ اِحْذَرُوا الحُطَمَ [Beware ye of the rough one! Beware ye of the rough one!]. (TA.) حُطَمِيَّاتٌ Coats of mail; so called from a maker thereof named حُطَمَةُ: or such as break the swords: or such as are heavy and wide: (K:) the first of which explanations is the most probable. (TA.) حُطَامٌ What is broken in pieces, of a thing that is dry, or tough. (S, K. [In the CK, by the accidental omission of وَ كَغُرَابٍ, this signification and the next here following, from the K, are assigned to صَعْدَةٌ حِطَمٌ. See حِطْمَةٌ, which, accord. to some copies of the K, is syn. with حُطَامٌ in the sense explained above.]) And Fragments of eggs; (A, TA;) or of an egg-shell; so in a verse of Et-Tirimmáh: (TA:) or the shell of the egg. (K.)– — [See a tropical usage of it in an ex. cited, from a trad., voce ثُمَامٌ.] — — حُطَامُ الدُّنْيَا (assumed tropical:) The frail, or perishing, goods, or possessions, of the present world: accord. to Z, from حُطَامٌ signifying the " fragments " of eggs: (TA:) or [simply] the goods of the present world. (TA in art. عرض.) حَطُومٌ The lion, (K,) that crushes, or bruises, everything that he devours; (TA;) as also ↓ حَطَّامٌ and ↓ مِحْطَمٌ. (K.) And A wind (رِيح) that crushes everything. (TA.) حَطِيمٌ Herbage remaining from the preceding year: (Lh, K:) because dry, and broken in pieces. (Lh, TA.) — — الحَطِيمُ The حِجْر [q. v.] (Msb, K) of Mekkeh, (Msb,) [i. e.] of the Kaa- beh; (K;) which is excluded from the Kaabeh; said in the M to be of the part next the spout; and in the T, to be that in [or rather over] which is the spout: so called because it was left broken when the House was raised: or because the Arabs used to throw in it, or upon it, the clothes in which they performed their circuitings, and it remained until it became broken by length of time: (TA:) or the wall of the حِجْر of the Kaabeh; (I' Ab, S, K;) the wall over which is the spout of the Kaabeh; (Ham p. 710;) the wall that [partly] encloses the حِجْر of the Kaabeh, on the western [or rather north-western] side: (Har p. 389:) or the part between

the angle [of the Black Stone] and [the well of] Zemzem and the Makám [-Ibrá- heem] and, some add, the حِجْر: or from the Makám to the door: (K:) or the part between the black angle and the door and the Makám, where the people crowd together to offer up their supplications, so that they crush, or bruise, or press upon, one another: (K, * TA:) and there the pagans used to confederate. (K.) حُطَامَةٌ: see حَطُومٌ. حَطَّامٌ: see حِطْمَةٌ: and حُطَمٌ. حَاطُومٌ: see حَطْمَةٌ. — — Also (tropical:) A digestive; syn. هَاضُومٌ. (K, TA. [In the CK, erroneously, حاضوم.]) It is implied in the K that this is also a signification of حَطْمَةٌ and حُطَمَةٌ; which it is not. (TA.) One says, نِعْمَ حَاطُومُ الطَّعَامِ البِطِّيخُ (tropical:) [Excellent, or most excellent, is the digestive of food, the melon, or water-melon]. (A, TA.) مِحْطَمٌ: see حَطُومٌ. حظ حَظَّ, sec. pers. حَظِظْتَ, (S, K,) aor. يَحَظُّ, (S,) inf. n. حَظٌّ, (K,) He was, or became, fortunate, or possessed of good fortune, (S, K,) فِى الأَمْرِ in the affair; (K;) as also ↓ احظ: (K, TA:) or ↓ the latter signifies he was, or became, rich, wealthy, or opulent; or in a state of, or possessed of, competence, or sufficiency; in no need; without wants; or with few wants. (O, TS.) Lth says, I have not heard any verb from حَظٌّ: but it has a verb, transmitted from the Arabs, which Lth did not know, and had not heard: and AHeyth says, in writing to Ibn-Buzurj, هُمْ يُحَظُّونَ بِهِمْ, and يُجَدُّونَ بهم, (Az, TA,) meaning They become possessed of good fortune, and riches, or competence, or sufficiency. (L in art. جد.) 4 أَحْظَ see 1, in two places. — أَحْظَيْتُهُ عَلَيْهِ [I preferred him above him] may be from the same root as the other words of this art.; the second ظ being changed into ى; [like as أَمْلَيْتُ is, accord. to some, formed from أَمْلَلْتُ;] or it may be from حُظْوَةٌ. (TA.) حَظٌّ Fortune; or particularly good fortune; syn. جَدٌّ (S, Nh, Msb, K) and بَخْتٌ: (Nh:) and a share, portion, or lot: (S, Msb, K:) or particularly a share, portion, or lot, of something good or excellent: (Lth, K:) some of the people of Hims say حَنْظٌ; but when they form a pl., they return to the original, saying حُظُوظٌ: and the ن is regarded by them as a nasal sound, not as a radical letter: and in like manner they do in the case of every word having a doubled letter, such as رُزٌّ and أُتْرُجٌّ, saying رُنْزٌ and أُتْرُنْجٌ: (Lth, L:) the pl. (of pauc., S) is أَحُظٌّ (S, K) and (of mult., S) حُظُوظٌ (AZ, S, Msb, K) and حُظُوظَةٌ (Ibn- 'Abbád, K) and حِظَاظٌ (IJ, K) and حُظٌّ (AZ, K) and ↓ أَحَاظٍ, (S, L, K, [in the CK, erroneously, أَحَاظٌ,]) irregularly, as though it were pl. of أَحْظٍ, (S, L,) or it is regularly formed from أَحْظٍ, which latter is [irregular, being] originally أَحْظُظٌ, [which is the original form of the pl. of pauc. mentioned above,] (IB,) and another pl. is ↓ حِظَّآءٌ, (L, [and so in the TA as from the K, but in several copies of the K ↓ حِظَّآءٌ, which is of one of the forms of quasi-pl. ns.,]) also irregular, being formed [from حِظَاظٌ] by a change of the second ظ [into ى and then into ء]. (L.) — See also حَظِيظٌ. حِظَّآءٌ and حِظَآءٌ: see حَظٌّ. حَظِّىٌّ, or حَظِىٌّ: see what next follows. حَظِيظٌ and ↓ حَظٌّ (S, K) and ↓ حَظِّىٌّ, as a relative n., accord. to [most of] the copies of the K, or as a defective word, [i. e. ↓ حَظِىٌّ, with a single ظ, as we find it in the CK,] accord. to Az, who says that it is originally حَظٌّ, (TA,) and ↓ مَحْظُوظٌ, (AA, S, Msb, K,) Fortunate; or possessed of good fortune; (S, Msb, K;) possessing a good share (حَظٌّ) of the means of subsistence: (TA:) or the first, accord. to Fr, possessing competence, or sufficiency; or rich, or wealthy, or opulent: (TA:) the pl. [accord. to analogy of حَظِيظٌ] is أَحِظَّآءُ. (So in the L: [in the TA written أَحْظَآءُ, which I think a mistake, though it seems to be there implied that it is pl. of حَظٌّ, and if so, we must suppose it to be originally أَحْظَاظٌ, like as حِظَّآءٌ, a pl. of the subst. حَظٌّ, if correct, is originally حِظَاظٌ.]) فُلَانٌ أَحَظُّ مِنْ فُلَانٍ Such a one is more fortunate than such a one. (S, * Msb, * TA.) أَحَاظٍ said to be an irreg. pl. of حَظٌّ, q. v. مَحْظُوظٌ: see حَظِيظٌ. حظر 1 حَظَرَهُ, (Msb, K,) and حَظَرَ عَلَيْهِ, (K,) aor. حَظُرَ, (Msb,) inf. n. حَظْرٌ (S, A, Msb) and حِظَارٌ, (TA,) He forbade it; prohibited it; interdicted it. (S, A, Msb, K.) The Arabs say, لَا حِظَارَ عَلَى الأَسْمَآءِ There is no prohibition against names; i. e., no one is forbidden to be named, or to name himself, as he pleases. (TA.) — — حَظَرَ الشَّىْءَ عَلَيْهِ It (anything intervening) debarred the thing from him. (L.) And حُظِرَ عَلَيْهِ كَذَا Such a thing was debarred from him, by something intervening. (A.) — — Also حَظَرَهُ, (Msb, K,) inf. n. حَظْرٌ, (Mgh,) He took it to, or for, himself; (Mgh, Msb, K, TA;) as though he withheld it from others. (TA.) — — And حَظَرَ, (K,) aor. حَظُرَ, inf. n. حَظْرٌ, (TA,) He confined cattle in a حَظِيرَة. (K.) And حَظَرَ عَلَى نَعَمِهِ He confined his cattle in a حَظَار. (Az.) — — And حَظَرَ, (K,) [aor. app. as above,] inf. n. حَظْرٌ; (TA;) ↓ احتظر; (A, Msb, K;) He made a حَظِيرَة: (A, Msb, K:) or the former, (Mgh,) or ↓ احظر inf. n. إِحْظَارٌ, (TA,) he made a حظيرة for another: and ↓ احتظر he made a حظيرة for himself. (Mgh, TA.) 2 حَظَّرَ [حظّر, inf. n. تَحْظِيرٌ, app. signifies He made a limit of separation, or the like. For] زَمَنُ التَّحْظِيرِ (used as an era, Mgh) points to what 'Omar did, in dividing Wádi-l-Kurà among the Muslims and Benoo-'Odhrah, after the expulsion of the Jews: (Mgh, K, TA:) as though he assigned to every one a limit of separation. (TA.) 4 أَحْظَرَ see 1. 8 إِحْتَظَرَ see 1, in two places. — — Also احتظر بِهِ (assumed tropical:) He protected, or defended, himself by means of him, or it. (TA.) حَظِرٌ Trees with which a حَظِيرَة is made. (A, K.) — — And Fresh thorns. (K.) وَقَعَ فِى الحَظِرِ الرَّطْبِ (assumed tropical:) He fell into that to which he was not equal, (K, TA,) is a prov., originating from the fact of the Arabs' collecting fresh thorns, and making of them enclosures, into which a man sometimes falls so that he becomes caught therein. (TA.) And جَآءَ بِالحَظِرِ الرَّطْبِ (tropical:) He came with, or brought, a large number of cattle, and of men: or an odious lie: (K:) [or calumny, or slander, and falsehood:] is said of a calumniator, or slanderer, and liar, who kindles by his calumnies the fire of enmity, and makes it to burn up. (A.) And أَوْقَدَ فِى الحَظِرِ الرَّطْبِ (tropical:) He uttered calumny, or slander: (K:) or he went about with calumny, or slander, and foul conduct. (TA.) حِظَارٌ (Sh, T, K) and حَظَارٌ (T, K) i. q. حَائِطٌ [A wall, or wall of enclosure, &c.]: (Sh, T, K:) and anything intervening between a person and a thing, or between two things, and forming a barrier, and obstruction, a partition, or a fence. (TA.) See also the next paragraph, in two places. حَظِيرَةٌ An enclosure of a thing, of wood, or of canes or reeds: (K:) [a kind of pen:] an enclosure for camels, (S, Mgh,) made of trees, to protect them from the cold and wind; (S;) as also ↓ حِظَارٌ: (S, K:) an enclosure for sheep or goats, &c., made of trees, to confine and protect them: pl. حَظَائِرُ and حِظَارٌ: (Msb:) Az heard the Arabs apply the term ↓ حَظَارٌ, with fet-h [to the ح, to a wall made of trees placed one upon another to form a protection for camels or sheep or goats from the cold of the north wind in winter. (TA.) The pl. حَظَائِرُ is met. applied, by the poet El-Marrár Ibn-Munkidh, to (tropical:) [Enclosures of] palm-trees. (TA.) [Hence,] حَظِيرَةُ القُدْسِ (assumed tropical:) Paradise: (K:) occurring in a trad. (TA.) And هُوَ نَكِدُ الحَظِيرَةِ (tropical:) He is a person of little good, or of no good: (S, K:) or niggardly, tenacious, penurious, or avaricious. (A.) — — Also A place in which dates are dried: (K:) of the dial. of Nejd: as also حَضِيرَةٌ and حَصِيرَةٌ. (TA.) مَحْظُورٌ Forbidden; prohibited; interdicted: (S, Mgh, K:) confined to one class of men, exclusively of others; thus in the Kur xvii. 21. (K.) مُحْتَظَرٌ: see what next follows. مُحْتَظِرٌ A maker of a حَظِيرَة. (S, Msb.) In the Kur liv. 31, some read, كَهَشِيمِ المُحْتَظَرِ; and others, ↓ المُحْتَظِرِ: (S, TA:) the former meaning Like the dry fragments of plants, or trees, which the maker of a حظيرة collects: the latter, like the dry fragments of plants, or trees, of a حظيرة. (TA.) حظل 1 حَظَلَهُ,

(Msb,) or حَظَلَ عَلَيْهِ, (S, K, TA,) aor. حَظُلَ (S, Msb, K) and حَظِلَ, (K,) inf. n. حَظْلٌ (S, Msb, K) and حِظْلَانٌ and حَظَلَانٌ, (K,) He forbade, prohibited, or interdicted, him, (S, Msb, K, TA,) like حَظَرَهُ, (Msb, TA, *) or particularly (TA) from free action, and motion, (S, K, TA,) and walking, (K,) [or walking out,] or somewhat from walking. (TA.) حَظْلٌ also signifies A man's regarding his wife with jealousy, and forbidding her, or preventing her, from free action, and from walking [out]: (TA:) and يَحْظُلُ, he straitens, and withholds, restrains, or debars: (Fr, IAar, TA:) or يَحْظُلُهَا, he prevents her, or restrains her, from appearing [in public]. (TA.) — — حَظَلَ المَشْىَ, (S, K,) aor. حَظُلَ, (S,) inf. n. حَظَلَانٌ, He checked, or restrained, somewhat of his walking: and the inf. n. signifies the walking of him who is angry. (S, K.) El-Marrár Ibn-Munkidh says, وَحَشَوْتُ الغَيْظَ فِى أَضْلَاعِهِ فَهْوَ يَمْشِى حَظَلَانًا كَالنَّقِرْ [And I stuffed wrath within his ribs, so that he walks checking somewhat his pace, like the نَقِر]; (ISk, S;) i. e., like the ram that has a vein, or nerve, twisted in his hock; so that he somewhat checks his walk. (TA.) — — حَظَلَ, aor. حَظُلَ, signifies also He walked on one side, by reason of some complaint: (Az, TA:) and حَظَلَانٌ, a man's being lame. (TA.) — — حَظِلَتْ, aor. حَظَلَ, (M, K,) inf. n. حَظَلٌ, (TA,) She (a ewe or a goat) limped, or was slightly lame, and her colour changed, in consequence of a tumour in her udder: (M, K:) or, said of a she-camel, and of a ewe or she-goat, her udder became swollen, and her milk became bad. (AHei, TA.) — حَظِلَ, (S, K,) aor. حَظَلَ, (K,) inf. n. حَظَلٌ, (TK,) He (a camel) ate much of حَنْظَل [or colocynths]: (S, K:) or became sick from eating حنظل: (AHei, TA:) but seldom does he eat them. (TA.) 4 احظل It (a place) abounded with حَنْظَل [or colocynths]. (R, TA.) حَظِلٌ A parsimonious man, who reckons with his family, or calls them to account, for what he expends upon them; as also ↓ حَظَّالٌ (S, M, Sgh, K) and ↓ حَظُولٌ: (M, K:) which last also signifies [simply] niggardly, or avaricious. (TA.) — A camel eating much of حَنْظَل [or colocynths]: (S, K:) or that eats حنظل: (Msb:) or that pastures upon حنظل, and becomes sick in consequence thereof: (AHn, TA:) but it is seldom that he eats them: (TA:) pl. حَظَالَى. (S, K.) حِظْلَانٌ The quality of parsimony, and reckoning with one's family, or calling them to account, for what one expends upon them. (S, K.) حَظُولٌ: see حَظِلٌ. — — Also A ewe, or she-goat, that limps, or is slightly lame, and changed in colour, in consequence of a tumour in her udder: (M, TA:) or a she-camel, and a ewe or she-goat, having her udder swollen, and her milk bad. (AHei, TA.) حَظَّالٌ: see حَظِلٌ. حَاظِلٌ [act. part. n. of حَظَلَ; Forbidding, &c.: — —] accord. to Az, Walking on one side, by reason of some complaint: and accord. to AHei, flagging in his walking, by reason of pain or anger. (TA.) حَنْظَلٌ, accord. to some derived from حَظِلَ, the last verb in the first paragraph of this art.: see art. حنظل. (TA.) حظو 1 حَظِيَتْ عِنْدَ زَوْجِهَا, (S, K, * TA,) aor. حَظَوَ, (K,) inf. n. حُظْوَةٌ and حِظْوَةٌ and حِظَةٌ, (S, TA,) She was, or became, fortunate, or happy, with her husband; near to his heart; in favour with him, or beloved by him; (K, * TA;) as also ↓ احتظت: and حَظِىَ هُوَ عِنْدَهَا [he was, or became, fortunate, or happy, with her; &c.]; as also ↓ احتظى. (K, * TA.) And حَظِىَ عِنْدَ النَّاسِ, aor. and inf. n. as above, He was, or became, in favour with, or beloved by, and in high estimation with, the people, or men. (Msb.) And حَظِىَ عِنْدَ الأَمِيرِ and ↓ احتظى بِهِ [He was, or became, in favour, and high estimation, or an occupant of a high place, with the prince, or commander:] both signify the same. (S, TA.) And حَظِىَ بِكَذَا He was, or became, fortunate by means of such a thing. (MA.) [In the vulgar dial., He acquired, or obtained, such a thing.] — حَظَا, aor. يَحْظُو, (K,) inf. n. حَظْوٌ, (TA,) He went in a gentle, or leisurely, manner, such as is termed حُظَيَّا. (K.) 4 احظاهُ It [or he] caused him [to be fortunate or happy, to be in favour or to be beloved, or] to occupy a high place or rank [in the estimation of another or others]. (Har p. 379.) — — [He favoured him, بِكَذَا with such a thing: for] احظى also signifies تَفَضَّلَ trans. by means of عَلَى. (Har p. 687.) — — And أَحْظَيْتُهُ عَلَى فُلَانٍ I preferred him above such a one. (S, TA.) [See also 4 in art. حظ.] 8 إِحْتَظَوَ see 1, in three places. حِظَةٌ: see حُظْوَةٌ. حَظْوٌ, or حِظْوٌ: see حَظِىٌّ. حِظًى *, or حِظًا: see حُظْوَةٌ. حَظٍ: see حُظْوَةٌ. حَظْوَةٌ: see حُظْوَةٌ. — Also, (S, K,) and ↓ حُظْوَةٌ (K) and ↓ حِظْوَةٌ, (MF, TA,) A small arrow, (S, K,) a cubit in length, (S,) with which children play, (K,) and with which they learn to shoot: (TA:) and any rod, or twig, growing upon the stock (أَصْل) of a tree, that has not yet become strong: (K:) pl. (in both senses, TA) حِظَآءٌ and حَظَوَاتٌ. (S, K.) The dim. ↓ حُظَيَّةٌ signifies Such an arrow having no head: the pl. is حُظَيَّاتٌ: (S:) and [hence,] إِحْدَى حُظَيَّاتِ لُقْمَانَ One of the [small headless] arrows of Lukmán, the son of 'Ád, is a prov., applied to him who is known for evil conduct, and from whom proceeds (S, K) something, (S,) or some good act. (K. [See Freytag's Arab. Prov. i. 52.]) حُظْوَةٌ and ↓ حِظْوَةٌ (K) and ↓ حَظْوَةٌ (Th, MF) and ↓ حِظَةٌ, (K,) [all, except the third, said to be inf. ns. of حَظِىَ and حَظِيَتْ,] A state of fortunateness or happiness; nearness to the heart; a state of favour, of being beloved, or of being in high estimation; (see 1;)] high rank or standing, in the estimation of another or others; (K, TA;) and ideal nearness: or rank, station, or dignity, and advancement in the favour of a man of power or authority, and the like: (TA:) and a good share of the means of subsistence: (K:) pl. حِظًا and حِظَآءٌ: (K:) and ↓ حِظًى [or حِظًا] signifies the same as حظوة; (IAmb, TA;) or the same as ↓ حَظْوٌ, (so in some copies of the K, in art. حظى,) or ↓ حِظْوٌ, (so in other copies of the K and in the TA,) mentioned by Sgh, on the authority of Fr, (TA,) i. e. the same as حَظٌّ [good fortune, &c.]: (Ibn-Buzurj, K:) pl. أَحْظٍ, and pl. pl. أَحَاظٍ. (K.) Accord. to AZ, one says, إِنَّهُ لَذُو حُظْوَةٍ فِيهِنَّ and عِنْدَهُنَّ [Verily he is a possessor of fortunateness, &c., among them and in their estimation; i. e., among those women and in the estimation of those women]; and he adds that one does not say this except in relation to a state subsisting between men and women: (TA:) and the mullà 'Alee, in his " Námoos," [an Expos. of the Kámoos,] says that حظوة seems to apply peculiarly to the case of a woman, as it does in the common conventional language: but it is of common application, agreeably with the explanations in the K, as is expressly asserted on the authority of Th and others. (MF.) — See also حِظْوَةٌ: see حُظْوَةٌ: — and see also حَظْوَةٌ. حَظِىٌّ part. n. of حَظِىَ, (Msb,) [Fortunate or happy,] in favour with, or beloved by, and in high estimation with, others; (S, * Msb, TA; *) occupying a high place or rank [in the estimation of another or others]; (S, TA;) and ↓ حَظٍ signifies the same: (Har p. 623:) fem. ↓ حَظِيَّةٌ, (S, Msb, K,) applied to a woman in favour with, or beloved by, and in high estimation with, her husband; (Msb;) pl. حَظَايَا. (S, TA.) You say, ↓ هِىَ حَظِيَّتِى [She is my favourite], and إِحْدَي حَظَايَايَ [one of my favourites]. (S, TA.) For حَظِيَّةٌ, the vulgar say, erroneously, ↓ مَحْظِيَّة; [meaning thereby A concubine; in which sense حَظِيَّةٌ is used by late writers;] and making the pl. مَحَاظِى, which is also wrong. (TA.) Hence the prov., فَلَا أَلِيَّةً ↓ إِلَّا حَظِيَّةً, (S, K, TA,) explained in art. الو. — — الحَظِىُّ also is applied to The eighth of the horses that are started together in a race. (Ham p. 46.) حَظِيَّةٌ: see what next precedes, in three places. حُظَيَّةٌ: see حَظْوَةٌ. حُظَيَّا A certain gentle, or leisurely, manner of going. (K.) هُوَ أَحْظَى مِنْهُ He is nearer to him, [or more in favour with him, more beloved and esteemed by him,] and more fortunate or happy [with him]. (TA.) [It may also mean He is nearer, or more in favour, &c., than he.] مَحْظِيَّةٌ: see حَظِىٌّ. حف 1 حَفُوهُ, (Ksh and Bd in xviii. 31,) or حَفُّوا حَوْلَهُ, (S, K,) or بِهِ, (Msb, and W p. 153, [and so in the present day, because syn. with احاطوا به and استداروا به and اطافوا به, &c.,]) but the verb is

properly trans. by itself, (W ibid.,) aor. حَفُ3َ, (S,) inf. n. حَفٌّ (S, TA) and حِفَافٌ; (TA [accord. to a meaning there assigned to it];) and ↓ حفّفوا and ↓ احتفّوا; all signify the same; (K, TA;) They went round about, circuited, compassed, or surrounded, it, or him. (S, Ksh, Bd, Msb, TA.) You say, حَفَّ القَوْمُ بِالبَيْتِ, [or rather حَوْلَ البَيْتِ,] The company of men went round about the House [called the House of God, i. e. the Kaabeh]. (Msb.) And it is said in a trad., فَيَحُفُّونَهُمْ بِأَجْنِحَتِهِمْ And they circuit round about them with their wings. (TA.) And in a prov., مَنْ حَفَّنَا أَوْ رَفَّنَا فَلْيَقْتَصِدْ, i. e. Whoso goes round about us, and minds, or manages, our affairs, (K, TA,) and treats us with honour; (TA;) or [in the K " and "] serves us, (S, K,) and guards us, defends us, or takes care of us, and regards us, or behaves towards us, with benevolence and solicitude; (S, TA;) or [in the K " and "] praises us; (A 'Obeyd, K, TA;) let him [act moderately, and] not exceed the due bounds, (A 'Obeyd, K, TA,) but speak truth. (A 'Obeyd, TA.) Hence the saying, (K,) وَلَا مَا لَهُ حَافٌّ ↓ رَافٌّ (S, K) [He has not any who goes round about him, and minds, or manages, his affairs, &c.]. And ذَهَبَ مَنْ كَانَ يَحُفُّهُ وَيَرُفُّهُ (S, K) [He went away, or has gone away, who used to go round about him, &c.; or] who used to give to him, and bring him corn or food: (TA:) [for] حَفَّهُ signifies also he gave to him. (Msb.) And هُوَ يَحُفُّ وَيَرُفُّ He stands and sits: and he acts as a sincere, or faithful, adviser, and with benevolence and solicitude. (As,) (TA.) [See also art. رف.] One says, of persons in want, حَفَّتْهُمُ الحَاجَةُ, (S, K,) aor. حَفُ3َ, (S,) inf. n. حَفٌّ, (TA,) (tropical:) [Want beset, or encompassed, them; or has beset, &c.;] and ↓ هُمْ قَوْمٌ مَحْفُوفُونَ (tropical:) [They are persons beset, or encompassed, by want]. (S, K, TA.) — — حَفَّهُ بِالشَّىْءِ, aor. حَفُ3َ, (S, O, K,) He surrounded it, or him, with the thing; (K, TA;) as, for instance, a هَوْدَج with pieces of cloth; (S, O;) and so ↓ حفّفهُ, inf. n. تَحْفِيفٌ. (S.) It is said in the Kur [xviii. 31], حَفَفْنَاهُمَا بِنَخْلٍ We made them, namely, the two gardens, to be surrounded by palm-trees; (Ksh, Bd;) We made palm-trees to encompass their أَحِفَّة, (K,) i. e., their sides. (TA.) And you say, حَفَفْتُهُ بِهِمْ I surrounded it, or him, with them. (Ksh and Bd in xviii. 31, and TA.) And حُفَّتِ الجَنَّةُ بِالْمَكَارِهِ (TA) a trad., meaning (assumed tropical:) Paradise is encompassed by things that one dislikes to do: these being likened to a wall, through which alone one can enter Paradise. (Gloss in a copy of the " Jámi' es-Sagheer " of Es-Suyootee.) — حَفَّ شَارِبَهُ, (S, Msb, K,) and رَأْسَهُ, (S, K,) and اللِّحْيَةَ, (M,) aor. حَفِ3َ, (S,) or حَفُ3َ, (M, IB, TA,) [the former contr. to rule, and disapproved by IB,] inf. n. حَفٌّ, (S, M, TA,) He cut, or clipped, (S, M, Msb, K,) his mustache, (S, Msb, K,) and the hair of his head, (S, K,) and the beard, (M,) much, or short, or to the utmost degree. (S, Msb, K.) — — حَفَّتْ وَجْهَهَا (S, Mgh, Msb, K) مِنَ الشَّعَرِ, (S, K,) aor. حَفُ3َ, (S, Msb,) inf. n. حَفٌّ (S, Msb, K) and حِفَافٌ; (S, K;) and ↓ اِحْتَفَّتْ; (S, K;) said of a woman; (S, Mgh, Msb, K;) She plucked out the hair of her face: (Mgh:) or she embellished her face by removing the hair thereof: (Msb:) or she scraped off the hair of her face (K, TA) with a razor: (TA:) and ↓ اِحْتَفَّتْ she ordered another to pluck out the hair of her face with two threads: (K, * TA:) so some say: and ↓ أَحَفَّتْ, inf. n. إِحْفَافٌ, signifies the same as احتفّت. (TA.) — حَفَّ رَأْسُهُ, aor. حَفِ3َ, inf. n. حُفُوفٌ, His head remained long without ointment, (As, S, K,) and its hair was shaggy, matted, frouzy, or dusty: (TA:) and حَفَّتِ اللِّحْيَةُ, aor. and inf. n. as above, The beard was shaggy, matted, frouzy from long want of ointment, or dusty. (M, TA.) El-Kumeyt says, describing a wooden peg or stake, (S, L,) long neglected, (L,) وَأَشْعَثَ فِى الدَّارِ ذَا لِمَّةٍ يُطِيلُ الحُفُوفَ فَلَا يَقْمَلُ [And a wooden peg or stake, in the dwelling, having a head of battered and pendent fibres, long neglected, but not lousy: the fibres being likened to hair; and (as is said in the TA in art. شعث, where this verse is cited, but with ذِي in the place of ذا,) the term اشعث being used to signify a wooden peg or stake because its head is bruised, or battered, and separated, so that the parts do not cohere]. (S, L.) — — حَفَّتِ الثَّرِيدَةُ The ثريدة [or mess of crumbled bread moistened with broth] became dry in its upper part [by reason of paucity of broth], and cracked open in several places. (TA.) [See the part. n., حَافٌّ.] — — [The inf. n.] حُفُوفٌ signifies The being dry, without grease. (TA.) — — And حَفَّ بَطْنُهُ His (a man's) belly became dry in consequence of his not having eaten greasy food nor flesh-meat. (TA.) — — حَفَّتِ الأَرْضُ, (Msb, K,) aor. حَفِ3َ, (Msb, TA,) inf. n. حُفُوفٌ, (TA,) The earth, or land, dried up: (TA:) or its plants, (Msb,) or its herbs, or leguminous plants, (K,) dried up, (Msb, K,) for want of water. (TA.) — — حَفَّ سَمْعُهُ, (IAar, K,) inf. n. حُفُوفٌ, (IAar, TA,) (assumed tropical:) His hearing went away entirely. (IAar, K.) — حَفَّ, (S, K,) aor. حَفِ3َ, (S,) inf. n. حَفِيفٌ, (S, K, KL,) He (a horse) made a sound, (S, K, KL,) such as is termed دَوِيّ [i. e. a confused and continued sound], (S,) with his fore and hind feet, (KL,) in his running, (S, K,) or in going along. (KL.) Said also of violent rain, It made a [pattering] sound. (As, TA.) And of a viper, It made a [rustling] sound with its skin: فَحَّ, inf. n. فَحِيحٌ, signifies " it made a sound to proceed from its mouth: " (Aboo-Kheyreh, K:) or حَفَّتْ, inf. n. as above, said of the female of the [kind of serpents called] أَسَاوِد, she made a [rustling] sound with her skin by rubbing one part thereof with another. (L.) And in like manner it is said of a tree, meaning It made a [rustling] sound (K, TA) by the blowing of the wind upon its branches. (TA.) And of a bird, meaning It made a [rustling] sound (K, TA) with its wing [or wings]: (TA:) and ↓ حَفْحَفَ signifies the same, said of the wing of a bird; and likewise, of a hyena, (IDrd, K,) as also خَفْخَفَ. (TA.) [Hence,] said of the [beetle called] جُعَل, [because of the humming that it makes in flying,] It flew. (TA.) 2 حَفَّ3َ see 1, in two places: — — see also 4. — Also حفّف, inf. n. تَحْفِيفٌ, (tropical:) He (a man, TA) was in a state of embarrassment, or distress, and his property became little: (K, TA:) from حَفَّتِ الأَرْضُ " the earth, or land, dried up. " (TA.) حفّف وَجْهُهُ occurs in a trad. [app. in the same sense]. (TA.) 4 أَحَفَّتْ, said of a woman: see 1. — أَحْفَفْتُ رَأْسِى I made my head to remain long without ointment [so that the hair became shaggy, matted, frouzy, or dusty]. (As, S, K.) — — [Hence, app.,] أَحْفَفْتُهُ (tropical:) I spoke evil of him. (Ibn-'Abbád, K, TA.) — أَحْفَفْتُ الفَرَسَ I urged the horse (S, O, L, K) to run vehemently (O, K) so as to cause him to make a sound such as is termed دَوِيّ [i. e. a confused and continued sound] (S, O, L, K) in his running, [with his feel, (see حَفَّ,)] (S, L,) or in his belly: (O, K:) the former is probably the right meaning. (TA.) — أَحْفَفْتُ الثَّوْبَ I wove the piece of cloth with the حَفّ, i. e. the مِنْسَج; as also ↓ حَفَّفْتُهُ, (K, TA, [in the CK حَفَفْتُهُ,]) inf. n. تَحْفِيفٌ. (TA.) 8 احتفّوا: see 1, first sentence. — — احتفّ بِهِ He, or it, became encompassed, or surrounded, by it: and hence, became in the midst of it. (Har p. 445.) — اِحْتَفَّتْ, said of a woman: see 1, in two places. — — احتفّ النَّبْتَ He cut the herbage; syn. جَزَّهُ: (so in some copies of the K, and in the TK:) or حَزَرَهُ [he computed by conjecture its quantity]: (so in other copies of the K, and in the TA:) mentioned by Sgh: in some copies of the K, حزّزه [he jagged it]: in one, جزره, which is a mistake. (TA.) — — اِحْتَفَّتِ الإِبِلُ الكَلَأَ The camels ate the herbage: or obtained some of it. (TA.) — — And احتفّ He ate up entirely what was in the cooking pot: like as اشتفّ signifies " he drank up entirely " what was in the vessel. (S.) 10 استحفّ أَمْوَالَهُمْ He took the whole of their possessions (K, TA) in an incursion into the territory of an enemy. (TA.) R. Q. 1 حَفْحَفَ: see 1, last sentence but one. — Also (tropical:) He (a man, TA) was, or became, straitened in his

means of subsistence. (IAar, K, TA.) حَفٌّ: see حَفَّةٌ, in three places. — — [It is said, accord. to the KL, to signify also What is called in Persian زين كوهه, app. meaning a saddlebow: but this signification, if correct, is probably post-classical.] — Also, and ↓ حَفَفٌ and ↓ حِفَافٌ, A time, or season: (L:) or i. q. أَثَرٌ [a track, &c.]. (K.) You say, جَآءَ عَلَى حَفِّ ذٰلِكَ, and ↓ حَفَفِهِ, and ↓ حِفَافِهِ, (L, K,) He, or it, came in the time, or season, of that: (L:) or the meaning is عَلَى أَثَرِهِ [lit. in the track thereof; and hence, after, or near after, that]. (K.) — فُلَانٌ حَفٌّ بِنَفْسِهِ Such a one is busied with, or anxious about, himself. (TA.) حَفَّةٌ i. q. مِنْوَالٌ; i. e. The web-beam of a loom; the wooden thing [or roller] upon which the weaver winds the web, or piece of cloth [as it is woven]: ↓ حَفٌّ signifying the مِنْسَج [which generally means the weaver's loom; but explained in the TK as meaning here the stay of a weaver's loom; in the KL, said to be what is called in Persian كار چوب, but this is the حَفَّة, to which the same explanation is assigned in the KL]: (S, K: *) so accord. to As: [for] Aboo-Sa'eed [i. e. As] says, the حَفَّة is the مِنْوَال; and it should not be called the ↓ حَفّ; for the حَفّ is the مِنْسَج: (S, O:) [the former is also applied to the yarnbeam, upon which the yarn is rolled: see نِيرٌ:] in the L, it is said that the حَفَّة of the weaver is the wide piece of wood with which he arranges the woof between [the threads of] the warp: or, as some say, the three canes: and some say that it is ↓ حِفَّةٌ, with kesr: and it is said to be the thing with which the weaver strikes, like a sword: and the ↓ حَفّ is the cane that comes and goes [or goes to and fro; app. meaning the shuttle]: Az says, thus it is with the Arabs: and its pl. [the pl. of حَفٌّ] is حُفُوفٌ. (TA.) One says, مَا أَنْتَ بِحَفَّةٍ وَلَا نِيرَةٍ [Thou art neither a حفة nor a نيرة]; the نيرة being the transverse piece of wood: alluding to him who neither profits nor harms; meaning that he is good for nothing. (TA.) [See also a similar saying voce نِيرٌ.] — Also What camels have eaten, or obtained, (اِحْتَفَّتْ,) of herbage. (TA.) — — See also حَفَفٌ. حِفَّةٌ: see حَفَّةٌ. حَفَفٌ The verge of an event, or affair. (K, * TA.) You say, هُوَ عَلَى حَفَفِ أَمْرٍ He is on the verge of an event, or affair. (TA.) — — See also حَفٌّ, in two places. — — Also, (As, S, K,) and ↓ حُفُوفٌ, (K,) (tropical:) An evil state, or condition, of life; and paucity of property; (As, S, K, TA;) as though one were placed aloof (فى حَفَفٍ, i. e. جَانِبٍ,) from the means of subsistence: (Er-Rá- ghib, TA:) or the former signifies straitness of the means of subsistence; (IDrd, TA;) and so ↓ latter: (TA:) or the former, a [bare] sufficiency of the means of subsistence: (Lh, TA:) or a state in which the family, or household, is proportionate to the provisions: (Th, TA:) it is coupled with ضَفَفٌ: and is said to signify straitness; the latter signifying " paucity of food with numerousness of the eaters thereof; " or, as some say, "food proportionate to the household: " (TA:) or the former signifies a state in which the eaters are proportionate to the property; and the latter, " a state in which the eaters are more than proportionate to the property: " (Abu-l-'Abbás, TA:) or the former, want; and the latter, "paucity [of property]: " (IAar, TA:) or both signify the same. (TA.) One says, مَا رُئِىَ عَلَيْهِمْ حَفَفٌ وَلَا ضَفَفٌ There was not seen upon them a trace of want. (S.) And أَصَابَهُمْ مِنَ العَيْشِ حَفَفٌ and ضَفَفٌ and قَشَفٌ, Straitness of the means of subsistence befell them. (As, TA.) And مَا عِنْدَ فُلَانٍ إِلَّا حَفَفٌ مِنَ المَتَاعِ There is not with such a one aught save a scanty supply of the necessaries of life. (TA.) And هٰذِهِ حَفَّةٌ ↓ مِنْ مَالٍ or مَتَاعٍ, This is a scanty supply of the necessaries of life, not exceeding the wants of its people, or owners. (TA.) حِفَافٌ A side (S, K) of a thing; حِفَافَا شَىْءٍ signifying the two sides of a thing: (S:) pl. أَحِفَّةٌ. (K.) — — A border of hair remaining around the head of one who has become bald: (S, K: *) pl. as above. (S, K.) Dhu-r-Rummeh says, (S, TA,) describing bowls [of food], (TA,) لَهُنَّ إِذَا أَصْبَحْنَ مِنْهُمْ أَحِفَّةٌ وَحِينَ يَرَوْنَ اللَّيْلَ أَقْبَلَ جَائِيَا meaning They, i. e. the bowls, have a party of them surrounding them [when they are set in the beginning of the day, and when they see the night, that it has advanced, coming on]. (S, TA.) And you say, قَوْمُهُ أَحِفَّةٌ بِهِ His people are surrounding him. (TA.) — — حِفَافُ الرَّمْلِ The place where the sand ends: pl. as above. (TA.) — — كَانَ الطَّعَامُ حِفَافَ مَا أَكَلُوا The food was proportionate to what they ate. (TA.) — — See also حَفٌّ, in two places. حُفُوفٌ an inf. n. [See حَفَّ رَأْسُهُ, &c.]. — — See also حَفَفٌ, in two places. حَفِيفٌ The دَوِيّ [or confused and continued sound] (S, O, K) [of the feet] of a horse in running, (S,) or of the belly of a horse in running vehemently: (O, K:) the former is probably the right meaning: (TA: [see 1 and 4:]) the sound of the feet of camels when going a vehement pace: (TA:) the [pattering] sound of violent rain: (As, TA:) the [rustling] sound of the skin of a serpent, (L, K,) caused by rubbing one part thereof with another: (L:) the [rustling] sound of the wing [or wings] of a bird: (S, TA:) the [rustling] sound of a tree agitated by the wind: the [rustling, or murmuring,] sound of the wind, in, or upon, anything by [or through] which it passes: a plaintive sound, or moaning: the [murmuring, or quivering,] sound of the flaming, or blazing, of fire; and the like: (TA:) the [rushing] sound of a stone thrown by a مَنْجَنِيق: the [whizzing] sound of a penetrating or transpiercing arrow [app. in its passage through the air: see a verse cited voce ذِلَّةٌ]: (TA:) the humming, or buzzing, (دَوِيّ,) of bees. (S and K, in art. دوي.) The saying, cited by IAar, أَبْلِغْ أَبَا قَيْسٍ حَفِيفَ الأَثْأَبَهْ is explained by him as meaning [Tell thou Aboo- Keys] that he is weak in intellect; as though he were the حفيف of the tree called أَثْأَبَة when it is agitated by the wind: some say that it means [tell thou Aboo-Keys that] I will threaten him and agitate him like as the wind agitates this tree; but ISd says that this is nought. (TA.) — Dry herbage; as also جَفِيفٌ. (TA.) حُفَافَةٌ Hair plucked out: or what has fallen of hair plucked out. (TA.) — — Remains of straw, and of [the trefoil, or dry trefoil, called] قَتّ. (Ibn-'Abbád, K.) حَفْحَفَةٌ [inf. n. of حَفْحَفَ]. — — See فَهَرَ. حَفَّانٌ A full vessel: (K:) or a vessel nearly filled to [the top of] each side: (TA:) or a vessel of which the contents, measured therein, reach to [the top of] each side. (S, K.) — The young ones of an ostrich; male and female: (S, K:) or, accord. to ISd, females only: (MF, TA:) n. un. with ة. (S, K.) — — The feathers, or plumage, of the ostrich. (TA.) — — The young ones of camels: (TA:) sometimes these are thus termed: (S in art. حفن:) [app. as being likened to those of the ostrich:] or such camels as are under [i. e. younger than] those termed حِقَاق: (TA:) n. un., applied to a male and a female, as above. (S in art. حفن.) — — Servants: (S, K:) as though likened to the young ones of the ostrich. (TA.) حَافٌّ Going round about, circuiting, compassing, or surrounding. (S, Msb, K.) It is said in the Kur [xxxix. last verse], وَتَرَي المَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ العَرْشِ (Zj, S, K *) And thou shalt see the angels surrounding the عرش: (Zj, TA:) or surrounding the sides thereof: (Sgh, K:) or going round about on either side thereof. (Er-Rághib, TA.) — — مَا لَهُ حَافٌّ وَلَا رَافٌّ: see 1. — سَوِيقٌ حَافٌّ [Meal of parched barley] not moistened with water or with clarified butter or the like. (Lth, K.) [خُبْزٌ حَافٌّ, in the present day, means Dry bread; i. e. bread without anything savoury.] And هُوَحَافُّ المَطْعَم He is one whose food is dry. (TA.) — See also حَافٌّ, in art. حوف. مَحْفُوفٌ [Encompassed, or surrounded]. You say, هُوَ مَحْفُوفٌ بِخَدَمِهِ [He is encompassed, or surrounded, by his servants]. (TA.) — — هُمْ قَوْمٌ مَحْفُوفُونَ: see 1. مِحَفَّةٌ, with kesr; (S, Sgh, Msb, K;) in the " Meshárik " of 'Iyád said to be [مَحَفَّةٌ,] with fet-h, (MF,) A vehicle of the kind used for women, like the هَوْدَج, (S, Msb, K,) except that it has no قُبَّة [or dome-like, or tent-like, top], (S, K,) which the هودج has: (S:) or a camel's saddle (رَحْل) surrounded (يُحَفُّ [with pieces of cloth (see 1) upon a wooden frame]), upon which a woman

rides: accord. to IDrd, so called because the [frame of] wood [with the pieces of cloth attached thereto] surrounds on all sides the sitter upon it. (TA.) هَوْدَجٌ مُحَفَّفٌ بِدِيبَاجٍ [A هودج hung round with silk brocade]. (TA.) حفث حَفِثٌ (S, K) and حِفْثٌ and ↓ حَفِثَةٌ (K) [A certain portion or appertenance] of the stomach of a ruminant animal, that which has طَرَائِق [meaning either furrows or streaks, but more probably the former], as though it, or they, (كَأَنَّهَا,) were the coverings (أَطْبَاق) of the feces in the stomach: (Az, L:) or that [part] which has coverings (أَطْبَاق [or probably this signifies here folds, one above another,]) at the lower part of the stomach of a ruminant, towards the side of the latter, from which the feces of the stomach never pass forth: [app. meaning the third stomach, or omasum; commonly called the manyplies, because of its many plies, or folds, and strata super strata; and by some, the millet; from which the food, being already ruminated, does not pass out again to the mouth, as it does from the first and second stomachs:] it pertains to the camel, and to the sheep and goat, and oxen; or, accord. to IAar, [only] to the sheep and goat: (L:) the حَفِث of the stomach of a ruminant; (S;) i. q. قِبَةٌ, (S, K,) or قِبَةٌ: (TA:) or that which is with the stomach of a ruminant, and which resembles it: (T, TA:) or that which has طَرَائِق, by the side of which is the قبة, another thing, which has not طرائق: it is called حَفِثٌ and حَثِفٌ and حِفْثٌ and حِثْفٌ and فَحِثٌ and, as some say, فِثْحٌ and ثِحْفٌ: (AA, TA:) pl. أَحْفَاثٌ. (K.) — — Also the first, A certain great kind of serpent, resembling a جِرَاب [or traveller's provision-bag]. (K.) حَفِثَةٌ: see above. حَفَاثِيَةٌ Big, bulky, or corpulent. (K.) حُفَّاثٌ A certain kind of serpent, that blows, but does not hurt: (S:) a kind of serpent larger than that called حَفِثٌ, (K, TA,) speckled with black and white, party-coloured; that eats herbs, or dry pasture, and threatens, but does not hurt any one: (TA:) or, accord. to Sh, a bulky serpent, with a large head, red, speckled with white and black, resembling that called الأَسْوَدُ, but not the same as this latter; if one irritate it, its jugular vein becomes distended: accord. to ISh, it is larger than that called الأَرْقَمُ, but is speckled with black and white in the same manner as this latter: pl. حَفَافِيثُ. (Az, TA.) [Hence,] اِحْرَنْفَشَ حُفَّاثُهُ (tropical:) His external jugular veins (أَوْدَاجُهُ [likened to serpents]) became distended by rage, or anger. (TA.) حفد 1 حَفَدَ, [aor. حَفِدَ, as appears from what follows,] inf. n. حَفْدٌ and حَفَدَانٌ (S, A) and حُفُودٌ, (A,) He (a camel, S, A, and an ostrich, S) was quick, or went quickly; (S, A;) was continuous in his course or pace: and some say that ↓ احفد is syn. with حَفَدَ, meaning he went quickly: (S:) accord. to A'Obeyd, احفد, said of an ostrich, is syn. with حَفَدَ, inf. n. حَفْدٌ: and it is said that حَفَدَ, inf. n. حَفَدَانٌ, signifies he went a pace such as is termed خَبَبٌ, quicker than that of walking: (L:) or حَفَدَ, inf. n. حَفْدٌ (TA) and حَفَدٌ and حَفَدَانٌ; and ↓ احفد, inf. n. إِحْفَادٌ; he went a pace less quick than that termed خَبَبٌ. (K, TA.) — — And حَفَدَ, (A, L, Msb, K,) aor. حَفِدَ, (L, Mgh, Msb, K,) inf. n. حَفْدٌ (T, S, Mgh, Msb, K) and حَفَدَانٌ; (K;) and ↓ احفد, inf. n. إِحفَادٌ; (Msb;) and ↓ احتفد; (A, K;) (tropical:) He was quick (S, A, Msb) in an affair, and active, agile, or prompt, in performing it: (A:) or he was quick in service: (Mgh:) or he was active, agile, or prompt, in work; and quick: (K:) or he was he was active, agile, or prompt, in service and in work: (T:) or he was quick therein. (L.) Hence, (Mgh,) وَإِلَيْكَ نَسْعَى وَنَحْفِدُ, (S, Mgh, * L, Msb,) in a form of supplication, (S, L, Msb,) which is uttered standing, termed دُعَآءُ القُنُوتِ, means And we are quick in working for Thee and in serving Thee: (L:) or quick to obey Thee: (Msb:) or we work for Thee by obeying Thee: (Mgh:) [for] — — حَفَدَ, (A, L, Msb, K,) aor. حَفِدَ, (L,) inf. n. حَفْدٌ, (L, Msb,) also signifies (tropical:) He served (A, L, Msb, K) a person: (A:) [I have marked this, and the significations explained in the second sentence above, as tropical on the authority of the A: but] accord. to A 'Obeyd, the primary signification of this verb is he served and worked. (L.) 4 أَحْفَدَ see 1, in three places. — احفدهُ He made him, or incited him, (namely, a camel, S, A,) to go quickly, (S, A, K,) with a continuous course or pace. (S.) 8 إِحْتَفَدَ see 1. حَفَدٌ A pace less quick than that termed خَبَبٌ (K.) [See 1.] — See also حَفِيدٌ. حَافِدٌ: see حَافِدٌ. حَفَّادٌ A camel that goes quickly, with a continuous course or pace. (S.) حَافِدٌ sing. of حُفَّادٌ (L) [and of أَحْفَادٌ, a pl. of pauc.,] and of حَفَدَةٌ, (S, A, L, Msb,) which last signifies (tropical:) Assistants, helpers, or auxiliaries; and any who work, or labour, in obedience to orders, and strive together in quickness; (Ibn-' Arafeh;) whatever serve thee and work for thee and assist thee; (El-Hasan;) assistants, helpers, or auxiliaries, and servants; (S, A, Mgh, Msb;) as also ↓ حَفَدٌ, which is likewise a pl. [or rather a quasi-pl. n.] of حَافِدٌ; (K, TA;) [and حُفَّادٌ:] and also, (A, Mgh, Msb, K,) hence, (A, Mgh, Msb,) as some say, (S,) a man's grandchildren; (S, Mgh, Msb, K;) because they are like servants while young: (Msb:) or sons' children: (A:) or a son's children: (Mgh:) likewise pl. of حَافِدٌ: (S:) and ↓ حَفِيدٌ, which is said in the K to be syn. with حَفَدَةٌ as meaning " grandchildren," is a sing., of which حَفَدَةٌ and حُفَدَآءُ [and إَحْفَادٌ] are pls., (TA,) and signifies a grandchild: (L, TA:) [it is vulgarly applied to a son's son; and سِبْطٌ, to a daughter's son:] or حَفَدَةٌ signifies a man's children: (CK:) or his daughters; (K;) by which, as some say, are meant those who serve their parents in the house: (TA:) or his children and grandchildren who serve him; accord. to Zirr and 'Ikrimeh; but this is contradicted by 'AbdAllah Ibn-Mes'ood and others: (L:) or such relations as are termed أَصْهَار: ('Abd-Allah Ibn-Mes'ood, L, K:) or such as are termed أَخْتَان: (Fr:) or one's wife's sons by her former husband. (Ed-Dahhák.) مَحْفِدٌ Origin, syn. أَصْلٌ, (S, K,) of a man; (S) or in a general sense; (L;) i. q. مَحْتِدٌ and مَحْكِدٌ and مَحْفَدٌ. (IAar.) — — And The base, or lower part, (أَصْل,) of a camel's hump: (IAar, Yaakoob, S, M, K:) or the hump itself. (TA.) مَحْفُودٌ A man served, or waited on, by others; (S, A, K;) and obeyed: (A:) one whom his companions serve and honour, and whom they hasten to obey. (TA.) مُحْتَفِدٌ A sword quick in cutting. (S, K.) مُحْتَفِدُ الوَقْعِ [meaning A sword quick in falling] occurs in a verse of El-Aashà describing a sword, accord. to one reading: but Az says that the right reading is محتفل, with ل. (L.) حفر 1 حَفَرَ, (S, A, K, &c.,) aor. حَفِرَ, (Msb, K,) inf. n. حَفْرٌ, (Mgh, Msb,) He dug, excavated, or hollowed out, the ground, or earth; (KL, PS, &c.;) he cleared out a thing, (K,) as one does the ground; (S, Msb, K;) and a well; (the Lexicons passim;) and a river; (A, Mgh;) with a مِحْفَار; (A;) or with an iron implement; (K;) and ↓ احتفر signifies the same. (S, A, K.) And حَفَرَ عَلَيْهِ, and حَفَرَهُ, and ↓ احتفرهُ, He dug for him, (namely, a lizard of the kind called ضَبّ, or a jerboa,) to fetch him forth. (A, TA.) — — [He burrowed.] — — (assumed tropical:) It (a torrent) furrowed a valley. (Msb.) [See also 5.] — — (tropical:) Inivit feminam: (IAar, Msb, K:) the action being likened to that of a man digging a river. (IAar.) — — .) — — هٰذَا غَيْثٌ لَا يَحْفِرُهُ أَحَدٌ (tropical:) This is a rain of which no one knows the utmost extent. (K, * TA.) — — حَفَرَ ثَرَيٰ زَيْدٍ (tropical:) He searched into the affair, or case, of Zeyd, (A, K,) and became acquainted with it. (K.) — — And حَفَرَ, (S, A, K,) aor. as above, (S,) and so the inf. n., (S, A,) (assumed tropical:) He, or it, emaciated, or rendered lean: (S, K:) it (a copious flow of milk, TA) emaciated a she-goat: (K, TA:) (tropical:) he (a young camel) rendered his mother flabby in flesh by much sucking. (A.) There is no pregnant animal that pregnancy does not emaciate, except the camel: (S, A:) she fattens in pregnancy. (S.) — حَفَرَ He (a child) shed his رَوَاضِع [or milk-teeth]. (K, TA.)

[See also 4.] — — حَفَرَتْ رَوَاضِعُ المُهْرِ, or حُفِرَتْ, (accord. to different copies of the A,) (tropical:) The milk-teeth of the colt became in a wabbling, or loose, state, previously to their falling out; because, when they have fallen out, their sockets become hollow. (A.) [See 4.] — — حَفَرَتِ الأَسْنَانُ, aor. حَفِرَ, (S, Mgh, Msb, K,) inf. n. حَفْرٌ; (S, Msb;) and حَفِرَت, aor. حَفَرَ, (S, Mgh, Msb, K,) inf. n. حَفَرٌ, in the dial. of BenooAsad, (S, Msb,) and this is the worse of these two forms, (S,) and حَفْرٌ; (El-Wá'ee;) and حُفِرت; (K;) (tropical:) The teeth became affected with what is termed حَفْرٌ [q. v. infrà] or حَفَرٌ: (S, Msb, K:) or became unsound: (Mgh:) and حَفَرَ فُوهُ and حَفِرَ his teeth cankered. (A.) IDrst says, in the Expos. of the Fs, that حَفَرَ, aor. حَفِرَ, inf. n. حَفَرَ فُوهُ, is trans.; and that the cause of حَفْر of the teeth, [or the agent of the verb حَفَرَ,] is old age, or the continuance of a yellow incrustation, [or tartar,] or some kind of canker that effects them: but that the verb in the phrase حَفِرَتْ سِنُّهُ, aor. حَفَرَ, inf. n. حَفَرٌ, is intrans. (MF.) [The truth probably is, that the former verb is both trans. and intrans., and hence حُفِرَتِ الأَسْنَانُ; and that the latter is intrans. only.] — — And حَفِرَ, aor. حَفَرَ, (assumed tropical:) It was, or became, in a bad, corrupt, or unsound, state. (Az.) 3 حافر, (A,) inf. n. مُحَافَرَةٌ, (TA,) He (a jerboa) went deep into his hole; (A;) so deep that he could not be dug out. (TA.) 4 احفر فُلَانًا بِئْرًا He assisted such a one to dig a well. (K.) — احفر الصَّبِىُّ, (K,) inf. n. إِحْفَارٌ, (TA,) (tropical:) The child shed his two upper and lower central incisors: (سَقَطَتْ لَهُ الثَّنِيَّتَانِ العُلْيَيَانِ وَالسُّفْلَيَانِ:) so in the K: and to these words we find added, in some copies of the K, لِلْإِثْنَآءِ وَالإِرْبَاعِ; and then, وَالمُهْرُسَقَطَتْ ثَنَايَاهُ وَرَبَاعِيَاتُهُ: but in some good and corrected copies, we read, after السفليان, thus, والمهر للاثناء والا رباع سقطت ثناياه ورباعياته: to which, in some lexicons, [as in the S, though the explanation which follows is there different,] after والارباع, is added وَالقُرُوحِ. (TA. [This is evidently the right reading; and therefore I follow it in an explanation in what is here immediately subjoined.]) — — احفر المُهْرُ لِلْإِثْنَاءِ وَالْإِرْبَاعِ (tropical:) The colt shed his central incisors, or nippers, and each of the teeth immediately next to these: (K: see what next precedes:) or احفر المُهْرُ لِلْإِثْنَآءِ وَالْإِرْبَاعِ وَالْقُرُوحِ the colt shed his milk teeth (رَوَاضِع), [the central pair, the second pair, and the third pair, in each jaw,] and grew others: (S:) or احفر المهر, [inf. n. إِحْفَارٌ,] signifies, the colt had his milk-teeth in a wabbling, or loose, state, previously to their falling out; because, when they have fallen out, their sockets become hollow: (A:) or the colt had his lower and upper central pairs of nippers, of his milk-teeth, in a wabbling, or loose, state: this is during a period extending from thirty months, at the earliest, to three years: then the teeth fall out: then a lower and an upper central pair of nippers grow in the place of the milk-nippers which have fallen out, after three years; and the epithet مُبْدِيءٌ is applied to the colt; and the epithet ثَنِىٌّ is [also] then applied to him, and continues to be until [again it is said of him] يُحْفِرُ, meaning, he has his lower and upper pairs of nippers, of his milkteeth, in a wabbling, or loose, state: then these fall out, when he has completed four years: then the term إِبْدَآءٌ is [again] applied to him; [i. c., he is again termed مُبْدِيءٌ;] and he is, and ceases not to be, termed رَبَاعٍ, until [it is said of him] يُحْفِرُ لِلْقُرُوحِ [in the TA, تُحْفِر القُرُوح, which is an evident mistake,] meaning, he has his two corner nippers [in each jaw] in a wabbling, or loose, state: this is when he has completed five years: then the term إِبْدَآءٌ is applied to him as before described: then he is [also said to be] قَارِحٌ. (TA from the "Kitáb el-Kheyl" of AO.) [See also 1.] 5 تحفّر (tropical:) It (a torrent) made hollows in the ground. (A.) [See also 1.] 8 إِحْتَفَرَ see 1, first and second sentences. 10 اسحفر He asked, or desired, [another] to dig a well, or pit, and a rivulet, or canal. (KL.) — — استحفر النَّهْرُ It was time for the river, or rivulet, or canal, to be dug [or cleared out]. (S.) حَفْرٌ: see حَفَرٌ, in two places; and حَفِيرٌ. — Also (assumed tropical:) Emaciation, or leanness. (Kr.) [See 1.] — — Also, and ↓ حَفَرٌ, (Az, S, Msb, K,) the latter of the dial. of the Benoo-Asad, and the worse of the two forms, (S,) said by IKt to be a bad form, (TA,) and by ISk to be a vulgar mispronunciation, which is attributed to his not having heard the dial. of the Benoo-Asad, (Msb,) (tropical:) A scaling (سُلَاق) in the roots of the teeth: (Yaakoob, S, K:) or a rottenness, or an unsound state, of the roots of the teeth, (S, Msb,) by reason of a scaling of those parts: (Msb:) or what adheres to the teeth, externally and internally: (Az:) or an erosion of the roots of the teeth by a yellow incrustation between those parts and the gum, externally and internally, pressing upon the bone so that the latter scales away if it be not quickly removed: (Sh:) or a cankering of the teeth: (A:) or a yellowness upon the teeth: (IDrd, IKh, K:) or حَفْرٌ signifies a pimple, or small pustule, in the gum of a child. (El-Wá'ee.) [See 1: and see also حِبْرٌ.] حَفَرٌ A well that is widened (K, TA) beyond. measure; (TA;) as also ↓ حَفْرٌ (K) and ↓ حَفِيرٌ and ↓ حَفِيرَةٌ. (TA.) — — See also حَفِيرٌ. — — The earth that is taken forth from a hollow, cavity, pit, or the like, that is dug in the ground; (S, K;) like هَدَمٌ: (S:) [see also حَفِيرَةٌ:] or what is dug, or excavated; like عَدَدٌ and خَبَطٌ and نَفَضٌ in the senses of مَعْدُودٌ and مَخْبُوطٌ and مَنْفُوضٌ: (Msb:) or a place that is dug, (Az, S, Msb,) like a moat or well; (Az, Msb;) as also ↓ حَفْرٌ: (TA:) pl. أَحْفَارٌ, (Msb, K,) and pl. pl. أَحَافِيرُ. (K.) — — See, again, حَفِيرٌ. — — And see حَفْرٌ. حُفْرَةٌ What is dug, excavated, hollowed out, or cleared out, (Msb, K,) in the ground; (Msb;) [i. e. a hollow, cavity, pit, hole, trench, ditch, or furrow, dug, or excavated, in the ground: and any hollow, or cavity, in the ground, whether made by digging or (assumed tropical:) natural: a burrow:] as also ↓ حَفِيرَةٌ, (Mgh, Msb, K,) which is of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (Msb:) pl. of the former حُفَرٌ; (S, Msb;) and of the latter حَفَائِرُ. (Msb.) — — See also حَفِيرٌ. حَفِيرٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ [meaning Dug, excavated, hollowed out, or cleared out, in the ground]. (TA.) [Hence,] رَكِيَّةٌ حَفِيرَةٌ A newly-dug well; as also ↓ حَفَرٌ. (TA.) — — See also this last word. — — Also, (IAar, S, A, K,) and ↓ حَفِيرَةٌ and ↓ حَفَرٌ, (A,) [or ↓ حَفَرٌ, q. v., and ↓ حُفْرَةٌ, as is shown by an explanation of its pl. (حُفَرٌ) in the Ham p. 562,] A grave. (IAar, S, A, K.) حَفِيرَةٌ: see حَفَرٌ: — — and حُفْرَةٌ: — — and حَفِيرٌ. — — Also What is dug out of a mine. (Mgh.) حَفَّارٌ A grave-digger. (K.) حَافِرٌ, [Digging: a digger. — — And hence,] The حافر of a beast, (دَابَّة, S, K,) i. e., of a horse, or mule, or ass; (TA;) [namely, the hoof; a solid hoof;] as though it dug the ground by reason of the vehemence of its tread upon it; (Msb;) a subst., like كَاهِلٌ and غَارِبٌ: (TA:) pl. حَوَافِرُ. (S, A, K.) — — [Hence, by a synecdoche,] خُفٌّ وَحَافِرٌ (tropical:) Camels and horses. (Mgh in art. خف.) — — حَافِرٌ is also applied to (tropical:) The foot of a man, (S, TA,) when it is meant to be characterized as ugly. (TA.) — — ↓ النَّقْدُ عِنْدَ الحَافِرَةِ, (S, A, K,) and الحَافِرِ, (A, K,) is a prov., (S,) meaning, (tropical:) The payment in ready money is on the occasion of the first sentence spoken (Yaakoob, T, * S, K) by the seller, when he says " I have sold to thee " [such a thing]. (T.) The origin of the saying was this: horses were the most excellent (K) and precious (TA) of the things that they possessed; and they used not to sell them on credit: a man used to say the words above to another; meaning that its hoof should not remove until he received its price: (K:) and he who says عند الحافرة (since he makes الحافر to mean the beast, الدَّابَّة, itself, and since its use in this sense is frequent without the mention of ذَات [prefixed to it],) subjoins to it the sign [ة] of the fem. gender to show that ذَاتِ الحَافِرِ is meant by this name. (TA.) Or they used to say this on the occasion of racing and betting: and the meaning is, when the horse's hoof first falls upon the dug

ground [at the goal]: (Abu-l-'Abbás, Az, K:) ↓ حَافِرَةٌ, (Abu-l-'Abbás,) or حَافِرٌ, (K,) signifying dug ground; (Abu-l- 'Abbás, K; *) ground that is dug by a horse's feet; (Har p. 653;) like as one says مَآءٌ دَافِقٌ, meaning مَدْفُوقٌ. (TA.) Lth says that the saying means, when thou buyest it, thou dost not quit thy place until thou payest ready money. (TA.) This was its origin: then it came to be so often said as to be used with reference to any priority. (K.) — — [Thus,] ↓ حَافِرَةٌ signifies (tropical:) The original state or constitution of a thing; that wherein it was created: and the returning in a thing, so that the end thereof is brought back to its beginning. (K.) It is said in the Kur [lxxix. 10], لَمَرْدُودُونَ فِى الحَافِرَةِ ↓ أَئِنَّا, i. e., (tropical:) Shall we indeed be restored to our first state? (S:) i. e., to life? (Fr:) or to the present world, as we were: (IAar:) or to our first creation, after our death. (TA.) IAar cites the following verse: عَلَى صَلَعٍ وَشَيْبٍ أَحَافِرَةً مَعَاذَ اللّٰهِ مِنْ سَفِهٍ وَعَارِ meaning (tropical:) Shall I return to my first state, wherein I was in my youth, when I indulged in amatory conversation, and silly and youthful conduct, after hoariness, and baldness of the fore part of my head? [I beg God to preserve me from lightwittedness and shameful conduct.] (S.) One says also, رَجَعَ إِلَى حَافِرَتِهِ ↓, (A,) and حَافِرِهِ, (TA,) (tropical:) He became old and decrepit: (A, TA:) [as though he returned to his first state; or became in a state of second childishness.] And الحَافِرَةِ ↓ اِلْتَقَوْا فَاقْتَتَلُوا عِنْدَ (S, A, K) and الحَافِرِ (A) (tropical:) They met, and fought one another at the first of their meeting. (S, K.) And ↓ فَعَلَ كَذَا عِنْدَ الحَافِرَةِ and الحَافِرِ (tropical:) He did so at the first, without delay. (TA.) And ↓ رَجَعَ عَلَى حَافِرَتِهِ (tropical:) He returned by the way by which he had come: (T, S:) or by which he had come forth. (K.) حَافِرَةٌ: see حَافِرٌ, in nine places. مِحْفَرٌ (K) and ↓ مِحْفَارٌ (A, K) and ↓ مِحْفَرَةٌ (K) A spade; syn. مِسْحَاةٌ: (K:) an implement for digging (A, K, TA) of the same kind as a مسحاة: (TA:) pl. of the first [and last] مَحَافِرُ. (Ham p. 665.) مِحْفَرَةٌ: see what next precedes. طُرُقٌ مُحَفَّرَةٌ [app. Roads much furrowed by the feet of beasts or men: see حَجِيجٌ]. (L and K in art. حج.) مِحْفَارٌ: see مِحْفَرٌ. مَحْفُورٌ [i. q. حَفِيرٌ as meaning Dug: see the latter.] — — [أَسْنَانُهُ مَحْفُورَةٌ and] فَمُ فُلَانٍ مَحْفُورٌ (tropical:) The teeth of such a one are affected with what is termed حَفْرٌ or حَفَرٌ. (S, TA.) And صَبِىٌّ مَحْفُورٌ (assumed tropical:) A child having a pimple, or small pustule, in the gum. (El-Wá'ee.) فُلَانٌ أَرْوَغُ مِنْ يَرْبُوعٍ مُحَافِرٍ Such a one is more elusive than a jerboa that goes so deep into his hole that he cannot be dug out. (A, TA.) حفز 1 حَفَزَهُ, aor. حَفِزَ, (S, K,) inf. n. حَفْزٌ, (S,) He hastened, or hurried, or incited, him, or it, from behind, either by driving or otherwise: this is the primary signification. (TA.) You say, حَفَزَهُ عَنِ الأَمْرِ, (K,) aor. and inf. n. as above, (IDrd, TA,) He hastened, or hurried, and urged, him away from the thing or affair. (IDrd, K, * TA.) — — He pushed him, or it, from behind. (S, K.) [Hence,] حَفَزَ اللَّيْلُ النَّهَارَ, (K,) aor. as above, (S,) and so the inf. n., (TA,) (assumed tropical:) The night urged on the day. (S, K, TA.) — — He put in motion, and disturbed, or removed, him, or it. (Mgh.) — — He thrust him, or pierced him, بِالرُّمْحِ with the spear. (S, K.) — — [Hence,] حَفَزَ signifies also (assumed tropical:) Inivit feminam. (Sgh, K.) — — حَفَزُوا عَلَيْنَا الخَيْلَ وَالرِّكَابَ They poured upon us [the horses and the camels with their riders]. (Shujáa El-Aarábee, TA.) 5 تَحَفَّزَ see 8, in two places. 8 احتفز He urged, or pressed forward, and strove, in his gait, or pace; (IAar, K;) [and so ↓ تحفّز: see الدَّوَالِيكُ, in art. دلك; and دَوَالَيْكَ, in art. دول.] — — He sat upright, not in an easy posture; syn. اِسْتَوْفَزَ; as also ↓ تحفّز. (K.) [See the part. n., below.] — — He drew himself together (تَضَامَّ) in his prostration and sitting. (K.) It is said in a trad. of 'Alee, إِذَا صَلَّتِ المَرْأَةُ فَلْتَحْتَفِزْ When the woman prays, let her draw herself together in her sitting and prostration, (S, Mgh, * TA,) and not put her arms apart from her sides, like the man. (S, TA.) — — He settled himself in a sitting posture upon his buttocks: (En-Nadr, K:) or upon his knees, as though he would rise: (TA:) or he was uneasy, and raised himself, being vexed, or disquieted by grief: (IAth:) or he desired to rise and to lay violent hands upon a thing, while sitting. (TA.) مُحْتَفِزٌ Hasting; (TA;) sitting upright, not in an easy posture, (مُسْتَوْفِزٌ, S, Mgh, TA,) desiring to rise, not sitting firmly upon the ground. (TA.) حفش حَفَشٌ: see what follows. حِفْشٌ A receptacle for spindles: (S, K:) a سَفَط [or receptacle woven of palm-leaves, in which are stowed perfumes and similar things, of the apparatus of women]; (K; [in the CK, السَّقَطُ is erroneously put for السَّفَطُ;]) a سَفَط in which perfumes are kept: (TA:) a دُرْج, (K,) i. e. a small receptacle of the kind called سَفَط, in which a woman keeps her perfumes and apparatus, or implements; (TA in art. درج;) a woman's دُرْج: (Mgh:) pl. as below. (TA.) — — (tropical:) A small بَيْت [or tent]; (A'Obeyd, S, Mgh;) as being likened to a woman's دُرْج: (Mgh:) or a very small بَيْت [or tent], (K, TA,) having a low roof; so called because of its narrowness; and accord. to some, ↓ حَفْشٌ, and ↓ حَفَشٌ: (TA:) or a very small بيت of [goats'] hair, (K, TA,) of the بُيُوت [or tents] of the Arabs of the desert: so says Kh: pl. as below. (TA.) It is said in a trad., دَخَلَتْ حِفْشًا, meaning (assumed tropical:) She entered a small بيت [or tent]. (Mgh.) And in another trad., هَلَّا قَعَدَ فِى حِفْشِ أُمِّهِ, (S,) or هلاّ جَلَسَ الخ, (Mgh,) i. e. (assumed tropical:) [Wherefore did he not sit] in the small بيت of his mother? (S, Mgh:) or, accord. to some, the meaning is, عِنْدَ حِفْشِ أُمِّهِ [i. e., by the receptacle for the spindles, &c., of his mother]: (S:) or, as some say, by the فَرْج of his mother; for (TA) — — It also signifies (assumed tropical:) The فَرْج [pudendum muliebre]. (K.) — — And Any vessels that are held in little account, (Lth, K, TA,) that are used as receptacles in the house, or tent, for perfumes and the like, (Lth, TA,) such as glass flasks, or bottles, &c.: (Lth, K, TA:) and an old and worn-out thing, (K, TA,) that is of no use: (TA:) and a large, old and worn-out, sack (K, TA) of [goats'] hair: (TA:) pl. (in all the senses of the word, TA) أَحْفَاشٌ (K, TA) and حِفَاشٌ: (TA:) or أَحْفَاشُ البَيْتِ means the furniture and utensils of the house or tent; and the paltry articles thereof, or such as are held in little account. (Aboo-Sinán, K.) — — And أَحْفَاشُ الأَرْضِ means The [lizards called] ضِبَاب, and the hedgehogs, (K, TA,) and the jerboas, (TA,) of the earth: (K, TA:) not the same as أَحْنَاش: so says Aboo-Ziyád. (TA.) حَفَشٌ: see above. حفظ 1 حَفِظَهُ, (S, Mgh, Msb, K,) aor. حَفَظَ, (K,) inf. n. حِفْظٌ, (S, Mgh, Msb,) He kept it, preserved it, guarded it, protected it, or took care of it; (S, K;) namely, a thing; (S;) he prevented it from perishing, or becoming lost; (Mgh, Msb;) namely, a thing, (Mgh,) or property &c.; (Msb;) and hence the saying, (Mgh,) حِفْظٌ is the contr. of نِسْيَانٌ; (M, Mgh;) i. e., it signifies the taking care, being careful; (M;) being mind ful, regardful, attentive, or considerate: (M, K:) [see also 5:] and بِهِ ↓ احتفظ signifies the same as حَفِظَهُ. (S, Msb.) [Hence,] you say, حَفِظَ المَالَ He kept and tended, or pastured and defended, the camels or the like. (K.) [And حَفِظَ حُرْمَةَ صَاحِبِهِ He was regardful of everything entitled to reverence, respect, honour, or defence, in the character and appertenances of his companion, or friend.] And حَفِظَ السِّرَّ He kept the secret. (TA.) [And حَفِظَ يَمِينَهُ He kept his oath: but this has also another meaning, as will be seen below.] And حَفِظَ القُرْآنَ He kept, or retained, the Kur-án in his mind, or memory; got it, knew it, or learned it, by heart. (S, * Msb, K.) [See also 5.] And حَفِظَ عَنْ فُلَانٍ [He learned by heart from such a one: and, followed by an accus. case, the same; or he retained in his memory, as learned, or heard, from such a one; or he remembered to have heard from such a one]. (TA &c. passim.) And one says of God, قَدْ حَفِظَ عَلَى خَلْقِهِ وَعِبَادِهِ مَا يَعْمَلُونَ مِنْ

خَيْرٍ أَوْ شَرٍّ [He hath preserved from oblivion, for, or against, his creatures and his servants, what they do of good or evil]. (TA.) — — Also He kept it from being used, or employed, on, or for, ordinary, mean, or vile, occasions, or purposes. (Mgh, Msb.) You say, فُلَانٌ يَحْفَظُ نَفْسَهُ وَلِسَانَهُ Such a one keeps himself and his tongue from ordinary, mean, or vile, employment, in that which does not concern him. (Mgh.) And hence the saying in the Kur [v. 91], وَاحْفَظُوا أَيْمَانَكُمْ, accord. to one of the modes of interpreting it; i. e. And keep ye your oaths from being used, or uttered, on, or for, ordinary, mean, or vile, occasions, or purposes; agreeably with what is said in ii. 224 of the Kur, where ordinary and frequent swearing by God is forbidden. (Mgh.) [Another meaning of which this phrase is susceptible has been shown above.] 2 حَفَّظْتُهُ الكِتَابَ I incited him, or urged him, [or made him,] to commit to memory, or learn by heart, the book: (S:) and [in like manner,] الحَدِيثَ ↓ أَحْفَظْتُهُ I made him to retain the narration, or tradition, in his mind, or memory; or to know it, or learn it, by heart. (TA in art. زكت.) 3 مُحَافَظَةٌ The defending of those persons, or things, that are sacred, or inviolable, or that one is bound to respect or honour, and to defend, (K, TA,) on the occasions of wars; (TA;) as also حِفَاظٌ. (K, TA.) You say, حافظ حَرِيمَهُ He defended his wife, or wives, or the like. (TK.) [And hence,] you say, إِنَّهُ لَذُو حِفَاظٍ, and ذُو مُحَافَظَةٍ, meaning Verily he is disdainful, or scornful. (S, TA.) — — The being mindful, watchful, observant, or regardful: (S, and TA in art. رعى:) [see also 5:] or the keeping, attending, or applying oneself, constantly, perseveringly, or assiduously, (K, TA,) to a thing, or an affair. (TA.) You say, حافظ عَلَى الأَمْرِ, (TA,) or على الشَّىْءَ, inf. n. محافظة, (Msb,) He kept, attended, or applied himself, constantly, &c., to the thing, or affair. (TA.) And hence the saying in the Kur [ii. 239], حَافِظُوا عَلَى الصَّلَوَاتِ Perform ye the prayers in their proper times: or, accord. to Az, keep ye, attend ye, or apply yourselves, constantly, or perseveringly, to the performance of the prayers in their proper times. (TA.) — — حِفَاظٌ, is also explained as signifying The being mindful, or observant, of a covenant, and the keeping, or fulfilling, of a promise, with forgiveness, and holding fast to love or affection. (TA.) 4 أَحْفَظَ see 2. — احفظهُ, (S, K, TA,) and احفظهُ حِفْظَةً, inf. n. إِحْفَاظٌ, [He made him to conceive what is termed حِفْظَة, or حَفِيظَة;] he angered him; made him angry: (S, K, TA:) and in the same sense it is said of a speech, or word: (TA:) or only he angered him by evil, or foul, speech, (K, TA,) and making him to hear what he disliked, or hated. (TA.) 5 تحفّظ He guarded himself; syn. اِحْتَرَزَ (K, TA,) or تَحَرَّزَ, (Msb,) and تَحَرَّسَ, and اِحْتَرَسَ, (S and Msb and K in art. حرس,) مِنْهُ from him, or it, (S in art. حرس, &c.,) or عَنهُ. (TA.) He was, or became, careful, mindful, attentive, or considerate; (TA;) watchful, vigilant, or heedful; (S, O, L, TA;) in affairs, and speech, and to avoid a slip, or fault; as though he were cautious, or careful, or fearful, of falling. (L, TA.) [See also 1, and 3.] — [In the last of the senses explained above, it is also trans.: you say, تحفّظ أَمْرَهُ He was careful, mindful, &c., of his affair, or case: see Bd in xxxiii. 52.] — — تَحَفَّظْتُ الكِتَابَ I learned the book by heart, one part, or thing, after another. (S, TA.) [See also حَفِظَ القُرْآنَ, in the first paragraph.] 8 احتفظ بِهِ: see 1. — — احتفظهُ لِنَفْسِهِ, (K,) and احتفظ بِهِ لنفسه, (TA,) He appropriated it, took it, or chose it, to, or for, himself. (K, TA.) — احتفظ [He conceived, or became affected with, what is termed حِفْظَة, or حَفِيظَة;] he became angered, or angry: (S, K:) or he became angered by evil, or foul, speech. (K.) 10 استحفظهُ, (S, Kz, Sgh, Msb, K,) followed by إِيَّاهُ, (K,) or الشَّىْءَ, (Kz, Msb,) or مَالًا, or سِرًّا, (Sgh,) [but in the S, nothing follows it,] He asked him to keep, preserve, guard, or take care of, or to preserve from perishing or becoming lost, or to be careful of, or mindful of, or attentive to, (S, Sgh, Msb, K,) it, (S, K,) or the thing, (Msb,) or property, or a secret: (Sgh:) or he placed the thing with him for him to keep it, preserve it, guard it, or take care of it, &c.: (Kz:) or he intrusted him with the thing; intrusted it to him; or gave it to him in trust, or as a deposite. (Msb.) It is said in the Kur [v. 48], بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللّٰهِ, meaning By that which they have been required to keep, &c., of the Book of God: (Msb:) or by that with which they have been intrusted, of the Book of God. (Msb, TA.) حِفْظٌ inf. n. of 1 [q. v.]. (S, Mgh, Msb.) — — See also حَافِظٌ, last sentence but one. حِفْظَةٌ: see حَفِيظَةٌ. رَجُلٌ حُفَظَةٌ A man of much حِفْظ [app. meaning retention in the mind, or memory: see 1]. (Sgh.) حَفِيظٌ: see حَافِظٌ, in seven places: — — and see مَحْفُوظٌ. حَفِيظَةٌ The defence of those persons, or things, that are sacred, or inviolable, or that one is bound to respect or honour, and to defend; a subst. from 3, in the first of the senses mentioned above: (K, TA:) pl. حَفَائِظُ. (TA.) Hence the saying, الحَفَائِظُ تُذْهِبُ الأَحْقَادَ, (TA,) or تَنْقُضُ الأَحْقَادَ, (S,) [The acts of defending those whom one is bound to respect or honour, and to defend, put away, or annul, rancorous feelings;] i. e., when thou seest thy relation, or kinsman, wronged, thou defendest him, though rancour be in thy heart. (S, TA.) — — Also, and ↓ حِفْظَةٌ, Indignation, and anger, (S, K, TA,) by reason of violence, or injury, done to something which one is bound to honour or respect, and to defend, or of wrong done to a relation, or kinsman, in one's neighbourhood, or of the breach of a covenant. (TA.) It is said in a prov., المَقْدِرَةُ تُذْهِبُ الحَفِيظَةَ [Power to revenge dispels anger, or indignation, &c.]; meaning that it is incumbent to forgive when one has power [to revenge]. (A, TA.) — An amulet, or a charm, bearing an inscription, which is hung upon a child, to charm against the evil eye &c. (TA.) حَافِظٌ and ↓ حَفِيظٌ Keeping, preserving, guarding, or taking care of, a thing; or a keeper, preserver, &c.: keeping and tending, or pasturing and defending, camels or the like; or a keeper and tender thereof: (K:) keeping a secret [and an oath]: (TA:) keeping, or retaining, the Kur-án [&c.] in the mind, or memory; knowing it, or learning it, by heart: (K:) intrusted with a thing, (K, TA,) to keep it, preserve it, guard it, or take care of it: (TA:) [careful, mindful, attentive, or considerate: (see 1:)] and the latter, a keeper, or person mindful, of the ordinances prescribed by God: (Bd and Jel in l. 31:) pl. of the former حَفَظَةٌ and حُفَّاظٌ: (Msb, K:) the latter pl. particularly applied to persons endowed with a faculty of retaining in the mind what they have heard, and seldom forgetting what they learn by heart. (TA.) You say, فُلَانٌ حَفِيظُنَا عَلَيْكُمْ ↓ i. e. حَافِظُنَا [Such a one is our keeper over you]. (TA.) It is said in the S that ↓ حَفِيظٌ is syn. with ↓ مُحَافِظٌ; [but this seems to be a mistranscription for حَافِظٌ;] and hence (it is there added) the saying in the Kur [vi. 104, and xi. 88], وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ↓ [And I am not a defender, or a watcher, or, as I rather think, a keeper, over you]. (TA.) You say also, رَجُلٌ حَافِظٌ لِدِينِهِ وَأَمَانَتِهِ وَيَمِينِهِ [A man who is a keeper, &c., of his religion and his deposite and his oath]; and ↓ حَفِيظٌ likewise: (Msb:) but حَافِظٌ لِيَمِينِهِ signifies also who keeps his oath from being used, or uttered, on, or for, ordinary, mean, or vile, occasions, or purposes. (Mgh.) And رَجُلٌ حَافِظُ العَيْنِ A man whom sleep does not overcome: (Lh, K:) because the eye guards the person when sleep does not overcome it. (TA.) ↓ الحَفِيظُ is also a name of God; meaning [The Preserver of all things;] He from whose preservation nothing is excluded, (K, * TA,) not even a thing of the weight of a ذَرَّة [q. v.], (TA,) in the heavens, nor on the earth; (K, TA;) who preserves from oblivion, for, or against, his creatures and his servants, what they do of good or evil; who preserves the heavens and the earth by his power, and whom the preservation of both does not burden. (TA.) And الحَفَظَةُ is an appellation of The recording angels, who write down the actions of the sons of Adam, or mankind; (S, K;) as also الحَافِظُونَ. (K.) ↓ حَفِيظٌ is

sometimes trans.; as in the saying, هُوَ حَفِيظٌ عِلْمَكَ وَعِلْمَ غَيْرِكَ [He knows by heart thy science, and the science of others beside thee]. (TA.) [القُوَّةُ الحَافِظَةُ, and simply الحَافِظَةُ, signify The retentive faculty of the mind; retentiveness of mind; or memory; as also ↓ الحَفْظُ, for حِفْظُ القَلْبِ.] — — حَافِظٌ also signifies (tropical:) A distinct and direct road; (En-Nadr, K, TA;) not one that is apparent at one time and then ceases to be traceable. (En-Nadr, TA.) مُحْفِظَاتٌ Things that anger a man, when he has his kinsman, or neighbour, slain. (TA.) — — And مُحْفِظَاتُ رَجُلٍ A man's women and others whom he protects, and for whose defence he fights [when required to do so: because they occasion his being angered when they are injured]. (TA.) مَحْفُوظٌ Kept, preserved, guarded, or taken care of, because of the high estimation in which it is held; as also ↓ حَفِيظٌ. (TA.) It is said in the Kur [lxxxv. 21 and 22], بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِى لَوْحٍ مَحْفُوظٍ (TA) [Nay, it is a glorious Kur-án, written upon a tablet preserved] from the devils and from the alteration of anything thereof: (Jel:) or, accord. to one reading, مَحْفُوظٌ, this epithet being thus made to relate to the Kur-án. (TA.)— — [Hence, as an epithet in which the quality of a subst. predominates, and then as a subst.,] A young child; in the dial. of Mekkeh; as a term of good omen: pl. مَحَافِيظُ. (TA.) — — [Also Kept, or retained, in the mind, or memory; known, or learned, by heart. Hence the phrase,] عَرَضَ مَحْفُوظَاتِهِ عَلَى فُلَانٍ He showed the things which he kept, or retained, in his mind, or memory, or which he knew, or had learned, by heart, to such a one. (TA.) مُحَافِظٌ: see حَافِظٌ. حفل 1 حَفَلَ, aor. حَفِلَ, inf. n. حَفْلٌ and حُفُولٌ and حَفِيلٌ, said of water, and of milk (K) in the udder (TA) [or breast], It collected; as also ↓ تحفّل and ↓ احتفل. (K, TA. [In the CK, احتَفَلَهُ is erroneously put for احْتَفَلَ.]) And حَفْلٌ signifies The collecting of water, i. e. its becoming collected, in its مَحْفِل, meaning its place of collecting. (TA.) — — حَفَلَ الدَّمْعُ, (M, K,) inf. n. حَفْلٌ, (TA,) The tears became copious. (M, K, TA.) In some copies of the K, نثر is here erroneously put for كَثُرَ. (TA.) — — حَفَلَ الوَادِى بِالسَّيْلِ The valley brought the torrent so as that it filled its sides; as also ↓ احتفل: (K:) or the latter signifies the valley became filled by the torrent: (S:) or احتفل الوادى the valley became full, and flowed. (Msb.) — — حَفَلَتِ السَّمَآءُ, (S, M, K,) inf. n. حَفْلٌ, (S,) The sky rained vehemently: (K:) or the rain fell profusely. (S, * M, TA.) — — حَفَلَتْ, said of a woman, She collected the milk in her breasts. (TA.) And of camels, one says, (K in art. شكر,) حَفَلَتْ مِنَ الرَّبِيعِ [They abounded in milk, or had their udders full, from the herbage called ربيع]. (S and K in that art. [See حَافِلٌ.]) — — حَفَلَ القَوْمُ, (S, Msb, K,) aor. حَفِلَ, inf. n. حَفْلٌ; (Msb;) and ↓ احتفلوا; (S, Msb, K;) The people, or party, collected themselves together (S, Msb, K) in a sitting-place: (Msb:) they collected themselves together, aiding one another, or for one thing or affair; syn. احتشدوا. (S.) And حَفَلُوا لَهُ They combined for him, [or on his account,] and took pains, or exerted themselves, in treating him with courtesy and honour; as also حَشَدُوا لَهُ. (Fr, L in art. حشد.) — — See also 8. — حَفَلَهُ: see 2. — حَفَلْتُ بِفُلَانٍ I managed, or conducted, the affair, or affairs, of such a one. (Msb.) And احتفل ↓ بِالأُمُورِ He managed, or conducted, affairs, or the affairs, well. (IDrd, K.) — — حَفَلْتُ كَذَا, aor. حَفِلَ, I cared for, minded, heeded, or regarded, such a thing. (S.) And مَا حَفَلَهُ, and مَا حَفَلَ بِهِ, aor. حَفِلَ, (M, K,) inf. n. حَفْلٌ; (TA;) and ما احتفل ↓ بِهِ [and لَهُ; so in the T and TA in art. ربأ]; He did not care for, mind, heed, or regard, it, or him. (M, K.) And لَا تَحْفِلْ بِهِ Do not thou care for, mind, &c., it, or him. (S.) And لَا تَحْفِلْ بِأَمْرِهِ Do not thou ask his affair, nor be disquieted thereby. (Msb.) — حَفَلَهُ, aor. حَفِلَ, (S,) inf. n. حَفْلٌ, (TA,) He, or it, made it, or rendered it, clear, unobscured, apparent, plainly apparent, or conspicuous; (S, TA;) as, for instance, black hair the colour of a pearl, increasing [in appearance] its whiteness; (TA;) exposed it to view; displayed it; syn. جَلَاهُ [perhaps here signifying also he polished it]. (S, TA.) 2 حفّله, (Mgh, * Msb, K,) inf. n. تَحْفِيلٌ; (TA;) and ↓ حَفَلَهُ, (K,) inf. n. حَفْلٌ; (TA;) He collected it, or caused it to collect; (Mgh, Msb, K;) namely, water, (K,) and milk (Mgh, Msb, K) in the udder (Mgh) of a ewe or she-goat, (Mgh, Msb,) or of a she-camel, or of a cow, in order to deceive the purchaser, that he might increase the price. (Mgh.) Hence one says, حفّل الشَّاةَ, (S, * Msb, K, *) or البَقَرَةَ, or النَّاقَةَ, (TA,) inf. n. as above, (S, K,) He abstained from milking the ewe or she-goat, (S, Msb, K, *) or the cow, or the she-camel, (TA,) for some days, in order that the milk might collect in her udder, for sale, (S, K, *) or until the milk collected in her udder. (Msb.) The Prophet forbade the doing this. (S.) — He adorned him, or it. (K, * TA.) 5 تحفّل: see 1, first signification. — — Also, said of a sitting-place, It abounded with company; had many persons in it. (ISd, K.) — He adorned himself; (K;) as also ↓ احتفل. (TA.) And تَحَفَّلِى لِزَوْجِكِ Adorn thyself that thou mayest be in favour with thy husband. (TA.) And ↓ العَرُوسُ تَحْتَفِلُ The bride adorns herself. (TA.) — — It was, or became, clear, unobscured, apparent, plainly apparent, conspicuous, exposed to view, or displayed; (S;) as also ↓ احتفل: (S, K: *) each is quasi-pass. of حَفَلَهُ as explained in the last sentence of the first paragraph in this art.: (S:) the latter, said of a road, means It was, or became, apparent. (As, K.) 8 احتفل: see 1, in five places: — and 5, in three places. — اِحْتِفَالٌ also signifies The exceeding the usual, or ordinary, or the just, or proper, bounds, or degree; acting egregiously, or immoderately, or extravagantly; striving, or labouring; exerting oneself, or one's power or efforts or endeavours or ability; or the like; syn. مُبَالَغَةٌ; and so حَفِيلٌ [an inf. n. of ↓ حَفَلَ]. (M, K.) — — And اَحتفل, said of a horse, He showed his rider that he had attained his utmost speed of running, and yet had some remaining power. (AO, K.) حَفْلٌ A company of men; as in the saying, عِنْدَهُ حَفْلٌ مِنَ النَّاسِ [With him, or at his abode, is a company of men]: originally an inf. n. (S.) — — جَمْعٌ حَفْلٌ and ↓ حَفِيلٌ [which latter is also originally an inf. n. (see 1 and 8)] A numerous company. (K.) — ذُوحَفْلٍ, (K,) and ↓ ذو حَفْلَةٍ, (S, K,) and ↓ حَفِيلٌ, (K,) فِى أَمْرِهِ, (TA,) A man who exerts himself, or his power or efforts or endeavours or ability, or who takes pains or extraordinary pains, in that which he sets about. (S, K, TA.) And ↓ أَخَذَ لِلْأَمْرِ حَفْلَتَهُ He strove, or laboured; exerted himself, or his power or efforts or endeavours or ability; or took pains or extraordinary pains; in the affair. (Sgh, K.) حِفْلٌ: see حُفَالَةٌ. حَفْلَةٌ: see حَفْلٌ, in two places: and see also جَاوُوا بِحَفِيلَتِهِمْ, below. دَعَاهُمُ الحَفَلَى and ↓ الأَجْفَلَى dial. vars. of الجَفَلَى and الأَجْفَلَى, (M, K,) which are more common; meaning He invited them with their company. (M, TA. [See art. جفل.]) حُفَالٌ Milk collected. (IAar, K.) — — A great company. (IAar, K.) حَفُولٌ: see حَافِلٌ. — — Also, applied to a woman, Beautiful, goodly, or comely; syn. جَمِيلَةٌ: (Ibn- 'Abbád, TA:) pl. حَفَائِلُ, or, as some say, حَوَافِلُ. (TA.) حَفِيلٌ: see حَفْلٌ, in two places. حُفَالَةٌ The bad, or vile, of anything: (As, S:) of wheat, what comes forth and is thrown away; [like حُثَالَةٌ;] (TA;) and ↓ حِفْلٌ [in like manner] signifies the حُثَالَة of wheat: (AA, TA:) also, the former, what is thin, of the dregs of oil (K, TA) and perfume, (TA,) and of the froth of milk: (CK:) or it signifies also the froth of milk: (ISd, K, TA:) and the worthless of mankind; those in whom is no good; (As, S;) like حُثَالَةٌ; (As, S, K;) as in the saying هُوَ مِنْ حُفَالَتِهِمْ [He is of the worthless of them]. (As. S.) جَاوُوا بِحَفِيلَتِهِمْ They came, all of them, or all together: (M, K:) in the O, ↓ بِحَفْلَتِهِمْ. (TA.) — — كَانَ حَفِيلَةُ مَا أَعْطَى دِرْهَمًا The utmost amount that he gave was a dirhem. (TA.) حَافِلٌ A valley, and a small water-course (شُعْبَةٌ), flowing with a copious torrent. (S.) An udder full of milk: (S:) or having much milk:

pl. حُفَّلٌ (K) and حَوَافِلُ also: (Har p. 131:) it has also the latter meaning applied to a ewe or she-goat; (K;) pl. حُفَّلٌ: (TA:) and so have حَافِلَةٌ and ↓ حَفُولٌ applied to a she-camel. (K.) مَدَامِعُ حُفَّلٌ Copious flowings of tears. (TA.) دَعَاهُمُ الأَحْفَلَى: see الحَفَلَى. مَحْفِلٌ A place of collecting of water. (TA.) — — A place of assembling, or congregating, (T, S, Msb, K,) of a people; (S, Msb;) as also ↓ مُحْتَفَلٌ: (S, K:) or a place of assembling, or congregating, of many persons: (El-Ámidee, MF:) or a place in which is an assembly, or congregation: (El-Munáwee, TA:) and a sittingplace: (T, TA:) pl. مَحَافِلُ. (Msb.) — — [And The elevated platform for the مُبَلِّغُون in a mosque; also (in Egypt) called دَكَّةٌ, vulg. دِكَّة, it is surrounded by a low railing or parapet, and generally supported by small columns.] مُحَفَّلَةٌ A ewe, or she-goat, left unmilked (S, Msb) for some days, in order that the milk may collect in her udder, for sale, (S,) or until the milk has collected in her udder: (Msb:) or a ewe, or she-goat, or a she-camel, or a cow, whose milk has been made to collect in the udder, in order to deceive the purchaser, that he may increase the price: (Mgh:) originally مُحَفَّلٌ لَبَنُهَا. (Msb.) مُحَافِلٌ Contending for superiority in number &c. (TA.) — — هُوَ مُحَافِظٌ عَلَى حَسَبِهِ مُحَافِلٌ He is one who preserves his nobility, or honourableness. (Az, K.) مُحْتَفَلٌ: see مَحْفِلٌ. — — Also The most fleshy part of the flesh of the thigh and shank. (TA.) — — And The main part of an affair: (TA:) [and likewise of a place, or tract, or region; for] مُحْتَفَلُ البَيْدَآءِ signifies the main part of the desert; syn. مُعْظَمُهَا and مُتَجَمَّعُهَا. (TA in art. جمع.) حفن 1 حَفَنَهُ, (S,) aor. حَفُنَ, (PS, TK,) [or حَفِنَ, as in a phrase following,] inf. n. حَفْنٌ, (M, K,) He took it (a thing) with the palms of his two hands and with the fingers put together [so as to make the two hands like a bowl]: (M, K:) or he scooped it up, or out, (جَرَفَهُ,) with both his hands: (S, K:) said only of what is dry, as flour, and sand, and the like. (S.) — — حَفَنَ القَوْمَ He gave to every one of the party a حَفْنَة. (TA.) — — حَفَنَ لَهُ, (Msb,) or حَفَنَ لَهُ حَفْنَةً, (S,) aor. حَفِنَ, (Msb,) inf. n. حَفْنٌ, (Msb, K,) He gave to him a small quantity. (S, K.) — — حَفَنَ المَآءَ عَلَى رَأْسِهِ He threw the water upon his head with his two hands [put together so as to be like a bowl]. (IAar, TA.) 8 احتفنهُ (S, K) لِنَفْسِهِ (S) He took it (a thing) for himself. (S, K.) — — احتفن مِنْهُ (tropical:) He took much of it. (A, TA.) — — احتفن الشَّجَرَ (assumed tropical:) He pulled up the trees from the ground. (K.) And احتفن الرَّجُلَ (assumed tropical:) He uprooted the man: (Az, S:) [or] احتفنهُ signifies (tropical:) he put his hands, or arms, beneath his knees, and took him [by that part, i. e.] by the inner side of the knee, and then carried him, or carried him off or away. (K, TA.) حَفْنٌ The act of turning the feet as though one were throwing the dust (كَأَنَّهُ يَحْثُو) with them, when walking. (K.) حَفْنَةٌ, (S, Mgh, Msb, TA, and so, accord. to the TA, in the K,) or ↓ حُفْنَةٌ, (so in copies of the K,) [but the former is that which is commonly known,] A handful: (Mgh, K:) or the quantity that fills the two hands [when they are put together so as to be like a bowl]; (S, Msb;) of wheat [or the like]: (S:) pl. حَفَنَاتٌ. (S, Msb.) Hence, (in the saying of Aboo-Bekr, TA,) إِنَّمَا نَحْنُ حَفْنَةٌ مِنْ حَفَنَاتِ اللّٰهِ, (S, TA,) i. e., (tropical:) We shall be but little, on the day of resurrection, like a حفنة, in the estimation of God; (TA;) meaning we shall be but a small thing in comparison with the dominion and the mercy of God. (S, TA.) — — Also The hand (كَفّ) itself. (Har p. 296.) — — See also what next follows. حُفْنَةٌ A hollow, cavity, trench, or the like, dug, or excavated, in the ground, (S, K, TA,) wherever it be; or excavated by a torrent in rugged ground, in the channel of the water: (TA:) and a [hollow, or cavity, in the ground, such as is termed] نُقْرَة, (ISk, K,) having in it water, and in its bottom pebbles and earth; (ISk, TA;) as also ↓ حَفْنَةٌ: (K:) a well, or pit: (KL:) pl. of the former حُفَنٌ; (S, K;) which is explained by Sh as meaning small round hollows or cavities, in which rain-water stagnates, excavated by the water, in the form of pools. (TA.) — — See also حَفْنَةٌ. حَفَّانٌ, n. un. with ة, belongs to art. حف, q. v. (S, K.) مِحْفَنٌ, applied to a man, (TA,) i. q. كَثِيرُ الحَفْنِ [i. e. One who takes much with the palms of his two hands and with the fingers put together: or who scoops up, or out, much, with both his hands: see 1, first sentence]. (ISd, K.) حفو and حفى 1 حَفِىَ, (S, Mgh, Msb,) aor. 1ْ3ْ2, (S, Msb,) inf. n. حَفَآءٌ, (ISk, Zj, IB, Mgh, Msb,) like سَلَامٌ, (Msb,) with fet-h, not حِفَآءٌ, as in the S, (IB,) [for] this latter is a simple subst., (Msb,) He walked barefoot, without sandal and without boot; (ISk, Zj, S, IB, Mgh, Msb;) as also ↓ احتفى: (K:) [but Mtr says,] this latter, occurring in the sense of the former in a trad. of 'Omar, I have not found [elsewhere]. (Mgh.) And حَفِىَ مِنْ نَعْلَيْهِ and خُفَّهِ, inf. n. حِفْوَةٌ and حِفْيَةٌ and حِفَايَةٌ, [or all these are simple substs., He was, or became, bare of his sandals and his boot.] (TA.) — — And حَفِىَ, inf. n. حَفًا, (S, Mgh, Msb, K, &c.,) His foot, i. e. a man's, (S, Msb, K,) and a camel's, (K,) or his solid hoof, (S, Ham p. 476,) or this also, (K,) was, or became, attenuated [in the sole], (S, Msb, K,) or chafed, abraded, or worn, (Ham ubi suprà, and PS,) by much walking or treading or travel: (S, Msb, Ham:) or it (the foot of a man [and the hoof of a horse or the like]) became attenuated [&c.] by much walking or treading or travel: (Mgh:) and حَفِىَ said of a horse, his hoof became abraded, or grazed. (S.) — حَفِىَ بِهِ, inf. n. حَفَاوَةٌ (S, Mgh, K) and حِفَاوَةٌ and حِفَايَةٌ and تِحْفَايَةٌ, (K, TA,) with kesr; (TA; [in the CK تَحْفَايَة; both extr.;]) and ↓ تحفّى به, (S, K,) and ↓ احتفى به; (K;) He showed him much honour, (S, Mgh, K,) and kindness, or goodness and affection and gentleness, and regard for his circumstances; (S;) regarded him, or behaved towards him, with affection, or benevolence and solicitude; (Mgh;) and manifested joy, or pleasure; (K;) and asked, or inquired, much respecting his state, or condition; (S, K;) and was careful, or solicitous, respecting his case: (S:) or حَفِىَ عَنْهُ signifies he asked, or inquired, much respecting him: (Har p. 284:) and ↓ احفى he exceeded the usual bounds in making much inquiry respecting another, and in carefulness, or solicitude, respecting his case: (Har p. 348:) and ↓ تَحَفٍّ signifies the speaking and meeting in a good, or pleasing, manner; and exceeding the usual bounds in returning a salutation, and in asking, or inquiring: accord. to Zj, حَفِيَهِ, inf. n. حِفْوَةٌ, means he acted towards him with kindness, or goodness and affection and gentleness, and regard for his circumstances: accord. to As, حَفِىَ بِهِ, aor. 1ْ3ْ2, inf. n. حَفَاوَةٌ, he employed himself in the accomplishment of that which he needed, or required, and made his abode pleasant: (TA:) and حَفَاوَةٌ signifies also the being importunate, pressing, urgent, or persevering, (K, TA,) in asking. (TA.) Hence the prov., مَأْرُبَةٌ لَا حَفَاوَةٌ [or مَأْرَبَةٌ, and مَأْرَبٌ, explained in art. ارب]. (S, K.) — — حَفِيتُ إِلَيْهِ بِالوَصِيَّةِ, or حَفَيْتُ, (accord. to different copies of the S,) I exceeded the usual bounds to him in the injunction, or charge: mentioned by A'Obeyd: (S:) and ↓ تحفّى اليه he exceeded the usual bounds to him in the injunction, or charge. (TA.) — حَفَا بِهِ, (K,) and حَفَاهُ, (TA,) inf. n. حَفْوٌ, He (God) honoured him. (K, TA.) — — And حَفَاهُ He (a man) gave to him. (K.) — — And He denied him, or refused him, or refused to give him; (IAar, K;) inf. n. حَفْوٌ. (IAar.) Thus it bears two contr. significations. (K.) You say, أَتَانِى فَحَفَوْتُهُ He came to me and I denied him, &c. (IAar.) And حَفَوْتُهُ مِنْ كُلِّ خَيْرٍ, aor. 1ْ3ْ2, inf. n. حَفْوٌ, I debarred him from, or prevented him from obtaining, all good. (As, S.) — حَفَا شَارِبَهُ: see 4. 3 حافاهُ, (inf. n. مُحَافَاةٌ, TA,) He disputed with him in words; or did so vehemently, or obstinately. (AZ, S, K. *) 4 احفى, said of a man, His beast became attenuated, or chafed, or abraded, in [the sole of] the hoof. (S.) — احفاهُ He (God) caused him to be barefooted, without sandals or boots: and hence احفى also signifies he made his feet bare of the sandals

or boots. (TA.) — — He made his foot, i. e. a man's, and his hoof, i. e. a horse's or the like, to become attenuated, [or chafed, or worn, in the sole,] by much walking or treading or travel. (S.) — He repeated it; namely, a question. (K.) — — He importuned, pressed, or urged, him, and harassed, or molested, him in so doing: (Lth, K:) or he asked him, and pressed him much in seeking or demanding: (TA:) he importuned him in asking or questioning: (Msb:) he harassed, or wearied, him, and went to the utmost length in asking him, or questioning him. (TA.) See also 1. إِحْفَآءٌ signifies also The going to the utmost length in disputing. (S, TA.) It is in asking respecting a thing, and in seeking or demanding, and in seeking or demanding from another: you say, احفى فِى المَسْأَلَةِ, [&c.,] and ↓ تحفّى فِيهَا, He exceeded the usual bounds in the question, or in asking. (Ham p. 80) — — And hence, (Ham p. 80,) احفى شَارِبَهُ He clipped his mustache to the utmost degree; (S, Ham;) clipped it closely: (S:) or he clipped it much; (Mgh, Msb, K;) as also ↓ حَفَاهُ. (K.) — — احفى فَمَهُ He examined to the utmost his [app. a horse's] teeth. (TA.) — — أَحْفَيْتُهُ I incited, or urged, him to inquire respecting, or to investigate, the news, or information, (K, TA,) to the utmost. (TA.) — أَحْفَيْتُ بِهِ i. q. أَزْرَيْتُ [I despised him; or I brought against him the imputation of a fault, or the like, desiring to involve him in confusion thereby; &c.]. (K.) 5 تحفّى, inf. n. تَحَفٍّ: see 1, in three places: and see also 4. — — Also i. q. اِجْتَهَدَ [He strove, or laboured, &c., فِى أَمْرٍ in an affair]. (K.) — — And i. q. اِهْتَبَلَ [app. as meaning He practised artifice, or the like]. (K.) 6 تَحَافَيْنَا إِلَى السُّلْطَانِ Each of us preferred a complaint against the other to the Sultán, (K, TA,) and he referred our case to the judge (الحَافِى, i. e. القَاضِى). (TA.) 8 احتفى: see 1, first sentence. — And احتفى بِهِ: see 1. — احتفى also signifies He pulled up herbs, or leguminous plants, from the ground (T, Mgh, K) with the ends of his fingers, because of their shortness and paucity; (T, Mgh;) as also اِحْتَفَأَ, (T, Mgh, K,) accord. to one reading of a trad. in which it occurs; and اجتفأ, accord. to another reading of the same; but both these are disallowed by Aboo-Sa'eed. (T, Mgh.) — — He uprooted, or extirpated, anything. (Aboo-Sa'eed, T.) — — احتفى القَوْمُ المَرْعَى The people, or party, fed their animals upon the pasturage and left not aught of its herbage: the subst. [denoting the act of doing this] is ↓ حفوة [app. حَفْوَةٌ]. (TA.) 10 استحفى He asked, or inquired after, news, or tidings, (A, K,) exceeding the usual bounds in doing so. (A.) حَفًا: see حِفْوَةٌ. حَفٍ, applied to a man, (S, Mgh, Msb, K,) and a camel, (K,) and a horse or the like, (Zj, S, K, Ham p. 476,) Having his foot, (S, Mgh, Msb, K,) or hoof, (Zj, S, K, Ham,) attenuated [in the sole], (Zj, S, Mgh, Msb, K,) or chafed, abraded, or worn, (Ham, PS,) by much walking or treading or travel; (S, Mgh, Msb, Ham;) as also ↓ حَافٍ. (K.) حَفْوَةٌ: see 8. حُفْوَةٌ: see what next follows. حِفْوَةٌ (S, K) and ↓ حُفْوَةٌ (K) and ↓ حِفْيَةٌ and ↓ حِفَايَةٌ, (S, K,) all simple substs., (K,) [but all except the second mentioned in one place in the TA as inf. ns.,] and ↓ حِفَآوٌ, (S, Msb,) a simple subst., differing from the inf. n., which is حَفَآءٌ, (Msb,) The state of being barefoot, without sandal and without boot: (S, Msb:) or the state of having the foot, or hoof, attenuated [in the sole, or chafed, abraded, or worn, by much walking or treading or travel]: (K:) [but it seems that this is a mistake, and that] the word denoting the latter meaning is ↓ حَفًا [an inf. n.: see 1]. (ISk, Zj, S, Mgh, Msb.) حِفْيَةٌ: see حِفْوَةٌ. حِفَآءٌ: see حِفْوَةٌ. حَفِىٌّ Showing much honour, (Mgh, K,) and manifesting joy or pleasure [at meeting another]; as also ↓ حَافٍ; (K;) and behaving with affection, or benevolence and solicitude; (Mgh;) showing kindness, or goodness and affection and gentleness, and regard for the circumstances of another: (Lth, TA:) and asking, or inquiring, much respecting another's state, or condition; as also ↓ حَافٍ: (K:) going to the utmost length in asking, or inquiring: (S:) and [hence, perhaps,] knowing in the utmost degree: (S, K:) and importunate, pressing, or urgent, in asking, or inquiring: (K:) pl. حُفَوَآءُ. (Fr, K.) You say, هُوَ حَفِىٌّ بِهِ He is one who behaves with affection, or benevolence and solicitude, to him; who shows him much honour [&c.]. (Mgh.) إِنَّهُ كَانَ بِى حَفِيًّا, in the Kur [xix. 48], means Verily He is gracious [to me]: (Zj:) or knowing [with respect to me] and gracious [to me], answering my prayer when I pray to him: (Fr:) or mindful, regardful, or considerate, of me. (TA.) حِفَايَةٌ: see حِفْوَةٌ. حَافٍ Walking barefoot, without sandal and without boot: (ISk, Zj, S, Mgh, Msb:) pl. حُفَاةٌ. (Mgh, Msb.) — — See also حَفٍ. — And see حَفِىٌّ, in two places. — Also A judge; syn. قَاضٍ. (K.) حق

1 حَقَّ, aor. حَقِ3ِ (S, Msb, K, &c.) and حَقُ3ُ, (IDrd, Msb, K,) [the latter irregular,] inf. n. حَقَّةٌ (K, TA) and حَقٌّ (IDrd, TA) and حُقُوقٌ, (TA,) i. q. صَارَ حَقًّا [i. e., accord. to the primary meaning of حَقّ, as explained below, on the authority of Er-Rághib, It was, or became, suitable to the requirements of wisdom, justice, right or rightness, truth, or reality or fact; or to the exigencies of the case]: (TA:) it was, or became, just, proper, right, correct, or true; authentic, genuine, sound, valid, substantial, or real; established, or confirmed, as a truth or fact: and necessitated, necessary, requisite, or unavoidable; binding, obligatory, incumbent, or due: syn. وَجَبَ; (T, S, Msb, K, &c.;) and ثَبَتَ: (Msb, TA:) it was, or became, a manifest and an indubitable fact or event; as explained by IDrd in the Jm; (TA;) it happened, betided, or befell, surely, without doubt or uncertainty. (K.) It is said in the Kur xxxvi. 6, لَقَدْ حَقَّ القَوْلُ عَلَى أَكْثَرِهِمْ, i. e. The saying, "I will assuredly fill Hell with genii and men together," [Kur xi. 120 and xxxii. 13,] (Bd,) or the sentence of punishment, (Jel,) hath become necessitated [as suitable to the requirements of justice, or as being just or right,] to take effect upon the greater number of them; syn. وَجَبَ, (Jel, TA,) and ثَبَتَ. (TA.) And this, namely, ثَبَتَ, is the meaning of the verb in the phrase, حَقَّ عَلَيْكَ القَضَآءُ [The sentence was, or, emphatically, is, necessitated as suitable to the requirements of justice to take effect upon thee; or it was, or is, necessary, just, or right, that the sentence should take effect upon thee]. (TA.) [In like manner,] one says, يَحِقُّ عَلَيْكَ أَنْ تَفْعَلَ كَذَا It is necessary for thee [as suitable to the requirements of wisdom or justice or the like], or incumbent on thee, or just or proper or right for thee, that thou shouldst do such a thing. (TA.) [Thus one says,] الحَقِيقَةُ مَا يَحِقُّ عَلَيْكَ أَنْ تَحْمِيَهُ [The حقيقة is that which it is necessary for thee &c., or that which it behooveth thee, that thou shouldst defend it, or protect it]. (S, * K.) Accord. to Sh, the Arabs said, حَقَّ عَلَىَّ أَنْ أَفْعَلَ ذٰلِكَ and حُقَّ: but accord. to Fr, when you say حَقَّ, you say عَلَيْكَ; and when you say حُقَّ, you say لَكَ. (TA.) [Accordingly] one says, حُقَّ لَكَ أَنْ تَفْعَلَ ذَا and حُقِقْتَ أَنْ تَفْعَلَهُ: both mean the same: (Ks, S, K:) [i. e., each has one, or the other, or both, of the meanings next following:] or the former means It was, or, emphatically, is, rendered حَقّ [or suitable to the requirements of wisdom or justice &c.] for thee, or necessary for thee, or incumbent on thee, or just or proper or right for thee, [or it behooved or behooves thee,] that thou shouldst do, or to do, this, or that: and [the latter, or] حُقِقْتَ بِأَنْ تَفْعَلَ, Thou wast, or, emphatically, art, rendered حَقِيق [or adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy,] that thou shouldst do, or to do, this, or that]: (A, TA:) and in like manner, حُقَّتْ signifies in the Kur lxxxiv. 2 and 5: (Bd, Jel: *) or حُقِقْتَ بِأَنْ تَفْعَلَ may mean thou wast, or art, known by the testimony of thy circumstances to be حَقِيق &c. (A, TA.) And مَا كَانَ يَحُقُّكَ أَنْ تَفْعَلَهُ [virtually] means the same as مَا حُقَّ لَكَ [best rendered in this case It did

not behoove thee to do it]. (TA.) One says also, حَقَّ أَنْ تَفْعَلَ [It was, or, emphatically, is, necessary &c. that thou shouldst do or to do such a thing]: but they did not say, حَقَقْتَ أَنْ تَفْعَلَ. (Fr, TA.) — — But حَقَّ عَلَىَّ أَنْ تَفْعَلَ كَذَا means Thy doing so distressed, or hath distressed, or afflicted, me; or, emphatically, distresses, or afflicts, me; like عَزَّ عَلَىَّ. (S and K and TA in art. عز.) And in like manner, حَقَّ أَنَّكَ ذَاهِبٌ [or حَقَّ مَا أَنَّكَ ذَاهِبٌ] means عَزَّ مَا أَنَّكَ ذَاهِبٌ [It is distressing to me that thou art going away]. (TA in art. عز.) And لَحَقَّ مَا is used in the same manner as لَعَزَّ مَا, q. v. (A and TA in art. عز.) You say also, حَقَّتِ الحَاجَةُ Want befell, or betided, or happened, and was severe, or distressing: (Msb, TA:) [which is said to be] from the phrase, حَقَّتِ القِيَامَةُ, aor. حَقُ3ـَ, The resurrection included, or shall include, within its sphere [all] the created beings. (Msb.) — حَقَّتْ, aor. حَقِ3ـَ, (K,) inf. n. حِقَّةٌ (S, * Msb, K,) and حِقٌّ, (K,) or, accord. to ISd, it should rather be حَقَاقَةٌ and حُقُوقَةٌ, because حِقَّةٌ is used as an epithet, [as will be seen below,] and the inf. n. in a case like this, by rule, should differ from the epithet, (TA,) She (a camel) became a حِق, or حِقَّة; i. e., entered the fourth year: (K:) and ↓ أَحَقَّ, inf. n. إِحْقَاقٌ, he (a camel) became a حِقّ: because, so they say, he is then fit to be laden: (Msb:) and ↓ احقّت she (a young camel) completed three years; (Aboo-Málik, K;) became a حِقَّة; (Ibn-'Abbád, K;) like حَقَّتْ. (TA.) You say, هُوَ حَقٌّ بَيِّنُ الحِقَّةِ [He is a حقّ, bearing evidence of being such]: (S:) and هِىَ حِقٌّ (K) and حِقَّةٌ (Msb, K) بَيِّنَةُ الحِقَّةِ [she is a حقّ or حقّة, bearing evidence &c.]: (Msb:) [a phrase] to which a parallel is scarcely known, (Msb,) or to which there is no parallel (K) except أَسَدٌ بَيِّنُ الأَسَدِ [a lion bearing evidence of being like a lion in boldness]. (TA.) — — حِقٌّ [as inf. n. of حَقَّتْ] also signifies A she-camel's overpassing the days [corresponding to those] in which she was covered [in the preceding year]: (K:) or her completing [the time of] her pregnancy; as also ↓ اِسْتِحْقَاقٌ. (TA.) — — And حَقَّتْ and ↓ احقّت and ↓ استحقّت She (a camel) became fat. (TA. [See also 8, last signification.]) — حَقَّهُ, (K,) aor. حَقُ3ـَ, inf. n. حَقٌّ, (TA,) He, or it, rendered it [suitable to the requirements of wisdom, justice, rightness, truth, or reality or fact; or to the exigencies of the case; (see the first of the significations in this art.;) or] necessary, requisite, or unavoidable; binding, obligatory, incumbent, or due; or just, proper, or right; syn. أَوْجَبَهُ; (K;) [whence حُقَّ لَكَ أَنْ تَفْعَلَ ذَا explained above;] as also ↓ حقّقهُ (K) and ↓ احقّهُ; (S, K;) which last some explain by صَيَّرَهُ حَقًّا [meaning as above; or he rendered it true;] or صيّره حقًّا لَا شَكَّ فِيهِ [he rendered it true, so that there was no doubt respecting it]; as also حَقَّهُ, inf. n. حَقٌّ: and حَقَّهُ signifies also he established it so that it became true and undoubted in his estimation: (TA:) or حَقَّهُ signifies, (S, Msb,) or signifies also, (K,) he assured, or certified, himself of it; he ascertained it; he was, or became, sure, or certain, of it; (A 'Obeyd, S, Msb, * K; *) and so ↓ تحقّقه (A 'Obeyd, S, K) and ↓ احقّهُ: (S, Msb: *) or he pronounced it, or held or believed it, to be established as a necessary truth or fact; as also ↓ احقّهُ: and ↓ حقّقهُ has a similar, but intensive, signification: (Msb:) or ↓ احقّهُ signifies he established it as true; or he judged, or decided, it to be so: (TA: [contr. of أَبْطَلَهُ: see an ex., from the Kur viii., voce أَبْطَلَ:]) and ↓ حقّقهُ, inf. n. تَحْقِيقٌ, signifies صَدَّقَهُ [as meaning he verified it, or proved it to be true or veritable; or he found it to be true or veritable; both of which significations are of very frequent occurrence]; (S, K;) as also حَقَّهُ, inf. n. حَقٌّ: and accord. to IDrd, ↓ حقّقهُ signifies [also] صَدَّقَ قَائِلَهُ [he proved, or found, or pronounced, the sayer of it to be ture]: and حقّق is also said to signify he said, "This thing is the truth; " like صَدَّقَ. (TA.) You say, حَقَقْتُ عَلَيْهِ القَضَآءَ, aor. حَقُ3ـَ, inf. n. حَقٌّ, I necessitated the sentence [as suitable to the requirements of justice] to take effect upon him; or necessitated [as suitable &c.] the taking effect of the sentence upon him; syn. أَوْجَبْتُهُ; as also ↓ أَحْقَقْتُهُ, inf. n. إِحْقَاقٌ. (TA.) And ↓ أُحِقَّ عَلَيْكَ القَضَآءُ The sentence was, or, emphatically, is, necessitated [as suitable to the requirements of justice] to take effect upon thee; syn. أُثْبِتَ. (TA.) And حَقَقْتُ حَذَرَهُ, (S, K,) or حِذْرَهُ, (so in one copy of the S,) aor. and inf. n. as above, (S,) [I rendered his caution, or fear, necessary; or justified it; meaning] I did that of which he was cautious, or that which he feared; (S, K;) as also ↓ أَحْقَقْتُ حذره: (S:) or, accord. to Az, the latter only is right. (TA.) And حَقَقْتُ ظَنَّهُ; (Ks, TA;) and ↓ حَقَّقْتُهُ, (Ks, S, TA,) inf. n. تَحْقِيقٌ: (S:) both signify the same; (Ks, TA;) i. e. صَدَّقْتُ; (S;) which means I found his opinion to be true; (Ksh and Bd and Jel, in xxxiv. 19;) or proved it to be true: (Ksh, ibid.:) and so قَوْلَهُ his saying: (S:) and تَحْقِيقٌ signifies [also] the strengthening, or confirming, a saying; or making it strong, or firm. (KL.) And أَنَا أَحَقُّ لَكُمْ هٰذَا الخَبَرَ I will know, or ascertain, the truth, or real nature, of this piece of news or information, for you. (TA.) And أَظُنُّهُ وَ لَا أَحُقُّهُ [I think it, but I do not know the truth of it, or am not certain of it]. (T in art. إِيَّا; &c.) And حَقَقْتُ العُقْدَةَ, [written in the TA without any syll. signs, so that it may be either thus or ↓ حَقَّقْتُهُ; but it is most probably the former, as the quasi-pass. is not تحقّقت, but انحقّت: it signifies lit. I made the knot right, or sure; meaning] (tropical:) I tied, or made fast, or tightened, the knot; (Ibn-'Abbád, TA;) or I tied, or tightened, firmly the knot. (A, TA.) — — [He, or it, rendered him حَقِيق, i. e. adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, or worthy, to do a thing &c.; whence حُقِقْتَ أَنْ تَفْعَلَهُ, or بِأَنْ تَفْعَلَ, explained above. — — It was necessary for him, or incumbent on him, or just or proper or right for him, or it behooved him, to do a thing &c.; whence مَا كَانَ يَحُقُّكَ أَنْ تَفْعَلَهُ, explained above.] — — Also, (S, K,) aor. حَقُ3ـَ, (K,) inf. n. حَقٌّ, (TA,) He overcame him in disputing, or contending, for a right, or due; (S, K, * TA;) and so ↓ احقّهُ, (K,) inf. n. إِحْقَاقٌ, mentioned by Az on the authority of Ks, but, he adds, disallowed by A 'Obeyd. (TA.) See 3. — — Also He (a man) came to him, namely, another man; (A 'Obeyd, S, K;) and so ↓ احقّهُ. (A 'Obeyd, S.) [Hence, app.,] حَقَّتْنِى الشَّمْسُ The sun reached me. (TA.) And لَا يحقُّ مَا فِى هٰذَا الوِعَآءِ رِطْلًا [app. يَحُقُّ] What is in this receptacle [does not reach, or amount, to a pound; i. e.,] does not weigh a pound. (TA.) — حَقَّ الطَّرِيقَ, (K,) aor. حَقُ3ـَ, (TA,) inf. n. حَقٌّ, (TK,) He went upon the حَاقّ of the road; (K;) i. e. the middle of it: the doing of which is forbidden, in a trad., to women. (TA.) And حَقَّ فُلَانًا, (K,) aor. and inf. n. as above, (TA,) He beat, or struck, such a one in, or upon, the حاقّ of his head; (K;) i. e. the middle of it: (TA:) or in, or upon, the حُقّ of his كَتِف; i. e. the small hollow upon the head of his shoulder-blade: (K:) or, as some say, the head of the upper arm, in which is the وَابِلَة. (TA.) 2 حقّقهُ, inf. n. تَحْقِيقٌ: see حَقَّهُ, above, in six places. [Hence تَحْقِيقُ الهَمْزَةِ The uttering of the hemzeh with its ture, or proper, sound; opposed to تَخْفِيفُهَا. Hence also] صَبَغْتُ الثَّوْبَ صَبْغًا تَحْقِيقًا I dyed the garment, or piece of cloth, with a saturating dyeing. (TA.) And تَحْقِيقٌ signifies also The weaving a garment, or piece of cloth, strongly, or firmly. (KL.) — حقّق فِى أَمْرِهِ He was serious, or in earnest, in his affair; contr. of هَزَلَ. (L in art. جد.) 3 حاقّهُ, (S, K,) inf. n. حِقَاقٌ and مُحَاقَّةٌ, (TA,) He disputed, litigated, or contended, with him, (S, K,) each of them laying claim to a right, or due: (S, TA:) the verb is mostly used in the third person. (TA.) You say, حَاقَّنِى وَ لَمْ يُحَاقَّنِى فِيهِ أَحَدٌ [He disputed, &c., with me, and no one had disputed, &c., with me respecting it]. (TA.) [But] you say also, ↓ حَاقَقْتُهُ فَحَقَقْتُهُ I disputed, litigated, or contended, with him for a right, or due, and I overcame him in doing so. (TA.) And إِنَّهُ لَنَزِقُ الحِقَاقِ (tropical:) Verily he is one who disputes, or litigates, or contends, respecting small things. (S, K, TA.) And مَا لَهُ فِيهِ حَقٌّ وَ لَا حِقَاقٌ, i. e. [He has no right, or due, to exact, in respect of him, or it, nor any cause of]

disputing, or litigating, or contending. (S.) And it is said respecting women, (K,) in a trad. of 'Alee, (TA,) إِذَا بَلَغْنَ نَصَّ الحِقَاقِ فَالعَصَبَةُ أَوْلَى, or الحَقَائِقِ: (K:) accord. to some, الحقاق here means the same as المُحَاقَّة: accord. to others, it properly signifies the camels thus called: and so الحقائق; this [likewise] being a pl. of ↓ حِقَّةٌ; or it is pl. of ↓ حَقِيقَةٌ. (TA. [See art. نص; in which this trad. is more fully, but somewhat differently, cited; and fully explained.]) — [Also, app., He acted seriously, or in earnest, with him in an affair: see 3 in art. جد: and see also 2 above, last signification.] 4 احقّ, [inf. n. إِحْقَاقٌ,] He spoke truth; said what was true: [very common in this sense; contr. of أَبْطَلَ:] or he revealed, or manifested, or showed, a truth, or a right or due: or he laid claim to a right, (or to a thing, TA) and it was, or became, due to him. (Msb.) — See also حَقَّ, as an intrans. verb, in three places; relating to camels. — — احقّ القَوْمُ The people's cattle became fat. (TA.) And احقّ القَوْمُ مِنَ الرَّبِيعِ The people's cattle became fat by means of the [herbage called] ربيع. (AHn, * ISd, TA.) — As a trans. verb: see حَقَّهُ, in nine places. You say also, أَحْقَقْتُ الأَمْرَ, inf. n. as above, (tropical:) I did, performed, or executed, the affair in a firm, solid, sound, or good, manner; or put it into a firm, solid, sound, or good, state. (TA.) — — رَمَى فَأَحَقَّ الرَّمِيَّةَ (tropical:) He cast, or shot, and killed on the spot the animal at which he cast, or shot. (Ibn-'Abbád, Z, K, * TA.) — — أَحَقَّتْ إِبِلُنَا رَبِيعًا and ↓ استحقّت ربيعا (assumed tropical:) Our camels found [herbage such as is termed] ربيع full-grown, and pastured upon it. (TA.) 5 تحقّق [It was, or became, or proved to be, a truth, a reality, or a fact.] [Hence,] تحقّق عِنْدَهُ الخَبَرُ The information was, or proved, true, right, correct, or valid, in his estimation. (S, K. *) — تحقّقهُ: see حَقَّهُ. 6 تَحَاقٌّ is syn. with تَخَاصُمٌ; and ↓ اِحْتِقَاقٌ, with اِخْتِصَامٌ; [The disputing, litigating, or contending, together;] (S, K;) [for] اِخْتَصَمُوا and تَخَاصَمُوا signify the same; (K in art. خصم;) [or rather] the meaning of [تحاقّ and] ↓ احتقاق is [the disputing, &c., together for a right, or due;] each one's, or every one's, saying, “The right is mine,” and “ with me; ” or demanding his right, or due. (TA.) One says, تَحَاقُّوا [They disputed, &c., together for a right, or due]. (TK.) And ↓ اِحْتَقَّا They two disputed, &c., (K, TA,) each of them demanding his right, or due. (TA.) And ↓ فُلَانٌ وَ فُلَانٌ احتقّ [Such a one and such a one disputed, &c., together for a right, or due]. (S.) One does not say of a single person [تحاقّ nor] ↓ احتقّ; like as one does not say of one only [تخاصم nor] اختصم. (S.) 7 اِنْحَقَّتِ العُقْدَةُ (tropical:) The knot became tied, or made fast, or tightened. (Ibn-' Abbád, K, TA.) 8 إِحْتَقَ see 6, throughout. — اِحْتَقَّتْ بِهِ الطَّعْنَةُ (assumed tropical:) The thrust, or piercing, killed him: (AA, K:) or (tropical:) went right, or directly, into him: (As, TA:) or (assumed tropical:) penetrated into his belly, or inside: (L, TA:) or hit, or struck, the socket, or turning-place, of his hip, which is termed its حُقّ. (K, * TA.) One says, رَمَى فُلَانٌ الصَّيْدَ فَاحْتَقَّ بَعْضًا وَ شَرَّمَ بَعْضًا (assumed tropical:) Such a one shot, or cast, at the objects of the chase, and killed some, and wounded some so that they escaped: (S:) or pierced into the bellies, or insides, of some, and wounded the skin of some without so piercing. (L.) — احتقّهُ إِلَى كَذَا He kept him, or held him, back, or retarded him, [until such a time, or such an event,] and straitened him. (TA.) — احتقّ الفَرَسُ The horse became lean, or light of flesh; or slender, and lean; or lean, and lank in the belly. (S, K, TA.) — — And احتقّ المَالُ The cattle became fat: (K: [see also the last meaning of 1 as an intrans. verb:]) but in the A and O and L, احتقّ القَوْمُ the people's cattle became fat, and their fatness ended, or attained the extreme point. (TA.) 10 استحقّهُ He demanded it as his right, or due. (TA.) [And hence,] He had a right, or just title or claim, to it; he was, or became, entitled to it; he deserved it, or merited it; syn. اِسْتَوْجَبَهُ: (S, Msb, K:) or these two verbs are nearly the same; (TA;) [the former meaning he was, or became, adapted, disposed, apt, meet, suited, suitable, fitted, fit, competent, or proper, for it; which is the most proper meaning of the phrase صَارَ حَقِيقًا بِهِ, as well as of the verb استحقّ; but this verb has also the former of these two meanings.] When a man purchases a house, and another lays claim to it, and establishes a just evidence of his claim, and the judge decides for him according to his evidence, one says of him, قَدِ اسْتَحَقَّهَا عَلَى المُشْتَرِى [He has a right to it in preference to the purchaser]; meaning that he is to possess it in preference to the purchaser. (TA.) And of a camel such as is termed حِقّ one says, استحقّ أَنْ يُرْكَبَ [He was, or has become, fit to be ridden], (K,) and أَنْ يُحْمَلَ عَلَيْهِ [to be laden]: (S, Msb:) and استحقّ الضِّرَابَ [He was, or has become, fit for covering]. (L, K.) — — [Hence, It (an action, and anything,) deserved it, merited it, or required it.] And استحقّ إِثْمًا He did what necessitated sin; (Ksh and Bd and Jel in v. 106;) [was guilty of a sin;] and deserved its being said of him that he was a sinner; (Ksh ibid.;) i. q. اِسْتَوْجَبَهُ. (TA.) And استحقّوا They committed sins for which he who should punish them would be excusable, because they deserved punishment; like أَوْجَبُوا, and أَعْذَرُوا, and اِسْتَلَاطُوا. (IAar, TA in art. لوط.) — — استحقّت إِبِلُنَا رَبِيعًا: see 4, last sentence. — — استحقّت النَّاقَةُ لَقَاحًا The she-camel conceived, or became pregnant; and استحقّ لَقَاحُهَا [signifies the same]. (TA.) — — See also 1, as an intrans. verb, last two sentences. R. Q. 1 حَقْحَقَ, inf. n. حَقْحَقَةٌ, He went the pace, or in the manner, termed حَقْحَقَةٌ; (TA;) which means a pace, or manner of going, in which the beast is made to exert himself to the very utmost, and which is the most fatiguing to the ظَهْر [meaning the camel that is ridden, or the beast that carries one]: (S, Mgh, K:) or a journeying in the beginning, or first part, of the night; (Lth, S, K;) which is forbidden: (Lth, S, TA:) or, as some say, the fatiguing a while, and abstaining a while: (Lth, TA:) but Az says that Lth is not correct in either of his explanations of this word: (TA:) or an obstinate persisting in journeying: or an obstinate persisting in journeying until the camel that one is riding perishes or breaks down: (K:) or, accord. to Az, the correct meaning, confirmed by what the Arabs said, is the making the camel to go on, and urging him to that which fatigues him, and that which is beyond his power, until he breaks down with his rider: or, accord. to IAar, the jading of the weak [beast] by hard journeying. (TA.) It is related in a trad., that Mutarrif Ibn-Esh-Shikhkheer said to his son, when he took extraordinary pains in religious exercises, (S, TA,) and was immoderate therein, (TA,) خَيْرُ الأُمُورِ أَوْسَاطُهَا وَ الحَسَنَةُ بَيْنَ الشَّيْئَيْنِ وَ شَرُّ السَّيْرِ [The best of affairs, or actions, or cases, are such of them as are between two extremes; and the good action is between the two things; and the worst kind of journeying is that in which the beast is made to exert himself to the very utmost, &c.]: (S, TA:) meaning, pursue thou the middle course in religious exercises, and burden not thyself, lest thou become disgusted; for the best of works is that which is continued, though it be small. (TA.) حَقٌّ contr. of بَاطِلٌ [used as a subst. and as an epithet or act. part. n.]: (S, Msb, K:) or, as an inf. n. [and used as a simple subst.], contr. of بُطْلَانٌ; and as an act. part. n., and a simple epithet, contr. of بَاطِلٌ. (Kull.) [As a subst.,] its primary signification is Suitableness to the requirements of wisdom, justice, right, or rightness, truth, reality, or fact; or to the exigencies of the case; as the suitableness of the foot of a door in respect of its socket, for turning round rightly: (Er-Rághib, TA:) [and particularly] the suitableness of a judgment, and of what involves, or implies, a judgment, [i. e., of a saying, and a religion, and a persuasion,

or the like, (as will be shown by one of the explanations of its meanings as an epithet,)] to reality or fact; and the suitableness of reality or fact to a judgment: (Kull:) [the state, or quality, or property, of being just, proper, right, correct, or true; justness, propriety, rightness, correctness, or truth; reality, or fact; the state, &c., of being established, or confirmed, as a truth or fact; of being necessary, requisite, or unavoidable; of being binding, obligatory, incumbent, or due: (as shown above: see 1, first sentence:)] and existence in relation to substances, absolutely: and everlasting existence [in relation to God]: (Kull:) pl. حُقُوقٌ and حِقَاقٌ: it has no pl. of pauc. (TA.) As an act. part. n. and a simple epithet, it is applied to a judgment [as meaning] suitable to reality or fact; and to a saying, and a religion, and a persuasion, considered as involving, or implying, such a judgment: (Kull:) to that which is suitable to the requirements of wisdom, justice, right, or rightness; as when one says that every act of God is حَقّ: to a belief, in a thing, suitable to the reality of the case; as when one says that belief in the resurrection is حَقّ: and to an action, and a saying, accordant to what is requisite or obligatory, in quality and measure and time; as when one says that the action of another is حَقّ, and that his saying is حَقّ: (Er-Rághib, TA:) [thus it signifies just, proper, right, correct, or true; authentic, genuine, sound, valid, substantial, or real; established, or confirmed, as a truth or fact: and necessary, requisite, or unavoidable: and binding, obligatory, incumbent, or due:] also the necessarily-existing by his own essence [applied to God; as an epithet of Whom it has other meanings assigned to it by some, as will be seen below]: and anything existing, of an objective kind: (Kull:) existing as an established fact, or truth, (K, TA,) so as to be undeniable. (TA.) In the saying, هٰذَا عَبْدُ اللّٰهِ الحَقَّ لَا البَاطِلَ [This is 'Abd-Allah, truly; not falsely], the article ال is prefixed as it is in the phrase, أَرْسَلَهَا العِرَاكَ; but sometimes it is dropped, so that one says حَقًّا لَا بَاطِلًا. (Sb, TA.) And in the phrase, لَحَقُّ لَا آتِيكَ, a form of oath, the nom. case is used without tenween; but when the ل is dropped, one says, حَقًّا لَا آتِيكَ: (S, TA:) [the latter means Truly I will not come to thee: the former seems to be best explained by what here follows:] accord. to the A, لَحَقُّ لَا أَفْعَلُ is originally لَحَقُّ اللّٰهِ لَا أَفْعَلُ [The truth, or existence, of God is that by which I swear, I will not do such a thing]; the affixed noun [اللّٰه] being suppressed, and meant to be understood. (TA.) الحَقُّ بِيَدِى [The right is mine] and الحَقُّ مَعِى [The right is with me and الحَقُّ عَلَيْكَ The right is against thee, which last is often used as meaning thou art in fault, or in the wrong,] are said by one disputing, or contending, for a thing. (TA.) [And in like manner one says الحَقُّ بِيَدِكَ and مَعَكَ as meaning Thou art in the right, and الحَقُّ عَلَىَّ as meaning I am in the wrong.] One says also, كَانَ ذٰلِكَ عِنْدَ حَقِّ لَقَاحِهَا, and ↓ حِقِّ لَقَاحِهَا (tropical:) That was on the occasion of the establishment of the fact of her conception, or pregnancy. (S, A, K, * TA.) And هٰذَا العَالِمُ حَقَّ العَالِمِ, [like هٰذَا العَالِمُ جِدَّ العَالِمِ,] This is the learned man, the extremely learned man. (Sb, TA.) And حَقُّ عَلِيمٍ means Very [or extremely] knowing. (Ham p. 139.) [Respecting the expressions حَقُّ اليَقِينِ and الحَقُّ اليَقِينُ, see art. يقن.] — — [From the primary and general signification, explained in the first sentence of this paragraph, are deduced several particular meanings here following.] — — Equity, or justice. (K.) — — [The right mode, or manner, of acting or being.] — — Veracity (K) in discourse. (TA.) — — Prudence. (K, TA.) — — [A right, or due, of any kind: a just claim: a desert, or thing deserved: anything that is owed; as a fee, hire, or pay, and a price: a duty; an obligation:] the sing. of حُقُوقٌ. (S, K.) [You say, هٰذَا حَقِّى This is my right, or due, &c. And هٰذَا حَقٌّ لِى This is a right, or due, belonging to me; or a thing due, or owed, to me: or this is a duty to me. And هٰذَا حَقٌّ عَلَىَّ This is a right, or due, the rendering of which is binding, obligatory, or incumbent, on me: or this is my duty. And hence, حَقُّ الطَّرِيقِ The duty that relates to the road: see art. طرق.] ↓ حَقَّةٌ is a more particular, or peculiar, or special, term. (S, K.) You say, ↓ هٰذِهِ حَقَّتِى [This is my particular, or peculiar, or special, right or due &c.: but it is explained as] meaning حَقِّى. (S.) And ↓ هٰذِهِ حِقَّتِى This is my just, or necessary, or incumbent, right or due &c. (K.) — — A share, or portion; as in the saying, أَعْطِ كُلَّ ذِى حَقٍّ حَقَّهُ Give thou to every one to whom belongs a share, or portion, his share, or portion, that is appointed, or assigned, to him. (TA.) — — Property: a possession. (K.) — — [An appertenance. Hence the pl.] حُقُوقٌ signifies The مَرَافِق [or appertenances, or conveniences, such as the privy and the kitchen and the like,] of a house. (Msb, TA.) — — [A necessary, or requisite, thing.] — — A thing, or an event, that is decreed, or destined. (K, TA.) It is said to have this meaning in the Kur [xv. 8], in the words, مَا نُنَزِّلُ المَلَائِكَةَ إِلَّا بِالحَقِّ [We send not down the angels save with that which is decreed, or destined]: (TA:) or, as some say, it means here revelation: (Ksh, Bd:) or punishment. (Ksh, Bd, Jel.) — — [And hence,] Death. (K.) So accord. to some in the Kur [l. 18], where it is said, وَ جَآءَتْ سَكْرَةُ المَوْتِ بِالحَقِّ [And the confusion of the intellect by reason of the agony of death shall come with death: but other and obvious meanings are assigned to it in this instance]. (TA.) — — [As an epithet,] الحَقُّ is one of the names of God: or one of the epithets applied to Him: (K:) meaning the Really-existing; whose existence and divinity are proved to be true: (IAth, TA:) or the Creator according to the requirements of wisdom, justice, right, or rightness. (Er-Rághib, TA.)— — It is also applied to The Kur-án. (K.)— — And to [The religion of] El-Islám. (K.) — See also حَقِيقٌ, in two places. — And see حَاقٌّ, in two places. حُقٌّ: see حُقَّةٌ. — — Also The breast, or mamma, of an old woman. (TA.) — — A tuber of a truffle. (TA.) — — The small hollow upon the head of the shoulder-blade: (K:) or, as some say, the حُقّ of the shoulder-blade is the head of the upper arm, in which is the وَابِلَة: (TA:) or this latter is another signification of حُقّ. (K.) — — The head, (K,) or lower part of the head, (TA,) of the hip, in which is the thigh-bone; (K, TA;) the socket, or turning-place, of the hip. (TA.) — — The socket, or turning-place, of the foot of a door. (TA.) You say, لَقِيتُهُ عِنْدَ حُقِّ بَابِ المَسْجِدِ, meaning I met him, or found him, near to the mosque: and ↓ لَقِيتُهُ مِنْ حَاقِّ المَسْجِدِ [app. means the same]. (TA.) — — See also حَاقٌّ, in two places. — — Also The web of a spider. (Az, K.) حِقٌّ A camel three years old, (S, Mgh,) that has entered the fourth year: (S, Mgh, Msb:) or a camel entering the fourth year: (K:) so called because fit to be laden (S, Msb) and made use of; (S;) or because fit to be ridden; or because fit for covering: (K:) the female is termed ↓ حِقَّةٌ, (S, Mgh, Msb, K,) and حِقٌّ also: (S, K:) the pl. (of حِقٌّ, Msb) is حِقَاقٌ (S, Mgh, Msb, K) and (of حِقَّةٌ, Msb) حِقَقٌ, (Msb, K,) and the pl. pl., (K,) i. e. pl. of حِقَاقٌ, (S,) is حُقُقٌ, (S, K,) and sometimes حَقَائِقُ, (S, TA,) or this is a pl. of حِقَّةٌ. (TA: see 3.) Or [so in the K, but it should rather be " and,"] حِقٌّ signifies A she-camel whose teeth have fallen out by reason of extreme age. (K.) — — One says, رَأَيْتُهَا وَ هِىَ حِقَّةٌ as meaning (assumed tropical:) [I saw her when she was] like a she-camel termed حقة in bigness. (TA.) — — And [the pl.] حِقَاقٌ is applied to The young ones of trees: (TA:) and particularly of the [species of mimosa termed] عُرْفُط: (K, TA:) as being likened to the camels termed حقاق. (TA.) — Also (tropical:) The time of year in which a she-camel was covered in the preceding year; (S, TA;) and so ↓ حِقَّةٌ: (TA:) or the usual period of her gestation. (L in art. نضج.) You say, أَتَتِ النَّاقَةُ عَلَى حِقِّهَا (tropical:) The she-camel arrived at the time of year in which she had been covered in the preceding year: (S, TA:) and ↓ اتت على حِقَّتِهَا signifies the same; or she completed her period of

gestation, and overpassed by some days the time of year in which she had been covered in the preceding year, to complete the formation of the fœtus. (TA.) And جَازَتِ الحِقَّ She (a camel) overpassed the year without bringing forth. (As, S.) [See also the last sentence but one in the explanations of 1 as an intrans. verb.] — — كَانَ ذٰلِكَ عِنْدَ حِقِّ لَقَاحِهَا: see حَقٌّ: see حَقَّةٌ, in two places: — — and حَقِيقَةٌ, also in two places: — — and حَاقَّةٌ. حُقَّةٌ A receptacle of wood, (K, TA,) or of ivory, or of some other material proper to be cut, or shaped out; (TA;) a receptacle for perfume; (Har p. 518;) [generally a small round box, used for unguents and perfumes &c.; and applied also to a small cocoa-nut used as a box for snuff &c.;] a thing well known: (S:) [also a receptacle for wine: (see تَأْمُورٌ, in art. امر:)] pl. ↓ حُقٌّ, [or rather this is a coll. gen. n., as is indicated in the TA, and it is now used as a sing., like حُقَّةٌ,] and حُقَقٌ, (S, K,) which latter is pl. of حُقَّةٌ, (ISd, TA,) and حِقَاقٌ (S, K) and حُقُوقٌ and [of pauc.] أَحْقَاقٌ, (K,) which three are pls. of حُقٌّ. (TA.) — — And (tropical:) A woman; (K, TA;) as being likened thereto. (TA.) — See also حَاقَّةٌ. حِقَّةٌ: see هٰذِهِ حِقَّتِى, voce حَقٌّ. — See also حِقٌّ, in three places. حَقَقٌ, in a horse, The quality of not sweating: (S, * K:) which is a fault. (TA.) — — And, in a horse also, The putting down the hind hoof in the place [that has just before been that] of the fore hoof: (S, * K:) which is also a fault. (K.) [See أَحَقٌّ.] حُقُقٌ [app. pl. of the act. part. n. حَاقٌّ, like بُزُلٌ pl. of بَازِلٌ, &c.,] Persons who have recently known, or been acquainted with, events, or affairs, good and evil. (TA.) — — And Persons establishing a claim or claims. (TA.) حَقِيقٌ Adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy; syn. خَلِيقٌ, (Sh, S, Mgh, Msb, K,) and جَدِيرٌ; (K;) as also ↓ حَقٌّ, (Ibn- 'Abbád, K,) and [some say] ↓ مَحْقُوقٌ: (Sh, S, Mgh, K:) حَقِيقٌ is said to be of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; but accord. to the A, it is not so, because its fem. is with ة; but is from the supposed verb حَقُقَ, and is like خَلِيقٌ from خَلُقَ, and جَدِيرٌ from جَدُرَ: and ↓ مَحْقُوقٌ signifies [properly] rendered adapted &c.: (TA:) the pl. of حقيق is أَحِقَّاءُ; and that of ↓ محقوق is مَحْقُوقُونَ. (S.) You say, هُوَ حَقِيقٌ بِهِ (Sh, S, Msb, K) and ↓ مَحْقُوقٌ به (Sh, S, K) and ↓ حَقٌّ به (Ibn-'Abbád, K) [He is adapted, &c., for it; or worthy of it]. And to a woman, أَنْتَ حَقِيقَةٌ بِكَذَا (A, TA) and حَقِيقَةٌ لِذٰلِكَ and ↓ مَحْقُوقَةٌ [Thou art adapted, &c., for such a thing and for that thing; or worthy of it]. (TA.) And أَنْتَ حَقِيقٌ بِأَنْ تَفْعَلَ (A, Mgh) and ↓ مَحْقُوقٌ (A) [Thou art adapted, &c., for thy doing such a thing; or worthy of doing it]. And هُوَ حَقِيقٌ أَنْ يَفْعَلَ كَذَا [He is adapted, &c., for his doing such a thing; or worthy to do it]; (S;) in which case, ان is for بِأَنْ. (Mgh.) [And حَقِيقٌ بِكَذَا also signifies Having a right, or just title or claim, to such a thing; entitled to such a thing.] It is said in the Kur [vii. 103], حَقِيقٌ عَلَى أَنْ لَا أَقُولَ عَلَى اللّٰهِ إِلَّا الحَقَّ, meaning I am disposed [not] to say [of God aught save] the truth: or, as some say, I am vehemently desirous [that I should not say &c.]; for, accord. to Aboo-'Alee, أَنَا حَقِيقٌ عَلَى كَذَا means I am vehemently desirous of such a thing: but one reading, that of Náfi', is حَقِيقٌ عَلَىَّ أَنْ لَا أَقُولَ, It is binding, or obligatory, or incumbent, on me [that I should not say]. (TA.) حَقِيقَةٌ The essence of a thing as meaning that by being which a thing is what it is; [or that in being which a thing consists;] as when we say that a rational animal is the حقيقة of a human being: (KT:) or that by being which a thing is what it is, considered with regard to its reality, is termed حَقِيقَةٌ: considered with regard to its individuality, هُوِيَّةٌ: and without regard thereto, مَاهِيَّةٌ: (KT, TA:) the ultimate and radical constituent of a thing. (Msb, TA.) — — [Also The essence of a thing as meaning the property or quality, or the aggregate of properties or qualities, whereby a thing is what it is; the essential property or quality, or the aggregate of the essential properties or qualities, of a thing; that which constitutes the particular and distinguishing nature of a thing or of a genus or species; i. q. ذَاتِيَّةٌ: and] the truth, reality, or true or real nature or state [or circumstances or facts, the very nature, and the gist, and the pith, marrow, or most essential part], of a case, or an affair: pl. حَقَائِقُ: see 3. (TA.) One says, بَلَغَ حَقِيقَةَ الأَمْرِ He arrived at [the knowledge of] the truth, reality, or true or real nature or state [&c.], of the case, or affair. (TA.) And ↓ الحَقَّةُ signifies حَقِيقَةُ الأَمْرِ; (S, K;) as also ↓ الحَاقَّةُ. (TA.) Hence the saying, لَمَّا عَرَفَ مِنِّى ↓ الحَقَّةَ هَرَبَ [When he knew the truth, reality, or true or real nature or state &c., of the case, or affair, from me, he fled]. (S, TA.) And لَمَّا رَأَى ↓ الحَاقَّةَ هَرَبَ مِنِّى [When he saw the truth, &c.]. (TA.) [حَقِيقَةً is often used as meaning In truth, or truly; in reality, or really; and in fact.] You say also, عَرَفْتُهُ حَقِيقَةَ المَعْرِفَةِ [I knew it with reality of knowledge]. (Msb in art. كنه.) And حَقِيقَةُ الإِيمَانِ means Genuine belief or faith; reality of belief or faith. (TA.) [And you say, هٰذَا شَىْءٌ لَا حَقِيقَةَ لَهُ This is a thing having no reality.] — [Also A word, or phrase, used in its proper or original, or in a proper or an original, sense;] that which is constantly used according to its original application; or a name for that whereby is meant what it was [originally] applied to denote; (TA;) contr. of مَجَازٌ: (S, K:) of the measure فَعِيلَةٌ in the sense of the measure فَاعِلَةٌ, from حَقَّ الشَّىْءُ signifying ثَبَتَ: the ة is affixed for the conversion of the word from an epithet to a subst.: (TA:) [pl. as above]. [It is also called حَقِيقَةٌ لُغَوِيَّةٌ, and حَقِيقَةٌ لُغَةً; to distinguish it from what is termed حَقِيقَةٌ عُرْفِيَّةٌ, and حَقِيقَةٌ عُرْفًا, which is A word, or phrase, so much used in a particular tropical sense as to be, in that sense, conventionally regarded as proper; as, for instance, عَدْلٌ in the sense of " just; " it being properly an inf. n.] A مَجَاز, when much used, becomes what is termed حَقِيقَةٌ عُرْفًا. (Mz 24th نوع.) [حَقِيقَةٌ means also A proper (opposed to a tropical) signification.] — الحَقِيقَةُ also signifies (tropical:) That which, or those whom, it is necessary for one, or it behooveth one, to defend, or protect, (S, L, K, TA,) of the people of one's house, (L,) or such as the wife, and the female neighbour, and property, &c.: (Ham p. 181:) pl. as above. (L.) You say, فُلَانٌ حَامِى الحَقِيقَةِ (tropical:) [Such a one is the defender, or protector, of that which, or those whom, it is necessary, &c., to defend, or protect]. (S, TA.) [See also ذِمَارٌ. And see an ex. of this signification, or of the next, in a verse cited in p. 288.] — — Also (assumed tropical:) The banner, or standard: (S, K, and Ham ubi suprà:) this being included in the preceding meaning. (Ham.) — — And (assumed tropical:) That which is sacred, or inviolable; that which one is under an obligation to respect, or honour. (TA.) [حَقِيقِىٌّ rel. n. of حَقِيقَةٌ, Essential, &c.] حَقَّانِىٌّ [Of, or relating to, الحَقّ as meaning justness, propriety, rightness, correctness, or truth; &c.: and hence just, proper, &c.; like حَقٌّ when used as an epithet: and of, or relating to, الحَقّ as meaning God:] a rel. n. from الحَقُّ, like رَبَّانِىٌّ from الرَّبُّ. (TA.) قَرَبٌ حَقْحَاقٌ [A night-journey to water] made with labour or exertion or haste; (K;) as also هَقْهَاقٌ and قَهْقَاهٌ; and so ↓ مُحَقْحِقٌ. (TA.) [See R. Q. 1.] حَاقٌّ i. q. صَادِقٌ [as used in the phrase صَادِقُ الحَلَاوَةِ and صَادِقُ الحَمْلَةِ, &c.: see art. صدق]: so in the phrase حَاقُّ الجُوعِ [Vehement hunger]: (K:) occurring in a trad. of Aboo-Bekr: but accord. to one reading, it is حَاقُ الجُوعِ, without teshdeed to the ق, from حَاقَ بِهِ البَلَآءُ, inf. n. حَيْقٌ and حَاقٌ, "trial, or trouble, beset him; " and means the besetting of hunger: or it may mean حَائِقُ الجُوعِ [besetting hunger]. (TA.) One says also, رَجُلٌ حَاقُّ الرَّجُلِ and ↓ حَاقَّةُ الرَّجُلِ A man perfect in manliness: and حَاقُّ الشُّجَاعِ and ↓ حَاقَّةُ الشُّجَاعِ perfect in courage. (K, * TA.) And Az relates that he heard an Arab of the desert say, of a mark of mange, or scab, that appeared upon a camel, هٰذَا حَاقُّ صُمَادِحِ الجَرَبِ

[This is a most sure, or a truth-telling, evidence of genuine mange, or scab]. (TA.) — Also The middle of the head; (S, K;) as also ↓ حَقٌّ: (K:) and of the back of the neck; as also ↓ حُقٌّ: (TA: [thus the latter is there written, in this instance, with damm:]) and of the eye: (TA:) and of a road: (K, * TA:) and of winter. (S.) One says, سَقَطَ عَلَى حَاقِّ رَأْسِهِ (S, K) and رأسه ↓ حَقِّ (K) He fell upon the middle of his head: (S, K:) and على حَاقِّ القَفَا and القفا ↓ حُقِّ upon the middle of the back of the neck. (TA.) And أَصَابَ حَاقَّ عَيْنِهِ He, or it, hit the middle of his eye. (TA.) And رَكِبَ حَاقَّ الطَّرِيقِ He went upon the middle of the road. (K, * TA.) And جِئْتُهُ فِى حَاقِّ الشِّتَآءِ I came to him in the middle of winter. (S.) And لَقِيتُهُ مِنْ حَاقِّ المَسْجِدِ: see حُقٌّ. — — هُوَ فِى حَاقٍّ مِنْ كَذَا He is in straitness by reason of such a thing. (TA.) حَاقَّةٌ: see حَقِيقَةٌ, in two places. [In the sense in which it is there explained, its pl. is حَوَاقُّ; and so in other senses; agreeably with analogy: see the second of the sentences here following.] — — Also A severe calamity or affliction, the happening of which is fixed, or established; and so ↓ حَقَّةٌ; (K;) which signifies also, [according to another explanation,] like ↓ حُقَّةٌ, [simply,] a calamity; or a great, formidable, terrible, or momentous, thing, or event: (Az, K:) and حَاجَةٌ حَاقَّةٌ a want that befalls, or happens, and is severe, or distressing. (Msb.) — — And الحَاقَّةُ [in the Kur lxix. 1 and 2] means The resurrection: (S, Msb, K:) because in it shall be [manifest] the true natures (حَوَاقّ) of things, or actions; or because in it shall be [or shall happen (Bd)] severe calamities (حَوَاقُّ الأُمُورِ); (Fr, S, Bd, K;) namely, the reckoning and the recompensing: (Bd:) or because in it things shall be surely known (Bd, Jel) which are denied; namely, the raising of the dead, and the reckoning, and the recompensing: (Jel:) or because including within its sphere [all] the created beings. (Msb. [Several other reasons are assigned; but these which I have mentioned appear to be the most generally approved.]) — — See also حَاقٌّ, in two places. أَحَقُّ [comparative and superlative of حَقِيقٌ]. You say, هُوَ أَحَقُّ بِكَذَا [He is more, and most, adapted, disposed, apt, meet, suited, suitable, fitted, fit, proper, or competent, for such a thing; or more, and most, worthy, or deserving, of it: and he has a better, and the best, right to such a thing; or a more just, and the most just, title or claim to it; or he is more, and most, entitled to it]: this phrase is used in two senses: first, as denoting the possession of an exclusive right or title, i. e., without the participation of another; as when you say, زَيْدٌ أَحَقُّ بِمَالِهِ Zeyd is entitled to his property exclusively of any other person: secondly, as denoting the possession of a right or title in participation with another person, but in a superior degree; as in the saying, الأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا, (Msb,) i. e. The woman that has not a husband and is not a virgin [is more entitled to dispose of herself than is her guardian]; (Mgh in art. ايم;) meaning that they participate [in the right], but that her right is the stronger: (Msb:) a saying of Mohammad, in which the ايّم is opposed to the بِكْر, for it is added that the بكر is to be asked her permission: but one reading substitutes الثَّيِّبُ for الايّم. (Mgh ubi suprà.) In the saying, in the Kur [v. 106], لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا, it may be formed from اِسْتَحَقَّ by rejection of the augmentative letters, so that the meaning is, [Verily our testimony is] more deserving of being accepted [than the testimony of them two]: or it may be from حَقَّ الشَّىْءُ signifying ثَبَتَ, and so mean more true, or valid. (TA.) — Applied to a horse, That does not sweat. (S, K.) — — And, likewise thus applied, That puts down his hind hoof in the place [that has just before been that] of his fore hoof. (S, * K.) [See حَقَقٌ.] مُحِقٌّ Speaking truth; saying what is true; (Msb;) contr. of مُبْطِلٌ: (K:) or revealing, or manifesting, or showing, a truth, or a right or due: or laying claim to a right [or to a thing (see 4)] which is, or becomes, due to him. (Msb.) مُحَقَّقٌ, [in the CK, erroneously, مُحَقَّق,] applied to speech, or language, (tropical:) Sound, or compact, (S, K, TA,) and orderly. (TA.) — — And, applied to a garment, or piece of cloth, (tropical:) Firmly, or compactly, woven, (S, K, TA,) and figured with the form of حُقَق [pl. of حُقَّةٌ, q. v.]. (TA.) [مُحَقِّقٌ is often used as meaning A critical judge in matters of literature.] مَحْقُوقٌ: see حَقِيقٌ, in six places. مِحَاقٌّ, applied to cattle, Such as have not brought forth, nor been milked (لَمْ يُحْلَبْنَ [in the CK, erroneously, لم يُجْلَبْنَ]), in the next preceding year: (Ibn-'Abbád, K:) or whose first and second milkings are of biestings. (AHát, TA.) طَعْنَةٌ مُحْتَقَّةٌ (in [some of] the copies of the K, erroneously, مُحَقَّقَةٌ, TA) A thrust, or piercing, in which is no swerving from the right direction. (S, A, O, L, K.) مُحَقْحِقٌ: see حَقْحَاقٌ. حقب 1 حَقِبَ, (S, A, Msb, K,) aor. حَقَبَ, (A, Msb, K,) inf. n. حَقَبٌ, (Msb, TA,) It (a camel's urine) became suppressed: and, elliptically, (Msb,) he (a camel) suffered suppression of his urine, (S, Msb,) or had difficulty in staling, (A, K,) in consequence of the pressure of his حَقَب [or hind girth] upon his sheath, (S, A, K,) which sometimes kills the beast; as also ↓ احقب. (TA.) And حَقِبَتْ She (a camel) suffered suppression of her milk in consequence of the pressure of the حَقَب upon her udder. (A.) — — [Hence,] said of rain, (IAar, L, Msb, K,) &c., (K,) (tropical:) It was delayed; (L, Msb;) was withheld; (IAar, L, K;) as also ↓ احقب. (TA.) And of a year (عام), (tropical:) Its rain was withheld. (S, R, A.) And of a mine, (tropical:) [It ceased to yield; or] nothing was found in it; as also ↓ احقب. (K, TA.) And of a gift, or benefit, (tropical:) It became little, or ceased. (TA.) And of an affair, (tropical:) It became perverted, marred, or disordered, and impeded. (L.) — See also 8. 4 احقب He girded a camel with a حَقَب. (S.) — — He made a person to ride behind him on the same beast; (A, TA;) as also ↓ استحقب, (A,) or ↓ احتقب, q. v. (TA.) — See also 1, in three places. 8 احتقب He bound a حَقِيبَة behind [on his camel or horse]; (Az, TA;) as also ↓ استحقب: (Ham p. 289:) he bound anything behind the [camel's saddle called] رَحْل or قَتَب: (K:) he put on, or conveyed, a حقيبة behind him on his horse [or camel]; as also ↓ حَقَبَ: (Msb:) he carried, or conveyed, a thing behind him [on his beast]; as also ↓ استحقب: and he made a person to ride behind him on the حقيبة. (TA.) See also 4. — — [Hence,] احتقب and ↓ استحقب (S, A, K) (tropical:) He bore, or took upon himself the burden of, (S, A,) a thing, (S,) good, or evil; (A;) syn. اِحْتَمَلَ: (S, A:) and laid it up for the future; (A, K;) namely, good, or evil: (A:) for a man [as it were] bears his actions, and lays them up for the future [to be rewarded or punished for them]. (TA.) And hence, احتقب الإِثْمَ (S, Msb) (assumed tropical:) [He bore, or took upon himself the burden of, the sin; or] he committed the sin: as though it were a thing perceived by the senses, which he bore or carried [behind him]: (Msb:) or as though he collected it into a mass, and conveyed it behind him [as a حقيبة]. (S.) 10 إِسْتَحْقَبَ see 4 and 8; the latter in three places. حُقْبٌ, (A, Msb, K,) or ↓ حُقُبٌ, (S,) or the latter also, (A, Msb, K,) i. q. دَهْرٌ; (S, A, Msb, K, and Bd in xviii. 59;) [as meaning] A long time: (Bd ib.:) and the former, (S,) or both, (A, Msb, * K,) eighty years; (S, A, Msb, K, and Bd ubi suprà;) as some say: (Msb and Bd:) or more: (S, A, K:) or, as some say, seventy;: (Bd:) and a year; (A, K;) as also ↓ حِقْبَةٌ: (S, A, K:) or years: (A, K:) pl. of the former حِقَابٌ [a pl. of mult.], (S, TA,) and of the latter, (S, TA,) or former, (Msb,) or of both, (TA,) أَحْقَابٌ (S, A, Msb, K) and أَحْقُبٌ [both pls. of pauc.]. (Az, K.) حَقَبٌ A camel's hind girth; the girth that is next to the flank: (A, K:) or a rope with which a camel's saddle is bound to his belly, (S, A, Msb, K,) next to the sheath of his penis, in order that the fore girth may not draw it forward (S, TA) nor hurt him, (TA,) or in order that the saddle may not shift forward to his withers: (Msb:) pl. أَحْقَابٌ. (Msb.) — — And A cord with which the حَقِيبَة is bound. (ISh, TA.) — — See also حِقَابٌ. — In excellent she-camels, Smallness,

or slenderness, of the flanks, with tenseness, or firmness, of the skin of those parts: a quality approved. (Az, TA.) حُقُبٌ: see حَاقِبٌ. حَقِبٌ: see حُقُبٌ. حِقْبَةٌ A period of time, (A, Msb, K,) undefined: (A, K:) accord. to some, i. q. حُقْبٌ: (Msb:) see this latter: pl. حِقَبٌ (S, K) and حُقُوبٌ. (K.) حِقَابٌ A thing to which a woman hangs ornaments, and which she binds upon her waist; as also ↓ حَقَبٌ: (K:) an ornamented thing which a woman binds upon her waist: (S:) accord. to Az, like the بَرِيم, except that the latter has different-coloured threads. (TA.) — — A thread, or string, that is bound upon the waist of a child to avert the evil eye. (Az, K.) — — The whiteness that appears at the root of the nail. (K.) حَقِيبَةٌ A bag, or receptacle, (A, TA,) in which a man puts his travelling-provisions; (TA;) and any other thing that is conveyed behind a man [on his beast]: (A [accord. to which this is a proper signification]:) what the rider conveys behind him: (MF [accord. to whom this is a tropical significatiom, from the same word in the last of the senses mentioned below]:) what is borne, of goods or utensils or the like, upon the horse, behind the rider: (Msb [accord. to which, also, this is tropical]:) anything that is bound at the hinder part of the [camel's saddle called] رَحْل or of the [saddle called] قَتَب: (K:) what is put behind the رَحْل: they used to put the coats of mail behind their رِحَال, in the [receptacles called] عِيَاب, that they might put them on in case of war: (Ham p. 458:) a thing like a بَرْذَعَة, [a covering for a camel's back,] of two kinds; namely, that of the [cloth called] حِلْس, which is hollowed out, so as to admit the upper part of the camel's hump; and that of the [saddle called] قَتَب, which is behind: ISh says that it (the قَتَب) is placed upon the hinder part of the camel, beneath the two hinder curved pieces of wood of the قَتَب: (TA:) a رِفَادَة [or kind of pad, or stuffed thing,] placed at the hinder part of the قَتَب: (K:) pl. حَقَائِبُ. (S, A.) You say, مَلأَ حَقِيبَتَهُ [He filled his حقيبة]. (A.) And أَرْدَفَهُ خَلْفَهُ عَلَىالحَقِيبَةِ He made him to ride behind him on the حقيبة. (TA.) — — [Hence,] (tropical:) A thing [of an ideal kind] that one takes upon himself, or lays up for the future [to be rewarded or punished for it]. (A.) You say, إِحْتَمَلَ حَقِيبَةَ سُوْءٍ (tropical:) [He took upon himself a burden of evil: as though he bound it behind him: see 8]. (A, TA.) And البِرُّ خَيْرُ حَقِيبَةٍ (tropical:) [Piety is the best thing that one can take upon himself, and lay up for the future to profit thereby]. (A, TA.) — — [Hence also, accord. to the A, which I follow in marking this signification as tropical, but accord. to the Msb and to MF it is the primary signification,] (tropical:) The hinder parts, or posteriors, (A, Msb, MF, TA,) of a woman, (A, Msb,) and of a man: (TA:) pl. as above. (Msb.) So in the phrase نُفُجُ الحَقِيبَةِ (tropical:) Large, (A,) or prominent, (TA,) in the posteriors. (A, TA.) حَاقِبٌ A camel suffering suppression of his urine: (Msb:) and ↓ حَقِبٌ [signifies the same; or] a camel having difficulty in staling, in consequence of the pressure of his حَقَب [or hind girth] upon his sheath, which sometimes kills him. (A, TA.) And the former, A man who is caused to hurry by the issuing of his urine: (Msb:) or who requires to go to the privy (Msb, TA) for the discharge of his urine, (Msb,) [or to evacuate his bowels,] and does it not until he suffers constipation: (Msb, TA:) or one suffering constipation. (Msb.) [See an ex. voce حَاقِنٌ.] أَحْقَبُ A wild ass having a whiteness in the belly: (K:) or white in the part where the kind girth (حَقَب) would be placed: (A, K:) the former is the more approved meaning: (TA:) or a wild ass; so called because white in the flanks: (S:) fem. حَقْبَآءُ: (S, A:) pl. حُقْبٌ. (A.) — — Also حَقْبَآءُ A قارة [or small isolated mountain], (S, K,) slender, (TA,) rising high into the sky, (S, K,) of which the flanks, or middle parts, (الحَقْوَانِ,) are enveloped by the mirage (السَّرَاب, so in the K accord. to the TA), or by dust (التُّرَاب, accord. to the CK and a MS. copy of the K): or حَقْبَآءُ, (K,) or قَارَةٌ حَقْبَآءُ, (TA,) signifies a قارة having, in its middle part, dust of a whitish hue (أَعْفَرُ), with بُرْقَة [app. meaning a mixture of blackness and whiteness] of the rest. (K, TA.) مُحْقَبٌ Made to ride behind another on the same beast. (S.) — — Bound upon the [حَقِيبَة or] حَقَائِب. (Ham p. 289.) — — The fox: (K:) so called because of the whiteness of his belly. (TA.) مُحْقِبٌ One who makes another to ride behind him on the same beast. (K.) — — Hence, in a trad., المُحْقِبُ النَّاسَ دِينَهُ (assumed tropical:) He who makes his religion to follow that of others, without evidence, proof, or consideration. (TA.) حقد 1 حَقَدَ عَلَيْهِ, (S, A, L, Msb, K,) aor. حَقِدَ; and حَقِدَ عليه, aor. حِقْدٌ; inf. n. (of the former, S, or of both, L, TA) حِقْدٌ, (S, L, Msb, * K,) or this is a simple subst., (L,) and (of the former, L, or of both, TA) حَقْدٌ (L, K) and (of the latter, S, L) حَقَدٌ (S, L, K) and [app. of both, or perhaps this is a simple subst.,] حَقِيدَةٌ; (K;) and ↓ تحقّد; (L, K;) [and ↓ احتقد; (see حَاقِدٌ;)] He bore rancour, malevolence, malice, or spite, (ضِغْن,) against him; (S, L;) he hid enmity, and violent hatred, against him in his heart; (Msb;) he retained, or held fast, enmity against him in his heart, watching for an opportunity to indulge it or exercise it (A, L, K) speedily. (A.) [Accord. to the A, this signification is from the one here next following.] — — حَقَدَ, (IAar, A, L,) or حَقِدَ, (K,) inf. n. حَقَدٌ; (L;) and ↓ احقد, (IAar, A, L,) and ↓ احتقد, (K,) or both these augmented forms; (TA;) It (a mine) ceased to yield anything; (IAar, L, K;) or yielded nothing: (A:) and it (rain) withheld itself. (IAar, L, K.) — — حَقِدَتْ, (K, TA,) inf. n. حَقَدٌ; (TA;) or حَقَدَتْ; (CK;) or ↓ احقدت; (so in a MS. copy of the K;) She (a camel) became full of fat. (K.) 4 احقدهُ He, (a person, S, L,) or it, (a thing, L,) caused him to bear rancour, malevolence, malice, or spite, (ضِغْن,) [against another;] (S, L;) [caused him to hide enmity, and violent hatred, in his heart; (see 1;)] caused him to retain, or hold fast, enmity in his heart, watching for an opportunity to indulge it or exercise it [speedily]. (L, K.) — احقد, intrans.: see 1, in two places. — — احقدوا They sought to obtain something from a mine and found it not. (S, K: copied by J from a book, but not heard by him.) 5 تَحَقَّدَ see 1. 6 تحاقدوا [They bore mutual rancour, malevolence, malice, or spite; they hid mutual enmity, and violent hatred, in their hearts; (see 1;)] they retained, or held fast, mutual enmity in their hearts, watching for opportunities to indulge it or exercise it speedily. (A.) 8 إِحْتَقَدَ see 1, in two places. حِقْدٌ (S, A, L, Msb, K) and ↓ حَقِيدَةٌ (L, K) Rancour, malevolence, malice, or spite; syn. ضِغْنٌ; (S, A, L;) concealment of enmity, and violent hatred, in the heart; (Msb;) retention of enmity in the heart, with watchfulness for an opportunity to indulge it or exercise it [speedily: see 1]: (L, K:) pl. of the former أَحْقَادٌ [a pl. of pauc.] (S, A, L, Msb, K) and حقُودٌ (A, L, K) and (of the latter, L) حَقَائِدُ. (L, K.) حَقِدٌ: see حَاقِدٌ. حَقُودٌ (S, A, L, K) A man [very rancorous, malevolent, malicious, or spiteful; wont to hide enmity, and violent hatred, in his heart;] wont often, or to a great degree, to retain, or hold fast, enmity in his heart, watching for opportunities to indulge it or exercise it [speedily]. (L, K.) حَقِيدَةٌ: see حِقْدٌ. حَاقِدٌ (A, L) and ↓ حَقِدٌ (Ham p. 516) [Bearing rancour, malevolence, malice, or spite; hiding enmity, and violent hatred, in the heart;] retaining, or holding fast, enmity in the heart, and watching for an opportunity to indulge it or exercise it [speedily]; applied to a man; (L;) and in like manner to a heart, as also ↓ مُحْتَقِدٌ. (A.) مَحْقِدٌ Origin; syn. أَصْلٌ; (IAar;) i. q. مَحْتِدٌ (K) and مَحْفِدٌ and مَحْكِدٌ. (TA.) مَحْقُودٌ عَلَيْهِ A man [against whom rancour, malevolence, malice, or spite, is borne; against whom enmity, and violent hatred, are hidden in the heart;] against whom enmity is retained in the heart, or hearts,

with watchfulness for an opportunity to indulge it or exercise it speedily. (A.) مُحْتَقِدٌ: see حَاقِدٌ. حقر 1 حَقُرَ, aor. حَقُرَ, inf. n. حَقَارَةٌ (S, A, Msb, K) and حَقْرٌ; (TA;) and حَقِرَ, aor. حَقِرَ, inf. n. حَقْرٌ and حُقْرِيَّةٌ; (K, TA;) He, or it, was, or became, contemptible, despicable, mean, paltry, abject, ignominious, base, or vile, (S, A, Msb, K,) and held of no weight or worth. (Msb.) And حَقُرَ فِى عَيْنِى, (TA,) or حُقِرَ, (so in a copy of the A,) and ↓ تحاقر, (K,) He, or it, was, or became, contemptible, despicable, mean, paltry, &c., in my eye. (K, * TA.) And ↓ تَحَاقَرَتْ إِلَيْهِ نَفْسُهُ He (lit. his spirit, or soul, or his own self,) became contemptible, &c., in his own estimation. (S, TA.) You say also, حَقْرًا لَهُ وَعَقْرًا [May he be contemptible, or despicable, and beget no children]: (A, TA:) a form of imprecation. (TA.) And حَقْرٌ نَقْرٌ [in which the latter word is an imitative sequent, or a corroborative: see حَقِيرٌ]. (TA.) And حَقِرْتَ وَنَقِرْتَ Thou hast become very contemptible, despicable, mean, paltry, &c.; syn. صِرْتَ حَقِيرًا نَقِيرًا. (K.) — حَقَرَهُ, (S, A, Msb, K,) aor. حَقِرَ, (Msb, K,) inf. n. حَقْرٌ; (K, TA;) and ↓ حقّرهُ, (A,) inf. n. تَحْقِيرٌ; (K;) and ↓ احتقراهُ, (S, A, Msb, K,) and ↓ استحقرهُ; (S, A, K;) He contemned, or despised, him, or it; held him, or it, to be contemptible, despicable, mean, paltry, abject, ignominious, base, or vile, (S, A, Msb, K, TA,) and of no weight or worth. (Msb.) [Hence,] مَنْ حُقِرَ حُرِمَ [He who is contemned, or despised, is prohibited, or debarred, from what is good]: a prov. (A.) 2 حقّرهُ, inf. n. تَحْقِيرٌ: see 1. — — Also He, or it, made him to be contemned or despised, contemptible or despicable, mean, paltry, abject, ignominious, base, or vile. (TA.) — — Also, (A, K,) inf. n. as above, (S, A, K,) said of a noun, (A,) and of speech, (K,) i. q. صَغَّرَهُ [He made it (namely, a noun,) diminutive in form: and he used the diminutive form in it; namely, speech]. 6 تَحَاقَرَ see 1, in two places. 8 إِحْتَقَرَ see 1. 10 إِسْتَحْقَرَ see 1. حَقْرٌ: see حَقَارَةٌ. حُقْرَةٌ, a simple subst., Contempt. (Msb.) حُقْرِيَّةٌ: see حَقَارَةٌ. حَقِيرٌ Contemned or despised, contemptible or despicable, mean, paltry, abject, ignominious, base, or vile, (S, A, Msb,) and held of no weight or worth; (Msb;) as also ↓ حَيْقَرٌ and ↓ حَيْقُرٌ: (K, TA:) or these two signify weak: or of mean, or ignoble, origin. (K.) You say also حَقِيرٌ نَقِيرٌ, (A,) using the latter word as an imitative sequent, (S and K in art. نقر,) or as a corroborative. (TA.) حَقَارَةٌ (S, A, Msb, K) and ↓ حَقْرٌ and ↓ حُقْرِيَّةٌ, (K,) all of which are inf. ns., (TA,) and ↓ حُقَارَةٌ and ↓ حِقَارَةٌ (K) and ↓ مَحْقَرَةٌ, (S, K,) Contemptibleness, despicableness, meanness, paltriness, abjectness, ignominiousness, baseness, or vileness: (S, A, Msb, K:) [or the last rather signifies a cause of contemptibleness &c.; being similar to مَجْبَنَةٌ and مَبْخَلَةٌ &c.:] you say, ↓ هٰذَا الأَمْرُ مَحْقَرَةٌ بِكَ i. e. حَقَارَةٌ [or rather This thing is a cause of contemptibleness &c. to thee]. (S.) حُقَارَةٌ: see حَقَارَةٌ. حِقَارَةٌ: see حَقَارَةٌ. حَاقِرٌ act. part. n. of حَقَرَهُ, Contemning, despising, &c. (A.) You say, هُوَ حَاقِرٌ نَاقِرٌ [using the last word as an imitative sequent, or a corroborative: see حَقِيرٌ]. (A.) حَيْقَرٌ: see حَقِيرٌ. حَيْقُرٌ: see حَقِيرٌ. الحَاقُورَةُ The Fourth Heaven. (K.) مَحْقَرَةٌ: see حَقَارَةٌ, in two places. مُحَقَّرَاتٌ Small sins; syn. صَغَائِرُ: (S, K:) but this is an application proper to the law; for the [pagan] Arabs knew not صَغَائِرِ nor كَبَائِر: or, accord. to the writers on strange words, it signifies actions which a man contemns, or despises, or holds in light estimation, even if great sins. (MF.) حقط حَيْقُطٌ: see what follows. حَيْقُطَانٌ, (IDrd, S, K,) and حَيْقَطَانٌ, but the former is the more chaste, (IDrd,) and the latter is mentioned by none but IDrd, (IKh,) and ↓ حَيْقُطٌ, (K,) The [bird called] دُرَّاج [i. e. attagen, francolin, heath-cock, or rail: but see this last Arabic word]: (K:) or the male of the دُرَّاج: (S, K:) but IF says, I do not think it correct: (TA:) fem. حَيْقُطَانَةٌ. (K.) حقف 1 حَقَفَ, aor. حَقُفَ, inf.n. حُقُوفٌ, It (a thing) was, or became, curved, bent, or winding. (Msb.) حُقُوفٌ also signifies A gazelle's being in the condition denoted by [the part. n.] حَاقِفٌ in the phrase ظَبْىٌ حَاقِفٌ, which see below. (Ibn-'Abbád, K.) 12 احقوقف, said of sand, and of the هِلَال [or moon when, being near the sun, it shows a narrow rim of light], (S, K,) and of the back, (K,) or of anything, such as the back of a camel, (L,) It was curved, bent, or winding, (S, L, K,) and long. (L, K.) حِقْفٌ A curving, or winding, tract of sand: (S, Mgh, Msb, K:) pl. [of pauc.] أَحْقَافٌ (S, Msb, K) and [of mult.] حِقَافٌ (S, K) and حُقُوفٌ, (O, L, K,) and pl. pl. حَقَائِفُ and حِقَفَةٌ, (K,) the former of these two being pl. of أَحْقَافٌ or of حِقَافٌ, (L, TA,) but the latter of them, accord. to the O, is a pl., not a pl. pl. : (TA:) or a heap, or hill, of sand, that has assumed a bowed form: (IDrd, TA:) or a curving, or winding, thin tract of sand: (Har p. 51:) or a great, round tract of sand: (Ibn-' Arafeh, K:) or an oblong, elevated tract of sand: (Fr, K:) or الأَحْقَافُ applies [particularly] to certain oblong tracts of sand in the region of Esh-Shihr: (K, * TA:) accord. to J, [in the S,] to the country of 'Ád. (TA.)– — Also The lower, or lowest, part of a tract of sand, and of a mountain, and of a wall. (O, L, K.) حَاقِفٌ A gazelle [lying] bent together, or curled, (A 'Obeyd, S, Mgh, Msb, K,) like a حِقْف of sand, (Az, Sgh, K,) in his sleep, (A'Obeyd, S, K,) or in consequence of a wound &c.: (Msb:) or lying upon his breast on a حِقْف of sand: (IAar, K:) or, as some say, upon, or at, the lower, or lowest, part of a حِقْف. (Mgh.) أَحْقَفُ A camel lank in the belly. (ISh, K.) حقل 3 مُحَاقَلَةٌ [inf. n. of حَاقَلَ] The selling of seed-produce in the ear for the grain of wheat: (S, M, Mgh, Sgh, Msb, K:) or the selling of seed-produce while in growth, before it appears to be in a good state: or the making a bargain, or contract, with another, for labour upon land, on the condition of his receiving a third, or a fourth, or less, or more, of the produce: or the hiring of land for the grain of wheat: (M, Mgh, Sgh, K:) or the buying of seed-produce while in growth for the grain of wheat. (Mgh.) 4 احقل It (seed-produce) became such as is termed حَقْل, q. v.: (S, K:) or put forth its head. (Mgh.) — — احقلت الأَرْضُ The land became in the condition of having what is termed حَقْل. (K, * TA.) Q. Q. 1 حَوْقَلَ, inf. n. حَوْقَلَةٌ and حِيقَالٌ, for which latter some say حَوْقَالٌ, He (an old man) became aged, and languid in respect of the venereal faculty: (S:) or حَوْقَلَةٌ signifies the lacking ability to exercise the venereal faculty, (K,) accord. to Az, on the occasion of one's having his bride brought to him. (TA.) — — حَوْقَلَةٌ also signifies The being weary, and weak. (K.) — — The state of sleeping. (K.) — — The act, or state, of retrograding, or declining; syn. إِدْبَارٌ. (K.) — — An old man's resting, or staying, his hands upon his waist. (K.) — — The walking quickly, and with short steps. (K.) — And حَوْقَلَهُ, (TA,) inf. n. حَوْقَلَةٌ, (K, TA,) He impelled, or repelled, him, or it; syn. دَفَعَهُ. (K, * TA.) — حَوْقَلَةٌ [inf. n. of حَوْقَلَ] also signifies The saying لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ; (TA in art. حوقل:) i. q. حَوْلَقَةٌ. (K in that art.) حَقْلٌ Seed-produce when its leaves have branched forth, (S, M, Msb, K,) and become apparent and numerous, (M, K,) before its stalks have become thick: (S:) or when its shoots have come forth near together: or as long as it is green: (M, K:) or of which the head has come forth. (Lth, L in art. فرخ.) — — And Land such as is termed قَرَاح; i. e. land in which are no trees: (Msb:) or good قَرَاح: n. un. with ة: (S:) or a good قَرَاح in which one sows; as also with ة: (K:) or a place that has never been sown; and so, accord. to some, with ة: (TA:) whence, (K,) it is said in a prov., (S,) لَا تُنْبِتُ البَقْلَةَ إِلَّا الحَقْلَةُ [Nothing but the good seed-plot produces the herb]: (S, K:) said to be applied to a base saying proceding from a base man: [or it means, as the father, os is the son: (Freytag's Arab. Prov. ii. 516:)] but ISd says that الحقلة is not known; and he thinks that the ة is added in order to make it accord with البقلة; or that it means a portion of what is termed حَقْل: (TA:) the pl. is حُقُولٌ. (Msb.) حَاقِلٌ A tiller, or cultivator, of land. (TA.) حَوْقَلٌ An old man, who is languid in respect of the venereal faculty: or an aged man, absolutely: and a man

who is weary. (TA.) — — See also what next follows. حَوْقَلَةٌ A soft, or flaccid, penis; (S, K;) as also ↓ حَوْقَلٌ: (TA:) or the latter signifies [simply] a penis: (K:) the former, accord. to Abu-l-Ghowth, signifies the penis of an old man who is languid in respect of the venereal faculty: some of those of post-classical times pronounce it with ف. (S.) — — A flask, or bottle, (قَارُورَةٌ,) with a long neck, used by the water-carrier: (K:) app. formed by substitution [of ق for ج,] from حَوْجَلَةٌ. (TA.) مَحْقَلَةٌ sing. of مَحَاقِلُ, (TK,) which signifies Places of seed-produce; syn. مَزَارِعُ. (K: but in some copies, in the place of المَحَاقِلُ and المَزَارِعُ, we find المُحَاقِلُ; and المُزَارِعُ.) [See an ex. voce مَحْقَنَةٌ.] حقن 1 حَقَنَهُ, aor. حَقُنَ and حَقِنَ, (K,) inf. n. حَقْنٌ, (TA,) i. q. حَبَسَهُ [as meaning He confined it; kept it in; prevented it from escape; retained, restrained, or withheld, it]; (K;) as also ↓ احتقنهُ, (as in some copies of the K,) or ↓ احقنهُ; (as in other copies and in the TA;) but see, in what follows, what is said of this last in the S. (TA.) — — حَقَنَ اللَّبَنَ (S, Mgh, K) فِى السِّقَآءِ, (K,) aor. حَقُنَ, (S,) inf. n. as above, (TA,) He collected the milk in the skin, (S, Mgh,) and poured fresh milk upon that which was curdled, or thick, or upon that which was churned: (S:) or he poured the milk into the skin, [and kept it therein] that its butter might come forth. (K.) And حَقَنَ المَآءَ فِى السِّقَاءِ, aor. حَقُنَ, inf. n. as above, He collected the water in the skin. (Msb.) — — حَقَنَ البَوْلَ, (Ks, S, M,) or بَوْلَهُ, (Mgh, Msb,) He kept in, or retained, (M, Mgh, Msb,) and collected, (Mgh, Msb,) the urine, (M,) or his urine: (Mgh, Msb:) one should not say ↓ احقنهُ; (Ks, S, M;) nor should one say [of the urine] حَقَنَنِى هُوَ. (M.) — — حَقَنَ دَمَهُ, (S, Mgh, Msb, K,) and حَقَنَ لَهُ دَمَهُ, (TA from a trad.,) (tropical:) He prevented or forbade, the shedding of his blood, (S, Mgh, TA,) and the slaying him; (TA;) [he spared his blood, or forbore to shed it;] i. e., (Mgh,) he saved him (Mgh, K) from slaughter (K) when it had become lawful to slay him; from حَقَنَ اللَّبَنَ; (Mgh;) contr. of هَدَرَهُ; as though he collected his blood in him, and did not pour it forth. (Msb.) — — حَقَنَ مَآءَ وَجْهِهِ (assumed tropical:) He preserved [the lustre of his face; meaning his honour, or reputation]. (TA.) — — حَقَنَ المَرِيضَ (S, * Mgh, Msb, K *) He administered to the sick person what is termed حُقْنَةَ, i. e. [a clyster,] a medicine put into a مِحْقَنَة; (Mgh;) he conveyed medicine into the inside of the sick person by his anus (مِنْ مَخْرَجِهِ) with the مِحْقَنَة. (Msb.) See also 8. 4 احقن He collected different sorts of milk [in a skin, old and fresh,] to become good. (K.) — — See also 1, in two places. 5 تَحَقَّنَتِ الإِبِلُ The camels became full in their insides. (TA.) 8 احتقن as a trans. v.: see 1. — Also It (blood) collected in the inside in consequence of a spear-wound, or stab, or the like, penetrating thereinto. (TA.) — — And He (a man) administered to himself, or had administered to him, a حُقْنَة [or clyster]: (S, * Mgh, Msb:) or he (a sick man) made use of the حُقْنَة in consequence of suppression of his urine. (K.) The saying إِحْتَقَنَ الصَّبِىُّ بِلَبَنِ أُمِّهِ [meaning The child had its mother's milk administered to it as a clyster] is farfetched: and أُحْتُقِنَ is not allowable: the right expression is ↓ حُقِنَ, or عُولِجَ بِالحُقْنَةِ. (Mgh.) — — And إِحْتَقَنَتِ الرَّوْضَةُ The روضة [i. e. meadow, or garden,] had its sides elevated عَلَى سَائِرِهَا [above the rest of it]: so says AHn: in the K, على سَرَارِهَا [above the depressed, or the best, or most fruitful, part of it: in the CK, سِرارِها]. (TA.) حَقِنٌ: see حَاقِنٌ. حَقْنَةٌ A pain in the belly: pl. أَحْقَانٌ. (IAar, K.) حُقْنَةٌ The administration of a medicine to a sick person by his anus; (TA;) [i. e. the administration of a clyster;] the conveyance of a medicine to the inside of a sick person by his anus with the مِحْقَنَة. (Msb.) — — And hence, (Msb,) [A clyster;] a medicine so administered to a sick person: (S, Mgh, Msb, K:) pl. حُقَنٌ. (Msb.) — — And, by extension of the meaning, The tube of a مِحْقَنَة. (Mgh.) حَقِينٌ Confined, kept in, prevented from escape, retained, restrained, or withheld; as also ↓ مَحْقُونٌ. (K.) — — And, as a subst., (S,) Milk collected in a skin, (S, IF, Msb,) when fresh milk has been poured upon that which has become curdled, or thick, or upon that which has been churned. (S, TA.) Hence the prov., أَبَى الحَقِينُ العِذْرَةَ; i. e. العُذْرَ; [The milk collected in the skin, &c., has disallowed the excuse;] (A 'Obeyd, S, TA;) applied to him who excuses himself when having no [real] excuse: (TA:) originally said by a man who asked some people to give him milk to drink, upon their excusing themselves while they had milk which they had collected in a skin; meaning, this حقين belies you. (A 'Obeyd, TA.) حَاقِنٌ A man keeping in, or retaining, and collecting, his urine; from حَقِينٌ meaning " milk collected in a skin: " (IF, Msb:) [suffering from retention of the urine:] having urine that distresses [by its quantity]: (S, TA:) having much urine retained and collected: (Mgh:) and ↓ حَقِنٌ signifies the same. (TA.) Hence the saying, (Mgh, TA,) in a trad., (TA,) لَا رَأْىَ لِحَاقِنٍ وَلَا حَاقِبٍ وَلَا حَازِقٍ (S, * Mgh, TA *) No counsel, or advice, is possible to one who has much urine retained and collected, nor to one suffering suppression of the feces, nor to one who is pinched by a tight boot. (Mgh, TA. *) — — [Collecting grease, or melted grease, in a skin.] You say, أَنَا مِنْهُ كَحَاقِنِ الإِهَالَةِ (assumed tropical:) I am a person skilled in it; because such a one does not collect the اهالة in a skin until he knows that it has cooled, lest the skin should be burnt. (K.) — — (assumed tropical:) A moon a little after or before the change (هِلَال) having its two extremities elevated, and its back decumbent. (K.) Hence the saying, هِلَالٌ وَاقِفٌ خَيْرٌ مِنْ هِلَالٍ حَاقِنٍ (tropical:) [A هلال erect (here meaning nearly erect) is better, or more auspicious, than a هلال decumbent]. (A, TA.) [See also أَذْفَقُ.] الحَاقِنَةُ The stomach; (K;) an epithet in which the quality of a subst. is predominant; because it retains, or collects, the food: (TA:) and the pit between each collar-bone and what is termed حَبْلُ العَاتِقِ [explained in art. حبل, q. v.]; (AA, S, K; *) the two together being termed [the] حَاقِنَتَانِ: (AA, S:) the pit of each collar-bone: (T, TA:) the part between the collar-bone and the neck: (TA:) or the lower part of the belly: (S, K:) pl. الحَوَاقِنُ. (T, TA.) [See also الذَّاقِنَةُ.] Hence, (K,) it is said in a prov., لَأُلْحِقَنَّ حَوَاقِنَكَ بِذَوَاقِنِكَ, (S, K,) i. e. [I will assuredly conjoin] the lower part of thy belly with the upper part thereof: or the part of thy belly that retains, or collects, the food, with the lower part of thy belly, and with thy knees. (TA.) The ذَاقِنَة is [also said to be] the extremity of the حُلْقوم [or windpipe]: and hence the saying attributed to 'Áïsheh, that the Prophet died [with his head] between her حَاقِنَة and her ذَاقِنَة. (S.) مِحْقَنٌ A skin in which milk is collected; fresh milk being poured into it upon that which is curdled, or thick, or upon that which has been churned: (S:) or a skin into which milk is poured, [and in which it is kept,] that its butter may come forth. (K.) — — And A funnel with which the milk is poured into the skin: (Az, K: *) or a funnel which is put into the mouth of a skin, into which one then pours wine, and water. (TA.) [مَحْقَنَةٌ app. sing. of مَحَاقِنُ as used in the following saying; like مَحْقَلَةٌ is sing of مَحَاقِلُ.] بَارَكَ اللّٰهُ فِى مَحَاقِلِكُمْ وَمَحاقِنِكُمْ May God bless your seed-produce and your progeny. (TA.) مِحْقَنَةٌ The thing with which a حُقْنَة [or clyster] is administered; (Mgh, Msb;) being a leathern pouch, furnished with a tube. (Mgh.) مِحْقَانٌ One who retains his urine, and, when he discharges it, discharges much: (S, K:) applied by ISd peculiarly to a camel. (TA.) مَحْقُونٌ: see حَقِينٌ. حقو 1 حَقَاهُ, [aor. حَقُوَ,] inf. n. حَقْوٌ, He, or it, hit, or hurt, his حَقْو [i. e. waist, or flank]. (K.) — — Also, said of water, It reached up to his حَقْو. (Fr, TA.) — حُقِىَ He (a man, S) was, or became, affected with the pain of the belly termed حَقْوَة: (S, K:) and, inf. n. حَقًا, [which, as well as the part. n. حَقٍ, suggests that the

verb is حَقِىَ, like فَرِحَ, though it is said in the CK to be like عُنِىَ,] he had a complaint of his حَقْو: (CK, but wanting in MS. copies of the K:) or ↓ تحقّى has this latter meaning. (So in a copy of the K.) 5 تَحَقَّوَ see above. حَقٍ Having a complaint of his حَقْو. (CK, but wanting in MS. copies of the K.) حَقْوٌ The waist; syn. خَصْرٌ: (S:) [or] the place (in the side, TA) where the [waist-wrapper called] إِزَار is bound; (S, Msb, K, * TA;) i. e. (Msb) the flank; syn. خَاصِرَةٌ, (A 'Obeyd, Msb, TA,) or كَشْحٌ: (K:) there are two [parts], called together حَقْوَانِ: (A 'Obeyd, TA:) and the [waist-wrapper itself that is called] إِزَار; (S, M, Msb, K;) because it is bound upon the [part of the body called] حَقْو; (Msb, * TA;) as also ↓ حِقْوٌ; (M, K;) which MF asserts to be also a var. of حَقْوٌ as syn. with كَشْحٌ; of the dial. of Hudheyl: and in the K is here added, or the place of the tying thereof; as also ↓ حَقْوَةٌ and ↓ حِقَآءٌ; [the latter written in the CK حَقاء; but said in the TA to be like كِتَابٌ;] whereas this is the primary signification: (TA:) pl. (of pauc., S, TA) أَحْقٍ, (S, Msb, K,) originally أَحْقُوٌ, (S, TA,) and أَحْقَآءٌ (K) and (of mult., S, TA) حُقِىٌّ, (S, Msb, K,) [originally حُقُوٌّ,] of the measure فُعُولٌ, (S,) like فُلُوسٌ, (Msb,) and حِقَآءٌ, (Msb, K,) which is pl. of حَقْوٌ and of حَقْوَةٌ, as well as syn. with the latter in a sense pointed out above. (TA.) Hence, عَاذَ بِحَقْوِهِ (tropical:) He had recourse to him for refuge, protection, or preservation. (TA.) [See an ex. in a verse cited voce سَمْعٌ.] — — (tropical:) The part of an arrow which is the place of the feathers: (K:) or the slender part of the hinder portion, next the feathers; (S, TA;) or, as in the A, below the feathers. (TA.) — — (tropical:) A rugged place elevated above a torrent; (M, K, TA;) pl. حِقَآءٌ: (K:) or (assumed tropical:) any place which a water-course reaches: (As, TA:) and ↓ حَقْوَةٌ signifies (assumed tropical:) the like of the [elevated piece of ground termed] نَجْوَة, but higher, upon which the animals of prey preserve themselves from the torrent; and its pl. is حِقَآءٌ. (TA.) Accord. to En-Nadr, (assumed tropical:) An elevated piece of ground; an acclivity; pl. أَحْقٍ and حُقِىٌّ: accord. to Z, (assumed tropical:) the سَفْح [or lowest part, or face, &c.,] of a mountain: (TA:) also (tropical:) [each of] the two sides of a ثَنِيَّةٌ [or long mountain traversed by a road; or a part of a mountain that requires one, in traversing it, to ascend and descend; &c.]: (K, TA:) Lth says that when you look at the head of a ثَنِيَّةٌ of a mountain, you see its prominence to have what are termed حَقْوَان. (TA.) حِقْوٌ: see حَقْوٌ. حَقْوَةٌ: see حَقْوٌ, in two places. — Also A pain of the belly, (S, M, K,) which affects a man, (S, M,) from eating flesh-meat, (M, K,) occasioning diarrhœa; (M;) or occasioning an inflation in the حَقْوَانِ [or two flanks]; (T;) and so ↓ حِقَآءٌ: (M, K:) or i. q. هَيْضَةٌ [generally meaning cholera]. (TA in art. طسأ.) — — And A certain malady in camels, in consequence of which the belly is rent by the [affection of the lungs termed] نُحَاز, [which occasions violent coughing,] (K, TA,) and the animal voids not the urine nor dung, (K in art. فقأ,) often, also, having the veins and flesh choked with blood, and becoming swollen, or inflated, often to such a degree that the stomach bursts in consequence thereof. (TA in that art.) The word is mostly used in relation to a human being. (TA.) حِقَآءٌ: see حَقْوٌ, with which it is syn. in one sense pointed out above; and of which it is also a pl., as well as of حَقْوَةٌ. — — Also The cord, or the like, with which the horse-cloth is bound upon the belly of the horse when he is made to run a heat or two heats and then covered over to make him sweat and to reduce his fat, [see 1 in art. حنذ,] by way of preparing him for racing or the like. (TA.) — See also حَقْوَةٌ. مَحْقُوٌّ (S, K) and مَحْقِىٌّ (K) applied to a man, (S,) Affected with the pain of the belly termed حَقْوَةٌ. (S, K.) And Having a complaint of his حَقْو. (CK, but wanting in MS. copies of the K.) حك 1 حَكَّهُ, aor. حَكُ3َ, (S, Msb,) inf. n. حَكٌّ, (S, Mgh, Msb, K,) [He scratched, scraped, rubbed, grated, chafed, or fretted, it: or] he scraped off, abraded, or otherwise removed, its superficial part: (Mgh, Msb:) حَكٌّ signifies the act of scratching: (KL:) or the making a body to pass upon another body with collision: (K:) [as meaning scratching and the like,] it is with the nail, and with the hand, &c. (TA.) مَا حَكَّ ظَهْرِى مِثْلُ يَدِى [Nothing has scratched my back like my hand] is a prov., meaning that one should abstain from relying upon others: and the same meaning is intended in the following verse: مَا حَكَّ جِلْدَكَ مِثْلُ ظُفْرِكَ فَتَوَلّ أَنْتَ جَمِيعَ أَمْرِكْ [Nothing has scratched thy skin like thy nail: so manage thou thyself all thine affair]. (Har pp. 432 et seq.) The saying, in a trad., إِذَا حَكَكْتُ قَرْحَةً دَمَّيْتُهَا [lit. When I scratch a sore, I make it bleed,] means (tropical:) when I desire an object, I attain it. (TA.) — — [Hence,] حَكَّ فِى صَدْرِى, and ↓ احكّ, and ↓ احتكّ, (K,) the first whereof, which is mentioned by IDrd preceded by the negative مَا, is the most approved, (TA,) (tropical:) It wrought, or operated, in, or upon, my mind: (K, TA:) said of a suggestion of the devil, that comes into one's mind. (TA.) Or حَكَّ فِى صَدْرِهِ كَذَا, aor. حَكُ3َ, means (assumed tropical:) Such a thing occurred to his mind as a thing outweighed in probability, or a matter of suspicion. (Msb.) And you say مَا حَكَّ فِى صَدْرِى (assumed tropical:) It did not make an impression upon my mind. (Har p. 648.) It is said in a trad., الإِثْمُ مَا حَكَّ فِى صَدْرِكَ (assumed tropical:) Sin is that which makes an impression upon thy mind, and induces a suspicion that it is an act of disobedience, because the mind is not dilated thereby. (Mgh. [See also حَاكَ, in arts. حوك and حيك; and see حَزَّ.]) You say also, مَا حَكَّ فِى صَدْرِى مِنْهُ شَىْءٌ (tropical:) Nothing thereof was unsettled, so as to be doubtful, in my mind. (S, TA.) And مَا حَكَّ فِى صَدْرِى كَذَا (tropical:) Such a thing did not cause dilatation [or pleasure] in my mind. (S, K, TA.) — See also 8. — حَكِكَتِ الدَّابَّةُ, aor. حَكَ3َ, (Kr, K,) a verb of an unusual form, with the reduplication distinct, like لَحِحَتْ in the phrase لَحِحَتْ عَيْنُهُ, &c., (TA,) The beast had its hoof worn away at the edges. (K, * TA.) 2 حكّك, inf. n. تَحْكِيكٌ, He scratched [&c.] well [or much.] (KL.) 3 حاكّهُ, (TA,) inf. n. مُحَاكَّةٌ (S, K, KL) and حِكَاكٌ, (TA,) (tropical:) He emulated, rivalled, or imitated, him; [originally, I suppose, in scratching, or the like;] (K, KL, TA;) the inf. n. being syn. with مُبَارَاةٌ; (K, TA;) or like مُبَارَاةٌ. (S.) — — حاكّ الشَّرَّ (K) (tropical:) He produced, or effected, or brought to pass, evil, or mischief. (TK.) 4 أَحْكَ3َ see 8: — — and see also 1. 5 فُلَانٌ يَتَحَكَّكُ بِى Such a one rubs, or scratches, himself against me; syn. يَتَمَرَّسُ بِى: (S: so in two copies:) or (tropical:) becomes exasperated by me; syn. يَتَحَرَّشُ بِى: (TA:) and addresses, or applies, himself to do evil, or mischief, to me. (S, K, TA.) لَقَدْ تَحَكَّكَتِ العَقْرَبُ بِالأَفْعَى (assumed tropical:) The scorpion has addressed itself to do evil, or mischief, to the viper, is a prov., applied to him who contends with his superior in strength and power, and does evil to him. (Har p. 478.) 6 تَحَاكَّا [They scratched, scraped, rubbed, grated, chafed, or fretted, each other; or] their two bodies became in collision, and each of them scratched, &c., (حَكَّ,) the other. (K.) — — هٰذَا أَمْرٌ تَحَاكَّتْ فِيهِ الرُّكَبِ, and ↓ احتكّت, (tropical:) This is a case in which the knees are in contact, and in collision, is a saying by which is meant equality of station or rank, or the sitting together upon the knees in contending for superiority in glory or excellence or nobility. (TA.) — — [تحاكّ also signifies It became scraped off, or rubbed off, by degrees; the verb in this sense being similar to تساقط &c.: see حُكَاكَةٌ.] 8 احتكّ بِهِ He scratched, scraped, or rubbed, himself (حَكَّ نَفْسَهُ) against it; (S, K;) as the mangy or scabby [camel] does against a piece of wood. (TA.) — — احتكّ رَأْسِى My head induced me, or caused me, to scratch it; (دَعَانِى إِلَى حَكِّهِ;) [i. e. it itched;] as also ↓ أَحَكَّنِى and ↓ اِسْتَحَكَّنِى and ↓ حَكَّنِى; (K;) though this last is held by IB to be erroneous: (TA:) and in like manner one says of all the other members. (M, TA.) — — See also 1: — — and 6. — — احتكّ حَافِرُهُ مِنْ كَثْرَةِ

السَّيْرِ [His hoof became chafed, abraded, or worn, by much travel]. (Ham p. 476.) 10 إِسْتَحْكَ3 see 8. حِكٌّ (tropical:) Doubt (K, TA) in religion &c.; (TA;) as also ↓ حِكَّةٌ: (AA, TA:) because it makes an impression (يَحُكُّ) upon the mind. (TA.) — حِكُّ شَرٍّ, explained in the K, as also شَرٍّ ↓ حِكَاكُ, by the words يُحَاكُّهُ كَثِيرًا, means (tropical:) A producer of much evil, or mischief: (TK:) it is a tropical phrase: and in like manner one says حِكُّ ضِغْنٍ (tropical:) [a producer of much rancour, malevolence, malice, or spite]: and حِكُّ مَالٍ (tropical:) [a producer of much wealth]. (TA.) حِكَّةٌ [An itching;] a subst. from اِحْتَكَّ as used in the phrase احتكّ ارأسى [q. v.]; as also ↓ حُكَاكٌ. (K.) — — And The جَرَب [i. e. mange, or scab]: (S, K:) or it differs from the latter; and is said to be the dry جَرَب: (MF:) or anything that one scratches; as the جَرَب and the like: (Mgh:) [in the present day particularly applied to the itch:] a certain cutaneous disease; said in the medical books to be a thin humour, causing swelling, originating beneath the skin, not accompanied with pus, but with what resembles bran, and quick in passing away. (Msb.) — — And hence (assumed tropical:) Lice. (Mgh.) — See also حِكٌّ. حَكَكٌ A wearing away at the edges in a beast's hoof. (K, * TA.) — A gait in which is commotion, like the gait of a short woman who moves about her shoulder-joints. (Ibn-'Abbád, L, K.) — Soft, or uncompact, white stones: (S:) or a kind of white stone, like marble, (K, TA,) more soft, or uncompact, than marble, but harder than gypsum: n. un. with ة: (TA:) or, with ة, ground in which are soft, or uncompact, stones, like marble: (ISh, TA:) or, accord. to ADk, ↓ حُكَكَاتٌ, with damm, and then fet-h, signifies ground in which are white stones, resembling أَقِط, that break into many pieces; and such is only in low land, (TA.) حُكُكٌ (tropical:) Evil, or mischievous, persons. (IAar, K, TA.) — — And (tropical:) Such as are importunate in demanding things wanted. (IAar, K, TA.) حُكَكَاتٌ: see حَكَكٌ. حُكَاكٌ A thing that is rubbed, or grated, (حُكَّ,) upon another thing, so as to produce حُكَاكَة. (IDrd, TA.) — — I. q. بُورَقٌ [q. v.]. (Sgh, K.) — See also حِكَّةٌ. حِكَاكٌ [A thing against which a beast rubs, or scratches, himself]. The Arabs say, فُلَانٌ جِذْلُ حِكَاكٍ خَشَعَتْ عَنْهُ الأُبَنُ (assumed tropical:) [Such a one is a rubbingpost from which the knots have become worn down]; meaning that he is so pruned, or trimmed, [figuratively speaking,] that nothing is cast at him but it glances off from him, and recoils. (TA.) [See مُحَكَّكٌ.] — حِكَاكُ شَرٍّ: see حِكٌّ. حَكِيكٌ i. q. ↓ مَحْكُوكٌ [i. e. Scratched, scraped, rubbed, &c.; and particularly worn by rubbing or friction;] applied to a كَعْب [app. as meaning an ankle-bone, or rather the skin upon that bone]: and having the edges worn away; syn. نَحِيتٌ, (S,) or مَنْحُوتٌ; (K;) applied to a solid hoof; (S, K, TA;) as also ↓ أَحَكُّ: (K, TA:) and كُلُّ نَحِيتٍ خَفِىَ [so in copies of the K: in the CK the last word in this explanation is خَفِىٌّ: but I doubt not that the right reading is حَفِىَ, with the unpointed ح; and that the meaning of the whole is, whatever (i. e. whatever foot) is worn by rubbing or friction; that has become attenuated, or chafed, by much walking or treading; agreeably with the explanation that follows]: the subst. is حَكَكٌ: and you say, حَكِكَتِ الدَّابَّةُ. (K.) And A horse having the hoofs much worn (مُنَحَّتُ الحَوَفِرِ, IDrd, K, in the CK الحَافِرِ) by the erosion of the ground, so as to be attenuated. (IDrd, TA.) حُكَاكَةٌ What falls from a thing عِنْدَ الحَكِّ [i. e. on the occasion of scratching, scraping, rubbing, grating, &c.]. (S, K.) And What is scraped, or rubbed, or grated, (مَا حُكَّ,) between two stones, and then used as a collyrium for ophthalmia: (K:) or what is scraped off, or rubbed off, by degrees, (مَا تَحَاكَّ,) between two stones, when one of them is rubbed with the other, for medicine and the like. (TA.) [حَكَّاكٌ A lapidary.] حَكَّاكَةٌ (tropical:) A thing that makes an impression upon hearts: pl. حَكَّاكَاتٌ: (IAth, TA:) or the pl. signifies (tropical:) [suggestions of the devil or of the mind, whereby the mind is disturbed; such as are termed] وَسَاوِسُ: (K, TA:) things that make an impression (تَحُكُّ) upon the heart, and are dubious to a man: such are sins said to be. (TA.) حَاكَّةٌ A tooth: (S, K:) thus called because it rubs, or grates, (تَحُكُّ,) either its fellow or what one eats: an epithet in which the quality of a subst. predominates. (TA.) So in the saying, مَا بَقِيتَ فِى فِيهِ حَاكَّةٌ [There remained not in his mouth a tooth]. (S.) The Arabs also say, مَا فِيهِ حَاكَّةٌ وَلَا تَا كَّةٌ, meaning There is not in him, or it, a grinder (ضِرْسٌ) nor a dog-tooth. (Aboo-'Amr Ibn-El-'Alà, TA.) أَحَكُّ: see حَكِيكٌ — — Also A man (TA) having no حَاكَّة, i. e., no tooth, in his mouth. (K, * TA) مَا أَنْتَ مِنْ أَحْكَاكِهِ Thou art not of his, or its, men: (Ibn-'Abbád, K:) [app. meaning thou art not the man to cope with him, or to accomplish it.] مِحَكٌّ [A touchstone; the stone upon which pieces of money &c. are rubbed to try their quality;] the stone of the نَقَّادُون. (Har p. 66.) [It is commonly called in the present day مِحَكَّةٌ: which also signifies a stone for rubbing the soles of the feet, &c.: and a rasp.] الجِذْلُ المُحَكَّكُ [The rubbing-post; i. e.] the thing that is set up in the place where camels lie down, at their watering-place, for the mangy camels to rub against it. (S, K.) Hence the saying of El-Hobáb Ibn-El-Mundhir El-Ansáree, (S,) أَنَا جُذَيْلُهَا المُحَكَّكُ وَعُذَيْقُهَا المُرَجَّبُ, [see جِذْلٌ,] meaning I am he by means of whose counsel, or advice, and forecast, relief is sought: (S, K: *) or it has another meaning, preferred by Az, i. e., that the sayer was one who had been strengthened by experience, who had experienced and known affairs, and been tried, or proved, by them, and found to be one who bore up against difficulty, strong and firm, such as would not flee from his adversary: or the meaning is, I am, exclusively of [the rest of] the Ansár, a rubbing-post for him who would oppose me, and with me should the stubborn be coupled: the dim. form is here used for the purpose of aggrandizement. (TA.) [See also حِكَاكٌ.] مَحْكُوكٌ: see حَكِيكٌ. 1 حكا حَكَأَ: see what next follows. 4 احكأ, (Sh, S, K,) inf. n. إِحْكَآءٌ; (TA;) and ↓ حَكَأَ, aor. حَكَأَ, (K,) inf. n. حَكْءٌ; (TA;) and ↓ احتكأ; (K;) He tightened a knot; (S, K;) made it firm: (Sh, TA:) as also احكى (S) and حَكَّى. (S and K in art. حكى.) [See a verse of 'Adee Ibn-Zeyd cited voce صُلْبٌ.] — See also 8. 8 احتكأت العُقْدَةُ The knot became tight, or firm. (Sh, TA.) And احتكأ العِقْدُ فِى عُنُقِهِ The necklace became fast upon his neck. (Sh, TA.) — — [Hence,] احتكأ الشَّىْءُ فِى صَدْرِى (assumed tropical:) The thing became established in my mind, so that I did not doubt respecting it: and احتكأ الأَمْرُ فِى نَفْسِى (assumed tropical:) The matter became established in my mind. (TA.) [See also إِحْتَكَى; and see اِحْتَكَّ in the first paragraph of art. حك.] You say also, سَمِعْتُ أَحَادِيثَ وَمَا احتكأ فِى صَدْرِى مِنْهَا شَىْءٌ (in the CK ↓ ما احكأ) (assumed tropical:) I heard stories, and nothing of them was unsettled in my mind. (K, * TA.) And لَوِ احتكأ لِى أَمْرِى لَفَعَلْتُ كَذَا (assumed tropical:) Had my case been manifest to me at the first, I had done thus. (L, TA.) — See also 4. 1 حكر حَكَرَ i. q. احتكر, q. v. (A.) — — Also حَكَرَهُ, aor. حَكِرَ, inf. n. حَكْرٌ, He wronged him; acted wrongfully, or injuriously; towards him; (T, K, * TA;) and detracted from his reputation, or impugned his character; (T, TA;) acted, or behaved, towards him with bad fellowship, (T, K, * TA,) and with difficulty, or hardness, and perverseness: (TA:) and he brought upon him distress, or trouble, and harm, or injury, in his intercourse with him, and his ways of life. (T, TA.) The epithet applied to him who does so is ↓ حَكِرٌ, [not a reg. part. n., but] a kind of relative epithet. (T, TA.) You say, فِيهِ حَكَرٌ In him is difficulty, or hardness, and perverseness, and a quality of bad fellowship. (A.) — حَكِرَ, aor. حَكَرَ, (TA,) inf. n. حَكَرٌ, (K, TA,) He was obstinate, or persistent, or persistent in contention, (K, * TA,) and difficult, or hard; (TA;) and kept a thing

to himself, not allowing any one to share with him in it. (K, * TA.) The part. n. is ↓ حَكِرٌ. (TA.) 2 حكّر أَرْضَ فُلَانٍ, inf. n. تَحْكِيرٌ, as used by the people of Egypt, [He made the land of such a one to be a حِكْر; i. e.] he [enclosed, and] debarred others from building upon, [or otherwise making use of,] the land of such a one. (ElMakreezee's Khitat, ii. 114.) [A post-classical phrase: see حِكْرٌ.] 3 حاكرهُ, (TK,) inf. n. مُحَاكَرَةٌ, (A, K,) He contended, litigated, or wrangled, with him. (A, K, TK.) 5 تَحَكَّرَ see 8, in two places. 8 احتكر He withheld, (A, Mgh, Msb, K,) or collected and withheld, (S, M,) wheat, (S, M, A, Mgh, Msb,) and the like, of what is eaten, (M, TA,) waiting for a time of dearness; (S, M, A, Mgh, Msb, K;) as also ↓ حَكَرَ, (A,) and ↓ تحكّر: (K:) he bought wheat and withheld it in order that it might become scarce and dear. (TA.) And فِى بَيْعِهِ ↓ تحكّر He waited, and watched, [for a time of dearness,] in his selling. (ISh.) [This last verb is perhaps not transitive.] حَكْرٌ: see حُكْرَةٌ. حِكْرٌ, as meaning مَا يُجْعَلُ عَلَى العَقَارَاتِ وَ يُحْبَسُ [app. a mistranscription for ما يُحَكَّرُ مِنَ العقارات ويحبس, which expresses the correct signification, in the dial. of Egypt, i. e. What is enclosed, of lands, or of lands and houses, or of lands and palm-trees &c., and debarred from others, so that they may not build upon it nor otherwise make use of it], is a post-classical term: (TA:) [pl. أَحْكَارٌ. See also حَاكُورَةٌ.] حَكَرٌ and ↓ حُكَرٌ (K) and ↓ حُكْرَةٌ (TA) What is withheld, (K,) [or collected and withheld, (see 8,)] of wheat, and the like, of what is eaten, (TA,) in expectation of its becoming dear. (K.) — — See also the last of these words. حَكِرٌ One who withholds a thing, and keeps it to himself: (A:) one who withholds (K, TA) [or collects and withholds] wheat, and the like, of what is eaten, (TA,) in expectation of dearness: (K, TA:) one who ceases not to withhold his merchandise when the market is full of people and of goods for sale, that it may be sold for much [بِالكَثِيرِ: in the L and K بالكسر, which is evidently a mistranscription]. (L, TA.) — — See also 1, in two places. حُكَرٌ: see حَكَرٌ. حُكْرَةٌ Collection and retention: this is the primary signification. (Er-Rághib.) — — The withholding, (A, Mgh, Msb, K,) or collecting and withholding, (S,) wheat, (S, A, Mgh, Msb,) and the like, of what is eaten, (TA,) waiting for a time of dearness; (S, A, Mgh, Msb, K;) a subst. from إِحْتِكَارٌ; (Msb, K;) as also ↓ حَكَرٌ and ↓ حَكْرٌ. (Msb.) You say that the trade of such a one is الحُكْرَةُ. (A.) — — Accord. to some, The selling a thing without knowing its measure or weight. (TA.) — — And A collection, or an aggregate. (TA.) — — See also حَكَرٌ. حَاكُورَةٌ A piece of land retained and enclosed by its proprietor (تحكر [i. e. تُحَكَّرُ]) for sowing [and planting] trees [&c.], near to the houses and abodes: of the dial. of Syria. (TA.) [See also حِكْرٌ.] حكل 1 حَكَلَ: see what next follows. 4 احكل عَلَىَّ الخَبَرُ The information was dubious, confused, or vague, to me; (Zj, S, K;) as also ↓ حَكَلَ, (K,) and ↓ احتكل: (S, * K, * TA:) and احكل الأَمْرُ (Msb) and ↓ احتكل The affair, or case, was dubious, or confused, (Msb, TA,) عَلَيْهِ to him. (TA.) 8 احتكل: see 4, in two places. — — Also He learned a foreign language after Arabic. (Fr, K.) حُكْلٌ, [app. a pl., of which the sing. is not used; as though its sing. were أَحْكَلُ; like خُرْسٌ, pl. of أَخْرَسُ;] of animals, (TA,) Having no voice, or sound, to be heard; (S, K, TA;) like the ذَرّ [or young ones of ants], (K,) and نَمْل [or ants in general]: or the mute of birds and beasts. (TA.) — الحُكْلُ is also [said to be] a name of Solomon: (K:) so, accord. to Lth, in the rejez of Ru-beh, where he says, لَوْ أَنَّنِى أُتِيتُ عِلْمَ الحُكْلِ [Were I gifted with the knowledge of Solomon]. (TA.) حُكْلَةٌ A barbarousness, or vitiousness, in speech or utterance; or an impediment therein; (S, Msb, K;) so that one does not speak distinctly. (S.) You say, فِى لِسَانِهِ حُكْلَةٌ [In his speech, or utterance, is a barbarousness, &c.]. (S.) حُكَلَةٌ: see حُكْلَةٌ. حَكِيلَةٌ A mispronunciation; or a word mispronounced; syn. لُثْغَةٌ. (TA.) حكم 1 حَكَمَهُ, (S, K,) [aor. حَكُمَ,] inf. n. حُكْمٌ, (Msb, K, [in the TK حَكْمٌ,]) in its primary acceptation, (Msb,) He prevented, restrained, or withheld, him (S, Msb, K) from acting in an evil, or a corrupt, manner; as also ↓ احكمهُ: (K:) and (K) from doing that which he desired; as also ↓ احكمهُ; and ↓ حكّمهُ, (S, K,) inf. n. تَحْكِيمٌ: (S:) and حُكُومَةٌ [is another inf. n. of حَكَمَهُ, and], accord. to As, primarily signifies the turning a man back from wrongdoing. (TA.) Ibrá- heem En-Nakha'ee is related to have said, ↓ حَكِّمِ اليَتِيمَ كَمَا تُحَكِّمُ وَلَدَكَ, meaning Restrain thou the orphan from acting in an evil, or a corrupt, manner, and make him good, or virtuous, as thou restrainest thine offspring &c.: and of every one whom thou preventest, or restrainest, or withholdest, from doing a thing, thou sayest, [حَكَمْتُهُ and] ↓ حكّمته and ↓ احكمته: or, accord. to Aboo-Sa'eed Ed-Dareer, as related by Sh, the forementioned saying of En-Nakh'ee means let the orphan decide respecting his property, when he is good, or virtuous, as thou lettest thine offspring &c.; but this explanation is not approved. (Az, TA.) And Jereer says, أَبَنِى حَنِيفَةَ أَحْكِمُوا ↓ سُفَهَآءَكُمْ إِنِّى أَخَافُ عَلَيْكُمْ أَنْ أَغْضَبَا [O sons of Haneefeh, restrain your lightwitted ones: verily I fear for you that I may be angry]: (S, TA:) i. e., restrain and prevent them from opposing me. (TA.) You say, also, ↓ احكمهُ الأَمْرِ عَنِ He made him to turn back, or revert, from the thing, or affair. (K.) — — حَكَمَ الفَرَسَ, and ↓ احكمهُ, and ↓ حكّمهُ, He pulled in the horse by the bridle and bit, to stop him; he curbed, or restrained, him. (TA.) And حَكَمَ الدَّابَّةَ, (S,) or الفَرَسَ, (K,) inf. n. حَكْمٌ; (S; [so in my two copies of that work;]) and ↓ أَحْكَمَهَا, (S,) or احكمهُ; (K;) He put a حَكَمَة [q. v.] to the bit of the beast, or horse. (S, * K.) — — And ↓ حكّم الحَوَادِثَ (assumed tropical:) [He controlled events: see مُحَكَّمٌ]. (MF.) — — حَكَمْتُ عَلَيْهِ بِكَذَا originally signifies I prevented, restrained, or withheld, him from doing, or suffering, any other than such a thing, so that he could not escape it. (Msb.) [Hence it means I condemned him to such a thing; as, for instance, the payment of a fine or of a debt, and death.] And hence, (Msb,) حَكَمَ, (S, Mgh, Msb, K,) aor. حَكُمَ, (S, K,) inf. n. حُكْمٌ (S, Mgh, Msb, K) and حُكُومَةٌ, (K,) He judged, gave judgment, passed sentence, or decided judicially, بَيْنَهُمْ between them, (S, Msb, K, TA,) and لَهُ in his favour, and عَلَيْهِ against him. (S, TA.) And حَكَمَ عَلَيْهِ بِالأَمْرِ He decided judicially the thing, or affair, or case, against him. (K, TA.) And حَكَمَ لَهُ عَلَيْهِ بِكَذَا [He awarded by judicial sentence in his favour, against him (i. e. another person), such a thing]. (Mgh.) [And حَكَمَ عَلَيْهِ He exercised judicial authority, jurisdiction, rule, dominion, or government, over him. And حَكَمَ بِكَذَا He ordered, ordained, or decreed, such a thing.] — حَكَمَ عَنِ الأَمْرِ He turned back, or reverted, from the thing, or affair. (IAar, Az, K.) — حَكُمَ, (S, MA, TA,) with damm to the ك, (S,) like كَرُمَ, (TA,) [not حَكَمَ as in the Lexicons of Golius and Freytag,] inf. n. حُكْمٌ (KL, MA) and حِكْمَةٌ, (MA,) He was, or became, such as is termed حَكِيمٌ [i. e. wise, &c.]. (S, KL, MA, TA.) — — And حكم, inf. n. حكم, [so in the TA, without any syll. signs, app. حَكُمَ inf. n. حُكْمٌ,] is said of a man, signifying He reached the utmost point, or degree, in its meaning (فِى مَعْنَاهُ [i. e., app., in what is the radical meaning of the verb, namely, in judging; like قَضُوَ]); in praising, not in dispraising. (TA.) 2 حكّمهُ, inf. n. تَحْكِيمٌ: see 1, in five places. — — Also [He made him judge; or] he committed to him the office of judging, giving judgment, passing sentence, or deciding judicially; (Mgh, Msb;) or he ordered him to judge, give judgment, pass sentence, or decide judicially; (K;) or he allowed him to judge, &c.; (TA;) فِى الأَمْرِ in the affair, or case. (K.) And حَكَّمْتُهُ فِى مَالِى I gave him authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (S, TA.) — — Hence, حَكَّمَتِ الخَوَارِجُ The [schismatics called the] خوارج asserted that judgment (الحُكْمُ) belongs not to any but God. (Mgh.) تَحْكِيمُ الحَرُورِيَّةِ, in the K, erroneously, ↓ تَحَكُّمُ الحروريّة,

(TA,) signifies The assertion of the [schismatics called] حروريّة that there is no judgment (حُكْم) but God's, (K, TA,) and that there is no judge (حَكَم) but God. (TA.) 3 حاكمهُ إِلَى الحَاكِمِ, (K,) inf. n. مُحَاكَمَةٌ, (S,) He summoned him to the judge, and litigated with him, (S, K, TA,) seeking judgment: and he made a complaint of him to the judge; or brought him before the judge to arraign him and litigate with him, and made a complaint of him. (TA.) And حَاكَمْنَاهُ إِلَى اللّٰهِ We summoned him to the judgment of God [administered by the Kádee]. (TA.) بِكَ حَاكَمْتُ, occurring in a trad., is said to mean I have submitted the judgment [of my case] to Thee, and there is no judgment but thine; and by Thee [or thy means or aid] I have litigated in seeking judgment and in proving the falseness of him who has disputed with me in the matter of religion. (TA. [The past tense, here, is perhaps used as a corroborative present.]) 4 أَحْكَمَ see 1, in seven places. The saying of Lebeed, describing a coat of mail, أَحْكَمَ الجِنْثِىَّ مِنْ عَوْرَاتِهَا كُلُّ حِرْبَآءٍ إِذَا أُكْرِهَ صَلّْ is explained as meaning Every nail repelled the sword from its interstices: [when it was struck with force, it made a clashing sound:] or, as some say, [the right reading is الجنثىُّ and كُلَّ, (as in the S in arts. جنث and صل,) and, accord. to some, صَنْعَتِهَا in the place of عوراتها, (as in the S and M in art. صل,) and] the meaning is, the manufacturer thereof made firm, or strong, every nail [of its interstices, or of its fabric: &c.]: احكم in this case signifying أَحْرَزَ [agreeably with the explanation here next following]. (TA.) — — احكمهُ, (S, Mgh, Msb, K,) inf. n. إِحْكَامٌ, (TA,) i. q. أَتْقَنَهُ [He made it, or rendered it, (namely, a thing, S, Mgh, Msb,) firm, stable, strong, solid, compact, sound, or free from defect or imperfection, by the exercise of skill; he made it firmly, strongly, solidly, compactly, so that it was firmly and closely joined or knit together, soundly, thoroughly, skilfully, judiciously, or well; he so constructed, constituted, established, settled, arranged, did, performed, or executed, it; he put it into a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing: and he knew it, or learned it, soundly, thoroughly, or well; see 1, last sentence, in art. حنك]. (Msb, K.) Hence, in the Kur [xi. 1], كِتَابٌ أَحْكِمَتْ آيَاتُهُ (TA) i. e. [A book whereof the verses are rendered valid] by arguments and proofs; (Bd;) or by command and prohibition, and the statement of what is lawful and unlawful: (TA:) or disposed in a sound manner, (Ksh, Bd,) with respect to the words and meanings, (Bd,) like a building firmly and orderly and well constructed: (Ksh:) or prevented from being corrupted (Ksh, Bd) and from being abrogated: (Bd:) or made to be characterized by wisdom, (Ksh, Bd:) as comprising the sources of speculative and practical wisdom. (Bd.) And hence one says of a man such as is termed حَكِيم, [i. e. wise, &c.,] قَدْ أَحْكَمَتْهُ التَّجَارِبُ [Tryings have rendered him firm, or sound, in judgment]. (TA.) — — [Hence, أُحْكِمَ عَنْ كَذَا It was secured from such a thing: see مُحْكَمٌ.] — — [إِحْكَامٌ is also often used as the inf. n. of the pass. verb, signifying The being firm, &c.; or firmness, &c.: see مِرَّةٌ.] — — See also حَكَمَةٌ. 5 تحكّم فِيهِ He did [or decided] according to his own judgment, or did what he judged fit, respecting it, or in it: (Msb:) or he had authority to judge, give judgment, pass sentence, or decide judicially, respecting it; (K, TA;) as also ↓ احتكم فيه: (S, K:) each is quasi-pass. of حَكَّمَهُ; the former regular, and the latter irregular: (TA:) or the former signifies he pretended to have authority to judge, &c. (KL.) You say, ↓ احتكم عَلَىَّ فِى مَالِى He had authority over me to judge, &c., respecting my property. (S.) — — See also 2. 6 تحاكموا إِلَى الحَاكِمِ They summoned one another to the judge, [seeking judgment, (see 3,)] and litigated; as also ↓ احتكموا إِلَيْهِ. (S, TA.) 8 إِحْتَكَمَ see 5, in two places: — — and 6: — — and 10. 10 استحكم He (a man) refrained from what would injure him in his religion and his worldly concerns. (Aboo-' Adnán, TA.) — — Also quasipass. of أَحْكَمَهُ (S, Mgh, Msb, K) as signifying أَتْقَنَهُ; (Msb, K;) [It was, or became, firm, stable, strong, solid, compact, firmly and closely joined or knit together, sound, or free from defect or imperfection, by the exercise of skill; firmly, strongly, solidly, compactly, soundly, thoroughly, skilfully, judiciously, or well, made or constructed or constituted or established or settled or arranged or done or performed or executed: and, said of a quality or faculty &c., it was, or became, firm, strong, sound, free from defect or imperfection, established, or confirmed:] and, said of an affair, or a case, it was, or became, in a firm, solid, sound, or good, state, or on a firm, solid, sound, or good, footing; as also ↓ احتكم. (TA.) — — استحكم عَلَيْهِ الأَمْرُ The thing, or affair, became confused and dubious to him; syn. إِلْتَبَسَ: so in the A. (TA. [But this seems to require confirmation.]) حُكْمٌ [inf. n. of 1, q. v.,] originally signifies Prevention, or restraint. (Msb.) — — And hence, (Msb,) Judgment, or judicial decision: (S, Msb, K, TA:) or judgment respecting a thing, that it is such a thing, or is not such a thing, whether it be necessarily connected with another thing, or not: (TA:) [whence,] in logic, [what our logicians term judgment; i. e.] the judging a thing to stand to another [thing] in the relation of an attribute to its subject, affirmatively or negatively; or the perception of relation or non-relation: (Kull:) or it properly signifies judgment with equity or justice: (Az, TA:) and ↓ حُكُومَةٌ signifies the same; (K, TA;) originally, accord. to As, the restraint of a man from wrongdoing: (TA:) [each, though an inf. n., being used as a simple subst., has its pl.:] the pl. of the former is أَحْكَامٌ, (K,) [properly a pl. of pauc., but] its only pl. form: and the pl. of the latter is حُكُومَاتٌ. (TA.) You say, وَ يَفْصِلُ ↓ هُوَ يَتَوَلَّى الحُكُومَاتِ الخُصُومَاتِ [He presides over the affairs of judgment, and decides litigations]. (TA.) And it is said in a trad., إِنَّ مِنَ الشِّعْرِ لَحُكْمًا meaning Verily, of poetry, there is that which is true judgment: so says Er-Rághib: or, as others say, profitable discourse, such as restrains from, and forbids, ignorant and silly behaviour; i. e., [what contains] exhortations and proverbs profitable to men: or, the right reading is, as some relate it, ↓ لَحِكْمَةً [i. e. wisdom, &c.]: (TA:) or حِكَمًا [pl. of حِكْمَة]. (So in a copy of the " Jámi' es-Sagheer " of Es-Suyootee.) — — [The exercise of judicial authority; jurisdiction; rule; dominion; or government. See also حُكُومَةٌ. — — An ordinance; a statute; a prescript; an edict; a decree; or a particular law; like قَضَاءٌ. Hence the phrase حُكْمَ العَادَةِ According to custom or usage; properly, according to the ordinance of custom or usage. — — A rule in grammar &c.; as when one says, حُكْمُ الفَاعِلِ الرَّفْعُ or أَنْ يُرْفَعَ, i. e. The rule applying to the case of the agent is that it be put in the nom. case; and حُكْمُهُ حُكْمُ كَذَا, or كَحُكْمِ كذا, i. e. The rule applying to it is the same as the rule applying to such a thing, or like the rule applying to such a thing. — — It may often be rendered Predicament: (thus the last of the foregoing exs. may be rendered Its predicament is the same as the predicament of such a thing, or like the predicament of such a thing:) and حُكْمًا, or فِى الحُكْمِ, predicamentally, or in respect of predicament; and virtually; as distinguished from لَفْظًا (literally), and حَقِيقَةً (really), and the like.] — — Also Knowledge of the law in matters of religion. (TA.) — — See also حِكْمَةٌ, in two places. It is a more general term than حِكْمَةٌ; for all حِكْمَة is حُكْم, but the reverse is not the case. (Er-Rághib, TA.) حَكَمٌ: see حَاكِمٌ, in two places; and مُحَكَّمٌ. [Hence,] الحَكَمُ [The Judge] is one of the names of God. (TA.) — — A man advanced in age (K, TA) to the utmost degree. (TA.) — See also حِكْمَةٌ. حَكَمَةٌ [properly, or primarily,] signifies What prevents, or restrains, from ignorant behaviour: (Mgh:) [in its most usual sense, which

is wisdom, agreeably with explanations here following,] it is derived from حَكَمَةٌ, signifying a certain appertenance of a beast, [a kind of curb,] because it prevents its possessor from having bad dispositions: (Msb:) it means knowledge; or science; (S, K;) as also ↓ حُكْمٌ: (S, TA:) or [generally] knowledge of the true natures of things, and action according to the requirements thereof; and therefore it is divided into intellectual and practical: or a state, or quality, of the intellectual faculty: this is the theological حِكْمَة: in the Kur xxxi. 11, by the حِكْمَة given by God to Lukmán, is meant the evidence of the intellect in accordance with the statutes of the law: (TA:) in the conventional language of the learned, it means the perfecting of the human mind by the acquisition of the speculative sciences, and of the complete faculty of doing excellent deeds, according to the ability possessed: (Bd on the passage of the Kur above mentioned:) or it means the attainment of that which is true, or right, by knowledge and by deed: so that in God it is the knowledge of things, and the origination thereof in the most perfect manner: and, in man, the knowledge and doing of good things: or it means acquaintance with the most excellent of things by the most excellent kind of knowledge: (TA:) [and in the modern language, philosophy: pl. حِكَمٌ:] see حُكْمٌ. — — Also Equity, or justice, (K, TA,) in judgment or judicial decision; and so ↓ حُكْمٌ. (TA.) — — And i. q. حِلْمٌ; (K, TA;) i. e. [Forbearance, or clemency, or] the management of one's soul and temper on the occasion of excitement of anger: which, if correct, is nearly the same as equity or justice. (TA.) — — And Obedience of God: and knowledge in matters of religion, and the acting agreeably therewith: and understanding: and reverential fear; piety; pious fear; or abstinence from unlawful things: and the doing, or saying, that which is right: and reflection upon what God has commanded, and doing according thereto. (TA.) — — And [Knowledge of] the interpretation of the Kur-án, and saying that which is right in relation to it: so in the Kur ii. 272. (TA.) — — And The gift of prophecy, or the prophetic office; (K, TA;) and apostleship: so in the Kur ii. 252 and iii. 43 and xxxviii. 19: (TA:) or in the [first and] last of these instances it means — — The Book of the Psalms [of David]: or, as some say, any saying, or discourse, agreeable with the truth: (Mgh:) and it also means [in other instances] the Book of the Law of Moses: (TA:) and the Gospel: and the Kur-án: (K:) because each of these comprises what is termed الحِكْمَةُ المَنْطُوقُ بِهَا, i. e. the secrets of the sciences of the law and of the course of conduct; and الحِكْمَةُ المَسْكُوتُ عَنْهَا, i. e. the secrets of the science of the Divine Essence. (TA.) حَكَمَةٌ [A kind of curb for a horse;] a certain appertenance of a beast; so called because it renders him manageable, or submissive, to the rider, and prevents him from being refractory and the like; (Msb;) or because it prevents him from vehement running: (TA:) it is the appertenance of the لِجَام [or bridle] that surrounds the حَنَك [or part beneath the chin and lower jaw]: the Arabs used to make it of untanned thong or of hemp; because what they aimed at was courage, not finery: (S:) or the appertenance of the لجام that surrounds the حَنَكَانِ [which word app. here means the two jaws] of the horse, and in which are [attached] the عِذَارَانِ [or two side-pieces of the headstall, that lie against the two cheeks]: (K:) or a ring which surrounds the مَرْسِن [or part of the nose which is the place of the halter] and the حَنَك [or part beneath the chin and lower jaw], of silver or iron or thong: (IDrd in his Book on the Saddle and Bridle:) or a ring which is upon (فى) the mouth of the horse: (ISh, TA:) pl. حَكَمَاتٌ (S, TA) and [coll. gen. n.] ↓ حَكَمٌ. (TA.) Zuheyr says, describing horses, قَدْ أُحْكِمَتْ ↓ حَكَمَاتِ القِدِّ وَ الأَبَقَا meaning قَدْ أُحْكِمَتْ بِحَكَمَاتِ القِدِّ وَ بِحَكَمَاتِ الأَبَقِ [That had been curbed with curbs of untanned thong, and with curbs of hemp]: (S, TA:) or, accord. to Abu-l-Hasan, [the meaning is that had been furnished with curbs &c.; for he says that] احكمت is here made trans. because it implies the signification of قُلِّدَتْ: (TA:) some relate the hemistich thus: مَحْكُومَةً ↓ حَكَمَاتِ القِدِّ وَ الأَبَقَا [furnished with curbs of untanned thong, and hemp]. (S, TA.) — — (assumed tropical:) The chin of a sheep (S, K) or goat. (S.) — — And, of a man, (tropical:) The fore part of the face: (K, TA:) or, as some say, the lower part of the face: a metaphorical term from the حَكَمَة of the لِجَام: (TA:) or [in some copies of the K " and "] (tropical:) his head: [accord. to the CK, or the fore part of the head of a man:] and (tropical:) his state, or condition: and (tropical:) rank, and station. (K, TA.) You say, رَفَعَ اللّٰهُ حَكَمَتَهُ (tropical:) God exalted, or may God exalt, his head, or his state, or condition, and his rank, and station: because the stooping of the head is a characteristic of the low, or abject. (TA.) And لَهُ عِنْدَنَا حَكَمَةٌ (tropical:) He has rank in our estimation. (TA.) And فُلَانٌ عَالِى الحَكَمَةِ (tropical:) [Such a one is elevated in respect of rank, or station.] (TA.) — [See also حَاكِمٌ, of which it is a pl.] حَكِيمٌ Possessing knowledge or science; [in its most usual sense,] possessing حِكْمَة [as meaning wisdom]; (S, TA; [see also أَحْكَمُ الحَاكِمِينَ;]) [wise; a sage: and in the modern language, a philosopher: and particularly a physician:] one who performs, or executes, affairs firmly, solidly, soundly, thoroughly, skilfully, judiciously, or well; (S, IAth;) so that it is, in this sense, of the measure فَعِيلٌ in the sense of the measure مُفْعِلٌ: (IAth, TA:) one who executes well, and firmly, solidly, &c., the niceties of arts: (TA:) [pl. حُكَمَاءُ.] الحَكِيمُ [as meaning The All-wise] is one of the names of God. (TA.) — — الذِّكْرُ الحَكِيمُ, applied to the Kur-án, means [The admonition] that decides judicially in your favour and against you: or that is rendered free from defect or imperfection; in which is no incongruity, nor any unsoundness. (TA.) حُكُومَةٌ an inf. n. of حَكَمَ [q. v.]: (K:) [and used as a simple subst.; pl. حُكُومَاتٌ:] see حُكْمٌ, in two places. — — Also [Judicial authority; authority to judge, give judgment, pass sentence, or decide judicially, فِى أَمْرٍ respecting an affair, or a case;] a subst. from اِحْتَكَمَ and تَحَكَّمَ; and so ↓ أُحْكُومَةٌ. (K, TA.) حَاكِمٌ One who judges, gives judgment, passes sentence, or decides judicially; a judge; an arbiter, arbitrator, or umpire; (S * Msb, K, TA;) between people: (Msb, TA:) [one who exercises judicial authority, jurisdiction, rule, dominion, or government; a ruler, or governor:] and ↓ حَكَمٌ signifies the same: (S, Mgh, Msb, K:) the حَاكِم between people is so called because he restrains from wrongdoing: (As, TA:) the pl. is حُكَّامٌ (Msb, K) and حَكَمَةٌ, meaning judges, [&c.,] (TA,) and حَاكِمُونَ is allowable. (Msb.) It is said in a prov., فِى بَيْتِهِ يُؤْتَى الحَكَمُ ↓ [In his house the judge is to be come to]. (S. [See Freytag's Arab. Prov. ii. 204.]) الحَاكِمُ [as meaning The Supreme Judge] is one of the names of God. (TA.) See also the next paragraph. — [The pl.] حَكَمَةٌ also signifies Mockers, scoffers, or deriders. (TA. [The ح in this case seems to be a substitute for ه: see art. هكم.]) أَحْكَمُ الحَاكِمِينَ ↓ [The most qualified to judge of those who judge: or] the most knowing and most just [of them]: (Bd and Jel in xi. 47, where it is applied to God:) or it may mean the wisest of those who possess attributes of wisdom; supposing حَاكِمٌ to be [a possessive epithet] from الحِكْمَةُ, like دَارِعٌ from الدِّرْعُ. (Bd.) أُحْكُومَةٌ: see حُكُومَةٌ. مُحْكَمٌ [pass. part. n. of أَحْكَمَهُ;] applied to a building [&c.,] Made, or rendered, firm, stable, strong, solid, compact, &c.; held to be secure from falling to pieces. (KT.) — — And hence, A passage, or portion, of the Kur-án of which the meaning is secured (أُحْكِمَ) from change, and alteration, and peculiarization, and interpretation not according to the obvious import, and abrogation. (KT.) And سُورَةٌ مُحْكَمَةٌ A chapter of the Kur-án not abrogated. (K.) And الآيَاتُ المُحْكَمَاتُ, [see Kur iii. 5, where it is

opposed to آيَاتٌ مُتَشَابِهَاتٌ,] The portion commencing with قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ [Kur vi. 152], to the end of the chapter: or the verses that are rendered free from defect or imperfection, so that the hearer thereof does not need to interpret them otherwise than according to their obvious import; such as the stories of the prophets; (K;) or so that they are preserved from being susceptible of several meanings. (Bd in iii. 5.) And المُحْكَمُ The portion of the Kur-án called المُفَصَّلُ [q. v.]; because nought thereof has been abrogated: or, as some say, what is unequivocal, or unambiguous; because its perspicuity is made free from defect, or imperfection, and it requires nothing else [to explain it]. (TA.) [مَحْكَمَةٌ A place of judging; a tribunal; a court of justice.] مُحَكَّمٌ فِى نَفْسِهِ [One who is made to judge respecting himself: and particularly] one who is given his choice between denial of God and slaughter, and chooses slaughter. (Mgh.) In a trad., in which it is said, إِنَّ الجَنَّةَ لِلْمُحَكَّمِينَ, [Verily Paradise is for the مُحَكَّمون], (S,) لِلْمُحَكَّمِينَ, (S, K,) or, as some read, لِلْمُحَكِّمِينَ ↓, (K,) denotes a people of those who are called أَصْحَابُ الأُخْدُودِ, who were given their choice between slaughter and the denial of God, and chose the remaining constant to El-Islám, with slaughter: (S, K:) or المحكّمون means those who fall into the hand of the enemy, and are given their choice between [the profession of] belief in a plurality of Gods, and slaughter, and choose slaughter. (IAth, TA.) — — المُحَكَّمُ occurring in a poem of Tarafeh, (S,) or this is a mistake, and the right reading is المُحَكِّمُ ↓, (K,) An old man, tried, or proved, and strengthened by experience in affairs; (S, K;) to whom حِكْمَة [or wisdom, &c.,] is attributed: (S:) or both are correct, like مُجَرَّبٌ and مُجَرِّبٌ, as several authors have allowed; the former meaning one whom events have controlled (حَكَّمَتْهُ الحَوَادِثُ), and tried, or proved; and the latter, one who has controlled (حَكَّمَ), and experienced, events. (MF.) مُحَكِّمٌ, and its pl. مُحَكِّمُونَ: see مُحَكَّمٌ. — — المُحَكِّمَةُ is an appellation applied to the [schismatics called the] خَوَارِج because they disallowed the judgment of the ↓ حَكَمَان [or two judges], (S,) namely, Aboo-Moosà El-Ash'aree and 'Amr Ibn-El-' Ás, (K, TA,) and said that judgment (الحُكْمُ) belongs not to any but God. (S.) فَرَسٌ مَحْكُومَةٌ A horse [furnished with a حَكَمَة; or] having a حَكَمَة upon his head. (Az, TA.) See حَكَمَةٌ. مُتَحَكِّمٌ A judge who judges without evidence: and one who judges in the way of asking respecting a thing with the desire of bringing perplexity, or doubt, and difficulty, upon the person asked. (Har p. 97.) حكو 1 حَكَوْتُهُ, (S, Msb, K,) aor. حَكُوَ, (Msb, K,) i. q. حَكَيْتُهُ; (S, Msb, K;) mentioned by AO. (S.) See art. حكى. رَجُلٌ حَكَوِىٌّ A man who relates stories, or tales, and extraordinary things: but this is a vulgar word. (TA.) حكى 1 حَكَيْتُ الحَدِيثَ, aor. حَكِىَ, (K,) inf. n. حِكَايَةٌ; (TA;) and حَكَوْتُهُ, aor. حَكُىَ; (K;) [I related, recited, rehearsed, narrated, or told, the narrative, story, tradition, &c.:] both signify the same. (K.) And حَكَيْتُ عَنْهُ الكَلَامَ, inf. n. as above; (S, K;) and حَكَوْتُهُ; (AO, S;) i. q. نَقَلْتُهُ [meaning I transmitted, quoted, or transcribed, from him, the speech, discourse, saying, sentence, or the like; reported, related, recited, rehearsed, narrated, told, or mentioned, the speech, &c., as from him]. (K.) — — حَكَيْتُ الشَّىْءَ, aor. and inf. n. as above, I did the like of the thing; as, for instance, another person's art: I imitated it; or emulated it: as also حَكَوْتُهُ, aor. حَكَىَ. (Msb.) One is related to have said, لَا أَحْكُو كَلَامَ رَبِّى, meaning I will not imitate, or emulate, the words of my Lord. (ISk, Msb.) And you say, حَكَيْتُ فُلَانًا; and حَاكَيْتُهُ ↓, (K,) inf. n. مُحَاكَاةٌ; (TA;) [I imitated such a one;] I did the deed of such a one: (K:) or I said the like of the saying of such a one, exactly; (K, * TA;) not exceeding it: (TA:) and حَكَيْتُ فِعْلَهُ, and حَاكَيْتُهُ ↓, I did the like of his deed: (S:) but in relation to what is had, foul, or unseemly, the latter verb is most used. (TA.) — — And حَكَيْتُهُ and حَاكَيْتُهُ ↓ I resembled him, (K,) and it. (TA.) You say, فُلَانٌ يَحْكِى الشَّمْسَ حُسْنًا; and يُحَاكِيهَا ↓, inf. n. as above; Such a one resembles the sun in beauty. (S.) — حَكَى and احكى ↓ He tightened a knot; (S, K;) and made it strong: (IKtt, TA:) dial. vars. of حَكَأَ and أَحْكَأَ. (S.) 3 حَاكَىَ see 1, in four places. 4 أَحْكَىَ see 1, last sentence. — احكى عَلَيْهِمْ i. q. أَبَرَّ [He overcame them; &c.]. (Sgh, K.) 8 احتكى أَمْرِى My affair was, or became, in a firm, solid, sound, or good, state. (K.) — — احتكى ذٰلِكَ فِى صَدْرِى That came into my mind. (Fr, TA.) [See also إِحْتَكَأَ; and see اِحْتَكَّ in the first paragraph of art. حك.] اِمْرَأَةٌ حَكِىٌّ A calumnious woman; (K;) one who repeats the sayings of others in a calumnious manner. (TA.) حِكَايَةٌ inf. n. of 1. (S, Msb, K.) — — [Used as a simple subst., it signifies A narrative, story, or tale:] pl. حَكَايَاتٌ. (TA.) — — As a conventional term in grammar, [meaning Imitation, or conforming, in language,] it is of two kinds: حِكَايَةُ جُمْلَةٍ [The imitation of a proposition, or phrase], and حِكَايَةُ مُفْرَدٍ [The imitation of a single word]: the former is of two sorts; one of which is termed حِكَايَةُ مَلْفُوظٍ [The imitation of a thing uttered], whereof قَالُوا الحَمْدُ لِلّٰهِ [They said, “Praise be to God,” (Kur vii. 41,)] is an ex.; and the other, حِكَايَةُ مَكْتُوبٍ [The imitation of a thing written], whereof قَرَأْتُ عَلَى فَصِّهِ مُحَمَّدٌ رَسُولُ اللّٰهِ [I read upon his ring-stone, “Mohammad is the Apostle of God,”] is an ex.: and the latter kind, also, (that of a single word,) is of two sorts; one of which is with the interrogative أَىٌّ or مَنْ, as when, to one who says, رَأَيْتُ رَجُلًا [pronounced رَجُلَا, I saw a man], you say, أَيَّا [What (man)?], or مَنَا [Whom?], and the like, which sort is agreeable with a common rule; the other sort being without an interrogative, as the saying of one of the Arabs, to one who said, هَاتَانِ تَمْرَتَانِ [These are two dates], دَعْنَا مِنْ تَمْرَتَانِ [Abstain thou from troubling us about two dates], which sort is anomalous. (El-Ashmoonee's Expos. of the Alfeeyeh of Ibn-Málik.) [حِكَايَةُ صَوْتٍ signifies A word imitative of a sound; an onomatopœia: see اِسْمُ صَوْتٍ in art. سمو.] حل 1 حَلَّ, (S, Mgh, Msb, K,) aor. حَلُ3ِ, inf. n. حَلٌّ, (S, Mgh, Msb,) He untied, or undid, (K, TA,) or opened, (S,) a knot: (S, Mgh, Msb, K:) this is the primary signification. (Er-Rághib, TA.) Hence, يَا عَاقِدُ اذْكُرْ حَلًّا [O tyer of a knot, bear in mind the time of untying: or حَابِلُ O binder, or tyer, of the rope: (see art. حبل:)] (S, TA:) or, as IAar relates it, يا حَامِلُ [O loader]: a prov., applied to the consideration of results; because a man may tie a load too tightly; and when he desires to untie it, may injure himself and his camel. (TA. [See also a similar saying below, in the second paragraph.]) And الشُّفْعَةُ كَحَلِّ العِقَالِ [The right of preemption is like the untying of the cord with which a camel's fore shank and arm are bound together]: meaning that it is accomplished as quickly and easily as the عقال is untied: the explanation that it passes away quickly, like the camel when his عقال is untied, is improbable. (Mgh, Msb. *) And hence the saying [in the Kur xx. 28], وَ احْلُلْ عُقْدَةً مِنْ لِسَانِى (assumed tropical:) [And loose Thou an impediment of, or from, my tongue]. (Er-Rághib, TA.) The pass. is pronounced by some حُلَّ, and by others حِلَّ: thus in the saying of El-Farezdak, فَمَا حِلَّ مِنْ جَهْلٍ حُبَى حُلَمَائِنَا وَ لَا قَائِلُ المَعْرُوفِ فِينَا يُعَنَّفُ [And the garments of our forbearing men by which they support themselves in sitting by binding them, or making them tight, round the shanks and back are not loosed through ignorance, nor is the accepter of the benefit, among us, reproached]; the kesreh of the first ل [in the original form حُلِلَ] being transferred to the ح: but Akh heard it pronounced in this instance حُلَّ; and some, he says, in this word, and in others like it, as رُدَّ and شُدَّ, only impart to the dammeh somewhat of the sound of kesreh, by the pronunciation termed إِشْمَام. (S.) — — [He, or it, dissolved, melted, or liquefied, a thing; as also حلّل ↓, inf.

n. تَحْلِيلٌ, often said of a medicine as meaning it acted as a dissolvent.] حُلَّ, (M, K,) inf. n. as above, (TA,) meaning It was dissolved, melted, or liquefied, is said of anything congealed, frozen, or solid. (M, K.) — — [(assumed tropical:) He solved a problem, or riddle, &c. — — (assumed tropical:) He analyzed a thing; as also ↓ حلّل, inf. n. as above.] — — حَلَّ اليَمِينَ: see 2. — — From حَلُّ الأَحْمَالِ عِنْدَ النُّزُولِ [The untying, unbinding, or loosing, of the loads on the occasion of alighting], حَلَّ, inf. n. حُلُولٌ, came to be used alone as meaning نَزَلَ [i. e. He alighted; or descended and stopped or sojourned or abode or lodged or settled; and simply he took up his abode; or he abode, lodged, or settled; in a place]. (Er-Rághib, TA.) You say, حَلَّ بِالْمَكَانِ (S, K) or بِالْبَلَدِ, (Msb,) and حَلَّ المَكَانَ (S, Mgh, * K) or البَلَدَ, (Msb,) aor. ـُ3َ حَلُ (S, Msb, K) and حَلِ3َ, (K,) both of which forms of the aor. are mentioned by Ibn-Málik, (TA,) inf. n. حُلُولٌ (S, Mgh, Msb, K) and حَلٌّ (S, K) and حَلَلٌ, which is extr., (K,) and مَحَلٌّ (S, TA) and مَحِلٌّ; (TA;) and احتلّ ↓ بِهِ (S, * K) and ↓ احتلّهُ; (K;) meaning نَزَلَ بِهِ [He alighted, or descended and stopped &c. (as above), in the place or the country or town &c.]. (Msb, K, TA.) And in like manner, حَلَّ بِالقَوْمِ and حَلَّ القَوْمَ (S, ISd, TA) and بِهِمْ ↓ احتلّ and ↓ احتلّهُمْ (ISd, TA) [He alighted, or descended and stopped &c., at, or in, the abode of the people or party]; and حَلَّ إِلَى القَوْمِ signifies the same. (TA.) And حُلَّ المَكَانُ The place was alighted in, or taken as an abode; (TA;) was inhabited. (K.) [Hence, in philosophy, حُلُولٌ signifies (assumed tropical:) Temporary or separable, and permanent or inseparable, indwelling or inbeing: and حَلَّ بِهِ or فِيهِ (assumed tropical:) It had, or became in the condition of having, such indwelling or inbeing in it. And حَلَّ بِهِ or فِيهِ is often said of joy and grief and the like, meaning (assumed tropical:) It took up its abode in him. And حَلَّ مَحَلَّ ↓ كَذَا (assumed tropical:) It took, or occupied, the place of such a thing.] — — And hence, (TA,) حَلَّ الهَدْىُ, (S, Msb, K,) aor. حَلِ3َ, (S, Msb,) inf. n. حِلَّةٌ and حُلُولٌ, (S, K,) (tropical:) The beasts for sacrifice arrived at the place where it was lawful for them to be sacrificed, (S, K, TA,) or at the place in which they should be sacrificed. (Msb.) — — حَلَّ said of a punishment has for its aor. حَلُ3َ and حَلِ3َ, and the inf. n. is حُلُولٌ: (Msb:) [but it is said that] حَلَّ العَذَابُ, aor. حَلُ3َ, means (assumed tropical:) The punishment alighted, or descended: and حَلَّ, aor. حَلِ3َ, (assumed tropical:) it was, or became, due, or necessitated by the requirements of justice to take effect: it is said in the Kur [xx. 83], فَيَحُلَّ عَلَيْكُمْ غَضَبِى (assumed tropical:) [test my anger alight upon you, or befall you]; or فَيَحِلَّ عليكم (assumed tropical:) [test it become due to you]; accord. to different readings: (S, O:) or when you say, حَلَّ بِهِمْ العَذَابُ, [you mean (assumed tropical:) The punishment alighted upon them, or befell them; and] the aor. is حَلُ3َ only: and when you say, حَلَّ عَلَىَّ, or لَكَ, [you mean (assumed tropical:) It became due to me, or to thee; and] the aor. is حَلِ3َ: أَنْ يَحُلَّ عَلَيْكُمْ غَضَبٌ مِنْ رَبِّكُمْ [in the Kur xx. 89,] means (assumed tropical:) that anger should alight upon you, or befall you, from your Lord [accord. to those who read thus instead of يَحِلَّ; but the latter is the common reading]. (TA.) You say also, حَلَّ أَمْرُ اللّٰهِ عَلَيْهِ, aor. حَلِ3َ, inf. n. حُلُولٌ, meaning (assumed tropical:) [The threatened punishment of God] was, or became, due to him, or necessitated by the requirements of justice to take effect upon him. (K.) And حَلَّ حَقِّى عَلَيْهِ, (Msb, * K,) aor. حَلِ3َ, (Msb, K,) inf. n. حُلُولٌ, (Msb,) or مَحِلٌّ, (K,) (tropical:) My right, or due, was, or became, a thing the rendering of which was obligatory, or incumbent, on him. (Msb, * K, TA.) And حَلَّ الدَّيْنُ, (S, Msb, K,) aor. حَلِ3َ, inf. n. حُلُولٌ, (S Msb,) (assumed tropical:) The debt was, or became, or fell, due; (K, * TA;) its appointed term, or period, ended, (Msb, TA,) so that the payment of it became due. (TA.) And حَلَّ عَلَيْهِ الدَّيْنُ (assumed tropical:) The payment of the debt became obligatory on him. (Mgh.) — — حَلَّ, aor. حَلِ3َ, inf. n. حِلٌّ (S, Mgh, Msb, K) and حَلَالٌ, (S,) (tropical:) It (a thing, S, Mgh, Msb) was, or became, lawful, allowable, or free; (S, TA;) لَكَ to thee: (S:) contr. of حَرُمَ: (Msb, K:) a metaphorical signification, from حَلُّ العُقْدَةِ [" the untying of the knot "]. (TA.) Hence the saying, الزَّوْجُ أَحَقُّ بِرَجْعَتِهَا مَا لَمْ تَحِلَّ لَهَا الصَلَاةُ (assumed tropical:) [The husband is entitled to taking her back to the marriage-state as long as prayer is not lawful to her]. (Mgh.) And the saying, in a trad., لَمَّا رَأَى الشَّمْسَ قَدْ وَقَبَتْ قَالَ هٰذَا حِينُ حِلِّهَا, i. e. [When he saw that the sun had set, he said,] This is the time of its becoming lawful; meaning the prayer of sunset. (TA.) — — [حَلَّ, aor. حَلِ3َ, inf. n. حِلٌّ, (assumed tropical:) He was, or became, free from, or quit of, an obligation, or responsibility.] You say, جَعَلَهُ فِى حِلٍّ مِنْ قِبَلِهِ (assumed tropical:) [He made him, or pronounced him, free from, or quit of, obligation, or responsibility, with respect to him.]. (TA.) [And أَنْتَ فِى حِلٍّ مِنْ كَذَا (assumed tropical:) Thou art free from, or quit of, obligation, or responsibility, with respect to such a thing.] And حَلَّ said of the مُحْرِم, (S, Msb,) or حَلَّ مِنْ إِحْرَامِهِ, (K,) inf. n. حَلَالٌ, (S,) or حِلٌّ, (Msb, K,) or both; (TA;) and ↓ احلّ, (S, Msb, K,) and ↓ تحلّل; (Bd and Jel in ii. 192;) (tropical:) He quitted his state of إِحْرَام: (Msb, K:) this, also, is a metaphorical signification, from حَلُّ العُقْدَةِ. (TA.) [Hence,] فَعَلَهُ فِى حِلِّهِ وَ حِرْمِهِ, and وحُرْمِهِ ↓ فى حُلِّهِ, (assumed tropical:) He did it when he was free from إِحْرَام and when he was in the state of احرام. (K.) And أَشْهُرُ الحِلِّ, (S,) or شُهُورُ الحِلِّ: (K:) see حِلٌّ, below. And حَلَّتِ المَرْأَةُ, (S, K,) [aor. حَلِ3َ,] inf. n. حِلٌّ and حُلُولٌ, (TA,) (tropical:) The woman quitted her [period termed] عِدَّة: (S, K:) this, too, is a metaphorical signification, from حَلُّ العُقْدَةِ: (TA:) or حَلَّتْ لِلْزَّوَاجِ (assumed tropical:) she became free from any obstacle to marriage, as, for instance, by having accomplished the عِدَّة. (Msb.) [And (assumed tropical:) The woman became free from the marriage tie, by the death of her husband, or by divorce.] You say, أَنْتِ فِى حِلٍّ مِنِّى (assumed tropical:) Thou art divorced from me. (TA.) And حَلَّتِ اليَمِينُ (assumed tropical:) The oath [became discharged; and thus,] proved true. (Msb.) — — حَلَّ, aor. حَلِ3َ, inf. n. حَلٌّ, (assumed tropical:) He ran. (TA.) — حَلَّ بِهِ: see 4. — حَلَّ, sec. pers. حَلِلْتَ, aor. حَلَ3َ, inf. n. حَلَلٌ, He (a man) had a pain in his hips and [in the CK " or "] his knees. (K.) [See also حَلَلٌ, below.] 2 حلّلهُ: see 1, in two places: — — and see also 4, in four places. — — حلّل اليَمِينَ, (S, Mgh, Msb, K,) inf. n. تَحْلِيلٌ (Mgh, K) and ↓ تَحِلَّةٌ, (S, * Mgh, K,) and ↓ تَحِلٌّ, which is anomalous, (K,) or ↓ تَحِلَّةٌ is a simple subst., (Msb,) [and] so is ↓ حِلٌّ, (K, TA,) (assumed tropical:) He expiated the oath: (K:) or (assumed tropical:) he freed the oath from obligation by making an exception, or saying إِنْ شَآءَ اللّٰهُ, or by expiation: (Mgh, Msb:) or (assumed tropical:) he did that whereby he became free from violating, or failing of keeping, the oath; [generally meaning he made an exception in the oath, or he expiated it;] as also ↓ حَلَّهَا: (Msb:) and فِى يَمِينه ↓ تحلّل (assumed tropical:) he made an exception, or said إِنْ شَآءَ اللّٰهُ, in his oath, (S, Mgh, K,) immediately: (TA:) and مِنْهَا ↓ تحلّل (assumed tropical:) he became quit of it by expiation, (Mgh, TA,) or by a violation of it requiring expiation, or by making an exception, or saying ان شاء اللّٰه, in it. (TA.) One says to him who goes to a great length in threatening, or him who exceeds the due bounds in what he says, أَبَا فُلَانٍ ↓ حِلًّا, meaning (assumed tropical:) Make thou an exception, or say ان شاء اللّٰه, O father of such a one, in thine oath; regarding him as a swearer: and in like manner one says, يَا حَالِفُ اذْكُرْ ↓ حِلًّا (assumed tropical:) [O swearer, bear in mind the making an exception, or saying ان شاء اللّٰه]. (S, * TA. [See a similar saying in the second sentence of this art.]) In the saying لَأَفْعَلَنَّ كَذَا ذٰلِكَ أَنْ أَفْعَلَ كَذَا ↓ إِلَّا حِلَّ, [the particle] الّا is syn. with لٰكِنَّ; and the meaning is said to be, (assumed tropical:) [I will assuredly

do such a thing: but] the annulling of the obligation, or the expiation, of [that] my asseveration (قَسَمِى ↓ تَحِلَّةَ, or تَحْلِيلَهُ,) shall be my doing such a thing. (TA.) One says also, ↓ القَسَمِ فَعَلْتُهُ تَحِلَّةَ, meaning (assumed tropical:) I did it only enough to annul the obligation of, or to expiate, the oath; not exceeding therein the ordinary bounds. (S, Msb.) It is said in a trad., لَا يَمُوتُ لِلْمُؤْمِنِ ثَلَاثَةُ أَوْلَادٍ فَتَمَسَّهُ النَّارُ إِلَّا تَحِلَّةَ ↓ القَسَمِ, meaning (assumed tropical:) [Three children of the believer shall not die and the fire of Hell touch him]. save enough to annul the obligation of, or to expiate, the oath that is implied in the saying in the Kur [xix. 72], "There is not any of you that shall not come to it. " (A' Obeyd, S, TA.) Hence تَحْلِيلٌ came to be applied to anything in which the ordinary bounds were not exceeded. (S, Msb.) One says, ضَرَبْتُهُ تَحْلِيلًا, (S, TA,) or ضَرْبًا تَحْلِيلًا, (K,) meaning (assumed tropical:) I beat him moderately; not exceeding the ordinary bounds. (K, * TA.) And Kaab Ibn-Zuheyr says, speaking of the feet of a she-camel, وَقْعُهُنَّ الأَرْضَ تَحْلِيلُ, meaning Their falling on the ground is without vehemence. (S.) [In like manner, also,] القَسَمِ ↓ تَحِلَّةَ is descriptive, by way of comparison, of littleness; as is اليَمِينِ ↓ تَحِلَّةَ: (Mgh:) or of anything occupying little time: (TA:) and القَسَمِ ↓ إِلَّا تَحِلَّةَ, in the trad. cited above, means (assumed tropical:) [slightly, or] with a slight touch. (Mgh.) A poet says, أَرَى إِبِلِى جَدُودَ فَلَمْ تَذُقْ مُقْسَمٍ ↓ بِهَا قَطْرَةً إِلَّا تَحِلَّةَ (assumed tropical:) [I see my camels loathed the water of Jadood, so that they did not taste in it a drop save sparingly]. (S.) — — حلّل مَا بِهِ مِنَ الدَّآءِ, inf. n. تَحْلِيلٌ, (assumed tropical:) He, or it, removed what was in him, of disease. (Har p. 231.) — حلّلهُ الحُلَّةَ He clad him with the حُلَّة. (TA.) 3 حالّهُ He alighted, or descended and stopped or sojourned or abode or lodged or settled, with him; and simply he took up his abode, lodged, or settled, with him; syn. حَلَّ مَعَهُ. (K.) You say, يُحَالُّهُ فِى دَارٍ وَاحِدَةٍ [He takes up his abode, lodges, or settles, with him in one house]. (S.) And, of a woman, تُحَالُّ زَوْجَهَا فِى فِرَاشٍ [She takes her place with her husband in a bed]. (Mgh.) 4. احلّهُ He made him to alight, or descend and stop or sojourn or abide or lodge or settle; and simply he made him to take up his abode, to lodge, or to settle; syn. أَنْزَلَهُ; (S, K;) as also ↓ حللّهُ, and ↓ حَلَّ بِهِ: (K:) said also of a place [as though meaning it invited him to alight, &c.]. (ISd, TA.) So in the phrases احلّهُ المَكَانَ and بِالْمَكَانِ, and ↓ حللّهُ المَكَانَ, He made him to alight, or descend and stop &c., in the place. (K.) — — احلّ بِنَفْسِهِ (assumed tropical:) [He caused punishment (العُقُوبَةَ being understood) to alight, or descend, upon himself; or] he did what necessitated, or he deserved, punishment. (S, K.) — — احلّهُ اللّٰهُ عَلَيْهِ (assumed tropical:) God necessitated it, as suitable to the requirements of justice, to take effect upon him; namely, his threatened punishment (أَمْرَهُ). (K, * TA.) — — And احلّهُ (tropical:) He (God, Msb and K, and a man, S, Msb) made it lawful, allowable, or free; as also ↓ حلّلهُ, (S, Mgh, Msb, K, TA,) inf. n. تَحْلِيلٌ and ↓ تَحِلَّةٌ. (S.) Hence, [in the Kur ii. 276,] أَحَلَّ اللّٰهُ البَيْعَ (assumed tropical:) God has made selling to be lawful, or allowable, giving the choice to practise it or abstain from it. (Msb.) And hence also, أَحْلَلْتُ لَهُ الشَّىْءَ (assumed tropical:) I made, or have made, lawful, allowable, or free, to him, the thing. (S.) And أَحْلَلْتُ المَرْأَةَ لِزَوْجِهَا (assumed tropical:) I made, or have made, the woman lawful to her husband. (S.) — — And أَحْلَلْتُهُ and ↓ حَلَّلْتُهُ (assumed tropical:) I made him, or pronounced him, free from, or quit of, obligation, or responsibility, with respect to what was between me and him. (Ham p. 446.) And ↓ تحللّهُ (assumed tropical:) He made him, or pronounced him, free from, or quit of, obligation, or responsibility, with respect to himself. (TA.) — — أَحِلُّوا اللّٰهَ يَغْفِرْ لَكُمْ, or أَجِلُّوا, with ج, accord. to different readings of a trad.: see 4 in art. جل. — احلّ as an intrans. verb: see 1, near the end of the paragraph. Also (assumed tropical:) He entered upon [any of] the profane months. (S, K.) And (assumed tropical:) He went forth to the حِلّ: (S, K:) or he became in the حِلّ; which means the region without the حَرَم [or sacred territory]: (Msb:) or he became free from, or quit of, an obligation [of any kind] that was upon him. (S, K.) — — It is said in a trad., أَحِلَّ بِمَنْ أَحَلَّ بِكَ, meaning (assumed tropical:) Whoso quits the state of إِحْرَام, and makes it lawful to attack thee, and fights with thee, do thou so with him, though thou be in the state of احرام: or it means, if a man make lawful to him what is unlawful to him, as thy honour or reputation, and thy property, repel him from thyself in such a way as thou canst. (Sgh, TA.) — — احلّت (assumed tropical:) She (a ewe or goat) secreted milk in her udder without bringing forth: (S, O:) or (assumed tropical:) she, (a ewe or goat, K, and a camel, TA,) after her milk had become scanty, or had dried up, yielded her milk abundantly in consequence of her having eaten the [herbage termed] رَبِيع: in which case she is said to be ↓ مُحِلٌّ. (K.) And احلّت عَلَى وَلَدِهَا (assumed tropical:) She (a camel) yielded her milk abundantly to her young one. (ISd, TA.) 5 تحلّل It passed away by becoming dissolved, melted, or liquefied. (KL.) [And تحلّل إِلَيْهِ (assumed tropical:) It became reduced by analysis to it: occurring in this sense in the TA, art. قطع, in two places.] — — (assumed tropical:) It (a disease) went away by degrees. (Har p. 231.) — — See also 1, near the end of the paragraph. [Hence,] (assumed tropical:) He became ↓ حَلَال, meaning he finished his prayer. (Har p. 348.) — — تحلّل فِى يَمِينِهِ: and تحلّل مِنْهَا: see 2. — — تحلّل السَّفَرُ بِالرَّجُلِ (assumed tropical:) [The journey caused the man to fall sick after it; or] the man fell sick after arriving from the journey. (ISd, K.) — تحللّهُ: see 4. 7 انحلّت العُقْدَةُ The knot became untied, or undone, (K, TA,) or opened. (S.) — — [And انحلّ It became dissolved, melted, or liquefied. — — (assumed tropical:) It (a problem, or riddle, &c.) became solved. — — (assumed tropical:) It (a thing) became analyzed. — — (assumed tropical:) He relaxed; or became free from self-restraint.] — — انحلّت اليَمِينُ (assumed tropical:) The oath became freed from obligation [by an exception made in it, or by expiation]. (Msb.) 8 احتلّ: see 1, in four places. 10 استحلّهُ (assumed tropical:) He reckoned it, accounted it, esteemed it, or deemed it, lawful, allowable, or free: (S, O:) [and consequently, he profaned, desecrated, or violated, it; i. e., a thing that should be regarded as sacred, or inviolable:] or he took it as, or made it, lawful, allowable, or free: or he asked him to make it so to him. (K.) R. Q. 1 حَلْحَلَهُمْ He removed them, (S, K,) or unsettled them, from their place, (S,) or from their places, and put them in motion. (K.) — — حَلْحَلَ بِالنَّاقَةِ, (S,) or بِالإِبِلِ, (K,) He said to the she-camel, (S,) or to the camels, (K,) حَلْ, (S, K,) or حَلٍ. (K.) R. Q. 2 تَحَلْحَلَ عَنْ مَكَانِهِ He removed from his place; or quitted it. (S.) And تَحَلْحَلُوا They removed from their places, and became in motion, (K, TA,) and went away. (TA.) حَلْ (S, K) and حَلٍ, the latter used in the case of connexion with a following word, (S,) or حَلٍ حَلٍ, (K,) A cry by which a she-camel is chidden, like as a male camel is by the cry حَوْب: (S:) or a cry by which camels are chidden; (K, * TA;) but only female camels; as also حَلِي. (TA.) حَلٌّ Oil of sesame, or sesamum. (S, K.) حُلٌّ: see 1, near the end of the paragraph. حِلٌّ an inf. n. of 1 [q. v.], in several senses. (S, K &c.) — — [Hence,] شُهُورُ الحِلِّ, (S,) or أَشْهُرُ الحِلِّ, (K,) [The profane months; i. e. all the months except those termed الأَشْهُرُ الحُرُمُ: see حَرَامٌ.] — Also a simple subst. from حلّل اليَمِينَ: see 2, in four places. — See also حَلَالٌ, in seven places. — — [Hence,] الحِلُّ (assumed tropical:) The region that is without the حَرَم [or sacred territory]. (S, Msb, K.) — See also حَالٌّ. — Also A butt; an object of aim, at which one shoots

or throws. (K.) حَلَّةٌ: see مَحَلٌّ. — A large basket, (K,) or a thing of the form of a large basket, (Sgh, TA,) of reeds, or canes, (Sgh, K, TA,) in which wheat is put: so in the conventional language of the people of Baghdád: (Sgh, TA:) but in that of Egypt, a copper cooking-pot: (TA:) [pl. حِلَلٌ.] — The direction (جِهَة, and قَصْد,) of a thing; as also ↓ حِلَّةٌ: (K:) as when you say حَلَّةَ الغَوْرِ in the direction of the Ghowr; syn. قَصْدَهُ. (Sb, TA.) — فِيهِ حَلَّةٌ In him is weakness, and languor; as also ↓ حِلَّةٌ. (M.) حُلَّةٌ [A dress consisting of] an إِزَار [i. e. a waist-wrapper] and a رِدَآء [or wrapper for the whole body], (S, M, Mgh, K,) or a بُرْد [which is another kind of wrapper for the whole body], or some other garment: (M, K:) only applied to a dress consisting of two garments (S, M, Nh, Msb, K) of one kind: (Nh, Msb:) or either of the two garments by itself: or a رِدَآء and a shirt, completed by a turban; or a good garment; but not so called when upon a man; for in this case it means two garments, or three: or any good new garment that is worn, thick or coarse, or fine or thin: (TA:) or a lined garment: (K:) but with the Arabs of the desert it means [a dress consisting of] three garments, i. e. a shirt and an إِزَار and a رِدَآء: (TA:) pl. حُلَلٌ (Msb) [and حِلَالٌ, as below]: accord. to A'Obeyd, حُلَلٌ means بُرُود of El-Yemen, (S, TA,) from various places; and a garment of this kind is asserted to be meant in a trad. in which it is said that the best kind of grave-clothing is the حُلَّة: it is also said that حُلَلٌ is applied to the وَشْى and حِبَر and خَزّ and قَزّ and قُوهِىّ and مَرْوِىّ and حَرِير. (TA.) — — Also (assumed tropical:) A weapon, or weapons: (Sgh, K:) pl. حُلَلٌ and حِلَالٌ. (K.) You say, لَبِسَ حُلَّتَهُ, meaning (assumed tropical:) He wore, or put on, his weapon, or weapons. (Sgh, TA.) — — Also [like إِزَارٌ] (tropical:) A wife. (TA.) حِلَّةٌ A mode, or manner, of حُلُول [i. e. alighting, taking up one's abode, lodging, or settling]. (K.) — — See also حَالٌّ, in three places. — — And see مَحَلٌّ, in two places. — — Also (tropical:) A collection of بُيُوت [i. e. tents, or houses,] (Msb, K) of men; (K;) as also ↓ مَحَلَّةٌ: (Har p. 333:) or (K) a hundred thereof, (Msb, K,) and more: pl. حِلَالٌ. (Msb.) — — (assumed tropical:) A sitting-place, or the people thereof; syn. مَجْلِسٌ: [or] (assumed tropical:) a place of assembly: pl. as above. (K.) — See also حَلَّةٌ, in two places. حَلَلٌ A laxness in the legs of a beast: or in the tendons, or sinews, (K,) and weakness in the نَسَا [q. v.], (TA,) with laxness of the hock: or it is peculiar to camels: (K:) and signifies a weakness in the عُرْقُوب [i. e. hock, or hock-tendon,] of a camel; (Fr, S, O;) or in each عرقوب of a camel: (M, TA:) if in the knee, it is termed طَرَقٌ. (Fr, S.) — — And Paucity of flesh in the posteriors and thighs; or smallness and closeness of the buttocks; or paucity of flesh in the thighs; syn. رَسَحٌ; (K;) in a woman. (TA.) — — And Pain in the hips, or haunches, and the knees, in a man. (K.) حَلَالٌ (tropical:) Lawful, allowable, or free; contr. of حَرَامٌ; (S, Msb, K;) as also ↓ حِلَالٌ (K) and ↓ حِلٌّ (S, Mgh, Msb, K) and ↓ حَلِيلٌ: (K:) a metaphorical signification, from حَلُّ العُقْدَةِ [" the untying of the knot "] : according to some, meaning what is not forbidden; and therefore including what is disapproved and what is not disapproved: accord. to others, that for which one is not punishable. (TA.) [Hence, مَالٌ حَلَالٌ (assumed tropical:) Wealth lawfully acquired. And اِبْنُ حَلَالٍ (assumed tropical:) A legitimate son: and an ingenuous, or honest, person.] And الحُلْوُ الحَلَالُ (tropical:) Language in which is nothing that induces doubt, or suspicion: (K, TA:) and the man in whom is nothing that induces doubt, or suspicion. (TA in art. حلو.) And لَكَ ↓ هُوَ حِلٌّ (tropical:) It is lawful, allowable, or free, to thee. (TA.) And ↓ هُوَ حِلٌّ بِلٌّ, meaning the same; (S;) or ↓ حِلٌّ وَبِلٌّ; (K;) and هِيَ ↓ لِشَارِبٍ حِلٌّ وَبِلٌّ: (TA:) see art. بل. — — (tropical:) A man who has quitted his state of إِحْرَام; (S, Msb, K;) as also ↓ مُحِلٌّ, (Msb,) and ↓ حِلٌّ, (S, Msb,) and ↓ حِلٌّ مِنَ الإِحْرَامِ; (S, TA;) or this last signifies one who has not become in that state: (TA:) by rule one should say حَالٌّ, which is not used in this sense. (K.) — — (tropical:) A woman free from any obstacle to marriage, as, for instance, by having accomplished the عِدَّة. (Msb.) — — See also 5. حِلَالٌ: see حَلَالٌ. حَلِيلٌ: see حَلَالٌ. — — Also A fellow-lodger, or fellow-resident, of another, in one house: fem. with ة. (S.) — — And hence, (TA,) A husband: (S, Msb, K:) and with ة a wife; (S, Mgh, Msb, K;) as also without ة: (K:) or they are so called because each occupies a place, in relation to the other, which none beside occupies: (Msb:) [but there may be two or more wives to one man:] accord. to some, they are so called because the husband is lawful to the wife, and the wife to the husband: but the word, [or rather each word,] thus applied, is ancient: not a law-term: the pl. is حَلَائِلُ. (TA.) — — Also A neighbour: (Msb:) fem. with ة. (S.) — — And A guest. (Msb.) حَلَّالٌ (assumed tropical:) One who solves astronomical problems. (TA.) حَلَّانٌ: see تَحِلَّةٌ. — — دَمُهُ حُلَّانٌ (assumed tropical:) His blood goes for nothing; or is of no account. (K.) حَلْحَالٌ [The act of chiding a she-camel, or she-camels, by the cry حَلْ: a subst. from حَلْحَلَ; like زَلْزَالٌ from زَلْزَلَ: or] a subst. derived from حَلْ, or حَلٍ. (TA.) حُلَاحِلٌ A grave, staid, or sedate, chief: (S:) or one who is grave, staid, or sedate, in his sittingplace; a chief among his kinsfolk: (TA:) or a courageous chief: or a portly man, characterized by much manly virtue: or grave, staid, or sedate, with a forbearing, or clement, disposition: applied to a man: (K:) never to a woman: (TA:) and ↓ مُحَلْحَلٌ signifies the same: (K:) or the former, a chief with whom men often alight, or abide: (Har p. 69:) pl. حَلَاحِلُ. (S.) حَالٌّ [Untying, undoing, or opening, a knot:] act. part. n. of حَلَّ in the phrase حَلَّ العُقْدَةَ. (Msb.) — — [And hence, (see 1,)] Alighting, or descending and stopping or sojourning or abiding or lodging or settling; or simply taking up one's abode; or abiding, lodging, or settling; in a place; syn. نَازِلٌ; (K, TA;) as also ↓ حِلٌّ; occurring in the Kur xc. 2: (TA:) pl. of the former حُلُولٌ and حُلَّالٌ and حُلَّلٌ, (K,) and quasi-pl. n. ↓ حِلَّةٌ; (TA [in which it is in one place called a pl. (not a quasi-pl. n.) of حَالٌّ];) and the pl. of حِلَّةٌ is حِلَالٌ. (TA.) You say حَيٌّ حُلُولٌ A tribe that is [abiding] in one place. (Ham p. 171.) And ↓ قَوْمٌ حِلَّةٌ A people, or party, alighting, &c., (S, Msb, K,) and comprising a numerous company: and in like manner, ↓ حِيٌّ حِلَّةٌ, (S,) and حَيٌّ حِلَالٌ, (S, TA,) a numerous tribe [alighting, &c.]. (TA.) [See also نَظَرٌ.] — — Hence, الحَالُّ المُرْتَحِلُ (assumed tropical:) He who completes the reading, or reciting, of the Kur-án, and then immediately recommences it; likened to him who travels much, and does not come to his family: or the warrior who does not return from his warring. (TA.) — — دَيْنٌ حَالٌّ (assumed tropical:) A debt of which the appointed term, or period, is ended; (Msb;) a debt falling due; (TA;) contr. of مُؤَجَّلٌ. (Mgh.) — — See also مُحَلَّلٌ. أَحَلُّ Having what is termed حَلَلٌ [q. v.]: fem. حَلَّآءُ: and pl. حُلٌّ, applied to horses, (K, TA,) and to camels, and to wolves: (TA:) a camel having a weakness in the عُرْقُوب [i. e. hock, or hock-tendon]: (Fr, S:) and having a laxness in his legs: it is discommended in everything, except the wolf. (S.) — — The fem., applied to a woman, signifies Having little flesh in the posteriors and thighs; or having small and close buttocks; or having little flesh in the thighs. (TA.) إِحْلِيلٌ (S, Msb, K) and ↓ تِحْلِيلٌ (K) The orifice through which the urine passes forth (S, Msb, K) from the penis of a man: (K:) and the orifice through which the milk passes forth from the breast (S, Msb, K) and from the udder. (S, Msb.) تَحِلٌّ: see 2, near the beginning. تَحِلَّةٌ: see 2, in nine places: and see also 4. — — Also (assumed tropical:) A thing with which an oath is expiated; (K;) [and so ↓ حُلَّانٌ; as in the saying,] أَعْطِهِ حُلَّانَ يَمِينِهِ (assumed tropical:) Give thou to him that with which he may expiate his oath. (ISd, K.) تِحْلِيلٌ: see إِحْلِيلٌ. مَحَلٌّ A place where a person or party alights, or descends and stops or sojourns or abides or lodges or settles; a

place of alighting, or descending and stopping &c.; or simply where one takes up his abode, abides, lodges, or settles; (S, Msb, TA;) as also ↓ مَحِلٌّ: (Msb:) and ↓ مَحَلَّةٌ (S, Msb, K) and ↓ حِلَّةٌ, (S,) or ↓ حَلَّةٌ, (K,) signify a [particular, or special,] place of alighting, or descending and stopping &c., (S, Msb, K,) of a people or party: (S, Msb:) the pl. of مَحَلٌّ is مَحَالٌّ; and the pl. of مَحَلَّةٌ is مَحَلَّاتٌ. (TA.) You say, هُوَ فِى حِلَّةِ ↓ صِدْقٍ, i. e. فى مَحَلَّةِ ↓ صِدْقٍ [He is in a good, or an excellent, place of alighting, &c.]. (S.) — — [Hence, (assumed tropical:) A place, in a general sense. Thus in the phrase, حَلَّ مَحَلَّ كَذَا: see 1. And in the phrases, used in grammar, مَحَلُّهُ الرَّفْعُ (assumed tropical:) Its place in construction is that of the nominative case; and مَرْفُوعٌ مَحَلًّا (assumed tropical:) Virtually in the nominative case by reason of the place which it occupies in construction; and the like.] — — [Hence, also,] a term applied by Ks to (assumed tropical:) An adverbial noun of place or time. (T voce ظَرْفٌ.) — — [Hence, also, (assumed tropical:) A person, considered as one in whom some quality has place.] You say, هُوَ مَحَلٌّ لِأَنْ يُقَالَ فِيهِ إِنَّهُ لَخَيْرٌ وَعَسَى أَنْ يَفْعَلَ خَيْرًا (assumed tropical:) [He is a person fit, or proper, for one's saying of him, Verily he is good, and may-be he will do good]. (A and TA in art. ان.) — It is also an inf. n. (S, TA. [See 1.]) مَحِلٌّ: see مَحَلٌّ. — — Also The lawful place of slaughter of a beast for sacrifice; (S;) accord. to some, to the pilgrim on the general day of sacrifice, and to the performer of the عُمْرَة on the day of his entering Mekkeh; or, as others say, to him who is in the state of إِحْرَام. (TA.) — — And The term, or period, of falling due of a debt. (S, TA.) — It is also an inf. n. (K, TA. [See 1.]) مُحَلٌّ: see مُحَلَّلٌ. مُحِلٌّ [Making one to alight, or descend and stop &c.]. [Hence,] المُحِلَّتَانِ (assumed tropical:) The cooking-pot and the hand-mill: and المُحِلَّاتُ the cooking-pot and the hand-mill and the bucket and the knife and the axe and the instrument for striking light (قَدَّاحَة, S, or زَنْد, K) and the water-skin (S, K) and the bowl: (K:) for he who has with him these things alights, or abides, wheresoever he will; but he who has not must be near to persons from whom he may borrow some one or more thereof. (S.) [Hence, also,] تَلْعَةٌ مُحِلَّةٌ (assumed tropical:) A تلعة [q. v.] comprising one بَيْت [or tent], or two. (O, K.) — — (assumed tropical:) [Making a debt to fall due.] The Arabs used to say, when they saw the new moon, لَا مَرْحَبًا بِمُحِلِّ الدَّيْنِ وَ مُقَرِّبِ الآجَالِ (assumed tropical:) [No welcome be to that which makes the debt to fall due, and makes near the appointed periods!]. (TA.) — — See also حَلَالٌ. — — Also (assumed tropical:) One with whom it is lawful to fight: (S in art. حرم:) or whom it is lawful to slay: (TA:) contr. of مُحْرِمٌ, in the former sense, (S ubi suprà,) or in the latter sense. (TA.) — — (assumed tropical:) One who has no claim, or covenanted right, to protection, or safeguard, or respect; (S, TA;) contr. of مُحْرِمٌ, in this sense also. (S.) — — (assumed tropical:) A man who violates that which is sacred: or who does not hold that there is any sacredness pertaining to the sacred month. (K.) — — See also 4, last sentence but one. مَحَلَّةٌ: see مَحَلٌّ, in two places: — — and see also حِلَّةٌ. مُحَلَّلٌ: see مِحْلَالٌ. Also Any water at which camels have abode, and which they have consequently rendered turbid. (K.) — مُحَلَّلٌ لَهُ A man whose remarriage to his wife whom he has trebly divorced has been made lawful to him by her having been married to, and divorced by, another man; (Mgh, * TA;) as also ↓ مُحَلٌّ لَهُ (Mgh) and ↓ مَحْلُولٌ لَهُ (TA) and ↓ حَالٌّ, (ElKarkhee, Mgh,) or this last signifies [properly] one whose wife is lawful to him. (TA.) — مُحَلِّلٌ also signifies A thing little in quantity. (K.) مُحَلِّلٌ (assumed tropical:) A man who marries a woman that has bee trebly divorced, (S, Msb, K, TA,) on the condition of his divorcing her after consummation of the marriage, (TA,) in order that she may become lawful to [be remarried to] the former husband. (S, Msb, K, TA.) — — In a case of racing, (assumed tropical:) He that intervenes between two contending for a stake or stakes, (S,) or the third horse in a contest for a stake or stakes; (K;) if he outstrip, he takes [the stake or stakes]; and if he be outstripped, he is not fined: (S, K:) the case is this: two men lay two stakes; and then another comes, and starts his horse with the two others, without [laying] a stake; if one of the first two outstrip, he takes the two stakes, and this is lawful because of the third; but if the مُحَلِّل outstrip, he takes the two stakes; and if he be outstripped, there is no fine for him: he must be a horse of which one is sure that he may outstrip; otherwise it is termed قِمَارٌ: and he is also called دَخِيلٌ: (TA:) the مُحَلِّل in racing is so called because he makes lawful the contest for a stake or stakes, which had otherwise been unlawful. (Msb.) مِحْلَالٌ A place, (S,) or a meadow (رَوْضَةٌ), (K,) and a land (أَرْضٌ), (TA,) and a house (دَارٌ), (Mgh and Msb in art. اتى,) in which people alight, or descend and stop, or abide, much, or often; (S, K, TA, and Mgh and Msb ubi suprà;) as also ↓ مُحَلَّلٌ applied to a place: (S, TA:) or chosen as a place of alighting, &c.: or, accord. to ISd, that makes [or invites] people to alight, &c., in it much, or often; because a word of the measure مِفْعَالٌ has only the meaning of an act. part. n.: and, as some say, a meadow and a land are only thus called if abounding with herbage wholesome to the cattle. (TA.) مَحْلُولٌ: see مُحَلَّلٌ. حلا 1 حَلَا حِلٌّ: see مُحَلْحَلٌ. حَلَأَهُ, aor. حَلَأَ; and ↓ أَحْلَأَهُ; He applied the collyrium called حُلَاءَة and حَلْوء to his eyes: (K:) or, accord. to AZ, ↓ أَحْلَأَهُ, inf. n. إِحْلَاءٌ, signifies, he rubbed for him powder from two stones, and applied their powder as a collyrium to his eyes when they were diseased: (TA:) and accord. to ISk, حَلَأَ لَهُ حَلْوءًا signifies he rubbed for him a stone upon another stone, then put the powder [thus obtained] upon the palm of his hand, and rubbed off with it the rust of a mirror, [see صَدَأ and صَدَأٌ, the mirror being of bronze, or other metallic substance,] then applied it as a collyrium to his eyes. (K, * S.) — حَلَأَهُ, inf. n. حَلْءٌ, He flogged him with a whip. (S.) — — And, as also ↓ حَلَّأَهُ, He struck him with a sword, (S, K,) or a staff or stick. (TA.) — — حَلَأَ بِهِ الأَرْضَ He threw him down on the ground, prostrate: (K:) like جَلَأَ به الارض, which, accord. to Az, is a dial. var. of حلأ. (TA.) — — حَلَأَهَا (tropical:) He lay with her; or compressed her. (K, TA.) — حَلَأَهُ, (S, K,) and ↓ حلّأه, (K,) and ↓ احلأه, (TA,) He gave him money. (AZ, S, K.) [Hence,] مَا حُلِئْتُ مِنْهُ بِطَائِلٍ [I gained not, or derived not, any great profit from him, or it]. (T.) [See also 1 in art. حلى.] — حَلَأَ الجِلْدَ, aor. حَلَأَ, inf. n. حَلْءٌ and حَلَأَةٌ, He (a currier) shaved the hide; (S, K;) i. e., removed what remained of the flesh. (K.) — — Hence the prov., حَلَأَتْ حَالِئَةٌ عَنْ كُوعِهَا [A woman shaving a hide grazed the shin of the extremity of the bone of her fore arm next the thumb: see also حَزَّ]: for the dexterous woman sometimes hurries, and so grazes the skin of her wrist-bone. (S.) The prov., however, is differently explained: see حَالِئَةٌ. (TA.) — — حَلَأْتُ الصُّوفَ, inf. n. حَلْءٌ; as also حَلَتُّهُ; I tore the wool from the sheep. (Lh, TA in art. حلت) — حَلِئَ الأَدِيمُ, inf. n. حَلَأٌ, The hide had in it what is called تِحْلِئٌ. (S.) — — حَلِئَ He had pustules (حَلَأٌ, for which is put in the K تِحْلِئٌ) upon his lips after a fever. (TA.) And حَلِئَت الشَّفَةُ The lip broke out with pustules after an illness; (S, K;) as also حَلِيَت. (T.) 2 حَلَّأَ see 1, in two places. — حلّأ, inf. n. تَحْلِئٌ and تَحْلِئَةٌ, He drove away, and debarred, (camels or other animals, S, or people, TA,) from the water. (S, K.) حَلَّيْتُمْ occurs in a trad. for حَلَّأْتُمْ, like قَرَيْتُ for قَرَأْتُ, contr. to analogy; it being a rule not to change hemzeh into ى unless the next preceding letter is meksoor. (TA.) — حلّأ السَّوِيقَ, inf. n. تَحْلِئَةٌ; as also ↓ احلأ; He sweetened the سويق [or mess made of the meal of parched barley]: but hemzeh does not properly belong to this verb; for it is from الحَلْوَاء. (Fr, S, K.) [See 2 in

art. حلو.] 4 أَحْلَأَ see 1, in three places: — and see also 2. حَلَأٌ Pustules breaking out upon the lips after a fever. (S, K.) [See also حَلًّا, in art. حلى.] حَلُوْءٌ: see حُلَّاءَةٌ. حَلَّاءَةٌ A land abounding with trees: (K:) or the name of a certain place, (K,) intensely cold; (TA;) as also حِلَّاءة. (K.) حُلَّاءَةٌ and ↓ حَلُوْءٌ What is rubbed between two stones, to be applied as a collyrium (S, K) for a pain in the eyes: (TA:) [but see the verb, in the explanations of which this collyrium seems to be more correctly described:] or حَلُوْءٌ is a stone which a person with diseased eyes uses as a remedy: (K:) or, accord. to ISk, a stone that is rubbed upon, and then used as a collyrium; [i. e., its powder is so used.] (TA.) تُحَكُّ ↓ حَلُوْءَةٌ بِالذَّرَارِيحِ [A powder for the eyes, that is rubbed together with cantharides,] is a prov., applied to him whose words are fair, and whose actions are foul. (TA.) — — حُلَّاءَةٌ also signifies That which a currier shaves off from the inner side of a hide. (S, K.) حَلُوْءَةٌ: see the next preceding paragraph. حَالِئَةٌ A malignant serpent, (Sh, K,) the action of which, in poisoning him whom it bites, is like that of the oculist who rubs powder [form two stones] for him who has diseased eyes, and applies it to them. (Sh.) [Hence, accord. to some, the prov. above mentioned, as is stated (but without explanation) in the TA.] تِحْلِئَةٌ and ↓ تِحْلِيءٌ The hair on the surface of a hide, and its dirt, and blackness: (K:) or what is pared off from the back of a hide. (Lh, TA in art. بشر.) — — Also What the knife spoils, of a hide, in the process of shaving it. (S, K.) — — رَجُلٌ تِحْلِئَةٌ (tropical:) A heavy, or dull, or troublesome, man, (TA,) who sticks to another [like dirt], and vexes him. (K.) تِحْلِئَةٌ: see the next preceding paragraph. مِحْلَأٌ: see what next follows. مِحْلَأَةٌ A currier's knife, used for shaving the inner surface of the hide: (K:) and ↓ محْلأٌ the iron instrument, or stone, with which one shaves off the تِحْلِيء of a hide, and with which one skins. (TA voce مِحْمَرٌ, q. v.) حلب 1 حَلَبَ, (S, Mgh, Msb, K,) aor. حَلُبَ (S, Msb, K) and حَلِبَ, (K,) inf. n. حَلَبٌ (S, A, Msb, K) and حَلْبٌ (A, Mgh, Msb, K) and حِلَابٌ; (K;) and ↓ احتلب; (S, K;) He milked (TA) a she-camel (S, Mgh, Msb, TA) &c., (Msb,) a ewe, a she-goat, and a cow: (TA:) he drew forth the milk in the udder: (A, K: [see also 10:]) and حَلَبَ اللَّبَنَ [he drew the milk from the udder]. (S and K in art. رثأ, &c.) حَلَبْتَ بِالسَّاعِدِ الأَشَدِّ [Thou hast milked with the strongest fore arm] is a prov., meaning thou hast asked aid of him who will perform thine affair, or thy want: (TA:) or, accord. to A'Obeyd, حَلَبْتُهَا الخ I have milked her &c., meaning I have taken it by force when I could not by gentle means. (TA in art. شد.) And حُلِبَتْ صَرَامِ, (TA,) or صُرَامُ, (S, and some copies of the K, in art. صرم,) The last milk was, or has been drawn from the udder, is another prov., used in a case when an evil has attained its crisis: (TA:) or it means (assumed tropical:) the excuse reached, or has reached, its utmost point: (AO, S and K in art. صرم:) or the she-camel that hah [little or] no milk was milked, or has been milked; denoting a calamity. (IB, TA in art. صرم.) And إِنْ كُنْتَ كَاذِبًا فَحَلَبْتَ قَاعِدًا If thou lie, mayest thou milk sitting; i. e., lose thy camels, and become an owner only of sheep or goats, and thus, after having milked camels standing, milk sheep or goats sitting: this, also, is a proverbial saying, like the following: مَا لَهُ حَلَبَ قَاعِدًا وَاصْطَبَحَ بَارِدًا [What aileth him?] May he [be reduced to] milk a sheep or goat sitting, and drink cold water, not hot milk. (TA.) And حَلَبَ الدَّهْرَ أَشْطُرَهُ (assumed tropical:) He experienced good fortune and evil, is another prov. (TA. [See this and other exs. in art. شطر.]) So, too, ثُمَّ أَقْلَعَتْ ↓ حَلَبَتْ حَلْبَتَهَا (TA [but not there explained]) [lit. She performed her act of milking, and then desisted: but, as explained in Freytag's Arab. prov. (i. 343 and 281), meaning (assumed tropical:) It (a cloud, سَحَابَة,) sent forth a fine rain, and then ceased: and some read أَحْلَبَتْ ↓ حَلْبَةً, meaning the same: see another reading voce جَلَبَ]. — — [Hence, حَلَبَهُ (assumed tropical:) He mulcted him: see an ex. voce فَشَّ: and see حَلَبٌ.] — — [Hence also,] حَلَبَ, (A, K,) aor. حَلُبَ, (A,) inf. n. حَلْبٌ, (TA,) (tropical:) He set himself upon his knees, in the posture of the milker: (A:) he sat on his knees; (K;) or on his knee: he sat on his knee in eating, or in milking a ewe or she-goat: he kneeled. (TA.) You say, أُحْلُبْ وَكُلْ (tropical:) [Kneel thou like the milker, and eat]: (A:) it denotes a lowly [and becoming] mode of sitting while eating. (TA.) لَيْسَ فِى كُلِّ حِينٍ احْلُبْ فَاشْرُبْ (tropical:) [Not at every time is it said, kneel thou, and understand] is a prov. applied in the case of anything that is forbidden, or denied: AA says that الحلب signifies the act of kneeling; and الشرب the understanding a thing: and one says to a stupid person, أُحْلُبْ ثُمَّ اشْرُبْ Kneel thou; then understand: one says also, ليس كلُ حين احلب فاشرب [in Freytag's Arab. Prov., ii. 437, thus: فَأَشْرَبَ ↓ لَيْسَ كُلُّ حِينٍ أَحْلَبَ, and explained as meaning Not every time permits to milk and then to drink: i. e. not every time aids thee in performing a work; therefore thou shouldst act prudently, and not expend thy wealth without rule and measure.] (TA.) — حَلَبَ الرَّجُلَ, aor. حَلُبَ, He milked for the man. (S.) — — حَلَبَهُ and ↓ احلبهُ He assigned to him, to be milked by him, a ewe or she-goat, and a she-camel: (K:) or the latter, he assigned to him what he should milk. (S.) — حَلَبُوا, (K,) aor. حَلُبَ, (TA,) inf. n. حَلْبٌ and حُلُوبٌ, They assemble, or collected themselves together, from every quarter. (K, TA.) [See also 4.] — حَلِبَ, aor. حَلَبَ, It (hair &c.) was, or became, black. (K.) 3 حالبهُ He milked with him. (K.) — — See also 4. — — حَالَبْتُهَا, inf. n. مُحَالَبَةٌ, She vied with her in patience during milking. (L.) 4 احلب أَهْلَهُ, (S,) inf. n. إِحْلَابٌ (K) and إِحْلَابَةٌ, (S, K,) [which latter see also below,] He milked for his family, while he was in the place of pasturage, and then sent to them the milk there drawn by him: (S, K:) or he conveyed to his tribe what had been milked while the camels were in the places of pasturage, and had been collected to the quantity of a camel-load. (TA.) — — See also 1, in three places. [In the last of those instances, the verb, as explained in the K, is doubly trans.; and hence,] — — احلبهُ is also used as meaning (assumed tropical:) He gave him a thing. (TA.) — — Also He assisted him to milk, or in milking. (S, A, Mgh, K.) — — And hence, (A, Mgh,) as also ↓ حالبهُ, (S,) by extension, (A,) in a general sense, (Mgh,) (tropical:) He assisted him, or aided him. (S, A.) And احلب غَيْرَ قَوْمِهِ (assumed tropical:) He entered among a party, or people, not his own, and aided some of them against others. (TA.) And احلبوا (assumed tropical:) They aided their companions. (TA.) (assumed tropical:) They assembled, or collected themselves together, from every quarter, to render aid, عَلَيْهِ against him; (S;) like اجلبوا; (S in art. جلب;) as also ↓ استحلبوا: (TA:) (assumed tropical:) they collected themselves together from every quarter for war &c.: (Az, TA:) (assumed tropical:) they assembled from every quarter, عَلَيْهِ against him. (TA. [See also 1.]) — احلب His camels brought forth females: opposed to اجلب " his camels brought forth males. " (S, A, K.) One says, أَأَحْلَبْتَ أَمْ أَجْلَبْتَ Have thy camels brought forth females, or have they brought forth males? (M, K.) See also أَجْلَبَ. 5 تحلّب It flowed; (S, A, K, KL;) [or oozed, or exuded;] said of milk; (KL;) and (tropical:) of water; (A;) and (tropical:) of sweat, (S, A, K,) as also ↓ انحلب; (S;) and (tropical:) of moisture, or dew. (L.) — — (tropical:) It (one's body) flowed, عَرَقًا with sweat: and in like manner, the eye [with tears]; (K;) and the mouth [with saliva]; (A, K;) as also ↓ انحلب. (K.) — — (assumed tropical:) He sweated. (TA.) — — It is also said of the [tribute termed] فَىْء [as meaning (assumed tropical:) It flowed in; or was collected: see حَلَبٌ]. (TA.) 7 إِنْحَلَبَ see 5, in two places. 8 إِحْتَلَبَ see 1, first sentence. 10 استحلب He drew forth milk. (S, A, K. *) — — [Hence,] استحلبتِ الرِّيحُ السَّحَابَ (A, TA) (tropical:) The wind drew forth a shower of fine rain from

the clouds; or caused them to send forth fine rain. (TA.) [And استحلبهُ فِى فَمِهِ (assumed tropical:) He sucked it in his mouth so as to draw forth its moisture or what dissolved thereof: see an ex. voce مُرٌّ.] — — نَسْتَحْلِبُ الصَّبْرَ, occurring in a trad., means نَسْتَدِرُّ السَّحَابَ (assumed tropical:) [We desire, or look for, a shower of rain from the white clouds]. (TA.) — — See also 4. حُلْبٌ: see حُلْبَةٌ. حَلَبٌ is an inf. n.: (S, A, Msb, K: see 1:) — — and also signifies Milk drawn from the udder; (S, A, * Mgh, K;) or so لَبَنٌ حَلَبٌ; (Msb;) and so ↓ حَلِيبٌ; (S A, K;) or لَبَنٌ حَلِيبٌ; (Msb;) and ↓ حلابٌ: (TA:) or (K, TA, in the CK " and ") ↓ حَلِيبٌ signifies [fresh milk, i. e.] milk of which the taste has not become altered; (K, TA;) and حَلَبٌ is thought by ISd to be used in this sense. (TA.) — — [Hence,] (tropical:) The [tax called] جِبَايَة: (A:) or the kind of جباية (S, K) that is similar to the صَدَقَة and the like, (K,) whereof the assessment is not certain, or defined: (S, K:) pl. أَحْلَابٌ. (A, TA.) The pl. also means (assumed tropical:) Profits, or advantages, such as accrue to a commander, or governor. (TA in art. رضع.) — — (tropical:) An evil result: so in the saying, ذَاقُوا حَلَبَ أَمْرِهِمْ (tropical:) [They tasted the evil result of their affair, or action]. (A.) — — مَا لَهُ لَا حَلَبٌ وَلَا جَلَبٌ, mentioned by IAar, but not explained by him, (TA,) is said to be a form of imprecation [meaning What aileth him? May he have neither she-camels nor he-camels]; (K;) and this is the opinion generally held: (TA:) but some say that there is no reason for this [assertion; holding the meaning to be, he has neither she-camels nor hecamels; the former لا being redundant: see 4; and see also جَلَبٌ]. (K.) — Also The covering, exterior part, peel, or the like, (syn. قِشْر,) of anything. (Kr, TA.) حُلْبٌ [a pl. of which the sing. is not mentioned,] Black; as applied to animals. (K. [See also حُلْبُوبٌ.]) — — And Intelligent; as applied to men. (K.) حَلْبَةٌ [A single act of milking:] see 1. — — [A time of milking. And hence,] الحَلْبَتَانِ The morning and evening; (IAar, K;) because they are the two milking-times. (TA.) — — [(assumed tropical:) A fine rain; or a shower of fine rain: pl. حَلَبَاتٌ: the sing. occurring in the TA in art. هضب, and the pl. in the same and in the S in that art.: see also 1 in the present art.] — A number of horses started together for a wager: (K:) horses assembled from every quarter for a race, (S, Mgh, Msb, K,) not from one stable, (S, K,) or not from one quarter: (Msb:) or horses that come from every quarter to aid: (A: [but this is probably a false rendering, occasioned by an omission, which has combined portions of explanations of two words:]) pl. حَلَائِبُ, (Msb, K,) because the sing. has the meaning of ↓ حَلِيبَةٌ, (Msb,) [as pl. of حَلْبَةٌ irreg., and حِلَابٌ and حَلَبَاتٌ. (TA.) You say, جَآءَتِ الفَرَسُ فِى آخِرِ الحَلْبَةِ The mare came among the last of the horses [in the race]. (Msb.) And فُلَانٌ سَابِقُ الحَلَائِبِ (assumed tropical:) [Such a one is the winner in races. or in contests]. (TA.) — — And A raceground. (A.) You say, فُلَانٌ يَرْكُضُ فِى كُلِّ حَلْبَةٍ مِنْ حَلَبَاتِ المَجْدِ (tropical:) [Such a one urges on in every scene of glorious contest]. (A, TA.) حُلْبَةٌ [Fenugreek; trigonella fænumgræcum of Linn.;] a certain grain, (S, Mgh, Msb,) well known, (S, Mgh,) which is eaten; also pronounced ↓ حُلُبَةٌ: (Msb:) a certain plant, (AHn, K,) having a yellow grain, used medicinally; and made to germinate [in a vessel of water], and eaten; (AHn, TA;) useful as a remedy for diseases of the chest, for cough, asthma, phlegm, and hæmorrhoids, for giving strength to the back, for the liver and the bladder, and as a stimulant to the venereal faculty, (K, * TA,) alone or compounded; and a common article of food of the people of El-Yemen: pl. [or rather coll. gen. n.] ↓ حُلْبٌ. (TA.) — — The [plant otherwise called] عَرْفَج. (AHn, K.) — — The قَتَاد [or tragacantha]. (AHn, K.) — — The leaves of the عِضَاه when they have become harsh and dry, and dusty or dustcoloured, and when its branches and thorns have become thick: (TA:) or it is [what is in a similar state] of the fruit of the عضاه: (IAth, TA:) the word is sometimes pronounced ↓ حُلُبَةٌ. (TA.) — — The kind of food called فَرِيقَة, (K, TA,) which is given to women when childbearing; (TA;) as also ↓ حُلُبَةٌ. (K.) — A pure black colour. (K.) [See حُلْبُوبٌ.] حُلُبَةٌ: see the next preceding paragraph, in three places. حَلْبَى: see حَلُوبٌ, in two places. حَلْبَاءُ A female slave who kneels by reason of indolence. (TA.) حَلْبَاةٌ; and its pl. حَلْبَاتٌ: see حَلُوبٌ, in three places. حُلْبُوبٌ Black hair &c. (T, K. [See also حُلْبٌ.]) And أَسْوَدُحُلْبُوبٌ Intensely black. (S.) حَلَبُوتٌ: see each in two places voce حَلُوب. حَلَبُوتَى: see each in two places voce حَلُوب. حَلْبَانَةٌ: see each in two places voce حَلُوب. حِلَابٌ: see حَلَبٌ: — — and مِحْلَبٌ. — It is also a pl. of حَلْبَةٌ, as shown above. (TA.) حَلُوبٌ and ↓ حَلُوبَةٌ (of which the latter is the more common, TA) A she-camel that is milked; (K;) both signify alike: (TA:) or the former is an epithet, signifying as above; and the latter is a subst., signifying the animal that is milked; (S, * A, Mgh, Msb, TA;) though some say the reverse: or sometimes the former is used for the latter, meaning a milch camel, &c.: accord. to Meyd, the latter signifies a she-camel that is milked for the guest, and for the people of the tent or house: (TA:) the former is used by some as a sing., and by others in a pl. sense: (IB, TA:) and [in like manner] the latter is applied to a single she-camel or ewe or she-goat, and to more: (K:) the pl. (of the latter, TA) is حَلَائِبُ (S, K) and حُلُبٌ; (K;) and حُلْبٌ, supposed to be a contraction of حُلُبٌ, also occurs as a pl. epithet applied to ewes and to she-goats. (Lh, TA.) You say حَلُوبَةٌ تُثْمِلُ وَلَا تُصَرِّحُ A milch camel that gives much froth in her milk, and does not give pure, or clear, milk: a prov., applied to him who promises much, but performs little. (Meyd, TA.) And دَرَّتْ حَلُوبَةُ المُسْلِمِينَ (assumed tropical:) [The milch camel of the Muslims has yielded a copious supply of milk] is said when the dues of the government-treasury are in a good state. (IAar, Suh, TA.) ↓ حَلْبَانَةٌ, also, signifies A she-camel having milk; (IAar, S, K;) that is milked; a milch camel; (A, K;) like حَلُوبٌ; (TA;) and so ↓ حَلْبَاةٌ (IAar, K) and ↓ حَلَبُوتٌ (ISd, K) and ↓ حَلْبَى and ↓ حَلَبُوتَى, (K,) like as they said رَكْبَانَةٌ and رَكْبَاةٌ and رَكَبُوتٌ (TA) and رَكْبَى and رَكَبُوتَى: (K:) or fit to be milked: (S and TA voce رَكُوبٌ:) and حَلُوبٌ and the rest of the foregoing epithets, except حَلَبُوتٌ, [which I nevertheless believe to be perfectly syn. with them, like as خَلَبُوتٌ is syn. with خَلَّابٌ accord. to the S,] are also mentioned as having an intensive signification. (TA.) You say ↓ نَاقَةٌ حَلْبَانَةٌ رَكْبَانَةٌ (A, K) and ↓ حَلْبَاةٌ رَكْبَاةٌ (TA) [and ↓ حَلَبُوتٌ رَكَبُوتٌ] and ↓ حَلْبَى رَكْبَى and ↓ حَلَبُوتَى رَكَبُوتَى (K) A she-camel that is milked and ridden: (A, K:) or that yields abundance of milk and that is submissive to be ridden. (TA.) AZ mentions ↓ نَاقَةٌ حَلْبَاتٌ, the latter word in the pl. form; as also نَاقَةٌ رَكْبَاتٌ. (TA. [But in each case I think that the ت is a mistake for ة.]) — See also حَالِبٌ. — — [Hence,] هَاجِرَةٌ حَلُوبٌ (assumed tropical:) [A summer-midday] that draws forth the sweat. (K.) حَلِيبٌ: see حَلَبٌ, in two places. — — Also (tropical:) A beverage [of the kind termed نَبِيذ,] prepared from dates. (K, TA.) — — And (assumed tropical:) Fresh blood. (K.) حِلَابَةٌ [or perhaps حُلَابَةٌ, like عُصَارَةٌ &c., (assumed tropical:) An exuding fluid]. (AHn, TA voce نِفْطٌ, q. v.) حَلُوبَةٌ: see حَلُوبٌ. حَلِيبَةٌ: see حَلْبَةٌ: — — and see what next follows. حَلَائِبُ used as a pl. of حَلْبَةٌ [q. v.], because the latter has the meaning of ↓ حَلِيبَةٌ. (Msb.) — — Also Companies, assemblies, or troops. (K.) — — And The sons of the paternal uncle: (K:) or a man's assistants, or auxiliaries, consisting of the sons of the paternal uncle in particular. (TA.) حُلَّبٌ A certain plant, (S, K,) that grows in the hot season, in the plains and on the sides of valleys, cleaving to the ground so as almost to be buried in it, not eaten by the camels, but only by the sheep or goats, (TA,) and by the gazelles: (S, TA:) it increases the milk,

and fattens; and gazelles are snared [while pasturing] upon it (تحتبل عليها): (TA:) hence the expressions تَيْسٌ ذُو حُلَّبٍ and تَيْسُ الحُلَّبِ [a buck-gazelle that feeds upon the حلّب]: (S:) it is a curling herb, of a dusty colour inclining to green, that spreads upon the ground; when a piece of it is cut off, a milky fluid flows from it: (As, S:) AHn says, it is a plant that spreads upon the ground, evergreen, having small leaves, with which they tan: Aboo-Ziyád says, it is included among what are termed الخِلْفَة, and is a tree that expands over the ground, cleaving thereto, intensely green, growing most when the heat becomes great: and he adds, on the authority of Arabs of the desert, that it lies upon the ground, having small and bitter leaves, and a root penetrating deep into the earth, and small twigs: it is of the kind of plants termed رَبِّحَةٌ. (TA.) حُلَّبِيٌّ A skin for water or milk tanned with [the leaves of] the حُلَّب; (S, K;) as also ↓ مَحْلُوبٌ, (K.) يَوْمٌ حَلَّابٌ (assumed tropical:) A dewy day. (Sh, K.) حَالِبٌ A milker; (S, K;) as also ↓ حَلُوبٌ; (K;) but the latter has an intensive signification: (TA:) pl. حَلَبَةٌ. (S, A.) You say, هُمْ حَلَبَةُ الإِبِلِ [They are the milkers of the camels]. (A.) And شَتَّى تَؤُوبُ الحَلَبَةُ [Separately the milkers return]: (S, A:) for when they assemble to milk their camels, each occupies himself with milking his own, and then they return, one after another; (S, TA;) or they water them together, and return separately to their abodes, where each one milks: (TA:) a prov., (S, A, TA,) relating to the manners of men in assembling and separating: (TA:) you should not say الحَلَمَةْ. (S.) IKtt gives it differently, thus: حَتَّى تَؤُوبَ الحَلَبَةْ [Until the milkers return]: but the former reading is that commonly known. (IB, TA.) لَيْسَ لَهَا رَاعٍ وَلٰكِنَّ حَلَبَةٌ [They (i. e. camels) have not a pastor, but milkers] is another prov., applied to a man who asks thine aid, and whom thou aidest, but on whose part there is no aid. (TA. [That is, You ask aid of one to whom you render no aid. See also Freytag's Arab. Prov. ii. 427.]) — — [Hence,] الحَالِبَانِ (tropical:) [The two spermatic ducts;] two veins, or ducts, which supply the penis with [the spermatic] fluid; whence the phrase, دَرَّ حَالِبَاهُ, meaning (tropical:) his penis became erect: (A, TA:) (assumed tropical:) two veins, or ducts, in the kidneys: (Zj in his " Khalk el-Insán: ") or (assumed tropical:) two veins, or ducts, (S, TA,) of a green colour, (TA,) on either side of the navel: (S, TA:) accord. to some, (assumed tropical:) two veins, or ducts, within the two horns. (TA. [But I think that, in this instance, القرنين is a mistranscription for العِرْنِين, meaning the nose: see what follows.]) حَوَالِبُ [is the pl., and] signifies (tropical:) The sources [whence flows the milk] of the udder: (A, TA:) and (tropical:) the sources whence flow the tears of the eye: (A, K:) and (tropical:) the sources of a spring, (A,) or of a well: (K:) and حَوَالِبُ الأَسْهَرَيْنِ (assumed tropical:) the veins, or dusts, that excern the mucus from the nose, and the spermatic fluid from the penis. (AA, T. [But see art. سهر.]) إِحْلَابٌ: see what next follows. إِحلَابَةٌ Milk which a man draws for his family, while he is in the place of pasturing, and then sends to them: (A, K:) or milk that remains over and above what fills the skin: (K:) or what remains over and above the contents of the skin when the pastor brings the skin on the occasion of his conducting his camels to water and it contains milk; this being the احلابة of the tribe: or milk which people collect, to the quantity of a camel-load, while their camels are in the place of pasturing, and convey to the tribe; as also ↓ إِحْلَابٌ, pl. أَحَالِيبُ; whence the phrases, قَدْ جَآءَ بِإِحْلَابَيْنِ, and بِثَلَاثَةِ أَحَالِيبَ He has come with two camel-loads of milk collected while the camels were in the pasture, and with three such loads: when, in the case of milking ewes or goats or cows, people do thus, one says of them, جَاؤُوا بِإِمْخَاضَيْنِ, and أَمَا خِيضَ. (TA. [See also 4.]) تِحْلِبَةٌ and تُحْلُبَةٌ and تَحْلُبَةٌ and تِحْلَبَةٌ and تُحْلُبَةٌ (K) and تُحْلِبَةٌ and تَحْلِبَةٌ (AHei, TA) and تِحْلَابَةٌ (K) A ewe, or she-goat, from whose udder somewhat [of milk] has issued before her being mounted by the ram: (K:) and a she-camel that emits, or yields, milk before conception: (Seer, TA:) or you say, accord. to Ks, عَنْزٌ تِحْلِبَةٍ, or تَحْلِبَةٍ, [accord. to different copies of the S,] meaning a she-goat from whose udder some milk has issued before she has been mounted by the ram: and accord. to AZ, عَنَاقٌ تِحْلِبَةٍ, or تَحْلِبَةٍ, [accord. to different copies of the S,] and تُحْلُبَةٍ, and تَحْلَبَةٍ, a young she-goat that is milked before she conceives. (S.) مَحْلَبٌ A place of milking. (Msb.) — [Also The prunus mahaleb of Linn.; a small kernel of the stone of a wild cherry, much esteemed by the Egyptians, (and by the Arabs in general, E. W. L.,) and employed by them in many diseases, as a bechic and carminative; brought from Europe: (Rouyer, in the " Descr. de l'Egypte," xi. 452 of the 8vo. ed.:)] a kind of odoriferous tree: (A:) a certain tree having a grain (حَبّ [which may mean a kernel]) that is put into perfumes and aromatics; (Msb, * TA;) the perfume in which it is incorporated being termed ↓ مَحْلَبِيَّةٌ: so say IDrst and others: AHn says that he had not heard of its growing anywhere in the country of the Arabs: accord. to Aboo-Bekr Ibn-Talhah, a tree having a grain (حَبّ) like that of the رَيْحَان [which is likewise used in medicine, called بِزْرُ الرَّيْحَانِ, i. e. the seed of the ocimum basilicum, or common sweet basil]: accord. to Aboo-'Obeyd El-Bekree, the [tree called] أَرَاك: (TA:) [J says,] حَبُّ المَحْلَبِ is an aromatic medicine, the place whereof is المَحْلَبِيَّةُ, (S,) which is a town (بَلَدٌ) near El-Mósil: (K, TA:) IKh calls it a kind of perfume: some say it is the grain of the خِرْوَع [or castor-oil-plant]: others, that the محلب is the fruit, or produce, of the kind of tree termed شَجَرُ اليُسْرِ, which the Arabs call الأُسْر: IDrd says that it is the grain with which one perfumes; calling the grain by the name of محلب: (TA:) the best is the white, pearly, and clear. (Ibn-Seenà, book ii. p. 210.) Accord. to IDrst, this word is originally an inf. n., and حبّ المحلب and شجرة المحلب mean حبّ الحلب and شجرة الحلب. (TA. [IbrD informs me that it is a custom of some of the Arabs, previously to their milking, to chew some محلب, and to anoint with it the teat of the animal.]) — Honey. (K.) مُحْلِبٌ [One who assists in milking. — — And hence, in a general sense,] (tropical:) An aider, or assistant: (S, K:) or an aider, or assistant, not belonging to the party, or people, whom he aids: if of that party, or people, the aider is not so called, accord. to the T. (TA. [But see 4.]) مِحْلَبٌ (S, A, Msb, K) and ↓ مِحْلَابٌ (A, Msb, K) A milking-vessel; a vessel into which one milks; (S, A, Msb, K;) made of the skin of a camel's side, or of other skin: (MF:) a vessel into which ewes are milked. (Az, TA.) مَحْلَبِيَّةٌ: see مَحْلَبٌ. مَحْلُوبٌ Milk drawn from the udder. (S * K, &c.) — See also حُلَّبِيٌّ. حلت حِلِّيتٌ: see what follows. حِلْتِيتٌ; (S, K;) for which you should not say حِلْتِيثٌ, with ث; sometimes written حِلَّتِيتٌ; (S; as in one copy; but in another, and in that from which SM quotes, حِلِّيتٌ;) and ↓ حِلِّيتٌ; (K;) [Assa, or asa: of which there are two kinds; حِلْتِيتٌ مُنْتِنٌ, or assa fœtida; and حلتيتٌ طَيِّبٌ or assa dulcis:] the gum of the أَنْجُذَان: (S K:) ISd says, حلتيت is an Arabic or an arabicized word: [and is the name of a certain plant:] I have not heard that it grows in Arabia; but it grows between Bust and the country of El-Keekán: it is he says, a plant that lies prone upon the ground, and from the middle of it there comes forth, and rises high, a reed, or cane, at the head whereof is a knob (كُعْبُرَةٌ): it is also, he adds, the name of the gum that comes forth at the roots of the leaves of that reed, or cane: the people of the part above mentioned, he says, cook the plant thus called, and eat it; and it is not a plant that remains during the winter. (TA.) In the T, Az states that حلتيت is said, on the authority of Lth, to be the same as انجرد [app. a mistake for أَنْجُرَة; or for أَنْجِذَ, from the Persian أَنْگُدَان, signifying assa fœtida]; but, he adds, the word that I remember to have heard as the same as انجرد is خلتيت, with خ;

and I do not think it to be genuine Arabic. (TA, here and in art. خلت.) حلج 1 حَلَجَ القُطْنَ, (S, A, Msb, K,) aor. حَلِجَ (S, Msb, K) and حَلُجَ, (S, K,) inf. n. حَلْجٌ, He separated, or cleared, the cotton from its seeds, with the wooden implement termed مِحْلَج: (Msb:) or he separated and loosened the cotton (نَدَفَهُ) with the مِحْلَاج upon the مِحْلَج, (TA,) or upon the مِحْلَجَة. (A.) [Golius describes the operation thus: " e nucibus parum excerptum, inter ferramenta duo (quorum superius, axiculo seu specillo simile, ceu torno vertitur, inferius quiescit, simul autem inter sese arcte cohærent,) attrahitur et à semine duriore segregatur: " but see مِحْلَاجٌ and مِحْلَجٌ.] — — [Hence,] حَلَجَ signifies also (tropical:) He made a cake of bread round (A, K) [by rolling it] with the مِحْلَاج. (A.) — — And (tropical:) He mixed, and stirred about, and beat, what is termed تَلْبِينَة, or هَرِيسَة. (A, TA.) — — And (tropical:) He beat another with a staff, or stick. (A.) — — (tropical:) He twisted a rope. (A, TA.) 5 تحلّج السَّحَابُ (assumed tropical:) The clouds became in a state of commotion, and lightened. (K.) — — مَا تَحَلَّجَ ذٰلِكَ فِى صَدْرِى (tropical:) That [thing, or affair,] did not become agitated to and fro in my mind, so that I should doubt respecting it. (TA.) And مَا تَحَلَّجَ فِى صَدْرِى مِنْهُ شَىْءٌ (tropical:) [Nothing of it was doubtful in my mind;] I doubted not respecting aught of it. (A.) You say, دَعْ مَا تَحَلَّجَ فِى صَدْرِكَ and ما تَخَلَّجَ (tropical:) [Leave thou that which has been doubtful in thy mind]. (Lth, TA.) تحلّج فِى صَدْرِى and تخلّج mean (tropical:) I doubted respecting it: (As, TA:) or both mean nearly the same. (Sh, TA.) The saying of 'Adee, (K,) [or,] correctly, the saying of the Prophet to 'Adee Ibn-Zeyd, (TA,) لَا يَتَحَلَّجَنَّ فِى صَدْرِكَ طَعَامٌ ضارَعْتَ فِيهِ النَّصْرَانِيَّةَ, or ↓ لا يَحْتَلِجَنَّ, [accord. to different copies of the K, in the CK ضارَعَتْ فيهِ النَّصْرانِيَّةُ,] means (tropical:) Let not aught [of doubt] enter thy heart on account of it; [i. e., on account of food in respect of which thou hast resembled those who follow the Christian religion;] i. e., it is clean. (Sh, K, TA.) Accord. to IAth, this is from ↓ حَلْجٌ, signifying motion, and commotion, or agitation: and it is also related with خ [in the place of ح], meaning the same. (TA.) 8 إِحْتَلَّجَ see 5. حَلْجٌ: see 5, last sentence. سَحَابٌ حَلُوجٌ (assumed tropical:) Lightning clouds. (K.) حَلِيجٌ and ↓ مَحْلُوجٌ Cotton upon which the operation signified by the verb حَلَجَ has been performed; (S, K;) cotton separated, or cleared, from its seeds. (Msb.) — — For the former, see also حَلِيجَةٌ. حِلَاجَةٌ The art, or business, of performing the operation, upon cotton, signified by the verb حَلَجَ. (K.) حَلِيجَةٌ (assumed tropical:) Milk in which are dates: (K:) milk in which dates have been macerated, steeped, or soaked; (S, TA;) and which is sweet: (TA:) or clarified butter [poured] upon pure milk: or dregs squeezed from a butter-skin (عُصَارَةُ نِحْيٍ [or perhaps the latter word is a mistranscription for نَحًى, and, if so, the meaning is the expressed juice of the species of dates termed نَحًى]): (S, K:) and the expressed juice of حِنَّآء: and some fresh butter milked upon: (K:) pl. حُلُجٌ: accord. to the T, حُلُجٌ signifies dates with milk: (TA:) and accord. to Kr, ↓ حَلِيجٌ, without ة, is a name given to dates milked upon, and then mashed with the hand. (ISd, TA.) حَلَّاجٌ One whose business is to perform the operation, upon cotton, signified by the verb حَلَجَ. (S, K.) مِحْلَجٌ The thing on which is performed the operation, upon cotton, signified by the verb حَلَجَ; (S, K;) as also ↓ مِحْلَجَةٌ: (S, A, K:) it is of wood or of stone. (TA.) — — See also مِحْلَاجٌ. — — Also (assumed tropical:) The axis (مِحْوَر) of the sheave of a pulley. (K.) مِحْلَجَةٌ: see مِحْلَجٌ. مِحْلَاجٌ The thing with which is performed the operation, upon cotton, signified by the verb حَلَجَ: (S, A, K:) or ↓ مِحْلَجٌ is the name of the wooden implement [with which that operation is performed, or] with which cotton is separated, or cleared, from its seeds. (Msb.) — — Also (assumed tropical:) An implement of wood, (K,) or of stone, (TA,) with which a cake of bread is expanded; (K;) a rolling-pin for dough: (A, TA:) pl. مَحَالِجُ and مَحَالِيجُ. (TA.) — — And (tropical:) A bull's horn. (A, TA.) مَحْلُوجٌ: see حَلِيجٌ. حلز or حلزن حَلَزُونٌ [The snail;] a certain creeping thing (دَابَّةٌ), (K in art. حلز,) or a small creeping thing, (S and K in art.حلزن,) that is found upon the [kind of tree called] رِمْث: (S, K:) or of the kind called أَصْدَاف [i. e. of the testaceous kind, or shell-kind: applied in the present day to the snail with its shell, and to any kind of spiral shell]: (K:) it is a kind of worm, having a shell within which it conceals itself: (TA in art. حلزن:) its flesh is good for the stomach, and for the wound of the mad dog, and for dissolving hard tumours, and curing ulcers; its shell, burnt, clears the mange, or scab, and the [species of leprosy termed] بَهَق [q. v.], and the teeth; and the application of it externally draws forth the سَلَا [or perhaps it should be سُلَّآء (or prickles of the palm-tree)] from within the flesh, and, mixed with vinegar, stops bleeding from the nose: (K in art. حلزن:) Az agrees with the author of the K in mentioning this as a triliteral-radical word; but As and J hold the ن to be a radical letter, (TA in art. حلز,) and so do Lth and A 'Obeyd. (TA in art. حلزن.) حلس 1 حَلَسَ البَعِيرَ, aor. حَلِسَ (Sgh, L, K) and حَلُسَ, (L,) inf. n. حَلْسٌ; (TA;) and ↓ احلسهُ, (S, K, &c.,) inf. n. إِحْلَاسٌ; (TA;) He clad, or covered, the camel with a حِلْس [q. v.]; (S, K, &c.;) put upon him a حِلْس. (Sh.) — حَلَسَتِ السَّمَآءُ, (T, K,) inf. n. حَلْسٌ, (TA,) (tropical:) The sky rained continually; as also ↓ احلست: (K:) or rained a fine and continual rain; (T;) and so ↓ the latter. (T, S, A, K.) 4 أَحْلَسَ see 1, in three places: — — and see 10, in two places. 10 استحلسهُ He made it to be as a حِلْس. (TA.) — — So the verb signifies in the phrase استحلس فُلَانٌ الخَوْفَ [in the CK فُلانًا الخَوْفُ] (TA) (tropical:) Such a one relinquished not fear. (Mgh, * K, TA.) — — استحلس اللَّيْلُ بِالظَّلَامِ (tropical:) The night became dense with darkness. (A, TA.) — — استحلس النَّبْتُ (tropical:) The herbage covered the land with its abundance (As, S, K, TA) and tallness; (Z, TA;) as also ↓ احلس. (K.) And ↓ أَحْلَسَتِ الأَرْضُ (tropical:) The land became altogether green [as though covered with a حِلْس: see the part. n. below]: (Sh, TA:) or, as also استحلستَ, became clad with sprouting herbage: or became green, with erect herbage. (TA.) حِلْسٌ A piece of cloth (كِسَآء), (S, A, Mgh, Msb, K,) of thin texture, (S, TA,) which is put on the back of a camel, (S, A, Mgh, Msb, K,) beneath the بَرْذَعَة, (S, A, Mgh, K,) or beneath the رَحْل; (Msb;) a piece of hair-cloth used as a covering for a horse or the like: (A:) or anything that is next the back of the camel or other beast, beneath the saddle, in the place of the مِرْشَحَة, being beneath the felt cloth: (TA:) and a [piece of cloth of the kind called] كِسَآء, (S, * A, Mgh, K,) or a piece of hair-cloth, (A,) or the like, (TA,) or a carpet, (IAar, Msb,) that is spread in a house or tent, (S, A, Mgh, Msb, K,) beneath the best of the pieces of cloth: (S, Mgh, K:) and ↓ حَلَسٌ signifies the same, in both applications: (A 'Obeyd, S, K:) pl. [of pauc.] أَحْلَاسٌ (S, Msb, K) and [of mult.] حُلُوسٌ (K) and حِلَسَةٌ. (Fr, Sgh, K.) — — [Hence,] فُلَانٌ مِنْ أَحْلَاسِ الخَيْلِ (tropical:) Such a one is of those who train and manage horses and are constantly upon their backs. (TA.) And نَحْنُ أَحْلَاسُ الخَيْلِ (tropical:) We are acquirers of horses and constantly upon their backs. (S.) — — أُمُّ الحِلْسِ (assumed tropical:) The she-ass. (S, K.) — — هُوَ حِلْسُ بَيْتِهِ (tropical:) He is one who does not quit his place [or house or tent]: (K:) said [generally] in dispraise; meaning, that he is not fit for anything but to keep to the house or tent. (Az, TA.) [But it does not always imply dispraise; for] it is said in a trad., (S,) كُنْ حِلْسَ بَيْتِكَ, (S, A,) or كُنْ حِلْسًا مِنْ أَحْلَاسِ بَيْتِكَ, (TA,) (tropical:) Keep thou to thy house or tent; (A;) quit not thou thy house or tent: (S:) meaning, in a case of sedition. (TA.) You say also, فُلَانٌ مِنْ أَحْلَاسِ البِلَادِ, and حِلْسٌ بِهَا (tropical:) Such a one does not quit the country,

by reason of his love of it: and this is said in praise; meaning, that he is a person of might and strength, and that he does not quit it, not caring for debt nor for dearth or drought, waiting until the country be fruitful. (Az, TA.) And فُلَانٌ كَالْحِلْسِ المُلْقَى [Such a one is like the castaway حلس] meaning, (assumed tropical:) is one who stands in no stead when an event presses heavily upon him, or oppresses him suddenly: and, accord. to El-Marzookee, هُوَ كَالْحِلْسِ, as meaning (assumed tropical:) He is one who does not sit a horse well; is not a horseman. (Ham p. 143.) And هٰذَا مِنْ أَحْلَاسِ فُلَانٍ (assumed tropical:) This is not of the implements, or apparatus, or the like, of such a one. (Ham ibid.) — — حِلْسٌ مِنَ النَّاسِ (tropical:) A great one of men; syn. كَبِيرٌ; (K, TA;) because he keeps to his place of abode, not quitting it: but [SM adds] I have seen, in the Moheet, this expression explained by كَثِيرٌ [a multitude of men]; and Sgh explains it as meaning a company of men. (TA.) — — هُوَ حِلْسُهَا [app., (assumed tropical:) He is the careful and skilful manager of it, constantly attending to it]: accord. to Fr, this expression, and هُوَ ابْنُ بُعْثُطِهَا, and سُرْسُورُهَا, and ابْنُ بَجْدَتِهَا, and ابْنُ سِمْسَارِهَا, and سَفِيرُهَا, all signify the same. (TA.) — — رَفَضْتُ فُلَانًا وَ نَفَضْتُ أَحْلَاسَهُ (tropical:) I have forsaken, or abandoned, such a one. (A, TA.) — الحِلْسُ The fourth of the arrows used in the game called المَيْسِر; (A 'Obeyd, S, K;) as also ↓ الحَلِسُ: (IF, K:) it has four notches, and four portions assigned to it if it be successful, and the forfeiture of four portions if unsuccessful. (Lh, TA.) حَلَسٌ: see حِلْسٌ. الحَلِسُ: see حِلْسٌ. أَرْضٌ مُحْلِسَةٌ (tropical:) Land covered with abundant herbage, as though with a حِلْس: (K, TA:) or altogether green. (Sh, TA.) حلف 1 حَلَفَ, aor. حَلِفَ, inf. n. حَلِفٌ and حَلْفٌ (S, Msb, K) and حِلْفٌ (K) and مَحْلُوفٌ, (S, K,) like مَجْلُودٌ and مَعْقُولٌ and مَعْسُورٌ, (S,) and مَحْلُوفَةٌ (Lth, K) [and مَحْلُوفَآءُ, like مَشْعُورَآءُ, as will be seen from what follows], He swore. (S.) You say, حَلَبَ بِاللّٰهِ [He swore by God]. (Msb.) [And حَلَفَ إِنَّهُ كَذَا He swore it was so. And حَلَفَ لَهُ عَلَى كَذَا He swore to him to do such a thing.] And حَلَفَ يَمِينًا (T in art. ثنى, &c.) and عَلَى يَمِينٍ (El-Jámi' es Sagheer voce مَنْ, &c.) [He swore an oath]. And لَا وَمَحْلُوفَائِهِ لَا أَفْعَلُ [No, by the swearing it, (meaning no, I swear it,) I will not do such a thing]. (Ibn-Buzurj, K. *) And مَحْلُوفَةً بِاللّٰهِ, meaning أَحْلِفُ مَحْلُوفَةً, i. e. [I swear] an oath [by God]. (Lth, K.) Accord. to IAth, the primary signification of حَلِفٌ is The act of confederating, or making a compact or confederacy, to aid, or assist; and making an agreement: [but this meaning is afterwards said in the TA to be tropical:] when the object of this, in the time of paganism, was to aid in sedition or the like, and in fighting, and incursions into the territories of enemies, it was forbidden by Mohammad: when the object was to aid the wronged, and for making close the ties of relationship, and the like, he confirmed it. (TA.) 2 حَلَّفَ see 4, in three places. 3 حالفهُ عَلَى كَذَا He swore with him respecting, or to do, such a thing. (TA.) — — Also, (S, * K, * TA,) inf. n. مُحَالَفَةٌ and حِلَافٌ, (TA,) (tropical:) He united with him in a confederacy, league, compact, or covenant, (S, K, TA,) [respecting, or to do, such a thing.] — — And حالفهُ (tropical:) He clave, clung, kept, or held fast, to it: (K, TA:) see a verse of Aboo-Dhu-eyb in art. خلف, voce خَالَفَ. (TA.) You say, حالف بَثَّهُ, and حُزْنَهُ, (tropical:) He clave to his grief, or sorrow. (TA.) — — مُحَالَفَةٌ also signifies (assumed tropical:) The establishing a brotherhood. (TA.) It is said in a trad., حَالَفَ بَيْنَ قُرَيْشٍ وَالأَنْصَارِ (assumed tropical:) He established a brotherhood between Kureysh and the Assistants. (S, TA.) 4 احلفهُ, (S, Msb, K,) inf. n. إِحْلَافٌ; (Msb;) and ↓ حلّفهُ, (S, Msb, K,) inf. n. تَحْلِيفٌ; (Msb, K;) and ↓ استحلفهُ; all signify the same; (S, Msb, K;) [He made him to swear: and ↓ the last, he asked him, or required him, to swear: and he conjured him, or adjured him; as is shown in the M in art. بلو; (see 8 in that art. in the present work;) and so ↓ the second; as is shown in the explanation of the phrase أَعَمَّرَكَ اللّٰهَ أَنْ تَفْعَلَ in the K and TA:) said [for instance] of a judge. (TA.) You say, استحلفهُ ↓ بِاللّٰهِ مَا فَعَلَ and ↓ حلّفهُ and احلفهُ [He made him to swear by God he did not, or had not done, such a thing]. (TA.) — — [Hence,] أَحْلَفَ الغُلَامُ The boy passed the time when he had nearly attained to puberty: (K:) so says Lth; adding that some say, قَدْ أُحْلِفَ: and this Z mentions also, and he adds, so that it was doubted whether he had attained to puberty: but Az says that أَحْلَفَ الغُلَامُ in this sense is a mistake; and that it means only he nearly attained to puberty; so that those who looked at him differed in opinion; one saying and swearing that he had attained to puberty, and another saying and swearing the contrary. (TA.) — — And أَحْلَفَتِ الحَلْفَآءُ The حلفاء attained to maturity. (IAar, K.) [By الحلفاء would seem to be here meant the clamorous female slave: for when this word means a kind of grass, the ا is not that which denotes the fem. gender, but is a letter of quasicoordination, if its n. of un. be حَلْفَآءَةٌ, as in the Msb: but accord. to Sb, it is in this sense sing. and pl.; and as pl., it is fem.; and in a description of it by Aboo-Ziyád, cited by AHn, it is made fem.] 6 تحالفوا عَلَى كَذَا They swore, one to another, respecting, or to do, such a thing; as also ↓ احتلفوا. (TA.) — — And تحالفوا (tropical:) They confederated; or united in a confederacy, league, compact, or covenant. (S. K, TA.) And تحالفا (assumed tropical:) They two united in a confederacy &c. that their case should be one in respect of aiding and defending. (Msb.) And تحالفا بِالأَيْمَانِ أَنْ يَكُونَ أَمْرُهُمَا وَاحِدًا (assumed tropical:) They two united in a confederacy &c., by oaths, that their case should be one. (Lth, TA.) 8 إِحْتَلَفَ see 6. 10 إِسْتَحْلَفَ see 4, in three places. حِلْفٌ (assumed tropical:) A confederacy, league, compact, or covenant, (S, Msb, K,) between persons; (S, K;) as also ↓ حِلْفَةٌ: (Msb:) because it is not concluded, or ratified, but by swearing. (ISd, TA.) — — (assumed tropical:) Friendship; or true, or sincere, friendship. (K.) — (tropical:) A confederate of another; one who unites in a confederacy, league, compact, or covenant; (TA;) as also ↓ حَلِيفٌ: (S, Msb, K, TA:) or a friend, or sincere friend, who swears to his companion that he will not act unfaithfully with him: (K:) or a friend, or true friend, is thus called because he so swears; as also ↓ حَلِيفٌ: (TA:) pl. of the former أَحْلَافٌ; (S, * K;) and of the latter حُلَفَآءُ. (TA.) By the احلاف are meant, in a poem of Zuheyr, Asad and Ghatafán; because they united in a confederacy to aid each other; and the same appellation is applied to a party of Thakeef; (S, K;) and to six tribes of Kureysh, namely, 'Abd-ed-Dár, Kaab, Jumah, Sahm, Makhzoom, and 'Adee: (K:) and ↓ الحَلِيفَانِ to Benoo-Asad and Teiyi, (S, O, K,) or Asad and Ghatafán; (ISd, TA;) and Fezárah and Asad also (S, K) are termed حَلِيفَانِ. (S.) حَلَفٌ: see حَلْفَآءُ. حَلْفَةٌ An oath. (Msb, TA. *) You say, حَلَفَ حَلْفَةً, (TA,) and ↓ مَحْلُوفَةً, i. e. He swore an oath; (Lth, K;) and ↓ حَلَفَ أُحْلُوفَةً [which means the same]: (Lh, TA:) this last word is of the measure أُفْعُولَةٌ from الحَلْفُ. (K.) — — See also حِلْفٌ. حَلَفَةٌ: see حَلْفَآء. حَلِفَةٌ: see حَلْفَآء. — — أَرْضٌ حَلِفَةٌ Land abounding with [the kind of grass called] حَلْفَآء; as also ↓ محلفة [app. مَحْلَفَةٌ]: (TA:) or producing حلفاء. (AHn, TA.) حَلْفَآءُ [app. حَلْفَآءُ accord. to some, and حَلَفَآءُ accord. to others, (in the CK, erroneously, حُلَفاء,)], (S, Msb, K, &c.,) in measure like حَمْرَآء, [and if so, حَلْفَآءُ, but see what follows,] (Msb,) and ↓ حَلَفٌ, (Akh, K,) [A kind of high, coarse grass; called by the botanists poa multiflora, and poa cynosuroïdes;] a certain plant, (S, Msb, K,) [growing] in water, (S,) well known, (Msb,) of those termed أَغْلَاث: (TA:) Aboo-Ziyád says of the حلفاء that it seldom grows anywhere but near to water or to the bottom of a valley; and is long, or tall, (سلبة,) rough to the touch; seldom, or never, does any one lay hold upon it, for fear of his hand being cut; sometimes

camels and sheep or goats eat a little of it; and it is much liked by oxen: (AHn, TA:) [a coll. gen. n.:] n. un. ↓ حَلَفَةٌ, (S, K,) accord. to AZ, (S,) or Aboo-Ziyád, and AHn, (TA,) and ↓ حَلِفَةٌ, (S, K,) accord. to As, (S,) and حَلْفَآءَةٌ, (Msb, K,) like صَحْرَآءَةٌ: (K: [in the CK like صَحْرَةٌ, and omitted in my copy of the TA:]) [this last n. un. requires that the coll. gen. n. should be حَلْفَآءُ: (see 4, last sentence:) but] Sb says that حلفاء is sing. and pl.: [see شَجَرٌ:] (TA:) [as pl., it is fem.; and it is made fem. in the description by Aboo-Ziyád, cited above:] sometimes it has حَلَافِىُّ for pl.: and its dim. is ↓ حُلَيْفِيَّةٌ. (O, TA.) أَنَا الَّذِي فِى الحَلْفَآءِ, occurring in a trad., means (assumed tropical:) I am the lion; because that beast repairs to the places where the حلفاء grows: and [hence,] كَأَنَّهُ أَخُو الحَلْفَآءِ means (assumed tropical:) As though he were the lion. (TA.) — حَلْفَآءُ also signifies A clamorous female slave: (IAar, K:) pl. حُلُفٌ. (K.) حَلِيفٌ: see حِلْفٌ, in three places. — — (assumed tropical:) Whatever cleaves, clings, keeps, or holds fast, to another thing, is termed its حَلِيف: whence one says, فُلَانٌ حَلِيفُ الجُودِ (assumed tropical:) [Such a one cleaves to liberality], &c. (TA.) You say also, هُوَ حَلِيفُ السَّهَرِ, meaning (tropical:) He is sleepless. (TA.) — — حَلِيفُ اللِّسَانِ (tropical:) Sharp-tongued; (S, Z, K;) chaste or eloquent, in speech; (S;) who conforms to the desire of his companion, as though he were a confederate. (Z, TA.) — — حَلِيفُ الغَرْبِ, in a poem of Sa'ideh Ibn-Ju-eiyeh, (Skr, K, * TA,) means (tropical:) A sharp spear-head, (K,) or a spear with a sharp head: (Skr, TA:) or it means a brisk, lively, or sprightly, horse. (Skr, K.) Az says, سِنَانٌ حَلِيفٌ means (tropical:) A sharp spear-head: and I think that it is termed حليف because the sharpness of its point is likened to the sharpness of the points of [the grass called] حَلْفَآء. (TA.) حَلَافَةٌ (assumed tropical:) Sharpness, in anything. (TA.) وَادٍ حُلَافِىٌّ A valley that produces [the grass called] حَلْفَآء. (Sgh, K.) حُلَيْفِيَّةٌ: see حَلْفَآء. حَلَّافٌ and حَلَّافَةٌ: see what next follows. حَالِفٌ [Swearing:] and ↓ حَلَّافٌ that swears much, or often; and so ↓ حَلَّافَةٌ [but in a more intensive sense]. (TA.) مَا أَحْلَفَ لِسَانَهُ (tropical:) How sharp-tongued is he, (K, * TA,) and how chaste, or eloquent, in speech! (TA.) أُحْلُوفَةٌ: see حِلْفَةٌ. مُحْلِفٌ (tropical:) Anything respecting which one doubts, so that people swear respecting it; (ISd, L, K, TA;) so called because it occasions swearing: (ISd, TA:) such is also termed مُحْنِثٌ. (L.) [Hence,] (tropical:) A boy of whom one doubts whether he have attained to puberty. (IAar, TA.) [And hence] it is said, حَضَارِ وَالوَزْنُ مُحْلِفَانِ (tropical:) [Hadári and El-Wezn are two causes of swearing]: these are two stars: the reason of the saying is that which is explained in art. حضر, voce حَضَارِ. (S, K.) Hence, also, كُمَيْتٌ مُحْلِفَةٌ, (S,) or كميت مُحْلِفٌ, (K,) i. e. (tropical:) [A bay] not of a clear hue; (S, TA;) between that termed أَحْوَى and that termed أَحَمُّ: accord. to the K, of a clear hue; but this is the meaning of غَيْرُ مُحْلِفٍ. (TA.) A poet says, (S,) namely Hubeyreh Ibn- 'Abd-Menáf El-Yarboo'ee, also called, after his mother, Ibn-El-Kelhabeh, (IB,) كُمَيْتٌ غَيْرُ مُحْلِفَةٍ وَلٰكِنْ كَلَوْنِ الصِّرْفِ عُلَّ بِهِ الأَدِيمُ [A bay not of a dubious hue, but like the colour of the صرف (q. v.) with which the hide is dyed a second time]; i. e., of a clear hue, so that one does not swear that she is otherwise than such: (S, L:) accord. to IAar, not requiring her owner to swear that he has seen her like in generousness: but the former is the right meaning. (L.) Also نَاقَةٌ مُحْلِفَةٌ (tropical:) A she-camel respecting the fatness of which one doubts. (TA.) محلفة [app. مَحْلَفَةٌ]: see حِلْفَةٌ. مَحْلُوفَةٌ: see حِلْفَةٌ.

1 حلق حَلَقَ رَأْسَهُ, (S, K,) and شَعَرَهُ, (S, M, Msb,) aor. حَلِقَ, (S, Msb, K,) inf. n. حَلْقٌ (S, * M, Msb, K) and حِلَاقٌ (S, * Msb, K *) and تَحْلَاقٌ, (S, * K,) He removed the hair of his head [with a razor, or shaved his head], (K,) [and he shaved off his hair;] as also ↓ احتلقهُ; (S, K;) and ↓ حلّقهُ, (K,) inf. n. تَحْلِيقٌ: (TA:) or the latter verb has an intensive signification, (O, Msb,) and applies to many objects, (S, Msb,) as in the phrase, حَلَّقُوا رُؤُوسَهُمْ [they shaved their heads]: (S:) and you say also, حَلَقَ مَعْزَهُ [he shore his goats]; but not جَزَّ save in the case of sheep: (S:) [for] الحَلْقُ with respect to the hair of human beings and of goats is like الجَزُّ with respect to wool. (M, TA.) [Hence,] إِنَّ رَأْسَهُ لَجَيِّدُ الحِلَاقِ [Verily his head is well shaven]. (S, K. *) And يَوْمُ تَحْلَاقِ اللِّمَمِ [The day of the shaving off of the locks termed لمم]; which was a day fought by Teghlib (S, K) against Bekr Ibn-Wáïl; (S;) because their [i. e. Teghlib's] distinctive sign was shaving (الحَلْق), (S, K,) on that day. (S.) — — عَقْرًا حَلْقًا, or ↓ عَقْرَى حَلْقَى, (S, K, *) is an expression occurring in a trad.: (S:) the latter is rare; or is an incorrect variation of the relaters of traditions: (K:) A 'Obeyd says, it is عَقْرًا حَلْقًا, for which the relaters of traditions say ↓ عَقْرَى حَلْقَى; and the original form and meaning is عَقَرَهَا اللّٰهُ وَحَلَقَهَا, (S,) or عَقَرَهَا اللّٰهُ عَقْرًا وَحَلَقَهَا حَلْقًا, (TA,) i. e., [accord. to A 'Obeyd,] May God wound her body, and afflict her with pain in her حَلْق [or fauces]: (S, K: *) but this explanation is not valid: accord. to the T, it is a form of imprecation uttered against a woman, [not in earnest, though denoting a degree of displeasure,] meaning may she be bereft of her husband, or became a widow, so that she shall shave off her hair: and Az says that عَقْرَى ↓ حَلْقَى means she is unlucky [to others] and annoying: ISd says, it is said to mean she is unlucky [to others]; but I am not sure of it. (TA.) Accord. to Aboo-Nasr (S, TA) Ahmad Ibn-Hátim, (S,) one says on the occasion of an event at which one wonders, عَقْرَى حَلْقَى ↓ خَمْشَى, as though [meaning May she who has occasioned this, scratch and wound her face, and shave off her hair:] from الحَلْقُ [the act of shaving] and العَقْرُ [the act of wounding] and الخَمْشُ syn. with الخَدْشُ [the act of scratching]: (S, TA: *) and he cites this verse: أَلَا قَوْمِى أُولُو عَقْرَى وَحَلْقَى لِمَا لَاقَتْ سَلَامَانُ بْنُ ↓ غَنْمِ (TA, and so in some copies of the S,) meaning [Now surely] my people have women who have wounded and scratched their faces and shaven off their hair [on account of what the tribe of Selámán Ibn-Ghanm has experienced]: so, says IB, IKtt relates this verse, and so Hr in the Ghareebeyn: but ISk, thus: أَلَا قَوْمِى إِلَى عَقْرَى وَحَلْقَى [and so I find it in one copy of the S:] and IJ explains it by saying that عقرى وحلقى originally denotes the case of a woman who, when some one honourable in her estimation has been smitten, or wounded, takes a pair of sandals, and beats with them her head, and wounds or scratches it, and shaves off her hair; and the poet means, my people have come to the condition of wounded, or scratched, and shaven, women. (TA.) [Fei says,] حَلْقًا لَهُ وَعَقْرًا is a form of imprecation, meaning May God afflict him with pain in his حَلْق [or fauces], and wound his body: but the relaters of traditions say عَقْرَى ↓ حَلْقَى, with the fem. alif, making them act. part. ns.; [the former meaning, accord. to one of the explanations given above, an unlucky woman to others, though this is doubtful; and] the latter meaning a woman annoying her people: (Msb:) or both these words are inf. ns., like دَعْوَى. (TA in art. عقر. [See more in that art]) — — They said also, بَيْنَهُمْ احْلِقِى وَقُومِى [Among them is heard the saying, Shave, O woman, and arise]; i. e. among them is trial, or trouble, and distress, affliction, calamity, or adversity: and يُوْمُ احْلِقِى وَقُومِى [A day of the saying Shave, &c.; i. e., of trial, &c.]. (TA.) — — Also حَلَقَ الشَّىْءَ, aor. حَلِقَ, inf. n. حَلْقٌ, He peeled the thing; or stripped off, or otherwise removed, its superficial part: or he peeled, stripped, pared, scraped, or rubbed, off the thing: syn. قَشَرَهُ. (TA.) — — And حَلَقَ (assumed tropical:) He, or it, destroyed; and cut off entirely, like as the razor does hair. (TA.) — — And, aor. as above, (assumed tropical:) He (a man) pained, or caused to suffer pain. (IAar, TA.) — حَلَقَهُ, (S, K,) aor. حَلُقَ (K) and حَلِقَ, (TA,) He hit,

or hurt, his حَلْق [or fauces]; (S, K;) a verb similar to رَأَسَهُ, and عَضَدَهُ and صَدَرَهُ, meaning " he struck his head " and " his upper arm " and " his breast: " and He (God) afflicted him with pain in his حَلْق; as explained in a phrase mentioned above. (S.) — — And (tropical:) He filled it, namely, a watering-trough or tank, (K, TA,) up to its حَلْق [q. v.]; (TA;) as also ↓ احلقهُ. (Sgh, K.) — حَلَقَ الشَّىْءَ i. q. قَدَّرَهُ [He made the thing according to a measure; &c.]; (K;) like خَلَقَهُ [q. v.], with the pointed خ. (TA.) — حَلَقَ الضَّرْعُ, aor. حَلَقَ, [so in the TA, app. a mistranscription for حَلُقَ, since neither the medial nor final radical letter is faucial,] inf. n. حُلُوقٌ, (assumed tropical:) The udder rose to the belly, and became contracted: — — and also (assumed tropical:) The udder contained much milk: (Kr, ISd, TA:) thus it has two contr. meanings. (TA.) [See the part. n. حَالِقٌ.] — حَلِقَ, aor. حَلَقَ, He (a man) suffered pain: or had a complaint of his حَلْق [or fauces]. (IAar, TA.) 2 حلّق, inf. n. تَحْلِيقٌ: see 1, first sentence. — حلّقهُ حَلْقَةً He clad him with a حلقة [or coat of mail, &c.]. (TA.) — — حلّق حَلْقَةً He turned [or drew] a circle. (TA.) — — [Hence, perhaps,] حلّق عَلَى اسْمِ فُلَانٍ [if, as I suppose, originally meaning He drew a line round the name of such a one;] (tropical:) he cancelled the stipend, or pay, or allowance, of such a one. (TA.) — — [حلّق الإِبِلَ He branded the camels with a mark in the form of a ring: see the pass. part. n.] — — حلّق بِإِصْبَعِهِ He bent his finger round like a حَلْقَة [or ring]. (TA.) — — حلّق said of the moon, It had a halo around it; (K, * TA;) as also ↓ تحلّق. (K.) — — Said of a bird, inf. n. as above, (tropical:) It soared in its flight, (S, K, TA,) and circled in the air. (TA.) — — Said of the نَجْم, (K,) meaning the Pleiades (الثُّرَيَّا), (T in art. فغر,) (assumed tropical:) It was, or became, high: (K:) or it became overhead. (T ubi suprà: see فَغَرَ.) It is said that تَحْلِيقُ الشَّمْسِ, in the former part of the day, means (assumed tropical:) The sun's rising high from the east: and in the latter part of the day, the sun's going down: but Sh says, I know not التحليق except as meaning the being, or becoming, high. (TA.) — — حلّق بِبَصَرِهِ إِلَى السَّمَآءِ (assumed tropical:) He raised his eyes towards the sky. (TA.) — — حلّق ضَرْعُ النَّاقَةِ, inf. n. as above, (assumed tropical:) The she-camel's milk became drawn up [and consequently her udder also] (IDrd, K) to her belly (IDrd, TA.) And accord. to ISd, حلّق اللَّبَنُ (assumed tropical:) The milk [became drawn up, or withdrawn, i. e.,] went away. (TA.) And حلّق is said of the water in a drinking-trough, meaning (assumed tropical:) It became little in quantity; and went away. (TA.) — — حَلَّقَتْ عُيُونُ الإِبِلِ (tropical:) The eyes of the camels sank, or became depressed, in their heads. (AA, K, TA.) — — حلّق البُسْرُ, inf. n. as above, (assumed tropical:) The ripening dates became ripe [as far as the حَلْق, i. e.,] to the extent of two thirds: (AHn, K:) and ↓ حَلْقَنَ signifies the same; or they began to be ripe (K in art. حلقن) next the base; (TA in that art.;) as also ↓ حَلْقَمَ. (TA in art. حلقم.) — — حلّق بِهِ (tropical:) It (a draught of [milk and water such as is termed] صُوَاح) caused his belly to become inflated. (Ibn-' Abbád, K, TA.) — — حلّق بِالشَّىْءِ إِلَيْهِ He threw the thing to him. (K.) 4 أَحْلَقَ see 1, near the end. 5 تحلّقوا They sat in rings, or circles. (S, K.) The doing thus before prayers [in the mosque] is forbidden. (TA.) — — See also 2. 7 انحلق شَعَرُهُ [His hair came off; as though it were shaven]. (K voce مُتَقَوِّبٌ.) 8 إِحْتَلَقَ see 1, first sentence. Q. Q. 1 حَلْقَمَهُ He cut, or severed, his حُلْقُوم [q. v. voce حَلْقٌ]. (Msb, See also art. حلقم.) — حَلْقَمَ and حَلْقَنَ: see 2. — حَوْلَقَ, (TA,) inf. n. حَوْلَقَةٌ, (S,) He said لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ: [see art. حول:] so says ISk: (S:) others say حَوْقَلَ. (IAth, TA.) حَلْقٌ [The fauces: and hence, by a synecdoche, the throat, or gullet, i. e. the œsophagus:] the place of the غَلْصَمَة [or epiglottis]; and the place of slaughter in an animal: (AZ, TA:) or the fore part of the neck: (Zj in his " Khalk el-Insán: ") or the passage of, or place by which pass, the food and drink, into the مَرِىْء [or œsophagus]: (TA:) or i. q. ↓ حُلْقُومٌ: (S, Msb, K:) [but] the latter is the windpipe; the passage of the breath; (Zj ubi suprà, Az, Msb;) which has branches branching from it into the lungs, [namely, the bronchi, consisting of two main branches, which divide into smaller and smaller,] called the قَصَب: (Zj ubi suprà, and Msb:) [this word (حلقوم), however, as well as the former, is sometimes applied to the throat, or gullet: but the former (حلق) generally signifies the fauces; and the latter (حلقوم), the windpipe: (see another explanation of the latter word in art. حلقم, from the M:) a morsel of food, or the like, is commonly said to stick in the حلق, but not in the حلقوم:] حَلْقٌ is of the masc. gender: (Msb:) and its pl. is حُلُوقٌ, (S, Msb,) and sometimes حُلُقٌ; (Msb;) or حِلَقٌ, which is extr.; and pl. of pauc. أَحْلَاقٌ; (TA;) and أَحْلُقٌ is allowable [as a pl. of pauc.] on the ground of analogy; but it has not been heard from the Arabs: (Msb:) ↓ حُلْقُومٌ is of the measure فُعْلُومٌ, (TA,) the م being augmentative, (Msb,) accord. to Kh; but of the measure فُعْلُولٌ accord. to others: (TA:) and its pl. is حَلَاقِيمُ, and, by contraction, حَلَاقِمُ. (Msb.) — — (tropical:) The part through which the water runs of a watering-trough or tank, and of a vessel: pl. حُلُوقٌ. (TA.) — — And [the pl.] حُلُوقٌ signifies (tropical:) The water-courses, and valleys, of a land; and the narrow, or strait, places, of a land, (K, TA,) and of roads. (TA.) — — حَلْقُ الجَوِّ [app. (assumed tropical:) The upper region of the air: see 2, as said of a bird, &c.]. (Z, TA.) — — The حَلْق of a date is (assumed tropical:) The part at the extremity of two thirds thereof: or a part near to the base thereof. (TA.) — Unluckiness [to others]. (IAar, K.) Hence, [accord. to some,] عَقْرًا حَلْقًا [explained above: see 1]. (TA.) حُلْقٌ The state of being bereft of a child by death; syn. ثُكْلٌ [in the CK, erroneously, شُكْل]. (K, TA.) So in the prov., لِأُمِّكَ الحُلْقُ [May bereavement of her child befall thy mother]: or, accord. to the A, it means shaving of the head [on account of such, or a similar, bereavement]. (TA.) حِلْقٌ (tropical:) Numerous cattle: (S, K:) because the herbage is cropped by them like as hair is shaven or shorn. (K.) You say, جَآءَ فُلَانٌ بِالحِلْقِ وَالإِحْرَافِ (S) Such a one came with, or brought, much cattle. (AZ, S in art. حرف.) — The sealring (IAar, S, K) that is on the hand [or finger], or in the hand, (IAar, TA,) of a king: (IAar, S, K:) or a seal-ring of silver, without a فَصّ [or gem set in it]. (ISd, K.) [Hence,] أُعْطِىَ فُلَانٌ الحِلْقَ Such a one was made prince, or governor, or commander. (TA.) حَلَقٌ: see حَلْقَةٌ. — — Also Camels branded with the mark termed حَلْقَةٌ; (K;) and so ↓ مُحَلَّقَةٌ. (S, K.) حَلْقَةٌ [A single act of shaving]. One says to a beloved child, when he belches, حَلْقَةً وَكَبْرَةً وَشَحْمَةً فِى السُّرَّةِ, i. e. May thy head be shaven time after time, (Ibn-'Abbád, K, *) so that thou mayest grow old, (Ibn-'Abbád, TA,) [and acquire fat at the navel:] or mayest thou be preserved so as to have thy head shaven, and to grow old. (A, TA.) — As meaning A ring; i. e. anything circular; as a حلقة of iron, and of silver, and of gold; (TA;) a حلقة of a coat of mail, &c.; (Mgh;) the حلقة of a door; and a حلقة of people; (S, K;) in this last instance meaning a ring of people; (Msb, TA;) it is also with fet-h to the ل; i. e. ↓ حَلَقَةٌ; (S, Mgh, Msb, K;) mentioned by Yoo, on the authority of Aboo-'Amr Ibn-El-'Alà, (S, Msb,) and with kesr; (K;) i. e. ↓ حِلَقَةٌ; mentioned by Fr and El-Umawee, as of the dial. of Belhárith Ibn-Kaab; accord. to the O; or ↓ حِلْقَةٌ, accord. to the L: (TA:) or there is no such word as ↓ حَلَقَةٌ, (S, K,) in chaste speech, (TA,) except as pl. of حَالِقٌ; (S, K;) accord. to Aboo-'Amr Esh-Sheybánee; (S;) or it is a dial. var. of weak authority; (K;) accord. to Th, allowed by all, though of weak authority; (S;) or it is used by poetic license; (Mgh:) Lh says that the حلقة of a door is حَلْقَةٌ and ↓ حَلَقَةٌ; Kr says the same of the حلقة of a company of men; Lth says that it is the former in this case, but that some say the latter; A 'Obeyd prefers the latter in the case of a حلقة of iron, but allows the former; and prefers

the former in the case of a حلقة of people, but allows the latter; and Abu-l-'Abbás prefers the former in both cases, but allows the latter: (L:) the pl. is ↓ حَلَقٌ, (S, Msb, K,) which is anomalous in relation to حَلْقَةٌ, (S, Msb,) or [rather] a quasipl. n., (TA,) but regular in relation to حَلَقَةٌ, (Msb, TA,) [as a coll. gen. n.,] like قَصَبٌ in relation to قَصَبَةٌ; (Msb;) and, (K,) accord. to As, (S,) حِلَقٌ, (S, K,) as pl. of حَلْقَةٌ meaning a حلقة of men and of iron, (TA,) like بِدَرٌ (S, K) pl. of بَدْرَةٌ, and قِصَعٌ pl. of قَصْعَةٌ; (S;) or this is a regular pl. of حِلْقَةٌ; (TA;) and حَلَقَاتٌ, (AA, Yoo, S, K,) which is pl. of حَلَقَةٌ; (TA;) and حِلَقَاتٌ, (K,) which is pl. of حِلْقَةٌ; (TA;) and حِلَاقٌ in relation to a company of men. (TA.) You say, اِنْتَزَعْتُ حَلْقَتَهُ [lit. I pulled off his ring], meaning, (app., Ibn-'Abbád,) (assumed tropical:) I outwent him, or preceded him. (Ibn-'Abbád, K.) And كَالحَلْقَةِ المُفْرَغَةِ [Like the solid and continuous ring]: a prov., applied to a company of men united in words and action. (TA.) And ضَرَبُوا بُيُوتَهُمْ حِلَاقًا They pitched their tents in one series, (K, TA,) so as to form a ring [or rings]: the last word being a pl. of حَلْقَةٌ or of حلقة. (TA.) And it is said in a trad., نُهِىَ عَنِ الحِلَقِ قَبْلَ الصَّلَاةِ, i. e. Rings of men [sitting in the mosque before prayer are forbidden]. (TA.) — — [Hence,] حَلْقَتَا الرَّحِمِ (tropical:) [The two rings of the womb]: one of these is the mouth of the vulva, at its extremity; [the meatus of the vagina:] and the other is that which closes upon the مَآء [or seminal fluid] and opens for the menstrual discharge; [the os uteri:] (K:) or, as some say, the other is that whence the urine is emitted; [the meatus urinarius: but the former is the right explanation: and hence] one says, مَآءِ النُّطْفَةُ فِى حَلْقَةِ الرَّحِمِ (tropical:) The seminal fluid fell into the entrance of the womb. (TA.) [Hence also,] حَلْقَةٌ الدُّبُرِ (assumed tropical:) The anus; syn. حِتَارُهُ and شَرَجُهُ. (Mgh in art. شرج.) [See also خَاتَمٌ, last sentence but two.] — — حَلْقَةٌ also signifies A brand upon camels, (K, TA,) of a round form, like the حلقة [or ring] of a door. (TA.) — — And A coat of mail: [because made of rings:] (K:) or coats of mail: (S, Mgh:) or arms, or weapons, in general, (M, Mgh, Msb,) and coats of mail, and the like. (M, TA.) It is said in a trad., إِنَّكُمْ أَهْلُ الحَلْقَةِ والحُصُونِ [Verily ye are people of the coat of mail, &c., and of fortresses]. (TA.) — — And A rope. (K, TA.) — — And, of a vessel, (AZ, K,) and of a watering-trough, (AZ,) (tropical:) The portion that remains vacant after one has put in it somewhat (AZ, K) of food or beverage, up to the half; the portion that is above the half being thus called: (AZ:) [or] of a wateringtrough, (tropical:) the fulness; or less than that. (Aboo-Málik, K.) One says, وَفَّيْتُ حَلْقَةَ الحَوْضِ and الإِنَآءَ (tropical:) [I filled up the حلقة of the watering-trough and of the vessel]. (AZ, TA.) حِلْقَةٌ: see حَلْقَةٌ. حَلَقَةٌ: see حَلْقَةٌ, in three places. حِلَقَةٌ: see حَلْقَةٌ. حَلْقَى: see 1, in six places. حَلْقِىٌّ [Of, or relating to, the حَلْق; faucial; guttural]. الحُرُوفُ الحَلْقِيَّةُ [The faucial, or guttural, letters] are six; namely, ء and ه, to which are appropriated the furthest part of the حَلْق; and ع and ح, to which are appropriated the middle thereof; and غ and خ, to which are appropriated the nearest part thereof. (TA.) بُسْرٌ حُلْقَانٌ (assumed tropical:) Ripening dates that have become ripe as far as the حَلْق; which is said by some to be near the base: (TA:) or that have begun to be ripe (K in art. حلقن) next the base; (TA in that art.;) and so ↓ رُطَبٌ مُحَلْقِمٌ; and a single date in that state is termed ↓ رُطَبَةٌ حُلْقَامَةٌ: (K in art. حلقم:) or ripening dates that have become ripe to the extent of two thirds; as also ↓ مُحَلْقِنٌ, (S, K,) and ↓ مُحَلِّقٌ, (K, TA,) like مُحَدِّثٌ: (TA:) [in the CK مُحَلَّق, like مُعَظَّم:]) and the last signifies, (K,) accord. to Ibn-'Abbád, (TA,) dates partly ripe (K, TA) and partly unripe: (TA:) n. un. with ة: (S, K:) such dates are also termed ↓ حَوَالِيقُ, held by ISd to be a kind of rel. n., [as though pl. of حَالِقَةٌ,] though the reason of the insertion of the ى in this word, he says, was unknown to him: (TA:) and ↓ رُطَبٌ حُلْقَانِىٌّ: (TA from a trad.:) the pl. of مُحَلِّقٌ is مَحَالِيقُ. (TA.) حُلْقُومٌ: see حَلْقٌ, in two places. رُطَبَةٌ حُلْقَامَةٌ: see حُلْقَانٌ. رُطَبٌ حُلْقَانِىٌّ: see حُلْقَانٌ. حَلَاقِ, (S, K,) indecl., with kesr for its termination, because changed from its original form, which is حَالِقَةٌ, of the fem. gender, and an epithet in which the quality of a subst. is predominant; (S;) (tropical:) Death (S, K, TA) that peels [people] off; (TA;) as also حَلَاقٌ, (K,) allowed by Ibn-'Abbád; and, accord. to the Tekmileh, ↓ حِلَاقٌ also. (TA.) One says, سُقُوا بِكَأْسِ حَلَاقِ (tropical:) [They were given to drink the cup of death]. (ISd, TA.) [See also جَعَارِ.] حُلَاقٌ Pain in the حَلْق [or fauces]. (S, K.) حِلَاقٌ: see حَلَاقِ. حَلِيقٌ i. q. ↓ مَحْلُوقٌ [A shaven head]: (ISd, TA:) and شَعَرٌ حَلِيقٌ [hair shaven off]: (AZ, S:) and لِحْيَةٌ حَلِيقٌ [a beard shaven off]; not حَلِيقَةٌ: (AZ, S, K:) and ↓ عَنْزٌ مَحْلُوقَةٌ [a shorn she-goat]. (AZ, S.) The pl. of حَلِيقٌ is [حَلْقَى and] حِلَاقٌ. (TA.) حُلَاقَةٌ Shorn hair of a goat. (S, K.) حَلَّاقٌ: see what next follows. حَالِقٌ [Shaving: and] a shaver; (S, TA;) and a shearer of goats: (T, TA:) pl. حَلَقَةٌ: (T, S, K:) and ↓ حَلَّاقٌ is syn. with حَالِقٌ; (TA;) [or has an intensive signification, or denotes frequency of the action.] The saying لَا تَفْعَلْ ذَاكَ أُمُّكَ حَالِقٌ means [Do not thou that:] may God cause thy mother to be bereft of her child so that she shall shave off her hair. (S.) And حَالِقَةٌ occurs in a trad. as an epithet applied to a woman cursed by Mohammad; (TA;) meaning One who shaves off her hair in the case of an affliction: (K, TA:) or who shares her face for the sake of embellishment. (TA.) It is also applied to a wound on the head (شَجَّةٌ) That scrapes off the skin from the flesh. (TA in art. دمغ.) — — (tropical:) Sharp; applied to a knife: (TA:) and so ↓ حَالُوقَةٌ; applied to a sword; and also to a man. (Ibn-'Abbád, K.) [Hence, perhaps,] فُلَانٌ حَالِقٌ إِلَىَّ بِعَيْنِهِ (assumed tropical:) Such a one is looking at me intently, or sharply; as also ↓ مُحَلِّقٌ. (T, TA in art. زنر.) — — (assumed tropical:) Quick, or swift; and light, active, or agile. (TA.) — — (assumed tropical:) Lean, or light of flesh; slender, and lean; or lean, and lank in the belly. (TA.) — — Accord. to A'Obeyd and the K, it means An udder: and accord. to the K, it means also full: (TA:) but it is an epithet applied to an udder; and thus applied, it has this latter meaning, i. e. (tropical:) full; (T, S, TA;) so ISd thinks; (TA;) as though the milk in it reached to its حَلْق: (S, TA:) or big, so that it rubs off the hair of the thighs by reason of its bigness: (TA:) and it has also the contr. meaning; (T, TA;) raised (IAar, T, Kr, ISd, TA) towards the belly, (Kr, ISd, TA,) and contracted, (T, Kr, ISd, TA,) so that its milk has become scanty, (IAar, T, TA,) or has gone away: (Kr, ISd, TA:) pl. حُلَّقٌ and حَوَالِقُ (S, TA) and حَلَقَةٌ. (TA. [The last is mentioned as pl. of حالق in the latter sense.]) Accord. to As, أَصْبَحَتْ ضَرَّةُ النَّاقَةِ حَالِقًا means (assumed tropical:) The she-camel's udder became nearly full. (TA.) And one says نَاقَةٌ حَالِقٌ meaning A she-camel having much milk: (TA:) or having great abundance of milk, and a large udder: and ↓ إِبِلٌ مُحَلَّقَةٌ camels having much milk: (En-Nadr, TA:) and the pl. of حالق is حَوَالِقُ and حُلَّقٌ. (TA.) — — (tropical:) A high mountain, (S, K, TA,) rising above what surrounds it, and without vegetable produce: or, as some say, a mountain having no vegetable produce; as though it were shaven, or shorn; of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: but Z says that it is from حَلَّقَ, said of a bird: (TA:) and a high, or an overtopping or overlooking, place. (S.) One says also, هَوَى مِنْ حَالِقٍ, meaning (assumed tropical:) He fell from a high to a low place. (Har p. 37.) And its pl. حُلُقٌ signifies (assumed tropical:) The vacant spaces between heaven and earth. (TA.) — (tropical:) Unlucky (K, TA) to a people; as though peeling them; and so ↓ حَالِقَةٌ, accord. to the copies of the K; but correctly ↓ حَالُوقَةٌ, as in the O and Tekmileh. (TA.) — A tendril, or twining portion, of a grape-vine, (S, K, TA,) and of a

colocynth and the like, (TA,) hanging to the shoots: (S, K, TA:) because it has a circular form, like a حَلْقَة [or ring]. (T, TA.) حَالِقَةٌ [an epithet (being fem. of حَالِقٌ q. v.) in which the quality of a subst. predominates] (tropical:) A year of drought, barrenness, or dearth: so in the saying, وَقَعَتْ فِيهِمْ حَالِقَةٌ لَا تَدَعُ شَيْئًا إِلَّا أَهْلَكَتْهُ (tropical:) [A year of drought, &c., happened among them, not leaving anything without its destroying it]. (TA.) — — And الحَالِقَةُ (tropical:) The cutting, or abandoning, or forsaking, of kindred, or relations; syn. قَطِيعَةُ الرَّحِمِ; (Khálid Ibn-Jenebeh, K, TA;) and mutual wronging, and evil-speaking: (Khálid Ibn-Jenebeh, TA:) or that which destroys, and utterly cuts off, religion; like as the razor utterly cuts off hair: occurring in a trad., in which البَغْضَاءُ [i. e. vehement hatred] and الحَالِقَةُ are termed the disease of the nations (دَاءُ الأُمَمِ). (TA.) — — See also حَالِقٌ, last sentence but one. حَالُوقَةٌ: see حَالِقٌ, fifth sentence, and last sentence but one. حَوَالِيقُ: see حُلْقَانٌ مِحْلَقٌ A razor; (K;) the instrument of shaving. (TA.) — — [Hence,] كِسَآءٌ مِحْلَقٌ (S, K) (assumed tropical:) A very rough [garment of the kind called] كساء; (K, TA;) as though it shaved off the hair, (S, K,) by reason of its roughness: pl. مَحَالِقُ. (S.) المُحَلَّقُ The place of the shaving of the head, in [the valley of] Minè. (Lth, K.) — مُحَلَّقَةٌ, applied to camels: see مُحَلَّقٌ. حَلَقٌ: see حُلْقَانٌ: — — and حَالِقٌ, in two places. — — Also A vessel less than full. (K.) — — (assumed tropical:) Lean, or emaciated; applied to sheep or goats. (Ib-'Abbád, K.) — — فَلَاةٌ مُحَلِّقٌ (assumed tropical:) A desert in which is no water. (TA.) مَحْلُوقٌ: see حَلِيقٌ, in two places. مُحَلْقِمٌ: see حُلْقَانٌ. مُحَلْقِنٌ: see حُلْقَانٌ حلقم Q. 1 حَلْقَمَهُ, (S, K,) inf. n. حَلْقَمَةٌ, (TA,) He cut, or severed, his حُلْقُوم [or windpipe]; (S, K;) accord. to the K, meaning his حَلْق; but see the explanations of حلقوم below: (TA:) he slaughtered him in the manner termed ذَبْحٌ. (TA.) [Mentioned in the Msb in art. حلق.] — حَلْقَمَ الرُّطَبُ [or rather البُسْرُ] (assumed tropical:) The dates began to be ripe next the base; as also حَلْقَنَ, in which the ن is asserted by Yaakoob to be a substitute for م. (TA.) Q. 3 احْلَنْقَمَ He left, or forsook, food; expl. by تَرَكَ الطَّعَامَ. (K.) حُلْقُومٌ The windpipe, or passage of the breath; (T, Mgh, TA;) by the cutting, or severing, of which, and of the مَرِئ [or œsophagus] and وَدَجَانِ [or two external jugular veins], the lawful slaughtering of an animal is completed: (T, TA:) accord. to the S and K, [and to the Msb, in art. حلق, though it is there correctly and fully explained as meaning the windpipe,] i. q. حَلْقٌ: but in the M it is explained [agreeably with general usage] as the passage of the breath, and of coughing, from the جَوْف [or chest]; consisting of a series of successively-superimposed cartilages (أَطْبَاقُ غَرَاضِيفَ), before which, in the exterior of the throat, is nothing but skin; having its lower extremity in the lungs, and its upper extremity at the root of the tongue: from it pass forth the breath and the wind and the saliva and the voice: [see also another explanation voce حَلْقٌ, from Zj in his "Khalk el-Insán," and the Msb:] pl. حَلَاقِمُ and حَلَاقِيمُ. (TA.) Accord. to some, the م is augmentative: accord. to others, radical. (TA.) — — [Hence,] they say, نَزَلْنَا مِثْلَ حُلْقُومِ النَّعَامَةِ, meaning (assumed tropical:) We alighted in a strait, or confined, place. (TA.) And حَلَاقِيمُ البِلَادِ means (assumed tropical:) The strait, or confined, parts of the country, or of countries: (Mgh:) or the lateral, and extreme, parts thereof. (TA.) حُلْقَامَةٌ: see what follows. رُطَبٌ مُحَلْقِمٌ [or rather بُسْرٌ محلقم] (assumed tropical:) Dates that have begun to be ripe next the base; (K;) [or that have become ripe to the extent of two thirds; (see حُلْقَانٌ in art. حلق;)] as also مُحَلْقِنٌ: (TA:) and ↓ رُطَبَةٌ حُلْقَامَةٌ [or rather بُسْرَةٌ حلقامة] (in the CK حَلْقَامَةٌ)] is applied to a single date in this sense. (K, * TA.) حلقن Q., or Q. Q., 1. Q. 1 حَلْقَنَ: see 2 in art. حلق. حُلْقَانٌ, n. un. with ة: see art. حلق. حُلْقَانِيٌّ: see art. حلق. مُحَلْقِنٌ: see art. حلق. حلك 1 حَلَكَ, aor. حَلُكَ, inf. n. حُلُوكَةٌ (S, Sgh, TA) and حُلُوكٌ; (Sgh, TA;) and حَلِكَ, aor. حَلَكَ, (K, TA,) inf. n. حَلَكٌ; (K, * TK;) the former verb strangely overlooked by F; (TA;) It (a thing, S) was, or became, intensely black; (S, Sgh, K;) as also ↓ اِحْلَوْلَكَ. (S, TA.) 12 إِحْلَوْلَكَ see above. حُلْكٌ: see حُلْكَةٌ. حَلَكٌ Blackness: (S:) or intense blackness; as also ↓ حُلْكَةٌ; (K;) like the colour of the crow, or raven: (TA:) [for] حَلَكُ الغُرَابِ signifies the blackness of the crow, or raven; as in the saying, أَسْوَدُ مِثْلُ حَلَكِ الغُرَابِ [black like the blackness of the crow, or raven]: (S:) or it means its حَنَك [q. v.] : (K:) or if you say مثل حَنَكِ الغراب, you mean its beak; (S;) or the blackness of its feathers: (Er-Rághib, TA in art. حنك:) or they said أَسْوَدُ مِنْ حَلَكِ الغُرَابِ [blacker than the حلك of the crow, or raven]: or من حَنَكِ الغراب: an Arab of the desert, being asked by Fr whether he said the latter or the former, answered that he never said the former: Umm-El-Heythem, being asked by AHát the same, answered that she said the former, and never the latter; (TA;) and she explained the former as meaning its two jaws and the part around them; adding that [the saying that it means] its beak is nought: and IDrd is related to have disallowed the saying من حنك الغراب: (TA in art. حنك:) accord. to AZ, الحَلَك means the colour; and الحَنَك, the beak: some say that the ن in the latter is a substitute for the ل in the former; but others deny this. (TA.) In the saying of a poet, مِدَادٌ مِثْلُ حَالِكَةِ ↓ الغُرَابِ [Ink like the حالكة of the crow, or raven], cited by Th, حالكة may be a dial. var. of حَلَك: or it may mean its feathers; its خَافِيَة or its قَادِمَة or other feathers. (TA.) حُلْكَةٌ: see حَلَكٌ: — and see also حُلَكَةٌ. — Also i. q. حُكْلَةٌ: (K:) formed from the latter by transposition: so in the saying, فِى لِسَانِهِ حُلْكَةٌ [In his speech is a barbarousness, or a vitiousness, or an impediment, &c.]. (TA.) حُلَكَةٌ, (S, Msb,) or ↓ حُلْكَةٌ, (ISd, K,) and ↓ حَلْكَآءُ (S, Msb, K) and ↓ حُلْكَآءُ (K) and ↓ حَلَكَآءُ and ↓ حُلَكَآءُ, (IDrd, K,) or ↓ حُلْكَى, (L,) and ↓ حُلُكَّى, (IDrd, K,) A species of the [kind of lizard called] عَظَآء: (S, Msb, K: [in the CK, erroneously, غِطاء:]) or (S, K [but in the Msb which is]) a small reptile, (S, Msb, K,) resembling a fish, of a blue [or greyish] color, and glistening, (Msb,) or smooth, and having a mixture of whiteness and redness, (TA in art. نقى,) that dives into the sand, (S, Msb, K,) like as the aquatic bird dives into the water; the Arabs call it بَنَاتُ النَّقَا, because it dwells in the sand-hills; (Msb;) and شَحْمَةُ النَّقَا; (TA in art. نقى;) and they liken to it the fingers (بَنَان) of girls, because of their softness, or suppleness: it is also called حُكَلَةٌ, which is app. formed by transposition: (Msb:) ↓ حُلَكٌ [is the coll. gen. n., or quasi-pl. n. ; for it] signifies شَحْمُ النَّقَا. (L in art. عوج.) — For the first of these words, see also حَالِكٌ, in two places. حُلْكَى: see حُلَكَةٌ. حَلْكَآءُ: see حُلَكَةٌ. حُلْكَآءُ: see حُلَكَةٌ. حَلَكَآءُ: see حُلَكَةٌ. حُلَكَآءُ: see حُلَكَةٌ. حُلُكَّى: see حُلَكَةٌ. حُلُكُوكٌ: see حَالِكٌ. حُلَكِكٌ: see حَالِكٌ. حَلَكُوكٌ: see حَالِكٌ. حَالِكٌ Intensely black; as also ↓ مُحْلَوْلِكٌ (K) and ↓ حُلَكِكٌ and ↓ حُلُكُوكٌ and ↓ حَلَكُوكٌ and ↓ مُحْلَنْكِكٌ and ↓ مُسْتَحْلِكٌ (Ibn-'Abbád, K) and ↓ حُلَكَةٌ. (TA.) You say أَسْوَدُ حَالِكٌ and حَانِكٌ; both meaning the same; (S;) i. e. Black that is intensely black. (TA in art. حنك.) And إِنَّهُ ↓ لَحُلَكَةٌ Verily he, or it, is intensely black. (TA.) حَالِكَةٌ: see حَلَكٌ. مُحْلَنْكِكٌ: see حَالِكٌ. مُحْلَوْلِكٌ: see حَالِكٌ. مُسْتَحْلِكٌ: see حَالِكٌ حلم 1 حَلَمَ, (S, Msb, K, [in the CK, erroneously, حَلُمَ,]) aor. حَلُمَ, inf. n. حُلْمٌ (Msb, TA) and حُلُمٌ, of which the former is a contraction, (Msb,) [both used also as simple substs.,] He dreamed, or saw a dream or vision (S, Msb, K) فِى نَوْمِهِ (K) in his sleep; (S, * Msb, K;) as also ↓ احتلم (S, ISd, Msb, K,) and ↓ انحلم, (ISd, K,) and ↓ تحلّم. (K.) You say, حَلَمَ بِهِ, (S, K, [in the CK, again, erroneously, حَلُمَ,]) and عَنْهُ, (K,) and عَنْهُ ↓ تحلّم, (TA,) and حَلَمَهُ also, (S,) He dreamed, or saw a dream or vision, of it: (S, K:) or he saw it in sleep. (M, K.) And حَلَمَ بِالمَرْأَةِ He (a man) dreamed in his sleep that he was compressing the woman. (TA.) — — [Hence,] حُلْمٌ and ↓ اِحْتِلَامٌ signify [The dreaming of] copulation in sleep: (K:) and the verbs are حَلَمَ and ↓ احتلم. (TA.) And [hence,] both signify The experiencing an emission of the seminal fluid; properly, in dreaming; and tropically if meaning, without

dreaming, whether awake or in sleep, or by extension of the signification. (TA.) And hence, (Mgh,) حَلَمَ, (Mgh, Msb,) aor. حَلُمَ, inf. n. حُلْمٌ; (Mgh;) and ↓ احتلم; (Mgh, Msb;) He (a boy) attained to puberty, (Msb,) [or] to virility. (Mgh, Msb.) — حَلُمَ, with damm [to the ل], inf. n. حِلْمٌ, (S, Msb, K,) [He was, or became, forbearing, or clement;] he forgave and concealed [offences]: or he was, or became, moderate, gentle, deliberate, leisurely in his manner of proceeding or of deportment &c., patient as meaning contr. of hasty, grave, staid, sedate, or calm; (S, K;) and (assumed tropical:) intelligent: (K:) or he managed his soul and temper on the occasion of excitement of anger. (TA.) [See حِلْمٌ below.] You say, حَلُمَ عَنْهُ and ↓ تحلّم [He treated him with forbearance, or clemency, &c.]: both signify the same. (TA.) And يَحْلُمُ عَمَّنْ يَسُبُّهُ [He treats with forbearance, or clemency, &c., him who reviles him]. (TA in art. حمل.) — حَلِمَ, aor. حَلَمَ, (K,) inf. n. حَلَمٌ, (TA,) He (a camel) had [upon him] many ticks, such as are termed حَلَم. (K.) — — Also the same verb, (S, K,) with the same inf. n., (S,) It (a hide, or skin,) had in it worms, such as are termed حَلَم, (S, K, TA,) whereby it was spoilt and perforated, (S, TA,) so that it became useless. (TA.) A poet says, (S,) namely, El-Weleed Ibn-'Okbeh, TA,) فَإِنَّكَ وَالكِتَابَ إِلَى عَلِىٍّ كَدَابِغَةٍ وَقَدْ حَلِمَ الأَدِيمُ [For verily thou, as to the letter, or writing, to 'Alee, art like a woman tanning when the hide has become spoilt and perforated by worms]: (S, TA:) he was urging Mo'áwiyeh to contend in battle with 'Alee, [as though] saying to him, Thou labourest to rectify a matter that has become completely corrupt, like this woman who tans the hide that has become perforated and spoilt by the حَلَم. (TA.) [The latter hemistich of this verse is a prov.: see Freytag's Arab. Prov. ii. 346.] — حَلَمَهُ, (K,) inf. n. حَلْمٌ, (TA,) He plucked the حَلَم from it; [app., accord. to the K, the worms thus called from a hide, or skin;] as also ↓ حلّمهُ: (K:) or, accord. to Az, he took from him, namely, a camel, the [ticks called] حَلَم. (TA.) 2 حلّمهُ, (S, Mgh, Msb, K,) inf. n. تَحْلِيمٌ (S, K) and حِلَّامٌ, like كِذَّابٌ, (K,) signifies جَعَلَهُ حَلِيمًا [i. e. He made him to be forbearing, or clement, &c.; or he pronounced him to be so; or he called him so; or he held, or believed, or though, him to be so]: (S, K:) or he enjoined him الحِلْم [i. e. forbearance, or clemency, &c.]: (K:) or he attributed to him الحِلْم. (Mgh, Msb.) — حلم [so in the TA, evidently حلّم, (see 5, its quasi-pass.,)] also signifies It fattened a lamb, or kid; said of sucking. (TA.) — — And He filled a skin. (TA.) — See also 1, last sentence. 4 احلمت She (a woman) brought forth حُلَمَآء [i. e. children that were forbearing, or clement, &c.]. (K.) 5 تحلّم: see 1, first and second sentences. — — Also He affected, or pretended, to dream, or see a vision in sleep: whence, in a trad., تَحَلَّمَ مَا لَمْ يَحْلُمْ [He affected, or pretended, to have dreamed that which he did not dream]. (TA.) And He asserted himself falsely to have dreamed, or seen a vision in sleep. (TA.) And تحلّم الحُلْمَ i. q. اِسْتَعْمَلَهُ [He feigned the dream; or made use of it as a pretext]. (K.) — He affected, or endeavoured to acquire, (تَكَلَّفَ) [the quality termed] الحِلْم [i. e. forbearance, or clemency, &c.]. (S, K.) A poet says, تَحَلَّمْ عَنِ الأَدْنَيْنَ وَاسْتَبْقِ وُدَّهُمْ وَلَنْ تَسْتَطِيعَ الحِلْمَ حَتَّى تَحَلَّمَا [Endeavour thou to treat with forbearance the meaner sort of people, and preserve their love; for thou wilt not be able to be forbearing unless thou endeavour to be so]. (S.) — — See also حَلَمَ عَنْهُ. — — [Hence,] تَحَلَّمَتِ القِدْرُ (tropical:) The cooking-pot ceased to boil; contr. of جَهِلَت (TA in art. جهل.) — — See also 6. — It became fat; said of the [kind of lizard called] ضَبّ; (L in art. ملح;) and likewise of cattle: (K:) [or] it became fat and compact; said of a child, and of the ضَبّ: (S:) [or] it began to be fat; said of a child, and of the ضَبّ, (K,) and of the jerboa, and of the قُرَاد [or tick]; in the K, erroneously, جَرَاد. (TA.) — — تَحَلَّمَتِ القِرْبَةُ The skin became full. (TA.) 6 تحالم He made a show of having الحِلْم [i. e. forbearance, or clemency, &c.], not having it; (S, TA; *) and ↓ تحلّم [in like manner] signifies [sometimes] he made a show of الحِلْم; expl. by أَظْهَرَ الحِلْمَ. (TA in art. فصح.) 7 إِنْحَلَمَ see 1. 8 إِحْتَلَمَ see 1, in four places. حَلْمٌ: see حِلْمٌ. حُلْمٌ an inf. n. of حَلَمَ; as also ↓ حُلُمٌ. (Msb.) — — And A dream, or vision in sleep; (S, K;) as also ↓ حُلُمٌ: (K:) accord. to most of the lexicologists, as well as F, syn. with رُؤْيَا: or it is specially such as is evil; and رؤيا is the contr.: this is corroborated by the trad., الرُّؤْيَا مِنَ اللّٰهِ وَالحُلْمُ مِنَ الشَّيْطَانِ [The رؤيا is from God, and the حلم is from the Devil]: (MF:) and by the phrase, in the Kur [xii. 44 and xxi. 5], أَضْغَاثُ أَحْلَامٍ [The confused circumstances of dreams, or of evil dreams]: but each is used in the place of the other: (TA:) أَحْلَامٌ is the pl. (K.) — — أَحْلَامُ نَائِمٍ [lit. The dreams of a sleeper;] a kind of thick cloths, or garments, (IKh, Z, TA,) striped, of the people of El-Medeeneh. (Z, TA.) حِلْمٌ [Forbearance; clemency;] the quality of forgiving and concealing [offences]: (Msb:) or moderation; gentleness; deliberateness; a leisurely manner of proceding, or of deportment, &c.; patience, as meaning contr. of hastiness: gravity; staidness; sedateness; calmness: syn. أَنَاةٌ: (S, K:) or these qualities with power or ability [to exercise the contrary qualities]; expl. by أَنَاةٌ and سُكُونٌ with قُدْرَةٌ and قُوَّةٌ: (Kull p. 167:) or the management of one's soul and temper on the occasion of excitement of anger: (TA:) or tranquillity on the occasion of emotion of anger: or delay in requiting the wrongdoer: (KT:) it is described by the term ثِقَلٌ, or gravity; like as its contr. [سَفَهٌ] is described by the terms خِفَّةٌ and عَجَلٌ, or levity, or lightness, and hastiness: (TA in art. رجح:) also (assumed tropical:) intelligence; (K;) which is not its proper signification, but a meaning assigned because it is one of the results of intelligence: and ↓ حَلْمٌ, with fet-h, is likewise said to have this last meaning; but this requires consideration: (TA:) the former is one of those inf. ns. that are [used as simple substs., and therefore] pluralized: (ISd, TA:) the pl. [of pauc.] is أَحْلَامٌ and [of mult.] حُلُومٌ. (K.) Hence, in the Kur [lii. 32], أَمْ تَأْمُرُهُمْ أَحْلَامُهُمْ بِهٰذَا (K,) said to mean (assumed tropical:) Do their understandings enjoin them this? (TA.) And أُولُو الأَحْلَامِ, occurring in a trad., means (assumed tropical:) Persons of understanding. (TA.) حَلَمٌ: see حَلَمَةٌ, in two places. حَلِمٌ A camel having [upon him] many ticks, such as are called حَلَم. (K.) And A camel spoilt by the abundance of those ticks that were upon him. (TA.) — — Also A hide, or skin, spoilt and perforated by [the worms termed] حَلَم: and ↓ حَلِيمٌ, [in like manner,] a hide, or skin, spoilt by the حَلَم before it is stripped off. (TA.) And عَنَاقٌ حَلِمَةٌ A she-kid whose skin has been spoilt by the حَلَم; (K, * TA;) as also ↓ تَحْلِمَةٌ, of which the pl. is تَحَالِمُ: (K:) the pl. of حَلِمَةٌ is حِلَامٌ. (TA.) حُلُمٌ: see حُلْمٌ, in two places. — — Also A [dream of] copulation in sleep. (K.) Hence, بَلَغَ الحُلُمَ He attained to puberty, or virility, in an absolute sense. (TA.) It is said in the Kur [xxiv. 58], وَإِذَا بَلَغَ الأَطْفَالُ مِنْكُمُ الحُلُمَ فَلْيَسْتَأْذِنُوا [And when your children attain to puberty, or virility, they shall ask permission to come into your presence]. (TA.) [And hence,] أَضْرَاسُ الحُلُمِ, (also called أَضْرَاسُ العَقْلِ, TA in art. ضرس,) [The teeth of puberty, or wisdom-teeth,] so called because they grow after the attaining to puberty, and the completion of the intellectual faculties: (S, L, Msb, all in art. نجذ:) they are four teeth that come forth after the [other] teeth have become strong. (TA in art. ضرس.) حَلَمَةٌ A small tick: (K:) or a large tick; (S, Mgh, Msb, K;) like غُلٌّ; (S;) and said to be like the head [or nipple, when small,] of a woman's breast: (Msb:) or a tick in the last stage of its growth; for at first, when small, it is called قَمْقَامَةٌ; then, حَمْنَانَةٌ; then, قُرَادٌ; and then, حَلَمَةٌ: (As, TA:) the pl., (S,) or [rather] coll. gen. n., (Mgh, Msb,) is ↓ حَلَمٌ. (S, Mgh, Msb.) — — And hence, as being likened thereto, (Mgh,) (assumed

tropical:) The head [or nipple, when small,] of a woman's breast, (T, S, Mgh,) in the middle of the سَعْدَانَة [or areola]; (T, TA;) in like manner called قُرَادٌ: (Mgh:) the little thing rising from the breast of a woman: (TA:) the حَبَّة [or small extuberance like a pimple] upon the head of the breast of a woman: (Msb:) the ثُؤْلُول [or small excrescence] in the middle of the breast of a woman: (K:) and the head [or nipple] of each of the two breasts of a man: (Msb:) the two together are termed حَلَمَتَان : (S:) the protuberant piece of flesh is termed حَلَمَةٌ as being likened in size to a large tick. (Msb.) — — Also A certain worm, incident to the upper and lower skin of a sheep or goat, (As, S,) in consequence of which, when the skin is tanned, the place thereof remains thin: (S:) or a certain worm, incident to skin, which it eats, so that, when the skin is tanned, the place of the eating rends: pl. [or rather coll. gen. n.] ↓ حَلَمٌ. (K.) — And A species of plant; (S, K;) accord. to As, also called يَنَمَةٌ: (S:) As is also related to have said that it is a plant of the kind termed عُشْب, having a dusty hue, a rough feel, and a red flower: another says that it grows in Nejd, in the sands, has a blossom, and roughish leaves, and thorns resembling the nails of a man; and that the camels suffer adhesion of the spleen to the side, and their young are cast, [for وتزل اخياكها (an evident mistranscription in the TA), I read وَتَزِلُّ أَحْبَالُها,] when they depasture it from the dry branches: accord. to AHn, it is [a plant] less than a cubit [in height], having a thick, or rough, leaf, and branches, and a flower like that of the anemone, except that it is larger, and thicker, or rougher: accord. to the K, it signifies also the tree [or plant] called سَعْدَان; which is one of the most excellent kinds of pasture: but Az says, it has nothing in common with the سعدان, which is a herb having round [heads of] prickles; whereas the حلمة has no prickles, but is a well-known kind of جَنْبَة; and I have seen it: (TA:) [Dmr, accord. to Golius, describes it as " a herb less than the arnoglossa " (or arnoglossum), " whitening in the leaves, and downy. "] حَلِيمٌ Having حِلْم [i. e. forbearance, or clemency, &c.; forbearing, or clement, &c.]: (Mgh, Msb, K:) pl. حُلَمَآءُ and أَحْلَامٌ. (K.) In the Kur xi. 89, it is said to be used by way of scoffing [or irony]. (TA.) الحَلِيمُ is one of the names of God; meaning [The Forbearing, or Clement, &c.; or] He Whom the disobedience of the disobedient does not flurry, nor anger against them disquiet, but Who has appointed to everything a term to which it must finally come. (TA.) — — حَلِيمَةٌ مُغْتَاظَةٌ (tropical:) [lit. Calm, angry; or the like; because what it contains is sometimes still and sometimes boiling;] is an appellation given to a stone cooking-pot. (A and TA in art. غيظ.) — A fat camel: (S:) or a camel becoming fat. (ISd, K.) ISd says, I know not any unaugmented verb belonging to it in this sense. (TA.) — And Coming fat. (ISd, K.) — See also حَلِمٌ. حَالِمٌ originally signifies ↓ مُحْتَلِمٌ [i. e. Dreaming: and particularly dreaming of copulation: and experiencing an emission of the seminal fluid in dreaming]. (Mgh.) — — Hence used in a general sense, (Mgh,) meaning One who has attained to puberty, or virility; (A Heyth, Mgh, Msb, TA;) as also ↓ مُحْتَلِمٌ. (Msb, TA.) حَالُومٌ A sort of أَقِط [q. v. ; i. e. a certain preparation of dried curd]: (ISd, K:) or milk that is made thick, so that it becomes like fresh cheese; (S, K;) but this it is not: (S:) a word of the dial. of Egypt. (TA.) أَحْلَامٌ Bodies; syn. أَجْسَامٌ. (ISd, K.) ISd says, I know not any sing. of it [in this sense]. (TA.) — It is also pl. of حُلْمٌ: — and of حِلْمٌ: — and of حَلِيمٌ. (K.) تَحْلِمَةٌ: see حَلِمٌ. مُحْتَلِمٌ: see حَالِمٌ, in two places. حلو 1 حَلَا, aor. حَلُوَ; (S, Msb, K;) and حَلِىَ, aor. حَلَوَ; and حَلُوَ, aor. حَلُوَ; (K;) inf. n. حَلَاوَةٌ (S, Msb, K) and حَلْوٌ and حُلْوَانٌ; (K;) It (a thing, S, Msb) was, or became, sweet; (S, K;) as also ↓ احلولى; (S, K;) or this latter signifies it was, or became, very sweet. (TA.) And in like manner, حَلَالِى [It was, or became, sweet to me]. (Msb.) And حَلُوَتِ الفَاكِهَةُ, aor. حَلُوَ, inf. n. حَلَاوَةٌ, [The fruit was, or became, sweet.] (TA.) — — حَلِىَ بِعَيْنِى (S, Msb, K) and فِى عَيْنِى (S) and بِصَدْرِى (S, Msb) and فِى صَدْرِى (S) and بِقَلْبِى, (K,) aor. حَلَوَ; (S, Msb, K;) and حَلَا, aor. حَلُوَ; (S, K;) inf. n. حَلَاوَةٌ (S, Msb, K) and حُلْوَانٌ; (K;) He, (S,) or it, (Msb,) pleased me, or excited my admiration; (S, Msb;) was goodly, or beautiful, in my estimation: (Msb:) or one says, حَلِىَ فِى عَيْنِى (Lth, As, S, K *) or فِى صَدْرِى, (As, TA,) aor. حَلَوَ, inf. n. حُلْوَانٌ; (Lth, TA;) and حَلَا فى فَمِى, (Lth, As, S, K, *) aor. حَلُوَ, inf. n. حَلْوٌ (Lth, TA) and حَلَاوَةٌ. (TA.) تَحْلَى بِهِ العَيْنُ is an inverted phrase, used by a poet, for يَحْلَى بِالْعَيْنِ. (S.) It has been said that حَلِىَ فِى عَيْنِى (ISd, and K in art. حلى) and فِى صَدْرِى (ISd) is from الحَلْىُ, (ISd, K,) meaning the thing that is worn, because it signifies It was beautiful in my eye, like the حَلْى; not from حَلَاوَةٌ; (ISd, and TA in art. حلى;) but this saying is not valid, nor approved. (TA in the present art.) Accord. to Lh, one says, حَلِيَتِ المَرْأَةُ بِعَيْنِى and فِى عَيْنِى, and بِقَلْبِى and فِى قَلْبِى, aor. حَلَوَ, inf. n. حَلَاوَةٌ; and حَلَتْ, aor. حَلُوَ, inf. n. حَلَاوَةٌ; [The woman was pleasing in my eye, and in my mind, or heart.] (TA.) — — مَايَمُرُّ وَمَا يَحْلُو (tropical:) He is not bitter at one time, and he is not sweet at another. (IAar, K, TA. [In some copies of the K, وَلَا يَحْلُو.]) And أَمُرُّ وَأَحْلُو and أَمَرُّ وَأَحْلُو (tropical:) I am bitter at one time, and I am sweet at one time. (IAar, M in art. مر.) [See also 4.] — حَلِىَ الشَّىْءَ, aor. حَلَوَ, (K,) inf. n. حَلَاوَةٌ; (TK;) and ↓ استحلاهُ, (S, Msb, K,) from الحَلَاوَةُ, like استجادهُ from الجَوْدَةُ, (S,) [the most common form,] and ↓ تحلّاهُ, (K,) and ↓ احلولاهُ, (S, K,) which is the only trans. verb of its measure except one other, in the phrase إِعْرَوْرَيْتُ الفَرَسَ; (S;) all signify the same; (K;) He esteemed the thing sweet [both properly and metaphorically as is indicated in the TA]: (Msb in explanation of the second of these verbs, and TK in explanation of all of them:) and [in like manner] ↓ أَحْلَيْتُهُ I found it to be sweet: (S, K:) or this signifies I made it sweet: (K:) or it has both of these significations: (S:) you say, أَحْلَيْتُ هٰذَا المَكَانَ, meaning ↓ اِسْتَحْلَيْتُهُ [I esteemed, or found, this place to be sweet, or pleasant]. (TA.) And حَلِيَتْهُ العَيْنُ [The eye esteemed, or found, him, or it, to be pleasing, or goodly, or beautiful]. (IAar, TA in art. حلى.) — — حَلِىَ مِنْهُ بِخَيْرٍ, (K,) aor. حَلَوَ; (TA;) and حَلَا, (K,) aor. حَلُوَ; (TA;) He found, or experienced, or he got, or obtained, from him, or it, good. (K.) [See also 1 in art. حلى.] — حَلَاهُ كَذَا مَالًا, (Msb, * K,) or حَلَاهُ الشَّىْءَ, (S,) aor. حَلُوَ, (S, Msb,) inf. n. حَلْوٌ (S, K [in the CK حُلْو]) and حُلْوَانٌ, (S,) He gave him (S, Msb, K) the thing, (K,) or such a piece of property, [as a gratuity,] for something that he had done; not as hire, or pay, or wages. (S.) — — You say also حَلَوْتُ meaning I bribed another; gave him a bribe. (TA.) — — And ↓ لَأَحْلُوَنَّكَ حُلْوَانَكَ I will assuredly give thee thy requital. (IAar, K.) — — حُلْوَانٌ also signifies A man's taking for himself a portion of the dowry of his daughter: an act for which the Arabs used to reproach him who did it. (S, Msb.) You say, حَلَاهُ, inf. n. حَلْوٌ [in the CK حُلْوٌ, and حُلُوٌّ also,] and حُلْوَانٌ, He gave him in marriage his daughter, or his sister, (K, TA,) or any woman, (TA,) for a certain dowry, on the condition that he should assign to him a certain portion of it. (K, TA.) — حَلَوْتُ المَرْأَةَ i. q. حَلَيْتُهَا, i. e. I assigned, or gave, to the woman حُلِىّ [or ornaments]. (S.) 2 حلّاهُ, (S, K, [erroneously written in the CK without the sheddeh,]) inf. n. تَحْلِيَةٌ, (K,) He made it sweet; (S, K;) namely, food; (S;) or a thing; (K;) as also ↓ احلاهُ: (S:) and so حَلَّأَهُ, which is anomalous: (K:) sometimes they said, حَلَّأْتُ السَّوِيقَ [I sweetened the meal of parched barley, or the mess made thereof]; pronouncing with hemz that which is not [properly] with hemz: (S:) this is said by Lth to be a mistake on their part. (TA.) — — [Hence,] حَلَّيْتُ الشَّىْءَ فِى عَيْنِ صَاحِبِهِ [I made the thing to seem pleasing, or goodly, or beautiful, in the eye of its possessor]. (S.) 3 حَالَيْتُهُ, (inf. n. مُحَالَاةٌ, TK,) (tropical:) I jested, or joked, with him. (S, K, TA.) 4 أَحْلَوَ see 2. — — Hence, (TA,) مَا أَمَرَّ وَمَاأَحْلَى (assumed tropical:) He said not anything: (S,

TA:) or the meaning is similar to that of the phrase next following. (TA.) مَا يُمِرُّ وَمَا يُحْلِى (assumed tropical:) He says not a bitter thing nor a sweet thing: and he does not a bitter thing nor a sweet thing. (K.) [See a similar phrase near the middle of the first paragraph.] — — See also another signification in the first paragraph. — — مَا أَحْلَاهُ [How sweet, &c., is it!] is said by some to be an instance of a verb having a dim. form; so that you say, ↓ مَا أُحَيْلَاهُ [How very sweet, &c., is it!]; like مَا أُمَيْلِحَهُ [q. v.]. (TA in art. ملح.) 5 تحلّاهُ: see 1. 6 تَحَالَتْ She (a woman) affected, or made a show of, sweetness, and self-conceitedness. (S.) 8 احتلى لِنَفَقَةِ امْرَأَتِهِ, and لِمَهْرِهَا, He exercised art, or ingenuity, for [the purpose of procuring] the expenses of his wife, and her dowry: one says, اِحْتَلِ فَتَزَوَّجْ [Exercise thou art, &c., and marry]. (TA.) 10 إِسْتَحْلَوَ see 1, in two places. — — استحلاهُ also signifies He sought [to elicit] its, or his, sweetness. (TA.) 12 احلولى: see 1, first sentence. — — [Hence,] said of a man, He was, or became, sweet in disposition. (IAar.) — احلولاهُ: see 1. حَلًا A medicine mixed, or moistened, with water or the like. (K.) حُلْوٌ Sweet; contr. of مُرٌّ; (S, K;) i. e., in the mouth: and in like manner, in the eye [meaning pleasing, or goodly, or beautiful: see 1]: (TA:) applied also to a saying, and to an action: (K:) fem. with ة. (Msb.) And الحُلْوُ الحَلَالُ (assumed tropical:) Language in which is nothing that induces doubt, or suspicion: (K and TA in art. حل:) and the man in whom is nothing that induces doubt, or suspicion. (TA in the present art.) And حُلْوٌ, also, applied to a man, (assumed tropical:) One who is excited to briskness, liveliness, or sprightliness, (يُسْتَخَفُّ) and is esteemed pleasing, or goodly, or beautiful, in the eye; (K, * TA;) as also ↓ حَلْوٌ: (IAar, K:) the fem. is حُلْوَةٌ: the pl. masc. حُلْوُونَ, and pl. fem. حِلْوٌ: (K:) there is no broken pl., masc. or fem. (TA.) حُلْوٌ A small حَفٌّ [q. v., in the CK, erroneously, خُفٌّ,] with which one weaves: (K, TA:) or the wooden thing which the weaver turns round: [app. meaning the yarn-beam, upon which the yarn is rolled; termed حَفَّةٌ:] the poet Shemmákh likens the tongue of a braying [wild] ass to a حِلْو that has slipped from the back of a loom. (TA.) حُلْوَى: see حَلْوَآءُ. حُلْوَى: see حَلْوَآءُ. أَحْلَى and ↓ حَلْوَى, (S, Msb, K, &c.,) the latter mentioned by As, of the fem. gender, (TA,) [Sweetmeat; as also ↓ حَلَاوَةٌ; (see حَلَّآءٌ, below;) this last and حَلْوَى used in this sense in the present day;] an eatable, (T, S, M, Msb,) well known, (K,) prepared with sweetness; (T, M, Msb;) said to be peculiarly applied to such as is prepared with art [as distinguished from such as in naturally sweet]: (TA:) the حلواء mentioned in a trad. is said to be that which is termed مَجِيع [made of dates kneaded with milk]: (MF, TA:) the pl. of حَلْوَى is حَلَاوَى, with fet-h to the و. (Msb.) — — The former is also applied by some to Fruit: syn. فَاكِهَةٌ: (T, TA:) or both, (K,) or the former, (TA,) to sweet fruit. (K, TA.) — See also حُلَاوَة. حُلْوَانٌ is a subst. [as well as an inf. n.], signifying A gift: (Msb:) [a gratuity: so in the present day:] the hire, or pay, of a broker; (Lh, K;) and of a diviner, (As, S, * Msb, * K,) for divination, (As,) which is forbidden in a trad.: (S, Msb:) and a requital; see 1. (IAar, K.) Also The dowry, or nuptial gift, of a woman: (Msb, K:) [or a portion thereof which the father or guardian of the bride used, in some cases, to take for himself; see 1:] or a gift to a woman in consideration of having her as a wife during a certain fixed period; (K;) according to a practice obtaining in Mekkeh: (TA:) or a gift of the nature of a bride. (K.) حَلُوٌّ: see حُلْوٌ. — — نَاقَةٌ حَلُوَّةٌ: see the next paragraph. قَوْلٌ حَلِيٌّ A saying sweet in the mouth. (K.) — — نَاقَةٌ حَلِيَّةٌ (Lh, M, K) and ↓ حَلُوَّةٌ, (K,) the latter is the original form [but app. obsolete], (Lh, M,) A she-camel eminent, (Lh, M,) or perfect, (K,) in pleasingness, or goodliness, or beauty: (Lh, M, K:) or pleasing in appearance and pace. (TA in art. علو.) حَلَاوَةٌ: see حُلَاوَةُ القَفَا: حُلَّاءَةُ القَفَا Sweetness; contr. of مَرَارَةٌ. (TA.) [See 1, of which it is an inf. n.] — — See also حَلْوَآءُ. — أَرْضٌ حَلَاوَةٌ Land that produces herbs, or leguminous plants, of the kind termed ذُكُور [q. v.]. (K.) — See also what next follows. حُلَاوَةُ القَفَا (T, S, Msb, K) and ↓ حَلَاوَةُ القفا, (IAth, K,) but this is said by Ks to be unknown, (TA,) and ↓ حِلَاوَةُ القفا (IAth) and ↓ حُلَّاءَةُ القفا, (K, TA,) with damm, mentioned by Lh, (TA, [in the CK حَلاءَة,]) and ↓ حَلْوَآءُ القفا (Sgh, K) and ↓ حُلَاوَى القفا and ↓ حَلَاوَآءُ القفا, (S, K,) The middle of the back of the neck: (T, S, Msb, K:) or, as some say, the [small protuberance termed] فَأْس of [or rather above] the back of the neck. (T.) — حُلَاوَةٌ is also said to signify the same as حُلَّاءَةٌ, i. e. What is rubbed between two stones, to be used as a collyrium. (TA. [See the latter of these two words in art. حلأ.]) حِلَاوَةُ القَفَا: see the next preceding paragraph. حُلَاوَى A certain plant: (S:) or a certain small tree, (K,) of the kind termed جَنْبَة, evergreen: (TA:) and, (K,) or, as some say, (TA,) a certain thorny plant, (K,) having a yellow flower, and small round leaves like those of the سَذَاب [or rue]: (TA:) a species of plant found in the desert: (T, TA:) pl. حُلَاوَى, (K,) like the sing., (TA,) and, (K,) or, as some say, (TA,) حُلَاوَيَاتٌ. (K.) It has been said that the sing. is حَلَاوِيَةٌ, like رَبَاعِيَةٌ: but Az says that this was not known by him: As mentions, as of the measure فُعَالَى, the words خُزَامَى and رُخَامَى and حُلَاوَى: each the name of a plant. (TA.) — حَلَّآءٌ: see حُلَاوَة. حَلَاوَآءُ القَفَا: see حُلَاوَى القَفَا: see حُلَاوَة. A maker and seller of حَلَاوَة [or sweetmeat]. (TA.) [أَحْلَى More, and most, sweet, both properly and metaphorically:] ↓ حُلْوَى is [its fem.,] the contr. of مُرَّى: you say, خُذِ الحُلْوَى وَأَعْطِهِ المُرَّى [Take thou the sweeter, or sweetest, and give to him the bitterer, or bitterest]. (S.) مَا أُحَيْلَاهُ: see 4, last sentence. حلى 1 حَلَيْتُ المَرْأَةَ, aor. حَلِىَ, inf. n. حَلْىٌ, I assigned, or gave, to the woman حُلِىّ [or ornaments]; and so حَلَوْتُهَا. (S.) [See also 2.] — حَلِيَتْ, (S, Msb, K,) aor. حَلَى, (K,) inf. n. as above, (Msb, K,) She (a woman) acquired an ornament, or orna ments: (K:) or she wore on ornament, or orna ments; as also ↓ تحلّت: (Msb, K:) or the former signifies she had an ornament, or orna ments: (S, K:) and ↓ the latter, she adorned herself with an ornament, or ornaments: (S, Mgh, * TA:) or she made for herself an orna ment, or ornaments. (Msb, TA.) — — لَمْ يَحْلَ مِنْهُ بِطَائِلٍ He gained not, or derived not, from him, or it, any great profit, advantage, or benefit: the verb is not used in this sense except in nega tive phrases; (S, TA;) and is from الحَلْىُ and الحِلْيَةُ; because the mind reckons an ornament as an acquisition: not from حلو. (TA.) [But an affirmative phrase, with the verb حَلِىَ used in a similar sense, is mentioned in the K in art. حلو: see 1 in that art. See also 1 in art. حلأ.] — — See also حَلِى, below. — حَلِيَتِ الشَّفَةُ: see حَلِئَت, in art. حلأ. 2 حَلَّى المَرْأَةَ, (S, Msb, K,) inf. n. تَحْلِيَةٌ, (K,) He decked the woman with an ornament, or ornaments: (S, Msb, K: [see also 1, first sen tence: and in like manner, السَّيْفَ the sword:]) or he made for her an ornament, or ornaments: or he described her: (K:) or you say also حَلَّيْتُ الرَّجُلَ as meaning I described the حِلْيَة [i. e. quality, or qualities or attributes, or state or con dition,] of the man: (S:) and you say also, حلّاهُ عَلَيْهِ [he described it to him]. (L in art. سملج.) The verb in the first of these senses is doubly trans., as in the saying in the Kur [xviii. 30, &c.], يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ [They shall be decked therein with bracelets of gold]. (TA.) — حَلَّيْتُمْ for حَلَّأْتُمْ: see 2 in art. حلأ. 5 تَحَلَّتْ: see 1, in two places. — — [Hence,] تحلّى فُلَانٌ بِمَا لَيْسَ فِيهِ Such a one affected that which was not in him. (TA.) — تحلّاهُ He knew his [حِلْيَة, i. e.] quality, or qualities or attributes, or state or condition. (TA.) حَلًا Pustules breaking out in the mouths of children [app. after a fever; like حَلَأٌ]. (Kr, M.) حَلْىٌ An ornament (Mgh, Msb, *, K) of a woman, (S, Mgh, Msb,) of moulded metal, or of stones, (K,) or of gold, or of silver, and some

say, or of jewels, or gems: (Mgh:) pl. حُلِىٌّ (S, Mgh, Msb, K) and حِلِىٌّ, also, because of the حُلِىٌّ like عِصِىٌّ: (S, TA:) or حَلْىٌ is a pl. [or coll. gen. n.], and its sing. [or n. un.] is ↓ حَلْيَةٌ: (K:) so says AAF: (TA:) ↓ حِلْيَةٌ, also, signifies the same as حَلْىٌ; (K; [in the CK حُلِىّ;]) and particularly, (K,) the ornament, or ornaments, حَلْىٌ, K, or زِينَةٌ, Mgh and Msb,) of gold or silver, (Mgh,) of a sword, (S, Mgh, Msb, K,) as also ↓ حَلَاةٌ, (K,) or of a lamp, and of other things: (Mgh:) accord. to Lth, حَلْىٌ signifies any حِلْيَة [i. e. ornament, or ornaments,] with which one decks a woman or a sword and the like: but accord. to others, only of a woman; and one says only ↓ حِلْيَةٌ in relation to other things, to a sword [for instance], and the like: (TA:) the pl. of حِلْيَةٌ is حِلًى and حُلًى; (S, K;) or, accord. to IF, it has no pl. (Msb.) حَلِى A cry by which a she-camel is chidden; as also حَلِ and حَلْ; like as a he-camel is by the cry حَوْبِ and حَوْبُ &c.: (TA voce حَوْبِ:) or by which female camels are chidden; as also حَلْ, and, when in connexion with a following word, حَلٍ. (TA voce حَلْ, in art. حل.) One says, in chiding the she-camel, ↓ حَلِى لَا حَلِيتِ [On! mayest thou not gain any great benefit: like as one says, in chiding the he-camel, حَبْ لَا مَشِيتَ &c.]. (TA in the present art.) حَلَاةٌ: see حَلْىٌ. حَلْيَةٌ: see حَلْىٌ. حِلْيَةٌ: see حَلْىٌ, in two places. — — Also The quality, or the aggregate of the attributes or qualities, or the state or condition, (S, Mgh, Msb, K,) and the make, and form, (K,) and the appearance in respect of colour, or complexion, &c., (Mgh,) of a man: (S, Mgh:) pl. حِلًى and حُلًى. (Mgh, Msb, TA.) A description of the face, or countenance, of a man. (TA.) — — الحِلْيَةُ in a trad. respecting الوُضُوْء means [The mode of ablution termed] التَّحْجِيلُ. (TA. [See 2 in art. حجل.]) حَلِىٌّ Dry, dried up, or tough. (TA.) — — What has become dry (S, K) and white (K [but see نَصِىٌّ]) of the [plant called] نَصِىّ, (S, K,) and سَبَط: Az says, it is one of the best kinds of pasture of the people of the desert for camels and horses; and when its produce appears, it resembles eared corn: accord. to Lth, it is every plant that resembles corn, or seed-produce, in its manner of growth; but this, says Az, is a mistake: (TA:) n. un. with ة: (K:) and pl. أَحْلِيَةٌ. (S.) — The pole, or long piece of wood, [app. of a plough,] that is between the two bulls: of the dial. of El Yemen. (TA.) حَلِيَّةٌ: see حَالٍ. حُلَيًّا A certain plant. (K.) — — And A certain food of the Arabs, (Sgh, K,) in which dates are rubbed and pressed [or mashed] with the hand. (Sgh.) حَالٍ (K) and حَالِيَةٌ (S, K) A woman having an ornament or ornaments; (S, K;) as also ↓ حَلِيَّةٌ: (S:) or wearing an ornament or ornaments; as also ↓ مُتَحَلِّيَةٌ: (K:) pl. حَوَالٍ. (S.) — — And [hence,] حَالِيَةٌ means (tropical:) Trees having leaves and fruit. (TA.) مُحَلًّى Ornamented: applied to a sword [&c.] (S.) — — [Described.] مُتَحَلِّيَةٌ: see حم. حم 1 حَمَّ, (S, K,) see. pers. حَمِمْتَ, aor. ـَ3حَمَ, inf. n. حَمٌّ, (TA,) [or perhaps this should be حَمَمٌ,] It (water) became hot. (S, K, TA.) — — حَمِمْتُ, aor. ـَ3حَمَ, (K,) inf. n. حَمَمٌ, (S, K,) I was, or became, أَحَمّ, signifying black; (S, K; [accord. to the latter of which, and accord. to El-Hejeree, this epithet also signifies white; but it appears from the TA that the former only is here meant; and the verb seems primarily to signify I became rendered black by heat;]) as also ↓ اِحْمَوْمَيْتُ [originally اِحْمَوْمَمْتُ, or from حَمَى, q. v.], and ↓ تحممت, (K, [omitted in the TA,]) and ↓ تَحَمْحَمْتُ. (K, TA: the last, in the CK, written تَحَمْمَتُ.) — — حَمَّ الجَمْرُ, see. pers. حَمِمْتَ, aor. ـَ3حَمَ, inf. n. حَمٌّ, The live coals became black, after their flaming had ceased, or after they had become extinguished: (Msb:) or حَمَّتِ الجَمْرَةُ, (S, K,) sec. pers. as above, (TA,) aor. ـَ3حَمَ, the live coal became a piece of charcoal, (S, K,) or of ashes. (S.) — حَمَّهُ, (S, K,) aor. ـُ3حَمُ, (S,) inf. n. حَمٌّ, (TA,) He heated it, namely, water, (S, K, TA,) with fire; (TA;) as also ↓ احمّهُ, (S, K,) and ↓ حمّمهُ. (K.) You say, لَنَا المَآءَ ↓ أَحِمُّوا, (TA,) or مِنَ المَآءِ (S,) Heat ye for us the water, or some of the water. (S, TA.) — — He heated it; kindled fire in it; filled it with firewood, to heat it; or heated it fully with fuel; namely, an oven. (K, * TA.) — — حَمَّ الأَلْيَةَ, (S,) or الشَّحْمَةَ, (K,) aor. ـُ3حَمُ, (S,) inf. n. حَمٌّ, (TA,) He melted [the fat of a sheep's tail, or the piece of fat]. (S, K.) — — حَمَّ نَفْسَهُ: see 4 — — حُمَّ He (a man, S) was, or became, fevered, or affected with fever; or he had, or was sick of, a fever: (S, Mgh, Msb, K:) or one says [of himself], حُمِمْتُ حُمَّى, (K, TA, [in the CK, erroneously, حَمَمْتُ,]) حُمَّى being held by ISd to be an inf. n. like بُشْرَى and رُجْعَى; (TA;) and the simple subst. [also] is حُمَّى: (K:) [or the inf. n. is حَمٌّ; for] you say, حُمِمْتُ حَمًّا; and the simple subst. is حُمَّى. (L.) And حُمَّ عَلَى طَعَامٍ He had a fever from eating [certain] food. (K, * TA.) And حم, [app. حُمَّ,] inf. n. حُمَامٌ said of a camel, He had a fever. (TA. [See حُمَامٌ, below.]) — — حَمَّهُ said of an affair, an event, or a case: see 4. — — حَمَّ ارْتِحَالَ البَعِيرِ, (Fr, S, K,) aor. ـُ3حَمُ, (S,) He hastened the going, or departure, of the camel. (Fr, S, K.) — حَمَّ لَهُ كَذَا, and ↓ احمّ, He (God) decreed, or appointed, to him, or for him, such a thing. (K, TA.) And حُمَّ, (S, K,) inf. n. حَمٌّ, (K,) or حُمُومٌ, (Har p. 347,) It (a thing, S, or an event, K) was decreed, or appointed; (Sudot;, K;) as also ↓ أُحِمَّ. (S.) And حُمَّ لَهُ ذٰلِكَ That was decreed, or appointed, to him, or for him. (K.) — حَمَّ حَمَّهُ, (S, K,) aor. ـُ3حَمُ, (S,) i. q. قَصَدَ قَصْدَهُ [like أَبَّ أَبَّهُ, q. v.; حَمَّ in this sense being a dial. var. of أَمَّ, as also أَبَّ]. (S, K.) — — See also 4 as an in trans. v. 2 حممهُ: see 1. — — Also, (S, Msb, K, *) inf. n. تَحْمِيمٌ, (Msb,) He blackened (S Msb, K) his (a man's, S) face, (S, K,) or it, one's face, (Msb,) with charcoal. (Sudot;, Msb, K.) [Hence,] حُمِّمَ وَجْهُ الزَّانِى The face of the fornicator, or adulterer, was blackened [with charcoal]. (Mgh. [See 2 in art. جبه.]) — — [Using the verb intransitively,] you say also, حَمَّمَ رَأْسُهُ His head became black after shaving: (S, Mgh, TA:) [i. e.] the hair of his head grew [again] after it had been shaven. (K.) And hence, حمّم بِالمَآءِ, said of the hair, It was rendered black by the water: because the hair, when shaggy, or dishevelled, in consequence of its being seldom dressed or anointed, becomes dusty; and when it is washed with water, its blackness appears. (TA.) And حمّم الغُلَامُ The boy's, or young man's, beard appeared. (K.) And حمّم الفَرْخُ The young bird's plumage came forth: (S, K:) or its down. (TA.) And حَمَّمَتِ الأَرْضُ The herbage of the land appeared, of a green hue inclining to black. (K.) — حمّم امْرَأَتَهُ, (S, K,) inf. n. تَحْمِيمٌ (Mgh, TA) [and تَحِمَّةٌ], He gave a present to his wife after divorce: (S, M, K: *) the explanation in the K, مَتَّعَهَا بِالطَّلَاقِ, should be, as in the [S and] M, متّعها بِشَىْءٍ بَعْدَ الطَّلَاقِ. (TA.) The verb is doubly trans., as meaning أَعْطَى: so in the phrase, حَمَّمَهَاخَادِمًا سَوْدَآءَ He gave her, after divorce, a black female slave: or this may be for حَمَّمَهَابِهَا. (TA.) [Hence,] ثِيَابُ التَّحِمَّةِ The clothing with which a man attires his wife when he gives her a gift after divorce. (K, TA.) 3 حامّهُ, inf. n. مُحَامَّةٌ, i. q. قَارَبَهُ [app. as meaning He approached, or drew near to, him, or it]. (K.) And حَامَمْتُهُ, (inf. n. as above, K,) I desired, or sought, to obtain from him, or I demanded of him, something. (El-Umawee, S, K.) 4 احمّهُ as syn. with حَمَّهُ and حَمَّمَهُ: see 1, in two places. — — Also He washed him (namely, another man,) with حَمِيم [i.e. hot water]. (S.) And احمّ نَفْسَهُ He washed himself with cold water, (K,) accord. to IAar: but accord. to others, with hot water; as also ↓ حَمَّ نَفْسَهُ: and حُمُومٌ [is an inf. n. of حَمَّ, and] signifies the washing oneself; but is of a vulgar dialect. (TA. [See also 10.]) — — He (God) caused him to have, or be sick of, a fever. (S, Msb, K.) — — It (an affair, an event, or a case,) rendered him anxious, disquieted him, or grieved him; syn. أَهَمَّهُ; (S, K;) as also ↓ حَمَّهُ. (K.) And أُحِمَّ He (a man) was affected with confusion, perplexity, fear, impatience, disquietude, or agitation, and anxiety, or grief. (TA.) — He (God) rendered him, or caused him to be, أَحَمّ, (S, K,) i. e. black. (S.) — He caused it to draw near, or approach. (Msb.) — أَحَمَّتِ الأَرْضُ The land had fever in it: (S, K:) or had much fever in it. (TA.) — احمّ It drew near, or approached; (S, Msb, K;) as

also ↓ حَمَّ, [in the Ham p. 350, written حُمَّ,] aor. ◌َ3حَمِ, inf. n. حَمٌّ: (Msb:) it was, or became, present: (K:) its time drew near, or came; as also احمّ: so says Ks; and thus this last verb is explained by As; but he knew not احمّ in this sense. (S, TA.) You say, أَحَمَّتِ الحَاجَةُ and اجمّت The object of want became near; (ISk, TA;) and both are mentioned by Fr. (S.) And احمّ قُدُومُهُمْ and اجمّ Their coming drew near. (Fr, TA.) The Kilábeeyeh says, احمّ رَحِيلُنَا فَنَحْنُ سَائِرُونَ غَدًا [Our departure has drawn near, and we are going tomorrow]: and اجمّ رحيلنا فنحن سائرون اليَوْمَ [Our departure is determined upon, and we are going to-day]; meaning we have determined upon our going to-day. (TA.) — أَحَمَّ لَهُ كَذَا; and أُحِمَّ: see 1, near the end of the paragraph. 5 ◌َ3تَحَمَّ see 1: — and see also 10. 8 احتمّ He was, or became, anxious, disquieted, or grieved, syn. اهتمّ, (S, TA,) لَهِث for him; as though for one near and dear to him: (TA: [see حَمِيمٌ:]) or he was, or became, anxious, disquieted, or grieved, and sleepless: (Ham p. 90:) or he was, or became, anxious, disquieted, or grieved, by night: (K, and Ham ibid.:) اِهْتِمَام differing from اِحْتَمَام in being [often] by day: (Ham p. 433:) and he slept not by reason of anxiety, disquietude, or grief. (K.) And احْتَمَّتِ العَيْنُ The eye was, or became, sleepless, without pain. (K.) Also احتمّ لِفُلَانٍ He was, or became, sharp, hasty, or irascible, towards such a one. (TA.) 10 استحمّ He washed himself with hot water: (S, Msb, K: or accord. to some copies of the K, استحمّ بِالحَمِيمِ has this meaning:) this is the primary signification: (S:) then applied, (S, Msb,) by reason of frequency of usage, (Msb,) to mean he washed himself with any water. (S, Msb. [See also 4.]) — — He entered the حَمَّام [or hot bath]: (Mgh, TA:) ↓ تحمّم [in this sense] is not of established authority. (Mgh.) — — He sweated: (S, K:) said of a man, (TA,) and of a horse (S, TA) or similar beast. (TA.) 12 ◌َ3إِحْمَوْمَ see 1, second sentence. R. Q. 1 حَمْحَمَ, [inf. n. حَمْحَمَةٌ,] He (a horse) uttered his cry, [or neighed,] when desiring fodder; as also ↓ تَحَمْحَمَ: (S:) accord. to Az, حَمْحَمَةٌ is app. a word imitative of the cry of the horse when he desires fodder; or when he sees his master to whom he has been accustomed, and behaves familiarly towards him: (TA:) or it signifies a horse's uttering a cry with a kind of yearning sound, in order that his master may feel tenderness for him; as also ↓ تَحَمْحُمٌ: (EM p. 250:) or, of a بِرْذَوْن [or hack, or the like,] the uttering of a cry [or neighing] such as is not loud; and of a horse [of good breed], the uttering of a cry not so loud as the صَهِيل [or usual neighing]: (Lth, TA:) or, of the برذون, the uttering of a cry when desiring the barley: (K, * TA:) and the عِرّ, or عِزّ, [accord. to different copies of the K, but each is app. a mistranscription, for عِيّ as meaning faltering of the voice or cry.] of the horse, when falling, or stopping, short in neighing, and seeking self-help [to finish it]; as also ↓ تَحَمْحُمٌ: (K:) and the bull's uttering a cry with the desire of leaping the cow. (Az, K.) R. Q. 2 تَحَمْحَمَ: see 1, second sentence: — and see also R. Q. 1, in three places. حم: see حَامِيم, throughout. حَمٌّ: see art. حمو. حَمٌّ, [in the CK, erroneously, حُمّ,] The vehemence, or intenseness, of the heat of the ظَهِيرَة [or midday in summer]. (K, TA.) You say, أَتَيْتُهُ حَمَّ الظَّهِيرَةِ [I came to him during the vehemence of the heat of the midday in summer]. (TA.) — — The main, or chief, part of a thing; (K;) and so ↓ حُمَّةٌ in the phrase حُمَّةُ الحَرِّ [the main, or chief, part of the heat]. (S, TA.) — — See also حَمِيمَةٌ. — — The remains of the أَلْيَة [or tail of a sheep] after the melting [of the fat]: n. un. with ة: and what is melted thereof: (S:) or the part of the الية of which one has melted the grease, (As, T, K,) when no grease remains in it; (As, T, TA;) and of fat: n. un. with ة: or what remains of melted fat: (K:) accord. to Az, the correct explanation is that of As: but he adds, I have heard the Arabs call thus what is melted of the hump of a camel: and they called the hump الشَّحْمُ. (TA.) — — Property, or cattle and the like; and goods, commodities, or householdfurniture and utensils. (Sh, TA.) — مَا لَهُ حَمٌّ وَلَا سَمٌّ, (S,) or ماله حَمٌّ ولا سَمٌّ, (K,) and ↓ ولا غَيْرُكَ حُمٌّ, (S,) or حُمٌّ ولا سُمٌّ, (K,) and حَمٌّ ولا رَمٌّ, and ولا رُمٌّ ↓ حُمٌّ, (TA,) He has no object in his mind except thee; syn. هَمٌّ: (S, K, * TA: [see also art. سمّ:]) or ما له حمّ ولا سمّ, (K,) or حمّ ولا رمّ, (TA,) means he has neither little nor much. (K, TA.) — — And مَالِى مِنْهُ حَمٌّ, (S,) or عَنْهُ, (K,) and ↓ حُمٌّ, (S, K,) and رَمٌّ, and رُمٌّ, (TA,) I have not any means, or way, of separating myself from it, or of avoiding it. (S, K, * TA.) حُمٌّ: see حَمٌّ, in three places. حَمَّةٌ A hot spring, (IDrd, S, Mgh, K,) by means of which the diseased seek to cure themselves. (IDrd, S, K.) In a trad., (S, TA,) the learned man (العَالِم) is said to be like the حَمَّة, (S, Mgh, TA,) to which the distant resort, and which the near neglect. (TA.) حُمَّةٌ: see حُمًّى: — — and see also حَمٌّ. — — Also The vehemence, and main force, of the movements of two armies meeting each other. (TA from a trad.) — — The sharpness of a spear-head. (TA.) — — The venom, or poison, of the scorpion: (TA:) a dial. var. of حُمَةٌ, (K,) accord. to IAar; but others allow not the teshdeed, [and among them J,] and assert the word to be originally حُمَوٌ. (TA.) — — A decreed, or predestined, case of separation: (S, K:) and of death; (TA;) as also ↓ حِمَامٌ: (S, K:) you say حِمَامُ المَوْتِ, and الحِمَامُ alone as in a verse cited voce عَتَبَ [q. v.]: (TA:) the pl. of حُمَّةٌ is حُمَمٌ and حِمَامٌ. (K.) — Blackness; (S, TA;) the colour denoted by the epithet أَحَمُّ [q. v.]: (S, K:) a colour between دُهْمَة [or blackness] and كُمْتَة [or a blackish red], inferior [in depth, or brightness,] to what is termed حُوَّة [app. as meaning redness inclining to blackness]. (M, K.) — — The black sediment of clarified butter, and the like, in the bottom of the skin. (TA.) — Also i. q. حُبَّةٌ: so in the phrases فُلَانٌ حُمَّةُ نَفْسِى [Such a one is the beloved of my soul] (Az, TA) and هُوَ مِنْ حُمَّةِ نَفْسِى [He is of the beloved of my soul]: and the م is said to be a substitute for ب. (TA.) [See also أَحَمُّ, which is used as syn. with أَحَبُّ.] حِمَّةٌ: see حَمِيمٌ, in two places. — Also Death; or the decreed term of life: (K:) pl. حِمَمٌ. (TA.) حُمَمٌ Charcoal: (S, Mgh, K:) or cold charcoal: (TA:) or burnt wood and the like: (Msb:) or charcoal that does not hold together: (Msb in explanation of the n. un. in art. قبس:) and ashes: and anything burnt by fire: (S, TA:) n. un. with ة: (S, Msb, K:) which is tropically applied to (tropical:) live coals [or a live coal]. (Msb.) [Hence] the n. un. is also used as meaning (assumed tropical:) Blackness of complexion. (TA from a trad. of Lukmán Ibn-'Ád.) And جَارِيَةٌ حُمَمَةٌ means (assumed tropical:) A black girl or female slave. (TA. [See also أَحَمُّ.]) حَمَامٌ [The pigeon, both wild and domestic, but more properly the former; and sometimes not strictly confined to denote the pigeon-kind:] a certain wild bird, that does not keep to the houses; well-known: (ISd, K:) or any collared, or ringed, bird; (S, Msb, K;) so with the Arabs; such as the فَوَاخِت and the قَمَارِىّ and سَاقُ حُرّ and the قَطَا and the وَرَاشِين and the like, (S, Msb,) and the domestic [pigeons] (الدَّوَاجِن), also, (El-Umawee, S, Msb,) that are taken into houses for the purpose of producing their young ones; (El-Umawee, S;) to which last alone the term is applied by the vulgar: accord. to Ks, it is the wild [species]; and the يَمَام is that which keeps to the houses: accord. to As, the latter is the حَمَام وَحْشِىّ [or wild pigeon]; a species of the birds of the desert: (S, Msb:) or, accord. to Esh-Sháfi'ee, حَمَام signifies any kind of bird that drinks in the manner denoted by the verb عَبَّ, [i. e. continuously,] and cooes; including the قَمَارِىّ and وَرَاشِين and فَوَاخِت; whether it be, or be not, collared, or ringed; domestic or wild: (Az, TA:) the flesh thereof strengthens the venereal faculty, and increases the seminal fluid and the blood; the putting it, cut open while alive, upon the place stung by a scorpion, is a proved cure;

and the blood stops bleeding from the nose: (K:) the n. un. is with ة; (S, Msb;) which is applied to the male and the female: (S Msb, K:) and in like manner, حَمَامٌ, because the ة is added to restrict to unity, not to make fem.: (S:) but to distinguish the masc., you may say, رَأَيْتُ حَمَامًا عَلَى حَمَامَةٍ, i. e. I saw a male [pigeon] upon a female [pigeon]: (Zj, Msb:) accord. to ISd and the K, however, حَمَامٌ should not be applied to the [single] male: (TA:) in a verse of Homeyd Ibn-Thowr, cited voce حُرٌّ, by the n. un. is meant a قُمْرِيَّة: the pl. of حمامة is حَمَامٌ, (S,) [or rather this is the coll. gen. n.,] and حَمَائِمُ (S, K) and حَمَامَاتٌ: (S:) and sometimes حَمَامٌ is used as a sing.: [so in an ex. above: and] Jirán-el-'Owd says, وَذَكَّرَنِى الصِّبَا بَعْدَ التَّنَائِى حَمَامَةُ أَيْكَةٍ تَدْعُو حَمَامَا [And a female pigeon of a thicket, calling a male pigeon, reminded me of youth, after estrangement]: a poet also says, حَمَامَا قَفْرَةٍ وَقَعَا فَطَارَا [Two pigeons of a desert tract alighted and flew away]: and El-Umawee cites, as an ex. of حَمَام applied to the domestic [pigeons], قَوَاطِنًا مَكَّةَ مِنْ وُرْقِ الحَمَى [Inhabiting Mekkeh, of the pigeons of a white colour inclining to black]; by الحمى [or rather it should be written الحَمَا] meaning الحَمَام. (S.) حُمَامٌ The fever (حُمَّى) of camels; (S;) as also ↓ حُمَّآءُ: (TA:) or of all beasts, (K, TA,) including camels: (TA:) accord. to ISh, when camels eat date-stones, [which are often given to them as food,] they are [sometimes] affected with حُمَام and قُمَاح; the former of which is a heat affecting the skin, until the body is smeared with mud, or clay, in consequence of which they forsake the abundant herbage, and their fat goes away; and it continues in them a month, and then passes away. (Az, TA.) — — حُمَامُ قُرٍّ The disease termed مُوم, which affects men. (TA.) — — See also حَمِيمٌ. — A noble chief, or lord: (K:) thought by Az to be originally هُمَامٌ. (TA.) حِمَامٌ: see its syn. حُمَّةٌ; of which it is also a pl. (K.) حَمِيمٌ The قَيْظ [or summer: or the most vehement heat of summer, from the auroral rising of the Pleiades (at the epoch of the Flight about the 13th of May O. S.) to the auroral rising of Canopus (at the same period about the 4th of August O. S.): or vehemence of heat]: (S, K:) or a period of about twenty nights, commencing at the [auroral] rising of الدَّبَرَان [at the epoch of the Flight about the 26th of May O. S.]. (AZ, T voce نَوْءٌ.) — — Live coals with which one fumigates. (IAar, Sh.) — — Hot water; (T, S, ISd, Mgh, Msb, K;) as also ↓ حَمِيمَةٌ: (S, ISd, K:) or so مَآءٌ حَمِيمٌ: (Msb:) pl. حَمَائِمُ; (K;) i. e. pl. of حَمِيمٌ, accord. to IAar; but accord. to ISd, of حَمِيمَةٌ. (TA.) — — And Cold water: (K:) or cold, applied to water: so, accord. to IAar, in the saying of a poet, وَسَاغَ لِىَ الشَّرَابُ وَكُنْتُ قِدْمًا أَكَادُ أَغَصُّ بِالمَآءِ الحَمِيمِ [And wine has become easy to swallow to me, whereas I used, in old time, nearly to be choked with cold water]: (Az, TA:) thus bearing two contr. significations. (Az, K.) — — The rain that comes in the time of vehement heat; (S;) or after the heat has become vehement, (M, K,) because it is hot; (M;) or in the صَيْف [or summer], when the ground is hot. (TA.) — — (tropical:) Sweat; (Az, S, A, K;) as also ↓ حِمَّةٌ: (Az, A, K:) and ↓ حُمَامٌ is said to signify the sweat of horses. (Ham p. 92.) One says, (to a person who has been in the bath, A, TA,) طَابَ حَمِيمُكَ and ↓ طَابَتْ حِمَّتُكَ, meaning May thy sweat be good, or pleasant; (Az, A, K;) and consequently, may God make thy body sound, or healthy: (A, TA:) or the former may mean as above, or may thy bathing be good, or pleasant: (IB:) one should not say, ↓ طَابَ حَمَّامُكَ, (K, TA,) though MF defends it. (TA.) — A relation, (Lth, S, K,) for whose case one is anxious or solicitous, (S,) or whom one loves and by whom one is beloved: (Lth, K:) or an affectionate, or a compassionate, relation, who is sharp, or hasty, to protect his kinsfolk: or an object of love; a person beloved: (TA:) or a man's brother; his friend, or true friend; because anxious, or solicitous, for him: (Ham p. 90:) and ↓ مُحِمٌّ signifies the same: the pl. [of حميم] is أَحِمَّآءُ: and sometimes حَمِيمٌ is used as a pl., and as fem.; (K;) as well as sing. and masc. (TA.) — — الحَمِيمُ بِالحَاجَةِ He who devotes himself to obtain the object of want; who is solicitous for it. (TA.) A poet says, وَلَا يُدْرِكُ الحَاجَاتِ إِلَّا حَمِيمُهَا [And none will attain the objects of want but he who devotes himself to obtain them; who is solicitous for them]. (IAar, TA.) حَمَامَةٌ n. un. of حَمَامٌ [q. v.]. (S, Msb.) — — [Hence, app.,] (assumed tropical:) A woman: or a beautiful woman. (K, TA. [In the CK, only the latter.]) — The middle of the breast or chest. (K, TA.) The قَصّ [or breast, or head of the breast, or pit at the head of the breast, or middle of the breast, or the sternum,] of a horse. (K.) The callous protuberance upon the breast of a camel. (K.) — — The sheave of the pulley of a bucket. (K.) — — The ring of a door. (K.) — — The clean court of a قَصْر [or palace, &c.]. (K.) — See also the next paragraph. حَمِيمَةٌ: see حَمِيمٌ. — — Also Heated milk. (K.) — Also, (S, K,) as well as ↓ حَمٌّ, (K, TA, [in the CK, erroneously, حُمّ,]) sing. of حَمَائِمُ signifying (tropical:) Such as are held in high estimation, precious, or excellent, or the choice, or best, (S, K, TA,) of cattle or other property, (S,) or of camels: (K:) and accord. to Kr, the sing. is used as a pl. in this sense: (ISd, TA:) ↓ حَمَامَةٌ, likewise, signifies the choice, or best, of cattle or other property; and so ↓ حَامَّةٌ, of camels: (K:) or you say إِبِلٌ حَامَّةٌ, meaning excellent, or choice, camels. (S.) حُمَيْمَةٌ; accord. to the K, حُمَيْمَاتٌ, but this is the pl.; (TA;) A live coal; syn. جَمْرَةٌ: (K, TA:) or redness; syn. حُمْرَةٌ: (CK, and so in a MS. copy of the K:) [in Freytag's Lex., the pl. is explained as meaning redness of the skin; and so ↓ حُمَامَى.] حُمَامَى: see what next precedes. حَمَامِىٌّ One who flies pigeons (حَمَام), and sends them [as carriers of letters] to various towns or countries. (TA.) حُمَّى, (S, K, &c.,) a subst. from حُمَّ, (Lh, L, K,) imperfectly decl., because of the fem. alif [which terminates it], (Msb,) A fever; a disease by which the body becomes hot: from الحَمِيمُ: said to be so called because of the excessive heat; whence the trad., الحُمَّى مِنْ فَيْحِ جَهَنَّمَ [Fever is from the exhalation of Hell]: or because of the sweat that occurs in it: or because it is of the signs of الحِمَام [i. e. the decreed, or predestined, case of death]; for they say, الحُمَّى رَائِدُ المَوْتِ [Fever is the messenger that precedes death], or بَرِيدُ المَوْتِ [the messenger of death], or بَابُ المَوْتِ [the gate of death]: (TA:) and ↓ حُمَّةٌ signifies the same: (K, TA:) pl. of the former حُمَّيَاتٌ. (Msb.) حُمَّآءُ: see حُمَامٌ. حَمَّامٌ [A hot bath;] a certain structure, (S,) well known; (Msb;) so called because it occasions sweating, or because of the hot water that is in it; accord. to ISd, derived from الحَمِيمُ; (TA;) i. q. دَيْمَاسٌ: (K:) of the masc. gender, (Mgh, K,) and fem. also, (Mgh,) generally the latter; (Msb;) but some say that it is a mistake to make it fem., (MF, TA,) though IB cites a verse in which a fem. pronoun is asserted to refer to a حَمَّام: (TA:) pl. حَمَّامَاتٌ; (S, Mgh, K;) accord. to Sb, [not because the sing. is fem., but] because, though masc., it has no broken pl. (TA.) See also حَمِيمٌ. حَمَّامِىٌّ The owner [or keeper] of a حَمَّام [or hot bath]. (Mgh.) حُمْحُمٌ: see أَحَمُّ. حِمْحِمٌ: see أَحَمُّ, in two places. حَامَّةٌ The خَاصَّة [or particular, or special, friends, or familiars], (S, K,) consisting of the family and children (K) and relations, (TA,) of a man. (K.) You say, كَيْفَ الحَامَّةُ وَالعَامَّةُ [How are the particular, or special, friends, &c., and the common people?]. (S.) And هٰؤُلَآءِ حَامَّةُ الرَّجُلِ These are the relations of the man. (Lth, S.) [See حُمَّةٌ, and أَحَمُّ.] — — See also حَمِيمَةٌ. — — Also i. q. عَامَّةٌ. (K.) [It would seem that this signification might have been assigned to it in consequence of a misunderstanding of the words in the S, وَالحَامَّةُ الخَاصَّةُ يُقَالُ كَيْفَ الحَامَّةُ وَالعَامَّةُ: but accord. to the TK, one says, جَاؤُوا حَامَّةً, meaning عَامَّةً, i. e. They came generally, or universally.] آلُ حَامِيمَ and ذَوَاتُ حَامِيمَ, (K,) or ↓ آلُ حٰم and ذَوَاتُ حٰم, (S,) آل being prefixed in this case in like manner as in آلُ فُلَانٍ, (Fr, S,) Certain chapters of the Kur-án (S, K) commencing with حاميم [or حٰم], (K,) [namely, the fortieth and six following chapters,] called by

Ibn-Mes'ood دِيبَاجُ القُرْآنِ: (S:) one should not say حَوَامِيم: (K:) this is vulgar: (S:) but it occurs in poetry. (S, K.) — — Also, (K,) accord. to I'Ab, ↓ حٰم is One of the names of God; (Mgh;) or it is the most great name of God; (K;) occurring in a trad., in which it is said, إِنْ بُيِّتُّمْ فَقُولُوا حٰم لَا يَنْصَرُونَ, meaning If ye be attacked by night, say ye حٰم; and when ye say this, they shall not be made victorious: (Mgh:) or the meaning is, [say ye] O God, they shall not be made victorious; not being an imprecation; for were it so, it would be لَا يُنْصَرُوا: (IAth, TA:) or it is an oath; (Mgh, K;) and the meaning of the trad. is, [say ye] By God, they shall not be made victorious: but حٰم is not among the numbered names of God: it has therefore been deemed preferable to understand it as here meaning the seven chapters of the Kur-án commencing therewith: (Mgh:) or it is an abbreviation of الرَّحْمٰنُ, wanting the letters الرن to complete it: (Zj, K:) or, as some say, it means حُمَّ مَا هُوَ كَائِنٌ, i. e.] قُضِىَ مَاهُوَ كَائِنٌ] [What is taking place has been decreed]. (Az, TA.) It is imperfectly decl. because determinate and of the fem. gender; or because it is of a foreign measure, like قَابِيلُ and هَابِيلُ, (Ksh, Bd,) and determinate. (Ksh.) أَحَمُّ Black; (S, K;) applied to anything; as also ↓ يَحْمُومٌ, (K,) and ↓ حِمِجمٌ, (As, K,) or this signifies intensely black, (S,) and ↓ حُمْحُمٌ, (K,) which IB explains as a black hue of dye: (TA:) [the fem. of the first is حَمَّآءُ: and the pl. حُمٌّ: and] the pl. of ↓ the second is يَحَامِيمُ, and by poetic license يَحَامِمُ. (Sb, TA.) You say, رَجُلٌ أَحَمُّ A black man. (S.) And رَجُلٌ أَحَمُّ المُقْلَتَيْنِ A man having black eyes. (TA.) And كُمَيْتٌ أَحَمُّ [A blackish bay horse]: pl. كُمْتٌ حُمٌّ; which are the strongest of horses in skin and hoofs. (S.) And ↓ شَاةٌ حِمْحِمٌ A black sheep or goat. (TA.) And لَيْلٌ أَحَمُّ Black night. (TA.) — — [Hence,] الحَمَّآءُ The anus (سَافِلَة, S, or إِسْت, K) of a human being: (S:) pl. حُمٌّ. (S, K.) — — And أَحَمُّ An arrow before it has been furnished with feathers and a head; syn. قِدْحٌ. (K.) — — حَمَّآءُ applied to a lip (شَفَةٌ) and to a gum (لِثَةٌ) means Of a colour between دُهْمَةٌ and كُمْتَةٌ. (M, TA. [See حُمَّةٌ.]) — — Accord. to some, (TA,) أَحَمُّ also signifies White: thus having two contr. meanings. (K, TA.) — Also A more, or most, particular, or special, and beloved, friend or the like. (Az, TA. [See حُمَّةٌ, and حَمِيمٌ, and حَامَّةٌ.]) مُحِمٌّ: see مَحَمَّةٌ: — and see also حَمِيمٌ. مِحَمٌّ i. q. قُمْقُمَةٌ: (Mgh, Msb;) i. e. A vessel of copper [or brass], in which water is heated, (KL, and Msb in art. قم,) having a long and narrow neck: (KL:) or a small قُمْقُم [here meaning the same as قُمْقُمَة], in which water is heated. (S.) مَحَمَّةٌ, applied to food [&c.], (TA,) Any cause of fever; or a thing from the eating of which one is affected with fever: (K, * TA:) such, for instance, the eating of fresh ripe dates is said to be. (TA.) And أَرْضٌ مَحَمَّةٌ (S, M, K) and ↓ مُحِمَّةٌ, (M, K,) mentioned by AAF, but not known by the lexicologists except as agreeable with analogy, [see its verb, 4,] (M, TA,) A land in which is fever: (S, K:) or in which is much fever. (K.) مَحْمُومٌ Fevered, or affected with fever, or sick of a fever. (S, Mgh, Msb, K.) — Applied to water, like مَثْمُودٌ [q. v.]. (Az, TA.) — Decreed, or appointed. (S, TA.) مُحَامٌّ Keeping constantly, firmly, steadily, steadfastly, or fixedly, عَلَى أَمْرٍ to an affair. (AZ, K. *) مُسْتَحَمٌّ, (TA,) or مُسْتَحَمَّةٌ, (Mgh,) A place in which one washes with hot water. (Mgh, * TA.) يَحْمُومٌ: see أَحَمُّ, in two places. — — Also Smoke: (S, M, K:) or black smoke: (Bd in lvi. 42:) or intensely black smoke. (Jel ibid. and TA.) — — A black mountain: (K:) or a certain black mountain in Hell. (TA.) — — The canopy, or awning, that is extended over the people of Hell: so, as some say, in the Kur lvi. 42. (TA.) — — A certain bird: (K:) so called because of the blackness of its wings. (TA.) — — نَبْتٌ يَحْمُومٌ A plant, or herbage, green, full of moisture, and black. (TA.) حمأ 1 حَمَأَ البِئْرَ, (S, K,) aor. حَمَاَ, (K,) inf. n. حَمْءٌ, (S,) He cleansed the well of its حَمْأَة [or black, fetid mud]. (S, K.) In the T, this signification is assigned to ↓ احمأ البئر; and the signification assigned below to the latter is given to حمأ: but As says that he does not find this authorized by usage. (TA.) — حَمِئَ, aor. حَمَاَ, inf. n. حَمْءٌ and حَمَأٌ, It (water) was, or became, mixed with black, fetid mud, and so rendered turbid, (K, TA,) and altered in odour. (TA.) And حَمِئَتِ البِئْرُ, inf. n. حَمَأٌ, The well had in it black [fetid] mud (S, Msb) in abundance: (S:) and the like is also said of a spring. (TA.) — حَمِئَ عَلَيْهِ He was angry with him; (El-Umawee, S, K;) as also حَمِىَ. (Lh, TA.) 4 احمأ البِئْرَ, (ISk, S, K,) inf. n. إِحْمَآءٌ, (ISk, S,) He threw حَمْأَة [or black, fetid mud] into the well. (ISk, S, K.) — — See also 1. حَمْءٌ and حَمٌ and حَمُو [only used as a prefixed n. governing the gen. case (see حَمٌ in art. حمو)] and حَمًا (S, Msb, K) and ↓ حَمَأٌ (K) A woman's husband's father; (IF, Msb, K;) and a man's wife's father: (IF, Msb:) or a man's wife's father or wife's brother or wife's paternal uncle: (M, Msb:) or any one of a woman's husband's [male] relations, (S, O, K,) as the brother and the father (S, O) and the paternal uncle; (O, TA;) and of a man's wife's relations: (K:) pl. أَحْمَآءٌ: (S, K:) the fem. is حَمَاةٌ. (TA.) — See also حَمَأٌ. حَمْءٌ: see حَمَأَةٌ: — and see also what next follows. حَمْأَةٌ (S, Msb, K) and ↓ حَمَأٌ, (S, K,) but accord. to some, the latter is the pl. [or rather quasipl. n.] of the former; and sometimes, by poetic license, it is written ↓ حَمْءٌ; (TA;) Black mud: (S, Msb:) or black fetid mud. (K.) — Also, the former, A certain plant, (K,) that grows in Nejd, in the sands, and in plain, or soft, land. (TA.) حَمِئُ العَيْنِ A man of an evil eye, (Fr, K,) who injures with his eye him whom he sees and admires: no verb belonging to it has been heard. (Fr, TA.) — حَمِئَةٌ A well (بِئْر) or a spring (عَيْن) foul with black, fetid mud. (TA.) حمد 1 حَمِدَهُ, aor. حَمَدَ, inf. n. حَمْدٌ (S, L, Msb, K) and مَحْمَدٌ and مَحْمِدٌ (L, K) and مَحْمَدَةٌ (S, L, K) and مَحْمِدَةٌ; (L, K, and so in a copy of the S;) the last of these inf. ns. [and the third also] extr.; (L;) or the last is an inf. n. and the last but one signifies " a praiseworthy quality," or " a quality for which one is praised; " (ElFenáree, MF;) or the last may be a simple subst.; (Har p. 392;) He praised, eulogized, or commended, him; spoke well of him; mentioned him with approbation; (Akh, S, L, Msb;) عَلَى كَذَا for such a thing; (L, Msb;) contr. of ذَمَّهُ: (S, L:) accord. to IAmb, formed by transposition from مَدَحَ: (marginal note in a copy of the MS:) but it is of less common application than the latter verb; (Msb in art. مدح;) signifying he praised him, &c., for something depending on his (the latter's) own will: thus, the describing a pearl as clear is not حَمْدٌ, but it is مَدْحٌ: (Kull p. 150:) or i. q. شَكَرَهُ: (Lh, K:) but it differs [sometimes] from this; (Msb;) for شُكْرٌ is only on account of favour received; whereas حَمْدٌ is sometimes because of favour received, (Th, Az, Msb,) and sometimes from other causes; (Th;) [and thus] the latter is of more common application than the former; (S;) therefore you do not say, شَكَرْتُهُ عَلَى شَجَاعَتِهِ; but you say, حَمِدْتُهُ على شجاعته I praised him, &c., for his courage. (Msb.) حمد also implies admiration: and it implies the magnifying, or honouring, of the object thereof; and lowliness, humility, or submissiveness, in the person who offers it; as in the saying of the afflicted, الحَمْدُ لِلّٰهِ Praise be to God; since in this case there is no worldly blessing, favour, or benefit. (Msb.) This last phrase is generally pronounced as it is written above: but some of the Arabs are related to have pronounced it الحَمْدَ لِلّٰهِ, putting the former word in the accus. case as the absolute complement of the verb أَحْمَدُ understood: and others, الحَمْدِلِلّٰهِ; assimilating the final vowel of the former word to the vowel immediately following it: and others, الحَمْدُ لُلّٰهِ; assimilating the first vowel in لله to the vowel immediately preceding it: Zj, however, disapproves of the latter two modes of pronouncing it: some of them also said, بَدَأْتُ بِالحَمْدُ لِلّٰهِ, meaning I began with the saying Praise

be to God. (L.) [See also حَمْدٌ below.] You say, أَحْمَدُ إِلَيْكَ اللّٰهَ I praise God (Az, A, * L, K) to thee, or in thy presence: (L:) or with thee: (Kh, Az:) or I praise to thee God's benefits, and his blessings, or favours; or I praise to thee God's blessings, or favours, and discourse to thee of them. (L.) And حَمِدَ لَهُ أَمْرًا (tropical:) He approved of a thing for him. (L, K. *) And حَمِدَ إِلَيْهِ أَمْرًا (tropical:) He approved of a thing for him, and commanded, or enjoined, him to do it. (L.) And جاوَرْتُهُ فَمَا حَمِدْتُ جِوَارَهُ (tropical:) [I became his neighbour, and did not approve of being so]. (A.) See also 4. — — Also, (aor. and inf. n. as above in the beginning of this art., K,) He recompensed, or requited, him: he gave him, or paid him, his due. (L, K.) — حَمِدَ عَلَيْهِ, aor. حَمَدَ, (L, K, *) inf. n. حَمَدٌ, (TA,) He was angry with him. (L, K.) 2 حمّد, inf. n. تَحْمِيدٌ, has a more intensive signification than حَمَدَ; (S;) [He declared the praises of God: or] he praised God much, with good forms of praise (بِالْمَحَامِدِ الحَسَنَةِ): (T, L:) or repeatedly; or time after time. (L, K.) تحميد [used as a simple subst.] has a pl., namely, تَحَامِيدُ. (A.) [See an ex. voce خَاتَمٌ, in the latter part of the paragraph.] 4 احمد He (a man, S) came to a state, or result, such as was praised, or commended, or approved; properly, his affair, or case, came to such a state or result: (S, L, K:) or (so in the K, but in the L " and ") he did, or said, that for which he should be praised, or commended; or that which was praiseworthy, or commendable; (A, L, K; *) contr. of أَذَمَّ. (A.) And احمد أَمْرُهُ (assumed tropical:) His affair, or case, was, or became, praiseworthy, or approvable, in his estimation: (K:) or احمد أَمْرَهُ (as in the L) he esteemed his affair, or case, praiseworthy, or approvable. (L [agreeably with what next follows].) — احمدهُ He found him (a man, A, L) [or it] to be such as is praised, commended, or approved; or praiseworthy, commendable, or approvable; (S, A, L, Msb;) contr. of أَذَمَّهُ: (TA in art. ذم:) he made it manifest that he was worthy of praise, eulogy, commendation, or approbation: (L:) he approved of his action, and his course of conduct, or his tenet or tenets, and did not expose it, or them, to others. (K.) And أَحْمَدْتُ صَنِيعَهُ (tropical:) [I found his action to be praiseworthy, or commendable, or approvable]. (A.) And احمد الأَرْضَ (tropical:) He approved the land as a dwelling-place: (A:) or he found the land to be such as is praised, commended, or approved; as also ↓ حَمِدَهَا; (L, K;) but the former verb is the more chaste in this sense. (L.) And احمد مَوْضِعًا (tropical:) He found a place to be such as is praised, commended, or approved, and convenient, or suitable, so that he approved it as a dwelling-place, or for its pasture. (S, L.) 5 تحمّد He affected, or made a show of, (تَكَلَّفَ,) praise. (A.) You say, ↓ وَجَدْتُهُ مُتَحَمِّدًا مُتَشَكِّرًا [I found him affecting, or making a show of, praise and thanks]. (A.) — — He praised himself. (KL.) [Golius assigns this meaning to ↓ احتمد, as on the authority of the KL; but it is not assigned to this verb in my copy of the KL.] — — فُلَانٌ يَتَحَمَّدُ النَّاسَ [app. a slight mistranscription, for لِلنَّاسِ, i. q. إِلَى النَّاسِ, as in an ex. in the next sentence but one,] Such a one pretends to men, or shows them, that he is praiseworthy, بِجُودِهِ for his liberality. (L.) — — تحمّد عَلَيْهِ He reproached him for a favour, or benefit, which he (the former) had bestowed, or conferred; or recounted his gifts, or actions, to him; syn. اِمْتَنَّ. (S, L, K.) One says, مَنْ أَنْفَقَ مَالَهُ عَلَى نَفْسِهِ فَلَا يَتَحَمَّدْ بِهِ عَلَى النَّاسِ [Whoso expends his property upon himself, he shall not reproach men therewith as for favours, or benefits, bestowed]: (S, A:) or فلا يتحمّد به إِلَى النَّاسِ [he shall not pretend to men that he is praiseworthy on account of it]: a prov., meaning that a man is not praised for his beneficence to himself, but for his beneficence to others. (L.) 6 تحامدوا (tropical:) [They praised, or commended, a thing, one to another]. You say, الرُّعَاءُ يَتَحَامَدُونَ الكَلَأَ (tropical:) [The pastors praise, or commend, one to another, the herbage]. (A.) 8 احتمد: see 5. — Said of heat, [It burned, or burned fiercely; or was, or became, vehement:] formed by transposition from احتدم. (S.) 10 اِسْتَحْمِدِ اللّٰهَ إِلَى خَلْقِهِ بِإِحْسَانِهِ إِلَيْهِمْ وإِنْعَامِهِ عَلَيْهِمْ [so I find it written, as though meaning Demand thou, of his creatures, the praising of God, by reason of his beneficence to them, and his bounty to them: but I think that we should read اِسْتَحْمَدَ اللّٰهُ, and that the meaning is, God hath demanded praise of his creatures by his beneficence, &c.]. (A.) حَمْدٌ Praise, eulogy, or commendation; &c. (S, &c. [For further explanations of this word, and respecting the phrase الحَمْدُ لِلّٰهِ and its variations, see 1: and see also شَكَرَ.]) سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ, said by a person praying, means [I extol, or celebrate, or declare, thy remoteness, or freedom, from every impurity, or imperfection, &c., O God, (see art. سبح,)] and I begin with praising Thee; أَبْتَدِئُ being understood: (Az, L, Msb:) or by بحمدك is meant الحَمْدُ لَكَ praise be to Thee: and nearly the same is said in explanation of the phrase in the Kur [ii. 28], نُسَبِّحُ بِحَمْدِكَ, that by بحمدك is meant حَامِدِينَ لَكَ: [see, again, art. سبح:] or by the expression وبحمدك is meant, accord. to Aboo-'Othmán ElMázinee, and by praising Thee I extol thy remoteness, or freedom, from every impurity, &c.; سَبَّحْتُكَ being understood: or the و is redundant, as it is in the phrase, رَبَّنَاوَلَكَ الحَمْدُ [O our Lord, praise be to Thee], in which the و is sometimes omitted: or, accord. to Aboo-'Amr Ibn-El-'Alà, the و is corroborative, as in the phrase, وَهُوَ لَكَ, for هُوَ لَكَ. (Msb.) لِوَآءُ الحَمْدِ بِيَدِى يَوْمَ القِيَامَةِ [The standard of praise shall be in my hand on the day of resurrection (said by Mohammad)] means that he shall be singularly distinguished by praise, or praising, on that day. (L.) — — See حَمَادِ: — — and حُمَادَاكَ. — See also حَمِيدٌ. — It is also said to signify The young one of the kind of bird called قَطًا: so in the prov., حمْدُ قَطَاةٍ يَسْتَمِى الأَرَانِبَ A young one of a katà desires to make the hares its prey: applied to a weak man who desires to insnare a strong one. (Meyd, TA.) — See also what next follows. حَمَدَةٌ The sound of the flaming, or blazing, of fire; (S, K;) as also حَدَمَةٌ [from which it is formed by transposition: see 8: and ↓ حَمْدٌ app. signifies the same: see حَدْمٌ]. (TA.) حُمَدَةٌ: see حَمَّادٌ. حَمَادِ لَهُ Praise, and thanks, be to him: (S, L, K:) i. e., to such a one: (S, L:) contr. of جَمَادِ لَهُ [q. v.]. (S and A in art. جمد.) حَمَادِ is indecl., with kesr for its termination, because it deviates from its original, which is the inf. n. [↓ الحَمْدُ]: (S, L:) [i. e.,] it is [a quasi-inf. n., (see اِسْمُ مَصْدَرٍ in art. صدر,) being] a proper name for المَحْمَدَةُ [as syn. with الحَمْدُ]. (Sharh Shudhoor edh-Dhahab.) حَمُودٌ: see what next follows. حَمِيدٌ and ↓ مَحْمُودٌ (S, A, L, K) and ↓ حَمُودٌ (as in copies of the K, but this seems to be an intensive epithet,) Praised, eulogized, or commended; spoken well of; mentioned with approbation; approved; such as is praised, &c.; praiseworthy, laudable; commendable, or approvable: (S, L, K: [in which, as well as in numberless exs., all these significations are clearly indicated, though not so clearly explained; the Arabic words to which they apply exactly agreeing with the Latin " laudatus," which means both " praised " and " praiseworthy: "]) the fem. of the first is with ة, (L, K,) because the signification, though properly that of a pass. part. n., nearly agrees with that of an act. part. n.: (L:) you say, [هِىَ حَمِيدَةٌ She is praised, &c.; and] أَفْعَالُهُ حَمِيدَةٌ (tropical:) [His actions are praised, &c.]. (A.) ↓ حَمْدٌ, also, [originally an inf. n., like its contr. ذَمٌّ,] used as an epithet applied to a man, is syn. with مَحْمُودٌ; (K;) and as an epithet applied to a woman, syn. with مَحْمُودَةٌ, (TA,) as is also حَمْدَةٌ: (K, TA:) and you likewise say مَنْزِلٌ حَمْدٌ (K) and مَنْزِلَةٌ حَمْدَةٌ (Lh) (assumed tropical:) A place where one alights, sojourns, or abides, such as is praised, or approved, (K, TA,) and convenient, or suitable. (TA.) الحَمِيدُ, meaning He who is praised, or praiseworthy, in every case, is an epithet applied to God; one of the names termed الأَسْمَآءُ الحُسْنَى. (L.) ↓ المَقَامُ المَحْمُودُ [mentioned in the Kur xvii. 81]

means (assumed tropical:) The station in which its occupant shall be praised by all creatures [on the day of resurrection] because of his being quickly reckoned with, and relieved from long standing: or it is the station of the intercessor. (L.) حُمَادَاكَ أَنْ تَفْعَلَ كَذَا (S, L, K *) and ↓ حَمْدُكَ (L) The utmost of thy power, or of thine ability, [or the utmost of thy praiseworthy actions, (see an ex. of the pl. in what follows,) will be] thy doing such a thing; syn. مَبْلَغُ جَهْدِكَ, (L,) or قُصَارَاكَ, (S, L,) and غَايَتُكَ: (S, L, K:) and in like manner, حُمَادِى The utmost of my power, &c. (K.) حُمَادَيَاتُ النِّسَآءِ غَضُّ الطَّرْفِ, said by Umm-Selemeh, means The utmost of the praiseworthy qualities of women is the lowering of the eye. (L.) حَمَّادٌ (TA) and ↓ حُمَدَةٌ (A, K) A man (TA) who praises things much; a great, or frequent, praiser: (A, K, TA:) or the latter, a man who praises things much and extravagantly. (S.) You say, إِنَّهُ لَحَمَّادٌ لِلّٰهِ Verily he is one who praises God much, or repeatedly, or time after time. (L, K.) العَوْدُ أَحْمَدُ is a prov., (S,) meaning (tropical:) Repetition is more attributive of praise (أَكْثَرُ حَمْدًا): (S, A, K:) for generally you do not desire to return to a thing save after experience, or knowledge, [and approbation,] thereof: [the act of returning, therefore, implies praise:] or the meaning is, when one begins a kind act, he attracts praise to himself; and when one repeats, he gains more praise for himself: or احمد is from the pass. part. n., and the meaning is, the beginning is praised, or praiseworthy; and repetition is more deserving of being praised. (K.) [See Freytag's Arab. Prov. ii. 130] مَحْمَدَةٌ (S, Mgh) and مَحْمِدَةٌ (Mgh) (assumed tropical:) [A cause of praise, commendation, or approval; a praiseworthy, commendable, or approvable, quality or action;] a thing for which one is, or is to be, praised, commended, or approved: (Mgh:) [see 1, first sentence:] contr. of مَذَمَّةٌ: (S:) [pl. مَحَامِدُ.] You say, هٰذَا طَعَامٌ لَيْسَتْ عِنْدَهُ مَحْمِدَةٌ, with kesr to the second م, (tropical:) [This is food in which is no approvable quality;] the eating of which is not approved. (A.) — — [The pl.] مَحَامِدُ signifies [also] (assumed tropical:) Forms of praise. (Msb in art. جمع; &c.) [See 2.] مُحَمَّدٌ A man praised much, or repeatedly, or time after time: (L, K:) endowed with many praiseworthy qualities. (S, L.) مَحْمُودٌ: see حَمِيدٌ, in two places. يَوْمٌ مُحْتَمِدٌ A day intensely, or vehemently, hot: (K:) as also مُحْتَدِمٌ [from which it is formed by transposition: see 8]. (TA.) مُتَحَمِّدٌ: see 5. حمدل Q. 1 حَمْدَلَ, (Msb and TA in art. بسمل,) inf. n. حَمْدَلَةٌ, (K,) He said الحَمْدُ لِلّٰهِ: (K, and Msb and TA ubi suprà:) a word of the kind termed مَنْحُوتٌ. (TA.) حمر 1 حَمَرَ, (S, K,) aor. حَمُرَ, (S,) inf. n. حَمْرٌ, (TA,) He pared a thong; stripped it of its superficial part: (S, K:) or he (a sewer of leather or of skins) pared a thong by removing its inner superficial part, and then oiled it, previously to sewing with it, so that it became easy [to sew with; app. because this operation makes it to appear of a red, or reddish, colour]. (Yaakoob, S.) — — And [hence,] He pared, or peeled, anything; divested or stripped it of its superficial part, peel, bark, coat, covering, crust, or the like: and ↓ حمّر, inf. n. تَحْمِيرٌ, signifies the same in an intensive degree, or as applying to many objects; syn. قشّر. (TA.) — — Also, (S, K,) aor. and inf. n. as above, (S,) He skinned a sheep [and thus made it to appear red]. (S, K.) — — He shaved the head [and thus made it to appear red, or of a reddish-brown colour, the common hue of the Arab skin]. (K.) And حَمَرَتِ المَرْأَةُ جِلْدَهَا [The woman removed the hair of her skin]. (TA.) The term حَمْرٌ is [also] used in relation to soft hair, or fur, (وَبَر,) and wool. (TA.) — — حَمَرَهُ بِالسَوْطِ He excoriated him (قَشَرَهُ) with the whip. (TA.) — — حَمَرَ الأَرْض, aor. and inf. n. as above, It (rain) removed the superficial part of of the ground. (TA.) — — حَمَرَهُ بِاللِّسَانِ (assumed tropical:) He galled him (قَشَرَهُ) with the tongue. (TA.) — حَمِرَ, aor. حَمَرَ, (Lth, S, K,) inf. n. حَمَرٌ, (Lth, S,) He (a horse) suffered indigestion from eating barley: or the odour of his mouth became altered, or stinking, (K, TA,) by reason thereof: (TA:) or he became diseased from eating much barley, (Lth,) or he suffered indigestion from eating barley, (S,) so that his mouth stank: (Lth, S:) and in like manner one says of a domestic animal [of any kind]: part. n. ↓ حَمِرٌ. (TA.) — حَمِرَ عَلَىَّ, (Sh, K, *) aor. and inf. n. as above, (Sh,) He (a man) burned with anger and rage against me. (Sh, K. *) — حَمِرَتِ الدَّابَّةُ, (K,) aor. and inf. n. as above, (TA,) [The horse] became like on ass in stupidity, dulness, or want of vigour, by reason of fatness. (K.) 2 حمّر, inf. n. تَحْمِيرٌ: see 1. — — Also He cut [a thing] like pieces, or lumps, of flesh-meat. (K.) — — He dyed a thing red. (Msb.) — — [He wrote with red ink. — — See also تَحْمِيرٌ, below.] — He called another an ass; saying, O ass. (K.) — He rode a مِحْمَر; i. e. a horse got by a stallion of generous race out of a mare not of such race; or a jade. (A, TA.) — He spoke the language, or dialect, of Himyer; (S, K;) as also ↓ تَحَمْيَرَ. (K.) 4 احمر He (a man, TA) had a white child (وَلَدٌ أَحْمَرُ,) born to him. (K.) — He fed a beast so as to cause its mouth to become altered in odour, or stinking, (K, TA,) from much barley. (TA.) 5 تحمّر He asserted himself to be related to [the race of] Himyer: or he imagined himself as though he were one of the Kings of Himyer: thus explained by IAar. (TA.) 7 انحمر مَا عَلَى الجِلْدِ [What was upon the skin became removed]: said of hair and of wool. (TA.) 9 احمرّ, (S, Msb, K,) inf. n. اِحْمِرَارٌ, (K,) It became أَحْمَر [or red]; (Msb, K;) as also ↓ احمارّ: (K:) both these verbs signify the same: (S:) or the former signifies it was red, constantly, not changing from one state to another: and ↓ the latter, it became red, accidentally, not remaining so; as when you say, جَعَلَ يَحْمَارُّ مَرَّةً وَيَصْفَارُّ أُخْرَى He, or it, began to become red one time and yellow another. (TA.) [It is also said that] every verb of the measure اِفْعَلَّ is contracted from اِفْعَالَّ; and that the former measure is the more common because [more] easy to be pronounced. (TA.) — — احمرّ البَأْسُ (tropical:) War, or the war, became vehement, or fierce: (S, A, IAth, Msb, K:) or the fire of war burned fiercely. (TA.) 11 إِحْمَارَّ see 9, in two places. Q. Q. 2 تَحَمْيَرَ: see 2. — — Also He (a man, TA) became evil in disposition. (K.) حَمِرٌ, applied to a horse &c.: see حَمِرَ. — Also A man burning with anger and rage: pl. حَمِرُونَ. (Sh.) حُمَرٌ (incorrectly written, by some physicians and others, ↓ حُمَّرٌ, with teshdeed, MF) and ↓ حَوْمَرٌ (which is of the dial. of the people of 'Omán, a form disallowed by MF, but his disallowal requires consideration, TA) The tamarindfruit: (K:) it abounds in the Saráh (السَّرَاة) and in the country of 'Omán, and was seen by AHn in the tract between the two mosques [of Mekkeh and El-Medeeneh]: its leaves are like those of the خِلَاف called البَلْخِىّ: AHn says, people cook with it: its tree is large, like the walnut-tree; and its fruit is in the form of pods, like the fruit of the قَرَظ. (TA.) — Also, the former word, Asphaltum, or Jews' pitch; bitumen Judaicum; syn. قَفْرٌ يَهُودِىٌّ. (Ibn-Beytár: see De Sacy's Abd-allatif," p. 274.) — See also حُمَّرٌ. حُمْرَةٌ [Redness;] a well-known colour; (Msb, K;) the colour of that which is termed أَحْمَرُ: (S, A:) it is in animals, and in garments &c.; and, accord. to IAar, in water [when muddy; for it signifies brownness, and the like: but when relating to complexion, whiteness: see أَحْمَرُ]. (TA.) — — الحُمْرَةُ [Erysipelas: to this disease the term is evidently applied by Ibn-Seenà, in vol. ii. pp. 63 and 64 of the printed Arabic text of his قانون; and so it is applied by the Arabian physicians in the present day:] a certain disease which attacks human beings, in consequence of which the place thereof becomes red; (ISk, TA;) a certain swelling, of the pestilential kind; (T, K;) differing from phlegmone. (Ibn-Seenà ubi suprà.) — — ذُو حُمْرَةٍ Sweet: applied to fresh

ripe dates. (K.) — — See also حِمِرٌ. حَمْرَى: see حَمَارَّةٌ. حَمْرَآءُ [originally fem. of أَحْمَرُ, q. v.]: see حَمَارَّةٌ. حِمِرٌ Violent rain, (S,) such as removes the superficial part of the ground. (S, K.) — — A severe night-journey to water. (TA.) — The most copious portion of rain; and violence thereof. (TA.) — — (assumed tropical:) The violence, vehemence, or intenseness, of anything; as also ↓ حِمِرَّةٌ and ↓ حُمْرَةٌ. (TA.) — — See also حَمَارَّةٌ, in two places. — — Also The evil, or mischief, of a man. (K.) حِمِرَّةٌ: see the next preceding paragraph. حِمَارٌ [The ass;] the well-known braying quadruped; (TA;) i. q. عَيْرٌ; (Az, S;) applied to the male; (Msb;) both domestic and wild: (Az, K:) the former is also called حِمَارٌ أَهْلِىٌّ; (Msb;) and the latter, حِمَارٌ وَحْشِىٌّ, (K,) and حِمَارُ الوَحْشِ, and ↓ يَحْمُورٌ: (S, K:) أَتَانٌ is the appellation applied to the female; and sometimes ↓ حِمَارَةٌ: (S, Msb, K: *) pl. [of pauc.] أَحْمِرَةٌ and [of mult.] ↓ حَمِيرٌ [more properly termed a quasi-pl. n.] and حُمُرٌ (S, Msb, K) and حُمْرٌ (S) and حُمُورٌ and ↓ مَحْمُورَآءُ, (K,) the last [a quasi-pl. n.] of a very rare form [of which see instances voce شَيْخٌ], (TA,) and حُمُرَاتٌ, (S, K,) which is said to be a pl. of حُمُرٌ. (TA.) — — [Hence,] مُقَيِّدَةُ الحِمَارِ (assumed tropical:) A stony tract, of which the stones are black and worn and crumbling, as though burned with fire; syn. حَرَّةٌ: because the wild ass is impeded in it, and is as though he were shackled. (TA.) — — And [hence,] بَنُو مُقَيِّدَةِ الحِمَارِ (assumed tropical:) Scorpions: because they are generally found in a حَرَّة. (TA. [See an ex. in verses cited voce رُمْحٌ.]) — A piece of wood in the fore part of the [saddle called] رَحْل, (K, TA,) upon which a woman [when riding] lays hold: and in the fore part of the [saddle called] إِكَاف: and, accord. to Aboo-Sa'eed, the stick upon which [the saddles called] أَقْتَاب [pl. of قَتَبٌ] are carried. (TA.) — — The wooden implement of the polisher, upon which he polishes iron [weapons &c.]. (Lth, K. *) — — Three pieces of wood, (T, K,) or four, (T,) across which is placed another piece of wood; with which one makes fast a captive. (T, K.) [The last words of the explanation are يُؤْسَرُ بِهَا.]) — — حِمَارُ الطُّنْبُورِ [The bridge of the mandoline;] a thing well-known. (TA.) — — حَمَارُ قَبَّانَ [The wood-louse; so called in the present day;] a certain insect; (S, K;) a certain small insect, (Msb, TA,) that cleaves to the ground, (TA,) resembling the beetle, but smaller, (Msb,) and having many legs: (Msb, TA:) when any one touches it, it contracts itself like a thing folded. (Msb.) The حمار قبّان is also called حِمَارُ البَيْتِ; app. because its back resembles a قُبَّة. (TA in art. قب, q. v.) — — حِمَارَانِ Two stones, (S, K,) which are set up, (S,) and upon which is placed another stone, (S, K,) which is thin, (TA,) and is called عَلَاةٌ, (S,) whereon [the preparation of curd called] أَقِط is dried. (S, K.) — — الحِمَارَانِ The two bright stars [a and حَمِيرٌ] in Cancer. (Kzw.) حَمِيرٌ Anything pared, or peeled; divested, or stripped, of its superficial part, peel, bark, coat, covering, crust, or the like; as also ↓ مَحْمُورٌ. (TA.) [See 1.] — — Also, and ↓ حَمِيرَةٌ, i. q. أُشْكُزٌ, i. e. A thong, or strap, (S, K,) white, and having its outside pared, (S,) in a horse's saddle, (K,) or with which horses' saddles are bound, or made fast: (S:) so called because it is pared. (TA.) — See also حِمَارٌ. حَمَارَةٌ: see حَمَارَّةٌ. حِمَارَةٌ: see حِمَارٌ. — — Also A great, (K,) or great and wide, (TA,) mass of stone, or rock: (K:) and stones set up around a watering-trough or tank, to prevent its water from flowing forth: (S:) and a stone, (K,) or stones, (S,) set up around the booth in which a hunter lurks: (S, K:) but J should have said that حَمَائِرُ signifies stones: that حِمَارَةٌ is the sing.: that this latter signifies any wide stone: and the pl., stones that are set round a watering-trough or tank, to prevent the water from overflowing: (IB:) and حَمَائِرُ المَآءِ signifies four large and smooth masses of stone at the head of the well, upon which the drawer of the water stands. (TA in art. خلق.) Also, the sing., A wide stone that is put upon a trench or an oblong excavation, in the side of a grave, in which the corpse is placed: (K:) or upon a grave: (TA:) pl. as above. (K.) — — A piece of wood in the [woman's vehicle called] هَوْدَج. (K.) — — Three sticks, or pieces of palm-branches, having their [upper] ends bound together and their feet set apart, upon which the [vessel of skin called] إِدَاوَة is hung, in order that the water may become cool. (TA.) And its pl., حَمَائِرُ, Three pieces of wood bound together [in like manner], upon which is put the وَطْب [or milk-skin], in order that the [insect called] حُرْقُوص may not eat it. (TA.) — — حِمَارَةُ القَدَمِ, (K,) or ↓ حمارة القدم [thus, without any vowel-sign written], with teshdeed to the ر, (IAth,) The elevated, or protuberant, part of the foot, above the toes (K, TA) and their joints, where the food of the thief is directed, in a trad., to be cut off. (TA.) [حِمَارِىٌّ Of, or relating to, asses; asinine.] حِمَارِيَّةٌ [Asinineness]. (A in art. خطب.) حَمِيرَةٌ: see حَمِيرٌ. حُمَيْرَآءُ dim. of حَمْرَآءُ, fem. of أَحْمَرُ, q. v. الحِمْيَرِيَّةُ The language, or dialect, of [the race of] Himyer, who had words and idioms different from those of the rest of the Arabs. (TA.) حَمَارٌ: see what next follows. حَمَارَّةٌ, (S, K, &c.,) a word of a rare form, of which the only other instances are said to be حَبَالَّةٌ and زَرَافَّةٌ and زَعَارَّةٌ and سَبَارَّةٌ and صَبَارَّةٌ and عَبَالَّةٌ, (TA,) and sometimes ↓ حَمَارَةٌ, without teshdeed, in poetry, (S, K,) and in prose also, as is said by Lh and others, (TA,) (tropical:) The intenseness of heat (Lth, Ks, S, A, K) of summer; (Lth, Ks, S, A;) and so ↓ حَمْرَآءُ; (TA;) which also signifies the same in relation to the noon, or summer-noon; (K;) and ↓ حَمْرَى, (Az, TA in art. بيض,) and ↓ حِمِرٌ: (TA:) or the most intense heat of summer; (TA;;) as also ↓ حِمِرٌ: (K, TA:) and sometimes, though rarely, used in relation to winter [as signifying the intenseness of cold; like صَبَارَّةٌ]: (TA:) pl. [or rather coll. gen. n.] ↓ حَمَارٌ. (S.) — See also حِمَارَةٌ, last sentence. حُمَّرٌ and ↓ حُمَرٌ, (S, Msb, K,) the former of which is the more common, (S, Msb,) [coll. gen. ns.,] A kind of bird, (S, Msb, K,) like the sparrow: (S, Msb:) accord. to Es-Sakháwee, the lark; syn. قُبَّرٌ [q. v.]: and حُمَّرَةٌ is said in the Mujarrad to be an appellation applied by the people of El-Medeeneh to the [bird commonly called] بُلْبُل; as also نُغَرَةٌ: (Msb:) حُمَّرَةٌ and حُمَرَةٌ are the ns. of un.: (S, Msb, K:) pl. حُمَّرَاتٌ (S, TA) [and حُمَرَاتٌ]. — See also حُمَّرٌ. حَمَّارٌ: see حَمَّارَةٌ. — — Also A seller of asses. (TA.) حَمَّارَةٌ, [a coll. gen. n.,] Owners, or attendants, of asses (S, K, TA) in a journey; (S, TA;) as also ↓ حَامِرَةٌ: (K:) n. un. ↓ حَمَّارٌ (S, TA) and ↓ حَامِرٌ. (TA.) — See also مِحْمَرٌ, in two places. حَامِرٌ: see حَمَّارَةٌ. حَوْمَرٌ: see حُمَّرٌ. حَامِرَةٌ: see حَمَّارَةٌ. أَحْمَرُ [Red: and also brown, or the like:] a thing of the colour termed حُمْرَةٌ: (Msb, K:) it is in animals, and in garments &c.; and, accord. to IAar, in water [when muddy]: and so ↓ يَحْمُورٌ: (K:) fem. of the former حَمْرَآءُ: (Msb:) pl. حُمْرٌ and حُمْرَانٌ: (K:) or when it means dyed with the colour termed حُمْرَةٌ, the pl. is حُمْرٌ (S, Msb) and حُمْرَانٌ; for you say ثِيَابٌ حُمْرٌ and حُمْرَانٌ [red garments]: (TA:) but if you apply it as an epithet to a man, [in which case it has other meanings than those explained above, as will be shown in what follows,] the pl. is أَحَامِرُ (S) and حُمْرٌ: (TA:) or if it means a thing having the colour termed حُمْرَةٌ, the pl. is أَحَامِرُ, because, in this case, it is a subst., not an epithet. (Msb.) ↓ أَحْمَرِىٌّ also signifies the same as أَحْمَرُ: (Ham p. 379:) or, as some say, it has an intensive sense. (TA voce كَرُوِيُّونَ.) It is said in the S, in art. دك, that حَمْرَاوَاتٌ is a pl. of حَمْرَآءُ, like as دَكَّاوَاتٌ is of دَكَّآءُ; but it is not so. (IB in that art.) — — Applied to a camel, Of a colour like that of saffron when a garment is dyed with it so that it stands up by reason of [the thickness of] the dye: (TA:) or of an unmixed red colour; (As, S in art. كمت, and TA;) and so the fem. when applied to a she-goat. (TA.) It is said that, of she-camels, the حَمْرَآء is the most able to endure the summer midday-heat; and the وَرْقَآء, to endure nightjourneying; and that the صَهْبَآء is the most notable and the most beautiful to look at: so said Aboo-Nasr En-Na'ámee: and the

Arabs say that the best of camels are the حُمْر and the صُهْب. (TA.) [Hence,] حُمْرُ النَّعَمِ signifies (assumed tropical:) The high-bred, or excellent, of camels: and is proverbially applied to anything highly prized, precious, valuable, or excellent. (Mgh, Msb.) — — Applied to a man, (AA, Sh, Az,) White (AA, Sh, Az, K) in complexion; (Az;) because أَبْيَضُ might be considered as of evil omen [implying the meaning of leprosy]: (AA, Sh:) or, accord. to Th, because the latter epithet, applied to a man, was only used by the Arabs as signifying " pure," or " free from faults: " but they sometimes used this latter epithet in the sense of " white in complexion," applied to a man &c.: (IAth:) fem., in the same sense, حَمْرَآءُ: the dim. of which, ↓ حُمَيْرَآءُ, occurs in a trad., applied to 'Áïsheh. (K, * TA.) So, accord. to some, in the trad., بُعِثْتُ إِلَى الأَحْمَرِ وَالأَسْوَدِ, (TA,) i. e. I have been sent to the white and the black; because these two epithets comprise all mankind: (Az, TA:) [therefore, by the former we should understand the white and the red races; and by the latter, the negroes: but some hold that by the former are meant the foreigners, and] by the latter are meant the Arabs. (TA.) One says also, [when speaking of Arabs and more northern races,] أَتَانِى كُلُّ أَسْوَدَ مِنْهُمْ وَأَحْمَرَ, meaning Every Arab of them, and foreigner, came to me: and one should not say, in this sense, أَبْيَضَ. (AA, As, S.) الحَمْرَآءُ, also, is applied to The foreigners (العَجَمُ) [collectively]; (S, A, K;) because a reddish white is the prevailing hue of their complexion: (S:) or the Persians and Greeks: or those foreigners mostly characterized by whiteness of complexion; as the Greeks and Persians. (TA.) You say, لَيْسَ فِى الحَمْرَآءِ مِثْلُهُ There is not among the foreigners (العَجَم) the like of him. (A.) And accord. to some, الأَحْمَرُ وَالأَبْيَضُ means The Arabs and the foreigners. (TA.) الحَمْرَآءُ [so in the TA, but correctly أَبْنَآءُ الحَمْرَآءِ,] is an appellation applied to Emancipated slaves: and اِبْنُ حَمْرَآءِ العِجَانِ, meaning Son of the female slave, is an appellation used in reviling and blaming. (TA.) — — Also (tropical:) A man having no weapons with him: pl. حُمْرٌ (A, K) and حُمْرَانٌ. (K.) — — الحُسْنُ أَحْمَرُ means Beauty is in الحُمْرَة [app. fairness of complexion; i. e. beauty is fair-complexioned]: (TA:) or (assumed tropical:) beauty is attended by difficulty; i. e. he who loves beauty must bear difficulty, or distress: (IAth:) or the lover experiences from beauty what is experienced from war. (ISd, K.) — — الأَحْمَرُ A sort of dates: (K:) so called because of their colour. (TA.) — — الأَحْمَرُ وَالأَبْيَضُ Gold and silver. (TA.) And الأَحْمَرَانِ Flesh-meat and wine; (S, A, K;) said to destroy men: (S:) so in the saying, نَحْنُ مِنْ أَهْلِ الأَسْوَدَيْنِ لَا الأَحْمَرَيْنِ We are of the people of dates and water, not of flesh-meat and wine: (A:) or the beverage called نَبِيذ and flesh-meat. (IAar.) Also Wine and [garments of the kind called] بُرُود. (Sh.) And Gold and saffron; (Az, ISd, K;) said to destroy women; i. e. the love of ornaments and perfumes destroys them: (Az:) or these are called الأَصْفَرَانِ; (AO, TA;) and milk and water, الأَبْيَضَانِ; (TA;) and dates and water, الأَسْوَدَانِ. (A, TA.) And الأَحَامِرَةُ Flesh-meat and wine and [the perfume called] الخَلُوق: (S, K:) or gold and flesh-meat and wine; as also الأَخَاضِرُ: (TA in art. خضر:) or gold and saffron and الخَلُوق. (ISd, TA.) — — المَوْتُ الأَحْمَرُ (assumed tropical:) Slaughter; (L, K;) because it occasions the flowing of blood: (TA:) and [so in the L, but in the K " or "] (tropical:) violent death: (S, A, L, K:) or death in which the sight of the man becomes dim by reason of terror, so that the world appears red and black before his eyes: (A 'Obeyd:) or it may mean (assumed tropical:) recent, fresh, death; from the phrase next following. (As.) — — وَطْأَةٌ حَمْرَآءُ (tropical:) A new, or recent, footstep, or footprint: opposed to دَهْمَآءُ. (As, S, A.) — — سَنَةٌ حَمْرَآءُ (tropical:) A severe year; (S, K;) because it is a mean between the سَوْدَآء and the بَيْضَآء: or a year of severe drought; because, in such a year, the tracts of the horizon are red: (TA:) when الجَبْهَةُ [the tenth Mansion of the Moon (see مَنَازِلُ القَمَرِ in art. نزل)] breaks its promise [of bringing rain], the year is such as is thus called. (AHn.) — — See also حَمْرَآءُ voce حَمَارَّةٌ. — — جَآءَ بِغَنَمِهِ حُمْرَ الكُلَى, and, in like manner, سُودَ البُطُونِ, (tropical:) He brought his sheep or goats, in a lean, or an emaciated, state. (A, * TA.) أَحْمَرِىٌّ: see أَحْمَرُ. تَحْمِيرٌ [an inf. n. (of حَمَّرَ) used as a subst.] A bad kind of tanning. (K. [For دِبْغٌ in the CK, I read دَبْغٌ, as in other copies of the K.]) مِحْمَرٌ i. q. مِحْلَأٌ; (K; in the CK مِحْلاء;) i. e. The iron instrument, or stone, with which one shaves off the hair and dirt on the surface of a hide, and with which one skins. (L, TA. [But for the last words of the explanation in those two lexicons, ينشف به, I read يُنْتَقُ بِهِ.]) — Also, (S, TA,) in the K, [and in a copy of the A,] مَحَمَّرٌ, which is a mistake, (TA,) A horse got by a stallion of generous, or Arabian, race, out of a mare not of such a race; or not of generous birth; or a jade; syn. هَجِينٌ; (S, A, K;) in Persian, يَالَانِى; (S, K;) as also ↓ حَمَّارَةٌ: (K:) or a horse of mean race, that resembles the ass in his slowness of running: and a bad beast: (TA:) pl. مَحَامِرُ (S, A, TA) and مَحَامِيرُ: (TA:) and accord. to the T, ↓ حَمَّارَةٌ signifies [not as it is explained above, as a sing., but] i. q. مَحَامِرُ; and Z explains it as an epithet applied to horses, signifying that run like asses. (TA.) — — Also An ignoble, or a mean, man: (K, * TA:) and a man who will not give unless pressed and importuned. (K, * TA.) المُحَمِّرَةُ A sect of the خُرَّمِيَّة, who opposed the مُبَيِّضَة (S, K) and the مُسَوِّدَة: (TA:) a single person thereof was called مُحَمِّرٌ: (S, K:) they made their ensigns red, in opposition to the مسوّدة of the Benoo-Háshim; and hence they were thus called, like as the حَرُورِيَّة were called المُبَيِّضَةُ because their ensigns in war were white. (T.) مَحْمُورٌ: see حَمِيرٌ. مَحْمُورَآءُ: see حِمَارٌ يَحْمُورٌ The wild ass: see حِمَارٌ: (S, Mgh, K:) or a certain kind of wild animal: (Mgh:) [the oryx; to which the name is generally applied; and so in Hebrew: see also بَقَرُ الوَحْشِ, in art. بقر:] a certain beast (K, TA) resembling the she-goat. (TA.) — — And A certain bird. (K.) — See also أَحْمَرُ.

حمز 1 حَمَزَ, aor. حَمِزَ, inf. n. حَمْزٌ, It (milk) was, or became, sour, [so as to burn, or bite, the tongue; and so, app., حَمُزَ, inf. n. حَمَازَةٌ; (see حَمْزٌ, below;) or] in a less degree than such as is termed حَازِرٌ. (TA.) — — [Hence, app.,] حَمُزَ, inf. n. حَمَازَةٌ, (assumed tropical:) He (a man) was, or became, strong, robust, sturdy, or hardy. (S, * K, * TA.) — حَمَزَ اللِّسَانَ, aor. حَمِزَ, It (beverage, or wine,) stung, or bit, the tongue: (S, K:) or it (milk, and نَبِيذ,) burned the tongue by its strength and sharpness. (Mgh.) — — And حَمَزَهُ, aor. حَمِزَ, (TA,) inf. n. حَمْزٌ, (K,) He took it, seized or grasped it, contracted it, or drew it together; syn. قَبَضَهُ, (K, * TA,) and ضَمَّهُ. (TA.) See حَمُوزٌ. You say, حَمَزَتِ الكَلِمَةُ فُؤَادَهُ (tropical:) The saying contracted his heart, (Lh, A, TA,) and grieved him, (Lh, TA,) or pained him. (TA.) — — Also, (A, TA,) aor. as above, (TA,) and so the inf. n., (K,) (tropical:) He sharpened it; (A, K, * TA;) namely, an iron instrument, (TA,) an arrow-head or the like. (A.) So in the dial. of Hudheyl. (TA.) حَمْزٌ Acritude of a thing; a quality, or property, like that of burning, or biting, (S, * K, * TA,) such as the taste of mustard: (TA:) and [in like manner] ↓ حَمَازَةٌ signifies the quality, or property, of burning, and sharpness; as in beverage, or wine: (TA:) and ↓ حَمْزَةٌ a sourness in milk, with a biting of the tongue; (A;) or a sourness in milk, less than that of milk which is termed حَازِرٌ. (TA.) حَمْزَةٌ: see what next precedes. حَمُوزٌ, applied to the beverage termed نَبِيذ, [app. when it is in a state of fermentation,] Digestive. (Fr, TA.) — — ↓ إِنَّهُ لَحَمُوزٌ لِمَا حَمَزَهُ means Verily he is one who keeps, or guards, or takes care of, prudently, or effectually, what he has collected together. (K.) [To the explanation in the K (ضَابِطٌ لِمَا ضَمَّهُ) is added in the TA, ومحتمل له, app. a mistranscription for وَمُحْتَفِلٌ بِهِ and one who

manages it well.] رَجُلٌ حَمِيزُ الفُؤَادِ, and ↓ حَامِزُهُ, (assumed tropical:) A strong-hearted man: (S, TA:) or a man who is active, sharp or quick in intellect, clever, ingenious, or acute in mind, (K, TA,) and strong-hearted. (TA.) — — And ↓ the latter, (assumed tropical:) A man contrasted in heart. (TA.) حَمَازَةٌ: see حَمْزٌ. حَامِزٌ Sour, (TA,) and burning, or biting, to the tongue, or acrid; (A, TA;) applied to beverage, or wine: (A:) and milk that bites the tongue: (A:) or milk, and نَبِيذ, that burns the tongue by its strength and sharpness. (Mgh.) You say also رُمَّانَةٌ حَامِزَةٌ, A pomegranate in which is sourness. (A, K.) — — هَمٌّ حَامِزٌ (assumed tropical:) Intense, or severe, anxiety. (TA.) And حُزَّازٌ حَامِزٌ (S, TA) (assumed tropical:) A wringing, or poignant and burning, pain in the heart, such as arises from wrath &c. (TA.) — — See also حَمِيز, in two places. أَفْضَلُ الأَعْمَالِ أَحْمَزُهَا (tropical:) The most excellent of deeds is the strongest, or most powerful: (S, K, * TA:) or the most painful (A, Mgh, TA) and distressing: (Mgh, TA:) from حَامِزٌ, applied to milk and to نَبِيذ, signifying " that burns the tongue by reason of its strength: " (Mgh:) a trad., related by I'Ab; (S, TA;) said by Mo- hammad. (TA.) You say also, فُلَانٌ أَحْمَزُ أَمْرًا مِنْ فُلَانٍ (tropical:) Such a one is in harder, or more difficult, circumstances (أَشَدُّ أَمْرًا) than such a one: (TA:) or [more] contracted in circumstances. (ISk, TA.) رَجُلٌ مَحْمُوزُ البَنَانِ, A man strong in the tips, or ends, of the fingers: (S, K, TA:) occurring in a verse of Aboo-Khirásh: (S:) but [SM says,] what I read in a poem of that author is مَحْمُوزُ القِطَاعِ, meaning, hard and pointed in the arrowheads. (TA.) حمس 1 حَمِسَ, aor. حَمَسَ, (S, A, K,) inf. n. حَمَسٌ (S) and حَمَاسَةٌ, (Ham p. 2,) He was, or became, hard, firm, strong, strict, or rigorous, in religion, and in fight, (S, A, K,) and in courage, (TA,) and in an affair. (Ham p. 2) [See also 5.] — — (tropical:) It (an affair, or a case, TA) was, or became, severe, rigorous, distressful, or afflictive: (K, TA:) and (tropical:) it (war, or the clamour thereof, الوَغَى,) was, or became, hot, (A, TA,) or vehement. (TA.) — — حَمَسَ, aor. حَمِسَ, inf. n. حَمْسٌ, He (a man) was, or became, courageous. (Sb, TA.) 5 تحمّس He acted, or behaved, with forced hardness, firmness, strictness, or rigour, (S, A, Mgh,) in his religion. (A, Mgh, K.) — — He (a man) feigned disobedience; syn. تَعَاصَى. (S, TA.) — — He protected, or defended, himself, (syn. تَحَرَّمَ,) بِهِ by means of him. (Sh, TA.) 6 تحامسوا They vied with, strove to surpass, or contended for superiority with, one another in strength, (تَشَادّوا,) and fought one another. (TA.) حَمِسٌ: see أَحْمَسُ, in three places. حَمَاسٌ Hardness; firmness; strength: defence: conflict. (TA.) [See also حَمَاسَةٌ.] حَمِيسٌ Vehement. (TS, K.) So in the saying of Ru-beh, لَا قَيْنَ مِنْهُ حَمَسًا حَمِيسَا [They experienced from it vehement strength]: (TS, TA:) or, as Az says, strength and courage. (TA.) — — See also أَحْمَسُ, in two places. حَمَاسَةٌ Courage: (S, K, TA:) defence: conflict. [See also حَمَسَ.] أَحْمَسُ Hard, firm, strong, strict, or rigorous, in religion, and in fight, (S, K,) and in courage; (TA;) as also ↓ حَمِسٌ: (S, K:) pl. of the former, حُمْسٌ. (K.) — — Hence, A pious man, who carefully abstains from unlawful things: because he exceeds the usual bounds in matters of religion, and is hard to himself; as also ↓ مُتَحَمِّسٌ. (TA.) — — Sing. of الحُمْسُ, (Mgh,) which latter is an epithet applied to The tribes of Kureysh (S, A, K) and Kináneh (S, K) and Jedeeleh, (K,) i. e. Jedeeleh of Keys, consisting of [the tribes of] Fahm and and 'Adwán the two sons of 'Amr the son of Keys the son of 'Eylán, and the Benoo- 'Ámir Ibn-Saasa'ah, (AHeyth, TA,) and their followers in the Time of Ignorance; (K;) or to Kureysh and their coreligionists; (Mgh;) because of the hardships which they imposed upon themselves in matters of religion, (S, A, Mgh, K,) as well as in courage, (TA,) for they used not to enjoy the shade in the days of Minè, nor to enter the houses by their doors, (S, Mgh, TA,) while they were in the state of إِحْرَام, (TA,) nor to clarify butter, nor to pick up [dung such as is called] جَلَّة, (S, L,) or بَعْر, (TA,) [for fuel,] and they dwelt in the Haram, (AHeyth, TA,) and did not go forth in the days of the مَوْسِم to 'Arafát, but halted at El-Muzdelifeh, (AHeyth, Mgh, TA,) saying, " We are the people of God, and we go not forth from the Haram: " (AHeyth, TA:) or they were thus called because they made their abode in the Haram: (Sgh, TA:) or because they betook themselves for refuge to the حَمْسَاء (الحَمْسَآءُ), which is the Kaabeh, so called because its stones are white inclining to blackness: (K:) the Benoo- 'Ámir were of the حُمْس, though not of the inhabitants of the Haram, because their mother was of the tribe of Kureysh: the term الأَحْمَاسُ also, [pl. of ↓ حَمِسٌ or of ↓ حَمِيسٌ,] is applied to those of the Arabs whose mothers were of the tribe of Kureysh. (TA.) — — Also Courageous; (Sb, S, K;) and so ↓ حَمِيسٌ and ↓ حَمِسٌ: (K:) pl. [of the first, masc. only,] أَحَامِسُ and [masc. and fem.] حُمْسٌ and [of the second or third] أَحْمَاسٌ. (TA.) الأَحَامِسُ is also said to be applied to The tribe of Kureysh: or, accord. to some, to the Benoo- 'Ámir, because descendants of Kureysh: the former is said by IAar. (TA.) — — Hence, (A, TA,) وَقَعَ فِى هِنْدِ الأَحَامِسِ, (A, TS, K,) or لَقِىَ هِنْدَ الأَحَامِسِ, (L,) (tropical:) He fell into distress (A, L) and trial: (A:) or into calamity: (K:) or he died: (K:) or the latter phrase has this last meaning. (ISd, A, and TA in art. هند.) هِنْدٌ was the name of a courageous people of the Arabs. (A, TA.) — — عَامٌ أَحْمَسُ, (S, A, K,) and سَنَةٌ حَمْسَاءُ, (K,) (tropical:) A severe year. (S, A, K.) They say also سِنُونَ أَحَامِسُ (tropical:) Severe years: (K:) the masc. form [of the epithet] being used because by سنون is meant أَعْوَامٌ; or the epithet being used after the manner of a subst.: (ISd, TA:) and سِنُونَ حُمْسٌ signifies the same: (K:) or the latter, years of hunger. (Az, TA.) — — نَجْدَةٌ حَمْسَاءُ (assumed tropical:) Vehement [courage, or fight, &c.]. (TA.) — — مَكَانٌ أَحْمَسُ (tropical:) A hard place: (S, K:) or a rugged and hard place: (A:) pl. أَمْكِنَةٌ حُمْسٌ. (K.) You say also أَرْضٌ أَحَامِسُ, with the pl., meaning, (tropical:) A sterile, barren, or unfruitful, and narrow, land: (A:) or a land in which is no herbage nor pasturage nor rain nor anything. (TA.) And أَرَضُونَ أَحَامِسُ (tropical:) Sterile, barren, or unfruitful, lands. (S, L.) مُتَحَمِّسٌ: see أَحْمسُ, second signification. حمش 1 حَمِشَ, (A, K,) aor. حَمَشَ, inf. n. حَمْشٌ and حَمَشٌ, (K,) He (a man) became slender in the shanks. (A, K.) — — حَمِشَ عُظَيْمُ سَاقِهِ, aor. حَمَشَ; (Msb;) and حَمِشَتْ قَوَائِمُهُ, or حَمَشَتْ; (accord. to different copies of the S;) and حَمِشَتِ السَّاقُ, inf. n. حَمْشٌ; (so in a copy of the A;) or حَمَشَتِ السَّاقُ, aor. حَمِشَ; (K;) and حَمُشَت, (Lh, A, K,) aor. حَمُشَ, inf. n. حُمُوشَةٌ (A, K) and حَمَاشَةٌ, (TA,) The small bone of his shank, (Msb,) and his legs, (S,) and the shank (A, K) of a woman, (A,) became slender. (S, A, Msb, K) And the like is said, metaphorically, of the whole body. (TA.) You say also, استحمش ↓ الوَتَرُ The bow-string became slender: and its being so is better. (TA.) 10 إِسْتَحْمَشَ see the last sentence above. حَمْشٌ: see the next paragraph, throughout. حَمِشٌ: see the next paragraph, throughout. حَمِيشٌ: see the next paragraph, throughout. أَحْمَشُ السَّاقَيْنِ Slender in the shanks, applied to a man; (S, K) as also ↓ حَمْشُ الساقين, (S, Mgh, Msb, K,) and ↓ حَمِيشُهُمَا: (TA:) and so ↓ حَمْشَةُ الساقين, applied to a woman. (A.) And ↓ حَمْشُ الخِلْقَةِ (tropical:) Slender in make, applied to a man. (TA.) أَحْمَشُ also signifies Slender, applied to the small bone of the shank: (Msb:) and so حَمْشَآءُ [the fem.], and ↓ حَمْشَةٌ, and ↓ حَمِيشَةٌ, applied to the shank (سَاق), and to the fore arm (ذِرَاع), and to the legs (قَوَائِم): and [the pls.] حُمْشٌ (TA) and حِمَاشٌ, (K,) applied to shanks (سُوق): (K, TA:) and ↓ حَمِشٌ, and ↓ حَمْشٌ, and ↓ مُسْتَحْمِشٌ, applied to a bow-string; (K, * TA;) the last on the authority of Ibráheem El-Harbee; (TA;) and each of the last three epithets with ة added, applied to bow-strings. (K, * TA.) You say also ↓ لِثَةٌ حَمِشَةٌ A gum having little flesh: (K:) or a thin gum. (TA.) مُسْتَحْمِشٌ: see أَحْمَشُ. حمص حِمَّصٌ and حِمِّصٌ; (S, Msb, K;) the

former preferred by Th, (S, TA,) and by the Koofees, (Msb, TA,) and the only word of that form except خِنَّبٌ and قِنَّبٌ and قُلَّفٌ and قِنَّفٌ; (Fr, TA;) the latter alone allowed by Mbr, (S,) and this alone mentioned by Sb, (TA,) and preferred by the Basrees, (Msb, TA,) and said by Mbr to be the only word of this form except حِلِّزٌ, meaning " short," and جِلِّقٌ, the name of a place in Syria, (S, TA,) but IAar did not know this latter form of the word; (Az, TA;) [The cicer arietinum; or chick-peas;] a certain grain, (S, Msb, K,) well known, (Msb, K,) of the description termed القَطَانِ: (AHn:) n. un. حِمَّصَةٌ and حِمِّصَةٌ: (TA:) it is white, and red, and black, and of a sort called كِرْسِنِىٌّ [or كَرْسَنِىٌّ?]; and is also wild, and cultivated in gardens: the wild sort is the hotter, and the more contracted; the nutriment of the garden-sort is the better; and the black is the most powerful in its operations: (the Minháj, TA:) it is flatulent, lenitive, diuretic, having the property of increasing the seminal fluid and the carnal appetite and the blood: (K:) Hippocrates says that it has in it two substances, which quit it by cooking; one of them salt, or saline, which is lenitive; and the other sweet, which is diuretic; and it clears away spots in the skin, and beautifies the complexion, and is beneficial for hot tumours, and its oil is serviceable for the ringworm, or tetter; and its meal, for the fluid of foul ulcers; and the infusion thereof, for toothache, and for swelling of the lip; and it clears the voice: (TA:) it also strengthens the body and the penis; (K;) wherefore it is given as fodder to the stallions of horses and the like, and of camels; (TA;) on the condition of its being eaten not before [other] food nor after it, but in the midst thereof; (K;) or, correctly, as in the Minháj, it should be eaten between two meals. (TA.) حمض 1 حَمُضَ, aor. حَمُضَ; and حَمَضَ, (S, A, Msb, K,) aor. حَمُضَ, (S,) or حَمَضَ, (K,) or both; (TA;) and حَمِضَ, aor. حَمَضَ; (K;) inf. n. [of the first] حُمُوضَةٌ (S, Msb, K) and [of the second or third] حَمْضٌ, (as in some copies of the S and of the K,) or حَمَضٌ; (as in other copies of the S and of the K;) said of a thing, (S, A, Msb,) or the third is said particularly of milk, (K,) It was, or became, حَامِض [i. e. acid, sour, sharp or biting to the taste, pungent, or in taste like vinegar or like sour milk: see حُمُوضةٌ below]; (S, Msb, K;) as also ↓ حمّض, inf. n. تَحْمِيضٌ. (TA.) You say, جَآءَنَا بِإِدْلَةٍ حَمْضًا, or مَا تُطَاقُ حَمْضًا, (accord. to different copies of the S,) He brought us some thick and very sour milk, not to be endured by reason of sourness. (S.) — [Hence, or from حَمْضٌ, q. v. infrà,] حَمَضَتِ الإِبِلُ, (As, S, A, K,) aor. حَمُضَ, (As, S TA,) inf. n. حُمُوضٌ (As, S, K) and حَمْضٌ; (K;) and ↓ احمضت; (A, TS, K;) The camels pastured upon حَمْض [q. v.]; (As, S, A;) or ate it. (K.) — — [And hence, because camels become weary of eating حَمْض,] حَمَضْتُ عَنْهُ (assumed tropical:) I disliked him, or it. (Sgh, K.) — — And [because camels are eager for حَمْض after eating long of خُلَّة,] حَمَضْتُ بِهِ (assumed tropical:) I eagerly desired him, or it. (Sgh, K.) 2 حمّض, inf. n. تَحْمِيضٌ: see 1, first signification. — [It seems to be also syn. with تحمّض, q. v.: for, — —] said of a man, it signifies أَتَى المَرْأَةَ فِى دُبُرِهَا, as though he shifted from the better of the two places to the worse thereof, by reason of preposterous desire: (TA:) as also ↓ احمض: opposed to أَخَلَّ [q. v.]. (TA in art. خل.) — — تَحْمِيضٌ also signifies (assumed tropical:) تَفْخِيذٌ (S, TA) in جِمَاع. (TA.) — — Also (assumed tropical:) The giving, or doing, little of a thing. (S, K.) You say, حَمَّضَ لَنَا فُلَانٌ فِى القِرَى (assumed tropical:) Such a one gave, or did, little to us in entertaining. (S.) — حَمَّضْتُ الإِبِلَ: see 4. — — حمّضهُ عَنْهُ: see 4. 4 احمضت الأَرْضُ The land became abundant in حَمْض [q. v.]. (S.) — — احمض القَوْمُ The people, or company of men, lighted on, or found, حَمْض. (TA.) — — احمضت الإِبِلُ i. q. حَمَضَت, q. v. (A, TS, K.) — — [And hence,] احمض القَوْمُ (tropical:) The people, or company of men, launched into, or entered upon, cheering discourse. (A, TA.) I'Ab used to say to his companions, أَحْمِضُوا (tropical:) [Launch ye forth, or enter upon, cheering discourse]; (A, TA;) whereupon they would begin to recite poetry, and to relate the memorable conflicts of the Arabs; (A;) because they then entered into traditions and stories of the Arabs, being weary of the interpretation of the Kur-án, [like camels betaking themselves to the pasture termed حَمْض when weary of that termed خُلَّة.] (TA.) [And in like manner,] إِحْمَاضٌ also means (assumed tropical:) The changing from seriousness to jesting or joking. (Har p. 10.) — — See also 2. [And see 5.] — احمضتُ الإِبِلَ; (S, K;) or ↓ حَمَّضْتُهَا, inf. n. تَحْمِيضٌ; (ISk;) I pastured the camels upon حَمْض. (ISk, S K.) — — [And hence, as camels are pastured upon حَمْض after they have pastured for a time upon خُلَّة,] احمضهُ عَنْهُ, and ↓ حمّضهُ, (tropical:) He shifted him from it [to another thing]. (TA.) 5 تحمّض [app. signifies, in its primary acceptation, He (a camel) betook himself to the pasture termed حَمْض after eating for a time of that termed خُلَّة. (See also 1 and 4 and 2.) — — And hence,] (tropical:) He shifted from one thing to another thing. (TA.) — — [Hence also,] one says to a man when he comes threatening, أَنْتَ مُخْتَلٌّ فَتَحَمَّضْ (tropical:) [Thou art disordered in temper, therefore sooth thyself]: (S, A:) from خُلَّةٌ and حَمْضٌ. (S.) [See also خُلِّىٌّ, in art. خل.] حَمْضٌ [a coll. gen. n.] A kind of plant in which is saltness, (A, Msb,) which camels eat as though it were fruit, and after which they drink: (A:) other plants are termed خُلَّة: (Msb:) or what is salt and bitter, of plants; (S, K;) such as the رِمْث and the أَثْل and the طَرْفَآء and the like: (S:) what is sweet is called خُلَّة: (S, K:) or any kind of plant that is salt, or sour, rising upon [several] stems, and having no [single] أَصْل [or stock]: (M [as cited in the L, but I doubt whether the passage be correctly transcribed]:) or any salt, or sour, kind of trees; having a juicy and quivering leaf, which, when squeezed, bursts forth with water; and having a pungent, or strong, odour; that cleanses the garment and the hand when they are washed with it; such as the نَجِيل and the خِذْرَاف and the إِخْرِيط and the رِمْث and the قِضَة and the قُلَّام and the هَرْم and the حُرْض and the رُغل and the طَرْفَآء and the like: (Lh:) or any plant that does not dry up in the رَبِيع [or spring], but endures the hot season, having in it saltness; when camels eat it, they drink upon it; and when they do not find it, they become thin and weak: (Lth, T:) the Arabs say that the خُلَّة is the bread of camels, and the حَمْض is their fruit, (S, A, Msb, K, *) or, as some say, their flesh-meat; (S;) or their خَبِيص: (TA in art. خل:) and they say that flesh-meat is the حَمْض of men: (TA:) the n. un. is with ة: (Mgh:) and the pl. is حُمُوضٌ. (S, K.) [In Isaiah xxx. 24, the word rendered " clean " in our authorized version is thought by some to mean " salt " or " sour. "] — — Hence the saying, جَاؤُوا مُخِلِّينَ فَلَاقَوْا حَمْضًا (tropical:) They came eagerly desiring evil, or mischief, and found him who cured them of that which affected them: which is like the saying of Ru-beh, وَنُورِدُ المُسْتَوْرِدِينَ حَمْضَا (tropical:) And him who cometh to us seeking to do evil, or mischief, we cure of his disease: for camels, when they are satiated with خُلَّة, eagerly desire حَمْض [to cure them of the effect of the former]. (TA. [See also خُلِّىٌّ, in art. خل.]) — — Hence, also, by way of comparison, حَمْض is applied to (tropical:) Evil, and war: and خُلَّة, to ease, or repose; freedom from trouble or inconvenience, and toil or fatigue; or tranquillity; and ampleness of circumstances: (T and TA in art. خل:) and the former, to death: and the latter, to life. (Ham p. 315.) — — نَفْسٌ حَمْضَةٌ and فُؤَادٌ حَمْضٌ mean (assumed tropical:) A mind that takes fright at a thing, and shrinks from it, at first hearing it. (TA.) حَمْضَةٌ (assumed tropical:) Eager desire for a thing. (S, K.) It is said in a trad., الأُذُنُ مَجَّاجَةٌ

وَلِلنَّفْسِ حَمْضَةٌ; (S, TA;) and in another, لِلْأُذُنِ مَجَّةٌ وللنفس حمضة; (TA;) [both meaning the same;] (assumed tropical:) The ear is wont to reject what it hears, not retaining it, when one is exhorted to do a thing, or forbidden to do it, while the mind has eager desire to hear: (IAth:) or the ear retains not all that that it hears, while having eager desire for what it deems elegant, of extraordinary matters of discourse and speech. (Az.) This usage of the word is taken from the eager desire of camels for حَمْض when they have become weary of خُلَّة. (S.) بَعِيرٌ حَمْضِىٌّ, and إِبِلٌ حَمْضِيَّةٌ and حَمَضِيَّةٌ: see حَامِضٌ: — — and أَرْضٌ حَمْضِيَّةٌ: see حَمِيضةٌ. حُمُوضةٌ [Acidity; sourness; the quality of being sharp or biting to the taste; pungency;] the taste of that which is termed حَامِض. (S, K.) [See 1.] الحُمُوضةُ is also explained as signifying That which bites the tongue; as the taste of vinegar, and of milk such as is termed حَازِر: which is extr., [if it be meant thereby that the word is thus used as an epithet to qualify a subst., or as an epithet in which the quality of a subst. is predominant, but I rather think that it is a loose way of explaining it as an inf. n. used as a simple subst.,] for [the measure] فُعُولَةٌ does not belong [save] to inf. ns. (TA: [in which the word إِلَّا is evidently omitted by an oversight in transcription, and therefore has been supplied by me in rendering the passage.]) أَرْضٌ حَمِيضَةٌ Land abounding with حَمْض; (ISh, K;) as also ↓ ارض مُحْمِضَةٌ; (S;) and ↓ ارض حَمْضِيَّةٌ: (TA:) pl. of the first, أَرَضُونَ حُمُضٌ, (as in some copies of the K,) or حُمْضٌ: (as in other copies of the same, and in the TA:) and حُمُوضٌ [which seems to be another pl. of the first of these epithets] is explained as signifying land possessing حَمْض. (TA.) حُمَّاضٌ [Sorrel; or particularly the rose-flowered sorrel; more commonly called in the present day حُمَّيْض;] a certain plant having a red flower; (S;) a herb, or leguminous plant, of the kind termed ذُكُور, having a produce, or fruit, red like blood; (Ham p. 823;) a certain herb (K, TA) growing in the mountains, of herbs of the [season called] رَبِيع, (TA,) the leaves of which are like those of the هِنْدِبَآء, (K, TA,) large and broad; (TA;) it is acid, (K, TA,) intensely so; its flower is red, and its leaves are green: (TA: [in which is here added وَيَتَنَوَّسُ ويتناوس فى ثمره مثل حبّ الرمّان الخ, app. for; meaning that it waves much to and fro when blown by the wind, and describing its fruit as containing what resemble the grains of the pomegranate:]) it is pleasant to the taste; (K, TA;) and is eaten by men, but in small quantity: AHn and Aboo-Ziyád say, it grows very tall, and has a wide leaf, and a red flower, which, when it is near to drying up, becomes white: and Aboo-Ziyád says, in our mountain-country it is abundant; and is of two species; one of these two is acid, [but] pleasant to the taste; (TA;) and one species thereof is bitter; (K, TA;) in the lower parts of each, when they are full grown, is a redness; and the seeds and leaves of the acid species are used medicinally: Az says, it is a wild herb, or leguminous plant, that grows in the days of the [season called] رَبِيع, in the channels of water, and has a red flower, and is of the herbs, or leguminous plants, which are termed ذُكُور: IB says, the places of its growth are the small channels of water, and the places to which valleys take their courses; and in it is acidity: sometimes, also, the people of settled habitations make it to grow in their gardens, and water it and sustain it so that it does not dry up in the time when the wild herbs, or leguminous plants, dry up: it is also said in the Minháj that it is both wild and growing in gardens; that the wild is called سلق, [but this name is commonly applied to bete,] and in all of this there is not acidity: the garden-kind resembles the هندباء, and in this is acidity, and an excessive viscous moisture: the best is the acid, gardenkind: here ends the quotation from the Minháj: (TA:) each species, (K, TA,) the bitter and the pleasant, or the garden-kind and the wild, (TA,) is good for thirst, and for inflammation arising from yellow bile; and strengthens the bowels; and allays heaving of the stomach, and hot palpitation, and tooth-ache; and is good for the black [or livid] jaundice; (K, * TA;) and, when cooked, and applied externally, for the leprosy; and for the ringworm (قُوَبَآء); and for glandular swellings in the neck, so much so that it is said to do good to him who has these even when hung upon the neck: with vinegar, also, it is good for the mange, or scab; and it is astringent; and puts a stop to malacia [so I render شَهْوَةالطِّين, lit. " the longing for clay "]: its seeds are cold in the first degree, and have an astringent property, particularly when fried: (TA:) they say that if these be hung, in a purse, upon a woman's left upper arm, she will not become pregnant as long as they remain upon her: (K, * TA:) they are also good for the sting of scorpions; and if some of the seeds be swallowed before the scorpion's stinging, its stinging will not hurt. (TA.) — Also What is in the interior of the [kind of citron called] أُتْرُجّ: (A, K:) n. un. with ة: (A:) it is cold and dry in the third degree; used as a liniment, it removes freckles and the like, and clears the complexion; and it suppresses (يَقْمَعُ) the yellow bile; and gives appetite for food; and is good for hot palpitation; and made into a beverage, it sweetens the odour of the mouth; and is good for looseness arising from yellow bile; and is suitable for those who are fevered. (TA.) [In the present day, in Egypt, this name is applied to A species of citron, itself, with a conical apex, and very acid pulp.] حُمَّيْضَى A certain plant: not from حُمُوضَة. (TA.) حُمَّاضِيَّةٌ A confection composed of حُمَّاض of the أُتْرُجّ. (TA.) حَامِضٌ [Acid; sour; sharp or biting to the taste; pungent; having a taste like that of vinegar or like that of sour milk; see حُمُوضةٌ;] (S, Msb, K;) applied to milk (TA) and other things; (Msb;) and ↓ مُحَمِّضٌ signifies the same, applied to a grape. (TA.) — — [Hence,] رَجُلٌ حَامِضُ الفُؤَادِ (tropical:) A man whose heart, or mind, is altered and bad, (O, K,) فِى الغَضَبِ in anger. (O.) And فُلَانٌ حَامِضُ الرِّئَتَيْنِ (assumed tropical:) Such a one is in a loathing state of mind; syn. مُرُّ النَّفْسِ. (S.) — إِبِلٌ حَامِضَةٌ Camels pasturing upon حَمْض; (S.) or eating it; (K;) or pastur ing upon حَمْض after pasturing upon خُلَّة: (ISk:) pl. حَوَامِضُ: (S, K:) and ↓ إِبِلٌ حَمْضِيَّةٌ Camels staying among حَمْض; (As, S, K;) as also ↓ حَمَضِيَّةٌ, contr. to rule: (TA:) and بَعِيرٌ ↓ حَمْضِىٌّ a camel eating حَمْض. (TA.) مُحْمَضٌ and مَحْمَضٌ, (S, K,) the latter on the authority of A'Obeyd, (S,) A place in which camels pasture upon حَمْض. (S, K. *) أَرْضٌ مُحْمِضَةٌ: see حَمِيضَةٌ. مُحَمِّضٌ: see حَامِضٌ. لَبَنٌ مُسْتَحْمِضٌ Milk slow in thickening. (Ibn- 'Abbád, K.) حمق 1 حَمُقَ, aor. حَمُقَ; and حَمِقَ, aor. حَمَقَ; (T, S, Mgh, Msb, K, &c.;) inf. n. (of the former, S) حَمَاقَةٌ, (S, K,) or this is a simple subst., (Msb,) and (of the latter, S) حُمْقٌ (S, Mgh, * Msb, * K) and حُمُقٌ; (S; K;) He was, or became, foolish, or stupid; i. e., unsound in intellect or understanding; (T, Mgh, Msb;) and stagnant, or dull, therein; (T, Mgh;) or deficient, or defective, therein; (IF, Mgh;) or he had little, or no, intellect or understanding; (S, K;) as also ↓ انحمق and ↓ استحمق (K) and ↓ تحمّق. (TA.) [See حُمْقٌ, below.] One says to a man, تِيسِى, and اِحْمَقِى, [as though he were a she-hyena, or a woman,] when he speaks foolishly, or stupidly, or says what is not like anything. (AZ, TA voce تَاسَ.) — — حَمُقَتِ السُّوقُ, (S, M, K,) with damm; (so in two copies of the S;) or, as in [some copies of] the S, حَمِقَت; (TA;) and ↓ اِنْحَمَقَت; (S, Mgh, K;) (tropical:) The market was, or became, stagnant, or dull, with respect to traffic. (S, M, Mgh, K, TA.) And حَمُقَتْ تِجَارَتُهُ (tropical:) His merchandise was, or became, unsaleable, or difficult of sale, or in little demand. (TA.) — — حَمِقَ, aor. حَمَقَ, inf. n. حَمَقٌ, (tropical:) His beard became light, or scanty. (Msb.) — حُمِقَ He had the disease termed حُمَاق. (TA.) 2 حمّقهُ, inf. n. تَحْمِيقٌ, He ascribed to him حُمْق [i. e. foolishness, or stupidity, &c.]. (S, K.) — — حَمَّقَتْهُ الهَجْعَةُ The light

sleep in the first part of the night rendered him like the أَحْمَق [i. e. foolish, or stupid, &c.]: so says IKh; and he cites, from a poet, the phrase حَمَّقَتْهُ بِهَجْعَةٍ; in which the ب is redundant, and the noun occupies the place of one in the nom. case. (TA.) — — [And hence, if correct,] حُمْق He drank wine: (K:) or he became intoxicated, so that his reason departed: thus explained by IAmb; but disallowed by EzZejjájee. (IB, TA.) 3 حامقهُ He aided him in his حُمْق [i. e. foolishness, or stupidity, &c.]. (S.) 4 احمقهُ He found him to be أَحْمَق [i. e. fool ish, or stupid, &c.]. (S, K.) [See also 10.] — — احمق بِهِ He mentioned him, or spoke of him, as characterized by حُمْق [i. e. foolishness, or stu pidity, &c.]. (TA.) — — احمقت She (a woman) brought forth a child that was أَحْمَق [i. e. foolish, &c.]; (S;) or brought forth حَمْقَى [i.e. foolish children]. (K.) — مَااحمقهُ [How foolish, or stupid, &c., is he!] an expression of wonder. (TA.) 5 تَحَمَّقَ see 1. 6 تحامق He affected حَمَاقَة [i. e. foolishness, or stupidity, &c.; meaning he feigned it]. (S.) 7 انحمق: see 1. — — Also He acted in the manner of the حَمْقَى [i. e. foolish, or stupid, &c.]; (K;) and so ↓ استحمق. (Lth, T, Mgh, K.) — — He (a man, TA) was, or became, abject, humble, or submissive, (K, TA,) and impotent to do, or accomplish, a thing. (TA.) — — (tropical:) It (a garment) became old, and worn out. (S, Mgh, K, TA.) — — (assumed tropical:) It (food, or wheat,) became cheap. (Az, TA.) — — انحمقت السُّوقُ: see 1. 10 استحمق: see 1: — — and 7. — استحمقهُ He counted, accounted, or esteemed, him احمقهُ [i. e. foolish, or stupid, &c.]: (S, Mgh, TA:) or he found him to be so; like حُمْقٌ. (TA.) حُمْقٌ Foolishness, or stupidity; i. e. unsoundness in the intellect or understanding; (T, Mgh, Msb;) and stagnancy, or dulness, therein; (T, Mgh;) or deficiency, or defectiveness, therein; (IF, Mgh;) or paucity, or want, thereof; and ↓ حُمُقٌ and ↓ حَمَاقَةٌ signify the same: (S, K:) [all are said to be inf. ns.; but the last, accord. to the Msb, is a simple subst.: (see 1:)] the proper and primary signification of حُمْقٌ is [said to be] the putting a thing in a wrong place, with knowledge of its being bad [to do so]. (TA.) [Hence,] نَوْمَةُ الحُمْقِ The sleep after [the period of the afternoon called] the عَصْر; when no one sleeps except one who is intoxicated, or one who is insane, or unsound in mind. (Har p. 223. [See also خُرْقٌ and خُلْقٌ.]) — — And Deceit; or a deception. (TA.) — — [It is said that] الحُمْقُ also signifies Wine: (Z, K:) as being a cause of حُمْق; like as wine is called إِثْمٌ as being a cause of إِثْم: (Z, TA:) but Ez-Zejjájee disallows this: and [it is also said that] ↓ الحُمَيْقَآءُ signifies the same, because wine occasions حُمْق to its drinker. (TA.) حَمِقٌ: see أَحْمَقُ. — — Also (assumed tropical:) Having a scanty beard. (IDrd, K.) حُمُقٌ: see حُمْقٌ. حَمْقَان: see أَحْمَقُ. حُمَاقٌ (S, K) and حَمَاقٌ (ISd, K) and ↓ حُمَيْقَى (AZ, K) and ↓ حُمَيْقَآءُ (IDrd, K) The جُدَرِىّ [or small-pox]: (K:) or the like thereof, (S, K,) which attacks a human being, (S,) and spreads in a scattered manner upon the body, or person: (K:) accord. to Lh, a certain thing that comes forth upon children. (TA.) حُمَيْقٌ a contracted dim. of أَحْمَقُ; or dim. of حَمِقٌ: [the dim. form being app. used in this case to denote enhancement of the signification: (see also حُمَّيْقَةٌ:)] so in the prov., (TA,) عَرَفَ حُمَيْقٌ جَمَلَهُ [A very foolish, or stupid, man knew his camel]; i. e. he knew thus much, although أَحْمَق: or, as some relate it, عَرَفَ حُمَيْقًا جَمَلُهُ, i. e. his camel knew him, [namely, a very foolish, or stupid, man,] and emboldened himself against him; or it means that he knew his quality: (K, TA:) it is applied to the case of excessive familiarity with men: (TA:) or to him who deems a man weak, and is therefore fond of annoying, or molesting, him, (K, TA,) and ceases not to act wrongfully towards him: or, as some say, [حميق is here a proper name; and] this person had a camel with which he was familiar, and he made and attack upon him. (TA.) [See Freytag's Arab. Prov. ii. 85.] حَمَاقَةٌ: see حُمْقٌ. حُمَيْقَى: see أُحْمُوقَةٌ. حُمَيْقَآءُ: see حُمَاقٌ. حُمُوقَةٌ: see حُمْقٌ: — and حُمَاقٌ. حُمَّيْقَةٌ: see what next follows. حَمُوقَةٌ: see what next follows. حُمَّيْقَةٌ, (K,) but in the Tekmileh with teshdeed to the ى and with kesr to the same, [app. ↓ حُمَّيْقَةٌ,] (TA,) and ↓ حَمُّوقَةٌ, (K,) Foolish, or stupid, (أَحْمَق,) in the utmost degree. (Ibn- 'Abbád, K, TA.) [It seems to be implied in the K that أُحْمُوقَةٌ signifies the same: but see this word below.] أَحْمَقُ (S, Mgh, Msb, K, &c.) and ↓ حَمِقٌ (S, Msb) and ↓ حَمْقَان [whether with or without tenween is not shown] (Sb, TA) Foolish, or stupid; i. e. unsound in intellect or understanding; (T, Mgh, Msb;) and stagnant, or dull, therein; (T, Mgh;) or deficient, or defective, therein; IF, Mgh;) or haring little, or no, intellect or understanding: (S, K:) fem. of the first حَمْقَآءُ; (S, Msb;) and of the second حَمِقَةٌ: (TA:) pl. of the first, applied to men and to women, (S, K,) حُمْقٌ, (so in two copies of the S,) or حُمُقٌ, with two dammehs, (K,) and حَمْقَى and حَمَاقَى (S, K) and حُمَاقَى (Sgh, K) and حِمَاقٌ. (Ibn- 'Abbád, K.) Accord. to some, أَحْمَقُ is from the phrase اِنْحَمَقَتِ السُّوقُ: and accord. to some, from the phrase لَيَالٍ مُحْمِقَاتٌ, because the احمق deceives one at first by what he says. (TA.) The sounds of wailing for the dead, and trilling, or quavering, in playing, are termed أَحْمَقَانِ because of the حُمْق of the person from whom they proceed. (Mgh.) — — البَقْلَةُ الحَمْقَآءُ (S, K) and بَقْلَةُ الحَمْقَآءِ, (K,) the latter for بَقْلَةُ الحَبَّةِ الحَمْقَآءِ, i. q. الرِّجْلَةُ [Garden purslane]; (S, ISd, K;) which is the name applied to it by the vulgar; (ISd, TA;) the chief of herbs, or leguminous plants: called by those names because exuding mucilage (مُلَعِّبَةٌ), so that it is likened to the أَحْمَق whose slaver is flowing: IDrd says, they assert that it is so called because it grows in the tracks of men, so that it is trodden upon; and in water-courses, so that the water uproots it: IF says that it is so called because of its weakness: and it is said that some persons, hating 'Áïsheh, called it بَقْلَةُ عَائِشَةَ; but this is one of their fanciful assertions; for such was its name in the time of utter paganism: so says Sgh. (TA.) — — [أَحْمَقُ also signifies More, and most, foolish, or stupid, &c. Hence,] it is said in a prov., أَحْمَقُ مِنْ رِجْلَةٍ [More foolish, or stupid, than a plant of gardenpurslane: explained by what precedes]. (TA.) [See also another prov. voce ثُمَانُونَ.] And in a trad., أَحْمَقُ الحُمْقِ الفُجُورُ [The most foolish of foolishness, or the most stupid of stupidness, is vice, or immorality, or unrighteousness]. (A in art. كيس.) أُحْمُوقَةٌ is from الحُمْقُ, like أُحْدُوثَةٌ from الحَدِيثُ, and أُعْجُوبَةٌ from العَجَبُ: (TA:) it signifies An action, or a deed, of those that are done by the حَمْقَى [i. e. foolish, or stupid, persons]; (Mgh;) [a foolish, or stupid, action or deed:] it is like ↓ حُمُوقَةٌ, which means an action, a practice, or a habit, in which is حُمْق [i. e. foolishness, or stupidity, &c.]. (TA.) One says, وَقَعَ فُلَانٌ فِى أُحْمُوقَةٍ [Such a one fell into the commission of a foolish, or stupid, action, &c.]. (TA.) [See حُمَّيْقَةٌ.] مُحْمِقٌ and مُحْمِقَةٌ (S, K) A woman who brings forth a child that is أَحْمَق [i. e. foolish, &c.]; (S;) or who brings forth حَمْقَى [i. e. foolish children]: (K:) or, accord. to IDrd, the latter has this signification; but the former signifies a man who begets حَمْقَى; and he does not allow its application to a woman. (TA.) — — المُحْمِقَاتُ (tropical:) The nights [that make a fool of one; i. e.] during the whole of which the moon is above the horizon but intercepted by clouds; so that one imagines that he has arrived at the time of morning; (A, O, K, TA;) because he sees light, but sees not the moon: derived from الحُمْقُ. (TA.) One says, غَرَّنِى غُرُورَ المُحْمِقَاتِ (tropical:) [He, or it, deceived me with the deceiving of the nights thus called]. (TA.) And you say, سِرْنَا فِى لَيَالٍ مُحْمِقَاتٍ, (tropical:) [We journeyed during such nights]; because the rider therein thinks that he has arrived at the time of morning until he becomes weary. (TA.) مِحْمَاقٌ A woman who is accustomed to bring forth حَمْقَى [i. e. foolish children]. (S, K.) مَحْمُوقٌ A man [or child] affected with حُمَاق [q.

v.]. (A 'Obeyd, S.) 1 حمل حَمَلَهُ, aor. حَمِلَ, inf. n. حَمْلٌ (S, Mgh, Msb, K, &c., in some copies of the S حِمْلٌ) and حُمْلَانٌ, (Mgh, K,) He bore it, carried it, took it up and carried it, conveyed it, or carried it off or away, (MA,) عَلَى ظَهْرِهِ (S, MA,) upon his back, or عَلَى رَأْسِهِ upon his head; (MA;) and ↓ احتملهُ signifies the same: (Msb, K:) or the latter is used in relation to an object inconsiderable and small in comparison with that in relation to which the former is used; as in the saying of En-Nábighah, (TA,) إِنَّا اقْتَسَمْنَا خُطَّتَيْنَا بَيْنَنَا فَجَارِ ↓ فَحَمَلْتَ بَرَّةَ وَاحْتَمَلْتُ [Verily we have divided our two qualities between us, and thou hast borne as thy share goodness, and I have borne as my share wickedness]. (TA * in the present art., and S and TA &c. in arts. بر and فجر.) Hence, in the Kur [xx. 100], فَإِنَّهُ يَحْمِلُ يَوْمَ القِيَامَةِ وِزْرًا [He shall bear, on the day of resurrection, a heavy burden]. (TA.) Hence also, in the Kur [vii. 189], حَمَلَتْ حَمْلًا خَفِيفًا [She bore a light burden]; (S, TA;) i. e., [as some say,] the seminal fluid. (TA.) Hence also, in the Kur [xxix. 60], وَكَأَيِّنْ مِنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا [And how many a beast is there that does not bear its sustenance !], meaning, (assumed tropical:) does not provide its sustenance, but is sustained by God. (TA.) يَحْمِلُ الحَطَبَ [lit. He carries firewood], (A in art. حطب,) or الحَطَبَ الرَّطْبَ [juicy, or fresh, firewood], (Er-Rághib, TA,) means (tropical:) he goes about with calumny, or slander. (A in art. حطب, and Er-Rághib * and TA. *) — — حَمَلَهُ عَلَى الدَّابَّةِ, (Msb, TA,) aor. حَمِلَ, (TA,) inf. n. حَمْلٌ, (Msb, TA,) [He carried him, or mounted him, (namely, a man, Msb) upon the beast; as also ↓ احتملهُ.] And حَمَلَهُ [alone] He gave him a beast upon which to ride. (T, TA. [See Kur ix. 93.]) أَحْمَلَهُ is not used in this sense. (T, TA.) — — See also 4. — — حَمَلَتِ المَرْأَةُ, aor. حَمِلَ, (K,) inf. n. حَمْلٌ, (TA,) (tropical:) The woman became pregnant, or conceived: (K, TA:) and حَمَلَتْ وَلَدَهَا She became pregnant with, or conceived, her child: (Msb:) one should not say, حَمَلَتْ بِهِ; or this is rare; (K;) or one should not say this, but it is frequently said; (IJ, TA;) [for] as حَمَلَتْ is syn. with عَلِقَتْ, (Msb, TA,) and the latter is trans. by means of بِ the former is thus made trans., (TA,) therefore one says, حَمَلَتْ بِهِ فِى لَيْلَةِ كَذَا وَفِى مَوْضِعِ كَذَا, meaning She became pregnant with him, or conceived him, in such a night, and in such a place. (Msb.) حَمَلَتْ is also said of a ewe or she-goat, and of a female beast of prey, [and app. of any female,] accord. to IAar; meaning (assumed tropical:) She was, or became, in the first stage of pregnancy. (TA.) — — حَمَلَتِ الشَّجَرَةُ, inf. n. حَمْلٌ, (assumed tropical:) The tree [bore, or] produced, or put forth, its fruit. (Msb.) — — حَمَلَ بِدَيْنٍ, and بِدِيَةٍ, inf. n. حَمَالَةٌ, (assumed tropical:) [He bore, or took upon himself, the responsibility, or he was, or became, responsible, for a debt, and a bloodwit:] (Msb:) [for] حَمَلَ بِهِ, aor. حَمِلَ, inf. n. حَمَالَةٌ, signifies كَفَلَ. (S, * K.) And حَمَلَ الحَمَالَةَ and ↓ تحمّلها (assumed tropical:) [He was, or became, responsible for the bloodwit, or debt or the like]: both signify the same: (S, TA:) and ↓ بِهِ تحمّل (assumed tropical:) He took it upon himself, or became responsible, or answerable, for it: (Msb in art. كفل:) and ↓ تحمّل مُعْظَمَهُ (assumed tropical:) He took, or imposed, upon himself, or undertook, the main part of it: (Jel in xxiv. 11:) and ↓ احتمل الأَمْرَ (assumed tropical:) He took, or imposed, upon himself, or undertook, the thing, or affair; he bore, or took upon himself, the burden thereof. (L in art. قلد.) You say, حَمَلَ قَوْمٌ عَنْ قَوْمٍ دِيَةً, (K, TA,) or غَرَامَةً, (TA,) (assumed tropical:) [A party bore, or took upon itself, for a party, the responsibility for a bloodwit, or a debt or the like;] as also ↓ تحمّل. (S.) [And حَمَلَ عَنْ فُلَانٍ لِفُلَانٍ كَذَا (assumed tropical:) He bore, or took upon himself, for such a one, the responsibility, to such a one, for such a thing.] And ↓ تحمّل حَمَالَةً بَيْنَ قَوْمٍ (assumed tropical:) He bore, or took upon himself, the responsibility for the bloodwits between people, in order to make peace between them, when war had occurred between them, and men's blood had been shed. (TA, from a trad.) — — حَمَلَ ظُلْمًا (assumed tropical:) [He made himself chargeable with wrongdoing]. (Kur xx. 110.) — — [حَمَلَ الأَمَانَةَ: see أَمَانَةٌ: accord. to some, it means (assumed tropical:) He took upon himself, or accepted, the trust: accord. to others, he was unfaithful to it: and ↓ اِحْتَمَلَهَا means the same.] — — حَمَلْتُ إِدْلَالَهُ: see 8. — — حَمَلَ عَنْهُ: see 8. — — حَمَلَ فُلَانٌ الحِقْدَ عَلَى فُلَانٍ (assumed tropical:) Such a one [bore or] concealed in his mind rancour, malevolence, malice, or spite, against such a one. (TA.) And فُلَانٌ لَا يَحْمِلُ, i. e. يُظْهِرُ غَضَبَهُ [which may be meant as the explanation of لا يحمل, i. e. (assumed tropical:) Such a one shows (or will not conceal) his anger; and thus SM understood it; or as the explanation of يحمل alone, i. e. such a one will not show his anger]: (Az, TA:) [for] حَمَلَ الغَضَبَ, (K,) aor. حَمِلَ, inf. n. حَمْلٌ, (TA,) means (tropical:) he showed, or manifested, anger. (K, TA.) And hence, it is said, is the saying, in a trad., إِذَا بَلَغَ المَآءُ قُلَّتَيْنِ لَمْ يَحْمِلْ خَبَثًا, i. e. (assumed tropical:) [When the water amounts to the quantity of two vessels of the kind called قُلَّة,] impurity does not appear in it: (O, K, * TA:) or the meaning is, (assumed tropical:) it does not admit the bearing of impurity: for one says, فُلَانٌ لَا يَحْمِلُ الضَّيْمَ, i. e. (assumed tropical:) such a one refuses to bear, or submit to, and repels from himself, injury. (Msb.) You say also, حَمَلَ مِنْ ذٰلِكَ أَنَفًا (assumed tropical:) He conceived, in consequence of that, disdain, or scorn, arising from indignation and anger. (TA in art. انف, from a trad.) — — حَمَلَ الحَدِيثَ (assumed tropical:) [He bore in his memory, knowing by heart, the tradition, or narrative, or story; and in like manner, القُرْآنَ the Kur-án]. (Msb in art. روى.) — — حَمَلَ فُلَانًا, and ↓ تحمّل بِهِ and عَلَيْهِ, (assumed tropical:) He relied upon such a one in intercession, and in a case of need. (TA.) — — حُمِلَ عَلَى النَّاقَةِ (assumed tropical:) The she-camel was covered by a stallion. (M in art. صمد.) — — حَمَلَ عَلَيْهِ [as syn. with حَمَّلَهُ]: see 2, in three places. — — حَمَلَ عَلَى دَابَّتِهِ فَوْقَ طَاقَتِهَا فِى السَّيْرِ (assumed tropical:) [He tasked his beast beyond its power in journeying, or marching, or in respect of pace]. (S in art. جهد.) And حَمَلَ عَلَى نَفْسِهِ فِى السَّيْرِ (assumed tropical:) He jaded, or fatigued, himself, or tasked himself beyond his power, in journeying, or marching. (S, TA.) [See also 6.] — — حَمَلَ عَلَيْهِ فِى الحَرْبِ, inf. n. حَمْلَةٌ [which is properly an inf. n. of un.], (T, S,) (assumed tropical:) He charged, or made an assault or attack, upon him in war, or battle. (TA.) — — حَمَلْتُ عَلَى بَنِى فُلَانٍ (assumed tropical:) I made mischief, or I excited disorder, disagreement, dissension, or strife, between, or among, the sons of such a one. (AZ, S.) — — حَمَلَهُ عَلَى الأَمْرِ, aor. حَمِلَ, (assumed tropical:) He incited, excited, urged, instigated, induced, or made, him to do the thing, or affair. (ISd, K.) — — [حَمَلَ لَفْظًا عَلَى لَفْظٍ آخَرَ, aor. حَمِلَ, inf. n. حَمْلٌ, a phrase often used in lexicology and grammar, (assumed tropical:) He made, or held, a word, or an expression, to accord in form, or in meaning, or syntactically, with another word, or expression. One says, يُحْمَلُ عَلَى الأَكْثَرِ (assumed tropical:) It (a word) is made to accord in form with those words with which it may be compared that constitute the greater number: thus one says of رَحْمَانُ, which is made to accord in form with words of the measure فَعْلَانُ, though it has not a fem. of the measure فَعْلَى, in preference to فَعْلَانٌ, because words of the measure فَعْلَانُ are more numerous than those of the measure فَعْلَانٌ. And يُحْمَلُ عَلَى نَقِيضِهِ (assumed tropical:) It (a word) is made to accord in form with its contrary in meaning: thus عِجَافٌ, an anomalous pl. of أَعْجَفُ, is made to accord. in form with سِمَانٌ, a regular pl. of سَمِينٌ. And يَحمَلُ عَلَى المَعْنَى (assumed tropical:) It (a word) is made to accord syntactically with its meaning: and يُحْمَلُ عَلَى اللَّفْظِ (assumed tropical:) It is made to accord syntactically with its grammatical character: the former is said when, in a sentence, we make a masc. word fem., and the contrary, because the meaning allows us

to substitute a fem. syn. for the masc. word, and a masc. syn. for the fem. word: for ex., it is said in the Kur vi. 78, فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّى "And when he saw the sun rising, he said, This is my Lord: " here (by saying الشمس بازغة) is first made to accord syntactically with its grammatical character (تُحْمَلُ عَلَى اللَّفْظِ); and then (by saying هٰذَا instead of هٰذِهِ) it is made to accord syntactically with its meaning (تُحْمَلُ عَلَى المَعْنَى), which is الجِرْم or the like: this is allowable; but the reverse in respect of order is of weak authority; because the meaning is of more importance than the grammatical character of the word. (Collected from the Kull pp. 156 and 157, and other works.)] — — حَمَلَهُ أَحْسَنَ مَحْمِلٍ (assumed tropical:) [He put the best construction upon it; namely, a saying: محمل being here an inf. n.]. (TA in art. ابو.) — — [حَمَلَهُ عَلَى النَّاسِخِ (assumed tropical:) He attributed it to, or charged it upon, the copyist; namely, a mistake. حُمِلَ عَلَى النَّاسِخِ, said of a mistake, occurs in the K in art. ربخ. — — حَمَلَ شَيْئًا عَلَى آخَرَ, in logic, means (assumed tropical:) He predicated a thing of another thing.] — — See also 2. حَمَّلَهُ الشَّىْءَ, (Msb,) and الرِّسَالَةَ, (S, TA,) inf. n. تَحْمِيلٌ, (TA,) He made him, or constrained him, to bear or carry [the thing, and the message; and in like manner, حَمَلَ ↓ عَلَيْهِ الشَّىْءَ]. (S, Msb, * TA.) [And حمّلهُ, alone, He loaded him; namely, a camel, &c.] You say also, حَمَّلَهُ الأَمْرَ ↓ فَتَحَمَّلَهُ, inf. n. of the former تَحْمِيلٌ and حِمَّالٌ, like كِذَّابٌ, [which is of the dial. of El-Yemen], and of the latter verb تَحَمُّلٌ and تِحِمَّالٌ [like تِكِلَّامٌ &c.], (K,) (assumed tropical:) He imposed upon him the affair, as a task, or in spite of difficulty or trouble or inconvenience, and he undertook it, as a task, &c. (Msb in art. كلف.) And حَمَّلْتُهُ أَمْرِى فَمَا ↓ تَحَمَّلَ (assumed tropical:) [I imposed upon him my affair, as a task, &c., but he did not undertake it]. (TA.) It is said in the Kur [xxiv. 53], فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ (assumed tropical:) [Upon him rests only that which he has had imposed upon him; and upon you, that which ye have had imposed upon you]: i. e., upon the Prophet rests the declaring of that which has been revealed to him; and upon you, the following him as a guide. (TA.) And رَبَّنَا عَلَى الَّذِينَ مِنْ ↓ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ ↓ تَحْمِلْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ (assumed tropical:) [O our Lord, and do not Thou impose upon us a burden, like as Thou imposedst it upon those before us: O our Lord, and do not Thou impose upon us that which we have not power to bear]: (Kur ii. last verse:) or, accord. to one reading, تُحَمِّلْ, which has an intensive signification [when followed by على]. (Bd.) — — [حمّلهُ ذَنْبًا (assumed tropical:) He charged him with a crime, or an offence: see a verse of En-Nábighah cited voce عَرٌّ.]

3 حاملهُ [He bore with him a burden]. You say, of a Wezeer, حَامَلَ المَلِكَ أَعْبَآءَ المُلْكِ (assumed tropical:) [He bore with the King the burdens of the regal office]. (A in art. وزر.) [See also 4.] — — Also (assumed tropical:) He requited him; namely, a man: or, accord. to AA, مُحَامَلَةٌ signifies the requiting with beneficence. (TA.)

4 احملهُ He helped him to bear, or carry, (T, S,) that which he was bearing, or carrying: (T, TA:) or you say, احملهُ الحِمْلَ he helped him to bear, or carry, the load, or burden: and ↓ حَمَلَهُ, i. e. فَعَلَ ذٰلِكَ بِهِ [he did that with him]. (M, O, K.) [See also 3.] — أَحْمَلَتْ She (a woman, S, K, and a camel, S) yielded her milk without being pregnant. (S, K.)

5 تحمّل He took upon himself the bearing, or carrying, of loads, or burdens: this is the primary signification. (Har p. 48.) — — [Hence, (assumed tropical:) He burdened himself with, or he became, or made himself, chargeable with, or he bore, or took upon himself, the burden of, a sin, or crime, or the like; as also ↓ احتمل:] you say احتمل إِثْمًا meaning تحملهُ. (Jel in iv. 112 and xxxiii. 58.) And تحمّل غُرْمًا (assumed tropical:) He took, or imposed, upon himself a debt, or fine. (MA.) — — [And hence, likewise, several other significations:] see 2, in two places: — — and 8: — — and 1, in six places. — — Also He bound the load, or burden, [or the loads, or burdens, on the saddle, or saddles, or on the beast, or beasts;] (Har p. 48;) and ↓ احتيل signifies [the same, or] he put, or placed, the load, or burden, [or the loads, or burdens,] on the saddle, [or saddles, or on the beast, or beasts.] (Har p. 556.) — — [And hence,] تحملوا and ↓ احتملوا (assumed tropical:) They went away, departed, or journeyed. (S, TA.)

6 تحامل عَلَيْهِ [He bore, bore his weight, pressed, or pressed heavily, upon it, or him]. You say, تَحَامَلَ عَلَى رَأْسِ رُمْحِهِ مُعْتَمِدًا عَلَيْهِ لِيَمُوتَ [He bore, bore his weight, pressed, or pressed heavily, upon the head of his spear, leaning upon it, in order that he might die]. (Mgh in art. ركز.) And تَحَامَلْتُ عَلَيْهِ كَالعَاصِرِ [I pressed, or pressed heavily, upon it, like the squeezer of fruit &c.]. (Msb in art. همز.) — — [Hence,] (assumed tropical:) He wronged him; or treated him wrongfully, or unjustly. (S, Mgh, and Har p. 80.) And it is asserted that one says, تحامل الزَّمَانُ عَنْ فُلَانٍ meaning (assumed tropical:) Time, or fortune, turned from such a one, and took away his property: and تحامل إِلَيْهِ (assumed tropical:) It became favourable to him. (Har ibid.) — — [Also] (assumed tropical:) He imposed upon him, or tasked him with, that which he was not able to bear, or to do. (M, O, K.) And تحامل عَلَى نَفْسِهِ, (S, O,) or تحامل فِى الأَمْرِ and بِالأَمْرِ, (M, K,) (assumed tropical:) He imposed upon himself, or tasked himself with, or constrained himself to do, the thing, or affair, notwithstanding difficulty, or trouble, or inconvenience, (S, M, O, K,) and fatigue. (M, TA.) And تَحَامَلْتُ فِى المَشْىِ (assumed tropical:) I constrained myself to walk, notwithstanding difficulty, or trouble, or inconvenience, and fatigue: whence, رُبَّمَا يَتَحَامَلُ الصَّيْدُ وَيَطِيرُ, i. e. (assumed tropical:) Sometimes the game will constrain itself to fly, notwithstanding difficulty, &c., and will fly. (Mgh.) [See also two similar phrases in the first paragraph.] — — ↓ مُتَحَامَلٌ is used as its inf. n., and also as a noun of place: using it as an inf. n., you say, مَافِى فُلَانٍ مُتَحَامَلٌ i. e. تَحَامُلٌ (assumed tropical:) [There is not, in such a one, wrongdoing, &c.]: and using it of a place, هٰذَا مُتَحَامَلُنَا (assumed tropical:) [This is our place of wrong-doing, or wrongtreatment, &c.]. (S, TA.)

7 انحمل عَلَى الأَمْرِ (assumed tropical:) He was, or became, incited, excited, urged, instigated, induced, or made, to do the thing, or affair. (ISd, K.)

8 احتمل He raised a thing upon his back. (Har p. 41.) — — See also 1, in five places: and see 5, in three places. — — (assumed tropical:) He bore, endured, or sustained. (KL.) You say, اِحْتَمَلْتُ مَا كَانَ مِنْهُ (assumed tropical:) [I bore, or endured, what proceeded from him, or what he did or said, or] I forgave what proceeded from him, and feigned myself neglectful of it. (Msb.) And حَمَلْتُ ↓ إِدْلَالَهُ and اِحْتَمَلْتُ (assumed tropical:) [I bore, or endured, his presumptuousness occasioned by his confiding in my love]. (S.) And احتملهُ (assumed tropical:) [He bore with, endured, suffered, or tolerated, him; or] he bore, or endured, his annoyance, or molestation, (احتمل أَذَاهُ,) and feigned himself neglectful of what proceeded from him, and did not reprove him. (Har p. 41.) And احتمل (assumed tropical:) He was forbearing, or clement; he acted with forbearance, or clemency; he treated with forbearance, or clemency, him who reviled him: (TA:) he forgave an offence; as also ↓ تحمّل: (Har p. 637:) and حَمَلَ ↓ عَنْهُ (tropical:) he treated him with forbearance, or clemency. (K, TA.) [And احتمل النِّعْمَةَ (assumed tropical:) He bore wealth; or he had, or exercised, the quality of doing so; generally meaning, in a becoming, or proper, manner; but also absolutely, as is shown by the phrase] سُوْءُ احْتِمَالِ النِّعْمَةِ (assumed tropical:) [The bearing of wealth ill, or in an evil manner]. (Er-Rághib voce بَطَرٌ.) And احتمل الصَّنِيعَةَ (assumed tropical:) He bore the benefit as a

badge, and was thankful, or grateful, for it. (ISd, K.) — — [In lexicology, said of a word or phrase or sentence, (assumed tropical:) It bore, admitted, or was susceptible of, a meaning, a sense, or an interpretation: and, elliptically, (assumed tropical:) it bore, admitted, or was susceptible of, two, or more, different meanings, senses, or interpretations; it was equivocal.] In the conventional language of the lawyers, and the Muslim theologians [and men of science in general], (Msb,) it is used, (Kull,) or may be used, (Msb,) as importing supposition, and admissibleness, or allowableness; and thus used, it is intrans.: and also as importing necessary implication, and inclusion; and thus used, it is trans.: you say, يَحْتَمِلُ أَنْ يَكُونَ كَذَا (assumed tropical:) [It is supposable, or admissible, or allowable, that it may be thus; or simply it may be thus; as also يُحْتَمَلُ, which is often used in this sense]: and اِحْتَمَلَ الحَالُ وُجُوهًا كَثِيرَةً (assumed tropical:) [The case necessarily implied, or included, many (possible) modes, or manners of being; or admitted of being put, or explained, or understood, in many ways; or bore many kinds of interpretation]. (Msb, Kull.) — — احتملهُ الغَضَبُ (assumed tropical:) Anger disquieted, or flurried, him. (Mj, TA.) And أُحْتُمِلَ [alone] (assumed tropical:) He was disquieted, or flurried, by anger: (T, TA:) or, accord. to the Mj and M and O; but accord. to the K, followed by لَوْنُهُ; (TA;) (assumed tropical:) he was angry, and his colour changed. (K, TA.) — — [اِحْتَمَلَتْ She (a woman) used a drug, or the like, in the manner of a suppository in the ragina: so in the present day: and so in the K, on the words نِفْطٌ and قُنَّبِيطٌ &c.] — — احتمل He bought what is termed حَمِيل, i. e. a thing [in the CK للسَّبْى is put for لِلشَّىْءِ] carried from one country or town to another (K, TA) among a party of captives. (TA.) 10 اِسْتَحْمَلْتُهُ signifies سَأَلْتُهُ أَنْ يَحْمِلَنِى [i. e. I asked him to carry me, or to give me a beast on which to ride]. (S.) — — استحملهُ نَفْسَهُ (assumed tropical:) He imposed upon him his wants and affairs. (M, K.) R. Q. 1 حَوْمَلَ He carried water. (Ibn- 'Abbád, K.) حَمْلٌ [inf. n. of 1, q. v. — — (tropical:) Gestation: see an ex. voce إِنْىٌّ. — — And hence,] (assumed tropical:) The young that is borne in the womb (M, K) of any animal; (M, TA;) and (assumed tropical:) the fruit of a tree, (IDrd, S, M, Msb, K,) as also ↓ حِمْلٌ: (IDrd, S, M, K:) or the former, (assumed tropical:) the thing that is in a belly, or on the head of a tree: (ISk, S, M, Mgh, K:) and ↓ the latter, a thing borne, or carried, (Msb, K,) on the back; [i. e. a load, or burden;] (Msb;) the thing that is on the back or on the head: (ISk, S, M, Mgh, K:) or the former, (assumed tropical:) a burden that is borne internally; as the young in the belly, and the water in the clouds, and the fruit in the tree as being likened to the حَمْل of the woman: and ↓ the latter, a burden that is borne externally; as the thing that is borne on the back: (Er-Rághib, TA:) or [when applied to fruit] the former signifies a fruit that is internal: and ↓ the latter, a fruit that is external: (M, K:) or the former, fruit of a tree when large, or much: and ↓ the latter, fruit when not large, or when not much and large: (K accord. to different copies:) this is the saying of AO, mentioned in the T, in art. شمل, where, in the copies of the T, is found ما لم يكثر, not مالم يكبر: (TA:) and the former also occurs as meaning a burden that requires, for the carrying it, a beast or the hire of a porter: (Mgh:) the pl. [of pauc.] of the latter (Mgh, Msb, K) and of the former (K) is أَحْمَالٌ (S, Mgh, Msb, K) and [the pl. of mult.] (of the former, K, * TA) حِمَالٌ (K) and (of the latter, Msb) حُمُولٌ (Msb, K) and حُمُولَةٌ. (S, M, Mgh, Sgh.) Hence, (in a trad., TA) هٰذَا الحِمَالُ لَاحِمَالُ خَيْبَرَ (assumed tropical:) [This is the fruit: not the fruit of Kheyber]: meaning that it is the fruit of Paradise; and that it does not fail, or come to an end. (M, K.) — — See also what next follows. حِمْلٌ: see حَمْلٌ, in five places. — — حُمُولٌ, (S, M, K,) as pl. of حِمْلٌ, (M, K,) and of ↓ حَمْلٌ also, (K,) signifies likewise [Vehicles of the kind called] هَوَادِج [pl. of هَوْدَجٌ], (M, K,) whether having in them women or not: (M, TA:) or (assumed tropical:) camels upon which are هوادج, (AZ, S, M, O, K,) whether there be in them women or not: (AZ, S, O:) it is not applied to camels unless they have upon them هوادج. (M, TA.) — — See also مَحْمِلٌ, and حَمُولَةٌ. حَمَلٌ A lamb; i. e. the young one of the ewe in the first year; (Mgh, Msb;) i. q. بَرَقٌ; (S;) or خَرُوفٌ [explained in the K in art. خرف as the male young one of the sheep-kind; or such as has pastured, and become strong]: (K, and S and Msb in art. خرف:) or such as is termed جَذَعٌ, [i. e. a year old, or from six to ten months,] of the young of the sheep-kind; and less than this [in age]: (ISd, K:) accord. to Er-Rághib, it signifies مَحْمُولٌ [borne, or carried]; and the young of the sheep-kind is particularly called thus because borne, or carried, on account of its impotence, and of the nearness of the time when its mother was pregnant with it: (TA:) pl. حُمْلَانٌ (S, M, Mgh, Sgh, Msb, K) and أَحْمَالٌ. (M, K.) — — [Hence,] الحَمَلُ (assumed tropical:) [The sign Aries;] a certain sign of the zodiac; (K;) the first of the signs of the zodiac; (S;) the constellation comprising, first, the شَرَطَانِ, which are its two horns; then, the بُطَيْن; then, the ثُرَيَّا. (T, TA.) One says, مُطِرْنَا بِنَوْءِ الحَمَلِ and بنوء الطَّلِىِّ (assumed tropical:) [We were, or have been, given rain by the auroral setting of Aries: so the pagan Arabs used to say: see نَوْءٌ; and see مَنَازِلُ القَمَرِ, in art. نزل]. (TA.) One says also, هٰذَا حَمَلٌ طَالِعًا (assumed tropical:) [This is Aries, rising]; suppressing the ال, but making the noun to remain determinate; and thus one does in the case of every name of a sign of the zodiac, preserving the ال or suppressing it. (TA.) — — حَمَلٌ signifies also (tropical:) Clouds containing much water: (M, K, TA:) or black clouds: (T, TA: [see also حَوْمَلٌ, below:]) or, as some say, the rain [supposed to be given] by the نَوْء [see above] of الحَمَل. (TA.) حَمْلَةٌ (assumed tropical:) A charge, or an assault or attack, in war, or battle. (T, K.) حُمْلَةٌ: see what next follows. حِمْلَةٌ and ↓ حُمْلَةٌ Carriage from one دار [app. here meaning country, or town, or the like,] to another. (K.) حُمْلَانٌ an inf. n. of حَمَلَ [q. v.]. (Mgh, K.) — Also A beast upon which a present is borne. (M, Mgh, O, K.) — — Hire for that which is borne, or carried. (Lth, Mgh, TA.) — — And, as a conventional term (Mgh, O, K) of the صَاغَة [or workers in gold and silver], (Sgh, K,) Adulterating alloy (غِشّ) that is added to dirhems, or coin (عَلَى الدَّرَاهِمِ ↓ يُحْمَلُ). (Mgh, Sgh, K.) — — Also pl. of حَمَلٌ [q. v.]. (S, M, &c.) حَمَالٌ or حِمَالٌ: see حَمُولٌ. حَمَالَةٌ (assumed tropical:) Forbearing, or clement. (M, K.) حَمِيلٌ i. q. ↓ مَحْمُولٌ [Borne, carried, taken up and carried, conveyed, or carried off or away]. (Msb, K.) — — Hence, (Msb,) The rubbish, or rotten leaves, and scum, that are borne of a torrent. (S, Msb, K. *) — — A thing [شَىْء, accord. to copies of the K and the TA, but accord. to the CK سَبْى, agreeably with the next of the explanations here following,] that is carried from one country or town to another (K, TA) among a party of captives. (TA.) — — A captive; because carried from one country or town to another. (Msb.) — — One who is carried a child from his country, not born in [the territory of] El-Islám: (S, O:) or one who is carried from his country to the country of El-Islám: or a child with a woman who carries it, and says that it is her son: or any relation, or kinsman, in the territory of the enemy: (Mgh:) or one that is carried from the territory of the unbelievers to that of ElIslám, and who is therefore not allowed to inherit without evidence: (Th, TA:) or a child in the belly of his mother when taken from the land of the unbelievers. (K.) — — A foundling, or child cast out by his mother, whom persons carry off and rear: (K:) in some copies of the K, فَيَرِثُونَهُ is erroneously put for فَيُرَبُّونَهُ. (TA.) — — (assumed tropical:) One whose origin, or lineage, is suspected; or who

claims for his father one one who is not; or who is claimed as a son by one who is not his father; syn. دَعِىٌّ. (S, Msb, K.) — — (assumed tropical:) A stranger: (K:) as being likened to [the حَمِيل of] the torrent, or to the child in the belly. (Er-Rághib, TA.) — — (assumed tropical:) One who is responsible, or a surety, (S, Msb, K,) for (بِ) a debt or a bloodwit; as also ↓ حَامِلٌ: (Msb:) because he bears [or is burdened with] the obligation, together with him upon whom the obligation properly rests. (TA.) — — (assumed tropical:) What is withered and black of the ثُمَام and وَشِيج (K, TA) and ضَعَة and طَرِيفَة. (TA.) — — (assumed tropical:) The [thong called] شِرَاك [of a sandal]. (O, K.) In one copy of the K, الشريك is put in the place of الشراك. (TA.) حَمَالَةٌ A bloodwit, (S, K, TA,) or a debt, an obligation, or a responsibility, that must be paid, discharged, or performed, taken upon himself by a person, (S, TA,) or taken upon themselves by a party of men, (K, TA,) for others; (S, K, TA;) as also ↓ حَمَالٌ, accord. to the T and M; or ↓ حِمَالٌ, accord. to the K: (TA:) or a responsibility which one takes upon himself for a debt or a bloodwit: pl. حَمَالَاتٌ: (Msb:) the pl. of حمال is حُمُلٌ. (K.) حِمَالَةٌ The occupation, or business, of a porter, or carrier of burdens. (M, K.) — — Also said to be sing. of حَمَائِلُ, and syn. with مِحْمَلٌ, which see, in two places. حَمُولَةٌ A camel, or horse, or mule, or an ass, upon which burdens are borne: (Mgh, Msb:) and sometimes applied to a number of camels: (Msb:) camels that bear burdens: and any beast upon which the tribe carries, namely, an ass or other animal; (S;) or a beast upon which people carry, namely, a camel, and an ass, and the like; (K;) whether the loads be thereon or not: (S, K:) or such as are able to bear: (Az, TA:) or particularly applied to such as have on them the loads; as also ↓ حُمُولٌ: (ISd, TA:) accord. to the T, not including asses nor mules: applied to one and to more than one: (TA:) a word of the measure فَعُولٌ receives the affix ة when it has the meaning of a pass. part. n. (S, TA.) — — Also, accord. to the K, The loads, or burdens, themselves: but this, accord. to the S and M [and Mgh] and Sgh, is [حُمُولَةٌ, a pl. of حِمْلٌ,] with damm [to the ح]. (TA.) حَمِيلَةٌ (assumed tropical:) i. q. كَلٌّ and عِيَالٌ: so in the saying, هُوَ حَمِيلَةٌ عَلَيْنَا (assumed tropical:) [He is a burden upon us; one whom we have to support]. (O, K.) — — Also said to be sing. of حَمَائِلُ, and syn. with مِحْمَلٌ, q. v. حَمَائِلُ: see مِحْمَلٌ, in two places. حَمَّالٌ A porter, or carrier of burdens. (Msb, K.) — — حَمَّالَةُ الحَطَبِ [is applied in the Kur cxi. 4 to a woman, lit. meaning The female carrier of firewood: and as an intensive epithet is applied to a man, as meaning] (tropical:) The calumniator, or slanderer. (TA.) حَامِلٌ [Bearing, carrying, taking up and carrying, conveying, or carrying off or away;] act. part. n. of 1 having for its object what is borne on the back [&c.]: (Msb:) fem. with ة: (S, Msb:) pl. masc. حَمَلَةٌ: (S, TA:) and pl. fem. حَامِلَاتٌ. (TA.) Hence, حَمَلَةُ العَرْشِ [The bearers of the عرش, or empyrean, held by the vulgar to be the throne of God]. (S, TA.) And the phrase فَالْحَامِلَاتِ وِقْرًا [in the Kur li. 2, lit. And the bearers of a load, or heavy load:] meaning (assumed tropical:) the clouds. (TA.) — — Applied to a woman, (tropical:) Pregnant; (S, Mgh, Msb, K, &c.;) as also حَامِلَةٌ: (S, Msb, K:) the former as being an epithet exclusively applied to a female: the latter as conformable to its verb, which is حَمَلَتْ; (S, Msb;) or as being used in a tropical [or doubly tropical] manner, meaning pregnant in past time or in future time; (Msb;) or as a possessive epithet [meaning having a burden in the womb]: (TA:) [see an ex. of the latter in a verse cited in the first paragraph of art. مخص:] accord. to the Koofees, the former, not being applied to a male, has no need of the sign of the fem. gender: but the Basrees say that this [rule] does not uniformly obtain; for the Arabs say رَجُلٌ أَيِّمٌ and إِمْرَأَةٌ أَيِّمٌ, and رَجُلٌ عَانِسٌ and إِمْرَأَةٌ عَانِسٌ; and that, correctly speaking, حَامِلٌ and طَالِقٌ and حَائِضٌ and the like are epithets masc. in form applied to females, like as رَبْعَةٌ and رَاوِيَةٌ and خُجَأَةٌ are epithets fem. in form applied to males. (S.) It is also applied to a she-camel [and app. to any female] in the same sense. (Mgh.) — — Applied to trees (شَجَرٌ), (assumed tropical:) Bearing fruit: (TA:) fem. with ة. (K.) — — See also حَمِيلٌ. — — [Respecting this epithet, and the phrases حَامِلُ الأَمَانَةِ and مُحْتَمِلُ الأَمَانَةِ, see also أَمَانَةٌ, last sentence but one.] — — حَمَلَةُ القُرْآنِ (assumed tropical:) [Those who bear in their memory the Kur-án, knowing it by heart]. (S, TA.) حَوْمَلٌ Clouds (سَحَابٌ) black by reason of the abundance of their water. (O, K.) [See also حَمَلٌ.] — — A clear torrent. (K.) — — The first of anything. (K.) حَامِلَةٌ fem. of حَامِلٌ [q. v.]. (S, Msb.) — — حَوَامِلُ is its pl.: and signifies The legs; (M, K;) because they bear the man. (TA.) — — And The sinews, or tendons, of the foot and of the fore arm; (M, K;) and the [veins called the] رَوَاهِش thereof. (M, TA. [See الوَرِيدُ.]) — — See also مَحْمِلٌ. مَحْمِلٌ [of which the primary signification is A place of bearing or carrying], (S, Mgh, Msb, K,) or ↓ مِحْمَلٌ [which primarily signifies An instrument for bearing or carrying], (M, Mgh,) or the latter is allowable, (Msb,) The [kind of vehicle called] هَوْدَج; (Msb;) as also ↓ حِمْلٌ: (M, K:) or the large هودج termed حَجَّاجِىٌّ: (Mgh:) or a pair of dorsers, or panniers, or oblong chests, (شِقَّانِ,) upon a camel, in which are borne two equal loads, (K,) [and which, with a small tent over them, compose a هودج;] first made use of by El-Hajjáj Ibn-Yoosuf Eth-Thakafee: (TA:) one of the مَحَامِل of the pilgrims: (S:) مَحَامِلُ being the pl. (K.) Hence, ↓ مَحَامِلِىٌّ A seller of مَحَامِل. (K.) [What is now particularly termed the محمل (vulgarly pronounced مَحْمَل) of the pilgrims is an ornamented هودج, which is borne by a camel, but without a rider, and is regarded as the royal banner of the caravan; such as is described and figured in my work on the Modern Egyptians. (See also مَحَارَةٌ, in art. حور.)] Its application to (tropical:) The camel that bears the محمل is tropical. (Mgh.) [See also حِمْلٌ. The assertion that it signifies also the silk covering that is sent every year for the Kaabeh is erroneous. This covering is sent from Cairo, with the baggage of the chief of the Egyptian pilgrim-caravan.] — — Also مَحْمِلٌ, (K,) or ↓ مِحْمَلٌ, (M,) A basket (زِنْبِيل) in which grapes are carried to the place where they are to be dried; and so ↓ حَامِلَةٌ. (K.) — — One says also, مَا عَلَى فُلَانٍ مَحْمِلٌ (assumed tropical:) There is no ground of reliance upon such a one; syn. مُعْتَمَدٌ: (S:) or no relying, or reliance: (MA:) or no ground (lit. place) for imposing upon such a one the accomplishment of one's wants. (M, TA.) And مَا عَلَى البَعِيرِ مَحْمِلٌ مِنْ ثِقَلِ الحِمْلِ (assumed tropical:) [There is no ground of reliance, or no relying, upon the camel, by reason of the heaviness of the load.] (TA.) مُحْمِلٌ A woman, (S, M, K,) and a she-camel, (S, M,) who yields her milk without being pregnant. (S, M, K.) مِحْمَلٌ: see مَحْمِلٌ, in two places. — — The عِلَاقَة of a sword (S, Msb, * K) &c.; (Msb;) i. e. its suspensory thong [or cord or shoulder-belt], by which the wearer hangs it upon his neck; (S, TA;) as also ↓ حِمَالَةٌ (S, Msb, K) and ↓ حَمِيلَةٌ: (IDrd, K:) and the ↓ حِمَالَة of the bow is similar to that of the sword: the wearer throws it upon his right shoulder, and puts forth his left arm from it, so that the bow is on his back: (AHn, TA:) the pl. of مِحْمَلٌ is مَحَامِلُ: (Az, Msb:) and that of حِمَالَةٌ, (S, Msb,) or of حَمِيلَةٌ, (Kh, TA,) is ↓ حَمَائِلُ; (Kh, S, TA;) or, accord. to As, حَمَائِلُ has no proper sing., its sing. being only مِحْمَلٌ. (S, TA.) — — Dhu-r-Rummeh applies it to (tropical:) The root of a tree; (S, K;) likening this to the محمل of a sword. (S.) — — مَحَامِلُ الذَّكَرِ and ↓ حَمَائِلُهُ (assumed tropical:) The veins in the root and skin of the penis. (M, K.) نَاقَةٌ مُحَمَّلَةٌ A she-camel heavily burdened, or overburdened. (TA.) مَحْمُولٌ:

see حَمِيلٌ. — — Also (tropical:) A fortunate man: from the riding of beasts such as are termed فُرَّةٌ, (K, * TA,) i. e. brisk, sharp, and strong. (TA in art. فره.) — — [In logic, (assumed tropical:) A predicate: and (assumed tropical:) an accident: in each of these senses contr. of مَوْضُوعٌ.] مَحْمُولَةٌ A dust-coloured wheat, (K, TA,) like the pod of the cotton-plant, (TA,) having many grains, (K, TA,) and large ears, and of much increase, but not approved in colour nor in taste: so in the M. (TA.) مُحَامِلٌ (assumed tropical:) One who is unable to answer thee; and who does it not, to preserve thine affection. (TA.) مَحَامِلِيٌّ: see مَحْمِلٌ. مُحْتَمِلُ الأَمَانَةِ: see أَمَانَةٌ, last sentence but one. مُتَحَامَلٌ: see 6, last sentence. شَهْرٌ مُسْتَحْمِلٌ A month that brings people into difficulty, or distress; (K, TA;) that is not as it should be. (TA.) Such is said by the Arabs to be the case إِذَا نَحَرَ هِلَالٌ شِمَالًا [app. meaning when a new moon faces a north-east wind]. (TA.) حملق Q. 1 حَمْلَقَ, (S, K,) inf. n. حَمْلَقَةٌ, (Har p. 273,) said of a man, (S, TA,) and of a lion, (TA,) He opened his eyes, and looked hard: (S, K:) or he opened his eyes: and حملق إِلَيْهِ He looked at him, or it: or he looked hard at him, or it. (TA.) حِمْلَاقُ العَيْنِ (S, M, Sgh, K) and حُمْلَاقُهَا and ↓ حُمْلُوقُهَا (M, K) The inner part of the eyelids, that is blackened by the collyrium: or the portions of the white of the globe of the eye that are covered by the eyelids: (S, K:) or the red inner part of the eyelid, the redness of which is seen when it is turned out for the application of the collyrium: (L, K:) or what cleaves to the eye, of the place of the collyrium, internally: (M, K:) or the sides of the globe of the eye: or the part of the skin of the eyelid that is next to the globe of the eye: (TA:) pl. حَمَالِيقُ; (S, K;) which some explain as signifying the portions of the flesh of the eyelids that are next to the globe of the eye. (TA.) One says, جَآءَ فُلَانٌ مُتَلَثِّمًا لَايَظْهَرُ مِنْ حُسْنِ وَجْهِه إِلَّا حَمَالِيقُ حَدَقَتَيْهِ [Such a one came wearing a لِثَام; nothing appearing of the beauty of his face except the inner edges of his eyelids, &c.]. (S.) — — حَمَالِيقُ المَرأَةِ signifies The part, or parts, upon which close the two edges, or borders, of the labia majora of the vulva of the woman. (T, TA.) حُمْلُوقٌ: see the next preceding paragraph. مُحَمْلِقٌ Eyes having around their globes a whiteness unmixed with blackness: [it would seem to be a mistranscription for مُحَمْلِقَةٌ; but perhaps it is an epithet applied to a man having eyes of this description; for it is immediately added,] whence عَيْنٌ مُحَمْلِقَةٌ [app. meaning an eye having around it such a whiteness]. (TA.) حمن حَمْنٌ: see what next follows. حَمْنَانٌ Small قِرْدَان [or ticks]; as also ↓ حَمْنٌ: n. un. with ة: (K:) accord. to As, the first of the قُرَاد is termed قَمْقَامَةٌ, when very small; then it is termed حَمْنَانَةٌ; then, قُرَادٌ; then, حَلَمَةٌ; then, عَلٌّ; and then, طِلْحٌ. (S.) — — Also A sort of grapes of Et-Táïf, (K,) black inclining to redness, (TA,) of which the berries are small (K) and few: (TA:) or the small berries that are between the large berries, (K,) so in the M, (TA,) among the grapes. (K.) أَرْضٌ مَحْمَنَةٌ and مُحْمِنَةٌ A land abounding with the small قِرْدَان termed حَمْنَان. (K.) حمو حَمٌ, (S, Mgh, Msb, K,) like أَبٌ, originally حَمَوٌ, as is shown by its pl., which see below, (S,) and ↓ حَمًا, (S, Mgh, Msb, K,) and ↓ حَمُو, (S, Msb, K,) like أَبُو, (S, Msb,) used only as a prefixed n. governing the gen. case, except in poetry, (S, TA,) and ↓ حَمْوٌ, (K,) and حَمْءٌ [mentioned in art. حمأ, as well as حَمًأ], (S, Mgh, Msb, K,) A woman's husband's [male] relation, (S, Mgh, Msb, K,) whoever he be, (S, Msb,) such as his father, (S, Msb, K,) and brother, (S, Msb.) and paternal uncle, (Msb,) &c.: (TA:) the fem. is ↓ حَمَاةٌ, (K,) signifying a woman's husband's mother; and having no dial. var.: (S, Msb:) and the pl. is أَحْمَآءٌ: (S, Mgh, K:) and حَمُو ↓ الرَّجُلِ, (M, Msb,) or حَمُوُ ↓ الرَّجُلِ, (K,) signifies the man's wife's father, (IF, M, Msb, K,) or wife's brother, or wife's paternal uncle; (M, Msb, K;) so that حمو applies to a relation on either side, like صِهْرٌ: (Msb:) and أَحْمَآءٌ means a husband's people: (Mgh:) or the أَحْمَآء are peculiarly of the wife; (K;) and the أَخْتَان are of the man [or husband]: (TA:) or [in other words] the احماء are [the woman's relations] on the side of the husband; (As, TA;) and the اختان are [the husband's relations] on the side of the wife; (As, S, Msb, TA;) and those of both sides are included by the term [أَصْهَارٌ, pl. of] صِهْرٌ: (As, S, TA:) and أَحْمَآءُ فُلَانَةَ is said to mean such a woman's husband's people. (IB, TA.) حُمَةٌ: see art. حمى. حَمًا: see حَمٌ, above, in three places. حَمُو: see حَمٌ, above, in three places. حَمْوٌ: see حَمٌ, in two places. — حَمْوُ الشَّمْسِ [in the CK حُمُوُّ] The heat of the sun: (Ks, S, * K:) as also حَمْيُهَا.(Ks, S.) حَمَاةٌ: see حَمٌ. — Also The muscle (عَضَلَة) of the سَاق [which means the shank of a human being, and, properly speaking, the corresponding part (commonly called the thigh) of a horse and the like]: (S, K:) an elevated piece of flesh in the inner side of the ساق: (Lth:) As says, in the ساق of the horse are the حَمَاتَانِ, which are the two pieces of flesh that are in the side of the ساق, appearing like two sinews, in the outer side and the inner side: (S, TA:) or, accord. to ISh, they are the two elevated pieces of flesh in the half of each ساق, in the outer side: or, accord. to ISd, the two compact pieces of flesh in the upper portion of the outer side of each ساق: (TA:) pl. حَمَوَاتٌ. (S, K.) حَمْوَةٌ: see حَمَى الكَلَأَ, in the second sentence of art. حمى. حِمْوَةٌ: see حَمَيْتُ المَرِيضَ, in art. حمى. حِمَوَانِ an irregular dual of حِمًى. (Ks, S and TA in art. حمى, q. v.) حُمُوَّةٌ: see حُمَيًّا, in art. حمى. حمى 1 حَمَاهُ, (S, Mgh, K,) aor. حَمِىَ, (K,) inf. n. حِمَايَةٌ (S, Mgh, K [but said in the Msb to be a simple subst., though afterwards there mentioned as an inf. n.,]) and حَمْىٌ and مَحْمِيَةٌ, (K,) He prohibited it, or interdicted it; or he protected it, defended it, or guarded it, from, or against, encroachment, invasion, or attack. (S, * Mgh, K, * TA.) You say, حَمَى الكَلَأَ, inf. n. حَمْىٌ and حِمْيَةٌ and حِمَايَةٌ and حِمْوَةٌ, [the last irreg.,] He prohibited, or interdicted, &c., the herbage, or pasture. (K, * TA.) And حَمَى المَكَانَ مِنَ النَّاسِ, aor. حَمِىَ, inf. n. حَمْىٌ and حِمْيَةٌ [and حِمَايَةٌ, though here, in the Msb, said to be a simple subst.], He prohibited, or interdicted, the place; or he protected, defended, or guarded, it; from the people [in general]: (Msb:) and, accord. to IB, ↓ احماهُ signifies the same as حَمَاهُ: (TA:) or ↓ المكان احمى signifies he made the place to be what is termed حِمًى, (S, Msb, K,) not to be approached (Msb, K) nor ventured upon, or attempted: (Msb:) or it signifies, (K,) or signifies also, (Msb,) he found it to be what is termed حِمًى: (Msb, K:) or الحِمَى ↓ احمى signifies he made the حمى to be refrained from by people, and to be acknowledged as a حمى: and حَمَاهُ, he prohibited, or interdicted, it; or he protected it, defended it, or guarded it, from, or against, encroachment, invasion, or attack: (AZ:) accord. to Suh, in the R, ↓ احماهُ is of weak authority; but both these verbs are chaste. (TA.) [Hence,] حَمَى ظَهْرَهُ [He prohibited, or interdicted, his back to be used for bearing a rider or any burden], said of a stallion-camel when he is termed حَامٍ, q. v. (Fr, S, K.) You say also, حَمَاهُ الشَّىْءَ and حَمَاهُ مِنَ الشَّىْءِ [He protected, defended, or guarded, him from the thing]. (TA.) And حَامَيْتُ ↓ عَنْهُ, inf. n. مُحَامَاةٌ and حِمَآءٌ, (S, K,) I protected, defended, or guarded, him. (K.) One says, الضَّرُوسُ ↓ عَنْ وَلَدِهَا تُحَامِى [The biting she-camel defends her offspring]. (S.) And فُلَانٌ عِرْضَهُ ↓ احمى [Such a one defended his honour, or reputation]. (TA.) And حَمَيْتُ القَوْمَ, inf. n. حِمَايَةٌ, I aided [and defended] the people, or party. (Msb.) And حَمَيْتُ المَرِيضَ (S, Msb, K) الطَّعَامَ, (S,) or مَا يَضُرُّهُ, (K,) inf. n. حِمْيَةٌ (S, Msb) and حِمْوَةٌ, (S, TA,) [the latter irreg.,] I prohibited, or interdicted, the sick man, (K,) or ordered him to abstain, (PS,) from the food, (PS,) or from what would injure him. (K.) — حَمِىَ, said of the day, and of an oven, (S,) and حَمِيَتْ, said of the sun, and of fire, aor. حَمَىَ, (K,) inf. n. حَمْىٌ (S, K) and حُمِىٌّ (K) and حُمُوٌّ [originally حُمُوىٌ], (Lh, K,) It was, or became, vehemently hot. (S, K.) And حَمِىَ المِسْمَارُ,

inf. n. حَمْىٌ and حُمُوٌّ, The iron nail was, or became, hot. (K.) And حَمِيَتِ الحَدِيدَةُ The piece of iron was, or became, vehemently hot by means of fire. (Msb.) — — حَمِىَ الوَطِيسُ [lit. The oven became vehemently hot;] means (assumed tropical:) the war, or fight, became vehement; (S and K in art. وطس;) and is used as a prov., relating to a severe case or event. (As, TA in that art.) — — حَمِىَ الفَرَسُ, inf. n. حِمًى [and app., accord. to the TA, حَمْىٌ also], The horse was, or became, hot, and sweated. (K.) — — حَمِيتُ فِى الغَضَبِ [I was, or became, hot in anger], inf. n. حَمِىٌّ. (Lh, TA.) And غَضَبًا ↓ احتمى [He became hot by reason of anger]. (A in art. لغد.) And حَمِيتُ عَلَيْهِ, accord. to El-Umawee, [حَمِئْتُ,] with hemz, I was, or became, angry with him. (S, TA.) And حَمِىَ أَنْفُهُ He became vehemently angry, or enraged. (IAth, TA in art. انف.) And حَمِىَ عَنْهُ, (S,) or مِنْهُ, (K,) or both, (TA,) aor. حَمَىَ, (K,) inf. n. حَمِيَّةٌ (S, Mgh, * Msb, * K) and مَحْمِيَةٌ, (S, Mgh, * K,) i. q. أَنِفَ [He disdained it; scorned it; &c.]; (S, Mgh, * Msb, * K;) he was ashamed, and he disdained, or scorned, to do it. (S, TA.) And حَمِىَ مِنْ ذٰلِكَ أَنْفًا He was seized, or affected, thereat, or by reason of that, with disdain, scorn, or indignation. (TA, from a trad.) And حَمِىَ also signifies He refused to bear, endure, or tolerate, wrongful treatment. (TA.) — See also 4. 3 حَامَىَ see 1, in two places. — — حَامَيْتُ عَلَى ضَيْفِى I exerted myself for my guest [in paying honour to him, and entertaining him]. (S, K.) 4 احمى: see 1, in five places. — Also He made the sun, and fire, to be vehemently hot; said of God: (Lh, K:) and in like manner, a piece of iron; said of a man: (Msb:) [or] he heated an iron nail, (ISk, K,) and a piece of iron, (ISk, S,) &c., in the fire: (ISk:) one should not say ↓ حَمَى in this sense; (ISk, S, Msb, TA;) app., in chaste speech; for otherwise one does say, حَمَى الشَّىْءَ فِى النَّارِ, meaning He put the thing into the thing into the fire [and so heated it]. (TA.) And احمى المِيسَمَ and احمى عَلَيْهِ He kindled fire upon the branding-iron [and so heated it]. (Mgh.) — — [Hence,] احماهُ عَلَى القِتَالِ [He excited him to ardour for fight]. (S in art. حرض; &c.) 5 تَحَمَّىَ see 8. 6 تحاماهُ النَّاسُ Men guarded against, were cautious of, and kept aloof from, or shunned, or avoided, him, or it. (S, K.) 8 احتمى He protected, defended, or guarded, himself, [or he became protected, &c.,] from a thing. (KL.) — — And He (a sick man, K) refrained, forbore, or abstained, (K, KL,) مِنَ الطَّعَامِ [from food, or the food], (S,) or مِمَّا يَضُرُّهُ [from what would injure him]; (TA;) as also ↓ تحمّى. (K.) احْتِمَايَا occurs at the end of a verse, preserving the original form, [for احْتِمَآءَ,] accord. to a dial. of certain of the Arabs. (S.) — احتمى غَضَبًا: see 1. 12 احمومى It (a thing, such as the night, and a collection of clouds,) was, or became, black. (Lth, K.) [See also the part. n., مُحْمَوْمٍ, below: and see the second sentence of the first paragraph of art. حم.] حُمَةٌ The venom, or poison, (Lth, Lh, S, K,) and hurt, (S,) of a scorpion, (Lth, S,) and of anything that stings or bites: (Lth:) originally حُمَوٌ or حُمًى: (S:) and IAar mentions حُمَّةٌ [q. v. in art. حم]. (TA.) — — And The sting of the hornet, (Lth, K,) and of the scorpion, (Lth, IAth,) and the like, (Lth,) and of the serpent; (K;) because the venom comes forth from it: (IAth:) so applied by the vulgar: (Lth:) pl. حُمَاتٌ and حُمًى. (K.) — — Vehemence of cold. (K, * TA.) حُمَةُ الشَّمْسِ: see حَمْوٌ, in art. حمو. حَمَى وَاللّٰهِ [or حَمَا واللّٰه] i. q. أَمَاواللّٰه q. v. (Sgh, K.) — الحَمَى [or الحَمَا] for الحَمَام: see حَمَامٌ, in art. حم. حِمًى A thing prohibited, or interdicted; (S, K;) as also ↓ حِمَآءٌ and ↓ حِمْيَةٌ; (K;) and not to be approached: (S:) [and, as an epithet in which the quality of a subst. is predominant,] a place of herbage, or pasture, (Lth, Mgh, Msb, * TA, and Ham p. 539,) and of water, (Ham ibid.,) prohibited to the people, [i. e. to the public,] (Lth, Mgh, and Ham ubi suprà,) so that they may not pasture their beasts in it, (Lth, Mgh,) nor approach it, (Mgh, Msb,) nor venture upon it: (Msb:) it was a custom of the noble among the Arabs, in the Time of Ignorance, when he alighted in a district [that pleased him], among his kinsfolk, to incite a dog to bark, and to prohibit for his own special friends or dependents the space throughout which the bark of the dog was heard, so that none else should pasture his beasts there; while he shared with the people in the other places of pasture, around it: but the Prophet forbade this: (Esh-Sháfi'ee, TA:) he said, "There shall be no حمى except for God and for his Apostle; " (Esh-Sháfi'ee, S, Mgh, TA;) meaning, except for the horses employed in war against the unbelievers and for the camels taken for the poor-rate: (Esh-Sháfi'ee, Mgh, TA:) afterwards, the term was applied in a general sense: (Esh-Sháfi'ee, TA:) the pl. is أَحْمَآءٌ (S and K in art. حجر) and أَحْمِيَةٌ: (Ham p. 496:) and the dual is حِمَيَانِ and حِمَوَانِ; (ISk, S, Msb, TA;) the latter irreg., (TA,) heard by Ks, but be preferred the former. (S.) You say, هٰذَا شَىْءٌ حِمًى This is a thing prohibited, or interdicted; not to be approached. (S.) And كَلَأٌ حِمًى Herbage, or pasture, that is prohibited, or interdicted. (K.) — See also حِمْيَةٌ. حِمَآءٌ: see the next preceding paragraph. — Also an inf. n. of حَمَى المَكَانَ [q. v.]: (Msb:) and of حَمَيْتُ المَرِيضَ [q. v.]. (S, Msb.) — Also The practising abstinence; (PS in art. ازم;) [especially the abstaining from things injurious in a case of sickness;] the abstaining, or desisting, from eating. (TA in that art.) حِمَآءٌ: see حِمًى. — فِدَآءٌ لَكَ i. q. حِمَآءٌ لَكَ or حِمَآءٌ لَكَ [May such a person, or thing, be a ransom for thee!] or فِدَآءً لَكَ [meaning فُدِيتَ, i. e. mayest thou be ransomed!] or فَدَاكَ, i. e. may such a one ransom thee!]. (S, accord. to different copies.) [And in like manner,] the Arabs said, ↓ لَكَ الفِدَى وَالحِمَى [Ransom, or ransoming, be for thee!] pronouncing the former noun with the short alif when thus coupling it with الحِمَى. (El-Kálee, TA in art. فدى.) حَمِىٌّ A sick man prohibited, or interdicted, from what would injure him, (IAar, K,) of food and drink. (IAar.) — — Protected, defended, or guarded (S, * Mgh, K, TA) from evil, &c. (TA.) 'Ásim Ibn-Thábit El Ansáree was called حَمِىُّ الدَّبْرِ [The protected by hornets, or by the swarm of bees], (S, Mgh,) because his corpse was protected from his enemies by large hornets, (S in art. دبر,) or by a swarm of bees. (Mgh.) — One who will not bear, endure, or tolerate, wrongful treatment. (K.) And حَمِىُّ الأَنْفِ A man who refuses to submit to wrongful treatment. (TA. [See also أَنْفٌ.]) حَمِيَّةٌ an inf. n. of حَمِىَ: (S, K: [see حَمِىَ عَنْهُ:]) Disdain, scorn, or indignation; and anger; syn. أَنَفَةٌ, (Mgh, Msb, TA,) and غَيْرَةٌ; (TA;) because a means of protection: (Mgh:) care of what is sacred, or inviolable, or of what one is bound to respect, or honour, and to defend, and of religion, to avoid suspicion. (KT.) حُمَيَّا The vehemence of anger; and the commencement [or outburst] thereof: (K:) spirit, and anger; as in the saying, إِنَّهُ لَشَدِيدُ الحُمَيَّا [Verily he is vehement in spirit, and in anger]. (TA.) — — The assault of wine upon the head; or its rush into the head: (K:) or the beginning of its assault upon, or rush into, the head: (S:) and its force, or vehemence: or its intoxicating operation: or its overpowering influence upon the head; (K;) or upon the drinker: (Lth, TA:) or the creeping [of the fumes] of wine [through the drinker]. (A 'Obeyd, TA.) One says, سَارَتْ فِيهِ حُمَيَّا الكَأْسِ, meaning [The fumes of] the cup of wine mounted into his head. (TA.) And حُمُوَّةٌ [originally حُمُويَةٌ] signifies The assault, or attack, of pain. (S, TA.) — — The prime, and sprightliness, of youth; (K:) and the flush, or impetuosity, (سَوْرَة,) thereof. (TA.) You say, فَعَلَ ذٰلِكَ فِى حُمَيَّا شَبَابِهِ He did that in the flush, or impetuosity, (سورة,) and sprightliness, of his youth. (TA.) — هُوَ حَامِى ↓ الحُمَيَّا He is the protector, defender, or guarder [from encroachment], of that which he possesses, and of which he has the superintendence, or management. (S, K.) حَامٍ [act. part. n. of حَمَى. And

hence,] A stallion-camel that has prohibited, or interdicted, his back [to be used for bearing a rider or any burden]; (ظَهْرَهُ ↓ حَمَى; Fr, S, K;) that is not ridden, (Fr, S, Mgh,) nor shorn of any of his fur; (Fr, S;) that is left at liberty, not made any use of, (K,) nor debarred from pasturage (Fr, S, Mgh, K) nor from water: (K:) he is one that has long continued with a people: (S:) or whose offspring's offspring has conceived: (Fr, S Mgh:) or that has covered a certain number of times, or ten times: (K:) it is mentioned in the Kur [v. 102]. (S, Mgh. [See also بَحِيرَةٌ]) — — الحَامِى is also an appellation applied to The lion; and so ↓ المَحْمِىُّ; (K;) in the Tekmileh, الحامى and ↓ المُحْمى [app. المُحْمِى, as in a copy of the K]. (TA.) — — You say also, فُلَانٌ حَامِى الحَقِيقَةِ [Such a one is the protector or defender, of that which, or those whom, it is necessary for him, or incumbent on him, to protect, or defend]; like حَامِى الذِّمَارِ [q. v. in art. ذمر]; and حَامِى الحُمَيَّا [explained in the next preceding paragraph]: pl. حُمَاةٌ and [coll. gen. n.] ↓ حَامِيَةٌ: (S:) this last word signifies a company, or party, protecting, or defending, their companions, (K,) or themselves: (TA:) and also a man who is a protector, or defender, of his companions (K) in war: (TA:) or a strenuous protector and defender of a party; for the ة is to give intensiveness to the signification: (Mgh:) and you say, هُوَ عَلَى حَامِيَةِ القَوْمِ, meaning He is the last of those who protect, or defend, the party in their going away (K) and in their state of defeat. (TA.) — [Hot: or vehemently hot.] You say حَدِيدَةٌ حَامِيَةٌ A piece of iron vehemently hot by means of fire. (Msb.) And قِدْرُ القَوْمِ حَامِيَةٌ تَفُورُ The people's cooking-pot is hot, boiling: meaning (assumed tropical:) the people are mighty, strong, or invincible, and vehemently impetuous in valour. (TA.) حَامِيَةٌ: see حَامٍ. — — Also A great, or wide, or great and wide, mass of stone, (حِمَارَةٌ, K accord. to the TA,) or the stones, (حِجَارَةٌ, so in some copies of the K,) with which a well is cased: (K:) pl. حَوَامٍ: (TA:) or the latter signifies the stones &c. with which a well is cased, to protect its sides from becoming dirty and disordered: (Ham p. 62:) or great and heavy stones: and also large masses of rock which are placed in the last parts of the casing [of a well] if it falls out through age: they dig out hollows, and build them therein, so that they suffer not the earth to come near to the casing, but repel it: (ISh:) and all the stones [of the casing] of a well, matching one another, none of them larger than another. (AA.) — — The circuit of the solid hoof: (Ham p. 62:) or [the dual] حَامِيَتَانِ signifies the part on the right and left of the toe of the solid hoof: (AO, S:) or [the pl.] حَوَامٍ signifies the right and left edges of the solid hoofs; (As, TA;) between them are [the] نُسُور [or frogs], like hard date-stones: (Aboo-Dáwood, TA:) or the right and left sides of the solid hoof. (K.) — — [The pl. also signifies The sides of a mountain. (Freytag, from the Deewán of Jereer.)] — — Also, the sing., i. q. أُثْفِيَّةٌ [i. e. Any one of the three stones on which the cookingpot is placed]: (AA, K:) pl. as above. (TA.) — — مَضَيْتُ عَلَى حَامِيَتِى means I went my own way. (Sgh, K.) هُوَ أَحْمَى أَنْفًا مِنْ فُلَانٍ (S, TA) He is more resistive than such a one. (TA.) المُحْمِى: see حَامٍ. المَحْمِىُّ: see حَامٍ. مُحْمَوْمٍ Black; applied to such a thing as the night, and a collection of clouds: or, applied to the latter, heaped up, and black. (Lth.) حن 1 حَنَّ, aor. حَن3ِ, inf. n. حَنِينٌ, He was, or became, affected with [a yearning, longing, or desire, or] an intense emotion of grief or of joy; as also ↓ استحنّ and ↓ تحانّ. (K.) [See an instance of its denoting an emotion of joy voce حَنَّانٌ.] You say, حَنَّ إِلَيْهِ, aor. and inf. n. as above, He, or his soul, yearned towards, longed for, or desired, him, or it. (S.) And حَنَّ إِلَى وَطَنِهِ He yearned towards, longed for, or desired, his home. (TA.) And تَحِنُّ إِلَى زَوْجِهَا الأَوَّلِ [She yearns towards her first, or former, husband]. (TA.) And حَنَّتْ, inf. n. as above, She (a woman) yearned towards, longed for, or desired, her child, or children. (Msb.) So, too, one says of a she-camel, meaning She yearned towards, longed for, or desired, her home, or her young one; and in like manner, of a pigeon: but in most instances it means she (a camel) yearned with a cry, or uttered a cry when yearning [or a yearning cry or the cry produced by yearning], towards her young one or her companions: or she uttered a cry with emotion after her young one: in its primary sense, she reiterated her [yearning] cry after her young one: but when you say, حَنَّ قَلْبِى إِلَيْهِ, you mean My heart yearned towards, longed for, or desired, him, or it, without the uttering of a cry or sound. (TA.) They said also, لَاأَفْعَلُهُ حَتَّى يَحِنَّ الضَّبُّ فِى أَثَرِ الإِبِلِ الصَّادِرَةِ [I will not do it until the lizard called ضبّ yearn after the camels returning from the water; meaning I will never do it]: this is only a prov.; for the ضبّ has no حَنِين nor does it ever go to the water. (TA.) [And حنَّ العُودُ, aor. and inf. n. as above, (assumed tropical:) The lute produced plaintive sounds: or excited lively emotions of sadness, or of mirth: see حَنَّانٌ. And in like manner one says of a musical reed: see مُثَقَّب.] And حَنَّتِ القَوْسُ, (K,) aor. as above, (S,) and so the inf. n., (TA,) (assumed tropical:) The bow [twanged, or] made a sound (K, TA) when its string had been pulled and then let go. (S.) And حَنَّتِ الطَّسْتُ إِذَا نُقِرَتْ (tropical:) [The brazen basin rang when it was knocked, or pecked]. (TA.) And حَنَّتِ السَّارِيَةُ [The mast creaked, or made a creaking sound]. (TA in art. صر.) And حَنَّ قِدْحٌ لَيْسَ مِنْهَا (assumed tropical:) [An arrow of those used in the game called المَيْسِر produced a sound: it was not of them]: a prov., applied to a man who ascribes to himself a false origin, or who arrogates to himself that to which he has no relation: by the قدح is meant one of the arrows of the ميسر; for when this is not of the same substance as the others, and is made to vibrate, it produces a sound different from the sounds of the others, and is known thereby. (TA. [See also Freytag's Arab. Prov. i. 341.]) And حَنَّتِ الرِّيحُ and ↓ استحنّت (assumed tropical:) [The wind made a plaintive, or moaning, or perhaps a shrill, sound; made a sound like the حَنِين of camels: see حَنُونٌ]: both signify the same. (TA.) [See also حَنِينٌ, below.] — — حَنَّ عَلَيْهِ, (S, Msb, TA,) aor. as above, (S, Msb,) inf. n. حَنَانٌ (S, Msb, K *) and حَنَّةٌ (Msb, TA *) and حَنٌّ, (K, * TA,) He was merciful, compassionate, or pitiful, towards him, or it; (S, Msb, K, * TA:) as also ↓ تحنّن: (S, K:) he was, or became, favourably inclined towards him, or it; (Msb;) and so ↓ تحنّن: (TA:) he was, or became, affectionate, or pitiful, or compassionate, towards him; (K, * TA;) as also ↓ حَنْحَنَ. (IAar, Az, K.) And عَلَى وَلَدِهَا ↓ تَحَنَّنَتْ She (a camel, and a ewe or goat,) became favourably inclined, or compassionate, towards her young one. (Lh, TA.) — — See also 2. — — حَنَّ عَنِّى, aor. حَنُ3ِ, means صَدَّ; (S;) i. e. He turned away from me, avoided me, or shunned me: so that it is anomalous; for by rule the aor. should be حَن3ِ; and it is not mentioned among the exceptions [to the rule applying to a case of this kind]. (MF, TA.) [But it appears from what here follows that صَدَّ may perhaps be here meant to be understood in its trans. sense.] — حَنَّهُ, (K,) [aor. حَنُ3ِ, as is shown below,] inf. n. حَنٌّ, (TA,) signifies صَدَّهُ and صَرَفَهُ [He turned him, or it, away, or back]. (K, TA.) You say, حُنَّ عَنِّى شَرَّكَ, inf. n. حَنٌّ, Turn thou away, or back, from me thy evil, or mischief. (K.) And مَا تَحُنُّنِى شَيْئًا مِنْ شَرِّكَ Thou dost not turn away, or back, from me aught of thy evil, or mischief (S.) — [حُنَّ, inf. n. حَنٌّ, app. He was, or became, possessed by a demon, or by one of the tribe or kind or class termed الجِنّ; and hence, he was, or became, mad, or insane: for] حَنٌّ is syn. with جُنُونٌ; (TA as from the K; [but not in the CK nor in my MS. copy of the K;]) whence مَحْنُونٌ applied to a man [as meaning مَجْنُونٌ]. (TA.) 2 حَنَّ3ِ [حنّنهُ عَلَى غَيْرِهِ, accord. to modern usage, and perhaps classical also, He, or it, caused him to be merciful, compassionate, pitiful, or favourably inclined, towards another.] — حَمَلَ فَحَنَّنَ He charged,

or made an assault or attack, and was cowardly, and retreated. (K, TA.) — — مَا حَنَّ عَنِّى He did not turn away from me; did not leave, or relinquish, me. (TA.) [And ↓ احنّ, or ↓ حَنَّ, seems to have a similar meaning: for] you say, أَثَرٌ لَا يُحِنُّ عَنِ الجِلْدِ A mark that does not go away from the skin: or, accord. to Th, who does not explain it, it is يَحِنُّ. (TA.) — حَنَّنَتِ الشَّجَرَةُ The tree blossomed, or flowered: (K:) and in like manner one says of a herb. (TA.) 4 احنّ القَوْسَ He made the bow to [twang, or] give a sound, [by pulling, and then letting go, the string.] (K.) — And احنّ He (a man. TA) did wrong, committed a mistake, or missed [the object of his aim]. (K.) — — See also 2. 5 تَحَنَّ3ـ see 1, in three places. 6 تَحَانَ3ـ see 1, first sentence. 10 إِسْتَحْنَ3ـ see 1, in two places. — استحنّهُ الشَّوْقُ إِلَى وَطَنِهِ [Longing for his home affected him with intense emotion]. (IB, TA.) R. Q. 1 حَنْحَنَ: see 1. الحِنُّ A tribe of the جِنّ [or genii], (S, K,) that were before Adam; (TA;) of which are black dogs: (K:) or the lowest, or meanest, sort of the جِنّ: (K:) or the weak ones thereof: (IAar, K:) or the dogs thereof: (Fr, TA:) or certain creatures between the جِنّ and mankind. (S, K.) حَنَّةٌ: see حَنَانٌ. — — It is said in a prov., لَا تَعْدَمُ نَاقَةٌ مِنْ أُمِّهَا حَنَّةً, and ↓ حَنِينًا, meaning [The she-camel will not be without] likeness [to her mother]: and one says of a man who resembles another man, and of any one who resembles his father and his mother, لَا تَعْدَمُ أَدْمَآءُ مِنْ أُمِّهَا حَنَّةً [A female camel of the colour termed أُدْمَة (i. e. white, or very white, &c.,) will not be without likeness to her mother]. (TA. [See also Freytag's Arab. Prov. ii. 497.]) — — The [grumbling cry termed] رُغَآء of a camel. (S, K.) — A man's wife. (S, K.) — See also what next follows. حِنَّةٌ: see حَنَانٌ. — Also i. q. جِنَّةٌ; (S, K;) as also ↓ حَنَّةٌ: (K:) so in the phrase, بِهِ حِنَّةٌ [In him is demoniacal possession, or madness, or insanity: see الحِنُّ]. (S.) حَنَانٌ Mercy, compassion, or pity: (S, K:) tenderness of heart; (K;) which is the same; (TA;) as also ↓ حِنَّةٌ, with kesr; (Kr, TA;) for which the vulgar say ↓ حَنِّيَّةٌ: (TA:) and ↓ حَنَّةٌ [in like manner] signifies affection, and compassion. (Az, TA.) وَحَنَانًا مِنْ لَدُنَّا, in the Kur [xix. 14], respecting which I 'Ab is related by 'Ikrimeh to have said, I know not what is الحَنَانُ, means And mercy from us. (S, TA.) The Arabs say, حَنَانَكَ يَا رَبِّ and حَنَانَيْكَ [I beg thy mercy, O my Lord]: both signify the same; i. e. رَحْمَتَكَ: (S:) the latter is the expression commonly used: (A 'Obeyd, in a marginal note in a copy of the S:) or [rather] the latter means have mercy on me time after time, and with mercy after mercy: (K, * TA:) it is a dualized inf. n., of which the verb is not expressed; like لَبَّيْكَ and سَعْدَيْكَ: (TA:) or it means [let thy mercy be continuous to me;] whenever I receive mercy and good from Thee, let it not cease, but be conjoined with other mercy from Thee: (ISd, TA:) the dual form is not to be understood as restricting the signification to duality: (Suh, TA:) the word is not used in this form otherwise than as a prefixed noun: (Sb, TA:) but sometimes they said حَنَانًا, in the sing., without prefixing it. (ISd, TA.) They said also, سُبْحَانَ اللّٰهِ وَحَنَانَيْهِ meaning [I extol, or celebrate, or declare, the absolute purity, or perfection, or glory, of God,] and I beg his mercy; like as they said, سُبْحَانَ اللّٰهِ وَرَيْحَانَهُ. (TA.) And مَعَاذَ اللّٰهِ حَنَانَ اللّٰهِ as meaning [I seek the protection, or preservation, of God]. (K.) — — Also i. q. رِزْقٌ [Means of subsistence, &c.]: and بَرَكَةٌ [a blessing; any good that is bestowed by God; prosperity, or good fortune; increase; &c.]. (K.) — — A quality inspiring reverence or veneration or respect or honour: (El-Umawee, K:) gravity, staidness, or sedateness. (K.) One says, مَاتَرَى لَهُ حَنَانًا Thou seest him not to possess any quality inspiring reverence &c. (El-Umawee, TA.) — Evil, or mischief, long continuing. (K.) حَنُونٌ A wind (رِيح) [that makes a plaintive, or moaning, or perhaps a shrill, sound;] that makes a sound like the حَنِين of camels. (S, K, TA.) — — A woman who marries from a motive of tenderness, or compassion, for her children, (K, TA,) when they are young, (TA,) in order that the husband may maintain them. (K, TA.) حَنِينٌ an inf. n. of 1: (S, Msb, K:) A yearning, longing, or desire; (S, K;) a yearning, or longing, of the soul: (S:) or the expression of pain arising from yearning or longing or desire: (Ham p. 538:) violence of weeping: and a lively emotion: or the sound produced by such emotion, proceeding from grief, or from joy: (K:) or a sound proceeding from the bosom on the occasion of weeping: خَنِينٌ is from the nose: (TA:) or the former is [a sound] without weeping and without tears: if with weeping, it is termed خَنِينٌ: (R, TA:) or the former is a yearning, or longing, or desire, with affection, or pity, or compassion; as when one speaks of the حنين of a woman and of a she-camel for her young one: and sometimes this is accompanied with a sound, or cry; wherefore it is explained as a sound, or cry, indicating yearning or longing or desire, and affection or pity or compassion: and sometimes it is confined to the form; as in the case of the حنين [or leaning, or inclining,] of the trunk of a palm-tree [which is mentioned in a trad.]: (Er-Rághib:) the حنين of the she-camel is ber cry in her yearning towards her young one: (S:) or her yearning towards her young one with a cry, and without a cry; (Lth, TA;) mostly the former: originally, her reiterating her [yearning] cry after her young one. (TA.) You say also, رِيحٌ لَهَا حَنِينٌ كَحَنِينِ الإِبِلِ (assumed tropical:) [A wind that has a plaintive, or moaning, or perhaps a shrill, sound, like the حنين of camels]. (S, K *) — — See also حَنَّةٌ — حَنِينٌ and الحَنِينُ, and ↓ حِنِّينٌ and الحِنِّينُ, two names of [The months called] جُمَادَى الأُولَى and الآخِرَةُ: (K:) or حَنِينٌ is a name of جمادى الاولى, like a proper name; as also الحَنِينُ: (M, TA:) or the name by which the tribe of 'Ád called جمادى الآخرة: (Ibn-El-Kelbee, in TA voce مُؤْتَمِرٌ: see شَهْرٌ:) or, accord. to Fr and El-Mufaddal, the Arabs used to call this month ↓ حُنَيْنٌ: (T, TA:) pl. [of pauc.] أَحِنَّةٌ and [of mult.] حُنُونٌ and حَنَائِنُ. (K.) حُنَيْنٌ: see what next precedes. كَلْبٌ حِنِّىٌّ A dog of the tribe of the جِنّ called الحِنّ. (TA.) حَنِّيَّةٌ: see حَنَانٌ. حَنَّانٌ One who yearns towards, longs for, or desires, a thing, (K,) and inclines to it. (TA.) [Hence,] حَنَّانَةٌ A woman who remembers a former husband with yearning (الحنين) and grieving, or moaning, (K, TA,) in tenderness for her children, when they are young, that the husband may maintain them; like أَنَّانَةٌ: or who yearns towards her former husband, and inclines to him: or who yearns towards her child, or children, by her husband who has separated from her: (TA:) or a woman who yearns towards her former husband, and grieves for him: or who marries, having been divorced, and yearns towards him who has divorced her. (Har p. 569.) And (assumed tropical:) A bow; (K;) [because of the sound made by the twanging of its string;] accord. to AHn, as a proper name; but ISd holds it to be, when thus applied, an epithet in which the quality of a subst. is predominant: (TA:) or a bow that [twangs, or] makes a sound (S, K) when its string has been pulled and then let go. (S.) And عُودٌ حَنَّانٌ (tropical:) [A lute that produces plaintive sounds: or] that excites lively emotions of sadness, or of mirth. (TA.) And سَحَابٌ حَنَّانٌ (assumed tropical:) Clouds that have [or produce] a حَنِين [or moaning sound, by their thunder heard from a distance,] like the حَنِين of camels. (TA.) And سَهْمٌ حَنَّانٌ (assumed tropical:) An arrow that produces a sound when thou triest its sonorific quality by turning it round between thy fingers: (AHeyth, K, TA: [in the CK, نَقَرْتَهُ is erroneously put for نَقَّرْتَهُ:]) or that produces a sound when it is turned round (أُدِيرَ [or أُدِرَّ]) with the ends of the fingers upon the thumbs, by reason of the excellence and compactness of its wood. (TA. [See دَرَّ السَّهْمُ, in art. در.]) And خِمْسٌ حَنَّانٌ (tropical:) i. q. بَائِصٌ [A hurrying, or hard, journey in which the camels are watered only on

the first and fifth days: (in the CK and a MS. copy of the K, erroneously, نابضٌ:)] (K, TA) i. e. (As, TA) in which there is a حَنِين [or yearning of the camels] by reason of its quickness; (As, K, TA;) or in which the camels yearn [towards their accustomed places] (تَحِنُّ) by reason of fatigue. (A, TA.) And طَرِيقٌ حَنَّانٌ (tropical:) A conspicuous road, (S, K, TA,) in which the old camel becomes joyous (يَحِنُّ, i. e. يَنْبَسِطُ): or, accord. to the A, a road in which there is [heard] a حَنِين [or yearning cry] of the camels; like طَرِيقٌ نَهَّامٌ meaning a road in which is [heard] a نَهِيم [or chiding] of camels. (TA.) — — One who shows favour, or presents a favourable aspect, to him who turns from him, or shuns him. (K.) — — Merciful, or having mercy. (S.) [Hence,] الحَنَّانُ a name of God; (K;) meaning The Merciful (Aboo-Is-hák, Az, IAth, K) to his servants. (IAth, TA.) حِنَّانٌ i. q. حِنَّآءٌ [Lawsonia inermis, or Egyptian privet, mentioned in art. حنأ]; (K;) a dial. var. of the latter: (Fr, Th, TA:) and حُنَّانٌ is said to be a pl.; (TA in the present art.;) i. e. of حِنَّآء, anomalously; or a dial. var. thereof. (TA in art. حنأ.) [See also what next follows.] حَنُونٌ i. q. فَاغِيَةٌ [The flower of the حِنَّآء] : or the flower of any tree (K) and plant: n. un. with ة. (TA.) [See also what next precedes.] حِنِّينٌ and الحِنِّينُ: see حَنِينٌ حَانٌّ Yearning, longing, or desiring: (S:) or being affected with an intense emotion of grief or of joy. (K.) — — [Hence, the fem.] حَانَّةٌ signifies A she-camel; [because of her yearning towards her young one;] (S, K;) as also ↓ مُسْتَحَنٌّ, (as in some copies of the S,) or ↓ مُسْتَحِنٌّ, (as in other copies of the S and in the K,) [both of which may be correct, as استحنّ is both trans. and intrans.:] or مُسْتَحَنٌّ signifies one who is affected with intense emotion by longing for his home (الَّذِى اسْتَحَنَّهُ الشَّوْقُ إِلَى وَطَنِهِ). (IB, TA.) One says, مَالَهُ حَانَّةٌ وَلَا آنَّةٌ He has not a she-camel nor a sheep, or goat. (S, TA.) [See also أَنٌّ.] AZ mentions the saying, مَالَهُ حَانَّةٌ وَلَا جَارَّةٌ, as meaning He has not camels that yearn [towards their young ones] (تَحِنُّ) nor such as carry goods, or furniture and utensils, and wheat, or food. (TA.) مَحْنُونٌ, applied to a man, (S, i. q. مَجْنُونٌ [properly Possessed by a جِنِّىّ; and hence, mad, or insane]: (S, K: [see الحِنُّ:]) or i. q. مَصْرُوعٌ [as meaning affected with epilepsy]: (K:) or one who is affected with epilepsy (يُصْرَعُ) and then revives for a time. (AA, TA.) مُسْتَحَنٌّ, or مُسْتَحِنٌّ: see حَانٌّ حنأ 1 حَنَأَ, aor. حَنَأَ, It (a place) became green, and tangled, or luxuriant, or abundant and dense, in its herbage, or plants. (K.) — حَنَأَتْ يَدَهَا: see 2. — — حَنَأَهَا He lay with her. (K.) 2 حنّأ, inf. n. تَحْنِئْءٌ and تَحْنِئَةٌ He dyed (AZ, S, K) his head, (AZ, TA,) or his beard, (S,) with حِنَّآء: (AZ, S, K:) and حنّأت يَدَهَا She (a woman) dyed her hand therewith; as also ↓ حَنَأَتْهَا, aor. حَنَأَ. (Msb.) 5 تحنّأ It (his head, or his beard,) was dyed with حِنَّآء (AHn, K.) حِنَّآءٌ [A certain plant] well known; (S, K;) [the Lawsonia inermis, or Egyptian privet;] used for dyeing the extremities [i. e. the hands and feet and head]: (TA:) [in the present day, the plant itself is called ثَمَرُ الحِنَّآءِ, (vulgo تَمَرحِنَّا,) and its leaves, used for dyeing the hands &c., are called حِنَّآء:] accord. to some, it is the pl. of حِنَّآءَةٌ; [or rather a coll. gen. n., of which حنّآءة is the n. un.;] but it is generally asserted that حنّآءة is a more special word than حنّآء, [as in the S and Msb,] and not the sing. of the latter: (TA:) pl. حُنَّانٌ. (K.) حُنَّانٌ is said to be an anomalous pl. of حنّآء; or a dial. var. of the latter, and not a pl.: (TA:) and حِنَّانٌ is a dial. var. of حِنَّآءٌ. (Fr, Th, TA in art. حن.) حِنَّائِىٌّ A seller of حِنَّآء: pl. حِنَّائِيُّونَ. (K.) أَخْضَرُ حَانِئٌ Very green; intensely green. (K, TA.) حنب 1 حَنِبَ: see the next paragraph. 2 حنّبهُ, inf. n. تَحْنِيبٌ, It (old age, TA) bent him down. (K, * TA.) [See its quasi-pass., 5.] — — حنّب أَزَجًا He built firmly a structure of the kind called أَزَج, and made it curved. (K.) — — تَحْنِيبٌ [as an inf. n. of which the verb, if it have one in any of the following senses, is حُنِّبَ,] also signifies A bending, or curving, and tension [of the sinews] (تَوْتِير), of the backbone (صُلْب) and fore legs of a horse: (As, S:) or a convexity in the shank (وَظِيف) of each of the fore legs of a horse, (K, * TA,) not being a great curvature, (TA,) and in the backbone (صُلْب): (K:) it is a quality indicative of strength: (Az, TA:) تَجْنِيبٌ (with ج) is [the same] in the hind legs: (As, S, K:) or it [i. e. تحنيب as indicated in the K and by an explanation of مُحَنَّبٌ, but the same explanation is also given to مُجَنَّبٌ,] is width in the space between the hind legs, without what is termed فَجَجٌ [i. e. straddling], or فَحَجٌ [i. e. the having the fore parts of the feet near together and the heels distant, or having the legs wide apart (like فَجَجٌ), or having the thighs or the middles of the legs wide apart]; (so accord. to different copies of the K;) which is a quality approved: (TA:) or a curving in the سَاقَانِ [here app. meaning the hind legs, or rather the hind shanks; see مُحَنَّبٌ]: as also حَنَبٌ [an inf. n. of which the verb, if it have one, is app. ↓ حَنِبَ]: (K:) or a curving of the ribs. (TA.) [See تَجْنِيبٌ: and see also مُحَنَّبٌ.] 5 تحنّب He (a man, S) was, or became, crooked, curved, or bent. (S, K.) — — [And hence,] تحنّب عَلَيْهِ (tropical:) He was, or became, affected with compassion for him. (K, TA.) حَنْبَآءُ: see what follows. مُحَنَّبٌ An old man bent (K, TA) with age. (TA.) — — A horse characterized by what is termed تَحْنِيبٌ: (K:) [see 2:]) accord. to A 'Obeyd, wide in the space between the hind legs, without فَجَجٌ, or فَحَجٌ: (so accord. to different copies of the S: [see these terms explained above, conj. 2:]) an epithet of commendation: (S:) accord. to ISh, having curved bones: the mare, he says, is termed ↓ حَنْبَآءُ: and this latter, accord. to As, is an epithet applied to a mare curved in the سَاقَانِ [or shanks] of the fore legs: or, accord. to IAar, in [the shanks of] the hind legs: or, as he says in another place, curved in the ساق [here app. meaning the hind shank]. (TA.) [See also مُجَنَّبٌ.] حنبل حَنْبَلٌ, [mentioned in the S and Msb in art. حبل,] applied to a man, (S, Msb,) Short: (S, Msb, K:) and, (K,) as some say, (Msb,) large in the belly, (Az, ISd, Msb, K,) and short: (Az, ISd, Msb:) and [in the CK " or "] fleshy; (ISd, K;) as also ↓ حِنْبَالٌ. (K.) — A fur-garment: (Az, S, K:) or an old and worn-out fur-garment. (ISd, K.) — — An old and worn-out boot. (ISd, K.) — The sea; as also ↓ حِنْبَالَةٌ. (ISd, K.) حِنْبَالٌ: see above. — — Also, (T, O, TA,) and ↓ حِنْبَالَةٌ, (T, O, K,) [but the latter has a more intensive signification,] Loquacious; a great talker. (T, O, K.) حِنْبَالَةٌ: see حَنْبَلٌ: — and see also حِنْبَالٌ. حنت حَانُوتٌ and حَانُوتِىٌّ: see arts. حون and حنو. حنتم حَنْتَمٌ A green جَرَّة [or jar], (S, K,) to which some add, including to redness: (TA:) or winejars, (A 'Obeyd, Nh,) glazed, or varnished, green, (Nh,) which used to be carried to El-Medeeneh, with wine in them: (A 'Obeyd, Nh:) the use of which, for preparing نَبِيذ therein, is forbidden in a trad., because it quickly became potent in them, by reason of the glazing, or varnish; or, as some say, because they used to be made of clay kneaded with blood and hair; but the former is the right reason: afterwards applied to any jars, or pottery: (Nh:) thus some explain it as a sing.; (MF;) and the pl. is حَنَاتِمُ: (Az, TA:) others, as a pl. [or coll. gen. n.], of which the sing. [or n. un.] is with ة: (MF:) some say that the ن is augmentative: so says the author of the Msb: others, that it is radical. (TA.) [See art. حتم.] — — Black clouds; (Az, K;) as also [the pl.] حَنَاتِمُ: (Az, S, K:) because, with the Arabs, السَّوَادُ is [used for] خُضْرَةٌ: (S: [see أَسْوَدُ; and see also حَنْتَمٌ in art. حتم:]) or as being likened to حَنَاتِم (meaning jars) filled [with water]: (Az, TA:) n. un. with ة. (K.) — — The colocynthplant; (K, TA;) because of its intense greenness: n. un. with ة. (TA.) حنث 1 حَنِثَ فِى يَمِينِهِ, (S, A, Msb, K, *) aor. حَنَثَ, (Msb, K,) inf. n. حِنْثٌ (S, * A, Msb, K *) and حَنَثٌ, (TA,) He violated, or broke, or failed of performing, his oath: (A, Msb, K, TA:) he was untrue in his oath: (S, TA:) he committed a sin, or crime, in his oath. (TA.) Also He retracted, or revoked, his oath. (TA.) — — And the verb alone, He said what was not true. (Khálid Ibn-Jembeh, TA.) — — He

inclined from what was false to what was true: or from what was true to what was false. (K.) — — [And app. (assumed tropical:) He committed a sin, or crime: a meaning which seems to be indicated in the K: see حِنْثٌ, below.] 2 حنّثهُ He pronounced him (جَعَلَهُ) a violator, or non-performer, of his oath: (Msb:) [a verb similar to أَثَّمَهُ and فَسَّقَهُ &c.] 4 أَحْنَثْتُهُ فِى يَمِينِهِ (S, K) (S) I made him to violate, or break, or fail of performing, his oath. (S, K. *) — — احنث فُلَانٌ قَسَمَ فُلَانٍ Such a one assented not, or consented not, to the conjurement of such a one; contr. of أَبَرَّ. (T and TA in art. بر.) 5 تحنّث (assumed tropical:) He put away, or cast away, from himself الحِنْث, i. e. sin, or crime: (ISd, Towsheeh, TA:) it is said that there are only six verbs of the measure of this signifying the putting away, or casting away, from oneself a thing, [i. e. the thing denoted by the root,] which are تحنّث and تأثّم and تحوّب and تحرّج and تنجّس and تهجّد: (TA:) (assumed tropical:) he did a work whereby to escape from sin, or crime: (IAar, Msb:) (assumed tropical:) he applied himself to acts, or exercises, of devotion; (S, A, Msb, K;) accord. to Ez-Zuhree and the K, during numerous nights; but it has been shown by the Expositors of El-Bukháree, and others, that this addition is taken from words following the verb in the explanation of a trad., and has nothing to do with the meaning of the verb itself: (MF, TA:) (assumed tropical:) he relinquished [the worship of] idols; (S, K;) like تحنّف; (S;) and it may be that the ث in this verb is interchangeable with ف, (A,) or a substitute for ف. (TA.) You say also, تحنّث مِنْ كَذَا (tropical:) He abstained from such a thing as a sin, or crime; syn. تأثّم, (S, A, K,) and تحرّج. (A.) And تحنّث بِأَفْعَالٍ (assumed tropical:) He sought to bring himself near unto God, or to advance himself in God's favour, by works [of devotion &c.]. (TA.) حِنْثٌ The violation, or failure of performance, of an oath: (S, A, K, TA:) [an inf. n. used as a simple subst.:] pl. أَحْنَاثٌ; as in the saying, عَلَيْهِ أَحْنَاثٌ كَثِيرَةٌ [He is accountable for, or chargeable with, many violations, or failures of performance, of oaths]. (TA.) — — (tropical:) A sin, a crime, an offence, or an act of disobedience. (S, A, Msb, K.) So in the saying [in the Kur lvi. 45,] وَكَانُوا يُصِرُّونَ عَلَى الحِنْثِ العَظِيمِ (tropical:) [And they persisted in great sin]; (A;) meaning belief in a plurality of gods. (Bd, Jel.) And hence, (Bd in lvi. 45,) بَلَغَ الحِنْثَ (tropical:) He (a boy) attained to the age when he was punishable for sin: (A, * Bd:) or attained to [the age when he became punishable for] disobedience and [rewardable for] obedience: (S:) or attained to the age when the pen [of the recording angels] began to register his acts of obedience and of disobedience: attained to the age of puberty: attained to manhood. (TA.) [Hence also,] أَوْلَادُ الحِنْثِ (assumed tropical:) The children of adultery or fornication: occurring in a trad., accord. to one reading: accord. to another reading, اولاد الخُبْث. (L.) حَانِثٌ Violating, or failing to perform, his oath; or a violator, or non-performer, of his oath. (Msb.) مَحْنَثٌ: see مَحَانِثُ. مُحْنِثٌ A thing respecting which people differ, and which admits of its being regarded in two different ways; as also مُحْلِفٌ. (L.) [So called because it may make one to be untrue in an oath.] مَحَانِثُ, accord. to some, having no sing.; but accord. to others, its sing. is ↓ مَحْنَثٌ, and this is app. the truth, and is agreeable with analogy; (MF;) Places [i. e. occasions] of falling into the violation of an oath or oaths, or (assumed tropical:) into sin or crime; expl. by مَوَاقِعُ حِنْثٍ (TA) and مَوَاقِعُ إِثْمٍ. (K.) حنجر حَنْجَرَهُ, here mentioned in the K: see art. حجر, in which I have mentioned it as Q. Q., like the two words here following, which are mentioned in the latter art. in the S and K &c. حَنْجَرَةٌ: see art. حجر. حُنْجُورٌ: see art. حجر. حندر حُنْدُرٌ and حُنْدُورٌ &c.: see art. حدر. حندس Q. 1 حَنْدَسَ: see what next follows. Q. 2 تَحَنْدَسَ It (the night) was, or became, dark: (K:) or intensely dark; (TA;) as also ↓ حَنْدَسَ. (Ham p. 140.) — — And He (a man) fell down; and was weak: (Sgh, K:) mentioned by Sgh in art. حدس. (TA.) حِنْدِسٌ Darkness: (K:) or intense darkness: (Ham p. 140:) pl. حَنَادِسُ. (K.) You say, سَرَوْا فِى حِنْدِسِ اللَّيْلِ [They journeyed in the darkness, or intense darkness, of the night]: and فِى حَنَادِسِ الظُّلَمِ [in the darkness, or intense darkness, of the nights called الظُّلَم, q. v.]. (A, in art. حدس.) Z derives it from الحَدْسُ meaning نَظَرٌ خَافٍ. (TA. [See art. حدس.]) — — Also, as an epithet applied to night, (S, K,) Dark: (K:) or intensely dark; (S;) and so ↓ مُحَنْدِسٌ. (Ham p. 140.) You say لَيْلٌ حِنْدِسٌ and لَيْلَةٌ حِنْدِسَةٌ. (TA.) — — [Hence,] الحَنَادِسُ Three nights (K, TA) of the lunar month, (TA,) next after the ظُلَم [q. v.]. (K.) — — [Hence also,] أَسْوَدُ حِنْدِسٌ, a phrase like أَسْوَدُ حَالِكٌ [Intensely black]. (L.) حَنْدُوسٌ a term applied by the people of the East to Dirhems cut in pieces; which pieces they use for change, and in almsgiving: so explained by Esh-Shereeshee. (Har p. 81.) مُحَنْدِسٌ: see حِنْدِسٌ. حندق حُنْدُوقَةٌ: see حَدَقَةٌ, in art. حدق. حِنْدِيقَةٌ: see حَدَقَةٌ, in art. حدق. حَنْدَقُوقٌ, (S, K, &c.,) mentioned by J and Sgh in art. حدق; but IB says that it belongs to the present art., the ن being a radical letter; and thus Sb mentions it as an epithet, in a sense explained below; (TA;) and حِنْدَقُوقٌ (Sh, K) and حَنْدَقُوقٌ (TA) and ↓ حَنْدَقُوقَى, (K,) allowed by Sh, but disallowed by J, (TA,) and ↓ حَنْدَقْوَقَى and ↓ حِنْدَ قُوقَى and ↓ حِنْدَ قَوْقَى (K) and ↓ حَنْدُ قُوقَى; (TA;) [The herb lotus, melilot, sweet trefoil, or bird's-foot-trefoil; so in the present day;] a certain plant; (S;) a certain herb, or leguminous plant, (K,) resembling fresh, or green, فَثّ [q. v.]; (TA;) i. q. ذُرَقٌ: (S, K:) a Nabathæan name, arabicized. (S.) — Also the first, A tall man, incompact, or incongruous, in make, (Ibn-Es-Serráj, K,) like him who is مَجْنُون [or insane]; (Ibn-Es-Serráj, TA;) or, as some say, like the أَحْمَق [or foolish, or stupid, &c.]: (TA:) or it signifies also i. q. حدق. (K.) And One who turns about the eyes; or who does so much, or frequently. (AO, Az, K.) [But in this sense it belongs to art. حدق.] حَنْدَقُوقَى and حَنْدَقْوَقَى &c.: see the paragraph immediately preceding. حنذ 1 حَنَذَ, aor. حَنِذَ, inf. n. حَنْذٌ (S, L, K, &c.) and تَحْنَاذٌ, [which latter is an intensive form,] He roasted a kid, &c.: (M, L:) or he roasted flesh-meat with heated stones, (T, A, L,) [in a hole dug in the ground, (see حَنِيذٌ,)] in order to cook it thoroughly: (A:) or he roasted a sheep or goat, and put upon it heated stones to cook it thoroughly: (S, L, K:) or he roasted flesh-meat by covering it over in fire, or burying it therein: (AZ, L:) or he roasted it so that it dripped: (M:) or he roasted it without overdoing it [so that the moisture dripped from it]: or he scalded a kid &c., so as to remove its hair. (L.) [See also حَنِيذٌ; and see 4.] — — حَنَذَتْهُ الشَّمْسُ, (A, L, K,) aor. حَنِذَ, inf. n. حَنْذٌ, (L,) (tropical:) The sun burned him, (A, L, K,) namely, a traveller, and pained his brain. (K.) — — حَنَذَ الفَرَسَ, (S, A, L, K,) aor. حَنِذَ, (S, L, K,) inf. n. حَنْذٌ (S, L) and حِنَاذٌ, (A, L,) (tropical:) He urged on the horse, (A, K,) and made him to run a heat or two heats, (S, L, K,) and then threw upon him coverings, (S, A, L, K,) one above another, (L,) to the number of five or six, (T, L,) in the sun, (S, K,) in order that he might sweat, (T, S, A, L, K,) to reduce his fat, and prevent his breathing hard. (T, L.) To a horse to which this is done you apply the epithets ↓ حَنِيذٌ and ↓ مَحْنُوذٌ. (S, A, L, K.) If the horse do not sweat, you say of him, كَبَا. (S, L.) — — حَنَذَ لَهُ: see 4. 4 احنذ He cooked flesh-meat thoroughly. (L.) — — [See also 1] — — Also, inf. n. إِحْنَاذٌ, (tropical:) He put much mixture [of water] into the beverage or wine (شَرَاب): or, as some say, the contr., i. e. he put little thereof: (K, TA:) accord. to Fr, (L,) i. q. أَعْرَقَ and أَخْفَسَ: (T, L:) AHeyth disallows its being syn. with these two verbs: (L:) but in the M it is said that ↓ حَنَذَ لَهُ, aor. حَنِذَ, means (assumed tropical:) he made the water for him little, and

the beverage, or wine, much; as also اخفس: (L, TA:) accord. to Fr, إِذَا سَقَيْتُ فَأَحْنِذْ means أَخْفِسْ, i. e. (assumed tropical:) [when thou givest to drink,] make the water little, and the نَبِيذ much; (T, L, TA;) or this phrase means عَرِّقْ شَرَابَكَ, i. e. pour into thy beverage, or wine, a little water: (S, L:) in the A it is said that إِذَا سَقَيْتُهُ فَأَحْنِذْ لَهُ means (tropical:) [when thou givest him to drink,] give him to drink pure [wine] that shall burn his inside. (TA.) 10 استحنذ (tropical:) He lay upon his side in the sun, (K, TA,) and threw clothes over him there, (TA,) in order that he might sweat. (K, TA.) You say, اِسْتَحْنَذْتُ فِى الشَّمْسِ (tropical:) I endeavoured to make myself sweat by throwing clothes over me in the sun. (A.) حَنْذٌ: see حَنِيذٌ. — Also (assumed tropical:) The intenseness, or violence, and burning, of heat. (S, L.) حُنْذَةٌ (assumed tropical:) Intense, or violent, heat. (K.) حِنْذِيذٌ (assumed tropical:) A man (TA) that sweats much. (K, TA.) حَنَاذِ, like قَطَامِ, [a proper name, indecl., with kesr for its termination,] (assumed tropical:) The sun. (K.) حِنَاذٌ (assumed tropical:) Heat: so in the phrase ↓ حِنَاذٌ مِحْنَذٌ (assumed tropical:) Burning heat. (L.) حَنِيذٌ Roasted flesh-meat; as also ↓ مَحْنُوذٌ and ↓ حَنْذٌ, which last is an inf. n. used as an epithet: (L:) or roasted with heated stones, (T, A, L,) in order to be cooked thoroughly: (A:) or a sheep or goat roasted, and having heated stones put upon it to cook it thoroughly; (S, L, K;) as also ↓ مَحْنُوذٌ; (TA;) which Ibn-'Arafeh explains as meaning roasted by means of heated stones put upon it, so thoroughly as to fall off from the bones: or حَنِيذٌ, he says, signifies roasted by means of hot stones so as to drip: (L:) or hot, roasted, flesh-meat, of which the moisture drips: (Sh, L, K: *) this is said by Az to be the best explanation that has been given of it: (TA:) or roasted flesh-meat not overdone: (L:) or roasted by being buried in the fire: (AZ, L:) or [roasted flesh-meat] for which one has dug a hole in the ground in which it is then covered over [with fire or heated stones], agreeably with a wellknown practice of the Arabs of the desert: (Fr, L:) or roasted in a hole dug in the ground, heated stones being put upon it. (Har p. 20.) [See also مَرْمُوضٌ.] — — See also 1. — — Also (assumed tropical:) Heated water: (K:) or hot water. (Sh, T, L.) — — (assumed tropical:) A kind of oil. (K.) — — (assumed tropical:) A perfumed preparation of خِطْمِىّ [or marsh-mallows] and the like, for washing the head. (K, * TA.) شَرَابٌ مُحْنَذٌ (assumed tropical:) Beverage, or wine, mixed with much water. (IAar, TA.) [But see 4.] مِحْنَذٌ: see حِنَاذٌ. مَحْنُوذٌ: see حَنِيذٌ, in two places: — — and see also 1. حنزب حِنْزَابٌ An ass of middling make (مُقْتَدِرُ الخَلْقِ). (K.) — — Also Short and strong: or broad: (K:) or short and broad; applied to a man: (Th, TA:) and thick, coarse, rude, or bulky, (K, TA,) and short. (TA.) [See حَزَابٍ, in two places.] — — The cock. (K.) — — Also, and ↓ حُنْزُوبٌ, A flock of [the kind of birds called] قَطًا: (K:) or the male of the قطا. (TA.) [See حنزاب in art. حزب.] — — And both these words, The carrot of the land (جَزَرُ البَرِّ [see حنزاب in art. حزب]): (K:) n. un. of the former with ة: that of the latter is not known to have been in use. (TA.) — — This is [said to be] the proper place of these two words; [the ن being regarded as a radical letter;] (K, TA;) not art. حزب. (TA.) حُنْزُوبٌ: see above: and see also art. حزب. حنش 1 حَنَشَ, (S, A, Msb, K,) aor. حَنِشَ, (Msb, K,) He hunted, sought to catch or capture, or caught or captured, (S, A, Msb, K,) such animals as are hunted &c., (S, Msb, K,) or such as are termed أَحْنَاش, pl. of حَنَشٌ; (A;) as also ↓ احنش. (TA.) — — حَنَشَتْهُ الحَيَّةُ The serpent bit him. (A, TA.) 4 أَحْنَشَ see above. حَنَشٌ Anything that is hunted, or caught or captured, of birds or flying things, and of [or, accord. to the CK, this word " of " should be omitted here, as well as where it next occurs,] what are termed الهَوَامّ [venomous or noxious reptiles or the like, such as scorpions and serpents], (S, A, Mgh, * Msb, K,) and of what are termed حَشَرَاتُ الأَرْضِ, (K,) such as the hedgehog, and the [lizards of the kinds called] ضَبّ and وَرَل, and the [rat called] جُرَذ, and the common rat or mouse, and the serpent: (TA:) or any animal whose head resembles that of the serpent, (Lth, Mgh, Msb, * K,) of chameleons and of [the lizards called] سَوَامُّ أَبْرَصَ and the like: (Lth, Mgh, * Msb: *) or any creeping thing, of beasts and of birds or flying things: (Kr, TA: *) and the serpent: (S, Kr, A, Mgh, K:) or the viper: (S:) or a kind of white and thick serpent, like the ثُعْبَان, or larger; or the black kind thereof: (TA:) or a serpent that blows, but does not hurt: (Ham p. 626:) and the common fly: (Ibn- 'Abbád, A, Sgh, K:) pl. أَحْنَاشٌ (S, A, Mgh, K) and حِنْشَانٌ. (A, TA.) مَحْنُوشٌ Stung, or bitten, by what is termed حَنَش. (IAar, K.) حنط 1 حَنَطَ, (K,) aor. حَنُطَ, (TK,) inf. n. حُنُوطٌ, It (seed-produce) attained to the time for its being reaped; as also ↓ احنط. (K.) — — It (a tree of the kind called رِمْث) became mature, and its leaves became white; as also ↓ احنط: (S:) or it became white and mature, (K, TA,) and there came forth upon it a dust-coloured fruit, and what resembled pieces of glue appeared upon its tops; (TA;) as also حَنِطَ, aor. حَنَطَ; (K, TA;) and ↓ احنط: (TA:) [the last, though omitted in the K, seems to be the most common:] or its colour became white inclining to yellowness, and its odour sweet: (IAth:) Az relates, on the authority of IAar, that one says, أَوْرَسَ الرِّمْثُ, and ↓ احنط; like خَضَبَ العَرْفَجُ: and one says, of the رِمْث, when it first breaks out for its leaves to come forth, قَدْ أَقْمَلَ; and when it has increased little by little, قَدْ أَدْبَى; and when its greenness has increased, بَقَلَ: and when it has become white and mature, حَنَطَ: (TA:) or ↓ احنط is said of a tree, and of a herb, meaning its fruit became mature; and so حَنَطَ, inf. n. حُنُوطٌ. (AHn.) — — It (leather) became red. (S, K.) [The inf. n. of the verb in this sense is not mentioned.] — See also 2. 2 حنّطهُ, inf. n. تَحْنِيطٌ (S, TA;) in the K, ↓ حَنَطَهُ, aor. حَنُطَ; which is a mistake; (TA;) He prepared him (a dead person [i. e. for burial]) [and also it (grave-clothing)] with حَنُوط [q. v.]; (S, K;) as also ↓ احنطهُ. (K.) And [hence,] ↓ أُحْنِطَ [lit. He was prepared for burial with حنوط, is used to signify] he died. (K.) 4 احنط: see 1, in five places. — أَحْنَطَهُ: and أُحْنِطَ: see 2. — — The former also signifies He, or it, made him, or it, to bleed: made him, or it, to be bloody; or smeared, befouled, or defiled, him, or it, with blood: it (blood) befouled, or defiled, him, or it. (IAar.) 5 تحنّط He (a dead person) was, or became, prepared [for burial] with حَنُوط. (K.) — — Also, or تحنّط بِالحَنُوطِ, (S,) He (a man) made use of حنوط for himself, in his clothing: (S, * TA:) so in a trad.: meaning, on his going forth to battle; as though desiring thereby to prepare himself for death, and to induce himself to endure the fight with patience. (TA.) 10 استحنط [lit. He desired to be prepared for burial with حَنُوط: and hence meaning] he (a man, Fr) emboldened himself, or became emboldened, to encounter death, holding his life in light estimation. (Fr, K.) حِنْطَةٌ Wheat; and the grain of wheat; syn. بُرٌّ (S, Msb, K) and قَمْحٌ and طَعَامٌ; (Msb;) of the first three of which words, بُرٌّ is the most chaste; (S in art. بر;) the well-known grain called بُرٌّ: (TA:) chewed, and applied as a poultice, it is good for the bite of a dog: (K:) or, correctly, what is chewed thereof disperses humours; but for the bite of a dog, it is coarsely pounded, and put upon the bite; as is said by the author of the " Minháj: " and one of its wellknown properties is this; that when it is put upon a piece of heated iron, and powdered, and ringworms (قَوَابِىّ) are smeared with the moisture thereof, it removes them: (TA:) pl. حِنَطٌ. (S, K.) حِنْطِىٌّ An eater of much حِنْطَة [or wheat], in order that he may grow fat. (K.) — — Accord. to Aboo-Nasr and Aboo-Sa'eed, (TA,) Inflated, or swollen; syn. مُنْتَفِخٌ. (K, TA.) حِنَاطٌ: see what next follows. حَنُوطٌ (S, IAth, Msb, K) and ↓ حِنَاطٌ (IAth, Msb, K) [Perfume such as is termed] ذَرِيرَةٌ: (S:) or odoriferous substances (IAth, Msb, K) of any kind (K) that are mixed (IAth, Msb, K) for a corpse, (Msb, K,) in

particular, (Msb,) or for grave-clothes and for the bodies of the dead, consisting of ذَرِيرَة, or musk, or ambergris, or camphor, or other substance, namely, Indian cane, or sandal-wood, bruised: derived from حَنَطَ said of the رِمْث, signifying that its colour became white inclining to yellowness, and its odour sweet: (IAth:) the term حنوط is applied to anything with which a corpse is perfumed, consisting of musk and ذَرِيرَة and sandal-wood and ambergris and camphor, and other things that are sprinkled upon it for the purpose of perfuming it and drying up its moisture. (Msb.) حِنَاطَةٌ The trade of the حَنَّاط [q. v.]. (S, K.) حَنَّاطٌ A seller of حِنْطَة [or wheat]; (S, Mgh, Msb, K;) as also ↓ حَنَّاطِىٌّ; (K;) a rel. n. from the former. (Msb.) [The pl.] حَنَّاطُونَ is explained by the lawyers as signifying Persons who transport wheat (حِنْطَة) from the ship to the houses. (Mgh in art. نقل.) حَنَّاطِىٌّ: see the next preceding paragraph. حَانِطٌ A possessor of حِنْطَة [or wheat]: (K:) or one who possesses much thereof. (Sgh, K.) [A possessive epithet, like لَابِنٌ and تَامِرٌ.] And قَوْمٌ حَانِطُونَ A people whose seed-produce has attained to the time for its being reaped: [in this sense also] a possessive epithet. (TA.) — — Also, [act. part. n. of حَنَطَ, or,] accord. to Sh and ISd, an act. part. n. of أَحْنَطَ, as applied to the رِمْث, contr. to analogy, meaning [Mature and] having its leaves become white; as also ↓ مُحْنِطٌ: (TA:) and, applied to a tree, and a herb, having its fruit mature. (AHn.) Also, accord. to Sh, i. q. وَارِسٌ, in the phrase حَانِطُ الغَضَى [app. meaning What is putting forth its leaves, of trees of the kind called غَضًى]: but accord. to Ibn-'Abbád and the K, the fruit of the kind of tree called غَضًى. (TA.) — — Also Red leather. (S, TA.) And أَحْمَرُ حَانِطٌ Intensely red: (IF, K:) because wheat (الحِنْطَةُ) is called الحَمْرَآءُ. (IF.) مُحْنِطٌ: see حَانِطٌ. حنظل Q. 1 حَنْظَلَتِ الشَّجَرَةُ The tree became bitter in its fruit [like the حَنْظَل]. (AHei, TA.) حَنْظَلٌ [The colocynth; cucumis colocynthis;] a certain bitter plant; (Msb;) [and its fruit;] well known; (K;) i. q. شَرْىٌ: (S:) n. un. with ة: (S, Msb, K: *) [accord. to Freytag (who refers to Avic. p. 175, and Sprengel. hist. rei herb. vol. i. p. 269,) applied also to the momordica elaterium, or cucumis prophetarum:] there is a male species, and a female; the former fibrous; the latter soft, or easily broken, white, and easy to swallow: (TA:) the choice sort of it is the yellow; (K;) or, accord. to the " Kánoon " of the Ra-ees [Ibn-Seenà, from which the description of its properties and uses, in the K and TA, is, with some slight variations, taken], the white, very white, and soft; for the black and the hard are bad, and it is not plucked until it becomes yellow, and the greenness has completely gone from it; (TA:) its pulp attenuates the thick phlegmatic humour that flows upon the joints (K, TA) and tendons, (TA,) when swallowed (K, TA) in the dose of of twelve keeráts, (TA,) or used in the manner of a cluster: it is beneficial for melancholy, and epilepsy, and the [sort of doting termed] وَسْوَاس, and alopecia (دَآء الثَّعْلَب), and elephantiasis (الجُذَام), (K, TA,) and [the disease of the tumid leg, termed] دَآء الفِيل; for these three used by rubbing; and for the cold نِقْرِس [i. e. arthritis, or gout], (TA,) and for the bite of vipers, and the sting of scorpions, especially its root; (K, TA;) for this last being the most beneficial of medicines; a drachm of its root, administered to an Arab stung by a scorpion in four places, being said to have cured him on the spot: that which is plucked green relaxes [the bowels] excessively, and produces excessive vomiting: so in the " Kánoon: " (TA:) it is also beneficial for the tooth-ache, by fumigating with its seeds; and for killing fleas, by sprinkling what is cooked thereof; and for the sciatica, by rubbing with what is green thereof: (K, TA:) its root is cooked with vinegar, and one rinses the mouth with it for the tooth-ache; and the vinegar is cooked in it in hot ashes: when cooked in olive-oil, that oil, being dropped [into the ear-hole], is beneficial for ringing in the ears: it is beneficial also for the moist and flatulent colic: and sometimes it attenuates the blood: administered as a suppository in the vagina, it kills the fœtus: (TA:) when the plant bears a single fruit, this is very deadly. (K, TA.) [See also هَبِيدٌ.] Accord. to [many of] the leading authorities among the Arabs, (TA,) the ن in this word is augmentative; (Msb, TA;) because of their saying, حَظِلَ البَعِيرُ, meaning " the camel became sick from eating حَنْظَل; " and J and Sgh [and Fei and others] have mentioned it in art. حظل: but ISd says that this is not an evidence of its being radically triliteral; and that حَظِلَ is like ضَغْبَةٌ (as an epithet applied to a woman) from الضَّغَابِيسُ, which must be acknowledged to be radically quadriliteral. (TA.) حنف 1 حَنَفَ, aor. حَنِفَ, (K,) inf. n. حَنْفٌ, (TK,) He, or it, inclined, or declined. (K, TA.) You say, حَنَفَ إِلَيْهِ (TA) and ↓ تحنّف اليه (K) He inclined to it. (K, TA.) And حَنَفَ عَنْهُ and ↓ تحنّف عنه He declined from it. (TA.) — حَنِفَ, aor. حَنَفَ, (Msb, K,) inf. n. حَنَفٌ; (Msb;) and حَنُفَ, aor. حَنُفَ; (K;) He had that kind of distortion which is termed حَنَفٌ as explained below. (Msb, K.) 2 حنّفهُ, (K,) or حنّف رِجْلَهُ, (S,) inf. n. تَحْنِيفٌ, (K,) He rendered him, (K,) or his leg, or foot, (S,) أَحْنَف. (S, K.) 5 تحنّف: see 1, in two places. — — [Hence,] He did according to the حَنِيفِيَّة; (S, K;) i. e. the law of Abraham, which is the religion of ElIslám: (TA:) or he became circumcised: or he turned away from the worship of idols; (S, K;) and became, or made himself, a servant of God; or applied, or devoted, himself to religious services or exercises. (S.) [See تَحَنَّثَ.] حَنَفٌ, originally, A natural wryness: and particularly an inversion of the foot, so that the upper side becomes the lower: so says IDrd; (Mgh;) or a crookedness in the leg, or foot; (S, O, K;) i. e., (S, O, but in the K " or ") a turning of one of the great toes towards the other: (S, O, K:) or [a distortion that causes] one's walking on the outer part of the foot, on the side in which is the little toe: (K: [and so accord. to an explanation of ↓ أَحْنَفُ by IAar cited in the S:]) or an inclining [app. inwards] in the fore part of the foot. (Lth, K.) — — Accord. to Ibn- 'Arafeh and the K, it signifies also A right state or condition or tendency; and accord. to the former, the epithet ↓ أَحْنَفُ is applied to him who has a wry leg, or foot, only by way of presaging a right state: but Er-Rághib explains حَنَفٌ better, as signifying an inclining, from error, to a right state or tendency. (TA.) حَنَفِيَّةٌ The persons called in relation to the Imám Aboo-Haneefeh [because they hold his tenets]; as also ↓ أَحْنَافٌ. (TA.) حَنَفِىٌّ [is its n. un.: and] signifies [also] one who is of the religion of Abraham. (Mgh. [See also حَنِيفٌ.]) — A مِيضَأَة; [by which is here meant a vessel with a tap, for the purpose of ablution, such as is often used in a private house; and a fountain, i. e. a tank with taps, for the same purpose, in a mosque; because persons of the persuasion of Aboo-Haneefeh must perform the ablution preparatory to prayer with running water, or from a tank or the like at least ten cubits in breadth and the same in depth;] but this application is post-classical. (TA.) — سُيُوفٌ حَنَفِيَّةٌ, (L, K, * TA,) or ↓ حَنِيفِيَّةٌ, (so accord. to the CK,) or حَنْفِيَّةٌ, (so in a MS. copy of the K,) Certain swords, so called in relation to El-Ahnaf Ibn- Keys; because he was the first who ordered to make them: by rule it should be أَحْنَفِيَّةٌ. (Lth, L, K.) حَنِيفٌ Inclining to a right state or tendency: (Er-Rághib, TA:) or right, or having a right state or tendency; (Akh, S, TA;) thus applied in like manner as أَعْوَرُ is applied to a crow: (S:) [and particularly] inclining, from one religion, to another: (Ham p. 358:) or inclining, from any false religion, to the true religion: (Mgh:) or inclining in a perfect manner to El-Islám, and continuing firm therein: (K:) and any one who has performed the pilgrimage: (As, K,

TA:) so say I'Ab and El-Hasan and Es-Suddee; and Az says the like on the authority of Ed-Dahhák: (TA:) or one who is of the religion of Abraham, (K, TA,) in respect of making the Sacred House [of Mekkeh] his kibleh, and of the rite of circumcision: (TA:) [and] a Muslim; (S, Mgh, Msb;) because he inclines to the right religion: (Msb:) but in this last sense, it is a conventional term of the professors: (Mgh:) [or,] accord. to AO, the worshipper of idols, in the Time of Ignorance, called himself thus; and when El-Islám came, they thus called the Muslim: accord. to Akh, it was applied in the Time of Ignorance to him who was circumcised, and who performed the pilgrimage to the [Sacred] House; because the Arabs in the Time of Ignorance held nothing of the religion of Abraham except circumcision and that pilgrimage: accord. to Ez-Zejjájee, it was applied in the Time of Ignorance to him who made the pilgrimage to the [Sacred] House and performed the ablution on account of جَنَابَة and was circumcised; and when El-Islám came, it was applied to the Muslim, because of his turning from the belief in a plurality of gods: (TA:) also one who devotes himself to religious exercises; or applies himself to devotion: (Msb:) its predominant application is to Abraham: (Mgh:) pl. حُنَفَآءُ. (AO, TA.) — — [Hence,] حَسَبٌ حَنِيفٌ Recent [grounds of pretension to respect or honour]; of the time of El-Islám; not old. (TA.) — Short. (K.) — A maker of sandals. (K.) حُنَيْفٌ: see حَنِيفِيَّةٌ. أَحْنَفُ, accord. to Th and Zj, An inclining to a thing: but ISd says that this explanation is nought. (TA.) — — The law of Abraham; which is the religion of El-Islám: also termed مِلَّةٌ حَنِيفِيَّةٌ. (TA.) — — See also حَنَفِيَّةٌ. أَحْنَفُ Having that kind of distortion which is termed حَنَفٌ as explained above; (S, Msb, K;) applied to a man: (S, Msb:) and so [the fem.] حَنْفَآءُ applied to a leg or foot: (K:) accord. to IAar, one who walks on the outer part of his foot, (S,) or of his feet, (Msb,) on the side in which is the little toe: (S:) or who has one of his great toes turning towards the other: (Mgh:) its abbreviated dim. is ↓ حُنَيْفٌ. (Msb.) See حَنَفٌ, in two places. — — Also حَنْفَآءُ, A curved staff or stick; in the dial. of Syria. (TA.) — — A bow; (K;) because of its curved shape. (TA.) — — A razor; (K;) for the same reason. (TA.) — — The chameleon. (K.) — — The tortoise. (K.) — — A certain marine fish, also called أَطُومٌ. (K.) — — A certain tree. (IAar, K.) — — (tropical:) A changeable female slave, at one time lazy and at another brisk. (IAar, K.) أَحْنَافٌ: see حَنَفِيَّةٌ. حنق 1 حَنِقَ, (S, Msb, K,) aor. حَنَقَ, (Msb, K,) inf. n. حَنَقٌ (S, * Msb, K) and حَنِقٌ, (K,) He was, or became, angered, or enraged: (S, Msb, K:) or vehemently angered or enraged: (K, Ham p. 29:) عَلَيْهِ against him: (S:) or it may be from the signification of "cleaving," or "sticking;" as though meaning (assumed tropical:) rancour, malevolence, malice, or spite, clave to his bosom. (Ham p. 29. [See also حَنَقٌ, below.]) — — [Hence,] لَا يَحْنَقُ عَلَى جِرَّتِهِ: and ما يحنق على جرَّةٍ: [thus written in the TA; though it seems to be implied by the manner in which the two sayings are there introduced, in this art., that the verb in each case is ↓ يُحْنِقُ, from أَحْنَقَ in the first of the senses assigned to it below:] see 4. جِرَّةٌ. 2 حَنَّقَ see 4. 4 احنق (tropical:) He bore rancour, malevolence, malice, or spite, [cleaving to him, so as] not be relaxed; or he hid, in his heart, enmity, and violent hatred, not to be relaxed. (K, TA.) See also 1. — — It (the back-bone, or the back, الصُّلْبُ) clave to the belly [by reason of leanness]. (K.) — — It (a camel's hump) became lean and thin. (S.) — — He (an ass, K, or, as some say, a camel, and a horse or a mule or an ass, TA) became lean, or light of flesh, or slender, and lean, or lean, and lank in the belly, in consequence of much covering: (K, TA:) or, said of a horse or other animal, (A, TA,) or of a camel, (Har p. 173,) his belly clave to his back-bone, or back, by reason of leanness. (A, Har p. 173.) — — And He (a camel) became fat; had much fat: thus it has two contr. meanings. (Az, TA.) — — It (seed-produce [meaning corn]) spread forth the awn, or beard, of its ears, after they had formed, at the head, what resembled little compact balls; (K, TA;) as also ↓ حنّق. inf. n. تَحْنِيقٌ. (Ibn-'Abbád, K.) IAar says that you say of seed-produce [or corn] قَنْبَعَ ثُمَّ أَحْنَقَ ثُمَّ مَدَّ لِلْحَبِّ أَعْنَاقَهُ ثُمَّ حَمَلَ الدَّقِيقَ, i. e. Its ears had, at the head, what resembled little compact balls: then the extremities of its awn, or beard, appeared: then the internodal portions of its culms appeared: then [it bore farina; or] it increased, and [its heads] became like the heads of birds. (TA.) — He angered, (S, Msb, K,) or enraged, another. (S, Msb.) — — He made a beast lean, or light of flesh. (Ham p. 29.) حَنَقٌ Anger, or rage: (S, K:) or vehemence of anger or rage: (M, K, Ham p. 29:) or (assumed tropical:) anger, or rage, that cleaves to one: (Har p. 173:) or rancour, malevolence, malice, or spite: (Har p. 568:) pl. حِنَاقٌ. (S, K.) حَنِقٌ (S, Msb, K) and ↓ حَنِيقٌ (ISd, O, K) Angered, or enraged; (S, O, Msb, K;) as also ↓ مُحْنَقٌ: (S, Msb:) or vehemently angered or enraged. (K.) حَنِيقٌ: see حَنِقٌ: — — and مُحْنَقٌ. مُحْنِقٌ: see حَنِقٌ. مُحْنِقٌ Lean, or light of flesh; or slender, and lean; or lean, and lank in the belly: (AHeyth, T, TA:) and so the pl. مَحَانِيقُ applied to camels: (S, K:) or the former, applied to an ass, (S,) or a camel, (ISd, TA,) lean, &c., as above, (S, ISd, TA,) in consequence of much covering, (S,) or from lust, or hunger: and so مَحَانِيقُ applied to horses; as though they imagined the sing. to be مِحْنَاقٌ: (ISd, TA:) or the sing., applied to a horse, (A,) and to an ass, (TA,) lean, &c., as above, so that the belly cleaves to the back: and so the pls. مَحَانِقُ and مَحَانِيقُ applied to horses: (A, TA:) or مَحَانِيقُ signifies fat; as also حُنُقٌ [pl. of ↓ حَنِيقٌ]; (K, TA;) both applied to camels. (TA.) حنك 1 حَنَكَ الصَّبِىَّ, (S, Msb, K,) aor. حَنِكَ and حَنُكَ, inf. n. حَنْكٌ; (Msb;) and ↓ حنّكهُ, (S, Msb, K,) inf. n. تَحْنِيكٌ; (Mgh, Msb;) He chewed some dates, or some other thing (S, Mgh, Msb, K) of a similar kind, (Msb,) and rubbed therewith the حَنَك [i. e. palate, or soft palate,] of the child. (S, Mgh, Msb, K.) — — And حَنَكَ الفَرَسَ, aor. as above, (S, K,) and so the inf. n., (S,) He put a rope in the mouth of the horse; (S, K;) held by ISd to be derived from الحَنَكُ, though it is said that this is not the case; (TA;) as also ↓ احتنكهُ; (S, K;) which signifies accord. to Yoo he put a rope in his mouth and led him: and thus Ibn-'Arafeh explains the saying of Iblees, in the Kur [xvii. 64], لَأَحْتَنِكَنَّ ↓ ذُرِّيَّتَهُ إِلَّا قَلِيلًا, i. e. (assumed tropical:) I will assuredly lead to obey me his progeny, except a few. (TA. [But see 8.]) — — And [hence,] حَنَكَتْهُ السِّنُّ, inf. n. حَنْكٌ and حَنَكٌ, (K,) (tropical:) Age rendered him firm, or sound, in judgment, by means of experience: (TK:) or experiences rendered him firm, or sound, in judgment; (K, TA;) as also ↓ حنّكتهُ, (Zj, S, K,) inf. n. تَحْنِيكٌ; (TA;) and ↓ احنكتهُ, (Zj, S, K,) and ↓ احتنكتهُ: (K:) this is said to be the case when the wisdom-tooth (سِنُّ العَقْلِ) grows forth: and accord. to Lth, حَنَكَتْهُ العَقْلِ signifies his teeth called أَسْنَانُ العَقْلِ [the wisdom-teeth] grew forth. (TA.) And حَنَكَتْهُ الأُمُورِ (tropical:) Affairs did to him what is done to the horse by putting the rope in his mouth; i. e., rendered him experienced and submissive: or trained, or disciplined, and reformed, or improved, him; as also ↓ حنّكته. (TA.) And حَنَكَهُ الدَّهْرُ (tropical:) Time, or fortune, tried, or proved, him, and taught him, and rendered him expert, or experienced, and well informed, or firm, or sound, in judgment. (IAar, TA.) — — And حَنَكَ الشَّىْءَ, (S, K,) inf. n. حَنْكٌ, (TA,) (tropical:) He understood the thing, and knew it soundly, thoroughly, or well; syn. فَهِمَهُ وَأَحْكَمَهُ; (S, K, TA;) like لَقِفَهُ, inf. n. لَقْفٌ. (TA.) 2 حنّكهُ, inf. n. تَحْنِيكٌ, He rubbed his حَنَك [i. e. palate, or soft palate,] (K, TA) so as to make it bleed: (TA:) or he stuck a piece of wood, or stick, into his (a beast's) upper حَنَك, or the extremity of a horn, so as to make it bleed; because of something happening therein. (Az, TA.) — — See also 1, in three places.

— — Also He turned the piece of cloth [forming part of the grave-clothing] beneath his (a corpse's) حَنَك, i. e., the part beneath his chin. (Mgh.) [See also المِحْنَكُ, below.] 4 أَحْنَكَ see 1. — — Also احنكهُ عَنِ الأَمْرِ He turned him back, or away, from the affair. (K, * TA.) 5 تحنّك i. q. تَلَحَّى; (S;) i. e. He turned [a portion of] the turban beneath his حَنَك [here meaning the part beneath his chin and lower jaw]. (S, K.) — See also 8. 8 احتنك الجَرَادُ الأَرْضَ (tropical:) The locusts ate what was upon the land; (S, K, TA;) and consumed, or made an end of, its herbage: (S:) or gained the mastery over the land with the حَنَك [here meaning the mouth], and ate [the produce of] it, and extirpated it: (Er-Rághib, TA:) derived from الحَنَكُ, by which is sometimes meant " the mouth," and " the beak. " ('Ináyeh, MF.) And احتنك البَعِيرُ الصِّلِّيَانَةَ (assumed tropical:) The camel pulled up by the roots the [plant called] صلّيانة. (Az, TA.) And احتنك [for احتنك النَّبْتَ (assumed tropical:) He cropped the herbage] is said of a young gazelle. (K voce شَصَرٌ, q. v.) And احتنكهُ (assumed tropical:) He took his (a man's) property; (ISd, K;) as though he ate it with the حَنَك. (ISd, TA.) And (assumed tropical:) He took it entirely; took the whole of it; namely, what another possessed. (ISd, TA.) And (tropical:) He gained the mastery over him, or it; got him, or it, in his power. (K, TA.) Accord. to Akh, لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ, in the Kur [xvii. 64, cited, and explained on the authority of Ibn-' Arafeh, above], means (tropical:) I will assuredly extirpate his progeny; and I will assuredly incline them [to obey me]: (TA:) or, accord. to Fr, (tropical:) I will assuredly gain the mastery over his progeny. (S, TA. *) — — See also 1, in three places. — Also احتنك [and ↓ تحنّك, the latter found by Reiske in this sense, as mentioned in Freytag's Lex.,] (tropical:) He (a man) was, or became, firm, or sound, in judgment, [by means of experience:] (S, TA:) or experienced and submissive, like the horse in whose mouth the rope has been put. (TA.) 10 استحنك (assumed tropical:) He (a man, TA) ate vehemently, (Sgh, K,) or strongly and vehemently, (T, TA,) after eating little, (Sgh, K,) or after eating feebly and little. (T, TA.) — اِسْتَحْنَكَتِ العِضَاهُ (assumed tropical:) The [trees called] عضاه were, or became, pulled up by the roots. (K.) حُنْكٌ: see حُنْكَةٌ, in two places. حِنْكٌ: see حُنْكَةٌ. حَنَكٌ The part beneath the chin [and lower jaw], (S, Mgh,) of a man &c.: (S:) or [the palate, or soft palate;] the interior of the upper part of the inside of the mouth, (K, TA,) of a man and of a beast: (TA:) and the lower part, from the extremity of the fore part of the two jaws, (K,) below these: (TA:) or the roof of the upper part of the mouth, (Zj in his " Khalk el-Insán," El-Ghooree, Mgh, TA,) from which depends the لَهَاة [or uvula]: (Zj ubi suprà:) and also applied to the two jaws: (TA:) or, accord. to IAar, the حَنَك is the lower part of the mouth, [beneath the lower jaw,] and the فقم is the upper part: and the حَنَكَانِ are the upper and the lower: (Th, Az, Mgh, TA:) but حَنَكٌ is scarcely ever applied to the upper alone: [this art., however, shows instances in which it is thus applied:] (Az, TA:) it is masc.: (Msb:) pl. أَحْنَاكٌ, (Msb, K,) which is its only pl. form. (TA.) Sometimes, [as is often the case in modern Arabic,] The mouth is meant thereby. ('Ináyeh. MF.) And The beak: (S, 'Ináyeh:) حَنَكُ الغُرَابَ signifying the beak of the crow, or raven: or the blackness thereof: (K:) or the blackness of its feathers: (Er-Rághib, TA:) [whence the saying,] أَسْوَدُ مِثْلُ حَنَكِ الغُرَابِ, (S,) or مِنْ حَنَكِ الغُرَابِ; respecting which see حَلَكٌ. (TA.) — — And (tropical:) A party of men seeking after herbage in a district, or country, to pasture [their animals] upon it: (K, TA:) pl. أَحْنَاكٌ. (TA.) You say, مَا تَرَكَ الأَحْنَاكُ فِى أَرْضِنَا شَيْئًا, meaning (tropical:) The parties of men passing [in search of herbage left not in our land anything]. (TA.) حُنُكٌ: see حُنْكَةٌ, in two places: — and see also حَنِيكٌ. — — Also (assumed tropical:) Intelligent; applied to a woman; (K;) and, as some say, with ة: (TA:) and to a man: (K:) so says Fr: (TA:) and pl. of ↓ حَنِيكٌ, which signifies the same; (TA;) as does also ↓ مَحْنُوكٌ. (IAar, TA.) — — Eaters: applied to men. (TA.) حُنْكَةٌ (Lth, S, K) and ↓ حُنْكٌ, (Lth, K,) or ↓ حِنْكٌ, (K,) and ↓ حُنُكٌ, (Lth, TA,) (tropical:) Firmness, or soundness, of judgment, (S, K, TA,) produced by experience: (K, TA:) or age and experience, (Lth, TA,) and knowledge, or skill, in affairs: (TA:) or experience, and good judgment: (W p. 176:) or mature, sound, or right, judgment. (MA.) They say, هُمْ أَهْلُ الحُنْكِ ↓ and ↓ الحُنْكِ and الحُنْكَةِ (tropical:) They are people of age and experience [&c.]. (Lth, TA.) — Also the first, (S, K,) and ↓ حِنَاكٌ, (K,) [or] the latter is pl. of the former, (A 'Obeyd, S,) [or is also pl. of the former,] A thong, (قِدَّةٌ, A 'Obeyd, S, K, [in the CK قُدَّةٌ,]) or a piece of wood, (K,) which conjoins the [pieces of wood called] عَرَاصِيف, (so in two copies of the S,) or غَرَاضِيف, (K, TA, [in the CK العَراضِيف,]) of the [saddle called] رَحْل: so in the T. (TA.) حِنَاكٌ A bond for the neck, with which a captive is bound: whenever it is pulled, it goes against, or hurts, his حَنَك [i. e., the part beneath the chin and lower jaw]. (TA.) — — You say also أَخَذَ بِحِنَاكِ صَاحِبِهِ, meaning He laid hold upon the حَنَك [or part beneath the chin and lower jaw], and the لَبَب [or part between the collar-bones], of his companion, and then dragged him to him. (TA.) — — See also حُنْكَةٌ: — — and see المِحْنَكُ. حَنِيكٌ (tropical:) A man rendered firm, or sound, in judgment, by means of experience; (K, TA;) as also ↓ مُحَنَّكٌ and ↓ مُحْنَكٌ (S, K) and ↓ مُحْتَنِكٌ (K) and ↓ مُحْتَنَكٌ (TA) and ↓ حُنُكٌ, q. v.: (Fr, K:) or محنك [i. e. either ↓ مُحَنَّكٌ or ↓ مُحْنَكٌ], accord. to Lth, signifies a man whom the management of affairs has rendered experienced so that nothing that he does is despised: and ↓ مُحْتَنَكٌ, a man whose intellect and age have reached the utmost degree [of maturity]. (TA.) — — Also (assumed tropical:) An old man. (IAar, TA.) — — And (assumed tropical:) Niggardly, tenacious, or avaricious. (AA, TA.) — — And حَنِيكَةٌ A good eater; applied to a دَابَّة [or beast]; (K;) to a she-camel, and to a sheep or goat. (TA.) أَسْوَدُ حَانِكٌ i. q. حَالِكٌ, (S, K,) i. e. Black that is intensely black. (TA.) أَحْنَكُ (S, K) in the saying هٰذَا البَعِيرُ أَحْنَكُ الإِبِلِ This camel is the most voracious of the camels, (S,) or in the phrase أَحْنَكُ البَعِيرَيْنِ the more voracious of the two camels, (K,) and أَحْنَكُ الشَّاتَيْنِ the more voracious of the two sheep or goats, (TA,) is anomalous, because one does not [regularly] use a word of this kind denoting a natural attribute: (S, K:) and it has no verb; (Sb, TA;) like أَبْرَحُ. (L in art. برح.) مُحْنَكٌ: see حَنِيكٌ, in two places. المِحْنَكُ and ↓ الحِنَاكُ, (K,) the former, only, mentioned by IDrd, (TA,) signify الخَيْطُ الَّذِى يُحَنَّكُ بِهِ (K [so in the CK, app. meaning The string with which the lower jaw of a corpse is tied up: in a MS. copy of the K, يُحْنَكُ; as though the meaning were, the string that is used as a halter, put in a horse's mouth: but the former I regard as the right reading: in the TA, يحنك, without any syll. signs].) مُحَنَّكٌ: see مَحْنُوكٌ: — and see also حَنِيكٌ, in two places. مَحْنُوكٌ A child whose حَنَك [i. e. palate, or soft palate,] has been rubbed with some chewed dates, or some other thing (S, Msb, K) of a similar kind; (Msb;) as also ↓ مُحَنَّكٌ. (S, Msb, K.) — See also حُنُكٌ. مُحْتَنَكٌ and مُحْتَنِكٌ: see حَنِيكٌ, in three places. حنو and حنى 1 حَنَاهُ, (K,) first pers. حَنَوْتُ, (S, Msb,) aor. 1َ3ُ2, (Msb,) inf. n. حَنْوٌ, (K, [in the CK, حَناء is erroneously substituted, as another inf. n., for حَنَّاهُ, another form of the verb,]) He bent it, or curved it; (S, Msb, K;) namely, a branch, or stick, or piece of wood, (S, Msb,) and his back; (S;) as also حَنَاهُ, (K in art. حنى,) first pers. حَنَيْتُ, (S, Msb,) aor. 1َ3ِ2, inf. n. حَنْىٌ, (Msb,) or حِنَايَةٌ; (K in art. حنى;) but the former verb is the better known; (ISd, TA in that art.;) and ↓ حنّاهُ, (K and TA in this art.,) inf. n. تَحْنِيَةٌ. (K

in art. حنى.) You say also, لَمْ يَحْنُ ظَهْرَهُ as meaning He did not bend his back for the act of رُكُوع [in prayer]. (TA.) And حَنَاهُ الدَّهْرِ Time bent him, by reason of age. (Msb.) And فُلَانٌ مِمَّنْ لَا تُحْنَى عَلَيْهِ الأَصَابِعُ [Such a one is of those at the mention of whom the fingers are not bent; (see a portion of the first paragraph of art. ثنى, commencing with the second sentence;)] i. e. such a one is not counted among the brethren. (Th, TA.) And [hence] a poet says, بَرَكَ الزَّمَانُ عَلَيْهِمُ بِجِرَانِهِ وَأَلَحَّ مِنْكَ بِحَيْثُ تُحنَى الإِصْبَعُ [Time, or fortune, bore upon them with its weight, and was pressing in its exactions from thee, so that the finger was bent]; meaning that it took the best, those that were counted [with the fingers]. (IAar, TA.) — — حَنَاقَوْسًا, inf. n. حَنْوٌ, (K,) He strung, or braced the string of, a bow; because, in doing so, one bends it: (TA:) or he made a bow. (K.) — — حَنَا يَدَهُ He twisted his arm, or hand; (K in this art.;) as also حَنَى يَدَهُ, aor. 1ِ3ِ2, inf. n. حِنَايَةٌ. (K in art. حنى.) — — حَنَاalso signifies He peeled a branch, or stick; or stripped it of its bark; (ISd, TA in art. حنى;) and so حَنَى; (ISd and K in that art.;) but the former is the better known. (ISd, TA.) — حَنَتْ عَلَى وَلَدِهَا, (S, Msb, K,) aor. 1َ3ُ2, (S, Msb,) inf. n. حُنُوٌّ; (S, K;) and حَنَتْ, aor. 1َ3ِ2; (Msb;) She (a woman) undertook the care and maintenance of her children, and did not marry again, after [the loss of] their father: (AZ, S:) or, (Msb, K,) as also ↓ احنت, (Hr, K,) she acted affectionately towards her children, (Msb, K,) and did not marry again, after [the loss of] their father. (Msb.) And حَنَوْتُ عَلَيْهِ I was affectionate, kind, or compassionate, towards him. (S.) And ↓ تحنّى عَلَيْهِ, also, He was affectionate, kind, or compassionate, towards him; like تحنّن. (S.) Accord. to IAar, حَنَا عَلَى قَرَابَتِهِ and ↓ احنى and ↓ حنّى all signify the same as رتم [evidently, I think, a mistranscription for رَحِم; i. e. He compassionated his relations]. (TA.) — — حَنَتْ, (S, M, TA,) aor. 1َ3ُ2, (TA,) inf. n. حُنُوٌّ, (M, TA,) said of a ewe, and of a wild cow, She desired the male, (S, M, TA,) and submitted herself to him. (M, TA.) 2 1َ3َّ2 see 1; for each in two places. 4 أَ1ْ3َ2 see 1; for each in two places. 5 تَ1َ3َّ2 see 7: — — and see also 1, near the end of the paragraph. 7 انحنى It (a thing, S, as, for instance, a branch, or stick, TA) was, or became, bent, or curved; (S, K;) as also ↓ تحنّى: and the latter, it (a حِنْو, q. v.) was, or became, crooked. (TA.) [Also He bent, or bowed, himself.] And انحنى مِنَ الكِبَرِ [He became bent, or bowed, by reason of age]. (Msb.) حَنْوٌ: see what next follows. حِنْوٌ (S, Mgh, K) and ↓ حَنْوٌ (K) Anything in which is a bending, curving, or crookedness, (K,) and the like; (TA;) of the body, (K,) such as the bone beneath the eyebrow, (K, * TA,) and the jaw-bone, and a rib; and of other things, such as the [high ground termed] قُفّ, and the [tract of sand termed] حِقْف, (K,) and the bend of a valley [like مَحْنِيَةٌ &c.]: (TA:) see مَحْنِيَةٌ: and any curved piece of wood, (K,) such as any of the curved pieces of wood of the horse's saddle, and of the [camel's saddle called] قَتَب, (S, * CK, TA,) and of the [camel's saddle called] رَحْل: (CK, TA:) each of [the curved pieces of wood called] the قَرْبُوسَانِ, the anterior and the posterior, of the horse's saddle: (Mgh:) and a bending, curving, or crookedness, of anything: whence, حِنْوُ الجَبَلِ [the bend of the mountain]: (S:) pl. [of pauc.] أَحْنَآءٌ (S, Mgh, K) and [of mult.] حِنِيٌّ, [in the CK, erroneously, حَنِيٌّ,] and حُنِيٌّ [originally حُنُوٌّ, first altered to حُنِيٌّ, and then, because of the kesreh, to حِنِيٌّ]. (K, TA.) — — [The dual] حِنْوَانِ signifies The two curved pieces of wood, with a net upon them, by means of which wheat is conveyed to the heap that is collected together in the place where it is trodden out. (K.) — — And the pl. أَحْنَآءٌ, i. q. جَوَانِبُ [as meaning (assumed tropical:) Sides, regions, quarters, or the like; and limits, bounds, or boundaries]; like أَعْنَآءٌ. (S.) The saying, أُزْجُرْ أَحْنَآءَ طَيْرِكَ means نَوَاحِيَهُ, [i. e. (assumed tropical:) Straiten thou the limits, or bounds, of thy levity, (alluding to the restraining of birds from flight,)] on the right and left, and before and behind; by طيرك being meant خِفَّتَكَ and طَيْشَكَ. (S, TA.) — — أَحْنَآءُ الأُمُورِ (assumed tropical:) Dubious affairs: (K, * TA:) or, as some say, it means أَطْرَافُهَا وَنَوَاحِيهَا [(assumed tropical:) the ends, and limits, or bounds, of affairs]. (TA.) حَنْوَةٌ A stooping of the head, and bowing of the back, in prayer. (TA.) حِنَآءٌ The desire of a ewe, and of a wild cow, for the male. (S.) [See also حِرْمَةٌ.] حَنِيٌّ: see what next follows. حَنِيَّةٌ A bow; (T, S, K;) so called because it is bent: (T:) pl. ↓ حَنِيٌّ, (S, * K,) [or this is a coll. gen. n., of which حَنِيَّةٌ is the n. un.,] and حَنَايَا, (T, S, K,) or this may be pl. of حَنِيٌّ. (TA.) — — Also applied to A [bowed, or curved,] structure or building. (M, TA.) حِنَايَةٌ A state of bending, or curving. (K.) Hence the saying, respecting a man in whose back is a bending, إِنَّ فِيهِ لَحِنَايَةً يَهُودِيَّةً [Verily in him is a Jewish bending.] (TA.) حَانٍ [Bending, or curving]. — — [Hence,] حَانِيَةٌ, applied to a ewe, (K,) and to a she-camel, (TA,) That twists her neck, without any disease; (K;) as also ↓ حَنْوَآءُ, applied to a ewe or she-goat: (TA:) and sometimes, the former, from a disease. (TA.) — And حَانِيَةٌ, applied to a woman, That undertakes the care and maintenance of her children, (AZ, S, TA,) or acts affectionately towards them, (TA,) and does not marry again, after [the loss of] their father: (AZ, S, TA:) pl. حَوَانٍ and حَانِيَاتٌ; the latter applied in a similar sense to she-camels. (TA.) — — And حَانٍ, applied to a ewe, (As, S, M,) and to a wild cow, (S,) Desiring the male, (As, S, M,) and submitting herself to him: (M:) and حَانِيَةٌ, (K,) applied to a ewe, (TA,) vehemently desirous of the male. (K.) حَانَاةٌ: see what next follows. حَانُوتٌ (Mgh and K in this art., and Msb in art. حون, and mentioned also in the K in arts. حنت and حين) A shop; (Msb, K;) as also ↓ حَانَاةٌ and ↓ حَانِيَةٌ, (K,) but this last was unknown to Sb: (TA:) [see دُكَّانٌ, in art. دكن:] and particularly the house [or shop] of a vintner, in which wine is sold; as also حَانَةٌ [mentioned in art. حون]; (Msb, TA;) called by the people of El-'Irák مَاخُورٌ: (TA:) the first of these words (i. e. حانوت) is said to be of the measure فَعَلُوتٌ, (AAF, Msb, TA,) like مَلَكُوتٌ and رَهَبُوتٌ; the و [of the root] being changed into ا, as in طَالُوتٌ and جَالُوت and the like: (Msb:) or originally فَعَلُوتٌ, and then فَلَعُوتٌ, like طَاغُوت: (Mgh:) or it is originally حَانُوةٌ, like تَرْقُوَةٌ: (Mgh, Msb: [but the former is said in the Mgh to be the right opinion:]) or it is originally of the measure فَاعُولٌ; (M, Msb;) so says El-Fárábee; (Msb;) from حَنَوْتٌ; what is so called being likened to the building termed حَنِيَّةٌ; the ت being a substitute for و, as is said by AAF, (M,) and being originally ة, changed into ت because of the quiescent letter before it: (Msb:) Az says that the ت is augmentative: (TA:) the word is fem. and masc.: (Mgh, Msb, TA:) accord. to Zj, when masc., meaning بَيْتٌ: (Msb:) pl. حَوَانِيتُ. (Msb, TA.) — — Also The vintner himself: (K in art. حنت:) [like حَانِيٌّ &c.] حَانِيَةٌ [fem. of حَانٍ, q. v.] — — The pl. الحَوَانِى [as a subst.] signifies The longest of the ribs; (K;) four in number; two on either side. (TA.) — — And حَوَانِى الهَرَمِ The benders of the back of the old man, that cause him to fall prostrate. (TA. [But what this means I know not.]) — See also حَانُوتٌ. حَانِيٌّ rel. n. of حَانِيَةٌ, as also ↓ حَانَوِيٌّ; (TA;) or of حَانَةٌ; (Msb;) and some say that ↓ حَانَوِيٌّ is rel. n. of حَانَاةٌ: (TA:) and ↓ حَانُوتِيٌّ is rel. n. of حَانُوتٌ; applied to a man [as meaning A shopman, or the occupant of a shop: and particularly. as also the first and second, a vintner: see also حَانُوتٌ, last sentence; and see the next paragraph]: (Msb:) or the Arabs did not say ↓ حَانُوتِيٌّ. (Fr, TA in art. حنت.) حَانِيَّةٌ Wine; (S and K in art. حين, and K in the present art.;) a rel. n. from حَانَةٌ [mentioned in art. حون]: (S, TA:) or vintners; (K in this art.;) [from حَانِيٌّ, q. v.; or] a rel. n. from حَانِيَةٌ. (TA.) حَانَوِيٌّ: see حَانِيٌّ; for each in two places. حَانُوتِيٌّ: see حَانِيٌّ; for each in two places. أَحْنَى الظَّهْرِ A man having a [bent, bowed, or] humped back: fem., applied to a woman, حَنْوَآءُ

and حَنْيَآءُ: (S:) the former fem. also applied, in the same sense, to a she-camel. (K.) — — See also the former fem. voce حَانٍ. — — فُلَانٌ أَحْنَى النَّاس ضُلُوعًا عَلَيْكَ (assumed tropical:) Such a one is the most affectionate, kind, or compassionate, of men towards thee. (S.) مَحْنَاةٌ: see what next follows. مَحْنُوَةٌ: see what next follows. مَحْنِيَةٌ A bend, or place of bending, of a valley; (S, K;) below the acclivity; (TA;) as also ↓ مَحْنُوَةٌ and ↓ مَحْنَاةٌ: (K:) pl. مَحَانٍ; (S;) with which أَحْنَآءٌ [pl. of ↓ حِنْوٌ] is syn: (TA:) and ↓ مُنْحَنَى الوَادِى [in like manner] signifies the [bending] part of the valley that is below the acclivity. (TA.) — — Also, [in one copy of the K written مَحْنِيَّةٌ,] A bending, or curving, tract of ground, (Sb, ISd, K,) whether of sand or of any other kind: (Sb, ISd:) Sb says that the ى is substituted for و, because it is from حَنَوْتُ; which shows that he did not know حَنَيْتُ. (ISd.) And مَحْنِيَةُ رَمْلٍ The part of a tract of sand over which winds [a portion such as is termed] a حِقْف. (TA.) — — Also A milking-vessel (عُلْبَة, q. v.,) made of the skins of camels [or rather of a piece of the skin of a camel]: sand is put into a piece of the skin, which is then suspended, and dries, becoming like a bowl: (K:) it is more convenient (أَرْفَقُ) to the pastor than other kinds. (TA.) مَحْنِىٌّ and ↓ مَحْنُوٌّ Bent, or curved. (Msb.) مَحْنِىٌّ: see what next precedes. مُنْحَنَى الوَادِى: see مَحْنِيَةٌ. حو 1 حَوِىَ [originally حَوِوَ]: see what next follows. 9 اِحْوَوَى, (As, S, K,) [like اِرْعَوَى, originally اِحْوَوَّ, of the measure اِفْعَلَّ, then اِحْوَوَوَ, and then اِحْوَوَى,] aor. يَحْوَوِى, inf. n. اِحْوِوَآءٌ, said of a horse, (As, S,) He was, or became, of the colour termed حُوَّةٌ [q. v. infrà]; as also ↓ اِحْوَاوَى, (As, S, K,) [originally اِحْوَاوَّ, of the measure اِفْعَالَّ, then اِحْوَاوَوَ, and then اِحْوَاوَى,] aor. يَحْوَاوِى, inf. n. اِحْوِيوَآءٌ, (As, S,) or, accord. to ISd, correctly, اِحْوِيَّآءٌ, because the ى changes the و [after it] into ى, as it does in أَيَّامٌ [which is originally أَيْوَامٌ]; (TA;) and ↓ اِحْوَوَّى, (ISd, K,) [accord. to the pronunciation of the Koofees, as will be seen below, originally اِحْوَوَّوَ,] said by IB to be found thus written in some of the copies of the book of As, [that entitled كِتَابُ الفَرَسِ,] but to be a mistake, because it is agreed that there is not in the language a verb ending with three letters of the same kind except اِبْيَضَضَّ [for اِبْيَضَّ]; (TA;) and ↓ حَوِىَ, (As, S, K,) like رَضِىَ, (K,) [originally حَوِوَ,] aor. يَحْوَى, inf. n. حُوَّةٌ, (As, S,) or حَوًى; (K;) this last verb mentioned by As as used by some of the Arabs. (S.) And ↓ اِحْوَاوَتِ الأَرْضُ The land was, or became, green; as also ↓ اِحْوَوَّت; (K;) [or the latter is correctly اِحْوَوَت:] IJ says that ↓ اِحْوَاوَت is of the measure اِفْعَالَّت, [originally اِحْوَاوَّت, then احْوَاوَوَت. and then اِحْوَاوَت,] and that the Koofees say اِحْوَاوَّت and ↓ اِحْوَوَّت; but ISd says that their usage is wrong, for the Arabs say اِحْوَوَى, like اِرْعَوَى, and do not say اِحْوَوَّ. (TA.) 11 اِحْوَاوَى: see 9; for each in three places. 13 اِحْوَوَّى: see 9; for each in three places. حُوَّةٌ [A brown colour;] redness inclining to blackness: (As, S, K:) or a colour intermixed with [the blackish red termed] كُمْتَةٌ, like the rust of iron: (S:) or blackness inclining to greenness. (K.) In the lip, [The brownish colour termed] سُمْرَةٌ; (S;) [i. e.] a colour resembling [that termed] اللَّعَسُ and اللَّمَى: (T, TA:) or a blackness in the lips; which is approved. (Ham p. 386.) أَحْوَى Of the colour termed حُوَّةٌ [q. v. suprà]: and also black: (K:) or black by reason of [intense] خُضْرَة [by which may be here meant either greenness, or dark, or ashy, dust-colour]: (TA:) applied to a horse, i. q. كُمَيْتٌ [i. e. bay] overspread with blackness; (TA;) or red in the back; (En-Nadr, TA;) or more yellow than, but nearly the same as, such as is termed أَحَمُّ, so that one swears, of such a horse, that he is أَحَمّ: (AO, TA: [see مُخْلِفٌ:]) applied to a camel, whose خُضْرَة [here meaning dark, or ashy, dust-colour] is intermixed with blackness and yellowness: (S:) applied to a man, having [a brownish colour such as is termed] سُمْرَةٌ in the lip; (S;) or having a blackness in the lips, which is approved; (Ham p. 386;) fem. حَوَّآءُ, applied to a woman, (S,) and also to a lip (شَفَةٌ) as meaning red inclining to blackness: (K:) applied to a plant, inclining to blackness by reason of its intense greenness; (K;) and such is the softest of plants: (TA:) the pl. is حُوٌّ; occurring in a trad., in which the best of horses are said to be those thus termed: (TA:) the dim. of أَحْوَى is ↓ أُحَيْوٍ, in the dial. of him who says أُسَيْوِدُ [instead of أُسَيِّدُ, dim. of أَسْوَدُ]; but there is a difference of opinion as to the form with idghám: 'Eesà Ibn-'Omar says ↓ أُحَىٌّ, making it perfectly decl., which Sb pronounces a mistake: 'Amr Ibn-El-'Alà, or Aboo-'Amr Ibn-El-'Alà, (accord. to different copies of the S,) says ↓ أُحَىَّ, after the manner of أُحَيْوِ, which, also, Sb disallows: Yoo says ↓ أُحَىُّ, and this, says Sb, is the regular and right form. (S.) [Hence,] بَكْرَةٌ حَوَّآءُ A sheave of a pulley formed of black wood. (TA.) And نَمْلٌ حُوٌّ Red ants; called نَمْلُ سُلَيْمَانَ. (TA.) فَجَعَلَهُ غُثَآءً أَحْوَى, in the Kur [lxxxvii. 5], means, accord. to Fr, And hath made it (the herbage mentioned before) dried up, black by reason of oldness: or it may mean and hath made it to become غثآء [or decayed, or dried-up, leaves and stalks,] after it has been green. (TA.) أَحْوِىٌّ rel. n. of أَحْوَى. (TA.) أُحَيْوٍ: see أَحْوَى. أُحَىٌّ and أُحَىٍّ and أُحَىُّ: see أَحْوَى. حوأ حَآءٌ The name of the letter ح, q. v.; as also حَا: (S and K and TA in باب الالف اللّينة:) it is called حا in a case of pause, and حَآءٌ when made a noun: and when it is not called a letter, [i. e. when one does not prefix to it the word حَرْف,] it is [properly] fem.: its dim. is حُيَيَّةٌ, meaning a ح written small, or indistinct: (Lth, TA ubi suprà:) and its pl. is أَحْوَآءٌ and أَحْيَآءٌ and حَاآتٌ. (TA ubi suprà.) حَائِىٌّ and حَاوِىٌّ and حَوِىٌّ [a mistranscription for حَيَوِىٌّ, like بَيَوِىٌّ and تَيَوِىٌّ,] rel. ns. of حَآءٌ and حَا the names of the letter ح. (B, TA ubi suprà.) حوب 1 حَابَ, (Msb, K,) sec. pers. حُبْتُ, (S,) aor. يَحُوبُ, (S, Msb,) inf. n. حَوْبٌ (S, Msb, K) and حَوْبَةٌ and حِيَابَةٌ, (S, K, accord. to one copy of the K حِيَابٌ,) and حِيبَةٌ (TA) and حُوبٌ; (K;) or this last is a simple subst.; or, as some say, it and حَوْبٌ are two dial. vars.; that with damm, of the dial. of El-Hijáz; and that with fet-h, of the dial. of Temeem; (Msb;) accord. to Zj, that with damm signifies " sin, or crime; " and that with fet-h, the " act " of a man; [i. e. the " act of committing a sin, or crime; "] (TA;) He sinned; committed a sin, or crime; did what was unlawful; (S, Msb, K;) بِكَذَا [by such a thing]. (S, K.) — — Also, aor. as above, [inf. n. not mentioned,] He, or it, became in an evil condition, or state. (TA.) — — He slew [another]: of the dial. of the tribe of Asad. (TA.) — حَوْبٌ also signifies The act of chiding a male camel [by the cry حَوْبِ]. (Lth, TA.) [See also 2.] 2 حوّب بِالإِبِلِ, (S, K, *) inf. n. تَحْوِيبٌ, (K,) He chid the camels (S, K) by the cry حَوْبِ حَوْبِ. (S.) [See also 1.] 4 أَحْوَبَ He pursued a course that led him to sin, or crime. (K, TA.) — مَا أَحْوَبَهُ for مَا أَحْبَبْتُهُ: see 4 in art. حب. 5 تحوّب He abstained from, shunned, or avoided, sin, or crime; put it away from himself: (A 'Obeyd, S, K, TA:) he applied himself to acts, or exercises, of devotion; became devout, or a devotee. (IJ, TA.) Here the form تَفَعَّلَ is deprived of the radical signification, as in the cases of the syn. words تَأَثَّمَ and تَحَنَّثَ; though its property is oftener to confirm the radical signification. (TA. [See تحنّث.]) You say, تحوّب مِنْ كَذَا He abstained from such a thing as a sin, or crime. (A 'Obeyd, S, TA. [See also another explanation below.]) — — He humbled himself in his prayer, or supplication. (TA.) — — He expressed pain, grief, or sorrow; lamented, or complained. (S, K, * TA.) And تحوّب مِنْ كَذَا He was enraged, and expressed pain or grief or sorrow, or lamented, or complained, by reason of such a thing. (TA. [See another explanation above.]) — — He cried out, expressing pain or grief or sorrow, or lamenting, or complaining: he cried aloud, or vehemently, in prayer, or supplication. (TA.) He wept, in impatience, or sorrow, and with loud crying: and sometimes, in a general sense, he cried out,

or aloud, (TA.) — — He (a jackal) cried, or howled: because his cry is like that of a person expressing pain or grief or sorrow, or lamenting, or complaining, as though he were writhing from the pain of hunger or beating. (S, TA.) حَبْ and حَبِ: see حَوْبِ, in five places. حَابْ and حَابِ: see حَوْبِ, in five places. حَابٌ: see حُوبٌ. حَوْبِ and حَوْبُ and حَوْبَ (S, K) and ↓ حَابِ (K) A cry used for chiding a camel: (S:) or a cry by which a male camel is chidden, (Lth, IAth, K,) to urge him on; (Lth, TA;) like as a she-camel is by the cry حَلْ and حَلِ and حَلِى: the first form (حَوْب) is that used by the Arabs [in general]; but the other forms are allowable: حَوْبْ حَوْبْ also occurs, with the ب quiescent; and حَوْبًا حَوْبًا occurs in a trad., in the same sense: also, لَا مَشَيْتُ ↓ حَبْ and ↓ حَبِ and ↓ حَابْ and ↓ حَابِ [On! mayest thou not walk, or mayest thou not be rightly directed; حب &c. being syn. with حَوْبِ, and followed by an imprecation]. (TA.) Hence, حَوْبَكَ هَلْ يُعْتَمُ بِالسَّمَارِ Urge on! Should a delay be made in bringing milk much diluted with water? i. e., if thou entertain with milk much diluted with water, wherefore tardiness? a prov., applied to him who delays the fulfilment of his promise, and then gives little. (MF.) حَوْبٌ: see حُوبٌ, in two places: — and see also حَوْبَةٌ, in four places. — — Also Grief, or sorrow: and loneliness, or solitariness: and so ↓ حُوبٌ, in both these senses. (K.) — — Difficulty, distress, trouble, or fatigue; syn. جَهْدٌ. (K. [That جهد is to be thus understood here is indicated in the TA.]) — — Pain. (K.) — A difficult road. (TA.) — A kind, or sort: and a mode, or manner. (K, TA.) You say, سَمِعْتُ مِنْ هٰذَا حَوْبَيْنِ I heard, or have heard, of this, two kinds, or modes: and رَأَيْتُ مِنْهُ حَوْبَيْنِ I saw, or have seen, of it, two kinds, or modes. (TA.) — A he-camel: (K:) or a bulky he-camel: so called from the cry حَوْبِ, by which he is urged; like as a mule is called عَدَسٌ: (Lth, TA:) or it signifies originally a he-camel, and hence, from its frequency of usage, the cry حوب by which he is urged. (K, * TA.) حُوبٌ (S, A, Msb, K) and ↓ حَوْبٌ, (Msb, * K,) said by some to be two dial. vars., (Msb, [see 1, first sentence,]) and ↓ حَابٌ (S, K) and ↓ حَوْبَةٌ (A 'Obeyd, K) and ↓ حُوبَةٌ (A 'Obeyd, TA) and ↓ حَابَةٌ (K) and ↓ حِيبَةٌ, (TA,) Sin, or crime: or a sin, or a crime: (S, A, Msb, K:) accord. to A 'Obeyd, the first and second signify any sin or crime; (TA;) [as also, app., حَابٌ;] and حوبة [i. e. حَوْبَةٌ and حُوبَةٌ, the former particularly mentioned in the Msb, and app. حَابَةٌ also], a single sin or crime: (Msb, TA:) accord. to Fr, حُوبٌ signifies great sin, or a great sin: accord. to Katádeh, wrong, injustice, or tyranny: thus in the Kur iv. 2; where El-Hasan read ↓ حَوْبًا instead of حُوبًا. (TA.) One says, رَبِّ تَقَبَّلْ تَوْبَتِى وَاغْسِلْ ↓ حَوْبَتِى (T, TA) i. e. [O my Lord, accept my repentance, and wash away] my sin, or crime. (A 'Obeyd, TA.) El-Mukhabbal Es-Saadee says, فَلَا تُدْخِلَنَّ الدَّهْرَ ↓ قَبْرَكَ حَوْبَةً يَقُومُ بِهَا يَوْمًا عَلَيْكِ حَسِيبُ [Then introduce not thou, ever, into thy grave, a sin with which a reckoner, or taker of vengeance, may one day rise up against thee]. (TA.) — حُوبٌ also signifies Perdition, destruction, or death. (K.) [Hence, app.,] اِبْنَةُ حوب A quiver; syn. كِنَانَةٌ. (TA. [The vowel of the ح is not indicated.]) — — Disease. (K.) — — A trial, a trouble, or an affliction. (K.) You say, هٰؤُلَآءِ عِيَالُ أَبِى حُوبٍ [These are the family of the father of trouble; i. e., of one who is in trouble]. (TA.) — — See also حَوْبٌ. — And see حَوْبَآءُ. حَابَةٌ: see حُوبٌ. حَوْبَةٌ: see حُوبٌ, in three places. — Also Maternal tenderness of heart. (K.) — — Anxiety; (S, K;) and so ↓ حِيبَةٌ. (TA.) — — Want; poverty; indigence; (S, K;) as also ↓ حِيبَةٌ and ↓ حَوْبٌ. (K.) You say, in prayer, إِلَيْكَ أَرْفَعُ حَوْبَتِى i. e. [To Thee I make known] my want. (TA from a trad.) And أَلْحَقَ اللّٰهُ بِهِ الحَوْبَةَ May God bring upon him want, or poverty, or indigence. (S, * TA.) [And hence,] ↓ اِبْنُ حَوْبٍ A man oppressed by difficulty, trouble, distress, or adversity; a man in need: i. e. any man in such a state. (IAar, TA.) And ↓ عِيَالُ ابْنِ حَوْبٍ [The family of a man oppressed by difficulty, &c.]. (TA.) — — A state, or condition; as also ↓ حِيبَةٌ: (K:) but only used in speaking of an evil state; as in the phrases, بَاتَ بِحَوْبَةِ سُوْءٍ and ↓ بِحِيبَةِ سُوْءٍ He passed the night in an evil state or condition. (TA.) — — [Hence also, for ذُو حَوْبَةٍ, and ذَاتُ حَوْبَةٍ, and ذَوُو حَوْبَةٍ,] A weak man; (AZ, S, K;) as also ↓ حُوبَةٌ: (K:) and a weak woman: (TA:) and weak persons: (S:) and [a man who can neither profit nor harm; or] a man having neither good nor evil: (S:) pl. حُوَبٌ. (AZ, S.) It is said in a trad., اِتَّقُوا اللّٰهَ فِى الحَوْبَاتِ, for ذَوَاتِ الحَوْبَاتِ, i. e. Fear ye God with respect to the needy women, who cannot do without some one to maintain them, and to take constant care of them. (TA.) And you say, إِنَّ لِى أَعُولُهَا Verily I have a weak family to maintain. (S.) — — A person whom one is under an obligation to respect, or honour, or defend, and who may be subjected to loss, or ruin, [if abandoned,] such as a mother, or sister, or daughter, or any other female relation within the prohibited degrees of marriage; as also ↓ حِيبَةٌ: (ISk, S:) any such relation whom it is sinful to subject to loss, or ruin, by abandoning her: (A 'Obeyd, TA:) or a mother: (K:) by some explained peculiarly as having this meaning: (A 'Obeyd, TA:) and a wife; or a concubine; (K;) because both require to be maintained: (TA:) and, as also ↓ حَوْبٌ, The father and mother: and a sister: and a daughter. (K.) You say, لِى فِى بَنِى فُلَانٍ حَوْبَةٌ and ↓ حِيبَةٌ (ISk, S, K *) and ↓ حُوبَةٌ (K) I have, among the sons of such a one, a female relation such as any of those above specified: (ISk, S:) or one to whom I bear relationship on the side of the mother: (K:) or a relation within the prohibited degrees of marriage. (AZ, TA.) — — A sacred, or an inviolable, right of a person, which it would be sinful to disregard; as in the saying, فَعَلْتُهُ لِحَوْبَةِ فُلَانٍ [I did it for the sake of the sacred, or inviolable, right of such a one]. (A.) — — A horse, or similar beast; syn. دَابَّةٌ: (K:) for this, also, cannot do without some one to take constant care of it, and to sustain it. (TA.) — The middle of a house. (K.) Perhaps the ب in this instance is a substitute for م. (TA.) حُوبَةٌ: see حُوبٌ: — and see also حَوْبَةٌ, in two places. — حُوبَةٌ مِنَ الأَرْضِ A bad tract of land; as also ↓ حِيبَةٌ. (TA.) حِيبَةٌ: see حُوبٌ: — and see also حَوْبَةٌ, in six places: — and حُوبَةٌ. حَوْبَآءُ The soul; syn. نَفْسٌ; (AZ, S, K;) as also ↓ حُوبٌ: (AZ, K:) or the soul whose seat is in the heart; syn. رُوحُ القَلْبِ [also called the animal soul, رُوح حَيَوَانِيّ: see art. روح]: AHei asserts, in a disquisition on the heart, that this word is formed by transcription form حَيْوَآءُ: (TA:) pl. حَوْبَاوَاتٌ. (S, K.) You say, حَرَسَ اللّٰهُ حَوْبَآءَكَ [May God guard, or preserve, thy soul]. (A.) — — [Also] The body, or person; in Persian تَنْ. (KL.) حَائِبٌ Slaying; or a slayer: of the dial. of the tribe of Asad. (TA.) أَحْوَبُ, as an epithet applied to a man, More, or most, or very, sinful, or criminal. (S, TA. [This meaning is implied, but not expressed.]) مُحَوَّبٌ, (K,) or, accord. to some, مُحَوِّبٌ, (MF,) and ↓ مُتَحَوِّبٌ, (K,) A man whose wealth passes away from him, and then returns. (K.) مُتَحَوِّبٌ: see what next precedes. حوت 1 حَاتَ عَلَى الشَّىْءِ, aor. يَحُوتُ, (S,) inf. n. حَوْتٌ and حَوَتَانٌ, (K,) (assumed tropical:) He went, or circuited, round about the thing; said of a bird, (S, K, TA,) going, or circuiting, round about water [like a fish (حُوت) in water]; (TA;) and of a wild animal: (K:) as also حات بِهِ. (TA.) 3 حاوتهُ (tropical:) He strove, or endeavoured, to turn him, or to entice him to turn, syn. رَاوَغَهُ, (S, L, A, &c.,) in the K رَاغَمَهُ, but the former is the right explanation, (TA,) عَنْ شَىْءٍ from a thing, as, for instance, his family, and his property; (S, TA;) (tropical:) he strove, or endeavoured, to beguile him. (A.) You say, ظَلَّ يُحَاوِتُنِى بِخُدْعَةٍ (tropical:) He passed the day striving, or endeavouring, to turn me, or entice me, by guile, like as the fish (حُوت) does in the water. (A.) — — (assumed tropical:) He strove, or contended, with him, to repel him. (K.) — — (assumed tropical:) He consulted him, or consulted with him. (K.) — — (assumed tropical:) He talked

with him, consulting, or making promises, in the case of a sale. (K.) حُوتٌ Fish: (M, A, K:) or [rather] a fish: (S, TA:) or a great fish; any great fish: (M, Msb, TA:) of the masc. gender: (Msb:) pl. [of mult.] حِيتَانٌ (S, Msb, K) and حِوَتَةٌ and [of pauc.] أَحْوَاتٌ. (K.) — — [Hence,] صَاحِبُ الحُوتِ (in the Kur lxviii. 48) [a surname of The prophet] Jonas. (Bd, Jel.) — — [Hence also,] الحُوتُ (assumed tropical:) [The constellation Pisces;] a certain sign of the Zodiac. (S, K.) And الحُوتُ الجَنُوبِىُّ (assumed tropical:) The constellation Piscis Australis. (Kzw &c.) And فَمُ الحُوتِ (assumed tropical:) The bright star [a, called by European astronomers Fomalhaut,] in the mouth of Piscis Australis. (Kzw &c.) حُوتِىٌّ [Of, or relating to, or like, a fish, or great fish]. You say, هُوَ حُوتِىُّ الاِلْتِقَامِ [He is like a fish, or great fish, in swallowing]. (A, TA.) حَوُّوتٌ The male of the حَيَّة [or serpent]. (A.) [But the proper place of this is art. حيو.] حوت حَوْثُ a dial. var. of حَيْثُ, (S, K,) of the dial. of Teiyi, (Lh, IHsh, K,) or of that of Temeem: (L:) some of the Arabs say حَوْثَ, like as some say حَيْثَ; (Ks, Lh, TA;) and some say حَوْثِ: (Mughnee and TA in art. حيث:) حَوْثُ is the original form; (ISd, TA;) but حَيْثُ is the more chaste of the two forms, and that used in the Kur-án; though both forms are good. (AZ, TA.) See art. حيث. حاج 1 حَاجَ, (S, Msb, K,) aor. يَحُوجُ, (S, Msb,) inf. n. حَوْجٌ; (S, K;) and ↓ احتاج, (S, K,) inf. n. إِحْتِيَاجٌ; (K;) and ↓ أَحْوَجَ; (S, Msb, K;) [the second of which is the most common;] the last, irreg. [for by rule it should be أَحَاجَ]; (MF;) are syn.; (S, Msb, * K;) and حَاجَ, aor. يَحِيجُ, inf. n. حَيْجٌ, signifies the same; (M, TA;) He, or it, wanted, needed, or required. (KL, TA.) You say, حاج إِلَيْهِ, (M, TA,) and اليه ↓ احتاج, and احتاجهُ, He, or it, wanted, needed, or required, him, or it. (TA.) [And in like manner, أَنْ يَفْعَلَ كَذَا ↓ احتاج He wanted, needed, required, or found it necessary, to do, or that he should do, such a thing.] And إِلَى فُلَانٍ ↓ أُحْتِيجَ [Such a one was wanted, or needed]. (JK in art. خل.) — — Also حاج, aor. and inf. n. as above, He desired, sought, or sought after. (TA.) — — And حاج and ↓ احتاج He was, or became, poor, or in poverty or want or need. (TA.) 2 حوّج بِهِ الطَّرِيقُ, inf. n. تَحْوِيجٌ, i. q. عَوَّجَ [The road led him aside]. (K.) — — حَوَّجْتُ لَهُ, (K,) inf. n. as above, (TA,) I forsook my way in, or in respect of, love of him. (K.) 4 أَحْوَجَ: see 1. — It is also transitive. (Msb.) You say, أَحْوَجَهُ إِلَيْهِ غَيْرُهُ [Another made him to want, or be in need of, him, or it]. (S.) And أَحْوَجَنِى إِلَيْكُمْ زَمَانُ السُّوْءِ [Evil time, or evil fortune, made me to be in need of thee]. (A.) And لَا أَحْوَجَنِى اللّٰهُ إِلَى فُلَانٍ [May God not cause me to want such a one]. (A.) And أُحْوِجْتُ إِلَيْهِ [I was caused to want him, or it]. And أَحْوَجَهُ اللّٰهُ إِلَى كَذَا [God caused him to want such a thing]. (Msb.) 5 تحوّج He sought an object of want, or what he wanted; (K;) or one object of want after another. (TA.) And خَرَجَ يَتَحَوَّجُ He went forth seeking, or seeking leisurely, or time after time, what he wanted, of the means of his subsistence. (A, TA.) And تحوّج إِلَى الشَّىْءِ He wanted the thing, and desired it. (L, TA.) 8 إِحْتَـَٔـَٔـَٔ see 1, in five places. — — Also احتاج إِلَيْهِ He inclined to him. (K.) حَاجٌ: see حَاجَةٌ. — Also A certain kind of thorny plant or tree. (S, K.) See art. حيج. حَوْجٌ Safety; freedom from evil, harm, or the like: so in the phrase حَوْجًا لَكَ [God grant safety to thee]: (K:) said to a person stumbling. (TA.) حُوجٌ Poverty. (K.) حَاجَةٌ (S, K, &c.) and ↓ حَائِجَةٌ, (AA, IDrd, &c.,) of which latter the former is a contraction, (Kh in the 'Eyn, TA,) or the latter word is unused [except as an epithet, as will be seen below], and ↓ حَوْجَآءُ, (S, K, &c.,) are syn. words, of which the meaning is well known: (S, K, TA:) Want; need; necessity, or necessitude; exigency: (TA:) [whence,] اِبْنُ حَاجَةً one who is constantly in want, or need: (Har p. 143:) حَاجَةٌ is a more general term than فَقْرٌ; or each of these terms is more general than the other in some respects, and more particular in others: (TA:) and the former signifies also a thing wanted, needed, or required; an object of want, of need, or of exigence; a want; a needful, or requisite, thing, affair, or business: (A, TA:) [and a thing to be done, an affair, or a business:] pl. ↓ حَاجٌ, [or rather this is a coll. gen. n., of which حَاجَةٌ is the n. un.,] and حَاجَاتٌ, [which is of more frequent occurrence,] (S, Msb, K,) and حِوَجٌ, [which is of rare occurrence,] (S, K,) and حَوَائِجُ, (S, Msb, K,) which is anomalous, (S, K,) and was disapproved by As, and pronounced by him to be post-classical, but he disapproved it only because of its being anomalous, (S,) and he is said to have retracted his assertion of its being post-classical, (TA,) for it is of frequent occurrence in the [classical] language of the Arabs, (S,) in their verses and in the traditions: (IB, TA:) it seems as though formed from the sing. حَائِجَةٌ, (S, K,) which some assert to have been not used; or, accord. to some, it may be pl. of حَوْجَآءُ, changed from the regular form of حَوَاجٍ, [originally حَوَاجِىُ,] like صَحَارٍ, by putting the [elided] ى before the ج, agreeably with what is often done in the language of the Arabs. (TA.) You say, قَضَى حَاجَتَهُ [He accomplished his want]: (TA:) a phrase which signifies [also] he did his business; meaning he eased nature. (ISk, TA.) And خُذْ حَاجَتَكَ مِنَ الطَّعَامِ [Take what thou wantest, or requirest, of the food]. (A.) And فِى نَفْسِى حَاجَةٌ and ↓ حَائِجَةٌ and ↓ حَوْجَآءُ [In my mind is a want]. (AA, TA.) And لِى عِنْدَ فُلَانٍ حَاجَةٌ [I want a thing of such a one]. (TA.) [When the thing wanted, or not wanted, is mentioned, or referred to by a pronoun, the subst. denoting it, or the pronoun referring to it, is preceded by إِلَى, as in the sayings لِى حَاجَةٌ إِلَى كَذَا I have a want of such a thing, and مَا لِى إِلَيْهِ حَاجَةٌ I have not any want of it, and مَا حَاجَتُكَ إِلَيْهِ What is the reason of thy want of it, or thy wanting it?] You say also, وَلَا لَوْجَآءَ إِلَّا قَضَاهَا ↓ مَا بَقِىَ فِى حَوْجَآءُ There remained not in his bosom a want but he accomplished it. (TA.) [The dim. of حَوْجَآءُ is ↓ حُوَيْجَآءُ: whence the saying,] ↓ مَا لِى فِيهِ حَوْجَآءُ وَلَا لَوْجَآءُ ↓ وَلَا لُوَيْجَآءُ وَلَا حُوَيْجَآءُ I have no want, [nor any little want,] with respect to him, or it. (Lh, S, K.) [See also حَوْجَآءُ, below.] In the phrase حُجْ حُجَيَّاكَ [Seek the little thing that thou wantest], it seems that the second and third radical letters of the latter word [originally حُوَيْجَآءَكَ] have been transposed [and that حُجَيْوَآءَكَ has been then changed into حُجَيَّاكَ]. (IDrd, AAF, TA.) — — مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاجَةٍ I left not any act of disobedience to which I was enticed. (TA from a trad. [But see دَاجَةٌ in art. دوج.]) حَوْجَآءُ: see حَاجَةٌ, in four places: — — and see (??) — — You say also, (??) (??) (??) There is not in my bosom any doubt re- (??) him, or it. (Th, S, K.) And لَيْسَ فِى (??) (??) ↓ حُوَيْجَآءُ أَمْرِكَ [There is not (??) of thine affair, or (??) وَلَا لَوْجَآءَ, like the phrase (??) بَيْضَاءُ, i. e. I spoke to him, and he return (??) not a bad word nor a good one. (ISk, S, K.) حُوَيْجَآءُ: see حَاجَةٌ, in two places: — — and see حَوْجَآءُ. — — You say also, خُذْ حُوَيْجَآءَ مِنَ الأَرْضِ Take thou a different and winding road of the land. (K.) حَائِجَةٌ: see حَاجَةٌ, in two places. — — You say also حَاجَةٌ حَوْجَآءُ and ↓ حَاجَةٌ حَائِجَةٌ A great want; a thing much wanted. (TA.) مُحْوِجٌ A man in want, needy, indigent, or poor; (Msb, TA;) [as also ↓ مُحْتَاجٌ:] the pl., by rule, should be مُحْوِجُونَ because it is an epithet applied to a rational being; but the pl. used is مَحَاوِيجُ: some, however, reject this, and assert that it has not been heard [as a classical word]: (Msb:) ISd thinks that محاويج is pl. of ↓ مِحْوَاجٌ, if the latter word have been used: (TA:) the vulgar say مَحَاوِجُ [as pl. of مُحْوِجٌ], meaning مُحْتَاجُونَ. (Mgh.) مِحْوَاجٌ: see the next preceding paragraph. مُحْتَاجٌ: see the next preceding paragraph. حود 1 حَادَ, aor. يَحُودُ, i. q. حَادَ, aor. يَحِيدُ, explained in art. حيد. (K.) 3 تُحَاوِدُهُ الحُمَّى [like تُعَاوِدُهُ] The fever returns to him repeatedly, or time after time. (K.) — — هُوَ يُحَاوِدُنَا بِالزِّيَارَةِ He visits us [repeatedly, or time after times,] during the space of several days. (TA.) حوذ 1 حَاذَ الإِبِلَ, aor. يَحُوذُ, (S, A, L,) inf. n. حَوْذٌ,

(S, L, K,) He drove the camels quickly; (S, L, K;) as also ↓ أَحْوَذَهَا, (S, L,) inf. n. إِحْوَاذٌ: (K:) or violently; (M, L;) like حَازَهَا, inf. n. حَوْزٌ: (L:) or roughly: (B:) or he drove the camels to water; like حازها. (A. TA.) — — Also He collected the camels together to drive them. (L.) — — And حُذْتُ الإِبِلَ and حِذْتُهَا, I mastered, or gained the mastery over, the camels: two forms of the verb mentioned by Zj and IKtt and others, as coordinate to قَالَ and خَافَ. (MF, TA.) And حاذ الحِمَارُ أُتُنَهُ The he-ass gained the mastery over his she-asses, and collected them together; like حازها: (L:) [and so ↓ أَحْوَذَ جَانِبَيْهَا:] Lebeed says, (??) (??) [When they became collected together, and he gained the mastery over their flanks, or] drew them together so that not one of them escaped him, [and brought them to the watering-place, gal- (??) crooked legs; for] by عوج he (??) (S, L.) — — And [hence,] (??) n. as above; (L;) and ↓ إِسْتَحْوَذَ عَلَيْهِ, (S, A, L, K, *) and استحاذ; (S, L;) He overcame, mastered, or gained the mastery over, him, or it: (S, A, L, K:) [like حازهُ.] You say, ↓ استحوذ عَلَى كَذَا He mastered such a thing; gained the mastery over it; gained possession of it. (L.) ↓ استحوذ عَلَيْهِمُ الشَّيْطَانُ [in the Kur [viii. 20] means The devil hath overcome them, or gained the mastery over them: (S, L:) or hath gained the mastery over their hearts: (Th, L:) or hath gained the mastery over them, and inclined them to that which he desired of them: (Msb:) or drove them, having gained the mastery over them. (B.) And ↓ أَلَمْ نَسْتَحْوِذْ عَلَيْكُمْ [in the Kur iv. 140], Did we not acquire the mastery over your affairs, and gain possession of your affection? (S, L:) or did we not gain the mastery over you by befriending and aiding you? (Aboo-Isḥák, L:) or did we not overcome you, and have it in our power to slay you? (Bd.) AZ says that in all verbs coordinate to استحوذ, the original letters of the root may be preserved: that the Arabs say إِسْتَصَابَ and إِسْتَصْوَبَ, and إِسْتَجَابَ and إِسْتَجْوَبَ: and that their doing so is agreeable with a rule constantly obtaining with them. (S.) The grammarians say that he who says حَاذَ, aor. يَحُوذُ, says only استحاذ; and he who says أَحْوَذَ, says in like manner استحوذ. (L.) — — Also حاذ, aor. يَحُوذُ, (L,) inf. n. حَوْذٌ, (L, K,) He guarded, kept, kept safely, protected, took care of, or minded, [a person, or thing;] syn. حَاطَ, (L,) inf. n. حَوْطٌ. (L, K.) And حاذ عَلَيْهِ, (L,) inf. n. حَوْذٌ; (K;) and ↓ أَحْوَذَ, inf. n. إِحْوَاذٌ; (TA:) (??) thighs: pl. آحَاذٌ. (Ham p. 443.) They say, أَنْقَعُ اللَّبَنِ مَاوَلِىَ حَاذَىِ النَّاقَةِ [The most thirstquenching of milk is that which is next to the hinder parts of the two thighs of the she-camel]: i. e., when it is fresh-drawn, without her having been previously sucked by a young one. (TA. [But the first word, there, is انفع, which I regard as a mistranscription.]) حَاذَةٌ: see الحَاذُ, in two places. حَوِيذٌ: see أَحْوَذِىٌّ. طَرَدٌ أَحْوَذُ A quick hunting. (L.) أَحْوَذِىٌّ Quick in journeying, or in pace; one who goes a journey of ten nights in three. (L.) And hence, (tropical:) Quick in everything that he undertakes: quick, sharp, and active in affairs: (L:) active and skilful: (K:) active in a thing by reason of his skilfulness: (AA, S, L:) applied [as meaning active by reason of expertness] to the wing of a bird of the kind called قَطًا, by a poet. (S, L,) namely, Homeyd Ibn-Thowr: (S:) quick in his affairs, who prosecutes them, or carries them on, well: (L:) one who prosecutes, or carries on, affairs in the best manner, by reason of his knowledge thereof: (A:) one who manages things skilfully, well, or thoroughly: (Msb:) ready, or prompt, in affairs, who masters them, and to whom nothing is out of his way, or sphere, or compass; (As, S, L, K;) as also ↓ حَوِيذٌ: (L, * K:) one who overcomes, or masters. (L.) And أَحْوَزِىٌّ signifies the same. (S and K &c. in art. حوز.) — — It is applied by a poet to thick water (مَآءٌ مِنَ الطَّثْرَةِ) as meaning (assumed tropical:) Quick in moving the bowels. (S, L.) حور 1 حَارَ, aor. يَحُورُ, (S,) inf. n. حَوْرٌ and حُؤُورٌ (S, K) and حُورٌ, a contraction of the form next preceding, used in poetry, in case of necessity, (TA,) and مَحَارٌ (S, K) and مَحَارَةٌ (K) and حَوْرَةٌ, (TA,) He, or it, returned, (S, L, K,) إِلَى شَىْءٍ to a thing, and عَنْهُ from it. (L.) — — [Hence,] حار عَلَيْهِ It (a false imputation) returned to him [who was its author; or recoiled upon him]. (TA, from a trad.) — — And حَارَتِ الغُصَّةُ The thing sticking in the throat, and choking, descended; as though it returned from its place. (TA.) — — [And حار, inf. n. حَوْرٌ and حُورٌ, He returned from a good state to a bad.] You say, حار بَعْدَ مَا كَانَ (TA on the authority of 'Ásim, and so in a copy of the S,) He returned from a good state after he had been in that state: (A 'Obeyd, S, * TA:) so says 'Asim: (TA:) or حار بعد ما كَارَ (TA, and so in copies of the S,) He became in a state of defectiveness after he had been in a state of redundance: (TA:) or it is from حار, inf. n. حَوْرٌ, He untwisted his turban: (Zj, TA:) and means (assumed tropical:) He became in a bad state of affairs after he had been in a good state. (TA. [See حَوْرٌ, below.]) — — حَارَ وَبَارَ He became in a defective and bad state. (TA. [Here بار is an imitative sequent; (see حَائِرٌ;) as is also يَبُورُ in a phrase mentioned below.]) — — حار, aor. as above, (Msb,) inf n. حَوْرٌ (S, A, Msb, K) and حُورٌ (S, A, K) and مَحَارَةٌ (S) and مَحَارٌ, (M and TA in art. اول,) It decreased, or became defective or deficient. (S, * A, * Msb, K. * [See also حَوْرٌ, below.]) — — Also, inf. n. حَوْرٌ (TA) and حُورٌ, (S, K,) He perished, or died. (S, * K, * TA.) — — Also, aor. يَحُورُ, inf. n. حَوْرٌ, He, or it, became changed from one state, or condition, into another: and it became converted into another thing. (TA.) — — مَا يَحُورُ فُلَانٌ وَلَا يَبُورُ Such a one does not increase nor become augmented [in his substance] (Ibn-Háni, K *) is said when a person's being afflicted with smallness of increase is confirmed. (Ibn-Háni, TA.) — حار, (TK,) inf. n. حَوْرٌ, (K,) He was, or became, confounded, or perplexed, and unable to see his right course; syn. تَحَيَّرَ. (K, * TK.) [See also art. حير.] — See also 2. — حَوِرَ, aor. حَوَرَ, inf. n. حَوَرٌ; (K;) and حَوِرَتْ, aor. and inf. n. as above; (Msb;) and ↓ احوّر, (K,) inf. n. إِحْوِرَارٌ; (TA;) and احوّرت; (S, K; *) He, (a man, K, TA,) and it, (an eye, S, Msb, K, * TA,) was, or became, characterized by the quality termed حَوَرٌ as explained below. (S, Msb, K, TA.) 2 حوّرهُ, inf. n. تَحْوِيرٌ, He made him, or it, to return. (Zj, K.) — — He (God) denied him, or prohibited him from attaining, what he desired, or sought; disappointed him; frustrated his endeavour, or hope; (K, TA;) and caused him to return to a state of defectiveness. (TA.) — حوّر, inf. n. as above, He whitened clothes, or garments, (S, Msb,) and wheat, or food: (S:) and ↓ حار, (K,) aor. يَحُورُ, inf. n. حَوْرٌ, (TA,) he washed and whitened a garment, or piece of cloth; (K;) but حوّر is better known in this sense. (TA.) — — حوّر عَيْنَ البَعِيرِ, (inf. n. as above, TA,) He burned a mark round the eye of the camel with a circular cauterizing-instrument, (S, K, *) on account of a disorder: because the place becomes white. (TA.) — [He prepared skins such as are called حَوَرٌ: a meaning indicated, but not expressed, in the TA. — — And app. He lined a boot with such skin: see مُحَوَّرٌ.] — Also, (inf. n. as above, TA,) He prepared a lump of dough, and made it round, (S, K,) with a مِحْوَر, (TA,) to put it into the hole containing hot ashes in which it was to be baked: (S, K:) he made it round with a مِحْوَر. (A.) 3 حاورهُ, (A, Mgh, Msb,) and حاورهُ الكَلَامَ, (TA in art. رجع, &c.,) inf. n. مُحَاوَرَةٌ (S, Mgh, K) and حِوَارٌ, (A, Mgh,) He returned him answer for answer, or answers for answers; held a dialogue, colloquy, conference, disputation, or debate, with him; or bandied words with him; syn. جَاوَبَهُ, (S, and Jel in xviii. 35,) and رَاجَعَهُ الكَلَامَ, (A, Mgh, Msb,) or رَاجَعَهُ فِى الكَلَامِ, (Bd in xviii. 32,) or, of the inf. n., مُرَاجَعَةُ النُّطْقِ. (K.) And حاورهُ He vied, or competed, with him, or contended with him for superiority, in glorying, or boasting, or the like; syn. فَاخَرَهُ. (Jel. in xviii. 32.) 4 احار [He returned a thing]. You say, طَحَنَتْ فَمَا أَحَارَتْ شَيْئًا She ground, and did not return (مَا رَدَّتْ) anything of the flour [app. for the loan of the hand-mill:

see حُورٌ, below]. (S, K.) — — احار الغُصَّةَ He swallowed the thing sticking in his throat and choking him; [as though he returned it from its place: see 1: see also 4 in art. حير: and see an ex. voce إِحَارَةٌ.] (TA.) And فُلَانٌ سَرِيعُ الإِحَارَةِ Such a one is quick in swallowing: [said to be] from what next follows. (Meyd, TA.) — — احار, (S, K, &c.,) inf. n. إِحَارَةٌ, (TA,) He returned an answer, or a reply. (Msb, TA.) You say, كَلَّمْتُهُ فَمَا أَحَارَ إِلَيَّ جَوَابًا I spoke to him, and he did not return to me an answer, or a reply. (S, A, * Msb, * K, *) And in like manner, مَا أَحَارَ بِكَلِمَةٍ [He did not return a word in answer, or in reply]. (TA.) — احارت She (a camel) had a young one such as is called حُوَار. (K.) 6 تحاوروا, (Msb, K, &c.,) inf. n. تَحَاوُرٌ, (S, K,) They returned one another answer for answer, or answers for answers; held a dialogue, colloquy, conference, disputation, or debate, one with another; or bandied words, one with another; syn. تَجَاوَبُوا, (S, K,) and تَرَاجَعُوا, (Jel in lviii. & ا,) or تَرَاجَعُوا الكَلَامَ, (Msb, K,) or تَرَاجَعُوا فِى الكَلَامِ. (Bd in lviii. 1.) [And They vied, or competed, or contended for superiority, one with another, in glorying, or boasting, or the like: see 3.] 9 احوّر, (S, K, &c.,) inf. n. اِحْوِرَارٌ, (K,) It (a thing, S, Msb, and the body, TA, and the part around the eye, A, and bread, S, or some other thing, TA) was, or became, white. (S, A, Msb, K.) — — See also 1, last sentence. 10 استحارهُ He desired him to speak [or to return an answer or a reply; he interrogated him]. (S, K.) And استحار الدَّارَ He desired the house to speak [to him; he interrogated the house; as a lover does in addressing the house in which the object of his love has dwelt]. (IAar.) حَوْرٌ inf. n. of حَارَ. (S, A, Msb, K.) [Hence,] نَعُوذُ بِاللّٰهِ مِنَ الحَوْرِ بَعْدَ الكَوْنِ, (TA on the authority of 'Ásim, and so in a copy of the S,) a trad., (TA,) meaning We have recourse to God for preservation from decrease, or defectiveness, after increase, or redundance: (S:) or مِنَ الحَوْرِ بَعْدَ الكَوْرِ, (TA, and so in copies of the S,) meaning as above: (S, TA:) or (assumed tropical:) from a bad state of affairs after a good state; from حَوْرٌ signifying the " untwisting " a turban: (TA:) or from returning and departing from the community [of the faithful] after having been therein; [from حَارَ " he untwisted " his turban, and] from كَارَ " he twisted " his turban upon his head. (Zj, TA. [See also كَوْرٌ.]) حُورٌ ↓ فِى مَحَارَةٍ, (S, K,) and حَوْرٌ, (K,) Deficiency upon deficiency, (S, K,) and return upon return, (TA,) is a prov., applied to him whose good fortune is retiring; (S, K;) or to him who is not in a good state; or to him who has been in a good state and has become in a bad state: (K:) or the saying is, فُلَانٌ حَوْرٌ فِى مَحَارَةٍ ↓ [Such a one is suffering deficiency upon deficiency: حَوْرٌ being used in the sense of حَائِرٌ, like بَوْرٌ in the sense of بَائِرٌ]: so heard by IAar; and said by him to be applied in the case of a thing not in a good state; or to him who has been in a good state and has become in a bad state. (TA.) One says also, البَاطِلُ فِى حَوْرٍ What is false, or vain, is waning and retreating. (TA.) And إِنَّهُ فِى حُورٍ ↓ وَبُورٍ, (K,) or حُورٍ بُورٍ, (K in art. حير,) Verily he is engaged in that which is not a skilful nor a good work or performance: (فِى غَيْرِ صَنْعَةٍ وَلَا إِجَادَةٍ: so in the L: in the K, for احادة is put إِتَاوَةٍ [which is evidently a mistake]: TA:) or he is in a bad state, and a state of perdition: (TA in art. حير:) or in error. (K. [See also بُورٌ: and see بَائِرٌ, in art. بور; where it is implied that بور is here an imitative sequent of حور.]) And ذَهَبَ فُلَانٌ فِى الحَوَارِ ↓ وَالبَوَارُ Such a one went away in a defective and bad state. (L, TA.) — — See also حَوِيرٌ. — What is beneath the [part called] كَوْرٌ of a turban. (K.) — The bottom of a well or the like. (K.) — — Hence, (TA,) هُوَ بَعِيدُ الحَوْرِ (assumed tropical:) He is intelligent; (K;) deep in penetration. (TA.) حُورٌ: see حَوَرٌ, in two places. — Also [app. A return of flour for the loan of a hand-mill; like عُقْبَةٌ (a subst. from أَعْقَبَ) signifying some broth which is returned with a borrowed cooking-pot:] a subst. from احارت in the phrase طَحَنَتْ فَمَا أَحَارَتْ شَيْئًا [q. v. suprà]. (S, K.) حَوَرٌ Intense whiteness of the white of the eye and intense blackness of the black thereof, (S, Msb, K,) with intense whiteness, or fairness, of the rest of the person: (K:) or intense whiteness of the white of the eye and intense blackness of the black thereof, with roundness of the black, and thinness of the eyelids, and whiteness, or fairness, of the parts around them: (K:) or blackness of the whole [of what appears] of the eye, as in the eyes of gazelles (AA, S, Msb, K) and of bulls and cows: (AA, S:) and this is not found in human beings, but is attributed to them by way of comparison: (AA, S, Msb, K:) As says, I know not what is الحَوَرُ in the eye. (S.) — — Also [simply] Whiteness. (A.) — Red skins, with which [baskets of the kind called] سِلَال are covered: (S, K:) [a coll. gen. n.:] n. un. with ة: (S:) pl. حُورَانٌ: (K, TA: in the CK حَوَرَانٌ:) or (so in the TA, but in the K " and ") a hide dyed red: (K, TA:) or red skins, not [such as are termed] قَرَظِيَّة: pl. أَحْوَارٌ: (AHn:) or skins tanned without قَرَظ: or thin white skins, of which [receptacles of the kind called] أَسْفَاط are made: or prepared sheep-skins. (TA.) [In the present day, pronounced حَوْر, applied to Sheep-skin leather.] — A certain kind of tree: the people of Syria apply the name of حَوْرٌ to the plane-tree (دُلْب); but it is حَوَرٌ, with two fet-hahs: in the account of simples in the Kánoon [of Ibn-Seenà], it is said to be a certain tree of which the gum is called كهرباء: (Mgh:) [by the modern Egyptians (pronounced حَوْر) applied to the white poplar:] a certain kind of wood, called البَيْضَآءُ, (K,) because of its whiteness. (TA.) — الحَوَرُ The third star, [e,] that next the body, of the three in the tail of Ursa Major. (Mir-át ez-Zemán, &c. [In the K it is incorrectly said to be the third star of بَنَاتُ نَعْشٍ الصُّغْرَى. See القَائِدُ, in art. قود.]) حَارَةٌ [A quarter of a city or town; generally consisting of several narrow streets, or lanes, of houses, and having but one general entrance, with a gate, which is closed at night; or, which is the case in some instances, having a by-street passing through it, with a gate at each end:] a place of abode of a people, whereof the houses are contiguous: (Msb:) any place of abode of a people whereof the houses are near [together]: (K in art. حير:) a spacious encompassed tract or place; syn. مُسْتَدَارٌ مِنْ فَضَآءٍ: (A:) pl. حَارَاتٌ. (A, Msb.) حِيرَةٌ: see حَوِيرٌ. حَوْرَآءُ fem. of أَحْوَرُ [q. v.]. — — Also A round, or circular, burn, made with a hot iron; (K;) [around the eye of a camel; (see 2;)] so called because its place becomes white. (TA.) حَوَرْوَرَةٌ: see حَوَارِيَّةٌ, under حَوَارِىٌّ. حَوَارٌ: see حَوِيرٌ: — and see حَوْرٌ. حُوَارٌ, (S, K, &c.,) and sometimes with kesr [↓ حِوَارٌ], (K,) but this latter is a bad form, (Yaakoob,) A young camel when just born: (T, K:) or until weaned; (S, K;) i. e. from the time of its birth until big and weaned; (TA;) when it is called فَصِيلٌ: (S:) fem. with ة: (IAar:) pl. (of pauc., S) أَحْوِرَةٌ and (of mult., S) حِيرَانٌ and حُورَانٌ. (S, K.) [Its flesh is insipid: see a verse cited as an ex. of the word مَسِيخٌ.] — — [Hence,] عَقْرَبُ الحِيرَانِ The scorpion of winter; because it injures the حُوَار, (K, TA,) i. e. the young camel. (TA.) حِوَارٌ: see حُوَارٌ: — حَوِيرٌ: and see also حَوِيرٌ. حَوِيرٌ (S, K,) and ↓ حَوِيرَةٌ, (S, and so in some copies of the K,) or ↓ حُوَيْرَةٌ, (so in other copies of the K and in the TA,) and ↓ حَوَارٌ (S, K) and ↓ حِوَارٌ (K) and ↓ مَحُورَةٌ (S, K, TA, in the CK مَحْوُرَةٌ) and ↓ مَحْوَرَةٌ and ↓ مُحَاوَرَةٌ [originally an inf. n. of 3] and ↓ حِيرَةٌ (K) and ↓ حَوْرٌ, (TA,) An answer; a reply. (S, K.) You say, مَا رَجَعَ إِلَيَّ حَوِيرًا, &c., He did not return to me an answer, or a reply. (S.) [See a verse of Tarafeh cited voce مُجْمِدٌ.] حَوِيرَةٌ, or حُوَيْرَةٌ: see what next precedes. حَوَارِىٌّ One who whitens clothes, or garments, by washing and beating them. (S, M, Msb, K.) Hence its pl. حَوَارِيُّونَ is applied to The companions [i. e. apostles and disciples] of Jesus, because their trade was to do this. (S, M, Msb.) [Or it is so applied from its bearing some one or

another of the following significations.] — — One who is freed and cleared from every vice, fault, or defect: [or] one who has been tried, or proved, time after time, and found to be free from vices, faults, or defects; from حَارَ " he returned. " (Zj, TA.) — — A thing that is pure, or unsullied: anything of a pure, or an unsullied, colour: and hence, — — One who advises, or counsels, or acts, sincerely, honestly, or faithfully: (Sh:) or a friend; or true, or sincere, friend: (TA:) or an assistant: (S, Msb, K:) or a strenuous assistant: (TA:) or an assistant of prophets: (K:) or a particular and select friend and assistant of a prophet: and hence the pl. is applied to the companions of Mohammad also. (Zj.) — — A relation. (K.) — — And حَوَارِيَّةٌ A white, or fair, woman; (A;) as also ↓ حَوَرْوَرَةٌ; (T, K;) and so ↓ حَوْرَآءُ, without implying حَوَرٌ of the eye: (TA:) pl. of the first حَوَارِيَّاتٌ: (A:) or this pl. signifies women of the cities or towns; (K;) so called by the Arabs of the desert because of their whiteness, or fairness, and cleanness: (TA:) or women clear in complexion and skin; because of their whiteness, or fairness: (TA:) or women inhabitants of regions, districts, or tracts, of cities, towns, or villages, and of cultivated land: (Ksh and Bd in iii. 45:) or [simply] women; because of their whiteness, or fairness. (S.) حُوَّارَى White, applied to flour: (A, * K:) such is the best and purest of flour: (K, TA:) and in like manner applied to bread: (A:) or whitened, applied to flour; (S;) and, in this latter sense, to any food. (S, K.) [See also سَمِيدٌ: and see مُحَوَّرٌ.] رَجُلٌ حَائِرٌ بَائِرٌ A man in a defective and bad state: (S, TA:) or perishing, or dying. (S.) [See the same phrase in art. حير: see also حَوْرٌ: and see بَائِرٌ, in art. بور; where it is said that بائر is here an imitative sequent of حائر.] — See also مَحَارَةٌ. أَحْوَرُ, (K,) applied to a man, (TA,) Having eyes characterized by the quality termed حَوَرٌ as explained above: (K:) and so حَوْرَآءُ, [the fem.,] applied to a woman: (S, Msb, K: *) pl. حُورٌ. (S, K.) And حُورُ العِينِ, applied to women, Having eyes like those of gazelles and of cows. (AA, S.) Az says that a woman is not termed حَوْرَآء unless Combining حَوَر of the eyes with whiteness, or fairness, of complexion. (TA.) See also حَوَارِيَّةٌ, under حَوَارِىٌّ. — — طَرْفٌ أَحْوَرُ An eye of pure white and black. (A.) — — الأَحْوَرُ A certain star: (S, K:) or (K) Jupiter. (S, K.) — Also (tropical:) Intellect: (ISk, S, K:) or pure, or clear, intellect; like an eye so termed, of pure white and black. (A.) So in the saying, مَا يَعِيشُ بُأَحْوَرَ (tropical:) [He does not live by intellect: or by pure, or clear, intellect]. (ISk, S, A.) أَحْوَرِىٌّ A man (TA) white, or fair, (S, K,) of the people of the towns or villages. (TA.) [See also حَوَارِىٌّ; of which the fem. is applied in like manner to a woman.] مَحَارٌ: see مَحَارَةٌ, in two places. مِحْوَرٌ The pin of wood, or, as is sometimes the case, of iron, on which the sheave of a pulley turns; (S;) the iron [pin] that unites the bent piece of iron which is on each side of the sheave of a pulley, and in which it [the محور] is inserted, and the sheave itself: and a piece of wood which unites (تَجْمَعُ) the sheave of a large pulley [app. with what is on each side of the latter; for it seems to mean here, also, the pivot]: (K:) some say that it is so called because it turns round, returning to the point from which it departed: others, that it is so called because, by its revolving, it is polished so that it becomes white: (Zj:) pl. مَحَاوِرُ. (A.) One says, قَلِقَتْ مَحَاوِرُهُ, meaning (tropical:) His circumstances, (A,) or affair, or case, (K,) became unsettled: (A, K:) from the state of the pin of the sheave of a pulley when it becomes smooth, and the hole becomes large, so that it wabbles. (A.) — — Also A thing (K) of iron (TA) upon which turns the tongue of a buckle at the end of a waist-belt. (K.) — — And An iron instrument for cauterizing [app. of a circular form: see 2]. (K.) — — And The wooden implement (S, K) of the baker, or maker of bread, (S,) with which he expands the dough, (K,) and prepares it, and makes it round, to put it into the hot ashes in which it is baked: (TA:) so called because of its turning round upon the dough, as being likened to the محور of the sheave of a pulley, and because of its roundness. (T.) مَحَارَةٌ: see حَوْرٌ, in two places. — Also A place that returns [like a circle]: or in which a return is made [to the point of commencement]. (K.) — — A mother-of-pearl shell; an oyster-shell: (S, IAth, Msb, K:) or the like thereof, of bone: (S, K:) pl. مَحَاوِرُ and [coll. gen. n.] ↓ مَحَارٌ. (L.) — — And hence, A thing in which water is collected; as also ↓ حَائِرٌ. (IAth.) — — [Hence also,] An oyster [itself]; expl. by دَابَّةٌ فِى الصَّدَفَيْنِ. (L in art. محر.) — — The cavity of the ear; (K;) i. e. the external, deep, and wide, cavity, around the ear-hole; or the صَدَفَة [or concha] of the ear. (TA.) — — The part of the shoulder-blade called its مَرْجِع [q. v.]: (S, K:) or the small round hollow that is in that part of the shoulder-blade in which the head of the humerus turns. (TA.) — — The small round cavity of the hip: and the dual signifies the two round heads [?] of the hips, in which the heads of the thighs turn. (TA.) — — The palate; syn. حَنَكٌ: and without ة, i. e. ↓ مَحَارٌ, the same, of a man: and, this latter, the place, in a beast, where the farrier performs the operation termed تَحْنِيكٌ: (TA:) or the former signifies the upper part of the mouth of a horse, internally: (IAar, TA:) or the inner part of the palate: (Abu-l-' Omeythil, TA:) or, [which seems to be the same,] the portion of the upper part of the mouth which is behind the فِرَاشَة [or فِرَاش]: and the passage of the breath to the innermost parts of the nose: (TA:) or مَحَارَةُ الحَنَكِ signifies the part [of the palate] which is a little above the place where the farrier performs the operation termed تحنيك. (S.) — — The part between the frog and the extremity of the fore part of a solid hoof. (Abu-l-' Omeythil, K.) What is beneath the إِطَار [q. v., app. here meaning the اطار of the hoof of a horse or the like]. (TA.) And The مَنْسِم [i. e. toe, or nail, &c.,] of a camel. (TA.) — A thing resembling [the kind of vehicle called] a هَوْدَج; (K;) pronounced by the vulgar [مَحَارَّة,] with teshdeed: pl. مَحَارَاتٌ (TA) [and مَحَائِرُ, which is often applied in the present day to the dorsers, or panniers, or oblong chests, which are borne, one on either side, by a camel, and, with a small tent over them, compose a هودج]: the [ornamented هودج called the] مَحْمِل [vulgarly pronounced مَحْمَل] of the pilgrims [which is borne by a camel, but without a rider, and is regarded as the royal banner of the caravan; such as is described and figured in my work on the Modern Egyptians]. (Msb.) — I. q. خَطٌّ [A line, &c.]. (K.) — — And i. q. نَاحِيَةٌ [A side, region, quarter, tract, &c.]. (K.) مَحُورَةٌ and مَحْوَرَةٌ: see حَوِيرٌ. مُحْوَرُ القِدْرِ The whiteness of the froth, or of the scum, of the cooking-pot. (S.) — — جَفْنَةٌ مُحْوَرَّةٌ, [in the copies of the K, erroneously, مُحَوَّرَةٌ,] A bowl whitened by [containing] camel's hump, (S, L, K,) or its fat. (A.) مُحَوَّرٌ Dough of which the surface has been moistened with water, so that it is shining. (TA.) [See also 2.] — — أَعْيُنٌ مُحَوَّرَاتٌ, in a verse of El-'Ajjáj, Eyes of a clear white [in the white parts] and intensely black in the black parts. (S.) — A boot lined with skin of the kind called حَوَرٌ. (K.) مُحَوِّرٌ A possessor of [flour, or bread, such as is termed] حُوَّارَى. (TA.) مُحَاوَرَةٌ: see حَوِيرٌ.

حوز

1 حَازَهُ, (S, A, Msb,) aor. يَحُوزُهُ, (Msb,) inf. n. حَوْزٌ and حِيَازَةٌ; (S, A, Msb, K;) as also حَازَهُ, [aor. يَحِيزُهُ,] inf. n. حَيْزٌ; (Msb;) He drew, collected, or gathered, it together; (S, A, Msb, K;) and so ↓ احتازهُ, (TA,) inf. n. إِحْتِيَازٌ; (K;) and ↓ حوّزهُ, inf. n. تَحْوِيزٌ: (TA:) he drew, collected, or gathered, it together (namely, property or wealth &c., TA) to himself; (S, A, Msb;) as also ↓ احتازهُ, (S,) and لِنَفْسِهِ ↓ احتازهُ, (A, TA,) and حَازَهُ إِلَيْهِ, and اليه ↓ احتازهُ. (TA.) You say, عَلَيْكَ بِحِيَازَةِ المَالِ Take thou to the collecting of wealth. (A, TA.) — — حَازَهُ, aor. يَحُوزُهُ, (TA,) inf. n. حَوْزٌ, (K, TA,) He had, held, or possessed, it; had it, or held it, in his possession; had, took, got, obtained, or acquired,

possession, or occupation, of it; (AA, K, * TA; [المَلْكُ, given as an explanation of the inf. n. in the CK, is a mistake for المِلْكُ;]) he took, or received, it; he had it, or took it, to, or for, himself. (AA, TA.) [See حَوْزَةٌ, below. Hence, It comprehended, comprised, or embraced, it.] — — حَازَ الأَرْضَ, inf. n. حَوْزٌ, He took for himself the land, and marked out its boundaries, and had an exclusive right to it. (TA: but only the inf. n. is there mentioned.) — — حَازَ, aor. يَحُوزُ, also signifies [He or] it overcame, conquered, or mastered, [a thing,] as in an instance in art. حز, voce حَزَّازٌ: (Sh, K:) [as also حَاذَ.] — — Also, (A, TA,) inf. n. حَوْزٌ, (K,) (tropical:) He compressed a woman: (A, * K, * TA:) [as though he mastered her.] — — حَازَ الحِمَارُ أُتُنَهُ The he-ass gained the mastery over his she-asses, and collected them together; as also حَاذَهَا. (L in art. حوذ.) — — حَازَ الإِبِلَ, aor. يَحُوزُهَا, (S, A, Msb,) inf. n. حَوْزٌ, (S, K,) He drove the camels gently; (S, Msb, K;) as also حَازَهَا, aor. يَحِيزُهَا, (S, Msb,) inf. n. حَيْزٌ; (S, TA;) and ↓ حوّزها. (TA.) Also He drove the camels vehemently; (K;) and so حازها, aor. يَحِيزُهَا, (TA in art. حيز,) inf. n. حَيْزٌ: (K in art. حيز:) thus bearing two contr. significations: (K:) [as also حَاذَهَا:] you say [also] ↓ أَحِزْهَا, [unless this be a mistranscription for حُزْهَا,] meaning, Drive thou them vehemently. (TA.) Also He drove the camels to water; (A;) and so ↓ حوّزها; (S, A;) [and حَاذَهَا:] or ↓ حوّزها, (As, S, K,) inf. n. تَحْوِيزٌ, (K,) signifies he drove them during the first night to water, (As, S, K,) it being distant from the pasture: (As, S:) because in that night they are driven gently. (TA.) [See also حَوْزٌ, below.] — — حَازَ الشَّىْءَ He removed the thing from its place; put it away; placed it at a distance. (Sh, TA. 2 حوّزهُ: see 1, first sentence: — — and حوّز الإِبِلَ: see 1, in three places. 4 أَحِزِ: see 1. 5 تحوّز He, or it, writhed, or twisted, about, (K, TA,) and turned over and over; (TA;) as also ↓ تحيّز: (K:) or was restless, or unquiet, not remaining still, upon the ground. (Lth, TA.) You say, تحوّزت الحَيَّةُ, and ↓ تحيّزت, The serpent writhed, or twisted, about. (Both in the S; and the latter in the K in art. حيز.) And مَا لَكَ تَتَحَوَّزُ تَحَوُّزَ الحَيَّةِ, and ↓ تَتَحَيَّزُ تَحَيُّزَ الحَيَّةِ, Wherefore dost thou writhe about like the writhing about of the serpent? the latter verb, accord. to Sb, is of the measure تَفَيْعَلَ, from حُزْتُ الشَّىْءَ. (S.) — — He removed, withdrew, or retired to a distance, (A'Obeyd, S, K,) and drew back, (S,) عَنْهُ [or مِنْهُ] from him or it; (TA;) as also ↓ تحيّز; (A'Obeyd, S;) and ↓ انحاز. (A.) You say, دَخَلَ عَلَيْهِ فَمَا تَحَوَّزَ لَهُ عَنْ فِرَاشِهِ He went in to him and he did not move for him from his bed, or mattress. (TK.) And El-Katámee says, (S, TA,) describing an old woman of whom he sought hospitality, and who eluded him, (TA,) مِنِّى خَشْيَةً أَنْ أَضِيفَهَا ↓ تَحَيَّزُ الأَفْعَى مَخَافَةَ ضَارِبِ ↓ كَمَا انْحَازَتِ She (this old woman) retires and draws back from me for fear of my alighting at her abode as a guest [like as the viper turns away in fear of a beater]: or, as some relate the verse, تَحَوَّزُ. (S.) — — He tarried, or loitered: he was slow in rising; as also تحوّس: he desired to rise, and it was tedious to him to do so; as also ↓ تحيّز. (TA.) AA says, تَحَوَّزَ تَحَوُّزَ الحَيَّةِ, [as though meaning, He was slow in rising like as the rising of the serpent is slow: for he adds,] and it is slow in rising when it desires to rise. (S.) 6 تحاوز الفَرِيقَانِ The two parties, or divisions, turned away, each from the other, (S, K,) in war or battle. (S.) 7 إِنْحَوَزَانحاز القَوْمُ The company of men left their appointed station, (S, K, TA,) and place of fighting, (TA,) and turned away to another place. (S, * K, * TA.) You say also, انحاز عَنْهُ He turned away from him: (S, K:) and انحاز إِلَيْهِ he turned to, or towards, him; and he joined himself to him. (Har pp. 122 and 326.) You say of friends, انحازو عَنِ العَدُوِّ, and حَاصُوا; [They turned away from the enemy;] and of enemies, إِنْهَزَمُوا, and وَلَّوْ مُدْبِرِينَ. (S, TA.) Or انحاز signifies He separated himself from others that he might be with those who were fighting. (Aboo-Is-hák, TA.) And انحاز الرَّجُلُ إِلَى القَوْمِ signifies the same as ↓ تحيّز إِلَيْهِمْ [The man turned, removed, withdrew, or retired, or he joined himself, to the company of men]. (Msb.) See 5, in two places. — — انحاز عَلَى الشَّىْءِ [for عن, in the TA, I have substituted على, as the former is apparently a mistranscription] He drew himself together, and fell to the thing; expl. by ضَمَّ بَعْضَهُ عَلَى بَعْضٍ وَأَكَبَّ عَلَيْهِ. (TA.) 8 احتازهُ: see حَازَهُ, in four places, first sentence. Q. Q. 2 تَحَيَّزَ, [originally تَحَيْوَزَ,] of the measure تَفَيْعَلَ, (Sb, S, TA,) [from حَيِّزٌ, originally حَيْوِزٌ,] He turned aside to a حَيِّز [or place, &c.]. (Mgh.) You say also تحيّز المَالُ [The property, or the camels or the like,] became drawn, collected, or gathered, together; or drew, collected, or gathered, themselves together; to a حَيِّز. (Msb.) — — See also 5, throughout; and see 7. حَوْزٌ inf. n. of 1 [q. v.]. — — فِى حَوْزِهِ: see حَوْزَةٌ. — A place of which a man takes possession, (TA,) and around which a dam (مُسَنَّاةٌ) is made: (K, TA:) pl. أَحْوَازٌ. (TA.) — — حَوْزُ الدَّارِ: see حَيِّزٌ. — لَيْلَةُ الحَوْزِ The first night during which camels repair towards the water (As, S, K) when it is distant from the pasture: (As, S:) because they are driven gently that night: but when their faces are turned towards the water and they are left to pasture that night, the night is called لَيْلَةُ الطَّلَقِ. (TA.) One says to a man, when he holds back respecting an affair, دَعْنِى مِنْ حَوْزِكَ وَطَلْقِكَ (assumed tropical:) [Let me alone and cease from this and that discursion of thine]. (TA.) And one says also, طَوَّلَ عَلَيْنَا فُلَانٌ بِالْحَوْزِ وَالطَّلَقِ قَبْلَ القَرَبِ (assumed tropical:) [Such a one was prolix, or tedious, to us with this and that discursion before coming to the point]. (TA.) — — حَوْزٌ is also used as an epithet; though properly an inf. n.: you say, سَوْقٌ حَوْزٌ [A gentle driving: or a vehement driving]. (TA.) حَوْزَةٌ i. q. حَيِّزٌ, as pointed out in two places below. (S, Msb, &c.) — — [Hence,] (assumed tropical:) A thing that is in one's possession or occupation; a thing that is one's property: so in the saying of a certain woman, وَأَحْمِى حَوْزَةَ الغَائِبِ (assumed tropical:) And I guard from encroachment the property of the absent: meaning her فَرْج, which was the property of her husband by the marriage-contract: whence it appears that, if this saying be the only ground upon which Az has asserted that one of the significations of حَوْزَةٌ is the فَرْج of a woman, [as is also said in the K,] his assertion requires consideration; for a woman's فرج is her own when she has no husband; and when she is married, it is her husband's property. (L, TA.) You say also, صَارَفِى حَوْزَتِهِ, and ↓ فِى حَوْزِهِ, [and ↓ فِى حَيِّزِهِ,] It became in his possession, or occupation. (L, TA.) And فُلَانٌ مَانِعٌ حَوْزَتَهُ (assumed tropical:) Such a one defends, or guards, from encroachment, or invasion, or attack, what is in his حَيِّز [or place; meaning, in his possession or occupation]. (TA.) In like manner, a poet says, حَمَى حَوْزَاتِهِ فَتُرِكْنَ قَفْرًا He guarded from encroachment his tracts of pasture-land [so that they were left deserted]. (Fr, TA.) And it is said in a trad., فَحَمَى حَوْزَةَ الإِسْلَامِ (tropical:) And he defended, or protected, or guarded, from encroachment, or invasion, or attack, the limits, [meaning, what the limits comprised, i. e., the territory,] and the tracts, or regions, of El-Islám [meaning, of the Muslims]. (TA.) حَوْزَةُ المُلْكِ signifies [in like manner] بَيْضَتُهُ [i. e. (assumed tropical:) The seat of regal power: or the heart, or principal part, of the kingdom]. (S, K.) — — (assumed tropical:) Nature; or natural disposition, temper, or other quality or property; (K, TA;) whether good or evil. (TA.) حَيِّزٌ, (S, Mgh, Msb,) of the measure فَيْعِلٌ, (Mgh, Msb,) from الحَوْزُ, (S, * Mgh,) as signifying "the drawing, collecting, or gathering, together," (Mgh,) originally حَيْوِزٌ, (TA,) and also contracted into حَيْزٌ, (S, Msb, TA,) like هَيِّنٌ and هَيْنٌ, and لَيِّنٌ and لَيْنٌ; (S, TA;) [The continent, or container, or receptacle, of anything; like بَيْضَةٌ; as also ↓ حَوْزَةٌ, q. v.:] any place in which a thing is:

(Mgh:) in scholastic theology, the imaginary portion of space occupied by a thing having extent, as a body; or by a thing not having extent, as an indivisible atom: in philosophy, the inner surface of a container, which is contiguous [in every part] to the outer surface of the thing contained: and [hence,] الحَيِّزُ الطَبِيعِىُّ [the proper natural place of a thing;] that in which the nature of a thing requires it to be. (KT.) — — A quarter, tract, region, or place, considered relatively, or as part of a whole; or a part, or portion, of a place; syn. نَاحِيَةٌ; (S, Mgh, Msb;) as also ↓ حَوْزَةٌ: (S, Msb, K:) so the authors on practical law mean by حَيِّزٌ; such, for instance, as a room, or an apartment, of a house: (Mgh:) pl. أَحْيَازٌ, (S, Msb, TA,) which is extr., (TA,) being from the contracted form [حَيْزٌ]: (Msb:) by rule it should be أَحْوَازٌ, (Az, Msb, TA,) like أَمْوَاتٌ, pl. of مَيِّتٌ [and مَيْتٌ]: (Az, TA:) or by rule [if from the uncontracted form حَيِّزٌ] it should be حَيَائِزُ, with hemz, accord. to Sb; or حَيَاوِزُ, with و, accord. to Abu-l-Hasan. (TA.) حَيِّزُ الدَّارِ, (S, Msb, TA,) as also ↓ حَوْزُ الدّارِ, (TA,) signifies What is annexed to the house, (S, TA,) or appertains thereto, (Msb,) of the مَرَافِق (S, Msb, TA) and مَنَافِع (TA) and نَوَاحٍ; (Msb;) [i. e., of the conveniences thereof, such as the privy and the kitchen and the like, and other parts or apartments;] such are termed collectively أَحْيَازُ الدَّارِ; (Msb;) and each part or apartment (نَاحِيَة), by itself, is termed حَيِّزٌ. (TA.) — — [Hence the saying,] أَنَا فِى حَيِّزِهِ وَكَنَفِهِ (tropical:) [I am in his quarter and protection]. (A, TA.) — — [And hence also the saying,] فِى حَيِّزِ التَّوَاتُرِ (tropical:) In the manner, and place, of [that kind of transmission which is termed] التواتر [which is “ transmission by such a number of persons as cannot be supposed to have agreed to a falsehood: ” as explained in the Mz, 3rd نوع]. (Mgh.) — — And صَارَ فِى حَيِّزِهِ: see حَوْزَةٌ. — — [And عَلَى حَيِّزِهِ By himself or itself.] الإِثْمُ حَوَّازُ القُلُوبِ: see حَزَّازٌ, in art. حز. أَوْ مُتَحَيِّزًا إِلَى فِئَةٍ, in the Kur [viii. 16], signifies Or turning aside to a different company of the Muslims: (Mgh, Msb: *) or the meaning is, or separating themselves from others to betake themselves to [a different company of] those engaged in fighting. (Aboo-Is-hák, TA.) The original form of مُتَحَيِّزٌ is مُتَحَيْوِزٌ. (TA.) قِطْعَةٌ مِنَ الأَرْضِ مُسْتَحِيزَةٌ [A portion of the earth, or of land, comprehended within certain limits]. (M and K in art. بلد.) 1 حوش حَاشَ الصَّيْدَ, (S, A, K,) aor. يَحُوشُ, (S,) inf. n. حَوْشٌ and حِيَاشٌ, (TA,) He came around the chase, or game, to turn it towards the snare; (S, A, K;) as also ↓ أَحَاشَهُ, and ↓ أَحْوَشَهُ, (S, K,) inf. n. إِحَاشَةٌ and إِحْوَاشٌ. (TA.) — — حُشْتُ عَلَيْهِ الصَّيْدَ I aided him to hunt, or catch, the chase, or game; as also ↓ أَحَشْتُهُ عليه, and ↓ أَحْوَشْتُهُ عليه, and أَحْوَشْتُهُ إِيَّاهُ, on the authority of Th: (TA:) and حَاشَ عَلَيْهِ الصَّيْدَ He scared the chase, or game, towards him, and drove and collected it to him; as also ↓ احاشهُ. (TA.) — — حَاشَ الذِّئْبُ الغَنَمَ The wolf drove along the sheep or goats. (TA.) — — حَاشَ الإِبِلَ He collected together, and drove, the camels. (S, K.) — — حَاشَهُ, inf. n. حَوْشٌ, also signifies [simply] He collected it; drew it together. (TA.) [See also 2.] — — هُوَ يَحُوشُ الطَّعَامَ, (A,) inf. n. حَوْشٌ, (K,) He eats from the sides of the food so as to consume it: (A, K:) from IF. (TA.) — [See also 7.] 2 حوّش, (TA,) inf. n. تَحْوِيشٌ, (K,) He collected several things: or collected much. (K, * TA.) [See also 1.] 3 حاوش البَرْقَ He turned aside from the place of the rain of the lightning, whichever way it turned. (Ibn-'Abbád, K.)— — Hence, (TA,) حَاوَشَهُ, (A,) inf. n. مُحَاوَشَةٌ, (TA,) He circumvented him: or he endeavoured to induce him to turn, or incline, or decline; or endeavoured to turn him by deceit, or guile: syn. دَاوَرَهُ: (A, TA: *) in war, and in litigation or contention [&c.]. (TA.) You say, ظَلِلْتُ أُحَاوِشُهُ وَأُحَاوِتُهُ حَتَّى فَعَلَ [I continued during the day to circumvent him, or to endeavour to induce him to turn, &c., and to delude him, or act towards him with artifice, like a fish in the water, until he did what I desired: see also what next follows]. (A.) — — [And hence,] حَاوَشْتُهُ عَلَيْهِ I excited, incited, urged, or instigated, him to do it. (Ibn-'Abbád, A, * Sgh, K.) [It is indicated in the A that in the ex. immediately preceding this, أُحَاوِشُهُ may also be rendered agreeably with this explanation.] 4 احاش الصَّيْدَ, and أَحْوَشَهُ: see 1, in five places. 5 تحوّش القَوْمُ عَنّى The people, or company of men, removed, withdrew, or retired to a distance, from me. (S, K. *) And تحوّش عَنِ القَوْمِ He removed, &c., from the people, or company of men. (TA.) — — تحوّشت مِنْ زَوْجِهَا She became forlorn of her husband; syn. تَأَيَّمَتْ. (Sgh, K.) — — تحوّش He felt, or had a sense of, or was moved with, shame, or shyness, or bashfulness. (AA, K.) 6 تَحَاوَشَ see 8. 7 انحاش عَنْهُ He took fright, and fled from him; or was averse from him; and shrank from him; (S, * K;) and was frightened at him; and was moved by him. (TA.) [In the TA it is here added, that this verb is quasi-pass. of الحَوْشُ in the sense of النَّفَارُ; but this seems to indicate that a copyist has written النفار by mistake for الإِنْفَارُ, which is a syn. of the inf. n. of 1 in a sense explained above: so that انحاش signifies He became scared, or the like.] Hr mentions this verb in art. حيش; but it belongs to the present art. (IAth.) You say, زَجَرَهُ فَمَا انْحَاشَ لِزَجْرِهِ He chid him (meaning a wolf or other animal) but he did not take fright and flee, &c., at his chiding. (TA.) And مَا يَنْحَاشُ فُلَانٌ مِنْ شَىْءٍ, (S, A, *) and لِشَىْءٍ, and مِنْ فُلَانٍ, (TA,) Such a one is not moved by, and does not care for, or regard, anything, (S, A, TA,) and such a one. (TA.) — — انحاشت الإِبِلُ The camels became collected together. (Har p. 130.) 8 احتوش القَوْمُ الصَّيْدَ, (S, Msb, K,) and, more commonly, بِالصَّيْدِ, (Msb,) The people, or company of men, encompassed, or surrounded, the chase, or game: (Msb:) or scared it, one, or one party, to another: (S, K:) the و remaining here unchanged as it does in اِجْتَوَرُوا. (S.) And احتوشو فُلَانًا (A, TA) They encompassed, or surrounded, such a one: (A:) or they made such a one to be in the midst of them; (TA;) as also احتوشوا عَلَيْهِ, (S, K,) [and احتوشوا حَوَالَيْهِ, (M and O in art. حول,)] and ↓ تحاوشوهُ, (K,) or تحاوشوهُ بَيْنَهُمْ. (TA.) — — Hence the phrase احتوش الدَّمُ الطُّهْرَ (assumed tropical:) [The blood invaded from every quarter the state of pureness]; as though the blood encompassed the pureness, and enclosed it on either side. (Msb.) [Alluding to the collecting of the blood about the uterus previously to menstruation.] حَاشَ لِلّٰهِ i. q. تَنْزِيهًا لِلّٰهِ. One should not say حَاشَ لَكَ, but حَاشَاكَ, and حَاشَى لَكَ. (S, K.) [See these phrases explained in art. حشى.] حَوْشٌ A thing resembling [the kind of enclosure, made of trees or of wood, &c, for camels or sheep or goats, called] a حَظِيرَة: a word of the dial. of El-'Irák. (Sgh, K.) — — Applied by the people of Egypt to The court (فِنَآء) of a house: (TA:) [and to any court, or enclosure, surrounded by dwellings or the like, or by these and walls, or by walls alone: pl. of pauc. أَحْوَاشٌ, and of mult. حِيشَانٌ.] حُوشٌ: and الحُوشُ: see the next paragraph, in four places. حُوشِىٌّ Wild; untamed; undomesticated; uncivilized; unfamiliar; syn. وَحْشِىٌّ. (S, Msb.) — — Applied to a man, (tropical:) Wild; uncivilized; unfamiliar; (A;) unsociable; that does not mix with others. (S, A.) — — Applied to a camel, or other [animal], Wild: (K:) [or] the epithet thus applied is tropical; (A, TA;) and what are thus called, (K,) or الإِبِلُ الحُوشِيَّةُ [the camels termed حوشيّة], (S, A, Msb,) are so named from ↓ الحُوشُ, the appellation of certain stallions of the camels of the jinn, or genii, which covered some of the she-camels of Arabs, (IKt, S, A, Msb, K,) as they assert, (S, K,) namely, of the she-camels of Mahrah, (K,) meaning the Benoo-Mahrah-Ibn-Heydán, (TA,) and the offspring were the camels called النَّجَائِبُ المَهْرِيَّةُ, (Msb, TA,) which scarcely ever become tired; and the like of this is said by AHeyth: (TA:) it is also said that ↓ الحُوشُ, (S, K,) from which the epithet above mentioned, thus applied, is a rel. n., (TA,) is the country of the jinn, (S, K,) beyond the sands of Yebreen, which no man inhabits: (S:) or an appellation of certain sons of the jinn,

whose country is called بِلَادُ الحُوشِ by Ru-beh: (TA:) or it is like الوَحْش: (Msb:) or إِبِلٌ حُوشِيَّةٌ means camels of the jinn: or wild camels; (TA;) as also ↓ حُوشٌ: (S:) or camels not completely broken or trained, because of their unyielding spirit. (TA.) — — Hence, (A,) رَجُلٌ حُوشِىُّ الفُؤَادِ, (A,) or ↓ الفُؤَادِ حُوشُ, (S, K,) (tropical:) A man acute, or sharp, in intellect. (S, * A, K, * TA. *) — — You say also, كَلَامٌ حُوشِىٌّ (tropical:) Strange, uncouth, unusual, extraordinary, or unfamiliar, speech; such as is difficult to be understood; (Msb, K, TA;) i. q. وَحْشِىٌّ; (S, A;) [opposed to فَصِيحٌ:] and in like manner, لَفْظَةٌ حُوشِيَّةٌ a word, or phrase, that is strange, uncouth, unusual, &c.; as also لَفْظَةٌ وَحْشِيَّةٌ, and غَرِيبَةٌ, and شَارِدَةٌ; all opposed to لَفْظَةٌ فَصِيحَةٌ. (Mz, 13th نوع.) — — And لَيْلٌ حُوشِىٌّ (tropical:) A night that is dark (A, K) and terrible. (A, TA.) حُوشِيَّةٌ [Wildness; and the like; the quality of that which is termed حُوشِىّ:] (tropical:) unsociableness of disposition; or the quality of not mixing with others; in a man. (S.) مُحْتَوَشٌ Encompassed, or surrounded. (Msb.) حوص 1 حَاصَهُ, (A, TA,) aor. يَحُوصُ, (A, K,) inf. n. حَوْصٌ (S, A, Mgh, K) and حِيَاصَةٌ, (A, TA,) He sewed it, or sewed it up or together; (S, * A, Mgh, * K, TA;) namely, a garment, or piece of cloth: (A, TA:) or he sewed it with stitches far apart: (IB, TA:) or he sewed it without a patch; and only said of a skin, or of skin, and of a camel's foot. (TA.) Hence the prov., إِنَّ دَوَآءَ الشَّقِّ أَنْ تَحُوصَهُ [Verily the remedy for the rent is that thou sew it up]. (A, K.) [And hence the saying,] لَأَطْعَنَنَّ فِى حَوْصِهِمْ (S, A) (tropical:) I will assuredly mar what they have repaired: (A:) or I will assuredly make a hole in what they have sewed up, and I will assuredly mar what they have repaired. (S, IB.) Or لَأَطْعَنَنَّ فِى حَوْصِكَ (tropical:) I will assuredly circumvent thee, (لَأَكِيدَنَّكَ [so in copies of the K, and in the TA, but in the CK, erroneously, لَاَكْبِدَنَّكَ,]) and I will assuredly labour for thy destruction. (AZ, K.) And it is said in a prov., طَعَنَ فِى حَوْصِ أَمْرٍ لَيْسَ مِنْهُ, (K,) and فِى شَىْءٍ, and ↓ حُوصَى أَمْرٍ, and ↓ حُوصِ أَمْرٍ, (Yoo, K,) (tropical:) He laboured at that which he could not do well, and tasked himself to do that with which he had no concern. (ISh, K.) Or طَعَنْتَ فِى حَوْصِ أَمْرٍ لَسْتَ مِنْهُ فِى شَىْءٍ (tropical:) Thou hast spoken of a thing with which thou hast no concern. (A.) You say also, قَبْلَ أَنْ أَدْخُلَ حَوْصِ النَّاسِ أَطْمَعُ فِى ضَرْبِهِمْ (tropical:) Before I penetrate into the case of the people, and test them, I am ambitious of smiting them. (A.) And مَا طَعَنْتَ فِى حَوْصِهِ (tropical:) Thou hast not attained the object of thy desire [with respect to him or it: or perhaps the right reading is حَوْصِكَ, in which case the addition which I have made should be omitted]. (IB, as quoted in the L and TA.) — — حُصْتُ عَيْنَ البَازِى, (S,) or عَيْنَ الصَّقْرِ, (A,) aor. as above, and inf. n. of both the forms mentioned above, (S,) [He seeled the falcon, or hawk; closed its eyes by running a thread through their lids.] — — حَاصَ سِقَآءَهُ He closed a rent in his skin for water or milk by inserting into it two pieces of stick or wood; not having a سِرَاد with which to sew it. (TA.) — — حَوْصٌ also signifies The making a coarctation between two things; (S, K;) and so حِيَاصَةٌ. (K.) You say حَاصَ بَيْنَهُمَا [He contracted the space between them; meaning two things]. (TK.) — حَوِصَتْ عَيْنُهُ, (A, Msb,) aor. تَحْوَصُ, inf. n. حَوَصٌ, (Msb,) His eye was, or became, narrow, or contracted, in its outer angle. (A, Msb.) [But see حَوَصٌ below.] And حَوِصَ, (S, K,) aor. حَوَصٌ, (TA,) said of a man, (S,) he had, in his eye, or eyes, what is termed حَوَصٌ [as explained below]. (S, K.) [See also حَوِصَتْ عَيْنُهُ.] 3 هُوَ يُحَاوِصُ فُلَانًا He looks at such a one from the outer angle of his eye, concealing [his doing] that. (S.) [See also 6: and see خَاوَصَ.] 6 تحاوص إِلَى الشَّمْسِ i. q. اِسْتَوْضَحَهَا [app. He blinked at the sun; or looked at it contracting his eyelids]. (A in art. وضح.) [See also 3: and see تَخَاوَصَ.] 8 احتاصت Her (a camel's) vulva was, or became, impervious to the virga, or nervus, of the stallion: you should not say حَاصَتْ. (TA.) And احتاصت رَحِمُهَا دُونَ الفَحْلِ Her (a camel's) vulva was rendered impervious to the virga, or nervus, of the stallion, by her having a ring tied over it, i. e., over her vulva. (L, K, * TA. *) — — احتاص (assumed tropical:) He was prudent, and guarded himself. (Sgh, K.) حُوصٌ syn. with حَوْصٌ: see 1. حَوَصٌ Narrowness, or contraction, of the outer angle of the eye, (S, Msb, and so in some copies of the K,) or eyes, (as in some copies of the K and in the TA,) as though they were sewed up; (TA;) or one of them: (K:) or narrowness, or contraction, of one of the eyes, (Lth, S, Mgh, TA,) exclusively of the other: (Lth, Mgh, TA:) or, as Az says, accord. to all of them, narrowness, or contraction, in both of the eyes: (Mgh, TA:) or in the slit of the eye. (TA.) — — See also أَحْوَصُ. حُوصَى syn. with حُوصٌ and حَوْصٌ: see 1. حِوَاصٌ A wooden implement with which one sews. (Fr, Sgh, K.) حِيَاصَةٌ, originally حِوَاصَةٌ, (K, &c.,) A strip, or thong, of leather, in the girth: or a long strip, or thong, of leather: (TA:) or a strip, or thong, of leather, with which the girth of a horse's saddle is tied: (K:) or the girth of a beast. (T, TA.) This is the primary signification: and sometimes it is used to signify — — Anything with which a man binds his waist: [particularly, in modern usage, a kind of girdle, zone, or waistbelt, which is fastened round the waist with a buckle or clasp; worn by men and by women; and when worn by wealthy women, generally adorned with jewels &c., and having two plates of silver or gold, also generally jewelled, which clasp together: in earlier post-classical times, it is described as being of silver, and of gold: (see Dozy's " Dict. des Noms des Vêtements chez les Arabes," pp. 145-7:) pl. حَوَائِصُ:] of the dial. of Syria. (TA.) — — [See also another application of this word voce حُرْدِىٌّ.] حَائِصٌ, applied to a she-camel, Whose vulva is impervious to the virga, or nervus, of the stallion; (S, TA;) like رَتْقَآءُ applied to a woman; (Fr, S, K;) as also حَائِصَةٌ and ↓ مُحْتَاصَةٌ: (TA:) and ↓ حَوْصَآءُ, applied to the same, (assumed tropical:) having a narrow, or contracted, vulva: (IAar, TA:) and ↓ مُحْتَاصَةٌ, applied to the same, also signifies having her vulva rendered impervious to the virga, or nervus, of the stallion, by its having a ring tied over it. (L, K, * TA. *) أَحْوَصُ A man having in his eye, or eyes, what is termed حَوَصٌ [as explained above]: (S, A, Mgh, Msb, K:) or having a narrowness, or contraction, in his eyes: (Az, TA:) fem. حَوْصَآءُ: (S, Msb:) pl., when it is used as an epithet, حُوصٌ; but when it is used as a [proper] name, أَحَاوِصُ: (Msb:) and ↓ حَوَصٌ, for ذُوُو حَوَصٍ, is used as syn. with حُوصٌ, meaning having small eyes. (IAar.) The fem. is also applied to the eye itself, (A, TA,) signifying, Narrow in its slit, whether it be sunken or prominent. (TA.) — — For another application of the fem., see حَائِصٌ. — — بِئْرٌ حَوْصَآءُ (tropical:) A narrow well. (A, TA. *) مُحْتَاصَةٌ: see حَائِصٌ, in two places. حوض 1 حَاضَ المَآءَ, (A, K,) aor. يَحُوضُ, inf. n. حَوْضٌ, (TA,) He collected the water: (A, K:) and, as also ↓ حَوَّضَهُ, inf. n. تَحْوِيضٌ, he guarded it, or took care of it: (TA:) and ↓ the latter, he made for it a حَوْض [q. v.], or place in which to collect. (TA.) — — Also حَاضَ, (S, TA,) or حَاضَ حَوْضًا, (A, K, [unless by this be meant that حَوْضٌ is the inf. n.,]) aor. as above, (S, TA,) and so the inf. n., (S,) He made a حَوْض; (S, A, K;) as also ↓ حوّض, inf. n. as above; (TA;) and ↓ احتاض, inf. n. اِحْتِيَاضٌ. (Th, TA.) You say, ↓ حوّض لِإِبِلِهِ [He made a حَوْض for his camels]: and also ↓ حِيَاضًا تحوّضوا [They made حياض, pl. of حَوْضٌ]. (A.) 2 حَوَّضَ see 1, in four places. — — أَنَا أُحَوِّضُ حَوْلَ ذٰلِكَ الأَمْرِ (tropical:) I have within my compass, or power, and care, that thing, or affair; expl. by أَدُورُ حَوْلَهُ: (S, A, O, L, K: *) like أَحَوِّطُ: mentioned by Yaakoob: from مُحَوَّضٌ, explained below: (S:) in the K, [هٰذَا is put in the place of ذٰلك, and] لَكَ is erroneously put for حول. (TA.) You say also, فُلَانٌ يَحَوِّضُ حَوْلَ فُلَانَةَ (tropical:) Such a man has within his power and care such a female, (يَدُورُ حَوْلَهَا,) and toys,

dallies, wantons, or holds amorous converse, with her. (A, TA.) 5 تَحَوَّضَ see 1. 8 إِحْتَوَضَ see 1. 10 اِسْتَحْوَضَ It (water) collected, or became collected: (S:) or made for itself a حَوْض. (O, L, K.) حَوْضٌ [A watering-trough or tank, for beasts &c., generally constructed of stones cemented and plastered with mud, and made by the mouth of a well; and any similar receptacle for water;] a place in which water collects, or is collected: (Msb, * TA:) accord. to some, from حَاضَتِ المَرْأَةُ; (K, TA;) [see art. حيض;] because the water flows to it; for, says Az, the Arabs put و in the place of ى, and ى in that of و: (TA:) accord. to others, from حَاضَ المَآءَ, explained above: (K, TA:) and ↓ مُحَوَّضٌ signifies the same: (TA:) pl. [of pauc.] of the former, أَحْوَاضٌ and [of mult.] حِيَاضٌ, (S, Msb, K,) originally حِوَاضٌ, (Msb;) and حِيضَانٌ. (TA; and in a copy of the S in the place of حِيَاضٌ, which is the form given in other copies.) — — حَوْضُ الرَّسُولِ [The pool of the Apostle, meaning Mohammad;] that of which the Apostle's people will be given to drink on the day of resurrection: [or] i. q. الكَوْثَرُ, q. v. (TA.) AZ mentions the saying سَقَاكَ اللّٰهُ بِحَوْضِ الرَّسُولِ (A, * TA) and مِنْ حَوْضِهِ (TA) [May God give thee to drink from the pool of the Apostle]. — — حَوْضُ الحِمَارِ is an expression of revilement, signifying (tropical:) مَهْزُومُ الصَّدْرِ [lit. Depressed in the breast, or bosom; app. meaning narrow-minded; or illiberal; or niggardly]. (Sgh, K.) — — حَوْضُ المَوْتِ (tropical:) i. q. مُجْتَمَعُهُ [app. meaning The place where death is met; where the draught thereof is drunk]: so termed by way of simile: pl. as above. (TA.) — — اِنْصَبَّ عَلَيْهِمْ حَوْضُ الغَمَامِ and حِيَاضُهُ (tropical:) [The reservoir of the clouds, and the reservoirs thereof, poured forth upon them]. (A, TA.) — — مَلَأَ حَوْضَ أُذُنِهِ بِكَثْرَةِ كَلَامِهِ (tropical:) He filled the concha (صَدَفَة) of his ear with the abundance of his speech. (A, TA.) مُحَوَّضٌ A thing like a حَوْض, made to a palmtree, that it may imbibe therefrom; (S, K;) a thing that is made around a tree, in the form of the شَرَبَة, q. v. (M, TA.) See also حَوْضٌ. حوط 1 حَاطَ بِهِ, aor. يَحُوطُ: see 4, in three places. — — حَاطَهُ, (S, Msb, K,) aor. as above, (S, Msb,) inf. n. حَوْطٌ (S, Msb, K) and حِيطَةٌ and حِيَاطَةٌ, (S, K, TA, [the second and third, in the CK, erroneously, with fet-h to the ح, the former of them being expressly said in the S and TA, and the latter also in the TA, to be with kesr, and both being shown in the S to be originally with و, i. e. حِوْطَةٌ and حِوَاطَةٌ,]) and حِيَاطٌ is used in poetry for the last of these; (TA;) and ↓ حوّطهُ, (K,) inf. n. تَحْوِيطٌ; (TA;) and ↓ تحوّطهُ; (K, TA; [omitted in the CK;]) He guarded, kept, kept safely, protected, or took care of, him, or it; (S, Msb, K, TA;) he defended him, or it; (TA;) he paid frequent attention to him, or it; (K, TA;) he minded, or was regardful of, the things that were for his, or its, good. (TA.) You say, لَا زِلْتَ فِى حِيَاطَةِ اللّٰهِ Mayest thou not cease to be in the protection of God. (TA.) And مَعَ فُلَانٍ حِيطَةٌ لَكَ There is with such a one compassion and affection for thee: you should not say عَلَيْكَ. (S.) And أَحُوطُ عِرْضِى [I guard, or defend, or take care of, my honour, or reputation]. (TA.) And أَخَاهُ هُوَ يَتَحَوَّطُ ↓ He takes care of, or pays frequent attention to, his brother; and undertakes, or superintends, or manages, his affairs. (TA.) And حَاطَهُمْ قَصَآءَهُمْ and بِقَصَائِهِمْ He fought in their defence. (TA.) [But this is generally meant ironically.] When an affliction befalls thee, and thy brother does not guard thee, or defend thee, and does not aid thee, one says [to thee], حَاطَكَ الفَضَآءَ [so in the TA, app. a mistranscription for القَصَآءَ or القَصَا, with which, however, it is nearly syn.,] which is used ironically; i. e. He guarded thee, or defended thee, in a distant quarter; meaning, (tropical:) he did not guard thee, or defend thee; for he who guards, or defends, his brother, draws near to him, and supports him, or aids him. (A, TA.) [See also 1 in art. حبو.] You say also, حَاطُونَا القَصَآءَ, (K,) or القَصَا, (TK,) [both are said to be correct in the TA in art. قصو, on the authority of Ibn-Wellád,] in some of the copies of the K with ف and ض, and in some with ف and ض, the latter unpointed, and so in [a copy of] the A, (TA,) (tropical:) They retired to a distance from us, they being around us, and we not being distant from them, had they desired to come to us. (K, TA.) And حُطْنِى القَصَا (tropical:) Retire thou to a distance from me; (Ibn-Wellád, and K in art. قصو;) as also القَصَآءَ. (Ibn-Wellád, and TA in that art.) And لَأَحُوطَنَّكَ القَصَا وَلَأَغْزُوَنَّكَ بِالعَصَا, in each case with the short & ا, meaning I will assuredly leave thee, and not go near thee; [and I will assuredly go against thee to fight thee with the staff.] (Ks, TA in art. قصو.) حُطْ حُطْ means Take thou care of the tie of kindred, and preserve it. (IAar, K. *) It also signifies Deck thou the boys (الصِّبْيَة) [in the CK الصَّبِيَّة the girl]) with the حَوْط [for preservation from the evil eye]. (IAar, K.) And حُوطُوا غُلَامَكُمْ Deck ye your boy with the حَوْط. (AA.) — — حَاطَ الحِمَارُ عَانَتَهُ, (S, * Msb, K,) nor, as above, (S, Msb,) inf. n. حَوْطٌ, (Msb,) The [wild] he-ass collected, or drew together, (S, * Msb, K, *) and guarded, or took care of, (TA,) his عَانَة [app. meaning his herd of wild asses: or the phrase may mean the he-ass drew towards himself, or compressed, and guarded, his she-ass: Freytag here renders عانة by " pubem; " and Golius, by " veretrum "]. (S, Msb, K.) 2 حوّط حَوْلَهُ, inf. n. تَحْوِيطٌ, He surrounded it by some such thing as earth, so as to make this to encompass it. (Msb.) And حوّط كَرْمَهُ, inf. n. as above, He built a حَائِط [or wall] around his vine. (S.) — — Hence, أَنَا أُحَوِّطُ ذٰلِكَ الأَمْرُ (tropical:) I have within my compass, or power, and care, that thing, or affair; [like أُحَوِّضُ, q. v.;] syn. أَدُورُ. (S, TA.) [Hence also, حوّط عَلَيْهِ, in the present day, is used to signify (assumed tropical:) He monopolized it. See also 4.] — — حوّط حَائِطًا, (K,) inf. n. as above, (TA,) He made a حائط [meaning either a walled garden or a wall; app. a wall of enclosure]; (K, TA;) as also ↓ احاطهُ. (IDrd, TA.) — — See also 1. 3 حاوط فُلَانًا (tropical:) He endeavoured to induce such a one to turn, or incline; or endeavoured to turn him by deceit, or guile; (دَاوَرَهُ;) in a matter that he desired of him, and which he refused him: (K:) as though each of them were guarding, or taking care of, (يَحُوطُ,) the other. (K: and so in the A, in illustration of what next follows.) حَاوِطْهُ فَإِنَّهُ يَلِينُ لَكَ (tropical:) Endeavour thou to induce him to turn, or incline; or endeavour thou to turn him by deceit, or guile; [for he will relent to thee;] syn. دَاوِرْهُ. (A, TA.) 4 احاط بِهِ and حَاطَ ↓ بِهِ signify the same [i. e. It, or he, surrounded, encompassed, environed, enclosed, or hemmed in, it, or him]. (TA.) You say, احاط القَوْمُ بِالبَلَدِ, inf. n. إِحَاطَةٌ; and ↓ حَاطُوا بِهِ; The people surrounded, encompassed, environed, encircled, or beset, the sides of the town. (Msb.) And احاطت الخَيْلُ بِفُلَانٍ, (S, TA,) and ↓ حَاطَتْ به, (TA,) and ↓ احتاطت به, (S,) The horses, or horsemen, surrounded, encompassed, environed, encircled, or beset, such a one. (S, TA.) [And احاطوا بِهِ مِنْ جَانِبَيْهِ, meaning They surrounded him on all his sides; lit. on his two sides: see جَنْبٌ.] — — It is said in the Kur [xvii. 62], إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ (assumed tropical:) Verily thy Lord hath men in his grasp, or power: (Bd, TA:) or (assumed tropical:) hath destroyed them; meaning Kureysh. (Bd.) You say also, أُحِيطَ بِفُلَانٍ, meaning (assumed tropical:) Such a one was destroyed: or (assumed tropical:) his destruction drew near. (TA.) And hence the saying in the Kur [xviii. 40], وَأُحِيطَ بِثَمَرِهِ (assumed tropical:) And its fruit became smitten by that which destroyed and spoiled it: (TA:) or (assumed tropical:) his possessions became destroyed: from أَحَاطَ بِهِ العَدُوُّ [the enemy surrounded him]. (Bd.) [Hence also, in the same, ii. 75,] وَأَحَاطَتْ بِهِ خَطِيْئَتُهُ (assumed tropical:) And over whom his sin hath gained the mastery, affecting all the circumstances of his case, so that he hath become as though he were entirely encompassed thereby: (Bd:) or (assumed tropical:) who hath died in the belief of a plurality of Gods. (TA.) You also

say, احاط بِهِ الأَمْرُ (assumed tropical:) The thing beset him on every side, so that he had no place of escape from it. (TA.) And احاط عَلَيْهِ (assumed tropical:) He took it entirely to himself, debarring others from it: [see also 2.] (TA in art شرب.) — — احاط بِهِ, (K,) or احاط بِهِ عِلْمًا, (S, Msb, TA,) and احاط بِهِ عِلْمُهُ, (S, TA,) (tropical:) [He comprehended it, or knew it altogether, in all its modes or circumstances;] he knew it extrinsically and intrinsically; (Msb;) or he attained the utmost particular thereof, and had a comprehensive and complete knowledge thereof: or he attained everything [relating to it], and the utmost knowledge thereof. (K, accord. to different copies. [In the CK, أَحْصَى عِلْمُهُ is put, erroneously, for احصى عِلْمَهُ.]) It is said in the Kur [xxvii. 22], أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ (tropical:) I have known in all its circumstances, or modes, that which thou hast not so known. (TA.) And you say also, عَلِمَهُ عِلْمَ إِحَاطَةٍ (tropical:) He knew it in all its circumstances, or modes; nothing of them escaping him. (TA.) — — See also 2. 5 تَحَوَّطَ see 1, in two places. 8 احتاط: see 4. — — Also (tropical:) He took the course prescribed by prudence, precaution, or good judgment; he used precaution; he took the sure course; (S, * K, * TA;) لِنَفْسِهِ for himself; (S, TA;) [and مِنَ الشَّىْءِ against the thing:] he sought the most successful means, and took the surest method; لِلشَّىْءِ for [the accomplishment, or attainment, of] the thing. (Msb.) The subst. [denoting the abstract signification of the inf. n., إِحْتِيَاطٌ,] is حيطة, (Msb,) i. e. ↓ حِيطَةٌ and ↓ حَيْطَةٌ, (K, TA,) which latter is originally حِوْطَةٌ, (TA,) [and is also an inf. n. of 1,] and ↓ حَوْطَةٌ. (K, TA.) Some hold احتياط to belong to art. حيط. (Msb.) You say also ↓ استحاط فِى الأُمُورِ [meaning in like manner (assumed tropical:) He took the course prescribed by prudence, &c., in affairs, or in the affairs: as is shown below: see مُحْتَاطٌ]. (TA.) 10 إِسْتَحْوَطَ see 8. حَوْطٌ A twisted string of two colours, black and red, (IAar, K,) called بَرِيم, (IAar,) upon which are beads and a crescent of silver, which a woman binds upon her waist, [and which is bound upon a boy, (see 1,)] in order that the evil eye may not smite her [or him]: (IAar, K:) and also the crescent above mentioned; as well as the string with it. (TA.) [See also تَحْوِيطَةٌ.] حَوْطَةٌ: see 8. حَيْطَةٌ: see 8. حِيطَةٌ: see 8. حُوَاطٌ: see what next follows. حُوَاطَةٌ An enclosure (حَظِيرَة) made for wheat: (S, K:) or it signifies a thing which one soon quits, or relinquishes, or from which one soon abstains; and so ↓ حُوَاطٌ, as occurring [accord. to one relation] in a verse cited voce عُرْسٌ. (L.) حَيِّطٌ, [originally either حَوِيطٌ or حَيْوِطٌ,] like سَيِّدٌ, A man who guards, protects, or defends, (يَحُوطُ,) his family and his brethren. (TA.) [حَوَّاطٌ A monopolizer: so in the present day.] حَوَّاطُ أَمْرٍ (tropical:) The undertakers, superintendents, or managers, of an affair. (K, TA.) [See a verse cited voce عُرْسٌ.] حَائِطٌ A wall. (Msb, * K, TA:) or a wall of enclosure: (Msb, * TA:) or one that surrounds a garden: (Mgh:) [often applied to a fence of wood, or sticks, or of reeds, or canes:] so called because it surrounds what is within it; (TA;) but it is a subst., like سَقْفٌ and رُكْنٌ, though implying the meaning of surrounding: (IJ, TA:) or it is an act. part. n., from حَاطَ: (Msb:) pl. حِيطَانٌ, (S, Msb, K,) in which the و is changed into ى because of the kesreh before it, (S,) but by rule it should be حُوطَانٌ; (Sb, K;) and حِيَاطٌ. (IAar, K.) — — And hence, (Mgh,) A garden, (Mgh, Msb, K,) in general: or a garden of palmtrees, surrounded by a wall: (TA:) pl. حَوَائِطُ. (Msb, TA.) اِفْعَلِ الأَحْوَطَ (assumed tropical:) Do thou that which is most comprehensive in relation to the principles of the ordinances [applying to the case], (مَا هُوَ أَجْمَعُ لِأُصُولِ الأَحْكَامِ,) and furthest from the sophistications of interpretations not according to the obvious meanings. (Msb.) And هٰذَا أَحْوَطُ (assumed tropical:) This is more, or most, conducive to put [one] in a position of اِحْتِيَاط [or taking the course prescribed by prudence, precaution, or good judgment; &c.: see 8]. (Mgh.) The word أَحْوَطُ is from the phrase حَاطَ الحِمَارُ عَانَتَهُ; not from الاِحْتِيَاطُ; because the افعل of excess is not formed from a verb of five letters: (Msb:) or it is anomalous, like أَخْصَرُ from الاِخْتِصَارُ. (Mgh.) [It may be rendered More, or most, prudent: or more, or most, sure.] تَحُوطُ and التَّحُوطُ &c.: see what next follows. تُحِيطُ and ↓ تَحُوطُ (ISk, TS, K) and تَحِيطُ and التَّحِيطُ and ↓ التَّحُوطُ (TS, K) and ↓ يَحِيطُ and تِحِيطُ (L, K) [and ↓ تَحَوُّط and ↓ تحوَّط (mentioned, with the third and fourth, in Freytag's Arab. Prov., ii. 803, as on the authority of Fr,)] (tropical:) The year of dearth, scarcity, or straitness, that destroys the beasts, (Fr, K, * TA,) or men: (A, TA:) تَحُوطُ being from حَاطَ بِهِ in the sense of أَحَاطَ; or it is used as a term of good omen; accord. to the A. (TA.) You say, وَقَعُوا فِى تُحِيطَ, &c., [the last word being a noun imperfectly decl., (tropical:) They fell into the affliction of a year of dearth, &c.] (ISk, TA.) تَحْوِيطَةٌ A thing that is hung upon a boy to repel the evil eye: of the dial. of El-Yemen. (TA.) [See also حَوْطٌ.] مَحَاطٌ A place behind the camels or other beasts and the people [to whom they belong], surrounding and protecting them: (K:) some say that أَرْضٌ مَحَاطٌ signifies land surrounded by a wall: if not so surrounded, it is termed ضَاحِيَةٌ. (TA.) فُلَانٌ مُحَاطٌ بِهِ (assumed tropical:) Such a one is slain; is destroyed. (TA.) مُحِيطٌ [act. part. n. of 4; Surrounding, encompassing, or enclosing: &c.] — — It is said in the Kur [lxxxv. 20], وَاللّٰهُ مِنْ وَرَائِهِمْ مُحِيطٌ (assumed tropical:) And God, behind them, includeth them altogether within his power; not one shall escape Him. (TA.) And again, [xi. 85,] عَذَابَ يَوْمٍ مُحِيطٍ (assumed tropical:) The punishment of a day which shall beset on every side so that there shall be no place of escape from it: (TA:) or of a destructive day: meaning the day of resurrection: or the punishment [of a day] of extermination: the epithet, which is that of the punishment, being applied to the day because it includes it. (Bd.) And again, [ii. 18,] وَاللّٰهُ مُحِيطٌ بِالكَافِرِينَ, explained by Mujá- hid as signifying (assumed tropical:) And God will collect together the unbelievers on the day of resurrection. (TA.) كَرْمٌ مُحوَّطٌ A vine having a wall built around it. (S.) هُوَ مُحْتَاطٌ فِى أَمْرِهِ and ↓ مُسْتَحِيطٌ فِيهِ [He is taking the course prescribed by prudence, precaution, or good judgment; or using precaution; or taking the sure course; or seeking the most successful means, and taking the surest method; in his affair: see 8]. (TA.) مُسْتَحِيطٌ: see what next precedes. يَحِيطٌ: see تُحِيطٌ. حوف 1 حَافَهُ, [aor. يَحُوفُ,] inf. n. حَوْفٌ, He, or it, was in, or on, the حَافَة [or side] of it; i. e, of a thing. (TA.) — — He visited him. (TA.) — — See also 2. 2 حوّفه, (K,) inf. n. تَحْوِيفٌ, (TA,) He put him, or it, on the حَافَة, (K, TA,) i. e., the side. (TA.) — — It (the [rain called] وَسْمِىّ) surrounded it; namely, a place; (K;) as though it took its حَافَاتِ [or sides]. (TA.) — — سُلِّطَ عَلَيْهِم طَاعُونٌ يُحَوِّفُ القُلُوبَ, occurring in a trad., means [A pestilence was made to overcome them] turning the hearts [of those witnessing its effects] from confidence, and inclining them to removal and flight therefrom; (K, * TA;) from حَافَةٌ signifying the " side " of a place: (TA:) but some relate it otherwise, saying ↓ يَحُوفُ, like يَقُولُ: (K:) and some say يُحَرِّفُ; and thus A' Obeyd affirms it to be. (TA. [See 2 in art. حرف.]) 5 تحوّفهُ He took its حَافَة [or side]: and he took from its حافة: as also تخوّفه: (TA:) or he took by little and little from it, namely, a thing, (S, K,) or from its حافات [or sides]; (S in art. حيف;) as also [تخوّفهُ and] تحيّفهُ. (S and K * in that art.) Abd-Allah Ibn-' Ajlán En-Nahdee says, (TA,) or some other poet, (L in art. خوف,) تَحَوَّفَ الرَّحْلُ مِنْهَا تَامِكًا قَرِدًا كَمَا تَحَوَّفَ عُودَ النَّبْعَةِ السَّفَنُ [Her saddle abraded from a long and high, compact hump; like as the piece of skin used for smoothing arrows has abraded from the rod of the tree called نبعة]. (TA.) [See also 5

in art. خوف, where another reading of this verse is given.] حَافٌ: see حَافَةٌ. — A certain vein, of a green colour, or of a dark, or an ashy, dust-colour, (أَخْضَرُ,) beneath the tongue: (O, Msb:) there are two veins of this description, called the حَافَانِ: (K:) accord. to some, the ف is with teshdeed. (TA.) حَوْفٌ: see حَافَةٌ, first and last significations. — Also A skin that is slit [in several places, into a number of thongs or strips,] of a form like that of the إِزَار [or waist-wrapper], worn [round the hips] by one who is in menstruis, and by boys; (S, K;) i. e. a رَهْط: (S:) pl. أَحْوَافٌ: (TA:) accord. to IAar, a skin that is slit into thongs or strips: or, as he says on one occasion, a وَتْر, i. e., (TA,) a نُقْبَة of skin or leather, slit into strips of the width of four fingers each, (IAar, K, TA,) or a span, (IAar, TA,) worn by a young girl before she has attained to puberty, (IAar, K, TA,) and worn by her in menstruis; of the dial. of El-Hijáz; in the dial. of Nejd called رَهْط: (IAar, TA:) or red skin or leather, cut in the form of thongs or strips, upon which are put [ornaments of the kind termed] شَذْر; worn by a girl over her garments: (K:) [see also خَوْفٌ:] accord. to IAth, i. q. بَقِيرَةٌ; i. e. a garment without sleeves. (TA.) — A thing, (K,) i. e. a kind of vehicle in which a woman rides upon a camel, (TA,) resembling, but not the same as, the هَوْدَج: (K:) of the dial. of the people of El-Howf [in 'Omán], and of the people of Esh-Shihr. (TA.) حَافَةٌ A side of anything; originally حَوَفَةٌ; (Msb;) and so ↓ حَوْفٌ: (TA:) حَافَتَانِ signifying the two sides of a valley (S, Msb, K) &c.; (K;) i. e., of any other thing: (TA:) pl. حَافَاتٌ (Msb, K) and حِيفٌ, which is irregular, and حِيَفٌ, which is regular, and حَوَائِفُ; which is extr., like حَوَائِجُ, and changed by transposition to حَوَافٍ, (TA in art. حيف,) and [coll. gen. n.] ↓ حَافٌ. (Ham p. 159.) It is said in a trad., عَلَيْكُنَّ بِحَافَاتِ الطَّرِيقِ [Keep ye (O women) to the sides of the road]. (TA.) — — Also, of the دَوَائِس [or bulls or cows that tread wheat or other grain] (K, TA) in the كُدْس [or wheat &c. collected together in the place where it is trodden out], (TA,) Such as is, or are, at the extremity, exceeding the others in going round. (K, TA.) — Want: (K:) and hardness, or difficulty, of life; (K, TA;) as also ↓ حَوْفٌ. (TA.) مُحَوَّفٌ Bordered with herbage. (TA in art. عهد.) حوق 1 حَاقَ, aor. يَحُوقُ, (S,) inf. n. حَوْقٌ, (S, K,) He swept a house, or chamber. (S.) — — He rubbed and smoothened (K, TA) a thing. (TA.) — — He sharpened a spear-head. (Ham p. 177.) — حاق بِهِ, (TK,) [aor. as above,] inf. n. حَوْقٌ, (K,) [like حاق به, aor. يَحِيقُ, inf. n. حَيْقٌ,] It surrounded, encompassed, encircled, or beset, him, or it. (K, TK.) حَوْقٌ: see حُوقٌ, in two places. — — Also i. q. حَوْقَلَةٌ [app. as meaning A soft, or weak, penis, such as that of an old man]. (TA.) حُوقٌ The [corona or] surrounding edges of the glans of the penis; (S, K;) as also ↓ حَوْقٌ, (Ibn-'Abbád, K,) which is a rare dial. var., (TA,) and ↓ حُوَقٌ: (Ibn-'Abbád, TA:) or ↓ حَوْقٌ, (K, TA,) with fet-h, (TA,) [in the CK حُوق,] signifies a roundness in the penis. (Th, K.) حُوَقٌ: see what next precedes. حُوَاقَةٌ Sweepings. (S, K.) — — And i. q. قُمَاشٌ [(written in the TA with س, which is evidently a mistake, a result of an oversight,) What is bad of anything; or what is collected hence and thence; or small particles, or fragments, of anything; or small rubbish, or broken particles of things, on the surface of the ground]. (Ks, TA.) أَحْوَقُ A penis (TA) having a large glans; as also ↓ مُحَوَّقٌ. (K, TA.) And فَيْشَلَةٌ حَوْقَاءُ (K) and كَمَرَةٌ حَوْقَاءُ (TA.) A large (K, TA) and prominent (TA) glans of a penis. (K, TA.) مَحُوقٌ [Swept. — — And hence, (assumed tropical:) Shaven.] It is said in a trad., يَسْجُدُونَ مَحُوقَةً رُؤُسُهُمْ (assumed tropical:) They prostrate themselves having the middle of their heads shaven: the removal of the hair from that part being likened to sweeping. (TA.) [Hence also] أَرْضٌ مَحُوقَةٌ (assumed tropical:) Land having little, (K,) or very little, (TA,) herbage; by reason of paucity of rain; (K, TA;) as though it were swept. (TA.) — — Rubbed and smoothened; as also ↓ مَحِيقٌ (K, TA) and ↓ مَحْيُوقٌ. (TA.) مَحِيقٌ: see مَحُوقٌ. مِحْيَقَةٌ A broom; a thing with which one sweeps. (S, K.) مُحَوَّقٌ: see أَحْوَقُ. مَحْيُوقٌ: see مَحُوقٌ. حَوْقَلَ, حوقل &c.: see art. حقل. حوك 1 حَاكَ الثَّوْبَ, aor. يَحُوكُ, inf. n. حَوْكٌ (S, Msb, K) and حِيَاكٌ (K) and ↓ حِيَاكَةٌ, (S, K,) [which last see also below,] He wove the piece of cloth. (S, K.) [See also art. حيك.] — — Hence, حاك الشِّعْرَ, aor. as above, inf. n. حَوْكٌ, (tropical:) He wove poetry. (Mbr, TA.) — — And المَطَرُ يَحُوكُ الأَرْضَ, inf. n. حَوْكٌ, (tropical:) [The rain frets the surface of the ground; makes rippling lines upon it.] (TA.) — — حاك الشَّىْءُ فِى صَدْرِى, (K,) inf. n. حَوْكٌ, or, accord. to Az, the aor. of the verb in this case is يَحِيكُ, (TA,) [and the inf. n. is حَيْكٌ, (see art. حيك,)] (assumed tropical:) The thing became fixed in my mind. (K.) [See also حَكَّ.] 5 تحوّك بِالثَّوْبِ, (Az in art. حبك,) and ↓ احتاك بِهِ, (As, ISk, K in art. حيك,) i. q. إِحْتَبَى بِهِ, (As, ISk, K in art. حيك, and TA,) i. e. He drew his legs against his belly with the garment, or piece of cloth, confining them therewith, together with his back, and binding it, or making it tight, upon them, so as to preserve him from falling, [when he sat,] like a wall. (IAth, TA in art. حبو.) [See 1 in art. حبك.] 8 إِحْتَوَكَ see 5. حَوْكٌ inf. n. of 1 [q. v.]. (S, Msb, K.) — — [Hence,] ذَا عَلَى حَوْكِ ذَا (assumed tropical:) This is like this in age, and in aspect, appearance, or person. (A, TA.) And قُرَيْشٍ ↓ نَاسٌ لَيْسَ عَلَيْهِمْ حَوْكَةُ (assumed tropical:) Men who do not resemble Kureysh. (A, TA.) حَوَكٌ as used in the saying هٰؤُلَآءِ حَوَكُ سَوْءٍ, meaning (assumed tropical:) These are children that are lean, or emaciated, or slender in the bones, and small in the body, has no sing. form. (O, TA.) حَوْكَةٌ: see حَوْكٌ. حِيَاكَةٌ The art of weaving. (Lth, Msb. *) [See also 1, of which it is said in the S and K to be an inf. n.] حَائِكٌ A weaver: [fem. with ة:] (S, K:) pl. masc. حَاكَةٌ and حَوَكَةٌ, (S, Mgh, Msb, K,) the former regular, (TA,) and the latter anomalous, S, TA,) like خَوَنَةٌ [pl. of خَائِنٌ]; (S in art. خون;) and pl. fem. حَوَائِكُ. (S, K.) مَحَاكَةٌ A place of weaving. (S, K.) تَرَكْتُهُمْ فِى مَحْوَكَةٍ (tropical:) I left them [engaged] in light. (K, TA.) حول 1 حَالَ, (S, Mgh, Msb, K, &c.,) aor. يَحُولُ, Msb, Er-Rághib,) inf. n. حَوْلٌ and حُؤُولٌ (K, Er-Rághib) [and حَوَلَانٌ], It (a thing) became altered, transmuted, or changed, (S, * Mgh, Msb, Er-Rághib, TA,) from its state, or condition, (S, Mgh,) or from its natural state or condition, and its constitution; as also ↓ استحال; (Msb;) i. q. ↓ تحوّل; (K:) which [here] signifies [as above; or] it became altered, transmuted, or changed, whether essentially or substantially, or in respect of predicament [or state or condition], or by saying; (Er-Rághib, TA;) and ↓ احال signifies the same: (K:) or this last is said of a man meaning مِنْ شَىْءٍ إِلَى شَىْءٍ ↓ تحوّل [he shifted, or turned, from one thing to another]: (TA:) and hence, (TA,) he became a Muslim: (IAar, K, TA:) for in this case one says of a man, عَمَّا كَانَ ↓ تحوّل يَعْبُدُ إِلَى الإِسْلَامِ [he turned from that which he was worshipping to El-Islám]. (IAar, TA.)— — [Hence, also,] حال, inf. n. مَحَالٌ and حِيلَةٌ, i. q. احتال, q. v. (Ham p. 652.) — — And حال and ↓ استحال It (anything) shifted, or removed, or went, or became shifted or transferred; syn. تحوّل: or it moved; syn. تحرّك: so accord. to different copies of the K: or, accord. to the O, the former verb has both of these significations: (TA:) or it has the latter of these significations, said of a شَخْص [i. e. a man, or person, or the figure of a thing seen from a distance]: (S:) or both verbs signify it (anything) became altered, or changed, (M, K,) from straightness, or evenness, (K,) to crookedness, or unevenness. (M, K.) You say, حَالَتِ القَوْسُ The bow became crooked (K, TA) in the portion between the part grasped by the hand and the curved extremity; or in the curved extremity: (TA:) or reverted from the state into which it was brought by pressure [with the ثِقَاف], and became crooked in the portion between the part grasped by the hand and the curved extremity; as also ↓ استحالت: (S, O:) and in like manner, الأَرْضُ عَنِ الإِسْتِوَآءِ إِلَى ↓ استحالتِ العِوَجِ [The ground became altered, or changed,

from evenness to unevenness]: (S:) or [simply] ↓ استحالت it became uneven: (Msb:) [and ↓ الارض أَحَالَتِ (K in art. صمت) app. signifies the same:] or ↓ استحال signifies it (a thing) was disposed, or was about, to become altered, or changed. (Er-Rághib, TA.) And حال لَوْنُهُ Its colour altered, or changed, and became black. (S.) And حال It (a thing) shifted from its way, or manner, or direction. (TA.) And حال وَتَرُ القَوْسِ The string of the bow shifted from its place on the occasion of shooting: and حَالَتِ القَوْسُ وَتَرَهَا, [the bow shifted from its string.] (TA.) And حال مِنْ مَكَانِهِ, inf. n. حِوَلٌ, (O, TA,) or this is a simple subst., (S, M, K,) He, or it, shifted, or removed, from his, or its, place. (O, TA. [See حِوَلٌ, below.]) And حال إِلَى مَكَانٍ آخِرِ i. q. ↓ تحوّل [i. e. He, or it, shifted, or removed, or became shifted or transferred, to another place]. (S.) And حال عَنِ العَهْدِ, inf. n. حُؤُولٌ, i. q. انقلب [i. e. He withdrew, or receded, from the covenant, compact, agreement, or engagement]. (S.) — — حال فِى مَتْنِ فَرَسِهِ, inf. n. حُؤُولٌ, He leaped, and rode, upon the back of his horse; as also ↓ احال: (S:) or حال فِى ظَهْرِ دَابَّتِهِ he leaped, and seated himself firmly, upon the back of his beast; as also ↓ احال: (K, TA:) and حال عَلَى الفَرَسِ, (TA,) inf. n. حَوْلَةٌ, (K, * TA,) he seated himself firmly upon the horse. (K, * TA.) — — حال صَبُوحُهُمْ عَلَى غَبُوقِهِمْ, Their morning-draught and their evening-draught became one, is said of people suffering from drought, and scarcity of milk. (TA.) — — حال, (Mgh, Msb, K,) aor. as above, inf. n. حَوْلٌ, (Msb,) said of a year (حَوْلٌ), (Mgh, K,) It passed: (Msb:) or it revolved and passed: (Mgh:) or it became complete. (K.) You say, حال عَلَيْهِ الحَوْلُ, (S, K,) inf. n. حَوْلٌ and حُؤُولٌ, (K,) The year passed over him, or it; [or he, or it, became a year old;] (S, K;) as also ↓ احال. (S.) And حال, alone, (Msb, TA,) and ↓ احال and ↓ أَحْوَلَ, (Msb,) The year passed over it. (Msb, TA.) And ↓ احال (S, K) and ↓ أَحْوَلَ (S, TA) and ↓ احتال (K) A year passed over it; [or it became a year old;] (S, K, TA;) said of wheat, or food, and of other things: (S, TA:) and so حالت and ↓ احالت and ↓ أَحْوَلَتْ said of a دار [or house]: (S:) or حَالَتِ الدَّارُ and ↓ احالت and ↓ أَحْوَلَت and حِيلَ بِالدَّارِ years passed over the house: (K:) or the house became altered, or changed, and years passed over it: and in like manner one says, أَعَامَت and أَشْهَرَت. (TA.) And حال said of a boy, A year passed over him; [or he became a year old;] (S;) as also ↓ احول. (K.) And ↓ احال بِالمَكَانِ (Ks, S, Msb, K) and ↓ أَحْوَلَ (Ks, S, K) He remained, stayed, abode, or dwelt, a year in the place: (Ks, S, Msb, K:) or, as some say, a long time. (TA.) — — حَالَتْ, inf. n. حِيَالٌ (S, Msb, K) and حِيَالَةٌ and حُؤُولٌ (K) and حُولٌ; (S;) and ↓ احالت, and ↓ حوّلت; (K;) said of a she-camel, (S, K,) &c., (K,) She did not conceive, or become pregnant, during a year, or two years, or some years: (K:) or she, having been covered by the stallion, did not become pregnant: (S, K:) or, said of a woman, and of a she-camel, she did not become pregnant. (Msb.) And حالت, (S, Mgh, Msb, TA,) and ↓ احالت, (Mgh,) said of a palm-tree (نَخْلَةٌ), It bore one year, and not another year: (Mgh, TA:) or did not bear, (S, Msb,) having been fecundated. (S.) — — حال الشَّىْءُ بَيْنِى وَبَيْنَكَ, (S, Er-Rághib,) or بَيْنَ الشَّيْئَيْنِ, (Mgh, * K,) inf. n. حَيْلُولَةٌ, [originally حَيْوَلُولَةٌ,] (Mgh, Msb,) like كَيْنُونَةٌ [&c.], (Mgh,) and حُؤُولٌ (Mgh) and حَوْلٌ, (Er-Rághib, TA,) The thing intervened as a separation, a partition, a fence, a barrier, or an obstacle, or obstruction, (S, K, Er-Rághib, TA,) between me and thee, (S, Er-Rághib, TA,) or between the two things. (K.) You say, حال النَّهْرُ بَيْنَنَا The river intervened as a separation, or an obstacle, between us, preventing conjunction, or communication. (Msb.) And حال الشَّىْءُ دُونَ الشَّىْءِ [The thing intervened as an obstacle in the way to the thing]. (S voce اِعْتَرَضَ.) It is said in the Kur [viii. 24], وَاعْلَمُوا أَنَّ اللّٰهَ يَحُولُ بَيْنَ المَرْءِ وَقَلْبِهِ [And know ye that God interveneth, or interposeth, between the man and his heart, or secret thoughts, or desire]: indicating that He turns him from his desire: (Er-Rághib, TA:) or that He possesses his heart, and turns it as He wills: (O, TA:) or that a man cannot believe nor disbelieve unless it be God's will: (Jel:) or, as some say, that God destroys a man; or reduces him to the vilest condition of life, in order that he may not know, after knowing, anything. (Er-Rághib, TA. [See other remote interpretations in the Ksh, and the Expos. of Bd.]) And in the same [xxxiv. 53], وَحِيلَ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُونَ [And an obstacle shall be made to intervene between them and that which they shall eagerly desire]. (TA.) — — And حال الشَّىْءُ The thing poured out, or forth. (TA.) [See also 4.] — حَوِلَتْ عَيْنُهُ, (S, K,) and حَالَتْ, inf. n. تَحَالُ, (K,) the latter, of the dial. of Temeem, accord. to Lth, (TA,) [but see what follows,] inf. n. حَوَلٌ; (S, M, Mgh, K;) and ↓ احولّت, (S, K,) inf. n. ↓ اِحْوِلَالٌ; (K;) His eye [squinted; i. e.] had the white apparent at the outer angle, and the black next the inner angle: (M, K:) or had the black turning towards the nose: (Lth, M, K:) or had one of the two blacks turned towards the nose, and the other towards the temple: (Mgh:) or had its black next the outer angle: or his eye was as though it looked towards the حِجَاج [or supraorbital bone]: or had the black inclining towards the outer angle: (M, K:) the first of which meanings is that commonly known: but some say that حَالَتْ signifies it was turned from its proper state: or it is anomalous: (TA:) the epithet applied to the man is ↓ أَحْوَلُ, (S, Mgh, K,) and ↓ حَوِلٌ: and that applied to the eye is [the fem. of the former of these, i. e.] ↓ حَوْلَآءُ: (K:) the pl. of which, and of the masc., is حُولٌ. (Har p. 412.)

2 حوّلهُ, inf. n. تَحْوِيلٌ, He altered it, transmuted it, or changed it, whether essentially, or substantially, or in respect of predicament [or state or condition], or by saying; (Er-Rághib, TA:) [as also ↓ احالهُ.] — — [Hence, He turned it over, or about, in his mind, considering what might be its results, and so managed it; namely, an affair; like قَلَّبَهُ.] You say, رَجُلٌ بَصِيرٌ بِتَحْوِيلِ الأُمُورِ [A man who is knowing, skilful, or intel-ligent, in turning affairs over, or about, in his mind, &c.]. (S, TA.) And ↓ احال رَأْيَهُ فِى الأَمْرِ He altered, or changed, his opinion respecting the thing, or affair. (MA.) — — He shifted it, removed it, or transferred it, from one place to another: (S, * Mgh, O, Msb, TA:) or حوّلهُ إِلَيْهِ he shifted it, removed it, or transferred it, to it, or him: (K:) and ↓ احالهُ signifies the same. (Msb.) [Hence,] حوّل الرِّدَآءَ, (Msb,) inf. n. as above, (Mgh,) He put the right side of the [garment called] رداء on the left: (Mgh:) or he shifted each extremity of the رداء to the place of the other. (Msb.) — — He transferred, or transcribed, what was in it, namely, a book, or writing, to another, without doing away with the original form. (TA.) — — He made it, or pronounced it to be, مُحَال [i. e. absurd, inconsistent, self-contradictory, unreal, or impossible]. (K. [See also 4.]) — — حوّل عَيْنَهُ: see 4. — See also 5, in two places. — — حَوَّلَتْ said of a she-camel &c., i. q. حَالَتْ: (K:) see 1.

3 حاولهُ, (S, M, K,) inf. n. مُحَاوَلَةٌ (M, K, KL) and حِوَالٌ, (M, K, TA, [in the CK, erroneously, حَوال,]) He desired it: (S, KL:) he sought it: (M, K, KL:) or he sought it by an artful contrivance or device; or by artful, or skilful, management; by turning over, or revolving, thoughts, ideas, schemes, or contrivances, in his mind, so as to find a way of attaining his object; syn. طَلَبَهُ بِحِيلَةٍ, (A,) or بِالْحِيلَةِ. (Har p. 326.) Aboo-Heiyeh En-Numeyree says, وَمَنْ يُحَاوِلُ شَيْئًا فِى فَمِ الأَسَدِ [And who will seek to get a thing in the mouth of the lion?] (Freytag's Arab. Prov. ii. 714.) And one says, حاول مِنْهَا الجِمَاعَ [He desired, or sought, of her, copulation, using blandishment, or artifice, for that purpose]. (T in art. رود.) بِكَ أُحَاوِلُ occurring in a trad., means بك أُطَالِبُ [app. By means of Thee I seek, or demand, that which I want]. (Az, M, A, TA.) One says

also, حَاوَلْتُهُ أَنْ يَفْعَلَ الأَمْرَ [I sought, or endeavoured, to induce him to do the thing], and أَنْ يَتْرُكَهُ [to leave it]. (A in art. دور.) And, of water, حاول أَنْ يَجْمُدَ (L and K in art. جمد) (assumed tropical:) It was about to congeal, or freeze; was at the point of congealing, or freezing. (TK in that art.) — — حَاوَلْتُ لَهُ بَصَرِى I looked sharply, or intently, at him; I cast my eyes at him. (ISd, K.) 4 احال, as an intrans. v.: see 1, in eighteen places. — — تَجَنَّبَ رَوْضَةً وَأَحَالَ يَعْدُو [He withdrew from a meadow, and set to running,] is a prov., meaning he forsook abundance of herbage, or of the goods and conveniences and comforts of life, and preferred to it straitness, or difficulty. (S.) — — احال عَلَيْهِ بِالسَّوْطِ He set upon him with the whip, (S, MA, K,) يَضْرِبُهُ [striking him]: (S:) or he desired to strike him with the whip: or he struck him with the whip: (MA:) and أَحَلْتُهُ بِالسَّوْطِ, and بِالرُّمْحِ, [if احلته be not a mistranscription for أَحَلْتُ عَلَيْهِ, in the MS. from which I take this, as it may be inferred to be from what here precedes and follows,] I aimed at him with the whip, and with the spear, and set upon him with it: whence the saying, of him who has struck one at the point of death, and killed him, يُحِيلُ المَوْتَ عَلَى الضَّرْبِ, i. e. (assumed tropical:) He makes death [as it were] to hang upon, and cleave to, striking; like as the spear is made to cleave to the مُحَال عَلَيْه, who is the person thrust, or pierced. (Msb.) El-Farezdak says, (S, TA,) addressing Hubeyreh Ibn-Damdam, (TA,) وَكُنْتَ كَذِئْبِ السَّوْءِ لَمَّا رَأَى دَمًا بِصَاحِبِهِ يَوْمًا أَحَالَ عَلَى الدَّمِ i. e. [And thou mast like the wicked wolf: when he saw blood upon his companion, one day,] he set upon the blood. (S, TA.) — — [Hence, perhaps,] حال عَلَيْهِ He reckoned him, or esteemed him, weak. (K.) — — احال اللَّيْلِ Night poured upon the earth; (K;) and came on. (TA.) [See also 1, last sentence but one.] — — احال بِفُلَانٍ الخُبْزُ The bread fattened such a one; and in like manner one says of anything by which one becomes fat. (AA, TA.) — — And احال He did, or said, what was مُحَال [i. e. absurd, inconsistent, self-contradictory, unreal, or impossible]. (S, Sgh, K. *) — — And His camels did not conceive, or become pregnant, (AA, S, K,) during a year, or two years, or some years, (K,) having been covered. (S.) — As a trans. v.: see 2, in three places. — — احال الغَرِيمَ He referred the creditor, from himself, [for the payment of what was due to him,] to another. (M, K.) And أَحَلْتُهُ بِدَيْنِهِ I transferred his debt [i. e. the debt due to him from me] by making another person than myself responsible for it. (Msb.) And أَحَلْتُ زَيْدًا بِمَا كَانَ لَهُ عَلَيَّ عَلَى رَجُلٍ I referred, or turned over, Zeyd, for the payment of what was due to him from me, to a certain man, transferring the responsibility for the debt to the latter: in which case, I am termed ↓ مُحِيلٌ; and Zeyd is termed ↓ مُحَالٌ; and the other man, ↓ مُحَالٌ عَلَيْهِ, and ↓ عليه مُحْتَالٌ, and ↓ حَوِيلٌ; and the property, ↓ مُحَالٌ بِهِ: (Mgh:) and ↓ حَيِّلٌ, [originally حَوِيلٌ or حَيْوِلٌ,] also, is applied to him to whom the reference is made; and to him who accepts the reference; both together being termed حَيِّلَانِ. (Aboo-Sa'eed, TA.) And you say, احال عَلَيْهِ بِدَيْنِهِ [He referred a person to him for the payment of his debt]. (S.) And احال [alone] He transferred the debt for which he was responsible to the responsibility of another. (Har p. 59.) And أَحَلْتُ الأَمْرَ عَلَى زَيْدٍ [I turned over the affair to Zeyd;] I made the performance of the affair to be required restrictively of Zeyd. (Msb.) — — احال عَلَيْهِ المَآءَ He poured out the water upon it: (K:) or احال المَآءَ مِنَ الدَّلْوِ he poured forth the water from the bucket, and turned over the latter. (S.) — — احال اللّٰهُ عَلَيْهِ الحَوْلَ [God made the year to pass over him, or it]: (Lh, TA:) or احال اللّٰه الحَوْلَ God made the year complete. (K, TA.) — — احال الرَّجُلُ إِبِلَهُ العَامَ [The man made his she-camels to pass the year without becoming pregnant; or] the stallion did not cover the man's she-camels during the year. (Lh, TA.) — — أَحْوَلَ عَيْنَهُ, (Ks, Lh, S,) or أَحَالَهَا, and ↓ حوّلها, (K,) He made his eye to be حَوْلَآءَ [i. e. squinting, &c.]. (Ks, Lh, S, K.) [See 1, last sentence.] — — احال كَلَامَهُ He made his speech مُحَال [i. e. absurd, inconsistent, or self-contradictory]. (S. [See also 2.]) — مَا أَحْوَلَ حِيَلَكَ How fluctuating, and shifting, and varying, are thy evasions, wiles, artifices, or artful contrivances or devices! (Har p. 309.) — — And مَا أَحْوَلَهُ How surpassing is he in the practice of evasions, shifts, wiles, artifices, or artful contrivances or devices; or in turning over, or revolving, thoughts, ideas, schemes, or contrivances, in his mind, so as to find a way of attaining his object! (Fr, S, K;) as also ما أَحْيَلَهُ. (Fr, S in art. حيل, and K.) 5 تحوّل: see 1, first sentence, in three places. [Hence,] تحوّل مُبْتَدِعًا [He turned innovator]. (O and K in art. بدع.) — — It shifted, or removed, or went, or became shifted or transferred, (S, Msb, K,) from one place to another, (S,) or from its place; (Msb;) as also ↓ حوّل (S, * Msb, K *) [and حال and استحال, as shown above: see 1, near the beginning.] You say, تحوّل مِنْ مَكَانِهِ It shifted, &c., from its place. (Msb.) And تحوّل عَنْهُ It shifted from it to another. (K.) And تحوّل إِلَى مَكَانٍ آخَرَ i. q. حَالَ, q. v. (S.) And ↓ حَوَّلَتِ المَجَرَّةُ The Milky Way became in the midst of the sky; which it does in the summer, (Sh, K, TA,) when the season of heat comes on. (Sh, TA.) — — See also 8, in two places. — Also, (S, K,) or تحوّل حَالًا, (TA,) He carried a bundle upon his back. (S, K, TA.) And تحوّل الكِسَآءِ He put a thing in the [garment called] كساء, and then carried it on his back. (M, K.) — — تحوّلهُ بِالمَوْعِظَةِ He sought to avail himself of the state in which he might be rendered prompt, or willing, to accept admonition. (AA, K.) 8 احتال عَلَيْهِ بِالدَّيْنِ [meaning He was referred, or turned over, to him for the payment of the debt] is from الحَوَالَةُ. (S, TA.) You say, احتال زَيْدٌ بِمَا كَانَ لَهُ عَلَيَّ عَلَى رَجُلٍ Zeyd was referred, or turned over, for the payment of what was due to him from me, to a certain man, to whom the responsibility for the debt was transferred. (Mgh.) — — احتال said of a year; see 1. — — احتال (S, MA, Msb, K, KL) and ↓ تحوّل (S, K) and تحيّل (K) signify the same, (S, K,) from الحِيلَةُ [q. v.]; (S;) and ↓ حَالَ, (Ham p. 652,) inf n. مَحَالٌ and حِيلَةٌ, (Ham ib. and K, *) also signifies the same as احتال; (Ham ib.;) which means He practised حِيلَة [i. e. an evasion or elusion, a shift, a wile, an artifice, or an artful contrivance or device, a machination, a trick, a plot, a stratagem, or an expedient, &c.]: (MA, KL:) or he exercised art, artifice, cunning, ingenuity, or shill, and excellence of consideration or deliberation, and ability to manage according to his own free mill, (K, TA,) with subtilty: (TA:) or he sought الحِيلَة i. e. [means of evading, or eluding, a thing, or of effecting an object, by] the exercise of art, artifice, cunning, ingenuity, or skill, in the management of affairs; by the turning over, or revolving, thoughts, ideas, schemes, or contrivances, in his mind, so as to find a way of attaining his object. (Msb.) You say, احتال فِى الأَمْرِ and ↓ تحوّل [&c., He practised an evasion or elusion, &c., in the affair]. (K.) [And احتال عَلَيْهِ He practised an artifice, or an artful contrivance or device, &c., against him. And احتال لِعِيَالِهِ He exercised art, artifice, cunning, ingenuity, or skill, in the management of affairs, for his family, or household.] — اِحْتَوَلُوهُ They encompassed, or surrounded, him; or made him to be in the midst of them. (M, O, K.) 9 احولت عَيْنُهُ: see 1, last sentence. — — [احولت الأَرْضُ: see 11.] 10 استحال: see 1, in six places. — — Also It (speech, or language, S, Msb, or a thing, TA) became مُحَال [i. e. absurd, inconsistent, selfcontradictory, unreal, or impossible]. (S, Msb, TA.) — استحالهُ He looked at it, (S, M, K,) namely, a شَخْص [i. e. a man, or person, or the figure of a thing seen at a distance], (S,) to see if it moved: (S, M, K:) as though he sought, or desired, its motion and change. (TA.) And استحال الجَهَامَ He looked at [the waterless clouds, or the clouds that had poured forth their water, to see if they changed or moved]. (TA.) — — He reckoned it مُحَال [i. e. absurd, inconsistent, &c.: see above]. (KL.)

11 احوالّت الأَرْضُ, (K, TA, [in the CK احوّلت,]) inf. n. اِحْوِيلَالٌ, (TA,) (tropical:) The land became green, and its herbage stood erect, or became strong and erect. (K, TA.) [See حُوَلَآءُ.] حَالٌ The state, condition, or case, (صِفَة,) of a thing; [considered as subject to change;] (Msb, Er-Rághib, TA;) as also ↓ حَالَةٌ: (Msb:) or the quality, or manner of being, and state, or condition, of a man, (K, TA,) in respect of good or evil; (TA;) as also ↓ حَالَةٌ: (K:) or the particular case, or predicament, of a man &c., in respect of changing events, in the soul and the body and the acquisitions: (Er-Rághib, TA:) and in the coventional language of the logicians, a fleeting, or quickly-transient, quality, such as accidental heat and cold and moisture and dryness; as also ↓ حَالَةٌ: (TA:) anything changing: (Ham p. 288:) the time in which one is; (Lth, K;) [the present time;] the end of the past, and the beginning of the future: and as a conventional term, [in grammar, the present tense: and (tropical:) the future: and also] a denotative of state of the agent or of the objective complement; [the former termed حَالٌ مِنَ الفَاعِلِ; and the latter, حَالٌ مِنَ المَفْعُولِ; and each said to be مَنْصُوبٌ عَلَى الحَالِ, i. e. put in the accus. case as a denotative of state, unless expressed by a complete proposition;] as [قَائِمًا] in the phrase زَيْدٌ فِى الدَّارَ قَائِمًا [Zeyd is in the house, standing], and in ضَرَبْتُ زَيْدًا قَائِمًا [I beat Zeyd standing]: (Ibn-El-Kemál, TA:) it is fem., like حَالَةٌ; (Msb;) and mase. ; (Msb, K;) but mostly fem.: (TA:) the pl. is أَحْوَالٌ and أَحْوِلَةٌ, (K,) [both properly pls. of pauc., but the former often used as a pl. of mult., and often signifying circumstances,] the latter anomalous: (TA:) the pl. of ↓ حَالَةٌ is حَالَاتٌ: (TA:) or ↓ حالة is the n. un. or sing. of حَالٌ and أَحْوَالٌ [and حَالَاتٌ], used in relation to a man. (S, O.) You say حَالٌ حَسَنٌ and حَسَنَةٌ [A good state or condition &c.; as also ↓ حَالَةٌ حَسَنَةٌ]. (Msb.) And حَالَاتُ ↓ الدَّهْرِ and أَحْوَالُهُ The changes, or vicissitudes, of time or fortune. (K.) [And اِفْعَلْهُ حَالًا and فِى الحَالِ Do thou it now, or immediately. And عَلَى كُلِّ حَالٍ In any case: a phrase of frequent occurrence. The phrase قَالَ لِسَانُ الحَالِ (assumed tropical:) The tongue of the case said, (often used by late writers,) means the case seemed to say.] — A load, or burden: (Ham p. 299:) [whence, perhaps, خَفِيفُ الحَالِ (which see in what follows) as meaning (assumed tropical:) having a small family to maintain:] and hence, (Ham ib.,) a bundle, or bundle of clothes, (كَارَةٌ,) which is carried on the back (S, Ham ib.) by a man: (S:) or a thing that a man carries on his back, (ISd, O, K,) whatever it be. (ISd, TA.) — — A [garment of the kind called] كِسَآء in which one collects, or seeks and collects, dry herbage: (O, K:) or a garment, or piece of stuff, of which two ends are tied in a knot behind the flanks, and the other two ends over the head; in which one collects dry herbage; also called شُكْبَانٌ. (TA in art. شكب.) — A child's go-cart, by means of which he practises walking; (S, K *, TA;) resembling a small عَجَلَة; (S;) also called دَرَّاجَةٌ [q. v.]. (S, TA.) — The part of a horse that is the place of the لِبْد [or saddle-cloth]: or the line along the middle of the back: (K, TA:) or حَالُ مَتْنِ الفَرَسِ signifies the middle of the back of the horse; the place of the لِبْد. (S.) [See also its syn. حَاذٌ.] خَفِيفُ الحَالِ signifies the the same as خَفِيفُ الحَاذِ, (A in art. حوذ,) which means (tropical:) A man light of back; (S, A, L, Msb, all in art. حوذ;) i. e. having little property: and also having a small family to maintain; (L in that art. ;) or having little property and a small family to maintain; (L and K in that art. ;) like خَفِيفُ الظَّهْرِ. (A, L, Msb, all in that art.) — Black mud: (S, K:) from حَالَ " it became altered, or changed. " (TA.) It is said in a trad. that the حال of El-Kowthar is musk: (TA:) and in another, that Gabriel took of the حال of the river [Nile] and put it into the mouth of Pharaoh; (S, TA;) but here it has the meaning next following. (TA.) Black fetid mud; syn. حَمْأَةٌ. (K, and Ham p. 288.) And Soft earth. (K, and Ham ib.) — — And hence, (tropical:) Weakness, and softness. (Ham ib.) — — Stinking flesh-meat. (Ham ib.) — — Hot ashes (IAar, K, and Ham ib.) — — The leaves of the سَمُر [acacia, or mimosa, gummifera,] beaten and shaken off into a garment, or piece of cloth. (K.) — — Milk. (M, K.) — In the dial. of Hudheyl, (IAar, TA,) A wife. (IAar, K.) حَوْلٌ A year; (S Msb, K, Er-Rághib, &c. ;) so termed in consideration of its changing, and of the revolution of the sun in its places of rising and setting; (Er-Rághib, TA;) or as being the period in which [certain] plants attain their complete strength: (El-Harállee, TA:) and even if it has not passed; because it will be [properly speaking] a حَوْل: an inf. n. used as a simple subst.: (Msb:) pl. [of pauc., but also used as a pl. of mult.,] أَحْوَالٌ (M, Msb, K) and [of mult.] حُؤُولٌ and حُوُولٌ, (M, K,) the former with ء and the latter with و. (TA.) — Strength, power, might, or force; syn. قُوَّةٌ; (S, TA;) as also ↓ حِيلَةٌ [originally حِوْلَةٌ] (TA) and ↓ حَوْلَةٌ, (K, TA,) or this last is a n. un. from حَوْلٌ: (TA:) it is in the soul and the body and the acquisitions: and hence the saying, in a trad., لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللّٰهِ العَلِىِّ العَظِيمِ, [There is no strength nor power but in, or by means of, God, the High, the Great]: (Er-Rághib, TA:) or it here signifies motion; [see also حَوْلَةٌ;] and the meaning is, there is no motion nor power, or ability, but by the will of God: (AHeyth, TA:) or, as some say, the meaning is, there is no حول [i. e. changing, or turning, or receding,] from disobedience, nor قوّة [i. e. power] to obey, but by the accommodating, or disposing, of God. (Msb.) — — See also حِيلَةٌ. — حَوْلُ شَىْءٍ The lateral, or adjacent, part to which a thing may shift, or remove: (Er-Rághib, TA:) or the environs [of a thing]. (Msb.) You say, قَعَدُوا حَوْلَهُ, (S, K, *) or قَعَدْنَا حَوْلَهُ, the noun being in the accus. case as an adv. n. of place, i. e., [They sat, or we sat, around him, or it, or] in his, or its, environs; (Msb;) and ↓ حَوَالَهُ, and حَوْلَيْهِ, (S, K,) dual of حَوْل, (TA,) and ↓ حَوَالَيْهِ, (S, Msb, K,) dual of حَوَال, (TA,) and أَحْوَالَهُ, (ISd, K,) pl. of حَوْل, and used to give intensiveness to the meaning: (ISd, TA:) but you should not say حَوَالِيهِ. (S, Sgh.) And اَللّٰهُمَّ ↓ وَلَا عَلَيْنَا حَوَالَيْنَا [O God, be Thou around us as our protector, and not against us,] occurs in a trad. respecting prayer. (TA.) It is said, in the Expos. of the exs. cited as testimonies by Sb, that one sometimes says ↓ حَوَالَيْكَ and حَوْلَيْكَ, meaning Around thee, in every direction; dividing the surrounding parts into two; like as one says, أَحَاطُوا بِهِ مِنْ جَانِبَيْهِ, not meaning that any of the surrounding parts remained vacant. (TA.) [See also an ex. voce دَنْدَنَ.] حَوْلٌ inf. n. of حَوِلَتْ عَيْنُهُ. (S, K. [See 1, last sentence.]) — See also حَائِلٌ. حَوْلٌ: see حُوَّلٌ: — — and see also 1, last sentence. حُوْلٌ: see حُوَّلٌ: — — and حَائِلٌ: — — and جِيَالٌ. حِوَلٌ Removal from one place to another, in a passive sense; a subst. from تَحَوَّلَ: (S, O, K:) and in an active sense; a subst. from حَوَّلَهُ; (K;) accord. to ISd, it is the latter [only]; (TA;) as also ↓ حَوِيلٌ. (K.) Hence, in the Kur [xviii. 108], لَا يَبْغُونَ عَنْهَا حِوَلًا [They shall not desire removal from it] حَوْلٌ (S, M, O, K:) or, as some say, it here means ↓ حِيلَةً; i. e. they shall not [desire to] practise, or seek to practise, any evasion from it to another abode. (TA.) — — See also حِيلَةٌ [of which it is said to be both a syn. and a pl.]. — — And see حُولَةٌ. — Also A furrow, or trench, in the ground, in which palm-trees are planted in a row. (ISd, K.) حَالَةٌ; pl. حَالَاتٌ: see حَالٌ, in seven places. حَوْلَةٌ Motion, or removal, (تَحَرُّكٌ or تَحَوُّلٌ, accord. to different copies of the K, the former being the reading in the TA,) and change of state. (K.) [See also حَوْلٌ. And see حَالَ عَلَى الفَرَسِ, of which it is the inf. n.] — — See also حِيلَةٌ. — — And see حَوْلٌ, as meaning قُوَّةٌ. حُولَةٌ: see حُوَّلٌ: — — and حِيلَةٌ. — — Also A wonder, or wonderful thing; pl. حُوَلٌ. (K: [but probably this should be حُوَلٌ, as below.]) — — [It is also used as a pl.,

signifying Wonders.] You say, هٰذَا مِنْ حُولَةِ الدَّهْرِ This is of the wonders of the age, or of time, or fortune; as also ↓ حَوَلَانِهِ من, and ↓ حِوَلِهِ [pl. of ↓ حِيلَةٌ], and ↓ حُوَلَائِهِ. (K, TA: the last, in one copy of the K, ↓ حُوَلَانِهِ, and in the CK ↓ حُوْلانه.) — — An evil, or abominable, event or accident; (K, * TA;) a calamity, or misfortune: pl. حُوَلٌ: as in the saying, هُوَ حُولَةٌ مِنَ الحُوَلِ It is a calamity of calamities. (S, TA.) It is also used as an epithet; so that one says, جَآءَ بِأَمْرٍ حُولةٍ [He did, or brought to pass, an evil, or abominable, thing]. (M, TA.) حِيلَةٌ, (S, M, Msb, K, &c.,) originally حِوْلَةٌ, (Er-Rághib, TA,) [said to be an inf. n., (see 8,)] and ↓ حَوْلٌ (S, M, K) and حَيْلٌ and ↓ حِوَلٌ, (M, K,) which is also a pl. of the first, (K,) and ↓ حَوْلَةٌ (K) and ↓ حُولَةٌ (Ks, TA) and ↓ حَوِيلٌ (M, K) and ↓ حَائِلَةٌ (Ham p. 652) and ↓ مَحَالَةٌ (S, K) and ↓ مَحَالٌ, (M, K,) [said to be an inf. n., (see 8,)] and ↓ مَحِيلَةٌ, (Sgh, TA,) i. q. اِحْتِيَالٌ and تَحَوُّلٌ and تَحَيُّلٌ; (M, K; [see 8;]) [or A mode, or manner, of changing from one state to another, or of shifting from one thing to another; حِيلَةٌ being of the measure فِعْلَةٌ from حَالَ, like جِلْسَةٌ &c. from جَلَسَ &c.; or from تَحَوُّلٌ as syn. with حَالَ; (see what follows;) a mode, or means, of evading or eluding a thing, or of effecting an object; an evasion or elusion, a shift, a wile, an artifice, or artful contrivance or device, a machination, a trick, a plot, a stratagem, or an expedient;] a means of effecting one's transition from that which he dislikes to that which he likes; (KT, in explanation of the first word;) art, artifice, cunning, ingenuity, or skill, (Msb, K,) in the management of affairs; i. e. the turning over, or revolving, thoughts, ideas, schemes, or contrivances, in the mind, so as to find a way of attaining one's object; (Msb;) and excellence of consideration or deliberation; and ability to manage according to one's own free will, (K, TA,) with subtilty: (TA:) accord. to Er-Rághib, حِيلَةٌ signifies a means of attaining to some state concealedly; and it is mostly used of that in which is sin, or offence, or disobedience; but sometimes of that in the exercise of which is wisdom; and hence God is described as شَدِيدُ ↓ المَحَالِ, meaning strong in attaining, concealedly from men, to that in which is wisdom: accord. to Abu-l-Bakà, it is from التَّحَوُّلُ; because by it one shifts from one state to another, by a species of forecast, and gentleness, or delicacy, so as to change a thing from its outward appearance: (TA:) the pl. of حِيلَةٌ is حِوَلٌ and حِيَلٌ [which latter is the most common form, and also, as well as حِوَلٌ, said to be syn. with the sing.,] and حِيلَاتٌ. (K.) One says, لَا حِيلَةَ لَهُ [He has no mode, or means, of evading &c.]. (TA.) [And مَا بِيَدِى حِيلَةٌ I have no mode, or means, of evading &c.]. And ↓ المَرْءُ يَعْجِزُ لَا مَحَالَةَ [Man becomes impotent: there is no avoiding it]. (S.) لَا بُدَّ مِنْهُ means ↓ لَا مَحَالَةَ [There is no avoiding it, or escaping it]. (S, * K.) One says, لَا مَحَالَةَ ↓ المَوْتُ آتٍ [Death comes: there is no avoiding it]. (S.) See also حِوَلٌ. — — And see حُولَةٌ: — — and حَوْلٌ. — — [عِلْمُ الحِيَلِ The science of mechanics.] حُوَلَةٌ: see حَوْلٌ, in two places. حَوْلِىٌّ A solid-hoofed animal in his first year: (S, O:) or a solid-hoofed animal, &c., a year old; a yearling: (K:) it is applied in this sense to a camel: and also to a plant: (TA:) and so ↓ مُحْوِلٌ and ↓ مُحِيلٌ applied to wheat, or food, &c.: (S, O:) and ↓ مُحْوِلٌ applied to a boychild: (K:) or, as some say, this signifies in the state of childhood; not limited to a year old: (TA:) the fem. of حَوْلِىٌّ is حَوْلِيَّةٌ: pl. [masc. حَوَالِىٌّ; and] fem. حَوْلِيَّاتٌ. (S, K.) حَوْلِىُّ الغَضَا Young trees of the kind called غَضًا. (TA.) حِيَلِىٌّ: see حُوَلَآءُ. حُوَلٌ and حِوَلَآءُ, the latter like عِنَبَآءُ and سِيَرَآءُ, which are the only other words of this measure, (S, K,) accord. to Kh, (S,) [The membrane that encloses the she-camel's fœtus in the womb;] to the she-camel, like the مَشِيمَة (K, TA) to the woman; (TA;) i. e., (K,) a skin (S, K) of a dark, or an ashy, dust-colour (خَضْرَاء), full of water, (K,) which comes forth with the fœtus, containing أَغْرَاس [pl. of غِرْس, q. v.], and having lines, or streaks, which are red, and of a dark, or an ashy, dust-colour (خُضْر): (S, K:) or it comes forth after the fœtus, in the first سَلَى; and is the first thing that comes forth therefrom: so says ISk: and the word is sometimes used in relation to a woman: (TA:) or, accord. to AZ, the water that comes forth upon the head of the fœtus, [i. e.] at the birth: (S:) or a membrane like a large bucket, which is full of water, and bursts when it falls upon the ground: then comes forth the سَلَى; and a day, or two days, after that, the صَآءَة. (TA.) Hence the saying, نَزَلُوا فِى مِثْلِ حُوَلَاءِ النَّاقَةِ, (K,) and فى مثل حولاء السَّلَى, (TA,) (tropical:) They alighted amid abundance of water and green herbage. (K, * TA.) And رَأَيْتُ أَرْضًا مِثْلَ الحولاءِ (tropical:) I saw land having dark green herbage. (TA.) — See also حُولَةٌ. حَوَلَان and حُوْلَان and حُوْلَان: see حُولَةٌ. حُولَلٌ: see حَائِلٌ, in four places. حَوَلْوَلٌ: see حُوَّلٌ, in two places. حَوَالٌ The changing, or varying, of time, or fortune. (K.) — حَوَالَهُ, and حَوَالَيْهِ, and حَوَالَيْنَا, and حَوَالَيْكَ: see حَوْلٌ. حِوَالٌ: see حَائِلٌ, in two places. حِيَالٌ [in the CK, erroneously, حَيال] The front of a thing, as meaning the part, place, or location, that is over against, opposite, facing, fronting, or in front; syn. قُبَالَةٌ. (K, and Mgh in art. حيل.) You say, قُمْتُ حِيَالَهُ I stood in front of him; in the part, place, or location, that was over against him, opposite to him, &c.; syn. قُبَالَتَهُ. (Msb in art. حيل.) And قَعَدَ حِيَالَهُ and بِحِيَالِهِ He sat in front of him, over against him, opposite to him, facing or fronting him; syn. بِإِزَائِهِ. (S, K.) And هٰذَا حِيَالَ كَلِمَتِكَ This is opposite to thy saying; syn. مُقَابَلَةً; in the accus. case, as an adv. n. of place: thus related by IAar from the Arabs: but one may also say حِيَالُ كَلِمَتِكَ [the opposite of thy saying], making the phrase to consist of an inchoative and an enunciative: so says ISd. (TA.) It is originally with و [in the place of the ى]. (S, O.) — — عَلَى حِيَالِهِ [By himself or itself; independently]. You say, أَعْطِ كُلَّ وَاحِدٍ مِنْهُمْ عَلَى حِيَالِهِ Give thou to every one of them by himself; syn. بِانْفِرَادِهِ or عَلى حِدَتِهِ; (S in art. وحد;) (Mgh in art. حيل.) And فَعَلْتُ كُلَّ شَىْءٍ عَلَى حِيَالِهِ I did everything by itself; syn. بِانْفِرَادِهِ. (Msb in art. حيل.) — Also A string that is tied from the camel's بِطَان [or belly-girth] to his حَقَب [or hind girth], to prevent the حَقَب from going against the sheath of his penis: (K:) so, too, in the M: but in the O, as on the authority of AA, ↓ حُوَلٌ, like صُرَدٌ, signifies the string that is between the حَقَب and the بِطَان. (TA.) حَوِيلٌ: see 4, in the latter half of the paragraph. — — [Hence,] One who is responsible, or answerable. (K.) — — And A witness. (K.) — See also حِوَلٌ: — — and حِيلَةٌ. — — Also [Desire: or a seeking: or a seeking by an artful contrivance or device, or by artful or skilful management, to find a way of attaining an object:] a subst. from حَاوَلَهُ. (S, O, K.) حَوَالَةٌ The effecting a transition of one river, or rivulet, to another. (M, K.) [This is what is meant by the حوالة in المُزَارَعَة, mentioned in the Mgh, as " customary in the cases of certain plants, as rice, and the بَاذِنْجَان, and in planting. "] — — The transfer of a claim, or of a debt, by shifting the responsibility from one person to another: (Mgh:) the transfer of a debt by shifting the responsibility of him who transfers it to him to whom it is transferred: (KT:) [a reference made by a debtor, of his creditor, to a debtor of the former, for the payment of what is owed by the former to the latter: an order for the payment of a debt, or of a sum of money, given by one person, upon another, to a third person: so in the present day:] a subst. (S, K) from أَحَالَ عَلَيْهِ بِدَيْنِهِ, (S,) or from أَحَلْتُهُ بِدَيْنِهِ, (Msb,) or from أَحَالَ الغَرِيمَ. (K.) [See 4.] — — A responsibility; accountableness. (K.) حَوَالِىٌّ and حُوَالِىٌّ: see the next paragraph. حُوَّلٌ, applied to a man, signifies بَصِيرٌ بِتَحْوِيلِ الأُمُورِ [i. e. Knowing, skilful, or intelligent, in turning affairs over, or about, in his mind, considering what may be their results, and so managing them]; (S, TA;) as also حُوَّلٌ قُلَّبٌ, (TA, and so in copies of the S,) and ↓ حُوَّلِىٌّ قُلَّبٌ, (TA, and so in a copy of the S,) and ↓ حُوَّلِىٌّ قُلَّبِىٌّ, and ↓ حَوَّالٌ; (TA;) and ↓ حُولَةٌ signifies ↓ مُحْتَالٌ [i. e. one who exercises art,

artifice, cunning, ingenuity, or skill, and excellence of consideration or deliberation, and ability to manage according to his own free will, with subtilty; &c.; see the verb (8) of which مُحْتَالٌ is the part. n.]: (S:) or حُوَّلٌ and ↓ حُوَلٌ and ↓ حُوَلَةٌ and ↓ حُولَةٌ and ↓ حُوَّلِىٌّ, [in the CK, erroneously, حُوَّلِى,] like سُكَّرِىٌّ, [in the CK like سُكَّرِىٰ,] and ↓ حَالِىٌّ and ↓ حُوَالِىٌّ and ↓ حَوَلْوَلٌ, signify شَدِيدُ الاِحْتِيَالِ [i. e. one who exercises great art, artifice, &c.]: (Sgh, K:) all of these forms are mentioned by ISd, except حُوَلَةٌ and حُوَّلِىٌّ: (TA:) accord. to some, قُلَّبٌ حُوَّلٌ signifies experienced, or expert, in affairs; or one who has been tried, or proved, and strengthened by experience in affairs: (Har p. 312:) and ↓ حَوِلٌ signifies the same as حُوَّلٌ; (Ham p. 34;) having much حِيلَة [i. e. art, artifice, &c.]: accord. to analogy, it should be [حَالٌ,] like مَالٌ and صَاتٌ as epithets applied to a man: (Idem pp. 530 and 531:) حَيَّالٌ, also, [in like manner,] signifies صَاحِبُ حِيلَةٍ [i. e. one who exercises art, artifice, &c., as above]; and so ↓ حِيَلِىٌّ [from حِيَلٌ, pl. of, or syn. with, حِيلَةٌ]: (TA:) and ↓ حَوَلْوَلٌ [mentioned above (in the CK, erroneously, in this instance, حَواول)] signifies also cunning, or intelligent, or skilful and knowing; and quick and sharp or vigorous or effective; syn. مُنْكَرٌ كَمِيشٌ; (K, TA;) applied to a man. (TA.) حَيِّلٌ: see 4, in the latter half of the paragraph. حُوَّلِىٌّ: see حُوَّلٌ, in three places. حَوَّالٌ: see حَائِلٌ. حُوَّلٌ Altering, or being transmuted, or changing; or altered, or transmuted, or changed; [in any manner; and particularly] in colour; (K, TA;) and becoming, or become, black; applied to a bone, and any other thing. (TA.) — — Anything [shifting, or moving, or] that has shifted, or moved, in فِى [app. a mistranscription for مِنْ from]) its place. (TA.) — — A she-camel, and any female, not conceiving, or not becoming pregnant, during a year, (M, K,) or two years, (K,) or some years: (M, K:) or a she-camel not pregnant (S, Msb, K) after having been covered by the stallion; (S, K;) because denoting a change from what is usual; (Er-Rághib, TA;) and in like manner applied to a ewe, or she-goat; (TA;) and to a woman: (Msb:) pl. حِيَالٌ and حُولٌ (S, K) and حُوَّلٌ, (K,) and ↓ حُولَلٌ (M, K) is a quasi-pl. n.: (M, TA:) [whence,] حَائِلُ حُولٍ and ↓ حُولَلٌ used as intensive epithets: or حَائِلٌ signifies not conceiving in one year, (K, TA,) when she has been covered: (TA:) and حَائِلُ حُولٍ and ↓ حُولَلٍ, not conceiving during two years; (K;) not conceiving in the first year after having been covered, nor in the next following year; like عَائِطُ عُوطٍ and عِيطٍ and عُوطَطٍ: (S in art. عوط:) one says also, لَقِحَتْ عَلَى حُولٍ and ↓ حُولَلٍ [app. meaning She conceived after having failed to do so for two years; for it seems that in this case حول and حولل are inf. ns., or that the latter is a subst. having the sense of an inf. n.: see 1, and see also عُوطَطٌ]: (TA:) and ↓ مُحَوِّلٌ signifies the same as حَائِلٌ. (K.) Also A palm-tree (Msb, K) that bears one year, and not another year: (K:) or not bearing. (Msb.) — — The female young one of a camel, at the time of her birth: the male is termed سَقْبٌ: (S, K:) pl. حُولٌ and حَوَائِلُ. (TA.) One says, نُتِجَتِ النَّاقَةُ حَائِلًا حَسَنَةً [The she-camel brought forth a beautiful female young one]. (S.) And لَا أَفْعَلُ ذَاكَ مَا أَرْزَمَتْ أُمُّ حَائِلٍ [I will not do that as long as a mother of a female young camel utters her gentle yearning cry]. (S.) — Also, (Lth, Mgh, O, TA,) and ↓ حِوَالٌ (Lth, K) and ↓ حُوَلٌ and ↓ حَوَلٌ, (K,) A thing that intervenes as a separation, a partition, a fence, a barrier, or an obstacle, or obstruction, between two other things. (Lth, Mgh, * O, K.) One says, هٰذَا ↓ بَيْنَهُمَا حِوَالٌ, i. e. حَائِلٌ [This is a thing intervening as a separation, &c., between them two]; like حِجَازٌ and حَاجِزٌ. (Lth, O, TA.) حَائِلَةٌ: see حِيلَةٌ. أَحْوَلُ; and its fem. حَوْلَآءُ: see 1, last sentence. — — أَحْوَلُ مِنْ بَوْلِ الجَمَلِ [More wry than the urine of the he-camel]: because it does not come forth straight, but [backwards, and] inclining to one side: a prov. (TA.) — — هُوَ أَحْوَلُ مِنْكَ He is one who has more حِيلَة [meaning art, artifice, cunning, ingenuity, or skill, in the management of affairs, &c.,] than thou; (Fr, S, K;) as also ↓ أَحْيَلُ. (K.) And هُوَ أَحْيَلُ ↓ النَّاسِ [He is the most artful, cunning, ingenious, or skilful, of men]; originally أَحْوَلُ. (MF in art. رود: see أَرْوَدُ.) أَحْيَلُ: see the next preceding paragraph, in two places. تَحَاوِيلُ الأَرْضِ means أَنْ تُخْطِئَ حَوْلًا وَتُصِيبَ حَوْلًا, (O, K,) i. e. The leaving the land unsown one year, and sowing it another year: whereby the land is strengthened. (TK.) مَحَالٌ: see حِيلَةٌ, in two places: — — and see also مَحَالَةٌ, in three places. مُحَالٌ; and مُحَالٌ عَلَيْهِ; and مُحَالٌ بِهِ: see 4, in the latter half of the paragraph. — — مُحَالٌ also signifies [Absurd; inconsistent; self-contradictory;] comprising two contradictories; as when one speaks of one body in two places in one case [or time]: (Er-Rághib, TA:) that cannot be conceived as existing in reality: (TA:) i. q. بَاطِلٌ [as meaning untrue, or unreal]; (Msb, TA;) impossible; that cannot be: (Msb:) perverted; turned from its proper way or manner of being; (K;) applied to speech; (S, K;) as also ↓ مُسْتَحِيلٌ. (K.) مُحْوِلٌ: see مُحِيلٌ: — — and see also حَوْلِىٌّ, in two places. مُحِيلٌ: see 4, in the latter half of the paragraph. — — Also A woman that brings forth a boy next after a girl; or the reverse: and in like manner applied to a she-camel; as also ↓ مُحْوِلٌ and ↓ مُحَوِّلٌ: (Ks, Sgh, K:) and accord. to some, ↓ مُتَحَوِّلٌ [if not a mistranscription for مُحْوِلٌ or مُحَوِّلٌ] signifies a she-camel that brings forth one year a male, and another year a female. (TA.) — — See also حَوْلِىٌّ. مَحَالَةٌ: see حِيلَةٌ, in four places. — — Also A machine (مَنْجَنُون, Lth, K) over which [passes the rope whereby] water is drawn: (Lth, TA:) and, (K,) or as some say, (TA,) a great بَكْرَة [or sheave of a pulley], (S in art. محل, and K,) by means of which camels draw water: (S ubi suprà and TA:) [see سَانِيَةٌ:] pl. مَحَاوِلُ and [coll. gen. n.] ↓ مَحَالٌ. (K.) — — The vertebræ; as also ↓ مَحَالٌ: (K: [in the CK, الفَقَارِ is erroneously put for الفَقَارُ:]) or the latter has this meaning; and the former signifies a single vertebra: and the م may be radical: (M, TA:) pl. مَحَالَاتٌ. (T in art. ملح.) — — The middle (وَاسِط, as in the M and O; in the K, erroneously, وَاسِطَة, TA) of the back; (M, O, K;) as also ↓ مَحَالٌ: but accord. to some, the م is radical. (TA.) مَحِيلَةٌ: see حِيلَةٌ. مُحَوِّلٌ: see حَائِلٌ: — — and مُحِيلٌ. مِحْوَالٌ A man who says much that is مُحَال [or absurd, inconsistent, self-contradictory, unreal, or impossible]. (Lth, K. *) مُحْتَالٌ: see 4, in the latter half of the paragraph. — — أَرْضٌ مُحْتَالَةٌ (tropical:) Land upon which rain has not fallen. (TA.) — — See also حُوَّلٌ. مُتَحَوِّلٌ [pass. part. n. of تَحَوَّلَهُ. — Also] an inf. n. of تَحَوَّلَ. (Ham p. 503.) — And A place to which one shifts, removes, or becomes transferred. (Idem ib.) مُتَحَوِّلٌ: see مُحِيلٌ. رِجْلٌ مُسْتَحَالَةٌ A leg that is crooked in the two extremities of its shank. (M, O, TA.) In the K, رَجُلٌ is erroneously put for رِجْلٌ, and سَاقَيْهِ for سَاقِهَا. (TA.) And ↓ قَوْسٌ مُسْتَحِيلَةٌ (S, K) and مُسْتَحَالَةٌ (K) A bow that is crooked (S, K, TA) in the portion between the part grasped by the hand and the curved extremity, or in its curved extremity. (TA.) And ↓ أَرْضٌ مُسْتَحِيلَةٌ Uneven ground: (S, TA:) or i. q. مُسْتَحَالَةٌ, (K,) which means land that has been left [unsown, or uncultivated,] a year, or years. (M, K.) مُسْتَحِيلٌ; fem. with ة: see the paragraph next preceding, in two places: — — and see also مُحَالٌ. — Also Full. (K.) حولق Q. Q. 1 حَوْلَقَ, inf. n. حَوْلَقَةٌ: see Q. Q. 1 in art. حلق. حوم 1 حَامَ, (S, Msb, K,) حَوْلَ المَآءِ, (S, Msb,) or عَلَى الشَّىْءِ, (K,) aor. يَحُومُ, (S,) inf. n. حَوَمَانٌ (S, Msb, K) and حَوْمٌ, (S, K,) said of a bird, or flying thing, (S, Msb, K,) &c., (S,) It went, [or hovered,] or circled, (S, Msb, K,) round about the water, (S, Msb,) by reason of thirst, (TA,) or round about the thing: (K:) and in like manner حَامَتْ, said of camels. (K, TA.) — — [Hence,] it is said in a trad., مَنْ حَامَ حَوْلَ الحِمَى يُوشِكُ أَنْ يَقَعَ فِيهِ, meaning (assumed tropical:) He who approaches acts of disobedience is near to falling therein. (Msb.) And you say, هُوَ يَحُومُ حَوْلَ

غَرَضٍ لَهُ (tropical:) [He hovers about an object of aim, or desire, that he has]. (TA.) And حام فُلَانٌ عَلَى الأَمْرِ, inf. n. حَوْمٌ and حِيَامٌ and حُؤُومٌ, (K, TA,) the second with kesr [to the ح, and therefore with ى in the place of و, but written in the CK with fet-h], (TA,) (tropical:) Such a one desired, or sought, the thing. (K, TA.) And حام عَلَى قَرَابَتِهِ (tropical:) He affected, or inclined towards, his relations, like one going round about the water. (TA.) 2 حوّم فِى الأَمْرِ i. q. اِسْتَدَامَ (tropical:) [app. as meaning (assumed tropical:) He paused, and acted with deliberation, or in a patient or leisurely manner, or he waited in expectation, in the affair, or case, like one who hovers about a thing]. (K, TA.) جَيْشُ حَامٍ [lit. The army of Ham, the son of Noah; meaning, because of its blackness,] (tropical:) the night. (TA.) حَوْمٌ A large herd of camels, (S, M, K,) amounting to a thousand: (M, K:) or an indefinite number; (K, * TA;) i. e. many: a quasipl. n.; or, as some say, a pl. (TA.) حُومٌ, applied to wine, (TA,) That circulates [or produces a sensation of circular motion] in the head. (K.) — — Accord. to As, so applied, it signifies Much in quantity. (TA.) حَوْمَةٌ The main part or portion, (S, K,) of water, (S,) or of the sea, (K,) and of sand, and of a fight, &c.: (S, K:) the part where is most water, of the sea; (Ham p. 329, and TA;) the deepest part thereof: (TA:) and in like manner, of a watering-trough: (Ham ibid., and TA:) or a copious, or deep, part of water: (Lh, TA:) and hence, the vehemence of war or fight: (Ham p. 329:) or a place of fight; because the opposing parties go round about it: (Ham p. 492:) or the most vehement part [or the thickest] of a fight: (K, * TA:) pl. حَوْمَاتٌ. (Ham p. 329.) [See also حَوْبَةٌ, last signification.] حَامِىٌّ A black, or negro, boy or young man, (S, K,) or slave: (S:) so termed in relation to حام [or Ham, the son of Noah], the father of the blacks, or negroes. (S, K.) حَائِمٌ Thirsty, and going, [or hovering,] or circling, round about the water: (Ham p. 753:) and hence, (Id. p. 317,) whatever is thirsty: (Id. ibid., and K:) [fem. with ة: pl. masc. حُوَّمٌ:] pl. fem. حَوَائِمُ. (Ham p. 317.) You say إِبِلٌ حُوَّمٌ Thirsty camels that go round about the water: (As, TA:) or, as also إِبِلٌ حَوَائِمُ, thirsty camels: (K:) or very thirsty camels. (TA.) And it is said in a trad., respecting the prayer for rain, اَللّٰهُمَّ ارْحَمْ بَهَائِمَنَا الحَائِمَةَ O God, have mercy upon our beasts that are going about the water and not finding any to which they may come to drink. (TA.) You say also هَامَةٌ حَائِمَةٌ A thirsty head: (TA:) or a head of which the brain is thirsty. (T, TA.) — — Also (tropical:) Desiring, or seeking: pl. حُوَّمٌ, (K, TA,) [in the CK حَوَمٌ, but it is] like سُكَّرٌ. (TA.) حون حَانَةٌ A place where wine is sold; (Msb and TA in this art., and S and K in art. حين;) the place of the vintner; (Kr;) the ↓ حَانُوت [or shop] of the vintner: pl. حَانَاتٌ: (S, Msb:) thought by AHn to be from the Persian خَانَهْ. (TA.) حَانَاةٌ: see art. حنو. حَانُوتٌ, mentioned in the K in arts. حنت and حين and حنو: see حَانَةٌ, above; and see also art. حنو [to which several words allied to this are to be regarded as belonging]. It is masc. and fem.: and is [said to be] originally حَانُوَةٌ, like تَرْقُوَةٌ: and its pl. is حَوَانِيتُ: (S:) or, accord. to IB, it is originally حَنَوُوتٌ; then, حَوَنُوتٌ; and then, حَانُوتٌ. (TA in art. حين.) حَانِيَةٌ: see art. حنو. حَانِىٌّ: see art. حنو. حَانِيَّةٌ Wine; (S and K in art. حين, [in the CK, erroneously, حانئة,] and K in art. حنو;) a rel. n. from حَانَةٌ: (S, TA:) or vintners; (K in art. حنو;) [from حَانِىٌّ; or] a rel. n. from حَانِيَةٌ. (TA in art. حنو.) حوى 1 حَوَاهُ, aor. حَوِىَ, (S, Msb, K,) inf. n. حَىٌّ, (S,) or حَوَايَةٌ, (Msb,) or both, (K,) He collected it; brought it, drew it, or gathered it, together; (S, Msb, K;) as also ↓ تحاواهُ: (TA:) he grasped it; got, or gained, possession of it: (Msb, K:) and ↓ احتواهُ signifies the same; (S, Msb, K;) as also ↓ احتوى عَلَيْهِ: (Msb, K:) or this last, he took, or got, possession of it; took it, got it, or held it, within his grasp, or in his possession: (S:) and حَوَاهُ signifies also he possessed it: (Msb:) and, said of a place [&c., as also ↓ احتوى عليه and ↓ احتواه], it comprised, comprehended, or contained, it. (TA.) — — He turned it round, made it to turn round, or wound it. (Har p. 236. [See حَىٌّ in art. حى.]) — حَوَى حَوِيَّةً He made a vehicle for a woman such as is called حَوِيَّة. (TA.) — حَوِىَ [originally حَوِوَ]: see art. حو. 2 تَحْوِيَةٌ [inf. n. of حوّى] signifies The act of drawing together, or contracting: and the state of drawing together, or contracting; or being drawn together, or contracted; as also تَحَوٍّ [inf. n. of ↓ تحوّى]: (Lh, K:) or, in the opinion of ISd, تَحْوِيَةٌ has the former signification; and ↓ تَحَوٍّ, the latter. (TA.) A woman of the tribe of Kelb, being asked what she did in the rainy night, answered, أُحَوِّى نَفْسِى [I draw myself together]. (Lh, TA.) — — كَانَتْ تُحَوِّى وَرَآءَهُ بِعَبَآءَةٍ أَوْ كِسَآءٍ, occurring in a trad. of Safeeyeh, means She used to wind an عباءة or a كساء round the hump of the camel, behind him, and then to ride upon it. (IAth. [See حَوِيَّةٌ.]) 5 تحوّى, (S, K,) inf. n. تَحَوٍّ, (K,) It assumed a round, or circular, form; or coiled itself: (K:) or it gathered itself together, and coiled itself, or assumed a round, or circular, form. (S.) You say, تَحَوَّتِ الحَيَّةُ (S, K *) The serpent gathered itself together, and wound, or coiled, itself; (TA;) whence, as some say, the word حَيَّةٌ: (K:) and in like manner one says of the intestines. (K.) — — See also 2, in two places. 6 تَحَاوَى see 1. 8 إِحْتَوَى see 1, in four places. — احتوى حَوِيًّا He made a small watering-trough, or tank, for his camels. (TA.) حَوًى, (Az, IB, TA,) or ↓ حَوِيَّةٌ, (K,) The having, or assuming, a round, or circular, or coiled, form; or roundness or circularity [or the state of being coiled]; of anything; (Az, K, TA;) as, for instance, of a serpent; (Az, IB, TA;) and of certain asterisms, which appear regularly disposed in a round, or circular, form. (Az, TA.) [See 5.] حِوَآءٌ A place that comprises, comprehends, or contains, a thing: for instance, the belly [or womb] of the mother is a حواء to the child [or fœtus]. (TA.) — — A collection of tents (بُيُوت), near together; as also ↓ مُحَوًّى: (K:) or a collection of tents (بيوت) of people, made of camel's fur: (S:) or a collection of tents (بيوت) of people, at a water: (TA:) pl. أَحْوِيَةٌ: (S, TA:) and ↓ محتوى [app. مُحْتَوًى] and ↓ محوى [app. مَحْوًى] signify a place in which the tents (بيوت) of a tribe are collected together: (Lth, TA:) the last is of the dial. of El-Yemen, where it is applied to a few small tents collected together in a tract, or region, of fruitful, or productive, land: (TA:) and its pl. is محاوى [or, more probably, مَحَاوٍ; with the article, المَحَاوِى]. (Lth, TA.) A tent of [goats'] hair, and of [camels'] fur, of the Arabs of the desert. (KL.) حَوِىٌّ Possessing, after deserving, or after becoming entitled. (IAar, K.) — A small wateringtrough, or tank, (K, TA,) which a man makes for his camel; called also مَرْكُوٌّ. (TA.) [See also the next paragraph.] حَوِيَّةٌ: see حَوًى. — Also A winding, or circling, or coiled, gut or intestine; and so ↓ حَاوِيَةٌ and ↓ حَاوِيَآءُ: (K:) [also called قِتْبٌ:] or the [kind of gut, or intestine, termed] دَوَّارَة in the belly of the sheep or goat; as also ↓ حَاوِيَةٌ: (IAar:) البَطْنِ ↓ and البَطْنِ ↓ حَاوِيَةٌ and حَوِيَّةُ البَطْنِ حَاوِيَآءُ all signify the same: (S:) the pl. is حَوَايَا; (K;) or this is the pl. of حَوِيَّةٌ, signifying the أَمْعَآء [or intestines into which the food passes from the stomach]; and the pl. of حَاوِيَةٌ and حَاوِيَآءُ is [said to be] حَوَاوٍ; (S;) but IB says that this latter pl. is not held to be allowable by Sb, and that حَوَايَا is the pl. of all the three sings., [originally] of the measure فَعَائِلُ as pl. of the first, and فَوَاعِلُ as pl. of the second and third [though in these two cases it should be by rule حَوَآءٍ]: AHeyth says that حَوَايَا as pl. of حَاوِيَةٌ is like زَوَايَا as pl. of زَاوِيَةٌ: and ISk mentions الحَاوِيَاتُ as pl. of الحَاوِيَةُ and الحَاوِيَآءُ, [in the latter case like قَاصِعَاتٌ as pl. of قَاصِعَآءُ,] and explains it as signifying بَنَاتُ اللَّبَنِ [app. meaning the small guts, or intestines, in which originate the lacteals]. (TA.) — — Also sing. of حَوَايَا signifying Winding excavations or hollows, which the rain fills, and in which it remains a long time because the soil at the bottom thereof is cohesive and hard, retaining the water: the Arabs call them

[also] أَمْعَآء, likening them to the حَوَايَا of the belly: accord. to AA, the pl. signifies i. q. مَسَاطِحُ [pl. of مِسْطَحٌ], made by collecting earth and stones upon smooth and hard rock, to confine thereby water: accord. to IB, on the authority of IKh, wells that are dug in the district of Kelb, in hard ground, whereby is confined the water of the torrents, which they drink throughout the year: accord. to Nasr, a certain construction with masses of rock in the form of a pool, on the way to Et-Teghlibeeyeh, near Ood: accord. to ISd, the sing. signifies a smooth and hard rock which is surrounded with stones and earth, in which water collects. (TA.) — — Also A [garment of the kind called] كِسَآء, stuffed [with ثُمَام or the like], which is wound round the hump of the camel; (S, K; *) i. q. سَوِيَّةٌ, except that the former is only for camels, and the latter is sometimes for other animals: pl. حَوَايَا: (S:) a subst. from 2 in the last of the senses assigned to it above: (IAth:) [the same is app. meant by what here follows:] a certain thing that is prepared for a woman to ride upon. (TA. [But it was also used by men.]) 'Omeyr Ibn-Wahb El-Jumahee said, on the day of Bedr, when he computed the number of the companions of the Prophet, رَأَيْتُ الحَوَايَا عَلَيْهَا المَنَايَا [meaning I saw the حوايا with the men of courage upon them]: (S:) [for] مَنِيَّةٌ [sing. of منايا] means (assumed tropical:) " a man of courage upon his saddle. " (TA.) حُوَيَّةٌ [a dim. of حَيَّةٌ]: see what next follows. رَجُلٌ حَوَّآءٌ A man who collects serpents (حَيَّات); and so ↓ حَاوٍ: [which latter, vulgarly pronounced حَاوِى, is also now applied to a serpent-charmer; and a juggler who performs various tricks with serpents &c.:] (K in art. حى:) or the latter, (S in that art.,) or both, (T in that art.,) an owner of serpents; (T, S;) and so حَايٍ: (T:) the pl. of حَاوٍ is حُوَاةٌ. (TA.) — — [Hence,] ↓ الحَوَّآءُ الحُوَيَّةُ (assumed tropical:) The constellations Serpentarius and Serpens. (Kzw.) حَاوٍ: see what next precedes. حَاوِيَةٌ: see حَوِيَّةٌ, in three places. حَاوِيَآءُ: see حَوِيَّةٌ, in two places. حَاوِىٌّ: see حَائِىٌّ, in art. حوأ. حَيَّةٌ [meaning A serpent] is said by some to be from تَحَوَّى, because what is so termed gathers itself together, and winds, or coils, itself; (ISd, * K, * TA;) and to be originally حَوْيَةٌ; (TA in art. حى;) and their opinion is strengthened by the forms and meaning of the words حَوَّآءٌ and حَاوٍ (TA) [and by the form and meaning of the word مَحْوَاةٌ]: or the حيّة is so called because of the length of its life (لِطُولِ حَيَاتِهَا). (K. [See the next art.]) أَحْوَى: see art. حو. أَحْوِىٌّ: see art. حو. محوى [app. مَحْوًى]: see حَوَّآءٌ. أَرْضٌ مَحْوَاةٌ A land abounding with حَيَّات [or serpents]: (TA:) or containing serpents; as also مَحْيَاةٌ. (Ibn-Es-Sarráj, S in art. حى.) مَحْوِىٌّ pass. part. n. of حَوَاهُ. (Msb.) مُحَوًّى: see حَوَّآءٌ. محتوى [app. مُحْتَوًى]: see حى: or حى and حيو 1 حَيِىَ, (S, Mgh, Msb, K,) and حَىَّ, (S, K,) which latter is the more common, (Fr, S,) [like مَلَّ, originally مَلِلَ,] dual حَيِيَا, and حَيَّا, (Fr,) pl. حَيُوا, (Fr, S,) like خَشُوا, (S,) and حَيُّوا, (Fr, S,) as some say, (S,) aor. يَحْيَا, (S, Msb, K,) and يَحَىُّ, (Fr, K,) [like يَمَلُّ, originally يَمْلَلُ,] occurring in poetry, but improper, and disallowed by the Basrees, (Fr,) inf. n. حَيَاةٌ [q. v. infrà], (IB, Mgh, Msb,) or حَيَآءٌ, (K,) and حِىٌّ and حَيَوَانٌ, (IB,) which last has an intensive signification, like its contr. مَوَتَانٌ, (Msb,) He, or it, lived; or was, or became, in the state termed حَيَاةٌ, explained below. (S, K.) [The inf. n. حَيَوَانٌ (q. v. infrà) suggests the supposition that حَيِىَ may be originally حَيِوَ; but I find no authority for this supposition; and if it be the case, this verb presents the only instance of a root of which the medial radical letter is ى and the final و.] — — حَيُوا, said of a people, or company of men, (assumed tropical:) They were, or became, in good condition: (AA, S:) or they were, or became, fat, by having the means of subsistence, بَعْدَ هُزَالٍ [after leanness]. (AZ. [See also 4.]) — — You say also, حَيِّتِ النَّارُ, inf. n. حَيَاةٌ and حَيَآءٌ, (assumed tropical:) [The fire was, or became, alive, or burning,] like as you say, مَاتَت. (AHn.) — — حَيِىَ الطَّرِيقُ (assumed tropical:) The road, or way, was, or became, apparent, or distinct. (K.) One says, إِذَا حَيِىَ لَكَ الطَّرِيقُ فَخُذْ يَمْنَةً (assumed tropical:) [When the road, or way, becomes apparent, or distinct, to thee, take to the right]. (TA.) — — حَيِىَ and حَيِىَ مِنْهُ, aor. يَحْيَا, inf. n. حَيَآءٌ: see 10, in two places. — حَىَّ الخَمْسِينَ: see 2. 2 حيّاهُ, inf. n. تَحِيَّةٌ, (Mgh, Msb, K,) in its primary sense, i. q. ↓ احياهُ. (Mgh.) You say, حَيَّاكَ اللّٰهُ, (S, K,) meaning May God preserve thee alive; prolong thy life; or make thee to continue in life; syn. أَبْقَاكَ; (Fr, Selemeh Ibn-'Ásim, K;) as also ↓ احياك; (Selemeh Ibn-'Ásim, TA;) or عَمَّرَكَ: (Aboo-'Othmán El-Mázinee, Mgh, TA:) or may God save thee; or make thee to be free from evil, or harm, or the like: (Fr, TA:) or may God make thee to have dominion: (Fr, S, K:) or may God honour thee, and benefit thee. (Ham. p. 489.) And حَيَّاكَ اللّٰهُ وَبَيَّاكَ [explained in art. بى]. (TA.) And حَيَّا اللّٰهُ وَجْهَكَ [May God preserve thy face: see مُحَيًّا]. (Ham p. 23.) — — Also He said to him حَيَّاكَ اللّٰهُ, explained above: (Mgh:) originally, he prayed for his life: and then, he prayed for him, absolutely: (Msb:) he saluted him; (K, TA;) and so حيّاهُ تَحِيَّةَ المُؤْمِنِ: (Lh, TA:) as used in the language of the law, he said to him, سَلَامٌ عَلَيْكَ. (Msb.) — — [See also تَحِيَّةٌ, below.] — حيّا الخَمْسِينَ [in the CK (erroneously) ↓ حَىَّ الخَمْسِينَ] He approached [the age of] fifty. (IAar, K, TA.) — حَيَّيْتُ حَآءً حَسَنَةً and حَسَنًا [I wrote a beautiful ح]. (TA in باب الالف اللّينة.) 3 حَايَيْتُ النَّارَ, (inf. n. مُحَايَاةٌ, TA,) i. q. ↓ أَحْيَيْتُهَا [i. e. (assumed tropical:) I gave life to, enlivened, or revived, the fire] by blowing. (K.) [See also 2 in art. رهب; where a similar meaning is assigned to the former verb; but perhaps it is there a mistranscription.] مُحَايَاةٌ also signifies Nourishment (غِذَآء [which is properly speaking a subst., but seems to be here used as an inf. n.,]) for, or of a child, (K, TA,) with that whereby is his life, or, as in the M, because thereby is his life. (TA.) 4 احياهُ, (S, Msb, K, &c.,) inf. n. إِحْيَآءٌ, (TA,) said of God, (S, Msb,) He made him alive, to live, or be a living being; quickened, endued with life, vivified, [revivified, revived, or resuscitated,] him. (S, * Msb, * K.) Hence, in the Kur [lxxv. last verse], أَلَيْسَ ذٰلِكَ بِقَادِرٍ أَنْ يُحْيِىَ المَوْتَى, (S, TA,) i. e. Is not That Doer of these things (Jel) [able to quicken the dead?]. — — See also 2, in two places. — — (assumed tropical:) He (God) endued him with the intellectual faculty: as in the saying, in the Kur [vi. 122], أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ (assumed tropical:) [And is he who was intellectually dead and whom we have endued with the intellectual faculty...?]. (Er-Rághib.) — — See also 3. — — احيا الأَرْضَ (assumed tropical:) He (God) revived the earth, or land, by the rain, so as to produce in it plants, or herbage. (TA.) And أُحْيِيَتِ الأَرْضُ (assumed tropical:) The land was tilled, and made productive. (AHn.) And احيا المَوَاتِ (tropical:) He turned to use the unowned and unused and uncultivated land by walling it round or sowing it or building upon it and the like. (TA.) — — Also (assumed tropical:) He (a man) found the land to be fruitful, or abundant in herbage, (S, K,) with fresh herbage. (K.) — — احيا اللَّيْلَ (assumed tropical:) He passed the night in religious service, worship, adoration, or devotion, abstaining from sleep: (TA:) or [simply] he remained awake during the night. (W p. 9.) And احيا لَيْلَتَهُ He passed his night awake. (MA.) — احيت النَّاقَةُ The she-camel had living offspring; (S, K;) her offspring seldom, or never, died. (S.) — — احيا القَوْمُ The people, or company of men, had their cattle living: (K:) or had their cattle in good condition: (AA, S, K:) or had rain, so that their beasts obtained herbage to such a degree that they became fat: (AZ:) or they (themselves) became in a state of abundance of herbage, or plenty. (S, K. [See also 1.]) 5 تحيّا

مِنْهُ (assumed tropical:) He shrank from it: taken from الحَيَآءُ [or الحَيَاةُ]; because it is of the nature of the living to shrink: or it is originally تَحَوَّى; the و being changed into ى; or [in other words] from الحَىُّ " the act of collecting," [inf. n. of حَوَاهُ,] like تَحَيَّزَ from الحَوْزُ. (TA.) [See also 10.] 6 تَحَايَا as quasi-pass. of 3, He quickened, enlivened, or revived, himself. See an ex. voce رُوحٌ. 10 استحياهُ He spared him; let him live; or left him alive; (S, Msb, K, TA;) did not slay him; (Msb;) in which sense the verb has but one form: (Msb, TA:) or he left him; let him alone; or forbore from him. (Mgh.) — — Hence, as some say, (K,) إِنَّ اللّٰهَ لَا يَسْتَحْيِى أَنْ يَضْرِبَ مَثَلًا, (S, K,) in the Kur [ii. 24], i. e. لَا يَسْتَبْقِى [meaning Verily God will not spare to propound, or refrain from propounding, a parable, or as a parable]. (S.) [Hence, also,] إِنَّ اللّٰهَ يَسْتَحْيِى مِنْ ذِى الشَّيْبَةِ المُسْلِمِ أَنْ يُعَذِّبَهُ, i. e. [Verily God] forbears from punishing [the hoary Muslim]. (Er-Rághib.) — — اِسْتَحْيَى, or اِسْتَحْيَا, which latter is the more proper mode of writing it, also signifies He felt, or had a sense of, or he was, or became, moved or affected with, shame, shyness, or bashfulness; and particularly, but not always, honest shame, or pudency, or modesty; or his soul shrank from foul things; as also اِسْتَحَى; and ↓ حَيِىَ, inf. n. حَيَآءٌ. [استحيى is of the dial. of El-Hijáz; and استحى, with a single ى, is of the dial. of Temeem; (Akh, S, Msb;) the former being the original, (Akh, S,) and that which is used in the Kur: (Msb:) in the latter, the first ى [of the original] is suppressed, [and its vowel is transferred to the ح,] to facilitate the pronunciation, because of the occurrence of the two ى s together: this is the opinion of Sb; and with it agrees that of Aboo-'Othmán [ElMázinee]: the opinion ascribed to Sb in the S, namely, that اِسْتَحَيْتُ is changed from اِسْتَحْيَيْتُ in like manner as اِسْتَبَعْتُ is changed from اِسْتَبْيَعْتُ, is that of Kh, and is disallowed by El-Mázinee. (IB.) You say, استحيى منه, (S, K, [in the CK, erroneously, عَنْهُ,]) or استحيا منه, (Mgh, Msb,) and استحى منه, and استحياهُ, (S, Msb, K, TA,) and استحاهُ; (TA, [and so in the CK in the place of استحياهُ;]) as also ↓ حَيِىَ منه, (S, Mgh, Msb, K,) aor. يَحْيَا, (S,) inf. n. حَيَآءٌ; (S, * Mgh, Msb, K;) He was ashamed of it or on account of it, or ashamed to do it, or shy of doing it; [generally meaning a foul thing;] he was ashamed for himself, or of himself, or was bashful, or shy, with respect to it, or him; he was abashed at, or shy of, it, or him; (K;) he shrank from it, or him: (Msb, K: *) and استحيى مِنْ كَذَا [or استحيا] He disdained, or scorned, such a thing; abstained from it, or refused to do it, by reason of disdain and pride; he dislike, or hated, it, and his soul was above it; he shunned it, avoided it, or kept himself far from it; syn. أَنِفَ مِنْهُ. (TA.) حَىَّ a verbal noun, (S, M, Mgh, TA,) and therefore immediately followed by عَلَى, (M, TA,) used as an imperative [addressed to a single person, male or female, and to more than one]; (S;) used in calling, or summoning, or inviting, and urging; (Lth, T, TA;) and having no verb derived from it [alone, for حَيْعَلَ is derived from حَىَّ and عَلَى together]; (Lth, T, Msb, TA;) meaning Come: (S, M, Mgh, Msb, K, TA, &c.:) or come quickly: or hasten. (Mgh, TA.) Hence, حَىَّ عَلَى الصَّلَاةِ (in the أَذَان, TA) Come to prayer: (IKt, S, M, Msb, K:) or come ye to prayer: or come ye quickly: or hasten ye. (TA.) And حَىَّ عَلَى الفَلَاحِ [in the same: see art. فلح]. (Mgh, TA.) And حَىَّ عَلَى الغَدَآءِ [Come to the morning-meal]: and على العَشَآءِ [to the evening-meal]: (Msb:) and على الثَّرِيدِ [to the crumbled bread moistened with broth]: (S:) and على الخَيْرِ [to good, good fortune, prosperity, &c.]. (Lth, T, TA.) The saying of Ibn-Ahmar, حَىَّ الحُمُولَ فَإِنَّ الرَّكْبَ قَدْ ذَهَبَا means Keep thou to the loads [for the riders upon the camels have gone]. (TA.) — — In the phrase حَىَّ هَلَ, and حَىَّ هَلًا, followed by عَلَى كَذَا and إِلَى كَذَا, and حَىَّ هَلًا, (K,) which last is used in a case of pausation, but is bad in other cases, (S in art. هل,) and حَىَّ هَلْ, and حَيَّهْلَ, [so in the copies of the K,] with the ه quiescent, (K,) and حىّ هلن [app. حَىَّ هَلَنْ, for حَىَّ هَلًا, or perhaps a mistranscription for حَىَّ هَلَكَ], (TA,) [the most common rendering of حَىَّ هَلَ &c. is like that of حَىَّ alone, namely, Come: or] حىّ signifies hasten thou; and [هل or] هلا, come to it, or reach it; [so that the meaning is hasten thou: come to such a thing:] or حىّ signifies come; and [هل or] هلا, quickly (حَثِيثًا), or be thou quick; [so that the meaning is come quickly to such a thing:] or [هل or] هلا signifies be thou quiet; and the meaning is أَسْرِعْ عِنْدَ ذِكْرِهِ وَاسْكُنْ حَتَّى يَنْقَضِىَ [Speed thou at the mention thereof, and be quiet until it is finished]. (K.) Accord. to Abu-lKhattáb, the Arabs used to say, حَىَّ هَلَ الصَّلَاةَ, meaning Come thou to prayer. (TA.) And one says, حَىَّ هَلْ بِفُلَانٍ, (IAar, and so in the CK,) and حَىَّ هَلًا بفلان, (IAar, and so in MS. copies of the K,) and حَىَّ هَلَ بفلان, meaning Hasten thou with such a one: (IAar:) or keep thou to such a one, and call him. (K.) It is said in a trad., إِذَا ذُكِرَ الصَّالِحُونَ فَحَىَّ هَلَ بِعُمَرَ, (S in art. هل,) or فَحَيَّهَلًا بِعُمَرَ, (TA,) i. e. [When the good, or righteous, are mentioned, then] keep thou to 'Omar, and call 'Omar, (S ubi suprà, and TA,) and begin with him, and be quick in mentioning him; (TA;) for he is of such. (S ubi suprà.) Accord. to some of the grammarians, (TA,) when you say حَىَّ هَلًا, with tenween, it is as though you said حَثًّا; and without tenween, it is as though you said الحَثَّ; the tenween being made a sign of indeterminateness; and the omission of it, a sign of determinateness: and so it is in all compounds of this kind. (K.) [See also art. هل.] حَىٌّ Living, having life, alive, or quick; contr. of مَيِّتٌ [or مَيْتٌ]; (S, Mgh, * Msb, * K;) and ↓ حَيَوَانٌ is syn. with حَىٌّ [as meaning having animal life]: (IB:) dim. of the former ↓ حُيَىٌّ: (Msb:) and pl. أَحْيَآءٌ. (Msb, K.) When you say of a person, لَيْسَ بِحَىٍّ, you mean that he is dead: (Lh:) but ↓ مِنْهَا ضُرِبَ ضَرْبَةً لَيْسَ بِحَايٍ, (Lh, K,) [in the CK ضَرَبَ, and] in [some of] the copies of the K, erroneously, بِحَآءٍ, (TA,) means [He was struck a blow] in consequence of which he will not live: (Lh, K: *) like as the saying لَا تَأْكُلْ كَذَا فَإِنَّكَ مَارِضٌ means Thou wilt be sick if thou eat such a thing. (Lh, K.) Accord. to ISh, one says, أَتَانَا حَىُّ فُلَانٍ, meaning Such a one came to us in his life [-time]: and سَمِعْتُ حَىَّ فُلَانٍ يَقُولُ كَذَا, meaning I heard such a one say thus in his life [-time]: (TA:) [or the former may mean Such a one himself came to us: and the latter, I heard such a one himself say thus: for] حى [i. e. حَىّ as a prefixed noun] is sometimes redundant, like آل and ذُو: (Ham p. 308:) [and] IB says that حَىُّ فُلَانٍ means Such a one himself. (TA.) And they say, كَيْفَ أَنْتَ وَحَيَّةُ ↓ أَهْلِكَ, i. e. How art thou, and those remaining alive of thy family? (TA.) — — Applied to God, Deathless. (Er-Rághib.) — — Possessing the faculty of growth, as an animal, and as a plant: (Er-Rághib:) and, applied to a plant, fresh, juicy, or succulent, and growing tall. (TA.) — — [Sensitively alive;] possessing the faculty of sensation. (Er-Rághib.) — — (assumed tropical:) [Intellectually alive;] possessing the faculty of intellect. (Er-Rághib.) [Hence,] (assumed tropical:) A Muslim; like as مَيِّتٌ means an unbeliever. (TA.) — — (assumed tropical:) Lively, as meaning free from grief or sorrow. (Er-Rághib.) — — (assumed tropical:) Whole, sound, or unbroken. (L and TA in art. صأب.) — — أَرْضٌ حَيَّةٌ (assumed tropical:) Fruitful land; or land abounding with herbage; (K, TA;) like as ارض مَيْتَةٌ means unfruitful land. (TA.) — — الشَّمْسُ حَيَّةٌ (assumed tropical:) The sun is, or was, of a clear colour, unaltered by approaching the place of setting; as though its setting were regarded as death: (TA:) or still bright and white: or still hot and powerful: but the former of these two meanings is the more probable. (Mgh.) — — نَارٌ حَيَّةٌ (assumed tropical:) [A live, or burning, fire. (AHn.) — — طَرِيقٌ حَىٌّ (assumed tropical:) An apparent, or a distinct, road or way: (K:) pl. أَحْيَآءٌ. (TA.) — See also حَيَّةٌ, first sentence. — [A tribe] of the Arabs: (S:) the children, or descendants, of one father or ancestor,

whether many or few: and a شَعْب comprising قَبَائِل: (Az, TA:) or a قَبِيلَة of the Arabs: (Msb:) or a بَطْن of the بُطُون of the Arabs: (K, TA:) pl. أَحْيَآءٌ. (S, Msb, K.) — The vulva, or external portion of the organs of generation, of a woman. (Az, K. See also حَيَآءٌ, of which حَىٌّ is also said to be a pl.) Hence, سَعَفُ الحَىِّ, applied by an Arab of the desert to The paraphernalia of a bride. (Az, TA.) — لَاحَىَّ عَنْهُ means لَامَنْعَ مِنْهُ, (Ks, K, *) i. e. [There is no forbiddance of him; or] nothing is forbidden him. (Fr.) — لَا يَعْرِفُ الحَىَّ مِنَ اللَّىِّ He knows not, or will not know, what is true from what is false; (IAar, K, Har p. 236;) and so الحَوَّ من اللَّوِّ: (TA:) or the حَوِيَّة [or winding gut, &c.,] from the twisting of the rope: (K:) or overt speech from covert: or the living from the dead: or the act of turning round, or winding, [see حَوَاهُ, (in art. حوى,) of which حَىٌّ is an inf. n.,] from the act of twisting. (Har ubi suprà.) — The act of collecting. (TA. [But in this and some other senses it is an inf. n. of حَوَى: see 1 in art. حوى.]) — أَحْيَآءٌ as pl. of حَآءٌ: see art. حوأ. حِىٌّ: see حَيَاةٌ, of which it is said to be a syn.: and of which it is also said to be a pl.: — and see حَيَآءٌ, of which, also, it is said to be a pl. حَيَّةٌ [A serpent;] a certain thing well known: (K, TA:) [improperly explained in the Msb as syn. with أَفْعًى:] applied to the male and the female; (S, Msb;) the ة being added to denote one of a kind, as in بَطَّةٌ and دَجَاجَةٌ; [although حَىٌّ is not used as a coll. gen. n.; and] although the saying رَأَيْتُ حَيًّا عَلَى حَيَّةٍ ↓, as meaning [I saw] a male [serpent] upon a female [serpent], is related as having been heard from the Arabs: (S:) but ↓ حَيُّوتٌ is also applied to the male; (Az, S, K;) the ت being augmentative; for the word is originally حَيُّو [or حَيُّوٌ]: (Az, TA:) it is said that it does not die unless by an accident: and they say of a long-lived man, مَا هُوَ إِلَّا حَيَّةٌ [He is none other than a serpent]; and in like manner they say of a woman; as though it were called حيّة because of its long life: [for] some, including Sb, say that it is derived from حَيَاةٌ, as the rel. n. is حَيَوِىٌّ, not حَوَوِىٌّ: and to him who objects that one says رَجُلٌ حَوَّآءٌ [meaning " a man who collects serpents "], it is replied that حَيَّةٌ and حَوَّآءٌ are of different roots, like لُؤْلُؤٌ and لَأَّلٌ, &c.: but it may be from تَحَوَّى, because of its winding, or coiling, itself; and some say that it is originally حَوْيَةٌ; some, that it is originally حَيْوَةٌ: (TA:) [the dim. is ↓ حُيَيَّةٌ:] the pl. is حَيَّاتٌ (K) and حَيَوَاتٌ, (K, TA,) or حَيَوَاتٌ. (So in some copies of the K [agreeably with the dial. of Hudheyl].) Hence the prov. هُوَ أَبْصَرُ مِنْ حَيَّةٍ [He is more sharp-sighted than a serpent]; because of the sharpness of its sight: and أَظْلَمُ مِنْ حَيَّةٍ [more wrongful in conduct than a serpent]; because it comes to the burrow of the [lizard called] ضَبّ, and eats its young one, and takes up its abode in its burrow. (TA.) And سَقَاهُ اللّٰهُ دَمَ الحَيَّاتِ [May God give him to drink the blood of the serpents]; i. e., (assumed tropical:) destroy him. (TA.) And لَا تَلِدُ الحَيَّةُ إِلَّا حُيَيَّةً ↓ [The serpent does not bring forth anything save a little serpent]: a prov. applied to the cunning and mischievous, or malignant. (TA.) And فُلَانٌ حَيَّةُ الوَادِى, or الأَرْضِ, or البَلَدِ, or الحَمَاطِ, (assumed tropical:) Such a one is cunning and mischievous, or malignant, (IAar, K,) and intelligent, in the utmost degree: (IAar:) [or] فلان حيّة الوادى means (assumed tropical:) such a one is strong in resisting, a defender of his possessions. (TA.) And حَيَّةُ الوَادِى is also an appellation applied to (assumed tropical:) The lion; (K, TA;) because of his cunning, or craftiness. (TA.) One says also, هُمْ حَيَّةُ الأَرْضِ, meaning (assumed tropical:) They are cunning, guileful, malignant, or mischievous, and strong, not neglecting to take blood-revenge: so in a saying of Dhu-l-Isba' El-'Adwánee cited voce عَذِيرٌ. (TA.) And فُلَانٌ حَيَّةٌ ذَكَرٌ (S, TA) (assumed tropical:) Such a one is courageous and strong. (TA.) And رَأْسُهُ رَأْسُ حَيَّةٍ (assumed tropical:) He is clever, or ingenious; acute, or sharp; intelligent. (TA.) And رَأَيْتُ فى كِتَابِهِ حَيَّاتٍ وَعَقَارِبَ (assumed tropical:) I saw in his letter slanders, or calumnies, addressed to the ruling power, in order to cause the object thereof to fall into embarrassment from which escape would be difficult. (TA.) — — الحَيَّةُ is also a name of (assumed tropical:) [The constellation Draco; commonly called التِّنِّينُ;] certain stars [partly] between the فَرْقَدَانِ [or B and y of Ursa Minor] and بَنَاتُ نَعْشٍ [meaning the stars in the tail of Ursa Major]: (K:) so called by way of comparison. (TA.) — — And حَيَّةٌ also signifies (assumed tropical:) A certain mark made with a hot iron upon the neck, and upon the thigh, of a camel, twisting, or winding, like the حَيَّة [properly so called]. (Ibn- Habeeb, TA.) — See also حَىٌّ. حَيًا: Rain; (S, Msb, K;) as also ↓ حَيَآءٌ: (K:) or much rain: (Har p. 185:) as being the means of giving life to the earth: (TA:) and (assumed tropical:) plenty; or abundance of herbage, (S, K,) and the means of giving life to the earth and to men; as being caused by the rain; and so ↓ حَيَآءٌ: (TA:) or [simply] herbage; because produced by the rain: and fat, and fatness; because produced by the herbage: (Ham p. 662:) dual. حَيَيَانِ: (S:) and pl. أَحْيَآءٌ. (TA.) حَيَا الرَّبِيعِ means The rain [called ربيع, or of the season thus called,] that gives life to the earth. (TA.) — See also the next paragraph. حَيَآءٌ an inf. n. of حَيِىَ in the first of the senses explained in this art. (K.) — — [Hence,] syn. with حَيًا, in two senses: see the next preceding paragraph, in two places. — — Also inf. n. of حَيِىَ as syn. with اِسْتَحْيَى; (S, * Mgh, Msb, K;) i. q. اِسْتِحْيَآءٌ; (S;) Shame; a sense of shame; shyness, or bashfulness; [and particularly, but not always, honest shame, or pudency, or modesty;] syn. حِشْمَةٌ; (K;) a shrinking of the soul from foul conduct, (Bd in ii. 24, and Er-Rághib,) through fear of blame; (Bd ibid.;) a languor that affects the animal faculty, (Bd ibid, and Mgh, *) and turns it back from its actions: (Bd:) and repentance; syn. تَوْبَةٌ. (K.) — — And hence, as being a thing that should be concealed, and of which one is ashamed to speak plainly, (TA,) The vulva, or external portion of the female organs of generation, (فَرْج, El-Fárábee, Msb, K, or رَحِم, [which here means the same,] S,) of a camel, (El-Fárábee, S, Msb, K,) or an animal having feet like those of the camel, and of a cloven-hoofed animal, and of a beast of prey: (K:) accord. to AZ, the دُبُر [here meaning the same as فَرْج] of any of these and of other animals: (Msb:) accord. to IAar, it is of the ewe or she-goat, the cow, and the gazelle: (ISd, TA:) and [sometimes] the فَرْج of a girl, (El-Fárábee, Msb,:) or of a woman: (Zj in his " Khalk el-Insán: " [see also حَىٌّ:]) and ↓ حَيًا signifies the same; (K;) but accord. to Az, this is not allowable except in poetry, in a case of necessity: (TA:) pl. أَحْيَآءٌ (AZ, IJ, K) and أَحْيِيَةٌ (As, Sb, S, K) and, by contraction, أَحِيَّةٌ, (Sb, IB, TA,) which is said to be preferable, (TA,) and [quasi-pl. n.] ↓ حَىٌّ and ↓ حِىٌّ [which two have been mistaken by Freytag for syns. of تَحِيَّةٌ, immediately following them in the K]. (Sb, K.) حَيَاةٌ, or ↓ حَيٰوة, (as in different copies of the K, in the latter manner in copies of the S,) written with و in the Kur, to show that و follows ى in the pl. [حَيَوَاتٌ, like صَلَوَاتٌ], or because the sound of the ا is inclined towards that of و, (ISd, TA,) and ↓ حَيْوَةٌ, with sukoon to the و, (K,) which is substituted for the ا of حَيَاةٌ, as is done by the people of El-Yemen in the case of every ا that is changed from و, as in صَلَاةٌ and زَكَاةٌ, though the final radical letter of the verb of حَيَاةٌ is ى, (TA,) an inf. n. of حَيِىَ in the first of the senses explained in this art.; (IB, Mgh, Msb;) Life; contr. of مَوْتٌ; (S, K;) as also ↓ حَيَوَانٌ and ↓ حِىٌّ, (K,) or this last is asserted to be a pl. of حَيٰوةٌ, (S,) and as also ↓ مَحْيًا, (S, * Har pp. 25 and 350,) of which the pl. is مَحَايٍ: (S:) حَيَاةٌ signifies the faculty of growth, as in an animal, and in a plant: and the faculty of sensation: and (assumed tropical:) the faculty of intellect: and (assumed tropical:) freedom from

grief or sorrow: and everlasting life in the world to come; to which one attains by that حياة which is intelligence and knowledge: and the حياة that is an attribute of God. (Er-Rághib.) يَا لَيْتَنِى قَدَّمْتُ لِحَيَاتِى, in the Kur [lxxxix. 25], means [O, would that I had prepared, or laid up in store,] for my everlasting state of existence. (Er-Rághib.) And ↓ فَإِنَّ الدَّارَ الآخِرَةَ لَهِىَ الحَيَوَانُ, in the Kur [xxix. 64], means [And verily the last abode is] the abode of everlasting life: (TA:) or الحيوان here means the life that will not be followed by death: or much life; like as مَوَتَانٌ signifies much death: (Msb:) and it is also the name of a certain fountain in Paradise, [the water of] which touches nothing but it lives, by permission of God. (TA.) الحَيٰوةُ الطَّيِّبَةُ, accord. to I'Ab, explaining xvi. 99 of the Kur, (TA,) means Lawful means of subsistence (K, TA) in the present world: (TA:) or Paradise. (K, TA.) — — Also (assumed tropical:) Advantage, or profit; or a cause, or means, thereof: whence the saying, لَيْسَ لِفُلَانٍ حَيَاةٌ There is not, in such a one, profit, nor good: and so it is said to mean in the Kur [ii. 175], وَلَكُمْ فِى القِصَاصِ حَيٰوةٌ (assumed tropical:) [And there is to you, in retaliation, an advantage]: (TA:) or this means that the knowledge of the law of retaliation restrains from slaughter, and so is a cause of life to two persons; and because they used to slay one who was not the slayer, retaliation upon the slayer is a cause of saving the lives of the rest: or the meaning is life in the world to come; for when the slayer has suffered retaliation in the present world, he is not punished for his act in the world to come. (Bd.) — — حَيَاةُ الشَّمْسِ means (assumed tropical:) The remaining of the light and whiteness of the sun: or the remaining of its heat and power: but the former of these two meanings is the more probable. (Mgh. [See الشَّمْسُ حَيَّةٌ, voce حَىٌّ.]) حَيٰوةٌ and حَيْوَةٌ: see the next preceding paragraph. حَيِىٌّ Having حَيَآء [i. e. shame, shyness, bashfulness, pudency, or modesty]; (K;) part. n. of حَيِىَ as syn. with استحيى; of the measure فَعِيلٌ: (Msb:) fem. حَيِيَّةٌ. (TA.) The saying of I'Ab, اَللّٰهُ حَيِىٌّ, means God is one who acts with others in the manner of him who has حَيَآء; for حَيَآء in its proper sense is not ascribable to Him: (Mgh:) or one who leaves undone evil deeds, and does good deeds. (Er-Rághib.) حُيَىٌّ: see حَىٌّ, of which it is the dim. حُيَيَّةٌ: see حَيَّةٌ, (of which it is the dim.,) in two places. — And dim. of حَآءٌ, q. v. in art. حوأ. (Lth, TA in باب الالف اللّيّنة.) حَيَوِىٌّ [Of, or relating to, the serpent;] rel. n. of حَيَّةٌ. (S.) — [And rel. n. of حَا: see حَائِىٌّ in art. حوأ.] حَيَوَانٌ an inf. n. of حَيِىَ, like حَيَاةٌ, (IB,) but having an intensive signification: (Msb:) see حَيَاةٌ, in two places. — — See also حَىٌّ, first sentence. — — Also Any thing, or things, possessing animal life, (Msb, K, *) whether rational or irrational; [an animal, and animals;] used alike as sing. and pl., because originally an inf. n.; (Msb;) contr. of مَوَتَانٌ [q. v.]. (S.) [حَيَوَانَاتٌ is used as its pl. of pauc. And hence,] الحَيَوَانَاتُ الخَمْسُ [The five animals] is applied to what may be killed by a person in the state of إِحْرَام, and by one engaged in prayer: (Msb in art. فسق:) these are the rat, or mouse, and the biting dog, and either the serpent, the crow termed أَبْقَع, and the kite, or the serpent, the scorpion, and the kite, or the serpent, the scorpion, and the crow, or the scorpion, the crow, and the kite. (Es-Suyootee, in " El-Jámi' es-Sagheer," voce خَمْسٌ.) It is originally حَيَيَانٌ; (Sb, K, TA;) the ى which is the final radical letter being changed into و because the occurrence of two ى together is disliked: (Sb, TA:) Aboo-'Othmán [El-Má- zinee] holds the و to be a radical letter; but his opinion is said to be not admissible, because it is asserted that there is no instance in the language of a word of which the medial radical is ى, and the final و. (TA.) حَيَوَانِىٌّ [Of, or relating to, an animal or animals]. — — It is [also] particularly applied to A seller of birds. (TA.) [حَيَوَانِيَّةٌ Animality; or animal nature.] حَوُّتٌ: see حَيَّةٌ. حَاىٍ, of the measure فَاعِلٌ, [said to be] originally حَايِوٌ, is syn. with حَاوٍ and حَوَّآءٌ, belonging to art. حوى [q. v.]. (Az, TA.) أَحْىٌ and أُحَىٌّ and أَحَيٌّ: see art. حو. أَحْيِوٌ: see art. حو. أَحْيَى in the saying أَحْيَى مِنْ ضَبٍّ [More longlived than a ضبّ, a kind of lizard, which is supposed to live seven hundred years,] is from الحَيَاةُ. (TA.) — — In the sayings أَحْيَى مِنْ هَدِىٍّ [More shy, or bashful, than the bride] and أَحْيَى مِنْ مُخَدَّرَةٍ [More shy, or bashful, than a girl kept behind the curtain] it is from الحَيَآءُ. (TA.) تِحْيَاةٌ: see the next paragraph. التَّحَايِى The two stars in the foot and before the foot of the foremost of Gemini: (Kzw:) or three stars over against الهَنْعَة [which is the Sixth Mansion of the Moon]; (IKt, K;) and sometimes the moon deviates from الهنعة, and makes its abode in التحايى: (IKt:) they are between the Milky Way and the stars that follow العَيُّوق [or Capella]: Aboo-Ziyád El-Kilábee used to say that this name means الهنعة, and is also pronounced التَّحَائِى, withء: but AHn says that the moon makes its abode in these stars, and not in الهنعة itself: (TA:) its sing. is ↓ تِحْيَاةٌ; (IKt, AHn, TA;) if so, of the measure تِفْعَلَةٌ, like تِحْلَبَةٌ, not فِعْلَاةٌ, like عِزْهَاةٌ, because there is no such root as تَحى; derived from الحَيَا, because its نَوْء [here meaning its auroral setting, in midwinter,] is attended with much rain: but التحائى, with ء, is irreg.; as though pl. of ↓ تَحِيَّةٌ likened to a word of the measure فَعِيلَةٌ. (IB.) تَحِيَّةٌ inf. n. of 2. (Mgh, Msb, K.) — — Also A salutation, or greeting, (A'Obeyd, AHeyth, Mgh, Msb,) pronounced by one person to another on their meeting; (AHeyth;) particularly the saying سَلَامٌ عَلَيْكَ; (Mgh, * Msb;) and the like; (Mgh;) the most comprehensive form thereof, used by the believer [to his fellow-believer], being the saying السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ: (AHeyth:) hence it is pluralized; the pl. being تَحِيَّاتٌ and تَحَايَا. (Mgh.) — — Also Continuance, or endurance; or endless, or everlasting, existence: (IAar, Msb, K, &c.:) and so it is said to mean in the following verse of Zuheyr Ibn-Jenáb ElKelbee; who was a [kind of] king among his people: قَدْ نِلْتُهُ إِلَّا التَّحِيَّهْ وَلَكُلُّ مَا نَالَ الفَتَى [And indeed everything that the young man has attained, I have attained it, except endless existence]: or, as some say, it here means security from death and from evils. (TA. [But more probably the meaning is that next following: for in the Mz, 49th نوع, where this verse is cited, but with مِنْ كُلِّ in the place of وَلَكُلُّ, he is said to have been (not a king, but,) " a nobleman. " See also, respecting him, p. x. of my Preface.]) And (tropical:) Dominion, or kingship: (Fr, AA, S, Mgh, Msb, K, &c.:) because the people of the Time of Ignorance used to greet kings [or rather those of Himyer] by the saying أَبَيْتَ اللَّعْنَ, which they addressed to none other than a king; so that when any one of them became a king, it was said of him, فُلَانٌ نَالَ التَّحِيَّةَ [meaning (tropical:) Such a one has attained the kingship]. (Mgh: in which, and in the S, the foregoing verse is cited as an ex. of this last meaning.) التَّحِيَّاتُ لِلّٰهِ means Endless existence belongs to God: (Lth, Msb, TA:) or dominion, or kingship: (Lth, Yaakoob, S, Msb, TA:) or freedom, or security, from all evils, (Khálid Ibn-Yezeed, AHeyth,) and from all causes of the cessation of existence: (AHeyth:) or endless existence, and security from evils, and dominion, and the like: (Fr:) or the expressions [of praise] that indicate and imply the ascription of dominion and endless existence: (Kt:) or salutations and benedictions are Gods, and at his disposal. (Mgh.) [التَّحِيَّاتُ is also a term applied to the following form of words repeated in the ordinary prayers: التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ يَاأَيُّهَا النَّبِىُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللّٰهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ, or (instead of عبده ورسوله) رَسُولُ اللّٰهِ: see 5 in art. شهد.] — — The assigning to this word, as used in the Kur iv. 88, the meaning of A gift is a mistake. (Mgh.) — See also التَّحَايِى. مَحْيًا: see حَيَاةٌ. — — Also A time, and a place, of life. (TA.) مُحْيٍ and مُحْيِيَةٌ, applied to a she-camel, Having living offspring; whose offspring seldom, or never, die. (S.) مُحَيًّا The face (S, K, Ham p. 23)

of a man, because it is specified in salutation; [see 2;] (Ham ubi suprá;) a term used only in praise; (Ham p. 640;) i. e. the face altogether: or the حُرّ of the face [i. e. the ball of the cheek; or what appears of the elevated part thereof; or what fronts one, of the face, &c.]. (K.) — — Of a horse, it is The place where the flesh is separated (حيث انفرق اللحم) beneath the forelock. (Ham p. 23.) And دَائِرَةُ المُحَيَّا, in a horse, [The feather in] the place of separation [of the hair] beneath the forelock, in the upper part of the forehead. (TA.) محَيِّىٌ act. part. n. of 2; fem. مُحَيِّيَةٌ: (S, TA:) for in every noun in which three ى's occur together, [the last of them being the final radical, and ending the word,] if it is not formed from a verb, the final radical letter is elided from it, as in عُطَىٌّ the dim. of عَطَآءٌ, and in أُحَىُّ the dim. of أَحْوَى: but if it is formed from a verb, that letter remains, as in مُحَيِّيٌ from حَيَّى. (S.) أَرْضٌ مَحْيَاةٌ i. q. مَحْوَاةٌ, i. e. A land containing serpents: (Ibn-Es-Sarráj, S:) or abounding with serpents. (TA in art. حوى.) أَبُو يَحْيَى Death. (TA, Har p. 218.) حيث حَيْثُ, (S, Msb, Mughnee, K,) indecl., (S, Msb,) with damm for its termination, (S, Msb, Mughnee,) as being likened to final words [such as قَبْلُ and بَعْدُ ending a proposition], (S, Mughnee,) because it does not [regularly] occur otherwise than prefixed to a proposition, (S,) for the being prefixed to a proposition is like the not being prefixed to anything, as the consequence of being prefixed, which is the sign of the gen. case, is not apparent: (Mughnee:) and حَيْثَ, (S, Mughnee, K,) also indecl., (S,) with fet-h, (S, Mughnee,) to render the pronunciation more easy, (Mughnee,) because damm with ى is deemed difficult to pronounce: (S:) and حَيْثِ, (Mughnee, K,) with kesr, accord. to the general rule observed to prevent the concurrence of two quiescent letters: (Mughnee:) and in like manner, حَوْثُ and حَوْثَ and حَوْثِ: (Mughnee, TA:) of which forms, حوث is asserted to be the original; (L;) though حَيْثُ is more chaste than حَوْثُ, and is the form used in the Kur-án: (Az and TA in art. حوث:) but some of the Arabs make حيث decl.: (Mughnee:) it is an adverbial noun of place, (S, Msb,) a vague adverbial noun of place, (L,) [signifying Where,] like حِينَ with respect to time: (S, K:) or it is a denotative of place, by general consent: but accord. to Akh it sometimes occurs as denoting time, [signifying when,] as in the following verse, (Mughnee, TA,) which is the strongest evidence of its use in this sense: (TA:) حَيْثُمَا تَسْتَقِمْ يُقَدِّرْ لَكَ اللّٰ هُ نَجَاحًا فِى غَابِرِ الأَزْمَانِ [Whenever thou shalt pursue a right course, God will decree thee success in the time to come]: (Mughnee, TA:) but in most instances it occupies the place of an accus., as an adverbial noun of place; or of a gen., governed by مِنْ, and sometimes by another prep., as in the saying (of Zuheyr, TA in art. قشعم,) لَدَى حَيْثُ أَلْقَتْ رَحْلَهَاأُمُّ قَشْعَمِ [At the place where Calamity, or Fate, has put down her saddle, i. e., made her abode]: and sometimes it occurs as an objective complement, as it is said to do in اَللّٰهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَاتِهِ [in the Kur vi. 124], i. e. God is knowing: He knows where to bestow his apostolic commissions; يَعْلَمُ being suppressed, as implied by أَعْلَمُ; or أَعْلَمُ may be rendered by عَالِمٌ, and so may govern the accus. case. (Mughnee.) Accord. to rule, (Mughnee,) in every instance, (S, Mughnee,) it is prefixed to a proposition, (S, Msb, Mughnee,) nominal, or verbal, but in most cases the latter; (Mughnee;) as in أَقُومُ حَيْثُ يَقُومُ زَيْدٌ [I will stand where Zeyd shall stand]; and حَيْثُ تَكُونُ أَكُونُ [Where thou shalt be, I will be]; (S;) and جَلَسْتُ حَيْثُ زَيْدًا أَرَاهُ [I sat where I saw Zeyd], the accus. case being preferred in an instance like this; (Mughnee;) and اذْهَبْ حَيْثُ شِئْتَ [Go thou whither thou wilt.] (Msb in art. حَين.) You should not say حَيْثُ زَيْدٌ [alone]: (S:) or it occurs prefixed to a single word in poetry; (Msb, Mughnee;) as in the saying, وَنَطْعُنُهُمْ تَحْتَ الكُلَى بَعْدَ ضَرْبِهِمْ بِبِيضِ المَوَاضِى حَيْثُ لَىِّ العَمَائِمِ [And we pierce them beneath the kidneys, after smiting them, with the sharp swords, where the turbans are wound]; (Mughnee;) but this is irregular; (Msb, Mughnee;) though Ks holds it to be regular. (Mughnee.) Lh relates, on the authority of Ks, that some make حيث to govern a noun in the gen. case, as in the saying, أَمَا تَرَى حَيْثُ سُهَيْلٍ طَالِعَا [Seest thou not where Canopus is, rising?]: but he says that this is not of respectable authority: (L:) some write حَيْثَ سُهَيْلٍ: and some, حَيْثُ سُهَيْلٌ, [which is the common reading, سهيل being an inchoative, and] the enunciative, مَوْجُودٌ, being suppressed. (Mughnee.) Abu-l-Fet-h says that he who prefixes حيث to a single word makes it declinable. (Mughnee.) [Accord. to Fei,] BenooTemeem say حَيْثَ when it occupies the place of an accus., as in the phrase, قُمْ حَيْثَ يَقُومُ زَيْدٌ [Stand thou where Zeyd shall stand]. (Msb.) Ks says, I have heard among Benoo-Temeem, of Benoo-Yarbooa and Tuheiyeh, those who say حَيْثَ in every case, when it occupies the place of a gen., and that of an accus., and that of a nom.; saying مِنْ حَيْثَ لَايَعْلَمُونَ [Whence they know not], and حَيْثَ الْتَقَيْنَا [Where we met]: and he says also, I have heard some of Benu-l-HárithIbn-Asad-Ibn-El-Hárith-Ibn-Thaalabeh, and all Benoo-Fak'as, say حَيْثِ when it occupies the place of a gen., and حَيْثَ when it occupies the place of an accus.; saying مِنْ حَيْثِ لَا يَعْلَمُونَ, and حَيْثَ الْتَقَيْنَا. (L.) Sometimes the proposition after حيث commences with إِنَّ, as in اِجْلِسْ حَيْثُ إِنَّ زَيْدًا جَالِسٌ [Sit thou where Zeyd is sitting]. (K in art. أن, and IAk p. 92.) — — It sometimes comprises the meanings of two adverbial nouns of place, as when you say, حَيْثُ عَبْدُ اللّٰهِ قَاعِدٌ زَيْدٌ قَائِمٌ [Where' Abd-Allah is sitting, there Zeyd is standing]. (AHeyth, L.) — — The restrictive مَا (مَا كَافَّةٌ) is sometimes affixed to it, and in this case it implies a conditional meaning, [signifying Wherever, or wheresoever, and, accord. to Akh, whenever, or whensoever,] (Mughnee, TA,) and renders two verbs mejzoom, (Mughnee,) as in the saying, حَيْثُمَا تَجْلِسْ أَجْلِسْ [Wherever thou shalt sit, I will sit], (S,) and in the first of the verses cited above: (Mughnee, TA:) it is not [properly, though it is sometimes improperly,] used as a conditional without ما. (S.) — — [It is also used, in scientific and other post-classical works, in senses different from those explained above. Thus, مِنْ حَيْثُ is used to signify As to, or in respect of: so in the phrase مِنْ حَيْثُ اللَّفْظِ وَالمَعْنَى As to, or in respect of, the word and the meaning. Also As, or considered as, absolutely, or abstractedly: so in the phrase مِنْ حَيْثُ هُوَ هُوَ, or حَيْثُ هُوَ, As, or considered as, such, absolutely, or abstractedly; and الإِنْسَانُ مِنْ حَيْثُ هُوَ إِنْسَانٌ Man, as, or considered as, man, absolutely, or abstractedly. And As, meaning considered merely or only or simply as: so in the saying, الإِنْسَانُ مِنْ حَيْثُ إِنَّهُ يَصِحُّ وَتَزُولُ عَنْهُ السِّحَّةُ مَوْضُوعُ الطِّبِّ Man, as, or considered merely or only or simply as, being healthy and ceasing to be healthy, is the object of therapeutics. And As, meaning since, or because: so in the saying, النَّارُ مِنْ حَيْثُ إِنَّهَا حَارَّةٌ تُسَخِّنُ المَاءَ Fire, as, or since, or because, it is hot, heats water. بِحَيْثُ is also vulgarly used in this sense. And correctly as meaning So that; so as that; in such a state, or condition, that: often syn. with حَتَّى.] حيج 1 حَاجَ, aor. يَحِيجُ, (Kr, K,) inf. n. حَيْجٌ, (TA,) i. q. حَاجَ, aor. يَحُوجُ: (Kr, K:) extr., because the ا of حَاجَةٌ [which is its logical root] is [originally] و. (TA.) 4 أَحْيَجَتِ الأَرْضُ, (K,) irregular, like أَحْوَجَ, (TA,) and أَحَاجَت, The land produced the thorny plants, or trees, called حَاجٌ: (K:) or abounded therewith. (TA.) حَاجٌ, a coll. gen. n., n. un. with ة, (TA,) A certain kind of thorny plant, or tree; (S, K;) a plant of the sour kind (مِنَ الحَمْضِ): accord. to ISd, a kind of thorny plant or tree, i. q. كَبَرٌ [or caper]: or a certain plant different from that just named: or a certain kind of tree: accord. to AHn, an evergreen, of which the roots extend far into the ground; which, cooked, is used as a medicine;

having slender and long leaves, seeming as numerous as the thorns: (TA:) [asparago sylvestri similis: (Golius, from Ibn-Beytár:) this name, and عَاقُول, are now applied by the Arabs to the plant called by European botanists hedysarum alhagi: see عَاقُولٌ and تَرَنْجُبِينٌ:] dim. ↓ حُيَيْجٌ; therefore its medial radical letter is ى; (K;) and ↓ حِيَيْجٌ is a chaste dial. var. of this dim., agreeably with a usage observed in similar cases [when the medial radical letter is ى]. (TA.) حُيَيْجٌ and حِيَيْجٌ: see what next precedes. حيد 1 حَادَ عَنْهُ, (S, A, Msb, K,) aor. يَحِيدُ, inf. n. حُيُودٌ and حَيْدَةٌ (S, Msb, K) and حَيْدٌ and حَيَدَانٌ and مَحِيدٌ (K) and حَيْدُودَةٌ, (S, K,) which last is originally حَيَدُودَةٌ, with the ى movent; this letter being afterwards made quiescent; for there is not in the language any word of the measure فَعْلُولٌ, except صَعْفُوقٌ; (S; [see the remarks on شَيْخُوخَةٌ, voce شَاخَ;]) He declined, or turned aside or away, from it; (S, A, K;) removed, went away, or went far away, from it; (Msb;) namely, a road, (S,) or a thing: (Msb:) he shunned, or avoided, it, from fear, or from disdain. (Az, L.) [See also 3.] You say, مَا لَكَ مَحِيدٌ عَنْ ذٰلِكَ There is not, for thee, any avoiding that. (L.) And حَادَتِ الدَّابَّةُ The beast became scared, or shied, and quitted the middle of the road. (L.) — — حاد بِهِ, and ↓ احادهُ, He removed, took away, or took far away, him, or it; [عَنْ شَىْءٍ from a thing;] similar to ذَهَبَ بِهِ and أَذْهَبَهُ. (Msb.) 2 قَدَّ السَّيْرَ فَحَيَّدَهُ He cut, or cut lengthwise, the thong, or strip of skin or leather, and made it to have parts projecting beyond the rest. (L, K.) 3 حايدهُ, inf. n. مُحَايَدَةٌ and حِيَادٌ, He went, or turned, aside from, or away from, or he avoided, or he went, or removed, to a distance from, him, or it: (S, L, K:) [see also 1:] or, accord. to the A, he inclined upon, or against, him, or it. (TA.) 4 أَحْيَدَ see 1. حَيْدٌ A rising, or protuberant, or prominent, part of a side of a thing: (L, K:) so of the head; (Lth, L;) as also ↓ حَيْدَةٌ: (A:) a knot, knob, or protuberance, of a stick or branch; [as also ↓ حَيْدَةٌ: (AHn, TA voce بَلْطٌ, q. v.:)] a part of a strap, or thong, projecting beyond the rest: (L:) any rib, (L, K,) or other bone, (L,) that curves much [and is therefore prominent]: (L, K:) [see an ex. voce حَابِ, in art. حبو:] a knot in the horn of a mountain-goat; (A, * L, K;) or this is termed ↓ حَيْدَةٌ: (S, L:) a twisted part of a horn: a twisted internodal portion of a horn: (L:) any prominence in a horn, and in a mountain, (S, L, K,) &c.: (S, L:) a prominent and curved part of a mountain: (T:) a projecting portion, or ledge, of a mountain, resembling a wing: (S, M, L, K:) pl. (of the former word, S) أَحْيَادٌ [a pl. of pauc.] and (of both words, S) حُيُودٌ and (of the latter, S) حِيَدٌ: (S, K:) the حُيُود of a camel are such parts as the hips, or haunches, and thighs. (L.) You say جَبَلٌ ذُو حُيُودٍ and أَحْيَادٍ, meaning A mountain having projecting edges in its lower parts, not in its upper parts. (S.) And قَعَدْتُ تَحْتَ حَيْدِ الجَبَلِ I sat beneath the part of the mountain that projected like a wing. (A.) حَيْدَةٌ: see حَيْدٌ, in three places. — — Also The rugged part of a road. (A.) — — An evil look, (A, K,) with a turning aside. (A.) You say, مَا نَظَرَ إِلَىَّ إِلَّا نَظَرَ الحَيْدَةِ, (A,) or إِلَّا الحَيْدَةَ, (TA,) He looked not towards me save with an evil look, with a turning aside. (A, TA.) حَيَدَى The manner of walking of a proud and self-conceited person. (K.) — — حِمَارٌ حَيَدَى (S, K) and ↓ حَيِّدٌ, (K,) each occurring in a verse of [Umeiyeh the son of] Aboo-'Áïdh El-Hudhalee accord. to different relations thereof, (L, [see جَمَّازٌ,]) An ass that turns aside from, or shies at, his shadow, by reason of his briskness, liveliness, or sprightliness: (S, K:) or that is wont often to turn aside from things, or to shy at them. (S.) حَيَدَى is also applied as an epithet to a she-ass. (IAar.) It is [said to be] the only masc. epithet of the measure فَعَلَى, (S, K,) except دَلَظَى a man "who thrusts vehemently," (IJ,) and وَقَرَى [but this is written in the K وَقَرِىٌّ] "a pastor of a وَقِير, or flock of sheep," and قَفَطَى "vir multum coiens," and جَمَزَى a "quick" ass. (MF.) But probably حَيِّدٌ is the only correct word of the two above mentioned. (L.) [Or حِمَارٌ حَيَدَى is حَيْدَانٌ [.جَمَّازٌ voce ,جَمَزَى for حِمَارٌ ذُو حَيَدَى: see Pebbles that become thrown aside from the legs of a beast as he goes along. (S, K.) حَيِّدٌ: see حَيَدَى. حَيَادِ, like قَطَامِ, (L,) indecl., with kesr for its termination, [and of the fem. gender,] occurs in the phrase (TA) حِيدِى حَيَادِ, similar to فِيحِى فَيَاحِ, (S, L, K,) meaning Turn thou aside, or away, [from me:] (A, L:) said by one when the time for fighting is come, (L,) and by one fleeing. (Ibn-Abi-l-Hadeed.) حَيُودٌ [That declines, or goes away, much, or frequently]: an intensive epithet, applied by 'Alee to worldly prosperity (الدُّنْيَا). (L.) مَحِيدٌ an inf. n. of حَادَ. (K.) — — [It may also be used, agreeably with analogy, as a noun of place, signifying A place to which one turns aside or away; to which one removes, goes away, or goes far away.] حير 1 حَارَ, [sec. pers. حِرْتَ,] aor. يَحَارُ, (S, A, Mgh, Msb, K,) and some say يَحِيرُ, but this is a mistake, (MF,) inf. n. حَيْرَةٌ (S, A, Mgh, K) and حَيَرٌ (S, Msb, K) and حَيْرٌ and حَيَرَانٌ, (K,) He was, or became, dazzled by a thing at which he looked, (T, Msb, K,) so that he turned away his eyes from it: this is the primary signification: (T, Msb:) and so ↓ تحيّر (A, * Mgh, * K) and ↓ استحار, (K,) and حاربَصَرُهُ (A, * TA) and ↓ تحيّر بصره. (Mgh, and S and A and K in art. قمر, &c.) — — And hence, (T, Msb,) He was, or became, confounded, or perplexed, and unable to see his right course; (T, Msb, K, * TA;) as also ↓ تحيّر (Msb, K) and ↓ استحار. (K.) And حار, (S, A,) or حار فِى أَمْرِهِ, (Msb,) i. q. ↓ تحيّر فى امره [He was, or became, confounded, &c., in his affair, or case]. (S, A.) And [حار (see its part. n. حَائِرٌ) and] ↓ تحيّر [and ↓ استحار] He erred, or lost his way. (TA.) — — Also, said of water, (A, Msb, K,) and ↓ تحيّر (S, A, K) and ↓ استحار, (A, K,) (tropical:) It became collected, (S, A, K,) and stayed, (A,) or went round, (S, K, *) or went to and fro, or fluctuated, (Msb, K,) in a place, as though it knew not which way to run. (A.) — — See also 5. 2 حيّرهُ He, or it, caused him to become confounded, or perplexed, and unable to see his right course. (S, * Msb, KL.) — — [Accord. to Golius, as on the authority of the KL, حيّر, said of water, means (assumed tropical:) It was whirled round in an eddy: but to have this meaning, which I do not find in my copy of the KL, the verb should be حُيِّرَ.] 4 احار [He, or it, caused a thing to descend easily down the throat: or it transmitted food to the stomach: see 10: and see also 4 in art. حور]. (S and K voce مِشْفَرٌ, q. v.) 5 تحيّر: see 1, in six places. — — Also (tropical:) It (a cloud) continued without motion, pouring forth its rain, and not being driven by the wind: (IAar:) or went not in any direction: (K:) [and so ↓ استحار: see مُتَحَيِّرٌ.] — — Also (assumed tropical:) It continued; said of time; (TA;) and in like manner it is said of a man. (MF.) And ↓ جِيرُوا بِهِ [if not a mistranscription for تَحَيَّرُوا] occurs as meaning (assumed tropical:) Remain ye therein; referring to a place. (TA.) And ↓ استحار بِمَكَانٍ (assumed tropical:) He alighted and abode some days in a place. (TA.) — — تحيّر بِالمَآءَ (tropical:) It (a place, S, K, and land, TA) became full of water; as also ↓ استحار. (S, K, TA.) — — تحيّرت الجَفْنَةُ (tropical:) The bowl became full of grease and food; (K, TA;) like as a watering-trough or tank becomes full of water. (TA.) — — See also what follows. 10 إِسْتَحْيَرَ see 1, in four places: — — and 5, in three places. — — استحار الشَّبَابُ (S, IB, A, K) and ↓ تحيّر (K) (tropical:) The sap [or vigour] of youth (مَآءُ الشَّبَابِ) flowed: (IB:) or became complete, and filled the body of a woman: (A:) or completely occupied the body: (K:) or filled it to the utmost: (TA:) or collected, and flowed to and fro, in the body of a woman. (As, S.) — اسْتُحِيرَ الشَّرَابُ The beverage, or wine, was made to descend easily down the throat. (S.) حَيْرٌ [An enclosure] like a حَظِيرَة: or a place of pasturage in which it is prohibited to the public to pasture their beasts. (S, K.) — — See also حَائِرٌ. — حَيْرَمَا [erroneously written by Golius حَارَمَا] i. q. رُبَّمَا. (K.) إِنَّهُ فِى حِيرَ بِيرَ and حِيرٍ بِيرٍ, like حُورٍ بُورٍ; (K;) i. e. Verily he is in a bad state, and a state of

perdition: or in error. (TA.) [See also art. حور.] حَيَرٌ: see what next follows. حِيَرٌ (IAar, K) and ↓ حَيَرٌ (IB, K) Much property, or many cattle; and a numerous family: (K:) and أَنْعَامٌ حِيَرَاتٌ many cattle. (TA.) كَانَ حِيَرًا [app. for كان ذَا حِيَرٍ] is expl. by Th as meaning He was a possessor of much property, and of a numerous household and family. (TA.) — — حِيَرَ دَهْرٍ: see حَيْرِىَّ الدَّهْرِ. حَارَةٌ: see art. حور. أَصْبَحَتِ الأَرْضُ حَيْرَةً The land became green with plants or herbage, (K,) by reason of much collecting and continuance of water therein. (TA.) حَارِىٌّ Made in the town of El-Heereh: applied to a sword, and a camel's saddle. (TA.) And A kind of leathern housings, made in El-Heereh, with which camels' saddles are ornamented. (TA.) — حَارِىَّ دَهْرٍ and حَارِىَّ الدَّهْرِ: see what next follows. لَا آتِيهِ حَيْرِىَّ الدَّهْرِ (Ibn-'Omar, * Sh, * K) and حِيرِىَّ الدَّهْرِ (Sb, Akh, IAar, K) and حِيرِىَّ دَهْرٍ, (S,) or حِيرِى دَهْرٍ, (CK,) or حَيْرِى دَهْرٍ, (K, TA,) with the last letter quiescent, (K,) and حَيْرِىَ دَهْرٍ, or حِيرِىَ دَهْرٍ, (accord. to different copies of the K,) and ↓ حَارِىَّ دَهْرٍ (ISh, K) and ↓ حَارِىَّ الدَّهْرِ (ISh) and ↓ حِيَرَ دَهْرٍ, (IAar, K,) (tropical:) [I will not come to him, or it, or I will not do it,] while time lasts; (A, * K, * TA;) or ever: (ISh, K:) or it may mean while time returns; from حَارَ of which the aor. is يَحُورُ. (A, TA.) Also حَيْرِىَّ الدَّهْرِ, or حِيرِىَّ الدَّهْرِ, (tropical:) For an incalculable period of time. (Ibn-'Omar, Sh, IAth.) حَيْرَانُ (T, S, A, K) and ↓ حَائِرٌ (T, A, K) and ↓ مُتَحَيِّرٌ (TA) A man in a state of confusion, or perplexity, and unable to see his right course: (K, * TA:) erring; having lost his way: (T, TA:) fem. [of the first] حَيْرَى (Lh, T) and حَيْرَآءُ: (A, K:) and pl. [of the same] حَيَارَى (S, A, K) and حُيَارَى (K) and حَيْرَى, like the fem. sing. (Lh.) You say, لَا تَفْعَلْ ذٰلِكَ أُمُّكَ حَيْرَى [Do not thou that: may thy mother become in a state of confusion, &c.]: and لَا تَفْعَلُوا ذٰلِكَ أُمَّهَاتُكُمْ حَيْرَى [Do not ye that: may your mothers become &c.]. (Lh.) And رَجُلٌ ↓ حَائِرٌ بَائِرٌ A man who does not apply himself rightly to an affair; (S, TA;) who knows not the right course to pursue in his affair; as also فِى أَمْرِهِ ↓ مُتَحَيِّرٌ. (TA. [See also the same phrase in art. حور.]) — — رَوْضَةٌ حَيْرَى is (tropical:) A meadow full of water. (TA.) — — [حَيْرَى is also applied as an epithet to the midday sun of summer: see a verse cited in the second paragraph of art. دوم.] حَيِّرٌ: see مُتَحَيِّرٌ. حَائِرٌ: see حَيْرَانُ, in two places. — — Also (tropical:) A place in which water collects (S, K, TA) and goes to and fro: (TA:) a watering-trough, or tank, to which a stream of rain-water flows: (K:) or what resembles a watering-trough, or tank, in which the rain-water collects and remains: (A:) a depressed place (K, TA) in which water collects and remains, or goes round, or goes to and fro, not passing forth from it: (TA:) or a place in the ground depressed in the middle and having elevated edges or borders, (AHn, TA,) in which is water: (TA voce يَعْبُوبٌ:) and hence, (TA,) a garden; as also ↓ حَيْرٌ; (K;) which is the form used by most persons, and by the vulgar; like as they say عَيْشَةٌ for عَائِشَةٌ: or this form is wrong: it is disallowed by AHn, notwithstanding its being mentioned by A 'Obeyd; but he mentions it only in one place, and it is not found in every copy of his work: (ISd:) pl. حِيرَانٌ (S, A, K) and حُورَانٌ. (S, K.) Hassán Ibn-Thábit uses the phrase حَائِرُ البَحْرِ [in a verse which I have cited in the first paragraph of art. رب, app. as meaning (assumed tropical:) The depth of the sea; or part of the sea in which is a confluence of the water, and where it goes round, or to and fro]. (TA.) — Also Grease; oily animal matter, that flows from flesh or fat. (K.) أَحْيَرُ مِنْ ضَبٍّ, and مِنْ وَرَلٍ, [More confounded, or perplexed, and unable to see his right course, than a dabb, and than a waral,] are two proverbs; (Meyd;) accord. to Hamzeh El-Isfahánee, said because the dabb, [a kind of lizard, as is also the waral,] when it quits its hole, is confounded, and cannot find the right way to to it; and the like is said of the waral. (Har p. 166.) مُتَحَيِّرٌ: see حَيْرَانُ, in two places. — — الكَوَاكِبُ المُتَحَيِّرَةُ (assumed tropical:) [The erratic stars; i. e. the planets;] the stars that [at one time appear to] retrograde and [at another time to] pursue a direct [and forward] course; also called الخُنَّسُ. (S in art. خنس.) — — سَحَابٌ مُتَحَيِّرٌ (assumed tropical:) Clouds continuing without motion, pouring forth rain, and not driven by the wind: (IAar:) and ↓ مُسْتَحِيرٌ (assumed tropical:) clouds (سحاب) heavy, and moving to and fro, (S, K) not having any wind to drive them along: (S:) and ↓ حَيِّرٌ (tropical:) clouds, or clouds covering the sky, syn. غَيْمٌ, (AZ, K, TA,) rising with rain, and continuing without motion, or moving to and fro, but remaining, in the sky: (AZ, TA:) or this last signifies (tropical:) clouds (سحاب) raining, and continuing without motion, or moving to and fro, but remaining in the sky. (A, TA.) — — See also what follows, in two places. مُسْتَحِيرٌ A way leading across a desert, of which the place of egress is not known. (K.) — — (assumed tropical:) Anything (TA) continuing endlessly: (IAar, TA:) or hardly, or never, ending; as also ↓ مُتَحَيِّرٌ. (Sh, TA.) See also this latter word. — جَفْنَةٌ مُسْتَحِيرَةٌ (tropical:) A full bowl: (A:) or (assumed tropical:) a bowl containing much grease. (K.) And ↓ مَرَقَةٌ مُتَحَيِّرَةٌ (assumed tropical:) Broth containing much grease. (TA.)

حيز

1 حَازَهُ, aor. يَحِيزُهُ, inf. n. حَيْزٌ: see 1 in art. حوز, in three places. Quasi 5. تَحيّز: see 5, and 7, and Q. Q. 2, in art. حوز; the first in six places. حَيِّزٌ and حَيْزٌ: see art. حوز.

حيس

1 حَاسَ, aor. يَحِيسُ, inf. n. حَيْسٌ, He mixed [a thing or things]. (S, A, K; but in this sense, only the inf. n. is mentioned.) — — He made, or prepared, what is called حَيْس: (S, Msb, K:) and ↓ حيّس, inf. n. تَحْيِيسٌ, he mixed and prepared what is so called. (TA.) 2 حَيَّسَ see above. حَيْسٌ, originally an inf. n., (Msb,) Dates mixed with clarified butter and [the preparation of dried curd called] أَقِط, (S, A, Mgh, K,) and kneaded (A, K) vehemently, (A,) or rubbed and pressed with the hand until they mingle together, (Mgh,) whereupon their stones come forth; (K;) and sometimes سَوِيق [or meal of parched barley or wheat] is put into it; (A, K;) and a little crumbled bread instead of the اقط: (TA:) or dates, of the kind called بَرْنِىّ, and اقط, bruised together, and kneaded vehemently with clarified butter until the stones come forth from it one by one, and then made like ثَرِيد: it is the same as وَطْبَةٌ, except that حيس sometimes has سويق put in it, but وطبة has not: (L:) or dates of which the stones have been taken out, bruised with اقط, and then kneaded, and rubbed and pressed with the hand until the whole becomes like ثريد; and sometimes سويق is put with it: (Msb:) accord. to Ibn-Waddáh El-Andalusee, dates of which the stones have been taken out, mixed with سويق; but this is not known, (MF, TA,) because of the deficiency of the ingredients: (TA:) Hr is related to have described it as a ثَرِيدَة composed of أَخْلَاط [or various mixtures]. (TA.) A rájiz says, اَلتَّمْرُ وَالسَّمْنُ مَعًاثَمَّ الأَقِطْ اَلْحَيْسُ إِلَّا أَنَّهُ لَمْ يَخْتَلِطْ [Dates and clarified butter together, then اقط, are حيس, except that it is not yet mixed]: (S, MF, TA:) from which it might be understood, that these components, when mixed, are not حيس: but this is the contrary of what is meant: (MF:) the meaning seems to be, that these three things, when brought, are virtually حيس, as being the materials thereof, though not mixed. (TA.)

حيص

1 حَاصَ عَنْهُ, aor. يَحِيصُ, inf. n. حَيْصٌ and حُيُوصٌ and مَحِيصٌ and مَحَاصٌ (S, Msb, K) and حَيَصَانٌ (S, K) and حَيْصُوصَةٌ (TA) and ↓ حَيْصَةٌ, (K,) [or the last is an inf. n. of un.,] He turned away from him, or it: (S, A, Msb, K:) and he returned, or went back, and fled, from him, or it: (TA:) and عنه ↓ انحاص signifies the same; (S, K, TA;) and so does عنه ↓ تحايص: (TA:) or (K) one says of friends, (S, K,) حَاصُوا, (K,) or حاصوا عَنِ العَدُوِّ [they turned away from the enemy]; (S;) [and in like manner, اِنْحَازُوا;] and of enemies, اِنْهَزَمُوا; (S, K;)

[and in like manner, وَلَّوْا مُدْبِرِينَ.] You say also, حَاصَ عَنِ القِتَالِ He turned away from the fight. (A.) And حَاصَ عَنِ الحَقِّ He turned away from the truth; he deviated from it. (Msb.) And حَاصَ عَنِ الشَّىْءِ He turned away from the thing, and became safe from it. (TA.) And it is said in a trad. respecting the battle of Ohod, فَحَاصَ المُسْلِمُونَ ↓ حَيْصَةً And the Muslims made a wheel away, desiring flight: or, accord. to one relation, فَحَاضَ حَيْضَةً, which means the same. (TA.) حَيْصٌ also signifies The retiring, or going back, from a thing. (S, TA.) [See also مَحِيصٌ, below.] 3 حايصهُ, (K,) inf. n. مُحَايَصَةٌ, (TA,) He acted towards him with artifice, or guile; (K;) vied with him; (TA;) and strove to overcome him. (K.) Hence the saying of Mutarrif, related in a trad., when he was asked respecting his going forth from the pestilence, هُوَ المَوْتُ نُحَايِصُهُ وَلَا بُدَّ مِنْهُ, may be interpreted as meaning, [It is death:] we are eager to flee from it [though there is no avoiding it]. (AO, TA.) 6 تَحَايَصَ see 1. 7 إِنْحَيَصَ see 1. وَقَعَ فِى حَاصِ بَاصِ: see what next follows. وَقَعَ, (AA, S, A, and K in art. بيص,) and وَقَعُوا, (S,) فِى حَيْصَ بَيْصَ, (S, A, and K ubi suprà,) and حيص بِيصَ, (S in this art. and in art. بيص; and so in the CK ubi suprà, and in a MS. copy of the K, [though app. contradicted by what follows in that work, as will be seen below,] or حِيصِ بِيصِ, (K ubi suprà, accord. to some copies, and so in the TA,) and حَيْصَ بَيْصِ, (K ubi suprà,) with fet-h to the first [letter] of each and to the last of each, (K ubi suprà,) and with kesr to the first of each, (S in art. بيص,) or to both, and with fet-h to the first of each and kesr to the last of each; and sometimes each of the two [vars., namely, حَيْص بَيْص and حِيص بِيص,] is made perfectly decl. in the second [word], (K ubi suprà,) [so that you say also حَيْصَ بَيْصٍ, and حِيصِ بِيصٍ, and حَيْصِ بَيْصٍ; (though the copies of the K differ in respect of these forms, two, for instance, giving one form, which is written حَيْصٍ بَيْصٍ, and one adding حِيصٍ بِيصٍ;) for it is said,] the whole make six dial. vars.; and, accord. to MF, each of the two [vars.] is sometimes made perfectly decl. in the first [word] also, [so that you say حَيْصٍ بَيْصٍ, and حيصٍ بِيصٍ,] but this he may have inferred from what will be afterwards mentioned on the authority of ISk, (TA in art. بيص,) and فِى ↓ بَاصِ حَاصِ, (K ubi suprà,) indecl., with kesr for the termination, the ا being [originally] ى; (TA ubi suprà;) He fell, (S, K,) and they fell, (S,) into confusion in respect of their case, or affair, from which there was no escape for them: (S and K ubi suprà:) or into straitness and difficulty: (S:) حَيْصَ بَيْصَ and حِيصَ بِيصَ are each two nouns made into one, and made indecl. with fet-h for their termination, as in the instance of جَارِى بَيْتَ بَيْتَ: or, as some assert, they are two nouns, from حَيْصٌ meaning the " turning away," and " retiring," or " going back," and بَوْصٌ meaning the " outstripping," and " fleeing; " and بوص is altered to assimilate it to حيص; and the meaning is, an affair, or a case, of any kind, from which one retires, or goes back, and flees. (S.) You say also, جَعَلْتُمُ الأَرْضَ عَلَيْهِ حَيْصَ بَيْصَ, (S and K, both in art. بيص,) or حِيصَ بِيصَ, (S ubi suprà,) and حَيْصًا بَيْصًا, (ISk, and K ubi suprà,) with fet-h to each, and حِيصًا بِيصًا, with kesr to each, not compounded, (ISk, and TA ubi suprà,) Ye have straitened [the earth, or land,] to him, (S and K ubi suprà,) so that he may not act as he pleases therein: (K:) or so that he may not travel therein in search of sustenance, nor employ himself as he would to make gain. (Nh.) And إِنَّكَ لَتَحْسِبُ عَلَىَّ الأَرْضَ حَيْصًا بَيْصًا, or, as some say, حيصٍ بيصٍ, [i. e., حَيْصٍ بَيْصٍ or حِيصٍ بِيصٍ, meaning, Verily thou thinkest the earth to be straitened to me, so that I may not act as I please therein: &c.] (S.) — — حَيْصَ بَيْصَ also signifies The hole of the rat or mouse. (TA in art. بيص.) حَيْصَةٌ: see 1, in two places. حَيُوصٌ A beast (دَابَّةٌ) that takes fright, and runs away at random; (K;) turning away from that which its master desires: (TA:) a mule evil in disposition. (TA.) مَحِيصٌ [an inf. n.: (see 1:) and also a n. of place, signifying A place to which one turns away, or aside; to which one flees; a place of refuge:] syn. مَحِيدٌ (S, K) and مَعْدِلٌ (Msb, K) and مَمِيلٌ (K) and مَهْرَبٌ. (S, K.) You say, مَا عَنْهُ مَحِيصٌ [There is no turning away, &c., or no place to which to turn away, &c., from it]. (S.)

حيض

1 حَاضَتْ, (S, A, Msb, K,) aor. تَحِيضُ, inf. n. حَيْضٌ and مَحِيضٌ (S, Msb, K) and مَحَاضٌ, (Aboo-Is-hák, K,) said of a woman, (S, A, Msb, K,) She menstruated; i. e. her blood flowed; (A;) or [rather] blood came forth from her womb; (Mgh;) [not in consequence of disease nor of childbirth, nor before she had attained to puberty; as explained in the law-books of the Muslims;] as also ↓ تحيّضت: or this latter signifies she likened herself to the حَائِض. (TA.) — — Also She attained the age of menstruation. (TA.) [See حَائِضٌ.] — — حَاضَتِ السَّمُرَةُ, (S, A, Msb,) aor. as above, (Msb,) inf. n. حَيْضٌ, (S, Msb,) (tropical:) The سمرة [or gum-acacia-tree] flowed with, (S,) or emitted, (A,) a matter resembling blood; (S, A;) flowed with its gum: (Msb:) the matter which it emits is called دُوَدِم; and is applied to the head of a new-born infant to scare away the jánn, or genii. (A, TA: [but in a copy of the A, and in one instance in the TA, الشَّجَرَةُ is put in the place of السَّمُرَةُ, app. by mistake.]) [I have marked this signification as tropical on the authority of the A and TA; but the author of the Msb has commenced the art. with it; and shows that he held the opinion, which some others have shared with him, that it is the primary signification.] — — حَاضَ السَّيْلُ (assumed tropical:) The torrent overflowed; or poured out, or forth, from fulness; or ran; syn. فَاضَ. (TA.) 2 حيّض المَرْأَةَ He attributed حَيْض [or menstruation] to the woman. (Msb.) — — حيّض جَارِيَتَهُ, (TK,) inf. n. تَحْيِيضٌ, (Sgh, K,) Tempore men- struorum inivit ancillam suam. (Sgh, K, TK.) — — حيّض المَآءَ, (TK,) inf. n. as above, (K,) (assumed tropical:) He made the water to flow. (K, TA.) 5 تحيّضت: see 1. — — Also She abstained form prayer (الصلاة) during the days of her حَيْض [or menstruation]; (S, Msb, K, TA;) waiting for the stopping of the blood: (TA:) or she abstained, and did as the حَائِض does: (A, * Mgh:) or she reckoned herself حائض, and did as the حائض does. (TA.) 10 أُسْتُحِيضَتْ, (S, Mgh, Msb,) in the pass. form, (Msb,) with damm to the ت, (Mgh,) [as though originally signifying She was reckoned to be menstruating,] found in the handwriting of Aboo-Zekereeyà إِسْتَحْيَضَتْ, (TA,) [which I hold to be a mistake, as being at variance with general usage,] She continued to have a flow of blood (S, Mgh) after her days [of menstruation]: (S:) or she had an exuberance of blood [flowing from the vagina]; not what is termed الحَيْض: (Msb:) or her blood flowed without stopping, not on certain days, nor from the vein [or veins] of menstruation, but from a vein called العَاذِلُ. (TA.) حَيْضٌ [an inf. n. of 1: explained in the KT as applied to The menstrual blood itself; which seems to have been more properly called حِيضَةٌ and مَحِيضٌ and حِيَاضٌ: though what here follows may be considered as rendering it probable that حَيْضٌ was also used in this sense in the classical times, for دَمُ حَيْضٍ]. — — حَيْضُ السَّمُرِ (assumed tropical:) A thing which flows from the سَمُر [or gum-acacia-trees], resembling [what is called] دَمُ الغَزَالِ. (Mgh.) [See also 1.] حَيْضَةٌ A single time, or turn, of menstruation, or of the flow of the menstrual blood: (S, * A, * Mgh, Msb: *) pl. حِيَضٌ; (A, Msb;) like as بِدَرٌ is pl. of بَدْرَةٌ, and ضِيَعٌ of ضَيْعَةٌ, and حِيَدٌ of حَيْدَةٌ, and خِيَمٌ of خَيْمَةٌ; though by rule it should be حَيْضَاتٌ. (Msb.) You say, حَاضَتْ حَيْضَةً وَاحِدَةً [She menstruated one single time of menstruation]: and حَيْضَةً طَوِيلَةً [a long single time thereof]: and ثَلَاثَ حِيَضٍ [three single times thereof]. (A.) — — As used by the professors of practical law, The accustomed days thereof. (Mgh.) — — Also (assumed tropical:) A single flow [of water &c.]: pl. حَيْضَاتٌ. (TA.) حِيضَةٌ [Menstruation;] the subst. from حَاضَتِ المَرْأَةُ: (S, K, TA:) or a mode, or manner, or state, of حَيْض

[or menstruating]: (Msb:) or the state (Mgh, TA) of the حَائِض, (TA,) which is one of avoidance (Mgh, TA) of prayer and fasting and the like: (Mgh:) pl. حِيَضٌ. (S, Msb.) — — Also The menstrual blood; the blood of menstruation; and so ↓ مَحِيضٌ and ↓ حِيَاضٌ. (TA.) [See also حَيْضٌ.] — — Also The piece of rag which the حَائِض binds over her vulva; (S, Mgh, * Msb, * K;) and so ↓ مَحِيضَةٌ: (S:) which latter also signifies (assumed tropical:) a piece of rag thrown away: (TA:) pl. of the latter, مَحَايِضُ. (S, TA.) [حَيْضِىٌّ Menstrual; of, or relating to, menstruation.] حِيَاضٌ: see حِيضَةٌ. حَائِضٌ, applied to a woman, [Menstruating;] act. part. n. from حَاضَتْ; (S, Mgh, Msb, K;) thus, [without ة,] because it is an epithet of particular application [to a female]; (Msb;) and with ء, being like قَائِمٌ and صَائِمٌ &c.; (TA;) [because the ى in its verb suffers alteration;] and in like manner حَائِضَةٌ also, (S, Mgh, Msb, K,) on the authority of Fr: (S:) pl. (of the former, Msb) حُيَّضٌ, (S, Mgh, Msb, K,) like as رُكَّعٌ is pl. of رَاكِعٌ, (Msb,) and حَاضَةٌ, like as حَاكَةٌ is pl. of حَائِكٌ, (TA,) and of the latter, حَائِضَاتٌ, (Msb,) or حَوَائِضُ. (S, Mgh, K.) — — In a certain trad., in which it is said that God will not accept the prayer of a حَائِض unless she be [attired] with a خِمَار [or head-covering], this does not mean one who is menstruating while actually occupied by prayer, (Msb, TA, *) but (assumed tropical:) One who has attained to the age of menstruation; (TA;) or one who has attained to womanhood: (Mgh:) or it has not this meaning; for if it had, one would understand that a girl not arrived at puberty might pray with her head uncovered, which is not the case; but it means (tropical:) [one of] the menstruating kind, whether she have attained to puberty or not; as though the term female had been used in its place. (Msb.) مَحِيضٌ is a simple subst. as well as an inf. n.: (Zj, K:) as the former, it is a n. of place; and as such it is [said to be] used in the Kur ii. 222; meaning A woman's مَأْتًى; (Zj;) her فَرْج; (Mgh;) because it is the place of الحَيْض. (Zj, Mgh.) Some say that حَوْضٌ is hence derived; because the water flows to the حوض: (Az, K:) for the Arabs put و in the place of ى, and ى in that of و. (Az, TA.) — — It is also a n. of time [signifying The time of menstruating]. (TA.) — — See also حِيضَةٌ. — — When it is a simple subst., it has a pl., namely مَحَايِضُ. (TA.) مَحِيضَةٌ: see حِيضَةٌ. مُسْتَحَاضَةٌ A woman continuing to have a flow of blood after her days [of menstruation]: (S:) or having an exuberance of blood [flowing from her vagina]; not what is termed الحَيْض: (Msb:) or having her blood flowing without stopping, not on certain days, nor from the vein [or veins] of menstruation, but from a vein called العَاذِلُ. (K, * TA.) حيط 8 احتاط: see art. حوط. حَيْطَةٌ: see art. حوط. تَحِيطُ and تِحِيطُ: see art. حوط. التَّحِيطُ and يَحِيطُ: see art. حوط. حيعل Q. Q. 1 حَيْعَلَ, (S in art. هل,) inf. n. حَيْعَلَةٌ, (K,) He (a مُؤَذِّن) said, حَىَّ عَلَى الصَّلَاةْ حَىَّ عَلَى الفَلَاحْ: (K, TA:) composed of two words, like حَوْلَقَ. (S ubi suprà, and TA.) حيف 1 حَافَ, aor. يَحِيفُ, (S, Msb,) inf. n. حَيْفٌ, (S, Msb, K,) He (a judge, or any other person, Msb) acted wrongfully, unjustly, injuriously, or tyrannically, (S, Msb, K,) عَلَيْهِ against him: (S:) or, as some say, he inclined [to that which was wrong], or declined [from that which was right], in his judgment. (TA.) حَيْفُ النَّاحِلِ means A man's giving to certain of his children exclusively of others: he should treat them equally, and not prefer some before others. (T, TA.) 2 تَحْيِيفٌ The taking a thing, or something, from the side: and diminishing [from the side]. (KL.) 5 تَحَيَّفْتُهُ I took by little and little from its sides; (S, K;) as also تحوّفته. (S.) حِيفَةٌ A side, or lateral part: pl. حِيَفٌ; (K;) which is likewise pl. of حَافَةٌ. (TA.) [See also حَائِفٌ, below.] حَائِفٌ Acting wrongfully, unjustly, injuriously, or tyrannically: (Lth, Msb, K: [in some copies of the K, حَائِرٌ is erroneously put for جَائِرٌ:]) pl. حَافَةٌ (Msb, K) and حُيَّفٌ (K, Msb *) and حُيُفٌ. (TA.) — — An arrow declining from the right direction. (TA.) — — And, as being likened thereto, (tropical:) An impotent man, who does not attain the object of his want. (TA.) — The side of a mountain. (K, TA.) [See also حِيفَةٌ.] بَلَدٌ أَحْيَفُ and أَرْضٌ حَيْفَآءُ, A district or the like, and a land, upon which rain has not fallen: (Ibn-'Abbád, K:) as though the rain treated it wrongfully. (TA.) حيق 1 حَاقَ بِهِ, aor. يَحِيقُ, (S, K,) inf. n. حَيْقٌ and حُيُوقٌ and حَيَقَانٌ, (K,) It surrounded, encompassed, encircled, or beset, him, or it; (S, K;) only used in relation to evil; (Bd in xvi. 36;) [as also حاق به, aor. يَحُوقُ, inf. حَوْقٌ;] and so ↓ احاق به. (Ibn-'Abbád, K.) So in the Kur [xxxv. 41], وَلَا يَحِيقُ المَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ [And evil artifice shall not beset any save the authors thereof]: (S:) or this means shall not befall: (Msb:) [for] حاق به, (Ibn-'Arafeh, Msb, K, *) aor. as above, (Msb, TA,) inf. n. حَيْقٌ and حَاقٌ, (TA,) signifies [also] it clave to him, and became his due, (Ibn-'Arafeh, K,) and befell him: (Ibn-'Arafeh, Msb, K,) and thus it is said to mean in the Kur [xi. 11, &c.], وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ [And that at which they used to mock shall cleave to them, or be their due, or befall them; namely, the punishment at which they mocked.] (TA.) You say also, حاق بِهِمُ العَذَابُ Punishment beset them, and befell them. (S.) And حاق بِهِ البَلَآءُ Trial, or trouble, beset him. (TA in art. حق.) — حاق فِي, (K,) inf. n. حَيْقٌ, (TA,) i. q. حاك. (K.) 3 حايقهُ, (AA, K,) inf. n. مُحَايَقَةٌ, (AA, TA,) He envied him, and hated him. (AA, K.) 4 أَحْيَقَ see 1. — احاق اللّٰهُ بِهِمْ مَكْرَهُمْ God made their artifice to beset them: (Lth, TA:) or made it to befall them. (Th, K, * TA.) حَاقٌ الجُوعِ Vehemence of hunger. (TA.) See also حَاقٌّ, in art. حق. حَيْقٌ What besets a man, ('Eyn, K,) and befalls him, of artifice, ('Eyn, TA,) or of an evil deed, that he has done. ('Eyn, K.) مَحْيُوقٌ: see art. حوق. حيك 1 حَاكَ, aor. يَحِيكُ, inf. n. حَيْكٌ and حَيَكٌ and حِيَاكَةٌ, accord. to Lth, signifies He wove a piece of cloth: [and it is said in the K, in art. حوك, that the root of the verb in this sense is with و and with ى:] but Az says that this is a mistake; and that the verb is only حاك having for its aor. يَحُوكُ, inf. n. حَوْكٌ. (TA. [See, however, what follows.]) — حاك, (S, K,) or حاك فِى مِشْيَتِهِ, (TA,) aor. يَحِيكُ, inf. n. حَيَكَانٌ (S, K) and حَيْكٌ (K) and حَيَكَى (Mbr, TA) [and حِيَاكَةٌ, which see in what follows], He (a man, TA) walked with an elegant and a proud and selfconceited gait, with an affected inclining of the body from side to side, or with a twisting of the back: or he moved about his shoulder-joints and his body in walking, (K, TA,) having much flesh; which manner of walking in women is commended, but in men it is discommended; for the woman walks thus by reason of the largeness of her thighs; but the man, when his thighs, or legs, are wide apart: or, as some say, it signifies he trod the ground vehemently: (TA:) or he moved about his shoulder-joints, and parted his legs widely, in walking, [as short persons do: for] حَيَكَانٌ signifies the manner of walking of him who is short: (S:) or a walking in which a man moves about his posteriors: all which meanings are borrowed from the action of the حَائِك [or weaver, who straddles when at work]: حِيَاكَةٌ, likewise, signifies a walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, or with a twisting of the back, and in a lagging manner. (TA.) And you say also, ↓ جاءَ يَتَحَيَّكُ, and ↓ يَتَحَايَكُ, meaning He came walking with his legs parted as though there were something between them. (TA.) — حاك, (K,) aor. يَحِيكُ, inf. n. حَيْكٌ, (TA,) said of a sword, (K,) and of an axe, (TA,) It made an impression, or had effect; as also ↓ احاك. (K, TA.) حاك فِيهِ (S) and ↓ احاك فيه (S, K) and ↓ أَحاكهُ, (K,) said of a sword, signify the same: (S, K:) one says, ضَرَبَهُ فَمَا أَحَاكَ فِيهِ السَّيْفَ ↓, i. e. [He struck him, but the sword] made no impression, or had no effect, upon him. (S, TA.) And حَاكَتِ الشَّفْرَةُ The [knife called] شفرة cut; as also ↓ احاكت. (K.) And ما

تَحِيكُ المُدْيَةُ اللَّحْمَ [The butcher's knife does not cut the flesh-meat], and ما تحيك فِيهِ: both signify alike. (El-Ámidee, TA.) — — [Hence,] حاك القَوْلُ فِى القَلْبِ, inf. n. حَيْكٌ, (assumed tropical:) The saying took effect upon the heart; (Sh, S, K, TA;) and became fixed therein. (Sh, TA.) And مَا يَحِيكُ فِيهِ المَلَامُ (assumed tropical:) Blame does not make any impression upon him. (S.) And مَا يَحِيكُ كَلَامُكَ فِى فلَانٍ (assumed tropical:) Thy speech does not make any impression upon such a one. (TA.) And it is said [in a trad., as some read it], الإِثْمُ مَا حَاكَ فِى صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ (assumed tropical:) Sin is that which makes an impression upon thy mind, and becomes fixed [therein, and with which thou dislikest that men should become acquainted]. (Az, TA. [See also حَكَّ; and see حَزَّ.]) 4 أَحْيَكَ see 1, in five places. 5 تَحَيَّكَ see 1. 6 تَحَايَكَ see 1. 8 احتاك, mentioned in this art. in the K: see 5 in art. حوك. حَيَكَى and حِيكَى: see حَائِكٌ. حَيْكَانَةٌ and حِيكَانَةٌ and حُيَكَانَةٌ: see حَائِكٌ. The first also signifies A man who walks with his legs parted as though there were something between them. (TA.) And A bulky [lizard such as is called] ضَبَّة; that moves about its shoulder-joints, and parts its legs widely, in going along; (S;) as also the second and third. (Ibn-'Abbád, TA.) حِيَاكَةٌ: see art. حوك. حُيَيْكَةٌ Short, and thick and compact in body; applied to a woman. (Ibn-'Abbád, K.) حَيَّاكٌ and حَيَّاكَةٌ: see حَائِكٌ; for the former, in two places. — — The latter also signifies A female ostrich; as being likened to the حَائِك in her [manner of] walking. (TA.) حَائِكٌ: see art. حوك. [In the present day, ↓ حَيَّاكٌ signifies the same; i. e. A weaver.] — Also, and ↓ حَيَّاكٌ, applied to a man; and ↓ حُيَكَانَةٌ and ↓ حِيكَانَةٌ and ↓ حَيْكَانَةٌ and ↓ حَيَّاكَةٌ, (K, TA,) and, accord. to the K, ↓ حَيَكَى, but this is an inf. n., and is here a mistake for ↓ حِيكَى, originally حُيْكَى, mentioned by Sb, (TA,) applied to a woman; Walking, or who walks, in the manner denoted by the verb حاك, i. e., with an elegant and a proud and self-conceited gait, &c. (K, TA.) — And the first, i. e. حائك, Becoming fixed in the heart, and disquieting one. (Az, TA in art. حوك.) [See 1.] حيل 1 حَالَ, aor. يَحِيلُ, inf. n. حُيُولٌ It became altered, or changed: (K:) a dial. var. of حال, aor. يَحُولُ, inf. n. حُؤُولٌ. (TA.) — — حال المَآءُ, aor. as above, The water remained, or stagnated, and collected; or remained long, and became altered; or became yellow and altered; in the bottom of a valley. (TA.) 4 مَا أَحْيَلَهُ a dial. var. of ما أَحْوَلَهُ. (Fr, S.) See 4 (last sentence) in art. حول. 5 تحيّل: see 8 in art. حول. حَيْلِ حَيْلِ A cry with which goats are chidden. (K.) حَيْلٌ Water that remains, or stagnates, and collects, or that remains long, and becomes altered, or that becomes yellow and altered, in the bottom of a valley: pl. [of pauc.] أَحْيَالٌ and [of mult.] حُيُولٌ. (K.) — Also a subst. from الاِحْتِيَالُ; (S, K;) and so ↓ حِيلَةٌ, with kesr; (S;) or ↓ حَيْلَةٌ [perhaps a mistake for حِيلَةٌ]; (K;) and ↓ مَحَالَةٌ, and ↓ مَحَالٌ. (AZ, S.) [See حِيلَةٌ in art. حول.] — — Strength, power, might, or force; syn. قُوَّةٌ; as also حَوْلٌ; (TA;) of which it is a dial. var. (S, Msb.) So in the saying, لَا حَيْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ. (S, * Msb, TA. [See حَوْلٌ.]) So, too, in the phrase, in a form of prayer, اَللّٰهُمَّ ذَا الحَيْلِ الشَّدِيدِ [O God, Possessor of great might]: perverted by the relaters of traditions into ذا الحَبْلِ, with ب. (TA.) If it be a contraction of حَيِّلٌ, originally حَيْوِلٌ, its proper place is art. حول: otherwise, this is its proper place. (TA.) حَيْلَةٌ A large number of goats: (S:) or a herd of goats: and a flock of sheep. (K.) — — Stones rolled down from the side of a mountain to its bottom until they become many: (K:) or an overhanging mass of rock that falls down from the head of a mountain to its bottom. (Abu-l-Mekárim, O.) — See also حَيْلٌ. حِيلَةٌ: see حَيْلٌ, above; and see art. حول. حِيَلِىٌّ: see its syn. حُوَّلٌ, in art. حول. حَيْلُولَةٌ an inf. n. of حَالَ, [aor. يَحُولُ,] (Mgh and Msb in art. حول,) like كَيْنُونَةٌ [&c.]. (Mgh in that art. [See 1 in that art.]) حِيَالٌ; and حِيَالَهُ and بِحِيَالِهِ; and عَلَى حِيَالِهِ: see art. حول. حَيِّلٌ: see 4 in art. حول, in the latter half of the paragraph. حَيَّالٌ: see its syn. حُوَّلٌ, in art. حول. أَحْيَلُ: see art. حول. مَحَالٌ: see حَيْلٌ, above; and see حِيلَةٌ in مَحَالَةٌ: art. حول. حين 1 حَانَ, (Msb, K,) or حان حِينُهُ, (S,) aor. يَحِينُ, (S, Msb,) [inf. n. as in the exs. following,] It, (Msb, K,) or its time, or season, (S,) was, or became, or drew, near; or was at hand: (S, Msb, K:) and its time came. (Msb, K. *) You say, حَانَ لَهُ أَنْ يَفْعَلَ كَذَا, aor. as above, inf. n. حِينٌ [and as in the next ex.], The time came, or drew near, for him to do, or that he should do, such a thing; syn. آنَ. (S.) And حَانَتِ الصَّلَاةُ, (Msb, TA,) inf. n. حَيْنٌ and حِينٌ and حَيْنُونَةٌ, The time of prayer came: (Msb:) or the prayer was, or became, or drew, near. (TA.) — — حان السُّنْبُلُ The ears of corn became dry, (K, TA,) so that the time of the reaping thereof came, or drew near. (TA.) — — حان حَيْنُ النَّفْسِ The soul died, or perished. (TA.) — — And حان, inf. n. حَيْنٌ, He (a man) died, or perished. (S.) — — He experienced a trial, or trying affliction. (K: a meaning indicated therein, but not expressed.) — — Also, (Az, K,) aor. as above, inf. n. حَيْنٌ, (Az, TA,) It (anything) was not accomodated, adapted, or disposed, to the right way or course or direction; (Az, K, TA;) as also ↓ تحيّن. (K.) — — And i. q. اِتَّفَقَ [It happened, &c.]. (Har p. 382.) 2 حيّنهُ, [inf. n. تَحْيِينٌ,] He assigned, or appointed, for him, or it, a time. (K.) حَيَّنُوا ضُيُوفَهُمْ and ↓ أَحَانُوهُمْ have the same meaning [app. They assigned, or appointed, a time for their guests]. (TA.) — — حيّن النَّاقَةَ He appointed for the she-camel a time in every day and night in which he should milk her; (S, K;) as also ↓ تَحَيَّنَهَا; (K;) said when one milks her in the day and night once: As says that تَحْيِينٌ is like تَوْجِيبٌ [the milking a camel but once in the course of each day and night]; but is only after she has shown herself to be pregnant, and her milk has become little in quantity. (TA.) — He (God) made him, or it, to be not accommodated, adapted, or disposed, to the right way or course or direction. (K) — — See also 4. 3 مُحَايَنَةٌ and حِيَانٌ [are the inf. ns. of حَايَنَ]. You say, عَامَلَهُ مُحَايَنَةً (S, K) and حِيَانًا (Lh, TA) [He bargained or contracted with him for work for a certain time]; like مُسَاوَعَةً; (S, K;) from الحِينُ meaning الوَقْتُ. (Lh, TA.) And in like manner, اِسْتَأْجَرَهُ مُحَايَنَةً (TA) and حِيَانًا (Lh, TA) [He hired him, or took him as a hired man or a hireling, for a certain time]. 4 احان i. q. أَزْمَنَ [i. e. Time, or a long time, passed over him, or it; he, or it, endured, or continued, for a time, or for a long time]. (TA.) — — أَحْيَنَ He remained, stayed, abode, or dwelt, (S, K,) for a time in a place. (S.) — — أَحْيَنَتِ الإِبِلُ The time came, or drew near, for the camels to be milked: or for the camels to have their loads bound upon them. (AA, K. [In the CK, يُعْلَمَ is erroneously put for يُعْكَمَ.]) — — أَحْيَنَ القَوْمُ The time of what they desired, or sought, came, or drew near, to the company of men: (K:) the time of their attainment of what they hoped for came, or drew near, to them. (IAar, TA.) — As a trans. verb: see 2. — — احانهُ اللّٰهُ God caused him to die, or destroyed him; (S;) as also ↓ حيّنهُ, inf. n. تَحْيِينٌ. (KL: but only the inf. n. is there given.) — — God tried him, or afflicted him with a trial. (K: a meaning indicated therein, but not expressed.) 5 تحيّن, said of spunger (وَارِش), He watched for the time of eating, in order that he might enter. (S.) And تحيّن الطَّعَامَ [He watched for the time of the food]. (K voce حَضِرٌ.) And تَحَيَّنْتُ رُؤْيَةَ فُلَانٍ I watched for the time of seeing such a one. (TA.) And تحيّن وَقْتَ الصَّلَاةِ He sought [to know] the time of prayer. (TA.) [And accord. to Freytag's Lex., ↓ استحان has a similar meaning; i. e. He waited for the just time of a thing; delayed a thing till the fit time.] — — تحيّن النَّاقَةَ: see 2. — See also 1. — As meaning اِسْتَغْنَى, it is a vulgar word. (TA.) 10 إِسْتَحْيَنَ see 5. حَيْنٌ Death; a state of destruction or perdition: (S, K, TA:) or the time of the appointed term [of life]; or time of death. (Har p. 322.) — — A trial, or trying affliction. (K.) حِينٌ i. q. دَهْرٌ [Time; or a time; or a space, or period, of time; &c.]: (K:) or, accord. to EshSháfi'ee, time, from the beginning of the world to its end; as also دَهْرٌ:

(Az voce دَهْرٌ:) or a time, (Az, S, Mgh, Msb, K,) in a vague sense, (Mgh, K,) applicable to any time, (Az, K,) little or much, (Mgh, Msb,) long or short, that may be a year and more: or [in some cases] particularly meaning forty years: or seven years: or two years: or six months: or two months: or any morning and evening: (K:) also a space of time; (S, K;) as in the Kur lxxvi. I, (S,) and in the Kur xxxvii. 178: (K:) and a continuous time: (Ham p. 381:) and the day of resurrection; (K;) or the coming to pass of the resurrection; as in the Kur xxxviii. last verse: (Mgh, TA:) or it has two meanings; namely, a time of unknown limit, and also, as in the Kur xiv. 30, six months: (Fr, Msb:) accord. to Er-Rághib, the time of a thing's arriving, or coming, and happening; having a vague meaning, and rendered particular, or special, by that to which it is prefixed: some say that it occurs applied in different ways: to an appointed term; as that to which God makes one to live: and a year; as in the Kur xiv. 30: and to the time when an event takes place; as in the Kur xxx. 16: and to time absolutely: accord. to El-Munáwee, in the [genuine] language of the Arabs, it is applied to [the time of] a glance of the eye, and more than that, to time without end: (TA:) the pl. is أَحْيَانٌ, (S, Msb, K,) and pl. pl. أَحَايِينُ; (S, * K;) as in the saying, فُلَانٌ يَفْعَلُ كَذَا أَحْيَانًا and فِى الأَحَايِينِ [Such a one does so at times, or sometimes]. (S.) In the Kur [xiv. 30], تُؤْتِى أُكُلَهَا كُلَّ حِينٍ means [Which yieldeth its fruit] every six months: (Fr, Msb, TA:) or every year: or every morning and evening: or, accord. to Az, in every season, uninterruptedly. (TA.) ↓ مِحْيَانُ شَىْءٍ, also, means حِينُهُ [The time, or season, of a thing]. (K.) [You say, إِلَى حِينٍ For a time, or season.] And حِينًا At one time; sometime; at some time; awhile. (Mgh.) حِينَ in the phrase قُمْتُ حِينَ قُمْتَ [I stood in the time when thou stoodest, or I stood when thou stoodest,] is an adv. n. of time; (Msb;) [see also an ex. in a verse cited voce خَشَفَ, and the remarks there subjoined:] and one may well employ in its place لَمَّا and إِذَا (Msb, TA) and إِذْ and مَتَى and سَاعَةَ (TA) and وَقْتَ (Msb, TA) and the like; but not, as many have said, حَيْثُ; for this is an adv. n. of place. (Msb.) — — When they make the two times to be distant, the one from the other, [i. e. the time of speaking and the time spoken of,] they do so by means of إذ, and thus, (K,) they say حِينَئِذٍ [meaning At that time; then]: (S, K:) and sometimes they suppress the ء, substituting for it ى. (TA.) — — Sometimes, also, they prefix تَ to حِينَ; (S, TA;) and say لَا تَحِينَ, meaning It is not, or was not, a time [of such a thing; but this is generally written لَاتَ حِينَ]; as in the Kur xxxviii. 2 [respecting which see art. ليت]. (TA.) Aboo-Wejzeh Es-Saadee says, أَلْعَاطِفُونَ تَحِينَ مَا مِنْ عَاطِفٍ وَالمُطْعِمُونَ زَمَانَ أَيْنَ المُطْعِمُ [The persons who return to the attack when there is none other that returns to the attack, (as is said in the S and L in art. عطف,) or it may mean who act affectionately in the time when there is none other that acts affectionately; as is said in the L in that art.;) and the feeders in the time when it is said, Where is the feeder?]: (S:) ISd says that ت is thus prefixed to حين like as it is in تَلَانَ meaning الآنَ: but IB says that Ibn-Es-Seeráfee cites the former hemistich thus: أَلْعَاطِفُونَهْ حِينَ مَامِنْ عَاطِفٍ [with the ه of pausation]: and some say that the ه of pausation is likened to the fem. ة, and is then made movent with fet-h. (TA. [See more in art. ليت.]) — — See also حِينَةٌ, in two places. حَانَةٌ: see art. حون. حَيْنَةٌ: see what next follows. حِينَةٌ [The time appointed for a she-camel to be milked in every day and night;] a subst. from حَيَّنَ النَّاقَةَ; as also ↓ حِينٌ: you say, مَتَى حِينَةُ نَاقَتِكَ, meaning When is the time of the milking of thy she-camel? and كَمْ حِينَتُهَا, meaning How many times is she milked? (K.) One says also, of a man, (S,) يَأْكُلُ الحِينَةَ and ↓ الحَيْنَةَ, meaning He eats once in the day and the night: (S, K:) or, accord. to Aboo-'Amr Ez-Záhid, الوَجْبَة is used as meaning a man's eating once in the day, and الحينة as meaning a she-camel's being milked once in the day. (IB, TA.) And one says, مَا أَلْقَاهُ إِلَّا الحِينَةَ بَعْدَ الحِينَةَ, i. e. الحِينَ بَعْدَ الحِينِ ↓ [I do not meet him save time after time; meaning, occasionally]. (K.) حَانَاةٌ: see art. حنو. حَانُوتٌ: see arts. حون and حنو. حَانِىٌّ: see art. حنو. حَانِيَةٌ: see art. حنو. حَانِيَّةٌ: see arts. حون and حنو. حَائِنٌ Stupid; foolish; or having little, or no, intellect, or understanding. (K.) حَائِنَةٌ A deadly, or destructive, calamity that befalls one: (K, TA:) a calamity in which is الحَيْن: (TA:) pl. حَوَائِنُ. (K.) [In the CK it is, in one place, erroneously substituted for حَانِيَّةٌ, as meaning " wine. "] مَحُونَةٌ [mentioned in the K in art. محن] is from الحَيْنُ or المِحْنَةُ. (TA.) مِحْيَانٌ: see its syn. حِينٌ. حيهل حَيْهَلٌ (En-Nadr, AHn, K) and حَيَّهْلٌ and حَيِّهْلٌ (K) A certain shrub of the smaller kind of حَمْض, having no leaves: (En-Nadr, AHn, K:) or the species of حَمْض termed هَرْم: (AA, TA:) a coll. gen. n.: (TA:) n. un. with ة: (K:) so called because, when rain falls upon it, it grows quickly; and when the camels eat it, and do not speedily void their excrement, they die: (AA, TA: [see the next paragraph:]) at the end of a verse of Homeyd Ibn-Thowr, the name is written الحَيَّهُلّ, with the vowel of the ل transferred to the ه. (AHn, K.) حَيَّهَلَا and حَيَّهَلْ and حَيَّهَلًا and حَيَّهَلَ words used in inciting, or urging on: see more in art. حى; (K;) and in art. هل. (TA.) حيو For words that might perhaps be correctly mentioned under this head, see the art. headed حى: or حى and حيو.

خ

The seventh letter of the alphabet: called خَآءٌ [and خَا (respecting which latter see the letter ب)]. It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of those termed حَلْقِيَّة [i. e. faucial, or guttural]: its place of utterance is the same as that of غ [which differs from it in being vocal]. (L.) — [As a numeral, it denotes Six hundred.] خا خَا and خَآءٌ: see the letter خ, and arts. خوأ and خى. خاتون خَاتُونٌ: see art. ختن. خانقاه خَانَقَاهٌ and خَانَقَاهِىٌّ: see art. خنق. خب 1 خَبَّ, (A, L, K,) sec. pers. خَبِبْتَ, like عَلِمْتَ, aor. يَخَبُّ, inf. n. خِبٌّ; (S, L, K; *) or خَبَّ, [sec. pers. خَبَبْتَ,] aor. يَخُبُّ, like يَقْتُلُ, inf. n. خَبٌّ; (Msb; [in which خِبٌّ is regarded as a simple subst.; but I doubt the correctness of this, and of the verb's being like قَتَلَ;]) He (a man) was, or became, deceitful, (Msb, K, TA,) wicked, dishonest, or dissimulating, (K, TA,) and a mischief-maker: (TA:) [or] he was, or became, a great deceiver, or very deceitful, (S, A, L, K, TA,) wicked and deceitful, and a mischief-maker. (S, * A, * L, TA.) [In the K and TA, neither the aor. nor the inf. n. of خَبَّ as signifying " he was, or became, a great deceiver, or very deceitful," is specified; nor the sec. pers. of the pret., which indicates the form of the aor.] — — [Hence, app.,] خَبَّ signifies also He alighted and abode in a depressed tract of ground, in order that his place might be unknown, from a motive of niggardliness [to avoid claims upon his hospitality, thus deceiving passers by]. (K, TA.) — — And He denied, or refused, what he possessed. (K.) — خَبَّ, (S, A, K,) aor. يُخُبُّ, with damm, (S, A,) deviating from a general rule, accord. to which an intrans. v. of this class [of the measure فَعَلَ] should be with kesr, (MF,) inf. n. خَبٌّ (S, K) and خَبَبٌ and خَبِيبٌ, (S, A, K,) He went the pace, or in the manner, denoted by خَبَبٌ as explained below; said of a horse; (S, A, K;) as also ↓ اختبّ: (Th, K:) and in like manner said of a man. (TA.) You say, جَاوُوا تَخُبُّ بِهِمُ الدَّوَابُّ [They came, the beasts going with them the pace, or in the manner, termed خَبَبٌ]. (A.) And خَبَّ فِى الأَمْرِ, aor. ُ3خَبُّ, inf. n. خَبَبٌ, He hastened to begin the affair. (Msb.) — — [Hence,] خَبَّ, (aor. يَخُبُّ, TA, [inf. n. خَبٌّ,]) said of the sea, (tropical:) It was, or became, agitated, or in a state of commotion; (T, S, A, K, TA;) the waves dashing together, and the winds whirling; (T, A, TA;) such being the case at a certain period, when the ships make for the shore, for safety, or cast anchor. (T, TA.) You say, أَصَابَهُمُ الخَبُّ (tropical:) Agitation, or commotion, of the sea, with a whirling of the winds, befell them: (T, A, TA:) or اصابهم خَبٌّ, i. e. خَبَّ بِهِمُ البَحْرُ (tropical:) The sea became agitated, or in a state of commotion, with them. (S, TA.) — — Also, said of the dust, (tropical:) It rose high: (JK, TA:) and (tropical:) it ran along. (TA.) — — And said of a plant, or of herbage, (tropical:) It became tall. (JK, S, A, K.) 2 خبّب, (JK, S, A, K,) inf. n. تَخْبِيبٌ, (JK, TA,) He deceived another; (S, K;) namely, another's young man, or slave: (S:) or deceived much or greatly: (Har p. 591:) and he corrupted another; (JK, A, TA;) namely, another's male or female slave. (TA.) You say, خبّب عَلَيْهِ صَدِيقَهُ, (Aboo-Bekr, TA,) and عَبْدَهُ, and حَلِيلَتَهُ, (A,) He corrupted, and rendered disaffected to him, (Aboo-Bekr, A,) his friend, (Aboo-Bekr,) and his male slave, and his wife. (A.) — He bound his arm, or hand, with a خِبَّة, i. e. a piece of rag like a fillet. (A, TA.) — It (one's flesh) wasted so that there appeared streaks upon the skin. (TA.) — See also R. Q. 1. 3 خابّ: see مُخَابٌّ. [It seems that خابّهُ, if used, signifies He acted treacherously towards him, and took him unawares.] — — And [the inf. n.] مُخَابَّةٌ signifies The being heavy, or sluggish, and holding back from a thing. (JK.) 4 اخبّ He made a horse to go the pace, or in the manner, denoted by خَبَبٌ as explained below. (S, A, K.) 8 اختبّ: see 1. — اختبّ مِنْ ثَوْبِهِ خُبَّةً, (S,) or, خِبَّةً, and اختبّ ثَوْبَهُ, (JK,) He took forth [or, app., tore] from his garment a piece of ray like a fillet. (S.) R. Q. 1 خَبْخَبَ He (a man, TA) acted perfidiously, unfaithfully, faithlessly, or treacherously. (K.) — He was, or became, lax, flaccid, or flabby, in the belly. (K.) [See also خَبْخَبَةٌ, below; and see R. Q. 2.] — خَبْخَبَ عَنِ الظَّهِيرَةِ He stayed until the mid-day heat had become assuaged, and the air was cool: (K:) or the phrase is خَبْخَبَ عَنْهُ مِنَ الظَّهِيرَةِ. (TA.) [Hence, in a trad. relating to the postponement of the noon prayers,] خَبْخِبُوا عَنْكُمْ مِنَ الظَّهِيرَةِ, (S,) or فِى الظَّهِيرَةِ, (JK, [but the former is more probably the correct phrase,]) Stay ye until the mid-day heat shall have become assuaged, and the air be cool: (JK, S:) it is originally ↓ خَبِّبُوا, and is altered therefrom for the purpose of distinction: (S in the present art.:) or originally بَخْبِخُوا. (S in art. بخ.) R. Q. 2 تَخَبْخَبَ It was, or became, lax, flaccid, or flabby: said of a thing in a state of commotion, moving to and fro, quivering, or the like. (K.) [See also خَبْخَبَةٌ, below; and see R. Q. 1.] — — He was, or became, empty [in the belly], after repletion. (JK.) And جَآءَ يَتَخَبْخَبُ He came hungry. (JK.) — — تَخَبْخَبَ لَحْمُهُ, (JK,) or بَدَنُهُ, (K,) He became lean after having been fat, (JK, K, TA,) so that his shin became lax, flaccid, or flabby, (TA,) and a sound was heard to proceed from him [when he moved], (JK, TA,) by reason of his leanness. (TA.) — — تَخَبْخَبَ الحَرُّ The heat became allayed, or assuaged, (K, TA,) somewhat, (TA,) in its vehemence. (K, TA.) خَبٌّ (JK, S, A, L, Msb, K) [said in the Msb to be originally an inf. n.] and ↓ خِبٌّ (S, L, K) [originally an inf. n. accord. to most authorities] and ↓ خُبٌّ, (MF,) applied to a man, (S, A, L, Msb,) fem. خَبَّةٌ, [which casts doubt upon the assertion that خَبٌّ is originally an inf. n., for were it so the masc. and fem. accord. to a general rule would be the same, as well as the sing. and pl.,] applied to a woman, (JK, A,) A great deceiver, or very deceitful; (JK, * S, A, L, Msb, * K;) wicked and deceitful; a mischief-maker; (S, * A, * L, K, * TA;) deceitful, guileful, artful, crafty, or cunning; syn. مَكَّارٌ. (Ham p. 537, in explanation of the first and second.) — Also the first of these words, A long, elevated tract (حَبْل, in some copies of the K erroneously written جبل, TA) of sand, cleaving to the ground. (K, TA.) — — And A plain, or soft, tract, between two rugged tracts, in which (i. e. in the former of which) are truffles. (AA, K.) خُبٌّ: see خَبٌّ. — See also خِبَّةٌ. Hence ثَوْبٌ أَخْبَابٌ: see, again, خِبَّةٌ. — — حَوَايَا أَخْبَابُ الفَحِثِ The [or winding guts, or intestines into which the food passes from the stomach]: (K:) thus used in the pl. form, as though pl. of خُبٌّ. (TA.) — Also The bark (لِحَآء) of a tree. (JK, K.) — And Low, or depressed, land: (JK, K:) pl. [of pauc.] أَخْبَابٌ and [of mult.] خُبُوبٌ. (TA.) خِبٌّ Deceit; (JK, Msb, K;) wickedness; dishonesty, or dissimulation; (K, TA;) mischiefmaking; as also ↓ خَبَبٌ: (TA:) guile,

art, craft, or cunning. (Ham p. 537.) — See also خَبٌّ. — (tropical:) A rising, or state of agitation and commotion, of the sea; (JK, K, TA;) as also ↓ خِبَابٌ. (IAar, K.) خَبَّةٌ: see خِبَّةٌ. خُبَّةٌ: see خِبَّةٌ and خَبِيبَةٌ. — — Also A place where water collects and remains or stagnates, (AA, K, TA,) and around which grow herbs, or leguminous plants: (TA:) a tract of land neither fruitful nor unfruitful, between two other tracts of land; pl. خُبَبٌ: (AHn:) a tract of land between that which abounds with herbage and that which is unproductive: (Ru-beh:) a narrow tract of soft land abounding with herbage, not rugged nor plain, but inclining to be plain; (ISh;) but ADk disapproves of this explanation: (TA:) or a tract producing herbage between two long and elevated tracts of sand; as also ↓ خَبِيبَةٌ: (Ibn-Nujeym:) and, accord. to AA, also pasture, or herbage. (TA.) Also, or ↓ مَخَبَّةٌ, (accord. to different copies of the K, or both, TA,) and ↓ خَبِيبَةٌ, The bottom (بَطْن) of a valley. (K.) خِبَّةٌ and ↓ خُبَّةٌ and ↓ خَبَّةٌ A narrow tract, or streak, of sand; [in one copy of the A, I find خِبَّةٌ and خَبِيبَةٌ thus explained; but in another, ↓ مَخَبَّةٌ is written in the place of the former of these two words;] or of clouds; (S, K;) as also ↓ خَبِيبَةٌ: (As:) or, of sand, what resembles a فَالِق [or depressed tract between two hills], except in its being wider and more spreading, and not having abrupt sides; so says AHn in explaining خبّة [thus in the TA] and ↓ خَبِيبَةٌ: (TA:) or all three signify a piece of rag like a fillet; as also ↓ خَبِيبَةٌ (S, K) and ↓ خُبٌّ: (Lh:) or the last two (خبيبة and خبّ) signify a piece of rag from a garment, with which one binds his arm or hand. (JK, TA.) [Hence,] ↓ ثَوْبٌ أَخْبَابٌ, (Lh, K,) [like أَهْبَابٌ,] and ثوب خِبَبٌ, (Lh, JK, K,) like هِبَبٌ, (JK,) and ↓ ثوب خَبَائِبُ, like هَبَائِبُ; (S;) [the latter word in the first of these phrases being pl. of خُبٌّ; that in the second, pl. of خِبَّةٌ; and that in the third, pl. of خَبِيبَةٌ;] A garment, or piece of cloth, rent in pieces, ragged, or tattered. (Lh, JK, S, K.) [See also خَبِيبَةٌ, below.] It is also said that the خِبَّة of a garment, or piece of cloth, is [A portion thereof] like the طُرَّة [q. v.]: and accord. to Sh, the خُبَّة thereof is its طُرَّة. (TA.) And خبّة [so in the TA] signifies A piece of rag which a woman wears, covering her head with it: erroneously written by Lth حنّة. (Az, TA.) — — Also, i. e. خِبَّةٌ and its two vars., and ↓ خَبِيبَةٌ, of which the pl. is خَبَائِبُ, A streak of the flesh appearing in the skin, occasioned by the loss of flesh. (TA.) خَبَبٌ: see خِبٌّ. — Also A kind of run, (S, Mgh, Msb, K,) with wide steps, but falling short of that termed عَنَقٌ; (Mgh, Msb;) i. e. a quick pace: (TA:) or a certain pace which is not quick: (Har p. 157:) or i. q. رَمَلٌ [q. v.]: or a pace of a horse, (K,) and of a camel, (TA,) in which he remores both his right legs together and both his left legs together; i. e. an amble: (K, TA:) or in which a horse rests on his right and left fore legs alternately, (يُرَاوِحُ بَيْنَ يَدَيْهِ, S, K, TA,) and in like manner on his kind legs: (S, TA: [app., as thus explained in the S and TA, meaning the same as the explanation next before it:] and (accord. to some, TA) quickness. (K.) خِبَابٌ: see خِبٌّ. خَبِيبٌ A trench, or furrow, (خَدٌّ,) in the ground. (K.) خَبِيبَةٌ, and its pl. خَبَائِبُ: see خِبَّةٌ, in five places. It is also said to signify A fillet, or bandage. (TA.) — — Also (tropical:) A long strip, or slice, of flesh, or flesh-meat; (JK, S, K;) and so ↓ خُبَّةٌ; (A, TA;) pl. of the former as above: (JK:) or any compact and long portion of flesh: any such portion is also termed خَصِيلَةٌ: either in the arm or elsewhere: (AO, TA:) or a [portion such as is termed] خصيلة thereof, intermixed with [sinews, or tendons, such as are termed] عَقَب. (TA.) And خَبَائِبُ المَتْنَيْنِ The flesh of the two corresponding portions extending along the two sides of the backbone. (TA.) [Hence,] لَحْمُهُ خَبَائِبُ His flesh is dissundered, or cut in pieces. (TA.) — — See also خُبَّةٌ, in two places. — — Also The wool of a ثَنِىّ [or sheep in its third year]; (S, L;) which is better than that termed عَقِيقَة, i. e. the wool of a جَذَع [or sheep in or before its second year], and cleaner, and more abundant: (ISk, S:) so accord. to most of the leading lexicologists; though said in the K to be a mistake of J, for جَنِيبَةٌ. (TA.) خَبْخَبَةٌ [by rule an inf. n. of R. Q. 1:] Laxness, flaccidity, or flabbiness; and a state of commotion, moving to and fro, quivering, or the like: (S:) or laxness, flaccidity, or flabbiness, of a thing in a state of commotion, moving to and fro, quivering, or the like; (TA;) as also ↓ خَبْخَابٌ. (JK, K, TA.) [See also R. Q. 2.] خَبْخَابٌ: see what next precedes. خَابٌّ, (S, K, TA,) in one copy of the K خَابَّةٌ, [as in the CK,] but the former is the more correct, (TA,) Relationship; (S, K;) and affinity, syn. صِهْرٌ: (S:) pl. خَوَابٌّ. (S, K.) You say, لِى مِنْ فُلَانٍ خَوَابُّ [I have ties of relationship, or affinity, to such a one]. (S.) مَخَبَّةٌ: see خُبَّةٌ: — and see also خِبَّةٌ. مُخَابٌّ, as though from ↓ خَابَّ, One who acts treacherously towards another, and takes him unawares. (TA.) 1 خبأ خَبَأَهُ, (S, Mgh, Msb, K,) aor. خَبَاَ, (Msb, K,) inf. n. خَبْءٌ, (S, Msb,) He hid, or concealed, it; (Mgh, Msb, K;) as also ↓ خبّأهُ, [but app. in an intensive sense, or applying to a number of things,] (K,) inf. n. تَخْبِئَةٌ; (TA;) and ↓ اختبأهُ. (K.) — — He kept it, preserved it, guarded it, or took care of it. and ↓ خبّأهُ he did so much; and well, or carefully. (Msb.) [He laid it up; stored it, or reposited it, in a place of safety.] 2 خَبَّأَ see 1, in two places. [Hence, خبّأ جَارِيَةً He kept a girl carefully concealed from view: see the pass. part. n., below.] 3 خَابَأْتُهُ مَا كَذَا, (K,) inf. n. مُخَابَأَةٌ, (TK,) I proposed to him as an enigma, What is such a thing? syn. حَاجَيْتُهُ. (K. [See also 8.]) 8 اختبأ It was, or became, hidden, or concealed: (Mgh:) he hid, or concealed, himself. (S.) — It is also trans.: see 1. — — [Hence,] ↓ اختبأ لَهُ خَبِيْئًا He expressed a thing enigmatically to him, and then asked him respecting it. (IDrd, K. [See also 3.]) خَبْءٌ (S, Msb, K) and ↓ خِبْءٌ (TA) and ↓ خُبْأَةٌ, of the measure فُعْلَةٌ from الخبأ [or rather الخَبْءُ], like غُرْفَةٌ and قُبْضَةٌ from الغَرْفُ and القَبْضُ, (Har p. 426,) and ↓ خَبِىْءٌ (S, K) and ↓ خَبِيْئَةٌ, (K,) of which last the pl. is خَبَايَا, (TA,) A thing that is hidden, or concealed, (S, * Msb, K,) and absent, or unseen. (K.) [Hence,] خَبْءُ السَّمَاءِ The rain. (Th, S, K.) And خَبْءُ الأَرْضِ The plants, or herbage. (S, K.) And ↓ خَبَايَا The seed which the sower has hidden in the earth: or what God has hidden in the mines of the earth. (TA, from a trad.) الَّذِى يُخْرِجُ الخَبْءَ فِى السَّمٰوَاتِ وَالأَرْضِ, in the Kur [xxvii. 25], is held by Az to mean Who knoweth what is unseen in the heavens and the earth; agreeably with an explanation of الخَبْءُ by Fr. (TA.) خِبْءٌ: see the next preceding paragraph. خَبْأَةٌ A daughter; syn. بِنْتٌ. (K, TA. [In the CK, النَّبْتُ is put for البِنْتُ.]) Hence the prov., خَبْأَةٌ خَيْرٌ مِنْ يَفَعَةِ سَوْءٍ [A daughter is better than a grown-up boy of evil deeds]. (TA.) [In Freytag's Arab. Prov., i. 438, the first word in this prov. is written خُبَأَة, and followed by صِدْقٍ.] Aboo-Zeyd Sa'eed Ibn-Ows El-Ansáree entitled one of his books كتاب خبأة because he commenced it by mentioning خبأة in the sense of بنت, quoting the foregoing prov. in confirmation thereof. (TA.) خُبْأَةٌ: see خَبْءٌ. اِمْرَأَةٌ خُبَأَةٌ A woman who shows herself and then hides herself: (S, O, TA:) [like قُبَعَةٌ:] or a woman who keeps to her house, or tent. (K.) خِبَاءٌ A well-known kind of structure; (K;) [i. e.] a kind of tent, (Mgh, TA,) made of wool, (Mgh, Msb,) or of camels' fur, or sometimes of [goats'] hair, sometimes upon two poles, or three; what is above this kind being termed بَيْتٌ: (Msb:) or a tent having one pole; that which has more than one pole being termed بيت: (AZ, TA in art. ربع:) [or] also applied to a بيت [or tent] of any kind: (Towsheeh, TA voce بَيْتٌ, q. v.:) pl. أَخْبِئَةٌ, (TA,) or أَخْبِيَةٌ: (Msb:) it is from خَبَأَهُ " he hid it," or " concealed it: " (Mgh:) or it belongs to art. خبى: (K:) most of the lexicologists hold that its radical letters are خبى: some, that they are خبو: IDrd asserts that they are خبأ. (TA:) [See also art. خبى.] — A mark made with a hot iron upon

some secret part of an excellent she-camel: pl. أَخْبِئَةٌ. (Lth, K.) خَبِىْءٌ: see خَبْءٌ: and see also 8. خَبِيْئَةٌ, and its pl. خَبَايَا: see خَبٌّءٌ, in two places. كَيْدٌ خَابِئٌ An artifice, or a stratagem, resulting in disappointment; i. q. خَائِبٌ; (AHei, K;) formed [from the latter] by transposition. (AHei.) خَابِئَةٌ, as sometimes pronounced, (Msb,) or خَابِيَةٌ, with the ء suppressed, (S, Msb, K,) because of frequent usage, (Msb,) i. q. حُبٌّ [q. v.]; (S, K;) i. e. A large jar: pl. خوابى [i. e. خَوَابِئُ, or خَوَابٍ]: (TA:) from خَبَأَهُ "he hid it," or "concealed it." (S, Msb.) — — [Hence,] بِنْتُ الخَابِيَةِ (assumed tropical:) Wine. (Har p. 365.) مَخْبَأٌ A place, or chamber, for hiding or concealing [anything]; a secret place or chamber: pl. مَخَابِئُ. (MA.) جَارِيَةٌ مُخَبَّأَةٌ; so in the [S and] O, and in some of the correct copies of the K; in other copies of the K مُخْبَأَةٌ; (TA;) [and thus in the CK;] A girl that is [kept in the house, or tent,] concealed from view; or that conceals herself; (S;) that is kept behind, or within, the curtain; (K, TA;) not going forth: or (TA) that is not yet married. (Lth, K, TA.) مُخْتَبِئٌ One who conceals himself in order that he may see without the knowledge of him who is seen. (Mgh.) خبت 1 خَبَتَ ذِكْرُهُ The mention of him, or it, was, or became, concealed: (L:) [app. meaning he, or it, was, or became, obscure; or of no reputation, or repute.] — خَبُتَ, accord. to Z, i. q. خَبُثَ [q. v.]: occurring in a trad. (TA.) [See خَبِيثٌ.] 4 اخبت He became in what is termed خَبْتٌ [q. v.]. (A, TA.) — — And, (S, Msb, K, TA,) [hence, or] from خَبْتٌ, (Ksh and Bd in xi. 25, and TA,) or from خَبَتَ ذِكْرُهُ, (L,) inf. n. إِخْبَاتٌ, (S, Msb,) (tropical:) He (a man, Msb, TA) was, or became, lowly, humble, or submissive, (S, Msb, K, TA,) in heart, (Msb,) and obedient, (TA,) لِلّٰهِ to God. (S, TA.) And in like manner, in the Kur [xi. 25], (TA,) وَأَخْبَتُوا إِلَى رَبِّهِمْ means (tropical:) And who have become lowly, humble, or submissive, [and obedient,] to their Lord; or have lowered, humbled, or abased, themselves to their Lord; or have trusted to their Lord: (A, * TA:) for the Arabs put إِلَى in the place of لِ. (TA.) خَبْتٌ A low, or depressed, tract of ground: (TA:) or a low, or depressed, (S,) or concealed and low, (TA,) tract of ground, in which is sand: (S, TA:) or a wide, or spacious, low tract of ground: (IAar, A, K:) or a plain, or soft, tract of ground in a [stony tract such as is termed] حَرَّة: (TA:) and a wide bottom, or bed, or interior, of a valley: (A:) or a deep valley, easy to be walked or ridden through, extended [to a great length], and in which grow varieties of the عِضَاه: (TA:) pl. [of pauc.] أَخْبَاتٌ (K) and [of mult.] خُبُوتٌ: (A, K:) it is a genuine Arabic word. (TA.) فِيهِ خَبْتَةٌ (tropical:) In him is lowliness, humility, or submissiveness. (S, TA.) خَبِيتٌ A thing that is contemptible, or despicable; (K, TA;) bad, corrupt, abominable, vile, base, or disapproved; [&c.;] (TA;) and [thus] i. q. خَبِيثٌ. (As, K.) The Jew of Kheyber says, يَنْفَعُ الطَّيِّبُ القَلِيلُ مِنَ الرِّزْ قِ وَلَا يَنْفَعُ الكَثِيرُ الخَبِيتُ [The lawful, but small, supply of the means of subsistence is beneficial, but the large and unlawful is not beneficial]. (TA.) Kh asked As respecting الخبيت in this verse; and the latter replied that the poet meant الخَبِيث; the former word being of the dial. of Kheyber: but Kh rejoined, "If so, the poet would have said الكثير: it behooves you only to say that the people of Kheyber change ث into ت in some words: " AM thinks that الخبيت in this verse is a mistranscription for الخَتِيت, which means the thing that is "contemptible and bad," and is syn. with الخَسِيس. (TA.) — — It is also applied to a man; meaning as above; or Bad, corrupt, vitious, or depraved. (TA.) مُخْبِتٌ (assumed tropical:) Still; motionless: as also مُخْبِطٌ. (TA in art. خمد.) خبث 1 خَبُثَ, (S, Mgh, Msb, K, &c.,) aor. خَبُثَ, (Msb, K,) inf. n. خَبَاثَةٌ, (S,) or خُبْثٌ, the former being a simple subst., (Msb,) or both, (Mgh, K, [the latter word erroneously written in the CK خَبْث,]) and خَبَاثِيَةٌ, (K,) said of a thing, (S, Mgh, Msb,) It was, or became, خَبِيث [q. v., meaning bad, &c.]; contr. of طَابَ. (S, Mgh, Msb, K.) [Hence,] خَبُثَتْ رَائِحَتُهُ (tropical:) [Its, or his, odour was, or became, bad, foul, or abominable]. (A.) And خَبُثَ طَعْمُهُ (tropical:) [Its taste was, or became, bad, foul, abominable, or nauseous]. (A.) And خَبُثَتْ نَفْسُهُ (tropical:) His soul [or stomach] became heavy; (TA;) it heaved, or became agitated by a tendency to vomit; syn. غَثَتْ: (A and TA in the present art., and S and K in art. غثى: [see also مَذِرَتْ نَفْسُهُ, in art. مذر:]) a phrase forbidden by Mohammad to be used; as though he disliked the word خُبْثٌ. (TA.) One says of certain food, تَخْبُثُ عَنْهُ النَّفْسُ (tropical:) [The soul, or stomach, becomes heavy, or heaves, or becomes agitated by a tendency to vomit, in consequence of it]. (TA.) — — خَبُثَ, (S, A, K,) inf. n. خُبْثٌ, (S, K,) said of a man, signifies [in like manner] He was, or became, خَبِيث, (S, A, K,) meaning bad, corrupt, base, or abominable; wicked, deceitful, guileful, artful, crafty, or cunning. (S, K, TA. [See also 4.]) [Hence,] خَبُثَ بِهَا (tropical:) He committed adultery, or fornication, with her. (A, Mgh, Msb, K.) — — [It is also said of a venomous reptile and the like, meaning It was, or became, malignant, or noxious; impure, unclean, foul, or filthy.] 2 هٰذَا مِمَّا يُخَبِّثُ النَّفْسَ, (TA,) or ↓ النفس يُخْبِثُ, (so in a copy of the A, [but the former I believe to be the right,]) This is of the things that cause the soul [or stomach] to become heavy, or to heave, or become agitated by a tendency to vomit. (TA.) 4 اخبث He (a man) was, or became, characterized by خُبْث (Msb, TA) and شَرّ (Msb) [meaning badness, wickedness, deceit, &c.: see also خَبُثَ]. — — He had bad, wicked, or deceitful, companions or friends, and a bad, wicked, or deceitful, family: (L:) or his companions, or friends, became bad, wicked, or deceitful: (S in art. فلس:) or he took to himself bad, wicked, or deceitful, companions or friends (S, L, K) or connexions or assistants. (TA.) — اخبثهُ He taught him to be bad, wicked, or deceitful: and rendered him bad, corrupt, vitious, or depraved. (S.) — — See also 2. 5 تَخَبَّثَ see what next follows. 6 تخابث (A, TA) He made a show of being, or pretended to be, bad, wicked, or deceitful. (TA.) And you say also ↓ تخبّث [either in the same sense, or as meaning He affected, or endeavoured, to be bad, wicked, or deceitful; or to do that which was خَبِيث, or bad, &c.]. (A, TA.) 10 استخبث [He deemed, or esteemed, خَبِيث, i. e. bad, &c.]. كَانَتِ العَرَبُ تَسْتَخْبِثُ مِثْلَ الحَيَّةِ وَالعَقْرَبِ [The Arabs used to deem impure, unclean, foul, or filthy, such as the serpent and the scorpion]. (Msb.) — — (tropical:) He deemed bad, or corrupt, a word, or a dialectic variant. (A, TA.) خُبْثٌ an inf. n. of خَبُثَ: (S, Mgh, Msb, K:) [used as a simple subst., it means Any of the qualities denoted by the epithet خَبِيثٌ, q. v., i. e. badness, &c.:] and ↓ خِبِّيثَى signifies the same: (K:) or this is a subst. from أَخْبَثَ meaning "he had a bad, wicked, or deceitful, family; " (TA;) and signifies the state of having bad, wicked, or deceitful, companions or friends or connexions: (L:) ↓ خَابِثَةٌ, also, is syn. with [خُبْثٌ, and so is] ↓ خَبَاثَةٌ, (K,) [for] this last is another inf. n. of خَبُثَ, like خُبْثٌ, (S, Mgh, K,) or it is a simple subst. (Msb.) [Hence,] the first particularly signifies (tropical:) Adultery, or fornication. (K, TA.) See also خَبِيثٌ, in three places. خَبَثٌ The dross of iron, (S, TA,) and of silver, when they are molten. (TA.) [Hence the saying,] لَيْسَ الإِبْرِيزُ كَالخَبَثِ [lit. Pure gold is not like dross]; meaning (tropical:) the good is not like the bad. (A, TA.) — — Adulterating alloy in gold and iron &c. (Har p. 135.) — — A thing wherein is no good. (TA.) — — (tropical:) Excrement, or ordure: impurity, or filth. (Mgh in art. قل, and TA.) Hence the saying in a trad., إِذَا بَلَغَ المَاءُ قُلَّتَيْنِ لَمْ يَحْمِلْ خَبَثًا [explained in art. احل]. (Mgh ubi suprà, and TA.) يَا خُبَثُ: see خَبِيثٌ. يَا خِبْثَةُ: see خَبِيثٌ. — خِبْثَةٌ with respect to a slave signifies (assumed tropical:) Unlawful capture; capture from a people whom it is unlawful to make slaves, (Mgh, * K, TA,) by reason of a treaty, or league, made with them, (Mgh, TA,) or of some sacred, or inviolable, right, originally belonging to them. (TA.) You say of a slave, لَا خِبْثَةَ فِيهِ مِنْ إِبَاقٍ وَلَا سَرِقَةٍ (tropical:) [There is no unlawful capture in his case, from having run away, nor from having been stolen].

(A.) — — فُلَانٌ لِخِبْثَةٍ is like the saying لِزِنْيَةٍ (assumed tropical:) [Such a one is the offspring of adultery, or fornication]. (S.) And وُلِدَ فُلَانٌ لِخِبْثَةٍ means (tropical:) Such a one was born spuriously. (A, * L.) خَبَاثِ: see the next paragraph, in two places. خَبِيثٌ contr. of طَيِّبٌ; (S, Mgh, Msb, K;) applied to objects of the senses and to those of the intellect; (Kull p. 177;) to sustenance, or victuals, and to offspring, and men, and to other things: (TA:) Bad; corrupt: (Msb, TA:) disapproved, hated, or abominable; (Msb, TA;) this accord. to IAar, being its primary signification: (TA:) or so in respect of taste, and of odour: (Mgh:) [nasty, nauseous, loathsome, or disgusting:] impure, unclean, foul, or filthy: (Mgh, Msb, TA:) unlawful; (Mgh, Msb;) applied in this sense to certain food: and, applied to certain beverage, injurious: (TA:) applied to medicine such as is forbidden in a certain trad., it means either impure and unlawful, such as wine &c., or nauseous to the taste: (IAth, TA:) you say that a thing is خَبِيث in taste, [and in odour,] and in colour: and you apply this epithet to adultery, or fornication; and to property unlawfully acquired; and to blood, and to the like things which God has forbidden: (TA:) also to such things as garlic and onions (Msb, TA) and leeks, (TA,) which are disagreeable in taste and odour: (TA:) and to such things as the serpent and the scorpion: (Msb:) applied to language, it means (assumed tropical:) opprobrious, or of a reviling nature; (TA;) and (tropical:) bad or corrupt [in respect of authority; or of a bad dialect]: (A, TA:) applied to religion, (assumed tropical:) infidel, or of the nature of infidelity: (TA:) applied to a man, bad, corrupt, base, or abominable; wicked, deceitful, guileful, artful, crafty, or cunning; (S, K, TA;) as also ↓ خَابِثٌ: (K:) and an adulterer, or a fornicator: (Msb:) and a blamer, or censurer: or a slanderer, or calumniator: (Har p. 611:) [and, applied to a venomous reptile and the like, malignant, or noxious; as well as impure, unclean, foul, or filthy:] the fem. is خَبِيثَةٌ: (Msb:) the pl. masc. is خِبَاثٌ (A, TA) and خُبُثٌ, for which it is allowable to say ↓ خُبْثٌ, accord. to the dial. of Temeem, (Msb,) and خُبَثَآءُ, (S, A, Msb, TA,) like شُرَفَآءُ [pl. of شَرِيفٌ], (Msb,) and أَخْبَاثٌ, like أَشْرَافٌ [another pl. of شَرِيفٌ], (Msb, MF, TA,) and خَبَثَةٌ, (Kr, Msb, MF, TA,) like ضَعَفَةٌ pl. of ضَعِيفٌ, (Msb, MF, TA,) two instances of which the like can scarcely be found, (Msb,) or is not found among sound words, for سَرَاةٌ pl. of سَرِىٌّ is an unsound word, (MF, TA,) and خُبُوثٌ, (AZ, TA,) which is also extr., (TA,) [and خَبَاثَى, (like as حَزَانَى is a pl. of حَزِينٌ,) applied in the A, in art. خنث, to خَنَاثَى, pl. of خُنْثَى,] and خَبِيثُونَ [applied only to rational beings]: (Mgh:) and the pl. fem., i. e. of خَبِيثَةٌ, is خَبَائِثُ (Msb, TA) and خَبِيثَاتٌ. (Mgh.) الشَّجَرَةُ الخَبِيثَةُ, mentioned in the Kur [xiv. 31], (TA,) means The colocynth: or the كَشُوث, (K; TA,) which is a certain plant that clings to the branches of trees and has no root in the earth; (S and K in art. كشث;) [a species of cuscuta, or dodder;] or yellow عُرُوق that cling to trees: (TA in the present art.:) also occurring in a trad., as meaning the garlic-plant; and the onion; and the leek; because of their disagreeable taste and odour. (IAth, TA.) It is said in a trad. respecting the slain at Bedr, أُلْقُوا فِى قَلِيبٍ خَبِيثٍ مُخْبِثٍ ↓ They were cast into a well corrupt, and corrupting what fell into it. (TA.) ↓ خَبِيثٌ مُخْبِثٌ, (S, L,) or خَبِيثٌ and ↓ مُخْبِثٌ, (K,) and ↓ خَابِثٌ (TA) and ↓ مَخْبَثَانٌ, (S, L, K,) applied to a man, signify One who takes to himself bad, wicked, or deceitful, companions or friends (S, L, K, TA) or connexions or assistants: (TA:) or ↓ مَخْبَثَانُ, as a determinate noun, [without the article ال] is only used in calling to, or addressing, a person: (K:) you say, يَا مَخْبَثَانُ; (S;) fem. ↓ مَخْبَثَانَةُ: and to a man and woman together, يا مَخْبَثَانُ: (L, TA:) and in the phrase ↓ خَبِيثٌ مُخْبِثٌ, the former word signifies bad, wicked, or deceitful, in himself; and the latter, having bad, wicked, or deceitful, companions or friends and assistants. (A 'Obeyd, TA.) One says also, ↓ يَاخُبَثُ, meaning يا خَبِيثُ [O bad or wicked or deceitful man!]; and to a woman, ↓ يَاخَبَاثِ, (S, K,) indecl., with kesr for its termination, (S,) and يا خَبِيثَةُ. (K [accord. to SM: so in all the copies in his hands; but not found by him in any other lexicon: not in the CK, nor in my MS. copy of the K.]) ↓ خَبَاثِ also occurs, in a saying of El-Hasan, addressed to the present world, الدُّنْيَا. (L.) And ↓ يَا خِبْثَةُ was said by El-Hajjáj to Anas, as meaning يا خَبِيثُ: and is also used as meaning O [thou of] bad, wicked, or deceitful, qualities or dispositions! [app. addressed to a woman, as the context seems to show; and agreeably with an assertion in Ham p. 810, that خِبْثَةٌ is sometimes used in speaking of an old woman]. (L, TA.) خَبِيثُ النَّفْسِ means (tropical:) Having the soul [or stomach] heavy, [or heaving, or agitated by a tendency to vomit,] and in a disagreeable state. (TA.) And ↓ مَخْبَثَانٌ applied to a lie occurs in a trad, as meaning خَبِيثٌ app. in an intensive sense [i. e. Very abominable]. (TA.) In the saying, أَعُوذُ بِاللّٰهِ, (Mgh,) or اَللّٰهُمَّ إِنِّى أَعُوذُ بِكَ, (Msb, * K, * TA,) مِنَ الخُبُثِ وَالخَبَائِثِ, (Mgh, Msb, TA,) or وَالخَبَائِثِ ↓ مِنَ الخُبْثِ, (Msb, K, TA,) a form of words which Mohammad directed his followers to pronounce on entering a privy, or place of retirement for the relief of nature, because devils are in such a place, (Mgh, TA,) الخُبُث is pl. of الخَبِيث, (Mgh, Msb, TA,) and so is الخُبْث accord. to the dial. of Temeem, (Msb, TA,) and الخَبَائِث is pl. of الخَبِيثَة; (Mgh, TA;;) and the meaning is, I seek protection by God, or O God, I seek protection by Thee, from the male devils and the female devils, (IAth, Mgh, Msb, K, TA,) of the genii and of mankind: (Mgh:) or, reading ↓ الخُبْث, [as a subst,] from infidelity and the devils: (Aboo-Bekr, TA:) or, [so reading, and regarding الخبائث as pl. of ↓ الخَبِيثَة used as a subst.,] from infidelity and acts of disobedience: (Msb, TA:) or, from wicked, or unrighteous, conduct, such as adultery and the like, and culpable actions and evil qualities or dispositions: El-Khattábee asserts that the reading الخُبْث, with the ب quiescent, is a mistake of the relaters of traditions; but En-Nawawee rejects this assertion. (TA.) خَبَاثَةٌ: see خُبْثٌ. خَبِيثَةٌ fem. of the epithet خَبِيثٌ. (Msb.) — — Also, [used as a subst.,] A bad, wicked, or deceitful, quality or disposition; and a culpable action: pl. خَبَائِثُ. (L, TA.) [Hence,] أُمُّ الخَبَائِثِ (assumed tropical:) [The mother of bad qualities &c.; meaning] wine. (T in art. ام.) See also خَبِيثٌ, last sentence. — — الخَبَائِثِ also signifies Those things which the Arabs deemed foul, or filthy, or unclean, and which they did not eat; such as vipers, and scorpions, and the برص [i. e. either بَرْص or بُرْص], and the وَرَل, and beetles, and the rat, or mouse. (L.) خِبِّيثٌ, applied to a man, (TA,) signifies كَثِيرُ الخُبْثِ [i. e. Very bad or wicked or deceitful; or much addicted to adultery or fornication]: pl. خِبِّيثُونَ. (K.) خِبِّيثَى: see خُبْثٌ. خَابِثٌ: see خَبِيثٌ, in two places. خَابِثَةٌ: see خُبْثٌ. أَخْبَثُ [compar. and superl. of خَبِيثٌ]: pl. أَخَابِثُ. (TA.) You say, هُمْ أَخَابِثُ النَّاسِ [They are the worst, or the most wicked or deceitful, of men]. (TA.) And هُوَ مِنَ الأَخَابِثِ [He is of the worst, &c., of men]. (A, TA.) And هِىَ أَخْبَثُ اللُّغَتَيْنِ (tropical:) It is the worse, or more corrupt, [in respect of authority,] of the two words, or dialectic variants. (A, TA.) — — الأَخْبَثَانِ Urine and dung (S, A, Msb, K) of a human being: (S, Msb, K:) or vomit and human ordure or thin human ordure: (Fr, TA:) or fetor of the mouth, and sleeplessness: or sleeplessness, and disquietude of mind by reason of grief. (K.) It is said in a trad., لَا يُصَلِّى الرَّجُلُ وُهُوَ يُدَافِعُ الأَخْبَثَيْنِ [The man shall not pray while he is striving to suppress the urine and ordure]. (TA.) وَقَعَ فِى وَادِى تُخُبِّثَ, (K, * TA,) in which the last word, also pronounced تُخُبَّثَ, is imperfectly decl., (TA,) is similar to وقع فى وادى تُخُيِّبَ [and means He fell into a state of things that was bad, corrupt,

disapproved, &c.]. (K, TA.) مُخْبِثٌ One who teaches others to be bad, wicked, or deceitful: and some allow it to be applied to one who attributes, or imputes, to others what is bad, wicked, or the like. (TA.) — — See also خَبِيثٌ, in four places. مَخْبَثَةٌ A cause of evil or corruption: (S, K:) pl. مَخَابِثُ. (TA.) So in the saying of 'Antarah, نُبِّئْتُ عَمْرًا غَيْرَ شَاكِرِ نِعْمَتِى وَالكُفْرُ مَخْبَثَةٌ لِنَفْسِ المُنْعِمِ [I have been told that 'Amr is not thankful for my beneficence: and ingratitude is a cause of evil to the soul of the benefactor]. (S.) One says also, فِيهِ مَخَابِثُ جَمَّةٌ [In him, or it, are many causes of evil or corruption]. (A.) And طَعَامٌ مَخْبَثَةٌ (tropical:) Food that is a cause of heaviness to the soul [or stomach]; or of heaving, or becoming agitated by a tendency to vomit: or that is unlawful. (TA.) مَخْبَثَانٌ and مَخْبَثَانُ and مَخْبَثَانَةُ: see خَبِيثٌ, in four places. خبر 1 خَبُرَ, aor. خَبُرَ, (K,) inf. n. خُبُورٌ; (TA;) and ↓ اختبر, and ↓ تخبّر; (K;) He knew; or had, or possessed, knowledge; بِشَىْءٍ [of a thing; generally meaning, with respect to its internal, or real, state]. (K, TA.) — خَبِرَهُ, (S, A, Msb,) aor. خَبُرَ, (Msb, MS,) inf. n. خُبْرٌ; (Msb, MS; *) and خَبِرَهُ, [aor. خَبَرَ,] (A,) inf. n. خَبَرٌ; (TA;) and ↓ اختبره, and ↓ تخبّره; (TA;) He knew it; syn. عَلِمَهُ; (S, A, Msb;) [generally meaning, with respect to its internal, or real, state; like خَبَرَ بِهِ: see خُبْرٌ, its simple subst., as distinguished from its inf. n.] You say, مِنْ أَيْنَ خَبَرْتَ هٰذَا الأَمْرَ, (so in a copy of the S,) or خَبِرْتَ, (so in another copy of the S, and so in the A, where it is expressly said to be with kesr,) Whence knewest thou this thing? (S, A. *) — — And خَبَرَهُ, (S, K,) aor. خَبُرَ, (S,) inf. n. خُبْرٌ and خِبْرَةٌ, (S, K,) or the latter is a simple subst.; (Msb;) and ↓ اختبره [which is the more common in this sense]; (S, Msb, K;) He tried, made trial of, made experiment of, tested, proved, assayed, proved by trial or experiment or experience him, or it. (S, Msb, K.) Hence the phrase, (S,) لَأَخْبُرَنَّ خَبَرَكَ, (S, K,) in some good lexicons خُبْرَكَ, (TA, [and so in the CK, but this I think to be a mistake, suggested by the explanation, which is not literal,]) i. q. لَأَعْلَمَنَّ عِلْمَكَ [which properly signifies I will assuredly know thy knowledge, or what thou knowest, but here means, as is shown by the manner in which the phrase that it explains is mentioned in the S, I will assuredly try, prove, or test, thy state, and so know what thou knowest]. (S, K.) [Hence, also,] the saying of Abu-dDardà, وَجَدْتُ النَّاسَ أُخْبُرْ تَقْلِهِمْ, (S,) or تَقْلِهِ, (A, K,) I found the people to be persons of whom it is said thus: [Try, prove, or test, them, or him, and thou wilt hate them, or him:] i. e. there is not one [of them] but his conduct is hated when it is tried, or proved, or tested: (K:) or when thou triest, provest, or testest, them, thou wilt hate them: the imperative form being used, but the meaning being that of an enunciative: (S, A, L, B:) [وَجَدْتُ is a verb of the kind called أَفْعَالُ القُلُوبِ, which govern two objective complements; therefore أُخْبُرْ تَقْلِهِ and أُخْبُرْ تَقْلِهِمْ are for مَقْلِيِّينَ عِنْدَ الخِبْرَةِ and مَقْلِيًّا عند الخبرة.] — خَبَرَ الأَرْضَ [and, as appears from a passage in the L, ↓ خبّرها, (see خَبْرٌ,)] He furrowed, or ploughed, the land for sowing. (Msb.) — خَبَرَ الطَّعَامَ, (K,) aor. خَبُرَ, inf. n. خَبْرٌ, (TA,) He made the food greasy; or put grease to it. (K, TA.) — خَبِرَ It (a place) was, or became, what is termed خَبْرَآء: (S:) or abounded with سِدْر [or lote-trees]. (TA.) — — And خَبِرَتِ الأَرْضُ, aor. خَبَرَ, (K,) inf. n. خَبَرٌ, (TA,) The land, or ground, abounded with خَبَار [app. meaning soft soil: see 3]. (K.) — خبرت, [probably خَبُرَتْ, like غَزُرَتْ &c.,] inf. n. خُبُورٌ, (tropical:) She (a camel) abounded with milk. (Lh, TA. [See خَبْرٌ.]) 2 خَبَّرَ see 4, in two places: — and see 1. 3 خابرهُ خَاْبَرَ, (TA,) inf. n. مُخَابَرَةٌ, (S, A, Mgh, Msb, K, &c.,) [He made a contract, or bargain, with him to till and sow and cultivate land for a share of its produce:] the inf. n. signifies i. q. مُزَارَعَةٌ [i. e. the making a contract, or bargain, with another to cultivate land for a share of its produce], (AO, Lh, S, A, IAth, Mgh, Msb,) for somewhat of its produce, (S, Msb,) or for a third or a quarter, (AO, Mgh,) or for a determined share, such as a third or a quarter or some other portion, (IAth,) or for half or the like: (so in some copies of the K and in the TA:) or the tilling the ground for half or the like: (so in other copies of the K:) and i. q. مُؤَاكَرَةٌ: (K:) and ↓ خِبْرٌ is syn. with مُخَابَرَةٌ: (S, K:) it is a forbidden practice: (A, Mgh, TA:) it is from خَبِيرٌ signifying " a tiller, or cultivator, of land: " (S, Mgh:) or from خَبَرَ " he furrowed, or ploughed (land) for sowing; " whence خَبِيرٌ also: (Msb:) or from خَبِرَتِ الأَرْضُ " the land abounded with خَبَار: " or from [the fortress of] خَيْبَر, because the Prophet made it to remain in the possession of its inhabitants for half of its revenue; and therefore it was said, خَابَرَهُمْ. (TA.) 4 اخبرهُ, [inf. n. إِخْبَارٌ;] (S, A, Msb, K;) and ↓ خبّرهُ, (S, A, K,) inf. n. تَخْبِيرٌ; (K;) are syn. [as signifying He informed him, told him, or acquainted him]. (S, A, K.) You say, أَخْبَرْتُهُ بِكَذَا, (S, Msb,) [and عَنْ كذا,] and ↓ خَبَّرْتُهُ, (S,) [I informed him, or told him, of such a thing; or acquainted him with such a thing; or made him to know the internal, or real, state of such a thing.] And ↓ اخبرهُ خُبُورَهُ, i. e. أَنْبَأَهُ مَا عِنْدَهُ [He informed him, or told him, of what he had, or knew]. (K. [Whether it be meant that اخبر is doubly trans. without a particle, in this instance, like أَعْلَمَ, or whether خبورة be a quasi-inf. n, is not explained.]) One says also, تُخْبِرُ عَنْ مَجْهُولِهِ مَرْآتُهُ (tropical:) [His aspect acquaints one with his unknown state or qualities]. (A.) [And اخبر عَنْهُ He predicated of him, or it.] — أَخْبَرْتُ اللِّقْحَةَ (tropical:) I found the milch camel to be abounding with milk. (K. [See 1, last sentence.]) 5 تَخَبَّرَ see 1, in two places: — — and see 10, in four places. — تخبّروا, (K,) or تخبّروا خُبْرَةً, (S,) They bought a sheep or goat, (S, K,) for different sums, (TA,) and slaughtered it, (S, K,) and divided its flesh among themselves, (S, TA,) each of them receiving a share proportioned to the sum that he had paid. (TA.) 8 إِخْتَبَرَ see 1, in three places. — مَا اخْتَبَرْتَ لِأَهْلِكَ What خُبْرَة, or flesh-meat, hast thou bought for thy family? (TA.) 10 استخبرهُ (A, K) and ↓ تخبّرهُ (K) He asked, or sought, or desired, of him information, or news, or tidings: (A, * K:) or he asked him respecting news, or tidings, and desired that he should inform him thereof. (TA.) And استخبر and ↓ تخبّر, (S,) or استخبر الخَبَرَ and ↓ تخبّرهُ, (TA,) He asked, or inquired, after the news, or tidings, (S, TA,) that he might know the same: (TA:) and ↓ تخبّر الأَخْبَارَ He searched after the news, or tidings, diligently, or time after time. (A, TA.) خَبْرٌ: see خُبْرٌ. — Also Trees of the kind called سِدْر [or lote-trees], (Lth, K,) and أَرَاك, with abundant herbage around them; (Lth;) as also ↓ خَبِرٌ: (Lth, K:) [both coll. gen. ns.:] ns. un. خَبْرَةٌ and خَبِرَةٌ. (TA.) — — Seed-produce. (K.) — — A place where water rests, or stagnates, in a mountain: (K:) a place where water has fallen, such as the water-course has furrowed (خَبَّرَ [perhaps a mistranscription for خَبَرَ]) in the summits (رُؤُوس) [of mountains], and through which one wades. (L.) — A large [leathern water-bag of the kind called] مَزَادَة [q. v.]; (S, K;) as also ↓ خَبْرَآءُ (Kr, K) and ↓ خِبْرٌ: (K:) but this last is disallowed, in the sense above-explained, by AHeyth; and others say that the first word is better: (TA:) pl. of the first خُبُورٌ. (S, K.) — — Hence, by way of comparison thereto, (S,) (tropical:) A she-camel abounding with milk; (S, K;) as also ↓ خِبْرٌ, (K,) and ↓ [نَاقَةٌ] مَخْبُورَةٌ. (TA.) خُبْرٌ (S, A, K) and ↓ خِبْرٌ (K) and ↓ خَبَرٌ, an inf. n., (Msb,) and ↓ خَبَرٌ, also an inf. n., (TA,) and ↓ خُبْرَةٌ and ↓ خِبْرَةٌ and ↓ مَخْبَرَةٌ, (K,) Knowledge, syn. عِلْمٌ, (S, A, Msb, K,) بِشَىْءٍ [of a thing]: (A, K:) or, accord. to some, خُبْرٌ signifies knowledge of the secret internal state: and ↓ خِبْرَةٌ and ↓ خُبْرَةٌ signify knowledge of the external and internal state; or, as some say, of secret internal circumstances or properties; but this necessarily involves acquaintance with external things. (TA.) You say, لِى بِهِ خُبْرٌ and ↓ خِبْرَةٌ [&c.] I have knowledge of it. (TA.) And مَا لِى بِهِ خُبْرٌ [&c.] I have not knowledge of it. (A.) — — See also خِبْرَةٌ. — And see خَبِيرٌ: — and خُبْرَةٌ. خِبْرٌ: see خُبْرٌ: — and see also 3: — and see خَبْرٌ, in two places. خَبَرٌ [originally] an inf. n. of خَبِرَهُ: see خُبْرٌ. (TA.) — — Also Information; a piece of

information; a notification; intelligence; an announcement; news; tidings; a piece of news; an account; a narration, or narrative; a story; syn. نَبَأٌ; (T, K;) that comes to one from a person of whom he asks it: (TA:) or خَبَرٌ and نَبَأٌ are not synonymous; for, accord. to Er-Rághib and others, the latter relates to a thing of great importance: and accord. to the leading authorities in lexicology and the science of conventional language, the former signifies properly, and in its common acceptation, what is related from another or others: to which authors on the Arabic language add, that it may be true or false: (MF:) or what is related from another or others, and talked of: (Msb:) pl. أَخْبَارٌ, (S, Msb, K,) and pl. pl. أَخَابِيرُ. (K.) — — By the relaters of traditions, it is used as syn. with حَدِيثٌ [signifying A tradition; or narrative relating, or describing, a saying or an action &c. of Mohammad]: (TA:) or this latter term is applied to what comes from the Prophet; and خَبَرٌ, to what comes from another than the Prophet; or from him or another; and أَثَرٌ, to what comes from a Companion of the Prophet; but it may also be applied to a saying of the Prophet. (Kull p. 152.) — — [In grammar, as correlative of مُبْتَدَأٌ, An enunciative: and as correlative of اِسْمٌ, the predicate of the non-attributive verb كَانَ and the like, and of كَادَ &c.] — — Also A man's state, or case; الأَمْرُ الَّذِى هُوَ عَلَيْهِ. (Har p. 20.) خَبِرٌ: see خَبِيرٌ, in two places. — See also خَبْرٌ. — — خَبِرَةٌ, or أَرْضٌ خَبِرَةٌ; and مَوْضِعٌ خَبِرٌ, and خَبِرٌ alone: see خُبْرٌ. خُبْرَةٌ: see خُبْرٌ, in two places. — Also A portion, or share, (A'Obeyd, S, A, Mgh, K,) which one takes, of flesh-meat or fish. (A'Obeyd, S, K.) — — A sheep, or goat, which is bought by a number of persons, (S, K,) for different sums, (TA,) and slaughtered, (S, K,) and of which the flesh is then divided by them among themselves, (S,) each of them receiving a share proportioned to the sum that he has paid; (TA; [see 5;]) as also ↓ خَبِيرَةٌ: (K:) and ↓ شَاةٌ خَبِيرَةٌ a sheep, or goat, divided among several persons; thought by ISd to be formed by rejection of the augmentative letter [in its verb تخبّر]. (TA.) — — What one buys for his family; as also ↓ خُبْرٌ: (K:) accord. to some, (TA,) flesh-meat (K, TA) which one buys for his family. (TA.) — — Food, (K, TA,) consisting of flesh-meat and other kinds. (TA.) — — A thing brought forward or offered [for entertainment]. (Lh, K.) So in the saying, اِجْتَمَعُوا عَلَى خُبْرَتِهِ [They congregated over what he had brought forward, or offered, for their entertainment]. (Lh.) — — A mess of crumbled, or broken, bread, moistened with broth, large, (K, TA,) and greasy. (TA.) — — A bowl in which are bread and flesh-meat for four or five [persons]. (K.) — — Food which the traveller carries in his journey, (K,) and provides for himself. (TA.) — — Seasoning, condiment, or savoury food; as also ↓ خَبِيرٌ: whence the saying, أَتَانَا بِخُبْزَةٍ وَلَمْ يَأْتِنَا بِخُبْرَةٍ [He brought us a cake of bread, but he brought us not any seasoning]. (TA.) — — Hence, by the Karaj, whose land is adjacent to 'Irák el-'Ajam, applied to A date; and by some of them pronounced خُبْلَةٌ. (TA.) خِبْرَةٌ Trial, proof, or test; (S, Msb, K;) and so ↓ خُبْرٌ, (S, K,) as in the saying, صَدَّقَ الخَبَرَ الخُبْرُ [The trial, proof, or test, verified the information]. (S.) — — See also خُبْرٌ, in three places. خَبْرَآءُ, (Lth, S, K,) and أَرْضٌ خَبْرَآءُ, (S,) and ↓ خَبِرَةٌ, (Lth, K, [in the CK خَبْرَة,]) or أَرْضٌ خَبِرَةٌ, (S,) A plain, or level, tract of land, that produces سِدْر [or lote-trees]: (S, K:) or a tract abounding with trees, in the lower part of a meadow, in which water remains until the hot season, and in which grow trees of the kinds called سِدْر and أَرَاك, with abundant herbage around them: (Lth:) the pl. of خَبْرَآءُ is خَبَارَى and خَبَارٍ and خَبْرَاوَاتٌ (S, K) and خِبَارٌ; (K;) and the pl. of خَبِرَةٌ is ↓ خَبِرٌ; (TA;) [or this is neither a pl. nor a quasi-pl. n.: it may be a coll. gen. n.: but it is probably only an epithet, of which خَبِرَةٌ is the fem.; for] one says also ↓ مَوْضِعٌ خَبِرٌ, (S, TA,) meaning a place abounding with سِدْر. (TA.) — — خَبْرَآءُ also signifies A place where water collects and stagnates: (TA:) or where water collects and stagnates at the roots of trees of the kind called سِدْر: (K, TA:) or a round low tract of level ground in which water collects. (T.) — — See also خَبَارٌ. — And see خَبْرٌ. خَبَارٌ Soft land or soil, (IAar, S, A, Mgh, K,) in which are burrows (IAar, S, A) and hollows; (IAar;) as also ↓ خَبْرَآءُ: (A:) or soft land or soil, in which beasts sink and are embarrassed: or crumbling ground, in which the feet of beasts sink. (TA.) It is said in a prov., مَنْ تَجَنَّبَ الخَبَارَ أَمِنَ العِثَارَ [He who avoids soft ground in which the feet sink will be secure from stumbling]. (A, K.) — — Also Heaps of earth, or dust, collected at the roots of trees. (K, * TA.) — — And Burrows of جِرْذَان [or large field-rats]: (K:) [a coll. gen. n.:] n. un. with ة. (TA.) الخَبُورُ The lion. (K.) خَبِيرٌ Knowing; having knowledge; (S, A, Msb;) as also ↓ خَبِرٌ: (AHn:) or possessing much knowledge with respect to internal things; like شَهِيدٌ with respect to external things: (L in art. شهد:) or possessing knowledge of matters of information, news, tidings, accounts, narratives, or stories; of what is termed خَبَرٌ; (K;) or of what are termed أَخْبَار; (TA;) as also ↓ خَابِرٌ and ↓ خَبِرٌ, (K,) which last is thought by ISd to be a possessive [as distinguished from a verbal] epithet, (TA,) [or it is from خَبِرَ, a form which ISd may not have known,] and ↓ خُبْرٌ, (K,) which is an intensive epithet: (TA:) also informed; possessing information. (TA.) You say, أَنَا بِهِ خَبِيرٌ I have knowledge of it. (A.) And [hence] الخَبِيرُ is a name of God, meaning He who knoweth what hath been and what is or will be: (TA:) or He who well knoweth the internal qualities of things. (Sharh Et-Tirmidhee.) — — Also Possessing knowledge of God, (K, TA,) by being acquainted with his names and his attributes. (TA.) — — A lawyer; one skilled in the law, or practical religion. (TA.) — — A head, or chief. (TA.) — A tiller, or cultivator, of land. (S, Mgh, Msb, K.) — Fur, or soft hair, syn. وَبَرٌ, (S, K,) of camels, and (tropical:) of the wild ass. (TA.) — — Hair that has fallen: and with ة, a portion thereof. (K.) [See also خَبِيرَةٌ below.] — — (tropical:) Plants, or herbage; (S, K, TA;) fresh herbage: (K, TA:) likened to the وَبَر of camels, because growing like the latter: and seed-produce. (TA.) It is said in a trad., نَسْتَخْلِبُ الخَبِيرَ (tropical:) We cut (S, TA) with the reaping-hook, (TA,) and eat, the plants, or herbage. (S, TA.) — — Froth, or foam: (TA:) or the froth, or foam, of the mouths of camels. (S, K, TA.) — Seasoned, or made savoury. (TA.) — — See also خُبْرَةٌ. خُبُورَةٌ: see 4. خَبِيرَةٌ: see خُبْرَةٌ, in two places. — Also Good wool, of the first shearing. (K.) [See also خَبِيرٌ.] — An invitation to the عَقِيقَة [q. v.] of a boy. (TA.) خَابِرٌ: see خَبِيرٌ. — — Also One who tries, proves, or tests, things; having experience. (TA.) خَابُورٌ A certain plant: (K:) or a kind of tree, having a blossom beautiful and bright, yellow, and of good odour, with which gardens are adorned: MF says, I do not think it to be found in the East. (TA.) الخَيْبَرَى, (K, TA,) in some copies of the K written الخَيْبَرِىُّ, (TA,) The black serpent. (K.) So in the saying, بَلَاهُ اللّٰهُ بِالخَيْبَرَى [May God afflict him, or it, with the black serpent]: app. because a ruined place becomes the resort of deadly serpents. (TA.) — One says also, عَلَيْهِ الدَّبَرَى وَحُمَّى خَيْبَرَى [May perdition befall him, and the fever of Kheyber: الدبرى being app. an inf. n., syn. with الدَّبَار, which is used in a similar phrase (عَلَيْهِ الدَّبَارُ) mentioned in the TA in art. دبر, and خَيْبَر being altered to خَيْبَرَى, as is indicated in the S, in order to assimilate it in form to الدبرى]: (S, TA:) the fever of Kheyber is مُتَنَاذَرَة [i. e. a fever "against which people warn one another," because it is generally fatal]. (TA.) [See also خَاسِرٌ.] أَخْبَارِىٌّ A historian: a rel. n. formed from the pl., like أَنْصَارِىٌّ and أَنْمَاطِىٌّ. (TA.) مَخْبَرٌ (S)

and ↓ مَخْبَرَةٌ (S, K) and ↓ مُخْبُرَةٌ (S, M) The internal state; an internal, or intrinsic, quality; the intrinsic, or real, as opposed to the apparent, state, or to the aspect, of a thing; [whether pleasing or displeasing; but when used absolutely, meaning the former;] opposite of مَرْآةٌ (S, K) and of مَنْظَرٌ [q. v.]. (S.) See also مَخْبَرَانِيٌّ. مَخْبَرَةٌ: see خُبْرٌ: — and see مَخْبَرٌ. — Also [A privy;] a place where excrement, or ordure, is voided. (K.) مَخْبُرَةٌ: see مَخْبَرٌ. مَخْبَرَانِيٌّ رَجُلٌ مَخْبَرَانِيٌّ A man of goodly internal, or intrinsic, qualities; syn. ↓ ذُو مَخْبَرٍ; like مَنْظَرَانِيٌّ as meaning ذُو مَنْظَرٍ. (TA.) مَخْبُورٌ Well seasoned; (K;) having much grease. (TA.) — نَاقَةٌ مَخْبُورَةٌ: see خَبْرٌ, last sentence. مُخْتَبِرٌ (assumed tropical:) A camel having much flesh. (TA.) خبز 1 خَبَزَ خُبْزًا, (S, K,) aor. خَبِزَ, (K,) inf. n. خَبْزٌ, (S, K,) He made [or kneaded and baked] خُبْز [or bread]; (K, TA;) as also ↓ اختبزهُ: (Sb, S, TA:) or the ↓ the latter signifies he made [or kneaded and baked] it for himself: (K:) or ↓ اختبز signifies he kneaded flour, and made dough of it, and then baked it in a مَلَّة [see خُبْزَةٌ below] or in an oven: (T, TA:) [and ↓ يُخْتَبَزُ signifies it is made into bread: see S and K voce فَتٌّ.] — — خَبَزَ القَوْمَ, (S, A,) aor. خَبِزَ, (TA,) inf. n. خَبْزٌ, (A, K,) He fed the people, or company of men, with خُبْز [or bread]: (S, A, K: *) like as تَمَرَهُمْ signifies "he fed them with تَمْر:" (A:) but Lh quotes the saying of certain of the Arabs, أَتَيْتُ بَنِى فُلَانٍ فَخَبَزُوا وَحَاسُوا وَأَقَطُوا, meaning [I came to the sons of such a one, and] they fed me with خُبْز and حَيْس and أَقِط: he does not say خَبَزُونِى وَحَاسُونِى وَأَقَطُونِى. (TA.) — خَبَزَهُ, aor. خَبِزَ, (TK,) inf. n. خَبْزٌ, (K,) (assumed tropical:) He beat him, or it: (K, * TK:) accord. to some, with the hand: or with the two hands: (TA:) and some say that خُبْز [or bread] is thus called because they beat it with their hands: but this assertion is not valid: (TA:) and you say also, خَبَطَنِى بِرِجْلِهِ, and خَبَزَنِى, (tropical:) [He beat me with his foot,] and تَخَبَّطَنِى and ↓ تَخَبَّزَنِى. (A, TA.) And خَبَزَ البَعِيرُ, (TK,) inf. n. خَبْزٌ, (S, K,) (tropical:) The camel beat the ground with his fore foot, (S, * K, * TA,) or, as in some lexicons, with his fore feet. (TA.) And ↓ تخبّزت الإِبِلُ السَّعْدَانَ (assumed tropical:) The camels beat the [herbage called] سعدان with their legs. (TA.) 5 تَخَبَّزَ see 1, latter part, in two places. 8 إِخْتَبَزَ see 1, first sentence, in four places. خُبْزٌ a word of well-known meaning; (K;) [Bread;] that which is eaten. (S.) It is said in a prov., كُلُّ أَدَاةِ الخُبْزِ عِنْدِى غَيْرُهُ [All the apparatus of bread is in my possession except it, namely, the bread itself]: the origin of which was this: a company of men demanded hospitality of a certain man; and when they sat down, he threw down a [piece of leather such as is called] نِطْع, and put upon it a mill-stone, and adjusted its pivot, and covered it [with the upper stone]: and the presence of his apparatus made the company to wonder: then he took the handle of the mill, (هَادِى الرَّحَى,) and began to turn it: whereupon they said to him, What dost thou? and he answered in the words of this proverb. (K.) — — [Hence,] الخُلَّةُ خُبْزُ الإِبِلِ (tropical:) [Sweet herbage is the bread of camels: and الحَمْضُ فَاكِهَتُهَا, or أَحْمُهَا, sour herbage is their fruit, or flesh-meat]. (A, TA.) خُبْزَةٌ i. q. طُلْمَةٌ; (S, A, K;) meaning Dough put in a مَلَّة, until it is thoroughly baked, (S, TA,) i. e., in ashes, and earth, in which fire is kindled; (TA;) a cake of bread, (MA, KL,) [or lump of dough,] baked in ashes (KL) [or in any way]; i. q. قُرْصٌ and قُرْصَةٌ. (K in art. قرص.) — — Also A large ثَرِيدَة [or mess of crumbled or broken bread moistened with broth]: or, as some say, flesh-meat. (TA.) [See also خَبِيزٌ.] خَبِيزٌ Bread made [or kneaded and baked], (K, TA,) of whatever grain it be. (TA.) — — Also i. q. ثَرِيد [Bread crumbled or broken, and moistened with broth]. (Sgh, K.) [See also خُبْزَةٌ.] — — Also a vulgar term for خَبِيصَةٌ. (Esh-Shereeshee, in Har p. 21.) خِبَازَةٌ The trade, or occupation, of the خَبَّاز. (K.) خُبَازَى: see خُبَّازٌ. خَبَّازٌ A maker of bread; one whose office it is to make bread: (TA:) a baker; syn. فُرْنِيٌّ. (Msb in art. فرن.) خُبَّازٌ (IDrd, S, K) and ↓ خُبَّازَةٌ, (K,) [or the former is a coll. gen. n., and the latter the n. un.,] and ↓ خُبَازَى (IDrd, S, K) [which last is the most common form] and ↓ خُبَّازَى, (K,) or when with teshdeed the ى is elided, (IDrd,) and ↓ خُبَّيْزٌ, (K,) [Malva, or mallow;] a certain plant, well known, (S, K, TA,) of the leguminous kind, having broad leaves and a round fruit; [whence perhaps its name;] accord. to the Minháj, a species of the مُلُوخِيَّة [corchorus olitorious, or Jew's mallow]: or, as some say, the ملوخيّة is the garden-kind, and the خبازى is the wild kind: some also say that the بَقْلَة يَهُودِيَّة [sonchus, or sow-thistle,] is one of the species of خبازى; and there is a kind thereof that turns with the sun. (TA.) خُبَّيْزٌ: see the next preceding paragraph. خُبَّازَةٌ: see the next preceding paragraph. خُبَّازَى: see the next preceding paragraph. خَابِزٌ A man possessing خُبْز [or bread]: (S, K:) like تَامِرٌ [possessing dates] and لَابِنٌ [possessing milk]. (S.) مَخْبَزٌ An oven; syn. فُرْنٌ. (M and K in art. فرن.) مَخْبَزَةٌ A place where bread is made: pl. مَخَابِزُ. (Meyd, in Golius.) خبص 1 خَبَصَهُ, aor. خَبِصَ, (A, Msb, K,) inf. n. خَبْصٌ, (Msb,) He mixed it. (A, Msb, K.) — — خَبَصَ, aor. خَبِصَ; and ↓ خبّص, inf. n. تَخْبِيصٌ; He turned over and mixed and made [خَبِيص, q. v.]: and ↓ تخبّص * (K) and ↓ اختبص (A, K) he made, or prepared, for himself خَبِيص. (K, * TA.) 2 خَبَّصَ see 1. 5 تَخَبَّصَ see 1. 8 إِخْتَبَصَ see 1. 10 استخبص ضَيْفُهُمْ Their guest asked for, or demanded, a mess of خَبِيص [q. v.]. (A, TA.) خَبِيصٌ Mixed; syn. مَخْبُوصٌ. (TA.) — — A kind of food, (Msb, TA,) sweet, (TA,) well known, (S, Msb, TA,) made of dates and clarified butter, (A, K, TA,) mixed together: (TA:) [Golius adds, on the authority of Ibn-Maaroof, "aut amylo et defruto; " app. meaning, or of starch and of new wine of which half or a third part has been boiled away: and one kind, called خَبِيصٌ مُرَمَّلٌ, was made with coarse flour: (see جَرِيشٌ:)] of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Msb:) خَبِيصَةٌ is a more particular term [signifying a mess of خَبِيص]. (S.) مِخْبَصَةٌ A spoon, or thing like a spoon, with which خَبِيص is made; (S, as in two different copies;) a spoon with which خبيص is stirred about, or turned over, (A, L, K,) in the [vessel called] طِنْجِير: (K:) or the thing in which خبيص is stirred about, or turned over. (L, TA.) خبط 1 خَبَطَ, aor. خَبِطَ, (Msb, K, TA,) inf. n. خَبْطٌ, (Msb, TA, &c.,) He struck, or beat, (Msb, TA,) anything: (TA:) or he struck, or beat, it, or him, vehemently: (M, K, TA:) or خَبْطٌ signifies a camel's striking, or beating, a thing with his fore foot: (T, TA:) or in the cases of beasts, (دَوَابّ, [generally meaning horses and mules and asses,]) the striking, or beating, with the fore feet; not with the hind feet: and in the case of the camel, with the fore foot and the hind foot: or vehement treading; or of the fore feet of beasts (دوابّ): (TA:) or, accord. to the Keshsháf, the act of striking, or beating, in a way that is not right: or, as some say, the going, or journeying, upon what is not the middle, or main part, of the road, or what is not the main road, or upon a road not open to view: or continuous, or consecutive, striking, or beating, in different ways: and afterwards tropically applied to any (tropical:) beating, or striking, that is not approved: or originally, the striking, or beating, with the fore foot or the hind foot, and the like: (MF, TA:) with the fore feet or legs, it is like رَمْحٌ with the hind feet or legs. (TA.) You say, of a camel, خَبَطَ الأَرْضَ, (Msb,) or خَبَطَ بِيَدِهِ, (S, K,) inf. n. as above, (S,) He struck, or beat, the ground with his fore foot: (S, Msb:) or he struck, or beat, vehemently the ground with his fore foot; and ↓ تخبّط and ↓ اختبط signify the same: (K:) it is said in the O that خَبَطَهُ signifies he struck him with his fore foot, or hand, and prostrated him, as also ↓ تخبّطهُ: and ↓ اختبط, said of a camel, is syn. with خَبَطَ: and in the T, that ↓ تَخَبَّطَنِى بِرِجْلِهِ is syn, with خَبَطَنِى. (TA.) Hence the trad., لَا تَخْبِطُوا خَبْطَ الجَمَلِ [lit. Ye shall not beat the ground as the camel does with his fore foot in rising]; meant to forbid a man's putting forward his foot in rising from prostration [in prayer]. (TA.) And خَبَطَهُ, (K, TA,) aor. and inf. n. as above, (TA,) signifies also He trod him, or it, vehemently, (K, TA,) as the camel does with his fore foot. (TA.) — — Hence,

فُلَانٌ يَخْبِطُ خَبْطَ عَشْوَآءَ (S,) (S, * TA) (tropical:) [Such a one goes at random, in a headstrong and reckless manner,] like the weak-sighted she-camel that beats the ground with her fore feet (تَخْبِطُ) as she goes along, not guarding herself from anything. (S, TA.) It is a prov., applied to him who turns away from a thing as though he were not cognizant of it: or to him who is continually falling into a thing. (Har p. 239.) Zuheyr says, رَأَيْتُ المَنَايَا خَبْطَ عَشْوَآءَ مَنْ تُصِبْ تُمِتْهُ وَمَنْ تُخْطِئْ يُعَمَّرْ فَيَهْرَمِ I saw the fates [treading mankind] like the treading of the weak-sighted she-camel; whom they smote, him they killed: and whom they missed, he was made to continue in life so that he lived to extreme old age. (TA, and EM p. 132.) In like manner you say, فُلَانٌ يَخْبِطُ فِى عَمْيَآءَ (tropical:) Such a one undertakes what he undertakes with ignorance. (TA.) And خَبَطَ أَمْرَهُ عَلَى غَيْرِ بَصِيرَةٍ (assumed tropical:) [He prosecuted his affair without mental perception, or without certainty]. (S in art. عشو, q. v.) And يَخْبِطُ فِى الظَّلَامِ (tropical:) He goes in the night without a lamp, and so becomes confounded and perplexed, and unable to see his right course, and errs from the way, and perchance may fall into a well. (TA.) And خَبَطَ اللَّيْلَ, (K, TA,) aor. and inf. n. as above, (TA,) (tropical:) He went, or journeyed, in the night without direction. (K, TA.) And بَاتَ يَخْبِطُ الظَّلْمَآءَ (tropical:) [He passed the night traversing the darkness without direction]. (TA.) خَبْطٌ is said to signify (assumed tropical:) The act of journeying, or going, without direction: or upon what is not the middle, or main part, of the road, or what is not the main road. (TA.) — — [And hence, perhaps,] خَبَطَهُ (tropical:) He asked of him a benefit, or favour, without any tie of relationship; (K, * TA;) as also ↓ اختبطهُ: (IB, K:) or this is from خَبْطُ وَرَقِ الشَّجَرِ [explained in what follows]: (Har p. 425:) or the latter, [or both,] he came to him seeking his beneficence without any such tie: (S:) or he came to him seeking a gift; because he who does so must beat the ground with his feet: (IF:) and you also say, مَعْرُوفَهُ ↓ اختبط. (Aboo-Málik, TA.) [The latter verb is the more common. See also 10.] — — And (tropical:) He conferred a benefit upon him without there having been any acquaintance between them, (S, K, TA,) and without there being anything to draw them near, and without there being any relationship: (TA:) and خَبَطَهُ بِخَيْرٍ signifies the same: (TA:) or he bestowed on him a benefit, (K, TA,) being asked: (TA:) and you say also, بِخَيْرٍ ↓ اختبطهُ: (Aboo-Málik, TA:) and خَبَطَ فِيهِمْ بِخَيْرٍ signifies (assumed tropical:) He benefited them. (TA.) 'Alkameh Ibn-'Abadeh says, (S, TA,) praising El-Hárith Ibn-AbeeShemir, (TA,) وَفِى كُلِّ حَىٍّ قَدْ خَبَطْتَ بِنِعْمَةٍ (assumed tropical:) [And upon every tribe thou hast conferred benefit, app. meaning without being related to them]: (S, TA:) but it is said in a marginal note to the S, that خَبَطَّ would be better; and so it is accord. to one relation: in the L, however, it is said that خَبَتَّ would be more agreeable with analogy. (TA.) Accord. to AZ, خَبَطْتُ الرَّجُلَ, inf. n. خَبْطٌ, signifies (assumed tropical:) I held loving communion, commerce, or intercourse, with the man. (TA.) — — [In respect of the places which I have given to the abovementioned significations of asking and conferring a benefit, I have followed the opinion of IF; but it is said in the TA, and, I think, with greater probability, that they are from what here next follows.] — — خَبَطَ الوَرَقَ مِنَ الشَّجَرِ, aor. خَبِطَ, (Msb,) inf. n. خَبْطٌ, (Lth, T, Msb,) He made the leaves to fall from the trees: (Msb:) or he beat the leaves of the trees, (Lth, T,) meaning large trees of the kind called طَلْح, [acacia, or mimosa, gummifera,] with a staff, or stick, (Lth,) so that they fell off, or became scattered, (Lth, T,) after which he gave them as food to camels; (Lth;) refrainfrom injuring thereby the trunks and branches of the trees: (T:) and لَهُ خَبَطًا ↓ اختبط signifies the same as خَبَطَ. (TA.) And خَبَطَ الشَّجَرَةَ, (S, K,) aor. as above, (TA,) and so the inf. n., (S,) He beat the tree with a staff, or stick, in order that its leaves might fall off: (S:) or he bound the tree, and then made its leaves to fall, (K, TA,) by beating it with a staff, or stick, to give them as food to camels and other beasts. (TA.) The leaves are stored up for the camels; and in wintertime are bruised, or broken up, for them, and moistened with water, and given to them as fodder. (Har p. 218.) Mohammad was asked, Does الغَبْط [i. e. " the wishing for a blessing on the condition that it shall not become transferred from its possessor "] injure [its author]? and he answered, لَا إِلَّا كَمَا يَضُرُّ العِضَاهَ الخَبْطُ [No, save as the beating off the leaves injures the trees called 'idáh]; i. e., it only diminishes, without annulling, its author's recompense, like the beating off the leaves of the 'idáh, without cutting them down and extirpating them; for the leaves will grow again. (TA.) [See also art. غبط.] — — Hence, (A, TA,) خَبَطَ القَوْمَ بِسَيْفِهِ (tropical:) He struck the people with his sword. (A, K, TA.) — — خَبَطَهُ الشَّيْطَانُ (tropical:) The devil touched him with a hurt, (K, TA,) so as to corrupt him, or disorder him, and render him insane; (TA;) as also ↓ تخبّطهُ: (K, TA:) or the latter, [which is the more common,] the devil corrupted him, or disordered him: (S, Mgh, Msb: *) lit., struck him: (Mgh, Msb:) or prostrated him, and sported with him: or trampled upon him, and prostrated him. (TA.) It is said in the Kur [ii. 276], لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ ↓ الَّذِى يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ (tropical:) [They shall not rise save as he riseth whom the devil prostrateth by reason of possession, or insanity]; i. e., as he who is affected by diabolical possession rises, in his state of possession, when he is prostrated, and falls: or it means, whom the devil corrupts, or disorders, by rendering him insane. (K, * TA.) [You say also, of a drug, ↓ العَقْلَ خبّط (assumed tropical:) It disordered the intellect: see the act. part. n., below.] — — خَبَطَ also signifies (assumed tropical:) He (a man) threw himself down (S, L, K) where he was, (S, L,) to sleep, (S, K,) or and slept. (L.) And (assumed tropical:) He (a man) slept. (A' Obeyd, TA.) In the K, قَامَ is erroneously put for نَامَ. (TA.) — — خَبَطَ عَلَى البَابِ He knocked upon the door, or at the door. (TA.) — — خَبَطَ العِرْقُ The vein beat, or pulsated. (TA.) 2 خَبَّطَ see 1, near the end of the paragraph. 5 تخبّط It was, or became, in a state of commotion, agitation, convulsion, tumult, or disturbance; syn. اِضْطَرَبَ. (Az, TA in art. حبط.) — It is also trans.: see 1; second sentence, in three places; and again, near the end of the paragraph, in two places. 8 إِخْتَبَطَ see 1, in six places. — — You say also, النَّاقَةُ تَخْتَبِطُ الشَّوْكَ (assumed tropical:) The she-camel eats the thorns. (Th, TA.) 10 استخبطهُ (assumed tropical:) He asked of him a means of access, nearness, intimacy, or ingratiation. (TA.) خَبَطٌ What is beaten by beasts, (K, TA,) with their feet, (TA,) and broken. (K, TA.) — — Leaves (Msb, K) of any kind (K) that have been made to fall from a tree; (Msb, K;) by its being beaten with a staff, or stick; (K, * TA;) used as food for camels: (TA:) and leaves that have been beaten off with staves, or sticks, then dried, and ground, and mixed with flour or other substance, and beaten with the hand, and moistened in a basin, with water, until they have become viscous, or cohesive, when they are put into the mouths of camels. (AHn, K.) The word is of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like many other instances that have been heard, (Msb,) as نَفَضٌ and هَدَمٌ. (TA.) خَبْطَةٌ (tropical:) A touch, or stroke, of diabolical possession, or insanity. (TA.) You say also, بِفُلَانٍ خَبْطَةٌ بِالمَسِّ (tropical:) [In such a one is a touch of diabolical possession, or insanity]. (TA.) — — (assumed tropical:) A single act of a stallion-camel's covering of the female. (TA.) خُبَاطٌ A certain malady, (K,) like diabolical possession, or insanity, (S, K,) but not identical therewith: (S,

TA:) the word is also related with ح (TA.) [See also خُبَاطٌ.] فَرَسٌ خَبُوطٌ and ↓ خَبِيطٌ A horse that strikes, or beats, with his hind feet: (K:) or with his fore feet. (T, TA.) خَبِيطٌ A watering-trough beaten by the feet of the camels, and so demolished: (K:) or a wateringtrough; so called because its clay is beaten with the feet at its construction: (TA:) or a small watering-trough: (Aboo-Málik, TA:) pl. خُبُطٌ (K.) — — See also خَبُوطٌ. خُبَاطَةٌ, determinate, [and imperfectly decl.,] (assumed tropical:) The stupid: like خُضَارَةٌ applied to " the sea. " (TA.) خَبَّاطُ عَشَوَاتٍ (tropical:) One who [frequently] goes in the night without a lamp, and so becomes confounded and perplexed, and unable to see his right course, and errs from the way, and perchance may fall into a well: occurring in a trad. of ' Alee. (TA.) خَابِطٌ Going, or journeying, without direction: or one who beats the ground with his foot, and knows not in what land he is going; either because of the darkness or because he is blind. (Har p. 55.) You say, مَا أَدْرِى أَىُّ خَابِطِ لَيْلٍ هُوَ, (S, TA,) and أَىُّ خَابِطِ اللَّيْلِ, (TA,) (tropical:) I know not what man he is. (S, TA.) — — مَا لَهُ خَابِطٌ وَلَا نَاطِحٌ, (tropical:) He has not a camel nor a bull; meaning he has not anything. (TA.) — — خَابِطٌ also signifies A beating, or throbbing, in the head. (TA.) أَخْبَطُ That strikes, or beats, (K, TA,) the ground, (TA,) with his feet: (K, TA:) by poetic license written أَخْبَطُ: (TA:) pl. خُبْطٌ. (K.) مُخْبِطٌ Still; motionless; like مُخْبِتٌ: (TA in art. خمد:) or i. q. مُطْرِقٌ [silent; not speaking: or lowering his eyes, looking towards the ground]. (JK, K, TA. [In the CK, مُخْبَط and مُطْرَق.]) — — See also مُخْتَبِطٌ. مِخْبَطٌ A staff, or stick, with which the leaves of trees are beaten off: (K:) and ↓ مِخْبَطَةٌ, also, signifies a staff, or stick; and a rod, or twig: (TA:) pl. of the former, مَخَابِطُ. (K, TA.) مِخْبَطَةٌ: see what next precedes. مُخَبِّطٌ لِلْعَقْلِ [Disordering the intellect; said of a drug]. (K in art. بنج.) مُخْتَبِطٌ (tropical:) One who asks [a benefit or favour] of another without there being anything to draw him near, and without acquaintance. (JK, TA. * [In the latter, ↓ مُخْبِطٌ, which is doubtless a mistake, is explained in one place as signifying (tropical:) One who seeks a gift without any previous acquaintance.]) خبعثن خَبَعْثَنٌ: see خُبَعْثِنَةٌ. خُبَعْثِنٌ: see خَبَعْثَنَةٌ. — — Also Plump in body; or fat, soft, thin-skinned, and plump, in body; applied to any thing [i. e. to any animal]. (K.) خُبَعْثِنَةٌ, like قُذَعْمِلَةٌ, Big and strong; (AO, S, K;) applied to a man; and (in like manner, TA) a lion; (K;) and so ↓ خُبَعْثِنٌ, (S, K,) as in the phrase خُبَعْثِنُ الخَلْقِ [big and strong of make]; (AA, S;) and ↓ خَبَعْثَنٌ: (K:) the first is applied as an epithet to a lion by Aboo-Zubeyd Et-Tá-ee: and [the pl.] خُبَعْثِنَاتٌ, by El-Farezdak, to camels. (S.) خبل 1 خَبِلَ, aor. خَبَلَ, inf. n. خَبَالٌ (JK, K, TA) and خَبَلٌ, (TA,) He was, or became, corrupted, unsound, vitiated, or disordered, [in an absolute sense; and particularly] in his reason, or intellect: (TA:) [or he was, or became, in a corrupt, an unsound, a vitiated, or a disordered, state, occasioning him agitation like that of possession or insanity, by disease affecting the reason and thought: (see خَبَالٌ, below:) and hence,] he was, or became, possessed, or insane. (JK, K, TA.) — — And خَبِلَ, [inf. n. خَبَلٌ, (q. v. voce خَبَالٌ,)] He was, or became, affected with [the palsy termed] فَالِج. (JK.) — — And خَبِلَتْ يَدُهُ His arm, or hand, became corrupted, unsound, vitiated, or disordered, so as to be rendered motionless; or dried up; or became lost; (K, TA;) or was cut off. (TA.) — خَبَلَهُ, (JK, S, Msb, K,) aor. خَبِلَ, (Msb,) inf. n. خَبْلٌ; (TA;) and ↓ خبّلهُ, (S, K,) inf. n. تَخْبِيلٌ; (TA;) and ↓ اختبلهُ; (S, K;) It (grief, JK, K, and love, JK, T, TA, and time, or fortune, and the ruling power, and disease, T, TA) rendered him possessed, or insane: (JK, K, TA:) and it corrupted, rendered unsound, vitiated, or disordered, his reason, or intellect; or his limb, or member: (S, K:) or it (grief) deprived him of his heart: and he corrupted, rendered unsound, vitiated, or disordered, one of his limbs or members: or deprived him of his reason, or intellect. (Msb.) And خَبَلَ قَلْبَهُ, aor. خَبِلَ and خَبُلَ, It (love) corrupted, or rendered unsound, his heart. (JM.) And خَبَلَ فُلَانٌ يَدَ فُلَانٍ Such a one corrupted, rendered unsound, vitiated, or disordered, the arm, or hand, of such a one, so that it became motionless; or caused it to dry up; or deprived him of it. (JK.) — — Also خَبَلَهُ, (TA,) [aor. خَبِلَ,] inf. n. خَبْلٌ, (K, TA,) He restrained, withheld, or debarred, him: (K, * TA:) and ↓ اختبل likewise signifies he restrained, withheld, or debarred. (TA.) You say, مَا خَبَلَكَ عَنَّا What withheld, or has withheld, thee from us? (TA.) And خَبَلَهُ عَنْ كَذَا, aor. and inf. n. as above, He prevented, or hindered, him from doing such a thing. (K, * TA.) — خَبَلَ عَنْ فِعْلِ أَبِيهِ He fell short of the doing of his father. (JK, K.) 2 خَبَّلَ see 1. 4 إِخْبَالٌ signifies The act of lending; (JK;) as also ↓ إِخْتِبَالٌ. (TA.) You say, أَخْبَلْتُهُ المَالَ, (S,) i. e. النَّاقَةَ, or الفَرَسَ, (S, K, *) I lent him the she-camel (S, K *) in order that he might ride her (TA) or in order that he might make use of her milk and her fur, or the horse in order that he might go on a hostile, or hostile and plundering, expedition upon him. (S, K, TA.) And اخبلهُ إِبِلًا, and غَنَمًا, He lent him camels, and sheep or goats. (M, TA.) See also 10. — — Also The dividing one's camels into two halves, that one half might breed in each year; like as one does in land and sowing. (Ibn-' Abbád, K. *) 8 إِخْتَبَلَ see 1, in two places: — — and see 4. — اختبلت الدَّابَّةُ The beast remained not in its accustomed place. (Lth, ISd, K.) 10 استخبل مَالَ فُلَانٍ He sought to corrupt, render unsound, vitiate, or disorder, some of the camels of such a one. (Er-Rághib.) — — [And hence,] استخبلهُ مِنْ مَالِهِ He asked of him the loan of some of his camels, or the like, until the time of abundance of herbage. (JK, O, * TA. *) And استخبلنى نَاقَةً, or فَرَسًا, He asked of me the loan of a she-camel (K, TA) in order that he might ride her (TA) or in order that he might make use of her milk and her fur, or a horse in order that he might go on a hostile, or hostile and plundering, expedition upon him. (K, TA.) And استخبلهُ إِبِلًا, and غَنَمًا, He asked of him the loan of camels, and sheep or goats. (M, TA.) Zuheyr says, هُنَا لَكَ إِنْ يُسْتَخْبَلُوا المَالَ يُخْبِلُوا ↓ [There, if they be asked to lend cattle, they lend]. (S, TA. [See also 10 in art. خول.]) خَبْلٌ: see خَبَالٌ, in four places. — — Also Corruptness, unsoundness, or a vitiated or disordered state, of the limbs or members, (M, K,) of a man, so that one knows not how to walk; (Az, TA;) and so ↓ خَبَلٌ; (K;) which likewise signifies the same in the legs of a beast. (JK, K. *) — — — — And The [palsy termed] فَالِج; as also ↓ خَبَلٌ. (K.) — — Also The cutting off of arms or hands, and legs or feet: (JK, Az, ISd, K:) pl. خُبُولٌ. (K.) So in the saying, قَوْمِى يُطَالِبُونَ بَنِى فُلَانٍ بِدِمَآءٍ وَخَبْلٍ [My people, or party, prosecute the sons of such a one for blood (lit. bloods) and the cutting off of arms or hands, and legs or feet]. (JK.) And so خُبُولٌ in the saying, لَنَا فِى بَنِى فُلَانٍ دِمَآءٌ وَخُبُولٌ [We have a claim, upon the sons of such a one, to blood (lit. bloods) and the cutting off of arms &c.]. (S.) — — And Wounds: (JK:) and ↓ خَبَلٌ signifies a wound: and is so explained as used in the saying, بَنُو فُلَانٍ يُطَالِبُونَنَا بِخَبَلٍ [The sons of such a one prosecute us for a wound]. (TA.) — — And i. q. فِتْنَةٌ and هَرْجٌ [i. e. Trial, punishment, slaughter, civil war, conflict and faction, discord, dissension, &c.]. (TA.) — Also A loan: and a demand of a loan: (K, TA:) relating to anything. (TA.) — — And An addition which one gives, beyond what the جَمَّال [i. e. owner, or attendant, of a camel or camels (in the CK حَمَّال i. e. porter)] imposes on one by stipulation. (M, K, TA.) — See also the next paragraph. خُبْلٌ: see خَبَالٌ. — وَقَعَ فِى خُبْلِى It came into my mind; (JK, K;) a phrase like the saying, سَقَطَ فِى يَدِى: (JK, K: * [in the K, meaning the same as this saying:]) and sometimes (JK) one says also ↓ فِى خَبْلِى. (JK [and so in the K accord. to the TA, but not in the CK, nor in my MS. copy of the K].) خَبَلٌ: see خَبَالٌ, in four places: — — and see خَبْلٌ, in three places. — Also The jinn, or genii; (IAar, Fr, S, K;) and so ↓ خَابِلٌ: (JK, K:) or the latter has this signification; and

the former is a quasi-pl. n. of the latter, or, as some say, a pl., as is also خُبَّلٌ: (TA:) and ↓ خَابِلٌ signifies also a devil, or the devil. (K.) One says, بِهِ خَبَلٌ, meaning In him is somewhat of [the jinn, or genii, called] أَهْلُ الأَرْضِ. (S. [See الأَرْضُ, near the end of the paragraph: and see other explanations of خَبَلٌ voce خَبَالٌ, which may apply in this case.]) — — Accord. to IAar and Fr, it is also applied to Mankind. (TA.) — — Also A certain bird, that cries all the night, with one cry, resembling مَاتَتْ خَبَلْ. (M, K, * TA.) — Also A مَزَادَة [or leathern water-bag]. (Fr, K.) — — And A full قِرْبَة [or water-skin]. (Fr, K.) خَبِلٌ and ↓ أَخْبَلُ (K, TA) Corrupted, unsound, vitiated, or disordered, [in an absolute sense; and particularly] in his reason, or intellect; as also ↓ مَخْبُولٌ: (TA:) [or in a corrupt, an unsound, a vitiated, or a disordered, state, occasioning him agitation like that of possession or insanity, by disease affecting the reason and thought: (see خَبَالٌ, below:) and hence,] possessed, or insane; (K, TA;) as also ↓ مُخَبَّلٌ and ↓ مُخْتَبِلٌ: (TA:) or ↓ مُخَبَّلٌ signifies a man having no heart; (JK;) as also ↓ مَخْبُولٌ: (JK, Msb:) or this last, haring one of his limbs, or members, corrupted, rendered unsound, vitiated, or disordered: (Msb:) and خَبِلٌ and ↓ مُخَبَّلٌ signify also a beast corrupted, rendered unsound, vitiated, or disordered, in the legs, so as not to know how to walk: (JK:) or ↓ مُخَبَّلٌ signifies a man who is as though his extremities were amputated. (S.) — — دَهْرٌ خَبِلٌ (tropical:) A time difficult to the people thereof; (T, S, K, TA;) in which they see not happiness. (T, TA.) خُبْلَةٌ Corruption from a wound. (TA.) — See also خُبْرَةٌ, last signification. خَبَالٌ Corruptness, unsoundness, or a vitiated or disordered state, [in an absolute sense;] (S, Msb, TA;) said in the O and the Mufradát [of Er-Rághib] to be the primary signification; (TA;) as also ↓ خَبَلٌ (Ham p. 542) and ↓ خَبْلٌ, of which last the pl. is خُبُولٌ: (S:) [and particularly in the reason, or intellect: (see خَبِلَ, of which it is an inf. n.:)] and in actions, as well as in bodies and in minds: (TA:) or, primarily, such as is incident to an animal, occasioning him agitation like that of possession or insanity, by disease affecting the reason and thought; as also ↓ خَبَلٌ and ↓ خَبْلٌ: (Er-Rághib, TA:) or ↓ خَبَلٌ signifies possession, or insanity; (K;) and so ↓ خَبْلٌ (JK, Msb, K) and ↓ خُبْلٌ (K) and خَبَالٌ; (Msb;) or ↓ خَبَلٌ signifies an affection, in the heart, resembling possession or insanity; (Az, TA;) or egregious stupidity or foolishness, without possession or insanity; (TA;) and ↓ خَبْلٌ also signifies a state, or quality, resembling possession or insanity, such as stupidity, or foolishness; and heedlessness, or weakness of intellect, and the like. (Msb.) مَا زَادُوكُمْ إِلَّا خَبَالًا, in the Kur [ix. 47], means They had not added to you aught save corruption and evil. (Bd, TA.) And لَا يَأْلُونَكُمْ خَبَالًا, in the same [iii. 114], They will not fall short, or flag, or be remiss, in corrupting, or vitiating, your affairs. (TA.) — — Hence, (TA,) Loss, or a state of diminution; syn. نُقْصَانٌ: (O, K, Er-Rághib:) or this is the primary signification. (TA.) — — And hence, (TA,) A state of perdition or destruction: (O, K, Er-Rághib:) or a thing's going, passing, or wasting, away; or being consumed or destroyed. (Zj, TA.) — — Also The condition of a well when it is hollowed in the sides, and old, so that sometimes the bucket enters into its hollowed part and becomes lacerated. (Fr, K.) — — And Fatigue, weariness, distress, embarrassment, affliction, trouble, or difficulty. (JK, S, O, K.) So in the saying, فُلَانٌ خَبَالٌ عَلَى أَهْلِهِ [Such a one is a cause of fatigue, &c., to his family]. (JK, * S, O.) — — And A deadly poison. (IAar, K.) — — And The fluid squeezed, or wrung, (IAar, TA,) or flowing, (S, K. TA,) from the inhabitants of Hell, or from their skins. (IAar, S, K, TA.) [See also رَدَغَةٌ.] خَابِلٌ Corrupting, rendering unsound, vitiating, or disordering, [in an absolute sense;] (M, K;) and particularly in the reason, or intellect. (TA.) — — See also خَبَلٌ, in two places. — — It is also added to خَبْلٌ to give intensiveness to the signification. (TA.) أَخْبَلُ: see خَبِلٌ. مُخَبَّلٌ: see خَبِلٌ, in four places. مُخَبَّلٌ a [proper] name of Time. (S, K.) مَخْبُولٌ: see خَبِلٌ, in two places. مُخْتَبِلٌ: see خَبِلٌ. — مُخْتَبِلُ دَابَّةٍ The legs of a beast. (JK. [But this I do not find in any other lexicon; and I doubt its correctness.]) خبن 1 خَبَنَهُ, aor. خَبِنَ, inf. n. خَبْنٌ (S, Msb, K) and خِبَانٌ (S, K) and خُبَانٌ, (S, ISd,) He folded it, namely, a garment, (S, Msb, K,) &c., (S, K,) in its skirt, (Msb,) and sewed it, (S, K,) in order that it might become shorter; (S, Msb, K;) he contracted it [in its length], and sewed it; (M, TA;) he raised its (a garment's) skirt, or lower part, and sewed it higher up, in order that it might become contracted and shortened, as is done with the garment of a child; (Lth, TA;) [he made a tuck in it, to shorten it;] i. q. ثَبَنَهُ. (S in art. ثبن.) — — [Hence, (assumed tropical:) He shortened it; namely, a period.] You say, [of a she-camel, or of camels,] خُبِنَ مِنْ طُولِ ظِمْئِهَا, meaning (assumed tropical:) The length of the interval between her, or their, two waterings was shortened. (TA.) — — Also, (Msb, TA,) aor. خَبُنَ, (Msb,) [or. خَبِنَ,] He hid it, or concealed it; (Msb, TA;) kept it, or preserved it; or stored it; namely, a thing. (TA.) You say, خَبَنَ الطَّعَامَ He hid, or concealed, kept, or preserved, or stored, (S, K,) and prepared, (S,) wheat, or food, for [a time of] dearth, or adversity. (S, K.) — — يَخْبِنُ الكَذِبَ (assumed tropical:) He prepares falsehood. (K, * TA.) — — ↓ خَبَنَتْهُ خَبُونُ [as though signifying (assumed tropical:) Death hid him, or perhaps death shortened his existence,] is a phrase like شَعَبَتْهُ شَعُوبُ, meaning he died. (K. [In copies of the K, خَبُونٌ and شَعُوبٌ: but both are imperfectly decl., as fem. proper names of more than three letters.]) 4 اخبن He (a man, TA) hid, or concealed, a thing in the خُبْنَة [q. v.] of his trousers, (K, TA,) next the back: اثبن signifies " he hid, or concealed, [a thing] in his ثُبْنَة, next the belly. " (TA.) [See also what next follows.] 8 اختبن الشَّىْءَ He took [and carried] the thing beneath the part extending from his armpit to his flank. (Har p. 552.) [See also what next precedes.] خُبْنٌ The part of a مَزَادَة [or leathern water-bag that is hung on either side of a camel] which is between its خُرْت [or loop at either of its upper corners, whereby it is suspended, (in the CK خُرْب, which may signify the same,)] and its mouth [which is in the middle of the upper part]: (JK, K:) [thus] there are two such parts, [on either side of the mouth,] together called خُبْنَانِ. (JK, TA.) خُبْنَةٌ The doubled upper border of the trousers, (IAth, TA,) next the back, in which one hides, or conceals, [or carries,] a thing; (IAar, TA;) the ثُبْنَة being [similar to it, but] in the waistwrapper, (IAth, TA,) next the belly: (IAar, TA:) or the raised skirt, or lower part, of the garment, in which one carries a thing: pl. خُبَنٌ. (Har p. 427.) And What one carries in the حِضْن [or part between the armpit and the flank, &c.]: (S, K:) or what one carries beneath the armpit, (JK, Msb,) and in the sleeve: (JK:) or what is put, of food, and carried under the armpit or in the sleeve. (Har p. 427.) It is said in a trad. of 'Omar, إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ فَالْيَأْكُلْ مِنْهُ وَلَا يَتَّخِذْ خُبْنَةً [When any one of you passes by a garden of palm-trees, let him eat thereof, but not make, or take for himself, a خبنة]. (S, * TA. [See another reading voce ثِبَانٌ.]) خَبُونُ: see 1. خَابِنٌ [applied to a she-camel, or to a number of camels,] (assumed tropical:) Whose interval between two water-ings has been shortened. (IAar.) — (assumed tropical:) One who prepares falsehood. (JK, * K, * TA.) — I. q. شَدِيدٌ [Strong, &c.]. (JK, K.) خبو 1 خَبَتِ النَّارُ, aor. تَخْبُو, inf. n. خُبُوٌّ (JK, S, Msb, K) and خَبْوٌ, (K,) The fire became allayed; subsided; (K;) became extinguished; (S, K;) the flaming, or blazing, of the fire ceased, or became allayed or extinguished. (JK, Msb.) [The verb is used, in this sense, of Hell, in the Kur xvii.

99.] — — [Hence,] خَبَتِ الحَرْبُ (tropical:) The war became allayed, assuaged, or appeased; (JK, K, TA;) became extinguished. (K, TA.) And خَبَتْ حِدَّةُ النَّاقَةِ (tropical:) The sharpness, or irascibility, of the she-camel became allayed, assuaged, or appeased. (JK, K, * TA.) And خَبَا لَهَبُهُ (tropical:) The heat, or vehemence, of his anger became allayed, assuaged, or appeased. (TA.) 4 اخبى النَّارَ He extinguished the fire; (S, K;) he allayed, or extinguished, the flaming, or blazing, of the fire. (JK, Msb.) — — And [hence,] اخبى الحَرْبَ (tropical:) He extinguished [or allayed] the fire of the war. (K, TA.) And اخبى حِدَّةَ النَّاقَةِ (tropical:) He extinguished [or allayed] the sharpness, or irascibility, of the she-camel. (K, * TA.) خِبَآءٌ accord. to some belongs to this art. (TA in art. خبأ.) See arts. خبأ and خبى. 2 خَبَّىَ see what next follows. 4 اخبى, inf. n. إِخْبَآءٌ; (Ks, TA;) or اخبى خِبَآءً; (S, K;) and ↓ تخبّى, (Ks, TA,) or تخبّى خِبَآءً; (S, K;) and ↓ خبّى خِبَآءً, (S, * K,) inf. n. تَخْبِيَةٌ; (S;) He made a [tent such as is called] خباء: (Ks, S, K:) and he set it up. (K.) [see also 10.] And أَخْبَيْتُ كِسَائِى I made my [garment called] كسآء to be [as] a خِبَآء. (TA.) 5 تَخَبَّىَ see 4. 10 استخبى خِبَآءً He set up a [tent such as is called] خباء, and entered into it. (S, K.) [See also 4.] خِبَآءٌ A kind of structure; (K;) [i. e.] one of the بُيُوت [or kinds of tents] of the Arabs, (IAth, TA,) peculiarly of wool, (Yaakoob, Th,) or of camels' fur, or of wool, (IAar, S, IAth, K,) or of [goats'] hair, (K,) or not of [goats'] hair, (S,) [except in cold countries and in fertile regions, where the goats have abundant hair, for the goats of the Arabs of the desert have short hair, not long enough to be spun, (see بَيْتٌ,)] smaller than the مِظَلَّة, (IAar,) upon two poles, or three; what is above this kind being termed بَيْتٌ; (S;) or a tent having one pole; that which has more than one pole being termed بَيْتٌ: (AZ, TA in art. ربع:) pl. أَخْبِيَةٌ, (S, TA,) without ء: (TA:) most of the lexicologists hold that its radical letters are خبى. (TA in art. خبأ, q. v.) — — Sometimes, (assumed tropical:) A dwelling, such as is in a city. (TA, from a trad.) — — Also (tropical:) A receptacle for oil or ointment. (K, TA.) — — And (tropical:) The calyx or a flower. (TA.) — — And (tropical:) The husk of a grain of wheat, and of a grain of barley, in the ear. (K, TA.) — — And الخِبَآءُ signifies (tropical:) Certain round stars, [or stars in a circle,] (K, TA,) forming one of the Mansions of the Moon, [namely, the Twenty-fifth,] also called الأَخْبِيَةُ [or سَعْدُ الأَخْبِيَةِ: see سَعْدٌ]. (TA.) خَابِيَةٌ, originally خَابِئَةٌ: see art. خبأ. ختر 1 خَتَرَتْ نَفْسُهُ His soul [or stomach] became heavy; or heaved, or became agitated by a tendency to vomit; syn. خَبُثَتْ: (IAar, K:) and became in a corrupt, or disordered, state. (K.) — خَتَرَهُ, (S, K, *) aor. خَتِرَ and خَتُرَ, (K,) inf. n. خَتْرٌ (S, A, K) and خُتُورٌ, (K,) He acted, or behaved, towards him with perfidy, treachery, or unfaithfulness: (S, K: *) or with the foulest perfidy or treachery or unfaithfulness: (A, K:) or with deceit, guile, or circumvention: (K:) or in a bad, or corrupt, manner. (Ibn-'Arafeh.) And خَتَرَ بِالعَهْدِ [He was unfaithful, &c., to the compact, or covenant]. (TA, from a trad.) 2 ختّرهُ, inf. n. تَخْتِيرٌ, said of wine, or beverage, It corrupted, or disordered, his soul [or stomach], (Ibn-'Arafeh, K,) and rendered him relaxed. (Ibn-'Arafeh.) 5 تختّر He (a man, TA) was, or became, languid, (تَفَتَّرَ,) and relaxed, and heavy, or sluggish, and fevered: (K:) he was, or became, languid in body, in consequence of disease &c.: (TA:) and his intellect became confused, from drinking milk and the like. (K.) And تختّرت نَفْسُهُ His soul [or stomach] was, or became, languid. (TA.) — — He walked with the gait of him who is heavy, or sluggish. (K.) خَتَرٌ Languor (خَدَرٌ), (K,) or the like thereof, (TA,) that betides on the occasion of drinking medicine or poison, (K, TA,) such as weakens and intoxicates. (TA.) خَتُورٌ: see what follows. خَتِيرٌ: see what follows. خَتَّارٌ: see what follows. خِتِّيرٌ: see what follows. خَاتِرٌ (K) and [in an intensive sense] ↓ خَتَّارٌ (S, A, K) and ↓ خَتِيرٌ and ↓ خَتُورٌ and ↓ خِتِّيرٌ (K) One who acts, or behaves, with perfidy, treachery, or unfaithfulness: (S, K:) or with the foulest perfidy or treachery or unfaithfulness: (A, K:) or with deceit, guile, or circumvention: (K:) [or in a bad, or corrupt, manner: (see 1:) the second and following epithets signifying one who does so much, or frequently, or habitually.] ختعر Q. 1 خَتْعَرَ, inf. n. خَتْعَرَةٌ, It passed away, and came to nought: (K: but only the inf. n. is there mentioned:) said of the mirage. (Kr.) خَيْتَعُورٌ Anything that does not remain in one state; and that passes away, and comes to nought; (S, K:) or that has no real existence. (IAth.) — — The mirage; syn. سَرَابٌ: (S, K:) or what remains of the latter part of the mirage, when it becomes dispersed, and delays not to pass away and come to nought. (Kr, L.) — — [Gossamer; i. e.] what descends from the air in a time of intense heat, like spiders' webs; (S;) a thing like spiders' webs, which appears in a time of heat, (K,) descending from the sky, (TA,) resembling threads, (K,) or white threads, (TA,) in the air. (K.) [See لُعَابُ الشَّمْسِ, in art. لعب.] — — The present world or life. (K.) — — The devil: (Fr, K:) or the devil of the 'Akabeh, called أَزَبُّ العَقَبَةِ (IAth.) — — The [imaginary creature called] غُول: (S, K:) because it changes its appearance. (TA.) — — A certain insect, (K,) of a black colour, (TA,) that is upon the surface of water, and that does not remain in one place (K) save as long as the time of the winking of an eye. (TA.) — — A perfidious, or an unfaithful, man. (TA.) — — A woman whose affection does not last: (TA:) a woman evil in disposition: (K:) likened to a غُول inasmuch as her love does not last. (TA.) — — The wolf: (S, K:) because of his unfaithfulness. (TA.) — — The lion: (K:) because of his perfidiousness. (TA.) — — A calamity; syn. دَاهِيَةٌ. (S, K.) — — نَوًى خَيْتَعُورٌ [A point towards which one journeys] that is not in a right direction; syn. اَلَّتِى لَا تَسْتَقِيمُ: (L:) or far distant. (K.) ختل 1 خَتَلَهُ, (S, M, K, &c.,) aor. خَتِلَ (M, Sgh, K) and خَتُلَ, (M, K,) inf. n. خَتْلٌ and خَتَلَانٌ, (K,) i. q. خَدَعَهُ, or خَادَعَهُ; (so accord. to different copies of the S;) and ↓ خاتلهُ signifies the same: (S:) or the former, i. q. خَدَعَهُ (Mgh, K, TA) [i. e.] He deceived, deluded, beguiled, circumvented, or outwitted, him, (KL, PS,) unawares: (TA:) and ↓ خاتلهُ, (K,) inf. n. مُخَاتَلَةٌ, (TA,) i. q. خَادَعَهُ [which means the same as خَدَعَهُ; or he practised with him mutual deceit, delusion, &c.; or he strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him]; (K, TA;) and رَاوَغَهُ [which means he endeavoured to turn him, or to entice him to turn, to, or from, a thing, &c.]. (TA.) — — خَتْلُ الصَّائِدِ means The sportsman's going along by little and little, stealthily, lest he should make a sound to be heard. (JM.) And خَتَلَ الصَّيْدَ, (K,) inf. n. خَتْلٌ, (TA,) said of a wolf, He concealed himself to seize the prey. (K.) 3 خَاتَلَ see 1, in two places. 6 تَخَاتُلٌ i. q. تَخَادُعٌ [as meaning The deceiving one another; thus explained in the KL: and app. also as meaning the pretending deceit, &c.; or the pretending to be deceived, &c.: accord. to the PS, the being deceived; but for this I know not any other authority]. (S.) You say, تخاتلوا, meaning تخادعوا [They deceived, deluded, beguiled, circumvented, or outwitted, one another]. (K.) And تخاتل عَنْ غَفْلَةٍ [app. meaning He pretended deceit &c., or pretended to be deceived &c., unawares]. (TA.) 8 اختتل He (a man, TA) listened to the secret of a party of men. (T, K, * TA.) El-Aashà says, وَ لَا تَرَاهَا لِسِرِّ الجَارِ تَخْتَتِلُ [Nor wilt thou see her listen to the secret of the neighbour]. (TA.) خِتْلٌ A place of retreat, or concealment. (K.) And Any similar place in which one listens to hear secrets [&c.]. (TA.) The form of a hare, or burrow of a rabbit. (K.) خَتُولٌ: see خَاتِلٌ and خَتَّالٌ. خَتَّالٌ i. q. خَدَّاعٌ [i. e. One who deceives, deludes, beguiles, circumvents, or outwits, much, or often; very deceitful &c.; as also ↓ خَتُولٌ, like خَدُوعٌ]. (TA.) خَاتِلٌ and [in an intensive sense] ↓ خَتُولٌ [like خَتَّالٌ, q. v.,] Deceiving, deluding, beguiling, circumventing, or outwitting. (K, TA.) خَوْتَلٌ Elegant; polite; acute, or sharp, or quick, in intellect; clever, ingenious, skilful, knowing, or intelligent: (K, * TA:) thought

by ISd to be, perhaps, from الخَتْلُ signifying "the act of deceiving" &c. (TA.) خَوْتَلَى A stealthy walk or gait: (O, K, TA:) or a walking on one side. (T, TA.) Hence the saying, هُوَ يَخْلِجُنِى بِعَيْنِهِ وَ يَمْشِى لِى الخَوْتَلَى [He makes a sign to me with his eye, and walks to me stealthily, or sideways]. (TA.) أَخْتَلُ [More, and most, deceitful, deluding, guileful, &c.]. You say أَخْتَلُ مِنْ ذِئْبٍ More deceitful, &c., than the wolf. (Mgh.) ختم 1 خَتَمَهُ, (S, Mgh, Msb, K,) aor. خَتِمَ, (Msb, K,) inf. n. خَتْمٌ (S, Mgh, Msb, K) and خِتَامٌ, (Lh, K, TA,) with kesr, (TA,) [in the CK, erroneously, خَتَام,] i. q. طَبَعَهُ [He sealed, stamped, imprinted, or impressed, it]: (Msb, K:) or he put the خَاتَم [or signet] upon it: (Mgh:) namely, a thing, (S, Mgh,) or a writing or book and the like: and خَتَمَ عَلَيْهِ signifies the same [or he put a seal, or the impression of a signet, upon it]. (Msb.) Accord. to Er-Rághib, خَتْمٌ and طَبْعٌ signify The impressing a thing with the engraving of the signet and stamp: and the former [as is indicated, but not plainly expressed, as distinguished from the latter,] is tropically used, sometimes, as meaning the securing oneself from a thing, and protecting [oneself] from it; in consideration of protection by means of sealing upon writings and doors: and sometimes as meaning the producing an impression, or effect, upon a thing from another thing; in consideration of the impress produced [by the signet]: and sometimes it is used as relating to (assumed tropical:) the reaching the end [of a thing]: (TA:) or the primary signification of خَتْمٌ is the act of covering over [a thing]: (Az, TA:) accord. to Zj, the proper meaning of خَتْمٌ and طَبْعٌ is the covering over a thing, and securing oneself from a thing's entering it: some say that the former signifies the concealing a notification of a thing, [as] by putting one's fingers over it, by way of guarding oneself thereby. (TA.) — — Hence, خَتْمُ الشَّهَادَةِ [The sealing of the testimony]; which is thus described by El-Hulwánee: the witness, when he wrote his name upon a صَكّ [q. v.], caused his written name to be beneath a piece of lead, [i. e. covered it with a piece of lead,] and put upon it the impress of his signet, in order that there might be no falsification of it or substitution for it. (Mgh.) — — As to خَتْمُ الأَعْنَاقِ [The sealing of the necks], the case is related, in the "Risáleh Yoosufeeyeh," to have been this: 'Omar sent Ibn-Honeyf to seal the عُلُوج [or unbelievers] of the Sawád; and he sealed five hundred thousand of them, in classes; that is, he marked them twelve dirhems, and twenty-four, and forty-eight; tying a thong upon the neck of each, and putting upon the knot a seal of lead. (Mgh.) — — خَتْمٌ also signifies The protecting what is in a writing by marking [or stamping] a piece of clay [upon it, or by means of a seal of any kind]. (TA.) — — And you say, of a man, خَتَمَ عَلَيْكَ بَابَهُ [He sealed his door against thee]; meaning (tropical:) he turned away from thee, avoided thee, or shunned thee. (TA.) — — And خَتَمَ لَكَ بَابَهُ [He sealed for thee his door]; meaning (tropical:) he preferred thee to others. (TA.) — — خَتَمَ عَلَى قَلْبِهِ [which may be rendered He sealed his heart] means (tropical:) he made him to be such that he understood not, and such that nothing proceeded from him; or he made his heart, or mind, to be such that it understood not, &c. (K, TA.) خَتَمَ اللّٰهُ عَلَى قُلُوبِهِمْ, in the Kur [ii. 6], is like the phrase in the same [xvi. 110 and xlvii. 18] طَبَعَ اللّٰهُ عَلَى قُلُوبِهِمْ: (TA:) it points to what God has made to be usually the case when a man has ended in believing what is false and in committing that which is forbidden, so that he turns not his face to the truth; this occasioning, as its result, his becoming inured to the approval of acts of disobedience, so that he is as though this habit were impressed upon his heart: the assertion of ElJubbáee, that it means God hath put a seal upon their hearts, as a sign, to the angels, of their infidelity, is nought: (Er-Rághib, TA:) الخَتْمُ is explained by IAar as meaning the preventing of the heart from believing. (L in art. خدع.) [See also طَبَعَ.] — — خَتَمَ الشَّىْءَ, inf. n. خَتْمٌ, also signifies [as indicated above] (assumed tropical:) He reached the end of the thing. (K.) And الشَّىْءَ ↓ اِخْتَتَمْتُ (assumed tropical:) [I ended, or finished, the thing,] contr. of اِفْتَتَحْتُهُ. (S, TA.) You say, خَتَمَ القُرْآنَ (assumed tropical:) He reached the end of the Kur-án [in reciting it]; (S, Er-Rághib;) [he recited the whole of the Kur-án;] he completed [the recital of] the Kur- án: (Mgh:) [and] he retained in his memory the last portion of the Kur-án; meaning he retained the whole of it in his memory. (Msb.) It is said of Suleymán El-Aamash, كَانَ يَقْرَأُ خَتْمًا, meaning (assumed tropical:) He used to recite the whole of the Kur-án; at one time, according to the reading of Ibn-Mes'ood; at another time, from the edition of 'Othmán. (Mgh.) — — You say also, خَتَمَ اللّٰهُ لَهُ بِخَيْرٍ (assumed tropical:) [May God make his end to be good]. (S.) — — خَتَمَ البَذْرَ (assumed tropical:) He covered over the sown seed: (Az, TA:) or خَتَمُوا عَلَى البَذْرِ (assumed tropical:) they turned up the earth over the sown seed, and then watered it: (Et-Táïfee, TA:) or خَتَمَ الزَّرْعَ, (JK, K, TA,) aor. خَتِمَ, inf. n. خَتْمٌ, (TA,) (tropical:) he watered the seed-produce, or sown field, the first time; (JK, K, TA;) because, when it is watered, it is finished (خُتِمَ) with the رحا [app. رَحًا, which here seems to mean the "roller," as being likened to a mill-stone, though I find no authority for this meaning]; (TA;) as also خَتَمَ عَلَيْهِ: (K:) or خَتَمُوا عَلَى زُرُوعِهِمْ means (assumed tropical:) they watered their sown fields while these were as yet كِرَاب [app. meaning clear of vegetation]. (JK, TA.) — — خَتَمَ النَّحْلُ (tropical:) The bees filled with honey the place in which they deposited it: (JK, A, TA:) or خَتْمٌ signifies bees' collecting some thin wax, thinner than the wax of the comb, and smearing with it the orifices of their خَلَايَا [or hives]. (M, K, TA.) 2 ختّمهُ, inf. n. تَخْتِيمٌ, He sealed it, stamped it, &c., much. (TA.) — — [In modern Arabic, He put a خَاتَم, or signet-ring, upon his (another's) finger.] 5 تختّم, or تختّم خَاتَمًا, (accord. to different copies of the S,) or تختّم بِخَاتَمٍ, (K, [agreeably with a trad. cited in the TA,]) He put on [i. e. put on his own finger] a خاتم [or signet-ring]. (S, K.) — — And تختّم (tropical:) He put on a turban: (K, TA:) or تختّم بِعِمَامَتِهِ he put on his turban in the manner of a نِقَاب [q. v.]; syn. تَنَقَّبَ بِهَا. (Z, TA.) The subst. [signifying the act or mode, of doing so] is ↓ تَخْتِمَةٌ [q. v. infrà]. (K.) — — تختّم بِأَمْرِهِ (assumed tropical:) He concealed his affair, or case. (Z, K.) — — تختّم عَنْهُ (tropical:) He feigned himself heedless of him, and was silent [to him]. (K, TA.) 8 إِخْتَتَمَ see 1, in the latter half of the paragraph. خَتْمٌ inf. n. of 1 [q. v.]. (S, Mgh, Msb, K.) — Also The impress produced by the engraving of a signet. (Er-Rághib, TA.) — — See also خَاتَمٌ. — — أَعْطَانِى خَتْمِى means (tropical:) He gave me my sufficiency, or what sufficed me: because what suffices a man is the last [or utmost] of his desire, or demand. (TA.) — Also (tropical:) Honey. (K, TA.) — — And (tropical:) The orifices of the خَلَايَا [or hives] of bees. (K, TA.) خَتَمٌ: see خَاتَمٌ. — — Also A sealed piece of clay [or wax]: like نَفَضٌ in the sense of مَنْفُوضٌ, and قَبَضٌ in the sense of مَقْبُوضٌ: so in the saying of El-Aashà, وَ أَبْرَزَهَا وَ عَلَيْهَا خَتَمْ وَ صَحْبَآءَ طَافَ يَهُودِيُّهَا [And a jar of reddish-coloured wine, the Jew - vender whereof came, and brought it out, with a sealed piece of clay upon it]. (S.) [See also خِتَامٌ.] خَتْمَةٌ [an inf. n. of un. of 1, (assumed tropical:) A recitation of the whole of the Kur-án: used in this sense in the present day: pl. خَتَمَاتٌ. — — And also] vulgarly used as meaning (assumed tropical:) A copy of the Kur-án: and so ↓ خِتْمَةٌ. (TA.) خِتْمَةٌ: see what next precedes. خَتَامٌ: see the last sentence of the next paragraph. خِتَامٌ an inf. n. of 1 [q. v.]. (Lh, K.) — — And a subst. signifying The first watering of seedproduce, or of a sown field: (JK, TA:) or the turning up the earth over sown seed, and then

watering it. (Et-Táïfee, TA.) — See also خَاتِمٌ. — — Also The clay, (JK, S, K,) and the wax, (TA,) with which one seals, or stamps, (JK, S, K,) upon a writing, (JK,) or upon a thing: (K:) or which is sealed, or stamped, upon a writing. (Msb.) [See also خَتْمٌ. And see an ex. in a verse of Lebeed cited in art. دكن.] — — (tropical:) [The hymen; as being the seal of virginity; as also ↓ خَاتَمٌ.] You say, زُفَّتْ إِلَيْكَ بِخِتَامِهَا (tropical:) [She was conducted as a bride to thee with her seal of virginity], and رَبِّهَا ↓ بِخَاتَمِ [with the seal of her Lord]. (TA.) And [hence, app.,] سِيقَتْ هَدِيَّتُهُمْ إِلَيْهِ بِخِتَامِهَا (tropical:) [if it mean, as I suppose it to do, Their present was sent to him with what rendered it perfect or complete, or with what appertained to it]. (TA.) — — (assumed tropical:) The furthest part of a valley. (JK, TA.) (assumed tropical:) The last of a company of men; (Lh, TA;) as also ↓ خَاتَمٌ and ↓ خَاتِمٌ: (K:) whence النَّبِيِّينَ ↓ خَاتَمُ (assumed tropical:) [The last of the prophets], in the Kur [xxxiii. 40]; accord. to one reading, ↓ خَاتِمُ, with damm to the ت; (TA;) or خاتمُ الأَنْبِيَآءِ, i. e. Mohammad; (S;) also called ↓ الخَاتَمُ and ↓ الخَاتِمُ. (TA.) And (assumed tropical:) The last portion of anything that is drunk [&c.]. (TA.) خِتَامُهُ مِسْكٌ, in the Kur [lxxxiii. 26], means (assumed tropical:) The last that they will perceive thereof will be the odour of musk: (S, TA:) or, accord. to 'Alkameh and Mujáhid, its admixture shall be musk: accord. to Ibn-Mes'ood, its result shall be the taste of musk: Fr says, ↓ خَاتَمٌ and ↓ خَاتِمٌ and خِتَامٌ are nearly the same in meaning; whence the reading of 'Alee, مِسْكٌ ↓ خَاتَمُهُ: and the explanation is this; that when any one shall drink thereof, he will find the last cup thereof to have the odour of musk: Er-Rághib says that the meaning is, the end, and the last draught, i. e. what shall remain, thereof shall be in perfume [like] musk: and that the assertion that it means it shall be sealed with musk is nought. (TA.) [See also خَاتَمٌ and خَاتِمَةٌ.] — Also, (IAar, K,) and ↓ خَاتِمٌ, (K,) or, accord. to IAar, ↓ خَتَامٌ, (TA,) sings. of خُتُمٌ, which signifies (assumed tropical:) The places of separation (فُصُوص [q. v.]) of the joints (مَفَاصِل) of horses. (IAar, K.) خَاتَمٌ (JK, S, Msb, K) and خَاتُمٌ (TA) and ↓ خَاتِمٌ, (S, Msb, K,) which is more commonly known than خَاتَمٌ, (Msb, [but see what follows,]) and ↓ خَاتَامٌ and ↓ خِيتَامٌ (JK, S, K, the last in the CK and TA ↓ خَيْتَام) and ↓ خِتَامٌ (K and TA but omitted in the CK) and ↓ خَتَمٌ (ISd, IHsh, K) and ↓ خَتْمٌ (Ez-Zeyn El-'Irákee, TA) and ↓ خَيْتَمٌ (Ibn-Málik, TA) and ↓ خَيْتُومٌ (EzZeyn El-'Irákee, TA) and ↓ خَاتِيَامٌ (K) signify the same; (JK, S, Msb, K, TA;) [A signet; generally a signet-ring; i. e.] a certain ornament (حَلْىٌ, M, K) for the finger, (K,) app., at the first, used for sealing, or stamping, therewith; so that the word is of the same class as طَابَعٌ: afterwards, in consequence of frequency of usage, applied to one not used for that purpose: (ISd, TA:) or a ring having a فَصّ of a substance different therefrom [set in it; i. e., having a stone, or gem, set in it]: if without a فَصّ, it is called فَتَخَةٌ: (Msb:) or ↓ خَاتِمٌ signifies the agent [i. e. the person sealing, or stamping]: (JK, Az, Msb:) خَاتَمٌ, the thing that is put upon the piece of clay [or wax, for the purpose of sealing, or stamping]: (Az, Msb, K:) the pl. [of خَاتَمٌ and خَاتِمٌ] is خَوَاتِمُ (K) and [properly of خَاتَامٌ] خَوَاتِيمُ: (S, in which the former pl., though more common, is not mentioned, and K:) Sb says that those who use the latter pl. make it to be pl. of a sing. of the measure فَاعَالٌ, though it be not in their language; which shows that he knew not خَاتَامٌ: the pl. of خَتْمٌ is خُتُومٌ. (TA.) — — خَاتَمٌ also signifies A seal, or stamp, and a mark: so in a trad., in which it is said, آمِينَ خَاتَمُ رَبِّ العَالَمِينَ عَلَى عِبَادِهِ المُؤْمِنِينَ, i. e. [آمِينَ (or Amen) is] the seal, or stamp, and the mark, [of the Lord of the beings of the whole world upon his servants the believers,] which removes from them accidents, and causes of mischief; for the seal of the writing protects it, and precludes those who look from [seeing] what is within it. (TA.) — — See also خِتَامٌ, in seven places. [It is nearly syn. with خِتَامٌ, as Fr says: and thus,] it signifies also, (JK, K,) and so does ↓ خَاتِمَةٌ, (S, K,) (assumed tropical:) The end, or last part or portion, (JK, S, K,) and result, or issue, (K,) of a thing (JK, S, K) of any kind: (JK, K:) ↓ the latter [particularly] signifies (assumed tropical:) the last part or portion (JK, Msb) of a chapter of the Kur-án, (JK,) and of the Kur-án itself: (Msb:) [and (assumed tropical:) a concluding chapter or section: an epilogue: and an appendix:] and ↓ مُخْتَتَمٌ signifies [in like manner] the contr. of مُفْتَتَحٌ; as in the saying, التَّحْمِيدُ مُفْتَتَحُ القُرْآنِ وَ الاِسْتِعَاذَةُ مُخْتَتَمُهُ (assumed tropical:) [The declaration of the praises of God is the opening portion of the Kur-án, and the prayer for the protection of God is its closing portion]; (A, TA;) and it is a chaste word, of frequent occurrence, though the contr. has been asserted. (TA.) One says also, الأَعْمَالُ بِخَوَاتِيمِهَا [Actions are characterized, or to be judged, as good or evil, by their results]. (TA.) — — Also, i. e. خَاتَمٌ, of a mare, (tropical:) The lower ring (الحَلْقَةُ الدُّنْيَا) [app. meaning the extremity, in which is the orifice, see حَلْقَتَا الرَّحِمِ and حَلْقَةُ الدُّبُرِ, in art. حلق,]) of the طُبْيَة [evidently here used as a dial. var. of طُبْى, i. e. the teat, though I do not find it mentioned in its proper art. in any lexicon; unless مِنْ طُبْيَتِهَا be a mistranscription for [مِن طُبْيِهَا]: (K, TA:) so called by way of comparison [to a signet or seal]. (TA.) — — And (tropical:) The hollow (نُقْرَة) of the back of the neck; (JK, K, TA;) which is the cuppingplace. (TA.) — — And (assumed tropical:) The least وَضَح [or whiteness] of the legs (JK, K, TA) of horses; (JK, TA;) i. e. a slight whiteness in the parts next the hoof, less than what is termed تَخْدِيمٌ. (TA.) خَاتِمٌ: see خِتَامٌ: see خَاتَمٌ, in two places: — — and see also خِتَامٌ, in five places. خَيْتَمٌ: see خَاتَمٌ, first sentence. خَاتِمَةٌ: see خَاتَمٌ, in two places, in the latter half of the paragraph. خَاتَامٌ: see خَاتَمٌ, first sentence. خَيْتَامٌ: see خَاتَمٌ, first sentence. خِيتَامٌ: see خَاتَمٌ, first sentence. خَيْتُومٌ: see خَاتَمٌ, first sentence. خَاتِيَامٌ: see خَاتَمٌ, first sentence. تَخْتِمَةٌ: see 5. You say, مَا أَحْسَنَ تَخْتِمَتَهُ [How good, or beautiful, is his act, or mode, of putting on the turban! or, of putting it on in the manner of the نِقَاب !]. (Ez-Zejjájee, TA.) مُخَتَّمٌ Sealed, or stamped, &c., much. (S, * TA.) — — Applied to a horse, (TA,) (assumed tropical:) Having the whiteness of the legs which is termed خَاتَمٌ. (K, TA.) [See the latter word, last sentence.]) مَخْتُومٌ Sealed, or stamped, &c. (S, * TA.) — — Also The [measure commonly called] صَاع: (A'Obeyd, Mgh, K:) or the sixth part of the [measure called] قَفِيز. (Mgh in art. كر. [It is there added that the قفيز is the tenth part of the جَرِيب: but it seems that this is the قفيز which is a measure of land; not what is here meant in the explanation of مختوم, which is a measure of corn and the like.]) [Pl. مَخَاتِيمُ.] مُخْتَتَمٌ: see خَاتَمٌ, in the latter half of the paragraph.

ختن

1 خَتَنَ, (S, Mgh, Msb, K,) aor. خَتِنَ (Msb, K) and خَتُنَ, (K, TA, but omitted in the CK,) inf. n. خَتْنٌ, (S, Mgh, Msb, K,) He circumcised (K, TA) a boy, (S, Mgh, Msb, K,) and a girl also: or, as some say, خَتْنٌ relates to men [or boys], and خَفْضٌ to women [or girls]. (TA.) خُتِنَ: see 8. — — And ↓ خِتَانٌ [which see below, app. as an inf. n. of which the verb is as above,] signifies The making a feast, or banquet, to which people are invited, on account of a wedding, and of a circumcision also. (KL.) — — [And accord. to Golius, as on the authority of a gloss. in the KL, خَتَنَ also signifies He diminished; he rendered imperfect: and he acted unjustly.] — خَتَنَهُ is also syn. with خَتَلَهُ [He deceived, deluded, beguiled, circumvented, or outwitted, him, unawares]: and ↓ مُخَاتَنَةٌ is syn. with مُخَاتَلَةٌ [which signifies in like manner the act of deceiving, deluding, &c.; or practising mutual deceit, &c.; or striving, endeavouring, or desiring, to deceive, &c.]. (TA.)

3 خاتنهُ He allied himself to him by marriage; syn. تَزَوَّجَ إِلَيْهِ. (K.) مُخَاتَنَةٌ is syn. with مُصَاهَرَةٌ [The becoming that kind of relation that is termed صِهْر]: (ISh, Mgh:) as some say, مصاهرة on the side of the wife, and on the side of the husband: so that one says خَاتَنْتُهُمْ as meaning صَاهَرْتُهُمْ [I became a relation to them on

the side of the wife, and on the side of the husband]. (Msb.) — See also 1, last sentence. 8 اختتن He (a boy) was circumcised; (TA;) syn. ↓ خُتِنَ: or he circumcised himself; syn. خَتَنَ نَفْسَهُ. (Mgh.) خَتَنٌ i. q. صِهْرٌ, (Lth, Mgh, K, &c.,) as meaning A man married among a people: (Lth, Mgh:) [such a man is said to be that people's خَتَن:] or any relation on the side of the wife; (S, IAar, Mgh, Msb, K;) such as a man's wife's father, (Lth, IAar, S, Mgh, Msb, K,) and wife's mother, (Lth, Mgh,) and wife's brother, (IAar, S, Mgh, Msb, K,) and the like; (K;) so it signifies with the Arabs: (S, Mgh, Msb:) thus Aboo-Bekr was the Prophet's ختن, and so was 'Omar: (Mgh, TA:) and [it is said that] with the vulgar it signifies a man's daughter's husband: (S, Mgh, Msb:) but it is used in this sense by a rájiz; and, in a trad., 'Alee is called the Prophet's ختن: (TA:) accord. to Az, it signifies a man's wife's father: (Msb:) and خَتَنَةٌ is applied to the female; and means a man's wife's mother: (Az, Mgh, Msb, K, TA:) the pl. is أَخْتَانٌ: (Az, S, Mgh, Msb, K:) accord. to As, (Mgh,) the أَخْتَان are [the relations] on the side of the wife; and the أَحْمَآء, on the side of the husband; and the أَصْهَار, on either side: (Mgh, Msb:) or a man's اختان are his wife's relations; and a woman's اختان are her husband's relations: and a man's اختان are also said to be his daughters' husbands and sisters' husbands and paternal aunts' husbands and maternal aunts' husbands, and the husbands of any women whom, by reason of relationship, it is unlawful for him to marry, and any relations on the side of these husbands to whom marriage is unlawful, of men and of women. (Mgh.) خِتَانٌ Circumcision, of a boy, (S, * Mgh, * Msb, * K, TA,) and of a girl; (TA;) a subst. from 1 in the first of the senses explained above; (S, Mgh, Msb, K;) as also ↓ خِتَانَةٌ. (S, Msb, K.) You say, ↓ أُطْحِرَتْ خِتَانَتُهُ His circumcision was made to be extirpative. (S, TA.) — — And A feast, or banquet, to which people are invited on account of a circumcision. (JK, S, TA.) You say, كُنْتُ فِى خِتَانِ فُلَانٍ I was at the feast, or banquet, &c., of such a one. (TA.) — — See also 1, third sentence. — — Also The part, of the male, which is the place of circumcision; (T, S, Mgh, K;) and of the female likewise; (T, Mgh, TA;) the part, of the فَرْج, which is the place of circumcision. (Msb.) Hence, in a trad., إِذَا الْتَقَى الخِتَانَانِ [When the two places of circumcision meet together]: (S, * Msb, * TA:) إِلْتِقَآءُ الخِتَانَيْنِ is a euphemism, metonymically denoting the disappearing, or causing to disappear, of the part of the penis that is above, or beyond, the place of circumcision (Mgh, * Msb, TA) in the vulva of the woman. (Mgh, * TA.) خُتُونٌ: see خُتُونَةٌ. خَتِينٌ Circumcised, applied to a boy, (Msb, K, TA,) as also ↓ مَخْتُونٌ (JK, Msb, K) and ↓ مُخْتَتَنٌ; (TA;) and to a girl likewise, (Msb, TA,) as also ↓ مَخْتُونَةٌ. (Msb.) خِتَانَةٌ: see خِتَانٌ, in two places. — — Also The art, or business, of circumcising. (JK, K, TA. [In the CK, او الخِتانَةُ is erroneously put for وَالختانة.]) خُتُونَةٌ The alliance by which one acquires the relationship of a خَتَن, (Az, Mgh,) or of a صِهْر; (K;) as also ↓ خُتُونٌ. (Az, Mgh, K.) And A man's marrying, or taking to wife, a woman. (K.) خَاتِنٌ A circumciser. (JK, * Msb, * TA.) خَاتُونٌ A lady, or noble woman; a foreign word, (K, TA,) used by the Persians and Turks: pl. خَوَاتِينُ. (TA.) مَخْتُونٌ; and its fem., with ة: see خَتِينٌ. — — عَامٌ مَخْتُونٌ (tropical:) A year of drought, or barrenness, or dearth. (A, TA.) مُخْتَتَنٌ: see خَتِينٌ. خثر 1 خَثَرَ, (S, Msb, K,) aor. خَثُرَ; (S, Msb;) and خَثُرَ, aor. خَثُرَ, (S, A, Msb, K,) a rare dial. var.; (Fr, S;) and خَثِرَ, (S, A, Msb, K,) aor. خَثَرَ, (Msb,) a form heard by Ks; (S;) inf. n. (of the first, TA) خَثْرٌ and خُثُورٌ and خَثَرَانٌ, (K, TA,) which last is irregular, because this word does not imply motion, (TA,) [but this assertion requires consideration,] and (of the second [accord. to rule], TA, or of the first, Msb, [or used as inf. n. of the first because it is the most common form,]) خُثُورَةٌ (S, A, Mgh, Msb, K) and [of the second accord. to rule] خَثَارَةٌ (K) and of the third خَثَرٌ; (Msb, TA;) [and probably ↓ تخثّر, (mentioned by Freytag, though without any indication of his authority,) as quasi-pass. of خَثَّرَهُ; but I have more than once found it erroneously written for تختّر, which has a different signification;] it (milk, S, A, Mgh, Msb, K, and honey, and the like, TA, and a liniment or the like, A, or some other thing, Msb) was, or became, thick, (S, A, Mgh, Msb, K,) and strong. (Msb.) — — [Hence,] خَثَرَتْ نَفْسُهُ, (S, K,) or خَثِرَتْ, (A,) or خَثُرَتْ, (Mgh,) inf. n. خُثُورٌ and خَثَارَةٌ, but not, as some write it, خُثَارَةٌ, (TA,) (tropical:) His soul [or stomach] heaved, became agitated by a tendency to vomit, or became heavy; (A, Mgh, K, TA;) as also خَثَرَ alone; (IAar, TA;) became disordered; syn. اِخْتَلَطَتْ. (S, K.) — — And خَثَرَ; (S;) or خَثِرَ, aor. خَثَرَ; (K;) or خَثِرَ فِى الحَىِّ; (A;) (tropical:) He remained among the tribe, (S, A, K,) not going forth with people to procure wheat or corn or other provisions, (S, K,) by reason of shame, or of heaviness of the soul [or stomach]. (TA.) — — And خَثِرَ (assumed tropical:) He felt, or had a sense of, or he was, or became, moved or affected with, shame, shyness, bashfulness, or honest shame. (K.) 2 خَثَّرَ see 4. 4 اخثرهُ; (Msb, K;) and ↓ خثّرهُ, (A, Msb, K,) inf. n. تَخْثِيرٌ; (TA;) He thickened it; made it thick, (Msb, A, K,) and strong; (Msb;) namely, milk, (A, Msb, K,) and honey, and the like, (TA,) and a liniment or the like, (A,) or some other thing. (Msb.) — — And the former signifies also He left it in a thick state; namely, fresh butter; (As, S, K;) not melting it. (As, S.) It is said in a prov., مَا يَدْرِى أَيُخْثِرُ أَمْ يُذِيبُ [He knows not whether to leave in a thick state or to melt]: (S K; in one copy of the former of which, the fem. forms of the verbs are used:) applied to him who is confounded, or perplexed, and unable to see his right course, and who wavers, or vacillates: its origin being this: a woman melts fresh butter, and what is thick thereof becomes mixed with what is thin, and she is vexed and wearied by her case, and knows not whether to raise the fire with fuel, in order that it may become clear; fearing that, if she do so, it will burn: thus she is perplexed. (K.) 5 تَخَثَّرَ see 1. خَثْرَى الأَنْفُسِ and خَثْرَآءُ الانفس: see خَاثِرٌ. خُثَارٌ What remains upon a table of food. (S.) خُثَارَةٌ What remains (S, K) of a thing, (S,) or of milk: (K:) the dregs; lees; or thick, or turbid, portion that sinks to the bottom of a thing, beneath the clear portion. (TA in art. ثفل.) You say, ذَهَبَ صَفْوُهُ وَبَقِيَتْ خُثَارَتُهُ [The clear part of it went away, and the thick part of it remained]. (A.) خَاثِرٌ, applied to milk, (Mgh, Msb,) and to a liniment or the like, (A,) &c., (Msb,) Thick, or thickening, (A, Mgh, Msb,) and strong. (Msb.) — — [Hence,] خَاثِرُ النَّفْسِ (tropical:) Having the soul [or stomach] in a heaving state, agitated by a tendency to vomit, or heavy: (TA:) or not in a good state: (A, Mgh:) and languid: (A:) and ↓ قَوْمٌ خَثْرَآءُ الأَنْفُسِ (S, K) and ↓ خَثْرَى الأَنْفُسِ (K) a party disordered [in souls or stomachs]. (S, K.) And خَاثِرَةٌ (assumed tropical:) A woman feeling a little pain (K) and languor; as also ↓ مُخَثِّرَةٌ [or, more probably مُخَثَّرَةٌ]. (TA.) خَاثِرَةٌ [fem. of خَاثِرٌ, q. v. — And also, as a subst.,] (tropical:) A party of men: (K, TA:) or (tropical:) a dense body of men. (A, TA.) مُخَثِّرَةٌ: see خَاثِرٌ. خثى 1 خَثَى, aor. يَخْثِى, inf. n. خَثْىٌ, said of a beast of the ox-kind, (JK, S, Msb, K,) or of a bull, but not [خَثَتْ] of a cow, (A 'Obeyd, TA,) and of an elephant, (K,) He dunged. (JK, S, Msb, K.) [See also خِثْىٌ.] 4 اخثى He (a man, TA) kindled [dry dung such as is called] خِثْى. (K.) خِثْىٌ Dung of a beast of the ox-kind; (JK, S, Mgh, Msb, K;) as also ↓ خَثًى: (Msb:) or of a bull: (IAar, TA:) and of the elephant: (K:) and metaphorically, of the camel; as used in a trad.: or, accord. to AZ, compact dung of a beast of the ox-kind, and of the sheep or goat, and of any cloven-hoofed animal, and of the camel: (TA:) pl. أَخْثَآءٌ [a pl. of

pauc.] (JK, S, Mgh, Msb, K) and خَثِىٌّ, (CK, [a quasi-pl. n. like عَبِيدٌ,]) or خِثِىٌّ, (K accord. to the TA, [like جِنِىٌّ, q. v., a pl. of جِنْوٌ,]) and خُثِىٌّ [originally خُثُوىٌ], (K,) these two from Fr. (TA.) — — خِثِىٌّ also signifies (assumed tropical:) A number of people in a state of dispersion: (Sgh, TA:) or so خِثِىٌّ مِنَ النَّاسِ. (JK.) خَثًى: see the next preceding paragraph. مِخْثًى, (JK, TA,) so in the Tekmileh, (TA,) [or مِخْثًا accord. to the CK, there, with the article, written المِخْثا,] or ↓ مِخْثَآءٌ, (K accord. to the TA,) The [kind of pouch called] خَرِيطة, (JK, K,) and small [bag such as is termed] جِرَاب, (JK,) of the gatherer of [wild] honey, (JK, K,) which he puts beneath the part between his armpit and his flank, (TA,) and in which he deposits the honey. (JK.) مِخْثَآءٌ: see what next precedes. خجل 1 خَجِلَ, (S, Msb, K, &c.,) aor. خَجَلَ, (K,) inf. n. خَجَلٌ, (S, Msb, &c.,) but not خَجَالَةٌ, [though authorized by the KL, in my copy of which I find it thus written (not خِجَالَةٌ as written by Golius),] for this is a vulgar mistake for خَجْلَةٌ or خَجْلٌ, (Mgh, [so in my copy, but correctly ↓ خَجَلَةٌ (which may be either a simple subst. or an inf. n. of un.) or خَجَلٌ,]) He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame: (S, O:) or he was, or became, ashamed, and confounded, or perplexed, and unable to see his right course, (T, M, K,) [or, simply, ashamed, (see خَجِلٌ,)] in consequence of a deed that he had done: (T, M, TA:) thus الخَجَلُ has a more particular signification than الحَيَآءُ: (TA:) or it is like الاِسْتِحْيَآءُ. (Msb.) — — And He remained silent, (T, K,) or still, (M,) not speaking nor moving. (K.) — — And He was, or became, in a confused and dubious case, (JK, M, * K, *) so that he knew not how to extricate himself from it. (M, K.) — — Also, said of a camel, (tropical:) He went in mud, and became like him who is confounded, or perplexed, and unable to see his right course: (JK, * M, K, TA:) or he stuck fast in mire. (T, TA.) — — And in like manner, (assumed tropical:) He became agitated, or convulsed, or he struggled, or floundered, with his load: (JK:) or خَجِلَ بِالْحِمْلِ he was oppressed by the load, (K, TA,) so that he was agitated, or convulsed, or he struggled, or floundered, beneath it. (TA.) — — And, said of a plant, or of herbage, (tropical:) It was, or became, tall, and tangled, or luxuriant, or abundant and dense; (ISd, K, TA;) and so ↓ اخجل said of the kind of trees termed حَيْض. (JK, K.) — — [And, as inf. n. of خَجِلَ ,[خَجَلٌ also signifies The bearing richness ill; as when, being rich, one exults, or exults greatly or excessively, and behaves insolently and unthankfully: (S, * K:) or the taking a wide, or an ample, range, or being profuse, when rich. (TA.) It is related in a trad. that he [Mohammad] said to the women, إِذَا جُعْتُنَّ دَقِعْتُنَّ وَ إِذَا شَبِعْتُنَّ خَجِلْتُنَّ, (S, * TA,) i. e. When ye are hungry, ye become lowly, humble, or submissive, and cleave to the dust, or earth; (S and TA in art. دقع;) or ye bear poverty ill: (TA in the present art.;) and when ye are satiated, [ye bear richness ill; or] ye exult, or exult greatly or excessively, and behave insolently and unthankfully. (S in the present art.) [See also a verse of El-Kumeyt cited in the first paragraph of art. دقع.] — — And i. q. بَرَمٌ [The being affected with disgust, loathing, or aversion; the being vexed, grieved, disquieted by grief, &c.] (K, TA. [In the CK, البَرْمُ is erroneously put for البَرَمُ.]) — — And The being remiss in seeking subsistence. (K.) — — And The being lazy, or indolent: (Az, ISd, K:) from the verb in the sense explained in the second sentence of this paragraph. (TA.) — — And i. q. [The being bad, corrupt, &c.]. (M, K.) — — Also, in a shirt, (assumed tropical:) The being much slit, or rent, in the lower parts, or skirts. (Fr, K.) 2 خَجَّلَ see what next follows. 4 اخجلهُ (S, Msb, K) i. q. ↓ خَجَّلهُ, (Msb, * K, TA,) inf. n. تَخْجِيلٌ; (TA;) He, (S,) or it, namely, an affair, or event, (TA,) caused him to become confounded, or perplexed, and unable to see his right course, by reason of shame: (S in explanation of the former:) [or caused him to become ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done: (see 1:)] or he said to him خَجِلْتَ. (Msb. [But it is not clear whether this meaning be there assigned to both of these verbs, or only to the latter of them.]) — See also 1. خَجِلٌ part. n. of خَجِلَ; (Msb;) [Confounded, or perplexed, and unable to see his right course, by reason of shame: or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he has done: or, simply,] ashamed. (S, Msb. *) — — [Other meanings are shown by explanations of the verb.] — — Applied to herbage, (tropical:) Tall, (K, TA,) and tangled, or luxuriant, or abundant and dense, and goodly, and ISd adds, full-grown: and ↓ مُخْجِلٌ [in like manner], applied to the kind of trees termed حَمْض, dense, or tangled, and tall: or, applied to herbage, or pasturage, wide, abundant, full-grown, that detains one so that he stays among it, not passing beyond. (TA.) — — And, applied to a place, and a valley, (assumed tropical:) Abounding with tangled, or luxuriant, or abundant and dense, herbage: (S:) or, applied to a valley, (JK, K,) as also ↓ مُخْجِلٌ, (K,) (tropical:) exceedingly abundant in herbage: (K, TA:) or tangled, or luxuriant, or abundant and dense, therewith; (JK, K, TA;) resounding with the humming of flies. (JK.) — — Also, applied to a garment, (assumed tropical:) Wide and long: (ISh, K:) or ample: or such that the wearer is impeded and clogged therein: (TA:) and, so applied, (assumed tropical:) old, and worn out: (K:) or (assumed tropical:) much slit, or rent, in the lower parts, or skirts. (Fr, TA.) — — And, applied to a جُلّ [or horse-cloth, or covering for a beast], (ISh, K,) [or] such as is put upon a camel, (ISh,) That moves to and fro, or from side to side, (ISh, K,) upon the camel, (ISh,) or upon the horse, (K,) by reason of its width. (ISh.) خَجْلَةٌ: see 1: [it seems to be most probably a subst. signifying Confusion, or perplexity, and inability to see one's right course, by reason of shame: or shame, and confusion, or perplexity, and inability to see one's right course, in consequence of a deed that one has done: or simply,] i. q. حَيَآءٌ [shame, or a sense of shame, &c.]. (S.) مُخْجِلٌ: see خَجِلٌ, in two places. خد 1 خَدَّ الأَرْضَ, aor. خَدُ3َ, (S,) or خَدَّ فِى الأَرْضِ, (A,) [aor., if accord. to rule, خَدِ3ُ,] inf. n. خَدٌّ, (T,) He furrowed, or trenched, or clave, the ground; (S, L;) he made a furrow, or trench, [or furrows, or trenches,] in the ground. (T, A.) The latter (خدّ فى الارض) is also said of a torrent, meaning It furrowed, or clave, the ground by its course. (L.) — — خَدَّ, (L,) inf. n. خَدُ3َ, (L, K,) also signifies He, or it, marked, scored, or impressed, a thing: (L:) and made a mark or marks, or an impression or impressions, upon a thing. (L, K. *) You say, خَدَّ الفَرَسُ الأَرْضَ بِحَوَافِرِهِ The horse marked, or scored, [or furrowed,] the ground with his hoofs. (L.) And خَدَّ الدَّمْعُ فِى خَدِّهِ The tears made marks upon his cheeks. (L.) — — Also He (a camel) clave a thing with his ناب [or tush]. (L.) — — And He cut a thing. (IAar.) 2 خَدَّدَ لَحْمُهُ, (as in the S and K,) or خُدِّدَ, (as in one place in the L,) [both of which may be correct, for the verb is said in the K to be both intrans. and trans.,] (tropical:) His flesh became contracted, shrunk, or wrinkled; (S, TA;) as also ↓ تخدّد: (S, A, * K:) or his flesh wasted so that there appeared streaks upon his skin: (TA in art. خب:) or he (a beast) became lean, or lank, or light of flesh, or slender or lank in the belly, so that his flesh became furrowed, or wrinkled: and ↓ تخدّد لَحْمُهُ his flesh became flaccid and quivering, by reason of leanness. (L.) And خدّده (tropical:) It (travel) rendered him lean and wasted: (K:) and so evilness of state or condition. (A, * TA.) 3 خادّهُ (tropical:) He opposed him, being opposed by him: (A:) or he was, or became, angered, or enraged, against him, and opposed him in his deed, or work. (K.) 5 تخدّد It (the ground) became furrowed, or cleft, by a torrent. (L in art. فصد.) — — See also 2, in two places. — — تخدّد القَوْمُ (tropical:) The people

became divided into distinct bodies, or parties. (L in the present art.) 6 تخادّا (tropical:) They opposed each other. (A, TA.) خَدٌّ, (S, Msb, K, &c.,) of the masc. gender (Lh, K) only, (Lh,) and ↓ خُدَّةٌ, with damm, (K,) but the latter is rare, (TA,) The cheek; the part extending from the circuit of the eye (المَحْجِر [in the CK المِحْجَن]) to the part where the beard grows, on either side of the face: (L, Msb, K:) or from the outer angle of each eye to the extremity of the side of the mouth: or the part bordering upon the nose, on either side: (L, K:) each of the خَدَّانِ, in the face: (S:) pl. of the former خُدُودٌ: (Msb, TA:) it has no other pl. (TA.) — — The former is also sing. of خُدُودٌ meaning (tropical:) The planks on the right and left of the دَفَّتَانِ [or two boards that lie against the camels' sides] of the [vehicles termed] هَوَادِج (As, A, TA) and غُبُط: (As, TA:) or خَدٌّ signifies the plank (صَفِيحَة) of the هَوْدَج: and the pl. is أَخِدَّةٌ, (K,) [a pl. of pauc., but] contr. to rule, (TA,) and (pl. of mult., TA) خِدَادٌ and خِدَّانٌ. (K.) — — Also (tropical:) A side, or lateral portion, of a [tract of high and rugged ground such as is termed] قُفّ. (A, TA.) — — And (tropical:) An assembly, a company, or a congregated body, (K, TA,) of men: (TA:) a rank, or class, of men: (A, L:) and a race, or generation, of men. (L.) You say, رَأَيْتُ خَدًّا مِنَ النَّاسِ (assumed tropical:) I saw a rank, or class, of men. (L.) And قَتَلْنَا, (A,) or قَتَلَهُمْ, (L,) خَدًّا فَخَدًّا, (A, L,) (tropical:) We slew, (A,) or he slew them, (L,) rank after rank, (A, L,) and class after class. (A.) And مَضَى خَدٌّ مِنَ النَّاسِ (assumed tropical:) A race, or generation, of men passed away. (L.) — A road. (IAar, K.) — — See also أُخْدُودٌ, in four places. خُدَّةٌ: see أُخْدُودٌ, in four places: — and see also خَدَدٌ. خَدٌّ: see أُخْدُودٌ. خِدَادٌ A mark made with a hot iron upon the cheek (S, A, K) of a camel. (A.) أُخْدُودٌ A furrow, trench, or channel, in the ground; (S, A, K;) as also ↓ خَدٌّ (A, K) and ↓ خُدَّةٌ: (K:) a deep trench in the ground; as also ↓ خَدٌّ: applied in the Kur [lxxxv. 4] to a deep trench into which, it being filled with fire, some believers in the true God were cast by some idolaters among whom they dwelt: (TA:) a hole, hollow, cavity, pit, or the like, dug, or excavated; (Msb;) as also ↓ خُدَّةٌ: (S:) pl. أَخَادِيدُ: (A, Msb:) the pl. of ↓ خَدٌّ is خُدُودٌ; (A;) and the pl. of ↓ خُدَّةٌ is خُدَدٌ. (TA.) — — A rivulet, or streamlet; syn. جَدْوَلٌ; (Msb;) as also ↓ خَدٌّ; (L, K;) of which the pl. [of pauc.] is أَخِدَّةٌ, contr. to rule; and of mult. خِدَادٌ and خِدَّانٌ. (L.) — — أَخَادِيدُ and ↓ خَدَدٌ [the latter probably a mistranscription for خُدَدٌ, pl. of ↓ خُدَّةٌ,] The main or middle parts, or open or obvious tracks, (شَرَك,) of a road: (L:) [because furrowed by the feet of beasts and men.] — — أَخَادِيدُ الأَرْشِيَةِ The furrows, or grooves, of wellropes, in a well; made by drawing them. (L.) — — أَخَادِيدُ السِّيَاطِ The marks of whips; (K;) the furrows made by whips upon the back. (L.) — — ضَرْبَةٌ أُخْدُودٌ, (S,) or ضَرْبَةُ أُخْدُودٍ, (so in a copy of the A,) (tropical:) A blow, or stroke, or beating, that furrows the skin. (S, A, * TA.) مِخَدٌّ Each of the tushes, or canine teeth; the two together being termed the مِخَدَّانِ. (L.) مِخَدَّةٌ [A pillow, or cushion]: so called because it is put beneath the cheek: (S, A, Msb:) pl. مَخَادُّ. (A, Msb.) — Also An iron implement with which the ground is furrowed, trenched, or cleft. (S, L.) مَخْدُودٌ A camel having the mark called خِدَاد made upon his cheek. (S, A.) مُتَخَدِّدٌ (tropical:) A man (L) lean, or emaciated; (S, L;) having little flesh. (L.) And the fem., with ة, (tropical:) A woman fat but wasted in body [so that she is furrowed, or wrinkled]. (L.) خدب 1 خَدَبَهُ, (S, K,) aor. خَدُبَ, inf. n. خَدْبٌ, (TA,) He smote him with a sword: (S, K:) or he cut him: (AZ:) or he smote him with a sword, cutting the flesh, without cutting the bone: (T, K:) or he smote him on the head, (JK, K, * TA,) and the like, (JK, TA,) with a sword. (JK.) — — خَدْبٌ signifies also The act of rending, or cutting open, the skin and the flesh together, (JK, S, TA.) with the canine tooth. (JK, TA.) — — And The act of biting. (K.) You say, خَدَبَتْهُ الحَيَّةُ The serpent bit him. (S.) — — And The act of lying, or saying what is untrue. (K.) You say, خَدَبَ He lied. (JK, S.) — — And The act of milking much. (K.) 5 تخدّب He went a middling pace. (As, K.) خَدَبٌ Stupidity; (JK;) i. q. هَوَجٌ [which means the same; or tallness combined with stupidity; &c.]: (S, K:) and [simply] tallness, or length; (S, * K, TA;) as also ↓ خُدْبَةٌ. (TA.) One says, كَانَ بِنَعَامَةَ خَدَبٌ There was, in Na'ámeh, هَوَج [i. e. stupidity, &c.]: (S, TA:) Na'ámeh being the surname of Beyhes, (TA,) who became the subject of a prov. respecting the taking of blood-revenge: (K in art. بهس:) Beyhes El-Fezáree, surnamed En-Na'ámeh, [or simply Na'ámeh,] was one of seven brothers, who were slain [in a case of blood-revenge], except himself; he being left because of his stupidity; for which he became proverbial. (TA in art. بهس.) One says also, فِى لِسَانِهِ [He is long-tongued; lit.] in his tongue is length. (S.) — — Also The act of making haste. (KL.) خَدِبٌ Cutting; or sharp: (IAar, K:) applied to a sword, and a spear-head, and a dog-tooth. (IAar.) — See also أَخْدَبُ, in three places. خُدْبَةٌ: see خَدَبٌ. وَقَعُوا فِى وَادِى خَدِبَاتٍ [They fell into the valley of Khadibát]: a prov., applied to a man who falls into perdition; or to one who misses the object of his aim, or pursuit: (As, K: *) see, respecting it, [جَدَبَات, in] art. جذب. (TA.) خَدِبٌّ An old man. (A, K.) Great, big, or bulky; (S, A, K;) applied to a man, (S,) or to an ostrich, &c.; (K;) fem. with ة, applied to a girl: (S:) great, and thick or coarse or rude [in make]: (TA:) big in the sides: (Ham p. 439:) big and strong; applied to an old man: (JK:) a man, and a camel, perfect and strong in make: (A:) a camel strong and hardy (A, K, TA) and big. (TA.) خَادِبَةٌ, (JK, TA,) or شَجَّةٌ خَادِبَةٌ, (TA,) A severe wound breaking the head. (JK, TA.) خَيْدَبٌ, (S, K,) or ↓ خَيْدَبَةٌ, (JK,) A conspicuous road: (JK, S, K:) so says Esh-Sheybánee. (S.) — — And the latter, A way of acting or conduct: so in the saying, فُلَانٌ عَلَى خَيْدَبَةٍ صَالِحَةٍ [Such a one is following a good, righteous, or just, way of acting or conduct]. (TA.) — — Opinion, judgment, or counsel: (K:) so in the saying, تَرَكْتُهُ وَخَيْدَبَتَهُ [I forsook him and his counsel]. (TA.) — — One's first, or original, affair, concern, or business: (AZ, JK, S, K:) so in the saying, أَقْبِلْ عَلَى خَيْدَبَتِكَ [Apply thyself to thy first, or thine original, affair, &c.] (AZ, JK, S.) خَيْدَبَةٌ: see the next preceding paragraph. أَخْدَبُ (S, K) and ↓ خَدِبٌ (JK) and ↓ مُتَخَدِّبٌ (S, K,) applied to a man, (JK, S,) Stupid; (JK;) characterized by هَوَج [i. e. stupidity, or tallness combined with stupidity, &c.]; (S, K;) and [simply] by tallness: (K: [in which أَخْدَبُ is said to be syn. with طَوِيلٌ:]) fem. [of the first], applied to a woman, خَدْبَآءُ: (S:) and the first, one who cannot restrain himself, by reason of stupidity: (TA:) and the same, (K,) or ↓ خَدِبٌ, (JK,) one who goes his own way, at random, or heedlessly, without any certain aim or object, or without consideration, not obeying a guide to the right course, (JK, K, TA,) by reason of ignorance, (JK,) or from boldness. (TA.) — — Also [the fem.] خَدْبَآM◌ْ, applied to any [she-] animal, That is wont to wound, and kill, and seize its prey and break its neck. (IAar.) And حَرْبَةٌ خَدْبَآءُ and ↓ خَدِبَةٌ [A dart, or javelin,] that inflicts a wide wound. (K.) And طَعْنَةٌ خَدْبَآءُ, (S,) and ضَرْبَةٌ خَدْبَآءُ, (K,) [A thrust, and a blow,] with which the جَوْف [or belly, &c.,] is assaulted: (S, K:) or the former, a wide thrust or wound with a spear or the like: and the latter, a continuous and long act of beating. (TA.) — — And دِرْعٌ خَدْبَآءُ A coat of mail that is smooth, or pliable, (لَيِّنَةٌ, JK, S, K,) and (so in the JK, but in the K " or ") wide. (JK, K.) مُتَخَدِّبٌ: see the next preceding paragraph. خدج 1 خَدَجَتْ, aor. خَدِجَ (S, Msb, K) and خَدُجَ, (K,) inf. n. خِدَاجٌ, (S, K, *) or this is a simple subst., (Msb,) She (a camel, AZ, S, Msb, K, and any cloven-hoofed or solid-hoofed animal, AZ, Msb, TA, or sometimes another female, TA) cast her young one before the completion of the days of gestation, (AZ, IKt, S, Msb, K,) to which IKoot

adds, (Msb,) even if it were completely formed; (S, Msb;) as also خَدَجَتْ وَلَدَهَا; (IKtt, Msb;) and ↓ خدّجت, inf. n. تَخْدِيجٌ: (TA:) or, as some say, she cast her young one when her pregnancy had become apparent, between the commencement of its formation and the period a little before the completion; as also ↓ اخدجت وَلَدَهَا; but see the latter verb below: (Msb:) or she (a camel) cast her young one in a defective state, before the time: or without any hair upon it: or miscarried, bringing forth merely blood: and Thábit mentions the last but one of these significations as relating to a human being: (TA:) or you say of a woman, خَدَجَتْ وَلَدَهَا and ↓ أَخْدَجَتْهُ in one and the same sense, (Aboo-Kheyreh, TA,) meaning she cast her fœtus in such a state that its form had become apparent: and خَدَجَتْ she miscarried, bringing forth merely blood: when she has brought it forth before its hair has grown, one says of her غَضَنَتْ: so says Az. (TA.) — — And خَدَجَ (tropical:) He (a man) was, or became, deficient in a limb, or member. (A.) — — See also 4, in two places. 2 خَدَّجَ see 1. 4 اخدجت She (a camel) brought forth her young one imperfectly formed, (S, Mgh, K,) even if the period of gestation were complete: (S, K:) or so اخدجت وَلَدَهَا: and the former, she brought forth her young one imperfectly formed at the completion of the period: (IKt, Msb:) or she brought forth her young one completely formed before the proper time of bringing forth. (TA.) See also 1, in two places. — — Hence, (TA,) اخدجت الشَّتْوَةُ, (IAar, S,) or الصَّيْفَةُ, (K,) (tropical:) [The winter, or the spring or summer (but more probably the former),] had little rain. (IAar, S, K, TA.) And اخدجت الزَّنْدَةُ, (T, TA,) or ↓ خَدَجَت, (TA,) (tropical:) [The lower of the two wooden instruments for producing fire] failed to emit fire. (T, TA.) And اخدج (tropical:) He rendered a man defective in a limb, or member: said of God. (A.) And (tropical:) He performed incompletely his prayer; (Es-Sara- kustee, A, Msb;) or so ↓ خَدَجَ: (Msb:) and in like manner, (i. e. the former verb,) (assumed tropical:) a salutation: (TA, from a trad.:) and (tropical:) he performed unsoundly his affair: (A, TA:) and (tropical:) he formed unsoundly his opinion. (A.) خِدْجٌ: see مُخْدَجٌ. خِدَاجٌ inf. n. of 1 in the first of the senses explained above; (S, K; *) or a simple subst. therefrom; (Msb;) or a subst. from 4 in the first of the senses explained above. (Mgh.) See also مِخْدَاجٌ. — — And hence, (Msb,) (tropical:) Defect, or deficiency. (As, A, Mgh, Msb, TA.) — — صَلَاةٌ خِدَاجٌ, (S, A, Mgh, K,) in which the latter word is an inf. n. used as an epithet, (A,) or for ذَاتُ خِدَاجٍ, (Mgh, TA,) (tropical:) Prayer incompletely performed; (S, A, Mgh, K;) as also ↓ مُخْدَجَةٌ and ↓ خَادِجَةٌ: (A:) applied in a trad. to prayer in which the Fátihah is not recited. (S, Mgh, TA.) And ↓ حَجٌّ إِخْدَاجٌ, in which [likewise] the latter word is for ذُو إِخْدَاجٍ, or is an inf. n. used as an epithet, (assumed tropical:) Pilgrimage incompletely performed. (Har p. 392.) — Also a pl. of خَدُوجٌ. (TA.) خَدُوجٌ: see خَادِجٌ: — — and see also مُخْدَجٌ. خَدِيجٌ The young one of a camel brought forth before the completion of the days [of gestation], (S, K,) even if it be completely formed; (S;) [and so, accord. to rule, ↓ مَخْدُوجٌ.] — — See also مُخْدَجٌ. — — It is applied in a trad. respecting the poor-rate to A calf one year old, or under, that still follows its mother; resembling a خَدِيج [properly so called] in the smallness of its limbs, and in its having less strength than a ثَنِّى or a رُباعِىّ. (TA.) خَادِجٌ A she-camel (or a female of another kind, TA) casting her young one before the completion of the days [of gestation], (S, A, K,) even if it be completely formed; (S, A;) as also ↓ خَدُوجٌ, of which the pl. is خُدُوجٌ and خِدَاجٌ and خَدَائِجُ: or a she-camel casting her young one in a defective state, before the time. (TA. [See 1, of which it is the act. part. n. And see also مُخْدِجٌ.]) — — [Hence,] (tropical:) A man deficient in a limb, or member. (A. [See also مُخْدَجٌ.]) صَلَاةٌ خَادِجَةٌ: see خِدَاجٌ. حَجٌّ إِخْدَاجٌ: see خِدَاجٌ. مُخْدَجٌ The young one of a camel brought forth imperfectly formed, even if the period of gestation have been completed; (IKt, S, A, K;) as also ↓ مَخْدُوجٌ (TA) and ↓ خَدِيجٌ [q. v.] (A, TA) and ↓ خَدُوجٌ and ↓ خِدْجٌ: (TA:) or brought forth completely formed before the proper time of bringing forth. (TA.) — — (tropical:) A man made deficient in a limb, or member: (A:) or defective in make. (TA, from a trad. [See also خَادِجٌ.]) And مُخْدَجُ اليَدِ (tropical:) A man deficient in the arm, or hand. (S, A, Mgh, K.) صَلَاةٌ مُخْدَجَةٌ: see خِدَاجٌ. مُخْدِجٌ (S, A, K,) and مُخْدِجَةٌ (TA) A she-camel bringing forth her young one imperfectly formed, even if the period of gestation be complete: (S, A, K, TA:) or bringing forth her young one completely formed before the proper time of bringing forth. (TA. [See also خَادِجٌ.]) مِخْدَاجٌ and ↓ ذَاتُ خِدَاجٍ [A she-camel that usually casts her young before the completion of the days of gestation, even if completely formed: (see 1:) or] a she-camel that usually brings forth her young imperfectly formed, (A, TA,) even if at the proper time, (A,) or before the proper time: (TA:) or that usually brings forth her young completely formed before the proper time of bringing forth. (TA.) مَخْدُوجٌ: see خَدِيجٌ: and see also مُخْدَجٌ. خدر 1 خَدَرَ and خَدِرَ, as intrans. vs.: see 4, in six places: — and for the former, as a trans. v.: see 2, in two places. — خَدِرَ, aor. خَدَرَ, inf. n. خَدَرٌ, said of a limb, (Msb, K,) and of the body, (TA,) and خَدِرَتْ, inf. n. as above, said of the leg or foot, (S, A,) and of the arm or hand, (TA,) It was, or became, benumbed, or torpid, or affected by a languidness, or laxity, (S, Msb, K,) or by a heaviness, (IAar,) and an impotence of exercising motion, (IAar, Msb,) or by a contraction of the sinews; (TA;) said of the leg or foot [&c.], it became asleep. (TA in art. بسر.) — — Also خَدِرَ, inf. n. as above, (assumed tropical:) He became languid from drinking wine or medicine. (TA: but only the inf. n. of the v. in this sense is there mentioned.) And (assumed tropical:) He was, or became, lazy, or slothful, and languid. (K, * TA: but in this instance, also, only the inf. n. is mentioned.) And خَدِرَتْ عِظَامُهُ (S, A) (tropical:) His bones became feeble. (A.) And خَدِرَتْ عَيْنُهُ, (A,) inf. n. as above, (K,) (tropical:) His eye became languid: (K, TA:) or became heavy, (A, K,) by reason of rubbing, (A,) or from a mote in it. (A, K.) — — And خَدِرَ, (TA,) inf. n. as above, (K, TA,) said of the day, (TA,) (assumed tropical:) It became intensely hot: — — and (assumed tropical:) intensely cold: (K, TA: [see also the part. n. خَدِرٌ:]) — — and (tropical:) it was, or became, calm; without wind, and without a breeze. (A, TA.) 2 خدّر, (A, Msb,) inf. n. تَخْدِيرٌ; (K;) and ↓ اخدر, (A, Msb,) inf. n. إِخْدَارٌ; (K;) and ↓ خَدَرَ, (Msb,) inf. n. خَدْرٌ; (K;) He, (Msb,) or they, namely, her family, (A, Msb,) made a girl to keep herself behind, or within, the curtain; (A, Msb, K;) and kept her from menial employments and from going out to accomplish her wants. (Msb.) — — [Hence,] خَدَّرَتْ (assumed tropical:) She (a gazelle) concealed her young one in a covert of trees or the like, or in a hollow. (TA.) And ↓ اخدر (tropical:) It (a lurking-place) concealed a lion; (K, TA;) [as also ↓ خَدَرَ: (see مَخْدُورٌ:)] and (assumed tropical:) it (anything) prevented a thing from being seen. (TA.) — — [And hence,] خدّر (assumed tropical:) It (rain) confined people in their houses or tents. (TA.) And ↓ اخدر (assumed tropical:) It (night) confined, detained, or withheld, a person. (TA.) — See also 4, where it is app. a mistranscription for تخدّر. — خدّر (A) and ↓ اخدر (K) also signify It made a limb, (K,) and the body, (TA,) and a leg or foot, (A,) and an arm or a hand, (TA,) to become خَدِر, i. e. benumbed, &c. (A, K, TA. [See خَدِرَ.]) You say, خَدَّرَتْهُ المَقَاعِدُ, meaning Long sitting [lit. the sitting-places] made his legs, or feet, to be in that state. (A, TA.) 3 خَادَرَنِى [He acted covertly with me]. (A, TA. [In both, يُخَادِرُنِى is coupled with يُسَاتِرُنِى.]) 4 أَخْدَرَتْ She (a girl) kept herself behind, or within, the curtain; (Es-Sarakustee, Msb;) as also ↓ تخدّرت, (A, TA,) and ↓ اختدرت, and ↓ خَدَرَتْ فِى خِدْرِهَا. (TA.) — — [Hence,] ↓ تخدّر [in the CK ↓ خدّر (app. a

mistranscription)] and ↓ اختدر (assumed tropical:) He concealed, or hid, himself; (K, TA;) as also ↓ خَدِرَ, like فَرِحَ [in measure]: (TA:) whence the saying, القَارَةُ بِالسَّرَابِ ↓ اِخْتَدَرَتِ, i. e. [The small isolated mountain, or the like,] became concealed by the mirage. (TA.) [Hence also,] اخدر (tropical:) He (a lion) kept himself in his lurking-place; (S, A, K;) as also ↓ خَدِرَ and ↓ خَدَرَ, (TA,) or خَدَرَ فِى عَرِينِهِ. (A, TA.) And (assumed tropical:) It (a bird) remained in its nest. (S.) And (assumed tropical:) He (a man) remained, stayed, or abode; (S, K;) بِمَكَانٍ in a place; as also ↓ خَدَرَ, inf. n. خَدْرٌ; (K;) and فِى أَهْلِهِ among his family. (S.) And ↓ خَدَرَ, (S,) inf. n. خَدْرٌ (K,) (assumed tropical:) He (a gazelle) remained behind the herd; not going with it: (S, K:) and he (a beast) remained behind; not overtaking, or coming up with, the others. (TA.) And اخدروا (assumed tropical:) They entered upon night [and so became concealed from view]. (TA.) And (assumed tropical:) They entered upon a day of rain, and of clouds or mist, and of wind: (K:) or rain came upon them. (S.) — اخدر as a trans. v.: see 2, in four places. 5 تَخَدَّرَ see 4, in two places. 8 إِخْتَدَرَ see 4, in three places. خِدْرٌ A curtain (S, A, Msb, K) that is extended for a girl in a part of a house, or chamber, or tent; as also ↓ أُخْدُورٌ: (K:) and hence, (M,) any chamber, or house, or tent, or the like, that conceals a person: (M, K:) or a chamber, or house, or tent, in which is a woman; not otherwise: (Msb:) pl. [of mult.] خُدُورٌ (A, Msb, K) and [of pauc.] أَخْدَارٌ, and pl. pl. [i. e. pl. of the latter of these two, or pl. of أُخْدُورٌ,] أَخَادِيرُ. (K.) — — [And hence, A vehicle composed of] pieces of wood set up over the saddle (قَتَب) of the camel, and curtained with a piece of cloth; (K;) i. e. a هَوْدَج. (TA.) — — [Hence also,] (tropical:) The lurking-place of a lion. (S, K, TA.) — — See also what next follows. خَدَرٌ: inf. n. of خَدِرَ [q. v.]. (Msb, K.) — Also, and ↓ خِدْرٌ, (assumed tropical:) The darkness of night: (K:) or darkness absolutely; as also ↓ خُدْرَةٌ: (TA:) or this last signifies intense darkness: (K TA:) or, accord. to some, the night consists of five divisions, سُدْفَةٌ and سُتْفَةٌ and هَجْمَةٌ and يَعْفُورٌ and خُدْرَةٌ; so that this last signifies the last [of five divisions] of the night: or, accord. to Kr, the division next before this is called هَزِيعٌ. (TA.) — — (assumed tropical:) A dark place: (K:) or a dark, and low or depressed, place. (Ham p. 234.) — — See also خُدَارِىٌّ. — — (assumed tropical:) Rain: (S, K:) or clouds, or mist, and rain. (ISk.) — See also خُدْرَةٌ. خَدَرٌ: see خُدَارِىٌّ. خَدِرٌ, applied to a limb, Affected with خَدَر, or numbness, &c. (K.) — — [Hence,] عَيْنٌ خَدِرَةٌ and ↓ خَدْرَآءُ (tropical:) An eye in a languid state: or heavy, by reason of rubbing, or from a mote in it. (TA.) And يَعْفُورٌ خَدِرٌ (tropical:) [A gazelle, or young gazelle, &c., with languid eyes,] as though drowsy, (S, A,) by reason of the motionless state of its eye, and its weakness. (A.) — — يَوْمٌ خَدِرٌ (assumed tropical:) A day intensely hot: (Lth:) — — and [intensely cold: (see خَدِرَ:) or] cold and damp: (TA:) or damp: (S:) or rainy, and cloudy or misty: (Az:) and لَيْلَةٌ خَدِرَةٌ (assumed tropical:) A night cold and damp: (TA:) or damp. (S.) — — See also خُدَارِىٌّ. خَدْرَةٌ (assumed tropical:) A rain. (TA.) خُدْرَةٌ [i. q. ↓ خَدَرٌ (inf. n. of خَدِرَ) as meaning Numbness, &c., or] heaviness of a leg, and inability thereof to walk. (IAar.) — — See also خَدَرٌ. خُدْرِىٌّ (assumed tropical:) A black ass: (K:) as though a rel. n. from خُدْرَةُ اللَّيْلِ [The darkness, or intense darkness, of night]. (TA. [See also خُدَارِىٌّ.]) خَدُورٌ: see خَادِرٌ, in two places. خُدَارِىٌّ (tropical:) A dark night; (S, A, K;) as also ↓ أَخْدَرُ (K) and ↓ مُخْدِرٌ (A) and ↓ خَدِرٌ and ↓ خَدَرٌ and ↓ خُدْرٌ. (K.) (assumed tropical:) A black cloud. (S.) (assumed tropical:) A camel intensely black: (S, K:) fem. with ة. (S. [See also خُدْرِىٌّ.]) (tropical:) Black hair. (A.) And خُدَارِيَّةُ الشَّعَرِ (tropical:) A black-haired girl. (A.) — — خُدَارِيَّةٌ also signifies (assumed tropical:) An eagle; (S, K;) because of its colour; (S;) i. e. its intense blackness. (IB.) In the following verse, كَأَنَّ عُقَابًا خُدَارِيَّةً تُنَشِّرُ فِى الجَوِّ مِنْهَا جَنَاحَا [which may be rendered, As though a black eagle spread in the sky its wing], Th says that the poet may mean, by عُقَابًا, the bird [so called], or a banner, or garments of the kind called أَبْرَاد, which they spread over them. (TA.) خَادِرٌ (S, A, K) and ↓ مُخْدِرٌ (A, TA) [originally Keeping behind, or within, the خِدْر, or curtain. — — And hence,] (tropical:) A lion keeping, or abiding, in his lurking-place: (A, * K, * TA:) or entering into it. (S, TA.) And the former, and ↓ خَدُورٌ, (assumed tropical:) A gazelle remaining behind the herd; not going with it: and (assumed tropical:) a beast that remains behind; not overtaking, or coming up with, the others: and ↓ خَدُورٌ likewise signifies (assumed tropical:) a camel that is in the rear of the other camels; that remains behind them, and when it sees them go on, goes on with them. (TA.) — خَادِرٌ signifies also (assumed tropical:) Languid, and lazy, or slothful. (S.) — — And (tropical:) A gazelle having feeble bones. (TA.) أَخْدَرُ: [fem. خَدْرَآءُ:] see خُدَارِىٌّ. — عَيْنٌ خَدْرَآءُ: see خَدِرٌ. — بَنَاتُ الأَخْدَرِ: see what next follows. أَخْدَرِىٌّ A wild ass: (S, K:) so called from a certain stallion named الأَخْدَرُ: (TA:) some say, (TA,) this was a horse, (A, TA,) belonging to Ardasheer, that became wild: (A:) and some say that he was an ass: or so called in relation to El-'Irák, but ISd says, I know not how this is: (TA:) the pl. is أَخْدَرِيَّاتٌ; (A;) and ↓ بَنَاتُ الأَخْدَرِ is used as a pl.; (TA;) and [in like manner] بنات الأَخْدَرِىّ means the [wild] she-asses. (TA in art. بنى.) — — الأَخْدَرِيَّةُ A certain race of horses: so called from a stallion named أَخْدَرُ. (K.) أُخْدُورٌ: see خِدْرٌ. مُخْدَرٌ and مُخْدَرَةٌ: see مُخَدَّرَةٌ. مُخْدِرٌ: see خَادِرٌ: — — and مُخَدَّرَةٌ: — and see also خُدَارِىٌّ. مُخَدَّرَةٌ (S, A, K) and ↓ مُخْدَرَةٌ and ↓ مَخْدُورَةٌ (K) A girl kept behind, or within, the curtain. (S, A, K.) — — And مُخَدَّرٌ (TA) and ↓ مَخْدُورٌ (A, TA) A curtained [vehicle of the kind called] هَوْدَج. (A, TA.) — — [And hence,] ↓ مَخْدُورٌ and ↓ مُخْدَرٌ (in some copies of the K and in the TA مُخْدَرٌ and ↓ مُخْدِرٌ) (tropical:) A lion concealed in his lurking-place. (K, TA.) مَخْدُورٌ and مَخْدُورَةٌ: see what next precedes, in three places. خدش 1 خَدَشَهُ, (Az, S, A, &c.,) aor. خَدْشٌ, (S, Msb, K,) inf. n. خَدْشٌ, (Mgh, Msb,) He scratched him, or it, (namely, the face, Az, S, Mgh,) with the nails, so as to cause bleeding or not; (Az, S, * Mgh, TA;) i. q. خَمَشَهُ: (Az, A, K, TA:) he wounded him in the outer skin, so as to make it bleed or not: (Msb:) he lacerated it, namely, the skin, (A, K,) little or much: or tore off its surface with a stick or the like. (K.) You say, خَدَشَتْ وَجْهَهَا عِنْدَ المُصِيبَةِ She scratched her face with her nails in the upper parts of what appeared thereof, so as to make it bleed or not, on the occasion of affliction. (Az. TA.) 2 خَدّشهُ, (S, TA,) inf. n. تَخْدِيشٌ, (A, TA,) [meaning He scratched him, or it, (namely, the face,) with the nails, vehemently, or much,] is with teshdeed to denote intensiveness, or muchness. (S, TA.) — — [Hence,] وَقَعَ فِى الأَرْضِ تَخْدِيشٌ (tropical:) A little rain [such as scratched the ground in many places] fell upon the land. (A, TA.) 3 خَادَشْتُ الرَّجُلَ, inf. n. مُخَادَشَةٌ and خِدَاشٌ, I scratched the man's face with my nails, he scratching my face in like manner. (TA.) خَدْشٌ, an inf. n. used as a subst., (Mgh, Msb,) The mark made by scratching with the nails, (Mgh, Msb, * K, *) whether it cause bleeding or not: (Mgh:) pl. خُدُوشٌ, (S, A, Mgh, Msb, K,) which is syn. with كُدُوحٌ. (S, TA.) بِقَلْبِهِ خَدْشَةٌ (tropical:) In his heart is somewhat of hurt. (A, TA.) خدع 1 خَدَعَهُ, (TA,) [aor. خَدَعَ,] inf. n. خَدْعٌ, (Bd in ii. 8,) He hid it, or concealed it; (TA;) as also ↓ اخدعه, (Msb, TA,) inf. n. إِخْدَاعٌ. (TA.) — — [And hence, app.,] (Lh, K,) inf. n. as above, (Lh,) (tropical:) He doubled it, or folded it, one part upon another; namely, a garment, or piece of cloth. (Lh, K, TA.) — — [And hence, also, accord. to some,] خَدَعَهُ, aor. خَدَعَ, inf. n. خَدْعٌ (S, Mgh, Msb, K) and خِدْعٌ, (AZ, S, K,) or the latter is a simple subst., (Msb,

TA,) and خَدِيعَةٌ, (TA,) or this [also] is a simple subst., (Msb, TA,) like خِدَاعٌ, [which is also an inf. n. of 3,] and like خُدْعَةٌ, (TA,) He deceived, deluded, beguiled, circumvented, or outwitted, him; syn. خَتَلَهُ; (S, Mgh, K;) and desired to do to him a foul, an abominable, or an evil, action, without his knowing whence it proceeded: (S, K:) or he dissembled [or acted deceitfully] with him; pretended to him the contrary of what he concealed: (TA:) or he made him to resign, or relinquish, the object that he had in view, by pretending to him something the contrary of what he concealed: (Er-Rághib, B:) and ↓ خادعهُ, (S, TA,) inf. n. مُخَادَعَةٌ (S) [and خِدَاعٌ], signifies the same; (S, * TA;) as also ↓ اختدعهُ; and ↓ تخدّعهُ; and ↓ خدّعهُ, inf. n. تَخْدِيعٌ: (TA:) or this last signifies he deceived him, deluded him, beguiled him, circumvented him, or outwitted him, much: (KL:) [and of another of these verbs we find the following various explanations:] ↓ خادعهُ is syn. with كَايَدَهُ [which has the first of the meanings assigned in this sentence to خَدَعَهُ; or signifies he practised with him mutual deceit, delusion, guile, or circumvention; he deceived him, &c., being deceived, &c., by him; and this latter meaning, if not each meaning, may be intended here by كايده; for Bd says, (in ii. 8,) that مُخَادَعَة is between two]: (TA:) or it signifies he strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him; (AAF, L;) [agreeably with what is said by Kemál Páshá Zádeh, (as I find in a marginal note in a copy of the MS, and also in the Kull p. 178,) that one says of a man خادع when he has not attained his desire, and خَدَعَ when he has attained his desire;] for many a verb of the measure فَاعَلَ relates to one only; as in the instances of عَاقَبْتُ اللِّصَّ and طَارَقْتُ النَّعْلَ: (L:) or it signifies, [like خَدَعَهُ,] he pretended to him something different from that which was in his mind. (K.) It is said in the Kur [ii. 8], يُخَادِعُونَ ↓ اللّٰهَ وَالَّذِينَ آمَنُوا, (TA,) meaning They pretend, to God and to those who have believed, something different from that which is in their minds, by concealing unbelief and pretending belief; for when they do thus to the believers, they do thus to God: (K:) and again, [in iv. 141], يُخَادِعُونَ ↓ اللّٰهَ وَهُوَ خَادِعُهُمْ [They strive, endeavour, or desire, to deceive God, or] they think that they deceive God, but He is [their deceiver, i. e.,] the requiter, to them, of their خِدَاع [or deceit, &c.]: (TA:) or the meaning is [they deceive] the friends of God: (S:) and [agreeably with this last rendering, and that given in the K,] Aboo-Hayáh reads, in the former passage, يَخْدَعُونَ اللّٰهَ: (TA:) [which passage continues thus:] وَمَا يُخَادِعُونَ ↓ إِلَّا أَنْفُسَهُمْ [but they do not deceive any save themselves]; i. e., the re- sult of their خِدَاع [or deceit] does not befall any save themselves: (K:) here, again, Aboo-Hayáh reads يَخْدَعُونَ: (TA:) Muärrik reads ↓ وَمَا يَخَدِّعُونَ, meaning يَخْتَدِعُونَ. (K.) Accord. to IAar, الخَدْعُ signifies مَنْعُ الحَقِّ [meaning The preventing from discovering, or accepting, the truth]. (L.) [" He deceived him," or the like, seems to be generally regarded as the primary signification of خَدَعَهُ, for it occupies the first place in all the lexicons to which I have access: but Bd says (in ii. 8) that this meaning is from خَدَعَ said of the ضَبّ, and that the primary signification of خَدْعٌ is the act of " concealing: " the action of the ضبّ, however, as will appear in what follows, implies, and originates from, a desire of deceit; and so, often, does the act of concealing.] — — [Hence, app.,] خَدَعْتُهُ I gained the mastery over him. (TA.) — — خَدَعَ, (Lth, TA, &c.,) aor. خَدَعَ, inf. n. خَدْعٌ, (TA,) said of a [lizard of the kind called] ضَبّ, [as though meaning either خَدَعَ المُحْتَرِشَ It deceived the hunter, or خَدَعَ نَفْسَهُ it concealed itself,] signifies it entered into its hole; (Lth;) as also خَدَعَ فِى حُجْرِهِ: (S, K:) or it scented a man, and therefore entered its hole, in order that it might not be caught; as also ↓ انخدع: (TA:) or it entered into its hole in a tortuous manner: and in like manner, a gazelle into its covert: but mostly said of a ضبّ: (Abu-l-'Omeythil:) also said of other things: (Lth:) of a fox, meaning he took to going to the right and left, deceitfully, or guilefully: and of a man, meaning he hid himself from another: and he assumed a disposition not his own. (TA.) [See also خِدَاعٌ, below.] — — Hence, i. e. from خَدَعَ said of the ضبّ, (A, TA,) خَدَعَتْ عَيْنُ الشَّمْسِ (tropical:) The disc of the sun set; (A, K, TA;) like خَضَعَتْ. (TA in art. خضع.) — — [And] خَدَعَتْ عَيْنُهُ (tropical:) His eye sank, or became depressed, in his head. (Lh, K, TA.) [Also meaning (assumed tropical:) His eye did not sleep: for] خَدَعَتِ العَيْنُ signifies (assumed tropical:) the eye did not sleep. (TA.) — — [Hence also, as indicated in the S,] مَا خَدَعَتْ فِى عَيْنِى نَعْسَةٌ (assumed tropical:) [A slumber did not enter my eye]: (S:) or مَا خَدَعَتْ بِعَيْنِهِ نَعْسَةٌ, (so in the L,) or خَدْعَةٌ, i. e. نَعْسَةٌ, (so in the TA,) meaning (tropical:) a slumber did not pass by his eye. (L, TA.) [And from the same source have originated several other tropical significations, of which exs. here follow.] — — خَدَعَتِ الأُمُورِ (tropical:) The affairs varied in their state; or were, or became, variable. (Ibn-'Abbád, K.) — — خَدَعَتِ السُّوقُ, (S, K,) inf. n. خَدْعٌ, (TA,) (tropical:) [The market varied in its state; at one time being brisk, and at another time dull, in respect of traffic: (see خَادِعٌ, below:) or] the market became dull in respect of traffic; (S, K;) as also ↓ انخدعت; (Lh, TA;) or انخدع: (K: [but سوق is generally fem.:]) and, as some say, it became brisk in respect of traffic: thus it appears to have two contr. significations: (TA:) and خَدَعَ السِّعْرُ (tropical:) The price became high, or dear. (TA.) — — Said of a man, خَدَعَ also signifies (tropical:) His wealth, (K, TA,) and the like, (TA,) became small in amount, or little. (K, TA.) — — Said of a time, inf. n. خَدْعٌ, (tropical:) Its rain became little: (TA:) and of rain, (tropical:) It became little. (K, TA.) — — Said of spittle, or saliva, (tropical:) It dried: (S, K, TA:) or it became little, and dried, in the mouth: (A, TA.) or it became deficient; and when it becomes deficient, it becomes thick; and when it becomes thick, it becomes stinking: (TA:) or it became corrupt: (IAar, TA:) and in like manner, said of a thing, it became corrupt, or bad. (TA.) [See also خَادِعٌ, below.] — — Said of a generous man, (K,) (tropical:) He refrained [from giving], (S, L, K,) and refused. (L.) You say, كَانَ فُلَانٌ يُعْطِى ثُمَّ خَدَعَ (tropical:) [Such a one used to give; then he refrained, and refused]. (S.) — خَدَعَهُ aor. خَدَعَ, inf. n. خَدْعٌ, He cut, or severed, his [vein called the] أَخْدَع. (TA.) 2 خدّعهُ, inf. n. تَخْدِيعٌ: see 1, third sentence. — — خُدِّعَ He was deceived, deluded, beguiled, circumvented, or outwitted, repeatedly, so that he became experienced: or he was deceived, &c., in war, time after time, so that he became skilful: or he became experienced in affairs: or he became experienced in affairs, sound in judgment, cunning, and guileful. (TA.) 3 خادعهُ, inf. n. مُخَادَعَةٌ and خِدَاعٌ: see 1, in five places. — — مُخَادَعَةُ العَيْنِ means The causing the eye to doubt respecting that which it sees. (Ham p. 541.) — — خادع المَجْدَ, (As, K, *) or الحَمْدَ, (AA,) a phrase used by Er-Rá'ee, (TA,) He forsook, or relinquished, (As, AA, K,) glory, (As,) or praise, not being worthy of it. (AA.) 4 اخدعهُ: see 1, first signification. — He incited him to deceive, delude, beguile, circumvent, or outwit; or to desire to do to another a foul, an abominable, or an evil, action, without the latter's knowing whence it proceeded; or to pretend to another something different from that which was in his mind. (K.) In the Kur ii. 8, quoted above, Yahyà Ibn-Yaamar reads, وَمَا يُخْدِعُونَ. (TA.) 5 تخدّع He constrained himself to deceive, delude, beguile, circumvent, outwit, or the like. (K, * TA.) — تخدّعهُ: see 1, third sentence. 6 تخادعوا They deceived, deluded, beguiled, circumvented, or outwitted, one another; or practised deceit, guile, circumvention, or the like, one to another. (TA.) — — تخادع He pretended deceit, delusion, guile, or circumvention, (S, * P S,) on his part: (S:) or he pretended to be deceived, deluded, beguiled, circumvented, or outwitted, not being so; (K, TA;) as also ↓ انخدع. (TA.) 7 انخدع quasi-pass.

of خَدَعْتُهُ [i. e. He became deceived, deluded, beguiled, circumvented, or outwitted]: (S, Msb, TA:) or he was content to be deceived, deluded, beguiled, circumvented, or outwitted. (Lth, K.) — — See also 6. — See also 1, latter half, in two places. 8 اختدعهُ; and يَخَدِّعُونَ, for يَخْتَدِعُونَ: see 1, in the former half of the paragraph, in two places. خِدْعٌ: see خَدِيعَةٌ. خَدِعٌ: see خَادِعٌ, in two places. خَدْعَةٌ A single act of deceit, delusion, guile, circumvention, or outwitting. (Mgh.) It is said in a trad., (Mgh, TA,) الحَرْبُ خَدْعَةٌ, and ↓ خُدْعَةٌ, (S, Mgh, Msb, K,) and ↓ خِدْعَةٌ, (K,) and ↓ خُدَعَةٌ, (AZ, Ks, S, Mgh, K,) accord. to different relaters; (Th, Mgh, K;) the first being the most chaste, (S, Mgh, Msb,) said to be the form used by Mo- hammad; (Th, Mgh, Msb;) the second ascribed by El-Khattábee to the vulgar; (TA;) the last the best in point of meaning: (Mgh:) i. e., accord. to the first reading, (Mgh,) War is finished by a single act of deceit, &c.; (Mgh, O, K;) accord. to the second, war is a thing by which one is deceived; (Mgh, Msb;) or war is deceived; for when one of the two parties deceives the other, it is as though the war itself were deceived; (IAth, TA;) [accord. to the third, war is a mode, or manner, of deceiving;] and accord. to the fourth, war is a deceiver of those engaged in it (IAth, Mgh, TA) by the frequent deceits which occur therein. (Mgh.) — (tropical:) A slumber. (TA.) خُدْعَةٌ A thing by which, or with which, one deceives, deludes, beguiles, circumvents, or outwits; (Mgh, Msb;) like as لُعْبَةٌ signifies " a thing with which one plays. " (Msb.) See خَدْعَةٌ. — — One whom people deceive, delude, beguile, circumvent, or outwit, (S, K,) much; (K;) like as لُعْنَةٌ signifies one " who is much cursed. " (TA.) [See, again, خَدْعَةٌ. The comparison of خُدْعَةٌ in one sense with لُعْبَةٌ, and in another sense with لُعْنَةٌ, suggests that one of the explanations above may perhaps be founded upon a mistranscription. On فُعْلَةٌ as the measure of a word having the sense of a pass. part. n., see a remark of IB voce لَقَطٌ.] — — See also خَدِيعَةٌ. خِدْعَةٌ [A mode, or manner, of deceiving, deluding, beguiling, circumventing, or outwitting]: see خَدْعَةٌ. خُدَعَةٌ: see خَادِعٌ, in three places: — — and see also خَدْعَةٌ. خِدَاعٌ: see خَدِيعَةٌ; [and see also 3.] — — خِدَاعُ الضَّبِّ signifies The procedure of the [lizard called] ضبّ when it is attacked by a serpent, or hunted by a man feeling the head of its hole in order that it may imagine him to be a serpent: if the ضب be experienced, it puts forth its tail to half the length of the hole, and if it feel a serpent, it strikes it, and cuts it in halves; and if it be a hunter, it does not suffer him to lay hold upon its tail, and so it escapes, for the hunter does not dare to put his hand into its hole, because it may not be free from a scorpion, of which he fears the sting, as a strong friendship subsists between the ضب and the scorpion, and the former makes use of the latter to defend itself from the hunter: or, as some say, it signifies its concealing itself, and remaining long in its hole, and seldom appearing, and being very cautious. (O, TA.) خَدُوعٌ: see خَادِعٌ, in three places. — — Also (assumed tropical:) A she-camel that yields milk abundantly at one time, and withholds it at another. (K.) خَدِيعَةٌ Deceit, delusion, guile, circumvention, or outwitting; and a desire to do to another a foul, an abominable, or an evil, action, without the latter's knowing whence it proceeds; (S, K;) a subst. from خَدَعَهُ; (S, Msb, K;) as also ↓ خِدْعٌ, (Msb, TA,) or this is an inf. n.; (AZ, S, K;) and ↓ خُدْعَةٌ; (TA;) and ↓ خِدَاعٌ; (TA;) which [is also an inf. n. of خَادَعَهُ, and] originally signifies concealment: (Ham p. 541:) [and hence as above: and] also signifies prevention (مَنْعٌ); and art, artifice, cunning, or skill, in the management of affairs; (IAar, Sgh, K;) or a making another to resign, or relinquish, the object that he has in view, by pretending to him something the contrary of what he conceals. (Er-Rághib, B.) خَدَّاعٌ; and its fem, with ة: see the next paragraph, in two places. خَادِعٌ [Deceiving, deluding, beguiling, circumventing, outwitting, or the like;] act. part. n. of خَدَعَهُ; as also ↓ خَدُوعٌ; (Msb;) or [rather] this latter is an intensive epithet, signifying one who deceives, &c., much, or often; or very deceitful, &c.; or a great deceiver, &c.; (Mgh, K;) and ↓ خَدَّاعٌ, (Msb, TA,) and ↓ خَدِعٌ, and ↓ خَيْدَعٌ; (TA;) [but these three are also intensive epithets, like خَدُوعٌ;] and ↓ خُدَعَةٌ signifies one who deceives, &c., other men; (S;) or [rather] this last is syn. with خَدُوعٌ as explained above, (K,) or خَدَّاعٌ: (Mgh:) [the pl. of خَادِعَةٌ, fem. of خَادِعٌ, is خَوَادِعُ:] and the pl. of ↓ خَدُوعٌ is خُدُعٌ. (Mgh.) — — [Hence,] ضَبٌّ خادِعٌ A [lizard of the kind called] ضبّ that deceives, beguiles, or circumvents; (Z, TA;) as also ↓ خَدِعٌ. (S, K.) — — And دَهْرٌ خَادِعٌ and ↓ خُدَعَةٌ (assumed tropical:) [Deceiving, or varying, and very deceitful, or very variable, fortune, or time]. (TA.) [Whence, or] because of its variableness, (TA,) ↓ الخُدَعَةُ is (tropical:) a name for Fortune, or time. (K, TA.) — — And فُلَانٌ خَادِعُ الرَّأْيِ (tropical:) Such a one remains not steadily in one opinion. (TA.) — — And خُلُقٌ خَادِعٌ (tropical:) A varying, or variable, disposition. (S, K, TA.) — — And سُوقٌ خَادِعَةٌ (tropical:) A market varying, or variable, in its state; (S, A, O, K;) at one time being brisk, and at another time dull, in respect of traffic: (A, TA:) or a market dull in respect of traffic: or a market in which one cannot obtain a thing because of its dearness. (TA.) خَادِعٌ also signifies (tropical:) Anything unsaleable, or difficult of sale, and in little demand. (TA.) And accord. to Fr, the Benoo-Asad use the epithet ↓ مُخَادِعٌ [perhaps a mistake for خَادِعٌ] in the sense of (tropical:) High, or dear, applied to a price. (TA.) — — And طَرِيقٌ خَادِعٌ (tropical:) A road that appears at one time and disappears at another; as also ↓ خَدُوعٌ: (K:) a road which one does not know: (TA:) a road deviating from the right course; (TA;) as also ↓ خَيْدَعٌ; (S, K, TA;) which one does not know. (S, TA.) And مَآءٌ خَادِعٌ (tropical:) A water to which one does not know the way. (TA.) — — [Hence also,] سِنُونَ خَوَادِعُ (tropical:) Years in which is little good; bad years: (Sh, TA:) and سِنُونَ ↓ خَدَّاعَةٌ (tropical:) (tropical:) years in which is little increase: (S, K, TA:) from خَدَعَ said of rain, or of spittle; and therefore doubly tropical: (TA:) or, as some say, years in which is much rain, and in which the produce is little. (Sgh.) خَادِعٌ also signifies (assumed tropical:) Corrupt, or bad; applied to food and other things. (TA.) And you say, دِينَارٌ خَادِعٌ (assumed tropical:) A deficient, or defective, deenár. (S.) And رَجُلٌ خَادِعٌ (tropical:) A man who brings evil upon others. (TA.) خَيْدَعٌ: see خَادِعٌ, first sentence. [Hence,] (tropical:) A wolf that acts deceitfully, or mischievously; or that practises artifice. (Z, Sgh, K. [In the CK, المُخْتَالُ is erroneously put for المُحْتَالُ.]) — — Also A person in whose love, or affection, no confidence is placed. (K.) — — And hence, (TA,) الخَيْدَعُ is also applied to (tropical:) The mirage; (S, K, TA;) accord. to some. (S.) You say, غَرَّهُمُ الخَيْدَعُ (tropical:) The mirage deceived them. (TA.) — — [For the same reason,] it is also applied to (assumed tropical:) The cat. (IB.) — — And from the former of the last two meanings is derived the phrase (TA) غُولٌ خَيْدَعٌ (S, K, TA) (tropical:) (tropical:) A very deceitful, or guileful, ghool; (K, TA;) so that it is doubly tropical. (TA.) — — طَرِيقٌ خَيْدَعٌ: see خَادِعٌ; in the latter part of the paragraph. خَادِعَةٌ fem. of خَادِعٌ [q. v.]. — — Also A small door in a large door. (Ibn-'Abbád, K.) — — See also مُخْدَعٌ. أَخْدَعُ [More, and most, deceitful, deluding, guileful, outwitting, or the like]. [Hence,] أَخْدَعُ مِنْ ضَبٍّ [More deceitful, or guileful, than a dabb]; a prov.; (S, K;) applied to a person over whom one has not power, by reason of deceit, or guile. (IAar.) They said also, إِنَّكَ لَأَخْدَعُ مِنْ ضَبٍّ حَرَشْتَهُ [Verily thou art more deceitful, or guileful, than a dabb

that I have hunted]. (AZ, AAF, O.) [See خِدَاعٌ.] — الأَخْدَعُ [app. Each of the two branches of the occipital artery which are distributed upon the occiput;] a certain vein, (S, K,) one of a pair of veins, called the أَخْدَعَانِ, (S, Mgh, Msb,) in the cupping-place (Mgh, Msb) of the neck, (Mgh,) or in the place [of the application] of the two cupping-instruments; being a branch from the وَرِيد [or carotid artery]; (S, K;) sometimes the scarification [for cupping] happens to be upon one of them, and the patient consequently is exhausted by loss of blood: (S:) the اخدعان are two concealed veins in the place of the cupping of the neck: Lh says, they are two veins in the neck: some say that they are the وَدَجَانِ, q. v.: (TA:) the pl. is أَخَادِعُ. (K.) — — فُلَانٌ شَدِيدُ الأَخْدَعِ means Such a one is strong in the place of the اخدع. (As, S, O.) — — It also means (assumed tropical:) [Such a one is] a person who resists; unyielding; uncomplying. (TA.) And لَيِّنُ الأَخْدَعِ (assumed tropical:) One who does not resist; yielding; complying. (TA.) — — You say also, لَوَى فُلَانٌ أَخْدَعَهُ (tropical:) Such a one turned away, or aside, and behaved proudly, or haughtily. (TA.) And سَوَّى أَخْدَعَهُ (tropical:) He relinquished pride, or haughtiness. (TA.) And to him who is proud, one says, لَأُقِيمَنَّ أَخْدَعَيْكَ, meaning (assumed tropical:) I will assuredly dispel thy pride. (Ham p. 432.) مَخْدَعٌ: see what next follows. مُخْدَعٌ and ↓ مِخْدَعٌ (Fr, Yaakoob, S, Msb, K) and ↓ مَخْدَعٌ; (Msb, TA;) the first of which is the original form, the second being adopted because the first was found to be difficult of utterance; (Fr, Yaakoob, S;) and the first is the only proper subst. of the measure مُفْعَلٌ; other words of that measure being epithets; (Sb;) A closet, or small chamber, in which a thing is kept, or preserved; (Msb;) i. q. خِزَانَةٌ; (Fr, Yaakoob, S, K;) by which is meant a small chamber within a large chamber: (TA:) from أَخْدَعَهُ meaning "he hid it," or "concealed it:" (Msb:) and [in like manner] ↓ خَادِعَةٌ signifies a chamber within a chamber: (K:) Er-Rághib says, as though its builder made it a deceiver of him who might seek, or desire, to take, or reach, a thing in it. (TA.) مِخْدَعٌ: see the next preceding paragraph. مُخَدَّعٌ: see مُخَدَّعٌ, in two places. مَخْدُوعٌ and ↓ مُخَدَّعٌ are syn. [as signifying Deceived, deluded, beguiled, circumvented, outwitted, or the like: or rather, the latter signifies much deceived, &c.]. (TA.) — — And [hence] ↓ the latter, A man (S, L) Deceived, deluded, beguiled, circumvented, or outwitted, (S, L, K,) in war, (S, L,) time after time, (S, L, K,) so that he has become experienced, (S, K,) or so that he has become skilful: (L:) or experienced in affairs: (TA:) or experienced in affairs, sound in judgment, cunning and guileful: (ISh:) or characterized by deceit, delusion, guile, or circumvention, in war. (AO.) — Also the former, One whose [vein called the] أَخْدَعُ is cut, or severed. (S, K.) مُخَادِعٌ: see خَادِعٌ. خدل 1 خَدُلَ, inf. n. خَدَالَةٌ [and app. خُدُولَةٌ also], He was, or became, large, and full [or plump], in the shank and fore arm. (TA.) [And in like manner, خَدُلَتْ; or خَدِلَتْ, inf. n. خَدَلٌ [q. v.]; She (a woman) was, or became, full, or plump, in the shanks and fore arms.] And خَدُلَتْ, inf. n. خَدَالَةٌ [and خُدُولَةٌ]; (JK;) or خَدِلَتْ, [inf. n. خَدَلٌ;] (K;) said of the shank (السَّاق, JK, K), It was, or became, round: (JK:) or full [or plump]. (K.) خَدْلٌ Full [or plump]: and large, big, or bulky: (K:) or large, and full [or plump], in the shank and fore arm: or, as some say, large, big, or bulky. TA.) You say اِمْرَأَةٌ خَدْلَةٌ and ↓ خَدِلَةٌ (K, TA, [in the CK, by an omission, the latter is made to be خِدْلَةٌ,]) A woman thick and round in the shank: pl. خِدَالٌ: [in the CK, erroneously, أَخْدَالٌ:] or full of flesh in the limbs, with slenderness of the bones; as also ↓ خَدْلَآءُ and ↓ خِدْلِمٌ: (K:) or these two, in the latter of which the م is augmentative, a woman full [or plump] in the shanks and fore arms. (S.) And خَدْلَةُ السَّاقِ A woman round in the shank. (JK.) And مَخْلَخَلُهَا خَدْلٌ Her place of the anklet [i. e. her ankle] is large, or big. (S.) And سَاقٌ خَدْلَةٌ A full [or plump] shank: (K:) or a round shank: pl. خِدَالٌ. (JK.) خَدَلٌ (S, K) and ↓ خَدَالَةٌ (JK, S, K) and ↓ خُدُولَةٌ (K) Fulness [or plumpness], (S, K,) or roundness, (JK,) of the shank, (JK, K,) or of the shanks and fore arms. (S.) [All are properly inf. ns.: see 1.] خَدْلَةٌ fem. of خَدْلٌ [q. v.]. (JK, K.) — — Also A grape that is small and worthless by reason of blight, or the like, and want of moisture. (AHát, K * TA.) — — And The stem of the tree called صَاب, (M, K,) which is a sort of bitter tree; (TA;) as also ↓ خُدْلَةٌ. (M, K.) خُدْلَةٌ: see what next precedes. خَدِلَةٌ: see خَدْلٌ. خَدْلَآءُ: see خَدْلٌ. خِدْلِمٌ: see خَدْلٌ. خَدَالَةٌ: see خَدَلٌ. خُدُولَةٌ: see خَدَلٌ. خدلج خَدَلَّجٌ Large, big, or bulky; (Mgh, Msb;) applied to the shank, (Mgh,) or to a man: (Msb:) or large, or big, in the shank, with a goodly fulness therein; applied to a female: (Lth, L:) or, with ة, applied to a woman, (S, K, TA,) juicy, (TA,) full in the fore arms and the shanks. (S, K, TA.) You say خَدَلَّجُ السَّاقَيْنِ, meaning Large, or big, in respect of the shanks; like خَدْلٌ. (Mgh, TA.) خدم 1 خَدَمَهُ, aor. خَدُمَ (S, Msb, K) and خَدِمَ, (Lh, K,) inf. n. خِدْمَةٌ (S, Msb, K) and خَدْمَةٌ, (Lh, K,) or, as some say, the latter is the inf. n., and the former [though generally used as the inf. n.] is a simple subst., (TA,) He served him; did service for him; ministered to him; (PS, TA;) syn. مَهَنَهُ. (TA.) And خَدَمَ بِطَعَامِ بَطْنِهِ [He served for, meaning in return for, the food of his belly]. (S and A &c. in art. وغد.) — — One says also, هٰذَا القَمِيصُ يَخْدُمُ سَنَةً (tropical:) [This shirt will serve, or last, a year]: and ثَوْبٌ سَخِيفٌ لَا يَخْدُمُ (tropical:) [A thin, or flimsy, garment, that will not serve or last, long; or that will not be serviceable]. (TA.) 2 خدّمهُ خِدْمَةً He occupied, or busied, him with service. (TA.) — — خَدَّمَهَا He gave her several, or many, female servants. (Msb.) — خدّم البَعِيرَ [He attached a خَدَمَة, meaning the thong thus called, upon the pastern of the camel. — — Hence,] تَخْدِيمٌ, [as inf. n. of خُدِّمَ,] in a horse, (assumed tropical:) The having a whiteness (S, Mgh, TA) such as is termed تَحْجِيل (S, TA) surrounding the pastern of each kind foot, (S, Mgh, TA,) above the أَشَاعِر [or extremities next the hoof], and stopping short of the shank; (S, TA;) but not in the fore foot. (S, Mgh, TA.) [See also خَاتِمٌ, last sentence.] When it is in one hind leg, the horse is termed أَرْجَلُ. (S, TA.) — — [Hence, also,] خَدَّمَهَا زَوْجُهَا (assumed tropical:) Her husband attired her with the خَدَمَة [or anklet]. (TA.) 4 اخدمهُ He gave him a servant. (S, K, TA. [فَأَخْدَمَهُ in the CK is erroneously put for كَأَخْدَمَهُ.]) And أَخْدَمْتُهَا I gave her a female servant. (Msb.) — — El-Kutb Er-Ráwendee asserts that one says, أَخْدَمْتُهُ لِنَفْسِى, peculiarly; [I made him a servant to myself;] but Ibn-Abi-l-Hadeed says, This is of the things that I know not. (TA.) [See اختدمهُ.] 8 اختدم He served himself; (Lh, K;) as one must do who has not a servant. (Lh.) — اختدمهُ He made him a servant. (TA.) — — See also what next follows, in two places. 10 استخدمهُ He asked him to give him a servant; as also ↓ اختدمهُ. (K, TA.) — — And اِسْتَخْدَمْتُهُ I asked him to serve me; (Msb, TA;) as also ↓ اِخْتَدَمْتُهُ: (TA:) [or I took him as my servant:] or I made him to serve me. (Msb) Accord. to El-Kutb Er-Ráwendee, one says, اِسْتَخْدَمْتُهُ لِنَفْسِى and لِغَيْرِى [I took him as a servant for myself and for another than myself: or I made him to be a servant to myself and to another than myself]. (TA.) خَدَمٌ: see خَادِمٌ: — and see also خَدَمَةٌ, in four places. خَدْمَةٌ, (K,) or ↓ خِدْمَةٌ, (JK,) A space, or period, (سَاعَةٌ,) of the night (JK, K) or of the day: (K:) and خُدْمَةٌ [or خِدْمَةٌ, q. v.,] is a dial. var. thereof. (TA.) خُدْمَةٌ a subst. signifying (assumed tropical:) The characteristic denoted by the epithet خَدْمَآءُ [fem. of أَخْدَمُ], in a sheep or goat; (JK, K, TA;) i. e. whiteness in the lower end of the shank. (JK, K,) upon blackness; (K;) such whiteness resembling the خَدَمَة, (JK, TA,) or being likened to خَدَم, or anklets: (TA:) or blackness upon whiteness: &c. (K.) [See أَخْدَمُ: and see also خَدَمَةٌ.] خِدْمَةٌ, accord. to some, and inf. n. of 1: accord. to others, a simple subst. [signifying Service]. (TA.) — — [Also Pay for service: but in this sense probably post-classical.] — See also خَدْمَةٌ. خَدَمَةٌ A thong, (JK, S, K,) plaited, (TA,) thick and strong, like a ring, (JK, K,) which is fastened upon the pastern of a

camel, (JK, S, K,) and to which is attached the سَرِيحَة [or thong] of the نَعْل [or leathern shoe with which the foot is sometimes protected], (S,) or to which are attached the سَرَائِح [or thongs] of the نعل: (K:) [it is the n. un. of ↓ خَدَمٌ: and its pl. is خِدَامٌ; as below: in the TA, said to be tropical; but this is pro- bably a mistake: the other significations here following are all tropical:] accord. to AA, [the pl.] خِدَامٌ signifies shackles, or hobbles; syn. قُيُودٌ. (TA.) — — Hence, (S,) (tropical:) i. q. خَلْخَالٌ [meaning An anklet]; (JK, S, Mgh, K;) because sometimes made of thongs, with gold and silver affixed thereon: (S:) pl. خِدَامٌ, (S,) and [coll. gen. n.] ↓ خَدَمٌ. (Ham p. 612.) كَالْمَمْهُورَةِ إِحْدَى خَدَمَتَيْهَا is a prov. [meaning (assumed tropical:) Like her who has been dowered with one of her two anklets]. (JK, TA. [See also مَهْمُورَةٌ.]) — — [And hence, (assumed tropical:) A ring of white a little above the hoof of a horse &c.] You say of a horse, لَهُ خَدَمَتَانِ مِنْ خِلَافٍ, meaning (assumed tropical:) He has a whiteness [or rather a ring of white a little above the hoof] in his fore leg [or right fore leg] and another in his left fore leg [probably a mistake of a copyist for his left kind leg]. (TA in art. خلف.) [The coll. gen. n. ↓ خَدَمٌ is used in the Deewán of the Hudhalees, as stated by Freytag, in the sense of (assumed tropical:) A place where the colour differs, like an anklet, on the foot: and a whiteness on the foot of a bull, surrounding it like a circle: and خِدَامٌ as meaning whiteness: or, as some say, streaks ("striæ"). See also خُدْمَةٌ.] — — [Hence, also,] (assumed tropical:) The place where each foot comes forth from the trousers. (TA.) — — Also (assumed tropical:) The shank; (K;) because it is the place of the خَدَمَة, i. e. the anklet: (TA:) pl. خِدَامٌ and [coll. gen. n.] ↓ خَدَمٌ. (K.) Hence, in a trad. of Selmán, كَانَ عَلَى حِمَارٍ وَعَلَيْهِ سَرَاوِيلُ وَخَدَمَتَاهُ تُذَبْذِبَانِ [He was upon an ass, and upon him were trousers, and his shanks were dangling]: or, as some say, the meaning here is, the parts from which his two feet came forth, of the trousers. (TA.) And one says, أَبْدَتِ الحَرْبُ عَنْ خِدَامِ المُخَدَّرَاتِ (tropical:) [The war made apparent the shanks, or the anklets, of the girls that had been kept behind the curtains]; meaning the war became vehement. (A, TA.) — — Also (assumed tropical:) A ring of people; (S, K;) a compact ring thereof: likened to the thong described in the first sentence of this paragraph. (TA.) Hence the saying of Khálid Ibn-El-Weleed, in a letter that he wrote to the Satraps of Persia, (TA,) الحَمْدُ لِلّٰهِ الَّذِى فَضَّ خَدَمَتَكُمْ, meaning [Praise be to God,] who hath dispersed, or broken up, your congregation: (S, * K, * TA:) for when the thong above mentioned is broken, or parted, the سَرَائِح [or thongs of the leathern shoe] become loosed, and the shoe falls off: so says IAth, and A'Obeyd says the like. (TA.) خِدِمَةٌ A thong: (K:) or a plaited thong. (TA.) خَدُومٌ: see what next follows. خَدَّامٌ One who does much service; (TA in the present art.;) as also ↓ خَدُومٌ. (TA in art. عقرب.) And also applied to A خَادِم [q. v.]. (TA in the present art. [It is commonly used in the latter sense in the present day: fem. with ة.]) خَادِمٌ A servant; (S, * Mgh, * Msb, * K, * TA;) applied to a young man, (S, Mgh, Msb,) or a male: (K:) and, (S, Mgh, Msb, K,) as also خَادِمَةٌ, (Msb, K,) each in chaste Arabic, (TA,) but the latter rare, (Msb,) to a young woman, (S, Mgh, Msb,) or a female: (K:) and خَدَّامٌ [q. v.] is also used in the same sense as خَادِمٌ: (TA:) the pl. of خَادِمٌ is ↓ خَدَمٌ, (JK, S, Mgh, Msb, K,) or rather this is a quasi-pl. n., (TA,) and خُدَّامٌ (JK, Msb, K) and خَدَمَةٌ, and vulgarly خُدْمَانٌ. (TA.) It is said in a trad., of 'Abd-Er-Rahmán, (TA,) طَلَّقَ امْرَأَتَهُ فَمَتَّعَهَا بِخَادِمٍ سَوْدَآءَ, meaning [He divorced his wife, and gave her on that occasion] a black young woman [as a slave]. (Mgh, * TA.) In the saying فُلَانَةُ خَادِمَةٌ غَدًا, the word خادمة is not properly an epithet: the meaning is, Such a woman will be a servant to-morrow; like as one says حَائِضَةٌ غَدًا. (Msb.) [خَادِمِيَّةٌ Servitude; or the state, or condition, of a servant: a term in common use; and mentioned by Freytag on the authority of Meyd.: opposed to مَخْدُومِيَّةٌ.] أَخْدَمُ i. q. ↓ مُخَدَّمٌ, (S, Mgh, K,) as meaning, applied to a horse, (tropical:) Having a whiteness (S, Mgh) such as is termed تَحْجِيل (S) surrounding the pastern of each kind foot, (S Mgh,) above the parts next the hoof, and stopping short of the shank; (S;) but not in the fore foot: (S, Mgh: [see 2:]) or, so applied, whose تَحْجِيل encircles [the pastern] above the أَشَاعِر [or extremities next the hoof]: or the latter epithet, so applied, whose whiteness passes beyond the pasterns or part thereof. (K.) And خَدْمَآءُ, [fem. of أَخْدَمُ,] applied to a sheep or goat, (JK, S, K,) i. e. to a شَاة, (S, K,) (assumed tropical:) Having in the lower end of her shank a whiteness (JK, K) like the خَدَمَة [or anklet], (JK,) upon blackness; or a blackness upon whiteness; and in like manner applied to a mountain-goat: (K:) or having white shanks; (AZ, S, K;) like حَجْلَآءُ; [but see this latter word;] and so ↓ مُخَدَّمٌ applied to a mountain-goat: (S:) or having one white shank; the rest of her being black. (K.) مُخَدَّمٌ [pass. part. n. of 2, q. v.]. You say قَوْمٌ مُخَدَّمُونَ A people, or party, having many servants and other dependents. (S, K.) And in like manner مُخَدَّمَةٌ is applied to a woman. (A, TA.) — And مُخَدَّمَةٌ (tropical:) A woman attired, or adorned, with anklets. (A, TA.) — — See also أَخْدَمُ, in two places. — And مُخَدَّمٌ and ↓ مُخَدَّمَةٌ (S, K) The place of the thong [called خَدَمَة] (K, TA) in the leg of the camel: (TA: [there said to be above the كَعْب; but this is a mistake:]) and (assumed tropical:) the place of the anklet [so called] (K, TA) in the shank of a woman: (TA:) the place of the خِدَام in the shank: (S:) the place of the خَدَم; like as مُسَوَّرٌ is the place of the سِوار. (M in explanation of the former, in art. سور.) — — And the former (tropical:) The band of the trousers, (JK, K, TA,) at the lower part of the leg of a woman: (K, TA:) or the band at the lower part of the leg of the trousers: (M, TA:) the woman seems to be specified in the K because women generally tic the legs of the trousers upon the middle [or upper part] of the shank, and then make them to fall down over it. (TA.) مُخَدَّمَةٌ as a subst.: see مُخَدَّمٌ; of which it is also the fem. مَخْدُومٌ [lit. Served: — — and hence, A master;] a head, or chief: pl. مَخَادِيمُ. (TA.) — — And A man having a servant of the jinn, or genii. (S, K.) [مَخْدُومِيَّةٌ The state, or condition, of a master: opposed to خَادِمِيَّةٌ.] خدن 3 خادنهُ, (S, K,) inf. n. مُخَادَنَةٌ, (Mgh, TA,) He was, or became, his خِدْن [or friend; or his secret, or private, friend; &c.]: (JK, S, K, TA:) he associated, or kept company, with him as a friend: (Mgh:) or [simply] he associated, or kept company, with him. (TA.) — — مُخَادَنَةٌ also signifies The contracting of the eyes (Mgh, JM, TA) in holding amatory and enticing talk, or conversation, with another, the latter doing the same. (Mgh, JM.) — — The saying of certain of the lawyers, (JM,) لَا يَجُوزُ شَهَادَةُ صَاحِبِ الغِنَآءِ الَّذِى يُخَادِنُ عَلَيْهِ means The testimony of the singer who has made singing to be his habitual occupation, or means of subsistence, and thereby associates as a خِدْن with people, and collects them to him, is not allowable. (Mgh, JM.) خِدْنٌ (S, Mgh, Msb, K, &c.) and ↓ خَدِينٌ (S, K) A friend: (S, TA:) or a secret, or private, friend; a friend in secrecy or privacy: (Mgh, Msb, and Ksh and Bd in iv. 29:) or a companion, or an associate, who converses, or talks, with one: (M, TA:) or [simply] a companion, or an associate: (K:) but accord. to Er-Rághib, mostly used as meaning an amorous companion or associate; a companion, or an associate, affected with sensual appetency: (TA:) the former is applied alike to the male and the female: (Ksh and Bd in v. 7:) and ↓ the latter signifies also one who is thy friend, &c., (مَنْ يُخَادِنُكَ, K,) and who is with thee, (TA,) in every affair, or case, open and secret: (K:) pl. (of the former, S, Mgh, Msb) أَخْدَانٌ (S, Mgh, Msb, TA)

and [of the latter] خُدَنَآءُ. (TA.) Hence, خِدْنُ الجَارِيَةِ [The friend, &c., of the girl]: (S:) or he who converses, or talks, with the girl. (JK.) It is said in the Kur [iv. 29], وَلَا مُتَّخِذَاتِ أَخْدَانٍ, (S,) meaning [Nor taking to themselves] friends [or associates] to commit fornication with them in secret. (Jel.) العُلَى ↓ خَدِينُ is a metaphorical expression, used by a poet, [meaning (tropical:) Lover of eminence,] like عَشِيقُ العُلَى. (TA.) خُدَنَةٌ One who associates with men as their خِدْن [or friend, or secret friend, &c.,] (يُخَادِنُ النَّاسَ) much. (S, K.) خَدِينٌ: see خِدْنٌ, in three places. أَخْدَنُ Having أَخْدَان [or friends, or secret friends, &c.]. (TA.) خذرف Q. 1 خَذْرَفَ, (K,) inf. n. خَذْرَفَةٌ, (TA,) He hastened, sped, or went quickly. (K.) And خَذْرَفَتْ, said of a [wild] she-ass, She hastened, sped, or went quickly, and threw out her legs. (TA.) And, said of camels, They threw the pebbles with their feet by reason of quickness. (K.) — خَذْرَفَهُ He cut off his (a man's) extremities with a sword. (K.) — — He sharpened it; namely, a sword. (K.) — — He filled it; namely, a vessel. (Ibn-' Abbád, K.) Q. 2 تَخَذْرَفَ It (a garment, or piece of cloth,) became rent, or pierced with holes. (TA.) — تَخَذْرَفَتْهُ النَّوَى [The place which was the object of a journey] caused him to go forth, or depart; (L, K, TA;) as also تَخَذْرَمَتْهُ. (TA.) خَذْرَفَةٌ inf. n. of Q. 1. — Also Roundness of the legs of an animal, or quadruped. (TA.) — And A piece of a garment or cloth. (TA.) خِذْرَافٌ A certain plant of the spring, which dries up when it feels the [heat of] summer: (Lth, K:) or a species of the [kind called] حَمْض, (AHn, S, K,) having a small leaf, and rising to the height of a cubit: (AHn:) the latter is said by Az to be the correct explanation: the former he disapproves: (TA:) n. un. with ة. (S.) خُذْرُوفٌ [A kind of whirling plaything;] a thing which a boy turns round by means of a thread, or string, in his hands, causing it to make a sound such as is termed دَوِىّ: (S, K:) or a small piece of wood, or a slit, or split, reed or cane, in the middle of which is cut a notch, and which is then tied with a thread, or string, which being pulled, it turns round, and is heard to make a sound such as is termed حَفِيف: boys play with it; and it is also called خَرَّارَةٌ: (Lth, TA: [in the latter of which, in art. خر, the خرّارة is said to be a piece of wood like the half of a sandal, tied with a thread or string, which, being put in motion, draws along the piece of wood and causes it to make a sound:]) or a small, round, piece of skin, attached to which are two connected threads or strings, which being pulled by a boy, with his fingers, it turns round, causing a sound to be heard such as is termed دَوِىّ: (EM p. 43:) pl. خَذَارِيفُ. (S.) Imra-el-Keys likens to it a swift horse: (S:) and it is applied as an epithet to a horse; (Lth;) meaning Swift in his running, (Lth, K, TA,) or in going. (TA.) And one says, تَرَكَتِ السُّيُوفُ رَأْسَهُ خَذَارِيفَ, meaning (assumed tropical:) The swords made his head to be pieces, each piece like the خذروف. (S, K.) — — Clay kneaded, and made like sugar, (يُعْمَلُ شَبِيهًا بِالسُّكَّرِ, in the CK يُعْمَلُ منهُ شَبِيهًا بِالسُّكُّرِ, [the latter reading evidently wrong, and the former I think doubtful,]) with which boys play. (K.) — — The piece of wood that is put [app. as a handle] in the hole of the upper millstone. (TA.) — — A herd of camels: and one separate therefrom. (K.) — — Lightning gleaming, or shining brightly, in the clouds, and separate therefrom. (K.) — — Anything scattered from, or of, a thing. (L, O, K.) — — The خَذَارِيف of the هَوْدَج are The pieces of wood (سَقَائِف) with which the هودج is made of a square form. (K.) [See also دَامِغَةٌ.] رَجُلٌ مُتَخَذْرِفٌ A man of good natural disposition. (TA.) خذف 1 خَذَفَ, (Mgh, Msb,) aor. خَذِفَ, (S, Mgh, Msb,) inf. n. خَذْفٌ, (S, Mgh, Msb, K,) trans. without a particle, (Msb,) and by means of بِ, (S,) He threw a pebble, (S, Mgh, Msb, K,) or a datestone, (Mgh, K,) or the like, (Mgh, Msb, K,) with the fingers; (S;) or by taking it between his two fore fingers; (Mgh, K;) or with the extremity of the thumb and that of the fore finger, (Mgh, Msb,) by putting the extremity of the thumb upon that of the fore finger [and then jerking the latter forward]; (Mgh;) or with a مِخْذَفَة of wood. (Lth, K.) The doing this was forbidden by Mohammad, because game cannot be taken thereby, nor an enemy defeated, but a tooth may be broken, and an eye put out. (TA.) حَصَى الخَذْفِ [properly] Pebbles that are thrown [in the manner described above], (Msb,) is used as meaning (tropical:) small pebbles. (Msb, TA.) — — [Hence,] خَذَفَ بِبَوْلِهِ He emitted his urine and then stopped it. (TA.) — — And خَذْفُ النُّطْفَةِ The emitting of the sperma genitale into the midst of the womb. (TA.) — — And خَذَفَ بِهَا, aor. and inf. n. as above, (assumed tropical:) He broke wind with a sound. (TA.) — — And الخَذْفُ The hastening, speeding, or going quickly, of camels. (TA. [See also خَذَفَانٌ.]) — — And The act of cutting, or cutting off. (Kr, TA.) 6 تَخَاذَفَا [تَخَاذَفَ app. signifies They vied with each other in throwing in the manner described in the first sentence above. — — And hence,] عَيْنَاهُ تَخَاذَفَتَا بِالدَّمْعِ (tropical:) i. q. اسرتا [app. a mistranscription for أَجْرَتَاهُ, i. e. His eyes shed tears]: so in the A. (TA.) خَذَفَانٌ A certain pace, or manner of going, of camels. ('Eyn, T, K. [See also 1, last sentence but one.]) خَذُوفٌ A horse or the like (Lth) quick in pace. (Lth, K.) — — A she-ass that throws the pebbles by reason of her quickness: (S, K:) or whose navel is near to the ground by reason of her fatness: (K:) or so fat that, if a pebble is thrown at her with the fingers, or with two fore fingers, or with the extremity of the thumb and that of the fore finger, it sinks into her fat: (Z:) and that raises her legs to the side of her belly: (TA:) pl. خُذُفٌ. (As, TA.) الخَذَّافَةُ (assumed tropical:) The anus; syn. الإِسْتُ; (TA;) as also ↓ المِخْذَفَةُ. (K.) مِخْذَفٌ The loops of the مِقْرَن [q. v.] with which the [quiver termed] كِنَانَة is connected with the [case termed] جَعْبَة: (Ibn-'Abbád, K:) pl. مَخَاذِفُ. (Ibn-'Abbád.) مِخْذَفَةٌ A kind of sling; syn. مِقْلَاعٌ: (S, K:) or a thing with which one throws: (S:) or it signifies also a wooden instrument with which one throws in the manner termed خَذْفٌ: (K:) or a thing into which stones are put, and with which they are thrown at birds &c., like a مِقْلَاع. (ISd.) [In the TA in art. دث, it is said (in my opinion erroneously) to signify a bullet.] — — See also الخَذَّافَةُ. خذل 1 خَذَلَهُ, (S, Msb, K,) and خَذَلَ عَنْهُ, (Msb, K,) aor. خَذُلَ, (JK, Msb,) inf. n. خِذْلَانٌ (JK, S, K) and خَذْلٌ, (JK, Msb, * K,) or ↓ خِذْلَانٌ is a simple subst.; (Msb;) and ↓ اخذله; (TA;) He abstained from, or neglected, aiding him, or assisting him; (JK, * S, Msb, K;) and held back from him: (Msb:) and خَذَلَهُ he left, forsook, or deserted, him: (MA:) and, accord. to AZ, خَذَلَ عَنْهُ, aor. خَذُلَ, inf. n. خُذُولٌ, he left him, and held back from going with him. (T in art. تلو.) And ↓ خِذْلَانٌ signifies God's failing to preserve a man; accord. to Az, from an evil action; so that he falls into it. (TA.) It is said in the Kur [iii. 154], وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِى يَنْصُرُكُمْ مِنْ بَعْدِهِ [But if He fail to aid you, or to preserve you, then who is he that will aid you after Him?]: here 'Obeyd Ibn-'Omeyr read ↓ يُخْذِلْكُمْ, with damm to the ى and kesr to the ذ. (TA.) — — And خَذَلَ He (a gazelle) held back from going with the herd; or remained behind the herd. (As, S.) And خَذَلَتْ She (a gazelle, &c., K, as, for instance, a [wild] cow, TA) held back from going with her female companions, and remained alone: or held back, or remained behind, not overtaking [the others]: (K:) or you say, of a female gazelle, and of a [wild] cow, تَخْذُلُ صَوَاحِبَاتِهَا She holds back from going with her female companions, or remains behind them, with her young one, in the place of pasturage: or remains alone with him; as A'Obeyd says, on the authority of As. (T, TA.) And خَذَلَتْ She (a wild animal, S, O, or a gazelle, K) remained attending to her young one [when the rest of the herd had gone]; (S, O, K;) said by some to be inverted [as to the meaning], because she is [not the one that leaves, but] the one that is left; (S;) as also ↓ تخاذلت, (S, K,) and ↓ اخذلت. (K.) — — A poet says, (namely, 'Adee Ibn-Zeyd, TA,) describing a horse, فَهْوَ كَالدَّلْوِ بِكَفِّ المُسْتَقِى خَذَلَتْ عَنْهُ العَرَاقِى فَانْجَذَمْ meaning [And he is, or was, like

the bucket in the hand of the drawer of water,] of which the cross pieces of wood have become separated from it [so that it has become severed from the wellrope]. (S.) 2 خذّلهُ, inf. n. تَخْذِيلٌ, He incited him, or induced him, to abstain from, or to neglect, aiding him, or assisting him; and hindered him, withheld him, or prevented him, from aiding his companion, or assisting him. (T, TA.) And خذّل عَنْهُ أَصْحَابَهُ, inf. n. as above, He incited, or induced, his companions to abstain from, or to neglect, aiding him, or assisting him. (S.) — — He induced him to be cowardly and weak-hearted, and to abstain from fighting. (Msb.) 4 أَخْذَلَ see 1, in three places. — — Also اخذل, (K,) or اخذل أُمَّهُ, (T, TA,) said of the young one of a wild animal, (K,) or of the young one of a gazelle or [wild] cow, (T,) means وَجَدَ أُمَّهُ تَخْذُلُهُ (K, TA) [which may be rendered He found his mother to hold back from him; or to leave him, and hold back from going with him: or it means] he found his mother to hold back from going with her female companions, or to remain behind them, with him; or to remain alone with him. (T.) 6 تخاذلوا They abstained from, or neglected, aiding, or assisting, one another: (S:) i. q. تدابروا [which has the foregoing signification accord. to the TA, but properly means they turned their backs, one upon another]: (K:) they left, forsook, or deserted, one another in trouble. (MA.) [And, accord. to Freytag's Lex., They fled from fight, or battle.] — — تخاذلت رِجْلَاهُ (said of an old man, TA) His legs became weak (S, K, TA) in consequence of some evil affection. (TA.) — — And تخاذل He was, or became, behind. (KL.) — — See also 1. 7 انخذلوا [إِنْخَذَلَ, accord. to Freytag's Lex., They were destitute of aid, or assistance: they fled.] خُذَلَةٌ A man constantly abstaining from, or neglecting, the rendering of aid, or assistance. (IAar, S, K. * [In the K, this is not distinguished from خَاذِلٌ in the first of the senses assigned to this latter below. See also خَذُولٌ.]) خِذْلَانٌ: see 1, in two places. خَذُولٌ One who often abstains from, or neglects, the rendering of aid, or assistance: so in the Kur xxv. 31, applied to the Devil; (TA;) because he forsakes the unbeliever, and declares himself to be clear of him, on the occasion of trial, or affliction. (Jel.) — — See also خَاذِلٌ. — — Also A mare that, when suffering from the pain of parturition, moves not from her place. (ISd, K.) — — خَذُولُ الرِّجْلِ A man whose leg aids him not, in consequence of weakness, (S, * TA,) or of some evil affection, or of intoxication. (TA.) خَاذِلٌ Abstaining from, or neglecting, the rendering of aid, or assistance. (S, K.) — — And Any one leaving, forsaking, or deserting. (TA.) — — Also, and ↓ خَذُولٌ, (T, K,) A female gazelle, and a [wild] cow, holding back from going with her female companions, or remaining behind them, with her young one, in the place of pasturage: or remaining alone with him: (T:) or a female gazelle, &c., (K,) as, for instance, a [wild] cow, (TA,) holding back from going with her female companions, and remaining alone: or holding back, or remaining behind, not overtaking [the others]: (K:) or the latter signifies a female gazelle that has left, forsaken, or deserted, her young ones. (EM p. 60.) — — And the former, A female gazelle remaining attending to her young one; as also ↓ مُخْذِلٌ. (K. [See 1.]) — — Also Routed, defeated, or put to flight. (IAar, K.) مُخْذِلٌ: see the next preceding paragraph. مَخْذُولٌ Having no aider, or assister. (Jel in xvii. 23.) خذم 1 خَذَمَهُ, (S, K,) aor. خَذِمَ, (K,) inf. n. خَذْمٌ, (JK, S, TA,) He cut it, or cut it off: (S, K:) or he did so quickly: (JK, Z, TA:) and ↓ خذّمهُ and ↓ تخذّمهُ signify the same: (K:) or ↓ the second, inf. n. تَخْذِيمٌ, he cut it in pieces; (S, in which only the inf. n. is mentioned;) and so ↓ the third. (TA.) [It is like جَذَمَهُ.] Hence, in a trad., خَذَمُوا بِالسُّيُوفِ, said of men stopping the road, and robbing and slaying passengers, They cut, and smote, men with the swords. (TA.) And خَذَمَ لَهُ مِنْ مَالِهِ خِذْمَةً He cut off for him a portion of his property. (JK.) — — Also, said of a hawk, He struck him, or it, with his talon, or claw. (IAar, K. *) — خَذِمَ, aor. خَذَمَ, (K,) inf. n. خَذَمٌ, (TK, [as indicated in the K by its being said that the verb is like سَمِعَ,]) It became cut, or cut off; as also ↓ تخذّم: (K:) [or] the latter is quasi-pass. of خَذَّمَهُ [and therefore signifies it became cut in pieces]. (TA.) And خَذِمَتِ النَّعْلُ The [thong called] شِسْع [q. v.] of the sandal became cut, or severed. (TA.) — خَذِمَ, aor. خَذَمَ, (K,) inf. n. خَذَمٌ (S, TA) [and app. خَذَمَانٌ, q. v. infrà]; or خَذَمَ, [so in the JK, which may be also correct, agreeably with the primary signification of this verb, though the aor. is there said to be خَذَمَ, which may perhaps be a mistranscription for خَذِمَ,] inf. n. خَذْمٌ [there mentioned in two places] and خَذَمٌ; (JK;) (tropical:) He was quick (JK, S, K, TA) in pace, or rate of going; (JK, S, TA;) as also ↓ اخذم. (JK. [But this last may be erroneously taken from the phrase مَرَّ مُخْذِمًا, there immediately following; for this phrase may be mistranscribed for مَرَّ يَخْذَمُ, which I find in the TA.]) — — [And hence,] خَذَمٌ signifies also (assumed tropical:) [The being liberal, or bountiful; (see the part. n. خَذِمٌ;) or] the giving a gift, or making a present. (KL.) 2 خَذَّمَ see 1, first sentence, in two places. 4 أَخْذَمَ see 1, in the latter part. — اخذم النَّعْلَ He repaired the [thong called] شِسْع of the sandal. (AA, TA.) [Here, as in many other instances, the ا has a privative effect: see خَذِمَتِ النَّعْلُ, above.] 5 تَخَذَّمَ as an intrans. v.: see 1, near the middle of the paragraph: — as a trans. v.: see 1, first sentence, in two places. 8 إِخْتَذَامٌ, [accord. to some, seems to signify The cutting off a thing for oneself:] accord. to some, طِيبُ النَّفْسِ [as meaning the being pleased, content, or willing: see خَذِمٌ]. (Ham p. 703, q. v.) خَذِمٌ A cutting, or sharp, sword; (K;) as also ↓ خَذُومٌ (JK, K) and ↓ مِخْذَمٌ; (JK, T, S, ISd, TA;) the last erroneously said in the K to be like مُعَظَّمٌ. (TA.) One of the swords of Mo- hammad was named ↓ المِخْذَمُ: it was formerly the sword of El-Hárith El-Ghassánee. (TA.)— — A garment, or piece of cloth, altogether, or wholly, old and worn out. (TA.) [And in like manner, accord. to Freytag (who does not name his authority), ↓ خَذُومٌ, applied to a scabbard of a sword, Lacerated and worn by use.] — — (tropical:) Quick, or swift of pace, applied to a horse; (JK, S;) and so ↓ خَذُومٌ, applied to an ostrich. (S.) — — [And hence.] (tropical:) A man (JK, S) liberal, or bountiful, (S, K,) in giving; (S;) pleased, content, or willing, (JK, K, TA,) to be liberal or bountiful; plenteous in gifts: (TA:) pl. خَذِمُونَ: (JK, K:) it has no broken pl. (TA.) خَذْمَةٌ A snatching away; a snatch: and a stroke, or blow. (TA.) — — A certain mark (سِمَةٌ) of camels: (JK, K:) an Islámee term: (K:) a certain mark of sheep or goats, (JK, T, TA,) being a slit across the ear, (T, TA,) which leaves the ear dried up. (JK, T, TA. [See خَذْمَآءُ.]) — — Also, [or خِذْمَةٌ, q. v.,] A space, or period, syn. سَاعَةٌ, (K,) [of the night, or of the day:] and خَذْمَةٌ [or خِذْمَةٌ] is a dial. var. thereof. (TA.) خِذْمَةٌ [like جِذْمَةٌ] A piece cut off of a garment. (JK. [See also خُذَامَةٌ.]) A portion cut off from property. (JK.) A portion of the night. (JK. [See also خَذْمَةٌ.]) — — A company of men. (JK. [But perhaps this may be a mistake for خَدَمَةٌ.]) خَذْمَآءُ A sheep or goat, (شَاةٌ, JK, K,) or a she-goat, (S,) having the mark in the ear termed خَذْمَةٌ; (JK;) [i. e.] having the ear slit across, without its being separated: (S, K:) or a ewe having the extremity of her ear cut off. (T, TA.) خَذَمَانٌ [app. an inf. n. of خَذِمَ] Quickness of pace, or of rate of going. (TA.) خَذُومٌ: see خَذِمٌ, in three places. أُذُنٌ خَذِيمٌ An ear cut, or cut off: (K:) pl. خُذُمٌ. (TA.) خُذَامَةٌ A piece cut off. (JK, K. [See also خِذْمَةٌ.]) مِخْذَمٌ: see خَذِمٌ, in two places. خر 1 خَرَّ, (S, A, K,) aor. خرِ3ِ (S, M, K) and خرُ3ُ, (M, K,) [the latter of which is anomalous,] inf. n. خَرِيرٌ, (S, A, Msb, K,) It (water) sounded; [i. e., murmured; rumbled; or gurgled;] (S, A, Msb, K;) as also ↓ خَرْخَرَ, (A,) inf. n. خَرْخَرَةٌ: (TA:) or خَرَّ,

aor. ـُ3, خَرِ, (IAar, T,) inf. n. خَرٌّ, (IAar,) it (water) ran vehemently [so as to make a noise: as used in the present day, it ran, flowed, or trickled down; and leaked, or oozed, out: and also it ran so as to make a murmuring, or similar, sound]: (IAar, T:) and خُرَّ it was made to run: (TA: but the subject of this verb is not mentioned.) And خَرَّتْ, (A, K,) aor. ـِ3 خَرِ and ـُ3 خَرُ, (K,) inf. n. خَرِيرٌ, It (the wind, الرِّيحُ) sounded; [i. e., murmured; rumbled; or rustled;] (A, K;) among reeds or canes; as also ↓ خَرْخَرَتْ, (A,) inf. n. as above: (TA:) or the latter signifies it made a quick خَرِير [or rustling] among reeds or canes or the like. (Lth.) Also It (an eagle, عُقَاب) made a rustling (حَفِيف) with its wings, in flying. (Lth, K.) And خَرَّ, (S,) inf. n. خَرِيرٌ, (K,) He (a man sleeping) snored, or made a sound in breathing; (S, K, * TA;) as also ↓ خَرْخَرَ, (S,) inf. n. خَرْخَرَةٌ: (S, K:) and the latter, (TA,) inf. n. as above, (K,) has the same signification when said of a leopard (K, * TA) in his sleep; (TA;) as also the former, inf. n. as above; (TA;) and when said of a cat; (K, * TA;) as also the former, (TA,) inf. n. خُرُورٌ (so in the CK and in a MS. copy of the K, but in the text of the K in the TA, خَرُورٌ,) and خَرِيرٌ; (TA;) [i. e. he made a loud purring in his sleep;] and it is likewise significant of the sound, or sounds, made by a person suffering strangulation. (S, TA: but of the verb applied in this last manner, only the inf. n., خَرْخَرَةٌ, is mentioned.) And خَرَّ, aor. ـُ3 خَرُ, It (a stone) made a sound in its descent. (TA.) — — [Hence,] خَرَّ, aor. ـِ3 خَرِ (S, A, Msb, K) and ـُ3 خَرُ, (K,) the latter of which is anomalous, (TA,) inf. n. خُرُورٌ (S, K) and خَرٌّ, (K,) He, or it, fell, or fell down: (S, A, Msb, K:) originally, he, or it, fell, making a sound to be heard at the same time: afterwards used in the sense of falling absolutely: you say خَرَّ البِنَآءُ The building fell down: (TA:) and خَرَّ لِلّٰهِ سَاجِدًا He fell down prostrating himself to God: (S, A, * TA:) or خَرَّ signifies He, or it, fell from a high to a low place: (K, TA:) so in the Kur [xxii. 32], فَكَأَنَّمَا خَرَّ مِنَ السَّمَآءِ [He is as though he fell from the shy]. (A, * TA.) And خَرُّوا لِأَذْقَانِهِمْ, inf. n. خُرُورٌ, [They fell down prostrate, with their chins to the ground: see the Kur xvii. 108 and 109:] (A:) [whence the saying,] عَصَفَتْ رِيحٌ فَخَرَّتِ الأَشْجَارُ لِلْأَذْقَانِ (tropical:) [A wind blew violently, so that the trees fell, or bent themselves, down to the ground]. (A.) — — You say also, خَرَّ, (TA,) inf. n. خَرٌّ, (K,) meaning (assumed tropical:) He died: (K, TA:) because a man, when he dies, falls down. (TA.) In the Kur xxxiv. 13, it may mean (assumed tropical:) He died, or he fell down. (TA.) — — Also (خَرَّ) He stumbled after going right. (TA.) — — And خَرَّتْ خَطَايَاهُ (assumed tropical:) His sins fell; [or fell from him; q. d. fell to the ground;] went away; or departed. (TA, from a trad.) — — And خَرَّ مِنَ الجَبَلِ, inf. n. خُرُورٌ, He, (a man,) and it, (a stone, &c.,) rolled down from the mountain. (TA.) — — And الأَعْرَابُ يَخِرُّونَ مِنَ البَوَادِى القُرَى (tropical:) The Arabs of the desert come down, or descend, from the deserts to the towns or villages. (A.) — — And خَرُّوا عَلَيْنَا, (TA,) inf. n. خَرٌّ, (K,) (assumed tropical:) They came upon us suddenly, or unawares, from a place unknown. (K, * TA.) — — And خَرُّوا (assumed tropical:) They came from one town, or country, or the like, to another. (TA.) — — And (assumed tropical:) They passed along, or away, or by. (TA.) — — خَرَرْتَ عَنْ يَدَيْكَ, or مِنْ يَدَيْكِ, is a metonymical phrase, well known, meaning (tropical:) Mayest thou be confounded and stupified by shame; or, so as to be speechless and motionless: خررت [properly] signifying سَقَطْتَ. (TA in the present art. and in art. ارب.) 4 اخرّ يَدَهُ He made his arm, or hand, to fall, by a stroke of the sword. (Yaakoob, S, K.) 7 انخرّ He, (a man, TK,) or it, (the belly, TK,) became lax, or flabby. (K, TK.) [See also R. Q. 2.] R. Q. 1 see 1, in three places. R. Q. 2 تَخَرْخَرَ It (a man's belly) quivered, or shook about, with bigness: (S, K:) or by reason of leanness. (TA.) [See also 7.] خُرٌّ and ↓ خُرِّىٌّ The لُهْوَة of a mill or mill-stone; i. e. the place into which the wheat is thrown with the hand; (S;) the mouth of a mill or millstone. (K.) هِرَّةٌ خَرُورٌ A she-cat that makes much loud breathing or purring (خَرِير) in her sleep. (TA.) خَرِيرٌ A depressed tract between two hills, (S, K,) stretching along: (S:) pl. أَخِرَّةٌ. (S, K.) The pl. occurs in a verse of Lebeed, commencing بِأَخِرَّةِ الثَّلَبُوتِ, as Khalaf El-Ahmar heard the Arabs recite it: so says A'Obeyd: (S:) but the common reading is بِأَجِزَّةٍ, with ح and ز. (TA.) خُرِّىٌّ: see خُرٌّ. عَيْنٌ خَرَّارَةٌ A sounding [i. e. murmuring or gurgling] spring or source: (S:) or a running spring or source: so called because of the sound of its water: (IAar:) or a spring, or source, welling forth abundantly. (Msb.) — — See also خَارٌّ. خَرْخَرٌ The sound of water: and of wind: and of an eagle making a rustling with its wings in flying. (K.) [See 1.] خَرْخَارٌ Water flowing (K) vehemently, (TA,) or copiously. (Ham p. 821.) خَارٌّ part. n. of 1. (TA.) — — خُرَّارٌ [is a pl. thereof: and] signifies (assumed tropical:) Men coming from one town, or country, or the like, to another; as also ↓ خَرَّارَةٌ: which latter signifies also (assumed tropical:) Men passing along, or away, or by. (TA.) 1 خرأ خَرِئَ, aor. خَرَأَ, (S, Mgh, Msb, K,) inf. n. خَرْآءَةٌ (S, Mgh, K) and ↓ خِرَآءَةٌ, (K,) which is the more chaste form, (O,) or this may be a quasi-inf. n., (El-Khattábee, Msb,) and, accord. to some, ↓ خِرَآءٌ, (MF,) or this is a quasi-inf. n., (Lth, * Msb, K, * MF,) like صِيَامٌ for صَوْمٌ, or, as some say, a pl. of خَرْءٌ, (Msb, MF,) and خَرْءٌ also is an inf. n., (S, K,) and خُرُوْءٌ, (K, TA,) like قُعُودٌ, (TA,) or خُرُوْءَةٌ, (so in a MS. copy of the K and in the CK,) He voided his excrement, or ordure: (S, Mgh, Msb, K:) or خِرَآءَةٌ signifies the retiring alone, and sitting down, to satisfy a want [of nature]. (IAth.) خَرْءٌ: see what next follows. خُرْءٌ Human excrement, or ordure: (S, Mgh, * Msb, K;) as also ↓ خَرْءٌ: (Msb, TA:) and sometimes applied to the dung of the dog, and of the field-rat, and of the ant, and of the fly: (TA:) pl. خُرُوْءٌ, (S, Mgh, Msb, K,) which is also a pl. of خَرْءٌ, (Msb, TA,) and خُرْآنٌ, (K,) which is anomalous, and خُرُوٌّ; (TA;) and some say that خِرَآءٌ is a pl. of خَرْءٌ. (Msb, MF.) خِرَآءٌ: see 1. خِرَآءَةٌ: see 1. خَارِئٌ act. part. n. of 1. (TA.) مَخْرَأَةٌ A place where excrement, or ordure, is voided; [a privy;] (S, K;) as also مَخْرَاةٌ, (K,) and ↓ مَخْرُؤَةٌ; (T, S, K, TA;) the last written in some copies of the K مَخْرِئَةٌ; and in one, مِخْرَأَةٌ. (TA.) مَخْرُؤَةٌ: see what next precedes. 1 خرب خَرِبَ, (JK, S, A, Msb, &c.,) aor. خَرَبَ, (JK, K,) inf. n. خَرَابٌ, (JK, S, * A, Mgh, * Msb, KL, TA,) said of a place, (S,) or a country, (A, Mgh, *) or a dwelling, or place of abode, (Msb,) or a house, (TK,) It was, or became, in a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing: (JK, S, A, Mgh, KL, TA:) خَرَابٌ is the contr. of عِمَارَةٌ. (S.) — — خَرِبَ, aor. خَرَبَ, (Msb,) inf. n. خَرَبٌ, (S, Msb, K,) It had in it a slit, or a round perforation: (S:) or he had his ear slit, (Msb, K,) or bored with a round perforation. (Msb.) — خَرَبَ: see 4. — — Also, (Msb, K,) aor. خَرُبَ, inf. n. خِرَابَةٌ, (Msb,) He stole: (Msb:) or he became a thief, or robber. (K.) And خَرَبَ إِبِلَ فُلَانٍ, (S, A, *) or خَرَبَ بِإِبِلِ فُلَانٍ, (K,) both mentioned as on the authority of Lh, (TA,) aor. خَرُبَ, (S, A,) inf. n. خِرَابَةٌ (S, A, K) and خَرَابَةٌ and خَرْبٌ and خُرُوبٌ, (K,) He stole the camels of such a one. (S, K.) — — خَرَبَهُ, (K,) aor. خَرُبَ, inf n. خَرْبٌ, (TA,) He bored it, perforated it, or made a hole through it: or he slit it: (K, TA:) namely, a thing. (TA.) — — And He struck his خُرْبَة, (K,) meaning the part where the head of his thigh-bone was inserted; or خربة here has some other of the significations assigned to it in this article. (TA.) 2 خَرَّبَ see 4, in four places. 4 اخرب, (S, A, Msb, K,) inf. n. إِخْرَابٌ, (TA,) He reduced to ruin; or rendered waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing; (S, A, K;) a house, (S, K,) or a dwelling, or place of abode, (Msb,) or a country; (A;) as also ↓ خرّب, (A, Msb, K,) inf. n. تَخْرِيبٌ; (TA;) and ↓ خَرَبَ, (K,) [inf. n. خَرَابٌ, as in the Kur ii. 108:] or ↓ خرّب signifies the same, but in a more extensive, or a

superlative or an intensive sense: you say, خَرَّبُوا بُيُوتَهُمْ [They ruined their houses; the ر being doubled because the verb has many objects: or they demolished their houses]. (S, TA.) ↓ يُخَرِّبُونَ بُيُوتَهُمْ, in the Kur [lix. 2], means They demolishing their houses: this is the reading of AA: all others read يُخْرِبُونَ بيوتهم, meaning they going forth from their houses, and leaving them; (TA;) or evacuating their houses; or leaving them in a state of ruin. (Bd.) — — [Hence the saying,] الأَمَانَاتُ ↓ عِنْدَهُ تُخَرَّبُ (tropical:) [Deposits entrusted to him become lost, or perish]. (A.)

5 تخرّب It (a building) became demolished. (TA.)

10 استخرب It (a skin for water or milk) became perforated with many holes; became full of holes. (A, TA.) — — (assumed tropical:) He became broken by misfortune. (JK, K.) — — اِسْتَخْرَبْتُ لِهٰذَا الأَمْرِ (assumed tropical:) I lamented for this event, or case. (JK.) — — استخرب إِلَيْهِ (assumed tropical:) He was angry with him; or was angry with him with the anger that proceeds from a friend; (وَجَدَ عَلَيْهِ;) namely, one who had separated himself from him: (JK:) or he yearned towards, longed for, or desired, him. (K.)

Q. Q. 1 نَخْرَبَ [in the CK, erroneously, تَخَرَّبَ,] It (the canker-worm) corroded a tree: (K, TA:) but accord. to some, this verb is [radically] quadriliteral, and as such it occurs again in the K [in art. نخرب]. (TA.)

خَرْبٌ: see خُرْبَةٌ, in five places: — and see also خَرَبٌ. خُرْبٌ: see خُرْبَةٌ, in seven places. — Also The place where an elevated accumulation of sand terminates, (JK, S, * TA,) producing trees of the kind called غَضًا. (TA.)

خَرَبٌ The male of the [species of bustard called] حُبَارَى: (S, K:) or i. q. حُبَارَى, absolutely: (TA:) pl. خِرْبَانٌ. (S.) — — And hence, (A,) or ↓ خَرِبٌ, (JK,) or ↓ خَرْبٌ, (TA,) and ↓ خِرِبَّانٌ, (K,) (tropical:) Cowardly; or a coward. (A, K, TA.) — See also خُرْبَةٌ, near the end of the paragraph.

خَرِبٌ (S, TA) and ↓ خَرَابٌ (A, Msb) In a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing; (S, A, TA;) applied to a place, (S,) or a country, (A,) or a dwelling, or place of abode. (Msb.) You say دَارٌ خَرِبَةٌ A house which its owner has reduced to ruin, or rendered uninhabited, &c. (S, TA.) [In the phrase, هٰذَا جُحْرُ ضَبٍّ خَرِبٍ, meaning This is a deserted hole of a lizard of the kind called dabb, the word خرب is put in the gen. case عَلَى الجِوَارِ, i. e. because of its proximity to a preceding word in that case, not being so properly.] — — [Hence,] هُوَ خَرِبُ العَظْمِ (tropical:) [He is without marrow in the bone]. (A, TA.) And خَرِبُ الأَمَانَةِ (tropical:) [One in whom trust is not safely reposed]. (A, TA.) — — See also خَرَابٌ. — And see خَرَبٌ. خَرْبَةٌ: see the next paragraph, in two places. — See also خِرْبَةٌ.

خُرْبَةٌ A hole, perforation, or bore; (Msb, TA;) whether round or not: (TA:) or any round hole or perforation or bore; (S, K, TA;) such as that of the ear; (TA;) [and] so ↓ خُرْبٌ: (A:) pl. [of mult.] of the former (in this and in other senses here following, K, * TA) خُرَبٌ (Msb, K) and خُرُوبٌ, which latter is extr. [with respect to rule], and [of pauc.] أَخْرَابٌ [which is irregular as pl. of the former, but regular as pl. of the latter]. (K. [See also خُرْتٌ and خُرْتَةٌ.]) [Hence,] خُرْبَةٌ السِّنْدِىِّ The bore of the lobe of the ear, when not slit: [the Sindee being particularly noted by the Arabs for his pierced ears:] when slit, it is termed ↓ خَرْبَةُ السِّنْدِىِّ. (TA.) — — Width of the hole, or perforation, of the ear; (JK;) as also ↓ خَرْبٌ, (JK,) or ↓ خُرْبٌ, (A,) and ↓ أَخْرَبٌ, (K,) this last being a subst. like أَفْكَلٌ. (TA.) — — The eye of a needle: [like خُرْتٌ and خُرْتَةٌ:] and the foramen of the anus: as also ↓ خُرْبٌ and ↓ خَرْبٌ and ↓ خَرَابَةٌ and ↓ خُرَّابَةٌ and ↓ خُرَابَةٌ; (K, MF;) in both of these senses, though this is not clearly shown in the K: (MF:) and likewise, of the vagina; the dual of خُرْبَةٌ occurring in a trad., as some relate it, applied to the foramen of the anus and that of the vagina together: (TA:) and the last, ↓ خُرَابَةٌ, also signifies any perforation like the eye of a needle. (K.) — — The الخُرْبَةُ and ↓ الخُرْبُ and ↓ الخُرَابَةُ and ↓ الخُرَّابَةُ hole [or socket] of the hip, (S, TA,) where the head of the thigh-bone is inserted; as also خُرْبَةُ الورك and خَرْبُ الورك ↓ and الورك ↓ خُرْبُ الوَرِكِ and الورك ↓ خُرَّابَةُ [or, probably, ↓ خُرَابَة] and ↓ خَرَابَةُ الورك and ↓ خَرَّابَةُ الورك: and the pl., أَخْرَابٌ, also signifies the lower extremities of the shoulder-blades. (TA.) — — And الخُرْبَةُ, (A 'Obeyd, S, Mgh, Msb, K,) or خُرْبَةُ المَزَادَةِ, (A,) and ↓ الخُرَّابَة, and sometimes ↓ الخُرَابَة without tesh-deed, (TA,) [and perhaps ↓ الخُرْبُ also, (see خُبْنٌ,)] The loop of the [leathern water-bag called] مَزَادَة; (A 'Obeyd, S, A, Mgh, Msb, K;) because of its round form: every مزادة having two loops [whereby it is suspended upon either side of the camel], each of which is thus called; and two kidney-shaped pieces of leather (كُلْيَتَانِ) [at the two upper corners]; and the two loops are sewed to these. (TA. [See also خُرْتَةٌ.]) — A vice, or fault; (IAth, TA;) as also ↓ خَرَبَةٌ: (K:) and corruption, or unsoundness, in religion; (JK, K;) as also ↓ خَرَبَةٌ (JK, TA) and ↓ خَرْبَةٌ [like حَرْبَةٌ] (Mgh, * K) and ↓ خُرْبٌ and ↓ خَرْبٌ (K) and ↓ خَرَبٌ: and a quality inducing suspicion, or evil opinion: [a meaning app. belonging to all of the foregoing words:] (TA:) pl., of the first, خُرُبَاتٌ; and of the second, خَرَبَاتٌ: (JK:) also, the first (i. e. خُرْبَةٌ), a crime: a bad, an evil, or a foul, word or saying: and a trial, or an affliction. (TA.) You say, مَا فِيهِ خُرْبَةٌ There is not in him a vice, or fault. (TA.) And مَا رَأَيْنَا مِنْ فُلَانٍ خُرْبَةً (JK, TA) and ↓ خَرْبًا, (TA,) or ↓ خَرَبَةً, (JK,) We have not seen in such a one unsoundness of religion nor anything disgraceful. (JK, TA.) — — فَارٌّ بِخُرْبَةٍ, occurring in a trad., means One who flees with a thing desiring to appropriate it to himself and to take possession of it unlawfully. (TA.)

خِرْبَةٌ: see خَرَابٌ, in three places. — Also The state, or condition, or guise, of him who is termed خَارِبٌ: (K:) also explained as signifying a thing whereof one is ashamed: or as derived from [خَرَبَةٌ, meaning] " contemptibleness, and disgrace, or ignominy: " or it may be ↓ خَرْبَةٌ, meaning a single act [of a shamefal nature, or the like]. (Et-Tirmidhee, TA.)

خَرَبَةٌ: see خُرْبَةٌ, in three places, near the end of the paragraph. — — Also i. q. ذِلَّةٌ [Baseness, vileness, &c.]: (K, TA:) in one copy of the K, زَلَّةٌ [a slip, lapse, fault, &c.]: (TA:) and disgrace, or ignominy, and contemptibleness. (TA.) — — And الخَرَبَةُ signifies العَوْرَةُ [The part, or parts, of the person, which it is indecent to expose]. (K.) خَرِبَةٌ and its pls.: see خَرَابٌ, in five places.

خِرِبَّانٌ: see خَرَبٌ.

خَرَابٌ inf. n. of خَرِبَ in the first of the senses explained above. (JK, S, * A, &c. [See 1, first sentence.]) — — [Then used as an epithet:] see خَرِبٌ. — — [And then used as an epithet in which the quality of a subst. predominates, as appears from what follows;] contr. of عُمْرَانٌ: (JK, A, K:) and ↓ خَرِبَةٌ signifies [the same; or] مَوْضِعُ خَرَابٍ; (A, K;) as also ↓ خِرْبَةٌ: (Lth, K:) [all may be rendered A ruin, or waste; a place, country, place of abode, or house, in a state of ruin, waste, uninhabited, depopulated, deserted, desolate, uncultivated, or in a state the contrary of flourishing:] the pl. of خَرَابٌ is أَخْرِبَةٌ, (JK, K,) a pl. of pauc., (JK,) and خِرَبٌ, which latter is mentioned by El-Khattábee, (K,) as occurring in a trad. respecting the building of the mosque of El-Medeeneh: كَانَ فِيهِ نَخْلٌ وَقُبُورُ المُشْرِكِينَ وَخَرِبٌ فَأَمَرَ بِالخِرَبِ فَسُوِّيَتْ [There were in it palm-trees, and the graves of the believers in a plurality of gods, and ruins; and he gave orders respecting the ruins, and they were levelled]: but IAth says that خِرَبٌ may be pl. of ↓ خَرِبَةٌ, or of ↓ خِرْبَةٌ: or it may be ↓ خَرِبٌ [coll. gen. n.] of ↓ خَرِبَةٌ: and accord. to one reading of the trad., the word is حَرْثٌ, meaning " a place ploughed for sowing: " (TA:) [accord. to F,] the pl. of ↓ خِرْبَةٌ, also, is خِرَبٌ: and the pl. of ↓ خَرِبَةٌ is خَرِبٌ [mentioned above] and خَرَائِبُ [which is anomalous] and خَرِبَاتٌ. (K.) [Hence,] وَقَعُوا ↓ فِى وَادِى خَرِبَاتٍ [They fell into a valley of ruins, or waste places, &c.]: (A, TA:) i. e., into destruction:

(TA:) [a prov., of which there are various readings: see جَذَبَات, in art. جذب.] — [Also inf. n. of خَرَبَ as syn. with اخرب, q. v.] خَرَابَةٌ: see خُرْبَةٌ, in five places. خَرُوبٌ (Az, S, Mgh, K) and ↓ خُرْنُوبٌ, (Az, S, K,) mentioned by Az as radically quadriliteral, (TA in art. خرنب,) and ↓ خَرْنُوبٌ, (Mgh, K,) but this last is of weak authority, (TA,) or not allowable, (S,) a coll. gen. n.; n. un. with ة; (TA;) A kind of tree, growing upon the mountains of Syria, having grains (حَبّ) like those of the يَنْبُوت [q. v.], called by the children of El- 'Irák القِثَّاءُ الشَّامِىُّ, dry, or tough, and black: (Az, TA in art. خرنب:) a certain plant, (S, Mgh,) well known: (S:) said by some to be kind of tree [or plant] called خَشْخَاش [i. e. poppy]: (Mgh:) certain trees, of which there are two kinds, wild (بَرِّىٌّ), and Syrian (شَامِىٌّ): (AHn, K:) the former kind is also called يَنْبُوتَةٌ; (AHn;) and this is thorny, (AHn, K,) used as fuel, rising to the height of a cubit, having branches, (AHn,) with a fruit (AHn, K) black (أَحَمُّ) and light, like bubbles, (AHn, TA,) in the copies of the K كَالتُّفَّاح, but correctly كَالنُّفَاخ, (TA,) disagreeable in taste, (AHn, K,) not eaten except in cases of difficulty, or distress; having grains (حَبّ) which are hard and lubricous: (AHn:) the Syrian kind [is that to which the name of خروب is now commonly applied, the carob, or locust-tree; ceratonia siliqua; the fruit of which] is sweet, and is eaten; having grains (حَبّ) like those of the يَنْبُوت, but larger; (AHn;) the fruit of this kind is like the خِيَار شَنْبَر [or cassia fistula], but wide; and from it are prepared an inspissated juice and [a kind of] سَوِيق [or parched meal]. (AHn, K.) [Its grain is used as a weight: see قِيرَاطٌ and دِرْهَمٌ and دِينَارٌ.] خَرَّابَةٌ: see خُرْبَةٌ, in two places. خُرَّابَةٌ: see خُرْبَةٌ, in four places. خُرْنُوبٌ and خَرْنُوبٌ: see خَرُوبٌ. خَارِبٌ A stealer of camels: (As, S, A:) and (by extension of its original meaning, TA) any thief, or robber: (JK, S:) dim. ↓ خُوَيْرِبٌ: (TA:) and pl. خُرَّابٌ, (S, A, TA,) or أَخْرَابٌ. (JK.) [See also خِرْبَةٌ.] خُوَيْرِبٌ: see what next precedes. أَخْرَبُ Slit: or having a round hole or perforation: (S:) [fem. خَرْبَآءُ; as in] أُذُنٌ خَرْبَآءُ An ear having the lobe slit. (K.) — — A man, (S,) or a ram, (Msb,) having his ear slit; (S, Msb, K;) as also ↓ مُخَرَّبٌ and مُخَرَّمٌ; (TA;) from ↓ مَخْرُوبٌ signifying slit: (S:) and (so in the S and TA, but in the Msb " or ") having his ear pierced, or bored: when it is slit (after the piercing, S, TA), he is said to be أَخْرَمُ: (S, Msb, TA: [but see this last in art. خرم:]) and أَخْرَبُ الأُذُنَيْنِ having the ears pierced, or bored: (AM, TA in art. خرت:) and خَرْبَآءُ a female slave having the lobe of her ear slit [or pierced, or bored]: and ↓ مُخَرَّبَةٌ a female slave having her ear [slit or] pierced, or bored: (TA:) and خَرْبَآءُ a she-goat having her ear slit, but so that the slit is not long nor wide. (K.) — خَلِيَّةٌ مُخْرِبَةٌ. خُرْبَةٌ: see أَخْرَبُ: An empty bee-hive, (K,) in which honey has not been collected. (TA.) مُخَرَّبٌ, and its fem. (with ة): see أَخْرَبُ. مَخْرُوبٌ: see نُخْرُوبٌ sing. of نَخَارِيبُ, (TA,) which latter signifies Holes like those of hornets' nests: and the holes, or cells, (prepared with wax, K in art. نخرب,) in which the bees deposit their honey. (K, TA. [In the CK, erroneously, تخاريب.]) Accord. to some, the ن is a radical letter. (TA.)

خرت 1 خَرَتَ, (K,) aor. خَرُتَ, inf. n. خَرْتٌ, (TK,) He perforated, bored, or pierced, (K,) the ear, (TK,) or a thing. (TA.) And خَرَتَ أَنْفَ الجَمَلِ [It perforated, or slit, (see the pass. part. n., below,) the nose of the camel]: said of the خِشَاش [or wooden thing that is inserted in the bone of the camel's nose]. (A.) — خَرَتْنَا الأَرْضَ We knew the land and its roads. (Ks, S.) [Golius omits this; but mentions, as on the authority of Ibn-Maaroof, خَرِتَ, signifying He was skilful, or expert, in showing the way. What Ibn-Maaroof says, however, is that the inf. n. خَرْتٌ signifies the being acquainted with a road; and, with a place. See خِرِّيتٌ.] خَرْتٌ: see what next follows, in two places. خُرْتٌ The perforation, bore, or hole, (S, A, K,) of a needle; [i. e. its eye;] (S, A; [see also خُرْتَةٌ;] and of the ear, (S,) or in the ear, [but see خُرْتَةٌ,] &c.; (A, K;) and of the فَأْس, [i. e. hoe, or adz, or axe,] (S, A, TA,) meaning, of the handle thereof; (A, TA;) as also خُرَةٌ; (Fr, TA in art. خرو;) [see again خُرْتَةٌ;] and ↓ خَرْتٌ signifies the same: (A, K:) pl. [of pauc.] أَخْرَاتٌ (S, A) and [of mult.] خُرُوتٌ. (S.) You say أَضْيَقُ مِنْ خُرْتِ الإِبْرَةِ [Narrower than the eye of the needle]. (A.) And مَضَايِقُ كَأَخْرَاتِ الإِبَرِ [Narrow passes like the eyes of needles]. (A.) The خُرْت of a sandal is The hole, or perforation, of the ذُؤَابَة [q. v.], into which the thong [called the شِرَاك] enters. (An anon. Arabic MS. in my possession.) — — Also The rings at the heads [or extremities] of [camels' plaited fore-girths of the kind called] نُسُوع; and so [the pls.] خُرَتٌ (K) and أَخْرَاتٌ: (S, K:) and ↓ خُرْتَةٌ signifies one of these; (K;) i. e. the ring in which is [inserted the end of] the نِسْعَة. (TA.) [Hence the phrase,] قَلِقَ خُرْتُ فُلَانٍ [lit. The rings of the fore-girths of the camels of such a one became unsteady; meaning] (tropical:) the state of such a one became disordered, or perverted. (A, TA.) And similar to this are the phrases, رَادَ خُرْتُ القَوْمِ and رَادَتْ أَخْرَاتُهُمْ, [in the TA زاد and زادت, but the comparison evidently shows that the verbs should be راد and رادت,] said of a people when they do not receive or entertain hospitably him who alights at their place of abode: so says IAar on the authority of Es-Saloolee. (TA.) — — See also خُرْتَةٌ. — — Also A small rib, at, or near, the breast; and so ↓ خَرْتٌ: (K:) pl. أَخْرَاتٌ, which Lth explains as meaning the ribs at, or near, the breast, collectively. (TA.) — — And [the pl.] أَخْرَاتٌ signifies The obscure roads or ways, and the narrow passes, of a desert. (TA.) خُرْتَةٌ: see خُرْتٌ. — — Its pl. أَخْرَاتٌ, [also pl. of ↓ خُرْتٌ, (see خُبْنٌ,)] in the formation of which the ة of the sing. seems to have been considered as elided, also signifies The loops of a [leathern water-bag such as is called] مَزَادَة: it is said in the T that in the مزادة are its اخرات, the loops between which is the قَصَبَة [commonly signifying cane, or reed, but here app. meaning the mouth, which has the form of a short cylinder, and is in the middle of the upper part of the مزادة, between the two loops, these being at the two upper corners], whereby [app. referring to the اخرات] it is carried [and suspended on the side of a camel, counterpoised by another مزادة on the other side of the camel]: and AM adds that one says [also] أَخْرَابُ المَزَادَةِ, sing. خُرْبَةٌ [q. v.]; and in like manner, خُرْبَةُ الأُذُنِ [" the bore of the ear "]; with ب: and غُلَامٌ أَخْرَبُ الأُذُنَيْنِ [" a boy having his ears pierced, or bored "]: he says, also, that the خُرْتَة, with ت, is [the hole] in the iron of the فَأْس, and [the eye] of the needle; and the خُرْبَة, with ب, is in the skin: and AA says that خُرْتَةٌ signifies the eye of the [kind of needle called] شَغِيزَة, i. e. the مِسَلَّة: (TA:) and Lth says that it signifies a round hole. (TA in art. حرت.) الخَرَاتَانِ Two stars, (K,) of the stars of the Lion, two whips' lengths apart, [(see سَوْطٌ,) in] the two shoulder-blades of the Lion, (TA,) also called زُبْرَةُ الأَسَدِ, (K,) [composing the Eleventh Mansion of the Moon: (see زُبْرَةٌ: and see also مَنَازِلُ القَمَرِ, in art. نزل:)] the word is mentioned here in the K, as though it were of the measure فَعَالَانِ; but accord. to Kr and others, it is dual of خَرَاةٌ, belonging to art. خرو, in which it is again mentioned in the K: (TA:) accord. to ISd, however, only the dual form is known, and the radical ت and the augmentative ت [by which latter is meant ة] are in the dual alike: (TA in art. خرو:) Zj asked Th respecting the خراتان, and he answered, IAar says that they are two stars, of those of the Lion; and Aboo-Nasr, the companion of As, says that they are two stars in the زبرة of the Lion, i. e. in the middle thereof; but in my opinion they are two stars after [i. e. to the eastward of] the جَبْهَة and the قَلْب: Zj disapproved of this, and replied, I say that they are two stars in that part of the breast which is the stabbing-place, derived from خُرْتُ الإِبْرَةِ, "the eye of the needle: " but Th rejoined, that this was an error, because the word is the dual of خَرَاةٌ; and he cited some verses in which a poet speaks of certain stars in the Lion, and, among them, of الخَرَاةُ. (MF, TA.) خِرِّيتٌ (S, A, K) and خِرِّيتٌ مِرِّيتٌ (Sh) A skilful, or an expert, guide of the way; (Sh, S, K;) one

who pursues the right course to the أَخْرَات, i. e. the obscure roads or ways, and the narrow passes, of the deserts; or who pursues the right course in a way that may be likened to the خُرْت [or eye] of the needle: (TA:) or skilful; applied to a man, and [particularly] to a guide: (A:) pl. خَرَارِتُ, occurring in a verse [perhaps used by poetic licence for the regular pl. خَرَارِيتُ]. (S.) مَخْرَتٌ A strait, direct, or right, road or way. (K.) مَخْرُوتٌ originally Perforated, bored, or pierced. (TA.) — — Then, (TA,) Having the nose slit; (K;) [and] so مَخْرُوتُ الأَنْفِ, applied to a camel: (A, TA:) or مخروت signifies having a slit lip. (S, K.) خرث خُرْثِىٌّ The utensils and furniture of a house or tent: (S, Mgh, K:) and the refuse, or the worthless or mean or vile articles, thereof; (S, A, Mgh;) thus accord. to the lawyers: (Mgh:) or bad furniture and utensils: (A:) or the worst thereof, and of spoils: (K:) or [rubbish,] such as a fragment of a bowl, and ashes, and [the dung that is termed] بَعْر, of a house: (AZ, TA in art. اسى:) [pl. خَرَاثِىُّ.] You say, نَقَلُوا خُرْثِىَّ مَتَاعِهِمْ They removed the worthless articles of their furniture and utensils. (A.) — — [Hence,] فُلَانٌ يَسْمَعُ خُرْثِىَّ الكَلَامِ (tropical:) Such a one hears language in which is no good. (A, TA.) And أَلْقَى فُلَانٌ خَرَاثِىَّ and خَرَاثِىَّ قَوْلِهِ (tropical:) [Such a one cast forth the unprofitable things of his mind and the unprofitable things of his speech]. (A, TA.) خرج 1 خَرَجَ, (S, Msb, K, &c.,) aor. خَرُجَ, (L,) inf. n. خُرُوجٌ and مَخْرَجٌ, (S, Msb, K,) He, or it, went, came, passed, or got, out, or forth; issued, emanated, proceeded, went, or departed; contr. of دَخَلَ; (TA;) مِنَ المَوْضِعِ [from the place]. (Msb.) One says, خَرَجَ مَخْرَجًا حَسَنًا [He, or it, went, came, passed, or got, out, or forth, &c., well: and it turned out well]. (S.) [And خَرَجَ مِنْ طَاعَتِهِ: see طَائِعٌ, in art. طوع. When خَرَجَ means It was disbursed, or expended, the inf. n. is خَرْجٌ.] خَرَجَ بِهِ [lit. He went out, &c., with him, or it]: see 4. (TA.) يَوْمُ الخُرُوجِ [The day of going forth] means the day of the عِيد [or festival]. (A, TA, from a trad.) And [as used in the Kur l. 41] The day when men shall come forth from their graves; (TA;) a name of the day of resurrection. (AO, K.) — — [(assumed tropical:) It became excluded by a definition or a rule or the like, or by (??) portion thereof.] مَنْصُوبٌ عَلَى الخُرُوجِ is a phrase of the Basree grammarians, said of the objective complement of a verb, meaning (assumed tropical:) Put in the accus. case as being out of the predicament of the subject and that of the attribute. (TA.) — — خَرَجَ مِنْ أَمْرٍ (assumed tropical:) [He got out of, escaped from, extricated himself from, evaded, or became quit of, affair, or a state]. (ISh, TA in art. نكس.) [And خَرَجَمِنْ حَالٍ إِلَى حَالٍ (assumed tropical:) He passed from one state to another state. And خَرَجَ مِنْ دِينِهِ (assumed tropical:) He quitted, or forsook, his religion. And خَرَجَ مِنْ دَيْنِهِ, and من مَرَضِهِ, (assumed tropical:) He became quit of his debt, and of his disease.] And خَرَجَ إِلَى فُلَانٍ مِنْ دَيْنِهِ (assumed tropical:) He paid such a one his debt: a phrase used in law. (TA.) [And خَرَجَ عَلَى السُّلْطَانِ, and عَنْ أَمْرِ السُّلْطَانِ, (assumed tropical:) He rebelled against the Sultán.] And خَرَجَتْ عَلَى خِلْقَةِ الجَمَلِ (tropical:) [She became formed like the he-camel]; said of a she-camel that is termed ↓ مُخْتَرَجَةٌ. (S, A, K.) And خَرَجَ إِلَى البَذَآءِ (assumed tropical:) [He became foul, or obscene, in his language]. (L and K in art. خنذ.) And خَرَجَ فِى العِلْمِ وَالصِّنَاعَةِ, inf. n. خُرُوجٌ, (tropical:) He was, or became, conspicuous in science and art. (A, TA. [See also 5.]) — — مَا أَحْسَنَ خُرُوجَهَا, said of a cloud (سَحَابَة), (tropical:) How good is its first rising from the horizon! (A.) [You say also, خَرَجَ السَّحَابُ, inf. n. خُرُوجٌ, meaning (assumed tropical:) The clouds became extended, or expanded: see خَرْجٌ.] And خَرَجَتِ السَّمَآءُ (tropical:) The sky became clear, after having been cloudy. (T, A.) 2 خرّج, inf. n. تَخْرِيجٌ, [sometimes resembles in signification أَخْرَجَ:] see the inf. n. voce خَرِيجٌ. — — [(assumed tropical:) He resolved, explained, or rendered, a saying. عَلَى هٰذَا خَرَّجُوا قَوْلَ كَذَا (assumed tropical:) According to this meaning &c. they have resolved, explained, or rendered, such a saying, is a phrase of frequent occurrence in the larger lexicons &c.] — — (assumed tropical:) He educated, disciplined, or trained, well a youth: and in like manner, a horse [and a camel; for مُخَرَّجٌ, as is indicated in the K voce مُدَرَّبٌ, applied to a camel, is syn. with مُؤَدَّبٌ]. (IAar.) You say, خرّجهُ فِى الأَدَبِ, (S, A, * K,) inf. n. as above, (tropical:) He educated, disciplined, or trained, him well in polite accomplishments; i. e. a teacher, his pupil. (TA.) — [He, or it, rendered a thing أَخْرَج, i. e. of two colours, white and black: &c.] You say, النُّجُومُ تُخَرِّجُ اللَّوْنَ The stars render the colour [of a thing, such as an expanse of water,] a mixture of black and white, by reason of its blackness and their whiteness. (TA.) And خرّج اللَّوْحَ, (A, K,) inf. n. as above, (K,) (tropical:) He (a boy, A) wrote upon part of the tablet and left part of it without writing. (A, * K.) And خرّج كِتَابًا (tropical:) He wrote a book leaving [blank] the places [of the titles] of the sections and chapters. (A.) And خرّج العَمَلَ, (A, K,) inf. n. as above, (TA,) (tropical:) He made the work to be of different kinds. (A, K, * TA.) And خرّجتِ الرَّاعِيَةُ المَرْعَى, inf. n. as above, The pasturing animals ate part of the pasture and left part. (S, * A, K, * TA. [See also 4.]) And أَرْضٌ فِيهَا تَخْرِيجٌ: and عَامٌ فِيهِ تَخْرِيجٌ, and عام ذُو تَخْرِيجٍ: see أَخْرَجُ. 3 المُخَارَجَةُ i. q. المُنَاهَدَةُ بِالأَصَابِعِ, (S, TA,) i. e. (TA) One person's putting forth as many of his fingers as he pleases, and the other's doing the like: (K, TA:) [or the playing at the game called morra; micare digitis: see خَرِيجٌ. You say, خارجهُ He played with him at the game of morra. See also 6.] — — خَارَجَهُمْ, [inf. n. as above,] He contributed with them to the expenses of a journey or an expedition against an enemy, sharing equally with each of them; like نَاهَدَهُمْ. (L in art. نهد.) — — And خارجهُ He made an agreement with him, namely, his slave, that he (the latter) should pay him a certain import at the expiration of every month; (Mgh, L, TA;) the slave being left at liberty to work: (L, TA:) in which case the slave is termed ↓ عَبْدٌ مَخَارَجٌ. (Mgh, L, TA.) 4 اخرجهُ, (S, Msb, K, &c.,) inf. n. [إِخْرَاجٌ and] بِهِ, (S, K,) He made, or caused, him, or it, to go, come, pass, or get, out, or forth; to issue, emanate, proceed, or depart: [he put, cast, or thrust, him, or it, out, or forth; expelled, ejected, or dislodged, him, or it: he took, led, drew, or pulled, him, or it, out, or forth: he gave it forth: he, or it, produced it:] as also ↓ خَرَجَ بِهِ: [but it should be observed that this latter properly and generally denotes accompaniment, like ذَهَبَ بِهِ; and may be literally rendered he went, came, passed, or got, out, or forth, with him, or it:] and ↓ اخترج, also, is syn. with أَخْرَجَ; as in the saying, in a trad., فَاخْتَرَجَ تَمَرَاتٍ مِنْ قِرْبَةٍ [And he took forth, or took forth for himself (accord. to a property of many erbs of this form), some dates from a water-skin]: (TA:) [so, too, is ↓ استخرج; as meaning he took, led, drew, or pulled, out, or forth: but this generally implies some degree of effort, or labour; as does also ↓ اخترج; and likewise, desire: i. e. it means he sought, or endeavoured, to make a thing come forth: the former is also syn. with أَبْدَعَهُ (q. v.) and أَحْدَثَهُ: and both of them signify, and so does اخرج in many instances, he drew out, or forth; extracted; educed; produced; elicited; fetched out by labour or art; got out; or extorted: this is what is meant by its being said that] ↓ الإِسْتِخْرَاجُ is syn. with الإِسْتِنْبَاطُ, (S, K,) and so is ↓ الاِخْتِرَاجُ. (K.) أَخْرِجْنِى مَخْرَجَ صِدْقٍ, in the Kur xvii. 82, means Cause Thou me to go forth from Mekkeh in a good, or an agreeable, manner, so that I may not turn my heart [or affections] towards it: (Jel: [see also various similar explanations in Bd:]) or مخرج is here a n. of place, or, accord. to the more approved opinion, of time. (TA.) — — اخرج مَا فِى صَدْرِهِ

(assumed tropical:) [He vented that which was in his bosom, or mind]. (TA in art. سرح.) — — [اخرج said of a definition or a rule or the like, or of a portion thereof, means (assumed tropical:) It excluded something.] — — اخرجهُ مِنَ الأَمْرِ (assumed tropical:) [He excluded him from participation in the affair]. (TA in art. حضن, &c.) — اخرج [intrans.] He paid his خَرَاج; (K;) i. e. his land-tax, and poll-tax. (TA.) — He hunted ostriches such as are termed خُرْجٌ, (K, TA, [in the CK الخَرَجَ is erroneously put for الخُرْجَ,]) pl. of أَخْرَجُ. (TA.) — — He married to a woman of brown complexion, white intermixed with black, whose parents were, one, white, and the other, black. (T, K.) — — (tropical:) He passed a year of fruitfulness and sterility, (K, TA,) or half fruitful and half sterile. (TA.) — — اخرجتِ الرَّاعِيَةُ (tropical:) The pasturing animals ate part of the pasture and left part. (K, TA. [See also 2.]) 5 تخرّج [(assumed tropical:) It (a saying) was resolved, explained, or rendered. عَلَى هٰذَا يَتَخَرَّجُ قَوْلُ كَذَا (assumed tropical:) According to this meaning &c. is, or may be, resolved, explained, or rendered, such a saying, is a phrase of frequent occurrence in the larger lexicons &c. — —] (tropical:) He was, or became, well educated or disciplined or trained, (A, * TA,) in polite accomplishments, (S, K, TA,) or in science and art. (A. [See also 1: and see 2, of which it is quasi-pass.]) 6 تَخَارُجٌ i. q. تَنَاهُدٌ; (S;) similar to مُخَارَجَةٌ with the fingers, as explained above. (TA.) You say, تخارجوا, meaning تناهدوا [i. e. They played together, one putting forth as many of his fingers as he pleased, and another doing the like: or they played together at the game called morra: see خَرِيجٌ]. (A.) — — تخارجوا is also syn. with تناهدوا as meaning They contributed equally to the expenses which they had to incur on the occasion of a journey, or an expedition against an enemy; or contributed equal shares of food and drink. (L in art. نهد.) — — And تخارجا They (two copartners, K, TA, or two coinheritors, TA) became quit of claim to sharing property by one's taking the house and the other's taking the land; (K, * TA;) or by selling the property by mutual consent and then dividing it; or by one's taking ready money and the other's taking a debt. (TA.) 8 إِخْتَرَجَ see 4, in three places: and see also 10. 9 اخرجّ He (a ram, K, or an ostrich, S, K) was, or became, أَخْرَجَ, i. e., of two colours, white and black; as also ↓ اخراجّ. (S, K.) 10 استخرج: see 4, in two places. You say, إِسْتَخْرَجْتُ الشَّىْءَ مِنَ المَعْدِنِ I extracted the thing from the mine, clearing it from its dust. (Msb.) And إِسْتِخْرَاجُ المُعَمَّى مَتْبَعَةٌ لِلْخَوَاطِرِ (assumed tropical:) [The eliciting of the meaning of that which is made enigmatical is a cause of fatigue to minds]. (A in art. تعب.) — — [Also (assumed tropical:) He tilled land, and made it productive. (See K voce غَامِرٌ.)] And أُسْتُخْرِجَتِ الأَرْضُ (assumed tropical:) The land was put into a good state for sowing or planting. (AHn, TA.) — — استخرجهُ and ↓ اخترجهُ He asked him, or petitioned him, to go, or come, out, or forth; or he desired of him that he should go, or come, out, or forth. (TA.) 11 إِخْرَاجَّ see 9. خَرْجٌ [originally an inf. n.] Outgoings, disbursements, expenditure, or expenses; what goes out, or is expended, of a man's property; contr. of دَخْلٌ. (S, K.) — — See also خَرَاجٌ, throughout. — — Also, (S, L, K,) and ↓ خُرُوجٌ, (L,) Clouds when first rising and appearing: (S, L, K:) or the rain that comes forth from clouds: (Akh:) or the خُرُوج of clouds is their becoming extended, or expanded. (TA. [See 1.]) خُرْجٌ: see خَرَاجٌ. — Also A well-known kind of وِعَآء; [a pair of saddle-bags; i. e. a double bag, or double sack, for the saddle;] (S, Msb, K;) a جُوَالِق having two corresponding receptacles [the mouths whereof are generally closed by means of loops which are inserted one into another]: (TA:) [also, app., a single saddle-bag; and خُرْجَانِ a pair of saddle-bags: (see بَدِيدٌ:)] an Arabic word, (S,) accord. to the more correct opinion; but said by some to be arabicized: (TA:) pl. [of mult.] خِرَجَةٌ (S, Msb, K) and [of pauc.] أَخْرَاجٌ. (TA.) خَرَجٌ [The quality of being of] two colours, white and black. (S, K. [See أَخْرَجُ.]) خَرْجَةٌ [n. un. of 1: pl. خَرَجَاتٌ]. You say, مَا خَرَجَ إِلَّا خَرْجَةً وَاحِدَةً He went not, or came not, out, or forth, save once: and مَا أَكْثَرَ خَرَجَاتِكَ How many are thy goings, or comings, out, or forth! (A.) رَجُلٌ خُرَجَةٌ وُلَجَةٌ (S, K *) and وَلَّاجٌ ↓ خَرَّاجٌ and وَلُوجٌ ↓ خَرُوجٌ (TA in art. ولج) A man frequently going, or coming, out and in: (S, K, TA:) and the second phrase [and app. the others likewise] (tropical:) a man of much cleverness, ingenuity, or acuteness, and artifice, or cunning; (K, TA;) (tropical:) a man who uses art, artifice, or cunning, in the disposal, or management, of affairs: (A:) or (tropical:) one who does not hasten in an affair from which he cannot easily escape when he desires to do so. (TA.) خَرَاجٌ (S, A, Mgh, Msb, K) and ↓ خَرْجٌ, (S, Msb, K,) both also written with damm, [i. e. ↓ خُرَاجٌ and ↓ خُرْجٌ,] (K,) but the former mode of writing them is that which more commonly obtains, (TA,) i. q. إِتَاوَةٌ; (S, K;) A tax, or tribute, which is taken from the property of people; an impost, or a certain amount of the property of people, which is given forth yearly; a tax upon lands &c.: (TA:) or the revenue, or gain, derived from land, (A, Mgh, Msb,) or from a slave, (Mgh,) or also from a slave: (A:) and then applied to the land-tax, which is taken by the Sultán: (A, Mgh:) and the poll-tax paid by the free non-Muslim subjects of a Muslim government: (A, Mgh, Msb:) or خَرَاجٌ signifies especially a land-tax: and ↓ خَرْجٌ, a poll-tax: (IAar:) or the former also signifies the poll-tax paid by the free non-Muslim subjects of a Muslim government: it is a term which was applied to a yearly land-tax which 'Omar imposed upon the people of the Sawád [of El-'Irák]: then, to the landtax which the people of a land taken by convention agreed to pay; and their lands were termed خَرَاجِيَّةٌ: accord. to Bd, it is a name for the proceeds of land: and has then been used to signify the profits arising from possessions; such as the revenue derived from the increase of lands, and from slaves and animals: accord. to Er-Ráfi'ee, its primary signification is an impost which the master requires to be paid him by his slave: accord. to Zj, ↓ خَرْجٌ is an [obsolete] inf. n.: and خَرَاجٌ, a name for that which comes forth: and he also explains the latter word by فَىْءٌ: and ↓ خَرْجٌ, by ضَرِيبَةٌ and جِزْيَةٌ: (TA:) the pl. (of خَرَاجٌ, L, TA) is أَخْرَاجٌ and أَخَارِيجُ [a pl. pl.] and أَخْرِجَةٌ. (S, K.) الخَرَاجُ بِالضَّمَانِ, a saying ascribed to Mohammad, (K, TA,) occurring in a trad. of 'Áïsheh, of disputed authority, but affirmed by several authors to be genuine, means, accord. to most of the lawyers, (TA,) The revenue derived from the slave is the property of the purchaser because of the responsibility which he has borne for him: (A, * Mgh, * K, TA:) for one purchases a slave, and imposes upon him the task of producing a revenue for a time, and then may discover in him a fault which the seller had concealed; wherefore he has a right to return him and to receive back the price; but the revenue which he had required the slave to produce is his lawful property, because he had been responsible for him; and if he had perished, part of his property had perished: (K, * TA:) in a similar manner IAth explains it, as relating to a male or female slave or to other property. (TA.) — — ↓ خَرْجٌ and خَرَاجٌ as used in the Kur xxiii. 74 mean A recompense, or reward. (Fr.) Some, for ↓ خَرْجًا, in this instance, read خَرَاجًا. (TA.) — — And خَرَاجٌ is also used as meaning (tropical:) The taste of fruit; this being likened to the خراج of lands &c. (TA, from a trad.) — — See also خَرِيجٌ, in five places. خُرَاجٌ Pimples, or small swellings or pustules: [a coll. gen. n.:] n. un. with ة: (Mgh, Msb:) or [the kind of pustule termed] دُمَّل, and the like, that come forth upon the body: (Mgh:) or purulent pustules, or imposthumes, (S, K,) that come forth upon the body: (S:) or a spontaneous swelling that comes forth upon the body: or an ulcerous swelling that comes forth upon a beast of the equine kind and upon other animals: pl. [of pauc.] أَخْرِجَةٌ and [of mult.] خِرْجَانٌ. (TA.) — See also خَرَاجٌ. خَرُوجٌ:

see خَارِجٌ, and خُرَجَةٌ. — — Also A horse that outstrips in the race. (TA.) — — And (tropical:) A horse having a neck so long that, by reason of its length, he plucks away at unawares (يَغْتَالُ) every bridle that is attached to his bit: (A, * L, K: *) and in like manner, without ة, a mare. (TA.) — — And A she-camel that lies down apart from the [other] camels: (K:) and one excellent in the pace termed عَنَق, that goes before others: (TA:) pl. خُرُجٌ, (K, TA,) [in the CK خُرْجٌ, but it is] with two dammehs. (TA.) خُرُوجٌ an inf. n. of 1. (S, Msb, K.) — — See also خُرْجٌ. خَرِيجٌ (S, K) and ↓ خَرَاجٌ and ↓ تَخْرِيجٌ (TA) A certain game, (S, K, TA,) played by the Arab youths, (TA,) in which they say ↓ خَرَاجِ خَرَاجِ: (S, K, TA:) accord. to ISk, you say, لَعِبَ الصِّبْيَانُ خَرَاجِ ↓ [The boys played at خراج], with kesr to the ج: Fr says, خراج is the name of a well-known game of the Arabs, in which one of the players holds a thing in his hand and says to the others, Elicit ye (أَخْرِجُوا) what is in my hand: in the T, ↓ خراج and خريج are explained by the word مُخَارَجَةٌ [meaning micare digitis; and hence it appears that the game thus termed, accord. to the T, is the morra, a game common in ancient and modern Italy, and in very remote times in Egypt, in which one of the players puts forth some, or all, of his fingers, and another is required to name instantly the number put forth, or to do the same]; and it is there added, that it is A game of the Arab youths: Aboo-Dhueyb El-Hudhalee says, أَرِقْتُ لَهُ ذَاتَ العِشَآءِ كَأَنَّهُ مَخَارِيقُ يُدْعَى تَحْتَهُنَّ خَرِيجُ I was sleepless in consequence of it, (referring to lightning,) at nightfall, as though it were kerchiefs twisted for the purpose of beating with them, under which was uttered the cry خريج; likening the thunder to the cry of the players: but Aboo-'Alee says that خريج [thus used] is incorrect; that he should have said ↓ خَرَاجِ, but that the rhyme required him to say خريج. (TA.) بِلَادٌ خَرَاجِيَّةٌ Countries subject to a [خَرَاج, or] tax upon their lands. (MF.) خَرَّاجٌ: see خَارِجٌ, and خُرَجَةٌ. خِرِّيجٌ has the meaning of a pass. part. n.: (S, K:) you say, هُوَ خِرِّيجُ فُلَانٍ (tropical:) He is, or has been, well educated or disciplined or trained by such a one (S, A, * K *) in polite accomplishments, (S, K,) or in science and art. (A.) خَارِجٌ and [in an intensive sense] ↓ خُرُوجٌ and [in an intensive or a frequentative sense] ↓ خَرَّاجٌ Going, coming, passing, or getting, out, or forth; issuing, emanating, proceeding, or departing: [the second signifying doing so much: and the third, doing so much or frequently.] (TA.) — — [External; extrinsic; foreign:] the exterior, or outside, of anything. (TA.) You say, كُنْتُ خَارِجَ الدَّارِ [I was outside the house]: (A:) [or,] accord. to Sb, خَارِج is not used adverbially unless with the particle [فِى]. (TA.) — — [Hence, الخَارِجُ as meaning (assumed tropical:) What is external, or extrinsic, to the mind; what is objective; reality. (See also خَارِجِىٌّ.) And فِى الخَارِجِ (assumed tropical:) In what is external, or extrinsic, to the mind; &c.]. خَارِجَةٌ [fem. of خَارِجٌ: and sing. of خَوَارِجُ used as a subst.]. — — الخَوَارِجُ in the phrase الدَّوَاخِلُ وَالخَوَارِجُ means The arches, or vaults, and niches, in the inner side of a wall; الدواخل meaning the figured forms, and inscriptions, upon a wall, executed with gypsum or otherwise: or الدواخل والخوارج means the ornamental [depressed and] projecting forms of a building, differing from the forms adjacent thereto. (Msb, from a saying of Esh-Sháfi'ee.) — — خَوَارِجُ المَالِ (assumed tropical:) The mare and the female slave and the she-ass. (K.) — — خَرَجَتْ خَوَارِجُهُ (tropical:) His generosity became apparent, and he applied himself to the sound management of affairs, (K, * TA,) and became intelligent like others of his class, after his youth, or ignorant and youthful conduct. (TA.) خَارِجِىٌّ One who makes himself a lord, or chief, (S, K, TA,) and goes forth [from his party, or fellows], and becomes elevated, or exalted, (TA,) without his having noble ancestry: (S, K, TA:) and it is also said to signify anything that surpasses, or excels its kind and fellows: (TA:) accord. to Abu-l-'Alà, in ancient times, before El-Islám, it was applied to a courageous, or generous, man, the son of a coward or niggard, and the like: — — and in like manner, to a A fleet, or swift, horse; or one excellent in running; or that outstrips others; not the offspring of a sire and dam possessing the like qualities: [and in the TA, the coll. gen. n. خَارِجِيَّةٌ is explained as applied to such horses:] — — then, in the times of El-Islám, it was applied to A rebel: and a heretic. (Ham p. 188.) [The pl.] الخَوَارِجُ is the appellation of A party [of heretics, or schismatics,] of those following erroneous opinions, having a singular, or particular, persuasion: (K:) they are [said by some to be] the حَرُورِيَّة [q. v.]; and the خَارِجِيَّ are [said to be] a sect of them; and they consist of seven sects: (TA:) they were so called because they went forth from, (as in one copy of the K,) or against, (as in other copies,) the rest of the people; (K, TA;) or from the religion, or from the truth, or from 'Alee after [the battle of] Siffeen. (TA.) — — [Also (assumed tropical:) Relating to what is external, or extrinsic, to the mind; objective; real. Hence, الأُمُورُ الخَارِجِيَّةُ (assumed tropical:) The things that are external, or extrinsic, to the mind; the things that are considered objectively; real things; opposed to الأُمُورُ الذِّهْنِيَّةُ. (See also خَارِجٌ.)] [خَارِجِيَّةٌ fem. of خَارِجِىٌّ: — — and also a coll. gen. n., of which the n. un. is خَارِجِىٌّ.] خَارُوجٌ A certain sort of palm-trees, (L, K, *) well known. (K.) [خَوَارِجُ pl. of خَارِجَةٌ: — — and also of خَارِجِىٌّ as an epithet applied to a man &c., not as a rel. n.] أَخْرَجُ A ram, (S, K,) and (so in the S, but in the K " or ") a male ostrich, (AA, S, A, K,) of two colours, white and black: (S, A, * K:) or a male ostrich of a colour in which black predominates over white, like the colour of ashes: and in this sense also applied to a mountain: (Lth, TA:) and a goat half white and half black: and a horse of which the belly, and the sides as far as the back, but not the back itself, are white, and the rest of any colour: (TA:) fem. خَرْجَآءُ: (A, TA:) which is applied to a female ostrich: (A:) and to a ewe or she-goat having white hind legs and flanks: (AZ, S:) or a ewe that is black, with one hind leg, or both hind legs, and the flanks, white; the rest being black: (TA:) or a ewe white in the hinder part, half of her being white, and the other half of any colour: (T, TA:) and a small isolated mountain (قَارَةٌ) of two colours, (A, TA,) white and black: (A:) pl. خُرْجٌ. (K.) Also (tropical:) A garment white and red; rendered so by being besmeared with blood. (TA.) El-'Ajjáj says, إِنَّا إِذَا مُذْكِى الحُرُوبِ أَرَّجَا وَلَبِسَتْ لِلْمَوْتِ ثَوْبًا أَخْرَجَا (so in the TA: in the S, جُلًّا اخرجا:) meaning (tropical:) [Verily we, when the inflamer of wars excites them, and] they (the wars) have put on, for death, a garment white and red, rendered so by being besmeared with blood: i. e., have been rendered notable like a thing that is black and white. (S, TA.) — — الأَخْرَجُ The [bird called] مُكَّآء; (K;) because of its colour. (TA.) — — أَرْضٌ خَرْجَآءُ (TA) and ↓ مُخَرَّجَةٌ (Sh, S, K) and ↓ فِيهَا تَخْرِيجٌ (TA) (tropical:) Land having plants, or herbage, in one place and not in another: (S, K, TA:) that has been rained upon, and has produced herbs, in some parts and not in others: (Sh:) or the second means land upon which rain has not fallen. (L in art. صح.) — — عَامٌ أَخْرَجُ (TA) and ↓ مُخَرَّجٌ (A, TA) and ↓ فِيهِ تَخْرِيجٌ (S, A, K) and ذُو تَخْرِيجٍ (K) (tropical:) A year of fruitfulness, or of abundant herbage, and of sterility: (S, A, K, TA:) or half fruitful, or abundant in herbage, and half sterile. (TA.) مَخْرَجٌ an inf. n. of 1. (S, Msb, K.) — — Also A place of خُرُوج [i. e. of going, coming, passing, or getting, out, or forth; a place of egress, or exit; an outlet]: (S, K, TA:) pl. مَخَارِجُ. (TA.) You say, وَجَدْتُ فِى الأَمْرِ مَخْرَجًا (assumed tropical:) I found, in the affair, or case, a place [or way] of escape,

evasion, or safety. (Msb.) And فُلَانٌ يَعْرِفُ مَوَالِجَ الأُمُورِ وَمَخَارِجَهَا (tropical:) Such a one knows the ways of entering into affairs and those of withdrawing himself out of them. (A, TA.) — — [Hence, A privy: used in this sense in the S and K in art. حش, &c. — — And The anus: used in this sense in the Msb in art. حقن.] — — Also A time of خُرُوج [i. e. of going, &c., out, or forth; of egress, or exit]. (TA.) — — فُلَانٌ حَسَنُ المَدْخَلِ والمَخْرَجِ means (assumed tropical:) Such a one is good, and laudable, in his way of acting, or conduct. (TA in art. دخل.) مُخْرَجٌ an inf. n. of the trans. v. أَخْرَجَ. (S, K.) [So accord. to some in a phrase in the Kur xvii. 82, respecting which see 4.] — — Also pass. part. n. of the same. (S, K.) — — And n. of place of the same. (S, K.) — — And n. of time of the same. (S.) مُخَرَّجٌ; and its fem., with ة: see أَخْرَجُ. يَوْمٌ مَخْرُوجٌ occurs in poetry for يَوْمٌ مَخْرُوجٌ فِيهِ [A day in which one goes forth; or in which people go forth]. (TA.) عَبْدٌ مُخَارِجٌ: see 3, last sentence. نَاقَةٌ مُخْتَرَجَةٌ (tropical:) A she-camel formed like the hecamel: (S, A, K, TA:) or like the male بُخْتِىّ camel. (TA.) See 1. خرد 1 خَرِدَتْ, aor. خَرَدَ, (L, K,) inf. n. خَرَدٌ, (L,) She was an untouched virgin; (L, K;) as also ↓ اخردت, inf. n. إِخْرَادٌ; (L;) and ↓ تخرّدت: (L, K:) or she was bashful and grave or staid or sedate, or very bashful, long silent, low in voice, one who concealed herself from public view, (L, K,) and did not remain long in her parents' house, or tent, unmarried, after having attained the usual proper age for marriage. (L.) — — And خَرِدَ He was, or became, affected with shame, bashfulness, or pudency; (IAar;) as also ↓ اخرد (K.) — — He was, or became, abject. (IAar.) — — Also, inf. n. as above; and ↓اخرد; He kept long silence: (L, K:) and the latter signifies also he kept silence by reason of abjectness; not by reason of bashfulness: so accord. to the K: but accord. to the A, he kept silence by reason of bashfulness; and اقرد signifies "he kept silence by reason of abjectness:" (TA:) and so says IAar: (TA in art. قرد:) or اخرد accord. to IAar signifies he spoke little. (Har p. 250.) [See also خَارِدٌ.] 4 أَخْرَدَ see 1, in three places. — — اخرد إِلَى اللَّهْوِ He inclined to play, sport, or diversion. (K.) 5 تَخَرَّدَ see 1. خَرُودٌ:see خَرِيدَةٌ, in two places. خَرِيدٌ: see the next paragraph. — — صَوْتٌ خَرِيدٌ A gentle voice, characterized by bashfulness, or modesty. (IAar, K.) خَرِيدَةٌ A virgin: (IAar, S, A:) and a bashful, or modest, woman: and sometimes they said ↓ جَارِيَةٌ خَرُودٌ, meaning a girl bashful and grave or staid or sedate; or very bashful: (S:) or خريدَةٌ and ↓ خَرِيدٌ and ↓ خَرُودٌ signify an untouched virgin: or a female bashful, and grave or staid or sedate, or very bashful, long silent, low in voice, who conceals herself from public view, (L, K,) and does not remain long in her parents' house, or tent, unmarried, after having attained the usual proper age for marriage: (L:) pl. خَرَائِدُ and خُرَّدٌ (S, A, L, K) and خُرُدٌ; (S, L, K;) the second of which is contr. to rule. (L.) — — Also (tropical:) An unbored pearl. (Lth, IAar, S, A, K.) خَارِدٌ Silent by reason of bashfulness; not by reason of abjectness: and ↓ مُخْرِدٌ silent by reason of abjectness; not by reason of bashfulness: so accord. to AA: and the latter, simply, silent. (L.) [See also 1.] مُخْرِدٌ: see the next preceding paragraph. خردل خَرْدَلٌ [Mustard-seed;] the grain of a certain tree, (K,) well known; (S, K;) a species of حُرْف [q. v.]; (JK;) heating; emollient; drawing; a phlegmagogue; lenitive; digestive; used as a liniment, good for the نِقْرِس [or gout], and [especially] the نَسَا [or sciatica], and the [malignant species of leprosy termed] بَرَص (K,) and the [mild species thereof termed] بَهَق; clearing to the face; good for the alopecia, especially the wild sort thereof; (TA;) its smoke drives away serpents, or, as in the Kánoon, venomous or noxious reptiles or the like; (TA;) its juice, dropped, allays earache, (K,) and in like manner its oil; (TA;) and its powder, upon the aching tooth, is extremely efficacious, (K,) especially when حِلْتِيت [or assa] has been cooked with it: (TA: [in which many other properties assigned to it are mentioned:]) n. un. with ة. (S.) — — الخَرْدَلُ الفَارِسِىُّ is A certain plant in Egypt known by the name of حَشِيشَةُ السُّلْطَانِ. (K.) خرز 1 خَرَزَ, aor خَرِزَ and خَرُزَ, inf. n. خَرْزٌ, He sewed (Msb, K, TA) a skin, or hide, (Msb, TA,) or a boot, &c. (S, A, K.) You say, كَلَامُ فُلَانٍ كَخَرْزِ الإِمَآءِ [The language of such a one is like the female slaves' sewing of skins]; i. e., [its ornaments, lit.] its pearls, and its cowries, are far apart. (A, TA.) خَرَزٌ [a coll. gen. n.,] a word of well-known meaning, (Msb,) [i.e., Beads;] what are strung: (S:) a thing that is hung [or rather things that are hung] upon the neck, made of coloured stone, red and green: (Har p. 431:) or gems, or similar stones, both good and bad: (JK:) [also factitious gems, and the like: (see فُسَيْفِسَآءُ as explained in the K &c:)] n. un. خَرَزَةٌ: (S, Msb:) the latter signifying [a single bead;] what is strung: (K:) and also, (i.e. the latter,) a gem, or precious stone, (K, TA,) such [for instance] as is set in a ring, whether good or bad: (TA:) pl. of the latter, خَرَزَاتٌ. (TA.) Hence, خَرَزَاتُ المَلِكِ, (S, K,) and المُلْكِ, (S, A,) The gems of the king's crown: when the king had reigned a year, a خَرَزَة was added to his crown, in order that the number of the years of his reign might be known: (S, K:) such is said to have been the case. (S.) You say, أُوتِىَ خَرَزَاتِ المُلْكِ سِتِّينَ حِجَّةً (tropical:) [meaning He reigned sixty years: lit., he received the gems of the crown sixty years]. (A.) — — خَرَزَةُ العَيْنِ signifies The حَدَقَة [or lens] of the eye. (TA in art. حدق.) — — And خَرَزٌ is also applied to The small shells called وَدَع. (S* and K* and TA in art. ودع.) — — It also signifies (tropical:) The vertebræ of the back, (S, A, TA,) and of the neck: each one is called خَرَزَةٌ: which latter is also explained as meaning (tropical:) what is between two vertebræ. (TA.) خَرْزَةٌ, with fet-h, A single puncture [or stitchhole, made in sewing a skin or a boot; and so خُرْزَةٌ]; syn. غَرْزَةٌ. (TA.) خُرْزَةٌ i. q. كُتْبَةٌ; (S, K;) A seam, or suture, in a skin, or hide, (KL, PS, TK, *) or in a boot, &c.; (PS;) [app. made by sewing together two edges so that one laps over the other: and app. also a single stitch in such a seam;] what is between two punctures; i. e., every puncture with its thread: (TA:) also, a puncture, or stitch-hole, in a skin [&c.]: (TA voce وَذَابٌ: [its pl. being there said to be syn. with خُرَبٌ, pl. of خُرْبَةٌ: and this last meaning, (for evidences of the correctness of which see أَثْمٌ and أَثُومٌ and خُصْفَةٌ &c.,) common to it and to خَرْزَةٌ, it perhaps bears in exs. here following:]) and any round perforation: (JM:) pl. خُرَزٌ (S, K) [and app. خُرُوزٌ, which see below]. اِجْمَعْ سَيْرَيْنِ فِى خُرْزَةٍ [lit, Conjoin thou two thongs in a single seam, or stick, or puncture,] is a prov., meaning (tropical:) accomplish thou two wants at once. (TA.) And you say to him who seeks to attain two wants together, سَيْرَيْنِ فِى خُرْزَةٍ [lit., Wilt thou conjoin two thongs in a single seam, or stitch, or puncture? the first word being in the accus. case because أَتَجْمَعُ is understood]. (A, TA.) — — Also (assumed tropical:) The foramen podicis: and (assumed tropical:) the foramen vaginæ. (TA voce خُرْبَةٌ.) خَرَزَةٌ; pl. خَرَزَاتٌ: n. un. of خَرَزٌ [q. v.]. (S, Msb, TA.) خُرُوزُ السَّفِينَةِ [The seams of the ship: خُرُوزٌ being app. a pl. of خُرْزَةٌ, like as خُرُوبٌ is a pl. of خُرْبَةٌ]. (K voce جَمَّةٌ q. v.) خِرَازَةٌ The art, or occupation, of sewing [skins, or hides, or] boots, &c. (A, K.) خَرَّازٌ A sewer of [skins, or hides, or] boots, &c. (S, A.) مِخْرَزٌ [and vulg. ↓ [مِخْرَازٌ] The instrument [i. e. the needle, or awl,] with which one sews [skins, or hides, or] boots, &c. (S, K.) مُخَرَّزٌ Any bird, (A, K,) as a pigeon &c., (TA,) having upon its wings marks resembling خَرَز [or beads]. (A, K, TA.) مِخْرَازٌ: see مِخْرَزٌ. خرس 1 خَرِسَ, (Msb, K,) aor. خَرَسَ, (K,) inf. n. خَرَسٌ, (S, A, Msb, K,) He (a man) was dumb; was naturally, by conformation, prevented from speaking; (Msb;) [he was destitute of the faculty of speech, by natural conformation, like the beast: see أَخْرَسُ:] or he was, or became, tonguetied, or withheld from speech, (A, K,) either from inability to find words to express what he would say, or by natural conformation [of the organs of speech]. (TA.) You say also خَرِسَ المَجْلِسُ The

assembly was, or became, mute, or speechless. (A.) — خَرِسَ المَرْأَةَ, (Lh, IAth,) aor. خَرَسَ, (Lh,) [inf. n., app., خَرْسٌ,] He fed the woman with what is termed خُرْسَة; (Lh, IAth;) He fed her on the occasion of child-birth; (Lh;) as also ↓ خرّس عَليهَا, inf. n. تَخْرِيسٌ (S, K) and تَخْرِسَةٌ. (TA.) In like manner you say, ↓ خرّسهَا, inf. n. تَخْرِيسٌ; and خرس عَنْهَا; [so in the TA, without any syll. signs to the verb;] He made for her what is termed خُرْسَة. (TA.) And ↓ خُرِستْ, (S, L,) or خُرِسَتْ, (so in a copy of the A,) She was fed with what is so termed: (A:) or a feast on the occasion of her having given birth to a child was made for her. (S, L.) — خَرِسَ, aor. خَرَسَ, He drank from the [kind of wine-jar called] خُرْس, (Sgh, K,) i. e. the دَنّ. (TA.) 2 خَرَّسَ see خَرِسَ, in three places. 4 اخرسهُ اللّٰهُ [God made him to be dumb: see خَرِسَ]: (S:) God made him to be tonguetied, or speechless, (A, K,) either from inability to find words to express what he would say, or by natural conformation [of the organs of speech]. (TA.) 5 تخرّست She made for herself the food for the occasion of child-birth, (A, * K,) i. e., what is called خُرْسَة. (TA.) Hence the prov. تَخَرَّسِى يَانَفْسُ لَا مُخَرِّسَةَ لَكِ (A, * TA) Make thou the food for child-birth for thyself, O self: there is no maker of it for thee: said by a woman who had given birth to a child and had not any one to care for her: alluding to a man's taking care for himself: (K, TA:) and also related [in the A] without the words يا نفس. (TA.) 6 تخارس [He feigned himself dumb, or speechless,] is from خَرِسَ المَجْلِسُ: hence إِذَا شَهِدْتَ مَنْ لَا يَفْهَمُ عَنْكَ فَتَخَارَسْ [When thou art present with, or beholdest, him who will not understand what thou sayest, then feign thyself dumb, or speechless]. (A.) خَرْسٌ A [wine-jar such as is called] دَنّ; (JK, S, K;) as also ↓ خِرْسٌ, (Kr, K,) and خِرْصٌ: (TA:) pl. [of pauc.] أَخْرَاسٌ (JK) and [of mult.] خُرُوسٌ. (K.) خُرْسٌ Food that is prepared on the occasion of the birth of a child; (S, A, Msb, K;) as also ↓ خِرَاسٌ. (Lh, TA.) IJ seems to assign to it also the sense of خُرْسَةٌ. (TA.) — — Hence, as also ↓ the second word, A feast, or banquet, that is prepared on that occasion, and to which people are invited: so in a trad. of Hassán, كَانَ إِذَا دُعِىَ إِلَى طَعَامٍ قَالَ إِلَى عُرْسٍ أَمْ خُرْسٍ أَمْ إِعْذَارٍ [He used, when he was invited to food, to say, To a weddingfeast, or a feast for child-birth, or a circumcisionfeast?]; and if it were for one of these, he consented: but if not, he did not consent. (TA.) خِرْسٌ: see خَرْسٌ. خُرْسَةٌ Food for a woman who has given birth to a child; (S, A, K;) what is made for her, such as فَرِيقَة and the like; as also [خُرْصَةٌ,] with ص. (TA.) خُرْسَةُ مَرْيَمَ [The child-birth-food of Maryam], applied to dates, and occurring in a trad., alludes to verse 25 of chap. xix. of the Kur, وَهُزِّى إِلَيْكِ الخ: and Khálid Ibn-Safwán uses in the same manner the phrase ↓ تَخْرِسَةُ مَرْيَمَ; in which تخرسة is an inf. n. used as a subst.; or it may be a subst., like تَوْرِيَةٌ. (TA.) خُرْسَى A she-camel that does not utter the cry termed رُغَاء. (Ibn-' Abbád, Sgh, K.) خِرَاسٌ: see خُرْسٌ, in two places. خَرُوسٌ A بِكْر [or female that has not yet brought forth] in the first period of her pregnancy: and (some say, S) one for whom خُرْسَة is made: (S, K:) and one having a scanty flow of milk. (Sgh, K.) خَرَّاسٌ A maker (S, TA) and seller (K, TA) of the [kind of wine-jar called] خَرْس. (S, K, TA.) — — And A vintner. (JK, TA.) أَخْرَسُ (S, &c.) Dumb; prevented from speaking by natural conformation; (Msb;) speechless, or destitute of the faculty of speech, by natural conformation, (T and Msb in art. بكم,) like the beast that lacks the faculty of articulation; (T ibid;) differing from أَبْكَمُ, q. v.: (T and Msb ibid:) or tonguetied, or speechless, (K, TA,) either from inability to find words to express what he would say, or by natural conformation [of the organs of speech]: (TA:) fem. خَرْسَاءُ: (Msb:) pl. خُرْسٌ (Msb, K) and خُرْسَانٌ. (K.) — — جَمَلٌ أَخْرَسُ A he-camel that has no perforation to his شِقْشِقَة, for his bray to issue therefrom, so that he reiterates it therein: such a one they like to send among the [she-camels in the state in which they are termed] شَوْل, because in most instances he begets females: and نَاقَةٌ خَرْسَآءُ a she-camel that is not heard to utter the cry termed رُغَاء. (TA.) — — عَلَمٌ أَخْرَسُ (tropical:) A sign of the way, (K,) [or a mountain,] from which, (A,) or at, or in, which, (فِيهِ, K,) no echo is heard: (A, K:) or a sign of the way in the mountain whereof no echo is heard: (Lth, T:) or [it seems to be applied to a mountain where no echo is heard; for] it is said when no sound of an echo is heard in the mountain. (S.) — — سَحَابَةٌ خَرْسَآءُ (tropical:) A cloud that does not thunder: (A:) or a cloud in which is no thunder nor lightning, (S, K, TA,) and of which no sound is heard; which is mostly in winter. (TA.) — — عَيْنٌ خَرْسَاءُ (assumed tropical:) A spring of the running whereof no sound is heard. (TA.) — — صَخْرَةٌ خَرْسَاءُ (assumed tropical:) A hard and solid rock: (Akh, TA:) and عِظَامٌ خُرْسٌ (assumed tropical:) hard and solid bones. (Th, TA.) — — كَتِيبَةٌ خَرْسَاءُ (tropical:) An army, or a portion thereof, without any clamour or confused noise: (A:) or whereof no sound is heard, by reason of their staidness in war: (S, K:) or that is silent, by reason of the multitude of the coats of mail, without any clashing of arms. (A 'Obeyd, S, K.) — — لَبَنٌ أَخْرَسُ (tropical:) Thick milk, (S, A, K,) that makes no sound in the vessel, (S, K,) or that does not shake about in its vessel: (A:) or thick milk, of which no sound is heard when it is poured out: (Az, TA:) and شَرْبَةٌ خَرْسَاءُ (assumed tropical:) a thick draught of milk. (M, TA.) — — وَلَّانِى عِرْضًا أَخْرَسَ أَمْرَسَ [or عُرْضًا?] (assumed tropical:) He turned from me, and would not speak to me. (Fr, TA.) — — خَرْسَاءُ (assumed tropical:) A viper: (A:) pl. خُرْسٌ. (TA.) — — Hence, (A,) رَمَاهُ بِخَرْسَاءَ (tropical:) He smote him with a calamity. (A, K. *) تَخْرِسَةُ مَرْيَمَ: see خُرْسَةٌ. خرش 1 خَرَشَهُ, (S, A, K,) aor. خَرِشَ, (S, K,) inf. n. خَرْشٌ, (Lth,) He, or it, (namely, a cat, A,) scratched him, or it, (namely, the skin, A,) with the nails, (Lth, S, A, * K,) in any part of the body, (Lth,) so as to cause bleeding or not; or wounded him in the outer skin, so as to make it bleed or not; or lacerated it (namely, the skin) little or much; or tore off its surface with a stick or the like; syn. خَدَشَهُ; (S, K;) [as also حَرَشَهُ;] and so ↓ اخترشهُ: (S, K:) and ↓ اخترشهُ بِظُفْرِهِ He scratched him, &c., with his nail. (TA.) You say also, خَرَشَهُ بِحَدِيدَةٍ وَنَحْوِهَا [He scratched it with an iron thing, and the like]. (K.) — — It (a fly) bit him; (A, TA;) as also حَرَشَهُ. (TA.) — — خَرَشَ البَعِيرَ, (S, K,) aor. and inf. n. as above, (TA,) He drew the camel (S, K) towards him (S) with the مِخْرَاش, i. e., the مِحْجَن: (S, K:) or he struck the camel and then drew him to wards him therewith; desiring thereby to excite him to quicken his pace: and he struck him with its extremity in the side of his neck, or [elsewhere] in his skin, so as to scrape off from him his fur. (TA.) [See also حَرَشَهُ.] — — خَرَشَ لِعِيَالِهِ, aor. as above, (S, K,) and so the inf. n., (TA,) (assumed tropical:) He earned for his family, or household; (S, K;) collected, and practised artifice, for them; (TA;) and sought sustenance for them; (S, K;) as also ↓ اخترش. (K.) — — You say also, فُلَانٌ يَخْرِشُ مِنْ فُلَانٍ الشَّىْءَ بَعْدَ الشَّىْءِ (tropical:) Such a one takes from such a one thing after thing; as also ↓ يَخْتَرِشُهُ. (A.) And مَا خَرَشَ شَيْئًا (tropical:) He has not taken anything. (TA.) And ↓ فُلَانٌ يَتَخَرَّشُ مِنْ فُلَانٍ الشَّىْءَ (tropical:) Such a one takes and acquires from such a one the thing. (TA.) And ↓ مُخَارَشَةٌ signifies (assumed tropical:) The taking against one's will. (TA.) 2 خرّشهُ, inf. n. تَخْرِيشٌ, [He scratched him, or it, with the nails, vehemently, or much; like خدّشهُ.] (TA.) — — خرّش الزَّرْعُ, inf. n. as above, (assumed tropical:) The seed-produce put forth the first extremity of the ear. (Ibn-' Abbád, Sgh, K.) 3 خارشهُ, inf. n. مُخَارَشَةٌ and خِرَاشٌ, [He scratched him with the nails, being scratched by him in like manner; like خادشهُ.] (TA.) — — [Hence,] كَلْبُ خِرَاشٍ [An irritable, or a quarrel-

some, dog]; like كَلْبٌ هِرَاشٍ: (S, K:) IF holds that the خ is a substitute for ه. (TA.) — — See also 1, last signification. 5 تَخَرَّشَ see 1, last sentence but one. 6 تخارشت الكِلَابُ, (A, K,) and السَّنَانِيرُ, (A,) The dogs, and the cats, [scratched, or] fought and assailed, (تهارشت, K, TA,) and lacerated, or tore, one another. (TA.) 8 إِخْتَرَشَ see 1, in four places. خَرْشٌ Gain; or earning: pl. خُرُوشٌ. (TA.) خِرْشَآءٌ The skin, (S, K,) or slough, (A, TA,) of a serpent. (S, A, TA.) To this one likens a thin, transparent, shirt. (A, TA.) AHn applies its pl., خَرَاشِىُّ, metaphorically, to [the skins of] all [animals of the class termed] حَشَرَات. (TA.) — — The upper covering, (S, K, TA,) which is dry, or tough, or hard, [app. meaning the shell,] (TA,) of an egg, (S, K, TA,) after it has been broken, and what was in it, (S, TA,) of moisture, (TA,) has been extracted: (S, TA:) or the inner skin, (T, TA,) or inner covering, (A,) of an egg; (T, A, TA;) also called غِرْقِئٌ: (TA:) pl. as above. (TA.) — — To this is likened (assumed tropical:) Anything in which are an inflation and a bursting and holes. (AZ, * S.) — — The thin skin upon the surface of milk: (K:) or the bubbles that rise upon the surface of milk: (A:) froth, or foam. (S, TA. [See an ex. in a verse cited voce قَصَرَ.]) — — (tropical:) Phlegm: (S, A, K:) or viscous phlegm in the chest: (TA:) and what is termed نُخَامَة, q. v. (A, TA.) You say, أَلْقَى خَرَاشِىَّ صَدْرِهِ (tropical:) He cast forth the phlegm (lit. phlegms) of his chest. (S.) [See also a tropical meaning below.] And أَلْقَى مِنْ صَدْرِهِ خَرَاشِىَّ (tropical:) He cast forth from his chest what is termed نُخَامَة (Az, A, TA) and phlegm: (A:) or thick spittle. (K.) — — خِرْشَآءُ العَسَلِ The was of honey, and the dead bees in it: (TA:) or the young bees, or the wings, that are upon honey. (M and L in art. جث.) — — طَلَعَتِ الشَّمْسُ فِى خِرْشَآءٍ (tropical:) The sun rose in dust; (S, A;) syn. غَبَرَة. (S, A, K.) — — أَلْقَى فُلَانٌ خَرَاشِىَّ صَدْرِهِ (tropical:) Such a one cast forth what he concealed of rancours and enmities, and of grief. (A, TA.) خُرَاشَةٌ What falls from a thing when it is scratched with an iron instrument or the like. (K.) مِخْرَشٌ: see what next follows. مِخْرَاشٌ A مِحْجَن [or stick of which the end is naturally curved, or crooked]; (S, K;) [see 1;] sometimes written [مِحْرَشٌ,] with ح: (S:) a stick with a curved, or crooked, head, like the صَوْلَجَان; as also ↓ مِخْرَشٌ. (TA.) خرص 1 خَرَصَ النَّخْلَ, (S, A, Mgh, Msb,) aor. خَرُصَ (A, Msb) [and خَرِصَ, as appears from what follows,] inf. n. خَرْصٌ, (S, A Mgh, Msb,) [and خِرْصٌ is also allowable, (see what follows,)] He computed by conjecture the quantity of the fruit upon the palm-trees: (A, Mgh, Msb:) or he computed by conjecture the quantity that was upon the palmtrees of fresh ripe dates that would be dried dates. (S.) خَرْصٌ signifies The computing quantity by conjecture; (A, K, TA;) conjecturing; opining: or forming an opinion of a thing of which one is not certain: you say, خَرَصَ العَدَدَ, aor. خَرُصَ and خَرِصَ, inf. n. خَرْصٌ and خِرْصٌ, the latter said by ISh to be like عِلْمٌ as inf. n. of عَلِمَ, and said by Az to be allowable because a simple subst. is put in the place of an inf. n., He computed by conjecture the number: and hence خَرْصُ النَّخْلِ, and التَّمْرِ, [the computing by conjecture the quantity of fruit upon palm-trees, and of dates,] because خَرْصٌ is the computing quantity by opinion, not by knowledge. (TA.) — — خَرْصٌ also signifies Any speaking by opinion, or conjecture. (K, * TA.) You say, خَرَصَ فِيهِ He spoke of him, or it, by opinion, or conjecture. (TK.) — — And hence, (TA,) خَرَصَ, (S, Msb, K,) aor. خَرُصَ, (S,) inf. n. خَرْصٌ, (S, Msb, K,) (tropical:) He lied; spoke falsely; said what was untrue; (S, Msb, K; *) as also ↓ تخرّص. (S.) You say also, عَلَيْهِ ↓ تخرّص (tropical:) (tropical:) He forged a lie against him. (A, K, TA.) And ↓ قَالَ ذٰلِكَ تَخَرُّصًا (tropical:) [He said that forging a lie]. (A.) And ↓ اخترص القَوْلَ, (A, K, *) and ↓ تخرّصهُ, (A,) (tropical:) He forged the saying. (A, K. *) — خَرِصَ, (S, K,) aor. خَرَصَ, (K,) inf. n. خَرَصٌ, (S, A,) He (a man) was hungry and cold: (S, A: *) or hungry in cold. (K.) Being hungry without being cold is not termed خَرَصٌ: but being cold without being hungry is termed خَصَرٌ. (S.) 5 تَخَرَّصَ see 1, in four places, near the end. 8 إِخْتَرَصَ see 1, near the end. خُرْصٌ (S, A, Msb, K) and ↓ خِرْصٌ (S, K) A ring: (Msb:) or a ring of gold, and of silver: (S, K:) or an ear-ring with one bead, (A, TA,) of the kind called قُرْط: (TA:) or the ring of a قُرْط: (K:) or a small ring; one of the ornaments of women; (Sh, K;) in the form of the قُرْط or some other thing: (Sh:) pl. خِرْصَانٌ. (S, K.) [Hence,] مَا تَمْلِكُ فُلَانَةُ خُرْصًا, meaning (tropical:) Such a woman has not in her possession anything. (A.) خِرْصٌ a subst. from خَرَصَ as explained above; (S, A, Msb, K) Conjectural computation of quantity: (ISh:) or quantity computed by conjecture of the fruit upon palm-trees. (A, Mgh.) You say, كَمْ خِرْصُ نَخْلِكَ [What is the conjectural computation of the quantity, or the quantity computed by conjecture, of the produce of thy palm-trees?]. (TA.) And كَمْ خِرْصُ أَرْضِكَ [What is the conjectural computation, or the quantity computed by conjecture, of the produce of the palm-trees of thy land?]. (S, A, K.) — See also خُرْصٌ. — And see خَرْسٌ. خَرِصٌ A man hungry and cold: (S, TA:) or hungry in cold: (K:) and ↓ خَارِصٌ signifies the same. (TA.) [See also خَصِرٌ.] خُرْصَةٌ Food for a woman who has given birth to a child: (K:) app. a dial. var. of خُرْسَةٌ. (TA.) خَرَّاصٌ: see the next paragraph. خَارِصٌ One who computes by conjecture the quantity of the fruit upon palm-trees: pl. خُرَّاصٌ. (A, * TA.) — — (tropical:) A liar; (Msb, TA;) as also ↓ خَرَّاصٌ. (S, A, Msb, TA.) قُتِلَ الخَرَّاصُونَ, in the Kur [li. 10], (TA,) means, (tropical:) Slain be the liars; (Fr, Zj, A, Bd, TA;) i. e., cursed be they; (Bd;) who say that Mohammad is a poet, and the like thereof, conjecturing that which they know not: (Fr, TA:) or it may mean, they who only opine, and do not ascertain; and therefore act according to that which they know not. (Zj, TA.) — See also خَرِصٌ. خرط 1 خَرَطَ الوَرَقَ, (S, Msb,) aor. خَرُطَ and خَرِطَ, inf. n. خَرْطٌ, (Msb,) He rubbed off the leaves (S, Msb) from the branches, (Msb,) by grasping the upper part, and passing the hand along it to the lower part. (S.) — — خَرَطَ الشَّجَرَ, aor. as above, (K,) and so the inf. n., (TA,) He pulled off the leaves, (K, TA,) and the bark, or peel, (TA,) from the trees (K, TA) with his hand [in the manner above described]. (TA.) It is said in a prov., دُونَهُ خَرْطُ القَتَادِ [Before one can attain it he has to strip the tragacanth of its leaves by grasping each branch and drawing his hand down it: i. e. he has to perform what will be extremely difficult, if not impossible]. (S, TA. [In the S and L in art. قتد, we find مِنْ دُونِهِ.]) You say also, خَرَطَ العُنْقُودَ He pulled off the grapes, or the like, from the bunch with all his fingers: (AHeyth:) or he put the bunch in his mouth and drew forth its stalk bare; as also ↓ اخترطهُ. (K.) It is said of Mo- hammad, كَانَ يَأْكُلُ العِنَبَ خَرْطًا [He used to eat grapes by putting the bunch in his mouth and drawing forth its stalk bare: or by stripping them off with all his fingers]. (TA.) — — خَرَطَ العُودَ, aor. as above, (S, K, *) and so the inf. n., (S,) He removed the bark, or peel, from the wood, or stick, (S, K,) and planed it, or made it even, (K,) with the مِخْرَط, which is also called بَلْط and بُلْط, (TA in art. بلط,) or with his hand. (TA in the present art.) — — [Hence, in modern Arabic, He turned the wood, or stick; i. e., shaped it, or made it round, with a lathe.] — — خَرَطَ الحَدِيدَ, inf. n. as above, He made the iron long, like a column, or pole, or rod. (S.) — خَرَطَ الجَوَاهِرَ He collected the jewels in a خَرِيطَة [q. v.]. (MF.) 4 اخرط الخَرِيطَةَ He bound, or made fast, the خريطة [q. v.]; or closed it by inserting its loops one into another; syn. أَشْرَجَهَا. (S, K *) 7 انخرط [It (a piece of wood, or a stick,) had its bark, or peel, removed, and was planed, or made even, with the مِخْرَط, (as appears from what here follows,) or with the hand: see 1]. — — [And hence,] انخرط جِسْمُهُ (tropical:) His body became slender; (S, K, TA;) as though it were barked and planed (خُرِطَ) with the مِخْرَط. (TA.) 8 إِخْتَرَطَ see 1. — — [Hence,] اخترط سَيْفَهُ, (S,) or السَّيْفَ, (Mgh, K,) (tropical:) He drew his sword, or the sword, (S, Mgh, K,) from its scabbard. (Mgh, TA.) خُرَاطَةٌ The parings, or

shavings, that fall from the work of the خَرَّاط; like نُجَارَةٌ and نُحَاتَةٌ. (TA.) — — What falls from a bunch of grapes, or the like, when the fruit is pulled off with all the fingers. (AHeyth.) خِرَاطَةٌ The art, or craft, of the خَرَّاط. (K.) خَرِيطَةٌ A receptacle, (S, K,) [a pouch,] or thing like a كِيس [or purse], (Lth, Msb,) of leather, (Lth, S, Msb, K,) or of rag, (Lth,) or other material, (S, K,) which is bound, or made fast, or closed by the insertion of its loops one into another, (يُشْرَجُ, Lth, S, Msb, K,) upon its contents: (Lth, S, K:) pl. خَرَائِطُ. (Msb.) — — Also A thing likened thereto, which is made for the letters of the sultán, and of prefects, or agents, to be sent therein. (Lth, L.) — — Also A similar thing [which was formerly, in the time of paganism,] put upon the head of the she-camel [that was] confined [to perish] at the tomb of a dead person. (Lth.) — — [Also The pod, or oblong capsule or pericarp, of sesamum and the like: pl. as above. Used in this sense by writers on botany, and in the spoken language of the present day.] — — See also خَرَائِطِيٌّ .بِدَادٌ [A maker, or seller, of خَرَائِط, pl. of خَرِيطَةٌ]; a rel. n. formed from a pl., like أَنْمَا طِيٌّ. (TA.) خَرَّاطٌ One whose occupation is to remove the bark, or peel, of wood, or sticks, and to plane it, or make it even, (K,) with the مِخْرَط, which is also called بَلْط and بُلْط, (TA in art. بلط,) or with the hand. (TA in the present art.) — — [Hence, in modern Arabic, A turner of wood &c.] مِخْرَطٌ The iron instrument with which the خَرَّاط performs his work; also called بَلْطٌ and بُلْطٌ. (TA in art. بلط, q. v.) مَخْرُوطٌ [pass. part. n. of 1]. — — (assumed tropical:) A man (TA) having a scanty beard: (K, TA:) [or you say,] رَجُلٌ مَخْرُوطُ اللِّحْيَةِ A man having a beard in which is length without breadth. (S.) And لِحْيَةٌ مَخْرُوطَةٌ (assumed tropical:) A beard that is scanty in its side, (K,) or, correctly, in its two sides, (TA,) and lank and long in the part on and beneath the chin. (K.) — — (assumed tropical:) A face in which is length (K, TA) without breadth. (TA.) You say, رَجُلٌ مَخْرُوطُ الوَجْهِ (assumed tropical:) A man whose face has length without breadth. (S.) — — بِئْرٌ مَخْرُوطَةٌ (tropical:) A narrow well. (A, TA.) — — [مَخْرُوطٌ and ↓ مَخْرُوطَةٌ, in mathematics, signify A cone.] مَخْرُوطَةٌ: see what next precedes. [مَخْرُوطِيٌّ, in mathematics, Conical.] خرطم Q. 1 خَرْطَمَهُ, (K,) inf. n. خَرْطَمَةٌ, (TK,) He hit, or struck, his خُرْطُوم [or nose, &c.]: or he twisted it. (K.) Q. 3 اِخْرَنْطَمَ He (a man, TA) elevated his nose: (K:) or twisted it, and was silent, in his anger: (TA:) and was proud and angry, (K, TA,) raising his head. (TA.) خُرْطُمٌ and خُرْطُمٌّ: see خُرْطُومٌ. خُرْطُمَانٌ Long, or tall: (JK, K:) or longnosed. (TA.) And A man having a large nose. (IKh, IB.) خُرْطُومٌ The nose, (AZ, JK, S, Msb, K,) [properly,] accord. to Th, of a beast of prey: (TA:) or the fore part thereof: (K:) or a large, or an elevated, nose: (MA:) or the part upon which a man contracts, or closes, the حَنَكَانِ [or upper and lower portions of the mouth]: as also ↓ خُرْطُمٌ; (K;) sometimes, by poetic license, written ↓ خُرْطُمٌّ: (TA:) or it signifies also the part upon which contracts, or closes, the front of the حَنَكَانِ: (JK:) [and a snout: often used in this sense; and so, in describing the fish termed كَوْسَج, in the S and K:] and the proboscis of an elephant; and, as being likened thereto, of (??) flea: (Th, TA:) pl. خَرَاطِيمُ. (Msb.) سَنَسِمُهُ عَلَى الخُرْطُومِ, in the Kur [lxviii. 16], means (tropical:) [We will brand him] upon the nose; the nose of a man being thus termed metaphorically: (ISd, TA:) or it is like the phrase جَدَعْتُ أَنْفَهُ; and means (assumed tropical:) we will stigmatize him with indelible disgrace; the term خرطوم, which signifies the “ proboscis ” of an elephant, being applied to his nose because it is regarded as unseemly: (Er-Rághib, TA:) or it means (assumed tropical:) [we will brand him] upon the face. (Fr, Th, TA.) — — [Hence, (assumed tropical:) A spout. You say] الابْرِيقُ انَآءٌ لَهُ خُرْطُومٌ (assumed tropical:) [The ابريق is a vessel having a spout]. (Mgh in art. برق, and Bd and Jel in lvi. 18.) — — [Hence also, (assumed tropical:) The pointed toe of a boot and the like: pl. as above: see خِفَافٌ مُخَرْطَمَةٌ, below. — — And app. (assumed tropical:) The point of a sword: whence,] ذُو الخُرْطُوم the name of a certain sword. (K.)] — — [Hence, also,] خَرَاطِيمُ القَوْمِ (tropical:) The chiefs of the people or party; (JK, S, K, TA;) those who are made the foremost of the people or party, in affairs, (JK, TA,) and in the military forces. (JK.) — Also Wine: (JK, S:) or wine that quickly intoxicates: (K:) and the juice that first flows from the grapes, before they are trodden. (K.) خُرَاطِمٌ A woman advanced in age. (M, K.) [مُخَرْطَمٌ (assumed tropical:) Elongated like a snout or nose; and so, app., ↓ مُخْرَنْطِمٌ: see a verse cited voce مَتَاوِجُ. Hence,] خِفَافٌ مُخَرْطَمَةٌ [in the sing. خُفٌّ مُخَرْطَمٌ (occurring in the K in art فقع)] i. q. ↓ ذَاتُ خَرَاطِيمَ; i. e. (assumed tropical:) [Boots] having their fore parts pointed. (TA.) مُخْرَنْطِمٌ: see the next preceding paragraph. — — Also Angry and proud, with his head raised: (S:) or angry when his nose is twisted. (JK.) [See اِتْبَاعٌ, in art. بوع.] خرع 1 خَرَعَهُ, (S,) aor. خَرَعَ, (K,) inf. n. خَرْعٌ, (S, K,) He cut it, or divided it, lengthwise; slit it; split it; (S, K;) as also ↓ اخترعهُ. (K.) — — خَرَعَ أُذُنَ الشَّاةِ, aor. and inf. n. as above, He slit the ear of the sheep, or goat: or he slit it in the middle, cutting the upper part thereof lengthwise, so that it became three pieces, and the middle piece hung down upon the cavity of the ear. (TA.) — خَرُعَ, aor. خَرُعَ, inf. n. خَرَاعَةٌ, (IDrd, K) and خُرُوعَةٌ, (IDrd, TA,) in the K خُرُوعٌ, which is a mistake, (TA,) and خُرْعٌ, (Ibn-' Abbád, K,) [and quasiinf. n. خَرَعٌ, which see below,] He was, or became, supple in the joints: (IDrd, K:) and it (a thing, TA) was, or became, soft, yielding, flaccid, flabby, lax, or fragile. (K.) — — خَرِعَ, (S, K,) aor. خَرَعَ, (K,) [inf. n. خَرَعٌ, app. signifies the same as خُرْعٌ: (see خَرَعٌ, below:) and also] He (a man, S, IAth) was, or became, weak, or infirm; (S, IAth, K) as also ↓ انخرع: (Lth, K:) he was, or became, weak, or infirm, in body, after firmness, strength, or hardiness: (IAar:) and he (a man, Lth) was, or became, languid, or languishing, or broken in spirit; syn. إِنْكَسَرَ; as also ↓ انخرع: (Lth, K:) and [in like manner] ↓ تخرّع he (a man) was, or became, relaxed, or flaccid, and weak, or infirm, and soft, or tender. (TA.) — — (assumed tropical:) He (a man) was, or became, weak (اِسْتَرْخَى) in his opinion, after being strong. (IAar.) — — Also, (Sh, IAth,) inf. n. خَرَعٌ, (Sh, K,) (assumed tropical:) He (a man, Sh, IAth) became confounded, or perplexed, and unable to see his right course; or bereft of his reason or intellect, in consequence of shame, or fear, or grief, or the like. (Sh, IAth, K.) Hence the saying of Aboo-Tálib, when death overtook him, [and he was urged to make profession of El-Islám,] لَوْلَا رَهْبَةُ أَنْ تَقُولَ قُرَيْشٌ وَهَرَهُ الخَرَعُ لَفَعَلْتُ (assumed tropical:) [Were it not for fear that Kureysh would say, “Confusion,” &c. “ put him into a state from which there was no escape for him, “I would do what thou desirest]. (TA.) — — خَرِعَتِ النَّخْلَةُ The palm-tree lost the stumps of its lopped branches [from its trunk, which thus became comparatively smooth]. (S, K.) 5 تَخَرَّعَ see 1: — — and 7. 7 انخرع It became cut, or divided, lengthwise; it became slit, or split; it slit, or split. (S.) And انخرعت القَنَاةُ The spear-shaft split, and broke into pieces, or into small pieces. (K.) — — I. q. انخلع; (K;) a dial. var. of the latter; as in the phrase انخرعت كَتِفُهُ [His shoulder-blade became dislocated]. (S.) You say also, انخرعت أَعْضَآءُ البَعِيرِ The limbs of the camel became displaced; as also ↓ تخرّعت. (TA.) — — See also two significations above, voce خَرِعَ, in two places. — — [Whence,] اِنْخَرَعْتُ لَهُ (assumed tropical:) I became gentle, or mild, to him. (TA.) 8 اخترعهُ: see 1, first signification. — — He broke it off; namely a branch, or piece of wood, from a tree.

(TA.) — — He cut it off for himself; or took it; namely, a man's property, &c. (TA.) — — He acted treacherously towards him, (Aboo-Sa'eed, K,) and took of his property; (K;) as also اختزعهُ, with ز (TA.) — — He expended it; exhausted it; caused it to pass away and come to an end, or to cease; or made an end of it. (ISh, K.) — — اخترع الدَّابَّةَ He made use of, or rode, the beast of another person for some days, and then restored it. (Ibn -' Abbád, K.) — He did it, or produced it, without premeditation; syn. إِرْتَجَلَهُ: (TA:) or إِشْتَقَّهُ [app. here meaning he constructed it, or founded it, (بَنَاهُ) without premeditation; this meaning being one assigned to اشتقّه in its proper art. in the TA]: (S:) or he originated it; invented it; devised it; excogitated it; innovated it; made it, did it, produced it, caused it to be or exist, or brought it into existence, newly, for the first time, it not having been or existed before, and not after the similitude of anything preexisting; syn. أَنْشَأَهُ, (S, O, K,) and إِبْتَدَعَهُ, (S, O,) or إِبْتَدَأَهُ. (K.) You say, اخترع اللّٰهُ الأَشْيَآءَ God originated, brought into existence, or created, the things [that exist], without any means, or second cause. (TA.) And اخترع بَاطِلًا He forged a falsehood. (A, TA.) خَرَعٌ A mark in the ear of a sheep or goat; the upper part [أَعْلَى, for which we find in the CK عَلى,] of the animal's ears being cut (يُقْطَعُ, in the CK تُقَطَّعُ,) lengthwise, so that the ear becomes three pieces, and the middle piece hangs down upon the cavity of the ear. (K, TA.) — Suppleness of the joints: (IDrd, K:) and softness, yieldingness, flaccidity, flabbiness, laxness, or fragility, (S, K,) in a thing. (S.) [See خَرَعٌ.] — — (tropical:) Cowardice; and weakness, or feebleness, and languor, or languidness; in a man. (TA.) [See also خَرِعٌ.] خَرِعٌ (S, K) and ↓ خَرِيعٌ (K) Weak, or infirm; (S, K;) applied to a man: (S:) anything weak; and soft, yielding, flaccid, flabby, lax, or fragile: (O:) also the former, applied to a young camel, weak; or, as some say, small, that is [or may be] raised, or lifted: and, applied to a branch, soft, tender, or supple. (TA.) خِرْعَةٌ a subst. from إِخْتَرَعَ الشَّيْءَ signifying إِرْتَجَلَهُ [&c.; app. meaning A thing done, or produced, without premeditation; &c.; like بِدْعَةٌ from إِبْتَدَعَهُ, a syn. of إِخْتَرَعَهُ, q. v.]. (TA.) خَرُوعٌ: see خَرِيعٌ. خِرْوَعٌ Any weak, bending plant, of whatever kind it be: (As, S:) any plant weak, or fragile, (قَصِيف,) and sappy, whether it be a tree or a herb: (TA:) a plant weak by reason of its softness, or tenderness, and sappiness. (Sgh.) [See also خَرِعٌ.] — — Hence, as some say, (TA,) [The ricinus communis; common palma Christi; or castor-oil-plant;] a certain plant, (S, Msb, K,) well known, (S,) soft, tender, or pliant, (Msb,) not serving for pasturage, (K,) bearing a berry resembling sparrows' eggs, called السِّمْسِمُ الهِنْدِىُّ; accord to Ibn-Jezleh, the best thereof is that called البَحْرِىُّ; it has the property of loosening phlegm, and it is useful for counteracting the colic and palsy and the [disease in the face called] لَقْوَة, the dose extending to a مِثْقَال. (TA.) The word is of the measure فِعْوَلٌ; (Msb;) and J says [in the S] that there is no other word of the same measure except عِتْوَدٌ, which is the name of a certain valley; but to this have been added ذِرْوَدٌ, the name of a certain mountain; and عِتْوَرٌ, the name of a certain valley, and not a mistranscription of عِتْوَدٌ; and جِدْوَلٌ, a dial. var. of جَدْوَلٌ. (TA.) — — [Hence also] إِمْرَأَةٌ خِرْوَعَةٌ A beautiful, and soft, or tender, woman: and [the pl.] خَرَاوِيعُ, applied to women, signifies [the same, or merely] beautiful. (TA.) — — And خِرْوَعٌ is likewise applied to youth, or youthfulness, and to life, meaning (tropical:) Soft, or delicate. (TA.) خَرِيعٌ: see خَرِعٌ. — — Anything that quickly breaks. (TA.) — — Soft; applied to a lip (شَفَة): (TA:) and pendulous; applied to the lip of a camel. (S, K. *) — — Applied to a woman, (S, Msb, K, TA,) Youthful, and soft, tender, or delicate: or beautiful: (TA:) or that walks with an affected bending of the body, and with softness, or delicacy: (Msb:) or that affects a bending of the body by reason of softness, or delicacy; (As, S, K;) as also خِرِيعَةٌ and ↓ خَرُوعٌ: (Ibn-' Abbád, K:) or (assumed tropical:) vitious; or immoral; or an adulteress; or a fornicatress; (S, K;) but this explanation is disallowed by As: (S:) or (assumed tropical:) that does not repel the hand of a feeler, or toucher; as though she were gentle, or mild, (تَتَخَرَّعُ,) to him; as also with ة: or hard, or (assumed tropical:) impudent, not caring for what is said or done, and inordinately brisk, lively, or sprightly: pl. خُرُوعٌ and خَرَائِعُ and خُرَّعٌ. (TA.) Also (assumed tropical:) One who induces, or is an object of, suspicion; because such a person fears, and is therefore as though he were weak. (TA.) — — Also, [as a subst.,] A branch; because of its softness, or tenderness, and its bending. (TA.) خَرَاعَةٌ a dial. var. of خَلَاعَةٌ, which is syn. with دَعَارَةٌ [i .e. Vice, or immorality; or vitious, or immoral, conduct; &c.]. (S.) شَاةٌ مَخْرُوعَةٌ A sheep, or goat, having the mark termed خَرَعٌ [q. v.] in the ear. (K.) خرعب خَرْعَبٌ (K) and ↓ خَرْعَبَةٌ (TA) and ↓ خُرْعُوبٌ and ↓ خُرْعُوبَةٌ (K) A branch, or twig, until a year old; or of a year's growth: or fresh, or juicy, and tall: (K, TA:) or (TA) soft, or tender, and of recent growth, (K, TA,) that has not yet become hard: (TA:) or ↓ خُرْعُوبٌ [is an epithet, and] signifies a bending branch or twig. (S.) [Compare خَرِعٌ, and خِرْوَعٌ, and خَرِيعٌ.] — — Also, [i. e. all the words above,] (K,) or ↓ خَرْعَبَةٌ [only], (TA,) A young woman of goodly make, soft, or tender: (K:) or a young woman large in body, and of goodly make: or soft, or tender, and pliant: (TA:) or fair, tender, or pliant, fat, large in body, fleshy, with small, or delicate, bones: (K:) or fair: (TA:) or soft, or pliant, in the waist, and tall: (As, TA:) or large in the body, and fleshy: (TA:) or ↓ خُرْعُوبَةٌ and ↓ خَرْعَبَةٌ signify a girl slender in the bones, (S, TA,) having much flesh, (TA,) and soft, or tender: (S, TA:) or a young woman of goodly stature, resembling a twig (خُرْعُوبَة) of a year's growth. (Lth, TA.) And خَرْعَبٌ signifies A soft, or tender, body. (TA.) And A tall and fleshy man. (K.) خَرْعَبَةٌ: see above, in three places. خُرْعُوبٌ: see خَرْعَبٌ, in two places. — — Also A tall and well-made camel: (S:) or a tall and large she-camel: and one having much milk. (K.) خُرْعُوبَةٌ: see خَرْعَبٌ, in two places. — — Also A piece of a gourd, and of a cucumber, and of fat; as in the L &c.: in the K written خُذْعُوبَةٌ. (TA.) خرف 1 خَرَفَ, (S, Msb, K,) aor. خَرُفَ, (S, Msb,) inf. n. خَرْفٌ (Msb, K) and مَخْرَفٌ and خَرَافٌ and خِرَافٌ; (K;) and ↓ اخترف; (S Msb, K;) He gathered, or plucked, fruit: (S K:) or cut it off. (Msb.) Accord. to the M, خَرَفَ النَّخْلَ signifies He cut off the fruit of the palm-trees: and accord. to AHn, ↓ إِخْتِرَافٌ signifies the picking up the fruit of the palm-trees, whether unripe or ripe. (TA.) — — خَرَفَ فُلَانًا, (K,) aor. خَرُفَ, inf. n. خَرْفٌ, (TA,) He picked up, for such a one, dates (تَمْرًا), or fruit (ثَمْرًا), accord. to different copies of the K: from Sh. (TA.) — — يَخْرُفُ مِنْ هَاهُنَا وَمِنْ هَاهُنَا, said of a lamb, means He depastures, and eats, from this place and from this. (Msb, TA. *) — — And خَرَفَ, said of a man, (JK, TA,) aor. خَرِفَ, (JK,) or خَرُفَ, (TA,) He took of the طَرَف [app. meaning the choice part] of the fruits. (JK, TA.) — خَرَفَ also signifies He remained, stayed, or abode, in the [season called] خَرِيف: (Ham p. 676:) and in like manner, ↓ اخرفوا they remained, stayed, or abode, in a place during their خَرِيف. (TA.) You say, خَرَفُوا فِى حَائِطِهِمْ They remained, stayed, or abode, in their حائط [or garden, or walled garden of palm-trees,] in the time of the gathering of the fruits. (TA, from a trad. of 'Omar.) — خُرِفْنَا We were rained upon by the rain called الخَرِيف. (S, K.) And خُرِفَتِ الأَرْضُ, (S,) inf. n. خَرْفٌ, (TA,) The land was rained upon by the rain so called. (S, TA) And خُرِفَتِ البَهَائِمُ The beasts were rained upon by the rain so called: or had that upon which they might pasture produced for them by that rain. (TA.) — خَرِفَ, aor. خَرَفَ, He (a man, TA) was, or became, fond of, or addicted to, the eating of خُرْفَة, (K,) i. e. gathered, or plucked, fruit (S, K, TA) of the palm-tree. (TA.) — خَرِفَ, (S, L, Msb, K,) aor. خَرَفَ, (Msb, K,) inf. n. خَرَفٌ; (S, * Msb;)

and خَرَفَ, aor. خَرُفَ; and خَرُفَ, aor. خَرُفَ; (K;) He (a man, S, Msb) doted; or was, or became, corrupted, rendered unsound, or disordered, in his intellect; (S, Msb, K;) in consequence of old age. (S, Msb.) [The first of these three verbs, in the present day, is used as meaning He doted; told stories such as are termed خُرَافَات, i. e. fictions, &c.; and talked nonsense: as also ↓ خرّف.] — خَرَفَتْهُ أَخَارِيفُ [app. Stories such as are termed اخاريف, i. e. ↓ خُرَافَات, or fictions, &c., caused him to dote, or talk nonsense]. (JK, TA. * [Mentioned in the former immediately after خُرَافَةٌ explained as meaning " a fiction that is deemed pretty. " See also 4.]) 2 خرّفهُ, inf. n. تَخْرِيفٌ, He attributed to him خَرَف, (K, TA,) i. e. [dotage; or] a corrupt, an unsound, or a disordered, state of intellect. (TA.) — See also 1, near the end of the paragraph. 3 خارفهُ, (K,) inf. n. مُخَارَفَةٌ and خِرَافٌ, (TA,) He bargained, or made an engagement, with him, for work, for the خَرِيف [or autumn]; (K;) from الخَرِيفُ, like المُشَاهَرَةُ from الشَّهْرُ; (O, TA;) as also عَامَلَهُ مُخَارَفَةً (S, TA) and خِرَافًا: and so اِسْتَأْجَرَهُ مُخَارَفَةً and خِرَافًا [He hired him, or took him as a hired man or a hireling, for the autumn]. (Lh, TA.) 4 اخرف, said of the palm-tree, It attained, or nearly attained, the time for its fruit to be cut off. (JK, K.) — — And, said of a people, or party, They entered upon the [season called] خَرِيف. (S, K.) See also 1. — — اخرفت, said of a ewe, or she-goat, She brought forth in the [season called] خريف. (S, K.) — — Said of a she-camel, She brought forth in the like of the time [of the year] in which she became pregnant (S, K) in the preceding year: so says El-Umawee: (S:) [or, so applied, it means the same as when said of a ewe or she-goat; for] the epithet applied to her in this case is ↓ مُخْرِفٌ; (S, K;) but this is more correctly explained as signifying, applied to a she-camel and to a ewe or she-goat, that brings forth in the خريف. (TA.) — — Also, said of ذُرَة [or millet], It became very tall. (JK, Ibn-'Abbád, K.) — اخرفهُ نَخْلَةً He assigned to him a palm-tree of which he should cut, or gather, the fruit. (Lth, K.) — Also, (said of anxiety, JK, or of time, or fortune, TA,) It corrupted him, or disordered him; (K, TA;) [app., in his intellect; or caused him to dote; as is indicated in the JK;] namely, an old man. (JK.) 8 إِخْتَرَفَ see 1, first and second sentences. خَرَفٌ A corrupt, an unsound, or a disordered, state of the intellect; dotage. (S. [See خَرِفَ, of which it is the inf. n.]) — The [bad sort of] dates called شِيص. (K, * TA.) خرِفٌ Corrupted, unsound, or disordered, in his intellect, (S, Msb, K,) in consequence of old age; doting: (S, Msb:) fem. with ة. (TA.) خُرُفٌ A time of going forth of camels, (Nh,) or of men, (O, K,) to the [herbage of the season called] خَرِيف: so in the saying of El-Járood, يَا رَسُولَ اللّٰهِ قَدْ عَلِمْتَ مَا يَكْفِينَا مِنَ الظَّهْرِ ذَوْدٌ نَأْتِى عَلَيْهِنَّ فِى خُرُفٍ [O Apostle of God, verily thou knowest that a number such as is termed ذود, of camels for riding or carriage, whereon we come in a time of going forth &c., is not sufficient for us]. (Nh, O, K.) خُرْفَةٌ Gathered, or plucked, fruits; (S, Mgh, K;) and particularly of the palm-tree: (TA:) and ↓ خُرَافَةٌ signifies the same. (Mgh, K, TA. [See also خَرِيفٌ.]) It is said in a trad., التَّمْرُ خُرْفَةُ الصَّائِمِ [Dates are the gathered fruit of the faster]; (S, TA;) because breaking the fast upon them is approved: and in another, النَّخْلَةُ خُرْفَةُ الصَّائِمِ, meaning The palm-tree is that of which the fruit is eaten by the faster. (TA.) See also مَخْرَفٌ, last sentence. خَرْفَى The جلبان, (i. e. جُلُبَّان, or جُلْبَان, &c., accord. to different copies of the K, [see art. جلب,]) a well-known grain or seed, (AHn, K,) of the kind called قَطَانِىّ [i. e. pulse]: (AHn:) an arabicized word, from خَرْبَى, (AHn, K,) which is Persian; also called خُلَّرٌ. (AHn.) خَرْفِىٌّ and خِرْفِىٌّ: see what next follows. خَرَفِىٌّ and ↓ خَرْفِىٌّ, (S, Msb, K,) the latter a contraction of the former, (Msb,) and ↓ خِرْفِىٌّ, (K,) Of, or relating to, the season called خَرِيف; (S, Msb, K;) and applied to the rain of that season; (JK;) rel. ns. from الخَرِيفُ; (S, Msb, K;) irregularly formed. (S, Msb.) — — The first also signifies The increase (نِتَاج) [of sheep and goats] in the end of the [season called] قَيْظ. (Aboo-Nasr, TA voce صَفَرِىٌّ, q. v.) خَرَافٌ and ↓ خِرَافٌ The time of the gathering, or plucking, of fruits: (Ks, K:) like حَصَادٌ and حِصَادٌ [&c.]. (TA.) — — Also inf. ns. of خَرَفَ in the first of the senses explained above. (K.) خِرَافٌ: see the next preceding paragraph: and see مَخْرَفٌ, last sentence. خَرُوفٌ A lamb; syn. حَمَلٌ [q. v.]: (S, Msb:) or the male young one of the sheep-kind: or such as has pastured, and become strong: (Lth, K:) younger than the جَذَع: (Lth, TA:) so called because it depastures from this place and this: (Msb, TA: [see 1:]) fem. with ة: (K:) pl. (of pauc., TA) أَخْرِفَةٌ and (of mult., TA) خِرْفَانٌ. (Msb, K, TA.) The latter pl. is sometimes used as meaning (assumed tropical:) Young and ignorant persons; like as كِبَاشٌ is used as meaning aged and learned persons. (TA.) And hence the prov., كَالْخَرُوفِ أَيْنَمَا اتَّكَأَ عَلَى صُوفٍ [Like the lamb: wherever he reclines, he reclines upon wool]: (JK, TA: but in the latter, اتّكى:) applied to him who leads a soft and delicate life. (TA.) — — Also, (sometimes, S,) A colt; the male offspring of a mare; when he has attained the age of six months, or seven months; (S, K;) a meaning assigned to it by As, in the " Book of the Horse; " but unknown to Abu-l-Ghowth: (S:) or, until a year old: (ISk, K:) it is said by some to be applied to a horse: in the L it is said that the خروف of horses is such as is brought forth in the [season called] خَرِيف: but Khálid Ibn-Jebeleh says that it means such as pastures upon the [herbage of the season called] خَرِيف: and Suh thinks that it is an epithet applied to a horse, and any beast, as meaning that depastures the trees and herbage. (TA.) خَرِيفٌ Fresh ripe dates, (K, TA,) or fruits [in general], (S, TA,) gathered, or plucked; (S, K, TA;) as also ↓ مَخْرُوفٌ. (S, TA. See also مَخْرَفٌ, last sentence. [And see خُرْفَةٌ.]) — — And hence, (tropical:) Fresh milk; milk recently drawn from the udder. (Hr, TA.) — — Palm-trees (نَخْلٌ) whereof the quantity of the fruit that is upon them is computed by conjecture. (K. [See also خَرَائِفُ, voce خَرِيفَةٌ.]) — — [The autumn;] one of the divisions of the year, (S, Mgh,) the division (Msb) [consisting of] three months between the end of the قَيْظ [or summer] and the beginning of the شِتَآء [or winter], (Lth, K, *) in which the fruits are gathered. (Lth, S, Mgh, Msb, K.) — — And hence, (Mgh, TA,) (assumed tropical:) A year: (Mgh, K, TA:) so in the saying, مَنْ صَامَ يَوْمًا فِى سَبِيلِ اللّٰهِ بَاعَدَهُ اللّٰهُ مِنَ النَّارِ أَرْبَعِينَ خَرِيفًا أَوْ سَبْعِينَ, i. e. [Whoso fasteth a day in the way of God, God will remove him from the fire of Hell] to the distance of a journey of forty years, or seventy. (Mgh: and similar exs. are given in the TA, from three trads.: see also an ex. voce إِنَّ.) — — Also The rain of the season so called: (S, K:) or the rain, (JK,) or the first of the rain, (K,) in the beginning of the شِتَآء [or winter], (JK, K,) which comes at the time of the cutting off of the fruit of the palmtrees: then follows the وَسْمِىّ, at the coming in of the winter; then, the رَبِيع; then, the صَيْف; and then, the حَمِيم: so says As: El-Ghanawee says that the خريف is between the [auroral] rising of الشِّعْرَى [or Sirius, which commenced, in central Arabia, about the epoch of the Flight, on the 13th of July, O. S.,] and the [auroral] setting of العَرْقُوَتَان [or الفَرْغَانِ, the 26th and 27th of the Mansions of the Moon, commencing, in the same region and period, on the 8th and 21st of Sept., O. S., and continuing thirteen days]: El-Ghowr and Rekeeyeh [? (imperfectly written)] and El- Hijáz are all rained upon by the خَرِيف; but Nejd is not: AZ says, the first rain is the وَسْمِىّ; the follows the شَتَوِىّ; then, the دَفَئِىّ; then, the صَيْف; then, the حَمِيم; then, the خَرِيف: and therefore the year is made to consist of six seasons: accord. to AHn, [who seems in this matter to differ from most others,] الخريف is not originally the name of

the division of the year; but the name of the rain of the قَيْظ [or summer]; and then the season was named thereby. (TA.) [See also نَوْءٌ.] — — [Also The herbage of the season so called, or of the rain so called; like as رَبِيعٌ signifies the " herbage of the season, or of the rain, so called. " So in the phrase used by Khálid Ibn-Jebeleh (in explaining the word خَرُوف), مَا رَعَى الخَرِيفَ Such as pastures upon the خريف.] — — Also, accord. to AA, (TA,) A rivulet, streamlet, or small channel for irrigation. (JK, K, TA.) خُرَافَةٌ i. q. خُرْفَةٌ, q. v. (Mgh, K.) — — Hence خُرَافَاتٌ meaning Stories that are deemed pretty: similar to فُكَاهَةٌ from فَاكِهَةٌ: (Mgh:) [or] خُرَافَةُ was the name of a man, (S, Mgh, K,) of [the tribe of] 'Odhrah, (S, K,) whom the Jinn (or Genii) fascinated, (S, Mgh, K,) as the Arabs assert, (Mgh,) and carried off, (TA,) and who related what he had seen, (S, Mgh, K,) of them, when he returned, (Mgh,) and they pronounced him a liar, and said, (S, Mgh, K,) of a thing that was impossible, (Mgh,) حَدِيثُ خُرَافَةَ [a story of Khuráfeh]: (S, Mgh, K:) but it is related of the Prophet, that he said, خُرَافَةُ حَقٌّ, (S, Mgh,) meaning What Khuráfeh relates [as heard] from the Jinn [is true]: (Mgh:) the ر is without teshdeed; and the article ال is not prefixed, because the word is determinate [by itself], unless one mean thereby خُرَافَاتٌ as signifying fictitious night-stories: (S:) or خُرَافَةٌ signifies a fictitious story that is deemed pretty: (Lth, K:) [and ↓ أَخَارِيفُ app. signifies the same as خُرَافَاتٌ, as though its sing. were أُخْرُوفَةٌ, like as أَسَاطِيرُ and أَحَادِيثُ, which have similar meanings, are pls. of which the sings. are said to be أُسْطُورَةٌ and أُحْدُوثَةٌ:] see 1, last signification. خَرُوفَةٌ: see what next follows. خَرِيفَةٌ and ↓ خَرُوفَةٌ A palm-tree (نَخْلَةٌ) of which a man gathers, or plucks, the fruit for himself and his household; as also ↓ مَخْرَفٌ: (AHn:) or a palm-tree which one takes for the picking up of its fresh ripe dates: (Sh, O, K:) or the latter signifies a palm-tree of which the fruit is cut off; being of the measure فَعُولَةٌ in the sense of the measure مَفْعُولَةٌ: and the former is said to signify one that is set apart for its fruit that is [to be] gathered, or plucked: (TA:) or a selected palm-tree: (JK:) and its pl. is خَرَائِفُ: (JK, TA:) or خَرَائِفُ signifies palmtrees whereof the quantity of the fruit that is upon them is computed by conjecture. (AZ, S, K. [See also خَرِيفٌ.]) Also, the former, [A palm-tree set in the manner described in the following explanation:] one's digging, for a palm-tree, in a water-course, or channel of a torrent, in which are pebbles, until reaching hard ground, and then filling up the hollow with sand, and setting the palm-tree therein. (O, K.) خَارِفٌ A keeper, or watcher, of palm-tree: (K:) pl. خُرَّافٌ. (TA.) أَخَارِيفُ: see خُرَافَةٌ; and see 1, last signification. مَخْرَفٌ The place of the gathering, or plucking, or cutting off, of fruit. (Msb.) A place of abode of a people, or party, during their خَرِيف. (TA. [It is there added, "as though formed from أَخْرَفُوا, by the rejection of the augmentative letter: " but it is rather to be regarded as regularly formed, from خَرَفُوا: see 1.]) — — Also A garden; (Mgh, TA;) and so ↓ مَخْرَفَةٌ: (S, K:) or a garden of palm-trees; as also ↓ مَخْرِفٌ and ↓ مَخْرَفَةٌ: (TA:) a single palm-tree: or a few palm-trees, up to ten; more than these being termed a بُسْتَان or a حَدِيقَة: (El-Harbee, TA:) see also خَرِيفَةٌ: or a small collection of palmtrees, six or seven, which a man purchases for the fruit that is [to be] gathered, or plucked: or any collection of palm-trees: (L, TA:) or a walled garden of palm-trees: (IAth, TA:) or palm-trees [absolutely]: (Mgh:) and an avenue between two rows of palm-trees, such that one may gather, or pluck, the fruit from whichever of them he will; (K;) as also ↓ مَخْرَفَةٌ: (Sh, K:) and, (S, Mgh, K,) as also ↓ مَخْرَفَةٌ, (S, K,) a road, (S, Mgh, K,) such as is conspicuous, clear, or open: (K:) pl. مَخَارِفُ. (Mgh, TA.) It is said in a trad., عَائِدُ المَرِيضِ عَلَى مَخَارِفِ الجَنَّةِ حَتَّى يَرْجِعَ, i. e. The visitor of the sick is as though he were in the gardens of Paradise until he returns: or upon the palm-trees of Paradise; gathering, or plucking, their fruits: or upon the roads of Paradise: (Mgh, * TA:) or, as some relate it, على مَخْرَفَةِ ↓ الجَنَّةِ. (TA. [See also another explanation, and other readings in what follows.]) And it is said in a trad. of 'Omar, ↓ تَرَكْتُكُمْ عَلَى مَخْرَفَةِ النَّعَمِ, (S,) or تُرِكْتُمْ, (TA,) i. e. [I have left you, or ye have been left,] upon a conspicuous road, like the road of the camels, (As, S, * TA,) which they have trodden with their feet so that it has become plainly apparent. (As, TA.) — — Also Gathered, or plucked, fruit of palm-trees: (As, A 'Obeyd, IAmb, K:) a correct meaning, though IKt says that the proper word in this sense is only مَخْرُوفٌ: it is like مَشْرَبٌ and مَطْعَمٌ and مَرْكَبٌ as meaning طَعَامٌ مَأْكُولٌ and مَشْرُوبٌ and مَرْكُوبٌ; and may signify fresh ripe dates gathered or plucked: (IAmb, TA:) pl. as above. (As, &c.) So in the former of the two trads. mentioned above accord. to As and A 'Obeyd: (TA:) and this interpretation is corroborated by another reading, i. e., على الجَنَّةِ ↓ خُرْفَةِ: (Mgh:) another reading is, فِى الجَنَّةِ ↓ خِرَافِ: [see خَرَافٌ:] and another, لَهُ فِى الجَنَّةِ ↓ خَرِيفٌ, i. e. [The visitor of the sick shall have] gathered fruits in Paradise. (TA.) مَخْرِفٌ: see the next preceding paragraph. مُخْرِفٌ: see 4. مِخْرَفٌ The thing in which fruits are gathered; (S, Har p. 374;) called by the Arabs خَافَةٌ: (Har ib.:) a [basket of the kind called] مِكْتَل, (Msb,) or زِنْبِيل, of small size, in which the best fresh ripe dates are gathered: (O, K:) pl. مَخَارِفُ. (A, TA.) One says, خَرَجُوا إِلَى المَخَارِفِ بِالمَخَارِفِ, i. e. They went forth to the gardens with the baskets (زُبُل) [for gathering fruit]. (A, TA.) — — And hence, (assumed tropical:) The basket (زنبيل) in which the importunate beggar puts his food. (Har ubi suprà.) مَخْرَفَةٌ: see مَخْرَفٌ, in six places. مَخْرُوفٌ: see خَرِيفٌ. — Also Rained upon by the rain called خَرِيف; pl., applied to men, مَخْرُوفُونَ: (TA:) [so, too, applied to a beast:] and so, with ة, applied to land (أَرْض). (As, S.) مُخَارَفٌ Denied, or refused, good, or prosperity; prevented, or withheld, from obtaining good, good fortune, or sustenance; (K;) i. q. مُحَارَفٌ; (JK, TA;) as also مُجَارَفٌ. (TA.) خرفج Q. 1 خَرْفَجَهُ, (L, K,) inf. n. خَرْفَجَةٌ, (TA,) He took it plentifully, or largely. (L, K.) — — He made it to be of the best kind; namely, food, or meat and drink. (Er-Riyáshee.) خَرْفَجٌ: see مُخَرْفَجٌ: — — and خِرْفِيجٌ. خُرْفج and ↓ خُرَافج [app. خُرْفُجٌ and خُرَافِجٌ, but in the CK خُرْفَج and خُرَافَج,] and ↓ خِرْفَاجٌ and ↓ خِرْفِيجٌ A plentiful and pleasant state of life. (K.) خُرَفجٌ Fat, as an epithet, (L, K,) applied to a lamb; as also ↓ خُرَافِجٌ. (L.) — — See also خِرْفِيجٌ. خَرْفَجَةٌ Goodness of food, aliment, or nutriment, or of meat and drink, with plenty. (TA.) — — Also inf. n. of the verb above. (TA.) خِرْفَاجٌ: see خُرْفج: — — and see also خِرْفِيجٌ. خُرْفُنْجٌ A flourishing and fresh condition, or softness, or tenderness, of a plant, or of herbage. (L.) — — See also what next follows. خِرْفِيجٌ: see خُرْفج. — — Also Fresh, or juicy; flourishing and fresh, or soft, or tender; (L, K;) applied to a plant, or to herbage; and so ↓ خِرْفَاجٌ and ↓ خُرَافِجٌ and ↓ خُرَفجٌ and ↓ خُرْفُنْجٌ. (L.) [And ↓ خَرْفَجٌ seems to have a similar meaning.] The rájiz [El-'Ajjáj (so in a copy of the S)] says, جَارِيَةٌ شَبَّتْ شَبَابًا خَرْفَجَا [app. meaning A girl that had attained to flourishing, or soft, or tender, youthfulness.] (S.) خُرَافِجٌ: see خُرْفج: — — and خُرَفجٌ: — — and خِرْفِيجٌ: — — and what here follows. مُخَرْفَجٌ Ample: (K:) applied to anything. (TA.) It is said in a trad., كَرِهَ السَّرَاوِيلَ المُخَرْفَجَةَ He disliked, or disapproved of, ample trousers: (A 'Obeyd:) or they say it means trousers reaching down to the upper part of the foot. (S.) And you say, عَيْشٌ مُخَرْفَجٌ A plentiful life. (S.) — — Also The best of food, or of meat and drink; and so ↓ خَرْفَجٌ and ↓ خُرَافِجٌ. (Er-Riyáshee.) خرق 1 خَرَقَهُ, (JK, S, Mgh, Msb, K,) aor. خَرِقَ (Mgh, Msb, K) and خَرُقَ, (K,) the former of which is the more chaste, (TA,) inf. n. خَرْقٌ, (S, Mgh, Msb, KL,) He made a hole in it, perforated it, pierced it, or bored it; (Msb, * KL;) syn. جَابَهُ [in this sense, as well as in another to be explained below], (K, [in the CK, erroneously, جاءَ بِهِ,]) and ثَقَبَهُ: (TA:) and he cut it [so as to make a hole or a slit in it]: (Msb:) and he rent it, or tore

it. (JK, K, KL.) You say, خَرَقَ الثَّوْبَ, (JK, S, Mgh, K,) aor. خَرِقَ [and خَرُقَ], inf. n. as above, (Mgh,) He [made a hole in, or] rent, or tore, the garment, or piece of cloth; (JK, K;) and الخُفَّ [the boot]; and the like. (Mgh.) And خَرَقَ الصَّخْرَةَ He made a hole in the rock; syn. جَابَهُ. (A in art. جوب.) [And خَرَقَ الحَائِطَ He made a hole in, or through, the wall: see خَرْقٌ, below.] And خَرَقَهُ بِالمِثْقَبِ He made a hole in it or through it, perforated it, pierced it, or bored it, with a drill or the like; syn. ثَقَبَهُ. (Msb in art. ثقب.) خَرَقَ السَّفِينَةَ [He made a hole in the ship], in the Kur xviii. 70, means that he did so by taking out, from the ship, with an axe, (Ksh, Bd, Jel,) a plank, (Jel,) or two planks. (Ksh, Bd.) — — [Hence,] خَرَقَ الأَرْضَ, (JK, S, Msb,) or المَفَازَةَ, (Mgh, K, *) (tropical:) He traversed, crossed, or cut through by journeying, (JK, S, Mgh, Msb, K,) the earth, or land, (JK, S, Msb,) or the desert; (Mgh, K;) syn. قَطَعَهَا; (JK, Mgh, K; *) or جَابَهَا; (S, Msb;) so as to reach the furthest part thereof. (Mgh, TA.) [See also 8.] It is said in the Kur [xvii. 39], إِنَّكَ لَنْ تَخْرِقَ الأَرْضَ, meaning, For thou shalt not reach the extremities of the earth: or, accord. to Az, thou shalt not traverse the earth in length and breadth: (TA:) or it means thou shalt not bore through the earth, (Jel, TA,) so as to reach the end thereof: (Jel:) or thou shalt not make a hole in the earth by thy vehement treading: (Ksh, Bd:) accord. to one reading, لن تَخْرُقَ. (Ksh, TA.) — — [And خَرَقَتِ الرِّيحُ (assumed tropical:) The wind passed along: and (assumed tropical:) blew: for] the inf. n. خَرْقٌ signifies (assumed tropical:) the passing of the wind: and (assumed tropical:) the blowing thereof. (KL.) [See also 7 and 8.] — — خَرَقَ الكَذِبَ (tropical:) He forged, or feigned, the lie; as also اخترقهُ↓. (K, TA.) It is said in the Kur vi. 100, وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ, i. e. (tropical:) And they have feigned Him to have, or falsely attributed to Him, sons and daughters. (Ksh, Bd, Jel. [See also 2.]) And خَرَقَ [alone, the object being understood], (K,) inf. n. as above, (KL,) signifies (tropical:) He lied; told a lie: (K, KL, TA:) and ↓ تخرّق (tropical:) he forged, or feigned, a lie. (S, K, TA.) — خَرِقَتِ الشَّاةُ, aor. خَرَقَ, inf. n. خَرَقٌ, The sheep had in its ear a خَرْق, i. e. a round hole or perforation. (Msb.) — خَرِقَ فِى البَيْتِ, aor. خَرَقَ, (JK, K,) inf. n. خُرُوقٌ, (JK,) or خَرَقٌ; (TK;) and خَرَقَ, inf. n. خُرُوقٌ; (K;) He remained in the house, or tent, not quitting it. (JK, * K.) — — And خَرِقَ, aor. خَرَقَ, inf. n. خَرَقٌ, said of a gazelle, or young gazelle, (Msb, K, TA,) when hunted, (TA,) or when overtaken by the dog, (IAar,) It was frightened, (Msb, K, TA, [in the CK, أَنْ يَعْرَقَ is erroneously put for أَنْ يَفْرَقَ,]) so as to be unable to go away, (Msb,) or so as to be unable to rise, (K, TA,) and clave to the ground: (IAar, TA:) and in like manner said of a bird, (Msb, K,) it became frightened, (K,) or impatient, (TA,) so as to be unable to fly away. (K, TA.) — — And hence, (Msb,) the same verb, (S, Msb, K,) with the same aor., (Msb, K,) and the same inf. n., (S, Msb, K,) said of a man, (Msb,) He became confounded, or perplexed, and unable to see his right course; or he became bereft of his reason or intellect, because of fear, or of shame: (S, Msb, K:) or he was confounded, perplexed, or amazed, [for يَتَهَيَّبَ in the CK, I read يَبْهَتَ, as in other copies of the K and in the TA,] opening his eyes, and looking: (K, TA:) and he remained confounded, or perplexed, and unable to see his right course, by reason of anxiety, or of hardship, or distress. (TA.) وَقَعَ فَخَرِقَ [He fell down and clave to the ground], occurring in a trad, means he fell down dead. (TA.) — خَرِقَ, aor. خَرَقَ, (JK, S, Msb, K,) inf. n. خَرَقٌ; (S, Msb, K; *) and خَرُقَ, aor. خَرُقَ, (JK, K,) [of which خُرْقٌ, said in the S and Msb to be a simple subst., may be the inf. n., like as حُسْنٌ is of حَسُنَ;] He was rough, ungentle, clumsy, or awkward, (S, Msb, K,) in doing, or making, a thing: (Msb:) and he was unskilful in work, and in the management of affairs: and he was foolish; stupid; or unsound, or deficient, in intellect or understanding: (K:) or he was ignorant: (JK:) or the latter verb signifies he knew not his work with his hand, or his handicraft. (Msb.) And خَرُقَ بِالشَّىْءِ He was ignorant of the thing, (K, TA,) and did it not well. (TA.) 2 خرّقه, (S, Msb,) inf. n. تَخْرِيقٌ, (Msb, K,) is similar to خَرَقَهُ, but has an intensive signification; [He made holes in it; perforated it, pierced it, or bored it, in several, or many, places: he cut it so as to make holes or slits in it:] (Msb:) he rent it, or tore it, much, or in several, or many, places: (K, TA:) namely, a garment, (S, TA,) &c. (TA.) — — And خرّق, (TA,) inf. n. as above, (K,) (assumed tropical:) He lied much. (K, TA.) Aboo-Jaafar and Náfi' read, [in the Kur vi. 100,] وَخَرَّقُوا لَهُ بَنِينَ وَبَنَاتٍ (assumed tropical:) [And they have very falsely attributed to Him sons and daughters]. (TA. [See also 1.]) 4 اخرقهُ He (a man, S) caused him to be confounded, or perplexed, so that he was unable to see his right course; or caused him to be bereft of his reason, or intellect. (S, K.) 5 تخرّق quasi-pass. of خَرَّقَ; [thus signifying It had holes made in it; became perforated, pierced, or bored, in several, or many, places: it became cut so as to have holes or slits made in it: it became rent, or torn, much, or in several, or many, places:] (S, * K:) as also ↓ انخرق; (K;) [or rather the latter, as is indicated in the S, is quasi-pass. of خَرَقَ, and thus signifies it had a hole made in it; became perforated, pierced, or bored: it became cut so as to have a hole or slit made in it: it became rent, or torn:] and اخروروق↓ signifies the same [as the former or as the latter]: all said of a garment [&c.]: (S:) and ↓ انخرق signifies also it became wide, or expanded. (TA.) — — [Hence,] تخرّق فِى السَّخَآءِ (tropical:) He took a wide, or an ample, range, or was profuse, in liberality, bounty, or munificence; syn. توسّع. (S, K, TA.) — — See also 1, in the middle of the paragraph. — — And see what next follows, in two places. 7 إِنْخَرَقَ see 5, in two places. — — انخرقتِ الرِّيحُ (tropical:) The wind blew [app. in any manner, (see مُنْخَرَقٌ,) or] irregularly; not in one uniform manner: (TA:) [and تخرّقت↓ app. signifies the same: for you say,] بَلَدٌ وَاسِعٌ تَنْخَرِقُ بِهِ الرِّيَاحُ (assumed tropical:) A wide country in which the winds blow, or blow irregularly]: (El-Muärrij, TA:) and ↓ أَرْضٌ وَاسِعَةٌ تَتَخَرَّقُ فِيهَا الرِّيَاحُ [app. meaning, in like manner, (assumed tropical:) A wide land in which the winds blow, &c.]. (S, K.) 8 اخترق (tropical:) He, or it, passed through, or over, or across. (Mgh, K, * TA.) [See also 1, in the former half of the paragraph.] (tropical:) He traversed, or crossed, (Mgh, TA,) a desert, (Mgh,) or a land, (TA,) not following a road. (Mgh, TA.) [(assumed tropical:) He travelled a road: see an ex. voce ثُغْرَةٌ.] (tropical:) He made a mosque, (Mgh, TA,) and a house, (TA,) to be his way, or thoroughfare. (Mgh, TA.) Hence, اخترق الحِجْرَ (assumed tropical:) He entered into the midst of the حِجْر [q. v.], without going around the حَطِيم. (Mgh.) And الخَيْلُ تَخْتَرِقُ مَابَيْنَ القُرَى وَالأَرْضِ (tropical:) The horses, or horsemen, pass through the midst of the intervening spaces of the towns, or villages, and the land. (TA.) And إِخْتَرَقْتُ القَوْمَ (assumed tropical:) I stepped into the midst of the people, or party. (TA.) And الرِّيحُ تَخْتَرِقُ الأَشْجَارَ (assumed tropical:) [The wind passes, or blows, through the trees.] (JK.) إِخْتِرَاقُ الرِّيَاحِ signifies (assumed tropical:) The passing [or blowing] of the winds. (S.) [See also 1, in the middle of the paragraph; and see 7.] — — اخترق الكَذِبَ: see 1, in the middle of the paragraph. 12 إِخْرَوْرَقَ see 5. خَرْقٌ, originally an inf. n., of 1: (S, Mgh, Msb, TA:) A hole, or perforation, (Mgh, Msb, KL,) in a garment, (S, TA,) and in a wall, (Msb, TA,) &c.: (Msb:) and a round hole, or perforation, in the ear of a sheep: (S, Msb:) pl. خُرُوقٌ. (S, Mgh, Msb.) Hence the saying, اِتَّسَعَ الخَرْقُ عَلَى الرَّاقِعِ [The hole was, or became, wide to the patcher]. (TA.) — — And A part that has a hole made in it, or that is rent, or torn, of, or

from, a thing. (TA.) — — Also A desert; and so ↓ مَخْرَقٌ: (K:) or the former, a desert far extending, (JK, TA,) whether level or not level: and ↓ the latter, a wide desert in which the winds [blow, or] blow irregularly: (TA:) and the former, (El-Muärrij, K,) as also ↓ خَرْقَآءُ, (K,) signifies likewise a wide land, (K,) or a wide country, (El-Muärrij,) in which the winds [blow, or] blow irregularly: (El-Muärrij, K: [see 7:]) ISh says, the space between El-Basrah and Hafr Abee-Moosà is a خَرْق, and that between En-Nibáj and Dareeyeh is a خَرْق: (TA:) pl. خُرُوقٌ. (K.) You say also ↓ خَوْقَآءُ مَفَازَةٌ خَرْقَآءُ A farextending desert. (TA.) And قَطَعْنَا ↓ إِلَيْكُمْ أَرْضًا خَرْقَآءَ and ↓ خَرُوقًا [We have traversed, in journeying to you, a wide land, or a wide land in which the winds blow, &c.]. (TA.) — Also A certain plant, resembling the قُسْط [q. v.], (JK, Ibn-'Abbád, K,) having leaves. (JK, Ibn- 'Abbád.) خُرْقٌ a subst. from خَرِقَ, (S, Msb,) [or perhaps inf. n. of خَرُقَ as syn. with خَرِقَ, (see 1, last two sentences,)] and ↓ خُرُقٌ, (TA,) Roughness, ungentleness, clumsiness, or awkwardness; contr. of رِفْقٌ; (JK, S, * Mgh, Msb, * K, TA;) in doing, or making, a thing: (Msb:) unskilfulness in work, and in the management of affairs: foolishness; stupidity; or unsoundness, or deficiency, in intellect or understanding; as also ↓ خُرْقَةٌ: (K:) and ignorance. (TA.) [Hence,] نَوْمَةُ الخُرْقِ The sleep of [the time of morning called] the ضُحَى. (Har p. 223. [See also حُمْقٌ and خُلُقٌ.]) — The first of these words is also pl. of أَخْرَقُ and of [its fem.] خَرْقَآءُ. (K.) — Also The she-camel's vulva. (JK.) خِرْقٌ and ↓ خِرِّيقٌ (tropical:) Liberal, bountiful, munificent, or generous; (S, K;) as also ↓ مِخْرَاقٌ: (IAar, K:) or ↓ the second signifies very liberal or bountiful &c.: (K: [so in a later part of the art.:]) or this and the first signify one who takes a wide, or an ample, range, or is profuse, in liberality or bounty &c.: (TA:) or a youth, or young man, (JK,) excellent, or elegant, in mind, manners, address, speech, person, and the like; or clever, or ingenious; with liberality, bounty, munificence, or generosity, (Lth, JK, K,) and courage: (Lth, JK:) and a goodly youth or young man, [for الفَتِىُّ in the CK, I read الفَتَى, as in other copies of the K,] of generous disposition: (K:) the pl. (of خِرْقٌ, TA) is أَخْرَاقٌ [a pl. of pauc.] (K) and خُرَّاقٌ, or خُرَّاقٌ, (accord. to different copies of the K, [both anomalous, and perhaps it is خِرَاقٌ, agreeably with analogy,]) and خُرُوقٌ; (K;) and the pl. of ↓ خِرِّيقٌ is خِرِّيقُونَ; no broken pl. of it having been heard. (T, TA.) One says also, ↓ هُوَ مُتَخَرِّقٌ الكَفِّ بِالنَّوَالِ (tropical:) [He has a liberal hand, largely beneficent]. (TA.) And ↓ هُوَ مَخْرُوقُ الكَفِّ بِالنَّوَالِ (tropical:) He is liberal, bountiful, munificent, or generous. (TA. [But see مَخْرُوقٌ below.]) — — خِرْقٌ is also applied to a spear, meaning (assumed tropical:) Highly esteemed or prized; excellent; or rare. (TA.) خَرُقٌ: see أَخْرَقُ. خَرِقٌ [part. n. of خَرِقَ, q. v.:] A young gazelle weak in the legs, (K, TA,) cleaving to the ground, and not rising: (TA:) a gazelle, or young gazelle, (K, TA,) when hunted, (TA,) frightened, so as to be unable to rise: (K, TA:) and in like manner a bird (K, TA) frightened, (K,) or impatient, (TA,) so as to be unable to fly away: (K, TA:) fem. with ة. (K.) — — And [hence,] A man (Msb) confounded, or perplexed, and unable to see his right course; or bereft of his reason or intellect, by reason of fear, or of shame: (S, Msb, K:) or confounded, perplexed, or amazed, opening his eyes, and looking. (K, TA.) See also أَخْرَقُ. — Also Ashes: because they remain [cleaving to the ground] while the people thereof go away. (K.) خُرُقٌ: see خُرْقٌ. خُرْقَةٌ: see خُرْقٌ. خِرْقَةٌ A piece, (S, Msb, K,) or piece torn off, (TA,) of a garment, or of cloth; [a rag;] pl. خِرَقٌ. (S, Msb, TA.) — — [A ragged, patched, garment: and particularly one worn by a devotee; also called مُرَقَّعَةٌ, q. v.: but this is probably postclassical. Hence, أَصْحَابُ الخِرَقِ The devotees.] — — (tropical:) A portion of a swarm of locusts, (K, TA,) less than a رِجْل; as also جِزْقَةٌ. (TA.) خَرُوقٌ: see the next paragraph: — — and see also خَرْقٌ. خَرِيقٌ A womb rent by the fœtus, and that consequently does not conceive (K, TA) afterwards; (TA;) [of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ;] as also ↓ مُتَخَرِّقَةٌ. (K.) — — And A she-camel whose womb has been rent. (JK.) Applied to a well (بِئْر), it signifies الَّتِى كُسِرَ جِبْلَتُهَاعَنِ المَآءِ: (JK, Ibn-' Abbád, K:) [in the CK جَبَلَتُها: neither of these readings affords an admissible meaning: the right reading I believe to be جِيلُهَا; and the meaning, Of which the side, or lateral part, is broken, from the water upwards:] pl. خَرَائِقُ (JK, Ibn-' Abbád, K, TA) and خُرُقٌ, (Ibn-' Abbád, K, TA, [the latter erroneously written in the CK خُرُوْقٌ,]) like سَفَائِنُ and سُفُنٌ. (TA.) — — A channel of water that is not deep, and not without trees. (JK, Ibn- 'Abbád, K.) — — The place of expanding of a valley, where it ends. (JK, K.) — — A low, or depressed, tract of land, containing herbage: pl. خُرُقٌ. (S, K.) One says, مَرَرْتُ بِخَرِيقٍ مِنَ الأَرْضِ بَيْنَ مَسْحَاوَيْنِ [I passed by a low tract of land, containing herbage, between two plain tracts containing small pebbles and without herbage]. (Fr, S.) — — Hard ground. (A, TA.) — — (tropical:) A violent wind; (A, TA;) as also ↓ رِيحٌ خَرْقَآءُ: (S, K:) the latter signifies (tropical:) a wind that blows violently: or, that does not continue to blow in the same direction: (TA:) or the former signifies (tropical:) a cold wind that blows violently; (S, K;) as also ↓ خَرُوقٌ: (K:) [it is an epithet; for] one says رِيحٌ خَرِيقٌ which is anomalous, as by rule one should say خَرِيقَةٌ: (S:) it is [also] one of the names for (tropical:) a cold wind that blows violently; (JK, T, TA;) as though it perforated, or rent; the agent [رِيحٌ] being unused: (T, TA:) and (as some say, TA) it signifies also (assumed tropical:) a gentle, soft, wind; thus bearing two contr. meanings: or that returns, and [then] continues its course: (K:) or, as in the L, does not continue its course: (TA:) or that blows long. (K.) خُرَقٌ A certain bird, (JK, IDrd, K,) smaller than the قُنْبُر [or lark], (JK,) that cleaves to the ground: (IDrd:) or a kind of sparrow: (K:) so says AHát, in the " Book of Birds: " (TA:) pl. خَرَارِقُ. (JK, IDrd, K.) خِرِّيقٌ: see خِرْقٌ, in three places. خَارِقٌ [act. part. n. of خَرَقَ]. — — [And hence,] سَيْفٌ خَارِقٌ A sharp, or cutting, sword: pl. خُرُقٌ. (TA.) — — [Hence also,] أَمْرٌ خَارِقٌ لِلْعَادَةِ (assumed tropical:) [An event breaking through, or infringing, the usual course of nature]. (KT, in a definition of مُعْجِزَةٌ, q. v.) — — [In the present day, خَارِقٌ signifies also (assumed tropical:) Profound, or penetrating, in learning or science.] أَخْرَقُ and [its fem.] خَرْقَآءُ have for their pl. خُرْقٌ. (K.) — — The fem., applied to a ewe, signifies Having her ear perforated (S, Mgh, Msb, K) with a round hole. (S, Msb.) And, applied to an ear, Perforated, or bored. (TA.) — — And the masc., applied to a camel, That puts his مَنْسِم [or toe] upon the ground before [the sole of] his خُفّ [or foot]: the doing of which is a result of generous quality. (JK, Ibn-'Abbád, K.) And the fem., applied to a she-camel, That does not retread (لَا تَتَعَاهَدُ), in the L لا تتعهّد,) [with her hind feet] the places of her [fore] feet (JK, L, K) upon the ground: mentioned by Ibn- 'Abbád and Z. (TA.)— — Applied to a man, (Mgh, Msb,) Rough, ungentle, clumsy, or awkward, (JK, S, Msb,) in doing, or making, a thing: (Msb:) unskilful in work [and in the management of affairs (see خَرِقَ]; as also ↓ خَرِقٌ and ↓ خَرُقٌ: (K:) or foolish; stupid; or unsound, or deficient, in intellect or understanding: (Mgh, K:) ignorant: (TA:) not knowing his work with his hand, or his handicraft: (Msb:) fem. as above. (JK, S, Mgh, Msb, &c.) It is said in a prov., (JK, S,) لَا تَعْدَمُ الخَرْقَآءُ عِلَّةً [The stupid woman is not in want of an excuse]: (JK, S, K:) used in forbidding excuses: (K:) i. e., excuses are many: the stupid woman is skilled in making them: how then must be the clever? (S, K:) applied to every one who excuses himself being able. (K in art. عل.) — — خَرْقَآءُ applied to a desert, and to a land: see خَرْقٌ, in three places. — — And applied to a wind: see خَرِيقٌ. — — Hence, رِحْلَةٌ خَرْقَآءُ (assumed tropical:) A hard journey. (Har p. 177.) مَخْرَقٌ: see خَرْقٌ, in two places. — — مَخْرَقُ حَوْضٍ A stone that is at the عُقْر

[or hinder part] of a watering-trough, for the purpose of their [standing upon it, and] drawing forth the water from it, [i. e. the trough,] when they will. (K.) مَخْرِقٌ, though unheard by us, is the sing. of مَخَارِقُ signifying The orifices of the body; such as the mouth and the nose and the ears and the anus and the like. (Mgh.) مُخْرَقٌ [pass. part. n. of 4; Confounded, &c.: and hence,] silent. (JK: but there written without the vowel of the ر.) غَيْرُ مُخْرِقٍ, applied to a road, means [That does not cause one to be confounded, or perplexed, and unable to see his right course; or] in which one is not confounded, or perplexed, so as to be unable to see his right course. (IAar in TA: but the latter word is there written without the vowel of the ر.) مِخْرَاقٌ A kerchief twisted for the purpose of beating therewith: (JK, S:) a genuine Arabic word: (S:) or a thing made of twisted rags, with which boys play: (TA:) or a twisted kerchief, or an inflated [skin such as is termed] زِقّ, or the like, with which boys play, beating one another therewith: so called because it rends (يَخْرِقُ) the air when they make use of it: (Ham p. 702:) pl. مَخَارِيقُ. (S, TA.) 'Amr Ibn-Kulthoom says, كَأَنَّ سُيُوفَنَا مِنَّا وَمِنْهُمْ مَخَارِيقٌ بِأَيْدِى لَا عِبِينَا [As though our swords, ours and theirs, were kerchiefs twisted for beating therewith, in the hands of players]: (S:) or مخاريق in this verse [written with tenween by poetic license] is the pl. of مِخْرَاقٌ signifying a wooden sword with which boys play: the poet means, we cared not for the smiting with the swords, like as the players care not for the smiting with the مخاريق. (EM p. 198.) [See also another ex., in a verse cited voce خَرِيجٌ.] 'Alee is related, in a trad., to have said that the lightning is the مَخَارِيق of the angels; (S, TA;) meaning thereby the instruments with which the angels chide and drive the clouds. (TA.) — — Also A garment, or piece of cloth. (JK. [But this I find not elsewhere.]) — — And (tropical:) A sword [in the ordinary sense of the word]: so in the A and O and L: in the K, السَّيِّدُ is erroneously put for السَّيْفُ. (TA.) — — (assumed tropical:) A man goodly in body, or person, whether tall or not tall. (JK, K.) — — (assumed tropical:) One who falls not into a case without escaping, or extricating himself, therefrom. (Sh, TA.) — — (assumed tropical:) One who exercises art in the management of affairs. (K.) — — (tropical:) A wild bull: (As, K:) so called because he traverses far-extending districts: (As, TA:) or because the dogs pursue him and he escapes from them: said in the A to be called مِخْرَاقُ المَفَازَةِ. (TA.) — — (assumed tropical:) A man who engages in wars, or fights, and is active therein. (S, K.) — — See also خِرْقٌ. مَخْرُوقٌ (tropical:) One who is denied good, or prosperity; into whose hand wealth falls not. (K, TA.) And مَخْرُوقُ الكَفِّ (assumed tropical:) A man who gains not, or gets not, anything. (JK.) See also خِرْقٌ. مُخْرَوْرِقٌ One who goes round about camels, [meaning who has them within the compass of his rule and care,] (JK, K, TA,) and urges them against their will, (TA,) and is active, and exercises art in his management [of them]: (JK, K, TA:) mentioned by Sgh on the authority of Ibn-'Abbád. (TA.) مُخْتَرَقٌ (assumed tropical:) A passage, or place of passing. (S. [See خَوْخَةٌ, in two places.]) — — [Hence,] بَلَدٌ بَعِيدُ المُخْتَرَقِ (assumed tropical:) [A country, or district, wide to traverse; lit., far extending in respect of the place of passing]. (TA.) — — مُخْتَرَقُ الرِّيَاحِ (assumed tropical:) A place in which the winds blow: (K:) and ↓ مُنْخَرَقُ الرِّيحِ (assumed tropical:) a place in which the wind blows [in any manner, or irregularly: see 7]. (S.) مُتَخَرِّقٌ: see the last paragraph in this art.: and see also خَرِيقٌ: — — and خِرْقٌ. مُنْخَرَقٌ: see مُخْتَرَقٌ. مُنْخَرِقٌ [Having a hole made in it, &c.: see its verb]. رَجُلٌ مُنْخَرِقُ السِّرْبَالِ A man having his clothing rent, or torn, (JK, K,) by long travel; as also ↓ مُتَخَرِّقُ السِّرْبَالِ. (K.) — — Also (assumed tropical:) Quick, or swift. (Ham p. 42.) خرم 1 خَرَمَهُ, aor. خَرِمَ, inf.n. خَرْمٌ, He perforated, or pierced, it; namely, a thing. (Msb.) [And so خَزَمَهُ. (Mgh in art. خزم.)] — — And He cut it, or cut it off. (Msb.) You say, مَا خَرَمْتُ مِنْهُ شَيْئًا I did not diminish, and did not cut off, from it, or him, anything. (S.) And مَا خَرَمَ مِنَ الحَدِيثِ حَرْفًا He did not diminish [from the narrative, or tradition, a letter, or a word]. (TA.) And خَرَمَ فُلَانًا, (K,) aor, and inf. n. as above, (TA,) He slit the partition between the nostrils of such a one: (K:) or خَرْمٌ signifies the mutilating (قَطْع) of the nose: (JK:) or mutilation (قَطْع) in the partition between the nostrils and in the نَاشِرَتَانِ [or two alœ], or in the extremity of the أَرْنَبَة [or lobule of the nose]; not amounting to what is termed جَدْعٌ; (Lth, TA;) and the epithet is ↓ أَخْرَمُ, fem. خَرْمَآءُ: (Lth, JK, TA:) and the like in the lip; or in the upper part of the فُوق [app. meaning the front edge of the lobe, which at its termination above forms a crena,] of the ear: (Lth, TA: [see أَخْرَمُ, as relating to the ear:]) accord. to Sh, it is both in the nose and in the ear; but in the nose, it is the mutilation (قطع) of the fore part of the nostril of a man, and the أَرْنَبَة [or lobule of the nose], after the mutilation of the upper part of this, so as to reach the interior of the nose; and the epithet applied to the man is ↓ أَخْرَمُ. (TA.) And خَرَمَهُ, inf. n. as above, also signifies He hit, or hurt, his خَوْرَمَة [q. v.]. (TA.) You say also, خَرَمَ الخُرْزَةَ, (K, TA, in the CK [erroneously] الخَرَزَةَ,) aor. as above, (K,) and so the inf. n.; (TA;) and ↓ خرّمها, (K,) inf.n. تَخْرِيمٌ; (TA;) He cracked, or tore without separating, the suture, or seam, of a skin; syn. فَصَمَهَا: (K, TA, in the CK قَصَمَهَا:) or خَرَمْتُ الخَرْزَ, aor. and inf. n. as above, i. q. أَثْأَيْتُهُ [meaning I spoiled the sewing of the skin, or hide; as when one uses a thick instrument for sewing or perforating, and a thin thong; or as when one rends two stitch-holes into one]. (S.) [And خَرَمَهُ سَيْلٌ app. A torrent cut into it, or trenched it; namely, the ground, or the side of a mountain: see خَرْمٌ.] And ↓ خَرَمَتْهُ خَوَارِمُ [lit. Cutting-off events cut him off]; meaning (assumed tropical:) he died: like as one says, شَعَبَتْهُ شَعُوبُ. (TA. [See also 8.]) — — خَرَمَ القِرْطَاسَ He hit the target with his arrow without perforating it. (TA.) — — مَا خَرَمَ عَنِ الطَّرِيقِ He (a guide) did not turn aside from the way. (JK, S.) — خَرِمَ, (S, K,) aor. خَرَمَ, (K,) inf. n. خَرَمٌ, (S,) said of a man, (S, K,) He had the partition between his nostrils cut, or mutilated: or the extremity of his nose, but not to the extent denoted by the term جَدْعٌ: the epithet applied to the man in this case is ↓ أَخْرَمُ: (S:) or he had the partition between his nostrils slit; i. e. ↓ وَتَرَتُهُ تَخَرَّمَتْ. (K.) — خَرِمَ, aor. خَرُمَ, He cared not for what he did nor for what was said to him. (K.) 2 خَرَّمَ see 1. — — [Hence,] ضَرْعٌ فِيهِ تَخْرِيمٌ An udder in which are incisions [or crackings of the skin]; and so فيه تَشْرِيمٌ. (TA.) 5 تخرّمت وَتَرَتُهُ: see 1, last sentence but one. تخرّمت الخُرْزَةُ (K, TA, in the CK [erroneously] خَرَمَهَا,) The suture, or seam, of a skin cracked, or became torn without separating; quasi-pass. of خَرَمَهَا [q. v.]. (K, TA.) ↓ انخرم [in like manner] signifies It became slit; said of the bore of the ear. (S.) And you say also, تخرّم الزَّنْدُ [The wooden instrument for producing fire cracked, or split]. (TA.) Hence the phrase, أَرَاكَ يَتَخَرَّمُ زَنْدُكَ, mentioned by IAar, meaning (assumed tropical:) I see thee to have no good in thee: for when the زند cracks, or splits, (إِذَا تَخَرَّمَ,) one cannot produce fire by mean of it, and there is no good in it. (TA.) [Hence likewise,] تخرّم زَنْدُهُ means also (tropical:) His anger became appeased: [or,] accord. to the S, تخرّم زَبَدُهُ has this meaning: and accord. to the A, تخرّم أَنْفُهُ has the same meaning. (TA.) Accord. to IAar, (TA,) جَآءَنَا فُلَانٌ يَتَخَرَّمُ زَبَدُهُ means (tropical:) Such a one came to us doing to us that which was wrongful, or injurious, and foolish, or stupid. (K, * TA.) — See also 8, in two places. — تخرّم also signifies He followed, or adopted, the religion of the خُرَّمِيَّة. (S, K, TA: in the CK, the مَخْرِمِيَّة.) 7 انخرم It became cut, or cut

off. (Msb.) See also 5. Said of a writing, or book, it means It became deficient; part of it went. (TA.) And said of a generation, It went away; came to an end. (TA.) See also أَخْرَمُ .8 اِخْتَرَمَهُمُ الدَّهْرُ Time, or fortune, cut them off; and extirpated them; as also ↓ تَخَرَّمَهُمْ: (S:) or destroyed them by its calamities. (Msb.) And اِخْتَرَمَتْهُمُ المَنِيَّةُ and ↓ تَخَرَّمَتْهُمْ Death, or the decree of death, cut them off; and extirpated them. (K.) And اِخْتَرَمَتْهُ المَنِيَّةُ Death, or the decree of death, [cut him off, or] took him away, (JK, K, TA,) مِنْ بَيْنِ أَصْحَابِهِ [from amidst his companions. (TA. [A phrase similar to خَرَمَتْهُ خَوَارِمُ: see 1.]) And أُخْتُرِمَ عَنَّا (JK, * K,) [He was cut off from us by death;] he was taken away [from us by death]; (JK;) he died, (K, TA,) and went away [from us]. (TA.) Accord. to some, اِخْتِرَامٌ [as an inf. n. of أُخْتُرِمَ] signifies The dying suddenly. (Har p. 123.) خَرْمٌ A prominence, or projecting part, of a mountain: (JK, S, K:) pl. خُرُومٌ. (JK.) And A bed trenched by a torrent (مَا خَرَمَ سَيْلٌ [see 1]): (JK:) so some say: (TA:) or a road in a [tract of high ground such as is termed] قُفّ; or on the summit of a mountain. (JK, TA.) [See also مَخْرِمٌ.] خُرْمٌ The place of the bore, or perforation, of a thing. (Msb.) The eye of a needle. (TA.) — — See also مَخْرِمٌ. خَرَمَةٌ The place of perforation of the ear: (S:) or the place of slitting, of the nose, in the partition between the nostrils [and in either of the alæ, as appears from what here follows]. (K.) It is said in a trad., فِى الخَرَمَاتِ الثَّلَاثِ مِنَ الأَنْفِ الدِّيَةُ, by الخرمات being app. meant ↓ المَخْرُومَات, i. e. [In the case of the mutilation of] the two alæ and the partition between the nostrils [the blood-wit, or fine for homicide, shall be paid]. (TA.) خُرْمَانٌ A lie, or falsehood. (S, K.) One says, جَآءَ فُلَانٌ بِالخُرْمَانِ (S, TA) i. e. [Such a one uttered] that which was a lie. (TA.) خَرِيمٌ One who cares not for what he does nor for what is said to him. (K.) الخُرَّمِيَّةُ The sect who held the doctrine of the transmigration of the soul, and allowed general license: (S, K, TA:) they were in the time of El-Moatasim: their sheykh, Bábak [El-Khurramee, i. e. of Khurram, in Persia], was then slain, and they scattered themselves in the countries; and there remains of them a remnant in the mountains of Syria. (TA.) خُرَّامٌ [a pl. of which the sing. is not mentioned,] Young men (TA) such as follow the licentious ways of the خُرَّمِيَّة [so I render ↓ مُتَخَرِّمُونَ] in acts of disobedience. (K, TA.) [See what next follows.] خَارِمٌ [act. part. n. of خَرَمَ: fem. with ة; and pl. of the latter خَوَارِمُ]. One says, خَرَمَتْهُ خَوَارِمُ [explained above]: see 1. (TA.) — — Corrupting; acting corruptly; doing evil, or mischief. (K.) [See خُرَّامٌ, which is probably a pl. thereof.] — — Neglecting; or leaving undone [what ought to be done]. (K.) — Cold, as an epithet (K.) — — A cold wind: (K:) so accord. to A'Obeyd: but accord. to Kr, [خَازِمٌ,] with زاى. (TA.) خَوْرَمٌ: see what next follows. خَوْرَمَةٌ The end, or tip, of the nose (JK, S) of a man: (S:) or the fore part of the nose: or the part between the nostrils. (K.) — — Also, (JK, K,) as being likened thereto, (TA,) (assumed tropical:) A rock in which are holes; (JK, K;) n. un. of ↓ خَوْرَمٌ: (K:) [or] the latter has this signification. (S. [But this seems to be a mistake.]) أَخْرَمُ [Having the nose mutilated in any of the manners explained in the first paragraph of this art.]: fem. خَرْمَآءُ: see 1, in three places. — — And Having the ear perforated, when it is not slit: (S:) or having the ear slit after it has been pierced: (S and Msb* and TA in art. خرب:) and ↓مُخَرَّمٌ, likewise, signifies having the ear slit; as also أَخْرَبُ and مُخَرَّبٌ. (TA in that art.) And the fem., applied to a she-goat, Having her ear slit crosswise. (K. [See also خَذْمَآءُ.]) Also, the fem., applied to an ear, Slit, or perforated, or mutilated. (K, * TA.) — Also A pool of water left by a torrent; because one part thereof passes a way (↓ يَنْخَرِمُ) to another: pl. خُرْمٌ. (TA.) — — And the fem. also signifies Any hill, or rising ground, sloping down into a [hollow such as is termed] وَهْدَة; (K;) and so the masc.: (TA:) or any [hill such as is termed] أَكَمَة having a side whereby it cannot be ascended. (K.) — أَخْرَمُ الكَتِفِ The extremity of the spine of the scapula: (S:) or a notch, or small hollowed place, [app. the glenoid cavity,] at the extremity of the spine of the scapula, (JK, T, TA,) next the socket: (T, TA:) pl. أَخَارِمُ: (JK, T, TA:) or أَخْرَمَا الكَتِفَيْنِ, in the K miswritten آخِرُ مَا فِى الكَتِفَيْنِ, signifies the heads of the two scapulæ, next the upper arms: (K, * TA:) or the two extremities, or edges, of the lower portion of the two scapulæ, which surround, or border, the كُعْبُرَة [app. here meaning the thick part next to the inferior angle] of the scapula: and الأَخْرَمُ the end of the spine [of the scapula]. (K, * TA. [In the K is here added, accord. to different copies, حَيْثُ يَنْخَدِعُ, as in the TA; or حيث يَنْخَدِمُ, as in the CK; or حيث يَنْخَدِمُ: the right reading seems to be حَيْثُ يَنْخَرِمُ, where it forms a kind of cleft; app. meaning where it forms the glenoid cavity. In the CK, for مُنْقَطَعُ العَيْرِ, is erroneously put مُنْقَطِعُ العَيْنِ; and و is erroneously prefixed to the former noun.]) — — الأَخْرَمَانِ Two cleft bones at the extremity of the interior of the upper part of the inside of the mouth. (K.) — أَخْرَمُ الرَّأْىِ (tropical:) A man weak in judgment. (JK, TA.) مَخْرِمٌ The end of a prominence, or projecting part, of a mountain: pl. مَخَارِمُ: (S:) or مَخْرِمُ جَبَلٍ signifies the prominence, or projecting part, of a mountain: [like خَرْمٌ:] and مَخْرِمُ سَيْلٍ, the extremity of a torrent: (K: [accord. to the TK, of a sword; for مخرم السيف is there put in the place of مخرم السيل:]) pl. as above: (TA:) and مَخْرِمُ أَكَمَةٍ and ↓ خُرْمُ اكمة signify the place where a hill such as is termed اكمة ends. (K.) Also A [road such as is termed] ثَنِيَّة, between two mountains: (TA:) [or the pl.] مَخَارِمُ signifies the mouths of [mountain-roads such as are termed] فِجَاج: (S:) or roads in rugged tracts: (Skr, K:) or roads in mountains, and in sands. (IAth, TA.) [Hence,] يَمِينٌ ذَاتُ مَخَارِمَ (tropical:) An oath in which are ways of evasion. (S, TA.) And لَا خَيْرَ فِى يَمِينٍ لَا مَخَارِمَ لَهَا (tropical:) There is no good in an oath that has not ways of evasion: from مَخْرِمٌ signifying " a ثَنِيَّة between two mountains. " (TA.) And هٰذِهِ يَمِينٌ قَدْ طَلَعَتْ فِى المَخَارِمِ (tropical:) [This is an oath that has come forth in expressions that admit of ways of evasion]: said of an oath that affords a way [or rather ways] of evasion to the utterer thereof. (AZ, TA.) — — [The pl.] المَخَارِمُ [or مَخَارِمُ اللَّيْلِ] also signifies The first portions of the night. (K.) It occurs in an instance in which some read المَحَارِمُ [pl. of مَحْرَمٌ, q. v.]. (TA.) مُخَرَّمٌ: see أَخْرَمُ. It is said in a trad., نَهَى أَنْ يُضَحَّى بِالمُخَرَّمَةِ الأُذُنِ He forbade the sacrificing as an أُضْحِيَّة [q. v.] the animal having the ear cut, or cut off, or mutilated: or having many perforations, and slits, in its ear. (TA.) مَخْرُومَاتٌ: see خَرَمَةٌ. مُتَخَرِّمُونَ: see خُرَّامٌ. خُرْنُوبٌ خرنب and خَرْنُوبٌ: see خَرُّوبٌ, in art. خرب. خِرْنَابَتَانِ: see خِنَّابَتَانِ, in art. خنب. خرو خُرَةُ الفَأْسِ, as in the Tekmileh, on the authority of Fr; in the K and accord. to Sgh, ↓ خُرْوَةُ الفَأْسِ, which is a mistake; (TA;) The خُرْت [q. v. in art. خرت] of the فأس: pl. خُرَاتٌ; (Fr, Sgh, K, TA;) like as ثُبَةٌ has for its pl. ثُبَاتٌ. (TA.) الخَرَاتَانِ Two stars, (K,) mentioned [and described] in art. خرت, (TA,) each of which is [said to be] called خَرَاةٌ: (K:) accord. to ISd, only the dual form of the word is known; and the radical ت and the augmentative ت [by which latter is meant ة] are in the dual alike: (TA:) but Kr and others say that it is dual of خَرَاةٌ, and belongs to this art. (TA in art. خرت.) خُرْوَةٌ: see the first paragraph in this art. خز خَزٌّ A certain kind of cloth, (S, A, K,) well known, (K, TA,) woven of wool and silk: (TA:) and also a kind of cloth entirely of silk; and this is the kind which one is forbidden to ride upon and to sit upon; not the former kind, which is allowable, and was sometimes worn by companions of the Prophet and by the next succeeding generation, as IAth has ascertained: (TA:) derived from خُزَزٌ, (K, TA,) accord. to some: (TA:) or it is the name of a certain beast [thought by Golius to be the beaver]: and afterwards applied to the cloth made of its fur: (Mgh, Msb:) pl. خُزُوزٌ. (S, A, Msb, K.) [Golius seems to derive it from the Persian قَزْ, meaning raw silk; and assigns to it also the

meaning of a coarser kind of spun silk.] خُزُوزٌ وَبُزُوزٌ signifies Good cloths, or stuffs, or garments. (A in art. بز.) خُزَزٌ The male of the أَرْنَب [or hare]: (S, A, Msb, K:) or the offspring of the ارنب: (TA:) pl. [of pauc.] أَخِزَّةٌ (K) and [of mult.] خِزَّانٌ. (S, Msb, K.) Hence the saying, مَسُّهُ مَسُّ الخُزَزِ [The feel of him, or it, is like the feel of the male, or young, hare]. (A, TA.) خَزَّازٌ A seller of خَزّ. (TA.) أَرْضٌ مَخَزَّةٌ A land containing, (K * TA,) or abounding with, (TA,) خِزّان, pl. of خُزَزٌ. (K, TA.) خزر 1 خَزِرَتِ العَيْنُ, aor. خَزَرَ, (Msb,) inf. n. خَزَرٌ, (S, A, Mgh, Msb, K,) The eye was, or became, narrow and small: (S, A, Mgh, Msb, K:) or it contracted its sight, naturally: (K:) or خَزَرَ, aor. خَزَرَ, (K,) inf. n. as above, (S, K,) signifies he (a man) was as though he looked from the outer angle of the eye: (S, A: *) or he looked as though on one side: or he opened and closed his eyes; (K;) or, his eye: (M:) or he had a distortion (حَوَلٌ) of one of his eyes: (K:) [or he had eyes looking towards his nose; or, looking sideways; (see أَخْزَرُ;) or, looking towards their outer angles; (see خُزْرَةٌ;) see also 2, and 6, and Q. Q. 1.] — خَزَرَهُ, aor. خَزُرَ, (TA,) inf. n. خَزْرٌ, (K,) He looked at him from the outer angle of the eye; (K, * TA;) as one does in pride, and in light estimation of the object at which he looks. (MF.) A poet says, لَا تَخْزُرِ القَوْمَ شَزْرًا عَنْ مُعَارَضَةٍ [Look not thou at the people from the outer angle of the eye, askew, sideways]. (TA.) — خَزَرَ [as an intrans. v.] He affected, or pretended, to be cunning; i. e. intelligent, or sagacious; or intelligent with a mixture of craft and forecast; syn. تَدَاهَى. (IAar, K. [See also 2.]) — Also He fled. (K.) 2 خزّر, (TA,) inf. n. تَخْزِيرٌ, (K,) He made narrow. (K, TA.) You say, خزّر عَيْنَيْهِ He (an old man) narrowed his eyes; contracted his eyelids as though they were sewed together; to collect the light: when a young man does so, يَتَدَاهَى بِذٰلِكَ [i. e. he affects, or pretends, thereby, to be cunning; i. e. intelligent, or sagacious; or intelligent with a mixture of craft and forecast]. (IAar. [See also خَزَرَ: and see 6.]) 6 تخازر He looked from the outer angle of his eye. (TA. [See also Q. Q. 1.]) — — He pretended, or made a show of, what is termed خَزَرٌ: [see 1.] (TA, and Har p. 62.) — — He contracted his eyelids, to sharpen the sight: (S, Msb, K:) a verb similar to تعامى and تجاهل. (S. [See also 2.]) Q. Q. 1 خَنْزَرَ He looked from the outer angles of his eyes: from the subst. خِنْزِيرٌ, because the animal so called is أَخْزَرُ. (A. [See also 6.]) — — Also He acted like the swine. (TA in art. خنزر.) خَزَرٌ [commonly known only as inf. n. of خَزِرَتِ العَيْنُ]: see خُزْرَةٌ. خَزَرَةٌ: see أَخْزَرُ. خَزِرُ العَيْنِ: see خَزِيرٌ. خُزْرَةٌ A turning of the pupil towards the outer angle of the eye. (TA. [See 1.]) خُزَرَةٌ (ISk, S, K) and ↓ خَزْرَةٌ (K) A pain in the back: (K:) a pain in a vertebra of the back: (S:) a pain in the slender part of the back, in [the vertebra called] فِقْرَةُ القَطَنِ: (TA:) the pl. of the former is خُزَرَاتٌ. (S, TA.) خَزِيرٌ and ↓ خَزِيرَةٌ A kind of food like عَصِيدَة with flesh-meat; (K;) made of flesh-meat (S, TA) that has remained throughout a night, (TA,) cut into small pieces, and put into a cooking-pot with abundance of water, (S, TA,) and with salt; (TA;) and when it is thoroughly cooked, some flour is sprinkled upon it, (S, TA,) and it is stirred about with it, and seasoned with any seasoning that the maker pleases to add: (TA:) when there is no flesh-meat, it is called عَصِيدَة: (S, K, TA:) or a broth made with the water in which bran has been soaked, (Mgh, K, TA,) which water is strained, and then cooked: (Mgh, TA:) this is what is called by the Persians سَبُوسَبَا: (Mgh:) [see also حَرِيرَةٌ:] or خَزِيرَة is flour thrown upon water or upon milk, and cooked, and then eaten with dates, or supped: it is also called سَخِينَةٌ and سَخُونَةٌ and نَفِيتَةٌ and حَرِيرة: خُذْرُقَّةٌ is thinner: (AHeyth, on the authority of an Arab of the desert:) and a soup made of grease or gravy (K) and flour; (TA;) as also ↓ خَزَرٌ: (K:) but no one except the author of the K mentions this last form: in the other lexicons, soup of grease or gravy is said only to be called خَزِيرٌ and خَزِيرَةٌ. (TA.) خَزِيرَةٌ: see the next preceding paragraph. خَازِرٌ A man possessing much cunning; i. e. intelligence, or sagacity; or intelligence with a mixture of craft and forecast. (AA, K.) خِنْزِيرٌ [The swine; the hog; the pig;] a certain foul animal, (Msb,) well known; (K;) said to be forbidden [to be eaten] by every prophet: (Msb:) [fem. with ة:] pl. خَنَازِيرُ: (S, Msb, K:) not, as some say, خُزْرٌ: [though this is an epithet applicable to swine:] (TA:) accord. to some, it is of the measure فِعْلِيلٌ; because ن is not [generally] added as a second letter: but accord. to others, of the measure فِنْعِيلٌ; because ن is sometimes added as a second letter, and because it is held to be derived from خَزَرَ, since all خنازير are خُزْر; as it is said in the A, كُلُّ خِنْزِيرٍ أَخْزَرُ. (TA.) — — خَنَازِيرُ also signifies A well-known disease; (S;) [scrofula; or glandular swellings in the neck;] ulcers, (K,) or hard ulcers, (S,) which arise in the neck: (S, K:) or ganglions, or hard or nodous lumps beneath the skin, in the neck, and in soft parts, such as the armpits; but most frequently in the neck. (Mgh.) خَوْزَرَى: see what next follows, in two places. خَيْزَرَى and ↓ خَوْزَرَى A certain mode of walking, with a looseness of the joints, (S, A, K,) as though the limbs were dislocated; (A;) as also خَيْزَلَى and خَوْزَلَى: (S in art. خزل, and TA:) or a limping, or halting, manner of walking: or an elegant, and a proud and self-conceited, gait, with an affected inclining of the body from side to side. (TA.) You say, هُوَ يَمْشِى الخَيْزَرَى and ↓ الخَوْزَرَى He walks with a looseness of the joints, &c. (A.) خَيْزُرَانٌ, (S, K, &c.,) vulgarly pronounced خَيْزَرَان, (TA,) [a coll. gen. n., The kind of cane called rattan; so in the present day;] a kind of Indian tree, which consists of roots extending upon the ground; as also ↓ خَيْزُورٌ: (K:) or [a kind of tree] not growing in the country of the Arabs, but only in that of the Greeks; whence the saying of En-Nábighah El-Jaadee, بِلَادُهُمْ بِلَادُ الخَيْزُرَانِ [Their lands are the lands of the kheyzurán]: it is a kind of plant with pliable and smooth twigs: (ISd:) or a kind of tree, (S,) the roots of the قَنَا [by which are app. meant the canes of which spear-shafts are made]: (S, Msb:) pl. خَيَازِرُ. (S.) — — Reed, or reeds; cane, or canes. (S, K.) — — And hence, Musical reeds or pipes. (TA.) — — Spears: (IAar, K:) because of their pliableness: (TA:) [or because commonly made of canes:] pl. as above. (TA.) — — Any pliable twig or rod; (Mbr, K;) any piece of wood that is pliable. (AHeyth.) [Often applied in the present day to the osier; as well as to the rattan: n. un. with ة.] — — The rod which kings hold in their hands, and with which they amuse themselves (يَتَعَبَّثُونَ) and make signs. (Ham p. 710.) — — The pole with which a ship, or boat, is pushed or propelled, (Mbr, K,) when pliable, or bending; as also ↓ خَيْزَارَةٌ. (Mbr, TA.) — — Also, (AO, Msb, K,) and with ة, (S, TA,) The سُكَّان (S, Msb, K) of a ship, (K,) i. e. its كَوْثَل [meaning the rudder]: (TA:) or, accord. to 'Amr Ibn-Bahr, the لِجَام [lit. the bridle and bit, app. meaning the tiller] of a ship, by means of which the سُكَّان, which is the ذَنَب, is directed. (TA: [but instead of الذى به يُقَوَّمُ السُّكَّانُ وهو فى الذنب, I read التى بها يقوم السُّكَّانُ وهوالذَّنَبُ.]) En-Nábighah says, describing the Euphrates in the time of its increase, or fulness, يَظَلُّ مِنْ خَوفِهِ المَلَّاحُ مُعْتَصِمًا بِالْخَيْزُرَانَةِ بَعْدَ الأَيْنِ وَالنَّجَدِ [By reason of his fear, the sailor becomes in a state of cleaving, or laying fast hold, upon the خيزرانة, (which may here mean the pole above mentioned, or the rudder, or the tiller,) after fatigue and distress]. (S, TA.) In a trad. it is said that the devil, when he had been commanded by Noah to go forth from the ark, mounted upon the خيزران of the ark, i. e. its سُكَّان. (TA.) خَيْزُورٌ: see the last paragraph above. خَيْزَارَةٌ: see the last paragraph above. أَخْزَرُ A man having narrow and small eyes: (S, A, Msb, K:) or having eyes of which the sight is contracted, naturally:

(K:) or who looks from the outer angle of his eye: (A:) or who is as though he so looked: (S:) or who looks as though on one side: or who opens and closes his eyes; (K;) or, his eye: (M:) or who has a distortion (حَوَلٌ) of one of his eyes: (K:) or whose eyes look towards his nose: (TA:) [or whose eyes look towards their outer angles: (see خُزْرَةٌ:)] and أَخْزَرُ العَيْنِ one who looks askew, or sideways; as also ↓ خزرُ العَيْنِ, an epithet applied to an enemy: (TA:) the fem. of أَخْزَرُ is خَزْرَآءُ: (A, Msb:) and the pl. is خُزْرٌ. (K.) You say also أَعْيُنٌ خُزْرٌ [meaning Eyes that are narrow and small: &c.]. (TA.) خزعبل خَزَعْبَلٌ Stories that are held to be clever, ingenious, or elegant, (IDrd, K,) and at which one laughs. (IDrd.) خُزَعْبَلٌ i. q. بَاطِلٌ [app. as a subst., meaning A false, or vain, saying or deed or affair or thing]; as also ↓ خُزَعْبِيلٌ: (K:) or, accord. to El-Jarmee, (S, TA,) the latter, (S,) or each, (TA,) false, or vain, sayings or deeds or affairs or things. (S, TA.) خُزَعْبِلَةٌ or خُزَعْبَلَةٌ (accord. to different copies of the K) A wonderful thing. (IAar, K.) And [the pls.] خُزَعْبِلَاتٌ and خُزَعْبَلَاتٌ False, or vain, stories. (Har p. 16.) خُزَعْبِيلٌ: see خُزَعْبَلٌ. خُزَعْبِيلَةٌ A laughable thing; a thing that makes people laugh. (S, K) One says, هَاتِ بَعْضَ خُزَعْبِيلَاتِكَ [Give me some of thy laughable thingsor stories]. (S.) خزف خَزَفٌ Pottery; jars; or earthern vessels; syn. جَرٌّ; (Lth, S, K; [and so in the present day;]) and anything made of clay, and baked, so that it becomes فَخَّار: (IDrd, K:) or clay made into vessels, before it is baked; i. q. صَلْصَالٌ: when baked, it is called فَخَّار. (Msb.) [See an ex. in a verse cited voce إِنْ, p. 107.] خَزَفِيٌّ [Of, or relating to, pottery, or jars, &c.;] rel. n. of خَزَفٌ. (TA.) — — See also what follows. خَزَّافٌ and ↓ خَزَفِيٌّ A seller [or maker] of خَزَف [or pottery, jars, &c.]. (TA.) خزق 1 خَزَقَ, aor. خَزِقَ, (S, Mgh, K,) inf. n. خَزْقٌ and خُزُوقٌ, (TA,) It (an arrow) hit the target; (S, K;) or the object at which it was shot; (ISd, TA;) as also ↓ خَسَقَ [q. v.]: (TA:) or transpierced, or passed through, or its extremity passed through, (Mgh, TA,) making the blood to flow: (TA:) [and app. also it stuck fast therein: (see خَزْقٌ, below:)] or خَزَقَ القِرْطَاسَ it (an arrow) transpierced, or passed through, the target; or pierced it so that its extremity passed through. (Msb.) — — خَزَقَهُ, aor. خَزِقَ, (Msb, K,) inf. n. خَزْقٌ, (S, Msb,) He pierced him [with a spear or the like]. (S Msb, K.) And He pierced him slightly with a spear. (TA.) And It (an arrow) hit him. (JK.) And خَزَقْتُهُمْ بِالنَّبْلِ I hit them with the arrows. (S.) [Whence,] خَزَقَهُ بِعَيْنِهِ (tropical:) He looked sharply at him; and cast his eye at him, or smote him with his eye: (Lh, TA:) or he wounded him with his eye. (Ibn-'Abbád, Z, TA.) — — Also He stuck it (i. e. anything sharp) into the ground (Lth, JK, TA) &c. (Lth, TA.) 7 انخزق He became pierced [with a spear or the like]. (K.) — — It (anything sharp, JK) became stuck into the ground [&c.]. (JK, TA.) — — Also, or ↓ اختزق, (accord. to different copies of the K, the latter in the CK,) It (a sword) became drawn from its scabbard. (K, TA.) 8 إِخْتَزَقَ see what next precedes. خَزْقٌ inf. n. of 1. (S, * Msb, TA.) — — [I also find in the TA, الخزق ما يثبت والخزق ماينفذ, as though meaning that خَزْقٌ signifies A thing that becomes fixed or fast: and also a thing that transpierces, or passes through: but these may be loose explanations, intended to mean that خَزْقٌ is said of that which becomes fixed or fast (as an arrow in the body pierced by it), and also of that which transpierces, or passes through: see خَسَقَ, of which the inf. n., خَسْقٌ, is said to be used in these two senses.] خَزُوقٌ A she-camel that pierces the ground with her toes, (K, TA,) making marks upon it: (TA:) or that furrows the ground with her toe turned up, as she goes. (K, TA.) [See also خَسُوقٌ.] خَازِقٌ, applied to an arrow, Hitting, or that hits, the target; (S, Mgh, K;) and (Mgh, TA) transpiercing, or passing through, or that transpierces or passes through, or piercing, or that pierces, so that its extremity passes through, (Mgh, Msb, K,) the target [or the object shot at]; (Msb;) as also خَاسِقٌ: (TA:) pl. خَوَازِقُ. (Msb.) And [hence, used as a subst.,] A spear-head: (JK, S, K:) and the iron head or blade of an arrow &c. (TA.) One says, هُوَ أَمْضَى مِنْ خَازِقٍ [He is more penetrating than a spear-head]: (S:) and أَنْفَذُ مِنْ خَازِقٍ, which means the same; (JK, Meyd;) or more penetrating than a transpiercing arrow: (TA:) the latter is a prov.; (Meyd, TA;) applied to him who is penetrating in affairs. (Meyd.) And إِنَّهُ لَخَازِقُ وَرَقَةٍ [lit. Verily he is a piercer, or transpiercer, of a leaf]; meaning لَا يُطْمَعُ فِيهِ [i. e. (assumed tropical:) he is a person whom one may not hope to overcome]: (IAar, K:) or (assumed tropical:) he is bold and skilful. (K.) [خَازُوقٌ A stake for impaling a man: but this I believe to be post-classical: pl. خَوَازِيقُ.] مِخْزَقٌ A small stick, (JK, K,) with a pointed end, (JK,) or having at its end a sharp nail, (K,) that is with the seller of full-grown unripe dates for date-stones [which are used as food for camels]: (JK, K:) he has many مَخَازِق [pl. of مِخْزَقٌ]; and a boy comes to him with date-stones, which he takes from him on the condition that he shall strike with the مخزق a certain number of times and have as many of the dates as become thus transfixed for him, whether many or few, but nothing if he miss. (K.) مِخْزَقَةٌ A dart, or javelin. (TA.) مُخْتَزَقٌ Chase, or game; i. e. an object of the chase or the like. (JK, TA.) خزل 1 خَزَلَهُ, (Msb, K,) aor. خَزُلَ, (Msb,) or خَزِلَ, (K,) inf. n. خَزْلٌ, (Msb,) He cut it off. (Msb, K.) [See also 8.] — — خَزَلَهُ عَنْ حَاجَتِهِ, aor. خَزِلَ, (assumed tropical:) He impeded, hindered, prevented, or withheld, him from attaining the object of his want. (K, * TA.) — خَزِلَ, aor. خَزَلَ, (JK, K,) inf. n. خَزَلٌ, (JK,) He had a fracture in his back. (JK, K.) — — Also, (TK,) inf. n. as above; (K;) and ↓ تخزّل and ↓ انخزل; He walked in a heavy, or sluggish, manner: (K:) or, as in the 'Eyn, with a looseness of the joints. (TA.) 5 تَخَزَّلَ see 1. — — [Hence,] تخزّل السَّحَابُ The clouds appeared as though they were retreating, by reason of the heaviness, or sluggishness, of their motion. (M, K, * TA.) 7 انخزل It became cut off. (S, Msb.) — — [Hence,] انخزل فِى كَلَامِهِ (assumed tropical:) He became cut short, or stopped, in his speech. (IDrd, K.) — — انخزل عَنْ جَوَابِى He cared not for my answer, or reply. (M, K.) — — See also 1. 8 اختزلهُ He cut it off for himself. (S, * Msb, K. *) One says, اختزل المَالَ He cut off for himself the property. (TA.) And اختزلهُ عَنِ القَوْمِ He cut him off from the people, or party. (S.) — — And hence, اِخْتَزَلْتُ الوَدِيعَةَ (assumed tropical:) I was unfaithful in respect of the trust, or deposit; even if meaning I refused to restore it: because the doing so is a cutting off, for one's self, of the property of the owner. (Msb.) — — Accord. to Sb and the K, الإِخْتِزَالُ is also syn. with الحَذْفُ [The cutting off a thing; or cutting it so as to lessen it at its extremity; &c.]: but ISd says, I know not this on the authority of any other than Sb. (TA.) — الختزال also signifies The being alone (K, TA) in opinion; with none to share therein. (TA.) — And اختزل, He (a man) became lame; or walked lamely. (TA.) خَزْلٌ: see what next follows. خُزْلَةٌ: see what next follows. خُزْلَةٌ, (JK, K,) or, as in the M, ↓ خَزْلَةٌ and ↓ خَزْلٌ, (TA,) A fracture in the back. (JK, M, K.) خُزَلَةٌ One who impedes, hinders, prevents, or withholds, another from that which he desires to do. (Az, K, * TA.) خَيْزَلٌ: see خَوْزَلَى. خَوْزَلَةٌ i. q. إِعْيَآءٌ [Fatigue: or a fatiguing]. (TA.) خَوْزَلَى and ↓ خَيْزَلَى A certain mode of walking, with a looseness of the joints; like خَوْزَرَى and خَيْزَرَى: (S:) or a heavy, or sluggish, manner of walking; as also ↓ خَيْزَلٌ: (K:) the dual of خَوْزَلَى [to which that of خَيْزَلَى is similar] is خَوْزَلَانِ. (IAmb, TA in art. قهقر.) Accord. to the T, one says, هُوَ يَمْشِى الخَيْزَلَى ↓ and الخَوْزَلَى, meaning He walks with an elegant, and a proud and self-conceited, gait, with an affected inclining of the body from side to side: or as though thorns pricked his feet. (TA.) خَيْزَلَى: see what next precedes, in two places. أَخْزَلُ Having a fracture in his back; as also ↓ مَخْزُولٌ: (O, K:) or having a fracture in the middle of his back; as also ↓ مَخْزُولُ الظَّهْرِ. (Lth, TA.) — — And A camel whose hump has entirely gone away: (K:) so says Lth; but Az thinks that this may be a mistranscription for أَجْزَلُ; or خ and ج may be interchangeable in

this case. (TA.) — — Also Lame. (AA, TA.) مَخْزُولٌ: see what next precedes, in two places. خزم 1 خَزَمَهُ, aor. خَزِمَ, (Mgh, K,) inf. n. خَزْمٌ, (JK, TA,) He pierced it, or perforated it; (JK, Mgh, K;) namely, a thing of any kind: for instance, the nose of a camel, for the [ring called] خِزَامَة [to which the rein is attached]: and the letter of a Kádee to another Kádee; for such a letter is pierced for the سِحَاءَة [or strip of paper with which it is bound], and is then sealed [upon this strip]; and when this is done, the letter is said to be ↓ مَخْزُومٌ. (Mgh.) You say, خَزَمَ البَعِيرَ, aor. as above, (Mgh, Msb,) and so the inf. n., (Msb,) He pierced the nose of the camel (Mgh, Msb) for the خِزَامَة: (Mgh:) or خَزَمَ البَعِيرَ بِالخِزَامَةِ (S, K) (S,) aor. and inf. n. as above, (TA,) he put the خزامة in the side of the nostril, (K,) or in the partition between the nostrils, (S,) [but the former is the more common practice,] of the camel; (S, K;) as also ↓ خزّمهُ; (K;) [or] this signifies the doing so much, or often. (TA.) [Hence,] خَزَمَ أَنْفَهُ (assumed tropical:) He brought him under, or into, subjection; rendered him submissive, tractable, or manageable. (TA.) And خَزَمْتُ الجَرَادَ فِى العُودِ I spitted the locusts in a series upon the [skewer, or] piece of stick or wood. (S.) And خَزَمَ شِرَاكَ نَعْلِهِ He pierced and tied the [thong called] شراك [q. v.] of his sandal [app. so as to attach to it the two branches (عَضُدَا الشِّرَاكِ) of the strap that encompasses the heel]. (TA, [See also خِزَامَةٌ.]) — — [Also He cut it. for] الخَزْمُ is syn. with القَطْعُ. (Ham p. 166. [It is there also said to be syn. with الشد; i. e. الشَّدُّ; but this is app. a mistake for الشَّكُّ, a meaning assigned to it in the JK, agreeably with the K.]) 2 خَزَّمَ see 1. 3 خازمهُ, (S,) or خَازِمهُ الطَّرِيقَ, (K,) inf. n. مُخَازَمَةٌ (S in art. خصر) [and خِزَامٌ], He (a man, S) took a different way from his (another's) until they both met in one place: (S, K:) the doing so is also termed مُخَاصَرَةٌ: (S in art. خصر, and TA:) it is as though it were a rivalling, or imitating, in travelling. (TA.) Ibn-Fesweh says, إِذَا هُوَ نَحَّاهَا عَنِ القَصْدِ خَازَمَتْ بِهِ الجَوْرَ حَتَّى تَسْتَقِيمُ ضُحَى الغَدِ i. e. When he turns her, meaning his she-camel, from the right way, she pursues with him a way different from the wrong, so that she overcomes him, and takes the right way, in the early daytime of the morrow. (TA.) مُخَازَمَةٌ also signifies The act of rivalling, or imitating. (JK, TA.) And one says, لَقِيتُهُ خِزَامًا (JK, TA) and مَخَازَمَةً, (JK,) meaning I met him face to face: (TA:) or suddenly, or unexpectedly, and face to face. (JK.) 5 تخزّم الشَّوْكُ فِى رِجْلِهِ The thorns pierced his foot, or leg, and entered into it. (K, * TA.) 6 تخازم الجَيْشَانِ The two armies rivalled, or imitated, each other; or opposed each other; syn. تَعَارَضَا. (TA.) خَزَمٌ A certain kind of tree, (JK, T, S, Msb, K,) of the bark of which ropes are made: (S, Msb:) it is like the دَوْم [or Theban palm]; (K;) having branches with small dates, which become black when ripe, bitter, astringent, or disagreeable and choking; not eaten by men; but the crows are greedy of them, and come to them time after time: so says AHn.: (TA:) n. un. with ة. (S, Msb.) — See also خَزُومَةٌ. خُزَّمٌ: see خُزَامَى. خُزُمٌ [a pl. of which the sing is not mentioned] Sewers of skins or hides or boots and the like; syn. خَرَّازُونَ. (TA.) خَزَمَةٌ n. un. of خَزَمٌ, explained above. (S, Msb.) — — Also The leaves (خُوص) of the مُقْل [or Theban palm]; (JK, K;) of which are made women's أَخْفَاش [i. e. receptacles for their perfumes and other similar things, pl. of خِفْشٌ]. (TA.) إِبِلٌ خَزْمَى: see مَخْزُومٌ. خِزَامٌ: see خِزَامَةٌ, in two places. خَزُومٌ: see خَزُومَةٌ. خِزَامَةٌ A ring of [goat's] hair, which is put [in the side of the nostril (see 1) or] in the partition between the nostrils of the camel, (S, Msb, * TA,) and to which is tied the rein; (S, TA;) as also ↓ خِزَامٌ: (TA, and Har p. 73:) or a بُرَة in the nose of a she-camel: (JK:) or, accord. to the K, a بُرَة which is put in the side of the nostril of the camel: but Lth says that when it is of brass it is termed بُرَة; and when of [goat's] hair, خِزَامَة: (TA:) pl. خَزَائِمُ (JK, Msb, TA) and خِزَامَاتٌ. (Msb.) [Hence,] أَعْطَى القُرْآنَ خَزَائِمَهُ: from a trad. of Abu-d-Dardà, in which it is said, مُرْهُمْ أَنْ يُعْطُوا القُرْآنَ بِخَزَائِمِهِمْ (tropical:) Command ye them that they submit themselves to the judgment, or decision, of the Kur-án; خزائم being here pl. of خِزَامَةٌ: (IAth, TA:) or أَعْطُوا القُرْآنَ خَزَائِمَهُ (assumed tropical:) Render ye to the Kur-án its due. (JK.) [In the present day, ↓ خِزَامٌ, vulgarly pronounced خُزَام, is applied to A woman's nose-ring, of gold or other metal.] — — The خِزَامَة of the sandal is A slender thong which is pierced and tied between [the two thongs called] the شِرَاكَانِ [app. here meaning the عَضُدَانِ of the شِرَاك: see 1]. (K, * TA.) خُزَامَى A certain plant, (JK, K, TA,) called also ↓ خُزَّمٌ, (JK,) of sweet odour: (TA:) or i. q. خِيرِىُّ البَرِّ [q. v.]; (S, Msb, K;) accord. to El-Fárábee: one of the plants of the desert: said by Az to be a certain herb of sweet odour, having a flower like that of the violet: (Msb:) [accord. to the book entitled مَا لَا يَسَعُ الطَّبِيبَ جَهْلُهُ, as stated by Golius, a certain wild herb, having a long stalk, small leaves, red flower, and very sweet odour:] its flower is the sweetest of flowers in odour; the fumigation therewith dispels every fetid odour; the use thereof as a suppository in the vagina promotes pregnancy; and the taking it internally restores to a right state the liver and the spleen, and the brain affected with cold: (K:) [in the present day, applied to the common lavender; lavandula spica:] n. un. خُزَامَاةٌ. (TA.) خَزُومَةٌ i. q. بَقَرَةٌ [app. as meaning both A bull and a cow], (JK, S, K,) in the dial. of Hudheyl; (S;) or such as is advanced in age, and short: (M, K:) pl. ↓ خَزُومٌ, [or rather this is a coll. gen. n.,] and [the pl. is] خَزَائِمُ (JK, K) and خَزُومَاتٌ (S) and [quasi-pl. n.] ↓ خَزَمٌ. (TA.) خَزَّامٌ A maker of ropes of the bark of the tree called خَزَم. (JK, S. *) [Accord. to the K, A seller of the kind of tree called خَزَم: but this is a mistake, app. caused by an omission in the K.] اريحٌ خَازِمٌ (assumed tropical:) A cold wind; as though it pierced through the extremities: so says Kr: A'Obeyd says خَارِمٌ: accord. to the K, both signify the same. (TA.) مُخَزَّمٌ; and its fem., with ة: see what follows, in four places. مَخْزُومٌ Anything pierced or perforated: (S, Mgh:) applied in this sense, (JK,) or as meaning pierced and tied, (TA, [see 1,]) to the [thong, of a sandal, called] شِرَاك; (JK, TA;) or, thus applied, it means cut. (Ham p. 166.) See also 1, first sentence, for its meaning as applied to a letter. — — Any animal having the nose pierced. (Msb.) And ↓ إِبِلٌ خَزْمَى means Camels having rings such as are termed خَزَائِم (pl. of خِزَامَة) in their nostrils; (IAar, K, TA;) as also ↓ مُخَزَّمَةٌ. (IAar, TA.) All birds, also, are said to be مَخْزُومَة, (S, K,) and ↓ مُخَزَّمَة; (K;) because perforated in the partition between the nostrils: (S, K:) and particularly the ostrich is said to be مَخْزُوم (S, K *) and ↓ مُخَزَّم. (JK, K. *) One says, مَاهُمْ إِلَّا كَالْأَنْعَامِ المُخَزَّمَةِ ↓, meaning (tropical:) They are none others than stupid, or foolish, persons. (TA. [But كَالْأَنْعَامِ is app., here, a mistranscription for كَالنَّعَامِ; for the ostrich is proverbial for stupidity: one says أَحْمَقُ مِنْ نَعَامَةٍ " More stupid than an ostrich: " because, as Meyd says, when an ostrich happens to see the eggs of another ostrich, it will sit upon them, and forget its own eggs.]) خزن 1 خَزَنَهُ, (JK, S, Msb, K,) aor. خَزُنَ, (JK, Msb,) inf. n. خَزْنٌ, (Msb,) He reposited it, stowed it, or put it, (S, Msb,) laid it up, kept it, preserved it, or guarded it, (JK, K,) in a خِزَانَة, (JK, S,) or in a مَخْزِن [or مَخْزَن]; (Msb;) namely, a thing, (JK, Msb,) or property; (S, K;) as also ↓ اختزنهُ, (S, K,) and ↓ استخزنهُ: or ↓ the second of these signifies he did so for himself. (TA.) — — And [hence] the first (S, Msb) and ↓ the second, (S,) (assumed tropical:) He concealed it; namely, a secret. (S, Msb.) — — And خَزَنَ عَنْهُ عَطَآءَهُ (assumed tropical:) He withheld from him his gift. (TA.) — خَزِنَ, (JK, S, Msb, K,) formed by transposition from خَنِزَ, (S, Msb,) aor. خَزَنَ, inf. n. خَزَنٌ; (Msb;)

and خَزُنَ; and خَزَنَ, [aor. خَزُنَ,] inf. n. خَزْنٌ and خُزُونٌ; (K;) said of flesh-meat, (JK, S, Msb, K,) It became altered [for the worse] (JK, Msb, K) in odour, (Msb,) or stinking: (S, TA:) or, accord. to Z, خَزُنَ, said of flesh-meat, means it became stinking in consequence of its being laid up, or stored: and Er-Rághib says that خَزْنٌ, in relation to flesh-meat, means the laying up, or storing: and hence is metonymically used as meaning its becoming stinking. (TA.) Tarafeh says, ثُمَّ لَا يَخْزَنُ فِينَا لَحْمُهَا إِنَّمَا يَخْزَنُ لَحْمُ المُدَّخِرْ [Then the flesh thereof will not become stinking among us: only the flesh-meat of him who lays it up becomes stinking]. (S, TA.) 4 اخزن He became rich, or in a state of competence or sufficiency, after poverty. (K.) 8 إِخْتَزَنَ see 1, in three places. — اختزن طَرِيقًا He took the nearest road, or way. (K, TA.) 10 إِسْتَخْزَنَ see 1. خَزْنَةٌ: see خَزِينَةٌ: — — and see also خِزَانَةٌ. خَزِينٌ A thing reposited, stowed, or put, [laid up, kept, preserved, or guarded,] in a مَخْزِن [or مَخْزَن or خِزَانَة]. (Msb.) — — Flesh-meat altered [for the worse in odour]; (K;) stinking. (TA.) خِزَانَةٌ A small chamber within a large chamber; (TA in art. خدع;) [a closet; also called in the present day ↓ خَزْنَةٌ: and a cupboard:] a place in which things are reposited, stowed, laid up, kept, preserved, or guarded; a repository; [a magazine; a store-room;] (JK, Msb, K, TA;) and so ↓ مَخْزَنٌ, (S, K,) with fet-h to the ز, (S,) like مَقْعَدٌ, (K,) or ↓ مَخْزِنٌ, like مَجْلِسٌ, [which is irreg., as the aor. of خَزَنَ is يَخْزُنُ:] (Msb:) the former should not be pronounced with fet-h [i. e. خَزَانَة], (K,) as the vulgar are given to pronounce it: (TA:) the pl. of the former is خَزَائِنُ; (S, Msb;) and that of مخزن is مَخَازِنُ. (Msb, TA.) [Hence, خِزَانَةُ كُتُبٍ A library; and a bookcase. And خِزَانَةُ سِلَاحٍ An armoury.] — — And (tropical:) The heart; (K, TA;) because the secret is concealed in it. (TA.) See an ex. voce خَازِنٌ. — Also The occupation, (JK, TA,) and act, (K, TA,) of the خَازِن. (JK, K, TA.) خَزِينَةٌ and ↓ خَزْنَةٌ Wealth, or property, reposited, stowed, laid up, kept, preserved, or guarded. (TA.) [In the present day, both signify also A treasury. The pl. of the former is خَزَائِنُ.] — — [Hence,] خَزَائِنُ اللّٰهِ [in the Kur. vi. 50 and xi. 33, accord. to some,] means (assumed tropical:) The hidden things that are known of God: (TA:) or (assumed tropical:) the events decreed by God: (Bd in vi. 50:) or (assumed tropical:) the treasures of the means of subsistence that are supplied by God. (Bd and Jel * ibid.) خَزَّانٌ One who stores up wheat, or food: of the dial. of Egypt. (TA.) — — See also خَازِنٌ. — Also, as a subst, like جَبَّانٌ, (AHn,) Ripe dates becoming black in the interior by reason of some bane: (AHn, K:) n. un. with ة. (AHn.) خَازِنٌ [One who reposits, stows, lays up, keeps, preserves, or guards, property, &c.; a treasurer]: (K, TA:) pl. خَازِنُونَ and خَزَنَةٌ. (TA.) [The latter of these pls. is applied in the Kur. xxxix. 73 to The keepers, or guardians, of Paradise: and in xxxix. 71 and xl. 52 and lxvii. 8 to those of Hell.] مَا أَنْتُمْ لَهُ بِخَازِنِينَ, in the Kur [xv. 22, accord. to some], means (assumed tropical:) Ye are not bearing it in mind with thankfulness. (TA.) — — (tropical:) The tongue; as also ↓ خَزَّانٌ. (K, TA.) Hence the saying of Lukmán to his son, إِذَا كَانَ خَازِنُكَ حَفِيظًا أَمِينَةً رَشَدْتَ فِى أَمْرَيْكَ دُنْيَاكَ وَآخِرَتِكَ ↓ وَخِزَانَتُكَ, i. e. (tropical:) [When] thy tongue [is such as keeps the secret confided to thee], and thy heart [is trustworthy, thou wilt follow the right way in respect of thy two states, thy state in the present world and thy state in the world to come]. (TA.) مَخْزَنٌ and مَخْزِنٌ: see خِزَانَةٌ. — — مَخَازِنُ الطَّرِيقِ The nearest roads, or ways. (K, * TA. [In the CK, مَحاصِرُهُ is erroneously put for مَخاصِرُهُ.]) خزو 1 خَزَاهُ, (S, K,) aor. يَخْزُوهُ, (S,) inf. n. خَزْوٌ, (S, K,) He ruled, or governed, him; and subdued him. (S, K.) And خَزَا الدَّابَّةَ He broke, or trained, the beast. (K.) — — Also He withheld, or restrained, him from [indulging] his natural desire. (K.) And خَزَا النَّفْسَ, inf. n. as above, He withheld, or restrained, the soul from its purpose, or intention. (JK.) One says, أُخْزُ فِى طَاعَةِ اللّٰهِ نَفْسَكَ Withhold thou, or restrain thou, thy soul from its purpose, or intention, and make it to endure patiently the right course of events, in obedience to God. (TA.) — — And He slit his tongue [to prevent his sucking]; namely, a young camel's. (K.) — — He possessed him, or it. (K.) — — He treated him, or regarded him, with enmity, or hostility. (K.) — — And خَزْوٌ (JK, TA) and خِزَايَةٌ (JK) signify The act of piercing, or thrusting, (JK, TA,) with spears. (JK.) خزى 1 خَزِىَ, aor. يَخْزَى, inf. n. خِزْىٌ (S, Mgh, * Msb, K, &c.) and خَزًى (Sb, K) and خِزْيَةٌ and مَخْزَاةٌ, (MA, [or these two are simple substs.,]) He was, or became, base, abased, abject, vile, despicable, or ignominious: (S, Mgh, Msb:) or, accord. to ISk, he fell into trial, or affliction: (S:) or he fell into trial, or affliction, (K, TA,) and evil, (TA,) and a thing that exposed him to disgrace, and thereby became base, abased, abject, vile, despicable, or ignominious; as also ↓ اِخْزَوَى, (K, TA,) like اِرْعَوَى: (TA:) or خِزْىٌ signifies disgrace, or ignominy: so in the Kur v. 37 [&c.]: (Sh, TA:) or its primary signification is a state of abasement, vileness, or ignominy, of which one is ashamed: so accord. to Er-Rághib and Bd and the Ksh: (MF, TA:) or the manifesting foul actions or qualities, for the manifesting of which one deserves punishment: (El- Harállee, TA:) or خَزِىَ signifies he became disgraced, and was confounded, or perplexed, by reason of disgrace. (TA.) — — And خَزِىَ, (S, Msb, K,) aor. as above, (S, Mgh,) inf. n. خَزَايَةٌ (S, Mgh, Msb, K) and خَزًى, (K,) He was, or became, moved, or affected, with shame; (S, Mgh, Msb, K;) [as also ↓ استخزى: see the part. n. of this latter below:] or خَزَايَةٌ signifies the being moved, or affected, with much, or intense, shame. (JK.) — خَازَانِى فَخَزَيْتُهُ: see the next paragraph. — خِزَايَةٌ: see art. خزو. 3 خَازَانِى, inf. n. مُخَازَاةٌ, He vied, or contended, with me in mutual abasing; or rendering base, abject, vile, despicable, or ignominious. (TK.) You say, ↓ خَازَانِى فَخَزَيْتُهُ, (Ks, JK, S, K,) aor. of the latter أَخْزِيهِ, (Ks, JK, S,) [inf. n. app. خَزْىٌ,] I vied, or contended, with him (JK, TK) in mutual abasing, &c., (TK,) and I surpassed, or overcame, him [therein]: (JK:) [or it may signify, in abasement, &c.; for] the meaning [of the latter verb with its pronoun] is كُنْتُ أَشَدَّ خَزْيًا مِنْهُ. (K: in the CK, خِزْيًا: but in a MS copy of the K, خِزْيًا.) 4 اخزاهُ He (God) abased him; or rendered him base, abject, vile, despicable, or ignominious: or may He abase him; &c.: (S, Msb:) or He disgraced him, or put him to shame: or may He disgrace him, &c. (K.) Hence, in the Kur [xi. 80], the saying of Lot to his people, وَلَا تُخْزُونِ فِى ضَيْفِى (TA) And disgrace ye not me in respect of my guests: (Bd, Jel, TA:) or make not me ashamed &c. (Bd.) One says also, of him who has done or said that which is approved, مَالَهُ أَخْزَاهُ اللّٰهُ [What aileth him? May God abase him, or disgrace him!]; and so without ما له: (K:) it is like مَا لَهُ قَاتَلَهُ اللّٰهُ, said of a man whose action pleases: (S in art. نفر:) it is used in lieu of praise, to charm a person against the evil eye; and means a prayer for him, not an imprecation against him. (TA.) See also مُخْزٍ, below. — — Also He made him to be ashamed for himself (Ham pp. 114 and 397, and TA) in respect of him, for his shortcoming. (TA.) [See the citation from the Kur above.] — — He compelled him, or constrained him, to admit an evidence, or a proof, whereby he abased him, or disgraced him. (TA.) — — And He aided him in, and made him to keep to, a مَخْزَاة [i. e. a thing that was a cause of shame, or of abasement or disgrace]. (TA.) 9 اِخْزَوَى: see 1. 10 إِسْتَخْزَىَ see 1. خَزٍ [part. n. of خَزِىَ] Base, abased, abject, rile, despicable, or ignominious. (MA.) [See also خَزْيَانُ and مُخْزًى.] خَزْيَةٌ A habit, a quality, a practice, or an action, (JK,) or a crime, a sin, or an offence, or act of disobedience, (TA,) of which one is, or should be, ashamed: (JK, TA: [and ↓ مَخْزَاةٌ, which is coupled therewith in the JK, app. as syn. with it, properly signifies a thing, or an action, &c., that is a cause of shame, or of abasement or disgrace; being a noun of the class of مَبْخَلَةٌ and مَجْبَنَةٌ; originally مَخْزَيَةٌ: see 4, last

sentence:]) and ↓ مُخْزِيَةٌ, of the form of an act. part. n., from أَخْزَى, signifies [the same; or] a bad, an evil, or a foul, habit, quality, practice, or action: the pl. of this last is مُخْزِيَاتٌ, and of the same [and of مَخْزَاةٌ also] مَخَازٍ. (Msb.) Or the first signifies A habit, a practice, or an action, in which one becomes base, despicable, or ignominious. (Mgh.) — — Also A trial, or an affliction, (K, TA,) into which one is made to fall; (TA;) and so ↓ خِزْيَةٌ. (K.) خِزْيَةٌ: see what next precedes. خَزْيَانُ Moved, or affected, with shame; (S, Msb, K, and Ham p. 36;) as also ↓ مُسْتَخْزٍ: (Har p. 482:) or, with much shame, (Lth, JK, TA,) on account of a bad, or foul, deed that he has done: (Lth, TA:) or it may signify [like خَزٍ] base, abased, abject, vile, despicable, or ignominious: (Ham ubi suprà:) fem. خَزْيَا (Lth, JK, S, K) and خَزْيَانَةٌ, which is irreg.: (TA:) pl. خَزَايَا. (Lth, JK, S, K.) مُخْزًى Rendered base, abject, vile, despicable, or ignominious, by a thing proved against him. (TA.) [See also خَزٍ and خَزْيَانُ.] كَلَامٌ مُخْزٍ Speech, or language, that is approved, so that one says of its author, أَخْزَاهُ اللّٰهُ. (TA.) They relate that El-Farezdak gave utterance to an excellent verse, and said, هٰذَا بَيْتٌ مُخْزِىً, i. e. [This is a verse such as that,] when it is recited, people will say, [or rather, such as will make it to be said of me,] اللّٰهُ قَائِلَهُ مَا ↓ أَخْزَى أَشْعَرَهُ [May God abase, or disgrace, the sayer thereof! How good, or excellent, a poet is he!]. (TA. [See 4.]) [Hence,] قَصِيدَةٌ مُخْزِيَةٌ [An ode] that is extremely good. (TA.) مَخْزَاةٌ, said in the MA to be an inf. n. of خَزِىَ: see مُخْزِيَةٌ. خَزْيَةٌ: see مُسْتَخْزٍ: see خَزْيَانُ. خس 1 خَسَّ, (Msb, TA,) sec. pers. خَسِسْتَ, (Fr, S, A, Msb, K,) aor. يَخَسُّ; (A, Msb, TA;) and خَسَّ, sec. pers. خَسَسْتَ, aor. يَخِسُّ; (Msb, TA;) inf. n. خِسَّةٌ (Fr, S, A, K) and خَسَاسَةٌ (Fr, S, A, Msb, K) and خُسُوسٌ, (TA,) He (a man) was, or became, low or ignoble, base, vile, mean or sordid, weak; (Fr, S, A, K;) [or, more commonly,] contemptible: (Fr, * S, * A, K:) and it (a thing) was, or became, base, vile, or mean; (TA;) or contemptible, paltry, or inconsiderable; (Msb, * TA;) and bad, corrupt, abominable, or disapproved. (TA.) — — خَسَّ فِعْلُهُ, and قَوْلُهُ, and رَأْيُهُ, and حَظُّهُ, (tropical:) [His action, and his saying, and his opinion, and his fortune, was, or became, low or ignoble, &c.] (A.) — — خَسَّ, aor. يَخِسُّ, It was, or became, light of weight, not equal to what corresponded with it. (Msb.) — — خَسَّ, aor. يَخُسُّ; (Msb;) and ↓ اخسّ, (ISk, S, Msb, K,) inf. n. إِخْسَاسٌ; (ISk, S;) (tropical:) He did what was low or ignoble, base, vile, mean or sordid, weak; [or, more commonly,] contemptible: (ISk, * S, * Msb, * K:) or ↓ the latter signifies he did something low or ignoble, &c., in actions. (TA.) — خَسَّ نَصِيبَهُ, (S, A, Mgh, * K,) aor. يَخُسُّ; (S, TA;) and ↓ اخسّهُ; (Mgh;) He made his lot, portion, or share, to be low or ignoble, base, vile, mean; [or, more commonly,] contemptible: (S, * A, Mgh, * K:) and خَسَّ الحَظَّ, and ↓ اخسّهُ, He made the lot, portion, or share, little, and incomplete. (TA.) — — Also خَسَّ حَظَّهُ, [and ↓ اخسّهُ,] (tropical:) [He made his fortune to be low or ignoble, &c.; or contemptible; differing from the signification immediately preceding, being said to be tropical.] (A.) The Arabs say of a man without any good fortune in the present life, اللّٰهُ حَظَّهُ ↓ أَخَسَّ (assumed tropical:) [God made his fortune mean, or contemptible]; as also أَخَتَّهُ. (AM, TA.) 4 اخسّ: see خَسَّ, in two places. — اخسّهُ: see خَسَّ نَصِيبَهُ and what follows it, in four places. — — Also He found him to be low or ignoble, base, vile, mean or sordid, weak; [or, more commonly,] contemptible. (S, * K.) 6 تَخَاسُّوهُ They did it by turns: or they hastened together, or vied in hastening, to do it. (Sgh, K.) 10 استخسّهُ He reckoned, accounted, or esteemed, him low or ignoble, base, vile, mean or sordid, weak; [or, more commonly,] contemptible. (S, * K.) — — استخسّ حَظَّهُ (tropical:) [He accounted his fortune low or ignoble, &c.]. (A.) خَسٌّ [Lettuce; lactuca;] a certain plant, (S, Msb, K,) of the kind called بَقْل, (S, K,) well known, (Msb, K,) of the description termed أَحْرَار, [i. e., that are eaten without being cooked, or that are slender and succulent, or slender and soft,] with broad leaves: it increases the blood: the wild kind has the property of the black poppy: the best is the garden-kind, [lactuca sativa,] which is succulent, yellow, and broad [in the leaf]: it is cold and moist in temperament: the most nutritious is that which is cooked; and it is useful for counteracting contrariety of the fluids; but the eating it constantly weakens the sight, and is injurious to the venereal faculty: (TA:) n. un. with ة. (Msb.) خُسَاسٌ: see خَسِيسٌ. هٰذِهِ الأُمُورُ خِسَاسٌ بَيْنَهُمْ These things, or affairs, are done by them by turns. (JF, K.) خَسِيسٌ, applied to a man, and to a lot or portion or share, (S, A, K,) or a thing, (Msb, TA,) Low or ignoble, base, vile, mean or sordid, weak; (S, A, K;) [or, more commonly,] contemptible; (A, Msb, K;) as also ↓ مُسْتَخِسٌّ and ↓ مُسْتَخَسٌّ; (K;) and, applied to a thing, also, paltry, or inconsiderable; and so ↓ خُسَاسٌ and ↓ مَخْسُوسٌ; bad, corrupt, abominable, or disapproved: (TA:) fem. with ة: (Mgh, Msb:) pl. masc. أَخِسَّآءُ and خِسَاسٌ (Msb, TA) and أَخِسَّةٌ; (A;) pl. fem. خَسَائِسُ. (Mgh, Msb.) — — حَظٌّ خَسِيسٌ, and ↓ مَخْسُوسٌ, (tropical:) A low, or mean, fortune, that is not held in any estimation. (A.) — — هُوَ لَا يَدْخُلُ فِى خِسَاسِ الأُمُورِ (tropical:) [He will not enter into low, mean, or contemptible, affairs]. (A.) — — خَسِيسٌ is also applied to A disbeliever, an unbeliever, or infidel. (TA.) خَسِيسَةٌ fem. of خَسِيسٌ. (Mgh, Msb.) — — You say also, رَفَعَ اللّٰهُ خَسِيسَةَ فُلَانٍ God raised the condition of such a one after it had been low: (Az, TA:) or رَفَعْتُ مِنْ خَسِيسَتِهِ I did to him a deed whereby he became raised to a high condition. (S, K.) — The teeth of a she-camel within the period of the shedding of the central incisors: you say, جَاوَزَتِ النَّاقَةُ خَسِيسَتَهَا [The she-camel passed beyond the period of her خَسِيسَة]: this is in the sixth year, when she sheds her central incisor: she is then such as is allowable for sacrifice. (S, K.) خَسَّآءُ The state of him, or it, that is خَسِيس [i. e. low or ignoble, &c.]. (TA.) — A foul, or an ugly, woman. (TA.) [See also مُسْتَخِسٌّ.] أَخَسُّ [More, and most, خَسِيس, i. e., low or ignoble, &c.]. You say, مَا رَأَيْتُ أَخَسَّ مِنْهُ [I have not seen any more low or ignoble, or, more commonly, contemptible, than he, or it]. (A.) مَخْسُوسٌ A man made, or rendered, low or ignoble, &c., and weak. (TA.) — — See also خَسِيسٌ, in two places. مُسْتَخِسٌّ and مُسْتَخَسٌّ: see خَسِيسٌ. — — Also, both words, A foul, or an ugly, face: fem. with ة. (K, TA.) [See also خَسَّآءُ.] خسأ 1 خَسَأَ, (S, K,) aor. خَسَاَ, (K,) inf. n. خَسْءٌ (S, K) and خُسُوءٌ, (K,) He drove away a dog: (S, K:) he chid him. (Lth.) — It is also intrans., (S,) and signifies He (a dog) went away, to a distance; (S, * K;) [being driven away, or chidden;] as also خَسِئَ, (K,) and ↓ انخسأ. (S, K.) — — [Hence,] tropically, said to a man, اِخْسَأْ إِلَيْكَ, meaning اِخْسَأْ عَنِّى (tropical:) [Go thou away: or go thou away from me]. (TA.) اِخْسَئُوا فِيهَا وَ لَا تُكَلِّمُونِ, in the Kur [xxiii. 110], is expressive of removal to a distance with anger; [meaning (assumed tropical:) Go ye away into it, (i. e. the fire of Hell,) and speak not unto Me.] (Zj.) — — [And hence, (assumed tropical:) He was, or became, vile and despised and hated: so says Golius, as on the authority of the KL; but this meaning is not in my copy of that work: it agrees, however, with a signification of the part. n. خَاسِئٌ, q. v.] — Also, inf. n. خَسْءٌ and خُسُوْءٌ [as above], said of the sight, (AZ, S, K,) (tropical:) It was, or became, dazzled, or confused, (AZ, S, TA,) and dim. (K, TA.) 3 خَاسَؤُوا, (K,) inf. n. مُخَاسَأَةٌ, (S,) (tropical:) They threw stones, one at another; (S, K;) as also ↓ تخاسؤوا, (K,) or تخاسؤوا بِالحِجَارَةِ. (S.) And كَانَتْ بَيْنَهُمْ مُخَاسَأَةٌ (tropical:) [There was between them a contending in throwing, or throwing of stones]. (S, TA.) [See also art. خسى.] — — And هُوَ يُخَاسِئُ means يُقَامِرُ [He contends in a game of hazard]. (IB, TA in art. خسو.) 6 تَخَاسَأَ see 3. 7 إِنْخَسَأَ see 1. خَسِيْءٌ Bad

wool. (O, K.) خَاسِئٌ, applied to a dog, and to a swine, (K,) and to a devil, (TA,) Driven away, repelled, and not suffered to come near to men. (K, TA.) — — And [hence,] (assumed tropical:) Contemptible, despicable, vile, or abject. (TA.) — — Applied to the sight, (tropical:) Dazzled, or confused, (S, TA,) and dim. (TA.) So in the words of the Kur [lxvii. 4], يَنْقَلِبْ إِلَيْكَ البَصَرُ خَاسِئًا (tropical:) [The sight will recoil to thee dazzled, or confused, or dim]: (S, TA:) or the meaning here is (assumed tropical:) contemptible: or withdrawing far away: or it is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ, [meaning repelled far away,] like عِيشَةٍ رَاضِيَةٍ, in the Kur [lxix. 21 and ci. 5], for مَرْضِيَّةٍ. (TA.) خسر 1 خَسِرَ, (S, A, Msb, K, &c.,) aor. خَسَرَ; (K;) and خَسَرَ, aor. خَسِرَ; (K;) but the latter is an unusual form [except in the sense of أَخْسَرَ]; (B, TA;) inf. n. خُسْرَانٌ (S, A, Msb, K) and خُسْرٌ (S, Msb, K) and خَسَارَةٌ (Msb, K) [which are the only forms assigned in the TA to the verb when used with reference to traffic] and خُسُرٌ and خَسْرٌ and خَسَرٌ and خَسَارٌ; (K;) He lost, or suffered loss or diminution: or he was deceived, cheated, beguiled, or circumvented: (K:) فِى البَيْعِ in selling; (S;) or فِى بَيْعِهِ in his selling; (A;) or فِى تِجَارَتِهِ in his traffic: (Msb, K: [see also 4:]) the former is the original signification: (TA:) he suffered diminution of his capital; he lost part thereof: (B, TA:) and he lost his capital altogether. (Bd in iv. 118; &c.) خُسْرَانٌ is also attributed to an action, as well as to a man: (B, TA:) you say, (but in this case the verb is used tropically, A,) خَسِرَتْ تِجَارَتُهُ (tropical:) [His traffic was losing; or an occasion of loss]; (A, B;) opposed to رَبِحَتْ. (A.) It is also used in relation to personal acquisitions; such as health, and safety, and intellect, and faith, and the recompense or reward of obedience [to God], which God has declared [Kur xxii. 11 and xxxix. 17] to be manifest خُسْرَان, (B,) since there is none like it. (Bd.) For instance, you say, خَسِرَ عَقْلَهُ, and مَالَهُ, He lost his intellect, and his property. (IAar.) [In a phrase of this kind, the noun which immediately follows the verb may be considered as put in the accus. case on account of the rejection of a prep., namely فِى: for] it is said that خَسِرَ is never used otherwise than intransitively: though this has been contradicted, on the ground of the following phrase in the Kur [xxii. 11], خَسِرَ الدُّنْيَا وَ الْآخِرَةَ [He hath lost, or he loseth, the things of the present life and of the latter life]; and the like; as الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَ أَهْلِيهِمْ [Who shall have lost themselves, or their own souls, and their families, or their wives; Kur xxxix. 17 and xlii. 44]; (MF, TA;) i. e., themselves, or their own souls, by their having erred, and their families by their having caused them to err, or by being separated from them for ever; (Bd;) or by being themselves made to remain for ever in Hell, and by their not gaining access to the حُور prepared in Paradise [as wives] for the believers: (Jel:) or the meaning is, accord. to Fr, who shall be deceived of their own souls, &c.: or, accord. to others, who shall have destroyed their own souls, &c. (TA.) — — Also [He experienced, or saw, that he was loser; or] his having lost became manifest to him: so in the Kur xl. [78 and] last verse. (TA.) — — Also (with all the forms of the inf. n. above mentioned, K,) He erred; went astray; deviated from, or lost, or missed, the right way: or he became lost; he perished; or he died: syn. ضَلَّ, (K,) and هَلَكَ. (Msb.) — خَسَرَهُ, (A 'Obeyd, IAar, Zj, S, A, &c.,) aor. خَسِرَ (Zj, Msb) and خَسُرَ, (Bd in lv. 8,) inf. n. خَسْرٌ (Msb, K) and خُسْرَانٌ; (K;) and ↓ اخسرهُ, (A 'Obeyd, Zj, S, A, Msb,) inf. n. إِخْسَارٌ; (Msb, K;) and ↓ خسّرهُ; (A;) He made it defective, or deficient; (A 'Obeyd, IAar, Zj, S, A, Msb, K;) namely, the weight, and the measure; (Zj, TA;) and the thing weighed; (TA;) and the balance, (A 'Obeyd, IAar, Zj, A, Msb,) by diminishing the weight. (Msb.) ↓ The second of these forms is more common, in this sense, than the first (Zj, TA) [and than the third]. For ↓ وَ لَا تُخْسِرُوا الْمِيزَانَ, in the Kur lv. 8, there are three other readings; namely تَخْسُرُوا and تَخْسِرُوا and تَخْسَرُوا; in the last of which, the prep. فِى is omitted after the verb. (Bd.) — — [And He, or it, made him to lose, or suffer loss; to err, or go astray; to become lost, or to perish.] 2 خسّرهُ, (A, K,) inf. n. تَخْسِيرٌ, (S, K,) i. q. خَسَرَهُ, q. v.: (A:) [and particularly] He, or it, destroyed him; caused him to perish. (S, K.) You say, خسّرهُ سُوْءُ عَمَلِهِ (tropical:) The evilness of his conduct caused him to perish. (A.) — — He put him away, or far away; removed, alienated, or estranged, him; (IAar, Msb;) from good, or prosperity. (IAar.) — — He attributed, or imputed, to him خُسْرَان [i. e. loss; or error, or deviation from the right way]: like كَذَّبَهُ meaning " he attributed, or imputed, to him lying," &c. (Msb.) 4 اخسرهُ i. q. خَسَرَهُ, which see in three places: (A 'Obeyd, Zj, S, A, Msb:) [and particularly] He made him to lose, or suffer loss, in his traffic; contr. of أَرْبَحَهُ. (A.) — And اخسر He fell into loss; (A;) he met with loss in his traffic. (TA. [See also 1.]) خُسْرٌ an inf. n. of خَسِرَ. (S, Msb, K.) In the Kur ciii. 2, accord. to some, it means Punishment for sin. (TA.) خَسِرٌ: see خَاسِرٌ. خُسْرَانٌ an inf. n. of خَسِرَ. (S, A, Msb, K.) [For particular usages thereof, see 1. As a simple subst., it generally signifies Loss, or the state of suffering loss or diminution: the state of being deceived or cheated: error, or deviation from the right way: (see also خَسَارٌ:) or the state of becoming lost, of perishing, or of dying.] — — It is also an inf. n. of خَسَرَهُ. (K.) خُسْرَوِىٌّ: see what next follows. خُسْرَوَانِىٌّ, (A, K,) or خُسْرُوَانِىٌّ, (TA, [but the former is the better known,]) A certain kind of garment or cloth; (A, K;) so called in relation to Khusrow Sháh, one of the [kings of Persia called] أَكَاسِرَة [pl. of كِسْرَى or كَسْرَى]; as also ↓ خُسْرَوِىٌّ. (A, TA.) — — And A certain wine or beverage. (K.) خَسَارٌ and ↓ خَسَارَةٌ, [both inf. ns. of خَسِرَ, q. v.,] (S,) and ↓ خَيْسَرَى, (S, M, K, in some copies of the K written خَنْسَرَى, with ن, TA,) Error; or deviation from the right way: [like خُسْرَانٌ:] (S:) and perdition; or death; (S, K;) as also ↓ خَنَاسِيرُ, (S, and K in art. خنسر,) which last [is of a pl. form, but] has no sing. (S.) — — And all the foregoing words, including ↓ خناسير, Baseness, ignobleness, ungenerousness, or meanness; (K;) the last, in poetry, shortened to ↓ خَنَاسِرُ: (TA:) and ↓ خَيْسَرَى, (K,) and, as some say, ↓ خَنَاسِيرُ, (TA,) perfidy, unfaithfulness, or treachery. (K, TA.) خَسِيرٌ: see خَاسِرٌ. خَسَارٌ: see خَسَارَةٌ. خَاسِرٌ Losing, or suffering loss, in his traffic. (Lth.) And [hence,] تِجَارَةٌ خَاسِرَةٌ (tropical:) [Losing traffic; traffic which is an occasion of loss]; opposed to رَابِحَةٌ. (A.) And صَفْقَةٌ خَاسِرَةٌ (assumed tropical:) A bargain that does not bring gain [but on the contrary occasions loss]. (TA.) And كَرَّةٌ خَاسِرَةٌ (assumed tropical:) An unprofitable charge or assault. (K.) — — One who has lost his property, and his intellect. (IAar.) — — Erring; going astray; deviating from, or losing, or missing, the right way: or becoming lost; perishing; or dying: syn. ضَالٌّ: (K:) and so ↓ خَسِرٌ (TA) and ↓ خَسِيرٌ and ↓ خَيْسَرَى, (K, TA, but the last written in the CK خَيْسَرِىٌّ,) or ↓ خَيْسَرٌ, for it is said to occur [as an epithet] only in the following saying, in which خَيْسَرَى is said to be put for خَيْسَرٌ to assimilate it to preceding words: بِفِيهِ البَرَى وَ حُمَّى خَيْبَرَى وَ شَرٌّ مَا يَرَى فَإِنَّهُ خَيْسَرَى [In his mouth be dust, and may the fever of Kheyber befall him, and evil be that which he shall see, for he is one who goeth astray: but in the TA, in art. ورى, is another reading; for بفيه البرى, substituting بِهِ الوَرَى, meaning a certain disease]. (TA.) [Hence,] أَحْمَقُ خَاسِرٌ دَابِرٌ دَامِرٌ [Foolish, or stupid, erring, and utterly perishing]. (T in art. بت. [See بَاتٌّ: and see also دَامِرٌ.]) — — Also One who makes the measure, and the balance, defective, or deficient, when he gives, and demands excess when he receives. (AA.) خَاسِرَةٌ: see the next paragraph. خَنْسَرٌ and ↓ خَنْسَرِىٌّ A man in a place [or condition] of خُسْرَان [or loss, &c.]: (K in the present art. and in art. خنسر:) pl. خَنَاسِرَةٌ. (K in art. خنسر.) — — And [the pl.] الخَنَاسِرَةُ, in several copies of the K, in other copies of the K ↓ الخَاسِرَةُ, but correctly ↓ الخَنَاسِرُ, (TA,) The weak of

mankind; (K, TA;) and the small, or little, of them; (TA;) as also ↓ الخَنَاسِيرُ, in the former sense, (K and TA in art. خنسر,) and in the latter sense also: (TA in that art.:) and أَهْلُ الخِيَانَةِ; (K and TA in this art.; and K in art. خنسر, accord. to several copies;) i. e. The people of perfidy, unfaithfulness, or treachery; and of baseness, ignobleness, ungenerousness, or meanness: (TA in the present art.:) or اهل الجبانة; because of their weakness; (TA in art. خنسر;) [as though meaning the people of cowardice (الجَبَانَة): or it may mean the people of the burial-ground (الجَبَّانَة); for, accord. to AHát, ↓ الخناسير signifies those who conduct [to the burial-ground] the corpse or the bier with the corpse; perhaps from خَنَاسِرُ meaning " small, or little, and weak men. " (TA.) خِنْسِرٌ, (K in art. خنسر, [in the CK, erroneously, خِنْسَر,]) or ↓ خِنْسِيرٌ, (Ibn-'Osfoor, AHei, and K in the present art.,) Base, ignoble, ungenerous, or mean: (K:) and perfidious, unfaithful, or treacherous. (TA in explanation of the latter.) — Also (the former accord. to the K in art. خنسر, and the latter likewise accord. to the TA in the present art.,) A calamity, or misfortune: (K, TA:) pl. [of the latter] in this sense خَنَاسِيرُ, like خَنَاثِيرُ. (IAar, TA.) خَيْسَرٌ: see خَاسِرٌ. خَيْسَرَى: see خَسَارٌ, in two places: — and see also خَاسِرٌ. — — Also One who will not accept an invitation to partake of food, lest he should be required to make a requital: so in a trad. of 'Omar. (TA.) خَنْسَرِىٌّ: see خَنْسَرٌ. خِنْسِيرٌ: see خِنْسِرٌ. خَنَاسِرُ: see خَسَارٌ: — and see also خَنَاسِيرُ. خَنْسَرٌ a word [of a pl. form] having no sing.: (S:) see خَسَارٌ, in three places. — [Also pl. of خِنْسِيرٌ, q. v.] — See also خَنْسَرٌ, in two places. — Also The urine of the mountain-goats upon the herbage and the trees [or shrubs]: (K in this art. and in art. خنسر:) in which sense, also, it has no singular. (TA in the present art.) أَخْسَرُ sing. of أَخْسَرُونَ, which occurs in the Kur [xi. 24 and] xviii. 103 [and xxi. 70 and xxvii. 5], (Akh, S,) and signifies The greatest losers; those who suffer, or shall suffer, the greatest loss. (Bd.) [مَخْسَرَةٌ An occasion, or a cause, of loss; or of error, or going astray; or of being lost, of perishing, or of dying: a word of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ &c.: pl. مَخَاسِرُ. Hence the saying,] المَسَاخِرُ مَخَاسِرُ (tropical:) [Occasions, or causes, of mockery, or derision, or ridicule, are occasions, or causes, of loss, &c.]. (A.) خسف 1 خَسَفَ, aor. خَسِفَ, (JK, S, Msb, K,) inf. n. خَسْفٌ, (JK,) or خُسُوفٌ, (S, K,) or both; (Msb;) [and ↓ انخسف;] It (a place) sank, (JK, Msb,) or went away, into the ground, or earth, (S, Msb, K,) with what was upon it. (JK.) You say, ↓ الأَرْضُ انخسف, [and خَسَفَتْ,] The ground sank [into the earth] with what was upon it. (TA.) And بِهِ ↓ الأَرْضُ انخسفت, (JK,) or ↓ انخسف به الارض, and خُسِفَ به الارض, (TA,) and خَسَفَتْ, (Msb in art. سوخ,) The ground sank with him, or it: (JK:) or the ground, or earth, [swallowed up him, or it; or] took and enclosed him, or it. (TA.) And البِئْرُ ↓ انخسفت The well [sank and collapsed; or] went away into the earth with its casing of stones and wood. (Mgh.) And خَسَفَ فِى الأَرْضِ and خُسِفَ بِهِ [He, or it, sank into the ground, or earth, and became swallowed up, or enclosed, or concealed, therein]. (S.) It is said in the Kur [xxviii. 82], accord. to one reading, لَخُسِفَ بِنَا [We had been swallowed up by the earth]: (S:) accord. to another reading, (that of 'Abd-Allah, S, i. e. Ibn-Mes'ood, TA,) لَانْخُسِفَ ↓ بنا, (S, K,) in the pass. form; (K;) [meaning the same;] like as one says, أُنْطُلِقَ بنا. (S.) You say also, خَسَفَتْ عَيْنُ المَآءِ The spring of water sank, or went away, into the earth. (Msb, K. *) And العَيْنُ ↓ انخسفت The eye sank, or became depressed, in the head; syn. غَارَتْ; (Msb in art. غور;) [and so خَسَفَت, inf. n. خُسُوفٌ; for] خُسُوفُ العَيْنِ signifies The eye's going away into the head: (S:) or ↓ انخسفت signifies its black, or part surrounded by the white, disappeared in the head: (Mgh:) or this last, (K,) as quasi-pass. of the trans. v. خَسَفَ, (TA,) (tropical:) it (the eye) became blind; as also ↓ أَخْسَفَتْ; (K, TA;) and [in like manner] خَسَفَت (assumed tropical:) it (the eye) lost its light [or sight]. (Msb.) — — [Hence, app.,] خَسَفَ القَمَرُ, inf. n. خُسُوفٌ; (S, Msb, K;) and خُسِفَ; (TA;) (assumed tropical:) The moon [suffered eclipse, or became eclipsed, or] lost its light, or part of its light; (Msb;) i. q. كَسَفَ: (S, * Msb, * K:) and خَسَفَتِ الشَّمْسُ and كَسَفَت both signify the same [i. e. the sun suffered eclipse, &c.]: (Mgh:) or one says كَسَفَت of the sun, and خَسَفَ of the moon, (Th, S, Msb, K,) accord. to the more approved usage: (Th, S, Msb:) or, in the common conventional language, الكُسُوفُ is the partial loss of the light of the sun, and الخُسُوفُ is the total loss of the light thereof: (AHát, Msb:) or الخسوف is the partial loss of the light of the sun, and الكسوف is the total loss thereof, (K, TA,) accord. to AHát: (TA:) الخسوف often occurs in the trads., as said of the sun; though the term commonly known in the classical language is الكسوف [in this case]: and it is said in a trad., إِنَّ الشَّمْسَ وَ القَمَرَ لَايَخْسِفَانِ لِمَوْتِ أَحَدٍ أَوْ لِحَيَاتِهِ [Verily the sun and the moon suffer not eclipse for the death of any one or for his life]; predominance being in this instance attributed to the moon, as being masc., over the sun, which is fem. (IAth.) — — Also, inf. n. خَسْفٌ, (assumed tropical:) It (a thing) became defective or deficient; suffered loss or diminution. (K.) — — (tropical:) It (the body) became lean, or emaciated. (TA.) And خَسَفَتْ, said of camels and of sheep or goats, (tropical:) They became lean, or emaciated. (TA. [This meaning is there indicated, but not clearly expressed. See خَسْفَةٌ. Accord. to the KL, the inf. n. خَسْفٌ signifies The being vile, abject, or contemptible: and also the being lean, or emaciated: and hence Golius, on that authority, has rendered the verb as meaning vilis et macer fuit.]) — — Also (assumed tropical:) It (the colour, or complexion, of a person) became altered, or altered for the worse. (TA.) — — And (tropical:) It (a thing, K, as, for instance, a roof, TA) became pierced with a hole, or rent; (K, TA;) as also ↓ انخسف. (TA.) — — And, خَسَفَت, said of a she-camel, (tropical:) She, after yielding abundant milk, soon stopped [its flow] in winter. (K, TA.) — — And, said of a well, It was, or became, such as is termed خَسِيفٌ [q. v.]. (TA.) — — And خَسَفَ, said of a man, (tropical:) He recovered from a disease. (IDrd, K, TA.) — خَسَفَ, (JK, Msb, TA,) aor. خَسِفَ, (Kur xvi. 47, &c,) inf. n. خَسْفٌ, He (God) made a place, (JK, Msb,) or the ground, (TA,) to sink, (JK, Msb, TA,) or go away, into the earth, (Msb,) with what was upon it. (JK, TA.) And خَسَفَ بِهِ الأَرْضَ, (S, K,) inf. n. خَسْفٌ, (S,) He (God) made him, or it, to disappear in the earth, or ground: (S, K:) [or made the earth, or ground, to sink with, and swallow up, him, or it:] whence, in the Kur [xxviii. 81], فَخَسَفْنَا بِهِ وَبِدَارِهِ الأَرْضَ [And we made the ground to sink with, and swallow up, him and his mansion]. (S.) And خَسَفْتُ عَيْنَ المَآءِ I made the spring of water to sink, or go away, into the earth. (Msb.) — — خَسَفَ عَيْنَ فُلَانٍ, (K, TA,) aor. خَسِفَ, inf. n. خَسْفٌ, (TA,) (tropical:) He put out, or blinded, the eye of such a one, (K, * TA,) so that the black, or part surrounded by the white, disappeared in the head. (TA.) — — خَسَفَ الشَّيْءَ, (K,) aor. and inf. n. as above, (TA,) (tropical:) He made a hole in, or rent, the thing. (K, TA.) — — And (assumed tropical:) He cut, or cut off, the thing. (K.) — — خَسَفَ البِئْرَ, (K,) inf. n. as above, (TA,) (assumed tropical:) He dug the well in stones, so that it yielded an abundant and unceasing flow of water: (K, TA:) or he dug the well by piercing through its mountain [or rock] to the water beneath so that it would never become exhausted: or he dug the well so as to reach an unceasing, or a copious, source of water. (TA.) Hence the saying of 'Omar, in reply to a question of El-'Abbás respecting the poets, اِمْرَأُ القَيْسِ سَابِقُهُمْ خَسَفَ لَهُمْ عَيْنَ الشِّعْرِ, i. e. (assumed tropical:) [Imra-

el-Keys is he who has the precedence of them:] he has made the source of poetry to well forth abundantly to them. (TA.) — — خَسَفَ النَّاقَةَ, inf. n. as above, (tropical:) He (God) made the she-camel, after yielding abundant milk, soon to stop [its flow] in winter. (K, TA.) — — خَسْفٌ also signifies The confining a beast without fodder: (K, TA:) or making a beast to pass the night without fodder: (Ham p. 290:) and (hence, TA) (tropical:) the constraining a man to do that which he dislikes, or hates; (JK, Ham ibid., K, TA;) as also خُسْفٌ: (JK:) and (hence, Ham) (tropical:) the lowering, humbling, or abasing, another: (Ham, * K, TA:) whence, سُمْتُهُ الخَسْفَ, (Ham,) or سَامَهُ خَسْفًا, &c.: [explained below: see خَسْفٌ:] (TA:) and the verb of خَسْفٌ in these three senses is خَسَفَ. (T, K.) 4 أَخْسَفَتِ العَيْنُ: see 1. — اخسف, said of a well-sinker, (assumed tropical:) He found his well to be such as is termed خَسِيف [q. v.]: (JK:) or he produced an abundant flow of water. (TA.) 7 إِنْخَسَفَ see 1, in nine places. خَسْفٌ [an inf. n. of 1: and hence several of the significations here following.] Deep places in the ground (عُمُوقُ ظَاهِرِ الأَرْضِ; in the CK عُمُوقُ ماءِ الارضِ); as also ↓ خُسْفٌ. (K, TA.) — — The place whence the water of a well issues. (AZ, S, K.) In the following saying of Sá'ideh El-Hudhalee, أَلَا يَا فَتَى مَا عَبْدُ شَمْسٍ بِمِثْلِهِ يُبَلُّ عَلَى العَادِى وَ تُؤْبِى المَخَاسِفُ the last word is pl. of خَسْفٌ [app. as signifying A source of water], after the manner of مَشَابِهُ and مَلَامِحُ: (TA:) the meaning is, [Truly, O young man, what is 'Abd-Shems? i. e.] how great a person is 'Abd-Shems! by the like of him the enemy is overcome [and the sources of water become difficult of access]. (M in art. بل.) — — A cloud, or collection of clouds, that has risen and appeared from the direction of the extreme west, [as North-western Africa is called by the Arabs,] from [the quarter of] the right of the Kibleh [to one who is on the north-east of Mekkeh, towards El-'Irák]: (Lth, K:) or it signifies, (JK, TA,) [and] so ↓ خِسْفٌ and ↓ خَسِيفٌ, (K,) a cloud, or collection of clouds, that has risen and appeared مِنْ قِبَلِ العَيْنِ, bearing much water; (JK, K, TA;) i. e., from [the quarter of] the right of the Kibleh [as explained above]. (TA.) — (tropical:) Deficiency, or imperfection; a fault; or a low, or base, quality; (S, K, TA;) as also ↓ خَسِيفَةٌ. (TA.) One says, رَضِىَ فُلَانٌ بِالخَسْفِ (tropical:) Such a one was content with deficiency, or imperfection; &c. (S, TA.) — — (assumed tropical:) Leanness, or emaciation; (TA;) as also ↓ خَسِيفَةٌ. (JK.) — — [See also 1, last sentence. — — Hence,] بَاتَ القَوْمُ عَلَى الخَسْفِ (tropical:) The party passed the night in a state of hunger, not having anything wherewith to feed themselves: (TA:) and بَاتَ فُلَانٌ الخَسْفَ (tropical:) Such a one passed the night hungry: (S, K, TA:) and شَرِبْنَا عَلَى الخَسْفِ (tropical:) We drank without eating. (IAar, IDrd, K, TA.) A poet says, بِتْنَا عَلَى الخَسْفِ لَا رِسْلٌ نُقَاتُ بِهِ حَتَّى جَعَلْنَا حِبَالَ الرَّحْلِ فُصْلَانَا [We passed the night in a state of hunger: there was no milk wherewith we might be fed, until we made the ropes of the camel's saddle to serve as young camels]: i. e. we had no food until we bound the she-camels with ropes in order that they might yield us milk [as though they had young ones to suckle], and we might feed ourselves with their milk. (O, TA.) [See also another ex., in a verse of Dhu-r-Rummeh, cited voce إِلَّا, p. 78.] — — [Hence, also,] سَامَهُ خَسْفًا and ↓ خُسْفًا, (S, K,) and سَامَهُ الخَسْفَ, (S, Msb,) (tropical:) He brought upon him abasement, or ignominy: (S, Msb, K:) or he required, or constrained, him to do an affair of difficulty; and to become in a state of abasement, or ignominy. (S, TA.) [See also two similar phrases voce خُطَّةٌ.] — — [And hence,] خَسْفٌ signifies also (assumed tropical:) Wrong, wrongdoing, injustice, injuriousness, or tyranny. (TA.) [And سَامَهُ خَسْفًا, or الخَسْفَ, sometimes means (assumed tropical:) He brought upon him wrong, &c.] — See also the next paragraph. خُسْفٌ: [see 1, last sentence: and] see خَسْفٌ, in two places. — — دَعِ الأَمْرَ بِخُسْفٍ means (assumed tropical:) Leave thou the thing, or affair, as it is. (Sgh, K.) — The [fruit called] جَوْز, which is eaten; [i. e. the walnut, or walnuts;] (AA, AHn, K;) of the dial. of the people of Esh-Shihr; (AA;) as also ↓ خَسْفٌ: (AA, K:) accord. to ISd, the former is the correct word: (TA:) n. un. with ة. (JK.) خِسْفٌ: see خَسْفٌ. خَسْفَةٌ [app. A leanness, or an emaciation: see 1, and see also خَسْفٌ]: this befalls camels, and sheep or goats, in the heat and in the cold. (A, TA.) — Also sing. of ↓ أَخَاسِيفُ, (JK,) which signifies Soft tracts of land: (S, K, * TA:) or level lands: (JK:) and one says also ↓ أَخَاسِفُ [and thus the word is written in the CK]. (Fr, TA.) One says, وَقَعُوا فِى أَخَاسِيفَ ↓ مِنَ الأَرْضِ They became in soft tracts of land. (S.) [See also أَخَاشِفُ, in art. خشف.] خَسَوفٌ: see the next paragraph. خَسِيفٌ (tropical:) A spring, or source, (عَيْنٌ, [shown in the TA to have this meaning here,]) sinking, or going away [into the earth]; as also ↓ خَاسِفٌ; (K, TA;) in like manner without ة. (TA.) — — (assumed tropical:) A well (بِئْرٌ) dug in stones, so that it yields an abundant and unceasing flow of water; (S, K;) as also خَسِيفَةٌ and ↓ خَسُوفٌ and ↓ مَخْسُوفَةٌ; (K;) or, as some say, خَسِيفٌ only: (TA:) or this signifies a well pierced through its mountain [or rock] to the water beneath so that it never becomes exhausted; (JK, TA;) as also ↓ مَخْسُوفَةٌ: (JK:) or a well dug so as to reach an unceasing, or a copious, source of water: (TA:) pl. [of pauc.] أَخْسِفَةٌ (JK, K) and [of mult.] خُسُفٌ. (S, K.) — — (tropical:) A she-camel that yields abundant milk, but soon stops [its flow] in winter. (K, TA.) [And] with ة, (assumed tropical:) A she-camel that yields abundant milk. (JK.) — — See also خَسْفٌ. — — عَيْنٌ خَسِيفَةٌ (Mgh, K, TA) and ↓ خَاسِفَةٌ (JK, Mgh) (tropical:) An eye put out, or blinded; (JK, K, TA;) of which the black, or part surrounded by the white, has disappeared in the head. (JK, Mgh, TA.) — الخَسِيفَان, thus correctly written, as in the L, and so in the Nawádir of Aboo-'Amr Esh-Sheybánee, and in the Tedhkireh of Aboo-'Alee El-Hejeree, who asserts that the ن is the ن of the dual, and in one dial. with damm, [so that the word is written الخَسِيفَانُ and الخَسِيفَانِ,] and on whose authority is mentioned the saying هُمَا خَلِيلَانُ, with damm to the ن, [so that each is a dual in form, though not in signification,] but in the O and the K ↓ الخَيْسَفَانُ, [in the CK الخِيسَفَانُ,] with fet-h to the س, and [↓ الخَيْسُفَانُ,] with damm to that letter, (TA,) Bad dates: (O, K:) so in the Nawádir and Tedhkireh above mentioned: (TA:) or a palm-tree that bears a small quantity of fruit, and of which the unripe dates turn bad. (O, K.) خَسِيفَةٌ [as an epithet, fem. of خَسِيفٌ, q. v.:] as a subst.: see خَسْفٌ, in two places. خَاسِفٌ, and its fem., with ة: see خَسِيفٌ, in two places. — — Also (tropical:) Lean, or emaciated. (S, K.) — — (assumed tropical:) A body altered, or altered for the worse. (A, TA.) (assumed tropical:) A man (JK) altered, or altered for the worse, in colour, or complexion, (JK, Ibn-'Abbád, K,) and in aspect. (JK.) — — (tropical:) Hungry. (AHeyth, TA.) — — (assumed tropical:) A boy light, or active, (K, TA,) and brisk, lively, or sprightly; as also خَاشِفٌ. (TA.) — — (assumed tropical:) A man convalescent; or recovering from disease; syn. نَاقِهٌ: (AA, K: [see 1:]) pl. خُسُفٌ. (K.) الخَيْسَفَانُ and الخَيْسُفَانُ: see خَسِيفٌ. أَخَاسِفُ and أَخَاسِيفُ: see خَسْفَةٌ, in three places. المُخَسِّفُ The lion. (TS, K.) مَخْسُوفَةٌ, applied to a well: see خَسِيفٌ, in two places. المَخَاسِفُ: see خَسْفٌ. خسق 1 خَسَقَ, aor. خَسِقَ, (Msb, K,) inf. n. خَسْقٌ and خُسُوقٌ, (Msb, TA,) It (an arrow) hit the target: (K:) or passed through the object at which it was shot; or penetrated into its inside, and its extremity went forth from the other side, the rest. remaining therein: (IKtt, Msb:) or stuck fast therein: (IF, Msb:) or خَسَقَ الهَدَفَ (Msb, TA) it hit the object at which it was shot, and passed through, or its extremity passed through; like خَزَقَ: (TA:) or passed through, or pierced so that its extremity passed through, not with vehemence. (Msb.) And رَمَى فَخَسَقَ He shot, or cast, and clave the skin. (Az, TA.) IF says that it is not a primitive; that the س is substituted for ز; and that the word is altered because of the alteration

of the meaning. (TA.) خَسُوقٌ, applied to a she-camel, i. q. حَزُوقٌ; (K;) or Evil in disposition; that pierces the ground with her toes, as she goes; (JK, TA;) furrowing the ground with her toe turned up. (TA.) خَاسِقٌ i. q. خَازِقٌ [q. v.]. (S.) خسو 2 خسّى, (so in some copies of the K, and in the TA,) in [some of] the copies of the K تخسّى, but the former is the right, (TA,) inf. n. تَخْسِيَةٌ, He played with walnuts at the game of odd or even; (K, TA;) as also ↓ اخسى: and ↓ خاساهُ, (inf. n. مُخَاسَاةٌ, TA,) He played with him at that game: (K:) or you say, هُوَ يُخَسِّى وَ يُزَكِّى He plays, and says, "Is it even or odd?" (TA.) 3 خَاْسَوَand 4: see above. 6 تَخَاسَا They (two men) played together at the game of odd or even. (JK, * TA.) خَسَا, (JK, K, * and TA in art. زكو,) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner زَكَا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA in that art.;) [but each has ال prefixed to it in the K;] accord. to Fr, some make it quasi-coordinate to فَتًى [i. e. with tenween, and masc.]; some, to زفر [app. meaning the proper name زُفَرُ i. e. without tenween, and masc.]; and some, to سَكْرَى [app. meaning without tenween, and fem.]: (TA:) a word that is said in playing with walnuts; (JK;) An odd number: (Lth, Fr, K, TA:) and زكا signifies an even number: (Lth, Fr, TA:) accord. to IB, its final letter is hemzeh, for one says, يُخَاسِئُ meaning يُقَامِرُ [he contends in a game of hazard]; but it is pronounced without ء to assimilate it to زكا: (TA:) the pl. is أَخَاسٍ, (K, TA,) accord. to the M, مَخَاسٍ, like مَسَاوٍ, (TA, [but the former pl. occurs in a verse cited in the TA,]) which is anomalous. (K.) One says, خَسًا أَوْ زَكًا, [so in my copies of the S, with tenween,] i. e. Odd or even? (S:) [or خَسَا أَوْ زَكَا, as shown above:] and some say, خَسَا زَكَا, like خَمْسَةَ عَشَرَ. (IB, TA.) And it is said in a trad., مَا أَدْرِى كَمْ حَدَّثَنِى أَبِى عِنْ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ أَخْسًا أَمْ زَكَا, or أَخْسًا أَمْ زَكًّا, [for the vowel-signs are not written in my original,] meaning فَرْدًا أَمْ زَوْجًا [i. e. I know not how many times my father told me, from the Apostle of God, God bless and save him; whether an odd or an even number: or, perhaps, once or twice]. (TA.) خسى 6 التَّخَاسِى The throwing of pebbles, one at another. (K.) You say, تَخَاسَتْ قَوَائِمُ الدَّابَّةِ بِالحَصَا The legs of the beast threw the pebbles, one at another. (TA.) [See also 3 in art. خسأ.] خَسِىٌّ The like of a [garment of the kind called] كِسَآء, or of a [tent such as is called] خِبَآء, woven of wool. (JK, K.) خش 1 خَشَّ فِيهِ, (S, K,) aor. ـُ3خَشِ, (JM,) [vulgarly, and irregularly, ـُ3خَشُ,] inf. n. خَشٌّ, (TA,) He (a man) entered into it; (S, K;) namely, a thing; (S;) as also ↓ انخش; (K, A, TA;) and ↓ خَشْخَشَ, (TA,) inf. n. خَشْخَشَةٌ; (K, TA;) and in like manner, into a collection of trees, and a company of people: (A, * TA:) or خَشْخَشَ ↓ فِيهِ, (IDrd,) and تَخَشْخَشَ ↓ فيه, (IDrd, K,) he entered into it, (namely, a thing, IDrd, or a collection of trees, K, and in like manner a company of men, TA,) so as to become hidden, or concealed: (IDrd, K:) and خَشَّ, he (a man) went, or went away, or advanced, [into a thing,] and penetrated. (TA.) — Hence, (TA,) خَشَّ البَعِيرَ (S, K,) aor. ـُ3خَشُ, [agreeably with general rule in this case,] inf. n. خَشٌّ, (S,) He put into the camel's nose the thing termed خِشَاش; (S, K;) as also ↓ أَخَشَّ. (Zj, K.) — — And hence the saying in a trad., خُشُّوا بَيْنَ كَلَامِكُمْ لَا إِلٰهَ إِلَّا اللّٰهُ, meaning, (assumed tropical:) Introduce ye, or insert ye, in your speech the words There is no deity but God. (TA.) And ↓ خَشْخَشَهُ likewise signifies He introduced, or inserted, him or it. (TA.) — — Also خَشَّهُ, aor. and inf. n. as above, He pierced him, or stabbed him. (TA.) 4 أَخْشَـَّ3 see خَشَّ البَعِيرَ. 7 إِنْخَشَـَّ3 see خَشَّ فِيهِ. 8 اختشّ مِنَ الأَرْضِ He ate of the خِشَاش of the earth. (TA.) R. Q. 1 خَشْخَشَ: see خَشَّ فِيهِ, in two places. — خَشْخَشَهُ: see 1, last signification but one. — Also He caused it to make a sound such as is described below, voce خَشْخَشَةٌ. (S, TA. *) See an ex. in the next paragraph. R. Q. 2 تَخَشْخَشَ: see خَشَّ فِيهِ. — Also It made a sound (S, K) such as is described below, voce خَشْخَشَةٌ. (S.) 'Alkameh Ibn-'Abadeh says, تَخَشْخَشَ أَبْدَانُ الحَدِيدِ عَلَيْهِمُ يَبْسَ الحَصَادِ جَنُوبُ ↓ كَمَا خَشْخَشَتْ [The short coats of mail of iron rustled upon them, like as when a south wind has caused to rustle the dry reaped corn]. (S.) خَشٌّ: see مَخْشُوشٌ. خَشَاشٌ: see خِشَاشٌ; for the former, in three places. خُشَاشٌ: see خِشَاشٌ; for the former, in three places. خِشَاشٌ The wooden thing that is inserted in the bone of the nose of the camel, (S, A, K,) to which the nose-rein is tied, in order that he may be quickly submissive: (TA:) the بُرَة is of brass, (S, TA,) or of silver; (TA;) and the خِزَامَة is of hair: (S:) or the thing that is put in the nose; and the برة is the thing that is put in the flesh: (Lh:) or what is in the bone, when it is wood, or a stick; and the عِرَان is what is in the flesh, above the nose: (As:) a wooden thing, or stick, that is put in the bone of the nose of the camel: (Msb:) n. un. with ة: (S, Msb:) pl. أَخِشَّةٌ. (A, Msb.) [Hence the saying,] جَعَلَ الخِشَاشَ فِى أَنْفِهِ وَقَادَهُ إِلَى الطَّاعَةِ بِعُنُقِهِ (tropical:) [He put the خشاش in his nose, and drew him to obedience by his violence]. (A, TA.) [And hence, also,] it signifies غَضَبٌ, (IAar, K,) as used in the saying, حَرَّكَ خِشَاشَهُ, [lit., He put in motion his خِشَاش: meaning, (assumed tropical:) he roused, or excited, his anger; or] he made him angry. (IAar.) — الخِشَاشُ, and ↓ الخَشَاشُ, (S, K,) the latter form being sometimes used, (S,) which indicates that the former is the more chaste, but, accord. to MF, several authorities say the contrary, (TA,) and ↓ الخُشَاشُ, (K,) or خِشَاشُ الأَرْضِ, and ↓ خَشَاشُ, (A 'Obeyd, Msb,) and خِشَاشُ الأَرْضِ, (Msb,) The creeping things of the earth: n. un. with ة, which is syn. with الحَشَرَةُ and الهَامَّةُ: (Msb:) the حَشَرَات (A' Obeyd, S, K) of the earth, (A' Obeyd, K,) and its هَوَامّ, and [other] creeping things, (A 'Obeyd,) such as sparrows and the like: (A 'Obeyd, K: *) or خِشَاشُ الأَرْضِ, and الطَّيْرِ, signify the small ones of beasts or creeping things [of the earth], and of birds: (A:) IAar is related to have said that it is ↓ خِشْخَاشٌ, contr. to what is said by the lexicologists in general: and these things are said to have their appellation from their entering into the earth and concealing themselves; but this assertion is not valid: (ISd:) in a trad., for من خشاش الارض, one relation substitutes ↓ مِنْ خَشِيشِهَا, which has the same meaning: and some say that it is ↓ خُشَيْش, a contracted dim. of خشاش; or ↓ خُشَيِّش, without contraction: (TA:) and ↓ الخَشَاشُ signifies the bad [meaning ignoble] kinds of birds; this being with fet-h only: (As:) or birds that do not prey: (IAar, TA voce عُقَابٌ:) خِشَاشٌ, with kesr, also signifies the serpent of the mountain; which does not suffer one to survive; and the أَفْعَى is the serpent of the plain; (El-Fak'asee, K;) which like wise does not suffer one to survive: (K:) or a great and abominable ثُعْبَان: or a serpent like the أَرْقَم, but smaller: or a small, tawny serpent, smaller than the ارقم: (TA:) or a white serpent, which seldom hurts, between the حُفَّاث and the ارقم: (Aboo-Kheyreh:) or such as is light, or active, and small in the head, of serpents: explained also as signifying the serpent, without restriction: (TA:) and, (K,) or as some say, (TA,) such as has no power of defence, [مَا لَا دِفَاعَ لَهُ, as in the CK and a MS copy of the K, for which we find in some copies of the K, and in the TA, ما لا دِمَاغَ لَهُ such as has no brains, which is doubtless a mistake,] of beasts or creeping things of the earth, and of birds, (K,) such as the ostrich, and the [bustard called] حُبَارَى, and the كَرَوَان [or stonecurlew], and [the bird called] مُلَاعِبُ ظِلِّهِ, and the [harmless kinds of] serpent: (TA:) or what is small in the head, and slender, of beasts or creeping things: and the kite; and [the bird called] مُلَاعِبُ ظِلِّهِ: (Aboo-Muslim:) the pl. is خشّآء [app. خُشَّآءُ, originally خُشَشَآءُ, unless a mistake for أَخِشَّآءُ, originally أَخْشِشَآءُ]. (TA.) خَشِيشٌ,

and خُشَيِّشٌ, and خُشَيْشٌ: see خِشَاشٌ. خُشَّاءٌ The bone which is protuberant behind the ear, (S, Msb, K,) and which is thin, and bare of hair: (TA:) originally خُشَشَاءُ, (S, Msb, K,) of the measure فُعَلَاءُ; (S;) [but masc., and perfectly decl., as being quasi-coordinate to قُرْطَاسٌ, whereas the original is fem., and imperfectly decl.; (see قُوَبَاءُ;)] like قُوْبَاءٌ, which is originally قُوَبَاءُ; (S, Msb;) and these two words are the only instances of their kind: (ISk, Msb:) dual خُشَّاوَانِ. (S, K.) خَشْخَشَةٌ The [clashing, clattering, chinking, jingling, rattling, or rustling,] sound of arms, or weapons, (S, A, * K,) and the like; (S;) as also شَخْشَخَةٌ, but this latter is a dial. var. of weak authority: (TA:) and of any dry or hard thing rubbing against another such thing: (K:) accord. to IDrd, such [sound or thing (for his words are ambiguous)] is termed ↓ خَشْخَاشٌ: (TA:) and the [rustling] sound of a new garment or piece of cloth, when it is put in motion; as also نَشْنَشَةٌ: (IAar:) and [a confused sound] such as is heard to proceed from the inside of an animal on its being hit by an arrow: (JK in art. خشف:) and a motion having a sound like the sound of arms, or weapons; (TA;) or an audible motion. (Mgh in art. خشف.) خَشْخَاشٌ A company: (ISd, TA:) or a numerous company of men: (Az, TA:) or a company (S, K) in, (K,) or having upon them, (S,) arms, or weapons, and coats of mail. (S, K.) — See also خَشْخَشَةٌ. — Also A certain plant, (S, Msb,) well known; (S, Msb, K;) [namely, the poppy;] which is of several species; (K;) i. e., four; (TA;) بُسْتَانِيٌّ [or garden-poppy,] (K,) which is the white, and this is the most fit for eating, and the best thereof is the fresh and heavy; (TA;) and مَنْثُورٌ, (K,) which is the wild Egyptian; (TA;) and مُقَرَّنٌ, [app. the horned poppy,] (K,) the produce of which has an elongated extremity like the horn of the bull; (TA;) and زُبْدِيٌّ, [app. the spattling poppy,] (K,) which is known by the name of بلبس [a word which I have not been able to find elsewhere]: (TA:) every one of these is soporiferous, and produces torpidness, and cools: (K:) used as a suppository, it produces sleep: and the integument [of the capsule] has a stronger power of producing sleep than the seeds: (TA:) [or rather the seeds have no narcotic power:] from half a drachm of the integument, with cold water, as a draught, taken early in the morning, and the like at sleep, has a wonderful effect in stopping a looseness characterized by a mixture of humours and by blood, when accompanied by heat and inflammation: (K:) it is wonderful also that its solid part confines, and its juice relaxes: and when the root, or lower part, is taken with water, [and boiled] so that the water is reduced to half its quantity, it is beneficial as a remedy for diseases of the liver arising from thick humour: so says the author of the Minháj: (TA:) the n. un. is with ة: (Msb:) and the pl. is خَشَاخِشُ [app. a mistake for خَشَاخِيشُ]. (TA.) [See also أَفْيُونٌ.] خِشْخَاشٌ: see خِشَاشٌ. مَخْشُوشٌ A camel having a خِشَاش put in his nose; as also ↓ خَشٌّ. (Ibn-'Abbád, K.)

1 خشب خَشَبَ, (S, K,) aor. خَشِبَ, (K,) inf. n. خَشْبٌ, (TA,) He mixed a thing (S, K) with (بِ) another thing. (S.) — — And He picked out, chose out, or selected, a thing: the verb thus having two contr. significations. (K, TA.) — Also, (S, K,) aor. and inf. n. as above, (S,) He polished a sword, (S, K,) by laying on it a broad and smooth spearhead and rubbing it therewith: so accord. to ElAhmar, who relates that an Arab of the desert said to him, I said to a sword-polisher, "Hast thou finished my sword? " and he answered, نَعَمْ إِلَّا أَنِّى لَمْ أَخْشِبْهُ [Yes, except that I have not polished it]. (S.) And [or, as in the TA, "or "] He sharpened it. (K, TA.) — — And He forged a sword: (K:) or fashioned it with the file, without polishing it: (TA:) or he made it imperfectly, not thoroughly, or not well: (A:) thus, again, the verb has two contr. significations: (K:) also he thus made an arrow: (A:) or he shaped out a bow, (AHn, K,) and an arrow, (TA,) [in a rough manner, or] by the first operation, (AHn, K, TA,) without perfecting it, or making it smooth, or even. (TA.) You say of a sword, before it has been filed, مَا أَحْسَنَ مَا خُشِبَ [How well has it been forged!]: and in like manner one says of an arrow, when it has been filed, before the سَفَن [with which it is smoothed] has been applied to it. (Skr, on a verse of Sakhr, cited below, voce خَشِيبَةٌ.) — — [Hence,] خَشَبَ الشِّعْرَ, (ISk, S, A, K,) aor. and inf. n. as above, (A,) (tropical:) He said, spoke, or uttered, the poetry (ISk, S, A, K) as it came, (ISk, S,) [unpolished, and unstudied,] without affecting nicety, or refinement, therein, (ISk, S, A, K,) and without study, or labour: (A, K:) Jereer did thus, and Farezdak trimmed his verses; but the verses of Jereer thus produced are better than the trimmed verses of Farezdak: (A, TA:) and ↓ اختشبهُ signifies the same. (A, K.) You say also, هُمْ يَخْشِبُونَ الكَلَامَ وَالعَمَلَ (tropical:) [They say, speak, or utter, words, and do work, without affecting nicety, or refinement, and without study, or labour]: (A:) or imperfectly, or not thoroughly; inelegantly, or not well. (TA.) And اِتَّخَذَ السَّيْفَ خَشَبًا: see 8. 5 تخشّب: see 8. — تخشّبتِ الإِبِلُ The camels ate thick branches: (K:) or ate dry herbage. (S.) And تَتَخَشَّبُ عِيدَانَ الشَّجَرِ They take with the mouth, and eat, the branches of the trees. (TA.) 8 اختشب السَّيْفِ signifies ↓ اِتَّخَذَهُ خَشْبًا; He took the sword without choosing the best by taking it from this place or that; (L, TA;) as also ↓ تخشّبهُ. (TA.) — See also 1, near the end. 12 اخشوشب He [a man or a camel (see خَشِبٌ)] was, or became, tall, and gross, rude, or coarse, with bones uncovered by flesh, and hard, or hardy. (K.) He (an ostrich) was, or became, rough, or coarse. (S.) — — (assumed tropical:) He (a man) became hard, or hardy, and rough, or coarse, in his religion, clothing, food, and in all respects. (TA.) (assumed tropical:) He employed himself in work, and in walking barefoot, in order that his body might become thick, gross, or coarse. (S, TA.) And اخشوشب فِى عَيْشِهِ (assumed tropical:) He endured with patience a life of hardship, or difficulty: or he subjected himself to a life of hardship, or difficulty, in order to render himself the more able to bear it. (K, TA.) اِخْشَوْشِبُوا is thus used in a trad. of 'Omar: (S, TA:) or, as some relate it, the word is [اجشوشبوا,] with ج; or, accord. to some, اخشوشنوا, with خ and ن. (TA.) رَجُلٌ قِشْبٌ خِشْبٌ A man in whom is no good: (S, K:) or with whom is no good: (TA:) [in some copies of the K, خِشْبٌ وَ قِشْبٌ; but this, as is said in the TA, is incorrect:] خِشْبٌ being an imitative sequent to قِشْبٌ. (S, TA.) خَشَبٌ [Wood, such as is used in carpentry and the like; timber;] thick wood: (A, K:) [a coll. gen. n.:] n. un. خَشَبَةٌ [signifying a piece of wood or timber]: (Msb:) the pl. of the latter, (S, Msb, *) or of the former, (K,) is خَشَبٌ, (S, K, [i. e., accord. to the K, the pl. is the same as the sing., but properly speaking, as said above, this is a coll. gen. n.,]) and خُشُبٌ and خُشْبٌ (S, Msb, K) and خُشْبَانٌ, (S, K,) [which last is agreeable with analogy as pl. of خَشَبٌ,] or خُشْبَانٌ is pl. of خُشْبٌ, and خُشْبٌ is pl. of خَشَبَةٌ. (JK.) The hypocrites are described in a trad. as خُشُبٌ بِاللَّيْلِ صُخُبٌ بِالنَّهَارِ Like timbers, or pieces of wood, in the night; [clamorous in the day;] meaning that they pass the night in sleep, without prayer. (TA.) — — مَالٌ خَشَبٌ (assumed tropical:) Cattle that are lean, or emaciated, syn. هَزْلَى, (K,) in consequence of their feeding upon dry herbage. (TA.) [And it seems that ↓ خَشَبٌ signifies the same: for I find in the TA, and in a copy of the A which I believe to have been used by the author of the TA, mentioned as tropical, مَالٌ خَشَبٌ وَحَطِبٌ جَزْلٌ, app. meaning that مَالٌ خَشِبٌ and حَطِبٌ signify جَزْلٌ; but جَزْلٌ, I think, is here evidently a mistranscription for هَزْلَى; as حَطِبٌ is explained in the S and K as signifying " very lean or meagre. "] خَشِبٌ Rough, or coarse; as also ↓ أَخْشَبْخَشِيبٌ: (K:) the former applied in this sense to a male ostrich: (S:) and both signify anything gross, or big, and rough, or coarse; (A 'Obeyd, S;) as also ↓ خَشِيبٌ: (TA:) and the first, (K,) applied to a man and to a camel, (TA,) tall, and gross, rude, or coarse, with bones uncovered by flesh, and hard, or hardy, and strong; (K, * TA;) as also ↓ خَشِيبٌ

and ↓ خَشِيبِىٌّ: (K:) or these three signify, or signify also, dry, or rigid, or tough: (Kr, ISd:) and خَشِبٌ, a man hard, or hardy, strong, and vigorous, in body: (A, TA:) and the same, (JK,) or ↓ خَشِيبٌ, (TA,) a man whose bones are uncovered by flesh, and whose sinews are apparent; (JK, TA;) hard, or hardy, and strong: (JK:) and the last, a gross, big, or coarse, camel: (S, TA:) a camel gross, coarse, or rude, in make, and ugly: (TA:) and a horse thick, or big, in the bones. (Ham p. 207.) See also خَشَبٌ. And see أَخْشَبُ, in two places. — — Also (assumed tropical:) Life in which one is not dainty, nice, or scrupulous. (K.) خَشْبَةٌ The first filing of a sword, before the polishing. (TA.) خُشْبَانٌ: see أَخْشَبُ. خَشَابٌ: see أَخْشَبُ. خُشَابٌ, from the Persian خُوشْ آبْ, [The beverage properly called in Arabic] نَبِيذ. (TA.) خَشِيبٌ and ↓ مَخْشُوبٌ Mixed. (TA.) — — And the former, (K,) or both, (TA,) Picked out, chosen, or selected: (K, TA:) both words thus having two contr. significations. (TA.) — Also the former (S, K) and latter, (K,) A sword polished: (S, K: *) this is [said to be] the prevailing signification: (TA:) or both signify a sharpened sword. (JK, TA.) — — And the former, (As, S, K,) or both, (JK, A,) A sword of which the forging is commenced; thus [again] having two contr. significations: (S:) or forged, (K, * TA,) or fashioned with the file, but not yet polished: (As, TA:) or newly made: (TA:) or imperfectly, not thoroughly, or not well, wrought; (JK, A;) and thus both words applied to an arrow: (A:) or the former, (S, K,) or both, (TA,) applied to an arrow, (S, K,) and to a bow, (K,) shaped out (S, K) [in a rough manner,] by the first operation, (S, TA,) not yet perfected, or made smooth, or even: (TA:) pl. of the former (accord. to the TA as applied to a bow [but I see no reason for this restriction]) خُشُبٌ and خَشَائِبُ. (K.) لَمْ يُنَقَّحْ ↓ مَخْشُوبٌ [Rough hewn, not yet trimmed,] is a prov., mentioned by Meyd and Z. (MF, TA.) — — [Hence,] شِعْرٌ خَشِيبٌ and ↓ مَخْشُوبٌ (tropical:) Poetry said, spoken, or uttered, as it has come to the speaker, [unpolished, and unstudied,] without his affecting nicety, or refinement, therein, and without study, or labour. (A, * TA.) And جَآءَ ↓ بِلمَخْشُوبِ (tropical:) [He said, or uttered, that which came to him, as it came, unpolished, and unstudied]. (A, TA.) — — See also خَشِيبٌ voce خَشِبٌ, in three places. — — It also signifies Bad, corrupt, or vile. (K.) خَشِيبَةٌ The natural quality [of the metal] of a sword, (Skr on the verse here following, S, TA,) before the making thereof is completed: (Skr:) or its blade, or iron: (A:) or its edge: or its polish. (JK.) Sakhr says, وَصَارِمٌ أُخْلِصَتْ خَشِيبَتُهُ أَبْيَضُ مَهْوٌ فِى مَتْنِهِ رُبَدُ And a sharp sword of which the natural quality [of the metal] before the completion of the making thereof has been refined, [white, or a sword,] thin in the two edges or sides, having [in its broad side] diversified marks. (Skr.) خَشِيبِىٌّ: see خَشِبٌ. خَشَّابٌ: see what next follows. خَشَّابَةٌ [a coll. gen. n., of which the n. un. is ↓ خَشَّابٌ,] Sellers of خَشَب [i. e. wood, or timber]. (TA.) — — Fighters with staves. — Accord. to ElHejeree, خشابة [so in the TA, without any syll. sign,] signifies A slender [implement of the kind called] مطرق [i. e. مِطْرَق, q. v.,] which the polisher, when he has finished the polishing of a sword, passes over it, in consequence of which the scabbard does not alter its state. (TA.) خَاشِبٌ: see مُخْتَشِبٌ. أَخْشَبُ: see خَشِبٌ. Also A great mountain: (A:) or a rugged, or rough, and great mountain; (S, K;) and so ↓ جَبَلٌ خَشِبٌ: or such as is not to be ascended: (TA:) an elevated place, rugged, with rough stones: (JK:) a tract of the kind termed قُفّ, rugged and stony: (TA:) pl. أَخَاشِبُ, (A, TA,) because the quality of a subst. is predominant in it: and the fem. خَشْبَآءُ is also sometimes used in the same sense; or as syn. with غَيْضَةٌ [i. e. a thicket, &c.]; but the former meaning is better known: and this [likewise] is thought to be rather a subst. than an epithet, because of the pl., mentioned above: (TA:) and ↓ خُشْبَانٌ [also seems to be a pl. of أَخْشَبُ, or of خَشِبٌ; for it is said that it] signifies rugged, or rough, mountains, neither great nor small: (K:) and rugged ground. (TA in art. ذنب.) خَشْبَآءُ also signifies Hard land or ground; (K, * TA;) land, or ground, in which are stones and pebbles and earth or clay. (IAmb, TA.) And أَرْضٌ ↓ خَشَابٌ (K, TA) Hard land or ground, like خَشْبَآءُ, (TA,) that flows with the least rain. (K, TA.) And أَكَمَةٌ خَشْبَآءُ (S, TA) A hill of which the stones are scattered, but near together. (TA.) And جَبْهَةٌ خَشْبَآءُ A displeasing forehead; as also ↓ خَشِبَةٌ: (TA:) or a displeasing, rigid forehead; (JK, S, K; *) not even. (JK.) And أَخْشَبُ الجَبْهَةِ A man having a displeasing and rigid forehead. (TA.) بَيْتٌ مُخَشَّبٌ [so in the present day, but written in the TA without any syll. sign,] A house having خَشَب [i. e. wood, or timber, employed in its construction]. (TA.) مَخْشُوبٌ: see خَشِيبٌ, in four places. — — It is applied to a horse, by El-Aashà; (S, TA;) meaning Of mixed pedigree: (A 'Obeyd, TA:) or not broken; not well trained; from what next follows; and thus used only by El-Aashà. (IKh, TA.) — — جَفْنَةٌ مَخْشُوبَةٌ A wooden bowl imperfectly made. (IKh, TA.) — — طَعَامٌ مَخْشُوبٌ [Food imperfectly prepared; i. e.], if flesh-meat, not thoroughly cooked; and if not flesh-meat, (but grain, TA,) without any seasoning, or condiment, to render it pleasant, or savoury. (K, * TA.) مُخْتَشِبٌ One who eats what he can; as also ↓ خَاشِبٌ. (JK.) خشر 1 خَشَرَهُ, aor. خَشِرَ, (S, K,) inf. n. خَشْرٌ, (S,) He picked it, (Lh, S, K,) namely, a collection of goods, or commodities, (Lh,) removing from it what was bad. (Lh, S, K.) — — And خَشَرَ, aor. (and inf. n., TA) as above, He left upon the table refuse of food: thus the verb bears two contr. significations. (K.) — Also خَشَرَهُ He rendered it (a thing) bad, or vile. (TA.) خُشَارٌ (K) and ↓ خُشَارَةٌ (S, A, K) The bad part or parts [or the refuse] (Lh, S, K) of goods, or commodities, (Lh,) or of anything. (S, K.) And the latter, The worst kind, syn. شِيص, of lates. (A.) — — What contains no لُبّ [or heart], of barley. (A, K.) — — And the latter, The refuse of food remaining upon a table; that in which is no good. (S, A, K. *) — — Also the latter, (S, A, K,) and the former, (K,) and ↓ خُشَّارٌ, (IAar,) (tropical:) The refuse, or lowest or basest or meanest sort, of mankind, or of people; (IAar, S, A, K;) as also ↓ خَاشِرٌ, accord. to the K, but correctly ↓ خَاشِرَةٌ, as related by AA from IAar. (TA.) El-Hotei-ah says, وَبَاعَ بَنِيهِ بَعْضُهُمْ بِخُشَارَةٍ وَبِعْتَ لِذُبْيَانَ العَلَآءَ بِمَالِكِ [And some of them have sold their sons for the refuse of mankind; but] thou hast purchased eminence for Dhubyán with Málik: in the S we find بِمَالِكَا [with thy property]: but it is correctly as above: Málik was a son of 'Oyeyneh Ibn- Hisn: the Benoo-'Ámir slew him: wherefore 'Oyeyneh made war upon them, and obtained his blood-revenge, and spoil: and to this event El- Hotei-ah refers in the verse above. (IB, TA.) خُشَارَةٌ: see the paragraph next preceding. خُشَّارٌ: see the paragraph next preceding. خَاشِرٌ: see the paragraph next preceding. خَاشِرَةٌ: see the paragraph next preceding. خشع 1 خَشَعَ, aor. خَشَعَ, inf. n. خُشُوعٌ, He was, or became, lowly, humble, or submissive; (S, Msb, K;) as also ↓ اختشع (S, K) and ↓ تخشّع; (Abu-lFet-h, Ham pp. 24 and 127;) خُشُوعٌ being syn. with خُضُوعٌ: (S, Msb, K:) or خشوع is nearly the same as خضوع: (Lth, K:) or the former is mostly used as meaning in the voice; and the latter, in the necks: (Msb:) or the latter is in the body; and the former is in the voice and in the eyes: (K:) or, as we read in the 'Eyn, the former is nearly the same as the latter, except that the latter is in the body, and signifies the acknowledging of humility and submission, and the former is in the voice and in the eyes; and the like is said in the Nh [and in the Msb in art. خضع]. (TA.) You say, خَشَعَتِ الأَصْوَاتُ The voices were [or shall be (as in the Kur xx. 107])

still and low: (Msb:) or low: or, as some say, still. (TA.) And خَشَعَ بِبَصَرِهِ He lowered his eye. (S.) And ↓ اختشع and ↓ تخشّع He cast his eye towards the ground, and lowered his voice. (TA.) Lth says that you say, فُلَانٌ ↓ اختشع, but not اختشع بِبَصَرِهِ. (TA.) And خَشَعَ بَصَرُهُ His eye became contracted. (TA.) And خَشَعَتْ دُونَهُ الأَبْصَارُ (tropical:) [meaning The eyes were cast down before him, or it]. (TA.) خُشُوعٌ also signifies The being, or becoming, still: and the abasing oneself; or lowering oneself. (K, TA.) And ↓ اختشع, He lowered, or stooped, or bent down, his breast. (TA.) — — Also, inf. n. as above, He feared; for instance, in prayer: (TA:) or خَشَعَ فِى صَلَاتِهِ and فِى دُعَائِهِ signifies He applied himself with his heart to [or in] his prayer, and his supplication. (Msb.) — — خَشَعَتِ الكَوَاكِبُ, (Aboo-'Adnán,) inf. n. as above, (K,) (tropical:) The stars approached to the place of setting; (Aboo-'Adnán;) or approached to setting: (K:) or sank, and nearly disappeared in their setting-place. (Aboo- Sálih El-Kilábee.) [The corresponding phrase in Hebrew, occurring in Gen. xxxvii. 9, probably has the same meaning.] — — خَشَعَتِ الشَّمْسُ (tropical:) The sun became eclipsed. (TA.) — — خَشَعَ السَّنَامُ (tropical:) The hump for the most part went away; (O, K;) i. e. the hump of the camel: (TA:) or became lean; its fat going away, and its height becoming lowered. (L.) — — فُلَانٌ جِذْلٌ حِكَاكٌ خَشَعَتِ عَنْهُ الأَبْنُ is a saying of the Arabs, explained in art. حك. (TA in that art.) — — خَشَعَ الوَرَقُ (tropical:) The leaves withered. (TA.) — — خَشَعَتِ الأَرْضُ (tropical:) The earth, or land, dried up, not being rained upon. (TA.) — خَشَعَ فُلَانٌ خَرَاشِىَّ صَدْرِهِ Such a one ejected the viscous saliva [or phlegm of his chest]. (O, K.) — — And خَشَعَتْ خَرَاشِىُّ صَدْرِهِ The viscous saliva [or phlegm of his chest] became ejected. (O, K.) The verb is thus intrans., as well as trans. (O.) 5 تخشّع He lowered, humbled, or abased, himself: (Lth, K:) or he constrained himself to be, or to become, lowly, humble, or submissive; or to be so, or to become so, in voice, or in the eyes. (S.) See also 1, in two places. 6 تخاشع [He feigned lowliness, humility, or submissiveness, in demeanour, or in voice, or in the eyes]. (TA in art. موت; &c.) 8 إِخْتَشَعَ see 1, in four places. خُشْعَةٌ A low hill: (S:) or a hill cleaving to the ground: (IAar, K:) and a piece of rugged ground: (IDrd, K:) or [elevated ground such as is termed] قُفّ that is for the most part soft, i. e. neither stone nor clay: (Lth:) and a rock growing in the sea: (TA:) pl. خُشَعٌ. (K.) It is said in a trad., كَانَتِ الأَرْضُ خُشْعَةً عَلَى المَآءِ ثُمَّ دُحِيَتْ [The earth was a low hill, &c., upon the water: then it was spread out]: (S:) but this trad. is variously related. (TA.) خَاشِعٌ Lowly, humble, or submissive, (K, TA,) and still: (TA:) [or so in the voice and in the eyes: (see 1:)] pl. خَاشِعُونَ and خُشَّعٌ; the latter also signifying men lowering, humbling, or abasing, themselves: or constraining themselves to be, or to become, lowly, humble, or submissive; or to be so, or to become so, in voice, or in the eyes: or casting their eyes towards the ground, and lowering their voices. (TA.) Hence, in the Kur [lxviii. 43, and lxx. 44], accord. to different readings, خَاشِعًا أَبْصَارُهُمْ and خَاشِعَةً أَبْصَارُهُمْ [Having their eyes cast down]: the accus. case being used as denotative of state. (Zj, TA.) — — Bowing; or bending down the head and body. (K.) — — Fearing. (TA.) — — (tropical:) A camel's foot (خُفٌّ) cleaving to the ground. (TA.) — — (tropical:) A wall that has cracked, and given notice of its falling, and [then] become even with the ground. (TA.) — — (tropical:) A herb dried up, and falling down upon the ground. (TA.) — — Applied to a place, (S, K,) and, with ة, to a بَلْدَة [or portion of country], (S,) (tropical:) Overspread with dust, [in the CK المُعْتَبَرُ is erroneously put for المُغَبَّرُ,] and having in it no place of alighting, or of abiding: (S, K:) and to land (أَرْضٌ), meaning of which the wind raises the surface, by reason of its softness, so as to efface its traces, or tracks: (L:) or in this case it is with ة, as in the Kur xli. 39, and means altered (مُتَغَيِّرَة) [probably a mistranscription for مُتَغَبِّرَة overspread with dust]), and having its herbage broken in pieces: (Zj, * TA:) or dried up, and containing no herbage: (Jel:) or containing no green herbage: or low, or depressed, and still: (TA:) and, without ة, applied to a place, to which one finds not his way: (Sgh, K:) pl. خُشَّعٌ. (TA.) خشف 1 خَشَفَ, aor. خَشِفَ (S, Sgh, L, K) and خَشُفَ, (L, K,) inf. n. خَشْفٌ, (S,) He, or it, made a sound, (L, K,) or what is termed حِسّ [i. e. a low, faint, gentle, or soft, sound], (S,) and an audible motion: (S, L:) said of a man: and said also of snow, as meaning it caused one to hear a [sound such as is termed] خَشْفَة in walking [upon it]; as is the case in intense cold. (S.) And خَشَفَ, aor. خَشِفَ, inf. n. خُشُوفٌ, said of snow, It was rough, so that it caused one to hear a خَشْفَة in walking [upon it]: and in like manner said of ice; i. e. it was soft, or yielding [to the feet, crackling], or easily broken. (TA.) A poet says, (S,) namely, El-Katámee, (TA,) إِذَا كَبَّدَ النَّجْمُ السَّمَآءَ بِشَتْوَةٍ عَلَى حِينَ هَرَّ الكَلْبُ والثَّلْجُ خَاشِفُ [When the asterism of the Pleiades culminates in winter, at the time when the dog whines by reason of the cold, and the snow causes one to hear a slight sound in walking upon it]: (S:) or, accord. to IB, the right reading is, بِسُحْرَةٍ [a little before daybreak, or in the last third of the night]: (TA:) حين is here mansoob because على is made to be redundant, and because it is prefixed to a verbal proposition: (S:) this is the more approved way in a case of this kind, when the verb commencing the proposition is a pret.; but some say على حِينِ. (I 'Ak p. 199.) — — خَشَفَ said of water, It froze. (K.) — — Said of cold, It was, or became, intense. (K.) — — خَشَفَ فِى السَّيْرِ, (K,) inf. n. خَشَفَانٌ, (JK,) He hastened, made haste, or sped, [app. so as to cause a slight sound to be heard,] in going, journeying, or pace. (JK, * K.) And مَرَّ يَخْشِفُ He passed along hastening. (TA.) — — خَشَفَ, (S, K,) aor. خَشُفَ (S, TA) and خَشِفَ, (TA,) inf. n. خُشُوفٌ (S, K) and خَشَفَانٌ, (K,) He went away in, or into, the land, or country. (S, K.) And خَشَفَ فُلَانٌ Such a one journeyed away, went away, or departed, or became hidden or concealed, syn. تَغَيَّبَ, (K, TA,) in the land, or country. (TA.) — — خَشَفَ فِى الشَّىْءِ (aor. خَشِفَ, TA,) He entered into the thing; as also ↓ انخشف. (K.) — — خَشَفَ, inf. n. خَشَفَانٌ, He (a man) went, or travelled, by night. (K.) — — And He was bold, or daring, in night-journeying: or he went about, or round about, by night; (L, K, TK; but in the first and second, only the inf. n. is mentioned in this case;) and journeyed much by night. (L.) And خَشَفَ بِالقَوْمِ, aor. خَشِفَ, said of a guide of the way, He went about, or round about, by night, and hastened, or sped, with the party: (JK:) or خَشَفَ بِهِمْ, inf. n. خَشَافَةٌ, he (a guide of the way) acted with a penetrative energy, or with sharpness, vigorousness, and effectiveness, with them [in conducting them]; as also ↓ خشّف, inf. n. تَخْشِيفٌ. (K, * TA.) — — خَشَفَتْ بِوَلَدِهَا She (a woman) cast forth her child [from the womb]. (K.) And خُشِفَ بِهِ He, or it, was cast, or thrown; as also خُفِشَ به, and خُفِشَ به. (TA.) — خَشَفَ رَأْسَهُ بِالحَجَرِ He (a man, S) broke his head with the stone. (S, K.) 2 خَشَّفَ see 1. 3 خاشف, (K,) inf. n. مُخَاشَفَةٌ, (JK, TA,) It (an arrow) caused a [sound such as is termed] خَشْفَة to be heard on its hitting the object aimed at: (K, * TA:) or it (an arrow) caused a [confused sound such as is termed] خَشْخَشَة to be heard from the inside of the animal hit thereby. (JK.) — — خاشف فِى الشَّرِّ, and إِلَى الشَّرِّ, He hastened in doing, and to do, evil, or mischief. (TA.) — — خاشف فِى ذِمَّتِهِ He hastened in breaking, or violating, his compact, covenant, or promise of protection or safeguard, or of security or safety. (K, * TA.) — — خاشف الإِبِلَ لَيْلَتَهُ He went, or kept pace, with the camels during his night; syn. سَايَرَهَا. (K.) 7 إِنْخَشَفَ see 1. خَشْفٌ: see خُشُوفٌ, in two places: — and خِشْفٌ: — and خَاشِفٌ. خُشُفٌ: see what next follows. خِشْفٌ (As, JK, IDrd, Msb, K) and ↓ خُشْفٌ and ↓ خَشْفٌ, (K,) the second of which is said by MF to be the most common, and then the first, (TA,) [but this is a mistake, for the first is the only form commonly occurring,] The young one of the gazelle; (JK, Msb;) applied to the

male and the female; (Msb;) or the female is termed خشفة [i. e. خَشْفَةٌ and خِشْفَةٌ and خُشْفَةٌ]: (K:) or the young one of the gazelle in the first stage after its birth: (K:) or after it is termed طَلًا; for it is called by the latter appellation when just born: (As, TA: [see شَصَرٌ:]) or after it is termed جَدَايَة: (TA:) or when it first walks: or she that flees, or goes away, from, or of, (مِنْ,) her young ones: (K: [a strange (as well as an ambiguous) explanation, seeing that the fem. is said in the K to be with ة:] pl. خُشُوفٌ, (Msb,) or خِشَفَةٌ. (K.) خَشَفٌ and ↓ خَشِيفٌ Rough snow, (JK, K,) that causes one to hear a [sound such as is termed] خَشْفَة in walking [upon it]: (TA:) and (in like manner, TA) ice that is soft, or yielding [to the feet, crackling], or easily broken: (K:) or the latter signifies [simply] snow. (S.) One says, ↓ أَصْبَحَ المَاءُ خَشِيفًا [The water became ice such as was soft, &c.]. (JK, TA.) [See also خَاشِفٌ.] خَشْفَةٌ (JK, S, K) and ↓ خَشَفَةٌ (Mgh, K) and ↓ خَشْفٌ (K) A sound: (K:) or such as is termed حِسٌّ; (S;) [i. e.] a low, faint, gentle, or soft, sound: (JK:) and a motion: (JK, S, K:) or a low, faint, gentle, or soft, حِسّ: or the first signifies the sound of the creeping of serpents; and the sound of the hyena: (K:) or a sound that is not loud, or vehement; (A 'Obeyd;) and so ↓ the second: (Mgh:) or a single sound; so accord. to Fr: (Az, TA:) and ↓ the last signifies the sound of a sword falling upon flesh, and upon a weapon or weapons: and the sound of feet, such as is not loud, or vehement. (TA.) — Also the first, A [tract of high ground such as is termed] قُفّ that is mostly soft. (L, K.) خَشَفَةٌ: see the next preceding paragraph, in two places. خَشُوفٌ A quick, or swift, man. (S.) — — One going away, or who goes away, into the land, or country; as also ↓ خَشِيفٌ and ↓ خَاشِفٌ. (K.) — — One entering, or who enters, into a thing; as also ↓ خَشِيفٌ and ↓ خَاشِفٌ and ↓ مِخشَفٌ. (K.) One who enters into affairs (K, TA) and fears not, or dreads not; as also ↓ مِخْشَفٌ. (TA.) — — Also and ↓ خَاشِفٌ and ↓ خَاشِفَةٌ sings. of خُشَّفٌ, which signifies Camels that journey by night: (S:) or, accord. to IB, the sing. of this pl. is خَاشِفٌ only: and the pl. of خُشُوفٌ is خُشَّفٌ [a mistranscription for خُشُفٌ]. (L.) — — See also مِخْشَفٌ: — — and the paragraph here next following. خَشِيفٌ: see خَشَفٌ, in two places: — and خَشُوفٌ also, in two places. — — Also A sharp, or penetrating, sword; and so ↓ خَاشِفٌ and ↓ خَشُوفٌ: (K:) or, applied to a sword, i. q. خَشِيبٌ [q. v.]. (JK.) — — And Water that runs in a [watercourse such as is termed] بَطْحَاء, beneath the pebbles, two or three days, and then goes away. (TA.) الخَشَّافُ: see مِخْشَفٌ. — — أُمُّ خَشَّافٍ Calamity, or misfortune; (JK, K;) as also خَشَّافٌ, without أُمّ. (TA.) خُشَّافٌ A certain nocturnal flying thing; (Msb;) the خُفَّاش [or bat], (S, K, Msb,) that flies by night: so says El-Fárábee, in section ش: (Msb:) formed by transposition from the latter word, which is the more chaste: (Sgh, Msb, TA:) or rather so called because of its خَفَشَان, i. e. its going about, or round about, by night: (Lth, TA:) or a certain flying thing, having two small eyes: (TA:) as some say, (S,) and thus also says El-Fárábee, (Msb,) the خُطَّاف [or swallow]: (S, Msb, TA:) he who says خُفَّاشٌ derives its name from the smallness of its eyes. (Lth, TA.) خَاشِفٌ [act. part. n. of 1; fem. with ة]: see 1. — — Water freezing, or in a state of congelation, and so ↓ خَشْفٌ. (TA.) [See خَشَفٌ.] — — See also خَشُوفٌ, in four places: — — and see خَشِيفٌ. — — Also A boy light, or active, and brisk, lively, or sprightly; like خَاسِفٌ. (TA in art. خسف.) أَخَاشِفُ Hard tracts of land: with س, it signifies such as are soft. (Fr, K.) مَخْشَفٌ A place of ice; (Sgh, K;) [an icehouse;] this is the meaning of the term by which Lth explains it, namely, يَخَدَان, (Sgh, TA,) [or يَخْدَانْ,] which is Persian, and which the author of the L has mistranscribed نَجْرَان, adding thereto الذى يجرى عليه الباب. (TA.) ظَبْيَةٌ مُخْشِفٌ A she-gazelle having a خِشْف. (Sgh, K.) مِخْشَفٌ: see خَشُوفٌ, in two places. — — Also A guide of the way (Lth, JK, K) who travels, or goes about, with people by night: (Lth, JK:) or who acts with a penetrative energy, and with sharpness, vigorousness, and effectiveness. (K.) A man (AA, S) bold, or daring, (AA, S, K,) to encounter the night, (S,) or to encounter the terror of the night, (AA,) or in night-journeying: (K:) or who goes about, or round about, by night; as also ↓ خَشُوفٌ: (K:) or this last, one who fears not by night: (JK:) or who goes away boldly in the night or in any case. (AA, IB.) — — المِخْشَفُ The lion; (K;) because of his boldness in going about: (TA:) and so ↓ الخَشَّافُ. (JK.) خشم 1 خَشَمَهُ, (S, K,) aor. خَشِمَ, (K,) inf. n. خَشْمٌ, (JK, S,) He broke his خَيْشُومٌ [q. v.]. (JK, S, K.) — خَشِمَ, aor. خَشَمَ, inf. n. خَشَمٌ, (K, TA,) agreeably with rule, (TA, [accord. to the CK خَشْمٌ,]) and خُشُومٌ, (K,) which is irreg., (TA,) He (a man, TA) was, or became, wide in the nose. (K.) — — And It (the nose) became altered for the worse in odour, or stinking, by reason of a disease therein; (K, TA;) i. e., by reason of a stoppage therein, affecting the passage of the breath, and preventing respiration: or had one of its three bones broken. (TA.) — — And خَشِمَ, (JK, Mgh, Msb, K,) aor. خَشَمَ, (Mgh, Msb, K,) inf. n. خَشْمٌ, (JK, Mgh, and so in some copies of the K,) or خَشَمٌ, (S, Msb, and so in some copies of the K and in the TA,) and خُشَامٌ, (K, [but mentioned in the JK as though a simple subst.,]) said of a man, (S, * Msb, K,) He became affected with a certain disease in the nose, (JK, S, Mgh, Msb,) which stopped the passage of the breath; (JK;) or which caused it to become altered for the worse in odour, or stinking; (Zj, Mgh;) or which rendered it corrupt, or unsound, so that the person could not smell: (Msb:) or his [cartilages of the nose called the] خَيَاشِيم [pl. of خَيْشُومٌ q. v.] delapsed, (K, TA,) and the passage of his breath became stopped. (TA.) — — And خَشِمَ, (JK, Msb, K,) aor. خَشَمَ, (K,) inf. n. خَشَمٌ; (TA;) and ↓ اخشم; (JK, K;) and ↓ خشّم, (S, JM, TA,) inf. n. تَخْشِيمٌ; (JM;) for which last, the K erroneously substitutes ↓ تخشّم; (TA;) It (flesh-meat) became altered for the worse in odour, or stinking: (S, * Msb, K:) or became very stinking; stank much. (JK.) 2 خشّمهُ الشَّرَابُ, inf. n. تَخْشِيمٌ, The odour of the wine rose into his خَيْشُوم, and intoxicated him: (M, K:) or the odour of the wine rose into his خيشوم, and became infused in his brain, and so dispelled his reason. (T, TA.) — See also 1, last sentence. 4 أَخْشَمَ see 1, last sentence. 5 تخشّم His reason became dispelled by the rising of the odour of wine into his خَيْشُوم and its becoming infused in his brain. (T, TA.) — — See also 1, last sentence. خَشْمٌ The nose: [see also خَيْشُومٌ:] and the mucus that flows from it. (TA, from a trad.: and the latter signification is mentioned in the TA voce سَلَتَ; as well as in the present article.) — — [In modern Arabic, it signifies The mouth: and hence, a spout.] — In Persian, it signifies Anger: and this meaning is with probability deducible from the literal root of this art.; for he who is angry raises his nose and makes it pointed. (TA.) خُشْمَةٌ [Intoxication produced by the odour of wine rising into the خَيْشُوم;] a subst. from خَشَّمَهُ الشَّرَابُ. (K.) خَشِمٌ, applied to flesh-meat, [Stinking: (see 1, last sentence:) or] stinking much. (JK.) خُشَامٌ A certain disease in the nose, and a stoppage of the passage of the breath [therein]. (JK. [See also 1.]) — A man having a large nose: (S:) [or] a large nose; (Zj, JK, K;) and so though not elevated, or prominent. (Zj, TA.) — — And (assumed tropical:) A mountain having a thick prominence: (S:) or a long mountain, (AA, JK, TA,) having a prominence, (AA, TA,) or having a thick prominence: (TA:) or a great mountain. (K.) — — And الخُشَامُ The lion: (JK, K:) because of the greatness of his nose. (TA.) خُشَامَةٌ Refuse; anything remaining after the good has been picked out. (JK.) خَيْشُومٌ The extreme, or most remote, [meaning innermost,] part of the nose: (S, Msb:) or the interior of the nose: (MA:) or the upper part of the interior

of the nose: and the bone of the nose: (KL:) or the part that is above the نُخْرَة [which here seems to mean the end, or tip, or flexible part,] of the nose, of the bone thereof: and what is beneath this [is] of [the thin cartilages called] the خَشَارِم of the head: (M, K:) and the nose [altogether] (Msb, KL) is so called by some: (Msb:) the word is of the measure فَيْعُولٌ: (Msb, TA:) and its pl. is خَيَاشِيم: (Msb:) which [also] signifies certain cartilages in the extreme [or inmost] part of the nose, between it and the brain: or certain ducts, (عُرُوق, [meaning, or including, the air-passages, see جُشَّةٌ, and نَخَرَ, &c.,]) in the interior (بَاطِن M, or بَطْن K) of the nose. (M, K.) — — [Hence,] the pl. signifies also (tropical:) Prominences, or projecting parts, of mountains. (JK, S, TA.) — — And the sing., [as a coll. gen. n.,] Small, thin, black things, resembling flesh; and morbose nodes; upon a bone. (TA.) أَخْشَمُ Wide in the nose: (K:) applied to a man. (TA.) — — And, so applied, Having a certain disease in the nose, (S, Msb,) whereby it is rendered corrupt, or unsound, so that he cannot smell: (Msb:) or whose خَيْشُومٌ has a fetid odour; (Mgh, Msb;) from خَشِمَ said of flesh-meat, explained above: (Msb:) or that cannot smell anything, (JK, Az, Mgh, K, TA,) whether sweet or stinking, (Az, Mgh, TA,) by reason of a stoppage in his خَيَاشِيم, from having one of the three bones broken: (TA:) and ↓ مَخْشُومٌ [in like manner] signifies having his nose altered for the worse in odour, or stinking, his nose altered for the worse in affecting the passage of the breath, and preventing respiration; or having one of its three bones broken: (TA:) fem. of the former خَشْمَآءُ. (Msb.) — — And, applied to the nose, Altered for the worse in odour, or stinking, by reason of a disease therein, (K, TA,) i. e., by a stoppage therein, affecting the passage of the breath, and preventing respiration: or having one of its three bones broken. (TA.) مُخَشَّمٌ Intoxicated; as also ↓ مَخْشُومٌ and ↓ مُتَخَشِّمٌ: (K:) or much intoxicated. (S, TA.) — — And Broken in pieces. (TA.) مَخْشُومٌ: see أَخْشَمُ: — — and see also مُتَخَشِّمٌ: see مُخَشَّمٌ. خشن 1 خَشُنَ, aor خَشُنَ, (S, Msb, K,) inf. n. خُشُونَةٌ and خُشْنَةٌ (S, Msb, K, KL) and خَشَانَةٌ (CK, TA, but omitted in some copies of the K) and خَشْنٌ and مَخْشَنَةٌ, (K,) It was, or became, rough, harsh, or coarse; (K, * KL, PS;) contr. of لَانَ, (S, K,) or of نَعُمَ; (Msb;) as also ↓ تخشّن. (K.) — — [Hence,] هُوَ ذُو خَشُونَةٍ and خُشْنَةٍ (K) and مَخْشَنَةٍ (TA) (tropical:) He is difficult, refractory, or stubborn; not to be coped with. (K, TA. [See also خَشِنٌ.]) And خَشُنَ عَلَيْهِ صَدْرِهِ and عليه صدره ↓ اخشوشن (assumed tropical:) He was, or became, angry with him. (Sh, TA.) See also 3. 2 خشّنهُ [خَشَّنَ He made it rough, harsh, or coarse. — — Hence,] خَشَّنَ صَدْرَهُ, inf. n. تَخْشِينٌ, (tropical:) He exasperated him; made him to be affected with wrath, or rage. (S, K, TA.) A poet says, وَخَشَّنْتُ صَدْرًا جَيْبُهُ لَكَ نَاصِحُ [explained in art. جيب]. (S.) 3 خاشنهُ, (S, M, K,) inf. n. مُخَاشَنَةٌ, (TA,) (assumed tropical:) He was rough, harsh, or coarse, to him; syn. عَلَيْهِ ↓ خَشُنَ; in speech, and in action; (M, TA;) [he acted towards him, or with him, roughly, harshly, or coarsely;] contr. of لَايَنَهُ. (S, K.) 5 تَخَشَّنَ see 1: — — and see also 12. 10 استخشنهُ He found it [or esteemed it] rough, harsh, or coarse. (K.) — Hence, in a trad. of 'Alee, making mention of pious men of learning, اسْتَلَانُوا مَا اسْتَخْشَنَ المُتْرَفُونَ (assumed tropical:) [And they esteemed, or esteem, soft, or smooth, what those leading a life of ease and plenty esteemed, or esteem, rough, harsh, or coarse]. (TA.) And استخشن المَقَامَ فِى مَحَلّ كَذَا (assumed tropical:) [He esteemed unpleasant, or uncomfortable, the remaining in such a place of abode]. (TA in art. بشع.) 12 اخشوشن (JK, S, K) and ↓ تخشّن (K) It was, or became, very rough, harsh, or coarse: (S, K:) or (K.) he wore rough, harsh, or coarse, clothes: (JK, K:) or the former signifies also he accustomed himself to the wearing of such clothes: (S:) or each, he ate rough, harsh, or coarse, food: (TA:) or the former, (JK,) or each, (K,) (assumed tropical:) he said what was rough, harsh, or coarse: (JK, K, TA:) or (assumed tropical:) he lived a rough, or coarse, life. (K.) The former verb is more intensive in all its senses (K, TA) than خَشُنَ and تخشّن, because of the repetition of the medial radical and the addition of the و; and the same is the case of every verb of this class, as اعشوشب and the like, as is indicated in the S. (TA.) — — See also 1. خَشِنٌ Rough, harsh, or coarse; (S, * Msb, * K, KL, PS;) applied to a thing (S, Msb, K) of any kind; (K;) as also ↓ أَخْشَنُ: (S, Msb, K:) in relation to a stone, they seldom or never say otherwise than أَخْشَنُ: (Msb:) the fem. of the former is with ة; (Msb, K;) and the pl. is خُشُنٌ, (Msb,) [also said to be a pl. by poetic license of أَخْشَنُ, for خُشْنٌ, as will be seen below,] or خِشَانٌ, (K,) which is applied in the sense explained above to land [or lands]: (TA:) the fem. of ↓ أَخْشَنُ is خَشْنَآءُ; (K;) and the pl. is خُشْنٌ. (S.) You say أَرْضٌ خَشِنَةٌ Rough, or rugged, ground or land. (Msb.) And أَرْضٌ ↓ خشْنَآءُ Rugged ground or land, (JK, TA,) in which are stones and sand. (TA.) And مُلَآءَةٌ ↓ خَشْنَآءُ [A wrapper for the body] in which is roughness, harshness, or coarseness, either from newness or from make. (TA.) — — [Hence,] (assumed tropical:) A strong man. (Msb.) And هُوَ خَشِنُ الجَانِبِ and ↓ أَخْشَنُهُ (tropical:) He is difficult, refractory, or stubborn; not to be coped with. (K, TA. [See also 1.]) And عَاشَ عَيْشًا خَشِنًا (assumed tropical:) He lived a rough, or coarse, life. (K.) See also أَخْشَنُ. خُشَيْنَآءُ [dim. of خَشْنَآءُ] A certain small herb, or leguminous plant, green, found in meadows, and plains; so called because of its roughness, or harshness, or coarseness. (TA.) See also خَشْنَآءُ at the end of the next paragraph. أَخْشَنُ, and its fem. خَشْنَآءُ: see خَشِنٌ, in five places. You say also كَتِيبَةٌ خَشْنَآءُ (tropical:) [An army, or a portion thereof, bristling with weapons: or] having many weapons: (JK, S, K, TA:) [and in like manner, ↓ جَيْشٌ خَشِنٌ, occurring in the TA in art. خمس:] and مَعْشَرٌ خُشْنٌ and خُشُنٌ; the latter allowable in poetry: (S: [it is there implied that this has a similar meaning:]) or the last signifies (assumed tropical:) [a company of men] who resist harm, or injury. (Ham p. 5.) And أُثْفِيَةٌ خَشْنَآءُ (assumed tropical:) A great number [of people]. (S in art. ثفى.) — — Also, (K, TA,) or ↓ أُخَيْشِنُ, (JK,) (tropical:) A man whose state, or condition, is discommended. (JK, K, TA. [See also مُخَشَّنَةٌ.]) And the fem., (assumed tropical:) A she-camel lean, or emaciated. (JK, K.) And سَنَةٌ خَشْنَآءُ (assumed tropical:) A year of drought or distress. (JK.) — — A rájiz says, مِنْ يَثْرِبِيَّاتٍ خُشْنٍ meaning [Of the fabric of Yethrib,] new [unfeathered arrows]. (S, TA.) — — خَشْنَآءُ also signifies A certain green herb, or leguminous plant, (A Hn, JK, K,) having short leaves, (JK,) that spreads upon the ground, (AHn,) rough to the feel, but soft in the mouth, viscous like purslane; (AHn, K;) its blossom is yellow, and it is eaten [by men], and is like wise a pasture: (AHn:) also called ↓ خُشَيْنَآءُ. (TA.) أُخَيْشِنُ dim. of أَخْشَنُ as syn. with خَشِنٌ. (TA.) أُخَيْشِنُ فِى ذَاتِ اللّٰهِ is a phrase occurring in a trad. [app. as meaning (assumed tropical:) Somewhat rough or coarse in clothing, or in mode of living, for the sake, or to obtain the approbation, of God]. (S, TA.) See also أَخْشَنُ. مُخَشَّنَةٌ A she-camel whose طِرْق [or condition in respect of fatness] is discommended. (JK, K. [See also أَخْشَنُ.]) خشو 1 خَشَتِ النَّخْلَةُ, aor. تَخْشُو, (JK, S, K,) inf. n. خَشْوٌ, (JK, TA,) The palm-tree bore dates such as are termed خَشْو, i. e. حَشَف: (JK, S, K:) so says El-Umawee, (S,) or IAar. (TA.) خَشًا Black wheat. (IAar, K, * TA.) خَشْوٌ Dates such as are termed حَشَف: (JK, S, K:) so says El-Umawee, (S,) or IAar, who adds, i. e., of which the lower portion has become bad and rotten, while in its place: he says that it is of the dial. of Belhárith Ibn-Kaab. (TA.) خشى 1 خَشِىَ, aor. يَخْشَى, inf. n. خَشْيَةٌ (JK, S, M, Msb, K) and خَشْىٌ (JK, M, K) and خِشْىٌ (Sgh, K) [the second and third erroneously written in the CK خَشًا and (by indication) خِشًا] and خَشَاةٌ (M, K) and خَشْيَانٌ, (JK, M, K,) though it has been said that the only instances of this kind are شَنْآنٌ and لِيَّانٌ, [see the former of these two,] but in one copy of the M

found written خِشْيَانٌ, (TA,) and مَخْشَاةٌ (JK, M, K) and مَخْشِيَةٌ, (M, K,) He feared; syn. خَافَ: (JK, S, M, Msb, K:) or, accord. to Er-Rághib and others, he dreaded; or feared with reverence, veneration, respect, honour, or awe. (TA.) You say, خَشِيَهُ He feared him, or it; [or he dreaded him, or it; i. e. feared him, or it, with reverence, &c.;] as also ↓ تخشّاهُ. (K.) [And خَشِىَ مِنْهُ, meaning the same: or He feared, or dreaded, what might happen to him from him, or it. And خَشِىَ عَلَيْهِ شَيْئًا He feared, or dreaded, for him a thing.] And فَعَلْتُ ذٰلِكَ خَشَاةَ أَنْ يَكُونَ كَذَا [I did that in fear, or dread, that such a thing might happen]. (IAar, TA.) — — خَشَيْتُهُ also signifies Hope. (Er-Rághib, TA.) And the saying of Ibn-'Abbás to 'Omar, لَقَدْ أَكْثَرْتَ مِنَ الدُّعَآءِ بِالمَوْتِ حَتَّى خَشِيتُ أَنْ يَكُونَ ذٰلِكَ أَسْهَلَ لَكَ عِنْدَ نُزُولِهِ, is explained as meaning [Verily thou hast prayed much for death, so that] I hope [that it may be easier to thee when it happens]. (TA.) — — And sometimes خَشِيتُ means عَلِمْتُ [I knew, or know]. (Msb.) So it is said to mean in the saying of the poet. وَلَقَدْ خَشِيتُ بِأَ مَنْ تَبِعَ الهُدَى سكَنَ الجِنَانَ مَعَ النَّبِىِّ مُحَمَّدِ [And I know assuredly that he who follows the right direction shall dwell in the gardens of Paradise with the Prophet Mohammad]: (S, TA:) or the meaning may be, I hope. (TA.) — — In the saying in the Kur [xviii. 79], فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا, the meaning is said, by Akh, to be And we disapproved [that he should make excessive disobedience, and ingratitude, to come upon them twain]; (S;) and so says Zj, explaining it as the saying of El-Khidr: or, accord. to Fr, the meaning is, and we knew. (TA. [See also أَرْهَقَ.]) — خَاشَانِى فَخَشَيْتُهُ: see 3. 2 خشّاهُ, inf. n. تَخْشِيَةٌ, He frightened him, or made him to fear; (S, K;) [or he made him to dread; or to fear with reverence, &c.; (see 1;)] بِالأَمْرِ [with the thing, or event]. (TA.) One says, خَشِّ ذُؤَالَةَ بِالحِبَالَةِ, meaning [Frighten thou] the wolf [with the snare]. (S. [See art. ذأل.]) And لَقَدْ كُنْتُ وَمَا أُخَشَّى بِالذِّئْبِ [Verily I used to be in a state when I was not frightened by the wolf]: a prov. (JK, TA.) 3 خَاشَانِى فَخَشَيْتُهُ ↓ خَاشَى, (A'Obeyd, S, K,) aor. of the latter أَخْشِيهِ, (A'Obeyd, S,) [I vied with him in fear or dread, and] I was more fearful [or dreading] than he. (A 'Obeyed, S, K.) — — خَاشَى فُلَانًا, (JK, TA,) inf. n. مُخَاشَاةٌ, (TA,) He left, forsook, relinquished, or abandoned, such a one, being left, &c., by him. (JK, TA.) — — خاشى بِهِمْ He guarded himself against them in an extraordinary degree, and was cautious, or wary, (JK, TA,) and therefore turned away, or withdrew. (TA.) 5 تَخَشَّى see 1, second sentence. خَشٍ: see what next follows. خَشْيَانُ Fearful, or fearing; (S, Msb, TA;) [or dreading; i. e. fearing with reverence, &c.: (see 1:)] as also ↓ خَاشٍ and ↓ خَشٍ: (K:) fem. خَشْيَا, (S, Msb, K, [in the CK, erroneously, خَشْيَآءُ,]) like غَضْبَى fem, of غَضْبَانُ, (Msb,) accord. to rule, (TA,) and خَشْيَانَةٌ, mentioned by El- arzookee, and thought by MF to be of the dial. of Asad; (TA;) or this signifies a wo man who fears, or dreads, (تَخْشَى,) everything; (JK, TA;) so in the Tekmileh: (TA:) pl. خَشَايَا, (K,) pluralized in a similar manner to epithets significant of diseases, like حَبَاطَى &c., because الخَشْيَة is like a disease. (TA.) خَشَآءٌ Land such as is termed جَهَادٌ [i. e. hard; or having no herbage; or hard, and having no herbage; or level; or rugged, &c.]. (JK, Sgh, K.) خَشِىٌّ Dry; (As, JK, S, K;) like حَشِىٌّ; (As, S;) applied to herbage; (As, S;) or to herbs and trees: (JK:) or dry and rotten. (IAar, TA.) A rájiz says, (S,) namely, Sakhr, (TA,) سَمُّ ذَرَارِيحَ رِطَابٍ وَخَشِىْ [Poison of moist cantharides, and dry]; (S, TA;) meaning وَخَشِىٍّ, suppressing one of the two ى by poetic license. (IB, TA.) خَاشٍ: see خَشْيَانُ. أَخْشَى meaning More [and most] fearful, or feared, [or dreaded,] (S, K,) is anomalous, (K,) being from the pass. [verb, like its syn. أَخْوَفُ]. (TA.) You say, هٰذَا المَكَانُ أَخْشَى مِنْ ذَاكَ This place is more fearful, or feared, [or dreaded,] than that. (S, K. *) مَخَاشٍ [pl. of مَخْشَاةٌ, originally مَخْشَيَةٌ,] Causes of fear [or dread]; syn. مَخَاوِفُ [pl. of مَخَافَةٌ: like which, مَخْشَاةٌ is also an inf. n.]. (Har p. 138.) خص 1 خَصَّهُ بِالشَّىْءِ, (S, K,) or بِكَذَا, (A, Msb,) aor. خَصُ3َ, (Msb, TA,) inf. n. خَصٌّ (K) and خُصُوصٌ (S, Msb, K) and خَصُوصٌ (TA) and خَصُوصِيَّةٌ and خُصُوصِيَّةٌ, (S, Mgh, * Msb, K,) of which last two the former is the more chaste, (S, TA,) and is the form mentioned in the Fs and its Exposi tions, and the ى in it is said to be the relative ى, and the ى which is characteristic of an inf. n., whereas in the latter it is said to be a characteristic of intensiveness, but MF thinks that this requires consideration, because the ى is also said to be, and by some more commonly, without teshdeed, as in كَرَاهِيَةٌ and عَلَانِيَةٌ, (TA,) and خِصِّيصَى, (S, K,) like مِكِّيثَى, which is said to be the only other instance of this measure, (TA,) [but some others might be added, as دِلِّيلَى and فِخِّيرَى and قِتِّيتَى,] and خِصِّيصَآءُ, (IAar, Kr, K,) [like مِكِّيثَآءُ,] the former of which last two [each of which has an intensive signification] is the chaste, and com monly known, form, (TA,) and خُصِّيَّةٌ, or خِصِّيَّةٌ, or خَصِيَّةٌ, (accord. to different copies of the K,) written by Sgh with damm, (TA,) and تَخِصَّةٌ, (Ibn-' Abbád, K,) or, as some say, خِصِّيَّةٌ and خَصُوصِيَّةٌ [or خُصِّيَّةٌ or خَصِّيَّةٌ] are each a quasi-inf. n., as also خَاصَّةٌ, (TA,) He distinguished him particularly, peculiarly, or specially, i. e., above, or from, or exclusively of, others, by the thing, or by such a thing; he particularized him, or particularly or peculiarly or specially characterized him, thereby; syn. فَضَّلَهُ (A, K, TA) دُونَ غَيْرِهِ, and مَيَّزَهُ; (TA;) he appropriated, or assigned, [the thing or] such a thing, or made it to belong, to him alone, or in particular, or peculiarly, or specially, exclusively of others; (Msb;) and ↓ بِهِ اختصّهُ signifies the same; (S, A, Msb, K;) as also ↓ اخصّهُ, (A, [but for this I know not any other authority,]) and ↓ خصّصهُ; (A;) or this last has an intensive signification. (Msb.) You say, خَصَّهُ بِالْوِدِّ He distinguished him &c. by love, or affection; or favoured him in preference to another, or others, thereby. (K, TA.) As to the saying of AZ, إِنِ امْرَأً خَصَّنِى عَمْدًا مَوَدَّتَهُ عَلَى التَّنَائِى لَعِنْدِى غَيْرُ مَكْفُورِ [If a man distinguish me above, or from, or exclusively of, others, purposely, by his love, or because of his love of me, notwithstanding distance of each from the other, it will not be disacknowledged with me,] the meaning is, خَصَّنِى بِمَوَدَّتِهِ; or it may be خَصَّنِى لِمَوَدَّتِهِ إِيَّاىَ [in the TA بِمَوَدَّتِهِ, which is evidently a mistranscription]; for, says ISd, we have not heard خَصَّهُ [or rather خَصَّ] doubly transitive. (TA.) And [hence] خَصَّهُ بِكَذَا also signifies He gave him such a thing in large quantity, or abundantly. (TA.) [You say also, خَصَّهُ بِالذِّكْرِ He distinguished, &c., or singled out, him, or it, by mention: or he particularized, peculiarized, or specified, him, or it, thereby; he particularly, peculiarly, or specially, mentioned him, or it. And خَصَّهُ, alone, He pointed particularly, or peculiarly, to him, or it, in what he said; or he meant particularly, or peculiarly, him, or it. And خَصَّ مِنْهُ كَذَا He distinguished, particularized, peculiarized, or specified, thereof such a thing: and he distinguished therefrom such a thing; he particularly, peculiarly, or specially, excepted therefrom such a thing.] You also say, خَصَّهُ لِنَفْسِهِ (TA) and اختصّهُ ↓ لِنَفْسِهِ (T, A, TA) [He appropriated, or took, or chose, him, or it, particularly, or specially, to, or for, himself; as also خَصَّ بِهِ نَفْسَهُ and اختصّ ↓ بِهِ نَفْسَهُ.] And فُلَانًا ↓ هُوَ يَسْتَخْلِصُهُ and يَسْتَخِصُّ (A, TA) [He appropriates such a one purely to himself, exclusively of any partner; (see the latter verb;)] he chooses such a one for himself; he appropriates him to himself as his particular, or special, intimate; (TA in art. خلص;) both signify the same. (S and K in art. خلص.) [And ↓ اختصّهُ He treated him, or behaved towards him, with partiality; was partial towards him: a signification implied by the first explanation in this art.: and in this sense it

is often used.] — خَصَّ, aor. ◌ُ3خَصُ, [contr. to general rule, by which it should be ◌ِ3خَصِ, for it is intrans., and of the measure فَعَلَ, accord. to the Msb,] inf. n. خُصُوصٌ, [and app. خَصُوصِيَّةٌ and خُصُوصِيَّةٌ, accord. to modern usage,] It was, or became, particular, peculiar, or special; restricted, or confined, to one or more of persons, places, or things; distinct, or distinguished, from others; not common, or general; contr. of عَمَّ; as also ↓ اختصّ: (Msb:) [each, also, followed by لَهُ, signifies He, or it, belonged, pertained, or appertained, to him, or it, particularly, peculiarly, specially, or exclusively; it so related to him, or it; it was, or became, peculiar to him, or it: see also the latter verb below.] — خَصَّ, sec. pers. خَصِصْتَ, (in the CK خُصِصْتُ,) [inf. n., app., خَصَاصَةٌ and خَصَاصٌ and خَصَاصَآءُ,] (tropical:) He was, or became, poor; in a state of poverty; (Fr, Sgh, K;) as also ↓ اختصّ. (A, TA.) 2 خصّصهُ, inf. n. تَخْصِيصٌ, He made it, or rendered it, particular, peculiar, or special; distinct, or distinguished, from others; not common, or general; he individuated it; particularized it; distinguished it from the generality; singled it out; تَخْصِيصٌ being the contr. of تَعْمِيمٌ. (K. [But only the inf. n. is there mentioned.]) — — See also 1, first sentence. 4 ◌3أَخْصَ see 1, first sentence. 5 تخصّص quasi-pass. of 2; It was, or became, made, or rendered, particular, peculiar, or special; &c.; not common, or general. (TA.) — — See also 8, in two places. — — It is also said to mean (assumed tropical:) He was, or became, in a peculiar, unparticipated state of pressing want and poverty. (Har p. 94.) 8 اختصّهُ: see 1, in four places. — اختصّ as an intrans. v.: see 1, last sentence but one. — — اختصّ بِالشَّىْءِ, (K,) or بِكَذَا, (A, Msb,) quasi-pass. of خَصَّهُ بِهِ; (A, Msb, K;) He was, or became, distinguished particularly, peculiarly, or specially, i. e., above, or from, or exclusively of, others, by the thing, or by such a thing; he was, or became, particularized, or particularly or peculiarly or specially characterized, thereby; (A, * K * TA;) he had [the thing or] such a thing appropriated, or assigned, or made to belong, to him alone, or in particular, or peculiarly, or specially, exclusively of others; (Msb;) and ↓ تخصّص signifies the same. (A, Msb, K.) You say, اختصّ فُلَانٌ بِالأَمْرِ, and ↓ لَهُ تخصّص, [or بِهِ, accord. to general usage,] Such a one was, or became, alone, with none to share or participate with him, in the affair; syn. إِنْفَرَدَ. (TA.) — — See also 1, last sentence. 10 ◌3إِسْتَخْصَ see 1, latter half. خُصٌّ A booth of reeds, or canes, (S, Mgh, Msb, K, TA,) or of [boughs of] trees: (TA:) or a house roofed with a piece of wood, in the form of the [oblong vaulted structure called] أَزْج: (JK, K:) so called because of the خَصَاص, or "narrow interstices," which are in it; (T, TA;) or because one sees what is in it through its خَصَاص, or "interstices: " (TA:) pl. [of pauc.] أَخْصَاصٌ (JK, Msb, TA) and [of mult.] خِصَاصٌ (JK, L, K [in the CK خَصَاصٌ, which is wrong,]) and خُصُوصٌ (JK, K) and خُصُوصَةٌ. (JK.) — — Also The shop of a vintner, (As, K,) although it be not of reeds, or canes. (K.) خَصَاصٌ: see خَصَاصَةٌ, from the beginning to the last sentence but two. خُصُوصٌ an inf. n. of 1, trans. and intrans. — — [Used as a simple subst., Particularity; peculiarity; speciality, or specialty; as also the inf. ns. ↓ خَصُوصِيَّةٌ, and ↓ خُصُوصِيَّةٌ.] You say, لَهُ خُصُوصٌ and ↓ خُصُوصِيَّةٌ [To him belongs a particularity, &c.], and بِى [in me is &c.]. (A.) [Hence خُصُوصًا Particularly; specially; as also ↓ خَاصَّةً.] Th was heard to say, ↓ إِذَا ذُكِرَ الصَّالِحُونَ فَبِخَاصَّةٍ أَبُو بَكْرٍ وَإِذَا ذُكِرَ الأَشْرَافُ فَبِخَاصَّةٍ عَلِىٌّ [meaning فَخُصُوصًا, i. e., When the righteous are mentioned, then in particular, or peculiarly, Aboo-Bekr is virtually mentioned; and when the shereefs are mentioned, then in particular, or peculiarly, 'Alee]. (L, TA.) خَصَاصَةٌ An interstice, interval, or intervening space or opening; (S, K;) as also ↓ خَصَاصٌ [which is commonly used as a coll. gen. n.] and ↓ خَصَاصَآءُ: (K:) or an interstice, &c., in the ثَغْر [app. meaning the front teeth]; as also ↓ the second of these words: (TA:) or the first and ↓ second, (TA,) or ↓ all, (K,) any interstice, &c., or hole or perforation, in a door, and sieve, and [veil of the kind called] بُرْقُع, and the like, (K, TA,) such as a cloud, and a strainer, &c.: (TA:) [a crevice, cranny, chink, or fissure:] or the first, (TA,) or ↓ all, (K,) a small hole or perforation: (K, TA:) or the first has this signification as well as the signification first mentioned: (S:) or the ↓ second, the like of a كَوَّة [or mural aperture] in a [structure of the kind called] قُبَّة, or the like, when as wide as the face; or, accord. to some, whether wide or narrow: (TA:) and the same, interstices, intervals, or intervening spaces or openings, in a خُصّ; (TA;) or narrow interstices, &c., therein: (T, TA:) and the same, (TA,) or ↓ all, (K,) the intervening spaces between the three stones upon which a cooking-pot is placed; (K, TA;) and between the fingers: (TA:) and the first, the intervening spaces between the feathers of an arrow: (IAar, TA:) pl. [of the first,] خَصَاصَاتٌ. (TA.) You say of the moon, بَدَا مِنْ خَصَاصَةِ الغَيْمِ [It appeared from the gap of the cloud, or clouds]. (S, A.) — — Also A cloud itself; or clouds; syn. غَيْمٌ. (TA.) — Also the first, (S, A, Mgh, Msb, K,) and ↓ second, (S, K,) and ↓ third, (IDrd, K,) (tropical:) Poverty; (S, Mgh, Msb, K;) need; (A, Msb, TA;) straitness, or difficulty; (Mgh;) an evil state or condition: (TA:) from خَصَاصَات meaning the "holes" of a sieve: whence a saying cited voce تَجَمَّلَ: (Mgh:) or from the first of the senses explained in this paragraph; because a thing, when it opens so as to form an interstice, becomes weak and unsound. (TA.) You say also, ↓ سَدَدْتُ خُصَاصَةَ فُلَانٍ, with damm, meaning, (tropical:) I repaired the broken fortune of such a one. (A, TA.) — — Also the first, (tropical:) Thirst; as in camels when they return from water without having satisfied themselves with drink: and hunger; as in a man when he has not satisfied himself with food. (TA.) خُصَاصَةٌ: see خَصَاصَةٌ, last sentence but one. خَصَاصَآءُ: see خَصَاصَةٌ, from the beginning to the last sentence but two. خَصُوصِيَّةٌ and خُصُوصِيَّةٌ: see خُصُوصٌ, in three places. خِصَّانٌ and خُصَّانٌ: see the next paragraph, in three places. خَاصٌّ Particular; peculiar; special; distinct, or distinguished, from others; contr. of عَامٌّ. (Msb, TA.) — — [And hence, Choice; select. — — And Pare; unmixed; unadulterated.] — — [Used as a subst.,] it is syn. with ↓ خَاصَّةٌ; (Ks, Msb, K;) in which the ة is a corroborative; (Msb;) and which signifies Distinguished people; persons of distinction; the distinguished sort; contr. of عَامَّةٌ: (S, Msb, K:) or the former is contr. of عَامٌّ, and ↓ the latter is contr. of عَامَّةٌ: (TA:) [the pl. of both is خَوَاصٌّ and ↓ خِصَّانٌ and ↓ خُصَّانٌ: or, accord. to rule, the first of these is pl. only of خَاصَّةٌ; and judging from other instances, we should regard the second and third as more probably pls. of خَاصٌّ: but however the case may be,] خِصَّانٌ is syn. with خَوَاصُّ, (S, K,) and so is خُصَّانٌ. (K.) [You say, الخَاصُّ وَالعَامُّ, and ↓ الخَاصَّةُ وَالعَمَّةُ, The distinguished and the common people; the persons of distinction and the vulgar.] You also say, ↓ إِنَّمَا يَفْعَلُ هٰذَا خِصَّانٌ مِنَ النَّاسِ meaning خَوَاصُّ مِنْهُمْ [Only distinguished persons of mankind do this]. (S.) — — [It seems to be also, in some instances, syn. with ↓ خَاصَّةٌ as signifying A particular, peculiar, or special, friend, intimate, familiar, companion, associate, attendant, dependent, or servant:] the latter is explained in the T [and JK] as meaning a person whom thou hast appropriated, particularly distinguished, taken, or chosen, (إِخْتَصَصْتَهُ,) [as a friend, &c.,] to, or for, thyself: (TA:) [and it is used as a sing. and as a pl.: for] you say, هٰذَا خَاصَّتِى [This is my particular, or special, or choice, or choicest, friend, &c.]: and هُمْ خَاصَّتِى [They are my particular, or peculiar, or special, or choice, or choicest, friends, &c.]. (A.) You say also, فُلَانٌ خَاصٌّ لِفُلَانٍ, (Kull p. 174,) or بِفُلَانٍ, (so in the L,) [app. meaning لِفُلَانٍ, unless it be mistranscribed, and the latter be the correct reading, which I think much the more probable;] i. e., Such a one

belongs exclusively [as a particular, or peculiar, or special, friend, &c.,] to such a one; (Kull;) and ↓ مُخَصٌّ signifies the same. (L.) — — See the dim. of خَاصَّةٌ, (namely خُوَيْصَّةٌ,) below. خَاصَّةٌ: see خَاصٌّ, in four places. — — It also signifies A property of a thing, not found, or not existing, either wholly or partly, in another thing: and ↓ خَاصِّيَّةٌ [thus correctly written, and thus I have always found it written except by Golius and those who have probably imitated him, who write it without the sheddeh to the ى,] is used as denoting [a property, or particular or peculiar virtue, which is] an unknown cause of a known effect; as that by which a medicine operates: the former differs from the latter in being conventionally applied to an effect, [or effective property,] whether the cause of its existence be known or not: [the pl. of the former is خَوَاصُّ, agreeably with analogy and usage, like as عَوَامُّ is pl. of عَامَّةٌ:] the pl. of the latter is خَاصِّيَّاتٌ [and خَصَائِصُ]; and خَوَاصُّ is a quasi-pl. n., not a pl., of the same. (Kull p. 174. [All the abovementioned words here cited from that work are there without syll. signs, as being well known. Both خاصّة and ↓ خاصّيّة, as here explained, are perhaps post-classical; but of this I am not certain: and both are sometimes used as meaning The peculiar nature of a thing; also termed its essence.]) — — خَاصَّةً and بِخَاصَّةٍ: see خُصُوصٌ. خَاصِّيَّةٌ: see خَاصَّةٌ, in two places. خُوَيْصَّةٌ dim. of خَاصَّةٌ; (A, K;) [like دُوَيْبَّةٌ, q. v., dim. of دَابَّةٌ;] originally خُوَيْصِصَةٌ; (TA;) the ى being quiescent because the ى of the dim. cannot be movent; (A, K;) [properly signifying A little, or young, particular, or peculiar, or special, friend, companion, associate, attendant, or servant; and used in other senses, like other diminutives; implying littleness of estimation; and also affection, and awe.] It is said in a trad., (TA,) عَلَيْكَ بِخُوَيْصَّةِ نَفْسِكَ [Keep thou to the little, or dear, particular friend of thine own self: so it seems to mean accord. to Z, being mentioned by him among the proper expressions belonging to this art.: but accord. to the TK, it appears to be tropical; for the meaning is there said to be, (assumed tropical:) thine own particular state, or condition]. (A, TA.) In another trad., خويصّة is used as signifying A little, young, particular, or peculiar, or special, servant. (TA.) And in another trad. it is said, بَادِرُوا بِالأَعْمَالِ سِتًّا الدَّجَّالَ وَكَذَا وَكَذَا وَخُوَيْصَّةَ أَحَدِكُمْ, i. e. (assumed tropical:) Strive ye to be before six things with [good] works; Antichrist, and such and such things, and the event of death which is specially, or peculiarly, appointed to any one of you: [or, I would rather say, the awful special awaiter of any one of you; though it is asserted that] the diminutive form is here used to denote low estimation of that which it signifies in comparison with what follows it, namely, the resurrection, &c. (TA.) مُخَصٌّ: see خَاصٌّ, last sentence but one. خصب 1 خَصِبَ and خَصَبَ: see 4. 2 خصّب, inf. n. تَخْصِيبٌ, It rendered fruitful; it fecundated: so in the present day: see an instance voce بَاقِلَّى.] 4 اخصب, (A, Msb, K,) inf. n. إِخْصَابٌ; (TA;) [and some add خِصْبٌ, as another inf. n.; but ISd holds this to be a simple subst.; (see 4 in art. ريف;)] and ↓ خَصِبَ, (A, Msb, K,) aor. خَصَبَ; (Msb, K;) and ↓ خَصَبَ, aor. خَصِبَ, inf. n. خِصْبٌ; (K;) It (a place) abounded, or became abundant, with herbage [or with the produce of the earth], and with the goods, conveniences, or comforts, of life; (A, K;) [was, or became, fruitful;] had increase; had plenty, or abundance; (Msb;) [contr. of أَجْدَبَ and جَدِبَ or جَدَبَ and جَدُبَ:] and اخصبت الأَرْضُ [the land, or earth, abounded, or became abundant, with herbage &c.]. (JK, S.) إِخْصَابٌ and ↓ إِخْتِصَابٌ are both from الخِصْبُ [but the precise meaning of the latter is not explained]. (Lth, JK, TA.) In the saying of the rájiz, لَقَدْ خَشِيتُ أَنْ أَرَى جَدِبَّا فِى عَامِنَا ذَا بَعْدَ أَنْ أَخْصَبَّا [Verily I feared to see drought, or barrenness, or dearth, in this our year, after it had been abundant in herbage &c.], أَخْصَبَّا is put for أَخْصَبَا: but accord. to one reading, it is ↓ اِخْصَبَّا, of the measure اِفْعَلَّ, though this is generally employed for colours; and the incipient ا is rendered disjunctive of necessity, for the sake of the metre. (L. [Respecting جِدَبَّا, see جَدْبٌ.]) You say also, اخصب جَنَابُ القَوْمِ, meaning The tract surrounding the people [became abundant with herbage &c.]. (S, TA.) — — اخصبوا They attained, obtained, had, or became in the condition of having, abundance of herbage [or of the produce of the earth], and of the goods, conveniences, or comforts, of life. (S, * K.) [They became in the condition of persons whose food and milk, and the pasture of whose land, were abundant. (See the part. n., مُخْصِبٌ, below.)] And اخصبت الشَّاةُ The ewe, or she-goat, obtained abundance of herbage. (TA.) — اخصب اللّٰهُ المَوْضِعَ God caused the place to produce herbs and pasture. (Msb.) — اخصبت العِضَاهُ, mentioned as on the authority of Lth, [and in the K,] is, accord. to Az, a gross mistranscription, for اخضبت [q. v.]. (TA.) 8 إِخْتَصَبَ see 1. 9 إِخْصَبَّ see خِصْبٌ 1. خَصْبٌ: see خَصْبَةٌ, in two places. خِصْبٌ Abundance of herbage [or of the produce of the earth], and of the goods, conveniences, or comforts, of life; (A, K;) contr. of جَدْبٌ; (JK, S, Msb;) [fruitfulness;] increase; plenty, or abundance; (Msb:) abundance of good, or of good things: (K:) [abundant herbage, and the like:] truffles are included in the term خِصْبٌ; and also locusts, when they come after the herbage has dried up and the people are secure from being injured by them. (AHn.) — بَلَدٌ خِصْبٌ and أَخْصَابٌ, (S, K,) like بَلَدٌ سَبْسَبٌ and سَبَاسِبُ &c., the sing. being used [in بلد اخصاب] as a pl., as though made to consist of parts, or portions, [each termed خِصْبٌ,] (S, TA,) A country, or region, abounding with herbage [or with the produce of the earth], or with the goods, conveniences, or comforts, of life; [fruitful; or plentiful;] (S, * K;) as also ↓ مُخْصِبٌ (S, * A, Msb, * K) and ↓ خَصِيبٌ (S, * A, K) and ↓ خَصِبٌ. (A, Msb. *) And أَرْضٌ خَصِبٌ and ↓ خَصِيبَةٌ, (AHn, TA,) and أَرْضُونَ خِصْبٌ [because خِصْبٌ is originally an inf. n.] and خِصْبَةٌ and ↓ خَصْبَةٌ, which last word is either an inf. n. used as an epithet, or a contraction of ↓ خَصِبَةٌ, (K,) A land, and lands, abounding with herbage &c. (K, TA.) — — And عَيْشٌ خِصْبٌ and ↓ مُخْصِبٌ [A life of abundance or plenty]. (TA.) خَصِبٌ; and its fem., with ة: see خِصْبٌ, in two places. خَصْبَةٌ: see خِصْبٌ. — — Also, [app. as an epithet in which the quality of a subst. is predominant,] A palm-tree having much fruit: pl. خِصَابٌ (S, K) and ↓ خَصْبٌ: (K, TA:) or خَصْبٌ [is properly a coll. gen. n., and] signifies palm-trees [absolutely:] (K:) and خَصْبَةٌ signifies a palmtree of the kind called نَخْلَةُ الدَّقَلِ, in the dial. of the people of El-Bahreyn, (Az, TA,) or of Nejd; (TA;) and its pl. is خِصَابٌ. (Az, TA.) — — It is said that ↓ خَصْبٌ signifies also The spadix of the palm-tree: so in the K: and accord. to Lth, خَصْبَةٌ signifies a single spadix of a palm-tree: but [it is probably a mistranscription for خَضْبَةٌ, with the pointed ض:] Az says that he who assigns to it this meaning errs. (TA.) خَصِيبٌ; and its fem., with ة: see خِنْصبٌ, in two places. — — رَجُلٌ خَصِيبٌ A man abounding with good, or with good things; (K;) i. e., whose abode abounds therewith; (TA;) as also خَصِيبُ الرَّحْلِ (A, TA) and خَصِيبُ الجَنَابِ: (TA:) or this last means one whose region, or quarter, is خَصِيب: (S:) or it is tropical, (A in art. جنب,) as is also the expression immediately preceding, (A in the present art.,) and means (tropical:) Generous or bountiful [or hospitable]. (A in art. جنب.) أَخْصَبُ [More, and most, abundant with herbage &c.] مُخْصِبٌ: see خِصْبٌ, in two places. — — قَوْمٌ مُخْصِبُونَ A people, or party, whose food and with, and the pasture of whose land, have become abundant. (TA.) مخصبة [so in the TA, either مَخْصَبَةٌ (like مَبْقَلَةٌ &c.) or مُخْصِبَةٌ,] A land (أَرْضٌ) abounding with pasture or herbage.

بَلَدٌ مِخْصَابٌ (TA.) (K) A country, or region, scarcely ever, or never, sterile, barren, unfruitful, or afflicted with dearth or scarcity or drought. (TA.) — — And قَوْمٌ مَخَاصِيبُ [A people, or party, scarcely ever, or never, without abundance of herbage &c.]. (TA in art. رتع.) خصر 1 خَصِرَ, (S, A,) aor. خَصَرَ, inf. n. خَصَرٌ, (TK,) It (a day) was, or became, intensely cold. (S, A.) He (a man) suffered pain from the cold in his extremities. (S.) And خَصِرَتْ يَدِى, (S, TA,) and أَنَامِلِى, (TA,) My arm, or hand, and my fingers' ends, were pained by the cold. (S, * TA.) 2 تَخْصِيرٌ [an inf. n. of which the verb, if it have one, is خُصِّرَ]: see مُخَصَّرٌ. 3 خاصر المَرْأَةَ, (A,) inf. n. مُخَاصَرَةٌ, (TA,) He laid hold upon the woman's خَاصِرَة [or flank], (A,) or put his hand to her خَصْر [or waist], (TA,) in compressing her. (A, TA.) — — And خاصرهُ He took his hand in walking, or walked with him hand in hand, (S, A, IAth, K,) so that the hand of each was by the waist (خَصْر) of the other: (IAth:) and, (so in the S, but in the K " or,") inf. n. as above, (S,) he took a different way from his (another's) until he met him in a place: (S, K:) مخاصرة as the inf. n. of the verb in this sense is syn. with مُخَازَمَةٌ: (S:) or خاصرهُ signifies he walked with him, and then parted from him, and so continued until he met him at a time, or place, at which they had not appointed to meet: (IAar:) or he walked by his side. (K.) 4 اخصر It (cold) pained a man's arms, or hands, and his fingers' ends. (A, * TA.) 5 تَخَصَّرَ see 8, in the first sentence: — and again, in the last two sentences. 6 تخاصر: see 8. — — تخاصروا They took one another by the hand in walking, or walked together hand in hand [so that the hand of each was by the waist (خَصْر) of another: see 3]. (S, K. *) 8 اختصر (A, Mgh, L, Msb, K) and ↓ تخصّر, (Mgh, Msb, K,) or ↓ تخاصر, (A, L,) He put his hand upon his خَصْر [or waist], (A, Mgh, L, Msb,) or upon his خَاصِرَة [or flank], (Mgh, K,) in prayer. (Mgh, L, Msb.) The doing this in prayer [except in the night, when tired, (see المُتَخَصِّرُونَ,)] is forbidden, or disapproved. (Mgh, TA.) — اختصر الطَّرِيقَ He went the nearest way. (S, A, Msb, K.) — — And hence, (Msb, TA,) اختصر الكَلَامَ (tropical:) He abridged the language, or the discourse; syn. أَوْجَزَهُ: (S, A, K:) [and in like manner, الكِتَابَ the book, or writing:] or, accord. to some, the latter (اوجزهُ) signifies " he expressed its correct meaning concisely, without regard to the original words; " and the former, he curtailed its words, preserving the meaning: (MF:) or properly, he abridged the expressions, making the words fewer, but preserving the entire meaning: (Msb:) or he abridged the language by omitting superfluities, and choosing from it concise expressions which conveyed the meaning. (L.) [You say, اختصرهُ عَلَى الرُّبْعِ (assumed tropical:) He reduced it by abridgment to the fourth of its original bulk.] And اختصر السَّجْدَةَ (assumed tropical:) He recited the chapter in which a prostration should be performed, omitting the verse requiring prostration, in order that he might not prostrate himself: or he recited only the verse requiring a prostration, to prostrate himself in so doing: both which practices are forbidden. (T, * Mgh, * Msb, * K.) And the verb alone (assumed tropical:) He recited a verse, or two verses, of the last part of the chapter, in prayer; (K;) not the whole chapter. (TA.) — — Also, the verb alone, He curtailed a thing of its superfluities, (K,) in a general sense. (TA.) — — And اختصر فِى الجَزِّ, (JK, K, TA,) in some copies of the K فِى الحَزِّ, with ح, (TA,) or اختصر الجَزَّ, (A,) He did not extirpate in cutting; did not cut off entirely, or utterly: (A, K:) or he extirpated in cutting; cut off utterly. (JK.) — اختصر also signifies He took a مِخْصَرَة [in his hand]: (S, * K:) and ↓ تخصّر بِهَا he took it in his hand; namely, a مخصرة: (Har p. 122:) or the former, he leaned upon it in walking: (TA:) or he took a مخصرة or a staff in his hand, to lean upon it. (Mgh.) You say also, اختصر العَنَزَةَ [He took in his hand the عنزة: or he leaned upon the عنزة in walking]: it is a thing [i. e. a kind of staff, or short spear,] like the عُكَّازَة: and in like manner, ↓ تخصّر; as in the L &c.: (TA:) and اختصر بِالعَصَا He leaned upon the staff in walking. (A.) خَصْرٌ The middle, or waist, of a man or woman: (S, A, Msb, K;) i. e. the slender part above the hips or haunches: (Msb:) pl. خُصُورٌ. (A, K.) See also الخَاصِرَةُ, in two places. — — (tropical:) The hollow part of the sole of the foot, which does not touch the ground: (A, K:) pl. as above. (K.) — — (tropical:) The narrow part of a sandal, before the أُذُنَانِ [which are the two loops whereto is attached the strap that passes behind the wearer's heel]: (TA:) or خَصْرَانِ [the dual] signifies the narrow part of a sandal. (IAar, TA.) — — (tropical:) The part which is between the base of the notch and the feathers of an arrow: (AHn, A, * K:) pl. as above. (K.) — — (tropical:) A way between the upper and lower parts of a heap of sand; (K, TA:) or (tropical:) the lower part of a heap of sand; the thin part thereof; as also ↓ مُخَصَّرٌ: (A, TA:) pl. as above. (K.) — — (assumed tropical:) The place of the بُيُوت [or tents] of the Arabs of the desert: (K:) or, as some say, of such بيوت, a clean place: (TA:) pl. as above. (K.) خَصَرٌ Cold (S, K) which a man feels in his extremities. (TA.) خَصِرٌ, applied to a day, Painfully cold. (A, TA.) — — Cold, as an epithet, (S, K,) applied to water, (S,) and to anything. (TA.) — — A man feeling cold [especially in his extremities: see 1]: to signify cold and hungry, the epithet خَرِصٌ is used. (A 'Obeyd.) — — ثَغْرٌ خَصِرٌ [A mouth, or front teeth,] cold, or cool, in the place that is hissed. (A, TA. [See also مُخَصَّرٌ.]) خُصَيْرَى, (K, TA,) in some copies of the K خُصَيْرِىٌّ, (TA,) [but the former is shown to be the right reading by a verse cited in the TA,] The curtailment of the superfluities of a thing; like اِخْتِصَارٌ. (K, * TA.) الخَاصِرَةُ [The flank; i. e. each of the ilia;] i. q. الشَّاكِلَةُ; (Zj, in his " Khalk el-Insán; " S, K;) i. e. the طَفْطَفَة [or quivering flesh] of the side, that reaches to the extremities of the ribs: (Zj, ibid.:) and [so in the K, but more properly " or,"] الخَاصِرَةُ, (K,) or الخَاصِرَتَانِ (JK, TA) and ↓ الخَصْرَانِ, (TA,) what is between the حَرْقَفَة [or crest of the hip] and the lowest rib; (JK, K, TA;) i. e. the part from which retires each of the lowest ribs, and in advance of which projects each of the حَجَبَتَانِ: [explained by the words ما قلص عنه القُصَيْرَيَانِ وتقدّم من الحجبتين: but for من الحجبتين, I read مِنْهُ الحَجَبَتَانِ; referring, for corroboration, to explanations of this last word; and therefore I have rendered the passage as above: the meaning seems evidently to be the part between the lowest rib and the crest of the hip, on each side:] the thin skin which is above the خَصْر is called the طَفْطَفَة: so in the M, agreeably with the saying of Ibn-El-Ajdábee, that ↓ الخَصْرُ and الخَاصِرَةُ are syn.; i. e., in this sense: [this assertion, however, requires consideration; for all the explanations of الخاصرة are easily reconcileable:] pl. خَوَاصِرُ [which is also used in the sense of the sing. or dual]. (TA.) You say رَجُلٌ ضَخْمُ الخَوَاصِرِ [A man large in the flank or flanks]: and Lh mentions the phrase إِنَّهَا لَمُنْتَفِخَةُ الخَوَصِرِ [Verily she is inflated, or swollen, in the flank or flanks]; as though the term خاصرة were applicable to every portion [of the flank]. (TA.) — — Also A pain in the خَاصِرَة [or flank]: or in the kidneys. (TA.) — — And it is also said to signify A certain vein (عِرْق) in the kidney, which occasions pain to the person when it is in motion. (TA.) خِنْصِرٌ: see art خنصر. أَخْصَرُ [Shorter: and shortest]. You say, هٰذَا أَخْصَرُ مِنْ ذَاكَ This [road] is shorter than that. (A.) But this is irregular; أَخْصَرُ being formed from أُخْتُصِرَ, a verb of more than three letters. (I' Ak p. 237.) مِخْصَرَةٌ A thing like a whip: and anything that a man takes (يَخْتَصِرُ) with his hand, and holds, such as a staff and the like: (S:) a thing which a man takes in his hand, and upon which he leans, such as a staff and the like: (K, * TA:) a rod [or sceptre] which a king used to take in his hand, with which he made signs, or pointed, in holding a discourse, or addressing, (A, K, *) and accompanied what he said, (A,) and in like manner the خَطِيب in reciting a خُطْبَة: (K, * TA:) it was one of the insignia of kings: (TA:) a rod, or what is termed عَنَزَة, or the

like, with which the خَطِيب makes signs, or points, in addressing the people: (Msb:) a thing which a man holds in his hand, such as any of the things termed عَصًا and مِقْرَعَةٌ and عَنَزَةٌ and عُكَّازَةٌ and قَضِيبٌ, or the like; and upon which he sometimes leans: (A 'Obeyd:) pl. مَخَاصِرُ. (S, TA.) مُخَصَّرٌ, applied to a man, (TA,) Slender (K, TA) in the waist: (TA:) lean, or lank in the belly: (K:) or, in the خَاصِرَة [or flank]: (TA:) and ↓ مَخْصُورٌ البَطْنِ is also applied to a man [as meaning lank in the belly]. (A, TA.) — — كَشْحٌ مُخَصَّرٌ A thin [flank or rather waist: see a verse of Imra-el-Keys cited voce مُذَلَّلٌ]. (S, A, K.) — — قَدَمٌ مُخَصَّرَةٌ (JK, A, TA) and ↓ مَخْصُورَةٌ (JK, TA) (tropical:) [A foot that touches the ground with its fore part and heel; the middle of the sole being hollow and narrow: this meaning, or a meaning similar to that of يَدٌ مُخَصَّرَةٌ explained below, seems to be indicated in the TA: the latter is the meaning accord. to the JK; but this [think doubtful, on account of what here follows]. مُخَصَّرُ القَدَمَيْنِ means (tropical:) A man whose feet touch the ground with the fore part and the heel; the middle of the sole being hollow and narrow: (S, K:) and you say also ↓ مَخْصُورُ القَدَمَيْنِ. (A, TA.) — — يَدٌ مُخَصَّرَةٌ, or ↓ مَخْصُورَةٌ, (as in different copies of the K,) or both, (TA,) (tropical:) An arm, or a hand, in the wrist of which is what is termed ↓ تَخْصِيرٌ, as though it were bound: or which has an encircling groove-like depression. (K, TA.) — — نَعْلٌ مُخَصَّرَةٌ (tropical:) A sandal narrow in the middle. (S, * A, * K, TA.) — — See also خَصْرٌ. — ثَغْرٌ بَارِدُ المُخَصَّرِ [A mouth, or front teeth,] cold, or cool, in the place that is kissed. (TA. [See also خَصِرٌ.]) مَخْصُورٌ A man having a complaint of, or a pain in, his خَصْر [or waist], or his خَاصِرَة [or flank]. (TA.) — — See also the next preceding paragraph, in four places. مَخَاصِرُ pl. of مِخْصَرَةٌ. (S, TA.) — مَخَاصِرُ الطَّرِيقِ The nearest roads or ways; (K;) as also ↓ المُخْتَصَرَاتُ: (TA:) or مُخْتَصِرَاتُ الطُّرُقِ signifies The roads, or ways, that are near, notwithstanding their ruggedness, but not so easy as those that are longer. (L.) مُخْتَصِرَاتُ الطُّرُقِ or المُخْتَصَرَاتُ: see the paragraph next preceding. المُتَخَصِّرُونَ, (K,) or المُتَخَصِّرُونَ فِى الصَّلَاةِ, (Mgh,) Those who, in praying in the night, becoming tired thereby, put their hands upon their خَوَاصِر [or flanks]: of such it is said (in a trad., IAth, K) that light shall be [seen] on their faces (IAth, Mgh, K) on the day of resurrection: (IAth, K:) [in other cases, this action is forbidden, or disapproved: see 8:] or, in the instance mentioned above, it may mean those who shall rest upon their righteous works on the day of resurrection: (IAth, Mgh, TA:) this latter is apparently the right meaning: otherwise, two trads. contradict each other. (MF.) خصف

1 خَصْفٌ [inf. n. of خَصَفَ] signifies The act of adjoining, and putting together. (TA.) — — Hence, (TA,) خَصَفَ, (S, Msb, K, TA,) aor. خَصِفَ, (Msb, K,) inf. n. خَصْفٌ, (Msb,) He sewed a sole (S, K, TA) [so as to make it double], covering, or facing, one piece with another: (TA:) or he patched a sole; mended it by sewing on another piece. (Msb.) And He made anything double, putting one piece upon another; he faced it. (TA.) — — And [hence,] خَصَفَ عَلَى نَفْسِهِ, (JK,) or خَصَفَ الوَرَقَ عَلَى بَدَنِهِ, (S, * K,) aor. as above, (S, TA,) and so the inf. n.; (TA;) and ↓ اختصف; (S, K;) and ↓ اخصف; (K;) and ↓ خصّف, inf. n. تَخْصِيفٌ; (TA;) (tropical:) He stuck [or sewed] the leaves together, one to another, (S, K, * TA,) and covered his person with them, leaf by leaf, (K,) to conceal therewith his pudenda: (S, TA:) or the first phrase, (JK,) as also ↓ اختصف, (Lth, JK,) signifies he (a naked man) put upon his pudenda wide leaves, (Lth, JK,) or the like: (Lth:) you say, اختصف ↓ بِكَذَا [he covered his pudenda with such a thing]. (Lth, JK.) It is said in the Kur [vii. 21 and xx. 119], وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الجَنَّةِ; and ↓ يَخِصِّفَانِ, originally يَخْتَصِفَانِ, by some pronounced ↓ يَخَصِّفَانِ, (S, TA,) and by some, ↓ يَخْصِّفَانِ, with two quiescent letters together; (TA; [but this appears to be incorrect; see 8 in art. خصم;]) and ↓ يُخْصِفَانِ, from أَخْصَفَ; and ↓ يُخَصِّفَانِ, from خَصَّفَ; (Ksh and Bd in vii. 21, and TA;) thus accord. to different readings; i. e. (tropical:) And they betook themselves to sticking [or sewing] together, one to another, of the leaves of Paradise, to conceal therewith their pudenda. (S, TA.) And hence, also, the saying, in a trad., وَلَا يُخَصِّفْ ↓ إِذَا دَخَلَ أَحَدُكُمُ الحَمَّامَ فَعَلَيْهِ بِالنَّشِيرِ, i. e. (tropical:) [When any one of you enters the bath,] let him take the waist-wrapper, and not put his hand upon his pudendum: and like this in meaning is تخصّفه [app. a mistranscription for ↓ يَتَخَصَّفُ, or ↓ يَخِصِّفُ or the like, for يَخْتَصِفُ: if not, it must be ↓ تَخَصَّفَهُ, meaning he put his hand upon it]. (TA.) — — [Hence also the saying,] فَمَا زَالُوا يَخْصِفُونَ أَخْفَافَ المَطِىِّ بِحَوَافِرِ الخَيْلِ حَتَّى لِحِقُوهُمْ (tropical:) And they ceased not to make the prints of the feet of the camels to be covered by the prints of the hoofs of the horses [until they overtook them]; as though they sewed these upon the others, like as one sews a sole by covering, or facing, one piece with another. (TA.) — — And خُصِفَتِ الكَتِيبَةُ مِنْ وَرَائِهَا بِخَيْلٍ, i. e. (assumed tropical:) [The body of troops] was followed [by horsemen]. (S.) — — And خَصَفَ, aor. خَصِفَ, inf. n. خَصْفٌ, (assumed tropical:) He lied. (Munjid of Kr. [See خَصَّافٌ.]) — — And خَصَفْتُ فُلَانًا (tropical:) I exceeded such a one in reviling [as though adding reviling upon reviling]. (TA.) — خَصَفَتْ, (AZ, S, K,) aor. خَصِفَ, (AZ, S,) inf. n. خِصَافٌ, said of a she-camel, She cast her young one in the ninth month: (AZ, S, K:) the epithet applied to her in this case is ↓ خَصُوفٌ: (AZ, S:) or, as some say, (S,) this epithet signifies one that brings forth a year and a month, (S, and so in some copies of the K,) in [some of] the copies of the K a year and two months, which is wrong, (TA,) after the time when she was covered: (S, K:) جَرُورٌ is applied to one that brings forth a year and two months after that time: (S, TA:) or ↓ the former epithet signifies one that brings forth on the completion of the year: (IAar, TA:) or one of the camels termed مَرَابِيع [pl. of مِرْبَاعٌ q. v.] that brings forth at the completion of the year; or one of such camels that brings forth when she comes to the time of the year in which she was covered, completely: (TA:) and ↓ اختصفت signifies she (a camel) became such as is termed خَصُوف. (JK, TA.)

2 خَصَّفَ see 1, in three places. — — [From the primary signification of the verb is derived the phrase,] خَصَّفَهُ الشَّيْبُ, inf. n. تَخْصِيفٌ, (tropical:) Hoariness rendered his hair white and black in equal proportions; (IAar, * K, * TA;) syn. with خَوَّصَهُ, inf. n. تَخْوِيصٌ; and ثَقَّبَ فِيهِ, inf. n. تَثْقِيبٌ. (IAar.) And خَصَّفَ الشَّيْبُ لِمَّتَهُ (tropical:) Hoariness rendered ↓ خَصِيف [i. e. white and black] his لِمّة [or hair hanging down below his ears]. (A, TA.)

4 أَخْصَفَ see 1, in two places.

5 تَخَصَّفَ see 1, in two places.

8 اختصف, and three variations of the aor.: see 1, in seven places: — and اختصف said of a she-camel: see 1, last sentence.

خَصْفٌ A sole having another sole sewed upon it; (S, K;) and so ↓ نَعْلٌ خَصِيفٌ, (S, * TA,) i. q. ↓ مَخْصُوفَةٌ. (K.) خَصَفٌ (assumed tropical:) A mixed colour, black and white. (Freytag, from the Deewán of the Hudhalees.) — See also خَصَفَةٌ, in two places. — Also a dial. var. of خَزَفٌ [q. v.]. (Lth, TA.) خَصْفَةٌ Any sole, or matching piece, that is sewed upon a sole [so as to make it double]; (JK, S, K;) as also ↓ خَصِيفَةٌ. (S; * and K voce طِرَاقٌ.) خُصْفَةٌ A puncture, or stitch-hole, in a skin; syn. خُرْزَةٌ. (K.) — — And [hence,] (assumed tropical:) The anus, or orifice of the rectum: and (assumed tropical:) the orifice of the vagina. (TA voce خُرْبَةٌ.) خَصَفَةٌ A receptacle for dates, such as is termed جُلَّة, (S, Mgh, Msb, K,) made of palm-leaves; (S, K;) wherein they are stored: of the dial. of El-Bahreyn: (TA:) and a mat upon which أَقِط &c. are put to dry: (TA in art. شر:) and [it is said to signify] a very thick

kind of cloth: (Lth, K:) pl. ↓ خَصَفٌ, (S, K,) [or rather this is a coll. gen. n.,] and [the pl. properly speaking is] خِصَافٌ: (S, Msb, K:) Lth says that a certain Tubba' [a king of El-Yemen] clothed the House [i. e. the Kaabeh] with ↓ خَصَف, meaning very thick cloths; so called as being likened to the خَصَف of woven palm-leaves: but Az says that this is wrong; and that it means pieces of matting made of palm-leaves woven together, oblong pieces of which were used as coverings for the tents of the Arabs of the desert, and sometimes made into جِلَال [pl. of جُلَّةٌ] for dates: (TA:) ↓ خُصَّافٌ, also, signifies a piece of matting of palm-leaves; and its pl. is خَصَاصِيفُ. (JK.) خَصُوفٌ: see 1, last sentence, in two places. Applied to a woman, One who brings forth in the ninth [month], not entering upon the tenth. (TA.) خَصِيفٌ: see خَصْفٌ. — — (assumed tropical:) A thing in which are united any two colours. (S, TA.) See also 2. And see أَخْصَفُ in two places. [Hence,] (assumed tropical:) Ashes; (K;) because there are two colours therein, blackness and whiteness: but one says more commonly رَمَادٌ خَصِيفٌ, using the latter word as an epithet. (TA.) And كَتِيبَةٌ خَصِيفٌ, (S,) or كتيبة خَصِيفَةٌ, (K,) (assumed tropical:) [A body of troops] having two colours, (K,) having the colour of iron (S, K) and another colour: (K:) or so called because of the rust of the iron &c.: (L:) or the former phrase means, as some say, followed by horsemen; and therefore the epithet is without ة, because it has the signification of a pass. part. n.: for were it to denote the colour of the iron, they had said خَصِيفَةٌ, because it would in this latter case have the signification of an act. part. n. (S.) — — Also (assumed tropical:) Fresh milk upon which is poured رَائِب [i.e. curdled, or thick, or churned, milk]: (S, K:) if dates and clarified butter are put into it, it is [termed] عَوْبَثَانِيٌّ. (S.) خَصِيفَةٌ [fem. of خَصِيفٌ, q. v. — — And also a simple subst.]: see خَصَفَةٌ. خَصَّافٌ One who sews soles [so as to make them double, covering, or facing, one piece with another: see 1]: (Kr, K:) or one who patches soles; who mends them by sewing on other pieces. (Msb.) — — (tropical:) One who covers his pudendum with his hand: on the authority of Seer. (TA. [See 1.]) — — (tropical:) A liar: (Kr, K, TA:) as though he sewed one saying upon another, and [thus] embellished it. (TA.) خِصَّافٌ: see خَصَفَةٌ. أَخْصَفُ (assumed tropical:) Of a colour like that of ashes, in which are blackness and whiteness; (JK, S;) as also ↓ خَصِيفٌ. (JK.) In this sense, (TA,) applied to a mountain, (S, K,) as also ↓ خَصِيفٌ, (TA,) and to a male ostrich, meaning (assumed tropical:) In which are blackness and whiteness: (S, K:) fem. خَصْفَاءُ. (TA.) (assumed tropical:) A rope, or cord, of two colours, having one strand black and another strand white. (JK.) (assumed tropical:) A horse, and a sheep, white in the flanks; (S, K:) the rest being of any colour: and sometimes in one side: (TA:) or whose بَلَق [or blackness and whiteness] extends from his belly to his sides: (S, TA:) or a horse white in the side. (Mgh.) مِخْصَفٌ The awl; or instrument for boring, or perforating; (JK, TA;) use in the sewing of soles [and the like;] (JK;) i. q. إِشْفًى [q. v.]: (S, Msb, TA:) [pl. مَخَاصِفُ.] مَخْصُوفَةٌ, applied to a sole: see خَصْفٌ. — — Applied to a ewe or she-goat, (assumed tropical:) Smooth: or of two colours, black and white: (K, TA:) so in the O. (TA.) خصل 1 خَصَلَ, (K,) inf. n. خَصْلٌ, (TA,) He cut, or cut off, a thing; (K;) as also قَصَلَ. (TA.) [Accord. to the TA, this is the proper, or primary signification.] — — خَصَلَهُمْ, [aor., accord. to rule, خَصُلَ,] inf. n. خَصْلٌ and خِصَالٌ, He overcame them, or surpassed them, in shooting. (S, K. [In the CK, فَضَلَهُمْ is erroneously put for نَضَلَهُمْ.]) See also 3. 2 خصّلهُ, inf. n. تَخْصِيلٌ, He cut it, or divided it, in pieces. (M, K.) — — خصّل الشَّجَرَ, (K,) inf. n. as above, (TA,) He lopped the branches of the trees: (K, TA:) or تَخْصِيلٌ signifies the cutting off slender extremities and branches from the [species of mimosa called] عُرْفُط, in the interior parts thereof. (JK.) — — خصّل البَعِيرَ He cut off, for the camel, the خُصْلَة, (K,) i. e. the soft and tender branch of a tree. (TA.) 3 خَاصَلْتُهُمْ فَخَصَلْتُهُمْ ↓ خَاصَلَ, inf. n. of the former مُخَاصَلَةٌ, I vied, competed, or contended for superiority, with them in shooting, and I overcame them, or surpassed them, therein. (TA.) 4 اخصل He (a shooter) hit the target: (K, TA:) or made his arrow to fall close by the side of the target. (JK, K.) 6 تخاصلوا They vied, competed, or contended for superiority, in shooting: (Az, TA:) or they contended together for stakes, or wagers, laid by them to be taken by the winner in shooting. (S, K.) خَصْلٌ A stake, or wager, laid in a shootingmatch. (S, TA.) One says, أَحْرَزَ خَصْلَهُ and أَصَابَ خَصْلَهُ [He won his stake, or wager;] he overcame (S, K, TA) in the case of laying stakes or wagers [in a shooting-match]. (TA.) — — And A thing for which persons contend together in a game of hazard. (Har p. 640.) — — See also خَصَلَةٌ, in two places. خَصِلٌ [One who overcomes much, or often, in shooting-matches: occurring in the Deewán of the Hudhalees: expl. by Freytag as meaning multum vincens in ludo alearum]. خَصْلَةٌ i. q. خَلَّةٌ: (S, K:) i. e. A property, quality, nature, or disposition: and a habit, or custom: (KL, PS, TK:) [and a practice, or an action: it is used in these various senses in different trads.: in one trad., avarice is termed a خَصْلَة; and so is evilness of nature: in another, fasting, and praying: in another, the inflicting of castigation, and the executing of retaliation, in a mosque:] it signifies an excellent quality or the like; and a low, base, or mean, quality or the like; (K, TA;) in a man: (TA:) or its predominant application is to an excellent quality or the like: (K:) so in the M: (TA:) [it is said that] it is used only in commendation; whereas خَلَّةٌ is used in relation to good and evil: (Ham p. 525:) [but this is a mistake, as I have shown above:] accord. to Az, it signifies the states, or conditions, of things or affairs: (TA:) [or this is a signification of the pl.:] the pl. is خِصَالٌ (K) and خَصَلَاتٌ; (TA;) [and ↓ خَصَائِلُ is a pl. pl., i. e. pl. of خِصَالٌ, with which it is explained in the KL as syn.: see an ex. in a verse cited voce دَفِئٌ.] — A hitting of the target; (K;) in shooting: (TA:) or, (K,) as also ↓ خَصْلٌ, (JK, K,) in a shooting-match, (JK,) it is [a shot] in the case in which the arrow goes close by the target: (JK, K: *) thus accord. to Lth, who says that the former explanation is erroneous; (TA;) [as appears also from the assertion that] what are termed خَصْلَتَانِ, in a shooting-match, are reckoned as equivalent to a shot that goes right to the target. (T, K, TA.) — — And accord. to Sgh, A single act of overcoming in a shooting-match. (TA.) — Also, and ↓ خُصْلَةٌ, A raceme, or bunch, of grapes or the like; syn. عُنْقُودٌ. (K.) — — And (both words) A stick, branch, or twig, (عُودٌ,) in which are thorns. (K.) — — And خَصْلَةٌ and ↓ خَصَلَةٌ, or this latter only, The extremity of a fresh, pliant, soft, or tender, twig, or rod: (K, * TA:) and (some say, TA) a soft and tender twig or rod, of the [species of mimosa called] عُرْفُط: (K, TA:) and ↓ خَصْلٌ [of which خَصْلَةٌ is the n. un.] signifies the slender extremities and branches of the عُرْفُط: (JK:) and ↓ خُصْلَةٌ, a soft and tender branch of any tree: (T, TA:) and [its pl.] خُصَلٌ, the pendent extremities of trees. (S, TA.) خُصْلَةٌ A لَفِيفَة, (S,) [i. e.] a lock, or flock, (PS,) or a plexus, (KL,) or a quantity collected [or hanging] together, (K,) of hair, (S, K, KL, PS,) and of wool, (PS, and S and K in art. جز,) &c.: (PS:) or a small quantity of hair; as also ↓ خَصِيلَةٌ, (K,) as in the M: pl. خُصَلٌ. (TA.) — — See also خَصْلَةٌ, in two places. — — Also A portion of flesh forming a distinct limb or member or organ (عُضْوٌ مِنَ اللَّحْمِ). (K.) خَصَلَةٌ: see خَصْلَةٌ. خَصِيلٌ: see خَصِيلَةٌ, in two places. — Also Overcome [in a shooting-match, or] in a contest for stakes or wagers. (JK, K.) — And A tail; (K, TA;) as, for instance, of a [wild] bull. (TA.) خُصَالَةٌ a dial. var. of حُصَالَةٌ, (JK, K, TA,) meaning The remains of wheat in the sieve, after the sifting, with what are mixed therewith: but the latter word is the more known. (JK, TA.) خَصِيلَةٌ A piece, or portion, of flesh, (M, K,) small or large: (M, TA:) or the flesh of the thighs

and of the upper arms and of the fore arms: (K:) or any portion of flesh, by itself, of the flesh of the thighs and of the upper arms (JK, T, S, TA) and of the shanks and of the fore arms: (JK, T, TA:) or the portion of flesh of the thigh: (TA:) or any compact and long portion of flesh, in the arm or elsewhere; also called خَبِيبَةٌ: (AO, TA in art. خب:) or (K, TA, but in the CK " and ") [any muscle, of those that are termed voluntary muscles; as also عَضَلَةٌ and عَضِيلَةٌ; i. e.] any tendon, or sinew, upon which is thick flesh: (K:) or any portion of flesh that is oblong, and intermixed with tendons, or sinews: (O, TA:) or, as some say, the طَفْطَفَة [or flank, &c.]: (TA:) pl. ↓ خصِيلُ [or rather this is a coll. gen. n.] and [the pl. is] خَصَائِلُ. (K.) A certain person has described a horse as being ↓ الخَصِيلِ سَبْطُ [app. meaning Lank in the muscles; or long and even therein]: and sometimes خَصَائِل is used in relation to a man. (TA.) — — See also خُصْلَةٌ. — And for the pl. خَصَائِلُ see also خَصْلَةٌ. مِخْصَلٌ A very sharp sword (JK, S, K) &c.: (M:) a dial. var. of مِقْصَلٌ. (S.) مِخْضَلٌ is said by A 'Obeyd to be a mistranscription for مِخْصَلٌ; but AHei and others authorise it. (TA.) مِخْصَالٌ A مِنْجَل [or reaping-hook]: (K:) or an instrument with which the branches of trees are lopped, (JK, Ibn-'Abbád, TA,) like the فَأْس. (Ibn-'Abbád, TA.) خصم 1 خَصِمَ, aor. خَصَمَ, [inf. n., app., خَصَمٌ,] He contended in an altercation, disputed, or litigated, in a valid, or sound, manner. (Msb.) — — See also 3: — — and 8. 3 خاصمهُ, inf. n. مُخَاصَمَةٌ (S, Msb, K) and خِصَامٌ (S, Msb) and [quasi-inf. n.] خُصُومَةٌ, (K,) the last said in the S to be a simple subst., (TA,) He contended with him in an altercation, disputed with him, or litigated with him; (K, TA;) i. q. نَازَعَهُ: (Mgh and Msb and K in art. نزع:) accord. to El-Harállee, الخِصَامُ signifies the saying which the listener is made to hear, and which is made to enter his ear-hole, such as may cause him to refrain, or desist, from his assertion, and his plea, or claim. (TA.) You say, خَاصَمْتُهُ ↓ فَخَصَمْتُهُ, (S, Mgh, Msb, K, *) aor. of the latter أَخْصِمُهُ, with kesr, (S, K, *) or أَخْصُمُهُ, with damm, (Mgh, Msb,) or not with damm, (S,) or both these forms of the aor. are used, accord. to AHei; the latter agreeable with analogy; (MF;) the former anomalous; for the regular aor. of an unaugmented sound verb in a case of this kind is with damm, (S, K,) as in the instance of عَالَمْتُهُ فَعَلَمْتُهُ, aor. أَعْلُمُهُ; (S;) if it has not a faucial letter (S, K) for its medial radical, (K,) in which case it is with fet-h, as in the instance of فَاخَرْتُهُ فَفَخَرْتُهُ, aor. أَفْخَرُهُ, (S, K,) accord. to the opinion of Ks, but this is contr. to the opinion generally held: (MF:) the inf. n. of خَصَمْتُهُ is خَصْمٌ: (S, * TA:) and the meaning is, [I contended with him in an altercation, or I disputed, or litigated, with him, and] I overcame him in the altercation, &c. (Mgh, Msb.) — خاصمهُ also signifies He put it in, or by, the خُصْم, i. e. edge, or side, of the bed. (TA.) 4 اخصمهُ He dictated to him his plea against his adversary in an altercation or a dispute or litigation, (JK, TA,) whereby he might overcome the latter. (JK.) 6 تَخَاصَمَ see the next paragraph, in two places. 8 اختصموا They contended in altercation, disputed, or litigated, one with another; (Msb, TA;) i. q. ↓ تخاصموا; (S, K, TA;) both signifying as above. (TA.) He who reads يَخَصِّمُونَ [in the Kur xxxvi. 49] means يَخْتَصِمُونَ; changing the ت into ص, and incorporating [it into the other ص], and transferring its vowel to the خ: some read يَخِصِّمُونَ, without transferring that vowel; (S, K;) because a quiescent letter, when it is made movent, is [regularly] made so with kesr: (S:) AA slurred the vowel of the خ: the pronunciation [يَخْصِّمُونَ] with two quiescent letters together is incorrect: (S, K:) Hamzeh read ↓ يَخْصِمُونَ, (S,) i. e., with the خ quiescent and with kesr to the ص. (TA.) — — اِخْتَصَمَا إِلَيْهِ They two applied to him for the decision of a cause, each of them claiming the right. (TA in art. قمط.) And ↓ تُخُوصِمَ إِلَيْهِ [An application was made to him by litigants for the decision of a cause]. (Mgh in art. دلو.) — السَّيْفُ يَخْتَصِمُ جَفْنَهُ, said by J to signify The sword cuts (lit. eats) its scabbard, by reason of its sharpness, is a mistake; the verb being correctly with ض, (K, * TA,) dotted. (TA.) خَصْمٌ An adversary in contention or altercation, in dispute, or in litigation; an antagonist; a litigant: (JK, K, TA:) as also ↓ خَصِيمٌ: (JK, S, K, TA:) the former is used alike as masc. and fem. (S, Msb, K) and sing. (JK, S, Msb, K) and dual (Msb, K) and pl.; (JK, S, Msb, K;) because it is originally an inf. n.: (S, TA:) [see an ex. of its use in a pl. sense in a verse cited voce جَنَفٌ:] but it also has the dual form, خَصْمَانِ; (S, Msb;) and the pl. خُصُومٌ (JK, S, Msb, K) and خِصَامٌ (Msb) and perhaps أَخْصَامٌ, [which is a pl. of pauc.,] or this may be pl. of خَصِمٌ: (TA:) the pl. of ↓ خَصِيمٌ is خُصَمَآءُ (JK, S, K) and خُصْمَانٌ. (K.) خُصْمٌ The side (S, K) of anything; (S, TA;) as, for instance, of a load such as is called عِدْل; (S;) and of a bed; and the edge thereof: (TA:) written by Aboo-Moosà with ض; but IAth says that it is correctly with ص: (TA in art. خضم:) a lateral part or portion (S, K) of anything: (S:) a corner, (S, K,) as well as a side, (S,) of an عِدْل, and of a receptacle, such as a خُرْج or a جُوَالِق or an عَيْبَة: (S:) and the [anterior lower] extremity of a [water-bag of the kind termed] رَاوِيَة, that is opposite to the عَزْلَآء; (JK, K, TA; [in the CK, الزَّاوِيَةِ and الغَزْلاءِ are erroneously put for الرَّاوِيَةِ and العَزْلَآءِ;]) the upper extremity [correctly extremities, at which are the loops whereby it is suspended upon the side of the camel,] being called the عصم [i. e. عُصْم, pl. of عِصَامٌ]: (TA:) pl. [of pauc.] أَخْصَامٌ and [of mult.] خُصُومٌ: (K:) but some say that the أَخْصَام of the [water-bag termed] مَزَادَة, and its خُصُوم, are its corners: the خُصُوم of a cloud are its sides: (TA:) and أَخْصَامُ العَيْنِ signifies the part, or parts, of the eye upon which the edges of the lids close together. (S, K.) — — [Also A gap, or an intervening space: it is said in the TA that] الأَخْصَامُ [pl. of الخُصْمُ] signifies الفرج [i. e. الفُرَجُ, pl. of الفُرْجَةُ: and it is added,] one says, of an unsound, a corrupt, or a disordered, affair, لَا يُسَدُّ مِنْهُ خُصْمٌ إِلَّا انْفَتَحَ خُصْمٌ آخَرُ (tropical:) [A gap of it will not be stopped up but another gap will open]; occurring in a trad., meaning, the state of affairs is disordered and distressing, and not to be rectified and repaired. (TA.) — — [The pl.] خُصُومٌ also signifies The mouths of valleys. (JK, K.) — — And The lower parts, or stocks, syn. أُصُولٌ, (JK, K,) of [trees of the kind called] سَرَحَات [pl. of سَرْحَةٌ]; used in this sense by Et- Tirimmáh. (JK.) خَصِمٌ Vehement in altercation or dispute or litigation; (S, K, * TA;) as also ↓ خَصُومٌ: (Ham p. 628:) [or each signifies contentious, disputatious, or litigious:] or the former, knowing, or skilled, in altercation &c., though not practising it: (IB, TA:) or valid, or sound, therein; as also ↓ خَصِيمٌ: (Msb:) or this last signifies one who contends with another in an altercation, disputes with him, or litigates with him: (IB, TA:) the pl. of the first is خَصِمُونَ, (K,) occurring in the Kur xliii. 58; and perhaps أَخْصَامٌ, or this may be a pl. of خَصْمٌ. (TA.) خَصْمَةٌ A certain bead, or gem, or the like, used by men [as an amulet], in the K, مِنْ حُرُوزِ الرِّجَالِ, but correctly, as in the M, مِنْ خَرَزِ الرِّجَالِ, (TA,) worn on the occasion of contending in an altercation, or disputing, or litigating, or on going into the presence of the Sultán; (K, TA;) and sometimes it is beneath the gem of the man's signetring, when it is small; and it may be in his button; and sometimes they put it in the ذُؤَابَة [or cord by which the hilt is occasionally attached to the guard] of the sword: (TA:) also called خَضْمَةٌ. (K and TA in art. خضم.) خُصْمَةٌ and خُصُومٌ: see خُصُومَةٌ. خُصْمَانِيَّةٌ: see خُصُومَةٌ. خَصِيمٌ: see خَصْمٌ, in two places; and خَصِمٌ. خُصُومَةٌ Contention or altercation; disputation; litigation; (K, TA;) a

subst. from 3 (S, TA) or 8 (JK, * TA) and 6, as also ↓ خُصْمَةٌ and ↓ خُصْمَانِيَّةٌ. (TA.) فَصْلُ الخُصُومَةِ: see art. فصل. [See also an ex. voce حُكْمٌ.] أُخْصُومٌ The loop of the [sack called] جُوَالِق, (JK, TA,) and of the [load called] عِدْل; (TA;) i. q. أُخْسُومٌ; (K;) but the latter is a dial. var. of weak authority, and disapproved. (TA in art. خسم.) خصو خُصْوَةٌ a dial. var. of خُصْيَةٌ, q. v. (Sh, TA.) خصى 1 خَصَاهُ, (S, Mgh, Msb, K,) aor. يَخْصِيهِ, (JK, Mgh, Msb,) inf. n. خِصَآءٌ (JK, S, Mgh, Msb, K) and خَصَآءٌ, mentioned, by MF, from Expositions of the Fs, (TA,) and خَصْىٌ, agreeably with analogy, occurs in a trad. of Esh-Shaabee, though we have not heard it, (Mgh,) He drew forth, or extracted, his testicles; (S, Mgh, Msb, K;) [he gelded, or castrated, him;] namely, a stallion, (S,) a sheep or goat, or a horse or similar beast, (Lth, JK, TA,) and a man or boy, (TA,) or a slave. (Msb.) One says, بَرِئْتُ إِلَيْكَ مِنَ الخِصَآءِ [I am irresponsible to thee for castration]. (S.) — — [Hence,] كَانَ جَوَادًا فَخُصِىَ [lit. He was a fleet and excellent horse, and he was gelded]; meaning (tropical:) he was rich, and he became poor. (TA.) — — The poets term satire, and the act of overcoming, خِصَآء: one of them says, خَصَيْتُكَ يَا ابْنَ حَمْزَةَ بِالقَوَافِى كَمَا يُخْصَى مِنَ الحَلَقِ الحِمَارُ [(tropical:) I have emasculated thee, O son of Hamzeh, with rhymes, like as the he-ass is emasculated in consequence of the disease termed حَلَق; for which, it is asserted, (as is said in the TA, art. حلق,) there is no remedy but gelding]. (IB, TA.) 4 اخصى [as though meaning (assumed tropical:) He did away with that which rendered him like one emasculated; the ا, app., having a privative property;] (tropical:) he learned one science. (Sgh, K, TA.) — — The use of إِخْصَآءٌ [its inf. n.] in the sense of خِصَآءٌ inf. n. of خَصَى is a mistake. (Mgh.) 8 اختصى He castrated himself; or made himself a eunuch. (KL.) خَصٍ Having a complaint of his خُصَى [or testicles]. (K.) خُصْىٌ; and the dual خُصْيَانِ: see خُصْيَةٌ, in five places. خِصْىٌ: see what next follows. خُصْيَةٌ A testicle; (El-Umawee, S;) sing. of خُصًى; (S, Mgh, Msb, K;) it is [one] of the organs of generation; (K;) well known; (Msb;) and ↓ خِصْيَةٌ signifies the same, (S, K,) and so does ↓ خُصْىٌ, (Msb, K,) and ↓ خِصْىٌ; (K;) and خُصْوَةٌ is a dial. var., occurring in a trad., but is extr.: (Sh, TA:) accord. to some, (Msb,) the sing. is خُصْيَةٌ [alone], (T, Msb,) of the fem. gender; (T, TA;) and the dual is ↓ خُصْيَانِ, (ElUmawee, T, S, Mgh, Msb, K,) of the masc. gender, (T, TA,) without ت, (El-Umawee, S, Mgh, Msb,) irreg., (El-Umawee, S, Msb,) like أَلْيَانِ dual of أَلْيَةٌ, (El-Umawee, S,) and خُصْيَتَانِ also, (T, Mgh, K,) this latter being sometimes used, (T, Mgh,) though rarely, (MF on the authority of the Expositions of the Fs,) both mentioned by ISh: (T, TA:) AO says, I have heard خُصْيَةَ, with damm, but I have not heard ↓ خِصْيَة, with kesr; and I have heard ↓ خُصْيَاهُ [as the dual], though they did not use ↓ خُصْىٌ as the sing.; (S;) IB, however, cites exs. of this last as a sing.: (TA:) AA says that الخُصْيَتَانِ signifies the two testicles; and ↓ اَلْخُصْيَانِ, the two skins [which compose the scrotum, i. e.,] in which are the two testicles; citing an ex. in which the latter dual is used in this sense; (S;) and ISk says the like; whereas IKoot makes الخُصْيَةُ to signify [the scrotum, i. e.] the skin containing the testicle. (Msb.) — — Also (tropical:) An earring (قُرْطٌ) in the ear: (JK, Sgh, K:) thus called by way of comparison: (TA:) pl. خُصًى. (JK.) خِصْيَةٌ: see the next preceding paragraph, in two places. خَصِىٌّ Whose testicles have been drawn forth, or extracted; (S, Mgh, Msb, K;) [gelded, or castrated; a eunuch;] applied to a sheep or goat, and a horse or similar beast, (TA,) and a man (S, TA) or boy, (TA,) or a slave; (Msb;) as also ↓ مَخْصِىٌّ: (K:) pl. خِصْيَانٌ (S, Mgh, K) and خِصْيَةٌ: (S, K:) in giving it the former pl., they liken it to a subst., like ظَلِيمٌ, of which the pl. is ظِلْمَانٌ: so says Sb; meaning that فِعْلَانٌ is generally the pl. of فَعِيلٌ as a subst. (TA.) One says also خَصِىٌّ نَصِىٌّ; using the latter word as an imitative sequent. (Lh, TA.) — — Also (tropical:) Poetry in which is no amatory effusion. (K, TA.) خَاصٍ [act. part. n. of 1]. They say, جَآءَ كَخَاصِى العَيْرِ [lit. He came like the gelder of the ass], meaning he came ashamed: (JK, and TA in art. جوج:) and also, disappointed, or unsuccessful. (TA in that art.) مَخْصًى The place of cutting [or gelding or castration]. (S.) مَخْصِىٌّ: see خَصِىٌّ. خض R. Q. 1 خَضْخَضَةٌ, (S, O,) inf. n. خَضْخَضَةٌ, (S, O, K,) He agitated it; moved it about; stirred it; shook it; namely, water, (S, O, K,) and the like, (S, O,) and سَوِيق, and the like. (O, K.) You say also, خَضْخَضْتُ دَلْوِى فِى المَآءِ [I agitated, or dashed about, my bucket in the water]. (O, TA.) Sakhr-el-Gheí El-Hudhalee says, describing a water to which he had come for drink, فَخَضْخَضْتُ صُفْنِىَ فِى جَمِّهِ خِيَاضَ المُدَابِرِ قِدْحًا عَطُوفَا (O, TA,) i. e. [And I dashed about my leathern bucket in the main body thereof,] as he who is overcome in the game of el-meysir introduces among the other arrows a borrowed arrow [that comes forth winning], in the luck of which he has confidence. (TA in art. خوض.) This verb, though mentioned here, is [said to be] from خَاضَ, aor. يَخُوضُ; not from خَضَّ; therefore the poet here uses خِيَاض for its inf. n. (O, TA.) You also say, جَآءَهُ بِالخَنْجَرِ فَخَضْخَضَ بِهِ بَطْنَهُ [He came to him with the dagger, and stirred about with it his belly]. (TA.) — — [Hence a meaning of the inf. n. explained in the first paragraph of art. جلد.] R. Q. 2 تَخَضْخَضَ It (water, and the like, S) became agitated, moved about, stirred, or shaken. (S, K.) خضب 1 خَضَبَ, (S, A, Msb, K,) aor. خَضِبَ, (Msb, K,) inf. n. خَضْبٌ (S, Msb) [and accord. to MF خِضَابٌ and خُضُوبٌ, but respecting these two inf. ns. (the latter of which seems to be peculiar to the intrans. verb خَضَبَ) see what follows], He coloured, or tinged, (A, K,) a thing; (S, A, * K; *) or changed it in colour to red, or yellow, &c.; (TA;) and ↓ خضّب signifies the same, [but app. in an intensive sense, or as applying to a number of objects, (see its pass. part. n. voce خَضِيبٌ,)] (K,) inf. n. تَخْضِيبٌ: (TA:) and the former, particularly, he tinged, or dyed, his white hair, (TA,) or the hand, &c., (Msb,) with hinnà: (Msb, TA:) but when a man has dyed his hair with any other dye than hinnà, you say, صَبَغَ شَعَرَهُ: (Msb, TA:) or you say also, خَضَبَ بِالسَّوَادِ [He dyed his hair with black]. (Suh, TA.) When one does not mention the hair (Msb, TA) or the white hair [&c.], (Msb,) he says خَضَبَ, inf. n. خِضَابٌ; (IKtt, Msb;) and ↓ اختضب, (S, IKtt, Msb, TA,) and ↓ تخضّب; (A, TA;) [meaning He dyed his hair, &c.,] with hinnà, (S, IKtt, Msb, TA,) and the like: (S, TA:) and in like manner one says of a woman, خَضَبَتْ, aor. خَضِبَ; and ↓ اختضب: (TA:) which last also signifies [particularly] She dyed her hands with hinnà. (T, TS, TA, in art. غمس.) — — Hence, in a trad., بَكَى حَتَّى خَضَبَ دَمْعُهُ الحَصَى (tropical:) He wept so that his tears wetted the pebbles: or, more probably, so that his tears became red, and dyed the pebbles: (IAth, TA:) [or most probably, so that his tears caused the pebbles to appear of a reddish colour; for such is commonly the case when pebbles are wetted.] — خَضَبَ, aor. خَضِبَ; and خَضِبَ, aor. خَضَبَ; and خُضِبَ; inf. n. of each خُضُوبٌ; and ↓ اخضوضب; (tropical:) It (a tree) became green. (K, TA.) And خَضَبَ, inf. n. خُضُوبٌ, (assumed tropical:) Its small leaves came forth in the spring, and its twigs lengthened; said of the قَتَاد, at the commencement of its vegetation; and likewise of the عَرْفَج and عَوْسَج; but of no other tree of the kind called عِضَاه: or said also of the عُرْفُط and سَمُر; meaning (assumed tropical:) it dropped its leaves, and became red and yellow: (TA:) and you say also, خَضَبَتِ العِضَاهُ (tropical:) the عضاه became green, and broke forth; (A;) or the sap of the عضاه flowed in their branches, and they became green; as also ↓ أَخْضَبَتْ, (TA,) for which اخصبت, with the unpointed ص, is said by Az to be a gross mistranscription; explained by Lth, on whose authority it is written with ص, [as also in the K in art. خصب,] as meaning the sap flowed in the branches of the عضاه so as to reach the roots. (T and TA in art. خصب.) And خَضَبَ النَّخْلُ, (S, K,) inf. n. خَضْبٌ, (K,) The palm-trees, (S,) or the spadices of the palm-trees, (K,)

became green. (S, K.) And خَضَبَتِ الأَرْضُ, (A, K,) inf. n. خَضْبٌ; (TA;) and ↓ اخضبت, (K,) inf. n. إِخْضَابٌ; (TA;) or ↓ اختضبت; and ↓ تخضّبت; (A;) The earth, or land, exposed to view, (A,) or produced, (K,) its herbage, (A, K,) and it (the latter) became green. (TA.) 2 خَضَّبَ see 1, first sentence. 4 أَخْضَبَ see 1, each in two places. 5 تَخَضَّبَ see 1, each in two places. 8 إِخْتَضَبَ see 1, in three places. 12 إِخْضَوْضَبَ see 1. خَضْبٌ The colour of a tree, or of the spadix of a palm-tree, when it becomes green: pl. خُضُوبٌ. (K.) — — A plant fresh, or new, and green in consequence of rain; as also ↓ خَضُوبٌ: (K:) or watered by rain, and imparting a colour to the ordure: (TA:) or the green colour that appears in trees when they begin to put forth their leaves: (K:) pl. خُضُوبٌ. (TA.) خَضْبَةٌ A spadix of a palm-tree: خَصْبَةٌ, [q. v.,] with the unpointed ص, is erroneously said to have this signification. (TA.) خُضَبَةٌ A woman who uses خِضَاب for herself [i. e. for dyeing her hair or hands &c.] much, or often. (S, A, K.) خِضَابٌ Hinnà (حِنَّاء), and the like: (Msb:) or the thing with which one dyes, or tinges, his, or her, hair &c.; (S, K, TA;) such as حِنَّاء and كَتَم and the like. (TA.) خَضُوبٌ: see خَضْبٌ. خَضِيبٌ Anything dyed, tinged, or changed in colour; [generally, with hinnà;] as also ↓ مَخْضُوبٌ: the former is both masc. and fem.: and its pl. is خُضُبٌ. (TA.) You say كَفٌّ خَضِيبٌ (S, A, K) and ↓ خَاضِبٌ (TA voce ضَارِبٌ) [A hand dyed with hinnà]: and بَنَانٌ خَضِيبٌ and ↓ مَخْضُوبٌ (K) and ↓ مُخَضَّبٌ (S, A, K) [fingers, or fingers' ends, dyed with hinnà]; but the last of these has an intensive signification. (S.) — — And hence, (TA,) الكَفُّ الخَضِيبُ (assumed tropical:) A certain star; (S, A, K;) the star β of Cassiopeia; (so in the Egyptian almanacs;) [i. e.] the bright star of the constel-lation called ذَاتُ الكُرْسِىِّ; which star is [termed] the extended right hand of الثُّرَيَّا [or the Pleiades; corresponding to the star called الكَفُّ الجَذْمَآءُ]. (Kzw. [See أَجْذَمُ.]) — — And اِمْرَأَةٌ خَضِيبٌ [A woman having her hands, or feet, or hair, &c., dyed with hinnà or the like]. (K.) خَاضِبٌ A man dyeing, or who dyes, his hair with hinnà. (Msb.)— — See also خَضِيبٌ. — — Also (tropical:) A male ostrich (S, A, K, &c.) whose shanks (A, K) and legs (A) have become red, (A, K,) or green, [app. meaning of a dark, or an ashy, dustcolour,] or yellow, (A,) in consequence of his lusting after the female, (A, K,) or in consequence of his having eaten the [herbage termed] رَبيع: (A:) or the front edges of whose shanks have become red, (S, K,) or green, (K,) or yellow, in consequence of his having eaten the [herbage termed] ربيع: (S, K:) or whose beak and shanks have become red from his having eaten the [herbage termed] ربيع: in the summer (الصَّيْف) he becomes bald (يقرع), and his shanks become white: (L:) or whose shanks have become green by reason of lust in the [season termed] ربيع: (ADk:) accord. to some, (TA,) it is applied only to the male ostrich: (S, K:) but some explain it without this restriction; and Lth mentions [the fem.] خَاضِبَةٌ as applied to an ostrich: [it is said that] the skin of the neck, and that of the breast, and that of the thighs, of the male ostrich, but not his feathers, become intensely red when he lusts after the female: or, as some say, خاضب signifies an ostrich that has eaten green food: (TA:) or the extremities of whose feathers are dyed by [the eating of] blossoms, and the slender parts of whose legs have become red by the same cause: accord. to an Arab of the desert, supposed to be Aboo-Kheyreh, in the [season termed] ربيع, when it eats أَسَارِيع [app. meaning certain worms so called], its legs and beak assume the red hue of the عُصْفُر [or safflower]: (AHn, L:) or خاضب is applied to a male ostrich the slender parts of whose legs become red when the dates begin to become red, and cease to be so when the redness of the dates ceases: (AHn, K:) so that it is not from eating اساريع, which, it is said, no ostrich is known to eat: accord. to As, the cause [of the redness above mentioned] is only the dye of blossoms; but were it so, the bird would also become yellow, and green, &c., [and some assert that it partially does, as has been shown above,] accord. to the colours of the blossoms and herbs; and the green colour would predominate: [but, as the Arabs say, this requires consideration:] whatever be the cause, the bird, it is said, is termed خاضب on account of the redness that affects its shanks: and this word is [said to be] an epithet used as a proper name of the bird: (AHn, L:) but this is a mistake, unless it mean that, because of its prevailing application, it is used in the same manner as الحٰرِثُ and العَبَّاسُ, not that it may be used [in a determinate sense] without the article ال: (L:) the pl. is خَوَاضِبُ. (TA.) It is also said to be applied as an epithet to Any animal that eats خَضْب [q. v.]: (TA:) and particularly to [the species of bovine antelope called] the wild bull (الثَّوْرُ الوَحْشِىُّ). (L.) — — [See also a saying of Dukeyn cited voce رَاوُوقٌ.] مِخْضَبٌ I. q. مِرْكَنٌ, (S, K,) or إِجَّانَةٌ: (A:) or a vessel resembling that called إِجَّانَةٌ, in which clothes are washed. (TA.) — — مَخَاضِبُ [is its pl.; and also] signifies The rags of the خِضَاب [or hudot;innà or the like]: (A:) [or] of the حيض [or catamenia]. (TA.) [If these two significations be correct, the latter is app. tropical: but حيض may be a mistranscription for خضاب.] مُخَضَّبٌ: see خَضِيبٌ. مَخْضُوبٌ: see خَضِيبٌ, in two places. خضد 1 خَضَدَ, aor. خَضِدَ, (L, K,) inf. n. خَضْدٌ, (L,) He broke wood, or a branch, or twig, whether moist or dry, (L, K,) or a soft thing, (L,) so that its parts did not separate. (L, K.) — — It (carriage) broke in pieces fruit. (A.) — — He bent, (S, A, L,) without breaking, (S, L,) wood, or a branch, or twig. (S, A, L.) You say also, خَضَدَ البَعِيرُ عُنُقَ آخَرَ (L, K) The camel broke, (L,) or bent, (K,) the neck of another camel: (L, K:) or (tropical:) the camel fought another camel. (Lth, A.) — — Also, (S, K,) inf. n. as above, (S,) He cut, or cut off, (S, K,) anything moist, or soft, or supple; and so ↓ خضّد, inf. n. تَخْضِيدٌ. (S.) And خَضَدَ الشَّجَرَ He cut off, (S, A, K,) or pulled off, or removed, (Fr, Zj,) the thorns of the trees. (Fr, Zj, S, A, K.) — — Also, (A, K,) aor. and inf. n. as above, (S,) (tropical:) He (a man, K) ate vehemently: (S, A, K:) or [he craunched a thing;] he ate something moist, or soft, or supple; as a cucumber, and a carrot, (K,) and the like: (TA:) and (assumed tropical:) he (a horse) ate in the manner termed خَضْمٌ, (L,) or قَضْمٌ. (TA.) An Arab of the desert, who liked the cucumber, being asked what pleased him therein, answered, خَضْدُهُ [app. meaning The craunching thereof]: (S, L:) or he was asked what pleased him thereof, and answered, خَضَدُهُ, meaning what is broken in pieces, thereof. (A.) — خَضِدَ, [aor. خَضَدَ,] (TA,) inf. n. خَضَدٌ, (K,) It (fruit) became shrunk and shrivelled. (K, TA.) 2 خَضَّدَ see 1. 5 تَخَضَّدَ see 7, in two places. — — [Also, app., (assumed tropical:) He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side, by reason of languor; syn. تَثَنَّى: (see its part. n., voce أَخْضَدُ:) as said of a drunken man, in the Deewán of the Hudhalees, Freytag renders it fractus fuit et quasi fractus corruit.] 7 انخضد It (wood, or a branch, or twig, whether moist or dry,) broke so that its parts did not separate; as also ↓ تخضّد. (L, K.) — — It (fruit, A, K, fresh, or moist, TA, being carried from one place to another, A, TA) became broken in pieces, (A, K,) or crushed; (K;) and so ↓ تخضّد. (A.) — — It (wood, or a branch, or twig,) bent without breaking (AZ, S, L) asunder. (AZ, L.) خَضَدٌ Feebleness and weakness in a plant. (K.) — — (assumed tropical:) A malady (L, K) in a man, (L,) affecting the limbs, not amounting to a fracture; as also ↓ خُضَادٌ. (L, K.) — — (assumed tropical:) Languor and pain of the body, with laziness. (L.) — — خَضَدُ السَّفَرِ (tropical:) The fatigue and weariness that are occasioned to a man by travel. (TA.) — Whatever

is cut off from wood, or a branch, or twig, (S, A, L, K,) that is moist, or soft, or supple: (S, L, K:) or what breaks in pieces, or broken pieces, of trees; as also ↓ يَخْضُودٌ: (K:) or what is cut off, and removed, of trees: and broken pieces, heaped up, of the papyrus, and of any pieces of wood, or of branches, or twigs, that are moist, or soft, or supple: (L:) and broken pieces of cucumbers [&c.]. (A.) — A certain plant: (K:) or a-certain soft, or flaccid, kind of tree, without thorns. (L.) [See also خَضَادٌ.] خَضِدٌ (assumed tropical:) Lacking power to rise, (K, TA,) from languor of the body, and pain, with laziness; (TA;) as also ↓ مَخْضُودٌ. (K.) خَضَادٌ: see خَضَدٌ. — Also A certain kind of tree, (S, K,) soft, or flaccid, and without thorns: (S:) [see also خَضَدٌ:] or, of the kind of trees called جَنْبَة, the leaves of which have edges like those of the حَلْفَآء, which are pulled with the hand like حلفاء. (L.) خَضُودٌ A horse that eats in the manner termed قَضْمٌ. (TA. [See 1.]) خَضِيدٌ, applied to wood, or a branch, or twig, whether moist or dry, Broken so that its parts are not separated; as also ↓ مَخْضُودٌ. (L.) — — Also, and ↓ مَخْضُودٌ (S, A) and ↓ مُخَضَّدٌ, (A,) A tree, (S,) or lote-tree, (A,) having its thorns cut off, (S, A,) or pulled off, or removed: (Fr and Zj in explanation of the second word as occurring in the Kur lvi. 27:) or the second, in the Kur (ubi suprà), may mean having the branches bent by reason of the abundance of the fruit. (Bd.) أَخْضَدُ and ↓ مُتَخَضِّدٌ i. q. مُتَثَنٍّ [app. as meaning (assumed tropical:) Affecting an inclining of the body, or a bending, or inclining the body, or bending, from side to side, by reason of languor: see 5; and see also خَضَدٌ and خَضِدٌ]. (K.) مِخْضَدٌ (tropical:) A vehement eater: (A, L, K:) one who eats with coarseness, or rudeness, and quickness. (L.) مُخَضَّدٌ: see خَضِيدٌ. مَخْضُودٌ: see خَضِيدٌ, in two places: — — and خَضِدٌ. مُتَخَضِّدٌ: see أَخْضَدُ. يَخْضُودٌ: see خَضَدٌ. خضر 1 خَضِرَ: see 9, in two places. — خَضَرَ: see 8, in two places. 2 خضّرهُ, [inf. n. تَخْضِيرٌ,] He rendered it أَخْضَر [i. e. green, &c.]. (S.) — — [Hence,] it is said in a trad., إِذَا أَرَادَ اللّٰهُ بِعَبْدٍ شَرًّا خَضَّرَ لَهُ فِى اللَّبِنِ وَالطِّينِ حَتَّى يَبْنِىَ, (TA,) i. e. (assumed tropical:) [When God desires evil to befall a man,] He makes him to have pleasure in unburnt bricks and clay, so that he may build, and thus be diverted from the things of the world to come, if his building be beyond his need, or not such a structure as a mosque or the like. (Marginal note in a copy of the "Jámi' es-Sagheer" of Es-Suyootee.) [Hence also,] خُضِّرَ لَهُ فِيهِ, inf. n. as above, (tropical:) He was blessed in it. (L, K.) You say, مَنْ خُضِّرَ لَهُ فِى شَىْءٍ فَلْيَلْزَمْهُ, (L,) or مَنْ خُضِّرَ مِنْ شَىْءٍ فليلزمه, (so in a copy of the Mgh,) i. e. (assumed tropical:) Whosoever is blessed in a thing, (Mgh, L,) meaning an art or a trade or traffic, or a means of subsistence, let him keep to it. (L.) 3 خاضرهُ, (TK,) inf. n. مُخَاضَرَةٌ, (S, A, Mgh, Msb, K,) He sold to him fruits before they were in a good, or sound, state: (A:) or before their goodness, or soundness, became apparent: (S, Mgh, Msb, K, TK:) the doing of which is forbidden: (S:) accord. to some, (TA,) the prohibition includes the sale of fresh ripe dates, [app. if not fully ripe,] and herbs, or leguminous plants, and the like; and therefore some disapprove of selling a greater quantity of fresh ripe dates than is cut at once. (S.) 4 اخضر It (plenty of moisture) rendered seedproduce soft, or tender. (TA.) 8 اختضر He cut herbage, (S, K,) or a tree, (A,) while it was green; (S, A, K;) as also ↓ خَضَرَ, (A, TA,) aor. خَضُرَ, inf. n. خَضْرٌ. (TA.) And أُخْتُضِرَ It (herbage, TA) was taken, (K,) and pastured upon, (TA,) while fresh and juicy, (K,) and green, before it had attained its full height. (TA.) See also 9, last sentence. — — Hence, (S, TA,) the pass. form, (assumed tropical:) He died in his youth; (S, K;) in his fresh and flourishing state. (S.) Young men used to say to an old man, أَجْزَرْتُ يَا شَيْخُ (assumed tropical:) [Thou hast attained to the time for dying, (lit. for being cut,) O old man]: and he replied, أَىْ بَنِىَّ وَتُخْتَضَرُونَ (assumed tropical:) [O my sons, and ye shall be cut off, or die, in your youth]. (S. [See also أَجْزَرَ.]) — — Also, the act. v., He cut off the green branches of a palm-tree with his مِخْلَب; (TA;) and so ↓ خَضَرَ, (K, * TA,) aor. خَضُرَ, inf. n. خَضْرٌ: (TA:) and he cut off a thing, as a man's nose, entirely: (TA:) or, simply, he cut off a man's nose. (IAar.) — — And He ate fruit [while it was green, or] before it was ripe. (A.) — — And hence, (TA,) (tropical:) He deflowered a girl: (K, TA:) or, before she had attained to puberty; (Msb in art. قض, and K;) as also إِبْتَسَرَ and إِبْتَكَرَ. (TA.) — — Also (assumed tropical:) He took a camel in a refractory state, not trained, and attached the nose-rein to him, and drove him. (TA.) — — And (assumed tropical:) He took up a load, or burden. (K.) 9 اخضرّ, (S, A, K,) inf. n. إِخْضِرَارٌ; (S, A;) and ↓ اخضوضر, (S, K,) [inf. n. إِخْضِيضَارٌ, in the TA written by mistake إِخْضِيرَارٌ;] and ↓ خَضِرَ, aor. خَضَرَ, (Msb, K,) inf. n. خَضَرٌ; (Msb;) It (a colour, Msb, or seed-produce, K) was, or became, of the colour termed خُضْرَةٌ [i. e. green: and he, (a camel, and a horse, and an ass, and sometimes a bird,) and it, (a garment of the kind called كِسَآء, and the like, or any other thing,) was, or became, of a dark, or an ashy, dust-colour; or dingy ash-colour; or dark dust-colour: and he, (a man,) or it, (a thing,) was, or became, of a tawny, or brownish, colour; or blackish; or of a blackish hue inclining to green; or black; or intensely black: see خُضْرَةٌ and أَخْضَرُ]. (S, A, Msb, K.) [Hence,] اخضرّ إِزَارِى (The place of) my ازار became black: or, rather, became of a [blackish] hue inclining to green: because the hair when it first grows is of that hue. (Har p. 494.) And اخضرّ شَارِبُهُ [His mustache grew so as to appear dark]; said of a boy; a phrase similar to بَقَلَ وَجْهُهُ. (Mgh in art. بقل.) And اخضرّاللَّيْلُ (tropical:) The night became dark and black. (K, * TA.) And اخضرّت الظُّلْمَةُ (tropical:) The darkness became intensely black. (A.) — — اخضرّ جِلْدَتُهُ [properly His skin became green from carrying the produce of his land; meaning] (tropical:) he became in a state of plenty. (TA. [See هُمْ خُضْرُ المَنَاكِبِ, voce أَخْضَرُ.]) — — اخضرّ said of seed-produce, It was, or became, soft, or tender; as also ↓ اخضوضر; and ↓ خَضِرَ, aor. خَضَرَ, (TA,) inf. n. خَضَرٌ. (K, * TA.) — اخضرّ and ↓ إِخْتَضَرَ, (K,) or this may be of the pass. form, [أُخْتُضِرَ,] so as to agree with what occurs before, [see 8,] (TA,) It (herbage, TA) was, or became, cut. (K, * TA.) 12 إِخْضَوْضَرَ see 9, first sentence: — — and last sentence but one. خَضْرٌ Trees (شَجَرٌ) that are soft, or tender, when cut; as also ↓ مَخْضُورٌ. (TA.) خُضْرٌ: see خُضَارَةٌ. خِضْرٌ [i. q. خَضِرٌ]. You say, أَخَذَهُ خِضْرًا مِضْرًا, and ↓ خَضِرًا مَضِرًا, He took it without price: or in its fresh, or juicy, state: (K:) مضرا being an imitative sequent. (TA.) Whence the saying, حُلْوَةٌ خَضِرَةٌ [in the S الدُّنْيَا خَضِرَةٌ ↓ مَضِرَةٌ] The goods of this world are delicate, fresh, and pleasant: or pleasing. (TA.) And ↓ الغَزْوُ حُلْوٌ خَضِرٌ [Predatory warfare is sweet and] fresh [or refreshing] and loved; because of the victory and spoil attending it. (TA, from a trad. of Ibn- 'Omar [which see fully quoted voce تُمَامٌ].) — — You say also, هُوَلَكَ خِضْرًا مِضْرًا It is thine, or for thee: may it be attended with enjoyment and a wholesome result. (K.) — — And ذَهَبَ دَمُهُ خِضْرًا مِضْرًا, (S, K,) and ↓ خَضِرًا مَضِرًا, (K,) His blood went unrevenged, or unretaliated, or unexpiated by a mulet: (S, K:) مضرا being an imitative sequent [here as in the former instance]. (TA.) خَضَرٌ inf. n. of خَضِرَ: [see 9, first sentence: — — and last sentence but one; and] see also خُضْرَةٌ. — Also Green palm-branches with the leaves upon them: and green palm-branches stripped of their leaves: (Fr, K:) pl. أَخْضَارٌ. (AHn.) خَضِرٌ: see أَخْضَرُ. — — Also A place having much verdure; and so ↓ يَخْضُورٌ and ↓ مَخْضَرَةٌ. (K.) And أَرْضٌ خَضِرَةٌ and ↓ يَخْضُورٌ Land in which is much verdure: and ↓ ارض مَخْضَرَةٌ, as in the Kur xxii. 62, accord. to one reading, verdant land. (TA.) — — See also خِضْرٌ, in four places. — — Also, [as a subst.,] What is green: (Akh, S, and Bd in vi. 99:) seed-produce; (Lth, Bd, K;) and so ↓ خُضَّارَى: (S:) so the former in the Kur ubi suprà: (Lth, Bd:) or goodly green herbage: (A:) and a branch: (K:) any branch. (TA.) — — And الخَضِرُ

The plant called ↓ الخَضِرَةُ البَقْلَةُ الخَضْرَآءُ; as also ↓ الخَضِيرُ and ↓ الخُضْرَةُ (K) and ↓ الخُضْرَةُ: (TA:) it is a green and rough herb or leguminous plant, the leaves and fruit of which are like those of millet; it rises to the height of a cubit; and fills the mouth of the camel. (TA.) Also A species of plant of the kind called جَنْبَة; (K;) which latter term is applied to herbage whereof the root is deep in the earth, like the نَصِىّ and صِلِّيَان: (TA:) [a coll. gen. n.:] n. un. with ة: (K:) it is not of the slender and succulent herbs or leguminous plants, which dry up in summer. (TA.) Hence آكِلَةُ الخَضِرِ, occurring in a trad., [properly signifying A she-camel that eats the plant above mentioned,] applied to a man who acts justly and moderately with respect to worldly enjoyments: for the خضر is not of the slender and succulent herbs, as above observed, nor of those excellent plants which the spring produces by its consecutive rains, and which therefore become goodly and soft or tender; but of those upon which beasts pasture after others have dried up, because they find no others, and which the Arabs call جَنْبَة; and the beasts do not eat much of it, nor do they find it wholesome. (IAth, TA.) خَضْرَةٌ [if not a mistranscription for خُضْرَةٌ] Fresh cut herbage, to be eaten quickly. (TA.) خُضْرَةٌ [Greenness; a green colour; verdure;] a certain colour, (S, A, K,) well known; (K;) [and] a colour between black and white: it is in plants and in animals &c., and, accord. to IAar, in water also: (TA:) in camels, (S,) and horses, (S, K,) [and asses, and sometimes in birds, and in a garment of the kind called كِسَآء, and the like, and in other things, a dark, or an ashy, dust-colour; or dingy ash-colour; or dark dustcolour;] a dust-colour intermixed with دُهْمَة [i. e. blackness or deep ash-colour]: (S, K:) in men, [and in other things,] a tawny, or brownish, colour; syn. سُمْرَةٌ: (S:) [and a blackish hue: and a blackish hue inclining to green:] and blackness: (TA:) [and intense blackness: see 9; and see also أَخْضَرُ:] pl. خُضَرٌ and خُضْرٌ. (K.) — — And A green plant: pl. خُضَرٌ: (TA:) or the latter signifies herbs, or leguminous plants; as though pl. of the former. (Msb.) [See خَضَارٌ: and خَضْرَةٌ.] — — See also خَضِرٌ. — — Also Softness, or tenderness, (IAar, K,) of seed-produce [and the like]; (TA;) and so ↓ خَضَرٌ, (K,) inf. n. of خَضِرَ. (TA.) — — And What is soft, or tender; fresh, or juicy; and pleasant to the eater. (TA, from a خُطْبَة of 'Alee, delivered at El-Koofeh.) خُضْرِيَّةٌ: see خَضِرٌ. الخَضِرَةُ: A palm-tree (نَخْلَةٌ) that bears good green dates. (Az, K.) — — A kind of dates, green, resembling glass, of a colour that is admired. (AHn.) خَضَارٌ Herbs, or leguminous plants, in the first state of their growth. (S, * K, * TA.) [See also خُضْرَةٌ.] — — Also Milk mixed with much water: (S, K:) AZ says that it is like سَمَارٌ, meaning as above, diluted so as to be of a dark, or an ashy, dust-colour (حَتَّى اخْضَرَّ): like as the rájiz says, جَاؤُوا بِضَيْحٍ هَلْ رَأَيْتَ الذِّئْبَ قَطْ [They brought milk mixed with much water. Hast thou ever seen the wolf?]: meaning that the milk was of an ash-colour (أَوْرَق), like the colour of the wolf, by reason of the great quantity of the water: or, as some say, milk and water in the proportion of one third of the former to two thirds of the latter: it is of any milk, that has been kept in a skin or that is fresh, and from any beast: some say that the word is a pl., [or rather a coll. gen. n.,] and that the sing., or n. un., is with ة. (TA.) خَضُورٌ: see أَخْضَرُ. خَضِيرٌ: see أَخْضَرُ: — — and see also خَضِرٌ. خُضَيْرٌ: see what next follows. خُضَارَةٌ: see أَخْضَرُ, in the latter half of the paragraph. — — خُضَارَةٌ, determinate, and imperfectly decl., (ISk, S, K,) because it has the quality of a proper name and the fem. gender with ة, like أُسَامَةٌ &c., (TA,) (tropical:) The sea; (ISk, S, A, K;) as also ↓ الأَخْضَرُ, and ↓ خُضَيْرٌ, (A, TA,) or ↓ خُضْرٌ. (So in a copy of the A.) [But it is used as a masc. proper name; for] you say, هٰذَا خُضَارَةُ طَامِيًا [This is the sea, in a state of rising, or becoming full, or becoming high and full]. (S, TA. [In one copy of the S, I find هٰذِهِ; but in others, هٰذَا; and in all, طَامِيًا.]) خَضِيرَةٌ A palm-tree (نَخْلَةٌ) of which the dates fall while unripe and green; (S, K;) as also ↓ مِخْضَارٌ. (TA.) خُضَيْرَةٌ dim. of خُضْرَةٌ. — Also (tropical:) A woman who scarcely ever, or never, completes the fruit of her womb, so that she casts it. (TA.) خُضَارِىٌّ A certain bird; (S, K;) also called the أَخْيَل; (S;) regarded as of evil omen when it alighted upon the back of a camel: it is أَخْضَر [i. e. green, or of a dark or an ashy dust-colour], with redness in the حَنَك [or part beneath the beak], and is larger than the قَطَا: or certain green, or dark or ashy dust-coloured, birds, (طَيْرٌ خُضْرٌ,) also called قَارِيَة: A 'Obeyd asserts that the Arabs loved them, and likened to them a liberal, or bountiful, man: but ISd says, on the authority of the 'Eyn, that they regarded them as of evil omen: (TA:) [Golius states, on the authority of Meyd, that the خضارىّ is a bird of a blackish colour, called in Persian كَرَايَهْ. See Bochart's Hieroz. p. ii. col. 61; referred to by Freytag.] — — Also The [tree, or shrub, called] رِمْث, when it has grown tall. (TA.) خُضَّارٌ A certain bird, (K,) green or of a dark or an ashy dust-colour (أَخْضَرُ). (TA.) خُضَّارَى: see خَضِرٌ. — — Also A certain plant. (K.) أَخْضَرُ [Green; verdant;] of the colour termed خُضَّارَى; (S, A, Msb, K;) as also ↓ خَضِرٌ (Msb, K) and ↓ خَضِيرٌ and ↓ خَضُورٌ and ↓ يَخْضُورٌ and ↓ يَخْضِيرٌ: (K, TA: the last two written in the CK تَخْضُورٌ and تَخْضِيرٌ:) applied to a horse, [and to a camel, (see خُضْرَةٌ,) and to an ass, and sometimes to a bird, and to a garment of the kind called كِسَآء, and the like, and to various other things, of a dark, or an ashy, dust-colour; or dingy ash-colour; or dark dust-colour;] of a dust-colour intermixed with دُهْمَة [i. e. blackness or deep ash-colour]; which is the same as دَيْزَجٌ; (S;) in horses being distinguished as أَخْضَرُ أَدْغَمُ and أَخْضَرُ أَوْرَقُ and أَخْضَرُ أَطْحَلُ: (TA: [see the latter epithet in each of these cases:]) applied to a man, [and to other things,] tawny, or brownish: (S:) [and blackish: and of a blackish hue inclining to green:] and black; (S, K;) black-complexioned: (TA:) [and intensely black: it is said in the Msb, art. حتم, that الأَخْضَرُ is, with the Arabs, أَسْوَدُ; which may mean either that green is, with the Arabs, termed اسود, or that الاخضر is, with the Arabs, black: but the truth is, that each of the epithets أَخْضَرُ and أَسْوَدُ is sometimes used for the other: see what here follows, and see أَسْوَدُ: in Har p. 495, it is erroneously said, on the authority of Er-Rázee, that the اسود is not termed by the Arabs اخضر, although the اخضر is termed by them اسود because of its intense خُضْرَة and رِىّ:] the fem. is خَضْرَآءُ: and the pl. is خُضْرٌ. (Msb, TA.) You say شَجَرَةٌ خَضْرَآءُ A green, and fresh, or juicy, tree. (TA.) And مَآءٌ أَخْضَرُ Water inclining to a green colour, by reason of its clearness. (TA.) And أَخْضَرُ الجِلْدَةِ [lit. Tawny of skin:] meaning (assumed tropical:) of pure race; because the complexions of the Arabs are tawny; (S;) of genuine Arab race: (IB:) as in the saying of El-Lahabee, (S, TA,) El-Fadl Ibn-'Abbás, (TA,) وَأَنَا الأَخْضَرُ مَنْ يَعْرِفُنِى أَخْضَرُ الجِلْدَةِ فِى بَيْتِ العَرَبْ [And I am the tawny: who knows me? the tawny of skin (or pure of race), of the family that comprises the nobility of the Arabs]. (S, IB.) And فُلَانٌ أَخْضَرُ القَفَا [lit. Such a one is blackish, or black, in the back of the neck:] meaning (tropical:) such a one is the son of a black woman: (Az, A:) or (tropical:) one who is slapped on the back of his neck: (A:) or (tropical:) a freedman, or an emancipated slave. (TA.) And أَخْضَرُ البَطْنِ (tropical:) A weaver: (A, TA:) because his belly, being stuck close to his loom, becomes blackened by it. (TA.) And أَخْضَرُ النَّوَاجِذِ (tropical:) An eater of onions and leeks: or a tiller, or cultivator, of the ground; because he eats herbs, or leguminous plants. (A.) And هُمْ خُضْرُ المَنَاكِبِ [lit. They are green in the shoulders, from carrying the produce of their land:] meaning (tropical:) they are in a state of great plenty. (K, TA.) And [hence, perhaps,] فُلَانٌ أَخْضَرُ (tropical:) Such a one

possesses abundant خَيْر [or wealth, or prosperity]: (A, TA:) [or it may mean goodness: for] الأَخْضَرُ, applied to a man, is an epithet of praise, whereby he may be likened to the sea, because it is described as green, or to the [rain or herbage called] رَبِيع; in both cases meaning (assumed tropical:) liberal, or bountiful; and it is so applied because خُضْرَةٌ is of the colours of the Arabs: and it is also an epithet of dispraise, as meaning (assumed tropical:) black by reason of baseness, ignobleness, or meanness. (Ham p. 282.) And شَابٌّ أَخْضَرُ (tropical:) A young man whose hair has begun to grow upon the sides of his face. (TA.) And كَتِيبَةٌ خَضْرَآءُ (tropical:) An army, or a troop of horse, overspread with the blackness of iron: (S, TA:) or a great army or troop of horse (K, TA) of which most of the men are clad in iron; like جَأْوَآءُ: (TA:) because of the خُضْرَة of the iron: (A:) [i. e.] because of the blackness thereof. (TA.) And اللَّيْلُ أَخْضَرُ (tropical:) Night is black. (TA.) And [hence,] جَنَّ عَلَيْهِ أَخْضَرُ الجَنَاحَيْنِ (tropical:) Night [lit. the black-winged] veiled him, concealed him, or covered him with its darkness. (A.) مُدْهَامَّتَانِ, in the Kur [lv. 64, relating to two gardens of Paradise], is explained by خَضْرَاوَانِ because it means Inclining to blackness, by reason of abundance of moisture, or irrigation. (S.) — — الأَخْضَرُ used as a subst.: see خُضَارَةٌ. — — The fem. خَضْرَآءُ [is also used as a subst., and] signifies Gree herbs or leguminous plants; (Msb, K;) as also ↓ خُضَارَةٌ: (K:) pl. خَضْرَاوَاتٌ: by rule it should be خُضْرٌ; but as the quality of a subst. predominates in it, it has a pl. like the pl. of a subst., like صَحْرَاوَاتٌ pl. of صَحْرَآءٌ: (Msb:) this pl. occurs in the saying (in a trad., TA) لَيْسَ فِى الخَضْرَاوَاتِ صَدَقَةٌ There is no poor-rate in the case of green herbs or leguminous plants; (Msb;) or fresh fruits and herbs or leguminous plants; (TA;) or fruits, such as the apple and the pear &c.; or herbs or leguminous plants, such as leeks and smallage and rue and the like; and خُضْرٌ, pl. of خُضْرَةٌ, is sometimes substituted for it. (Mgh.) [Hence,] إِيَّاكُمْ وَخَضْرَآءَ الدِّمَنِ, meaning (tropical:) Avoid ye the beautiful woman that is of bad origin: (S, A, Msb:) because what grows in a دِمْنَة [or place which men have blackened by their cooking, and where their camels or other beasts have staled and dunged], though it may be beautiful and bright, does not bear fruit [because it is neglected, and left unwatered], (S, Msb,) and soon becomes corrupt, or bad. (Msb. [See also دِمْنَةٌ: and see عُشْبَةُ الدَّارِ, in art. عشب.]) — — And الخَضْرَآءُ, as an epithet in which the quality of a subst. predominates, (TA,) (tropical:) The sky, or heaven; (S, A, K;) because of its greenness; like as the earth is called الغَبْرَآءُ. (TA.) You say, مَا تَحْتَ الخَضْرَآءِ أَكْرَهُ مِنْهُ (tropical:) [There is not under the sky one more hateful than he]. (A.) — — And خَضْرَآءُ (tropical:) A bucket (A, K) with which water has been drawn long, so that it has become green or blackish &c. (حَتَّى اخْضَرَّتْ). (K.) — — And (assumed tropical:) The congregated or collective body, and mass, or bulk, of a people. (S, K.) So in the saying, أَبَادَ اللّٰهُ خَضْرَآءَهُمْ (assumed tropical:) [May God destroy the congregated or collective body, mass, or bulk, of them]: (S:) or this means, (tropical:) their stock (شَجَرَة) from which they have branched off; (A;) [for] خَضْرَآءُ signifies the origin of anything: (TA:) or, their life in this present world: (Fr, TA:) or, as some say, their enjoyment and plenty; (TA;) [for] خَضْرَآءُ signifies prosperity, and plenty, and enjoyment: (TA in a later part of this art.:) or the right reading is غَضْرَآءَهُمْ, meaning "their prosperity, and their pleasantness of life, or plenty and prosperity." (S. [See art. غضر.]) — — البَقْلَةُ الخَضْرَآءُ: see خَضِرٌ. — — الخُضْرُ, (T,) or الخَضْرَآءُ, (K,) The domestic pigeons; (T, K;) so called although of various colours, because their predominant colour is وُرْقَة [or ash-colour], or خُضْرَة [meaning a dark, or an ashy, dust-colour]: the خُضْر and the نُمْر [or spotted with white and black, &c.,] are especially characterized by the faculty of rightly directing their course. (T, TA.) — — الأَخَاضِرُ [a pl. of الأَخْضَرُ used as a subst.] (tropical:) Gold and flesh-meat and wine; as also الأَحَامِرَةُ [as some explain this latter]. (TA.) — — أَخْضَرُ also signifies (tropical:) Fresh, or recent: so in the saying, الأَمْرُ بَيْنَنَا أَخْضَرُ (tropical:) [The affair between us is fresh, or recent]: and in like manner you say, المَوَدَّةُ بَيْنَنَا خَضْرَآءُ (tropical:) Love, or affection, between us is fresh. (A.) And Soft, or tender; applied to herbage, or seed-produce. (TA.) — — [Hence,] عِيشَةٌ خَضْرَآءُ (assumed tropical:) A mode of life soft, or delicate, and plentiful and pleasant. (Har p. 639.) — — الأَخْضَرُ is also the name of [A certain star, or asterism; most probably either a of Piscis Australis or ε of Pegasus, or some star or asterism nearly in a line with those two;] one of the three أَنْوَآء of the rain called الخَرِيف; namely, the middle نَوْء of those three انوآء; the first being the نَسْرَانِ; and the last, the foremost of the فَرْغَانِ: see نَوْءٌ. (AZ, T and TA in art. نوأ.) الأُخَيْضِرُ dim. [of الأَخْضَرُ], (TA,) [Cantharides;] a kind of fly, (K,) green, of a dark or an ashy dust-colour, (أَخْضَرُ,) of the size of the black fly, and called the Indian fly [as cantharides are (??) the Arabs in the present day]; having properties and uses mentioned in medical books. (TA.) — Also A certain disease in the eye. (K.) مَخْضَرَةٌ: see خَضِرٌ, in two places. مِخْضَارٌ: see خَضِيرَةٌ. مَخْضُورٌ: see خَضِرٌ. يَخْضُورٌ: see خَضِرٌ, in two places: and see also أَخْضَرُ, first sentence. يَخْضِيرٌ: see أَخْضَرُ, first sentence. خضرم خَضْرَمَ الأُذُنَ Q. 1 , inf. n. خَضْرَمَةٌ, He cut somewhat of the extremity of the ear of a camel, and left it dangling: or he cut the ear in halves: and you say also, خَضْرَمُوا نَعَمَهُمْ [They so cut the ears of their camels]: (TA:) or خَضْرَمَةٌ signifies the cutting one of the ears only. (JK.) — — And خَضْرَمَ He mixed [a thing or things]: (IKh, TA:) [and so حَضْرَمَ, as is indicated in the K in art. حضرم, by an explanation of the inf. n.] — — And خَضْرَمَةٌ signifies also The making a thing to be of an intermediate, or a middling, kind or quality. (TA.) Q. 2 تَخَضْرَمَ, said of butter [in the process of formation], It became dissundered, or separated [into clots], by reason of intense cold; and did not coalesce; as also تحصرم. (TA in art. حصرم.) خِضْرِمٌ A well having much water; (JK, K;) and so, [as some say,] a sea, or great river; but its application as an epithet to a sea, or great river, is disallowed by As: (S:) or a great sea: (K:) accord. to some, so called because of its greenness; and if so, the م is augmentative: (MF:) or water copious and wide in the utmost degree: (Mz 49th نوع:) and anything much in quantity, or copious, (S, K,) and wide, or ample: (S:) or it signifies also wide, or ample, (K,) applied to anything: (TA:) pl. خَضَارِمُ: (S:) and ↓ مُخَضْرَمٌ and ↓ خُضَارِمٌ, also, signify much in quantity, or copious, applied to water: (TA:) and خِضْرِمٌ is applied in this sense as an epithet to نَبِيذ. (S, *) TA.) — — (tropical:) Bountiful, or munificent; (JK, K;) who gives many gifts: (S, K:) said to be likened to the sea, or great river, to which this epithet is applied; though As disallowed its application to a sea, or great river: (S:) or likened to the well to which the same epithet is applied: (JK:) and a forbearing, or clement, lord, or chief; as also ↓ خُضَارِمٌ: pl. خَضَارِمُ and خَضَارِمَةٌ and خِضْرِمُونَ: all applied peculiarly to men: (K:) not to women. (TK.) خُضَرِمٌ Sweet water: or water between sweet and bitter: (K:) on the authority of Yaakoob. (TA.) — The young of the [kind of lizard called] ضَبّ: (S, K:) accord. to IDrd, in its first stage it is called حِسْلٌ; [after which he should have said, then, غَيْدَاقٌ;] then it is called مُطَبِّخٌ [q. v.]; then, خُضَرِمٌ; and then, ضَبٌّ: he does not mention the term غَيْدَاقٌ, but AZ mentions it. (S.) خِضْرِمِىٌّ: see خُضَارِمٌ. الخَضَارِمَةُ: see خِضْرِمٌ, in two places. الخَضَارِمَةُ A certain people of the عَجَم [i. e. Persians], (S, K,) of the sons of Fáris, (S,) who went forth [from their country] in the beginning of El-Islám, and dwelt in Syria: (S, K:) i. e., those people who went forth at that period dispersed themselves in the countries of the Arabs; some of them settling in El-Basrah,

and these are the أَسَاوِرَة; and some of them, in El-Koofeh, and these are the أَحَامِرَة; and some of them, in Syria, and they are the خَضَارِمَة; and some of them, in El-Jezeereh, and they are the جَرَاجِمَة; and some of them, in El-Yemen, and they are the أَبْنَآء; and some of them, in El-Mowsil, and they are the جَرَامِقَة: (S, TA:) the n. un. is ↓ خِضْرِمِىٌّ. (K.) مُخَضْرَمٌ [pass. part. n. of خَضْرَمَ]. You say نَاقَةٌ مُخَضْرَمَةٌ A she-camel having the extremity of her ear cut. (S, K.) And أُذُنٌ مُخَضْرَمَةٌ An ear cut. (Mz 49th نوع.) — — Hence, as some say, (Mz ubi suprá,) A man, (K, Mz,) or a poet, (S, K,) who lived in the Time of Ignorance and in that of El-Islám; (S, K, and Mz ubi suprà) as though he were cut off from paganism to ElIslám; (Mz ubi suprà;) or from infidelity; (IB, TA;) as Lebeed, (S, K, and Mz 20th نوع,) and Hassán Ibn-Thábit, and Nábighah of the BenooJaadeh, and Aboo-Zubeyd, and 'Amr Ibn-Sha-s, and Ez-Zibrikán Ibn-Bedr, and 'Amr Ibn-MaadeeKerib, and Kaab Ibn-Zuheyr, and Maan Ibn-Ows: (Mz 20th نوع: [see also إِسْلَامِىٌّ, and شَاهِدٌ:]) or a person who passed half of his life in the Time of Ignorance, and half thereof in that of El-Islám: (K:) [I have generally found the word thus written;] but IB says that, accord. to most of the lexicologists, it is ↓ مُخَضْرِمٌ, with kesr to the ر; for the pagans, when they became Muslims, cut somewhat of the extremities of the ears of their camels (خَضْرَمُوا آذَانَ إِبِلِهِمْ) as a sign of their being Muslims in case of their being attacked and plundered, or their being made war with; (IB, TA;) and this they were ordered to do in a manner different from that of the pagans: (TA:) accord. to some, the epithet applied to a poet of the class above mentioned is محضرم, with the unpointed ح, [i. e. مُحَضْرَمٌ,] from الحَضْرَمَةُ signifying الخَلْطُ, [like الخَضْرَمَةُ, as shown above,] because of his mixing paganism with El-Islám: (Mz 49th نوع:) or مُحَضْرَمٌ: (K in art. حضرم:) and in like manner IKh explains the epithet ↓ مُخَضْرِمٌ. (TA.) — — Also A black man whose father is white. (IKh, K. *) — — And Deficient in respect of الحَسَب; (K;) meaning not of generous parentage. (TA.) — — And One whose origin is suspected; or who claims for his father one who is not: (K:) and so مُخَضْرَمُ النَّسَبِ: (S, TA:) or مُخَضْرَمٌ فِى نَسَبِهِ means of mixed parentage. (TA.) One whose father is unknown: [or, app., accord. to the TA, whose parents are unknown:] or one sprung from [a succession of] concubines. (K.) — — Uncircumcised. (K.) And, with ة, applied to a woman, Circumcised: (S, K:) or, as some say, cut, by a mistake of the woman operating, in a place not that of circumcision. (TA.) — — Flesh-meat such that one knows not whether it be from a male or a female. (S, K.) — — Accord. to IAar, who does not explain it, (ISd, TA,) it is applied also to food, (ISd, K,) ISd thinks (TA) as meaning Insipid; (ISd, K;) neither sweet nor bitter. (ISd.) — — And Water between heavy and light: (T, K, TA:) or not sweet. (TA.) — — See also خِضْرِمٌ. مُخَضْرِمٌ: see مُخَضْرَمٌ, in two places. مُتَخَضْرِمٌ, applied to butter, [as also مُتَحَضْرِمٌ and مُحَضْرَمٌ,] Dissundered, or separated [into clots]; not coalescing; by reason of cold. (K. [See Q. 2.]) خضع 1 خَضَعَ, aor. خَضَعَ, inf. n. خُضُوعٌ (S, Msb, K) and خَضْعٌ and خُضْعَانٌ, or خِضْعَانٌ, (TA,) He was, or became, lowly, humble, or submissive, (S, Msb, K,) لَهُ to him, (Msb, TA,) [for instance,] to his creditor, (Msb,) or to God; (TA;) as also ↓ اختضع, (S, K,) [and ↓ انخضع, (K in art. خذأ,)] and ↓ اِخْضَوْضَعَ: (Sgh, K:) خُضُوعٌ is nearly the same as خُشُوعٌ, except that the latter is mostly used in relation to the voice [or the eyes]; but the former is used as meaning in the necks: (Msb:) or the former is in the body, ('Eyn and K in art. خشع,) and signifies the acknowledgment of humility and submission; ('Eyn;) and the latter is in the voice and in the eyes. ('Eyn and K ubi suprà.) It is said in a trad. respecting the [devils'] hearing [the words of the angels] by stealth, خُضْعَانًا لِقَوْلِهِ [With submissiveness to his saying, or to what he said]; or, accord. to one relation, خِضْعَانًا; but it may be a pl. of خَاضِعٌ; and accord. to another relation, it is خُضَّعًا, which is a pl. of خَاضِعٌ. (TA.) — — He was, or became, still, (K, TA,) and tractable, or submissive. (TA.) — — He made his words soft to a woman; as also ↓ اخضع: (L:) or the latter signifies his speech was soft to a woman. (O, K.) It is said in the Kur [xxxiii. 32], فَلَا تَخْضَعْنَ بِالقَوْلِ Then be ye not soft in speech. (TA.) And you say, خَضَعَ لَهَا بِكَلَامِهِ وَخَضَعَتْ لَهُ وَتَطَمَّعَ فِيهَا [He was soft to her in speech, and she was soft to him, and he became excited to feel an eager desire for her, or to lust after her]; (TA;) and in like manner, ↓ خَاضَعَهَا, (K, * TA,) inf. n. مُخَاضَعَةٌ, (TA,) [he was soft in his speech to her, she being soft in her speech to him.] And خَضَعَا بَيْنَهُمَا حَدِيثًا They two (a man and a woman) made soft discourse together, saying that which excited each to feel an eager desire for, or to lust after, the other. (TA from a trad.) — — خَضَعَ, aor. خَضَعَ, inf. n. خَضْعٌ, [or, as in two copies of the S, خَضَعٌ, though it seems that the verb is correctly خَضَعَ, not خَضِعَ,] He had a natural stooping of the neck: (TA:) and he bent himself, or became bent; as also ↓ اخضع. (Zj.) And ↓ اختضع, said of a hawk, He lowered his head to make a stoop, or to pounce down. (Z, TA.) — — [Hence,] خَضَعَتِ الإِبِلُ (tropical:) The camels strove, or exerted themselves, or hastened, in their pace, or going; (K;) because, when they do so, they lower their necks. (TA.) And ↓ اختضع, (K,) said of a horse, (IAar,) [for the same reason,] (assumed tropical:) He went quickly, or swiftly. (IAar, K.) — — خَضَعَ النَّجْمُ (tropical:) The star, or asterism, inclined (S, K, TA) to the place of setting, (S, TA,) or to setting: (K, TA:) and in like manner, خَضَعَتِ الشَّمْسُ (tropical:) the sun inclined &c.; like خَدَعَت: (TA:) and خَضَعَتْ أَيْدِى الكَوَاكِبِ (tropical:) the stars inclined to setting. (Aboo- 'Adnán, TA in art. خشع.) — خَضَعَهُ He, or it, rendered him still (K, TA) [and submissive: see 1]: the verb being both intrans. and trans. (TA.) [See also 4.] — — Also, (K,) inf. n. خَضْعٌ and خُضُوعٌ, (TA,) He, or it, caused him to have a stooping neck; as also ↓ اخضعهُ; (K;) i. e., bent him: (TA:) said of old age. (TK.) Jereer says, أَعَدَّ اللّٰهُ لِلشُّعَرَآءِ مِنِّى صَوَاعِقَ يَخْضَعُونَ لَهُ الرِّقَابَا [God hath prepared, for the poets, from me, thunderbolts which make the necks to stoop to Him]. (TA.) — — خَضَعَ فُلَانًا إِلَى السَّوْءَةِ; in the K الى السُّوءِ, but the former is the right; inf. n. خُضُوعٌ; (TA;) He, or it, invited such a one to that which was foul, abominable, or evil. (K, TA.) 2 خَضَّعَ see 4. 3 خَاْضَعَ see 1, near the middle of the paragraph. 4 اخضع, intrans.: see 1, in two places. — اخضعهُ It (poverty) lowered, humbled, or abased, him; (Msb;) [as also ↓ خضّعهُ; for its inf. n.] تَخْضيعٌ signifies the rendering lowly, humble, or submissive; in Persian, فَرُوتَنْ كَرْدَانِيدَنْ. (KL. [But Golius, from the same source, explains the verb as signifying " Submissum humilemque se commonstravit. "]) [Hence,] أَخْضَعَتْنِى إِلَيْكَ الحَاجَةُ (Zj, S, TA) Want, or need, [made me lowly, humble, or submissive, to thee; or] constrained me to have recourse to thee, and to require thine aid. (TA.) — — See also 1, near the end of the paragraph. 7 إِنْخَضَعَ see 1, first sentence. 8 إِخْتَضَعَ see 1, in three places. 12 اخضوضع: see 1, first sentence. خَضِعٌ A plant bending by reason of softness, or tenderness: ISd holds it to be formed after the manner of a relative, or possessive, noun, because there is no verb [of the measure خَضِعَ] to which it may be referred. (TA.) [The regular form, if it were a part. n., would be خَاضِعٌ, q. v.] خَضْعَةٌ, or ↓ خَضَعَةٌ: see بَضَعَةٌ and بَاضِعٌ. خَضَعَةٌ: see what next precedes. خُضَعَةٌ A man (S) who is lowly, humble, or submissive, to everyone. (S, Sgh, K,) — — And One who overcomes, or subdues, his adversaries, or opponents, (K, TA,) and humbles and abases them. (TA.) خَضُوعٌ: see the next paragraph, in two

places. خَاضِعٌ Lowly, humble, or submissive; (Msb;) and ↓ خَضُوعٌ signifies the same: (S, K:) [or rather the latter is an intensive epithet, signifying very lowly, &c.:] the pl. of the former is خَاضِعُونَ and خُضَّعٌ and خُضْعَانٌ, or خِضْعَانٌ: (TA:) [respecting the last two of which, see 1, second sentence:] and the pl. of ↓ خَضُوعٌ is خُضُعٌ; (S, K;) as in the phrase قَوْمٌ خُضُعُ الرِّقَابِ [A people, or company of men, very submissive in the necks]. (S.) It is said in the Kur [xxvi. 3], فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ And their necks shall continue, the pret. being used in the sense of the aor., meaning تَدُومُ, (Jel,) submissive to it: (Jel, * TA:) the original of the phrase is فَظَلُّوا لَهَا خَاضِعِينَ; and اعناق is redundantly inserted to show the place of خُضُوع, and the predicate is left in its original state: (Bd:) or as the خضوع is only that of the اعناق, it is allowable to make the predicate relate to [the pronoun هم, which is] the complement of the latter word: (Sb, Kh:) or since the خضوع is ascribed to the necks but really belongs to the persons, the epithet has that form of pl. which is proper to rational beings: (Jel: [and the like is said by Bd:]) or اعناقهم means their chiefs: or their companies: but there is another reading [which is literally grammatical], namely خَاضِعَةً. (Bd.) — — The pl. خُضَّعٌ is also applied to Women who have been [or who are] soft in speech, and still. (IAar.) [See 1.] — — نَعَامٌ خَوَاضِعُ [pl. of خَاضِعَةٌ] Ostriches inclining their heads towards the ground in their places of pasture; and in like manner, ظِبَآءٌ [gazelles]. (TA.) — — إِبِلٌ خَوَاضِعُ (tropical:) Camels striving, or exerting themselves, or hastening, in their pace, or going; because, when they do so, they lower their necks. (TA.) — — مَنْكِبٌ خَاضِعٌ and ↓ أَخْضَعُ A low, or depressed, shoulder-joint. (TA.) — — نُجُومٌ خَوَاضِعُ (tropical:) Stars inclining to setting, or to their places of setting. (A, TA.) — Inviting to that which is foul, abominable, or evil. (TA.) أَخْضَعُ Content with abasement; fem. خَضْعَآءُ. (Lth, K.) — — Having a natural stooping of the neck; (S, K;) applied to a man, (TA,) and to a horse, (S, TA,) and a camel, and an ostrich, and a gazelle. (TA.) — — See also خَاضِعٌ, near the end of the paragraph. خضل 1 خَضِلَ, aor. خَضَلَ, inf. n. خَضَلٌ: see 9, in two places. 2 خَضَّلَ see the next paragraph. 4 اخضلهُ He moistened it; or wetted it; (S, K;) as also ↓ خضّلهُ, inf. n. تَخْضِيلٌ. (TA.) You say, أَخْضَلَتْ دُمُوعُهُ لِحْيَتَهُ His tears moistened, or wetted, his beard. (JK, * TA.) And أَخْضَلَتْهُ السَّمَآءُ The rain wetted him: (TA:) or wetted him much. (JK.) — See also 9. 8 اختضل بِصَاحِبِهِ He (a man) became united with his companion. (Fr, TA.) 9 اخضلّ, (S, K,) inf. n. اِخْضِلَالٌ, (S,) It was, or became, moistened, or wetted; (S, K;) as also ↓ أَخْضَلَ, (K, TA, [but not in the CK,]) inf. n. إِخْضَالٌ; (TA; [perhaps a mistranscription for ↓ اخضالّ, inf. n. إِخْضِيلَالٌ; but said by Freytag to occur in the Deewán of the Hudhalees;]) and ↓ اخضوضل, (Fr, S, K,) inf. n. إِخْضِيضَالٌ; (S;) and ↓ خَضِلَ: (K: [but see what follows:]) it is said of a garment, and of the beard: (TA:) and the first of these verbs signifies also it was, or became, moist, so that its moisture became sprinkled, or scattered in drops; (K, * TA; [accord. to the explanation of the part. n. خَضِلٌ (q. v.) in the JK and M;]) and so ↓ اخضالّ, (K,) inf. n. إِخْضِيلَالٌ; (TA;) and ↓ خَضِلَ, aor. خَضَلَ, (K,) inf. n. خَضَلٌ; but Lth says, I have not heard them say خَضِلَ. (TA.) — — اخضلّ اللَّيْلُ The night became dark: (JK, Ibn-'Abbád, K:) or the pleasant coolness of the night came. (T, TA.) 11 إِخْضَالَّ see 9, in two places. — — Also اِخْضَالَّتِ الشَّجَرَةُ, inf. n. إِخْضِيلَالٌ; (S;) or اخضالّ الشَّجَرُ, and ↓ إِخْضَأَلَّ; (IDrd, K;) The tree, or trees, had many branches and leaves: (IDrd, S, K:) or became green, and fresh, or sappy, in the branches thereof. (TA.) 12 إِخْضَوْضَلَ: see 9. Q. Q. 4 إِخْضَأَلَّ: see 11. خَضْلٌ Moisture. (TA. [But perhaps this may be a mistranscription for خَضَلٌ, inf. n. of خَضِلَ.]) — Also, (JK, T, K,) and ↓ خَضَلٌ, (ISd, K,) Pearls: (JK, K:) or clear large pearls: (K:) or good, clear, lustrous, large pearls: of the dial. of Yethrib. (TA.) — — And A well-known kind of beads: (ISk, K:) or a red bead: or a bead of ivory: (TA:) n. un. with ة. (K.) — — And دُرَّةٌ خَضْلَةٌ, (TA,) or ↓ خَاضِلَةٌ, (JK,) A clear large pearl. (JK, TA.) خَضَلٌ: see the next preceding paragraph. خَضِلٌ A thing, (S,) or roasted meat, (JK, T, M, K,) moist, or juicy, (JK, T, S,) and well cooked: (T:) or dripping with its gravy; or succulent, and dripping with its juice: (M, K:) and anything moist so that its moisture becomes sprinkled, or scattered in drops; (JK, M, K; *) as also ↓ خَاضِلٌ. (K: in the copies of which we find يَتَرَشَّفُ in the place of يَتَرَشَّشُ; the latter being the reading in the [JK and] M, TA.) — — Applied to a plant, or herbage, Soft, or tender. (S, TA.) — — And hence metaphorically applied to life: you say عَيْشٌ خَضِلٌ, (Har pp. 54-55,) and ↓ مُخْضِلٌ, and ↓ مُخْضِلٌ, (K,) (tropical:) A soft and delicate life. (K, and Har ubi suprà.) خُضُلَّةٌ A plentiful, and a pleasant or an easy, and a soft or delicate, state of life. (K, TA. [In the CK, النِّعْمَةُ is erroneously put for النَّعْمَةُ.]) You say, هُمْ فِى خُضُلَّةٍ مِنَ العَيْشِ They are in a plentiful, and a pleasant or an easy, and a soft or delicate, state of life. (TA.) And يَوْمُ خُضُلَّةٍ A day of plenty, and pleasure or ease, and softness or delicacy; (JK, K;) or a day of plenty; or of abundance of herbage, or of the goods or conveniences or comforts of life; and of pleasantness and easiness of life. (S, TA.) And نَزَلْنَا فِى خُضُلَّةٍ مِنَ العُشْبِ We alighted among green, soft or tender, fresh herbage. (TA.) — — Also A wife: (K:) or a name for a woman: (K, * TA:) and a soft, or tender, woman. (JK, K.) — — And The rainbow. (JK, Ibn-'Abbád, K.) And A halo round the moon. (AA, TA.) — — One says also, دَعْنِى مِنْ خُضُلَّاتِكَ, meaning Let me alone, and cease from thy vain, or false, sayings or actions. (TA.) خَضِيلَةٌ A رَوْضَة [or meadow] (IDrd, S, K) that is luxuriant and moist. (IDrd.) خَاضِلٌ: see خَضِلٌ. — — دُرَّةٌ خَاضِلَةٌ: see خَضْلٌ. مُخْضِلٌ: see خَضِلٌ. مِخْضَلٌ: see مِخْضَلٌ. مُخْضِلٌّ: see خَضِلٌ. خضم 1 خَضِمَ, aor. خَضَمَ; (S, K;) and خَضَمَ, aor. خَضِمَ; (JK, K;) inf. n. خَضْمٌ; (JK, S, K;) He (a man) ate a thing with the whole of the mouth: (As, S:) or he ate, (K,) in a general sense: (TA:) or he ate with the more remote of the teeth: (K:) قَضْمٌ signifies the " eating with the nearer of the teeth; " (TA;) [i. e., "with the teeth of the fore part of the mouth: " or the " eating with the extremities of the teeth: " see art. قضم:] or [he ate so that] he filled his mouth with that which he ate: or it relates peculiarly to the thing that is moist, or juicy, as the cucumber, (K,) and the like: (TA:) or he ate in the enjoyment of a plentiful and pleasant life: (JK, TA:) or خَضْمٌ referring to a man is like قَضْمٌ referring to a beast. (TA.) — — And خَضَمَهُ, aor. خَضِمَ, (JK, K,) inf. n. as above; (TA;) and ↓ اختضمهُ; (JK, K;) He cut it; or cut it off: (K:) or he cut it in pieces. (JK.) — — خَضَمَ لَهُ مِنْ مَالِهِ, (K,) accord. to IAar, (TA,) signifies He gave him of his property; (K;) [as though he cut off for him a portion thereof;] but Th rejects this, and says that it is هَضَمَ. (TA.) 8 إِخْتَضَمَ see 1. — — [Hence,] السَّيْفُ يَخْتَضِمُ جَفْنَهُ The sword cuts, and eats, its scabbard, (K,) by reason of its sharpness; mentioned by J as a meaning of يَخْتَصِمُ: [see 8 in art. خصم:] and يَخْتَضِمُ العَظْمَ cuts the bone: and الذِّرَاعَ [the fore arm]. (TA.) — — And اختضم الطَّرِيقَ He stopped the way, robbing and slaying passengers. (K.) خَضْمَةٌ: see خُضْمَةٌ. خُضْمَةٌ i. q. خَضْمَةٌ, (K,) i. e. A certain bead, or gem, mentioned before. (TA.) خُضَامٌ: see what next follows. خُضَامَةٌ A thing that is eaten in the manner termed خَضْمٌ; [see 1;] (K;) as also ↓ خُضَامٌ [expressly said to be like غُرَابٌ, otherwise it would seem to be خَضَامٌ, like قَضَامٌ, to which it is opposed,] (TA,) [and ↓ مَخْضَمٌ, as is indicated in the K in art. قضم, opposed to مَقْضَمٌ in that art. (q. v.) in the S and K.] مَخْضَمٌ: see what next precedes. خط 1 خَطَّ, aor. خَطُّ3, inf. n. خَطٌّ, He made [a line, or lines, or] a mark, عَلَى الأَرْضِ, upon the ground. (Msb.) You say, خَطَّ الزَّاجِرُ فِى الأَرْضِ, aor. and inf. n. as above, The diviner made a line, or a mark, or lines, or marks, upon the ground, and then divined. (TA.) And الزَّاجِرُ يَخُطُّ بِإِصْبَعِهِ فِى الرَّمْلِ وَيَزْجُرُ [The diviner makes lines, or marks, with his finger upon the sand, and divines]. (S.) Th says, on the authority of IAar, that عِلْمُ الرَّمْلِ is عِلْمُ الخَطِّ [or geomancy]: I 'Ab says

that it is an ancient science, which men have relinquished: but Lth says that it is practised to the present time; [to which I may add, that it has not even now ceased; being still practised on sand and the like, and also on paper;] and they have conventional terms which they employ in it, and they elicit thereby the secret thoughts &c., and often hit upon the right therein: the diviner comes to a piece of soft ground, and he has a boy, with whom is a style; and the master makes many lines, or marks, in haste, that they may not be counted; then he returns, and obliterates leisurely lines, or marks, two by two; and if there remain two lines, or marks, they are a sign of success, and of the attainment of the thing wanted: while he obliterates, his boy says, for the sake of auguring well, اِبْنَىْ عِيَانْ أَسْرِعَا البَيَانْ [O two sons of 'Iyán (meaning two lines or marks), hasten ye the manifestation]: I 'Ab says that when he has obliterated the lines, or marks, and one remains, it is the sign of disappointment: and AZ and Lth relate the like of this. (TA.) It is said in a trad. of Mo'áwiyeh Ibn-El-Hakam Es-Sulamee, traced up by him to its author, كَانَ نَبِىٌّ مِنَ الأَنْبِيَآءِ يَخُطُّ فَمَنْ خَطَّهُ عَلِمَ مِثْلَ عِلْمِهِ [A prophet of the prophets used to practise geomancy; and he who matches his geomancy knows the like of his knowledge]. (TA.) You say also, when a man is meditating upon his affair, and considering what may be its issue, or result, فُلَانٌ يَخُطُّ فِى الأَرْضِ (tropical:) [Such a one makes lines, or marks, upon the ground]. (TA.) [See also نَكَتَ: and see St. John's Gospel, ch. viii. verses 6 and 8.] And خَطَّ بِرِجْلِهِ الأَرْضَ means (tropical:) He walked, or went along. (TA.) — — Also, (S, Msb,) aor. as above, (Msb,) and so the inf. n., (Msb, K,) He wrote (S, Msb, K) a writing, or book, (Msb,) or a thing, (TA,) with the reed prepared for that purpose, (S, K,) or with some other thing; (K, TA;) [and so ↓ خطّط, for] تَخْطِيطٌ is syn. with تَسْطِيرٌ, or, as in the T, like تسطير; whence the saying, خُطِّطَتْ عَلَيْهِ ذُنُوبُهُ His sins were written [or registered] against him. (TA.) — — خَطَّ الخِطَّةَ, and خَطَّهَا لِنَفْسِهِ: see 8; for the latter, in two places. — — [Hence,] خَطَّ عَلَيْهِ (assumed tropical:) He prohibited it; or took it for himself; relating to anything. (K, TA.) — — خَطَّ الغُلَامُ: see 8. — — خُطَّ وَجْهُهُ: or خَطَّ: see 8. — — خَطَطْتُ بِالسَّيْفِ وَجْهَهُ وَوَسَطَهُ (tropical:) [I cut, or clave, with the sword his face and his waist]. (TA.) And خَطَّهُ بِالسَّيْفِ نِصْفَيْنِ (tropical:) [He clave him, or it, in halves with the sword]. (TA.) And جَارَاهُ فَمَا خَطَّ غُبَارَهُ (tropical:) He contended with him in running, and did not cleave his dust. (JK, S, * A, L.) — — خَطَّ اللّٰهُ نَوْءَهَا [God made its (a land's) rain-giving star or asterism (see نَوْءٌ) to pass it over: or may God make &c.]: from خَطِيطَةٌ signifying " a land not rained upon between two lands that have been rained upon: " (S, TA: *) it was said by I' Ab [in a tropical sense, by way of imprecation, with reference to a woman], when he was asked respecting a man who had put the affair of his wife in her own hand and she had in consequence divorced him by a triple sentence: (S:) accord. to one relation, it is خَطَّأَ; the meaning being " may he make its rain to miss it: " (S, TA:) and accord. to another, ↓ خَطَّى, originally خَطَّطَ, like تَقَضَّى البَازِى: the former, or first, is the weaker, or weakest, in authority, of these relations. (TA. [See also 2 in art. خطأ.]) 2 خطّط, inf. n. تَخْطِيطٌ, [He marked with lines, streaks, or stripes. Also] He wove a piece of cloth with lines, streaks, or stripes. (KL.) And He drew lines well and elegantly. (KL.) — — See also 1, in two places, in the latter half of the paragraph. 4 أَخْطَ○3 see 8, in three places. 8 اختطّ الخِطَّةَ, (Msb, K,) or اختطّها لِنَفْسِهِ, (S,) He took the خِطَّة [q. v.] to himself, and (K) made a mark upon it, (S, K,) in order to its being known that he had chosen it to build there a house; (S, TA;) as also ↓ خَطَّهَا; (as in some copies of the K;) or ↓ اخطّها; (as in other copies of the K, and as in the TA;) and ↓ خَطَّهَا لِنَفْسِهِ: (TA:) and he alighted and took up his abode in the خِطَّة, none having done so before him; as also ↓ خَطَّهَا لِنَفْسِهِ. (K.) [And hence, اختطّ signifies also He founded a town or the like.] — — اختطّ وَجْهُهُ (tropical:) His face became marked with lines [app. by the growth of his beard]; (K, TA;) as also ↓ خَطَّ; (K, L, TA;) or ↓ خُطَّ; (JK;) or ↓ اخطّ: (CK:) or (tropical:) the hair of his beard extended [so as to form lines] upon the two sides of his face. (A, TA.) — — اختطّ الغُلَامُ (tropical:) The two sides of the boy's, or young man's, beard grew forth; (S, L, K, TA;) as also ↓ خَطَّ; or ↓ اخطّ. (K, accord. to different copies.) خَطٌّ A line, streak, or stripe; in, or upon, a thing: (K:) pl. خُطُوطٌ (S, K) and أَخْطَاطٌ; (K;) the latter, [a pl. of pauc.,] used by El-'Ajjáj: (TA:) and ↓ خُطَّةٌ is [syn. with خَطٌّ as explained above, being] a subst. form [the inf. n.] الخَطُّ, like as نُقْطَةٌ is from النَّقْطُ: (S, K: *) you say, عَلَى ظَهْرِ الحِمَارِ خُطَّتَانِ ↓ Upon the back of the ass are two lines, or streaks, differing in colour from the rest of the body. (TA.) — — [In mathematics, A line. And hence, خَطُّ الإِسْتِوَآءِ The equinoctial line.] — — A slight track, or path, or road, in plain, or smooth, or soft, ground: pl. as above. (K.) And A road, or path: (Th, K:) as in the saying, اِلْزَمْ ذٰلِكَ الخَطَّ وَلَا تَظْلِمْ مِنْهُ شَيْئًا [Keep thou to that road, or path, and do not deviate from it at all]: or in this sense the word is ↓ خُطٌّ. (TA.) Also A road, or way, or street, that is a common thoroughfare; and so ↓ خُطٌّ. (IDrd, K.) — — (tropical:) [A streak, or stripe, of herbage.] You say, الكَلَأُ خُطُوطٌ فِى الأَرْضِ (tropical:) The herbage consists of streaks, or stripes, upon the ground; the rain not having watered the country in common. (L, TA.) — — Writing, and the like. (TA.) [Handwriting. Character; or particular form of letters. — — See also 1.] خُطٌّ: see خَطٌّ, in two places. — — The place of the tribe. (AA, K.) خِطٌّ: see خِطَّةٌ: — — and see also خَطِيطٌ, in two places. خُطَّةٌ: see خَطٌّ, in two places. — — Also An affair: a matter: a case: an event: a state, or condition: syn. أَمْرٌ: (S, K:) and قِصَّةٌ: (S:) or the like of قِصَّةٌ: (JK, K:) and خَطْبٌ: and حَالٌ: (TA:) or حَالَةٌ: (Msb:) or, as some say, a dubious affair, of great magnitude or moment, to accomplish which, or to perform which, one finds not the way: (Har p. 436:) and a quality, or property. (Msb.) You say, سُمْتُهُ خُطَّةَ خَسْفٍ [I required, or constrained, him to do an affair of difficulty; or to become in a state of abasement, or ignominy]: and خُطَّةَ سُوْءٍ [an evil affair]. (L.) And هُوَ يُكَلِّفُنِى خُطَّةً مِنَ الخَسْفِ [He requires, or constrains, me to do an affair of difficulty; &c.]. (JK. [See also خَسْفٌ.]) And it is said in a trad., of Keyleh, أَيُلَامُ ابْنُ هٰذِهِ أَنْ يَفْصِلَ الخُطَّةَ وَيَنْتَصِرَ مِنْ وَرَآءِ الحَجَزَةِ [Is the son of this woman to be blamed for deciding the affair, or matter, or case, &c., and defending himself in the absence of the wrongdoers who would prevent his obtaining his right; or, of those who defend men, one from another, and decide between them justly?]: i. e., when a dubious event, to the encountering of which he does not find the right way, befalls him, that he should not care for it, but decide it so as to settle it and extricate himself from it. (S, TA.) [See also حَاجِزٌ.] Also, in a trad. respecting El-Hodeybiyeh, لَايَسْأَلُونِى خُطَّةً يُعَظِّمُونَ فِيهَا حُرُمَاتِ اللّٰهِ تَعَالَى إِلَّا أَعْطَيْتُهُمْ إِيَّاهَا [They shall not ask of me a matter wherein they honour the sacred things of God, (exalted be He,) but I will grant it to them]. (TA.) And in the same, قَدْ عَرَضَ عَلَيْكُمْ خُطَّةَ رُشْدٍ فَاقْبَلُوهَا He hath proposed to you a case of evident rectitude; therefore do ye accept it. (TA.) And Taäbbatasharrà says, هُمَا خَطَّتَا إِمَّا إِسَارٌ وَمِنَّةٌ وَإِمَّا دَمٌ وَالقَتْلُ بِالحُرِّ أَجْدَرُ [They are two case; either bondage and reproach, or else blood; and slaughter is more befitting to the free, or ingenuous]: he means خُطَّتَانِ. (S. [See Ham p. 34.]) — — Also A course: as in the phrase خُطَّةٌ نَائِيَةٌ A distant, or far-extending, course. (S, TA.) You say also, خُذْ خُطَّةً, i. e. خُذْ خُطَّةَ الاِنْتِصَافِ [Take thou the course of exacting thy right, or due, with equity];

meaning اِنْتَصِفْ [exact thou thy right, or due, with equity]. (S.) — — A proof; an evidence; a testimony; an argument; a plea; or an allegation; syn. حُجَّةٌ. (O, TA.) So in the phrase, أَقِمْ عَلَى هٰذَا الأَمْرِ بِخُطَّةٍ [app. Establish thou a proof, &c., against this thing, or case]; as is said in the " Nawádir. " (TA.) — — An object of want which one has determined to accomplish: as in the saying, جَآءَ وَفِى رَأْسِهِ خُطَّةٌ He came having in his mind [lit. his head] an object of want &c. : [but see the last sentence in this paragraph:] the vulgar say خُطْبَةٌ: (S, L:) the former is the word used by the Arabs: (L:) the latter, however, occurs in the " Nawádir " of AZ; therefore the attribution of it to the vulgar demands consideration. (TA.) — — Boldness to undertake affairs. (K.) — — Ignorance. (K.) You say, فِى رَأْسِهِ خُطَّةٌ In his head is ignorance: or, as some say, some affair: and it has another meaning explained above. (TA.) خِطَّةٌ A piece of ground, or land, which a man takes to himself, and upon which he makes a mark, in order to its being known that he has chosen it to build there a house; whence the خِطَط of El-Koofeh and of El-Basrah: (S:) or a piece of ground, and a house, which a man takes to himself, and upon which he makes a mark, in land not possessed, that he may have it for himself exclusively, and build there; this being done when the Sultán gives permission to a number of the Muslims to found houses in a particular place, and to make their abodes there, as they did in El-Koofeh and El-Basrah: (L:) or a place which is taken and marked for building houses, or for habitation, or the like: (Mgh, Msb:) or, as is said in the Bári', a piece of ground, or land, which a man takes to himself, and upon which he makes a mark, it not having belonged to any one before him; as also ↓ خِطٌّ; (Msb;) which latter is explained by IDrd as signifying a place which one takes to himself, and marks, from other places: (IB, L:) or both signify a piece of land in which one alights and takes up his abode, none having done so before him: (K:) the pl. of the former is خِطَطٌ. (S, Msb.) — — [Hence,] فُلَانٌ بَيِّنٌ خِطَطِ المَكَارِمِ (tropical:) [Such a one exhibits in himself the marks of generous, or honourable, qualities]. (TA.) خَطُوطٌ A wild bull, (S, L,) and any beast, (L,) that marks the ground with the extremities of his hoofs. (S, L.) وَادٌ خَطِيطٌ [A valley not rained upon]. (AO, TA voce خَطْوَةٌ, q. v.) And خَطِيطَةٌ [or أَرْضٌ خَطِيطَةٌ] Land not rained upon; (TA;) as also ↓ خِطٌّ: (K:) or land not rained upon between two lands that have been rained upon: (S, K:) or land of which part has been rained upon, (K, TA,) and part has not: (TA:) or land not rained upon surrounded by land that has been rained upon; (ISh;) as also ↓ the latter word: (AHn:) pl. of the former, خَطَائِطُ. (S.) — — Hence the saying of a certain Arab, to his son, اِلْزَمْ خَطِيطَةَ الذُّلِّ مَخَافَةَ مَا هُوَ أَشَدُّ مِنْهُ (tropical:) [Keep thou to the condition of abasement in fear of what is more grievous than it]. (IAar, M.) — — خَطِيطَةٌ also signifies A strip of ground differing in roughness and smoothness from what is on either side of it: pl. as above. (L.) خَطَّاطٌ A practiser of what is termed عِلْمُ الخَطِّ [or geomancy]. (Lth.) — — [Also A practiser of the art of writing:] a caligraphist. (KL.) رِمَاحٌ خَطِّيَّةٌ Spears of El-Khatt; so called from الخَطُّ, a place in El-Yemámeh, (S, Msb,) also called خَطُّ هَجَرٍ, (S,) because they are brought thither (S, Msb) from India, (S,) and straightened in that place, (S, Msb, *) which is a coast for ships; not that the canes grow there: (Msb:) or they are so called from الخَطُّ which is the station for ships in El-Bahreyn, because they are sold there; not that it is the place of their growth: this place is also called الخِطُّ: (K:) but this demands consideration; for it is said [in the 'Eyn, i. e.] by Lth, (TA,) or by Kh, (Msb,) that when you convert the rel. n. into a subst., you say ↓ خِطِّيَّةٌ, (Msb, TA,) with kesr to the خ, (Msb,) without رماح, like as you say, ثِيَابٌ قِبْطِيَّةٌ, (Msb, TA,) with kesr, (Msb,) but when you convert the rel. n. into a subst., you say, قُبْطِيَّةٌ, (Msb, TA,) with damm, to distinguish the subst. from the rel. n., without ثياب: (Msb:) a single spear of this kind is called رُمْحٌ خَطِّىٌّ: (TA:) AHn says that الخَطِّىُّ signifies the spears; and that it is a rel. n. used in the manner of a proper name; being a rel. n. from الخَطُّ, which is خَطُّ البَحْرَيْنِ, where ships moor when they come from India. (TA.) خِطِّيَّةٌ: see the next preceding paragraph. أَخَطُّ (assumed tropical:) Delicate in beauties. (IAar.) [See also مُخَطَّطٌ.] مَخَطٌّ [A place marked with a line or lines, with a streak or streaks, or with a stripe or stripes]. (TA in art. طر.) مِخَطٌّ A wooden instrument with which one makes lines or marks or the like: (S:) or the wooden instrument with which the weaver makes lines or marks or the like, in, or upon, a piece of cloth. (L, K.) مُخَطَّطٌ A [garment of the kind called] كِسَآء, (S, TA,) and a date, and a wild animal, (TA,) or anything, (K, TA,) marked with lines, streaks, or stripes. (S, K, TA.) — — (tropical:) Beautiful; (K, TA;) applied to a boy [whose hair of his beard has appeared upon the sides of his face, forming lines]; as also ↓ مُخْتَطٌّ [originally مُخْتَطِطٌ: see 8]. (TA.) مِخْطَاطٌ [A wooden ruler;] an instrument of wood by means of which lines are made even. (S, O.) مَخْطُوطٌ A book or the like written in, or upon. (TA.) مُخْتَطٌّ: see مُخَطَّطٌ. خطأ 1 خَطِئَخَطِئَ is syn. with ↓ اخطأ, inf. n. إِخْطَآءٌ and ↓ خَاطِئَةٌ, (K,) which latter, mentioned by AAF, on the authority of AZ, is extr. in the case of a triliteral [unaugmented] verb, and more so in the case of a quadriliteral [i. e. a triliteral augmented by one letter]; (TA;) and with ↓ تخطّأ; signifying He did wrong; or committed a mistake, or an error: (K:) [and if this and similar explanations be correct, خَطَأٌ may be an inf. n. of the first of these verbs, and a quasi-inf. n. of the second and third:] or ↓ اخطأ and ↓ تخطّأ have this signification: (S:) and خَطِئَ, aor. خَطَاَ, inf. n. خِطْءٌ and خِطْأَةٌ, (S, K,) signifies he committed a sin, a crime, or an act of disobedience for which he deserved punishment: (S, K: *) or he committed a fault or an offence or an act of disobe dience [in an absolute sense]: (K, * TA:) or, accord. to AO, (Msb,) or A' Obeyd, (TA,) خَطِئَ, inf. n. خِطْءٌ, signifies he committed a fault, an offence, or an act of disobedience, unintentionally; as also ↓ اخطأ: (Msb, TA:) or, as others say, خَطِئَ means [he committed a fault, &c.,] in religion; and ↓ اخطأ, in anything; intentionally or unintentionally: (Msb:) خَطِئَ, in religion; and ↓ اخطأ, in calculation [&c.]: (As, M, TA:) or, accord. to Ibn-'Arafeh, (TA,) you say, خَطِئَ فِى دِينِهِ, (K, TA, [in a MS. copy of the K and in the CK, * فِى ذَنْبِهِ,]) and ↓ اخطأ, meaning he pursued a wrong way in his religion, intentionally or otherwise: (K, TA:) or خَطِئَ signifies he committed an act of disobedience intentionally; (Msb, TA;) so accord. to the 'Ináyeh, and the like is said in the A; (TA;) and ↓اخطأ, he did wrong, meaning to do right: (Az, Msb, TA:) [and this distinction is agreeable with general usage:] accord. to AHeyth, you say, خَطِئْتَ بِمَا صَنَعْتَهُ [Thou didst wrong, in that which thou didst,] intentionally; and ↓أَخْطَأْتَ مَا صَنَعْتَهُ [or بِمَا صنعته or فِيمَا صنعته Thou didst wrong, in that which thou didst,] unintentionally. (TA.) — — See also 4, in two places. — خَطَأَتِ القِدْرُ بِزَبَدِهَا, aor. خَطَاَ, (tropical:) The cooking-pot threw up its froth, or foam, or scum, (K, TA,) in boiling. (TA.) 2 خطّأهُ, (S, Msb, K,) inf. n. تَخْطِئَةٌ and تَخْطِىْءٌ, (S, K,) He said to him, أَخْطَأْتَ [meaning Thou hast done wrong, or committed a mistake or an error]: (S, Msb, K:) or he pronounced him, or asserted him, to be doing wrong, or committing a mistake or an error. (Msb.) You say, إِنْ أَخْطَأْتُ فَخَطِّئْنِى [If I do wrong, &c., tell me that I have done so]. (S.) — — Also He made it to miss: so in the saying, خَطَّأَ اللّٰهُ نَوْءَهَا God made, or may God make, its [i. e. a land's] star, or asterism, to miss; so that the rain which the star or asterism should have brought did not, or shall not, fall upon it. (TA.) This was [also] said by I'Ab [in a tropical sense] with reference to a woman, as an imprecation, in disapproval of her conduct. (Mgh.) As some relate this saying, the verb is خَطَّى, (Mgh, TA,) and the meaning, God made, or may God make, its [rain-giving] star or asterism, to pass it over, and not send rain upon it: and in this case it may

be, (TA,) or it is, (Mgh,) from خَطِيطَةٌ, signifying " a land not rained upon (Mgh, TA) between two lands that have been rained upon; " (Mgh;) the verb being originally خَطَّطَ, and the final ط being changed into ى. (Mgh, TA. [See art خط.]) نَوْء is [here] the sing. of أَنْوَآءٌ meaning the " Mansions of the Moon," also called the " stars, or asterisms, of rain. " (Mgh.) [See more in the first paragraph of art. خط: and see also 4 in the present art.] Accord. to Fr, خَطَّأَهُ and خَطَّى السَّهْمَ are syn. [as meaning He made the arrow to pass over, or to miss, the mark]. (TA.) One says also, خُطِّئَ عَنْكَ السُّوْءُ [May evil be made to miss thee;] i. e. may evil be repelled from thee. (ISk.) And خَطَّأَ عَنْكَ السُّوْءُ [app. for ↓تَخَطَّأَ] Evil missed thee, or may evil miss thee. (AZ.) 4 اخطأ, inf. n. إِخْطَآءٌ and خَاطِئَةٌ: see 1, in eight places. أَخْطَيْتُ, for أَخْطَأْتُ, should not be said: (S:) it is a word of weak authority; or a mispronunciation: (K:) but some use it; (S, Sgh, TA;) because a change of this kind is generally allowed by some of the writers on inflection. (TA.) See also 5. — اخطأهُ, (S, K,) which signifies, He [or it] missed, or failed of hitting, it [or him], (TA,) and ↓تخاطأهُ (S, K) and ↓تخطّأهُ (K) and لَهُ ↓تخطّأ (TA) [and ↓خَطِئَهُ, as will be seen from what follows,] are syn. (S, K, TA.) [See also 2, last sentence.] You say, اخطأ الرَّامِى الغَرَضَ The archer, or thrower, missed the mark; or failed of hitting it. (TA.) And اخطأهُ السَّهْمُ The arrow [missed it, or him, or] passed beyond it, or him: and you may also say, أَخْطَاهُ, suppressing the ء (Msb.) And اخطأ الطَّرِيقَ [He missed the way; or] he deviated from the way. (TA.) And اخطأ نَوْؤُهُ [(assumed tropical:) His star, or asterism, missed]; said of him who has sought an object of want and not succeeded in attaining it: (TA:) and to a person in this case one says, اخطأ نَوْؤُكَ [(assumed tropical:) Thy star, or asterism, has missed]. (Mgh. [See also 2.]) And اخطأهُ The right, or due, was, or became, [out of his reach,] or far from him. (Msb.) Owfà Ibn-Matar ElMázinee says, النَّبْلُ أَحْشَآءَهُ↓تَخَاطَأَتِ [meaning The arrows missed his bowels]. (S.) And AO, (S,) or A' Obeyd, (TA,) says that ↓خَطِئَ and اخطأ are syn.; citing, as an ex., the saying of Imra-el-Keys, يَا لَهْفَ هِنْدٍ إِذْ خَطِئْنَ كَاهِلَا (S, TA,) meaning [O the grief of Hind,] when they (the troop of horse) missed the sons of Káhil; (TA;) خطئن being here used in the sense of أَخْطَأْنَ, (S, TA,) which latter, accord. to Az, is the more proper in this case. (TA.) — مَا أَخْطَأَهُ is an expression of wonder [meaning How sinful, or criminal, or intentionally-disobedient, or intentionally-wrongdoing, is he !] from خَطِئَ, not from أَخْطَأَ. (S.) 5 تَخَطَّأَ see 1, in two places: — — and see also 2, last sentence; and 4, in two places. — — تخطّأ لَهُ فِى المَسْأَلَةِ He addressed to him the question with the desire of causing him to make a mistake: (TA:) or i. q. ↓أَخْطَأَ. (S.) — تَخَطُّؤٌ also signifies The feigning a wrong action, a mistake, or an error. (KL. [See also 6.]) — And The charging another with a wrong action, a mistake, or an error. (KL. [See also 2.]) 6 تخاطأ He imputed to himself a wrong action, a mistake, or an error, not having committed any. (KL. [See also 5.]) — See also 4, in two places. 10 استخطأت She (a camel) did not conceive, or become pregnant. (TA. [See also the part. n., below.]) خَطْءٌ:see خَطَأٌ. خِطْءٌ: see خَطِيْئَةٌ. خَطَأٌ A wrong action; a mistake, or an error; contr. of صَوَابٌ; as also ↓خَطَآءٌ (S, Msb, K) and ↓خَطْءٌ: (K:) accord. to some, it is syn. with خَطِيْئَةٌ and خِطْءٌ; and is an inf. n. used as a simple subst; but accord. to others, (TA,) it signifies an unintentional fault or offence or disobedience; (K, TA;) a subst. from أَخْطَأَ: (M, Msb: [see 1, first sentence:]) and accord. to the M, ↓خَطَآءٌ is a subst. from خَطِئَ [and therefore syn. with خَطِيْئَةٌ accord. to the general acceptation of خَطِئَ]. (TA.) خطأة [so in the TA, app. خَطْأَةٌ,] A land which the rain misses, while it falls upon another near it. (TA. [See 2.]) خَطَآءٌ: see خَطَأٌ, in two places. خَطِيْئَةٌ (S, K) and خَطِيَّةٌ, a change of this kind being allowable in this and in similar cases, (S, TA,) A fault, an offence, or an act of disobedience; (S, K;) or such as is intentional; (K;) like ↓خِطْءٌ, (S, K;) which is an inf. n., thus used as a subst.; (Msb;) meaning a sin, a crime, or an act of disobedience for which one deserves punishment: (S:) pl. خَطَايَا, (Lth, S, K,) originally خَطَائِئُ; (Lth, S;) and خَطَائى also, (K, TA, [in a MS. copy of the K خَطَائِئُ,]) or this is [anomalous and] incorrect, unless with the art. ال, being otherwise خَطَآءُ; (MF;) and خَطَائِئُ, [an anomalous pl.,] of which Th gives an ex. in the following verse, related to him by IAar; لِكُلِّ امْرِئٍ مَا قَدَّمَتْ نَفْسُهُ لَهُ خَطَائِئُهَا إِنْ أَخْطَأَتْ وَصَوَابُهَا [For every man is appointed, in the world to come, the recompense of what his soul has prepared, or laid up in store, for him, its wrong actions, if it have done wrong; and its right action]. (L.) — — خَطِيْئَةٌ يَوْمٌ and خَطِيْئَةٌ لَيْلَةٌ are expressions like طِيلٌ يَوْمٌ and طِيلٌ لَيْلَةٌ: you say, خَطِيْئَةٌ يَوْمٌ يَمُرُّ بِى إِلَّا أَرَى فِيهِ فُلَانًا [app. meaning It were a crime that a day should pass with me without my seeing in it such a one; or perhaps, it is a rare event that a day passes with me &c. : see what follows]. (TA.) — — A little, or small quantity; or a few, or small number; of anything. (K, TA.) You say, عَلَى النَّخْلَةِ خَطِيْئَةٌ مِنْ وَحْشٍ [Upon the palm-tree are a few fresh ripe dates]: and خَطَّآءٌ [In the land of the sons of such a one is] a small number of wild animals that have missed their [wonted] places and are in what are not their accustomed places. (TA.) خَاطِئٌ A man who constantly adheres to faults, offences, sins, crimes, or acts of disobedience for which he deserves punishment. (TA.) خَاطِئٌ Intentionally doing that which is not right; (El-Umawee, S;) intentionally pursuing a wrong way in his religion; (K;) intentionally doing that which he is forbidden to do. (Msb.) [See خَطِئَ, of which it is the part. n.] — — [Also Missing the mark. Hence the saying,] مَعَ الخَوَاطِئِ سَهْمٌ صَائِبٌ [With those that miss is an arrow that goes right, or hits the mark]; (S, K;) خَوَاطِئُ being pl. of خَاطِئَةٌ, meaning that misses the butt: (Har p. 481:) a prov., (S,) applied to him who frequently errs, but sometimes does right; (S, K;) or to the niggard who sometimes gives notwithstanding his niggardliness. (A 'Obeyd.) خَاطِئَةٌ : see 1, first sentence. مُخْطِئٌ [act. part. n. of 4, q. v.;] One who does wrong, meaning to do right. (El-Umawee, S.) [مُتَخَطِّئٌ signifies the same as مُتَخَطٍّ, or nearly so: and hence the saying,] نَاقَتُكَ مِنَ المُتَخَطِّئَاتِ الجيف, (TA in the present art.,) or نَاقَتُكَ هٰذِهِ مِنَ المُتَخَطِّيَاتِ الجيف, [the last word being app. الجِيَفَ, and the lit. meaning, Thy she-camel, or this thy she-camel, is of those that step over the carcasses;] i. e. she is hardy and strong, such as will go on, and leave behind [others that have fallen down and died] (تخلف [so in the TA, app.تُخَلِّفُ,]) until she [herself] has fallen down (الى ما سقطت). (AZ, TA in art. خطو.) مُسْتَخْطِئَةٌ, applied to a she-camel, (tropical:) i. q. حَائِلٌ [i. e. Not conceiving, or not becoming pregnant during a year, or two years, or some years; &c.: see its verb, 10]. (K, TA.) خطب 1 خَطَبَ, (S, K,) or خَطَبَ خُطْبَةً, (A,) aor. خَطُبَ, (TA,) inf. n. خُطْبَةٌ, (S, K,) or this, accord. to some, is a subst. used as an inf. n., (TA,) and خَطَابَةٌ, (K,) said of a خَطِيب (A) or خَاطِب, (K,) [He recited a خُطْبَة (q. v. infrà),] عَلَى المِنْبَرِ [upon the pulpit]; (S, K;) as also ↓اختطب. (S.) And خَطَبَ القَوْمَ, (Msb,) and عَلَى القَوْمِ, (Th, Msb,) aor. خَطُبَ, (Msb,) inf. n. خُطْبَةٌ, (Th, Msb,) [He recited a خُطْبَة to the people, and over the people, i. e. on the pulpit, beneath which they sat: or] he delivered an exhortation, or admonition, to the people. (Msb.) — — خَطَبَ المَرْأَةَ, (S, A, * Msb, K,) aor. as above, (TA,) inf. n. خِطْبَةٌ, (S, A, K) or this is a simple subst., (Msb,) and خَطْبٌ (Lh, K) and خِطِّيبَى; (T, S, * K;) and ↓اختطبها; (S, K;) He asked, or demanded, the woman in marriage. (Msb.) In the following verse of 'Adee Ibn-Zeyd, respecting Jedheemeh El-

Abrash, and his asking in marriage Ez-Zebbà, لِخِطِّيبَى الَّتِى غَدَرَتْ وَخَانَتْ وَهُنَّ ذَوَاتُ غَائِلَةٍ لُحِينَا [For the asking in marriage of her who acted perfidiously and treacherously: for they (i. e. women) are possessed of secret malevolence: may they be disgraced and accursed:] خطّيبى is syn. with خِطْبَةٌ: (S:) accord. to Lth, it is a simple subst.; but AM says that he is in error, and that it is an inf. n. (TA.) You say also, خَطَبَ المَرْأَةَ إِلَى القَوْمِ He asked, or demanded, the woman in marriage, of the people. (Msb.) And خَطَبَ إِلَى فُلَانٍ [He asked, or demanded, a woman in marriage, of such a one]. (TA.) And خَطَبَ عَلَى خِطْبَةِ أَخِيهِ He asked, or demanded, a woman in marriage, when another had done so, and she had inclined to the latter, and he and she had agreed to a certain dowry, and had approved each other, and nothing remained but to conclude the contract; the doing of which is forbidden: but it is not forbidden to ask in marriage a woman when another has done so if she and the latter have not agreed, nor approved each other, nor has either of them inclined to the other. (TA.) — — فُلَانٌ يَخْطُبُ عَمَلَ كَذَا (tropical:) Such a one seeks, or desires, to do such a thing. (A, TA.) — خَطُبَ, [aor. خَطُبَ,] inf. n. خَطَابَةٌ, He became a خَطِيب (S.) — خَطِبَ, aor. خَطَبَ, (JK, K,) inf. n. خَطَبٌ, (S, TA,) He, or it, was, or became, of the colour termed خُطْبَةٌ: (S, * K:) or his, or its, colour was, or became, what is thus termed. (JK.) 2 خطّبهُ He granted his request of a woman in marriage; as also ↓اخطبهُ. (TA.) 3 خاطبهُ, (A, Msb, TA,) or خاطبهُ بِالكَلَامِ, (S, TA,) inf. n. مُخَاطَبَةٌ and خِطَابٌ, (S, Msb,) He talked, spoke, conversed, or discoursed, with him; held a colloquy, dialogue, conversation, or discourse, with him: (Msb, TA:) he talked to him, spoke to him, or addressed him, face to face; accosted him with speech or words. (A.) [Hence,] حَرْفُ خِطَابٍ [A particle of allocution] : such is the ت in أَنْتَ and أَنْتِ, (Mughnee and K on the letter ت,) and such is the ك in ذَاكَ &c. (I'Ak p. 36; &c.) — — He consulted with him. (TA.) — — فَصْلُ الخِطَابِ [as used in the Kur xxxviii. 19] means The deciding a case, or passing sentence, or judging, with evident demonstration, or proof; or by testimony confirmed by oath: (K, TA:) or the deciding between truth and falsehood, and distinguishing between just judgment and the contrary thereof: (TA:) or understanding, intelligence, sagacity, or knowledge, in judging or passing sentence: or the pronouncing the phrase أَمَّا بَعْدُ, (K, TA,) which David [it is said] was the first to utter, and which means, accord. to Abu-l- 'Abbás, Now, after these preliminary words, [I proceed to say] thus and thus; (TA;) or this last phrase means after my prayer for thee; (K in art. بعد;) or after praising God. (TA in art. بعد [See also art. فصل.]) 4 أَخْطَبَ see 2. — — [Accord. to the KL, إِخْطَابٌ signifies The inviting one for the purpose of marriage: but I think it is only اِخْتِطَابٌ that has this signification.] — — أَخْطَبَكَ الصَّيْدُ (tropical:) The game, or object of the chase, has become within thy power, or reach; (S, A;) and has become near thee; (S;) فَارْمِهِ [therefore shoot it, or cast at it]. (A.) And اخطبك الأَمْرُ (tropical:) The thing, or affair, has become within thy power, or reach. (JK, A. *) — اخطب, said of the colocynth, (JK, S, K,) It became striped with green: (JK, K:) or it became yellow, with green stripes. (S.) And اخطبتِ الحِنْطَةُ The wheat became coloured. (TA.) 6 تخاطبا They two talked, spoke, conversed, or discoursed, each with the other; held a colloquy, dialogue, conversation, or discourse, each with the other. (TA.) [Hence, عُرْفُ التَّخَاطُبِ The generally-known, generally-received, or conventional, language of conversation.] 8 إِخْتَطَبَ see 1, in two places. — — إِخْتَطَبُوهُ They invited him to marry a woman of their family: (S, Msb, K:) or they invited him to ask, or demand, in marriage, a woman of their family. (AZ, * A. [See also 4.]) خَطْبٌ (tropical:) A thing, an affair, or a business, (A, K, MF,) small or great, (K,) that one seeks, or desires, to do, (A,) syn. أَمْرٌ مَخْطُوبٌ, (Ham p. 33,) or that is, or may be, a subject of discourse: this is the primary signification: (MF:) or a great thing or affair: or a thing, or an affair, that is disliked; not one that is liked: or that is liked also: (Ham p.127:) or the cause, or occasion, of a thing or an event: (JK, S:) or an affliction; a calamity: (Msb:) [often used in this last sense in the present day:] and a state, or condition: (TA:) pl. خُطُوبٌ; (A, Msb, K;) for which خُطُب is used in a verse below. (TA.) You say, مَاخَطْبُكَ (tropical:) What is the thing, or affair, or business, that thou seekest, or desirest, to do? (A:) or what is thy cause[of coming &c.]? (S.) خَطْبٌ يَسِيرٌ and جَلِيلٌ (tropical:) [A little, or an unimportant, and a great, or an important, thing or affair]. (A.) And هُوَ يُقَاسِى خُطُوبَ الدَّهْرِ (tropical:) [He endures, or he contends, or struggles, with, or against, the afflictions, or calamities, of fortune]. (A.) El-Akhtal says, كَلَمْعِ أَيْدِى مَثَاكِيلَ مُسَلِّبَةٍ يَنْدُبْنَ ضَرْسَ بَنَاتِ الدَّهْرِ وَالخُطُبِ (assumed tropical:) [Like the wavings of the hands of mothers bereft of many children, in mourning on account of them, bewailing the biting cruelty of the daughters of misfortune and afflictions] : using الخُطُبِ for الخُطُوبِ. (L.) خُطْبٌ: see the next paragraph, in two places. خِطْبٌ A man who asks, or demands, a woman in marriage; (S, A, * K; *) as also ↓ خُطْبٌ (MF) and ↓ خَاطِبٌ (A, Msb, K) and ↓ خِطِّيبٌ: pl. of the first أَخْطَابٌ, (K,) and of the second خُطَّابٌ, (A,) and of the last خِطِّيبُونَ. (K.) You say, هُوَخِطْبُهَا [and ↓ خَاطِبُهَا] and ↓ خِطِّيبُهَا He is her asker, or demander, in marriage. (K, * TA.) It was a custom, in the Time of Ignorance, for a man to stand up and to say خِطْبٌ, (A, K, *) and ↓ خُطْبٌ, (K,) meaning I am an asker, or demander, in marriage; (MF;) and he who desired to give to him in marriage would reply نِكْحٌ, (A, K, *) and نُكْحٌ, (K,) [meaning I am " a giver in marriage,"] and thus marriage was effected: there was a woman among them, called Umm-Khárijeh, and the man who asked her in marriage used to stand at the door of her tent, and say, خِطْبٌ; and she used to reply, نِكْحٌ; (S, * TA;) and hence the prov, أَسْرَعُ مِنْ نِكَاحِ أُمِّ خَارِجَةَ [Quicker than the marriage of Umm-Khárijeh]. (TA.) — — Also A woman asked, or demanded, in marriage; (S, A, * K; *) and so ↓ خِطْبَةٌ (S, K) and ↓ خُطِّيبَةٌ (Kr, K) and ↓ خِطِّيبَةٌ (A, K) and ↓ خِطِّيبَى [which is also an inf. n.: see 1] : (K:) or this last signifies a woman often asked, or demanded, in marriage. (JK.) You say, هِىَ خِطْبُهُ and ↓ خِطْبَتُهُ (S, K) &c. (K) She is the person asked, or demanded, in marriage by him. (S, K. *) خُطْبَةٌ, a word of the measure فُعْلَةٌ in the sense of the measure مَفْعُولَةٌ, like نُسْخَةٌ in the sense of مَنْسُوخَةٌ, and غُرْفَةٌ مِنَ المَاءِ in the sense of مَغْرُوفَةٌ; meaning An exhortation or admonition [recited by a خَطِيب] : (Msb:) a form of words, a discourse, a sermon, a speech, an oration, or a harangue, which the خَطِيب recites on the pulpit: (K, * TA:) [in the noon-service of the congregational mosque on Friday, the خطيب recites two forms of words, each of which is thus termed: the former chiefly consists of expressions of praise to God, blessings on Mohammad and his family and companions, and exhortation to the congregation; and is termed خُطْبَةُ الوَعْظِ: the latter, of praise to God, exhortation, blessings on Mo-hammad and his family and companions, and prayer for the Muslims in general, and especially for the Sovereign; and is termed خُطْبَةُ النَّعْتِ: (see my " Modern Egyptians," ch. iii.:)] or, [accord. to its original signification,] with the [Pagan] Arabs, a discourse, a speech, an oration, or a harangue, [generally applied to one delivered in public,] in rhyming prose; and the like: (Aboo-Is-hák, K:) or the old Arabian خُطْبَة, in the Pagan and the early Muslim ages, was, in most instances, not in rhyming prose; and the term " prose," as here used, does not exclude what contains poetry introduced by way of testimony and the like: (MF:) or [a tract, or small treatise or discourse,] like a رِسَالَة, which [is complete in itself, or, in other words,] has a beginning and an end: (T, TA:) the pl. is خُطَبٌ: (Msb:) and ↓ مَخَاطِبُ, occurring in the following words of a trad., مِنْ أَهْلِ المَحَاشِدِ وَالمَخَاطِبِ, meaning of those

who congregate, and harangue people, exciting them to go forth and assemble for seditious purposes, is said to be used in the same sense as خُطَب, and to be a pl. [of خُطْبَةٌ], contr. to rule, like مَشَابِهُ [pl. of شَبَهٌ] and مَلَامِحُ [pl. of لَمْحَةٌ]: or it is pl. of ↓ مَخْطَبَةٌ, which is syn. with خُطْبَةٌ: (TA:) or it [is pl. of ↓ مَخْطَبٌ, and] signifies places of haranguing. (L in art. حشد.) You say, خُطْبَةٌ حَسَنَةٌ ↓ خَطَبَ الخَطِيبُ [The خطيب recited a beautiful خطبة]. (A.) — See also خِطْبٌ — Also A turbid, or dusky, colour, (K,) or a colour inclining to turbidness or duskiness, (TA,) mixed with yellowish red; (K, TA;) like the colour of wheat before it dries, and that of some wild asses: (TA:) and a green [app. here meaning a dark, or an ashy, dust-] colour: (TA:) or a dust-colour suffused with خُضْرَة: [or a dark, or an ashy, dust-colour: see أَخْطَبُ:] (A, K:) or خُضْرَة mixed with black. (TA.) — — The saying, البَيِّنُ الخُطْبَةِ ↓ أَنْتَ الأَخْطَبُ, which might be imagined to ascribe to the person addressed perspicuity, or eloquence, in his خُطْبَة, really means Thou art [the asinine;] he who bears evidence of الحِمَارِيَّة [i. e. asinineness]. (A.) خِطْبَةٌ an inf. n. of خَطَبَ المَرْأَةَ: (S, A, K:) or a simple subst. (Msb.) — See also خِطْبٌ, in two places. خُطْبَانٌ, and خُطْبَانَةٌ: see أَخْطَبُ, in four places. — — The former is also the name of A certain plant, (K,) of the most bitter of herbs, (TA,) resembling the هِلْيَوْن [or asparagus], (K,) or like the tails of serpents, with thin extremities resembling [in colour] the violet, or blacker; the part next below being green; and the part next below that, to the roots, white: whence the saying, أَمَرُّ مِنَ الخُطْبَانِ [More bitter than the خطبان]; in which خطبان has been erroneously said to be pl. of أَخْطَبُ, like as سُودَانٌ is pl. of أَسْوَدُ (TA.) خِطْبَانٌ: see ةٌ ةٌ أَخْطَبُ أَوْرَقُ خُطْبَانِى [Of a dusky colour, inclining to black, in a great degree; or very dusky]: the latter word is added to give intensiveness to the signification. (K.) خَطِيبٌ [A speaker; generally a public speaker; an orator; a preacher;] a reciter of a خُطْبَة, (A, Msb, TA,) [and particularly] on the pulpit; (TA;) i. q. ↓ خَاطِبٌ [in these senses; but the latter is generally used in another sense, explained above, voce خِطْبٌ]: (S, TA:) or one who recites a خُطْبَة well; (K, TA;) [a good speaker or orator:] pl. خُطَبَآءُ. (Msb, TA.) See خُطْبَةٌ. You say also, هُوَ خَطِيبُ القَوْمِ, meaning He is the speaker for the people or party. (Msb.) خِطَابَةٌ The office of a خَطِيب of a mosque. (TA.) خَطَّابٌ A man practised in, or accustomed to, the asking, or demanding, women in marriage. (K, * Msb, TA.) خِطِّيبٌ: see خِطْبٌ, in two places. خَاطِبٌ. خِطْبٌ: see خِطِّيبَى. خِطْبٌ: see خِطِّيبَةٌ: see خِطْبٌ, in two places: — — and see also خَطِيبٌ. أَخْطَبُ Of the colour termed خُطْبَةٌ. (K.) — — An ass, (S, A, K,) i. e. a wild ass, (TA,) of a colour tinged with خُضْرَة [here meaning a dark, or an ashy, dust-colour]: (S, K:) or of a dustcolour suffused with خُضْرَة: (A:) or having a black line, or stripe, along the middle of the back: (Fr, S, K:) fem. خَطْبَآءُ, applied to a she-ass; (Fr, S;) and likewise to a she-camel. (S, A.) — — See also خُطْبَةٌ. — — حَمَامَةٌ خَطْبَآءُ القَمِيصِ [A pigeon of the colour termed خُطْبَةٌ]. (A.) — — يَدٌ خَطْبَآءُ, (K,) and أَنَامِلُ خُطْبٌ, (TA, [خُطْبٌ being the pl.,]) [A hand, and fingers' ends,] of which the darkness of the dye imparted by حِنَّآء has faded: (K, TA:) and in like manner the epithet [أَخْطَبُ] is sometimes applied to the hair. (TA.) One says also اِمْرَأَةٌ خَطْبَآءُ الشَّفَتَيْنِ [A woman pale in the lips; whose lips have lost their deep red hue]. (A.) — — حَنْظَلٌ أَخْطَبُ, (K,) or ↓ خُطْبَانٌ, (S,) Colocynths that are yellow, (S,) with green stripes: (S, K:) fem. (applied to a single colocynth, which is termed حَنْظَلَةٌ, TA) خَطْبَآءُ, with which ↓ خُطْبَانَةٌ is syn.: the pl. [or rather coll. gen. n.] of this last [or pl. of أَخْطَبُ] is ↓ خُطْبَانٌ, and ↓ خِطْبَانٌ, which is extr. [with respect to rule]. (K.) And ↓ خُطْبَانٌ (a pl. of أَخْطَبُ, JK) also signifies Green leaves of the سَمُر. (JK, K.) — — الأَخْطَبُ The [bird called] شِقِرَّاق; (S, Mgh, Msb, K;) called in Persian, accord. to a marginal note in a copy of the S, كَاسْكِينَةٌ: (TA:) or the [bird called] صُرَد; (S, Mgh, Msb, K;) because it has a mixture of black and white. (TA.) — — And The صَقْر [or hawk]. (K.) — — And A certain creeping thing (دُوَيْبَّة) of a green colour, longer than the locust, having six legs; called in Persian شش پايه, and سبوشكنك. (Mgh.) أَخْطَبَانُ a [proper] name of A certain bird; (K, TA;) so called because of a خُطْبَة, i. e. خُضْرَة, in its wings. (TA.) مَخْطَبٌ: see خُطْبَةٌ. مَخْطَبَةٌ: see خُطْبَةٌ. مَخَاطِبُ: see خُطْبَةٌ.

1 خطر خَطَرَ بِذَنَبِهِ, (S, A, Mgh, K, TA,) aor. خَطِرَ, [in the CK, erroneously, خَطُرَ,] inf. n. خَطْرٌ and خَطَرَانٌ (S, Mgh, K) and خَطِيرٌ, (JK, K,) He (a camel, S, Mgh, or a stallion [camel], A, K) raised his tail time after time, and struck his thighs with it: (S:) or lashed with it to the right and left: (K:) or moved about his tail: (A, * Mgh, TA:) the stallion does so in threatening, through pride; (T, TA;) or in fighting with others, as though threatening; (A;) or by reason of emaciation occasioned by severe drought; or by reason of sprightliness: but a she-camel, to inform the stallion that she has become pregnant. (TA.) You say also, غَطَرَ بذنبه, aor. خَطِرَ: the غ being a substitute for the خ: (TA:) or each form may be original; but the latter is the less used. (IJ, TA.) — — [Hence,] خَطَرَ بِرُمْحِهِ, (A, * K,) and بِسَيْفِهِ, (K,) and بِقَضِيبِهِ and بِسَوْطِهِ, (TA,) inf. n. خَطَرَانٌ, (K,) (tropical:) He moved his spear up and down, and his sword, (K, TA,) and his rod, and his whip. (TA.) A man does so with the spear when he walks between the two [opposing] ranks. (A.) — — And خَطَرَ بِيَدِهِ فِى مَشْيِهِ (tropical:) [He moved his arm up and down in his walking]. (A.) And خَطَرَ فِى مِشْيَتِهِ, (K,) aor. خَطِرَ, (TA,) inf. n. خَطَرَانٌ (K) and خَطِيرٌ, (TA,) (assumed tropical:) He moved his arms up and down in his mode of walking, (K, TA,) inclining his body from side to side at the same time. (TA.) And خَطَرَ, aor. خَطِرَ, (TA,) inf. n. خَطَرَانٌ, (S,) (assumed tropical:) He (a man) shook himself in walking; (S;) and walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (S, TA.) الجُنْدُ يَخْطِرُونَ حَوْلَ قَائِدِهِمْ (assumed tropical:) [The troops strut around their leader] is said when they show their energy to their leader; and in like manner, when they assemble and equip themselves in war. (TA.) — — And خَطَرَ, aor. خَطِرَ, inf. n. خَطْرٌ, (assumed tropical:) He (a man) raised his arm, or hand, with a stone which he lifted for the purpose of trying his strength, to cast, or throw, and shook the stone in lifting it. (TA.) — — And خَطَرَ بِإِصْبَعِهِ إِلَى السَّمَآءِ (tropical:) He moved his finger, [or raised it towards the sky,] in supplication. (A.) [This one does in the ordinary prayers, in uttering the profession of belief in the unity of God; raising the first finger only (of the right hand, which is placed on the thigh, while sitting on the left foot), and not the hand itself.] — — And خَطَرَ, (S, K,) aor. خَطِرَ, inf. n. خَطَرَانٌ, (S,) (assumed tropical:) It (a spear) quivered, vibrated, or shook: (S, K:) or moved up and down previously to a thrusting with it. (S.) — — خَطَرَ بِبَالِى, (S, A, Mgh, Msb, K,) and عَلَى بَالِى, (JK, Mgh, Msb, K,) aor. خَطُرَ (S, ISd, IKtt, Mgh, K) and خَطِرَ, (ISd, IKtt, K,) inf. n. خُطُورٌ, (JK, S, Mgh, K,) or خَطْرٌ, (Msb,) and خَطَرَانٌ, (JK,) or this last is a mistranscription, (Mgh,) (tropical:) It bestirred itself in my mind: (A: [see خَاطِرٌ:]) or it moved my mind: (Msb:) or it occurred to my mind [absolutely, or] after I had forgotten it. (K.) — — خَطَرَ الشَّيْطَانُ بَيْنَهُ وَبَيْنَ قَلْبِهِ (assumed tropical:) The devil put vain suggestions into his mind. (TA.) خَطَرَ الدَّهْرُ خَطَرَانَهُ, (S,) or مِنْ خَطَرَانِهِ, (TA,) (tropical:) [Fortune, or time, produced, or brought to pass, its events, or among its events such and such things]: a phrase like ضَرَبَ الدَّهْرُ ضَرَبَانَهُ, (S,) or مِنْ ضَرَبَانِهِ. (T, A. [See art. ضرب.]) — — خَطُرَ, aor. خَطُرَ, (S, A, Msb, K) inf. n. خُطُورَةٌ, (S, K,) or خَطَرٌ, (Msb,) (tropical:) He (a man, S &c.) was, or became, eminent, noble, or of high rank, (Msb, K) or characterized by rank

or station. (S, A.) And خَطَرَ, [or this is probably a mistranscription for خَطُرَ,] aor. خَطُرَ, inf. n. خَطَرٌ and خُطُورٌ, [or, more probably, خُطُورَةٌ,] (assumed tropical:) He was, or became, great in estimation, rank, or dignity, after having been little in respect thereof. (TA.) 2 خطّر, inf. n. تَخْطِيرٌ, (assumed tropical:) He took, got, or won, a bet, wager, or stake. (L in art. ندب, and TA.) 3 خاطر بِنَفْسِهِ, (S, A, Msb, K,) and بِقَوْمِهِ, (A,) inf. n. مُخَاطَرَةٌ; (TK;) and اخطر ↓ بقومه; (A;) He placed himself at the point of, or near to, destruction; perilled, imperilled, endangered, jeoparded, hazarded, or risked, himself; (S, A;) and his people or party: (A:) or خاطر بنفسه signifies he did that in which fear predominated: (Msb:) or he caused himself to be on the brink of destruction or of attaining dominion. (K.) And خاطر بِنَفْسِهِ وَمَالِهِ He threw himself and his property into destruction. (TA.) And ↓ اخطر لَهُ كَذَا He hazarded, or risked, to him such a thing. (L.) [See also 4, below.] — — خاطرهُ عَلَى كَذَا, (S, A,) or عَلَى مَالٍ, (Msb,) inf. n. as above, (TA,) (tropical:) He laid a bet, wager, or stake, with him, (S, * A, Msb,) for such a thing, (S, A,) or for property. (Msb.) [See, again, 4.] 4 اخطرهُ اللّٰهُ بِبَالِى, (S, K,) [and عَلَى بَالِى, (see 1,)] (tropical:) God caused it [to bestir itself in my mind: or to move my mind: or] to occur to my mind after I had forgotten it. (K.) — See also 3, in two places. — — اخطرالمَالَ, (S, K, &c.,) inf. n. إِخْطَارٌ, (Msb,) (tropical:) He made the property a stake (S, A, Msb, K) between the parties betting. (S, Msb, K.) And أَخْطَرَ لِى وَأَخْطَرْتُ لَهُ (tropical:) [He laid me a bet and I laid him a bet;] we laid bets, wagers, or stakes, one to another. (K. [See also 3.]) And اخطر المَوْتَ نَفْسَهُ (tropical:) He made his soul a stake to death [by exposing it to be taken by death, like as a stake is taken by one of two parties who have betted]. (TA.) And اخطر [alone] (tropical:) He made himself, or his soul, a stake to his adversary, and sallied forth against him. (K.) — — أَخْطَرَهُمْ خَطَرًا and اخطر لَهُمْ خَطَرًا (assumed tropical:) He gave them liberally, or freely, a lot, portion, or share, or a compensation, such as contented them. (TA.) — — اخطرهُ He (God) made him to be characterized by rank, or station. (A.) — — اخطر فُلَانٌ فُلَانًا (assumed tropical:) Such a one became like in rank, or station, to such a one. (K.) And أُخْطِرْتُ لِفُلَانٍ (assumed tropical:) I was made like to such a one in rank, or station. (Lth, TA.) And أُخْطِرَ بِهِ He was made equal. (TA. [See أُنْظِرَ بِهِ.]) 6 تَخَاطَرَتِ الفُحُولُ بِأَذْنَابِهَا [The stallions of the camels lashed with their tails] previously to their attacking one another. (A.) — تخاطروا (tropical:) They laid bets, wagers, or stakes, one with another, (K, TA,) عَلَى أَمْرٍ for a thing. (TA.) And تخاطرا عَلَيْهِ (tropical:) They two laid bets, wagers, or stakes, for it. (A.) خَطْرٌ: see خِطْرٌ: — and خَطَرٌ, in two places: — and خَاطِرٌ. خِطْرٌ A large number of camels: (S, K:) or forty: (K:) or two hundred; (AHát, K;) and the like of sheep or goats: (TA:) or a thousand thereof: (K:) and more: (TA:) and ↓ خَطْرٌ signifies the same: (K:) pl. أَخْطَارٌ. (S, K.) — A certain plant, with which one dyes or tinges, himself or his hair, (S, K,) its leaves being put into black dye: (TA:) it resembles the plant called كَتَم, with which it often grows; and old men dye their hair with it: (AHn:) or [the plant called] وَسْمَةٌ: (K:) [a coll. gen. n.:] n. un. with ة. (AHn, K.) — — Hence, (S,) (tropical:) Milk mixed with much water: (S, K, TA:) as though it were tinged [with the plant so called]. (TA.) — — And A branch (K) of a tree: pl. خِطَرَةٌ, which is extr.; or as though the ة were imagined to be elided. (TA.) خَطَرٌ The being at the point of, or near to, destruction; (JK, S, A, Msb, K;) [imminent danger; peril; jeopardy; risk; hazard;] and fear of perishing: (Msb:) pl. أَخْطَارٌ. (A.) You say, هُوَ عَلَى خَطَرٍ عَظِيمٍ He is [in a state of great peril, or] on the brink of destruction. (A.) And رَكِبُوا الأَخْطَارَ [They embarked in perilous undertakings; or braved perils]. (A.) [And أَمْرٌ لَهُ خَطَرٌ and ذُو خَطَرٍ A perilous affair or event or case: and hence, a momentous, or an important, affair or event or case; an affair, or event,. or a case, of moment or importance or magnitude: see also خَطِيرٌ.] And خَطَرٌ [alone] signifies A thing, or an affair, &c., of great magnitude: and a trial, or an affliction: pl. as above. (Har p. 264.) — — (tropical:) A bet, wager, stake, or thing wagered; a thing staked at a shooting-match or a race, and taken by the winner: (T, S, * A, * Mgh, * Msb, * K, * TA:) [accord. to the TA, this is the primary signification; but accord. to the A, it is tropical:] pl. as above; (Msb;) or خِطَارٌ; and pl. pl. خُطُرٌ: (K: [but in some copies of the K, the last is written أَخْطَارٌ; and so in the TA, where it is added that some say it is pl. of خَطْرٌ, like as أَسْبَابٌ is of سَبَبٌ, and أَنْدَابٌ of نَدَبٌ:]) خَطَرٌ and سَبَقٌ and نَدَبٌ all signify the same. (TA.) You say, وَضَعُوا خَطَرًا (tropical:) [They laid a bet]. (A.) And أَحْرَزَ فُلَانٌ الخَطَرَ (tropical:) [Such a one won the bet]. (A.) — — Hence, [app. as being likened to a stake won,] (TA,) (tropical:) Eminence; nobility; as also ↓ خَطْرٌ: (K, TA:) in which sense it has become so much used as to be, in this acceptation, conventionally regarded as proper: (TA:) also excellence: (TA:) and (as also ↓ خَطْرٌ, TA) rank; degree of dignity; station; of a man: (S, A, K, TA:) and highness of rank or account or estimation: and wealth: (TA:) pl. أَخْطَارٌ: (A:) accord. to some, it is only used to signify high rank: but accord. to others, you say, إِنَّهُ لَعَظِيمُ الخَطَرِ (tropical:) [Verily he is of great dignity] with respect to his good actions and his nobility, and صَغِيرُ الخَطَرِ (tropical:) [of little rank] with respect to his evil actions and his ignobleness. (TA.) Also (assumed tropical:) A lot, or portion, or share. (TA.) — — And (assumed tropical:) A compensation. (TA.) — (assumed tropical:) A like, or fellow, (S, K,) in rank or station, (S,) or in eminence; (K;) as also ↓خَطِيرٌ. (S, K.) You say, هٰذَا خَطَرٌ لِهٰذَا, and ↓خَطِيرٌ, (assumed tropical:) This is like to that. (S.) And الجَنَّةُ لَا خَطَرَ لَهَا (assumed tropical:) Paradise has not its like. (TA.) And فُلَانٌ لَيْسَ لَهُ ↓ خَطِيرٌ (assumed tropical:) Such a one has not his like or fellow. (TA.) — Also [an inf. n. of خَطَرَ in the phrase خَطَرَ بِبَالِى and عَلَى بَالِى, accord. to the Msb And hence,] (assumed tropical:) A vain suggestion of the devil. (JK.) [See خَاطِرٌ.] خَطَرٌ: see خَاطِرٌ. خَطْرَةٌ [inf. n. of un. of خَطَرَ: and hence,] (assumed tropical:) A going away; and walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (Har p. 35.) — — See also خَاطِرٌ. — — مَا لَقِيتُهُ إِلَّا خَطْرَةً (tropical:) [I met him not save] sometime; (A;) or sometimes. (K.) And مَا ذَكَرْتُهُ إِلَّا خَطْرَةً بَعْدَ خَطْرَةٍ (tropical:) [I remembered not, or mentioned not, him, or it, save sometime after sometime; i. e., save] sometimes. (A.) — — أَصَابَتْهُ خَطْرَةٌ مِنَ الجِنِّ (assumed tropical:) A touch, or stroke, from the jinn, or genii, befell him; or madness, or insanity, [proceeding] from the jinn; syn. مَسٌّ. (K, * TA.) — — بَيْنِى وَبَيْنَهُ خَطْرَةُ رَحِمٍ (IAar, TA) app. means (assumed tropical:) Between me and him is a tie of relationship. (TA.) — — رَعَيْنَا خَطَرَاتِ الوَسْمِىِّ (assumed tropical:) We pastured [our beasts] upon the patches of herbage produced by the [rain called] وسمىّ. (K, * TA.) — — خَطْرَةٌ also signifies (assumed tropical:) A small quantity [or shower] of rain: pl. خِطَارٌ (JK) [and probably خَطَرَاتٌ also]. — — And one says, لَا جَعَلَهَا اللّٰهُ خَطْرَتَهُ وَلَا جَعَلَهَا آخِرَ مَخْطَرٍ مِنْهُ↓ [app. referring to rain, and meaning (assumed tropical:) May God not make it to be the only shower, or fall, thereof, or the only time thereof; nor make it to be the last time thereof]; (TA;) آخِرَ مَخْطَرٍ meaning آخِرَ عَهْدٍ. (K, * TA.) خطار: see what next follows. خَطِيرٌ The falling of a camel's tail between the parts above his thighs, when he moves it about; [see 1, first sentence;] as also ↓خطار. (TA: in which the latter is written without any syll. signs.) — A camel's nose-rein; (S, K;) a nose-rein by which a she-camel is led: (Kr:) a rope: (Sh, K:) these, says Meyd, are one and the same thing. (TA.) It is related in a trad. of 'Alee that he said to [a mistake for " respecting "] 'Ammár, جُرُّوا لَهُ الخَطِيرَ مَا انْجَرَّ لَكُمْ [Pull ye his noserein as long as it will be pulled by you]: or, as some relate the saying, مَا جَرَّهُ لَكُمْ [as long as he

pulls it to you]: meaning follow him as long as there is ground for doing so: or, accord. to some, as Sh says, act patiently towards 'Ammar as long as he acts patiently towards you: Meyd mentions it as a proverb. (TA.) — (tropical:) Eminent; noble; of high rank: (Msb, K, TA:) characterized by rank or station: (S, A:) pl. خُطُرٌ (K) and خَطِيرُونَ. (A.) And (assumed tropical:) Anything excellent. (TA.) You say أَمْرٌ خَطِيرٌ (assumed tropical:) A thing, or an affair, of high account or estimation. (TA.) — — Also (assumed tropical:) Ignoble; of low rank; (AZ, TA;) contemptible. (AZ, Msb.) — — See also خَطَرٌ, in three places. خَطَّارٌ [is probably applied to a he-camel in a sense like that of the fem., here following]. خَطَّارَةٌ, applied to a she-camel, That lashes with the tail to the right and left: (K:) or that moves about her tail, when going, in a brisk, or sprightly, manner: (A:) or that raises her tail, in going along, by reason of briskness, and exceeding sprightliness. (Har p. 557.) [See 1, first sentence.] — — [Hence,] (tropical:) A spear that quivers, vibrates, or shakes: (S, A, K:) or that does so much: and in like manner, a man. (TA.) And خَطَّارٌ بِالرُّمْحِ (tropical:) A man who thrusts much with the spear. (S, K, TA.) — — (assumed tropical:) A man who raises his arm, or hand, (K, TA,) with a stone which he lifts for the purpose of trying his strength, (TA,) to cast, or throw, (K, TA,) and who shakes the stone in lifting it. (TA.) — — (assumed tropical:) A sling. (K.) (assumed tropical:) The [engine of war called] مَنْجَنِيق; (K;) as also ↓ خَطَّارَةٌ: its casting being likened to the action termed خَطَرَانٌ [inf. n. of 1, q. v.], of the stallion-camel. (TA.) — — الخَطَّارُ (assumed tropical:) The lion: (K:) because of his proud walk, and self-admiration: or because of his shaking himself in his walk. (TA.) — — مِسْكٌ خَطَّارٌ (tropical:) Musk that diffuses much odour or fragrance. (A.) خَطَّارَةٌ: see the next preceding paragraph. خَاطِرٌ [part. n. of 1, q. v.:] (tropical:) Walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; (K;) as also ↓ خَطِرٌ, (K, TA,) or ↓ خَطْرٌ. (So in the CK and in a MS. copy of the K.) — (tropical:) An opinion, or an idea, or object of thought, bestirring itself in the mind; (A and Kull p. 179;) i. q. هَاجِسٌ, (M, K,) i. e. a thing coming at random into the mind: (S in art. هجس:) or a cogitation which bestirs itself, or occurs, (يَخْطُرُ,) in the mind, with a view to the end, issue, or result, of a thing: (Msb:) pl. خَوَاطِرُ: (A, K:) [and ↓ خَطْرَةٌ signifies the same; for] خَطَرَاتٌ [which is its pl.] is syn. with خَوَاطِرُ; (A;) [whence the phrase,] خَطَرَاتُ الشَّيَاطِينِ (assumed tropical:) The vain suggestions of the devils. (S and TA in art. همز, &c.) [See also خَطَرٌ, last sentence] — — Hence it is applied to (assumed tropical:) The mind itself. (Kull p. 179.) مَخْطَرٌ: see خَطْرَةٌ. بَادِيَةٌ مُخْطِرَةٌ (assumed tropical:) [A perilous, or dangerous, desert;] as though it made the traveller a stake between safety and perdition. (Msb.) مُخَاطِرٌ [act. part. n. of 3, q. v.:] (assumed tropical:) One who contends with another in shooting or casting [app. for a wager]. (JK, TA.) خطف 1 خَطِفَهُ, aor. خَطَفَ, (S, Mgh, Msb, K,) inf. n. خَطْفٌ; (S, TA;) this is the approved form of the verb; (T, S;) and خَطَفَهُ, aor. خَطِفَ, (S, Msb, K,) inf. n. as above; (Msb;) a form of the verb mentioned by Akh, (S,) but this is rare, (S, K,) or (K) bad, (S, K,) scarcely, or not at all, known; (S;) and ↓ اختطفهُ, (S, Mgh, Msb, TA,) and ↓ تخطّفهُ; (S Msb, TA;) He seized it; or took it, or carried it off, by force: (S, K:) or he did so quickly; snatched it away: (Mgh, Msb, TA:) and ↓ خطّف has been said to imply repetition of the action [unless it be a variation of اختطف as in a case mentioned below]; but this is strange, and not known on any other authority than that of the " Akáneem et-Taaleem " by El-Khuweiyee, a disciple of El-Fakhr Er-Rázee. (MF, TA.) Hence, in the Kur [xxix. 67], وَيُتَخَطَّفُ ↓ النَّاسُ مِنْ حَوْلِهِمْ [And men are carried off by force from around them]. (TA.) — — [And hence,] هٰذَا سَيْفٌ يَخْطَفُ الرَّأْسَ (tropical:) [This is a sword that will strike off the head]. (TA.) — — And خَطِفَ البَصَرَ and خَطَفَهُ, said of lightning, (K,) and of a ray of light, and of a [glistening] sword, and of any polished body, (TA,) (tropical:) It took away the sight: (K, TA:) and ↓أُخْتُطِفَ بَصَرُهُ (tropical:) His sight was suddenly taken away. (M and K in art. ملس.) It is said in the Kur [ii. 19], يَكَادُ البَرْقُ يَخْطَفُ أَبْصَارَهُمْ (tropical:) [The lightning almost taketh away their sight, lit. sights]: (TA:) Yoo read يَخْطِفُ ابصارهم; (S, TA;) and so did Aboo-Rejà and Mujáhid: and some read ↓يِخِطِّفُ, and ↓يَخَطِّفُ, originally يَخْتَطِفُ, accord. to the opinion of the Basrees, disputed by Fr, but confirmed by Zj. (TA.) — — And خَطِفَ السَّمْعَ, (K,) aor. خَطَفَ, (S,) said of a devil, (tropical:) He stole [an opportunity of] hearing [the speech of the angels, from the confines of the lowest Heaven; or snatched it]; (S, K, TA;) as also ↓اختطفهُ: (K:) the two verbs being like نَزَعَهُ and اِنْتَزَعَهُ. (Sb, TA.) Hence, in the Kur [xxxvii. 10], إِلَّا مَنْ خَطِفَ الخَطْفَةَ↓ (tropical:) Except him who steals the [opportunity of] hearing: (TA:) or who snatches unawares and by stealth, (Bd,) or hears and snatches, (Jel,) the speech of the angels: (Bd, Jel:) EL-Hasan read ↓خَطَّفَ الّا من الخطفة, originally اِخْتَطَفَ: (S, TA:) and another reading, ascribed to him and others, is ↓خِطِّفَ; but this is very weak. (TA.) — — خَطِفَ, aor. خَطَفَ; and خَطَفَ, aor. خَطِفَ; inf. n. خَطَفَانٌ; (K;) thus in all the copies of the K, but correctly خَطْفٌ, as in the L; (TA;) said of a camel, (assumed tropical:) He went along quickly. (K, TA.) And مَرَّ يَخْطَفُ خَطْفًا مُنْكَرًا (assumed tropical:) He went along at a quick rate [such as was deemed strange, or disapproved]. (TA.) And خَطِفَتِ السَّفِينَةُ, and خَطَفَت, (assumed tropical:) The ship sailed, or voyaged: you say, خَطِفَتِ اليَوْمَ مِنْ عُمَانَ (assumed tropical:) She sailed,. or voyaged, to-day, from 'Omán. (TA.) 2 خَطَّفَ see 1, first sentence. 4 اخطف بِالأَمْرِ He said, Seize thou this [thing], O man; or take it, or carry it off, by force; or snatch it away. (Sgh.) — أَخْطَفَ لِى مِنْ حَدِيثِهِ شَيْئًا ثُمَّ سَكَتَ, inf. n. إِخْطَافٌ, (assumed tropical:) He cut short somewhat of his discourse, or narrative, which he had begun to me, on some other thing's occurring to his mind, and was silent. (TA.) — — أَخْطَفَتْهُ الحُمَّى, (Lh, O, TA,) or أَخْطَفَتْ عَنْهُ, (JK,) or — — إِخْتَطَفَتْهُ, (K,) (assumed tropical:) The fever left him, or quitted him. (Lh, JK, O, K.) — — اخطفهُ المَوْتُ (assumed tropical:) [Death missed him by a little;] he escaped death by a little. (JK.) And اخطف الرَّمِيَّةَ (assumed tropical:) He missed the animal at which he shot or cast, (JK, S, K,) nearly hitting it: (JK:) and in like manner, الشَّىْءَ the thing. (Ibn-Buzurj, TA.) And He captured, or caught, the animal at which he shot or cast; expl. by إِذَا كَانَ يَصِيدُهَا [perhaps a mistranscription for يُصِيبُهَا, and, if so, meaning he hit]. (JK.) And اخطف said of an arrow, (assumed tropical:) [It missed: or it fell upon the ground, and then glided along upon the ground to the butt, or object of aim: (see خَاطِفٌ:) and] it went straight. (TA.) — — اخطف said of a man, (assumed tropical:) He became affected with a slight sickness, and then speedily recovered. (TA.) — — إِخْطَافُ الحَشَا i. q. اِنْطِوَاؤُهُ [meaning (assumed tropical:) The state of being lean, or lank, in the belly: see مُخْطَفٌ]. (S, TA.) الإِخْطَافُ in horses is a fault: it is (assumed tropical:) The contr. of الاِنْتِفَاخُ: AHeyth says that it is, in horses, (assumed tropical:) smallness of the جَوف [here meaning the belly, or abdomen]. (TA.) 5 تَخَطَّفَ see 1, in two places. 6 تخاطفوا الكُرَةَ بَيْنَهُمْ [They contended together in snatching away the ball] with the goffsticks. (K * and TA in art. جحف.) 8 اختطف; and its variations خَطَّفَ and خِطِّفَ; and يَخِطِّفُ and يِخِطِّفُ, variations of its aor.: see 1, in seven places. — — كَأَنَّهُ يَخْتَطِفُ فِى مَشْيِهِ عُنُقَهُ, said of a swift camel, means As though he were straining, or stretching, (يَجْتَذِبُ,) in his going

along, his neck. (S.) — See also 4. خُطْفٌ (assumed tropical:) A slight disease; as also ↓ خَطْفَةٌ. (JK.) — مَا مِنْ مَرَضٍ إِلَّا وَلَهُ خُطْفٌ (assumed tropical:) — There is no disease but there is for it a cure. (JK, K.) — — خُطْفٌ and ↓ خُطْفٌ (assumed tropical:) Leanness; or lankness of the belly: and (assumed tropical:) lightness of the flesh of the side. (TA) خُطُفٌ: see what next precedes. — — بِهِ خُطُفٌ (assumed tropical:) In him (namely, a man, JK) is madness, or diabolical possession; (JK, TA;) as also ↓ خُطَّفٌ: but this latter may be either a pl., like ضُرَّبٌ [pl. of ضَارِبٌ], or a sing. (TA.) خَطْفَةٌ A single act of seizing; or, of taking, or carrying off, by force: (TA:) or, of doing so quickly; of snatching away. (Mgh, Msb, TA.) Hence, [in a trad.,] accord. to one reading, نَهَى عَنْ كُلِّ ذِى خَطْفَةٍ, meaning He prohibited the prey of whatever snatches away the prey, and goes away with it, not withholding it for its owner: or, as some say, what snatches away with its talon, or claw: but the reading commonly known is, نَهَى عَنِ الخَطْفَةِ: (Mgh:) and الخَطْفَةُ signifies what the wolf, (Mgh, Msb, TA,) or the like, (Msb,) snatches away, (Mgh, Msb, TA,) of the limbs, or members, of a living sheep or goat, (Mgh, TA,) or of a living animal; (Msb;) or what the dog snatches away from the limbs, or members, of the animal of the chase, of flesh &c., while the animal is alive: (Mgh, TA:) or the limb, or member, which the beast or bird of prey seizes, or carries off by force, or which a man cuts off, from the beast that is alive: (K, TA:) for whatever is separated from the living animal, (Mgh, TA,) of flesh or fat, (TA,) is carrion, (Mgh, TA,) unlawful to be eaten: the prohibition originated from the Prophet's finding, when he came to El-Medeeneh, that the people loved and ate the humps of camels and the tails of sheep: (TA:) the reading الخَطَفَة, of the measure فَعَلَة, with fet-h to the medial radical letter, as pl. of خَاطِفٌ, is a mistake. (Mgh.) — — Also (assumed tropical:) A single suck of a small quantity of milk quickly taken by a child from the breast. (TA.) — — For its meaning in the Kur xxxvii. 10, see 1. — — See also خُطْفٌ. خَطَفَى (assumed tropical:) Quickness in pace or going, (S, K,) of a camel, as though he were straining, or stretching, his neck, in going along; (S; [see 8;]) as also ↓ خَيْطَفَى, (K,) and ↓ خَيْطَفٌ. (JK, TA.) — — See also the last of these words below. خَطِيفٌ: see خَيْطَفٌ. خَطِيفَةٌ The act of seizing, or carrying off by force; or, of snatching away at unawares. (TA.) — Flour sprinkled upon milk, (S,) or flour upon which milk is sprinkled, (JK, K,) then cooked, (JK, S, K,) and licked, or eaten with the finger, (S, K,) and snatched up with spoons: (K:) IAar says that it is [what is called] جَبُولَآءُ [a word I have not found in any other instance]: (S:) or, with the Arabs, it is a food made with milk (لَبَنِيَّةٌ), which is heated, then flour is sprinkled upon it, and then it is cooked, and people lick it, or eat it with the finger, snatching it up hastily. (Az, TA.) خُطَّفٌ: see خُطُفٌ. الخَطَّافُ [lit. He that is wont to seize, &c.: and particularly (assumed tropical:) he that is wont to snatch, or steal, opportunities of hearing the speech of the angels, from the confines of the lowest Heaven: and hence.] applied in a trad. to (assumed tropical:) the Devil, or Satan: (S, TA:) or, as some say, it is in this instance ↓ الخُطَّافُ, as pl. of خَاطِفٌ, [and therefore meaning (assumed tropical:) the devils,] or as being likened to the hooked iron called خُطَّافٌ. (TA.) — — أَبُو الخَطَّافِ a surname of The حِدَأَة [or kite]. (TA in art. حدأ.) خُطَّافٌ [The swallow; thus called in the present day;] a certain bird, (JK, S, Mgh,) well known; (JK, Mgh;) a certain black bird; (K;) the عُصْفُور [or passerine bird] which the common people call عُصْفُورُ الجَنَّةِ [the عصفور of Paradise]: pl. خَطَاطِيفُ. (ISd, TA.) [See also خُشَّافٌ.] — — The bent, or crooked, piece of iron which is on each side of the sheave of a pulley, and in which is the pin whereon the sheave turns: (As, * JK, S, K:) it confines the sheave on each side: (TA:) that which is of wood is termed قَعْوٌ. (As, TA.) Also (S [in the K " or "]) Any crooked, or hooked, iron: (S, K, TA:) pl. as above. (TA.) [An iron hook: a grapple: a grapnel: and the like.] The خُطَّافَانِ of a bit are The two bent pieces of iron in the مِسْحَل and the شَكِيمَة, on the right and left. (IDrd in his " Book on the Saddle and Bridle. ") And خَطَاطِيفُ signifies (tropical:) The claws, or talons, of a beast or bird of prey; (S, TA;) as being likened to a hooked iron. (TA.) — — (assumed tropical:) A wicked thief: so in the saying of Abu-nNejm, وَاسْتَصْحَبُوا كُلَّ عِمٍ أُمِّىٍّ مِنْ كُلِّ خُطَّافٍ وَأَعْرَابِىٍّ (assumed tropical:) [And they took as companions every blind illiterate man, of every wicked thief and Arab of the desert]. (TA.) يَا ابْنَ خُطَّافٍ [app. meaning (assumed tropical:) O son of a wicked thief] was said by a woman to Jereer, in derision. (TA.) — — See also the paragraph next preceding this. — — (assumed tropical:) A mark made with a hot iron upon a camel, like the خُطَّاف of the sheave of a pulley. (JK, L, K. *) — — (assumed tropical:) The part, of a horse, which is the place of the heel of the rider. (JK.) — Also pl. of خَاطِفٌ. (TA. See الخَطَّافُ.) خَاطِفٌ [act. part. n. of 1, Seizing, &c.]: pl. خُطَّافٌ. (TA.) — — الخَاطِفُ The wolf; (JK, S, K;) because he seizes, or carries off by force, his prey. (TA.) — — خَاطِفُ ظِلِّهِ A certain bird, (JK, S, K,) said by Ibn-Selemeh to be called الرَّفْرَافُ; (S, [so in three copies, not رَقْرَاق as in Freytag's Lex.,] TA;) that sees its shadow, and thinks it to be a bird; (JK;) or when it sees its shadow in the water, it advances to it to seize it, (S, L, K,) thinking it to be a prey: (L, TA:) [see خَيَالٌ:] it is one of the birds of the deserts, and is [said to be] thus called because of the swiftness with which it pounces down; it is green, or of a dark, or an ashy, dust-colour, (أَخْضَرُ,) in the back; white in the belly; long in the wings, and short in the neck: (Msb in art. لعب:) also called مُلَاعِبُ ظِلِّهِ. (S and Msb in that art.) — — بَرْقٌ خَاطِفٌ (tropical:) Lightning that takes away the sight. (JK, S, * TA. *) — — سَهْمٌ خَاطِفٌ (assumed tropical:) An arrow that falls upon the ground, and then glides along upon the ground to the butt, or object of aim; as though snatching something from the ground: pl. خَوَاطِفُ: (Ham p. 573:) or خَوَاطِفُ signifies arrows that miss; for مُخْطِفَاتٌ. (TA.) خَيْطَفٌ, (K,) or ↓ خَطِيفٌ, (S, [so in my copies,]) (assumed tropical:) A quick, or swift, camel; (S, K, TA;) as though he strained, or stretched, his neck, in going along: (S: [see 8:]) and the former, (assumed tropical:) a camel of the [excellent and swift] kind called مَهَارِىّ: pl. خَيَاطِفُ. (TA.) — — خَيْطَفٌ, (TA,) or ↓ خَطَفَى, (JK,) [as meaning (assumed tropical:) Quick,] is also applied to [the pace termed] عَنَقٌ; (JK, TA;) and so ↓ خَيْطَفَى. (JK.) — — See also خَطَفَى. خَيْطَفَى: see خَطَفَى: — — and see also خَيْطَفٌ. خَاطُوفٌ A thing like a reaping-hook, which is tied to a snare, and by which the gazelle is caught. (JK, O, L, K.) أَخْطَفُ الحَشَا: see what next follows. مُخْطَفُ الحَشَا, applied to a horse, (assumed tropical:) Lean, or lank, in the part of the belly that is behind the place of the girth: (S:) and مُخْطَفٌ [alone] is applied to a man [in a similar sense]; as also ↓ مَخْطُوفٌ: (TA:) and مُخْطَفُ البَطْنِ (assumed tropical:) lean, or lank, in the belly; syn. مُنْطَوِيهِ; (Lth, K;) applied to a camel, and to an ass: (Lth, TA:) and أَخْطَفُ ↓ الحَشَا and ↓ مَخْطُوفُهُ, applied to a man, [signify the same,] (tropical:) i. q. ضَامِرُهُ. (TA.) مِخْطَفٌ (tropical:) A sword that takes away the sight by its glistening. (TA.) مَخْطُوفٌ: see مُخْطَفُ الحَشَا, in two places. — Also (assumed tropical:) A camel branded with a mark like the خُطَّاف of the sheave of a pulley. (JK, L, K.) خطل 1 خَطِلَتِ الأُذُنُ, aor. خَطَلَ, (Msb,) inf. n. خَطَلٌ, (S, Msb,) The ear was, or became, flaccid, flabby, or pendulous. (S, * Msb.) [In like manner, also,] خَطَلٌ in flesh signifies The being flaccid, flabby, or pendulous. (KL.) And in a man, and a horse or a bow, (فَرَس or قَوْس, accord. to different copies of the K, the former being the reading in the TA,) and a spear, (K,) and the like, (TA,) The being tall, or long, and shaky, or quivering. (K.) — — خَطَلٌ, as an inf. n. [of خَطِلَ], also signifies The being unsteady, or restless. (KL.) — — And خَطِلَ, aor. خَطَلَ, (K,) inf. n. خَطَلٌ, (JK, K,) He was, or became, light, and quick. (JK,

K. [In the former it seems to be implied that it is said of a stupid man.]) — — And خَطِلَ, (JK, K,) or خَطِلَ فِى كَلَامِهِ, (S,) aor. خَطَلَ, (K,) inf. n. خَطَلٌ, (JK, S, K,) He was foul, and obscene, in his speech; (JK, S;) as also ↓ اخطل, (JK,) or اخطل فى كلامه: (S, TA:) or he was corrupt in his speech, and loquacious: (K:) or خَطِلَ, aor. and inf. n. as above, he erred, or was wrong, in his speech; as also ↓ اخطل; and in his opinion, or judgment. (Msb.) [See also خَطَلٌ below.] 4 أَخْطَلَ see 1, in two places. 5 تخطّل فِى مِشْيَتِهِ He twisted himself in his gait, and walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K. [See also خَطَلٌ, an inf. n. of which the verb (خَطِلَ) is not mentioned as having this meaning.]) خَطَلٌ inf. n. of 1 [q. v.]. (S, Msb, &c.) — — A twisting of one's self, and walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side (K. [See 5.]) — — Corrupt speech: or loquacity: (TA:) or corrupt and conflicting speech: (S, O:) or corrupt speech with loquacity. (K.) In a woman, Foul, or obscene, speech; and conduct that induces doubt, or suspicion, or evil opinion. (K.) خَطِلٌ Long and quivering; applied to a spear. (S, TA.) — — And simply Long: so in the phrase, رَجُلٌ خَطِلُ القَوَائِمِ [A man having long legs]. (TA.) — — And, applied to a garment, That drags upon the ground by reason of its length. (T, O, K.) — — Also, applied to a garment, (JK, K,) and a بَدَن [app. here meaning a short coat of mail], (K,) Rough and thick: (JK, K:) pl. أَخْطَالٌ. (TA.) — — Also Stupid, or foolish, (K, TA,) and hasty. (TA.) — — Light and quick; (JK, K;) applied to a stupid, or foolish person; (JK;) and ↓ أَخْطَلُ signifies the same. (K.) — — A fighting man (JK) quick in thrusting or piercing. (JK, K.) — — (tropical:) One who gives, or bestows, quickly; (S;) or so خَطِلُ اليَدَيْنِ; (JK;) or so خَطِلُ اليَدَيْنِ بِالمَعْرُوفِ: (K, TA:) a tropical phrase. (TA.) And خَطِلُ اليَدَيْنِ A man having rough arms or hands. (K.) — — Also Corrupt in speech, and loquacious; and so ↓ أَخْطَلُ: (K:) or erring, or wrong, in speech, and in opinion, or judgment. (Msb.) — — An arrow (JK, K) that goes to the right and left; (JK;) that does not take a direct course towards the butt. (K.) — The cord of the sportsman [who catches, or snares, game therewith]. (K.) — — And The border, or extremity, of a [tent of the kind called] فُسْطَاط: (K:) pl. as above: so in the O. (TA.) خَطَّالَةٌ A woman very foul, or obscene, in speech: (JK, * K:) or whose conduct induces doubt, or suspicion, or evil opinion: (K:) so in the M and O. (TA.) أَخْطَلُ Having [flaccid, or flabby, or pendulous, or] long, and flaccid or flabby or pendulous, ears: (Mgh:) خَطْلَآءُ [is its fem., and therefore signifies the same; or this], applied to a ewe or she-goat, (JK, K,) signifies having broad ears; (K;) or having very broad ears; (JK, TA;) or long-eared: (Ham p. 741:) pl. خُطْلٌ (K) and خُطْلٌ. (TA.) You say ثَلَّةٌ خُطْلٌ (S) or خُطْلٌ (TA) A flock of sheep, or goats, having flaccid, or flabby, or pendulous, ears: and the same epithet is applied to dogs: (S, TA:) all dogs of the chase have such ears. (TA.) And أُذُنٌ خَطْلَآءُ A flaccid, or flabby, or pendulous, ear: (S, Msb, K:) or a long ear, that shakes about: (TA:) or a very broad ear. (JK.) — — Also, the fem., A woman thick, coarse, or rude, (T, K,) of make: (T, TA:) or, as some say, (TA,) long in the breasts. (K, TA.) — — See also خَطِلٌ, in two places. — — رَجُلٌ أَخْطَلُ اللِّسَانِ A man having a wagging tongue; able in speech. (TA.) — — بَعِيرٌ أَخْطَلُ القَوَائِمِ A camel that does not put his legs in their proper places. (JK.) — — دَهْرٌ أَخْطَلُ A time, or fortune, that brings calamities. (JK.) خطم 1 خَطَمَهُ, aor. خَطِمَ, (K,) inf. n. خَطْمٌ, (TA,) He struck his خَطْم, i. e. his nose. (K, * TA.) And He struck the very middle of his nose with a sword. (TA.) And خُطِمَ أَنْفُهُ His nose was broken. (Ham p. 528.) — — (assumed tropical:) He branded him [i. e. a camel] on his nose with the mark called خَطْمٌ [or خِطَامٌ]. (TA.) [Hence,] خَطَمَ أَنْفَهُ (tropical:) [He branded him with disgrace;] he made disgrace to cleave to him manifestly. (TA.) And خَطَمَهُ بِاللَّوْمِ (tropical:) [He branded him with blame]; and عَذَرَهُ [i. e. باللوم signifies the same]. (TA.) — — He attached the زِمَام [or خِطَام, q. v.,] to him; namely, a camel: (S:) or خَطَمَهُ بِالخِطَامِ, (K,) aor. and inf. n. as above, (TA,) he put the خِطَام upon his nose; as also ↓ خطّمهُ بِهِ: (K:) [but the latter verb seems to be more properly used in relation to a number of camels:] or the former, (K,) or simply خَطَمَهُ, and ↓ خطّمهُ, (TA,) he made a cut, or notch, in his nose, (حَزَّ أَنْفَهُ, so in the K accord. to the TA,) not deep, (TA,) or he drew his nose [down], (جَرَّ أَنْفَهُ, so in my MS. copy of the K and in the CK,) in order to put upon it the خِطَام. (K, TA.) — — [Hence,] (assumed tropical:) He withheld him, or prevented him, from going forth [&c.]. (TA.) And خَطَمَهُ بِالكَلَامِ (tropical:) He overcame him, or subdued him, by speech, and prevented him from speaking, (K, TA,) and from answering, or replying. (TA.) — — خَطَمَ الكَلِمَةَ, inf. n. as above, (tropical:) He made the word, or saying, valid and strong; alluding to prudence and precaution as to what one utters. (TA.) — — خَطَمَ أُمُورًا (tropical:) He conducted, or managed, affairs. (TA.) — — خَطَمَ القَوْسَ بِالوَتَرِ, inf. n. خَطْمٌ and خِطَامٌ, (tropical:) He suspended the bow by the suspensory called وَتَرٌ and خِطَامٌ. (AHn, K, TA.) And خَطَمَ القَوْسَ بِخِطَامِهَا (assumed tropical:) He strung the bow with its string. (TA.) — — خَطَمَ الأَدِيمَ, (K,) inf. n. خَطْمٌ, (TA,) (tropical:) He sewed the edges of the skin, or hide. (Kr, K, TA.) — — خَطَمَتْهُ لِحْيَتُهُ, and خُطِمَ بِلِحْيَتِهِ, (tropical:) His beard grew upon his two cheeks. (TA.) — — خَطَمَ أَنْفَ الرَّمْلِ (tropical:) He passed over, or crossed, the extremity, or prominent portion, of the tract of sand: (As, TA:) or he faced it, crossing it. (TA.) 2 خَطَّمَ see 1, in two places. — — تَخْطِيمٌ, [as inf. n. of خُطِّمَ or خَطَّمَ, (see the part. ns. below,)] said of unripe dates, signifies (assumed tropical:) The putting forth colours. (KL.) 8 اختطم الثَّوْبَ He bound the garment over the مَخْطِم, i. e. the nose; or over the خَطْم, i. e. the fore part of the nose: and اختطم بِلِثَامٍ [he so bound a لثام, q. v.]. (Har p. 433.) خَطْمٌ The muzzle, i. e. the fore part of the nose and mouth, of a دابَّة [i. e. beast], (JK, S, Msb, K, TA,) whatever it be, (S, Msb,) as a dog, and a camel, but originally of a beast of prey, and of a sheep or goat: (TA:) or, of a beast of prey, i. q. خُرْطُومٌ: (IAar, TA:) or, as some say, of a beast of prey, [the lip, i. e.] what corresponds to the جَحْفَلَة of the horse: (TA:) or of a camel, the nose. (Mgh.) And (tropical:) The bill, or beak, of a bird, (JK, S, K, TA,) whatever it be, (JK, S,) as a hawk, or falcon, (JK,) and a قَطَاة. (TA.) And of a man, (tropical:) The nose; (K;) as also ↓ مَخْطِمٌ (JK, S, Msb, K, TA) and ↓ مِخْطَمٌ; (K, TA;) pl. مَخَاطِمُ: (JK, S, Msb, K:) or the fore part of the nose: (Har p. 433:) and the ↓ مخطم is also of a camel. (IAth, TA.) Also, of a man, (tropical:) The fore part of the face. (TA.) — — خَطْمُ اللَّيْلِ (tropical:) The first approach of night: like as one says أَنْفُ اللَّيْلِ. (TA.) — — See also خِطَامٌ. — A thing, an affair, or a business, of magnitude. (IAar, Th, K.) It is related in a trad. that Mohammad promised a certain man to go forth to him, and delayed to do so; and when he went forth, he said to him, شَغَلَنِى خَطْمٌ, meaning A thing, &c., of magnitude [occupied me so as to divert me]; as though the م were a substitute for ب: (IAar, Th, TA:) but IAth says that it may mean (assumed tropical:) a thing, &c., that withheld me, or prevented me, [see 1,] from going forth. (TA.) خُطْمَةٌ (tropical:) A prominent portion of a mountain. (S, TA.) خِطْمِىٌّ (JK, S, Msb, K) and خَطْمِىٌّ, (Msb, K,) or, accord. to Az, the latter only, the former being incorrect, (TA,) but the former is the more common, (Msb,) [Althæa; the althæa officinalis of Linn.; i. e. marsh-mallow;] a certain plant (JK, K) with which, (S, TA,) or with a preparation of which, (JK,) the head is washed; (JK, S, TA;) a well-

known preparation for washing the head: (Msb:) it is a dissolvent, suppurative, lenitive; good for dysury, and the stone, and sciatica, and ulcer of the bowels, and tremour, and for the suppuration of wounds, and the allaying of pain; and, with vinegar, for the [species of leprosy termed] بَهَق; and for toothache, used as a gargle; and for the sting or bite of venomous reptiles and the like, and for burns; the mixing of its seed with water, or its bruised stem or root, causes it to congeal; and its mucilage, extracted by hot water, is beneficial to the sterile woman. (K.) خِطَامٌ [A kind of halter for a camel; a cord of which one end is fastened round the nose and jaws of a camel; accord. to J,] i. q. زِمَامٌ: (S:) [but the following explanations are more correct:] a certain thing well known; so called because [a portion of] it lies upon [or surrounds] the fore part of the nose and the nouth of the camel: (Msb:) or anything that is put upon the nose of the camel in order that he may be led thereby: (M, K:) or a cord, or rope, which is put upon the neck of the camel, and folded [for يُسَمَّى, in my copy of the work from which this is taken, I read يُثْنَى, as in another explanation, below,] upon, or over, his nose: (Mgh:) or a cord, or rope, which is attached to an iron that surrounds the nose and jaws [of the camel]: (JK:) or any cord, or rope, that is suspended upon the throat of the camel and then tied upon, or over, his nose, whether of skin or of wool or of fibres of the palm-tree or of hemp: (ISh, TA:) but if of plaited leather, it is said to be called جَرِيرٌ: (TA:) or the خطام of the camel is a cord, or rope, of fibres of the palm-tree, or of [goats'] hair, or of flax, at one end of which is put a ring, then the other end is tied to it, [i. e. to the rope, as the relative pronoun in the original shows, or to some part of it,] so that it becomes like a ring [or loop], then it is put upon the neck of the camel, and then it is folded upon, or over, his nose: what is put in the nose, [attached to a ring, or the like, therein,] and is slender, is termed زِمَامٌ: (IAth, TA:) pl. خُطُمٌ. (Msb, K.) مَنَعَ خِطَامَهُ, said of a camel, means He refused to have his خطام put upon him. (TA.) And تَزَوَّجَ عَلَى خِطَامٍ means (assumed tropical:) He married two wives, so that they became like a خِطَام to him. (TA.) — — (assumed tropical:) A brand, or mark made with a hot iron, upon the nose of a camel; (K;) as also ↓ خَطْمٌ: it (the خطام) spreads upon the camel's two cheeks: so says Aboo-'Alee, in the " Tedhkireh: " (TA:) or such a mark upon the side (عُرْض, in the CK عَرَض,) of his face, extending to the cheek, (En-Nadr, K, TA,) in the form of a line: (En-Nadr, TA:) sometimes the camel is branded with one such mark, and sometimes with two; and one says ↓ جَمَلٌ خِطَامٍ or خِطَامَيْنِ, making مخطوم to govern the gen. case as a prefixed noun; (En-Nadr, K, TA;) and بِهِ خِطَامٌ and خِطَامَان. (En-Nadr, TA.) — — (assumed tropical:) The rope of a bucket. (TA.) — — (tropical:) The suspensory of a bow. (AHn, K, TA.) And (assumed tropical:) The string of a bow. (K, TA.) خَطِيمٌ Struck upon the nose. (K.) Having the nose broken. (Ham p. 528.) مِسْكٌ خَطَّامٌ (like شَدَّادٌ, TA, in the CK [erroneously] without teshdeed,) (tropical:) Musk that fills with its odour the innermost parts of the nose: (As, K:) or musk sharp, or pungent, in odour; as though striking the nose (كَأَنَّهُ يَخْطِمُ الأَنْفَ). (Z, TA.) فُلَانٌ خَاطِمُ أَمْرِ بَنِى فُلَانٍ (tropical:) Such a one is the leader, and the conductor, or manager, of the affairs, of the sons of such a one. (TA.) أَخْطَمُ A man (S) having a long nose. (S, K.) — — And Black. (JK, K.) مَخْطَمٌ A woman. (K.) مَخْطِمٌ and مِخْطَمٌ: see خَطْمٌ, in three places. مُخَطَّمٌ: see مَخْطُومٌ. — — (assumed tropical:) A horse having a whiteness extending from the fore part of his nose and his mouth to the part beneath his lower jaw, (ISd, K, TA,) so as to resemble the خِطَام: in which sense it has no verb. (ISd, TA.) — — Full-grown unripe dates (بُسْر) upon which are lines (S, K) and streaks [of colour]; (S;) as also ↓ مُخَطِّمٌ. (Kr, K.) [See 2: and see also بُسْرٌ.] — The part of the nose of the camel which is the place of the خِطَام. (TA.) مُخَطِّمٌ: see the next preceding paragraph. مَخْطُومٌ [pass. part. n. of 1]. You say نَاقَةٌ مَخْطُومَةٌ A she-camel having a خِطَام put upon her: and ↓ نُوقٌ مُخَطَّمَةٌ she-camels having خُطُم put upon them. (S, TA.) — — See also خِطَامٌ. خطو 1 خَطَا, (S, Msb, K, &c.,) aor. يَخْطُو, (Msb,) inf. n. خَطْوٌ; (Msb, K;) and ↓ اختطى; (S, K;) said of a man (S, Msb, TA) [and of a beast]; both signify the same; (S, K;) He stepped, paced, or walked; (MA, KL;) i. q. مَشَى; (M, Msb, K;) as also إِخْتَاطَ, [which see in art. خيط,] formed by transposition. (K.) You say, خَطَوْتُ خَطْوَةً وَاحِدَةً [I stepped one step]. (JK.) [And وَسَّعَ الخَطْوَ He stepped wide.] See also the last sentence of the next paragraph. 2 خطّى He made to pass over: so in the saying, خَطَّى اللّٰهُ نَوْءَهَا God made, or may God make, its (a land's) [rain-giving] star or asterism to pass it over, and not send rain upon it: (TA in art. خطأ:) but in this case the verb is, (Mgh in that art.,) or may be, (TA ibid.,) originally خَطَّأَ, the final ء being changed into ى. (Mgh and TA ibid. [See 2 in art. خطأ.]) Accord. to Fr, خَطَّى السَّهْمَ and خطأ are syn. [as meaning He made the arrow to pass over, or to miss, the mark]. (TA in art. خطأ.) One says also, in praying for a man, خُطِّىَ عَنْهُ السُّوْءُ [May evil be made to pass him; or] may evil be repelled from him: and one says also خُطِّىَ عَنْكَ May it be removed, or put away, from thee: (S, TA:) or خُطِّىَ عَنْكَ السُّوْءُ. (ISk, TA in art. خطأ.) — The vulgar say [to a she-ass and to a she-camel or other beast in a slippery or difficult place] خَطِّى, meaning اِمْشِى [for اِمْشِى رُوَيْدًا Step thou leisurely]: but the correct word is ↓ اُخْطُىِ [imperative fem. of خَطَا]. (TA.) 4 اخطاهُ He (a man) made him (another man) to step, pace, or walk. (S, TA.) — أَخْطَيْتُ for أَخْطَأْتُ: see the latter. 5 تَخَطَّيْتُهُ I stepped, or walked, over him, or it: (Msb:) or I passed over and beyond him, or it: (S:) or تخطّى النَّاسَ He went over the people, (رَكِبَهُمْ,) and passed beyond them; and so ↓ اِخْتَطَاهُمْ. (K.) One says, تَخَطَّيْتُ رِقَابَ النَّاسِ [I stepped over, walked over, passed over and beyond, or went over and passed beyond, the necks of the people]. (S, TA.) It is said in a trad. respecting Friday, [of one who came too late to the Friday-prayers, as is shown in the TA in art. انى,] رَأَى رَجُلًا يَتَخَطَّى رِقَابَ النَّاسِ He saw a man passing step by step [over the necks of the people who were already in their ranks in the mosque]. (TA. [See also Har p. 83.]) One says also, فُلَانٌ لَا يَتَخَطَّى عَنِ الطُّنُبِ [Such a one will not step over, or beyond, or from, the tent-rope], meaning, will not go far from the tent for the purpose of voiding his excrement, by reason of his foulness and vileness and uncleanness. (TA.) And تَخَطَّيْتُ كَذَا (S, TA) I passed over [to such a thing or place or person]: (TA:) one should not say تَخَطَّأْتُ [in this sense], with ء. (S, TA.) [Hence the following tropical phrases.] تخطّاهُ المَكْرُوهُ (tropical:) [What was disliked or hated, or evil, passed over him; not alighting upon him]. (TA.) And تَخَطَّيْتُ إِلَيْهِ بِالمَكْرُوهِ (tropical:) [I passed over others to him with that which was disliked or hated, or evil; i. q. تَجَاوَزْتُ]. (TA.) And تخطّى عَنِّى بَصَرُكَ (assumed tropical:) [Thine eye, or thy sight, passed me over]. (Aboo-Turáb, TA in art. تيه.) — — [Also (assumed tropical:) I overstepped it, or transgressed it; namely, a limit prescribed to me, &c.] 8 إِخْتَطَوَ see 1: — and see also 5. خَطْوَةٌ A step, or pace, as meaning a single act of stepping or pacing or walking: (JK, S, K, Msb:) pl. [of pauc.] خَطَوَاتٌ (S, Msb, K) and [of mult.] خِطَآءٌ. (S.) Imra-el-Keys says, لَهَا وَثَبَاتٌ كَوَثْبِ الظِّبَآءِ فَوَادٍ خِطَآءٌ وَوَادٍ مَطِرْ [She has bounds like the bounding of gazelles; and a valley is stepped over by her with leisurely steps, and a valley is trampled over by her rapidly as though it were rained upon]: (S:) i. e., one time she steps, and refrains from running; and one time she runs with a running resembling rain: but AO relates it otherwise, saying, فَوَادٍ خَطِيطٌ [lit. and a valley is not rained upon]: and some substitute كَصَوْبِ الخَرِيفِ [like the pouring rain of the autumn]. (IB, TA.) [See also what next follows.] خُطْوَةٌ A step, or pace, as meaning the space between the two feet [in walking or running]: pl. (of pauc., S) خُطُوَاتٌ (S, Msb, K)

and خُطُوَاتٌ and خُطْوَاتٌ (S, Msb) and (of mult., S) خُطًى. (S, Msb, K.) One says, قَرَّبَ اللّٰهُ عَلَيْكَ الخُطْوَةَ, meaning May God make short to thee the space, or distance. (TA.) And بَيْنَ القَوْلَيْنِ خُطًى يَسِيرَةٌ (assumed tropical:) Between the two sayings is little difference. (TA.) لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ, in the Kur [ii. 163 &c.], means [Follow not ye] the ways of the Devil: (TA:) or the footsteps of the Devil: (JK:) here some read خُطْوَات; and some, accord. to Lth, خُطُؤَات, which Az pronounces to have no meaning. (TA.) خَطِيَّةٌ for خَطِيْئَةٌ: see the latter, in art. خطأ. [Freytag, evidently from his having found it incorrectly written for حَظِيَّةٌ, has assigned to it the meaning of " amica," and " amata. "] نَاقَتُكَ هٰذِهِ مِنَ المُتَخَطِّيَاتِ الجيف [the last word being app. الجِيَفَ] is a saying mentioned by AZ: (TA in the present art.:) or مِن المُتَخَطِّئَاتِ الجيف. (TA in art. خطأ, where see the explanation.) 1 خظو خَظَا لَحْمُهُ, (S, K,) aor. يَخْظُو, (S,) inf. n. خُظُوٌّ, (K,) His flesh was, or became, compact; (S, K;) as also خَظِى, (K in art. خظى,) mentioned, as well as the former, by IF, and also by Kz, who does not mention the former, (TA,) aor. يَخْظَى, inf. n. خَظًى; (K;) or خَظِىَ should not be said; (S;) or خَظَا is more common. (IF.) See also خَظَا and خَظَتَا voce خَاظٍ, below. — خَظَاهُ اللّٰهُ God made him, or it, (namely, flesh,) big, or large; (K accord. to the TA;) or big and thick; (CK;) as also ↓ اخظاهُ. (K.) 4 اخظاهُ: see what immediately precedes. [Freytag also mentions اخظى, on the authority of the " Deewán el-Hudhaleeyeen," as signifying He, or it, caused the flesh in the arm to become prominent, so that the muscles appeared.] And اخظى also signifies He, or it, fattened, or rendered fat, (K and TA in art. خظى,) the body. (TA.) — اخظى [as an intrans. v.] (said of a man, IAar) He became fat. (IAar, K in art. خظى.) خَظَا, followed by بَظَا; and the fem. خَظَاةٌ; and خَظَتَا: see خَاظٍ. خَظٍ, followed by بَظٍ; and the fem. خَظِيَةٌ, followed by بَظِيَةٌ: see خَاظٍ. خَظَوَانٌ One whose flesh is such [in thickness, or abundance, or brawniness,] that one part overlies another. (S, K.) خَاظٍ Compact, applied to flesh; (TA;) and so ↓ خَظَا بَظَا, (S, TA,) likewise applied to flesh, (TA,) and to a horse, (AHeyth, TA,) [each] originally a verb, (S, TA,) and the latter an imitative sequent; and the fem. ↓ خَظَاةٌ, applied to anything; (TA;) and خَظَاةٌ بَظَاةٌ, applied to a woman, the [radical] ى being changed into ا accord. to the dial. of Teiyi; (AHeyth, TA;) and ↓ خَظٍ بَظٍ, applied to a horse; and ↓ خَظِيَةٌ بَظِيَةٌ, applied to a woman. (AHeyth, K in art. خظى.) The Saadee says, (accord. to the TA, 'Ámir Ibn-Et-Tufeyl,) رِقَابٌ كَالمَوَاجِنِ خَاظِيَاتٌ وَأَسْتَاهٌ عَلَى الأَكْوَارِ كُومُ [Compact necks like the bleachers' beating implements, and rumps elevated upon the camels' saddles]. (S.) In the saying of Imra-el-Keys, لَهَا مَتْنَتَانِ خَظَاتَا ↓ كَمَا أَكَبَّ عَلَى سَاعِدَيْهِ النَّمِرْ [She has two compact portions of flesh and sinew confining her back-bone, like as appear when the leopard falls prostrate upon his fore shanks], he means خَظَاتَانِ, suppressing the ن for the purpose of alleviation of the utterance: (Fr, S:) or, as some say, he means ↓ خَظَتَا, restoring the ا that fell out on account of the concurrence of two quiescent letters in the sing. [i. e. خَظَاتٌ, for خَظَتْ is formed from خَظَاتٌ, which is from خَظَوَتْ,] when the ت has become movent. (S.) — — خَاظٍ also signifies Thick, and hard, firm, or rigid: (TA:) and [so, or simply] thick, applied to an arrow. (AHn, TA.) And one says سَاعِدٌ خَاظِى البَضِيعِ [A fore arm, or an upper arm,] full of flesh. (IB, TA in art. بضع.) And رَجُلٌ خَاظِى البَضِيعِ (As, S in art. بضع) A fat man. (TA in that art.) 1 خظى خَظِىَ لَحْمُهُ: see 1 in art. خظو. 4 أَخْظَى see 4 in art. خظو. خَظٍ بَظٍ, and خَظِيَةٌ بَظِيَةٌ: see خَاظٍ, in art. خظو. 1 خف خَفَّ, aor. ◌َ3 خَفِ, inf. n. خِفَّةٌ (JK, S, Msb, K, &c.) and خَفٌّ (Msb, K) and خَفَّةٌ and تَخْوُفٌ, but this last belongs to art. خوف, (K,) contr. of ثِقَلٌ [both properly and tropically]; (Msb;) properly, (TA,) It (a thing, S, Msb) was, or became, خَفِيف [i. e. light] (JK, S, Msb, K, TA) of weight, (JK,) in body, or material substance. (TA.) Hence the saying of 'Atà, in a trad., خِفُّوا عَلَى الأَرْضِ, meaning [Be ye, or bear ye, lightly upon the ground] in prostration: (A'Obeyd, TA:) or, as some relate it, ↓ خَفِّفُوا: i. e. prostrate yourselves [lightly upon the ground;] not heavily, so as to make marks, or impressions, upon your foreheads: and in another trad. it is said, ↓ إِذَا سَجَدْتَ فَتَخَافَّ When thou prostratest thyself, put thy forehead upon the ground lightly: but A 'Obeyd says that some say فَتُجَافِ, [i. e. فَتَجَافِ عَضُدَيْكَ عَنْ جَنْبَيْكَ,] with ج. (TA [See 3 in art. جفو.]) [Hence also,] خَفَّ المِيزَانُ The balance had one of its two scales light, so that it rose. (TA.) — — [Used tropically, it means (assumed tropical:) It, or he, was, or became, light in estimation, lightly esteemed, or of little account.] — — And (tropical:) He was, or became, خَفِيف [i. e. light as meaning active, agile, &c.,] in work: (TA:) he was, or became, brisk, lively, sprightly, active, agile, prompt, and quick; syn. نَشِطَ. (Msb and TA in art. نشط.) You say, خَفَّ فِى عَمَلِهِ وَخِدْمَتِهِ (tropical:) He was, or became, [brisk, &c., or] obedient and submissive, in his work and his service: (TA:) and خَفَّ لَهُ فِى الخِدْمَةِ (tropical:) [He was, or became, brisk, &c., to him in service], aor. يَخِفُّ, inf. n. خِفَّةٌ: (S:) and in like manner, خَفَّ لِفُلَانٍ (tropical:) He was, or became, [promptly] obedient and submissive, to such a one. (TA.) [Hence,] خَفَفْتُ إِلَى فُلَانٍ (assumed tropical:) [I was, or became, brisk, lively, or sprightly, in behaviour to such a one]. (S in art. هش.) And خَفَّتِ الأُنْثَى لِلْفَحْلِ (tropical:) The female was, or became, submissive to the male. (A, TA.) And خَفَّتِ الأُتُنُ لِعَيْرِهَا (tropical:) The she-asses obeyed their he-ass. (K, TA.) And خَفَّ إِلَى العَدُوِّ, inf. n. خُفُوفٌ, (assumed tropical:) He hastened to the enemy. (Msb.) And خَفَّ القَوْمُ عَنْ وَطَنِهِمْ, (K, * TA,) inf. n. خُفُوفٌ, (TA,) (tropical:) The people, or party, removed, or departed, or journeyed, quickly from their home: or, as some say, simply removed, or departed, or journeyed, from it. (TA.) — — (tropical:) He was, or became, خَفِيف [or light] in intellect, or understanding: (TA:) [and in conduct, or behaviour: generally meaning] (assumed tropical:) he was, or became, light, inconstant, unsteady, irresolute, or fickle; or light of intellect; lightwitted; syn. طَاشَ: (Msb:) the inf. n. of the verb in this sense is خِفَّةٌ. (Msb and K &c. in art. طيش, and TA in the present art.) [But sometimes, when relating to the intellect, or understanding, it means, (assumed tropical:) He was, or became, quick, acute, or sharp; and clever, or ingenious: see خَفِيفٌ.] And you say of him whose hearing is good, فِى أُذُنِهِ خِفَّةٌ (tropical:) [In his ear is quickness, acuteness, or sharpness, of hearing]. (TA in art. ثقل.) — — [(assumed tropical:) He was, or became, flurried, agitated, or excited, by reason of fear, and by anger, or the like: see 10. — — (assumed tropical:) He was, or became, lighthearted, or cheerful; one whose company, or converse, was acceptable and cheering.] You say, خَفَّ فُلَانٌ عَلَى المَلِكِ (assumed tropical:) Such a one was, or became, acceptable and cheering to the king. (TA.) — — [(assumed tropical:) It (an action, or an affair, and a case, or the like,) was, or became, light, or easy: and it become alleviated.] You say, خَفَّتْ عَلَيْهِ الحَرَكَةُ (assumed tropical:) [Motion, or moving, was, or became, easy to him]; opposed to ثَقُلَتْ. (TA.) And خَفَّتْ حَالُهُ: see 4. — — [(assumed tropical:) It (a word) was light, or easy, of utterance: and in like manner said of a sound, (assumed tropical:) it was, or became, light to the ear; or slight. — — (assumed tropical:) It (food) was, or became, light to the stomach; easy of digestion. — — Said of the hair of the head, and of the beard, (assumed tropical:) It was, or became, light, thin, or scanty.] — — Said of a people, or company of men, (قَوْمٌ,) inf. n. خُفُوفٌ, it means قَلُّوا وَقَدْ خَفَّتْ زَحْمَتُهُمْ [i. e. (assumed tropical:) They became few in number, their crowding having diminished]. (S.) — —

Said of rain, [&c.,] (assumed tropical:) It diminished; decreased; or was, or became, [light, or] deficient. (TA.) — — [Said of a blow, a disease, an affection of the mind, &c., It was, or became, light, slight, or inconsiderable.] — — خَفَّتْ مَنَازِلُهُمْ مِنْهُمْ وَمَضَوْا (assumed tropical:) [means Their abodes became clear of them, and they went away]. (K * and TA in art. شول.) 2 خفّفهُ He made it, or rendered it, خَفِيف [i. e. light, both properly and tropically: the tropical significations are shown by the preceding paragraph, and by explanations of خَفِيفٌ; and some by what here follows]: (Msb:) تَخْفِيفٌ is the contr. of تَثْقِيلٌ. (S, K.) — — Hence, in the Kur [ii. 174], ذٰلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ (assumed tropical:) [That is an alleviation from your Lord]. (TA.) Hence also, in a trad. [respecting the estimates to be made by the collectors of the poor-rate], خَفِّفُوا الخَرْصَ (assumed tropical:) [Make ye the conjectural computation of the quantity of the fruit upon palm-trees &c. light to the owners, or moderate;] go not to the utmost length in the خرص. (TA.) [And خفّف عَنْهُ (assumed tropical:) He made light, or alleviated, his burden, suffering, distress, uneasiness, or the like, by removing from him somewhat thereof; he alleviated him; he relieved him: see Kur iv. 32 and viii. 67 &c.] And خَفِّفُوا عَلَى الأَرْضِ: see 1; second sentence. [And خفّف فِى عَمَلِهِ (assumed tropical:) He relaxed, or remitted, in his work.] — — [تَخْفِيفٌ also signifies (assumed tropical:) The making a word light, or easy, of utterance, by the suppression of hemzeh, or by its conversion into ا or ى or تَثْقِيلٌ; opposed to تَحْقِيقٌ and تَحْقِيقٌ: and by making a double consonant single; opposed to تَثْقِيلٌ and تَشْدِيدٌ: and by making a movent consonant quiescent; opposed to تَثْقِيلٌ and تَحْرِيكٌ: each of these changes in a word is said to be لِلتَّخْفِيفِ for the purpose of alleviating the utterance. Also, in like manner, (assumed tropical:) The making a sound light to the ear, or slight; opposed to تَثْقِيلٌ. And (assumed tropical:) The suppressing of hemzeh; opposed to تَحْقِيقٌ.] 4 احفّ He made an arrow light, by scraping or paring it. (L in art. حوذ.) — — See also 10. — He was, or became, unburdened, or unencumbered, or without anything that burdened him heavily: (Msb:) or he was, or became, little burdened or encumbered, in journeying, (JK, TA,) or in his residence at home. (TA.) — — And i. q. خَفَّتْ ↓ حَالُهُ [i. e. (tropical:) His state, or condition, was, or became, light, little encumbered, easy, or alleviated: or it was, or became, that of one having a small family to maintain: or that of having little property: or that of having little property and a small family to maintain]: (JK, S, K, TA: [see حَالٌ:]) and, as some add, رَقَّتْ [i. e., (assumed tropical:) it was, or became, narrow in its circumstances, or evil: it is used in contr. senses: though رَقَّتْ seems to be here intended as explanatory of خَفَّتْ]. (TA.) — — اخفّ القَوْمُ (assumed tropical:) The people's beasts were, or became, خِفَاف [i. e. light as meaning active, agile, or brisk]: (AZ, S:) or the people had such beasts. (K.) 5 تخفّف [He lightened his clothing; or clad himself lightly: but for this I know no other authority than modern usage]. — — تخفّف مِنْهُ: see 10. — Also He put on, or wore, a خُفّ [i. e. boot], or خِفَاف [i. e. boots]: (K, accord. to different copies:) or تخفّف بِالخُفِّ, (JK,) or تخفّف الخُفَّ, (TA,) he put on, or wore, the خُفّ (JK, TA) on the foot. (TA.) 6 تخافّ He pressed, or bore, lightly [upon a thing]; contr. of تثاقل. (K, * TA.) Hence the saying, in a trad., إِذَا سَجَدْتَ فَتَخَافَّ explained above: see 1, second sentence. (TA.) 10 استخفّهُ contr. of إِسْتَثْقَلَهُ; (S, K, TA;) He deemed it, or him, خَفِيف [i. e. light, properly and tropically]. (TA.) He found it light, or easy, to carry, (Bd in xvi. 82, and TA,) and to remove. (Bd ibid.) — — استخفّ بِهِ (assumed tropical:) He held him, or it, (namely, a man's right, or due, or just claim, Msb, TA,) in light, or little, estimation or account, or in contempt; he contemned, or despised, him, or it. (S, Msb, TA.) — — استخفّ الهَمْزَةَ (assumed tropical:) [He deemed the hemzeh light, or easy, of utterance]. (TA.) — — استخفّهُ also signifies (assumed tropical:) He demanded, or desired, his خِفَّة [i. e. briskness, or promptness]; as also ↓ تَخَفَّفَ مِنْهُ: (TA:) and (assumed tropical:) it (a thing) incited him, or excited him, to briskness, liveliness, or sprightliness; syn. إِسْتَنْهَشَهُ; (JK and K and TA in art. هش;) and أَطْرَبَهُ: (Har p. 139:) and (assumed tropical:) he incited him, or excited him, to lightness, levity, or unsteadiness, so as to induce him to follow him in his error: (TA:) [and simply] (tropical:) he excited him to lightness, levity, or unsteadiness; (Ksh and Bd and Jel in the Kur xxx. last verse;) flurried him, or disquieted him: (Ksh and Bd ibid.:) and (tropical:) it flurried him, so that he became unsteady; said of impatience; and of a lively emotion of the heart or mind; (TA;) and of fear; (MA;) and of anger: (T in art. حمل:) and ↓ اخفّهُ (assumed tropical:) he angered him, (TA,) and deprived him of his forbearance, moderation, patience, staidness, or calmness, and incited him, or excited him, to levity, or unsteadiness. (K, * TA.) فَاسْتَخَفَّ قَوْمَهُ, in the Kur xliii. 54, means (assumed tropical:) And he demanded, or desired, of his people, briskness, or promptness, in obeying him: or فاستخفّ أَحْلَامَهُمْ [and he held in light estimation their qualities of forbearance, moderation, patience, or staidness]: (Bd:) or he incited, or excited, his people to be promptly obedient and submissive (أَنْ يَخِفُّوا) to him and to that which he desired of them; like إِسْتَفَزَّ: (Ksh:) or he incited, or excited, his people to levity, or unsteadiness, (الخِفَّة,) and ignorance, foolishness, or wrong conduct. (Msb.) And you say, استخفّ فُلَانًا عَنْ رَأْيِهِ (assumed tropical:) He incited, or excited, such a one to ignorance, foolishness, or wrong conduct, and levity, or unsteadiness, so as to make him swerve from his right sentiment, opinion, or judgment; (Az, K, TA;) as also استفزّهُ عن رأيه. (Az, TA.) خُفٌّ A boot; (KL, PS, &c.;) a certain thing that is worn (JK, S, Msb, K, TA) upon the foot: (TA:) pl. خِفَافٌ (S, L, Msb, K) and أَخْفَافٌ [which is a pl. of pauc.]. (L, TA.) Hence, رَجَعَ بِخُفَّىْ حُنَيْنٍ [He returned with the two boots of Honeyn]; a saying which originated thus: (A 'Obeyd, TA:) an Arab of the desert bargained with Honeyn the إِسْكَاف [or maker of shoes and boots], (K,) who was of the people of El-Heereh, (TA,) for a pair of boots, until he angered him, (K,) and Honeyn desired to anger the Arab: (TA:) so when the Arab of the desert departed, Honeyn took one of his two boots and threw it down in the way, and then he threw down the other in another place; and when the Arab passed by one of them, he said, "How like is this to the boot of Honeyn ! and if the other were with it, I would take it: " and he went on: and when he came to the other, he repented of having left the former: and Honeyn had lain in wait for him: therefore when the Arab went away in search of the former [boot], Honeyn betook himself to the camel that he rode, and what was upon it, and went away therewith; and the Arab came, having with him nothing but a pair of boots; and it was said, (K,) i. e. his people said to him, (TA,) " What hast thou brought from thy journey? " and he answered, جِئْتُكُمْ بِخُفَّىْ حُنَيْنٍ [" I have brought you the two boots of Honeyn "]: and this became a prov., applied on the occasion of one's despairing of an object of want, and returning disappointed: (K:) thus the case is related by A 'Obeyd, and by most others after him. (TA.) Accord. to ISk, Honeyn was a strong man, who asserted his relationship to Asad Ibn-Háshim Ibn-'Abd-Menáf, and came to 'Abd-El-Muttalib, wearing a pair of red boots, [formerly distinctive of kings and men of high rank,] and said, "O my paternal uncle, I am the son of Asad the son of Háshim the son of 'Abd-Menáf: " but 'Abd-El-Muttalib said, " No, by the garments of my father Háshim, I know not in thee the natural qualities of Háshim; therefore return thou: " so he returned: and it was said, رَجَعَ حُنَيْنٌ بِخُفَّيْهِ [Honeyn returned with his pair of boots]. (O, K, &c.) As to the saying of the rájiz, يَحْمِلُ فِى

سَحْقٍ مِنَ الخِفَافِ تَوَادِيًا سُوِّينَ مِنْ خِلَافِ he means thereby [He carries, in] a pastor's bag (كِنْف) made of the leg of a خُفّ [or boot, wooden implements to be tied upon the dugs of she-camels, made of different trees]. (S. See خِلَافٌ.) — — The foot (KL, PS) of the camel; (S, Msb, KL, PS;) the whole (مَجْمَع) of the فِرْسِن of the camel; (JK, K, TA;) of the male and of the female; corresponding to the حَافِر [or hoof] of the horse: (TA:) and sometimes of the ostrich, (K,) because resembling that of the camel: (TA:) but of no other than these two: (K:) of the masc. gender; whereas فِرْسِنٌ [its syn.] is fem.: (TA:) pl. أَخْفَافٌ. (S, Msb, K.) — — [And hence, by a synecdoche, for ذَوَاتُ خُفٍّ,] (tropical:) Camels; coupled with حَافِرٌ as meaning horses, [and sometimes asses or mules], (Mgh, TA, *) and ظِلْفٌ [as meaning sheep or goats or other cloven-hoofed beasts]. (TA.) You say, مَالَهُ خُفٌّ وَلَاحَافِرٌ وَلَا ظِلْفٌ (tropical:) [meaning He possesses not camels, nor horses or asses or mules, nor sheep or goats or other cloven-hoofed beasts]. (TA.) You say also, جَآءَتِ الإِبِلُ عَلَىخُفٍّ وَاحِدٍ, meaning (tropical:) The camels came following one another, the head of each [except the first] being at the tail of the next [before it], whether tied together in a file or not. (L.) — — An aged camel: (K:) [and a weak camel:] or, as some say, a bulky camel: pl. أَخْفَافٌ. (TA.) It is said in a trad., يُحْمَى مِنَ الأَرَاكِ مَا لَمْ تَنَلْهُ أَخْفَافُ الإِبِلِ [Of the trees called اراك what the aged and weak of camels cannot reach may be prohibited]: i. e. what is near, thereof, to the place of pasturage is not to be prohibited, but is to be left for the aged and weak camels, that cannot go far in search of pasture: (As, O, Msb:) or what camels cannot reach (Msb, TA) by means of their اخفاف, (Msb,) by walking thereto, (TA,) may be prohibited: (Msb, TA:) or it means, what camels cannot reach with their heads may be prohibited [to be shaken or beaten off for them]. (Mgh.) — — (tropical:) The sole, or part that touches the ground, of the foot of a man. (M, K, TA.) — — (tropical:) A tract of ground (S, A, O, L) more rugged, (S, O, L,) or longer, (A,) than such as is termed نَعْلٌ: (S, A, O, L:) or a rugged piece of ground. (K.) خِفٌّ: see خَفِيفٌ, in four places. — Also A company consisting of few persons. (S, K.) You say, خَرَجَ فُلَانٌ فِى خِفٍّ مِنْ أَصْحَابِهِ Such a one went forth among a company consisting of few persons of his companions. (S.) خِفَّةٌ an inf. n. of 1 [in almost all of its senses, proper and tropical; and much used as a simple subst., signifying Lightness: (assumed tropical:) levity: &c.]. (JK, S, Msb, K, &c.) خُفَافٌ: see what next follows, in four places. خَفِيفٌ a part. n. of 1 [in all its senses, proper and tropical, signifying Light: &c.]: (JK, S, * Msb, K, * TA:) as also ↓ خِفٌّ [in the proper sense] (JK, * S, * Msb, K, * TA) and ↓ خُفَافٌ: (S, * K, * TA:) the first is applied to a thing; as also ↓ the second, (Msb,) which signifies anything light to carry, (TA,) [as also the first;] and light in weight but heavy in price, not incommoding the bearer: (Har p. 139:) and the first and ↓ third are also applied to a man: (S, TA:) but, as some say, the first means [light] in body [as well as in tropical senses]; and ↓ the third, (assumed tropical:) [light] in [the sense of possessing] quickness or acuteness or sharpness, and cleverness or ingeniousness: and [in like manner] خَفِيفُ القَلْبِ signifies (assumed tropical:) quick, acute, or sharp, in intellect; and خَفِيفُ الرُّوحِ the same; or clever, or ingenious: the pl. of the first is خِفَافٌ and أَخْفَافٌ and أَخِفَّآءُ; the first of which three pls. is also pl. of ↓ خُفَافٌ: and hence, in the Kur [ix. 41], اِنْفِرُوا خِفَافًا وَثِقَالًا [explained in art. ثقل]. (TA.) ↓ خِفٌّ is also applied to a boy, (S, TA,) meaning Light to carry; (TA;) as in the saying of Imra-el-Keys, يَزِلُّ الغُلَامُ الخِفُّ عَنْ صَهَوَاتِهِ [The boy that is light to carry slips from the parts of his (the horse's) back whereon the rider sits]: (S: so in my copies:) or يُزِلُّ الغُلَامَ الخِفَّ [he makes the boy that is light to carry to slip]: and [it is said that] it means also (assumed tropical:) the hardy, strong, or sturdy, boy. (TA.) And خَفِيفٌ signifies also Little burdened or encumbered in journeying, or in residence at home; like ↓ خِفٌّ and ↓ مُخِفٌّ. (TA.) [Hence,] رَجُلٌ خَفِيفُ ذَاتِ اليَدِ (assumed tropical:) A poor man. (TA.) — — [(assumed tropical:) Brisk, lively, sprightly, active, agile, prompt, and quick. Hence,] خَفِيفٌ إِلَى الخَيْرِ [(assumed tropical:) Prompt, or quick, to do good]. (TA in art. هش.) — — [(assumed tropical:) Light, or easy, of utterance: and (assumed tropical:) light to the ear; light in sound. Hence,] النُّونُ الخَفِيفَةُ [(assumed tropical:) The lightsounding ن; as in يَفْعَلَنْ &c.]; contr. of الثَّقِيلَةُ: and also applied to the tenween. (TA.) — — [(assumed tropical:) Light, thin, or scanty; applied to the hair of the head &c. Hence,] هُوَ خَفِيفُ العَارِضَيْنِ [(assumed tropical:) He is light, thin, or scanty,] in the hair of the two sides of the cheeks, (S and O and Msb in art. عرض,) and of the beard. (O in that art.) — — الخَفِيفُ A certain kind of metre of verse; [namely, the eleventh;] the measure of which consists of فَاعِلَاتُنْ مُسْتَفْعِلُنْ فَاعِلَاتُنْ [in each hemistich]. (K [in which is added " six times," a mistake for " six feet "].) خَفَّافُ [A maker, or seller, of boots (خِفَافٌ, pl. of خُفٌّ).] (TA.) مُخِفٌّ: see خَفِيفٌ○. العَوْرَةُ المُخَفَّفَةُ [(assumed tropical:) The part, or parts, of the person which it is improper, but not grossly indecent, to expose: so in the law-books: see art. عور.] خفت 1 خَفَتَ, (S, A, Msb, K,) aor. خَفِتَ, (Msb,) inf. n. خُفُوتٌ (S, A, K) and خَفْتٌ (Msb, TA) and خُفَاتٌ, (TA,) It (the voice, S, A, Msb) was, or became, still, (S, K,) or silent; (A;) was, or became, low, (Msb,) or soft, or gentle, or slender; and became weak, by reason of vehement hunger. (TA.) — — Hence, said of a dying man, He ceased speaking; (S;) he was, or became, silent; (S, A, K;) he spoke not. (A.) — — And [hence,] خَفَتَ, (A, TA,) inf. n. خُفُوتٌ. (assumed tropical:) He died: (A, TA:) and خَفَتَ, inf. n. خُفَاتٌ, (tropical:) he died suddenly; (AA, S, K, TA;) as also مَاتَ خُفَاتًا. (A.) And the latter, i. e. خَفَتَ inf. n. خُفَاتٌ, accord. to AM, (assumed tropical:) He was, or became, weak, and abject, or abased. (TA.) — — خَفْتٌ also signifies The speaking with a suppressed voice; and so ↓ تَخَافُتٌ, (S, K, TA,) and ↓ مُخَافَتَةٌ. (K, TA.) And you say, خَفَتَ بِصَوْتِهِ, (Msb,) and ↓ خافت بِهِ, (TA,) He lowered his voice; spoke with a low voice. (Msb, TA.) And خَفَتَ بِقِرَآءَتِهِ; (TA;) and ↓ خافت بِهَا, (A, Msb,) inf. n. مُخَافَتَةٌ; (Msb;) and ↓ قَرَأَمُخَافَتَةً; (TA;) He lowered his voice in his reading or reciting; read, or recited, with a low voice: (A, Msb, TA:) or the second of these signifies he read, or recited, indistinctly, not with raised voice. (Lth, TA.) — — خَفَتَ, said of seed-produce, (assumed tropical:) It was, or became, such as is termed خَافِتٌ [explained below]. (Msb.) 2 خفّت [app. It silenced, or killed: said of a smiting with a sword or the like: see قَوَّارٌ]. (TA.) 3 خافت, inf. n. مُخَافَتَةٌ: see 1, in four places. — — [Hence,] الإِبِلُ تُخَافِتُ المَضْغَ The camels ruminate. (TA.) 4 اخفتت She (a camel) brought forth on the day [of the year] in which she was impregnated [or just a year after she was covered]. (K.) 6 تخافتوا They consulted together secretly. (TA.) See also 1. — — And تخافت (assumed tropical:) He feigned, or made a false show of, weakness and stillness. (TA.) خَفْتٌ (S) and ↓ خُفَاتٌ, (A,) applied to speech, (S, A,) Uttered with a low, or suppressed, voice. (S, * A.) [See also خَافِتٌ.] — The former is also syn. with خَبْتٌ [A low, or depressed, tract of ground: &c.]. (K. [So accord. to my MS. copy of the K, and accord. to the TA: but in the CK this signification is omitted; for instead of والخَبْتُ وَالخَفْتُ بِالفَتْحِ السَّذَابُ وَبِالضَّمِّ السَّذَابِ, we find وَالخَفْتُ بِالفَتْحِ السَّذَابُ وَبِالضَّمِّ السَّذَاب, meaning that حَفْتٌ and خُفْتٌ signify the same as سَذَابٌ.]) خُفْتٌ [and accord. to the CK خَفْتٌ, but this is app. a mistake, (see what next precedes,)] i. q. سَذَابٌ [i. e. Rue]; (K;) as also خُفْتٌ. (T, TA.) خُفَاتٌ [an inf. n. of 1, q. v. — — And also used

as an epithet; for ذُو خُفَاتٍ]: see خَفْتٌ. — — Also Weak hearing. (TA, from a trad.) — — لَسْتُ خُفَاتًّا [I am not weak, and abject, or abased]. (T, from a verse of El-Jaadee.) خَفُوتٌ (tropical:) A lean, or an emaciated, woman: (Lh, K:) or a woman who is scarcely seen distinctly, by reason of leanness, or emaciation: (TA:) or a woman who is deemed goodly, or beautiful, (K,) whom the eye regards as worthy of notice, (A, TA,) as long as she is alone, not when she is among other women. (A, K, TA.) You say اِمْرَأَةٌ خَفُوتٌ لَفُوتٌ: (Lth, A, TA:) لفوت meaning wont to calumniate, or slander. (A.) But AM says, I have not heard خفوت as an epithet applied to a woman on any authority but that of Lth. (TA.) خَفِيتٌ: see what follows, in two places. خَافِتٌ A voice becoming still, or silent; or low, or suppressed; as also ↓ خَفِيتٌ. (A.) You say ↓ صَوْتٌ خَفِيضٌ خَفِيتٌ. (TA.) — — One whose voice is still, or silent, by reason of his weakness. (Har p. 76.) Applied to a dying man, Ceasing to speak; silent. (S.) — — سَحَابٌ خَافِتٌ Clouds in which is no water. (Aboo-Sa'eed, K.) A cloud like these does not move from its place: only that which contains water travels along: that which sends forth a slightly-flashing lightning scarcely ever, or never, does so. (Aboo-Sa'eed.) — — زَرْعٌ خَافِتٌ (tropical:) Dying, or dead, seedproduce: (A:) or seed-produce that has not grown tall: (Msb, * K, TA:) or that has not attained the full height. (TA.) The weak believer is likened, in a trad., to خَافِتُ الزَّرْعِ, (A, TA,) which at one time inclines, and at another time stands straight; accord. to A 'Obeyd, خافت meaning what is fresh, or juicy, and soft, or tender: or, accord. to one reading, to خَافِتَةُ الزَّرْعِ, meaning fresh, or juicy, seed-produce, that is soft, or tender, and weak; the ة being added in خافته as though by زرع were meant سُنْبُلَة. (TA.) خفر 1 خَفَرَهُ, (S, A, Msb, K,) and خَفَرَبِهِ, and خَفَرَعَلَيْهِ, (A, K,) aor. خَفِرَ (S, K) and خَفُرَ, (K,) inf. n. خَفْرٌ; (S, K;) and ↓ خفّرهُ, (As, S, K,) inf. n. تَخْفِيرٌ; (As, S;) and ↓ تخفّر بِهِ; (K;) He protected him; granted him refuge; preserved, saved, rescued, or liberated, him; (S, A, Msb, K;) from him who sought or pursued him. (Msb.) And خَفَرَالقَوْمَ, inf. n. خُفَارَةٌ, He protected the people and became responsible for their safety. (TA.) — — And خَفَرَهُ He received from him hire for protecting him (K) and being responsible for his safety. (TA.) — — And خَفَرَ, (TK,) inf. n. خِفَارَةٌ, (K,) He guarded palm-trees from injury: and seed-produce from the birds: syn. of the inf. n. of the verb in the latter sense, شِرَاحَةٌ. (K, TA: in the CK شَرَاجَةٌ, with fet-h to the ش, and with ج in the place of ح.) — — See also 5. — — خَفَرَ بِالعَهْدِ, (Mgh, Msb) and بِعَهْدِى, (A,) aor. خَفِرَ (Mgh, Msb) and خَفُرَ, (Msb,) inf. n. خِفَارَةٌ, (Mgh,) He fulfilled the covenant, or engagement, (Mgh, Msb,) and my covenant, or engagement. (A.) — — See also 4, in two places. — رِيحُهُ تَخْفُرُ شَهْوَةَ النِّسَآءِ Its odour puts a stop to the carnal desire of women. (R, TA.) — خَفِرَ, (S, Msb,) or خَفِرَتْ, (K,) for most assert that this verb is only used in relation to a woman, and it seems to be seldom, if ever, otherwise used, (MF,) aor. خَفَرَ, (K,) inf. n. خَفَرٌ (S, A, Msb, K) and خَفَارَةٌ, (K, TA,) or the latter is a simple subst; (Msb;) and ↓ تخفّر, (K,) or تخفّرت; (M, L;) He, or she, was bashful; or felt, or had a sense of, or was affected with, shame, shyness, or bashfulness; (Msb, TA;) and was grave, staid, or sedate: (Msb:) or was very bashful; &c. (S, M, A, K.) 2 خَفَّرَ see 1. — تَخْفِيرٌ [its inf. n.] is also syn. with تَشْوِيرٌ [The doing an action of which one should be ashamed]: (S, and some copies of the K, and so in the CK:) or تَسْوِيرٌ [the act of walling a town]: (so in other copies of the K, and in the TA:) and تَحْصِينٌ [the act of fortifying]. (TA.) 4 اخفرهُ He sent, (S, K,) or appointed, (A,) with him a خَفِير [or protector], (S, A, K,) to defend and guard him. (Abu-l-Jarráh El-'Okeylee, TA.) — He broke, or violated, his covenant, or engagement, with him; (S, A, Msb, K;) the أ having a privative effect; (TA;) he behaved perfidiously, treacherously, or unfaithfully, to him; as also خَفَرَ ↓ بِهِ, (Msb, K,) aor. خَفِرَ, (Msb,) inf. n. خَفْرٌ (K, TA, in the CK خَفَرٌ) and خُفُورٌ: (K, TA:) or خُفُورٌ is an inf. n. syn. with إِخْفَارٌ as inf. n. of اخفر in the sense above explained, but having no verb, such as خَفَرَ, belonging to it: (TA:) or you say, ذِمَّةُ فُلَانٍ ↓ خَفَرَتْ, inf. n. خُفُورٌ, such a one's compact, covenant, or obligation, by which he had become responsible for the safety, or safe-keeping, of a person or thing, or the like, was unfulfilled: and اخفرهاالرَّجُلُ the man broke, or violated, or failed of performing, it: (Sh, TA:) and اخفرالعَهْدَ he broke, or violated, the covenant, or engagement: (Mgh:) and اخفر alone signifies the same. (IAth.) 5 تَخَفَّرَ see 1, in two places. — — تَخفّربِهِ also signifies He had recourse to him for refuge, protection, or preservation; sought his protection; asked him to be his خَفِير [or protector]; (S, A, * K;) and so ↓ خَفَرَهُ; (TA;) [and ↓ استخفرهُ, occurring in the S, in art. قوب:] he protected, or defended, himself by means of him; syn. اِحْتَمَى بِهِ. (Msb.) 10 إِسْتَخْفَرَ see 5. خَفَرٌ: see خِفَارَةٌ. خَفِرٌ, applied to a man; (Msb;) and the same, (K,) without ة, (TA,) and خَفِرَةٌ and ↓ مُتَخَفِّرَةٌ, applied to a female, (S, K,) as also ↓ مِخْفَارٌ, (K,) as a possessive or an intensive epithet; (TA;) Bashful; or feeling, having a sense of, or affected with, shame, shyness, or bashfulness; (Msb, TA;) and grave, staid, or sedate: (Msb:) or very bashful, &c.; (S, K;) as also ↓ خَفِيرٌ applied to a man: (TA, from a trad.:) pl. [of the first, applied to a female, and of the second,] خَفَائِرُ. (K.) خُفْرَةٌ (S, A, K) and ↓ خُفَارَةٌ (S, A, Msb, K) [both, in Ham p. 677, said to be inf. ns., but they are rather to be regarded as quasi-inf. ns.,] and ↓ خِفَارَةٌ (S, Msb, K) and ↓ خَفَارَةٌ (K) Protection, refuge, preservation, rescue, or liberation, (S, * A, Msb, K,) from one seeking or pursuing: (Msb:) a compact, a covenant, or an obligation, by which one becomes responsible for the safety, or safe-keeping, of a person or thing; or the like; or simply responsibility, or suretiship; syn. ذِمَّةٌ: (S, TA:) pl. of the first, خُفَرٌ. (TA.) It is said in a trad., مَنْ صَلَّى الصُّبْحَ فَهُوَ فِى خُفْرَةِ اللّٰهِ Whoso performeth the prayer of daybreak, he is in the protection of God. (TA.) And in another trad., الدُّمُوعُ خُفَرُ العُيُونِ Tears are the protections of the eyes from Hell-fire when they weep from the fear of God. (TA.) And وَفَتْ, (S, A,) and ↓ خُفَارَتُكَ, (A,) May thy compact, covenant, or obligation, which hath made thee responsible for my safety, be fulfilled, (S,) is said by the object of protection to his protector when he has not as yet preserved him in safety. (A.) خُفَرَةٌ: see the next paragraph, in two places. خَفِيرٌ A protector; one who protects, grants refuge, preserves, saves, rescues, or liberates; (S, A, Msb, K;) from one who seeks or pursues; (Msb;) as also ↓ خُفَرَةٌ: (A, K, TA:) a protector of a people, in whose safeguard they are as long as they remain in his district: (Lth:) pl. خُفَرَآءُ. (A.) One who guards seed-produce from the birds. (TA.) — — Oae who is protected, to whom refuge is granted, who is preserved, saved, rescued, or liberated. (K.) The K might be thought to imply that ↓ خُفَرَةٌ is also used in this sense; but it is not. (TA.) — — See also خَفِرٌ. خِفَارَةٌ (A, Msb, K) and خُفَارَةٌ and خَفَارَةٌ (Msb, K) The hire, or pay, of a خَفِير [or protector]: (A, Msb, K:) the vulgar say ↓ خَفَرٌ: and some erroneously change the خ into غ. (TA.) — — See also خُفْرَةٌ, first and last sentences. خَافُورٌ A certain plant, (As, S, K,) which ants collect in their habitations, (TA,) resembling tares, or darnel, (زُوَان,) (K,) i. e., in form; said to be so called because its odour puts a stop to the carnal desire of women; also called مَرْوٌ and زَغْبَرٌ: so says Suh in the R. (TA.) مِخْفَارٌ: see خَفِرٌ. مُتَخَفِّرَةٌ: see خَفِرٌ. خفش 1 خَفِشَ, aor. خَفَشَ, inf. n. خَفَشٌ, He had that quality of the eyes, or sight, which is termed خَفَشٌ as this word is explained below. (Msb.) And خَفِشَتْ عَيْنُهُ His eye had that quality. (A.) خَفَشٌ Smallness of the eye, (S, A, K,) or of the eyes, (Msb,) and weakness in the sight, by nature: (S, A, Msb, K:) or a natural narrowness in the eye: (TA:) and sometimes it is a disease: (S, Msb: *) or a corrupt state in the eyelids, (Kh, A, K,) and redness, which causes the eyes to become narrow, (Kh,) without pain, (Kh, A, K,) and without ulceration: (Kh:) and (so in

the S and A and Msb, but in the K “ or ”) nyctalopia; or the seeing by night, (S, A, K,) but not by day: (S, K:) or the seeing by night more than by day: (Msb:) and in a cloudy day, but not in a clear one: (S, A, Msb, K:) and sometimes, (tropical:) the being affected with ophthalmia, or inflammation of the eye with pain and swelling. (Msb.) كَأَنَّهُمْ مِعْزَى حَظِيرَةٍ فِى خَفَشٍ [As though they were the goats of a pen, in respect of weakness of sight,] is a prov., applied to him who falls into blindness or perplexity or the darkness of night; because goats are the weakest of the غَنَم in rain and cold: originally said by 'Áïsheh. (TA.) خُفَّاشٌ The bat; syn. وَطْوَاطٌ; (K;) a certain flying thing; (Msb;) that flies by night: (S:) so called because it can scarcely see by day; (Msb;) or because of the smallness of its eyes and the weakness of its sight (K, TA) by day: (TA:) its brain, if the hollows of the soles of the feet be anointed with it, excites the venereal passion: and if burnt, and used as a collyrium, it removes, or stops, (according to different copies of the K,) whiteness of the eye, (K, TA,) and sharpens the sight: (TA:) its blood, if smeared upon the pubes of one who has nearly attained the age of puberty, prevents the growth of hair; (El-Minháj, K;) as some say; but this is not true: (El-Minháj:) and if the pudendum of her who has difficulty in bringing forth, be rubbed gently with its gall-bladder, she brings forth immediately: (K, * TA:) the pl. is خَفَافِيشُ. (S, K.) [See also خُشَّافٌ.] أَخْفَشُ One who has that quality of the eyes, or sight, which is termed خَفَشٌ as this word is explained above: (S, A, Msb:) and one who contracts his eyes when he looks: (TA:) and one who has in his eyes white fluid matter, or motes, or the like: (AZ:) fem. خَفْشَآءُ. (Msb.) خفض 1 خَفَضَهُ, [aor. خَفِضَ,] inf. n. خَفْضٌ, He lowered it; depressed it; namely, a thing; contr. of رَفَعَهُ. (A.) — — He (God) abased him; (S, Msb;) namely, an unbeliever. (Msb.) You say, اَللّٰهُ يَخْفِضُ مَنْ يَشَآءُ وَيَرْفَعُ (assumed tropical:) God abaseth whom He will, and exalteth.. (S.) — — خَفَضَ جَنَاحَهُ He (a bird) [lowered or] relaxed his wing, and contracted it to his side, in order that he might rest, or cease, from his flying. (TA.) — — And the same phrase, (tropical:) He made himself gentle, easy to deal with, compliant, or obsequious. (TA.) It is said in the Kur [xv. 88], وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ (tropical:) And make thyself gentle, &c., to the believers: (Jel, TA:) or be thou condescending to the believers, and treat them with gentleness. (Bd.) And again, in the same [xvii. 25], (TA,) وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ (tropical:) And humble, or abase, thou thyself to them both, from compassion: (Bd, K, TA:) or make thyself submissively gentle to them both, from compassion: (Bd, * Jel:) or there is a transposition in the sentence, and the meaning is واخفض لهما جناح الرحمة من الذلّ [and make thyself compassionately gentle to them both, from submissiveness]. (O, K.) — — إِنَّ اللّٰهَ يَخْفِضُ القِسْطَ وَيَرْفَعُهُ, in a trad., means Verily God, at one time, bringeth down to the ground the just, or equitable; and, at another time, exalteth him: (ISh:) or maketh ample [the means of subsistence &c.] to whom He will, and maketh scanty to whom He will: (Sgh, K:) or maketh little the portion of the means of subsistence which is the share of any created being, and maketh it much. (TA in art. قسط, q. v.). خَفْضُ العَدْلِ وَرَفْعُهُ is also explained as signifying The just's being overcome by the unjust, when men act corruptly, and the just's overcoming the unjust, when they repent, and act righteously. (TA.) [See also art. رفع.] — — مَازَالَتْ تَخْفِضُنِى أَرْضٌ وَتَرْفَعُنِى أُخْرَى حَتَّى وَصَلْتُ إِلَيْكُمْ (tropical:) [app. means One land ceased not to make me go a gentle pace, and another to make me go a vehement pace, until I came unto you: for خَفَضَ as relating to pace is probably not only intrans., as it will be seen to be below, but also trans., like its contr. رَفَعَ: or it may mean one land ceased not to make me go down, and another to make me go up, &c.; though its being tropical if having this meaning may be doubted]. (A, TA.) — — خَفَضَ صَوْتَهُ, (A, Msb,) aor. خَفِضَ, (Msb,) inf. n. خَفْضٌ, (S, Msb, K,) (tropical:) He (a man, Msb) lowered his voice; (S, K;) did not raise his voice; (Msb;) [contr. of رَفَعَهُ, as is indicated in the A.] — — [In most of the above-mentioned senses, ↓ خَفَّضَ is nearly; if not exactly, syn. with خَفَضَ.] — — خَفَضَ الحَرْفَ فِى الإِعْرَابِ (assumed tropical:) He made the [final] letter to have kesreh, in inflection. (Msb.) خَفْضٌ is syn. with جَرٌّ [q. v.] (S, K) in the inflection of words: (K:) these two terms, in the inflection of words, are like كَسْرٌ in the non-inflection, in the conventional language of the grammarians. (S.) — خَفُضَ عَيْشُهُ, aor. خَفُضَ, [inf. n., app., خَفْضٌ, q. v. infrà,] (assumed tropical:) His life was, or became, easy; free from trouble or inconvenience, and toil or fatigue; tranquil; and plentiful. (JK, K. *) — — خَفُضَ صَوْتُهَا (assumed tropical:) Her (a woman's) voice was, or became, [low, soft,] gentle and easy. (TA.) — — خَفَضَتْ (assumed tropical:) She (a woman) was, or became, low, soft, or gentle, in voice. (TA.) — — خَفَضَتِ الإِبِلُ, [inf. n. خَفْضٌ and مَخْفُوضٌ, like the contr. رَفْعٌ and مَرْفُوعٌ, (see خَفْضٌ below,)] (tropical:) The camels went a gentle pace; (A, TA;) contr. of رَفَعَت. (A.) — — خَفَضَ بِالمَكَانِ, aor. خَفِضَ, (assumed tropical:) He remained, stayed, or abode, in the place. (K.) [See also خَافِضٌ.] A poet says, [app. using the verb in this sense,] إِنَّ شَكْلِى وَإِنَّ شَكْلَكِ شَتَّى فَالْزَمِى الخُصَّ وَاخْفِضِى تَبْيَضِضِّى [Verily the like of me, and verily the like of thee, are different: therefore keep thou to the booth which is our home, and remain at rest: thou wilt become fair]: the last word is for تَبْيَضِّى; a ض being added. (S.) — — خَفَضَ, inf. n. خُفُوضٌ, also signifies (assumed tropical:) He died; said of a man. (TA.) — خَفَضَتِ الجَارِيَةَ, [aor. and inf. n. as below,] She circumcised the girl: [see بَظْرٌ:] (Msb:) خَفَضْتُ الجَارِيَةَ, (S,) or خُفِضَتِ الجَارِيَةُ, (A, K,) is like خَتَنْتُ الغُلَامَ, (S,) or, خُتِنَ الغُلَامُ: (A, K:) the former verb applies only to a girl: (Msb, K:) or you say sometimes, خفَضَ الصَّبِىَّ, aor. خَفِضَ, inf. n. خَفْضٌ, meaning he circumcised the boy. (TA.) 2 خَفَّضَ see 1, in the latter half of the paragraph. — — خَفِّضْ رَأْسَ البَعِيرِ Draw thou the camel's head towards the ground, that thou mayest mount him. (Lth, K.) — — خفّضهُ (assumed tropical:) He weakened, and lowered, or abased, his state, and his rank. (TA.) — — (assumed tropical:) He quieted him, or tranquillized him, and rendered the affair, or case, or state, easy to him. (TA, from a trad.) — — خَفِّضْ عَلَيْكَ جَاشَكَ (assumed tropical:) Quiet, or calm, thy heart. (TA.) — — خَفِّضِ القَوْلَ يَا فُلَانُ (tropical:) Make thou thy words (lit. the saying) gentle, or soft, O such a one: (K, TA:) and خَفِّضْ عَلَيْكَ القَوْلَ [signifies the same]. (S.) — — خَفِّضْ عَلَيْكَ الأَمْرَ, (S, K, *) or [simply] خَفِّضْ عَلَيْكَ, (A,) (tropical:) Make thou the case, or affair, light, or easy, (S, A, K,) to thyself: (A:) [i. e. regard it lightly: for] خَفِّضِى عَلَيْكِ, occurring in a trad., as said by Aboo-Bekr to 'Áïsheh, means make thou the case, or affair, light, or easy; and do not grieve for it. (TA.) — — أُصِيبَ بِمَصَائِبَ تَخَفِّضُ المَوْتَ (assumed tropical:) He was smitten by afflictions which brought near to him death, and from which he could not escape. (IAar, L.) 3 رَافَعَنِى وَخَافَضَنِى: see art. رفع. 5 تَخَفَّضَ see what next follows. 7 انخفض, (JK, S, Sgh,) or ↓ اختفض, (K,) or both, (TA,) [but the latter seems to be very rare, whereas the former is of very frequent occurrence,] and ↓ تخفّض, (A,) It was, or became, lowered, or low, or depressed (JK, S, A, Sgh, K.) 8 اختفض: see 7. — اختفضت She (a girl) was, or became, circumcised. (S, K.) [See 1, last signification.] خَفْضٌ: [see خَفَضَ, (of which it is the inf. n.,) throughout. — —] A state of abatement, or remissness, or the like: (A, TA:) (assumed tropical:) ease; repose; freedom from trouble or inconvenience, and toil or fatigue; tranquillity; quietness; quietude; stillness; syn. دَعَةٌ; (S, A, K;)

and رَاحَةٌ; (Msb;) and سُكُونٌ; (TA;) of life: (Msb:) or ampleness of the circumstances of life; (El-Marzookee, Msb;) plentifulness and pleasantness thereof: (El-Marzookee:) softness, delicateness, or easiness: (A, TA:) pleasant life: (L:) and [in like manner] ↓ خَفِيضَةٌ, softness, delicateness, or easiness, of life; and ampleness of the circumstances thereof: (TA:) and the former, (assumed tropical:) gentleness and easiness of voice. (TA.) You say, هُمْ فِى خَفْضٍ مِنَ العَيْشِ (assumed tropical:) They are in an easy, or a tranquil, [or a plentiful and pleasant, or a soft or delicate,] state of life. (S.) [This phrase is said in the A to be tropical; but why, I do not see; since خَفْضٌ in the sense of دَعَةٌ is proper accord. to the same authority.] And هُوَ فِى خَفْضِ العَيْشِ (assumed tropical:) He is in an ample, and an easy, or a tranquil, state of life. (Msb.) And a poet says, لَا يَمْنَعَنَّكَ خَفْضَ العَيْشِ فِىدَعَةٍ نُزُوعُ نَفْسٍ إِلَى أَهْلٍ وَأَوْطَانِ تَلْقَى بِكُلِّ بِلَادٍ إِنْ حَلَلْتَ بِهَا أَهْلًا بِأَهْلٍ وَجِيرَانًا بِجِيرَانِ (Ham p. 137, and Sgh;) i. e. (assumed tropical:) [Let not yearning of soul for family and homes prevent thee from enjoying] ampleness of the circumstances of life, or plentifulness and pleasantness thereof, in ease and tranquillity: [thou wilt find in every country, if thou take up thine abode in it, a family for a family, and neighbours for neighbours:] (ElMarzookee, MF:) another reading, which is preferable, though each is allowable, is نِزَاعُ in the place of نُزُوعُ. (Ham ubi suprà.) — — [It is also used as an epithet; app. for ذُو خفضٍ.] You say, عَيْشٌ خَفْضٌ, (JK, TA,) and ↓ خَافِضٌ, (S, A, K,) and ↓ خَفِيضٌ, and ↓ مَخْفُوضٌ, (TA,) (assumed tropical:) An easy, or a tranquil, (JK, S, K, TA,) and plentiful, (JK, TA,) and soft, or delicate, (TA,) life: (JK, S, &c.:) and ↓ مَخْفِضٌ signifies the same as خَفْضٌ. (TA: there mentioned in the same place as here.) [It is said in the A, that عيش ↓ خافض is like عِيشَةٌ رَاضِيَةٌ, (meaning that it is for عَيْشٌ مَخْفُوضٌ,) and that it is tropical.] — — Also (tropical:) A gentle pace; contr. of رَفْعٌ; (S, A, * K;) and so ↓ مَخْفُوضٌ; (S, * A;) contr. of مَرْفُوعٌ. (A, TA.) [See خَفَضَتِ الإِبِلُ.] — — Also Low, or depressed, land: (TA:) and [in like manner] ↓ خَافِضَةٌ a low, or depressed, tract (تَلْعَةٌ مُطْمَئِنَّةٌ) of land: (ISh, K:) رَافِعَةٌ signifying [the contr., i. e.] a hard and elevated tract of land. (ISh.) هُوَ فِى حَالِ خَفْضَةٍ and حَالِ رِفْعَةٍ [He is in a state of abasement and in a state of elevation: or perhaps the word خفضة should be written خِفْضة, to agree in form with رِفْعَة, and because in itself denoting a state]. (A.) صَوْتٌ خَفِيضٌ (tropical:) A low, soft, or gentle, voice. (TA.) And كَلَامٌ خَفِيضٌ and ↓ مَخْفُوضٌ (tropical:) [Low, soft, or gentle, speech]. (A, TA.) See also خَافِضٌ. — — عَيْشٌ خَفِيضٌ: see خَفْضٌ. خَفِيضَةٌ, as a subst.: see خَفْضٌ, near the beginning of the paragraph.

الخَافِضُ, one of the names of God called الأَسْمَآءُ الحُسْنَى, The Abaser of the proud, haughty, or insolent: (K:) the Abaser of everything which He desireth to abase. (TA.) — — خَافِضَةٌ رَافِعَةٌ in the Kur [lvi. 3, applied to the resurrection, (القِيَامَة,)] means Abasing certain persons to Hell: exalting certain persons to Paradise: (O, K:) or abasing the disobedient: exalting the obedient. (Zj.) — — A rájiz [of the tribe of Asad (S in arts. شول and صن)] says, خَافِضَ سِنٍّ وَمُشِيلًا سِنَّا أَإِبِلِى تَأْكُلُهَا مُصِنًّا [Dost thou devour my camels, elevating the nose with pride, lowering age in one case and raising age in another?]: or, accord. to IAar, this was a man addressing his wife, and censuring her father, who had required as her dowry twenty camels, all to be بَنَات لَبُون, and demanded them of him; and when he saw among his camels a fat حِقَّة, he said " This is a بِنْت لَبُون," that he might take her; and when he saw a lean بنت لبون, he said " This is a بِنْت مَخَاض," that he might leave her. (S.) — — هُوَ خَافِضُ الجَنَاحِ (tropical:) He is gentle, easy to deal with, compliant, or obsequious: (A, TA:) (tropical:) he is grave, staid, sedate, or calm; (TA;) and so هُوَخَافِضُ الطَّيْرِ. (K, TA.) — — اِمْرَأَةٌ خَافِضَةُ الصَّوْتِ, and ↓ خَفِيضَةُ الصَّوْتِ, (assumed tropical:) A woman low, soft, or gentle, in voice: (TA:) not clamorous and foul-tongued. (T, TA.) — — عَيْشٌ خَافِضٌ: see خَفْضٌ, in two places. — — أَرْضٌ خَافِضَةُ السُّقْيَا (assumed tropical:) Land easy of irrigation. (K.) The contr. is termed رَافِعَةُ السقيا. (TA.) — — بَيْنِى وَبَيْنَكَ لَيْلَةٌ خَافِضَةٌ (tropical:) Between me and thee is a night of easy journeying. (S, TA.) — — قَوْمٌ خَافِضُونَ (assumed tropical:) A people, or company of men, remaining at a water: when going in search of pasture and of the places where rain has fallen, they are not so called. (IAar.) — خَافِضَةٌ A woman who circumcises girls. (S, A, Msb, K. *) And خَافِضٌ is sometimes applied to A man who circumcises boys. (TA.) خَافِضَةٌ, as a subst., or an epithet in which the quality of a subst. predominates: see خَفْضٌ, last signification. مَخْفِضُ قَوْمٍ A place where a people are in a state of ease, or tranquillity; or in a plentiful and pleasant state of life. (TA.) — — See also خَفْضٌ, in the latter part of the paragraph. — مَخْفِضٌ also signifies The place of a girl where the operation of circumcision is performed. (Lh and Az, in TA, voce عُذْرَة.) مَخْفُوضٌ: see خَفْضٌ, in two places, in the latter part of the paragraph: and see خَفِيضٌ. — مَخْفُوضَةٌ A girl circumcised. (Mgh, Msb.) الحُرُوفُ المُنْخَفِضَةُ All the letters of the alphabet except خ ص ض ط ظ غ, and ق; (K;) which latter are called المُسْتَعْلِيَةُ. (TA.) خفق 1 خَفْقٌ signifies The striking, or slapping, (JK, S, K,) a thing, [so as to make a slight sound,] with a دِرَّة [q. v.], (JK, K,) or with something broad. (JK, S, K.) You say, خَفَقَهُ, (Mgh, Msb,) aor. خَفِقَ [and خَفُقَ], inf. n. خَفْقٌ, (Msb,) He struck, or slapped, him, or it, [so as to make a slight sound,] with something broad, (Mgh, Msb,) such as a دِرَّة. (Msb.) And خَفَقَهُ, aor. خَفِقَ and خَفُقَ, He struck him slightly, [or so as to make a slight sound,] with a sword, (S, K,) and with a whip, and with a دِرَّة. (TA.) And خَفَقَ الأَرْضَ بِنَعْلِهِ He struck the ground [so as to make a sound] with his sandal. (S, TA.) — — And hence, i. e. from خفقه as first explained above, (Mgh,) The sounding [of the patting, or pattering,] (JK, Mgh, K) of the sandal, (JK, K,) or of the sandals, (Mgh,) and the like: (TA:) and خَفْقُ الأَقْدَامِ عَلَى الأَرْضِ [the sounding of the patting, or pattering, of the feet upon the ground]. (Az, in TA, art. همس.) You say, خَفَقَ النَّعْلُ The sandal made a sound, or sounds. (Msb.) — — And خَفَقَتِ الرَّايَةُ, aor. خَفِقَ and خَفُقَ, inf. n. خَفْقٌ and خَفَقَانٌ (S, K) and خُفُوقٌ, (TA,) The banner, or standard, was, or became, in a state of commotion; moved, or went, to and fro; trembled; fluttered; or quivered; (S, K;) as also ↓ اختفقت: (JK, K:) and in the same sense the former verb is used in speaking of the heart; (S, Msb;) خَفَقَانُ القَلْبِ signifying the fluttering, or palpitating, of the heart; (JK, T, K;) and in like manner خَفَقَانُ الجَنَاحِ the fluttering, or flapping, of the wing: (JK:) so, too, the former verb is used in speaking of the mirage; (S, K;) and ↓ the latter verb likewise; (Lth, K;) and Ru-beh, by poetic license, makes the ف of [the inf. n.] الخَفْق to be with fet-h, in his saying, مُشْتَبِهِ الأَعْلَامِ لَمَّاعِ الخَفَقْ [Indistinct in respect of the signs of the way, glistening much in the quivering, or fluttering]: (S, K:) in like manner, also, the former verb is used in speaking of lightning, (S, * TA,) inf. n. خَفْقٌ; (S;) and of a sword, and of the wind, and the like: and ↓ اخفق, said of the heart, and of lightning, and of a sword, and [اخفقت said] of a banner, or standard, and of the wind, signifies the same: (TA:) or خَفَقَتِ الرِّيحُ, (S,) inf. n. خَفَقَانٌ, (S, TA,) signifies The wind made a rustling, or murmuring, or confused and continued, sound. (S, TA. *) And خَفَقَتِ النَّاقَةُ The she-camel broke wind, with a sound. (K.) — — خَفَقَ said of a bird, [because of the flapping, or sound, of its wings,] It flew. (S, K.) See also 4, first sentence. And said of an arrow, [because of its whizzing,] It went swiftly. (TA.) And خَفَقَ فِى البِلَادِ, inf. n. خُفُوقٌ, He went away into, or in, the countries, or lands, &c. (TA.) — — Also, said of a man, [in the CK, فُلَانًا is erroneously put for فُلَانٌ,] He moved, or shook, his head, (S, K,) or bent [down] his head, (TA,) [or nodded,] being drowsy, or dozing; (S, K, TA;) as also ↓ اخفق: (Sgh, K:) or he drowsed, or dozed: (Mgh:) or he had a

fit of drowsiness, or dozing, and then awoke: (TA:) or he slept; (JK, TA;) so says Ibn-Háni; (TA;) aor. خَفِقَ and خَفُقَ, (JK,) inf. n. خُفُوقٌ. (TA.) And خَفَقَ بِرَأْسِهِ أَوْ خَفْقَتَيْنِ ↓ خَفْقَةً, (Mgh, Msb,) occurring in a trad., (Mgh,) He bent [down] his head, without the rest of his body, [or nodded,] once, or twice, being taken by a fit of drowsiness, or dozing. (Msb.) It is said in another trad., كَانَتْ رُؤُوسُهُمْ أَوْ خَفْقَتَيْنِ ↓ تَخْفِقُ خَفْقَةً [Their heads used to nod by reason of drowsiness, or dozing, once or twice]. (S.) And in another, كَانُوا يَنْتَظِرُونَ العِشَآءَ حَتَّى تَخْفِقَ رُؤُوسُهُمْ, i. e. [They used to wait for nightfall until] they slept so that their chins dropped upon their breasts. (TA.) — — خَفَقَتِ النُّجُومُ, inf. n. خُفُوقٌ, The stars set, or disappeared. (S.) And خَفَقَ النَّجْمُ, (JK, Mgh, K,) aor. خَفِقَ, inf. n. خُفُوقٌ, (K,) The star, or the asterism, [or the Pleiades,] set, or disappeared; (JK, Mgh, K;) as also ↓ اخفق: (JK:) or the former signifies the star, &c., went down in the place of setting; and in like manner the verb is used in speaking of the moon; (TA;) and of the sun: (IAar, TA:) and النُّجُومُ ↓ اخفقت signifies the stars retired to the place of setting: (S, K:) or, as some say, shone with a flickering light, or glistened, or shone brightly: [because of their twinkling, or apparent quivering: or] as though the ا in the verb had a privative effect. (TA.) One says, وَرَدْتُ خُفُوقَ النَّجْمِ, meaning [I came] at the time of the setting of the Pleiades; making the inf. n. an adv. n. [of time]. (S, TA.) — — Hence, (Mgh, TA,) or, as some say, from the same word as signifying “ the act of striking [or slapping],” (TA,) الخَفْقُ signifies The act of inserting; (Mgh;) [i. e.] the causing the penis to become concealed in the vulva; (K;) or the act of copulation: (JK:) or [rather] the penis' becoming concealed in the vulva. (Az, TA.) — — خَفَقَ اللَّيْلُ The night for the most part passed away: (JK, K:) [and in like manner the verb is said of the day:] see خَافِقٌ. — — خَفَقَ المَكَانُ The place was, or became, void, or unoccupied. (TA.) — — خُفُوقٌ in a horse is The being slender, or lean, in the belly. (AO, K. [See خَفِقٌ.]) 4 اخفق, said of a bird, It beat with [or flapped] its wings: (S, K:) and بِجَنَاحَيْهِ ↓ خَفَقَ [signifies the same]. (S and K in art. رنق.) And اخفق بِثَوْبِهِ He (a man) made a sign with his garment, by raising it, and waving it. (S, Z, Sgh, K.) — — Said of the heart, and of lightning, and of a sword, &c.: see 1. — — And said of a drowsy, or dozing, man: see 1. — — Also He (a man who had gone on a warring and plundering expedition) failed of obtaining any spoil: (A'Obeyd, S, Mgh, K, and Ham p. 157, and Har p. 26:) because he becomes in a shaky, or unsteady, condition, at that time: or because his travelling-bags become unsteady, or shake about, by reason of their lightness and emptiness: so that the verb is of the same category as أَعْطَشَ [meaning “ his camels thirsted ”] and أَجْرَبَ [meaning “ he had his camels affected with the mange, or scab]: (Har ubi suprà:) or the proper signification is, he found the spoil to be not stationary: (TA:) or it means he returned disappointed of spoil, or of predatory warfare: (JK:) or he was disappointed of that for which he hoped. (Ham p. 157.) And He (a hunter or fowler) returned without having taken any game. (S, K.) And His property became little. (TA.) You say also, اخفق فِى زَادِهِ He (a man) had his travelling-provisions all spent, or consumed, [so that his provision-bags, being empty, shook about.] (JK.) and طَلَبَ حَاجَةً فَأَخْفَقَ (S, K) He sought an object of want, and failed of obtaining it. (K.) — — اخفق النَّجْمُ, and اخفقت النُّجُومُ: see 1. — اخفق فُلَانًا He threw down, or prostrated, such a one on the ground. (AA, K.) 8 إِخْتَفَقَ see 1, in two places. مِشْفَرٌ خَفِقٌ A camel's lip flaccid, or pendulous. (JK.) — — فَرَسٌ خَفِقٌ and خَفِقَةٌ and ↓ خُفَقٌ and خُفَقَةٌ A horse, or mare, slender, or lean, in the belly: sometimes the animal is so by nature; sometimes, by reason of loss of flesh; and sometimes, by being jaded: (AO, K:) sometimes, also, they said خَفِقُ الأَحْشَآءِ; at other times using the epithet by itself: (AO, TA:) pl. [masc.] خِفَاقٌ and [fem.] خَفِقَاتٌ and خُفَقَاتٌ. (AO, K.) خُفَقٌ and [its fem.] with ة: see خَفِقٌ. خَفْقَةٌ [A single nodding of the head, by reason of drowsiness, or dozing]: see 1, in two places: (Mgh, Msb:) a slight, or light, sleep. (TA.) It is said in a trad. respecting Ed-Dejjál [or Antichrist], يَخْرُجُ فِى خَفْقَةٍ مِنَ الدِّينِ, explained as meaning [He will come forth] in a time when religion will be drowsy, or dozing, by reason of weakness. (TA.) — — مَضَى خَفْقَةٌ مِنَ اللَّيْلِ means A period (سَاعَةٌ) of the night passed. (JK.) — — And one says, سَيْرُ اللَّيْلِ الخَفْقَتَانِ وَسَيْرُ النَّهَارِ البَرْدَانِ [The time of] the journeying of the night is the first part thereof and the last part thereof, and [that of] the journeying of the day is the morning, between daybreak and sunrise, and the evening, between sunset and nightfall. (TA.) — See also the next paragraph, in two places. خِفْقَةٌ, (K,) or, as in the Tekmileh, ↓ خَفْقَةٌ, (TA,) A thing with which one strikes, or beats, such as a thong, or strap, or a دِرَّة [q. v.]. (K, TA.) [See also مِخْفَقَةٌ.] — And the former, (K,) or ↓ the latter, (JK,) A smooth desert in which is [the kind of mirage termed] آل: (JK, K:) so says Lth. (TA.) [See also مَخْفَقٌ.] خِفَاقٌ A garment with which one makes a sign, by raising it, and waving it. (JK.) خَفُوقٌ: see خَافِقٌ. — — Also A she-camel that breaks wind [often], with a sound. (K.) خَفَّاقٌ [Flapping, or flapping much;] applied to a wing. (TA.) And applied to a bird, [because of the sound of its wings,] meaning Flying. (TA.) — — أَرْضٌ خَفَّاقَةٌ A land in which the سَرَاب [or mirage] quivers. (TA.) — — خَفَّاقُ القَدَمِ A man broad in the fore part of the foot: (S, K:) or broad in the under part, or sole, of the foot: (JK, TA:) or having the foot light upon the ground; not heavy, nor slow: (IAar, TA:) or quick in step, beating the ground much with the foot so that it makes a sound of flapping to be heard by reason of the vehemence of his tread. (Ham p. 173.) — — خَفَّاقَةُ الحَشَى A woman lank in the belly. (S, L, K, TA.) خَفَّاقَةٌ fem. of خَفَّاقٌ [q. v.]. — — [Hence,] الخَفَّاقَةُ The anus. (IDrd, K.) خَافِقٌ [act. part. n. of خَفَقَ in all its senses]. It is applied as an epithet to the سَرَاب [or mirage, as meaning Quivering]: and so ↓ خَفُوقٌ [but with an intensive signification]. (JK.) And [the fem. pls.] خَوَافِقُ and خَافِقَاتٌ are used as [substs.] signifying Banners, or standards, [because of their fluttering.] (TA.) — — Applied to a man, Moving, or shaking, his head, or bending it [down, or nodding], when drowsy, or dozing. (TA.) — — [Hence, app.,] رَأَيْتُ فُلَانًا خَافِقَ العَيْنِ (tropical:) I saw such a one with the eye cast down, and depressed in the head [as though drowsy]. (TA.) — — أَيَّامُ الخَافِقَاتِ Certain days in which the stars [in great number] became scattered (تَنَاثَرَتْ [in the CK, erroneously, تَنَاصَرَتْ]), [causing a belief that the day of judgment was at hand, (see Kur lxxxii. 2,)] in the time of Abu-l-'Abbás and Aboo-Jaafar, (K, TA,) the 'Abbásees. (TA.)— — الخَافِقَانِ is a term applied to The place of sunrise and the place of sunset, (AHeyth, JK, Mgh, K,) by the attribution of predominance to the latter; for الخَافِقُ, meaning the disappearing, is applied to the place of sunset: (AHeyth, TA:) or the horizon (أُفُق) of the place of sunrise and that of the place of sunset; (S, K;) accord. to Lth (TA) and ISk, (S, TA,) because the night and the day for the most part pass away (↓ يَخْفِقَانِ, so in the T and S, but in the K, erroneously, يَخْتَلِفَانِ, TA) between them, (T, TA,) or in them: (S, TA:) or the two [opposite] extremities of the heaven and the earth: (As, Sh, K:) or the end of the heaven and earth: (Khálid Ibn-Jembeh, K:) or two vacant spaces (هَوَآن) next to the two [opposite] sides of the earth: (Khálid Ibn-Jembeh, TA:) and خَوَافِقُ السَّمَآءِ signifies The regions of the heaven from which issue the four [cardinal] winds. (Khálid Ibn-Jembeh, K.) One says, مَابَيْنَ الخَافِقَيْنِ مِثْلُهُ There is not between the place of sunrise and the place of sunset the like of him. (TA.) And أَلْحَقَهُ اللّٰهُ بِالخَافِقِ

and بِالخَوَافِقِ [May God remove him to the place of sunset and to the four cardinal regions of the heaven or earth]. (TA.) — — خَافِقٌ also signifies A place void of, or unoccupied by, any one to cheer by his presence. (TA.) خَيْفَقٌ, applied to a desert (فَلَاةٌ), Wide, (S, K,) in which the سَرَاب [or mirage] quivers. (S.) — — Applied to a horse or mare, (JK, S, K, TA,) mostly to a female, (IDrd, TA,) and a she-camel, (IDrd, JK, K,) and a male ostrich, (IDrd, S, K,) Quick, or swift: (K:) or very quick or swift: (JK, S:) and ↓ خَنْفَقِيقٌ, (so in some copies of the K,) or ↓ خَيْفَقِيقٌ, (so in other copies of the K and in the JK and O, and so written by A'Obeyd,) each correct, the ن in the former and the ى in the latter augmentative, (MF, TA,) is applied to a she-camel and a male ostrich, (JK, K,) in the former sense, as is also خَيْفَقٌ, (JK,) or in the latter sense. (A'Obeyd, K.) Accord. to some, applied to a she-camel, it signifies Lean, or lank, in the belly; having little flesh. (TA.) And, applied to a woman, Long in the رُفْغَانِ [app. here meaning the two inguinal creases], slender in the bones, and wide in step. (El-Kilábee, K.) Also, applied to a woman, Quick and bold; and so ↓ خَنْفَقِيقٌ: (TA:) or the latter, so applied, signifies light, active, or agile, and bold: and Sb says that the ن in it is augmentative; deriving it from خَفْقُ الرِّيحِ [explained above: see 1]. (S.) — — Also i. q. دَاهِيَةٌ [meaning either A calamity, or, as an epithet, very cunning]; (AA, K;) and so ↓ خَنْفَقِيقٌ; which latter occurs in a verse, variously related, applied to a child brought forth by a woman who had been in labour a whole night; (S, K;) meaning داهية; or, as some explain it, in this instance, meaning imperfectly formed; (TA;) [and is also used as a corroborative of داهية; for] one says ↓ دَاهِيَةٌ خَنْفَقِيقٌ [a great, or severe, calamity; or extremely cunning]. (S.) خَنْفَقِيقٌ: see the next preceding paragraph, in four places. — Also, (as in some copies of the K,) or ↓ خَيْفَقِيقٌ, (as in other copies of the K and in the JK, and thus written by Lth,) a word imitative of The sound of the running of horses (JK, K) in which is a quivering, or convulsive, motion. (K.) خَيْفَقِيقٌ: see خَيْفَقٌ: — and see also خَنْفَقِيقٌ. مَخْفَقٌ A place, (TA,) or a level land, (As, TA,) in which the سَرَاب [or mirage] quivers. (As, TA.) [See also خِفْقَةٌ.] — — And [the pl.] مَخَافِقُ signifies The places of setting [of stars]: and is used as [a sing.,] meaning the place of setting of a star. (Ham p. 152.) [See also خَافِقٌ.] مِخْفَقٌ A broad sword: (JK, S, K:) or anything broad with which one strikes. (Mgh.) مِخْفَقَةٌ A دِرَّة [q. v.] (JK, S, K) with which one strikes [or flogs]: (S:) or (so in the K, but in the JK " and ") a whip of wood: (JK, K:) so says Lth. (TA.) مَخْفُوقٌ A man (T) having a fluttering, or palpitation, of the heart. (IDrd, * T, K. *) — — And Possessed, bereft of reason, or insane; syn. مَجْنُونٌ: (AA, K:) fem. with ة. (AA.)

خفو 1 خَفَا, (S, K,) aor. يَخْفُو, (S,) inf. n. خَفْوٌ (S, K) and خُفُوٌّ; (ISd, K;) and خَفَى, aor. يَخْفِى, inf. n. خَفْىٌ; (S, TA;) and خَفِىَ, aor. يَخْفَى, inf. n. خَفْىٌ; (Kr, TA;) said of lightning, It flashed, gleamed, or shone, (S, K, TA,) faintly, extending sideways in the adjacent tracts of cloud: when it flashes, gleams, or shines, a little, and then ceases, not extending sideways, it is termed وَمِيضٌ; and when it cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left, it is termed عَقِيقَةٌ: (S, TA:) accord. to A 'Obeyd, خَفْوٌ signifies the extending of lightning sideways in the tracts of the sky. (TA.) — — And خَفَا, (K,) inf. n. خَفْوٌ, (TA,) It (a thing) appeared. (K, TA. [See also خَفِىَ, in art. خفى.]) خِفْوَةٌ i. q. خِفْيَةٌ, (K, TA, [in the CK, erroneously, خَفِيَّة,]) an inf. n. of خَفِيتُ لَهُ as syn. with اِخْتَفَيْتُ, (K * and TA in art. خفى, q. v.,) the و and ى being interchangeable. (TA.)

خفى 1 خَفِىَ, (Mgh, Msb, K,) aor. يَخْفَى, (Msb, K,) inf. n. خَفَآءٌ, (Mgh, Msb, K,) has two contr. significations: (Mgh, Msb:) It was, or became, unperceived or imperceptible, [or hardly perceived or perceptible, by any of the senses, or only by the eye or ear, or by the mind; mostly] unapparent, or not apparent; (K;) [latent; obscure;] hidden, concealed, or covered; (Mgh, Msb;) [or unconspicuous; but also faint, or dim, to the sight; suppressed, or stifled, said of the voice; or low, faint, gentle, or soft, to the ear; and obscure to the mind, abstruse, recondite, occult, or covert; and secret, private, or clandestine:] and the contr., i. e. it appeared; it was, or became, apparent, open, manifest, plain, or evident; (Mgh, Msb;) [as also ↓ استخفى: (see مُسْتَخْفٍ, below:)] or, accord. to some, the particle that connects it with its subject distinguishes one meaning from the other: (Msb:) you say, خَفِىَ عَلَيْهِ, aor. and inf. n. as above, (S, Mgh, Msb, TA,) it (a thing, or an affair, Mgh) was, or became, unperceived or imperceptible, [&c., by him;] unapparent, or not apparent, [or obscure, &c., to him;] (TA;) or hidden, or concealed, from him: (Mgh, Msb:) and خَفِىَ لَهُ it appeared to him; it was, or became, perceptible, apparent, open, &c., to him: [but see what follows:] (Mgh, Msb:) whence the sayings of Mohammad, [app. the Hanafee Imám,] referring to spoils, فَخَفِى لَهُمْ أَنْ يَذْهَبُوا بِهَا وَيَكْتُمُوهَا أَهْلَ الشِّرْكِ, i. e. It appeared [to them that they should go away with them, or take them away, and conceal them from the believers in a plurality of gods], and خَفِىَ لَهُمْ أَنْ يُخْرِجُوهَا إِلَى دَارِ الإِسْلَامِ [It appeared to them that they should take them forth to the territory of El-Islám]: but this is said only in relation to that which appears from a state of concealment or from a hidden quarter. (Mgh.) [Hence,] بَرِحَ الخَفَآءُ The affair, or case, became manifest: (S, K:) or the state of concealment departed, or ceased; but the former explanation is better: or, as some say, ↓ الخَفَآءُ here signifies the secret; and the meaning is, the secret became apparent: (TA:) or, lit., the low ground became high and apparent; meaning (assumed tropical:) what was concealed became revealed. (Har pp. 133-4. [See also art. برح.]) [And عَلَى خَفَآءٍ means Covertly, secretly, privately, stealthily, or clandestinely. (See also what follows.)] — — خَفِيتُ لَهُ, aor. خَفَىَ, (K,) inf. n. خُفْيَةٌ and خِفْيَةٌ (Msb, K) and خِفْوَةٌ, (K,) the ى and و being interchangeable, (TA,) signifies ↓ اِخْتَفَيْتُ [i. e. I made myself unapparent to him, lurked, or lay hid or in ambush, for him; cloaked, or disguised, myself to him; hid, or concealed, myself from him]: (K:) [for] اختفى signifies he hid, or concealed, himself, (Fr, * El-Fárábee, JK, * Msb, K,) مِنْهُ from him; (TA;) as also ↓ استخفى, (Fr, * JK, * Msb, K,) and ↓ اخفى, (IAar, K,) and ↓ تخفّى also is syn. with اختفى [in this sense]: (Z, TA:) or you say, ↓ اِسْتَخْفَيْتُ مِنْكَ, meaning I hid, or concealed, myself from thee; but not ↓ اِخْتَفَيْتُ: (IKt, Th, S, Msb:) or ↓ اختفى in the sense of خَفِىَ is not of high authority, nor is it disallowed, (Az, Msb, TA,) but ↓ استخفى is more usual. (Az, TA.) You say, فَعَلْتُهُ خُفْيَةً and خِفْيَةً [I did it covertly, secretly, privately, stealthily, or clandestinely]. (Msb) And قُتِلَ خفْيَةً and خِفْوَةً [He was slain covertly, secretly, &c.]. (JK.) And يَأْكُلُهُ خِفْوَةً [lit. He eats it covertly, &c.,] means he steals it. (K.) In the saying in the Kur [vii. 53], أُدْعُو رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً, the meaning [of the last word] is, Submissively, devoting yourselves to his service: or, accord. to Zj, adhering to his service in your minds: or, accord. to Th, celebrating Him in your minds: or, accord. to Lh, in quietness, and stillness: (TA:) or secretly; and so in the similar passage in the Kur vi. 63. (Jel, and so Bd on this latter passage.) خُفْيَةٌ is from أَخْفَيْتُ الصَّوْتَ [explained below in this paragraph]: (JK:) the intrans. v. whereof is ↓ اختفى [signifying It (the voice) was, or became, suppressed, or stifled; or low, faint, gentle, or soft; like خَفِىَ, which is more common]. (Lth, TA.) — خَفَاهُ, aor. يَخْفِيهِ, (JK, S, Msb, K,) inf. n. خَفْىٌ (JK, Msb, * K) and خُفِىٌّ, (K,) also has two contr. significations: (S, Msb, TA:) He made it perceptible, apparent, open, manifest, plain, or evident: (JK, S, Msb, K:) and he hid, or concealed, or covered, it; (S, Msb, K; [in this latter sense, erroneously written in the CK خَفّاهُ;]) as also ↓ اخفاهُ: (S, K:) or, accord. to some, this latter has the latter meaning; and the former verb has [only] the former meaning: but accord. to other, the reverse is the case: (Msb:) or, accord. to Aboo-' Alee El-Kálee,

the former verb has the former meaning only; and ↓ the latter verb has both meanings: (IB, TA:) ↓ the latter is also explained as signifying he removed its خِفَآء, i. e. its covering: (TA:) and the former, as meaning he made it to come forth from a state of concealment: (JK:) and he drew it forth; (K;) as also ↓ اختفاهُ. (S, Msb, K.) One says, خَفَى المَطَرُ الفَأْرَ The rain made the rats, or mice, to come forth from their holes. (S.) It is said in the Kur [xx. 15], إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أَخْفِيهَا, (JK, TA,) or ↓ أُخْفِيهَا, (JK, S, TA,) accord. to different readers: (TA:) the former means [Verily the hour of the resurrection is coming:] I am almost making it to appear: (JK, TA:) and the latter, I am almost removing that which conceals it: (S, IJ, TA:) or I almost conceal it: (JK, TA:) or, as Ubeí reads it, أَكَادُ أُخْفِيهَا مِنْ نَفْسِى [I almost conceal it from Myself]: and Fr says [that the meaning is], I almost conceal it from Myself, and how then should I acquaint you therewith? (TA.) And it is said in a trad. respecting the flight [from Mekkeh], اخفى عَنَّا خَبَرَكَ [written without the vowel-signs, so that it may be اِخْفِى or ↓ أَخْفِى,] i. e. Conceal thou thine information from such as may ask thee respecting us. (TA.) And in another trad., كَانَ يَخْفِى صَوْتَهُ بِأَنِينٍ, thus with fet-h to the ى, meaning He used to make his voice perceptible [or audible, with moaning]. (TA.) And you say, أَخْفَيْتُ ↓ الصَّوْتَ [meaning I suppressed, or stifled, the voice; or made it low, faint, gentle, or soft]. (Lth, JK, TA.) [And اخفى ↓ الكَلَامَ He uttered speech, or the speech, in a low, faint, gentle, or soft, tone; he spoke in a low, faint, gentle, or soft, manner; lit. he made speech, or the speech, to be low, &c.] — خَفَى, aor. يَخْفِى; and خَفِىَ, aor. يَخْفَى; inf. n. of each خَفْىٌ; said of lightning: see خَفَا, in art. خفو. 4 أَخْفَى as an intrans. v.: see 1, in the former half of the paragraph, near the middle. — As a trans. v.: see 1, in seven places, in the latter half of the paragraph. 5 تَخَفَّىَ see 1, in the former half of the paragraph, near the middle. 8 إِخْتَفَىَ as an intrans. v.: see 1, in four places. — — إِخْتَفَى, said of a man, [if it be not a mistranscription for أُخْتُفِىَ, like أُخْتُفِىَ دَمُهُ,] signifies also He was slain covertly, secretly, or clandestinely. (JK.) — As a trans. v.: see 1. — — You say also اختفى مَيِّتًا He drew forth a dead body from the grave, to steal the grave-clothes. (TA.) — — And اختفى البِئْرَ He dug, or cleared out, the well. (Msb.) — — And اختفى دَمَهُ He slew him without its being known. (K.) 10 إِسْتَخْفَىَ see 1, in four places, in the former half of the paragraph. خَفًا [more properly written خَفًى] A thing that is unperceived or imperceptible, [or hardly perceived or perceptible,] unapparent, or not apparent; [latent; obscure; &c.; (see 1, first sentence;)] (JK, K;) as also ↓ خَافِيَةٌ and ↓ خَافٍ [for شَىْءٌ خَافٍ, the explanation in the JK]. (K.) [See also خَفَآءٌ.] خَفِىُّ البَطْنِ A man lank in the belly. (IAar, TA.) خَفَآءٌ inf. n. of خَفِىَ. (Mgh, Msb, K.) — — Also A thing that is unperceived or imperceptible [&c. (see خَفًا)] by one; unapparent, or not apparent. [latent, or obscure,,] to one; or hidden, or concealed, from one. (TA.) A secret: so, accord. to some, in the phrase بَرِحَ الخَفَآءُ mentioned above: see 1, in the former half of the paragraph. (TA.) And [in the same phrase, accord. to some,] Low, or depressed, ground. (TA.) خِفَآءٌ A [garment of the kind called] رِدَآء, which a woman wears over her other clothes: (Lth, JK:) or a [garment of the kind called] كِسَآء: (S, K:) and any covering of a thing, (Lth, JK, *) whatever it be with which one covers a thing, such as a كساء and the like: (Lth:) pl. أَخْفِيَةٌ. (Lth, JK, S, K.) — — [Hence,] أَخْفِيَةُ النَّوْرِ The calyxes of flowers: (K:) sing. as above. (TA.) — — And أَخْفِيَةُ الكَرَا [The coverings of drowsiness; meaning] the eyes. (K.) خَفِىٌّ i. q. ↓ خَافٍ; (S, K;) applied to a thing; (S;) i. e. Unperceived or imperceptible, [or hardly perceived or perceptible, by any of the senses, or only by the eye or ear, or by the mind; mostly] unapparent, or not apparent; (K;) [latent; obscure; hidden, or concealed; or unconspicuous; but also faint, or dim, to the sight; suppressed, or stifled, applied to the voice; or low, faint, gentle, or soft, to the ear; and obscure to the mind, abstruse, recondite, occult, or covert; and secret, private, or clandestine: see 1, first sentence:] pl. خَفَايَا. (S.) [You say نَجْمٌ خَفِىٌّ A dim star or asterism. And مَكَانٌ خَفِىٌّ An obscure, or a concealed, place. And صَوْتٌ خَفِىٌّ A low, faint, gentle, or soft, voice or sound.] And اِمْرَأَةٌ خَفِيَّةُ الصَّوْتِ A woman having a low, faint, gentle, or soft, voice. (TA in art. خفض.) And النُّونُ الخَفِيَّةُ i. q. الخَفِيفَةُ [q. v.]. (K.) And some of the Arabs say, إِذَا حَسُنَ مِنَ المَرْأَةِ خَفِيَّاهَا حَسُنَ سَائِرُهَا (Yaakoob, S,) meaning [When] the voice and the foot-mark of the woman [are good, or pleasing, the rest, or the whole, of what pertains to her is good, or pleasing]: (Yaakoob, JK, S, K:) for when her voice is soft, or gentle, this indicates her being bashful, or shy; and when her foot-marks are near together, and firmly impressed, they indicate that she has [large] buttocks and haunches. (Yaakoob, S.) One says also, لَقِيتُهُ خَفِيًّا I met him covertly, secretly, privately, or clandestinely. (TA.) [And مَشَى مِشْيَةً خَفِيَّةً He walked with a soft, or stealthy, gait.] — — Also One who secludes himself from [other] men; whose place is concealed from them. (TA.) خَفِيَّةٌ A well: (S, K:) or a deep well; because its water is not perceived, or not apparent: (TA:) or a well of ancient times, that has become filled up and then dug again: (JK, TA:) or any well that has been dug and then left until it has become filled up, then dug again, and cleared out: (ISk, S:) [opposed to بَدِىْءٌ:] accord. to A'Obeyd, it is so called because it is made to appear: (S:) pl. خَفَايَا and خَفِيَّاتٌ. (JK, TA) — — And A tangled, or luxuriant, or dense, thicket, (JK, K, TA,) which the lion takes as his covert: (JK, TA:) or خَفِيَّةَ is the name of a certain place frequented by lions; (S, IB;) and is properly imperfectly decl., so that you say أُسُودُ خَفِيَّةَ; but it may be perfectly decl. in poetry. (IB.) — Also A slight taint, or infection, or a touch, or stroke, of insanity: so in the phrase بِهِ خَفِيَّةٌ In him is a slight taint, &c., of insanity. (Ibn-Menádhir, S, K. *) خَافٍ: see خَفِىٌّ: — — and see also خَفًا. — — الخَافِى The jinn, or genii; (As, Lh, JK, S, K;) because they conceal themselves from the eyes [of men]; (TA;) as also ↓ الخَافِيَآءُ (JK, K) and ↓ الخَافِيَةُ: (K:) or this last signifies what conceals itself in the body, of the jinn, or genii: (Ibn-Menádhir, S:) the pl. (of the first, Lh, JK, [and of the second and third also accord. to analogy,]) is خَوَافٍ; (Lh, JK, K;) [and of the first, خَافُونَ also, like قَاضُونَ; for] the bare piece of ground amid herbage is said, in a trad., to be مُصَلَّى الخَافِينَ, i. e. [The praying-place] of the jinn, or genii. (TA.) The first (الخَافِى) also signifies Mankind; thus bearing two contr. [or rather opposite] meanings. (TA.) And one says, مَا أَدْرِى أَىُّ خَافِيَةٍ ↓ هُوَ, (K and TA voce خَالِفَة, q. v.,) or ↓ خَافِيَةٍ, (CK ibid.,) I know not what one of mankind he is. (K ibid.) — — أَرْضٌ خَافِيَةٌ ↓ [and أَرْضٌ خَافِيَةٍ], the latter word in the former case being an epithet, fem. of خَافٍ, and in the latter case a subst., or an epithet in which the quality of a subst is predominant,] A land in which are jinn, or genii. (K.) — — خَافِى الغُرَابِ: see the last sentence but one in the next paragraph. خَافِيَةٌ contr. of عَلَانِيَةٌ [app. meaning that it signifies A state of being unapparent or not apparent, covert, secret, private, or clandestine: though explained in the TK (followed by Freytag) as an epithet applied to a man, meaning whose actions are always covert]. (K.) — — See also خَفًا. — — And see خَافٍ, in four places. — — Also One, i. e. a single feather, of the feathers called الخَوَافِى: (TA:) الخَوَافِى signifies the feathers below the ten that are in the fore part of the wing: (As, S:) or certain feathers that are concealed when the bird contracts its wing: (K:) or the four feathers that are [next] after those called المَنَاكِب, (Lh, K, *) and next

before those called الأَبَاهِر: (S in art. بهر, and L in art. نكب:) or seven feathers in the wing, after the seven foremost: (K, * TA:) but the people [generally] mention them as four: or they are the small feathers in the wing of a bird. (TA.) خَنْجَرٌ مِثْلُ خَافِيَةِ النَّسْرِ [A dagger like the خافية of the vulture], occurring in a trad., means a small خنجر. (TA.) One says also خَافِيَةُ الغُرَابِ [The خافية of the crow]: and the pl. is [sometimes expressed by using the coll. gen. n., saying] الغُرَابِ ↓ خَافِى. (JK.) — — الخَوَافِى also signifies The palm-branches [next] below the قِلَبَة [which latter are the branches that grow forth from the heart of the tree]: (S, TA:) thus called in the dial. of Nejd: (TA:) in the dial. of El-Hijáz called العَوَاهِنُ. (S, TA.) الخَافِيَاءُ: see خَافٍ. مُخْتَفٍ A rifler of graves: (JK, S, Msb, K:) because he extracts the grave-clothes; (S, Msb, TA;) or because he steals covertly: a word of the dial. of the people of El-Medeeneh: fem. مُخْتَفِيَةٌ. (TA.) مُسْتَخْفٍ Hiding, or concealing, himself: and accord. to Akh, appearing: in both of which senses it is said to be used in the words of the Kur [xiii. 11], مُسْتَخْفٍ بِالَّيْلِ وَسَارِبٌ بِالنَّهَارِ [Hiding himself by night, and appearing by day: or appearing by night, and hiding himself by day: see art. سرب]. (TA.) — — اليَدُ المُسْتَخْفِيَةُ The hand of the thief, and of the rifler of graves: opposed to اليَدُ المُسْتَعْلِيَةُ, which is the hand of him who takes by force, and of the plunderer, and the like: the Sunneh ordains that the former shall be cut off [except in certain cases], but not the latter. (TA.) خل 1 خَلَّ لَحْمُهُ, aor. ـُ3, (Ks, S, K, TA, in the CK ـَ3,) [irreg. in the case of an intrans. v. of this class, unless the verb be of the measure فَعُلَ,] and ـِ3, (K,) [agreeably with general rule,] inf. n. خَلٌّ and خُلُولٌ; (Ks, S, K;) and ↓ اختلّ; (Sgh, K;) His flesh became little, or scanty; (Ks, S;) or his flesh decreased, diminished, or wasted: (K:) he became lean, or spare. (Ks, S, K.) [But it seems, from what follows, that the verb may be of the measure فَعِلَ, aor. ـَ3; as well as of the measure فَعَلَ, aor. ـِ3 or ـُ3; or perhaps of the measures فَعِلَ and فَعَلَ and فَعُلَ, so that the aor. may be regularly ـَ3 and ـِ3 and ـُ3.] — — You say also خَلِلْتُ مِنْ كَذَا I missed such a thing. (JK.) And خَلَّ البَعِيرُ مِنَ الرَّبِيعِ The camel missed the [herbage called] ربيع, and became lean in consequence thereof. (JK, Ibn-'Abbád, TA.) — — And خَلَّ, (JK, S, K,) inf. n. خَلٌّ; (TA;) and ↓ أَخَلَّ, (JK, Msb, TA,) or ↓ أُخِلَّ, (K,) and ↓ أُخِلَّ بِهِ; (S, TA;) and ↓ اختلّ; (MA, KL;) said of a man, (JK, S, Msb,) He was, or became, poor, or in want or need. (JK, S, MA, KL, Msb, K, AT.) — خَلَّ الشَّىْءَ, (K,) aor. ـُ3, inf. n. خَلٌّ, (TA,) He, or it, perforated the thing; transpierced it, or pierced it through; as also ↓ تخلّلهُ: (K:) so in the M. (TA.) You say, خَلَلْتُ الشَّىْءَ بِالخِلَالِ, aor. ـُ3, I transfixed, or transpierced, the thing with the [pin called] خلال. (JK,) [And خَلَّ اللَّحْمَ He skewered the flesh-meat.] And خَلَلْتُهُ بِالرُّمْحِ I pierced him with the spear. (JK.) And ↓ بِالرُّمْحِ اختلّهُ He transpierced him, or transfixed him, with the spear; (T, M, K, TA;) and so بِالسَّهْمِ with the arrow: (S:) or the former signifies he pierced him with the spear and transfixed his heart: (TA:) accord. to AZ, الاِخْتِلَالُ relates to the heart and the liver. (M in art. نظم.) And CCC الثَّوْرُ ↓ يَخْتَلُّ الكَلْبَ بِقَرْنِهِ [The bull pierces the dog with his horn]. (JK. [It is there vaguely indicated that ↓ خِلَّةٌ signifies The act, or perhaps the effect, of a bull's piercing a dog with his horn.]) And بِالرُّمْحِ ↓ تخلّلهُ He pierced him time after time with the spear. (M, K.) — — And خَلَّ الفَصِيلَ, (K,) inf. n. خَلٌّ, (TA,) He slit the tongue of the young camel, and inserted into it a wooden pin called خِلَال, in order that he might not such: (K:) or [simply] he slit the tongue of the young camel, in order that he might not be able to such [any longer], so that he became lean; as also خَلَّ لِسَانَ الفَصِيلِ: (S:) or الخَلُّ signifies the fixing a خِلَال above the nose of the young camel, to prevent his sucking. (TA in art. لهج.) — — And خَلَّهُ, (T, Mgh, Msb, K, TA,) aor. ـُ3, inf. n. خَلٌّ, (S, Msb, TA,) namely, a thing, (TA,) a garment, (T, TA,) a [garment such as is called] كِسَآء (S, K, TA) or رِدَآء (Mgh, Msb) &c., (TA,) and a [tent such as is called] خِبَآء, (S, TA,) He pinned it with the [pin called] خِلَال; (T, TA;) he conjoined (Mgh, Msb, TA) its two edges, (Mgh, Msb,) or its edges, (TA,) or he fastened it, (K,) with a خِلَال: (S, Mgh, Msb, K, TA:) and ↓ خلّلهُ has a similar, but intensive, signification. (Msb) A poet says, سَمِعْنَ بِمَوْتِهِ فَظَهَرْنَ نَوْحًا قِيَامًا مَا يُخَلُّ لَهُنَّ عُودُ meaning, لَا يُخَلُّ لَهُنَّ ثَوْبٌ بِعُودٍ [i. e. They (the women) heard of his death, and appeared, wailing, standing; no garment of theirs having its edges fastened together with a pointed piece of wood]. (TA.) — خَلَّ الإِبِلَ, (K,) aor. ـُ3, inf. n. خَلٌّ, (TA,) He removed, transferred, or shifted, the camels to what is termed خُلَّة [after they had been pasturing upon حَمْض]; as also ↓ أَخَلَّهَا: (K:) or the latter signifies he pastured them upon خُلَّة. (S.) — خَلَّ, (Lh, S, K,) [aor. ـُ3,] inf. n. خَلٌّ, (TA,) is also syn. with خَصَّ [He particularized, or specified]; (Lh, S, K;) contr. of عَمَّ; (K;) and so ↓ خلّل: (JK, S, TA:) thus in the phrase, عَمَّ فِى دُعَائِهِ وَخَلَّ (S, TA) and وَخَلَّلَ (JK, S, TA) [He included, or comprehended, persons or things in common, or in general, in his prayer or supplication &c., and particularized, or specified, some person or thing, or some persons or things]. 2 خلّل أَسْنَانَهُ, inf. n. تَخْلِيلٌ, [He picked his teeth;] he extracted the remains of food between his teeth with a خِلَال [or toothpick]; (Msb, K, * in which latter the pass. form of the verb is mentioned;) and so ↓ تخلّل, alone; (T, S, * O, TA;) but accord. to the K, you say, تخلّلهُ [he extracted it], meaning the remains of food between the teeth. (TA.) — — خلّل الشَّعَرَ بِالمُشْطِ [He separated the hair with the comb; he combed the hair]. (Mgh voce تَشْرِيحٌ.) — — خلّل لِحْيَتَهُ, (S, * Msb, K,) and أَصَابِعَهُ, (S, * K,) inf. n. as above, (S,) He made the water to flow into the interstices of his beard, (Msb, K,) and of his fingers or toes, (K,) in the ablution termed وُضُوْء; (S, TA;) and ↓ تخلّل, alone, signifies the same. (S.) It (the former) is as though it were taken from تَخَلَّلْتُ القَوْمَ meaning "I entered amid the breaks, or interspaces, of the people." (Msb.) Hence the trad., خَلِّلُوا أَصَابِعَكُمْ لَا تُخَلِّلُهَا نَارٌ قَلِيلٌ بُقْيَاهَا [Make ye the water to flow into the interstices of your fingers or toes, lest fire that shall spare little be made to flow into their interstices]. (TA.) — — خلّلهُ كِلْسًا He put صَارُوج [or كِلْس, i. e. quick lime, &c.,] into the interstices of its (a building's) stones. (TA in art. كلس.) — — خلّل القِثَّآءَ, and البِطِّيخَ, inf. n. as above, He investigated the state of the cucumbers, and the melons, or water-melons, so as to see every one that had not grown, and put another in its place. (AA, TA.) — — See also 1, in the latter half of the paragraph. — And see 1 again, last sentence. — خلّل, inf. n. تَخْلِيلٌ, said of wine and of other beverages, It became acid, or sour; and spoiled: (K:) or, said of شَرَاب [i. e. wine and the like], (Mgh,) or of نَبِيذ [i. e. must and the like], (Msb,) or of expressed juice, (K,) it became vinegar; (Mgh, Msb, K;) as also ↓ اختلّ; (Lth, K;) but this is disallowed by Az; (TA;) and ↓ تخلّل; but this is of the language of the lawyers; (Mgh;) or, said of نبيذ, this last signifies it was made into vinegar: (Msb:) or خلّل, said of شراب, signifies it spoiled, (JK, T,) and became vinegar. (T.) — تَخْلِيلٌ also signifies The making vinegar; (S;) and so ↓ اِخْتِلَالٌ; (K;) i. e. of the expressed juice of grapes and of dates. (TA.) You say, خلّل الخَمْرَ, (K,) or الشَّرَابَ, (Mgh,) or النَّبِيذَ, inf. n. as above, (Msb,) the verb being trans. as well as intrans., (Mgh, Msb, K,) and النَّبِيذَ ↓ تخلّل, (TA,) He made the wine, or beverage, or must or the like, into vinegar. (Mgh, Msb, K, TA.) — And خلّل البُسْرَ He put the full-grown unripe dates in the sun, and then sprinkled them (نَضَحَهُ, in some copies of the K نضجه,) with vinegar, and placed them in a jar: (K:) so in the M: and in like manner, other things than بُسْر; as cucumbers, and cabbage, and بَاذَنْجَان [q. v.], and onions. (TA.) [Accord. to modern usage, the verb signifies He pickled.] 3 خالّهُ, (JK, Mgh, K,) inf. n. مُخَالَّةٌ and خِلَالٌ (JK, S, K) and [quasi-inf. n.] ↓ خُلَّةٌ, (JK,) He acted, or associated, with him as a friend, or as a true, or sincere, friend. (JK, S, * Mgh, K.) لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ, in the Kur [xiv. 36],

is said to mean [Wherein shall be no buying or selling] nor mutual befriending: or [and no friends, or true friends, for], as some say, خِلَالٌ is here pl. of ↓ خُلَّةٌ, like as جِلَالٌ is pl. of جُلَّةٌ. (TA.) 4 أَخَلَّ and أُخِلَّ and أُخِلَّ بِهِ: see 1, near the beginning. — — أَخَلَّ بِهِ He (a man) fell, or stopped, short in it; fell short of accomplishing it; fell short of doing what was requisite, or due, or what he ought to have done, in it, or with respect to it; or flagged, or was remiss, in it; namely, a thing; syn. قَصَّرَ فِيهِ; (Msb;) as, for instance, in belief, and in confession thereof, and in works: (Ksh and Bd in ii. 2:) he left it, neglected it, omitted it; or left it undone: (Har p. 402:) or i. q. أَجْحَفَ بِهِ [app. as meaning he was near to falling short of accomplishing it, or of doing what was requisite in it; or was near to being remiss in it]; namely, a thing. (K.) — — He failed of fulfilling his compact with him, or his promise to him. (K.) — — He became absent, or he absented himself, from it; he left, abandoned, or quitted, it; namely, a place &c. (K.) You say, اخلّ بِمَرْكَزِهِ He (a man, S, or a horseman, Mgh) left, abandoned, or quitted, his station (S, Mgh) which the commander had appointed him. (Mgh.) And اخلّ بِهِمْ He became absent, or he absented himself, from them. (JK.) — — اخلّ الوَالِى بِالثُّغُورِ The prefect made the frontiers to be kept by a small body of troops. (K.) — أَخَلَّ إِلَيْهِ: see 8. — اخلّهُ He made him, or caused him, to want, or be in need. (JK, S, K.) You say, مَا أَخَلَّكَ إِلَى هٰذَا What has made thee, or caused thee, to want, or be in need of, this? (S.) And مَا أَخَلَّكَ اللّٰهُ إِلَيْهِ What has God made thee, or caused thee, to want, or be in need of? (Lh, K.) — اخلّ الإِبِلَ: see 1, near the end of the paragraph. — اخلّوا, (K,) inf. n. إِخْلَالٌ, (TA,) Their camels pastured upon what is termed خُلَّة. (K.) — — Hence, اخلّ said of a man signifies (assumed tropical:) أَخَذَ مِنْ قُبُلٍ [i. e. He took frontways]: opposed to أَحْمَضَ [and حَمَّضَ, q. v.], meaning أَخَذَ مِنْ دُبُرٍ. (TA.) — اخلّت النَّخْلَةُ The palmtree produced bad fruit. (A' Obeyd, JK, S, K.) — — And The palm-tree produced dates such as are termed خَلَال: [like أَبْلَحَت from بَلَحٌ:] thus it bears two contr. significations. (K.) 5 تخلّل [primarily signifies It entered, or penetrated, or passed through, the خِلَال, i. e. interstices, &c., of a thing]. You say, تَخَلَّلْتُ القَوْمَ I entered amid the breaks, or interspaces, of the people. (S, M, Msb, K. *) And تَخَلَّلُوا الدِّيَارَ [They went through the midst of the houses]. (S in art. جوس.) And تخلّل الرَّمْلَ He passed through the sands. (Az, TA.) And تخلّل القَلْبَ (assumed tropical:) [It penetrated the heart]; said of admonition. (TA in art. بهم.) And تخلّل الاشَّىْءُ The thing [i. e. anything] went, or passed, through. (JK, * S, K.) — — [Hence, It intervened; said of a time &c. And hence the phrase مِنْ غَيْرِ تَخَلُّلٍ Without interruption.] — — And تخلّل المَطَرُ The rain was confined to a particular place, or to particular places; was not general. (S, K.) — — See also 1, in two places, in the former half of the paragraph. — — تخلّل الرُّطَبَ He sought out the fresh ripe dates in the interstices of the roots of the branches (M, K) after the cutting off of the racemes of fruit. (M.) And تخلّل النَّخْلَةَ He picked the dates that were among the roots of the branches of the palm-tree; as also تَكَرَّبَهَا. (AHn, TA.) — — For other significations, see 2, in four places. 6 تَخَالٌّ [said of several persons] The being friendly, one with another. (KL.) [You say, تَخَالُّوا They acted together, or associated, as friends, or as true friends.] 8 اختلّ [primarily signifies] It had interstices, breaks, chinks, or the like. (MA. [See خَلَلٌ.]) — — [And hence,] It was, or became, shaky, loose, lax, uncompact, disordered, unsound, corrupt, (Msb,) faulty, or defective, (KL, Msb,) [and weak, or infirm, (see خَلَلٌ and مُخْتَلٌّ,)] said of a thing or an affair; (KL;) it became altered for the worse. (Msb.) [You say, اختلّ مِزَاجُهُ His constitution, or temperament, became in a corrupt or disordered state. And اختلّ alone He was, or became, disordered in temper; (see تَحَمَّضَ;) but this seems to be from the same verb said of a camel; (see اختلّت الإِبِلُ, below;) for the camel becomes disordered in his stomach by pasturing long upon خُلَّة, without shifting to حَمْض. And اختلّ عَقْلُهُ His mind, or intellect, was, or became, unsound, or disordered.] And اختلّ أَمْرُهُ [His affair, or state, was, or became, unsound, corrupt, or disordered]; (S, voce إِضْطَرَبَ;) i. e. وَقَعَ فِيهِ الخَلَلُ. (JM.) — — He was, or became, lean, meagre, or emaciated; (KL;) and so اختلّ جِسْمُهُ. (S.) See 1, first sentence. — — See also خَلَّ as syn. with أَخَلَّ or أُخِلَّ &c., near the beginning of the first paragraph. [Hence,] اختلّ إِلَيْهِ He wanted it, or needed it; (S, Msb, K;) namely, a thing; (S, Msb;) as also ↓ أَخَلَّ اليه: (TA:) whence the saying of Ibn-Mes'ood, عَلَيْكُمْ بِالعِلْمِ فَإِنَّ أَحَدَكُمْ لَايَدْرِى مَتَى يُخْتَلُّ إِلَيْهِ [Keep ye to the pursuit of knowledge, or science; for any one of you knows not, or will not know, when it will be wanted, or needed]; i. e., when men will want, or need, that [knowledge] which he possesses. (S.) You say also, أُخْتُلَّ إِلَى فُلَانٍ Such a one was wanted, or needed. (JK.) — See also 2, in two places. — اختلّهُ بِالرُّمْحِ, and بِالسَّهْمِ: and يَخْتَلُّ: التَّوْرُ الكَلْبَ بِقَرْنِهِ: see 1, in the former half of the paragraph. — — اختلّ also signifies He served together. (KL.) — — أُخْتُلَّ said of herbage: see خُلَّة, near the end of the paragraph. — اختلّ المَكَانُ The place had in it خُلَّة [q. v.]. (MA.) — — And اختلّت الإِبِلُ The camels were confined in [pasturage such as is termed] خُلَّة. (K.) R. Q. 1 خَلْخَلَهَا He attired her with the خِلْخَال [or anklet, or pair of anklets]. (TA.) — خلخل العَظْمَ He took the flesh that was upon the bone. (K.) R. Q. 2 تَخَلْخَلَتْ She attired herself with the خَلْخَال [or anklet, or pair of anklets]. (K.) — تخلخل It (a garment, or piece of cloth,) was, or became, old, and worn out. (JK.) خَلٌّ a word of well-known meaning, (S, Msb.) Vinegar; i. e. expressed juice of grapes (JK, Mgh, K) and of dates (JK) &c. (K) that has become acid, or sour: (JK, * Mgh, K:) so called because its sweet flavour has become altered for the worse (اِخْتَلَّ): (Msb:) a genuine Arabic word: (IDrd, K:) the best is that of wine: it is composed of two constituents (K) of subtile natures, (TA,) hot and cold, (K,) the cold being predominant: (TA:) and is good for the stomach; and for the gums, (K,) which it strengthens, when one rinses the mouth with it; (TA;) and for foul ulcers or sores; and for the itch; and for the bite, or sting, of venomous reptiles; and as an antidote for the eating of opium; and for burns; and for toothache; and its hot vapour is good for the dropsy, and for difficulty of hearing, and for ringing in the ears: (K: [various other properties &c. are assigned to it in the TA:]) ↓ خَلَّةٌ signifies somewhat (lit. a portion) thereof; [being the n. un.:] (Aboo-Ziyád, K;) or it may be a dial. var. thereof, like as خَمْرَةٌ is [said by some to be] of خَمْرٌ: (Aboo-Ziyád, TA:) see also خَلَّةٌ: the pl. is خُلُولٌ [meaning sorts, or kinds, of vinegar]. (Msb.) It is said in a trad., نِعْمَ الإِدَامُ الخَلُّ [Excellent, or most excellent, is the seasoning, vinegar!]. (TA.) — — [Hence,] أُمُّ الخَلِّ [The mother of vinegar; meaning] wine. (JK, TA.) — — [Hence also the saying,] مَا فُلَانٌ بِخَلٍّ وَلَا خَمْرٍ, (A'Obeyd, JK, S,) or مَا لَهُ خَلٌّ وَلَا خَمْرٌ, (K,) or مَا عِنْدَ فُلَانٍ خَلٌّ وَلَا خَمْرٌ, (S, in art. خمر,) Such a one, or he, possesses neither good nor evil: (A'Obeyd, JK, S, K:) [or neither evil nor good: for] AA says that some of the Arabs make الخَمْرُ to be good, and الخَلُّ to be evil; [and thus the latter is explained in one place, in this art., in the K;] and some of them make الخمر to be evil, and الخلّ to be good. (Har p. 153.) — I. q. حَمْضٌ [i. e. A kind of plants in which is saltness: or salt and bitter plants: or salt, or sour, plants or trees: &c.: opposed to خُلَّةٌ]. (K.) A poet says, لَيْسَتْ مِنَ الخَلِّ وَلَا الخِمَاطِ [She is not, or they are not, of the plants or trees called خلّ, nor of the kind called خماط (pl. of خَمْطٌ)]. (TA.) — A road in sands: (S:) or a road passing through sands: or a road between two tracts of sand: (K:)

or a road passing through heaped-up sands: (JK, K:) masc. and fem. [like طَرِيقٌ]: (S, K:) pl. [of pauc.] أَخْلٌ and [of mult.] خِلَالٌ. (K.) One says حَيَّةُ خَلٍّ [A serpent of a road in sands, &c.]; like as one says أَفْعَى صَرِيمَةٍ. (S.) — — An oblong tract of sand. (Ham p. 709.) — — — — A vein in the neck (JK, K) and in the back, (K,) communicating with the head. (JK, TA.) — — A slit, or rent, in a garment, or piece of cloth. (K.) — An old and worn-out garment, or piece of cloth, (JK, S, K, TA,) in which are streaks: (TA:) [or so ثَوْبٌ خَلٌّ:] and ↓ خَلْخَلٌ and ↓ خَلْخَلٌ, applied to a garment, or piece of cloth, (JK, K,) signify old and worn out, (JK,) or thin, (K,) like هَلْهَلٌ and هَلْهَالٌ. (TA.) — — A bird having no feathers: (JK:) or having few feathers. (K.) — — A man (JK, S) lean, meagre, or emaciated; (JK, S, K;) as also ↓ خَلِيلٌ (K) [a meaning said in the TA to be tropical] and ↓ مَخْلُولٌ and ↓ مُخْتَلٌّ: (TA:) or light in body: (IDrd, TA:) and [the fem.] خَلَّةٌ, applied to a woman, light (K, TA) in body, lean, or spare: (TA:) the pl. of خَلٌّ is خُلُولٌ. (JK.) Also Fat: thus bearing two contr. significations: (K:) and so ↓ مَخْلُولٌ. (TA.) It is applied to a man and a camel. (TA.) Accord. to the K, it also signifies A [young camel such as is termed] فَصِيل: (TA:) but it means such as is lean, or emaciated: (TA:) and so ↓ مَخْلُولٌ, applied to a فصيل as an epithet, for a reason mentioned above, in an explanation of the phrase خَلَّ الفَصِيلَ. (S, TA.) — — Also i. q. اِبْنُ مَخَاضٍ [i. e. A male camel in his second year]; (JK, K;) and so ↓ خَلَّةٌ; which is also applied to the female: (As, S, K:) and i. q. اِبْنُ لَبُونٍ [i. e. a male camel in, or entering upon, his third year]; and in like manner ↓ خَلَّةٌ is applied to the female; (JK;) or, as in the M, to a she-camel; (TA;) and, as some say, (JK,) a large she-camel: (JK, TA:) and اِبْنُ ↓ الخَلَّةِ signifies the same as اِبْنُ اللَّبُونِ (T in art. بنى) or اِبْنُ مَخَاضٍ [or ابن المَخَاضِ]. (TA in that art.) You say, أَتَاهُمْ بِقُرْصٍ كَأَنَّهُ فِرْسِنُ ↓ خَلَّةٍ, (S, TA,) or كَأَنَّهُ خُفُّ خَلَّةٍ, (JK,) [They brought them a round cake of bread as though it were the foot of a camel in its second, or third, year,] meaning small. (JK. [In the TA, meaning سَمِينَة (i. e. fat); but this seems to be a mistranscription.]) — A cautery. (TA.) خُلٌّ: see خَلِيلٌ, in two places. خِلٌّ: see خُلَّةٌ, in two places: — — and see خَلِيلٌ, in four places. خَلَّةٌ A road between two roads. (TA.) — — A hole, perforation, or bore, that penetrates, or passes through, a thing, and is small: or, in a general sense: (K:) or a gap, or breach, in a booth of reeds or canes. (T, TA.) [See also خَلَلٌ.] — — [And hence,] The gap that is left by a person who has died: (As, T, S, TA:) or the place, of a man, that is left vacant after his death. (K.) One says, of him who has lost a person by death, اَللّٰهُمَّ اخْلُفْ عَلَى أَهْلِهِ بِخَيْرٍ وَاسْدُدْ خَلَّتَهُ, i. e. [O God, supply to his family, with that which is good, the place of him whom they have lost,] and fill up the gap which he has left by his death. (As, T, S, * TA.) — — And The interval, or inter- vening space, between the piercer, or thruster, and the pierced, or thrust: whence the saying, رَقَعَ خَلَّةَ الفَارِسِ, explained in art. رقع. (O and K and TA in that art.) — — [Hence also,] Want, or a want: poverty; (S, Msb, K;) need, straitness, or difficulty. (Lh, K.) One says, بِهِ خَلَّةٌ شَدِيدَةٌ He has pressing, or severe, need or straitness or difficulty. (Lh, TA.) And سَدَّ اللّٰهُ خَلَّتَهُ May God supply his want. (TA.) And it is said in a prov., الخَلَّةُ تَدْعُو إِلَى السَّلَّةِ Want invites to theft. (K, * TA.) — I. q. خَصْلَةٌ; (JK, S, Mgh, Msb, K;) both signify A property, quality, nature, or disposition: and a habit, or custom: (KL, PS, TK:) [and app. also a practice, or an action:] in a man: (TA: [see the latter word:]) pl. خِلَالٌ. (JK, Mgh, Msb, K.) One says, فُلَانٌ خَلَّتُهُ حَسَنَةٌ [Such a one, his nature, or disposition, is good]. (IDrd, TA.) And hence, خَيْرُ خِلَالِ الصَّائِمِ السِّوَاكُ [The best of the habits, or customs, of the faster is the use of the tooth-stick]. (Mgh.) — — See also خُلَّةٌ. — An isolated tract of sand, (Fr, K,) separate from other sands. (Fr, TA.) — — And i. q. هَضْبَةٌ [which signifies An elevated tract of sand: but more commonly a hill; or a spreading mountain; &c.]. (JK, TA.) — Wine, (K,) in a general sense: (TA:) or acid, or sour, wine: (S, K:) or wine altered for the worse, (K, TA,) in flavour, (TA,) without acidity, or sourness: (K, TA:) pl. [or coll. gen. n.] ↓ خَلٌّ. (K.) — — See also خَلٌّ, first sentence. — And see this last word near the end of the paragraph, in four places. خُلَّةٌ an inf. n. [or rather quasi-inf. n.] of خَالَّهُ, q. v.: (JK:) True, or sincere, friendship, love, or affection; as also ↓ خُلُولَةٌ and ↓ خُلَالَةٌ and ↓ خَلَالَةٌ and ↓ خِلَالَةٌ: (S:) or all these signify a particular true or sincere friendship, or love, or affection, in which is no unsoundness, or defect, and which may be chaste and may be vitious: (K: [in which all are said to be substs., except خُلَّةٌ, as though this were properly speaking an inf. n., though having a pl., as shown below:]) [and sometimes simply friendship: see an ex. in a verse cited voce مَرْحَبٌ, in art. رحب:] or خُلَّةٌ and ↓ خَلَّةٌ, (Msb,) or ↓ خِلٌّ and ↓ خِلَّةٌ, each with kesr, (K,) signify true, or sincere, friendship, or love, or affection, (Msb, K,) and brotherly conduct: the last two as used in the phrases, إِنَّهُ لَكَرِيمُ الخِلِّ ↓ and ↓ الخِلَّةِ [Verily he is generous in respect of true, or sincere, friendship, &c.]: (K:) the pl. of خُلَّةٌ in the sense explained above is خِلَالٌ. (S, K.) — — See also خَلِيلٌ, in three places. — A kind of plants or herbage [or trees]; (JK, S, Msb, K;) namely, the sweet kind thereof; (S, K;) not حَمْض: (JK:) or any pasture, or herbage, that is not حَمْض; all pasture, or herbage, consisting of حَمْض and خُلَّة, and حَمْض being such as has in it saltness [or sourness]: (TA:) the [kind of plant, or tree, called] عَرْفَج; and every tree that remains in winter: (JK:) accord. to Lh, it is [applied to certain kinds] of trees &c.: accord. to IAar, peculiarly of trees: but accord. to A'Obeyd, [shrubs, i. e.] not including any great trees: (TA:) and a certain thorny tree: also a place of growth, and a place in which is a collection, of [the plants, or trees, called] عَرْفَج: (K:) and any land not containing [the kind of plants, or herbage, or trees, called] حَمْض; (AHn, K;) even though containing no plants, or herbage: (AHn, TA:) the pl. is خُلَلٌ: (K:) one says أَرْضٌ خُلَّةٌ and أَرَضُونَ خُلَلٌ: ISh says that أَرْضٌ خَلَّةٌ and خُلَلُ الأَرْضِ mean land, and lands, in which is no حَمْض, sometimes containing [thorny trees such as are called] عِضَاه, and sometimes not containing such; and that خُلَّةٌ is also applied to land in which are no trees nor any herbage: (TA:) some say that خُلَّةٌ, as meaning the pasture, or herbage, which is the contrary of حَمْض, has for a pl. خِلَالٌ, and then, from خِلَال is formed the pl. أَخِلَّةٌ: and some say that this last means herbage that is cut (اُخْتُلَّ ↓ وَاجْتُزَّ [in which the latter verb seems to be an explicative adjunct to the former]) while green. (Ham p. 662, q. v.) They say that the خُلَّة is the bread of camels, and the حَمْض is their fruit, (JK, T, Sudot;, TA,) or their flesh-meat, (S, TA,) or their خَبِيص. (TA.) — — Hence, by way of comparison, it is applied to (tropical:) Ease, or repose; freedom from trouble or inconvenience, and toil or fatigue; or tranquillity; and ampleness of circumstances: and حَمْض, to evil, and war: (T, TA:) and the former, to life: and the latter, to death. (Ham p. 315.) — — Also Acid, or sour, leaven or ferment. (IAar, TA.) خِلَّةٌ: see 1, near the middle of the paragraph: — and see also خُلَالَةٌ, in four places: — and خُلَّةٌ, first sentence, in two places: — and خَلِيلٌ, in two places. — Also The جَفْن [i. e. the scabbard, or the case,] of a sword, covered with leather: (K:) or a lining with which the جَفْن of a sword is covered, (S, K, and Ham pp. 330 et seq.,) variegated, or embellished, with gold &c.; (S;) but the pl. is also used as meaning scabbards: (Ham p. 331:) and a thong that is fixed upon the outer side of the curved extremity of a bow: (S, K:) in the T it is explained as meaning the inner side of the thong of the جَفْن, which is seen from without, and is an ornament, or a decoration: (TA:) and any piece of skin that is variegated, or embellished: (M, K:) the pl. is خِلَلٌ (S, K, and Ham p. 330) and خِلَالٌ, and pl. pl. أَخِلَّةٌ, (K,) i. e. pl. of خِلَالٌ. (TA.) خَلَلٌ An interstice, an interspace or intervening space, a break, a breach, a chink, or a

gap, between two things; (JK, S, Msb, K;) pl. خِلَالٌ: (JK, S, Msb:) and particularly the places, (K,) or interstices, (S,) of the clouds, from which the rain issues; as also ↓ خِلَالٌ; (S, K;) both occurring in this sense, accord. to different readings, in the Kur xxiv. 43 and xxx. 47: (S, TA:) the latter may be [grammatically] a sing. [syn. with the former], or it may be pl. of the former: (MF, TA:) and ↓ خِلَالُ الدَّارِ signifies what is around the limits of the house; (JK, K;) or around the walls thereof; thus in the M; (TA;) and what is between the chambers thereof. (K.) You say, دَخَلْتُ بَيْنَ خَلَلِ القَوْمِ and ↓ خِلَالِهِمْ [I entered amid the breaks, or interspaces, of the people]. (S, Msb.) And هُوَ خَلَلَهُمْ and ↓ خِلَالَهُمْ (M, K) and ↓ خَلَالَهُمْ (K [but in the CK these words are with damm to the second ل]) He is amid them. (M, K.) And جُسْنَا خِلَالَ ↓ بُيُوتِ الحَىِ and خِلَالَ ↓ دُورِ القَوْمِ, i. e. [We went, or went to and fro, or went round about, &c.,] amid the tents of the tribe, and in the midst of the houses of the people; like a phrase in the Kur xvii. 5. (TA.) — — And [hence] Shakiness, looseness, laxness, or want of compactness, and disorder, or want of order, of a thing; (Msb;) unsoundness, or corruptness, (S, Msb, *) in an affair or a thing, (S,) or of a thing; (Msb;) [a flaw in a thing;] defect, imperfection, or deficiency; (Ham p. 300;) weakness, or infirmity, in an affair, (JK, K, TA,) as though some place thereof were left uncompact, or unsound, (TA,) and in war, (JK,) and in men: (JK, K: *) and (tropical:) unsettledness in an opinion. (K, * TA.) — — الخَلَلُ The night. (JK, Ibn- 'Abbád.) خُلَلٌ: see خُلَالَةٌ, in two places. خِلَلٌ: see خُلَالَةٌ, in three places. خِلَّةٌ: see خُلَالَةٌ, in two places. خَلَالٌ [Dates in the state in which they are termed] بَلَحٌ, (JK, T, S, K,) in the dial. of the people of El-Basrah; (T, TA;) i. e. green dates: (JK:) [but see بَلَحٌ and بُسْرٌ:] n. un. with ة. (JK, TA.) — هُوَ خَلَالَهُمْ: see خَلَلٌ. خُلَالٌ: see خُلَالَةٌ. — Also An accident that happens in anything sweet so as to change its flavour to acidity, or sourness. (K.) خِلَالٌ A thing with which one perforates, or transpierces, a thing, (JK, K,) either of iron or of wood: (JK:) pl. أَخِلَّةٌ. (K.) — — A wooden thing [or pin] (S, Msb,) with which one pins a garment, (T, S, Mgh, Msb, K,) conjoining its two edges: (Mgh, Msb:) pl. as above: (S, Msb:) which also signifies the small pieces of wood with which one pins together the edges of the oblong pieces of cloth of a tent. (TA.) — — [A skewer for flesh-meat.] — — A wooden pin which is inserted into the tongue of a young camel, in order that he may not such: (K:) or which is fixed above the nose of a young camel, for that purpose. (TA in art. لهج.) — — [A toothpick;] a thing (of wood, S, Msb) with which one extracts the remains of food between his teeth; (S, Msb, K;) as also ↓ خِلَالَةٌ. (Har p. 101.) — — [A long thorn or prickle: such being often used as a pin and as a toothpick.] — See also خُلَالَةٌ. — And see خَلَلٌ, in six places. خَلِيلٌ Perforated, or transpierced; like ↓ مَخْلُولٌ. (K.) — — See also خَلٌّ, in the latter half of the paragraph. — — Poor; needy; in want; (JK, S, Msb, K;) as also ↓ مُخِلٌّ, (so in some copies of the K and in the M,) or ↓ مُخَلٌّ, (so in other copies of the K,) and ↓ مُخْتَلٌّ and ↓ أَخَلُّ (K:) and أَخِلَّةٌ may be a pl. of خَلِيلٌ in this sense. (Ham p. 662.) — — A friend; or a true, or sincere, friend; (S, Mgh, Msb;) as also ↓ خِلٌّ, and ↓ خُلَّةٌ, which is used alike as masc. and fem., because originally an inf. n., [or a quasi-inf. n., i. e. of 3, q. v.,] (S,) or ↓ خِلَّةٌ, [thus in the copies of the K, but what precedes it, though not immediately, seems to show that the author perhaps meant خُلَّةٌ,] used alike as masc. and fem. and sing. and pl.: (K:) or a special, or particular, friend or true or sincere friend; as also ↓ خِلٌّ and ↓ خُلٌّ; or this latter is only used in conjunction with وُدٌّ, as when you say, كَانَ لِى وُدًّا وَخُلًّا [He was to me an an object of love and a friend &c.]; (K;) or, as ISd says, ↓ خِلٌّ is the more common, and is applied also to a female; (TA;) as is also ↓ خُلَّةٌ, (K,) and ↓ خِلَّةٌ: (TA:) خَلِيلٌ also signifies veracious; (K;) thus accord. to IAar: (TA:) or a friend in whose friendship is no خَلَل [i. e. unsoundness, or defect, or imperfection]: (Zj, TA:) or one who is pure and sound in friendship, or love: (IDrd, K:) the pl. is أَخِلَّآءُ (Msb, K) and خُلَّانٌ (JK, K) and أَخِلَّةٌ: (Ham p. 662, and MA:) the fem. is خَلِيلَةٌ; (S, M, K;) of which the pl. is خَلِيلَاتٌ and خَلَائِلُ: (M, K:) the pl. of ↓ خِلٌّ or ↓ خُلٌّ is أَخْلَالٌ: (K:) and the pl. of ↓ خُلَّةٌ is خِلَالٌ, (S,) mentioned before, see 3, second sentence. It is applied in the Kur iv. 124 to Abraham; who is called خَلِيلُ اللّٰه, (TA,) and الخَلِيلُ. (K.) And it is said that the pl. أَخِلَّةٌ means also Pastors; because they act to their beasts like أَخِلَّاء [or friends, &c.], in labouring to do good to them. (Ham p. 662.) — — Also One who advises, or counsels, or acts, sincerely, honestly, or faithfully. (IAar, TA.) — — And الخَلِيلُ also signifies The heart. (IAar, JK, K.) — — And The liver. (JK, TA.) — — And The nose. (JK, K.) — — And The sword. (IAar, TA.) [And] A sword of Sa'eed Ibn-Zeyd Ibn-' Amr Ibn-Nufeyl. (K.) — — And The spear. (IAar, TA.) خَلَالَةٌ: see خُلَّةٌ, first sentence. خُلَالَةٌ i. q. كُرَابَةٌ; (AHn, JK;) i. e. The scattered dates that remain at the roots of the branches [after the racemes of fruit have been cut off]; (AHn, TA;) the fresh ripe dates that are sought out in the interstices of the roots of the branches; as also ↓ خُلَالٌ. (K.) — — Also What comes forth from the teeth when they are picked; (JK, S, * Msb;) as also ↓ خِلَلٌ (JK, S) and ↓ خُلَلٌ (S) and ↓ خِلَّةٌ: (JK:) or ↓ خِلَلٌ and ↓ خِلَالٌ and خُلَالَةٌ (K) and ↓ خِلَّةٌ (S) and ↓ خَالٌّ (TA) signify the remains of food between the teeth; (S, K;) and the sing. [of خِلَلٌ] is ↓ خِلَّةٌ and [the n. un. of the same] ↓ خِلَلَةٌ. (K, TA. [In the CK, for خِلَّةٌ is erroneously put خَلَّةٌ.]) You say, فُلَانٌ يَأْكُلُ خُلَالَتَهُ and ↓ خَلَلَهُ (JK, S) and ↓ خُلَلَهُ (S) and ↓ خِلَّتَهُ (JK) and ↓ خِلَلَتَهُ (TA) Such a one eats what comes forth from his teeth when they are picked. (JK, S, * TA.) — See also خُلَّةٌ, first sentence. خِلَالَةٌ: see خُلَّةٌ, first sentence: — and see also خِلَالٌ. خُلُولَةٌ: see خُلَّةٌ, first sentence. خَلَّالٌ A seller of vinegar. (K, * TA.) خُلِّىٌّ a rel. n. from خُلَّةٌ as meaning the " sweet kind of plants or herbage." (S.) You say بَعِيرٌ خُلِّىٌّ, (Yaakoob, S,) and إِبِلٌ خُلِّيَّةٌ (Yaakoob, S, K) and ↓ مُخْلَّةٌ and ↓ مُخْتَلَّةٌ, (K,) meaning [A camel, and camels,] pasturing upon خُلَّة. (K.) And hence the prov., إِنَّكَ ↓ مُخْتَلٌّ فَتَحَمَّضْ (assumed tropical:) [meaning Verily thou art disordered in temper, therefore sooth thyself; or] shift from one state, or condition, to another: accord. to IDrd, said to him who is threatening: (TA. [See also 5 in art. حمض:]) [or it may mean verily thou art weary of life, therefore submit to death: see Ham p. 315.] And the saying of El- 'Ajjáj, فَلَاقَوْا حَمْضًا ↓ كَانُو مُخَلِّينَ [lit. They were pasturing upon خُلَّة, and they found حَمْض; meaning (assumed tropical:) they were seeking to do mischief, and found him who did them worse mischief]: applied to him who threatens, and finds one stronger than he. (TA. [See also حَمْضٌ.]) خَلْخَلٌ: see خَلٌّ, in the latter half of the paragraph: — and see also خَلْخَالٌ. خُلْخُلٌ: see the next paragraph. خَلْخَالٌ: see خَلٌّ, in the latter half of the paragraph. — — رَمْلٌ خَلْخَالٌ Rough sand. (TA.) — Also, and ↓ خَلْخَلٌ, (JK, S, K,) which is a dial. var. of the former, or a contraction thereof, (S,) and ↓ خُلْخُلٌ, (JK, K,) A well-known ornament (K) of women; (S, K; *) i. e. an anklet: (KL:) [or a pair of anklets; for you say,] فِى سَاقَيْهَا خَلْخَالٌ [Upon her legs is a pair of anklets]: (TA in art. حجل:) pl. (of the first, S) خَلَاخِيلُ (S, TA) and [of the second and third] خَلَاخِلُ. (TA.) خَالٌّ (K) and ↓ مُتَخَلْخِلٌ (Mgh, K) [and ↓ مُخْتَلٌّ all signify Having interstices, breaks, chinks, or the like:] uncompact, or incoherent: (Mgh, K:) the first and second applied in this sense to an army. (K.) — — For the first, see also خَالٌ, in art. خيل. — And see خُلَالَةٌ. أَخَلُّ More, and most, poor, or needy: (K, TA:) from أَخَلَّ إِلَيْهِ signifying " he wanted it," or " needed it. " (TA.) Hence the phrase أَخَلُّ إِلَيْهِ [meaning More, or most, in need of him, or it].

(TA.) — — See also خَلِيلٌ. مُخِلٌّ: see خَلِيلٌ. مُخَلٌّ: see خَلِيلٌ: — and see also خُلِّىٌّ, in two places: — — and what here follows. أَرْضٌ مَخَلَّةٌ, or ↓ مُخِلَّةٌ, (accord. to different copies of the S,) A land abounding with خُلَّة, not containing any حَمْض. (S.) مَخْلُولٌ: see خَلِيلٌ, first sentence: — and see also خَلٌّ, in the latter half of the paragraph, in three places. مُخَلْخَلٌ The part, of the leg, which is the place of the خَلْخَال [or anklet]; (JK, K;) i. e., of the leg of a woman. (TA.) مُخْتَلٌّ: see خَالٌّ: — — and see خَلٌّ, in the latter half of the paragraph: — — and خَلِيلٌ. — — Also Vehemently thirsty. (ISd, K.) — — أَمْرٌ مُخْتَلٌّ An affair in a weak, or an unsound, state. (K.) — See also خُلِّىٌّ, in two places. مُتَخَلْخِلٌ: see خَالٌّ. خلأ 1 خَلَأَتْ, (S, K,) aor. خَلَأَ, (K,) inf. n. خَلْءٌ, (S, K,) in an expos. of the Mo'allakát written خِلْءٌ, (TA,) and خِلَآءٌ, (S, K,) with kesr and medd, (S,) so accord. to IKoot and IKtt and 'Iyád and IAth and Z and Hr, but in some copies of the K خَلَآءٌ, and so many assert it to be, (TA,) and خُلُوْءٌ, (K,) said of a she-camel, (S, K,) She lay down, or kneeled and lay down, upon her breast: (Lh, K:) or she was, or became, refractory, or stopped and was refractory, (S, K,) and lay down, or kneeled and lay down, upon her breast, without disease or other like cause, (S,) and would not move from her place: (Lh, K:) like أَلَحَّ said of a he-camel, and حَرَنَ said of a horse: (S:) the epithet applied to her that does thus is ↓ خَالِئٌ, (Lh, K,) without ة; (Lh;) and [app. to her that does so much, or often,] ↓ خَلُوْءٌ. (K.) And in like manner خَلَأَ is said of a he-camel; (K;) accord. to ISh, only of a he-camel: (TA:) or the verb is used only in speaking of a female [when relating to a camel]: (K:) one should not say of a he-camel خَلَأَ: (Az, S, Z, Sgh:) but it is also said of a man, (K,) tropically, (TA,) inf. n. خُلُوْءٌ, meaning (tropical:) He moved not from his place. (K, TA.) — — [See also what next follows.] 3 خالأ القَوْمُ [in the CK خَلَأَ] The people, or party, or company of men, left one thing, and betook themselves to another. (Th, K, TA.) [خَالَى (see 3 in art. خلو) has a similar meaning.] خَلُوْءٌ: see 1. خَالِئٌ: see 1. خلب 1 خَلَبَهُ, (A, Mgh, Msb, K,) aor. خَلُبَ, (A, Msb,) or خَلِبَ, (Mgh,) or خَلِب and خَلُبَ, (Mgh, K,) inf. n. خَلْبٌ, (Lth, Mgh, TA,) He wounded him, or scratched him, or cut him, with his nail; (A, K;) as also ↓ استخلبهُ: (K:) he (a beast or bird of prey, TA) seized him, i. e. the prey, with his claw or talon: (K:) or he (a beast of prey) rent his skin with his dog-tooth: (TA:) or he rent it (the skin) with his dog-tooth: (Lth, Mgh, TA:) or he (a bird) cut and rent it (i. e. the skin) بِمِخْلَبِهِ with his talon: (Msb:) he rent it, or slit it. (K.) One says of a woman, قَلَبَتْ قَلْبِى وَ خَلَبَتْ ↓ خِلْبِى [She smote, or overturned, my heart, and rent my midriff, or, more probably, liver, which is regarded as a seat of passion]. (A, TA.) And خَلَبَتْ فُلَانًا She (a woman) smote the ↓ خِلْب [app. here, also, meaning liver] of such a one. (Ham p. 343.) — — Also It (a venomous or noxious reptile or the like, TA) bit him. (K.) — — And خَلَبَ النَّبَاتَ, aor. خَلُبَ, inf. n. خَلْبٌ, He cut the plants, or herbage; (S, Msb;) as also ↓ استخلبهُ. (S.) — — And خَلَبَ بِالمِخْلَبِ He worked, and cut, with the reaping-hook. (TA.) — — The root denotes the making a thing to incline: for الطَّائِرُ يَخْلُبُ بِمِخْلَبِهِ الشَّىْءَ إِلَى نَفْسِهِ [The bird makes to incline, with its talon, the thing towards himself]. (IF, Mgh.) — — [Hence,] خَلَبَ فُلَانًا عَقْلَهُ, aor. خَلِبَ and خَلُبَ, He despoiled, or deprived, such a one of his reason: (K:) or خَلَبَ المَرْأَةَ عَقْلَهَا, inf. n. خَلْبٌ, he despoiled, or deprived, the woman of her reason: and خَلَبَتْ عَقْلَهُ, inf. n. as above, she took away his reason; as also ↓ اختلبتهُ. (L.) — — And [hence,] ↓ خِلَابَةٌ signifies The endeavouring to deceive or beguile (IF, IAth, Mgh) with blandishing speech: (IAth:) or deceiving with the tongue: (S:) or a woman's captivating the heart of a man by the most blandishing and deceiving speech. (Lth.) You say, خَلَبَهُ, (S, A, Mgh, Msb, K,) aor. خَلُبَ (S, Mgh, Msb, K,) or خَلِبَ and خَلَبَ (Mgh,) inf. n. خَلْبٌ (Msb, * K) and خِلَابَةٌ, (A, K,) or this is a simple subst., (Msb,) and خِلَابٌ; (K;) and ↓ اختلبهُ; (S, A, K;) and ↓ خالبهُ; (K;) He deceived him (S, Msb, K) with his tongue: (S:) or he despoiled, or deprived, him of his reason, بِمَنْطِقِهِ [by his speech]: (A:) or, followed by بِمَنْطِقِهِ, he made his heart to incline [to him] by the most blandishing speech. (Mgh.) It is said in a prov., إِذَا لَمْ تَغْلِبْ فَاخْلُبْ, (S, TA,) or فَاخْلِبْ; accord. to the former reading, which is that of As, (TA,) When thou dost not overcome, use deceit: (S, IAth, TA:) accord. to the latter reading, [it is said to mean when thou dost not overcome,] grasp little after little; as though it were taken from مِخْلَبٌ signifying " a claw " or " talon. " (TA.) 3 خَالَبَ see 1. 8 إِخْتَلَبَ see 1, in two places. 10 إِسْتَخْلَبَ see 1, in two places. استخلب also signifies He cut, (S, TA,) with the reaping-hook, (TA in art. خبر,) and craunched (خَضَدَ, TA) and ate, plants, or herbage. (S, TA.) خِلْبٌ i. q. ظُفُرٌ, (K,) used in a general sense [as meaning The nail of a man, and the talon of a bird, and the claw of a beast: see also مِخْلَبٌ]: pl. أَخْلَابٌ only. (TA.) — — The diaphragm, or midriff; syn. حِجَابُ القَلْبِ; (JK, L;) or حِجَابُ الكَبِدِ; (A, K;) the partition intervening between the heart and the liver; (IAar, S;) the partition between the heart and the belly; (Zj in his " Khalk el-Insán; ") or a small and thin piece of flesh forming a connection between the ribs [app. of one side and those of the other]: or the liver [itself]: (K:) or its زِيَادَة [or زَائِدَة]: (A, K:) or a white thin thing adhering to the liver: (K:) or a certain thing in, or upon, the liver, like a غُدَّة: (JK:) or a small bone, resembling a man's nail, adhering to one side of the midriff, next the liver. (TA.) See 1, in two places. — — A friend; [app. because he cleaves to another;] as also خِلْمٌ. (JK.) — — [And hence, app.,] خِلْبُ نِسَآءٍ, (S, A, K,) a phrase like حِدْثُ نِسَآءٍ and زِيرُ نِسَآءٍ, (TA,) A man whom women love: (S:) or one who loves women for the sake of discourse, or for the sake of vitious or immoral conduct, or adultery, or fornication, (A, K,) and whom they love (K) in like manner: (TA:) and one who endeavours to deceive, or beguile, women [with blandishing speech: see 1]: (TA:) pl. أَخْلَابُ نِسَآءٍ and ↓ خُلَبَاءُ نِسَآءٍ: (K, TA:) the latter [in the CK خِلْباءُ] extr. [with respect to rule]. (TA.) — I. q. وَشْىٌ [app. as meaning A kind of variegated, or figured, cloth or garment]. (TA.) [See also مُخَلَّبٌ.] — The radish. (K, TA.) In a copy of the K, الفَحْلُ is erroneously put for الفِجْلُ. (TA.) — — The leaves, (K,) or broad leaves, (Lth,) of the grape-vine. (Lth, K.) خَلْبَاءُ: see خَالِبٌ. خَلِبَةٌ: see خَالِبٌ. خُلَبَاءُ نِسَآءٍ: see خِلْبٌ. خَلَبُوبٌ: see خَالِبٌ. خَلَبُوتٌ: see خَالِبٌ, for each in two places. خَلُوبٌ: see خَالِبٌ, for each in two places. خِلَابَةٌ: see 1. [And see also خِلِّيبَى.] خُلَّبٌ (assumed tropical:) Clouds (سَحَابٌ, S, K, TA) that thunder and lighten, (TA,) containing no rain: (S, K, TA:) or whereof the lightning flashes slightly, so that one hopes for their raining, but which deceive the expectation, and become dispersed: as though derived from خِلَابَةٌ, the " deceiving with blandishing speech. " (IAth.) And البَرْقُ الخُلَّبِ and بَرْقٌ خُلَّبٌ (S, K) and بَرْقُ الخُلَّبِ (K) and بَرْقٌ خُلَّبٍ (A) (tropical:) Lightning with which is no rain; (S, A;) as though deceiving: (S:) that excites hope [of rain] and breaks its promise. (K.) Hence the saying, to him who promises and does not fulfil his promise, إِنَّمَا أَنْتَ كَبَرْقٍ خُلَّبٍ (assumed tropical:) [Thou art only like lightning with which is no rain] (S.). And فُلَانٌ خُلَّبٌ قُلَّبٌ (assumed tropical:) Such a one is sharp in intellect, clever, ingenious, skilful, knowing, or intelligent. (JK.) خَلَّابٌ and خَلَّابَةٌ: see خَالِبٌ. خِلِّيبَى Deceit, or guile. (K.) [See also خِلَابَةٌ, in the first paragraph.] خَالِبٌ, applied to a man, Deceiving: (K:) and in like manner, [but in an intensive sense,] ↓ خَلَّابٌ (ISk, S, K) and ↓ خَلُوبٌ (Kr, Msb, TA) and ↓ خَلَبُوتٌ (ISk, S, K) and ↓ خَلَبُوبٌ (K) Very deceitful (ISk, S, Kr, Msb, K, * TA) and lying: (ISk, S:) and so, applied to a woman, ↓ خَلَّابَةٌ and ↓ خَلُوبٌ (A, K) and ↓ خَلِبَةٌ (S, K) and ↓ خَلَبُوتٌ (K) and ↓ خَلْبَاءُ (TA) very deceitful: (S, A, * K, * TA:) خَلَبَةٌ is a pl. [of خَالِبٌ], and means men who deceive women. (S.) You say also اِمْرَأَةٌ خَالِبَةٌ لِلْفُؤَادِ [meaning A woman who captivates the heart by the most blandishing and deceitful speech]. (TA.) أَخْلَبُ [More, and most, deceiving or deceitful]. You say of a woman, تَخْلُبُ قَلْبَ الرَّجُلِ

بِأَلْطَفِ القَوْلِ وَ أَخْلَبِهِ [She captivates the heart of the man by the most blandishing and deceiving speech]. (Lth.) مِخْلَبٌ [The talon, or claw, of a bird or beast of prey; a tearing talon or claw;] the same to the bird (S, Mgh, Msb) and to the beast of prey (S, Msb) as the ظُفُر to man; (S, Mgh, Msb;) because the bird [or beast] cuts and rends with it the skin: (Msb:) the ظُفُر [or nail] (A, K) of any beast or bird of prey: or it is of a bird of prey; and the ظفر is of a bird that does not prey: (K:) pl. مَخَالِبُ. (A.) [See also خِلْبٌ.] You say, أَنْشَبَ فِيهِ مَخَالِبَهُ, meaning (tropical:) He clung, or caught, to him, or it. (A.) — — Also A مِنْجَل [or reaping-hook] (S, Msb, K) in a general sense: or (TA) that has no teeth. (S, Msb, TA.) عُقَابٌ مُخْلِبَةٌ An eagle with sharp talons. (JK.) مُخَلَّبٌ, applied to a garment, or piece of cloth, (S, TA,) means كَثِيرُ الوَشْىِ, (S, K, TA,) i. e. [Much variegated or figured; or] of many colours. (TA.) [See also خِلْبٌ.] خلج 1 خَلَجَ, (S, A, L, Msb, K,) aor. خَلِجَ, (S, K,) or خَلُجَ, (Msb,) inf. n. خَلْجٌ; and ↓ اختلج; (S, L, Msb, TA;) and ↓ تخلّج; (L, TA;) He drew, dragged, pulled, strained, stretched, extended, lengthened, or protracted, (S, L, K,) a thing: (S, * L, TA:) and he pulled out or up, displaced, removed, or took away, (S, A, Msb, K,) a thing, (S, * A, Msb, TA,) and a person. (A.) Thus in the saying, أَخَذَ بِيَدِهِ فَخَلَجَهُ بَيْنِ صَحْبِهِ [He took his hand, and pulled him out from amid his companions]: and خَلَجَ رُمْحَهُ مِنَ المَطْعُونِ [He pulled out his spear from the person pierced]: and ↓ اختلج رُمْحًا مَرْكُوزًا [He pulled out a spear stuck in the ground]. (A, TA.) [See also an ex. in a verse cited voce مَطْرَبٌ.] El-'Ajjáj says, فَإِنْ يَكُنْ هٰذَا الزَّمَانُ خَلَجَا فَقَدْ لَبِسْنَا عَيْشَهُ المُخَرْفَجَا meaning (assumed tropical:) And if this time has taken away, and exchanged for another, a state [in which we were, we have long enjoyed its plentiful life]. (S.) — — [Hence,] خُلِجَ, said of a stallion-camel, He was taken away from the females that had passed seven or eight months since the period when they last brought forth, before he had become too languid to cover any longer. (Lth, A, L.) And خَلَجَ, aor. خَلِجَ, (assumed tropical:) He weaned his offspring, or the offspring of his she-camel: (K:) (tropical:) he separated a young camel from the mother. (A.) And خَلَجَتْ وَلَدَهَا (tropical:) She (a mother) weaned her offspring: (M, A:) so accord. to Lh, who does not particularize any kind [of animal]. (M.) And خَلَجَ نَاقَةً (assumed tropical:) He weaned the offspring of a she-camel. (S.) And مِنْ بَيْنِهِمْ ↓ أُخْتُلِجَ (tropical:) [He was taken away from among them]: said of the dead. (A, TA.) — — خَلَجَنِى كَذَا, (S, K, *) aor. خَلِجَ, (K,) (assumed tropical:) Such a thing occupied me; busied me; or diverted me, by employing my attention, from other things. (S, K, * TA.) You say, خَلَجَتْهُ أُمُورُ الدُّنْيَا (assumed tropical:) [The affairs of the world occupied him, &c.]. (S, TA.) And ↓ خَلَجَتْهُ الخَوَالِجُ (assumed tropical:) Busying [or distracting] affairs busied [or distracted] him. (Lth.) And a poet says, وَ أَبِيتُ تَخْلِجُنِى الهُمُومُ كَأَنَّنِى دَلْوُ السُّقَاةِ تُمَدُّ بِالأَشْطَانِ [And I pass the night,] anxieties busying me [as though I were the bucket of the waterers, drawn from the well by the ropes]. (IAar.) — — تَخْلِجُ السَّيْرَ, said of a fleet she-camel, (L, K,) (assumed tropical:) She goes, journeys, or travels, quickly. (L.) And خَلَجَ فِى مِشْيَتِهِ: see 5. — — خَلَجَ, aor. خَلِجَ, also signifies (assumed tropical:) He put (a thing, TA) in motion, or into a state of commotion. (A, K, TA.) You say, خَلَجَ حَاجِبَيْهِ, and عَيْنَيْهِ, (tropical:) He put in motion, or into a state of commotion, his eyebrows, and his eyes. (A.) — — And خَلَجَ, aor. خَلِجَ (L, K) and خَلُجَ, inf. n. خَلْجٌ, (L, TA,) (assumed tropical:) He made a sign [by a motion] (L, K, TA) بِعَيْنِهِ with his eye, and بِحَاجِبَيْهِ with his eyebrows. (L, TA.) And خَلَجَهُ بِحَاجِبِهِ, aor. and inf. n. as above, (assumed tropical:) He made a sign to him with his eyebrow. (L.) And خَلَجَهُ بِعَيْنِهِ (assumed tropical:) He made a sign to him with his eye; winked to him. (S, L.) And خَلَجَتْنِى بِعَيْنِهَا (tropical:) She made a sign to me with her eye, or winked to me, to indicate a time or place of appointment, or something that she desired. (A, TA.) — — See also 8, in two places. 3 خالجهُ, (A, Msb, TA,) inf. n. مُخَالَجَةٌ, (Mgh,) He contended with him, (A, Mgh, * Msb, TA,) [as though drawing, or pulling, him, (see 6,)] namely, a man. (TA.) You say, خالجهُ الشَّىْءَ He contended with him for the thing. (A.) And خَالَجَنِى القِرَاءَةَ (assumed tropical:) He vied with me in reciting the words of prayer, (Mgh, * TA,) uttering aloud what I uttered aloud, so that he took from my tongue what I was reciting, and I did not [or could not] continue to do so. (TA, from a trad.) And خالج قَلْبِى أَمْرٌ (tropical:) A thing, or an affair, troubled my heart with contending thoughts. (K, TA.) And مَا يُخَالِجُنِى فِى ذٰلِكَ الأَمْرِ شَكٌّ (tropical:) [Doubt does not contend with me respecting that affair], meaning I doubt not respecting that affair. (Sh, TA.) 4 اخلج حَاجِبَيْهِ عَنْ عَيْنَيْهِ (assumed tropical:) [He drew up his eyebrows from his eyes]. (Lth.) — اخلج is also quasi-pass. of خَلَجَ, though this is extr. with respect to analogy, like ابشر [q. v.] &c.; (TA;) signifying It was, or became, drawn, dragged, pulled, &c. (L, TA.) 5 تخلّج: see 1, first sentence. — — [Hence,] تخلّج فِى مِشْيَتِهِ He (a paralytic, S, K, or an insane, or a possessed, man, A) walked in a loose manner, as though disjointed, and inclined from side to side, (S, A, K, TA,) as one dragging a thing: (A, TA:) it is similar to تخلّع: (TA:) and signifies also he (an insane, or a possessed, man) inclined from side to side in his gait, (Mgh, * TA,) as though he were drawing along, now to the right and now to the left; and so فِى ↓ خَلَجَ مشيته, aor. خَلِجَ, inf. n. خَلَجَانٌ. (TA.) — — See also 8, in two places. — — And see 6. — [It branched off, like a خَلِيج, from a large river: occurring in this sense in art. دجل of the T and TA; where دُجَيْل is described as نَهْرٌ صَغِيرٌ يَتَخَلَّجُ مِنْ دِجْلَةَ.] 6 تَخَالَجَتْهُ الهُمُومُ (tropical:) Anxieties contended with him, one on one side and another on another side, as though each were drawing him to it. (A, L.) And تخالج فِى صَدْرِى شَىْءٌ (S, A, K) and ↓ اختلج (TA) (tropical:) A thing was, or became, unsettled in my bosom, or mind; (TA;) meaning I was in doubt [respecting a thing]; (S, A, K;) as also ↓ تخلّج and تحلّج, (Lth, * As, TA in art. حلج,) or these two mean nearly the same. (Sh, TA in that art; in which see 5, in three places.) [See also 8.] 8 اختلج, as a trans. v.: see 1, in three places. — Also (tropical:) It (a thing) was, or became, in a state of commotion, or agitation; it quivered, quaked, or throbbed; (Sh, TA;) and so ↓ تخلّج (Sh, K) [and ↓ خَلَجَ, as will be seen from what follows]. You say اختلج حَاجِبَاهُ (assumed tropical:) His eyebrows quivered, or were in a state of commotion. (Lth.) And اختلجت عَيْنُهُ; (S, K;) and ↓ تخلّجت; (TA;) and ↓ خَلَجَتْ, aor. خَلِجَ and خَلُجَ, inf. n. خُلُوجٌ (S, K) and خَلَجَانٌ; (Sh;) (assumed tropical:) His eye quivered, throbbed, or was in a state of commotion; (Sh, L;) i. q. طَارَتْ, (S, K,) i. e., throbbed. (PS, TK.) And اختلج العُضْوُ (assumed tropical:) The member (i. e. any member, L) quivered, &c. (Mgh, L, Msb.) — — (assumed tropical:) He trembled, quivered, or quaked. (TA.) And اختلج بِوَجْهِهِ (assumed tropical:) He moved about his lips and his chin, mocking and imitating a person talking. (TA, from a trad.) — — اختلج فِى صَدْرِى هَمٌّ (tropical:) [Anxious thought fluttered in my bosom]. (TA.) See also 6. خِلْجٌ: see خَلُوجٌ. خُلُجٌ (assumed tropical:) Persons trembling in the bodies. (K.) — — (assumed tropical:) Persons tired, or fatigued. (IAar.) — — (assumed tropical:) A people whose lineage, or origin, is doubted, (T, K,) so that different persons dispute, one with another, respecting it. (T.) See also مُخْتَلَجٌ. خَلَنْجٌ: see art. خلنج. خَلُوجٌ: Clouds (سَحَاب) separated, or scattered, (K, TA,) as though drawn away from the mass; of the dial. of Hudheyl: (TA:) or clouds, (سحاب, K,) and a cloud, (سَحَابَة, TA,) abounding with water, (K, TA,) and lightening vehemently. (TA.) — — And hence, (assumed tropical:) A she-camel

abounding with milk, and yearning towards her young one. (T, TA.) — — Also (assumed tropical:) A she-camel, (S, K,) or other female, (TA,) whose young one has been taken from her (S, K) by slaughter or death, and that yearns towards it. (TA,) and whose milk in consequence has become little in quantity. (S, K.) Accord. to some, (L,) (assumed tropical:) A she-camel that goes, journeys, or travels, quickly, by reason of her [natural, not forced,] fleetness. (L, K. *) Pl. ↓ خِلَجٌ [or, rather, this is a quasi-pl. n., like as لِبْنٌ is of لَبُونٌ,] and خِلَاجٌ. (L.) خَلِيجٌ A canal, or cut, from a large river; syn. شَرْمٌ مِنْ بَحْرٍ: (S, A, K:) what is cut off from the main mass of water; so called because it is drawn from it: (ISd, TA:) a river cut off from a larger river, extending to a place where use is made of it: a river on one side of a larger river: (TA:) and [simply] a river: (S, A, K:) and خَلِيجَا نَهْرٍ is said to signify the two sides of a river: (S:) or the two wings thereof: and some explain the sing. (خليج) as meaning a branch from a valley, conveying its water to another place: (TA:) pl. خُلْجَانٌ (A, TA) and خُلُجٌ. (TA.) خَالِجٌ [act. part. n. of 1]. — — It is said in a trad. of 'Alee, respecting life (الحَيَاة), إِنَّ اللّٰهَ جَعَلَ المَوْتَ خَالِجًا لِأَشْطَانِهَا, meaning (assumed tropical:) Verily God has made death to be quick in seizing its cords; i. e. the cords of life. (L.) — — [Hence,] الخَالِجُ is applied to (assumed tropical:) Death; because it draws away mankind. (TA.) [جَالِجَةٌ (assumed tropical:) A busying, or distracting, affair: pl. خَوَالِجُ. Hence,] خَلَجَتْهُ الخَوَالِجُ: see 1. مَخَلَّجٌ (assumed tropical:) Fat, so that his flesh quivers. (TA.) مُخْتَلَجٌ (tropical:) A man whose name has been transferred from the register of his own people to that of another people, to whom his lineage, or origin, is consequently ascribed, (A, TA,) and respecting whose lineage, or origin, people differ and dispute: (TA:) accord. to some, i. q. ↓ خُلُجٌ as meaning a people whose reputed origin is transferred so as to be ascribed to another people: and the former signifies also a man whose lineage, or origin, is disputed; as though he were drawn, and pulled away, from his people. (TA.) — — (assumed tropical:) One whose flesh and strength are taken away. (TA.) — — (assumed tropical:) A face (Lth, ISd, K) lean, (Lth, ISd,) having little flesh. (K.) خلد 1 خَلَدَ, aor. خَلُدَ, inf. n. خُلُودٌ (S, A, L, Msb, K) and خُلْدٌ, (S, * A, L, K, * [but the latter is not said to be an inf. n. in the first nor in the last of these lexicons, and is perhaps a simple subst.,]) He remained, stayed, dwelt, or abode; syn. أَقَامَ: (L, Msb, K:) or he remained, stayed, dwelt, or abode, long; syn. أَطَالَ الإِقَامَةَ: (A:) بِمَكَانٍ (S, A, Msb, K) and إِلَى مَكَانٍ (K) [in a place]; as also ↓ اخلد (S, A, L, Msb, K) and ↓ خلّد: (K:) and he remained, or continued, incessantly, always, endlessly, or for ever; (S, A, L, K; *) syn. بَقِىَ, (A, L, K,) and دَامَ, (K,) or دَامَ بَقَاؤُهُ; (S, L;) فِى دَارٍ in a house, or an abode, not going forth from it: (L:) he remained, stayed, dwelt, or abode, for ever, or perpetually, in Paradise, (A, L,) or in Hell. (A.) — — [Hence,] خَلَدَ, (L, K,) aor. خَلِدَ and خَلُدَ, (Ham p. 70, and L,) inf. n. خَلْدٌ, (K,) or خَلَدٌ, (thus in the L,) and خُلُودٌ; (L, K;) and ↓ اخلد; (Ham ubi suprà;) (tropical:) He was slow in becoming hoary, (Ham, L, K,) when advanced in years; (K;) as though he were created to continue for ever. (L.) — — See also 4, in two places. 2 خلّد, as a trans. v.: see 4. — Also He adorned a girl [with bracelets, or other ornaments (see the pass. part. n.), or] with earrings. (AA.) — As an intrans. v.: see 1: — — and see also 4. 4 اخلدهُ, (S, A, L,) inf. n. إِخْلَادٌ; (S, L;) and ↓ خلّدهُ, (S, A, L,) inf. n. تَخْلِيدٌ; (S, L;) He (God, S, L) caused him to remain, stay, dwell, or abide: (L:) or caused him to remain, stay, dwell, or abide, long, in a place: (A:) or caused him to remain, or continue, incessantly, always, endlessly, or for ever, (S, L,) in a house, or an abode, not going forth from it: (L:) or caused him to remain, stay, dwell, or abide, for ever, or perpetually, in Paradise, (A, L,) or in Hell. (A.) يَحْسِبُ أَنَّ مَالَهُ أَخْلَدَهُ, in the Kur civ. 3, means He thinketh that his wealth hath made him to be one that shall continue for ever; that he shall not die: (Jel:) i. e. he acteth as one that thinketh, with his opulence, he shall not die. (L.) — As an intrans. v.: see 1, in two places. — — You say also, اخلد بِهِ, (inf. n. as above, AA,) He kept, or clave, to him; (AA, AZ, S, K;) i. e., to his companion. (AZ, S, K.) — — And اخلد إِلَيْهِ (tropical:) He inclined, or propended, to him, (L, K, TA,) and liked him: (L, TA:) he inclined to, and relied upon, (S, A, Msb,) him, (S, A,) or it; (Msb;) as also ↓ خَلَدَ. (Msb.) اخلد إِلَى الأَرْضِ, in the Kur [vii. 175], (Ks, S, A, L,) as also ↓ خَلَدَ, and ↓ خلّد, but this last is rare, (Ks, L,) and so is the second, (L,) means (tropical:) He inclined to, and relied upon, the earth: (S, A:) or he inclined, or propended, to the world; (Bd, Jel;) and relied thereon: (Jel:) or he inclined, or propended, to lowness, baseness, or meanness. (Bd.) خَلْدٌ: see the next paragraph. خُلْدٌ an inf. n. of خَلَدَ, (A, L,) [or a simple subst.] syn. with [the inf. n.] خُلُودٌ. (K.) — — [Hence,] الخُلْدُ, (T, K,) or دَارُ الخُلْدِ, (L,) [the latter signifying The abode of the state of perpetual existence;] Paradise: (K:) or the Paradises: (T:) or the world to come. (L.) — A bracelet: and an earring; as also ↓ خَلَدَةٌ: pl. خِلَدَةٌ: (K:) which last signifies [also] ornaments for the person, collectively; (TA;) and so ↓ خُلْدَةٌ [if this be not a mistranscription for خِلَدَةٌ]. (L.) — [The mole;] the blind rat; (L, K;) as also ↓ خَلْدٌ, (K,) and جُلْدٌ [q. v.]: (K in art. جلد:) or a species of rat; as also ↓ خِلْدٌ: (L:) or one of the names of the فَأْر [or rat]: (IAar:) or a species of the [kind of rats called] جِرْذَان, blind (Lth, S, L, Msb) by nature, (Lth, L, Msb,) having no eyes, (Lth, L,) inhabiting the deserts: (Msb:) Lth says that the sing. is ↓ خِلْدٌ, and the pl. خِلْدَانٌ: in the T it is said that the sing. is ↓ خِلْدَةٌ, and the pl. خِلْدَانٌ; which is very strange: (L:) or a blind beast [that lives] beneath the ground. (K,) having no eyes, (TA,) that likes the smell of onions and leeks; so that if either of these be put over its hole, it comes forth and is caught: if its upper lip be hung upon a person affected with a quartan fever, it cures him; and its brain, mixed, or moistened, with oil of roses, and used as an ointment, dispels the maladies termed البَرَص and البَهَق and الخَنَازِير and القَوَابِى and الجَرَب and الكَلَف, and every eruption upon the body: (K:) مَنَاجِذُ, (L, K,) or, as in some copies of the K, مَنَاجِدُ, with the unpointed د, (TA,) is used as its pl, like as مَخَاضٌ is used as pl. of خَلِفَةٌ. (L, K.) — — Also A species of the قُبَّرَة [or lark]. (K.) خِلْدٌ: see خُلْدٌ, in two places. خَلَدٌ The mind: (S, A, K:) the heart: (S, K:) pl. أَخْلَادٌ. (TA.) You say, وَقَعَ ذٰلِكَ فِى خَلَدِى That came into my mind, or heart. (S.) خُلْدَةٌ: see خُلْدٌ. خِلْدَةٌ: see خُلْدٌ. خَلَدَةٌ: see خُلْدٌ. خَالِدٌ [Remaining, staying, &c.]. — — [Hence,] الخَوَالِدُ [as though pl. of الخَالِدَةُ] (assumed tropical:) The three pieces, or portions, of stone, or rock, called الأَثَافِى, upon which the cooking-pot is placed, (S, A, L, K,) remaining in their places: (L:) so called because of their remaining (S, L) a long time (L) after the standing relics of a house have become effaced. (S, L.) [See an ex., from a poem of ElMukhabbal Es-Saadee, voce إِلَّا, p. 78; where خوالد is with tenween for the sake of the metre.] — — Also (tropical:) The mountains: and the stones: (L. K:) and the rocks: so called for the same reason. (L.) — [As a proper name, خَالِدٌ is often written خٰلِدٌ.] مُخْلَدٌ: see the next paragraph, in two places. مُخْلِدٌ (tropical:) Slow in becoming hoary; (A;) as also ↓ مُخْلَدٌ and ↓ مُخَلَّدٌ: (Har p. 588:) whose teeth do not fall out (T, A) by reason of extreme old age: (T:) or, as some say, it is ↓ مُخْلَدٌ; as though [meaning] made by God to continue for ever in such a state: (A:) a man who is not hoary when advanced in age: (ISk, S:) whose hair of his head and beard remains black in old age. (T.) — — Also (assumed tropical:) Still; motionless. (TA in art. خمد.) مُخَلَّدٌ: see the paragraph next receding. — — مُخَلَّدُونَ in the Kur [lvi. 17 and lxxvi. 19] means Always of the same age; never altering in age: (Fr:) or [endowed with perpetual vigour;] that never become decrepit: (K:) or that never exceed the fit

age for service: (L, K:) — or it means adorned with earrings: (L, K:) or, with bracelets; (AO, L, K;) accord. to the dial. of El-Yemen: (L:) or, with ornaments. (Zj.) خلس 1 خَلَسَهُ, (S, A, Msb,) aor. خَلِسَ, (Msb, MS,) inf. n. خَلْسٌ (Mgh, Msb, K) and خِلِّيسَى; (K;) and ↓ اختلسهُ; (S, A, Msb, K;) and ↓ تخلّسهُ; (S, TA;) He seized it, or carried it off, by force; (S, A, K;) مِنْ يَدِهِ from his hand: (A:) he took it at an opportunity, with deceit, guile, or circumvention: (TA:) or he took it hastily and openly: (Mgh:) or he snatched it at unawares; seized it hastily when its owner was unaware: (Msb:) or ↓ اِخْتِلَاسٌ denotes a quicker action than خَلْسٌ. (Lth, K.) You say also, خَلَسَهُ إِيَّاهُ [He seized it, or carried it off, from him by force; &c.]: (TA:) and الشَّىْءَ ↓ خَالَسْتُهُ I seized the thing, or snatched it away, from him. (Har p. 139.) And أَخَذَهُ خِلِّيسَى, i. e. ↓ اِخْتِلَاسًا [He took it by forcible seizure; &c.]. (TA.) خَلْسٌ is also in fighting and prostrating: and you say, طَعْنَةً ↓ اختلس [He seized an opportunity to inflict a thrust, or wound, with a spear or the like]. (TA.) And بَصَرُهُ ↓ أُخْتُلِسَ (assumed tropical:) His sight was suddenly taken away. (A * and TA in art. ملس.) 3 خالسهُ الشَّىْءَ, (A, TA, *) inf. n. مُخَالَسَةٌ and خِلَاسٌ, (TA,) [He contended with him in a mutual endeavouring to seize, or carry off, the thing by force; or to take it at an opportunity, with deceit, guile, or circumvention; or to take it hastily and openly; or to snatch it at unawares: see 1 and 6.] A poet says, [app. using the verb tropically,] نَظَرْتُ إِلَىمَىَّ خِلَاسًا عَشِيَّةً عَلَى عَجَلٍ وَ الْكَاشِحُونَ حُضُورُ [I looked at Mei, vying with her in snatching glances, in the evening, in haste, while the secret enemies were present]. (Th, TA.) — — See also 1. 4 اخلس It (the hair, A, TA, and the head, [meaning the hair of the head,] AZ, S, TA) became a mixture of black and white, (S, A, TA,) in equal proportions: or more black than white: (TA:) [or mostly white: (see خَلِيسٌ:)] or partly white. (AZ.) — — [Hence,] (tropical:) It (herbage) became a mixture of fresh and dry: (S, K, TA:) or partly green and partly white, in drying up. (Az, TA.) (assumed tropical:) It (حَلِىّ [q. v.]) put forth fresh verdure. (IAar, TA.) And اخلست الأَرْضُ (assumed tropical:) The land put forth somewhat of herbage. (TA.) 5 تَخَلَّسَ see 1. 6 تَخَالَسَا الشَّىْءَ [They both contended together, each endeavouring to seize, or carry off, the thing by force; or to take it an opportunity, with deceit, guile, or circumvention; or to take it hastily and openly; or to snatch it at unawares: see 1 and 3]: (A:) the inf. n., تَخَالُسٌ, signifies i. q. تَسَالُبٌ. (S, K.) — — تخالس القِرْنَانِ, and تخالسا نَفْسَيْهِمَا, The two opponents sought to seize each other by force; &c. (T, TA.) 8 إِخْتَلَسَ see 1, in five places. — — [اختلس also signifies (assumed tropical:) He slurred a vowel; i. e., pronounced it slightly: and he suppressed it altogether.] خُلْسٌ: see خَلِيسٌ. خَلْسٌ: see خَلِيسٌ. خَلْسَةٌ inf. n. of un. of خَلَسَهُ [A single act of seizing, or carrying off, by force; &c.]. (Msb.) — It also occurs in a trad., where, if correctly related, it is syn. with خُلْسَةٌ. (Mgh.) خُلْسَةٌ a subst. from خَلَسَهُ: (S, K:) [which may perhaps mean that it has the abstract sense of the inf. n.: and] A thing that is [seized, or carried off, by force; or taken at an opportunity, with deceit, guile, or circumvention; or] taken hastily and openly; (Mgh;) or snatched at unawares: (Msb:) or spoil; plunder; booty; a thing taken by spoliation and force; as also ↓ خَلِيسَةٌ; which last also signifies an animal that is snatched from a beast or bird of prey and dies before it has been legally slaughtered; in consequence of which it is forbidden [to be eaten]. (TA.) Hence, لَا قَطْعَ فِى الخُلْسَةِ [There shall be no amputation (of the right hand) in the case of a thing seized, or carried off, by force; &c.]. (Mgh, Msb.) [See also an ex. voce حُذَيَّا, in art. حذى.] — — An opportunity. (S, * A, TA.) You say, هٰذِهِ خُلْسَةٌ فَانْتَهِزْهَا This is an opportunity, therefore do thou take it, or seize it. (A, TA.) — A mixture of whiteness with blackness in the hair, (S, Ham p. 387, TA,) in equal proportions: or of more blackness than whiteness: (TA:) [or a predominance of whiteness: see خَلِيسٌ.] — — [Hence,] (tropical:) A mixture of fresh and dry portions [or green and white (see 4)] in herbage. (S, K, TA.) خَلْسَآءُ: see the next paragraph. خَلِيسٌ [an epithet having the sense of the pass. part. n. of خَلَسَهُ; i.e., Seized, or carried off, by force; &c.]. [Hence,] طَعْنَةٌ خَلِيسٌ A thrust, or wound, with a spear or the like, which one has seized an opportunity to inflict, by means of his skill. (TA.) — A courageous man; as also ↓ مُخَالِسٌ and ↓ خَلَّاسٌ. (TA.) — Also, and ↓ مُخْلِسٌ, Hair having whiteness mixed with its blackness, (A, TA,) in equal proportions: or with more blackness than whiteness: (TA:) or mostly white: (Mgh:) or partly white. (AZ, TA.) And the former, Having a mixture of whiteness with the blackness of his hair. (S, K,) — — [Hence,] the former also signifies (tropical:) Herbage drying up, or dried up, (S, K, TA,) part yellow and part green; as also ↓ مُخْلِسٌ: (TA:) or both signify having its dry and green portions intermixed: (A:) and the former signifies dry herbage, upon the lower part of which fresh has grown and mixed with the former; as also ↓ خَلْسٌ (K.) — — Also (assumed tropical:) White (أَحْمَرُ [q. v.]) whose whiteness is mixed with blackness: and so, applied to women, ↓ خُلْسٌ, (syn. سُمْرٌ, TA,) of which the sing. may be ↓ خَلْسَآءُ; or خَلِيسٌ; or ↓ خِلَاسِيَّةٌ, supposing the two augments (ية TA) to be elided. (K.) — — Also (assumed tropical:) i. q. خَلِيطٌ [q. v.]. (TA.) — — And (assumed tropical:) The young one of a she-camel begotten by a stallion not prepared for her. (Sgh, TA.) خَلِيسَةٌ: see خُلْسَةٌ. خِلَاسِىٌّ (tropical:) A boy whose mother is black, and his father a white, or tawny, Arab, and who is born of a colour between those of his two parents; fem. with ة: (Az, TA:) or (tropical:) a child whose parents are (one) white and (the other) black, (A, K, TA,) a white man and a black woman, or a black man and a white woman. (TA.) See also خَلِيسٌ. — — And (tropical:) A domestic fowl, (A,) or cock, (K,) begotten between an Indian and a Persian fowl. (A, K.) خَلَّاسٌ: see خَالِسٌ: — — and see خَلِيسٌ. خَالِسٌ One who seizes, or carries off, a thing by force: who takes it at an opportunity, with deceit, guile, or circumvention: [or who takes it hastily and openly: or who snatches at unawares:] as also ↓ خَلَّاسٌ: [or this latter has an intensive signification:] and [in like manner] ↓ مُخْتَلِسٌ one who seizes, or carries off, a thing at a time of inadvertence. (TA.) — — [Hence,] الخَالِسُ Death: because it seizes people unawares. (TA.) مُخْلِسٌ: see خَلِيسٌ, in two places. مُخَالِسٌ: see خَلِيسٌ. مُخْتَلِسٌ: see خَالِسٌ. خلص 1 خَلَصَ, (S, A, K, &c.,) aor. خَلُصَ, (S, TA,) inf. n. خُلُوصٌ (S, A, K) and خَلَاصٌ (TA) and خَالِصَةٌ, (K,) or the second and third of these are simple substs. [used as inf. ns., i. e., quasi-inf. ns.]; (TA;) and خَلَصَ also; (Et-Towsheeh, TA;) but the former is that which is commonly known; (TA;) It (a thing, S, TA) was, or became, خَالِص, (S, A, K,) which signifies [here] clear, pure, sheer, free from admixture, unmingled, unmixed, or genuine; (B, TA;) and white. (K.) You say, خَلَصَ انمَآءُ مِنَ الكَدَرِ The water became clear from turbidness. (Msb.) And خَلَصَ الزُّبْدُ مِنَ الثُّفْلِ [The butter became clear from the dregs, or sediment,] in being cooked. (S.) — — خَلَصَ مِنَ الوَرْطَةِ, (A,) or التَّلَفِ, aor. خَلُصَ, (Msb,) inf. n. خَلَاصٌ (A, Msb) and خُلُوصٌ and مَخْلَصٌ, (Msb,) (tropical:) He became safe, or secure, or free, from embarrassment or difficulty, or from destruction, (A, Msb,) like as a thing becomes clear from its turbidness. (A.) [See also 5.] — — خَلَصَ مِنَ القَوْمِ (tropical:) He withdrew, retired, or went away or apart, from the people, or company of men. (A, TA.) It is said in the Kur [xii. 80], خَلَصُوا نَجِيًّا (tropical:) They retired, conferring privately together. (Bd, Jel, TA.) — — خَلَصَ إِلَيْهِ, (S, A, K,) and بِهِ (TA,) inf. n. خُلُوصٌ, (K,) (tropical:) He, or it, (a thing, S, and grief,

and happiness, A, TA,) came to, or reached, him: (S, A, K, TA:) he came to, reached, or arrived at, it; namely, a place. (TA.) — — Also خَلَصُوا إِلَيْهِ They came to him (namely a judge or governor) and referred to him their cause, or suit, for judgment. (T and L in art. نفذ.) — خَلَصَ, inf. n. خَلَاصٌ and خُلُوصٌ; (TA;) or ↓ خلّص, (K,) inf. n. تَخْلِيصٌ; (TA;) but the former is that which is found in the correct lexicons; (TA;) He took the خُلَاصَة [q. v.] (K, TA) of, or from, clarified butter; (TA;) and ↓ اخلص, inf. n. إِخْلَاصٌ, signifies the same. (TA.) [See also this last below.] 2 خلّصهُ, (A,) inf. n. تَخْلِيصٌ, (TA,) He made, or rendered, it clear or pure [&c. (see 1, first signification)]; he cleared, clarified, purified, or refined, it; (A, Mgh, TA;) [as also ↓ اخلصهُ, q. v.] — — (assumed tropical:) He separated it from another thing or other things. (Msb.) You say also خلّص بَيْنَهُمَا [He separated them, each from the other]. (M in art. قلص.) — — (tropical:) He (God, A, TA, or a man, S) saved, secured, or freed, him, (S, A, K,) مِنْ كَذَا from such a thing, (S,) [as, for instance, a snare, and embarrassment or difficulty, or destruction, like as one renders a thing clear from its turbidness, (see 1,)] after he had become caught, or entangled; (TA;) as also ↓ اخلصهُ. (TA.) Also (assumed tropical:) [He disentangled it; unravelled it:] said of spun thread that has become entangled. (Lth and Az and Sgh, in TA, art. عسر.) — — (assumed tropical:) He made it clear; or explained, expounded, or interpreted, it; as also لَخَّصَهُ. (A in art. لخص.) — — خلّص, inf. n. as above, also signifies (assumed tropical:) He gave [a man (for the verb in this case, as in others, is trans, accord. to the TK,)] the خَلَاص, (K, TA,) i. e., the equivalent of a thing, or requital, or hire for work. (TA.) — See also 1, last signification. 3 خَالصهُ, (S, K,) inf. n. مُخَالَصَةٌ, (TK,) (assumed tropical:) [He regarded him, or acted towards him, with reciprocal purity of mind, or sincerity: and particularly, as also خالصهُ الوُدَّ, mentioned in this art. in the A, but not explained,] (tropical:) he regarded him, or acted towards him, with reciprocal purity, or sincerity, of love, or affection; syn. صَافَاهُ (S, K, TA) and وَادَدَهُ; (TA;) فِى العِشْرَةِ [in social intercourse]. (S, TA.) You say also, خالص اللّٰهَ دِينَهُ (tropical:) [He acted with reciprocal purity, or sincerity, towards God, in his religion]. (A.) And one says, خَالِصِ المُؤْمِنَ وَ خَالِفِ الكَافِرَ (tropical:) [Act thou with reciprocal purity, or sincerity, towards the believer, and act thou with contrariety to the unbeliever]. (A. [See 3 in art. خلق, where a similar saying is mentioned.]) [See also the next paragraph.] 4 اخلصهُ: see 2, first signification. You say, اخلص السَّمْنَ, inf. n. إِخْلَاصٌ, He clarified the cooked butter by throwing into it somewhat of the meal of parched barley or wheat (سَوِيق), or dates, or globules of gazelles' dung: (S, * L:) or he took the خُلَاصَة [q. v.] of the cooked, or clarified, butter. (Fr, K.) See also 1, last signification. And أَخْلَصَتْهُ النَّارُ [The fire clarified it, or purified it,] namely, butter, and gold, and silver. (K.) — — You say also, اخلصوا النَّصِيحَةَ and الحُبَّ (tropical:) [lit. They made good advice or counsel, and love, pure, or sincere; meaning, they were pure, or sincere, in giving good advice, and in love]. (TA.) And اخلص لَهُ المَوَدَّةَ (tropical:) [He was pure, or sincere, to him in love, or affection]. (A.) And اخلص لِلّٰهِ العَمَلَ (assumed tropical:) [He was pure, or sincere, towards God in works]. (Msb.) And اخلص لِلّٰهِ الدِّينَ, (S, TA,) or دِينَهُ, (A,) (tropical:) He was pure, or sincere, towards God in religion, [or in his religion;] without hypocrisy. (S, * TA.) And اخلص لِلّٰهِ, [elliptically,] (assumed tropical:) He was without hypocrisy [towards God]. (K.) or إِخْلَاصٌ properly signifies (assumed tropical:) The asserting oneself to be clear, or quit, of [believing in] any beside God. (B, TA.) [Hence.] سُورَةُ الإِخْلَاصِ is (assumed tropical:) a title of The [112th] chapter of the Kur-án commencing with the words قُلْ هُوَ اللّٰهُ أَحَدٌ: (IAth, Msb:) and سُورَتَا الإِخْلَاصِ (assumed tropical:) the same together with the [109th] chapter commencing with the words يَا أَيُّهَا الْكَافِرُونَ. (Msb.) And كَلِمَةُ الإِخْلَاصِ is applied to (tropical:) The sentence which declares belief in the unity of God. (A, * TA.) أَخْلَصْنَاهُمْ بِخَالِصَةٍ: see below, voce خَالِصَةٌ. — — See also 2, third signification. — — And see 10. 5 تخلّص (tropical:) He became saved, secured, or freed; he escaped, or freed himself; or became safe, secure, free, or in a state of freedom or immunity; (S, K;) from a thing; (S;) as, for instance, a gazelle, and a bird, from a snare, (A,) [and a man from embarrassment or difficulty, or destruction, like as a thing becomes cleared from its turbidness, (see 1,) or] like spun thread when it has been entangled. (TA.) — — [See also نَسَبَ بِالْمَرْأَةِ.] 6 تخالصوا (tropical:) They regarded one another, or acted reciprocally, [with purity, or sincerity: and particularly,] with purity, or sincerity, of love, or affection. (A, * TA.) 10 استخلص الزُّبْدَ مِنَ اللَّبَنِ He extracted the butter from the milk. (ADk, A, L.) — — استخلصهُ لِنَفْسِهِ He appropriated him [or it] purely to himself, (Bd and Jel in xii. 54,) exclusively of any partner: (Jel:) he chose him [or it] for himself; took him [or it] in preference for himself; (IAar, in L, art. قرح; and TA in the present art.;) he appropriated him to himself as his particular, or special, intimate; (TA;) syn. إِسْتَخَصَّهُ; (S, K, TA;) and ↓ اخلصهُ signifies the same. (TA.) خِلْصٌ (S, A, K) and ↓ خُلْصَانٌ (S, A, TA) and ↓ خَالِصَةٌ (S, TA) (tropical:) A man's friend; [or his sincere, or true,] or his secret, or private, friend; or his companion, or associate, who converses, or talks, with him; syn. خِدْنٌ; (S, K, TA;) his particular, or special, friend: (TA:) ↓ the second is also used in a pl. sense: (S, TA:) pl. of the first, خُلَصَاءُ. (K.) خَلَصٌ A kind of tree like the grape-vine (K) in its manner of growth, (TA,) that clings to other trees, and rises high; (K;) having leaves of a dust-colour, thin, round, and wide; and a blossom like that of the مر [?]; and tinged in the lower parts of its stems; (TA;) sweet in odour; and having berries (K) like those of [the plant called عِنَبُ الثَّعْلَبِ, [see art. ثعلب,] three and four together, red, (TA,) like the beads of عَقِيق [q. v.]; (K;) not eaten [by men], but depastured: (TA:) n. un. with ة: (K:) thus described by [AHn] Ed-Deenawaree, on the authority of an Arab of the desert. (TA.) See the end of the next paragraph. ذُو الخَلَصَةِ, (S, K,) and ذو الخُلُصَةِ, (Hishám, K,) and ذو الخَلْصَةِ, accord. to IDrd, and some write it ذو الخَلْصَةِ, but the first is the form commonly obtaining with the relaters of trads., (TA,) A certain temple, (S, K,) called كَعْبَةُ اليَمَامَةِ, (S,) or الكَعْبَةُ اليَمَانِيَّةُ, (El-Háfidh Ibn-Hajar, K,) and also الكَعْبَةُ الشَّامِيَّةُ, because its door faced Syria, (TA,) belonging to the tribe of Khath'am, (S, K,) and Dows and Bejeeleh and others, (TA,) in which was an idol called الخَلَصَةُ, (S, K,) which was demolished (S, TA) by command of Mohammad: (TA:) or ذُو الخَلَصَةِ was the idol itself, as some say; but, says IAth, this requires consideration, because [it is asserted that] ذو is not prefixed to any but generic names: (TA: [but see ذُو:]) or the temple was so called because it was the place of growth of a tree of a kind called ↓ خَلَص. (K, * TA.) خُلْصَانٌ: see خِلْصٌ, in two places. خَلَاصٌ an inf. n. of 1. — — يَوْمُ الخَلَاصِ is The day of the coming forth of الدَّجَّال [or Antichrist]; because then the believers will be distinguished. (TA.) — Also (assumed tropical:) An equivalent; a requital, or compensation; hire, pay, or wages, for work: pl. أَخْلَاصٌ. (TA.) — — See also خُلَاصَة. خُلَاصٌ: see خُلَاصَة, in two places. خِلَاصٌ: see خُلَاصَة, throughout. خُلُوصٌ: see خُلَاصَة, in three places. — — Also an inf. n. of 1. خُلَيْصٌ: see خَالِصٌ. خُلَاصَةُ السَّمْنِ (S, A, L, Msb, K) and خِلَاصَتُهُ (Fr, Sgh, K) What has become clear, of cooked butter; (S, A, L, K;) or cooked butter into which some dates have been thrown, or into which some سَوِيق [i. e. meal of parched barley or wheat] has been thrown, in order that thereby it may become clear from the remains of the milk: (Msb:) for when they cook fresh butter, to make it سَمْن, they throw into it somewhat of سويق, or dates, or globules of gazelles' dung; and when it becomes good, and clear from the dregs, or sediment, that سمن is called الخُلَاصَةُ, and ↓ الخِلَاصُ also, (S, L,)

mentioned by A'Obeyd, (S,) and this, namely the خِلَاص, is the إِثْرٌ: (S, L, K:) and the terms ↓ خُلُوصٌ (S, L, K) and قِلْدَةٌ (S, L) and قِشْدَةٌ (S, L, K) and كُدَادَةٌ (S, L) are applied to the dregs, or sediment, remaining at the bottom; (S, L, K;) as also خُلَاصَةٌ: (AHeyth, L in art. قشد:) the inf. n. is إِخْلَاصٌ; and you say, أَخْلَصْتُ السَّمْنَ: (S, L:) or خُلَاصَةٌ and ↓ خِلَاصٌ signify dates and سويق that are thrown into سمن; and اخلص السَّمْنَ signifies "he threw dates and سويق into the سمن [and so clarified it]:" and ↓ خُلَاصٌ [thus I find it written] signifies what has become clear, of سمن, when it is cooked: and خِلَاصٌ also signifies, and so ↓ إِخْلَاصٌ, and ↓ إِخْلَاصَةٌ, butter when clear from the dregs, or sediment: and ↓ خُلُوصٌ, the dregs, or sediment, at the bottom of the milk: (L:) ↓ إِخْلَاصٌ and ↓ إِخْلَاصَةٌ are syn. with إِذْوَابٌ and إِذْوَابَةٌ: (TA:) or, accord. to AZ, the latter two terms are applied to butter when it is put into the cooking-pot to be cooked into سمن; and when it has become good, and the milk has become clear from the dregs, or sediment, that milk is called إِثْرٌ and ↓ إِخْلَاضٌ: Az says, I have heard the Arabs apply the term ↓ خِلَاصٌ to that with which سمن is cleared, in the cookingpot, from the water and milk and dregs; for when it is not clear, and the milk is mixed with the butter, they take dates, or flour, or سويق, which they throw therein, that the سمن may become clear from the remains of the milk mixed with it: this is the خِلَاص: but the خلاصة [i. e. خُلَاصَة] is what remains, of the خِلَاص and dregs or milk &c., in the bottom of the cooking-pot: (L, TA:) [or] ↓ خِلَاصٌ (K) [accord. to some, ↓ خَلَاصٌ, but this is app. wrong, (see Har p. 311,)] and خُلَاصَةٌ (Hr, TA) also signify what fire has clarified, or purified, (مَا أَخْلَصَتْهُ النَّارُ,) of butter, and of gold, and of silver: (Hr, K, TA:) or ↓ خِلَاصُ اللَّبَنِ, means what is extracted from milk; i. e. butter; (ADk, L, TA;) and so does خُلَاصَةُ اللَّبَنِ: (A: [but there mentioned among tropical expressions:]) خُلَاصَةٌ being applied in the manner first mentioned in this paragraph, by a secondary application is made to signify what is clear, or pure, of other things; (Msb;) [as also ↓ خَالِصٌ: and hence both of them often signify (assumed tropical:) the choice, best, or most excellent, part of anything; and so, probably, does ↓ خِلَاصٌ:] and خُلَاصَةٌ and ↓ خُلَاصٌ also signify Inspissated juice (رُبّ) made from dates; (JK;) or this is called ↓ خُلُوصٌ. (TA.) خَالِصٌ Clear; pure; sheer; free from admixture; unmingled; unmixed; genuine: (B, TA:) clear, or pure, applied to any colour: (Lh, TA:) (tropical:) white; as also ↓ خُلَيْصٌ; [which latter appears to me doubtful, though I know not why Freytag has substituted for this, or for the former word, خَلْصٌ;] both applied to anything. (K, TA.) You say, ثَوْبٌ خَالِصٌ (tropical:) A garment, or piece of cloth, of a clear, or pure, white: and قَبَآءٌ أَزْرَقُ خَالِصُ البِطَانَةِ (tropical:) A garment of the kind called قباء blue with a white lining. (A.) — — [Also (assumed tropical:) Pure, or sincere, love, religion, &c.] — — See also خُلَاصَة, near the end of the paragraph. خَالِصَةٌ [fem. of خَالِصٌ: used as a subst.,] (assumed tropical:) A pure property, or quality. (Bd in xxxviii. 46; and K. [In the CK, خُلَّة is erroneously put for خَلَّة: the corresponding word in Bd is خَصْلَة.]) So in the Kur [xxxviii. 46], بِخَالِصَةٍ ↓ أَخْلَصْنَاهُمْ ذِكْرَى الدَّارِ, (assumed tropical:) We have rendered them pure by a pure quality, (Bd, K, * TA,) the keeping in memory the final abode: (Bd, TA:) ذكرى الدار being a substitute for خالصة: or it may mean [by] their keeping in memory much the final abode and the return to God: (TA:) some also, (TA,) namely Náfi' and Hishám, (Bd,) read بِخَالِصَةِ, making it a prefix to ذكرى (Bd, TA) as an explicative; or an inf. n., in the sense of خُلُوص, prefixed to its agent. (Bd.) — — You say also, هٰذَا الشَّىْءُ خَالِصَةٌ لَكَ (assumed tropical:) This thing is a property of thine: (so in a copy of the S, and so the phrase is written in the TA:) or is a thing purely thine, exclusively of others: (TA:) or هذا الشىء خَالِصَةٌ لَكَ this thing is particularly, or specially, thine, or for thee. (So accord. to other copies of the S, and a copy of the JK.) — — See also خِلْصٌ. — خَالِصَةٌ is also syn. with إِخْلَاصٌ [in some sense not pointed out: see the latter below; and see also 4]. (TA.) إِخْلَاصٌ [inf. n. of 4, used as a subst.]: see خُلَاصَة, in three places. إِخْلَاصَةٌ: see خُلَاصَة, in two places. [مَخْلَصٌ (tropical:) A place of safety, or security, or escape from an event.] مُخْلَصٌ Chosen: (JK:) chosen by God, and pure from pollution; applied to a man. (Zj, TA.) [It is implied in the A and TA that it is also syn. with مُخْلِصٌ in the sense explained below.] مُخْلِصٌ (tropical:) Pure, or sincere, towards God in religion; without hypocrisy: (TA:) or purely believing in the unity of God. (Zj, TA.) يَاقُوتٌ مُتَخَلِّصٌ Picked [sapphires]. (A, TA.)

خلط

1 خَلَطَهُ, (S, Msb, K,) aor. خَلِطَ, (Msb, K,) inf. n. خَلْطٌ, (S, Msb,) He mixed it; mingled it; incorporated, or blended, it; (Msb, K;) or put it together; (Msb;) بِغَيْرِهِ with another thing; (S, Msb;) inseparably, as in the case of fluids; and separably, as in the case of animals, (Msb, TA,) and grains; (TA;) as also ↓ خَلَّطَهُ, (K,) inf. n. تَخْلِيطٌ: (TA:) [or the latter relates to many, or several, objects; or signifies he mixed it much:] El-Marzookee says that the primary signification of خَلْطٌ is the intermingling of the particles of a thing, one with another. (Msb, TA.) [And hence, (assumed tropical:) He confused, confounded, or disordered, it.] — — خَلَطَ القَوْمَ; and خَلِطَ: see 3, near the end of the paragraph. 2 خَلَّطَ see 1. — — [Its inf. n. is pluralized: you say,] جَمَعَ مَالَهُ مِنْ تَخَالِيطَ [He collected together his property, or camels, &c., from states of confusion]. (TA.) — — التَّخْلِيطُ فِى الأَمْرِ signifies The creating confusion, or disorder, (الإِفْسَادُ,) in the affair, or case. (S.) And you say, هُوَ فِى تَخْلِيطٍ فِى أَمْرِهِ [and مِنْ امره, He is in a state of confusion, or disorder, in, or with respect to, his affair, or case]. (TA.) [And خلّط عَلَيْهِ الأَمْرِ He rendered the affair, or state, or case, confused, or disordered, or perplexed, to him. And خلّط بَيْنَ القَوْمِ He created confusion, or disorder, or disturbance, among the people, or company of men.] 3 خالطهُ, inf. n. مُخَالَطَةٌ (S, Mgh, K) and خِلَاطٌ, (S, K,) It mixed, mingled, commingled, intermixed, or intermingled, with it; it became incorporated, or blended, with it; syn. مَازَجَهُ; (Mgh, K;) and خَامَرَهُ; (S, A, K, all in art. خمر;) [as, for instance,] water with milk. (A in art. خمر, and Mgh in the present art.) خِلَاطٌ in relation to camels, and men, and beasts, also signifies Their being mixed together. (K.) A poet says, يَخْرُجْنَ مِنْ بُعْكُوكَةِ الخِلَاطِ [They come forth from the crowding and dust (of the beasts) occasioned by the being mixed together]. (Th, TA.) And it is said in a trad., لَا خِلَاطَ وَلَا وِرَاطَ (S, Mgh,) There shall be no putting together what is separate, nor separating what is put together, from fear of the poor-rate: (S:) for the Prophet made it incumbent on a person having possessed forty sheep or goats a whole year to give one sheep or goat; and so on one having possessed more thereof to the number of a hundred and twenty, to give one sheep or goat; but if they exceeded a hundred and twenty by one, two sheep or goats were to be given of them: (Az, TA:) i. e. there shall be no putting together what is separate; as, for instance, when three persons possess a hundred and twenty sheep or goats, every one of them having forty, they not having been partners for a whole year, and it being incumbent on every one of them to give a sheep or goat; and when the collector of the poorrate comes to them, they put them together, assigning them to one pastor, in order that they may not be obliged to give for them more than one sheep or goat: (K, * TA:) accord. to IAth, this is termed إِخْلَاطٌ [app. a mistake for خِلَاطٌ]: nor shall there be any separating of what is put together; i. e., when there are two partners, each of them having a hundred and one sheep or

goats, for which together they are bound to give three sheep or goats; and when the collector of the poorrate comes to them, they separate their sheep or goats, so that each of them shall not have to give more than one sheep or goat: [see also art. ورط:] (TA:) or خلاط signifies a man's mixing his sheep or goats when they are eighty in number with those of another which are forty in number, both together being bound to give two sheep or goats while they are separate, in order that one [only] may be taken: and وراط, a man's giving to another the half of his sheep or goats when they are forty in number, in order that the collector of the poor-rate may not take anything: (Mgh:) or خلاط is, when there are, between two partners, a hundred and twenty sheep or goats, one of them having eighty and the other forty, and the collector of the poor-rate has taken two of these sheep or goats, the former partner's restoring to the latter the third of a sheep or goat; so that the former has had to give a sheep or goat and a third; and the latter, two thirds of one: and if the collector have taken, from the hundred and twenty, one sheep or goat, the former partner's restoring to the latter one third [in some copies of the K, erroneously, two thirds] of a sheep or goat; so that the former has had to give two thirds of a sheep or goat; and the latter, one third of one: (ISd, K, * TA:) and وراط is deceiving, and acting dishonestly: (ISd, L, TA:) in the place of وراط, we find, accord. to one relation, شِنَاق, followed by فِى الصَّدَقَةِ. (TA.) — — El- 'Ajjáj contended with Homeyd El-Arkat in two poems of the metre termed رَجَز ending with ط, and Homeyd said, الخِلَاطَ يَا أَبَا الشَّعْثَآءِ, i. e. [Beware thou of mixing; or] do not thou mix my أُرْجُوزَة with thine [O father of her with the shaggy hair]; to which El-'Ajjáj replied, الفِجَاجُ أَوْسَعُ مِنْ ذٰلِكَ يَا ابْنَ أَخِى [The roads are wider than to require my doing that, O son of my brother]. (AO, S.) — — خالط الذِّئْبُ الغَنَمَ [lit. signifying The wolf mixed with the sheep, or goats,] means (tropical:) the wolf fell upon the sheep, or goats: (K, TA:) the inf. n. is خِلَاطٌ. (TA.) — — خالطها, (Az, Msb, K,) inf. n. خِلَاطٌ and مُخَالَطَةٌ, (Az, Msb,) (tropical:) He had carnal intercourse with her; (Az, Mgh, * Msb, K;) i. e., a man with his wife, (Az, Msb,) or with a woman: (K:) the lawyers say, خالطها مُخَالَطَةَ الإِزْدِوَاجِ: (Msb:) Th explains the inf. n. خِلَاطٌ by رَفَثٌ, q. v. (TA.) Also, in like manner, with the same inf. ns., (tropical:) a stallion-camel with the female. (Lth, K, TA.) [See also 4.] IAar explains خِلَاطٌ in relation to camels as signifying (assumed tropical:) A man's coming to the nightly resting-place of another's camels, and taking thence a male camel, and making him to cover his she-camel without his owner's knowledge. (TA.) — — خالطهُ السَّهْمُ (assumed tropical:) [The arrow penetrated into him]. (TA.) — — خالطهُ الشَّيْبُ [Hoariness, or whiteness, became intermixed in his hair]. (S and K in art. وخط; &c.) — — خالطهُ الدَّآءُ (tropical:) The disease infected, or pervaded, him; [as though commingling with him;] syn. خَامَرَهُ: (Sh, K:) or infected, or pervaded, his inside. (Lth, S.) — — خَالَطَ قَلْبَهُ هَمٌّ عَظِيمٌ (tropical:) [Great anxiety, or disquietude of mind, infected, or pervaded, his heart]. (TA.) It is said in a trad., وَرَجَعَ الشَّيْطَانُ يَلْتَمِسُ الخِلَاطَ (tropical:) And the devil returned seeking to infect (يُخَالِط) the heart of the man praying by suggesting what was vain. (TA.) — — الخَمْرُ تُخَالِطُ العَقْلَ (tropical:) [Wine infects the intellect]. (S and K in art. خمر.) And خُولِطَ فِى عَقْلِهِ, inf. n. خِلَاطٌ, (tropical:) [He became infected, corrupted, disordered, or confused, in his intellect.] (S, K.) And خُولِطَ عَقْلُهُ, and عَقْلُهُ ↓ اِخْتَلَطَ, (tropical:) His intellect became corrupted, or disordered; (TA; [in which only the latter phrase is thus explained, though both are mentioned;]) and so ↓ اِخْتَلَطَ alone: (S, K:) and نَفْسُهُ ↓ اِخْتَلَطَتْ (assumed tropical:) [His soul, or stomach, became disordered]: (S and K in art. خثر:) and ↓ أَخْلَطَ, said of a man, signifies the same as اختلط. (TA.) — — خالط القَوْمَ (assumed tropical:) He mixed with the people, or company of men, in familiar, or social, inter- course; conversed with them; or became intimate with them; or mixed with them in, or entered with them into, their affairs; syn. دَاخَلَهُمْ; as also ↓ خَلَطَهُمْ, inf. n. خَلْطٌ; (TA;) and ↓ خَلِطَ, like فَرِحَ, is used in a similar manner, in the sense of خَالَطَ: (IAar, TA:) and you say also ↓ اختلط بِالنَّاسِ (assumed tropical:) [he mixed, or associated, or conversed, with men]. (TA.) And خَالَطْتُ فُلَانًا (assumed tropical:) I mixed with such a one in familiar, or social, intercourse; conversed with him; or became intimate with him; syn. خَامَرْتُهُ, (A in art. خمر,) and عَاشَرْتُهُ. (S, Msb, K, all in art. عشر.) And خالطهُ فِى أَمْرٍ (assumed tropical:) [He mixed, or joined, with him in an affair]. (Mgh.) And hence خالطهُ signifies (assumed tropical:) He was, or became, copartner with him; he shared with him. (Mgh.) خَالَطَهُمْ also signifies خَالَفَهُمْ [evidently a mistranscription, for حَالَفَهُمْ (assumed tropical:) He entered into a confederacy, league, compact, or covenant, with them]. (TA.) And you say also خالط الأُمُورَ (assumed tropical:) [He mixed in, engaged in, or entered into, affairs]. (S, K.)

4 اخلطهُ, (AZ, S, K,) and اخلط لَهُ, (IAar, K,) He put, (S,) or inserted, (AZ,) or directed (K, TA) and inserted, (TA,) his (a camel's) قَضِيب into the حَيَآء, (AZ, S, K,) he having missed it; (AZ, K;) as also أَلْطَفَهُ: (AZ:) IF makes إِخْلَاطٌ and ↓ اِسْتِخْلَاطٌ to be the same. (TA.) — اخلط [intrans.] (tropical:) He (a stallion) covered the female. (K.) [This seems to be taken from IF, who, as shown above, makes it syn. with استخلط. See also 3.] — — As syn. with اختلط, see 3, near the end of the paragraph. — Said of a horse, He fell short, or flagged, in his running; as also ↓ اختلط. (IDrd, K.)

6 تخالطوا فِى الحَرْبِ (tropical:) They commingled; or became mixed, or confounded, together, in war, or battle; as also ↓ اختلطوا فى الحرب. (TA.) — — تخالطوا also signifies (assumed tropical:) They commingled, or mixed together, in familiar, or social, intercourse; [conversed together; or became intimate, one with another; or they mixed, one in another's affairs; see 3, near the end;] syn. تعاشروا. (S, Msb, K, all in art. عشر.)

8 اختلط It was, or became, mixed, mingled, commingled, incorporated or blended together, (S, * Msb, K,) or put together. (Msb.) [And hence, (assumed tropical:) It was, or became, confused, confounded, indiscriminate, promiscuous, without order, disordered, or perplexed.] — — اختلط اللَّيْلُ بِالتُّرَابِ (assumed tropical:) [The night became confused, or confounded, with the dust, or earth]: (AZ, K:) and الحَابِلُ بِالنَّابِلِ (K) (assumed tropical:) the setter of the snare with the shooter of arrows; or the warp with the woof: (TA:) and المَرْعَى بِالهَمَلِ (assumed tropical:) [the place of pasturage with the camels left to pasture by themselves]: (AZ, K:) and الخَاثِرُ بِالزُّبَادِ (as in some copies of the K and in the TA) (assumed tropical:) the thick milk with the butter that had become bad, or spoiled, in the churning; or, as some say, with the thin milk; (TA;) or بِالزَّبَّادِ (as in other copies of the K and in the TA) with the herb [so called], which, when it falls into the رَائِب [or milk that is thick, and fit for churning, &c.], is with difficulty separated from it: (TA:) [but see art. زبد:] proverbs, alluding to the dubiousness and confusedness of an affair or a case: (K:) or the first, to the dubiousness of an affair or case; and the second, to its confusedness; and the third is applied when a people's affair or case is confused or perplexed to them; and the last relates to the confusedness of truth with falsity; and to a people whose affair or case is dubious to them, so that they do not decide upon anything. (TA.) — — اختلط الظَّلَامُ] (assumed tropical:) The darkness, or the beginning of night, became confused, is a phrase of frequent occurrence. And so اِخْتِلَاطُ الظَّلَامِ (assumed tropical:) The confusedness of the darkness, &c.] — — اختلط عَلَيْهِمْ أَمْرُهُمْ (assumed tropical:) [Their affair, or case, became confused, or perplexed, to them]. (S.) — — See also 3, in four places, near the end of the paragraph: and see 6. — — Said of a camel, (tropical:) He became fat; (ISh, K;) his fat and flesh becoming

mixed together. (ISh.) — — Said of a horse: see 4, last sentence. 10 استخلط He (a camel) inserted, (AZ,) or directed (K, TA) and inserted, (TA,) his قَضِيب into the حَيَآء, by himself: (AZ, K, TA:) or he leaped the female; syn. قَعَا. (S.) See also 4. خَلْطٌ: see the next paragraph. خِلْطٌ Anything that mixes, mingles, commingles, or becomes incorporated or blended, with a thing; an admixture; (K, TA;) any kind of mixture; as a medicinal mixture; and the like: pl. أَخْلَاطٌ. (TA.) — — A kind of [mixed] perfume, (S, * Msb,) well known: (Msb:) pl. as above. (S, Msb.) — — [Sing. of اخلاط in the term] أَخْلَاطُ الإِنْسَانِ The four humours of man, (K, TA,) which are the constituents of his composition; (TA;) namely, المِرَّتَانِ [the black bile and the yellow bile] and البَلْغَمُ [the phlegm] and الدَّمُ [the blood]. (TA in art. مزج.) — — Mixed dates of various sorts: pl. as above. (K.) — — (tropical:) A man who mixes with others, and manifests love to them; (TA;) and خِلْطَةٌ a woman who does so: (K, * TA:) and the former, (IAar, TA,) or ↓ خَلْطٌ, (K,) or this signifies [simply] مُخَالِطٌ, [see 3,] and is an inf. n. used in that sense, (TA,) and ↓ خَلِطٌ, (Lth, K,) and ↓ خُلُطٌ, (K,) which is mentioned by Sb and explained by Seer, (TA,) (tropical:) a man who mixes with others, (K, TA,) and manifests love to them, (TA,) and behaves in a blandishing manner to them, and one who casts his women and goods among men; (K, TA;) and ↓ خَلِطَةٌ in like manner, applied to a female. (TA.) — — (assumed tropical:) A man of mixed race: or a bastard. (As.) You say رَجُلٌ خِلْطٌ مِلْطٌ (assumed tropical:) A man of mixed race: (K, * TA:) or of faulty race: (O, TA:) or مِلْطٌ signifies one whose race and father are unknown. (As, TA.) And أَخْلَاطٌ مِنَ النَّاسِ (assumed tropical:) A medley, or mixed or promiscuous multitude or collection, of men, or people; or of the lowest or basest or meanest sort, or refuse, or riffraff, thereof; (K, * TA;) as also ↓ خَلِيطٌ, (Ibn-'Abbád, K,) and ↓ خُلَّيْطَى, (K,) and ↓ خُلَيْطَى: (Ibn-'Abbád, K:) to these (لَهُنَّ [in the CK لَهُم]) there is no sing.: (K, TA:) but خَلِيطٌ is also a sing., and has pls., as will be seen below. (TA.) — — (tropical:) Stupid; foolish; having little sense; (IAar, K;) as also ↓ خَلِطٌ: (IAar, Sgh, K:) pl. of the former أَخْلَاطٌ; (IAar, TA;) with which ↓ خُلُطٌ is syn. (TA.) — — A crooked bow, and arrow; (K;) an arrow of which the wood has grown crookedly, and which ceases not to be crooked even if it have been straightened; (S;) as also ↓ خِلِطٌ, applied to either of these. (K.) And in like manner, (assumed tropical:) a man; he being likened to such an arrow: and (assumed tropical:) a people, or company of men. (TA.) خَلِطٌ; fem. with ة: see خِلْطٌ, in three places. — — Also (assumed tropical:) Good in disposition; good-natured. (TA.) خُلُطٌ: see خِلْطٌ, in two places: — — [and see خَلِيطٌ, of which it is a pl.] خِلِطٌ: see خِلْطٌ, last sentence but one. خُلْطَةٌ [A state of mixing, or mingling, together;] a subst. from اختلط. (Msb.) — — [And hence,] (assumed tropical:) Copartnership. (S, Mgh, TA.) You say بَيْنَهُمَا خُلْطَةٌ (assumed tropical:) Between them two is a copartnership. (Mgh.) [See also what next follows.] خِلْطَةٌ (assumed tropical:) Social, or familiar, intercourse. (S, Msb, TA.) [See also what next precedes.] خَلِيطٌ [Mixed; mingled; incorporated, or blended: of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; like قَتِيلٌ &c. And hence,] (K,) or عَلَفٌ خَلِيطٌ, (S, TA,) [The kind of trefoil called] قَتّ and cut straw (S, TA) mixed together: (TA:) or clay mixed with cut straw: (K, TA:) or with قَتّ. (K.) Also, (K,) or لَبَنٌ خَلِيطٌ, (TA,) Sweet milk mixed with sour or such as bites the tongue. (K, TA.) Also, (K,) or سَمْنٌ خَلِيطٌ, (TA,) Clarified butter in which are fat and flesh-meat. (K, TA.) [Hence also,] it is said in a trad. respecting [the beverage called] نَبِيذ, نُهِىَ عَنِ الخَلِيطَيْنِ فِى الأَنْبِذَةِ (S, K) or أَنْ يُنْبَذَا (S) (TA,) (K) [Two sorts of things mixed together are forbidden in the beverages of the kind called نبيذ, or that نبيذ should be made of them]; i. e. it is forbidden to mix together [for making نبيذ] two sorts of things; (S, TA;) meaning dried dates and raisins; (S, Mgh, K;) or fresh grapes and fresh ripe dates; (S;) or dried dates and full-grown unripe dates, (T, Mgh, K,) thoroughly cooked by fire; (Mgh;) or fresh grapes and raisins; (T, K;) and the like; because such نبيذ quickly alters, and becomes intoxicating: (K:) and some hold that نبيذ so made is forbidden even if it do not intoxicate. (TA.) — — See also أَخْلَاطٌ مِنَ النَّاسِ, voce خِلْطٌ. — — (assumed tropical:) One who mixes much with men: (Msb, TA:) [see also مِخْلَاطٌ:] (assumed tropical:) one who mixes with others in familiar, or social, intercourse; or becomes intimate with them; or mixes with them in, or enters with them into, their affairs; syn. with ↓ مُخَالِطٌ; (S, K;) like as نَدِيمٌ is syn. with مُنَادِمٌ, and جَلِيسٌ with مُجَالِسٌ: (S:) pl. خُلَطَآءُ (S, Msb, K) and خُلُطٌ: (S, K:) it sometimes has these pls., but is itself both sing. and pl.: (S, TA:) and as a pl. signifies (assumed tropical:) a people, or company of men, whose affair, or case, or state, is one: (K, TA:) it occurs frequently in the poems of the Arabs because they used to assemble in the days of the fresh herbage, sundry tribes of them congregating in one place, and familiar intercourse took place between them, and when they separated and returned to their homes, it grieved them: (S, TA:) or, accord. to some, it relates only to partnership: (TA:) it signifies (assumed tropical:) a partner, copartner, or sharer; (Mgh, Msb, K, TA;) as, for instance, in merchandise, and sheep or goats: (Mgh:) or (assumed tropical:) one who has mixed his property with that of his copartner: (Bd in xxxviii. 23:) or (assumed tropical:) one who shares in merchandise, or in a debt, or in commerce, or in neighbourship: (Ibn- 'Arafeh, TA:) and (assumed tropical:) a sharer in the rights of possession, or property; such as water, and a road: (K:) the pl. is خُلَطَآءُ; (Mgh, TA;) occurring in the Kur xxxviii. 23: (TA:) and the sing. also signifies (assumed tropical:) a neighbour; syn. جَارٌ [which has also other significations here assigned to خَلِيطٌ]; (TA;) and مُجَاوِرٌ: (Msb:) and (assumed tropical:) a husband: and (assumed tropical:) the son of a paternal uncle: (K:) and [the pl.] خُلُطٌ is also explained by IAar as (assumed tropical:) i. q. مَوَالٍ [pl. of مَوْلًى, which has several of the significations here assigned to خَلِيطٌ]: and as signifying also (assumed tropical:) neighbours of sincere friendly conduct. (TA.) It is said in a trad. (K, TA) respecting [the right termed] الشُّفْعَة, (TA,) الشَّرِيكُ أَوْلَى مِنَ الخَلِيطُ أَوْلَى مِنَ الجَارِ (assumed tropical:) The sharer in what is not divided is more deserving than the sharer in the rights of possession, or property; [and the sharer in the rights of possession, or property, is more deserving than the neighbour:] (K, TA:) [or the trad. is as follows:] الخَلِيطُ مِنَ الشَّرِيكِ وَالشَّرِيكُ أَحَقُّ مِنَ الجَارِ أَحَقُّ مِنْ غَيْرِهِ (assumed tropical:) the sharer in the thing itself that is sold has more right than the sharer in the rights thereof; and the sharer in the rights thereof has more right than the adjoining neighbour; and the adjoining neighbour has more right than another: or the meaning here is, he between whom and thyself are acts of receiving and giving, and affairs of debt and credit; not the sharer, or partner. (Mgh.) And in another trad., مَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ (assumed tropical:) Whatever two copartners there be that have not divided the beasts [belonging to them], they shall make claim for restitution, one of the other, with equality; i. e., if they be copartners in camels for which it is incumbent to give sheep or goats, and the camels be found in the possession of one of them, and the poor-rate for them be taken from him, he shall make a claim for restitution [of what he has given above his own share] upon his copartner, with equality: (Esh-Sháfi'ee, K, TA:) the two

persons are not خَلِيطَانِ unless they be such as drive back their beasts to the nightly resting-place, and drive them forth in the morning to the pasturage, and water them, together, and have their stallions mixed together, and have been copartners for a year; and if so, they give the poor-rate as one: otherwise, they are not خليطان; and they give the poor-rate as two: (Esh-Sháfi'ee, TA:) the trad. applies, for instance, to the case of two copartners who have mixed their property together; one of them having forty bulls or cows or of both kinds; and the other, thirty; and the collector of the poor-rates takes from the forty a مُسِنَّة [q. v.], and from the thirty a تَبِيع [q. v.]; then the giver of the مسنّة makes a claim for restitution of three sevenths thereof upon his copartner; and the giver of the تبيع, of four sevenths thereof upon his copartner; for it is incumbent to give the beasts of these two ages [the مسنّة and the تبيع] when the property is not divided, as though it were the property of one: and the saying بالسَّوية shows that if the collector of the poor-rate wrong one of them, and take from him more than the law imposes upon him, he cannot make a claim for restitution thereof upon his copartner, who is only responsible to him for the value of what falls upon him in particular, of what is incumbent by the law: and the making claim for [just] restitution, by one upon the other, shows that the partnership holds good notwithstanding the distinction of the things which compose the possessions, with such as hold this to be the case. (IAth, TA.) خَلَاطَةٌ (tropical:) Stupidity; foolishness; paucity of sense. (IAar, K.) خَلِيطَةٌ Camel's milk milked upon that of sheep or goats: or sheep's milk upon that of goats: and the reverse. (K.) خُلَيْطَى: see خِلْطٌ: — — and see what next follows, in two places. خُلَّيْطَى: see خِلْطٌ. — — وَقَعُوا فِى خُلَّيْطَى, (S, K,) and ↓ خُلَيْطَى, (K,) (assumed tropical:) They fell into a state of confusion: (K:) their affair, or case, became confused, or perplexed, (اِخْتَلَطَ,) to them. (S.) And ↓ كُنَّا خُلَيْطَى (assumed tropical:) [We were in a state of confusion]: cited by Az, from an Arab of the desert. (TA.) [↓ خُلَّيْطَآءُ, which probably signifies the same, is mentioned in the TA, voce لُغَزٌ, on the authority of Sb.] خِلِّيطَى The creating confusion, or disorder, (إِفْسَادٌ,) in an affair, or a case. (TA.) [See also 2.] — — مَالُهُمْ خِلِّيطَىٌّ [in the CK مالُهُمْ] Their possessions, or camels &c., are mixed together. (K, * TA.) خُلَّيْطَآءُ: see خُلَّيْطَى. أَخْلَطُ مِنَ الحُمَّى (tropical:) [More insinuating than fever]; a saying of the Arabs; meaning that it manifests an affection for a person by its access to him, like the lover and blandisher. (TA.) مِخْلَطٌ (assumed tropical:) One who renders things confused, or dubious, to the hearers and beholders. (TA.) — — (assumed tropical:) One who mixes in, or enters into, (يُخَالِطُ,) affairs, (S, K, TA,) and relinquishes them; (TA; [but this addition seems rather to apply to مِزْيَلٌ in what follows;]) as also ↓ مِخْلَاطٌ: (K:) or this latter signifies (assumed tropical:) one who mixes much with men. (Sgh, TA.) [See also خَلِيطٌ.] You say, هُوَ مِخْلَطٌ مِزْيَلٌ (assumed tropical:) [He is one who mixes in, or enters into, affairs; (and, accord. to an explanation of مِزْيَلٌ in the TA, in art. زيل, on the authority of IAth,) one who is vehement in altercation, or litigation, relinquishing one plea, or argument, and taking to another]; like as you say, هُوَ رَاتِقٌ فَاتِقٌ. (S, K.) مِخْلَاطٌ: see مِخْلَطٌ. مُخَالَطٌ (tropical:) Infected, corrupted, disordered, or confused, in his intellect; as also ↓ مُخْتَلِطٌ: (TA:) or mad; insane; or affected by diabolical possession. (TA in art. لبس.) مُخَالِطٌ: see خَلِيطٌ. مُخْتَلِطٌ: see مُخَالَطٌ. — — Also (tropical:) A camel that has become fat, so that the fat is mixed with the flesh: fem. with ة, applied to a she-camel. (ISh, K.) خلع 1 خَلَعَهُ, (S, Mgh, Msb,) aor. خَلَعَ, (TA,) inf. n. خَلْعٌ, (S, Mgh, Msb, K,) He pulled it off; syn. نَزَعَهُ; (Mgh, Msb;) or stripped it off; or took it off; (TA;) or put it, or threw it, or cast it, off from him; (IAth;) namely, his garment, (S, IAth, Mgh, Msb,) عَنْ بَدَنِهِ from his body; (Mgh;) and his sandal, (S, Mgh, Msb,) عَنْ رِجْلِهِ from his foot; (Mgh;) &c.; (Msb, TA;) [as also ↓ اختلعهُ, as appears from its being said that] اِخْتِلَاعٌ is syn. with خَلْعٌ: (TA:) accord. to some, خَلْعٌ is syn. with نَزْعٌ; but accord. to Lth, (TA,) the former is like the latter, except that the former is a somewhat leisurely action. (K, TA.) The phrase in the Kur [xx. 12], فَاخْلَعْ نَعْلَيْكَ is said to be used in its proper sense, [And do thou pull off, or put off, thy sandals,] because his sandals were of the skin of a dead ass: or, as the Soofees say, it is a command to stay; like as you say to him whom you desire to stay, “Pull off thy garment and thy boots,” and the like; and is tropical: (TA:) or, accord. to some, (assumed tropical:) make thy heart vacant from [care for] family and property. (Bd.) — — خَلَعَ عَلَيْهِ, (B, TA,) and ↓ خَلَعَ عَلَيْهِ خِلْعَةٍ, (S, TA,) [He took off from himself, and bestowed upon him, a garment: and hence,] he bestowed upon him, or gave him, a garment; [generally meaning, a robe of honour;] the meaning of giving being inferred from the connective على, not from the verb alone. (B, TA.) — — It is said in a trad. respecting 'Othmán, إِنَّ اللّٰهَ سَيُقَمِّصُكَ قَمِيصًا وَ إِنَّكَ تُلَاصُ عَلَى خَلْعِهِ, (L,) meaning (tropical:) Verily God will invest thee with the apparel of the office of Khaleefeh, (K and TA in art. قمص,) and thou wilt be urged with enticement, and solicited, to divest thyself of it. (TA in art. لوص.) — — خَلَعَ الفَرَسُ عِذَارَهُ (assumed tropical:) The horse threw off his head-stall, or halter, and wandered about at random. (Mgh.) — — [And hence,] خَلَعَ عِذَارَهُ [said of a man,] (tropical:) (tropical:) He threw off from himself his عذار, [meaning restraint,] and acted in a wrongful and evil manner towards others, with none to repress him. (TA.) — — خَلَعَ أَوْصَالَهُ He removed its اوصال [meaning the bones so called, as is indicated by the context]. (TA.) — — خَلَعَ مَالَ صَاحِبِهِ (tropical:) [He took away the property of his companion]; said of a person gambling with another. (A, TA.) — — خَلَعَ قَلْبَ النَّاظِرِ إِلَيْهِ (assumed tropical:) [It drew away the heart of the beholder towards it]; said of the best of property. (Aboo-Sa'eed.) — — خَلَعَ قَيْدَهُ (tropical:) [He took off his shackles; or] he released him from his shackles: and in like manner, خَلَعَ دَابَّتَهُ, and ↓ خلّعها, he released his beast from its shackles. (TA.) — — خَلَعَ الرِّبْقَةَ عَنْ عُنُقِهِ (tropical:) He annulled his compact, or covenant. (TA.) — — خَلَعَ يَدًا مِنْ طَاعَةٍ (tropical:) He [threw off his allegiance, or] forsook obedience to his Sultán, and acted in a wrongful and evil manner towards him: (TA:) obedience being likened to a garment which a man puts off, or throws off, from him. (IAth, TA.) — — يُخْلَعُ المَيِّتُ [for يُخْلَعُ الكَفَنُ عَنِ المَيِّتِ, like خَلَعَ الدَّابَّةَ (mentioned above) for خَلَعَ قَيْدَ الدَّابَّةِ,] The corpse shall have its grave-clothes pulled off from it. (Mgh.) — — [In like manner you say,] خَلَعْتُ الوَالِى عَنْ عَمَلِهِ (tropical:) I removed the ruler, or governor, or the like, from his office; or deposed him. (Msb.) And خُلِعَ الوَالِى (tropical:) [The ruler, or governor, or the like, was divested of his authority; or] was removed from his office; or was deposed; (S, TA;) and so العَامِلُ [the agent, or the exactor of the poor-rates]; and الخَلِيفَةُ [the Khaleefeh]. (TA.) And خَلَعَ قَائِدَهُ (tropical:) [He divested his leader of his authority; or removed him from his office; or dismissed him]. (S, TA.) But IF says, This is scarcely, or never, said, except of an inferior who forsakes, or relinquishes, his superior; so that [خَلَعَهُ signifies, in a case of this kind, (tropical:) He threw off his allegiance to him; or forsook obedience to him; like another phrase, mentioned above; and] one does not say, [or seldom says,] خَلَعَ الأَمِيرُ وَالِيَهُ عَلَى بَلَدِ كَذَا [as meaning (assumed tropical:) The prince deposed his ruler over such a province, or the like]; but only, [or rather,] عَزَلَهُ. (TA.) — — خَلَعَ امْرَأَتَهُ, (Az, S, Mgh, Msb,) inf. n. خُلْعٌ, with damm, (S, K, *) or this is a simple subst., (Az, Mgh, Msb,) and the inf. n. is خَلْعٌ, (Az, Msb, TA,) and some add خِلَاعٌ; (TA;) and ↓ خالعها, (Az, TA,) inf. n. مُخَالَعَةٌ; (K;) [and خِلَاعٌ seems to be another inf. n. of this latter verb, rather than of the former;] (tropical:) He divorced his wife (Az, Mgh, Msb, K) for a

ransom given by her, (Msb,) or for her property given by her as a ransom to release herself from him, (Az, Mgh, TA,) or for a gift, or a compensation, from her, (K, accord. to different copies; some having بِبَذْلٍ; and others, بِبَدَلٍ;) or from another: (K:) because the wife is [as] a garment to the husband, and the husband to the wife, (Az, Mgh, Msb, TA,) as is said in the Kur ii. 183: (Az, TA:) [it is also said that] ↓ تَخَالُعٌ is syn. with خُلْعٌ: (K:) [but see 6, below:] and اِخْلَعْهَا, occurring in a trad., is explained as signifying Divorce thou her, and quit her. (TA.) — — خَلَعَهُ أَهْلُهُ (tropical:) [His family cast him off, repudiated him, or renounced him;] so that if he committed a crime, or an offence rendering liable to punishment, they should not be prosecuted for it. (S, TA.) In the Time of Ignorance, when one said, (K, TA,) proclaiming in the fair, or festival, (TA,) يَا أَيُّهَا النَّاسُ هٰذَا ابْنِى قَدْ خَلَعْتُهُ (K, * TA,) meaning [O men, this, my son, I cast off, repudiate, or renounce, him, or] I declare myself to be clear of him; so that if he commit a crime, or an offence rendering him liable to punishment, I am not responsible; and if a crime, or an offence rendering liable to punishment, be committed against him, I will not pursue [for redress, or retaliation]; (TA;) he was not punished afterwards for any such act committed by him: (K, TA:) this was when the person doing so feared some foul action or treachery from his son: and in like manner, they said, إِنَّا قَدْ خَلَعْنَا فُلَانًا [Verily we cast off, &c., such a one]. (TA.) In like manner, also, خَلَعُوهُ, inf. n. خَلْعٌ, signifies (tropical:) [They cast him off, repudiated him, or renounced him, or] they declared themselves to be clear of him; meaning a confederate; so that they should not be punished for a crime, or an offence rendering liable to punishment, committed by him, nor should he be punished for such an act committed by them. (IAth, L.) In the same sense the verb is used in the saying, نَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ [We repudiate, or renounce, or] we declare ourselves clear of, and forsake, him who disobeys, or opposes, Thee: (Mgh, TA:) or نَخْلَعُ وَنَهْجُرُ مَنْ يَكْفُرُكَ we hate, and [repudiate, or renounce, or] declare ourselves clear of, [and forsake,] him who denies, or disacknowledges, thy favour, or who is ungrateful, or unthankful, for it. (Msb.) — خَلُعَ, aor. خَلُعَ, (K,) inf. n. خَلَاعَةٌ, (S, * TA,) (tropical:) He became cast off, repudiated, or renounced, by his family; (صَارَ خَلِيعًا; TA; i. e. خَلَعَهُ أَهْلُهُ; S, TA;) so that if he committed a crime, or an offence rendering liable to punishment, they were not prosecuted for it: (S, K, TA:) he became alienated or estranged [from his family]; syn. تَبَاعَدَ: (TA:) [he became vitious, or immoral; notorious for drinking and play; a gambler; or the like: see خَلَاعَةٌ, below; and see خَلِيعٌ.] — خُلِعَ He became affected with what is termed خَالِعٌ, i. e., a twisting of the عُرْقُوبٌ [or hock-tendon]. (K.) 2 خلّع دَابَّتَهُ: see 1. — — تَخْلِيعٌ as signifying a certain manner of walking: see 5. 3 خَالَعَتْ بَعْلَهَا, (S,) or تَخْلِيعٌ, (Mgh, Msb,) inf. n. مُخَالَعَةٌ, (Msb,) (assumed tropical:) She incited, urged, or induced, her husband to divorce her for a gift, or a compensation, (بِبَذْلٍ, or بِبَدَلٍ, accord. to different copies of the S,) from her to him: (S, Mgh: *) or (assumed tropical:) she ransomed herself from him, and he divorced her for the ransom. (Msb.) — — خالع امْرَأَتَهُ: see 1. — — خالعهُ (tropical:) He contended with him in a game of hazard: because he who does so takes away the property of his companion. (TA.) 5 تخلّع It (a bond, or chain,) came off, or fell off, from the hand or foot. (KL.) [See also 7.] — — تخلّعت السَّفِينَةُ The ship parted asunder; became disjointed; became separated in its places of joining. (Mgh.) — — تخلّع, in walking, i. q. تَفَكَّكَ; (S, K, TA;) i. e. (tropical:) [He was, or became, loose in the joints; or] he shook his shoulder-joints and his arms, and made signs with them: (TA:) and ↓ تَخْلِيعٌ also signifies a certain manner of walking, (so in some copies of the K, and in the TA,) in which one shakes his shoulder-joints and his arms, and makes signs with them: (TA:) or the walking of him whose buttocks are apart, or parted. (CK, and so in a MS. copy of the K.) [See also تَخَلَّجَ.] — — تخلّع فِى الشَّرَابِ (assumed tropical:) He persisted in the drinking of intoxicating beverage, (K, * TA,) or became intoxicated, so that his joints became lax, or loose. (TA.) — — تخلّع القَوْمُ (assumed tropical:) The people, or company of men, stole away, slipped away, or went away secretly. (IAar.) 6 تخالعوا (tropical:) They annulled, dissolved, or broke, the confederacy, league, compact, or covenant, that was between them. (S, * K, * TA.) — — تَخَالَعَا (tropical:) They divorced themselves, namely, a husband and his wife, for a gift, or a compensation, (بِبَذْلٍ, or بِبَدَلٍ, accord. to different copies of the S,) from the wife to the husband. (S.) See also خَلَعَ امْرَأَتَهُ. 7 انخلع It became pulled off, stripped off, taken off, or removed, from its place; it became displaced. (Mgh.) [See also 5.] — — Hence, اِنْخَلَعَ قِنَاعُ قَلْبِهِ مِنْ شِدَّةِ الفَزَعِ (tropical:) [He became as though] the integument of his heart became pulled off, in consequence of violence of fear, or fright. (Mgh.) And hence also, اِنْخَلَعَ فُؤَادُ الرَّجُلِ (tropical:) [The heart of the man became removed from its place; meaning] the man became frightened. (Mgh.) — — انخلع العُضْوُ, or العَظْمُ, The limb, or the bone, became dislocated. See اِنْخَرَجَ. — — انخلع عَنْ عَمَلِهِ (tropical:) He (a ruler, or governor, or the like,) became removed from his office; became deposed. See 1.] — — انخلع مِنْ مَالِهِ (tropical:) He became stripped of his property, like as a man is stripped of his garment. (TA.) 8 اِخْتَلَعَتْ (S, Mgh, K) مِنْ زَوْجِهَا, (Mgh,) (tropical:) She became divorced from her husband (S, Mgh, K) for a gift, or a compensation, from her, (S, K, accord. to different copies; some having بِبَذْلٍ; and others, بِبَدَلٍ;) or from another, (K,) or for her property given by her as a ransom to release her from him. (Mgh.) — اختلعهُ: see 1, first sentence. — — اختلعوهُ (tropical:) They took his property: (K, TA:) from the "Nawá- dir el-Aaráb." (TA.) خَلْعٌ Flesh-meat cooked with seeds that are used for seasoning, then put into a receptacle of skin, (S, K, *) which is called قَرْفٌ: (S:) or flesh-meat cut into strips or oblong pieces, and dried, or salted, and dried in the sun, roasted, (K, TA,) and, as Lth says, (TA,) put into a receptacle with its melted grease: (K, * TA:) or flesh-meat having its bones pulled out, then cooked, and seasoned with seeds, and put into a skin, and used as provision for travelling: (Z, TA:) and ↓ خَلِيعٌ, also, signifies flesh-meat of which the bones have been pulled out, and which is seasoned with seeds, and laid up (يُرْفَعُ) [for future use]: (TA:) and ↓ خَوْلَعٌ, flesh-meat which is boiled in vinegar, and then carried in journeys. (TA.) — A state of dislocation of the joint, of the arm or hand, or of the leg or foot; its becoming displaced, without separation; as also ↓ خَلَعٌ. (TA.) خُلْعٌ [accord. to the S, and app. accord. to the K, and inf. n., (see خَلَعَ امْرَأَتَهُ,) or] a simple subst., signifying (tropical:) The act of divorcing a wife (Az, Mgh, Msb) for a ransom given by her, (Msb,) or for her property given by her as a ransom to release her from her husband, (Az, Mgh, TA,) or for a gift, or a compensation, from her; or from another: (K: see 1:) IAth says that it annuls the return to the wife unless by means of a new contract: accord. to EshSháfi'ee, there is a difference of opinion respecting it; whether it be an annulment of the marriage, or a divorcement: [if the latter, it is not irrevocable unless preceded by two divorcements:] sometimes it is called by the latter term. (TA.) [See also خُلْعَةٌ.] خَلَعٌ: see خَلْعٌ. خُلْعَةٌ A state of divorcement [for a ransom given by the wife, or for her property given by her as a ransom to release her from her husband, or] for a gift, or a compensation, from the wife, (S, * K,) or from

another. (K.) [See 8: and see also خُلْعٌ.] You say, وَقَعَتْ بَيْنَهُمَا الخُلْعَةُ [Divorcement, or] separation, [for a ransom, &c. or] for [a gift, or] a compensation, took place between them two. (TK.) — (assumed tropical:) The best, or choice part, of property, or of camels or the like; (Aboo-Sa'eed, S Sgh, K;) so called because it takes away the heart of him who looks at it; (Aboo-Sa'eed;) as also ↓ خِلْعَةٌ. (Aboo-Sa'eed, Sgh, K.) — (assumed tropical:) Weakness in a man. (TA.) خِلْعَةٌ Any garment which one pulls off, or takes off, from himself: (TA:) and particularly, (TA,) a garment which is bestowed upon a man, [generally meaning a robe of honour,] (K, * TA,) whether it be put upon him or not: (TA:) or a gift, or free gift, [of any kind,] which a man bestows upon another: (Msb:) or a sewed garment: (KL:) pl. خِلَعٌ. (Msb, TA.) You say, خَلَعَ عَلَيْهِ خِلْعَةً [explained above]: see 1, near the beginning. (S, TA.) — — See also خُلْعَةٌ. خُلْعِىٌّ, with damm, One who sells [cast-off or] old garments. (Ibn-Nuktah, TA.) خِلْعِىٌّ, with kesr to the خ, and with the ل quiescent, One who sells the garments bestowed by kings. (TA.) خُلَاعٌ (assumed tropical:) An affection resembling what is termed خَبَلٌ [q. v.], (K, TA,) and insanity, or diabolical possession, (TA,) which befalls a man: (K, TA:) or weakness, and fear or fright: (TA:) and ↓ خَوْلَعٌ and ↓ خَيْلَعٌ [in like manner] signify (tropical:) fear, or fright, affecting the heart, (S, K, TA,) occasioning evil imagination, and weakness, (TA.) as though it were a touch of insanity, or of diabolical possession, (S, K, TA,) in a man, and in the heart. (S.) خَلِيعٌ Pulled off; stripped, or taken, off; put, or thrown, or cast, off; i. q. ↓ مَخْلُوعٌ; applied [to a garment, and a sandal, or the like, or], accord. to some, to anything. (TA.) — — [Hence, used as a subst., A cast-off, or] an old, and wornout, garment. (K, TA.) You say, هُوَيَكْسُوهُ مِنْ خَلِيعِهِ [He clothes him with some of his cast-off, or old, and worn-out, apparel]. (TA.) — — See also خَلْعٌ. — — (assumed tropical:) A person whose property is won from him in a game of hazard; as also ↓ مَخْلُوعٌ. (L.) — — خَلِيعُ العِذَارِ (assumed tropical:) (assumed tropical:) A man who does and says what he pleases; not caring, nor fearing God nor the blame of men; like the beast that has no halter on its head. (Har p. 676.) Also applied to a woman in a state of estrangement [from her husband; lit., Having her headstall, or halter, pulled off, or thrown off; she being likened to a mare; meaning, (assumed tropical:) (assumed tropical:) without restraint]; having none to command or forbid her: [see 1:] incorrectly written خَلِيعَةُ العِذَارِ; for خليع is here of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: or you say خَلِيفَةٌ without mentioning the عذار, from خَلَعَةٌ, like ظَرِيفَةٌ and لَطِيفَةٌ [from ظَرَافَةٌ and لَطَافَةٌ]. (Mgh.) [See also خَالِعٌ.] — — خَلِيعٌ is also applied to a Khaleefeh, and a prince or the like, meaning (tropical:) Divested of his authority; removed from his office; deposed; (L;) as also ↓ مَخْلُوعٌ: and it is a strange thing, noticed by Dmr and others, that every sixth is مخلوع. (TA.) — — Also (tropical:) A young man, (S,) or a son, (K,) and a confederate, (IAth, L,) cast off, repudiated, or renounced, (S, IAth, L, K,) by his family, (S,) or father, (K,) or confederates, (IAth, K,) so that if he commit a crime, or an offence rendering liable to punishment, they, i. e. his family, or he, i. e. his father, or they, i. e. his confederates, shall not be prosecuted, or punished, for it; (S, IAth, L, K;) as also ↓ مَخْلُوعٌ: (K:) pl. of the former, خُلَعَآءُ: (K:) and (tropical:) a young man (K, TA) thus cast off by his family, (TA,) who commits, or has committed, many crimes, or offences rendering him liable to punishment; as also ↓ خَوْلَعٌ: (K, TA:) (assumed tropical:) one alienated or estranged [from his family]: (TA:) (tropical:) one who has broken off from his family, and disagreed with them, and wearied them by his wickedness and baseness and guile; (Mgh, K, * TA; *) as though he had thrown off his headstall or halter, [i. e., restraint,] and who does what he will; or because his family have cast him off, and declared themselves clear of him; (Mgh;) or because he has cast off his kinsfolk, and they have declared themselves clear of him; or because he is divested of religion and shame; (TA;) fem. with ة: (K: [indicating that it is a part. n. of خَلُعَ; not of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, as is implied by some portions of the explanations here given:]) (assumed tropical:) bad, evil, wicked, or mischievous: (TA:) (tropical:) [vitious, or immoral: (see خَلَاعَةٌ, whence it is derived:)] (assumed tropical:) notorious for drinking and play: (TA:) [in the present day commonly used in this sense; and as signifying (assumed tropical:) waggish; or a way:] (assumed tropical:) a player, with another, at a game of hazard, or for stakes laid by both of them to be taken by the winner; (IDrd, K;) as also ↓ مُخَالِعٌ; because the best, or choice part, of his property (خُلْعَتُهُ) is [often] won from him: (S:) (assumed tropical:) one who applies himself constantly to games of that kind: (TA:) and ↓ خَوْلَعٌ signifies (tropical:) a player at games of that kind, who has had the punishment termed حَدٌّ inflicted upon him, and is always overcome in such games, or who is fortunate, and always overcomes in such games. (K, accord. to different copies; in some of which we read المُقَامِرُ المَحْدُودُ الَّذِى يُقْمَرُ أَبَدًا; and in others, المقاصر المَجْدُودُ الذى يَقْمُرُ ابدا.) — — (assumed tropical:) A hunter, fowler, or fisherman; (S, Sgh, K;) so called because he is alone. (Sgh.) — — (tropical:) A [demon, or devil, &c., of the kind called] غُول; (S, K, TA;) because of its evil nature; (TA;) as also ↓ خَوْلَعٌ (K) and ↓ خَيْلَعٌ. (TA.) — — (assumed tropical:) A wolf; (S, K;) as also ↓ خَوْلَعٌ (K) and ↓ خَيْلَعٌ. (Sgh, K.) — — (assumed tropical:) The gaming-arrow that does not win (S, Kr, K) at first: (S, Kr:) or, accord. to some, the gaming-arrow that wins at first; as is said by Sgh and in the L: (TA:) pl. خِلَعَةٌ. (Kr.) خَلَاعَةٌ: [see خَلُعَ:] it is syn. with دَعَارَةٌ [i. e. (tropical:) Vice, or immorality; or vitious, or immoral, conduct; &c.]; as also خَرَاعَةٌ, a dial. var. thereof; (S in art. خرع;) and ↓ خَلِيعَةٌ signifies the same. (TA.) خَلِيعَةٌ: see what next precedes. خَلِعُ العِذَارِ [(assumed tropical:) A horse throwing off his headstall, or halter, and wandering about at random. — — And hence, (assumed tropical:) (assumed tropical:) A man throwing off from himself restraint, and acting in a wrongful and an evil manner towards others, with none to repress him. See also خَلِيعٌ. — — And hence,] (assumed tropical:) (assumed tropical:) (assumed tropical:) A beardless youth, or young man; or one whose mustache has grown forth, but not his beard. (TA.) — — خَالِعٌ (assumed tropical:) A kid. (TA.) [App. because of its playful disposition.] — — (assumed tropical:) A woman who incites, urges, or induces, her husband to divorce her for a gift, or a compensation, from her to him: [see 3:] (S:) or who causes herself to be divorced for a gift, or a compensation, from her to her husband: [see 6:] and in like manner, a husband who divorces his wife for a gift, or a compensation, from her. (K.) — — رُطَبٌ خَالِعٌ Dates that are all ripe, or ripe throughout, or soft; syn. مُنْسَبِتٌ; (S, K;) because their skins strip off by reason of their succulency: (TA:) and بُسْرَةٌ خَالِعٌ, (K, TA,) and خَالِعَةٌ, (TA,) a date that has become wholly fit to be eaten. (K, * TA.) [See بُسْرٌ] — — خَالِعٌ also signifies A twisting of the عُرْقُوب [or hocktendon]: (K:) or a certain disease that attacks the عُرْقُوب of a she-camel. (TA.) And you say, بَعِيرٌ بِهِ خَالِعٌ, (S,) or بَعِيرٌ خَالِعٌ, (K,) A camel that is unable to rise (S, K) when a man sits upon the part called غُرَاب [q. v.] of its haunch, (S) in consequence, as some say, of a dislocation of the tendon of the hock. (TA.) — — جُبْنٌ خَالِعٌ (tropical:) Vehement cowardice; as though the vehemence of the man's fear removed his heart from its place; accord. to IAth, an affection arising from yearning thoughts, and weakness of the heart, on an occasion of fear. (TA.) خَوْلَعٌ: see خَلْعٌ. — — It also signifies هَبِيد [i. e. Colocynth, or its pulp, or seed,] when it is cooked until its سَمْن [or decocted juice] comes forth, whereupon it is cleared, and

put aside; and bruised dates of which the stones have been taken out are put upon it, and flour, and it is stirred about and beaten until it becomes mixed; then it is left, and put down; and when it becomes cold, its سمن is restored to it: or, as some say, colocynth (حَنْظَل) bruised, moistened with something to sweeten it, and then eaten; also called مُبَسَّلٌ. (TA.) [See هَبِيدٌ.] — See also خُلَاعٌ: — and خَلِيعٌ, in four places. — Also Stupid; (K;) applied to a man. (TA.) — And A skilful guide. (Sgh, K.) خَيْلَعٌ: see خُلَاعٌ: — and see خَلِيعٌ, in two places, near the end. — — Also (assumed tropical:) A weak man. (TA.) [See also مُخَلَّعٌ.] مُخَلَّعُ الأَلْيَتَيْنِ A man (S) having the buttocks apart, or parted. (S, K.) — — And مُخَلَّعٌ A weak, and soft, or flabby, man. (Lth, K.) [See also خَيْلَعٌ.] — — (tropical:) A man (TA) in whom is what resembles a loss of reason, or a touch of insanity or of diabolical possession: (K, * TA:) and (tropical:) a man insane, or possessed by a jinnee. (TA.) مَخْلُوعٌ: see خَلِيعٌ, in four places. — — رَجُلٌ مَخْلُوعُ الفُؤَادِ (tropical:) A man frightened, or terrified; as though his heart were removed from its place. (TA.) مُخَالِعٌ: see خَلِيعٌ, in the latter part of the paragraph. مُخْتَلِعَةٌ (tropical:) A woman divorced from her husband for a gift, or a compensation, from him, (S, K,) or from another: (K:) [see 8:] and [the pl.] مُخْتَلِعَاتٌ [is explained as signifying] (tropical:) women who incite, urge, or induce, their husbands to divorce them for a gift, or a compensation, without any injurious conduct from the latter. (TA.) — — (assumed tropical:) A woman affected with lust. (Sgh, K.) خلف 1 خَلَفَ, aor. خَلُفَ, inf. n. خَلْفٌ, He came after, followed, succeeded, or remained after, another, or another that had perished or died. (TA.) Hence, in the Kur [vii. 168 and xix. 60], فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ (TA) And there hath succeeded them, or come after them, [a posterity, or] an evil posterity. (Bd in xix. 60.) And خَلَفَهُ He came after him, (S, A in art. دبر, Mgh, Msb, TA,) or behind him, (A ubi suprà, Mgh,) or following him nearly; (A ubi suprà;) inf. n. as above, (Mgh, TA,) and خِلْفَةٌ also: (Mgh:) or he remained after him: (K:) and ↓ جَآءَ خِلَافَهُ likewise signifies [the same as جاءَ خَلْفَهُ; an inf. n. of خَالَفَ being thus used as an adv. n.; i. e.] he came after him. (TA.) You say also, خَلَفَ اللَّيْلُ النَّهَارَ, inf. n. خَلْفٌ and خِلْفَةٌ, The night followed, or came after, the day. (MA.) — — [Hence,] خَلَفْتُهُ, [aor. as above,] inf. n. خَلْفٌ, [perhaps a mistranscription for خَلَفَ,] I was, after him, a substitute for him: (TA:) [I supplied his place: and I superseded him.] And خَلَفَهُ, (aor. as above, TA,) inf. n. خِلَافَةٌ (S, Mgh, Msb, K, TA) and خَلَفٌ (TA) and خِلِّيفَى, (S, * K, * TA,) which last is an inf. n. of the intensive kind, (Sgh, MF, TA,) He was, or became, his خَلِيفَة [i. e. successor, or vice-agent, &c.], (S, Mgh, Msb, K,) or his substitute; (TA;) فِى قَوْمِهِ [among, or in respect of, his people], (S, TA,) and أَهْلِهِ [his family]; relating to good and to evil; wherefore one says, أَوْصَى لَهُ بِالخِلَافَةِ [he charged him by his will with the being his successor, or vice-agent, &c.]; (TA;) or عَلَى أَهْلِهِ وَمَالِهِ [over his family and his property]: (Msb:) and ↓ اختلفهُ signifies the same; (Lh, Ibn-'Abbád, K;) he was, or became, his خَلِيفَة (Ibn-'Abbád, TA) after him. (Ibn-'Abbád, TA.) And خَلَفَ فُلَانًا [alone] He was, or became, the خَلِيفَةٌ of such a one among, or in respect of, his family (K, TA) and his children. (TA.) And خَلَفَهُ رَبُّهُ فِى أَهْلِهِ (K, TA) and وَلَدِهِ, (TA,) inf. n. خِلَافَةٌ, (K,) His Lord was [for him] a خَلِيفَة [or supplier of his place] to his family (K, TA) and his children. (TA. [In the CK, اخلف is made to signify the same; but this is in consequence of an omission.]) And one says, خَلَفَ اللّٰهُ عَلَيْكَ May God be to to thee a خَلِيفَة [or supplier of the place] (S, Msb, K) of thy father; (S, Msb,) or of the one whom thou hast lost: (S, Msb, K:) thus one says to one who has lost by death his father (S, Msb, K) or mother (K) or paternal uncle (S, Msb) or any other who cannot be replaced: (Msb, K:) and خَلَفَ اللّٰهُ عَلَيْكَ خَيْرًا, (K,) or بِخَيْرٍ, (AZ, Msb, K,) or both, (L,) and خَلَفَ اللّٰهُ لَكَ بِخَيْرٍ, (AZ, Msb,) and ↓ أَخْلَفَ اللّٰهُ عَلَيْكَ خَيْرًا and لَكَ خَيْرًا: (K: [in which it is implied that these phrases mean May God supply to thee well the place of him whom thou hast lost: but it is implied in the Msb that the two of them there mentioned mean May God restore to thee good in the place of that which has gone from thee: and it appears from what here follows that all of these phrases have the latter meaning, whether or not they have the former meaning also:]) to him who has lost property or a child or a thing [of any other kind] of which the replacement may be asked, (S,) or to him of whom that which may be replaced has perished, or died, (K,) one says, ↓ أَخْلَفَ اللّٰهُ عَلَيْكَ (S, Msb, K) May God restore to thee the like of that which has gone from thee, (S, Msb,) or may God restore to thee what has gone from thee; (K in a later part of the art.;) and ↓ اخلف اللّٰهُ لَكَ; and خَلَفَ اللّٰه لك: or خَلَفَ اللّٰه عَلَيْكَ is allowable in relation to property and the like; and يَخْلُفُ, like يَمْنَعُ is allowable as its aor., though extr., (K,) as it has no faucial letter to occasion the fet-h: (TA:) and one says also, خَلَفَ اللّٰهُ لَكَ بِخَيْرٍ meaning May God give thee good in the place of that which has gone from thee; (TA;) and ↓ اخلف عَلَيْكَ خَيْرًا, (Msb, TA,) meaning the same; (TA;) and [so] ↓ اخلف لَكَ خَيْرًا and لَكَ مَالَكَ and ↓ اخلف اللّٰهُ عَلَيْكَ مَالَكَ and بِخَيْرٍ: and [May God restore, or replace, to thee thy property]. (Msb.) خَلَفَ أَبَاهُ, (K,) aor. خَلُفَ (TA,) means He became behind his father; (K;) and if so, its inf. n. is خَلْفٌ: (TA:) or it means he became in the place of his father; (K;) and if so, its inf. n. is خَلَفٌ: (TA:) and خَلَفَ مَكَانَ أَبِيهِ, inf. n. خِلَافَةٌ (K) and خَلَفٌ, (TA,) he became in the place of his father, exclusively of every other. (K.) You say also, خَلَفَتِ الفَاكِهَةُ بَعْضُهَا بَعْضًا, (JK, K,) inf. n. خَلْفٌ, (JK, TA,) or خَلَفٌ, (TA, [the former being there altered to the latter (which is the more probably correct), or the latter to the former,]) and خِلْفَةٌ, (JK, TA,) The fruit replaced other fruit; or became substituted for other fruit. (JK, * K,* TA. [In the CK, صَارَ خَلَفًا is erroneously put for صَارَتْ خَلَفًا.]) And خَلَفَ فُلَانٌ عَلَى فُلَانَةَ, inf. n. خِلَافَةٌ, [like عَقَبَ عَلَيْهَا,] Such a man took as his wife such a woman after another husband [and thus supplied his place]. (Z, TA.) — — خَلَفَ فُلَانًا, (aor. خَلُفَ, TA,) He took, or seized, such a one from behind him; (JK, * K;) as also ↓ اختلفهُ. (TA.) And hence, (TA,) خَلَفَ لَهُ بِالسَّيْفِ (JK, TA) He came to him from behind him, and smote his neck, or struck off his head, with the sword. (TA.) — — خَلَفَ فُلَانٌ بِعَقِبِى [is explained as meaning] Such a one stayed, or abode, after me. (Msb in art. عقب) [But] — — خَلَفَ بِعَقَبِ فُلَانٍ is said by some to mean إِلَى ↓ خَالَفَهُ أَهْلِهِ [q. v.]: accord. to As, however, it means He parted with such a one on the condition of doing a certain thing, and then came behind him [or behind his back] and did another thing after parting with him: and Az says that this is a more correct explanation than the former one. (TA.) [Hence, app.,] one says also, إِنَّ امْرَأَةَ فُلَانٍ تَخْلُفُ زَوْجَهَا بِالنِّزَاعِ إِلَى غَيْرِهِ إِذَا غَابَ عَنْهَا [Verily the wife of such a one is unfaithful to her husband by yearning towards another when he is absent from her: or deceives her husband behind his back by yearning towards another; for it is implied, by an ex. given, that اذا غاب عنها is added by way of explanation]. (TA.) خَلَفَهُ also signifies He spoke of him, or mentioned him, [behind his back, or] when he was not present: so in the phrase, خَلَفَهُ بِخَيْرٍ or بِشَرٍّ [He spoke of him behind his back well or ill]. (TA.) And one says, يَخْلُفُ النَّاسَ مِنْ وَرَائِهِمْ [meaning He defames men behind their backs]: the action signified hereby is like غِيبَةٌ, and may be [by making signs] with the side of the mouth, and with the eye, and with the head. (TA in art. همز.) — — خَلَفَ عَنْ أَصْحَابِهِ, (K, TA,) aor. خَلُفَ, He remained behind, or after, his companions; did not go forth with them; as also ↓ أَصْحَابِهِ قَعَدَ خِلَافَ [similar to a phrase mentioned near the beginning of this art.]; (TA;) i. q. ↓ تخلّف; (K in

explanation of the former phrase;) which is syn. with تَأَخَّرَ; (S, K;) as in the phrase تخلّف عَنِّى [which means He remained behind me, or after me]; (S;) [for] تخلّف عَنْهُ means بَقِىَ خَلْفَهُ; (Mgh;) and [in like manner] you say, تخلّف عَنِ لاقَوْمِ He remained behind, or after, the people, or party, not going with them; [he held back, or hung back, from them;] and ↓ قَعَدْتُ خِلَافَهُ [i. e. I remained] behind him, or after him; (Msb;) and ↓ خالف عَنَّا He remained behind us, or after us; syn. ↓ تخلّف. (TA, from a trad.) It is said in the Kur [xvii. 78], وَ إِذًا لَا يَلْبَثُونَ خِلَافَكَ ↓ إِلَّا قَلِيلًا, i. e. [But in that case they should not have remained] after thee [save a little while]: (JK, TA: *) so accord. to one reading [instead of خَلْفَكَ, which means the same]. (TA.) And in like manner, فَرِحَ المُخَلَّفُونَ بِمَقْعَدِهِمْ ↓ خِلَافَ رَسُولِ اللّٰهِ, in the Kur [ix. 82], means [Those who were left behind rejoiced in their remaining] behind the Apostle of God: (S, TA:) or the meaning here is, مُخَالَفَةَ رسول اللّٰه [i. e. in disagreement with the Apostle of God]: (JK, S:) thus says Lh; but IB disagrees with him; saying that خلاف here means بَعْدَ; and cites six exs. in which it has this meaning, from poets. (TA.) — — [Hence,] خَلَفَ فُلَانٌ عَنْ كُلِّ خَيْرٍ (assumed tropical:) [Such a one was, or became, kept back from all good; i. e.,] did not prosper, or was not successful. (TA. [It is there added, that it is explained in the A as tropical, and as meaning تَغَيَّرَ وَفَسَدَ: but this is perhaps a mistake, occasioned by the accidental omission of وَخَلَفَ اللَّبَنُ or the like, of which this is a correct explanation: or the phrase thus explained in the TA, as from the A, may correctly mean He became altered for the worse, and corrupt; agreeably with other explanations of the verb below.]) — — خَلَفَ, aor. خَلُفَ, also signifies He (a man) retired, withdrew, or went away or apart. (JK.) And خَلَفَتْ نَفْسَهُ عَنِ الطَّعَامِ, aor. خَلُفَ, inf. n. خُلُوفٌ, (assumed tropical:) His soul turned away from, avoided, or shunned, the food, in consequence of disease. (JK, TA.) — — And He fled. (Ham p. 411.) — — And He (a man, Sgh) ascended a mountain. (Sgh, K.) — See also 2, first sentence. — خَلَفَ, (S, Msb, K, &c.,) aor. خُلُوفٌ, (Lh, Msb, TA, and Ham p. 679,) [inf. n. خُلُوفٌ,] said of the taste of water, It was, or became, different from, or contrary to, what it was thought to be: and [hence,] it was, or became, altered [for the worse]: (Ham ubi suprà:) [and] said of milk, (S, K,) and of food, (Lh, S, Msb, K,) and the like, (Lh, TA,) and some say خَلُفَ, (TA,) aor. خَلُفَ, inf. n. خُلُوفٌ, (Lh, TA,) of both verbs, (TA,) it was, or became, altered [for the worse] (Lh, S, Msb, K) in taste, or in odour; (S, Msb, K;) as also ↓ اخلف: or, said of milk, the first signifies it became bad from being long kept; or, as in the A, (tropical:) what was good thereof became mixed (خُلِفَ, i. e. خُلِطَ,) with other milk: and ↓ اخلف, said of milk, signifies also it was, or became, sour: (TA:) and the first, said of [the beverage called] نَبِيذ, it became bad. (K.) Also, inf. n. خُلُوفٌ (S, Mgh, Msb, K) and خُلُوفَةٌ (K) and خِلْفَةٌ, (L, TA,) said of the mouth (S, Mgh, Msb, K) of a person fasting, (S, Msb, K,) It was, or became, altered [for the worse] in odour; (S, Mgh, Msb, K;) as also ↓ اخلف. (S, Msb, K.) It is said in a trad. that the خُلُوف of the mouth of one who is fasting is sweeter in the estimation of God than the odour of musk: or, accord. to some of the lawyers and of the relaters of traditions, خَلُوف; but [SM says,] I think this to be a mistake, as several affirm it to be, while others say that it is of a bad dial. : accord. to one reading, it is خِلْفَة. (TA.) — — [Hence,] خَلَفَ عَنْ خُلُقِ أَبِيهِ, (K,) aor. خَلُفَ, inf. n. خُلُوفٌ, (TA,) (assumed tropical:) He was, or became, altered [for the worse] from the natural disposition of his father. (K, TA.) — — And خَلَفَ, (ISk, S, K,) inf. n. خَلْفٌ [or خُلُوفٌ]; or خَلُفَ, aor. خَلُفَ, inf. n. خَلَافَةٌ and خُلُوفٌ; (TA;) (assumed tropical:) He (a man) was, or became, bad, or corrupt. (ISk, S, K, TA.) — — And خَلَفَ, (K) inf. n. خَلَافَةٌ (IAth, K) and خُلُوفٌ, (K,) (assumed tropical:) He (a man) was, or became, stupid, or foolish; or one who had little, or no, intellect or understanding: (K, * TA:) or unprofitable: or a frequent promise-breaker: (IAth:) or خَلَفَ and ↓ اخلف, said of a slave, he was, or became, idiotic, deficient in intellect, or bereft of his intellect. (JK.) — خَلَفَ, (K,) inf. n. خَلْفٌ; (S, * K, * TA;) and ↓ اخلف, and ↓ استخلف; (S, K;) He drew water, (S, K, TA,) لِأَهْلِهِ for his family: [app. because he who does so leaves his family behind him: see 2, first sentence:] (K, TA:) [or] ↓ استخلف, said of a man, signifies اِسْتَعْذَبَ المَآءِ [app. as meaning he sought, or drew, or brought, sweet water: see art. عذب]: and, accord. to IAar, you say, أَخْلَفْتُ ↓ القَوْمَ, meaning properly I carried sweet water to the people, or party, when they were in the [season, or herbage, called] رَبِيع and without sweet water, or when they were by salt water: إِخْلَافٌ [as meaning the carrying, or drawing, of water,] being [properly] only in the ربيع: in other cases, metaphorically applied. (TA.) El-Hoteiäh says, لِزُغْبٍ كَأَوْلَادِ القَطَا رَاثَ خَلْفُهَا ↓ عَلَى عَاجِزَاتِ النَّهْضِ حُمْرٍ حَوَاصِلُهْ (assumed tropical:) [To, or for, downy ones, like the young ones of the katà, whose procurer of water has been slow in coming to those lacking the power of spreading their wings for flight, red in their crops]: he means ↓ مِخْلِفُهَا [or خَالِفُهَا], and has put in the place of this the inf. n.: and by حواصله, accord. to Ks, he means حَوَاصِلُ مَا ذَكَرْنَا [the crops of what we have mentioned]: but Fr says that the ه relates to the زغب, exclusively of the عاجزات, which [latter] has the sign of the pl. ; for every pl. that has the form of a sing. may be imagined to be a sing., as in the saying of the poet, مِثْلُ الفِرَاخِ نُتِقَتْ حَوَاصِلُهْ [meaning " like the young birds of which the crops have been plucked "]; for الفراخ has not the sign of the pl., but has the form of a sing., like الكِتَاب and الحِجَاب: another says, [but this is very far-fetched,] that the ه relates to النهض, which [sometimes] means a place in the shoulderblade of the camel; and that the poet has used it metaphorically as belonging to the قطا. (S.) — خَلَفَ الثَّوْبَ, (S,) or القَمِيصَ, aor. خَلُفَ, (Msb, K,) inf. n. خَلْفٌ (Kr, TA) and خُلْفَةٌ, in some copies of the K خَلَفَةٌ, [so in my MS. copy of the K, and so in the TK,] and [in some] خُلَفٌ also, but these require consideration, (TA,) He took out from the garment, or shirt, the part that was worn out, (S, Msb, K,) that is, the middle part, which was worn out, (S, Msb,) and then sewed the [cut] edges together. (S, Msb, K.) And الثَّوْبَ ↓ اخلف signifies the same as خَلَفَهُ, i. e. He repaired the garment [app. in any manner, or, as is implied in the S and TA, by substituting one piece for another]. (S, K, TA.) — — The saying, in a trad. of Hamneh, فَإِذَا خَلَفَتْ ذٰلِكَ فَلْتَغْتَسِلْ, meaning (assumed tropical:) And when she has discriminated that period of days and nights during which she has been حَائِض, [she shall perform a complete ablution of herself,] is from خَلَفَ القَمِيص signifying as explained above. (Msb.) — خَلَفَ signifies also He mixed [a thing with another thing; as, for instance, (see خُلِفَ in a passage above,) milk with other milk]: and he mixed saffron, and medicine, with water. (TA.) — خَلَفَ بَيْتَهُ He put to, or made for, his tent, a pole, (K, TA,) termed a خَالِفَة, (TA,) in the hinder part thereof. (K TA.) — خَلِفَ, aor. خَلَفَ, (K,) inf. n. خَلَفٌ, (S, K,) He (a camel) inclined towards one side. (S, K.) — — خَلَفٌ is also an inf. n. (of خَلِفَ, said of a man, TK) signifying The being أَخْلَف as meaning contrarious, hard in disposition, as though going with a leaning towards one side: — — and the being left-handed: — — and the being أَحْوَل [or squint-eyed]. (K.) — خَلِفَتْ, aor. خَلَفَ, (Msb, K,) inf. n. خَلَفٌ, (Msb, TA,) She (a camel) was, or became, pregnant. (Msb, K.)

2 خلّفهُ, (Msb,) and خلّفهُ وَرَآءَهُ, (S, TA,) inf. n. تَخْلِيفٌ, (TA,) He left him behind him; (Msb;) namely, a man: (S, Msb, TA:) and ↓ خَلَفَهُ [signifies the same: or] he made him to be behind him; as also ↓ اخلفهُ [q.v.], and ↓ اختلفهُ: (TA:) [whence the saying,] فِى الاِتِبَاعِ حَتَّى اخْتَلَفْتُهُ ↓ أَلْحَحْتُ عَلَى فُلَانٍ i. e. [I pressed upon such a one in following] until I made him to be behind me. (ISk, TA.) You say also, خَلَّفَهُمْ, inf. n. as above, meaning He was, or became, or went, before them; and left them behind him. (TA.) And خلّفوا أَثْقَالَهُم, inf. n. as above,

They left their loads, or baggage &c., behind their backs; (O, K;) when they went away to draw water. (TA.) — — [Hence,] خلّفهُ He made him, or appointed him, his خَلِيفَة [i. e. successor, or vice-agent, &c.]; (K;) and so ↓ استخلفهُ. (S, Msb, K.) So in the Kur [xxiv. 54], ↓ لَيَسْتَخْلِفَنَّهُمْ فِى الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ [That He will assuredly make them to be successors in the earth, like as He made to be successors those who were before them]. (TA.) — خلّف بِنَاقَتِهِ, (S, K,) inf. n. as above, (S,) He bound one of the teats of his she-camel with the thing termed صِرَار [in order that her young one might not suck it]: (S, K:) from Yaakoob. (S.) 3 خالفهُ, (Mgh, Msb, TA,) inf. n. خِلَافٌ (S, Mgh, Msb, K, TA) and مُخَالَفَةٌ, (S, Msb, K, TA,) He [or it] disagreed with, or differed from, him [or it]; or he dissented from him; (Mgh, Msb;) contr. of وَافَقَهُ; فِى كَذَا [in, or in respect of, such a thing]: (Mgh:) and he, or it, was contrary, opposed, or repugnant, to him, or it: (TA:) [and he acted contrarily, contrariously, adversely, or in opposition, to him, or it; he, or it, contravened, or opposed, him, or it:] and he [or it] contradicted him [or it]. (M in art. نقض.) It is said in a prov., إِنَّمَا أَنْتَ خِلَافَ الضَّبُعِ الرَّاكِبَ, i. e. تُخَالِفُ خِلَافَ الضَّبُعِ [Verily thou art one who acts with the contrariousness of the hyena towards the rider]: for the hyena [attacks a man on foot, but], when it sees the rider, flees from him. (IAar, TA.) You say also, خَالَفَنِى عَنْ كَذَا He turned away from such a thing [in opposition to me, or] when I betook myself to it: [see also the last sentence but one of the first paragraph of art. بهت:] and خالفنى إِلَى كَذَا He betook himself to such a thing [in opposition to me, or] when I turned away from it: (Mgh:) or خالفهُ إِلَى الشَّىْءِ means he disobeyed him by betaking himself to the thing; or betook himself to the thing after he had forbidden him it. (TA.) And hence, (Mgh,) هُوَ يُخَالِفُ إِلَى امْرَأَةِ فُلَانٍ, (S, Mgh, *) or إِلَى فُلَانَةَ, (O, L, TA,) in the K erroneously, هو يخالف فُلَانَةَ, (TA,) He comes to the wife of such a one when he [the latter] is absent from her, (S,) or to such a woman when her husband is absent from her: (Mgh, * O, L, K, TA:) and خالفهُ إِلَى أَهْلِهِ [he came to his (another's) wife in his (the husband's) absence]: see 1, in the former half of the paragraph. (Az, TA.) And خالفهُ إِلَيْهِمْ He watched to see him, and, when he was absent from them, namely, his family, he went in to them: (Jm, O, TA:) and, accord. to AZ, فُلَانٌ صَاحِبَهُ ↓ اخلف Such a one watched to see his companion, and, when he was absent, he came, and went in to him [or rather to his wife or to his family]: (TA:) [or] صَاحِبَهُ ↓ خالف he watched to see his companion, and, when he was absent, went in to his wife: (K, and the like is said in the JK:) thus says IDrd, on the authority of AZ. (TA.) And خالف إِلَى قَوْمٍ He came to a party, or company of men, from behind them [or behind their backs]: or he feigned to them the contrary of that which he conceived in his mind, and took them unawares. (TA.) Aboo-Dhu-eyb says, [describing a collector of wild honey,] إِذَا لَسَعَتْهُ النَّحْلُ لَمْ يَرْجُ لَسْعَهَا وَخَالَفَهَا فِى بَيْتِ نُوبٍ عَوَاسِلِ (S in the present art., in which only the former hemistich is cited, and in art. رجو,) i. e. [When the bees sting him,] he fears not nor minds [their stinging], (S in art. رجو) [but comes, during their absence, to the hiving-place of bees occupied in gathering honey:] meaning, he comes to their honey, (S, TA, [in the latter of which, in the place of النحل, is put الدَّبْرُ " the swarm of bees,"]) and takes it, (TA,) while they are feeding; (S, TA;) or, as AA says, he comes behind them to the honey while they are absent: AO explains it by خَالَفَهَا إِلَى مَوْضِعٍ آخَرَ which [he says] means he keeps with them [to another place]; syn. لَازَمَهَا; [and thus this phrase (which is strangely misinterpreted in the TK and in Freytag's Lexicon) is explained in the K, but without any reference to the verse;] as also حَالَفَهَا, with the unpointed ح: (TA:) and some read the verse thus; but this reading is said to be a mistake. (TA in art. حلف.) — — جَآءَ خِلَافَهُ: see 1, near the beginning of the paragraph. And see also five other exs. in the middle portion of the same paragraph. — — خالف بَيْنَ رِجْلَيْهِ He put one of his legs forward and the other backward: and [hence,] المُخَالَفَةُ بَيْنَ الرِّجْلَيْنِ [as signifying the alternate shifting of the legs to and fro] is metonymically used as meaning the act of dancing. (Har p. 108.) [And خالف بَيْنَ الشَّيْئَيْنِ He put, or placed, the two things contrariwise; or on contrary sides; or in contrary directions. Hence,] أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ, in the Kur v. 37, [Or that their hands and their feet shall be cut off on contrary sides,] means that their right hands and left feet shall be cut off. (Bd, Jel. [See also similar exs. in the Kur vii. 121 and xx. 74 and xxvi. 49.]) [Hence also,] فَرَسٌ بِهِ شِكَالٌ مِنْ خِلَافٍ, (JK,) or ذُو خَدَمَتَانِ مِنْ خِلَافٍ, (TA,) A horse having a whiteness in his right fore leg and his left hind leg [or the reverse]: (JK, TA:) and some say, لَهُ خَدَمَتَانِ مِنْ خِلَافٍ when he has a whiteness [or rather a ring of white a little above the hoof] in his fore leg [or right fore leg] and another in his left fore leg [probably a mistake of a copyist for his left hind leg]. (TA.) 4 اخلفهُ: see 2, first sentence. Also He put him, turned him, or made him to go back or stand back, behind him. (K, TA.) And اخلف يَدَهُ He put his hand behind him. (Az, TA.) And also, (Fr, TA,) or اخلف بِيَدِهِ إِلَى السَّيْفِ, (JK,) or simply اخلف [used elliptically], (S, K,) He put [back] his hand to his sword, (Fr, S, K, TA,) in order to draw it, (JK, S, K, TA,) it being hung behind him. (Fr, * TA.) And اخلف السَّيْفَ [He hung the sword behind him; or kept it hung behind him]: said, in a trad., of a man on the day of Bedr. (TA.) And اخلف عَنِ البَعِيرِ [for اخلف عَنْهُ الحَقَبَ] He shifted [backwards] the hind girth of the camel, putting it next to his testicles, on account of its hurting the sheath of his penis, and causing a suppression of his urine; (As, S, K;) as also اخلف البَعِيرَ: (TA:) or you say only, أَخْلِفِ الحَقَبَ, meaning remove thou the hind girth from the sheath of the penis. (Lh, TA.) And اخلف الدَّابَّةَ بِالسَّوْطِ He struck the beast on the hinder part with the whip. (JK.) — — اخلف البَازِلَ [He (a camel) exceeded in age the بازل, which is generally one that has entered his ninth year: as though he made the بازل to be behind him: and so, app., اخلف alone; البَازِلَ being understood: see مُخْلِفٌ]. El-Jaadee says, أَخْلَفَ البَازِلَ عَامًا أَوْ بَزَلْ أَيِّدِ الكَاهِلِ جَلْدٍ بَازِلٍ [Strong in the withers, hardy, a بازل; that has exceeded in age him who has just become a بازل by a year, or that has himself just become a بازل]. (S, TA.) Some say that الإِخْلَافُ is [a term denoting] the last of the ages [that have words to signify them] with respect to all beasts. (TA.) — — اخلف فُلَانٌ صَاحِبَهُ: see 3, near the middle of the paragraph. — — اخلفهُ مَا وَعَدَهُ, (S,) or مَوْعِدَهُ, (Mgh,) or وَعْدَهُ, (Msb,) or الوَعْدَ, (K,) inf. n. إِخْلَافٌ, (Mgh,) He broke, (Mgh,) or failed to perform, (S, K,) his promise, or the promise, to him: (S, Mgh, K:) restricted to future time: (Msb:) الإِخْلَافُ is, in respect of the future, like الكَذِبُ in respect of the past: (S, K:) or the making a promise and not fulfilling it: (Lh, K:) and some say that it signifies one's seeking an object of want, or water, and not finding it. (TA.) It is said in a trad., إِذَا وَعَدَ أَخْلَفَ, i. e. When he promises, he does not fulfil his promise, and is not true [to it]. (TA.) [Hence,] أَخْلَفَتِ النُّجُومُ, i. e. (tropical:) [The stars broke their promise; meaning,] were attended with drought, not attended with rain: (S, K, TA:) a saying of the people in the Time of Ignorance: (S, TA:) and so ↓ عَنْ أَنْوَائِهَا اِخْتَلَفَتْ: for they used to believe and say that they were rained upon by such and such a نَوْء. (TA. [See نَوْءٌ.]) Hence also, أَخْلَفَتِ الحُمَّى (assumed tropical:) The fever, being tertian or quartan, came not in its time, or turn. (Mgh.) And أَخْلَفَتْ said of a she-camel, (assumed tropical:) She, having been covered by the stallion, did not become pregnant: (JK, TA:) and (assumed tropical:) she proved to be

not pregnant when thought to be pregnant. (JK.) And in like manner said of a palm-tree; (JK;) (tropical:) It bore not one year: and (tropical:) it (a tree) bore no fruit: or lost the fruit that it had. (L, TA. [The verb, said of trees, has also another meaning, which see below.]) — — اخلفهُ is also said, by El-Fárábee, to occur as meaning He acted according to his promise [or fulfilled his promise] to him; thus bearing two contr. significations: but this is strange. (MF.) — — Also He found him to be a breaker of his promise; (JK;) or he found his promise to be broken, or unfulfilled. (S, K.) — — اخلف عَلَيْكَ and لَكَ, each with an objective complement (خَيْرًا or مَالَكَ) expressed or understood: see 1, in six places, in the former half of the paragraph. You say also, اخلف فُلَانٌ لِنَفْسِهِ, (S, K,) or لِغَيْرِهِ, (TA,) Such a one replaced to himself, (S, K,) or to another, (TA,) a thing that had gone from him, with another thing. (S, K.) Ibn-Mukbil says, فَأَخْلِفْ وَأَتْلِفْ إِنَّمَا المَالُ عَارَةٌ وَكُلْهُ مَعَ الدَّهْرِ الَّذِى هُوَ آكِلُهْ [Then replace thou, and consume: wealth is but a loan: and devour it with time, which is a devourer thereof]: he means, gain a substitute for what thou hast consumed. (S, TA.) And the Arabs say to him who has put on a new garment, أَبْلِ وَأَخْلِفْ وَاحْمَدِ الكَاسِى [Wear out thy garment, and replace it with another, and praise the Clother, meaning God]. (TA.) And أَبْلِ وَيُخْلِفُ اللّٰهُ [Wear out thy garment, and God will replace it with another; or, may God replace &c.]. (S in art. بلو) — — See also اخلف الثَّوْبَ near the end of the first paragraph. — — اخلف said of a plant, or of herbage, It put forth the خِلْفَة, (S, Msb, K,) meaning leaves that come forth after the first leaves, in the [season called] صَيْف; (TA;) and in like manner said of trees: (Msb, TA:) or اخلف الشَّجَرُ means the trees put forth fruit after other fruit. (JK.) And, said of fruit, It came forth, some thereof after other thereof. (TA.) And اخلفت الأَرْضُ The land became affected by the cold of the latter part of the [season called] صَيْف, and some of its trees consequently become green. (TA.) — — Also, said of a bird, (tropical:) It put forth feathers after the first feathers: (K, TA:) from the same verb said of a plant, or of herbage. (TA.) — — And, said of a boy, (assumed tropical:) He nearly attained to puberty. (JK, Az. K, TA.) — — And, said of a solid-hoofed beast, (assumed tropical:) He completed a year after the قُرُوح [or finishing teething, or shedding the corner-nipper]. (JK.) — اخلفهُ said of medicine, It weakened him (K, TA) by causing him to go frequently to the privy. (TA.) — — And الإِخْلَافُ also signifies The bringing the stallion again to the she-camel when she has not conceived at once. (K.) — See also 1, in six places, in the latter half of the paragraph.

5 تَخَلَّفَ see 1, in two places, in the middle of the paragraph. [Hence, تخلّف عَنِ الأَمْرِ He held back from, or fell short of, doing the thing.]

6 تَخَالُفٌ see the next paragraph, in three places.

8 اِخْتِلَافٌ signifies The following reciprocally; or alternating. (Mgh.) So in the phrase in the Kur [ii. 159 and iii. 187 and xlv. 4], وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ And the alternating of the night and the day. (Mgh) [And in a verse of El-'Ajjáj cited voce أَبْلَى, in art. بلو.] And hence the phrase, اِخْتَلَفَا ضَرْبَةً Each of them beat, or struck the other in turn. (Mgh.) And the saying, in a trad. of 'Alee, فَاخْتَلَفَتْ بَيْنَ عُبَيْدَةَ بْنِ الحٰرِثِ وَالوَلِيدِ بْنِ عُقْبَةَ ضَرْبَتَانِ [And two blows were interchanged between 'Obeydeh Ibn-El-Hárith and El-Weleed Ibn-'Okbeh]. (Mgh.) And the saying, in a trad. of Umm-Sabeeyeh, اِخْتَلَفَتْ يَدِى وَيَدُ رَسُولِ اللّٰهِ فِى إِنَآءٍ وَاحِدٍ, meaning My hand and the hand of the Apostle of God were both put [by turns] into one vessel. (Mgh.) And اِخْتَلَفُوا signifies They followed, or succeeded, one another; whenever one went, another coming after him. (TA in art. عور.) — — Also The going, or moving, repeatedly, to and fro; so coming and going; or reciprocating; syn. تَرَدُّدٌ [in this sense, as is shown in this art. in the K and TA, and in the S and K in art. رود &c.: and also as mean ing the returning, or repairing, time after time, or repeatedly, or frequently, to a person or place; because it implies coming and going: and sometimes it means simply the returning; because this cannot be without a previous going]. (K.) You say, هُوَ يَخْتَلِفُ إِلَى فُلَانٍ, i. e. يَتَرَدَّدُ [He returns, or repairs, time after time, repeatedly, or frequently, to such a one]: and اِخْتَلَفَ إِلَيْهِ اخْتِلَافَةً وَاحِدَةً [He returned to him once]. (TA.) And هُوَ يَخْتَلِفُ إِلَى مَجَالِسِ العِلْمِ He repairs frequently to, or frequents, the assemblies of science; syn. يَتَرَدَّدُ. (A in art. رد.) And اِخْتَلَفَ إِلَى المُتَوَضَّأِ [He returned, or repaired, time after time, &c., to the privy]. (S.) And اِخْتَلَفَ إِلَى الخَلَآءِ [properly signifies the same: and hence, (assumed tropical:) He had a looseness of the bowels, or a diarrhœa]. (K.) And [perhaps as implying coming and going,] اختلف also signifies He supplied, or gave, or offered, water. (TA.) — — [Also The disagreeing, differing, or varying, in state or condition or quality &c.; being dissimilar, different, diverse, various, incongruous, discordant, or dissentient:] اختلف is the contr. of اِتَّفَقَ; (K, TA;) and is said of anything that is dissimilar [in the parts or members &c. of which it is composed]; as also ↓ تخالف. (TA.) You say, ↓ تخالف الأَمْرَانِ [and اختلف الامران], i. e. لَمْ يَتَّفِقَا [The two things, or affairs, or cases, were, or became, dissimilar, &c.]. (TA.) And اختلفوا and ↓ تخالفوا (Mgh, Msb) [They disagreed, &c., فِى أَمْرٍ in a thing or an affair or a case;] every one of them took to, or held, a way, or an opinion, different from, or contrary to, that of another: (Msb:) both signify the same. (Mgh.) It is said in a trad., سَوُّوا صُفُوفَكُمْ وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ [Make ye your ranks even when ye place yourselves to pray together, and be not dissimilar in your positions, for in that case your hearts would disagree]; meaning, when one of you advances, or stands, before another in the ranks, your hearts will be affected, and disagreement in respect of friendship and amity will arise among you: or, as some say, it means, your hearts will be made to recoil: or the صُورَة [or specific character] of your hearts will become changed into another صورة. (TA.) [Hence,] اِخْتَلَفَتْ عَنْ أَنْوَائِهَا, said of stars: see 4, near the middle of the paragraph. — — Also The being complicated, intricate, or confused. (KL.) [You say, اختلف الأَمْرُ بَيْنَهُمْ The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them: a phrase of frequent occurrence.] — اختلفهُ: see 1, in two places, in the former half of the paragraph. — — See also 2, in two places. — — اختلف صَاحِبَهُ: see 3, near the middle of the paragraph.

10 استخلفهُ: see 2, in two places. — — Also He took it (a thing) as a substitute, or in exchange, for another thing; or in the place of another thing; syn. اِسْتَعْوَضَهُ and اِسْتَبْدَلَهُ. (TA.) — — استخلفتِ الأَرْضُ The land produced the herbage of the [season called] اِسْتَبْدَلَهُ. (TA.) — See also 1, in the middle of the latter half of the paragraph, in two places.

خَلْفٌ [meaning The location, or quarter, that is behind; and the time past;] (K; [so in my MS. copy, and thus it should be written as a simple noun; but in the CK خَلْفُ;]) or الخَلْفُ; (Lth, K;) contr. of قُدَّامٌ [or القُدَّامُ]: (Lth, K:) [and] خَلْفَ [Behind; and after;] contr. of قُدَّامَ: (S: [thus in my tow copies; and said in the margin of one of them to be thus in the copy of IB, and in that of El-Jawáleekee:]) a simple noun: and an adv. n.: of the fem. gender [as meaning the جِهَة; but otherwise it seems to be masc.]. (TA.) You say, جَآءَ خَلْفَهُ [and مِنْ خَلْفِهِ, both meaning He came behind him, and after him]. (Mgh.) And جَلَسْتُ خَلْفَ فُلَانٍ I sat after, or behind, such a one; syn. بَعْدَهُ (S.) And لَبِثَ خَلْفَهُ He remained after him. (K.) Some read, in the Kur [xvii. 78], وَإِذًا لَايَلْبَثُونَ خَلْفَكَ: others read خِلَافَكَ [which means the same, as mentioned above: see the middle of the first paragraph of this art.]. (TA.) — — خَلْفٌ signifies also The back (K, TA) itself: so says IAar: and particularly, of a house; the side corresponding to, or over against, that in which is the door; and as a house may have two doors, [in two different sides,] it may be said to have two backs, each of which may be thus

termed; and the dual of this word seems to be used as meaning two backs in a trad. [respecting the building of the Kaabeh]. (TA.) — — And One who comes after another; (S, TA;) as also ↓ خَلَفٌ, or, accord. to some, there is a difference between these two, as will be shown in what follows; (S;) and ↓ خَالِفٌ and ↓ خَالِفَةٌ: it is originally an inf. n.: (TA:) and signifies one who remains after another, whether this other be dead or living: and one remaining after another who is dead; his follower, or successor; the follower, or successor, of one who has gone: used in praise and in dispraise: pl. خُلُوفٌ: and the sing. also signifies [like the pl.] persons remaining after others; accord. to some: (IB, TA:) a remnant of people: (Lh, TA:) and a generation after a generation; (Lth, S, K;) as also ↓ خَلَفٌ: (Lth, TA:) but Lth says that the former is applied to the evil, and ↓ the latter to the good, (K, TA,) whether meaning a generation or a son: (TA:) the latter means a good son (K, TA) remaining after his father: (TA:) and the former, a bad son: (K, TA:) [therefore] one says, هُوَ خَلْفُ سَوْءٍ مِنْ أَبِيهِ [He is a bad son] who has taken the place of his father, and ↓ خَلَفُ صِدْقٍ من ابيه [a good son] &c.: (S:) but sometimes each is used in the place of the other; so that one says, هو خَلْفُ صِدْقٍ من ابيه: (K:) or both signify the same: (S, K:) so says Akh: some, he says, use the former; and some, the latter: but some say ↓ خَلَفُ صِدْقٍ and خَلْفُ سَوْءٍ, meaning thus to distinguish between them: (S:) accord. to IB, ↓ خَلَفٌ correctly signifies a man's successor who is a substitute for him, good and bad: and is originally an inf. n.: (TA:) and the pl. of this is أَخْلَافٌ: (AZ, IB, TA:) accord. to IAth, خَلَفُ صِدْقٍ means a good generation: and خَلْفُ سَوْءٍ, an evil generation: (TA:) and خَلْفٌ likewise signifies progeny [without restriction]. (K.) One says also, (S, K,) of a people following people more in number than they, (S,) هٰؤُلَآءِ خَلْفُ سَوْءٍ [These are a bad generation. (S, K.) And بَقِينَا فِى خَلْفِ سَوْءٍ We remained among an evil remnant. (Lh, TA.) And فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ, in the Kur [vii. 168 and xix. 60], is explained as meaning And there remained after them a remnant. (TA.) — — [Hence,] (tropical:) One in whom is no good. (IB, K.) [And app. also Persons in whom is no good..] — — And (tropical:) A thing in which is no good: (IB, TA:) [and particularly] (assumed tropical:) a bad saying; (ISk, S, Msb, K;) a wrong, bad saying, like the خَلْف of mankind. (A 'Obeyd, Msb.) See also خُلْفٌ. It is said in a prov., سَكَتَ أَلْفًا وَنَطَقَ خَلْفًا (assumed tropical:) He held his tongue from a thousand words (سَكَتَ عَنْ أَلْفِ كَلِمَةٍ), and then uttered what was wrong. (ISk, S, Msb.) An Arab of the desert, who had been guilty of a breach of manners (حَبَقَ حَبْقَةً), pointed with his thumb towards his اِسْت, and said, إِنَّهَا خَلْفٌ نَطَقَتْ خَلْفًا [which may be rendered, Verily it is a thing in which is no good: it uttered a thing in which was no good: but it obviously admits of being rendered otherwise]. (IAar, S.) — — Also People who have gone away from the tribe (T, K) to draw water, and have left their baggage &c. behind them: (T, TA:) and such as are present, [remaining behind,] of the tribe: thus bearing two contr. significations: pl. خُلُوفٌ. (K.) You say حَيٌّ خُلُوفٌ A tribe who are absent; none of them remaining behind: (S, TA:) or a tribe of which the men are absent and the women remaining: (TA:) and خُلُوفٌ also signifies the contr., i. e. such as are present, (S, TA,) remaining behind. (S.) It is said of Mohammad, in a trad., لَمْ يَتْرُكْ أَهْلَهُ خُلُوفًا, i. e. He did not leave his family neglected, with no pastor nor protector. (TA.) See also a verse of El-Hoteíäh in the latter part of the first paragraph of this article. — Old and worn out; applied to a وَطْب [or skin for milk, or for clarified butter and milk: as though it were a remnant thereof]. (Ibn-' Abbád, K.) — A مِرْبَد; (S, K;) i. e. a place of confinement for camels: (TA:) or such as is behind the tent or house. (JK, S, * K.) — A large فَأْس [i. e. hoe or adze or axe]: or such as has one head: and the edge of a فأس: or the head thereof: (K:) you say فَأْسٌ ذَاتُ خَلْفَيْنِ a two-headed فأس: (S, TA:) or ذَاتُ خَلْفَيْنِ and ↓ ذَاتُ خِلْفَيْنِ are names of the فأس (K, TA) when two-headed: (TA:) and the pl. is ذَوَاتُ الخَلْفَيْنِ: (K:) pl. خُلُوفٌ. (JK.) — — And The head of a razor. (K.) — — And The [pointed] head of a مِنْقَار, [an iron instrument like the فَأْس, (A and K in art. نقر,) with which mill-stones &c. are pecked, or wrought into shape, (see مِنْقَارٌ,) and] with which wood is cut. (TA.) — See also خِلْفٌ. خُلْفٌ a subst. from إِخْلَافٌ, (S, Msb, K,) relating to a promise, and restricted to future time; (Msb;) i. e. a subst. used in the place of إِخْلَافٌ; (Lh, TA;) meaning The breach, or non-fulfilment, of a promise; as also ↓ خُلُفٌ, which is said to be the original form of the word, and ↓ خُلُوفٌ: (TA:) it is, in respect of the future, like كَذِبٌ in respect of the past: (S, K:) some say that it signifies a false, or wrong, saying; which is a meaning of ↓ خَلْفٌ, with fet-h, before mentioned: but perhaps these two words may be syn. dial. vars. (MF, TA.) — — Also, (Msb,) or ↓ خُلْفَةٌ, and ↓ خِلْفَةٌ, (K, TA,) Disagreement, difference, dissension, contrariety, contrariousness, or opposition, (Msb, K, * TA,) in opinions or the like, (Msb,) or in respect of friendship and amity, (TA in explanation of the second of these words,) or in natural disposition; (K;) as also ↓ خِلْفَنَةٌ (S, K) and ↓ خِلَفْنَاةٌ and ↓ خَالِفٌ and ↓ خَالِفَةٌ. (K.) — It is also pl. of خَلِيفٌ, in its various senses. خِلْفٌ: see خِلْفَةٌ, in the latter half of the paragraph, in seven places. — — Also, applied to a man, (Sgh,) i. q. لَجُوجٌ [app. as meaning One who perseveres much in opposition or contention or the like]; (Sgh, K;) as also ↓ خَالِفَةٌ. (TA.) — Also a subst. from إِخْلَافٌ meaning The act of drawing water; and so ↓ خِلْفَةٌ: (A 'Obeyd, K: *) [whence the saying,] مِنْ أَيْنَ خِلْفَتُكُمْ Whence do ye draw water? (S, K.) — The teat (حَلَمَة) of the udder of the she-camel: (S, K:) and the two fore ones, and the two hinder ones: (S:) or the part of the udder upon which the milker lays hold: (TA:) or the extremity of the udder of the she-camel: (Msb, K:) or the hinder of the أَطْبَآء [or teats]: (K:) or the udder itself; (Lth, TA;) [i. e.] it is, to the she-camel, (Msb, * K,) like the ثَدْى to the human being, (Msb,) or like the ضَرْع to the ewe or she-goat: (K:) or the خِلْف is of the camel and of the cloven-hoofed animal; and the طُبْى, of the solid-hoofed animal and of the animal that has a claw: (Lh, TA:) the pl. [properly of pauc.] is أَخْلَافٌ (Msb, TA) and [of mult.] خُلُوفٌ. (TA.) One says, دَرَّتْ لَهُ أَخْلَافُ الدُّنْيَا (tropical:) [The world yielded him abundance of its good things]. (TA.) — The shortest of the ribs of the side; (S;) [and] so ↓ خَلْفٌ; (K;) likewise called ضِلَعُ الخِلْفِ and الخَلْفِ; it is the furthest and thinnest of the ribs; (TA;) [i. e.] the خِلْف is that next to the belly, of the small ribs; their قُصَيْرَى: (K: [see القُصْرَى:]) pl. of the former (S) [and] of the latter (K) خُلُوفٌ. (S, K.) — ذَاتُ خِلْفَيْنِ: see خَلْفٌ, near the end of the paragraph. خَلَفٌ A substitute; a thing given, or received, or put, or done, instead of, in place of, or in exchange for, another thing. (A 'Obeyd, Th, S, Msb, K, TA.) You say, اِجْعَلْ هٰذَا خَلَفًا مِنْ هٰذَا Make thou this to be a substitute for this. (Msb.) And هٰذَا خَلَفٌ مِمَّا أُخِذَ لَكَ This is a substitute for what has been taken to thee. (IB.) And فِى هٰؤُلَآءِ القَوْمِ خَلَفٌ مِمَّنْ مَضَى In these people are such as supply the place of those who have gone. (TA.) And فِى فُلَانٍ خَلَفٌ مِنْ فُلَانٍ [In such a one is a substitute for such a one]. (TA.) And هُوَ مِنْ أَبِيهِ خَلَفٌ He is a substitute for his father. (IB.) See also خَلْفٌ, in six places, in the former half of the paragraph. خَلِفٌ, applied to she-camels, i. q. مَخَاضٌ, i. e. Pregnant: n. un. with ة: (S, K:) accord. to some, (TA,) the pl. of خَلِفَةٌ, which signifies a pregnant camel, (Mgh, Msb, TA,) or, as some say, one that has completed a year after bringing forth and has then been covered and has conceived, until she

enters upon the term called التَّعْشِير, (TA, [from the time when her pregnancy has become manifest, (see قَارِحٌ and لَاقِحٌ,)] is مَخَاضٌ, (Mgh, Msb, TA,) like as the pl. of اِمْرَأَةٌ is نِسَآءٌ; (Msb, TA;) and sometimes خَلِفَاتٌ (Mgh, Msb, TA) and خِلَافٌ: (TA:) but خَلِفٌ occurs in the saying of the rájiz, مَا لَكَ تَرْغِينَ وَلَا تَرْغُوا الخَلِفْ [What aileth thee that thou utterest a grumbling cry, when the pregnant camels utter not that cry?]. (IB.) خُلَفٌ: see خُلْفَةٌ. خُلُفٌ: see خُلْفٌ. خَلْفَةٌ: see the next paragraph, in two places. خُلْفَةٌ: see خُلْفٌ. — — Also A vice, a fault, or an imperfection: (K:) and badness, corruptness, vitiousness, or dishonesty: (TA:) and foolishness, or stupidity; or paucity, or want, of intellect or understanding; as also ↓ خَلَافَةٌ [properly an inf. n., of خَلُفَ, and before mentioned as such; (see 1, in the latter half of the paragraph;)] and idiocy. (K.) All of these meanings have been assigned to it in explanations of the saying, أَبِيعُكَ هٰذَا العَبْدَ وَأَبْرَأُ إِلَيْكَ مِنْ خُلْفَتِهِ [I sell to thee this slave, but I am irresponsible to thee for his vice, &c.]: or, accord. to IAar, the meaning is, خِلَافِهِ [his contrariousness]. (TA.) — — Also The last taste of food; (K;) as in the saying, إِنَّهُ لَطَيِّبُ الخُلْفَةِ [Verily it is good, or sweet, in respect of the last taste]; (TA;) and so ↓ خَلْفَةٌ: pl. خُلَفٌ: and it (خُلْفَةٌ) signifies also loss of appetite for food, in consequence of disease: (so accord. to the CK:) [or,] accord. to some copies of the K, ↓ خَلْفَةٌ has this latter signification; and so ↓ خُلَفٌ: accord. to other copies, خُلَفٌ is pl of خَلْفَةٌ in this sense: but both these readings require consideration: what is found in the Lexicons is, خَلَفَتْ نَفْسُهُ عَنِ الطَّعَامِ, aor. خَلُفَ, inf. n. خُلُوفٌ; meaning as explained above, in the latter half of the first paragraph. (TA.) خِلْفَةٌ a subst. signifying A mode, or manner, of coming after [or behind]; like قِعْدَةٌ signifying " a mode, or manner, of sitting. " (Msb.) — — See also خُلْفٌ. — — It signifies also Difference [of any kind]: (K, * TA:) or the coming and going of the night and the day; (S, K, * TA;) and likewise of wild animals. (K.) Hence the saying in the Kur [xxv. 63], وَهُوَ الَّذِى جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً, (S, K, *) meaning ذَوَى خِلْفَةٍ, (Bd,) i. e. [And He it is who hath made the night and the day] so that each replaces the other: or each follows the other: (K, * TA:) or so that he who is unable to accomplish a thing in the night may do it in the day, and the reverse. (Fr, L, K.) Zuheyr says, of wild animals, يَمْشِينَ خِلْفَةً, meaning They go to and fro. (S, TA. [See Em p. 109.]) And one says, أَخَذَتْهُ خِلْفَةٌ, meaning He was taken with [an affection causing] a frequent going to and from the privy. (S, K.) [And hence,] خِلْفَةٌ signifies also, A discharging of the bowels; or a purging and vomiting together; (K;) or a disordered state of the stomach arising from [unwholesome] food; (TA;) a looseness, or diarrhœa. (JK, TA.) — See also خِلْفٌ. — — Also The bringing of camels to the watering-place in the evening, after the people have gone away. (L, K.) — — And A man's watching to see another, (أَنْ يُنَاظِرَ in some copies of the K, and ان يُنَاصِرَ in other copies, being put for ان يُبَاصِرُ, which is the right reading, agreeably with an explanation of اِخْتَلَفَ صَاحِبَهُ, [for which see 3, near the middle of the paragraph,] TA,) and when he is absent from his family, going in to them, (K, TA,) or [rather], when he is absent from his wife, going in to her. (TA, after the explanation of the phrase above mentioned.) — A thing that is suspended behind the rider; (JK, K;) such as is suspended behind the [kind of vehicle called] مَحْمِل. (TA.) — — Remains of water in a trough or tank. (TA.) — — What remains, of food, between the teeth. (Lh, K.) — — A plant, or herbage, that comes forth after another plant, or other herbage, (S, Msb, K,) which has become dry, and broken in pieces: (S, TA:) or that comes forth not from rain, but by reason of the cold of the latter part of the night. (Aboo-Ziyád El-Kilábee, K. [See also رَبْلٌ.]) — — What the trees disclose in the beginning of the cold, (K, TA,) by reason of the [rain called] صَفَرِيَّة [q. v.]: (TA:) or fruit that comes forth after other fruit: (K:) or fruit that comes forth after abundant fruit; (S, Mgh, TA;) this being termed the خِلْفَة of trees: (S, Mgh:) or a growth of leaves after the falling away of other leaves: (K, * TA: دُونَ in the K is a mistake for بَعْدَ: TA:) or leaves that come forth after the first leaves, in the [season called] صَيْف. (Nh, TA.) — — What grows in the صَيْف [or summer]; so says A 'Obeyd: (S, K:) or, (JK, Mgh, K,) as also ↓ خِلْفٌ, (K,) the herbage produced by the صيف, (JK, K,) or in the صيف, (Mgh,) after the springherbage has dried up. (JK, Mgh.) — — A produce of grape-vines after the grapes have turned black; the grapes being gathered while it is fresh and green, it then ripens: and so other fruits: or a new produce, by the vine, of fresh sour grapes. (K.) — — Grain that is sown (JK, * Mgh, K *) after the former has come to maturity: (Mgh, TA:) because taken as a substitute for wheat and barley: (K:) pl. خِلَفٌ. (Mgh.) — — A piece with which a garment is patched (K) when it is old and worn out. (TA.) — — A time after a time. (IAar, K.) — Differing [one from another or others]; as also ↓ خِلْفٌ: (K:) it is applied in this sense to a people, or company of men: (AZ, S, K:) and to beasts, or horses or the like, as meaning differing (K, TA) in their colours and appearances: (TA:) and خِلْفَتَانِ is applied to any two things that are different; (Ks, TA;) as also ↓ خِلْفَانِ: (Ks, Msb, TA:) and خِلْفَةٌ, (K,) or خِلْفَتَانِ, (Ks, TA,) to any two colours that are combined [because different]. (Ks, K, TA.) AZ cites, as an ex., the saying [of a rájiz], دَلْوَاىَ خِلْفَانِ ↓ سَاقِيَاهُمَا [My two buckets are different, and their two suppliers with water]; (S, TA;) meaning that one of them [i. e. of the buckets] is ascending and full, and the other is descending and empty; or that one of them is new, and the other is old and worn out. (TA, in two places.) And one says of two children, or two male slaves; or two female slaves, that they are خِلْفَتَانِ, (Ks, K,) and ↓ خِلْفَانِ, (K,) applying to the male and the female, (TA,) meaning One tall and the other short: or one white and the other black. (Ks, K.) One says also, بَنُو فُلَانٍ خِلْفَةٌ, meaning The children of such a one are half males and half females. (S.) And نِتَاجُ فُلَانٍ خِلْفَةٌ The offspring of the beasts of such a one are one year male and another year female. (JK, TA.) And ↓ وَلَدَتْ خِلْفَيْنِ, said of ewe or goat, (K,) or of a camel, (L,) She brought forth one year a male and another year a female. (L, K.) The pl. [of ↓ خِلْفٌ] (K, TA) in all its senses (TA) is أَخْلَافٌ and خِلَفَةٌ; (K, * TA;) the latter, [in the CK خِلْفَةٌ,] like قِرَدَةٌ as pl. of قِرْدٌ. (TA.) خُلْفَفٌ and خُلَفَفٌ and خُلْفُفَةٌ and خُلَفَفَةٌ: see خَالِفٌ, in the latter half of the paragraph. — — أُمُّ خُلْفُفٍ (Sgh, K) and خُلَفَفٌ Calamity, or misfortune: or the greatest calamity or misfortune. (K.) خِلْفْنَةٌ and خِلْفْنَاةٌ: see خُلُفٌ: — — and see also خَالِفٌ, in the middle of the paragraph. خِلَافٌ an inf. n. of 3 [q. v. passim]. (S, &c.) — — Also The contrary, or opposite, of a thing; syn. ضِدٌّ. (Msb in art. ضد. [Very often used in this sense.]) You say, الاِخْتِلَافُ خِلَافُ الاِتِّفَاقِ [i. e. الاختلاف is the contrary of الاتّفاق] (TA.) — Also, (S, Msb, K,) by the vulgar (O, Msb, TA) incorrectly pronounced with teshdeed (O, Msb, K, TA) and fet-h [to the خ, i. e. خَلَّافٌ], (TA,) A well-known kind of tree; (S;) the [kind of tree called] صَفْصَاف: (Msb:) or a species of the صفصاف, but not the صفصاف itself: (K:) [the salix Aegyptia of Linnæus; called by this name in the present day; and by some, improperly, بَانٌ, q. v.:] it abounds in the land of the Arabs; and is [also] called سَوْجَرٌ [or سَوْحَرٌ]; and there are many varieties thereof; all of them soft and weak; (TA;) but it is seldom, or never, found in the desert: (Msb:) they assert that it is thus called because the torrent brings it from one locality to another, so that it grows in a place different from that of its origin; (AHn, Msb, K, * TA;) but this is not a valid assertion: (TA:) [it is a coll. gen. n.:] n. un. with ة. (Msb, TA.) سُوِّينَ مِنْ خِلَافٍ, in the saying of the rájiz cited voce خُفٌّ, means Made of different trees: it does not mean of the tree called خِلَاف; because this is seldom, or never, found in the desert. (S, TA.) — — Also The sleeve of a shirt. (IAar, K.) خُلُوفٌ: see خُلْفٌ. — It is also,

as stated above, pl. of خَلْفٌ: (IB, K, TA:) — — and a pl. of خِلْفٌ. (TA.) خَلِيفٌ: see خَلِيفَةٌ, in three places. — — Also One who holds back from the place, or time, of promise: and one who breaks a promise. (TA.) — — And A woman that has let down her hair behind her. (JK, O, K.) — — And A woman that has attained to the period of one day, or two days, after her having brought forth. (IAar.) [Perhaps from the signification next following.] — — A she-camel in the second day after her having brought forth: pl. خُلْفٌ and خُلُفٌ: (K, TA:) these two pls. are mentioned in the K in different places in this art., but both are correct, like رُسْلٌ and رُسُلٌ. (TA.) Hence, (TA,) one says, رَكِبَهَا يَوْمَ خَلِيفِهَا [He rode her on the second day after she had brought forth]. (K.) — — And The milk that is after the biestings: (AA, K:) pl. as above. (K.) One says also, حَلَبَهَا خَلِيفَ لِبَئِهَا He drew from her the milk that came after the biestings had passed away. (JK.) And اِيتِنَا بِلَبَنِ نَاقَتِكَ يَوْمَ خَلِيفِهَا, i. e. [Bring thou to us the milk of thy she-camel of the day] after the cessation of her biestings; i. e., of the milking that is after her bringing forth by a day or two days. (AA, TA.) — Applied to a garment, (S, K,) or a shirt, (Msb,) Having the middle, wornout part taken out, and the [cut] edges then sewed together: (S, Msb, K *:) and ↓ مَخْلُوفٌ signifies the same; (JK;) or a garment composed of two pieces sewed together: or, as some say, this signifies a garment pledged. (TA.) — Also, accord. to A 'Obeyd, The part beneath the armpit: and the خَلِيفَانِ of the camel are like the إِبْطَانِ of man: accord. to the S and the O, خَلِيفَا النَّاقَةِ signifies the two armpits of the she-camel (إِبْطَاهَا): but the author of the K, following the [first] explanation given by A 'Obeyd, says that this is wrong, and that the meaning is the parts beneath the two armpits of the she-camel. (TA.) — And A gap between two mountains, (JK,) or between two mountain-tops, (TA,) of little breadth and length: (JK, TA:) or a road between two mountains: (S, K:) or a valley between two mountains: (K:) or a place where water pours forth (K, TA) between two mountains, or between two valleys, passing thence into a wide tract: (TA:) and any road in a mountain, (Skr, K,) or behind a mountain, or behind a valley: (TA:) or simply a road; as also ↓ مَخْلَفَةٌ; (JK, K;) this being either in a plain or in a mountain: (TA:) pl. of the former as above. (K.) One says ذِيخُ الخَلِيفِ i. e. [The hairy male hyena] of the road between two mountains, (S, K,) or of the valley between two mountains; (K) like as one says ذِئْبُ غَضًا. (S.) — And A sharp arrow: (AHn, K:) or, accord. to Skr, the word in this sense is حَلِيفٌ, with the unpointed ح; and this is more probably correct. (TA.) خِلَافَةٌ: see خُلْفَةٌ. خَلَافَةٌ inf. n. of خَلَفَهُ as meaning " he was, or became, his خَلِيفَة " [q. v.]. (S, Mgh, Msb, K.) — — [And hence, as a simple subst., The office of خَلِيفَة.] خَلِيفَةٌ A successor: and a vice-agent, vicegerent, lieutenant, substitute, proxy, or deputy: (KL:) one who has been made, or appointed, to take the place of him who has been before him: (JK:) an act. part. n. of خَلَفَهُ, inf. n. خَلَفٌ and خِلَافَةٌ; as also ↓ خَلِيفٌ: (TA:) or it may have the meaning of an act. part. n. or that of a pass. part. n.: and so in the sense next following: (Msb:) the supreme, or greatest, ruler or sovereign, (S, Msb, K, TA,) who supplies the place of him who has been before him; (TA;) [particularly the successor of the Prophet; whence " Caliph," commonly used by English writers for " Khaleefeh; "] as also ↓ خَلِيفٌ, (K,) which is the original form, (Msb,) without ة; (Msb, TA;) disapproved by some, but mentioned by AHát and Ibn-' Abbád and IB, and occurring in a verse of Ows Ibn-Hajar cited by IB: (TA:) the ة in the former is to denote intensiveness of signification, (Nh, Msb, TA,) as in عَلَّامَةٌ and نَسَّابَةٌ: (Msb:) or, as some say, لِلنَّقْلِ [i. e. for the transference of the word from the category of epithets to that of substs.]: (TA:) it is also said that the word may be an epithet of which the subst. qualified thereby is suppressed, for نَفْسٌ خَلِيفَةٌ; but this requires consideration: (MF, TA:) it is an epithet applied to a man peculiarly: (Msb:) some make it fem.; (Fr, S, Msb, K;) saying هٰذَا خَلِيفَةٌ أُخْرَى [This is another Khaleefeh]; though the proper way is to make it masc.: (Msb:) a poet says, أَبُوكَ خَلِيفَةٌ وَلَدَتْهُ أُخْرَى وَأَنْتَ خَلِيفَةٌ ذَاكَ الكَمَالُ [Thy father was a Khaleefeh, whom another Khaleefeh begat; and thou art a Khaleefeh: that is perfection]: (Fr, S:) the pl. is خَلَائِفُ [generally applied to any people that have succeeded others, and supplied their places, as in the Kur x. 15], (S, K,) like as كَرَائِمُ is pl. of كَرِيمَةٌ; (S;) and خُلَفَآءُ [generally applied to successors of the Prophet], (S, K,) because, as it applies only to the male, and has ة added, the ة is dropped in forming the pl., which is thus like ظُرَفَآءُ as pl. of ظَرِيفٌ: (S:) thus says ISk, and the like is said in the O: but what AHát and Ibn-'Abbád say requires not this straining: (TA:) [i. e.] خَلَائِفُ is pl. of خَلِيفَةٌ; and خُلَفَآءُ, of ↓ خَلِيفٌ: (JK:) or some, having regard to the original, make the pl. to be خُلَفَآءُ, like as شُرَفَآءُ is pl. of شَرِيفٌ; (Msb;) and this pl. is masc. only, so that you say ثَلَاثَةُ خُلَفَآءَ: (ISk, Msb, TA:) and some, having regard to the word itself [in its altered and used state], make the pl. to be خَلَائِفُ; (Msb;) and this pl. may have prefixed to it either a masc. or a fem. n. of number, so that you say ثَلَاثَةُ خَلَائِفَ and ثَلَاثُ خَلَائِفَ; (ISk, Msb, TA;) both of which are chaste. (Msb.) You say, كَانَ اللّٰهُ خَلِيفَةَ وَالِدِكَ عَلَيْكَ [May God be to thee a supplier of the place of thy father]: (S, Msb: *) and in like manner you say, to a person, of any one whom he has lost by death, (S, Msb,) and who cannot be replaced; as the paternal uncle; (Msb;) or the mother. (K.) Some say that the application of the title خَلِيفَةُ اللّٰهِ [The Vicegerent of God] is not allowable, except to Adam and David because there is express authority in these instances [in the Kur ii. 28 and xxxviii. 25]; but others allow it in other cases, like خَيْلُ اللّٰهِ and حِزْبُ اللّٰهِ and جُنُودُ اللّٰهِ and سُلْطَانُ اللّٰهِ; all of which have been heard: (Msb:) and Zj says that it is allowable to say of the Imáms that they are خُلَفَآءُ اللّٰهِ فِى أَرْضِهِ [The Vicegerents of God in his earth]. (TA.) خِلِّيفَى: see the middle of the next paragraph. خَالِفٌ: see خَلْفٌ, in the former half of the paragraph. — — Also One who remains behind, or after, another, (Yz, K, TA,) or others, in the case of a war, or a warring and plundering expedition, and in other cases: (TA:) pl. خَالِفُونَ (Yz, K, TA) and خَوَالِفُ, which latter is extr. [in this case], but is also said to be a [reg.] pl. of ↓ خَالِفَةٌ, and as such to signify persons who do not go forth on a warring, or warring and plundering, expedition: and خَالِفَةُ ↓ الغَازِى signifies he who remains behind, or after, him who goes forth on such an expedition, being of his family. (TA.) فَاقْعُدُوا مَعَ الخَالِفِينَ, in the Kur [ix. 84], means Then stay ye with those who remain behind. (Yz, K. *) خَوَالِفُ is also pl. of ↓ خَالِفَةٌ [as fem. of خَالِفٌ], (TA,) and signifies Women (K, TA) remaining behind in the houses or tents: but some assign to it the first of the meanings explained above: and some say that it means the children remaining behind. (TA.) It is said in the Kur [ix. 88 and 94], ↓ رَضُوا بِأَنْ يَكُونُوا مَعَ الخَوَالِفِ, i. e. [They chose to be] with the women: (S, K: *) thus it is explained by Ibn-'Arafeh: but some say that the meaning is, with the bad, or corrupt, persons; and that خوالف is here a pl. [of خَالِفٌ,] like فَوَارِسُ. (TA.) For — — خَالِفٌ is applied to a man [as meaning Bad, or corrupt]; and ↓ خَالِفَةٌ to a woman as meaning bad, or corrupt, and remaining behind in her abode: and the former to a slave as meaning bad, or corrupt: and also contrarious: and in this last sense it is likewise applied to a companion: and some of the grammarians say that there is no word of the measure فَاعِلٌ having its pl. of the measure فَوَاعِلُ, except خَالِفٌ and هَالِكٌ and فَارِسٌ: but see this last:

(TA:) and ↓ خِلِّيفَةٌ, also, has this last signification; (JK, TA;) or [rather] signifies very contrarious; (K;) as also ↓ خَالِفَةٌ; (JK;) and so ↓ خِلَفْنَةٌ, and ↓ خِلَفْنَاةٌ, (Lh, JK, K,) in each of which the ن is augmentative, and each of which is applied to a man and to a woman and to a pl. number; (Lh, K;) but خِلَفْنَيَاتٌ has been mentioned as pl. [of خلفناة], and as applied to males and females: (TA:) and خَالِفُونَ is likewise used in this sense applied to a number of men. (JK.) — — Also, applied to a slave, [and app. to any man, but in this latter case I find it written خلف, which I believe to be a mistranscription,] One who has withdrawn from the people of his house: so says Lh. (TA.) — — Also Stupid; foolish; or having little, or no, intellect or understanding; as also ↓ خَالِفَةٌ, (K, TA,) but in an intensive sense, and also applied to a woman; (TA;) and ↓ أَخْلَفُ, (JK, K,) of which the fem. is خَلْفَآءُ; (JK, TA;) and ↓ خُلُفٌ, (K,) or ↓ خُلْفٌ, (L,) or both, (JK,) likewise applied to a woman, as also ↓ خُلُفَةٌ, (K,) or ↓ خُلْفَةٌ: (JK:) or, as some say, خَالِفٌ signifies one in whom is no good: and, as also ↓ خَالِفَةٌ, one who has not what suffices: or who often breaks his promises: (TA:) or both of these mean one who has not what suffices, and in whom is no good: or very contrarious. (JM.) One says that a man is ↓ خَالِفَةُ أَهْلِ بَيْتِهِ and خَالِفُ اهل بيته, meaning The one in whom is no good, of the people of his house: (S, K:) and the ungenerous: (K:) or the stupid, or foolish: or the bad, or corrupt, and the evil: and it is [said to be] tropical. (TA.) And ↓ قَوْمٌ خَوَالِفُ Persons in whom is no good. (JK.) — — And, [app. because he leaves his family behind him,] A drawer of water; (S, TA;) as also ↓ مُسْتَخْلِفٌ [q. v.]: both mentioned in the K; but السَّقَّآءُ is there erroneously put for المُسْتَقِى. (TA.) — — And Weak, without appetite for food. (TA.) — — And Flesh-meat from which a slight smell is perceived, but in the chewing of which is no harm. (Lth, TA.) — See also خُلْفٌ .خَالِفَةٌ: see خَلْفٌ, in the former half of the paragraph. Also, particularly, [or perhaps أُمَّةٌ خَالِفَةٌ only in this sense,] A nation, people, or race, remaining after another that has gone before. (I 'Abbád, K.) And One who comes to the water after him who has returned [from it]: whence Aboo-Bekr applied this appellation to himself, from a motive of humility, when asked if he were the Khaleefeh of the Apostle of God. (IAth, TA.) See also خَالِفٌ, in eight places: and see its pl., خَوَالِفُ, in the same paragraph, in two places. — — Also, applied to a man, [like خِلِّيفَةٌ as explained in the K,] Very contrarious, or adverse, and inimical. (S, * K, * TA.) See also خِلْفٌ. — — مَا أَدْرِى أَىُّ خَالِفَةَ هُوَ, the word خالفة being here imperfectly decl., (S, K,) because of the fem. gender and determinate, being explained by النَّاسِ, (S,) or because determinate and occupying the place of a pl., like as one says أَىُّ أَسَدَ and أَىُّ تَمِيمَ, [or rather, I think, because used as a proper name, as MF, says, (though SM disputes this,) and with the sign of the fem. gender,] means I know not what one of mankind he is; (S, K;) as also أَىُّ خَالِفَةٍ, perfectly decl.; and أَىُّ الخَالِفَةِ; and أَىُّ الخَوَالِفِ; (K;) and so أَىُّ خَافِيَةَ; (K, TA, [in the CK اىّ خَالِفَةٍ again,]) imperfectly decl. (TA.) Lh says that الخَالِفَةُ, writing it thus with ال, signifies النَّاسُ. (TA.) — Also One of the poles of a [tent of the kind called] خِبَآء: or one of the poles of a بَيْت [or tent] in the hinder part thereof: (K:) Lh says that the خَالِفَة is the hinder part, or in the hinder part, (أخر, [i. e. آخِرُ or أَخِرَ, app. the latter,]) of a بَيْت; and one says بَيْتٌ ذُو خَالِفَتَيْنِ [app. meaning a tent having two poles in its hinder part]: (TA:) the pl. is خَوَالِفُ: (S, TA:) which is hence applied to the angles, or corners, of a بَيْت: AZ says that the خَالِفَة of a بيت is [app. the shirt thereof,] beneath the [ropes called] أَطْنَاب, in the [part called] كِسْر [q. v.]; and it is also called the خياصة, and the فرجة: [thus I find these two words written, without any syll. signs:] and he cites, as an ex., مَا خِفْتُ حَتَّى هَتَكُوا الخَوَالِفَ [app. meaning And I feared not until they rent open the skirts of the tent, or tents]: (TA:) or, as some say, the خَالِفَتَانِ are the two sides of a tent, and its رِوَاق is its fore part, and its كِفَآء is its hinder part. (TA in art. روق.) — — خَوَالِفُ, (Yz, K,) or خَوَالِفُ مِنَ الأَرْضِ, (TA,) Lands that produce not plants, or herbage, save among the last of lands. (Yz, K, * TA.) — See also خُلْفٌ .أَخْلَفُ: see خَالِفٌ, in the latter half of the paragraph. — — Also Contrarious, hard in disposition, as though going with a leaning towards one side: (K:) and [simply] leaning towards one side; applied to a camel: (S, K:) so says A'Obeyd; (S, TA;) and so As. (TA.) — — Also A camel that has the sheath of his penis slit, and that will not remain stationary, by reason of pain: (TA:) and ↓ مَخْلُوفٌ signifies a camel having the sheath of his penis slit in the hinder part, (JK, TA,) when suffering suppression of his urine in consequence of the pressure of his hind girth upon his sheath: so says El-Fezáree. (TA.)— — And Left-handed. (JK, K.) — — And Squinteyed; syn. أَحْوَلُ. (K.) — — Accord. to some, (TA,) A torrent: (K, TA:) or, as some say, a river. (Skr, TA.) — — And A male serpent. (Ibn- 'Abbád, K.) [All these meanings seem to have been assigned to the word as occurring in a verse of Aboo-Kebeer El-Hudhalee, in which he likens the course of a wolf in a narrow road to the course of the أَخْلَف.] — [Also More, and most, wont to break promises. Hence the prov., mentioned by Meyd, أَخْلَفُ مِنْ عُرْقُوبٍ More wont to break promises than 'Orkoob: a certain man who rendered himself notorious for breaking his promises. See Freytag's Arab. Prov. i. 454. — — And More, and most, disagreeing, differing, dissentient, contrary, contrarious, or opposing. See an ex. in a prov. cited voce ثِيْلٌ. — — And app. More, and most, offensive in the odour of the mouth. See Freytag's Arab. Prov. ubi suprà.] تَخَالِيفُ Different colours. (TA.) مُخْلِفٌ .مَخْلَفَةٌ: see مَخْلَفٌ: A camel that has exceeded in age the بَازِل; [which latter is generally one that has entered the ninth year;] (S, M, K;) beyond which there is no age [having an epithet to denote it]; therefore, (TA,) one says مُخْلِفُ عَامٍ and مُخْلِفُ عَامَيْنِ [that has exceeded in age the بازل by a year and by two years]; (S, TA; [see 4;]) applied alike to the male and the female; (S, K;) and the female is also termed مُخْلِفَةٌ: (K:) or this latter signifies (tropical:) a she-camel that appears, (S, K,) or is thought, (A,) to be pregnant, and is not pregnant: (S, A, K:) and the pl. is مَخَالِيفُ. (TA.) — — See also مِخْلَافٌ. — — Also A man whose cattle have not obtained the [herbage termed] رَبِيع. (JK.) — — رَجُلٌ مُخْلِفٌ مُتْلِفٌ, or ↓ مِخْلَفٌ مِتْلَفٌ, and ↓ مِخْلَافٌ مِتْلَافٌ: see art. تلف. — — نَوْمَةُ الضُّحَى مُخْلِفَةٌ لِلْفَمِ, (K, TA,) also written ↓ مَخْلَفَةٌ, and in some copies نَوْمُ الضُّحَى, [which requires the reading مَخْلَفَةٌ,] (TA,) i. e. [The sleep, or sleeping, in the period of the morning when the sun is yet low is] a cause of the mouth's becoming altered [for the worse] in odour. (K, TA.) — — مُخْلِفُ جَنْبٍ Having one half of his face and of his mouth turning sideways. (JK.) — — See also the explanation of the verse of El-Hoteiäh cited in the last quarter of the first paragraph. The قَطَا are termed مُخْلِفَاتٌ because they draw water for their young ones. (JK.) مِخْلَفٌ: see the next preceding paragraph. مَخْلَفَةٌ: see مُخْلِفٌ. — See also خَلِيفٌ, near the end of the paragraph. ↓ المَخْلَفُ [as a coll. gen. n.] signifies The roads along which the people pass in Minè; (K) which are three: one says, أُطْلُبْهُ بِالمَخْلَفَةِ الوُسْطَى مِنْ مِنًى [Seek thou him in the middle road of Minè]. (TA.) And مَخْلَفَةُ بَنِى فُلَانٍ The place of alighting, or descending and stopping or sojourning or abiding or lodging or settling, of the sons of such a one. (K, * TA.) And مَخْلَفَةُ مِنًى The place of alighting, or descending and stopping &c., of the people in Minè. (K.) — A place in which are trees of the kind called خِلَاف. (S, K.) مَخْلَفَانُ البَلَدِ The ruler, or sovereign, (سُلْطَان,) of the country; as also ↓ مِخْلَافُهُ. (TA.) مِخْلَافٌ A man who often breaks his promises; (S, K;) as also ↓ مُخْلِفٌ: (TA:) [whence the latter (which properly signifies simply breaking a promise) is applied to a star, or an asterism, as meaning (tropical:) Unattended with rain: (see 4:) and in the same sense to

clouds (سَحَاب): or, accord. to Freytag's Lex., in this or in the contr. sense.] — — See also مُخْلِفٌ. — — And see مَخْلَفَان. — Also A كُورَة [i. e. province, district, or region] (S, Mgh, Msb) pertaining to the people of El-Yemen, (S,) or in the dial. of El-Yemen; (Mgh, Msb;) pl. مَخَالِيفُ; (S, Msb;) every مخلاف thereof having a [distinctive] name whereby it is known; (S;) the مخاليف of the people of El-Yemen being like the أَجْنَاد of the people of Syria and the كُوَر of the people of El-'Irák and the رَسَاتِيق of the people of El-Jibál and the طَسَاسِيج of the people of El-Ahwáz: (IB:) or مِخْلَافٌ signifies a كُورَة (JK, M, K) to which a man comes; (M;) [in any country;] and hence the مخاليف of ElYemen, (K,) i. e. its كُوَر: (TA:) some say that there is a مخلاف in every country; (Msb;) so says Khálid Ibn-Jembeh; (TA;) i. e. a نَاحِيَة [as meaning a district &c.]; (Msb;) and thus one says the مخلاف of El-Medeeneh, and of ElYemámeh, (Khálid Ibn-Jembeh, TA,) and the مخاليف of Et-Táïf: (AA, Msb, TA:) but properly it is peculiar to the dial. of El-Yemen. (TA.) — — Also i. q. بنكرد [a foreign word, and perhaps mistranscribed], i. e. The poor-rate of any particular people or party, which is given by them to [the poor of] their own community: so says Aboo-Mo'ádh: (L:) and ↓ مَخَالِفُ [is its pl., as also, app., مَخَالِيفُ, agreeably with rule, and] signifies the poor-rates of the Arabs; (JK, TA;) [as in the saying,] أُسْتُعْمِلَ فُلَانٌ عَلَى مَخَالِفِ بَنِى فُلَانٍ [Such a one was employed as collector of the poor-rates of the sons of such a one]. (JK.) مَخْلُوفٌ: see خَلِيفٌ: — — and أَخْلَفُ. — Also A man affected with a looseness, or diarrhœa. (JK, TA.) مَخَالِفُ: see مِخْلَافٌ, last sentence. مَخَالِيفُ: pl. of مِخْلَافٌ. (S, Msb, K, &c.) — Also Camels that have pastured upon fresh herbs, or leguminous plants, and have not fed upon dry herbage, and to which their pasturing upon the former has been of no avail. (IAar, TA.) قَوْلٌ مُخْتَلِفٌ [Discordant speech;] speech expressing different opinions. (Bd and Jel in li. 8.) — — [طُرُقٌ مُخْتَلِفَةٌ Roads leading in different directions.] مُسْتَخْلِفٌ: see خَالِفٌ, near the end of the paragraph. — — ذَهَبَ المُسْتَخْلِفُونَ يَسْتَقُونَ a saying mentioned by Lh as meaning Those going before [or leaving others in their places] went away to draw water. (TA.) خلق 1 خَلْقٌ signifies The act of measuring; or determining the measure, proportion, or the like, of a thing; and the making a thing by measure, or according to the measure of another thing; or proportioning a thing to another thing; syn. تَقْدِيرٌ: (S, Msb, K, TA, and Bd in ii. 19:) this is the primary meaning. (Msb, TA, and Bd ubi suprà.) You say, خَلَقَ الأَدِيمَ, (S, Msb, K,) aor. خَلُقَ, (S, TA,) inf. n. خَلْقٌ (JK, S, Msb, K) and خَلَقَةٌ, (K,) He measured, or proportioned, (قَدَّرَ,) the hide, and sewed it: (K:) or he measured, or proportioned, (قدّر,) the hide, (JK, S, Msb, K,) لِمَا يُرِيدُ [for, or to, that which he desired to make of it], (JK, * TA,) or لِلسِّقَاءِ [for, or to, the skin for water or milk that he desired to make], (Msb,) before cutting it; (S, K, TA;) he measured it (قَاسَهُ) to cut from it a water-bag, or a water-skin, or a boot: (TA:) and in like manner, خَلَقَ النِّطَعَ he measured, &c., the نطع [q. v.]: when one cuts it, one says, فَرَاهُ. (K.) And خَلَقَ النَّعْلَ He determined the measure of the sandal, or proportioned it; (قَدَّرَهَا;) and made it by measure. (Ksh and Bd in ii. 19.) Hence the saying of Zuheyr, (S,) praising Herim Ibn-Sinán, (TA,) وَلَأَنْتَ تَفْرِى مَا خَلَقْتَ وَبَعْ (??) ضُ القَوْمِ يَخْلُقُ ثُمَّ (??) لَا يَفْرِى [(assumed tropical:) And thou indeed cuttest what thou hast measured; but some of the people measure, then will not cut]: (S, TA:) i. e., when thou determinest upon a thing thou executest it; but others determine upon that which they do not execute. (TA.) And El-Hajjáj said, مَا خَلَقْتُ إِلَّا فَرَيْتُ وَعَدْتُ إِلَّا وَفَيْتُ [(assumed tropical:) I have not measured unless I have afterwards cut, and I have not promised unless I have afterwards performed]. (S.) أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ, in the Kur iii. 43, means I will form for you, (Jel,) or I will make according to its proper measure (أُقَدِّرُ) for you, (Ksh, Bd,) and will form, (Bd,) of clay, a thing like the form of the bird, or of birds. (Ksh, Bd, Jel.) — — [Hence,] it signifies also The bringing a thing into existence according to a certain measure, or proportion, and so as to make it equal [to another thing], or uniform [therewith]: (Ksh and Bd in ii. 19:) or the originating, or producing, [a thing] after a pattern, or model, which one has devised, not after the similitude of anything preexisting: this is another meaning which it has in the [classical] language of the Arabs. (TA.) As the act of God, it signifies The originating, or bringing into being or existence, anything, not after the similitude of anything pre-existing: (TA:) [and the creating a thing; and thus it is generally best rendered; as meaning the bringing into existence from a state of non-existence: for] خَلَقَ اللّٰهُ الشَّىْءَ, inf. n. خَلْقٌ, means God brought the thing into existence (Mgh, * TA) after it had not been: (TA:) [or خَلْقٌ, as the act of God, signifies the creating out of nothing: for it is said that] أُعْبُدُوا رَبَّكُمُ الَّذِى خَلَقَكُمْ, in the Kur ii. 19, means [Serve ye your Lord] who brought you into existence when ye were nothing. (Jel. [But in other passages of the Kur (vi. 2 &c.) it is said that God created (خَلَقَ) mankind of clay.]) Accord. to the A, خَلَقَ اللّٰهُ الخَلْقَ is a tropical phrase, meaning (tropical:) God brought into existence the creation, or created beings, or mankind, according to a predetermination (تَقْدِير) required by wisdom. (TA.) You say, هٰذِهِ خَلِيقَتُهُ الَّتِى خُلِقَ عَلَيْهَا and خُلِقَهَا and الَّتِى خُلِقَ: see خُلُقٌ. (Lh.) — — [Hence, also,] خَلَقَ, (S, Msb, K, TA,) inf. n. خَلْقٌ, (TA,) (tropical:) He fabricated speech, or a saying or sentence, &c.: (K, * TA:) (tropical:) he forged (S, Msb, K, TA) a saying, (Msb,) or a lie, or a falsehood; (S, K, TA;) as also ↓ اختلق (S, Msb, K) and ↓ تخلّق. (S, K.) The Arabs say, حَدَّثَنَا فُلَانٌ بِأَحَادِيثِ الخَلْقِ (tropical:) Such a one related to us fictitious tales or stories, such as are deemed pretty, or such as are told by night [for entertainment]. (TA.) And it is said in the Kur [xxvi. 137], accord. to one reading, إِنْ هٰذَا إِلَّا خَلْقُ الأَوَّلِينَ, meaning (tropical:) This is nought but the lying, and forging, of the ancients. (TA.) And in the same [xxxviii. 6], إِنْ هٰذَا إِلَّا اخْتِلَاقٌ ↓ (tropical:) This is nought but forging, and lying. (TA.) — — خَلَقَهُ, (K,) inf. n. خَلْقٌ, (TA,) also signifies He made it smooth; (K;) and so ↓ خلّقهُ; namely, an arrow, (S,) [and any other thing; for] of anything that has been made smooth one says, خُلِّقَ: (TA:) he made it equable, or even; namely, wood, or a stick; and so ↓ خلّقهُ, (K,) inf. n. تَخْلِيقٌ. (TA.) — خَلَقَتْ, inf. n. خَلَاقَةٌ, said of a woman, (JK, K,) She had [a goodly] body and make: (JK:) or she was, or became, goodly in make, or well made. (K. [In the CK, instead of حَسُنَ خَلْقُهَا, is put حَسُنَ خُلُقُهَا, meaning She was, or became, good in nature, &c.]) — — And خَلَقَ, aor. خَلُقَ, (JK, K,) inf. n. خَلْقٌ; (JK, S; *) and خَلُقَ, aor. خَلُقَ, (K,) inf. n. خُلُوقَةٌ (TA) [and خَلَاقَةٌ, and perhaps خُلْقَةٌ q. v. infrà]; It (a thing) was, or became, smooth, (JK, K, TA,) and equable, or even. (TA.) [See also 12. And it seems that one says, خَلِقَتِ الصَّخْرَةُ, inf. n. خَلَقٌ, q. v. infrà, meaning The rock was free from crack or fracture.] — — And خَلُقَ, (JK, S, Msb, K,) aor. خَلُقَ; (K;) and خَلِقَ, aor. خَلَقَ; and خَلَقَ, aor. خَلُقَ; (K;) inf. n. (of the first, JK, S) خُلُوقَةٌ (JK, S, K) and خَلَاقَةٌ (JK, TA) and [of the second] خَلَقٌ (K) and [of the third] خُلُوقٌ; (JK, TA;) It (a garment) was, or became, old, and worn out; as also ↓ اخلق, (JK, S, Msb,) inf. n. إِخْلَاقٌ; (JK, TA;) and ↓ اخلولق. (TA.) [Hence,] اخلق ↓ دِيبَاجُهُ [lit.] His face became worn out; meaning (tropical:) it became used for mean service [so that it lost its grace, or was disgraced,] by his begging. (Har p. 476. [See also 4 below.]) [Hence also,] اخلق ↓ شَبَابُهُ (assumed tropical:) His youth declined, or departed. (TA.) — — And خَلُقَ, (S, K,) aor. خَلُقَ, (K,) inf. n. خَلَاقَةٌ, (Ham p. 522,) He was, or became, خَلِيق, i. e. جَدِير [meaning adapted

or disposed by nature, apt, meet, &c.: see خَلِيقٌ, below]. (S, K.) You say, خَلُقَ لِذٰلِكَ [and بِذٰلِكَ (see خَلِيقٌ) He was, or became, adapted, disposed, &c., for that]; as though he were one of those in whom that was reckoned to be, and in whom the symptoms, signs, or tokens, thereof were seen. (S.) [And خَلُقَ أَنْ يَفْعَلَ ذٰلِكَ and بِأَنْ يفعل ذلك and لِأَنْ يفعل ذلك and مَنْ أَنْ يفعل ذلك He was, or became, adapted, &c., to do that: see خَلِيقٌ. And خَلُقَ may signify also It was, or became, probable; or likely to happen or be, or to have happened or been: see, again, خَلِيقٌ.] 2 خلّقهُ: see 1, latter half, in two places. — Also, (S, K,) inf. n. تَخْلِيقٌ, (K,) He rubbed him over with خَلُوق [q. v.]: (S:) or he perfumed him: (K:) or خلّقهُ بِخَلُوقٍ he perfumed him with خلوق (TA.) And خَلَّقْتُ المَرْأَةَ بِالخَلُوقِ [I perfumed the woman, or rubbed her over, with the خلوق]. (Msb.) And خَلَّقَتْ جِسْمَهَا She (a woman) rubbed her body and limbs over with خلوق. (TA.) 3 خَالَقَهُمْ, (K,) inf. n. مُخَالَقَةٌ, (TA,) He consorted [or comported himself] with them (K, TA) according to their natures, or moral characters or qualities; (TA;) or with good nature, or moral character or qualities: (K:) or خالقهم بِخُلُقٍ حَسَنٍ has this latter meaning. (TA.) One says, خَالِصِ المُؤْمِنَ وَخَالِقِ الفَاجِرَ, (S,) or وخالق الكَافِرَ, (TA,) [Act thou with reciprocal sincerity towards the believer, and comport thyself with the vitious, or the unbeliever, according to his nature, &c. See also 3 in art. خلص, where a similar saying is mentioned.] 4 اخلق: see 1, latter part, in three places. — — Also He had old and worn-out garments. (TA.) — اخلقهُ He wore it out; namely, a garment; the verb being trans. as well as intrans. (S, Msb, K.) [Hence,] اخلق الدَّهْرُ الشَّىْءَ (assumed tropical:) Time wore out, or wasted, the thing. (TA.) [Hence also,] one says to the beggar, أَخْلَقْتَ وَجْهَكَ (tropical:) (TA) [lit. Thou hast worn out thy face;] meaning (tropical:) thou hast used thy face for mean service [so that it has lost its grace, or has become disgraced]: and in like manner one says, يُخْلِقُ دِيبَاجَتَيْهِ and أُخْلِقُ لَهُ دِيبَاجَتِى, i. e. وَجْهِى: (tropical:) He uses his face for mean service by begging. (Har pp. 15 and 476.) — — Also, (K,) or اخلقهُ ثَوْبًا, (S,) He clad him with an old and worn-out garment. (S, K.) And اخلقِنى ثَوْبَهُ He gave me his old and worn-out garment. (JK.) And some say, اخلقهُ خَلَقًا He gave him an old and worn-out garment. (TA.) — — And إِخْلَاقٌ الثَّوْبِ also signifies The cutting out of the garment: whence the saying, to UmmKhálid, أَبْلِى وَأَخْلِقِى [Wear out, and cut out new]; or, as some relate it, وَأَخْلِفِى, i. e., "and replace," which is the more likely. (TA.) — مَا أَخْلَقَهُ and أَخْلِقْ بِهِ [have both of the following significations; though it is said that] the former signifies How likely is he, or it! (JK, TA;) and the latter, How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he, or it! i. q. أَجْدِرْ بِهِ and أَحْرِ بِهِ. (TA. [See 4 in arts. جدر and حرى.]) 5 تَخَلَّقَ see 1, a little after the middle of the paragraph. — — تخلّق بِغَيْرِ خُلُقِهِ means He affected a خُلُق [or nature, &c.,] that was not his own. (S, K.) And تخلّق بِكَذَا He feigned such a thing, it not being in his nature, or not being created in him. (TA.) And تخلّق لِلنَّاسِ بِمَا لَيْسَ مِنْ نَفْسِهِ, occurring in a trad., [He affected, to men, a nature, &c., that did not belong to him; or] he pretended [to men] that there was in his nature (فِى خُلُقِهِ) that which was contrary to his real intention; (Mbr, TA;) or that which was contrary to what he had in his heart: the verb is similar to تَصَنَّعَ and تَجَمَّلَ. (TA.) — تخلّق بِهِ; (S, K;) and تخلّقت به; (Msb;) He was, or became, rubbed over, (S,) or perfumed; (K;) and she was, or became, so; (Msb;) [or he rubbed himself over, or perfumed himself; and she did so;] with it; (S, Msb, K;) namely, with خَلُوق. (S, Msb.) 8 إِخْتَلَقَ see 1, latter half, in two places. 12 اخلولق, said of the back (مَتْن) of a horse, It was, or became, smooth; (K;) [like خَلِقَ and خَلُقَ; or very smooth; for] the verb is of a form intensive in signification. (TA. [See its part. n., مَخْلَوْلِقٌ, below.]) — — Said of a رَسْم [i. e. a trace, or a remain or relic marking the place of a house or the like and cleaving to the ground,] It was, or became, even with the ground. (S, K.) — — اخلولق السَّحَابُ The clouds became equable, or uniform, (JK, S, K, TA,) their sides becoming conjoined; or, as some say, they became smooth; (TA;) and, (K,) or as some say, (S, TA,) they became adapted, or disposed, to rain; (S, K, TA;) as though they were rendered smooth: or they became collected together after separation, and prepared to rain. (TA.) And اخلولقت السَّمَآءُأَنْ تَمْطُرَ The sky was near, and likely, to rain. (TA.) — — See also 1, latter part. خَلْقٌ inf. n. of خَلَقَ. (JK, S, Msb, K, &c.) You say رَجُلٌ تَامُّ الخَلْقِ [A man complete, or perfect, in respect of make, or proportion, &c.]. (S, K. * [See also خِلْقَةٌ.]) [In this and similar instances,] الخَلْق signifies The fashion of the outer man, and its [peculiar] qualities and attributes; like as الخُلُقُ signifies " the fashion of the inner man," &c. (TA.) — — الخَلْقُ is also used in the sense of ↓ المَخْلُوقُ [meaning What is created; the creature]: (TA, and Bd in xxiii. 17, &c.:) [and, collectively, the creation; as meaning the beings, or things, that are created;] all created things: (Bd ubi suprà, &c.:) and [particularly] mankind; as also ↓ الخلِيقَةُ: (S, * K:) and mankind and the jinn, or genii, and others: (Jel in lv. 9, &c.:) and ↓ الخلِيقَةُ and [its pl.] خَلَائِقُ signify the same: you say, هُمْ خَلِيقَةُ اللّٰهِ and also هُمْ خَلْقُ اللّٰهِ [They are the creatures of God]: الخَلْقُ being originally an inf. n.: (S, TA:) and Lh mentions [an instance of its having a pl., in] the saying, لَا وَالَّذِى خَلَقَ الخُلُوقَ مَا فَعَلْتُ كَذَا, meaning [No, by Him who created] all creatures, [I did not such a thing.] (TA.) In the saying, فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ, in the Kur [iv. 118, lit. And they shall alter the creature of God], some say that castration is meant: (TA: [and Bd includes, with this, other unnatural actions:]) or the meaning is, the religion of God; (Bd, Jel, TA;) accord. to El-Hasan and Mujáhid. (TA.) And لَا تَبْدِيلَ لِخَلْقِ اللّٰهِ, in the Kur [xxx. 29], means, accord. to Katádeh, [There shall be no changing, or altering,] of the religion of God. (TA.) — — خَلْقٌ also signifies Anything made smooth. (TA.) [See also مُخَلَّقٌ.] خُلْقٌ: see خُلُقٌ, in four places. خَلَقٌ inf. n. of خَلِقَ: as such, signifying The being smooth [&c.]. (JK, S. *) [As such also,] in a rock, Freedom from crack or fracture. (S, K.) — — [And, as such,] The being old, and worn out. (K.) — — [Hence, used as an epithet,] Old, and worn out: (S, Msb, K:) [and as an epithet in which the quality of a subst. is predominant; meaning an old and worn-out garment or piece of cloth:] pl. خُلْقَانٌ (S, K) and أَخْلَاقٌ. (S, * K, * TA.) And [as an epithet] it is masc. and fem.; (S, K;) because it is originally an inf. n., the inf. n. of أَخْلَقَ meaning " smooth," (S,) [or rather of خَلِقَ meaning " it was, or became, old, and worn out; " although it has pls.; and] IB mentions an instance of its dual, خَلَقَانِ: (TA:) Ks says, We have not heard them say, خَلَقَةٌ in any instance: (Lh, TA:) Fr says that it is without ة [as a fem. epithet] because it was originally used as a prefixed noun; for one said, أَعْطِنِى خَلَقَ جُبَّتِكَ and خَلَقَ عِمَامَتِكَ [lit. meaning Give thou to me what is old, and worn out, of thy جبّة and of thy turban]; but Ez-Zejjájee says that this is nought. (TA.) You say ثَوْبٌ خَلَقٌ [An old and worn-out garment or piece of cloth], and مِلْحَفَةٌ خَلَقٌ [an old and worn-out outer wrapping garment]: (S:) also رُمَّةٌ خَلَقٌ [an old and worn-out piece of rope]: and دَارٌ خَلَقٌ [an old and decayed house]: and جِسْمٌ خَلَقٌ [an old and wasted body]. (TA.) One says also ثَوْبٌ أَخْلَاقٌ, meaning A garment, or piece of cloth, altogether, or wholly, old and worn out; (Fr, S, K;) every portion of it being خَلَق; (Fr;) like as they said بُرْمَةٌ أَعْشَارٌ &c.: (S:) and in like manner, مُلَآءَةٌ أَخْلَاقٌ. (IAar.) And Ks mentions the saying, أَصْبَحَتْ ثِيَابُهُمْ خُلْقَانًا وَ خَلَقُهُمْ جُدُدًا [Their garments became old, and worn out; and their old and worn-out garments became replaced by new]; with the sing. [in the latter clause] in the place of the pl. خُلْقَان: (TA:) or جُدُدًا may be here put for جَدِيدًا. (L in art. جد.) In the phrase ↓ مِلْحَفَةٌ خُلَيْقٌ [An outer wrapping garment that is a little, or somewhat, old, and worn out], the dim. is without ة because it is [the dim. of] an

epithet [applied without ة to a fem. n.], and ة is not affixed to the dims. of epithets [of this kind]: it is like نُصَيْفٌ dim. of نَصَفٌ an epithet applied to a woman. (S, K. * [See Lumsden's Arab. Gram. p. 623: but some of the grammarians consider these instances as anomalous.]) — — بَاعَهُ بِيعَةَ الخَلَقِ, and بَيْعَ ذِى الخَلَقِ, the latter as used by a poet, [lit. He bought it, or sold it, (app. the former,) as one buys, or sells, the old and worn-out garment, like as we say " dogcheap," and " cheap as dirt "], are phrases mentioned, but not explained, by IAar, who cites the following saying: أَبْلِغْ فَزَارَةَ أَنِّى قَدْ شَرَيْتُ لَهَا مَجْدَ الحَيَاةِ بِسَيْفِى بَيْعَ ذِى الخَلَقِ [app. meaning Tell thou Fezárah that I have purchased for them life-long glory (lit. the glory of life), with my sword, as cheaply, i. e as easily, as one purchases the old and worn-out garment]. (TA.) — — سَحَابَةٌ خَلَقَةٌ: see the next paragraph. خَلِقٌ [part. n. of خَلِقَ]. — — [Hence,] سحَابَةٌ خَلِقَةٌ A cloud in which is a sign, or trace, of rain; as also ↓ خَلِيقَةٌ: (S, K:) or a cloud giving hope of rain; as also ↓ خَلْقَاءُ; (JK;) both are said by IAar to signify the same: (TA:) and ↓ خَلَقَةٌ [alone, as a subst., or probably سَحَابَةٌ خَلَقَةٌ,] a cloud that is equable, or uniform, giving hope of rain. (Aboo-Sa'eed, K.) خُلُقٌ (S, Msb, K) and ↓ خُلْقٌ (S, K) A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. سَجِيَّةٌ, (S, Msb, K, TA,) and طَبْعٌ; (K, TA;) of which one is created: (TA:) and ↓ خِلْقَةٌ signifies [the same; i. e.] the فِطْرَةٌ [or nature, &c.,] (S, Msb, K, TA) of which a man is created; (TA;) like [خُلُقٌ and] ↓ خُلْقٌ: (K, TA: [in the CK, erroneously, خَلْق:]) and ↓ خَلِيقَةٌ [also] signifies [the same; i. e.] the طَبِيعَة [or nature, &c.,] (S, K, TA) with which a man is created: (TA:) the proper signification of خُلُقٌ is [the moral character; or] the fashion of the inner man; i. e. his mind, or soul, and its peculiar qualities and attributes; like as خَلْقٌ signifies the " fashion of the outer man, and its [peculiar] qualities and attributes: " it signifies also custom or habit [as being a second nature]: (TA:) and, as also ↓ خُلْقٌ, [which is merely a contraction thereof, and therefore identical with it in all its senses,] manliness; syn. مُرُوْءَةٌ: and religion: (IAar, K:) the pl. is أَخْلَاقٌ only: (TA:) [this is often used as signifying morals: and ethics:] and the pl. of ↓ خَلِيقَةٌ in the sense explained above [said in Har p. 193 to be that of خُلُقٌ] is خَلَائِقُ. (S.) It is said in a trad., لَيْسَ شَىْءٌ فِى المِيزَانِ أَثْقَلَ مِنْ حُسْنِ الخُلُقِ [Nothing is heavier in the balance in which good and evil will be weighed than goodness of the moral character, &c.] (TA.) And one says, عَلَيْهَا ↓ الَّتِى خُلِقَ and ↓ خُلِقَهَا and ↓ الَّتِى خُلِقَ ↓ هٰذِهِ خَلِيقَتُهُ This is his nature, &c., of which he was created. (Lh.) And ↓ إِنَّهُ لَكَرِيمُ الخَلِيقَةِ Verily he is generous in respect of nature, &c. (AZ.) And صَارَ ذٰلِكَ لَهُ خُلُقًا That became to him [a second nature, a habit, or] a thing to which he was habituated. (TA.) It is said in the Kur [xxvi. 137], إِنْ هٰذَا إِلَّا خُلُقُ الأَوَّلِينَ This is nought but a custom of the ancients. (TA.) And in the same [lxviii. 4], وَ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ And verily thou art of a great religion. (Jel, TA.) And in a trad. of 'Áïsheh, كَانَ خُلُقُهُ القُرْآنَ, meaning That whereto he clung was the Kur-án, with its rules of discipline and its command and its prohibitions, and the excellences and beauties and gracious things comprised in it. (TA.) — — نَوْمَةُ الخُلُقِ [i. e. الخُلُقِ or ↓ الخُلْقِ] The sleep of midday, which was prescribed by the Prophet. (Har p. 223. [See also خُرْقٌ and حُمْقٌ.]) خُلْقَةٌ Smoothness; (K, TA;) as also ↓ خُلُوقَةٌ and ↓ خَلَاقَةٌ: (K:) but the second of these three, correctly speaking, [as also the third, accord. to analogy, and perhaps the first also,] is an inf. n. of خَلُقَ. (TA.) خِلْقَةٌ [primarily signifies A mode, or manner, of خَلْق, generally as meaning creation; a particular make: and hence,] constitution; syn. تَرْكِيبٌ: (Mgh:) [and particularly the natural constitution of an animated being, as created in the womb of the mother; also termed فِطْرَةٌ:] see also خُلُقٌ. You say رَجُلٌ حَسَنُ الخِلْقَةِ [A man goodly, or beautiful, in respect of make]. (A, TA.) فِى مَسْلَكٍ هُوَ خِلْقَةٌ means فِى طَرِيقٍ أَصْلِىٍّ ↓ خِلْقِىٍّ [In a way, or road, that is natural, and original]. (Mgh.) خَلَقَةٌ: see خَلِقٌ. خِلْقِىٌّ Natural; not accidental: [constitutional: of, or relating to, or belonging to, the natural constitution of an animated being, as created in the womb of the mother:] rel. n. of خِلْقَةٌ. (Msb.) You say عَيْبٌ خِلْقِىٌّ A natural fault or imperfection &c. (Msb.) And صِفَةٌ خِلْقِيَّةٌ [A natural quality]; opposed to اخْتِيَارِيَّةٌ. (Msb in art. مدح.) See also خِلْقَةٌ. خَلَقِىٌّ One who wears old and worn-out clothes. (TA.) خُلْقَانِىٌّ A seller of old and worn-out clothes. (TA.) خَلَاقٌ A share, or portion: (JK, S, Msb:) and a good, just, or righteous, share or portion: (JK:) or a full, a complete, or an abundant, share or portion of good, (K, TA,) and of goodness, or righteousness: (TA:) and religion: or a share, or portion, thereof. (TA.) One says, لَا خَلَاقَ لَهُ فِى الآخِرَةِ There is no share, or portion, [of good] for him in the final state of existence. (S. [See the Kur iii. 71, &c.]) And لَا خَلَاقَ لَهُ He has no desire for good, nor righteousness in religion. (TA.) خِلَاقٌ: see the next paragraph. خَلُوقٌ A certain species of perfume; (JK, S, Mgh, Msb, K;) also termed ↓ خِلَاقٌ; (Lh, Msb, K;) accord. to some of the lawyers, (Msb,) fluid, (Mgh, Msb,) but of thick consistence; (L, voce نَضْخٌ;) and in which is a yellowness: (Mgh, Msb:) it is composed of saffron and other things; and redness and yellowness are predominant in it: it is forbidden [to men], because it is of the perfumes of women, who use it more than do men. (TA.) خَلِيقٌ, applied to a man, (S, TA,) Perfect, or complete, in make; (TA;) as also ↓ مُخْتَلَقٌ: (Ham p. 561:) or perfect, or complete, in make, and just in proportion; (S, TA;) and so ↓ the latter; (S, K, TA; [in the CK, erroneously, مُخْتَلِق; in the TA expressly said to be of the pass. form;]) fem. of the former with ة: (TA:) or ↓ both signify goodly, or beautiful, in make: or the former is not applied to a man; but ↓ each, with ة, signifies a woman having [a goodly] body and make: (TA, in which this signification is said to be tropical:) and خَلِيقٌ and خَلِيقَةٌ are alike, (JK, TA,) accord. to Lh, (TA,) in this last sense: (JK:) or the former of these two may be pl. [or coll. gen. n.] of the latter, like as شَعِيرٌ is of شَعِيرَةٌ: (TA:) and ↓ مُخْتَلَقٌ signifies anything just in proportion: (IF, TA:) ↓ مُخَلَّقٌ, also, signifies perfect, or complete, in make; applied to a camel (جمل): (TA:) [or جمل, here may be a mistranscription for حَمْل; for] ↓ مُضْغَةٌ مُخَلَّقَةٌ signifies [a fœtus when it has become like a lump of flesh] perfect, or complete, in make; (Fr, S, K;) so in the Kur xxii. 5; (Fr, TA;) or of which the make has become apparent. (IAar, TA.) — — Also Adapted or disposed [by nature], apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy; (KL, PS;) syn. جَدِيرٌ (S, K) and حَرِىٌّ (TA) [and حَقِيقٌ &c.: pl. خُلَقَاءُ, and Freytag adds خُلُقٌ]. You say, فُلَانٌ خَلِيقٌ لِكَذَا, i. e. جَدِيرٌ بِهِ [Such a one is adapted or disposed by nature, &c., for such a thing]; as though he were one of those in whom that was reckoned to be, and in whom the symptoms, signs, or tokens, thereof were seen. (S.) [And هُوَ خَلِيقٌ لِلْخَيْرِ He is adapted or disposed by nature to good; i. e., to be, or to do, or to effect, or to produce, what is good.] And إِنَّهُ لَخَلِيقٌ مِنْ and لِأَنْ يفعل ذلك and بِأَنْ يفعل ذلك and أَنْ يَفْعَلَ ذٰلِكَ أَنْ يفعل ذلك [Verily he is adapted or disposed &c. for doing that; or worthy to do it]: so says Lh: and he adds that the Arabs say, يَا خَلِيقٌ بِذٰلِكَ, using the nom. case; and يَا خَلِيقًا بِذٰلِكَ, using the accus. case; [the latter being the usual form; both meaning O thou who art adapted or disposed &c. for that;] but ISd says, I know not the reason of this. (TA.) And لِذَاكَ ↓ هٰذَا مَخْلَقَةٌ, i. e. مَجْدَرَةٌ لَهُ [This is one that is adapted or disposed &c. for that]: (S, K: *) and لَكَ ↓ هٰذَا الأَمْرُ مَخْلَقَةٌ [This affair, or thing, is one that is adapted &c. for thee]: and مِنْ ذٰلِكَ ↓ إِنَّهُ مَخْلَقَةٌ [Verily it is adapted &c. for that]: like مَجْدَرَةٌ and مَقْمَنَةٌ and مَحْرَاةٌ: and in like manner one says of two, and of more than two, and of a feminine: so says Lh. (TA.) [↓ مَخْلَقَةٌ properly signifies A

place, and hence a thing, an affair, and a person, adapted or disposed &c.: it is of the same class as مَعْسَاةٌ and مَظِنَّةٌ and مَئِنَّةٌ.] خَلِيقٌ also signifies Habituated, or accustomed. (PS, TA. *) And one says, إِنَّهُ لَخَلِيقٌ, i. e. لَحَرِىٌّ, meaning Verily it is probable; or likely to happen or be, or to have happened or been. (TA.) And هُوَ خَلِيقٌ لَهُ He, or it, is like to him, or it. (JK, TA.) — — سَحَابَةٌ خَلِيقَةٌ: see خَلِقٌ. — — [See also خَلِيقَةٌ, which, in several senses, is a fem. epithet used as a subst.] خُلَيْقٌ: see خَلَقٌ (of which it is the dim.), in the latter half of the paragraph. خَلَاقَةٌ: see خُلُوقَةٌ. خُلْقَةٌ: see خَلِيقَةٌ: see خَلْقٌ, in two places. — — Also The beasts, or brutes. (En-Nadr, K.) The saying, respecting the خَوَارِج [a sect of heretics, or schismatics], هُمْ شَرُّ الخَلْقِ وَ الخَلِيقَةِ is explained by En-Nadr as meaning [They are the worst of mankind and] of the beasts, or brutes. (TA.) — — And A well (بِئْرٌ) just dug: (AA, K:) or a well in which is no water: or a hollow, cavity, pit, or hole, formed by nature in the ground: or a small hollow or cavity, in a mountain, in which water remains and stagnates: accord. to IAar, خلق [app. خُلُقٌ, pl. of خَلِيقَةٌ, like as مُدُنٌ and صُحُفٌ are pls. of مَدِينَةٌ and صَحِيفَةٌ,] signifies wells recently dug. (TA.) — — And Land (أَرْضٌ) that is dug. (TA.) — — See also خُلُقٌ, in four places. خُلَيْقَاءُ [dim. of خَلْقَاءُ fem. of أَخْلَقُ]: see أَخْلَقُ, in three places. خَلَائِقُ [pl. of خَلِيقَةٌ]. — الخَلَائِقُ i. q. حَمَائِرُ المَآءِ, i. e. Four large and smooth masses of stone at the head of the well, upon which the drawer of the water stands. (TA.) Accord. to Ibn-'Abbád, حَوْضٌ بَادِى الخَلَائِقِ means [A watering-trough of which] the [stones termed] نَصَائِب [appear]. (JK, TA. [See نَصِيبَةٌ.]) خُلَّقٌ: see خَلَّاقٌ. أَخْلَقُ: see the next paragraph. خَالِقٌ [act. part. n. of خَلَقَ:] A worker in leather and the like; (K, TA;) because he measures first, and then cuts. (TA.) To خَالِقَات, meaning Women working in leather, as engaged in dividing a hide (أَدِيم), El-Kumeyt likens genealogists. (TA.) — — الخَالِقُ, as an epithet applied to God, (K, Msb, TA,) properly, He who brings into existence according to the proper measure, or proportion, or adaptation; (TA;) [and hence, the Creator; or] the Originator, not after the similitude of anything pre-existing: (K:) or He who hath brought into existence all things after they had not been in existence: (Az, TA:) and ↓ الخَلَّاقُ signifies the same; (Msb, * TA;) [i. e. the Creator of all things; or, as an intensive epithet, the Great Creator;] or the Creator of many creatures: (Ksh and Bd and Jel, in xxxvi. 81:) Az says that this epithet, with the article ال, may not be applied to any but God. (Msb.) Accord. to IAmb, تَبَارَكَ اللّٰهُ أَحْسَنُ الخَالِقِينَ means احسن المُقَدَّرِينَ [i. e. Blessed be God, the Best of those who make things according to their proper measures, or proportions, or adaptations]. (TA.) خَوَالِقُ [a pl. of which the sing. is not mentioned] Smooth mountains: so in the saying of Lebeed, وَ الأَرْضُ تَحْتَهُمْ مِهَادًا رَاسِيًا ثَبَتَتْ خَوَالِقُهَا بِصُمِّ الجَنْدَلِ [And the earth beneath them a firm expanse; its smooth mountains being rendered fast by hard and solid stones]. (K, TA. [In the CK, بضَمِّ is erroneously put for بِصُمِّ.]) أَخْلَقُ Smooth: (JK, K:) smooth and solid; (S, K, TA;) applied in this sense to anything: (TA:) smooth and firm: (JK:) fem. خَلْقَاءُ. (JK, S, K.) You say حَجَرٌ أَخْلَقُ Stone that is smooth (K, TA) and solid, upon which nothing makes an impression. (TA.) And صَخْرَةٌ خَلْقَاءُ A rock, or great mass of stone, smooth (K, TA) and solid: (TA:) or free from crack and fracture. (S, K, TA.) And فِرْسِنٌ خَلْقَاءُ A camel's foot in which is no crack. (Ibn-'Abbád, K.) And هَضْبَةٌ خَلْقَاءُ [A hill, or the like,] destitute of herbage or vegetation. (TA.) — — [Hence,] (assumed tropical:) Poor; syn. فَقِيرٌ. (K.) You say رَجُلٌ أَخْلَقُ مِنَ المَالِ (assumed tropical:) A man destitute of property. (TA.) And it is said in a trad., لَيْسَ الفَقِيرَ فَقِيرُ المَالِ إِنَّمَا الفَقِيرُ الأَخْلَقُ الكَسْبِ, i. e. (assumed tropical:) [The poor in respect of property is not the poor the poor is only] he who has no good deeds for which he will be rewarded in the world to come. (TA, in two places.) — — الأَخْلَقُ also signifies The exterior of a horse's hoof. (JK.) — — And خَلْقَاءُ, (JK, S, K,) applied to a woman, (JK, S,) Impervia coëunti; (S, K, TA;) as also ↓ خُلَّقٌ. (Ibn-'Abbád, K.) — — See also خَلِقٌ. — — And الخَلْقَاءُ [used as a subst.] The sky; because of its smoothness and evenness. (TA.) — — And The side of a camel &c. (K.) One says also, ضَرَبْتُ خَلْقَاءَ جَنْبِهِ (K, TA [in the CK على خَلْقَاءِ جَنْبِهِ]) I struck the outer part of his side. (TA.) — — And The interior (Lth, K, TA) and smooth part (Lth, TA,) of the غَار, (K,) i. e., of [the upper part of the interior of the mouth, or] what is termed الغَارُ الأَعْلَى; (Lth, TA;) as also ↓ الخُلَيْقَاءُ [the dim. of الخَلْقَاءُ]: (Lth, K, TA:) or both signify what appears of the غار: and the dim. form is that which is predominant in this case. (TA.) — — And The part of the forehead that is even (JK, K, TA) and smooth; (TA;) as also ↓ الخُلَيْقَاءُ. (JK, K, TA.) One says, سُحِبُوا عَلَى خَلْقَاوَاتِ جِبَاهِهِمْ [They were dragged along upon the even and smooth parts of their foreheads]. (TA [in which this is said to be tropical]) — — ↓ خُلَيْقَاءُ الفَرَسِ That [part] of the horse which is like the عِرْنِين [or upper part of the nose] of man; (S, K;) the part where the forehead of the horse meets the narrow portion of the bone of the nose: AO says that the خُلَيْقَاوَانِ in the face of the horse are [the two parts] where his forehead meets the bone of his nose, on the right and left of the خُلَيْقَاء, sloping towards the eye; and the خُلَيْقَاء is [the part] between the eyes; and some call it the خَلْقَاء. (TA.) — إِنَّ أَخْلَقَ بِكَ أَنْ تَفْعَلَ كَذَا is a phrase mentioned by Ks, as meaning Verily the most apt, meet, suitable, fit, or proper, thing for thee to do is such a thing. (TA.) مَخْلَقَةٌ: see خَلِيقٌ, in four places, in the latter half of the paragraph. مُخَلَّقٌ: see خَلِيقٌ, in two places, in the former half of the paragraph. — — Also, applied to an arrow, Made smooth (S, K, TA) and even. (TA.) [See also خَلَّقٌ, last signification; and مُخْتَلَقٌ.] مَخْلُوقٌ [pass. part. n. of خَلَقَ. When used as a subst., signifying A creature, or created thing, its pl. is مَخْلُوقَاتٌ]. See خَلْقٌ. — — قَصِيدَةٌ مَخْلُوقَةٌ (tropical:) [An ode that is forged; or] ascribed to a person not its author. (S, K, * TA.) مُخْتَلَقٌ: see خَلِيقٌ, first sentence, in five places. — — Also Made smooth. (TA.) [See also مُخَلَّقٌ.] — — And Generous in [nature, or] natural dispositions. (Ham p. 561.) — — مُخْتَلَقٌ لِلْمُلْكِ, in a verse of Dhu-r-Rummeh, means Created of a nature fitting for dominion: (S, TA:) and so لِلْأَصْحَابِ [for companions]; as in a verse of Ibn-Ahmar. (TA.) مُخْلَوْلِقٌ Very smooth; its measure being one of those that denote intensiveness. (Ham p. 358.) خلنج خَلَنْجٌ a Persian word, arabicized, (S,) A kind of tree, (S, K,) of the wood of which vessels are made: (TA:) or any [bowl of the kinds called] جَفْنَة and صَحْفَة, or other vessel, made of wood having variegated streaks: (L:) pl. خَلَانِجُ. (S, K.) The word is mentioned [in the S and K in art. خلج; but] in the L and some other lexicons in a separate art., because all the letters of a word which is not Arabic are regarded as radical. (MF.) خلو 1 خَلَا, (S, Msb, K,) aor. يَخْلُو, (S, Msb,) inf. n. خُلُوٌّ, (S, Msb, K,) or خَلَآءٌ, (Msb,) or both, (K,) said of a place, (K,) of a place of alighting or abode, (Msb,) and of a thing, (S, TA,) It was, or became, empty, vacant, void, devoid, destitute, or unoccupied; (K, TA;) had none, and nothing, in it; (TA;) as also ↓ اخلى, (Msb, K,) and ↓ استخلى, (K.) [خَلَا المَكَانُ مِنَ النَّاسِ وَ المَآءِ وَالكَلَأ means The place was, or became, devoid, or destitute, of human beings and water and herbage or pasturage; without human beings &c.] Of a place of alighting or abode, you say, خَلَا مِنْ أَهْلِهِ and ↓ اخلى [It was, or became, devoid, or destitute, of its occupants]. (Msb.) And of a vessel, خَلَا مِمَّا فِيهِ It was, or became, empty of what was in it. (Mgh.) And خَلَوْتُ عَنِ الطَّعَامِ (S) I became empty, in the belly, of food; (PS;) and عَنْهُ ↓ أَخْلَيْتُ signifies the same. (S.) And خَلَا مِنَ العَيْبِ, (Msb,) or عَنِ الأَمْرِ, and مِنْهُ, (Kudot;,) inf. n. خُلُوٌّ, He was, or became, free (Msb, K) from fault, (Msb,) or from the thing, or affair: (K:) and, accord. to IAar, خلا alone signifies he was, or became, free from a fault, or the like, of which he was accused, or suspected. (TA.) And خَلَتْ عَنْ مَانِعٍ

النِّكَاحِ, inf. n. خُلُوٌّ, is said of a woman [as meaning She was, or became, free from any obstacle to marriage]. (Msb.) Accord. to the K, خَلَا مَكَانُهُ [lit. His place became vacant] means (tropical:) he died: but accord. to IAar, خَلَا alone has this signification [from the same verb signifying مَضَى. explained below]: and if you add مكانه, you say خَلَّى, with teshdeed; which see below. (TA.) You say also, خَلَا لَكَ الشَّىْءُ and ↓ اخلى, both signifying the same, (AA, S, TA,) i. q. فَرَغَ [i. e. The thing was, or became, vacant, or unoccupied, for thee: (see an ex. of the former verb in a saying of Tarafeh cited voce جَوٌّ:) and hence, the thing was, or became, exclusively for thee]. (TA.) AA cites as an ex. the saying of Maan Ibn-Ows, أَعَاذِلُ هَلْ يَأْتِى القَبَائِلَ حَظُّهَا لَنا المَوْتُ وَحْدَنَا ↓ مِنَ المَوْتِ أَمْ أَخْلَى [O censurer, does their share of death come to the tribes in common, or is death exclusively for us alone?]. (S, TA.) See also the paragraph, below, commencing with خَلَا as a word denoting exception. — — [Hence,] خَلَا and ↓ اخلى, (S, K,) said of a man, (TA,) or the same two verbs followed by بِنَفْسِهِ, said of a man, (Msb,) both signify the same; (S;) He was, or became, [without any companion, i. e.] alone, by himself; (Msb;) or he became (وَقَعَ [q. v.]) in a vacant place, in which he was not pressed against, or straitened. (K.) And خَلَا بِهِ, (S, Msb, K,) and إِلَيْهِ, (S, K,) and مَعَهُ, (K,) inf. n. خَلْوَةٌ (S, Msb, K) and خَلَآءٌ (S, K) and خَلْوٌ, (K, TA,) or خُلُوٌّ, (CK,) or the first of these, i. e. خَلْوَةٌ, is a simple subst., and the second and third are the inf. ns.; (TA;) and ↓ اخلى به, (Lh, K,) and ↓ اخلاه, (S, K,) and ↓ بِهِ استخلى; (K; [the last omitted in the CK;]) He was, or became, alone with him; (Msb;) he was, or became, in company with him, or he met him, or had a meeting or an interview with him, in a vacant place, or a place unoccupied [by others, i. e., in a private place]. (S, K.) In the saying in the Kur [ii. 13], وَإِذَا خَلَوْا إِلَى شَيَاطِينِهِمْ, it is said that إِلَى is used in the sense of مَعَ, [so that the meaning is And when they are alone with their devils,] as in that other saying in the Kur [iii. 45 and lxi. 14], مَنْ أَنْصَارِى إِلَى اللّٰهِ. (S.) A man says to another man, أُخْلُ مَعِى حَتَّى أُكَلِّمَكَ, i. e. Be [or come] thou alone with me [that I may speak to thee in private]. (TA.) And one says, خَلَا بِزَوْجَتِهِ, inf. n. خَلْوَةٌ, [but see what is said of this noun above,] He was, or became, alone with his wife: but [properly speaking, according to the law,] the term خَلْوَةٌ [or خَلْوَةٌ صَحِيحَةٌ, in this case,] is not used unless it be with the enjoyment of المُفَاخَذَة, [see 3 in art. فخذ,] and then it has an effect upon the circumstances of the marriage [by its rendering obligatory the payment of the dowry, though consummation has not taken place]: if with consummation, the act is termed دُخُولٌ. (Msb.) You say also, ↓ أَخْلِ أَمْرَكَ and بِأَمْرِكَ Be thou alone in thine affair, with none to take part with thee in it; confine thyself to it exclusively of other things. (TA. [See also 5.]) And ↓ إِلَيْكَ أَخْلِ Keep thou to thine affair, and be alone in it, with none to take part with thee therein. (JK.) And ↓ استخلى البُكَآءُ [app. for بِالبُكَآءِ] He was, or became, alone in weeping, with none to participate with him in it. (TA.) [And خَلَا لِلْأَمْرِ: see 5.] And خَلَاعَلَى بَعْضِ الطَّعَامِ He restricted himself to a portion of the food. (K.) Temeem say, خَلَا فُلَانٌ عَلَى اللَّبَنِ وَ اللَّحْمِ (JK, * TA) i. e. Such a one fed upon milk and flesh-meat alone; (JK;) or such a one ate not, nor mixed, anything with milk and flesh-meat: and Kináneh and Keys say ↓ أَخْلَى. (Lh, JK, * TA.) [And it seems to be indicated in the T that خَلَوْا signifies They selected a she-camel for a خَلِيَّة, q. v.: or i. q. تَخَلَّوْا بِخَلِيَّةٍ: see 5.] — — خَلَا also ssignifies He devoted himself to religious services or exercises [app. in solitude, or seclusion, or in a خَلْوَة; or because one generally does so in solitude; or because the doing so involves abstraction from other affairs]. (TA. [See also 5; and see مُسْتَخْلٍ.]) — — And خَلَا بِهِ [sometimes] signifies (tropical:) He mocked at, scoffed at, laughed at, derided, or ridiculed, him: (Lh, S, Z, K, TA:) said by Az to be strange, and not known by him or any other authority than that of Lh: (TA:) from the saying, خَلَا فُلَانٌ بِعِرْضِ فُلَانٍ يَعْبَثُ بِهِ [Such a one occupied himself alone with the honour, or reputation, of such a one, making sport with it]. (Ksh in ii. 13.) And i. q. خَادَعَهُ (tropical:) [He deceived, deluded, beguiled, circumvented, or outwitted, him; &c.: or he strove to do so]: (TA:) as also ↓ خالاهُ, (JK, and K in art. خلى,) inf. n. مُخَالَاةٌ. (JK.) — — And خَلَا عَلَيْهِ He relied upon him; [as though he betook himself to him alone;] syn. اِعْتَمَدَ. (TA.) — — And خَلَا, (JK, K,) inf. n. خُلُوٌّ, (TA,) or خَلَآءٌ, (JK,) said of a man (JK) and of a thing, (JK, TA,) He, or it, went, went away, or passed away. (JK, K.) Hence, (TA,) وَ إِنْ مِنْ أُمَّةٍإِلَّا خَلَا فِيهَا نَذِيرٌ, in the Kur [xxxv. 22], means [And there is not any people but a warner] hath gone, and hath been sent, among them. (S, TA.) [Hence also خَلَا explained above as meaning He died.] And خَلَا مِنْهَا [an elliptical phrase] She became old; the greater part of her life passed. (TA from a trad.) And خَلَاكَ ذَمٌّ [for خَلَا عَنْكَ ذَمٌّ] Blame passed away from thee; or may blame pass away from thee. (Ksh and Bd in ii. 13.) You say, اِفْعَلْ كَذَا وَ خَلَاكَ ذَمٌّ, Do thou such a thing, and thou wilt have an excuse; [i. e.] blame will fall from thee. (S. [See art. ذم.]) And خَلَاهُ الحُزْنُ Grief passed away from him, and quitted him. (Har p. 590, from the Tekmileh.) — — خَلَا عَنِ الشَّىْءِ: see 2. — خَلَا [or خَلَى, probably belonging to art. خلى, though mentioned in the present art.,] He ate what was good, sweet, or pleasant. (TA.) 2 خَلَّى, inf. n. تَخْلِيَةٌ, [He left a place, &c., empty, vacant, void, devoid, destitute, or unoccupied.] Hence, خَلَى مَكَانَهُ [He left his place vacant;] meaning (tropical:) he died: (TA, and so in Ham p. 478:) a meaning assigned in the K to ↓ خَلَا مَكَانُهُ, and by IAar to خَلَا alone, without tesh-deed; but when مكانه is added, it is with teshdeed. (TA.) And (assumed tropical:) He went his way. (Ham p. 379.) And خَلَى سَبِيلَهُ [He left his way free, or open, to him]. (S, TA.) And خَلَى بَيْنَهُمَا [He left the way, or space, free between them two; meaning he left them two free, each to do to the other as he pleased]. (TA.) [And خَلَى بَيْنَهُ وَبَيْنَ كَذَا He left him free access to such a thing.] And خَلَى بَيْنَهُ وَ بَيْنَ نَفْسِهِ He left him, or it, alone; syn. أَهْمَلَهُ. (S and O and K in art. همل.) [And خلّاهُ وَفُلَانًا He left him to do as he pleased with such a one.] And خلّى الأَمْرَ He left, left alone, or let alone, the thing, or affair; as also ↓ تخلّى مِنْهُ and عَنْهُ; and ↓ خالاهُ, (K, TA,) inf. n. خِلَآءٌ. (TA.) For تَخْلِيَةٌ signifies The leaving, and making a thing to be alone. (Har p. 123.) [خلّاهُ and خلّى عَنْهُ both signify He left, or left alone, it, or him.] It is said in a trad., خلّى عَنْهُمْ أَرْبَعِينَ عَامًا He (God) left them, or left them alone, and turned from them, forty years. (TA.) [And خلّاهُ لِكَذَا He made him, or left him, vacant, unoccupied, unemployed, or at leisure, for such a thing.] — — تَخْلِيَةٌ also signifies The act of loosing; contr. of شَدٌّ. (IAar, K in art. ابض.) [Hence,] خلّى عَنِ الشَّىْءِ, (JK, S, * TA,) in the K ↓ خَلَا, without teshdeed, but this requires consideration, (TA,) He dismissed, loosed, let loose, or let go, the thing. (JK, K, TA.) — — [And hence خلّاهُ meaning He left it, permitted it, or allowed it: see the pass. part. n., below.] — خُلِّيَتْ, said of a she-camel such as is termed خَلِيَّة; and hence, of a cooking-pot: see 1 in art. خلى. 3 خالاهُ He left, forsook, relinquished, abandoned, deserted, or quitted, him, being left, &c., by him; namely, another man; syn. تَارَكَهُ; (S;) inf. n. مُخَالَاةٌ, syn. with مُوَادَعَةٌ, (JK,) [and خِلَآءٌ also: and he was, or became, distant, remote, far off, aloof, or apart, from him; for] خِلَآءٌ is syn. with مُبَاعَدَةٌ and مُجَانَبَةٌ (TA in art. خلأ) and فُرْقَةٌ. (TA in the present art.) And خالى الأَمْرَ, inf. n. خِلَآءٌ: see 2. — — [Also He went, or came, out, or forth, to him, in the field; for] مُخَالَاةٌ is also syn. with مُبَارَزَةٌ. (Sh, TA.) — — Also, (Lth, JK, K,) inf. n. مُخَالَاةٌ, (Lth, JK,) He wrestled with him, each endeavouring to throw down the other; contended with him in

wrestling: (Lth, JK, K: mentioned in the K in art. خلى:) because, when one does so, he is alone with the other, so that neither of them seeks aid from any other. (Az, TA.) And in like manner the word مُخَالَاةٌ is used [app. as meaning The act of contending with another, by oneself,] in relation to any affair, or case. (Lth, JK, TA. [See its act. part. n., below.]) — — See also 1, in the latter part of the paragraph. 4 أَخْلَوَ see 1, in eleven places. — اخلى المَكَانَ, (S, K,) or المَنْزِلَ, (Msb,) He made the place, (K,) or the place of alighting or abode, (Msb,) empty, vacant, void, devoid, destitute, or unoccupied: (Msb, K:) or it signifies, (S, K,) or signifies also, (Msb,) he found it empty, &c. (S, Msb, K.) One says in praying for another that he may have a long life, لَا أَخْلَى اللّٰهُ مَكَانَكَ [May God not make thy place vacant]. (TA.) — — اخلاهُ مَعَهُ [He made him, or found him, to be alone with him]. (K.) 5 تخلّى He went forth into the field, or open country, to satisfy a want of nature. (TA.) And تخلّى فِى الخَلَآءِ He went forth into the vacant tract, or into the privy, to satisfy a want of nature: or he satisfied a want of nature therein. (TA.) — — Also He was, or became, or made himself, vacant from occupation, or business; [unoccupied; unemployed; or at leisure;] syn. تَفَرَّغَ: (S:) or so تخلّى مِنَ الشُّغْلِ. (K in art. فرغ.) You say, تخلّى لِلْعِبَادَةِ He was, or became, or made himself, vacant for, or he confined himself exclusively to, the service of God. (TA.) [See also 1, in the latter part of the paragraph. In like manner, one says also, ↓ خَلَا لِلْأَمْرِ He was, or became, or made himself, vacant for, or he confined himself exclusively to, the affair.] And تَخَلَّوْا بِخَلِيَّةٍ (S, K, TA) They confined themselves exclusively to a she-camel, or to she-camels, such as they termed خلية, (K, TA,) يَحْلُبُونَهَا [milking only her, or them]. (S, TA.) And تخلّى خَلِيَّةً He took for himself a خليّة. (TA.) — — And تخلّى مِنَ الأَمْرِ and عَنْهُ: see 2. — — And تَخَلَّتِ الإِبِلُ بِلَا رَاعٍ [The camels were left to themselves without a pastor]. (K in art. سوع.) 10 إِسْتَخْلَوَ see 1, in three places. [And see also مُسْتَخْلٍ.] — استخلاهُ مَجْلِسَهُ He asked him to leave his sitting-place vacant, or unoccupied, for him. (S. [But found by me in only one copy of that work.]) — — استخلى المَلِكَ He asked the king to have a meeting, or an interview, with him in a vacant place, or a place unoccupied [by others, i. e., in a private place; he asked the king to grant him a private meeting or interview]. (K.) خَلَا as a word denoting exception, (S, Mughnee, K,) when it governs a gen. case, (S, Mughnee,) as when you say, جَاؤُونِى خَلَا زَيْدٍ [They came to me, except Zeyd], is a particle, (S, Mughnee, K,) accord. to some of the grammarians, like حَاشَى; but accord. to some, a prefixed inf. n. (S.) ↓ It. also governs an accus. case, as a verb: (S, Mughnee:) so that you say, جَاؤُونِى خَلَا زَيْدًا [meaning as above]; the agent of خلا being implied, (S, Mughnee, *) like that of حَاشَى [used as a verb]: it is as though you said, خَلَا مَنْ جَآءَنِى مِنْ زَيْدٍ [i. e. those who came to me were without Zeyd]: (S:) or correctly, accord. to IB, خَلَا بَعْضُهُمْ زَيْدًا [for مِنْ زَيْدٍ, like as you say, خَلَاكَ ذَمٌّ, for خَلَا عَنْكَ ذَمٌّ]. (TA.) When you say مَا خَلَا, it is followed only by an accus., because ما خلا is equivalent to an inf. n.; (S, Mughnee;) so that when you say, جَاؤُونِى مَا خَلَا زَيْدًا [meaning as above], it is as if you said, جَاؤُونِى خُلُوَّ زَيْدٍ [or خُلُوًّا زَيْدًا], i. e. خُلُوَّهُمْ مِنْ زَيْدٍ, (S,) which two phrases mean جَاؤُونِى خَالِينَ مِنْ زَيْدٍ [They came to me, they being without Zeyd]: (S, K:) [for] accord. to Seer, ماخلا occupies the place of a noun in the accus. as a denotative of state: but some say, as an adv. n. of time; so that, accord. to these, مَا خَلَا زَيْدًا means وَقْتَ خُلُوِّهِمْ عَنْ زَيْدٍ [in the time of their being without Zeyd]. (Mughnee.) You say also, مَا أَرَدْتُ مَسَآءَتَكَ خَلَا أَنِّى وَعَظْتُكَ, meaning [I desired not to displease thee,] but I admonished thee (إِلَّا أَنِّى وَعَظْتُكَ). (JK, TA.) خِلْوٌ, and its fem. (with ة), and dual: see خَالٍ, in seven places. خَلْوَةٌ said by some to be an inf. n.: [see خَلَا بِهِ &c. in the first paragraph of this art.:] by others said to be a simple subst.; (TA;) meaning Loneliness; solitude; lonesomeness; solitariness; desolateness; syn. وَحْشَةٌ. (S and K in art. وحش.) [Hence, app.,] رَجُلٌ سَهْلُ الخَلْوَةِ [A man easy in private conference]. (Msb in art. سلس. [See also a phrase in the latter part of the next paragraph.]) — — Also An empty, a vacant, a void, or an unoccupied, place. (KL. [See also خَلَآءٌ.]) [In the present day, it is often applied to A closet to which one retires for privacy; and particularly to a cell for religious retirement: and is vulgarly pronounced خِلْوَة.] You say, اِجْتَمَعَ مَعَهُ فِى خَلْوَةٍ (S) or اجتمع بِهِ فى خلوة (K) [He had a meeting, or an interview, with him in a vacant place, or a place unoccupied by others, i. e., in a private place]. — Also Each of the two sharp sides or edges of an arrow-head (AHn, JK, TA) or of a spear-head: (AHn, TA:) both together are called the خَلْوَتَانِ: (AHn, JK, TA.) خَلَآءٌ is primarily an inf. n. (MF, TA. [See 1, first sentence.]) — — [Then it is used as an epithet, syn. with خَالٍ:] see خَالٍ, in five places. — — Then it is used [as a subst.] in the sense of A vacant place [in a general sense]: (MF, TA:) or a place in which is nothing: (S, K:) [often applied in the present day to any open tract of country or desert:] and then, particularly, such as one takes for the purpose of satisfying a want of nature; (MF, TA;) i. q. مُتَوَضَّأٌ, (S, Msb, K,) but not as meaning only a place for the performance of الوُضُوء, as might be imagined from this explanation: pl. أَخْلِيَةٌ. (MF, TA.) It is said in a prov., (S, Meyd,) خَلَاؤُكَ أَقْنَى لِحَيَائِكَ, (S, Meyd, K,) [in Freytag's Arab. Prov., (i. 436,) بِحَيَآئِكَ,] i. e. [Thy place of retirement is] most preservative (أَلْزَمُ) [of thy sense of shame, or modesty]; meaning it is most fit for thee to be alone in thine abode; (S, * Meyd;) for he who is so needs not to be careful for his shame, or modesty: it is used in blaming the mixing with others. (Meyd.) حُصِرَ عَلَيْهِ خَلَاؤُهُ [His place of retirement for satisfying a want of nature was straitened to him] is used as meaning he suffered suppression of the feces, or constipation of the bowels. (Ibn-Buzurj, TA in art. حصر.) — إِنَّهُ لَحْلُو الخَلَآءِ, (TA,) or [as written in a verse in which it occurs in the TA in the present art., and in art. خلى,] الخَلَا, (JK, TA,) [without ء, but whether this be the right reading, or only required by poetic license, seems to be doubtful,] is a phrase mentioned by Th, (TA,) meaning Verily he is good in speech. (JK, TA. [If the former reading be right, the meaning may be similar to that of سَهْلُ الخَلْوَةِ, mentioned above: if the latter only, or rather انّه لحلو الخَلَى, be right, it probably belongs to art. خلي, and is tropical, from the herbage termed خَلًى; and this may also be the case if the former reading be right.]) خَلِيٌّ; and its fem. خَلِيَّةٌ: see خَالٍ, in twelve places. — — The fem. also signifies, applied to a she-camel, (S, Msb,) Loosed from the cord, or rope, with which her fore shank and her arm have been bound together, (S, Msb, K,) and left alone, or free, (S,) so that she pastures where she will. (Msb.) Hence, (Msb,) it is used by way of metonymy as meaning Divorced: (Lh, S, Msb, K:) one says to a woman, أَنْتِ خَلِيَّةٌ Thou art divorced; (Lh, S;) and thus a man used to say in the Time of Ignorance: (TA:) and one says, هِىَ خَلِيَّةٌ She is divorced: (Msb:) and a woman is divorced thereby when divorce is meant. (Lh, TA.) Applied to a woman, it signifies also Free from any obstacle to marriage: pl. خَلِيَّاتٌ. (Msb.) — — Also A she-camel that is made to affect, with another she-camel, one young one, so that both yield their milk to it, and to which the people of a tent, or house, confine themselves exclusively of the other for the purpose of milking her: (S:) or a she-camel that is chosen as the one more abundant in milk, when one has brought forth and her young one is drawn away (يُجَرُّ) as soon as born, before she smells it, and the young one of another, that has brought forth before her, is brought near to her, and she affects it; the other is left to suckle the young one, and is termed بَسُوطٌ, pl. بسط [app. بُسْطٌ or بُسُطٌ]: (Az, TA:) or a she-camel that is left, or left alone, to be milked: (K:) or that affects a young one [not her own], or is destitute of her young one, (JK, M, K,) whether she incline to

another's young one or do not, or that is destitute of her young one by death or slaughter, (M, TA,) and whose milk one causes to flow by means of the young one of another; but only by her affecting a young one, and not suckling it: (M, K: *) or that brings forth, when abundant in milk, and has her young one drawn (يُجَرُّ) from beneath her, and another put beneath her, and is then left, or left alone, to be milked; (Lh, K;) this being done because of her generous quality: (Lh:) or a she-camel, or two she-camels, to which the people of a tent, or house, confine themselves exclusively, for milking, when two or three she-camels are made to affect one young one, and to yield their milk to it; the young one [afterwards] sucking from one of them only: (K, * TA:) or a she-camel that brings forth, and whose young one is drawn away (يُجَرُّ) in order that her milk may continue for their use, she being made to yield her milk by means of the young one of another, which is then withdrawn from her, and she is milked: sometimes, also, they bring together three and four خَلَايَا [pl. of خَلِيَّةٌ] to one young camel: and the doing so is termed تَلَسُّنٌ: (IAar, TA:) in this case they take as a خليّة whichever of them they will. (ISh, TA.) [Applied to a she-camel in any of these senses, it seems to be an epithet in which the quality of a subst. is predominant; i. e., used without its having نَاقَةٌ prefixed to it.] — See also the paragraph next following, in two places. خَلِيَّةٌ [as fem. of the epithet خَلِىٌّ: see the next preceding paragraph, and the places there referred to in its first sentence. — As a subst. it signifies] A great ship: (T, S, K:) or a ship that goes of itself, without its being made to do so by the sailor: (JK, K:) or one that is followed by a small boat: (K:) the first held by Az to be the right meaning: (TA:) pl. خَلَايَا. (JK, S.) — — Also, (S, Mgh, Msb, K, &c.,) and ↓ خَلِىٌّ, (JK, Msb, K,) The habitation (بَيْت) of bees, [whether it be a manufactured hive or a hollow in the trunk of a tree or in a rock,] in which they deposit their honey; (S;) the place in which bees deposit their honey: (Mgh:) or the thing in which bees deposit their honey, (K, TA,) not manufactured for them: (TA:) or a thing like the [kind of jar called] رَاقُود, of clay, (K, TA,) made for bees: (TA:) or a certain thing for bees, well known, of clay or of wood: (Msb:) or, accord. to Lth, if made of clay, it is called كوارة, (Msb, TA,) i. e. [كُوَّارَةٌ and كِوَارَةٌ] with kesr: (Msb:) or a piece of wood hollowed out for honey to be deposited therein [by bees]: or the lower part of a tree that is called خَزَمَةٌ, [n. un. of خَزَمٌ, q. v., hollowed out for that purpose,] resembling the [kind of jar called] رَاقُود: (K:) or ↓ خَلِىٌّ signifies the part of the كُوَّارَة which is the place of the honey: (JK:) pl. as above. (Msb, TA.) خَلَاوَةٌ: see the next paragraph. خَالٍ Empty, vacant, void, devoid, destitute, or unoccupied; (Mgh, TA;) having none, and nothing, in it: (TA:) applied to a place, (Msb, TA,) as also ↓ خَلِىٌّ (TA) and ↓ مُخْلٍ; (Msb;) and to a thing, as also ↓ خَلِىٌّ; (TA;) or a vessel. (Mgh.) You say also ↓ مَكَانٌ خَلَآءٌ, [as well as خَلَآءٌ alone,] meaning A place in which is none (K, TA) and nothing. (TA.) And وَجَدْتُ ↓ الدَّارَ مُخْلِيَةً, meaning خَالِيَةً [i. e. I found the house empty, &c.]. (TA.) — — Vacant, or free; from a thing or an affair; or devoid, or destitute, of a thing; (TA;) and so ↓ خَلِىٌّ and ↓ خِلْوٌ; which last is the same as masc. and fem., though it has خِلْوَةٌ also for fem., and أَخْلَآءٌ for pl.; (K;) but properly, accord. to Lh, it has no dual form, nor pl., nor fem., though some give it such forms: (TA:) or ↓ خَلِىٌّ, which has a dual, [i. e. خَلِيَّانِ,] and pl., (S, Msb,) i. e. خَلِيُّونَ and أَخْلِيَآءُ, (K,) signifies free [from a thing]; or clear or quit [of a thing or person]; as also ↓ خَلَآءٌ, (S, Msb,) which, being [originally] an inf. n., has no dual nor pl. [nor fem.]; (S;) and ↓ خِلْوٌ. (Msb.) You say, أَنْتَ خَلِىٌّ ↓ مِنْ هٰذَا الأَمْرِ and خَالٍ, i. e. Thou art free from this thing, or affair. (TA.) And أَنَا خَلِىٌّ ↓ مِنَ الهَمِّ, meaning خَالٍ [i. e. I am free from anxiety]. (Mgh.) And ↓ أَنَا خِلْوٌ مِنْ كَذَا, meaning خَالٍ [i. e. I am free from such a thing]: (S:) and هُمَا خِلْوٌ, and هُمْ خِلْوٌ; and some say, هُمَا خِلْوَانِ, and هُمْ أَخْلَآءٌ, which is not proper. (T, TA.) And أَنْتَ خِلْوٌ ↓ مِنْ مُصِيبَتِى Thou art free in mind from my affliction, or misfortune. (TA from a trad.) And أَنَا خَلِىٌّ ↓ مِنْكَ I am clear, or quit, of thee. (S.) And ↓ أَنَا مِنْكَ خَلَآءٌ signifies the same. (S.) And ↓ نَحْنُ مِنْكَ الخَلَآءُ and البَرَآءُ [q. v.] We are clear, or quit, of you. (Fr, T in art. برأ.) And أَنْتَ خَلَآءٌ ↓ مِنْ هٰذَا الأَمْرِ Thou art clear, or quit, of this affair. (TA.) And ↓ أَنَا مِنْ هٰذَا الأَمْرِ كَفَالِجِ بْنِ خَلَاوَةَ [lit. I am, with respect to this affair, like Fálij Ibn-Khaláweh], (S,) or فَالِجُ بْنُ خَلَاوَةَ, (so in the JK and K in this art., and in the S and K in art. فلج,) meaning بَرِىْءٌ [i. e. I am clear, or quit, of this affair]: (JK, S, K:) a saying originating from its being asked of Fálij Ibn-Khaláweh, on the day of Er-Rakam, when Uneys killed the captives, “Dost thou,” or “ wilt thou,” “ aid Uneys? ” and his answering, “I am clear,” or “ quit,” “ of him. ” (S and K in art. فلج.) And ↓ خَلِىٌّ [alone] signifies خَالٍ مِنَ الهَمِّ [Free from anxiety]; contr. of شَجِىٌّ. (S.) It is said in a prov., وَيْلٌ ↓ لِلشَّجِىِّ مِنَ الخَلِىِّ, i. e. Woe to him who is occupied by anxiety from him who is free therefrom: (TA:) and in another, مَا يَلْقَى الشَّجِىُّ ↓ مِنَ الخَلِىِّ, i. e. What will he who is occupied by anxiety experience from him who is free therefrom? meaning, accord. to AO, that the latter will not aid the former against his anxieties, but will censure him: it is said in the Tekmileh that الخَلِىّ [in these provs.] is from خَلَاهُ الحُزْنُ meaning “ Grief passed away from him,” and “ quitted him. ” (Har p. 590.) And ↓ أَنْتِ خَلِيَّةٌ means خَالِيَةٌ مِنَ الخَيْرِ [i. e. Thou, O woman, art devoid, or destitute, of good]. (Mgh.) — — Also A man having no wife; (S, K;) [for خَالٍ مِنَ الزَّوْجَاتِ, a phrase occurring in the TA:] and a woman having no husband; (K;) thus without ة: (TA:) pl. أَخْلَآءٌ: (K:) and ↓ خِلْوَةٌ, also, has the latter meaning; dual خِلْوَتَانِ, and pl. خِلْوَاتٌ: and so has ↓ مُخْلِيَةٌ: and ↓ خَلِيَّةٌ means a woman having no husband nor children; pl. خَلِيَّاتٌ. (TA.) — — [And Alone; as also ↓ مُخْلٍ, and ↓ خِلْوٌ.] It is said in a prov., أَشَدُّ ↓ الذِّئْبُ مُخْلِيًا The wolf when [alone or] in a vacant place [is most courageous, or violent]; (TA;) or خَالِيًا [which means the same]. (JK. [And another reading is أَسَدُّ. See Freytag's Arab. Prov., i. 500.]) And one says, ↓ وَجَدْتُ فُلَانَةَ مُخْلِيَةً, meaning خَالِيَةً [i. e. I found such a woman alone]. (TA.) And ↓ وَجَدَهُمَا خِلْوَيْنِ i. e. خَالِيَيْنِ [He found them two alone]. (K.) — — [Also Past, or past away: as well as going, going away, or passing away.] القُرُونُ خَالِيَةٌ means [The generations] that have passed. (JK, S, TA.) مُخْلٍ, and its fem. مُخْلِيَةٌ: see خَالٍ, in six places. — لَسْتُ لَكَ بِمُخْلِيَةٍ, occurring in a trad., means I did not find thee destitute of wives beside me: it is not from اِمْرَأَةٌ مُخْلِيَةٌ signifying “ a woman having no husband. ” (TA.) مِخْلَآءٌ A she-camel left alone, away from her young one. (IDrd, JK.) مُخَلًّى pass. part. n. of 2. (S, TA.) — — Left, permitted, or allowed. (M in art. بسل.) مُخَالٍ [act. part. n. of 3, q. v.]. Accord. to IAar, it signifies Contending with another in war. (TA in art. خلأ.) مُسْتَخْلٍ Devoting himself to religious services or exercises [app. in solitude or seclusion, or in a خَلْوَة; or because one generally does so in solitude; or because the doing so involves abstraction from other affairs: see also 1 and 5]. (TA.)

خلى

1 خَلَى, (S, Mgh, Msb, K,) aor. يَخْلِى, (Msb,) inf. n. خَلْىٌ; (Msb, K;) and ↓ اختلى; (S, Mgh, Msb, K;) He cut the herbage called خَلًى: (S, Mgh, Msb, K:) or he plucked it up. (Lh, K.) Hence, in a trad., (Mgh, Msb, TA,) respecting the declaration of the sacredness of Mekkeh, (TA,) لَا يُخْتَلَى ↓ خَلَاهَا, (Mgh, Msb, TA,) i. e. [Its fresh herbage] shall not be cut. (Msb.) — — خَلَى الدَّابَّةَ, (S,) or المَاشِيَةَ, (K,) aor. as above; (S, K;) or ↓ اخلى الماشية, inf. n. إِخْلَآءٌ; (TA, as from the K;) He cut the herbage called خَلًى (S, K) for the beast, (S,) or for the cattle: (K:) and he fed the beast, or the cattle, with خَلًى. (TA.) — — خَلَى الشَّعِيرَ

He collected the barley in a مِخْلَاة. (K.) — — خَلَى القِدْرِ, (inf. n. as above, TA,) (tropical:) He put firewood beneath the cooking-pot: or he put flesh-meat into the cooking-pot. (IAar, K, TA.) And ↓ اخلى القِدْرِ (assumed tropical:) He kindled a fire for the cooking-pot with camels', or similar, dung; as though he put خَلًى to it. (TA.) And ↓ أُخْلِيَتْ, said of a cooking-pot, (assumed tropical:) It had firewood put to it, like as a she-camel has خَلًى put to her, and kindled beneath it: or, as some relate a verse in which it occurs, ↓ خُلِّيَتْ, [belonging to art. خلو,] having a similar meaning, from this verb said of a she-camel such as is termed خَلِيَّة, meaning " she had " a young one " put to her. " (Ham p. 663.) — — خَلَى الفَرَسَ, (K,) or خَلَاهُ اللِّجَامَ, (JK, TA,) (tropical:) He put the bit in the mouth of the horse, (JK, K, TA,) like fresh خَلًى. (JK.) — — And خَلَى اللِّجَامَ عَنِ الفَرَسِ, (K, TA,) aor. and inf. n. as above, (TA,) (assumed tropical:) He pulled out the bit [from the mouth of the horse]. (K, TA.) — See also 1, last sentence, in art. خلو. 2 خَلَّىَ see خَلًى, below: — and see also 1. 3 خَالَىَ mentioned in this art. in the K: see art. خلو. 4 إخلى المَاشِيَةَ, (inf. n. إِخْلَآءٌ, TA,) said of God, He made خَلًى to grow for the cattle. (Lh, K.) — — See also 1, in three places. — اخلت الأَرْضُ The land became abundant in خَلًى. (JK, S, K.) — — [And hence,] اخلى (assumed tropical:) He uttered words, or expressions, without any great meaning. (Ham p. 391.) 7 انخلى, said of خَلًى, It was cut. (S.) 8 إِخْتَلَىَ see 1, in two places. [Hence,] السَّيْفُ يَخْتَلِى الأَيْدِى وَالأَرْجُلَ (tropical:) The sword cuts off the arms and the legs. (JK, S, * TA.) 12 اخلولى He constantly drank milk. (IAar, K.) خَلًى Fresh, green, or juicy, herbage: (S, IB, Mgh, Msb, K:) that which is dry is termed حَشِيش [but see this word]: (Msb, from the Kf:) or dry حَشِيش: (so in one place in the S: [app. a mistake occasioned by an omission:]) or i. q. رُطْبٌ, (IB, Msb,) with damm, (IB,) [i. e. fresh, or green, pasture; or such as consists of the herbs, or leguminous plants, of the رَبِيع; or of these and of trees or shrubs:] or herbage that is cut, of the herbs, or leguminous plants, of the ربيع: (Lth, JK:) or, accord. to [the Imám] Mohammad, anything that is eaten as pasture, not [growing] upon a stem: (Mgh:) or slender herbage as long as it remains fresh, green, or juicy: (IAth, TA:) it is also written ↓ خَلَآءٌ, with medd, like قَضَآءٌ: (Msb:) n. un. خَلَاةٌ: (S, Msb, K:) or this signifies any herb (بَقْلَة) that one pulls up: (K, * TA:) pl. أَخْلَآءٌ, (K,) a pl. sometimes used [app. as meaning sorts of خَلًى]. (TA.) [Hence,] عَبْدٌ وَخَلًى فِى يَدَيْهِ [A slave with fresh herbage in his hands, or arms]; meaning, though a slave, yet rich, or possessing sufficiency: (S, TA:) a prov., (S, Meyd,) applied to the case of property possessed by him who does not deserve it: or, as some relate it, ↓ وَخُلَّىَ فى يديه [having fresh herbage put in his hands, or arms]: (Meyd:) but this latter reading is disallowed by Yaakoob: (S:) [see other readings, not belonging to this art., in Freytag's Arab. Prov. ii. 75:] هٰذَا, or هُوَ, is understood before عَبْدٌ. (Meyd.) And مَا كُنْتُ خَلَاةً لِمَوْعِدَةٍ (tropical:) I was not a breaker of a promise. (TA.) And [hence also, app., if this be the right reading,] إِنَّهُ لَحُلْوُ الخَلَا [or rather الخَلَى]; or ↓ الخَلَآءِ: see خَلَآءٌ, in art. خلو. خَلَآءٌ: see the next preceding paragraph, in two places. خَالٍ and ↓ مُخْتَلٍ A cutter of خَلًى. (Msb. [The pls. خَالُونَ and مُخْتَلُونَ are mentioned in the S and TA.]) مِخْلًى The thing [or instrument] with which خَلًى is cut. (S, TA.) مِخْلَاةٌ A thing [or bag] into which خَلًى is put: (S, K:) [and hence a nose-bag for a horse or the like; so in the present day;] a small sack that is hung to the head of a horse [or the like], in which he eats barley [&c.]: (Har p. 76:) so called because they used to cut [and put] خَلًى therein for their beasts: (JK:) pl. مَخَالٍ. (TA.) — — مَخَالِى القَتَبِ: see جِدْجٌ. مُخْتَلٍ: see خَالٍ. — — المُخْتَلِى (tropical:) The lion: (K, TA:) because of his courage. (TA.) خم 1 خَمَّ, aor. خَمِ3َ (JK, S, K) and خَمُ3ِ, (K,) [the latter irreg.,] inf. n. خُمُومٌ (JK, K) and خَمٌّ, (K,) It (flesh-meat) was, or became, stinking; (S, K;) said of what is roasted, or cooked; (S;) or mostly said of what is cooked, and what is roasted: (IDrd, K:) or became altered for the worse in odour; said of roasted meat, and of meat cut into strips and dried: (A'Obeyd, TA:) or became stinking after having been thoroughly cooked: (TA:) and said also of milk, (JK, K,) in like manner, (JK,) it became altered by the bad odour of the skin, (K, TA,) and corrupt: (TA:) and ↓ اخمّ signifies the same, (JK, S, K,) in both cases: (TA:) and خَمٌّ also, said of a cake of bread not thoroughly baked, signifies the becoming altered in odour. (TA.) [Hence,] خَمَّ, inf. n. خُمُومٌ, is likewise said of a man. (TA. [See also 10.]) And one says, هُوَ لَا يَخِمُّ, meaning (assumed tropical:) He will not become altered (JK, TA) from his state, or condition, (JK,) or from his liberality, and generosity. (TA.) And هُوَ السَّمْنُ لَا يَخِمُّ, (S, TA,) [lit.] meaning [It is the clarified butter] that will not become altered [for the worse]: (TA:) a prov., relating to a man when one speaks well of him, and praises him. (S, TA.) And هُوَ السُّمُّ لَا يَخِمُّ, i. e. (assumed tropical:) It is unmixed poison. (TA.) — — خَمٌّ signifies also The act of weeping violently. (K.) You say, هُوَ يَخِمُّ He weeps violently. (TK.) — خَمَّ, (JK, S, K,) aor. خَمُ3ِ, (S,) inf. n. خَمٌّ, (TK,) He cleaned out a well: (S, K: *) and he swept a tent, or house, or chamber: (JK, S, K:) and ↓ اختمّ signifies the same, (S, K,) in both cases. (TA, and so in some copies of the K.) — — [Hence,] هُوَ يَخُمُّ ثِيَابَهُ (tropical:) He eulogizes him, commends him, or speaks well of him: (K, TA:) and خَمَّهُ بِثَنَآءٍ حَسَنٍ, aor. خَمُ3ُ, inf. n. خَمٌّ, (tropical:) He eulogized him: (TA:) [and so, app., خَمَّهُ alone; for] خَمٌّ signifies The act of eulogizing. (K, TA.) — — خَمٌّ also signifies The act of cutting; and so ↓ اِخْتِمَامٌ. (K.) — — And خَمَّ النَّاقَةَ, (K,) aor. خَمُ3ُ, inf. n. خَمٌّ, (TA,) He milked the she-camel: (K:) or خَمَّ, aor. خَمُ3ُ, signifies he turned in his thumb upon his palm when milking. (JK.) — خَمَّ, said of a domestic fowl, It was confined in a خُمّ, i. e. cage, or coop. (K.) 4 أَخْمَ3َ see 1. 5 تخمّم مَا عَلَى الخِوَانِ (assumed tropical:) He ate what remained, of fragments, and scattered particles, upon the table, (K, TA,) by reason of his greediness. (TA.) [See also R. Q. 1.] 8 إِخْتَمَ3َ see 1, in two places. — — اختمّ بِهِ He took it away. (JK.) — — And He threw it down prostrate; and, from the foundation; or uprooted it. (JK.) 10 إِسْتَخْمَ3َ It is said in a trad. of Mo'áwiyeh, مَنْ أَرَادَ أَنْ يَسْتَخِمَّ لَهُ النَّاسُ قِيَامًا: thus, accord. to Et- Taháwee, with the pointed خَآء, meaning [Whoso desireth that men] should become altered in their odour to him by reason of their long standing in his presence: but it is also related otherwise, يَسْتَجِمَّ [q. v.: see also 1 in the present art.]. (TA.) [See also 2 in art. خيم.] R. Q. 1 خَمْخَمَةٌ [inf. n. of خَمْخَمَ] i. q. خَنْخَنَةٌ, (S, K,) i. e. The [snuffling, or] speaking [indistinctly, through the nose,] as though one were مَخْنُون [app. here meaning affected with the disease termed خُنَان], (so in a copy of the S and in the TA,) or مَجْنُون [i. e. bereft of reason, or mad, insane, &c.; and this is another meaning of مَخْنُون], (so in another copy of the S,) by reason of pride. (S.) [See خِمْخِمٌ.] — — Also (assumed tropical:) The eating in a certain foul manner; (JK, S, TA;) and so ↓ تَخَمْخُمٌ [inf. n. of تَخَمْخَمَ]. (TA.) Hence, ↓ خَمْخَامٌ [app. meaning (assumed tropical:) One who so eats], used as a proper name. (JK, TA.) [See also 5.] R. Q. 2 see the next preceding paragraph. خَمٌّ, (K,) or ↓ خَامٌّ, (AA, S,) applied to flesh-meat (AA, S, K) that is roasted or cooked, (AA, S,) or mostly to what is cooked and what is roasted, (K,) Stinking; (AA, S, K;) as also ↓ مُخِمٌّ: (AA, S:) or this last signifies altered in odour, but not yet corrupt (Lth, JK, TA) like a stinking dead body. (Lth, TA.) خُمٌّ A cage, or coop, for domestic fowls: (ISd, K:) [and so, in modern Arabic, خُنٌّ:] thought by ISd to be so called because of its foul smell. (TA.) — — A [receptacle made of matting or of reeds, such as is called] قَوْصَرَّة, in which straw is put, for the domestic hen to lay her eggs therein, (K,) or to hatch therein. (TA.) — — A hollow dug in the ground, in the bottom of which are put ashes, and then new-born lambs or kids are put therein: pl. خِمَمَةٌ. (K.) خُمَامٌ The refuse of anything. (JK.)

[See also خُمَّانٌ.] خَمِيمٌ Heavy, or sluggish, in spirit: (K:) from خُمَامَةٌ signifying " sweepings. " (TA.) — — (assumed tropical:) Praised: (K:) from خَمٌّ signifying the act of " eulogizing. " (TA.) — — Milk just milked. (K.) خُمَامَةٌ Sweepings; (K;) like قُمَامَةٌ: (JK, S:) and the earth that is cleared out from a well: (S:) the dust, or earth, of a tent or house or chamber, and of a well, that is swept, or cleared, out, and thrown in a heap. (Lh, TA.) — — Also, (K,) or خُمَامَةٌ مَائِدَةٍ, (TA,) Scattered fragments of food, which are [gathered up, or swept together, and] eaten, and on account of which a recompense is hoped for [from God]. (K, * TA.) خِمَامَةٌ A corrupt, bad, feather, beneath the other feathers. (K, * TA.) خَمَّانٌ: see the next paragraph. — — Also A weak spear. (S, K.) خُمَّانٌ (JK, K) and ↓ خَمَّانٌ, (JK, IDrd, TA,) or ↓ خِمَّانٌ, (K,) What is bad of household goods, or furniture, or utensils; (JK, IDrd, K, TA;) and of trees. (K.) Also the first and second, (JK, S,) or the first and third, (K,) (assumed tropical:) The refuse, or the low, ignoble, or mean, (S, K,) or the bad, (JK,) of mankind: (JK, S, K:) the lowest, basest, or meanest, sort, and the mass, thereof or the weak thereof. (TA.) You say, ذَاكَ رَجُلٌ مِنْ خُمَّانِ النَّاسِ and خَمَّانِ النَّاسِ (assumed tropical:) That is a man of the refuse, &c., of mankind. (S.) [See also خُمَامٌ.] خِمَّانٌ: see the next preceding paragraph. خِمْخِمٌ One who speaks with [or through] his nose. (TA.) [See R. Q. 1.] خَمْخَامٌ: see R. Q. 1. خَامٌّ: see خَمٌّ. [خَيْمُومَةٌ, mentioned in this art. by Golius and Freytag, belongs to art. خيم.] مُخِمٌّ: see خَمٌّ. مِخَمَّةٌ A broom; a thing with which one sweeps. (K.) — — [Hence,] هُوَ مِخَمَّةٌ وَ مِثَمَّةٌ (assumed tropical:) He is a vehement eater [and one who sweeps together the good and the bad]. (JK.) [See also art. ثم.] قَلْبٌ مَخْمُومٌ (tropical:) A heart clear from malevolence, malice, or spite, and envy. (S, TA.) And مَخْمُومُ القَلْبِ (tropical:) Having the heart clear from malevolence, malice, or spite, and envy: (K, TA:) or from dishonesty, or dissimulation, and envy; as explained by Mohammad himself, when used by him: or from dishonesty, or dissimulation, and corruption: or from pollution: all these explanations being from خَمَّ signifying " he cleaned out " a well. (TA.) خمد 1 خَمَدَتِ النَّارُ, aor. خَمُدَ; (S, Msb, K;) and خَمِدَت, (A, K,) aor. خَمَدَ; (K;) inf. n. خُمُودٌ (S, A, Msb, K) and خَمْدٌ; (IKtt, K;) The fire subsided; its flaming; or blazing, ceasing; (S, A, Msb, K;) but its embers remaining unextinguished: (S, Msb, K:) when its embers have become extinguished, you say of it, هَمَدَت: (S:) or it died away, and became utterly extinguished. (Msb.) — — [Hence,] خَمَدَتِ الحُمَّى, (S, Msb, K,) or خَمِدَت, (A,) (tropical:) The fever became allayed: (A, Msb:) or the vehemence of the fever became allayed. (S, K.) — — And خَمَدَ (tropical:) He (a sick man, S) fainted, or swooned: (S, A, Msb, K:) or he died. (S, A, Msb.) 4 اخمد النَّارَ He allayed the flaming, or blazing, of the fire; leaving its embers unextinguished: (S, Msb, K:) or he extinguished the fire utterly. (Msb.) And اخمدتها الرِّيحُ The wind allayed its flaming, or blazing. (A.) — (tropical:) He was, or became, still, or motionless, and silent. (K, TA.) خُمُودٌ A place in which fire is buried in order that its flaming, or blazing, may cease; its embers remaining unextinguished: (S, K:) [or in order that it may become utterly extinguished: see 1.] خَامِدٌ (tropical:) Silent; from whom no voice is heard: and in like manner, ↓ مُخْمِدٌ signifies still, or motionless, and silent: still, or motionless; having disposed and submitted himself to an affair, or event. (L.) خَامِدُونَ in the Kur xxxvi. 28 means (assumed tropical:) Silent and dead: (Jel:) or silent; having died, and become like extinguished ashes. (Zj, Bd. *) مُخْمِدٌ: see the paragraph next preceding. خمر 1 خَمَرَ, aor. خَمُرَ, (TA,) inf. n. خَمْرٌ, (K,) He veiled, covered, or concealed, a thing; (K, * TA;) as also ↓ خمّر, inf. n. تَخْمِيرٌ, (Mgh, Msb,) which also signifies he covered over a thing; (S, Msb, K;) and ↓ اخمر, (TA,) inf. n. إِخْمَارٌ. (K.) [Hence,] خَمَرَهَا [and app. ↓ خمّرها also, for the quasi-pass. is تخمّرت as well as اختمرت, He veiled her with a muffler;] he put on her a خِمَار. (A.) And إِنَاءَهُ ↓ خمّر, and وَجْهَهُ, He covered over his vessel, and his face. (S.) And بَيْتَهُ ↓ خمّر He concealed his house, or chamber, or tent, [meaning its interior,] and ordered it aright. (TA, from a trad.) And أَخْمَرَتْهُ ↓ الأَرْضُ عَنِّى and مِنِّى and عَلَىَّ The land, or ground, concealed him, or it, from me. (K.) And ↓ اخمرهُ (assumed tropical:) He concealed it, or conceived it, in him mind. (S, K.) And فُلَانٌ عَلَىَّ ظِنَّةً ↓ اخمر (assumed tropical:) Such a one concealed, or conceived, in his mind a suspicion, or an evil opinion, of me. (T, TA.) And خَمَرَ شَهَادَتَهُ, (S, Msb,) and ↓ خمّرها, (A, Mgh,) and ↓ اخمرها, (TA,) (tropical:) He concealed his testimony. (S, A, Mgh, Msb, TA.) And الخَمْرُ تَخْمُرُ العَقْلَ (assumed tropical:) Wine veils [or obscures] the intellect; (K;) and so ↓ تُخَامِرُهُ, lit. covers it: (Msb:) or the latter signifies (assumed tropical:) Infects it; [as though acting like leaven; and if so, from خَمَرَ العَجِينَ, which see in what follows; nearly the same as " intoxicates," which properly signifies " empoisons," or " infects with poison; "] syn. تُخَالِطُهُ. (S, * K. [See خَمْرٌ.] — خَمِرَ, aor. خَمَرَ, (S, K,) inf. n. خَمَرٌ, (S,) He became concealed, or hidden; or he concealed, or hid, himself; (S, K;) عَنِّى from me; (S;) as also ↓ خامر, (S, K,) inf. n. مُخَامَرَةٌ; (K;) and ↓ اخمر: (K:) or this last signifies he concealed, or hid, himself in a خَمَر [or covert of trees or the like]. (TA.) One says also, خَمِرَ عَنِّى الخَبَرُ (assumed tropical:) The news, or story, became concealed from me. (S.) And one says to the hyena, أُمَّ عَامِرٍ ↓ خَامِرِى Hide thyself, O Umm-'Ámir: (S, K:) which is a prov.: (TA:) and is said to be also a phrase used as a surname of the hyena, in the manner of تَأَبَّطَ شَرًّا. (Ham p. 242.) And حَضَاجِرُ أَتَاكِ مَا تُحَاذِرْ ↓ خَامِرِى [Hide thyself, O hyena: what thou fearest has come to thee]: thus we have found it: (K:) and this is the reading commonly obtaining accord. to the authors on proverbs: (TA:) but it should properly be خَامِرٌ [and أَتَاكَ] or تُحَاذِرِينَ. (K.) — — خَمَرٌ also signifies The becoming changed, or altered, from a former state or condition. (K.) You say, خَمِرَ الشَّىْءُ The thing became changed, &c. (TK.) — خَمَرَ العَجِينَ, (Ks, S, A, Msb, K,) aor. خَمُرَ (S, Msb, K) and خَمِرَ, (S, K,) inf. n. خَمْرٌ, (S, Msb, K,) [He leavened the dough;] he put خُمْرَة, (Ks, A,) or خَمِير, (S, A, Msb,) into the dough; (Ks, S, A, Msb, TA;) as also ↓ خمّرهُ: (TA:) or he left the dough until it became good [or mature]; (K;) and in like manner, accord. to the K, الطِّينَ [the clay, or mud: see فَطَرَ]: or, as in other lexicons, الطِّيبَ [the perfume]; (TA;) and the like; as also ↓ خمّرهُ, inf. n. تَخْمِيرٌ, in relation to any of these things; and ↓ اخمرهُ in relation to the first [and probably to the others also]: (K:) and خَمَرَ النَّبِيذَ [he fermented the beverage called نبيذ;] he put خُمْرَة into the نبيذ. (A.) [Mtr says, in the Mgh, العَصِيرَ ↓ خَمَّرَ I have not found, nor ↓ تخمّر as its quasi-pass.] — — خَمَرَهُ, aor. خَمُرَ, (TA,) inf. n. خَمْرٌ; (K;) and ↓ اخمرهُ; (Mgh;) He gave him (namely, a man, and a beast, such as a horse and the like, TA) wine (خَمْر) to drink. (K, * Mgh, TA.) — — خُمِرَ, (Mgh, TA,) inf. n. خَمْرٌ, (TA,) He suffered, or was affected with, خُمَار [i. e. the remains of intoxication]. (Mgh, TA.) [See also 5.] — خَمَرَهُ, aor. خَمُرَ, (AA, S,) inf. n. خَمْرٌ, (K,) He was ashamed for himself, or of himself, or was bashful, or shy, with respect to him; was abashed at him, or shy of him. (AA, S, K. *) 2 خَمَّرَ see 1, in eight places: — and see also 3. 3 خامر as an intrans. v.: see 1, in three places. — خامرهُ, inf. n. مُخَامَرَةٌ, It mixed, mingled, commingled, intermixed, or intermingled, with it; became incorporated, or blended, with it; infected, or pervaded, it; syn. خَالَطَهُ. (S, A, Mgh, * K.) You say, خامر المَآءَ اللَّبَنَ The water mixed with the milk. (A.) And خَامَرْتُ فُلَانًا (tropical:) I mixed with such a one in familiar, or social, intercourse;

conversed with him; or became intimate with him; syn. خَالَطْتُهُ. (A.) And الخَمْرُ تُخَامِرُ العَقْلَ: see 1. And خامرهُ الدَّآءُ (assumed tropical:) The disease infected, or pervaded, him; syn. خَالَطَهُ: (Sh:) or infected, or pervaded, (خالط,) his inside. (Lth.) — — Also, (TA,) inf. n. as above, (K,) (assumed tropical:) He approached it; or was, or became, near to it; (K, * TA;) namely, a thing. (TA.) — — And خامر المَكَانَ, (S, A,) inf. n. as above, (K,) (tropical:) He kept, or clave, to the place; (S, A, K;) did not quit it; (A;) remained, stayed, dwelt, or abode, in it; (K;) and in like manner, بَيْتَهُ his house, or tent; and so ↓ خمرهُ. (TA.) — خامر, (TK,) inf. n. as above, (IAar, K,) [app. in the dial. of El-Yemen, (see 10,)] also signifies He sold a free person as being a slave. (IAar, K, TK.) 4 اخمر: see 1 in the former half of the paragraph, in six places. — — أَخْمَرَتِ الأَرْضُ The land abounded with خَمَر, (S, K,) meaning tangled trees. (TA.) — See also 1, latter part, in two places. — اخمرهُ الشَّىْءَ He gave him the thing, or put him in possession of it, (K,) is a phrase common in El-Yemen: (Mohammad Ibn-Ketheer, TA:) a man says, أَخْمِرنِى كَذَا, meaning Give thou me such a thing as a free gift: put me in possession of it: and the like. (Mohammad Ibn-Ketheer, S.) 5 تَخَمَّرَتْ: see 8. — Also She (a woman) applied خُمْرَة as a liniment to her face, to beautify her complexion. (TA.) — تخمّر He was affected with languor by wine. (TA.) [See خُمِرَ.] — — See also 1, near the end of the paragraph. 8 اِخْتَمَرَتْ She wore, or put on [her head], a خِمَار; (S, A, Mgh, Msb, K;) as also ↓ تخمّرت. (A, Mgh, Msb, K.) — اختمر, said of dough, [It became fermented;] it had خُمْرَة put into it: and in like manner one says of the beverage called نَبِيذ [it became fermented]: (A:) or, said of dough, and of clay, or mud, (طِين, as in the K, but accord. to other lexicons perfume, طِيب, TA,) and the like, it was left until it became good [or mature]: (K:) and اختمرت الخَمْرُ the wine became mature [and fermented]; (Mgh, Msb, K;) as it does when it becomes changed in odour: (TA:) or became changed in odour. (S.) 10 استخمرهُ He made him, or took him as, a slave: (S, Mgh, K:) of the dial. of El-Yemen. (Mgh, TA.) [See 3.] So in the trad. of Mo'ádh, مَنْ اسْتَخْمَرَ قَوْمًا أَوَّلُهُمْ أَحْرَارٌ وَجِيرَانٌ مُسْتَضْعَفُونَ فَلَهُ مَا قَصَرَ فِى بَيْتِهِ [Whosoever hath made slaves, or taken as slaves, persons the first state of whomhath been that of freemen and neighbours, regarded as weak, to him shall belong what he hath held in possession in his house or tent]: (S, * L:) i. e., hath taken them by force, and obtained possession of them: (S:) meaning, whosoever hath made slaves, or taken as slaves, persons in the Time of Ignorance, and then El-Islám hath come, to him shall belong those whom he hath held in possession in his house or tent: they shall not go from his hand. (Az, TA.) Mohammad Ibn-Ketheer says, This is a phrase known to us in ElYemen, where any other is scarcely ever used [in its stead]. (S.) خَمْرٌ [Wine: or grape-wine:] what intoxicates, of the expressed juice of grapes: (ISd, K:) or the juice of grapes when it has effervesced, and thrown up froth, and become freed therefrom, and still: (Mgh:) or it has a common application to intoxicating expressed juice of anything: (K, TA:) or any intoxicating thing, that clouds, or obscures, (lit. covers,) the intellect; as some say: (Mgh, * Msb: [but see what follows:]) and the general application is the more correct, because خَمْر was forbidden when there was not in El-Medeeneh any خَمْر of grapes; the beverage of its inhabitants being prepared only from dates in their green and small state, or full-grown but unripe, or fresh and ripe, or dried: (K, * TA:) or the arguing thus, from this fact alone, requires consideration: (MF:) AHn says, it is (assumed tropical:) sometimes prepared from grains: but ISd holds this to be an improper signification: (TA:) it is also sometimes applied to the (assumed tropical:) beverage called نَبِيذ, like as نبيذ is sometimes applied to wine expressed from grapes: (L in art. نبذ:) applied to (tropical:) expressed juice from which خَمْر [properly so called] is made, [i. e., to must, or unfermented نَبِيذ,] it is tropical: it is so used in a trad. in which خَمْر is said to have been sold by [a companion of Mohammad named] Samurah: خَمْر [in its proper acceptation] is so called because it veils (تَخْمُرُ, i. e. تَسْتُرُ,) the intellect: (K:) or because it infects (تُخَامِرُ, i. e. تُخَالِطُ,) the intellect: (S, K:) [as though acting like leaven: (see 1:)] so said 'Omar: (TA:) or because it is left until it has become mature [and fermented]; (K;) or until its odour has changed: (IAar, S:) [see 8:] the proper application of the root is to denote " covering," and " commingling in a hidden manner: " (Sgh, Er-Rághib, TA:) it is of the fem. gender, and sometimes masc.: (Msb, K:) you say هُوَ الخَمْرُ as well as هِىَ الخَمْرُ: but As does not allow it to be masc.: (Msb:) and ↓ خَمْرَةٌ signifies the same: (K:) [or a kind of wine:] or خَمْرٌ and خَمْرَةٌ are like تَمْرٌ and تَمْرَةٌ; [the former a coll. gen. n., and the latter its n. un.;] (S;) and خَمْرَةٌ [thus] signifies some wine; lit., a portion of خَمْر: (Msb:) the pl. of خَمْرٌ is خُمُورٌ. (S, Msb.) You say [also] صِرْفٌ ↓ خَمْرَةٌ [Some pure, or unmixed, wine; using a masc. epithet, contr. to rule]. (S.) — — [Hence the saying,] مَا عِنْدَ فُلَانٍ خَلٌّ وَلَا خَمْرٌ, (S,) or مَا هُوَ بِخَلٍّ وَلَا خَمْرٍ, (K,) (tropical:) Such a one, (S,) or he, (K,) possesses neither good nor evil: (S, K:) [or neither evil nor good: for] AA says that some of the Arabs make الخَمْرُ to be good, and الخَلُّ to be evil; and some of them make الخمر to be evil, and الخلّ to be good. (Har p. 153.) — — خَمْرٌ also signifies (assumed tropical:) Grapes; (AHn, M, K;) in the dial. of ElYemen:) (M:) like as عِنَبٌ signifies " wine " in that dial. (AHn, TA in art. عنب.) It is said in the Kur [xii. 36], إِنِّى أَرَانِى أَعْصِرُ خَمْرًا Verily I thought myself pressing grapes: (ISd:) or the meaning is, pressing out wine from grapes. (Ibn- 'Arafeh.) خَمَرٌ A covert of trees &c.: (ISk, S, Mgh, K:) or a place where the ground is eaten away by a torrent, or an oblong tract of sand collected together and elevated, forming a place for concealment: (ISk, S:) and a hollow, or cavity, in which a wolf conceals himself: and tangled trees. (TA.) You say, تَوَارَى الصَّيْدُ مِنِّى فِى خَمَرِ الوَادِى [The game, or wild animal or animals, concealed itself, or themselves, from me in the covert, &c., of the valley]. (S.) And هُوَ يَدِبُّ لَهُ الضَّرَآءَ وَ يَمْشِى لَهُ الخَمَرَ (assumed tropical:) [He creeps to him in the thicket, or place overgrown with trees; and he walks to him in the covert of trees, &c.: see Freytag's Arab. Prov. 913]: speaking of a man when he deceives, or circumvents, his companion. (S.) And جَآءَنَا عَلَى خَمَرٍ and ↓ على خِمْرَةٍ (assumed tropical:) He came to us secretly; unexpectedly; clandestinely. (K.) — — Hence, (S,) خَمَرٌ and ↓ خُمَارٌ and ↓ خَمَارٌ (S, K) and ↓ خَمْرَةٌ (K) (assumed tropical:) A crowding, (S,) or congregation, (K,) and multitude, of men or people. (S, K.) You say, دَخَلَ فِى خَمَارِ النَّاسِ ↓ and ↓ خَمَارِهِمْ, dial. vars. of غُمَار and غَمَار, i. e. (tropical:) He entered among the crowding and multitude of the men or people; (S;) and in like manner, فى ↓ خَمَرْتِهِمْ and غَمَرْتِهِمْ; (TA;) as also فى خَمَرِهِمْ and غَمَرِهِمْ: (TA in art. غمر:) or among such [a crowd] of the people as hid him. (ISk, S.) خَمِرٌ A place abounding with coverts of the description termed خَمَر; (IAar, S, K;) a place concealing by dense trees. (TA.) — (assumed tropical:) A man infected, syn. مُخَامَرٌ, (Sh, IAar, S,) by a disease: (TA:) thought by ISd to be a possessive epithet: (TA:) or in the last stage of the remains of intoxication. (S.) [See also مَخْمُورٌ.] خَمْرَةٌ: see خَمْرٌ, in two places. — — Also, (S, A, K,) and ↓ خِمْرَةٌ (Kr, K) and ↓ خُمْرَةٌ, (K,) The odour of perfume: (S, A:) or a sweet odour: (K:) and the last signifies also an odour which has infected (خَامَرَ, i. e. خَالَطَ,) a person; (K;) as also ↓ خَمَرَةٌ. (AZ, K.) You say, وَجَدْتُ خَمْرَةَ الطِّيبِ I experienced, or smelt, the odour of the perfume. (S, A.) — See also خَمَرٌ, in two places. خُمْرَةٌ: see خَمِيرٌ, in two places. — — Also a dial. var. of غُمْرَةٌ [q. v.], A thing [or composition] which is used as a liniment for beautifying the complexion; (S;) [the plant called] وَرْس and certain perfumes which a woman uses as a

liniment (so in the K, or applies as a liniment to her face, as in other lexicons, TA) to beautify her face. (K.) — Pain, and headache, and annoyance, occasioned by wine (خَمْر, for which in some copies of the K we find حُمَّى erroneously put, TA); as also ↓ خُمَارٌ: or the intoxication thereof, which has infected (خَالَطَ) [a person]; (K;) and so ↓ خُمَارٌ: (TA:) or this latter signifies the remains of intoxication: (S:) pl. of the former خُمَرٌ. (TA.) — — See also خَمْرَةٌ. — A small pot or jar: and a vessel for leaven. (KL.) — A small mat, (S, A, * Mgh, Msb, K,) [of an oblong shape,] large enough for a man to prostrate himself upon it, (Mgh, Msb,) used for that purpose [in prayer], (S, A,) made of palm-leaves (S, K) woven (تُرْمَلُ) with threads or strings: (S:) so called because it veils the ground from the face of the person praying [upon it]: (Zj, * Mgh:) or because its threads or strings are hidden by its palm-leaves. (TA.) خِمْرَةٌ A hiding, or concealing, oneself: (IAar, TA:) [or, accord. to analogy, a mode, or manner, of doing so.] — — See also خَمَرٌ. — — A mode, manner, or way, of wearing the خِمَار. (K, * TA.) You say, إِنَّهَا لَحَسَنَةُ الخِمْرَةِ [Verily she has a beautiful mode of wearing the خمار]. (S.) And hence the saying of 'Omar to Mo'áwiyeh, مَا أَشْبَهَ عَيْنَكَ بِخِمْرَةِ هِنْدٍ [How like is thine eye to Hind's (when she practises her) mode of wearing the خمار!]. (TA.) Hence also, (TA,) إِنَّ العَوَانَ لَا تُعَلَّمُ الخِمْرَةَ [Verily she who has had a husband will not require to be taught the mode of wearing the خمار]: (S, K, * TA:) a prov., (S, TA,) applied to him who is experienced and knowing: (K:) i. e. the experienced woman is not to be taught how she should act. (TA.) — See also خَمْرِىٌّ .خُمْرَةٌ. خَمَرَةٌ: see خُمْرَةٌ Grapes (عِنَبٌ) fit for wine. (TA.) — — A colour resembling the colour of wine. (TA.) خِمِرٌ: see خِمَارٌ. خَمَارٌ: see خَمَرٌ, in two places. خُمَارٌ: see خَمَرٌ, in two places: — and see also خُمْرَةٌ, in two places. خِمَارٌ [A woman's muffler, or veil, with which she covers her head and the lower part of her face, leaving exposed only the eyes and part or the whole of the nose: such is the خمار worn in the present day: a kind of veil which is called in Turkish يَشْمَقْ; as in the TK:) a woman's headcovering; (Mgh, TA;) a piece of cloth with which a woman covers her head; (Msb;) i. q. نَصِيفٌ, (K,) pertaining to a woman; (S) as also ↓ خِمِرٌ: (Th, K:) and any covering of a thing; anything by which a thing is veiled, or covered: (K:) pl. [of pauc.] أَخْمِرَةٌ (K) and [of mult.] خُمُرٌ (Msb, K) and خُمْرٌ. (K.) — — Also A man's turban; because a man covers his head with it in like manner as a woman covers her head with her خمار: when he disposes it in the Arab manner, he turns [a part of] it under the jaws [nearly in the same manner in which a woman disposes her خمار]. (TA.) [Hence,] مَا شَمَّ خِمَارَكَ, a prov., (TA,) [meaning] (assumed tropical:) What hath changed thee from the state in which thou wast? What hath befallen thee? (K.) خَمِيرٌ (K) and ↓ مَخْمُورٌ and ↓ مُخَمَّرٌ, (TA,) applied to dough, [Leavened;] having had خَمِير [as meaning leaven] put into it: (TA:) or, applied to dough, and to clay or mud (طِين, as in the K, but accord. to other lexicons perfume, طِيب, TA), and the like, left until it has become good [or mature]: (K:) pl. [of the first] خَمْرَى. (TA.) You say also خُبْزٌ خَمِيرٌ Bread [leavened, or] into which leaven (خَمِير) has been put: (Lh, TA:) or yesterday's bread; bread that has been kept over a night: (S:) and خُبْزَةٌ خَمِيرٌ, without ة [in the epithet]. (Lh, TA.) And خَمِيرٌ is also applied to Bread itself: or leavened bread. (Sh, TA.) — — خَمِيرٌ [used as a subst.] (S, A, Msb, K) and ↓ خَمِيرَةٌ and ↓ خُمْرَةٌ (S, A, K) signify Leaven, or ferment, expl. by مَا خُمِّرَ بِهِ, (K,) of dough, and of perfume; (TA;) what is put into dough, (S, A, Msb,) and into the beverage called نَبِيذ; (A;) and ↓ خُمْرَةٌ also signifies what is put into perfume, as well as what is put into dough and into نبيذ: (Ks:) the خُمْرَة of نبيذ is its dregs, (K,) and its [ferment which is called] دُرْدِىّ; (TA;) or what is put into it, of wine (خَمْر) and of دُرْدِىّ; and so too of perfume; (S;) and the خُمْرَة of milk is its ferment (رُوبَة) which is poured upon it in order that it may quickly curdle, or coagulate, or thicken, or become thick and fit for churning. (TA.) — — [Hence,] اِجْعَلْهُ فِى سِرِّ خَمِيرِكَ (tropical:) Conceal thou it (i. e. a secret, A) in thy mind. (A, TA.) And أَخْرَجَ مِنْ سِرِّ خَمِيرِهِ سِرًّا (tropical:) He revealed, or disclosed, a secret. (TA.) — — See also خَمِيرَةٌ .مَخْمُورٌ: see the next preceding paragraph. خَمَّارٌ A vintner; a seller of خَمْر [or wine]. (K.) خِمِّيرٌ (S) and ↓ مُسْتَخْمِرٌ (K) One who constantly drinks wine; (S, K;) a great drinker; devoted to drink. (K.) مُخَمَّرٌ (assumed tropical:) A horse having a white head, whatever be the rest of his colour; but not ↓ مُخْتَمِرٌ: (Lth:) and مُخَمَّرَةٌ, applied to a ewe or she-goat, (AZ, T, S, A,) accord. to Lth and the K ↓ مُخْتَمِرَةٌ, but the former is the right term, (TA,) [in the CK مُخْتَمِر,] (assumed tropical:) whose head is white, and the rest of her black; like رَخْمَآءُ: (S:) or having a white head; (AZ, T, A;) and in like manner, a mare: (K:) or a black ewe with a white head: from the خِمَار of a woman. (TA.) — See also خَمِيرٌ. — — And see مُخَمَّرٌ .مَخْمُورٌ A maker of خَمْر [or wine]. (K.) مَخْمُورٌ: see خَمِيرٌ. — — Also, (S,) and ↓ مُخَمَّرٌ and ↓ خَمِيرٌ, (TA,) A man affected with خُمَار, (S, TA,) i. e. the remains of intoxication. (S. [Like مَبْخُورٌ. See also خَمِرٌ.]) مُخْتَمِرٌ, and with ة: see مُخَمَّرٌ. مُسْتَخْمِرٌ: see خِمِّيرٌ.

خمس 1 خَمَسَ القَوْمَ, (S, A, Mgh, K,) aor. خَمُسَ, (S, Mgh, K,) [inf. n. خَمْسٌ,] He took the fifth part of the possessions of the people. (S, A, Mgh, K.) And خَمَسَ المَالَ, (A, Msb,) aor. خَمُسَ, inf. n. خَمْسٌ, (Msb,) He took the fifth part of the property. (A, Msb.) خَمْسٌ signifies The taking one from five: and hence the saying of 'Adee Ibn-Hátim, رَبَعْتُ فِى الجَاهِلِيَّةِ وَخَمَسْتُ فِى الإِسْلَامِ [I took the fourth part of the spoil in the Time of Ignorance, and I took the fifth part thereof in the time of El-Islám]; meaning, I headed the army in both those states; for the commander, in the Time of Ignorance, used to take the fourth part of the spoil; and in El-Islám, the fifth part was assigned to him. (TA.) — — خَمَسَ القَوْمَ, (S, A, Msb, K,) aor. خَمِسَ, (S, Msb, K,) inf. n. خَمْسٌ, (Msb,) He was, or became, the fifth of the people: (S, A, Msb, K:) or he made them five by [adding to their number] himself. (S, K.) — — خَمَسَ also signifies He made fourteen to be fifteen. (T in art. ثلث.) — — And He made forty-nine to be fifty with himself. (A'Obeyd, S in that art.) — — خَمَسَ الحَبْلَ, aor. خَمِسَ, inf. n. خَمْسٌ, He made the rope of five strands twisted together. (TA.) — خَمَسَتِ الإِبِلُ The camels drank on the fifth day, counting the day of the next preceding drinking as the first. (TA.) [See خِمْسٌ.] — — خَمَسَ, said of a horse, He came fifth in the race. (T, M, L; all in art. ثلث.) 2 خمّسهُ, inf. n. تَخْمِيسٌ, He made it five. (EshSheybánee and K, voce وَحَّدَهُ.) — — He made it to be five-cornered; five-angled; pentagonal. (K.) — — خَمَّسَتْ She brought forth her fifth offspring. (TA in art. بكر.) — — And خمّسهُ He made it five-fifths. (Msb.) — — خمّس لِاِمْرَأَتِهِ, or عِنْدَهَا, He remained five nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.) — — تَخْمِيسٌ also signifies [The watering of land or seedproduce on the fifth day, counting the day of the next preceding watering as the first;] the watering of land that is [next] after the تَرْبِيع. (TA.) 4 اخمس القَوْمُ The party of men became five: (S, K:) — — also, The party of men became fifty. (M and L in art. ثلث.) — — اخمس الرَّجُلُ The man was, or became, one whose camels came to water on the fifth day, counting the day of the next preceding drinking as the first. (S, * K, * TA.) [See خِمْسٌ.] خَمْسٌ fem. of خَمْسَةٌ [q. v.]. خُمْسٌ: see خُمُسٌ. خِمْسٌ The drinking of camels on the fifth day, counting the day of the next preceding drinking as the first; their drinking one day, then pasturing three days, then coming to the water on the fifth day, the first and last days, on which they drink, being thus reckoned: this is

the correct explanation, accord. to Aboo-Sahl El-Khowlee; and Aboo-Zekereeyà says the like; (TA;) or their pasturing three days, and coming to the water on the fourth day [not counting the day of the next preceding watering; for it is evident that this explanation is virtually the same as that preceding]: (S, K:) accord. to Lth, the drinking of camels on the fourth day, counting the day on which they returned from [the next preceding] watering; but Az says, that this is a mistake; the day of returning from watering not being counted [when it is explained as meaning the drinking on the fourth day]: (TA:) pl. أَخْمَاسٌ, the only pl. form. (Sb, TA.) [See ظِمْءٌ.] Hence, فَلَاةٌ خِمْسٌ [as in copies of the K, or it may be فَلَاةُ خِمْسٍ,] A desert in which the water is far distant, so that the camels come to the water on the fourth day, exclusive of the [next preceding] day on which they drank. (Az, K, TA.) Hence also the saying, فُلَانٌ يَضْرِبُ أَخْمَاسًا لِأَسْدَاسٍ (S, K *) (tropical:) Such a one makes a pretence of اخماس [or fifth-day waterings] for the purpose of اسداس [or sixth-day waterings]: i. e., he advances his camels from the خِمْس to the سِدْس: (K:) a prov.: (TA:) meaning, such a one strives to deceive, or circumvent: (S, K:) applied to him who acts towards another with artifice, pretending that he obeys him, or complies with his desire: (TA:) or to him who pretends one thing while he means another: (K:) and taken from the saying, related by AO and IAar, ضَرَبَ أَخْمَاسًا لِأَسْدَاسٍ [He made a pretence of اخماس for the purpose of اسداس]; said of him who proposes a thing whereby he means another thing, which he commences and by slow degrees accomplishes: (TA:) for a man, when he desires to make a long journey, accustoms his camels to drink خِمْسًا سِدْسًا [i. e. on the fifth day and then on the sixth, in each case counting the day of the next preceding drinking as the first]: (K, TA:) the origin of the saying, accord. to IAar, being this: an old man was among his camels, accompanied by his sons, men, who pastured them, and who had been long far distant from their families; and he told them one day to pasture their camels رِبْعًا [i. e. watering on the fourth day, counting the day of the next preceding watering as the first], which they did, proceeding in the way towards their families: then they proposed to do so خِمْسًا; and then, سِدْسًا: whereupon the old man, understanding what they meant, said, ye are doing nothing but making a pretence of اخماس for the purpose of اسداس: the object of your desire is not the pasturing of them, but it is only your families. (TA.) [See below, voce خُمُسٌ, a saying similar in words but different in meaning.] — — It is also used for سَيْرُ خِمْسٍ [A journey in which the camels are watered only on the first and fifth days; a journey in which the second and third and fourth days are without water]. (L in art. جلذ.) You say خِمسٌ بَصْبَاصٌ, [and صَبْصَابٌ,] and قَعْقَاعٌ, and حَثْحَاثٌ, [and حَصْحَاصٌ, &c.,] i. e. A journey [in which the camels are watered only on the first and fifth days,] in the course of which, to the water, there is no flagging, by reason of its remoteness. (TA.) El-'Ajjáj uses the expression خِمْسٌ كَحَبْلِ الشَّعَرِ المُنْحَتِّ meaning, A [journey of the kind termed] خمس without any deviation, like a rope made of hair that has fallen off and that is free from any unevenness. (L, TA.) — — خِمْسٌ also signifies The fifth young one, or offspring. (A in art. ثلث.) — A [garment of the kind called] بُرْد, (S, K,) of the fabric of El-Yemen; (S;) so called because first made for a king of El-Yemen named خِمْسٌ, (AA, S,) or الخِمْسُ; (K, TA;) as also ↓ خَمِيسٌ. (TA.) For the latter word, we find in the work of Bkh, خَمِيص, with ص; which, if correct, is masc. of خَمِيصَةٌ, which is a small kind of كِسَآء. (IAth, and L.) [The pl. of خِمْسٌ applied to a بُرْدَة is أَخْمَاسٌ.] See also مَخْمُوسٌ, in four places. خُمُسٌ and ↓ خُمْسٌ A fifth part; (Msb, K;) as also ↓ خَمِيسٌ, (S, in art. ثلث, and IAmb and Msb,) agreeably with a rule applicable in the case of every one of the units, except ثَلِيثٌ: (TA:) some allow this last; but AZ disallows it, and خميس also: (S in art. ثلث:) pl. أَخْمَاسٌ. (Msb, TA.) — — [Hence, app.,] ضَرَبَ أَخْمَاسَهُ فِى أَسْدَاسِهِ He turned his five senses towards his six relative points; [namely, above, below, before, behind, right, and left:] an allusion to the collecting all the thoughts to examine a thing, and turning the attention in all directions. (MF.) خَمْسَةٌ, (S, K,) masc.; and خَمْسٌ, fem.; (S;) [Five;] a certain number. (S, K.) You say خَمْسَةُ رِجَالٍ [Five men], and خَمْسُ نِسْوَةٍ [Five women]. (S.) You say also, عِنْدِى خَمْسَةُ دَرَاهِمُ [I have five dirhems], with refa: and if you please, you incorporate the ة into the د [and say, خَمْسَة دَّرَاهِمَ]: but when you prefix ال to دراهم, you say, عِنْدِى خَمْسَةُ الدَّرَاهِمِ [I have the five dirhems], with damm; and may not incorporate, because you have incorporated the ل into the د: and in the case of a fem. n. you say, عِنْدِى خَمْسُ القُدُورِ [I have the five cooking-pots]: also, هٰذِهِ الخَمْسَةُ الدَّرَاهِمِ [These five dirhems]; and, if you please, الدَّرَاهِمُ, using it in the manner of an epithet: and in like manner [you use the other nouns of number] to عَشَرَةٌ [inclusive]. (S.) You say also, صُمْنَا خَمْسًا مِنَ الشَّهْرِ [We fasted during a period of five nights of the month with their days]; making لَيَالٍ to predominate over أَيَّام, when you do not mention the word ايّام, though the fasting is in the day; because the night of each day precedes the day: but when you mention the word ايّام, you say, صُمْنَا خَمْسَةَ أَيَّامٍ [We fasted five days]. (ISk, TA.) يَعَضُّ بِالخَمْسِ means He bites the fingers: these being [five in number and] of the fem gender: (Ham p. 790:) [i. e.] خَمْسٌ means the five fingers. (Har p. 76.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which خَمْسَةَ is imperfectly decl., see ثَلَاثَةٌ.] — — خَمْسَةَ عَشَرَ, masc.; and خَمْسَ عَشْرَةَ, fem.; Fifteen. For variations thereof, see art. عشر.] خَمْسُونَ [Fifty, and fiftieth,] is also written and pronounced خِمِسُونَ, with kesr to the خَمَسُونَ, by poetic license, as related by Ks; or م, with fet-h, as related by others, after the manner of خَمْسَةٌ and خَمَسَاتٌ: (Fr, TA:) accord. to the T, the variation خِمِسُونَ, with kesr to the م, is [dialectic, being] similar to خَمْسَ عَشِرَةَ, with kesr to the ش [in the dial. of Nejd]. (TA.) جَاؤُوا خُمَاسَ, and ↓ مَخْمَسَ, They came five and five; [or five and five together; or five at a time and five at a time;] (K, TA;) like as they say, ثُنَآءَ and مَثْنَى, and رُبَاعَ and مَرْبَعَ: (TA:) or, accord. to A 'Obeyd, not more than أُحَادَ and ثُنَآءَ and ثُلَاثَ and رُبَاعَ has been heard, except عُشَارَ occurring in a verse of El-Kumeyt. (TA in art. عشر.) خَمِيسٌ: see خُمُسٌ: — — and مَخْمُوسٌ, in two places. — — An army; because consisting of five parts, namely, the van, the body, the right wing, the left wing, and the rear; (S, A, K;) or because the spoils are divided into fifths among it; but this latter assertion requires consideration; (ISd, MF;) for this division of the spoils is an affair of the Muslim law, whereas خميس [thus applied] is an old term: (MF:) or an army having numerous weapons; syn. جَيْشٌ خَشِنٌ. (TA.) — — يَوْمُ الخَمِيسِ, (S, Msb, K,) and simply الخَمِيسُ, Thursday; the fifth day of the week; thus used for الخَامِسُ, in like manner as الدَّبَرَانُ is applied to the star [that follows the Pleiades, for الدَّابِرُ]: (TA:) pl. [of pauc.] أَخْمِسَةٌ and [of mult.] أَخْمِسَآءُ (S, Msb, K) and أَخَامِسُ. (Fr, TA.) AZ used to say, مَضَى الخَمِيسُ بِمَا فِيهِ [Thursday passed with what happened in it], making it sing. and masc.: but Abu-l-Jarráh used to say, مَضَتالخَمِيسُ بِمَ فِيهِنَّ, making it pl. and fem., and using it as a n. of number. (Lh, TA.) It has no dim. (Sb, S in art. امس.) — See also خِمْسٌ, last signification. — مَا أَدْرِى أَىُّ خَمِيسِ النَّاسِ هُوَ means I know not what company of men it is. (Ibn-' Abbád, Sgh, K.) خُمَاسِىٌّ A boy five spans (أَشْبَار) in height: (S, Mgh, Msb, * K:) said of him who is increasing in height [but has not attained his full stature]: (Msb:) fem. with ة: (Lth, TA:) and in like manner you say رُبَاعِىٌّ: (S, Msb:) but you do not say سُبَاعِىٌّ, (Lth, S, K,) nor سُدَاسِىٌّ; (Lth, K;) [i. e., in speaking of a boy;] for when he has attained seven spans, (S,) or six spans, (Lth, K,) he is a man: (Lth, S, K:) or to a slave you apply the epithet سداسىّ also; and to a garment, or piece of cloth, سباعىّ. (Msb.) — — See

also مَخْمُوسٌ. — — [Also A word composed of five letters, radical only, or radical and augmentative.] خَمِيسِىٌّ One who fasts alone on Thursday. (IAar, Th.) خَامِسٌ [Fifth]: for this you also say خَامٍ; (ISk, S, K;) whence the phrase, جَآءَ فُلَانٌ خَامِيًا [Such a one came fifth], for خَامِسًا: (ISk, S:) [fem. with ة.] — — [خَامِسَ عَشَرَ and خَامِسَةَ عَشْرَةَ, the former masc. and the latter fem., meaning Fifteenth, are subject to the same rules as ثَالِثَ عَشَرَ and its fem., explained in art. ثلث, q. v.] — إِبِلٌ خَامِسَةٌ (TA) and خَوَامِسُ (S, K) Camels that drink on the fifth day, counting the day of the next preceding drinking as the first: [see خِمْسٌ:] (TA:) or that pasture three days, coming to the water on the fourth day [not counting the day of the next preceding watering]. (S, K.) جَاوُوا مَخْمَسَ: see خُمَاسَ. مُخَمَّسٌ A thing five-cornered; five-angled; pentagonal. (S.) [See also مُثَلَّثٌ.] مَخْمُوسٌ Five cubits in length; applied to a spear, (S, A, K,) as also ↓ خَمِيسٌ; (K;) and to a garment, or piece of cloth, (S, A, K,) as also ↓ خَمِيسٌ, (S, A, Mgh, K,) which occurs in a trad. as meaning a small garment or piece of cloth, (Mgh,) and ↓ خُمَاسِىٌّ [q. v. suprà]; (TA;) and in like manner, ↓ بُرْدَةُ أَخْمَاسٍ a [garment of the kind called] بردة fire cubits long. (ISk, TA.) Hence the saying, ↓ هُمَا فِى بُرْدَة أَخْمَاسٍ (assumed tropical:) They two have become near together, and in a state of agreement. (K.) A poet says, أَهْوَاهُ فِى بُرْدَةِ أَخْمَاسٍ ↓ صَيَّرَنِى جُودُ يَدَيهِ وَمَنْ i. e., (assumed tropical:) The bounty of his hands has made me and the person whom I love to be near together, as though we were in a بردة five cubits long: (Th, TA:) app. meaning that the person thus spoken of had purchased for him a female slave, or had given for him the dowry of his wife. (Az, Sgh, TA.) You also say, ↓ لَيْتَنَافِى بُرْدَةِ أَخْمَاسٍ, a prov., meaning (assumed tropical:) Would that we were near together. (ISk, TA.) [See also بُرْدٌ.] — — Also A rope made of five strands twisted together. (S, A, K.) خمش 1 خَمَشَهُ, (S, A, K,) aor خَمِشَ (S, Msb, K) and خَمُشَ, (S, K,) inf. n. خَمْشٌ, (Msb,) He scratched it, namely, the face, with the nails, so as to cause bleeding or not; syn. خَدَشَهُ: (S, * A, K:) only used in relation to the face: (A:) or also used in relation to the rest of the person: (TA:) and ↓ خمّشهُ, inf. n. تَخْمِيشٌ, signifies the same: (TA:) [or denotes intensiveness, or muchness, like خَدَّشَهُ.] And خَمَشَتِ المَرْأَةُ وَجهَهَا بِظُفْرِهَا The woman wounded the exterior of the scarf-skin of her face with her nail. (Msb.) One says also, by way of imprecation, خَمْشًا [May thy, or his, or her, face be scratched]; like as one says جَدْعًا and قَطْعًا. (TA.) — — He slapped it; namely, the face. (A, K.) — — He beat him, or it, (K, TA,) with a staff, or stick. (TA.) — — He cut off from him a limb, or member. (K.) 2 خَمَّشَ see 1. خَمْشٌ The mark made by scratching with the nails upon the face: (Msb, TA:) pl. خُمُوشٌ. (S, A, Msb.) لَا تَفْعَلْ ذٰلِكَ أُمُّكَ خَمْشَى (Lh) Do not thou that: may thy mother, being bereft of thee by death, scratch her face for thee. (ISd.) One says also, on the occasion of a thing at which one wonders, خَمْشَى عَقْرَى حَلْقَى. (S and TA in art. حلق: see 1 in that art.) خَمُوشٌ Gnats: (S, A, K:) in the dial. of Hudheyl: (S:) n. un. with ة: or it has no n. un.; (TA;) one thereof being called بَقَّةٌ. (S.) خُمَاشَةٌ A wound, (S, A, K,) or mutilation, (S,) for which there is no fine, or mulct, (A,) or for which there is no certain fine, or mulct; (S, K:) or what is below the bloodwit; as the cutting off of an arm or a hand, or of an car, and the like: (K:) or a wound, or mutilation, of any kind below slaughter and the bloodwit; such as amputation, or a wound; or a blow, or plunder, or a similar injury. (L.) It is related in a trad., that Keys Ibn-'Ásim collected his sons at his death, and said, كَانَ بَيْنِى وَبَيْنَ فُلَانٍ خُمَاشَاتٌ فِى الجَاهِلِيَّهِ [There were, between me and such a one, wounds, &c., in the Time of Ignorance]. (L.) And you say, قَدْ أَخَذْتُ خُمَاشَتِى مِنْ فُلَانٍ I have retaliated upon such a one [my wound, &c.]. (TA.) — — خُمَاشَاتٌ, also, (S, TA,) or خُمَاشَاتُ ذَحْلٍ, (A, TA,) signifies (tropical:) Remains of ذَحْل [or desire of retaliation, or the like]. (S, A, TA.) خمص 1 خَمِصَتِ القَدَمُ, aor. خَمَصَ, inf. n. خَمَصٌ, The man's foot rose from the ground, [or was hollow in the middle of the sole,] so that it did not touch it. (Msb.) — — خَمَصَ البَطْنُ, (A, K,) aor. خَمُصَ; (TK;) and خَمِصَ, aor. خَمَصَ; and خَمُصَ, aor. خَمُصَ; (A, K, TK;) inf. n. خمص [i. e. خَمْصٌ or خُمْصٌ or probably both] and خُمُوصٌ and مَخْمَصَةٌ; (TK;) The belly was, or became, empty; (A, K, TK;) i. e., hungry: (TK:) [and lank: see خَمِيصٌ.] And خَمُصَ الشَّىْءُ, aor. خَمُصَ, (Msb,) inf. n. خُمْصٌ (Msb, TA) and خَمْصٌ (A, TA) and مَخْمَصَةٌ, (S, A, Msb, * K,) the last an inf. n. like مَغْبَضَةٌ and مَعْتَبَةٌ, (S,) [but in art. عتب in the S, مَعْتَبَةٌ is said to be a subst.,] The thing was, or became, hungry. (S, * A, * Msb, K. *) — خَمَصَهُ الجُوعُ, (S, K,) aor. خَمُصَ, (TK,) inf. n. خَمْصٌ and مَخْمَصَةٌ (S, K) and خُمُوصٌ, (TK, [but this last I think doubtful,]) Hunger rendered him lank in the belly. (TK.) 6 تخامص عَنْهُ (tropical:) He shrank, or drew away, from it; (A, K; *) i. e., from anything of which he disliked the nearness. (A.) You say, مَسَسْتُهُ بِيَدِى وَهْىَ بَارِدَةٌ فَتَخَامَصَ مِنْ بَرْدِ يَدِى (tropical:) [I touched him with my hand, it being cold, and he shrank from the coldness of my hand]. (A, TA.) — — تَخَامَصْ لِفُلَانٍ عَنْ حَقِّهِ (tropical:) [Relinquish thou, i. e.,] give thou, to such a one, his right, or due. (A, K. *) — — تخامص اللَّيْلُ (tropical:) [The night retreated;] the darkness of the night became thin a little before daybreak. (A, K.) خَمْصَةٌ A hungering. (S, K.) You say, لَيْسَ لِلْبِطْنَةِ خَيْرٌ مِنْ خَمْصَةٍ تَتْبَعُهَا [There is not anything better for repletion of the belly than a hungering which follows it]. (S, A.) خَمْصَى: see أَخْمَص: — — and see also خَمِيصٌ. خُمْصَانٌ: see خَمِيصٌ, in two places. خَمَصَانٌ: see خَمِيصٌ. خَمِيصٌ Empty; applied to the belly: (TA:) hungry. (Msb.) — — خَمِيصُ البَطْنِ, (A,) or خَمِيصُ الحَشَا, (S, K,) and ↓ خُمْصَانٌ, (S, A, K,) and ↓ خَمَصَانٌ, (A, K,) A man empty in the belly, (A,) or lank in the belly; (S, K;) as also ↓ خَامِصُ البَطْنِ: (K * and TA in art. رهف:) and slender in make: (TA:) fem. of the first with ة, (S, A, K,) and so of the second, (Yaakoob, S, A, K,) and so of the third; (TA;) and IAar mentions ↓ خَمْصَى as a fem., occurring prefixed to الحَشَا in a verse of El-Asamm Ed-Dubeyree: (TA:) pl., (S, A, K,) masc., (A, K,) خِمَاصٌ; (S, A, K;) and fem., [i. e., of خميصة,] خَمَائِصُ: (A, K:) ↓ خُمْصَانٌ has no pl. formed by the addition of و and ن, though its fem. is formed by the addition of ة; being made to accord with the measure فَعْلَانٌ, of which the fem. is فَعْلَى. (TA.) خِمَاصٌ [also] signifies Hungry, in a pl. sense, (K,) and lank in the bellies: (TA:) ↓ مِخْمَاصٌ also signifies the same as خَمِيصٌ; and [its pl.] مَخَامِيصُ, lank in the bellies (خُمْصُ البُطُونِ [whence it appears that ↓ أَخْمَصُ, sing. of خُمْصٌ, is also syn. with خَمِيصٌ]). (TA.) You say also, هُوَ خَمِيصُ البَطْنِ مِنْ أَمْوَالِ النَّاسِ, meaning (tropical:) He is one who abstains from [devouring] the possessions of men. (A.) And خِمَاصُ البُطُونِ مِنْ أَمْوَالِ النَّاسِ خِفَافُ الظُّهُورِ مِنْ دَمَائِهِمْ, (A, TA,) meaning (tropical:) Persons who abstain from [devouring] the possessions of men, whose backs are light with respect to [the] burden [of their blood]. (TA, from a trad.) — — زَمَنٌ خَمِيصٌ (tropical:) A time of hunger. (A, TA.) خَمِيصَةٌ A [garment of the kind called] كِسَآء, black, square, and having عَلَمَانِ [i. e. two ornamental or coloured or figured borders]: (S, A, Mgh, K:) or a black كساء, having a border such as is above described (مُعْلَم) at each end, and which is of خَزّ, [q. v.], or of wool: (Msb:) if not bordered, it is not so called: (S, Msb:) or, accord. to As, a مُلَآءَة of wool, or of خَزّ, bordered (مُعْلَمَة); not unless bordered: so called because of its softness and thinness, and smallness of bulk when it is folded: Ahmad Ibn-Fáris says that it is the black كِسَآء: and he says that it may be thus called because a man wraps himself with it, so that it is against his أَخْمَص, meaning by this his waist: (Har p. 21:) pl. خَمَائِصُ: or خمائص are garments of خَزّ, thick, black, and red, and having thick أَعْلَام [or borders such as above described];

worn by people of old. (TA.) El-Aashà says, إِذَا جُرِّدَتْ يَوْمًا حَسِبْتَ خَمِيصَةً عَلَيْهَا وَ جِرْيَالَ النَّضِيرِ الدُّلَامِصَا [When she is stripped of her clothing, any day, thou wouldst think there was upon her a khameesah, and the glistening redness of gold]: As says, he likens her [long and spreading] hair to a خميصة, which is black. (S.) [See also خَمِيسٌ, voce خِمْسٌ, near the end of the paragraph.] خَامِصُ البَطْنِ: see خَمِيصٌ. أَخْمَصُ القَدَمِ A man whose foot rises from the ground, [or is hollow in the middle of the sole,] so that it does not touch it: fem. خَمْصَآءُ: and pl. خُمْصٌ: (Msb:) and ↓ خُمْصَانٌ signifies having the middle of the sole of the foot moderately rising from the ground; which is a goodly quality; but when it is flat, or rises much, it is dispraised: so explained by IAar when he was asked by Th respecting 'Alee's saying of Mohammad, [cited, but not explained, in the K,] كَانَ خُمْصَانَ الأَخْمَصَيْنِ: or, accord. to Az, خُمْصَانٌ signifies having the part [of the sole] of the foot which does not cleave to the ground in treading very much retiring from the ground. (TA.) — — الأَخْمَصُ [when without the article ال also written without tenween accord. to the best authorities, because the quality of an epithet is original to it, and that of a subst. is accidental,] also signifies The part [of the sole] of the human foot which does not cleave to the ground in treading; (Az, TA;) the part of the sole of the human foot which is hollow, so that it does not touch the ground; (S, K; *) the part of the bottom of the human foot which is thin, and retires from the ground; or, as some explain it, [meaning the same,] the خَصْر of the human foot: (TA:) pl. أَخَامِصُ. (Msb.) — — See also خَمِيصٌ. — — Also The waist of a man. (Har p. 21.) مِخْمَاصٌ: see خَمِيصٌ. خمط خَمْطٌ The [kind of tree called] أَرَاك: (Bd in xxxiv. 15:) or a species of the اراك, having a fruit which is eaten: (Lth, S:) or the fruit of the اراك: (IB, K:) or any trees having no thorns: (IDrd, Bd, K:) or trees having thorns; cited from Fr; and by Z, in the Ksh, on the authority of A 'Obeyd: (TA:) or certain trees like the سِدْر, (K, TA,) the fruit of which is like the mulberry: (TA:) or certain deadly trees: (K:) or deadly poison: (TA:) or any plant that has acquired a taste of bitterness, (Zj, Bd, K,) so that it cannot be eaten: (Zj, TA:) or scanty fruit of any trees: (AHn, K:) or the fruit of what is called فَسْوَةُ الضَّبُعِ: (K:) or a certain fruit called فَسْوَةُ الضَّبُعِ, having the form of the poppy, friable, and of no use: (IAar:) or it signifies, in the Kur xxxiv. 15, fruit that is disagreeable in taste, and choking: (Bd:) or, [as an epithet,] bitter, and disagreeable in taste, and choking: (Jel:) or bitter; applied to anything: or acid. (K.) In the Kur, ubi suprà, some read, ذَوَاتَىْ أُكُلِ خَمْطٍ: (S, IB, Jel:) this is the right reading accord. to him who makes خمط to mean the اراك: but accord. to him who makes it to mean the fruit of the اراك, the right reading of اكل is with tenween, and خمط is a substitute for that word. (IB.) [The pl. is خِمَاطٌ: see an ex. voce خَلٌّ.] خمع 1 خَمَعَ, (Lth, S, K,) aor. خَمَعَ, inf. n. خَمْعٌ (Lth, IDrd, K) and خُمُوعٌ (Lth, K) and خَمَعَانٌ, (Az, K,) said of a hyena, (K,) &c., (TA,) He limped, or had a slight lameness, (IDrd, S,) in his gait, or manner of going; (S;) he went as though he had a lameness. (K, TA.) خِمْعٌ A wolf: (S, K:) pl. أَخْمَاعٌ. (TA.) — — And hence, (TA,) (assumed tropical:) A thief. (S, K.) خُمَاعٌ A limping, or slight lameness (IDrd, S;) a manner of going as though with a lameness; a subst. from the above-mentioned verb. (K.) You say, بِهِ خُمَاعٌ [He has a limping, &c.]. (S.) خَمُوعٌ, applied to a woman, Vitious, or immoral; an adulteress, or a fornicatress; as also ↓ خَيْمَعٌ. (Ibn-'Abbád, K.) خَامِعٌ [Limping, or having a slight lameness;] going as though having a lameness. (TA.) — — And hence, (TA,) خَامِعَةٌ A hyena, or a female hyena: (S, K:) pl. خَوَامِعُ. (K.) خَيْمَعٌ: see خَمُوعٌ. خمل 1 خَمَلَ, aor. خَمُلَ, inf. n. خُمُولٌ, It (a place of alighting or abode, Msb, TA, and a tattooing, TA) was, or became, effaced, or obliterated; (Msb, TA;) and imperceptible, or unapparent. (TA.) — — And hence, (Msb,) said of a man, aor. and inf. n. as above, He was, or became, obscure, unnoted, reputeless, or of no reputation: (S, Msb:) [and] said of a man's reputation (ذِكْرُهُ, JK, K, and صَوْتُهُ, K), aor. as above, (JK,) and so the inf. n., (JK, K,) it was, or became, obscure. (JK, K.) Some mention also خَمُلَ, inf. n. خَمَالَةٌ; and this inf. n. occurs in a description of the Prophet; but it is only for the purpose of assimilation to its contr. نَبَاهَةٌ. (TA.) — — [It is app. also said of speech, meaning It was, or became, low, soft, or gentle: see خَامِلٌ.] — خَمِلَ He (a man, and a beast, K, a horse, a sheep or goat, and a camel, TA) had, or was affected with, the malady termed خُمَال. (K.) 4 اخمل He (a man, S, or God, K) rendered a person obscure, unnoted, reputeless, or of no reputation; (S, K; *) contr. of نَبَّهَ. (TA.) — He made a [garment such as is termed] قَطِيفَة, and the like, to have what is termed خَمْل [i. e. a nap, or pile, or villous substance on its surface]. (K.) 8 اختمل He pastured, or depastured, خَمَائِل, (K,) i. e. meadows [&c., pl. of خَمِيلَة]. (TA.) خَمْلٌ [The nap, or pile, or villous substance on the surface, of cloth;] i. q. هُدْبٌ; (S, Msb;) or the هُدْب of the [kind of garment called] قَطِيفَة [q. v.] and the like, (K, TA,) of woven cloths whereof portions [of the substance] are redundant; (TA;) or [rather] what resembles هُدْب on the surface of a كِسَآء [or the like]; (Mgh;) the خَمْل of a [carpet such as is called] طُنْفُسَة [or طِنْفِسَة &c.] and of a garment; as also ↓ خَمِيلَةٌ, of which the pl. [or rather coll. gen. n.] is ↓ خَمِيلٌ. (JK.) — — Also A طِنْفِسَة [itself]: (S, K:) or so ↓ خَمِيلَةٌ: and خَمْلٌ signifies as first explained above, and also a قَطِيفَة [itself]: (Msb:) or ↓ خَمِيلَةٌ has this last meaning; as also ↓ خَمْلَةٌ and ↓ خِمْلَةٌ; (K, * TA; [in the CK, كَالخَمِيلِهِ والخَمْلَةُ is erroneously put for كالخَمْلَةِ والخِمْلَةِ;]) or signifies a قطيفة having خَمْل [or nap]: (TA:) and its pl. [or coll. gen. n.] is as above. (Msb, TA.) — — And The feathers,, or plumage, of the ostrich; (JK, T, M, K;) as also ↓ خَمَالَةٌ and ↓ خَمِيلَةٌ; (T, M, K;) of which last the pl. [or coll. gen. n.] is as above. (TA.) خَمْلَةٌ: see the next preceding paragraph. — — Also, and ↓ خِمْلَةٌ, A garment (Lth, K) of wool, (Lth,) having خَمْل [or nap], such as the كِسَآء and the like: (Lth, K:) or an عَبَآء of the fabric of Katawán, white, and with short خَمْل [or nap]. (Az, TA.) خِمْلَةٌ: see خَمْلٌ: and خَمْلَةٌ. — Also A man's secret, which he conceals: and his secret disposition of the mind. (K.) One says, اِسْأَلْ عَنْ خِمْلَاتِهِ [in the CK خَمْلاتِه] Ask thou concerning his secrets, and his bad, evil, or foul, qualities, dispositions, habits, practices, or actions. (K, TA.) And هُوَ لَئِيمُ الخِمْلَةِ [He is base, ignoble, or mean, in respect of the secret disposition of the mind], and كَرِيمُهَا [generous in respect thereof]: (Fr, K:) or it is applied peculiarly to baseness, ignobleness, or meanness: (AZ, K:) حَسَنُ الخِمْلَةِ has not been heard. (AZ.) خُمَالٌ Lameness: or, accord. to A 'Obeyd, a limping, or slight lameness, in the legs of camels, which is cured by cutting the vein: (S:) or a malady in the joints of a man, (K,) resembling lameness, (TA,) and in the legs of a beast, (K,) a horse, a sheep or goat, and a camel, (TA,) occasioning a limping, or slight lameness: (K:) or a malady that affects the horse, (T, TA,) or the camel, (JK,) in consequence of which he will not move until he has a vein cut; otherwise he dies: (JK, T, TA:) and also a malady that affects a leg of the sheep or goat, and then shifts to the other legs, going the round of them. (T, TA.) خَمِيلٌ pl. [or rather coll. gen. n.] of خَمِيلَةٌ in three senses explained above: see خَمْلٌ. — — Also garments having خَمْل [or nap]. (K.) — — A black garment. (JK.) — — (tropical:) Dense clouds. (IDrd, K, TA.) — — (tropical:) Soft food; (K, TA;) meaning such as is termed ثَرِيد: mentioned by ISd. (TA.) — See also مَخْمُولٌ. خَمَالَةٌ: see خَمْلٌ. خَمِيلَةٌ: see خَمْلٌ, in four places. — — Also A dense collection of trees; (JK, S;) so says Aboo-Sá'id: (S:) or numerous tangled, or luxuriant, or dense, trees, (K, TA,) among which one sees not a thing when it falls in the midst thereof: (TA:) and a place abounding in trees, wherever it be, (K,) or, accord. to Az, only in plain, level, or soft, ground: (TA:) and a low, or depressed, tract

of ground, (K, * TA,) or of sand, (M, TA,) or an intervening tract between low, or depressed, and hard, ground, (T, TA,) or an intervening tract amid sands, in low, or depressed, and hard, ground, (JK,) and producing good herbage or plants: (JK, T, K, TA:) or plain, or soft, land, producing herbage or plants, which are likened to the خَمْل [or nap] of the قَطِيفَة: or a place where water remains and stagnates, and which produces trees; but only in plain, level, or soft, ground: (TA:) or a meadow (رَوْضَةٌ) in which are trees; that in which are no trees being termed جَلْحَآءُ: (Har p. 118:) or a tract of sand producing trees: (As, S, K:) or a place where a tract of sand becomes thin, or shallow; where the main portion of it passes away, and somewhat of the soft part of it remains: pl. خَمَائِلُ: which is also explained as signifying meadows (رِيَاض). (TA.) خَامِلٌ A man obscure, unnoted, reputeless, or of no reputation; (S, Msb, K;) unknown, (JK, T,) and unmentioned; (T;) destitute of good fortune: (Msb:) and one says also خَامِنٌ, by substitution [of ن for ل]: (TA:) pl. خَمَلٌ (K) and خَمَلَةٌ, explained as signifying the lower or lowest, or meaner or meanest, sort of mankind. (TA.) You say also قَوْلٌ خَامِلٌ A low, soft, or gentle, saying or speech. (Az, TA.) And it is said in a trad., أُذْكُرُوا اللّٰهِ ذِكْرًا خَامِلًا Celebrate ye God with a low, soft, or gentle, voice, in reverence of his greatness, or majesty. (TA.) مُخْمَلٌ A garment, (JK, TA,) or a كِسَآء, (Mgh, Msb,) having خَمْل [or nap], (JK, * Mgh, Msb, TA,) i. e. what resembles هُدْب on its surface. (Mgh.) مَخْمُولٌ (JK, TA) and مَخْمُولَةٌ, (JK,) applied to a young camel, (JK,) or to a camel, and a horse, (TA,) and a sheep or goat, (شاة, JK, TA,) Having, or affected with, the disease termed خُمَال: (JK, TA:) and so ↓ خَمِيلٌ, applied to a young camel; pl. خَمْلَى. (JK.) خمن 1 خَمَنَ, [aor. خَمُنَ,] inf. n. خُمُونٌ, said of [a man's] reputation (الذِّكْرُ), It was, or became, obscure; i. q. خَمَلَ, inf. n. خُمُولٌ: and, said of a thing, it was, or became, obscure, unapparent, hidden, or concealed: whence خمَنَهُ as syn. with خَمَّنَهُ, q. v. (Msb.) 2 خمّنهُ, (Msb, K,) inf. n. تَخْمِينٌ; (S, Msb;) and ↓ خَمَنَهُ, (Msb, K,) aor. خَمِنَ inf. n. خَمْنٌ; (Msb;) He spoke of it conjecturally, (S, Msb, K,) and opining; (TA;) or surmising: (K:) or he formed a surmise respecting it; or an opinion. (Msb.) IDrd says, I think it to be post-classical: (TA:) AHát says that it is of Persian origin, (Msb, TA,) arabicized, (TA,) from خمانا, [app. a mistranscription for گُمَانَا, or گُمَانَهْ, or گُمَانْ,] applied to " an opinion," and " a conjecture," or " conjectural saying. " (Msb, TA.) — — تَخْمِينٌ is also syn. with تَحْرِيرٌ. (So in the TA. [But this, I doubt not, is a mistranscription for تَحْزِيرٌ, which, though perhaps post-classical, signifies The act of conjecturing.]) خَمَنٌ Stink. (K.) [خَمَانٌ The elder-tree: and خَمَانٌ صَغِيرٌ Dwarf elder-tree: so in the present day.] خَمَّانٌ A weak spear: and قَنَاةٌ خَمَّانَةٌ [a weak spear or spear-shaft]. (A 'Obeyd, S, K.) — — What is bad of household-goods, or furniture, or utensils: (TA:) and The refuse, or lowest or basest or meanest sort, or mankind; (S, K;) the bad thereof. (K.) [Mentioned also in art. خم.] خَامِنُ الذِّكْرِ A man (TA) obscure, unnoted, reputeless, of no reputation; i. q. خَامِلُ الذِّكْرِ. (K, TA.) Quasi خمى خَامٍ (accus. خَامِيًا) for خَامِسٌ: see the latter word. خن 1 خَنَّ, (Sh, S, K,) aor. يَخِنُّ, (S, K,) inf. n. خَنِينٌ, (Sh, S, *, K * TA,) He made a sound from the nose, like حَنِين from the mouth: (TA:) he made a sound like weeping, (S, *, K * TA,) and (so in the S, but in the K " or ") like laughing, in the nose: (S, * K, * TA:) he reiterated a sound of weeping in the air-passages of the nose; and sometimes خَنِينٌ is [the reiterating a sound in the nose] from faint laughing: (Sh, TA:) or he laughed faintly. (JK.) [See also خَنِينٌ below.] — خُنَّ He (a camel) was affected with the disease termed خُنَان: (JK, TA:) [and in like manner, a bird: see مَخْنُونٌ.] 4 اخنّهُ اللّٰهُ i. q. أَجَنَّهُ [God caused him to be bereft of reason; or mad, insane, &c.]. (Lh, K.) R. Q. 1 خَنْخَنَ, (TA,) inf. n. خَنْخَنَةٌ, (JK, S, K, TA,) [like خَمْخَمَ,] He snuffled; i. e., spoke through his nose: (TA:) he spoke indistinctly, making a sort of twang (يُخَنْخِنُ) in his خَيَاشِيم [or air-passages of the nose]. (JK, S, K.) A poet says, خَنْخَنَ لِى فِى قَوْلِهِ سَاعَةً فَقَالَ لِى شَيْئًا وَلَمْ أَسْمَعِ [He snuffled to me in his speech awhile, and said to me something, but I heard not]. (TA.) — — خَنْخَنَةٌ also signifies The crying of the ape. (IAar, TA.) خُنَّةٌ i. q. غُنَّةٌ [i. e. A nasal sound or twang; or a snuffling sound]; (JK, K;) the latter word explained by Mbr as meaning a mixture of the sound of the خَيْشُوم [or air-passage of the nose] in the pronunciation of a letter or word; (TA;) as also ↓ مَخَنَّةٌ: (K:) or the first is like غُنَّةٌ; (S, K;) as also ↓ خَنَنٌ: (ISd, TA:) or, (Mbr, K,) as also ↓ مَخَنَّةٌ, (TA,) louder than غُنَّةٌ: (Mbr, K, TA:) or more open than غُنَّةٌ: (K, TA. [In the CK, أَقْبَحُ is put in the place of أَفْتَحُ.]) خَنَنٌ: see what next precedes. خُنَانٌ A certain disease that attacks in the nose: (S, TA:) a disease that attack camels in their nostrils, and from which they die; (As, TA;) a rheum that affects camels; (K;) in camels, like the زُكَام in human beings. (JK.) زَمَنُ الخُنَانِ [The time of the خنان] was in the age of ElMundhir Ibn-Má-es-Semà; in consequence thereof the camels died: (K:) it is well known with the Arabs, is mentioned in their verses, (TA,) and became an era to them. (As, TA.) — — Also A certain disease that attacks birds in their throats. (S, M, K.) — — And A certain disease in the eye. (M, K.) خَنِينٌ The issuing of a sound from the nose, like حَنِينٌ from the mouth: [see خَنِينٌ, in two places:] this is the primary signification: (TA:) and it is [the making a sound] like weeping, and (so in the S, but in the K " or ") like laughing, in the nose: (S, K:) IB says that there is a kind of خنين like weeping in the nose: (TA:) or a weeping of women, (JK,) or a kind of weeping, (IAth, TA,) less than what is termed إِنْتِحَابٌ: (JK, IAth, TA:) and a faint laughing. (JK.) [See also 1.] — — And Stoppages in the خَيَاشِيم [or air-passages of the nose]. (TA.) أَخَنُّ i. q. أَغَنُّ [as meaning Having a nasal twang]; (S, K, TA;) who snuffles; i. e., speaks from [i. e. through] his nose: (TA voce أَدْغَمُ:) [or] as meaning having the خَيَاشِيم [or airpassages of the nose] stopped up: or, as some say, having the خياشيم [here app. meaning certain cartilages in the upper, or inmost, part of the nose] delapsed: [see 1 in art. خشم:] fem. خَنَّآءُ: (TA:) and pl. خُنٌّ. (S, K.) مَخَنَّةٌ: see خُنَّةٌ, in two places. — Also The nose: (S, K:) written by J [accord. to some of the copies of the S, but not accord. to all,] with kesr to the م: (TA:) or the extremity thereof. (K.) — And i. q. مَأْكَلَةٌ: so in the phrase, فُلَانٌ مَخَنَّةٌ لِفُلَانٍ [Such a one is to such a one a person from whom to obtain what to eat]. (S, K.) — — You say also, البِطِّيخُ لِى مَخَنَّةٌ i. e. [The melon, or water-melon, is to me] a usual food. (JM.) مَخْنُونٌ A camel, and a bird, affected with the disease termed خُنَان. (TA.) — — And i. q. مَجْنُونٌ [Bereft of reason; or mad, insane, &c.]. (Lh, K.) [See R. Q. 1 in art. خم.] خنث 1 خَنَثَ, (Lth, L,) aor. خَنِثَ, inf. n. خَنْثٌ, (L,) He folded, or doubled, a skin for water or milk, and a sack. (Lth, L.) And خَنَثَ السِّقَآءَ, (S, A, Mgh, K, TA,) and فَمَ السِّقَآءِ, (A, TA,) and السقآءِ ↓ اختنث, (S, A, * Mgh, K,) He doubled the skin, (S, K,) or the mouth of the skin, (A, Mgh, TA,) outwards, (S, A, Mgh, K,) or inside-out, (TA,) and drank from it; (S, Mgh, K;) the doing of which is forbidden (Mgh, TA) by Mo- hammad: (TA:) when you double it inwards, you say, قَبَعْتُهُ: (S, A, Mgh:) or خَنَثَ فَمَ السِّقَآءِ signifies he turned the mouth of the skin outsidein or inside-out: and خَنْثٌ signifies any kind of inverting, or turning upside-down or inside-out or the like. (TA.) — — [Hence, app.,] خَنَثَ لَهُ بِأَنْفِهِ [He contracted his nose at him]; as though he mocked at, scoffed at, derided, or ridiculed, him: so in the A: but in the K, خَنَثَهُ, aor. خَنِثَ, he mocked at, scoffed at, derided, or ridiculed, him. (TA.) — خَنَثَ, aor. خَنَثَ, (L, Msb, K,) inf. n. خَنَثٌ; (A, Msb, TA;) and ↓ انخث, (S, A, L, Msb, K,) and ↓ تخنّث; (A, L, K;) He (a man, L) affected a

bending, or an inclining of his body, from side to side, and languor, or languidness; or he became bent and languid; syn. تَثَنَّى وَتَكَسَّرَ: (S, A, L, K:) [or he was, or became, flaccid, or flabby, and affected a bending, or an inclining of his body, from side to side: (see خَنِثٌ:) or he was, or became, effeminate: (see خُنْثٌ:)] or he was, or became, soft, delicate, tender, flabby, lax, or limber, and affected languor, or languidness; expl. by كَانَ فِيهِ لِينٌ وَتَكَسُّرٌ. (Msb.) 'Áïsheh, describing the death of Mohammad, says, ↓ اِنْخَنَثَ فِى حَجْرِى, meaning He became bent and languid (اِنْثَنَى وَتَكَسَّرَ), by reason of the flaccidness of his limbs, in my bosom. (TA.) 2 خنّثهُ, (S, K,) inf. n. تَخْنِيثٌ, (K,) He bent it; (S, K;) namely, a thing. (S.) Hence the epithet مُخَنَّثٌ. (S, K.) — — He made him to be, or become, such as is termed خَنِثٌ. (Msb.) — — خنّث كَلَامَهُ He made his speech like that of women, in softness and gentleness: so some say. (Msb.) — تَخْنِيثٌ also signifies The doing what is excessively foul, or obscene; [i. e. the acting the part of a catamite;] but this meaning was unknown to the Arabs [of the classical ages]. (MF.) 5 تخنّث It (a thing, S) bent, or became bent. (S, K.) — — Also i. q. خَنِثَ, q. v. (A, * L, K.) And He (a man) acted in the manner of the مُخَنَّث [or effeminate, &c.]. (TA.) [He became a مُخَنَّث: used in this sense in the S and K in art. طوس.] And تخنّث فِى كَلَامِهِ [He was soft, or effeminate, in his speech]. (S, Mgh.) — — He (a man &c.) fell down by reason of weakness. (TA.) 7 انخنثت القِرْبَةُ The water-skin became folded, or doubled. (L.) — — انخنثت عُنُقُهُ His neck inclined, or bent. (TA.) — — See also 1, in two places. 8 إِخْتَنَثَ see 1, second sentence. خُنْثٌ a subst. from اِنْخَنَثَ [An affectation of a bending, or of an inclining of the body, from side to side, and of languor, or languidness; or a bending and languidness: or flaccidity or flabbiness, and an affectation of a bending, or of an inclining of the body, from side to side: or effeminacy: or softness, delicacy, tenderness, flabbiness, laxness, or limberness, and an affectation of languor, or languidness]: (S, L:) as also ↓ خِنَاثَةٌ. (Msb.) Jereer says, أَتُوعِدُنِى وَ أَنْتَ مُجَاشِعِىٌّ أَرَى فِى خُنْثِ لِحْيَتِكَ اضْطِرَابَا [Dost thou threaten me, thou being a Mujáshi'ee? I see, in the softness and weakness of thy beard, or in the bending and languidness, or the effeminacy, of thy person, (for the beard is sometimes, by a synecdoche, put for the whole person,) an evidence of unsoundness, uncompactness, or weakness]. (S.) خِنْثٌ, with kesr, sing. of أَخْنَاثٌ and خِنَاثٌ, (TA,) which signify The creases, or places of folding, of a garment, or piece of cloth. (K, TA.) You say, طَوَى الثَّوْبَ عَلَى أَخْنَاثِهِ and خِنَاثِهِ He folded the garment, or piece of cloth, at its creases. (TA.) And [hence,] أَلْقَى اللَّيْلُ أَخْنَاثَهُ عَلَى الأَرْضِ (assumed tropical:) The night cast the folds of its darkness upon the earth. (TA.) — — Also the former pl., (TA,) and the latter also, (K,) The parts of the دَلْو [or bucket] whence the water pours forth, between the عَرَاقِى. (K, TA.) — — The sing. also signifies The interior of the part of the cheek by the side of the mouth, next the molar teeth, (K, TA,) above and below. (TA.) — — And A company in a state of dispersion. (K.) خَنِثٌ One in whom is an affectation of a bending, or of an inclining of the body, from side to side, and of languor, or languidness; or in whom is a bending and languidness; expl. by مَنْ فِيهِ تَثَنٍّ وَتَكَسُّرٌ: (A, L, K:) or flaccid, or flabby, and affecting a bending, or an inclining of the body, from side to side: (S:) [or effeminate; like مُخَنَّثٌ]: or one in whom is softness, delicacy, tenderness, flabbiness, laxness, or limberness, and an affectation of languor, or languidness: (Msb:) fem. with ة. (TA.) And ↓ خُنُثٌ (TA) and ↓ مِخْنَاثٌ, (K,) applied to a woman, (K, TA,) Soft, delicate, tender, flabby, lax, or limber, (TA,) and affecting languor, or languid- ness: (K, TA:) pl. of the latter مَخَانِيثُ. (TA.) One says to such a woman, ↓ يَاخَنَاثِ, (K,) [indecl.,] like قَطَامِ; (TA;) and to a man [of the same description], ↓ يَا خُنَثُ. (K.) يَا خُنَثُ: see the next preceding paragraph. خُنُثٌ: see the next preceding paragraph. خُنْثَى [A hermaphrodite;] one who has what is proper to the male and what is proper to the female: Kr makes it an epithet, and says رَجُلٌ خُنْثَى; (TA;) one who has what is proper to men and what is proper to women, (S, Mgh, K,) together; (S, K;) one who has, by creation, the anterior pudendum of a man and that of a woman: (Msb:) in the language of the lawyers, one who has what are proper to both sexes; or who has neither that of a man nor that of a woman: but some of them say that the former meaning is the proper one; and that he who has no external organ of generation is adjoined to the class of the خنثى as being subject to the same special laws: (MF, TA:) the pl. is خَنَاثَى (S, Mgh, Msb, K) and خِنَاثٌ. (Msb, K.) — Also The plant called بَرْوَاقٌ [i. e. the asphodel]. (K in art. برق.) يَا خَنَاثِ: see خَنِثٌ. خَنِيثٌ A skin of the kind called قِرْبَة folded, or doubled. (L.) خُنَاثَةٌ: see خُنْثٌ. خِنَاثَةٌ: see مُخَنَّثٌ. خُنَيْثَةٌ: see أَخْنَثُ مِنْ دَلَالٍ. مُخَنَّثُ [More effeminate, or more incapable of venery, than Delál]: a prov. (S, TA.) Delál was a certain man of El-Medeeneh, (TA,) who was made a eunuch, together with several other مُخَنَّثُون. (TA in art. دل. [See Freytag's Arab. Prov. i. 451; where the name is erroneously written دَلَّال.]) مُخَنَّثٌ, from خَنَّثَ "he bent," (S, K,) because of his softness, delicacy, tenderness, flabbiness, laxness, or limberness, and affectation of languor, or languidness; (TA;) or from خُنْثَى; (Kh, JK, MS;) An effeminate man; (T in art. انث, and TA;) one who resembles a woman in gentleness, and in softness of speech, and in an affectation of languor of the limbs: (TA voce مُؤَنَّثٌ, q. v.: [see also خَنِثٌ:]) it is written thus and ↓ مُخَنِّثٌ: (TA:) this latter is explained by some as meaning one who makes his speech like that of women, in softness and gentleness: (Msb, TA:) it is also said that both these epithets are used to signify one who affects languor, or languidness, of the limbs; one who makes himself like women in the bending of himself, and in affecting languor, or languidness, and in speech: but that one uses the latter epithet only when he means one who does what is excessively foul, or obscene; [i. e. a catamite; though this is a meaning often borne by the former also;] notwithstanding that تَخْنِيثٌ, as signifying the "committing such an action," was unknown to the Arabs [of the classical ages], and is not found in their language: (MF, TA:) [often, also,] the former epithet signifies a man incapable of venery: (MA:) it is said in a trad. that they used to reckon the مخنّث as one of those having no need of نِكَاح. (TA in art. ارب.) The مُخَنَّث is also called ↓ خُنَاثَةٌ and ↓ خُنَيْثَةٌ [each imperfectly decl.]. (K, TA.) مُخَنِّثٌ: see what next precedes. مِخْنَاثٌ: see خَنِثٌ. خَنْجَرٌ خنجر (S, Mgh, Msb, K) and خِنْجَرٌ (Msb) and خُنْجَرٌ, (K,) the last of a rare form, like دِرْهَمٌ, (TA,) A knife: or a great knife: (K:) or a kind of large knife [or dagger, generally curved, and double-edged], (S, Mgh, Msb,) called in Persian دَشْنَهْ: (Mgh:) pl. خَنَاجِرُ. (Msb.) Some say, [as, for instance, the author of the Msb,] that the ن is augmentative, the measure being فنعل. (TA.) — Also the first, (K,) and ↓ خُنْجُورٌ, (As, S, TA,) or ↓ خُنْجُورَةٌ, and ↓ خَنْجَرَةٌ, (K,) A she-camel abounding with milk: (As, S, K:) pl. خَنَاجِرُ. (S.) And ↓ خُنْجُورَةٌ A bulky she-camel. (K.) خَنْجَرَةٌ: see above. خُنْجُورٌ and خُنْجُورَةٌ: see خَنْجَرٌ, in three places. خَنْدَرِيسٌ خندرس Wine; (S, K;) so called because of its oldness: (S:) or old wine: (TA:) [accord. to some,] derived from خَدْرَسَةٌ, a word not explained: (K:) by some said to be of the measure فَنْعَلِيسٌ, so that its radical letters are خدر; because wine is مُخَدِّر [i. e. a cause of torpor or languor]: by some said to be from خَرْسٌ; but to this it is objected that د is not augmentative: the truth is, that it is of the measure فَعْلَلِيلٌ, as Sb says: (MF:) by the author of the L and others, it is mentioned after art. خنس: (TA:) or it is a Greek word, arabicized: (K:) [but I know not how this is, unless, as an epithet applied to wheat, (see what follows,) it be supposed to be from χόνδρο�:] IDrd thought it to be an arabicized word: it may be an arabicized word from the Persian خَنْدَهْ رِيشْ,

meaning " having a laughing beard," [or rather "one whose beard is laughed at," i. e., "a laughing-stock,"] because he who makes use of it [namely of wine] has his beard laughed at. (TA.) — — You also say, حِنْطَةٌ خَنْدَرِيسٌ Old wheat: (IDrd, S, K:) and تَمْرٌ خَنْدَرِيسٌ old dates. (TA.) خندق Q. 1 خَنْدَقَهُ (K) and خَنْدَقَ حَوْلَهُ (TA) He dug a خَنْدَق, i. e. fosse, or moat, around it. (K, * TA.) [In the CK the words of this art. are with ذ in the place of د.] خَنْدَقٌ A fosse, or moat, [such as is] dug around the walls of cities: arabicized, from كَنْدَهْ, (IDrd, K,) which is Persian: (IDrd:) pl. خَنَادِقُ. (TA.) — — And A valley. (TA.) مُخَنْدِقٌ One who makes a خَنْدَق [i. e. fosse, or moat]. (JK.) خَنْدَقُوقٌ Tall. (TA. [But perhaps this is a mistranscription for حَنْدَقُوقٌ, q. v.]) خنر خَنْوَرٌ :and الخَنَوَّرُ :and أُمُّ خَنَوَّرٍ: see what follows, in four places. خَنُّورٌ and ↓ خَنَوَّرٌ Any soft and weak tree: (K:) or such is called خنورة [i. e. خَنُّورَةٌ or خَنَوَّرَةٌ: each, without ة, being app. a coll. gen. n.; and with ة, a n. un.]. (TA.) — — And hence, accord. to AHn, (TA,) The reeds of [which are made] arrows. (K.) — أُمُّ خَنُّورٍ (S, K) and أُمُّ خِنَّوْرٍ (K) The female hyena: (S, K:) or she is called by the latter appellation, accord. to Aboo-Riyásh: or, as some say, these are surnames of the hyena. (TA.) And The cow [probably the wild cow]. (Aboo-Riyásh, K.) — — Also Calamity, or misfortune. (S, K.) You say, وَقَعَ القَوْمُ فِى أُمِّ خَنُّورٍ The people, or party, fell into calamity, or misfortune. (L, TA. But see two other explanations in what follows.) — — And Plentifulness, and pleasantness or easiness, and softness or delicacy, of life; or a life of softness or delicacy, and ease, comfort, or affluence; syn. النَّعْمَةُ: [in the CK النِّعْمَةُ; which is in many instances in the CK, as I hold it to be in the present instance, erroneously substituted for النَّعْمَةُ:] thus bearing two contrary significations: and الخَنُّورُ and ↓ الخَنَوَّرُ signify the same, such as is apparent; (K;) or, as some say, abundant. (TA.) Some explain the saying above-mentioned as meaning The people, or party, fell into a state of plenty, or abundance, and softness or delicacy or easiness of life. (TA.) — — And The present world; or the present life, or state of existence; as also ↓ أُمُّ خَنَوَّرٍ: (L:) or so الخِنَّوْرُ and ↓ الخَنَوَّرُ. (K.) — — And The deserts; syn. الصَّحَارَى: and so accord. to some in the saying mentioned above. (TA.) — — And The podex, or the anus; syn. الاِسْتُ: (K:) but AHát doubts respecting the teshdeed of the ن; [app. whether this letter be doubled, or the و;] Aboo-Sahl says that it is أُمُّ خِنَّوْرٍ [only]: and IKh says that it means the اِسْت of the bitch. (TA.) خنز 1 خَنِزَ, aor. خَنَزَ; (S, A, * Msb, K;) and خَنَزَ, aor. خَنُزَ; (Msb;) inf. n. of the former, خَنَزٌ, (S, Msb, K,) and of the former also, (K,) or of the latter, (Msb,) خُنُوزٌ; (Msb, K;) It (flesh-meat, S, A, Msb, K, and a date, and a walnut, TA) became stinking: (S, A, K:) or altered [in odour] : (Msb:) or maggotty and stinking: (TA:) like خَزِنَ. (S.) خَنَزٌ: see what next follows. خَنِزٌ, applied to flesh-meat, (Msb, K,) and to a date, and a walnut, (TA,) Stinking: (K:) or altered [in odour]: (Msb:) or maggotty and stinking: (TA:) as also ↓ خَنَزٌ. (Yaakoob, K.) خُنْزُوَةٌ: see what next follows. خُنْزُوَانٌ: see what next follows. خُنْزُوَانَةٌ Pride; self-magnification; (S, A, K;) as also ↓ خُنْزُوَانٌ, and ↓ خُنْزُوَانِيَّةٌ, and ↓ خُنْزُوَةٌ: (K:) so called because it changes one from the right state: (TA:) pl. of the first, خُنْزُوَانَاتٌ. (S.) You say, هُوَ ذُو خُنْزُوَانَاتٌ [He possesses proud feelings]. (S.) And فِيهِ خُنْزُوَانَةٌ In him is pride. (A.) And لَأَنْزَعَنَّ خُنْزُوَانَتَكَ [I will assuredly pluck out thy pride]. (TA.) خُنْزُوَانِيَّةٌ: see the next preceding paragraph. خَنَازِ Stinking: (K:) used as a proper name, (TA,) applied to a woman: (K, TA:) from خَنِزَ said of flesh-meat. (TA.) خنزر خَنْزَرَ: and خِنْزِيرٌ: see art. خزر. خنس 1 خَنَسَ, (S, A, Mgh, Msb, K,) aor. خَنُسَ, (S,) or خَنِسَ, (Mgh, Msb,) or both, (K,) inf. n. خُنُوسٌ, (A,) or خَنْسٌ, (Msb,) or both, (K, TA,) and خُنَاسٌ, (TA,) He went, or drew, back or backwards; receded; retreated; retired; or retrograded: or he remained behind; held back; hung back; or lagged behind: syn. تَأَخَّرَ: (S, A, Mgh, Msb, K:) عَنْهُ from him or it: (S, K:) or مِنْ بَيْنِ القَوْمِ from among the company of people: and hid himself: (A:) or and shrank, or drew himself together: (TA:) and ↓ انخنس signifies the same; (Msb, K;) and so ↓ اختنس; and خَنُسَ, aor. خَنُسَ, is mentioned by Sgh: (TA:) or خَنَسَ signifies he went back, &c., syn. تأخّر: and also, he shrank, or drew himself together: (Mgh, Msb: *) and he hid himself; became hidden or absent. (TA.) You say, خَنَسَ الكَوْكَبُ (tropical:) The star returned, or went back, or retrograded: syn. رَجَعَ; a tropical signification: (A: [and in the TA it is said that خَنْسٌ is syn. with رُجُوعٌ, and is tropical in this sense:]) or became hidden, (K, TA,) like a gazelle in its covert, (TA,) or like the devil when he hears the mention of God: (K, TA:) or became concealed in the day-time: (TA:) and خُنُوسٌ signifies also the being, or becoming, depressed. (Ham p. 332.) And خَنَسَ عَنِ القَوْمِ He held back, or hung back, from the company of people; remained behind them, not going with them; syn, تَخَلَّفَ; (As, on the authority of an Arab of the desert, of the Benoo- 'Okeyl;) as also ↓ انخنس. (K.) [This is said in the TA to be tropical; but why, I see not.] And خَنَسَتِ النَّخْلُ (assumed tropical:) The palm-trees were backward to receive fecundation, (تَأَخَّرَتْ عَنْ قَبُولِ التَّلْقِيحِ, lit, held back from receiving fecundation,) so that it had not any effect upon them, and they did not bear fruit that year. (TA.) And يَخْنِسُ الشَّيْطَانُ إِذَا سَمِعَ ذِكْرَ اللّٰهِ The devil shrinks when he hears the mention of God. (Msb.) And خَنَسَ مِنْ بَيْنِ أَصْحَابِهِ He hid himself from among his companions. (TA.) And خَنَسَ عَنِّى (tropical:) He, or it, [app. the latter,] became hid from me. (A.) And خَنَسَ بِهِ He went away with him; took him away; so that he was not seen; (ISh, K;) as also ↓ تخنّس به: (K:) and he hid him, or it. (TA.) — See also 4, in four places. — خَنِسَ الأَنْفُ, aor. خَنَسَ, (Msb,) inf. n. خَنَسٌ, (S, A, Msb, K,) The nose was, or became, [camous, or camoys, i. e.,] depressed in its bone: (Msb:) or depressed in its bone, (A,) or contracted therein, (TA,) and wide in the end: (A, TA:) or retiring from the face, with a slight elevation in the end; (S, K, TA;) خَنَسٌ being nearly the same as فَطَسٌ: (TA:) or retiring towards the head, and rising from the lip, not being long nor prominent: or its bone lay close upon the elevated part of the cheek, and it was large in the end. (TA.) See also the inf. n. voce أَخْنَسُ. — — خَنِسَتِ القَدَمُ, inf. n. خَنَسٌ, The foot was, or became, flat in the hollow part of the sole, and fleshy. (TA: but only the inf. n. of the verb in this sense is there mentioned.) 4 اخنسهُ He made him to go back or backwards; to recede, retreat, retire, or retrograde: or he put him, or placed him, or made him to be, behind, or after: or he made him to remain behind, hold back, hang back, or lag behind: or he kept him back: or he delayed, or retarded, him: syn. أَخَّرَهُ: (T, A, Msb, K:) as also ↓ خَنَسَهُ, (Fr, T, A, Mgh, Msb, K,) aor. خَنِسَ, (Msb,) [and app., accord. to the K, خَنُسَ also,] inf. n. خَنْسٌ; (Msb;) but the former is the more common: (TA:) and (tropical:) hid him, or it: or made him, or it, to hide himself or itself; (A;) or he left behind, (As, S:) and went away from, (S,) him, or it: (As, S:) or both signify he contracted, or drew together, or made to contract or draw together, him [or it]: (Msb:) or the latter verb has this signification as well as that of أَخَّرَهُ: (Mgh:) [and so has the former also, as will be seen below:] and the former also signifies (tropical:) he hid, or concealed, him, or it; (A;) as also ↓ خَنَسَ بِهِ, as mentioned above. (TA.) You say, أَخْنَسْتُ عَنْهُ بَعْضَ حَقِّهِ I kept back (أَخَّرْتُ) from him part of his right, or due. (Fr, TA.) And أَخْنَسُوا الطَّرِيقَ (tropical:) They passed beyond the road: (AA, TA:) or left it behind them: (TA:) or passed beyond it and left it behind them. (A.) And أَشَارَ بِأَرْبَعٍ وَأَخْنَسَ إِبْهَامَهُ, (A,) and ↓ خَنَسَهَا, (Mgh, Msb, K,) He [made a sign

with four fingers and] contracted his thumb. (Mgh, Msb, K.) It is related of Mohammad, that he said, “The month is thus and thus,” [twice extending the fingers and thumb of each hand,] and that, the third time, خَنَسَ ↓ إِصْبَعَهُ, i. e., he contracted his finger, [meaning, one of his fingers,] to inform them that the month is nine and twenty [nights with their days]. (TA.) 5 تخنّس بِهِ: see 1. 7 إِنْخَنَسَ see 1, in two places. 8 إِخْتَنَسَ see 1. خُنُسٌ: see أَخْنَسُ. — A place of gazelles: (K:) or a place to which gazelles betake themselves for covert. (L.) خَنَاسٌ: see أَخْنَسُ. الخَنَّاسُ The devil: (S, K:) an epithet applied to him, (Msb,) because he retires, or shrinks, or hides himself, (يَخْنُسُ, S, Msb, K, i. e., يَتَأَخَّرُ, as is implied in the S, or يَنْقَبِضُ, Msb, or يَغِيبُ, K,) at the mention of God; (S, Msb, K; *) being an intensive act. part. n. from خَنَسَ. (Msb.) خِنَّوْسٌ: see أَخْنَسُ, in two places. خَانِسٌ Going back or backwards; receding; retreating; retiring; or retrograding: or remaining behind; holding back; hanging back; or lagging behind: syn. مُتَأَخِّرٌ: pl. خُنَّسٌ. (TA.) — — [Hence,] الخُنَّسُ, (in the Kur lxxxi. 15, S,) (tropical:) The stars; (S, K;) i. e., all of them; because they retire, or hide themselves, (تَخْنُسُ,) at setting; or because they become concealed in the day-time: (S:) or the planets: (S, K:) or the five stars, Saturn, Jupiter, Mars, Venus, and Mercury: (Fr, S, K, Jel:) because they return, (تَخْنُسُ, i. c., تَرْجِعُ, Jel,) in their course: (Fr, S, Jel:) when you see a star [thereof] in the end of a sign of the zodiac, it returns to the beginning of it: (Jel:) or because of their retrogression; for they are the erratic stars (الكَوَاكِبُ المُتَحَيِّرَةُ), which [at one time appear to] retrograde, and [at another time to] pursue a direct [and forward] course: (S:) or because they sometimes return (تخنس) in their course until they become concealed in the light of the sun: (TA:) or because they hide themselves, as the devil does at the mention of God. (K, TA.) — — And hence, i. e., from خَانِسٌ in the sense of مُتَأَخِّرٌ, the saying in a trad. of El- Hajjáj, الإِبِلُ ضُمَّرٌ خُنَّسٌ, meaning, (assumed tropical:) [Camels are lean, and lank in the belly, and] patient of thirst. (TA.) — — And اللَّيَالِى الخُنَّسُ The three nights of the lunar month during which the moon retires [from view]. (TA.) أَخْنَسُ [Having a camous, or camoys, nose;] having the configuration termed خَنَسٌ in the nose: (S, Msb, K:) [see خَنِسَ الأَنْفُ:] accord. to some, having a nose of which the bone is short and the end turning back towards its bone: (TA:) fem. خَنْسَآءُ: (S, Msb:) pl. خُنْسٌ. (S, A.) خَنَسٌ ↓ in its original application is in gazelles and bulls and cows: (TA:) all bulls and cows are خُنْسٌ, (S, A, TA,) and so are all gazelles: (TA:) or ↓ خُنُسٌ, with two dammehs, (K,) but written by Sh خُنْسٌ, (TA,) is used to signify gazelles: and bulls or cows: (K:) and خَنْسَآءُ is an epithet applied to the wild cow: (K:) also أَخْنَسُ, to the tick: (Sgh, K:) and the lion; and so ↓ خِنَّوْسٌ (K;) which last is an epithet so applied as relating to his face and his nose: (Fr, TA:) and the last, ↓ خنّوس, is also applied to a young pig: (As, TA:) or in this sense it is with ص: (Fr, TA:) and ↓ خَنَاسٌ is syn, with خِنَّوْسٌ. (TA.) — — [Hence,] خُنْسٌ is metaphorically applied [as an epithet] to arrows, in the following verse, describing a coat of mail: لَهَا عُكَنٌ تَرُدُّ النَّبْلَ خُنْسًا وَتَهْزَأُ بِالْمَعَابِلِ وَالْقِطَاعِ [It has folds which repel the arrows turned up at the points, and mock at the broad and long, and the small and broad, arrow-heads]. (TA.) — — قَدَمٌ خَنْسَآءُ A foot flat in the hollow part of the sole, and fleshy. (TA.) خنسر خَنْسَرٌ: and خِنْسِرٌ: and خَنْسَرِىٌّ: and خِنْسِيرٌ: and خَنَاسِرُ: and خَنَاسِيرُ: see art. خسر. خنص خِنْصِيصٌ: see خِنَّوْصَةٌ. خِنَوْصٌ The young of the swine: (Ibn-'Abbád, S, K:) and the young, or little, of anything: (K:) pl. خَنَانِيصُ. (S, K.) [See also خِنَّوْسٌ.] خِنَّوْصَةٌ The young of the بِبْر, q. v.; (K;) as also ↓ خِنْصِيصٌ. (Sgh, K.) — — Also A palm-tree which does not rise beyond reach of the hand. (Ibn-'Abbád, K.) خنصر خِنْصِرٌ (S, Msb, K) and خِنْصَرٌ, (A, K,) the latter [of a rare form,] like دِرْهَمٌ, (TA,) The little finger: (S, A, K:) or the middle finger: (K:) the latter signification said by MF to be unknown; but it is mentioned in the L, as from the Book of Sb: (TA:) [and the little toe:] of the fem. gender: (Msb, K:) pl. خَنَاصِرُ: (Sb, S, K:) like فِرْسِنٌ, it has no pl. formed by the addition of ات: (Sb:) its pl. is also used as a sing., as though every part were termed خنصر; as in the phrase إِنَّهُ لَعَظِيمُ الخَنَاصِرِ [Verily he has a large little finger]. (Lh.) You say, فُلَانٌ تُثْنَى بِهِ الخَنَاصِرُ [The little fingers are bent in mentioning such a one with others of his class]: i. e., one begins with him in mentioning persons of his class. (Msb.) [See 1 in art. ثنى.] And in like manner you say, عَدُّوهُ بِالخِنْصِرِ [They counted him with the little finger]: i. e., they commenced with him in counting. (MF.) خنع 1 خَنَعَ إِلَيْهِ, and لَهُ, (ISd,) [aor. خَنَعَ,] inf. n. خُنُوعٌ (S, ISd, K) and خَنْعٌ; (ISd;) [and app. خَنِعَ, aor. خَنَعَ, inf. n. خَنَعٌ; (see خَنْعٌ, below; and خَنِعٌ;)] He was, or became, lowly, humble, or submissive, (S, ISd, K,) to him, and petitioned him, or solicited him, he, the latter, not being a fit person to be petitioned, or solicited: (ISd:) or خُنُوعٌ signifies the being low, vile, base, abject, or submissive; almost always in an improper case. (Ham p. 44.) — — Accord. to Lth, (TA,) خَنْعٌ signifies The act of playing, toying, or dallying, and conversing with one of the other sex, enticing, or striving to induce, the latter to yield to one's desire, and behaving in a soft, tender, or blandishing, manner. (K, TA.) You say, خَنَعَ النِّسَآءَ, [or more probably, لِلنِّسَآءِ,] He played, &c., with women, and behaved in a soft, tender, or blandishing, manner to them. (TK.) — — خَنَعَ, aor. خَنَعَ, (Lth, K,) inf. n. خَنْعٌ and خُنُوعٌ, (Lth,) also signifies He acted in a suspicious manner, or so as to induce suspicion or evil opinion; (K;) he acted vitiously, or immorally; or committed adultery, or fornication. (Lth, K.) You say, خَنَعَ إِلَيْهَا He came to her for a vitious, or an immoral, purpose; or for the purpose of adultery, or fornication: (Lth, TA:) or, as some say, he listened to her. (TA.) — — And خَنَعَ بِهِ, aor. خَنَعَ, inf. n. خُنُوعٌ, He acted perfidiously, unfaithfully, or treacherously, to him; or broke his compact, contract, covenant, or the like, with him. (TA.) — خَنَعَ فُلَانًا إِلَى السَّوْءَةِ He, or it, invited such a one to that which was foul, abominable, or evil; as also خَضَعَ. (TA in art. خضع.) 4 أَخْنَعَتْنِى إِلَيْكَ الحَاجَةُ (S, K *) Want, or need, made me lowly, humble, or submissive, to thee; or constrained me to have recourse to thee, and to require thine aid. (S, * K.) خَنْعٌ [app. inf. n. of خَنِعَ,] Lowness, vileness, baseness, abjectness, or submissiveness; almost always, in an improper case. (Ham p. 44.) خَنِعٌ [app. part. n. of خَنِعَ,] Low, vile, base, abject, or submissive. (KL.) [See what next precedes.] خَنْعَةٌ A thing that induces suspicion or evil opinion; (S, K;) a vitious, or an immoral, act; or adultery; or fornication. (K.) [See a remark on one of the pls. of خَانِعٌ.] You say, اِطَّلَعْتُ مِنْ فُلَانٍ عَلَى خَنْعَةٍ I became acquainted with, or got knowledge of, a vitious, or an immoral, act of such a one. (TA.) And وَقَعَ فِى خَنْعَةٍ He fell into a thing of which one is ashamed. (TA.) — A vacant place. (O, L, K.) You say, لَقِيتُهُ بِخَنْعَةٍ فَقَهَرْتُهُ I found him, or met him, in a vacant place, and I overcame him. (K, * TA.) خُنْعَةٌ Necessity, or constraint: and excuse. (TA.) — — رَجُلٌ ذُو خُنُعَاتٍ A man in whom is corruptness, or vitiousness, or corrupt or vitious conduct. (TA.) خَنُوعٌ Perfidious, unfaithful, or treacherous; one who breaks his compact, contract, covenant, or the like. (Ibn-'Abbád, K.) — — One who turns away from, or shuns, or avoids, another. (Ibn- 'Abbád, K.) خَنَاعَةٌ The state of being bad, evil, abominable, foul, unseemly, ugly, or hideous; or excessively bad, &c. (TA.) خَانِعٌ One who acts in a suspicious manner, or so as to induce suspicion or evil opinion; who acts vitiously, or immorally; or commits adultery, or fornication: (S, K:) pl. خُنَّعٌ (K, TA) and خَنَعَةٌ. (TA.) El-Aashà says, هُمُ الخَضَارِمُ إِنْ غَابُوا وَ إِنْ شَهِدُوا وَ لَا يَرَوْنَ إِلَى جَارَاتِهِمْ خُنُعَا [They are the bountiful, if they be absent and if they be present; and they do not see persons acting in a suspicious manner, &c., towards their wives]. (TA.) [The latter hemistich of this verse is cited in the S; in one copy of which I find يُرَوْنَ in the

place of يَرَوْنَ: and it seems to be there implied that خُنَّعٌ is pl. of خُنْعَةٌ; but I do not know any instance of فُعَلٌ as the measure of a pl. of a word of the measure فَعْلَةٌ.] — — One who commits a foul action whereof the disgrace returns upon him, and is ashamed of it, and hangs down his head towards the ground. (As, on the authority of an Arab of the desert.) أَخْنَعُ الأَسْمَآءِ عِنْدَ اللّٰهِ مَلِكُ الأَمْلَاكِ, (K,) or إِلَى اللّٰهِ, (TA,) The vilest and most abasing (أَقْهَرُ and أَذَلُّ) of names, (K,) for a man, and the most effectual to bring into a state of humility and humiliation, in the estimation of God, is " king of kings; " like [the Persian] شَاهِنْشَاهْ; because this name belongs to God himself: a trad., which is variously related: (TA:) accord. to different relations, thus, and أَنْخَعُ, (K,) meaning " most effectual to kill, and destroy," its owner, (TA,) and أَبْخَعُ, [which means the same,] (K, TA, [in the CK أَنْجَعُ,]) and أَخْنَى, (K,) meaning " most foul, abominable, or the like. " (TA in art. خنى.) مُخَنَّعٌ applied to a camel, Broke; trained; rendered submissive, or manageable. (K, TA.) And in like manner applied to a place [app. as meaning Rendered easy to sit, or lie, upon; or, to travel]. (TA.) خنفس خُنْفَسٌ and its variations: see what here follows. خُنْفَسَآءُ (S, Msb, K) [in two copies of the S, in which it is without the article, written without tenween, but in the Msb and K it has the article prefixed, and is therefore necessarily without tenween,] and خُنْفُسَآءُ, (Msb, TA,) which is more common, (Msb,) [but this I doubt, for I have found it nowhere else,] and ↓ خُنْفَسٌ (S, K) and خُنْفُسٌ (TA) and خِنْفِسٌ, (K,) which last is of the dial. of the people of El-Basrah, (TA,) and خُنْفُسَةٌ and خُنْفَسَةٌ, (K,) [The black beetle: or a certain species thereof:] a well-known creeping thing; (Msb;) a certain insect, (S, K,) black, (K,) of fetid odour, smaller than the جُعَل, found in the bottoms of walls: (TA:) the first and second of these words are both applied to the male and the female: (Msb:) or خُنْفَسٌ is applied to the male, (AA, Msb,) by some of the Arabs, (Msb,) and is syn. with عُنْظَبٌ and حُنْظَبٌ, (AA, TA,) and خُنْفُسٌ is not disallowable, being agree- able with analogy: (Msb:) and خُنْفَسَاءَةٌ is applied to the female, [which, if correct, shows خنفسآء to be with tenween,] and so is خُنْفَسَةٌ: (S:) or خنفساءة, with ة, is not allowable; [and if so, خنفسآء is without tenween;] (As, TA;) and خنفسة is [not applied to the female, but] used by the Benoo-Asad for خنفسآء, as though they made the ة a substitute for the ا: (Msb:) [and this seems to indicate that the ا is a fem. ا, grammatically speaking, and that the word is therefore without tenween:] the pl. is خَنَافِسُ. (Msb.) One says, هُوَ أَلَحُّ مِنَ الخُنْفَسَآءِ [He is more persevering than the black beetle]: because it returns to thee as often as thou throwest it away. (TA.) [Accord. to the K, the ن in the words of this art. is radical; but accord. to the S and Msb, augmentative.] خنق 1 خَنَقَهُ, (S, Mgh, Msb, K,) aor. خَنُقَ, (S, Msb,) inf. n. خَنِقٌ (S Mgh, Msb, K) and خَنْقٌ, (Msb, TA,) the latter a contraction of the former, (Msb,) or, accord. to El-Fárábee, the latter is not allowable, (Mgh,) He throttled him, or strangled him, i. e. squeezed his throat (Mgh, Msb) that he might die; (Msb;) [but it does not always mean he squeezed his throat so that he died; often meaning, simply, he, or it, throttled him, strangled him, or choked him; and frequently said of a disease in the throat, and of food;] and ↓ خنّقهُ signifies the same, (S, K,) [or has an intensive meaning,] and its inf. n. is تَخْنِيقٌ. (TA.) — — [Hence,] [خَنَقَتْهُ العَبْرَةُ and] ↓ خَنَّقَتْهُ (assumed tropical:) Weeping [or sobbing] choked him; as though the tears throttled him. (Mgh.) — — And خُنِقَ He (a horse) was affected with the disease, or wind in the throat, termed خُنَاقِيَّة. (TA.) — — And خَنَقَ الوَقْتَ, aor. as above, (assumed tropical:) He postponed, or deferred, and [so] straitened, the time: and خَنَقَ الصَّلَاةَ (assumed tropical:) He straitened the time of prayer by postponing it, or deferring it. (TA.) 2 خَنَّقَ see 1, in two places. — — You say also, خنّق السَّرَابُ الجِبَالَ, inf. n. تَخْنِيقٌ, (tropical:) The mirage nearly covered the heads of the mountains. (K, TA.) — — And خنّق الإِنَآءَ (tropical:) He filled the vessel: (K, TA:) or filled it up (سَدَّدَ مَلْأَهُ): and in like manner, الحَوْضَ [the watering-trough]. (Aboo-Sa'eed, TA.) — — And خنّق الأَرْبَعِينَ (tropical:) He (a man) nearly attained to [the age of] forty [years]. (K, TA.) 7 إِنْخَنَقَ see what next follows, in three places. 8 اختنق He was, or became, throttled, or strangled; i. e. he had his throat squeezed that he might die; (JK, * S, * Msb, K; *) [and simply he was, or became, throttled, strangled, or choked;] as also ↓ انخنق: (JK, * Msb:) or you say, ↓ انخنقت الشَّاةُ بِنَفْسِهَا [the sheep, or goat, became throttled, or strangled, or choked, by itself]: (S, K:) or ↓ الإِنْخِنَاقُ signifies the having the خِنَاق [q. v.] compressed upon one's throat: and الاِخْتِنَاقُ, the compressing it upon one's own throat. (TA.) خَنْقٌ: see مُخَنَّقٌ. خَنِقٌ inf. n. of خَنَقَهُ: (S, Mgh, Msb, K:) — and i. q. مَخْنُوقٌ q. v. (JK, K.) خُنُقٌ: see خِنَاقٌ. خُنَاقٌ [Quinsy;] a certain disease which pre vents the passage of the breath to the lungs and heart; (K;) as also [↓ خُنَاقَةٌ thus in modern Arabic, and] ↓ خُنَّاقٌ: pl. خَوَانِيقُ (TA) [and خَنَّانِيقُ, thus in modern Arabic]. — — See also مُخَنَّقٌ, in three places. خِنَاقٌ A cord, (JK, S, Mgh, K,) or bow-string, or the like, (Mgh,) with which one is strangled; (JK, * S, * Mgh, K; *) also, metaphorically, termed ↓ مِخْنَقَةٌ. خَنَّاقٍ (Mgh.) — — See also مُخَنَّقٌ, in two places. — — فَلْهَمٌ خِنَاقٌ (assumed tropical:) A narrow vulva of a woman: (Abu-l-'Abbás, TA:) and ↓ خُنُقٌ [or فُرُوجٌ خُنُقٌ, for خُنُقٌ is app. pl. of خِنَاقٌ, like as كُنُزٌ is pl. of كِنَازٌ,] (assumed tropical:) narrow vulvas (IAar, K) of women. (IAar.) — — هُمْ فِى خِنَاقٍ مِنَ المَوْتِ (assumed tropical:) They are in straitness by reason of death. (TA.) خَنِيقٌ: see مَخْنُوقٌ, in three places. خُنَاقِيَّةٌ: see خُنَاقٌ. خُنَاقَةٌ A certain disease in the throats of birds and horses: (K:) or a certain disease that attacks the bird in its head, and the horse in its throat, and chokes it: (JK:) or a certain disease, or wind, that attacks men and horses or similar beasts in the throat, and sometimes attacks birds in the head and throat, mostly appearing in pigeons. (TA.) خَنَّاقٌ: see خَانِقٌ. — — Also One who sells fish [taken] with the خَنَّاقَة [q. v.]. (TA.) خُنَّاقٌ: see خُنَاقٌ. خَنَّاقَةٌ A snare with which beasts of prey are taken (JK, TA) by the throat: and a snare with which fish are taken in El-Andalus. (TA.) خَانِقٌ One who strangles; (Msb, TA; *) as also ↓ خَنَّاقٌ: (Mgh, Msb:) or the latter signifies one whose office it is to strangle. (TA.) — — [Hence,] خَانِقُ الذِّئْبِ and خَانِقُ الكَلْبِ and خَانِقُ النَّمِرِ and خَانِقُ الكِرْسَنَّةِ [in the CK الكَرْسَنَّةُ] Four herbs: (K:) [the first and second, in the present day, wolfsbane, or aconite: or, as Golius says, referring for the former and latter respectively to Diosc. iv. 78 and 77, the former is the aconitum lycoctonon; and the latter, the aconitum pardalianches: the third, dogsbane, or colchicum; or, as Golius says, referring to Diosc. iv. 81, apocynon: and the fourth, strangle-weed, (because it strangles the كِرْسَنَّة, or bitter vetch,) or broomrape, i. e., as Golius says, referring to Diosc. ii. 172 and Ibn-Beytár, orobanche:] the first is high (مشرف [but perhaps this should be مُشْرِق i. e. shining]) in the leaves, downy, and resembling the دلب [?]: the second is like the tail of the scorpion, glistening, about a span [in height], and has not more than five leaves: each of these is of the [season called] رَبِيع; and they are poisonous; they kill all animals; the ذِئْب and the نَمِر being particularized only because of the quickness of its acting in them: Ibn-Seenà says, in the " Kánoon," the leaves of خانق النمر, when mixed with fat, and kneaded and baked with bread, and given as food to wolves and dogs and foxes and leopards (نمر), kills them: whence it seems that this may be two herbs or one herb. (TA.) — — خَانِقٌ signifies also (tropical:) A narrow road or ravine, in a

mountain: (S, * K, * TA:) or a narrow place or pass, between two mountains, and between two tracts of sand. (JK.) [See also مُخْتَنَقٌ.] — — And (tropical:) A narrow street; syn. زُقَاقٌ; (S, K, TA;) in the dial. of the people of ElYemen. (S, TA.) — — See also مَخْنُوقٌ, in two places. خَانَقَاهُ A convent inhabited by righteous and good men, and Soofees; an arabicized word, from [the Persian] خَانَهْ گَاهْ; [and post-classical, for] El-Makreezee says that the خانقاه was instituted in the fifth century of the Flight, for Soofee recluses to employ themselves therein in the service of God: (TA:) [pl. خَوَانِقُ.] خَانَقَاهِىٌّ A man of, or belonging to, a خَانَقَاه. (TA.) مَخْنَقٌ: see مُخَنَّقٌ, in two places. مِخْنَقَةٌ A necklace, syn. قِلَادَةٌ, (S, Mgh, Msb, K,) that surrounds the neck; (Mgh, Msb;) wherefore it is thus called; (Msb;) [i. e., because] it lies against the مُخَنَّق: pl. مَخَانِقُ. (TA.) — — See also خِنَاقٌ. [And see زِرَادٌ.] مُخَنَّقٌ: see مَخْنُوقٌ. — — [Hence,] غُلَامٌ مُخَنَّقُ الخَصْرِ (assumed tropical:) A boy slender in the waist. (K.) — Also The part, of the neck, which is the place of the cord [or the like] called خِنَاق [wherewith one is strangled]; (S, K; *) i. e., (TA,) the throat; (K, accord. to the TA; in the CK and in my MS. copy of the K ↓ مَخْنَق;) and so ↓ خُنَاقٌ, (S, K, in the former said to be syn. with مُخَنَّقٌ,) and ↓ خِنَاقٌ (K) and ↓ خَنْقٌ. (TA; and so, accord. to the TA, in the K.) You say, أَخَذْتُ بِمُخَنَّقِهِ [I seized his throat]. (S.) And أَخَذَهُ بِمُخَنَّقِهِ (K, accord. to the TA, but accord. to the CK and my MS. copy of the K ↓ بِمَخْنَقِهِ,) and ↓ بِخُنَاقِهِ and ↓ بِخِنَاقِهِ, i. e. [He took him, or seized him,] by his throat. (K.) And أَخَذَ بِمُخَنَّقِهِ (A in art. زرد) and ↓ بِخُنَاقِهِ (S) [properly He, or it, seized his throat, or throttled him, or choked him; meaning] (tropical:) he, or it, straitened him; as also أَخَذَ بِمُزَرَّدِهِ. (A in art. زرد.) And أَخَذَ مِنْهُ بِالمُخَنَّقِ (tropical:) He, or it, constrained him, and straitened him. (TA.) And بَلَغَ مِنْهُ المُخَنَّقَ [properly It reached his throat; meaning (assumed tropical:) it straitened him, or distressed him]. (S.) بَلَغَ الأَمْرُ المُخَنَّقَ signifies the same as بَلَغَ المُذَمَّرَ, (A in art. ذمر,) which means (assumed tropical:) The affair, or case, or event, reached a distressing pitch. (K in art. ذمر.) مَخْنُوقٌ and ↓ خَنِقٌ and ↓ خَنِيقٌ (JK, K) and ↓ خَانِقٌ, applied to a man, [and to any animal, as also ↓ مُخَنَّقٌ, Throttled, or strangled, i. e. having his throat squeezed that he may die; but not always meaning, so as to be killed thereby; often meaning, simply, throttled, strangled, or choked;] (JK;) all signify the same; from خَنَقَهُ: (JK, K:) or ↓ خَانِقٌ, in the place of ↓ خَنِيقٌ, signifies ذو خناق [app. meaning having a خِنَاق, or cord, &c., by which he is throttled, or strangled, round his neck; or perhaps having a خُنَاق, or quinsy]: (TA:) and ↓ شَاةٌ خَنِيقَةٌ and ↓ مُنْخَنِقَةٌ signify a sheep, or goat, throttled, or strangled, i. e. having its throat squeezed that it may die: (Msb:) or the latter of these two means a sheep, or goat, throttled, or strangled, or choked, by itself (اِنْخَنَقَتْ بِنَفْسِهَا). (S, TA. [See 8.]) It is said in a prov., (Meyd,) اِفْتَدِ مَخْنُوقُ, (Meyd, K,) i. e. يَا مَخْنُوقُ [Ransom thyself, O thou who art throttled, or strangled, or choked]; applied to any one distressed and constrained; (Meyd;) meaning free thyself from difficulty (K, TA) and harm: (TA:) or, as some relate it, اِفْتَدَى مَخْنُوقٌ [One throttled, or strangled, or choked, ransomed himself]. (Meyd.) مُخْتَنَقٌ A narrow place or pass. (S, TA.) [See also خَانِقٌ, near the end of the paragraph.] مُخْتَنِقٌ (tropical:) A horse whose blaze occupies his jaws, (K, TA,) extending to the roots of his ears. (TA.) شَاةٌ مُنْخَنِقَةٌ: see مَخْنُوقٌ.

خنو 1 خَنَا, aor. يَخْنُو, inf. n. خَنْوٌ and خَنًا: see خَنِىَ, in the art. here following.

خنى 1 خَنِىَ عَلَيْهِ (S) فِى مَنْطِقِهِ (S, K) (TA,) aor. يَخْنَى, inf. n. خَنًى; (TA;) as also خَنَا, (JK, K,) aor. يَخْنُو, (JK, TA,) inf. n. خَنْوٌ (K, TA) and خَنًا; (JK, TA;) and ↓ اخنى (JK, S, K) عَلَيْهِ فِى مَنْطِقِهِ, (S, TA,) or فِى كَلَامِهِ, (JK,) He uttered foul, abominable, unseemly, or obscene, speech (JK, * S, K) against him. (S, TA.) — خَنَى, (JK, K,) [aor. يَخْنِى,] inf. n. خَنْىٌ, (TA,) He cut, or severed, the trunk of a palm-tree (JK, K) with an axe; (JK;) as also خَنَأَ. (JK, TA.) 4 أَخْنَى see 1. — — اخنى عَلَيْهِ also signifies He, (a man, S,) or it, (misfortune, Ham p. 430,) corrupted, or marred, his state. (S, Ham, TA.) And the same, (S,) or اخنى عَلَيْهِمْ, (JK, K,) said of time, or fortune, (JK, S,) It destroyed him, or them. (JK, S, K.) And the former, said of time, It became long to him. (K.) — — اخنى بِهِ signifies أَسْلَمَهُ وَخَفَرَ ذِمَّتَهُ [or, app., بِذِمَّتِهِ: a phrase which admits of two contr. meanings; He betrayed him, and broke his covenant, or the like; and he preserved him in safety, and fulfilled his covenant, &c.]. (TA.) — — اخنى الجَرَادُ The locusts had many eggs. (AHn, K.) — — اخنى المَرْعَى The pasturage had much and luxuriant herbage. (AHn, K. *) خَنًا [more properly written خَنًى, originally an inf. n.,] Foul, abominable, unseemly, or obscene, speech: (S, TA, and Ham p. 489:) or the most foul, abominable, unseemly, or obscene, of speech. (JK, T, TA.) And ↓ خناية [written without any syll. signs, app. خَنَايَةٌ, like فَحَاشَةٌ,] is of the measure فعالة from خَنًا [and seems to be syn. therewith as an inf. n. or as a subst.]: it occurs in the saying of El-Katámee, دَعُوا التَّمْرَ لَا تُثْنُوا عَلَيْهَا خناية فَقَدْ أَحْسَنَتْ فِى جُلِّ مَا بَيْنَنَا التَّمْرُ [Leave ye dates: speak not of them in a foul manner, or speak not of them foul speech; for dates have benefited in most of what has occurred between us, or among us]. (TA.) — — خَنَا الدَّهْرِ The calamities of time or fortune. (JK, K.) كَلَامٌ خَنٍ Foul, abominable, unseemly, or obscene, speech; and كَلِمَةٌ خَنِيَةٌ a foul, an abominable, an unseemly, or an obscene, word or expression or sentence: (S:) or most foul, &c.: (JK:) [or having a foul, an abominable, an unseemly, or an obscene, meaning; for] خَنٍ is not a verbal epithet, since we know not خَنِيَتِ الكَلِمَةُ, but a possessive epithet; like the instance, mentioned by Sb, in رَجُلٌ طَعِمٌ, meaning ذُو طَعَامٍ; and نَهِرٌ, meaning [صَاحِبُ نَهَارٍ, or] سَيَمُرُّ بِالنَّهَارِ; &c. (TA.) خناية: see خَنًا. اخنى الأَسْمَاءِ The most foul, or abominable, or unseemly, of names. (TA.) [See أَخْنَعُ.]

خو خَوٌّ Hunger. (IAar, K.) [And so خَوًى and خَوَآءٌ, belonging to art. خوي; with which the present art. is intimately connected.] — A wide valley: (K:) any wide valley in a soft, or plain, [low ground such as is termed] جَوّ; (Az, TA;) as also خَوًى: (Az, TA in art. خوى:) and low, or depressed, ground; (TA;) as also ↓ خُوَّةٌ: (JK, TA:) or the former, a soft place: (JK:) or soft ground; as in the saying, وَقَعَ غَرْسُكَ بِخَوٍّ What thou hast planted has chanced to be in soft ground, in which it will take root and not fail to be productive. (TA.) [خُوٌّ, by a mistake in the CK, in art. خوى, is made to signify Honey: see خُوَآءٌ in that art.] خوّة [app. خَوَّةٌ] Languor: occurring in a trad., in which it is said, وَ أَخَذَ أَبَا جَهْلٍ خوّة فَلَا يَنْطِقُ [And a languor seized Aboo-Jahl, so that he spoke not]. (IAth, TA.) خُوَّةٌ A vacant land. (K.) — — See also خَوٌّ. — Also a dial. var. of أُخُوَّةٌ. (IAth, TA in art. اخو: see 1 in that art.)

خوأ خَآءٌ The name of the letter خ, q. v.; as also خَا: [it is called خَا in a case of pause, and خَآءٌ when made a noun:] it is fem. and masc.: [its dim. is خَيَيَّةٌ, meaning a خ written small, or indistinct: (see حَآءٌ in art. حوأ:)] and its pl. is أَخْوَآءٌ and أَخْيَآءٌ and خَاآتٌ. (TA in باب الالف اللّينة.) خَاءِ بِكَ عَلَيْنَا, (AZ * and S * and TA in باب الالف اللّينة, and K and TA in the present art.,) in which خَاءِ is a صَوْت [or noun significant of a sound], indecl., with kesr for its termination; (S, TA;) and خَائِى بك, as in the Book of the Nawádir by Ibn-Háni, (Az, TA,) in which latter, ISd says, the ى is not for a sign of the fem. gender, because the word is a صوت; and, as Sh says, on the authority of A'Obeyd, خَائِبَكَ; but correctly written as in the Book of Ibn-Háni; (Az, TA;) Hasten thou [to us]: (AZ, Az, S, K, TA:) it is also used in addressing a female, and two persons, and a pl. number: (S, TA:) you say [خَاءِ بِكِ, and] خَائِى بِكِ; and خَاءِ بِكُمَا, and خَائِى بِكُمَا; and [خَاءِ بِكُمْ, and] خَائِى بِكُمْ. (TA.) In the saying of El-Kumeyt, بِخَائِى بِكَ الحَقْ يَهْتِفُونَ وَحَىَّ هَلْ [which app. means Calling out " Hasten thou, come up with us," and " Come," or " come quickly, " &c.,] it is held by Ibn-Selemeh to be used as an imprecation, meaning خِبْتَ [mayest thou be disappointed of attaining that which thou desirest]; the poet saying بِخَائِبِكَ for بِأَمْرِكَ الَّذِى خَابَ وَخَسِرَ [meaning By thine affair that shall result

in disappointment, and be an occasion of loss]: which, as you see, is at variance with the explanation of AZ. (S, TA.) خَاوِىٌّ and خَائِىٌّ and خَوِىٌّ [a mistranscription for خَيَوِىٌّ, like بَيَوِىٌّ and تَيَوِىٌّ] rel. ns. of خَآءٌ and خَا the names of the letter خ. (TA in باب الالف اللّينة.) خوب 1 خَابَ, aor. يَخُوبُ, inf. n. خَوْبٌ, He was, or became, poor, needy, or indigent. (IAar, K.) — — See also خَابَ in art. خيب. خَوْبَةٌ A state of utter destitution, in which nothing remains in possession: so in the saying, أَصَابَتْهُمْ خَوْبَةٌ [A state of utter destitution befell them]. (A'Obeyd, T.) — — Hunger: (AA, T, S, A, K:) pl. خَوْبَاتٌ. (TA.) So in the phrase, أَصَابَتْهُ خَوْبَةٌ [Hunger befell him]. (AA, S.) Sh knew not this word, and thought it to be a mistake for حَوْبَةٌ; (T;) which latter signifies “ want. ” (S.) [See the latter word.] — A tract of land upon which rain has not fallen, between two tracts of land watered by rain. (AA, S, K.) — — Land that is bad, (S,) in which is no pasture (S, K) nor water. (TA.) So in the saying, نَزَلْنَا بِخَوْبَةٍ مِنَ الأَرْضِ [We alighted in bad land, without pasture or water]. (S.) [See also خُوبَةٌ.] خوت 1 خَاتَ, (S, A, K,) aor. يَخُوتُ, inf. n. خَوْتٌ (S, TA) and خَوَاتَةٌ; (TA;) and ↓ اختات, (S, K,) and ↓ انخات; (K;) He (a hawk, or falcon, S, K, and an eagle, A, TA) pounced down, or made a stoop, upon the prey, or quarry, (S, A, K,) to take it, or seize it, (S,) making a sound to be heard with his wings. (TA.) And خَاتَتِ العُقَابُ, aor. تَخُوتُ, inf. n. خَوَاتٌ, The eagle made a sound by the motion of its wings [in pouncing down]. (S.) — Also خات, (K,) inf. n. خَوْتٌ, (TA,) He (for instance an eagle, TA) seized, or snatched away, (K, TA,) a thing; (TA;) and so ↓ تخوّت, (IAar, K,) and ↓ اختات. (TA in art. خيت [where this last is said to belong to the present art.].) You say of the hawk, اختات ↓ الطَّيْرَ He seized, or snatched away, the birds: (TA in art. خيت:) and of the wolf, اختات ↓ الشَّآةَ (Fr, S, TA) He seized, or snatched away, the sheep or goat; (TA in art. خيت;) or he stole away the sheep or goat by stratagem. (Fr, S, K.) — — خات مَالَهُ He (a man) lessened, or diminished, his property; or took from it by little and little; syn. تَنَقَّصَهُ; (K;) as also ↓ تخوّت مَالَهُ, (S, K,) and تخوّفهُ: (S:) and خَاتَهُ مَالَهُ, aor. يَخُوتُهُ and يَخِيتُهُ, [he lessened, or diminished, to him his property; or did so by taking from it by little and little;] both signify the same. (K in art. خيت.) — — And خات He (a man, TA) lessened, diminished, or impaired, his provision of corn or food (مِيرَتَهُ); or made it defective, or deficient. (K.) — خات, (aor. as above, Msb,) also signifies He (a man) broke his promise: (IAar, S, Msb, K:) and broke, or dissolved, his compact, contract, or covenant. (K.) 3 خاوت طَرْفَهُ دُونِى, (K,) inf. n. مُخَاوَتَةٌ, (TA,) i. q. سَارَقَهُ [i. e. He cast his eye furtively towards a spot between me and him; meaning, towards me: see similar phrases in art. دون]. (K.) 5 تَخَوَّتَ see 1, in two places: — — and see also 8, in two places. 7 إِنْخَوَتَ see 1, first sentence. 8 إِخْتَوَتَ see 1, in four places. — — One says also, اختات بَلَدًا, and ↓ تخوّتهُ, He cut off for himself a land, or district. (IAar, TA in art. خوى.) — — And فُلَانٌ يَخْتَاتُ حَدِيثَ القَوْمِ, (S, K, *) and ↓ يَتَخَوَّتُ, (S,) Such a one takes of the discourse of the people, or party, and learns it by heart [one part after another]. (S, K. *) In [some of] the copies of the K, in the explanation of اختات الحَدِيثَ, for فَتَحَفَّظَهُ is erroneously put فَتَخَطَّفَهُ. (TA.) — — And إِنَّهُمْ يَخْتَاطُونَ اللَّيْلَ, meaning يَسْرُونَ وَ يَقْطَعُونَ الطَّرِيقَ [Verily they journey by night, and make the road to be feared, relying upon their strength, and robbing and slaying men]. (S: [in two copies of which I find يَسِيرُونَ in the place of يَسْرُونَ.]) خَوَاتٌ The sound made by the motion of the wings of an eagle. (S, K. [In a copy of the S, I find it said that this word is fem., though its meaning is masc.; and the same is said in the TA, doubtless from another copy of the S; but this observation, which is omitted in one copy of the S in my possession, applies to خَوَاةٌ, mentioned in art. خوى in the S, as meaning صَوْتٌ.]) And A sound [absolutely]; (K;) as also ↓ خَوَاتَةٌ: (TA:) or the sound, or noise, of thunder, and of a torrent, or flow of water. (AHn, K.) A poet says, فَلَاحِسَّ إِلَّا خَوَاتُ السُّيُولِ [And there was no sound but the noise of the torrents]; (AHn, TA;) which shows that we should read in the K وَالسَّيْلِ; not والسيلُ, as in some copies. (TA.) خَوَاتَةٌ: see the next preceding paragraph. خَوَّاتٌ A bold, daring, brave, or courageous, man. (S, K.) — — One who is always eating, but does not eat much. (K.) — A great promisebreaker. (Msb.) خَائِتٌ [act. part. n. of 1]. خَائِتَةٌ signifies An eagle (عُقَابٌ) pouncing down, or making a stoop, (S, K,) and thereby causing a sound to be heard. (S.) — Breaking his promise; or one who breaks a promise. (Msb.) خوخ خَوْخٌ [The peach, or peaches;] a well-known kind of fruit, (K, TA,) which is eaten; (TA;) i. q. دُرَاقِنٌ: (K in art. درقن:) sing., (K,) or n. un., (S,) ↓ خَوْخَةٌ. (S, K.) — See also what follows. خَوْخَةٌ: see above. — Also An aperture (S, A, Mgh, K) in a wall, (S, A, Mgh,) admitting the light (S, A, K) to a house, or chamber. (K.) — — A passage (مُخْتَرَقٌ) between any two houses, not having a door, or gate: (K:) of the dial. of El-Hijáz; (TA;) [and of Egypt, where it is applied to a lane leading from one street or quarter to another: coll. gen. n. ↓ خَوْخٌ:] accord. to some, a passage (مُخْتَرَقٌ) between any two things: and a small door-way between two houses, or chambers, with a door affixed to it. (L.) — — A wicket, or small door, (A, Mgh,) in a large door. (A.) [Golius, as on the authority of Meyd, explains it as meaning Fenestella in medio januæ.] — — [Also applied to A sluice in a rivulet: see دَرَقَةٌ.] — — (tropical:) The anus; syn. دُبُرٌ. (K, TA.) — A kind of green garment: (Az, K:) of the dial. of Mekkeh. (TA.) خود 2 خوّد, (L,) inf. n. تَخْوِيدٌ, (S, L, K,) He (a camel, L) went quickly; or was quick in his pace or going: (S, L, K:) he went quickly, and threw out his legs: or, as some say, he shook, as though he were convulsed: and in like manner, a male ostrich: and sometimes it is said of a man, signifying as first explained above. (L.) — — خَوَّدَ رَأْلُهُ: see art. رأل. — He sent the stallion, فِىالإِبِلِ among the camels. (L, K.) — He obtained somewhat of food. (K.) 5 تخوّد He (a camel) shook in going, by reason of briskness, liveliness, or sprightliness. (A.) — — It (a branch) inclined, (A, TA,) or bent. (K.) خَوْدٌ, applied to a girl, (S,) or young woman, (L,) or a female, (A, K,) Soft, or tender, (S, A, L, K,) and youthful: (A:) or goodly, or beautiful, in make, and youthful, (L, K,) not yet of middle age: (L:) pl. خَوْدَاتٌ (L, K) and خُودٌ; (S, L, K;) the latter like لُدْنٌ as pl. of لَدْنٌ, an epithet applied to a spear. (S, L.) خور 1 خَارَ, aor. يَخُورُ, (S, A, Mgh,) inf. n. خُوَارٌ (JK, S, A, Mgh, K *) and خَوْرٌ, (JK,) He (a bull) uttered his cry; [i. e. lowed, or bellowed;] (Lth, JK, S, A, Mgh, K;) this being its primary signification: (Er-Rághib:) the inf. n. خوار, used agreeably with this explanation, occurs in the Kur xx. 90 [and vii. 146]: (S:) it signifies the loud crying [i. e. the lowing or bellowing] of a cow and of a calf: (Lth:) and the crying [i. e. bleating] of sheep, or that of goats, and of gazelles, (K,) and of any beast: (Er-Rághib:) and the sounding [i. e. whizzing] of arrows: (K:) of any of these, you say, خَارَ, aor. and inf. n. as above. (TA.) [Hence,] لَهُ صَوْتٌ كَخُوَارِ الثَّوْرِ He has a voice like the bellowing of the bull. (A.) — — [And hence, (see 10,)] خار عَلَيْهِ (tropical:) He bent, turned, or inclined, towards him. (A.) — خار, aor. as above, (S, Msb,) inf. n. خُؤُورٌ, (S, K, [for which Golius, as on these authorities, substitutes خُؤُورَةٌ,]) said of a man, (S,) and of anything, (TA,) He, or it, was, or became, weak, or feeble, (S, Msb, K,) and languid; (S, TA;) as also خَوِرَ, (TA,) aor. يَخْوَرُ, (JK,) inf. n. خَوَرٌ; (S, * K, * TA;) and ↓ خوّر, (JK, TA,) inf. n. تَخْوِيرٌ. (K.) خار and خَوِرَ both signify It was soft, or fragile; said of anything, like a reed. (JK.) It is said in a trad. of 'Omar, لَنْ يَخُورَ قَوِىٌّ مَا دَامَ صَاحِبُهَا يَنْزِعُ وَيَنْزُو, meaning A possessor of strength (صَاحِبُ قُوَّةٍ) will not be weak as long as he can pull his bow and leap to his beast. (TA.) In a camel that is

drinking, خَوَرٌ denotes, or implies, a quality that is praised; i. e. Patient enduring of thirst and fatigue: and a quality dispraised; i. e. the lacking patience to endure thirst and fatigue. (TA.) — — Also, said of heat, (S, TA,) and of cold, inf. n. خُؤُورٌ and خُؤُورَةٌ, (JK,) (tropical:) It became faint; it remitted, or abated; (JK, S, TA;) and so خَوِرَ, inf. n. خَوَرٌ; and ↓ خوّر. (TA.) And خار عَنَّا, said of cold, It ceased from us; quitted us. (A.) — خَارَهُ, (JK, S,) inf. n. خَوْرٌ, (S, K,) He hit, or hurt, his خَوْرَان, (JK, S, K, *) in thrusting or piercing him with a spear or the like. (JK, S.) 2 خوّر: see 1, in two places. — خوّرهُ He attributed to him weakness, or feebleness, and languor. (TA.) 4 اخارهُ, (S, K,) inf. n. إِخَارَةٌ, (S,) [app., in its' primary acceptation, He caused him to utter a cry. (See 10.) — — And hence,] (assumed tropical:) He bent, turned, or inclined, him, or it. (S, K.) You say, أَخَرْنَا المَطَايَا إِلَى مَوْضِعِ كَذَا (assumed tropical:) We bent, or turned, the riding-camels to such a place. (S.) 6 تخاورتِ الثِّيرَانُ The bulls lowed, or bellowed, one to another. (A.) 10 استخارها [He endeavoured to make her (namely, a gazelle, or a wild cow,) to utter her cry; or] he uttered a cry in order that she should do the same. (TA.) The sportsman, coming to a place in which he thinks the young one of a gazelle or [wild] cow to be, utters a cry like that of her young one; and the mother, hearing it, if she have a young one, thinks the cry to be that of her young one, and follows the cry. (S, * TA.) — — Hence, (S, TA,) استخارهُ (tropical:) He endeavoured to make him bend, turn, or incline: (JK, S, A, K, TA:) and he called him to him: and he interrogated him; or desired him to speak; syn. إِسْتَنْطَقَهُ: namely, a man. (JK.) [استخار المَنْزِلَ is explained in the L and K as meaning إِسْتَنْظَفَهُ: to which is added in the TA, كأنّه طلب خيره, with the remark that it should therefore properly be mentioned in art. خير: but an explanation in the sentence immediately preceding, and a verse cited below, evidently show that استنظفه is a mistranscription for إِسْتَنْطَقَهُ, and that خيره should be خَبَرَهُ: so that the meaning is He interrogated the place of abode.] The author of the L cites, as an ex., the saying of El-Kumeyt, وَلَنْ يَسْتَخِيرُ رُسُومَ الدِّيَارِ لِعَوْلَتِهِ ذُو الصِّبَى المُعوِلُ [And he who is affected with youthful amorousness, wailing, will not ask the remains, or traces, of the dwellings to reply to his wailing: but for لِعَوْلَتِهِ I would rather read بِعَوْلَتِهِ; i. e., will not interrogate them with his wailing]. (TA.) — — استخار الضَّبَّ, (K, TA, [in some copies of the K, erroneously, الضَّبُعَ,]) and اليَرْبُوعَ, (TA,) He placed a piece of wood in the hole of the burrow of the [lizard called] ضَبّ, (K, TA,) and of the jerboa, i. e. in the قَاصِعَآء, (TA,) in order that it should come forth from another place, (K, TA,) i. e. the نَافِقَآء, so that he might catch it. (TA.) Lth falsely assigns the act of الإِسْتِخَارَةُ to the ضبّ and the jerboa. (Az, TA.) خَوْرٌ Low, or depressed, ground or land, (JK, S, K,) between two elevated parts; (JK, S;) like غَورٌ: (TA:) an inlet (lit. a neck) from a sea or large river, entering into the land: (Sh:) a place, or channel, where water pours into a sea or large river: (JK, K:) or a wide place or channel, where waters pour, running into a sea or large river; (TA:) or (as in the TA, but in the K " and,") a canal, or cut, from a sea or large river: (K, TA:) and i. q. رَحَبَةٌ [app. as meaning the part in which the water flows from the two sides of a valley]: (JK:) pl. خُؤُورٌ. (TA.) خُورٌ a pl. of خَوَّارَةٌ, (S, K,) contr. to rule; (MF, TA;) and of خَوّار in the phrase خَوَّارُ العِنَانِ. (JK, TA.) See خَوَّارٌ, in five places. خُورَةُ الإِبِلِ, with damm, [app. originally خُيْرَة,] The best of camels, or of the camels; (IAar, K;) [see خَيْرٌ, (in art. خير,) near the end of the paragraph;] and so ↓ خُوَارُهَا, and ↓ الخُورَى مِنْهَا. (Fr, TA.) خُورَى fem. of أَخْيَرُ, and properly belonging to art. خير: see what next precedes. خَوْرَانٌ The مَبْعَرٌ [or rectum], which comprises the حِتَار [or anus, with the extremities of its skin,] of the صُلْب [or back], (K,) of a man &c.: (TA:) or the passage of the رَوْث [or dung, properly of a horse or the like, but here app. meaning of a man also]: (S:) or the head [or extremity] of the مَبْعَرَة [or rectum]: or the part in which is the دُبُر [or anus]: (K:) or the دُبُر [or anus] itself; (TA;) or it has this meaning also; (JK;) and so ↓ خَوَّارَةٌ, syn. إِسْتٌ; (K;) the دُبُر being so called because it is like a depressed place between two hills: (TA: [see خَوْرٌ:]) or the gap in which is the دُبُر [or anus] of a man; and that in which is the قُبُل [or anterior pudendum] of a woman: (TA:) or the gap in which is the دُبُر and the place of the ذَكَر and that of the قُبُل of the woman: (Zj in his " Khalk el-Insán: ") pl. خَوْرَانَاتٌ and خَوَارِين: (K:) the former pl. of a form which any sing. subst. not significant of a human being may receive. (TA.) خُوَارٌ an inf. n. of خَارَ as explained in the first sentence in this art. (S, A, &c.) — خُوَارُ الإِبِلُ: see خُورَة. خُؤُورٌ: see the next paragraph, in two places. خَوَّارٌ Weak, or feeble; (JK, S, Msb, K;) applied to a man; (S;) as also ↓ خَائِرٌ, (K,) and ↓ خَؤُورٌ: (AHeyth:) a weak man, who cannot endure difficulty or distress: (Lth:) and (tropical:) cowardly, or a coward: (A:) pl. of the first خَوَّارُونَ, and of the third خُوَرَةٌ. (AHeyth.) Applied to a camel, Slender (رَقِيق) and beautiful: (K, TA: [for الحِسّ in the CK, I read الحَسَنُ, as in other copies of the K and in the TA:]) and the fem., with ة, applied to a she-camel, having soft flesh and fragile bones: (TA:) pl. of the former [and of the latter] خَوَّارَاتٌ. (K.) Applied to a spear, Weak: (S:) not hard: (Msb:) or weak and soft; (TA;) and in the same sense applied to an arrow, (A, TA,) as also ↓ خَؤُورٌ; (TA;) and so the fem. of the former, with ة, applied to a reed or cane (قَصَبَةٌ); (A, TA;) and to land or ground (أَرْضٌ) as meaning weak, (S,) or soft: (A, Msb:) pl. ↓ خُورٌ. (S.) And خَوَّارُ العِنَانِ (tropical:) A horse (A) that turns easily, (JK, A, K,) and runs much: (K:) pl. ↓ خُورٌ. (JK, TA.) And بَكْرَةٌ خَوَّارَةٌ (assumed tropical:) A sheave of a pulley of which the pin runs [or turns] easily in the checks. (TA.) And الحَشَايَا ↓ خُورُ Beds, or the like, stuffed with soft substances. (TA, from a trad.) And خَوَّارُ الصَّفَا Smooth stones that sound [when struck] by reason of their hardness. (IAar.) And زَنْدٌ خَوَّارٌ A زند [q. v.] that emits much fire; syn. قَدَّاحٌ. (AHeyth, K.) [Hence,] هُوَ خَوَّارُ العُودِ [meaning (assumed tropical:) He is lavish when asked]: an expression of dispraise. (TA in art. كسر.) [Hence also,] خَوَّارَةٌ (tropical:) A she-camel abounding with milk; pl. ↓ خُورٌ; (S, K, TA;) which is contr. to rule, and said by MF to be without a parallel: (TA:) and so a ewe or she-goat: (TA:) or a she-camel whose milk flows easily; and so a ewe or she-goat: (A:) or a she-camel thin-skinned, and abounding with milk: (AHeyth:) or one that is of a hue between dustcolour and red, with a thin skin; and such is the most abundant in milk: (Kf:) or of a red colour inclining to dust-colour, thin-skinned, and having long fur with [coarse] hair protruding through it, longer than the rest: such a she-camel is less hardy than others, but abounds with milk. (ISk.) Also (tropical:) A palm-tree (نَخْلَةٌ) that bears much fruit. (JK, A, K.) — — ↓ خُورٌ as meaning (assumed tropical:) Women much suspected, on account of their corruptness, (K, TA,) and the weakness of their forbearance, (TA,) is [a pl.] without a sing. (K.) خَوَّارَةٌ fem. of خَوَّارٌ [q. v.]. — — As a subst.: see خَوْرَانٌ. خَائِرٌ: see خَوَّارٌ, first sentence. خوص 1 خَوِصَ, aor. خَوَصَ, inf. n. خَوَصٌ, He (a man, S) had the eye sunk, or depressed: (S, K:) or the inf. n. signifies the eye's being narrow, or contracted, and sunk, or depressed: (Msb:) or its being small, and sunk, or depressed: (A:) or its being sunk, or depressed, and narrow, or contracted, and small: or one eye's being smaller than the other: or the eye's being narrow in the slit, naturally, or by reason of disease: or accord. to AM, all that they have related respecting this word is correct except narrowness of the eyes; for the Arabs, when they mean this, use the term حَوَصٌ, with [the unpointed] ح; but when they mean the eye's being sunk, or depressed, this they term خَوَصٌ, with [the pointed] خ: (TA:) and accord. to A 'Obeyd's relation on the authority of his companions, (TA,) [and accord. to Mtr also,] خَوِصَتْ عَيْنُهُ

signifies his eye became sunk, or depressed; (Mgh, TA;) but حَوِصَتْ, " it became narrow, or contracted. " (Mgh.) — — Also خَوِصَتْ, inf. n. as above; and ↓ اخواصّت, inf. n. إِخْوِيصَاصٌ; She (a ewe) had one of her eyes black, and the other white. (AZ, TA.) 2 خوّص الشَّجَرُ, inf. n. تَخْوِيصٌ, said of palmtrees, [and some others, see خُوصٌ,] The trees put forth leaves, [or only leaves of the kinds called خُوص,] little by little. (L, TA.) See also 4. — — خوّص التَّاجَ, inf. n. as above, He ornamented the crown with plates of gold (K, TA) of the width of palm-leaves. (TA.) 3 خَاْوَصَ see 6, in two places. 4 أَخْوَصَتِ النَّخْلُ The palm-trees put forth their خُوص [or leaves]: (S, K:) or, accord. to the A, you say, النَّخْلُ ↓ خَوَّصَتِ, meaning the palm-trees put forth their leaves. (TA.) [See also 2, above.] اخوص is also said of the عَرْفَج, (S, K,) and of the رِمْث, (TA,) [and of other trees, (see خُوصٌ,)] or of trees in general, (TA,) or of trees (الشَّجَر) you say أَخَاصَ, inf. n. إِخْوَاصٌ, (AHn, ISd,) the verb being thus made infirm, and the inf. n. sound, (ISd,) or of all trees except thorny trees and herbs or leguminous plants, (TA,) meaning, It broke out with leaves: (S, K:) or, when said of the عرفج, its خُوص became perfect. (AA, TA voce عَرْفَجٌ; and S voce ثَقَّبَ.) And you say also, أَخْوَصَتِ الخُوصَةُ The خوصة [see خُوصٌ] appeared. (TA.) 6 تخاوص, (A, K,) or تخاوص فِى نَظَرِهِ, (TA,) He blinked, or contracted his eyelids, (A, K,) somewhat, (K,) looking intently, as though he were aiming an arrow; and so in looking at the sun; (A, K;) as also ↓ خاوص. (K.) [But the latter is trans.] You say, فُلَانًا ↓ إِنَّهُ يُخَاوِصُ, and يتَخَاوَصَ لَهُ, Verily he blinks, or contracts his eyelids, looking intently, at such a one, as though he were aiming an arrow. (A.) [See also هُوَ يُخَاوِصُ فُلَانًا and تَخَاوَصَ إِلَى الشَّمْسِ.] — — [Hence,] تَخَاوَصَتِ النُّجُومُ, (A,) or تخاوصت النجوم لِلْغُرُوبِ, (TA,) (tropical:) The stars inclined to setting. (A, TA.) 11 إِخْوَاصَّ see 1, last signification. خُوصٌ The leaves of the date-palm, (T, S, A, Msb, K,) and of the مُقْل [or Thebaïc palm], (T, TA,) and of the نَارَجِيل [or cocoa-nut-tree], and the like, (TA,) and of the عَرْفَج, (T, K,) and of the ثُمَام, (T, TA,) and of the نَصِىّ, (S voce أُمْصُوخَة, q. v.,) and of the أَرْطَى, and of the أَلَآء, and of the سَبَط: (Ibn-'Eiyásh Ed-Dabbee, K:) n. un. with ة: (T, S, K, &c.:) the خوصة of the عرفج is the green [part] thereof when it appears upon the white thereof; (TA;) [or] it resembles the leaves of the حِنَّآء: that of the ارطى is like the هَدَب [or evergreen leaves] of the أَثْل: that of the الآء has the form of the ears of sheep, or goats: and that of the سَبَط has the form of the حَلْفَآء: (Ibn-'Eiyásh, TA:) there is also the خوصة of the [class of trees or plants called] جَنْبَة, which is of the plants, or herbage, of the [season called] صَيْف, or, as some say, it is what grows upon a root-stock or rhizoma (عَلَى أَرُومَةٍ): (TA:) but to herbs, or leguminous plants, of which the leaves fall and become scattered when they dry up, there is no خوصة. (T, TA.) خِيَاصَةٌ The trade, or art, of the خَوَّاص. (A, TA.) خَوَّاصٌ A seller of خُوص: (S, K:) or a weaver thereof [into baskets and mats and the like]: (A:) or both. (TA.) أَخْوَصُ A man (S, Mgh) having the eye sunk, or depressed; (S, Mgh, K;) having the quality of the eye termed خَوَصٌ: [see 1:] fem. خَوْصَاءُ: (TA:) which is [also] applied to the eye, meaning sunk, or depressed: (Mgh:) or small, and sunk, or depressed: (A:) and to a ewe, meaning having one of her eyes black, and the other white: (AZ, K:) or having one eye black, and the other, with the rest of the body, white: (TA:) pl. خُوصٌ, which, prefixed to العُيُون, is applied to camels. (A.) — — [Hence,] بِئْرٌ خَوْصَاءُ (tropical:) A deep well; a well of which the bottom is deep; (A, K, TA;) of which the beasts see not the water: (TA:) because one contracts his eyelids (يَتَخَاوَصُ) in looking into it: (A, TA:) or خوصاء applied to a well (رَكِيَّة), signifies of which the water has sunk into the earth. (TA.) And the same epithet applied to a [mountain of the kind called] هَضْبَة, (A,) or قَارَة, (K,) (tropical:) High; lofty: (A, K:) because one contracts his eyelids in looking at it. (A, TA.) And رِيحٌ خَوْصَاءُ (tropical:) A hot wind: (K:) or a vehemently-hot wind: (A:) that makes the eye to blink, or contract the eyelids, (تَكْسِرُهَا,) by reason of heat: (K, * TA:) in which one does not see without blinking, or contracting the eyelids. (A.) And ظَهِيرَةٌ خَوْصَاءُ (tropical:) A summer mid-day vehemently hot: (A:) or most vehemently hot; (K, TA;) in which one cannot look without blinking, or contracting the eyelids. (TA.) مُخَوَّصٌ applied to a crown, Ornamented with plates of gold like خُوص in width: (A, * TA:) and applied to a vessel, having in it what resemble خُوص in shape. (TA.) مُخَوَّصٌ بِالذَّهَبِ, applied to دِيبَاج [or silk brocade], Woven with gold in the form of خُوص. (TA.) أَرْضٌ مُخَوِّصَةٌ Land in which are خُوص of the أَرْطَى and أَلَآء and عَرْفَج and سَبَط. (Ibn-'Eiyásh Ed-Dabbee, K.) خوض 1 خَاضَ المَآءَ, aor. يَخُوضُ, inf. n. خَوْضٌ (S, A, Msb, K) and خِيَاضٌ, (S, A, K,) [He waded, or forded, through the water;] he passed through the water walking or riding: (S:) or he entered into the water; (A, K;) as also ↓ خَوَّضَهُ, (K,) inf. n. تَخْوِيضٌ; (TA;) [or this latter has an intensive signification, as it is said to have in a phrase below;] and ↓ اختاضهُ: (K:) or he walked in, or through, the water; (Msb;) as also ↓ تخوّضهُ: (TA:) or he entered into the water and walked in it, or through it. (TA.) You say also, خَاضَ بِالفَرَسِ, meaning He brought the horse to the water; as also ↓ اخاضهُ, (K,) inf. n. إِخَاضَةٌ; (AZ;) and ↓ خاوضهُ فِى المَآءِ, (K,) or خاوضهُ, inf. n. مُخَاوَضَةٌ, as in the A: (TA:) or ↓ اخاضوا خَاضُوهُ بِدَوَابِّهِمْ المَآءَ signifies [They waded or forded through the water, or entered into it, &c., with their beasts]: and you say also, ↓ خَاوَضْتُهُمْ فى المَآءِ [I waded or forded with them through the water; &c.; meaning with men, not with beasts]: (so I find in a copy of the A:) and ↓ القَوْمُ اخاض signifies خَاضَتْ خَيْلُهُمُ المَآءَ [The people's horses waded or forded through the water]. (S.) — — خَاضَتِ الإِبِلُ لُجَّ السَّرَابِ (tropical:) [The camels passed through the great expanse of mirage]. (A.) — — خَاضَ البَرْقُ الظَّلَامَ (tropical:) [The lightning penetrated through the darkness]. (A, TA.) — — خَاضَ إِلَيْهِ الرِّمَاحَ حَتَّى أَخَذَهُ (tropical:) [He forced his way to him through the spears until he took him, or it]. (A, TA. *) — — خَاضَ القَوْمُ فِى الحَدِيثِ, (S, A,) and ↓ تخاوضوا فِيهِ, (S, A, K,) (tropical:) The people, or company of men, entered [or waded] together into discourse. (S, A, K.) — — خَاضَ الغَمَرَاتِ, (S, K,) aor. as above, inf. n. خَوْضٌ, (TA,) (tropical:) He plunged into the submerging floods of ignorance, or the like; syn. اِقْتَحَمَهَا. (S, K, TA.) — — خَاضَ فِى الأَمْرِ (assumed tropical:) He entered [or plunged] into the affair. (Msb.) — — In like manner you say, خَاضَ فِى البَاطِلِ [and ↓ اخاض] (assumed tropical:) He entered [or plunged] into false, or vain, discourse or speech: (Msb:) and خَاضَ, alone, signifies (tropical:) He said, or spoke, what was false. (A.) It is said in the Kur [lxxiv. 46], وَكُنَّا نَخُوضُ مَعَ الخَائِضِينَ, (TA,) i. e. فِى البَاطِلِ (tropical:) [And we used to enter into false, or vain, discourse or speech, with those who entered thereinto]; (Bd, Jel, K;) syn. نَشْرَعُ: (Bd:) or and we used to follow the erring, &c. (O, K.) And again, [lii. 12,] الَّذِينَ هُمْ فِى خَوْضٍ يَلْعَبُونَ (tropical:) [Who amuse themselves in entering into false, or vain, discourse or speech]; (TA;) فى الباطل being here, again, understood. (Bd.) And again, [ix. 70,] وَخُضْتُمْ كَالَّذِى خَاضُوا, i. e. كَخَوْضِهِمْ (tropical:) [And ye have entered into false, or vain, discourse or speech, like their entering thereinto]. (K.) And again, [vi. 67,] الَّذِينَ يَخُوضُونَ فِى آيَاتِنَا (tropical:) [Who enter into false, or vain, discourse or speech respecting our signs; meaning the Kur-án]. (TA.) خَاضَ فِيهِ is also explained as signifying (assumed tropical:) He said what was false respecting it. (TA.) And خَوْضٌ signifies (assumed tropical:) The confusing, or confounding, in an affair. (TA.) — — خَاضَ, (S,

A, Mgh, K,) and ↓ خوّض, (A, TA,) also signify He mixed, (S, * K, TA,) and stirred about, (TA,) the beverage, or wine: (S, K, TA:) or he stirred about the سَوِيق with the مِخْوَض. (A, Mgh. *) — — خَاضَهُ بِالسَّيْفِ (tropical:) He moved about the sword in him, having smitten him: (S, K, * TA:) or he put [or thrust] the sword into the lower part of his belly, and then raised it upwards. (A, * TA.) — — خُضْتُ بِقِدْحٍ فِى القِدَاحِ, (A, TA,) inf. n. خِيَاضٌ; and ↓ خَاوَضْتُ القِدَاحَ, inf. n. خِوَاضٌ; (TA;) (tropical:) I put an arrow, (A, TA,) which I had borrowed, and by which I expected to have good luck, (TA,) among the [other] arrows (A, TA) used in the game called el-meysir: (TA:) see an ex. (a verse of Sakhr-el-Gheí) in art. خض. 2 خَوَّضَ see 1, first signification: — — and again in the latter part of the paragraph. — — خَوَّضَ فِى نَجِيعِهِ [app. meaning He wallowed in his effused blood] is with teshdeed to render the signification intensive. (S.) 3 خَاْوَضَ see 1, second sentence, in two places: and again in the last sentence. 4 أَخَضْتُ فِى المَآءِ دابّتى [I made my beast to wade, or ford, through the water]. (S, A. *) اخاض القَوْمُ خَيْلَهُمُ المَآءَ [The people, or company of men, made their horses to wade, or ford, through the water] is said when they wade, or ford, with their horses through the water. (TA.) اخاض القَوْمُ: and اخاضوا المَآءَ: [which are evidently elliptical phrases:] and اخاض الفَرَسَ: see 1, second sentence. — — اخاض البَاطِلَ: see 1. — اخاض المَآءُ The water admitted of being walked [or waded or forded] in or through: contr. to general rule; being intrans. while the unaugmented verb is trans. (Msb.) 5 تَخَوَّضَ see 1, first sentence. — — تخوّض also signifies He constrained himself to wade, or ford, in, or through, water. (K, * TA.) This is the primary signification: and hence, — — تخوّض فِى الأَمْرِ (tropical:) He employed, or occupied, himself in the affair: and he used art or artifice or cunning, or his own judgment or discretion, in the affair, or in the disposal or management thereof: and so in the phrase تخوّض فى المَالِ: or, accord. to some, this means he acted wrongly in acquiring the property in an improper manner, in whatsoever way it was possible. (TA.) 6 تَخَاْوَضَ see 1, near the middle of the paragraph. 8 إِخْتَوَضَ see 1, first sentence. مَخَاضٌ: see مَخَاضَةٌ. مِخْوَضٌ [The instrument with which beverage, or wine, is mixed and stirred about]; it is, for beverage, or wine, like the مِجْدَح for سَوِيق: (S, K:) or the instrument with which سويق is stirred about. (A, Mgh.) مَخَاضَةٌ [A ford; i. e.] a place where people pass through water, walking or riding: (S, A, K:) or a place where one walks through water: (Msb:) pl. ↓ مَخَاضٌ, (S, K,) [or this is rather a coll. gen. n.,] or مَخَائِضُ, (as in one copy of the S,) and مَخَاوِضُ (AZ, S, K) and مَخَاضَاتٌ. (Msb, TA.) 1 خوف خَافَ, (S, Msb, K, &c.,) originally خَوِفَ, (Lth, L, &c.,) first pers. خِفْتُ, (TA,) aor. يَخَافُ, (S, K, &c.,) originally يَخْوَفُ, (L,) imperative خَفْ, (S,) inf. n. خَوْفٌ (S, Msb, K, &c.) and ↓ خِيفٌ, [originally خِوْفٌ,] (Lh, TA,) erroneously written in the K with fet-h [to the خ], but some say that this is a simple subst., not an inf. n., (TA,) and ↓ خِيفَةٌ, (Lh, S, Msb, K, &c.,) originally خِوْفَةٌ, (K,) but some say that this also is a simple subst., not an inf. n., (TA,) and [therefore] its pl. is خِيفٌ, (Lh, JK, S, and so in the CK,) in [some of] the copies of the K erroneously written خِيَفٌ, (TA,) or this [as well as the next preceding] may be an inf. n., for some few inf. ns. have pls., (ISd, TA,) and مَخَافَةٌ, (S, Msb, K, &c.,) originally مَخْوَفَةٌ, for which last, the first of these inf. ns. is used by a poet, and therefore made fem., (TA,) He feared; he was afraid or frightened or terrified; syn. فَزِعَ. (K.) It is also trans.: (Msb:) you say, خَافَهُ and ↓ تخوّفهُ [He feared, or was afraid of, him, or it]; (Msb, TA;) both signifying the same: (TA:) [and so خَافَ مِنْهُ; or this may mean he feared what might happen to him from him, or it:] and ↓ تخوّف عَلَيْهِ شَيْئًا, meaning خَافَهُ [i. e. خَافَ عَلَيْهِ شَيْئًا He feared for him a thing]: (S, K:) and خَافَهُ عَلَى مَالِهِ and ↓ تخوّفهُ عَلَيْهِ [He feared him, or it, for his property]. (Mgh.) — — [Hence,] it is also used in the sense of ظَنَّ [He thought, or opined]: and in this case, the Arabs sometimes use it in the same manner as a verb signifying an oath, and give it the same kind of complement; as in an ex. cited voce دَرِدَ [q. v.]. (S in art. درد.) And He knew. (Lh, Kr, K.) Hence, وَإِنِ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا [And if a woman know that there is, on the part of her husband, injurious treatment, or unkindness, or estrangement], (K,) in the Kur [iv. 127]. (TA.) And hence also, فَمَنْ خَافَ مِنْ مُوصٍ جَنَفًا [And he who knoweth that there is, on the part of the testator, an inclining to a wrong course, or a declining from the right course, &c.], (K,) in the Kur [ii. 178]; thus explained by Lh. (TA.) — خَافَهُ, (S,) first pers. خُفْتُهُ, (K,) aor. يَخُوفُهُ, (S,) He exceeded him in fear. (S, K. *) You say, ↓ خَاوَفَهُ فَخَافَهُ, (S,) inf. n. of the former مُخَاوَفَةٌ, (TA,) i. e. [He vied with him to see which of them would exceed the other in fear, and] he exceeded him in fear. (S.) 2 خوّفهُ, (Msb, K,) inf. n. تَخْوِيفٌ, (TA,) i. q. أَخَافَهُ. (Msb, K.) See the latter, in two places. He put fear into him. (JK, TA.) خَوِّفْنَا [app. addressed to God] is mentioned by Lh as meaning Render the Kur-án and the Traditions beautiful to us in order that we may [give heed thereto and] fear. (TA.) — — He made him to be in such a state, or condition, that men feared him; (JK, K;) he made him to be feared by men. (M.) Hence, in the Kur [iii. 169], إِنَّمَا ذٰلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَآءَهُ, i. e. [Verily that is the devil:] he causeth his friends to be feared by you: [or that devil causeth &c.:] or, as Th says, causeth you to fear by his friends. (TA.) — He diminished it, lessened it, or took from it; and so خوّف مِنْهُ. (TA.) [See also 5.] — — خوّف غَنَمَهُ He sent away his sheep, or goats, flock by flock. (TA.) 3 خَاْوَفَ see 1, last sentence. 4 اخافهُ, (Msb, K,) inf. n. إِخَافَةٌ (S) and إِخَافٌ, like كِتَابٌ, (Lh, TA,) [but the latter is irreg. and rare,] He, or it, (an affair, a case, or an event, Msb,) caused him, or made him, to fear, or be afraid; put him in fear; frightened, or terrified, him; (TA;) and ↓ خوّفهُ, (Msb, K,) inf. n. تَخْوِيفٌ, (S, TA,) signifies the same. (S, Msb, K.) So in the phrase اخاف الثَّغْرُ [The enemies' frontier caused to fear, &c.; was insecure:] or fear entered from it. (TA.) You say also, مَالَ الحَائِطُ فَأَخَافَ النَّاسَ [The wall leaned, and caused the people to fear]. (Msb.) And أَخَافَ اللُّصُوصُ الطَّرِيقَ [for أَهْلَ الطَّرِيقِ The robbers caused the people of the road, or the passengers thereof, to fear, &c.; or it may be rendered the robbers caused the road to be insecure]. (Msb.) And أَخَفْتُهُ الأَمْرَ فَخَافَهُ [I caused him to fear the thing, or affair, &c., and he feared it; making the verb doubly trans.]; as also ↓ خَوَّفْتُهُ إِيَّاهُ فَتَخَوَّفَهُ. (Msb.) It is said in a trad., أَخِيفُوا الهَوَامَّ قَبْلَ أَنْ تُخِيفَكُمْ Make ye the venomous reptiles and the like to fear before they make you to fear; (TA;) i. e. kill ye them before they kill you. (JM, TA.) — — مَا أَخْوَفَنِى عَلَيْكَ [How greatly do I fear for thee!]. (TA.) 5 تخوّفهُ: see 1, in three places. — Also He took by little and little (S, L, K) from it, (S, K,) or from its sides; (L;) as also تحوّفهُ: (S and K * in arts. حوف and حيف:) or he took from its extremities; so in the A; in which it is said to be tropical: accord. to IF, it is originally [تخوّن,] with ن [in the place of the ف]. (TA.) Dhu-rRummeh says, (S,) or not he, but some other poet, for it is ascribed to several different authors, (L,) تَخَوَّفَ الرَّحْلُ مِنْهَا تَامِكًا قَرِدًا كَمَا تَخَوَّفَ ظَهْرَ النَّبْعَةِ السَّفَنُ [Her saddle abraded from a long and high, compact hump, like as when the piece of skin used for smoothing arrows has abraded from the back of a rod of the tree called نبعة]. (S. [See also 5 in art. حوف, where another reading of this verse is given. In the TA, in the present art., in the places of الرحل and ظهر, I find السَّيْرُ and عُود.]) Hence, (S, K,) accord. to Fr, (TA,) أَوْيَأْخُذَهُمْ عَلَى تَخَوُّفٍ, (S, K,) in the Kur [xvi. 49], (S,) which Az explains as meaning [Or are they secure from his destroying them] by causing them to suffer loss [by little and little] in their bodies and their possessions, or cattle, and their fruits: or, accord. to Zj, it may mean, after causing them to fear, by destroying a town, so that the one next to it shall fear. (TA.) You say also, تخوّف مِنْ مَالِى He took by little and little from my property. (JK.) And تَخَوَّفَنَا السَّنَةُ [The year of drought, or sterility, took from us by little and

little]. (JK.) And تَخَوَّفَنِى حَقِّى [He diminished to me by little and little my right, or due]. (JK.) And تَخَوَّفَهُ حمْقُهُ (tropical:) i. q. اهْضَمَهُ [an evident mistranscription for اِهْتَضَمَهُ or هَضَمَهُ, meaning His stupidity deprived him of his right, or due]. (TA.) خَافٌ A man very fearful or timorous; (S, K;) [and so, in the present day, ↓ خَوَّافٌ; the former originally] of the measure فَعِلٌ, like فَرِقٌ and فَزِعٌ; and similar to صَاتٌ, meaning a man " having a strong, or loud, voice: " (S:) or i. q. ↓ خَائِفٌ: (TA:) accord. to Kh, it may be [originally خَاوِفٌ,] of the measure فَاعِلٌ, having the medial radical rejected; or [خَوِفٌ,] of the measure فَعْلٌ; and in either case, the dim. is [↓ خُوَيْفٌ,] with و: so says Sb. (TA.) خَوْفٌ inf. n. of 1. (S, Msb, K, &c.) — — Also Slaughter: whence, وَلَنَبْلُوَنَّكُمْ بِشَىْءٍ مِنَ الْخَوْفِ [And we will assuredly try you with somewhat of slaughter]; (Lh, K;) in the Kur [ii. 150]. (TA.) [See also 4.] — — And Fighting: whence, فَإِذَا جَآءَ الخَوْفُ [But when fighting cometh; in the Kur xxxiii. 19]. (K.) — See also خَائِفٌ. — Also A red hide from which are cut strips like thongs, (Kr, K, TA,) and then upon these are put [ornaments of the kind termed] شَذْر; worn by a girl: (TA:) a dial. var. of حَوْفٌ [q. v.]: (K:) but this latter is preferable. (L, TA.) خِيفٌ: see 1, first sentence. خَافَةٌ A [coat of the kind called] جُبَّة, of hide, or leather, which the collector of honey wears; (Akh, JK, K;) and also worn by the water-carrier: (JK:) or a fur-garment, or hide with the fur or wool on it, worn by him who enters into the places occupied by bees, in order that they may not sting him: (TA:) or a [pouch of the kind termed] خَرِيطَة, (S, K,) of hide, or leather, (S,) narrow in the upper part and wide in the lower part, (TA,) in which honey is collected: (S, K:) or a [round piece of leather with a running string by means of which it may be converted into a bag, such as is termed] سُفْرَة, like the خَرِيطَة, made, or sewed, small, [for مُصْعَدَةٌ or مُصَعَّدَةٌ, which I find in different copies of the K, and to which no appropriate meaning is assignable, I read مُصْغَرَةٌ or مُصَغَّرَةٌ, (see 2 in art. صغر, and particularly أَصْغَرَ القِرْبَةَ,)] having its head [or border] raised, for honey; (K;) so says Skr, in explaining the following verse: or, as IB says, accord. to Aboo-'Alee, it is from the phrase النَّاسُ أَخْيَافٌ, meaning " men," or " the people," " are different, one from another; " for it is a خَرِيطَة of hide, or leather, embellished with different kinds of embellishment; and if so it should be mentioned in art. خيف: (TA:) [but] the dim. is ↓ خُوَيْفَةٌ. (JK.) Aboo-Dhu-eyb says, [describing a collector of wild honey,] تَأَبَّطَ خَافَةً فِيهَا مِسَابٌ فَأَصْبَحَ يَقْتَرِى مَسَدًا بِشِيقِ (S,) [He put beneath his armpit a خافة in which was a receptacle for honey, and betook himself to making successive endeavours to reach the most difficult part of a mountain by means of a rope, or rope of palm-fibres; for] he means شِيقًا بِمَسَدٍ; the phrase being inverted: (S and TA in art. شيق:) or he means, [betook himself to] taking successive holds of a rope (يَتَتَبَّعُ حَبْلًا) tied to a شيق [here best rendered mountain-top] in his descent to the place of the honey; so that there is no inversion. (TA in that art.) — — Also i. q. عَيْبَةٌ [A kind of basket, or receptacle, of hide, or leather]; (TA;) the thing in which fruits are gathered; also called مِخْرَفٌ. (Har p. 374.) — — And خَافَةُ الزَّرْعِ is said to mean The envelope of the grain of seed-produce; so called because it protects it: to this the believer is likened in a trad. [as some relate it]; but the reading [commonly known] is [خَامَة,] with م. (TA.) [See خامة, in art. خيم.] خِيفَةٌ; pl. خِيفٌ: see 1, first sentence. — — [Sometimes it may mean, agreeably with analogy, A kind of fear.] — See also art. خيف. خَوَّافٌ Vociferation, clamour, or a confused noise, of a company of men. (JK, Sgh, K.) خُوَيْفٌ: see خَافٌ. خُوَيْفَةٌ: see خَافَةٌ. خَوَّافٌ: see خَافٌ. — — [Hence, perhaps,] A certain black bird: ISd says, I know not why it is thus called. (TA.) خَائِفٌ Fearing; being afraid or frightened or terrified: (S, * TA:) pl. خُوَّفٌ (S, K) and خُيَّفٌ, (S,) or خِيَّفٌ, (K,) or, accord. to Ks, خُيَّفٌ and خِيفٌ and خُوفٌ, (L,) [but the second and third of these three should be خِيَّفٌ and خُوَّفٌ, for all are said to be of the measure فُعَّلٌ,] and ↓ خَوْفٌ; or this last is a quasi-pl. n.; (K;) whence, in the Kur [vii. 54], خَوْفًا وَطَمَعًا, meaning Worship ye Him fearing his punishment and eagerly desiring his recompense. (TA.) See also خَافٌ. — — And see مَخُوفٌ. طَرِيقٌ مُخَافٌ [for مُخَافٌ أَهْلُهُ, A road of which the people, or passengers, are caused to fear, by robbers]. (Msb.) [See also what next follows.] طَرِيقُ مَخُوفٌ A road in which people fear: (S, * Msb, K:) or a road that is feared; (JK, TA;) as also ↓ مَخِيفٌ, and ↓ خَائِفٌ; which last is tropical, of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; (TA;) or, thus applied, this last [is a possessive epithet, and thus] means having fear: (JK: [see also مُخَافٌ:]) you should not say ↓ طَرِيقٌ مُخِيفٌ, because the road does not cause fear, but only he who robs and slays therein. (S, * K, * TA.) One says also ثَغْرٌ ↓ مَخِيفٌ and ↓ مُتَخَوَّفٌ An enemies' frontier [that is feared, or] from which one fears, or from the direction of which fear comes. (TA.) مَخُوفٌ signifies A thing [of any kind] that is feared; as a lion, and a serpent, and fire, and the like. (Har p. 369.) [Hence,] حَائِطٌ مَخُوفٌ A wall of which the falling is feared. (Lh, Msb, TA. [See also مُخِيفٌ.]) And وَجَعٌ مَخُوفٌ [A pain that is feared]. (TA. [See, again, مُخِيفٌ.]) And أَمْرٌ مَخُوفٌ [An affair, or event, that is feared]. (Mgh, Msb. [See, again, مُخِيفٌ.]) And فَاسِقٌ مَخُوفٌ عَلَى مَالِهِ A transgressor who is feared for his property, that he will consume it, and expend it in that which is not right. (Mgh.) مَخِيفٌ: see the next preceding paragraph, in two places: and see also what next follows. حَائِطٌ مُخِيفٌ (Msb, K, in the CK ↓ مَخِيفٌ,) A wall that causes one to fear that it will fall. (Msb, K. * [See also مَخُوفٌ.]) And وَجَعٌ مُخِيفٌ (S, K) A pain that causes him who sees it to fear. (S. [See, again, مَخُوفٌ.]) And أَمْرٌ مُخِيفٌ An affair, or event, that is formidable; that causes him who sees it to fear. (Msb. [See, again, مَخُوفٌ.]) And المُخِيفُ means The lion, (K, TA,) that frightens him who sees him. (TA.) See also مَخُوفٌ, first sentence. أَخْوَفُ [More, and most, formidable, fearful, or feared: anomalous, like its syn. أَخْشَى, being from the pass. verb. Hence,] أَخْوَفُ مَا أَخَافُ عَلَيْكُمْ كَذَا [The most formidable, or fearful, of what I fear for you is such a thing]. (Mgh, * TA.) مَخَافَةٌ an inf. n. of 1, (S, Msb, K, &c.,) originally مَخْوَفَةٌ. (TA.) — — [Also A cause of fear: a word of the same category as مَجْبَنَةٌ and مَبْخَلَةٌ &c.: pl. مَخَاوِفُ. Hence,] أَوَّلُ كُتُبِهِ المَخَاوِفُ [The first of his letters, or epistles, consisted of the causes of fear]. (TA.) — — And مَخَاوِفُ also signifies Places of fear. (KL.) مُتَخَوَّفٌ: see مَخُوفٌ. خوق 1 خُقْ [imperative of خَاقَ] Ornament thy young woman, or female slave, with the earring. (K. [See خَوْقٌ.]) — خَاقَهَا He (a man, TA) made with her (a woman, TA) the sound termed حَاقِ بَاقِ [during the act of نِكَاح]. (K.) — خاق الشَّىْءَ He took away the thing, and extirpated it, or removed it utterly. (TA.) 2 خوّقهُ, (K,) inf. n. تَخْوِيقٌ, (TA,) He made it wide; (K;) namely, an earring. (TA.) 4 اخاق He (a man, TA) went away into, or in, the country, or land. (Sgh, K.) 5 تخوّق It (an earring, TA) was, or became, wide, or widened. (K.) [See also 7.] — — تخوّق عَنْهُ He went, retired, or withdrew himself, far away from him, or it. (K, * TA.) And He left, quitted, or forsook, it; namely, a course that he desired, or meant, to pursue. (TA.) 7 انخاقت المَفَازَةُ The desert was wide within. (JK, K, * TA.) [See also 5.] خَاقٌ The length of a desert. (JK, TA.) — الخَاقِ بَاقِ, (S, K,) or خَاقِ بَاقِ, (IB, TA,) or the latter also, without ال, (K, accord. to the TA, [but not in the CK nor in my MS. copy of the K,) The sound of the ذَكَر in the flesh of the interior of the فَرْج; (IAar, K, * TA;) or the sound of the فَرْج on the occasion of the act of نِكَاح. (IB, TA.) — — And hence, (IB, TA,) or because of its خَوَق, i. e. width, (S, K, *) The فَرْج [or vulva, itself]. (S, IB, K.) الخَاقِ بَاقِ is indecl., with kesr for its

termination, (S,) like بَازٍ .الخَازِ (S, K.) خَوْقٌ [in the L خُوق, which is evidently a mistranscription; and in one copy of the S, in one place, written خَوْقَة;] A ring (S, L, TA) of gold and of silver: (L, TA:) or, accord. to Th, a ring [that is worn] in the ear: he does not say of gold nor of silver: (TA:) or the ring of the [kind of earring called] قُرْط and of the [kind called] شَنْف. (Lth, K.) خَوَقٌ Width (S, K) of a desert, and of a well, and of a vulva: (S:) or, of a desert, width of the interior: (JK:) or length, and breadth of expanse, and width of the interior: and of a well, depth and width. (TA.) — And The mange, or scab, in camels: (El-Umawee, S, K:) or [a disease] like the mange or scab. (TA.) أَخْوَقُ [Wide; or wide in the interior; or farextending: fem. خَوْقَآءُ: pl. خُوقٌ]. You say أَخْرَقُ خَرْقٌ (JK, K, TA, [in the CK جَوْفٌ, and in my MS. copy of the K خَوْقٌ,]) A wide [desert such as is termed] خَرْق: (K:) or a خَرْق wide in the interior. (JK.) And مَفَازَةٌ خَوْقَآءُ (JK, S, K) and ↓ مُنْخَاقَةٌ (JK, K) A wide desert: (S, K:) or a desert wide in the interior: (JK:) and the former, also, a desert in which is no water. (TA.) And بَلَدٌ أَخْوَقُ A wide, far-extending region or country. (TA.) And بِئْرٌ خَوْقَآءُ (S, K) and ↓ مُنْخَاقَةٌ (K) A wide well: (S, K:) or رَكِيَّةٌ خَوْقَاءُ a deep and wide well. (JK, TA.) — — And the fem., خَوْقَآءُ, applied to a woman, Having no partition between her vulva and her anus: or having her vagina and rectum united: or wide in the vulva: (TA:) or tall and slender. (JK, TA.) — — And, so applied, Foolish, or stupid: (ISh, JK, K:) pl. خُوقٌ. (ISh, K.) — — And the masc., (applied to a man, JK,) Blind of one eye; or one-eyed: (JK, K:) pl. as above. (JK.) — Also, applied to a camel, Mangy, or scabby: (S, K:) or having what resembles the mange or scab: (TA:) fem. as above. (S, K.) مُخَوَّقٌ An earring having a large خَوْق [or ring]. (IAar.) مُنْخَاقَةٌ and مَفَازَةٌ مُنْخَاقَةٌ and بِئْرٌ: see أَخْوَقُ. خول 1 خَالَ, aor. يَخُولُ, inf. n. خَوْلٌ, He became possessed of خَوَل [so I read, meaning slaves, or servants, and other dependents, in the place of خوال, an evident mistranscription, in the TA,] after having been alone. (TA.) — — فُلَانٌ يَخُولُ عَلَى أَهْلِهِ Such a one pastures for his family: (S:) or يَخُولُ عَلَيْهِمْ signifies he milks and waters and pastures for them. (T, TA.) And خال عَلَيْهِمْ He ruled, or governed, them. (JK.) And خال مَالَهُ, (K, * TA,) aor. as above, (TA,) inf. n. خَوْلٌ and خِيَالٌ, (K,) He pastured his cattle, or camels &c., and managed them, or tended them, and sustained them, (K, * TA,) well: (K:) or خُلْتُ المَالَ, aor. أَخُولُ, I managed the cattle, &c., well: (S:) and خال عَلَى المَالِ, aor. يَخُولُ, he pastured the cattle, &c., and managed them well; as also خال, aor. يَخِيلُ. (TA in art. خيل.) — خال, aor. يَخُولُ and يَخَالُ or يَخِيلُ, see اختال (with which it is syn.) in art. خيل. 2 خوّلهُ اللّٰهُ الشَّىْءَ, (JK, S,) or مَالًا, (Msb,) or المَالَ, (K,) inf. n. تَخْوِيلٌ, (S,) God made him to possess, (JK, S,) or gave him, (Msb, K,) or conferred upon him, as a favour, (K,) the thing, (JK, S,) or property, (Msb,) or the property. (K.) So in the Kur vi. 94 and xxxix. 11 [and 50]. (TA.) 4 أَخْوَلَ (JK, Msb, K) and أُخْوِلَ (K) He (a man, JK, Msb) had maternal uncles: (JK, K:) or he had many maternal uncles: (Msb:) [both signify the same accord. to the K: but the latter properly signifies he was made to have maternal uncles, or many maternal uncles: see مُخْوَلٌ.] — اخال فيه خَالًا ↓ مِنَ الخَيْرِ He perceived, or discovered, in him an indication, or a symptom, sign, mark, or token, of good; as also ↓ تخوّل (JK, S, K) and تخيّل. (K.) [See also 2 in art. خيل.] — See also 10, in two places. 5 تَخَوَّلَ see 4: — and see also 10, in three places. — تخوّلهُ also signifies He paid frequent attention, or returned time after time, (JK, S, K,) to it, (JK,) or to him; syn. تَعَهَّدَهُ. (JK, S, K.) You say, تَخَوَّلْتُهُمْ بِالمَوْعِظَةِ I paid frequent attention to them with exhorting, or admonishing; syn. تَعَهَّدْتُهُمْ. (Msb.) It is said in a trad., of the Prophet, كَانَ يَتَخَوَّلُنَا بِالمَوْعِظَةِ مَخَافَةَ السَّآمَةِ [He used to pay frequent attention to us with exhorting, or admonishing, for fear of loathing on our part, or disgust]; (S;) or يَتَخَوَّلُهُمْ i. e. يَتَعَهَّدُهُمْ: (TA:) As used to say يَتَخَوَّنُنَا, i. e. يَتَعَهَّدُنَا; (S;) or يَتَخَوَّنُهُمْ: and some read يَتَحَوَّلُهُمْ, with the unpointed ح, explained in art. حول. (TA.) And sometimes they said, تخوّلتِ الرِّيحُ الأَرْضَ, i. e. تَعَهَّدَتْهَا [app. meaning The wind returned to the land time after time]. (S.) 10 اِسْتَخْوَلَهُمْ He took them as خَوَل, (K, TA,) i. e. slaves, or servants, and other dependents. (TA.) — استخول فِيهِمْ and استخال He took, or adopted, them as maternal uncles: and خَالًا ↓ تخوّل he took, or adopted, a maternal uncle; (K;) like as one says, تَعَمَّمَ عَمًّا: and ↓ تَخَوَّلَتْهُ She called him her maternal uncle. (TA.) You say, اِسْتَخْلِ خَالًا غَيْرَ خَالِكَ and اِسْتَخْوِلْ (JK, S) and ↓ تَخَوَّلْ (JK) Adopt thou a maternal uncle other than thy [proper] maternal uncle. (JK, * S.) — الإِسْتِخْوَالُ is also like الإِسْتِخْبَالُ [as meaning The asking one to lend cattle, or camels &c.: and ↓ الإِخْوَالُ is like الإِخْبَالُ as meaning The lending cattle, or camels &c.]: and AO used to recite thus the saying of Zuheyr: ↓ هُنَالِكَ إِنْ يُسْتَخْوَلُوا المَالَ يُخْوِلُوا [There, if they be asked to lend cattle, they lend]. (S, TA. [See also 10 in art. خبل.]) خَالٌ A maternal uncle; one's mother's brother: (JK, S, K:) pl. أَخْوَالٌ (S, Msb, K) and أَخْوِلَةٌ, (K,) [both pls. of pauc.,] the latter anomalous, (TA,) and (of mult., TA) خُوَّلٌ and خُؤُولٌ (K) and خُؤُولَةٌ: (Msb, K:) the fem. is خَالَةٌ, (JK, S, K,) a maternal aunt; one's mother's sister: (JK, S:) and the pl. of this is خَالَاتٌ. (Msb.) One says, هُمَا ابْنَا خَالَةٍ [meaning Each of them two is a son of a maternal aunt of the other]; but one cannot say, ابْنَا عَمَّةٍ: (K:) and in like manner one says, ابْنَا عَمٍّ; but one cannot say, ابْنَا خَالٍ. (TA.) — An owner of a horse: you say, أَنَا خَالُ هٰذَا الفَرَسِ I am the owner of this horse. (K.) [See also خَالٌ in art. خيل.] — — هُوَ خَالُ مَالٍ and ↓ خَائِلُ مَالٍ He is a manager, or tender, of cattle, or camels &c.; (K;) or a good manager or tender thereof; (S, K; *) and so ↓ خَوْلِيُّ مَالٍ: (S:) ↓ خَائِلٌ signifies also a keeper, or guardian, of a thing; (T, S;) or a pastor; (Fr, TA;) a people's pastor, who milks and waters and pastures for them; and one who pays frequent attention to a thing, puts it into a good or right state, or restores it to such a state, and undertakes the management of it: (T, TA:) خُوَّلٌ [is a pl. of خَائِلٌ, like as نُوَّمٌ is of نَائِمٌ, &c., and] signifies pastors who take care of cattle, or camels &c.: (TA:) and ↓ خَوْلِيٌّ, (K,) or, accord. to the M, ↓ خَوَلِيٌّ, (TA,) signifies a pastor who is a good manager of cattle, or camels, and sheep or goats; (M, K, * TA;) or a good manager and orderer of the affairs of men; (TA;) and its pl. [or quasi-pl. n. or n. un.] is ↓ خَوَلٌ; (M, K;) accord. to the M, like as عَرَبٌ is of عَرَبِيٌّ. (TA.) [See also خَالٌ in art. خيل.] — An indication, or a symptom, sign, mark, or token, of good (S, * K, TA) in a person. (S, TA.) See 4. — A mole; i. e. [a thing resembling] a pimple in the face, inclining to blackness: dim. ↓ خُوَيْلٌ and خُيَيْلٌ: and pl. خِيلَانٌ. (JK. [See also art. خيل.]) — The [kind of banner called] لِوَآء, of an army or a military force. (S, K. [See also art. خيل.]) — — A kind of soft garment, or cloth, of the fabric of El-Yemen: (JK:) a kind of بُرْد, (S, K,) well known, (K,) having a red [or brown] ground, with black lines or stripes. (TA. [Mentioned also in art. خيل.]) — A black stallion-camel. (IAar, K. [See also art. خيل.]) خَوَلٌ A man's slaves, or servants, and other dependents: (S, Msb, TA:) or slaves, and cattle, or camels &c.: (JK:) or the cattle, camels &c., [in the CK, النِّعَم is erroneously put for النَّعَم,] and male and female slaves, and other dependents, given to one by God: (K:) said to be (S) from 2 [q. v.]: (JK, S, TA:) it is said to be a quasi-pl. n.; (TA;) and the sing. is ↓ خَائِلٌ; (S, K, TA;) though used as sing. and pl., and masc. and fem.: (K:) sometimes used as a sing. applied to a male slave and a female slave: but Fr says that it is pl. [or quasi-pl. n.] of ↓ خَائِلٌ meaning a pastor. (S.) You say هٰؤُلَآءِ خَوَلُ فُلَانٍ, meaning These are persons who have been subjected, and taken as slaves, by such a one. (TA.) — — See also خَالٌ. — — Also A gift, or gifts: [and this seems to be the primary signification; whence " a slave " &c., and " slaves " &c., as being given by God:] so in the phrase, هُوَ كَثُرُ الخَوَلِ [He is a person of many gifts]. (TA.) — Accord. to Lth, (TA,) it signifies also The lower part (أَصْل) of the فَأْس [q. v.] of a bit: (JK, K, TA:) but Az says, "I know not

the خول of the bit nor what it is. (TA.) [See خَالٌ, last sentence but one, in art. خيل.] خَوْلَةٌ A female gazelle. (IAar, K.) خَوْلِىٌّ: see خَالٌ, in two places. — — Also A measurer of land with the measuring-cane. (TA.) خَوَلِىٌّ: see خُوَيْلٌ. خَالٌ: see خَالٌ, of which it is the dim. خُؤُولَةٌ The relationship of a maternal uncle [and of a maternal aunt]: (JK, S, K, TA:) an inf. n. (JK, TA) having no verb. (TA.) You say, بَيْنِى وَ بَيْنَهُ خُؤُولَةٌ [Between me and him is a relationship of maternal uncle]. (S, K.) — Also a pl. of خَالٌ in the first of the senses assigned to the latter above. (Msb, K.) خَوَّالٌ A giver of many gifts. (TA.) خَائِلٌ: see خَالٌ, in two places: — — and خَوَلٌ, also in two places. تَطَايَرَ الشَّرَرُ أَخْوَلَ أَخْوَلَ The sparks flew about scattered; meaning the sparks that fly about from hot iron when it is beaten; as in a verse of Dábi [El-Burjumee] cited in art. سقط: see 3 in that art. (S.) And ذَهَبُو أَخْوَلَ أَخْوَلَ They went away scattered, (JK, S, K,) one after another, like as sparks are scattered from iron: or, as some say, الأَخْوَلُ itself means sparks: (JK:) [but here,] اخول اخول are two nouns made into one, and indecl., with fet-h for the termination: (S:) Sb says that they may be like شَغَرَ بَغَرَ, or like يَوْمَ يَوْمَ. (TA.) — هُوَ أَخْوَلُ مِنْ فُلَانٍ He is prouder than such a one. (Suh, TA.) [See also أَخْيَلُ, in art. خيل.] مُخَالٌ: see مُخْوِلٌ. مَخُولٌ: see أَخْيَلٌ, in art. خيل. مُخْوَلٌ and ↓ مُخْوِلٌ A man having maternal uncles: (TA:) or the former signifies a man made to have many maternal uncles; and ↓ the latter, having many maternal uncles: (Msb:) and رَجُلٌ مُعَمٌّ مُخْوَلٌ (Msb, K) and ↓ مُخَالٌ, (JK, K,) and ↓ مُعِمٌّ مُخْوِلٌ, A man who has generous paternal and maternal uncles: (Msb, K:) but As disallows مُعِمٌّ and ↓ مُخْوِلٌ: (Msb:) and the latter word in each case is not used, (K,) or is scarcely ever used, (TA,) without the former. (K, TA.) مُخْوِلٌ: see what next precedes, in four places. إِنَّهُ لَمَخِيلٌ لِلْخَيْرِ, (K in this art.,) or مُخِيلٌ, (S in art. خيل,) Verily he is adapted or disposed by nature to good [i. e. to be, or to do, or to effect, or to produce, what is good]. (S, K.) [See also مُخِيلٌ in art. خيل.] خوم 4 اخام: see art. خيم. خَامٌ: see art. خيم. خَامَةٌ: see art. خيم. خون 1 خَانَهُ, (S, K,) aor. يَخُونُهُ, (S,) inf. n. خَوْنٌ and خِيَانَةٌ and مَخَانَةٌ (S, K) and خَانَةٌ (K) and خَائِنَةٌ, of the measure فَاعِلَةٌ, like لَاغِيَةٌ &c.; (TA;) and ↓ اختانهُ; (S, K;) He was unfaithful, or he acted unfaithfully, to the confidence, or trust, that he reposed in him; (K;) [he was treache rous, perfidious, or unfaithful, to him; or he acted treacherously, perfidiously, or unfaithfully, towards him;] فِى كَذَا [in such a thing]: (S:) خِيَانَةٌ is the contr. of أَمَانَةٌ; and does not relate only to property, but also to other things: (Mgh:) or the neglecting, or failing in, أَمَانَةٌ [which is trustiness, or faithfulness]: (El-Harállee, TA:) or i. q. نِفَاقٌ, except that خيانة regards a compact or covenant or the like, and trustiness, or faith fulness, and نفاق regards religion; so that the former is the acting contrary to what is right, by breaking a compact or covenant or the like: (Er Rághib, TA:) but [it is said that] the primary signification of خَوْنٌ is the making to suffer loss, or diminution; because the خَائِن makes the مَخُون to suffer loss, or diminution, of something. (TA.) Hence, in the Kur [ii. 183], كُنْتُمْ أَنْفُسَكُمْ ↓ تَخْتَانُونَ [lit. Ye used to act unfaith fully to yourselves] means ye used to act un faithfully, one to another: (S, * TA:) or ye used to act wrongfully to yourselves: اِخْتِيَانٌ has a more intensive signification than خِيَانَةٌ. (Bd.) One says also, خان العَهْدَ He broke the compact or covenant or the like: whence, تَقُولُ النِّعْمَةُ كُفِرْتُ وَلَمْ أُشْكَرْ وَتَقُولُ الأَمَانَةُ خُنْتُ وَلَمْ أُحْفَظْ [The benefit says, I have been disacknowledged, and have not been requited with thankfulness; and the trust says, I have been betrayed, and have not been faithfully kept]: the verb [خُنْتُ] being here of the measure فُعِلْتُ, a verb of which the agent is not named. (Mgh.) And خَانَهُ العَهْدَ, (Msb, K,) and فِى العَهْدِ, (Msb,) and خانهُ الأَمَانَةَ, (Msb, K) aor. as above, inf. n. خَوْنٌ and خِيَانَةٌ and مَخَانَةٌ, (Msb,) [He was unfaithful to him in respect of the compact or covenant or the like, and the trust.] — — [Hence,] خان سَيْفُهُ (assumed tropical:) [His sword was unfaithful;] i. e., failed of taking ef fect upon the thing struck with it. (TA.) A cer tain person, being asked respecting the sword, said, أَخُوكَ وَ رُبَّمَا خَانَكَ (assumed tropical:) [It is thy brother, but sometimes it is unfaithful to thee]. (TA.) — — And خَانَتْهُ رِجْلَاهُ (assumed tropical:) [His two legs were unfaithful to him;] he was unable to walk. (TA.) — — And خان الدَّلْوَ الرِّشَآءُ (assumed tropical:) The well-rope broke off, or be came severed, from the bucket. (TA.) — — And خانهُ الدَّهْرُ, inf. n. خَوْنٌ; (T, TA;) and ↓ تخوّنهُ; (TA;) (assumed tropical:) Time altered his state, or condition, (T, TA,) from softness, or easiness, to hardness, or difficulty, (TA,) or to evil; (T, TA;) and in like manner, النَّعِيمُ [enjoyment, &c.]: and of everything that has altered thy state, or condition, [for the worse,] one says, ↓ تَخَوَّنَكَ. (T, TA.) 2 خوّنهُ, (S, K,) inf. n. تَخْوِينٌ, (K,) He attributed to him خِيَانَة [i. e. treachery, perfidy, or unfaithfulness]. (S, K.) — — See also 5, in two places. 5 تخوّنهُ: see 1, last sentence, in two places. You say also, تَخَوَّنَهُمْ meaning He sought [to discover, or show,] their خِيَانَة [i. e. treachery, perfidy, or unfaithfulness], and their slip, lapse, or wrong action; and suspected them, or accused them. (TA.) — — Also He, or it, diminished it, wasted it, impaired it, or took from it; and so ↓ خوّنهُ, and خوّن مِنْهُ: (K:) or diminished it, wasted it, impaired it, or took from it, by little and little; syn. تَنَقَّصَهُ. (JK, * S, Msb.) You say, تَخَوَّنَنِى فُلَانٌ حَقِّى Such a one took from me by little and little of my right, or due. (S, TA.) And Dhu-r-Rummeh says, لَا بَلْ هُوَ الشَّوْقُ مِنْ دَارٍ تَخَوَّنَهَا مَرًّا سَحَابٌ وَمَرًّا بَارِحٌ تَرِبُ [No, but it is, or was, yearning of the soul arising from a place of abode from which some times raining clouds, and sometimes a hot wind carrying with it dust, took away by little and little, so as gradually to efface the traces thereof]. (S, TA.) And Lebeed says, (S, TA,) describing a she-camel, (TA,) تَخَوَّنَهَا نُزُولِى وَارْتِحَالِى [Which my alighting and my journeying had wasted by little and little;] i. e. whose flesh and fat my alighting and my journeying had diminished by little and little. (S, TA.) — Also He paid frequent attention to him, or it; or he, or it, returned to him, or it, time after time; syn. تَعَهَّدَهُ; (JK, S, K;) and so ↓ خوّنهُ: (K:) in this sense, the former verb is [said to be] from تخوّلهُ, by the substitution of ن for ل (TA.) Dhu-r-Rummeh says, [describing a young gazelle,] لَا يَنْعَشُ الطَّرْفَ إِلَّا مَا تَخَوَّنَهُ دَاعٍ يُنَادِيهِ بِاسْمِ المَآءِ مَبْغُومُ (S,) [He raises not his eye, or eyes, except when a caller calling him by the sound of مَآءِ returns to him time after time, addressed by the cry termed بُغَام:] i. e. except when he hears the بُغَام of his mother calling him by the cry مَآءِ: (TA in art. بغم: [it is there added, that the pass. part. n. مَبْغُوم is used in this instance for the act. part. n.; but for this I see no sufficient reason:]) he says that the young gazelle is slum bering, not raising his eye, or eyes, unless his mother comes to him time after time: or, as some say, unless his mother's call to him takes by little and little from his sleep. (S in the present art.) One says also الحُمَّىتَخَوَّنُهُ [for تَتَخَوَّنُهُ] The fever returns to him time after time: (S:) or in its time. (TA.) 8 إِخْتَوَنَ see 1, in two places. خَانٌ A place in which travellers lodge: (Msb:) a place in which travellers pass the night: and the دَيْر [i. e. monastery, or convent,] is the خان of the Christians: (Kull pp. 96 and 97:) or the خان is for merchants; (S, K;) i. q. فُنْدُقٌ; (Har p. 325;) [a building for the reception of mer chants and travellers and their goods, generally surrounding a square or an oblong court, having, on the ground-floor, vaulted magazines for mer chandise, which face the court, and lodgings, or other magazines, above: a Persian word, arabi cized:] pl. خَانَاتٌ (Msb.) — — Also A shop: or a shop-keeper: (K:) a Persian word, arabicised.

(TA.) — [It is also a title of honour, used by the Tartars (who apply it to their Emperor), the Turks (who apply it to the reigning and to a deceased Sultán), and the Persians (who apply it to the governor of a province, and to a man of rank).] خَوْنٌ an inf. n. of 1. (S, Msb, K.) — — And [hence,] (tropical:) Weakness. (JK, K, TA.) One says فِى ظَهْرِهِ خَوْنٌ (tropical:) In his back is weakness. (JK, TA.) — — And (assumed tropical:) Languidness in the sight. (K.) خَانِىٌّ Of, or belonging to, a خان of the mer chants. (TA.) خِوَانٌ (JK, S, Mgh, Msb, K) and خُوَانٌ (ISk, Msb, K) and ↓ إِخْوَانٌ, (IF, Msb, K,) the first of which is the most common, (Msb,) A table; (JK;) a thing upon which one eats; (S, Mgh, Msb;) a thing upon which food is eaten: (K:) but said to be not so called except when food is upon it: (Har p. 360:) arabicized [from the Persian]: (S, Msb:) the pl. (of pauc., of the first, S, Msb) is أَخْوِنَةٌ and (of mult., S, Msb) خُونٌ, (S, Mgh, Msb, K,) said by IB to be the only instance of its kind except بُونٌ pl. of بِوَانٌ, (TA,) originally خُوُنٌ, like كُتُبٌ pl. of كِتَابٌ, (Msb,) but خُوُنٌ is not used: (S:) the pl. of ↓ اخوان is أَخَاوِنُ, (Msb,) or أَخَاوِينُ. (TA, from a trad.) خَوُونٌ [for خَوُونٌ]: see خَائِنٌ. خَوَّانٌ: see خَائِنٌ. — — [Hence,] الخَوَّانُ The lion: (JK, S:) because he is [very] treacherous. (JK.) And (assumed tropical:) Time, or fortune. (TA.) — — أَعُوذُ بِاللّٰهِ مِنَ الخَوَّانِ means (assumed tropical:) [I seek protection by God] from the day of the exhaustion of provisions. (A, TA.) — Also, and ↓ خُوَّانٌ, [accord. to the CK, each is with ال, but this seems to be a mis take, (see شَهْرٌ,)] The month [latterly called] رَبِيعٌ الأَوَّل: pl. أَخْونَةٌ: (K:) but ISd says, "I know not how this is." (TA.) خُوَّانٌ: see what next precedes. الخَوَّانَةُ i. q. الاِسْتُ [meaning (assumed tropical:) The anus]. (TA.) خَائِنٌ and ↓ خَائِنَةٌ, (S, Msb, K,) the latter an intensive epithet, (S, Msb,) like عَلَّامَةٌ and نَسَّابَةٌ, (S,) [and also fem. of خَائِنٌ,] and ↓ خَوُونٌ and ↓ خَوَّانٌ, (K,) [which are likewise intensive epithets,] Unfaithful, or acting unfaithfully, to the confidence, or trust, reposed in him; (K;) [treacherous, perfidious, or unfaithful; or acting treacherously, perfidiously, or unfaithfully: thus the first signifies: the others signifying very un faithful, &c.:] pl. [of the first] خَوَنَةٌ, (S, M, K,) which is anomalous, (M,) like حَوَكَةٌ [pl. of حَائِكٌ], (S,) and خُوَّانٌ. (K.) [Hence,] خَائِنُ النَّظَرِ Looking treacherously, and clandestinely, at a thing at which it is not allowable to look. (TA.) — — خَائِنُ العَيْنِ (assumed tropical:) [The languid in respect of the eye] is an appellation applied to the lion; (K, TA;) because of a languidness in his eye when he looks. (TA.) خَائِنَةٌ: see خَائِنٌ. — It is also an inf. n. of خَانَ. (TA.) [Hence,] خَائِنَةُ الأَعْيُنِ (as used in the Kur xl. 20, TA) A surreptitious look (JK, Mgh, K) at a thing at which it is not allowable to look: (JK, K:) or the looking with a look that induces suspicion or evil opinion: (Th, K:) or the making a sign with the eye to indicate a thing that one conceals in the mind: (TA:) or, as some say, the contracting of the eye, or eyes, by way of making an obscure indication: or the looking intentionally [at a thing at which it is not allowable to look]. (Msb.) إِخْوَانٌ: see خِوَانٌ, in two places. — [It is also a pl. of أَخٌ: see art. اخو.] مُتَخَوَّنٌ One to whom خِيَانَة [i. e. treachery, perfidy, or unfaithfulness,] is attributed. (TA.) خوى 1 خَوَتِ الدَّارُ, (JK, S, Msb, K,) aor. تَخْوِى, (Msb,) inf. n. خَوَآءٌ (S, Msb, TA) and خُوِىٌّ, (Msb,) The house became empty, vacant, or un occupied: (S:) in [some of the] copies of] the S with teshdeed, [i. e. خَوَّت,] which is incorrect: (TA:) or became devoid, or destitute, of its occu pants; as also خَوِيَت, aor. تَخْوَى, inf. n. خَوَآءٌ: (Msb:) or its occupants perished: (JK:) and it fell down: (S:) or it became demolished: and خَوَت and خَوِيَت, inf. n. خَىٌّ and خُوِىٌّ and خَوَآءٌ and خَوَايَةٌ, it became devoid, or destitute, of its occupants, (K, TA,) standing, without inhabitant. (TA.) And خَوَى المَكَانُ, aor. يَخْوِى, inf. n. خَىٌّ, The place became empty, vacant, or unoccupied. (Mgh.) And خَوِىَ البَطْنُ, aor. يَخْوَى, inf. n. خَوًى, The belly became empty of food. (Mgh.) — — [Hence,] خَوِىَ, aor. يَخْوَى, inf. n. خَوًى [and خَوَآءٌ], He was, or became, hungry; (JK;) as also ↓ اخوى: (K:) or his belly became empty of food: (Har p. 167:) or خَوَى, like رَمَى, [aor. يَخْوِى,] inf. n. خَوًى and خَوَآءٌ, he was affected with un interrupted hunger. (K.) And خَوَتْ, said of a woman, She became empty in her belly on the occasion of childbirth; as also خَوِيَتْ: (S, K:) in [some of] the copies of the K, خَوَّتْ is here erroneously put for خَوِيَتْ. (TA.) And She abstained from food on the occasion of childbirth; (JK, K;) as also خَوِيَتْ. (JK, TA.) — — خَوَتِ النُّجُومُ The stars inclined to setting: (so in two copies of the S:) or so ↓ خَوَّت, inf. n. تَخْوِيَةٌ. (JK, Msb, and so in some copies of the S.) And the former, (JK, S, Msb, K,) aor. تَخْوِى, (JK, S,) inf. n. خَىٌّ, (JK, S, K,) The stars set; as also ↓ اخوت: and the stars brought no rain: (JK:) or the stars set aurorally and brought no rain; (S, Msb, * K; *) as also ↓ اخوت (A 'Obeyd, S, Msb, K) and ↓ خوّت. (K.) — — خَوَى الزَّنْدُ, (K,) inf. n. خَوًى (TA) [or خَىٌّ], The زند [q. v.] failed to produce fire; as also ↓ اخوى. (K.) — خَوَىَ, aor. يَخْوَى, He called, or cried, out. (JK.) — خَوَى, (TA,) inf. n. خَىٌّ, (K, TA,) i. q. قَصَدَ [He, or it, pursued a right, or direct, course; &c.: if trans., it may mean he aimed at, intended, or purposed, a thing]. (K, * TA.) — خَوَاهُ, inf. n. خَوًى and خَوَايَةٌ, He seized it; took it, or carried it off, by force; or snatched it away; (K;) and so ↓ اختواهُ. (IAar, TA.) 2 خوّت الإِبِلُ, inf. n. تَخْوِيَةٌ, The camels became empty (JK, M, Msb) and drawn up (M) in their bellies. (JK, M, Msb.) — — See also 4. — — And خوّى, inf. n. as above, said of a camel, (JK, S, TA,) He lay down upon his breast, and then set firmly upon the ground his [callous protuberances called the] ثَفِنَات: (JK:) or he made his belly to be separated by some interval from the ground, in lying upon his breast, (S, TA, *) and set firmly [upon the ground] his ثَفِنَات. (TA.) And in like manner, (S,) خوّى فِى سُجُودِهِ, (S, Mgh, Msb, K,) said of a man, (S, Mgh, Msb,) He raised his belly from the ground in his prostration: (S, * Msb:) or he put, or set, his upper arms apart, or remote, from his sides therein: (Mgh, Msb:) or he drew up his body, and made a space between his upper arms and his sides, in his prostration: (K:) thus a man is directed to do in prostrating himself in prayer. (Mgh, TA.) — — Said of a man, it signifies also He lowered his eyes, or looked towards the ground, desiring to be silent. (JK.) — — Said of a bird, It hung down its wings: (S:) or it spread its wings, (JK, TA,) and stretched out its legs, (TA,) desiring to alight. (JK, TA.) — — خَوَّتِ النُّجُومُ: see 1, in two places. — خَوَّيْتُهَا, inf. n. as above, I dug (K, TA) for her, namely, a woman, (TA,) a hole, or hollow, in the ground, and kindled [fire] in it, and then seated her in it, or upon it, (فِيهَا [i. e. فِى الحَفِيرَةِ],) on account of a disease that she had. (K, TA.) One says of a woman for whom this is done, خُوِّيَتْ. (As, TA.) — And خوّى لَهَا, (JK, Kr, S, K,) and خَوَّاهَا, (K,) inf. n. as above, He made for her (namely, a woman,) the food called خَوِيَّة, (JK, Kr, S, K,) that she might eat it. (S.) 4 أَخْوَىَ see 1, in four places. — — اخوى المَالُ The cattle, or camels &c., attained the utmost degree of fatness; as also ↓ خوّى, inf. n. تَخْوِيَةٌ. (Fr, K.) — See also 8. 8 اختوى He abstained from food: and it may mean he became void of everything but anger. (Ham p. 219.) — — He lost his reason, or intellect. (K.) — See also 1, last sentence. — — Also He took away a thing. (JK.) He took altogether, or entirely, what another possessed; as also ↓ اخوى. (JK, K.) — — He (a beast of prey) stole and ate the young one of a cow. (IAar, K.) — — He cut off for himself (اِقْتَطَعَ) a land, or district; (IAar, K;) as also اختات and تخوّت. (IAar, TA.) — — He thrust at a horse in his خَوَآء; i. e., the space between his fore legs and his hind legs. (JK, K.) خَوًى Emptiness of the belly; (JK, K;) i. e. its emptiness of food; as also ↓ خَوَآءٌ; (K;) [both inf. ns.;] the former of higher authority than the latter. (TA.) And Hunger; (JK, Msb;) as also ↓ خَوَآءٌ, (TA,) i. q. خَوٌّ. (K, TA. [In the CK, والخُوُّ بالضَّمِّ العَسَلُ is erroneously put for والخَوُّ وَبِالضَّمِّ العَسَلُ. The word خَوٌّ belongs to art. خو, q. v.]) — — See

also خَوَآءٌ. — — Also, [الخَوِىُّ in the CK being a mistake for الخَوَى,] A low, or depressed, tract between two moun tains: and a soft tract of land: (K, TA:) or a low, or depressed, tract, in plain, or soft, and in rugged and hard, ground, sinking into the earth, larger than the [tract termed] سُهْب, producing much herbage: (AHn, TA:) or any wide valley in a soft, or plain, [low ground such as is termed] جَوّ; (Az, TA;) as also خَوٌّ: (Az, TA in art. خو:) or a soft, far-extending, valley. (As, TA.) — Also i. q. ثَابِتٌ [Continuing, subsisting, lasting, &c.]: (K:) of the dial. of Teiyi. (TA.) — And A flow of blood from the nose; or blood flowing from the nose. (K. [In this instance the word is correctly given in the CK.]) خَوَاةٌ The space between the udder and the vulva in the she-camel and other cattle; (K, * TA; [accord. to the CK and JK, ↓ خَوِيَّةٌ; but this is app. a mistake;]) also with medd [i. e. ↓ خَوَايَةٌ, for خَوَاةٌ is originally خَوَيَةٌ]. (K.) — Also A sound: (A 'Obeyd, S, TA:) and the confused and continued sound (حَفِيف) of pouring of rain: (IAar, TA:) and ↓ خَوَايَةٌ signifies the confused and continued sound (حَفِيف [in the CK, erroneously, خَفيف,]) of the running of horses: (K, TA:) and a sound like what one fancies. (Aboo-Málik, TA.) خَوَآءٌ: see خَوًى, in two places. — — Also An intervening space between two things. (JK, Mgh, * TA.) The space between the fore legs and the kind legs of a horse; (JK, K;) as also ↓ خَوًى. (JK.) A vacant space between two things; (K;) such between the heaven and the earth; (TA;) like هَوَآءٌ. (K, TA.) — — A wide, or spacious, open tract of the earth, containing no herbage nor trees nor habitations. (TA.) خُوَآءٌ (like غُرَابٌ [in measure], TA) Honey. (Ez-Zejjájee, K, TA. [By a mistake in the CK, mentioned above, voce خَوًى, the word thus explained is there made to be خُوٌّ.]) خَوِىٌّ, of the measure فَعِيلٌ, A low, or de pressed, soft, or plain, tract of land. (S, TA.) خَوَايَةٌ: see خَوَاةٌ, first sentence. — — Also The part that a horse closes with his tail, of the space between his hind legs. (TA.) — — The part of a spear-head into which the shaft enters. (K, * TA.) — — And The wide part of the interior of a رَحْل [or camel's saddle]. (K, TA. [In the CK, من الرَّجُلِ is erroneously put for من الرَّحْلِ.]) — See also خَوَاةٌ, second sentence. خَوِيَّةٌ Food prepared for a woman on the oc casion of childbirth. (S, K.) — See also خَوَاةٌ. [خَاوٍ part. n. of 1.] فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً, in the Kur [xxvii. 53], means [And those are their houses,] empty; or, as some say, fallen down: like the phrase in the same [ii. 261 and xxii. 44,] خَاوِيَةٌ عَلَى عُرُوشِهَا having fallen down upon its roofs: (S:) or this means empty; its walls having fallen upon its roofs. (Bd in ii. 261. [See also عَرْشٌ.]) You say also أَرْضٌ خَاوِيَةٌ A land devoid of its inhabitants: (K:) and some times it means, of rain. (TA.) كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ, in the Kur [lxix. 7], means [As though they were trunks of palm-trees] torn up: (TA:) or eaten within: (Bd:) or fallen down and empty. (Jel.) خَاوِيَةٌ [fem. of خَاوٍ: and hence, as a subst.,] A calamity, or misfortune. (Kr, TA.) خَاوِىٌّ: see خَائِىٌّ, in art. خوأ. مُخَوًّى The place of a camel's lying down in the manner described above voce خَوًّى: [and so app. مُخَوَّاةٌ; for] the pl. is مُخَوَّيَاتٌ. (JK.) خى 2 خَيَّيْتُ خَاءً I wrote a خ. (JK, TA.) [خُيَيَّةٌ dim. of خَآءٌ, q. v. in art. خوأ.] خيب 1 خَابَ, (S, A, Msb, K, &c.,) aor. يَخِيبُ (Msb, K) and يَخُوبُ, (TA,) inf. n. خَيْبَةٌ, (S, Msb, K,) He (a man, S) was disappointed of attaining what he desired or sought; was balked; was unsuccessful; failed of attaining his desire: (S, Msb, K:) he was denied, refused, prohibited from attaining, or debarred from, what he desired or sought. (A, K.) You say, مَنْ هَابَ خَابَ [He who fears will be disappointed]. (A, TA.) And خَابَ سَعْيُهُ وَأَمَلُهُ [His labour, and his hope, or expectation, resulted in disappointment; were disappointed, balked, or frustrated;] he attained not what he sought or desired. (A, TA.) [See also خَيْبَةٌ, below.] — — Also He suffered loss. (K.) — — And i. q. كَفَرَ [He disbelieved; or be came an unbeliever, or infidel; &c.]. (K.) 2 خيّبهُ, (S, A, Msb, K,) inf. n. تَخْيِيبٌ, (S,) He (God, A, Msb, K, or a man, S) disappointed him; or caused him to be disappointed of at taining what he desired or sought, to be balked, to be unsuccessful, or to fail of attaining his desire: (S, Msb:) he denied him, refused him, prohibited him from attaining, or debarred him from, that which he desired or sought. (A, K.) خَيْبَةٌ inf. n. of 1 [q. v.]. (S, Msb, K.) It is said in a prov., (S, Msb, K,) الهَيْبَةُ خَيْبَةٌ [Fear is a cause of disappointment]. (S, A, Msb, K.) And one says, خَيْبَةً لِزَيْدٍ [May God send dis appointment to Zeyd], and خَيْبَةٌ لِزَيْدٍ [Disappointment be to, or befall, Zeyd]: (S, K:) خيبة in the former instance being in the accus. case as governed by a verb understood; and in the latter, in the nom. case as an inchoative: (S:) each being a form of imprecation. (K.) قَدْحٌ خَيَّابٌ (tropical:) [An endeavour to produce fire with a زَنْد] that does not produce fire (لَايُورِى). (A, K. * [In some copies of the K, for قَدْح, we find قِدْح. Golius explains خَيَّابٌ as meaning ignitabulum fallens, quod non excudit semina ignis: but I cannot anywhere find قَدْحٌ or قِدْحٌ in the sense which he assigns to one of these words, which is that of مِقْدَحَةٌ &c.]) — — In the following verse, quoted by Th, أُسْكُتْ وَلَا تَنْطِقْ فَأَنْتَ خَيَّابْ كُلُّكَ ذُو عَيْبٍ وَأَنْتَ عَيَّابٌ حيّاب may be [an epithet] of the measure فَعَّال from الخَيْبَةُ; [so that the meaning may be (assumed tropical:) Be thou silent, and speak not, for thou art habitually unsuccessful; thou art altogether vitious, or faulty, and thou art a great imputer of vices, or faults, to others;] or the person there men tioned may be meant to be likened to the قدح above mentioned. (TA.) — — One says also, سَعْيُهُ فِى خَيَّابِ بْنِ هَيَّابٍ (tropical:) His labour [has ended, or ends, or will end,] in loss. (A, K.) خَائِبٌ part. n. of 1. (Msb, TA.) — خَائِبِكَ and بِخَائِبِكَ: see خَاءَ بِكَ in art. خوأ. قِدْحٌ أَخْيَبُ (assumed tropical:) An arrow of those employed in the game called المَيْسِر, to which no lot, or portion, pertains: for there are three such arrows; namely, the مَنِيح, the سَفِيح, and the وَغْد: occurring in a trad. of 'Alee. (TA.) وَقَعُوا فِى وَادِى تُخُيِّبَ, (Ks, S, A, K, but in the last وَقَعَ,) and تُخَيِّبَ, (A, K,) the last word being imperfectly decl. [in each of these instances], (Ks, S, A, K,) meaning فِى البَاطِلِ [i. e. They fell into that which was vain, unreal, nought, futile, or the like, and consequently, into disappointment], (Ks, S, K,) or فى بَاطِلٍ [into a state of things that was vain, &c.]. (A.) خيت 1 خَاتَ, aor. يَخِيتُ, (IAar,) inf. n. خَيْتٌ and خُيُوتٌ, (IAar, K,) and inf. n. of un. خَيْتَةٌ, (IAar,) He made a sound, syn. صَوَّتَ; (IAar, K;*) [app. with his wings, in pouncing down, or making a stoop; see 1 in art. خوت;] said of a bird. (IAar.) — خَاتَهُ مَالَهُ, aor. يَخِيتُهُ: see 1 in art. خوت. خير 1 خَارَ, aor. يَخِيرُ, (K,) inf. n. خَيْرٌ, (TA,) He (a man, TA) was, or became, possessed of خَيْر [or good, &c.]. (K, TA.) — — [He was, or be came, good: and he did good: contr. of شَرَّ.] You say, خِرْتَ يَا رَجُلُ [Thou hast been good; or thou hast done good, or well; O man]. (S.) And خَارَاللّٰهُ لَكَ فِى هٰذَا الأَمْرِ [May God do good to thee, bless thee, prosper thee, or favour thee, in this affair: or] may God cause thee to have, or appoint to thee, good in this affair: (K:) or may God choose for thee the better thing [in this affair]. (A.) اَللّٰهُمَّ خِرْلِى occurs in a trad., meaning O God, choose for me the better of the two things. (TA.) — — See also 8. — — خَارَهُ عَلَى صَاحِبِهِ, aor. as above, inf. n. خِيرَةٌ and خَيْرٌ (Msb, K *) and خِيَرَةٌ (K) and خَيْرٌ; (Msb, TA;) and ↓ خيّرهُ, (K,) inf. n. تَخْيِيرٌ; (TA;) He preferred him before his companion, (Msb, K. *) — — خَايَرَهُ فَخَارَهُ: see 3. 2 خيّرهُ He gave him the choice, or option, (S, A, * Mgh, * Msb, * K,) بَيْنَ الشَّيْئَيْنِ [between the two things], (S, Mgh, Msb,) or بين الأَمْرَيْنِ [between the two affairs]: ↓ فَتَخَيَّرَ [so he had the choice, or option, given him]. (A.) — — See also 1. It is said in a trad., خَيَّرَ بَيْنَ دُورِ الأَنْصَارِ, meaning He preferred some among the houses of the Assistants before others of them. (TA.) And in another trad., خُيِّرَ, meaning He was preferred,

and pronounced to have surpassed, or overcome, or won, in a contest, or dispute. (IAth.) 3 ↓ خَايَرَ, خَايَرَهُ فَخَارَهُ (A, K,) inf. n. مُخَايَرَةٌ, (A,) He vied with him, or strove to surpass him, or contended with him for superiority, in goodness, or excellence, (A, K,) in, or with respect to, (فِى,) a thing, (A,) and he surpassed him therein. (A, K.) 4 مَا أَخْيَرَ فُلَانًا, (A,) and ↓ مَا خَيْرَهُ, which latter is extr. [with respect to form, though more commonly used than the former], (TA,) [How good is such a one!] phrases similar to مَاأَشَرَّهُ and مَا شَرَّهُ [which have the contr. meaning]. (TA.) مَا ↓ خَيْرَ اللَّبَنَ لِلْمَرِيضِ [How good is milk for the diseased!], (K, * TA,) with nasb to the ر and ن, is an expression of wonder: (K:) it was said to Khalaf El-Ahmar, by an Arab of the desert, in the presence of Aboo-Zeyd; whereupon Khalaf said to him, “What a good word, if thou hadst not defiled it by mentioning it to the [common] people! ” and Aboo-Zeyd returned to his companions, and desired them, when Khalaf ElAhmar should come, to say, all together, these words (ما خير اللبن للمريض), [in order to vex him], and they did so. (TA.) 5 تخيّر, as an intrans. v.: see 2. — As a trans. v.: see 8. 6 تخايروا فِيهِ إِلَى حَكَمٍ They contended together for superior goodness, or for excellence, in it, or with respect to it, appealing to a judge, or an arbiter. (A.) 8 اختارهُ; and ↓ تخيّرهُ, (S, * A, Mgh, Msb, K,) inf. n. [or rather quasi-inf. n.] ↓ خِيَرَةٌ, said by IAth to be the only instance of the kind except طِيَرَةٌ; (TA voce تَطَيَّرَ;) and ↓ استخارهُ; (A;) and ↓ خَارَهُ; (K;) He chose, made choice of. selected, elected, or preferred, him, or it. (S, Msb, * K.) You say also, اِخْتَرْتُهُ الرِّجَالَ, and مِنَ الرِّجَالِ, [I chose him from the men,] and عَلَيْهِمْ, (K,) which last signifies in preference to them. (TA.) It is said in the Kur [vii. 154], وَاخْتَارَ مُوسَى قَوْمِهِ سَبْعِينَ رَجُلًا [And Moses chose from his people seventy men]. (TA.) وَلَقَدِ اخْتَرْنَاهُمْ عَلَى عِلْمٍ, in the Kur [xliv. 31, Verily we have chosen them with knowledge], may be indicative of God's producing good, or of his preferring them before others. (TA.) 10 استخار He sought, desired, or asked for, خِيرَة (S, Msb, K) or خِيَرَة (as in some copies of the K) [i. e. the blessing, prospering, or favour, of God; &c.]. [And it is trans.; for] one says, اِسْتَخِرِ اللّٰهَ يَخِرْ لَكَ [Desire thou, or ask thou for, the blessing, prospering, or favour, of God; &c.; and He will bless, prosper, or favour, thee; &c.]. (S.) And اِسْتَخَرْتُ اللّٰهَ فِيهِ فَخَارَ لِى I desired, or asked, of God, the better of the two things, [or rather the better in it, meaning a case, or an affair,] and He chose it for me. (A.) — — See also 8. خَيْرٌ [Good, moral or physical; anything that is good, real or ideal, and actual or potential; and, being originally an inf. n., used as sing and pl.;] a thing that all desire; such as intelligence, for instance, and equity; (Er-Rághib, and so in some copies of the K;) [or goodness;] and excellence; and what is profitable or useful; benefit; (Er-Rághib;) contr. of شَرٌّ: (S, A, Msb:) pl. خُيُورٌ, (Msb, K,) and also, accord. to the Msb, ↓ خِيَارٌ: (TA:) [but this latter seems to be properly pl. only of خَيْرٌ used as an epithet (see below) and as a noun denoting the comparative and superlative degrees: it may however be used as an epithet in which the quality of a subst. is predominant:] خير is of two kinds: namely, absolute خير, which is what is desired in all circumstances and by every person: and what is خير [or good] to one and شرّ [or evil] to another; as, for instance, (Er-Rághib,) wealth, or property: (Zj, L in art. شد, Er-Rághib, K:) it has this last signification, namely wealth, or property, in the Kur, ii. 176 (S, TA) and ii. 274 and xxiv. 33 and xli. 49: or in the first and second of these instances it is thus called to imply the meaning of wealth, or property, that has been collected in a praiseworthy manner, or it means much wealth or property; and this is its meaning in the first of the instances mentioned above, agreeably with a trad. of 'Alee; and also in the Kur, c. 8: (TA:) [being used as a pl. (as well as a sing.), it may be also rendered good things:] and it is also used by the Arabs to signify horses; (K, * TA;) and has this meaning in the Kur, xxxviii. 31: (TA:) [it is often best rendered good fortune; prosperity; welfare; wellbeing; weal; happiness; or a good state or condition: and sometimes bounty, or beneficence.] رَجُلٌ قَلِيلُ الخَيْرِ means [A man possessing little, or no, good; possessing few, or no, good things; or poor: and in whom is little, or no, good or goodness; or niggardly: and also] a man who does little good: (TA in art. عص:) or [who does no good;] who is not near to doing good; denoting the nonexistence of good in him. (Msb in art. قل.) [Thus it sometimes means the same as رَجُلٌ لَا خَيْرَ فِيهِ A man in whom is no good or goodness; devoid of goodness; worthless.] And قِلَّةُ خَيْرٍ means Poverty: and also niggardliness. (A and TA in art. جحد.) هُوَ مِنْ أَهْلِ الخَيْرِ وَالخِيرِ is explained voce خِيرٌ. عَلَيَدَيِ الخَيْرِ وَاليُمْنِ [May it be with the aid of good fortune and prosperity] is a prayer used with respect to a marriage. (A 'Obeyd, TA.) And إِنَّكَ مَا وَخَيْرًا means مَعَ خَيْرٍ, i. e., Mayest thou meet with, or attain, good. (K.) — — خَيْرٌ in the phrase فُلَانٌ خَيْرٌ resembles an epithet [like ↓ خَيِّرٌ, and signifies Good; or possessing good]; (Akh, S;) therefore the fem. is خَيْرَةٌ, of which the pl. is خَيْرَاتٌ, (Akh, S, Msb, *) as occurring in the Kur, lv. 70; and they do not [there] mean by it [the comparative or superlative signification of the measure] أَفْعَلُ: (Akh, S:) you say ↓ رَجُلٌ خَيِّرٌ, (S, A, Msb,) meaning [A good man; or] a man possessing خَيْر [or good]; (Msb;) and رَجُلٌ خَيْرٌ: (S:) and in like manner, ↓ اِمْرَأَةٌ خَيِّرَةٌ and خَيْرَةٌ, (S, Msb,) meaning [A good woman; or] a woman excellent in beauty and disposition: (Msb:) or خَيْرٌ and ↓ خَيِّرٌ signify possessing much خَيْر [or good], (K,) applied to a man; (TA;) and in the same sense you say ↓ رَجُلٌ خَيْرَى, and ↓ خُورَى, and ↓ خِيرَى: and the fem. of the first is خَيْرَةٌ; and of the second, ↓ خَيِّرَةٌ: (K:) and the pl. [of pauc.] (of the first, TA) is أَخْيَارٌ, and [of mult.] خِيَارٌ: (A, Msb, K:) you say also خِيَارُ المَالِ, meaning The excellent of the camels or the like: (Msb, K:) and in like manner you say of men &c.: (TA:) [see also below:] and the fem. is خَيْرَةٌ, of which the pl. is خَيْرَاتٌ: (Msb:) خِيَارٌ is contr. of أَشْرَارٌ, (S, Mgh,) [thus] used as an epithet: (Mgh:) and ↓ خَيْرَةٌ [used as a subst.] signifies anything excellent; and the pl. thereof in this sense, خَيْرَاتٌ, occurs in the Kur, ix. 89: (S:) or خَيْرٌ, (K,) or the fem. خَيْرَةٌ, (Lth,) or each, (K.) signifies excellent in beauty: (Lth, K:) and ↓ خَيِّرٌ and خَيِّرَةٌ signify excellent in righteousness (Lth, K) and religion: (K:) or there is no difference in the opinion of the lexicologists [in general] between خَيْرَةٌ and ↓ خَيِّرَةٌ: (Az:) accord. to Zj, خَيْرَاتٌ and ↓ خَيِّرَاتٌ, both occurring in different readings of the Kur, lv. 70, signify good in dispositions: accord. to Khálid Ibn-Jembeh, خَيْرَةٌ, applied to a woman, signifies generous in race, exalted in rank or quality or reputation, goodly in face, good in disposition, possessing much wealth, who, if she bring forth, brings forth a generous child: (TA:) [↓ خِيَارٌ is also applied as an epithet to a sing. subst., either masc. or fem.:] you say جَمَلٌ خِيَارٌ and نَاقَةٌ خِيَارٌ, meaning A he-camel [that is excellent or] excellent and brisk and so a she-camel. (TA.) See also مُخْتَارٌ, in three places. In the saying لَعَمَرُ أَبِيكَ الخَيْرُ, the word خَيْر is in the nom. case as an epithet of عَمْر; [so that the phrase lit. means By the good life of thy father;] but properly it should be لَعَمْرُ أَبِيكَ الخَيْرِ [By the life of thy good father]: and the like is said with شَرّ. (TA.) [See also art. عمر.] — — خَيْرٌ is also used to denote superiority: one says, هٰذَا خَيْرٌ مِنْ هٰذَا This is better than this: and in the dial. of the Benoo-'Ámir, ↓ هٰذَا أَخْيَرُ مِنْ هٰذَا, with أ, and in like manner, أَشَرُّ; but the rest of the Arabs drop the أ in each case: (Msb:) you say, ↓ هُوَ أَخْيَرُ مِنْكَ [He is better than thou], and in like manner, أَشَرُّ مِنْكَ; and هُوَ خَيْرٌ مِنْكَ, and in like manner, شَرٌّ مِنْكَ; and, [using the dim. form of خَيْرٌ,] ↓ خُيَيْرٌ مِنْكَ, and in like manner, شُرَيْرٌ مِنْكَ. (Ibn-Buzurj, TA.) You also say, when you mean to express the signification of superiority, فُلَانَةُ خَيْرُ النَّاسِ [Such a woman is the best of mankind]; but not خَيْرَةُ: [see, however, what will be found cited hereafter from the K,] and فُلَانٌ خَيْرُ النَّاسِ [Such a man is the best of

mankind]; but not ↓ أَخْيَرُ [unless in the dial. of the Benoo-'Ámir]: and [it is said that] خَيْرُ when thus used does not assume the dual form nor the pl., because it has the signification of [the measure] أَفْعَلُ: for though a poet uses the dual form, he uses it as a contraction of the dual of خَيِّرٌ, like مَيْتٌ and مَيِّتٌ, and هَيْنٌ and هَيِّنٌ: (S:) [but. this remark in the S is incorrect: for both خَيْر and ↓ أَخْيَر, when used in such phrases as those to which J here refers, have pl. forms of frequent occurrence, and of which examples will be found below; and, as is said by I 'Ak (p. 239), and by many other grammarians, you may say, الزَّيْدُونَ أَفْضَلُو القَوْمِ and الزَّيْدَانِ أَفْضَلَا القَوْمِ, and أَفَاضِلُ القَوْمِ, and also هِنْدُ فُضْلَىالنِّسَآءِ, &c.; and such concordance is found in the Kur, vi. 123; and is even said by many to be more chaste than the mode prescribed by J:] it is said in the K, that you say, ↓ هُوَ أَخْيَرُ مِنْكَ, like خَيْرُ; and when you mean the signification of superiority, you say فُلَانٌ خَيْرَةُ النَّاسِ, with ة, and فُلَانَةُ خَيْرُهُمْ, without ة: but [SM says,] I know not how this is; for in the S is said what is different from this, and in like manner by Z in several places in the Ksh; and what is most strange is, that the author of the K quotes in the B the passage of J [from the S], and adopts the opinion of the leading authorities [as given in the S]: (TA:) or you say, فُلَانَةُ الخَيْرَةُ مِنَ المَرْأَتَيْنِ [Such a woman is the better of the two women]: and هِىَ الخَيْرَةُ, and ↓ الخِيرَةُ, [so in the TA, but in the CK الخَيْرَةُ,] and ↓ الخِيرَى, and ↓ الخُورَى, [the last being fem. of أَخْيَرُ, originally خُيْرَى, and so, app., the last but one, She is the better, or best:] (K:) and [using the dim. form of خَيْرٌ] you say, هُوَ خُيَيْرُ ↓ أَهْلِهِ [He is the best of his family]: (Ibn-Buzurj, TA:) one says also, to one coming from a journey, خَيْرَ مَا رُدَّ فِى أَهْلٍ وَمَالٍ, meaning May God make that with which thou comest [back] to be the best of what is brought back by the absent with family and property; (As, Meyd, TA;) or, as some relate it, خَيْرُ, i. e. رَدُّكَ خَيْرُ رَدٍّ [may thy bringing back be the best bringing back]; and فى is used in the sense of مَعَ: (Meyd:) [أَخْيَارٌ is pl. of pauc., and خِيَارٌ pl. of mult., and so app. is خِيرَانٌ, of خَيْرٌ thus used; and ↓ أَخَايِرُ is pl. of أَخْيَرُ, and so is أَخْيَرُونَ applied to rational beings: in the TA, أَخَايِرُ is said to be a pl. pl. of أَخْيَرُ, and so خِيرَانٌ; but this is app. a mistake, probably of transcription:] you say رَجُلٌ مِنْ خِيَارِ النَّاسِ and أَخْيَارِهِمْ and ↓ أَخَايِرِهِمْ [A man of the best of mankind]: (A, TA:) and لَكَ خِيَارُ هٰذِهِ الإِبِلِ, and ↓ خِيرَتُهَا, [Thine are, or is, or shall be, the best of these camels,] alike with respect to a sing. and a pl.: (TA:) and نَحَرَ خِيرَةَ ↓ إِبِلِهِ and خُورَةَ ↓ إِبِلِهِ [He slaughtered the best of his camels]: (IAar, TA:) and ↓ هُمُ الأَخْيَرُونَ [They (meaning men) are the better, or best]. (Ibn-Buzurj, TA.) — مَا خَيْرَ for مَا أَخْيَرَ: see 4, in two places. — خَيْرُ بَوَّآءُ [from the Persian خِيرْبُوَا Lesser cardamom;] a kind of small grain, resembling the قَاقُلَّة [or common cardamom], (K,) of sweet odour. (TA.) خِيرٌ Generousness; generosity; (S, A, Msb, K;) liberality; munificence. (Msb.) You say, فُلَانٌ ذُو خِيرٍ Such a one is a possessor of generousness, or generosity, &c. (Msb.) And هُوَ مِنْ وَالخِيرِ ↓ أَهْلِ الخَيْرِ [He is of the people of good, or of wealth, &c., and of generosity]. (A.) — — Eminence; elevated state or condition; nobility. (IAar, K.) — — Origin. (Lh, K.) — — Nature, or disposition. (A, K.) You say, هُوَ كَرِيمُ الخِيرِ He is generous in nature, or disposition. (A.) — — Form, aspect, or appearance; figure, person, mien, feature, or lineaments; guise, or external state or condition; or the like; syn. هَيْئَةٌ. (Lh, K.) خُورَةٌ [app. originally خُيْرَةٌ]: see خَيْرٌ, near the end of the paragraph; and see also art. خور. خَيْرَةٌ fem. of خَيْرٌ [q. v.] used as an epithet: pl. خَيْرَاتٌ. (Akh, S, Msb.) — — [Also, used as a subst., or as an epithet in which the quality of a subst. is predominant, A good thing, of any kind: a good quality; an excellency: and a good act or action: &c.: pl. as above:] see خَيْرٌ, in the former half of the paragraph. خِيرَةٌ: see خَيْرٌ, in three places, towards the end of the paragraph: — — and see خِيَرَةٌ, in four places: — — and خِيَارٌ. — — It is also a subst. from خَارَاللّٰهُ لَكَ فِىهٰذَاالأَمْرِ, (S,) and so ↓ خِيَرَةٌ; both signifying [The blessing, prospering, or favour, of God; his causing one to have, or appointing to one, good in an affair: or his choosing for one the better thing in an affair: or] the state that results to him who begs God to cause him to have good, or to choose for him the better thing, in an affair. (TA.) You say, كَانَ ذٰلِكَ خِيرَةً مِنَ اللّٰهِ [That was through God's blessing, prospering, or favour; &c.: or through God's choosing the better thing in the affair]. (A.) خِيَرَةٌ and ↓ خِيرَةٌ (of which the former is the better known, TA) are substs. from إِخْتَارَهُ, (K,) or from إِخْتَارَهُ اللّٰهُ, (S,) both signifying A thing, man, or beast, and things, &c, that one chooses: (TA:) or [a thing, &c.,] chosen, selected, or elected: (Mgh:) as in the saying, مُحَمَّدٌ خِيَرَةُ اللّٰهِ مِنْ خَلْقِهِ and ↓ خِيرَتُهُ [Mohammad is the chosen, or elect, of God, from his creatures]: (S, Mgh: *) or ↓ خِيرَةٌ is a subst. from الاِخْتِيَارٌ, like فِدْيَةٌ from الاِفْتِدَآءُ; and خِيَرَةٌ is syn. with خِيَارٌ and إِخْتِيَارٌ; or is from تَخَيَّرْتُ الشَّىْءَ: or, as some say, خِيرَةٌ and خِيَرَةٌ are syn.: (Msb:) see 8; and see also خِيَارٌ: and ↓ هٰذِهِ خِيرَتِى (Msb, TA) or خِيَرَتِى (TA) means This is what I choose; (Msb, TA;) and so هٰذَا خيرتى: and هٰؤُلَآءِ خيرتى These are what I choose. (TA.) [See مُخْتَارٌ.] — — See also خِيرَةٌ. خُورَى: see خَيْرٌ, in two places. خَيْرَى: see خَيْرٌ. خِيرَى: see خَيْرٌ, in two places. [خَيْرِىٌّ Of, or relating to, خَيْر, or good, &c.] خِيرِىٌّ Of, or relating to, or possessing, generousness, generosity, liberality, or munificence. (Msb.) — And hence, (Msb,) or [thus applied] it is an arabicized word, (S,) [from the Persian خِيرِىْ,] The مَنْثُور [or gilliflower:] but generally applied to the yellow species thereof; [so in the present day;] for it is this from which is extracted its oil, which is an ingredient in medicines. (Msb.) [Accord. to Golius, "Viola alba, ejusque genera: Diosc. iii. 138: " and he adds, as on the authority of Ibn-Beytár, "spec. luteum. "]‡ — And خِيرِىُّ البَرِّ The خُزَامَى [q. v.]; because it is the most pungent in odour of the plants of the desert. (Msb.) [خَيْرِيَّةٌ The quality of خَيْرٌ; i. e. goodness.] خِيَارٌ a subst. from الاِخْتِيَارُ; (S, Mgh, K;) meaning Choice, or option; (Msb;) and so ↓ خِيَرَةٌ in the Kur [xxviii. 68], مَاكَانَ لَهُمُ الخِيَرَةُ They have not choice, or option; (Mgh;) or the meaning of these words is, it is not for them to choose in preference to God; (Fr, Zj;) and so, accord. to Lth, ↓ خِيرَةٌ, as being an inf. n. [or rather a quasi-inf. n., though this seems doubtful,] of اختار. (TA.) You say, إِنَّ فِى الشَّرِّ خِيَارًا [Verily in evil there is a choice, or an option]; i. e. what may be chosen: a prov. (TA.) And أَنْتَ بِالخِيَارِ and ↓ بِالْمُخْتَارِ [in some copies of the K بالمخيار, which, as is said in the TA, is a mistranscription, Thou hast the choice, or option]; i. e. choose thou what thou wilt. (K.) And البَيْعُ صَفْقَةٌ أَوْ خِيَارٌ Selling is decisive or with the option of returning. (Mgh in art. صفق.) Hence, خِيَارُ الرُّؤْيَةِ The choice of returning [on seeing it] a thing which one has purchased without seeing it. (Mgh, * Msb, * KT.) And خِيَارُ المَجْلِسِ [The choice of returning a thing purchased while sitting with the seller]. (TA.) And خِيَارُ العَيْبِ [and النَّقِيصَةِ] The choice of returning a thing to the seller when it has a fault, a defect, or an imperfection. (KT.) And خِيَارُ الشَّرْطِ The choice of returning a thing purchased when one of the two contracting parties has made it a condition that he may do so within three days or less. (KT.) And خِيَارُ التَّعْيِينِ The choice of specifying [for instance] one of two garments, or pieces of cloth, which one has purchased for ten pieces [of money, or some other sum,] on the condition of so doing. (KT.) — — See also مُخْتَارٌ, in three places. And see خَيْرٌ, in the middle of the paragraph, where it is explained as an epithet applied to a sing. subst., either masc. or fem. See also the first sentence of that paragraph. — —

It is also a pl. of خَيْرٌ [q. v.] as an epithet, (A, Msb, K,) [and as a noun denoting the comparative and superlative degrees.] — Also [A species of cucumber; cucumis sativus Linn. a fructu minore: (Delile, Flor. Aeg. Illustr., no. 927 :)] i. q. قِثَّآءٌ: (S:) or resembling the قِثَّآء; (K, &c.;) which is the more suitable explanation: (TA:) or i. q. قَثَدٌ [q. v.]: an arabicized word: (Mgh:) [from the Persian خِيَارٌ:] not Arabic. (S.) — — خِيَارُ شَنْبَرَ [The cassia fistula of Linn.;] a well-known kind of tree; (K;) a species of the خَرُّوب, resembling a large peach-tree; (TA;) abounding in Alexandria and Misr; (K;) and having an admirable yellow flower: (TA:) the latter division [or rather the whole] of the name is arabicized [from the Persian خِيَارْ چَنْبَرْ]. (TA.) خُيَيْرٌ: see خَيْرٌ, [of which it is the dim.,] in two places, in the latter half of the paragraph. خَيِّرٌ, and its fem. خَيِّرَةٌ, and pl. fem. خَيِّرَاتٌ: see خَيْرٌ, (used as an epithet,) in eight places, in the former half of the paragraph. خَائِرٌ [Doing good, or well: &c.:] act. part. n. of خَارَ. (S, TA.) أَخْيَرُ, and its pls. أَخَايِرُ and أَخْيَرُونَ: see خَيْرٌ, in eight places, in the latter half of the paragraph. اِخْتِيَارِىٌّ [Of, or relating to, the will, or choice]. صِفَةٌ اخْتِيَارِيَّةٌ [meaning A quality which originates from, or depends upon, the will, or choice, i. e. an acquired quality,] is opposed to خِلْقِيَّةٌ. (Msb in art. مدح, &c.) مَخْيَرَةٌ [A cause of good: and hence,] excel-lence, and eminence, or nobility: so in the phrase, فُلَانٌ ذُو مَخْيَرَةٍ [Such a one is a possessor of eminence, &c.]. (A, TA.) مُخَيِّرٌ: see what follows. مُخْتَارٌ act. part. n. [of 8, signifying Choosing, selecting, or electing]. (TA.) — — And pass. part. n. [of the same, signifying Chosen, selected, elected, or preferred: and choice, select, or elect; as also ↓ خِيَارٌ, which signifies like wise the best of anything; often used in this sense, as a sing. and as a pl.; and excellent, or excellent and brisk, applied to a he-camel and to a she-camel; as mentioned above, voce خَيْرٌ]. (TA.) You say also ↓ جَمَلٌ خِيَارٌ in the sense of مُخْتَارٌ [A choice he-camel], and ↓ نَاقَةٌ خِيَارٌ in the sense of مُخْتَارَةٌ [A choice she-camel]. (TA.) [See also خِيَرَةٌ.] The dim. of مُخْتَارٌ is ↓ مُخَيِّرٌ: the ت is thrown out because it is augmentative; and the ى is changed into ى because it was changed from ى in مختار: (S:) one should not say مُخَيْتِيرٌ. (El-Hareeree's Durrat el-Ghowwás, in De Sacy's Anthol. Gr. Ar. p. 49 of the Arabic text.) — — See also خِيَارٌ. خيش خَيْشٌ Garments, or pieces of cloth, of the worst of flax: (S:) or garments, or pieces of cloth, of thin texture, and of coarse threads, made of the hards, or hurds, of flax, (K, * TA,) and of the worst thereof: (TA:) or of the coarsest of [the stuff called] عصب [i. e. عَصْب, q. v., in the copies of the K in my hands incorrectly written عَصَب]: (Lth, K:) or coarse flax: (Mgh:) or a cloth of coarse flax. (Har p. 544.) — — [Hence,] (assumed tropical:) A low, vile, or mean, man. (K.) خَيْشِىٌّ and ↓ خَيَّاشٌ [A weaver, or seller, of خَيْش.The former mentioned in the K, and the latter in the TA, as surnames of men.] خَيَّاشٌ: see what next precedes. خيط 1 خَاطَ, (Msb, TA,) first pers. خِطْتُ, (S,) aor. يَخِيطُ, (Msb,) inf. n. خِيَاطَةٌ, (S, TA,) or this is a simple subst., (Msb, TK,) and the inf. n. is خَيْطٌ, (TK,) which is said in the K to be syn. with خِيَاطَةٌ, but this last is a mistake for خِيَاطٌ as signifying "thread," (TA,) or "a thread," (AZ, TA,) though خِيَاطٌ is also syn. with خِيَاطَةٌ, (TA,) He sewed, sewed together, or sewed up, a garment, or piece of cloth; (S, Msb, TA;) as also ↓ خيّطهُ, inf. n. تَخْيِيطٌ. (TA.) — — [Hence,] خَاطَ بَعِيرًا بِبَعِيرٍ (tropical:) He coupled a camel with a camel [by tying the end of the halter of one to the tail of the other]. (TA.) — — خَاطَتِ الحَيَّةُ, (TA,) inf. n. خَيْطٌ, (K, TA,) (tropical:) The serpent ran along upon the ground. (K, * TA.) — — ↓ خاط إِلَيْهِ خَيْطَةً (tropical:) He passed by him, or it, [or to, or towards, him or it,] once: or ↓ خاط خَيْطَةً he passed along quickly: (K, * TA:) and so ↓ اختاط and اِخْتَطَى. (K.) It is said by Kr to be formed by transposition from الخَطْوُ: but this is a mistake; for, were it so, they would have said, خاط خَوْطَةً, not خَيْطَةً. (ISd.) Accord. to Lth, ↓ خاط خَيْطَةً وَاحِدَةً means (assumed tropical:) He made his journey [or a journey] without interruption. (TA.) In the A it is said that ↓ خاط فُلَانٌ خَيْطَةً means (tropical:) Such a one journeyed on, not pausing for anything: and in like manner, خاط إِلَى مَقْصِدِهِ (tropical:) [He journeyed on, not pausing for anything, to his place, or object, of aim]. (TA.) 2 خَيَّطَ see 1. — — خَيَّطَ الشَّيْبُ فِى رَأْسِهِ, (S, K,) inf. n. تَخْيِيطٌ, (K,) means (tropical:) Whiteness of the hair, or hoariness, appeared upon his head (K, TA) in streaks, or lines: (TA:) it is like وَخَطَ: (S, TA:) or became like threads: (K:) and in like manner, فِى لِحْيَتِهِ in his beard. (TA.) Bedr Ibn—' Ámir El—Hudhalee says, أَقْسَمْتُ لَا أَنْسَى مَنِيحَةَ وَاحِدٍ حَتَّى تُخَيِّطَ بِالبَيَاضِ قُرُونِى (S, TA) [I swear that I will not forget the loan (here meaning the قَصِيدَة, Skr) of one (meaning Abu—l—'Iyál [with whom he was carrying on a controversy], Skr)] until the sides of my head become streaked with whiteness: (TA:) but some read تُخَيَّطَ; and Ibn—Habeeb says that خَيَّطَ الشَّيْبُ الرَّأْسَ signifies (assumed tropical:) Whiteness of the hair, or hoariness, became conjoined and continuous upon the head, as though one part thereof were sewed to another: (IB, TA:) some read ↓ تَخَيَّطَ; and accord. to the K, you say, تَخَيَّطَ رَأْسُهُ بِالشَّيْبِ, meaning (assumed tropical:) His head became streaked, or marked as with threads, by whiteness of the hair, or hoariness: [the best reading seems to be تَخَيَّطَ, for تَتَخَيَّطَ:] and some read تَوَخَّطَ [for تَتَوَخَّطَ, from تَوَخَّطَ as having the meaning here assigned to تَخَيَّطَ]. (TA.) 5 تَخَيَّطَ see 2. 8 إِخْتَيَطَ see 1. خَاطٌ: see خَيَّاطٌ. خَيْطٌ Thread, or string; or a thread or string; syn. سِلْكٌ; (S, K;) the thing with which one sews; (Msb;) [often used as a coll. gen. n.; n. un. with ة;] and ↓ خِيَاطٌ [likewise] signifies the thing with which a garment, or piece of cloth, is sewed; as also ↓ مِخْيَطٌ; besides having another signification, common to it with the last, namely "a needle; " (K;) the pl. of خَيْطٌ is أَخْيَاطٌ [a pl. of pauc.] (IB, K) and خُيُوطٌ (S, Msb, K) and خُيُوطَةٌ [both pls. of mult.]. (S, K.) It is said in a trad., أَدُّوا الخِيَاطَ ↓ وَالمِخْيَطَ, meaning [Bring ye] the خَيْط and the needle. (TA.) And you say, ↓ أَعْطِنِى خِيَاطًا وَنِصَاحًا, i. e. [Give thou to me] a single خَيْط. (AZ, TA.) [أَعْطِنِى خِيَاطًا وَنِصَاحًا may, however, mean Give thou to me a needle and thread.] — — خَيْطُ الرَّقَبَةِ (assumed tropical:) The نُخَاع [or spinal cord] of the neck. (S, K) You say, جَاحَشَ فُلَانٌ عَنْ خَيْطِ رَقَبَتِهِ, meaning (tropical:) Such a one defended his blood. (S, O, L.) — — الخَيْطُ الأَبْيَضُ and الخَيْطُ الأَسْوَدُ, mentioned in the Kur ii. 183, mean (assumed tropical:) The true dawn, and the false dawn: (Msb:) or the whiteness of the dawn, and the blackness of night; (K, TA;) likened to a thread because of its thinness: (TA:) or the whiteness of day, and the blackness of night: (A 'Obeyd, Nh:) or the dawn that extends sideways, and the dawn that rises high, or, as some say, the blackness of night: (S:) or what appears of the true dawn, which is the مُسْتَطِير, and what extends with it of the darkness of night, which is the dawn termed the مُسْتَطِيل: (Mgh:) or what first appears of the dawn spreading sideways in the horizon, and what extends with it of the darkness of the last part of the night: (Bd:) or the dawn that rises high, filling the horizon, and the dawn that appears black, extending sideways: (Aboo-Is-hák:) or the real meaning is the day and the night. (TA.) الخَيْطَانِ also signifies (assumed tropical:) The night and the day. (L in art. وسد.) تَبَيَّنَ الخَيْطُ مِنَ الخَيْطِ means (tropical:) [The night became distinct from the day: or] what is termed الخَيْطُ الأَبْيَضُ became distinct from what is termed الخَيْطُ الأَسْوَدُ. (TA.) And خَيْطٌ مِنَ الصُّبْحِ is also said to signify (assumed tropical:) A tint of the dawn. (TA.) [See بَرِيمُ الصُّبْحِ in art. برم.] — — خَيْطُ بَاطِلٍ (tropical:) What is called لُعَابُ الشَّمْسِ and مُخَاطُ الشَّيْطَانِ, (S, TA,) which last is explained by Z and IB as meaning what comes forth from the mouth of the spider: (TA: [the author of which says that, accord. to this explanation, this term differs from لعاب الشمس: but in so saying he seems to be in error: both evidently signify gossamer:]) it was applied as a surname, or

nickname, to Marwán Ibn-El-Hakam; because he was tall, and loose, or uncompact, in frame: (S:) or it signifies the air; syn. الهَوَآءُ [perhaps a mistranscription for الهَبَآءُ, occurring in another explanation hereafter]: (K:) or light entering from an aperture in a wall [into a dark place] (Th, K:) or خَيْطُ البَاطِلِ signifies the scattered هَبَآء [or atoms that are seen in the rays of the sun] entering from an aperture in a wall [into a dark place] when the sun is hot: and one says, فُلَانٌ أَدَقُّ مِنْ خَيْطِ البَاطِلِ (tropical:) [Such a one is less in estimation than the scattered atoms that are seen in the rays of the sun]; a prov., applied to him who is in an abject state; thus related, on the authority of Ahmad Ibn-Yahyà, by Az and others; but by Sgh, erroneously, أَرَقُّ مِنْ خَيْطِ بَاطِلٍ. (TA.) — — See also what next follows, in two places. خِيطٌ (As, IDrd, S, K) and ↓ خَيْطٌ (IDrd, Msb, K) and ↓ خَيْطَى (S, K) (assumed tropical:) A collection, or flock, of ostriches, (S, Msb, K, &c.,) and a swarm of locusts, (K,) and a ↓ خَيْط is sometimes of [wild] bulls or cows: (L, TA:) pl. [of pauc.] أَخْيَاطٌ (IB) and [of mult.] خِيطَانٌ: (K:) ↓ which last, as also ↓ خَيْطَانٌ, signifies likewise a company of men. (TA.) [خِيطٌ may perhaps be originally خُيْطٌ, pl. of خَيْطَآءُ, q. v.] خَيَطٌ (tropical:) Length of the neck of an ostrich, (S, TA,) and of the [bones, such as are termed] قَصَب thereof: or, as some say, a constant mixture of blackness with whiteness therein: or their being in an uninterrupted line, like an extended خَيْط [or thread]. (TA.) خَيْطَةٌ [n. un. of خَيْطٌ, q. v. — — Also,] in the dial. of Hudheyl, (S,) A wooden peg or stoke, (Skr, S, K,) which is fixed in a mountain, in order that one may let himself down [by means of a rope attached thereto] over against the place where [wild] honey is deposited [to gather it]. (Skr.) Aboo-Dhu-eyb says, (S, TA,) describing the gathere of honey, (TA,) تَدَلَّى عَلَيْهَا بَيْنَ سِبٍّ وَخَيْطَةٍ بِجَرْدَآءَ مِثْلِ الوَكْفِ يَكْبُو غُرَابُهَا (S, TA,) i. e. He let himself down [over against it, meaning the place of the honey, partly] by means of a rope (for so سِبّ signifies) and [partly by means of] a wooden peg or stake [to which the rope was attached, fixed] in a rock smooth like the [leather termed] وَكْف, i. q. نِطَع, [the crow of which rock would fall prone upon its face for want of something therein to which to cling:] (TA:) or (in the K " and ") خيطة signifies a rope; (As, Az, K, TA;) [and if so, سِبّ here means " a wooden peg," which is a signification assigned to it in the K in art. سب:] or, accord. to AA, a slender rope (S, L, TA) made [of the bark] of the tree called سَلَب: (L, TA:) and (accord. to some, TA) a string which is with the gatherer of honey, (K, TA,) and with which he pulls the rope [app. when he has detached himself from the latter to gather the honey], it being tied to him: (TA:) or a [tunic of the kind called] دُرَّاعَة, [of leather,] which he wears. (Ibn-Habeeb, K, TA. [In the CK, دُرَّاعَةٍ is erroneously put for دُرَّاعَةٌ.]) — See also 1, in four places. One says also, مَاآتِيكَ إِلَّا الخَيْطَةَ (assumed tropical:) I do not come to thee save sometime. (TA.) خَيْطَى: see خِيطٌ. خَيْطَآءُ (tropical:) A she-ostrich long in the neck. (S, K, TA.) خَيْطَانٌ and خِيطَانٌ: see خِيطٌ. خِيَاطٌ A needle; as also ↓ مِخْيَطٌ. (S, Msb, * K.) Hence the saying in the Kur [vii. 38], حَتَّى يَلِجَ الجَمَلُ فِى سَمِّ الخِيَاطِ [Until the camel enter into the eye of the needle]. (S.) — — See also خَيْطٌ, in three places. — — And see مَخِيطٌ. خِيَاطَةٌ The art of sewing. (Msb, TA.) [See also 1.] خَيَّاطٌ A seamster; one whose occupation is that of sewing; (Msb, K;) as also ↓ خَائِطٌ (K) and ↓ خَاطٌ. (Sgh, K. [in the CK خَاطٌّ.]) [In the present day, its predominant application is to A tailor.] — — Also (assumed tropical:) One who passes along quickly. (TA.) خَائِطٌ: see خَيَّاطٌ. مَخِيطٌ and ↓ مَخْيُوطٌ A garment, or piece of cloth, sewed: (S, Msb, K:) the ى in the former is the و of the measure مَفْعُولٌ, changed into ى because of its being quiescent and the preceding letter's being with kesr; the letter preceding it being made movent because it and the و are quiescent after the ى has fallen out; [for by dropping the ى it becomes changed from مَخْيُوطٌ to مَخُوْطٌ;] and it is made movent with kesr [and thus changed from مَخُوْطٌ to مَخِوْطٌ, which necessarily becomes مَخِيطٌ,] in order to its being known that the letter which has dropped out is ى: some say that the ى in مَخِيطٌ is the radical, and that the letter thrown out is the و of the measure مَفْعُولٌ, in order that the word with و [for its medial radical] may be known from that with ى; [so that it is changed from مَخْيُوطٌ to مَخُيْطٌ, and then to مَخْيْطٌ, and then to مَخِيطٌ;] but the former saying is the right, because the و is a formative augment, and it is not proper that such should be thrown out. (S.) — — Also, the former, (assumed tropical:) The whole of the exterior of the belly. (ISh.) — — And (assumed tropical:) A place of passage; (O, L, TA;) a meaning erroneously assigned in the K to ↓ خِيَاطٌ and ↓ مَخْيَطٌ: (TA:) and particularly, (tropical:) of a serpent; (TA;) the place of creeping along of a serpent. (K, TA.) مِخْيَطٌ: see خَيْطٌ: — — and خِيَاطٌ. — — See also مَخِيطٌ. مَخْيُوطٌ: see مَخِيطٌ. خيف 1 خَيَفٌ The having one of the eyes blue and the other black: (JK, S, Mgh, Msb, K:) inf. n. of خَيِفٌ, aor. يَخْيَفُ: (JK, Msb: *) said of a horse, (S, Mgh, * Msb, K,) &c., (S, K,) i. e. of any animal. (S, TA.) — — Also The being wide in the sheath of the penis: (S, K:) in this sense [likewise] inf. n. of خَيِفَ: (S:) said of a camel. (S, K.) — — And [app. in like manner having for its verb خَيِفَتْ] A she-camel's being such, as is termed خَيْفَآء [i. e. wide in the udder, or in the skin thereof, or only when it is empty of milk, and flaccid]. (S) 2 خيّفت, (JK,) or خيّفت أَوْلَادَهَا, (TA,) (tropical:) She (a woman) brought forth her children different, one from another. (JK, TA.) — — خُيِّفَ بَيْنَهُمْ, (JK, A, K,) inf. n. تَخْيِيفٌ, (K,) (tropical:) It (a thing, JK, K, or property, A) was divided, or distributed, among them. (JK, A, K.) — — بَيْنَ الأَسْنَانِ, (JK,) or خُيِّفَتْ عُمُورُ اللِّثَةِ مِنَ الأَسْنَانِ, (K,) (tropical:) The portions of the flesh of the gums between the teeth became separated (JK, K) from the teeth. (JK.) — خيّف He (a man, JK) alighted, or descended and stopped or sojourned or abode, in a place; (JK, K;) as also خيّم. (JK.) — — خيّف عِنْدَ القِتَالِ, (JK,) or عَنِ القِتَالِ, (K,) He receded, drew back, or desisted, (JK, K,) on the occasion of fight, (JK,) or from fight. (K.) 4 اخاف, (JK, S, K,) inf. n. إِخَافَةٌ; (TA;) and أَخْيَفَ; (JK, K;) said of a man, (JK, TA,) or of a party of men, (JK, S,) He, or they, alighted, or descended and stopped or sojourned or abode, in a [tract such as is termed] خَيْف: (JK:) and [particularly] came to the خَيْف of Minè, and there alighted, or descended and stopped &c.; (JK, * S, K;) as also ↓ اختاف. (Yoo, K.) — اخاف السَّيْلُ القَوْمَ The torrent made the party, or company of men, to alight, or descend and stop or sojourn or abide, in a [tract such as is termed] خَيْف. (JK, Ibn-'Abbád, K.) 5 تخيّف أَلْوَانًا He (a man, TA) altered so as to become of different colours. (K, TA.) — — تخيّفت الإِبِلُ The camels took different directions in the place of pasturage (Lh, JK) &c. (Lh.) — تخيّفهُ He took by little and little from it; (IAar, JK;) as also تخوّفهُ [q. v.]. (JK.) 8 إِخْتَيَفَ see 4. خَيْفٌ [sing. of أَخْيَافٌ]. You say, النَّاسُ أَخْيَافٌ (tropical:) Men, or the people, are different, one from another, (JK, S, A, Sgh, Msb, K, *) in their states, or conditions, (JK,) or in their forms, shapes, or semblances; (Sgh;) or of various sorts in natural dispositions, and in forms, shapes, or semblances: (L:) from خَيَفٌ signifying the " having one of the eyes blue and the other black. " (S. [See 1.]) And أَخْيَافٌ, (Mgh, Msb,) or إِخْوَةٌ أَخْيَافٌ, (S, K,) (assumed tropical:) Brothers who are sons of one mother but of different fathers: (S, Mgh, Msb, * K:) and in like manner, بَنُو الأَخْيَافِ, if of good authority. (Mgh.) — — And hence, أَبْيَاتٌ أَخْيَافٌ (tropical:) Verses diversified by having one word thereof composed of dotted letters and another composed of letters not dotted. (Har p. 611 and 612.) — — Also, the sing., Land, (ISd, TA,) or a place, (Mgh,) of which the stones are of

different colours. (ISd, Mgh, TA.) — — A side, region, quarter, or tract; syn. نَاحِيَةٌ. (K.) — — The part that slopes down from the rugged portion of a mountain and rises from the channel in which the water flows; (S, K;) whence مَسْجِدُ الخَيْفِ [the mosque of the خيف] in Minè: (S) or an elevated place, like the خيف of Minè: (Mgh:) or the part, of a valley, that rises a little from the channel in which the water flows, and only between two mountains; and hence مسجدالخيف, originally مَسْجِدُ خَيْفِ مِنًى: (Msb:) and any declivity and acclivity at the foot of a mountain: and a white place in the black mountain that is behind Aboo-Kubeys; and hence the name of مسجدالخيف; or this is so called because it is [in] a نَاحِيَة [or side &c.] of Minè; or because it is at the foot of a mountain: (K:) pl. [of pauc.] أَخْيَافٌ (TA) and [of mult.] خُيُوفٌ. (Mgh, TA.) — — Also The skin of the udder: (S, K:) or the side of the udder: or the skin of the she-camel's udder: (K:) or a she-camel's udder: or the anterior part of her neck: and the skin of her podex. (JK.) خِيفٌ: see 1 in art. خوف, first sentence. خَافَةٌ, accord. to Aboo-'Alee belonging to this art.: see art. خوف. (TA.) خَيْفَةٌ A knife, (AA, K,) such as is termed رَمِيض [q. v.]. (AA, TA.) — Also, (thus in the K,) or ↓ خِيفَةٌ, (so in the JK, [and app. accord. to Sgh,]) The place of resort a lion: (JK, K:) mentioned in this art. by Ibn-'Abbád; but accord. to Sgh, it may be from الخَوْفُ. (TA.) خِيفَةٌ: see what next precedes: — and see also art. خوف. خَيْفَانٌ Locusts before their wings are fullgrown: (Lth, * K, TA:) [see جَرَادٌ:] or when they have upon them streaks of different colours, white and yellow: (S, K:) or when they have changed from their first black or yellow colour to red: (As, K:) or when yellowness has appeared in their red colour, but some of the redness remains: (AHát, TA:) or [in the CK " and "] emaciated red locusts of the brood of the next preceding year: (K:) accord. to Lh, you say جَرَادٌ خَيْفَانٌ, meaning locusts of different colours: (TA:) [but خيفان is generally used as a subst.:] the n. un. is with ة. (S.) — — Hence the n. un. is applied to a mare, as meaning (assumed tropical:) Brisk, sprightly, active, or agile, and leaping. (S, TA.) — — [Hence also, app.,] خَيْفَانٌ مِنَ النَّاسِ (assumed tropical:) A multitude of men. (Ibn-'Abbád, K. *) — Also A certain plant of the mountains; (Ibn-'Abbád, K;) a certain herb growing in the mountain, having no leaves, rising more than a cubit in height, having a سَنَمَة [or head resembling an ear of corn], which is green in the upper part and white below, with a white awn, or beard. (L.) أَخْيَفُ, applied to a horse, (S, Mgh, Msb,) and a camel, (TA,) and any animal, (S, TA,) Having one of the eyes blue and the other black: (S, Mgh, Msb, TA:) fem. خَيْفَآءُ. (K, TA.) — — And, applied to a camel, Wide in the sheath of the penis. (S, K.) — — And the fem., applied to a she-camel, Wide in the udder, (K,) or in the skin thereof, (S, * K,) or only when it is empty of milk, and flaccid: pl. خَيْفَاوَاتٌ; (K;) which is extr., for a pl. like this belongs [regularly] only to a subst., and to an epithet in which the quality of a subst. predominates. (TA.) — — The pl. of أَخْيَفُ is خِيفٌ and خُوفٌ, (K, TA, [the latter erroneously written in the CK خَوْفٌ,]) with kesr and damm. (TA.) مَخِيفٌ: see art. خوف. مُخَيَّفٌ [Diversified in colour]; applied by ElKumeyt to a horse of which one part was of the colour termed وَرْد, and the rest جَوْن. (L and TA voce هَضْبٌ.) مِخْيَافٌ A woman who brings forth one year a boy and another year a girl. (JK.) خيل 1 خَالَ is syn. with ظَنَّ and تَوَهَّمَ: (TA:) you say, خَالَ الشَّىْءَ, (Msb, K,) first pers. خِلْتُ, (JK, S,) aor. يَخَالُ, (Msb, K,) first pers. إِخَالُ and أَخَالُ, (JK, S, Msb, K, &c.,) the former irregular, (Msb,) but the more chaste of the two, (S,) and the more used, (Msb,) of the dial. of Teiyi, but commonly used by others also, (El-Marzookee, TA,) the latter of the dial. of Benoo-Asad, accord. to rule, (S, Msb,) but of weak authority, (K,) though some assert it to be the more chaste, (TA,) inf. n. خَيْلٌ (S, Msb, K) and خَيْلَةٌ and خِيلٌ (K) and خِيلَةٌ (S, K) and خَالٌ and خَيَلَانٌ, (K, TA, [the last accord. to the CK خَيَلَانٌ,]) or, as in the T [and JK], خِيلَانٌ, (TA,) and خَيْلُولَةٌ and مَخِيلَةٌ (S, K) and مَخَالَةٌ, (K;) and خَالَ الشَّىْءَ, aor. يَخِيلُ, is a dial. var. thereof; (Msb;) meaning ظَنَّهُ [He thought, or opined, the thing: and sometimes (see I' Ak p. 109) he knew the thing: but it seems to have originally signified توهّم الشىءَ, i. e. he surmised, or fancied, the thing: see خَالٌ, below]. (S, Msb, K.) This verb, being of the class of ظَنَّ, occurs with an inchoative and an enunciative; if commencing the phrase, governing them; but if in the middle or at the end, it may be made to govern or to have no government. (S.) You say, إِخَالُ زَيْدًا أَخَاكَ, I [and, if you will, زَيْدٌ أَخُوكَ إِخَالُ and زَيْدٌ إِخَالُ أَخُوكَ,] think Zeyd is thy brother and Zeyd I think is thy brother and Zeyd is thy brother I think]. (JK.) Hence the prov., مَنْ يَسْمَعْ يَخَلْ, (S, TA,) i. e. He who hears the things related of men and of their vices, or faults, will think evil of them: meaning that it is most safe to keep aloof from other men: or, accord. to some, it is said on the occasion of verifying an opinion. (TA.) — See also 8. — خال: see خَالَ in art. خول. — خال عَلَىالمَالِ, aor. يَخِيلُ, said of a horse, (JK, K, TA,) aor. يَخَالُ, (K,) inf. n. خَالٌ, (JK, K,) He limped, or halted, or was slightly lame. (JK, K. *) 2 تَخْيِيلٌ signifies The imaging a thing in the mind, or fancying it; the forming an image, or a fancied image, thereof in the mind: (TA:) [and ↓ تَخَيُّلٌ has the same, as well as a quasipass., signification.] You say, [↓ خَيَّلْتُهُ لِى ↓ فَتَخَيَّلَ ↓ تَخَيَّلْتُهُ and] فَتَخَيَّلَ لِى [I imaged it in the mind, or fancied it, and it became imaged in the mind to me, or an object of fancy to me]; like as you say, [تَصَوَّرْتُهُ فَتَصَوَّرَ لِى and] صَوَّرْتُهُ فَتَصَوَّرَ لِى: (S:) for ↓ تَخَيُّلٌ [as inf. n. of a quasi-pass. verb] signifies a thing's being imaged in the mind, or fancied: (Er-Rághib, TA:) and الشَّىْءُ لَهُ ↓ تخيّل means تَشَبَّهَ. (K. [And the same is indicated in the Msb.]) You say also, خُيِّلَ لَهُ كَذَا [Such a thing was imaged to him in the mind; i. e. such a thing seemed to him]; from الوَهْمُ and الظَّنُّ: (Msb:) and خُيِّلَ إِلَيْهِ أَنَّهُ كَذَا (S) It was imaged to him [in the mind, i. e. it seemed to him,] that it was so; syn. شُبِّهَ; (PS;) from التَّخْيِيلُ and الوَهْمُ: (S, TA:) and لَهُ أَنَّهُ كَذَا ↓ تَخَيَّلَ signifies [in like manner it became imaged &c.; i. e.] تَشَبَّهَ; as also ↓ تخايل: (S:) and so the first of these three verbs is used in the Kur xx. 69. (TA.) And فُلَانٌ يَمْضِى عَلَى مَا خَيَّلَتْ, (JK and S in explanation of the phrase فُلَانٌ يَمْضِى ↓ عَلَىالمُخَيِّلِ,) i. e. شَبَّهَتْ [Such a one goes on, notwithstanding what (the mind, or the case,) may image to him, or what is fancied by him, of danger of difficulty; النَّفْسُ, or الحَالُ, accord. to Z, (see Freytag's Arab. Prov. ii. 94,) being understood]; meaning, notwithstanding peril, or risk; without any certain knowledge. (S.) Whence the prov., عَلَىمَا خُيِّلَتْ وَعْثُ القَصِيمِ i. e. I will go on, notwithstanding what the soft tracts abounding in sand in which the feet sink may be imagined to be: [or the right reading is probably خَيَّلَتْ, i. e. notwithstanding what the soft tracts &c. may image to the mind, of danger or difficulty:] the ت in خيّلت relates to the word وعث, which is [regarded as] pl. of وَعْثَةٌ; and على is a connective of a suppressed verb, namely, أَمْضِى, with what follows it: the meaning is, I will assuredly venture upon the affair, notwithstanding its terribleness. (Meyd.) And اِفْعَلْ ذٰلِكَ عَلَى مَا خَيَّلَتْ, i. e. عَلَى مَا شَبَّهَتْ [Do thou that, notwithstanding what (the mind, or the case, as explained above,) may image to thee, of danger or difficulty]; (JK;) meaning, in any case. (TA.) — — [Hence,] خيّل لِلنَّاقَةِ, and ↓ أَخْيَلَ, He put a خَيَال [q. v.] near the she-camel's young one, in order that the wolf might be scared away from him, (JK, * S, K, *) and not approach him. (JK, S.) — — And خيّل فِيهِ الخَيْرَ He perceived, or discovered, in him an indication, or external sign, of good; as also ↓ تخيّلهُ (K, TA) and تخوّلهُ: (TA: [see also 4 in art. خول:]) or you say, عَلَيْهِ ↓ تَخَيَّلْتُ, (T, S, TA,) meaning I knew him; or knew his internal, or real, state; (تَخَبَّرْتُهُ, T, TA;) or I chose him; (اِخْتَرْتُهُ, S, TA;) and perceived, or discovered, in him an indication, or external sign, of good. (T, S, TA.) — — And خيّل عَلَيْهِ, (S, Msb, K,) inf.n. تَخْيِيلٌ (Msb, K) and ↓ تَخَيُّلٌ, (K,) [the latter anomalous,

being properly inf. n. of تَخَيَّلَ,] He conveyed doubt, or suspicion, (التُّهَمَةَ, S, K, or الوَهْمَ, Msb,) to him; so in the M, on the authority of AZ; (TA;) i. q. لَبَّسَ عَلَيْهِ [he made (a thing, or case) dubious to him]. (Msb.) — — And خيّلت عَلَيْنَا السَّمَآءُ The sky thundered and lightened [over us], and prepared to rain: but when the rain has fallen, the term ↓ تَخَيُّلٌ [so in my two copies of the S, app. used as an inf. n. of the verb in this phrase, as in a case above, or perhaps a mistranscription for تَخْيِيلٌ, though it will be seen from what follows that خيّلت and تخيّلت are both said of the sky in the same sense,] is not used: (S:) or خيّلت السَّمَآءُ signifies the sky became clouded, but did not rain; (JK, and Har p. 36;) as also ↓ اخالت and ↓ تخيّلت and ↓ خايلت: (Har ibid.:) or, as also ↓ تخيّلت (Msb, K) and ↓ اخالت, (Msb,) or ↓ أَخْيَلَت, (K,) the sky prepared to rain, (Msb, K, TA,) and thundered and lightened, but did not yet rain: (TA:) or, accord. to Az, ↓ اخالت السَّمَآءُ signifies the sky became clouded: (Msb, TA:) and ↓ تخيّلت السَّمَآءُ the sky became clouded, and prepared to rain. (S.) [In like manner,] one says also, ↓ اخالت السَّحَابُ and ↓ أَخْيَلَت and ↓ خايلت The clouds gave hope of rain: (S:) or ↓ اخالت السَّحَابَةُ the cloud showed signs of rain, so that it was thought [or expected] to rain. (Msb.) — خيّل also signifies, (JK, TA,) or ↓ تخيّل, (Ham p. 39,) [or each of these,] He (a man) was cowardly, or weak-hearted, on the occasion of fight, (JK, TA, and Ham,) and did not act, or proceed, firmly, or steadily. (Ham.) And خيّل عَنِ القَوْمِ and ↓ أَخْيَلَ, [but the former only is explained in this sense in the TA,] He held back from the people, or party, through cowardice: (K, TA:) so says Az, on the authority of' Arrám. (TA.) 3 خايلهُ, (JK, TA,) inf. n. مُخَايَلَةٌ, (S, K,) He vied with him, rivalled him, or imitated him, (JK, S, * K, * TA,) in pride and self-conceit; (JK;) did as he did. (TA.) — — خايلت السَّمَآءُ, and السَّحَابُ: see 2, in the latter part of the paragraph. 4 اخال It (a thing) was, or became, dubious, or confused, or vague, (JK, S, Mgh, Msb, TA,) عَلَيْهِ to him. (JK, Mgh.) One says, هٰذَا أَمْرٌ لَا يُخِيلُ [This is a thing, or an affair, or a case, that will not be dubious, &c.]. (S.) And لَا يُخِيلُ ذَاكَ عَلَى أَحَدٍ That will not be dubious, &c., to any one. (JK.) — — اخال الشَّىْءُ إِلَى الخَيْرِ, and المَكْرُوهِ, The thing exhibited an indication, or indications, of good, and of evil, or what was disliked or hated. (Msb.) [Hence,] اخالت السَّمَآءُ, and أَخْيَلَت: see 2, in the latter part of the paragraph, in four places. And اخالت السَّحَابُ and أَخْيَلَت, or اخالت السَّحَابَةُ: see, again, 2, in the latter part of the paragraph, in three places. — — And hence, in the opinion of ISd, the she-camel in this case being likened to clouds [giving hope, or showing signs, of rain], (TA,) اخالت النَّاقَةُ (tropical:) The she-camel had milk in her udder, (JK, K, TA,) and was in good condition of body. (JK, TA.) — — اخالت الأَرْضُ بِالنَّبَاتِ, (K,) or, as in the M, ↓ اختالت, (TA,) (tropical:) The land became adorned, or embellished, with plants, or herbage. (K, TA. [See also 5.]) — اخال فِيهِ خَالًا مِنَ الخَيْرِ: see 4 in art. خول; and see خَالٌ, below. — — أَخَلْنَا and أَخْيَلْنَا We watched, or observed, or looked at, a cloud which it was thought would rain, to see where it would rain. (K, * TA.) And أَخَلْتُ السَّحَابَةُ and أَخْيَلْتُهَا I saw the cloud to be such as gave hope of rain. (S. [See also 10.]) — أَخْيَلَ لِلنَّاقَةِ: see 2, in the middle of the paragraph. — أَخْيَلَ عَنِ القَوْمِ: see 2, last sentence. 5 تخيّل, as a trans. v., syn. with خَيَّلَ; and its inf. n., syn. with تَخْيِيلٌ: see 2, first two sentences, in two places. — — تخيّل فِيهِ الخَيْرِ, as syn. with خَيَّلَ: and تَخَيَّلْتُ عَلَيْهِ: see 2, in the latter half of the paragraph. — Also, as a quasipass. v., similar in signification to خُيِّلَ; and its inf. n.: see 2, first three sentences, in five places. — — And تَخَيُّلٌ used as an inf. n. of خَيَّلَ عَلَيْهِ: and app. as an inf. n. of خَيَّلَتْ عَلَيْنَا السَّمَآءُ: see 2, latter half, in two places. — — تخيّلت السَّمَآءُ: see 2, latter half, in three places. — — تخيّل as syn. with اختال: see the latter verb. — — [Hence, app.,] تخيّلت الأَرْضُ (assumed tropical:) The land became abundant in its plants, or herbage: (JK:) [and, (as is shown by an explanation of the part. n. of the verb, below,) (assumed tropical:) the land had its plants, or herbage, in a state of full maturity, and in blossom; and so ↓ تخايلت; whence,] a poet says, تَأَزَّرَ فِيهِ النَّبْتُ حَتَّى تَخَايَلَتْ رُبَاهُ وَحَتَّى مَا تُرَى الشَّآءُ نُوَّمَا [The herbage in it became, or had become, tangled, or luxuriant, and strong, so that its hills were clad with plants in full maturity, and in blossom, and so that the sheep, or goats, were seen sleeping]. (S, TA. [In both, the meaning of the verb in this ex. is indicated by the context. See also 4, where a similar meaning is assigned to اخالت or اختالت.]) — — تَخَيُّلٌ also signifies The being, or becoming, of various colours. (JK, Ham p. 39. *) [Hence the saying,] تَخَيَّلَ الغَرْقُ بِالسَّفْرِ, i. e. [The desert, or far-extending desert] became of various colours with the travellers, by reason of the آل [or mirage]. (JK.) — — Also The going on, or away; or acting with a penetrative energy; and being quick. (JK, Ham p. 39.) — — See also 2, last sentence but one. 6 تَخَايَلَ see 2, third sentence: — — and 8, in two places: — — and see also 5, in two places. 8 اختال He was proud, or haughty; or he behaved proudly, or haughtily; (S;) as also ↓ خَالَ, (JK, S,) aor. يَخِيلُ, (JK,) or يَخَالُ, (Ham p. 122,) and يَخُولُ, (JK, Ham,) inf. n. خَالٌ and خَوْلٌ; (Ham;) and ↓ تخيّل and ↓ تخايل: (K, TA:) or he was proud, or haughty, and selfconceited: (Msb:) and he walked with a proud, or haughty, and self-conceited, gait: (MA, KL:) said of a man, and of a horse: (Msb:) and ↓ تَخَايُلٌ signifies the behaving, or carrying oneself, with pride, or haughtiness, combined with slowness. (JK.) You say of a horse, يَخْتَالُ فِى مِشْيَتِهِ [He is proud and self-conceited in his gait]. (TA.) — — اختالت الأَرْضُ: see 4. 10 استخال السَّحَابَةَ He looked at the cloud and thought it to be raining. (TA. [See also 4, last sentence but two.]) خَالٌ i. q. ظَنٌّ and تَوَهُّمٌ [meaning Thought, or opinion: and surmise, or fancy: though تَوَهُّمٌ is often explained as syn. with ظَنٌّ]: (K:) an inf. n. of 1 [q. v.]. (TA.) So in the saying, أَصَابَ فِيهِ خَالِى [My thought or opinion, or surmise or fancy, was right respecting him, or it]. (TK.) — — I. q. — — مَخِيلَةٌ, q. v., (K,) [accord. to the TA, which is followed in this instance, as usual, by the author of the TK, as meaning فِرَاسَةٌ: but this is a mistake: for وهى الفراسة, the explanation in the TA, we should read وَهِىَ مِنَ الفِرَاسَةِ; as is shown by its being there immediately added that one says, ↓ أَخَالَ فِيهِ خَالًا, explained in art. خول; (see 4, and خَالٌ, in that art.; and see also مَخِيلَةٌ in the present art.;) and by what here follows:] الخَالُ is syn. with المَخِيلَةُ and الشِّيَةُ. (JK.) — — For another sense in which it is syn. with مَخِيلَةٌ see the latter word, below. — — A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. خُلُقٌ. (TA.) — — I. q. خُيَلَآءُ, q. v. (S, K *) — A limping, or halting, or slight lameness, in a horse or similar beast: in this sense an inf. n. of خَالَ. (JK, K. *) — — Gout; or gout in the foot or feet; syn. نِقْرِسٌ. (TA.) — Lightning: (K:) [app. as being a sign, or token, of coming rain.] — — Clouds; syn. غَيْمٌ: (S:) or clouds (غيم) lightening: (JK, M, TA:) and also rising, and seeming to one to be raining; and the single cloud (سَحَابَة) is termed ↓ مُخِيلَةٌ: (JK:) or rising, and seeming to one to be raining, and then passing beyond one; but when having thunder, or lightning, therein, termed ↓ مُخِيلَةٌ, though not when the rain has gone therefrom: (Har p. 36, from the 'Eyn:) or clouds (سَحَابٌ) raining: (T, TA:) or clouds (سحاب) that fail not to fulfil their promise of rain; (K, * TA;) and a cloud of this description is termed ↓ مَخِيلَةٌ: (JK:) or in which is no rain, (K, TA,) though thought, when seen, to be raining. (TA.) — — (assumed tropical:) A liberal, bountiful, or generous, man: (JK, T, M, K:) as being likened to the raining clouds, (T, TA,) or to the lightening clouds, (JK, M, TA,) which are so termed. (JK, T, M, TA.) — — A man

in whom one sees an indication, or a sign, or token, of goodness. (K, TA.) — — Free from التُّهْمَة [as meaning what occasions suspicion]. (K.) — — A man who manages cattle, or camels &c., (K, TA,) and pastures them, (TA,) well: (K, TA:) or خَالُ مَالٍ one who manages cattle, &c., and watches them, well. (JK.) And One who keeps to a thing, (K, TA,) and manages, orders, or regulates, it. (TA.) A king who manages, orders, or regulates, the affairs of his subjects. (JK.) [See also خَالٌ in art. خول.] — — An owner of a thing: (K:) from خَالَهُ, aor. يَخُولُ, meaning " he managed it," &c. (TA.) You say, مَنْ خَالُ هٰذَا الفَرَسِ Who is the owner of this horse? (TA.) [See خَالٌ in art. خول.] — — See also مُخْتَالٌ, in three places. — — A man free from an attachment of love. (K.) — — A man having no wife. (K.) — — A man weak in heart and body: (K:) but this is most probably [خَالٌّ,] with teshdeed, from خَلَّ لَحْمُهُ, meaning " he became lean. " (TA.) — As meaning A maternal uncle, it is mentioned in art. خول. (TA.) — A mole, syn. شَامَةٌ, (K,) a black شامة, (TA,) upon the person; (S, K, Msb, TA;) [a thing resembling] a pimple in the face, inclining to blackness; (JK, T, Mgh, TA;) or a small black spot upon the person: (TA:) dim. ↓ خُيَيْلٌ (JK, S) accord. to him who says مَخِيلٌ and مَخْيُولٌ [as meaning " marked with many moles upon the person "], (S,) and خُوَيْلٌ (JK, S, Msb) accord. to him who says مَخُولٌ, (S,) which shows it to be, in one dial., of the art. خول [in which it is also mentioned]: (Msb:) pl. [of mult.] خِيلَانٌ (JK, S, Mgh, Msb, K) and [of pauc.] أَخِيلَةٌ. (Msb.) — A garment, or cloth, of the garments, or cloths, of the جُهَّال [here meaning people of the Time of Ignorance]: (S:) a soft garment or cloth (JK, K, TA) of the garments or cloths of El-Yemen: (JK, TA:) and a [garment of the kind called] بُرْد, of the fabric of El-Yemen, (K, TA,) red [or brown], with black lines or stripes, which used to be made in the first ages: but Az makes these two to be one: it has been mentioned before, in art. خول, to which also it may belong. (TA.) — — A garment, or piece of cloth, with which a corpse is shrouded. (K.) — — The [kind of banner called] لِوَآء (JK, T, K) that is tied [to its spear-shaft] for a commander, (K,) or to denote one's having the authority of a prefect, commander, ruler, or the like: (T, TA:) [SM adds,] I do not think it to be so called for any other reason than that it was of the بُرُود of the kind termed خَالٌ. (TA.) [See also خَالٌ in art. خول.] — — The office of Khaleefeh; (K;) because belonging to one for whom a banner is tied [on the occasion of his appointment]. (TA.) — A big mountain. (K.) — — And (as being likened thereto, TA) (assumed tropical:) A big camel: (JK, K:) pl. خِيلَانٌ: to such, a poet likens certain men, as resembling camels in their bodies and in their being devoid of intellect. (TA.) — — And A black stallion-camel. (IAar, K, * TA.) Mentioned also in art. خول. (TA.) — A place in which is no one, or no one by whose company one may be cheered. (K.) [Probably from خَالٍ, part. n. of خَلَا, aor. يَخْلُو.] — — A small [hill such as is termed] أَكَمَة. (K.) — The لِجَام [i. e. bit, or bit with its appertenances,] of a horse: (K:) app. a dial. var. of خَوَلٌ, q. v. (TA.) -A10- A certain plant, having a blossom, well known in Nejd. (K.) خَالٍ, formed by transposition from خَائِلٌ: see مُخْتَالٌ. خَيْلٌ Horses, (JK, S, K,) collectively; (JK, K;) as some say, (Msb,) applied to Arabian horses and [such as are of inferior breed, termed] بَرَاذِين; (Mgh, Msb;) the males thereof and the females: (Mgh, TA: *) but of the fem. gender: (Msb, TA:) a quasi-pl. n., (Mgh,) having no sing. (Msb, K) formed of the same radical letters: (Msb:) or the sing. is ↓ خَائِلٌ: (K:) so called because of their اِخْتِيَال, (Msb, K, * TA, *) i. e. pride and self-conceit, (Msb,) in their gait: so says AO; but ISd says that this is not well known: (TA:) or because no one rides a horse without experiencing a feeling of pride: (Er-Rághib, TA:) pl., (Msb, CK,) or pl. pl., (so in copies of the K and in the TA,) [of mult.,] خُيُولٌ (S, * Msb, K) and خِيُولٌ and [pl. of pauc.] أَخْيَالٌ. (K.) And the dual form is used, [although خَيْلٌ has a pl. signification,] like as are [the duals إِبِلَانِ and غَنَمَانِ and] لِقَاحَانِ and جِمَالَانِ. (ISd, TA.) One says, فُلَانٌ لَاتُسَايَرُ خَيْلَاهُ وَلَا لَاتُوَاقَفُ, or لَاتُسَايَرُ خَيْلَاهُ تُوَاقَفُ, (K, TA,) and تُوَاقَفُ, (TA, and so in the CK,) [Such a one, his two troops of horses will not be competed with in going, or running, nor in standing still,] meaning (tropical:) he is not to be endured in respect of calumny and lying: (K, TA:) it is said of a great, or frequent, liar. (TA in art. سير.) And الخَيْلُ أَعْلَمُ مِنْ فُرْسَانِهَا [The horses are more knowing than their riders]; (Meyd, K;) a prov., (Meyd,) applied in relation to him of whom thou formest an opinion (Meyd, K, TA) that he possesses, or possesses not, what suffices, (TA,) and whom thou findest to be as thou thoughtest, (Meyd, K, TA,) or the contrary. (Meyd.) And الخَيْلُ أَعْلَمُ بِفُرْسَانِهَا [The horses are possessed of most knowledge of their riders]; a prov., meaning (assumed tropical:) seek thou aid of him who knows the case, or affair. (Meyd.) And الخَيْلُ تَجْرِى عَلَى مَسَاوِيهَا, another prov. [explained in art. سوأ]. (Meyd.) — — Also Horsemen, or riders on horses. (S, Msb, K.) Thus in the Kur [xvii. 66], وَأَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَ رَجْلِكَ. (S. [See 1 in art. جلب.]) — See also خُيَلَآءُ. خَيَلٌ: see خَيْلَةٌ. خُيَلَآءُ: see خَيَلَةٌ. خُيَلَآءُ: see خِيلَةٌ. خُيَلَآءُ: see خَيْلِيٌّ. An equerry; one who has the superintendence of horses. (TA.) خُيَلَآءُ (S, Msb, K, &c.) and ↓ خِيَلَآءُ (S, Sgh, TA) and ↓ خَالٌ (S, K) and ↓ خَيْلٌ, (K, TA,) or ↓ خَيَلٌ, (CK,) and ↓ خَيْلَةٌ, (K, TA,) or ↓ خَيَلَةٌ, (CK,) or ↓ خِيلَةٌ, (JK,) and ↓ مَخِيلَةٌ (S, K) and ↓ أَخْيَلُ, (Lth, JK, K,) [of all which the first is the most common,] Pride (S, Msb, K) and self-conceit; (Msb;) [or vanity; i. e.] pride arising from some fancied, or imaginary, excellence in oneself. (TA.) One says, هُوَ ذُو خُيَلَآءَ &c. He is possessed of pride [and self-conceit, or vanity]. (S.) خِيَلَآءُ: see what next precedes. خَيَالٌ primarily signifies An incorporeal form or image; such as that which is imaged in sleep, and in the mirror, and in the heart or mind: then applied to the form of anything imaged; and to any subtile thing of a similar kind: (Er-Rághib, TA:) anything that one sees like a shadow: and the image of a man in a mirror, (T, Msb, TA,) and in water, (Msb,) and in sleep: (T, TA:) and a thing that sometimes passes by one, resembling a shadow: (T, Msb, TA:) خَيَالٌ and ↓ خَيَالَةٌ both signify the same; (JK, S, K;) i. e. i. q. طَيْفٌ [meaning an apparition; a phantom; a spectre; a fancied image; an imaginary form; and particularly a form that is seen in sleep]; (S, TA;) anything that one sees like a shadow [as the former word is explained above]; and a thing that is seen in sleep; (JK;) a form that is imaged to one in the mind when awake, and when dreaming: (K:) the former word is both masc. and fem.: (Ham p. 316:) pl. أَخِيلَةٌ (K) [a pl. of pauc.; and probably خِيلَانٌ also, as a pl. of mult., mentioned as one of the pls. of خَيَالٌ in another sense, below]. You say, تَخَيَّلَ لِى خَيَالُهُ [His apparition, or phantom, &c., became imaged to me in my mind]. (Msb, TA.) And a poet says, (S,) namely, El-Bohturee, (TA,) فَلَسْتُ بِنَازِلٍ إِلَّا أَلَمَّتْ الكَذُوبُ ↓ بِرَحْلِى أَوْ خَيَالَتُهَا [And I do not alight but she visits my abode, or her false apparition]. (S.) — — [In philosophy it signifies] A faculty that retains what the fancy perceives of the forms of objects of sense after the substance has become absent, so that the fancy beholds them whenever it turns towards them: thus it is the store-house of the fancy: its place is the hinder part of the first venter of [the three which are comprised by] the brain. (KT. [In this sense, it is incorrectly written in Freytag's Lex. (in which only the Arabic words of the explanation are given, preceded by the rendering " phantasia,") خِيَالٌ.]) — — The خَيَال of a bird is The shadow of himself which a bird sees when rising into the sky; whereupon he pounces down upon it, thinking it to be a prey, and finds it to be nothing: he is [the bird] called خَاطِفُ ظِلِّهِ. (TA.) — — خَيَالٌ and ↓ خَيَالَةٌ signify also The person, or body, or corporeal form or figure which one sees from a distance, syn. شَخْصٌ, (S, K,) of a man; and his aspect. (K.) — — And the former also

signifies A piece of wood with black garments upon it, (S,) or with a black [garment of the kind called] كِسَآء upon it, (K,) which is set up to make the beasts and birds fancy it to be a man: (S, K:) or a piece of wood with a garment thrown upon it, which is set up for the sake of the sheep or goats, in order that the wolf, seeing it, may think it to be a man: (T, TA:) pl. [of pauc.] أَخْيِلَةٌ (Ks, TA) and [of mult.] خِيلَانٌ. (TA.) A poet says, أَخِى لَا أَخَا لِى غَيْرُهُ غَيْرَ أَنَّنِى كَرَاعِى خَيَالٍ يَسْتَطِيفُ بِلَافِكْرِ (S, TA) [cited by J as an ex. of خيال in the former of the senses explained in the sentence immediately preceding: but the meaning seems to be, My brother: I have no brother but he: but I am like one watching an image dressed up to decoy; going round about without reflection: for,] as some say, (TA,) رَاعِى الخَيَالِ means the young ostrich for which the sportsman sets up a خَيَال [i. e. an image dressed up to decoy], (JK, TA,) in order that it may become familiar therewith, and the sportsman may then take it, and the young ostrich may follow him. (TA.) — — Also A thing that is set up in land in order that it may be known to be prohibited to the public, and may not be approached. (T, Msb.) — And A certain plant. (K.) خُيَيْلٌ: see خَالٌ, of which it is a diminutive. خَيَالَةٌ: see خَيَالٌ, in three places. [خَيَالِىٌّ Of, or relating to, the fancy: a rel. n. from خَيَالٌ.] خَيَّالَةٌ Owners, or attendants, of horses. (JK, S.) [In modern Arabic, Horsemen; and a troop of horsemen.] خَائِلٌ [act. part. n. of 1]: see مُخْتَالٌ, in two places: — — and see خَيْلٌ, first sentence. — — Applied to a horse, Limping, halting, or slightly lame. (JK, TA.) [أَخْيَلُ More, and most, proud and self-conceited. (See also أَخْوَلُ, in art. خول.) Occurring in several provs.; as, for ex.,] أَخْيَلُ مِنْ غُرَابٍ [More proud and self-conceited than a crow]: because the غراب is proud and self-conceited in its gait. (Meyd.) — See also خَيْلَآءُ. — Also Having a خَال, meaning [a thing resembling] a pimple, inclining to blackness, [i. e. a mole,] upon his face: (Mgh:) or, as also ↓ مَخِيلٌ and ↓ مَخْيُولٌ (S, Msb, K) and مَخُولٌ, like مَقُولٌ, (S, Msb,) this last belonging to art. خول, as خَالٌ, whence it is derived, does in one dial., (Msb,) A man (S, Msb) having [or marked with] many خِيلَان [or moles upon his person]: (S, Msb, K: *) fem. [of the first] خَيْلَآءُ. (K.) — الأَخْيَلُ, (S, Msb, K,) when indeterminate, [أَخْيَلٌ or أَخْيَلُ,] perfectly decl., [thus] used as a subst., but some make it imperfectly decl. both when determinate and when indeterminate, and assert it to be originally an epithet, from التَّخَيُّلُ, (S, O,) [though accord. to others it seems to be from أَخْيَلُ as meaning " having many moles,"] A certain bird, (JK, S, Msb, K,) regarded as of evil omen, (JK, S, K,) that alights upon the rump of the camel, and is app. for that reason held to be of evil omen; (TA; [see مَخْيُولٌ;]) [applied in the present day to the green wood-pecker, picus viridis;] the صُرَد [q. v.]: (K:) or the green صُرَد: (TA:) or the شِقِرَّاق [a name likewise now applied to the green wood-pecker, and to the common roller, coracias garrula]: (Fr, S, Msb, K:) so called because upon its wings are colours differing from its general colour: (Skr, TA:) or so called because diversified with black and white: (K:) or the شَاهِين [q. v., a species of falcon]: (JK, TA, and Ham p. 705:) pl. أَخَايِلُ, (JK, T, S, Msb, TA, and Ham ubi suprà,) or خِيلٌ. (K.) أَخَايِلٌ: see مُخْتَالٌ, in two places. مَخِيلٌ: see its fem., with ة, in the next following paragraph, in three places: — and see also أَخْيَلُ. مُخِيلٌ A thing dubious, confused, or vague. (TA.) — — Exhibiting a خَيَال [or fancied image, or rather a خَال or مَخِيلَة, i. e. an indication, &c., (see 4,) of anything, as, for instance,] of good [and of evil]. (TA.) You say شَىْءٌ مُخِيلٌ لِلْخَيْرِ, and لِلْمَكْرُوهِ, A thing exhibiting an indication, or indications, of good, and of evil, or what is disliked or hated. (Msb.) Hence, (TA,) هُوَ مُخِيلٌ لِلْخَيْرِ, (S, TA,) said of a man, (S,) He is adapted or disposed by nature to good [i. e. to be, or to do, or to effect, or to produce, what is good]. (S, TA. [See also مَخِيلٌ in art. خول.]) And سَحَابَةٌ مُخِيلَةٌ (JK, Msb, K) and ↓ مُخَيِّلَةٌ (K, TA, in the CK مُخَيَّلَةٌ) and ↓ مُخَيِّلٌ and ↓ مُخْتَالَةٌ (K) and مخايلة [i. e. ↓ مُخَايِلَةٌ] (Har p. 36) and ↓ مَخِيلَةٌ (Msb [but see what follows]) A cloud thought [or expected] to rain, (JK, Msb, K, TA, and Har ubi suprà,) when seen, (TA, and Har,) because showing signs of rain: مُخِيلَةٌ, with damm, being an act. part. n., as meaning causing to think; and ↓ مَخِيلَةٌ, with fet-h, being a pass. part. n., as meaning thought: and in like manner, accord. to Az, سَمَآءٌ مُخِيلَةٌ and ↓ مَخِيلَةٌ, meaning a clouded sky: (Msb:) or you say ↓ مَخِيلَةٌ, with fet-h, when [you use the subst.] meaning a cloud itself [showing signs of rain]; and its pl. is مَخَايِلُ: (T, TA: see خَالٌ, in the former half of the paragraph:) and سَحَابَةٌ مُخِيلَةٌ لِلْمَطَرِ a cloud giving hope of rain. (S.) See also خَالٌ, in two places, in the former half of the paragraph. You say also, السَّمَآءُ مُخِيلَةٌ لِلْمَطَرِ, meaning The sky is ready to rain. (Har p. 36.) — — اِمْرَأَةٌ مُخِيلَةٌ A woman having no husband. (JK.) مَخِيلَةٌ as fem. of the pass. part. n. مَخِيلٌ: see مُخِيلٌ, in three places. — — As a subst.: see, again, مُخِيلٌ. And see خَالٌ, mentioned a second time in the former half of the paragraph. — — Hence, A great banner or ensign; as likened to a cloud that fails not to fulfil its promise of rain. (JK.) — — Also An indication; a symptom; a sign, mark, or token, by which the existence of a thing is known or inferred; syn. شِيَةٌ (JK) and مَظِنَّةٌ; (TA;) and so ↓ خَالٌ, q. v.: (JK:) pl. of the former مَخَايِلُ: originally used in relation to a cloud in which rain is thought to be. (TA.) You say, ظَهَرَتْ فِيهِ مَخَايِلُ النَّجَابَةِ, i. e. The indications &c. [of generosity, or nobility, appeared in him]. (TA.) — — You say also, of a cloud (سَحَابَة), مَا أَحْسَنَ مَخِيلَتَهَا and ↓ خَالَهَا How good is its [apparent] disposition to rain! (S, TA.) — — See also خُيَلَآءُ. مُخَيَّلٌ [A thing imaged to one by the mind or by a case; or fancied]. You say, فُلَانٌ يَمْضِى عَلَى المُخَيَّلِ; explained above: see 2. (JK, S.) And وَقَعَ فِى مُخَيَّلَتِى كَذَا [Such a thing occurred in what was imagined, or fancied, by me], and فِىمُخَيَّلَاتِى [among the things imagined, or fancied, by me]. (TA.) مُخَيِّلٌ; and its fem., with ة: see مُخِيلٌ. مَخْيُولٌ: see أَخْيَلُ. — Also A camel lacerated in his rump by a bird of the kind called أَخْيَل that has alighted upon it. (TA.) — — And hence, (assumed tropical:) A man whose reason has fled in consequence of fright: a sense in which it is used by the vulgar; but correct. (TA.) مُخْتَالٌ: see مُخِيلٌ. سَحَابَةٌ مُخَايِلَةٌ and ↓ خَائِلٌ (S, K) and ↓ خَالٌ and ↓ خَالٍ, which is formed by transposition, (K,) and ↓ أَخَايِلٌ, (S, K,) like أُدَابِرٌ and أُبَاتِرٌ, (S,) which are [said to be] the only other epithets of this measure, (TA,) [i. e. of the measure أُفَاعِلٌ, though there are many of the measure فُعَالِلٌ,] applied to a man, Proud (S, K, TA) and self-conceited: [or vain:] (TA in explanation of all, and K in explanation of خَالٌ:) or ↓ خَالٌ signifies having much خُيَلَآء [or pride and self-conceit, or vanity]: and ↓ أَخَايِلٌ one who walks with a proud and self-conceited gait, with an affected inclining of his body from side to side: (JK:) ↓ خَائِلٌ has for its pl. خَالَةٌ; (S, TA;) which is also fem. of ↓ خَالٌ. (TA.) — — See also مُخِيلٌ. أَرْضٌ مُتَخَيِّلَةٌ (assumed tropical:) Land having its plants, or herbage, in a state of full maturity, and in blossom; (JK, S;) as also ↓ مُتَخَايِلَةٌ. (S.) أَرْضٌ مُتَخَايِلَةٌ: see what next precedes. خيم 1 خَامَ as syn. with خَيَّمَ: see the latter. — — خَامَ عَنْهُ, aor. يَخِيمُ, (JK, S, K,) inf. n. خَيْمُومَةٌ (S) and خَيْمٌ and خَيَمَانٌ and خُيُومٌ and خُيومَةٌ and خِيَامٌ, (K, the last but one omitted in the CK,) He held back, or refrained, from him, or it, through cowardice, (JK, S, K,) and fear: (JK, K:) i. e., from war, (JK,) or from encounter, or conflict. (Ham p. 164.) And one says also, خَامُوا فِى القِتَالِ They held back, or refrained, through cowardice, in fight, and attained no good: and the poet Junádeh Ibn-'Ámir El-Hudhalee says, خام فِى القِتَالِ for خَامَ فِى القِتَالِ. (TA.) — — And خام also signifies He drew back, (JK, K, *) through cowardice and fear, (JK,) from

a stratagem, or plot, after he had devised it, (JK, K, *) not seeing in it what he liked, or approved. (TA.) — خام رِجْلَهُ, (S, K,) aor. as above, inf. n. خَيْمٌ, (S,) He raised his leg, or foot. (S, K.) 2 خيّم, (S, Msb, K,) inf. n. تَخْيِيمٌ, (TA,) [originally] He pitched his tent; (TA in art. رفض;) [like تخيّم: and hence, — —] He remained, stayed, dwelt, or abode, in a place; (S, Msb, K, TA;) as also ↓ خام, aor. يَخِيمُ: whence, in a trad., مَنْ أَحَبَّ أَنْ يَسْتَخِيمَ ↓ لَهُ الرِّجَالُ قِيَامًا [Whoso loveth that men should remain before him standing]; as some relate it; but others relate it differently, saying يَسْتَخِمَّ, and يَسْتَجِمَّ, as mentioned before [in arts. خم and جم]. (TA.) He alighted, or descended and stopped or sojourned or abode, in a place; as also خَيَّفَ. (JK in art. خيف.) And خيّم الوَحْشِىُّ فِى كِنَاسِهِ The wild animal remained in his covert, not quitting it. (TA.) And خَيَّمَتِ الرَّائِحَةُ, (TA,) or الرِّيحُ الطَّيِّبَةُ, (JK,) (tropical:) The odour, or sweet odour, remained; (JK, TA;) as also ↓ تخميّت; (K, TA;) in a garment, (JK, K, TA,) and in a place. (TA.) — — خَيَّمُوا They entered into a خَيْمَة [q. v.]. (JK, K.) — خيّمهُ He made it like a خَيْمَة. (S, TA.) — — See also 4. — — Also (assumed tropical:) He covered it with a thing in order that its odour might cling to it. (K, TA.) 4 إِخَامَة, [inf. n. of أَخَامَ,] in the phrase إِخَامَة الفَرَسِ, (K, TA,) which signifies The horse's standing upon three legs and the extremity of the hoof of the fourth, (TA,) or raising one of his fore legs or one of his hind legs, (JK,) belongs to the present art. and to art. خوم. (K, TA.) Accord. to Fr and IAar, يُخِيمُ فِبِإِحْدَى رِجْلَيْهِ, inf. n. as above, signifies He (a man, or a beast,) is unable to place one of his legs, or feet, firmly upon the ground, and to rest upon it, by reason of a fault therein. (L, TA.) — أَخَامَ خَيْمَةً, and أَخْيَمَهَا, He constructed a خَيْمَة; (IAar, K;) as also ↓ خَيَّمَهَا. (TA.) 5 تخيّم بِمَكَانٍ كَذَا, (S,) or تخيّم هُنَا, (K,) [like خيّم,] He pitched, or fixed, his خَيْمَة [in such a place, or here]. (S, K.) — — See also 2. 10 إِسْتَخْيَمَ see 2. خَامٌ A skin, or hide, untanned: or not tanned much, or thoroughly: and a كِرْبَاس [or coarse garment or piece of cloth, or garment or piece of cloth of white cotton,] unwashed: (K:) a Persian word, (TA,) arabicized. (K.) Unbleached cloth. (Msb, in art. خوم.) Paper that is polished, [app. a mistake for not polished,] or to be polished. (TA.) [Crude, or raw; applied in this sense to silk, contr. of مَطْبُوخٌ; and to sugar, &c.: anything unprepared for use.] Honey of dates (دِبْس) untouched by fire: (AHn, T:) which is the best thereof. (TA.) — See also خَامَة. خَيْمٌ: see خَيْمَةٌ, in three places. خِيمٌ Natural, or innate, dispositions or tempers or the like: (A 'Obeyd, S, M, K:) a Persian word, arabicized: (TA:) having no sing. (S, K) of its own radical letters: (S:) or largeness, or liberality, of disposition: (JK, TA:) and the original, or primary, state, or condition, syn. أَصْل, of the soul, or mind. (TA.) You say, هُوَ كَرِيمُ الخِيمِ [He is generous in respect of natural dispositions &c.]. (TA.) — — The diversified wavy marks, streaks, or grain, syn. فِرِنْد, of a sword. (K.) — — And I. q. حَمْضٌ [app. meaning the kind of plants called حَمْض]. (TA.) خَامَةٌ belongs to the present art., and J has erred, (K,) in mentioning it in art. خوم: (TA:) [but why this is said, I know not; nor do the commentators on this passage, as is observed in the TA, give any explanation of it worthy of notice:] it signifies A fresh, or juicy, plant: (S, Msb: both in art. خوم:) or an ear of corn: (IAar, TA:) or a shoot of seed-produce when it first grows forth upon a single stalk: (JK:) or خَامَةُ الزَّرْعِ signifies what grows forth, of seedproduce, upon a single stalk: (M, K: *) or the fresh, or juicy, bunch thereof: or the fresh, or juicy, plant thereof: (M, K:) pl. خَامَاتٌ (Msb) and [coll. gen. n.] ↓ خَامٌ. (Msb, TA.) It is said in a trad., مَثَلُ المُؤْمِنِ مَثَلُ الخَامَةِ مِنَ الزَّرْعِ تُمِيلُهَا الرِّيحُ مَرَّةً هٰكَذَا وَمَرَّةً هٰكَذَا [The similitude of the believer is that of the fresh, or juicy, plant of seed-produce, &c., which the wind bends, at one time thus, and at one time thus]: (S, TA: *) but Fr related it differently, saying الحافة, [app. a mistranscription for الخَافَة, which see in art. خوف,] and explained this as meaning " the bunch " of seed-produce. (TA.) خَيْمَةٌ, (S, Mgh, Msb, K, &c.,) with which ↓ خَيْمٌ is syn., (S, Msb,) [though said by some to be a pl., as will be seen below,] A بَيْت [here meaning booth, or the like,] (S, Msb, K,) of any kind (K) such as is built, or constructed, (S, Msb, K,) by the Arabs, (S, Msb,) of the branches of trees: (S, Msb, K:) so says As, holding that the خيمة is only of trees, and that otherwise it is called بَيْتٌ [q. v.]: but others hold that it is [a tent; i. e.] made with pieces of cloth and tent-ropes; because تَخْيِيمٌ signifies the " remaining, staying, dwelling, or abiding; " wherefore it is thus called, as being used on the occasion of alighting: (IB, TA:) this latter is the meaning commonly known; but accord. to the saying of As, it is tropical: (TA:) or, accord. to IAar, it is applied by the Arabs only to a construction of four poles roofed over with ثُمَام [or panic grass]; and is not of cloths; (Mgh, Msb, TA;) the مِظَلَّة, he says, being of cloths and of other things: or i. q. مِظَلَّة: (TA:) accord. to AHát, the same as the Persian خَرْ پُشْتَهْ [lit. " ass's back; " like the French " dos d'âne; " meaning a high-pitched span-roof]: (Mgh:) or any round بَيْت [which may here mean either booth or tent]: or three poles, or four, over which is laid ثُمَام; by means of which one is shaded in the heat: (K:) or poles set up, with rafters laid across, covered with trees; so that it is cooler than are أَخْبِيَة [pl. of خِبَآء]: or poles upon which خِيَام [pl. of خَيْمٌ] are constructed: or a construction of trees and palmbranches with their leaves upon them, which a man uses for shade when he brings his camels to water: and applied by the Arabs to a بَيْت [or tent &c.], and a place of abode [in an absolute sense]: (TA:) the pl. of خَيْمَةٌ is خَيْمَاتٌ and خِيَمٌ (S, Msb, K) and ↓ خَيْمٌ, (K,) or this last is [a coll. gen. n., or] syn. with خَيْمَةٌ, (S, Msb,) and خِيَامٌ, (K,) or this is pl. of ↓ خَيْمٌ, (S, Msb,) and is applied also to (tropical:) [women's vehicles of the kind called] هَوَادِج; these being likened to خِيَام [properly so termed]. (TA.) It is said in a trad., الشَّهِيدُ فِى خَيْمَةِ اللّٰهِ تَحْتَ العَرْشِ (assumed tropical:) [The martyr is in the tabernacle of God, beneath the empyrean: this signification of خيمة being perhaps taken from the phrase ἡ σ� degreesηνὴ τοῦ θεοῦ in Rev. xxi. 3]. (TA.) خَامِىٌّ (K, TA) A preparer of skins, or hides, of the kind termed خَامٌ. (TA.) خِيَمِىٌّ: see what next follows. خَيَّامٌ and ↓ خِيَمِىٌّ One who applies himself to the fabrication of the [kind of tent, or booth, called] خَيْمَة. (TA.) مَخِيمٌ, like مَكِيلٌ, (in [some of] the copies of the K, erroneously, like مِكْتَلٌ, TA, [in the CK like مِكْيَلٌ,]) A collection of bundles, or handfuls, (جُرَز, [in the CK جِزَر,] of reaped seed-produce. (K, TA.) خيو [خَيَوِىٌّ rel. n. of خا: see خَائِىٌّ, in art. خوأ.]

END OF THE SECOND PART OF BOOK I.

AN

A R A B I C - E N G L I S H

L E X I C O N

(DIGITIZED TEXT VERSION)
(APPROXIMATING THE ORIGINAL)
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AN

ARABIC-ENGLISH LEXICON

BY

EDWARD WILLIAM LANE

IN EIGHT PARTS

PART 3 د – ز

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BEIRUT – LEBANON

1968

كَـــلمَة النَّـــاشِـــر

يَشْمُلُ الكِتابُ الأوّلُ مِنْ « مَدِّ القامُوس » لِلدكتور ادوَرْد لـــينْ جَميــعَ الألفاظِ الفِياسيَّة وَمُشْتَتّاتِها وَاَساليبَ استعِمَالاتها ، وَيَقَــع في ثمانيَــةِ مُجَلّداتٍ ؛ وَقَد استَغَرقَ تأليفُه نَيِّفاً وَ ثَلاثينَ سَنَة .

امَّـا الكِتابُ الثَّاني الذي كَانَ الدّكتُور لين يُزْمِــعُ اِصدَارَهُ ، وَهــو يَشْمُلُ الألفَاظَ وَالأوابدَ اللّغويّةَ النَادِرةَ ، فَقَد حَالَتْ وَفَاة المؤلِفِ عَـــام ١٨٧٦ دُون إكمالِه فَلَم يَصدر قَطّ .

وَقد قالَ الدّكتورج.ب. بادجَر في تعريفٍ لَه بمعجم لِين : « اِنّ هٰذا العَمَلَ الرَائعَ في شمولهِ وَغِنَاه ، في بحثهِ العَميق وَدِقّتهِ ، وَفي بَسَاطةِ ترتيبهِ ، لَيَفُوق اِلِىَ حَدٍّ بَعيدٍ اَيَّ مُعجَمٍ كَان ، في أيّة لغَةٍ في العَالَم . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC - ENGLISH LEXICON Book I contains all the classical words, their derivatives, and there usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, "This marvelous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world."

Printed in Lebanon by OFFSET CONROGRAVURE

مد القاموس

AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATION OMITTED IN THE **ḲÁMOOS**,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATION,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,
DUKE OF NORTHUMBERLAND, K. G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,
CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATION COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 3.

ز — د

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1867.

د

The eighth letter of the alphabet: called دَالٌ. It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed نِطَعِيَّة [pronounced by pressing the tip of the tongue against the upper gums and suddenly withdrawing it], like ط and ت. (TA.) It is substituted, agreeably with general usage, for the ت of the form اِفْتَعَلَ and its variations, when the first radical letter is ز, as in اِزْدَادَ [for اِزْتَادَ]; or ذ, as in اِدَّكَرَ [for اِذْدَكَرَ, originally اِذْتَكَرَ]; or د, as in اِدَّرَأَ [for اِدْدَرَأَ, originally اِدْتَرَأَ]: and sometimes after ج, as in اِجْدَمَعُوا, a dial. var. of اِجْتَمَعُوا: also, sometimes, for the pronominal affix ت after د, as in جَلَدُّ for جَلَدْتُ; and after ز, as in جُزْدُ for جُزْتُ: it is also substituted for the ت of تَوْلَجٌ, contr. to analogy: and it occurs substituted for ط, contr. to general usage, as in مَرَدَى for مَرَطَى. (MF.) — [As a numeral, it denotes Four.] دأ R. Q. 1 دَأْدَأَ, inf. n. دَأْدَأَةٌ and دِئْدَآءٌ, He (a camel, S) ran (عَدَا) most vehemently, (S, M, K, TA,) going a pace quicker than that termed عَنَقٌ [q. v.]: (TA:) or hastened, or sped, and ran, or rose in his running; syn. أَسْرَعَ وَ أَحْضَرَ: (K:) accord. to AA, ↓ دَأْدَآءٌ is [a subst., or quasiinf. n., signifying] a quick pace or manner of going: and [the inf. n.] دَأْدَأَةٌ is syn. with إِحْضَارٌ: and in the Nawádir [app. of Aboo-'Amr EshSheybánee] it is said that دَوْدَأَ (inf. n. دَوْدَأَةٌ) and تَوْدَأَ (inf. n. تَوْدَأَةٌ) and كَوْدَأَ (inf. n. كَوْدَأَةٌ) are syn. with عَدَا; and that دَأْدَأَةٌ and دِئْدَآءٌ signify a camel's proceeding with short steps, at a rate quicker than that of the pace termed حَفْدٌ [q. v.]: accord. to the Kf, these two words signify the going a pace quicker than that termed خَبَبٌ [q. v.], not so quick as that termed رَبَعَةٌ [q. v.]. (TA.) You say, دَأْدَأَتِ الدَّابَّةُ The beast ran a pace quicker than that termed عَنَقٌ. (M.) And دَأْدَأَ فِى إِثْرِهِ He followed him, having him near before him. (M, * K, * TA.) And hence, دَأْدَأَ مِنْهُ He ran (أَحْضَرَ) to escape from him, being followed by him, and being near before him; as also ↓ تَدَأْدَأَ. (M.) — He put a thing in motion. (M, K.) — — And, contr., He rendered a thing, still, or motionless. (M, K.) R. Q. 2 تَدَأْدَأَ: see above. — — Also It (a stone, TA) rolled; or rolled along or down: (K, TA:) it (anything) rolled, or rolled along or down, before one, (M, TA,) and went away: IAth says that it may be from تَدَهْدَهَ. (TA.) — — It became, or was put, in motion. (TA.) — — And, contr., It became, or was rendered, still, or motionless. (TA.) دَأْدَأٌ: see دَأْدَآءٌ, in three places. دَأْدَأَةٌ inf. n. of R. Q. 1 [q. v.]. (S, M, K.) — — Also The hasty replying of a foolish, or stupid, person. (T, TA.) — — The sound of the falling (T, M, K) of stones in a torrent, (T,) or of a stone upon the bed of a torrent: (M, K:) or the falling of stones in the bed of a torrent. (Lth, IKtt, O.) — — And The sound of one's moving, or putting in motion, [or rocking,] a child in the cradle (K, TA) in order that it may sleep. (TA.) — See also the next paragraph, in two places. دَأْدَآءٌ (AA, T, S, M, K) and ↓ دِئْدَآءٌ (AA, S, M, K) and ↓ دُؤْدُوْءٌ, (M, K,) all with medd, (TA,) The last (of the days, T) of the [lunar] month; (AA, T, S, M, K;) as also ↓ دَأْدَأٌ: (M:) or the day of doubt; يَوْمُ الشَّكِّ [generally meaning the day of which one doubts whether it be the last of Shaabán or the first of Ramadán; but here app. relating to any month]: (TA:) or ↓ دَأْدَأٌ signifies the day, (M,) or night, (TA,) of which one doubts whether it be the last of one month or the first of the next month: (M, TA:) so says Kr: (M:) or the first word and the second (M, K) and the third (K) signify the twenty-fifth, and the twenty-sixth, and the twentyseventh, night: (M, K:) or the twenty-eighth night, and the twenty-ninth: or each of these two is called ↓ دَأْدَأَةٌ; and the two together, الدَّآدِئُ: (Th, M:) or [each of] three nights of the end of the month; (K, TA;) which are [also] called لَيَالِى المُحَاقِ: (TA:) pl. دَآدِئُ, (M, K,) and, by poetic license, دَآدٍ: (M:) or the دَآدِئُ are three nights of the latter part of the month, before those called ليالى المحاق: (T, S:) thus says A 'Obeyd; and IAar says the like: or they are the three nights that are after the محاق; and are so called because the moon hastens therein to become invisible; from the phrase دَأْدَأَةُ البَعِيرِ: As says that three of the nights of the month are called the محاق; and three, the دآدئ; and these latter are the last; and AHeyth says the like. (T.) ↓ الدِّئْدَآءُ signifies also The last part of the night. (Kr, M.) And ↓ لَيْلَةٌ دَأْدَأٌ and ↓ دَأْدَأَةٌ and دَأْدَآءٌ and ↓ دَأْدَآءَةٌ, (M, K, TA,) of which the first two are the most common, mean A dark night: (TA:) or a very dark night: (M, K:) because of the concealment of the moon therein. (TA.) — See also R. Q. 1. لَيْلَةٌ دَأْدَآءَةٌ: see the next preceding paragraph, near the end. دُؤْدُوْءٌ: see دَأْدَآءٌ. دِئْدَآءٌ: see دَأْدَآءٌ, in two places. دأب 1 دَأَبَ, (T, S, M, &c.,) aor. دَاَ^, (T, M, A, K,) inf. n. دَأْبٌ (T, S, M, A, K) and دَأَبٌ (T, M, A, K) and دُؤُوبٌ, (T, S, M, A, K,) He strove, laboured, toiled, or exerted himself; (T, S, A, K;) and wearied himself, or became wearied; (S, A, K;) in his work, (S, A, K,) or in a thing, (T,) and in a journey or journeying; (T, A;) in which last case, دَأَبَتْ is said of a she-camel, (T,) or of a دَابَّة [or horse or the like]: (A:) or he held on, or continued, (M, and Bd in viii. 54,) in his work, and his way. (Bd ibid.) See also 4. Hence, اللَّيْلُ وَالنَّهَارُ يَدْأَبَانِ فِى اعْتِقَابِهِمَا (tropical:) [The night and the day hold on their course in their alternating]. (A.) — — دَأْبٌ (K) and دُؤُوبٌ (TA) also signify The act of driving vehemently; and i. q. طَرْدٌ [the act of driving away, hunting, &c.]. (K, TA.) 4 ادأب, (T, S, M, &c.,) inf. n. إِدْآبٌ, (T,) He made another, (S, A, K,) his hired man, and his beast, (A,) to strive, labour, toil, or exert himself; (S, A, K;) he fatigued, or wearied, (T, S, A, K,) another, (S, K,) his hired man, (A,) and his beast: (T, A:) or he made another, and anything, to hold on, of continue: and ادأبهُ also signifies أَحْوَجَهُ إِلَى الدُّؤُوبِ [he made him to be in need of striving, &c.; or of holding on, or continuing]: (M:) and أَدْبُوا is used by a rájiz, but not necessarily by poetic license, for أَدْأَبُوا. (IAar, M.) — — [Hence,] ادأب السَّيْرَ [He pursued the journey laboriously, or with energy; or he held on, or continued, the journey]: (S, M, L, K, in art. مسد; and M and L in art. ساد:) and [in like manner] you say, سَيْرَنَا ↓ دَأْبَنَا [for فِى سَيْرِنَا, or perhaps فى is omitted by inadvertence]. (TA in art. نحب.) دَأْبٌ (T, S, M, A, K) and ↓ دَأَبٌ (S, M, K) [both originally inf. ns. of 1: and hence,] (tropical:) A custom, manner, habit, or wont: (A'Obeyd, T, S, M, K:) an affair, a business, or a concern: (Zj, T, S, A, K:) and a case, state, or condition: (Zj, * T, * S, * M, A, * K: *) and a deed, or work. (A.) You say, هٰذَا دَأْبُكَ (tropical:) This is [thy custom, &c.:] thy affair, business, or concern: or thy case, state, or condition: and thy deed, or work. (A.) Zj says that كَدَأْبِ آلِ فِرْعَوْنَ [in the Kur iii. 9 &c.] means, accord. to the lexicologists, (assumed tropical:) Like the

case of the people of Pharaoh: but in his opinion, like the striving, labouring, or toiling, of the people of Pharaoh in their unbelief, and their leaguing together and aiding one another against Moses. (T.) دَأَبَ: see the next preceding paragraph. دَئِبٌ: see رَجُلٌ دَؤُوبٌ عَلَى دَائِبٌ شَىْءٍ [A man who strives, labours, toils, or exerts himself, and wearies himself, or who holds on, or continues, with energy, to do a thing]. (M.) دَائِبٌ (TA, and so in a copy of the S,) and ↓ دَئِبٌ (TA, and so in two copies of the S,) Striving, labouring, toiling, or exerting himself, and wearying himself, in his work [&c.: or holding on, or continuing, therein: see the verb]. (S, TA.) — — [Hence,] لَيْلَةٌ دَائِبَةٌ [A hard, fatiguing, or continuous, night-journey]. (M and K in art. مرس.) — — And الدَّائِبَانِ (tropical:) The night and the day; (S, A, K;) which [are so called because they] hold on their course (يَدْأَبَانِ) in their alternating. (TA.) دأل 1 دَأَلَ, aor. دَاَ^, inf. n. دَأْلٌ (S, M, K) and دَأَلٌ (K [perhaps a mistake for the next, which is well known but not mentioned in the K, but see دَأَلَ,]) and دَأَلَانٌ (S, M) and دَأَلَى, (M, K,) He walked, or went, in a weak manner, (M, K,) and with haste: (M:) or he ran with short steps: (M, K:) or he walked, or went, in a brisk, or sprightly, manner: (K:) or he walked, or went, as though labouring in his gait, by reason of briskness, or sprightliness: (M:) [or he went along by little and little, stealthily, lest he should make a sound to be heard: for] دَأْلٌ is syn. with خَتْلٌ: or, accord. to AZ, it signifies the walking, or going, in a manner resembling that which is termed خَتْلٌ; and in the manner of him who is heavily burdened, or overburdened: and As, in describing the manner in which horses go, explains دَأَلَانٌ as signifying the walking, or going, with short steps, and in an unusual manner, as though heavily burdened, or overburdened. (S.) [See also دَأَلَ.] — — [Hence, app.,] دَأَلَ لَهُ, aor. as above, inf. n. دَأْلٌ and دَأَلَانٌ, He deceived, deluded, beguiled, circumvented, or outwitted, him; syn. خَتَلَهُ: (M, K:) [and ↓ دَاأَلَهُ signifies the same: or he practised with him mutual deceit, delusion, &c.: for] مُدَاأَلَةٌ is syn. with مُخَاتَلَةٌ; and sometimes it is with a quick pace: (AA, T, K:) you say, دَأَلْتُ لَهُ and دَاأَلْتُهُ: (AA, T, TA:) and الذِّئْبُ يَدْأَلُ لِلْغَزَالِ لِيَأْكُلَهُ i. e. يَخْتِلُهُ [The wolf deceives, &c., the gazelle, or young gazelle, that he may eat him]. (AZ, T, TA.) 3 دَاَ^ see the last sentence of the paragraph above. دَأْلٌ: see the next paragraph, in four places. دُؤَلٌ: see the next paragraph, in four places. دُئِلٌ, and sometimes it is pronounced ↓ دُؤَلٌ, The jackal; as also ↓ دَأَلَانٌ and ↓ دَأْلٌ: and the wolf: and a certain small animal resembling what is called اِبْنُ عِرْسٍ [the weasel]: (K accord. to the TA: [accord. to the CK, and app. most MS. copies of the K, ↓ دَأْلٌ has the last two significations, and not the first signification: but this is inconsistent with what follows the last signification in the K, as it would require us to read that الدَّأْلُ, instead of الدُّئِلُ, which is well known as the correct form, is the name of the father of a certain tribe:]) دُئِلٌ has the last of these significations: (T, S:) or it signifies a certain small animal resembling the fox; and this is well known: and accord. to Kr. ↓ دُؤَلٌ signifies a certain small animal; but this is not known: and accord. to him also, ↓ دَأَلَانٌ, with fet-h to the ء, signifies the wolf; (M;) as also ذَأَلَانٌ; (TA;) or so ↓ دَأْلَانٌ and ذَأْلَانٌ; and also the jackal. (Lth in art. ذأل.) دُئِلٌ is the only instance of the measure فُعِلٌ (S, K) known to Ahmad Ibn-Yahyà, (S,) i. e. Th: (TA:) but there are several other instances: (MF, TA:) [one of these is رُئِمٌ, or الرُّئِمُ.] دَأْلَانٌ and دَأَلَانٌ: see the next preceding paragraph, in three places. دُؤْلُولٌ A calamity, or misfortune: (S, M, O, K:) pl. دَآلِيلُ. (S.) And Confusion. (K.) You say, وَقَعَ القَوْمُ فِى دُؤْلُولٍ The people, or party, fell into confusion in respect of their case or affairs. (S.) دَؤُولٌ [That runs in the manner termed دَأَلَانٌ, inf. n. of 1,] is [an epithet] from الدالان [i. e. الدَّأَلَانُ], which signifies a kind of running, as also ↓ داالين and ↓ داالى [i. e. دَأَلِينُ and دَأَلِىُّ, pls. of دَأَلَانٌ; the latter irreg., like ذَآلِيلُ pl. of دَأَلَانٌ, q. v.]. (Ham p. 458.) [See also دَؤُولٌ.] دَآلِيلُ and دَآلِينُ: see what next precedes. دأو 1 دَأَا, first pers. دَأَوْتُ, aor. يَدْأَى, inf. n. دَأْوٌ: see 1 in the next art. دأى 1 دَأَى, and دَأَا, aor. يَدْأَى, (T, M, K,) inf. n. دَأْىٌ, (T, M,) of the former verb, (M,) and دَأْوٌ, (T, K,) of the latter verb, (K,) said of a wolf, (M, K,) [and of a man, as shown below,] He deceived, deluded, beguiled, circumvented, or outwitted, him. (T, M, K.) You say, دَأَيْتُ لَهُ, (S, K,) aor. أَدْأَى لَهُ, inf. n. دَأْىٌ, I deceived, deluded, &c., it, namely, a thing, (S, K,) or him, namely, a man; (so in one of my copies of the S;) and so دَأَوْتُ لَهُ. (S, M.) And الذِّئْبُ يَدْأَى لِلْغَزَالِ The wolf deceives, deludes, &c., the gazelle, or the young gazelle: (S, M:) or walks, or goes, in the manner of him who deceives, deludes, &c., to the gazelle, or the young gazelle. (T.) دَأْىٌ and ↓ دِئِىٌّ and ↓ دُئِىٌّ, (M, K,) the last said by IB, on the authority of As, to be pl. of [the n. un.] ↓ دَأْيَةٌ, of the measure فُعُولٌ, [originally دُؤُوىٌ,] (TA,) The vertebræ of the كَاهِل [or withers (app. of a camel)] and of the back: or the cartilages of the breast: or the ribs thereof, where it meets the side: (M, K:) or ↓ الدَّأَيَاتُ signifies the ribs of [i. e. within] the shoulderblade, three on either side; (IAar, M, K;) sing. ↓ دَأْيَةٌ: (M:) or ↓ دَأْيَةٌ, (T,) or دَأْىٌ, (S,) signifies the part of the camel against which lies the [piece of wood called] ظَلِفَة of the saddle, and which is [often] galled thereby: (T, S:) or دَأْىٌ is the pl. [or coll. gen. n.] of ↓ دَأْيَةٌ, and signifies the vertebræ of the withers, in the part between the two shoulder-blades, of the camel, peculiarly; (Lth, T;) and the pl. [of دَأْيَةٌ] is ↓ دَأَيَاتٌ: (Lth, T, S:) or the دايات are the vertebræ of the neck: or the vertebræ of the spine: (AO, T:) or the two ribs next to the وَاهِنَتَانِ are called the دَأْيَتَانِ: AZ says that the Arabs knew not the term دايات in relation to the neck, but they knew it in relation to the ribs, as signifying six [ribs] next to the stabbing-place of the camel, three on either side; and this is correct: (T:) [and it is said in the L, in art. جنح, that دَأْىٌ signifies the ribs of the back, of a man, which are called the جَوَانح, pl. of جَانِحَةٌ, six in number, three on the right and three on the left:] the pl. of دَأْىٌ [or rather the quasi-pl. n.] is دَئِىٌّ, like as ضَئِينٌ is of ضَأْنٌ, and مَعِيزٌ of مَعْزٌ: (S:) and, accord. to IB, دُئِىٌّ is a pl. of ↓ دَأْيَةٌ, as mentioned above, meaning the vertebræ of the neck. (TA.) دَأْيَةٌ; and its pls. دَأَيَاتٌ and دُئِىٌّ: see the next preceding paragraph, in seven places. — — Hence, (S,) اِبْنُ دَأْيَةَ The غُرَاب [or crow]: (S, M, K:) so called because it alights upon, and pecks, the دأية of the camel that has galls, or sores. (M.) — Also The part, of a bow, upon which the arrow lies: there are two parts of which each is thus called, next to the part of the stave that is held by the hand, above and below. (M.) — دَايَةٌ [without ء, from the Pers. دَايَهْ,] A child's nurse; a woman who has the charge of a child, who takes care of him, and rears, or nourishes, him; (TA in art. حضن;) i. q. ظِئْرٌ; both of which words are said by IJ to be chaste Arabic: pl. دَايَاتٌ. (M and TA in art. دوى.) دَئِىٌّ and دَئِيَّةٌ: see دَآءٌ (in the latter part of the paragraph), in art. دوأ. دُئِىٌّ and دِئِىٌّ: see دَأْىٌ. دَيْأَى, of the measure فَيْعَلٌ; and its fem; with ة: see دَآءٌ (in the latter part of the paragraph), in art. دوأ. دب 1 دَبَّ, aor. دَبِ3ِ, inf. n. دَبِيبٌ (T, S, M, Msb, K, &c.) and دَبٌّ (M, K,) and مَدَبٌّ, (S, K,) [and perhaps دَبَبٌ also, q. v.,] It, or he, (the ant, T, M, and any animal, M, and in like manner a party moving towards the enemy, T, or an army, and a child, Msb,) [crept; crawled; or] went, or walked, leisurely, or gently, (T, M, Msb, K,) without haste, (T,) عَلَى الأَرْضِ [upon the ground]: (S:) and [simply] he walked: (IAar, T:) he (an old man) [crept along; or] walked leisurely, softly, or gently: (S:) and ↓ دبّب, also, he walked leisurely, by slow degrees. (TA.) Hence, أَكْذَبُ مَنْ دَبَّ وَدَرَجَ The most lying of those who have walked and died, or passed away, or perished: (T:) i. e., of the living and the dead. (T, S, K.) And يَدِبُّ مَعَ القُرَادِ [He creeps about with ticks]; said of a man who brings a small worn-out skin containing ticks, and ties it to the tail of a camel; in consequence of which, when one of the ticks

bites it, the camel runs away, and the other camels run away with it; and thereupon he steals one of them: whence it is said of a thief, or stealer of cattle &c. (TA.) And هُوَ يَدِبُّ بَيْنَنَا بِالنَّمَائِمِ (tropical:) [He creeps among us with calumnies, or slanders]. (A, TA.) And دَبَّتْ عَقَارِبُهُ [lit. His scorpions crept along]; meaning (tropical:) his calumnies, or slanders, and mischief, (M, A, K,) crept along; syn. سَرَتْ. (M, K [See also art. عقرب.]) And the same phrase is also used to signify (tropical:) His downy hair crept [along his cheeks]. (MF in art. عقرب.) And دَبَّ قَمْلُهُ [lit. His lice crept]; meaning (tropical:) he became fat: said of a man. (Ham. p. 633.) And دَبَّ الجَدْوَلُ (tropical:) [The rivulet, or streamlet for irrigation, crept along]. (A.) And دَبَّ فِيهِ (tropical:) It crept in, or into, it, or him; syn. سَرَى; (M, A, K;) namely, wine, or beverage, (T, M, A, K,) in, or into, the body, (M, K,) or in, or into, a man, (T,) and into a vessel; (M;) and a disease, or malady, (M, A, K,) in, or into, the body, (M, K,) or فِى عُرُوقِهِ [in his veins]; (A;) and wear in a garment, or piece of cloth; (M, K;) and the dawn in the darkness of the latter part of the night. (M.) — — دِبِّى حَجَلْ (in the CK حَجَلُ) is the name of A certain game of the Arabs: (K, TA:) the ل is quiescent. (TA.) — — دُبَّ used as a noun: see below. — دَبَّ [second pers. دَبِبْتَ,] aor. يَدَبُّ, inf. n. دَبَبٌ, He (a camel) was, or became, such as is termed أَدَبُّ; (IAar, T, TA;) i. e., had much hair, or much fur (وَبَر), or much fur upon the face. (TA.) 2 دَبَّ3 see 1, first sentence. 4 أَدْبَبْتُهُ [third pers. أَدَبَّ] I made him (namely, a child, S) [to creep, or crawl, or] to go, or walk, leisurely, or gently. (S, K. [For the correct explanation, حَمَلْتُهُ عَلَى الدَّبِيبِ, Golius seems to have found حملته على الدَّابَّةِ.]) — — ادبّ البِلَادَ (assumed tropical:) He filled the country, or provinces, with justice, so that the inhabitants thereof walked at leisure (دَبَّ أَهْلُهَا [whence Golius has supposed دَبَّ to signify " juste se habuit populus "] M, K, TA) by reason of the security and abundance and prosperity that they enjoyed. (M, TA.) R. Q. 1 دَبْدَبَ, [inf. n. دَبْدَبَةٌ,] He (a man) raised cries, shouts, noises, or a clamour. (AA, T.) — — And He beat a drum. (AA, T.) دَبٌّ: see دَبَبٌ. دُبَّ and شُبَّ are used as nouns, by the introduction of مِنْ before them, though originally verbs. (S and K * and TA in art. شب.) One says, أَعْيَيْتَنِى مِنْ شُبَّ إِلَى دُبَّ, (M, K, *) by way of imitation [of a verbal phrase], (M,) and من شُبٍّ الى دُبٍّ, Thou hast wearied me from the time of thy becoming a youth until thy walking gently, [or creeping along, resting] upon a staff: (M, K, * TA:) a prov.: (M, TA:) said alike to a man and to a woman. (TA in art. شب.) And فَعَلْتَ كَذَا مِنْ شُبَّ إِلَى دُبَّ and من شُبٍّ الى دُبٍّ Thou hast done thus from youth until thy walking gently, [or creeping along, resting] upon the staff. (S.) — دُبٌّ: see دَبَّةٌ, in two places. — Also [The bear;] a certain beast of prey, (S, M, K,) well known; (K;) a certain foul, or noxious, animal: (Msb:) a genuine Arabic word: (M:) fem. with ة: pl. [of mult.] دِبَبَةٌ (S, M, Msb, K) and [of pauc.] أَدْبَابٌ. (M, K.) — — [Hence,] الدُّبُّ (assumed tropical:) The constellation of the Greater Bear: and, accord. to some, that of the Lesser Bear: the former, for distinction, being called الدُّبُّ الأَكْبَرُ; and the latter, الدُّبُّ الأَصْغَرُ. (M, K.) دَبَّةٌ A single act [of creeping, or crawling, or] of going, or walking, leisurely, or gently: pl. دِبَابٌ. (K.) — A hill, or heap, or gibbous hill, syn. كَثِيب, (IAar, T, S, M, K,) of sand: (S, K:) and (in some copies of the K " or ") a tract of red sand: or an even tract of sand: (K:) or, as in some copies of the K, an even tract of land: (TA:) and a place abounding in sand: (T, L:) pl. as above. (TA.) Hence the prov., وَقَعَ فُلَانٌ فِى دَبَّةٍ مِنَ الرَّمْلِ [lit. Such a one fell into, or upon, a place abounding in sand]; meaning, (tropical:) into difficulty, or misfortune; for the camel in such a place suffers fatigue. (T.) — A certain thing for oil, or ointment; (S;) a receptacle for seeds (بِزْر) and olive-oil: (M, K:) pl. as above. (Sb, M.) A kind of bottle, or pot, (بَطَّةٌ,) peculiarly of glass. (K.) [Form the Pers. دَبَّهْ.] — — See also دُبَّاءٌ. — And see دَبَبٌ, in three places. دُبَّةٌ A way, or road. (S.) — — (assumed tropical:) A state, or condition: (M, K:) and (tropical:) a way, mode, or manner, of acting &c.; (IAar, T, S, M, A, K;) whether good or evil: (IAar, T:) as also ↓ دُبٌّ, (M, A, K,) in both these senses: (M:) and (assumed tropical:) a natural disposition, temper, quality, or property. (S:) You say, رَكِبْتُ دُبَّتَهُ, and ↓ دُبَّهُ (M, A) (tropical:) I kept to his state, or condition, and his way, mode, or manner, of acting &c.; and did as he did. (M.) And دَعْنِى وَدُبَّتِى (assumed tropical:) Leave thou me and my way, mode, or manner, of acting &c.; and my natural disposition, &c. (S.) دِبَّةٌ A mode, or manner, [of creeping, or crawling, or] of going, or walking, leisurely, or gently. (M, K. *) You say, هُوَ خَفِىُّ الدِّبَّةِ [He has a soft, or stealthy, mode, or manner, of creeping along, &c.]. (M, K:) And دَبَبْتُ دِبَّةً خَفِيَّةً [I crept along in a soft, or stealthy, mode, or manner, of creeping]. (T, S.) — Also i. q. ↓ دَبِيبٌ [as meaning Anything that creeps, or crawls, upon the earth; and used as a coll. gen. n.]. (K.) One says, مَا أَكْثَرَ دِبَّةَ هٰذَا البَلَدِ [How many are the creeping, or crawling, things of this country, or town!]. (TA.) دَبَبٌ A certain pace, between that termed النَّصْبُ and that termed العَنَقُ: (TA voce نَصَبَ, as on the authority of En-Nadr:) or this is termed ↓ دَبِيبٌ. (TA voce وَسَجَ, as on the authority of En-Nadr and As.) — Also Down; syn. زَغَبٌ; (M, K;) and so ↓ دَبَانٌ, (K,) and ↓ دَبَّةٌ: (Kr. M:) or down (T, S) of the face, (S,) or upon the face; (T;) and so ↓ دَبَّةٌ, (K,) of which the pl. [or coll. gen. n.] is ↓ دَبٌّ; (M, K;) accord. to Kr, who assigns to it the former meaning, and says that ↓ دَبَّةٌ is syn. with زَغَبٌ, not that it is syn. with زَغَبَةٌ: (M:) or دَبَبٌ signifies hair upon the face of a woman: (TA:) or, as also ↓ دَبَانٌ, much hair (M, K) and وَبَر [or camel's fur]: (M:) or both these words signify hair upon the جَبِين [or part above the temple] of a woman. ('Eyn, TT.) — Also The young one, when just born, of the [wild] cow: (K:) or when a [wild] bull is a year old, and weaned, he is thus called; and the female, دَبَبَةٌ, and دبان. (TA in art. شب. [But for " and دبان," I think it evident that we should read " and the pl. is دُبَّانٌ," or " دِبَّانٌ," like as جُذْعَانٌ and جِذْعَانٌ are pls. of جَذَعٌ. See also شَبَبٌ.]) أَدَبُّ: see دَبِبَةٌ. دَبَانٌ: see دَبَبٌ, in two places. دَبَابِ [an imperative verbal n.,] a call to a female hyena, signifying دِبِّى [i. e. Creep along; or crawl; or go leisurely]: (Sb, T, K:) like نَزَالِ and حَذَارِ. (Sb, T.) دَبَابٌ The pace, or motion, of a she-camel that can scarcely walk, by reason of the abundance of her flesh, and only creeps along, or walks slowly. (T, * TA.) دَبُوبٌ A she-camel that can scarcely walk, by reason of the abundance of her flesh, and that only creeps along, or walks slowly: (S:) pl. دُبُبٌ. (TA.) — — (assumed tropical:) Fat; (T, M, K;) as an epithet applied to a she-camel, (T,) or to any thing [or animal]. (M, K.) — — (assumed tropical:) One who creeps about with calumny, or slander; as also ↓ دَيْبُوبٌ: (T, K: *) or the latter signifies (assumed tropical:) one who calumniates, or slanders, much, or habitually; as though he crept about with calumnies, or slanders: (M:) or (assumed tropical:) one who brings men and women together; (T, M, K;) because he creeps about between them, and hides himself: (T:) i. q. دَيُّوثٌ. (M, in TA, art. ديث.) — — جِرَاحَةٌ دَبُوبٌ (assumed tropical:) A wound that flows with blood. (K.) And طَعْنَةٌ دَبُوبٌ (assumed tropical:) A thrust, or stab, that makes the blood to flow. (K.) — (assumed tropical:) A deep cave, or cavern. (K.) دَبِيبٌ inf. n. of دَبَّ [q. v.]. (T, S, M, &c.) See also دَبَبٌ. — And see also دَابَّةٌ, and دِبَّةٌ. دُبَّاءٌ and ↓ دَبَّةٌ The gourd: (M, K:) or round gourd: or dry gourd: but this is said by Ibn- Hajar to be a mistake of En-Nawawee; and he asserts it to be i. q. يَقْطِينٌ [q. v.]: or it is the fruit of the يقطين: (TA:) n. un. of the former with ة. (M, K.) Accord. to F [and ISd] and several others, this is the proper art. of the former word, the ء being considered by them augmentative: accord. to Z and others, its proper art. is دبى: and some also allow its being written and pronounced دُبًّى: this is mentioned by Kz and 'Iyád as a dial. var. of دُبَّاءٌ. (TA.) [See an ex. voce رِشَآءٌ, in art. رشو.] مَا بِالدَّارِ دُبِّىٌّ and دِبِّىٌّ

There is not in the house any one: (S, M, * K:) دُبِّىٌّ being from دَبَبْتُ; i. e. مَنْ يَدِبُّ; and it is not used in any but a negative phrase. (Ks, S.) [See also دِبِّيجٌ and دِبِّيحٌ.] دُبَّآءَةٌ A locust while smooth and bare, before its wings have grown. (Mentioned in the TA in this art., but not there said to belong to it. [See art. دبى.]) — — [See also دُبَّآءٌ, of which it is the n. un.] دَبَّابٌ An animal that is weak, and creeps along, or walks slowly: fem. with ة. (TA from a trad.) دَبَّابَةٌ fem. of دَبَّابٌ. (TA.) — — [Also, as a subst., The musculus, or testudo;] a machine (M, * Mgh, * K, TA) made of skins and wood, (TA,) used in war; (M, Mgh, K, TA;) men entering into [or beneath] it, (Mgh, TA,) it is propelled to the lower part of a fortress, and they make a breach therein (M, Mgh, K, TA) while within the machine, (M, K, TA,) which defends them from what is thrown upon them from above: (TA:) it is also called ضَبْرٌ. (Mgh.) دَبْدَبٌ The walk of the long-legged ant. (M, K.) In the T it is said that ↓ دَبْدَبَةٌ signifies The long-legged ant [itself: but this is perhaps a mistranscription]. (TA.) دَبْدَبَةٌ [inf. n. of R. Q. 1, q. v.] — — Any quick motion, or pace, performed with short steps: (M:) and any sound like that of solid hoofs falling upon hard ground: (M, K:) a certain kind of sound [like the tramp of horses, as is indicated by an ex.]: (S:) or cries, shouts, noises, or clamour: (A:) and دَبَادِبُ [is its pl., and] signifies a sound like دُبْ دُبْ; an onomatopœia. (T.) — [A kind of drum;] a thing resembling a طَبْل: pl. دَبَادِبُ. (Mgh, Msb. [See also دَبْدَابٌ.]) — Milk such as is termed رَائِب, upon which fresh is milked: or the thickest of milk; as also ↓ دَبْدَبَى. (K.) — See also دَبْدَبٌ. دَبْدَبَى: see the next preceding paragraph. دَبْدَابٌ A drum; syn. طَبْلٌ. (M, K. [See also دَبْدَبَةٌ.]) دُبَادِبٌ Very clamorous; (IAar, T, K;) as also جُبَاجِبٌ: (IAar, T:) or both signify very evil, or mischievous, and clamorous. (Az, in TA, art. جب.) — — And A bulky, or corpulent, man. (K.) دَابَّةٌ [originally a fem. part. n.], for نَفْسٌ دَابَّةٌ, (M,) [or the ة is added لِلنَّقْلِ, i. e. for the purpose of transferring the word from the category of epithets to that of substs.,] Anything that walks [or creeps or crawls] upon the earth; as also ↓ دَبِيبٌ: (S: see دِبَّةٌ:) an animal that walks or creeps or crawls (يَدِبُّ); (M, A, K;) discriminating and not discriminating: (M:) any animal upon the earth: (Msb:) it is said in the Kur [xxiv. 44], وَٱللّٰهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَآءٍ فَمِنْهُمْ مَنْ يَمْشِى عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِى عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِى عَلَى أَرْبَعٍ [And God hath created every دابّة of water (meaning of the seminal fluid); and of them is he that goeth upon his belly, and of them is he that goeth upon two legs, and of them is he that goeth upon four]: here, as دابّة applies to a rational and an irrational creature, the expression فمنهم is used; for which, if it applied only to an irrational creature, فَمِنْهَا or فَمِنْهُنَّ would be used: moreover, the expression من يمشى is used, though دابّة applies originally to an irrational creature, [or rather a beast, and a reptile,] because the different classes of beings are spoken of collectively: (M:) and this passage of the Kur refutes the assertion of him who excludes the bird from the significations of this word: (Msb:) in the last verse but one of ch. xxxv. of the Kur, it is said to relate to mankind and the jinn (or genii) and every rational being; or to have a general signification: (M:) its predominant signification is a beast that is ridden: (S, M, A, K:) especially a beast of the equine kind; i. e. a horse, a mule, and an ass: (Kull:) or particularly a بِرْذَوْن [meaning hackney, or horse for ordinary use and for journeying: (M:) but as particularly applied, when used absolutely, to a horse and a mule, it is an adventitious conventional term: (Msb:) it is applied to a male and a female: (M, A, Msb, K:) and is properly an epithet: (M:) pl. دَوَابُّ. (Msb, TA.) The dim. [signifying Any small animal that walks or creeps or crawls upon the earth, a small beast, a small reptile or creeping thing, a creeping insect, and any insect, and also a mollusk, a shell-fish (as in an instance cited voce مَحَارَةٌ in art. حور) and the like,] is ↓ دُوَيْبَّةٌ, (Zj, T, Msb,) in which the ى is quiescent, but pronounced with إِشْمَام [i. e. a slight approximation to the sound of kesr], as it is in every similar case, in a dim. n., when followed by a doubled letter: (Zj, T:) and ↓ دُوَابَّةٌ also has been heard, with the ى changed into ا anomalously. (Msb; and L in art. هد, on the authority of ISd.) — — دَابَّةُ الأَرْضِ [The Beast of the Earth] is an appellation of one of the signs of the time of the resurrection: (S, M, K:) or the first of those signs. (K.) It is said to be a beast sixty cubits in length, or height, with legs, and with fur (وَبَر), and to be diverse in form, resembling a number of different animals. (TA.) It will come forth in Tihámeh, or between Es-Safà and ElMarweh, (M,) or at Mekkeh, from Jebel Es-Safà, which will rend open for its egress, during one of the nights when people are going to Minè; or from the district of Et-Táïf; (K) or from three places, three several times. (M, K.) It will make, upon the face of the unbeliever, a black mark; and upon the face of the believer, a white mark: the unbeliever's mark will spread until his whole face becomes black; and the believer's, until his whole face becomes white: then they will assemble at the table, and the believer will be known from the unbeliever. (M.) It is also said that it will have with it the rod of Moses and the seal of Solomon: with the former it will strike the believer; and with the latter it will stamp the face of the unbeliever, impressing upon it " This is an unbeliever. " (K.) — — See also أَرَضَةٌ. دَيْبُوبٌ: see دَبُوبٌ. دُوَابَّةٌ: dims. of دَابَّةٌ, q. v. دُوَيْبَّةٌ: dims. of دَابَّةٌ, q. v. أَدَبُّ Having down (K, TA) upon the face: (TA:) or having much hair: (M, K:) and having much وَبَر [or fur]: (M:) it is applied to a man: (M:) and to a camel, (M, K,) in the second of these senses, (K, TA,) or in the third sense, or as meaning having much fur upon the face; (TA;) or i. q. أَزَبُّ: (M:) and occurs in a trad. written أَدْبَب, (M, K,) to assimilate it in measure to a preceding word, namely, حَوْءَب: (M:) the fem. is دَبَّآءُ; with which ↓ دَبِبَةٌ is syn.; (M, K;) signifying a woman having hair upon her face: (TA:) or having much hair upon the جَبِين [or part above the temple]. (M, TA.) مَدِبٌّ and مَدَبٌّ The track, or course, of a torrent, (S, M, K, *) and of ants: (S, K:) pl. مَدَابُّ. (TA.) One says, of a sword, لَهُ أَثْرٌ كَأَنَّهُ مَدَبُّ النَّمْلِ and مَدَابُّ الذَّرِّ [It has diversified wavy marks like the track of ants and the tracks of little ants]. (TA.) The subst. is with kesr; and the inf. n., with fet-h; accord. to a rule constantly obtaining, (S, * K, * TA,) except in some anomalous instances, (TA,) when the verb is of the measure فَعَلَ (S, K, TA) or فَعِلَ, (TA,) and its aor. is of the measure يَفْعِلُ. (S, K, TA.) [Here it should be observed that مَجْرًى, given as the explanation of مَدِبٌّ and مَدَبٌّ in the K, is both an inf. n. and a n. of place and of time: but J clearly explains both these words as above; and F seems, in the K, to assign to them both the same signification.] أَرْضٌ مَدَبَّةٌ A land abounding with دِبَبَة [or bears]. (T, S, M. *) مُدَبَّبٌ, like مُعَظَّمٌ, (TA,) or مِدْبَبٌ, (so in a copy of the T, according to the TT,) an epithet applied to a camel, (T, TA,) signifying الذى يمشى دبادب (TA) [app. دَبَادِبَ, and if so it seems to mean That walks quickly, with short steps: or that makes a sound with his feet, like دُبْ دُبْ: see دَبْدَبَةٌ: but in the TT it is written دَباً دَباً; perhaps correctly دَبًّا دَبًّا, creeping and creeping]. دبج 1 دَبَجَ, aor. دَبُجَ [or دَبِجَ, as will be shown below], (L,) inf. n. دَبْجٌ, (L, K,) [not دَبَجٌ and دَبَجَةٌ as in the Lexicons of Golius and Freytag,] He variegated, decorated, embellished, adorned, or ornamented: (L, K: *) [and so ↓ دبّج, inf. n. تَدْبِيجٌ, occurring in the TA in art. نمش; but app. in an intensive sense.] And [hence,] دَبَجَ الأَرْضَ, (A, L, Msb,) aor. دَبُجَ (L, A) or دَبِجَ, (Msb,) inf. n. as above; (A, L, Msb;) and ↓ دَبَّجَهَا [but app. in an intensive sense]; (A;) (tropical:) It adorned the land with meadows, or gardens: (A, L:) or it watered the land, and produced various flowers. (Msb.) It is a Pers.

word, arabicized: (L:) or derived from دِيبَاجٌ. (Msb.) 2 دَبَّجَ see above, in two places. [Accord. to Golius, (for III. is inadvertently put in his Lex. for II.,) as on the authority of the S and K, in neither of which is the verb mentioned, "Veste ديباج alium ornavit. "] مَا بِالدَّارِ دِبِّيجٌ, (ISk, S, A,) or فِى الدَّارِ, (K,) (tropical:) There is not in the house any one: (ISk, S, A, K:) دِبِّيجٌ is not used otherwise than in a negative phrase: IJ derives it from دِيبَاجٌ; because men adorn the earth: (TA:) [Z says,] it is from دَبَجَ, like سِكِّيتٌ from سَكَتَ; because men adorn houses: (A:) Abu-l-'Abbás says that دِبِّيحٌ is more chaste than دِبِّيجٌ: (TA:) [ISk says, or J, for the passage is ambiguous,] A'Obeyd doubted respecting the ج and the ح; and I asked respecting this word, in the desert, a company of the Arabs thereof, and they said, مَا فِى الدَّارِ دِبِّىٌّ, and nothing more; but I have found in the handwriting of Aboo-Moosà El- Hámid, ما فى الدار دِبِّيجٌ, with ج, on the authority of Th: (S:) AM says that the ج in دِبِّيج is substituted for the [latter] ى in دِبِّىٌّ, in like manner as they say مُرِّىٌّ and مُرِّجٌّ &c. (TA.) دُبَيْبِيجٌ: see the next paragraph, near the end. دِيبَاجٌ, (S, A, Mgh, Msb, K, &c.,) or دَيْبَاجٌ, (Th,) or both, (IAar, A'Obeyd,) the latter having been sometimes heard, (IAar,) or the latter is post-classical, (A'Obeyd,) or wrong, (AZ,) a word of well-known meaning, (K,) [Silk brocade;] a certain kind of cloth, or garment, made of إِبْرِيسَم [i. e. silk, or raw silk]: (TA:) a kind of cloth, or garment, of which the warp and woof are both of ابريسم: and particularly a name for that which is variegated, decorated, or embellished: (Mgh, Msb:) a kind of woven stuff, variegated, or diversified, with colours: (Lb, TA:) [accord. to Golius, as on the authority of the S and K, in neither of which is the word explained at all, "vestis serica: imprimis picta, pec. Attalica, auro intexta:] derived from دَبَجَ: (Ks:) or it is a Pers. word, (Kr, S, A,) arabicized; (Kr, S, A, Msb, K;) so some say, and from it دَبَجَ is derived; (Msb;) originally دِيبَاىْ, or دِيبَا; (Kr;) [or rather دِيبَاهْ, for the change of the final ه into ج in arabicized words from the Pers. is very common;] or دِيوْ بَافْ, i. e. " the weaving of the deevs, or jinn, or genii: " (Shifá el-Ghaleel:) pl. دَيَابِيجُ and دَبَابِيجُ; (S, Msb, K;) the latter being from the supposed original form of the sing., i. e. دِبَّاجٌ; (S, Msb;) like دَنَانِيرُ [pl. of دِينَارٌ, which is supposed to be originally دِنَّارٌ]: and in like manner is formed the dim. [↓ دُبَيْبِيجٌ and ↓ دُيَيْبِيجٌ]. (S.) — — دِيبَاجُ القُرْآنِ is a title given by Ibn-Mes'ood to The chapters of the Kur-án called الحَوَامِيمُ [the fortieth and six following chapters; each of which begins with the letters حٰم]. (TA.) — — See also the paragraph next following, in two places. — Also A young she-camel; one in the prime of life. (IAar, K.) دِيبَاجَةٌ (tropical:) [A proem, an introduction, or a preface, to a poem or a book; and especially one that is embellished, or composed in an ornate style]. لِهٰذِهِ القَصِيدَةِ دِيبَاجَةٌ حَسَنَةٌ (tropical:) [To this ode is a beautiful proem] is said of a قصيدة when it is embellished (مُحَبَّرَة) [in its commencement]. (A.) And one says, مَا أَحْسَنَ دِيبَاجَاتِ البُحْتُرِىِّ (tropical:) [How beautiful are the proems of l-Boh- turee!]. (A.) — — دِيبَاجَةُ الوَجْهِ, and الوجه ↓ دِيبَاجُ, (assumed tropical:) Beauty of the skin of the face. (IAar, L.) — — And الدِّيبَاجَةُ (tropical:) The face [itself]; as also ↓ الدِّيبَاجُ, and الدِّيبَاجَتَانِ: (Har pp. 15 and 476:) or the last signifies the two cheeks: (S, A, Msb:) or the two sides of the neck, beneath the ears; syn. اللِّيتَانِ. (TA.) You say, فُلَانٌ يَصُونُ دِيبَاجَتَيْهِ, i. e. (tropical:) [Such a one preserves from disgrace] his cheeks; (A;) or دِيبَاجَتَهُ his face: and يَبْذُلُ دِيبَاجَتَهُ [uses his face for mean service, by begging]. (Har p. 15. [See also 4 in art. خلق; and 1 (near the end) in the same art.; where similar exs. are given.]) — — [Golius, after mentioning the signification of " the two cheeks," adds, as on the authority of the K, in which even the word itself is not mentioned, "et quibusdam quoque Nates. "] — — دِيبَاجَةُ السَّيْفِ I. q. أُثْرُهُ, q. v. (AZ, T in art. اثر.) دُبَيْبِيجٌ: see دِيبَاجٌ, near the end of the paragraph. مُدَبَّجٌ Ornamented with دِيبَاج. (K.) You say طيلسان A طَيْلَسَانٌ مُدَبَّجٌ [q. v.] of which the ends, edges, or borders, are so ornamented. (Mgh, TA.) — — أَرْضٌ مُدَبَجَةٌ (tropical:) Land adorned with meadows, or gardens. (A.) — — مُدَبَّجٌ also signifies (assumed tropical:) A species of the هَام [or owl]. (T, K.) — — And (assumed tropical:) A species of aquatic bird, (T, K,) of ugly appearance, called أَغْبَرُ مُدَبَّجٌ, with puffedout feathers, and ugly head, found in water with the [bird called] نُحَام. (T.) — — And, applied to a man, (TA,) (assumed tropical:) Having an ugly head and make (K, TA) and face. (TA.) دبح 2 دبّح, inf. n. تَدْبِيحٌ, (S, Msb, K, &c.,). said of a man, (S, Msb, &c.,) He stretched out his back, and lowered his head, (As, S, Msb, * K,) so that his head was lower than his posteriors; (As, S, Msb; *) as also ↓ اندبح; (K;) and so دبّخ, [q. v.,] with خ: (Msb:) the doing thus in inclining the body in prayer, like as the ass does [when he is mounted], is forbidden in a trad.: (S, Msb:) i. e. he lowered his head in inclining his body in prayer so that it was lower than his back: (A'Obeyd, Msb:) or he lowered his head, and raised his posteriors, in prayer: (TA:) or [simply] he lowered his head; (IAar, T, TA;) as also دبّخ [q. v.]: (T, TA:) or he did so in walking: (TA:) or he bent his back; (Lh, T, Msb, TA;) as also دبّخ; with which As says that دنّح, with ن and خ, is syn.: (Msb:) and دبّح ظَهْرَهُ signifies he (a man) bent his back, raising the middle of it as though it were a camel's hump: erroneously related by Lth with ذ. (T, TA.) — — Also He (a boy, in play,) lowered his back in order that another might come running from a distance and mount upon him. (Aboo- 'Adnán, TA.) And one says, دَبِّحْ لِى حَتَّى أَرْكَبَكَ, meaning Stoop for me in order that I may mount upon thee. (TA.) — — Also, said of an ass having a sore back, He relaxed his legs, and lowered his back and rump, by reason of pain, on being mounted. (L.) — — And He was, or became, low, base, abject, or ignominious. (IAar, K.) [And so دَنَّحَ and دَنَّخَ.] — — دبّحت الكَمْأَةُ [The truffles pushed up the ground above them, or] the ground swelled up from the truffles, without their appearing (K) as yet. (TA.) — — دبّح فِى بَيْتِهِ He kept in his house, or tent; not going forth. (K.) 7 إِنْدَبَحَ see 1, first sentence. مَا بِالدَّارِ دِبِّيحٌ There is not in the house any one, (A'Obeyd, K;) as also دِبِّيجٌ [q. v.]; but the former is the more chaste. (TA.) رَمْلَةٌ مُدَبِّحَةٌ A gibbous tract of sand: pl. مَدَابِحُ: (ISh, K:) you say رِمَالٌ مَدَابِحُ. (TA.) دبخ 2 دبّخ, inf. n. تَدْبِيخٌ, He (a man, S) made his back round like a dome (قُبَّة) and lowered his head; (S, K;) as also دبّح [q. v.]; with ح and خ, on the authority of AA and IAar. (S.) دُبَّاخٌ A certain game [app. that which is described in the first paragraph of art. دبح.] (K.) 1 دَبَرَهُ, aor. دَبُخَ and دَبِخَ, inf. n. دُبُورٌ, He followed behind his back; he followed his back; (M, TA;) he followed him, with respect to place, and also with respect to time, and also (assumed tropical:) with respect to rank or station. (TA.) You say, جَآءَ يَدْبُرُهُمْ He came following them. (M, TA.) And دَبَرَنِى فُلَانٌ Such a one came after me, behind me, (T, A,) or following me nearly. (A.) And دَبَرَهُ, inf. n. دَبْرٌ, He succeeded him, and remained after him. (TA.) And قَبَحَ اللّٰهُ مَا قَبْلَ مِنْهُ وَ مَا دَبَرَ [May God curse the beginning of it and the end]. (S, A.) — — See also 4, in four places. — — دَبَرَ said of an arrow, (S, Msb,) or دَبَرَ الهَدَفَ, (M, A,) aor. دَبُخَ, (S, M, Msb,) inf. n. دُبُورٌ (S, M, Msb, K) and دَبْرٌ, (M, K,) It passed forth from the butt: (S, Msb:) or passed beyond the butt, (M, A, K,) and fell behind it. (M, A.) — — دَبَرَ بِهِ He, or it, went away with it; took it away; carried it off; or caused it to go away, pass away, or cease. (S, K.) — — دَبَرَ القَوْمُ, aor. دَبُخَ, (M, TA,) inf. n. دَبَارٌ, (As, S, M, K,) like دَمَارٌ, (As, S,) [and دَبَارَةٌ, like دَمَارَةٌ (q. v.), and app. ↓ دَبَرَى, (see الخَيْبَرَى,) or دبرى may be a simple subst.,] The people, or company of men, perished; (As, * S, * M, K * TA;) went away, turning the back, and did not return. (TA. [And ادبر (q. v.) has a similar, or the same, meaning.]) Hence, عَلَيْهِ الدَّبَارُ Perdition befall him; may he go away, turning the back, and not return. (M, TA.) — — And دَبَرَ (tropical:) He

became an old man. (S, A, K.) Hence, as some say, the expression in the Kur [lxxiv. 36], وَاللَّيْلُ إِذَا دَبَرَ (tropical:) [And the night when it groweth old]. (TA. [See also 4.]) — — دَبَرَتِ الرِّيحُ, (S, M, A, K,) aor. دَبُخَ, inf. n. دُبُورٌ, (M,) The wind blew in the direction of that wind which is termed دَبُور [i. e. west, &c., which is regarded as the hinder quarter]: (M, A:) or changed, and came in that direction. (S, K.) [Hence,] دَبَرَتْ لَهُ الرِّيحُ بَعْدَ مَا أَقْبَلَتْ [lit. The wind became west to him after it had been east: meaning (tropical:) his fortune became evil after it had been good]: and دَبَرَ بَعْدَ إِقْبَالٍ [(tropical:) which means the same: see دَبُورٌ; and see also 4 in this art., and in art. قبل]. (A.) — — And دُبِرَ, (S, K,) a verb of which the agent is not named, (S,) He, (K,) a man, (TA,) or it, a people, (S, M,) was smitten, or affected, by the wind called الدَّبُور. (S, M, K.) — دَبَرَ الحَدِيثَ عَنْهُ: see 2. — قَبِلْتُ الحَبْلَ وَدَبَرْتُهُ: see دَبِيرٌ. — دَبَرَ, aor. دَبُخَ, inf. n. دَبْرٌ, signifies, accord. to Kr, He wrote a writing or letter or book: but none other says so; and the known word is ذَبَرَ. (M.) [The inf. n. is explained in the K as syn. with اِكْتِتَابٌ.] — دَبِرَ, (S, M, Mgh, K,) aor. دَبَخَ, (K,) inf. n. دَبَرٌ, (M, Mgh,) He (a horse or the like, M, K, and a camel, S, M, Mgh) had galls, or sores, on his back, (M, Mgh, K, * TA,) produced by the saddle and the like; (Mgh;) as also ↓ ادبر. (K. [But the corresponding passage in the M shows that this is probably a mistake for أَدْبَرُ a syn. of دَبِرٌ.])

2 دبّر الأَمْرَ, (T, M, A,) or فِى الأَمْرِ (S,) inf. n. تَدْبِيرٌ, (T, S, K,) He considered, or forecast, the issues, or results, of the affair, or event, or case; (TA;) and so ↓ تدبّرهُ: (Mgh:) or its end, issue, or result; (T, M, K;) as also ↓ تدبّرهُ: (T, M, Msb, K:) or he looked to what would, or might, be its result: and ↓ تدبّر فِيهِ he thought, or meditated, upon it; (S;) [as also ↓ تدبّرهُ:] Aktham Ibn-Seyfee said to his sons, أَعْجَازَ ↓ يَابَنِىَّ لَا تَتَدَبَّرُوا أُمُورٍ قَدْ وَلَّتْ صُدُورُهَا [O my sons, think not upon the ends of things whereof the beginnings have passed]: (T: [see عَجُزٌ:]) and in the Kur [iv. 84] it is said, أَفَلَا يَتَدَبَّرُونَ ↓ القُرْآنَ Will they, then, not consider the meanings of the Kur-án, and endeavour to obtain a clear knowledge of what is in it? (Bd:) and again, in the Kur [xxiii. 70], أَفَلَمْ ↓ يَدَّبَّرُوا القَوْلَ Have they, then, not thought upon, (TA,) and endeavoured to understand, (يَتَفَهَّمُوا, K,) what has been said to them in the Kur-án? for ↓ تَدَبُّرٌ signifies the thinking, or meditating, upon [a thing], and endeavouring to understand [it]; syn. تَفَكُّرٌ and تَفَهُّمٌ: (TA:) and ↓ تدبّرهُ he looked into it, considered it, examined it, or studied it, repeatedly, in order to know it, or until he knew it. (Msb in art. امل.) دبّر أَمْرًا, inf. n. as above, signifies [also] He did, performed, or executed, a thing, or an affair, with thought, or consideration. (Msb.) [And He devised, planned, or plotted, a thing, عَلَى غَيْرِهِ against another. And hence, He managed, conducted, ordered, or regulated, an affair; because the doing so requires consideration of the issues, or results, of the affair. You say, دبّر أُمُورَ البِلَادِ, and, elliptically, دبّر البِلَادَ, He managed, conducted, ordered, or regulated, the affairs of the provinces, or country: and in like manner, the affairs of a house. تَدْبِيرٌ is also attributed to irrational animals; as, for ex., to horses; meaning their conducting the affair of victory: and to inanimate things; as, for ex., to stars; meaning their regulating the alternations of seasons &c.: see Bd in lxxix. 5. And دبّر alone signifies He acted with consideration of the issues, or results, of affairs, or events, or cases; acted with, or exercised, forecast, or forethought; or acted with policy.] — — دبّر عَبْدَهُ, (M, Msb,) inf. n. as above, (T, S, Mgh, Msb, K,) He made his slave to be free after his own death, (S, M, Mgh, Msb, K,) saying to him, Thou art free after my death: (T, TA:) he made the emancipation of his slave to depend upon his own death. (TA.) — — دبّر الحَدِيثَ, (inf. n. as above, K,) He related the tradition, narrative, or story, having received it, or heard it, from another person: (As, T, S, K: *) and هُوَ يُدَبِّرُ حَدِيثَ فُلَانٍ He relates the tradition, &c., of, or received from, or heard from, such a one: (As, S:) and دبّر الحَدِيثَ عَنْهُ; (M;) or عَنْهُ ↓ دَبَرَهُ, (S, K,) aor. دَبُخَ; (TA;) He related the tradition, &c., having received it, or heard it, from him, (S, M, K,) after his death: (S, K:) Sh says that دبّر الحَدِيثَ is unknown; but so the phrase is related on the authority of A'Obeyd: Ahmad Ibn-Yahyà [i. e. Th] disallows يُدَبِّرُهُ as meaning he relates it; and says that it is يُذَبِّرُهُ, with ذ, meaning "he knows it, or learns it, well, soundly, or thoroughly;" syn. يُتْقِنُهُ. (T.)

3 دابرهُ, (S, A, *) inf. n. مُدَابَرَةٌ and دِبَارٌ, (K,) [He turned his back upon him: see 6. — — And hence,] (assumed tropical:) He severed himself from him, and avoided him, or shunned him; (TA;) became at variance with him; (A;) regarded him, or treated him, with enmity, or hostility. (S, A, K.) And دابر رَحِمَهُ (assumed tropical:) He cut, or severed, the ties, or bonds, of his relationship; disunited himself from his relations. (A.) — — دَابَرْتُهَا I made a slit such as is termed إِدْبَارَة in her (a ewe's or goat's or camel's) ear. (As, S, K.) — See also 4.

4 ادبر, (M, K, and Bd in ix. 25,) inf. n. إِدْبَارٌ (S, M) and ↓ دُبُرٌ, accord. to Kr, but correctly the latter is a simple subst. [or quasi-inf. n.]; (M;) and ↓ دَبَرَ, (IAar, S, K,) inf. n. دَبْرٌ (TA) and دُبُورٌ; (TK;) He went, turning his back; turned back; went back; took a backward course; retreated; retired; retrograded; declined; syn. وَلَّي (S, M, K) and تَأَخَّرَ (IAar) and ذَهَبَ إِلَى خَلْفٍ; (Bd ubi suprà, and S and K in art. قبل;) contr. of أَقْبَلَ. (S, Bd.) And ادبر بِهِ [He went back, or backward, with it, or him; removed, or turned, it, or him, backward]. (S, K.) You say, يُدْبِرُ بِالدَّلْوِ إِلَى الحَوْضِ [He goes back with the bucket to the watering-trough]: opposed to the phrase يُقْبِلُ بِهَا إِلَى بِئْرٍ. (A.) See also دَبِيرٌ, first sentence. And ادبر عَنْهُ [He went back, &c., from it, or him]. (Msb.) — — [Hence,] (assumed tropical:) He feigned himself negligent of, or inattentive to, the want of his friend; (K;) as though he turned back from him. (TA.) — — [Hence also,] ادبر signifies (assumed tropical:) It went backward, to a bad state; said of the affair, or case, of a people. (M, TA.) You say also, أَمْرٌ فُلَانٍ إِلَى إِقْبَالٍ and [in the contr. sense] الى إِدْبَارٌ (assumed tropical:) [The affair, or case, of such a one is inclining to advance, and to go backward, to a bad state]. (A.) [إِدْبَارٌ often signifies The retiring, or declining, of good fortune; opposed to إِقْبَالٌ: see also 1, in the latter part of the paragraph.] And ادبر القَوْمُ (assumed tropical:) The case of the people took a backward course, and there remained none of them. (TA.) And ادبر النَّهَارِ and ↓ دَبَرَ (inf. n. of the latter دُبُورٌ, A) signify the same; (Fr, T, S, M;) i. e. The day went, or departed; (M, A;) and so الصَّيْفُ [the summer, or the spring]: and in like manner one says [in the contr. sense] أَقْبَلَ and قَبَلَ: so says Fr, and he adds, but you say of a man, اقبل الرَّاكِبُ and ادبر only, with ا, though [Az says] it seems to me that the two forms are applicable in the same manner to men as they are to times. (T.) Some read, in the Kur [lxxiv. 36], وَاللَّيْلِ إِذَا ↓ دَبَرَ, (T, S,) which, accord. to some, means And the night when it cometh after the day; (T;) or when it followeth the day: (S: [for another rendering, see 1:]) others, (T, S,) the greater number, (T,) read اذا أَدْبَرَ, (T, S,) meaning when it retreateth to depart. (T.) [Hence,] ادبرت الصَّلَاةُ (assumed tropical:) The prayer ended. (Bd in l. 39.) And وَإِدْبَارَ السُّجُودِ and وَإِدْبَارَ النُّجُومِ: see دُبُرٌ. And ادبر (assumed tropical:) He died; (K;) as also ↓ دابر. (Lh, M, K. [See also دَبَرَ القَوْمُ, in the first paragraph.]) — — مَا قَبَلَ and مَا أَقْبَلَ مِنَ الجَبَلِ وَمَا أَدْبَرَ ↓ مِنْهُ وَمَا دَبَرَ signify the same [i. e. What is in front, of the mountain; and what is behind]. (JK.) — ادبر also signifies He made a man to be behind him. (M.) — And It, (the saddle, S, K, or a burden, M, TA,) and he, (a man, S, Mgh,) caused a camel, (S, M, Mgh,) or a horse or the like, (K,) to have galls, or sores, on the back; galled the back. (M, Mgh, K. *) — — And His camel became galled in the back. (S, K.) — — See also 1,

last signification. — It is also said [app., of a man, as meaning He slit the ear of a she-camel in a particular manner, i. e.,] when (T) the فَتْلَة [or twisted slip formed by slitting (see إِدْبَارَةٌ)] of the ear of a she-camel, (T, K,) it being slit, (T, [but for اذا نحرت in the TT and TA, from which this is taken, I read إِذَا بُجِرَتْ, an emendation evidently required,]) turns towards the back of the neck: (IAar, T, TT, K, * TA:) and أَقْبَلَ is said in like manner when this فتلة is turned towards the face. (IAar, T, TT, TA. [See also 3.]) — It signifies also عَرَفَ قَبِيلَهُ مِنْ دَبِيرِهِ, (IAar,) or عَرَفَ قَبِيلَهُ مِنْ دَبِيرِهِ; (K;) said of a man. (IAar. [See دَبِيرٌ.]) — Also He, (K,) a man, (TA,) or it, a company of men, (S, M,) entered upon [a time in which blew] the wind called الدَّبُور. (S, M, K.) — And He journeyed on the day called دُبَار, i. e. Wednesday. (K, TA.) — And He became possessed of much property or wealth, or of many camels or the like. (Msb, * K.) 5 تَدَبَّخَ see 2, in nine places. — — عَرَفَ الأَمْرَ تَدَبُّرًا means He knew the thing at the last, (M, Mgh,) after it had past. (Mgh.) Jereer says, (M,) وَلَا تَتَّقُونَ الشَّرَّ حَتَّىٰ يُصِيبَكُمْ وَلَا تَعْرِفُونَ الأَمْرَ إِلَّا تَدَبُّرَا [And ye fear not evil until it befalleth you, and ye know not the thing save at the last, when it has past]. (M, Mgh. *) [See also 10.] And in like manner, تَدَبَّرَ الكَلَامَ [meaning He postponed the saying] is said of one who has sworn after doing a thing. (Mgh.) 6 تدابروا They turned their backs, one upon another. (A'Obeyd, T.) — — And hence, (A'Obeyd, T,) (assumed tropical:) They severed themselves, one from another, (A'Obeyd, T, S, M, K,) and avoided, or shunned, one another; (A'Obeyd, T;) became at variance, one with another; (A;) regarded, or treated, one another with enmity, or hostility: (M, A:) or it is only said of the sons of one father, or ancestor. (M.) — — (assumed tropical:) They spoke [evil], one of another, behind the other's back. (TA.) — — (assumed tropical:) They abstained from, or neglected, aiding, or assisting, one another. (TA in art. خذل.) 10 استدبرهُ contr. of استقبلهُ. (S, * Msb, K. *) [As such it signifies He turned his back towards him, or it.] You say, استدبر القِبْلَةَ He turned his back towards the kibleh. (MA.) — — [As such also,] He came behind him. (TA.) You say, استدبرهُ فَرَمَاهُ (A, TA) He came behind him and cast, or shot, at him. (TA.) — — [As such also, He saw it behind him: he looked back to it: he saw it, or knew it, afterwards:] he saw, (M, K,) or knew, (TA,) at the end of it, namely, an affair, or a case, what he did not see, (M, K,) or know, (TA,) at the beginning of it: (M, K:) [or rather] he knew it at the end of an affair, or a case; namely, a thing that he did not know at the beginning of it. (T, A.) You say, إِسْتَدْبَرَ مِنْ أَمْرِهِ مَالَمْ يَسْتَقْبِلْ He knew at the end of his affair, or case, what he did not know at the beginning of it. (A.) And إِنَّ فُلَانًا لَوِ اسْتَقْبَلَ مِنْ أَمْرِهِ مَا اسْتَدْبَرَهُ لَهُدِىَ لِوِجْهَةِ أَمْرِهِ Verily such a one, had he known at the beginning of his affair, or case, what he knew at the end thereof, had been directed to the right way of executing his affair. (T.) [See also 5.] — — استدبرهُ عَلَى غَيْرِهِ He appropriated it to himself exclusively, in preference to others: (AO, K:) because he who does so turns his back upon others, and retires from them. (TA.) El-Aashà says, describing wine, عَلَى الشَّرْبِ أَوْ مُنْكِرٍ مَا عُلِمْ تَمَزَّزْتُهَا غَيْرَ مُسْتَدْبِرٍ i. e. [I sipped it] not appropriating [it] to myself exclusively [in preference to the other drinkers, nor denying what was known]. (AO, TA.)

دَبْرٌ The location, or quarter, that is behind a thing. (K. [In the CK, for خَلْف is put خَلَف.]) Hence the saying, (TA,) جَعَلْتُ كَلَامَهُ دَبْرَ أُذُنِى (assumed tropical:) I turned away from his speech, and feigned myself deaf to it: (T, S:) I did not listen to his speech, nor care for it, or regard it. (M, K, * TA.) You say also, جَعَلَهُ ↓ دَابِرَ أُذُنِهِ (tropical:) He turned away from him, avoided him, or shunned him. (T, * A.) — — See also دَبَرِىٌّ. — — Also, [like إِدْبَارٌ, inf. n. of 4,] (assumed tropical:) Death. (K.) — — And (assumed tropical:) Constant sleep: (M, K:) it is like تَسْبِيخٌ. (M.) — I. q. ↓ دِبَارٌ; these two words being pls. [or rather coll. gen. ns.] whereof the sings. [or ns. un.] are ↓ دَبْرَةٌ and ↓ دِبَارَةٌ; which signify A مَشَارَة [explained in the TA as meaning a channel of water; but it seems to be here used as meaning a portion of ground separated from the adjacent parts, for sowing or planting, being surrounded by dams, or by ridges of earth, which retain the water for irrigation, as explained in art. شور, and as is indicated by its Persian equivalent here following,] in, (S,) or of, (K,) land that is sown or for sowing; (S, K;) called in Persian كُرْد: (S:) and دِبَارٌ signifies small channels for irrigation between tracts of seedproduce; (K;) and its sing. is دَبْرَةٌ: (TA:) [Mtr says,] دَبْرَةٌ is syn. with مَشَارَةٌ; in Persian كَرْدَه [app. a mistranscription for كُرْد as above]; and the pl. is دَبْرٌ and دِبَارٌ: (Mgh:) [ISd says,] دَبْرَةٌ signifies a small channel for irrigation between tracts of land sown or for sowing: or, as some say, i. q. مَشَارَةٌ: and the pl. is دِبَارٌ: it is also said that دِبَارٌ signifies i. q. كُرْدَةٌ; and its n. un. is دِبَارَةٌ: and دِبَارَاتٌ signifies rivulets that flow through land of seed-produce; and its sing. is دَبْرَةٌ: but I know not how this is, unless دَبْرَةٌ have دِبَارٌ for its pl., and this have ة added to it, as in فِحَالَةٌ, and so دبارات be a pl. pl., i. e. perfect pl. of دِبَارَةٌ: AHn says that دَبْرَةٌ signifies a patch of ground that is sown; [as is also said in the K;] and the pl. is دِبَارٌ. (M.) — — Also A piece of rugged ground in a بَحْرٌ [i. e. sea or large river], like an island, which the water overflows [at times] and from which [at times] it recedes. (M, K.) — — And A mountain; (T, K;) in the Abyssinian language: (TA: [Az says, "I know not whether it be Arabic or not:"]) whence the saying of the King of Abyssinia, (T, * K, * TA,) مَا أُحِبُّ أَنَّ لِى دَبْرًا ذَهَبًا وَأَنِّى آذَيْتُ رَجُلًا مِنَ المُسْلِمِينَ [I would not that I had a mountain of gold and that I had harmed a man of the Muslims]: (T, K:) but [SM says that] this is a confounding of two readings; which are, أَنْ يَكُونَ دَبْرٌ لِى ذَهَبًا and دَبْرًا مِنْ ذَهَبٍ: (TA:) another reading is دَبْرًا مِنْ ذَهَبٍ. (TA in art. ذبر.) — — See also دِبْرٌ. — — Also, (S, M, K, &c.,) and ↓ دِبْرٌ, (AHn, M, K,) A swarm of bees: and hornets, or large wasps; syn. زَنَابِيرُ: (S, M, K:) and the like thereof, having stings in their hinder parts: (B:) it has no sing., or n. un.: (As, M:) or the n. un. is ↓ دَبْرَةٌ or ↓ دِبْرَةٌ; of which the dim. ↓ دُبَيْرَةٌ occurs in a trad.: (TA:) pl. [of pauc.] أَدْبُرٌ (K) and [of mult.] دُبُورٌ: (As, S, K:) and ↓ دَبُورٌ, with fet-h to the first letter, signifies bees; and has no proper sing. (M.) 'Ásim Ibn-Thábit El-Ansáree was called حَمِىُّ الدَّبْرِ [The protected of hornets, or bees], because his corpse was protected from his enemies by large hornets, (S,) or by a swarm of bees. (M, Mgh * in art. حمى.) — — دَبْرٌ also signifies The young ones of locusts; (AHn, K;) and so ↓ دِبْرٌ. (AHn, M, K.)

دُبْرٌ: see دُبُرٌ: and دَبَرِىٌّ; the latter in two places. — See also 4, first sentence.

دِبْرٌ: see دَبْرٌ, last sentence but two, and last sentence. — — Also, (S, M, K,) and ↓ دَبْرٌ, (M, K,) Much property or wealth; or many camels or the like; (S, M, K;) such as cannot be computed, or calculated: (M:) the sing. [and dual] and pl. are alike: you say [using it as an epithet] مَالٌ دِبْرٌ and مَالَانِ دِبْرٌ and أَمْوَالٌ دِبْرٌ: (S, M:) this mode of usage is best known; but sometimes دُبُورٌ is used as its pl.: (M:) in like manner you say مَالٌ دَثْرٌ: and you say also رَجُلٌ ذُو دِبْرٍ, (S, TA,) and رجل دبر, [unless this be a mistake for the phrase immediately preceding,] (Fr, TA,) meaning a man having large possessions in land or houses or other property. (Fr, S, TA.)

دَبَرٌ [app. signifies A tract of the western sky at sunset: for] the Arabs said, إِذَا رَأَيْتَ الثُّرَيَّا بِدَبَرْ فَشَهْرٌ نِتَاجٌ وَشَهْرٌ مَطَرْ وَإِذَا رَأَيْتَ الشِّعْرَى بِقَبَلْ فَمَجْدُ فَتًى وَحِمْلُ جَمَلْ, meaning When thou seest the Pleiades near to setting with sunset, then [is a month which] is a time of breeding of camels, and [a month which is] a time of rain: and when thou seest Sirius [near to rising] with sunset, [then is the glory of the generous man, and the time for the burden of the full-grown hecamel; for] then is the most intense degree of cold, when none but the generous and noble and ingenuous man will patiently persevere in the exercise of hospitality and beneficence, and when the heavy burden is

not laid save upon the strong full-grown he-camel, because then the camels become lean and the pasturage is scanty. (M.) — Also, and so is أَدْبَارٌ, a pl. [or rather the former is a coll. gen. n.] of ↓ دَبَرَةٌ, (S, M, K,) which signifies A gall, or sore, on the back (M, * Mgh, K, * TA) of a horse or the like (M, K, TA) and of a camel, (M, Mgh,) produced by the saddle and the like; (Mgh;) and also on the كِرْكِرَة [or callous projection on the breast] of a camel. (S and K in art. سر.) They used to say, in the Time of Ignorance, إِذَا بَرَأَ الدَّبَرُ وَعَفَا الأَثَرُ, explained as meaning [When] the galls on the back of the beast or upon the foot of the camel [shall heal, and the footstep, or mark, become obliterated]. (TA from a trad.) — Also inf. n. of دَبِرَ. (M, Mgh.) دَبِرٌ (M, K) and ↓ أَدْبَرُ (M) A horse or the like, (M, K,) and a camel, (M,) having galls, or sores, (M, K,) on his back (TA) [produced by the saddle and the like; having his back galled: see دَبَرٌ]: fem. [of the former] دَبِرَةٌ and [of the latter] ↓ دَبْرَآءُ: and pl. [of either] دَبْرَى. (M, TA.) [Hence the prov.,] هَانَ عَلَى الأَمْلَسِ مَا لَاقَى الدَّبِرُ [What he that had galls on his back experienced was a light matter to him that had a sound back]: applied to one who has an ill concern for his companion. (K.) — — In the phrase رَجُلٌ خَسِرٌ وَدَبِرٌ [app. meaning A man erring and perishing], Lh says that دَبِرٌ is an imitative sequent to خَسِرٌ: but [ISd says,] I think that خَسِرٌ is a verbal epithet, and that دَبِرٌ is a possessive epithet. (M in art. دمر.) You say also أَحْمَقُ دَامِرٌ ↓ خَاسِرٌ دَابِرٌ: (T in art. بت: [see art. خسر:]) and دَابِرٌ is said to be an imitative sequent to خَاسِرٌ. (TA.) دُبُرٌ and ↓ دُبْرٌ, (the latter a contraction of the former, Msb, [and not so commonly used, like as إِبْلٌ is not so commonly used as إِبِلٌ,]) The back; syn. ظَهْرٌ: (S, A, B, K;) the first signification given in the [S and] A and B: pl. أَدْبَارٌ. (TA.) You say, وَلَّى دُبُرَهُ [lit., He turned his back; and tropically,] (tropical:) he was put to flight. (A.) And وَلَّاهُ دُبُرَهُ [lit., He turned his back to him; and tropically,] the same as the phrase immediately preceding. (Mgh, Msb.) It is said in the Kur [liv. 45], وَيُوَلُّونَ الدُّبُرَ [And they shall turn the back, in flight]: where الدبر is used in a collective sense, agreeably with another passage in the Kur [xiv. 44], لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ. (S, B.) You also say, ↓ وَلَّوْا دَبْرَةً (tropical:) They turned back in flight, or being routed. (A, TA.) — — The back, or hinder part, contr. of قُبُلٌ, (S, A, Msb, K,) of anything: (Msb:) as, for instance, of a shirt. (Kur xii. 25, 27, and 28.) You say, وَقَعَ السَّهْمُ بِدُبُرِ الهَدَفِ The arrow fell behind the butt. (TA in art. قبل.) — — The backside; posteriors; buttocks; rump; or podex: and the anus: syn. اِسْتٌ. (K.) [It has the former of these two significations in many instances; and the latter of them in many other instances: in the S and K in art. جعر, it is given as a syn. of مَجْعَرٌ, which has the latter signification in the present day. This latter signification may also be intended in the S, M, A, Msb, and K, by the explanation " contr. of قُبُلٌ," as well as the " back, or hinder part," of anything: for قُبُلٌ very often signifies the " anterior pudendum " of a man or woman, and is so explained. The anus is also called حَلْقَةُ الدُّبُرِ and شَرَجُ الدُّبُرِ and حِتَارُ الدُّبُرِ.] Its pl. أَدْبَارٌ is also applied to the part which comprises the اِسْت [or anus] and the حَيَآء [or vulva, i. e., external portion of the female organs of generation,] of a solid-hoofed animal, and of a cloven-hoofed animal, and of that which has claws, or talons: or, as some say, of a camel, or an animal having feet like those of the camel: and the sing., to the حَيَآء [or vulva] alone, of any such animal. (M, TT.) — — (assumed tropical:) The latter, or last, part, (T, S, M, Msb, K,) of a thing, an affair, or an event, (T, S, Msb,) or of anything: (M, K:) pl. أَدْبَارٌ (M) [and دِبَارٌ: see دَبَرِىٌّ]. [See also دَابِرٌ.] One says, جِئْتُكَ دُبُرَ الشَّهْرِ, and فِى دُبُرِهِ, and عَلَى دُبُرِهِ, and أَدْبَارَ الشَّهْرِ, and فِى أَدْبَارِهِ, (tropical:) I came to thee in the latter, or last, part or parts, of the month. (M, K.) And أَدْعُو لَكَ فِى أَدْبَارِ الصَّلَوَاتِ (assumed tropical:) [I will petition for thee in the latter, or last, parts, or the conclusions, of the prayers]. (A.) See also دَبَرِىٌّ. In the Kur [l. xxxix.], وَأَدْبَارَ السُّجُودِ signifies (assumed tropical:) And in the latter parts, or the ends, of the prayers: and وَإِدْبَارَ ↓ السُّجُودِ [virtually] signifies the same [i. e. and in the ending of prostration], and is another reading of the text: Ks and Th adopt the former reading, because every single prostration has its latter part: or, accord. to the T, the meaning is, and in the two rek'ahs (الرَّكْعَتَانِ) after sunset; as is related on the authority of 'Alee the son of Aboo-Tálib. (TA.) The similar expression in the Kur [lii. last verse] وَأَدْبَارَ النُّجُومِ is explained by the lexicologists as signifying (assumed tropical:) And during the consecution of the stars, and their taking towards the west, to set: but [ISd says,] I know not how this is, since أَخْذٌ, by which they explain it, is an inf. n., and أَدْبَار is a pl. of a subst.: وَإِدْبَارَ ↓ النُّجُومِ, which is another reading of the text, signifies and during the setting of the stars: and Ks and Th adopt this latter reading: (M:) or, accord. to the T, both mean and in the two rek'ahs before daybreak. (TA.) — — Also The hinder part, (M,) and angle, (زَاوِيَة,) of a house or chamber or tent. (M, K.) — — عِتْقُ العَبْدِ عَنْ دُبُرٍ (S, K) means The emancipation of the slave after the death of his owner. (S, Mgh, * Msb. * [See 2.]) — — [See also دَبِيرٌ, of which, and of دِبَارٌ, دُبُرٌ is said in the TA in art. قبل to be a pl.]. دَبْرَةٌ: see دُبُرٌ. — — Also (assumed tropical:) A turn of evil fortune; an unfavourable turn of fortune: or a turn to be vanquished; contr. of دَوْلَةٌ: (As, M, K:) دَوْلَةٌ relates to good; and دَبْرَةٌ, to evil: one says, جَعَلَ اللّٰهُ عَلَيْهِ الدَّبْرَةَ (assumed tropical:) [May God make the turn of evil fortune to be against him]: (As, T, M:) this [says ISd] is the best explanation that I have seen of دَبْرَةٌ: (M:) or (so accord. to the M, but in the K " and ") it signifies (assumed tropical:) the issue, or result, of a thing or an affair or a case; (M, K;) as in the saying of Aboo-Jahl to Ibn-Mes'ood, when he [the former] lay prostrate, wounded, لِمَنِ الدَّبْرَةُ (assumed tropical:) In whose favour is the issue, or result? and was answered, "In favour of God and his apostle, O enemy of God: " (T, TA:) also (tropical:) defeat in fight; (S, A, Mgh, K;) a subst. from الإِدْبَارُ, as also ↓ دَبَرَةٌ, (S,) and ↓ دَابِرَةٌ: (IAar, A, K:) you say, كَانَتِ الدَّبْرَةُ لَهُ, meaning (tropical:) His adversary was defeated; and عَلَيْهِ meaning (tropical:) He was himself defeated: (A:) and لِمَنِ الدَّبْرَةُ, meaning (assumed tropical:) Who is the defeater? and عَلَمَنِ الدَّبْرَةُ (assumed tropical:) Who is the defeated? the pl. of دَبْرَةٌ in the last sense is دِبَارٌ: (TA:) which also signifies conflicts and defeats; (K;) as in the saying, أَوْقَعَ اللّٰهُ بِهِمُ الدِّبَارَ God caused, or may God cause, to befall them conflicts and defeats. (TA.) — See also دَبَرٌ, in two places. دِبْرَةٌ The direction, or point, towards which one turns his back; contr. of قِبْلَةٌ. (S, K.) One says, مَا لَهُ قِبْلَةٌ وَلَا دِبْرَةٌ, meaning (tropical:) He has no way of applying himself rightly to his affair. (S, K, TA.) And لَيْسَ لِهٰذَا الأَمْرِ قِبْلَةٌ وَلَا دِبْرَةٌ (tropical:) The right way of executing this affair is not known. (S, A.) — — See also إِدْبَارَةٌ. — And see دَبْرٌ, near the end. دَبَرَةٌ: see دَبْرَةٌ: — and see also دَبْرٌ. دَبْرَى: see 1. دَبْرِىٌّ: see the next paragraph, in two places. دَبَرِىٌّ [Backward: and hence, (tropical:) late]. You say, العِلْمُ قَبَلِىٌّ وَلَيْسَ بِالدَّبَرِىِّ (assumed tropical:) [True learning is prompt, and is not backward]: i. e., the man of sound learning answers thee quickly; but the backward says, I must consider it. (Th, T.) And تَبِعْتُ صَاحِبِى دَبَرِيًّا (assumed tropical:) I followed my companion, fearing that he would escape me, after having been with him, and having fallen back from him. (M.) And شَرُّ الرَّأْىِ الدَّبَرِىُّ (T, S, A, K *) (tropical:) The worst opinion, or counsel, is that which occurs [to one] late, when the want [of it] is past; (T, S, K, * TA;) i. e., when the affair is past: or رَأْىٌ دَبَرِىٌّ signifies an opinion, or a counsel, not deeply looked into; and in like manner, جَوَابٌ, an answer, or a reply. (M.) And فُلَانٌ لَا يُصَلِّى الصَّلَاةَ إِلَّا دَبَرِيًّا (AZ, S, M, A, K) and ↓ دَبْرِيًّا, (AHeyth, K,) and the relaters of traditions

say ↓ دُبُرِيًّا, (S,) which is said in the K to be a corruption, but it may have been heard from a good authority, and with respect to the rules of the language is chaste, for, accord. to IAth, دَبَرِىٌّ is a rel. n. irregularly formed from دُبْرٌ, (TA,) (tropical:) Such a one performs not prayer save in the last part of its time. (AZ, S, K *) It is said in a trad., لَا يَأْتِى الصَّلَاةِ إِلَّا دَبَرِيًّا; and in another, ↓ الّا دُبْرًا or ↓ دَبْرًا, accord. to different relations; (tropical:) He will not come to prayer save at the last, or late: and in another, ↓ أَتَى الصَّلَاةَ دِبَارًا (tropical:) He came to prayer at the latest of the times thereof; (IAar, TA;) or after the time had gone: (S:) ↓ دِبَارٌ being a pl. of ↓ دُبُرٌ and ↓ دُبْرٌ meaning the last of the times of prayer &c. (IAar, TA.) One says also, ↓ جَآءَ فُلَانٌ دَبْرِيًّا (tropical:) Such a one came last, or latest. (A, * TA.) دبريًّا is in the accus. case as an adv. n. of time [like دُبْرًا and دَبْرًا and دِبَارًا], or as a denotative of state with respect to the agent of the verb. (TA.) In the passage in the K [where it is said that دَبَرِىٌّ signifies Prayer in the last of its time, &c.], there is a looseness. (TA.) دُبُرِىٌّ: see the next preceding paragraph. الدَّبَرَانُ [The Hyades: or the five chief stars of the Hyades: or the brightest star among them, a of Taurus:] five stars of Taurus, said to be his hump; (S;) one of the Mansions of the Moon; [namely, the Fourth;] a certain star, or asterism, between الثُّرَيَّا [or the Pleiades] and الجَوْزَآءُ [or Orion], also called التَّابِعُ and التُّوَيْبِعُ; (T;) it follows الثريّا, (T, M,) and therefore is thus named. (T.) [See مَنَازِلُ القَمَرِ, in art. نزل: and see المِجْدَحُ, in art. جدح.] دُبَارٌ, (S, M, K, [in the M, accord. to the TT, written دُبَارُ, and it occurs in poetry imperfectly decl., but there is no reason for its being so in prose,]) and ↓ دِبَارٌ, (K,) Wednesday; the fourth day of the week; (S, K;) an ancient name thereof: (S, M, * TA:) or, accord. to the 'Eyn, (K,) the night of [i. e. preceding the day of] Wednesday: (M, K:) which latter explanation is preferred by some authorities. (TA.) Wednesday is a day of ill luck: Mujáhid, being asked respecting the day of ill luck, answered, "The Wednesday that does not come round [again, i. e. the last Wednesday,] in the month. " (TA.) دِبَارٌ: see دَبَرِىٌّ, in two places. — — You say also, فُلَانٌ مَا يَدْرِى قِبَالَ الأَمْرِ مِنْ دِبَارِهِ Such a one does not know the first part of the affair from the last thereof. (TA.) And مِنْ دِبَارٍ :مَا يَعْرِفُ قِبَالًا: see دَبِيرٌ. And مَا أَنْتَ لَهُمْ فِى قِبَالٍ وَلَا دِبَارٍ (assumed tropical:) Thou art not one for whom they care. (TA in art. قبل.) — See also دَبْرٌ: — and دُبَارٌ. دَبُورٌ, used as a subst. and as an epithet, [of the fem. gender,] so that one says either رِيحُ الدَّبُورِ or رِيحٌ دَبُورٌ and simply دَبُورٌ, but more commonly used as an epithet, (M,) [The west wind: or a westerly wind: the west being regarded as the hinder quarter:] the wind that is opposite to that called الصَّبَا (S, L, Msb, K) and القَبُولُ, (L,) blowing from the direction of the place of sunset: (L, Msb:) or the wind that comes from [the direction of] the back, or hinder part, of the Kaabeh, going towards the place of sunrise: (M:) but IAth rejects this explanation: (TA:) or the wind that comes from the quarter behind a person when he is standing at the kibleh: [but this is a most strange explanation:] or, accord. to IAar, the wind that blows from the tract extending from the place where En-Nesr et-Táïr [or Aquila] sets [i. e. about W. 10° N. in Central Arabia] to the place where Suheyl [or Canopus] rises [about S. 29° E. in Central Arabia]: (M:) or that comes from the direction of the south (الجَنُوب), going towards the place of sunrise: (Msb:) it is the worst of winds: it is said that it does not fecundate trees, nor raise clouds: (Meyd, TA:) and in a trad. it is said that the tribe of 'Ád was destroyed by it: (T, TA:) it blows only in the hot season, and is very thirsty: (TA voce نَكْبَآءُ:) pl. دُبُرٌ and دَبَائِرُ. (M.) [Hence the saying,] عَصَفَتْ دَبُورُهُ وَسَقَطَتْ عَبُورُهُ [lit. His west wind, or westerly wind, blew violently, and his Sirius set: meaning (tropical:) his evil fortune prevailed, and his good fortune departed: for the دبور is the worst of winds, as observed above, and Sirius sets aurorally in the beginning of winter, when provisions become scarce]. (A.) — See also دَبْرٌ, last sentence but two. دَبِيرٌ A twist which a woman turns backward (مَا أَدْبَرَتْ ↓ بِهِ), in twisting it: (S, K:) or what one turns backward from his chest [in rolling it against the front of his body]: (Yaakoob, S, A, K:) and قَبِيلٌ signifies " what one turns forward (مَا أَقْبَلَ بِهِ) towards his chest: " (Yaakoob, S, A:) or the former, what the twister turns backward towards his knee [in rolling it against his thigh; against which, or against the front of the body, the spindle is commonly rolled, except when it is twirled only with the hand while hanging loosely]: and the latter, "what he turns forward towards his flank or waist: " (As, T:) [whence the saying,] قَبَلْتُ الحَبْلَ مَرَّةً وَ دَبَرْتُهُ ↓ أُخْرَى [I turned the rope, or cord, forward, or toward me, in twisting it, one time, and turned it backward, or from me, another time]: (TA in art. قبل:) or دَبِيرٌ signifies the twisting of flax and wool: and قَبِيلٌ, the " twisting of cotton. " (Lth, T.) One says, عَرَفَ قَبِيلَهُ مِنْ دَبِيرِهِ, meaning (tropical:) He knew, or distinguished, his obedience from his disobedience; (K,) TA;) or دَبِيرَهُ مِنْ قَبِيلِهِ his disobedience from his obedience. (Aboo-' Amr Esh-Sheybánee, IAar, T.) And فُلَانٌ مَا يَعْرِفُ قَبِيلًا مِنْ دَبِيرٍ (S, A) or قَبِيلَهُ من دَبِيرِهِ (TA) (tropical:) [Such a one knows not &c.]: or مَا يَعْرِفُ قَبِيلًا مِنْ دَبِيرٍ and ↓ قِبَالًا مِنْ دِبَارٍ he knows not the ewe, or she-goat, that is termed مُقَابَلَة from that which is termed مُدَابَرَة: or him who advances towards him from him who goes back from him: or the parentage of his mother from that of his father: (K in art. قبل:) or that of his father from that of his mother: so says IDrd in explaining the former phrase: or a قُبُل from a دُبُر: or a thing when advancing from a thing when going back: and the pls. of each are قُبُلٌ and دُبُرٌ. (TA in that art.) Accord. to El-Mufaddal, دَبِيرٌ signifies An arrow's losing in a game of chance [such as المَيْسِر]; and قَبِيلٌ, its " winning therein. " (T, TA.) [See قَبِيلٌ, in art. قبل.] — — Also The upper [because it is the hinder] part of the ear of a camel: the lower part is called the قَبِيل. (TA in art. قبل.) دِبَارَةٌ: see دُبَيْرَةٌ. دَبْرٌ: see دَابِرٌ. دَبْرٌ act. part. n. of دَبَرَ, Following (S, K, TA) behind the back; following the back; following, with respect to place, and also with respect to time, and also (assumed tropical:) with respect to rank or station. (TA.) [Hence,] دَابِرُ قَوْمٍ The last that remains of a people or party; he who comes at the end of a people or party; as also ↓ دَابِرَتُهُمْ; which likewise signifies those who remain after them: and ↓ دَابِرَةٌ [so in the TA, but accord. to the T دَابِرٌ, which I think the right reading,] signifies one who comes after; or follows, another. (TA.) And الدَّلْوُ بَيْنَ قَابِلٍ وَدَابِرٍ The bucket is between one who advances with it to the well and one who goes back, or returns, with it to the wateringtrough. (A.) And جَعَلَهُ دَابِرَ أُذُنِهِ: see دَبْرٌ. And أَمْسِ الدَّابِرُ and ↓ المُدْبِرُ Yesterday that is past: (S, M, K:) the epithet being here a corroborative. (S, * M.) You say, صَارُوا كَأَمْسِ الدَّابِرِ [They became like yesterday that is past]. (A.) And هَيْهَاتَ ذَهَبَ كَمَا ذَهَبَ أَمْسِ الدَّابِرُ [Far distant is he, or it! He, or it, hath gone like as hath gone yesterday that is past]. (S.) — — Also An arrow that passes forth from the butt, (S, Msb, K,) [or passes beyond it, (see 1,)] and falls behind it: (TA:) you say سَهْمٌ دَابِرٌ, and سِهَامٌ دَابِرَةٌ and دَوَابِرُ. (Msb.) — — An arrow that does not win [in the game called المَيْسِر]; (K, TA;) contr. of قَابِلٌ. (S, TA.) — — The last arrow remaining in the quiver. (A.) — — The last of anything; (Ibn-Buzurj, T, M, K;) and so ↓ دَابِرَةٌ: (M:) [see also دُبُرٌ:] and (accord. to As and others, TA) the root, stock, race, or the like; syn. أَصْلٌ. (K.) One says, قَطَعَ اللّٰهُ دَابِرَهُمْ May God cut off the last that remain of them. (S.) And قَطَعَ اللّٰهُ دَابِرَهُ May God cut off the last of him, or it: (A:) or may God extirpate him. (As, T.) And in the Kur [vi. 45] it is said, فَقُطِعَ دَابِرُ القَوْمِ And the last of the people were extirpated. (M, TA.) And in a trad., يُقْطَعُ بِهِ دَابِرُهُمْ All of them shall be cut off thereby, not one remaining. (TA.) — — See also دَبِرٌ, last sentence. — — As an epithet applied to a camel: see غُدَّةٌ. دَابِرَةٌ: see the next preceding paragraph, in three places. — — Also (tropical:)

The end of a tract of sand: (Esh-Sheybánee, S, A, * K:) pl. دَوَابِرُ. (A.) — — Of a solid hoof, The hinder part: (T, TA:) or the part that corresponds to the hinder part of the pastern: (S, K:) or the part that is next after the hinder part of the pastern: (M, TA:) pl. as above. (T, TA.) — — Of a bird, The back toe: it is with this that the hawk strikes: (M, TA:) or a thing like a toe, in the inner side of the foot, with which the bird strikes: (S:) that of a cook is beneath his صِيصِيَة [or spur]; and with it he treads: (M, TA:) pl. as above. (TA.) — — See also دَبْرَةٌ. — — Also A mode of شَغْزَبِيَّة [or throwing down by a trick] (S, K) in wrestling. (S.) أَدْبَرُ; and its fem. دَبْرَاْءُ: see دَبِرٌ. إِدْبَارٌ [originally inf. n. of 4]: see the next paragraph, in two places. إِدْبَارَةٌ A slit in the ear [of a ewe or she-goat or she-camel], which being made, that thing [thus made, meaning the pendulous strip,] is twisted, and turned backward: if turned forward, it is termed إِقْبَالَةٌ: and the hanging piece of skin of the ear is termed إِدْبَارَةٌ [in the former case] and إِقْبَالَةٌ [in the latter case]; as though it were a زَنَمَة [q. v.]; (As, S, M, * K;) and, respectively, ↓ إِدْبَارٌ and إِقْبَالٌ, and ↓ دِبْرَةٌ and قِبْلَةٌ. (TA in art. قبل.) The ewe or she-goat [to which this has been done] is termed ↓ مُدَابَرَةٌ [in the former case] and مُقَابَلَةٌ [in the latter]: and you say of yourself [when you have performed the operation, in these two cases respectively], دَابَرْتُهَا and قَابَلْتُهَا: and the she-camel is termed ذَاتُ إِدْبَارَة and ذَاتُ إِقْبَالَةٌ; (As, S, K;) and so is the ewe or she-goat; (As, T;) and the she-camel, ↓ ذَاتُ إِدْبَارٍ and ذَاتٌ إِقْبَالٍ. (TA in art. قبل.) أُدَابِرٌ A man who cuts, or severs, the ties, or bonds, of his relationship; who disunites himself from his relations; (S, K;) like أُبَاتِرٌ: (S:) one who does not accept what any one says, (AO, [who mentions أُبَاتِرٌ therewith as having the former signification,] T, S, M, K,) nor regard anything: (AO, T, S, M:) one who will not receive admonition. (IKtt.) [See أُخَايِلٌ.] مُدْبِرٌ [Going, turning his back; turning back; &c.: see its verb, 4]. You say, مَا لَهُمْ مِنْ مُقْبِلٍ وَلَا مُدْبِرٍ They have not one that goes forward nor one that goes back. (A.) In the phrase in the Kur [ix. 25], ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ [Then ye turned back retreating], the last word is a corroborative denotative of state; for with every تَوْلِيَة is إِدْبَار. (M.) See also دَابِرٌ. — — نَابٌ مُدْبِرٌ is said to signify (assumed tropical:) An aged she-camel whose goodness has gone. (TA.) — — أَرْضٌ مدبرة [app. مُدْبِرَةٌ] (assumed tropical:) A land upon which rain has fallen partially, not generally, or not universally. (TA in art. قبل. [This explanation is there given as though applying also to ارض مقبلة, app. مُقْبِلَةٌ; but I think that there is an omission, and that the latter phrase has the contr. meaning.]) مَدْبَرَةٌ i. q. إِدْبَارٌ [inf. n. of 4, q. v.]. (M.) مُدَبَّرٌ A slave made to be free after his owner's death; (S;) to whom his owner has said, "Thou art free after my death; " whose emancipation has been made to depend upon his owner's death. (TA.) مُدَبِّرٌ [is extensively and variously applied as meaning One who manages, conducts, orders, or regulates, affairs of any kind, but generally affairs of importance]. فَالْمُدَبِّرَاتِ أَمْرًا, in the Kur [lxxix. 5], signifies [accord. to most of the Expositors] And those angels who are charged with the managing, conducting, ordering, or regulating, of affairs. (TA. [See also Bd.]) مَدْبُورٌ, (TA,) and مَدْبُورُونَ, (S,) A man, (TA,) and people, (S,) smitten, or affected, by the [westerly] wind called الدَّبُور. (S, TA.) — Also, the former, Wounded: (K:) or galled in the back. (TA.) — And Possessing much property or wealth, or many camels or the like. (K.) مُدَابَرٌ applied to a place of abode, Contr. of مُقَابَلٌ. (M.) You say, هٰذَا جَارِى مُقَابِلِى and مُدَابَرِى [This is my neighbour in front of me and in rear of me]. (TA in art. قبل.) — — مُدَابَرَةٌ applied to a ewe or she-goat: see إِدْبَارَةٌ: so applied, Having a portion of the hinder part of her ear cut, and left hanging down, not separated: and also when it is separated: and مُقَابَلَةٌ is applied in like manner to one having a portion of the extremity [or fore part] of the ear so cut: (As, T:) and the former, applied to a she-camel, having her ear slit in the part next the back of the neck: or having a piece cut off from that part of her ear: and in like manner applied to a ewe or she-goat: also an ear cut, or slit, in the hinder part. (M.) [It seems that a she-camel had her ear thus cut if of generous race. And hence,] نَاقَةٌ مُقَابَلَةٌ مُدَابَرَةٌ (tropical:) A she-camel of generous race by sire and dam. (T, TA.) And فُلَانٌ مُقَابَلٌ وَ مُدَابَرٌ (tropical:) Such a one is of pure race, (S, K,) or of generous, or noble, race, (A,) by both parents: (S, A, K:) accord. to As, (S,) from الإِقْبَالَةُ and الإِدْبَارَةُ. (S, K.) مُدَابِرٌ [act. part. n. of 3, q. v.:] (assumed tropical:) One who turns back, or away, from his companion; who avoids, or shuns, him. (As.) — — Also A man whose arrow does not win [in the game called المَيْسِر]: (S, K:) or one who is overcome in the game called الميسر: or one who has been overcome [therein] time after time, and returns in order that he may overcome: or, accord. to A'Obeyd, he who turns about, or shuffles, the arrows in the رِبَابَة in that game. (TA.) [See an ex. in a verse cited in art. خض.] فُلَانٌ مُسْتَدْبِرٌ المَجْدِ مُسْتَقْبِلُهُ (tropical:) Such a one is [as though he had behind him and before him honour or dignity or nobility; meaning that he is] generous, or noble, in respect of his first and his last acquisition of honour or dignity. (TA. [But it is there without any syll. signs; and with مستقبل in the place of مُسْتَقْبِلُهُ.])

دبس

4 ادبست الأَرْضُ The land showed its plants or herbage: (K:) or began to show the blackness of its plants or herbage. (AHn, M, S.) 9 ادبسّ, inf. n. اِدْبِسَاسٌ; (S, K;) or ↓ ادباسّ; (M;) He (a horse, S, M, K, and a sheep, or goat, M, and a bird, S) became black: (K:) or [brown; i. e.] of a colour between black and red; (S;) or black tinged, or intermixed, with redness. (M, TA.) [See دُبْسَةٌ and أَدْبَسُ.] 11 إِدْبَاْسَّ see 9. ادباسّت الأَرْضُ The blackness of the land became mixed with redness. (M, TA.) دَبْسٌ Anything black. (Lth, A, K.) — — [Hence, app.,] Much people; as also ↓ دِبْسٌ: (IAar, K:) the former is also common to other things; (M, * TA;) so that you say مَالٌ دَبْسٌ, meaning much property. (TA.) دُبْسٌ: see the next paragraph. دِبْسٌ (S, M, A, Mgh, Msb, K) and ↓ دُبْسٌ (M) and ↓ دِبِسٌ (K) The expressed juice of fresh ripe dates; (A, Mgh, Msb;) what flows from fresh ripe dates; (S;) the honey of dates; [i. e. the sweet, thick, or inspissated, juice thereof;] (M, K;) the expressed juice of dates, (M,) or of fresh ripe dates not cooked: (AHn, M:) what is called صَقْرٌ in the dial. of the people of ElMedeeneh: said by some to be the honey of fresh ripe dates: by some, what flows, or exudes, from raisins and from fresh grapes: and by some, what flows from the baskets of dates: (TA:) [see also رُبٌّ, in an explanation of which the inspissated juice of any fruit is termed its دِبْس:] also the honey of bees, عَسَلُ النَّحْلُ: so in the copies of the K and in [some of the copies of] the A; a signification not known; but [AHn] EdDeenawaree mentions the word دَبَاسَاتٌ, and explains it as signifying " domestic bee-hives; " and by this it is seen that the application of دبس to what bees eject may be correct: or the true reading may be عَسَلُ النَّخْلِ, with خ, as in some copies of the A; and it may be meant as explaining what precedes, meaning the expressed juice of the fruit of the palm-tree, by a kind of trope; though, as such, a useless repetition: but it is said in the O, on the authority of IDrd, that bees' honey is called ↓ دِبِسٌ: (TA:) the vulgar apply the word to [the inspissated juice of fresh ripe grapes, which resembles thick honey: and sometimes to] the honey of raisins. (MF.) — See also دَبْسٌ. دِبِسٌ: see دِبْسٌ, in two places. دُبْسَةٌ A colour in animals that have hair; (Msb;) [brownness;] or redness tinged, or intermixed, with blackness: (M, Msb:) it is in sheep, or goats, and in horses; (M;) [and in birds: see 9:] accord. to Hoseyn Ibn-'Abd-Allah El-Isbahánee, in his book on strange pigeons, greenness, or a dark, or an ashy, dust-colour, in which are redness and blackness. (TA.) [See also أَدْبَسُ.] دُبْسِيٌّ A certain bird, (S, K,) of small size, (TA,) of a colour inclining to black,

that cooes (يُقَرْقِرُ): (K, TA:) hence said by some to be the male of the يَمَام [or dove]: (TA:) or a species of pigeons: (M:) or a pigeon of a colour between black and red: (Mgh:) or a species of the فَوَاخِت [or collared turtle-doves]: (Msb:) fem. with ة: (Mgh, K:) [pl. دَبَاسِىُّ:] a rel. n. from طَيْرٌ دُبْسٌ: (S, M, Msb, K: *) [see أَدْبَسُ:] or from دِبْس of fresh ripe dates, but made to deviate from the form of the original, like دُهْرِىٌّ and سُهْلِىٌّ: (S:) or it has the form of a rel. n. without being such. (M, TA.) دَباسَاتٌ Domestic bee-hives; خَلَايَا أَهْلِيَّةٌ. (AHn, M.) دَبَّاسٌ [A seller of دِبْس]. (K in art. صقر.) دَبُّوسٌ, (S, K,) by some written دُبُّوسٌ, which is said to be the correct form, (TA,) A mace (K, TA) of iron or other material: (TA:) app. an arabicized word, (S, K, TA,) from [the Persian] دبوز (TA) [or دَبُوسْ]: pl. دَبَابِيسُ. (S, K.) أَدْبَسُ A bird, (S, A, Msb, * K,) and a horse, (S, M, A, Mgh,) and a sheep, or goat, (M,) or a goat, (A,) [brown; or] of a colour between black and red; (S, A, Mgh, Msb, K;) or of a red colour tinged, or intermixed, with blackness: (M:) or, accord. to Hoseyn Ibn-'Abd-Allah ElIsbahánee, in his book on strange pigeons, of a green colour, or a dark, or an ashy, dust-colour, in which are redness and blackness: (TA:) fem. دَبْسَآءُ: (A:) pl. دُبْسٌ. (S, A, Msb, K.) أَرْضٌ مُدْبِسَةٌ Land beginning to show the blackness of its plants or herbage. (AHn, S.) دبغ 1 دَبَغَ الإِهَابَ, (S, K,) or الجِلْدَ, (S, Mgh, Msb,) aor. دَبُغَ and دَبَغَ (S, Mgh, Msb, K) and دَبْغٌ, (Mgh, Msb, K,) inf. n. دَبْغٌ (S, Mgh, Msb, K) and دِبَاغٌ (S, Mgh, K) and دِبَاغَةٌ, (S, K,) or the last is a subst. sometimes used as an inf. n., (Msb,) He tanned the hide, or skin; i. e., prepared it, or made it fit for use, and softened it, or made it pliable, with قَرَظ [q. v.] and the like. (TA.) It is said in a trad., دِبَاغُهَا طَهُورُهَا [The tanning thereof is the means of purification thereof]. (S, TA.) — — See also دَبُوغٌ. 7 اندبغ It (a hide, or skin,) was, or became, tanned; i. e., prepared, &c., with قَرَظ and the like; (TA;) quasi-pass. of 1. (S, Msb, K, TA.) جِلْدُ الخِنْزِيرِ لَا يَنْدَبِغُ [The skin of the pig will not become tanned] is a prov., said of him whom good advice will not profit. (TA.) دِبْغٌ: see دِبَاغٌ. دَبْغَةٌ, [in one of my copies of the S written دَبْغ] A single act of tanning. (S, * TA.) دِبْغَةٌ: see what next follows. دِبَاغٌ Tan; [tanning-liquor, or ooze;] that with which one tans, (S, * Mgh, * Msb, * K, * TA,) i. e., prepares, or makes fit for use, and softens, or makes pliable, a hide, or skin, consisting of قَرَظ [q. v.] and the like; (TA;) as also ↓ دِبْغٌ (S, Msb, K) and ↓ دِبْغَةٌ (S, K) and ↓ دِبَاغَةٌ. (AHn, TA.) One says, الجِلْدُ فِى الدِّبَاغِ [The skin is in the tan, or tanning-liquor]. (S.) And نَقَعَهُ فِى الدِّبَاغِ [He soaked it in the tanning-liquor]. (K in art. منأ.) — — [Hence,] دِبَاغٌ لِلْمَعِدَةِ [app. A stomachic]. (Lth and M and Msb voce طُرْثُوثٌ, q. v.) — Also an inf. n. of 1. (S, Mgh, K.) دَبُوغٌ (tropical:) Rain that puts the earth into a good state, and softens it, (يَدْبُغُ ↓ الأَرْضَ,) by its water. (IDrd, K, TA.) دَبِيغٌ, applied to a hide, i. q. ↓ مَدْبُوغٌ [i. e. Tanned]. (K.) دِبَاغَةٌ The craft of the دَبَّاغ [or tanner]. (Msb, K, TA.) — — Also an inf. n. of 1, (S, K,) or a subst. sometimes used as an inf. n. of 1. (Msb.) — See also دِبَاغٌ. دَبَّاغٌ A tanner. (Msb, * K, * TA.) دَابُوغٌ Anguria, or water-melon; in Pers. هِنْدُوَانَهْ. (KL.) مَدْبَغَةٌ and مَدْبُغَةٌ A place where hides, or skins, are tanned. (T, * Msb, * K, * TA.) [Hence,] one says, هٰذَا البَلَدُ مَدْبَغَةُ الرِّجَالِ (tropical:) [This country is the place where men are tanned by the sun]. (TA.) — — Also, the former, Skins put into the دِبَاغ [or tanning-liquor]: (Sgh, K:) or of which the tanning has been commenced: (Az, TA:) as though made a pl., (Sgh, TA,) like مَشْيَخَةٌ as syn. with مَشَائِخُ. (Sgh, K.) أُدُمٌ مُدَبَّغَةٌ [app. Hides, or skins, much tanned]. (TA.) مَدْبُوغٌ: see دَبِيغٌ. — — [Hence,] هٰذَا كَلَامٌ غَيْرُ مَدْبُوغٍ (tropical:) This is speech in which nothing is meant. (TA.) دبق 1 دَبِقَ بِهِ, (JK, K,) aor. دَبَقَ, (K,) inf. n. دَبَقٌ, (TA,) [lit. He, or it, stuck to it: and hence,] (assumed tropical:) he was, or became, attached, addicted, given, or devoted, to it, (namely, a thing, JK,) so that he did not quit it. (JK, K.) — — دَبِقَ فِى مَعِيشَتِهِ is explained by Lh only as signifying لَزِقَ [app. meaning (assumed tropical:) He stuck fast, or perhaps he clave to one course, in respect of his means of subsistence: see also مُدَبَّقٌ]. (TA.) — دَبَقَهُ He stuck it, or made it to adhere. (TA. [See 4.]) — — See also what next follows. 2 دبّقهُ, inf. n. تَدْبِيقٌ, (Lth, JK, K,) He caught it with دِبْق [or bird-lime]; (Lth, K;) namely, a bird: (JK:) and so ↓ دَبَقَهُ, aor. دَبُقَ, inf. n. دَبْقٌ. (TA.) 4 ادبقهُ He made it to stick, or adhere. (K. [See also 1.]) You say, ادبقهُ اللّٰهُ بِهِ (assumed tropical:) God made him, or may God make him, to stick to it; or, it to him. (JK, TA.) — — مَا أَدْبَقَهُ (assumed tropical:) How great is his attachment, addictedness, or devotedness! (JK, TA.) 5 تدبّق It (a thing) was, or became, sticky, glutinous, viscous, or ropy. (TA.) — — It (a bird) was, or became, caught by means of دِبْق [or birdlime]; (K, TA;) i. e. it stuck, or adhered. (TA.) [See also دَبِقَ.]) دِبْقٌ (Lth, IDrd, S, K, &c.) and ↓ دَابُوقٌ (Fr, K) and ↓ دَبُوقَآءُ (K) [Bird-lime: and the viscum, or mistletoe; and its berries, of which bird-lime is mostly prepared: the first of these words has these applications in the present day:] a kind of glue, (IDrd, K,) well known, (IDrd,) or a sticky, glutinous, or viscous, thing, like glue, (Fr, S, TA,) with which birds are caught; (Fr, IDrd, S, K, TA;) in one dial. called طِبْقٌ: (IDrd:) Lth says, it is the fruit, or produce, of a tree, having in its interior a substance like glue, that sticks to the wing of the bird: the hakeem Dáwood says, [in a passage which is imperfect in the TA,] it is found upon the tree in like manner as lichen (الشَّيْبَة), but is a berry, like the chick-pea (حِمَّص) in roundness; . . . . the best thereof is the smooth, soft, with much moisture, inclining, in its exterior, to greenness, and it is mostly found upon the oak; when it is cooked with honey and دِبْس [or the expressed juice of fresh ripe dates, &c.], ... and drawn out into longish strings, and put upon trees, the birds become caught by it. (TA.) [دَبِقٌ part. n. of دَبِقَ, Sticky, glutinous, or viscous: so in modern Arabic.] دَبُوقَآءُ: see دِبْقٌ. — — Also Anything sticky, glutinous, viscous, or ropy; that draws out with a sticky, glutinous, viscous, or ropy, continuity of parts. (IDrd, K, * TA.) — — And Human ordure; (JK, S, K;) because of its sticky, or ropy, quality. (JK.) دَابُوقٌ: see دِبْقٌ. عَيْشٌ مُدَبَّقٌ (assumed tropical:) [Means of subsistence] not complete. (TA.) دبل 1 دَبَلَهُ, (S, M, K,) aor. دَبُلَ and دَبِلَ, (M, K,) inf. n. دَبْلٌ, (M,) He collected it together, (S, M, K,) like as one collects together a morsel, or gobbet, or mouthful, of food with his fingers: (S:) and ↓ دبّلهُ, inf. n. تَدْبِيلٌ, [in like manner] signifies he collected it together. (TA.) And دَبَلَ اللُّقْمَةَ, (M, K,) aor. دَبُلَ, inf. n. as above; (M;) and ↓ دبّلها, (M, K,) inf. n. تَدْبِيلٌ; (TA;) He made the morsel, or gobbet, or mouthful, large, (M, K,) collecting it together with his fingers: (M:) or the latter signifies he made the morsel, or gobbet, or mouthful, large, and swallowed it. (IAar, TA.) And دَبَلْتُ الشَّىْءَ, inf. n. as above; (TA;) and ↓ دَبَّلْتُهُ; (S;) I made the thing into lumps, or compact pieces or portions: (S, * TA:) and دبّل ↓ الحَيْسَ, inf. n. تَدْبِيلٌ, He made the حيس [generally explained as meaning dates mixed with clarified butter and the preparation of dried curd called أَقِط, kneaded, or rubbed and pressed with the hand until they mingle together and their stones come forth,] into دُبَل [pl. of دُبْلَةٌ, q. v.]. (T, TA.) — دَبَلَ الأَرْضَ, (T, M, K,) inf. n. دَبْلٌ (S, M, K) and دُبُولٌ, (M, K,) He put the land into a right, or proper, state, prepared it, or improved it, [or manured it,] with dung such as is termed سِرْجِين, [in the K سِرْقِين,] and the like, (T, S, M, K,) in order that it might become good: (T, M:) and so دَمَلَهَا. (T.) — — And دَبَلْتُهُ means I put it into a right, or proper, state; prepared it; or improved it; namely, anything; as also دَمَلْتُهُ: for instance, a rivulet; i. e. he cleansed it, and put it into a right, or proper, state. (S.) — دَبَلَهُ, (K,) inf. n. دَبْلٌ, (TA,) also signifies He struck him consecutive strokes with a staff, or stick, (K,) and with a whip. (TA.) — — دَبَلَتْهُ ↓ الدُّبُولُ Calamities, or misfortunes, befell him: or may calamities, or misfortunes, befall him. (K.) And دَبَلَتْهُمُ ↓ الدُّبَيْلَةُ Calamity, or misfortune; befell them: or may calamity, &c.:

(A'Obeyd, S, M:) or they perished: or may they perish. (T.) And ↓ دَبَلَتْهُ الدَّبُولُ, (K, TA, [in the CK, erroneously, الدُّبُولُ,]) and دَبَلَتْهُ الدَّبُولُ, (TA,) Calamity, or misfortune, befell him: or may calamity, &c.: (TA:) or the bereft woman, i. e. his mother, became bereft of him by death: or may the bereft woman, &c. (K, TA.) — — ↓ مَا لَهُ ↓, دَبَلَ دَبْلُهُ, or دَبَلَ دَبْلُهُ, is a form of imprecation: see the latter in art. ذبل. (TA.) — دَبِلَ, aor. دَبَلَ, inf. n. دَبَلٌ, He (a camel, or other animal,) became full of fat and flesh. (TA.) 2 دَبَّلَ see 1, in four places. دَبْلٌ A rivulet, or streamlet: (T, M, Mgh, K:) pl. دُبُولٌ: (S, M, Mgh, K:) so called because cleansed, and put into a right, or proper, state [when needing]. (T, S, M. *) — Plague, or pestilence; syn. طَاعُونٌ. (Th, M, K.) — مَا لَهُ دَبَلَ دَبْلُهُ: see 1, last sentence but one. دِبْلٌ A calamity, or misfortune; (S, K;) as also ↓ دُبَيْلَةٌ, (S, M, K,) in which the dim. form denotes enhancement; (S, TA;) and ↓ دَبُولٌ: (K:) pl. of the first دُبُولٌ: (TA:) whence the saying, دَبَلَتْهُ الدُّبُولُ: see 1, latter part. Also The state of being bereft of a child, or of a person beloved, by death. (IAar, M, K.) See دَبِيلٌ, in four places. دَبْلَةٌ: see دُبَيْلَةٌ. دُبْلَةٌ A lump, or compact piece or portion, (Lth, T, S, K,) of a thing, (S, K,) such as gum, &c., (S,) or of [the kind of sweetmeat called] نَاطِف, or of حَيْس, [described in the first paragraph of this art.,] or of something kneaded, or the like: (Lth, T:) and a large morsel or gobbet or mouthful: (K:) or a morsel, or gobbet, or mouthful, of butter: pl. دُبَلٌ. (En-Nadr, T.) — — See also دُبَيْلَةٌ. — Also The hole of the فَأْس [i. e. hoe, or adz, or axe]: pl. دُبَلٌ and دُبْلٌ. (K.) دَبَالٌ, (M,) like سَحَابٌ, so in the M, (TA,) or ↓ دُبَالٌ, like غُرَابٌ, (K,) [Dung, such as is called] سِرجِيْن (M) or سِرقِيْن, (K,) and the like; (M, K;) [used for manuring land;] as also دَمَالٌ. (TA.) دُبَالٌ Ulcers that come forth in the side and penetrate into the inside; syn. نَقَّابَاتٌ; as also دُبَّالٌ. (IAar, T. [See also دُبَيْلَةٌ.]) — — See also دَبُولٌ. دَبَالٌ: see دِبْلٌ. Hence the saying, دَبَلَتْهُ الدَّبُولُ: see 1, near the end of the paragraph: (TA:) or this saying is from what here follows. (K, TA.) — A woman bereft of her child by death. (K.) دَبِيلٌ دِبْلٌ ↓ (M, K) and ↓ دِبْلٌ ↓ دَابِلٌ (T, M, K) are intensive expressions (K) meaning A severe, or heavy, calamity or misfortune: (K, * TA: [in the CK, دَبْلٌ, which is said in the TA to be incorrect:]) or a severe, or heavy, bereavement. (T, M, TA.) And one says, sometimes, (M,) دَبِيلًا ↓ دِبْلًا (S, M) and ↓ دَابِلًا ↓ دِبْلًا (M) in the accus. case as an imprecation [meaning May God send upon such a one a severe, or heavy, calamity or bereavement]. (M.) As used to say ذبل ذابل, meaning " [deep] abasement or ignominy: " (T, TA:) and Aboo-' Amr Esh-Sheybanee, ذبلًا ذبيلًا: (TA:) others pronounced with د. (T.) دُبَيْلَةٌ A certain malady (M, Mgh, K) in the جَوْف, (M, K,) [i. e.,] in the belly, (Mgh,) being a collection of corrupt matter therein; (Mgh, TA;) wherefore it is thus called; (TA;) as also ↓ دَبْلَةٌ (M, K) and ↓ دُبْلَةٌ: (K:) accord. to ISh, an ulcer that penetrates into the belly: [see also دُبَالٌ:] or an ulcer that comes forth within the side, and discharges internally; the sufferer from which seldom recovers: also called ذَاتُ الجَنْبِ: (TA in art. جنب:) a large tumour (in Pers. وَرَم بُزُرگ). (KL.) [Abu-l-Kásim Ez-Zahráwee describes the modes of cauterizing the دبيلة in order to hasten its coming to maturity. (See " Albucasis de Chirurgia," p. 98, where the word is twice written ذبيلة; once, ذبعيلة; and once, correctly, دبيلة.) Golius explains دَبْلَةٌ and دُبْلَةٌ by " vomica, apostema," as on the authority of the S and KL; in neither of which do I find anything of the kind: nor do I find دَبْلَةٌ even mentioned in either of those works.] — — See also دِبْلٌ. Hence the saying, دَبَلَتْهُمُ الدُّبَيْلَةُ: see 1, in the latter part of the paragraph. دِبْلٌ دَابِلٌ, and دِبْلًا دَابِلًا: see دَبِيلٌ. أَرْضٌ مَدْبُولَةٌ Land put into a right, or proper, state; prepared; or improved; [or manured;] with dung such as is termed سِرْجِين. (S.) دبو and دبى 1 دَبَى, aor. يَدْبِى, inf. n. دَبْىٌ [and app. also دَبًى, q. v. infrà], He walked, or went, gently, or in a leisurely manner. (TA.) 2 تَدْبِيَةٌ i. q. صَنْعَةٌ. (K.) You say, دبّاهُ, meaning صَنَعَهُ [He made it, or wrought it; &c.]. (TK.) 4 ادبى, said of the [tree, or shrub, called] رِمْثٌ, (S,) or of the عَرْفَج, (M, K,) or of each of these, (TA,) It put forth what resembled [the young locusts termed] دَبًى; (M, K;) [i. e.] what came forth, of its leaves, resembled دَبًى; (S;) and thus became fit to be eaten. (S, M.) [See أَبْقَلَ and تَقَّبَ and حَنَطَ; and see also رِمْثٌ, and عَرْفَجٌ.] دَبًى or دَبًا [sometimes written with ى and sometimes with ا] Locusts before they fly: (S:) or locusts when they [first] put themselves in motion, and become black, before their wings grow: in their first state, when they are white, they are termed سَرْءٌ: (AO, T:) or the smallest of locusts, and of ants: (M, K:) or [locusts] after the state of that which is termed سِرْوَةٌ: (M:) [see جَرَادٌ:] n. un. دَباةٌ. (S, M.) — — [Hence,] ↓ جَآءَ بِدَبَى دُبَىٍّ, (M,) or بِدَبَا دُبَىٍّ, and بِدَبَى دُبَيَّانَ ↓, (IAar, T, Mj, K,) and دُبَيَّيْنِ, and بِدَبَى دُبَيَّانٍ, (Th, M,) (assumed tropical:) He came with, or brought, much; and what was good: (M:) he came with, or brought, much property or wealth, or many cattle: (M, K:) ↓ دُبَىٌّ is a soft tract in EdDahnà, frequented by locusts, which lay their eggs therein; (M;) it is a spacious place; so that the phrase [جَآءَ بِدَبَى دُبَىٍّ] is as though it meant he came with, or brought, property, or wealth, or cattle, like the [locusts termed] دبا of the spacious place called دبىّ. (T.) J is in error as to this phrase: (K, TA:) for it is stated in the S, as on the authority of IAar, that one says, جَآءَ فُلَانٌ بِدَبَا دَبَا, meaning Such a one came with, or brought, property, or wealth, or cattle, like the دبا in abundance: and thus it is found in his handwriting: and in the Tekmileh it is written, as on the same authority, بِدَبَى دَبَى. (TA.) Accord. to Abu-l-'Abbás [Th], the [right] phrase is ↓ بِدَبَى دُبِىٍّ: and in one place he says that ↓ دَبِىٌّ [thus (for دُبِىٍّ) in the TT as from the T, but probably a mistranscription for ↓ دُبَىٌّ,] signifies Much property or wealth, or many cattle: and accord. to AA, one says, ↓ جَآءَ فُلَانٌ بِدُبَىٍّ, meaning Such a one came with, or brought, property, or wealth, or cattle, like the دبا. (T.) — Also A gentle, or leisurely, manner of walking or going. (K. [See 1.]) دَبِىٌّ: see the next preceding paragraph, last sentence but one. دُبَىٌّ: see دَبًى, in five places. دُبَيَّان: see دَبًى. دُبًّى: see the next paragraph. دُبَّاءٌ The gourd: n. un. with ة: (S, Msb:) it is mentioned in this art. by J and Z [and Fei]: but accord. to Hr and the K, its proper art. is دب [q. v.]: accord. to Az, دبأ, for he says that its measure is فُعَّالٌ: (TA:) some allow its being written and pronounced ↓ دُبًّى. (TA in art. دب.) أَرْضٌ مَدْبَاةٌ: see what next follows. أَرْضٌ مُدْبِيَةٌ (S, M, K) and ↓ مَدْبَاةٌ (S) A land abounding with [the locusts termed] دَبًى or دَبًا. (S, M, K.) أَرْضٌ مَدْبُوَّةٌ: see what next follows. أَرْضٌ مَدْبِيَّةٌ (S, M, K) and ↓ مَدْبُوَّةٌ, (M, K,) the و being substituted for the ى as interchangeable therewith, (M,) A land of which the herbage has been eaten by [the locusts termed] دَبًى or دَبًا. (S, M, K.) — Accord. to Z, both signify [also] A land that produces دُبَّاء, i. e. gourds. (TA in art. دب.) دث 1 دَثَّ السَّمَآءُ, (L,) or دَثَّت, (TA,) aor. دَثِّ, inf. n. دَثٌّ, The sky sent down rain such as is termed دَثٌّ; i. e. weak rain; or the weakest and lightest of rain. (L, TA.) — دَثَّهُمُ السَّمَآءُ, (L,) or دَثَّتْهُمْ, (TA,) aor. دَثُّ, inf. n. as above, The sky rained upon them rain such as is termed دَثٌّ. (L, TA.) — — دُثَّتِ الأَرْضُ, inf. n. as above, The land was watered by rain such as is termed دَثٌّ. (L.) دَثٌّ Weak rain; as also ↓ دِثَاثٌ; (S, K;) the latter [in the CK دَثاث, but it is] with kesr: or the weakest and lightest of rain; and the pl. is دِثَاثٌ: or, accord. to IAar, i. q. رَكٌّ: (TA:) or رَكٌّ signifies rain exceeding what is termed دَثٌّ. (K in art. رك.) سَمَآءٌ دَثَّةٌ A sky sending down rain such as is termed دَثٌّ. (L, TA.) دِثَاثٌ: see دَثٌّ; of which it is said to be a syn. and a pl. أَرْضٌ مَدْثُوثَةٌ Land watered by rain such as is termed دَثٌّ. (L.) دثر 1 دَثَرَ, (T, S, M, K, &c.,) aor. دَثُرَ, (M, Msb,) inf. n. دُثُورٌ, (T, S, M, K, &c.,) said of a trace, or mark, of a house; or of what remains, cleaving to the ground, marking the place of a house; (S, Msb, K,

TA;) or of a place of abode, (T, A,) &c.; (T;) or of a thing; (M;) It became covered with sand and dust blown over it by the wind: this is the primary signification: (TA:) or it became effaced, or obliterated, (T, S, M, A, K, TA,) by the blowing of the winds over it; (TA;) as also ↓ تداثر, (S,) or ↓ اندثر: (M, K:) and it became old; (M, K;) as also ↓ اندثر, (M,) or ↓ تداثر. (K.) By one of the poets it is metaphorically said of a man's reputation, meaning (tropical:) It became worn out of regard or notice; became effaced, or obliterated. (M, TA.) — — And, said of a man, (assumed tropical:) He became overcome by old age and emaciation. (T, TA.) — — Also, said of a garment, (T, K,) inf. n. as above, (T,) It became dirty. (T, K.) — — And, said of a sword, (T, A, K,) inf. n. as above, (A,) (tropical:) It became sullied from remaining long unfurbished; (A;) it became rusty. (T, K.) Hence the trad. of El-Hasan, حَادِثُوا هٰذِهِ القُلُوبَ بِذِكْرِ اللّٰهِ فَإِنَّهَا سَرِيعَةُ الدُّثُورِ [explained in art. حدث]. (Sh, T, A, TA.) دُثُورٌ attributed to the heart is (assumed tropical:) The having the remembrance of God effaced from it: and attributed to the mind, (assumed tropical:) The being quick to forget. (Sh, T, K.) — دَثَرَ الشَّجَرُ, (K,) inf. n. as above; (TA; [in which, by a strange mistake, الرجل is put for الشجر;]) or ↓ دثّر; (so in the M, accord. to the TT;) The trees put forth their leaves (M, K, TA) and their branches. (M, TA.) 2 دثّرهُ, (A, TA,) inf. n. تَدْثِيرٌ, (TA,) He covered him (A, TA) with a دِثَار, (A,) or with something by which he should be rendered warm. (TA.) It is said that Mohammad, when a revelation came down to him, used to say, دَثِّرُونِى دَثِّرُونِى Cover ye me with something whereby I may become warm. Cover ye me &c. (TA from a trad.) — — دُثِّرَ عَلَى القَتِيلِ Large masses of stone were compactly put together, one upon another, over the slain person. (K.) — — And دَثَّرَ, (S,) inf. n. as above, (S, K,) It (a bird) put to rights, or adjusted, its nest; put it into a right, or proper, state. (S, K.) — — See also 1, last sentence. 4 ادثر, (K, TA,) like أَكْرَمَ, (TA,) or ↓ ادَّثر, (so in some copies of the K,) He acquired much wealth. (K, TA.) [See دَثْرٌ.] 5 تدثّر, (T, S,) and تدثّر بِدِثَارٍ, (Msb, TA,) and اِدَّثَّرَ, inf. n. اِدِّثُّرٌ, (T,) He wrapped himself with a دثار: (T, S, Msb, TA:) and تدثّر بِالثَّوْبِ he enveloped himself entirely with the garment. (M, K.) — — [Hence,] هُوَ يَتَدَثَّرُ بِالمَالِ (tropical:) He is abundant in wealth. (A, TA.) — تدثّر النَّاقَةَ (tropical:) He (a stallion) mounted, or leaped, the she-camel. (S, A, K.) — — And تدثّر فَرَسَهُ (tropical:) He (a man) leaped upon, and rode, his horse: (T, S, M, A, L, B: in the K, for فَرَسَهُ, in some copies, is erroneously put قَرِينَهُ; and in others, قِرْنَهُ, which is also wrong: TA:) or rode, and wheeled about upon the back of, his horse: (M:) or mounted his horse from behind. (TA.) — — Ibn-Mukbil uses the verb metaphorically in describing rain; saying, أَصَاخَتْ لَهُ فُدْرُ اليَمَامَةِ بَعْدَمَا تَدَثَّرَ هَا مِنْ وَبْلِهِ مَا تَدَثَّرَا (tropical:) [The large mountain-goats of El-Yemámeh listened to it, after there had fallen upon it, of its shower of big drops, what fell]. (M, TA.) 6 تَدَاثَرَ see 1; each in two places. 7 إِنْدَثَرَ see 1; each in two places. 8 إِدَّثَرَ see 4. دَثْرٌ (tropical:) Much property or wealth; or many camels or the like: (T, S, M, K:) or much, or many, of any thing or things: (M:) [the sing. and dual and pl. are alike; as in the case of its syn. دَبْرٌ or دِبْرٌ:] you say, [using it as an epithet,] مَالٌ دَبْرٌ, (T, S, K,) and مَالَانِ دَثْرٌ, and أَمْوَالٌ دَثْرٌ: (S, K:) [but sometimes دُثُورٌ is used as its pl.; for] you say أَهْلُ دَثْرٍ and أَهْلُ دُثُورٍ: (A 'Obeyd, T:) you also say ↓ مَالٌ دِثْرٌ: (T:) and the expression ↓ عَسْكَرٌ دَثَرٌ, meaning a numerous army, occurs thus written: (S:) an instance is found in a verse of Imra-el-Keys, where it is thus for the sake of the metre. (TA.) — — Also Abundance of herbage, and the like; or abundant herbage, and the like. (TA.) — — See also دَاثِرٌ. دِثْرٌ: see دَثْرٌ. — دِثْرُ مَالٍ A good manager of property, or of camels or the like. (K.) دَثَرٌ Dirt, or filth. (K.) — See also دَثْرٌ. دِثَارٌ Any garment, (S, M, * A, Mgh, Msb, K,) such as a كِسَآء &c., which a man throws upon himself (Mgh, Msb) over the شِعَار [or garment that is next the body]: (S, M, A, Msb, K:) or one with which a person envelopes himself entirely: (M:) or a garment which one wears for warmth above the شعار: (T, TA:) pl. دُثُرٌ. (Mgh.) — — It is said in a trad. respecting the Assistants (الانصار) [of Mohammad], أَنْتُمُ الشِّعَارُ وَالنَّاسُ الدِّثَارُ, meaning (assumed tropical:) Ye are the persons of distinction, and the [other] people are the vulgar. (TA.) [See also شِعَارٌ.] — — بَيْتُ أَبِى دِثَارٍ and أَبُو دِثَارٍ The thin curtain (كِلَّة) by which one protects himself from gnats, or musquitoes; the musquito-curtain: [see an ex. in the first paragraph of art. بعض:], or ابو دثار is an appellation of the gnat, or musquito; because it is concealed in the daytime; or because a دثار is wanted to protect one from its annoyance. (TA.) دَثُورٌ: see مُتَدَثِّرٌ. — — Applied to a man, (tropical:) Obscure; of no reputation: (S, A, K:) a great sleeper: (S, K:) slow: (K:) heavy; that scarcely moves from his place: (TA:) lazy: (Kr, M:) and in like manner ↓ دَثَارِىٌّ, lazy; quiet; that does not occupy himself with his affairs. (A.) دِثَارِىٌّ: see what next precedes. دَاثِرٌ, applied to a trace, or mark, of a house; or to what remains, cleaving to the ground, marking the place of a house; Being covered with sand and dust blown over it by the wind; or being effaced, or obliterated, by the blowing of the winds over it. (A, * Msb, * TA.) You say فُلَانٌ جَدُّهُ عَاثِرٌ وَ رَسْمُهُ دَاثِرٌ (assumed tropical:) Such a one's good fortune is at an end, and his vestige is being effaced. (A.) — — In a state of perdition. (M, K.) Hence the saying فُلَانٌ خَاسِرٌ دَاسِرٌ [Such a one is erring, in a state of perdition]: or it is here an imitative sequent [merely corroborative; for خاسر has also the same signification]: (M, TA:) and some say دَابِرٌ. (M.) — — A sword (tropical:) sullied by remaining long unpolished; rusty. (AZ, T, M, * A, K.) — — (tropical:) Negligent; inconsiderate; (L, K;) as also ↓ أَدْثَرُ (K) and ↓ دثر [written without the syll. signs]: (L:) (tropical:) one who does not care for, or esteem, finery. (A.) أَدْثَرُ: see the last sentence above. مثدثّر, (AA, T, K, [evidently, مُتَدَثِّرٌ, though written in the CK مُتَدَثَّر, see 5, third and fourth sentences,]) applied to a man, (AA, T,) (assumed tropical:) I. q. مَأْبُونٌ (AA, T, K) and مِثْفَرٌ &c. (AA, T.) مُتَدَثِّرٌ and مُدَّثِّرٌ Wrapped in a دِثَار; wearing a دثار; (T, M, * A, * Msb, TA;) as also ↓ دَثُورٌ: (IAar, M:) you say فُلَانٌ دَثُورُ الضُّحَى Such a one wraps himself with a دثار and sleeps in the morning after sunrise. (A.) دج 1 دَجَّ, aor. دَجِ3ِ inf. n. دَجِيجٌ (S A, * K) and دَجَجَانٌ (S) and دَجٌّ, (TA,) He, (a man, TA,) or it, (a company of people, accord. to ISk not said of a single person, S, TA,) crept along; i. e. went, or walked, leisurely, softly, or gently: (S, A, K:) or did so with short steps: or came and went. (TA.) You say, مَرَّ القَوْمُ يَدِجُّونَ عَلَى الأَرْضِ The company of men passed, going leisurely, &c., upon, or over, the ground. (S.) — — Hence, (TA,) He trafficked, or exercised the business of a merchant: (K) because the merchant travels about at a slow pace. (TA.) — — And He hastened, or went quickly. (TA.) — — Also, [aor. دَجِ3ِ] inf. n. دَجٌّ, said of a بَيْت [or tent, or house, or chamber], It dripped. (K.) — See also 2. — دَجَّ, [aor., accord. to rule, دَجُ3ُ,] (As, K,) inf. n. دَجٌّ, (TA,) He let down a veil, or curtain. (As, K.) 2 دجّجت السَّمَآءُ, [in the CK, erroneously, تَدَجَّجَت,] inf. n. تَدْجِيجٌ; (S, K;) and ↓ دَجَّت, [aor. دَجِ3ِ] (A, TA;) The sky became clouded. (S, A, K.) 5 تدجّج فِى شِكَّتِهِ, (S, and so in copies of the K,) or ↓ تَدَجْدَجَ, (A, and so in the K accord. to the TA,) He covered himself with his arms, or weapons: (A:) or he attired himself with (lit. entered into) his arms; (S, K;) as though he covered himself with them. (S.) R. Q. 1 دَجْدَجَ It (the night, S, and so in some copies of the K) was, or became, dark; (S, K;) as also ↓ تَدَجْدَجَ (K.) — دَجْدَجَتِ الدَّجَاجَةُ فِى مَشْيِهَا The domestic fowl ran. (TA.) — — دَجْدَجَ بِالدَّجَاجَةِ He called the cock, or hen, (S, K,) by the cry دَجْ دَجْ, (K,) or, as in some copies of the K [and in the L] دِجْ دِجْ. (TA.) R. Q. 2 تَدَجْدَجَ: see 5: — — and see also R. Q. 1. دَجْ دَجْ, (so in copies of the K,) or دِجْ دِجْ (so in some copies of the K and in the L,) A cry by which domestic fowls are called. (L, K.) [See R. Q. 1.] دُجٌّ A chicken: [or probably chickens, as a coll. gen. n.

of which ↓ دُجَّةٌ, mentioned in the TA voce دَجَاجٌ, q. v., is the n. un.:] said by some to be a post-classical word. (TA.) دُجَّةٌ Intense darkness: (S, K:) and ↓ دُجُجٌ signifies the same; (K) or condensation of darkness. (TA.) — See also دُجٌّ. دُجُجٌ: see دُجَّةٌ. — — Also Black mountains. (IAar, K.) — Also pl. of دَجَاجٌ. (Mgh, Msb.) دَجَجَانٌ [originally an inf. n.; see 1: afterwards (like خَصْمٌ and عَدْلٌ &c.) used as an epithet;] A sucking infant, that creeps along after its mother: fem. with ة. (K.) دَجَاجٌ and دِجَاجٌ (S, A, Msb) and دُجَاجٌ, (TA,) the first of which is more chaste than the second, (S, A, Msb, * TA,) and the second than the third; (TA;) a coll. gen. n.; (S, TA;) n. un. دَجَاجَةٌ (S, Mgh, K) and دِجَاجَةٌ (S, K) and دُجَاجَةٌ; (K;) applied to the male and the female; (S, K;) A certain bird, (TA,) well known; (S, Msb, K;) [the common domestic fowl, both cock and hen;] so called because of its [frequent] coming and going: (Towsheeh:) pl. دُجُجٌ, (Mgh, Msb,) and sometimes دَجَائِجُ; (Msb;) and pl. of the n. un. دجاجاتٌ; and دِجَاجٌ may be regarded as a broken pl. of دِجَاجَةٌ, its kesreh and ا being considered as the kesreh and ا which make the pl. form, and as being not the kesreh and ا which are in the sing.; or it may be a pl. of دُجَاجَةٌ with the augmentative letter ا rejected, as though pl. of دُجَّةٌ. (TA.) — — [Hence,] الدَّجَاجَةُ](assumed tropical:) The constellation Cygnus; so called in the present day;] a certain northern constellation, consisting of nineteen stars in the figure and two without the figure, of which the four stars in a row are called الفَوَارِسُ, and lie across the Milky Way. (Kzw.) — — دَجَاجُ البَرِّ: see حَجَلٌ. — — دَجَاجَةٌ, (accord. to the K,) or دَجَاجٌ, (accord. to the TA, [the latter app. the correct term,]) also signifies (assumed tropical:) A family, or household; the persons who dwell with a man, and whose maintenance is incumbent on him. (K, TA.) — — Also the former, (assumed tropical:) A ball (كُبَّة) of spun thread: (S, K:) or the [receptacle called] حِفْش thereof: pl. [or rather coll. gen. n., of which it is the n. un.,] دَجَاجٌ. (TA.) — — الدَّجَاجَتَانِ (assumed tropical:) The two projections, (TA,) or projecting bones, (MF,) of the breast of a horse, on the right and left of the زَوْر [q. v.]. (TA, MF.) دَجُوجٌ: see دَجِيجٌ دَجُوجِيٌّ: see دَجَاجَةٌ and دِجَاجَةٌ and دُجَاجَةٌ are explained above, voce دَجَاجٌ. دُجَاجِيٌّ: see دَجُوجِيٌّ, in two places. نَاقَةٌ دَجَوْجَاةٌ: [A long-bodied she-camel; lit.] a she-camel spreading upon, or over, the ground. (S, K.) دَجُوجِيٌّ Of a clear black colour: (A 'Obeyd, TA voce غَيْهَبٌ:) or intensely black; (S) as also ↓ أَسْوَدُ دُجْدُجٌ and ↓ دُجَاجِيٌّ. (K.) It has the latter signification applied to a he-camel; and دَجُوجِيَّةٌ to a she-camel. (S, TA.) Also simply Black; applied to hair; and so ↓ دَجِيجٌ: or the latter has this signification applied to anything; as also ↓ دَجْدَاجٌ: (TA:) which last likewise signifies dark, applied to a sea or great river, (K, TA,) because of the blackness of its water. (TA.) You say also لَيْلٌ دَجُوجِيٌّ Dark night: (S, A, K:) or intensely dark night; and so ↓ دَجُوجٌ and ↓ دُجَاجِيٌّ (TA:) and لَيْلَةٌ ↓ دَيْجُوجٌ (S, K) and ↓ دَجْدَاجَةٌ (K) a dark night: S, K:) the pl. of ↓ دَيْجُوجٌ is دَيَاجِيجُ and دَيَاجٌّ the latter a contraction of the former. (TA.) دَاجٌّ [part. n. of 1]. You say جَمَاعَةٌ دَاجَّةٌ A party, or company, creeping along; i. e., going, or walking, leisurely, softly, or gently: (ISk, S:) or doing so with short steps: or coming and going. (TA.) And أَقْبَلَ الحَاجُّ وَ الدَّاجُّ (S, * K, * TA) The [company of pilgrims to Mekkeh, and of the] letters-out of camels &c., and the servants, or assistants, (S, K,) and the like attendants of the pilgrims, came: (TA:) the two words حاجّ and داجّ, though sings., are used in the pl. sense: (TA:) or الداجّ signifies also the merchants; (K;) or the merchants and others who go leisurely, or creep along, after the pilgrims. (TA.) الداجّ has the same meaning in the words of a trad., هٰؤُلَآءِ الدَّاجُّ وَلَيْسُوا بِالحَاجِّ [These are the lettersout of camels &c., and they are not the pilgrims]: (S, K:) said by Ibn-' Omar, of a people whom he saw among the pilgrims, whose appearance he disliked: or it means, accord. to A 'Obeyd, those who are with the pilgrims, such as the hired men, and the camel-drivers, and the servants, and the like; and Ibn-' Omar meant that these were not pilgrims in the proper sense, but merely persons journeying and creeping along. (TA.) In the words of another trad., مَا تَرَكْتُ مِنْ حَاجَةٍ وَلَا دَاجَةٍ إِلَّا أَتَيْتُ, the word داجة is without teshdeed, and is an imitative sequent to حاجة: (S:) [see art. دوج:] but accord. to one relation, it is ما تركت حَاجَّةً وَلَا دَاجَّةً, meaning, accord. to El-Khattábee, [I left not a company of] pilgrims to Mekkeh, nor those returning. (TA.) One says also, أَمَا وَحَوَاجِّ بَيْتِ اللّٰهِ وَ دَوَاجِّهِ لَأَفْعَلَنَّ كَذَا وَكَذَا [Nay, by the pilgrims to the House of God, and those who journey thither for mercantile purposes, I will assuredly do such and such things]. (TA.) دَيْجُوجٌ Darkness. (TA.) — — And also used as an epithet: see دَجُوجِيٌّ, in two places. دُجْدُجٌ: see دَجُوجِيٌّ. دَجْدَاجٌ; and its fem., with ة: see دَجُوجِيٌّ. مُدَجَّجٌ and مُدَجِّجٌ A man completely armed: (S, * K, * TA:) and so A 'Obeyd explains ↓ مُدَجْدَجٌ: he is so called because he walks slowly by reason of the weight of his arms; or because he covers himself therewith, from دَجَّجَتِ السَّمَآءُ. (TA.) — — Also (assumed tropical:) The hedgehog; syn. قُنْفُذٌ: (ISd, K:) or a large قُنْفُذٌ: (TA:) app. so called because of its spines. (ISd.) مَدْجُوجٌ A veil, or curtain, let down. (As, TA.) مُدَجْدَجٌ: see مُدَجِّجٌ. دجر 1 دَجِرَ, (S, K,) aor. دَجَرَ, (K,) inf. n. دَجَرٌ, (S, K,) He was, or became, brisk, lively, or sprightly, and at the same time exulted, or exulted greatly, and behaved insolently and ungratefully: (S:) or he became confounded, or perplexed, and unable to see his right course: (S, K:) or he became in a state like that of one who is confounded, or perplexed, and unable to see his right course: (T:) he became in a state of confusion and disturbance: (T, K:) or [so accord. to the TA, but in the K " and,"] he became intoxicated. (K, TA.) دَجِرٌ (TA) and ↓ دَجْرَانُ (S, TA) Brisk, lively, or sprightly, and at the same time exulting, or exulting greatly, and behaving insolently and ungratefully: (S, TA:) or, both words, (K,) in a state of confusion, or perplexity, and unable to see his right course: (S, K:) in a state of confusion and disturbance: in a state of intoxication: (K:) and the former, stupid; foolish; possessing little sense; who pursues a wrong course: (AZ:) pl. (of the former, S) دَجَارَى (S, K) and دَجْرَى. (K.) دَجْرَانُ: see the next preceding paragraph. دَيْجُورٌ Darkness: (S, A, K:) pl. دَيَاجِيرُ (TA) and دَيَاجِرُ. (A, TA.) You say, خُضْتُ إِلَيْكَ دَيْجُورًا كَأَنِّى خُضْتُ بَحْرًا مَسْجُورًا [I waded to thee through darkness as though I waded through a full sea]. (A.) And, in a saying of 'Alee, تَغْرِيدَ ذَوَاتِ المَنْطِقِ فِى دَيَاجِيرِ الْوُكَارِ [Like the warbling of singing birds in the dark recesses of the nests]. (TA.) — — It is also used as an epithet: you say لَيْلٌ دَيْجُورٌ Dark night: (TA:) and لَيْلَةٌ دَيْجُورٌ a dark night: (S, A, TA:) and دِيمَةٌ دَيْجُورٌ a dark lasting and still rain. (AHn.) — — Also, applied to dry herbage, Dark and abundant; (Sh, K;) because of its blackness: (Sh:) or abundant and piled up: (IAth:) or, applied to herbage, abundant. (ISh.) — — Also, applied to dust, or earth, (TA,) Of a dusty colour, inclining to black, (K,) like the colour of ashes. (TA.) — — Also Dust, or earth, (Sh, K,) itself: (Sh:) pl. دَيَاجِيرُ. TA.) أَسْوَدُ دَيْجُورِىٌّ [Of a deep black colour]. (A.) دجل 1 دَجَلَ, (K,) aor. دَجُلَ, (TK,) inf. n. دَجْلٌ, (T, TA,) He smeared a camel with tar; (K) as also ↓ دجّل: (TA:) or he smeared him over his whole body with tar: (K:) or دَجْلٌ signifies the smearing in the part that is mangy, or scabby, with tar: (T, TA:) and ↓ تَدْجِيلٌ, [inf. n. of دَجَّلَ,] the smearing a camel over his whole body with tar: (T, S:) and the putting the tar upon the مَسَاعِر [or armpits, and inner parts of the roots of the thighs or other similar parts, only,] is termed دَسٌّ. (S.) — — He lied: [as though meaning he concealed the truth with falsehood: for, accord. to the KL, دَجْلٌ signifies the concealing the truth: (not, as Golius understood the explanation, its being

concealed:)] and confounded or perplexed [such as heard him]. (K, TA. [In the CK, أَحْرَقَ is erroneously put for أَخْرَقَ.]) — — [And app. He enchanted, or fascinated: for] دَجْلٌ is also syn. with سِحْرٌ. (TA.) — — He compressed; coivit, or inivit. (As, K.) — — He tra versed the regions, or tracts, of the earth, or land. (K.) — — The primary signification of دَجْلٌ is [app. The act of covering; like تَدْجِيلٌ: but it is said to be] the act of mixing, or confusing. (JM.) — Accord. to Fr, one says, يَدْلُجُ بِهَا and هُوَ يَدْجُلُ بِالدَّلْوِ [He transfers the bucket from the mouth of the well to the watering-trough, &c.]: the former verb being formed by transposition. (TA.) — دَجْلٌ also signifies The having one eye and one eyebrow. (KL.) [See دَجَّالٌ, last sentence.] 2 دجّل, (IDrd, Msb, K,) inf. n. تَدْجِيلٌ, (K,) He covered (IDrd, Msb, K,) anything. (IDrd, Msb.) — — See also 1, in two places. — — He gilded [a thing]; (K;) he washed over anything with gold. (TA.) — — It (a river overflowing) covered the land with water. (Mgh.) — — دجّل أَرْضَهُ, inf. n. as above, He put his land into a right, or proper, state, prepared it, or improved it, with [dung such as is called دَجَال, i. e.] سِرْجِين (TA.) دَجَالٌ [Dung for manuring land, such as is called] سِرْجِين (K.) دُجَالٌ: see دُجَيْلٌ دَجَّالٌ Tar [used for smearing mangy camels]; as also ↓ دُجَالَةٌ. (M, K.) دُجَالَةٌ: see what next precedes. دُجَّلٌ The refuse, or lowest or basest or meanest sort, of mankind, or of people. (K.) دَجَّالٌ [in its primary application app. signifies A person, or thing, that covers anything in any manner; or that does so much, or often. — — And hence,] A gilder or silverer. (Th, Msb.) — — And [hence,] A liar: (Msb, TA:) [one who conceals the truth with falsehood: a falsifier: and] one who deceives, deludes, beguiles, circumvents, or outwits, much, or often; very deceitful, &c.; or a great deceiver, &c.: (JM:) pl. دَجَّالُونَ (Msb, TA) and دَجَاجِلَةٌ. (TA.) Hence, in a trad. relating to Aboo-Bekr's demanding Fátimeh in marriage, قَدْ وَعَدْتُهَا لِعَلِيِّ وَلَسْتُ بِدَجَّالٍ, meaning [I have promised her to 'Alee, and I am not] a liar. (TA.) — — And i. q. ↓ دَجَّالَةٌ, (S,) which signifies A great company of men journeying together, (S, K, TA,) covering the ground by their multitude: or a company of men journeying together, carrying goods for traffic. (TA) — — Also, (thus correctly written, but in [some copies of] the K, and by Sgh, written ↓ دُجَالٌ, like غُرَابٌ, TA,) Gold: or gold-wash for gilding. (K, TA.) — — And The diversified wavy marks, or streaks, or grain, (فِرِنْد) of a sword. (K.) — — الدَّجَّالُ, (S, Msb, K,) i. e. المَسِيحُ الكَذَّابُ [The False Christ, or Antichrist], (S, K, *) said to be a certain man of the Jews, who is to come forth in the last days of our people, (TA,) is so called from دَجَلَ, because he will cover the earth [with his adherents] (K, TA,) like as the tar covers the body [of the mangy camel]: (TA:) or because of his lying, (K, * TA,) in arrogating to himself godship: (TA:) or because he will traverse most of the regions of the earth: (Abu-l-'Abbás, K, * TA:) or from دَجَّلَ, "he covered," (K,) because he will cover mankind with his infidelity; (TA;) or because he will cover the earth with the multitude of his forces; (Msb, TA;) or because he will cover the truth with falsehood: (TA:) or from the same verb signifying " he gilded; " because he will involve men in confusion, or doubt, by falsehood, (K, * TA,) or will deceive them, or will manifest the contrary of what he conceives or conceals: (TA:) or from دَجَّالٌ signifying " gold," or " gold-wash for gilding; " because treasures will follow him wherever he goes: (K, * TA:) or from the same word as signifying the " فِرِنْد of a sword: " or from دَجَّالَةٌ explained above: or from دَجَالٌ; because he will defile the ground: or from دُجُّلَ النَّاسُ. (K.) [Accord. to one trad., he will have but one eye and one eyebrow: and hence, app., it is said that] — — دَجَّالٌ also signifies Having one eye and one eyebrow. (KL.) دَجَّالَةٌ: see the next preceding paragraph. بَيْنَهُمْ دَوْجَلَةٌ Among them are narrations from one to another and differing people. (TA.) مُدَجَّلٌ A camel smeared [or smeared all over (see 1)] with tar. (S.) — — And A sword [&c.] gilt. (Msb.) دجن 1 دَجَنَ, aor. دَجُنَ, inf. n. دَجْنٌ and دُجُونٌ, It (a day) was, or became, one in which the clouds covered the sky: (S:) and دَغَنَ, inf. n. دُغُونٌ, signifies the same, accord. to IAar. (TA. [See also 4.]) — — دَجَنَتِ السَّحَابُ i. q. ↓ ادجنت [meaning The clouds rained continually]: (TA:) [for] السَّمَآءُ ↓ ادجنت signifies the sky rained continually: (S, K:) [or دَجَنَتِ السَّحَابُ and ↓ ادجنت may mean the clouds covered the sky, or the regions of the sky, or the earth: for] ↓ الدَّجْنُ [is app. the inf. n. of the former verb, and] signifies the clouds' covering (S, M, K) the sky, (S,) or the regions of the sky, (M, K,) or the earth. (K.) — — دَجَنَ بِالمَكَانِ, (S, Msb, K,) aor. دَجُنَ, (Msb,) inf. n. دُجُونٌ (S, Msb, K) and دَجْنٌ, (Msb,) (tropical:) He remained, stayed, dwelt, or abode, in the place; (S, Msb, K, TA;) kept to it, or became accustomed to it: (TA:) and so ↓ ادجن. (S, Msb.) — — And hence, (TA,) دَجَنَ said of the pigeon, and the sheep or goat, &c., (K, TA,) as, for instance, the camel, (TA,) (tropical:) It kept to the house or tent. (K, TA.) — — And دَجَنَتْ لِلسِّنَاوَةِ (assumed tropical:) She (a camel) was, or became, accustomed to irrigating the land. (TA.) — — And دَجَنَ فِى فِسْقِهِ (tropical:) He continued in his transgression, or wickedness, or unrighteousness. (TA.) And دَجَنُوا فِى لُؤْمِهِمْ (tropical:) They kept to their baseness, or ungenerousness; not abandoning it. (TA.) And ↓ ادجن المَطَرُ, and ↓ ادجنت الحُمَّى, (tropical:) The rain, and the fever, continued (IAar, K) incessantly for some days. (IAar, TA.) 3 داجنهُ, (K,) inf. n. مُدَاجَنَةٌ, (S, M, TA,) He endeavoured to conciliate him; treated him with gentleness, or blandishment; soothed, coaxed, wheedled, beguiled, or deluded, him; syn. دَاهَنَهُ: (K:) in the S it is said that مُدَاجَنَةٌ is like مُدَاهَنَةٌ: in the M, that it signifies the mixing in familiar, or social, intercourse, or conversing, in a good manner. (TA.) [Golius assigns to داجن another signification of داهن; namely " He held in contempt;" as on the authority of the KL; in my copy of which it is not mentioned; nor can I find it elsewhere.] 4 أَدْجَنَ see 1, in six places. — — ادجن also signifies It (a day) became one of much rain; and so ↓ اِدْجَوْجَنَ: (K:) or the latter has a more intensive meaning, i. e. it became cloudy with mist or vapour, and dark [with rain]; and [simply] it became dark, or obscure. (TA. [See also 1, first sentence.]) — — And ادجنو They entered into [or upon a time of] much rain. (AAF, K.) 12 اِدْجَوْجَنَ: see the next preceding paragraph. دَجْنٌ: see 1, second sentence: and see also دُجُنَّةٌ [which has the same, or a similar, signification]. Accord. to Az, it signifies The shade of the clouds in a day of rain. (TA.) — — Also Much, or abundant, rain: (AZ, S, Msb, K:) pl. [of pauc.] أَدْجَانٌ and [of mult.] دُجُونٌ and دُجُنٌ and دِجَانٌ. (K.) You say يَوْمٌ دَجْنٍ and يَوْمٌ دَجْنٌ and ↓ يَوْمُ دُجُنَّةٍ and يَوْمٌ دُجُنَّةٌ [app. meaning, accord. to the K, A day of much, or abundant, rain; but it seems to be indicated in the S that the meaning is a day of clouds covering the whole sky, full of moisture, and dark, but containing no rain]: and in like manner one says of the night [app. لَيْلَةُ دَجْنٍ and لَيْلَةٌ دَجْنٌ as well as ↓ لَيْلَةُ دُجُنَّةٍ and لَيْلَةٌ دُجُنَّةٌ]: using the latter word both as the complement of a prefixed noun and as an epithet. (AZ, S, K.) دُجْنٌ: see دُجُنَّةٌ. دُجْنَةٌ [or ↓ دُجُنَّةٌ ?] Rain: so in the phrase يَوْمٌ ذُو دُجْنَةٍ [or دُجُنَّةٍ ?] a day of rain; as also ذُو دُغْنَةٍ [or دُغُنَّةٍ]. (TA.) — — See also دُجُنَّةٍ. — — Also, (S, K,) in the colours of camels, (S,) The ugliest kind of blackness. (S, K.) دُجُنٌّ: see the next paragraph, in three places. دُجُنَّةٌ (AZ, S, K) and ↓ دِجِنَّةٌ and ↓ دُجُنٌّ (K) Clouds covering the whole sky, full of moisture, and dark, but containing no rain; (AZ, S, K;) pl. ↓ دُجُنٌّ [or this is a coll. gen. n. of which دُجُنَّةٌ is the n. un., though said to be syn. with this last, as well as a pl.]: (K:) and darkness; syn. ظُلْمَةٌ: or the first of these words (دُجُنَّةٌ) has this last signification; i. e. ظُلْمَةٌ, or ظَلْمَآءُ; [thus in some copies of the K and in the TA; but in other copies of the K ظَلْمَآءُ only;] and is also without teshdeed; (K;) i. e., it is also written ↓ دُجْنَةٌ, as in the " Book " of Sb: this is explained by Seer [and in the S] as syn. with ظُلْمَةٌ; and, accord. to Sb, its

pl. [or rather coll. gen. n.] is ↓ دُجْنٌ; but in the S it is said that its pl. is دُجَنٌ, i. e. like صُرَدٌ, and دُجُنَاتٌ and دُجَنَاتٌ: (TA: [but in one copy of the S, I find دُجْنٌ and دُجْنَاتٌ; and in another, دُجَنٌ and دُجُنَاتٌ:]) and ↓ دُجُنٌّ is syn. with ↓ دَجْنٌ [q. v.]: (K, TA: [in the CK, الدُّجُنُ is erroneously put for الدُّجُنُّ; and الدَّجْنُ, which should immediately follow it, is omitted:]) the pl. of دُجُنَّةٌ is دُجُنَّاتٌ. (TA.) — — دُجُنَّةٌ also signifies The clouds' covering the earth, and being heaped; one upon another, and thick. (K, * TA.) — — See also دَجْنٌ, in two places: and see دِجِنَّةٌ .دُجْنَةٌ: see the next preceding paragraph. دَجُونٌ: see دَاجِنٌ, in two places. — — Also (assumed tropical:) A ewe or she-goat that does not withhold her udder from the lambs or kids of another. (TA.) [دَاجِنٌ act. part. n. of 1. Hence,] دَاجِنَةٌ A rain (مَطْرَةٌ, in two copies of the S مَاطِرَةٌ,) overspreading, or covering, [the earth,] like that which is termed دِيمَةٌ [i. e. lasting, or continuous, and still, &c.]. (AZ, S, K. [Freytag has written the word, as on the authority of the K, دَجْنَة.]) And سَحَابَةٌ دَاجِنَةٌ (S, Msb) and ↓ مُدْجِنَةٌ (S) A cloud raining (S, Msb) much, or continually. (S. [Which of these two meanings is intended in the S is not clearly shown.]) — — جَمَلٌ دَاجِنٌ and ↓ دَجُونٌ (assumed tropical:) A he-camel that irrigates land; or that is used for drawing water upon him for the irrigation of land; syn. سَانٍ [q. v.]: (K:) or that is accustomed to the irrigation of land, or to be used for drawing water upon him for that purpose: (TA:) and ↓ مَدْجُونَةٌ applied to a she-camel has this latter signification. (K, TA.) — — And دَاجِنٌ (S, Mgh, K) and رَاجِنٌ, and some of the Arabs say دَاجِنَةٌ, (ISk, S,) applied to a sheep or goat (شَاةٌ), (ISk, S, Mgh, K,) and a pigeon, (K,) &c., (ISk, S, K,) as, for instance, a camel, (TA,) (tropical:) That keeps to the houses or tents; (ISk, S, Mgh, K, TA;) domesticated, or familiar, or tame: (ISk, S:) the first (داجن) occurs in a trad. as meaning a sheep or goat home-fed; that is fed by men in their places of abode: (TA:) pl. دَوَاجِنُ; (S, Mgh, Msb, K;) applied to sheep or goats and pigeons and the like that keep to the houses or tents; (Msb; [in which it is added that some say دَاجِنَةٌ;]) by ElKarkhee said to be contr. of سَائِمَةٌ; (Mgh;) and applied by Lebeed to dogs used for the chase, (S,) in this instance meaning trained, or taught: (EM p. 164:) or دَاجِنٌ applied to a dog means that keeps to the houses or tents; and so ↓ دَجُونٌ. (TA) أَدْجَنُ A camel (S) of the colour termed دُجْنَةٌ: fem. دَجْنَآءُ. (S, K.) مُدْجِنَةٌ: see دَاجِنٌ. لَيْلَةٌ مِدْجَانٌ A dark night. (K.) — — شَاةٌ مِدْجَانٌ [A sheep or goat, or a ewe or she-goat,] that keeps to the lambs or kids, or is familiar with them, and affects them. (IB, TA.) مَدْجُونَةٌ: see دَاجِنٌ. دجو 1 دَجَا, (S, K,) aor. يَدْجُو, (S,) inf. n. دَجْوٌ (S, K) and دُجُوٌّ (K) [and app. دُجًا or دُجًى, q. v. infrà], It (the night) was, or became, dark; as also ↓ ادجى and ↓ تدجّى (S, K) and ↓ اِدْجَوْجَى: (K:) or, accord. to As, دَجَا, said of the night, is not from the being dark, but signifies it covered everything: and hence, he says, the phrase, مُنْذُ دَجَا الإِسْلَامُ, meaning Since [the religion of] El-Islám became strong, and covered everything; (S;) or became strong, and spread, and covered everything: (TA:) and he also said that دَجَا means It (the night) was, or became, still, or calm; and ↓ تدجّى is said to mean the same. (TA.) — — Also It (the hair of a she-goat) was, or became, such that one part thereof overlay another, and it was not loose and sparse. (K.) — — Also, (K,) inf. n. دُجُوٌّ, (TA,) It (a garment) was complete, full, or ample; [such as covered the wearer completely;] or long, reaching to the ground. (K.) — — And, said of a man, i. q. جَامَعَ; (K;) as also دَحَا. (K in art. دحو.) You say, دَجَاهَا He compressed her. (IAar, TA.) — — دَجَا أَمْرُهُمْ عَلَى ذٰلِكَ means (assumed tropical:) [Their affair, or case,] became in a good, right, or proper, state [upon that ground, or condition: probably from دَجَا said of the night, as meaning "it was, or became, still, or calm"]. (As, TA.) — — دَجْ لَا دَجَ كُنَّ ٱللّٰهُ [app. Come hither, may God not protect you; if, as is probably the case, from دَجَا said of the night, as meaning "it covered everything;"] is said in chiding the domestic fowl. (TA. [See دَجْ in art. دج.]) 3 داجى, (K,) inf. n. مُدَاجَاةٌ, (TA,) He treated another with concealment of enmity; (K and TA in art. دجى;) as though he came to him فِى دُجْيَةٍ, i. e. in darkness; (TA;) or from أَدْجَيْتُ البَيْتَ [q. v. infrà]. (Har p. 393.) — — [Hence,] مُدَاجَاةٌ signifies [also] The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; or deceiving, deluding, beguiling, circumventing, or outwitting; or striving, endeavouring, or desiring, to do so: (S, K:) the treating hypocritically: (Har ubi suprà:) the coaxing, or wheedling, with comely behaviour or speech, not rendering sincere brotherly affection; or simply the treating with comely behaviour: and the putting [one] off [in the matter of a right, or due], as one does by repeated promises. (TA.) You say, دَاجَيْتُهُ, meaning I treated him with gentleness, or blandishment; &c.; as though with concealment of enmity. (S.) — — Also The preventing, or forbidding, or refusing, in a manner between that of severity and that of laxness. (AA, S, K.) 4 أَدْجَوَ see 1, first sentence. — — [Hence,] أَدْجَيْتُ البَيْتَ I let down the curtain [of the door] of the chamber. (Har p. 393.) 5 تَدَجَّوَ see 1, first sentence, in two places. — — [Hence,] تدجّى السَّحَابُ The clouds closed together and spread so as to cover the sky. (AHn.) 12 اِدْجَوْجَى: see 1, first sentence. دُجَةٌ The three fingers [meaning the thumb and first and second fingers] with a mouthful upon [or between] them. (K.) And The mouthful [that is taken with the thumb and first and second fingers]. (TA.) ثَلَاثُ دُجَةٍ يَحْمِلْنَ دُجَةً إِلَى الغَيْهَبَانِ وَالمِنْتَجَةِ is an enigma of the Arabs of the desert, meaning Three fingers conveying a mouthful to the belly and the anus. (TA.) — A button (T, M, K) of a shirt: (T, K:) pl. دُجَاتٌ and دُجًى. (K.) — — See also art. دجى. دُجًا (as written by some) or دُجًى (as written by others) Darkness; (S;) and so ↓ دُجْيَةٌ, of which, in this sense, [as well as in others, mentioned in art. دجى,] دُجًى is also the pl., (S, and K in art. دجى,) accord. to Ks, as mentioned by IJ, who holds it to be [only] sing.; (Har p. 611;) and so, too, ↓ دَاجِيَةٌ, of which the pl. is دَوَاجٍ: (TA:) or دُجًى signifies the blackness of night, with clouds, so that one sees not star nor moon: or, as some say, [the state of the night] when it covers everything; not from the being dark: [see 1, first sentence:] (TA:) and ↓ دَيَاجِى اللَّيْلِ signifies the darknesses, or intense darknesses, of night. (S, K.) — — You say also لَيْلَةٌ دُجًى [A dark night, or a night that covers everything]: and لَيَالٍ دُجًى [dark nights, &c.]; not pluralizing the latter word, because it is an inf. n. used as an epithet. (TA.) [See also دَاجٍ.] دِجْوٌ A like, or an equal: and a [friend, or companion, such as is termed] خِدْن. (TA.) دُجْيَةٌ: see دُجًا, above: and see also art. دجى. دَجْوَآءُ, applied to a she-goat, (K,) and to a she-camel, (TA,) Having full, ample, or long, hair or fur. (K, TA.) دَجِيٌّ: see what next follows, in two places. لَيْلٌ دَاجٍ and ↓ دَجِيٌّ Dark night. (TA, and K in art. دجى.) And لَيْلَةٌ دَاجِيَةٌ A dark night. (S.) — — نِعْمَةٌ دَاجِيَةٌ (K) and نَعْمَآءُ دَاجِيَةٌ (IAar, TA) An ample benefit, boon, or blessing. (IAar, K. [Or, if the right reading in the former phrase be نَعْمَةٌ, both phrases may mean Ample enjoyment or good fortune.]) إِنَّهُ لَفِى عَيْشٍ دَاجٍ, (S,) or ↓ عَيْشٍ دَاجٍ دَجِيٍّ, (TA,) app. means Verily he is in an easy or a tranquil, or a plentiful and pleasant, or a soft or delicate, state of life. (S, TA.) دَاجِيَةٌ [fem. of دَاجٍ, q. v.: — —] as a subst.: see دُجًا. دَيَاجِى اللَّيْلِ: see دُجًا. داجى 3 دجى, mentioned in this art. in the K: see art. دجو. دُجَةٌ: see art. دجو: — and see also the paragraph here following. دُجْيَةٌ: see دُجًا, in art. دجو. — Also The lurking-place, or covert, (قُتْرَة,) of a hunter: (S, K:) pl. دُجًى. (S.) — — And A bee-hive. (KL.) — Of a bow, (K, TA,) A piece of skin (TA) of the measure of two fingers, put at the extremity of the thong, or strap, by which the bow is suspended, (K, TA,) having a ring in which is the extremity of the thong, or strap: but the word mentioned by IAar as having this meaning

is ↓ دُجَّةٌ, when he says that the دُجَة is at [the distance of] four fingers from the notch of the bow into which enters the ring that is at the end of the string. (TA.) — — And A sinew with which a bow is covered in the part of the stave that is held by the hand, lest it should break. (Sgh, TA.) [Golius says, as on the authority of the S, in which I find nothing of the kind, that it signifies A black patch, with which the extremity of a bow is covered for the sake of ornament.] — — Red wool: pl. as above. (TA.) — The young one of the bee: pl. as above. (TA.) And [hence,] أُمُّ دُجَيْجٍ The bee. (T in art. ام.) دَجِىٌّ: see art. دجو. دَاجٍ: see art. دجو. 1 دحر دَحَرَهُ, (S, A, K,) aor. دَحَرَ, (K,) inf. n. دُحُورٌ (S, A, K) and دَحْرٌ, (T, K,) He (God, S) drove him away; expelled, or banished, him: he removed him; put, or placed, him at a distance, or away, or far away: (T, S, A, K:) he pushed, thrust, or repelled, him, (K,) with roughness, or violence, and ignominy. (TA.) It is said, in a form of prayer, اَللّٰهُمَّ ادْحَرْ عَنَّا الشَّيْطَانَ O God, drive away from us the devil. (TA.) دَحُورٌ: see what next follows. دَاحِرٌ and ↓ دَحُورٌ Driving away; expelling, or banishing: removing; putting or placing at a distance, or away, or far away: pushing, thrusting, or repelling, (K,) [with roughness, or violence, and ignominy: see the verb.] In the Kur [xxxvii. 8-9], some read وَيُقْذَفُونَ مِنْ كُلِّ جَانِبٍ دَحُورًا, meaning [And they shall be darted at from every side] with that which driveth away, or expelleth, &c.; as though it were said بِدَاحِرٍ, or بِمَا يَدْحَرُ: so says Fr; but he does not approve of this reading. (TA.) أَدْحَرُ More [or most] violently and ignominiously repelled. (TA from a trad., cited voce أَدْحَقُ.) مَدْحَرَةٌ [said in Har p. 210 to be syn. with the inf. n. دُحورٌ signifies A cause, or means, of driving away, &c.]. مَدْحُورٌ Driven, or removed, far away: so in the Kur vii. 17 and xvii. 19. (S.) And hence, الشَّيْطَانُ مَدْحُورٌ مِنْ رَحْمَةِ اللّٰهِ The devil is driven away, or banished, from the mercy of God. (A.) دحرج Q. 1 دَحْرَجَ, inf. n. دَحْرَجَةٌ and دِحْرَاجٌ, (S, L, K,) [He rolled a thing along: and] he rolled a thing down. (L, K.) — — [And He rounded a thing; made it round: see the pass. part. n., below.] Q. 2 تَدَحْرَجَ quasi-pass. of Q. 1; (S, L, K;) [It (a thing) rolled along: and] it rolled down. (L, K.) — — [And It became round.] دُحْرُوجَةٌ The little ball [of dung] that is rolled along by the جُعَل [or species of black beetle called cantharus, and in which it deposits its eggs]: (S, K:) pl. دَحَارِيجُ. (S.) — — It also signifies ما تدحرج من القدر: [so in the L and TA: but the following verse, cited as an ex. of this signification, suggests that القدر is probably a mistranscription for القُرْدِ or القِرْدِ, i. e. " ticks; " to which, in several different stages of growth, the Arabs apply different appellations: (see حَمْنَانٌ:) and this is rendered more probable by the fact that, in the L, د and ر are often written almost exactly alike: if so, the meaning is (assumed tropical:) A round tick; or a tick that has become round: likened, I suppose, to the little ball of dung above mentioned:] pl. as above: En-Nábighah says, أَضْحَتْ يُنَفِّرُهَا الوِلْدَانُ مِنْ سَبَإٍ كَأَنَّهُمْ تَحْتَ دَفَّيْهَا دَحَارِيجُ [app. describing a she-camel, and meaning, She became so that the children of Seba scared her away, as though they were round ticks biting her beneath her two sides]. (L, TA. [This verse is also cited in the M and TA in art. سبأ; but not there explained.]) مُدَحْرَجٌ pass. part. n. of Q. 1 [as meaning Rolled along: and rolled down]. (TA.) — — [And] Rounded; or round; syn. مُدَوَّرٌ. (S, K.) المُدَحْرِجُ [The roller; meaning] the جُعَل [or species of black beetle mentioned above, voce دُحْرُوجَةٌ]. (IAar, TA.) — — هَالِبُ الشَّعْرِ and مُدَحْرِجُ البَعْرِ are [Two] days of winter. (K in art. هلب.) 1 دحض دَحَضَتْ رِجْلُهُ, (S, A, K,) aor. دَحَضَ, (S,) inf. n. دَحْضٌ (S, A) and دُحُوضٌ, (A, TA,) His foot slipped. (S, A, K.) And دَحَضَ said of a man, He slipped. (Msb.) — — دَحَضَتِ الشَّمْسُ, (S, A, K,) aor. and inf. ns. as above, (TA,) (tropical:) The sun declined (S, A, K) towards the place of setting, (TA,) عَنْ كَبِدِ السَّمَآءِ (S) or عن بَطْنِ السماء (A) [from the meridian]; as though it slipped. (TA.) — — دَحَضَتْ حُجَّتُهُ, (S, A, Msb, K,) aor. دَحَضَ, (Msb,) inf. n. دُحُوضٌ, (S, K,) or دَحْضٌ, (Msb,) (tropical:) His argument, plea, allegation, or evidence, was, or became, null, or void. (S, A, * Msb, K.) — See also 4, in two places. 4 ادحض, (A, TA,) inf. n. إِدْحَاضٌ, (S,) He made (S, A, TA) a man's foot, (A, TA,) and a man, (TA,) to slip; (S, A, TA;) as also ↓ دَحَضَ. (TA.) — — It (rain) made a place slippery. (TA.) — — (tropical:) He (God, S, Msb, or a man, K) annulled, or rendered null or void, an argument, a plea, an allegation, or an evidence: (S, Msb, K:) he rebutted it; as also ↓ دَحَضَ, inf. n. دَحْضٌ. (TA; but in this instance, only the inf. n. of the latter verb is mentioned.) Thus in the Kur [xviii. 54, and xl. 5], لِيُدْحِضُوا بِهِ الحَقَّ (tropical:) That they may, or might, rebut thereby the truth. (TA.) دَحْضٌ A slippery place; as also ↓ دَحَضٌ (S, K) and ↓ دَحُوضٌ (O, K) and ↓ مِدْحَضٌ (Freytag, from the Deewán of the Hudhalees,) [or مَدْحَضٌ?]: pl. دِحَاضٌ, (K,) [a pl. of the second,] like as جِبَالٌ is pl. of جَبَلٌ. (TA.) — — Also Water that causes slipping: pl. أَدْحَاضٌ. (TA.) دَحَضٌ: see the next preceding paragraph. دَحُوضٌ: see the next preceding paragraph. دَاحِضٌ [Slipping] has for a pl. دُحْضٌ: occur- ring in a trad., in the phrase دُحْضُ الأَقْدَامِ, meaning (assumed tropical:) those having no firmness, or stability, nor determination, or resolution, in affairs. (TA.) — — حُجَّتُهُمْ دَاحِضَةٌ, in the Kur [xlii. 15], means (tropical:) Their argument, or plea, or allegation, is null, or void: or, as IDrd says, on the authority of AO; it means مَدْحُوضَةٌ [rebutted]. (TA.) مِدْحَضٌ [or مَدْحَضٌ?]: see دَحْضٌ. مَدْحَضَةٌ A cause of slipping; syn. مَزَلَّةٌ. (K.) You say, هٰذِهِ مَدْحَضَةٌ لِلْقَدَمِ [This is a cause of slipping to the foot]. (A.) And مَكَانٌ مَدْحَضَةٌ, in a trad. respecting the Sirát, means A place on which the feet will not remain firm. (TA.) مِدْحَاضٌ A place in which one slips much, or often: pl. مَدَاحِضُ. (TA.) 1 دحق دَحَقَهُ, aor. دَحَقَ, (K,) inf. n. دَحْقٌ, (TA,) He drove him away; removed him; put him away, or far away; as also ↓ ادحقهُ. (K.) One says, اَللّٰهُ وَأَسْحَقَهُ ↓ أَدْحَقَهُ, (S, TA,) i. e. May God remove him; or put him away, or far away. (TA.) — — And [hence, app.,] دَحَقَهُ النَّاسُ, (S,) or اللّٰهُ, (TA,) (assumed tropical:) Men, (S,) or God, (TA,) disregarded him, or cared not for him. (S, TA.) — — دَحَقَتِ الرَّحِمُ بِالْمَآءِ (S, K) (K) The womb rejected the semen; did not admit it. (Sudot;, K.) — — And دَحَقَتْ بِرَحِمِهَا, aor. دَحَقَ, inf. n. دَحْقٌ and دُحُوقٌ, She (a camel, or other animal,) ejected her womb after bringing forth, and died in consequence: (TA:) or دَحْقٌ and دِحَاقٌ [each app. as an inf. n., or the latter may be a simple subst.,] signify the coming forth of the womb of a she-camel after her giving birth. (IDrd, K, TA.) — — And دَحَقَتْ بِهِ She brought him forth. (As, S, K.) So in the saying, قَبَحَ اللّٰهُ أُمًّا دَحَقَتْ بِهِ [May God remove far from good, or prosperity, or success, a mother who brought him forth]. (S.) — — دَحَقَتْ يَدُهُ عَنْهُ His arm, or hand, fell short of reaching it, or attaining it. (Lth, Ibn-'Abbád, ISd, K.*) 4 أَدْحَقَ see above, in two places. 7 اندحقت رَحِمُ النَّاقَةِ The she-camel's womb came forth from its place. (S, K.) دَحُوقٌ A she-camel whose womb comes forth after her giving birth; (S, K;) as also ↓ دَاحِقٌ. (K.) دَحِيقٌ Driven away; (K;) removed; remote; put away, or far away. (S, K.) — — A man removed from good, or prosperity; and from others; as also ↓ مُدْحَقٌ. (TA.) — — عَيْنٌ دَحِيقٌ is like مَطْرُوفَةٌ [i. e. An eye hit, or hurt, with a thing, so that it sheds tears]. (Ibn-'Abbád, K, TA. [In the CK, المَطْرُوقَة is erroneously put for المَطْرُوفَة.]) مَنْ عَانَكَ عَيْنُهُ دَحِيقٌ فِيهَا تُرْبٌ سَحِيقٌ وَ دَمُهُ تَدْفِيقٌ وَلَحْمُهُ تَمْشِيقٌ [Whoso smites thee with an evil eye, may his eye be hit, or hurt, so as to shed tears; may there be in it bruised earth; and may his blood be copiously shed; and may his flesh be much lacerated;] is one of their formulas of incantation. (TA.) دَاحِقٌ: see دَحُوقٌ. Also A woman ejecting her womb, fat and flesh. (TA.) أَدْحَقُ Further [or furthest] driven away or removed or put away: occurring in the following trad.: مَا مِنْ يَوْمٍ إِبْلِيسُ فِيهِ أَدْحَرُ وَلَا أَدْحَقُ مِنْهُ فِيَوْمِ عَرَفَةَ [There is not any day in which Iblees is more violently and ignominiously repelled, nor in which he is further driven away, than he is in the day of 'Arafeh].

(TA.) مُدْحَقٌ: see دَحِيقٌ. دحل 1 دَحَلَ, (T, K,) or دَحَلَ فِى الدَّحْلِ, (S,) aor. دَحَلَ, He (a man, T, S) entered into the دَحْل [q. v.]; (T, S, K;) as also ↓ ادحل. (K.) — — And دَحَلَ, aor. دَحَلَ, (A'Obeyd, S, K,) inf. n. دَحْلٌ, (TA,) He (a man) was, or became, in the side of the خِبَآء [or tent]: (A'Obeyd, S, K:) [from دَحَلَ in the former sense; or] from [the subst.] الدَّحْلُ: (A'Obeyd, S:) the sides [or side] of the خباء being likened to the hollow [called دَحْل] in the lower part of a valley. (TA.) — — Or دَحَلَ signifies [or rather signifies also] He dug, or excavated, in the sides of the well: (K:) [or] دَحَلَ البِئْرَ has this meaning. (S.) — — And دَحَلَ عَنِّى, aor. دَحَلَ, (in a copy of the K erroneously said to be like فَرِحَ, TA,) He went, or removed, to a distance, or far, from me: (T, O, K:) fled from me: concealed himself from me [as though in a دَحْل]: feared me: (K:) the inf. n., or an inf. n., is دَحَلَانٌ. (TA.) — دَحِلَ, aor. دَحَلَ, (K,) inf. n. دَحَلٌ, (S, * TK,) He was, or became, such as is termed دَحِلٌ, in all the senses of this word. (K.) 3 داحلهُ, (T, K,) inf. n. مُدَاحَلَةٌ, (TA,) He strove, or endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him. (T, K.) — — He acted with him in a niggardly, a tenacious, or an avaricious, manner; syn. مَاكَسَهُ. (K.) [See دَحِلٌ.] — — He concealed from him what he knew, and told him some other thing. (Sh, K.) — — دِحَالٌ [an inf. n. of the same verb] signifies The act of refraining, abstaining, or holding back; syn. إِمْتِنَاعٌ; (As, K;) as though striving to deceive, delude, beguile, circumvent, or outwit; and disobeying: not from دَحْلٌ signifying " a subterranean cavity. " (As, TA.) And The act of declining on one side. (TA.) 4 أَدْحَلَ see 1, first sentence. دَحْلٌ A hollow, or cavity, or a deep hollow or cavity, in the ground, and in the lower parts of valleys, narrow, and then widening: (As, T, S, O:) or a [hollow such as is termed] قَعْر, in the ground, curving, or winding, or uneven, resembling a well, narrow at the mouth, and then widening; or it may be not widening: (Ham p. 477:) or, as also ↓ دُحْلٌ, a hole (نَقْبٌ) narrow in the mouth and wide in the lower part, so that one may walk therein, (K, TA,) having a bending or the like, (TA,) and sometimes producing سِدْر [or lote-trees]: or a place into which one may enter beneath a جُرْف [or water-worn bank]; or in the width of the side of a well, in its lower part; (K;) and the like in a watering-place: all these explanations in the K are found in the M: (TA:) or each, (accord. to the K,) or دَحْلٌ, (accord. to the TA,) signifies [or rather signifies also] (assumed tropical:) a hole in [any of] the tents of the Arabs of the desert, made for the purpose of a woman's entering into it when a man enters [the tent]; (M, K;) so called as being likened to the دَحْل [commonly thus termed]: (TA:) and a kind of reservoir (مَصْنَعٌ) that collects water: (K:) Az describes, as seen by him, at El-Khalsà, in the district of Ed-Dahnà, many a دَحْل, being a natural subterranean cavity extending in an even manner, and then becoming hollowed out on the right and left, sometimes narrow and sometimes wide, in smooth rock, and leading to an abyss (جَوّ) of water, of extent and abundance unknown because of the darkness of the دحل beneath the earth, sweet and clear and cold and pleasant to drink because of rain-water that had flowed thither from above, and collected therein: (TA:) and دَحْلٌ also signifies a lateral hollow (لَحْدٌ) of a grave: (TA in art. تو: [in this sense, perhaps formed by transposition:]) ↓ دَحِيلَةٌ, also, signifies a hollow, or cavity, in the ground; like دَحْلٌ; or like the دَحْل: (Ibn-'Abbád, TA:) the pl. [of pauc.] of دحل is أَدْحَالٌ (S, K) and أَدْحُلٌ (K) and [of mult.] دُحُولٌ and دِحَالٌ and دُحْلَانٌ. (S, K.) دُحْلٌ: see the next preceding paragraph. دَحِلٌ Wicked, deceitful, guileful, artful, crafty, or cunning; (AA, S;) as also دَحِنٌ: (AA, S in art. دحن:) or very crafty and deceitful or guileful: (AZ, S, * K:) or cunning, ingenious, or clever, and skilful; as also دَحِنٌ. (TA.) See also دَحُولٌ, last sentence. — — One who diminishes the price, or demands a diminution of the price, or vies in niggardliness, or in acuteness, in a case of selling or buying, [app. the latter,] in order that he may attain, or so that he attains, the object of his want. (T, K, TA.) — — Having much wealth. (O, K.) — — Flabby and large and wide in the belly. (K, * TA.) Fat, short, and flabby and prominent, or large and flabby, in the belly. (S, K.) دَحْلَةٌ A well. (ISd, K.) بِئْرٌ دَحْلَآءُ A well narrow in the head [or upper part]. (Sgh, K.) بِئْرٌ دَحُولٌ A well hollowed in the sides, the water having eaten its interior: (S:) or a well of which the water, when it has been dug [and cased], is found to be beneath the rock on which its casing rests, wherefore it is dug [further] until its water is fetched out (K, TA) from beneath that rock: (TA:) and a well wide in the sides. (K.) And حُفْرَةٌ دَحُولٌ A hollow, or cavity, made deep, not in a straight direction, or not evenly. (Ham p. 477.) — — دَحُولٌ also signifies A she-camel that keeps aside from the other camels, over against them; (K, * TA;) like عَنُودٌ. (TA.) — — Also A flatterer: and an impostor, or a cheat: and so ↓ دَحِلٌ. (KL.) دَحِيلَةٌ: see دَحْلٌ, near the end of the paragraph. دَحَّالٌ One who hunts, or catches game, by making use of the دَاحُول: so in the verse cited voce دَاحُولٌ. (TA.) دَاحِلٌ Very rancorous, malevolent, malicious, or spiteful; wont to hide enmity, and violent hatred, in his heart, and to watch for opportunities to indulge it, or exercise it. (Az, TA.) دَاحُولٌ [an arabicized word from the Pers. دَاخُولْ] A thing which the hunter of gazelles sets up [for the purpose of scaring them into his toil or into the neighbourhood of his place of concealment], consisting of pieces of wood: (S:) or a thing which the hunter sets up for [the purpose of scaring] the [wild] asses, (K, TA,) and Az adds, and the gazelles, (TA,) consisting of pieces of wood like short spears (K, * TA) stuck in the ground, with some pieces of ragged cloth upon their heads; and sometimes set up at night, for [the purpose of scaring] the gazelles, with the addition of a lighted lamp; (TA;) [whence] Dhu-r-Rummeh says, ↓ وَيَشْرَبْنَ أَجْنَاو النُّجُومُ كَأَنَّهَا يُذَكِّى ذُبَالَهَا مَصَابِيحُ دَحَّالِ [And they drink water that is altered for the worse in taste and colour, while the stars are like the lamps of the hunter by means of the داحول when he makes their wicks to blaze brightly]: (TA:) the pl. is دَوَاحِيلُ. (K.) دحو 1 دَحَا, (S, Msb, K,) first pers. دَحَوْتُ, (S,) aor. يَدْحُو, (Msb, K,) inf. n. دَحْوٌ, (S, Msb, K,) He spread; spread out, or forth; expanded; or extended; (S, Msb, K;) a thing; (S;) and, when said of God, the earth; (Fr, S, Msb, K;) as also دَحَى, (Msb, K,) first pers. دَحَيْتُ, (K in art. دحى,) aor. يَدْحَى, inf. n. دَحْىٌ: (Msb, and K in art. دحى:) or He (God) made the earth wide, or ample; as explained by an Arab woman of the desert to Sh: (TA:) also, said of an ostrich, (S, TA,) he expanded, and made wide, (TA,) with his foot, or leg, the place where he was about to deposit his eggs: (S, * TA:) and, said of a man, he spread, &c., and made plain, even, or smooth. (TA in art. دحى.) — — Also, said of a man, (K,) aor. يَدْحُو, inf. n. دَحْوٌ, (TA,) i. q. جَامَعَ; (K;) as also دَجَا; on the authority of IAar. (TA.) [You say, دَحَاهَا He compressed her; like as you say, دَجَاهَا.] — — Also He threw, or cast, and impelled, propelled, or removed from its place, a stone, with his hand. (TA.) One says also, to him who is playing with walnuts, أَبْعِدِ المَدَىوَادْحُهُ, meaning [Make thou the distance far, and] throw it. (S, TA.) See also مِدْحَاةٌ, in two places. And of a torrent, one says, دَحَا بِالْبَطْحَاءِ It cast along [the soft earth and pebbles in its course; or drove them along]. (TA.) And of rain, one says, دَحَا الحَصَى عَنْ وَجْهِ الأَرْضِ (S, Msb) It drove the pebbles from the surface of the earth; (Msb;) or removed them. (TA.) [See also دَحَى, in the next art.] And الدَّحْوُ بِالحِجَارَةِ also signifies The vying, one with another, in throwing stones, and striving to surpass [in doing so]; as also ↓ المُدَاحَاةُ [inf. n. of دَاحَى]. (TA.) — — مَرَّ يَدْحُو, inf. n. دَحْوٌ, said of a horse, He went along throwing out his fore legs without raising his hoofs much from the ground. (S, TA.) — دَحَا البَطْنُ The belly was, or became,

large, and hanging down; (Kr, K;) and ↓ اندحى it (the belly) was, or became, wide, or distended: (MF:) or both signify it (the belly) became swollen, or inflated, or big, and hung down, by reason of fatness or disease; as also دَاحَ and اِنْدَاحَ. (TA in art. دوح.) 3 داحى, inf. n. مُدَاحَاةٌ: see 1. 5 تدحّى He spread out, or extended, himself; syn. تَبَسَّطَ. (K in art. دحى.) You say, نَامَ فُلَانٌ فَتَدَحَّى Such a one slept, and [extended himself so that he] lay upon a wide space of ground. (TA in that art.) — — And تَدَحَّتِ الإِبِلُ فِى الأَرْضِ The camels made hollows in the ground where they lay down, it being soft; leaving therein cavities like those of bellies: thus they do only when they are fat. (El-'Itreefee, TA in art. دحى.) 7 إِنْدَحَوَ see 1, last sentence. 9 اِدْحَوَى [of the measure اِفْعَلَّ for اِفْعَلَّ, like اِرْعَوَى,] It (a thing, TA) was, or became, spread, spread out or forth, expanded, or extended. (K.) دَاحٍ [act. part. n. of 1]. ↓ اَللّٰهُمَّ دَاحِىَ المَدْحُوَّاتِ, in a prayer of 'Alee, means O God, the Spreader and Expander of the [seven] earths: (TA:) المَدْحُوَّاتُ [properly] signifies the things that are spread, &c.; as also ↓ المَدْحِيَّاتُ. (TA in art. دحى.) — — المَطَرَ الدَّاحِى The rain that removes [or drives] the pebbles from the surface of the earth. (TA.) أُدْحِيٌّ, (S, K,) [originally أُدْحُوىٌ, of the measure أُفْعُولٌ from دَحَيْتُ, but said in the S to be of that measure from دَحَوْتُ, the dial. var. دَحَيْتُ not being there mentioned,] and إِدْحِيٌّ and ↓ أُدْحِيَّةٌ and ↓ أُدْحُوَّةٌ, (K,) The place of the laying of eggs, (S, K,) and of the hatching thereof, (S,) of the ostrich, (S, K,) in the sand; (K;) because that bird expands it, and makes it wide, with its foot, or leg; for the ostrich has no [nest such as is termed] عُشّ: (S:) pl. أَدَاحٍ (TA in the present art.) and اداحى [i. e., if not a mistranscription, أَدَاحِىٌّ, agreeably with the sing.]: (TA in art. دحى:) and ↓ مَدْحًى [likewise] signifies the place of the eggs of the ostrich. (S.) [Hence,] ↓ بِنْتُ أُدْحِيَّةٍ A female ostrich. (TA.) — — [Hence also,] الأُدْحِىُّ and الإِدْحِىُّ (assumed tropical:) A certain Mansion of the Moon, (K, TA,) [namely, the Twenty-first Mansion,] between the نَعَائِم and سَعْد الذَّابِح; [more commonly] called البَلْدَةُ: likened to the ادحى of the ostrich. (TA.) أُدْحُوَّةٌ and أُدْحِيَّةٌ: see the next preceding paragraph, in three places: — — and for the latter, see also مِدْحَاةٌ, below. مَدْحًى: see أُدْحِىٌّ. مِدْحَاةٌ A wooden thing with which a child is driven along (يُدْحَى), and which, passing over the ground, sweeps away everything against which it comes. (K, TA.) — — Accord. to Sh, A certain thing with which the people of Mekkeh play: he says, I heard El-Asadee describe it thus: المَدَاحِىّ and المَسَادِىّ signify stones like the [small round cake of bread called] قُرْصَة, according to the size of which a hole is dug, and widened a little: then they throw those stones (يَدْحُونَ ↓ بِهَا) to that hole; and if the stone fall therein, the person wins; but if not, he is overcome: you say of him, ↓ يَدْحُو and يَسْدُو when he throws the stones (إِذَا دَحَاهَا) over the ground to the hole: and the hole is called ↓ أُدْحِيَّةٌ. (TA.) [Accord. to Freytag, on the authority of the Deewán El-Hudhaleeyeen, A round thing made of lead, by the throwing of which persons contend together.] المَدْحُوَّاتُ and المَدْحِيَّاتُ: see دَاحٍ. دحى 1 دَحَى, first pers. دَحَيْتُ, aor. يَدْحَى, inf. n. دَحْىٌ: see 1 in art. دحو. — — دَحَيْتُ الإِبِلَ, (K,) inf. n. as above, (TA,) I drove the camels; (K;) as also دَحَيْتُهَا. (TA.) [4 أَدْحَى mentioned by Freytag as on the authority of the K is a mistake for 5.] 5 تَدَحَّى (mentioned in this art. in the K and TA): see art. دحو. 7 إِنْدَحَىَ (mentioned in this art. by MF): see art. دحو. دَحْيَةٌ A single act of دَحْىٌ, i. e. spreading, &c. (Msb.) — A she-ape, or she-monkey. (K.) دِحْيَةٌ A mode, or manner, of دَحْىٌ, i. e. spreading, &c. (Msb.) — A headman, or chief, (R, K, TA,) in an absolute sense, in the dial. of ElYemen, (R, TA,) and particularly, of an army, or a military force. (K, TA.) AA says that it originally signifies " a lord," or " chief," in Pers.; but seems to be from دَحَاهُ, aor. يَدْحُوهُ, meaning " he spread it, and made it plain or even; " because it is for the headman or chief to do this; the و being changed into ى as it is in صِبْيَةٌ and فِتْيَةٌ; and if so, it belongs to art. دحو. (TA.) [Accord. to Golius, the pl. is دِحَآءٌ; but I think that it is more probably دِحًى.] It is said in a trad. that what is called البَيْتُ المَعْمُورُ [q. v. in art. عمر] is entered every day by seventy thousand companies of angels, every one of these companies having with it a دِحْيَة and consisting of seventy thousand angels. (TA.) أُدْحِىٌّ and إِدْحِىٌّ: see art. دحو. أُدْحِيَّةٌ: see أُدْحِىٌّ, in art. دحو, in two places. مِدْحَاةٌ (mentioned in this art. in the K): see art. دحو. المَدْحِيَّاتُ: see دَاحٍ, in art. دحو. دخدر Q. 1 دَخْدَرَ He gilded an earring: (K:) from the noun following. (TA.) دَخْدَارٌ A white, (S, K,) or black, (K,) garment, or piece of cloth, (S, K,) which is laid up, or preserved [in a chest, or wardrobe, whence its name]: (S:) an arabicized word, originally تَخْتْ دَارْ, (S, K,) which is Persian, and means يُمْسِكُهُ التَّخْتُ, i. e. ذُو تَخْتٍ. (S.) [Golius, app. misled by the words اصل تخت دار است, in the KL of Ibn-Maaroof, probably corrupted in the copy of that work used by him, adds to the explanation " pannus albus " &c., as from the work above mentioned, "qui throno Regis Persici quondam insterni solebat: inprimis Darii. "] — — Also Gold; (K;) because preserved in chests. (TA.) دخر 1 دَخَرَ, (S, A, Msb, K,) aor. دَخَرَ; (Msb, K;) and دَخِرَ, aor. دَخَرَ; (K;) inf. n. of the former, دُخُورٌ, (S, A, Msb, K,) and (of the latter, TA) دَخَرٌ; (K, TA; in the CK دُخْرٌ;) He was, or became, object, mean, contemptible, or despicable. (S, A, Msb, K.) 4 ادخرهُ He (God, A, or a man, Msb) rendered him abject, mean, contemptible, or despicable. (S, A, Msb, K.) 8 ادّخر: see art. ذخر. دَاخِرٌ, applied to a man, Abject, mean, contemptible, or despicable. (S, TA.) مُدَّخِرٌ: see art. ذخر. دخرص دِخْرِصٌ, and with ة: see what follows. دِخْرِيصٌ (T, S, Mgh, Msb, K) and دِخْرِيصَةٌ, (TA voce تِخْرِيصٌ,) or ↓ دِخْرِصٌ and ↓ دِخْرِصَةٌ, (AA, TA,) or the last two are sometimes used, (Mgh,) and are dial. vars. of the first. (Msb,) [A gore] of a shirt, (S, Mgh, TA,) and of a coat of mail, (TA,) or [any] garment; (Msb;) a piece with which it is widened; (Mgh;) that with which the body thereof is joined together to widen it; (TA;) i. q. تِخْرِيصٌ, (K,) which is a dial. var.; (TA;) arabicized, (Lth, T, Msb,) from تِيرِيزٌ, (Lth, K voce تخريص,) which is Persian; (Lth;) called by the Arabs [in their proper language] بَنِيقَةٌ [q. v.]: (A'Obeyd, IAar, Msb, TA:) or, as some say, Arabic: (Msb:) pl. دَخَارِيصُ. (AA, S, Mgh, Msb.) دخل 1 دَخَلَ, (S, K, &c.,) aor. دَخُلَ, (TA,) inf. n. دُخُولٌ (S, Msb, K) and مَدْخَلٌ, (S, K,) He, or it, entered; or went, came, passed, or got, in; contr. of خَرَجَ; (K;) as also ↓ اِدَّخَلَ, of the measure اِفْتَعَلَ, and ↓ اندخل, (S, K,) this last occuring in poetry, but not chaste, (S,) and ↓ تدخّل, (K,) or this signifies it (a thing) entered by little and little. (S, O.) You say, دَخَلْتُ مَدْخَلًا حَسَنًا [like دُخُولًا حَسَنًا I entered with a good entering]. (S.) And دَخَلْتُ البَيْتَ (S) or الدَّارَ, i. e. [I entered the house, or] I became within the house, and the like, (Msb,) correctly meaning إِلَى البَيْتِ [&c., or فِى البَيْتِ &c., i. e. I entered into the house, &c.], the prep. being suppressed, and the noun put in the accus. case after the manner of an objective complement: for nouns of place are of two kinds, vague and definite; the vague being such as the six relative locations, خَلْفٌ, and قُدَّامٌ, and يَمِينٌ, and شِمَالٌ, and فَوْقٌ, and تَحْتٌ, and the like, such as أَمَامٌ, and وَرَآءٌ, and أَعْلَى, and أَسْفَلُ, and عِنْدَ, and لَدُنْ, and وَسْطٌ in the sense of بَيْنٌ, and قُبَالَةٌ, all which, and similar nouns of place, may become adverbs, because indefinite; for dost thou not see that what is خَلْف to thee may be قُدَّام to another? but that which is definite, having make, and corporeal substance, and tracts that comprehend it, as a mountain and a valley and a market and a house and a mosque, the noun signifying such a thing cannot become an adverb; for you may not say, قَعَدْتُ الدَّارَ, nor قُمْتُ الوَادِىَ, nor نِمْتُ الجَبَلَ, nor صَلَّيْتُ المَسْجِدَ; the phrases of this kind that occur being instances of the suppression of a prep.; as دَخَلْتُ البَيْتَ, and نَزَلْتُ الوَادِىَ, and صَعِدْتُ الجَبَلَ. (S, O, TA.) You say also, دَخَلْتُ عَلَى زَيْدٍ الدَّارَ, meaning I entered the house after Zeyd, he being in it. (Msb.) [And

simply دَخَلَ عَلَيْهِ He came in upon him: and also he came upon him; i. e. invaded him.] And دَخَلَ بِامْرَأَتِهِ, (Msb, TA,) and عَلَيْهَا, (MA,) inf. n. دُخُولٌ, (Mgh, Msb,) [like دَخَلَ بِأَهْلِهِ, and عَلَيْهَا, (see أَهْلٌ,) i. e. (tropical:) He went in to his wife or woman,] is a metonymical phrase, denoting الجِمَاع, (Msb, TA,) i. e. الوَطْء, (Mgh, Msb, TA,) whether it be such as is allowed by the law or such as is forbidden, (Mgh,) generally such as is lawful. (Msb, TA. [See what is said in explanation of the term خَلْوَةٌ in the first paragraph of art. خلو.]) And دَخَلَ بَعْضُهُ فِى بَعْضٍ i. q. تَدَاخَلَ [q. v.]. (TA in art. قصر, &c.) [For ex.,] you say, دَخَلَ بَعْضُ النُّجُومِ فى بَعْضٍ [The stars became confused together]. (Mgh and TA in art. شبك: in the former coupled with اِخْتَلَطَتْ.) And دَخَلَ فِيهِمْ [He entered among them, so as to become a member of their community, confraternity, party, sect, or the like;] said of a stranger. (K.) [And دَخَلَ فِى طَاعَتِهِ: see طَائِعٌ, in art. طوع.] When دَخَلَ is said of income, or revenue, [meaning It came in, accrued, or was received,] the aor. is as above, and the inf. n. دَخْلٌ: (Msb:) and you say, يَدْخُلُ عَلَى الإِنْسَانِ [It comes in, or accrues, to the man]. (Msb, K. *) دَخَلَ بِهِ [lit. He entered with him, or it]: see 4. — — [Hence, دَخَلَ فِيهِ meaning (assumed tropical:) It became included, comprehended, or comprised, in it. And hence,] دَخَلَ فِى دِينِ الإِسْلَامِ (assumed tropical:) [He entered within the pale of the religion of ElIslám; he entered the communion of that religion; he entered into, embraced, or became a proselyte to, that religion]. (Msb in art. سلم, &c. [See Kur cx. 2.]) And دَخَلَ فِى الأَمْرِ, inf. n. دُخُولٌ, (assumed tropical:) He entered upon, began, or commenced, the affair. (Msb.) [And دَخَلَ فِى أَمْرِ غَيْرِهِ, and أُمُورِ غَيْرِهِ, and ↓ تدخّل, and ↓ تداخل (assumed tropical:) He entered into, or mixed himself in, another's affair, and another's affairs.] — — [Hence also, دَخَلَ عَلَيْهِ said of night, &c., It came upon him, or invaded him. And said of a word, such as a prep. &c., It was, or became, prefixed to it, preposed to it, or put before it.] — — [دَخَلَنِى مِنْهُ seems (from an instance in art. بضع in the K) to mean (assumed tropical:) An evil opinion of him entered my mind; from دَخْلٌ as signifying " a thing that induces doubt, or suspicion, or evil opinion. "] — دُخِلَ, (S, K,) like عُنِىَ; (K;) and دَخِلَ, aor. دَخَلَ; inf. n. [of the former] دَخْلٌ and [of the latter] دَخَلٌ; (K;) (assumed tropical:) He had an unsoundness (دَخَلٌ, S, K, i. e. فَسَادٌ, K) in his intel-lect, (S, K,) or in his body, (K,) or in his grounds of pretension to respect. (TA in explanation of the former verb.) And دَخِلَ أَمْرُهُ, aor. دَخَلَ, (K,) inf. n. دَخَلٌ, (TA,) (assumed tropical:) His affair, or case, or state, was, or became, intrinsically bad or corrupt or unsound. (K.) — — دُخِلَ الطَّعَامُ The corn, or food, became eaten by worms or the like. (JK.) — — دُخِلَ عَلَيْهِ (assumed tropical:) He was led into a mistake, or an error, respecting a thing, without knowing it, by his having preconceived it. (Msb.) 2 دخّل, inf. n. تَدْخِيلٌ, He put dates into a دَوْخَلَّة [q. v.]. (TA.) [In the present day, دخّلهُ is used in the first of the senses assigned below to أَدْخَلَهُ; but for this I have not found any classical authority.] 3 مُدَاخَلَةٌ [inf. n. of داخل] signifies The entering [with another] into a place: or (assumed tropical:) into an affair. (KL.) You say, داخلهُ فِى أُمُورِهِ (assumed tropical:) [He entered with him into, or mixed with him in, his affairs]. (JK, S.) And دَاخَلَهُمْ [alone (assumed tropical:) He entered with them into, or mixed with them in, their affairs: he mixed with them in familiar, or social, intercourse: he conversed with them; or was, or became, intimate with them]. (Lh, TA in the present art. and in art. خلط. [See 3 in art. خلط.]) And دَاخَلَهُ فَسَادٌ فِى عَقْلٍ أَوْ جِسْمٍ (assumed tropical:) [Unsoundness in intellect, or body, infected him, as though commingling with him; like خَالَطَهُ]. (K.) دِخَالٌ [also is an inf. n. of داخل]: see 6, in two places. — — [See also دِخَالٌ below.] 4 ادخلهُ, inf. n. إِدْخَالٌ and مُدْخَلٌ, (S, K,) He made, or caused, him, or it, to enter; or to go, come, pass, or get, in; he put in, inserted, brought in, or introduced, him, or it; as also ↓ دَخَلَ بِهِ [lit. he entered with him, or it], (K, TA,) inf. n. دُخُولٌ. (TA.) You say, أَدْخَلْتُ زَيْدًا الدَّارَ, [for فِىالدَّارِ, I made, or caused, Zeyd to enter the house, or I brought, or introduced, Zeyd into the house,] inf. n. مُدْخَلٌ. (Msb.) Hence, in the Kur [xvii. 82], رَبِّ أَدْخِلْنِى مُدْخَلَ صِدْقٍ (S, * TA) O my Lord, cause me to enter El-Medeeneh in a good, or an agreeable, manner: (Jel: [see also various similar explanations in Bd:]) [or ↓ مُدْخَل may be here a n. of place, or of time: see, in art. خرج, what is said of the words of the Kur that follow, أَخْرِجْنِى مَخْرَجَ صِدْقٍ.] One says also, أَدْخَلْتُ الخُفَّ فِى رِجْلِى and القَلَنْسُوَةَ فِى رَأْسِى [for أَدْخَلْتُ رِجْلِى فِى الخُفِّ and رَأْسِى فِى القَلَنْسُوَةِ I put, or inserted, my leg, or foot, into the boot and my head into the cap]. (Ham p. 43.) — — Hence the saying, يُدْخِلُ عَلَى قَوْمِهِ مَكْرُوهًا يَلْطَخُهُمْ بِهِ [He brings against his people an abominable, or evil, charge, aspersing them with it]. (S in art. عر.) 5 تَدَخَّلَ see 1, first sentence: and again in the latter half of the paragraph. 6 تداخل signifies دَخَلَ بَعْضُهُ فِى بَعْضٍ [One part of it entered into another, or parts of it into others; meaning it became intermixed, intermingled, commixed, or commingled; it intermixed; it became confused: and hence it often means it became compact, or contracted]. (TA in art. قصر.) [Hence,] تَدَاخَلٌ signifies The entering of joints one into another; (M;) as also ↓ دِخَالٌ (JK, M, K) and ↓ دَخِيلٌ; (K;) but this last is not in the M [nor in the JK], and requires consideration: (TA:) [perhaps the joints (مَفَاصِل) here mentioned are those of a coat of mail; for it is said immediately before in the JK that دِخَالٌ in coats of mail signifies firmness, or compactness, of make. Hence also,] تَدَاخُلُ اللُّغَاتِ [The intermixture, or commixture, of dialects]. (Mz 17th نوع.) And تَدَاخُلُ الأُمُورِ (assumed tropical:) The dubiousness and confusedness of affairs; as also ↓ دِخَالُ الأُمُورِ. (TA.) — — See also 1, in the latter half of the paragraph. — [It is also trans.] You say, تَدَاخَلَنِى مِنْهُ شَىْءٌ [Something thereof, or therefrom, crept into me, i. e., into my mind]. (S, TA. [In the former, this meaning seems to be indicated by what there immediately precedes.]) And تَدَاخَلَنِى مِنْ هٰذَا الأَمْرِ رَمَضٌ (assumed tropical:) [Distress and disquietude, or grief, crept into me from, or in consequence of, this thing]. (A and TA in art. رمض.) 7 إِنْدَخَلَ see 1, first sentence. 8 إِدَّخَلَ: see 1, first sentence. ادّخل عَلَىَّ [app. He encroached upon me]. (TA in art. هيض: see 1 in that art.) 10 استدخل He wished, desired, asked, or begged, to enter. (KL.) — — And He entered a خَمَر [or covert of trees &c., or some other place of concealment]: said of one lurking to shoot, or cast, at objects of the chase. (TA.) دَخْلٌ Income, or revenue, or profit, that comes in, or accrues, to a man from his immovable property, such as land and houses and palm-trees &c., (T, Msb, K,) and from his merchandise; (Msb;) contr. of خَرْجٌ; (S;) as also ↓ مَدْخُولٌ [for مَدْخُولٌ بِهِ]: (TA:) the former is originally an inf. n., of which the verb is دَخَلَ, aor. دَخُلَ. (Msb.) You say, دَخْلُهُ أَكْثَرُ مِنْ خَرْجِهِ [His income is more than his outgoings, or expenditure]. (Msb.) — See also دُخْلَةٌ. — — A disease; (K;) as also ↓ دَخَلٌ: (K, TA; but not decisively shown to have this meaning in the CK:) a vice, fault, defect, or blemish; (S, K;) and particularly in one's grounds of pretension to respect, (Az, TA,) as also, thus restricted, ↓ دَخَلٌ: (K, TA:) and a thing that induces doubt, or suspicion, or evil opinion; as also ↓ دَخَلٌ [app. in all the senses explained in this sentence: each originally an inf. n.: see دُخِلَ and دَخِلَ]. (S, K.) Hence the saying, (S, TA,) of دَخْلُ Athmeh Bint-Matrood, (TA,) وَمَا يُدْرِيكَ بِالدَّخْلِ تَرَى الفِتْيَانَ كَالنَّخْلِ [Thou seest the youths, or young men, like palmtrees; but what will acquaint thee with the vice, &c., that is, or may be, in them]: (S, O, TA:) applied in relation to him who is of pleasing aspect, but devoid of good. (O, TA. [See also another reading of this verse voce رَقْلَةٌ.]) —

See also دِخَالٌ: — and دَخِلٌ. دُخْلٌ [A species of millet;] i. q. جَاوَرْسٌ; as also دُخُنٌ. (TA.) دِخْلٌ: see دُخْلَةٌ. دَخَلٌ primarily signifies A thing that enters into another thing and is not of it. (Bd in xvi. 94.) See دَخْلٌ, in three places. Also Badness, corruptness, or unsoundness; or a bad, a corrupt, or an unsound, state or quality; (S in art. دغل, and K;) in intellect or in body [&c.]. (K.) You say, فِى عَقْلِهِ دَخَلٌ [In his intellect is an unsoundness]. (S, K.) And هٰذَاالأَمْرُ فِيهِ دَخَلٌ and دَغَلٌ [This affair, or case, in it is an unsoundness]: both signify the same. (S.) — — Rottenness in a palm-tree. (TA.) — — Leanness, or emaciation. (TA.) — — Perfidiousness, faithlessness, or treachery: (K and TA; but not in the CK:) deceit, guile, or circumvention. (S, K.) Hence, in the Kur [xvi. 96], وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ [And make ye not your oaths to be a means of] deceit, or guile, or circumvention, between you. (S, TA. [And in the same sense it is used in verse 94 of the same ch.]) — Also People, or persons, who assert their relationship to those of whom they are not: (K:) in this sense thought by ISd to be a quasi-pl. n. [app. of دَخِيلٌ (q. v.), like as شَرَفٌ is of شَرِيفٌ]. (TA.) You say, هُمْ دَخَلٌ فِى بَنِى فُلَانٍ They are, among the sons of such a one, persons who assert their relationship to them not being of them. (S, K.) [But Freytag asserts, though without naming any authority, evidently taking it from the TK, in which I find it, that one says, هم دخل لهم, and also هو; thus applying it to a single person (which is questionable) as well as to a plurality.] — — And Tangled, or luxuriant, or abundant and dense, trees; (K;) as also دَغَلٌ. (TA.) دَخِلٌ Intrinsically bad or corrupt or unsound: and ↓ دَخْلٌ occurs in the same sense at the end of a verse: this may be a contraction of the former, or it may be for ذُو دَخْلٍ. (TA.) دَخْلَةٌ A place in which bees, (K,) or wild bees, (AA, TA,) deposit their honey. (AA, K, TA.) — See also the next paragraph. دُخْلَةٌ The night of the ceremony of conducting a bride to her husband. (TA.) [In the present day, this night is commonly called لَيْلَةُالدُّخْلَةِ; vulgarly لَيْلَة اَلدُّخْلَهْ.] — (assumed tropical:) The inward, or intrinsic, state, or circumstances, of a man; as also ↓ دَاخِلَةٌ: (S:) or, as also ↓ دِخْلَةٌ and ↓ دَخْلَةٌ and ↓ دَخِيلَةٌ and ↓ دَخِيلٌ and ↓ دُخْلُلٌ and ↓ دُخْلَلٌ and ↓ دُخَيْلَآءُ and ↓ دَاخِلَةٌ and ↓ دُخُّلٌ and ↓ دِخَالٌ, (K,) or, accord. to Lth, ↓ دُخَالٌ, (TA,) and ↓ دُخَّيْلَى and ↓ دِخْلٌ and ↓ دَخْلٌ (assumed tropical:) a man's intention: his way of acting, or his opinion: his whole case or circumstances: his mind, or heart: and his secret. (K.) You say, هُوَ عَالِمٌ بِدُخْلَتِهِ (assumed tropical:) He is acquainted with his inward, or intrinsic, state or circumstances. (S.) And every one of the foregoing fourteen syn. words is prefixed to the word أَمْر, so that you say, عَرَفْتُ دُخْلَةَ أَمْرِهِ &c., meaning (assumed tropical:) I knew the whole [of the inward, or intrinsic, circumstances] of his case. (TA.) فَرَشْتُ لَهُ دِخْلَةَ or ,فَرَشْتُهُ دِخْلَةَ أَمْرِى ↓ أَمْرِى, is a post-classical prov., meaning (assumed tropical:) I laid open to him the inward, or intrinsic, and true, or real, state of my case. (Har p. 306.) One says also, هُوَ حَسَنُ الدِّخْلَةِ ↓ and ↓ المَدْخَلِ (tropical:) He is good in his way of acting in his affairs: (K, TA:) and فُلَانٌ حَسَنُ المَدْخَلِ ↓ وَالمَخْرَجِ (assumed tropical:) Such a one is good, and laudable, in his way of acting, or conduct. (TA.) دِخْلَةٌ: see the next preceding paragraph, in three places: — — and see دُخْلُلٌ. — — Also A mixture of colours in a colour. (T, M, K.) دُخُلٌ: see دُخَّلٌ. — and see also دُخْلَةٌ: — — and the paragraph here next following. دُخْلُلٌ (assumed tropical:) A companion, [such as is] a confidant, and special friend; as also ↓ دَخِيلٌ (KL) and ↓ دَخِيلَةٌ [app. for صَاحِبُ دَخِيلَةٍ] (K * and TA voce وَلِيجَةٌ) and ↓ دِخْلَةٌ [app. for صَاحِبُ دِخْلَة]: (L voce وَلِيجَةٌ:) [the pl.] دُخْلُلُونَ signifies special, or particular, and choice, or select, friends: (Az, TA:) or دُخْلُلٌ signifies, as also ↓ دِخْلَلٌ and ↓ دَخِيلٌ and ↓ مُدَاخِلٌ, one who enters with another into the affairs of the latter: (K, TA:) [i. e.] دَخِيلُ ↓ الرَّجُلِ and دُخْلُلُهُ signify the man's particular, or special, intimate, who enters with him into his affairs. (S.) You say, بَيْنَهُمَا دُخْلُلٌ and ↓ دِخْلَلٌ, meaning (assumed tropical:) Between them two is a particular, or special, intimate, who enters with them into their affairs: so says Lh: but ISd says, I know not what it is: accord. to the T, on the authority of AO, the meaning is, between them is brotherhood, or fraternization, and love, or affection: and accord. to ISd and the K, ↓ الحُبِّ دُخْلَلٌ and دُخْلُلُهُ [the latter not in the CK nor in my MS. copy of the K] and ↓ دَاخِلُهُ signify (assumed tropical:) purity of inward love. (TA.) — — دُخْلُلُونَ signifies also Persons of the lower, or lowest, sort, who enter among a people, or party, of whom they are not: thus having two contr. meanings. (Az, TA.) — — الدخلل [app. الدُّخْلُلُ] and ↓ الدُّخَّالُ [thus in the TA] and ↓ الدَّاخِلُ, accord. to IAar, all signify The same as الأُذُنِ ↓ دَخَّالِ [an appellation now applied to the ear-wig; in the K, art. عقرب, said to be the عُقْرُبَان, but not as meaning the عَقْرَب or the male عقْرَب]: accord. to AZ, it is the هرنصان [i. e. هِرْنَصَان or هِرْنِصَان, a kind of worm, the species of which is doubtful]. (TA.) — — See also دِخَّلٌ. — And see دُخْلَةٌ. دِخْلَلٌ: see the next preceding paragraph, in two places. دِخْلِلٌ A portion of flesh (in some copies of the K of fat, TA) in the midst of flesh. (JK, Ibn- 'Abbád, K.) دُخَالٌ: see دِخَالٌ: — and see also دُخْلَةٌ. دِخَالٌ [an inf. n. of 3, q. v.]. — — In watering, (S, K,) it is The putting in a camel, that has drunk, between two camels that have not drunk, (K,) or the bringing back a camel, that has drunk, from the resting-place by the water, to the watering-trough, and putting him in between two thirsty camels, (S,) in order that he may drink what, may-be, he has not drunk: (S, K:) in like manner it is explained in the T, on the authority of As, who adds that this is done only when the water is scanty: (TA:) or the putting in a weak or sick camel [that has already drunk] with those that are drinking, and then, after that, with those that are returning to the water, so that he drinks three times: (Skr:) or the driving of camels to the watering-trough a second time, in order that they may complete their drinking, after they have already been watered drove by drove: (JK, TA:) so says Lth; but the approved explanation is that of As: (TA:) or the driving of camels to the watering-trough at once, all together; as also ↓ دَخْلٌ. (JK.) — The forelocks of a horse; (K;) because of their entering, one into another; (TA;) as also ↓ دُخَالٌ: (K:) so in the M. (TA.) — See also دُخْلَةٌ. دَخِيلٌ A guest. (M, TA.) Hence the saying of the vulgar, أَنَا دَخِيلُ فُلَانٍ [I am the guest of such a one; generally meaning I am under his protection]. (TA.) — — See also دُخْلُلٌ, in three places. — — [An adventive abider among a people.] You say, فُلَانٌ دَخِيلٌ بَيْنَ القَوْمِ Such a one is a person abiding among the people, not related to them. (Msb.) And هُوَ دَخِيلٌ فِيهِمْ He is a stranger to them (M, K) who has entered, (M,) or who enters, (K,) among them: (M, K:) applied also to a female. (TA.) [See دَخَلٌ, which is app. a quasi-pl. n. of دَخِيلٌ in this sense.] — — Hence, A subject of discourse introduced by way of digression, or as having some relation to the class, or category, of the proper subjects treated of, but not included therein. (Msb.) — — And A word that is adventitious, not indigenous, to the language of the Arabs; that is introduced into that language, and does not belong to it. (K.) There are many such words in the Jemharah of Ibn-Dureyd. (TA.) — — And A horse that is introduced between two other horses in a race for a wager. (JK, O, TA.) [See مُحَلِّلٌ.] See also دَخِيلِىٌّ. — — And see دُخْلَةٌ: — — and دَاخِلٌ. — It is also said in the K to be syn. with دِخَالٌ in a sense explained above: see 6. دَخِيلَةٌ: see دُخْلَةٌ: — — and دُخْلُلٌ. دُخَيْلَآءُ: see دُخْلَةٌ. دَخِيلِىٌّ A gazelle [and any animal] brought up in, or near, the house or tent, and there fed, syn. رَبِيبٌ, (IAar, K, TA,) like أَهْلِىٌّ, (TA,) upon the neck of which are hung cowries. (IAar, TA.) And A horse that is fed only with fodder: so accord. to Aboo-Nasr and others: a meaning erroneously assigned in the K to ↓ دَخِيلٌ. (TA.) Accord. to Skr, A horse of a race called بَنَاتُ دَخِيلٍ. (TA.) دُخَيْلِيَآءُ [in the CK with ة in the place of the ء] A certain game of the Arabs.

(JK, O, K, TA.) دُخَّلٌ Herbage that enters among the stems of trees, (S, K,) or among the lower parts of the branches of trees, (M, TA,) or among the branches of trees, and cannot be depastured by reason of its tangled state; also termed عُوَّذٌ. (T, TA.) — — The feathers, or portions of feathers, that enter between the ظُهْرَان and بُطْنَان [here app. meaning the outermost and innermost portions]: (K:) they are the best thereof, because the sun does not strike upon them. (TA.) — — A portion, or portions, of flesh, or of muscle, lying within sinews: (M, K:) or flesh whereof one portion is intermixed with another: (TA:) or دُخَّلُ اللَّحْمِ means flesh that cleaves to the bone; and such is the best of flesh. (T, TA.) — — Applied to a man, (TA,) Thick, and compact, or contracted, in body; (K, * TA;) lit, having one portion thereof inserted into another. (TA.) — — A certain bird, (S, K,) of small size, (S, TA,) dust-coloured, (K, TA,) that alights upon palm-trees and other trees, and enters among them; (TA;) also called ↓ دُخْلُلٌ and ↓ دُخْلُلٌ: (K:) n. un. دُخَّلَةٌ: ISd says that it is an intrusive bird, smaller than the sparrow, found in El-Hijáz: accord. to the T, it is a kind of small bird, like the sparrow, that has its abode in caves and in dense trees: AHát says, in "the Book of Birds," that the دُخَّلَة is a certain bird that is found in caves, and enters houses or tents, and is caught by children: when winter comes, the birds of this kind disperse; and some of them become of a dusky colour, and of a dark and somewhat reddish colour, and gray (زَرْقَآء); and some, variegated with blackness and redness, and with whiteness: they are of the size of the lark, but the latter is larger than they are in the head; neither short nor long in the tail; but short in the legs, which are like the legs of the lark: (TA:) the pl. is دَخَاخِيلُ, (S, M, K,) which is anomalous in respect of the insertion of the ى: (M:) in the T, دخاليل [which is app. a mistranscription]. (TA.) — See also دُخْلَةٌ. دُخَّلَةٌ Any compact portion of flesh. (Sgh, K.) — — Also n. un. of دُخَّلٌ [q. v.]. (TA.) دَخَّالٌ That enters [into anything] much, or often; wont to enter. (TA.) [See دَسَّاسٌ.] — — [Hence,] دَخَّالُ الأُذُنِ: see دُخْلُلٌ. الدُّخَّالُ: see دُخْلُلٌ. دُخَّيْلَى: see دُخْلَةٌ. دَاخِلٌ [act. part. n. of 1, Entering, &c. Hence,] الدَّاخِلُ as meaning دَخَّالُ الأُذُنِ: see دُخْلُلٌ. — — It is [also] applied as an epithet to a disease, and to love; [as meaning Internal, or inward;] and so ↓ دَخِيلٌ, in the same sense. (K.) — — [Also, as a subst.,] The interior of anything; (M, Msb, * TA;) contr. of خَارِجٌ. (Msb.) Sb says that it is not used adverbially unless with a particle; [so that you may not say دَاخِلًا as meaning Within; but you say فِى دَاخِلٍ; and in like manner you say إِلَى دَاخِلٍ meaning In, or inwards; and مِنْ دَاخِلٍ meaning From within;] i. e. it is only a subst.; because it has a special signification, like يَدٌ and رِجْلٌ. (TA.) — — دَاخِلُ الحُبِّ: see دُخْلُلٌ. دَاخِلَةُ الإِزَارِ The part of the ازار [or waist-wrapper] that is next the body; (Mgh;) the extremity of the ازار that is next the body, (S, K,) next the right side (K, TA) of a man when he puts it on; being the inner extremity in that case: and the part of the body which is the place thereof; not of the ازار: IAmb says that, accord. to some, it is a metonymical term for the مَذَاكِير [meaning the penis with what is around it]: or, accord. to some, the hip, or haunch. (TA.) — — دَاخِلَةُ الأَرْضِ The part of the ground that may serve as a place for concealment, and that is low, or depressed: pl. دَوَاخِلُ. (T, K.) One says, مَا فِى أَرْضِهِمْ دَاخِلَةٌ مِنْ خَمَرٍ [There is not in their land a place for concealment such as a hollow or a covert of trees]. (TA.) — — [In the K and TA in art. جوز, the term دَاخِلَة is applied to Bad pieces of money intermixed and concealed among good pieces; as is there indicated in the K, and plainly shown in the TA.] — — الدَّوَاخِلُ in the phrase الدَّوَاخِلُ وَالخَوَارِجُ has been explained in art خرج. (Msb. See خَارِجَةٌ.) — — See also دُخْلَةٌ, in two places. دَوْخَلَةٌ and دَوْخَلَّةٌ, with and without teshdeed, A thing [or receptacle] made of palm-leaves woven together, (ISk, S, K,) in which fresh ripe dates are put, (ISk, S,) or in which dates are put: (K:) pl. دَوَاخِيلُ, occurring in poetry, [the ى being app. inserted by poetic license,] (TA,) and دَوَاخِلُ. (K in art. لهث.) مَدْخَلٌ An entrance, i. e. a place of entrance, or ingress, (S, Msb,) of a house [or the like; and any inlet]. (Msb.) — — [Hence,] (tropical:) A way of act- ing. (K, TA: see دُخْلَةٌ, last sentence, in two places.) [And مَدْخَلُ خَيْرٍ (assumed tropical:) A means of attaining, or doing, good.] — — [Also A time of entrance.] مُدْخَلٌ is syn. with إِدْخَالٌ: and is also the pass. part. n. of أَدْخَلَهُ: (S:) [and a n. of place: and of time:] see 4. — — Also (assumed tropical:) Base, base-born, or ignoble; of suspected origin or lineage, or adopted, or who claims for his father one who is not: (K, * TA:) because he is introduced among a people [to whom he is not related]. (TA.) [مِدْخَلٌ An instrument by means of which one enters: mentioned by Golius as meaning a key; on the authority of Ibn-Seenà (Avicenna).] مُدَّخَلًا, in the Kur [ix. 57, accord. to the most usual reading, there meaning A place into which to enter], is originally مُدْتَخَلًا. (TA.) مَدْخُولٌ [for مَدْخُولٌ بِهِ]: see دَخَلٌ. — — مَدْخُولٌ بِهَا [and عَلَيْهَا] (tropical:) A wife, or woman, to whom a man has gone in; meaning compressed; whether with the sanction of the law or not; (Mgh, TA;) but generally the former. (TA.) — (assumed tropical:) Having an unsoundness in his intellect, (S, K,) or in his body, or in his grounds of pretension to respect. (TA.) — — (assumed tropical:) Emaciated. (S, K.) — — Corn, or food, eaten by worms or the like. (TA.) — — نَخْلَةٌ مَدْخُولَةٌ A palm-tree rotten (S, K) within. (S.) مُدَاخِلٌ: see دُخْلُلٌ. — — نَاقَةٌ مُدَاخِلَةُ الخَلْقِ A she-camel compact, and firm, or strong, in make. (TA.) And رَجُلٌ مُتَدَاخِلُ ↓ الجِسْمِ (K, * TA) A man compact, or contracted, in body; lit., having one portion thereof inserted into another. (TA.) مُتَدَخِّلٌ فِى أُمُورٍ One who puts himself to trouble, or inconvenience, to enter into affairs. (K.) [One who intrudes in affairs.] مُتَدَاخِلُ الجِسْمِ: see مُدَاخِلٌ.

دخن 1 دَخَنَتِ النَّارُ, aor. دَخَنَ and دَخُنَ, (S, K,) inf. n. دَخْنٌ and دُخُونٌ, (K,) The دُخَان of the fire rose; [i. e. the fire smoked, or sent up smoke;] as also ↓ إِدَّخَنَت, (S, K,) of the measure إِفْتَعَلَت; (S;) and ↓ أَدْخَنَت, and ↓ دَخَّنَت; (K;) the last with teshdeed, mentioned by Z. (TA.) — — And دَخَنَ الدُّخَانُ, (JK,) and الغُبَارُ (K) and النَّقْعُ, (TA,) inf. n. دُخُونٌ, (K) The smoke, (JK,) and (tropical:) the dust, (K, TA,) rose; or spread, or diffused itself. (JK, K, TA.) — — And دَخِنَتِ النَّارُ, (JK, S, Msb, K,) with kesr to the خ, (S, Msb, K,) aor. دَخَنَ, (JK, Msb, K,) inf. n. دَخَنٌ, (Msb,) The smoke (دُخَان) of the fire (JK, S, Msb, K) became vehement, (JK,) or became excited, or raised, (S, Msb, K,) in consequence of its having firewood, (JK, S, Msb, K,) in a fresh, or green, state, (JK,) thrown upon it, (JK, S, Msb, K,) and being thus marred. (S, Msb, K.) — — دَخِنَ, aor. دَخَنَ, said of food, (JK, K,) and of flesh-meat, (TA,) inf. n. دَخَنٌ, (JK,) means It was, or became, infected with smoke (دُخَان), (K, TA,) while being roasted or cooked, (TA,) and acquired its odour, (K, TA,) so that this predominated over its flavour: (TA:) [in this sense] it is said of cooked food when the cooking-pot is infected with smoke (إِذَا تَدَخَّنَتِ القِدْرُ ↓). (S, TA.) — — [Hence, as is indicated in the TA, it is said of wine, or beverage, as meaning (assumed tropical:) It became altered for the worse in odour. (See دَخِنٌ.) — — Hence also,] (assumed tropical:) It was, or became, of a dusky, or dingy, colour, inclining to black, (K, TA,) like the colour of iron: (TA:) you say دَخِنَ النَّبْتُ, and دَخِنَتِ الدَّابَّةُ, (tropical:) The plant, and the beast, became of that colour; (K, TA;) as though overspread with smoke (دُخَان); (TA;) as also دَخُنَ, aor. دَخُنَ, inf. n. دُخْنَةٌ. (K.) — — [Hence also,] دَخِنَ خُلُقُهُ (tropical:) His nature, or disposition, was, or became, bad, corrupt, or wicked. (K, TA. [See also دَخِنٌ, below.])

2 دَخَّنَ see 1, first sentence. — دخّنهُ [He smoked it, or made it smoky]; namely, flesh-meat. (S in art. شيط.) And دخّنهُ بِالدُّخْنَةِ [He fumigated it, or him, with what is termed دُخْنَة, q. v.]; namely, a house, or tent, or chamber, (JK, S, M, Mgh,

Msb, K,) and a garment, (M,) and another man. (TA.) And دَخَّنُوا عَلَى قَوْمٍ فِى غَارٍ فَقَتَلُوهُمْ [They smoked a party of men in a cave and so killed them]. (TA.) 4 أَدْخَنَ see 1, first sentence. — — أَدْخَنَ الزَّرْعُ; (JK, CK, and so in my MS. copy of the K;) or ↓ اِدَّخَنَ, (so in the K accord. to the TA,) of the measure اِفْتَعَلَ; (TA;) (assumed tropical:) The seed-produce became hard in the grain, (JK, K, TA,) and full therein; (JK;) being overspread with a slight duskiness, or dinginess. (TA.) 5 تدخّن i. q. تَبَخَّرَ [He fumigated himself]: (TA in art. بخر:) from الدُّخْنَةُ. (Mgh.) You say, of a man, تدخّن بِالدُّخْنَةِ [He fumigated himself with what is termed دُخْنَة q. v.]; as also ↓ اِدَّخَنَ, of the measure اِفْتَعَلَ. (TA.) — — See also 1. 8 إِدْتَخَنَ see 1: — — and 5: — — and 4. دُخْنٌ A well-known kind of grain; (Msb;) i. q. جَاوَرْسٌ; (S;) [i. e.] the grain of the جاورس: (JK, M, K:) or a certain grain smaller than that, very smooth, cold, dry, and constipating: (M, K:) [a species of millet; the holcus saccharatus of Linn.; holcus dochna of Forskål; sorghum saccharatum of Delile: and the holcus spicatus of Linn.: and the panicum miliaceum of Linn.: (Delile's " Flor. Aegypt. Illustr.," no. 164: no. 57: and no. 79:)] n. un. with ة; signifying a single grain thereof. (Msb.) دَخَنٌ inf. n. of دَخِنَ [q. v.]. (JK, Msb.) — — [Hence,] (assumed tropical:) The appearance, or appearing, of conflict and faction, sedition, discord, or the like. (TA.) — — Hence also, i. e. from دَخَنُ النَّارِ and الطَّبِيخِ, (TA,) (tropical:) A state of alteration for the worse, of intellect, and of religion, and of the grounds of pretension to respect or honour. (K, TA.) — — Also i. q. دُخَانٌ. (S, K.) See this word in two places. — — [Hence,] (assumed tropical:) A duskiness, or dinginess, inclining to blackness; (S TA;) as also ↓ دُخْنَةٌ; (JK, S, K;) [like the colour of smoke, (see 1, last signification but one,) or] like the colour of iron: (TA:) it is in a sheep, (S,) or a horse and similar beasts, or in a garment, (TA,) and in a sword: (S, A, TA:) in this last it means (tropical:) a blackness that appears in the broad side, by reason of its great brightness: (A, TA:) or the diversified wavy marks, streaks, or grain, (syn. فِرِنْد,) of a sword. (K.) — — Also (tropical:) Rancour, malevolence, malice, or spite. (JK, K, TA.) — — And (tropical:) Badness, corruptness, or wickedness, of nature or disposition. (K, TA.) دَخِنٌ [applied to food, and to flesh-meat, Infected with smoke: see دَخِنَ. — — And hence,] applied to wine, or beverage, (assumed tropical:) Altered for the worse in odour. (TA.) — — And رَجُلٌ دَخِنُ الخُلُقِ (Sh, JK, S) (tropical:) A man bad, corrupt, or wicked, in respect of nature, or disposition. (Sh, JK, TA.) [See also دَاخِنٌ.] دُخْنَةٌ i. q. ذَرِيرَةٌ [which generally means Particles of calamus aromaticus], (K,) or the like thereof, (S,) [i. e.] incense, or a substance for fumigation, (بَخُورٌ, JK, Mgh, Msb,) [of any kind, and particularly] like ذريرة, (Mgh, Msb,) with which houses, or tents, or chambers, (S Mgh, Msb, K,) or a house, or tent, or chamber, (JK, M,) and clothes, (M,) are fumigated. (JK, S M, Mgh, Msb, K.) — See also دَخَنٌ. — — [Hence, app.,] أَبُو دُخْنَةِ or ابو دُخْنَةَ A certain bird, (IB, K, TA,) the colour of which is like that of the قُبَّرَةٌ [or lark]: so says IB: or, as in some MSS., like the colour termed الغُبْرَة [i. e. dust-colour]. (TA.) دُخْنَاءُ A species of عُصْفُور [or sparrow]; as also ↓ دُخْنَانٌ. (K, * TA.) يَوْمٌ دَخْنَانٌ (tropical:) A hot, or an intensely hot, day: (JK, K, TA:) and لَيْلَةٌ دَخْنَانَةٌ (tropical:) a night intensely hot, (JK, TA,) in which the heat is such as takes away the breath; (TA;) as though it were overspread by smoke: (JK, TA:) or a dusky, or dingy, night, inclining to blackness. (S.) دُخْنَانٌ: see دُخْنَاءُ. دُخَانٌ (S, Msb, K) and ↓ دُخَّانٌ, (K,) which latter is the form [now] commonly used, (TA,) and ↓ دَخَنٌ, (S, K,) i. q. عُثَانٌ [a less usual term, meaning Smoke]: (K: [in the S it is said merely that the دُخَان of fire is well known:]) pl. (of the first, S, Msb) دَوَاخِنُ, (S, Msb, K,) like as عَوَاثِنُ is pl. of عُثَانٌ, (S, Msb,) the only other instance of the kind, (Msb,) deviating from rule, (S,) and دَوَاخِينُ, [also irreg., and both pls. of mult.,] and أَدْخِنَةٌ [a pl. of pauc.]. (K.) [Hence, the tribes of] Ghanee and Báhileh (غَنِىّ and بَاهِلَة) were called اِبْنَا دُخَانٍ [The two sons of smoke] (S, K, TA) because they smoked a party of men (دَخَّنُوا عَلَى قَوْمٍ) in a cave and so killed them. (TA.) Hence also, (S,) ↓ هُدْنَةٌ عَلَى دَخَنٍ (tropical:) A calm [or truce] for a cause other than recon- ciliation: (S, K, TA: [in the CK, لَغَلَبَةٍ is erroneously put for لِعِلَّةٍ:]) or (assumed tropical:) [as a cloak] upon [i. e. concealing] inward corruptness; from دَخِنَتِ النَّارُ explained above; [see 1;] (Msb;) [for] IAth says that it likens inward corruptness beneath outward rectitude to the smoke [or smoking] of fresh, or moist, firewood: (TA:) or (assumed tropical:) upon latent rancour or malevolence: (S and TA in art. هدن:) but A'Obeyd, in explaining a trad. in which it occurs, takes it from دَخَنٌ as signifying " a duskiness, or dinginess, inclining to blackness," in the colour of a beast or of a garment; for he says that it means [a case in which] the mutual love of two parties will not become pure, like the duskiness, or dinginess, that is in the colour of a beast. (TA.) — — دُخَانٌ is also used by the Arabs for (assumed tropical:) Evil, or mischief, when it arises; as in the saying, كَانَ بَيْنَنَا أَمْرٌ ارْتَفَعَ لَهُ دُخَانٌ [There was between us an affair that had evil, or mischief, arising in consequence of it]. (TA.) — — It also means (assumed tropical:) Dearth, drought, sterility, or unfruitfulness; and hunger: and so it has been said to mean in the Kur xliv. 9: for it is said that the hungry [once] saw smoke (دُخَان) between him and the sky: or hunger is thus called because of the dryness of the earth in drought, and the rising of the dust, which is likened to دُخَان [properly so termed]. (TA.) — — [In the present day, it is also applied, but generally pronounced ↓ دُخَّان, to Tobacco; nicotiana tabacum of Linn.] دُخَّانٌ: see the next preceding paragraph, first and last sentences. دَاخِنٌ Firewood producing دُخَان [or smoke]. (TA.) — — [Hence,] خُلُقٌ دَاخِنٌ (assumed tropical:) A bad, corrupt, or wicked, nature or disposition. (TA.) [See also دَخِنٌ.] دَاخِنَةٌ [A chimney;] a hole, or perforation, [or hollow channel,] in which are pipes of baked clay (إِرْدَبَّات) [for the passage of smoke]: (JK:) its pl. is دَوَاخِنُ, (TA,) signifying holes, or apertures, [or hollow channels, for the passage of smoke,] made over frying-pans and the fire-places of baths &c.; (K, TA;) called by the vulgar مَدَاخِنُ [pl. of ↓ مَدْخَنَةٌ]. (TA.) أَدْخَنُ, applied to a ram [&c.], (JK, S,) Of a dusky, or dingy, colour, inclining to blackness: (JK, S, K:) fem. دَخْنَاءُ. (S, K.) [مَدْخَنٌ A place of smoke.] مَدْخَنَةٌ: see دَاخِنَةٌ. مِدْخَنَةٌ A vessel for fumigation; i. q. مِجْمَرَةٌ: (K:) or differing from the مِجْمَرَة, [app. in being made only of baked clay,] and not disapproved; whereas the مجمرة is disapproved, because generally of silver: (Mgh in art جمر:) pl. مَدَاخِنُ. (TA.) دد دَدٌ, (S, A, K, [but in some copies of the S and K written دَدّ, and said in the TA, in art ددن, to be so written by some, though it is there implied that this is of doubtful authority,]) without tesh-deed, (A, TA,) like يَدٌ, (MF,) Diversion, sport, play, or such as is vain, or frivolous; (S, A, K;) as also دَدًا, like قَفًا; and دَدَنٌ, (S, K,) and ↓ دَدَدٌ: (Ed-Demámeenee, CK:) but accord. to IB, it should be mentioned in art. ددن [in which دَدَنٌ is mentioned again in the S and K], or art. ددو [in which دَدًا is mentioned again together with دَدٌ and دَدَنٌ]. (L.) [The proper place of دَدٌ seems to be art. ددو (like as art. اخو is the proper place in which أَخٌ should be mentioned), as well as of دَدًا; and the proper place of دَدَنٌ, art. ددن.] Hence, (A,) مَا أَنَا مِنْ دَدٍ وَلَا الدَّدُ مِنِّى [I have no concern with diversion, &c., nor has diversion, &c., any concern with me]: a saying [of Mohammad] occurring in a trad. (S, A.) — Also A space (حِينٌ) of time. (K.) دَدَدٌ: see above. دَدِدٌ [meaning Diverting himself, sporting, playing, or doing so in a vain, or frivolous, manner,] occurs [accord. to one reading] in a verse of Et-Tirimmáh [cited in this art. in the K, and in the present work in art. طرب, as an ex. of اِسْتَطْرَبَ]: the poet has annexed to it a third د because an epithet is not susceptible of variation unless comprising three letters: (K:) or such is the

opinion of F; but this requires consideration. (MF.) ددن دَدَنٌ (T, S, K) and دَدًا and دَدٌ; (T, K;) all mentioned by El-Ahmar; (T;) and compared by Aboo-' Alee, in respect of having the last radical letter sometimes ن and sometimes an infirm letter and sometimes elided, to لَدُنْ and لَدَا and لَدْ; the second like قَفًا and عَصًا, and the third like يَدٌ, (T, TA,) and by some written دَدٌّ, with teshdeed; (TA; [but it is there implied that this is of doubtful authority;]) and the second and third said by some to be formed from the first, by the change of ن into ا and by the elision of ن; (TA;) Diversion, sport, play, or such as is vain, or frivolous; (T, S, K;) as also دَيْدٌ, [which should be mentioned in art. ديد,] and ↓ دَيَدَانٌ, (IAar, T, K, [not دَيْدَانٌ as in Freytag's Lex., being followed in the K by the epithet مَحَرَّكَةً,]) and ↓ ديدون, (TA, [app. دَيْدُونٌ, of the measure فَيْعُولٌ, like تَيْقُورٌ,]) and ↓ دَيْدَبُونٌ, (IAar, T, S,) [mentioned also in the S in art. دبن,] by Sgh and in the K mentioned in art. ددب, and said in the K to be wrongly included by J in the present art. (TA.) دَدَنٌ and دَدَانٌ are the only words in which the first and second radical letters are the same, without an intervening letter, and both movent. (S.) دَدَانٌ, applied to a sword, Blunt; (T, S, K;) that will not penetrate into the thing struck with it: (S:) and also sharp: thus bearing two contr. significations: (K:) or, accord. to Th, a sword with which trees are cut; called by others مِعْضَدٌ; and this is not necessarily the contr. of a blunt sword. (TA.) — — Also, applied to a man, [perhaps from the first of the significations mentioned above,] meaning لَاغَنَاءَ عِنْدَهُ [Not having, or not possessing, what suffices; or not profitable to any one]. (Fr, S, K.) دَيْدَنٌ (S, K) and ↓ دِيدَنٌ (TA on the authority of El-Khuwárezmee and El-Wáhidee) and ↓ دَيْدَانٌ (IJ, S, K) and ↓ ديدون [app. دَيْدُونٌ] (TA) and ↓ دَيْدَدَانٌ (K) A custom, manner, habit, or wont. (S, K, TA.) دِيدَنٌ: see what next precedes. دَيْدَانٌ: see what next precedes. دَيَدَانٌ: see دَدَنٌ. ديدون [app. دَيْدُونٌ]: see دَدَنٌ: — — and دَيْدَنٌ. دَيْدَبُونٌ: see دَدَنٌ. دَيْدَدَانٌ: see دَيْدَنٌ. ددو دَدٌ: see what follows. دَدًا, (S, K) like عَصًا (S) or قَفًا, (TA,) and ↓ دَدٌ, (S, K) like دَمٌ (S) or يَدٌ, (TA,) and دَدَنٌ, (S, K,) which last is mentioned in art. ددن, (S,) Diversion, sport, play, or such as is vain, or frivolous. (S, K.) [See also arts. دد and ددن.] در 1 دَرَّ, (S, Msb, K, &c.,) aor. دَرِ3َ and دَرُ3َ, [the latter anomalous,] inf. n. دَرٌّ (Msb, K, TA) and دُرُورٌ, (TA,) It (milk) was, or became, copious, or abundant, (Msb, K, TA,) and flowed, or streamed; it flowed, or streamed, copiously, or abundantly; and so (assumed tropical:) the water of the eye, or tears, and the like, (TA,) &c.; (Msb;) as also ↓ استدرّ: (K, TA:) and, said of milk, it ran, or flowed: and it collected [or became excerned] in the udder from the ducts and other parts of the body. (TA.) — — [Hence,] said of sweat, (assumed tropical:) It flowed (K) like as milk flows. (TA.) — — And of the tax called خَرَاج, (assumed tropical:) Its produce became abundant. (K.) — — And [in like manner] one says, لَادَرَّ دَرُّهُ: see دَرٌّ, below. — — And [hence,] دَرَّ also signifies (assumed tropical:) It was, or became, consecutive. (K in art. دهدر.) And (assumed tropical:) It continued; as in the phrase, دَرَّ لَهُ الشَّيْءُ (assumed tropical:) [The thing continued to him]. (Sh, TA in art. جرى.) — — And, said of a horse, aor. دَرِ3َ, inf. n. دَرِيرٌ (K) and دِرَّةٌ, (TA,) (assumed tropical:) He ran vehemently: or ran easily (K, TA) and without interruption. (TA.) — — And of herbage, (K,) inf. n. دَرٌّ, (TA,) (assumed tropical:) It became tangled, or luxuriant, (K, * TA,) by reason of its abundance. (TA.) — — One says also, of a she-camel, دَرَّتْ, (TA,) and دَرَّتْ بِلَبَنِهَا, (K,) aor. دَرُ3َ and دَرِ3َ, [the former anomalous,] inf. n. دُرُورٌ and دَرٌّ; (TA;) and ↓ ادرّت, alone, (S, K,) and ↓ ادرّت بِلَبَنِهَا; (K;) She yielded her milk, or made it to flow, copiously, or abundantly. (K, TA.) And دَرَّالضَّرْعُ بِاللَّبَنِ, aor. دَرُ3َ, (S,) or دَرِ3َ, (TA,) inf. n. دُرُورٌ, (S,) or دَرٌّ, (TA,) [The udder abounded with milk: or yielded milk copiously, or abundantly: and ادرّ ↓ اللَّبَنَ signifies the same; or it yielded, or emitted, the milk.] — — And [hence,] دَرَّتْ حَلُوبَةُ المُسْلِمِينَ, (S, A,) and لِقْحَتُهُمْ, (TA,) [lit. The milch-camel of the Muslims yielded milk copiously,] meaning (tropical:) the tribute, or taxes, pertaining to the Muslims poured in abundantly. (S, * A, TA.) — — And دَرَّتِ السَّمَآءُ بِالمَطَرِ, (K,) aor. دَرُ3َ, (S,) inf. n. دَرٌّ and دُرُورٌ, (K,) (assumed tropical:) The sky poured down rain (K, TA) abundantly. (TA.) — — And دَرَّبِمَا عِنْدَهُ (tropical:) He produced, or gave forth, what he had. (A.) — — And دَرَّتِ الدُّنْيَا عَلَى أَهْلِهَا (tropical:) The world was bountiful to its inhabitants. (A.) — — And دَرَّتِ السُّوقُ, (S in art. غر, and K,) inf. n. دِرَّةٌ, (S ubi suprà,) (tropical:) The market became brisk, its goods selling much; (S ubi suprà, K, TA;) contr. of غَارَّتْ. (S ubi suprà.) — — And دَرَّتِ العُرُوقُ The ducts, or veins, became filled with milk, (TA,) or (tropical:) with blood. (A, TA.) — — And دَرَّ العِرْقُ, inf. n. دُرُورٌ, (assumed tropical:) The vein pulsated uninterruptedly. (TA.) — — And دَرَّ السَّهْمُ, (AHn, K,) aor. دَرِ3َ, (TA,) inf. n. دُرُورٌ, (assumed tropical:) The arrow turned round well upon the nail (AHn, K *) of the left thumb, [app. so as to produce a sound, (see حَنَّانٌ,)] being turned with the thumb and fore finger of the right hand [for the purpose of testing its sonorific quality]: the arrow does not thus turn, nor does it produce the kind of sound termed حَنِين, unless in consequence of the hardness of its wood, and its goodly straightness, and its compact make. (AHn.) — دَرَّ also signifies It (a thing) was, or became, soft, tender, or supple. (IAar, K.) — And It (a lamp) gave light, shone, or shone brightly. (K.) — — And, aor. يَدَرُّ, which is extr., (K,) or, as some say, the pret. is originally دَرِرَ, [the sec. pers. being دَرِرْتَ,] and, if so, the aor. is not extr., (MF,) It (a man's face) became goodly after disease. (K.) 4 ادرّ [He made milk to flow, or to flow copiously, or abundantly:] he drew forth milk. (Msb.) See also 1, in three places. — — [Hence,] أَدَرُّوا الخَرَاجَ (assumed tropical:) They (the collectors) made the produce of the tax called خراج to come in abundantly. (TA.) — — [And ادرّ البَوْلَ (assumed tropical:) It (a medicine, &c.,) caused the urine to flow plentifully; acted as a diuretic; (see the act. part. n. below;) as also ↓ استدرهُ.] — — ادرّ أُمَّهُ He (a young camel) sucked, or drew the milk of, his mother. (TA.) And ادرّها He stroked her (a camel's) dugs, to draw her milk: he milked her; (TA;) as also ↓ استدرها, referring to a ewe or she-goat: (Msb: and the latter, he stroked her dugs with his hand, causing the milk to flow, or to flow copiously: and the same verb, he sought, or desired, her milk, or the flowing of her milk. (TA.) — — [Hence,] أَدِرُّوا لِقْحَةَ المُسْلِمِينَ (tropical:) [Make ye. the tribute, or taxes, pertaining to the Muslims to pour in abundantly: lit., make ye the milchcamel of the Muslims to yield milk abundantly]: said by 'Omar to the collector of the taxes. (TA.) — — [Hence, also,] one says to a man, when he seeks a thing, and begs for it importunately, أَدِرَّهَا وَ إِنْ أَبَتْ, meaning, [lit.,] Ply her, though she refuse, until she yield her milk abundantly. (TA.) — — And أَدَرَّ اللّٰهُ لَهُ أَخْلَافَ الرِّزْقِ (tropical:) [God milked for him the dugs of sustenance; i. e. provided for him the means of subsistence]: and استدّر ↓ نِعْمَةَ اللّٰهِ بِالشُّكْرِ (tropical:) [He drew the favour, or blessing, of God, by thankfulness]. (A.) — — الرِّيحُ تُدِرُّ السَّحَابَ, (S, L, K,) and ↓ تَسْتَدِرُّهُ, (S, L,) (assumed tropical:) The wind draws forth a shower of fine rain from the clouds: (S, L, K: in some copies of the last, we find, as the explanation of أَدَرَّتِ الرِّيحُ السَّحَابَ, instead of حَلَبَتْهُ, [agreeably with the above explanation,] جَلَبَتْهُ, with ج: the explanation in the [S and] L is تَسْتَحْلِبُهُ: TA:) and السَّحَابَ ↓ نَسْتَدِرُّ (assumed tropical:) [We desire, or look for, a shower of rain from the clouds]. (TA in art. حلب.) — — And بَيْنَ عَيْنَيْهِ عِرْقٌ يُدِرُّهُ الغَضَبُ (said in a trad., TA) (tropical:) Between his eyes was a vein which anger caused to flow; (S; *) or to fill with blood; (A;) or to become thick and full: (TA:) or which anger

put in motion: (S:) for (TA) أَدَرَّ الشَّىْءَ signifies he put the thing in motion. (K, TA.) — — ادرّت المِغْزَلَ (tropical:) She twisted the spindle vehemently, (A, K,) so that it seemed to be still in consequence of its vehement twirling. (K, * TA.) — — And ادرّ السَّهْمَ (assumed tropical:) He made the arrow to turn round well upon the nail (AHn, K *) of his left thumb, turning it with the thumb and fore finger of his right hand. (AHn. [See 1, latter part.]) — — And أَدْرَرْتُ عَلَيْهِ الضَّرْبَ (tropical:) I inflicted upon him an uninterrupted beating. (A.) 10 إِسْتَدْرَ see 1, first sentence: — — and see دِرَّةٌ. — See also 4, in five places. — — استدرّت (assumed tropical:) She (a goat) desired the ram: (El-Umawee, S, K:) and one says also اِسْتَذْرَتْ. (El-Umawee, S. [See art. ذرو.]) — — And استدرّ (assumed tropical:) He spoke, or talked, much. (TA in art. غلت.) R. Q. 1 دَرْدَرَ, (inf. n. دَرْدَرَةٌ, TK,) He (a child, S) chewed, or mumbled, an unripe date (S, K) with his toothless gums. (TA.) Hence the saying of a certain Arab, to whom El-Asma'ee had come, أَتَيْتَنِى وَ أَنَا أُدَرْدِرُ [Thou camest to me when I was a child mumbling with toothless gums: or it may mean thou hast come to me when I am old, mumbling &c.: see دُرْدُرٌ]. (TA.) — — Also He (a man) lost his teeth, and their sockets became apparent. (TA.) R. Q. 2 تَدَرْدَرَ It (a thing) was, or became, in a state of motion or commotion, or it moved about. (T in art. دل.) And تَدَرْدَرَتِ اللَّحْمَةُ The piece of flesh quivered. (K.) [Hence,] one says of a woman, تَدَرْدَرُ, [for تَتَدَرْدَرُ,] meaning She quivers in her buttocks, by reason of their largeness, when she walks. (TA.) دَرٌّ an inf. n. used as a subst., (Msb,) Milk; (S, A, Msb, K;) as also ↓ دِرَّةٌ. (K.) Hence, ذَوَاتُ الدَّرِّ, and الدَّرُّ alone, Milch-animals. (TA.) And أُمَّهَاتُ الدَّرِّ The teats of a camel or clovenfooted animal. (TA.) — — Hence also the saying, لِلّٰهِ دَرُّكَ (tropical:) To God be attributed the good that hath proceeded from thee! or thy good deed! (TA:) or thy deed: (A:) or thy gift! and what is received from thee! [and thy flow of eloquence! and the like: when said to an eloquent speaker or poet, it may be rendered divinely art thou gifted!] a man's gift [or the like] was originally thus likened to the milk of a camel; and then this phrase became so common as to be used as expressive of admiration of anything: (Aboo-Bekr, TA:) it was first said by a man who saw another milking camels, and wondered at the abundance of their milk: (ISd, TA:) the thing alluded to therein is attributed to God to indicate that none other could be its author. (TA.) You say also, لِلّٰهِ دَرُّهُ (tropical:) To God be attributed his deed! (S, K:) or his knowledge! or his good! or bounty! or beneficence! (Har p. 418:) [&c.:] meaning praise. (S.) Accord. to IAar, دَرٌّ signifies (tropical:) A deed, whether good or evil. (TA.) Ibn-Ahmar says, لِلّٰهِ دَرِّى [To God be attributed what hath brought me to this state!] wondering at himself. (TA.) One also says, لِلّٰهِ دَرُّكَ مِنْ رَجُلٍ, which is likewise an expression of praise, (S,) meaning (tropical:) To God be attributed the goodness, or good action, of thee, as a man! [i. e., of such a man as thou!] (TA.) And لِلّٰهِ دَرُّهُ فَارِسًا (tropical:) [To God be attributed his excellence as a horseman!]. (Msb.) And, in dispraise, (S,) لَا دَرَّ ↓ دَرُّهُ May his good, or wealth, not be, or become, much, or abundant! (S, A, TA:) or may his work not thrive! (K.) El-Mutanakhkhil says, لَا دَرَّ دَرِّىَ إِنْ أَطْعَمْتُ نَازِلَهُمْ قِرْفَ الحَتِّي وَعِنْدِى البُرُّ مَكْنُوزُ [May my wealth not become abundant, or may my work not thrive, if I feed him among them who is a guest with the rind of حَتِّىَ (q. v.) when I have wheat stored up]: this verse is cited by Fr, who also mentions the phrase, دَرَّ دَرُّ فُلَانٍ [May the wealth of such a one become abundant! or may his work thrive!]. (TA.) — Also The soul; syn. نَفْسٌ. (K.) One says رَجُلٌ سَرِىُّ الدَّرِّ A man of generous and manly soul. (TK.) And دَفَعَ اللّٰهُ عَنْ دَرِّهِ May God defend his soul. (Lh.) دُرٌّ and دُرَرٌ (S, Msb, K) and دُرَّاتٌ (K) pls., (S, Msb, K,) or rather the first is a coll. gen. n., and the second and third are pls., (MF,) of ↓ دُرَّةٌ, (S, Msb, K,) which last signifies A pearl: (S:) or a large pearl. (Msb, K.) دَرَّةٌ: see دِرَّةٌ. دُرَّةٌ: see دُرٌّ. دِرَّةٌ: see دَرٌّ, first sentence. — — Also Copious, or abundant, flowing milk; milk flowing copiously, or abundantly: (TA:) and a flow, or stream, or a flowing or streaming, of milk; (S, K;) and its abundance or abounding: (S, Msb, K:) as also ↓ دَرَّةٌ: (L:) or this latter signifies a single flow, or stream, of milk. (Msb.) Hence the prov., لَا آتِيكَ مَااخْتَلَفَتِ الدِّرَّةُ وَالجِرَّةُ I will not come to thee as long as the flow of milk and the cud go [the former] downwards and [the latter] upwards. (TA. [See also جِرَّةٌ.]) — — [Hence also the phrase,] لِلسَّحَابِ دِرَّةٌ (assumed tropical:) The clouds have a pouring forth: pl. دِرَرٌ. (S.) En-Nemir Ibn-Towlab says, سَلَامُ الإِلٰهِ وَرَيْحَانُهُ وَرَحْمَتُهُ وَسَمَآءٌ دِرَرْ meaning ذَاتُ دِرَرٍ [i. e. The peace, or security, &c., of God, and his bounty, and his mercy, and a sky pouring forth showers]. (S.) Some say that دِرَرٌ signifies ↓ دَارٌّ [flowing, or streaming; or flowing, or streaming, copiously, or abundantly]; like as قِيَمًا in the Kur vi. 162 signifies قَائِمًا. (TA.) In like manner one says also دِيَمٌ دِرَرٌ [Lasting and still rains pouring down]. (TA.) — — And لِلسُّوقِ دِرَّةٌ (assumed tropical:) The market has a brisk traffic going on in it, its goods selling much. (AZ, S.) — — And لِلسَّاقِ دِرَّةٌ (assumed tropical:) The thigh, or shank, [of the horse or the like] has a continuous movement for running; syn. ↓ لِلْجَرْيِ اِسْتِدْرَارٌ. (AZ, S.) You say also, مَرَّ الفَرَسُ عَلَى دِرَّتِهِ, meaning (assumed tropical:) The horse passed along without being turned aside by anything. (TA. [See also مُسْتَدِرٌّ.]) — — دِرَّةٌ also signifies (tropical:) Blood [as being likened to milk]. (K.) A poet cited by Th likens war and the blood thereof to a [raging] she-camel and her دِرَّة. (TA.) — — And (assumed tropical:) The means of subsistence [as being likened to milk]. (TA in art. غر. [See an ex. voce غِرَّةٌ.]) — — And A mode, or manner, of flowing, or streaming, of milk. (Msb.) — Also A certain thing with which one beats, or flogs; (Kr, S, A, K, TA;) i. e. the دِرَّة of the Sultán: (TA:) a whip: (Msb:) [app. a whip for flogging criminals; as seems to be implied in the TA: I have not found any Arab who can describe it in the present day: it seems to have been a kind of whip, or scourge, of twisted cords or thongs, used for punishment and in sport, such as is now called فِرْقِلَّة: or a whip made of a strip, or broad strip, (see 1 in art. خفق,) of thick and tough hide, or the like: it is described by Golius and Freytag (by the latter as from the S and K, in neither of which is any such explanation found,) as “ strophium ex fune aliave re contortum, aut nervus taurinus, similisve res, quibus percuti solet: ”] an Arabic word, well known: (TA:) [or an arabicized word, from the Pers. دُرَّة:] pl. دِرَرٌ. (A, Msb.) دَرَرٌ The right course or direction of a road: (S, K:) its beaten track: its hard and elevated part. (TA.) You say, نَحْنُ عَلَى دَرَرِ الطَّرِيقِ We are upon the right course [&c.] of the road. (S.) And هُمَا عَلَى دَرَرٍ وَاحِدٍ They two are following one direct course. (S.) — — دَرَرُ بَيْتٍ The direction, point, place, or tract, which is in front of, or opposite to, a house. (K.) You say, دَارِى بِدَرَرِ دَارِكَ My house is in front of, or opposite to, thy house. (TA.) — — دَرَرُ الرِّيحِ The direction, or point, from which the wind blows. (S, K.) دَرُورٌ: see دَارٌّ, in two places. دَرِيرٌ A horse (S, K) or similar beast (K, TA) that is swift: (S, K:) or swift in running, and compact in make: (TA:) or compact and firm in make. (K, TA.) [See also دَرِّىٌّ and مُسْتَدِرٌّ.] — See also دَارٌّ. دَرَّآءُ: see فَرَسٌ دَرِّىٌّ (TA) or دَرِّيَّةٌ (A) A horse, or mare, that runs much. (A, TA.) [See also دَرِيرٌ and مُسْتَدِرٌّ.] — كَوْكَبٌ دَرِّىٌّ: see the next paragraph. — الفَارِسِيَّةُ الدَّرِّيَّةُ The chaste dialect of Persian: (Mgh:) or the most chaste dialect thereof: (TA:) so called in relation to دَرْ, (Mgh, TA,) as the name of a district of Sheeráz, (TA,) or as meaning “ a door ” or “ gate. ” (Mgh, TA.) كَوْكَبٌ دُرِّىٌّ and ↓ دِرِّىٌّ (S, A, K) and ↓ دَرِّىٌّ (K, TA) A shining, or brightly-shining, star: (K:) or a star that shines, glistens, or gleams, very brightly: (S, A:) called دُرِّىٌّ in relation to دُرٌّ [i. e. pearls, or large pearls], (Fr, Zj, S, A,) because of

its whiteness (Zj, S, A) and clearness, and beauty: (Zj:) pl. دَرَارِىُّ. (A.) It is also termed دُرِّىْءٌ and دَرِّىْءٌ and دِرِّىْءٌ. (TA. [See art. درأ.]) — — دُرِّىٌّ also signifies The glistening, or shining, of a sword: (K:) a rel. n. from دُرٌّ; because of its clearness: or likened to the star so termed: it occurs in poetry; but some read دَرِّىٌّ, with د [and fet-h]. (TA.) دِرِّىٌّ: see the next preceding paragraph. دُهْ دُرَّيْنِ, (S,) or دُهْدُرَّيْنِ: (K:) see art. دهدر. دَرَّارَةٌ A spindle (K, TA) with which the pastor spins wool, or with which a woman spins cotton or wool; as also ↓ مِدَرَّةٌ. (TA.) دُرْدُرٌ The part of the gums where the teeth grow: (TA:) or the part where the teeth grow of a child: (S, K, TA:) or the part where the teeth grow both before they grow and after they have fallen out: (K, TA:) pl. دَرَادِرُ. (S.) Hence the prov., أَعْيَيْتِنِى بِأُشُرٍ فَكَيْفَ بِدُرْدُرٍ, (S, K,) or فَكَيْفَ أَرْجُوكَ بِدُرْدُرٍ, (TA,) i. e. Thou [weariedst me, and] didst not accept good advice when thou wast a young woman and when thy teeth were serrated and sharp in their extremities; then how should I hope for any good in thee now when thou hast grown old, and the places of the growth of thy teeth have become apparent by reason of age? (K, * TA.) In the K we read لَمْ تَقْبَلِى النُّصْحَ شَابَّةً: but it should be لَمْ تَقْبَلِ النُّصْحَ شَابًّا. (TA.) دُرْدُرٌ is also said to signify The extremity, or tip, of the tongue: or, as some say, its root: but the signification commonly known is that first given above. (TA.) دَرْدَرَةٌ inf. n. of R. Q. 1. (TK.) — — Also an onomatopœia meaning The sound of water rushing along in the beds of valleys. (TA.) دَرْدَارٌ A certain kind of tree, (T, S, K,) well known; (T;) also called شَجَرَةُ البَقِّ: [both of these names are now applied to the elm-tree; and so both are applied by Golius:] there come forth from it various أَقْمَاع [app. excrescences of the nature of gall-nuts], like pomegranates, in which is a humour that becomes بَقّ [i. e. bugs or gnats, for both are signified by this word]; and when they burst open, the بقّ come forth: its leaves are eaten, in their fresh state, like herbs, or leguminous plants: so in the " Minháj edDukkán. " (TA.) — Also The sound of the drum. (K.) دُرْدُورٌ A whirlpool, in which shipwreck is feared; (S;) a place in the midst of the sea, where the water is in a state of violent commotion, (T, K,) and from which a ship scarcely ever escapes. (T, TA.) دَارٌّ: see دِرَّةٌ. — — Also, (S, Msb, K,) and ↓ دَرُورٌ (S, A, Msb, K) and ↓ دَرَّآءُ (A) and ↓ مُدِرٌّ, (S,) A she-camel, (S, A, K,) or ewe, or she-goat, (Msb,) abounding with milk; having much milk: (S, A, Msb, K:) pl. (of the first, S, Msb) دُرَّارٌ; (S, Msb, K;) and one says also إِبِلٌ دُرُرٌ (a pl. of دَرُورٌ [in the CK and in my MS. copy of the K ابل دَرُورٌ]) and إِبِلٌ دُرَّرٌ (also a pl. of دَرُورٌ [in the CK and in my MS. copy of the K ابل دَرَرٌ]): (K, accord. to the TA:) and ↓ دَرورٌ applied to an udder signifies the same: (TA:) [and ↓ مِدْرَارٌ also app. signifies the same; for you say] — — ↓ سَمَآءٌ مِدْرَارٌ (tropical:) A sky pouring down abundance of rain: (S, K:) and ↓ سَحَابَةٌ مِدْرَارٌ a cloud pouring down much rain. (A, TA.) — — رِزْقٌ دَارٌّ (tropical:) Continual, uninterrupted, sustenance, or means of subsistence. (TA.) — دَارٌّ and ↓ دَرِيرٌ A lamp giving light, shining, or shining brightly. (K.) تَدِرَّةٌ A copious flowing, or streaming, of milk. (K.) مُدِرٌّ: see دَارٌّ. — — مُدِرٌّ لِلْبَوْلِ [and ↓ مُسْتَدِرٌّ لَهُ], and simply مُدِرٌّ and ↓ مُسْتَدِرٌّ, A diuretic medicine &c.]. (TA in art. جزر, &c.) And مُدِّرٌ لِلطَّمْثِ [Emmenagogue]. (K in art. اشن, &c.) — — مُدِرَّةٌ and مُدِرٌّ A woman twirling her spindle vehemently, so that it seems to be still in consequence of its vehement twirling. (K, * TA.) مِدَرَّةٌ: see دَرَّارَةٌ. مِدْرَارٌ: see دَارٌّ, in three places. مُسْتَدِرٌّ: see مُدِرٌّ, in two places. — — Also (tropical:) A number of arrows in their flight resembling the streaming of milk, by reason of the vehemence with which they are impelled; occurring in a verse of Aboo-Dhu-eyb. (TA.) — — فَرَسٌ مُسْتَدِرٌّ فِى عَدْوِهِ (tropical:) [A horse that runs far without being turned aside by anything]. (A.) [See دِرَّةٌ, and see also دُرِّىٌّ and دَرِيرٌ.] درأ 1 دَرَأَهُ, aor. دَرَاَ, (M, Msb, K,) inf. n. دَرْءٌ (S, M, Mgh, Msb, K) and دَرْأَةٌ; (K;) and ↓ درّأهُ; (M, TA; [or this latter has probably an intensive signification;]) He pushed it, or thrust it; or pushed it, or thrust it, away, or back; repelled it; or averted it; syn. دَفَعَهُ; (S, * M, Mgh, * Msb, K;) namely, a thing. (Msb.) Hence, كَانَ بَيْنَ عُمَرَ وَمُعَاذِ بْنِ عَفْرَآءَ دَرْءٌ There was, between 'Omar and Mo'ádh Ibn-'Afrà, a contending, and a mutual pushing or thrusting, &c. (Mgh.) And دَرَأَ عَنْهُمْ He repelled from them, or defended them; as also دَرَهَ, which is formed by substitution from the former, like هَرَاقَ from أَرَاقَ. (S in art. دره.) And دَرَأَ عَنْهُ الحَدَّ He averted (دَفَعَ) from him the prescribed castigation: (M, Mgh:) or he deferred his prescribed castigation: and in like manner the verb is used in relation to other things. (AZ, T.) It is said in a trad., اِدْرَؤُوا الحُدُودَ بِالشُّبُهَاتِ [Avert ye, or defer ye, the prescribed castigations on account of dubious circumstances]. (ISk, M, TA.) And اِدْرَؤُوا الحُدُودَ مَا اسْتَطَعْتُمْ [Avert ye, or defer ye, the prescribed castigations as long as ye are able]. (S, form a trad.) — — See also 5. — — دَرَأَ عَنِ البَعِيرِ الحَقَبَ is explained by Sh as meaning He pushed back the kind girth of the camel: but AM says that the correct meaning is, he spread the kind girth upon the ground, and made the camel to lie down upon it [in order that he might gird him]. (TA.) [For] دَرَأَ signifies also He spread, or laid flat, (K, TA,) a thing upon the ground. (TA.) — — دَرَأَ الشَّىْءَ بِالشَّىْءِ He supported the thing by the thing; made the. thing to be a support to the thing. (TA.) [Hence,] دَرَأَ الحَائِطَ بِبِنَآءٍ He conjoined the wall with a structure [so as to support the former by the latter]. (TA.) — — دَرَأَ بِحَجَرٍ He cast a stone; like رَدَأَ. (TA.) You say, دَرَأَهُ بِحَجَرٍ and رَدَأَهُ بِهِ He cast a stone at him. (M in art. ردأ.) — — دَرَأَ said of a torrent, (K,) inf. n. دَرْءٌ, (TA,) (tropical:) It rushed, or poured forth with vehemence; as also ↓ اندرأ. (K.) And دَرَأَ الوَادِى بِالسَّيْلِ (assumed tropical:) The valley poured along the torrent. (TA.) [See also دَرْءٌ, below.] — — دَرَأَ, (K,) inf. n. دُرُوْءٌ, (TA,) is syn. with طَرَأَ [He came from a place, or from a distant place, unexpectedly; &c.]. (K.) And you say, دَرَأَ عَلَيْنَا فُلَانٌ, (T, S, K, * TA,) inf. n. دُرُوْءٌ (S, TA) and دَرْءٌ; (TA;) and ↓ اندرأ (S, TA) and ↓ تدرّأ; (TA;) Such a one came, or came forth, upon us unexpectedly, (T, S, K, * TA,) or whence we knew not; as also طَرَأَ, (T,) and دَرَهَ. (IAar, TA in art. دره.) And ↓ اندرأ عَلَيْهِ بِشَرٍّ, vulg. اندرى, He came upon him suddenly with evil, or mischief. (TA.) — — Hence, i. e. from دَرَأَ signifying " he came, or came forth, unexpectedly," (T, S, TA,) دَرَأَ, inf. n. دُرُوْءٌ, said of a star, meaning (tropical:) It shone, or glistened, (S, K, TA,) intensely, (S, TA,) and its light spread: (TA:) or, as some say, it rose. (T.) [Hence also,] دَرَأَتِ النَّارُ (assumed tropical:) The fire gave light, shone, was bright, or shone brightly. (Sh, K.) — دَرَأَ, (T, S, K,) aor. دَرَاَ, (T,) inf. n. دُرُوْءٌ, (T, S,) He (a camel) had what is termed the غُدَّة, (S, K,) i. e. the plague, or pestilence, (طَاعُون,) of camels, (T,) and had therewith a tumour in his back, (S, K,) or in his نَحْر [or stabbing-place, in the uppermost part of the breast]: but in a female, it is in the udder: (TA:) or had a tumour in his نَحْر. (IAar, T.) The epithet applied to the male is ↓ دَارِئٌ: and so, accord. to ISk, to the female, (T, S,) meaning Attacked by the غُدَّة in her مَرَاق, (T, and so in a copy of the S,) thus, without teshdeed to the ق, signifying the part, of her throat, which is the place of passage of the water, (T, TA,) or in her مَرَاقّ [or thin and soft parts of the belly], (so in one of my copies of the S,) so that the protuberance of the غُدَّة [or pestilential tumour] is apparent: which protuberance is termed ↓ دَرْءٌ. (T, S.) 2 دَرَّأَ see 1, first sentence. 3 مُدَارَأَةٌ, primarily, (TA,) signifies The act of opposing; and repelling, or striving to repel: (S, TA:) or treating in an evil, or adverse, manner; and opposing: (A 'Obeyd, TA:) or the putting one off in the matter of a right or due, by promising to render it time after time;

and treating in an evil, or adverse, and a contrary, manner. (Mgh in arts. درى and شرى.) One says, دَرَأْتُهُ I repelled him, or strove to repel him. (T, Msb, K.) And فُلَانٌ لَا يُدَارِئُ وَ لَا يُمَارِى, (S, TA,) i. e. Such a one does not act in an evil, or adverse, manner, nor oppose, [nor does he wrangle, or dispute obstinately:] and لا يُدَارِى, meaning, accord. to Sgh, if for لا يُدَارِئُ, does not repel, or strive to repel, him who has a right from his right. (TA.) — — Accord. to El-Ahmar, in [the exercise of] good disposition, (T, S,) and in social intercourse, (S,) it is with and without ء; (T, S;) contr. to the assertion of A 'Obeyd, who says that in this case it is without ء. (T.) [F says,] دَارَأْتُهُ is syn. with دَارَيْتُهُ and دَافَعْتُهُ and لَايَنْتُهُ [the second of which has a meaning explained above; the first and last meaning I treated him with gentleness or blandishment, soothed him, coaxed him, or wheedled him; &c.]; thus bearing two contr. significations: (K:) [or] دَرَأْتُهُ and دَارَيْتُهُ both signify I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or cajoled him: (S:) [but Az says,] I say that the verb with ء means I was fearful, or cautious, of him, as says AZ; or of his evil, or mischief: and دَارَيْتُ signifies " I deceived, deluded, beguiled, circumvented, or outwitted; " as also دَرَيْتُ. (T.) 4 أَدْرَأَتْ بِضَرْعِهَا, (AZ, T, S,) inf. n. إِدْرَآءٌ, (AZ, T,) [as also اذرأت, with ذ,] She (a camel) excerned (أَنْزَلَتْ) the milk, (AZ, T, S,) and relaxed her udder, on the occasion of bringing forth. (AZ, S.) The epithet applied to the she-camel so doing is ↓ مُدْرِئٌ. (AZ, T, S, K.) 5 تَدَرَّأَ see 1. — — تدرّأ عَلَيْنَا He domineered over us. (S.) And تدرّؤوا عَلَيْهِمْ They domineered over them, (K, TA,) and aided one another against them. (TA.) — — تدرّؤوا, (M, K, TA,) and ↓ اِدَّرَؤُوا دَرِيْئَةً, (TA,) They concealed themselves from a thing in order to beguile it, or circumvent it: (M, K, TA:) or they made use of a ذَرِيعَة [or دَرِيْئَة] for hunting and spearing or thrusting [or shooting objects of the chase]: (TA:) and ↓ اِدّرأتُ لِلصَّيْدِ, (S,) or الصَّيْدِ, (K,) I prepared for myself a دَرِيئَة for the chase: (S, K:) and ↓ دَرَأَ الدَّرِيْئَةَ لِلصَّيْدِ, aor. دَرَاَ, inf. n. دَرْءٌ, He drove the دريئة to the chase, and concealed himself by it. (M.) 6 تداروؤا They repelled, or strove to repel, one another (M, Msb, K) in contention, or altercation, (M, K,) and the like; and disagreed. (M.) اِدَّارَأْتُمْ is originally تَدَارَأْتُمْ, (S, K,) the ت being incorporated into the د, (S, TA,) because they have the same place of utterance, (TA,) and the ا being added to commence the word: (S, TA:) the meaning is, Ye disagreed; and repelled, or strove to repel, one another. (S.) فَادَّارَأْتُمْ فِيهَا, in the Kur ii. 67, means And ye contended together respecting it; because those who contend repel one another: or ye repelled, or strove (??) repel, one another, by each of you casting the slaughter upon his fellow. (Bd.) 7 إِنْدَرَأَ see 1, in three places. — — The phrase الحُدُودُ تَنْدَرِئُ بِالشُّبُهَاتِ [The prescribed castigations shall be, or are to be, averted, or deferred, on account of dubious circumstances,] is agreeable with analogy, but has not been heard [from the Arabs of classical times]. (Mgh.) — — اندرأ الحَرِيقُ The fire [of a burning house &c.] spread, (K, TA,) and gave light, shone, was bright, or shone brightly. (TA.) 8 إِدْتَرَأَ see 5, in two places. دَرْءٌ and inf. n. of 1 in senses pointed out above. (S, M, &c.) So of that verb said of a torrent. (TA.) [Hence,] جَآءَ السَّيْلُ دَرْءًا and ↓ دُرْءًا The torrent rushed, or poured forth with vehemence, [or came rushing, &c.,] from a place, (M, K,) or from a distant place, (TA,) unknown: (M, K, TA:) or the latter signifies the torrent came from a distant land or tract. (S.) And جَآءَ ↓ الوَادِى دُرْءًا The valley flowed with the rain of another valley: if with its own rain, you say, سَالَ ظَهْرًا: (IAar, M; and the like is said in the TA in the present art. and in art. ظهر:) or سال دُرْءًا means it flowed with other than its own rain; and ظَهْرًا, "with its own rain. " (TA in art. ظهر.) Hence ↓ الدُّرْءُ has been metaphorically used by a rájiz to signify (tropical:) The flowing of water from the mouths of camels into their insides. (M.) — A bending; (TA;) a crookedness, or curvity; (S, M, K, TA;) in a cane, or spearshaft, and the like; (M, K;) or in a staff, and anything that is hard to straighten: (T, TA:) pl. دُرُوْءٌ. (M.) One says, أَقَمْتُ دَرْءُ فُلَانٍ (assumed tropical:) I rectified the crookedness and opposition, or resistance, of such a one. (S.) And hence, بِئْرٌ ذَاتُ دَرْءٍ A well having a part [of its shaft] projecting, or protuberant. (S, O.) And طَرِيقٌ ذُو دُرُوْءٍ A road having furrows, (M, * K, *) or abrupt, water-worn, ridges, (T, S, M,) and protuberances, and the like. (T.) — — The extremity, or edge, of a thing; because it repels therewith. (Ham p. 213.) — — A portion of a mountain that projects, or juts out, from the rest, (M, K, TA, and Ham p. 213 in explanation of the pl.,) unexpectedly: (TA:) pl. as above. (M.) — — See also 1, last sentence. — — Also (assumed tropical:) Disobedience, and resistance, and hatred, or dislike, (T, TA,) and crookedness, (T,) and disagreement, on the part of a wife. (T, TA.) دُرْءٌ: see دَرْءٌ, in three places. دَرِيئَةٌ A ring by aiming at which one learns to pierce or thrust [with the spear] (S, M, K) and to shoot: (T, * M, K:) said by As to be with ء: (S:) and also called وَتِيرَةٌ. (S in art. وتر.) 'Amr Ibn-Maadee-Kerib says, ظَلِلْتُ كَأَنِّى لِلرِّمَاحِ دَرِيْئَةٌ أُقَاتِلُ عَنْ أَبْنَآءِ جَرْمٍ وَفَرَّتِ [I passed the day as though I were a ring for the spears to be aimed at, fighting in defence of the sons of Jarm, when they had fled]. (T, S, M. [See also Ham p. 75, where it is written دَرِيَّةٌ.]) — — Also A camel, (T, S,) or other thing, (S,) or anything, (M, K,) by which one conceals himself (T, S, M, K) from the wild animals, (T,) or from the objects of the chase, (S, * M, K,) in order that they may be circumvented, (T, S, M, K,) so that when the man is able to shoot, or cast, he does so: (T, S:) like ذَرِيعَةٌ: (S in art. ذرع:) accord. to AZ, it is with ء, (S,) because the دريئة is driven (تُدْرَأُ, i. e. تُدْفَعُ,) towards the objects of the chase: (T, * S:) but IAth says that it is دَرِيَّةٌ, without ء; and that it signifies an animal by means of which the sportsman conceals himself, leaving it to pasture with the wild animals until they have become familiar with it and so rendered accessible to him, when he shoots, or casts, at them: (TA:) the pl. of دَرِيْئَةٌ is دَرَايَا and دَرَائِئُ with two hemzehs, each of them extr. [with respect to analogy]. (M, TA.) دَرِّىْءٌ: see what next follows. دُرِّىْءٌ: see what next follows. كَوْكَبٌ دِرِّىْءٌ, (T, S, K, &c.,) like خِمِّيرٌ and سِكِّيرٌ (S) or سِكِّينٌ, (K,) from دَرَأَ عَلَيْنَا فُلَانٌ; (S;) and ↓ دُرِّىْءٌ, (M, K,) the only instance of the measure فُعِّيلٌ except مُرِّيقٌ; (K;) [which latter word has been mistaken by Golius and Freytag for a noun qualified by the epithet درّىء;] but A'Obeyd says that when it is pronounced with the first letter madmoomeh it is دُرِّىٌّ, without ء, a rel. n. from دُرٌّ, of the measure فُعْلِىٌّ, [and the like is said in the K, though دُرِّىْءٌ is also there mentioned as correct,] because there is not [to his knowledge] in the language of the Arabs any word of the measure فُعِّيلٌ; and that he who pronounces it [دُرِّىْءٌ] with ء means that it is [originally of the measure] فُعُّولٌ, like سُبُّوحٌ, and that one of its vowels is changed to kesr because it is deemed difficult of pronunciation; and Akh mentions also ↓ دَرِّىْءٌ, with ء, of the measure فَعِّيلٌ, with fet-h to the first letter, (S, TA,) on the authority of Katádeh and AA; (TA;) (tropical:) A star that shines, or glistens, (S, K, TA,) intensely: (S:) or a star that is impelled in its course from the east to the west: (M:) accord. to IAar, [a shooting star;] a star that is impelled (يُدْرَأُ) against the devil [or a devil; for the Arabs believed, and still believe, that a shooting star is one that is darted against a devil when he attempts to hear by stealth the discourse of the angels in the lowest heaven]: (T, TA:) and said by some to signify one of the five planets: (TA in art. در:) pl. دَرَارِىْءُ; (T, S, M;) said by Fr to be applied by the Arabs to the great stars of which the names are not known. (S.) دَارِئٌ Coming from a place, or from a distant place, unexpectedly: (M, TA: but only the pls. of the word in this sense are there mentioned:) an

enemy showing open hostility, or coming forth into the field to encounter another in battle: and a stranger: (T:) pl. دُرَّاءُ (T, M, TA) and دُرَّآءٌ. (M, TA.) People say, نَحْنُ فُقَرَآءُ دُرَاءُ [We are poor men, come from a distant place, or strangers]. (T, TA.) — See also 1, last sentence. — — [Hence,] metaphorically used by Ru-beh as meaning (tropical:) Swollen with anger. (M, TA.) السُّلْطَانُ ذُو تُدْرَإٍ, (S, M, * K,) and ↓ تُدْرَأَةٍ, (K,) accord. to different relations of a trad. in which it occurs, (TA,) The Sultán is possessed of apparatus [of war], (عُدَّة, S, and so in some copies of the K,) or might, (عِزّ, so in other copies of the K,) and power, to repel his enemies: (S, M, * K: *) accord. to IAth, ذو تدرأ signifies impetuous, not fearing or dreading; and so, having power to repel his enemies: (TA:) it is used in relation to war and contention. (M.) You say also, هُوَ ذُو تُدْرَإٍ and تُدْرَهَهُمْ and هُوَ ذُو تُدْرَئِهِمْ and تُدْرَهٍ: (TA in art. دره, q. v.) تُدْرَأَةٌ: see the next preceding paragraph. مُدْرِئٌ: see 4. مِدْرَأٌ A thing with which one pushes, or thrusts; or pushes, or thrusts, away, or back. (TA.) [Applied in the present day, pronounced مِدْرَا, without ء, to A boat-pole.] ذَاتُ المِدْرَأِ The she-camel of violent spirit. (TA.) دراقن دُرَاقِنٌ and دُرَّاقِنٌ, (K, and the latter is mentioned in one of my copies of the S,) the latter is that which is in common use, (TA,) The peach; syn. خَوْخٌ: (AHn, IDrd, K; and so in a copy of the S:) and the apricot; syn. مِشْمِشٌ; (K;) but this application of the words is not known: (TA:) of the Syrian dial.: (K, and so in a copy of the S:) IDrd says that the people of Syria call the former fruit دراقن, which is an arabicized Syrian word, or [rather] Greek, [originally δωρά� degreesιον,] and El-Jawáleekee also mentions it among arabicized words. (TA.) درب 1 دَرِبَ بِهِ, (T, * S, M, A, Msb, * K,) aor. دَرَبَ, (Msb, K,) inf. n. دَرَبٌ (T, M, Msb, K) and دُرْبَةٌ, (S, * M, A, K,) or the latter is a simple subst.; (Msb;) and ↓ تدرّب, (M, A, Msb, * K,) and دَرْدَبَ [which is generally regarded as a quadriliteralradical word (see art. دردب)]; (S, K;) He was, or became, accustomed, or habituated, to it; attached, addicted, given, or devoted, to it; (T, S, M, Msb, K;) and bold to do it, or undertake it: (Msb:) or he knew it, had knowledge of it, or was knowing in it. (A, TA.) And دَرِبَ عَلَى الصَّيْدِ He (a hawk) was, or became, accustomed, or habituated, or trained, to the chase; and bold to practise it. (A.) 2 درّبهُ بِهِ (M, Msb, * K) and عَلَيْهِ and فِيهِ, (M, K,) inf. n. تَدْرِيبٌ, (K,) He accustomed, or habituated, him to it; made him to become attached, addicted, given, or devoted, to it. (M, Msb, * K.) And درّب, (M,) or درّب عَلَى الصَّيْدِ, (T, S, A, * K, *) inf. n. as above, (K,) He accustomed, or habituated, or trained, (T, S, M, A, K, *) a hawk, (T, S, A,) or an eagle, (K,) or a bird or beast of prey, (M,) to the chase; (T, S, M, A, K; *) and made it bold to practise it. (A.) And دَرَّبَتْهُ الشَّدَائِدُ Difficulties, or hardships, exercised him so as to render him strong to endure them, and habituated, or inured, to them. (Lh, T, S.) — And دَرَّبَ, (IAar, T,) inf. n. as above, (IAar, T, K,) He was, or became, patient in war in the time of flight. (IAar, T, K.) 4 ادرب القَوْمُ The people, or party, entered a land of the enemy pertaining to the territory of the رُوم [or people of the Greek Empire]. (S.) أَدْرَبْنَا occurs in a trad. as meaning We entered the دَرْب [q. v.]. (TA.) — ادرب He beat a drum; (IAar, T, TA;) as also دَرْدَبَ and دَبْدَبَ. (TA.) 5 تدرّب quasi-pass. of 2: (Msb:) see 1. دَرْبٌ is not a word of Arabic origin: (Msb:) الدَّرْبُ is [the Arabic name of the ancient Derbe, near the Cilician Gates, which were the chief mountain-pass, from the direction of the countries occupied by the Arabs, into the territory of the Greek Empire: these " Gates " are mentioned by El-Idreesee as fortified, and guarded by troops who watched the persons going and coming:] a well-known place in الرُّوم [or the territory of the Greek Empire], mentioned by Imra-el-Keys, [as El-Idreesee also says,] in the words, بَكَى صَاحِبِى لَمَّا رَأَى الدَّرْبَ حَوْلَهُ [My companion wept when he saw the درب around him; knowing himself to be in the power of the Greeks]. (MF, TA.) [Hence,] Any place of entrance, (Kh, T, M, A, Mgh [in my copy of which it is written دَرَب in all its senses], K,) or a narrow pass, (Mgh,) to [the territory of] الرُّوم: (Kh, T, M, A, Mgh, K:) or such as is not open at both ends: such as is open at both ends being called ↓ دَرَبٌ: (K:) or a place of entrance between two mountains: (Msb:) or a narrow pass in mountains: and hence it has another meaning well known: (S:) [i. e.] the gate of a سِكَّة [here meaning street: misunderstood by Golius, who has consequently explained دَرْبٌ as having, for one of its meaning, "porta ingressusve palmeti "]; used in this sense by the Arabs because it [i. e. the درب properly so called] is like a gate, or entrance, to that whereto it leads: (Msb:) or the gate of a wide سِكَّة: (T:) or a wide gate of a سِكَّة; and the largest gate; (M, K;) both of which explanations mean the same: (M:) and also a wide سِكَّة itself: so in the phrase, زُقَاقٌ أَوْ دَرْبٌ غَيْرُ نَافِذٍ [a narrow street or a wide street not being a thoroughfare]: (Mgh: [in my copy of which, دَرَبٌ is put for دَرْبٌ:]) [but in the present day, and as used by El-Makreezee and others, a by-street, whether wide or narrow, branching off from a great street, or passing through a حَارَة (or quarter), open, or having a gate, at each end:] pl. دُرُوبٌ (Kh, T, M, Mgh, TA) and دِرَابٌ. (Sb, K. [The former pl., the only one commonly known, is not mentioned in the K.]) — — Also A place in which dates are put to dry. (M, K.) دَرَبٌ: see the next preceding paragraph. دَرِبٌ [part. n. of دَرِبَ]. You say, هُوَ دَرِبٌ بِهِ [He is accustomed, or habituated, to it; attached, addicted, given, or devoted, to it; and bold to do it, or undertake it: and] he knows it, has knowledge of it, or is knowing in it. (A, TA.) And some use ↓ دَارِبٌ as part. n. of دَرِبَ: (Msb:) it signifies Skilful in his handicraft: (IAar, T, Msb:) and with ة, intelligent: (IAar, T, K:) and skilful in her handicraft: (K:) and [hence] a female drummer. (IAar, T, K.) And عُقَابٌ دَارِبٌ عَلَى الصَّيْدِ (M) or ↓ عُقَابٌ دَارِبٌ (K) means دَرِبَةٌ بِالصَّيْدِ (K) or دَرِبَةٌ (M) [An eagle accustomed, or habituated, or trained, to the chase; and bold to practise it]. دُرْبَةٌ Custom, or habit; (IAar, T, S, M, A, K;) or habituation; (T, Msb;) and boldness to engage in, or undertake, war, and any affair: (IAar, T, S, A, * Msb, * K:) and ↓ دُرَّابَةٌ, (M, TA,) with teshdeed, (TA,) on the authority of IAar, (M, TA,) but written in the K ↓ دُرَابَة, (TA,) signifies the same. (M, K, TA.) One says, مَا زِلْتُ أَعْفُو عَنْ فُلَانٍ حَتَّى اتَّخَذَهَا دُرْبَةً [I ceased not to forgive such a one until he took it as a habit]. (T, * S.) دَرَبُوتٌ (Lh, M, K [in the CK دَرْبُوبٌ]) and ↓ دَرُوبٌ, (K,) the former like تَرَبُوتٌ, in which the [initial] ت is [said to be] a substitute for د, (Lh, M,) A he-camel, (M, K,) or such as is termed بَكْرٌ, (Lh, M,) and a she-camel, (Lh, M, K,) submissive, or tractable, (M, K,) or rendered submissive or tractable: and a she-camel that will follow a person if he takes hold of her lip or her eyelash. (Lh, M, K. [But I read بِهُدْبِ عَيْنِهَا, as in the explanation of تَرَبُوتٌ in the TA, instead of نَهَزْتَ عَيْنَهَا in the M and CK in this art., and نَهَزْتْ عَيْنُهَا in my MS. copy of the K. See also تَرَبُوتٌ.]) دَرُوبٌ: see the next preceding paragraph. دُرَابَةٌ and دُرَّابَةٌ: see دُرْبَةٌ. دَارِبٌ: see دَرِبٌ, in two places. مُدَرَّبٌ A man, (S, M,) or an old man, (T,) tried, or proved, in affairs, and whose qualities have become known; or tried, or proved, and strengthened by experience in affairs; experienced, or expert: or whose qualities have been tried, or proved: syn. مُجَرَّبٌ (T, S, M, A, * K) and مُنَجَّذٌ: (M, K:) and ↓ مُدَرِّبٌ is syn. with مُجَرِّبٌ: (S:) or in every word of the measure مُفَعَّلٌ syn. with مُجَرَّبٌ, the medial radical letter may be pronounced with fet-h or with kesr, except مُدَرَّبٌ. (M, K.) — — And hence, (M,) One afflicted with trials or troubles. (Lh, M, K.) — — And A camel well trained, and accustomed to be ridden, and to go through the [narrow passes in mountains called] دُرُوبٌ: fem. with ة. (K.) — — المُدَرَّبٌ The lion. (Sgh, K.) مُدَرِّبٌ: see the next

preceding paragraph. دربان دَرْبَانٌ (K) and دِرْبَانٌ and دُرْبَانٌ (Kr, TA) sings. of دَرَابِنَةٌ, (K, TA,) which signifies Door-keepers, or gate-keepers: [the sing. is] Persian, [originally دَرْبَانْ,] arabicized. (S, K.) درج 1 دَرَجَ, (S, Msb, K,) aor. دَرُجَ, (S, Msb,) inf. n. دُرُوجٌ (S, Msb, K) and دَرَجَانٌ, (K,) said of a man, and of a [lizard of the kind called] ضَبّ, (S,) He went on foot; [went step by step; stepped along;] or walked: (S, K:) and said of a child, he walked a little, at his first beginning to walk: (Msb, TA: *) or, said of an old man, and of a child, and of a bird of the kind called قَطًا, aor. as above, inf. n. [دُرُوجٌ and] دَرْجٌ and دَرَجَانٌ and دَرِيجٌ, he walked with a weak gait; crept along; or went, or walked, leisurely, slowly, softly, or gently. (TA.) — — [Hence,] دَرَجَ قَرْنٌ بَعْدَ قَرْنٍ Generation after generation passed away. (A.) And دَرَجَ القَوْمُ The people passed away, or perished, none of them remaining; (S, A, K;) as also ↓ اندرجوا. (S, K.) And دَرَجَ He left no progeny, or offspring: (As, S, K:) he died, and left no progeny, or offspring: [opposed to أَعْقَبَ:] but you do not say so of every one who has died: (TA:) or it signifies also [simply] he died: (Aboo-Tálib, S, A, Msb:) so in the prov., أَكْذَبُ مَنْ دَبَّ وَدَرَجَ (S, Msb) The most lying of the living and the dead. (S.) Or دَرَجَ signifies, (K,) or signifies also, (S,) He went his way; (S, K;) and so دَرِجَ, [aor. دَرَجَ,] like سَمِعَ. (K.) لَيْسَ هٰذَا بِعُشِّكِ فَادْرُجِى, i. e. [This is not thy nest, therefore] go thou away, is a saying occurring in a خُطْبَة of El-Hajjáj, addressed to him who applies himself to a thing not of his business to do; or to him who is at ease in an improper time; wherefore he is thus ordered to be diligent and in motion. (TA. [See also art. عش.]) — — دَرَجَتْ and ↓ أَدْرَجَتْ She (a camel) went beyond the year [from the day when she was covered] without bringing forth. (S, K.) — — دَرَجَتِ الرِّيحُ The wind left marks, or lines, [or ripples,] upon the sand. (TA.) — — دَرَجَتِ الرِّيحُ بِالحَصَا The wind passed violently over the pebbles [app. so as to make them move along: see also 10]. (K.) — دَرِجَ, aor. دَرَجَ, He rose in grade, degree, rank, condition, or station. (K, TA.) — — He kept to the plain and manifest way in religion or in speech. (K, TA.) — Also (i. e. دَرِجَ) He continued to eat the kind of bird called دُرَّاج. (K.) — دَرَجَ as a trans. v.: see 4, in two places. 2 دَرَّجَ [درّجهُ], inf. n. تَدْرِيجٌ, He made him to go on foot; to go step by step; to step along; or to walk: he made him (a child) to walk a little, at his first beginning to walk: or he made him (an old man and a child) to walk with a weak gait; to creep along; or to go, or walk, leisurely, slowly, softly, or gently: see 1, first sentence: and see also 10, first sentence.] You say, of a child, يُدَرَّجُ عَلَى الحَالِ [He is made to walk, &c., leaning upon the go-cart]. (S, K.) — — [Hence,] درّجهُ, (S, Msb, K,) inf. n. تَدْرِيجٌ, (Msb,) He brought him near, or caused him to draw near, (S, Msb, * K,) by degrees (عَلَى التَّدْرِيجِ, S), or by little and little, (Msb,) إِلَى كَذَا to such a thing, (S,) or إِلَى الأَمْرِ to the thing or affair; (Msb;) as also ↓ استدرجهُ. (S, Msb, K.) — — And He exalted him, or elevated him, from one grade, or station, to another, by degrees (عَلَى التَّدْرِيجِ); as also ↓ استدرجهُ. (A.) — — And hence, (tropical:) He accustomed him, or habituated him, إِلَى كَذَا to such a thing. (A.) — — [Hence] also, inf. n. as above, (assumed tropical:) He fed him, namely, a sick person, when in a state of convalescence, by little and little, until he attained by degrees to the full amount of food that he ate before his illness. (TA.) — — دَرَّجَنِى, inf. n. as above, said of corn, or food, and of an affair, It was beyond, or it baffled, my ability, or power, to attain it, or accomplish it. (K.) — — See also 4. — درّج as an intrans. v. signifies He went on foot, or walked, [&c.,] much. (Har p. 380.) — [It is also said to signify He imitated the cry of the bird called دُرَّاج: see De Sacy's “ Chrest. Ar. ” 2nd ed. ii. 39.] 4 ادرج He (God) caused people to pass away, or perish. (TA. [See also 10.]) [Hence,] ادرجهُ بِالسَّيْفِ [He destroyed him with the sword]. (K in art. شمر.) — تُدْرِجُ غَرْضَهَا وَتُلْحِقُهُ بِحَقَبِهَا said of a she-camel when she makes her saddle with its appertenances to shift backwards [She makes her fore girth to slip back and to become close to her kind girth]. (TA.) Accord. to Aboo-Tálib, إِدْرَاجٌ signifies A camel's becoming lank in the belly, so that his belly-girth shifts back to the kind girth; the load also shifting back. (TA.) — — ادرج الدَّلْوَ He drew up the bucket gently: (K:) drew it up, or out, by little and little. (Er-Riyáshee, TA.) — — ادرج الإِقَامَةَ; and ↓ دَرَجَهَا aor. دَرُجَ, inf. n. دَرْجٌ; i. q. أَرْسَلَهَا [i. e. He chanted the إِقَامَة (q. v.); meaning he chanted it in a quick, or an uninterrupted, manner; for such is the usual and prescribed manner of doing so: see 1 in art. حذم: in the present day, دَرَجَ, aor. and inf. n. as above, signifies he chanted, or sang, in a trilling, or quavering, manner; and uninterruptedly, or quickly]. (Msb.) — — [إِدْرَاجٌ in speaking signifies, in like manner, The conjoining of words, without pausing; i. q. وَصْلٌ, as opposed to وَقْفٌ: it occurs in this sense in the S in art. هل, &c.] — — ادرج (inf. n. إِدْرَاجٌ, TA) also signifies He folded, folded up, or rolled up, (S, A, Msb, K,) a thing, (TA,) a writing, (S, A, Msb,) and a garment, or piece of cloth; (Msb;) as also ↓ درّج, (K,) inf. n. تَدْرِيجٌ; (TA;) and ↓ دَرَجَ, (K,) aor. دَرُجَ, inf. n. دَرْجٌ: (TA:) the first of these verbs is the most chaste: (L:) [it signifies also he rolled a thing like a scroll; made it into a roll, or scroll: and hence, he made it round like a scroll; he rounded it: (see أَدْمَجَ and مُدْمَجٌ and مُدَمْلَجٌ and حَرَّدَ &c.:) and he wound a thing upon another thing:] also he infolded a thing; put it in, or inserted it: and he wrapped, wrapped up, or inwrapped, a thing in another thing. (L.) You say, أَدْرَجَ الكِتَابَ فِى الكِتَابِ He infolded, enclosed, or inserted, the writing in the [other] writing; or put it within it. (A, L.) And ادرج المَيِّتَ فِى الكَفَنِ وَالقَبْرِ He put the dead man into the grave-clothing and the grave. (TA.) And أَدْرَجَنِى فِى طَىِّ النِّسْيَانِ (assumed tropical:) [He, or it, infolded me in the folding of oblivion]. (TA in art. طوى.) — — [And hence, (assumed tropical:) He foisted, or inserted spuriously, a verse or verses into a poem.] — رَجَعَ أَدْرَجَتْ: see دَرَجٌ. — — عَلَى إِدْرَاجِهِ or إِدْرَاجَهُ said of a she-camel: see 1. — ادرج بِالنَّاقَةِ He bound (صَرَّ) the she-camel's teats (K, TA) with a ↓ دُرْجَة [app. meaning a piece of rag wrapped about them]. (TA.) 5 تدرّج He progressed, or advanced, by degrees, إِلَى شَىْءٍ to a thing. (TA.) He was, or became, drawn near, or he drew near, (S, Msb,) by degrees (عَلَى التَّدْرِيجِ, S), or by little and little, (Msb,) إِلَى كَذَا to such a thing, (S,) or إِلَى الأَمْرِ to the thing or affair. (Msb.) — — And (tropical:) He became accustomed, or habituated, إِلَى كَذَا to such a thing. (A.) 7 اندرجوا: see 1. — — اندرج also signifies It was, or became, folded, folded up, or rolled up. (KL.) [And It was, or became, infolded, or inwrapped. — — And hence, اندرج فِيهِ (assumed tropical:) It was, or became, involved, implied, or included, in it. — — And اندرج تَحْتَ كَذَا (assumed tropical:) It was, or became, classed as a subordinate to such a thing.] 10 استدرجهُ [is syn. with دَرَّجَهُ in the first of the senses assigned to this latter above. Hence,] Dhu-Rummeh says, صَرِيفُ المَحَالِ اسْتَدْرَجَتْهَا المَحَاوِرُ meaning [The creaking of the large sheaves of pulleys] which the pivots made to go [round] slowly (صَيَّرَتْهَا إِلَى أَنْ تَدْرُجَ). (TA.) — — See also 2, in two places. — — [Also] He caused him to ascend, and to descend, by degrees. (Bd in vii. 181.) — — And hence, He (God) drew him near to destruction by little and little: (Bd ibid:) He brought him near to punishment by degrees, by means of respite, and the continuance of health, and the increase of favour: (Idem in lxviii. 44:) He (God) took him (a man) so that he did not reckon upon it; [as though by degrees;] bestowing upon him enjoyments in which he delighted, and on which he placed his reliance, and with which he became familiar so as not to be mindful of death, and then taking him in his most heedless state: such is said to be the meaning in the Kur vii. 181 and lxviii. 44: (TA:) or He bestowed upon him new favours as often as he committed new wrong actions, and caused him to forget to ask for forgiveness [thus leading him by degrees to perdition]: and [or as some say, TA] He took him

by little and little; [or by degrees;] not suddenly: (K:) or إِسْتَدْرَجَهُمْ signifies He took them by little and little; [one, or a few, at a time;] not [all of them together,] suddenly. (L.) And He, or it, called for, demanded, or required, his destruction: from دَرَجَ " he died. " (A, TA.) — — It (another's speech, Aboo-Sa'eed, TA) disquieted him so as to make him creep along, or go slowly or softly, upon the ground. (Aboo-Sa'eed, K.) — — He deceived him, or beguiled him, (AHeyth, K, TA,) so as to induce him to proceed in an affair from which he had refrained. (AHeyth, TA.) — — استدرج النَّاقَةَ He invited the she-camel's young one to follow after she had cast it forth from her belly: so accord. to the K: [in the CK, for النَّاقَةَ and وَلَدَهَا, we find النَاقةُ and وَلَدُها:] but accord, to the L and other lexicons, استدرجت النَّاقَةُ وَلَدَهَا, i. e. the she-camel invited her young one to follow [her] after she had cast it forth from her belly. (TA.) — — استدرجت الرِّيحُ الحَصَا The wind [blew so violently that it] made the pebbles to be as though they were going along of themselves (K, TA) upon the surface of the ground, without its raising them in the air. (TA.) [See also 1.]) — — اِسْتِدْرَاجٌ also signifies The drawing forth (in Pers. بيرون اوردن) speech, or words, from the mouth. (KL.) — — And The rejecting a letter, such as the و in يَعِدُ for يَوْعِدُ. (Msb in art. وعد.) دَرْجٌ: see دَرَجٌ, in two places. — Also, and ↓ دَرَجٌ, A thing in, or upon, which one writes; (S, K;) [a scroll, or long paper, or the like, generally composed of several pieces joined together, which is folded or rolled up:] and ↓ مُدْرَجٌ, [used as a subst.,] a writing folded or rolled up; pl. مَدَارِجُ: (Har p. 254:) and مدرجة [app. ↓ مُدْرَجَةٌ, from أَدْرَجَ " he folded " or " rolled up," with ة added to transfer it from the predicament of part. ns. to that of substs.,] signifies [in like manner] a paper upon which one writes a رِسَالَة [or message, &c.], and which one folds, or rolls up; pl. مَدَارِجُ. (Har p. 246.) — — فِى دَرْجِ الكِتَابِ signifies فِى طَيِّهِ [lit. Within the folding of the writing; meaning infolded, or included, in the writing]; (S, A, TA;) and فِى ثِنْيِهِ [which means the same]; (A;) and فِى دَاخِلِهِ [an explicative adjunct, meaning in the inside of the writing]. (TA.) You say, أَنْفَذْتُهُ فِى دَرْجِ الكِتَابِ [I transmitted it in the inside of the writing]. (S, TA.) And جَعَلَهُ فِى دَرْجِ الكِتَابِ [He put it in the inside of the writing]. (A, L, TA.) And فِى دَرْجِ الكِتَابِ كَذَا وَ كَذَا [In the inside of the writing are such and such things; or in the writing are enclosed, or included, or written, or mentioned, such and such things; this being commonly meant by the phrase فِى طَىِّ الكِتَابِ كذا وكذا]. (TA.) دُرْجٌ A woman's حِفش; (S, K;) i. e. a small receptacle of the kind called سَفَط, in which a woman keeps her perfumes and apparatus, or implements: (TA:) [accord. to the K, it is a coll. gen. n.; for it is there added, (I think in consequence of a false reading in a trad.,)] the n. un. is with ة: and the pl. [of mult.] is دِرَجَةٌ and [of pauc.] أَدْرَاجٌ. (K.) دَرَجٌ A way, road, or path; (S, L, K;) as also ↓ دَرْجٌ: (L:) and ↓ مَدْرَجَةٌ (S, A) and ↓ مَدْرَجٌ (A, K) signify [the same; or] a way by, or through, which one goes or passes; a way which one pursues; a course, or route; syn. مَذْهَبٌ (S) and مَسْلَكٌ (S, K) and مَمَرٌّ; (A;) and particularly the way along which a boy and the wind &c. go; as also دَرَجٌ; respecting which last, in relation to the wind, see دَرُوجٌ: (L:) or ↓ مَدْرَجٌ signifies a road; or a cross-road; or a bending road; and its pl. is مَدَارِجُ: (Msb:) and ↓ مَدْرَجَةٌ is explained by Er-Rághib as signifying a beaten way or road: and it signifies also the course by which things pass, on a road &c.: and the main part of a road: and a rugged [road such as is termed] ثَنِيَّة, between mountains: (TA:) the pl. of دَرَجٌ (S, L) and of ↓ دَرْجٌ (L) is أَدْرَاجٌ (S, L) and دِرَاجٌ, which occurs in a prov. cited below: (Meyd:) and the pl. of مَدْرَجَةٌ is ↓ مَدَارِجٌ: (S, TA:) مَدَارِجُ ↓ أَكَمَةٍ signifies the roads that lie across a hill such as is termed اكمة. (TA.) You say أَدْرَاجَكَ meaning Go thy way, as thou camest. (TA from a trad.) And رَجَعَ دَرَجَهُ (TA) and رَجَعَ أَدْرَاجَهُ (Sb, S, K) and ↓ إِدْرَاجَهُ (K) or عَلَى إِدْرَاجِهِ (IAar) He returned by the way by which he had come. (S, K, TA.) And رَجَعَ دَرَجَهُ He returned to the thing, or affair, that he had left. (TA.) And رَجَعَ دَرَجَهُ الأَوَّلَ and رَجَعَ عَلَى أَدْرَاجِهِ He returned without having been able to accomplish what he desired. (IAar.) And اِسْتَمَرَّ دَرَجَهُ and أَدْرَاجَهُ [He kept on his way; persevered in his course]. (TA.) And هُوَ عَلَى دَرَجِ كَذَا He is on the way of, or to, such a thing. (TA.) And ↓ اِتَّخَذُوا دَارَهُ مَدْرَجَةً and ↓ مَدْرَجًا They made his house a way through which to pass. (A.) And ↓ لِهٰذَا هٰذَا الأَمْرُ مَدْرَجَةٌ (assumed tropical:) This thing, or affair, is a way that leads to this. (TA.) And ↓ اِمْشِ فِى مَدَارِجِ الحَقِّ (tropical:) Walk thou in the ways of truth. (TA.) And ذَهَبَ دَمُهُ أَدْرَاجَ الرِّيَاحِ (tropical:) His blood went for nothing; [lit., in the ways of the winds; meaning] so that no account was taken of it, and it was not avenged. (S, A, * K.) And خَلِّ دَرَجَ الضَّبِّ Leave thou the way of the ضبّ [a species of lizard], (S, Meyd,) and oppose not thyself to him, (TA,) lest he pass between thy feet, and thou become angry (فَتَنْتَفِخَ): (S, Meyd:) a prov., applied in the case of demanding security from evil. (Meyd. [See another reading, and explanations thereof, in Har p. 220, or in Freytag's Arab. Prov. i. 437.]) And مَنْ يَرُدُّ الفُرَاتَ عَنْ دِرَاجِهِ or أَدْرَاجِهِ, accord. to different readings, with two different pls. of دَرَجٌ; i. e. Who will turn back Euphrates from its course? a prov. applied to an impossible affair. (Meyd.) And مَنْ يَرُدُّ السَّيْلَ عَلَى أَدْرَاجِهِ Who will turn back the torrent to its channels? another prov. so applied. (Meyd.) دَرَجُ سَيْلٍ and مَدْرَجُ ↓ سَيْلٍ signify The way by which a torrent descends in the bendings of valleys. (TA.) — — [Hence, perhaps, as denoting a way, or means,] (assumed tropical:) A mediator between two persons for the purpose of effecting a reconciliation. (K.) — — أَنَا دَرَجُ يَدَيْكَ means (tropical:) [I am submissive, or obedient, to thee;] I will not disobey thee: (A, TA: *) and درج used in this sense does not assume a dual nor a pl. form: [therefore] you say also, هُمْ دَرَجُ يَدِكَ (tropical:) They are submissive, or obedient, to thee. (TA.) — — دَرَجُ الرَّمْلِ and المَآءِ signify [The ripples of sand and of water;] what are seen upon sand, and upon water, when moved by the wind. (Az and TA in art. حبك.) See دَرُوجٌ. — — See also دَرَجَةٌ, in two places. — And see دَرْجٌ. دُرْجَةٌ A thing which is rolled up, and inserted into a she-camel's vulva, and then [taken forth, whereupon] she smells it, and, thinking it to be her young one, inclines to it [and yields her milk]: (S:) or, accord. to Aboo-Ziyád El-Kilá- bee, (S,) a thing (T, S, K) consisting of rags, (T,) or of tow and rags (S, M) and other things, (M,) which is rolled up, (T, K,) and stuffed into a she-camel's vulva, (T, S, M, K,) and into her tuel, (K,) and bound, (TA,) when they desire her to incline to the young one of another, (T, S,) having first bound her nose and her eyes: (S:) they leave her thus, (S, K,) with her eyes and nose bound, (K,) for some days, (S,) and she in consequence suffers distress like that occasioned by labour: then they loose the bandage [of her vulva] from her, and this thing comes forth from her, (S, K,) and she thinks it to be a young one; and when she has dropped it, they unbind her eyes, having prepared for her a young camel, which they bring near to her, and she thinks it to be her own young one, and inclines to it: (S:) or with the thing that comes forth from her they besmear the young one of another she-camel, and she thinks it to be her own young one, and inclines to it: (K:) the thing thus rolled up is called دُرْجَةٌ (T, S) and جَزْمٌ and وَثِيقَةٌ; (T;) and the thing with which her eyes are bound, غِمَامَةٌ; and that with which her nose is bound, صِقَاعٌ: (S:) the pl. [of mult.] is دُرَجٌ (S, TA) and [of pauc.] أَدْرَاجٌ: (TA:) or it signifies [or signifies also] a piece of rag containing medicine, which is put into a she-camel's vulva when she has a complaint thereof: pl. دُرَجٌ. (L, K.) — — Also (tropical:) A piece of rag stuffed with cotton, which a woman in the time of the menses

puts into her vulva, (K, TA,) to see if there be any remains of the blood: (MF:) likened to the درجة of a she-camel. (K.) It is said in a trad. of 'Áïsheh, كُنَّ يَبْعَثْنَ بِالدَّرَجَةِ فِيهَا الكُرْسُفُ [They (women) used to send the درجة, with cotton therein]: (IAth, K, * TA:) but accord. to one reading it is دِرَجَة, (IAth, K,) pl. of دُرْجٌ [explained above], meaning " a thing like a small سَفَط, in which a woman puts her light articles and her perfumes: " (IAth:) El-Bájee read دَرَجَة, which seems to be a mistake. (K.) — — See also 4, last sentence. — And see what here next follows. دَرَجَةٌ A single stair, or step, of a series of stairs or of a ladder; one of the دَرَج of a سُلَّم: (Mgh:) and hence, by a synecdoche, (Mgh,) a series of stairs, or a ladder, (S, A, Mgh, Msb, K, TA,) constructed of wood or of clay [&c.] against a wall or the like, (Mgh,) by which one ascends to the roof of a house; (TA;) as also ↓ دُرَجَةٌ (S, K) and ↓ دُرْجَةٌ and ↓ دُرَّجَةٌ and ↓ أَدْرُجَّةٌ: (K:) the pl. of the first is ↓ دَرَجٌ, (S,) or [rather] دَرَجَةٌ [has for its proper pl. دَرَجَاتٌ, and] is n. un. of دَرَجٌ like as قَصَبَةٌ is of قَصَبٌ. (Msb.) ↓ دَرَجٌ and دَرَجَاتٌ also signify Stages upwards: opposed to دَرَكٌ and دَرَكَاتٌ: and hence دَرَجَاتٌ is used in relation to Paradise; and دَرَكَاتٌ, in relation to Hell. (B voce دَرَكٌ, q. v.) — — A degree in progress and the like: you say دَرَجَةً دَرَجَةً By degrees; gradually. (TA.) — — (tropical:) A degree, grade, or order, of rank or dignity: (S, A, K: *) degree, grade, rank, condition, or station: and exalted, or high, grade &c.: (TA:) pl. دَرَجَاتٌ. (S, K, TA.) — — [A degree of a circle:] a thirtieth part of a sign of the Zodiac: (TA:) [pl. دَرَجَاتٌ.] — — [A degree, i. e. four minutes, of time: pl. دَرَجَاتٌ.] دُرَجَةٌ: see the next preceding paragraph. — Also, (ISk, S, K,) and ↓ دُرَّجَةٌ, (Sb, TA,) A certain bird, (ISk, S, K,) of which the inside of the wings is black, and the outside thereof dustcoloured; in form like the قَطًا, but smaller, or more slender: (ISk, S:) thought by IDrd to be the same as the دُرَّاج. (TA.) [See also دَرَّاجَةٌ, last sentence.] دُرْجَةٌ: see دَرَجَةٌ. رِيحٌ دَرُوجٌ A wind swift in its course: (S, K:) or not swift nor violent in its course: (TA:) and in like manner قِدْحٌ an arrow: (S, TA:) or ريح دروج signifies a wind of which the latter part leaves marks (يَدْرُجُ) so as to produce what resembles [the track made by the trailing of] the tail of a halter upon the sand: and the place is called ↓ دَرَجٌ. (L.) دُرَّجٌ Great and difficult affairs or circumstances. (K.) You say, وَقَعَ فُلَانٌ فِى دُرَّجٍ Such a one fell into great and difficult affairs or circumstances. (TA.) دُرَّجَةٌ: see دُرَجَةٌ. دَرَّاجٌ One who creeps along (يَدْرُجُ) with calumny, or slander, among people: (A:) one who calumniates, or slanders, much or frequently. (Lh, K.) — — الدَّرَّاجُ The hedge-hog; syn. القُنْفُذُ: (K:) because he creeps along all the night: an epithet in which the quality of a subst. predominates. (TA.) — — أَبُو دَرَّاجٍ A certain small bird. (TA.) دُرَّاجٌ A certain bird, (S, K,) [the attagen, francolin, heath-cock, or rail,] resembling the حَيْقُطَان, and of the birds of El-'Irák, marked with black and white spots, or, accord. to the T, spotted: IDrd says, I think it is a post-classical word; and it is the same as the دُرَجَة and دُرَّجَة: in the S it is said that the names دُرَّاجٌ and ↓ دُرَّاجَةٌ are applied to the male and the female [respectively] until one says حَيْقُطَان, which is applied peculiarly to the male. (TA.) [See also De Sacy's " Chrest. Ar. " 2nd ed. ii. 39.] دِرِّيجٌ, like سِكِّينٌ, (K,) or دُرَّيْجٌ, (so in the L,) A thing, (K,) i. e. a stringed instrument, (TA,) resembling the طُنْبُور, with which one plays: (K, TA:) the like of this is said by ISd. (TA.) دَرَّاجَةٌ A حَال [or kind of go-cart]; i. e. the thing upon which a child is made [to lean so as] to step along, or walk slowly, when he [first] walks: (Aboo-Nasr, S, K:) or the machine on wheels on which an old man and a child [lean so as to] step along, or walk slowly. (TA.) — — Also A دَبَّابَة [or musculus, or testudo], which is made for the purpose of besieging, beneath which men enter. (K.) [The first and last of these significations are also assigned by Golius and Freytag to دُرَجَةٌ: but for this I find no authority; although, after the latter of them, Golius indicates the authority of the S and K; and Freytag, that of the K.] دُرَّاجَةٌ: see دُرَّاجٌ. دَارِجٌ [part. n. of 1, q. v.:] A boy that has begun to walk slowly, and has grown; (Mgh;) a boy in the stage next after the period when he has been weaned. (IAar, TA voce مُطَبِّخٌ, q. v.) — — Dust (تُرَاب) caused by the wind to cover the traces, or vestiges, of dwellings, and raised, and passed over violently, thereby. (K.) — — [Also, in the present day, The trilling, or quavering, or the quick, part of a piece of music or of a song or chant: see 4. — — And Current, or in general use. And hence الدَّارِجُ, or اللِّسَانُ الدَّارِجُ, or الكَلَامُ الدَّارِجُ, The modern speech; i. e. the modern Arabic.] دَارِجَةٌ sing. of دَوَارِجُ, (T, TA,) which signifies The legs of a beast (T, K) and of a man: ISd knew not the sing. (TA.) أُدْرُجَّةٌ: see دَرَجَةٌ. مَدْرَجٌ; pl. مَدَارِجُ: see دَرَجٌ, in four places. مُدْرَجٌ: see دَرْجٌ. — — [Also (assumed tropical:) A verse foisted, or inserted spuriously, into a poem.] مُدْرِجٌ A she-camel that has gone beyond the year [from the day when she was covered] without bringing forth. (TA.) — — And A she-camel that makes her fore girth to slip back and to become close to her hind girth; contr. of مِسْنَافٌ; as also ↓ مِدْرَاجٌ; of which the pl. is مَدَارِيجُ. (TA.) مَدْرَجَةٌ, and its pl. مَدَارِجُ, which is also pl. of مَدْرَجٌ: see دَرَجٌ, in seven places. — أَرْضٌ مَدْرَجَةٌ A land in which are birds of the kind called دُرَّاجٌ. (S.) مُدْرَجَةٌ: see دَرْجٌ. مِدْرَاجٌ A she-camel that is accustomed to go beyond the year [from the day when she was covered] without bringing forth: (S:) or that exceeds the year by some days, three or four or ten; not more. (TA.) — — See also مُدْرِجٌ. درد 1 دَرِدَ, (M, Mgh, L,) aor. دَرَدَ, (S,) inf. n. دَرَدٌ, (S, * M, Mgh, L, K, *) He was, or became, toothless; (S, L;) he lost his teeth. (M, Mgh, L, K.) It is said in a trad., أُمِرْتُ بِالسِّوَاكِ حَتَّى خِفْتُ لَأَدْرَدَنَّ (S, Mgh *) I was commanded to make use of the tooth-stick until I feared, meaning I thought, or opined, that I should assuredly become toothless: for the Arabs use ظَنَّ in the same manner as a verb signifying an oath, and give it the same kind of complement, saying, ظَنَنْتُ لَعَبْدُ اللّٰهِ خَيْرٌ مِنْكَ: (S:) or, accord. to one relation, the words of this trad. are لَزِمْتُ السِّوَاكَ حَتَّى خَشِيتُ أَنْ يَدْرَدَنِى [a mistranscription for ↓ يُدْرِدَنِى, from أَدْرَدَ, i. e. I kept to the use of the toothstick until I feared that it would deprive me of my teeth, or render me toothless]: (L:) or, accord. to another relation, ↓ خَشِيتُ أَنْ أُدْرِدَ أَسْنَانِى [I feared that I should make my teeth to fall out]; but this [verb, Mtr says,] I have not heard. (Mgh.) 4 أَدْرَدَ see above, in two places. دَرَدٌ inf. n. of دَرِدَ. (S, * M, &c.) — — And I. q. حَرَدٌ [but in what sense is not said: see what next follows]. (M, TA.) دَرِدٌ, as an epithet applied to a man, I. q. حَرِدٌ [but in what sense is not said]. (M, TA.) دِرْدِمٌ: see أَدْرَدُ, in two places. دُرْدِىٌّ The dregs, feces, lees, or sediment, or what remains at the bottom, of olive-oil, (S, K,) and of other things, (S,) or of [the beverage called] نَبِيذ, (A,) and of any fluid, such as beverages, or wines, and oils. (L.) — — Also A ferment that is put into, and left in, expressed juice and [the beverage called] نَبِيذ, in order that it may ferment. (L.) [See خَمِيرٌ.] دُرَيْدٌ an abbreviated dim. of أَدْرَدُ. (S, K.) أَدْرَدُ A toothless man; (S, M, A, Mgh;) as also ↓ دِرْدِمٌ, with an augmentative م: (M:) fem. of the former دَرْدَآءُ: (S, M:) and pl. دُرْدٌ. (A.) — — نَاقَةٌ دَرْدَآءُ, (S, M, K,) and ↓ دِرْدِمٌ, with an augmentative م, (S, K,) as in the instance of دِلْقِمٌ syn. with دَلْقَآءُ, and of دِقْعِمٌ syn. with دَقْعَآءُ, (S,) A she-camel advanced in years: (S, K:) or having her teeth [worn, or consumed,] down to the sockets, (M, K,) by reason of old age. (M, TA.) — الدَّرْدَآءُ the name of A certain corps, or troop of horse, (كَتِيبَة, [in some copies of the S and K كَتِيبَة,]) that belonged to the Arabs. (A 'Obeyd, S, K, TA.) درز دَرْزٌ [A seam, or a raised seam, of a garment or piece of cloth;] the elevation that is occasioned in a garment or piece of cloth when its two edges are put together in the sewing; (Mgh;) one of the دُرُوز of a garment or piece of cloth, (S, TA,) and the like; (TA;) which are well known: (K:) a Persian word, [originally دَرْزْ,] (S, TA,) arabicized: (S, K:) or, accord. to some, the nap, or villous substance, (زِئْبِر,) and lustre, (مَآء,) of a garment, or piece of cloth. (TA.) — —

[Hence,] بَنَاتُ الدُّرُوزِ (tropical:) Lice: and nits; syn. صِئْبَانٌ. (S, K, TA.) درس 1 دَرَسَ, aor. دَرُسَ, inf. n. دُرُوسٌ, It (a trace, or mark, or what is termed رَسْمٌ, S, A, K, and a house, A, or a thing, M) became effaced, erased, rased, or obliterated; (S, M, A, K;) as also ↓ اندرس, (K, TA,) said of what is termed رسم: (TA:) or it (the trace, or mark, of a house; or what remained, cleaving to the ground, marking the place of a house;) became covered with sand and dust blown over it by the wind: (TA in art. دثر:) or it (an abode, or a place of sojourning,) became effaced, erased, rased, or obliterated, and its traces, or remains, became concealed, or unseen: (Msb:) and دَرُسَ signifies the same as دَرَسَ in the first of the senses explained above, but in an intensive manner. (M.) — — [Hence الآيَاتُ ↓ دَارَسَتِ as explained near the end of this paragraph.] — — Hence, also, (AHeyth,) دَرَسَ الثَّوْبِ, (AHeyth, S, A, K,) inf. n. دَرْسٌ, (S, TA,) (tropical:) The garment, or piece of cloth, became old and worn out. (AHeyth, S, A, K.) — — And دَرَسَ الكِتَابُ (assumed tropical:) The writing, or book, became old. (Msb.) — — [Hence, also,] دَرَسَتْ, (S, M, A, K,) aor. دَرُسَ, (M,) inf. n. دُرُوسٌ (S, M, K) and دَرْسٌ, (M, K,) (tropical:) She (a woman, S, M, A, K, or, accord. to Lh, a girl, M) menstruated. (S, M, A, K.) — دَرَسَتْهُ الرِّيحُ, (S, M, K,) or الرِّيَاحُ, (A,) [aor. دَرُسَ,] inf. n. دَرْسٌ, (A, TA,) The wind, (S, M, K,) or winds, (A,) effaced, erased, rased, or obliterated, it, (S, M, A, K,) by repeatedly passing over it; (A;) namely, a trace, or mark, [of a house &c.,] or what is termed رَسْمٌ; (S, K;) and [erased, or rased,] a house; (A;) or a thing: (M:) and دَرَسَهُ القَوْمُ The people effaced, erased, rased, or obliterated, it. (M.) — — Hence, (AHeyth,) دَرَسَ الثَّوْبَ, (AHeyth, K,) aor. دَرُسَ, inf. n. دَرْسٌ, (TA,) (tropical:) He rendered the garment, or piece of cloth, old and worn-out. (AHeyth, K.) — — دَرَسَ الطَّعَامَ, (M,) or الحِنْطَةَ, (S, A, Msb, K,) وَنَحْوَهَا, (Msb,) aor. دَرُسَ, (TA,) inf. n. دَرْسٌ (M, K) and دِرَاسٌ, (S, A, Msb, K,) (tropical:) He trod, or thrashed, the wheat, (S, M, A, Msb, K,) and the like: (Msb:) [because he who does so passes repeatedly over it:] of the dial. of El-Yemen: (M, TA:) or دِرَاسٌ in the sense here indicated is of the dial. of Syria. (TA.) — — دَرَسَ المَرْأَةَ, (A,) or الجَارِيَةَ, (K,) (tropical:) He compressed the woman, (A,) or the girl. (K.) — — دَرَسَ النَّاقَةَ, (M, A,) aor. دَرُسَ, inf. n. دَرْسٌ, (M,) (tropical:) He broke, or trained, the she-camel: (M, A:) [and so, app., ↓ دَارَسَهَا; for it is said that] the primary signification of مُدَارَسَةٌ is the breaking, or training, or disciplining, [a beast;] and returning time after time (تَعَهُّدٌ) to a thing. (TA.) You say also, بَعِيرٌ لَمْ يُدْرَسُ, meaning (tropical:) A camel that has not been ridden. (S, TA.) — — Hence, (M,) [or from دَرَسَتْهُ الرِّيحُ, or from دَرَسَ الثَّوْبَ,] دَرَسَ الكِتَابَ, (S, M, A, K,) aor. دَرُسَ (M, K) and دَرِسَ, (K,) inf. n. دَرْسٌ and دِرَاسَةٌ (S, M, K) and دَرَاسَةٌ and دِرَاسٌ, (TA,) (tropical:) He read the book; (M, K;) as though he opposed it until it became easy for him to remember it: (M:) or he read it repeatedly, [or studied it,] in order to remember it: (A:) or he made it easy to remember, by much reading: (TA:) or he read and learned it: (Bd in vi. 105:) and ↓ دَارَسَهُ, inf. n. مُدَارَسَةٌ and دِرَاسٌ, signifies the same: (M:) and so ↓ دَرَّسَهُ, and ↓ أَدْرَسَهُ: (K:) or the former of the last two has an intensive signification: the latter of them is mentioned by IJ: (TA:) [but accord. to the M, it is said by IJ that both of these are doubly trans., and have a different signification, which is also indicated in the A as that of the former of them: see 2:] ↓ الكُتُبَ دَارَسَتْ, and ↓ تَدَارَسْتُهَا, and ↓ اِدَّارَسْتُهَا, signify the same as دَرَسْتُهَا [I read the books, or read them repeatedly, &c.]: (S, TA:) and ↓ القُرْآنَ تَدَارَسَ signifies He read the Kur-án, and returned to it time after time, in order that he might not forget it. (TA.) You say also, دَرَسْتُ العِلْمَ, aor. دَرُسَ, inf. n. دَرْسٌ and دِرَاسَةٌ, (tropical:) I read science. (Msb.) It is said in the Kur [vi. 105], accord. to different reading, وَلِيَقُولُوا دَرَسْتَ, and ↓ دَارَسْتَ, (tropical:) [And to the end that they may say, Thou hast read, &c.:] but some say that the former means Thou hast read the books of the people of the Scriptures: and the latter, Thou hast consulted, or conferred, with them; expl. by ذَاكَرْتَهُمْ: (M:) or the former means Thou hast learned: (Abu-l-'Abbás:) and the latter, Thou hast read, or studied, under the Jews as thy teachers, and they have read, or studied, under thee as their teacher: (I'Ab, Mujáhid, K:) and another reading is ↓ دَارَسَ; i. e. دَارَسَ النَّبِىُّ اليَهُودَ [he prophet hath read, or studied, with the Jews] : and another, ↓ دَارَسَتْ, which may be rendered in two ways: The Jews have read, or studied, or consulted, or conferred, with Mohammad: and The signs (آيَات) have (دَارَسَتْ) vied in length of time [or antiquity] with those of other scriptures so that every one of them has for the most part become obliterated: (TA:) and another reading is دَرَسَتْ; and another, دَرُسَتْ; both meaning, They (these stories, or histories,) have become obliterated: (M:) or they are things which have long since passed: (Abu-l-'Abbás:) but the latter of these two verbs has a more intensive signification: and it is also said to signify They have been dissipated. (M.) [You also say, دَرَسَ عَلَيْهِ (tropical:) He read, or studied, under him as his teacher; like قَرَأَ عَلَيْهِ.] 2 دَرَّسَ غَيْرَهُ (tropical:) [He made another to read, or to read repeatedly, or to study, in order to remember; or to read and learn: he taught him to read, &c.: he lectured him]. (A.) And دَرَّسْتُهُ إِيَّاهُ ↓ أَدْرَسْتُهُ and الكِتَابَ (tropical:) [I made him, or taught him, to read the book, or to read it repeatedly, or to study it, or to read and learn it]. (IJ, M.) — — See also دَرَسَ الكِتَابَ. 3 دَارَسَتِ الآيَاتُ: see 1. — دارس النَّاقَةَ: see 1. — — دارس غَيْرَهُ (tropical:) [He read, or studied, with another, each of them teaching the other]. (A.) And دَارَسْتُهُ الكِتَابَ, inf. n. مُدَارَسَةٌ, (tropical:) [I read, or read repeatedly, or studied, or read and learned, with him the book, each of us teaching the other]. (A.) And دَارَسَهُمْ (assumed tropical:) He called to mind with them a subject of discourse, &c.; or he conferred with them; syn. ذَاكَرَهُمْ. (M.) See also 1, latter half, in five places. 4 أَدْرَسَ see 2: — — and see دَرَسَ الكِتَابَ. 5 تَدَرَّسْتُ أَدْرَاسًا وَتَشَمَّلْتُ شِمَالًا (tropical:) [app., I clad myself in old and worn-out garments, and wrapped myself in shemlehs]. (A, TA.) 6 تَدَارَسُوا الكِتَابَ حَتَّى حَفِظُوهُ (tropical:) [They read the book, or read it repeatedly, or studied it, or read and learned it, together, teaching one another, until they retained it in memory]. (A.) — — تَدَارَسْتُ الكُتُبَ, and اِدَّارَسْتُهَا, and تَدَارَسَ القُرْآنَ: see دَرَسَ الكِتَابَ. 7 إِنْدَرَسَ see 1, first signification. دَرْسٌ A road, or way, that is unapparent; (S, K;) as though the traces thereof had become effaced. (TA.) — — See also دِرْسٌ. — [A lecture: pl دُرُوسٌ.] دِرْسٌ The relic, trace, or mark, of a thing that becomes effaced, erased, rased, or obliterated. (M.) — — (tropical:) An old and worn-out garment, or piece of cloth; (S, M, A, K;) [app. an epithet used as a subst.;] as also ↓ دَرْسٌ (M) and ↓ دَرِيسٌ; (S, M, A, K;) ↓ which last also signifies an old and worn-out carpet; (A;) ↓ and as an epithet, signifying old and worn-out, is applied to a coat of mail, (M, TA,) and to a sword, and to a مِغْفَر [&c.]: (TA:) pl. [of the first] أَدْرَاسٌ, (M, K,) [a pl. of pauc.,] and [of the same or of either of the others] دِرْسَانٌ. (S, M, K.) — — [Hence, or, as IF says, from الحَيْض,] أَبُو أَدْرَاسٍ [in some copies of the K أُمُّ أَدْرَاسٍ] (tropical:) The pudendum muliebre. (S, O, K.) دُرْسَةٌ (assumed tropical:) Training, or discipline. (K.) دَرِيسٌ: see دِرْسٌ, in three places. — — [Also Dry بِرْسِيم, or Alexandrian trefoil.] رَبْعٌ دَارِسٌ [A house of which the remains are becoming effaced, erased, rased, or obliterated: or i. q. رَبْعٌ مَدْرُوسٌ.] (A.) — — اِمْرَأَةٌ دَارِسٌ, (M, K,) or, accord. to Lh, جَارِيَةٌ دَارِسٌ, (M,) (tropical:) A woman, (M, K,) or girl, (Lh, K,) menstruating: (Lh, M, K:) pl. دُرَّسٌ and دَوَارِسُ. (M.) أَبُو إِدْرِيسَ (tropical:) The penis. (A, K.) تَدْرِيسٌ [inf. n. of 2, q. v.] — [Also (assumed tropical:) A conventional term or signification used by the مُدَرِّسُون, or

lecturers, tutors, or professors, of colleges]. (Mgh, in arts. حنف and دين, &c.) مِدْرَسٌ (assumed tropical:) A book, or writing: (K, TA: but omitted in some copies of the former:) [also, accord. to Golius, a commentary by which any one is taught; Heber. �דְּרָשׁ.] — — See also the next paragraph. مَدْرَسَةٌ (tropical:) A place of reading, or study; (Msb;) in which persons read, or study; (TA;) [a college, a collegiate mosque; an academy;] as also ↓ مِدْرَسٌ (TA) and ↓ مِدْرَاسٌ; (M, K;) the measure of which last, [as well as that of the next preceding word,] as that of a n. of place, is strange: (ISd, TA:) whence the ↓ مِدْرَاس of the Jews; (K;) their house in which is repeatedly read the Book of the Law revealed to Moses: (A:) or their house in which the Book of God is read, or read repeatedly: (TA:) or their synagogue: (Msb:) the pl. of مدرسة is مَدَارِسُ; (TA;) and that of مدارس is مَدَارِيسُ. (Msb.) — — مَدْرَسَةُ النَّعَمِ (tropical:) The road or track (طَرِيق) [of camels, or of camels and sheep or goats]. (A, TA.) مُدَرَّسٌ (tropical:) A bed made plain, even, smooth, or easy to lie upon. (TA.) — — (tropical:) A man tried and proved, or tried and strengthened, by use, practice, or experience; expert, or experienced. (A, TS, K.) مُدَرِّسٌ (tropical:) A man who reads much and repeatedly. (K, TA.) — — Hence, the مُدَرِّس of مَدْرَسَة (tropical:) [i. e. The lecturer, tutor, or professor, of a college, a collegiate mosque, or an academy: from which it is not to be understood that there is but one such person to every college; for generally one college has several مُدَرِّسُون]. (TA.) مِدْرَاسٌ: see مَدْرَسَةٌ, in two places. — — Also (tropical:) One who reads, or reads repeatedly, or studies, the books of the Jews: the measure of the word implies intensiveness. (TA.) رَبْعٌ مَدْرُوسٌ [A house of which the remains are effaced, erased, rased, or obliterated: see also دَارِسٌ]. (A.) — — طَرِيقٌ مَدْرُوسٌ (tropical:) A road much beaten by passengers, so as to be made easy by them. (A, TA.) مُدَارِسٌ (tropical:) One who reads, or studies, with another; syn. مُقَارِئٌ: (K:) or one who has read books. (K.) درع 1 دَرِعَ, aor. دَرَعَ, inf. n. دَرَعٌ, He (a horse, and a sheep or goat,) was black in the head, and white [in the other parts]: or, as some say, was black in the head and neck. (Msb: [in my copy of which is an evident omission, which I have supplied: see أَدْرَعُ.]) [See also دَرَعٌ, below.] 2 درّع, inf. n. تَدْرِيعٌ, (S, K,) He clad a man with a دِرْع, (K,) i. e. a درع of iron [or coat of mail]: (TA:) and a woman with a قَمِيص [or shift]. (S, K.) 4 ادرع الشَّهْرُ, (K,) inf. n. إِدْرَاعٌ, (TA,) The month passed its half. (ISh, K.) إِدْرَاعُهُ also signifies The blackness of its first part. (ISh.) 5 تَدَرَّعَ see 8, in three places. 8 اِدَّرَعَ He (a man) clad himself with a دِرْعٌ (S K) of iron [i. e. a coat of mail]; (K;) as also ↓ تدرّع. (S, K.) And اِدَّرَعَتْ She (a woman) clad herself with a دِرْع, (S, K,) i. e. a قَمِيص [or shift]. (S, TA.) — — ادّرع مِدْرَعَةً, and ↓ تدرّعها, and ↓ تَمَدْرَعَهَا, (Kh,) and ↓ تدرّع alone, (S,) and ↓ تَمَدْرَعَ, (S, K,) but this last is of weak authority, (S,) He clad himself with a مِدْرَعَة [q. v.]. (S, K,) — — ادّرع فُلَانٌ اللَّيْلِ (tropical:) Such a one entered into the darkness of the night, journeying therein; (K, TA;) like اِغْتَمَدَ اللَّيْلَ. (S and L in art. غمد.) Hence the saying, (TA,) شَمِّرْ ذَيْلًا وَادَّرِعْ لَيْلًا (tropical:) Use thou prudence, or precaution, or good judgment, and journey all the night. (S, K.) [See also art. شمر.] — — ادّرع الخَوْفَ (tropical:) He made fear as it were his innermost garment; by closely cleaving to it. (TA.) Q. Q. 2 تَمَدْرَعَ: see 8, in two places. دِرْعٌ A coat of mail; syn. زَرَدِيَّةٌ: (IAth, Msb, TA:) [or a coat of defence of any kind; being a term applied in the S and K &c. to a يَلَبَة, i. e. a coat of defence of skins, or of camel's hide:] and also, of plate-armour: (AO, in his book on the دِرْع and بَيْضَة, cited in the TA voce مِغْفَرٌ:) [but the first is the most general, and proper, meaning:] as meaning a دِرْع of iron, it is fem.; (S, Mgh, K *) or mostly so; (Msb;) but sometimes masc.: (K:) AO says that it is masc. and fem.; (S, TA;) and so Lh: (TA:) pl. أَدْرُعٌ and أَدْرَاعٌ and دُرُوعٌ; (S, Msb, K;) the first and second, pls. of pauc.; the third, a pl. of mult. (S.) The dim. is ↓ دُرَيْعٌ, which is anomalous, (S, Msb, K,) for by rule it should be with ة; (S;) or this may be [a regular form] of the dial. of those who make the word masc.; and some say ↓ دُرَيْعَةٌ. (Msb.) — — Also A woman's قَمِيص [or shift]; (S, Msb, K;) a garment, or piece of cloth, in the middle of which a woman cuts an opening for the head to be put through, and to which she puts arms [or sleeves], and the two openings of which [at the two sides] she sews up: (T, TA:) or a woman's garment which is worn above the قَمِيص: or, accord. to El-Hulwánee, one of which the opening for the head to pass through extends towards, or to, the bosom; whereas the قميص is one of which the slit is towards, or to, the shoulder-joint; but this [says Mtr] I find not in the lexicons: (Mgh:) a small garment which a young girl wears in her house, or chamber, or tent: (TA:) as meaning a woman's دِرْع, it is masc., (Lh, S, Mgh, Msb, K,) only; (Lh;) or sometimes fem.: (TA:) pl. أَدْرَاعٌ. (S, K.) [See a verse cited voce مِجْوَلٌ.] دَرَعٌ Whiteness in the breast of a sheep, or goat, and in its نَحْر [or part where it is slaughtered, but وَنَحْرِهَا, in the K, is probably a mistranscription, for وَنَحْوِهَا, meaning and the like thereof, i. e., of the sheep, or goat], and blackness in the thigh. (Lth, K.) [See also 1; and see دُرْعَةٌ.] لَيَالٍ دُرَعٌ: see أَدْرَعُ. دُرْعَةٌ, in a horse, and in a sheep or goat, Blackness of the head, and whiteness [of the other parts]: or, accord. to some, blackness of the head and neck: a subst. from دَرِعَ [q. v.]. (Msb.) — — See also أَدْرَعُ, in the middle of the paragraph. دِرْعِيَّةٌ, applied to an arrow-head or the like, Penetrating into, or piercing through, the coats of mail: pl. دَرَاعِيُّ. (Ibn-'Abbád, K.) دُرَيْعٌ and دُرَيْعَةٌ: see دِرْعٌ. دُرَّاعَةٌ: see مِدْرَعَةٌ, in four places. دَارِعٌ Having, or possessing, a دِرْع [or coat of mail]: (Mgh:) or a man having upon him a دِرْع; (S, K;) as though having, or possessing, a دِرْع; [being properly a possessive epithet] like لَابِنٌ and تَامِرٌ. (S.) أَدْرَعُ, applied to a horse, and to a sheep or goat, Having a black head, the rest being white: (S, Msb, * K:) or, as some say, having a black head and neck, (Msb, TA,) the rest being white: (TA:) or having a white head and neck, the rest being black: (TA:) fem. دَرْعَاءُ: (S, Msb:) pl. دُرْعٌ: (S:) or دَرْعَاءُ signifies having what is termed دَرَعٌ [q. v.]; applied to a sheep or goat, (K,) and to a mare: (TA:) or a sheep or goat black in the body, and white in the head: or black in the neck and head, the rest of her being white: or, accord. to AZ, a ewe having a black neck: or, accord. to Aboo-Sa'eed, sheep or goats differing in colour: or, accord. to ISh, black except in having the neck white: and red [or brown], but having the neck white: and also, having the head with the neck white: accord. to Az, the right explanation is that given by AZ, meaning having the fore part black; being likened to the nights termed دُرَعٌ; or the latter are likened to the former: and hence, (TA,) — — لَيْلَةٌ دَرْعَاءُ (tropical:) A night of which the moon rises at the dawn, (K,) or at the commencement of the dawn; the rest thereof being black, and dark. (TA.) And ↓ لَيَالٍ دُرَعٌ, (S, K,) said by AHát to have been heard by him only on the authority of AO, but so accord. to As and A 'Obeyd and AHeyth, (TA,) and دُرْعٌ; (K;) the former contr. to rule, for by rule it should be دُرْعٌ, its sing. being دَرْعَاءُ; (A 'Obeyd, S;) or, accord. to AHeyth, you say ثَلَاثٌ دُرَعٌ وَثَلَاثٌ ظُلَمٌ, and دُرَعٌ and ظُلَمٌ are pls. of ↓ دُرْعَةٌ and ظُلْمَةٌ, not of دَرْعَاءُ and ظَلْمَاءُ; and Az says that this is correct and regular; but IB says that دَرْعَاءُ has دُرَعٌ for its pl. for the purpose of assimilation to ظُلَمٌ in the saying ثَلَاثٌ ظُلَمٌ وَثَلَاثٌ دُرَعٌ, and that no other instance had been heard by him of a word of the measure فَعْلَاءُ having a pl. of the measure فُعَلٌ; (TA;) (tropical:) Three nights of the month which follow those called البِيضُ; (As, S, K; *) namely, the sixteenth and seventeenth and eighteenth nights; (TA;) because of the blackness of their first parts, and the whiteness of the rest thereof: (S, K:) there is no difference in what As and AZ and ISh say respecting them: but some say that they are the thirteenth and

fourteenth and fifteenth; because part of them is black and part of them white: [this, however, seems to have originated from a misunderstanding of an explanation running thus; three nights of the month which follow those called البِيض, which, meaning the latter, are the thirteenth &c.; for the thirteenth and fourteenth and fifteenth are all white:] or, accord. to AO, اللَّيَالِى الدُّرَعُ signifies the nights of which the fore parts are black and the latter parts white, of the end of the month; and those of which the fore parts are white and the latter parts black, of the commencement of the month. (TA.) — — أَدْرَعُ also signifies (assumed tropical:) One whose father is free, or an Arab, and whose mother is a slave; syn. هَجِينٌ; (K;) as also مُعَلْهَجٌ. (TA.) And قَوْمٌ دُرْعٌ (tropical:) A people, or company of men, of whom half are white and half black. (TA.) مِدْرَعٌ: see the following paragraph. مِدْرَعَةٌ A certain garment, [a tunic,] like that called ↓ دُرَّاعَةٌ, never of anything but wool, (Lth, K,) [and having sleeves; for] mention is made, in a trad., of a مدرعة narrow in the sleeve; wherefore the wearer, in performing the ablution termed وُضُوْء, put forth his arm from beneath the مدرعة, and so performed that ablution: (TA:) accord. to some, the ↓ درّاعة is a [garment of the kind called] جُبَّة, slit in the fore part; (TA;) [thus resembling a kind of جُبَّة worn by persons in Northern Africa, reaching to, or below, the knees, and having the two front edges sewed together from the bottom, or nearly so, to about the middle of the breast: it is said in the MA to be a wide vest or shirt; a large جُبَّة: and the مِدْرَعَة is there said to be a woollen دُرَّاعَة; a woollen tunic: El-Makreezee (cited by De Sacy in his "Chrest. Arabe," 2nd ed., vol. i., p. 125,) describes the ↓ دراعة as a garment worn in Egypt particularly by Wezeers, slit in the fore part to near the head of the heart, with buttons and loops: Golius describes it as "tunica gossipina, fere grossior;" adding, "estque exterior tum virilis tum muliebris;" as on the authority of J, who says nothing of the kind, and of the Loghat Neamet-Allah: and as epomis, seu amiculum quod humeris injicitur; on the authority of Ibn-Maaroof: J only says,] the ↓ مِدْرَع and مِدْرَعَة are one; and ↓ دُرَّاعَةٌ is sing. of, or signifies one of what are called, دَرَارِيعُ: (S:) the pl. of مدرعة is مَدَارِعُ. (MA.) — Also The [appendage called] صُفَّة [q. v.] of a رَحْل [or camel's saddle], when the heads of the وَاسِطَة [or fore part (Az says the وَسَط, accord. to the TA,)] and the آخِرَة [or hinder part] appear from [above] it. (K.) درق دَرَقٌ: see what next follows. دَرَقَةٌ i. q. حَجَفَةٌ, (S, K, TA,) or تُرْسٌ, (Mgh,) [i. e. A shield,] made without wood and without sinews: (Mgh, TA:) or made of skins sewed one over another: (ISd and TA voce حَجَفَةٌ, q. v.:) pl. ↓ دَرَقٌ, (S, K,) [or rather this is a coll. gen. n.,] and [the pl. is] أَدْرَاقٌ [a pl. of pauc.] and دِرَاقٌ; (K;) this last mentioned by IDrd, who says, they are made of the skins of beasts found in the country of the Abyssinians, (TA,) [as are shields thus called in the present day: they are made of the skin of the hippopotamus, and of other pachydermatous animals; and sometimes of the skin of the crocodile; generally oval, with a large protuberance in the middle, behind which is the handle, and between a foot and a half and two feet in length.] — Also A خَوْخَة [here meaning sluice] in a rivulet: an arabicized word, from [the Persian] دَرِيچَهْ. (K, TA.) This is what is meant by the saying of the lawyers, that the repairing of the درقة is incumbent on the owner of the rivulet. (TA.) دِرَّاقٌ: see what next follows. دِرْيَاقٌ (S, K) and دَرْيَاقٌ (El-Hejeree, K) and ↓ دِرْيَاقَةٌ and ↓ دَرْيَاقَةٌ (K) and ↓ دِرَّاقٌ, (Fr, TA,) with kesr, like دِنَّارٌ &c., not دَرَّاقٌ, as it would seem to be from the manner in which it is mentioned in the K, (TA,) [and as it is written in the CK and my MS. copy of the K,] i. q. تِرْيَاقٌ [q. v.]. (S, K.) — — Also, (K,) or ↓ دِرْيَاقَةٌ, (TA,) (tropical:) Wine; (K, TA;) as being likened to ترياق [properly so called: a meaning also borne by تِرْيَاقٌ and تِرْيَاقَةٌ]. (TA.) دِرْيَاقَةٌ and دَرْيَاقَةٌ: see the next preceding paragraph, in three places. دَوْرَقٌ A certain measure for wine, or beverage, (S, A, O, L,) containing the quantity to be drunk [at once]: a Persian word, [originally دَوْرَهْ or دُورَهْ,] arabicized: (L, TA:) [J says,] I think it to be Persian, arabicized: (S:) it is thus correctly written; not, as the context of the K requires it to be in this sense, دَرْدَقٌ. (TA.) — — Also A jar having a loop-shaped handle, (K, TA,) that is lifted, or carried, by the hand: of the dial. of the people of Mekkeh: pl. دَوَارِقُ. (TA.) [In Egypt, it is applied to A narrownecked drinking-bottle, made of a dust-coloured, or grayish, porous earth, for the purpose of cooling the water by evaporation: several varieties of this kind of bottle are figured in ch. v. of my "Modern Egyptians."] درك 1 دَرَكَ, from which should be derived دَرَاكِ and دَرَّاكٌ, is unused, though its noun درك [i. e. دَرْكٌ or دَرَكٌ, which latter (the more common of the two) see below,] is used. (IB.) [دَرَكَ in Golius's Lex. is evidently a mistranscription for دَارَكَ.] 2 تَدْرِيكٌ The dropping of rain with close consecutiveness, (IAar, K, TA,) as though one portion thereof overtook another. (IAar, TA.) You say, دَرَّكَ المَطَرُ The rain dropped with close consecutiveness. (TK.) — — Also The hanging a rope upon the neck of a person in coupling him with another. (AA.) 3 دِرَاكٌ The making one part, or portion, of a thing, (K, TA,) whatever it be, (TA,) to follow another uninterruptedly; (K, TA;) as also مُدَارَكَةٌ: (TA:) both [are inf. ns. of دارك, and] signify the same [i. e. the continuing, or carrying on, a thing uninterruptedly]: (S:) مُدَارَكَةٌ is when there are no intervals between things following one another; like مُوَاصَلَةٌ: otherwise it is مُوَاتَرَةٌ. (S and K in art. وتر.) You say, of a man, دارك صَوْتَهُ He continued his voice uninterruptedly. (S, TA.) — — Also A horse's overtaking, or coming up with, wild animals (K, TA) &c. (TA.) You say, of a horse, دارك الوَحْشَ, inf. n. دِرَاكٌ, He overtook, or come up with, the wild animals. (TK.) [Thus it is syn. with ادرك.] — — In the saying, لَا بَارَكَ اللّٰهُ فِيهِ وَلَا دَارَكَ, (S, K, * TA,) it is an imitative sequent: (K, TA:) all these verbs have one and the same meaning. (S, TA. [See تَارَكَ.]) 4 ادركهُ, (S Msb, K, &c.,) inf. n. إِدْرَاكٌ (S, Msb) and مُدْرَكٌ, (Msb,) He, or it, attained, reached, overtook, or came up with, him, or it: (S, K, TA:) or sought, or pursued, and attained, reached, &c., him, or it: (Msb:) [داركهُ, also, signifies the same, as shown above:] and ↓ تداركهُ, likewise, [of which اِدَّرَاكَهُ is a variation,] is syn. with ادركهُ; (Jel in lxviii. 49, and KL, * and TA; *) and so is ↓ اِدَّرَكَهُ. (TA.) You say, أَدْرَكْتُ الرَّجُلَ and ↓ اِدَّرَكْتُهُ [I attained, reached, overtook, or came up with, the man]. (IJ, TA.) And مَشَيْتُ حَتَّى أَدْرَكْتُهُ I walked, or went on foot, until I overtook him, or came up with him. (S, TA.) And عِشْتُ حَتَّى أَدْرَكْتُ زَمَانَهُ I lived until I attained, or reached, his time. (S, TA.) And أَدْرَكْتُ الفَائِتَ [I attained, &c., that which was passing away]. (Mgh.) And ادركهُ بِمَكْرُوهٍ [He overtook him, or visited him, with some displeasing, or abominable, or evil, action]. (M and K in art. وتر. See also 6, in the latter half of the paragraph, in two places: and see 10, first sentence.) And أَدْرَكَنِى الجَهْدُ [Difficulty, or distress, &c., overtook me, ensued to me, or came upon me]; a phrase similar to بَلَغَنِى الكِبَرُ in the Kur [iii. 35]: and so أَدْرَكْتُ الجَهْدَ [I came to experience difficulty, &c.]; like بَلَغْتُ مِنَ الكِبَرِ عُتِيًّا in the Kur [xix. 9]. (Er-Rághib, TA in art. بلغ.) — — [Hence, He attained, obtained, or acquired, it; and so ↓ تداركهُ, as is shown in the KL; so too ادرك بِهِ, for one says,] ادرك بِدَمِهِ [He obtained revenge, or retaliation, for his blood]. (S in art. وتر.) — — [Hence also, He perceived it; attained a knowledge of it by any of the senses.] You say, أَدْرَكْتُهُ بِبَصَرِى [I perceived it by my sight;] I saw it. (S, TA.) لَا تُدْرِكُهُ الأَبْصَارُ, in the Kur [vi. 103], means, accord. to some, The eyes [perceive him not]: accord. to others, the mental perception comprehendeth not [or attaineth not

the knowledge of] the real nature of his hallowed essence. (TA.) You say also, ادرك عِلْمِى, meaning My knowledge comprehended that such a thing was a fact. (TA.) — — [Hence likewise, as an intrans. v., or a trans. v. of which the objective complement is understood,] ادرك also signifies [He attained a knowledge of the uttermost of a thing; or] his knowledge attained the uttermost of a thing. (TA.) See also 6, in the former half of the paragraph, in two places. — — Also It (a thing) attained its proper time: (Msb, K:) it attained its final time or state, or its utmost point or degree. (K.) [He (a boy, and a beast,) attained his perfect, ripe, or mature, state; and in like manner ادركت is said of a girl: or it is like ادرك as meaning] he (a boy) attained to puberty, (S, Msb,) or to the utmost term of youth. (TA.) It (fruit) attained to ripeness, or maturity; became ripe, or mature; (S Msb;) attained its time, and its utmost degree of ripeness or maturity. (T, TA.) And ادركت القِدْرُ The cooking-pot attained its proper time [for the cooking of its contents]. (TA.) And ادركت الخَمْرُ [The wine became mature]. (Msb and K in art. خمر.) And ادرك مَآءُ الرَّكِيَّةِ The water of the well reached its دَرَك, i. e. its bottom (Aboo-' Adnán, TA.)— — Also It passed away and came to an end; came to nought; became exhausted; or failed entirely: (S, K:) said in this sense of flour, or meal: (S:) and thus it has been explained as used in the Kur [xxvii. 68], where it is said, [accord. to one reading,] بَلْ أَدْرَكَ عِلْمُهُمْ فِى الآخِرَةِ [Nay, their knowledge hath entirely failed respecting the world to come]. (TA. [See also 6.]) Sh mentions this signification as heard by him on no other authority than that of Lth; and Az asserts it to be incorrect: but it has been authorized by more than one of the leading lexicologists, and the language of the Arabs does not forbid it; for it is said of flour, or meal, and in this case can only mean it came to its end, and entirely failed, or became exhausted; and fruits, when they are ripe (إِذَا أَدْرَكَتْ) are exposed to coming to nought, and so is everything that has attained to its extreme term; so that the signification of " coming to nought " is one of the necessary adjuncts of the meaning of إِدْرَاكٌ. (TA.) [In like manner,] ↓ اِدَّرَكَ signifies It (a thing) continued uninterruptedly and then come to nought: (IJ, TA:) and agreeably with this signification is explained the saying in the Kur [xxvi. 61], إِنَّا لَمُدَّرِكُونَ [Verily we are coming to nought, by those who read thus instead of لَمُدْرَكُونَ being overtaken]. (TA.) — — You say also, ادرك الثَّمَنُ المُشْتَرِىَ, meaning [The payment of] the price was, or became, obligatory on the purchaser: this is an ideal reaching, or overtaking. (Msb.) 6 تَدَارَكوا i. q. تلاحقوا (S) [i. e.] They attained, reached, overtook, or came up with, one another; as also اِدَّارَكُوا, and ↓ اِدَّرَكُوا; (Sh, TA;) [or] the last of them attained, reached, overtook, or came up with, the first of them. (S Msb, K, TA.) Hence, in the Kur [vii. 36], (S,) حَتَّى إِذَا ادَّارَكُوا فِيهَا جَمِيعًا [Until, when they have overtaken one another, or have successively arrived, therein, all together]: originally تَدَارَكُوا. (S, K. *) And تدارك الثَّرَيَانَ [The two moistures reached each other; (like اِلْتَقَى الثَّرَيَانِ;) meaning] the moisture of the rain reached the moisture of the earth. (S.) — — And [hence] تدارك signifies [It continued, or was carried on, uninterruptedly; it was closely consecutive in its parts, or portions;] one part, or portion, of it, followed, or was made to follow, another uninterruptedly; said of anything. (TA.) You say, تدارك السَّيْرُ [The course, or pace, or journeying, continued uninterruptedly]. (S and TA in art. حفد, &c.) And تداركت الأَخْبَارُ The tidings followed one another closely. (TA.) — — [Hence, when said of knowledge, meaning, accord. to Fr, It continued unbroken in its sequence or concatenation.] بَلِ ادَّرَاكَ عِلْمُهُمْ فِى الآخِرَةِ (K, TA,) in the Kur [xxvii. 68], (TA,) [virtually] means Nay, they have no knowledge respecting the world to come: (K, TA:) or, as IJ says, their knowledge is hasty, and slight, and not on a sure footing, &c.: Az says that AA read بَلْ أَدْرَكَ [of which an explanation has been given above (see 4)]: that I'Ab is related to have read ↓ بَلَىأَدْرَكَ [&c., i. e. Yea, hath their knowledge reached its end &c.?], as interrogatory, and without tesh-deed: and that, accord. to the reading بل ادّراك Fr says that the proper meaning is, [Nay,] hath their knowledge continued unbroken so as to extend to the knowledge of the world to come, whether it will be or not be? wherefore is added, بَلْ هُمْ فِى شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ: he says also that Ubeí read, أَمْ تَدَارَكَ; and that the Arabs substitute بَلْ for أَمْ, and أَمْ for بَلْ, when a passage begins with an interrogation: but this explanation of Fr is not clear; the meaning is [said to be] their knowledge shall be unbroken and concurrent [respecting the world to come] when the resurrection shall have become a manifest event, and they shall have found themselves to be losers; and the truth of that wherewith they have been threatened shall appear to them when their knowledge thereof will not profit them: accord. to Aboo-Mo'ádh the Grammarian, the readings ↓ بَلْ أَدْرَكَ &c. and بَلِ ادَّارَكَ &c. mean the same; i. e. they shall know in the world to come; like the saying in the Kur [xix. 39], أَسْمِعْ بِهِمْ وَأَبْصِرْ, &c.: and Es-Suddee says of both these readings that the meaning is, their knowledge shall agree, or be in unison, in the world to come; i. e. they shall know in the world to come that that wherewith they have been threatened is true: or, accord. to Mujáhid, the meaning of بَلِ ادَّارَكَ عِلْمُهُمْ &c. is said to be, is their knowledge concurrent respecting the world to come? بل being here used in the sense of أَم: (TA:) or it may mean their knowledge hath gone on uninterruptedly until it hath become cut short; from the phrase تدارك بَنُو فُلَانٍ meaning The sons of such a one went on uninterruptedly into destruction. (Bd.) — تداركهُ: see 4, in two places. It is used in the [primary] sense of أَدْرَكَهُ in the saying in the Kur [lxviii. 49], لَوْ لَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَآءِ [Had not favour (meaning mercy, Jel) from his Lord reached him, or overtaken him, he had certainly been cast upon the bare land]. (Jel.) — — [Hence, elliptically, He overtook him, or visited him, with good, or with evil.] El-Mutanebbee says, أَنَ فِى أُمَّةٍ تَدَارَكَهَا اللّٰ هُ غَرِيبٌ كَصَالِحٍ فِى ثَمُودِ [I am among a people (may God visit them with favour and save them from their meanness, or visit them with destruction so that I may be safe from them,) a stranger, like Sálih among Thamood]: تداركها اللّٰه is a prayer for the people, meaning اللّٰه ونجّاهم من لومهم ↓ ادركها [i. e. لُؤْمِهِمْ]: or it may be an imprecation against them, i. e. اللّٰه بالاهلاك لِأَنْجُوَ منهم ↓ ادركهم: [each meaning as explained above:] and IJ says that because of this verse the poet was named المتنبّى. (W p. 35. [The verse there commences with أَنَا; but أَنَ is required by the metre, and is more approved in every case except the case of a pause.]) It is mostly used in relation to aid, or relief, and benefaction: [so that it signifies He aided, or relieved, him; he benefited him; he repaired his, or its, condition; he repaired, amended, corrected, or rectified, it:] whence the saying of a poet, تَدَارَكَنِى مِنْ عَثْرَةِ الدَّهْرِ قَاسِمٌ بِمَا شَآءَ مِنْ مَعْرُوفِهِ المُتَدارِكِ [Kásim relieved me, or has relieved me, from the slip of fortune with what he pleased of his relieving, or continuous, beneficence]. (TA.) [See also, in the first paragraph of art. دق, another example, in a verse of Zuheyr, which is cited in that art. and the present in the TA: and see the syn. تَلَافَاهُ. Hence,] تَدَارَكْتُ مَا فَاتَ i. q. استدركتهُ, q. v. (S, Msb, TA.) 8 اِدَّرَكَ: see 4, first and second sentences: — — and near the end of the paragraph: — — and see also 6, first sentence. 10 استدرك الشَّىْءَ بِالشَّىْءِ [properly] signifies ↓ حَاوَلَ إِدْرَاكَهُ بِهِ [i. e. He sought, or endeavoured, to follow up the thing with the thing]: (K:) as, for instance, الخَطَأَ بِالصَّوَابِ [the mistake with what was right]. (TK.) [Hence,] you say, اِسْتَدْرَكْتُ مَافَاتَ [I repaired, amended, corrected, or rectified, what had passed neglected by me, or by another; and I supplied what had so passed, or what had escaped me, or another, through inadvertence]; and ↓ تَدَارَكْتُهُ signifies the

same [in relation to language and to other things; whereas the former verb is generally restricted to relation to language or to a writer or speaker]. (S, Msb.) You say also, استدرك عَلَيْهِ قَوْلَهُ He corrected, or rectified, what was wrong, or erroneous, in his saying: [but more commonly, he supplied what he had omitted in his saying; generally meaning, what he had omitted through inadvertence: and اِسْتَدْرَكْتُهُ عَلَيْه I subjoined it, or appended it, to what he had written, or said, by way of emendation; or, more commonly, as a supplement, i. e., to supply what had escaped him, or what he had neglected:] and hence, عَلَى البُخَارِىِّ ↓ المُسْتَدْرَكُ [The Supplement to ElBukhárec; a work supplying omissions of ElBukhárec;] by El-Hákim. (TA.) [Thus] اِسْتِدْرَاكٌ signifies The annulling a presumption, or surmise, originating from what has been before said, [by correcting an error, or errors, or by supplying a defect, or defects,] in a manner resembling the making an exception. (Kull.) [Hence حَرْفُ اسْتِدْرَاكٍ, meaning A particle of emendation, applied to بَلْ, and to لٰكِنَّ or لٰكِنْ.] دَرْكٌ: see the next paragraph, in eight places. دَرَكٌ The act of attaining, reaching, or overtaking; syn. لَحَاقٌ; (K, TA; [in the CK, اللِّحاقُ is erroneously put for اللَّحَاقُ;]) [properly an inf. n. of the unused verb دَرَكَ (q. v.), but, having no used verb, said to be] a noun from الإِدْرَاكُ [with which it is syn.], (TA,) or a noun from أَدْرَكْتُ الشَّىْءَ; as also ↓ دَرْكٌ: and hence ضَمَانُ الدَّرَكِ [which see in what follows]. (Msb.) [Hence,] لَا تَخَافُ دَرَكًا, in the Kur [xx. 80.], means Thou shalt not fear Pharaoh's overtaking thee. (TA.) One says also فَرَسٌ ↓ الطَّرِيدَةِ دَرْكُ, meaning A horse that overtakes what is hunted; like as they said فَرَسٌ قَيْدُ الأَوَابِدِ. (TA.) — — — — Also The attainment, or acquisition, of an object of want: and the seeking the attainment or acquisition thereof: as in the saying, بَكِّرْ فَفِيهِ دَرَكٌ [Be thou early; for therein is attainment, &c.]: and ↓ دَرْكٌ signifies the same. (Lth, TA.) [Hence, perhaps,] يَوْمُ الدَّرَكِ: this was [a day of contest] between El-Ows and El-Khazraj: (K:) thought to be so by IDrd. (TA.) — — And i. q. تَبِعَةٌ [i. e. A consequence; generally meaning an evil consequence: and perhaps it also means here a claim which one seeks to obtain for an injury]: as also ↓ دَرْكٌ. (S, K.) One says, مَا لَحِقَكَ مِنْ دَرَكٍ فَعَلَىَّ خَلَاصُهُ (S, TA) and ↓ من دَرْكٍ [i. e. Whatever evil consequence ensue to thee, on me be the compensation thereof]: in the A, ما أَدْرَكَهُ من دَرَكٍ فعلىّ خلاصه i. e. مَا يَلْحَقُهُ مِنْ تَبِعَةٍ [Whatever evil consequence ensue to it, &c.; relating to a thing sold]. (TA.) And hence ضَمَانُ الدَّرَكِ in the case of a claim for indemnification for a fault of a defect or an imperfection in a thing sold [meaning either Responsibility, or indemnification, (see ضَمَانٌ,) for evil consequence]: (TA in the present art:) or this means [indemnification for evil consequence in a sale; i. e., virtually,] the returning of the price to the purchaser on the occasion of requirement by the thing sold: the vulgar say incorrectly [ضَمَان دَرَك, and still more incorrectly] ضُمَان دَرَك [generally meaning thereby I sell this, or I purchase this, on the condition of responsibility, or indemnification, for any fault or defect or imperfection that may be found in it]: (TA in art. ضمن:) [and in this manner ضَمَانُ الدَّرَكِ may be correctly rendered; for] دَرَكٌ also signifies a fault or a defect or an imperfection [in a thing sold]; for instance, in a slave that is sold. (TA in art. عهد.) [In the KT, الدَّرَكُ is also explained as signifying The purchaser's taking from the seller a pledge for the price that he has given him, in fear that the thing sold may require it: but this seems to be an explanation of the case in which the word is used; not of the word itself.] — Also A rope, (M, K,) or a piece of rope, (S,) that is tied upon the [lower] extremity of the main rope (S, M, K) of a well, to the cross pieces of wood of the bucket, (S,) so as to be that which is next the water, (S, M, K,) in order that the main rope may not rot (S, M) in the drawing of water: (M:) or a doubled rope that is tied to the cross pieces of wood of the bucket, and then to the main wellrope: (Az, TA:) and ↓ دَرْكٌ signifies the same. (K. [But only دَرَكٌ is authorized by the TA in this sense.]) [See also كَرَبٌ.] — — Also, and ↓ دَرْكٌ, The bottom, or lowest depth, (Sh, T, S, M, K,) of a thing, (T, M, K,) as of the sea and the like, (T,) or of anything deep, as a well and the like: (Sh:) pl. أَدْرَاكٌ, (K,) a pl. of both, of a form frequent and analogous with respect to the former, but extr. with respect to the latter; and دَرَكَاتٌ also. (TA.) And A stage of Hell: (IAar:) a stage downwards: (MA:) or stages downwards; like دَرَكَاتٌ: (B:) opposed to دَرَجٌ (MA, B) and دَرَجَاتٌ, (B,) which are upwards: wherefore, (MA, B,) the abodes of Hell, or the stages thereof, are termed دَرَكَاتٌ; (AO, S, MA, K, B;) [Golius and Freytag give دَرَكَةٌ as its sing.; the former as from the S, and the latter as from the K, in neither of which it is found;] and those of Paradise, دَرَجَاتٌ. (S, MA, B.) It is said in the Kur [iv. 144], إِنَّ الْمُنَافِقِينَ فِى الدَّرَكِ الأَسْفَلِ مِنَ النَّارِ [Verily the hypocrites shall be in the lowest stage of the fire of Hell]: here the Koofees, except two, read ↓ فى الدَّرْكِ. (TA.) — — [Golius gives another signification, "Pars terræ," as on the authority of the S and K, in neither of which it is found.] دِرْكَةٌ The ring of the bow-string, (K, TA,) that falls into the notch of the bow. (TA.) — — And A thong that is joined to the string of the bow, (K,) of the Arabian bow. (TA.) — — And A piece that is joined to the girdle when it is too short, (Lh, K,) and in like manner, to a rope, or cord, when it is too short. (Lh, TA.) دَرَاكِ an imperative verbal noun, (S,) meaning أَدْرِكْ [Attain thou, reach thou, overtake thou, &c.]: (K:) form the unused verb دَرَكَ: (IB:) like تَرَاكِ [from تَرَكَ], meaning أُتْرُكْ. (TA.) دِرَاكٌ [an inf. n. of 3, used in the sense of the part. n. ↓ مُتَدَارِكٌ]. You say, طَعَنَهُ طَعْنًا دِرَاكًا He thrust him, or pierced him, with an uninterrupted thrusting or piercing: and شَرِبَ شُرْبًا دِرَاكًا He drank with an uninterrupted drinking: and ضَرْبٌ دِرَاكٌ An uninterrupted beating or striking. (TA.) دَرِيكَةٌ: see مُدْرَكٌ. دِرَاكَةٌ i. q. طَرِيدَةٌ [as meaning An animal that is hunted]. (S, K.) دَرَّاكٌ an epithet from أَدْرَكَ, (S, Kudot;,) applied to a man, (K,) and signifying كَثِيرُ الإِدْرَاكِ [i. e. One who attains, reaches, or overtakes, &c., much, or often: and also having much, or great, or strong, perception: as will be seen from what follows]: (S, TA:) and so ↓ مُدْرِكٌ [expressly said in the TA to signify كثير الادراك, though why it should have this signification as well as that (which it certainly has) of simply attaining &c., I cannot see,] and ↓ مُدْرِكَةٌ: (K, TA:) the last explained by Lh as signifying سَرِيعُ الإِدْرَاكِ [i. e. quick in attaining, &c.]. (TA.) Keys Ibn-Rifá'ah says, وَصَاحِبُ الوِتْرِ لَيْسَ الدَّهْرَ مُدْرِكَهُ عِنْدِى وَإِنِّى لَدَرَّاكٌ ↓ بِأَوْتَارِ [And he who has a claim for blood-revenge is not ever an attainer of it with (meaning from) me; but verily I am one who often attains bloodrevenges]. (IB.) Seldom does فَعَّالٌ come from أَفْعَلَ; but they sometimes said حَسَّاسٌ دَرَّاكٌ [i. e. Having much, or great, or strong, perception]; it being [in this instance] a dialectal syn. [of حسّاس], or thus for conformity: (S:) it is said to be the only instance of فَعَّالٌ from أَفْعَلَ except جَبَّارٌ and سَأَّرٌ; [and some other instances might be added; but all of them require consideration:] accord. to IB, درّاك is from the unused verb دَرَكَ. (TA.) مَدْرَكٌ: see مُدْرَكٌ — — لَهُ مَدْرَكٌ [if not a mistranscription for مُدْرِكٌ or مُدْرَكٌ] means He has a sense in excess; [app. a preternatural perception, or a second sight;] and so ↓ دِرَاكَةٌ. (TA.) مُدْرَكٌ A place, and a time, of إِدْرَاكٌ [i. e. attaining, reaching, overtaking, &c.]. (Msb.) Hence مَدَارِكُ الشَّرْعِ; (Mgh, Msb;) among which is included investigation of the law by means of reason and comparison; (Mgh;) i. e. The sources from which are sought the ordinances of the law; where one seeks for guidance by means of texts [of the Kur-án or the Sunneh] and by means of investigation by reason and comparison: (Msb:) the lawyers make the sing. to be ↓ مَدْرَكٌ; (Mgh, * Msb;) but there is no way of resolving this:

(Msb:) correctly, by rule, it is مُدْرَكٌ; because the meaning intended is a place of إِدْرَاك. (Mgh.) — — [Also pass. part. n. of 4. — — And hence, Perceived by means of any of the senses; like مَحْسُوسٌ: and perceived by the intellect; thus opposed to مَحْسُوسٌ.] مُدْرِكٌ: see دَرَّاكٌ, in two places. — — [القُوَّةُ المُدْرِكَةُ, and simply المُدْرِكَةُ, as a subst., The perceptive faculty of the mind. See also what next follows.] مُدْرِكَةٌ: see دَرَّاكٌ. — — [See also مُدْرِكٌ.] — — المَدَارِكُ الخَمْسُ and المُدْرِكَاتُ الخَمْسُ signify The five senses. (TA.) [See also مَدْرَكٌ.] — Also The حَجْمَة [a word I do not find in any other instance, app. a mistranscription for مَحْجَمَة (which when written with the article differs very little from the former word) i. e. the place to which the cupping-vessel is applied, for this is often] between the two shoulder-blades: (K:) so says Ibn-'Abbád. (TA.) مُدَارِكَةٌ A woman (TA) that will not be satiated with coitus; (K, TA;) as though her fits of appetency were consecutive. (TA.) مُتَدَارِكٌ Uninterrupted; or closely consecutive in its parts, or portions: differing from مُتَوَاتِرٌ, which is applied to a thing in the case of which there are small intervals. (Lh.) See also دِرَاكٌ. — — Applied to a rhyme, (Lth, M, K,) and to a word, (Lth, TA,) Having two movent letters followed by a quiescent letter; as فَعُوْ and the like: (Lth, TA:) or having two movent letters between two quiescent letters; as مُتَفَاعِلُنْ, (M, K,) and مُسْتَفْعِلُنْ, and مَفَاعِلُنْ, (M, TA,) and فَعُولُنْ فَعَلْ, (M, K,) i. e. as فَعَلْ when immemediately following a quiescent letter, (M, TA,) and فَعُولُ فُلْ, (M, K,) i. e. as فُلْ with a movent letter immediately followed by it: (M, TA:) as though the vowel-sounds overtook one another without an obstacle between the two movent letters. (M, K.) — — [المُتَدَارِكُ is also the name of The sixteenth metre of verse; the measure of which consists of فَاعِلُنْ eight times.] مُسْتَدْرَكٌ [A supplement]: see 10. — — [In the TA and some other similar works, it is often used as signifying Superfluous, or redundant.] درن 1 دَرِنَ, aor. دَرَنَ, inf. n. دَرَنٌ; (T, * S, * M, Msb, K; *) and ↓ ادرن; (T, M, K;) It (a garment, S, M, &c.) was, or became, dirty, or filthy: (S, M, Msb, K:) or was, or became, defiled, polluted, or smeared, with dirt, or filth. (T, K.) And دَرِنَتْ يَدُهُ بِالشَّىْءِ His hand was, or became, defiled, polluted, or smeared, with the thing. (K.) 4 ادرن: see 1. — Also He rendered a garment dirty, or filthy: (S, K:) or he defiled, polluted, or smeared, a garment with dirt, or filth. (K.) — أَدْرَنَتِ الإِبِلُ The camels fed upon what is termed دَرِين: (M, K:) thus they do in the case of drought, or sterility. (M.) دَرَنٌ Dirtiness, or filthiness; or dirt, or filth: (S, M, K:) or defilement, or pollution, with dirt or filth: (T, K:) and accord. to the K, ↓ الإِدْرَوْنُ also is syn. with الدَّرَنُ; but ISd says that this is not known. (So in the TA. [In the text of the M, however, as given in the TT, in the place of الدَّرَنُ in this case I find الرَّدِى (for الرَّدِىْءُ, i. e. the bad, &c.); and another passage in the M, respecting a signification of إِدْرَوْنٌ, (which see below,) suggests that the explanation of الإِدْرَوْنُ as meaning الدَّرَنُ may have been taken from this passage in consequence of an oversight.]) مَاكَانَ إِلَّا كَدَرَنٍ بِكَفِّى, meaning It was no otherwise than like dirt in my hand, which I therefore wiped with the other hand, is a prov. applied in the case of a thing done in haste. (M.) — — [Hence,] أُمُّ دَرَنٍ means (assumed tropical:) The present world, or the present state of existence. (Z, K.) — — دَرَنٌ is also used as meaning (assumed tropical:) Vileness, ignominy, or abjectness. (Har p. 509.) دَرِنٌ (S, M, Msb, K) and ↓ أَدْرَنُ, (M, TA,) applied to a garment, Dirty, or filthy: (S, M, Msb, K:) or defiled, polluted, or smeared, with dirt, or filth. (K.) — — And, so applied, Old and worn out; as also ↓ دَرِينٌ. (K.) — — [Hence,] يَدَاهُ دَرِنَاتٌ بِالْخَيْرِ (tropical:) [in the CK مِنَ الخَيْرِ, His hands are worn out by beneficence; meaning, much used therein]: and أَيْدِيهِمْ دِرَانٌ (tropical:) [Their hands are worn out thereby]: and هُوَ دَرِنُ اليَدَيْنِ (tropical:) [He is worn out in respect of the hands thereby]. (K, TA.) — — دَرِنَةٌ applied to a she-camel means Mangy, or scabby. (TA.) دَرَنٌ, like سَحَابٌ, (K,) or ↓ دَرَّانٌ, (so accord. to the TT as from the M,) The fox. (M, K.) دَرِينٌ: see دَرِنٌ. — — Also, (S, M, K,) and ↓ دُرَانَةٌ, (M, K,) Dry herbage: (M:) and whatever is broken in pieces, of [plants of the kind termed] حَمْض, or of trees, or of herbs, or leguminous plants, (M, K,) of such as are eaten without being cooked, or are slender and succulent or soft or sweet, and such as are hard and thick, or thick and inclining to bitterness, or thick and rough, when old (M) and dry: (M, K:) or دَرِينٌ signifies what is broken in pieces, of herbage, when it is old (S, TA) and withered, or wasted, and black; (so in a copy of the S;) i. e. withered, or wasted, herbage; such as is seldom made use of by the camels: (S, TA:) or herbage that has become a year old, and then dried up: (Th, M:) dry herbage a year old: (Lth, T:) or dry and old herbage. (Ham p. 527.) — — [Hence,] أُمُّ دَرِينٍ (assumed tropical:) Sterile, or unfruitful, land. (S, K.) A poet says, تَعَالَ نُسَمِّطْ حُبَّ دَعْدٍ وَنَغْتَدِى سَوَآءَيْنِ وَالمَرْعَى بِأُمِّ دَرِينِ [Come thou, let us keep to our love of Daad (a woman's name), and we will go forth early in the morning, both alike, though the pasturing be in sterile land]: he means, we will keep to our love, though the means of subsistence be strait. (S.) دُرَانَةٌ: see the next preceding paragraph. دُرَيْنَةٌ [used in the manner of a proper name] The foolish; stupid; unsound, or dull, or deficient, in intellect: (M, A, K:) thus applied by the people of El-Koofeh: (M, A:) the people of El-Basrah say دُغَيْنَةٌ. (A, TA.) دَرَّانٌ: see دَرَانٌ. أَدْرَنُ: see دَرِنٌ. إِدْرَوْنٌ, quasi-coordinate to جِرْدَحْلٌ, (IJ, M,) i. q. آرِىٌّ (M, K) or آخِيَّةٌ (TA in art. اخو) [A rope, or loop of a rope, to which a beast is tied: for further explanations, see آخِيَّةٌ]: and a manger: (M, K:) pl. أَدَارِينُ. (TA in art. اخو.) You say, رَجَعَ الفَرَسُ إِلَى إِدْرَوْنِهِ The horse returned to his آرِىّ: (M, TA:) or to his manger. (TA.) — — A place of abode; settled place of abode; place of constant residence; dwelling; or home. (M, K.) So in the saying, رَجَعَ إِلَى إِدْرَوْنِهِ [He returned to his place of abode, &c. See also what next follows.] (M.) — — I. q. أَصْلٌ [app. as meaning Origin; or original state or condition: and this may sometimes be meant by the phrase immediately preceding]: (M, K:) particularly such as is bad, accord. to some, who derive it from الدَّرَنُ: but this is nought, or of no account. (M.) — — See also دَرَنٌ. — — Accord. to IAar, one says, فُلَانٌ إِدْرَوْنُ شَرٍّ, meaning Such a one is evil in the utmost degree. (T.) مُدْرِنٌ Dry firewood. (M, K.) مِدْرَانٌ, applied to a man and to a woman, Very dirty or filthy: (IAar, M, K: *) pl. مَدَارِينُ. (M.) — And A gazelle that eats دَرِين. (K.) دره 1 دَرَهَ عَنْهُمْ, (S, Msb, K,) and لَهُمْ, (K,) aor. دَرَهَ, (Msb, K,) inf. n. دَرْهٌ, (TA,) He repelled from them, or defended them; (S, K;) like دَرَأَ, from which it is [said to be] formed by substitution, as هَرَاقَ from أَرَاقَ; (S;) and so دَرَهَهُمْ: (Har p. 551: [but for this I find no other authority:]) or he spoke for them, and repelled from them or defended them. (Msb.) — — دَرَهَ عَلَيْهِمْ, aor. as above, (K,) and so the inf. n., (TA,) or the inf. n. is دُرُوهٌ, (JK,) He came upon them suddenly, or unawares, (IAar, K,) whence they did not expect him; like دَرَأَ: (IAar, TA:) and [simply] he came upon them. (JK, K.) — — دَرْهٌ also signifies The being bold, or daring. (TA.) — دَرَهَهُ; (JK;) so in the handwriting of Sgh, but accord. to the K ↓ درّهه, inf. n. تَدْرِيهٌ; (TA;) i. q. تَنَكَّرَ لَهُ [He became changed in countenance to him by anger so that he did not know him; or he met him in a morose manner]. (JK, Sgh, K, TA.) — دَرَهَ عَلَى المِائَةِ It was on the point of amounting to a hundred. (JK.) [See also 2.] — دَرَهْتُ بِالمِعْزَى I called the goats to water. (JK.) 2 دَرَّهَ see 1. — درّه عَلَى كَذَا, inf. n. تَدْرِيَةٌ, It exceeded such a thing. (K.) [See also 1, last signification but one.] 5 تدرّه i. q. تَهَدَّدَ [He threatened, or frightened]. (IAar, TA.) دِرِّيَةٌ The chief of a people or party. (JK, Sgh, TA.) دَرَهْرَهَةٌ (assumed tropical:) A shining, or brightly-shining, star, (AA, K, TA,) that rises from the horizon glistening intensely. (AA, TA.) — — A woman who overcomes, or subdues, her husband. (AA, TA.) — — سِكِّينٌ دَرَهْرَهَةٌ A knife with

a curved end; called by the vulgar مِنْجَلٌ. (TA.) دَارِهٌ [act. part. n. of 1]. [Hence,] دَارِهَاتُ الدَّهْرِ The assaults of time or fortune. (IAar, K.) — — [Hence also,] One who intrudes uninvited at feasts; a smell-feast; a spunger. (JK, Sgh.) — — And A messenger. (JK, Sgh.) — — Also (assumed tropical:) Shining, gleaming, or glistening, much, or intensely. (MF, TA.) هُوَ ذُوتُدْرَءِ, and تُدْرَأٍ, He is one who is wont to come suddenly, or unawares, upon his enemies, whence they know not. (TA.) And هُوَ ذُوتُدْرَهِهِمْ, (IAar, JK, K, TA, [in the CK, erroneously, تُدْرِهِهِمْ,]) and تُدْرَبِهِمْ, (TA,) He is the repeller from them, or the defender of them, (IAar, K,) فِى الحَرْبِ [in war or fight]: (JK:) you may not say هُوَ تُدْرَهُهُمْ, without ذُو. (TA.) Some say that the ه is a substitute for the ء. but ISd affirms that the two words, with ه and with ء, are dial. vars. (TA.) مِدْرَهٌ A noble chief or lord; (ISd, K;) so called because he is strong to execute affairs, and ventures upon them suddenly: (ISd, TA:) and a headman, or chief, (مُقَدَّم, [so in the copies of the K, but the right reading is probably مُقْدِم, i. e. bold,]) in respect of tongue, on the occasion of contention, or disputation; and in arm, or hand, on the occasion of fight: (K, * TA:) or the headman and spokesman of a people, or party: (S:) or the spokesman and defender of a people, or party: (Msb:) or مِدْرَهُ قَوْمٍ means the defender of a people, or party; (JK, TA;) the chief, or headman, among them: (JK:) or the headman and orator and spokesman and defender of a people, or party: (TA:) and مِدْرَهُ حَرْبٍ means the same; (JK, TA;) or the chief by whom evil is repelled, and who orders, or arranges, the affairs of war: (Ham p. 232:) pl. مَدَارِهُ. (S.) دَرْهَرَهَةٌ درهره: see the next preceding article. درهم Q. 1 دَرْهَمَتْ, said of the خُبَازَى [or mallow], (K, TA,) It became round [in its leaves]; (TA;) its leaves became like [the silver coins called] دَرَاهِم. (K.) Q. 4 اِدْرَهَمَّ, (S, K,) inf. n. اِدْرِهْمَامٌ, (S,) He (a man, TA) became aged: (K, TA:) or he (an old man) tottered (سَقَطَ) by reason of age. (S, TA.) — — ادرهمّ بَصَرُهُ His sight became dim, or obscure. (K.) دِرْهَمٌ, (S, Mgh, Msb, K,) of the measure فِعْلَلٌ, (Msb, MF,) of which it has been said that there are only three other instances, but there are many more; (MF;) an arabicized word, (S, Msb,) from the Pers. [دِرَمْ]; (S;) also pronounced ↓ دِرْهِمٌ, (S, Msb, K,) but this is of rare occurrence; (TA;) and ↓ دِرْهَامٌ, (S, K,) which is more rare; (TA;) A certain silver coin; (Mgh, Msb;) like as دِينَارٌ signifies a certain gold coin: (Mgh:) [and the weight thereof; i. e. a drachm, or dram:] its weight is six دَوَانِيق [or dániks]; (Msb, and K in art. مك;) i. e., the weight of the دِرْهَم إِسْلَامِىّ: but in the Time of Ignorance, some dirhems were light, being four دوانيق; and these were called طَبَرِيَّةٌ: and some were heavy, being eight دوانيق; and these were called عَبْدِيَّةٌ, or بَغْلِيَّةٌ: and of these two they made two that were equal; so that each درهم was six دوانيق: this is said to have been done by 'Omar: or, accord. to another account, some dirhems were of the weight of twenty carats, and were called the weight of ten [i. e. of ten dániks]; and some were of the weight of ten [carats], and were called the weight of five; and some were of the weight of twelve [carats], and were called the weight of six; and they put the three weights together, and called the third part thereof the weight of seven: and one of the weights of the درهم before El-Islám was twelve carats, which is six دوانيق: but the درهم اسلامىّ is sixteen carats; the دانق of this being a carat and two thirds: (Msb:) or dirhems should be fourteen carats [i. e. seven dániks]; ten being of the weight of seven مَثَاقِيل [or mithkáls]: in the Time of Ignorance, some were heavy, [equal to] مثاقيل; and some were light, [called] طَبَرِيَّةٌ; and when they were coined in the age of El-Islám, they made of the heavy and the light two dirhems, so that ten became equal to seven مثاقيل: A 'Obeyd says that this was done in the time [of the dynasty] of the sons of Umeiyeh: (El-Karkhee, cited in the Mgh:) [see also De Sacy's " Chrest. Arabe," sec. ed., vol. ii. p. 110 of the Arabic text, and p. 282 of the transl.; where it is further stated, on the authority of Ibn-Khaldoon, that the دِرْهَم مَغْرِبِىّ was three دوانيق; and the يَمَنِىّ, one دانق; and, as is said in the Msb, that 'Omar adopted the mean between the بغلىّ and the طبرىّ, making the درهم to be six:] the pl. (of درهم, S) is دَرَاهِمُ and (of درهام, S) دَرَاهِيمُ. (S, K.) [The former of these pls. is often used as signifying Money, cash, or coin, in an absolute sense.] The dim. is ↓ دُرَيْهِمٌ and ↓ دُرَيْهِيمٌ: the latter held by Sb to be anomalous; for he says that it is as though it were formed from دِرْهَامٌ, though this was not used by them. (TA.) — — Hence, as being likened thereto, [i. e., to the coin thus called,] (TA,) دِرْهَمٌ signifies also (assumed tropical:) A حَدِيقَة [app. as meaning a round piece of land surrounded by a fence or the like, or by elevated land; for this is one of the significations of حَدِيقَةٌ]. (K.) [It is said that] this is taken from the saying of 'Antarah, [describing shower of copious rain,] فَتَرَكْنَ كُلَّ حَدِيقَةٍ كَالدِّرْهَمِ [So that they left every ridged-round spot of ground like the درهم]. (TA.) [But accord. to one reading, he said, كُلَّ قَرَارَةٍ; meaning, as is said in the EM, p. 227, "every round hollow; " and likening such a hollow to the درهم because of its roundness, and the clearness and whiteness of its water.] دِرْهِمٌ: see the next preceding paragraph. دِرْهَامٌ: see the next preceding paragraph. دُرَيْهِمٌ: see the next preceding paragraph. دُرَيْهِيمٌ: see the next preceding paragraph. مُدَرْهَمٌ A man possessing many دَرَاهِم: (AZ, K:) it has no verb: (TA:) you should not say دُرْهِمَ. (AZ, K.) مُدْرَهِمٌّ An old man tottering (سَاقِطٌ) by reason of age. (S, K.) درى 1 دَرَى الشَّىْءَ He knew the thing; syn. عَلِمَهُ; (M;) [and so دَرَى بِالشَّىْءِ; for] you say, دَرَيْتُهُ (S, Msb, K) and دَرَيْتُ بِهِ, (S, K,) aor. أَدْرِى, (Msb, K,) inf. n. دَرْىٌ (S, M, Msb, K) and دِرْىٌ (Lh, M, K) and دِرْيَةٌ (S, M, Msb, K) and دَرْيَةٌ, (M, * K,) which last is said by Sb to be not used as an inf. n. of un., but as denoting a state, or condition, (M,) and, accord. to some copies of the S, دُرْيَةٌ, (TA, [so in one of my copies of the S,]) and دِرَايَةٌ (S, M, Msb, K) and دَرَيَانٌ and دِرْيَانٌ (M, K) and دُرِىٌّ, (TS, K,) I knew it; (S, Msb, K;) syn. عَلِمْتُهُ (Msb, K) or عَلِمْتُ بِهِ: (S:) or it has a more special meaning than عَلِمْتُهُ: it is said to signify I knew it after doubting: so says Aboo-'Alee: (TA:) or I knew it by a sort of artifice, or cunning, or skill; (K, TA;) or with painstaking, and artifice or cunning or skill; (Har p. 24;) and therefore دَرَى is not said of God: (TA:) a rájiz says, (S, * TA,) but this is an instance of the rude speech of the Arabs of the desert, (TA,) ↓ لَا هُمَّ لَا أَدْرِى وَأَنْتَ الدَّارِى [O God, I know not, but Thou art the knowing]: (S, TA: [in Har, p. 24, it is cited as commencing with اَللّٰهُمَّ, and therefore as a prose-saying, ascribed to Mohammad, and as adduced by some to show that الدَّارِى is allowable as an epithet applied to God:]) or, as some relate it, لَا أَدْرِ, (S,) in which the ى is elided in consequence of the frequent usage of the phrase; (S, M;) like the phrases لَمْ أُبَلْ and لَمْ يَكُ; (S;) and like لَا يَأْلُ in the saying أَقْبَلَ بِضَرْبِهِ لَا يَأْلُ [q. v. in art. الو]. (M.) [The saying لَا دَرَيْتُ وَلَا ائْتَلَيْتَ or أَلَيْتَ &c. is explained in the latter part of the first paragraph of art. الو.] One says, مَا أَدْرِى أَىُّ النَّاسِ هُوَ [I know not who of mankind he is]. (The Lexicons passim.) And IAar mentions the saying مَا تَدْرِى مَا دِرْيُتُهَا, (M,) or دُرَيْتُهَا, (TA,) as meaning Thou knowest not (مَا تَعْلَمُ [which may also be rendered she knows not]) what is her knowledge. (M, TA.) — دَرَى, (T, M, K,) aor. يَدْرِى, (T, S,) inf. n. دَرْىٌ, (T, M, K,) He deceived, deluded, beguiled, circumvented, or outwitted, (ISk, T, S, M, K,) a man, (ISk, T,) and an object of the chase; as also ↓ اِدَّرَى and ↓ تدرّى: (T, S, M, K: [ادْراهُ in the CK is a mistake for اِدَّراهُ:]) he hid, or concealed, himself, and deceived, deluded, &c. (S.) A rájiz says, ↓ كَيْفَ تَرَانِى أَذْرِى وَأَدَّرِى ↓ غِرَّاتِ جُمْلٍ وَتَدَرَّى (T, S, M) i. e. How seest thou me winnowing the dust of the mine and deceiving Juml by looking at her while she is inadvertent, (T, S,) she also deceiving me

[by looking at me while I am inadvertent]: تَدَرَّى being for تَتَدَرَّى. (S.) See also 3. — دَرَى رَأْسَهُ, (K,) aor. يَدْرِى, inf. n. دَرْىٌ, (TA,) He scratched his head with the مِدْرَى: (K:) or ↓ درّى رَأْسَهُ he combed his head with the مِدْرَى: (M: [see Ham p. 159, line 11: and see also دَرَّى:]) and ↓ تَدَرَّتْ she (a woman, S) loosed and let down, or loosed and separated, or combed, her hair (S, K, TA) with the مِدْرَاة. (TA.) 2 دَرَّى see above, last sentence. — — دَرَّيْتُ تُرَابَ المَعْدِنِ, inf. n. تَدْرِيَةٌ, [I winnowed the dust of the mine to separate its gold: a dial. var. of ذَرَّيْتُ: or perhaps a mistake for the latter.] (Msb.) 3 داراهُ, (T, M, Msb,) inf. n. مُدَارَاةٌ, (T, S, Mgh, Msb,) He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him: (S, * M, Msb:) or deceived, deluded, beguiled, circumvented, or outwitted, him; or strove, endeavoured, or desired, to do so: (T, Mgh:) مُدَارَاةُ النَّاسِ and مُدَارَأَةُ النَّاسِ both signify المُدَاجَاةُ and المُلَايَنَةُ: (S in the present art.:) and دَارَأْتُهُ and دَارَيْتُهُ both signify I was fearful, or cautious, of him; and treated him with gentleness or blandishment, or soothed him, coaxed him, wheedled him, or cajoled him: (S in art. درأ:) or دَارَأْتُهُ means " I was fearful, or cautious, of him," as says AZ; or " of his evil, or mischief: " and دَارَيْتُ signifies I deceived, deluded, beguiled, circumvented, or outwitted; as also ↓ دَرَيْتُ: (T in art. درأ:) and مُدَارَاةٌ also signifies [the acting with] good nature or disposition; and the holding familiar intercourse with others. (T in the present art.) You say also, داراهُ عَنِ الأَمْرِ, and عَلَيْهِ, He endeavoured to turn him, or entice him, by blandishment, or by deceitful arts, from the thing, and to it; syn. رَاوَدَهُ. (L in art. رود.) — — And دارى عَنْهُ He defended him; or spoke, or pleaded, or contended, in defence of him; like رَاجَمَ عَنْهُ. (TA in art. رجم.) 4 ادراهُ بِهِ He made him to know, or have knowledge of, it; acquainted him with it. (S, M, Msb, K.) The reading وَلَا أَدْرَأْكُمْ بِهِ, with ء, [in the Kur x. 17,] is incorrect: the proper reading is without ء. (S, M.) — ادرى دَرِيَّةً, and ↓ تدرّى, (M, TA,) He took for himself, or prepared, a دريّة. (TA.) [See also تَدَرَّأَ.] 5 تَدَرَّىَ see 1, latter part, in two places, — and also in the last sentence: — and see also 4. — جَيْشٌ يَتَدَرَّى [as though for يَتَدَرَّأُ] An army of which one part presses upon another; like يَتَجَعْبَى. (TA in art. جعب.) 7 اِنْدَرَى for اِنْدَرَأَ is vulgar. (TA in art. درأ.) 8 إِدْتَرَىَ see 1, latter part, in two places. — — اِدَّرَوْا مَكَانًا means They directed their course to, or towards, a place, making an inroad, or incursion, upon an enemy, and going to fight and plunder: (M, TA:) or as though they did so. (S.) دُرْيَةٌ, accord. to some copies of the S, is an inf. n. of دَرَيْتُهُ meaning عَلِمْتُهُ, like دِرْيَةٌ &c. (TA.) — — أَتَى هٰذَا الأَمْرُ مِنْ غَيْرِ دُرْيَةٍ means This thing, or event, came without any act, or deed. (T, TA.) دَرِيَّةٌ, without ء, A beast, (As, T, S,) or a camel, (ISk, T,) or a she-camel, or a cow, (M,) by means of which one conceals himself from the objects of the chase, or wild animals, (As, ISk, T, S, M,) so deceiving them, (ISk, T, M,) shooting, or casting, when he is able to do so: (As, ISk, T, S:) or, accord. to AZ, it is with ء, [دَرِيْئَةٌ,] because the دريئة is driven (تُدْرَأُ, i. e. تُدْفَعُ,) towards the objects of the chase. (S, M.) — — Also A wild animal, or wild animals, (وَحْش,) specially of such as are objects of the chase. (M, TA.) — — And A thing, (K,) or ring, (Ham p. 75,) by aiming at which one learns to pierce or thrust [with the spear]. (Ham, K.) So in a verse cited voce دَرِيْئَةٌ, in art. درأ. (Ham ubi suprà.) الدَّارِى, as an epithet applied to God: see 1. مِدْرًى and ↓ مِدْرَاةٌ (T, S, M, K) and ↓ مَدْرِيَةٌ, (T, M, K,) the last with fet-h to the م and with kesr to the ر, (TA, [in the CK, erroneously, مِدْرِيَة,]) An iron instrument with which the head is scratched, called [in Pers.] سَرْ خَارَهْ; (T;) a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair; (S;) a thing with which the head is scratched: (W p. 125, in explanation of the first:) or a wooden instrument which a woman puts into her hair: (TA voce مِشْقَاةٌ, in explanation of the second:) and, (T, S,) as being likened to the iron instrument thus called, (T,) a horn (T, S, M, K) of a [wild] bull [and of a gazelle], (T, S,) with which the female hairdresser sometimes adjusts, or puts in order, the locks of a woman's hair, (S,) or with which one scratches his head: (K:) and, accord. to some copies of the K, a comb: (TA:) the pl. is مَدَارٍ and مَدَارَى, (M, K, TA,) in the latter of which, the alif [written ى] is a substitute for ى [properly so called]. (M, TA.) [Hence,] جَأْبُ المِدْرَى, or جَابُ المدرى (accord. to different copies of the S, [or جَأْبَةُ المِدْرَى, or جَأْبَةُ المدرى, see arts. جاب and جوب,]) A gazelle whose horn is thick; which shows it to be young. (S.) — [See also مِرْدًى (in art. ردى), last sentence.] مِدْرَاةٌ: see the next preceding paragraph. مَدْرِيَةٌ: see the next preceding paragraph. دس 1 دَسَّهُ, (S, M, A, &c.,) aor. دَسُ3َ, (M, Msb,) inf. n. دَسٌّ (M, A, Mgh, Msb, K) and دِسِّيسَى, (K,) like خِصِّيصَى, (TA,) He hid it, or concealed it, (Lth, S, A, Mgh, Msb, K,) namely, anything, (A, Mgh, Msb,) in the earth or dust, (S, Mgh,) or beneath a thing: (A, Mgh:) he buried it (A, Msb, K) in the earth or dust, (Msb,) or beneath a thing: (K:) or he put it in, or inserted it, beneath: (M:) or, accord. to some, he put it in, or inserted it, with force; he thrust it in: (TA:) and ↓ دَسَّسَهُ and ↓ دَسَّاهُ, (M, K, *) in the latter of which one of the س is changed into ى because the reduplication is disliked, (M, * TA,) signify the same as دَسَّهُ, (M, K, *) [or, probably, have an intensive signification.] It is said in the Kur [xvi. 61], أَمْ يَدُسُّهُ فِى التُّرَابِ Or whether he shall bury it in the dust: meaning, his female child, which he buried alive: the pronoun agreeing with the word ما [which precedes in the same verse]. (T, TA.) It is also said in the Kur [xci. 9 and 10], قَدْ أَفْلَحَ مَنْ زَكَّاهَا وَقَدْ خَابَ مَنْ ↓ دَسَّاهَا, (M, K, *) in which دسّاها is for ↓ دَسَّسَهَا, like تَظَنَّيْتُ for تَظَنَّنْتُ, (K,) because the niggardly conceals his place of sojourning and his property, but the liberal makes his place of sojourning upon an open and elevated spot that he may not be concealed from guests and those who desire to come to him: (Fr, Zj, K: *) or the meaning is, He is successful who maketh it (namely his soul) pure and believing, and he is unsuccessful who introduceth it among the good when he is not of them: (IAar, Th, M, K: *) or [he is successful who maketh it to increase in grace by good works,] and he is unsuccessful who maketh it vile and little by evil works: (M:) or the latter clause means, and he is unsuccessful who hideth it, and maketh it obscure and of no reputation, by the neglect of almsgiving and of obedience [to God in other matters]: (TA:) or the soul is unsuccessful that God rendereth obscure [so I render, here, دسّاها]. (Fr, K.) — دَسَّ البَعِيرَ, aor. دَسُ3َ, inf. n. دَسٌّ, He anointed the camel with tar, not thoroughly, [but only in the arm-pits, and the inner parts of the roots of the thighs or other similar parts:] (M:) [for it is said that] دُسَّ البَعِيرُ signifies the camel was anointed with tar in the parts called the مَسَاعِر: (S: [see دَجَلَ:]) or the latter signifies the camel became swollen in the parts so called. (M.) Hence the prov., لَيْسَ الهَنْءُ بِالدَّسِّ [which see explained in art. هنأ]. (TA in art. هنأ. [In the S and M and TA, in the present art., instead of الهَنْءُ, we find الهِنَآءُ: but the former is the preferable reading.]) 2 دَسَّسَهُ and دَسَّاهُ: see دَسَّهُ; each in two places. 7 اندسّ [He, or it, became hidden, or concealed, in the earth or dust, or beneath a thing: he, or it, hid, or concealed, himself, or itself, in the earth &c.:] he, or it, became buried: he, or it, buried himself, or itself: (S, K:) or it became put in, or inserted, or it put in, or inserted, itself, beneath. (M.) — — [Hence,] اندسّ فُلَانٌ إِلَى فُلَانٍ يَأْتِيهِ بِالنَّمَائِمِ (tropical:) [Such a one came secretly to such a one, bringing him calumnies]: (TA:) or اندسّ الى فلان means (assumed tropical:) he came to such a one with calumnies. (Ham p. 219.) دَسٌّ Tar with which the arm-pits, and the inner parts of the roots of the thighs or other similar parts, of camels, are anointed. (TA.) دَسِيسٌ The concealment of guile or artifice. (S.) — One whom thou hidest, or concealest, (مَنْ تَدُسُّهُ,) in order that he may bring

thee news, or information: (M, K:) accord. to some, similar to مُتَحَسِّسٌ; (M;) or مُتَجَسِّسٌ; and called by the vulgar ↓ دَاسُوسٌ: (TA:) or دَسِيسُ قَوْمٍ signifies one whom a people send secretly to bring them news, or information; (A;) the spy of a people, who searches for, and then brings, news, or information; syn. جَاسُوس. (Msb.) — — And دُسُسٌ [pl. of دَسِيسٌ] Persons hypocritical in their actions, who enter among the reciters of the Kur-án when they are not of them. (IAar, K.) دَسِيسَةٌ [app. The coming secretly to a person, bringing him calumnies: in modern Arabic, a secret machination or the like]. (TA, where, after the phrase اندسّ فلان الى فلان يأتيه بالنمائم, (see 7,) it is added, وَهِىَ الدَّسِيسَةُ.) دَسَّاسٌ That enters much, or often; wont to enter; syn. دَخَّالٌ: so in the saying, العِرْقُ دَسَّاسٌ [The natural disposition is wont to enter and actuate him in whom it is engendered: generally applied to him who has some fault derived from his mother, or the like; as is said in a marginal note in my copy of the TA: see عِرْقٌ]. (TA.) دَاسُوسٌ: see دَسِيسٌ. مَدْسُوسٌ, applied to a camel: part. n. of دُسَّ [q. v.]. (S.) دست دَسْتٌ i. q. دَشْتٌ, (K,) A [desert, or such as is termed] صَحْرَآء: an arabicized word [from the Pers. دَشْتْ]: (Msb, K:) or it is either a dial. var. of دشت or an arabicized word from this latter. (TA.) — The upper end of a chamber, which is the most honourable place therein: (A, K, TA:) in this sense an arabicized word [from the Pers. دَسْتْ]. (K.) — — Hence, [A place, or seat, of honour: a seat of office: used in these senses in the present day:] used by the later writers to signify a court, or council; syn. دِيوَانٌ: and the court, or council, (مَجْلِس,) of a wezeer or governor. (TA.) — — A thing against, or upon, which one leans, or stays himself: (Har p. 261:) a pillow, or cushion. (Id. p. 276.) — Headship, rule, dominion, government, or superiority. (MF.) — A game; a single act of a game or play: pl. دُسُوتٌ. (TA.) You say, الدَّسْتُ لِى The game is mine: and الدَّسْتُ عَلَىَّ The game is against me. (Har p. 130.) And تَمَّ عَلَيْهِ الدَّسْتُ [The game ended, or has ended, against him]: this is said of one who is overcome: the Arabs in the Time of Ignorance used to say so when a man's arrow [in the game called المَيْسِر] was unsuccessful, and he did not attain his desire. (TA.) [In the contrary case, one says, تَمَّ لَهُ الدَّسْتُ The game ended, or has ended, in his favour.] فُلَانٌ حَسَنُ الدَّسْتِ [Such a one is a good player] is said of a skilful chess-player. (A.) And a poet says, تَفَرْزَنُ فِى أُخْرَى الدُّسُوتِ البَيَاذِقُ [The pawns become queens in the ends of the games: تَفَرْزَنَ being for تَتَفَرْزَنَ]. (TA.) — — [It is also used in the present day to signify A trick of cards.] — — And An evasion, a shift, a wile, or an artifice; or art, artifice, cunning, ingenuity, or skill: (MF, and Har p. 130:) and deceit, delusion, guile, or circumvention. (Har ibid.) — Also, (TA,) or دَسْتٌ مِنَ الثِّيَابِ, (Msb, K, TA,) as also دَشْتٌ من الثياب, (TA in art. دشت,) [A suit, or complete set, of clothes;] the clothes which a man wears and which suffice him for his going to and fro in the transaction of his affairs: pl. as above: (Msb:) in this sense, also, an arabicized word [from the Pers. دَسْتْ]. (K.) El-Hareeree has mentioned together instances of this word in three different senses, in the 23rd Makámeh, where he says, نَاشَدَ تُكَ اللّٰهَ أَلَسْتَ الَّذِى أَعَارَهُ الدَّسْتُ فَقُلْتُ لَا وَالَّذِى أَجْلَسَكَ فِى هٰذَا الدَّسْتْ مَا أَنَا بِصَاحِبِ ذٰلِكَ الدَّسْتُ بَلْ أَنْتَ الَّذِى تَمَّ عَلَيْهِ الدَّسْتْ I conjure thee by God [to tell me], art thou not he who lent him the suit of clothes? And I said, No, by Him who seated thee in this place of honour, I am not the owner of that suit of clothes: but thou art he against whom the game hath ended. (TA.) — — And دَسْتٌ مِنَ الوَرَقِ, (K,) as also دَشْتٌ من الورق, (TA in art. دشت,) [A quire, or twenty-five sheets folded together, of paper: still used in this sense: pl. as above:] in this sense, also, an arabicized word [from the Pers. دَسْتْ]. (K.) — — [دَسْتٌ is also used in the present day in a similar, but more extensive, sense; as signifying A lot, or parcel, of things: of some things, ten; of others, twelve; &c.] — Also an appellation applied, as mentioned by El-Khafájee in the " Shifá el-Ghaleel," by the common people of Egypt and of other countries of the East, to A copper cooking-pot: (MF:) [it is still used in this sense; applied in Egypt to a copper cookingpot wide at the bottom, contracted at the mouth, and more contracted a little below the mouth. And دَسْتُ خَشَبٍ is applied to A shallow wooden tub.] دستبند الدَّسْتَبَنْدُ [from the Pers. دَسْبَنْدْ] A certain game of the Magians, which they thus call; i. q. الدَّعْكَسَةُ: (S and K in art. دعكس:) they turn round [in a circle, as though imitating the revolutions of the " host of heaven "], having taken one another by the hand, [in a manner] like dancing. (K in that art.) [Hence probably originated the similar performances of certain Muslim darweeshes in celebrating what they term a ذِكْر, described in the works of several travellers, and in my own work on the Modern Egyptians.] دستور دُسْتُورٌ, an arabicized word, (K,) [from the Persian دَسْتُورْ,] by some of the Arabs, [and in the present day generally,] pronounced دَسْتُورٌ, which is not absolutely erroneous, as it is the original form of the word before its being arabicized, (MF,) The copy, or original, [of the register, as will be seen from what follows,] which is made for the several classes [of the officers and servants of the government], from which their transcription is made, (expl. by النُّسْخَةُ المَعْمُولَةُ لِلْجَمَاعَاتِ الَّتِى مِنْهَا تَحْرِيرُهَا, K,) and in which are collected the rules and ordinances of the King; (TA;) the register (دَفْتَر) in which are collected the rules of the realm: (Kull p. 186:) pl. دَسَاتِيرُ. (K.) — — Hence, (tropical:) The great wezeer (وَزِير) to whom recourse is had [by the King] with respect to what he may prescribe concerning the circumstances of the people, because he is the possessor of the register so called: (Mefáteeh el-'Uloom by Ibn-Kemál-Páshà, in TA; and Kull ubi suprà:) the officer who manages, conducts, orders, or regulates, the affairs of the King. (TA.) — — [Hence also, in the conventional language of astronomy, (tropical:) An almanac.] — — Also, vulgarly, Permission; leave. (TA.) [For instance, it is used in this sense by a man entering a house, or approaching an apartment, in which he supposes that there may be some woman whom he should not see unveiled, in order that she may veil herself or retire: on such an occasion, he repeats the word دستور several times as he advances.] دسر 1 دَسَرَهُ, (S, M, A,) aor. دَسُرَ, (S, M,) inf. n. دَسْرٌ, (S, M, K,) He, or it, pushed, thrust, drove, impelled, propelled, or repelled, him, or it. (S, M, A, K.) Ambergris is said (by I' Ab, S) to be شَىْءٌ يَدْسُرُهُ البَحْرُ A thing which the sea drives (S, A) and casts upon the shore. (TA.) And دَسَرَتِ السَّفِينَةُ المَآءَ بِصَدْرِهَا means The ship repelled, (TA,) or opposed, (M,) the water with its prow. (M, TA.) — — He thrust, pierced, or stabbed, him, (S, M, A, K,) vehemently, (A,) with a spear. (S, A.) — — دَسَرَ, (M,) aor. دَسُرَ and دَسِرَ, (TA,) inf. n. دَسْرٌ, (M, K, TA,) He drove in a nail, with force: (K, * TA:) he nailed anything: (M:) he fastened, (M,) or repaired, (K,) a ship with a nail, (M, K,) or with cord of fibres of the palm-tree: (M:) or he fastened a ship by uniting its planks in the manner of sewing. (TA.) — — دَسَرَ, (A,) inf. n. as above, (M, K,) (tropical:) Inivit feminam: (M, * A, K: *) you say دَسَرَهَا بِأَيْرِهِ. (TA.) دَسْرَآءُ, [fem. of ↓ أَدْسَرُ, and] sing. of دُسْرٌ, which (as some say, TA) means Ships that repel [or oppose] the water with their prows. (K.) دِسَارٌ Cord of the fibres of the palm-tree (لِيف) with which the planks of a ship are bound together: (S, M, A, K:) or (so accord. to the S and M and A, but accord. to Fr and the K " and ") a nail, (S, M, A, K,) of a ship: (M:) pl. دُسُرٌ (S, M, A, K) and دُسْرٌ: (S, K:) used in one or the other of these two significations in the Kur liv. 13. (S, TA.) دَوْسَرٌ A bulky camel: fem. with ة: (S, K:) a camel (M) strong and bulky; (M, K;) as also ↓ دَوْسَرِىٌّ (S, * M, K) and ↓ دَوْسَرَانِىٌّ (S, * K) and ↓ دُوَاسِرٌ (M, K) and ↓ دُوَسِرِىٌّ: (L:) fem. دَوْسَرٌ [like the masc.]

and دَوْسَرَةٌ: or دَوْسَرٌ, applied to a she-camel, signifies large: (M:) and ↓ دَوْسَرِىٌّ a strong camel: (Fr, TA:) and ↓ دُوَاسِرٌ sharp, spirited, or vigorous, and strong. (TA.) — — A tough, or hardy, lion, (K, B,) firm in make. (B, TA.) — — A penis bulky (M, K) and strong. (M.) — — كَتِيبَةٌ دَوْسَرٌ, and دَوْسَرَةٌ, An army, or a troop of horse, or a portion of an army, collected together. (M.) And دَوْسَرُ An army, or a troop of horse, or a portion of an army, belonging to En-Noamán (S, M, K) Ibn-El-Mundhir. (S, K.) دَوْسَرِىٌّ: see دَوْسَرٌ, in two places. دَوْسَرَانِىٌّ: see دَوْسَرٌ. دُوَاسِرٌ: see دَوْسَرٌ, in two places. دُوَاسِرِىٌّ: see دَوْسَرٌ. أَدْسَرُ: see مِدْسَرٌ. دَسْرَآءُ [A man who thrusts much with the spear. A signification implied in the S.] — — (tropical:) Qui multum coit. (K.) دسع 1 دَسَعَهُ, aor. دَسَعَ, (S, TA,) inf. n. دَسْعٌ (S, Mgh, K) and دَسِيعَةٌ, (S, TA,) He impelled it, pushed it, thrust it, or drove it; and particularly so as to remove it from its place; propelled it, repelled it; pushed it, thrust it, or drove it, away, or back. (S, Mgh, K, TA.) — — Hence, (TA,) دَسَعَ البَعِيرُ بِجِرَّتِهِ, (S, Z, L,) aor. دَسَعَ, (TA,) inf. n. دَسْعٌ (Z, TA) and دُسُوعٌ, (TA,) The camel propelled his cud so as to make it pass forth from his inside to his mouth; (S, TA;) drew it forth from his stomach and cast it into his mouth. (Z, L, TA.) And دَسَعَ فُلَانٌ بِقَيْئِهِ Such a one cast forth his vomit. (TA.) And دَسَعَ alone, (Mgh, TA,) aor. دَسَعَ, (TA,) inf. n. دَسْعٌ, (K,) He vomited: (K, TA:) or he vomited as much as filled his mouth. (Mgh.) And دَسَعَ البَحْرُ بِالعَنْبَرِ The sea collected together the ambergris like foam, or scum, and then cast it aside. (TA.) — — [Hence, also, (as appears from an explanation of دَسِيعَةٌ, q. v. infrà,)] دَسَعَ, aor. دَسَعَ, (S, TA,) inf. n. دَسْعٌ, (K,) (tropical:) He gave a large gift. (S, K, TA.) It is said in a trad., (S, TA,) that God will ask the son of Adam on the day of resurrection, (TA,) أَلَمْ أَجْعَلْكَ تَرْبَعُ وَ تَدْسَعُ Did I not make thee to take the fourth part of the spoil, and to give largely? (S:) and on his answering " Yes," that God will ask, "Then where is [thy] gratitude for that? " for the doing thus is the act of the chief. (TA.) — — And دَسَعْتُ القَصْعَةَ, (Ibn- 'Abbád,) inf. n. دَسْعٌ, (Ibn-'Abbád, K,) I filled the bowl. (Ibn-'Abbád, 'K. *) — — and دَسَعَ الجُحْرَ, (TA,) inf. n. دَسْعٌ, (K,) He stopped up the burrow at once (K, TA) with a stopper of rag, or some other thing of the size of the burrow. (TA.) دَسْعَةٌ [inf. n. of un. of 1]. — — A single act of vomiting. (Mgh, TA.) دَسِيعَةٌ an inf. n. (S, TA.) دَسِيعَةُ ظُلْمٍ A wrongful, or tyrannical, pushing, or thrusting, or the like; for دَسِيعَةٌ مِنْ ظُلْمٍ; occurring in a trad. (TA.) — — A gift: (S:) a large gift: (S, K:) because given at once, like as a camel's cud is propelled by him with a single impulse. (TA.) You say of a munificent man, (Az, TA,) هُوَ ضَخْمُ الدَّسِيعَةِ (Az, S, TA) He is a large giver; one who gives much. (Az, TA.) — — Natural disposition: (S, K:) or, as some say, generosity of action: or, as some say, make; or natural constitution. (TA.) — — The pl. is دَسَائِعُ. (TA.) دسكر دَسْكَرَةٌ A building like a قَصْر [q. v.], surrounded by houses, or chambers, (Lth, Mgh, Msb, K,) and places of abode for the servants and household, (TA,) and pertaining to kings: (Lth, Mgh, Msb:) Heraclius is related, in trads., to have received the great men of the Greeks in a دسكرة belonging to him: (TA:) or a building like a قَصْر, which is surrounded by houses, or chambers, and in which the vitious, or immoral, (شُطَّار,) assemble: (Har p. 140:) or houses of the foreigners (أَعَاجِم), in which are wine and instruments of music or the like: (K:) thought by Az to be an arabicized word: (Msb;) not genuine Arabic: (TA:) [from the Persian دَسْكَرَهْ, or دَسْتْكَرَهْ:] pl. دَسَاكِرُ. (K.) — — Also A Christian's cloister, or cell; syn. صَوْمَعَةٌ. (AA, K.) — — And A town, or village; syn. قَرْيَةٌ. (Az, Msb, K.) — — And A plain, or level, land. (Kz, K.) دسم 1 دَسِمَ, (S, M, Msb, K,) aor. دَسَمَ, (Msb, K,) inf. n. دَسَمٌ, (Msb, TA,) or دُسُومَةٌ, (Mgh, in which the verb is not mentioned,) It (a thing, S, M, Mgh, or food, Msb) was, or became, greasy; or had in it, or upon it, grease, or gravy, or dripping of flesh-meat or of fat; (M, K, * Mgh;) as also ↓ تدسّم: (M:) and it (a garment, or some other thing,) was, or became, dirty, or filthy. (K.) — — And دَسِمَ, (inf. n. دَسَمٌ, TK,) He, or it, was, or became, of the colour termed دُسْمَة, i. e., dust-colour inclining to blackness. (M, K.) — دَسَمَ, (Z, K, and so in some copies of the S,) [aor., app., دَسِمَ,] inf. n. دَسْمٌ; (TA;) or ↓ دسّم; (so in some copies of the S;) said of rain, It moistened the earth (S, Z, K) a little, (K,) not much, (S,) or so as not to reach the moist soil. (Z, TA.) — — And دَسَمَ, aor. دَسِمَ, (K,) inf. n. دَسْمٌ, (TA,) He smeared a camel with tar. (K.) — — Also, (S, M, K,) aor. دَسُمَ, (S, K, *) or دَسِمَ, (M,) inf. n. دَسْمٌ, (S, M,) He stopped up (S, M, K) a thing, (M,) such as a wound, (S, M,) and an ear, (S,) and a flask, or bottle; as also ↓ ادسم; (K;) or دَسَمَ القَارُورَةَ signifies شَدَّ رأْسَهَا [i. e. he bound the head of the flask, or bottle: or the right reading, as the context seems to indicate, is سَدَّ رَأْسَهَا i. e. he stopped up the head of the flask, or bottle]; (M;) and دَسَمَ الجُرْحَ he put the tent (الفَتِيلَ) into the wound. (TA.) — — And hence, i. e. from دَسَمَ الجُرْحَ or from دَسَمَ القَارُورَةَ, (TA,) (tropical:) Inivit feminam. (Kr, M, K, TA.) And hence also,] one says to the مُسْتَحَاضَة, [see this word,] أُدْسُمِى وَصَلِّى (assumed tropical:) [Stuff thy vagina with cotton, to arrest the blood, and say thy prayers]. (TA.) — — Also, (K,) inf. n. دَسْمٌ, (TA,) He closed, or locked, a door; syn. أَغْلَقَ. (K.) — Also, (i. e. دَسَمَ,) i. q. طَسَمَ, [in some copies of the K, and in the TA, طَمَسَ, which signifies the same, i. e. It became effaced, or obliterated,] said of a relic, trace, mark, or the like. (S, K.) 2 تَدْسِيمٌ, (S,) inf. n. of دسّم, (Msb,) signifies The smearing (S, Msb) a thing, (S,) or a morsel, or mouthful, (Msb,) [or seasoning it, imbuing it, or soaking it,] with دَسَم [i. e. grease, or gravy, or dripping]. (S, Msb.) — — دَسِّمُوا نُونَتَهُ, (Mgh, K,) said by 'Othmán respecting a beautiful boy, (Mgh,) means Blacken ye his dimple in the chin, in order that the evil eye may not have effect upon it. (Mgh, K. *) [Accord. to another explanation, mentioned in the TA, the blackness denoted by this phrase is behind the ear: but this is evidently a mistake.] — — See also 1. 4 أَدْسَمَ see 1. 5 تَدَسَّمَ see 1. — — تدسّموا also signifies They ate [food] with دَسَم [i. e. grease, or gravy, or dripping] دَسَم (TA.) دَسَمٌ: see دَسَمٌ. — أَنَا على طَرَفٍ مِنْهُ عَلَى دَسْمِ الأَمْرِ means [app. I am beside, or out of, the case, or affair]. (K.) دَسَمٌ a word of well-known meaning; (S;) i. q. وَدَكٌ; (M, K;) both signifying Grease, or gravy; i. e. the dripping that exudes from flesh-meat and from fat; (Msb in art. ودك;) the وَدَك of flesh-meat and of fat: (Mgh: [in the CK, الوَرَكُ is erroneously put for الوَدَكُ:]) or, accord. to the T, anything that has وَدَك, of flesh-meat and of fat: (TA:) and dirt, or filth: (M, K:) and ↓ دَسْمٌ signifies the same as دَسَمٌ, accord. to El-Kurtubee; but El-Welee El-'Irákee says, I have not seen this on the authority of any other lexicologist. (TA.) You say, يَدُهُ مِنَ الدَّسَمِ سَلِطَةٌ [app. meaning, if correctly transcribed, His hand is hard by reason of dirt adhering to it: in my MS. copy of the K, the last word is written سَطِلَةٌ; a word which I do not find in any sense: in the TK, سطلة: this Freytag thinks to be the right reading, though I know of no such word; and he renders the phrase, "manus ejus propter sordes inhaerentes catinus est; " evidently assuming that سطلة is a dial. var. of سَطْلٌ]. (K.) [It seems that you say also, مَا فِيهِ دَسَمٌ meaning (assumed tropical:) There is not in him, or it, any profit, or good: a sense assigned in the TA to the phrase ما فيه ديسم دسم; in which I think it evident that the transcriber has written ديسم by mistake, and forgotten to erase it after adding دسم.) — — Also The bowels, or intestines. (TA.) — Accord. to IAar, it means also كَثِيرُ الذِّكْرِ [Praising, or glorifying, God, much]; a sense in which it is incorrectly said in the K to be ↓ دَسِيمٌ, like أَمِيرٌ: (TA:) and hence the trad., of weak authority, لَا يَذْكُرُونَ اللّٰهَ إِلَّا دَسَمًا: (K:) or, accord. to Z, this is from دَسَمَ said of rain: and, as related by Abu-d-Dardà, the words are أَرَضِيتُمْ إِنْ شَبِعْتُمْ عَامًا أَلَّا تَذْكُرُونَ اللّٰهَ إِلَّا دَسَمًا, meaning [Do ye approve, if ye be satisfied in your stomachs throughout a year,] that ye should not praise, or glorify, God, save a

little? (TA:) or it may denote commendation; so that the meaning of لا يذكرون اللّه الّا دسمًا is, that praise, or glorification, is the stuffing of their hearts and of their mouths: and it may denote discommendation; as meaning that they praise, or glorify, little; from تَدْسِيمُ نُونَةِ الصَّبِىِّ; (K, TA;) the blackness denoted by this phrase being small in quantity: or, as some say, the meaning is, that they do not praise, or glorify, God for anything but eating, and the grease, or gravy, in their insides. (TA.) دَسِمٌ A thing greasy; or having in it, or upon it, grease or gravy, (M, Mgh,) of flesh-meat or of fat: (Mgh:) [and dirty, or filthy: pl. دُسْمٌ; like as دُرْبٌ is pl. of دَرِبٌ.] You say مَرَقَةٌ دَسِمَةٌ [Greasy broth]. (TA.) And ثِيَابٌ دُسْمٌ, Dirty, or filthy, garments. (S, TA.) And دَسِمَ الثَّوْبِ, applied to a man, [Dirty in the garment: and hence, going on foot;] not riding; as also ↓ أَدْسَمُ الثَّوْبِ. (TA.) [Hence also,] (assumed tropical:) Defiled by culpable dispositions. (TA.) A rájiz says, لَاهُمَّ إِنَّ عَامِرَ بْنَ جَهْمِ أَوْذَمَ حَجًّا فِى ثِيَابٍ دُسْمِ meaning (assumed tropical:) [O God, verily 'Ámir Ibn-Jahm] hath imposed upon himself, (S in art. وذم,) or hath performed, (M,) pilgrimage being defiled by sins. (S in art. وذم, and M.) — — عِمَامَةٌ دَسِمَةٌ signifies A black turban; (TA;) as also عمامة ↓ دَسْمَآءُ. (Az, Mgh, TA.) And دَسِمٌ occurs in a trad. as meaning (assumed tropical:) Strict, or pious, [though] black, (أَسْوَدُ), [or this may here mean a genuine Arab, as opposed to أَحْمَرُ meaning a foreigner,]) and religious. (TA.) أُمُّ دَسْمَة [probably a mistranscription for أُمُّ ↓ دُسْمَةٍ, lit. " the mother of blackness; "] (assumed tropical:) The cooking-pot. (T in art. ام.) — آخِرُ دَسْمَةٍ i. q. آخِرُ عَهْدٍ [The last time]; like آخِرُ مَخْطَرٍ, خَطْرَةٌ. (TA in art. خطر. [See last sentence.]) دُسْمَةٌ A thing with which a hole in a skin for water or milk is stopped up. (M, K.) — Blackness; (IAar, TA;) [and] so ↓ دَيْسَمٌ: (K:) or dust-colour inclining to blackness. (M, K.) Hence the Abyssinian is called أَبُو دُسْمَةٍ. (IAar, TA.) See also أُمُّ دَسْمَة, above. — Applied to a man, (assumed tropical:) Low, or ignoble; base; vile; mean, or sordid: (S, TA:) or bad, corrupt, base, or vile. (M, K. [Freytag erroneously assigns the meaning " vilis " to أَدْسَمُ.]) One says, مَا أَنْتَ إِلَّا دُسْمَةٌ (tropical:) Thou art none other than one in whom is no good. (TA.) دِسَامٌ A stopper; (M, K;) a thing with which one stops up the ear, and a wound, and the like, and the head of a flask or bottle, and the like. (S.) It is said in a trad. that the Devil has a دِسَام; meaning that he has a stopper by which he prevents one from seeing the truth (M, TA) and from keeping in mind admonition. (TA.) دَسِيمٌ: see دَسَمٌ. دَاسِمٌ: see the next paragraph. دَيْسَمٌ Darkness. (M, K.) — — See also دُسْمَةٌ. — The fox: (K:) [or] the young one of the fox: (M:) or, as some say, (M,) the young one of the fox from the bitch: (M, K:) and (so in the M, but in the K " or ") of the wolf from the bitch: (S, M, K:) and the bear: (K:) or the young one of the bear; (S, M, K;) which is the only meaning allowed by Abu-l-Ghowth. (S.) Also, (K,) or as some say, (M,) The young one of the bee. (M, K.) And, accord. to Abu-lFet-h, (TA,) whose name was دَيْسَمٌ, (K, * TA,) the companion of Kutrub, A [young ant, such as is termed] ذَرَّةٌ: (TA:) or ↓ دَيْسَمَةٌ [in the CK erroneously written دَسَمَة] has this last signification. (S, K, TA.) — Also A certain plant, (S, K, KL,) called in Pers. بستان افروز [which is said to be a name applied to the amaranth, anemone, and the like]. (KL.) — And [A man] gentle, nice, or skilful, in work; careful, or solicitous [therein]; as also ↓ دَاسِمٌ. (K.) دَيْسَمَةٌ: see the next preceding paragraph. أَدْسَمُ, and its fem. دَسْمَآءُ: see دَسِمٌ. — — دَسْمَآءُ also signifies A kind of milking-vessel; i. q. عُلْبَةٌ and جَنْبَةٌ and سَمْرَآءُ. (T and TA in art. علب.) — Also [Black: see دُسْمَةٌ: or] of a dust-colour inclining to blackness: (M, K:) fem. as above. (K.) — — [Freytag assigns to it also the significations " Multum pinguis " and " Oleo conspurcatus; " both as on the authority of the K, in which I do not find either of them: also that of " Vilis," as applied to a man; a signification belonging to دُسْمَةٌ.] دشت دَشْتٌ A [desert, or such as is termed] صَحْرَآء; (S, K;) as also دَسْتٌ: (Msb and K in art. دست:) a Persian word [arabicized]; or an instance of agreement between the two languages [of Arabia and Persia]. (S.) — دَشْتٌ مِنَ الثِّيَابِ, and مِنَ الوَرَقِ, i. q. دَسْتٌ. (TA.) دع 1 دَعَّهُ, aor. دَعُ3َ, (S, Z,) inf. n. دَعٌّ, (S, K,) He pushed him, thrust him, or drove him, away; he repelled him: (S:) or he did so harshly, roughly, or violently. (A'Obeyd, K.) Hence, in the Kur [cvii. 2], فَذٰلِكَ الَّذِى يَدُعُّ اليَتِيمَ That is he who pusheth, thrusteth, or driveth, away the orphan: (S:) or, who doth so harshly, roughly, or violently: (Bd, Jel:) or, who treateth the orphan with harshness, roughness, or violence; pushing, thrusting, or driving, away; and chiding with rudeness, or coarseness. (Z, TA.) And in like manner, in the same [lii. 13], يَوْمَ يُدَعُّونَ إِلَى نَارِ جَهَنَّمَ دَعًّا On the day when they shall be pushed, or thrust, or driven, with harshness, roughness, or violence, to the fire of Hell. (A 'Obeyd, Bd, Jel, TA.) And in a trad. of Esh-Shaabee, كَانُوا لَا يُدَعُّونَ عَنْهُ They used not to be driven, nor pushed, or repelled, from it. (TA.) دعب 1 دَعَبَ, (S, A, Mgh, Msb, K,) aor. دَعَبَ, (A, Mgh, Msb, K,) inf. n. دُعَابَةٌ (S, * Mgh, MF) and دُعْبُبٌ, (MF,) [see the former of these two ns. below,] He jested, or joked; (S, A, Mgh, Msb, K;) as also دَعِبَ, aor. دَعَبَ: (Mgh, Msb:) or he jested, or joked, with playing, or sporting. (TA.) — — And i. q. دَفَعَ [He impelled, pushed, thrust, &c.]. (K.) — — And Inivit [feminam]. (A, K.) — — [The last, perhaps, from the same verb signifying He trod a road; mentioned by Freytag as used in this sense in the Deewán of the Hudhalees.] 3 داعبهُ, (A, Msb, K,) inf. n. مُدَاعَبَةٌ, (S, A, Msb,) He jested, or joked, with him: (S, A, Msb, K:) [or he did so, playing, or sporting, with him: see 1.] 5 تدعّب عَلَيْهِ He acted, or behaved, presumptuously, or boldly, towards him; syn. تَدَلَّلَ, (K, TA,) from الدَّلَالُ. (TA.) 6 تداعبوا They jested, or joked, [or they did so, playing, or sporting,] one with another. (A, Msb, K.) دَعِبٌ: see دَاعِبٌ. دُعْبُبٌ: see دُعَابَةٌ. — See also دَاعِبٌ: — — and دُعْبُوبٌ. — — Also A good, or an excellent, singer. (K.) — — A youth soft or tender, thin-skinned, or fine-shinned, and plump. (K.) — The fruit of a certain plant: (K:) or (K, TA) the plant itself, namely, (TA,) عَنِبُ الثَّعْلَبِ; [see art. ثعلب;] (K, TA;) of the dial. of El-Yemen. (TA.) دُعْبُوبٌ, (K, TA,) applied to a man, (TA,) Brisk, lively, or sprightly. (K.) — — Stupid, or foolish; as also ↓ أَدْعَبُ, (K, TA,) and ↓ دُعْبُبٌ: (TA:) and stupid, or foolish, and jesting, or joking. (TA.) — — Weak, (S, K,) and an object of ridicule. (K.) — — Short and ugly and contemptible. (K, * TA.) — — I. q. مُخَنَّثٌ, (CK, and so in my MS. copy of the K,) or مُخَنِّثٌ, of the form of the act. part. n., (TA,) [Effeminate, &c.] — — Applied to a horse, Tall, or long-bodied; syn. طَوِيلٌ. (K.) — A road beaten, or trodden, (S, K,) travelled, (TA,) and plain, or conspicuous. (K, TA.) — A dark night. (K.) — Black ants; as also ↓ دُعَابَةٌ. (K.) — — A certain black esculent grain: or the stem, or root, (أَصْل,) of a certain herb, or leguminous plant, (بَقْلَة,) which is peeled and eaten. (K.) رِيحٌ دُعْبِيَّةٌ: see دَاعِبٌ. دُعَابَةٌ A jesting, or joking; (S, Msb;) such as is deemed pleasing, or facetious: (Msb:) or play, or sport; (A, K;) as also ↓ دُعْبُبٌ: (K:) both of which words are also used as inf. ns.: and the latter is also used as an epithet; [as explained below, voce دَاعِبٌ;] app. in an intensive sense [because originally an inf. n.]. (MF.) And Speech that causes laughter. (Har p. 18.) — — Also Stupidity, or foolishness. (K.) — See also دُعْبُوبٌ. دَعَّابٌ: see the next paragraph. دَعَّابَةٌ: see the next paragraph. دَاعِبٌ and ↓ دَعِبٌ (A, Msb, K) and [in a sense thought by MF to be intensive (see دُعَابَةٌ)] ↓ دُعْبُبٌ (K) and [in an intensive sense] ↓ دَعَّابٌ (S [there coupled with لَعَّابٌ, perhaps as an explicative adjunct,]) and [in a sense doubly intensive] ↓ دَعَّابَةٌ (K) Jesting, or joking, (A, Msb,) and saying what is deemed pleasing, or facetious: (A:) or playing, or

sporting: (K:) [in the case of the third, app., and of the fourth, much, or often: and in the case of the last, very much, or very often.] — — [Hence,] مَآءٌ دَاعِبٌ (tropical:) Water playing in its course, or running hither and thither: (A, K:) pl. مِيَاهٌ دَوَاعِبُ. (A.) And رِيحٌ دَاعِبَةٌ A wind, (A,) or violent wind, (TA,) that carries away everything; as it were, making sport with it: pl. رِيَاحٌ دَوَاعِبُ: (A, TA:) and ↓ رِيحٌ دُعْبِيَّةٌ signifies the same; (TA;) or [simply] a violent wind. (K.) أَدْعَبُ: see دُعْبُوبٌ. دعج دَعِجَ, [aor. دَعَجَ,] inf. n. دَعَجٌ, He (a man &c.) was, or became, characterized by what is termed دَعَجٌ as explained below. (TA.) And دَعِجَتِ العَيْنُ The eye was, or became, [so characterized; or] wide and black; or intensely black and intensely white. (Msb.) دَعَجٌ (S, A, Msb, K) and ↓ دُعْجَةٌ (K) Blackness: or intense blackness: (TA:) or width, with blackness, of the eye: (Msb:) or intense blackness, with width, of the eye: (S, K:) or intense blackness in the eye, with intense whiteness thereof and width thereof: (A:) or intense blackness of the black of the eye, with intense whiteness of the white thereof; (Msb, * TA;) but accord. to Az, this is said only by Lth, and is a mistake. (TA.) — — Also, the former, Blueness inclining to whiteness. (MF.) دُعْجَةٌ: see the next preceding paragraph. دَعْجَآءُ Insanity, or diabolical possession: (K:) accord. to MF, it is an inf. n. [of which the verb is not mentioned]. (TA.) — Also fem. of the epithet next following. (Msb.) أَدْعَجُ A man characterized by what is termed دَعَجٌ in the eyes: fem. دَعْجَآءُ: and pl. دُعْجٌ. (Msb.) And عَيْنٌ دَعْجَآءُ An eye so characterized. (S.) — — Also Black; (S, K;) as an epithet applied to a man. (S.) — — And (tropical:) A bull, (A,) [i. e.] a wild bull, and a he-goat, (TA,) characterized by intense blackness (A) of the horns, (A, TA,) and of the head, and of the legs, (A,) and of the eyes, in the case of the he-goat. (TA.) — — شَفَةٌ دَعْجَآءُ and لِثَةٌ دَعْجَآءُ (tropical:) [A lip and a gum app. of a blue colour inclining to white]. (TA.) — — لَيْلٌ أَدْعَجُ (tropical:) [A black, or an intensely black, night;] a dark, black night. (A, * TA.) — — الدَّعْجَآءُ (tropical:) The first of [the three nights called] the مُحَاق; i. e. (S, K, TA) the twenty-eighth night: (S, A, K:) the second is called السَّرَارُ; and the third, الفَلْتَةُ. (S.) مَدْعُوجٌ Affected with insanity, or diabolical possession. (K.) دعر 1 دَعِرَ, aor. دَعَرَ, inf. n. دَعَرٌ, It (wood) was bad; (S;) it smoked much: (S, Msb:) or smoked, and did not burn brightly, or blaze. (K.) — — It (a زَنْد [or piece of wood for producing fire]) failed to produce fire: (K:) or became burned at its extremity from frequent use in producing fire, and failed to produce fire. (TA.) — — دَعِرَ, aor. دَعَرَ; and دَعَرَ, aor. دَعَرَ; inf. n. دَعَارَةٌ; He acted vitiously, or immorally; transgressed the command of God; or committed adultery or fornication: syn. فَجَرَ وَمَجَرَ [the latter of which appears to be an imitative sequent to the former]: (TA:) and دَعِرَ, inf. n. دَعَرٌ, he stole, committed adultery or fornication, and did harm to others: (ISh, TA:) and دَعِرَ he acted badly, corruptly, or wickedly: from the same verb in the first of the senses explained above. (Msb.) [See also دَعَرٌ, below.] 5 تدعّر [He became bad, corrupt, or wicked]: from دعارة as syn. with خبث [i. e. خُبْثٌ]. (Ham p. 631.) دَعَرٌ Bad, corrupt, or wicked, conduct; syn. فَسَادٌ, [in the sense of إِفْسَادٌ,] (S, K,) and خُبْثٌ; (S, A, K;) and ↓ دَعَارَةٌ (S, A, Msb, K) and ↓ دِعَارَةٌ and ↓ دَعْرَةٌ, or ↓ دَعَرَةٌ, (as in different copies of the K,) signify the same; syn. خُبْثٌ, (S, A, Msb, K,) and إِفْسَادٌ; (Msb;) and vice, or immorality; vitious, or immoral, conduct; transgression of the command of God; or the com- mission of adultery or fornication: (S, A, K:) and treachery; and hypocrisy: (TA:) and ↓ دَعَارَةٌ also signifies illnature; or excessive perverseness or crossness: (Msb:) and ↓ دَعَارَّةٌ, with a sheddeh to the ر, evilness, or badness, in the disposition; (K;) as also ↓ دَعَرَةٌ. (TA.) دَعِرٌ (S, Mgh, Msb, K) and ↓ دُعَرٌ (El-Ghanawee, S, K) Bad wood; (S;) which smokes much: (S, A, Mgh, Msb:) or which smokes, and does not burn brightly, or blaze: (K:) and the former, wood, &c., that burns, and becomes extinguished before it burns intensely; (K;) n. un. with ة: (TA:) old, wasted, crumbling, and bad, wood, (Sh, K,) which, when put upon the fire, does not burn brightly, or blaze; (Sh;) as also ↓ دَاعِرٌ: (K:) but [SM says,] I do not find any one beside the author of the K to have mentioned this last word as applied to wood. (TA.) — — Also دَعِرٌ, or ↓ دُعَرٌ, A زَنْد [or piece of wood for producing fire] having its extremity burnt from frequent use in producing fire, and failing to produce fire; (TA;) as also ↓ أَدْعَرُ: (S:) or this signifies a زند that does not produce fire. (K.) دُعَرٌ: see دَعِرٌ, in two places: — — and see دَاعِرٌ. دَعْرَةٌ and دَعَرَةٌ: see دَعَرٌ; the second, in two places. دُعَرَةٌ: see دَاعِرٌ. دَعَارَةٌ and دِعَارَةٌ and دَعَارَّةٌ: see دَعَرٌ; the first, in two places. دَاعِرٌ: see دَعِرٌ. — — Also A man who acts badly, corruptly, or wickedly; (S, A, Mgh, Msb;) who acts vitiously, or immorally; transgresses the command of God; or commits adultery or fornication; (ISh, S, A;) and does harm to others: (ISh:) pl. دُعَّارٌ; which is also explained as signifying men who intercept, and rob, or slay, travellers on the way: (TA:) fem. with ة: (AA, S:) also ↓ دُعَرٌ one in whom is no good: or treacherous, and one who attributes to his companions vices or faults; as also ↓ دُعَرَةٌ [in an intensive sense]. (TA.) إِبِلٌ دَاعِرِيَّةٌ Certain camels, so called in relation to a stallion named دَاعِرٌ, that begot an excellent breed: (S, K:) or in relation to a tribe named thus. (K.) أَدْعَرُ: see دَعِرٌ. دعك 1 دَعَكَهُ, (S, K,) aor. دَعَكَ, (K,) inf. n. دَعْكٌ, (S,) He rubbed it, or rubbed and pressed it, (S, * K, TA,) or did so well, (KL,) and softened it; (TA;) namely, a skin, or hide. (S, K, TA.) — — He softened its (i. e. a garment's) roughness by wearing it. (K.) — — He softened him, (S, K,) and subdued him, or rendered him submissive; (TA;) namely, an adversary, or antagonist; (S, K;) and so مَعَكَهُ, inf. n. مَعْكٌ. (TA.) — — دَعَكَهُ فِى التُّرَابِ He rolled him, or turned him over, in the dust. (K.) — — دَعَكْتُ الرَّجُلَ بِالقَوْلِ I pained the man by speech. (IDrd.) 3 مُدَاعَكَةٌ [app. The act of contending, disputing, or litigating, vehemently: (see مُدَاعِكٌ, below; and see also 6:) accord. to Golius, (who names no authority,) the act of conflicting, or contending; as though rubbing against another. — — Also] The delaying with another, deferring with him, or putting him off, by repeated promises. (Z, TA.) You say, داعك الغَرِيمَ He delayed, or deferred, with the creditor, or put him off, promising him payment time after time; like دَالَكَهُ. (TA in art. دلك.) 6 تداعكوا They contended, disputed, or litigated, one with another, vehemently. (IDrd, K.) — — Also, (K,) or تداعكا, said of two men, (S,) They contended together, smiting one another; syn. تَمَرَّسُوا, (K,) or تَمَرَّسَا; (S;) contended, or conflicted; (IF, TA;) فِى الحَرْبِ [in war, battle, or fight]. (IF, S, K.) دَعِكٌ Very pertinacious in contention or the like; very contentious; or a great wrangler. (S, * K.) مِدْعَكٌ: see the following paragraph. [For أَلَدُّ in the K, Golius seems to have found in his copy of that Lexicon آلَةٌ; for he has explained مِدْعَكٌ, as on the authority of the K, by " Instrumentum quo quid defricatur aut levigatur; " a meaning which it may possibly have, as agreeable with analogy, but for which I find no authority.] خَصْمٌ مُدَاعِكٌ (K) and ↓ مِدْعَكٌ (IDrd, K) An adversary, or antagonist, vehement in contention, dispute, or litigation. (IDrd, K, TA.) دعم 1 دَعَمَهُ, (S, Mgh, Msb, K,) aor. دَعَمَ, (Msb, K,) inf. n. دَعْمٌ, (S, Msb,) He supported it, propped it, or stayed it; (Mgh, Msb,) or he set it up; (K;) namely, a thing, (S, K, *) or a wall, (Mgh, Msb,) that was leaning; (Mgh, Msb, K;) and the trellis of a grape-vine, and the like. (TA.) — — And [hence], inf. n. as above, (tropical:) He strengthened him, and aided him. (TA.) — — And [hence also,] دَعَمَهَا (tropical:) He compressed her (جَامَعَهَا); namely, a woman: (K, TA:) or this, (K,) or دعمها بِأَيْرِهِ, (TA,) signifies he thrust [his اير] into her (K, TA) with an agitating action: (TA:) or he inserted it entirely: (K, TA:) and دَحَمَهَا signifies the same: so says ISh. (TA.) 8 إِدَّعَمَ عَلَيْهَا, (S, * Mgh, K, * TA,) originally إِدْتَعَمَ, He supported, propped, or stayed, himself upon it; (S, Mgh, K, TA;) i. e., عَلَى

عَصًا [upon a staff, or stick]. (TA.) Hence, اِدَّعَمَ عَلَى رَاحَتَيْهِ فِى السُّجُودِ [He supported himself by resting upon the palms of his hands in prostration]. (Mgh.) — — [Hence also,] أَنَا أَدَّعِمُ عَلَيْهِ فِى أُمُورِى (tropical:) [I stay myself upon him in my affairs]. (TA.) دَعْمٌ Strength: (TA:) strength and fatness: (S, TA:) fat and flesh. (TA.) You say, لَا دَعْمَ بِفُلَانٍ There is no strength nor fatness in such a one. (S, TA.) And جَارِيَةٌ ذَاتُ دَعْمٍ A girl, or young woman, having fat and flesh. (TA.) — — Also Much wealth or property. (TA.) دِعْمَةٌ: see دِعَامَةٌ, in two places. دُعْمِىٌّ A strong thing: (TA:) a thing having a strong support or prop or stay. (K, TA.) — A carpenter; syn. نَجَّارٌ. (K.) — A horse having a whiteness in his breast: or, in his لَبَّة [app. as meaning the pit above the breast]: and so ↓ أَدْعَمُ: (K:) accord. to AA, this latter term is applied when there is a whiteness in a horse's breast; (TA;) and its pl. is دُعْمٌ. (TA in art. دغم.) — The main part of a road: or the middle thereof. (K.) دِعَامٌ: see دِعَامَةٌ, in two places. دَعَامَةٌ A condition, term, or stipulation. (K.) دِعَامَةٌ (S, Mgh, Msb, K) and ↓ دِعَامٌ and ↓ دِعْمَةٌ (K) A support, prop, or stay, (S, Mgh, Msb, K,) of a house or the like, (S, K,) or of a leaning wall; (Mgh, Msb;) i. e. a piece of wood used as a support, prop, or stay, of a house [&c.]: (TA:) and the wood that is set up for the constructing [or supporting] of the عَرِيش [or trellis of a grapevine], or for the raising of the shoots of a grapevine: (AHn, K:) pl. (of the first and second, TA) دَعَائِمُ and (of the last, TA) دِعَمٌ. (K, TA.) — — [Hence,] أَقَامَ فُلَانٌ دَعَائِمَ الإِسْلَامِ (assumed tropical:) [Such a one set up the supports of El-Islám]. (TA.) And هٰذَا مِنْ دَعَائِمِ الأُمُورِ (assumed tropical:) This is of the things whereby affairs are held together. (TA.) — — And [hence,] دِعَامَةٌ signifies also (tropical:) A lord, or chief. (S, Msb, K, TA.) One says, هُوَ دِعَامَةُ القَوْمِ (tropical:) He is the lord, or chief, of the people, (Msb, TA,) and their support, or stay; (TA;) like as one says, ↓ هُوَ دِعَامُهُمْ. (Msb.) And هُمْ دَعَائِمُ قَوْمِهِمْ (tropical:) [They are the lords, or chiefs, and the supports, or stays, of their people]. (TA.) 'Omar Ibn-El-Khattáb was called by 'Omar Ibn-'AbdEl-'Azeez دِعَامَةُ الضَّعِيفِ (tropical:) [The support, or stay, of the weak]. (TA.) — — Also, (K,) or [correctly] دِعَامَتَانِ (S, TA) and ↓ دِعْمَتَانِ, (TA,) The two [upright] pieces of wood of the pulley [that support the cross piece to which the pulley is suspended]: (S, K, TA:) such as are made of clay are termed زُرْنُوقَانِ. (S.) أَدْعَمُ: see دُعْمِىٌّ. مَدْعُومٌ, applied to a leaning house or the like, that is about to crack, or fall down, Supported, or propped: differing from مَعْمُودٌ, which is applied to that which presses heavily, such as a roof; meaning " held [up, or supported,] by columns. " (TA.) [مِدْعَمٌ, app., A means of supporting, propping, or staying. See an ex. voce مِرْجَمٌ.] مُدَّعَمٌ, originally مُدْتَعَمٌ, A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum. (IAar, TA.) دعمص Q. 1 دَعْمَصَ It (water) abounded with دَعَامِيص [pl. of دُعْمُوصٌ]. (K.) دُعْمُوصٌ A certain animalcule (دُوَيْبَّةٌ), (S, K,) that dives in water: (S:) or a certain black animalcule that swims upon water: (Mgh:) or a certain worm (دُودَةٌ), that is in pools left by torrents when their water sinks into the earth: (IDrd, K:) or a certain worm (دودة) having two heads, seen in water when it becomes little in quantity: (IB:) pl. دَعَامِيصُ and دَعَامِصُ. (S.) — — [Hence, app.,] (assumed tropical:) One who enters much into affairs; who is a frequent visitor of kings. (K.) And hence, الأَطْفَالُ دَعَامِيصُ الجَنَّةِ, meaning (assumed tropical:) [Infants will be] roamers in Paradise: they will not be debarred from any dwelling: (K:) a trad.: but the words occurring in a trad. of Aboo-Hureyreh are صِغَارُكُمْ دَعَامِيصُ الجَنَّةِ [Your little children &c.]. (TA.) — — Also The embryo in the belly of a mare until the fortieth day: then its make becomes apparent, and it is called دُودَةٌ, until three months old: when it is called سَلِيلٌ. (Kr, TA.) دُعَيْمِيصٌ [dim. of دُعْمُوصٌ]. — — One says, هُوَ دُعَيْمِيصُ هٰذَا الأَمْرِ, meaning He is acquainted with, or knowing in, this affair. (S, K.) دُعَيْمِيصُ الرَّمْلِ was the name of a certain cunning, or knowing, or skilful, man; and hence the saying above mentioned: (S:) he was a black slave, very cunning or knowing or skilful, and an expert guide of the way. (K.) And [hence] one says, أَهْدَى مِنْ دُعَيْمِيصُ الرَّمْلِ [More expert in showing the way than Do'eymees-er-Raml]. (O, TA.) دعو 1 دَعَوْتُ and دَعَيْتُ signify the same: (Fr, K and TA in art. دعى:) the aor. of the former is أَدْعُو, (TA in that art.,) sec. pers. fem. sing. تَدْعِينَ and تَدْعُوِينَ and تَدْعُيْنَ, the last with an inclination to the sound of a dammeh in the vowel of the ع [so that it is between a kesreh and a dammeh], and sec. pers. masc. and fem. pl. تَدْعُونَ: (S, TA:) aor. of the latter verb أَدْعِى: inf. n. دُعَاءٌ. (TA in art. دعى.) دُعَاءٌ [generally] signifies [or implies] The act of seeking, desiring, asking, or demanding. (KT.) — — You say, دَعَا اللّٰهَ, (K,) first pers. دَعَوْتُ, aor. أَدْعُو, (Msb,) inf. n. دُعَاءٌ (Msb, K) and دَعْوَى, (K,) in which latter the alif [written ى] is to denote the fem. gender, [and therefore the word is without tenween,] (TA,) He prayed to God, supplicated Him, or petitioned Him humbly, (Msb, K, TA,) desiring to obtain some good that He had to bestow. (Msb, TA.) And دَعَوْتُ اللّٰهَ لَهُ [I prayed to God for him]; and عَلَيْهِ [against him]; inf. n. دُعَاءٌ: (S:) [and دَعَوْتُ لَهُ I prayed for him, or blessed him; and دَعَوْتُ عَلَيْهِ I prayed against him, or cursed him:] and دَعَوْتُ لَهُ بِخَيْرٍ [I supplicated for him good]; and دَعَوْتُ عَلَيْهِ بِشَرٍّ [I imprecated upon him evil]. (TA.) — — دَعَا بِالكِتَابِ He desired, or required, or requested, that the writing, or book, should be brought. (TA.) And دَعَا أَنْفُهُ الطِّيبَ His nose, perceiving its odour, desired the perfume. (TA.) — — [Hence,] دَعَا بِهِ, said of anything in the earth, means It needed it; or required it: [and so دَعَا إِلَيْهِ: one says of a wall, دَعَا إِلَى إِصْلَاحِهِ It needed, or required, its being repaired: (see 10 in art. رم:) and] one says to him whose clothes have become old and worn out, قَدْ دَعَتْ ثِيَابُكَ [Thy clothes have become such as to need thy putting on others; or] thou hast become in need of putting on other clothes. (Aboo-'Adnán, TA.) [See also 10.] — — دَعَوْتُهُ, (S, MA, Mgh, Msb,) and دَعَوْتُ بِهِ, (MA, [and of frequent occurrence,]) inf. n. [دُعَاءٌ and] دَعْوٌ, (TA, [but the former is more common,]) also signify I called him, called out to him, or summoned him, (S, MA, Mgh, Msb,) syn. نَادَيْتُهُ, (Mgh, Msb,) or الدُّعَاءُ is to the near and النِّدَاءُ is to the distant, (Kull p. 184,) and desired him to come, to come forward, or to advance; (Msb;) and ↓ اِسْتَدْعَيْتُهُ signifies the same, (S, MA,) [i. e.] I called him to myself. (MA.) One says, دَعَا المُؤَذِّنُ النَّاسَ إِلَى الصَّلَاةِ [The مؤذّن called the people to prayer]. (Msb.) And the saying of En-Nahdee كُنَّا نَدْعُو وَنَدَعُ means We used to call, or invite, them to ElIslám at one time, and to leave doing so at another time. (Mgh.) And دَعَوْتُ النَّاسَ, (Msb,) inf. n. دُعَاءٌ and دَعْوَةٌ, (S,) or the latter is a simple subst., (Msb,) and مَدْعَاةٌ, (S, [app. there mentioned as an inf. n., agreeably with many other instances,]) means also I invited people to eat with me, or at my abode. (Msb.) — — [Hence,] مَا دَعَاكَ إِلَى هٰذَا الأَمْرِ What drew, led, induced, or caused, and constrained, or drove, thee to do this thing? (TA.) And دَعَانَا غَيْثٌ وَقَعَ بِبَلَدٍ قَدْ أَمْرَعَ, i. e. [Rain that fell in a region which had become abundant in herbage invited us thither, or] was the cause of our seeking its herbage. (TA.) And يَدْعُومَا وَرَآءَهُ, (S, Mgh, K, *) or يَدْعُومَا بَعْدَهُ مِنَ اللَّبَنِ, (Nh, TA,) [It draws, or attracts, what is to come after it, of the milk,] said of some milk left in the udder. (S, Nh, Mgh, K, TA.) And دَعَاهُ إِلَى الأَمِيرِ He drove him, or urged him to go, [but more commonly meaning he summoned him,] to the prince, or commander. (K, * TA. [In the TK, الى الأَمْرِ to the thing, or affair.]) — — [Hence likewise,] الدُّعَاءُ signifies also The calling to one's aid: thus, [in the Kur ii. 21,] وَادْعُوا شُهَدَآءَكُمْ means And call ye to your aid [your helpers]. (TA.) — — And دَعَا المَيِّتَ He called upon the dead,

praising him, and saying, Alas for such a one! or he wailed for, wept for, or deplored the loss of, the dead, and enumerated his good qualities and actions; as though he called him. (TA. [See also 5.]) — — And دَعَوْتُهُ زَيْدًا and بِزَيْدٍ (tropical:) I called him, i. e. named him, Zeyd. (Msb, K, TA.) And دَعَوْتُهُ بِابْنِ زَيْدٍ (assumed tropical:) I called him, i. e. asserted him to be, the son of Zeyd. (Msb.) — — دَعَاهُ اللّٰهُ (assumed tropical:) God destroyed him: [as though He called him away:] whence تَدْعُو مَنْ أَدْبَرَ وَتَوَلَّى, in the Kur lxx. 17, [describing the fire of Hell,] (assumed tropical:) It shall destroy him who shall have gone back from the truth and turned away from obedience: or this means (tropical:) it shall draw, and bring, &c.: or it refers to the زَبَانِيَة of Hell [i. e. the tormentors of the damned]: (Bd:) or it means (assumed tropical:) it will do to them hateful deeds. (TA.) [Also] God punished him, or tormented him. (TA.) And دَعَاهُ اللّٰهُ بِمَكْرُوهٍ (tropical:) God caused an evil, or abominable, event to befall him. (ISd, Z, K.) — — دَعَا فِى الضَّرْعِ (tropical:) He left some milk, such as is termed دَاعِيَة, in the udder. (M, K, TA.) Accord. to IAth, دَاعِيَةٌ is an inf. n., like عَاقِبَةٌ and عَافِيَةٌ. (TA.)

3 مُدَاعَاةٌ signifies (tropical:) The proposing an enigma or enigmas to a person; or the contending with another in doing so; syn. مُحَاجَاةٌ. (S, K, TA.) You say, دَاعَيْتُهُ (tropical:) I proposed to him an enigma or enigmas; &c. (TA.) A poet says, أُدَاعِيكَ مَا مُسْتَصْحَبَاتٌ مَعَ السُّرَى حِسَانٌ وَمَا آثَارُهَا بِحِسَانِ [(assumed tropical:) I propose to thee an enigma: What are things that are taken as companions in night-journeying, good, and the effects whereof are not good?]: meaning swords. (S.) — — And The asking a thing of one much, so as to weary; as also مُحَاجَاةٌ. (K.) — — دَاعَيْنَا الحَائِطَ عَلَيْهِمْ (tropical:) We pulled down, or demolished, the wall upon them, from the sides [or foundations] thereof. (K, * TA.) — — [Golius assigns other significations to دَاعَى, for which I find no authority: namely, “Convocavit ad Deum propheta, præco sacer,” followed by an accus.: and “ Contendit contra alium: Provocavit: pecul. rem vindicans sibi vel arrogans. ”]

4 أَدْعَاهُ [so in some copies of the K; in other copies ↓ اِدَّعَاهُ; the former of which I regard as the right reading;] He made him to assert his relationship as a son [for يُدْعَى, in my copies of the K, I read ↓ يَدَّعِى, syn. with يَعْتَزِى] to one who was not his father. (K.) [SM, who appears to have read ↓ اِدَّعَاهُ, says that it is like اِسْتَلَاطَهُ and اِسْتَلْحَقَهُ.]

5 التَّدَعِّى [inf. n. of تَدَعَّتْ] signifies The تَطْرِيب [or singing, or quavering or trilling and prolonging of the voice, or prolonging and modulating of the voice,] of a woman wailing for the dead. (TA. [See دَعَا المَيِّتَ, above.])

6 التَّدَاعِى signifies The calling, summoning, or convoking, one another. (Mgh.) You say, تَدَاعَوْا لِلْحَرْبِ [They called, summoned, or convoked, one another for war: and hence,] (assumed tropical:) they prepared themselves for war. (TA.) And تَدَاعَوْا عَلَيْهِ, (Msb, K,) or عَلَى بَنِى فُلَانٍ, (T, M,) They collected themselves together, (K,) or called one another so that they assembled together, (M,) or leagued together, and called one another to mutual aid, (T, Msb, *) against him, (Msb, K,) or against the sons of such a one. (T, M.) And تَدَاعَى عَلَيْهِ العَدُوُّ مِنْ كُلِّ جَانِبٍ (assumed tropical:) The enemy advanced against him from every side. (K, * TA.) — — [Hence,] تَدَاعَتِ السَّحَابَةُ بِالبَرْقِ وَالرَّعْدِ مِنْ كُلِّ جَانِبٍ (assumed tropical:) The cloud lightened and thundered from every quarter. (TA.) And تَدَاعَى البُنْيَانُ, (Mgh, Msb,) or البِنَآءُ, (TA,) (tropical:) The building cracked in its sides, (Msb,) or became much broken, (TA,) and gave notice of falling to ruin: (Msb, TA:) or cracked in several places, without falling; and in like manner, تَدَاعَتِ الحِيطَانُ, (Mgh,) the walls cracked in several places, without falling: (Mgh, K: *) and تَدَاعَتِ الحِيطَانُ لِلْخَرَابِ the walls fell to ruin by degrees; syn. تَهَادَمَت: (S:) [but Mtr says,] تَدَاعَتْ إِلَى الخَرَابِ is a vulgar phrase; not [genuine] Arabic. (Mgh.) And تداعى said of a sand-hill, (assumed tropical:) It, being put in notion, or shaken in its lower part, poured down. (Msb.) And [hence,] تَدَاعَتْ إِبِلُ بَنِى فُلَانٍ (tropical:) (tropical:) The camels of such a one became broken by emaciation. (TA.) — — تَدَاعَوْا بِالأَلْقَابِ They called one another by surnames, or nicknames. (Msb.) — — التَّدَاعِى also signifies (assumed tropical:) The trying one another with an enigma or enigmas; or contending, one with another, in proposing an enigma or enigmas; syn. التَّحَاجِى. (TA in art. حجو.) You say, بَيْنَهُمْ أُدْعِيَّةٌ يَتَدَاعَوْنَ بِهَا (assumed tropical:) [Between them is an enigma with which they try one another; or by proposing which they contend, one with another]. (S, K. *) — — يَتَدَاعَوْنَ فَصْلَ الخِطَابِ (assumed tropical:) They compete, one with another, [as though each one challenged the others,] in discoursing of the science of chasteness of speech, and eloquence. (Har p. 446.) — — See also 8, in two places. — [It is also used transitively:] you say, تَدَاعَوُا القَوْمَ They [together] called the people. (Mgh in art. نقض. [See 6 in that art.])

7 اندعى i. q. أَجَابَ. (K.) Akh heard one or more of the Arabs say, لَوْدَعَوْنَا لَانْدَعَيْنَا, meaning لَأَجَبْنَا [i. e. Had they called us, &c., we had certainly answered, or replied, or assented, or consented]. (S.)

8 اِدَّعَى He asserted a thing to be his, or to belong to him, or to be due to him, either truly or falsely: (K, * TA:) he claimed a thing; laid claim to it; or demanded it for himself: and he desired a thing; or wished for it. (Msb.) And اِدَّعَوُا الشَّىْءَ and الشىء ↓ تَدَاعَوُا signify the same [i. e. They claimed the thing, every one of them for himself]. (Mgh.) You say, اِدَّعَيْتُ عَلَى فُلَانٍ كَذَا [I asserted myself to have a claim upon such a one for such a thing; preferred a claim against such a one for such a thing; or claimed of such a one such a thing]. (S.) And اِدَّعَى زَيْدٌ عَلَى عَمْرٍو مَالًا [Zeyd asserted himself to have a claim upon 'Amr for property; or preferred a claim against 'Amr &c.]. (Mgh.) And اِدَّعَيْتَ عَلَىَّ مَا لَمْ أَفْعَلْ [Thou hast asserted against me, or charged against me, or accused me of, that which I have not done]. (S and K in art. شرب, and S in art. اكل.) هٰذَا الَّذِى كُنْتُمْ بِهِ تَدَّعُونَ, in the Kur [lxvii. 27], means This is that on account of which ye used to assert vain and false things: or which ye used to deny, or disbelieve: or, accord. to Fr, the latter verb may here be used in the sense of تَدْعُونَ; and the meaning may be, this is that which ye desired to hasten, and for which ye prayed to God in the words of the Kur [viii. 32], “O God, if this be the truth from Thee, then rain Thou upon us stones from Heaven, or bring upon us some [other] painful punishment: ” it may be from الدُّعَآءُ: and it may be from الدَّعْوَى: (TA:) [i. e.] it means this is that which ye used to demand, and desire to hasten; from الدُّعَآءُ: or that which ye used to assert, [namely,] that there will be no raising to life; from الدَّعْوَى. (Bd.) And وَلَهُمْ مَا يَدَّعُونَ, in the Kur [xxxvi. 57], is explained as meaning And they shall have what they desire, or wish for; which is referrible to the meaning of الدُّعَآءُ. (TA.) — — You say also, اِدَّعَى غَيْرَ أَبِيهِ [He asserted the relationship of father to him of one who was not his father; or claimed as his father one who was not his father]. (T, Mgh, Msb.) And يَدَّعِى إِلَى غَيْرِ أَبِيهِ [He asserts his relationship as a son, or claims the relationship of a son, to one who is not his father]. (T, Msb. See 4, in three places.) And يَدَّعِيهِ غَيْرُ أَبِيهِ [One who is not his father asserts him to be his son; or claims him as his son]. (T, Msb.) الاِدِّعَآءُ in war signifies The asserting one's relationship; syn. الاِعْتِزَآءُ; (S, TA;) as also ↓ التَّدَاعِى; (TA;) i. e. the saying “ I am such a one the son of such a one. ” (S.) And [hence] sometimes it includes the meaning of Informing, or telling; and therefore بِ may be prefixed to its objective complement; so that one says, فُلَانٌ يَدَّعِى بِكَرَمِ فِعَالِهِ, i. e. Such a one informs of the generosity of his deeds. (Msb.)

10 إِسْتَدْعَوَ see 1, near the middle of the paragraph. — — [Hence, استدعى signifies also It called for, demanded, required, or invited, a thing. See also دَعَابِهِ.]

دَعْوَةٌ [as an inf. n. of un.] signifies A single time or act (S, Msb) [of prayer and of imprecation, as is indicated in the S, and also, though less plainly, in the TA]. See دُعَآءٌ. — —

[Also, as such, A call.] You say, هُوَمِنِّى دَعْوَةُ الرَّجُلِ (K, TA) and الكَلْبِ, and دَعْوَةَ الرَّجُلِ and الكَلْبِ, in the former case دعوة being used as a simple subst., and in the latter case as an adv. n., (TA,) meaning قَدْرُ مَا بَيْنِى وَبَيْنَهُ ذَاكَ [i. e. He, or it, is distant from me the space of the call of the man and of the dog]. (K, TA.) And لَهُمُ الدَّعْوَةُ عَلَى غَيْرِهِمْ The call is to them before the others of them: (K, TA: [يَبْدَأُ in the CK is a mistake for يُبْدَأُ:]) accord. to the T and the Nh, in the case of gifts, or pay, or salary. (TA.) — — The call to prayer: whence, in a trad., الدَّعْوَةُ فِى الحَبَشَةِ [meaning The office of calling to prayer rests among the Abyssinians]; (JM, TA;) said by the Prophet in preference of his مُؤَذِّن Bilál. (JM.) — — A call, or an invitation, to El-Islám. (Mgh.) You say, أَدْعُوكَ بِدَعْوَةِ الإِسْلَامِ and السلام ↓ دِعَايَةِ and الاسلام ↓ دَاعِيَةِ, meaning I call thee, or invite thee, by the declaration of the faith whereby the people of false religions are called: دَاعِيَةٌ being an inf. n. syn. with دَعْوَةٌ, like عَافِيَةٌ and عَاقِبَةٌ: (JM:) دَعْوَةُ الإِسْلَامِ and ↓ دَعَايَتُهُ and ↓ دَاعِيَتُهُ signify the same: and دَعْوَةُ الحَقِّ [in like manner] means the declaration that there is no deity but God. (TA.) — — An invitation to food, (S, M, Msb, K, TA,) and to beverage; or, accord. to Lh, specially a repast, feast, or banquet, on the occasion of a wedding or the like: (TA:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in this sense, ↓ دِعْوَةٌ: (A 'Obeyd, S, M, Msb:) it is an inf. n. in this sense, (S,) or a simple subst.: (Msb:) and ↓ دُعْوَةٌ signifies the same; (K;) or, as some say, this, which is given as on the authority of Ktr, is a mistake: (TA:) and so does ↓ مَدْعَاةٌ [app. an inf. n.]. (S, Msb, K.) You say, كُنَّافِى دَعْوَةِ فُلَانٍ and ↓ مَدْعَاتِهِ, meaning [We were included in] the invitation (دُعَآء [see 1]) of such a one to food: (S, Msb: [but in the latter, نَحْنُ, in the place of كُنَّا:]) [or we were at the repast, or feast, or banquet, of such a one; for] you say [also] دَعَاهُ إِلَى الدَّعْوَةِ and ↓ الى المَدْعَاةِ [He invited him to the repast, or feast, or banquet: and in this sense دَعْوَة is commonly used in the present day]. (MA.) — — See also دِعْوَةٌ: — — and دَعْوَى. — — Also i. q. حَلِفٌ or حَلْفٌ (accord. to different copies of the K) [both in the sense of Confederation to aid or assist]: (K, TA:) [whence] one says, دَعْوَةُ فُلَانٍ فِى بَنِى فُلَانٍ [meaning The confederation of such a one is with the sons of such a one]. (TA.) دُعْوَةٌ: see the next preceding paragraph. دِعْوَةٌ respects relationship, (S, Msb,) like ↓ دَعْوَى or دَعْوَى فِى النَّسَبِ; (S;) meaning A claim in respect of relationship; (K;) [i. e.] one's claiming as his father a person who is not his father; (Az, Mgh, Msb;) [in other words,] one's claiming the relationship of a son to a person who is not his father: or one's being claimed as a son by a person who is not his father: (Az, Msb:) thus pronounced by most of the Arabs, except 'Adee of Er-Rabáb, who pronounce it, in this sense, ↓ دَعْوَةٌ. (S, Msb.) See also دَعْوَى. — — Also Kindred, or relationship, and brotherhood: so in the saying, لِى فِىالقَوْمِ دِعْوَةٌ [I have in, or among, the people, or company of men, kindred, or relationship, and brotherhood]. (Ks, Msb.) — — See also دَعْوَةٌ. دَعْوَى: see دُعَآءٌ, in five places. — — Also a subst. from 8; (S, M, Mgh, Msb, TA;) omitted in the K, though better known than the sun; (TA;) and so ↓ دَعَاوَةٌ (M, Msb, K) and ↓ دِعَاوَةٌ and ↓ دِعْوَةٌ, (M, K,) accord. to the general pronunciation, (M, TA,) and ↓ دَعْوَةٌ, (M, K,) accord. to the pronunciation of 'Adee of Er-Rabáb, (M, TA,) and ↓ دَاعِيَةٌ; (TA, there said to be syn. with دَعْوَى;) [meaning An assertion that a thing belongs to one, or is due to one; a claim; as is indicated in the S and Mgh and K &c.;] a demand; a suit; (Yz, Az, Msb;) whether true or false: (Mgh, K, TA:) the pl. of دَعْوَى is دَعَاوٍ and دَعَاوَى; the former of which is preferable accord. to some, being, as IJ says, the original form; but some say that the latter is preferable: (Msb:) [the latter only is mentioned in the Mgh:] the alif in the sing. [written ى] is a sign of the fem. gender; and therefore the word is without tenween. (Mgh.) Yz mentions the sayings, لِى فِى هٰذَا الأَمْرِ دَعْوَى I have, in respect of this thing, [a claim or] a demand, and دَعَاوَى or دَعَاوٍ [claims or] demands, as written in different copies. (Az, Msb.) And لَوْ أُعْطِىَ النَّاسُ بِدَعَاوِيهِمْ [If men were given according to their claims, or demands,] occurs in a trad. (Msb.) — — See also دِعْوَةٌ. دُعْوِىٌّ is a word used only in negative sentences: (S:) you say, مَا بِالدَّارِ دُعْوِىٌّ There is not in the house any one: (S, K: *) Ks says that it is from دَعَوْتُ, and [properly] means لَيْسَ فِيهَا مَنْ يَدْعُو [there is not in it one who calls, &c.]. (S.) دُعَآءٌ is an inf. n. of 1; (Msb, K;) as also ↓ دَعْوَى: (K:) the former is originally دُعَاوٌ: (S:) [both, used as simple substs., signify A prayer, or supplication, to God:] and the pl. of the former is أَدْعِيَةٌ. (S.) IF says that some of the Arabs, for ↓ دَعْوَةٌ, say ↓ دَعْوَى, with the fem. alif [written ى]. (Msb, TA.) One says, اَللّٰهُمَّ أَشْرِكْنَا فِى دَعْوَى ↓ المُسْلِمِينَ, meaning [O God, make us to share] in the prayer (دُعَآء) of the Muslims. (TA.) And hence, in the Kur [x. 10], فِيهَا ↓ دَعْوَاهُمْ سُبْحَانَكَ اللّٰهُمَّ [Their prayer in it shall be سبحانك اللّٰهمّ]. (TA.) [دُعَآءٌ followed by لِ signifies An invocation of good, a blessing, or a benediction: followed by عَلَى, an imprecation of evil, a curse, or a malediction.] سُورَةُ الدُّعَآءِ is a title of The first chapter of the Kur-án. (Bd.) — — [Hence,] دُعَآءٌ signifies also Adoration, worship, or religious service. (TA.) — — And i. q. إِيمَانٌ [i. e. Belief; particularly in God, and in his word and apostles &c.: faith: &c.]: a meaning mentioned by the Expositors of El-Bukháree. (TA.) — — [Also A call, or cry; and so ↓ دَعْوَى, as in the Kur vii. 4 (where the latter is explained by Bd as syn. with the former) and xxi. 15.] — — And [particularly] A calling, or crying, for aid or succour. (TA.) دَعِىٌّ One invited to a repast: pl. دُعَوَآءُ; as in the saying عِنْدَهُ دُعَوَآءُ [With him, or at his abode, are guests invited to a repast]. (TA.) — — One who makes a claim in respect of relationship; (S;) [i. e.] one who claims as his father a person who is not his father; (Az, Mgh, Msb;) [in other words,] one who claims the relationship of a son to a person who is not his father: or one who is claimed as a son by a person who is not his father; (Az, Msb;) an adopted son: (S, K:) pl. أَدْعِيَآءُ, (S,) which is anomalous; (Bd in xxxiii. 4;) occurring in the Kur [in the verse just referred to], where it is said, وَمَاجَعَلَ أَدْعِيَاءَكُمْ أَبْنَآءَكُمْ (S) Nor hath He made your adopted sons to be your sons in reality. (Jel.) — — And One whose origin, or lineage, or parentage, is suspected; (K, TA;) as also ↓ مُدَّعِىٌّ: pl. of the former as in the next preceding sentence. (TA.) دَعَاوَةٌ and دِعَاوَةٌ: see دَعْوَى. دِعَايَةٌ: see دَعْوَةٌ, in two places. دَعَّآءٌ One who prays, or supplicates God, or who calls, &c., much, or often. (TA.) الدَّعَّآءَةُ [an epithet in which the quality of a subst. predominates;] The سَبَّابَة [or fore finger]; (K;) i. e. the finger with which one calls [or beckons]. [TA.) دَاعٍ [Praying, or supplicating God:] calling, or summoning: (Mgh:) [inviting:] and particularly, [as an epithet in which the quality of a subst. predominates,] one who calls, or summons, or invites, to obey a right or a wrong religion: (TA:) pl. دُعَاةٌ (Mgh, Msb, TA) and دَاعُونَ. (Msb, TA.) [Hence,] دَاعِى اللّٰهِ [God's summoner, or inviter; i. e.] the prophet: (K:) and also, (Msb, K,) or simply الدَّاعِى, (TA,) The مُؤَذِّن [or summoner to prayer]. (Msb, K, TA.) [Hence also, دَاعِى المَنَايَا The summoner of death, lit. of deaths; like طَارِقُ المَنَايَا] — — See also the next paragraph, in two places. — — Also A punisher. (TA.) دَاعِيَةٌ: see دَعْوَةٌ, in two places: — — and see also دَعْوَى. — — دَاعِيَةُ اللَّبَنِ The remainder of the milk, (K,) or what is left, of the milk, in the udder, (S, Mgh,) that draws, or attracts, (K,) or in order that it may draw, or attract, (S, Mgh,) what is to come after it; (S, Mgh, K; *) as also ↓ دَاعِى اللَّبَنِ, occurring in a trad., where it is said, دَعْ دَاعِىَ اللَّبَنِ [Leave thou the remainder of the milk, in the udder, that is to draw, or attract, what is to come after it]; (S, Mgh;) i. e. do not exhaust it entirely. (Mgh.) — — Hence, دَاعِيَةٌ is metaphorically

applied to signify (tropical:) A mean, or means; a cause; or a motive; (Har p. 306;) [as also ↓ دَاعٍ, often used in these senses in the present day;] and so, in an intensive sense, ↓ مَدْعَاةٌ [properly signifying a cause of drawing, attracting, or inducing, &c., originally مَدْعَوَةٌ, being a noun of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ:] (Idem p. 86:) [the pl. of the first is دَوَاعٍ.] — — Also (assumed tropical:) The cry of horsemen in battle; (K;) as being a call to him who will aid, or succour. (TA.) — — دَوَاعِى الصَّدْرِ (assumed tropical:) The anxiety [or rather anxieties] of the bosom. (Ham p. 509.) — — دَوَاعِى الدَّهْرِ (tropical:) The vicissitudes of fortune: (K, TA:) sing. دَاعِيَةٌ. (TA.) أُدْعُوَّةٌ: see what next follows. أُدْعِيَّةٌ (S, K) and ↓ أُدْعُوَّةٌ (K) An enigma; a riddle; (S, K; *) like أُحْجِيَّةٌ [and أُحْجُوَّةٌ]; and including such as is in verse, like that quoted above, in the second paragraph of this article. (S.) مَدْعَاةٌ: see دَعْوَةٌ, latter part, in three places: — — and see also دَاعِيَةٌ: [pl. مَدَاعٍ. — — Hence the saying,] لَهُ مَسَاعٍ وَمَدَاعٍ, i. e. (tropical:) [He possesses means of attaining honour and elevation, and] causes of glorying, or memorable and generous qualities, especially in war. (TA.) [مَدْعُوٌّ pass. part. n. of 1; as also ↓ مَدْعِىٌّ.] مَدْعِىٌّ: see what next precedes: — — and see also دَعِىٌّ, last sentence. مُدَّعًى Claimed property [&c.]: مُدَّعًى بِهِ is nought. (Mgh.) — — مُدَّعًى عَلَيْهِ One upon whom a claim is made for property [&c.]. (Mgh.) [A defendant in a law-suit.] مُدَّعٍ Claiming property [&c.]; a claimant. (Mgh.) [A plaintiff in a law-suit.] دعى 1 دَعَيْتُ, aor. أَدْعِى, inf. n. دُعَآءٌ: see 1 in art. دعو. دَعِىٌّ: &c.: see art. دعو. دغر 1 دَغَرَ, aor. دَغَرَ, (K,) inf. n. دَغْرٌ, (S, A, K,) He pushed, thrust, drove, impelled, or repelled. (S, A, K.) This is the primary signification. (S, A.) — — دَغَرَهُ, aor. as above, He pressed him, or squeezed him, until he died. (K.) — — دَغَرَتْ حَلْقَ الصَّبِىِّ, (TK,) aor. دَغَرَ, (K,) inf. n. دَغْرٌ, (S, K,) She pressed the throat, or fauces, of the child, (K, * TA,) on account of the pain termed العُذْرَةُ, (S, * TA,) and (or that is to say, TA) raised his uvula with her finger, (S, K, TA,) compressing that part on the occasion of the pain's being excited by the blood. (A 'Obeyd, TA.) So in the trad., عَلَامَ تُعَذِّبْنَ أَوْلَادَكُنَّ بِالدَّغْرِ Wherefore do ye torment your children by raising the uvula &c.: (S:) and لَا تُعَذِّبْنَ أَوْلَادَكُنَّ بِالدَّغْرِ Torment ye not your children by pressing the throat, or fauces, &c. (A 'Obeyd, TA.) — — And دَغَرَتْ وَلَدَهَا, (TK,) aor. and inf. n. as above, (K,) She fed her child ill: and she suckled him without satisfying him, (K,) so that he remained hungry, and applied himself to every one he met, and ate and sucked, and would suck the dug of a ewe or goat: and the like is said of a she-camel with respect to her young one, accord. to Aboo-Sa'eed Es-Sukkaree, who thus explains the latter of the two traditions quoted above; but Az says that the right explanation is that given by A 'Obeyd, as is shown in the traditions [elsewhere]. (TA.) — — دَغَرَ الشَّىْءَ بِالشَّىْءِ, (TK,) aor . and inf. n. as above, (K,) He mixed the thing with the thing. (K, * TK.) — دَغَرَ عَلَيْهِ, (K,) aor. دَغَرَ, (TA,) inf. n. دَغْرٌ, (K,) and ↓ دَغْرَى, (K, TA,) or the latter is a simple subst., (TA,) He rushed upon him without consideration; (K, TA;) he charged upon him. (TA.) Hence the saying, لَاصَفَّى ↓ دَغْرَى, (S, A, K, *) and ↓ دَغَرَى, and ↓ دَغْرَآءَ, (K,) and دَغْرًا لَا صَفًّا, (S, K,) like عَقْرَى وَحَلْقَى, and عَقْرًا وَحَلْقًا, (S,) i. e., Rush ye upon them without consideration, and oppose them not in regular ranks: (S, * A, * K, * TA:) or mix ye among them, &c. (Kr.) A woman is related to have said to her son, وَلَا صَفَّى ↓ إِذَا رَأَتِ العَيْنُ العَيْنَ فَدَغْرَى When the eye sees the eye, [or when eye meets eye in war,] then rush thou &c. (TA.) — — دَغَرَ فِى البَيْتِ He entered the house: (K:) as though he thrust himself in. (TA.) اِدَّغَرَ: see 8 in art. ثغر. دَغْرٌ (TA) and ↓ دَغْرَةٌ (S, A, K) The act of snatching a thing unawares; seizing it hastily when its owner is unawares: (S, A, K:) or the springing, or rushing, upon a commodity, to snatch it unawares: or the filling one's hand with a thing and carrying it off. (TA.) Hence the trad. (S, A) of 'Alee, (TA,) ↓ لَاقَطْعَ فِى الدَّغْرَةِ [There shall be no amputation of the hand for snatching a thing unawares: &c.]. (S, A, TA.) دَغْرَةٌ: see the next preceding paragraph, in two places. دَغْرَى and دَغَرَى and دَغْرَآءَ: see 1; the first, in three places. مَدْغَرَةٌ A fierce war, in which the word دَغْرَى is, (K,) or دَغْرًا. (TA.) دغص دَاغِصَةٌ [The patella, or knee-pan;] the round bone which moves about in the head of the knee; (S, K;) or which turns aside and moves about above the رَضْف of the knee [which are said to be certain bones in the knee, like fingers put together, holding together one another]: (TA:) or the bone in the inside of the knee, on the right and left of which are the ligaments (العَصَب [app. meaning the internal and external lateral ligaments of the knee-joint, between which is the patella]): (IDrd, TA:) or a bone having at its extremity (فِى طَرَفِهِ [perhaps a mistake for فِى طَرَفَيْهِ at its two extremities]) two ligaments (عَصَبَتَانِ [app. the tendon of the extensor muscles of the leg and the ligamentum patellæ]), at the head of the وَابِلَة [a bone in the knee-joint]: (TA:) it is a subst., like كَاهِلٌ and غَارِبٌ: (TA:) also [explained as signifying] the piece, or portion, of fat beneath the skin that is above the knee: or, as some say, the ligament (عَصَبَة) [in that part]. (TA.) — — Also Compact flesh: pl. دَوَاغِصُ. (TA.) You say of a man whose flesh is compact, كَأَنَّهُ دَاغِصَةٌ [As though he were a داغصة]. (TA.) — Also Clear, shallow, water: (IDrd, K:) pl. as above. (K.) دغفل دَغْفَلٌ The young one of an elephant: (S, K:) or of a wolf. (K.) — عَيْشٌ دَغْفَلٌ An ample, or easy, and a plentiful, life; (As, S, K;) [as also ↓ دَغْفَلِىٌّ.] A poet says, وَفَارَقَ مِنْهَاعِيشَةٌ دَغْفَلِيَّةٌ وَلَمْ تَخْشَ يَوْمًا يَزُولَ سَرِيرُهاَ ↓ [And an ample, or a plentiful, state of life, that was hers, passed away: and she feared not one day that her ease, or affluence, would depart]. (S in art. سر.) — — You say also عَامٌ دَغْفَلٌ A plentiful, or fruitful, year: so says IAar: and he cites the saying of El-' Ajjáj, ↓ وَإِذْ زَمَانُ النَّاسِ دَغْفَلِىٌّ [And when the time of men, or of the people, is, or was, plentiful, or fruitful]. (S.) — — And رِيشٌ دَغْفَلٌ Abundant feathers or plumage. (K.) دَغْفَلِىٌّ; and its fem., with ة: see above, in three places. دغل 1 دَغَلَ فِيهِ, aor. دَغَلَ, (K,) inf. n. دَغْلٌ, (TA,) He entered it like as enters he who is doing a thing that induces doubt, or suspicion, or evil opinion; (K, TA;) like as the hunter enters the lurkingplace to circumvent the game: so in the T and M. (TA.) — دَغَلَ لَهُمُ الشَّرَّ He sought, or desired, to do to them evil, or mischief, when they thought that he desired to do them good. (T, TA.) 4 ادغل He (a man, TA) disappeared in a دَغَل [or place in which one fears being taken unawares]. (K, * TA.) — — ادغل بِهِ He acted treacherously towards him, and took him unawares. (K.) — — He slandered him, or calumniated him. (K.) — — ادغل فِى الأَمْرِ He introduced into the affair what rendered it unsound, or corrupt, (K,) or what contravened it, (JK, S, M, O,) and rendered it unsound, or corrupt. (S, M, O.) — — ادغلت الأَرْضُ The land became abundant [and dense (as is implied in the S)] in trees. (S, TA.) دَغْلٌ: see دَغِلٌ. دَغَلٌ Badness, corruptness, or unsoundness; or a bad, a corrupt, or an unsound, state or quality; (S, and Mgh in art. نغل;) [in an affair, &c.;] like دَخَلٌ; (S;) and a thing that induces doubt, or suspicion, or evil opinion; [in an affair; or] in a man: (Mgh ubi suprà:) or a cause of badness, corruption, or unsoundness, in an affair. (JK, T, K, TA.) Hence the saying of El-Hasan, اِتَّخُوا كِتَابَ اللّٰهِ دَغَلًا [They made the Book of God to be a cause of corruption: or perhaps they made the Book of God corrupt; i. e. they corrupted it]. (TA.) — — Confusedness, or entanglement, and abundance, of plants or herbage; (M, K;) most commonly known in plants of the kind termed حَمْض, when amid غريل [i. e. غِرْيَل, app. here meaning silt, or alluvial deposit, left upon the ground by a torrent]. (M, TA.) — — Tangled, or luxuriant, or abundant and dense, trees; (S, K;) as also دَخَلٌ. (TA.) — — Any place in which a wile, machination, or plot, is practised; (JK;) a place in which one fears being taken unawares: (K:) and

↓ دَغِيلَةٌ signifies the same as دَغَلٌ [app. meaning such a place as is here described]: (JK, K:) the pl. of the former is أَدْغَالٌ [a pl. of pauc.] and دِغَالٌ. (K.) — — Accord. to En-Nadr, An elevated [tract of ground such as is termed] قُفّ: and i. q. أَكَمَةٌ [a hill, or mound, &c.]: and a valley: and a level, or smooth, wide, depressed tract of land: and أَدْغَالٌ signifies mountains: and أَدْغَالُ الأَرْضِ, [tracts of] land from which water has sunk into the earth, or receded: and low, or depressed, tracts of land: and level, or smooth, tracts thereof. (TA.) دَغِلٌ, applied to a man, In whom is a bad, a corrupt, or an unsound, quality, and what induces doubt, or suspicion, or evil opinion; as also ↓ دَغْلٌ, a contraction of the former. (Mgh in art. نغل.) — — Applied to a place, as also ↓ مُدْغِلٌ, i. q. ذُو دَغَلٍ [app. as meaning Having tangled, or luxuriant, or abundant and dense, trees]: or obscure, or concealed; (K;) as also ↓ دَاغِلٌ. (TA.) دَغِيلَةٌ: see دَغَلٌ. دَغَاوِلُ Calamities, or misfortunes: (A 'Obeyd, JK, T, K:) erroneously written by J دَوَاغِل, (K,) and so by IF in the Mj, (TA,) as on the authority of A 'Obeyd, who said only دَغَاوِل, (K,) and thus it is in a verse of Sakhr El-Hudhalee: (TA:) [but in one of my copies of the S it is written دَغَاوِل:] it has no sing.: (K:) or, as El-Bekree says, its sing. is not known: but some say that it is دغولة [thus without any syll. signs]. (TA.) دَاغِلٌ One who seeks, or desires, to do evil, or mischief, to his companions, when they think that he desires to do them good. (T, TA. [See the next paragraph.]) — — See also دَغِلٌ. دَاغِلَةٌ Concealed rancour, malevolence; malice, or spite. (M, K.) — Persons who seek to blame one, or to find fault with one, and to act treacherously towards one. (M, K. [See دَاغِلٌ.]) مُدْغِلٌ: see دَغِلٌ. مَدَاغِلُ The bottoms, or interior parts, of valleys; (M, K;) and the level, or smooth, tracts thereof, when their trees are numerous. (M, TA.) دغم 1 دَغَمَ, aor. دَغَمَ, (K,) inf. n. دَغْمٌ, (JK, S,) He, or it, broke the nose, making the breach to extend into the interior. (JK, S, K. [So too accord. to the explanation of the inf. n. in the KL; though Golius renders it, and app. دَغَّمَ also, as on the authority of the KL, "depressit nasum; " while Freytag follows him in thus rendering only the latter verb; which I do not find in any Lexicon.]) — Also, (M, K,) inf. n. as above, (M, TA,) He covered a vessel. (M, K.) — — And, said of rain, It covered, or overwhelmed, and prevailed over, or subdued, the earth, or land; as also ↓ ادغم. (TA.) — — And دَغَمَهُمْ, (S, K,) aor. دَغَمَ; (K;) and دَغِمَهُمْ, (S, K,) aor. دَغَمَ; (K;) inf. n. دَغْمٌ and دَغَمانٌ; (TA;) said of heat, (S, K,) and of cold also, (JK, K,) It came upon them, [properly] as though it were a thing that covered them; syn. غَشِيَهُمْ; as also ↓ أَدْغَمَهُمْ. (S, K. [Golius, app. misled by a wrong interpretation which I find in the KL, (mentioned by him as one of his authorities in this case, in addition to the S and K,) explains these three verbs as meaning " totum corripuit, et deliquio animi affecit: " and Freytag has followed him herein.]) — [The inf. n.] دَغْمًا is also used, (K, TA,) in a form of imprecation, (TA,) as an imitative sequent to رَغْمًا [q. v.], and is in like manner followed by سِنَّغْمًا, (K, TA,) or شِنَّغْمًا. (TA.) And one says, فَعَلْتُ ذٰلِكَ عَلَى رَغْمِهِ وَدَغْمِهِ وَشِنَّغْمِهِ, [meaning I did that in spite of him; or against his will]. (TA.) 4 أَدْغَمَ see above, in two places. — ادغم الفَرَسَ اللِّجَامَ He put the bit into the mouth of the horse; (JK, Az, S, K;) as also ادغم اللِّجَامَ فِى فَمِ الفَرَسِ. (TA.) — — And hence, (Az, S, TA,) though some say that the reverse is the case, (TA,) ادغم الحَرْفَ (Az, S, K) فِى الحَرْفِ, (K,) inf. n. إِدْغَامٌ, (JK, S,) He inserted [or incorporated] the letter into the letter; (JK, K, TA;) as also ↓اِدَّغَمَهُ, (S, K,) [which is itself an example of the incorporation of one letter into another, being] originally اِدْتَغَمَهُ. (S, TA.) — ادغمهُ, said of God, He blackened his face: (K:) and i. q. أَرْغَمَهُ; (K, * TA;) both signify (tropical:) He did evil to him, and angered him: or the former verb has the former of these significations, explained in the K; and the latter verb signifies, with its pronoun, "he angered him. " (TA.) — — ادغمهُ إِلَى كَذَا He, or it, caused him to want such a thing; (AA, TA in art. دمغ;) [and] so ادغمهُ لِكَذَا; (L in art. جلد;) as also ادمغهُ. (AA, L in art. جلد voce أَجْلَدَ, and TA in art. دمغ.) — ادغم فُلَانٌ Such a one vied, or strove, with the people, or party, in hastening [to eat], fearing lest they should be before him, and therefore ate the food without chewing. (K, * TA.) [And أَدْمَغَ طَعَامَهُ, as explained in the TA in art. دمغ, has a similar meaning.] 8 إِدْتَغَمَ see the next preceding paragraph. 11 ادغامّ, inf. n. إِدْغِيمَامٌ, said of a horse, He was of a colour inclining to blackness in his face and lips, [or in his face and the part next the lips,] blacker therein than in the other parts of his body. (K.) دَغَمٌ and ↓ دُغْمَةٌ, in a horse, [and in some other animals, (see أَدْغَمُ,)] A colour inclining to blackness, (S, K,) in the face and the part next the lips, (S,) or in the face and the lips, (K,) differing from, (S,) or blacker than, (K,) the colour of the other parts of the body. (S, K.) دُغْمَةٌ: see what next precedes. دُغْمَانٌ, with damm, (S, K,) applied to a man, (S,) Black: (S, K:) or black and big. (K.) — Also a pl. of أَدْغَمُ [q. v.]. (TA.) دُغَامٌ A pain in the fauces. (K.) دَاغِمٌ an imitative sequent to رَاغِمٌ. (K, * TA.) أَدْغَمُ A horse of a colour inclining to blackness, (S, K,) or of a black colour, (Mgh,) in the face and the part next the lips, (S,) or in the face and the lips, (K,) or in the face and the muzzle, (Mgh,) differing from, (S, Mgh,) or blacker than, (K,) the colour of the other parts of the body; (S, Mgh, K;) called in Pers. دَيْزَج [or rather دِيزَهْ, from which دَيْزَجٌ is arabicized]; (AO, * S, Mgh, K;) in some instances, without any admixture of خُضْرَة [here meaning dark, or ashy, dust-colour]: (AO, TA:) it is also applied as an epithet to a wolf: and the fem. is دَغْمَاءُ: and the pl. is دُغْمٌ: (S:) the masc. is also applied to a ram, meaning having any, the least, blackness; especially in the end of the nose and beneath the chin: and the fem. to a ewe, meaning black in the end of the nose and in the chin; (TA;) or, thus applied, black in the face: (JK:) and the masc. also signifies black in the nose: (JK, K:) in which sense it has for its pl. دُغْمَانٌ: (TA:) accord. to the K [and the JK], دُغْمٌ, a pl. of أَدْغَمُ, signifies white; as though it had two contr. meanings; but this is a mistranscription for دُغْمٌ, with the unpointed ع. (TA.) It is said in a prov., الذِّئْبُ أَدْغَمُ [The wolf is blackish in the face and in the part next the lips, not being so in the other parts; or rather, is black in the nose]: for, whether he lap from a vessel or not, دُغْمَة is a necessary characteristic of the wolf, [all] wolves being دُغْم; and therefore he is sometimes, or often, suspected of having lapped from a vessel when he is [really] hungry: the prov. is applied to him who is regarded with a wish for the like of that which he has not obtained. (S.) — — Also One who snuffles; i. e., speaks from [i. e. through] his nose; (JK, K, TA;) i. e. i. q. أَخَنُّ. (TA.) دف 1 دَفَّ, (M, Msb, K, &c.,) aor. دَفِ3, (T, M, TA,) or دَفُ3, (Msb, [but this is a deviation from a general rule, and is probably a mistake,]) inf. n. دَفِيفٌ (Lth, T, S, M, Msb) and دَفٌّ; (M, TA;) and ↓ ادفّ; (Ibn-' Abbád, M, Msb, K;) said of a bird, (Lth, T, S, &c.,) It beat its sides (دَفَّيْهِ, i. e., Msb, جَنْبَيْهِ, M, Msb) with its wings: (M, Msb:) this is what is meant by the following explanation: (Msb:) it moved [or flapped] its wings (Msb, K) for its flight, (Msb,) as the pigeon (K) and the like: (TA:) and it went [or flew] along a little above the ground: (S, K:) or it moved [or flapped] its wings, with its feet upon the ground, (Lth, T, M, K,) flying, and then rose; (Lth, T;) and in like manner ↓ دَفْدَفَ and ↓ استدفّ: (K:) [or] دفّ and ↓ ادفّ signify also it (a bird) went along quickly, with its feet upon the ground, and then raised itself flying. (Msb.) It is said in a trad., يُؤْكَلُ مَا دَفَّ وَلَا يُؤْكَلُ مَا صَفَّ, (K, * TA,) i. e. What moves [or flaps] its wings [in flying], as the pigeon (K, TA) and the like, (TA,) may be eaten; but [what skims along without flapping,] such as vultures (K, TA) and hawks and the like, (TA,) may not be

eaten. (K, * TA.) [But] دَفَّ, aor. دَفِ3ّ, said of an eagle, signifies It approached, or was near to, the ground in its flying. (T.) — — And, دَفَّ, aor. دَفِ3ّ, (M, Msb,) inf. n. دَفِيفٌ (S, M, Msb, K) and دَفٌّ, (K,) He, or it, (said of a camel, K, TA, and of a bird, TA, or of a party of men, Msb,) went a gentle pace; (S, M, Msb, K;) as also ↓ دَفْدَفَ. (IAar, TA.) Dhu-r-Rummeh uses it metaphorically in relation to الدَّبَرَانِ [the asterism of the Hyades, or α of Taurus], describing الثُّرَيَّا [the Pleiades]; saying, يَدِفُّ عَلَىآثَارِهَا دَبَرَانُهَا فَلَا هُوَ مَسْبُوقٌ وَلَا هُوَ يَلْحَقُ [Their Debarán goes along gently near after them, so that it is not outstripped, nor does it overtake]. (M.) [And ↓ تَدَافَّ, accord. to ISd, seems to signify nearly the same: for it is immediately added in the M,] in the saying, إِلَيْكَ أَشْكُو مَشْيَهَا تَدَافِيَا مَشْىَ العَجُوزِ تَنْقُلُ الأَثَافِيَا [app. complaining, to God, of the slowness of his she-camel, as though meaning To Thee I complain of her pressing on slowly and laboriously, like the gait of the old woman removing the three stones for the support of the cooking-pot], the poet means تَدَافُفًا. (M. [But I rather think that the meaning here intended is, going along with an inclining from side to side; perhaps from دَفٌّ signifying the " side. " See also 6 in art. دفو.]) One says also, الجَيْشُ يَدِفُّونَ نَحْوَ العَدُوِّ The troops go gently, or leisurely, towards the enemy. (S.) And دَافَّةٌ ↓ دَفَّتْ عَلَيْنَا مِنْ بَنِى فُلَانٍ [A company coming gently, or leisurely, of the sons of such a one, so came to us]. (S.) And مِنَ الأَعْرَابِ ↓ دَفَّتْ عَلَيْهِمْ دَافَّةٌ A company of Arabs of the desert journeying leisurely in search of herbage and sustenance [so] came to them. (Z, TA.) And هُمْ قَوْمٌ يَدِفُّونَ, inf. n. دَفِيفٌ, They are a party journeying together not a hard pace. (AA, T.) And دَفَّ عَلَى وَجْهِ الأَرْضِ (IAar, T, TA,) inf. n. دَفٌّ, (K, TA,) He went lightly upon the ground; (K, * TA;) and ذَفَّ signifies the same. (IAar, T.) And دَفِيفٌ also signifies The act of running. (T.) — — Also دَفُّوا, aor. دَفِ3ّ, [app. They journeyed to a region of green herbage and waters in consequence of drought: (see دَافَّةٌ:) and hence,] they had rain after experiencing drought. (M.) — — See also 10, in two places. — See also 3. — دَفَّ الشَّىْءَ, aor. دَفُ3ّ, (TK,) inf. n. دَفٌّ, (Sgh, K,) He uprooted the thing; extirpated it. (Sgh, K.) 2 دفّف, inf. n. تَدْفِيفٌ, He hastened, sped, or went quickly; (K;) as also ↓ دَفْدَفَ. (IAar, K.) — See also 3, in two places. 3 دافّهُ, (T, S, M, Msb, K,) and دافّ عَلَيْهِ, (TA,) inf. n. مُدَافَّةٌ and دِفَافٌ; (T, S, M, Msb;) as also دَافَاهُ, which is of the dial. of Juheyneh, (T, M,) altered from the former, (M,) and ذافّهُ; (Msb, TA;) and ↓ دفّفهُ, (K,) or ↓ دفّف عَلَيْهِ, (M, Msb, TA,) inf. n. تَدْفِيفٌ; (Msb;) as also دَفّف عليه; (T, M;) and ↓ دَفَّ عَلَيْهِ, aor. دَفُ3ّ, [or, accord. to rule, دَفِ3ّ]; (Msb;) [as also ذَفَّ عليه;] namely, a man, (S,) a captive, (T, S,) or a wounded man, (M,) He despatched him; i. e. hastened and completed his slaughter; (T, S, M, Msb, K;) or wounded him so as to hasten his death. (Msb.) 4 ادفّ: see 1, first sentence, in two places. — — أَدَفَّتْ عَيْهِ الأُمُورُ The events came upon him consecutively, or uninterruptedly. (Sgh, K.) 6 تدافّ القَوْمُ The party, or company of men, bore, or pressed, or crowded, one upon another. (As, A 'Obeyd, T, S, M, K. *) — — See also 1. 10 استدفّ: see 1, first sentence. — — Also It (a thing, M) was, or became, prepared, (AZ, T, M,) within one's power or reach, (S, M, K,) and easy; (S, K;) like استطفّ, the د being substituted for ط; (S;) [as also استذفّ;] and so ↓ دَفَّ, (T, M,) aor. دَفِ3ّ; (M;) [as also ذَفَّ.] You say, خُذْ ا اسْتَدَفَّ لَكَ, (AZ, T, S, K,) and ↓ ما لك دَفَّ, (AZ, T,) Take thou what is prepared for thee; (AZ, T;) what is within thy power or reach, and easy to thee. (S, K.) — — And It (an affair, or a thing,) was, or became, rightly disposed or arranged; in a right state; (S, K;) or complete, (S, Msb,) and in a right state: (S:) and استذفّ signifies the same. (IKtt, IB, TA.) — — استدفّ بِالمُوسَى (tropical:) He shaved his pubes with the razor, (K, * TA,) and did so utterly; occurring in this sense in a trad. (TA.) R. Q. 1 دَفْدَفَ: see 1, in two places: — — and see also 2. — — [The inf. n.] دَفْدَفَةٌ signifies [also] The beating a دُفّ [or tambourine] hastily [or quickly]. (M, TA.) دَفٌّ The side, syn. جَنْبٌ, (Lth, T, S, M, Mgh, Msb, K,) of anything, (Lth, T, M, Msb, K,) for instance, of a bird, (Msb,) and of a camel; (S;) as also ↓ دَفَّةٌ: (Lth, T, Mgh, Msb:) or the surface (صَفْحَة) of the side; (M, K;) as also ↓ دَفَّةٌ: (K:) pl. دُفُوفٌ. (T, M, Msb.) Hence, أَصْبَرُ مِنْ عَوْدٍ بِدَفَّيْهِ جُلَبٌ [More enduring than an old camel in whose sides are scabs formed over wounds: a prov.]. (TA. [See Freytag's Arab. Prov. i. 737.]) And ↓ بَاتَ يَقَّلَّبُ عَلَى دَفَّتَيْهِ [and دَفَّيْهِ, i. e. He passed the night turning over and over upon his sides]. (TA.) The saying of' Antarah, describing his she-camel, وَكَأَنَّمَا تَنْأَى بِجَانِبِ دَفِّهَا الْ ?? ?? وَحْشِيِّ مِنْ هَزِجِ العَشِىِّ مُؤَوَّمِ means And as though she were shrinking from the quarter of her off side, بِ being here used in the sense of عَنْ, from a creature that cries for food at supper-time; meaning a cat, of ugly form and big head, fearing to be scratched by it: as J says, [in art. وحش,] she shrinks with her off side because the rider's whip is in his right hand: (EM p. 233:) [or the meaning is, as though she were shrinking with the outside of her off side; lit, with the side of her off side; for, accord. to ISd,] this is an instance of the prefixing of a noun to another identical therewith [in signification]. (M.) [Hence also,] رَمَاهُ اللّٰهُ بِذَاتِ الدَّفِّ i. e. ذات الجَنْبِ [May God smite him with the pleurisy] (TA.) — — — — Also A bank; an acclivity; or a part that faces one, above the foot or base; of sand; and of land or ground: (K:) accord. to En-Nadr, [the pl.] دُفُوفٌ signifies banks; acclivities; or parts that face one, above the foot or base; of land or ground; (T, TA;) as also دَفَادِفُ, of which the sing. is ↓ دَفْدَفَةٌ: (T, K:) accord. to Z, the دُفُوف of valleys are the elevated parts of the sides. (TA.) — — See also the next paragraph. — — And دُفٌّ. دَفَّةٌ and ↓ دَفٌّ, (T, S, M, Mgh, Msb, K,) the former the more approved, (K,) the latter mentioned by A 'Obeyd, (S,) [and now the more common, A tambourine;] a certain thing with which one beats, (M, K,) or with which women beat, (S,) or with which one plays; (Mgh, Msb;) of two kinds; round; [such as is figured, under the name of " tár " (طار), in chap. xviii. of my work on the Modern Egyptians, with several pairs of tinkling plates of brass in apertures in the hoop, and sometimes, as in the kind used by hired wailing-women, without those tinkling plates;] and four-sided: [the latter seems to be only for amusement; for] it is said that the foursided is unlawful; but there is no harm in selling the round: (Mgh:) pl. دُفُوفٌ. (M, Msb, K.) دَفَّةٌ: see دَفٌّ, in three places. — — [Hence,] دَفَّتَا السَّرْجِ (assumed tropical:) [The two side-boards of the horse's saddle;] the two boards that lie against the two sides of the beast; (Mgh;) or the two sides [or boards] of the horse's saddle, that embrace it between them: [see قَرَبُوسٌ:] and so دَفَّتَا الرَّحْلِ (assumed tropical:) the two sides &c. of the camel's saddle. (M.) And in like manner, (M,) دَفَّتَا المُصْحَفِ (tropical:) The two sides [or boards] of the book; (M, TA;) the two things that embrace the book between them; (T, M, Mgh, K, * TA;) the two faces, that are on the two sides, of the book. (Msb.) One says, حَفِظَ مَا بَيْنَ الدَّفَّتَيْنِ (tropical:) [He retained in his memory, or got by heart, what is between the two boards, meaning the whole contents, of the book]. (TA.) [دَفَّةٌ signifies also (assumed tropical:) A board in a general sense; and so ↓ دَفٌّ. And hence, (assumed tropical:) A rudder.] And دَفَّةُ الطَّبْلِ (assumed tropical:) The thing [or piece of skin] that is upon the head of the drum: (so in a copy of the M:) or دَفَّتَا الطَّبْلِ (tropical:) the two things, (T, K,) i. e. the two pieces of skin, (TA,) that are upon the head [or rather upon the two extremities] of the [common cylindrical] drum. (T, K, TA.) One says, ضَرَبَ دَفَّتَى الطَّبْلِ (tropical:) [He beat the two skins of the drum]. (TA.) دَفُوفٌ An eagle approaching the ground (S, K) in its flight (S) when making a stoop: (S, K:) or flying swiftly. (Skr, TA.) دُفُوفِىٌّ [rel. n. from دُفُوفٌ pl. of دُفٌّ and دَفٌّ; app. meaning A seller, or, like مُدَفِّفٌ, a maker, of tambourines]. (K: there mentioned as an appellation of a certain

man.) دَفَّافٌ An owner of tambourines (دُفُوف). (M, TA.) [And] A beater of the tambourine (دُفّ); (MA;) [and] so ↓ مُدَفْدِفٌ. (M.) — دَفَّافَةٌ: see دَافٌّ. دَفْدَفَةٌ: see دَفٌّ, near the end of the paragraph. — [It is also the inf. n. of R. Q. 1, q. v.] دَافٌّ [originally دَافِفٌ, act. part. n. of دَفَّ, q. v.,] is opposed to صَافٌّ, which signifies " spreading its wings and not moving [or flapping] them " [in its flight]. (M, TA.) A rájiz, (M,) Ru-beh, (T,) [for the sake of rhyme], uses دَافِى for دَافِفُ. (T, M.) — — جَمَاعَةٌ دَافَّةٌ A company of men going a gentle pace: (Msb:) and دَافَّةٌ [alone] a party journeying together not a hard pace: (AA, T:) an army going gently, or leisurely, towards the enemy: (S, K: *) a company of men coming from one country or town to another: (IDrd, M:) a party going to a great town or city: (TA:) a company of men journeying leisurely (يَدِفُّونَ) in search of herbage and sustenance: (Z, TA:) a party of the people of the desert journeying to a region of green herbage and waters in consequence of drought: and [hence] a party having rain after experiencing drought; as also ↓ دَفَّافَةٌ. (M.) See 1, in two places. مُدَفِّفٌ A maker of دُفُوف [or tambourines]. (M. [See also دُفُوفِىٌّ.]) — سَنَامٌ مُدَفِّفٌ A camel's hump that falls [or hangs] down upon his sides. (S, Sgh, K.) مُدَفْدِفٌ: see دَفَّافٌ. دفأ 1 دَفِئَ, aor. دَفَأَ, (S, M, Msb, K,) inf. n. دَفَأٌ, (S, Msb, * TA,) like ظَمَأٌ inf. n. of ظَمِئَ, and دَفَآءَةٌ, like كَرَاهَةٌ inf. n. of كَرِهَ, (S,) said of a man, (S, Msb,) He was, or became, warm, or hot: (S, M,* K: *) [generally meaning the former: see دِفْءٌ, below:] or he experienced [warmth, or] heat: (Har p. 295:) or he wore what rendered him warm, or hot: (Msb:) and دَفِئَ مِنَ البَرْدِ [he wore warm clothing to protect himself from the cold]: (Mgh:) and ↓ تدفّأ (S, M, Mgh, K) بِالثَّوْبِ, (S, Mgh,) and ↓ استدفأ (S, M, Mgh, K) بالثوب, (S, Mgh,) and ↓ اِدَّفَأَ (S, K) بالثوب, the last of these verbs [originally اِدْتَفَأَ,] of the measure اِفْتَعَلَ, (S,) [He warmed himself with the garment,] are said of him who has clad himself with that which renders him warm, or hot: (S:) or the meaning [of استدفأ بالثوب] is he desired warmth, or heat, by means of the garment: (Mgh:) and اِدَّفَيْتُ and اِسْتَدْفَيْتُ occur, for ادفأت and استدفأت, as meaning I wore what rendered me warm, or hot. (Lth, T, TA.*) You say also, دَفِئَ البَيْتُ [The tent, or house, or chamber, was, or became, warm, or hot]. (Msb.) And دَفُؤَ, (M, Msb, K,) aor. دَفُأَ, (Msb, K,) inf. n. دَفَآءَةٌ, (TA,) It (a tent, or house, or chamber, ISk, T, and a day, Msb, TA) was, or became, warm, or hot. (ISk, T, M, Msb, K, TA.) [And in like manner, a garment; as is implied in the S.] And دَفُؤَتْ لَيْلَتُنَا Our night was, or became, warm, or hot. (S, O, TA.) — دَفَأَ, for دَفَا: see 1 in art. دفو. 3 دَافَأَ see 4. 4 ادفأهُ It (a garment, S, Mgh, Msb, of wool or the like, Mgh) rendered him warm, or hot. (S, * Mgh, Msb. *) And He clad him with a garment (M, K, TA) of wool &c. (TA) that rendered him warm, or hot. (M, K, TA.) — — [Hence,] (tropical:) He gave him a large gift; (TA;) or he gave him much. (K.) — — ادفأ القَوْمُ The people, or company of men, collected themselves together [app. so that they made one another warm, or hot]. (K.) — — ادفأت الإِبِلُ عَلَىمِائَةٍ The camels exceeded a hundred. (M.) — ادفأهُ, in the dial. of El-Yemen, as also ↓ دَافَأَهُ, i. q. [أَدْفَاهُ and دَافَاهُ and دَفَاهُ, [see art. دفو,] He despatched him, namely, a wounded man; i. e. put him to death quickly. (L.) 5 تَدَفَّأَ see 1. 8 إِدَّتَفَأَ see 1. 10 إِسْتَدْفَأَ see 1. دَفْءٌ: see what next follows. دِفْءٌ Warmth, or heat; syn. سُخُونَةٌ (T, S, Mgh) and حَرَارَةٌ; (Mgh;) contr. of بَرْدٌ; (Msb;) or contr. of حِدَّةُ بَرْدٍ; (M, K;) as also ↓ دَفْءٌ (IKtt TA) and ↓ دَفَأٌ, (K,) inf. n. of دَفِئَ, (S, TA,) and ↓دَفَآءَةٌ, (K,) also inf. n. of دَفِئَ accord. to the S and Sgh, and of دَفُؤَ accord. to Yz: (TA:) pl. أَدْفَآءٌ. (M, K.) — — A thing [or garment or covering] that renders one warm, or hot, (Th, S, M, Mgh, K,) of wool, (Th, M, Mgh, K,) or the like, (Mgh,) or of camels' fur; (Th, M, K;) as also ↓دِفَآءٌ: (K, * TA:) pl. of the former as above. (S.) You say, مَا عَلَيْهِ دِفْءٌ [There is not upon him any warm garment or covering, or anything to render him warm]: but you should not say, ما عليه دَفَآءَةٌ, (T, S,) because this is an inf. n. (S.) — — The shelter (كِنّ) of a wall [by which one is protected from cold wind]. (T, S, K.) You say, أُقْعُدْ فِى دِفْءِ هٰذَا الحَائِطِ [Sit thou in the shelter of this wall]. (T, S.) And ↓ دَفْأَةٌ [also] signifies A shelter, for warmth, from the wind. (M.) — — The young ones, or offspring, (نِتَاج, S, M, Mgh, K,) and hair, or fur, (M, K,) and milk, (S, M, Mgh,) of camels, and whatever else, of a profitable, or useful, nature, is obtained from them: (S, M, * Mgh, K: *) so called because clothing, with which to warm oneself, is made of camel's hair and wool: (TA:) it occurs in the Kur xvi. 5: (S, TA:) accord. to I " Ab, there meaning the offspring of any beast (دَابَّة). (TA.) — — Also (assumed tropical:) A gift. (K.) دَفَأٌ: see دِفْءٌ. — — Also i. q. جَنَأٌ [The having a bending forward of the upper part of the back over the breast: &c.: see جَنِئَ, of which جَنَأٌ is the inf. n.]. (M: in some copies of the K جَنَاء; in others, and in the TA حَنَاء. [See أَدْفَأُ, below: and see دَفَا and أَدْفَى in art. دفو.]) دَفِئٌ Warmly clad; (S, K;) applied to a man; (S, TA;) fem. with ة: (TA:) and so ↓ دَفْآنُ; fem. دَفْأَى; (T, S, M, Msb, K;) and pl., of the masc. and fem., دِفَآءٌ: (M, TA:) and so ↓ دَفِىْءٌ, accord. to IAar, who cites, as an ex., the following verse: يَبِيتُ أَبُو لَيْلَى دَفِيْئًا وَضَيْفُهُ مِنَ القُرِّ يُضْحِى مُسْتَحِقًّا خَصَائِلَهْ [Aboo-Leylà passes the night warmly clad, while his guest, by reason of the cold, becomes deserving of his properties]: (M, TA:) though it has been asserted that ↓ دَفْآنُ and its fem. are applied peculiarly to human beings; and ↓ دَفِىْءٌ, peculiarly to time and place; and دَفِئٌ, to a human being and to time and place: (TA:) [for] this last signifies [also] warm, or hot: (M:) [and so does each of the two other epithets:] you say بَيْتٌ دَفِئٌ (Msb) or ↓ دَفِىْءٌ, of the measure فَعِيلٌ, (T, S, O, TA, [though this is said in the Msb to be not allowable,]) [a warm, or hot, tent or house or chamber,] and in like manner ↓ ثَوْبٌ دَفِىْءٌ [a warm garment], (S, M, O, TA,) and ↓ يَوْمٌ دَفِىْءٌ (T, S, O, TA) and ↓ دَفْآنٌ (TA from Expositions of the Fs) [a warm, or hot, day], and ↓ لَيْلَةٌ دفيئَةٌ (T, S, O, TA) and ↓ دَفْأَى (TA from the Expositions of the Fs) [a warm, or hot, night], and أَرْضٌ دَفِئَةٌ and ↓ دَفِيْئَةٌ (K) and ↓ مَدْفَأَةٌ (M, K) a warm, or hot, land; pl. of the last مَدَافِئُ. (M, TA.) دَفْأَةٌ: see دِفْءٌ. دَفْآنُ, and its fem. دَفْأَى: see دَفِئٌ, in four places. دَفَئِىٌّ, (T, S, M, K,) also termed دَثَئِىٌّ, (As, IAar, S, K,) but this latter is not of established authority, and is not mentioned in the M nor in the O., (TA in art. دثأ,) The rain that falls after the heat has acquired strength; (M, K in art. دثأ, TA;) when the earth has put (lit. vomited) forth the كَمْأَة [or truffles, which, accord. to Kzw, are found in Nejd (Central Arabia) at the period of the auroral setting of the Tenth Mansion of the Moon, (which happened, about the commencement of the era of the Flight, in that part, on the 11th of February O. S.,) when the sharpness of winter is broken, and the trees put forth their leaves: see also 1 in art. نتج]: (Lth, IAar, Th, M:) or the rain that is after [that called] the رَبِيع[q.v.], before, (قَبْل, as in one copy of the S, in another قبل without any syll. signs,) or in the first part of, (قُبُل, as in the TA,) [that called] the صَيْف[q. v., see also نَوْءٌ], when the كَمْأَة disappear entirely from the earth: (S, O, TA:) AZ says that the beginning of the دَفَئِىّ is وُقُوعُ الجَبْهَةِ and the end is الصَّرْفَةُ [i. e. the period extends from the auroral setting of the Tenth Mansion of the Moon (about the 11th of February O. S. as explained above, when the sun in Arabia has begun to have much power,) to about the 9th of March O. S.: see مَنَازِلُ القَمَرِ, in art. نزل; and see also another statement voce نَوْءٌ]. (S, TA.) — — And the term ↓دَفَئِيَّةٌ [used as a subst., or as an epithet in which the quality of a subst. is predominant, for مِيرَةٌ دَفَئِيَّةٌ,] is applied to The مِيرَة [or provision of corn &c.], (AZ, T, S, M, K,) whatever it be, that is brought (AZ, T, S) before, (قبل, written without any syll. signs in a copy of the S, and قَبلَ in the CK,) or in the first part of, (قُبُل, as in the M and TA and in a copy of the S and in one of the K, [and this

appears to be the right reading,] in a copy of the T قِبل,) the صَيْف [here meaning spring]: (AZ, T, S, M, K:) this is the third ميرة; [see this word for an explanation of the statement here given;] the first being that called the رِبْعِيَّة[q. v.]; and the second, that called the صَيْفِيَّة[q. v.]: then comes the دفئيّة; and then, the رَمَضِيَّة, which comes when the earth becomes burnt [by the sun]. (M.) — — And in like manner also, (AZ, S,) i. e., by the term دَفَئِىٌّ is also meant, (M,) The نِتَاج [or offspring] (AZ, S, M) of sheep or goats [brought forth at that period, as is implied in the S, or] in the end of winter: or, as some say, at any time. (M.) دَفَئِيَّةٌ:see the next preceding paragraph. دِفَآءٌ:see دَفِىْءٌ. دِفْءٌ,and its fem. (withة) : see دَفِئٌ, in seven places. دَفَآءَةٌ:see أَدْفَأُ. دِفْءٌ; (so in some copies of the K; but accord. to the TA without a final ء, i. e. أَدْفَا, as in other copies of the K;) fem. دَفْأَى; Curved in body. (K. [See also أَدافَى in art. دفو.]) مَدْفَأَةٌ:see دَفِئٌ. إِبِلٌ مُدْفَأَةٌ (As, Th, S, M, K) and مُدَفَّأَةٌ↓ (M, K) Camels having abundance of fur (As, Th, S, M, K) and fat; (As, S, K;) rendered warm by their fur; (M;) as also ↓ مُدْفِئَةٌ and ↓ مُدَفِّئَةٌ: (K:) or the latter two signify many camels; (As, S, M, O;) because (As, S, O) rendering one another warm by their breath; (As, S, M, O;) and so, accord. to the L, مُدْفَاةٌ, without ء. (TA.) مُدْفِئَةٌ: see what next precedes. مُدَفَّأَةٌ: see what next precedes. مُدَفِّئَةٌ: see what next precedes. دفتر دَفْتَرٌ (S, Msb, K, &c.) and دِفْتَرٌ, (Lh, Fr, Msb, K,) like دِرْهَمٌ, (TA,) [A register;] a number of leaves put, or joined, together: (S, M, K:) or an account-book; syn. جَرِيدَةٌ حِسَابٍ: (Msb:) or a written book: and it may be met. applied to a blank book, like دَفْتَرٌ أَبْيَضُ: (Mgh:) [it is a Persian word, arabicized; though asserted to be] an Arabic word, but, as IDrd says, of unknown derivation; and by some of the Arabs, [namely, the Benoo-Asad, (Fr, TA in art. تفتر,)] pronounced تَفْتَرٌ: (Msb:) pl. دَفَاتِرُ: (S, Mgh:) of which the dim. is دُفَيْتِرَاتٌ. (Mgh.) دُفَيْتِرَاتٌ: see above. دفر 1 دَفِرَ, aor. دَفَرَ, (A, Mgh, Msb, K,) inf. n. دَفَرٌ (A, Mgh, Msb) and دَفْرٌ, (A,) or the latter is a simple subst.; (Mgh, Msb;) and ↓ ادفر; (Msb;) It, (a thing, A, Msb,) and he, (a man, TA,) stank: (A, Mgh, Msb, K:) [see also دَفْرٌ, below:] but some say, of دَفِرٌ, that it is a possessive epithet, having no verb pertaining to it: and accord. to IAar, ↓ ادفر signifies he (a man) smell of his art. (TA.) — — دَفِرَ, aor. دَفَرَ, (TK,) inf. n. دَفَرٌ, (K,) or دَفْرٌ, (M,) It (food, or wheat, M, K, and flesh-meat, M, TA) became maggotty. (M, K, TK.) — — Also He (a man, TK) was, or became, base, abject, vile, or despicable. (IAar, * K, * TK.) 4 أَدْفَرَ see 1, in two places. دَفْرٌ (T, S, M, A, Msb, K) and ↓ دَفَرٌ, (IAar, M, A, K,) the former a simple subst., and the latter an inf. n., (Msb,) or both inf. ns., (A,) and ↓ دَفْرَةٌ, (Msb,) Stink; stench: (IAar, T, S, M, A, Msb, K:) never used to signify a sweet smell: (M:) accord. to Aboo- " Alee El-Kálee, ↓ دَفَرٌ has the above-mentioned signification; but دَفْرٌ signifies pungency of odour, whether stinking or sweet: other authorities, however, assert, accord. to what is transmitted from them, that the word signifying intense pungency of odour, whether sweet or bad, is ذَفَرٌ, with ذ, and with two fet-hahs, whence مِسْكٌ أَذْفَرُ: I Aar says that ↓ دَفَرٌ signifies stink, or stench; and دَفْرٌ, baseness, or vileness; but this is not known on any other authority. (M, L, TA.) — — Hence the saying of 'Omar, وَدَفْرَاهُ, meaning [Alas, what stench! i. e., (assumed tropical:) Alas, what an abominable thing! i. e.] وَانَتْنَاهُ: (A 'Obeyd, T, S, M:) or it means Alas, what baseness, or vileness! (IAar, T, M.) — — Hence also the phrase, دَفْرًا لَهُ, meaning [May God make stench to cleave to him, or it! i. e., (assumed tropical:) Fy, or shame, upon him, or it! i. e.] نَتْنًا لَهُ: (S, Mgh:) and دَفْرًا دَفْرًا↓لِمَا يَجِىْءُ بِهِ فُلَانٌ, (T, * S, M,) meaning [May foul stench cleave to that which such a one doth! i. e., (assumed tropical:) Foul shame upon it! i. e.] نَتْنًا; (S, M;) but in an intensive sense; (M;) said in declaring a man's case, or affair, to be bad, or abominable. (T, S.) — — Hence, too, الدَّفْرُ, (TA,) and أُمُّ دَفْرٍ, (S, K,) (assumed tropical:) Calamity, or misfortune. (S, K, TA.) — — And أُمُّ دَفْرٍ, (T, S, A, K,) written by Aboo-'Alee El-Kálee ↓ أُمُّ دَفَرٍ, but this is wrong, (R,) and ↓ أُمُّ دَفْرَةَ, (IAar,) and ↓ دَفَارِ, and أُمُّ دَفَارِ, (M, K,) (assumed tropical:) The present world; (T, S, M, A, K;) because of its calamities, or misfortunes. (TA.) دَفَرٌ: see the next preceding paragraph, in four places. دَفِرٌ (M, A, Msb, K) and ↓ أَدْفَرُ (M, A, K) Stinking: (M, A, Msb, K:) fem. [of the former] دَفِرَةٌ (S, M, A, K) and [of the latter] ↓ دَفْرَآءُ. (M, A, K.) — — لَحْمٌ دَفِرٌ Stinking and maggotty flesh-meat. (A.) — — ↓ كَتِيبَةٌ دَفْرَآءُ An army, or a collected portion thereof, or a troop of horse, having rusty armour or arms: (K:) or smelling of the rust of their armour or arms. (A.) دَفْرَةٌ: see دَفْرٌ, in two places. دَفَارِ (indecl., with kesr for its termination, TA) The female slave. (T, M, K.) Mostly used in vocative expressions. (TA.) One says to a female slave, (T, S, A, Msb,) reviling her, (S, Msb,) يَا دَفَارِ meaning O thou stinking one! (T, S, A, Mgh, Msb:) alluding to her intrinsic foulness. (Msb.) — — See also دَفْرٌ, last sentence. دَفْرًا دَافِرًا: see دَفْرٌ. أَدْفَرُ, and its fem. دَفْرَآءُ: see دَفِرٌ, in three places. دفع 1 دَفَعَهُ, (S, Msb, K,) aor. دَفَعَ, (K,) inf. n. دَفْعٌ (Msb, K) and دَفَاعٌ (TA) and مَدْفَعٌ, (K,) [He impelled it, pushed it, thrust it, or drove it; and particularly, so as to remove it from its place; he propelled it; he repelled, or repulsed, it; he pushed it, thrust it, or drove it, away, or back;] he put it away, or removed it from its place, (Msb, TA,) by, or with, force, or strength: (TA:) or دَفْعٌ signifies the putting away or removing or turning back a thing before the coming or arriving [of that thing]; like as رَفْعٌ signifies the " putting away or removing or turning back " a thing " after the coming or arriving " thereof. (Kull p. 185.) Hence the saying in the Kur [ii. 252, and xxii. 41], وَلَوْ لَا دَفْعُ اللّٰهِ النَّاسَ [And were it not for God's repelling men]; where some read ↓ دِفَاعُ [which means the same, as will be seen in the course of what follows, though bearing also another interpretation, likewise to be seen in what follows]. (TA.) You say, دَفَعْتُ الرَّجُلَ [I impelled, pushed, &c., the man]. (S.) And ↓ دافعهُ, inf. n. دِفَاعٌ [and مُدَافَعَةٌ]; and ↓ دفّعهُ; (TA;) [both, app., accord. to the TA, signifying the same; but the latter more properly relates to several objects together, or signifies he impelled it, pushed it, &c., much, or vehemently, or often; whereas] مُدَافَعَةٌ (K, TA) and دِفَاعٌ (TA) are [often exactly] syn. with دَفْعٌ. (K, TA.) Thus, (TA,) you say, as meaning the same, عَنْهُ ↓ دافع and دَفَعَ [He repelled from him; whence another explanation of these two phrases, which see in what follows]. (S, TA.) And hence, دَفَعَ اللّٰهُ عَنْكَ المَكْرُوهَ, inf. n. دَفْعٌ, (tropical:) [May God repel, or avert, from thee what is disliked, or hated, or evil]: (TA:) and اللّٰهُ عَنْكَ السُّوْءَ دَافَعَ ↓, inf. n. دِفَاعٌ, (tropical:) [May God repel, or avert, from thee evil]. (S, TA.) And دَفَعْتُ عَنْهُ الأَذَى (tropical:) [I repelled, or averted, from him what was hurtful, or annoying; as also ↓ دَافَعْتُ]. (Msb, K, TA.) Sb mentions, as a saying of the Arabs, اِدْفَعِ الشَّرَّ وَلَوْ إِصْبَعًا (tropical:) [Repel thou, or avert thou, evil, or mischief, though but with a finger: the last word being in the accus. case by reason of the subaudition of the prep. ب; the meaning being بِإِصْبَعٍ]. (TA.) [See also an ex. voce دَفُوعٌ.] When دَفَعٌ is made trans. by means of عَنْ, [and has a single objective complement, a second objective complement is understood, and in general] it has the meaning or the act of (assumed tropical:) Defending; as in the Kur [xxii. 39], إِنَّ اللّٰهَ يَدْفَعُ عَنْ الَّذِينَ آمَنُوا (assumed tropical:) [Verily God defendeth those who have believed; i. e. repelleth from them aggression and the like]; (B;) and ↓ يُدَافِعُ, in the same, (K, TA,) accord. to another reading, signifies the same; (K, TA;) or this latter signifies (assumed tropical:) defendeth energetically, with the energy of him who contendeth for superiority in so doing. (Bd.) And عَنْهُ ↓ دَافَعْتُ signifies [also] (assumed tropical:) I pleaded, or contended in arguments, in defence of him. (Msb.) [Exceptions to the statement cited above form the B will be found in what follows in this paragraph; and

another exception, voce مُدَفَّعٌ.] — — [In the exs. which follow, the verb is used in senses little differing, essentially, from those assigned to it in the first sentence of this art.] — — دَفَعْتُ مِنَ الإِنَاءِ دَفْعَةً [I poured forth from the vessel a single pouring]: the last word, which is with fet-h, is an inf. n. [of un.]. (Msb.) — — دَفَعَتِ اللِّبَافِى ضَرْعِهَا قُبَيْلَ النِّتَاجِ (tropical:) [She (a ewe, or goat, S, or a camel, S, K) infused the first milk into her udder, i. e. secreted it therein, a little before bringing forth]. (S, K.) And دَفَعَتِ اللَّبَنَ عَلَى رَأْسِ وَلَدِهَا لِكَثْرَتِهِ (tropical:) [She (a ewe or goat, or a camel, TA) secreted the milk in her udder when about to produce her young, by reason of its abundance]; for the milk becomes abundant in her udder only when she is about to bring forth: the inf. n. [app. the inf. n. of un.] is دَفْعَةٌ. (TA.) And دَفَعَتْ alone, said of a ewe or goat, signifies (assumed tropical:) She secreted milk in her udder when about to produce the young; expl. by أَضْرَعَتْ عَلَى رَأْسِ الوَلَدِ [which see in art. ضرع]. (S, TA.) Accord. to En-Nadr, one says دَفَعَتْ بِلَبِنِهَا, and بِاللَّبَنِ, when her young is in her belly; but when she has brought forth, one does not say دَفَعَتْ. (TA.) — — In the saying, غَشِيَتْنَا سَحَابَةٌ فَدَفَعْنَاهَا إِلَى غَيْرِنَا [lit. A cloud overspread us, and we drove it away to other persons], meaning (tropical:) it departed from us to other persons, دفعناها is for دَفَعَتْنَا, which means دُفِعَتْ عَنَّا [lit. it was driven away from us]. (TA.) — — دَفَعَهُ بِحُجَّةٍ (assumed tropical:) [He refelled him, or refuted him, by an argument or the like]. (MF in art. كفح.) — — دَفَعْتُ القَوْلَ (assumed tropical:) I rebutted the saying; repelled it by an argument, an allegation, or a proof. (Msb.) — — اِدْفَعْ هٰذَا (tropical:) Leave thou this, sparing him. (As, TA.) [See مُدَفَّعٌ.] — — [In several exs. here following, the verb resembles اندفع; نَفْسَهُ, or the like, being understood after it.] — — دَفَعَ المَآءُ [The water poured out, or forth, as though it impelled, or propelled, itself]: (TA: [where it is followed by وَانْصَبَّ, as an explicative adjunct:]) and so السَّيْلُ [the torrent]. (ISh.) [See also 6.] And دَفَعَ الوَادِى بِالْمَآءِ [The valley poured with water]. (TA in art. حشك.) — — دَفَعَ فِى عَدْوِهِ (assumed tropical:) [He pushed, or pressed, on, or forward, as though he impelled himself, in his running]. (S in art. غور; &c.) [See also 7.] — — دَفَعَ القَوْمُ (assumed tropical:) The people, or company of men, came at once. (Msb.) — — دَفَعَ إِلَى المَكَانِ, (TA,) and دُفِعَ إِلَيْهِ, (Msb, TA,) in the pass. form, (Msb,) (tropical:) He reached, or came to, the place. (Msb, TA.) You say also, هٰذَا طَرِيقٌ يَدْفَعُ إِلَى مَكَانِ كَذَا (tropical:) This is a road which reaches to such a place. (TA.) — — دَفَعَ مِنْ عَرَفَاتٍ (assumed tropical:) He commenced the journey from 'Arafát, and impelled and removed himself thence, or impelled his she-camel, and urged her to go. (TA, from a trad.) And دَفَعْتُ عَنِ المَوْضِعِ (assumed tropical:) I removed, went, went away, or journeyed, from the place. (Msb.) [See again 7.] — — دَفَعَ also signifies (assumed tropical:) He returned. (MF.) — — When دَفْعٌ is made trans. by means of إِلَى, it [generally, but not always, as has been shown above,] has the meaning of the act of Giving, or delivering; as in the Kur [iv. 5], فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ [Then give ye, or deliver ye, to them their property]. (B.) You say, دَفَعْتُ إِلَى فُلَانٍ شَيْئًا [I gave, or delivered, to such a one a thing]. (S, K. *) And دَفَعْتُ الوَدِيعَةَ إِلَى صَاحِبِهَا I restored the deposit to its owner. (Msb.) And دَفَعْتُ لَهُ قِطْعَةً مِنَ المَالِ [I gave him a part, or portion, of the property]. (S in art. زعب; and the like is said in that art. in the K.) And دَفَعَهُ [alone] He gave it; syn. أَعْطَاهُ. (Er-Rághib, MF.)

2 دَفَّعَ see 1; fourth sentence. — — دفّعهُ إِلَى كَذَا (tropical:) He drove him, compelled him, or necessitated him, to do, or to have recourse to, such a thing. (TA.) — — دفّعهُ also signifies He rendered him abject and contemptible, or poor; as though deserving to be repelled. (Ibn-Maaroof, as cited by Golius.) [See the pass. part. n., below.] — — دفّع قَوْسَهُ (assumed tropical:) He made his bow even. (AHn, TA.)

3 مُدَافَعَةٌ [in its primary acceptation] signifies The contending, or striving, with another, to push him, or repel him; or the pushing, or repelling, another, being pushed, or repelled, by him; or the pushing against another; syn. مُزَاحَمَةٌ. (TA.) [Hence, يُدَافِعُ الأَخْبَثَيْنِ He is striving to suppress the urine and ordure: see أَخْبَثُ. And مُدَافَعَةُ العَيْشِ The striving to retain life: see 2 in art. زلج. — — But it is often used in the same sense as دَفْعٌ:] see the verb and its two inf. ns. in seven places in the former half of the first paragraph of this article. — — Also (assumed tropical:) i. q. مُمَاطَلَةٌ: (S, K, TA:) in some of the copies of the S, مُطَاوَلَةٌ. (TA.) You say, دَافَعْتُهُ بِحَقِّهِ, (Jm, TA,) or عَنْ حَقِّهِ, (Msb,) (assumed tropical:) I deferred with him, delayed with him, or put him off, in the matter of his right, or due, by promising time after time to render it to him; [and so repelled him, or strove to repel him, from it;] syn. مَاطَلْتُهُ. (Jm, Msb, TA.) And دافع بِحَاجَتِهِ (assumed tropical:) He deferred, delayed, postponed, or put off, his (another's) needful affair. (L in art. رثد.) — — دافع الرَّجُلُ أَمْرَ كَذَا (assumed tropical:) The man attached, or devoted, himself to such an affair, and exerted himself, and persisted, or persevered, in it. (TA.)

5 تَدَفَّعَ see 6, and 7.

6 تدافعوا [They contended, or strove, together, to push, or repel, one another; or] they pushed, or repelled, one another; or pushed against one another. (Msb.) You say, تدافعوا فِى الحَرْبِ They pushed, thrust, or repelled, one another in war, or battle. (S, K.) — — [Hence,] تدافع الكَلَامَانِ (assumed tropical:) The two sayings, or sentences, opposed, or contradicted, each other; conflicted; were mutually repugnant. (Msb in art. نقض.) — — تدافع السَّيْلُ (tropical:) The torrent was impelled, driven, or propelled, in its several parts, or portions, by the impetus of one part, or portion, acting upon another; and in like manner, [or as signifying it became impelled, driven, or propelled,] ↓ اندفع, and [in an intensive sense] ↓ تدفّع. (TA.) [See also دَفَعَ السَّيْلُ.] — — تدافع جَرْىُ الفَرَسِ [in like manner signifies (assumed tropical:) The running of the horse continued by successive impulses, his force of motion in each part of his course impelling him through the next]. (TA.) — — See also 7. — [It is also trans.] You say, تدافعوا الشَّىْءَ They repelled the thing, every one of them from himself. (TA.) And ضَيْفٌ يَتَدَافَعُهُ الحَىُّ [A guest whom the tribe repel, or repulse, every one of them from himself]. (IDrd, K.)

7 اندفع is quasi-pass. of دَفَعَهُ; (S, K, TA;) and ↓ تدفّع is quasi-pass. of دفّعهُ; and ↓ تدافع is quasi-pass. of دافعهُ: but all three are used in the same sense: see 6: (TA:) [the first, however, primarily signifies He, or it, became impelled, pushed, thrust, or driven; and particularly, so as to be removed from his, or its, place; became propelled; became repelled; became impelled, pushed, thrust, or driven, away, or back, or onwards; became put away, or removed from its place; as is implied in the S and K and TA: whereas the second, properly, has an intensive signification: and the third properly denotes the acting of two or more persons or things, or of several parts or portions of a thing, against, or upon, one another; as is shown by exs. and explanations above: though the second and third are often used in the primary sense of the first.] — — [Hence,] اندفع also signifies (assumed tropical:) He went away into the country, or land, in any manner: (Lth:) or, said of a horse [&c.], (tropical:) he [or it] went quickly or swiftly (S, K, TA) [as though impelled or propelled; pressed, or pushed, on, or forward; rushed; launched, or broke, forth; it poured forth with vehemence, as though impelled: see 1, which has a similar meaning, particularly in the phrases دَفَعَ المَآءُ, and السَّيْلُ, and دَفَعَ فِى عَدْوِهِ, &c.]. — — اندفع فِى الحَدِيثِ, (S, K, TA,) and فِى الإِنْشَادِ, (TA,) (tropical:) He pushed on, or pressed on, in discourse, and in reciting poetry; or entered thereinto; or launched forth, or out, thereinto; or was large, or copious, or profuse, therein; or

dilated therein; or began it, commenced it, or entered upon it; syn. أَفَاضَ فِيهِ. (K, TA.) And اندفع فِى الضَّحِكِ [He broke forth into laughing]. (JK in art. بوق.) — — اندفع فِى الطَّعَامِ (assumed tropical:) He fell to eating of the food; or applied himself eagerly to it.] — — اندفع فِىالأَمْرِ (tropical:) He acted with penetrating energy, or sharpness, vigorousness, and effectiveness, in the affair; syn. مَضَى فِيهِ. (A, TA.) 10 إِسْتَدْفَعْتُ اللّٰهَ الأَسْوَآءَ (tropical:) I asked, or begged, God to repel from me evils. (S, K.) دَفْعٌ [see 1. Used as a simple subst., it signifies Impulsion; or the act of pushing, thrusting, or driving; and particularly, so as to remove a thing from its place; propulsion; repulsion; &c.]. دَفْعَةٌ A single impulsion; a push, a thrust, or single act of driving; and particularly, so as to remove a thing from its place; a single propulsion; a single repulsion: (S, * Msb, K, * TA:) [it is an inf. n. of un. of 1 in all its senses; and thus,] it signifies also a single act of pouring: [&c.:] pl. دَفَعَاتٌ. (Msb.) You say, دَفَعَهُ دَفْعَةً, i. e. [He impelled, &c., him, or it,] once [or with a single impulsion, &c.]. (TK.) And دَفَعْتُ مِنَ الإِنَاءِ دَفْعَةً, i. e. [I poured forth from the vessel] a single pouring. (Msb.) — — [As an inf. n. of un. of 1,] it also signifies (assumed tropical:) A coming of the collective body of a people, or party of men, to a place at once. (TA.) — — [Also (assumed tropical:) A heat, a single course, or one unintermitted act, of running, or the like.] دُفْعَةٌ A quantity that pours forth, or out, at once, from a skin, or vessel: (Lth, K:) a quantity poured forth, or out, at once, (Msb,) [or with vehemence, being] syn. with دُفْقَةٌ. (IF, S, Msb, K, [in the CK with ع in the place of the ق,]) of rain, [i. e. a shower, fall, or storm, as meaning the quantity that falls without intermission,] (IF, S, Msb, K,) and [a gush] of blood, (IF, Msb,) &c.: (IF, S, Msb:) it is also [used as signifying the tide] of a valley, (K in art. طحم,) and [the tide, or rush,] of a torrent, (S and K in that art.,) and [the rush, or irruption,] of a troop of horses or horsemen, (S and K in art. دلق, &c.,) and [the irruption, or invasion,] of night: (S and K in art. طحم:) pl. دُفَعٌ (Msb, K) and دُفُعَاتٌ and دُفْعَاتٌ. (Msb.) You say, بَقِىَ فِى الإِنَآءِ دُفْعَةٌ There remained in the vessel as much as one pours out at once. (Msb.) — — Also A part, or portion, that is given, of property. (S in art. زعب.) دِفَاعُ, determinate, as a proper name, The ewe: (Ibn-'Abbád, K:) so called because she pushes her thigh this way and that by reason of bulkiness. (Ibn-'Abbád, TA.) دَفُوعٌ and ↓ مِدْفَعٌ [That impels, pushes, thrusts, drives, propels, or repels, much, or vehemently:] both signify the same. (S, K.) Hence the saying of a woman, (S,) an immodest woman, (O,) namely, Sejáhi [the false prophetess, to her husband the false prophet Museylimeh, describing the kind of ذَكَر which she most approved], (L,) لَا بَلْ قَصِيرٌ ↓ مِدْفَعٌ. (S, O, L.) You say also, رَجُلٌ ↓ دَفَّاعٌ A man who impels, propels, repels, or defends, vehemently. (TA.) And نَاقَةٌ دَفُوعٌ A she-camel that kicks (تَدْفَعُ) with her hind leg on being milked. (TA.) دَفَّاعٌ: see دَفُوعٌ. — — Also One who, when a bone happens to be in the part that is next to him, of a bowl, puts it away, or aside, in order that a piece of flesh-meat may become in its place. (El-Jáhidh, K.) دُفَّاعٌ The main portion, that pours down at once, or vehemently, of waves, and of a torrent, (K, TA,) and of a sea: (TA:) or a great torrent: (S:) or abundance and vehemence of water: (L:) or a great quantity of water of a torrent: and a great number of people. (AA.) You say, جَآءَ دُفَّاعٌ مِنَ الرِّجَالِ وَالنِّسَآءِ There came a great number of men and women crowding one upon another. (TA.) — — Also (tropical:) A great thing by which a similar great thing is impelled, propelled, or repelled. (K, * TA.) دَافِعٌ [act. part. n. of 1]. It is said in the Kur [lii. 8], مَا لَهُ مِنْ دَافِعٍ There shall not be any repeller thereof. (Bd.) And in the same [lxx. 2], لَيْسَ لَهُ دَافِعٌ There shall not be for it any repeller: (Bd:) or any defender. (B.) — — Applied to a ewe or she-goat, (S,) or to a she-camel, (S, K,) as also دَافِعَةٌ and ↓ مِدْفَاعٌ, (K,) (tropical:) That infuses (تَدْفَعُ) the first milk into her udder [i. e. secretes it therein] a little before bringing forth; (S, K;) that infuses the milk into her udder when about to produce her young, by reason of its abundance: AO says that some make مُفْكِهٌ and دَافِعٌ to signify the same, [i. e., to signify as explained above, or nearly so,] saying, هِىَ دَافِعٌ بِوَلَدٍ; and if you will, you say, هِىَ دَافِعٌ, alone. (TA.) دَافِعَةٌ [fem. of دَافِعٌ, q. v.: and, used as a subst.,] The lower, or lowest, part of any [water-course such as is called] مَيْثَآء: pl. دَوَافِعُ: this latter signifying the lower, or lowest, parts of the مِيث, [pl. of ميثاء,] (ISh, K,) where they pour into the valleys, (ISh,) or where the valleys pour thereinto: (K:) or the pl. signifies the parts in which the water pours to the ميث; while the ميث pour into the main valley: (As:) or the دافعة is a [water-course such as is called] تَلْعَة which pours into another تلعة, when it runs down a descending ground, or declivity, from elevated, or rugged and elevated, ground, and you see it going to and fro in places, having spread somewhat, and become round; then it pours into another, lower than it: every one such is thus called; and the pl. is as above. (Lth.) مَدْفَعٌ [A channel of water;] one of the مَدَافِع of waters, in which the waters run: (S, K:) [مَدَافِعُ being its pl.:] the lower, or lowest, part of a valley, where the torrent pours forth, and its water disperses: (ISh:) and the [water-course, or channel, such as is called] مِذْنَب of a دَافِعَة [q. v.]; because this latter pours forth therein to another دافعة; (K, TA;) the مذنب being the channel between the دَافِعَتَانِ. (TA.) مِدْفَعٌ: see دَفُوعٌ, in two places. — — [Its primary signification is An instrument for impelling, propelling, or repelling: and hence it is applied in modern Arabic to a cannon: and to an instrument used by midwives for protruding the fœtus. — — Hence, also, it is used as an intensive epithet: and hence,] رُكْنٌ مِدْفَعٌ A strong corner. (TA.) مُدَفَّعٌ, applied to a camel, (tropical:) Held in high estimation by his owner; (A, K, * TA;) so that when he comes near to the load, he is sent back: (A, TA:) one that is reserved for covering, and not ridden nor laden; of which, when he is brought to be laden, one says, إِدْفَعْ هٰذَا, i. e. Leave thou this, sparing him. (As.) — — Also, (applied to a camel, TA,) (assumed tropical:) Held in mean estimation by his owner; (K, * TA;) so that when he comes near to the load, he is sent back as despised. (TA.) Thus it bears two contr. meanings. (K.) — — Applied to a man, (A, TA,) (tropical:) Poor, (S, A, TA,) and abject, (S,) whom every one repels from himself, (A, TA,) or because every one repels him from himself; (S;) used conjointly with مُدَقَّعٌ; i. e., you say, فُلَانٌ مُدَفَّعٌ مُدَقَّعٌ: (A, TA:) a man (assumed tropical:) despised, or held in contempt, (Lth, K,) as also ↓ مُتَدَافَعٌ; (Lth;) who does not show hospitality if he make one his guest, nor give if he be asked to give: (Lth:) and one (assumed tropical:) who is repelled, or repulsed, from his relations (الَّذِى دُفِعَ عَنْ نَسَبِهِ: [نَسَبِهِ being used for ذَوِى نَسَبِهِ, like as نَسَبًا is used in the Kur xxv. 56, for ذَوِى نَسَبٍ, as explained by Bd:]) (IDrd, K:) and a guest (assumed tropical:) whom the tribe repel, or repulse, every one of them from himself, every one turning him away to another. (IDrd, K.) — — أَنَا مُدَفَّعٌ إِلَى أَمْرِ كَذَا (tropical:) I am driven, compelled, or necessitated, to do, or to have recourse to, such a thing. (TA.) مِدْفَاعٌ: see دَافِعٌ. هُوَ سَيِّدُ قَوْمِهِ غَيْرُ مُدَافَعٍ (assumed tropical:) He is the lord, or chief, of his people, or party, not straitened in his authority, nor thrust from it; (TA;) i. q. غَيْرُ مُزَاحَمٍ. (K.) المُدَافِعُ (assumed tropical:) The lion. (Sgh.) مُتَدَافَعٌ: see مُدَفَّعٌ. قَوْلٌ مُتَدَافِعٌ (tropical:) [A saying of which one part opposes, or contradicts, another; a self-contradictory saying]. (TA.) دفق 1 دَفَقَهُ, aor. دَفُقَ (S, Msb, K, &c.) and دَفِقَ, (Jm, K,) inf. n. دَفْقٌ, (S, Mgh, Msb,) and by poetic license دَفَقٌ, (TA,) He poured it forth, or out: (S, K:) or he poured it forth, or out, with vehemence: (Mgh, Msb:) namely, water [&c.]. (S, Mgh, Msb.) And دُفِقَ المَآءُ The water poured out, or forth: one should not say دَفَقَ المَآءُ: (S:) or this last, aor. دَفُقَ, inf. n. دَفْقٌ,

signifies the water poured forth, or out, with vehemence: but As disallowed its being used in an intrans. sense: (Msb:) [the forms of the verb commonly used intransitively are 7 and 5:] accord. to Lth, alone, (K,) i. e. in the 'Eyn, (TA,) دَفَقَ المَآءُ, (K, TA,) and الدَّمْعُ, aor. دَفُقَ, (TA,) inf. n. دَفْقٌ and دُفُوقٌ, signify the water, (K, TA,) and the tears, (TA,) poured forth, or out, at once: (K. TA:) but Az disallows this. (TA.) — — [Hence,] دَفَقَ اللّٰهُ رُوحَهُ (assumed tropical:) [God poured forth his spirit; i. e.] God caused him to die: (K:) or it means may he die. (S.) As says, I alighted at the abode of an Arab woman of the desert, and she said to a daughter of hers, Bring to him the drinking-bowl (العُسّ): and she brought me a drinking-bowl in which was milk, and spilled it; whereupon she said to her دَفَقَتْ مُهْجَتُكِ [May thy blood, or heart's blood, be poured forth: or, as appears from a statement above, the right reading is probably دُفِقَتْ]. (TA. [See also مُهْجَةٌ.]) — — One says also, of a river, or rivulet, and of a valley, دَفَقَ, [app. for دَفَقَ المَآءَ,] meaning, It became full so that the water poured forth, or overflowed, or so that it poured forth the water, from its sides. (TA.) — — And دَفَقَ الكُوزَ He poured forth, (JK,) or scattered, (K,) the contents of the mug at once; (JK, K;) as also ↓ ادفقهُ. (K.) — — The verb is also used transitively and intransitively in relation to a beast: you say, دَفَقْتُ الدَّابَّةَ (assumed tropical:) I made the beast to hasten, or go quickly: — — and دَفَقَتِ الدَّابَّةُ (assumed tropical:) The beast hastened, or went quickly: (Msb:) and [in like manner] one says of a quick camel, فِى مِشْيِهِ ↓ يَتَدَفَّقُ (assumed tropical:) [He hastens, speeds, or presses forward, in his pace, or going]: and الأُتُنُ ↓ تَدَفَّقَتِ The wild she-asses hastened, or went quickly. (TA.) — دَفِقَ, [aor. دَفَقَ,] (TA,) inf. n. دَفَقٌ, (JK, S, TA,) He (a camel) had his teeth standing outwards: (S, TA:) or had his elbows far apart from his sides. (JK. [See also رَفِقَ.]) 2 دَفَّقَ [دفّقهُ] He poured it forth, or out, copiously, or abundantly; namely, water &c. See an ex. of the inf. n. used as a pass. part. n. voce دَحِيقٌ.] — — [Hence,] دَفَّقَتْ كَفَّاهُ النَّدَى, (S, K,) inf. n. تَدْفِيقٌ, (K,) His two hands poured forth largess (S, K) [copiously, or abundantly, for] it is with teshdeed to denote muchness. (S.) 4 أَدْفَقَ see 1, in the latter half of the paragraph. 5 تدفّق i. q. تَصَبَّبَ (S, K) [meaning (as the former is explained in the KL) It poured forth or out, or became poured forth or out, copiously, or abundantly; for it is quasi-pass. of دَفَّقَهُ; though تَصَبَّبَ is said to be quasi-pass. of صَبَّهُ like اِنْصَبَّ, and though it is said in the TA that تدفّق is quasi-pass. of دَفَقَهُ like اندفق]. — — See also 1, latter part, in two places. — — [Hence,] هُوَ يَتَدَفَّقُ فِى البَاطِلِ (tropical:) He hastens to do that which is false, vain, or unprofitable. (TA.) — — And تدفّق حِلْمُهُ (tropical:) His forbearance, or clemency, departed. (TA.) 7 اندفق i. q. انصبّ [It poured forth or out, or became poured forth or out: see also دَفَقَ, which, if allowable, is less usual]. (S, K.) 10 استدفق الكُوزُ The mug had its contents poured forth or out (اِنْصَبَّ) at once. (TA.) دَفْقَةٌ A single act of pouring forth or out [in any manner, or at once, (see 1,) or] with vehemence: pl. دَفَقَاتٌ. (Msb.) دُفْقَةٌ A quantity poured forth or out (Msb) at once, like دُفْعَةٌ, (S and K in art. دفع, q. v.,) [or] with vehemence; (Msb;) of rain, [i. e. a shower, fall, or storm, as meaning the quantity that falls without intermission,] (S and Msb and K in art. دفع,) and [a gush] of blood, (Msb in that art.,) &c.: (S and Msb in that art.:) pl. دُفَقٌ and دُفَقَاتٌ and دُفْقَاتٌ and دُفُقَاتٌ. (Msb.) — — [Hence,] جَآءَ القَوْمُ دُفْقَةً وَاحِدَةً (tropical:) The party came at once, (S, K, * TA, *) or together. (Msb.) دِفَقٌّ (assumed tropical:) Quick, swift, or fleet; applied to a hecamel; (JK, S, K;) as also ↓ أَدْفَقُ: (JK:) and so, applied to a she-camel, دِفَقَّةٌ (JK) and ↓ دِفَاقٌ, (JK, S, K,) which is likewise applied to a hecamel, (JK, TA,) and ↓ دُفَاقٌ (K) and ↓ دَفُوقٌ and ↓ دَفْقَآءُ (JK, TA) and ↓ دَيْفَقٌ (JK, K) and ↓ دِفِقَّى. (TA.) (assumed tropical:) A camel going in the manner termed دِفِقَّى; as also ↓ دِفَاقٌ. (K.) (assumed tropical:) And, applied to a horse, Fleet, or swift; as also ↓ دِفَقٌّ: and so, applied to a mare, دِفَقَّةٌ and ↓ دَفُوقٌ and ↓ دِفَاقٌ and ↓ دِفَقَّى and ↓ دِفِقَّى. (K.) دِفَقٌّ: see what next precedes. دِفَقَّى: see دِفَقٌّ: and see also what next follows, in two places. دِفِقَّى and ↓ دِفَقَّى (tropical:) A she-camel quick, swift, or fleet, and of generous race: or that has never brought forth. (K, TA.) See also, for the former, دِفَقٌّ, in two places. — — مَشَى الدِّفِقَّى, (K,) and ↓ الدِّفَقَّى, (TA, and so in copies of the S,) the latter on the authority of IAmb, (TA,) said of a man, (S,) (assumed tropical:) He walked, or went quickly, or swiftly: (S, K:) or he went with slow steps (تَمَشَّى), inclining at one time to one side and at another time to another side: or he went with wide steps, (K, TA,) and quickly. (TA.) And يَعْدُو الدِّفِقَّى (assumed tropical:) [He runs quickly: &c.]. (TA.) دُفَاقٌ, applied to a torrent, (S, O, L, K,) That fills the valley: (S, O:) or that fills the two sides of the valley: (L:) or swift. (K.) — — See also دِفَقٌّ. دِفَاقٌ: see دِفَقٌّ, in three places. دَفُوقٌ: see دِفَقٌّ, in two places. دَفَّاقٌ [Pouring forth, or out, copiously, or abundantly: or] extensive, and copious, or abundant, rain: applied also [in the former sense] to the mouth of a leathern water-bag: and to a river, or rivulet; and so ↓ مُدْفِقٌ. (TA.) دَافِقٌ [act. part. n. of دَفَقَهُ; Pouring forth or out, &c.]. دَافِقُ خَيْرٍ [May it be pouring forth good] is said in prognostication on the occasion of the pouring forth of the contents of such a thing as a mug. (Lth, TA.) — — مَآءٌ دَافِقٌ means مَدْفُوقٌ [i. e. Water poured forth or out, &c.]; (IKoot, S, Msb, K;) because دَفَقَ is trans. [only] accord. to the generality (K, TA) of the leading lexicologists; (TA;) like سِرٌّ كَاتِمٌ meaning مَكْتُومٌ, (IKoot, S, Msb,) and عَارِفٌ meaning مَعْرُوفٌ, and عَاصِمٌ meaning مَعْصُومٌ, (IKoot, Msb,) after a manner obtaining among the people of El-Hijáz, who change the مَفْعُولٌ into فَاعِل when it is used as an epithet: (Fr, Msb, TA:) or it means ذُو دَفْقٍ [having a pouring forth or out, &c.]; (Mgh, Msb, TA;) accord. to Kh and Sb (TA) and Zj; (Msb, TA;) and in like manner they say that سِرٌّ كَاتِمٌ means ذُو كِتْمَانٍ: or, accord. to Lth, [i. e.] in the 'Eyn, it means water pouring forth, or out, at once: (TA:) it occurs in the Kur lxxxvi. 6; where دَافِق is said by Kh and Sb to signify مُنْدَفِق [i. e. pouring forth or out]: (Az, TA:) and it [there] means the sperma genitale. (JK.) دَيْفَقٌ: see دِفَقٌّ. أَدْفَقُ, and its fem. دَفْقَآءُ: see دِفَقٌّ. — — The former is also applied to a pace, or rate of going, as meaning Quick, or swift: (S, K:) or, accord. to AO, it means أَقْصَى العَنَقِ [the utmost of the pace called العَنَق]. (S, TA. [In my copies of the S, erroneously, العُنُق: in the TA without any vowel signs, app. because needless to any but the tyro in Arabic.]) — Also, i. e. the former, A man bowed, or bent, (IAar, K,) in his back, (IAar,) by age or grief. (IAar, K.) — — And i. q. أَعْوَجُ [here meaning Oblique]: (Aboo-Málik, K:) applied to a هِلَال [or new moon]: (Aboo-Málik:) Aboo-Málik says that the هلال thus termed is better, or more auspicious, than that termed حَاقِنٌ, which means " having its two extremities elevated, and its back decumbent: " and AZ says the like: (TA:) [or] ادفق applied to a هلال signifies erect (مُسْتَوٍ [which must here mean nearly, not exactly, erect,] and white, not turning sideways upon one of its two extremities: (K:) [and this also is esteemed more auspicious than that termed حاقن, q. v.:] so in the " Nawádir. " (TA.) — Also, applied to a camel, (S, K,) and to a mouth, (JK, TA,) Having the teeth standing out, or forwards: (JK, S, K:) or, applied to a camel, having the elbows far apart from the sides. (K. [See also أَرْفَقُ.]) مُدْفِقٌ: see دَفَّاقٌ. دفل دِفْلٌ: see the following paragraph. — Also i. q. زِفْتٌ and قَطِرَانٌ [both app. here meaning Tar, or liquid pitch]: (K:) or such as is thick: mentioned in this art. by IF, and also as written with ذ. (TA.) دِفْلَى, (T, S, M, K, &c.,) accord. to those who make the alif to be a sign of the fem. gender; and دِفْلًى, accord. to those who make that letter to be one of quasi-coordination;

used alike as a sing. and a pl.; (S;) and ↓ دِفْلٌ; (Ibn-'Abbád, K;) [the first of these appellations applied in the present day to The rose-bay, or laurel-bay; oleander, nerium oleander, rhododendron, or rhododaphne: and also to the common laurel:] a certain tree, (T, M,) or plant, (S, K,) bitter, (T, S, M, K,) very bitter, (TA,) and poisonous, (T,) green, and beautiful in appearance, the blossom of which is beautifully tinged, (M,) called in Persian خَرْزَهْرَهْ: (K:) there is a river-kind, and a land-kind: the leaves are like those of the حَمْقَآء [or gardenpurslane], but more slender; and the branches, or twigs, are long, spreading over the ground; at the leaves are thorns; and it grows in waste places: the river-kind grows upon the banks of rivers; its thorns are unconspicuous, or unapparent; its leaves are like those of the خِلَاف [or salix Aegyptia] and of the almond, broad; and the upper part of its stem is thicker than the lower part thereof: (TA:) it is very deadly: its blossom is like the red rose, (K,) very rough (خشن جدًا [but this I think is a mistranscription for حَسَنٌ جِدًّا very beautiful], and upon it is a kind of tuft like hair: (TA:) its fruit is like the خُرْنُوب [q. v.]; (K;) having an aperient, or a deobstruent, property; and stuffed with a substance like wool: (TA:) it is good for the mange, or scab, and the itch (حِكَّة), used in the manner of a liniment, (K,) and especially the expressed juice of its leaves; (TA;) and for pain of the knee and the back, (K,) of long duration, (TA,) applied in the manner of a poultice, or plaster; and for expelling fleas and the [insect called] أَرَض, by the sprinkling of a decoction thereof; and the rubbing over with the heart thereof twelve times, after cleansing, is good for removing the [malignant leprosy termed] بَرَص; (K;) and its leaves put upon hard tumours are very beneficial: but it is a poison: [yet] sometimes it is mixed with wine and rue, and given to be drunk, and saves from the poisons of venomous reptiles: the Ra-ees [Ibn-Seenà, or Avicenna,] says that it is perilous by itself, and its blossom, to men, and to horses and the like, and to dogs, but is beneficial when made into a decoction with rue, and drunk: (TA:) IAar says that the [trees termed] آء and أَلَآء and حبر [app. a mistranscription for خَبْر, a species of lote-tree,] are all called دِفْلَى. (T.) AHn says that the زَنْد made from the دِفْلَى is excellent for producing fire: and hence the prov., اِقْدَحْ بِدِفْلَى فِى مَرْخٍ ثُمَّ شُدَّ بَعْدُ أَوْ أَرْخِ [Endeavour thou to produce fire with wood of the دفلى upon wood of the مرخ: then tighten afterwards or loosen]: (M:) said when one incites a bad man against another bad man: (M, Meyd:) or, accord. to IAar, said in relation to a man whom one needs not to press, or importune. (Meyd.) دفن 1 دَفَنَهُ, (S, M, Msb, K,) aor. دَفِنَ, (M, Msb, K,) inf. n. دَفْنٌ, (M, Msb, TA,) He buried it; interred it; i. e. hid it, concealed it, or covered it, (M, Msb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata, of earth, or dust; (Msb;) namely, a thing; (S, Msb;) primarily having for its object a dead body: (M:) and ↓ دفّنهُ signifies the same; [but app. in an intensive sense or applying to a number of objects;] (M, TT;) or ↓ اِدَّفَنَهُ, of the measure اِفْتَعَلَهُ. (K. [So too, accord. to the TA, in the M; but in the text of the M as given in the TT, دفّنهُ.]) One says to a man who is obscure, unnoted, or of no reputation, دَفَنْتَ نَفْسَكَ فِىحَيَاتِكَ (tropical:) [Thou hast buried thyself in thy lifetime]. (TA.) — — Hence, (M,) دَفَنَ سِرَّهُ (tropical:) He hid, or concealed, his secret. (M, TA.) And دَفَنْتُ الحَدِيثَ (assumed tropical:) I hid or concealed, the information, or news, &c. (Msb.) — — [Hence also, دَفَنَ الرَّكِيَّةَ He filled up, stopped up, or choked up, with earth or dust, the well.] And دَفَنْتُ عُيُونَ المِيَاهِ I stopped up the sources of the waters; syn. عَوَّرْتُهَا, and سَدَدْتُهَا. (Sh, TA in art. عور.) — دَفَنَتْ, aor. دَفِنَ, inf. n. دَفْنٌ, said of a she-camel, She went her own way, or at random, or heedlessly, (M, K,) without need: (M:) or it signifies, (M,) or signifies also, (K,) she was, or became, (M, K,) usually, (K,) in the midst of the other camels when they came to water: (M, K:) and ↓ اِدَّفَنَتْ, (En-Nadr, T, TA,) of the measure اِفْتَعَلَتْ, (TA,) said of a she-camel, she was, or became, such as is termed ↓ دَفُونٌ; (En-Nadr, T, TA;) i. e. she absented, or hid, herself from the other camels: or went her own way, at random, or heedlessly, alone. (En-Nadr, T.) 2 دَفَّنَ see 1, first sentence. 3 مُدَافَنَةُ المَوْتَى: see 6. 5 تَدَفَّنَ see 7. 6 التَّدَافُنُ signifies ↓ مُدَافَنَةُ المَوْتَى [i. e. The cooperating in the burying of the dead]. (TA.) لَا يَكَادُ النَّاسُ يَتَدَافَنُونَ [The people can hardly, or cannot nearly, bury one another] is said in the case of a quick and spreading death. (TA voce ذَرِيعٌ.) — — [Hence,] تَدَافَنُوا (tropical:) They practised concealment, one with another; syn. تَكَاتَمُوا. (S, K, TA.) It is said in a trad., لَوْ تَكَاشَفْتُمْ لَمَا تَدَافَنْتُمْ (tropical:) [If ye revealed, one to another his faults, or his secrets, ye would not practise concealment, one with another, in any case]; meaning, if the fault, (عَيْب, as in my copies of the S and in the TA in the present art.,) or secret or secrets, (غَيْب, as in one of my copies of the S in art. كشف,) of each one of you were open, or revealed, to each other of you: (S, TA:) or, accord. to IAth, [if ye revealed, one to another his secrets, ye would not bury one another; for he says that] the meaning is, if each one of you knew what is concealed in the mind of each other of you, the conducting of his funeral, and his burial, would be deemed onerous. (TA in art. كشف.) 7 اندفن It was, or became, buried, or interred; i. e., hidden, concealed, or covered, (S, * M, Msb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata of earth, or dust: (Msb:) and ↓ اِدَّفَنَ, of the measure اِفْتَعَلَ, signifies the same; (S;) or ↓ تدفّن. (M, K.) — — Also, said of a portion of a well, (S,) or of a well [absolutely], and of a watering-trough or tank, and of a water-ing-place, or spring to which camels came to water, (M, K, TA,) [and] so ↓ ادّفن, (T,) [It was, or became, filled up, stopped up, or choked up, with earth or dust; (see 1, of which each of these verbs is a quasi-pass.;) or] it had the dust swept into it by the wind [so that it became filled up, stopped up, or choked up]. (T, TA.) 8 اِدَّفَنَ, of the measure اِفْتَعَلَ: see 7, in two places. — — Also, said of a slave, He ran away [given without any addition as one of the explanations in the S] before arriving at the city [or place] in which he was to be sold: (T, M, K:) this is not a running away (إِبَاق) for which he is to be returned [to the seller]: so says Yezeed Ibn-Hároon: but he adds that if he arrive there and run away, he is to be returned for it, though he do not absent himself from that city [or place]: (T:) or he absented himself, (T,) or stole away, (S, M, Mgh,) from his owners [or owner] for a day or two days, (T, S, M, Mgh,) as AZ says, (T, S,) or, (T, M,) as AO says, (T, S,) without absenting himself from the city [or place in which he was sold]; (T, S, M, Mgh;) as though he buried himself in the houses of that city [or place] in fear of punishment for an offence that he had committed: (Mgh:) thus, agreeably with the explanations of AZ and AO, the verb is used by the Arabs: (A'Obeyd, T:) and the epithet ↓ دَفُونٌ, applied to a slave, means one who does as is described above; (K;) or who is wont to do so: (T, S, M, Mgh:) or the verb signifies he fled from his owner, or from hard, or severe, work, but did not go forth from the town, or the like; and the doing so is not a fault [for which he may be returned to the seller], for it is not termed إِبَاق. (Msb.) — — See also 1, last sentence. — اِدَّفَنَهُ: see 1, first sentence. دَفْنٌ [originally an inf. n.]: see دَفِينٌ, in four places. — — Also, applied to a man, (tropical:) Obscure, unnoted, or of no reputation; (K, TA;) [and] so ↓ دَفُونٌ. (AZ, T.) دِفْنٌ: see دَفِينٌ, in four places. دَفِنٌ: see دَفِينٌ, in two places. دَفَنِىٌّ A kind of striped cloths or garments. (S, K.) دِفَانٌ: see دَفِينٌ, in two places. دَفُونٌ applied to a slave: see 8. — — Applied to a she-camel, That is in the midst of the other camels: (S:) or that is usually in the midst of the other camels when they come to water. (M, K.) — — See also 1, last sentence. — — Also, (M, K, TA, [in the CK, erroneously, مَدْفُون,]) applied to a camel and to a human being, That goes his own

way, at random, or heedlessly, without need; and so ↓ مِدْفَانٌ. (M, K.) — — See also دَفْنٌ. In like manner one says حَسَبٌ دَفُونٌ (assumed tropical:) Obscure grounds of pretension to respect or honour. (AZ, T.) دَفِينٌ i. q. ↓ مَدْفُونٌ, (S, M, Msb, K,) Buried, or interred; i. e. hidden, concealed, or covered, (M, Msb, K, TA,) in the earth, or dust, (TA,) or beneath layers, or strata, of earth, or dust; (Msb;) as also ↓ دِفْنٌ (M, K) and ↓ دَفْنٌ: (TA:) pl. [of the first] دُفَنَآءُ (M, K) and of the same also دُفُنٌ; (TA;) and [of the second] أَدْفَانٌ, (M, K,) which is also pl. of the third: (TA:) دَفِينٌ is also applied to a woman, and so is دَفِينَةٌ; (Lh, M, K;) and the pl. is دَفْنَى, (Lh, M,) or دُفَنَآءُ, (K,) and دَفَائِنُ: (Lh, M, K:) and the pl. دُفُنٌ is also used as a sing., applied to land (أَرْضٌ). (TA. [But in the M it is said that ↓ دَفْنٌ is thus applied as an epithet to land (ارض), and that its pl. is دُفُنٌ.]) — — See also دَفِينَةٌ. — — Also, applied to a well (رَكِيَّةٌ), Partly filled up with earth or dust (اِنْدَفَنَ بَعْضُهَا); as also ↓ دِفَانٌ; pl. دُفُنٌ: (S:) or i. q. ↓ مُنْدَفِنَةٌ, (M, K,) i. e. [filled up with earth or dust; or] having the dust swept into it by the wind [so that it is filled up, stopped up, or choked up]; (T, TA;) as also ↓ مِدْفَانٌ (M, K) and ↓ دِفَانٌ: (K:) and so ↓ دَفْنٌ, (M, TA,) or ↓ دِفْنٌ, (K,) thus applied, (K, TA,) and applied likewise to a watering-place, or spring to which camels have come to water, (M, K, TA,) and to a watering-trough or tank; (M, K;) as also دَفِينٌ. (TA.) — — Also Flesh-meat buried in rice: but this is a vulgar application. (TA.) — — دَآءٌ دَفِينٌ (T, S, M, K) and ↓ دَفْنٌ, (IAar, M, TA,) which is anomalous, app. a possessive epithet, like نَهِرٌ as applied to a man, (M,) in the K, erroneously, ↓ دِفْنٌ, (TA,) (tropical:) A latent disease, which the constitution has overpowered [so as to prevent its becoming apparent]; it is said in a trad. that the sun causes it to appear: (IAth, TA:) or a disease that is unknown (T, S) until evil and mischief appear from it: (T:) or a disease that appears after being latent, and from which evil and mischief (شَرٌّ وَ عَرٌّ) [in the CK, erroneously, وَعُرٌّ]) then appear and spread: (M, K:) [it is said that] it is seldom, or never, cured. (M.) — — رَجُلٌ دَفِينُ الْمُرُوَّةِ, and ↓ دِفْنُ المروّة, (TA,) or ↓ دَفْنُ and ↓ دَفِنُ المروّة, (T,) (assumed tropical:) A man without manliness, or manly virtue: so says As. (T, TA.) دَفِينَةٌ A thing buried: (Th, K:) and hence, (TA,) a treasure, or a buried treasure: pl. دَفَائِنُ: (M, K, TA:) and ↓ دَفِينٌ also signifies buried treasure. (TA in art. ركز.) دُفَّانٌ [irregularly] sing. of دَفَائِنُ signifying The خَشَب [or pieces of wood, by which may be meant planks, or spars, or ribs, &c.,] of a ship. (AA, TA.) دَافِنُ أَمْرٍ, in the K, erroneously, دَافِنَآء, (TA,) (tropical:) The inward, or intrinsic, state or circumstances of a case or an affair. (K, TA.) — — بَقَرَةٌ دَافِنَةُ الْجَذْمِ A cow, or an animal of the ox-kind, whose أَضْرَاس [i. e. teeth, or molar teeth,] are ground, or worn, by reason of extreme age. (S, K.) مدفن [by rule مَدْفِنٌ, but commonly pronounced مَدْفَنٌ,] A place of burial: [a tomb:] pl. مَدَافِنُ. (TA.) مِدْفَانٌ: see دَفِينٌ: — — and دَفُونٌ. — Also An old, worn-out, skin for water or milk. (S, K.) مَدْفُونٌ: see دَفِينٌ. مُنْدَفِنَةٌ, applied to a well (رَكِيَّةٌ): see دَفِينٌ. دفو 1 دَفِىَ, [aor. يَدْفَى,] inf. n. دَفًا, He, or it, was, or became, such as is termed أَدْفَى, in any of the senses of this epithet. (M.) [See also 4.] — دَفَوْتُ الجَرِيحَ, (S, K, TA, [in the CK, erroneously, دَفَيْتُ,]) aor. أَدْفُوهُ, inf. n. دَفْوٌ; (S, TA;) and ↓ دَافَيْتُهُ and ↓ أَدْفَيْتُهُ; (A'Obeyd, S, K;) I despatched the wounded man; i. e. hastened and completed his slaughter; or made his slaughter sure, or certain: (A'Obeyd, S, K:) and so دَافَأْتُهُ and أَدْفَأْتُهُ (TA) [and دَافَفْتُهُ &c.: see 3 in art. دف]. Accord. to Ibn-Abi-l-Hadeed, دَفَى, [or rather دَفَا,] sometimes pronounced with ء, [دَفَأَ,] signifies He slew, in the dial. of Kináneh. (TA.) 3 دَافَوَ see 1. 4 أَدْفَوَ see 1. — It is related in a trad. that a captive was brought to the Prophet, (S, TA,) shivering by reason of cold, (TA,) and he said to some persons, اِذْهَبُوا بِهِ فَأَدْفُوهُ, meaning [Take ye him away and] clothe him so as to protect him from the cold; (S, TA;) for أَدْفِئُوهُ; because the pronunciation of ء was not of the dial. of Kureysh; but they thought that he meant slaughter; (TA;) and they took him away and slew him: therefore he paid the fine for his blood. (S, TA.) As is said in the K, أَدْفَيْتُ is a dial. var. of أَدْفَأْتُ. (TA.) — ادفى said of a gazelle, His horns were, or became, so long as almost to reach his hinder part. (T, K.) [See also دَفِىَ.] 6 التَّدَافِى i. q. التَّدَارُكُ [app. in relation to a camel's pace, or manner of going, as meaning The continuing uninterruptedly]: (K:) and التَّدَاوُلُ [denoting alternation of any kind]: (S, K:) [accord. to the TA, this means, here, what next follows; and the same seems to be indicated in the S:] and a camel's going along with an inclining from side to side (أَنْ يَسِيرَ سَيْرًا مُتَجَافِيًا): (K:) you say, تَدَافَى البَعِيرُ, meaning سَارَ سَيْرًا مُتَجَافِيًا [The camel went along with an inclining from side to side]. (S.) [See also the second of the verses cited in the first paragraph of art. دف: from the explanation of which by ISd, it appears that تَدَافَى is perhaps originally تَدَافَّ.] 8 اِدَّفَيْتُ a dial. var. of اِدَّفَأْتُ. (Lth, T in art. دفأ.) 10 اِسْتَدْفَيْتُ a dial. var. of اِسْتَدْفَأْتُ. (Lth, T in art. دَفأ, and K in the present art.) دَفًا inf. n. of دَفِىَ [q. v.]. (M.) A bending, or curving. (T, S.) You say, of a man, فِيهِ دَفًا In him is a bending, or curving: and this is said of Ed-Dejjál. (T.) [See also دَفأٌ.] — — Also, in a mountain-goat, The having very long horns, extending towards his ears. (S.) دَافِى, used [for the sake of rhyme] by Ru-beh for دَافِفُ: see دَافٌّ, in art. دف. أَدْفَى, applied to a man, (T, S, M, K,) Humpbacked: (T, S:) or who walks with an inclining on one side: or, as some say, i. q. أَجْنَأُ [q. v.]: or having contracted shoulders: (M:) or bending, or curving. (K.) [See also أَدْفَأُ.] Its fem., in all its senses, is دَفْوَآءُ. (M.) — — Applied to a camel, Long in the neck, and protuberant in the back, whose head nearly touches his hump: (M:) and the fem., applied to a she-camel, (K,) or to an excellent she-camel, (Lth, T, S,) long in the neck; (Lth, T, S, K;) that, when she goes along, almost puts her head upon the back of her hump, and is long in the back. (Lth, T.) — — Applied to a ram, Whose horn extends towards his ear: (T:) or, applied to a mountain-goat, (S, M,) and to a domestic goat, (M,) whose horns are very long, extending towards his ears; (S;) or whose horns are so long that they turn down backwards upon his ears: (M:) and [in like manner] the fem. is applied to a she-goat; (S;) meaning, accord. to AZ, whose horns turn down to the extremity of each of her عِلْبَاوَانِ [dual of عِلْبَآءٌ, q. v.]. (T.) — — Applied to a bird, Long in the wing: (S:) or long in the wings and tail: (M:) or long in the wings, having the ends of the primary feathers even with the end of the tail. ('Eyn.) And the fem., applied to an eagle (عُقَاب), Crook-billed: (K:) or so applied because that bird is crook-billed. (S.) — — And the fem., applied to an ear [of a beast], Approaching the other ear so that the extremities of the two almost touch each other, bending down towards the forehead, not standing erect, but strong: as some say, applied to the ear of a horse only: or, as Th says, only meaning inclining. (M.) — — Also, the fem., accord. to A'Obeyd, Having wide bones. (M.) — — شَجَرَةٌ دَفْوَآءُ A great tree: (S:) or a great, shady tree; and it may be, inclining: (T:) or a shady tree, having many branches: (IAth, TA:) or, as some say, an inclining tree: (TA:) occurring in a trad., describing a certain tree that was worshipped. (T, S.) إِبِلٌ مُدْفَاةٌ: see مُدْفَأَةٌ, in art. دفأ. دق 1 دَقَّ, aor. يَدِقُّ, inf. n. دِقَّةٌ, (S, Msb, K,) It (a thing, S) was, or became, دَقِيق, which means the contr. of غَلِيظ; as also ↓ استدقّ: (S, K:) [i. e. it was, or became, thin as meaning slender, or small in diameter or circumference as compared with length: also small in all dimensions; small in size; minute, or fine, either as a whole, or in its component particles: and sometimes, as said of a garment or the like, thin, or fine, as opposed to thick or coarse; like رَقَّ:] contr. of غَلُظَ: (Msb:) ↓ استدقّ is said of the هِلَال [or moon a little after or

before the change], and of other things. (TA.) [See also رِقَّةٌ.] — — And [hence], aor. and inf. n. as above, (tropical:) He, or it, was, or became, little in estimation, paltry, inconsiderable, mean, vile, or contemptible. (TA.) One says to him who refuses to confer a benefit, دَقَّ بِكَ خُلُقُكَ (assumed tropical:) [Thy nature, or natural disposition, hath rendered thee mean, &c.; the verb being made trans. by بِ, agreeably with a common usage mentioned in p. 141]. (TA.) — — Also, [aor. and] inf. n. as above, said of a thing, an affair, or a case, [and of speech, or language,] (assumed tropical:) It was, or became, subtile, nice, abstruse, recondite, or obscure. (Msb.) And you say, دَقَّ فِى كَلَامِهِ (tropical:) [He was, or became, subtile, nice, abstruse, &c., in his speech, or language]. (TA.) — دَقَّهُ, (S, M, Msb, K,) aor. دَقُ3َ, inf. n. دَقٌّ, (M, Msb,) He broke it, (M, K, TA,) or crushed it, (M,) in any manner: (M, TA:) or he bruised, brayed, or pounded, it; i. e., he beat it with a thing so that he broke it, or crushed it: (M, K: *) namely, a thing, (S, M, TA,) such as medicine, &c. (TA.) — — [And hence, He beat it; namely, a garment or the like; in washing and whitening it. And دَقَّ البَابَ He knocked at the door for admission.] — — And [hence also, (in the CK, erroneously, " or,") as appears from what follows,] (assumed tropical:) He made it apparent; showed, exhibited, manifested, or revealed, it: (K:) so says IAar, citing the following verse of Zuheyr: تَدَارَكْتُمَا عَبْسًا وَذُبْيَانَ بَعْدَمَا تَفَانَوْا وَدَقُّوا بَيْنَهُمْ عِطْرَ مَنْشِمِ (TA:) i. e. Ye two repaired the condition of the tribes of 'Abs and Dhubyán by peace, (تَلَافَيْتُمَا أَمْرَهُمَا بِالصُّلْحِ,) after they had shared, one with another, in destruction, and had brayed [among themselves] the perfume of Menshim as a sign of their having leagued together against their enemy; i. e., after slaughter had come upon the last of their men, as upon the last of those who perfumed themselves with the perfume of Menshim: for [it is said that] منشم is the name of a woman who sold perfume in Mekkeh, and a party bought of her some perfume, and leagued together to fight their enemy, making the dipping of their hands in that perfume to be a sign of their league; and they fought until they were slain to the last of them: whence the prov., أَشْأَمُ مِنْ عِطْرِ مَنْشِمَ: (EM p. 117:) [so that, accord. to this explanation, which is one of many, منشم is made perfectly decl. for the sake of the rhyme:] or the meaning is, (assumed tropical:) after they had manifested enmities and faults. (TA.) One says also, in cases of enmity, لَأَدُقَّنَّ شُعُورَكَ, meaning (assumed tropical:) I will assuredly manifest thy circumstances. (TA.) — دُقَّ, inf. n. دَقٌّ and دِقٌّ, He was seized with the malady termed دِقّ [i. e. hectic fever]. (MA.) 2 دقّق, (K,) inf. n. تَدْقِيقٌ, (S,) He bruised, brayed, or pounded, finely; he comminuted, or pulverized; syn. أَنْعَمَ الدَّقَّ. (S, K.) This is the primary signification. (TA.) — — And hence, (assumed tropical:) [He made a minute examination. — — And He spoke, or expressed himself, and] he proved a question, or a problem, in a subtile, nice, abstruse, recondite, or obscure, manner. (El-Munáwee, TA.) — — See also 4. 3 داقّ صَاحِبَهُ الحِسَابَ, inf. n. مُدَاقَّةٌ, (tropical:) [He was minute, observant of small things, nice, or scrupulous, with his companion in the reckoning; and so داقّهُ فِى الحِسَابِ;] (JK, K, TA;) he reckoned with his companion with minuteness: (TK:) it signifies an act between two. (TA.) [And داقّهُ فِى الأَمْرِ (assumed tropical:) He was minute, &c., with him in the affair, or case.] المُدَاقَّةُ فِى الأَمْرِ signifies ↓ التَّدَاقُّ; (S;) which is an instance of تَفَاعُلٌ from الدِّقَّةُ: (Sgh, K:) you say, ↓ تَدَاقَّا, meaning (assumed tropical:) They were minute, &c., each with the other. (TK.) You say also, داقّ النَّظَرَ فِى مُعَامَلَاتِهِ وَنَفَقَاتِهِ [He examined minutely into his dealings and his expenses]. (TA in art. دنق.) — — And [hence] مُدَاقَّةٌ, metonymically, signifies (tropical:) The being niggardly, stingy, or avaricious. (Az, TA in art. دنق.) 4 ادقّهُ He made, or rendered, it (a thing, S, M) دَقِيق [i. e. thin, or slender, &c.]; (S, M, K;) as also ↓ دققه. (S, M.) — — And He gave him a small thing: (S, TA:) or he gave him little: (S in art. جل:) or (tropical:) he gave him a sheep, or goat; (M;) or sheep, or goats. (K, TA.) You say, أَتَيْتُهُ فَمَا أَدَقَّنِى وَلَا أَجَلَّنِى (S, M) I came to him, and he gave me not a small thing, nor gave he me a great thing: (S in the present art.:) or he gave me not little, nor gave he me much: (S in art. جل:) or he gave me not a sheep, or goat, nor gave he me a camel. (M.) — — And ادقّت, said of the eye, It shed few tears; opposed to اجلّت; as in the saying of El-Fak'asee cited in art. جل. (S * and TA voce أَجَلَّ, q. v.) — And ادقّ (assumed tropical:) He pursued little, paltry, or mean, things. (TA.) 6 تَدَاقَ3َ see 3, in two places. 7 اندقّ It (a thing, S, M, TA, such as medicine, &c., TA) was, or became, broken, (M, K, TA,) or crushed, (M,) in any manner: (M, TA:) or bruised, brayed, or pounded; i. e. beaten with a thing so that it was broken, or crushed: (M, K: *) quasi-pass. of دَقَّهُ. (S, M, K.) 10 إِسْتَدْقَ3َ see 1, first sentence, in two places. استدقّ نُحُولُهَا means Her thinness increased in thinness. (Ham p. 33.) دِقٌّ: see دَقِيقٌ, in nine places. — — Hence, حُمَّى الدِّقّ [Hectic fever; so termed in the present day]; that is, from دِقٌّ as signifying the contr. of غَلِيظٌ. (S.) — دِقٌّ in measuring, relating to the thing measured, is The being broken, crushed, or bruised, in the measure, so as to become close, or compact. (TA.) — Also (tropical:) Niggardliness, stinginess, or avarice; the condition of him in whom is little, or no good. (M, TA.) دُقَّةٌ Soft dust swept by the wind (S, K) from the ground: pl. دُقَقٌ: (S:) or dust swept from the ground; as also ↓ دُقَاقَةٌ: (TA:) or دُقَقُ التُّرَابِ signifies fine dust; and دُقَّةٌ is its sing.: (M:) or, accord. to IB, the sing. of دُقَقٌ is ↓ دُقَّى, like as the sing. of جُلَلٌ is جُلَّى. (TA.) — — Also Seeds that are used in cooking, for seasoning food, (IDrd, M, K,) bruised, or brayed, (M,) and what are mixed therewith; (IDrd;) such as are termed قَزْح, and the like: all such seeds of the cooking-pot are called دُقَّة by the people of Mekkeh: (IDrd, Sgh:) and salt with such seeds mixed therewith: (M, K:) this is the application now commonly obtaining: (TA:) or salt alone: (M:) or salt bruised, or brayed: (Lth, K:) whence the saying, مَا لَهُ دُقَّةٌ He has not salt. (Lth, M, K. *) — — And [hence,] (tropical:) Beauty, or prettiness: (M, K, TA:) whence the phrase إِمْرَأَةٌ لَا دُقَّةَ لَهَا, (M,) or قَلِيلَةُ الدُّقَّةِ, (K,) or مَا لَهَا دُقَّةٌ, (TA,) (tropical:) A woman who is not beautiful, or pretty; (M, K; *) who has not beauty, or prettiness. (TA.) — — Also A certain ornament (حَلْىٌ) of the people of Mekkeh. (K.) — — And The small, or young, (حَشْو,) of camels. (TA.) دِقَّةٌ inf. n. of the intrans. verb دَقَّ [q. v.]. (S, Msb, K.) [As a simple subst.,] The state, or condition, or quality, of that which is termed دِقٌّ [and دَقِيقٌ; properly and tropically: i. e., it signifies slenderness, &c.]: and smallness, littleness, or the like; [properly and tropically;] contr. of عِظَمٌ. (K.) — — [Hence,] (tropical:) Littleness in estimation, paltriness, inconsiderableness, meanness, vileness, or contemptibleness. (K, TA.) — — [And (assumed tropical:) Subtileness, niceness, abstruseness, reconditeness, or obscureness.] دَقَقَةٌ [pl. of ↓ دَاقٌّ, agreeably with analogy,] Persons who manifest, or reveal, the faults, or vices, of the Muslims. (IAar, K.) دُقَاقٌ What is broken, or crushed; or bruised, brayed, or pounded; of a thing; as also ↓ دُقَاقَةٌ: (M:) broken particles of anything: (JK, K:) and [particularly] fragments, or broken pieces, of branches; as also ↓ دِقَاقٌ. (K.) — — See also مَدْقُوقٌ [with which it is sometimes syn.]: — — and see دَقِيقٌ. دِقَاقٌ: see the next preceding paragraph. دَقُوقٌ A certain medicine (JK, M, K) for the eye, (JK, K,) bruised, brayed, or pounded, (JK, M, K,) and then sprinkled (JK, M) therein. (JK.) دَقِيقٌ contr. of غَلِيظٌ (JK, * S, M, * Msb, K) and جَلِيلٌ; (Msb;) as also ↓ دُقَاقٌ and ↓ دِقٌّ; (S, K;) the last contr. of جِلٌّ: (JK, S, M:) [i. e. Slender, or small in diameter or circumference as compared with length: also small in all dimensions; small in size; minute, or fine, either as a whole, or in its component particles: and sometimes, as applied to a garment or the like, thin, or fine, as opposed

to thick or coarse; like رَقِيقٌ: but properly,] دَقِيقٌ differs from رَقِيقٌ; the former signifying the contr. of غَلِيظٌ [as stated above], and the latter, the contr. of ثَخِينٌ: therefore one says حَسًا رَقِيقٌ and حَسًا ثَخِينٌ [" thin soup " and " thick soup "], but not حَسًا دَقِيقٌ; and one says سَيْفٌ دَقِيقُ المَضْرِبِ [a sword thin in the edge, or in the part next the point]; and رُمْحٌ دَقِيقٌ [a slender spear]; and غُصْنٌ دَقِيقٌ [a slender branch]; and حَبْلٌ دَقِيقٌ [a slender rope]: (IB, TA:) pl. [of mult. دِقَاقٌ and of pauc.] أَدِقَّةٌ. (Msb.) One says, مَا لَهُ ↓ دِقٌّ وَلَا جِلٌّ [He has neither slender, or small, or fine, nor thick, or great, or coarse]; i. e. دَقِيقٌ وَلَا جَلِيلٌ. (S in art. جل.) And أَخَذْتُ ↓ دِقَّهُ وَجِلَّهُ [I took the slender, &c., thereof, and the thick, &c., thereof]; like as one says, اخذت قَلِيلَهُ وَ كَثِيرَهُ. (S in the present art.) And it is said in a trad., اَللّٰهُمَّ اغْفِرْلِى ذَنْبِى كُلَّهُ ↓ دِقَّهُ وَجِلَّهُ [O God, forgive me all my sin, the small thereof and the great thereof]. (TA.) ↓ شَجَرٌ دِقٌّ means Shrubs, bushes, or small trees: (M:) opposed to شَجَرٌ جِلٌّ. (Lth in art. جل, and Mgh in art. بقل.) Accord. to AHn, ↓ دِقٌّ signifies Plants that are slender and soft to the camels, so that the weak of the camels, and the young, and such as has its teeth worn down to the sockets, and the sick, eat them: or, as some say, their small leaves: (M:) or slender and long leaves of the أَرَاك: and grain trodden out but not winnowed: pl. أَدْقَاقٌ. (JK.) And ↓ حُلَلٌ دِقٌّ means Thin, or fine, [garments, or dresses, of the kind called] حُلَل; opposed to حُلَلٌ جِلٌّ: (Mgh:) or ↓ دِقٌّ signifies the contr. of جِلٌّ as applied to carpets, and to the garments called أَكْسِيَة [pl. of كِسَآء] and the like, and to the [cloth called] حِلْس, and to the mat and the like. (TA in art. جَل.) — — [Hence,] دَقِيقٌ is also applied to a thing, an affair, or a case, as meaning (assumed tropical:) Little in estimation, paltry, inconsiderable, mean, vile, or contemptible; in this case, contr. of جَلِيلٌ: (IB, TA:) and means also (tropical:) niggardly, stingy, or avaricious; (M, TA;) in whom is little, or no, good; (M, K, TA;) applied to a man: (M:) pl. [of pauc.] أَدِقَّةٌ and [of mult.] دِقَاقٌ and أَدِقَّاءُ. (TA.) — — Also, applied to a thing, an affair, or a case, (assumed tropical:) Subtile, nice, abstruse, recondite, or obscure: (M, K, TA:) [applied likewise to speech; and so ↓ دِقٌّ:] you say, جَآءَ بِكَلَامٍ دَقِيقٍ and دِقٍّ (tropical:) [He uttered subtile, nice, abstruse, recondite, or obscure, speech]. (TA.) — — [The fem.] ↓ دقيقة [used as a subst.] signifies (tropical:) Small cattle; i. e. sheep or goats; opposed to جَلِيلَةٌ (JK, K, TA) which signifies camels: (JK, TA:) pl. دَقَائِقُ. (TA.) You say, مَا لَهُ دَقِيقَةٌ وَلَا جَلِيلَةٌ (tropical:) He has neither sheep, or goats, nor camels: (TA:) or neither a sheep, or goat, nor a she-camel. (M.) And كَمْ دَقِيقَتُكَ (tropical:) How many are thy sheep, or goats? (TA.) And هُوَ رَاعِى الدَّقَائِقِ (tropical:) He is the pastor of sheep, or goats. (TA.) And أَعْطَاهُ مِنْ دَقَائِقِ المَالِ (tropical:) [He gave him of the small cattle]. (TA.) — — Also, [i. e. ↓ دَقِيقَةٌ,] as a conventional term of the astronomer, (assumed tropical:) [A minute of a circle;] the sixtieth [in the O, and in some copies, app. most, of the K, erroneously, "thirtieth," as remarked by MF and SM and others,] part of a دَرَجَة [or degree of a circle: pl. دَقَائِقُ, as above]. (K, TA.) — — ↓ [And (assumed tropical:) A minute of time; the fourth part of a دَرَجَة (or degree) of time: pl. as above. — — ↓ دَقِيقَةٌ is also sing. of دَقَائِقُ as syn. with مَدَاقٌّ, q. v.] — دَقِيقٌ signifies also Flour, or meal, (S, M, Msb, K, &c.,) of wheat &c.; (Msb;) [thus used as a subst.; as though] in the sense of مَدْقُوقٌ. (Msb, TA.) — — [Hence, Farina,] You say, جَرَى الدَّقِيقُ فِى السُّنْبُلِ [The farina pervaded the ears of wheat]. (L in art. قمح.) And حَمَلَ الدَّقِيقَ [It bore farina] is said of seed-produce [or corn]. (TA in art. حنق. [See 4 in that art.]) دُقَاقَةٌ: see دُقَّةٌ: and دُقَاقٌ. دَقُوقَةٌ Bulls, or cows, and asses, that tread, or thrash, wheat or grain. (JK, M, K.) دَقِيقَةٌ: see دَقِيقٌ, in four places, in the latter part of the paragraph. دَقِيقِىٌّ, (M, L, TA,) or ↓ دَقَّاقٌ, (O, K,) but the latter is disallowed by Sb, (M, L,) A seller of دَقِيق, i. e. flour, or meal. (M, O, L, K, TA.) دُقَّى: see دُقَّةٌ. دَقَّاقٌ One who breaks [or crushes] much, in any manner; or who bruises, brays, or pounds, much. (TA.) — — See also دَقِيقِىٌّ. دَقَّاقَةٌ [in the CK, erroneously, دَقاقة,] A thing with which one breaks or crushes, or bruises, brays, or pounds, rice (Ibn-'Abbád, M, K) and the like. (Ibn-'Abbád, K.) دَقْدَقَةٌ an onomatopœia, (S, M,) The sounds of the hoofs of horses or similar beasts, (JK, S, M, K, TA,) with quick reiteration; like طَقْطَقَةٌ. (S, TA.) And The cries, shouts, noises, or clamour, or the confusion of cries &c., of men. (JK, Ibn-'Abbád, K.) دَقْدَاقٌ Small gibbous tracts of sand heaped up. (El-Mufaddal, K.) دَاقٌّ: see دَقَقَةٌ. أَدَقُّ [More, and most, دَقِيق, i. e. slender, &c. See an ex. in a prov. cited voce خَيْطٌ]. مَدَقٌّ [A place of breaking or crushing, or of bruising, braying, or pounding]. [Hence,] مَدَقُّ الحَوَافِرِ The place of falling of the hoofs of horses or the like [upon the ground]. (Ham p. 679.) مُدُقٌّ: see what next follows, in two places. مِدَقٌّ and ↓ مِدَقَّةٌ and ↓ مُدُقٌّ, (S, M, Mgh, Msb, K,) the last extr. (Msb, K) with respect to rule, (Msb,) one of the instances of an instrumental noun of the measure مُفْعُلٌ, (S, TA,) like مُنْخُلٌ, (Az, TA,) said by Sb to be of this form because it is a subst. like جُلْمُودٌ, (M,) A thing with which one breaks (S, * M, Mgh, * K) or crushes in any manner, (M,) or with which one bruises, brays, or pounds, i. e. beats so as to break or crush, (S, * M, Mgh, * K,) a thing, (M,) in a general sense: (Mgh:) [signifying also] the thing with which قُمَاش [or cloth of any kind] &c. are beaten: (Msb:) [also, the first, the wooden implement called مِنْدَف, by means of which, and a bow, cotton is separated and loosened: and the second, the implement with which corn is thrashed; as mentioned by Golius on the authority of ElMeydánee:] but the particular terms for the thing used by the قَصَّار [or whitener of cloth, for beating it, in washing,] are كُذِينَقٌ and بَيْزَرٌ and مِيجَنَةٌ: (Mgh:) Az says that ↓ مُدُقٌّ, with damm to the م [and د], signifies a stone with which perfume is bruised: [and in like manner it is said in the S, in one place, to mean the مِدْوَك of the seller of perfumes:] but when it is made an epithet, it is restored to the measure مِفْعَلٌ [so that you say مِدَقٌّ]: (TA:) the pl. is مَدَاقُّ: and the dim. is ↓ مُدَيْقٌ. (S, K.) [Hence,] حَافِرٌ مِدَقٌّ A solid hoof that breaks, crushes, or bruises, things. (M, TA.) — — Also, مِدَقٌّ, (assumed tropical:) Strong; (M, TA;) applied to a man. (TA.) مِدَقَّةٌ: see the next preceding paragraph. مُدَقَّقَةٌ, meaning A kind of food, [a ball of minced meat &c., so called in the present day,] is post-classical. (Sgh, K.) مَدْقُوقٌ [Broken or crushed, in any manner; or bruised, brayed, or pounded; i. e. beaten with a thing so as to be broken, or crushed, thereby; and so ↓ دُقَاقٌ, as in a verse cited voce رَثَّمَ: and beaten, as a garment or the like in the process of washing and whitening it:] pass. part. n. of دَقَّهُ. (Msb.) — Also Seized with the malady termed دِقّ [i. e. hectic fever]. (MA.) مَدَاقُّ [a pl. of which the sing is not mentioned and app. is not used]. You say, يَتَتَبَّعُونَ مَدَاقَّ الأُمُورِ [and ↓ دَقَائِقَ الأُمُورِ] (assumed tropical:) They pursue, or investigate, or they seek successively, time after time, or repeatedly, or in a leisurely manner, gradually, step by step, or one thing after another, to obtain a knowledge of,] the subtilties, niceties, abstrusities, or obscurities, of things, affairs, or cases. (TA.) [And (assumed tropical:) They pursue, &c, the minutiæ of things, affairs, or cases: or small, or little, things &c.; for in the phrase تَتَبَّعَ مَدَاقَّ الأُمُورِ (in the S in art. سف), مداقّ الامور signifies, accord. to the PS, small, or little, things &c.] And you say, أَسَفَّ إِلَى مَدَاقِّ الكَسْبِ (assumed tropical:) [He pursued small means of gain]. (TA in art. دقع.) And أَسَفَّ إِلَى مَدَاقِّ الأُمُورِ وَأَلَائِمِهَا [lit. (assumed tropical:) He pursued small, or little, things, and the meanest, or most ignoble, thereof]; meaning he became mean, or ignoble. (M in art. سف.) مُدَيْقٌ: see مِدَقٌّ, near the end of the paragraph. مُسْتَدَقٌّ The slender, or thin, part of anything. (M, TA.) And [hence,] The fore part of the سَاعِد [or fore arm], next the wrist. (M, K.) [And The lower part of

the سَاق, or shank, next the ankle.] دقر دِقْرَارٌ and ↓ دِقْرَارَةٌ A kind of short drawers, without legs, covering only that portion of the wearer which decency requires to be concealed; (TA;) i. q. تُبَّانٌ: (S, K:) also the latter, trowsers of the ordinary kind; syn. سَرَاوِيلُ; and so ↓ دُقْرُورٌ and ↓ دُقْرُورَةٌ: pl. دَقَارِيرُ. دُقْرُورٌ and دُقْرُورَةٌ: see above; and the latter, in what follows. دِقْرَارَةٌ: see دِقْرَارٌ. — — Also, A short man: (K:) as though likened to the short drawers above mentioned: (TA:) pl. as above. (K.) — Also A calamity; a misfortune: pl. as above. (S, K.) — — And An aloninable lie: (TA:) foul language: calumny; slander: (K:) forgery of tales. (TA.) You say فُلَانٌ يَفْتَرِى الدَّقَارِيرَ Such a one forges lies, (S,) or abominable lies, (TA,) and foul language. (S, TA.) — — Also Contrariety; opposition; and so ↓ دُقْرُورَةٌ: and contention, or altercation, (K, TA,) that wearies one: (TA:) pl. as above. (K.) — — And An evil, or a bad, habit: pl. as above. (K.) It is related in a trad. of 'Omar, that he said to his freedman Aslam, who was a Bejáwee slave, أَخَذَتْكَ دِقْرَارَةُ أَهْلِكَ The evil habit of thy family, or people, which was deviation from the truth, and acting falsely, hath come upon thee. (TA.) — — Also A calumniator; a slanderer: (S, K:) as though meaning ذُو دِقْرَارَةٍ, i. e., ذُو نَمِيمَةٍ: (TA:) pl. as above. (K.) دقع 1 دَقِعَ, (S, Msb, K,) aor. دَقَعَ, (Msb, K,) inf. n. دَقَعٌ, (Msb,) He (a man, S) clave to the dust, or earth, (S, Msb, K,) by reason of abasement, or abjectness; (S, Msb;) or, as some say, by reason of poverty: or he clave to the dust, or earth, and became poor; as also ↓ ادقع: or he clave to the dust, or earth, or some other thing, by reason of anything whatever: (TA:) and he became lowly, humble, or submissive, and clave to the dust, or earth. (S, TA.) It is said in a trad. [cited voce خَجِلَ], إِذَا جُعْتُنَّ دَقِعْتُنَّ When ye [women] are hungry, ye become lowly, humble, or submissive, and cleave to the dust, or earth; (S, TA;) or ye bear poverty ill. (TA in art. خجل.) — — He was, or became, grieved, unhappy, or disquieted in mind; as also دَقَعَ, inf. n. دَقْعٌ and دُقُوعٌ; and lowly, humble, submissive, or abased. (TA.) — — He was, or became, lowly, humble, or submissive, in seeking, or requesting, an object of want, and desired it vehemently. (TA.) — — He was, or became, content with mean sustenance. (K; but only the inf. n., namely دَقَعَ, of the verb in this sense, is there mentioned.) — — [And, as shown above,] He bore poverty ill. (S, K; but only the inf. n., as above, is mentioned in them.) [Thus the verb bears two contr. meanings.] El-Kumeyt says, وَلَمْ يَدْقَعُوا عِنْدَ مَا نَابَهُمْ لِصَرْفِ زَمَانٍ وَلَمْ يَخْجَلُوا i. e. They did not bear poverty ill [on the occasion of what befell them by reason of a changing of fortune], nor did they bear richness ill: or, as some say, they did not cleave to the ground in consequence of poverty and hunger, &c., nor did they become lazy, or indolent, and remiss, in seeking subsistence. (TA.) — — He (a young camel) turned away with disgust from the milk; was averse from it; loathed, or nauseated, it; syn. بَشِمَ عَنِ اللَّبَنِ. (K.) — — دَقَعَ, inf. n. دَقْعٌ, [mentioned above,] also signifies He pursued small means of gain; as also ↓ ادقع. (TA.) 4 ادقع: see 1; first and last sentences. — — ادقع لَهُ, and إِلَيْهِ, He acted exorbitantly towards him in reviling, &c., [as though he debased himself to him,] not shunning, or preserving himself from, foul speech. (AZ.) — ادقعهُ, inf. n. إِدْقَاعٌ, He caused him to cleave to the dust, or earth; meaning he abased him, or rendered him object. (KL; but only the inf. n. is there mentioned.) And ادقعهُ الفَقْرُ Poverty caused him to cleave to the dust, or earth. (Har p. 33.) [See the act. part. n., below.] Q. Q. 1 دَنْقَعَ He (a man) was, or became, poor, or needy: the ن being augmentative. (TA.) دَقِعٌ [part. n. of دَقِعَ; Cleaving to the dust, or ground, &c.:] grieved, unhappy, or disquieted in mind; as also ↓ دَاقِعٌ; and lowly, humble, submissive, or abased: (TA:) and ↓ مُدْقِعٌ [is syn. with دَقِعٌ as signifying] cleaving to the dust, or earth, and in a state of poverty: (TA:) [the pl. of دَقِعٌ is دَقْعَى; like as وَجْعَى is pl. of وَجِعٌ, and هَرْمَى of هَرِمٌ.] You say, رَأَيْتُ القَوْمَ صَقْعَى دَقْعَى [I saw the people, or company of men, struck by a thunderbolt, or struck by the enemy as with a thunderbolt,] cleaving to the ground. (TA.) الدَّقْعَاءُ: see أَدْقَعُ. الدِّقْعِمُ: see أَدْقَعُ. الدَّقَاعُ: see أَدْقَعُ. الدُّقَاعُ: see أَدْقَعُ. دَقُوعُ اليَدَيْنِ A camel that throws forth his fore legs, and scrapes the dust, or earth, (K, TA,) when he goes the pace, or at the rate, or in the manner, termed خَبَب. (TA.) دَاقِعٌ: see دَقِعٌ. — — Content with what is mean, or vile; as also ↓ مِدْقَاعٌ: and both signify one who cares not for whatever has fallen into food or beverage or any other thing: or, as some say, who pursues mean, or vile, things: (TA:) or the former signifies one who seeks, or pursues, small means of gain. (S, TA.) دَوْقَعَةٌ Poverty: and abasement, or abjectness: (S, K:) and calamity. (TA.) You say, in imprecating, رَمَاهُ اللّٰهُ بِالدَّوْقَعَةِ [May God afflict him with poverty: &c.]: (S:) or رماه اللّه فِى الدَّوْقَعَةِ [may God cast him into poverty: &c.]. (TA.) دَيْقُوعٌ: see أَدْقَعُ. أَدْقَعُ Vehement hunger; (ISh, K;) as also ↓ دَيْقُوعٌ. (S, K.) — — ذُرَةٌ دَقْعَآءُ [fem. of أَدْقَعُ] Bad [millet]: (IDrd, K:) of the dial. of El-Yemen. (IDrd.) — — أَرْضٌ دَقْعَآءُ Land having in it no plants, or herbage. (K.) — — ↓ الدَّقْعَآءُ, [used as a subst.,] (Lh, S, Msb, K,) and ↓ الدِّقْعِمُ, (Lh, S, K,) in which the م is augmentative, as it is in دِرْدِمٌ syn. with دَرْدَآءُ, (S,) and الأَدْقَعُ, and ↓ الدَّقَاعُ, and ↓ الدُّقَاعُ, (Lh, K,) The dust, or earth: (Lh, S, Msb, K:) or the fine dust or earth upon the face of the ground. (TA.) One says, in imprecating, بِفِيهِ الدَّقْعَآءُ, and الدِّقْعِمُ, and الأَدْقَعُ, May the dust, or earth, be in his mouth. (Lh.) مُدْقِعٌ: see دَقِعٌ. — — Fleeing: hastening, or going quickly. (Ibn-'Abbád, K.) — — Lean, or emaciated, in the utmost degree. (Ibn-'Abbád, K.) — Causing to cleave to the dust, or earth: (S, K:) applied in this sense to poverty. (S.) مُدَقَّعٌ: see مُدَقَّعٌ. مِدْقَاعٌ: see دَاقِعٌ. — — Vehemently, or excessively, desirous; eager; or covetous: (K:) pl. مَدَاقِيعُ. (TA.) — — إِبِلٌ مَدَاقِيعُ Camels that eat the herbage until they make it to cleave to the ground by reason of its paucity. (S.) دقل 4 ادقل النَّخْلُ, (inf. n. إِدْقَالٌ, TA,) The palmtrees produced dates such as are termed دَقَل: (S, Msb, K:) or the dates of the palm-trees became دَقَل. (Es-Sarakustee, Msb.) — — ادقلت الشَّاةُ The sheep, or goat, was, or became, lean, or emaciated, and small in body; despised and little in the eyes of beholders. (K.) دَقْلٌ Weakness of the body (IAar, K) of a man. (IAar, TA.) دَقَلٌ [A certain kind of palm-trees;] i. q. خِصَابٌ [not as meaning " palm-trees having much fruit," but as an appellation applied by the people of El-Bahreyn to the palm-trees which others call دَقَلٌ: see art. خصب]: (S, O, TA:) in the K, الخِصَابُ is erroneously put for الخِصَابُ: (TA:) n. un. with ة: (S:) Az says that دَقَلٌ signifies species (أَلْوَانٌ, of which the sing. is لَوْنٌ, [but here meaning varieties,]) of palm-trees; and the dates thereof are bad, though the دَقَلَة may be abundant in fruit; and some have red dates, and some have black; the body of the dates being small, and the stones being large: (TA:) accord. to AHn, the term دَقَلٌ is applied to any palmtrees [of which the varieties are] unknown: the n. un. دَقَلَةٌ is syn. with خَصْبَةٌ, of which the pl. is خِصَابٌ: and what are termed أَدْقَالٌ [pl. of دَقَلٌ] are the worst of palm-trees, and their dates are the worst of dates. (O, TA.) — — Also [The fruit of the trees thus called; described above;] the worst of dates: (JK, S, Msb, K:) or a bad kind of dates: (Mgh:) or dates of which the kinds are unknown: (M, K:) accord. to EsSarakustee, the fruit of the دَوْم: n. un. with ة. (Msb.) A rájiz says, لَوْ كُنْتُمْ تَمْرًا لَكُنْتُمْ دَقَلَا أَوْ كُنْتُمْ مَآءً لَكُنْتُمْ و شَلَا [If ye were dates, ye would be dates of the worst kind; and if ye were water, ye would be such as distils scantily, in interrupted drops, from a mountain or rock]. (TA.) — — Also The mast (سَهْم) of a ship; (S, K;) from the same word in the first of the senses explained above; (S;) in Pers., تِيرِ كِشْتِى, (MA, PS,) and سُتُونْ; (MA;) i. e., (or so دَقَلَةٌ [the n. un.], JK,) the tall piece of wood of a ship, (JK, T, M, Mgh,) fixed in the midst thereof, (JK, T, M,) for the sail, (JK,) i. e., upon which the sail is extended, (T,) or [rather] to which the sail is suspended; (Mgh;) as also ↓ دَوْقَلٌ. (K.) دَقَلَةٌ n. un.

of دَقَلٌ [which see throughout]. (T, S, &c.) — — شَاةٌ دَقَلَةٌ and ↓ دَقِلَةٌ and ↓ دَقِيلَةٌ and ↓ مُدْقِلٌ A sheep, or goat, lean, or emaciated, and small in body; despised and little in the eyes of beholders: pl., of any but the last, دِقَالٌ: (K:) or, as ISd thinks, the pl., of دَقِيلَةٌ is دَقَائِلُ, unless it be formed by the rejection of the augmentative letter [in the sing.]. (TA.) دَقِلَةٌ: see the next preceding paragraph. دَقِيلَةٌ: see the next preceding paragraph. دَوْقَلٌ: see دَقَلٌ, last sentence. مُدْقِلٌ: see دَقَلَةٌ. دك 1 دَكَّ, aor. ـُ3دَكَّ, (S,) inf. n. دَكٌّ, (S, K,) He broke, or crushed, in any manner; or bruised, brayed, or pounded; i. e., beat with a thing so as to break or crush; i. q. دَقَّ. (S, K.) He threw down, pulled to pieces, or demolished. (K.) He broke a wall, and a mountain. (Lth, TA.) He beat a thing and broke it so as to lay it even with the ground. (S.) Hence the saying in the Kur [lxix. 14], فَدُكَّتَا دَكَّةً وَاحِدَةً, (S,) i. e. And they shall be beaten together with one beating, and the whole shall become fine dust: or they shall both be spread with one spreading, so as to become an even ground. (Bd.) [For] دَكَّ الأَرْضَ, (TA,) inf. n. as above, (K, TA,) means He made even the elevations and depressions of the earth, or ground. (K, TA.) أَذَا دُكَّتِ الأَرْضُ دَكًّا, in the Kur [lxxxix. 22], means When the earth shall be made level, without hills, (Ibn-'Arafeh, Bd,) and without mountains: or it means, shall become fine dust scattered: (Bd:) or shall be shaken so that every building thereon shall be demolished and non-existent. (Jel.) See also دَكٌّ below. — — دَكٌّ also signifies The spreading (كَبْس [for which كَنْس is erroneously put in the CK]) of earth, and making it even. (K.) When a roof, or flat house-top, has been spread with earth (كُبِـَسَ بِالتُّرَابِ), one says, دُكَّ التُّرَابُ عَلَيْهِ [Earth was spread upon it]: and دَكَّ التُّرَابَ عَلَى المَيِّتِ, inf. n. دَكٌّ, means He poured earth upon the corpse. (AZ, AHn.) — — Also The filling up a well (K, TA) with earth; and so ↓ دَكْدَكَةٌ. (TA.) You say, دَكَكْتُ الرَّكِيَّ I filled up the wells with earth: (S:) and ↓ دَكْدَكَ الرَّكِيَّ He filled up the wells with earth. (TA.) — — And دَكَّهُ signifies also He pushed him, or thrust him; like صَكَّهُ and لَكَّهُ. (As, TA.) — — [Hence,] دَكَّ جَارِيَتَهُ (tropical:) He (a man) distressed his young woman, or female slave, by throwing his weight upon her when desiring to compress her. (AA, TA. [See also رَكَّ.]) And دَكَّ الدَّابَّةَ بِالسَّيْرِ (tropical:) He distressed, or jaded, or fatigued, the beast by journeying. (TA.) And دُكَّ الرَّجُلُ, (S, K,) i. e. دَكَّتْهُ الحُمَّى, (AZ, S,) or دَكَّهُ المَرَضُ, (K,) meaning (tropical:) Fever, or disease, weakened the man: (TA:) or he became sick, or ill. (K.) — — And دَكٌّ also signifies The sending forth camels all together. (Ibn- 'Abbád, TA.) 2 دكّكهُ He mixed it; namely, colocynth with dates or some other thing. (O, L, K.) You say, دَكِّكُوا لَنَا Mix ye for us. (L, O.) [See مُدَكَّكٌ.] 6 تداكّ عَلَيْهِ القَوْمُ The people pressed, or crowded, upon him. (TA.) It is said in a trad. of 'Alee, ثُمَّ تَدَاكَكْتُمْ عَلَىَّ تَدَاكُكَ الإِبِلِ الهِيمِ عَلَى حِيَاضِهَا, i. e. Then ye pressed [upon me like the pressing of thirsty camels upon their wateringtroughs]. (TA.) And one says, تَدَاكَّتْ عَلَيْهِمُ الخَيْلُ The horses, or horsemen, pressed upon them. (TA.) 7 اندكّ It (a place) became levelled, its elevations and depressions being made even. (K.) — — It (a camel's hump) became spread upon the animal's sides, (TA,) or upon his back. (IDrd, TA.) — — It (sand) became compact. (TA.) R. Q. 1 دَكْدَكَ, inf. n. دَكْدَكَةٌ: see 1, in two places. — — One says of the stallion-camel when he covers, يُدَكْدِكُ النَّاقَةَ [app. meaning He distresses the she-camel by his weight: see دَكَّ الجَارِيَةَ, above]. (Ibn-'Abbád, TA.) R. Q. 2 تَدَكْدَكَتِ الجِبَالُ The mountains became دَكَّاوَات, i. e. hills of mould or clay. (S.) دَكٌّ An even, or a level, place; (K;) [and so ↓ أَدَكُّ, as is shown by an explanation of its fem. in this paragraph:] or land, or ground, broken, and made even: (S:) you say أَرْضٌ دَكٌّ: (Akh, S:) pl. دُكُوكٌ. (S, K.) Hence, in the Kur [vii. 139 and xviii. 98], جَعَلَهُ دَكًّا, (Akh, S, TA,) i. e. [He made it, in the former instance, and shall make it, in the latter instance,] even, or level, (AZ, Az, Ibn-'Arafeh,) without any hill: (Ibn- 'Arafeh: [this addition relating to the former instance:]) or crumbled: (Ksh, * Bd:) or, accord. to Akh, دَكًّا may be here an inf. n.; as though the meaning were ↓ دَكَّهُ دَكًّا: [see 1:] or it may be elliptical, meaning جَعَلَهُ ذَا دَكٍّ: another reading is ↓ جَعَلَهُ دَكَّآءَ, (S,) meaning in the former instance a hill rising from the ground like the دَكَّة: (Ksh:) or meaning جَعَلَهُ أَرْضًا دَكَّآءَ, (S,) i. e. He made it even, or level, ground; (Ksh, Bd;) because the word جَبَل [to which دكّاء virtually relates] is masc. (S.) — — Also, [as a subst.,] Even, or level, sand; and so ↓ دَكَّةٌ: pl. [of either, agreeably with analogy,] دِكَاكٌ. (K.) — — And A [mound, or hill, of dust or earth, such as is called] تَلّ: (K:) or the like of a تَلّ: (L:) in some of the copies of the K, التكّ is erroneously put for التّل. (TA.) دُكٌّ A low mountain: (S, K:) or an elevated, or overlooking, hill of mould, or clay, in which is somewhat of ruggedness: (As, TA:) pl. دِكَكَةٌ; (As, S, K;) and دِكَكٌ [app. another, though irregular, pl. of the same,] is said to signify قِيرَان [i. e. small isolated mountains, or knolls of mountains, &c., (see قَارَةٌ,)] breaking, or crumbling, down: or disintegrated [hills, or mountains, such as are called] هِضَاب. (TA.) — — [See also أَدَكُّ, of which it is a pl.] — Also Strong and bulky. (Ibn-'Abbád, K.) دَكَّةٌ A certain thing, (S,) [i. e.] an elevated place, (Msb,) a flat-topped structure, (K,) upon which one sits; (S, Msb, K;) i. q. مَسْطَبَةٌ [a kind of wide bench, of stone or brick &c., generally built against a wall]: (Msb:) pronounced by the vulgar ↓ دِكَّةٌ [and commonly applied by them to a long seat of wood]: (TA:) and ↓ دُكَّانٌ signifies the same; (S, Msb, K;) but accord. to some, this belongs to art. دكن [q. v.]: (S, Msb, TA:) the pl. of the former is دِكَاكٌ, like as the pl. of قَصْعَةٌ is قِصَعٌ: (Msb:) and the pl. of ↓ دُكَّانٌ is دَكَاكِينُ. (TA.) [For another modern application, see مَحْفِلٌ.] — — See also دَكٌّ. دِكَّةٌ: see the next preceding paragraph. — — [It is also vulgarly used for تِكَّةٌ, q. v.] دَكَكٌ The state of having no hump, or no prominence of the hump, in a camel. (K.) [See أَدَكُّ.] دُكٌّ [a pl. of which the sing. is not mentioned] She-camels having their humps broken, bruised, or crushed. (TA.) دُكَكَةٌ A thing [meaning food] made of هَبِيد [i. e. colocynths, or colocynth-seeds,] and flour, when flour is scarce. (Ibn-'Abbád, TA.) [See also مُدَكَّكٌ.] دَكِيكٌ, applied to a year, (S, TA,) and a month, (TA,) and a day, (K,) Complete. (S, K.) دَكَّآءُ, fem. of أَدَكُّ [q. v.], used as a subst., (TA,) A hill of mould or clay, (As, S, M, K,) not rugged, (As, M, K,) nor amounting to a mountain: (TA:) or the pl. signifies natural [mounds, or hills, of dust or earth, such as are called] تِلَال: (TA:) the pl. is دَكَّاوَاتٌ, (As, S, M, K,) because it is used as a subst.: (TA:) or it has no sing.: (K:) ISd says, this is what the lexicologists say; but in my opinion the sing. is دَكَّآءُ. (TA.) دُكَّانٌ: see دَكَّةٌ, in two places: and see also art. دكن. دَكْدَكٌ and دِكْدِكٌ: see what next follows. دَكْدَاكٌ (As, S, K) and ↓ دَكْدَكٌ and ↓ دِكْدِكٌ (K) Sand that is compact, and cleaving to the ground, (As, S, K,) not elevated, (S,) or not much elevated: (As, TA:) or sand containing dust or earth, compacted together: (AHn, TA:) or sand pressed, and even, or level: or land in which is ruggedness: (K:) or a low, or depressed, and even, or level, tract of land: (TA:) n. un. of the first [and app. of each of the others] with ة: (ISh, T in art. ربو:) pl. دَكَادِيكُ and دَكَادِكُ. (S, K.) أَدَكُّ, and its fem. دَكَّآءُ: see دَكٌّ. You say also أَكَمَةٌ دَكَّآءُ, meaning A hill wide [and app. flat, or nearly so,] in its top: (TA:) or an expanded hill: (Msb:) pl. دَكَّاوَاتٌ, which is extr. in this case, because دكّاء is here an epithet. (TA.) And دُكٌّ, [its regular pl.,] applied to sands, Even and compact. (AHn, M in art. ذلف.) — — [Hence,] A horse contracted [in make] and broad in the back; (S;) or a horse broad in the back, (Ks, A 'Obeyd, Mgh, K, TA,) and short (Ks, A 'Obeyd, Mgh, TA) therein; (TA;) of the sort called بَرَاذِين; (A 'Obeyd, TA:) pl. دُكٌّ. (S, Mgh, K.) — — And the fem. signifies A she-camel having no hump: (S, K:) or whose hump is not prominent, (K, TA,) but spreading upon her sides: (TA:) pl. دُكٌّ and دَكَّاوَاتٌ, (S,) said in the S

to be like حُمْرٌ and حَمْرَاوَاتٌ, but one does not say حَمْرَاوَاتٌ, like as one does not say أَحْمَرُونَ: (IB:) and in like manner the masc. is applied to a he-camel: (K:) or دَكَّآءُ [in the sense here explained] has no masc., and therefore it is allowable to say دَكَّاوَاتٌ. (IB.) مِدَكٌّ (tropical:) A strong man, that treads the ground vehemently: (S, TA:) or strong to work; (K;) and the fem., with ة, is applied in this latter sense to a female slave. (S, K.) — Also a dial. var. [now vulgarly used] of مِتَكٌّ [q. v.]. (TA.) حَنْظَلٌ مَدَكّكٌ Colocynth eaten with dates or other things. (K.) [See also دُكَكَةٌ.] مَدْكُوكٌ [Broken, crushed, or bruised, &c.: see its verb, 1]. — — أَرْضٌ مَدْكُوكَةٌ Land having no أَسْنَاد [or elevations (in the CK, erroneously, إِسْنَاد)], producing [the shrub called] رِمْث. (AHn, K.) — — مَدْكُوكٌ applied to a horse, Having no prominence of his حَجَبَة [or crest of the hip or haunch]; (K;) and so مَدْلُوكٌ. (K in art. دلك.) — — Applied to a man, Weakened by fever, (S, * TA,) or by disease: or sick, or ill. (TA.) — — See also what follows. أَرْضٌ مُدَكْدَكَةٌ i. q. مَدْعُوكَةٌ, (K, TA,) meaning Land in which are many people, and pastors of camels or cattle, so that it is marred thereby, and abounds with the traces and urine of the cattle, and they dislike it, except when it collects them after a cloud [has rained upon it] and they cannot avoid it; as also ↓ مَدْكُوكَةٌ. (TA.) Quasi دكر دِكْرٌ and دُكْرٌ: see ذِكْرٌ. دكن 1 دَكَنَ المَتَاعَ, (Msb, K,) aor. دَكُنَ, (K,) inf. n. دَكْنٌ; (TA;) and ↓ دكّنهُ; (K;) He put the goods, household-goods, or furniture and utensils, one upon another. (Msb, K, TA.) [In the TA, this is said to be tropical: if so, it seems that the proper signification is, He made the goods, &c., like a دُكَّان, or bench upon which one sits: see 2.] — , دَكِنَ, aor. دَكَنَ, (S, Msb, K,) inf. n. دَكَنٌ, (S, Msb,) It (a thing, TA, or a garment, S, or a horse, Msb) was, or became, of a blackish colour; of a colour inclining to blackness: (S, K:) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Msb, TA:) and ↓ اِدَّكَنَ [originally اِدْتَكَنَ] signifies the same as دكن [app. دَكِنَ]. (TA.) And دَكِنَ said of a garment, It became dirty and dust-coloured. (TA.) 2 دكّن الدُّكَّانَ He made [or constructed] the دُكَّان. (TA.) — — See also 1. 8 اِدْتَكَنَ see 1. دَكْنٌ and دَكَنٌ: see what next follows. دُكْنَةٌ (S, K) and ↓ دَكْنٌ and ↓ دَكَنٌ [which last is the inf. n. of دَكِنَ] (TA) A blackish colour; a colour inclining to blackness: (S, K:) or a colour inclining to that of dust; [or brownness; i. e.] a colour between redness and blackness. (TA.) دُكَيْنَآءُ [dim. of دَكْنَآءُ fem. of أَدْكَنُ] A certain small reptile (دُوَيْبَّةٌ), of such as are termed أَحْنَاش. (K.) دُكَّانٌ A shop; [generally a small chamber, with an open front, along which extends a wide bench of stone or brick;] syn. حَانُوتٌ: (S, Msb, K:) and a دِكَّة [or kind of wide bench, of stone or brick &c., generally built against a wall], (Msb, TA,) upon which one sits, (Msb,) [i. e.] constructed for the purpose of sitting upon it: (TA:) and the like of which is built against a leaning palm-tree, to support it: (As, AHát, Msb:) if used as syn. with حَانُوتٌ, it is masc. and fem.: (Msb:) En-Näwawee affirms it to be masc.: (TA:) accord. to some, (Msb,) a Persian word, [originally دُكَانْ,] (S,) arabicized; (S, Msb, K;) and if so, the ن is a radical letter: (MF, TA:) IKtt and several others say that the ن is a radical, and that the word is derived from the verb first mentioned above: but Es-Sarakustee says that the ن is augmentative accord. to Sb, and in like manner says Akh; and that the word is from the phrase أَكَمَةٌ دكَّآءُ meaning " an expanded hill: " (Msb:) the pl. is دَكَاكِينُ. (S, K.) أَدْكَنُ A thing, (S, TA,) [or a garment, (see 1,)] or a horse, (Msb,) of a blackish colour; of a colour inclining to blackness: (S, K:) or of a colour inclining to that of dust; [or brown; i. e.] of a colour between redness and blackness: (Msb, TA:) and a garment dirty and dust-coloured: (TA:) fem. دَكْنَآءُ; (Msb, TA;) applied also to a serpent: pl. دُكْنٌ, applied also to clouds. (TA.) In the following verse, Lebeed applies it as meaning A wine-skin that has become in good condition in respect of its colour and odour by reason of its oldness; (S;) or a blackish, or black, wine-skin: (EM p. 169:) أُغْلِى السِّبَآءَ بِكُلِّ أَدْكَنَ عَاتِقٍ أَوْ جَوْنَةٍ قُدِحَتْ وَفُضَّ خِتَامُهَا (S, EM:) i. e. I buy wine at a high price, together with every blackish, or black, old, wineskin, or wine-jar smeared with pitch, from which one has ladled out, the sealed clay upon its mouth having been broken. (EM.) — — ثَرِيدَةٌ دَكْنَآءُ [A mess of crumbled bread moistened with broth] having a large quantity of seeds with which it is seasoned: (K:) [app. because of its colour: but SM says,] as though the said seeds were put one upon another on it. (TA.) دل 1 دَلَّ, aor. يَدُلُّ, He, or it, directed; directed aright; guided; or caused to take, or follow, a right way or course or direction. (IAar, T.) And دُلَّ He (a man) was directed, directed aright, guided, &c. (IAar, T.) You say, دَلَّهُ عَلَيْهِ, (S, M, K,) aor. as above, (S, M,) inf. n. دَلٌّ, (M,) or دُلُولَةٌ, (S, K,) and دِلَالَةٌ, (S, M, K,) [but this is afterwards said in the M to be a simple subst., as it is also in the Msb, and so is دُلُولَةٌ in the M,] and دَلَالَةٌ, (S, K,) which is of higher authority than دِلَالَةٌ, (S,) and دُلَالَةٌ, (K,) and [perhaps] دَلِّيلَى, [which see below, voce دِلَالَةٌ,] (K,) or this is a simple subst., (M,) He directed him, or rightly directed him, or guided him, to it; (S, * M, K;) namely, the way, (S,) or a thing: (M:) or he showed him it; namely, the way. (TA.) And دَلَّهُ الطَّرِيقَ [He directed him to the way; or showed him the way]. (TA.) And دَلَّ الشَّىْءَ, and إِلَيْهِ [or عَلَيْهِ], aor. as above, inf. n. دُلُولَةٌ, [He indicated the thing, by a word &c.,] said of a man; as also ↓ ادلّ [i. e. ادلّ الشَّىْءَ, &c.]. (Msb.) You say also, of a word, يَدُلُّ عَلَى كَذَا [It denotes, or signifies, such a thing]. (The lexicons passim.) — Accord. to Sh, you say, دَلِلْتُ بِهٰذَا الطَّرِيقِ, [aor. أَدَلُّ,] inf. n. دَلَالَةٌ, i. e. I knew this way; and دَلَلْتُ بِهِ, aor. أَدِلُّ, inf. n. دَلَالَةٌ: accord. to AZ, you say, ↓ اِدَّلَلْتُ بِالطَّرِيقِ, inf. n. اِدِّلَالٌ, [I was, or became, directed, or rightly directed, or guided, in the way:] and [Az says,] I heard an Arab of the desert say to another, ↓ أَمَا عَلَى تَنْدَلُّ الطَّرِيقِ [meaning Wilt thou not be directed, or rightly directed, to the way?]: (T:) [for] ↓ اندلّ signifies he was, or became, directed, or rightly directed, (M, K, TA,) to the way: (TA:) and IAar cites as an ex., (T,) مَا لَكَ يَا أَحْمَقُ لَاتَنْدَلُّ وَكَيْفَ يَنْدَلُّ امْرُؤٌ عِتْوَلُّ [What aileth thee, O stupid, that thou wilt not be rightly directed? but how shall the dull and slack be rightly directed?]. (T, M, TA: but in the M, يا فُلَانُ; and in the TA, يا أَعْوَرُ.) And sometimes ↓ استدلّ is quasi-pass. of دَلَّهُ الطَّرِيقَ [explained above: see 10 below]. (TA.) — دَلَّتْ, [sec. pers. دَلَلْتِ,] aor. تَدِلُّ, (S, Msb, K,) inf. n. دَلٌّ; (S, * M, * Msb, K; *) and دَلَّتْ of the class of تَعِبَ, [sec. pers. دَلِلْتِ, aor. تَدَلُّ,] (Msb, MF, TA,) inf. n. دَلَلٌ; (Msb;) and ↓ تدلّلت; (S, M, Msb, K;) She (a woman) behaved in an amorous manner, or used amorous gesture or behaviour, with coquettish boldness, and feigned coyness or opposition; (S;) she behaved with boldness (M, Msb, K) towards her husband, (M, K,) and with amorous gesture or behaviour, and coquettishness, feigning opposition: (M, Msb, K:) [and دَلَّتْ also signifies she talked and jested in a pleasing manner, displaying a pleasant mien or guise: and in like manner دَلَّ is said of a man with his wife: see دَلٌّ, below. See also 4.] — — دَلَّ also signifies He gloried in, or boasted of, certain properties, or peculiar qualities. (IAar, T.) — — Also, aor. يَدِلُّ, He favoured with, or conferred, a gift. (IAar, T.) — And دَلَّ, [aor., accord. to rule, يَدُلُّ,] He emboldened: so in the phrase, مَا دَلَّكَ عَلَىَّ [What emboldened thee, or hath emboldened thee, against me?]: and in the saying of Keys Ibn-Zoheyr, أَظُنُّ الحِلْمَ دَلَّ عَلَىَّ قَوْمِى وَقَدْ يُسْتَجْهَلُ الرَّجُلُ الحَلِيمُ [I think that forbearance hath emboldened against me my people: for sometimes the forbearing man is reckoned ignorant]: (T:) and ↓ دلّل signifies the same. (T and TA in art. دلو.) 2 دَلَّ see what immediately precedes: — — and for a meaning of التَّدْلِيلُ [inf. n. of دَلَّلَ], see جَلَدَ عُمَيْرَةَ, in the first paragraph of art. جلد. 4 ادلّ: see 1. — ادلّ عَلَيْهِ He acted, or behaved, with boldness, or presumptuousness, towards him; syn. اِنْبَسَطَ عَلَيْهِ; (M, K;) as also ↓ تدلّل: (M, Mgh, * K:) and هِىَ تُدِلُّ عَلَيْهِ [and ↓ تَتَدَلَّلُ] She emboldens herself against

him. (T.) Imrael-Keys says, ↓ أَفَاطِمَ مَهْلًا بَعْضَ هٰذَا التَّدَلُّلِ فَإِنْ كُنْتِ قَدْ أَزْمَعْتِ صَرْمِى فَأَجْمِلِى [O Fátimeh (فاطم being a contraction of فَاطِمَةُ), act thou gently: relinquish somewhat of this boldness; (or, as is said in the EM, p. 15, of this amorous gesture or behaviour, and coquettish boldness, and feigned coyness or opposition; see 1;) and if thou have determined upon cutting me, act with goodness, or moderation]. (TA.) — — Also He confided in his love, and therefore acted presumptuously towards him. (IDrd, M, K. *) In the copies of the K, أَوْثَقَ is here put in the place of وَثِقَ. (TA.) [And in the CK, أَوْثَقَ بِحَبَّتِه is put for وَثِقَ بِمُحَبَّتِهِ.] Hence, (TA,) one says, أَدَلَّ فَأَمَلَّ [He acted presumptuously, confiding in another's love, and disgusted]: (S, M, TA:) a prov. (M, TA.) — — One says also, هُوَ يُدِلُّ بِفُلَانٍ, meaning [simply] He confides in such a one. (S.) — — And ادلّ عَلَى أَقْرَانِهِ, (S, M, K,) meaning أَخَذَهُمْ مِنْ فَوْقٍ [i. e. He overcame, or overpowered, his adversaries], (M, K,) in war, or battle: (S:) and so البَازِى عَلَى صَيْدِهِ [the hawk, his prey, or quarry]. (S, M, K.) — ادلّ said of a wolf, He became mangy, or scabby, and lean, or emaciated, and small in body. (Sgh, K.) 5 ◌3تَدَلَّ see 1, and 4; the latter in three places. تدلّل also signifies He exalted himself; or was, or became, haughty, proud, or disdainful: you say, هُمْ يَتَدَلَّلُونَ عَلَى السُّلْطَانِ [They exalt themselves against the Sultán; or behave haughtily to him]. (S in art. دكل.) 7 اندلّ: see 1, in three places. — — Also It poured out or forth; or was, or became, poured out or forth. (Sgh, K.) 8 اِدَّلَّ, first pers. اِدَّلَلْتُ: see 1. 10 استدلّ He desired, or sought, an indication, an evidence, a proof, or an argument: [this is the primary signification: and hence,] he adduced an indication, &c.: and he drew an inference, or a deduction: (KL:) or he established an indication for the purpose of obtaining a certain knowledge of a thing indicated, or for the purpose of affirming a thing indicated: and sometimes it is quasi-pass. of دَلَّهُ الطَّرِيقَ [explained above, so that it signifies he was, or became, directed, or rightly directed, to the way]. (TA. See 1.) [You say, استدلّ بِشَىْءٍعَلَى شَىْءٍ آخَرَ He desired, or sought, to be directed, or guided, by a thing, to another thing: he adduced, or took, or regarded, a thing as an indication, an evidence, or a proof, of another thing, or as an argument in favour of another thing: he inferred, from a thing, another thing: he sought, or found, or perceived, or saw, in a thing, an indication, an evidence, or a proof, of another thing, or an argument in favour of another thing: he was, or became, directed, or guided, or he directed or guided himself, by a thing, to another thing, or to the knowledge of another thing. الدَّلِيلُ مَا يُسْتَدَلُّ بِهِ, occurring in the S, means The دليل is that whereby one is directed, or guided.] R. Q. 1 دَلْدَلَ, (M,) inf. n. دَلْدَلَةٌ and دِلْدَالٌ, (M, K,) He put in motion or in a state of commotion, or moved about, (M, K,) a thing suspended, (M,) and his head and limbs in walking, (M, K) said of a man. (M.) — دَلْدَلَ فِى الأَرْضِ He went away into the country, or in the land. (T.) R. Q. 2 تَدَلْدَلَ It was, or became, in a state of motion or commotion, or it moved about, (T, S, K,) hanging down; i. e. it dangled: (S, K:) it hung down loosely. (M, K.) — — [Hence,] تَدَلْدَلُوا بَيْنَ أَمْرَيْنِ فَلَمْ يَسْتَقِيمُوا [(assumed tropical:) They wavered, vacillated, or hung in suspense, between two affairs, and did not pursue a direct course]. (Lh, T, K.) دَلٌّ Amorous gesture or behaviour, of a woman, with coquettish boldness, and feigned coyness or opposition; as also ↓ دَلَالٌ: (S, M:) the former is an inf. n., [see 1,] and ↓ the latter is a simple subst.; (Msb;) both signifying a woman's boldness of behaviour (M, Msb, K) towards the husband, (M, K,) with amorous gesture, and coquettishness, feigning opposition; (M, Msb, K;) as also ↓ دَالُولَآءُ, (K,) and ↓ دَالَّةٌ: (Har p. 567:) or دَلٌّ signifies a woman's pleasing talk and jesting and mien or guise; as also ↓ دَلَالٌ: (Sh, T:) and pleasing talk and jesting of a man with his wife: (TA in art. سمت:) and also, (Kudot;,) accord. to A'Obeyd (T, S) and Hr, (M,) like هَدْىٌ, (K,) or nearly the same as this word, (T, S, M,) both signifying a certain calm or placid or grave manner of deportment, with pleasingness of mien or guise or aspect, (T, S, M, K,) and of the natural dispositions &c., (T, S,) of a man: (T, S, M:) and boldness [or presumptuousness]; (T in art. دلو;) as also ↓ دَلَالٌ and ↓ دَالَّةٌ: (Mgh, and Har p. 243, and T ubi suprà in explanation of the last:) or this last signifies a kind of boldness (IAar, T, M, * K *) towards a person in whose estimation one holds a high place, (IAar, T,) or towards a person beloved, or a beloved and loving relation; (M, K;) and is a subst. from أَدَلَّ; (S;) syn. with إِدْلَالٌ; (Har p. 243;) as is also ↓ دِلَّةٌ. (Fr, T.) One says, هِىَ حَسَنَةُ الدَّلِّ and ↓ الدَّلَالِ [She is pleasing in respect of her amorous gesture &c.]. (S.) — It is also an arabicized word, from the Pers. دِلْ signifying The heart, or mind: (M, K:) sometimes used in the speech of the Arabs, (M,) and applied by them as a proper name (M, K,) to a woman: (M:) with fet-h (M, K) and teshdeed (K) because there is no such word in their language as دِلٌّ; wherefore they changed it to دَلٌّ, which has the first of the meanings assigned to it above. (M.) [دَلَّةٌ, to which Golius assigns a meaning partly belonging to دَلْدَلَةٌ, an inf. n. of دَلْدَلَ, and partly to other words of this art, (" Capitis membrorumve motus seu gestus, extrinsecus gravitatem præ se ferens, profectus tamen ab eo qui amat favetque,") as on the authority of the K and KL, I do not find in either of those works.] دُلَّةٌ A favour, or benefit, conferred, or bestowed. (Fr, T.) دِلَّةٌ: see دَلٌّ. دَلَالٌ: see دَلٌّ, in five places. دَلِيلٌ i. q. ↓ دَالٌّ; (S, Msb, TA;) i.e.[A director; or] a right director (Msb, Kull, TA) to that which is sought or desired; a guide; (Kull;) one who directs, or rightly directs, another; (M;) [an indicator;] and a discoverer: (Msb:) and a thing by which one is directed, or guided, (مَا يُسْتَدَلُّ بِهِ S, TA,) or by which one is rightly directed; (TA;) [an indication; an evidence; a proof; and an argument;] a sign set up for the knowledge of a thing indicated; (whence smoke is called دَلِيلٌ عَلَى النَّارِ [an indication of fire];) anything whereby a thing indicated is known, whether relating to an object of sense or to the law [&c.], decisive or indecisive: and ↓ دَلَالَةٌ is used in the sense of دَلِيلٌ, because a thing is called by the inf. n. of its verb: (Kull:) and so is ↓ دِلِّيلَى, (S, MF, TA,) though this is asserted in the K to have been said heedlessly by J because this last word is an inf. n.; for the inf. n. is used in the sense of the act. part. n., almost by a general rule, as it is also in the sense of the pass. part. n.: (MF, TA:) the pl. of دَلِيلٌ is أَدِلَّآءُ [generally restricted to rational beings, or always so restricted,] and أَدِلَّةٌ [generally restricted to things by which one is directed &c., but properly a pl. of pauc.,] (M, TA) and, accord. to some, دَلَائِلُ, (Kull,) or this is pl. of ↓ دَلِيلَةٌ [fem. of دَلِيلٌ, or of ↓ دَلَالَةٌ, as is also دَلَالَاتٌ. (TA.) يَا دَلِيلَ المُتَحَيِّرِينَ means O guide of those who are perplexed to that by means of which their perplexity will depart. (Kull.) The saying of a poet, شَدُّوا المَطَى عَلَى دَلِيلٍ دَائِبِ means, as some say, بِدَلِيلٍ [i.e. They bound the saddles upon the camels for riding, with, or by means of, a toiling guide]: or, accord. to IJ, it may be elliptical, for عَلَىدِلَالَةِ دَلِيلٍ, and is like the phrase سِرْ عَلَى اسْمِ اللّٰهِ; as though he said, مُعْتَمِدِينَ عَلَى دَلِيلٍ دَائِبِ [relying upon a toiling guide]. (M.) دَلَالَةٌ: see the next paragraph, in four places; and see its pl. in the same: — — see also دَلِيلٌ, in two places. — — As a conventional term, (TA,) it means A word's signification, or indication of meaning: (Msb, TA:) this is of three kinds: thus إِنْسَانٌ signifies, or indicates, "an animal endowed with reason " بِالمُطَابَقَةِ, i. e. by complete correspondence; and " an animal " or " a being endowed with reason " بِالتَّضَمُّنِ, i. e. [by partial inclusion, or] partially; and " a being capable of knowledge " بِالِالْتِزَامِ, i. e. [necessarily, or] by a necessary idea attached to it in the mind. (TA.) دِلَالَةٌ a subst.

signifying Direction, right direction, or guidance; (Fr, T, M, Msb;) as also ↓ دَلَالَةٌ, (Fr, T, Msb,) or the former only accord. to IDrd, (M,) and ↓ دُلُولَةٌ and ↓ دِلِّيلَى; (M;) or this last is an inf. n. like ↓ دَلَالَةٌ; (K;) or signifies the skill of a guide in direction or right direction or guidance; his well-grounded skill therein. (Sb, M, K.) A poet says, إِنِّى امْرَأٌ بِالطُّرْقِ ذُو دَلَالَاتْ [Verily I am a man possessing varied skill in guiding in the roads, or ways]. (A'Obeyd, S.) — — The occupation of the دَلَّال [q. v.]; (M, K;) as also ↓ دَلَالَةٌ: (K:) or, accord. to IDrd, the latter [only] has this meaning. (M.) — — The hire that one gives to the دَلِيل, or [so in the M, but in the K " and "] to the دَلَّال: (M, K:) and so, sometimes, ↓ دَلَالَةٌ. (K.) دُلُولَةٌ an inf. n. of دَلَّ [q. v.]: (S, Msb, K:) or a simple subst.: (M:) see the next preceding paragraph. دَلِيلَةٌ: see دَلِيلٌ: — — and see also what next follows. دُلَّى A conspicuous road or beaten track. (IAar, K.) In the T, at the end of art. لد it is said that ↓ دَلِيلَةٌ signifies A white road or beaten track; on the authority of AA. (TA.) دَلَّالٌ A broker; or one who acts as an intermediary between the seller and the buyer, for effecting the sale; because he directs the purchaser to the merchandise, and the seller to the price; also called سِمْسَارٌ; (TA in art. سمسر;) one who brings together the seller and the buyer. (M, K.) دِلِّيلَى: see دَلِيلٌ: — — and see also دَلَالَةٌ. قَوْمٌ دُلْدُلٌ (T, * K) and ↓ دَلْدَالٌ (Lh, T, K) A people, or party, wavering, vacillating, or hanging in suspense, between two affairs, and not pursuing a direct course. (Lh, T, K.) You say also, جَاؤُوا دُلْدُلًا, meaning They came wavering; not inclining to these nor to those. (ISk, T, S.) — دُلْدُلٌ also signifies A case, or an affair, of great magnitude or moment, difficult, or formidable. (K.) You say, وَقَعَ القَوْمُ فِى الدَّلْدُلِ [The people, or party, fell into that which was a case of great magnitude &c.]. (TA.) [See also a similar phrase in the next paragraph.]) — Also, (S, M, K,) and ↓ دُلْدُولٌ, (K,) The قُنْفُذ [or hedge-hog]: (IAar, T, K:) or a species of قنفذ having long prickles: (M:) or a large قنفذ: (S, K:) or the male قنفذ: (MF:) or an animal like the قنفذ; (M, K;) it is a certain beast that shakes, and shoots forth prickles like arrows: the difference between it and the قنفذ is like that between فَرَة and جِرْذَانٌ, and the ox-kind and buffaloes, and Arabian camels and those called بَخَاتِىّ: (M:) or a certain large thing, larger than the قنفذ, having long prickles. (Lth, T.) — — Also, the former, without the article ال (M, TA,) incorrectly written in the K with that article, (TA,) the name of A certain mule, (M, K, TA,) of a colour in which whiteness predominated over blackness, (TA,) belonging to the Prophet. (M, K, TA.) دَلْدَالٌ [Motion, or commotion, or a moving about, of a thing suspended, and of the head and limbs in walking;] a subst. from دَلْدَلَ in the first of the senses assigned to this verb above: (M, K:) agitation, convulsion, tumult, or disturbance. (S, K.) [Hence,] one says, وَقَعَ القَوْمُ فِى دَلْدَالٍ The people, or party, fell into an unsound, a corrupt, or a disordered, and an unsteady, or a fluctuating, state of affairs. (Lh, T. [See a similar phrase in the next preceding paragraph.]) — — See also another signification in the next preceding paragraph. دُلْدُولٌ: see دُلْدُلٌ. دَالَّةٌ: see دَلِيلٌ. دَلٌّ: see دَالُولَآءُ, in two places. أَدَلُّ: see دَلٌّ. Very bountiful or beneficent. (IAar, T.) اِسْتِدْلَالِىٌّ [Inferential, illative, or deductive, knowledge;] a term opposed to ضَرُورِىٌّ as meaning [intuitive, immediate, or axiomatic, or] such as originates without thought, or reflection, and intellectual examination of an evidence or a proof. (Kull p. 232.) مُدِلٌّ [Acting, or behaving, with boldness, or presumptuousness: &c.: see its verb (4).] Trusting in himself, and in his weapons and apparatus. (Ham p. 383.) And مُدِلٌّ بِالشَّجَاعَةِ [Presuming by reason of courage: or] bold, daring, or brave. (T.) فُلَانَةُ مُدَلَّةُ فُلَانٍ, meaning Such a female is the foster-child of such a man, is a phrase of the people of Baghdád, not of the [classical] language of the Arabs. (Sgh, TA.) مُدَلِّلٌ One who accuses of a crime, an offence, or an injurious action, wrongfully. (IAar, T.) مَدْلُولٌ [pass. part. n. of دَلَّ; Directed, directed aright, or guided: and indicated, denoted, or signified. Hence, مَدْلُولُ لَفْظٍ The indicated meaning, or signification, of a word: pl. مَدْلُولَاتٌ. — Also] Emboldened. (T.) دلب دُلْبٌ A kind of tree; (S, and so in some copies of the K;) the tree called the عَيْثَم [or عَيْثَام], (T,) or the عَيْثَان [probably a mistranscription for عَيْثَام]: (M:) or the صِنَّار or صِنَار [i. e. the plane-tree]; (T, M, K, accord. to different copies; in some copies of the K explained as the صنار; in other copies, as a kind of tree, and the صنار;) which is most like to it [referring to the عيثم]; (T;) or which is most likely; (M;) a kind of great tree, (Mgh,) having neither blossom nor fruit, the leaves of which are serrated (M, Mgh) and wide, resembling those of the vine, (M,) called in Persian صِنَار [or rather چَنَارْ]: (Mgh:) in the [Kitáb en-] Nebát, [or Book of Plants, of AHn,] the [tree called] صنار, which is a Persian word that has become current in the language of the Arabs: it grows large and wide: and some say that it is called the عَيْثَام: (TT:) accord. to Ibn-El-Kutbee, it is a great, well-known, tree, the leaves of which resemble those of the خِرْوَع [or palma Christi], except in being smaller, and are bitter in taste, and astringent; having small blossoms: (TA:) [see also De Sacy's " Abdallatif," p. 80: and his " Chrest. Arabs," sec. ed., p. 394 (173 of the Arabic text) and the notes thereon: the word is a coll. gen. n.:] n. un. with نَوَاقِيس .(S, M, K.) The نَاقُوس [pl. of هُوَ مِنْ أَهْلِ الدُّرْبَةِ بِمُعَالَجَةِ الدُّلْبَةِ, answering to the Christians the purpose of churchbells,] are made of the wood of this tree: whence the saying, هُوَ مِنْ أَهْلِ الدُّرْبَةِ بِمُعَالَجَةِ الدُّلْبَةِ [He is of the people who are accustomed to ply the wood of the plane-tree], meaning he is a Christian. (A.) — الدُّلْبُ [or, as in a copy of the T, accord. to the TT, الدَّلْبُ,] A certain race of the blacks, (T, K,) of Es-Sind: [said to be] formed by transposition from الدَّيْبُلُ. (T.) دُلْبَةٌ n. un. of دُلْبٌ [q. v.]. (S, M, K.) — And Blackness, (IAar, T, K,) like لُعْسَةٌ [q. v.]. (TA.) دَالِبٌ A coal that will not become extinguished. (K.) دُولَابٌ, (S,) or دَوْلَابٌ, (A, Mgh,) or each of these, (M, Msb, K,) of which the latter is the more chaste, (Msb, K,) an arabicized word, (S, M, A, Msb, K,) from the Persian [دُولْ آبْ dól-áb]; (S, M, Msb;) but some say it is Arabic; (Msb;) [A kind of water-wheel;] a machine that is turned by a horse or the like; (Mgh, Msb;) a thing formed like the نَاعُورَة, with which water is drawn, (M, A, K,) for irrigating land [&c.]: (A:) or, more correctly, the same as the ناعورة; vulgarly called سَاقِيَة: (TA:) [it mainly consists of a vertical wheel, which raises the water in earthern pots, these being attached to cords, and forming a continuous series; a second vertical wheel, fixed to the same axis as the former, with cogs; and a large, horizontal, cogged wheel, which, being turned by a pair of bulls or cows or by a single beast, puts and keeps in motion the two other wheels and the pots:] pl. دَوَالِيبُ; (S, M, A;) for which دَوَالِى occurs in poetry: (M:) [or rather this (occurring at the end of a verse, and with the article ال,) is pl. of دَالِيَةٌ.] — — It has also other meanings, not mentioned in the K. (TA.) [Nor are they mentioned in the TA. Among other meanings used in the present day, are the following. — — A machine: particularly any machine with a rotatory motion. — — A cupboard. — — And A machination; an artifice; a trick; or a fraud.] أَرْضٌ مَدْلَبَةٌ A land containing, (S,) or abounding with, (K,) the kind of trees called دُلْب. (S, K.) دلج 1 دَلَجَ, (S, L, K,) aor. دَلَجَ (S, L) and دَلِجَ, (L,) inf. n. دُلُوجٌ, He transferred the bucket from the mouth of the well to the watering-trough, to empty it therein: (S, K:) or he took the bucket, when it came forth, and went with it whithersoever he pleased. (TA.) One says also, يَدْجُلُ بِهَا and هُوَ يَدْلُجُ بِالدَّلْوِ: the latter verb being formed by transposition. (Fr, TA in art. دجل.) — — And He transferred the milk, when the camels had been milked, to the [large bowls called] جِفَان. (K.) — — [See a remark of IF at the end of art. دلك.] 4 ادلج, (inf. n. إِدْلَاجٌ, Msb, TA,) He journeyed from the beginning of the night: and ↓ اِدَّلَجَ he journeyed from the latter part

of the night: (Th, S, K:) or the former signifies he journeyed all the night: and ↓ the latter, he journeyed in the latter part of the night: (A, Msb, TA:) or the former, he journeyed in the night, at any hour from the beginning to the end thereof: (Th, from Aboo-Suleymán ElAarábee:) or, accord. to El-Fárisee, ↓ both these verbs are syn., and each bears the first and second of the significations given above: IDrst contends against the assertions of those who make a difference between them, and affirms them to be syn., and to signify he journeyed in the night, at any time, in the beginning or middle or end thereof: therefore, he says, their signification is restricted, in several examples, by the context; and hence, he adds, the appellation مُدْلِجٌ given to a hedgehog: (TA:) [agreeably with this explanation,] 'Alee says, اِصْبِرْ عَلَى السَّيْرِ وَالإِدْلَاجِ فِى السَّحَرِ [Endure thou with patience travelling, and journeying in the night, in the period a little before daybreak]. (MF.) [See another ex. voce أَصْبَحَ.] 8 إِدْتَلَجَ see 4, in three places. دَلْجٌ: see the next paragraph. دَلَجٌ: see the next paragraph. دَلْجَةٌ: see the next paragraph. دُلْجَةٌ and ↓ دَلْجَةٌ and ↓ دَلَجٌ, (S, K,) all substs., (S,) A journeying from the beginning of the night: (S, K:) and the first and second a journeying from the latter part of the night: (S:) or thus the first: (A:) and the second, (ISd, A,) or the first and second, (TA,) a journeying all the night: (ISd, A, TA:) and the second, also, a journeying a little before daybreak: (ISd, TA:) or the first and second (TA) and third (IDrst, TA) a journeying in the night; and this seems to be the meaning intended in the trad., عَلَيْكُمْ بِالدُّلْجَةِ فَإِنَّ الأَرْضَ تُطْوَى بِاللَّيْلِ [Keep ye to journeying in the night, for the earth is to be traversed by night]: (TA:) [and ↓ دَلِيجٌ occurs in the L in the sense of دُلْجَةٌ &c.:] the pl. of the first is دُلَجٌ. (Ham p. 521.) One says also, الدُّلْجَةَ قَبْلَ البُلْجَةِ [Keep to the journeying in the night, &c., before the breaking of the dawn]. (A.) [See another ex. voce بُلْجَةٌ.] — — Also, the same three words, and ↓ دَلْجٌ and ↓ دَلَجَةٌ, An hour, or a time, or a short portion, (سَاعَةٌ,) of the latter part of the night: (ISd, TA:) or دَلَجٌ signifies the whole of the night, from the beginning to the end. (Th, from Aboo-Suleymán ElAarábee.) دَلَجَةٌ: see the next preceding paragraph. دَلِيجٌ: see the next preceding paragraph. دَالِجٌ One who takes the bucket and goes with it from the mouth of the well to the wateringtrough, to empty it therein. (S, K.) — — And One who transfers the milk, when the camels have been milked, to the [large bowls called] جِفَان. (K.) دَوْلَجٌ (S, K) and ↓ مَدْلَجَةٌ (K) A wild animal's, (S, K,) or gazelle's, (TA,) covert, or hidingplace, among trees: (S, K, TA:) the former word like تَوْلَجٌ: (S:) the د in دولج is held by Sb to be a substitute for ت, and the ت is a substitute for و. (TA.) — — Also, the former, A hole, or den, of a wild animal; or a subterranean excavation or habitation; syn. سَرَبٌ. (S, K.) — — And A closet; a small chamber within a large chamber. (TA.) مَدْلَجٌ and ↓ مَدْلَجَةٌ The space between the well and the watering-trough. (S, A, K.) المُدْلِجُ (K) and أَبُو المُدْلِجِ (A, K) The hedgehog; syn. القُنْفُذُ: (A, K:) so called because he goes about all the night: (TA:) or not because he does so in the first part of the night, or in the middle, or in the latter part, or during the whole of it; but because he appears at night at any time when he wants herbage or water &c. (IDrst, TA.) مَدْلَجَةٌ: see مَدْلَجٌ: — and see also دَوْلَجٌ. مِدْلَجَةٌ A large milking-vessel in which milk is transferred [to the جِفَان, or large bowls: see 1]. (K.) سَحَابَةٌ مِدْلَاجٌ [A cloud that comes in the latter part of the night]. (A voce بَكُورٌ, q. v.) دلس 1 دَلَسَ, inf. n. دَلْسٌ: see the next paragraph, in three places. 2 دلّس, (M, A, Msb,) inf. n. تَدْلِيسٌ, (S, M, Mgh, Msb, K,) He concealed, or hid, a thing; he did not make it known; as also ↓ تدلّس. (TA.) — — He concealed a fault, or defect, in an article of merchandize, from the purchaser, (S, Mgh, Msb, K,) in selling; (S, Msb;) as also ↓ دَلَسَ, aor. يَدْلِسُ, inf. n. دَلْسٌ; but the former is the more common: (Msb:) and he did not show a fault, or defect; without restriction to a case of selling. (TA.) You say, دَلَّسَ عَلَى الرَّجُلِ فِى البَيْعِ, (M, A,) and دلّس لَهُ فِى البَيْعِ, (A,) He concealed, disguised, or cloaked, from the man the fault, or defect, of the thing sold; (A;) he did not show the fault, or defect, to the man in selling. (M.) And دلّس فِى البَيْعِ وَغَيْرِهِ He did not show his fault, or defect, in selling, and in other cases. (M.) And دلّس عَلَيْهِ He concealed, disguised, or cloaked, from him his fault, or defect. (A.) And Az heard an Arab of the desert say, لَيْسَ فِى الأَمْرِ وَلْسٌ وَ لَا دَلْسٌ ↓ There is not in the affair treachery nor deceit: (Msb:) or ↓ مَا لِى فِيهِ وَلْسٌ وَلَا دَلْسٌ I have not, with respect to it, treachery nor deceit; (K,* TA;) referring to a thing, or an affair, in which he was accused, or suspected, of evil. (L, TA.) [In the CK, instead of دَلْسٌ, we find دَلَسٌ.] — — Hence تَدْلِيسٌ in the ascription of a tradition to its relater or relaters; which is, (tropical:) One's relating a tradition as from the earliest sheykh when perhaps he has not seen him, but only heard it from one inferior to him, or from one who had heard it from him, and the like; (K;) or when he has seen him, but has heard what he ascribes to him from another, inferior to him; (Az, TA;) which has been done by several persons in whom confidence is placed: (K:) or one's not mentioning, in his tradition, him from whom he heard it, but mentioning the highest authority, inducing the opinion that he had heard it from him. (A.) 3 دالس, (M,) inf. n. مُدَالَسَةٌ (S, M) and دِلَاسٌ, (M,) He endeavoured to deceive, beguile, or circumvent; or acted deceitfully with another. (S, M.) You say, فُلَانٌ لَا يُدَالِسُكَ Such a one will not endeavour to deceive thee, or act deceitfully with thee, and conceal from thee the thing, as though he came to thee in the dark. (S.) [See دَلَسٌ.] And فُلَانٌ لَا يُدَالِسُ وَلَا يُوَالِسُ Such a one will not endeavour to deceive, beguile, or circumvent; or will not act deceitfully with another; nor will he act perfidiously: (M, L:) or will not act wrongfully, nor treacherously, (K, TA,) nor practise artifice or fraud. (TA.) 5 تَدَلَّسَ see 2, first signification: — and see also 7, in two places. 7 اندلس It (a thing) was, or became, concealed, or hidden; as also ↓ تدلّس: (TA:) and ↓ the latter, he (a man, TK) concealed, or hid, himself; (TK;) syn. تكتّم. (K.) دَلَسٌ The dark; or darkness; (S, M, A, K;) as also ↓ دُلْسَةٌ: (A, Msb, K:) and the confusedness of the darkness, or of the beginning of night; expl. by اِخْتِلَاطُ الظَّلَامِ. (A, K.) You say, أَتَانَا دَلَسَ الظَّلَامِ He came to us in the confusedness of the darkness, or of the beginning of night. (TA.) And خَرَجَ فِى الدَّلَسِ وَالْغَلَسِ [He went forth in the confusedness of the darkness, or of the beginning of night, and in the darkness of the last part of the night]. (A, TA.) دُلْسَةٌ: see دَلَسٌ. — — Hence, Deceit, guile, or circumvention. (IF, Msb.) دلص 1 دَلَصَ, aor. يَدْلُصُ, (TK,) inf. n. دَلِيصٌ, (M, K, TK,) It (a thing, TK) shone, or glistened. (M, K, TK.) — — دَلَصَتِ الدِّرْعُ, (S, K, TA,) with fet-h, (S,) or دَلُصَت, (so in a copy of the M,) aor. يَدْلُصُ, (S,) inf. n. دَلَاصَةٌ, (S, M, K,) with which دَلَصٌ is syn., (TA,) [the former a reg. inf. n. of دَلُصَت, and the latter of دَلصَت, which is the form given in the TK, and is perhaps a dial. var.,] The coat of mail was, or became, soft, (S, M, K,) and smooth, (M, K,) and shining, or glistening. (S, M, K.) — — دَلِصَتِ النَّابُ, aor. يَدْلَصُ, The aged she-camel lost her teeth (K, TA) by reason of extreme age; (TA;) as also دَرِصَت and دَلِقَت. (TA.) 2 دلّص, (S, M, A,) inf. n. تَدْلِيصٌ, (S, K,) He made a thing to shine, or glisten: (M:) he, or it, made soft; (so in some copies of the K, and so accord. to the TA;) for التَّلْبِيسٌ in [some of] the copies of the K is a mistake for التَّلْيِينُ: (TA:) he made a coat of mail soft, and shining, or glistening: (S:) it (a torrent) made stone, or rock, smooth: (S, * M, A, K: *) and he gilded a thing, so that it shone, or glistened. (A, TA.*) [Hence,] دلّصت جَبِينَهَا She (a woman) plucked out the hair upon the sides of her forehead [and so rendered it smooth or glistening]. (M, TA.) [See also Q. Q. 1.] — — Coivit circa vulvam; membro in vulvam non

immisso: (A:) vel extra vulvam: (K:) the action which it denotes is termed تَزْلِيقٌ as well as تَدْلِيصٌ. (A.) 7 اندلص It fell, or dropped: (S, K:) or went forth quickly; as also انملص: (Lth:) or went forth, and fell, or dropped: (M:) or went forth quickly, or slipped out by reason of its smoothness, (انملص) and fell, or dropped: (A:) مِنْ يَدِى [from my hand]; (S, A, K;) or مِنَ الشَّىْءِ (Lth) or عَنِ الشى [from the thing]: (M:) IF says that the د is app. a substitute for م. (TA.) Q. Q. 1 دَلْمَصَ مَتَاعَهُ, and دَمْلَصَهُ, He adorned, or decorated, and made to shine, or glisten, his household-goods, or utensils and furniture. (M.) [But some hold the م to be a radical letter. See also 2, above.] Q. Q. 2 تَدَلْمَصَ It (the head) became bald in the fore part. (K. in art. دلمص.) دَلِصٌ: see دِلَاصٌ, in three places. دِلَاصٌ Shining, or glistening; as also ↓ دَلِيصٌ, (A,) and ↓ دُلَامِصٌ, (S and M in this art., and K in art. دلمص,) with an augmentative م, (S,) of the measure فُعَالِلٌ accord. to Sb, but فُعَامِلٌ accord. to others, (M,) [see an ex. in a verse cited voce خَمِيصَةٌ,] and ↓ دُلَمِصٌ, (S, M, K,) which is a contraction of that next preceding, (S, M,) and in like manner ↓ دُمَالِصٌ, and ↓ دُمَلِصٌ, (S in this art, and K in art. دملص,) which last two are formed by transposition from the two next preceding: (TA in art. دملص:) or, as also ↓ دَلِيصٌ (S, M, K, TA) and ↓ دَلِصٌ and ↓ دَلَّاصٌ, (M, TA,) shining, or glistening, and smooth; (M;) or soft, and shining, or glistening, (S, K, TA,) and smooth. (TA.) You say, دِرْعٌ دِلَاصٌ (S, M, A, K) and ↓ دُلَامِصٌ (A) A coat of mail smooth, (M, A, K,) soft, (S, M, A, K,) and shining, or glistening: (S, M, A:) pl. دِلَاصٌ, (S, M, A, K,) like the sing., (S,) and دُلُصٌ. (Lth, M, A.) And ↓ ذَهَبٌ دُلَامِصٌ Glittering gold. (K.) And ↓ اِمْرَأَةٌ دُلَمِصَةٌ A shining, or glistening woman. (TA.) And ↓ رَأْسٌ دُلَمِصٌ A head bald in the fore part. (K.) And ↓ دَلِصٌ, (El-Moheet, and so in some copies of the K,) or ↓ دَلِيصٌ, (as in other copies of the K,) and ↓ أَدْلَصُ, applied to a man, signify i. q. أَزْلَقُ; (K;) i. e., Hairless and glistening in body: (TK:) fem. of the last, دَلْصَآءُ. (K.) ↓ دَلَّاصٌ, also, applied to a man, signifies Very smooth: (TA:) and applied to a she-camel, and to land (أَرْض), smooth: (K:) but it is not applied to a he-camel. (Ibn-'Abbád.) And ↓ دَلِصٌ and دَلِصَةٌ, applied to land, signify Even, or level: pl. دِلَاصٌ. (K.) دَلِيصٌ: see دِلَاصٌ, in three places. — — Also The water, or lustre, (مَآء,) of gold: (K:) or, as some say, glistening, or glittering, gold. (TA.) دَلَّاصٌ: see دِلَاصٌ, in two places. دِلَّوْصٌ That wabbles, or moves to and fro; (S;) or moves about; (K;) as, for instance, a sinew does when chewed by an old woman. (S.) دُلَمِصٌ: see دِلَاصٌ, in several places. دُلَامِصٌ: see دِلَاصٌ, in several places. دُمَلِصٌ: see دِلَاصٌ, in several places. دُمَالِصٌ: see دِلَاصٌ, in several places. أَدْلَصُ; fem. دَلْصَآءُ: see دِلَاصٌ, near the end of the paragraph. — — Applied to an ass, To which new hair has grown; as also ↓ أَدْلَصِىٌّ. (Ibn-'Abbád, K.)— — And the fem., applied to an aged she-camel, Whose teeth have fallen out (K TA) by reason of extreme age; (TA;) as also دَرْصَآءُ and دَلْقَآءُ. (TA.) أَدْلَصِىٌّ: see the next preceding paragraph. صَخْرَةٌ مُدَلَّصَةٌ A rock made smooth (A, TA) by torrents. (A.) دلع 1 دَلَعَ لِسَانَهُ, (Lth, S, K,) aor. دَلَعَ, (K,) inf. n. دَلْعٌ, (Lth, K, *) He (a man, S, [and a dog,] and a tired wolf, TA) lolled, lolled out, put forth, or protruded, his tongue; (Lth, S, K;) as also ↓ ادلعهُ; (Lth, IAar, S, K;) but the latter is of rare occurrence, though chaste. (Lth.) — And دَلَعَ لِسَانُهُ, (Lth, S, K,) the verb being intrans. as well as trans., (S,) aor. دَلَعَ and دَلُعَ, (K,) inf. n. دُلُوعٌ, (Lth, K,) like as رَجَعَ has رُجُوعٌ for its inf. n. when intrans., but رَجْعٌ when trans., (Lth,) His tongue lolled, or protruded; (Lth, S, K;) as also ↓ اندلع; (S, K;) and ↓ اِدَّلَعَ, [originally اِدْتَلَعَ,] of the measure اِفْتَعَلَ: (Ibn-'Abbád, K:) [said of a man,] his tongue protruded from the mouth, and hung down upon the hair between the lower lip and the chin, like the tongue of the dog; (TA;) and [in like manner,] ↓ اندلع, it protruded and hung down, by reason of much grief, or distress of mind, affecting the breath, or respiration, or by reason of thirst, like that of the dog. (TA.) 4 أَدْلَعَ see 1. 7 إِنْدَلَعَ see 1, in two places. — — [Hence,] اندلع بَطْنُهُ (assumed tropical:) His belly became prominent, or protuberant: (S:) or became large and flabby: (K:) said of a man: (S:) or, accord. to Naseer, as related by Aboo-Turáb, the verb has the latter signification said of the belly of a woman; as also اندلق. (TA.) — — And اندلع السَّيْفُ مِنْ غِمْدِهِ (tropical:) The sword became drawn, or it slipped out, from its scabbard; (K, TA;) as also اندلق. (TA.) 8 اِدَّلَعَ: see 1. أَحْمَقُ دَالِعٌ Stupid in the utmost degree; (ElHujeymee, K;) who ceases not to loll out his tongue. (El-Hujeymee, TA.) — — أَمْرٌ دَالِعٌ (assumed tropical:) An affair in the way to the attainment of which there is nothing intervening as an obstacle; expl. by لَيْسَ دُونَهُ شَىْءٌ. (K.) فَرَسٌ أَدْلَعُ A horse that lolls out his tongue in running. (Ibn-'Abbád.) مُدْلَعٌ [pass. part. n. of 4]. It is said in a trad., يُبْعَثُ شَاهِدُ الزُّورِ يَوْمَ القِيَامَةِ مُدْلَعًا لِسَانُهُ فِى النَّارِ [The false witness will be raised to life on the day of resurrection with his tongue lolled out in the fire]. (TA.) دلف 1 دَلَفَ, (T, S, M, K,) aor. دَلِفَ, (T, M, K,) inf. n. دَلِيفٌ (T, S, M, K) and دَلَفٌ (T, M, K) and دَلْفٌ (K) and دَلَفَانٌ (M, K) and دُلُوفٌ, (M, TA,) He walked, or went, gently, or leisurely: (S, M:) said of an old man, (As, T, S, K,) he walked, or went, (As, T, S, M, K,) with short steps, (S, M,) or in the manner of him who is shackled, (K,) as some say, (M,) at a rate above that which is termed دَبِيبٌ, (As, T, M, K,) like as does the army, or body of troops, to the [other] army, or body of troops. (As, T.) You say, دَلَفَتِ الكَتِيبَةُ إِلَى الكَتِيبَةِ فِى الحَرْبِ (T, S, * M, K *) meaning The army, or body of troops, went gently, or leisurely, to the [other] army, or body of troops, in war: (M:) or advanced, or went forward; syn. تَقَدَّمَت: (S, K:) [for] دَلْفٌ (T, M) accord. to A'Obeyd, or دَلَفٌ accord. to AA, (T,) signifies the act of advancing, or going forward; syn. تَقَدُّمٌ: (T, M:) and one says دَلَفْنَاهُمْ, (S, K,) or دَلَفْنَا لَهُمْ, (M, and so in one place in the TA,) meaning [as is implied in the S and K] we advanced to them; syn. تَقَدَّمْنَا: (M:) and دَلَفَ إِلَيْهِ he drew near to him, or it. (TA.) دَلَفْتُ also signifies مَشَيْتُ [i.e. I walked; or went on foot, whether quickly or slowly]: (Ham p. 678:) and [in like manner,] ↓ تدلّف إِلَيْهِ signifies مَشَى [he walked, &c., to him, or it]: (O, TA:) or this latter signifies تَمَشَّى [said in the TA, in art. مشى, to be syn. with مَشَى; but it rather signifies he walked with slow steps to him, or it]; and approached, or drew near: (S, K:) but A'Obeyd says that تَزَلَّفَ is more common. (M.) — — Hence, the saying of a poet, دَلَفْتُ إِلَى صَمِيمِكَ بِالقَوَافِى meaning (assumed tropical:) I have wounded thy heart with rhymes. (Ham ubi suprà.) — — [The verb seems to bear two contr. significations; for it is said that] دَلَفَ لِالْتِزَامِى means He hastened to take me by the hand and embrace me. (Har p. 368.) — — دَلَفَ بِحِمْلِهِ, aor. دَلِفَ, inf. n. دَلِيفٌ, He (one carrying a thing) was heavily burdened, or overburdened, by his load [so that he went slowly]. (M.) — — You say of a she-camel, تَدْلِفُ بِحَمْلِهَا, meaning She rises [app. with difficulty (see دَالِفٌ)] with her load. (T,* Ibn-'Abbád, K.) — — And دَلَفَ المَالُ, aor. دَلِفَ, inf. n. دَلِيفٌ, The camels, or cattle, clave to the ground by reason of emaciation. (M, TA.) 4 ادلفهُ It (old age) made him to walk, or go, gently, or leisurely; with short steps; [or in the manner of him who is shackled; (see 1;)] at a rate above that which is termed دَبِيبٌ. (IAar, M.) — ادلف لَهُ القَوْلَ i. q. أَضْخَمَ لَهُ, (Ibn-'Abbád, K, *) He spoke to him in a rough, harsh, coarse, rude, uncivil, or ungentle, manner. (TK.) 5 تَدَلَّفَ see 1. 7 اندلف عَلَىَّ i. q. اِنْصَبَّ [app. as meaning It poured out, or forth, upon me]. (Ibn-'Abbád, K.) دِلْفٌ Courageous; brave; strong-hearted. (AA, T, K.) دُلُفٌ A she-camel (Ibn-'Abbád, K) that rises [app. with difficulty (see دَالِفٌ)] with her load. (T, Ibn-'Abbád, K.) — — It is also a pl. of دَالِفٌ: (K:) and of دَلُوفٌ. (TA.) دُلْفِينٌ [The dolphin;] a certain fish, (T,) or beast, (S, K, [app. thus termed because it is a mammal,]) of the sea, (T, S, K,) that saves him who is drowning; (S, K;) also called دُخَسٌ; and abounding in the Sea of Dimyát [or Damietta]. (TA.) — — الدُّلْفِينُ (assumed tropical:) [The constellation Delphinus;] one of the northern constellation, which comprises ten

stars, and follows النَّسْرُ الطَّائِرُ [α and β and γ of Aquila]: the bright star on its tail is called ذَنَبُ الدُّلْفِينِ. (Kzw.) دَلُوفٌ (tropical:) A fat camel, that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled, by reason of his fatness: pl. دُلُفٌ, with two dammehs. (TA.) — — And (tropical:) A palm-tree (نَخْلَةٌ) having much fruit. (TA.) — — Also (assumed tropical:) A swift eagle: (IAar, M, K:) pl. دُلْفٌ [perhaps a contraction of دُلُفٌ, an analogous form of pl. (K.) [Thus it bears two contr. significations] دَالِفٌ An old man that walks, or goes, gently, or leisurely, or with short steps, or in the manner of him who is shackled: (TA:) walking with a heavy load, with short steps; (S, K;) like دَالِحٌ: (S:) pl. دُلَّفٌ (S, K) and دُلُفٌ (K) and دُلَّافٌ: (TA:) and دَوَالِفُ [as pl. of دَالِفَةٌ] is applied to old women. (TA.) — — (assumed tropical:) Old, and rendered lowly, humble, or submissive, by age. (M.) — — (tropical:) An arrow that hits a thing in the way to the butt, or object of aim, and then glances off from the place thereof. (S, K, TA.) مُتَدَلِّفٌ: see what follows. مُنْدَلِفٌ and ↓ مُتَدَلِّفٌ A lion walking at his ease, (K, TA,) without haste, and with short steps, because of his presumptuousness, and lack of fear. (TA.) دلق 1 دَلَقَ as an intrans. verb: see 7, in three places. — دَلَقَهُ, (S, K,) aor. دَلُقَ, (TA,) inf. n. دَلْقٌ, (S,) He made it (a sword) to slip forth from its scabbard: (S:) or he drew it forth, or made it to come forth; namely, a sword, from its scabbard: (K:) and [in like manner] ↓ ادلقهُ he drew it forth, or made it to come forth; (K;) namely, a sword, &c.; (TA;) as also ↓ استدلقهُ (K) and استذلقهُ. (TA.) Hence, in a trad. of 'Alee, المَطَرُ ↓ جِئْتُ وَقَدْ أَدْلَقَنِى I came, the rain having drawn me forth, or having made me to come forth. (TA.) And الحَشَرَاتِ المَطَرُ ↓ يَسْتَدْلِقُ The rain draws forth the reptiles, or small creeping things, or makes them to come forth, from their holes; as also يستذلقها. (TA.) — — You say also, جَآءَ وَقَدْ دَلَقَ لِجَامَهُ, [as to the letter and the meaning like جَآءَ وَقَدْ لَفَظَ لِجَامَهُ,] i. e. (assumed tropical:) He came harassed, or distressed, by thirst and fatigue. (TA.) — — And دَلَقُوا عَلَيْهِمُ الغَارَةَ They scattered, or poured forth, upon them the horsemen making a sudden attack and engaging in conflict, or the horsemen urging their horses. (TA.) — — And دَلَقَ بَابَهُ, inf. n. as above, He opened his door vehemently. (TA.) — دَلِقَتِ النَّابُ The aged she-camel lost her teeth by reason of extreme age; like دَلِصَت. (TA in art. دلص.) 4 أَدْلَقَ see 1, in two places. 5 تَدَلَّقَ see the next paragraph. 7 اندلق It (a sword) came forth (S, Msb, K) from its scabbard (Msb) without being drawn: (S, Msb, K:) or became loose, and so came forth, and came forth quickly: (TA:) and in like manner, its scabbard became slit, (S,) or it slit its scabbard, (K,) so that it came forth from it: (S, K:) or it fell from its scabbard, and came forth, without being drawn; (Har p. 386;) and so ↓ دَلَقَ, inf. n. دُلُوقٌ (TA, and Har ubi suprà) and دَلْقٌ: (TA:) which also signifies it (a thing) came forth, or issued, from its place of egress quickly: (TA:) and [in like manner] the former verb signifies it (a thing) came forth, or issued, from its place: (A 'Obeyd, K:) it (anything) came forth, or issued, or fell out. (S.) You say, طَعَنَهُ فَانْدَلَقَتْ أَقْتَابُ بَطْنِهِ He pierced him, and the intestines of his belly came forth. (S.) And اندلقت الخَيْلُ (S, TA) The horses, or horsemen, came forth, or issued, and hastened: (TA:) and الخَيْلُ ↓ دَلَقَتِ The horses, or horsemen, came forth, or issued, consecutively, or uninterruptedly. (TA.) — — It (a torrent) came suddenly, or unawares, عَلَى قَوْمٍ upon a people, or party: (S:) or rushed, or became impelled, or poured forth as though impelled, (K, TA,) عَلَيْهِمْ upon them; (TA;) as also ↓ تدلّق: (K:) or came, or advanced: (Msb:) and [in like manner] ↓ دَلَقَ عَلَيْهِمْ. (JK.) — — He preceded: (S:) or went before and away. (TA.) You say, اِنْدَلَقَ مِنْ بَيْنِ أَصْحَابِهِ He went before and away from among his companions. (TA.) — — It was, or became, flabby and prominent; said of a belly; (TA in the present art.;) or, accord. to Naseer, said of the belly of a woman, like اندلع, meaning it became large and flabby. (TA in art. دلع.) — — It (a door) shut again (اِنْصَفَقَ) when opened; would not remain open. (TA.) 10 إِسْتَدْلَقَ see 1, in two places. دَلَقٌ, a Persian word (S, Msb) arabicized, (S, Msb, K,) originally دَلَهْ; (Msb, K;) [A species of weasel; accord. to some, app., the common weasel;] a certain small beast (دُوَيْبَّةٌ, S, Msb, K) like the سَمُّور [or sable], (K,) or like the cat, having a long back, [of the coat] of which are made fur garments: some say that it is the [animal called] اِبْن مِقْرَض [q. v.; and this is agreeable with the description of Kzw, who says that it is " a certain wild animal, an enemy to pigeons, likened to the cat, which, when it enters a pigeonhouse, leaves not in it anything, and abundant in Egypt; " a description altogether applicable to the common weasel, now generally called اِبْن نِمْس]: some say that it resembles the عِرْس [or ichneumon]: some, that it is the Greek ichneumon (نِمْس رُومِىّ): (Msb in the present art.:) accord. to IF, the [common] نِمْس. (Msb in art. نمس.) — — [Also, from the same Persian original, in post-classical times, but variously pronounced by moderns, دَلَقٌ and ↓ دَلِقٌ and دَلْقٌ and (now generally by the vulgar) دِلْقٌ; the third being perhaps a contraction of the first, like as شَعْرٌ is of شَعَرٌ, or, as also the fourth, of the second, like as كَتْفٌ and كِتْفٌ are contractions of كَتِفٌ; A certain kind of garment; first probably applied to one made of the fur of the animal so called: then applied to a kind of garment formerly worn by the kádees and other 'ulamà and the khateebs of mosques, (see De Sacy's Chrest. Ar., 2nd ed., vol. ii. pp. 267-269,) and by other persons of religious orders: and lastly, to a kind of patched garment worn by many devotees, reputed saints, and darweeshes; also called مُرَقَّعَةٌ (q. v.) and خِرْقَةٌ. It occurs in a piece of post-classical poetry, quoted in p. 45 of the Arabic text of the vol. of the Chrest. above referred to, necessarily with the ل quiescent; probably by poetic license, or in conformity with the common vulgar pronunciation.] دَلِقٌ: see دَلُوقٌ: — and see also دَلَقٌ. دَلْقَآءُ: see دَلُوقٌ, in four places. دِلْقَمٌ: see what next follows, in three places. دَلُوقٌ A sword that comes forth easily from its scabbard; as also ↓ دَالِقٌ (S, K) and ↓ دَلِقٌ (IDrd, K) and ↓ دَلْقَآءُ: (K:) [which last is strange, and requires consideration; being fem., whereas سَيْفٌ (a sword) is masc.:] all, applied to a sword, signify that comes forth from its scabbard without being drawn; and that which does so is the best of swords. (TA.) [For the pl., see what follows.] — — غَارَةٌ دَلُوقٌ (S, K) and دُلُقٌ, (TA,) and خَيْلٌ دُلُقٌ and ↓ مُنْدَلِقَةٌ, (S,) [Horsemen making a sudden attack and engaging in conflict, or horsemen urging their horses, and simply horsemen, or horses,] rushing vehemently: (S, K, TA:) دُلُقٌ is pl. of دَلُوقٌ and of ↓ دَالِقٌ having the same signification. (TA.) — Also, and ↓ دَلْقَآءُ and ↓ دِلْقِمٌ, with an augmentative م, (S, K,) like as one says دَقْعَآءُ and دِقْعِمٌ, and دَرْدَآءُ and دِرْدِمٌ, (S,) and ↓ دِلْقَمٌ, (TA,) A she-camel having her teeth broken by old age (S, K) so that she spirts out water [after drinking]. (S, TA.) A poet, cited by Yaakoob, says, لَا سِنَّ لَهَا ↓ شَارِفٌ دَلْقَآءُ تَحْمِلُ الأَعْبَآءَ مِنْ عَهْدِ إِرَمْ [Old and decrepit, having her teeth broken by old age so that water falls from her mouth when she drinks, having no tooth left, carrying burdens from the time of Irem, i. e. Aram the son of Shem the son of Noah]: and ↓ شَارِفٌ دَلْقَآءُ occurs in a trad. as meaning having the teeth broken so that water falls from her mouth when she drinks: (TA:) [but] AZ says that one applies to the she-camel, after what is termed بُزُولٌ, the epithet شَارِفٌ; then, عَوْزَمٌ; then, لِطْلِطٌ then, جَحْمَرِشٌ; then, جَعْمَآءُ; and then, ↓دِلْقِمٌ, when having her teeth (أَضْرَاس) fallen out by reason of extreme old age. (S, TA.) [See also art. دلقم.] دَالِقٌ: see دَلُوقٌ, in two places. — — Also Preceding; going before. (TA.) خَيْلٌ مُنْدَلِقَةٌ: see دَلُوقٌ. دلقم دِلْقِمٌ A she-camel (S, K, &c.) whose teeth are consumed by old age; (S;) aged, and having broken teeth;

(K) having her teeth broken by old age, (S and K in art. دلق,) so that she spirts out water [after drinking]; (S in that art.;) like دَلُوقٌ and دَلْقَآءُ: (S and K in that art.:) and also written دِلْقَمٌ: (TA in that art.:) or whose teeth are broken, and whose saliva flows: (As, TA in the present art.:) or having her teeth (أَضْرَاس) fallen out by reason of extreme old age: (S in art. دلق:) and by some applied to the male: the م, accord. to J and some others of the learned, is augmentative: or it may be from الدَّقْمُ, which means " the breaking of the teeth; " and the ل may be augmentative. (TA.) [See also دَلُوقٌ.] — — Also (assumed tropical:) An old woman. (M, K.) دلك 1 دَلَكَهُ, (S Msb, K,) aor. دَلُكَ, inf. n. دَلْكٌ, (S, Msb,) He rubbed it, or rubbed it and pressed it, (M, Msb, K,) with his hand: (S, M, Msb, K:) [or he did so well: or he pressed it, or squeezed it, and rubbed it: for] دَلْكٌ signifies the act of rubbing, or rubbing and pressing, well: (KL:) or the act of pressing, or squeezing, and rubbing: (Ham p. 798:) [and in like manner, ↓ دلّكهُ, inf. n. تَدْلِيكٌ, signifies in the present day he rubbed it, or rubbed it and pressed it; and particularly, a person's body and limbs, in the bath: its proper meaning, however, is, he rubbed it, or rubbed it and pressed it, much or well: Golius explains it as signifying he rubbed it much or well on the anthority of the KL; but it is not in my copy of that work.] You say, دَلَكَ الثَّوْبَ He rubbed, or rubbed and pressed, the garment, or piece of cloth, to wash it. (TA.) And دَلَكْتُ السُّنْبُلَ حَتَّى انْفَرَكَ قِشْرُهُ عَنْ حَبِّهِ [I rubbed the ears of corn until their husks rubbed off from their grain]; (TA;) and ↓ اِدَّلَكَهُ [signifies the same]. (K in art. رهو, &c.) And دَلَكَ عَيْنَيْهِ [He rubbed his eyes]; i. e., a man looking at the setting sun. (Z, TA.) And دَلَكَتِ المَرْأَةُ العَجِينَ [The woman kneaded the dough]. (TA.) And دَلَكْتُ النَّعْلَ بِالأَرْضِ I wiped the sandal with [meaning upon] the ground. (Msb.) — — [Hence,] دَلَكَهُ الدَّهْرُ (tropical:) Time, or fortune, disciplined him well, tried, or proved, him, rendered him expert, or experienced, or firm or sound in judgment, and taught him?? (K,* TA.) And دَلَكَتْهُ الأَسْفَارُ (tropical:) Journeyings inured him to them; namely, a camel. (TA.) And دُلِكَ بِالأَسْفَارِ, said of a camel, (A, O, L, K,) (tropical:) He was inured by journeyings, and habituated thereto: (A, L:) or he was fatigued, or jaded, by journeyings; like [دُكَّ and] كُدَّ. (O, TA.) — — [Hence also,] دُلِكَتِ الأَرْضُ (assumed tropical:) [The produce, or herbage, of] the land was eaten, or consumed. (IAar, TA.) — — See also 3. — دَلَكَتِ الشَّمْسُ, (S, Mgh, Msb, K, &c.,) aor. دَلُكَ, (Msb,) inf. n. دُلُوكٌ, (S, Mgh, &c.,) (tropical:) The sun set; (S, Mgh, Msb, K, &c.;) accord. to Z, because he who looks at it rubs (يَدْلُكُ) his eyes, so that it is as though it were the rubber; (TA;) and i(??) like manner, النُّجُومُ the stars: (Msb:) or became yellow, (K, TA,) and inclined to setting: (TA:) or declined (K, * TA) so that the beholder almost required, when looking at it, to contract the rays from his eyes with the palm of his hand: (TA:) or declined after midday: (Ibn-'Omar, TA:) or it signifies (or signifies also, Msb) the sun declined from the meridian, or midheaven, (I'Ab, Fr, Zj, Az, S, * Mgh, * Msb, K, &c.,) at noon; (I'Ab, Fr, Zj, Az;) and in like manner, النُّجُومُ the stars. (Msb.) Az says that, in his opinion, the words of the Kur [xvii. 80] أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ (TA) mean Perform thou prayer from the declining of the sun at noon: so that the command expressed by these words with what follows them includes the five prayers: (Mgh, * TA:) for by the دلوك are included the first prayer [of noon] and that of the عَصْر; and by the غَسَق of night, the two prayers [of sunset and nightfall] of which each is called عِشَآء; and by the قُرْآن of the فَجْر, the prayer of daybreak: if you make the دلوك to be the setting, the command is restricted to three prayers: in the language of the Arabs, دُلُوكٌ is said to be syn. with زَوَالٌ; and therefore the sun is said to be دَالِكَةٌ when it is declining at noon and when it is setting. (TA.) [Respecting the phrase دَلَكَتْ بَرَاحِ or بِرَاحِ, accord. to different readings, occurring at the end of a verse, see بَرَاح, and see also رَاحَةٌ in art. روح.] It is said in [one of the works entitled] the " Nawádir el-Aaráb," that دَلَكَتِ الشَّمْسُ signifies The sun became high; like دَمَكَت and عَلَت and اِعْتَلَت. (TA.) 2 دَلَّكَ see 1, first sentence. — — Accord. to AA, دَلَّكَهَا, inf. n. تَدْلِيكٌ, signifies غَذَّاهَا [He fed, nourished, or reared, her (if relating to a woman or female), or them (if relating to irrational creatures)]. (TA.) 3 دالكهُ, (S, K,) inf. n. مُدَالَكَةٌ, (TA,) He delayed, or deferred, with him, or put him off, (namely, his creditor, S, TA,) promising him payment time after time; (S, K, TA;) as also دَاعَكَهُ. (TA.) El-Hasan (El-Basree, TA) was asked, أَيُدَالِكُ الرَّجُلُ امْرَأَتَهُ [May the man delay, or defer, with his wife?], meaning, in the matter of the dowry; and he answered, "Yes, if he be in a state of bankruptcy," or " poor. " (A 'Obeyd, S, TA.) And you say likewise, ↓ الرَّجُلَ حَقَّهُ دَلَكَ He deferred, or put off, by repeated promises, giving the man his right, or due. (TA.) — — The inf. n. also signifies The vying in patience: or, as some say, the importuning, pressing hard, or urging, in demanding the giving, or payment, of a due or debt. (TA.) 5 تدلّك He rubbed, or rubbed and pressed, his body in washing himself: (S:) or he rubbed, or rubbed and pressed, himself well in the hot bath. (MA.) And تدلّك بِهِ He rubbed himself over (تَخَلَّقَ) with it; i. e., with دَلُوك [q. v.]. (K, TA.) 8 إِدَّلَكَ see 1, third sentence. دَلْكٌ The time of the setting of the sun: or of its declining from the meridian: one says, أَتَيْتُكَ عِنْدَالدَّلْكِ, meaning I came to thee in the evening, or afternoon. (TA.) — Also A looseness, or laxness, in-the knees of a camel. (Sgh, K.) دُلَكَةٌ A certain little beast or animal or creeping thing or an insect (دُوَيْبَّةٌ): (K:) mentioned by IDrd: but he says " I am not certain of it. " (TA.) دَلُوكٌ A thing with which one rubs himself over, (K, TA,) in washing himself; (TA;) meaning perfume, or some other thing, (S, TA,) of what are termed غَسُولَات, such as [meal of] lentils, and kali, or potash, (TA,) with which one is rubbed. (S, TA. *) Also applied to [The depilatory called] نُورَة [q. v.]; because the body is rubbed with it in the hot bath. (A, TA.) And The foot-stone [or foot-rasp] that is used for rubbing in the hot bath. (MA.) دَلِيكٌ Dust which the wind carries away [as though it were rubbed from the ground]. (S, K.) — — A certain food, prepared of butter and dates, [app. kneaded, or mashed, together,] (S, K,) like ثَرِيد [q. v.]: I think [says J] that it is what is called in Persian چَنْكَال خُسْت [or چَنْگَال خِشْت?]: (S, TA:) accord. to Z, تَمْرٌ دَلِيكٌ signifies مَرِيس [i. e. dates macerated, and mashed with the hand, or moistened, and rubbed and pressed with the fingers till soft, in water or in milk]. (TA.) [See also دَلِيكَةٌ.] — (tropical:) A man (K, TA) rendered firm, or sound, in judgment, by experience; (TA;) one who has exercised himself diligently in the management of affairs, (K, TA,) and known them: (TA:) pl. دُلُكٌ, (K,) which is explained by IAar as signifying intelligent men. (TA.) — A certain plant: (K:) n. un. with ة. (TA.) — — And The [hip, or] fruit of the [wild] red rose, that comes after it, [i. e. after the flower,] (K, TA,) becoming red, like wheat, and ripening, (TA,) and becoming sweet, like the fresh ripe date; called in Syria صُرْمُ الدِّيْكِ: (K, TA:) n. un. with ة: (TA:) or [the fruit of] the mountainrose الوَرْد الجَبَلِىّ [a name now given to the wild rose, or sweet brier], like wheat بُرّ [in the CK بُسْر]) in size and redness, and like the fresh ripe date in sweetness: in El-Yemen it is sent from one to another as a present: (K, TA:) Az says, so I have heard from an Arab of the desert, of the people of El-Yemen; and it grows with us [app. meaning in El-'Irák] so as to form thickets. (TA.) دُلَاكَةٌ What is drawn from the udder before the first فِيقَة [or milk that collects in the udder between two milkings], (K,) and before the second فيقة collects. (TA.) دَلِيكَةٌ i. q. حَيْسٌ [which is generally described as Dates mixed with clarified butter and the preparation of dried curd called أَقِط, kneaded, or rubbed and pressed with the hand until they mingle together, whereupon their stones come forth]. (A, TA.) [See also دَلِيكٌ.] دَلَّاكٌ One who rubs, or rubs and

presses, the body in the hot bath. (TA.) دُوْلُوكٌ A case, or an affair, of great magnitude, or gravity, or moment: pl. دَآلِيكُ. (Ibn- 'Abbád, K.) You say, تَرَكْتُهُمْ فِى دُوْلُوكٍ [I left them in, or engaged in, a case, or an affair, of great magnitude, &c.]. (TA.) — See also what next follows. الدَّوَالِيكُ The act of urging, or pressing forward, and striving, (تَحَفُّزٌ,) in gait, or pace, (Ibn- ' Abbád, K,) and parting the legs widely (تَحَيُّكٌ) [therein]; (Ibn-' Abbád, TA;) as also ↓ الدَّآلِيكُ. (Ibn- ' Abbád, K.) A poet uses the phrase يَمْشِى الدَّوَالِيكَ [Walking, or going, with urging, &c.]. (TA.) [See also دَوَالَيْكَ, in art. دول.] مُدْلِكٌ [so in the TA, but probably it should be مِدْلَكٌ, agreeably with analogy,] Much given to delaying, or deferring, with a creditor, or putting him off, in the matter of a debt, by promising payment time after time. (Fr, TA.) مَدْلُوكٌ [Rubbed, or rubbed and pressed, with the hand: &c.: see its verb, 1: — — and] polished. (TA.) — — [Hence,] applied to a horse, i. q. مَدْكُوكٌ; (K, TA;) i. e. (tropical:) Having no prominence of his حَجَبَة: (TA:) or so مَدْلُوكُ الحَجَبَةِ: (S:) and [so] مَدْلُوكُ الحَرْقَفَةِ. (TA.) — — Applied to a camel, it means دُلِكَ بِالأَسْفَارِ, (K,) i. e. (tropical:) Inured by journeyings, and habituated thereto: (A, L:) or fatigued, or jaded, by journeyings: (O, TA:) or having a looseness, or laxness, in his knees. (Sgh, K.) — — أَرْضٌ مَدْلُوكَةٌ (assumed tropical:) Land [of which the produce, or herbage, is] eaten, or consumed. (IAar, TA.) مُدَالِكٌ Any one who delays, defers, or puts off, by repeated promises. (TA.) — — One who does not hold himself above a low, or an ignoble, action. (Fr, TA.) IF says, in the " Makáyees," [but the remark does not universally hold good,] that every word commencing with د and ل denotes motion, coming and going, and removal from place to place. (TA.) دلم 1 دَلِمَ, (M, K,) aor. دَلَمَ, (K,) inf. n. دَلَمٌ, (M,) He, or it, was, or became, intensely black, and smooth; (M, K;) said of a man and a lion (M, TA) and an ass (TA) and a mountain and a rock; (M, TA;) as also ↓ ادلامّ: (K:) or the latter, inf. n. اِدْلِيمَامٌ he, or it, was, or became, black; said of a man and an ass [&c.]. (S. [Golius erroneously assigns this signification to ادلَم as on the authority of the S.]) And ↓ اللَّيْلُ اِدْلَأَمَّ [so in the TA and in my MS. copy of the K, but in the CK ↓ اِدْلامَّ,] i. q. اِدْلَهَمَّ [i. e. The night was, or became, black; or intensely dark]; (K;) the ء being a substitute for ه. (TA.) — دَلِمَتْ شِفَاهُهُ, inf. n. دَلَمٌ, His lips were, or became, flaccid and pendulous. (K, * TA. [Golius assigns this signification also to ↓ ادلمّ, but without indicating any authority.]) [See also دَلَمٌ below.] 9 إِدْلَمَّ see 1. [Also mistaken by Golius for ادلامَ.] 11 إِدْلَأَمَّ see 1, in two places. Q. Q. 4 اِدْلَأَمَّ: see 1. دَلَمٌ A certain thing resembling the serpent, found in El-Hijáz: (K:) or resembling what is termed the طُنُّوع; not a serpent: (TA:) or it signifies, (TA,) or thus ↓ دُلَمٌ, (so in the T accord. to the TT,) the young one of a serpent: and the pl. is أَدْلَامٌ. (T, TA.) Hence the prov., هُوَ أَشَدُّ مِنَ الدَّلَمِ [He is more distressing than the دلم]: (K:) and one says also, هُوَ أَشَدُّ مِنَ الدَّلَمِ فِى الشَّفَةِ, meaning [He is more distressing] than flaccidity and pendulousness in the lip. (This, as well as the former saying, being mentioned in the TA, as from the K.) دُلَمٌ The elephant; (K;) because of his blackness. (TA.) — — See also دَلَمٌ. دُلْمَةٌ Intense blackness, with smoothness; like غُبْشَةٌ; in the colours of beasts or horses and the like [&c.: see 1]. (TA in art. غبش.) دَلَامٌ Blackness. (Seer, M, K.) — — And the same, (K,) or ↓ دُلَامٌ, (M, accord. to the TT, in two places,) Black: (M, K:) mentioned by Sb. (M.) [See also أَدْلَمُ.] دُلَامٌ: see what next precedes. دَيْلَمٌ The blacks, or negroes. (T, TA. [But الدَّيْلَمُ is more commonly known as the name of a certain people to be mentioned in what follows.]) — — The Abyssinian, i. e. black, ant: (M:) or, as some say, (M,) a place where ants and ticks collect, at the places where the camels stand when they come to drink at the watering-troughs, and where they lie down at the watering-places: (S, M, K:) [or] ants [themselves]; (T, TA;) and ticks; both said by Z to be so called because they are enemies to the camels [from a signification of the same word to be mentioned below]: (TA:) or numerous ants. (Har p. 586.) — — (assumed tropical:) An army; likened to ants in respect of its numerousness: (TA:) or a numerous army. (T.) — — (assumed tropical:) An assembly, or assemblage, (S, M, K,) or a numerous assembly or assemblage, (TA,) of men, (S, TA,) and of things of any kind. (M, TA.) — — Camels [collectively]. (TA.) — — (assumed tropical:) Enemies: (ISk, T, S, M, K:) and an enemy: pl. دَيَالِمَةٌ: so called because the people named الدَّيْلَمُ are notorious for evil and enmity: (Z, TA:) because the دَيْلَم are enemies to the Arabs: (M:) they are a certain people, (T, S, M, K,) well known; (M, K;) [inhabitants of a mountainous tract, a part of the ancient Media, on the south of the Caspian Sea;] called by Kr the تُرْك [or Turks]; (M;) but accord. to the opinion commonly held by the genealogists, (TA,) they are said to be of the descendants of Dabbeh Ibn-Udd, whom some of the kings of the 'Ajam [or Persians] placed in those mountains [which their posterity inhabit], and who there multiplied: (T, TA:) or الدَّيْلَمُ is a surname of the Benoo-Dabbeh, (S, * K,) because of their blackness, (K,) or because they, or the generality of them, are دُلْم [pl. of أَدْلَمُ]. (S.) — — [Hence, perhaps,] دَيْلَمٌ also signifies (assumed tropical:) A calamity, or misfortune. (S, K.) — Also The male of the دُرَّاج [i. e. attagen, francolin, heath-cock, or rail]. (Ktr, Kr, S, M, K.) — — And A species of [the bird called] the قَطَا: or the male thereof [like دَلْهَمٌ]. (K.) — Also The tree called سَلَام, (T, K,) which grows in the mountains. (T.) أَدْلَمُ, applied to a man (S, M, K) and an ass (S) and a lion (M, K) and a horse (TA) and a mountain (M, K) and a rock, (M,) Black: (S: [see also دَلَامٌ:]) or intensely black, and smooth: (M, K:) or, as some say, (so in the M, but accord. to the K " and,") i. q. آدَمُ [q. v.]: (M, K:) or, applied to a man, tall and black; and in like manner applied to a mountain, but as meaning, with smoothness, and not intensely black, in its rock: or, accord. to IAar, i. q. أَدْغَمُ [q. v.]: (T:) pl. دُلْمٌ, (S, TA,) which is also applied to mules as meaning black. (TA.) — — Also A black serpent. (T.) — — And i. q. أَرَنْدَجٌ [Black leather, or a black skin or hide]. (Sh, T, K.) So, accord. to Sh, in the saying of 'Antarah, وَلَقَدْ هَمَمْتُ بِغَارَةٍ فِى لَيْلَةٍ سَوْدَآءَ حَالِكَةٍ كَلَوْنِ الأَدْلَمِ [And verily I purposed a hostile incursion in a night intensely black, like the colour of black leather]. (T.) — — [Hence,] by way of comparison, one says لَيْلٌ أَدْلَمُ [meaning (assumed tropical:) Black, or intensely dark, night]. (TA.) — — الدَّلْمَآءُ [fem. of الأَدْلَمُ] (assumed tropical:) The thirtieth night (K, TA) of the [lunar] month: because of its blackness. (TA.) دلمص دَلْمَصَ: and تَدَلْمَصَ: and دُلَمِصٌ, and دُلَامِصٌ: see art. دلص. دله 1 دَلِهَ, aor. دَلَهَ, (TK,) inf. n. دَلَهٌ (JK, K, TK) and دُلُوهٌ, (K, TK,) He (a man, TK) became bereft of his heart, or mind, or reason, in consequence of anxiety and the like; (JK, K, * TK;) as when a man's mind is confounded, or perplexed, so that he cannot see his right course, (يدله, [app. for ↓ يُدَلَّهُ,]) in consequence of excessive love of a woman, or from some other cause; (TA;) or like as is the woman for her child (كَمَا تُدَلَّهُ المَرْأَةُ عَلَى وَلَدِهَا ↓) when she has lost it: (JK:) and ↓ دُلِّهَ, also, (JK,) inf. n. تَدْلِيهٌ; (JK, S;) and ↓ تدلّه; (K;) signify he became bereft of his heart, or mind, or reason, (JK, S, * K,) in consequence of anxiety, (JK,) or love, or desire, (S,) or excessive love of a woman: (K:) [or] دَلِهَ aor. دَلَهَ, (S, K,) inf. n. دَلَهٌ; (TA;) and ↓ تدلّه; (TA;) he became confounded, or perplexed, and unable to see his right course, (S, K, TA,) in consequence of love, (S,) or excessive love of a woman, and anxiety: (TA:) or the former of these two verbs signifies he became insane, or bereft of reason, in consequence of excessive love of a woman, or from grief: (K:) and ↓ دُلِّهَ, he (a man) was caused to become confounded, or perplexed, and unable to see his right course. (TA.) — — دَلَهَ,

aor. دَلَهَ, (M, K,) inf. n. دُلُوهٌ, (M, TA,) or دَلْهٌ, (TK,) He became free from care, or thought; or became diverted [عَنْ شَىْءٍ from a thing] so as to be free from care [respecting it]. (M, K.) And دَلِهَتْ عَنْ إِلْفِهَا, and عَنْ وَلَدِهَا, (so in three copies of the S,) or دَلَهَتْ, (thus in one of my copies of the S,) aor. دَلَهَ, inf. n. دُلُوهٌ, She (a camel) scarcely ever, or never, yearned towards her mate, or fellow, and her young one. (AZ, S.) 2 دلّهه, inf. n. تَدْلِيهٌ, (S, K,) said of love, (S,) or of excessive love of a woman, (K,) and of anxiety, (TA,) It bereft him of his heart, or mind, or reason: (K:) or caused him to become confounded, or perplexed, and unable to see his right course. (S, TA.) See also 1, in four places. 5 تَدَلَّهَ see 1, in two places. ذَهَبَ دَمُهُ دَلْهًا His blood went for nothing; as a thing of no account, unretaliated, and uncompensated by a mulct. (S, K.) دَلُوهٌ A she-camel that scarcely ever, or never, yearns towards her mate, or fellow, or her young one: so says AZ in the " Book of Camels. " (S.) دَالِهٌ and دَالِهَةٌ, (K,) each applied to a man, (TA,) [but the latter is of a form denoting intensiveness of signification,] Weak-minded. (K.) مُدَلَّهٌ Bereft of his heart, or mind, or reason, in consequence of anxiety [&c.]: (JK:) or heedless in heart, bereft of reason, in consequence of excessive love of a woman, and the like: or one who will not keep, or retain, in his mind, or memory, (لَا يَحْفَظُ,) what he does or what is done to him: (K:) and one going to and fro in confusion, or perplexity, not knowing his right course. (TA.) دلهم Q. 4 اِدْلَهَمَّ It (the night) was, or became, black; (TA;) or intensely dark: (Mgh:) and اِدْلَأَمَّ signifies the same; (K and TA in art. دلم;) the ء being a substitute for ه. (TA in that art.) And It (darkness) was, or became, dense, or thick. (K.) See the next paragraph. — — Also He (a man) was, or became, aged; and so اِدْلَهَنَّ. (K in art. دلهن.) دَلْهَمٌ Dark. (K.) You say لَيْلٌ دَلْهَمٌ Dark night: (TA:) and ↓ لَيْلَةٌ مُدْلَهِمَّةٌ A dark night. (S, TA.) — — And Deprived of his reason by love: (K:) a signification which shows the م to be augmentative; for it is from الدَّلَهُ: or, accord. to IKtt and others, the ل in ↓ ادلهمّ is augmentative; for, they say, it is from الدُّهْمَةُ: either opinion is allowable. (TA.) — — Also The wolf. (K.) — — And The male of [the bird called] the قَطَا [like دَيْلَمٌ]. (K.) دِلْهَامٌ A man who is penetrating, sharp, vigorous, and effective. (K.) — — And A lion. (K.) مُدْلَهِمٌّ Densely black. (TA.) And أَسْوَدُ مُدْلَهِمٌّ Intensely black. (Lh, K.) See also دَلْهَمٌ. — — فَلَاةٌ مُدْلَهِمَّةٌ [A desert, or waterless desert,] in which are no signs of the way. (TA.) دلو 1 دَلَا الدَّلْوَ, (Mgh, K, [in the CK, دَلَاهَا is erroneously put for دَلَاهَا,]) [and دَلَا بِالدَّلْوِ,] first pers. دَلَوْتُ الدَّلْوَ, (T, S, Msb,) and دَلَوْتُ بِالدَّلْوِ, (Msb,) aor., first pers., أَدْلُو, inf. n. دَلْوٌ; (T;) and ↓ ادلى الدَّلْوَ; (Mgh; [the only authority that I find for the latter verb in the sense here explained;]) He pulled the دَلْو [or bucket] up, or out, (T, S, Mgh, Msb,) from the well, (T, Mgh,) full: (T, Mgh:) or he pulled the دلو to make it come forth. (K.) Hence, i. e. from ادلى الدلو as explained above, the saying, in a trad., if it be correct, عَنِ المَآءَ ↓ وَرَدُوا مَآءٍ فَسَأَلُوا أَهْلَهُ أَنْ يُدْلُوهُمْ [They came to water, and they asked its owners to draw for them from the water]; for يُدْلُوا لَهُمْ or يُدْلُوا دَلْوَهُمْ. (Mgh.) And أَدْلُو حَاجَتِى, from دَلَوْتُ الدَّلْوَ explained above, means (assumed tropical:) I seek, or demand, the accomplishment of my want: (Ham p. 500:) or دَلَا حَاجَتَهُ means (assumed tropical:) He sought, or demanded, the object of his want. (TA.) And دَلَوْتُ بِفُلَانٍ إِلَيْكَ, (S, TA,) inf. n. as above, (TA,) (tropical:) I begged, or beg, such a one to make intercession for me to thee. (S, TA.) — — [Hence also,] دَلَا (assumed tropical:) He drove, or urged on: (IAar, T:) or did so gently; for دَلْوٌ [the inf. n.] means the driving, or urging on, gently. (M.) You say, دَلَوْتُ النَّاقَةَ, (S, K,) aor. أَدْلُو, (TA,) inf. n. دَلْوٌ, (S, TA,) (tropical:) I made the she-camel to go gently, or leisurely. (S, K, TA.) — — And دَلَوْتُهُ and ↓ دَالَيْتُهُ (tropical:) I was gentle with him; namely, a man; (S, K, TA;) treated him with gentleness or blandishment, soothed him, coaxed him, or wheedled him; (S, TA; and K in art. دلى [in which, as is said in the TK, دَاوَيْتُهُ is erroneously put, in some copies, for دَارَيْتُهُ];) endeavoured to conciliate him. (TA.) — — See also 4, in three places. 2 تَدْلِيَةٌ [inf. n. of دلّى] signifies The lowering a thing; like ↓ إِدْلَآءٌ [inf. n. of 4]. (Bd in vii. 21.) You say, دلّى الشَّىْءَ فِى مَهْوَاةٍ He let down the thing, made it to hang down, or let it fall, into a pit or the like. (T, * M, TA.) And دَلَّاهُ مِنْ سَطْحٍ بِحَبْلٍ He let him, or it, down from a house-top by means of a rope. (Mgh.) And دلّى رِجْلَيْهِ مِنَ السَّرِيرِ [He hung down his legs from the couch]; and ↓ ادلى occurs in the same sense. (Mgh.) It is said in a trad., دُلِّىَ عَلَىَّ جِرَابٌ مِنْ شَحْمٍ مِنْ بَعْضِ حُصُونِ خَيْبَرَ, meaning [A bag, or provision-bag, of fat] was let down, or let fall, upon me [from one of the forts of Kheyber]. (Mgh.) See also 4. — — And دلّى الشَّىْءَ He made, or brought, or drew, the thing near to another thing (مِنْ غَيْرِهِ); like ↓ إِدْلَآءُ الدَّلْوِ. (Har p. 173.) — — دَلَّاهُ بِغُرُورٍ (assumed tropical:) He caused him to fall into that which he desired [to bring about] by exposing him to perdition, or destruction, or loss, without his knowledge; from ↓ إِدْلَآءُ الدَّلْوِ. (S.) [In the Kur vii. 21,] فَدَلَّاهُمَا بِغُرُورٍ means (assumed tropical:) And he caused them to fall (فدلّاهما) into disobedience by deceiving, or beguiling, them: so says Aboo-Is-hák [Zj]: or (assumed tropical:) he excited their cupidity [with deceit, or guile]; originating from the case of a thirsty man's being let down (يُدَلَّى) into a well in order that he may satisfy his thirst from its water, and his not finding water in it, so that he is let down into it with deceit, or guile: or it means he emboldened them to eat of the tree with deceit, or guile; originally دَلَّلَهُمَا. (T.) 3 دَالَيْتُهُ: see 1. 4 أَدْلَيْتُ, [in the CK, erroneously, دَلَيْتُ,] and ↓ دَلَوْتُ (K;) or أَدْلَيْتُ الدَّلْوَ, (T, S, M, Mgh, Msb, K,) inf. n. إِدْلَآءٌ; (T, Msb;) and ↓ دَلَوْتُ الدَّلْوَ, [and app. بِالدَّلْوِ,] aor. أَدْلُو, [inf. n. دَلْوٌ;] (T, * Msb;) I let down the دَلْو [or bucket] (T, S, M, Mgh, Msb, K) into the well, (T, S, Mgh, K,) to fill it, (T,) or to draw water with it. (M, Msb.) أَدْلِ دَلْوَكَ فِى الدِّلَآءِ [Let down thy bucket with the other buckets] is a prov. used in urging [a person] to strive, or labour, for gain; (TA;) originating from a company's assembling at a well, and letting down their buckets in order that every one of them may take his share of the water, or what is easily procurable by him thereof: meaning, use means to acquire, like as do others. (Har p. 167.) See also 2, in four places. — — Hence, (Mgh,) ادلى بِحُجَّتِهِ (tropical:) He adduced his plea, or the like, (T, S, M, Mgh, K,) correctly, or validly; (T;) or he defended himself by adducing it or urging it: (S:) or he established his plea, or the like, and so obtained his claim or demand or suit. (Msb.) And in like manner you say, ادلى بِحَقِّهِ (tropical:) [He urged, or established, his right or due]. (TA.) — — And ادلى بِمَالِهِ (tropical:) He gave, (دَفَعَ, M, K, TA,) or presented, or offered, (رَفَعَ, S, TA,) his property, (S, M, K, TA,) إِلَيْهِ [to him], (M,) or الى الحَاكِمِ [to the judge]. (S.) Hence, in the Kur [ii. 184], وَتُدْلُوا بِهَا إِلَى الحُكَّامِ, (S, K,) i. e. (tropical:) And [do not] give it, or offer it, as a bribe to the judges: (S, * TA:) or and do not endeavour to conciliate with it the judges in order that they may cut off for you what is the right of others: (T:) or and do not throw it to the judges to be decided by them, (Mgh, Bd, Jel,) or as a bribe. (Jel.) And in a letter of 'Omar, فَافْهَمْ إِذَا أُدْلِىَ إِلَيْكَ And understand thou when an application is made to thee by litigants for the decision of a cause. (Mgh.) — — And ادلى بِرَحِمِهِ (tropical:) He sought to bring himself near, to approach, or to gain access, [إِلَى غَيْرِهِ to another,] by means of his relationship: (S, K, TA:) and he pleaded, or made intercession, thereby. (TA.) وَقَدْ دَلَوْنَا ↓ بِهِ إِلَيْكَ, in a prayer for rain, of 'Omar, referring to El-' Abbás, i. e., accord. to the " Ghareebeyn," (assumed tropical:) And we have sought to approach, or to gain access, to Thee by him, app. means that they sought to obtain the mercy and aid of God [by means of his intercession], like as one seeks to get at, or obtain, the water by means of the دَلْو [or bucket]. (M.) One says also, أَدْلَى إِلَى المَيِّتِ بِالبُنُوَّةِ وَنَحْوِهَا, meaning (assumed tropical:) He was united to the dead by sonship, and the

like; from إِدْلَآءُ الدَّلْوِ. (Msb.) And فُلَانٌ يُدْلِى إِلَى المَيِّتِ بِذَكَرٍ (assumed tropical:) Such a one is united with the dead by a male. (Mgh.) — — ادلى فِيهِ means (tropical:) He said of him what was evil, or foul. (M, K.) — — And ادلى said of a horse &c., He put forth his yard, for the purpose of staling or covering; (M, K;) as also ↓ دلّى said of an ass, as is also the former verb. (M.) — — See also 1, first and second sentences. 5 تدلّى It was let down or lowered; it hung down, or dangled; it was let down; (T, * M, Mgh;) into, and over, a pit or the like; (M;) it hung (K) from (مِنْ) a tree; (S, K) it hung down as a fruit [from a tree]. (Bd in liii. 8.) [Hence,] تدلّى عَلَيْنَا مِنْ أَرْضِ كَذَا [He, or it, came down, or descended, upon us from such a land]. (TA.) And تدلّى بِالشَّرِّ He descended upon one with evil, or mischief. (TA.) — — Also He drew near, or approached: (K in art. دلى:) or he drew near, or approached, [from above, or] after being high. (IAar, T.) Accord. to Fr, ثُمَّ دَنَا فَتَدَلَّى [in the Kur liii. 8] means ثُمَّ تَدَلَّى فَدَنَا, (T,) i. e. Then he (Gabriel) hung down from the highest region of the sky, and so drew near to the Apostle: showing that he took him up without becoming separated from his place: or the meaning of the phrase, as it stands, is, then he drew near to the Prophet, and he clung to him: (Bd:) but accord. to Zj, it means then he drew near, and drew nearer; and is like the phrase دَنَا فُلَانٌ مِنِّى وَقَرُبَ. (T. [See also another explanation in what follows.]) — — And He was, or became, lowly, humble, or submissive; or he lowered, humbled, or abased, himself. (IAar, T; and K in art. دلى.) — — In the saying of a poet, كَأَنَّ رَاكِبَهَا غُصْنٌ بِمَرْوَحَةٍ إِذَا تَدَلَّتْ بِهِ أَوْ شَارِبٌ ثَمِلٌ تدلّت may be quasi-pass. of دَلَا, inf. n. دَلْوٌ, signifying " he drove, or urged on, gently: " or it may be for تَدَلَّلَتْ: [so that the meaning may be, As though her rider were a branch of a tree in a place over which the wind was blowing, when she became urged on gently with him, or an intoxicated drinker: or, when she emboldened herself with him, &c.:] (M:) [for] تَدَلَّى is also syn. with تَدَلَّلَ: (S, K:) and [J says that] this is its meaning in the saying in the Kur [otherwise explained above] ثُمَّ دَنَا فَتَدَلَّى: being like يَتَمَطَّى in the Kur [lxxv. 33], i. e. يَتَمَطَّطُ. (S.) 12 اِدْلَوْلَى, of the measure اِفْعَوْعَلَ, He hastened, made haste, sped, or went quickly; (S;) [like اذلولى.] دَلًا: see what next follows. دَلْوٌ [A bucket, generally of leather;] a certain thing with which one draws water; (S, TA;) a vessel with which one draws water from a well; (KL;) well known; (T, K;) in Pers. دول [i. e. دُولْ, pronounced " dól "]: (MA:) masc. and fem.; (M;) sometimes masc.; (K;) mostly fem., (M, Msb,) and thus accord. to the more approved usage: (M:) pl. (of pauc., T, S, Msb) أَدْلٍ, (T, S, M, Msb, K,) of the measure أَفْعُلٌ, [originally أَدْلُوٌ,] (S,) and (of mult., T, * S, Msb) دِلَآءٌ (T, S, M, Msb, K) and دُلِىٌّ, (S, M, Msb, K,) which is of the measure فُعُولٌ (S, Msb) originally, (Msb,) and دِلِىٌّ (T, M, K, omitted in the CK) and دُلِيَّةٌ, omitted here by the author of the K but mentioned by him in art. نحو, (TA,) and ↓ دَلًا; (K; [there said to be like عَلَى; but correctly دَلًا;]) or دَلًا is syn. with دِلَآءٌ, and its sing. [or n. un.] is ↓ دَلَاةٌ; (S, M;) like as that of فَلًا is فَلَاةٌ; (M;) [for] دَلَاةٌ is syn. with دَلْوٌ: (T:) or دَلَاةٌ signifies, (K,) or signifies also, (M,) a small دَلْو. (M, K. [But in the M, in one place, it seems to be stated that, accord. to some, دَلَاةٌ and دَلًا signify the same, in a pl. sense: for, after the pls. of دَلْوٌ, it is added, وَهِىَ الدَّلَاةُ وَالدَّلَا. I think, however, that he who first said this meant thereby that الدَّلَاةُ and الدَّلَا signify, respectively, the same as الدَّلْوُ and الدِّلَآءُ &c.]) [Hence the saying, أَتْبِعِ الدَّلْوَ رِشَآءَهَا: see 4 in art. تبع.] As masc., it has for its dim. ↓ دُلَىٌّ: as fem., ↓ دُلَيَّةٌ. (Msb.) See also دَالِيَةٌ. — — And hence, (M,) الدَّلْوُ (tropical:) [The sign of Aquarius;] one of the signs of the Zodiac. (S, M, K.) — — And (assumed tropical:) The hopper of a mill. (Golius on the authority of Meyd.) — — And (assumed tropical:) A certain mark made with a hot iron upon camels; (S, K;) app. in the form of a دَلْو [properly so called]. (TA.) — — And (assumed tropical:) Calamity, misfortune, or mischief. (S, K.) So in the saying, جَآءَ فُلَانٌ بِالدَّلْوِ (assumed tropical:) [Such a one brought calamity, &c.]. (S.) دَلَاةٌ: see the next preceding paragraph. — — [Hence,] (assumed tropical:) A share, or portion: so in the saying of a rájiz, آلَيْتُ لَا أُعْطِى غُلَامًا أَبَدَا دَلَاتَهُ إِنِّى أُحِبُّ الأَسْوَدَا meaning [I have sworn, or, emphatically, I swear, I will not give a boy, ever,] his share, or portion, of love, or affection: [verily I love ElAswad:] El-Aswad was the name of his son. (S, TA.) دُلَىٌّ: see دَلْوٌ, of which they are dims. دُلَيَّةٌ: see دَلْوٌ, of which they are dims. دَالٍ Pulling up, or out, a دَلْو [or bucket] from a well: (T:) and occurring in poetry in the sense of مُدْلٍ [meaning letting down a دَلْو into a well]: (S:) pl. دُلَاةٌ. (TA.) دَالِيَةٌ A [water-wheel, or machine for irrigating land, such as is called] مَنْجَنُون, (S, M, K,) that is turned by an ox or a cow: (S:) and [such as is called] a نَاعُورَة: (K:) or the ناعورة is turned by water: (S:) and a thing made of palm-leaves (M, K) and pieces of wood, with which water is drawn [for irrigating land] by means of ropes, or cords, (M,) [app. held and drawn at one end by a man, and at the other end] tied to a tall palm-trunk: (M, K:) it is a bucket (دَلْو), and the like, with pieces of wood made in the form of a cross, [i. e. with two pieces of wood placed across and so tied together,] the two arms of which are bound to the top [or rim] of the bucket; them one end of a rope is tied to it, and the other end to a palm-trunk standing at the head of the well; and one irrigates [land] with it [app. by drawing and swinging it up by means of another, or of the same, rope]: the word is of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ [because it is pulled up]: the pl. is دَوَالٍ: El-Fárábee deviates from others, by explaining it as meaning a مَنْجَنُون; and J follows him: (Msb:) [a similar apparatus for irrigating land is used in the northern parts of Egypt, called قَطْوَة and ↓ دَلْو: it consists of a bowl-shaped bucket, with four cords attached to its rim: two men, each holding two of the cords, throw up the water by means of it into a trough or trench: accord. to Mtr,] the دَالِيَة is a tall palm-trunk set in the manner of the machine with which rice is beaten [to remove the husks], having at its head a large bowl, with which water is drawn [for irrigating land]. (Mgh.) — — Also Land that is irrigated by means of the دَلْو [or bucket] or the [machine called] مَنْجَنُون [mentioned above]. (M, K.) — — And the pl., دَوَالٍ, Unripe dates hung, and eaten when they become ripe. (T, K.) Hung fruit. (Bd in liii. 8. [But perhaps الثمر is there a mistranscription for التَّمْرُ.]) — — Also (i. e. the pl.) Black grapes, but not intensely black, (AHn, M, K,) the bunches of which are the largest of all bunches, appearing like goats hung [upon the vines]: the berries thereof are coarse, breaking in the mouth, and round; and are dried. (AHn, M.) [See also دَوَالِىُّ, in art. دوال.) — — [The sing. also signifies A grape-vine itself: and a shoot of a grape-vine: pl. as above.] دلى 1 دَلِىَ, (IAar, T, K,) aor. دَلَىَ, inf. n. دَلًا, (TK,) He was, or became, confounded, or perplexed, and unable to see his right course. (IAar, T, K.) 3 دَالَىَand 5, mentioned in this art. in the K: see art. دلو. دم 1 دَمَّ, (S, M, Msb, K, &c.,) aor. دَمُ3ِ, (S, M, Msb,) inf. n. دَمٌّ, (T, M, Msb,) He smeared, or did over, (S, M, Msb, K,) a thing, (S, M, K, *) or the face, (Msb,) with any kind of dye [or the like]: (S, Msb:) and a house, or chamber, with [plaster of] gypsum, (T, M, K,) or with mud or clay, (T,) and with [a wash of] quick lime: (TA:) and a ship with tar: (M, K:) and an eye, externally, (Lth, T, K,) or a pained eye, externally, (M,) with a دِمَام, (Lth, T, M, K,) i. e. any medicinal liniment, (Lth, T,) such as aloes, and saffron; (TA;) as also ↓ دمّم: (Kr, M, K:) [or this latter, probably, has an intensive signification: see also R. Q. 1:] and دَمَّتْ, aor. and inf. n. as above, said of a woman, she smeared the parts around her eye with aloes or saffron: (M:) or دَمَّتِ العَيْنَ she applied a collyrium to the

eye; or smeared it with a دِمَام. (Msb.) You say also, دَمَّ القِدْرِ, aor. and inf. n. as above, He smeared, or did over, the [stone] cooking-pot with blood or spleen, [or with liver, (see دَمِيمٌ,)] after repairing it: (Lh, M:) and دُمَّت it (the [stone] cooking-pot) was smeared, or done over, with blood or spleen [or liver], after it had been repaired: (T:) or was plastered with mud or clay, and with gypsum. (TA.) And دَمَّ الصَّدْعِ, aor. and inf. n. as above, He smeared over the crack with blood and burnt hair mixed together; as also ↓ دَمَّمَهُ. (M.) — — [Hence,] دُمَّ بِالشَّحْمِ, said of a camel &c., (assumed tropical:) He was, or became, loaded [or overspread] with fat; syn. أُوْقِرَ or أُوْقِرَ. (So accord. to different copies of the S.) And دُمَّ [alone], inf. n. as above, (tropical:) He (a camel) had much fat and flesh, so that one could not feel in him the prominence of a bone. (T, TA.) And دُمَّ وَجْهُهُ حُسْنًا (assumed tropical:) His face was [flushed,] as though it were overspread, with beauty. (M.) — — [Hence also,] بِمَ دَمَّتْ عَيْنَاهَا, [so I find it written, but I think it should be دُمَّتْ,] meaning (tropical:) What did she bring forth? or what has she brought forth? a male or a female? and دمّت فُلَانَةُ بِغُلَامٍ [the verb (here written without any vowel-sign) being app. دُمَّتْ, meaning دُمَّتْ عَيْنَاهَا, because offspring, and especially boys, are among the things by which the eye is said to be refreshed, as it is by the application of a دِمَام,] (tropical:) Such a woman brought forth a boy. (TA.) — — دَمَّ الأَرْضَ, (M, K,) aor. and inf. n. as above, (M,) He made the earth, or ground, even, (M, K,) as is done after turning it over for sowing. (M.) And دَمَّ جُحْرَهُ, said of the Jerboa, (T, S, M, K,) aor. and inf. n. as above, (T,) It stopped up the mouth of its hole with its نَبِيثَة [or earth which it had extracted]: (T:) or it filled up its hole with earth: (S:) or it covered over its hole and made it even. (M, K.) And دَمَّ الكَمْأَةَ He made the earth, or dust, even over the truffles. (K.) And دَمَمْتُ عَلَى الشَّىْءِ I covered over the thing; (T, TA;) as also دَمَمْتُ الشَّىْءَ: (Ham p. 461: [see also R. Q. 1:]) and in like manner, دَمَمْتُ عَلَيْهِ القَبْرَ [I covered up the grave over him]: and ↓ دَمْدَمْتُ عَلَى الشَّىْءِ I buried the thing, making the ground even over it. (T, TA. *) — — دَمَّهُ, (K,) or دَمَّ رَأْسَهُ, (T, M,) aor. and inf. n. as above, (M,) (assumed tropical:) He broke his head: (M, K:) or he struck, or beat, and broke, his head: (T:) or it signifies, accord. to Lh, (M,) or signifies also, (K,) he struck, or beat, his head, (M, K,) whether he broke it or not. (M.) And دَمَّ ظَهْرَهُ, aor. and inf. n. as above, (tropical:) He struck, or beat, his back with a brick, (M, TA,) and with a staff or stick, or with a stone: a tropical meaning, as is said in the A. (TA.) — — دَمَّهُمْ, (Lh, T, M, K,) aor. as above, (Lh, T, M,) and so the inf. n., (M,) (assumed tropical:) He crushed them (طَحَنَهُمْ), and destroyed them; (Lh, T, M, K;) as also ↓ دَمْدَمَهُمْ, and ↓ دَمْدَمَ عَلَيْهِمْ: (M, K:) or this last (دمدم عليهم) signifies He (God) destroyed them: and ↓ دَمْدَمْتُ الشَّىْءَ, I made the thing to cleave to the ground, and scattered it, or broke it, destroying it. (S.) ↓ فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ, (M, TA,) in the Kur [xci. 14], (TA,) means And their Lord crushed them (طَحَنَهُمْ), and destroyed them: (M, TA:) or made punishment to fall, or come, upon them in common, or universally; expl. by أَطْبَقَ عَلَيْهِمُ العَذَابَ: (Zj, T, Bd, Jel, TA:) or made the earth to quake with them: (Fr, T, TA:) or was angry with them: (IAmb, T:) or spoke to them in anger: (TA:) for [the inf. n.] دَمْدَمَةٌ signifies the being angry: (M, K:) and the speaking so as to disquiet, or agitate, a man: (T, TA:) and دَمْدَمَ عَلَيْهِ he spoke to him in anger. (M, K.) You say also, دَمَّ فُلَانًا, meaning He (a man, IAar, T) punished such a one fully, or completely; (IAar, T, K;) as also ↓ دَمْدَمَهُ: (TA:) [or perhaps دَمْدَمَ عَلَيْهِ; for Az says, in another place, at the close of this art.,] IAar says that دَمْدَمَ signifies he punished fully, or completely; or inflicted a full, or complete, punishment. (T.) — — دَمَّ الحِجْرَ, (K,) aor. and inf. n. as above, (TA,) said of a stallion horse, He leaped the mare. (K.) — — دَمَّ, (M, K,) aor. and inf. n. as above, (M,) also signifies He hastened; syn. أَسْرَعَ [app. in a trans. sense; for otherwise, accord. to rule, the aor. should be يَدِمُّ, with kesr]. (M, K, TA. In the CK, [erroneously,] أَصْرَعَ.) — دَمَّ; (T, Msb;) sec. pers. دَمَمْتَ, (S, M, Msb, K,) aor. 3َدَمِ (Ks, Lh, T, S, M, Msb, K) and 3َدَمُ; (S, M, K;) and دَمِمْتَ, (M, Msb, K,) aor. 3َدَمَ; (AZ, T, Msb;) and دَمُمْتَ, (T, M, Msb, K) aor. 3َدَمُ; (T, Msb;) inf. n. (of the last, TA, or of all, M) دَمَامَةٌ; (S, M, K;) the last of these verbs mentioned by IKtt on the authority of Kh; (TA;) and [said to be] the only instance of its kind, among reduplicative verbs, (T, Msb, TA,) except لَبُبْتَ and شَرُرْتَ (Msb, TA) and فَكُكْتَ, mentioned in the K, and عَزُزَتِ الشَّاةُ, mentioned by IKh; (TA;) He (a man, T, S, Msb) was, or became, such as is termed دَمِيم [q. v.]: (Ks, Lh, T, S, Msb:) or he did evil; syn. أَسَآءَ. (M, K. [See also 4.]) 2 3َدَمَّ see 1, in two places. 4 ادمّ He did what was bad, evil, abominable, or foul; syn. أَقْبَحَ (Lth, T, K) and أَسَآءَ: (Lth, T: [see also 1, last sentence: in the K, also, and in the M, the sec. pers., أَدْمَمْتَ, is explained as meaning أَقْبَحْتَ الفِعْلَ, which is a pleonasm for أَقْبَحْتَ:]) or he had a child, or offspring, borne to him such as is termed دَمِيمٌ (K, TA) or قَبِيحٌ دَمِيمٌ (so in the CK) in make. (TA.) R. Q. 1 دَمْدَمَ, [inf. n. دَمْدَمَةٌ,] He smeared, or did over, a thing much, or exceedingly, or with energy: and he so covered over a thing. (Ham p. 461. [But the context there indicates that the verb in these two senses should be correctly written دمّم.]) — — See also 1, near the middle of the paragraph, and in five places after that. دَمٌّ: see دِمَامٌ: — — and دَمَّآءُ. — Also a dial. var. of دَمٌ [i. e. Blood: see art. دمو or دمى]: (K:) but ignored by Ks. (T, TA.) دُمٌّ: see دَمِيمٌ. دُمَّةٌ: see دَامَّآءُ. — Also A way, course, mode, or manner, of acting or conduct or the like. (S, K.) — — And A certain game. (S, K.) دِمَّةٌ The lodging-place, or nightly lodging-place, (مَرْبِض, [for which Golius appears to have read مريض,]) of sheep or goats; (M, K, TA;) as though [originating] from its being befouled with urine and dung: occurring in a trad., in which it is said that there is no harm in praying in a دمّة of sheep or goats: (M, TA:) but some read, in this instance, دِمْنَة: and some say that دِمَّة is originally دِمْنَة. (TA.) — — A piece of بَعْر [i. e. camels', sheep's, goats', or similar, dung]: (S, K: [in the CK, البَقَرَةُ is erroneously put for البَعْرَةُ:]) so called because of its despicableness. (TA.) — — A louse; (Msb, K;) or a small louse: (M, TA:) or (so in the M, but in the Msb and K " and ") an ant; (M, K;) because of its smallness; (TA;) or a small ant. (Msb.) — — And hence, app., (M, TA,) (assumed tropical:) A short and contemptible man. (M, K. [See also دَمِيمٌ.]) — — And A cat. (K.) دَمٌّ Blood, or biestings, with which the crevices of stone cooking-pots are stopped up (تُسَدُّ: in the TT and CK, تُشَدُّ). (IAar, M, K, TA.) دُمَمَةٌ: see دُمَمَآءُ. دَامَّآءُ: see دِمَامٌ (T, S, M, Msb, K) and ↓ دَمٌّ (M, K) A thing (S, M, Msb, K) of any kind (S, TA) with which one smears, or does over, (S, M, Msb, K,) the face [&c.]: (Msb:) said by some to be the red pigment with which women redden their faces: (Msb:) and particularly, [i. e. both these words,] (K,) or the former, (S,) a medicinal liniment with which one smears the forehead of a child (S, K) and the exterior of his eyes: (S:) or the former word, a medicament with which the forehead of a child is smeared, called حُضَض or حُضُض: and as some say, [the pigment called] نَؤُور: (TA:) and a collyrium, or liniment, that is applied to the eye: (Msb:) or any medicament with which the exterior of the eye is smeared; (Lth, T;) such as aloes, and saffron: (TA:) and i. q. نَؤُورٌ, which is applied to the gums. (T.) بُصِّرَتْ بِدِمَامٍ, said of the feathers of an arrow, means They were stuck fast with glue: (M, TA:) or they were besmeared with blood. (S in art. بصر.) — — Also, [i. e. both words,] (K,) or the former word, (T,) (assumed tropical:) Clouds in which is no water; (K, TA;) as being likened to the liniment so called. (TA) دَمِيمٌ, applied to a قِدْر [or cooking-pot], (S, M, K,) or a بُرْمَة [meaning one of stone, (see دِمَمٌ,)] (T,) Smeared, or done over, with spleen (T, S, M, K) or liver (M, K) or blood [or biestings], (T, M, K,) after being repaired; (T, K;) as also دَمِيمَةٌ (T, Lh, M, K) and ↓ مَدْمُومَةٌ: (T, S:) and ↓ دُمٌّ, with damm, [app. pl.

of دَمِيمٌ,] signifies cooking-pots (قُدُورٌ) [so] smeared. (IAar, TA.) — Also, (S, M, K,) applied to a man, (M, Msb,) Foul, or ugly; syn. قَبِيحٌ: (S, M:) or contemptible: (M, K:) or foul, or ugly, (قَبِيح,) in aspect, and small in body: (Msb:) not pleasing to the eyes: (TA in art. بشع:) دَمِيمٌ relates to the stature; and ذَمِيمٌ, to the dispositions: (IAar, T:) app. from دِمَّةٌ signifying "a louse" and "a small ant:" (Msb:) [see also دِمَّةٌ:] fem. with ة: pl. دِمَامٌ and دَمَائِمُ; the former masc. (M, Msb, K) and fem., (M, K,) and the latter fem. (M, Msb, K.) دُمًّا [or دُمَّى], and دُمَّآءُ, or دَمَّآءُ: see دَامَّآءُ. دَمَّامٌ One who repairs cooking-pots by cementing them. (Golius from Meyd. See 1.) دَامَّآءُ and ↓ دُمَمَةٌ and ↓ دُمَّةٌ (T, S, K) The hole that is stopped up by the jerboa with the earth that it has extracted; (T, TA; *) and so ↓ دُمًّا [more properly written دُمَّى], or ↓ دُمَّآءُ, each with damm, (TA,) or ↓ دَمَّآءُ: (T, accord. to the TT:) or one of the holes of the jerboa; (S, K;) like رَاهِطَآءُ [q. v.]: (S:) [and so, app., ↓ دُمٌّ, accord. to the KL; there explained as signifying سوراخ موش دشتى:] and also, (K,) or the first and second, (M,) the earth which the jerboa collects and extracts from its hole, and with which it stops up the entrance thereof; (M, K;) or the earth with which it stops up one of its holes: (M:) and ↓ دُمَمَآءُ also signifies the دَامَّآءُ of the jerboa: (IAar, K:) the pl. (of دَامَّآءُ, S) is دَوَامُّ. (S, K.) دَيْمُومٌ and دَيْمُومَةٌ A wide [desert such as is termed] فَلَاة; (M, K, TA;) in which journeying continues long (يَدُومُ [for it is regarded by some as derived from دَامَ, of which دَيْمُومَةٌ is also an inf. n.,]) by reason of its far-extending: (TA:) or a [desert such as is termed] مَفَازَة in which is no water: (S:) or a level tract of land in which are no signs of the way, nor any road, nor water, nor any one to cheer by his presence: pl. دَيَامِيمُ: which is explained as signifying smooth deserts of which the extremities are far apart: and أَرْضٌ دَيْمُومَةٌ signifies a land that is disapproved, disliked, or abominable. (T in art. دوم, and TA.) مِدَمَّةٌ A wooden implement with teeth, with which the earth, or ground, is made even, (M, K,) after it has been turned over for sowing. (M.) كُرٌّ مُدَمَّمٌ (S, K *) [A well] cased with stones or burnt bricks; syn. مَطْوِىٌّ. (S, K.) مَدْمُومٌ [Smeared, or done over, with any kind of dye &c.: fem. with ة]: see دَمِيمٌ. — — [Hence,] Red. (S.) — — And (assumed tropical:) Fat in the utmost degree; (M, K;) full of fat; (S, M, K;) as though smeared therewith: (M:) applied to a camel &c.; (S;) or to a human being, and an ass, and a bull, and a sheep or goat, and any beast. (TA.) [Accord. to the KL, it signifies also Heavily laden: but the right explanation is probably laden with fat: see دُمَّ بِالشَّحْمِ, in the first paragraph of this art.] دمث 1 دَمِثَ, (S, M, A, &c.,) aor. دَمَثَ, (S, A, Msb, K,) inf. n. دَمَثٌ, (S, M, Mgh, Msb,) sometimes contracted into دَمْثٌ, (Msb,) It (a place, A, Mgh, Msb, K, or other thing, A, K) was, or became, soft and even: (M, A, Mgh, Msb, K:) or it (a place) was, or became, soft and sandy. (S.) — — And دمث, (Msb,) [i. e. دَمُثَ, or دَمِثَ as above,] inf. n. دَمَاثَةٌ (S, M, A, Mgh, Msb, K) and دُمُوثَةٌ (M, TA) and دَمَثٌ, (A,) or دَمْثٌ, (Mgh,) (tropical:) He (a man) was, or became, easy in nature, or disposition. (S, M, A, Mgh, Msb, K.) 2 دمّثهُ, (T, M, A, Msb,) inf. n. تَدْمِيثٌ, (S, K,) He made it even, (T, A,) or soft, (S, K,) or soft and even; (Msb;) namely, a place, (T, A, Msb,) or a bed, or place on which to lie: (S:) and (A) he macerated it, namely, a thing, and mashed it, (M, A,) with his hand, (A,) in order that it might become soft. (M, A.) [Hence,] دَمِّثْ لِجَنْبِكَ قَبْلَ اللَّيْلِ مُضْطَجَعًا (T,) or قَبْلَ النَّوْمِ, (A,) [lit. Make soft and even for thy side a bed, or place on which to lie, before night, or before sleeping;] a prov., meaning (tropical:) prepare for an event before its happening. (T, * A.) [Hence also,] مَنْ كَذَبَ عَلَىَّ فَإِنَّمَا يُدَمِّثُ مَجْلِسَهُ مِنَ النَّارِ, i. e. [Whoso lieth against me, verily] he will make even, meaning will prepare, his sitting-place in the fire [of Hell]; a saying of Mohammad. (Mgh.) — — [And hence,] دمّث الحَدِيثَ, (T, A,) inf. n. as above, (K,) (tropical:) He mentioned (T, A, K) the beginning of (T, A) the tradition, or story. (T, A, K.) You say, دَمِّثْ لِى ذٰلِكَ الحَدِيثَ حَتَّى أَطْعُنَ فِى خَوْضِهِ (tropical:) Mention thou to me the beginning of that tradition, or story, in order that I may know the manner thereof (T, A) and how I should enter upon it [so that I may push on in it]. (A.) 4 مَا كَانَ أَدْمَثَ فُلَانًا وَأَلْيَنَهُ (tropical:) How easy in nature, or disposition, was such a one! [and how gentle was he!]. (S, TA.) دَمْثٌ: see دِمِثٌ, in two places. دَمَثٌ: see the next paragraph, in three places. دَمِثٌ Even, or soft; applied to a valley, and to anything: (T:) or a place soft and even; (Mgh, TA;) as also ↓ دَمِيثٌ, (A,) and ↓ دَمْثٌ, or ↓ دَمَثٌ; the last also explained as a subst., meaning an even, or a soft, tract of land; app. an inf. n. used as a subst.: (Mgh:) or دَمِثٌ [in one copy of the S erroneously written دِمِثٌ, and in another دِمْثٌ,] signifies a soft and sandy place; and its pl. is دِمَاثٌ: (S:) or a place soft to the tread; as also ↓ دَمَثٌ: and so this last applied to a tract of sand (رَمْلَةٌ); as though it were an inf. n. used as an اِسْم [here meaning an epithet; wherefore it is used alike as masc. and fem. and sing. and dual and pl.]: and [for this reason] ↓ دَمَثٌ signifies also plain, or soft, tracts of land; pl. [of pauc.] أَدْمَاثٌ and [of mult.] دِمَاثٌ: (M:) or دِمَاثٌ has this last meaning; and its sing. is ↓ دَمِثَةٌ [with ة added to transfer the word from the category of epithets to that of substantives]; and دِمَاث consist of sands and of what are not sands: دَمَائِثُ likewise is applied to what is [or are] even and soft; and its sing. is ↓ دَمِثَةٌ [like as خَرِبَةٌ is sing. of خَرَائِبُ]: (T: [but for دَمِثَةٌ, in this last instance, I find ↓ دَمِيثَةٌ: if this be right, the pl. is agreeable with analogy; but if دَمِثَةٌ be the sing., the pl. is anomalous:]) and دَمِثٌ is applied to sand, as meaning not cohering. (TA.) It is said in a trad., مَالَ إِلَى دَمِثٍ فَبَالَ فِيهِ, (Mgh,) or ↓ دَمْثٍ, (A, Mgh,) accord. to different readings, i. e. [He turned to] a soft and even place [and made water upon it]. (Mgh.) And you say, ↓ نَزَلْنَا بِأَرْضٍ مَيْثَآءَ دَمْثَآءَ [We alighted, or alighted and abode, in a tract of land even, or soft, or soft and even]. (A.) — — Hence, (T,) (tropical:) A man easy in nature, or disposition, (T, M, TA,) and generous; (T;) as also ↓ دَمِيثٌ: (TA:) and in the same sense ↓ دَمِيثَةٌ is applied to a woman; (T;) or دَمِثَةٌ; (TA;) she being likened to land so termed, because such is the best, or most productive, of land. (T, TA.) And دَمِثُ الأَخْلَاقِ (tropical:) A man easy in natural dispositions. (A.) دَمِثَةٌ, as a subst.: see دَمِثٌ, (of which, also, it is the fem.,) in two places. أَرْضٌ دَمْثَآءُ: see دَمِثٌ. دَمِيثٌ: see دَمِثٌ, in two places. دَمِيثَةٌ, as a subst, and as fem. of دَمِيثٌ: see دَمِثٌ, in two places. أُدْمُوثٌ The place of the مَلَّة [or hot ashes] (S, L, K) when bread has been baked there. (S, L.) دمج 1 دَمَجَ, [aor., accord. to a rule of the K, دَمُجَ,] inf. n. دُمُوجٌ; (S, A, K;) and ↓ اندمج (S, A, Msb, K) and ↓ اِدَّمَجَ, as also اِدْرَمَّجَ; (S, K;) It (a thing, S, A) entered, and became firm, فِى شَىْءٍ in a thing: (S, K:) or it became firm and consolidated: (A:) or it entered, and became concealed, in a thing: (A'Obeyd, S, Msb:) and the first and second, he (a wild animal) entered into his covert among trees: (A, TA:) and in like manner, the first, a man into his house or tent; as also ↓ دمّج. (L.) — — [Hence,] دَمَجَ بَعْضُهُ فِى بَعْضٍ (tropical:) [It became intricate]; said of darkness. (A, TA.) — — And دَمَجَ أَمْرُهُمْ (tropical:) Their affair, or case, was, or became, right, just, or sound, and consistent. (A, TA.) — — And دَمَجَتِ الأَرْنَبُ, (M, K,) aor. دَمُجَ, inf. n. as above, (TA,) The hare went quickly, with short steps: (M, K: *) and in like manner دَمَجَ is said of a camel. (M.) — See also 4. 2 دَمَّجَ see 1. 3 دامجهُ, (A, L,) inf. n. دِمَاجٌ, (L,) (tropical:) He agreed with him, [and he aided him, (see 6,)] عَلَيْهِ [against him, or respecting it, or to do it]. (L, A.) — — And (assumed tropical:) [He soothed, coaxed, wheedled, or cajoled, him, as though concealing enmity: for its inf. n.] مُدَامَجَةٌ is like مُدَاجَاةٌ. (S.) 4 ادمج He wrapped a thing in a garment, or piece of cloth. (S, K. [Said in the TA to be tropical: but for this there is no reason that I can see.]) — —

He rolled up tightly a طُومَار [or scroll]; syn. شَدَّ إِدْرَاجَهُ. (A, TA.) — — He twisted: or he twisted well a rope: or he twisted it firmly, making it slender. (TA.) And ادمجت, said of a female comber and dresser of hair, (A, L,) She rolled, or made round, (أَدْرَجَت,) and made smooth, the locks of a woman's hair: (A:) or she plaited such locks; as also ↓ دَمَجَتْ, inf. n. دَمْجٌ. (L.) — — (assumed tropical:) He, or it, made a horse lean, lank, or light of flesh, or slender, or lank in the belly. (TA.) إِدْمَاجٌ [as inf. n. of أُدْمِجَ, not of أَدْمَجَ,] signifies (assumed tropical:) The being slender in the waist, or middle. (KL.) [See also 7.] — — ادمج كَلَامَهُ (tropical:) He disposed his words in a closely-connected order: (A:) or he made his speech vague. (Msb.) 5 تدمّج فِى ثِيَابِهِ (tropical:) He wrapped himself in his clothes, in consequence of his feeling the cold. (A.) 6 تدامجوا (tropical:) They agreed together: (A:) [they conspired together:] they leagued together, (A,) and aided one another. (S, A, K. *) You say, تدامجوا عَلَيْهِ (tropical:) They aided one another, (S,) or leagued together, and aided one another, (A, TA,) against him. (S, A, TA.) 7 اندمج: see 1. — — Also, said of a horse, (tropical:) He was, or became, lean, lank, or light of flesh, or slender, or lank in the belly. (A, TA.) 8 اِدَّمَجَ: see 1. دَمْجٌ A plaited, or braided, lock of hair. (L, K. *) دِمْجٌ A [friend, or companion, such as is termed] خِدْن; and an equal. (K.) صُلْحٌ دُمَاجٌ (S, A, K) and ↓ دِمَاجٌ (A, K) (tropical:) A peace, or reconciliation, that is secret, or concealed: (K, TA:) or as though secret, or concealed; from مُدَامَجَةٌ [inf. n. of 3]: (S:) or firmly established: (A, K:) or complete, and firmly established: (Az, S:) or that is not made with any malicious intention. (AA.) And أَمْرٌ دُمَاجٌ (assumed tropical:) A right, or just, affair or case. (TA.) The saying of a poet, cited by IAar, يُحَاوِلْنَ صَرْمًا أَوْ دُمَاجًا عَلَى الخَنَى [which may app. be correctly rendered Do they (referring to women) seek to affect a severing of the tie of union, or a confirming thereof notwithstanding the calamities of fortune?] is explained as meaning, they make a show of union outwardly sound but inwardly unsound; from أَدْمَجَ الحَبْلَ signifying "he twisted firmly the rope." (TA.) دِمَاجٌ: see the next preceding paragraph. دُمُوجٌ inf. n. of 1. (S, A, K.) — — Also Smoothness; or the being smooth: in this sense extr., inasmuch as it [is an inf. n. that] has no unaugmented triliteral-radical verb belonging to it. (L.) دُمَّجٌ: see مُدْمَجٌ. لَيْلٌ دَامِجٌ (tropical:) Dark night: (S, K, * TA:) or night of intricate darkness. (A.) مُدْمَجٌ, applied to a man, (assumed tropical:) Well knit together, like a rope firmly twisted; as also ↓ مَنْدَمِجٌ: and in like manner, مُدْمَجَاتُ الخَلْقِ, applied to women, (assumed tropical:) of a frame well knit together; and so ↓ دُمَّجٌ, of which ISd found no singular. (L.) And accord. to Lth, ↓ مُدَمَّجٌ, applied to the back, and to a limb, or member, means (assumed tropical:) [Well compacted, or rounded, and smooth;] as though made round and smooth (أُدْرِجَتْ وَ مُلِّسَتْ) as when the female comber and dresser of hair plaits the locks of a woman's hair: (TA:) [or this may be a mistranscription for مُدْمَجٌ; for it is said that] مُدْمَجٌ signifies round and smooth; syn. مُدَمْلَجٌ; (K;) or مُدْرَجٌ مَعَ مَلَاسَتِهِ: (S:) and, applied to a back, made smooth. (L.) — — Also (assumed tropical:) An arrow that is used in the game called المَيْسِر. (S, K.) El-Hárith Ibn-Hillizeh says, أَلْفَيْتَنَا لِلضَّيْفِ خَيْرَ عِمَارَةٍ إِلَّا يَكُنْ لَبَنٌ فَعَطْفٌ المُدْمَجِ [Thou hast found us to be, for the guest, the best tribe: if there is not any milk, then is the shuffling of the gaming arrow]: meaning, if there is not any milk, we shuffle the gaming arrow for [the purpose of deciding who shall supply] the camel to be slaughtered, and we slaughter it for the guest. (S.) مُدَمَّجٌ: see the next preceding paragraph. مِدَمَاجَةٌ A turban; syn. عِمَامَةٌ; (AHeyth, K;) a rare instance of the addition of ة to the measure مِفْعَالٌ: or it seems to be an epithet applied to a turban, meaning firmly wound. (AHeyth.) مُنْدَمِجٌ: see مُدْمَجٌ. — — Also Round, or rounded; as an epithet applied to a نَصْل [i. e. the head of an arrow or of a spear &c.] (S.) دمر 1 دمر دَمَرَ, aor. دَمُرَ, (T, M, A, Msb, &c.,) inf. n. دَمَارٌ (T, M, MF, TA) and دَمَارَةٌ (MF, TA) and دُمُورٌ, (MF,) or دَمَارٌ is a simple subst., (Msb,) and دُمُورٌ is an inf. n. of دَمَرَ in a trans. sense, (TA,) It (a people, T, M, A, or a thing, Msb) perished: (T, M, A, Msb, TA:) or perished utterly. (TA.) — See also 2. — دَمَرَ عَلَيْهِمْ, (S, * M, A, K,) aor. دَمُرَ, (S, M,) inf. n. دُمُورٌ (S, M, A, K) and دَمْرٌ, (M,) He intruded upon them; went, or came, in to them without permission: (S, * M, A, K: *) or intruded upon them in an evil manner. (K.) It is said in a trad., مَنْ سَبَقَ طَرْفُهُ اسْتِئْذَانَهُ فَقَدْ دَمَرَ He whose look precedes his asking permission [does that which is as bad as the act of him who] enters without permission. (S, * TA.) And it is said, إِذَا دَخَلْتَ الدُّورَ إِيَّاكَ وَ الدُّمُورَ When thou enterest houses, [meaning, desirest to enter them,] beware of entering without permission. (A.) 2 دمّرهُ, (S, Msb,) and دمّرهُمْ, (T, M, A,) and دمّر عَلَيْهِ, (T, S, Mgh, Msb,) and عَلَيْهِمْ, (M, A,) inf. n. تَدْمِيرٌ; (T, S, M, K;) and ↓ دَمَرَهُمْ, (M, TA,) inf. n. دُمُورٌ, (K, TA,) and, accord. to the K دَمَارٌ [which is omitted in the CK] and دَمَارَةٌ, but this is wrong, (MF, TA,) for the second and third of these three inf. ns., (TA,) or all of them, (MF,) are of دَمَرَ in the intrans. sense explained above; (MF, TA;) He (God, M, TA) destroyed, (S, M, Mgh, Msb, K, *) or destroyed utterly, (A, TA,) him, or it, or them. (S, M, A, Mgh, Msb, TA.) And دمّر السَّيْلُ المَكَانَ The torrent destroyed the place. (TA from a trad.) — دمّر, (TK,) inf. n. as above, (S, K,) He (a sportsman) fumigated his قُتْرَة [or lurking-place] with fur, or soft hair, [of camels,] in order that the wild animals might not perceive his smell. (S, K.) [See also the act. part. n., below.] 3 دامر اللَّيْلَ (tropical:) He passed the night sleepless: (A:) or he endured, or braved, the difficulty, or trouble, of the night, and passed it sleepless. (K.) دَمِرٌ: see دَامِرٌ, in two places. دَمْرَآءُ A ewe, or she-goat, having little milk. (K.) — — And One short in make. (TA.) — Applied to a woman, and to others, [i. e. applied also to a company of people, جَمَاعَةٌ, (TK,)] Wont to intrude upon others; to go, or come, in to them without permission. (K, * TA.) دَمَارٌ, (S, A, Msb,) a simple subst., (Msb,) and ↓ دَمَارَةٌ (MF, TA) and ↓ دُمُورٌ, (MF, [but see 1,]) Perdition: (S, A, Msb, &c.:) or utter perdition. (TA.) You say, حَلَّ بِهِمُ الدَّمَارُ Perdition [or utter perdition] befell them. (A.) And مَارَأَيْتَ وَدَبَارَتِهِ ↓ مِنْ خَسَارَتِهِ وَدَمَارَتِهِ [What sawest thou of his error and his perdition and his state of destruction?]. (T.) دُمُورٌ: see the next preceding paragraph. دَمَارَةٌ: see دَمَارٌ, in two places. دُمَارِىٌّ: see تَدْمُرِىٌّ. دَامِرٌ A man in a state of perdition, in whom is no good. (M.) And رَجُلٌ خَاسِرٌ دَامِرٌ (Yaakoob, T, M, A) and ↓ خَسِرٌ وَدَمِرٌ (Lh, T, M) [A man erring and perishing]: Lh says that ↓ دَمِرٌ in the latter phrase is an imitative sequent to خَسِرٌ: but [ISd says,] I think that خَسِرٌ is a verbal epithet, and دَمِرٌ a possessive epithet. (M.) [See also art. خسر.] دَامِرِىٌّ: see تَدْمُرِىٌّ. دَيْمُرِىٌّ A sharp and pertinacious man. (K.) [And so ذَيْمُرِىٌّ, q. v.] تَدْمُرِىٌّ, applied to a man, Ignoble, or mean. (M.) — — يَرْبُوعٌ تَدْمُرِىٌّ (T, S, M) and تُدْمُرِىٌّ and ↓ دُمَارِىٌّ (M) A jerboa that is small and short: (S:) or of vile make, (T, M,) with broken nails, (M,) and tough flesh: (T, TA:) or the kind called the مَاعِز of jerboas, (T, M,) short and small, without nails to its legs, and not quickly overtaken: it is smaller than the شُفَارِىّ: (M:) this latter is the ضَأْن thereof, and is characterized by its having a nail in the middle of its leg, in the place of the spur of the cock. (T.) — — Hence, (TA,) أُذُنٌ تَدْمُرِيَّةٌ (assumed tropical:) A small ear. (K.) — Any one: so in the saying, مَا فِى الدَّارِ تَدْمُرِىٌّ (Fr, T, K *) and تُدْمِرِىٌّ (K) and ↓ دَامِرِىٌّ (A, TA) [There is not in the house any one]; like تَأْمُرِىٌّ &c. (TA.) One says also of a beautiful woman, مَا رَأَيْتُ تَدْمُرِيًّا أَحْسَنَ مِنْهَا, (K, TA,) i. e. [I have not seen] any one [more beautiful than she]. (TA.) — تَدْمُرِيَّةٌ an appellation of Certain dogs, not such as are called سَلُوقِيَّة nor such as are called كُرْدِيَّة. (M.) مُدَمِّرٌ A sportsman who fumigates his قُتْرَة [or lurking-place] with fur, or soft hair, (M, A,) of camels, (M,) in order that the wild animals may not perceive his smell. (M, A.) — — And hence,

or because he rushes upon the game unperceived, and [as it were] without permission, (tropical:) A skilful, or skilled, sportsman. (A.) دمع دَمَعَتِ العَيْنُ, aor. دَمَعَ, (S, Msb, K,) inf. n. دَمْعٌ (S, Msb) and دَمَعَانٌ and دُمُوعٌ; (TA;) and دَمِعَت, (AO, S, Msb, K,) aor. دَمَعَ, (Msb, K,) inf. n. دَمَعٌ; (AO, S, Msb, TA; [in one copy of the S, دَمْعٌ, which is a mistake;]) or only دَمَعَت, with fet-h to the م; (AZ, Ks;) The eye shed tears. (S, Msb, K.) — — دَمَعَ الجُرْحُ (tropical:) The wound flowed [with blood]. (TA.) And دَمَعَتِ الشَّجَّةُ (assumed tropical:) The wound on the head flowed with blood; its blood ran. (Msb.) — — دَمَعَتِ الجَفْنَةُ (tropical:) The bowl flowed [or overflowed] with its grease, or gravy. (TA.) And دَمْعٌ also signifies (assumed tropical:) The flowing from the strainer of the dyer. (TA.) — — Aboo- 'Adnán says, I asked El-'Okeylee respecting this verse: وَالشَّمْسُ تَدْمَعُ عَيْنَاهَا وَمَنْخِرُهَا وَهُنَّ يَخْرُجْنَ مِنْ بِيدٍ إِلَى بِيدِ [app. meaning (assumed tropical:) And the sun was shedding its fierce rays and its gossamer when they were going forth from deserts to deserts]: and he said, I think [that the poet means] it was the ظَهِيرَة [or midday of summer when the heat was vehement], when what is called لُعَابُ الشَّمْسِ [and مُخَاطُ الشَّمْسِ, which latter is here the more appropriate term,] was flowing [in the air]: and El-Ghanawee says, when the beasts thirst, their eyes shed tears, and their nostrils flow. (TA.) — See also 4. 2 تَدْمِيعٌ Vehement flowing of tears from the eye. (KL.) 4 ادمعهُ, (IAar,) inf. n. إِدْمَاعٌ, (K,) (tropical:) He filled it, [app. so as to make it overflow,] (IAar, K,) namely a bowl, (IAar,) or a vessel; (K;) as also ↓ دَمَعَهُ [if this be not a mistranscription for the former]. (TA.) 5 تدمّع [He shed tears; or wept]. (Occurring in a version of the Gospel of St. John, xi. 35: but perhaps post-classical.) 10 هُوَ يُسْتَدْمِعُ [app. He draws forth tears]. (TA.) دَمْعٌ Tears; the water, or fluid, of the eye; (S, Msb, K;) whether from grief or joy: (K:) originally an inf. n.: (Msb:) [but having a pl., both of mult. and of pauc.: for] the pl. [of mult.] is دُمُوعٌ (K) and [of pauc.] أَدْمُعٌ: (TA:) and ↓ دَمْعَةٌ [is the n. un., signifying] a single drop thereof; [i. e. a tear:] (S, K:) if from joy, it is cool; or if from grief, hot. (TA.) — — دَمْعُ دَاوُودَ [David's tears;] a certain well known medicine: (Sgh, K:) [perhaps the fruits of a species of coix, namely coix lachryma, now called دَمْعُ أَيُّوبَ, or Job's tears, which are hard and stony, and are said to be strengthening and diuretic.] — — بَكَتِ السَّمَاءُ وَدَمْعُ السَّحَابِ سَالِ (tropical:) [The sky wept, and the tears of the clouds flowed]. (TA.) — — ↓ شَرِبَ دَمْعَةَ الكَرْمِ (tropical:) [He drank the tear of the vine]; i. e., wine. (A, TA.) — — دُمُوع الجَفْنَةِ (tropical:) [The tears, meaning] the grease, or gravy, of the bowl. (TA.) [دَمِعٌ masc. of] دَمِعَةٌ A woman quick to shed tears: (S, K:) or quick to weep, abounding with tears; (L;) as also ↓ دَمِيعٌ, without ة; (Lh, L;) of which latter, which is applied also to a man, the pl. is دُمَعَآءُ, applied to men, and دَمْعَى, applied to men and to women, and دَمَائِعُ, applied to women. (L.) [See also دَمُوعٌ.] دُمْعٌ A mark made with a hot iron in the part where the tears run, (El-Ahmar, S, K, TA,) of a camel; (El-Ahmar;) said by Aboo-'Alee, in the "Tedhkireh," to be a small line. (TA.) دَمْعَةٌ: see دَمْعٌ, in two places. قَدَحٌ دَمْعَانٌ (tropical:) A bowl that is full so as to overflow (L, K, * TA) from its sides. (L, TA.) دُمَاعٌ Water of the eye arising from disease or old age; not tears: (S:) or, as some say, the traces of tears upon the face: thus in the handwriting of Aboo-Zekereeyà, in the margin of a copy of the S. (TA.) — — دُمَاعُ الكَرْمِ, (S, A,) or ↓ الدُّمَّاعُ, like رُمَّان, (K,) and thus written by Sgh, with teshdeed, (TA,) (tropical:) What flows from the grape-vine in the days of the [season called] رَبِيع (S, A, K, * TA.) دِمَاعٌ A mark made with a hot iron upon the مَنَاظِر (فِى المَنَاظِرِ) [app. a mistake for فِى النَّاظِرِ, meaning upon the place of the vein at the edge of the nose, commencing from the inner angle of the eye,]) running down to the nostril, (K, TA,) so says ISh, (TA,) or to the nostrils: (CK:) sometimes there are two such marks. (TA.) عَيْنٌ دَمُوعٌ An eye that sheds many tears: or quick to shed tears: and ↓ عَيْنٌ دَمَّاعَةٌ [has the former signification]. (TA.) [See also دَمِعٌ.] — — ثَرًى دَمُوعٌ (tropical:) Earth, or soil, from which water exudes: (TA:) and ↓ ثَرًى دَمَّاعٌ, and ↓ دَامِعٌ, (tropical:) earth, or soil, that exudes moisture; (K;) or that seems as though it exuded moisture, or almost did so. (TA.) دَمِيعٌ: see دَمِعٌ. دَمَّاعٌ; and its fem., with ة: see دَمُوعٌ, in two places. — — يَوْمٌ دَمَّاعٌ (tropical:) A day in which is [fine rain such as is called] رَذَاذ. (K, TA.) دُمَّاعٌ: see دُمَاعٌ. دَامِعٌ [act. part. n. of دَمَعَ]. You say, عَيْنٌ دَامِعَةٌ An eye shedding tears; an eye of which the tears are flowing: (Msb:) pl. دَوَامِعُ. (TA.) — — شَجَّةٌ دَامِعَةٌ (tropical:) A wound on the head from which blood flows (A, IAth, Mgh, TA) in small quantity, (A, TA,) or in drops, (IAth, TA,) like tears; (IAth, Mgh, TA;) ranking after that termed دَامِيَةٌ: (S, Mgh, K:) A'Obeyd says, (S,) the دامية is that which bleeds without a flowing of blood from it; (S, Mgh;) and when the blood flows from it, it is termed دامعة, with the unpointed ع: (S:) yet the author of the K says, in art. دمغ, [as on the authority of A'Obeyd,] that the دامعة is before the دامية; and charges J with error in saying the contrary. (TA.) [See also شَجَّةٌ.] — — جَفْنَةٌ دَامِعَةٌ (tropical:) A bowl flowing [or overflowing] with its grease, or gravy. (TA.) — ثَرًى دَامِعٌ: see دَمُوعٌ. مَدْمَعٌ The channel of the tears; or part where the tears run: (TA:) or the place where the tears collect in the sides of the eye: pl. مَدَامِعُ, which comprises the inner and the outer angles of the eyes: (Az, TA:) or the pl. signifies the inner angles, (المَآقِى,) which are the extremities of the eye [or eyes]. (S.) — — The pl. also signifies (assumed tropical:) Waters which drop, or drip, from the side of a mountain. (Aboo-'Adnán.) And it may also signify Flowings of tears. (Ham p. 551.) مَدْمُوعٌ A camel marked with the mark called دُمْعٌ. (K.) دمغ 1 دَمَغَهُ, (S, Mgh, Msb, K,) aor. دَمَغَ (IDrd, Msb, K) and دَمُغَ, (IDrd, K,) inf. n. دَمْغٌ, (S, Msb,) He broke his head so that the wound reached the دِمَاغ [or brain]: (S, K:) or he broke the bone of his دِمَاغ: (Msb:) or he struck it, namely, a person's head, so that the stroke reached to the دِمَاغ: (Mgh:) and he struck his دِمَاغ, (K, TA,) and broke the interior of the skull, next the دِمَاغ. (TA.) And دَمَغَتْهُ الشَّمْسُ The sun pained his دِمَاغ. (IDrd, K.) — — Also, inf. n. as above, (tropical:) He overcame, or subdued, and abased, him, or it: like as the truth does falsehood: and hence فَيَدْمَغَهُ in the Kur [xxi. 18], meaning (tropical:) so that it may overcome it, or prevail over it, and abolish it: or, accord. to Az, so that it may do away with it, in such a manner as to render it despicable, or ignominious. (TA.) And ↓ دمّغهُ signifies (tropical:) He overcame him, or prevailed over him, much, so as to subdue him, or abase him. (TA.) — — [Hence, app.,] دُمِغَتِ الأَرْضُ (assumed tropical:) [The produce of] the land was eaten. (IAar, TA.) — — And دَمَغَهُمْ بِمُطْفَئَةِ الرَّضْفِ (tropical:) He slaughtered for them a lean sheep or goat: (K:) so says Lh, except that he does not explain the verb, which is thus explained by Ibn-'Abbád and Z: (TA:) or, as some say, a fat sheep or goat. (K.) — دمغت حَوِيَّتَهَا, [the verb written in the L and TA without teshdeed, so that it is app. دَمَغَتْ, but it may be ↓ دَمَّغَتْ,] She (a woman) made, or put, a دَامِغَة [q. v.] to her حويّة [or stuffed thing whereon she rode upon her camel]. (ISh, L, TA.) 2 دمّغ, inf. n. تَدْمِيغٌ, (tropical:) He made a ثَرِيدَة [or mess of crumbled, or broken, bread,] soft with grease, or gravy. (Ibn-'Abbád, A, K.) — — See also 1, in two places. الدِّمَاغُ a word of which the signification is well known; (S, Msb;) [The brain;] the marrow of the head; (K;) or the stuffing of the head: (TA:) or [app. a mistake for "and" (what is termed)] أُمُّ الهَامِ or أُمُّ الرَّأْسِ or [in one copy of the K "and"] أُمُّ الدِّمَاغِ is a thin skin, like a pouch, in which it is contained: (K:) [these three terms, امّ الهام and امّ الرأس and امّ الدماغ, appear all to signify the meninx; (see أُمٌّ;) but the first and second of them seem to have been mistaken by the author or transcribers of the K for different explanations

of الدَّمَاغُ:] the pl. [of pauc.] is أَدْمِغَةٌ (S, Msb, K) and [of mult.] دُمُغٌ. (TA.) دَمِيغٌ and ↓ مَدْمُوغٌ Having his head broken so that the wound reaches the دِمَاغ [or brain]: (IDrd, K:) the former is likewise applied to a woman: and the pl., applied to men and to women, is دَمْغَى. (IDrd, TA.) — — Also, both words, (assumed tropical:) Stupid; foolish; or unsound, or dull, or deficient, in intellect: ↓ مُدَمَّغٌ is incorrectly used by the vulgar in this sense; (K, TA;) as though meaning overcome, so as to be subdued, or abased, by the devil: it is said in the "Námoos" that this last word may be correct as having an intensive signification; but it may admit of such a signification, and yet may be incorrect, not heard from persons of chaste speech. (TA.) دَامِغَةٌ A wound in the head, reaching the دِمَاغ [or brain]; (S, Mgh, Msb, K;) with which there is no living: (Msb:) it is the last [in degree] of [the wounds termed] شِجَاج [pl. of شَجَّةٌ]; these being ten, as follows: [1] قَاشِرَةٌ, also called حَارِصَةٌ (S, K, TA) and حَرْصَةٌ, or, as some think, the حارصة or حرصة is different from the قاشرة: (TA:) [2] دَامِيَةٌ: [3] بَاضِعَةٌ: [4] مُتَلَاحِمَةٌ: [5] سِمْحَاقٌ: [6] مُوضِحَةٌ: [7] هَاشِمَةٌ: [8] مُنَقِّلَةٌ: [9] آمَّةٌ, (S, K, TA,) also termed مَأْمُومَةٌ: (TA:) [10] دَامِغَةٌ: (S, K, TA:) and A'Obeyd adds دَامِعَةٌ, with the unpointed ع, after دَامِيَةٌ; (S;) or, accord. to F, who pronounces J to have erred in saying thus, before دامية: but J is right in this case. (TA.) [See شَجَّةٌ دَامِعَةٌ, voce دَامِعٌ. Several other terms are mentioned in the TA; but these, which will be found in their proper arts., appear to be all syn. with some that are mentioned above. See also شَجَّةٌ.] — — Also A spadix (طَلْعَةٌ) that comes forth from amid the broken portions of the قُلْب [or heart of the palm-tree], long and hard, and, if left, mars the palm-tree; (S, K, * TA;) wherefore, when its existence is known, it is detached. (TA.) — — And An iron above the مُؤَخَّرَة [or hinder part] of the [camel's saddle called] رَحْل; (As, K;) also called غَاشِيَةٌ: (TA:) or an iron with which the back of the رحل is fastened: (JK:) the pl. is دَوَامِغُ: ISh says that the دوامغ are above the middle of the heads, or upper extremities, of the [curved pieces of wood called] أَحْنَاء [pl. of حِنْوٌ]; and sometimes they are of wood, firmly bound; and i. q. خَذَارِيفُ, pl. of خُذْرُوفٌ [q. v.]: [but] Az says that when the دامغة is of iron, it is placed across, or athwart, above the two extremities of the حِنْوَانِ, and nailed with two nails, the خذاريف being fastened upon the heads of the cross-pieces, in order that it, or they, may not become disconnected. (TA.) [What it is, I am unable further to explain. It is perhaps thus called because so placed that a person is liable to have his head wounded by it.] — — And A piece of wood placed across between two poles, upon which is hung the skin for water or milk. (JK, Ibn-'Abbád, K.) دَامُوغٌ One that wounds so as to reach the دِمَاغٌ [or brain]; and that breaks the head or the like. (Ibn-'Abbád, K.) And حَجَرٌ دَامُوغَةٌ A stone that does so much, or vehemently: the ة denoting intensiveness of signification. (Ibn-'Abbád, K.) مُدَمَّغٌ: see دَمِيغٌ. مَدْمُوغٌ: see دَمِيغٌ.

دمل 1 دَمَلَ الأَرْضَ, (T, S, M, Mgh, Msb, K,) aor. دَمُلَ, (T, M, Msb,) inf. n. دَمْلٌ and دَمَلَانٌ, (M, K,) He put the land into a right, or proper, state: (M, K:) or he did so with دَمَال, (S, M, Mgh, Msb, * K, *) i. e., [he manured it with] سِرْجِين (S) or سِرْقِين, (M, Msb, K,) or سَمَاد; (Mgh;) or ↓ أَدْمَلَهَا has this latter signification; (M;) and so دَبَلَهَا. (T in art. دبل.) — — And [hence,] دَمَلَ الشَّىْءَ, (S in art. دبل, and Msb,) aor. دَمُلَ, inf. n. دَمْلٌ, (Msb,) (assumed tropical:) He put the thing into a right, or proper, state; prepared it, or improved it; (S in art. دبل, and Msb;) as also دَبَلَهُ. (S in that art.) And دَمَلَ بَيْنَ القَوْمِ, (S, M, K, *) aor. دَمُلَ, (M,) inf. n. دَمْلٌ, (TA,) (tropical:) He made peace, effected a reconciliation, or adjusted a difference, between the people; (S, M, K, TA;) as also ↓ دَوْمَلَ. (Ibn-'Abbád, K.)— — دَمَلَ الجُرْحَ, (T, M, K, *) aor. دَمُلَ, (M,) (assumed tropical:) It (a remedy) healed the wound: (T, * M, K: *) [and ↓ ادمله has a similar meaning; for] إِدْمَالٌ signifies the healing a wound; and causing it to skin over. (KL.) — دَمِلَ: see 7. 3 داملهُ, (T, M, K,) inf. n. مُدَامَلَةٌ, (S,) (tropical:) He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; (T, M, K;) in order to effect a reconciliation between himself and him: (T, M, * TA:) مُدَامَلَةٌ is similar to مُدَاجَاةٌ. (S.) Abu-l-Hasan says, شَنِئْتُ مِنَ الإِخْوَانِ مَنْ لَسْتُ زَائِلًا السِّقَاءِ المُخَرَّقِ ↓ أُدَامِلُهُ دَمْلَ [(assumed tropical:) I hated, of the brethren, him whom I was not ceasing to treat gently, with the gentle treatment of the water-skin, or milk-skin, having in it many holes, or rents]: (T, M:) thus using an inf. n. with a verb to which it does not properly belong. (M.) And one says, دَامِلِ القَوْمَ, (so in a copy of the S,) or ↓ القَوْمَ أَدْمِلِ, (so in two other copies of the S, [but only the former agrees with the context,]) meaning اِطْوِهِمْ عَلَى مَا فِيهِمْ [i. e. (assumed tropical:) Treat thou the people with gentleness, notwithstanding what fault, or the like, there may be in them: see a phrase similar to this explanation voce بَلَّ]. (S, TA.) 4 أَدْمَلَ see 1, in two places: — — and see also 3. 5 تدملت الأَرْضُ The land was, or became, put into a right, or proper, state, with دَمَال, i. e. سِرْقِين. (M, K.) 6 تداملو (tropical:) They made peace, or became reconciled, one with another. (M, K, TA.) 7 اندمل (assumed tropical:) It (a wound, T, S, M, Mgh, * Msb) healed; or became in a healing state; (M, K;) as also ↓ دَمِلَ, (M, K,) aor. دَمَلَ: (K:) or became healed, (Mgh,) or nearly healed, (T, S, Mgh,) as also ↓ اِدَّمَلَ, originally اِدْتَمَلَ, (AA, TA,) and in a healthy state: (T, Mgh:) from دَمَلَ الأَرْضَ: (Mgh:) or gradually recovered. (Msb.) And (assumed tropical:) He became nearly recovered from (مِنْ) his disease, (T, M, *) and from a wound, (T,) and from his pain. (M.) 8 اِدَّمَلَ: see 7. Q. Q. 1 دَوْمَلَ بَيْنَ القَوْمِ: see 1. دَمْلٌ Gentle treatment. (M, K.) See also 3. دُمَّلٌ: see دُمَلٌ. دَمَالٌ [Dung, such as is called] سِرْجِين (S) or سِرْقِين, (T, M, K,) and the like; (T;) [used for manuring land;] as also دَبَالٌ: (M in art. دبل:) or compost of dung and ashes, or of dust, or earth, and dung: (Mgh:) and camels' or similar dung, and dust, or earth, trodden by the beasts. (M, K.) — — [Hence,] (assumed tropical:) A means [of kindling] of war; like as دمال [signifying dung] is a means of kindling of fire. (S, TA.) — — Rotten dates: (As, T, S:) or rotten, black, old dates: (M, K: [in the CK, التَّمَرُ is erroneously put for التَّمْرُ:]) [and] such are called تَمْرٌ دَمَالٌ. (M.) — — Refuse that the sea rejects, (Lth, T, M, * K,) consisting of dead creatures therein, (Lth, T,) and the like, ('Eyn, TT,) such as [the shells, or shell-fish, called] أَصْدَاف and مَنَاقِيف, (Lth, T, TA,) or صَدَف and مَنَاقِف, (M,) and نَبَّاح. (Lth, T, M, TA. [The last word is erroneously written in one place, in the TT, نَبَاج; and in another place, in the same, سُبَّاح.]) — — An unsoundness, or infection, in the spadix of the palm-tree, (M, Mgh, K,) so that it becomes black, (M, K,) before it attains to maturity, (M, Mgh, K,) or before it is fecundated: (IDrd:) also termed دَمَانٌ, [q. v.,] (Mgh, TA,) from دِمْنٌ meaning سِرْقِين. (Mgh.) دُمَّلٌ (T, S, M, Msb, K) and ↓ دُمَلٌ (S, M, K) A kind of purulent pustule, or imposthume; (T, S;) i. q. خُرَاجٌ; (M, K;) well known: (Msb:) [said to be] an appellation applied as ominating good, (M, O,) like مَفَازَةٌ applied to a place of destruction; (O;) or because it tends to healing: (T:) said by IF to be Arabic: (Msb:) by As said to be used in Arabic: (T:) [app. of Pers. origin:] in Pers. دُنْبَلٌ, and بُنَاوَرٌ: (MA:) [now vulgarly pronounced دِمَّلٌ and دِمِّل: and applied to any pimple or pustule, and to a boil: see جِبْنٌ:] the pl. (of دُمَّلٌ, T, S) is دَمَامِيلُ, (T, S, M, K,) which is anomalous, (M,) or دَمَامِلُ [agreeably with analogy]. (Msb.) دَمَّالٌ One who manures land with [دَمَال, i. e.] سِرْقِين. (M.) دُمَيْلَى The دَمَّآء [q. v.] of the jerboa. (Ibn-'Abbád, TA.) [See also دُمَّيْنَى.]

دملج Q. 1 دَمْلَجَ, (JM, TA,) inf. n. دَمْلَجَةٌ and دِمْلَاجٌ, (K, TA,) He made, or wrought, a thing, (K, JM, TA,) as, for instance, a bracelet, (TA,) evenly or equally, or justly or properly, (K, JM, TA,) and well. (JM, TA.) [And He made a thing round and smooth; like دَمْلَقَهُ: see the pass. part. n., below.] It is said in a trad., دَمْلَجَ اللّٰهُ لُؤْلُؤَهُ [God has made his pearls round and smooth]. (TA.) Accord. to Lh, دُمْلِجَ جِسْمُهُ signifies

His body was, or became, rounded, or compacted, (طُوِىَ,) so that his, or its, flesh was firm, or hard. (TA.) دُمْلَجٌ and دُمْلُجٌ: see the next paragraph, in three places. دُمْلُوجٌ (S, Mgh, K) and ↓ دُمْلُجٌ (S, K) and ↓ دُمْلَجٌ (K) An armlet; a bracelet for the arm; syn. مِعْضَدٌ; (S, Mgh, K;) i. e. the ornament thus called: (Mgh, TA:) pl. of the first دَمَالِيجُ; (S;) [and of the second and third دَمَالِجُ.] You say, أَلْقَى عَلَى دَمَالِيجَهُ [He put (lit. cast) upon me his armlets]. (S.) — — Also the first and ↓ second A smooth stone. (TA.) — — And [the pl.] دَمَالِيجُ Hard lands: (K:) so in the L and the Tekmileh. (TA.) مُدَمْلَجٌ i. q. مُدْرَجٌ أَمْلَسُ [Round, as though rolled like a scroll, and smooth]: (S, K:) and a stone, and a solid hoof, smooth and round; as also مُدَمْلَقٌ and مُدَمْلَكٌ. (S in art. دملق.) A rájiz says, (S, TA,) namely, El-'Ajjáj, (so in a copy of the S,) كَأَنَّ مِنْهَا القَصَبَ المُدَمْلَجَا سُوقٌ مِنَ البَرْدِىِّ مَا تَعَوَّجَا [app. describing a certain animal, or animals, and meaning As though her, or their, round and smooth leg-bones were stalks of the papyrus, not crooked]. (S, TA.) دملص دَمْلَصَ: and دُمَلِصٌ: and دُمَالِصٌ: see art. دلص. دملق Q. 1 دَمْلَقَهُ He made it smooth and even: [or smooth and round:] like [دَمْلَجَهُ and] دَمْلَكَهُ. (TA) And دُمْلَقٌ It was made smooth and round: or smooth like the hand, and, accord. to some, hard. (TA.) دَمْلَقٌ and دُمَلِقٌ: see مُدَمْلَقٌ. دُمْلُوقٌ: see مَدَمْلَقٌ, in two places. — — Also A sort of truffle, (AHn, TA,) smaller than the عُرْجُون, (JK, AHn, K, TA,) the shortest thereof (AHn, TA) found in sands and meadows; (JK, AHn, K, TA;) it is good, (AHn, TA,) and seldom becomes black (JK, AHn, TA) while fresh; (JK;) and it is the sort of which the head is like a مِظَلَّة [q. v.]: (AHn, TA:) pl. دَمَالِيقُ. (JK.) دُمَالِقٌ: see مُدَمْلَقٌ. — — Also An old man bald in the fore part of his head. (TA.) And دُمَالِقُ الرَّأْسِ Having the head shaven. (En-Nadr, K.) — — Also, applied to a woman's vulva, Wide, (Ibn-'Abbád, K,) and, some add, large. (TA.) مُدَمْلَقٌ, applied to a stone, (JK, S, K,) and to a solid hoof, like مُدَمْلَكٌ and مُدَمْلَجٌ, (S,) and ↓ دُمَالِقُ (JK, K) and ↓ دُمَلِقٌ (K) and ↓ دَمْلَقٌ (JK, TA) and ↓ دُمْلُوقٌ, (JK, K,) Smooth and round: (S, K:) or very round: (JK:) or, accord. to Aboo-Kheyreh, ↓ دُمْلُوقٌ signifies a stone smooth like the hand, and, some add, hard: the pl. [of دُمَالِقٌ and دُمَلِقٌ and دَمْلَقٌ] is دَمَالِقُ and [that of دُمْلُوقٌ is] دَمَالِيقُ. (TA.) دملك Q. 1 دَمْلَكَهُ He made it smooth and round: (S:) or smooth and even: like دَمْلَقَهُ. (TA in art. دملق.) Q. 2 تَدَمْلَكَ It was, or became, smooth and round: (S, TA:) [or smooth and even: see above.] Said of a girl's breast, It became round and prominent: (Lth, K:) one should not say تَدَمْلَقَ. (Lth, TA.) دُمْلُوكٌ: see what follows. مُدَمْلَكٌ Smooth and round; applied to a solid hoof; like مُدَمْلَقٌ and مُدَمْلَجٌ; and as applied to an iron head of an arrow or of a spear &c.: (S:) and so ↓ دُمْلُوكٌ applied to a stone: (M, K:) or the latter, thus applied, signifies [simply] round: (S:) and the former, smooth and even; or made smooth and even; syn. مُخَلَّقٌ [in the CK مُحَلَّقٌ]; applied to a stone, and to an arrow: (M, K:) and i. q. مَفْتُولٌ مَعْصُوبٌ [app. as meaning compact, or firm, in make; as though twisted]. (K.) دمن 1 دَمَنَ الأَرْضَ, (S, K,) aor. دَمُنَ, (TK,) inf. n. دَمْنٌ, (TA,) i. q. دَمَلَهَا; (S, K;) i. e. He put the land into a right or proper state, prepared it, or improved it, [or manured it,] with [دَمَان, i. e. dung such as is termed] سِرْقِين. (TA.) — دَمِنَ, (S, M, K,) aor. دَمَنَ, (K,) inf. n. دَمَنٌ, (KL,) (tropical:) He bore rancour, malevolence, malice, or spite, (S, M, K, TA,) of long continuance, (M, K, TA,) عَلَيْهِ against him: (S, M, TA:) and دَمِنَتْ قُلُوبُهُمْ (tropical:) Their hearts bore rancour, malevolence, malice, or spite, (S, TA,) of long continuance. (TA.) [Perhaps from دَمِنَتِ النَّخْلَةُ said in the TK to signify The palm-tree became rotten and black: see دَمَانٌ, below.] — — The inf. n. دَمَنٌ also signifies The being lasting, continual, or permanent. (KL.) [And ↓ اندمن app. signifies It was, or became, of long continuance: see a usage of its part. n. مُنْدَمِنٌ voce دِمْنَةٌ.] 2 دَمَّنَتِ المَاشِيَةُ المَكَانَ, (M, K,) inf. n. تَدْمِينٌ, (K,) The cattle dunged (M, K *) and staled (M) in, or upon, the place. (M, K.) And دمّن الشَّآءُ المَآءَ The sheep, or goats, dunged in the water. (S, TA.) — — دمّن القَوْمُ الدَّارَ, (S,) or المَوْضِعَ, (M,) The people, or party, blackened [by the dung of their cattle, or by their cooking,] (S, M,) the house, or abode, (S,) or the place. (M.) — — دمّن فُلَانٌ فِنَآءَ فُلَانٍ, (T,) or بَابَهُ, (K,) (tropical:) Such a one came, and kept, or clave, to the court, or yard, of such a one, (T, TA, *) or [simply] kept, or clave, to his door. (K. [Freytag assigns this signification (which he renders “ semper stetit ad alicujus portam ”) to أَدْمَنَ followed by an accus. case, as on the authority of the K.]) — And دمّنهُ, (Kr, M, K,) inf. n. as above, (K,) He granted him, or conceded to him, indulgence, or facilitation. (Kr, M, K.) 4 ادمنهُ, (T, S, M, Msb, K,) inf. n. إِدْمَانٌ, (Msb,) He did it continually, or perpetually: (S, K:) he kept, or clave, to it (T, M, Msb, TA) without desisting from it, or without quitting it, (M,) constantly, perseveringly, or assiduously, (Msb,) or inseparably; (TA;) namely, drinking, (T,) and wine, (T, M,) &c. (M.) 5 تدمّن app. signifies It (water, or a place,) had dung of sheep or goats, or of camels, fallen into it, or upon it: see its part. n. مُتَدَمَّنٌ, below.] [7 إِنْدَمَنَ see 1, last sentence.] دَمْنٌ: see دِمْنٌ. دَمَانٌ [Dung, such as is called] سِرْقِين, (T, M, K,) or سِرْجِين, (Msb,) that has become compacted, (T, M, Msb, K,) and formed a cake upon the ground: (T:) and camels', sheep's, goats', or similar, dung; syn. بَعْرٌ: (S, M, K:) also, (T,) or ↓ دِمْنَةٌ, of which the former word is the pl. [or rather coll. gen. n.], (TA,) [dung of the kind called] بَعْر, and mud, or clay, that have become mixed together, at a watering-trough or tank, (T, TA,) and compacted, or caked: (T:) and remains of water in a watering-trough or tank. (TA.) See also دِمْنَةٌ, in three places. — — فُلَانٌ دِمْنُ مَالٍ is a phrase like إِزَآءُ مَالٍ, (S, TA,) and means (assumed tropical:) Such a one is a manager, or tender, of cattle, or camels &c., (K, TA,) who keeps to them inseparably. (TA.) دِمْنَةٌ: see the next preceding paragraph. Also A trace, (M,) or traces, (K,) of a house or an abode: (M, K: *) and the traces of men [in a place where they have sojourned]; and a place which they have blackened; (S, M, Msb, K, TA;) where they have left marks of the dung of cattle; a patch of ground which the people who have occupied it have blackened, and where their cattle have staled and dunged: (TA:) [a black, or dark, patch of compacted dung and urine of cattle:] a place near to a house or an abode: (M, K:) a place in which [dung such as is called] سِرْقِين has become compacted, or caked: (M, TA:) and a piece of زِبْل [i. e. سرقين]: (TA:) pl. دِمَنٌ (S, M, K) and ↓ دِمْنٌ, (M, Msb, K,) or [rather] the latter is a [coll.] gen. n.: (M:) [accord. to Az,] ↓ دِمْنٌ signifies what men have blackened [where they have sojourned, consisting] of the traces of بَعْر &c.; and is a gen. n., and also pl. of دِمْنَةٌ. (T.) It is said in a trad., إِيَّاكُمْ وَخَضْرَآءَ الدِّمَنِ, meaning (assumed tropical:) Avoid ye the beautiful woman that is of bad origin: she is thus likened to the herbage that grows in the دِمَن; that appears to be in a flourishing condition, but is unwholesome as food, and of stinking origin. (M. [See also أَخْضَرُ: and see عُشْبَةُ الدَّارِ, in art. عشب.]) — — Also (tropical:) Rancour, malevolence, malice, or spite, (T, S, M, Msb, K, TA,) of long continuance (↓ مُنْدَمِنٌ M, or قَدِيمٌ K, and ثَابِتٌ TA) in the bosom: it is said that it is not thus termed unless of long continuance: (M, TA:) pl. دِمَنٌ (T, K) and [coll. gen. n.] ↓ دِمْنٌ. (Msb, K.) دَمَانٌ [Dung such as is called] سِرْجِين (M) or سِرْقِين (K, TA) with which land is manured; (TA;) [as also دَمَالٌ and دَبَالٌ.] — — And Ashes. (M, K.) — Also, (As, Sh, T, S, M, IAth, K,) or ↓ دُمَانٌ, with damm, like other words significant of diseases and the like, as in the “ Ghareeb ” of El-Khattábee, or, accord. to the “ Towsheeh,” both of these, and ↓ دِمَانٌ, (TA,) and ↓ دَمْنٌ, (M, K,) and ↓ أَدَمَانٌ, (Ibn-Abi-z-Zinád, T, IKtt, K,) Rottenness and blackness of a palm-tree: (M, K:) or the state of a palm-tree إِذَا أَنْسَغَتْ, as As says, (T, S, [and the

like is said in the M, أَنْ تُنْسِغَ النَّخْلَةُ,]) but Sh says, correctly, إِذَا انْشَقَّتْ [when it splits], (T,) in consequence of rottenness and blackness: (T, S, M:) or, accord. to IAth, corruptness and rottenness of fruits (الثمر [perhaps a mistranscription for التَّمْر i. e. dates]) before their coming to maturity; as also دَمَالٌ: (TA:) or دَمَانٌ and دَمَالٌ both signify an unsoundness, or infection, in the spadix of the palm-tree, (Mgh and TA in art. دمل,) so that it becomes black, (TA ib.,) before it attains to maturity, (Mgh and TA ib.,) or before it is fecundated. (TA ib.) — Also دَمَانٌ, (M, K,) or in this sense it is correctly ↓ دَمَّانٌ, (TA,) One who manures land with [the dung called] سِرْقِين. (M, K, * TA.) — [Golius adds the signification of " Tormentum, supplicium," as from the KL, in my copy of which the only explanation given is عفونتى كه به درخت خرما رسد " a rottenness that infects a palm-tree: " he seems to have found in his copy of that work عقوبتى, either alone, or followed by some words imperfectly written.] دُمَانٌ and دِمَانٌ: see the next preceding paragraph. دَمَّانٌ: see دَمَانٌ. دَمُونٌ Bad, foul, or unseemly. (K.) دُمَّيْنَى The [hole called] دَمَّآء of a jerboa: (K:) because of its continuance therein. (TA.) أَدْمَانٌ A certain tree of the [kind called] جَنْبَة. (K. [Golius read مِنَ الجَنَّةِ i. e. " of Paradise," for مِن الجَنْبَةِ.]) — Also, accord. to the K, A certain canker, disease, or bane, of palm-trees: but this is ↓ أَدَمَانٌ. (TA.) أَدَمَانٌ: see what next precedes, and دَمَانٌ. هذا مدمنهم [thus in the TA: app. either مَدْمِنُهُمْ, and if so meaning This is their place of continuance, or مُدَمَّنُهُمْ, meaning the place where their cattle dung and stale]. رَجُلٌ مُدْمِنُ خَمْرٍ, (S,) or مُدْمِنُ الخَمْرِ, (T,) A man who is a continual drinker of wine; (S;) an incessant drinker of wine: (T, TA:) likened in a trad. to an idolater. (TA.) مُتَدَمَّنٌ A place in which, or upon which, cattle have dunged and staled. (K, * TA.) And water into which the dung of sheep or goats, or of camels, has fallen. (S.) مُنْدَمِنٌ: see دِمْنَةٌ, last sentence. (دمى or دمو) 1 دَمِىَ, (T, S, M, MA, Msb, K,) [held by some to be originally دَمِوَ,] like رَضِىَ, (S, K,) which is from الرِّضْوَانُ, being thus [with ى] because of the kesreh, (S,) [but most hold the last radical to be ى,] and دَمَى, (TA as from the Msb, [but not in my copy of the latter work,]) aor. يَدْمَى, inf. n. دَمًا or دَمًى (T, S, M, MA, Msb, K) and دُمِىٌّ, (S, MA, [but in the Msb it seems to be indicated that it is دَمًى,]) said of a thing, (S,) or of a wound, (Msb,) and دَمِيَتْ said of the arm or hand, (T,) It bled; blood issued from it: (Msb:) [and] it was, or became, bloody; i. e., smeared, or defiled, with blood. (MA.) 2 دَمَّيْتُهُ, (S, M, K,) inf. n. تَدْمِيَةٌ, (S,) i. q. ↓ أَدْمَيْتُهُ, (S, M, K,) i. e. [I made him to bleed;] I struck him, or smote him, so that blood issued from him: (S:) [and I made him bloody; for] دَمَّاهُ signifies [also] he smeared him, or defiled him, or made him to be smeared or defiled, with blood. (MA.) Hence the prov., وَلَدُكِ مَنْ دَمَّى عَقِبَيْكِ, (M, TA,) Thy son is he who made thy two heels to be smeared with blood; (TA in art. ولد;) i. e., whom thou thyself broughtest forth; (K and TA in that art.;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA in that art.) — — دمّى المَاشِيَةَ (assumed tropical:) It (pasture, or herbage,) fattened the cattle so as to make them like what are termed دُمًى [pl. of دُمْيَةٌ]. (M.) — — دَمَّيْتُ لَهُ, inf. n. as above, (tropical:) I made a way easy to him. (K, TA.) — — (assumed tropical:) I made, or brought, [a thing] near to him. (K.) You say, دَمَّى لَهُ فِى كَذَا وَ كَذَا (assumed tropical:) He made, or brought, near to him [some object of desire in such and such cases]. (Th, M.) — — (assumed tropical:) I appeared to him. (K.) One says, خُذْ مَا دَمَّى لَكَ (assumed tropical:) Take thou what has appeared to thee. (Th, M.) 4 أَدْمَىَ see 2. 10 استدمى He (a man) stooped his head, blood dropping from it; (M;) as also إِسْتَدَامَ, formed by transposition from استدمى. (Kr, TA in art. دوم.) — استدمى غَرِيمَهُ (assumed tropical:) He acted gently with his debtor; as also إِسْتَدَامَهُ: (Fr, M and K in art. دوم:) judged [by ISd] to be formed by transposition from the latter. (M in that art.) — — استدمى مَوَدَّتَهُ He looked, or watched, or waited, for his love, or affection: [formed by transposition] from إِسْتَدَامَ. (M in art. دوم.) دَمٌ [Blood;] one of the [four] أَخْلَاط [or humours], (M,) well known: (T, M, K:) accord. to some, (Msb,) it is originally دَمَوٌ: (S, Msb:) or it is originally دَمًى; (Zj, Mbr, S, M, Msb, K;) thus in the correct copies of the K; (TA; [in some copies دَمْىٌ, and in the CK دَمَىٌ;]) though deviating from other words of the same form in respect of its pl. [which see below]; (Mbr, S;) as is shown by its dual, (Zj, M,) which is دَمَيَانِ, (T, S, M, Msb, K,) whereby [also] the letter gone from it is shown to be ى; (Mbr, S;) but it has also for its dual دَمَانِ; (T, M, Msb, K;) and some of the Arabs say دَمَوَانِ; (S, M;) in which last, however, [accord. to ISd,] the و is substituted for ى, though generally و is changed into ى: (M:) and this original form is used by a poet, [namely, Hoseyn Ibn-El-Homám, accord. to one of my copies of the S,] in his saying, وَلٰكِنْ عَلَى ↓ فَلَسْنَا عَلَى الأَعْقَابِ تَدْمَى كُلُومُنَا أَقْدَامِنَا يَقْطُرُ الدَّمَى [And we have not our wounds bleeding upon the heels; but upon our feet the blood drops]: (S:) or it is originally دَمْىٌ; (Sb, T, S, M, Msb;) as is shown by its pls., (Sb, S,) which are دِمَآءٌ (Sb, T, S, M, K) and دُمِىٌّ, (Sb, S, M, K,) also pronounced دِمِىٌّ; (TA;) like as ظَبْىٌ and دَلْوٌ have for their pls. ظِبَآءٌ and ظُبِىٌّ and دِلَآءٌ and دُلِىٌّ; for if it were like قَفًا and عَصًا, it would not have such pls. (Sb, S.) دَمٌّ is ignored by Ks; but is used by poetic license; (M;) or it is a dial. var. of دَمٌ. (K in art. دم.) ↓ دَمَةٌ has a more special signification than دَمٌ, the two words being like بَيَاضَةٌ and بَيَاضٌ; (S;) [i. e.] it signifies A portion of blood: (T, M, K:) or it is a dial. var. of دَمٌ, (M, K,) accord. to IJ. (M.) The dim. of دَمٌ is ↓ دُمَىٌّ. (S.) [Hence,] رَجُلٌ ذُو دَمٍ A man seeking to obtain, or prosecuting for, [the revenge of] blood. (TA.) دَمُ فُلَانٍ فِى ثَوْبِ فُلَانٍ is a saying of the Arabs, meaning (assumed tropical:) Such a one is the slayer of such a one. (Ham p. 632.) الدَّمَ الدَّمَ وَالهَدْمَ الهَدْمَ, or وَالهَدَمَ الهَدَمَ, is a saying of the Arabs, meaning If thy blood be sought, my blood shall be sought; and if thy blood go for nought, my blood shall go for nought: or, accord. to the latter reading, as is said in the Nh, and where thou shalt be buried, I will be buried: or thine abode shall be mine abode. (JM in art. هدم, q. v.) See also an ex. voce دُمْيَةٌ. — — دَمُ الأَخَوَيْنِ [The red, resinous, inspissated juice called dragon's blood;] what is called العَنْدَمُ; (S;) i. q. دَمُ الغَزَالِ; (K voce مَظٌّ;) now called القَاطِرُ المِكِّىُّ; or a species thereof; (TA;) [vulgarly قَطْر مَكَّة; and also called دَمُ الثُّعْبَانِ;] what is called in Pers. خُون سِيَاوُشَان (K.) — — دَمُ الغِزْلَانِ A certain herb, or leguminous plant, having a beautiful blossom: (M, K:) accord. to Lth, ↓ دُمْيَةُ الغِزْلَانِ is the name of a certain herb, or leguminous plant, having a blossom. (T.) — — بَنَاتُ دَمٍ A certain plant, (M, K,) well known; (K;) a certain red plant. (T in art. بنى.) — الدَّمُ The cat: (M, K:) mentioned by En-Nadr in " The Book of Wild Animals. " (M.) دَمَةٌ: see the next preceding paragraph. الدَّمَى, said to be the original form of الدَّمُ: see دَمٌ. دَمٍ Bleeding; having blood issuing from it: (S, * Msb:) [and] bloody; i. e. smeared, or defiled, with blood: and ↓ دَامٍ signifies the same [in both senses]. (MA.) دُمْيَةٌ An image, or effigy, (S, M, Mgh, K,) of ivory and the like, (S,) or of marble, (M, K,) variegated, decorated, embellished, or coloured, (M, Mgh, K,) in which is redness like blood: (Mgh:) or an image, or effigy, in a general sense: (Kr, M, K:) accord. to Abu-l-'Alà, because originally painted with red, as though from الدَّمُ: and any beautiful female is likened thereto, because adorned: (TA:) metonymically applied to (tropical:) a woman: (IAar, T:) or anything that is deemed beautiful in respect of whiteness: (TA:) and an idol: (Lth, S, K:) said in the R to be so called because of the shedding of blood at the place thereof for the purpose of propitiation; but MF says that this derivation requires consideration: more probably because it is decorated: (TA:) pl. دُمًى. (S, Mgh, K.) Accord. to MF, it is also pronounced ↓ دِمْيَةٌ. (TA.) One says, أَحْسَنُ مِنَ الدُّمْيَةِ, meaning More beautiful than the image of ivory. (Har p. 611.) And لَاوَ الدُّمَى

is an oath of the Pagan Arabs, meaning No, by the idols: or, as some relate, it is ↓ لَا وَ الدِّمَآءِ meaning No, by the blood of what is sacrificed upon the stones set up to be worshipped: so in the Nh. (TA.) — — The pl., دُمًى, also signifies Garments upon which are pictures or effigies. (S.) — — See also دَمٌ, last sentence but two. دِمْيَةٌ: see the next preceding paragraph. دَمْيَآءُ, as in the Tekmileh; in the K, erroneously, ↓ دَامِيَآء, (TA,) Good, or good fortune, and prosperity. (K, * TA.) دَمِىٌّ [Of, or relating to, blood;] rel. n. from دَمٌ; as also ↓ دَمَوِىٌّ. (S.) — — [In the phrase خذ ما دمى, in Freytag's Lex., دمىَ is a mistake for دَمًى: see 2, last sentence.] دُمَىٌّ dim. of دَمٌ, q. v. (S.) دَمَوِىٌّ: see دَمِىٌّ. الدَّمَوِيَّةُ, meaning Hectic fever (حُمَّى الدِّقِّ) is a vulgar word of the dial. of Egypt. (TA.) دَامٍ: see دَمٍ. [And see the next paragraph.] — — دَامِى الشَّفَةِ, (M, K,) applied to a man, (M,) [lit. Having a bleeding lip,] means (tropical:) poor. (M, K, TA.) — — شَجَرَةٌ دَامِيَةٌ (assumed tropical:) A beautiful tree. (TA.) دَامِيَةٌ, (S, K,) or شَجَّةٌ دَامِيَةٌ, (T, * M, * Msb,) A wound in the head that bleeds but does not flow with blood (T, S, M, Msb, K) as yet: (M:) such as flows with blood is termed دَامِعَةٌ. (T, Msb.) [See شَجَّةٌ.] دَامِيَآء: see دَمْيَآءَ. مُدَمًّى Red; applied to a garment, or piece of cloth: (M:) or anything in the colour of which is blackness and redness: (T:) [of a dark red colour, like blood:] or anything intensely red: (S:) applied in this last sense [particularly] to a horse &c.: (S, K:) or, applied to a horse, of a sorrel colour (أَشْقَرُ) intensely red, like the colour of blood: (T:) or, so applied, of an intense sorrel colour: (M:) and كُمَيْتٌ مُدَمًّى of an intensely red bay colour: (S, TA:) or of an intense red colour like that of blood: (TA:) or intensely red in the back [and] as far as the thin and soft parts of the belly: and أَشْقَرُ مُدَمًّى of which the sorrel colour is overspread, in its upper portion, with a yellowness like the colour of the yellow [or gilded] bay: (A 'Obeyd, T:) and لَوْنٌ مُدَمًّى a colour in which is blackness. (M.) سَهْمٌ مُدَمًّى An arrow upon which is the redness of blood (S, K) that has adhered to it so that it inclines to blackness: a man, when he shot at the enemy with an arrow, and hit, and the enemy then shot it at him with blood upon it, used to put it in his quiver, auguring good from it: or, as some say, it means an arrow which the archers shoot by turns, one at another; an explanation reducible to that before mentioned: (S:) or an arrow which one shoots at his enemy and the latter then shoots at the former: (M:) or an arrow shot once. (T.) مُسْتَدْمٍ Having blood dropping from the nose, while stooping the head. (As, S, K.) — — (assumed tropical:) One who draws forth his debt from his debtor with gentleness. (As, S, K.) دن 1 دَنَّ: see R. Q. 1, in four places. — [دَنِنَ is mentioned by Golius and Freytag (by the former as from the S) as though it were the verb of which دَنَنٌ (q. v.) is the inf. n.; but I find no authority for it: and if دَنَنٌ have a verb, it should, accord. to rule, be دَنَّ, aor. يَدَنُّ.] 2 دَنَّ3 see R. Q. 1. 4 ادنّ, (T, K,) inf. n. إِدْنَانٌ, (T, TA,) He (a man, T, TA) remained, stayed, abode, or dwelt, (T, K, TA,) [as though set in the ground like a دَنّ,] بِالمَكَانِ in the place; like أَبَنَّ: (T, TA:) on the authority of Aboo-Turáb, (T,) or Ibn-ElFaraj. (TA.) R. Q. 1 دَنْدَنَ It buzzed, or made a buzzing sound; syn. صَوَّتَ, and طَنَّ, (K,) and طَنْطَنَ; (Sh, T, TA;) as also ↓ دَنَّ, and ↓ دنّن; said of the fly, (K,) [and of the bee, and of the hornet, and the like; for] دَنْدَنَةٌ [inf. n. of دَنْدَنَ] (Lth, T, M, K) and دَنِينٌ [inf. n. of ↓ دَنَّ] (Lth, T, M) and ↓ دِنْدِنٌ [a simple subst.] (M) signify the buzzing (صَوْت, Lth, T, M, K) of the fly, (M, K,) or the bee, (Lth, T,) and the hornet, (Lth, T, M, K,) and the like. (M.) — — And [hence,] He (a man) spoke in a low, gentle, or soft, tone, so that his speech was not understood; (A'Obeyd, K, TA;) [as also ↓ دَنَّ; for] دَنْدَنَةٌ [inf. n. of the former] (A'Obeyd, T, S, M, K) and دَنِينٌ [inf. n. of ↓ دَنَّ] and ↓ دِنْدِنٌ (M, K) signify the speaking in a low, gentle, or soft, tone, (A'Obeyd, T, S,) or in the manner termed هَيْنَمَةٌ, (M, K,) so that the speech is not understood: (A'Obeyd, T, S, M:) or دَنْدَنَةٌ signifies [merely] the speaking in a low, or faint, tone: (M:) accord. to IAth, it is a little above what is termed هَيْنَمَةٌ. (TA.) A poet says, نُدَنْدِنُ مَثْلَ دَنْدَنَةِ الذُّبَابِ [We buzz in our speech like the buzzing of the fly]. (Sh, T.) And it is said in a trad., حَوْلَهَا نُدَنْدِنُ, (S,) or حَوْلَهُمَا, (M, JM, TA,) which is thus explained: the Prophet asked an Arab of the desert, "What dost thou say in the تَشَهُّد?" [see this word, which means the repetition of a form of words at the close of the ordinary prayers:] and he answered, "I ask of God Paradise, and seek protection of Him from the fire [of Hell]: but as to thy دَنْدَنَة and the دَنْدَنَة of Mo'ádh, I do not approve it: " and the Prophet said, حَوْلَهُمَا نُدَنْدِنُ; (M, JM; *) i. e. [We speak with a low, or faint, voice] about those two things, namely, the seeking Paradise and the praying for protection from the fire [of Hell]; and on account of them: (JM:) accord. to some, it is from دَنْدَنَ حَوْلَ المَآءِ He went round about the water: [hence it may mean we utter our prayer respecting them with a low, or faint, sound, as though we were buzzing round about them like flies; seeking to enter the one, and to keep outside the other:] As says that it may be from the signification of the sound [of buzzing], or from that of going round about: (TA:) or, accord. to one relation, the Prophet said, عَنْهُمَا نُدَنْدِنُ [From a consideration of them we utter our prayer with a low, or faint, voice;] i. e. our دَنْدَنَةُ arises from them; and is because of them: and hence, (JM,) دَنْدَنَ means also He (a man, JM) went to and fro in one place. (JM, TA.) دَنٌّ A wine-jar: (MA:) a [jar of the kind called] حُبّ: (S:) or [a jar] in form like a حُبّ: (Msb:) or a large رَاقُود [or earthen jar, smeared inside with pitch, long in the lower part], (M, K,) in form like the حُبّ, (M,) but taller; (M; in the K, or taller than the حُبّ;) uniform in make, [tapering to the bottom,] having at the lower end what resembles the قَوْنَس [or tapering top] of a helmet: (M:) or smaller than the حُبّ, having a pointed lower extremity, [so I render عُسْعُسٌ, (agreeably with the TK,) regarding it as a dial. var., or perhaps a mistranscription, of عُصْعُصٌ, which properly signifies the " os coccygis,"] (M, K,) so that (M) it will not sit [upright] without one's digging a hole for it: (M, K:) IDrd says that it is a genuine Arabic word: (M:) pl. [of mult.] دِنَانٌ (T, S, M, Msb) [and دِنَنَةٌ and (of pauc.) أَدْنُنٌ and أَدُنٌّ, as appears from the following saying of IAar, quoted by Az:] one says دَنٌّ and أَدْنُنٌ and أَدُنٌّ and دِنَانٌ and دِنَنَةٌ. (T.) [See an ex. in a verse of El-Aashà cited voce إِرْتِسَامٌ.] دَنَنٌ A bending, or curving, in the back [so that it resembles a دَنّ: see أَدَنُّ]: (M, K:) and a nearness [to the ground] in the neck and breast, (M, K,) and a stooping, (M,) and lowness, therein, (M, K,) by original natural constitution: it is in a man, (M,) and in a horse or the like, and any quadruped: (M, K:) or shortness, and lowness, or depression, of the neck: (R, TA:) or, in a horse, shortness of the fore legs: or, accord. to As, in any quadruped, nearness of the breast to the ground; which is one of the worst of faults: (S:) or, accord. to AZ, in a camel, a leaning forward, with shortness of the fore legs: and, accord. to AHeyth, in a horse or similar beast, shortness of the fore legs, and a consequent nearness of the neck to the ground. (T.) دِنَّةٌ A certain insect resembling an ant: (K:) so called because of its shortness. (TA.) دِنِّيَّةٌ The [kind of cap called] قَلَنْسُوَة, of a Kádee; likened to a دَنّ; (K;) a قلنسوة worn by Kádees, as though so called in relation to the دَنّ, because high and round: (Har p. 109:) accord. to Esh-Shereeshee, originally دَنِينَةٌ; a قلنسوة pointed at the extremity, [in my original الاطراف is erroneously put for الطَّرَف,] worn by Kádees and great men: not a genuine Arabic word, but of the dial. of El-'Irák. (TA.) دِنْدِنٌ syn. with دَنْدَنَةٌ: see R. Q. 1, in two places. — Also Herbage (S, M, K) and trees, (M, K,) or dry herbage, (As, T,) become black, (As, T, S, K,) or wasted and black, (M,) by reason of

oldness: (As, T, S:) or what is broken in pieces of [the species of barley-grass called] بُهْمَى, when it has become black and old: or the stems (أُصُول) of old and wasted trees: (M:) accord. to Lth, the stems (اصول) of trees: but the right explanation is that given above on the authority of As. (T.) دَنَادِنُ The ذَلَاذِل [or lower parts, that are next the ground,] of garments. (K.) أَدَنُّ One whose back resembles the دَنّ; (IAar, T;) [i. e.] having a bending, or curving, in the back; (S, M, K;) applied to a man; (S;) hump-backed: (Fr, TA in art. عجر:) and having the neck and breast near [to the ground], (M, K,) and stooping, (M,) and low, (M, K,) by original natural constitution: applied to a man, (M,) and to a horse or the like, and any quadruped: (M, K:) or, applied to a horse, short in the fore legs: (S:) or, applied to a camel, leaning forward, with shortness of the fore legs: (AZ, T:) or, applied to a horse or the like, short in the fore legs, and consequently having his neck near to the ground: (AHeyth, T:) As said that no أَدَنّ ever outstripped except that of the Benoo-Yarbooa: (M:) fem. دَنَّآءُ. (M, K.) [See also دَنَنٌ.] — — Also, applied to a house, or chamber, or tent, (بَيْت, [for which Golius appears to have read نَبْت,]) Low, or depressed, [app. in its roof.] (S, K.) دنا 1 دَنَأَ, aor. دَنَاَ; and دَنُؤَ, aor. دَنُأَ; inf. n. دَنَآءَةٌ, (AZ, Lh, T, S, M, Msb, K,) of the former verb, and of the latter also, (AZ, Lh, T, M,) and دُنُوْءٌ, of the former, (Fr, T,) or of the latter, (AZ, T,) and [of the latter] دُنُوْءَةٌ; (S, K;) He (a man) was, or became, low, ignoble, or mean, in his actions; and cared not for what he did, nor for what was said to him: (ISk and T in explanation of the former verb, and S in explanation of both verbs:) or the former verb, (AZ, T,) or each, (Lh, T, M, K,) he was, or became, bad, corrupt, or foul, in respect of the belly and the genital member [i. e. in respect of appetite for food and for sexual enjoyment]; not caring for what he did, nor for what was said to him: (AZ, Lh, T, M, K:) and the former verb, (S) or each, (M, K,) [accord. to some,] he was, or became, such as is termed دَنِيْءٌ, i. e. خَسِيسٌ [app. as meaning contemptible]; (S, M, K;) like دَنَا, aor. يَدْنُو, inf. n. دَنَاوَةٌ; (Msb;) and destitute of good: (S:) but some make a distinction between the verbs with ء and the verb without ء; saying that the meaning " he was, or became, خسيس " is that of دنا, without ء; (T, Msb;) and the truth is, that the verbs with ء have the meanings assigned to them by AZ and Lh; (T;) or signify he was, or became, low, ignoble, or mean: (Msb:) or these two verbs also signify, (K,) or signify as some say, (M,) he was one in whom was little or no good; contemned or contemptible, mean, paltry, or of no weight or worth. (M, K.) — دَنِئَ, (M, K,) aor. دَنَاَ, (K,) inf. n. دَنَأٌ, (S, M,) He was, or became, hump-backed. (S, M, K. *) 4 ادنأ He committed an action such as is termed دَنِيْءَة. (M, K. *) 5 تدنّأهُ He, or it, incited him to دَنَآءَة [i. e. low, ignoble, or mean, conduct; &c.: see دَنَأَ and دَنُؤَ, of which دَنَآءَة is an inf. n.]. (K.) دَنِيْءٌ (AZ, Lh, T, S, M, Msb, K) and ↓ دَانِئٌ, (Lh, T, S, * M, K,) applied to a man, Low, ignoble, or mean, in his actions; not caring for what he does, nor for what is said to him: (S:) or bad, corrupt, or foul, in respect of the belly and the genital member [i. e. in respect of appetite for food and for sexual enjoyment]; not caring for what he does, nor for what is said to him: (AZ, Lh, T, M, K:) and [accord. to some,] i. q. خَسِيسٌ [app. as meaning contemptible]; (S, M, K;) like دَنِيٌّ, without ء; (Msb;) and destitute of good: (S:) but some make a distinction between دَنِيْءٌ and دَنِيٌّ; saying that the latter means خسيس; (T, Msb;) and the former, as explained by AZ and Lh; and this is the truth; (T;) or that دَنِيْءٌ means لَئِيمٌ [i. e. low, ignoble, or mean, as contr. of كَرِيمٌ]: (Msb:) دَنِيْءٌ is also applied to an action: (M, K: * [see 4:]) and signifies likewise, (K,) or as some say, and so ↓ دَانِئٌ, (M,) one in whom is little or no good; contemned or contemptible, mean, paltry, or of no weight or worth: (M, K:) the pl. of دَنِيْءٌ is أَدْنِيَآءُ, (AZ, T, M,) or أَدْنِئَآءُ, (Lh, T, TA,) or أَدْنَآءٌ, (K, TA,) like أَشْرَافٌ pl. of شَرِيفٌ, (TA,) and دُنَآءٌ, (K,) which is anomalous, (TA,) or دُنَآءُ. (M.) دَنِيْئَةٌ A low, or base, quality, property, natural disposition, habit, practice, or action; syn. نَقِيصَةٌ; (S, K;) or such as is blamed; also pronounced دَنِيَّةٌ. (TA in art. دنو, q. v.) دَانِئٌ: see دَنِيْءٌ, in two places. أَدْنَأُ [More, and most, low, ignoble, or mean, in his actions; &c.]. You say, هُوَ أَدْنَأُ مِنْهُ [He is more low, &c., than he]. (Zj, T.) Fr says that أَدْنَى in the Kur ii. 58 is [for أَدْنَأُ,] derived from دَنَآءَةٌ: accord. to one reading, it is أَدْنَأُ. (TA.) — Applied to a man, (M,) Hump-backed: (S, M, K: *) fem. دَنْأَى. (K, * TA.) دنر 2 دَنَّرَ, (T, M, K,) inf. n. تَدْنِيرٌ; (K;) and ↓ تدنّر; (A;) (tropical:) It (a man's face) glistened (T, M, A, K) like a دِينَار. (TA.) — — دُنِّرَ He (a man, TA) had many دَنَانِير [pl. of دِينَار]. (K.) — — See also the pass. part. n., below. 5 تَدَنَّرَ see 2. دُنَيْنِيرٌ: see the next paragraph. دِينَارٌ, an arabicized word, (M, K,) from the Persian [دِينَارْ], (M,) or from دِينْ آرْ, meaning " the law brought it " [into being or circulation]: (Er-Rághib:) some say, (TA,) its original is دِنَّارٌ; one of its ن being changed into ى (S, Msb, K,) to render it more easy to be pronounced, (Msb,) or that it may not be confounded with inf. ns., such as كِذَّابٌ; (S, K;) and hence its pl. is دَنَانِيرُ, (M, Msb,) and its dim. ↓ دُنَيْنِيرٌ: (M:) this is the opinion generally obtaining: others say that it is of the measure فِيعَالٌ; but this opinion is contradicted by the absence of the ى in [the second syllable of] the pl.; for were it so, its pl. would be like دَيَامِيسُ, pl. of دِيمَاسٌ: (Msb:) [it is the name of A certain gold coin;] its weight is seventy-one barley-corns and a half, nearly, reckoning the دَانِق as eight grains of wheat and two fifths; but if it be said that the دانق is eight grains of wheat, then the دينار is sixty-eight grains of wheat and four sevenths: it is the same as the مِثْقَال. (Msb.) شَرَابٌ دِينَارِىٌّ A kind of wine or beverage, so called in relation to Ibn-Deenár el-Hakeem, or because like the دينار in its redness. (TA.) مُدَنَّرٌ, applied to a دِينَار, (M, K,) and to gold, (TA,) Coined. (M, K, TA.) — — Also A man having many دَنَانِير [pl. of دِينَار]. (M, K.) — — Also (tropical:) A horse having specks, or small spots, exceeding what are termed بَرَشٌ: (AO, T, S, M, K:) or having black and white spots like دَنَانِير: (Mgh:) or having a spotting (↓ تَدْنِير) of black intermixed with whiteness predominating over blackness: (TA:) and of a white colour predominating over blackness, with a round blackness intermixed with the former colour upon his back and rump: (M:) or of a white hue intermixed with red, (أَصْهَبُ,) marked with round black spots. (A.) — — Also (tropical:) A garment, or piece of cloth, with marks, or figures, like دَنَانِير. (A.) دنس 1 دَنِسَ, aor. دَنَسَ, inf. n. دَنَسٌ (S, A, K) and دَنَاسَةٌ, (K,) It (a garment, S, A, K) was, or became, dirty, filthy, foul, sullied, defiled, or polluted; (S, M, A, K;) as also ↓ تدنّس: (S, M, A:) and in like manner (tropical:) said of a man's honour, (K, TA,) and (tropical:) of his disposition. (TA.) 2 دنّسهُ, (S, M, A, K,) inf. n. تَدْنِيسٌ, (S, K,) He, or it, made it (namely a garment, S, A, K) dirty, filthy, or foul; sullied, defiled, or polluted, it. (S, M, A, K.) And in like manner, دنّس عِرْضَهُ (tropical:) [He sullied his honour;] he did to him that which disgraced him. (A, K.) And دنّسهُ سُوْءُ خُلُقِهِ (tropical:) [The evilness of his disposition sullied his honour]. (A, TA.) 5 تَدَنَّسَ see 1. دَنَسٌ Dirt; filth; soil, or pollution: (S, M, A, K:) pl. أَدْنَاسٌ. (M.) [Hence,] هُوَ يَتَصَوَّنُ مِنَ الأَدْنَاسُ (tropical:) [He preserves his honour from pollutions], and ↓ مِنَ المَدَانِسِ (tropical:) [from causes of pollution, مَدَانِسُ being pl. of ↓ مَدْنَسَةٌ, a noun of the same kind as مَبْخَلَةٌ and مَجْبَنَةٌ]. (A, TA.) دَنِسٌ Dirty, filthy, foul, sullied, defiled, or polluted: (M, K:) [pl. أَدْنَاسٌ, agreeably with analogy, and دُنَسَآءُ, contr. to analogy; but the latter is perhaps post-classical.] You say, قَوْمٌ أَدْنَاسٌ and ↓ مَدَانِيسٌ [A people dirty, filthy, &c.; both in a proper and in a tropical sense]. (K.) And هُوَ دَنِسُ الأَرْدَانِ and الجَيْبِ and الثِّيَابِ and المُرُوْءَةِ (tropical:) [He is foul in character, conduct, or the like]. (A.) مَدْنَسَةٌ; and its pl. مَدَانِسُ: see دَنَسٌ. مَدَانِيسٌ: see دَنِسٌ. دنف 1 دَنِفَ, (S, M, Mgh,

Msb, K,) aor. دَنَفَ, (Msb, K,) inf. n. دَنَفٌ; (M, Msb;) and ↓ ادنف; (S, M, Mgh, Msb, K;) or, accord. to Sb, one does not say دَنِفَ, though they sometimes said دَنِفٌ, for he regarded this as a possessive epithet; (M;) said of a sick man, (S, Mgh, K,) He had a constant, or chronic, disease: (Msb: [see دَنَفٌ, below:]) or he was, or became, heavy, (S, Mgh, K, TA,) by reason of disease, (Mgh, TA,) and near to death, (Mgh,) or at the point of death: (TA:) or he became emaciated by disease so as to be at the point of death. (M.) — — And [hence,] دَنِفَتِ الشَّمْسُ, and ↓ ادنفت, (tropical:) The sun was near to setting, and became yellow. (S, K, TA.) — — And دَنِفَ الأَمْرُ (tropical:) The thing, or event, was, or became, near (K, TA) to passing. (TA.) 4 ادنف: see 1, in two places. — ادنفهُ, said of a disease, (S, Mgh, Msb, K,) It rendered him constantly, or chronically, ill; or clave to him constantly: (Msb:) or it rendered him heavy [so that he was near to death, or at the point of death: see 1]: (S, Mgh, K:) or, said of God, He caused him to become emaciated by disease so as to be at the point of death. (M.) Thus the verb is trans. as well as intrans. (S, Msb.) — — And أَدْنَفْتُ الأَمْرَ (tropical:) I caused the thing, or event, to be near, or brought it near, (K, TA,) to passing. (TA.) دَنَفٌ A constant, or chronic, disease; (S, M, K;) such as infects, or pervades, the person or the inside: or, as some say, any disease, whatever it be. (M.) — Also, (S, M, K,) and ↓ دَنِفٌ, (S, M, Msb, K,) the latter held by Sb to be a possessive epithet, as he disallowed the verb دَنِفَ, (M,) A man having a constant, or chronic, disease; (S, M, Msb, K;) such as infects, or pervades, his person or his inside: or, accord. to some, having any disease: or emaciated by disease so as to be at the point of death: and ↓ مُدْنَفٌ and ↓ مُدْنِفٌ signify the same: (M:) or these two signify rendered heavy by disease [so as to be near to death, or at the point of death: see 1]: (S, Mgh, K:) [and Freytag adds ↓ دَانِفٌ, explained as meaning " interitui obnoxius," as from the Ham; in which I only find (p. 624) authority for دَنِفٌ, signifying being at the point of death or destruction:] دَنَفٌ is used alike as masc. (Fr, T, S, M, K) and fem. (S, M, K) and sing. (Fr, T, S, M, K) and dual (S, M) and pl., (Fr, T, S, M, K,) as though it were an inf. n. used as an epithet: (M:) but if you say ↓ دَنِفٌ, you vary it for the fem. and dual and pl., (T, * S, M, K,) saying اِمْرَأَةٌ دَنِفَةٌ, (S, M,) &c., (S,) i. e., saying also رَجُلَانِ دَنِفَانِ, (TA,) and قَوْمٌ أَدْنَافٌ, (M,) or رِجَالٌ أَدْنَافٌ: (TA:) and sometimes دَنَفٌ has a dual form and a pl.; (K;) [i. e.] one may say إِخْوَتُكَ أَدْنَافٌ and أَخَوَاكَ دَنَفَانِ. (Fr, T.) — — Applied to the sun, it means (tropical:) Near to setting, (M, TA,) and (TA) becoming yellow. (T, TA.) So in the saying (of El-'Ajjáj, T, TA), وَالشَّمْسُ قَدْ كَادَتْ تَكُونُ دَنَفَا (tropical:) [And the sun had almost become near to setting, and to turning yellow]. (T, M, TA.) [See Q. 2 in art. زحلف.] دَنِفٌ: see دَنَفٌ, in two places. دَانِفٌ: see دَنَفٌ. مُدْنَفٌ: see دَنَفٌ. مُدْنِفٌ: see دَنَفٌ. 1 دنق دَنَقَ, aor. دَنُقَ and دَنِقَ, inf. n. دُنُوقٌ, He pursued small, little, or minute, things. (JK, Ibn-'Abbád, Z, K. [See also 2.]) [Two other significations assigned to دَنَقَ in the CK and in the Lexicons of Golius and Freytag belong to دَنَّقَ.] 2 دنّق, (S, Mgh, TA,) inf. n. تَدْنِيقٌ, (Mgh, K,) He went to the utmost point [in his dealings &c.]: (S, K, TA:) he was minute, observant of small things, nice, or scrupulous: (Mgh:) he examined minutely into his dealings and expenses. (So accord. to an explanation of the act. part. n. in the TA.) Hence the saying, لَا تُدَنِّقُوا فَيُدَنَّقَ عَلَيْكُمْ [Go not ye to the utmost point against others, for in that case the utmost point may be gone to against you]. (S, TA.) And the saying of El-Hasan, (Mgh, TA,) لَعَنَ اللّٰهُ الدَّانَقَ وَ مَنْ دَنَّقَ, (TA,) or وَ مَنْ دَنَّقَ بِهِ, (Mgh,) [May God curse the دانق and him who has been minute, &c., in his dealings, or and him who has been minute, &c., therewith;] as though he meant to forbid the considering and examining a paltry or contemptible thing: (TA:) or, as some relate it, وَ أَوَّلَ مَنْ أَحْدَثَ الدَّانَقَ [and the first who innovated the دانق], meaning El-Hajjáj. (Mgh.) — — [Hence,] تَدْنِيقٌ, metonymically, signifies (tropical:) The being niggardly, stingy, or avaricious. (Az, TA.) — — Also The continuing to look at a thing; (S, K;) as also تَرْنِيقٌ: [or rather each has this signification elliptically; for] you say, دنّق إِلَيْهِ النَّظَرَ and رنّق [meaning He continued looking at it]. (S.) [See رَنَّقَ.] And in like manner, The looking weakly. (S, TA.) And دنّق بَصَرَهُ He looked hard, and sharply, or intently. (JK.) — — Also (tropical:) The approaching of the sun to setting. (S, K, TA.) You say, دنّقت الشَّمْسُ (tropical:) The sun became near to setting. (JK, TA. [See also رنّقت.]) — — And دنّق (tropical:) He (a man) died: (JK, TA:) or (tropical:) he was near to dying; inf. n. as above. (TA.) — — And دنّقت عَيْنُهُ, (JK, K, TA, [accord. to the CK دَنَقَتْ, which is wrong,]) inf. n. تَدْنِيقٌ, (S, TA,) (tropical:) His eye sank, or became depressed, in his head: (JK, S, K, TA:) or, accord. to Az, the more correct explanation is, the ball, or globe, of his eye became prominent, and apparent. (TA.) — — And دنّق وَجْهُهُ, (Lth, K, TA, [in the CK, erroneously, دَنَقَ,]) inf. n. تَدْنِيقٌ, (Lth, TA,) His face exhibited emaciation, arising from fatigue or disease. (Lth, K, TA.) دُنُوقٌ [a pl. of which the sing. is not mentioned] Persons niggardly, or parsimonious, in expenditure, towards their households (IAar, K, TA) and themselves. (IAar, TA.) دَنِيقٌ One who alights by himself, (TA,) and eats by himself in the daytime, and in the moonlight by night, last the guest should see him: (K, TA:) mentioned by IAar, on the authority of Abu-l-Mekárim: and so كَيِصٌ and صُوصٌ. (TA.) دَانَقٌ: see the next paragraph. دَانِقٌ Foolish; stupid; having little, or no, intellect, or understanding: (K:) and so دَائِقٌ. (TA.) — — (tropical:) A thief. (JK, Ibn-'Abbád, K, TA.) — — Emaciated and falling down, or emaciated and tottering; expl. by مَهْزُولٌ سَاقِطٌ: (AA, S, K:) or falling down, or tottering, (سَاقِطٌ,) by reason of emaciation: (JK:) applied to a man (AA, K) and to a she-camel. (K.) — — Having a constant, or chronic, disease, and oppressed thereby so as to be at the point of death. (AA, TA.) — Also, and ↓ دَانَقٌ, (JK, S, Mgh, Msb, K,) the former, accord. to some, the more chaste, arabicized [from the Pers. دَانْك or دَانَك], (Msb,) and ↓ دَانَاقٌ, (JK, S, K,) like as they said دِرْهَمٌ and دِرْهَامٌ, (S,) [but دَانَاقٌ seems to have been disallowed by Sb, either as unused or as post-classical,] The sixth part of a dirhem (or drachm); (S, Msb, K;) [i. e.] two carats; (Mgh;) [i. e.] two grains of the خُرْنُوب [or carob], with the ancient Greeks, for the dirhem with them was twelve grains of the خرنوب; but the دانق of the Muslims is two grains of the خرنوب and two thirds of a grain of the خرنوب, for the dirhem of the Muslims is sixteen grains of the خرنوب: (Msb:) and the sixth part of the deenár: (TA: [but this I find nowhere else: see دِينَارٌ: and see also رِطْلٌ:]) the pl. of دانق is دَوَانِقُ and دَوَانِيقُ; (Mgh, TA;) the former is said by Az to be pl. of دَانِقٌ; and the latter, of دَانَقٌ; and it is said that every pl. of the measure فَوَاعِلُ or مَفَاعِلُ may be lengthened with ى so that one may say فَوَاعِيلُ and مَفَاعِيلُ: (Msb:) or, accord. to Sb, دَوَانِيقُ is pl. of ↓ دَانَاقٌ, though this be not in their speech. (TA.) [Also A small silver coin, the sixth part of the coin called دِرْهَم.] The dim. is ↓ دُوَيْنِيقٌ. (TA.) دَانَاقٌ: see the next preceding paragraph, in two places. دَوَانِقِىٌّ [rel. n. from دَوَانِقُ pl. of دَانِقٌ], (ElMekeen, "Hist. Sarac. " p. 104,) or دَوَانِيقِىٌّ [rel. n. from دَوَانِيقُ pl. of دَانَاقٌ], (TA,) [Of, or belonging or relating to, dániks: and hence,] a surname of the 'Abbásee Khaleefeh Aboo-Jaáfar El-Mansoor; (El-Mekeen, TA;) because of his extreme niggardliness. (El-Mekeen.) دُوَيْنِيقٌ: see دَانِقٌ, last sentence. مُدَنِّقٌ One who examines minutely into his dealings and expenses: used in this sense by the people of El-'Irák. (TA.) — — عَيْنٌ مُدَنِّقَةٌ An eye of which the ball, or globe, is prominent, and apparent: so accord. to AZ; and Az holds this to be the correct explanation, rather than an eye sunk, or depressed, in the head.

(TA.) دنو 1 دَنَا, (T, M, Mgh, Msb, K, &c.,) first pers. دَنَوْتُ, (T, S,) aor. يَدْنُو, (T, Msb,) inf. n. دُنُوٌّ (T, S, M, Msb, K) and دَنَاوَةٌ, (M, K,) He, or it, was, or became, near; drew near, or approached; (T, M, Mgh, Msb, K;) as also ↓ ادنى; (IAar, T, K;) and ↓ دنّى, inf. n. تَدْنِيَةٌ; (IAar, T;) and ↓ دانى, inf. n. مُدَانَاةٌ; (KL, but only the inf. n. is there mentioned;) and ↓ اِدَّنَى, inf. n. اِدِّنَآءٌ: (TA:) it is either in person, or substance, or in respect of predicament, and in place, and in time: (El-Harállee, TA:) you say, دَنَا مِنْهُ, (M, Mgh, Msb,) and دَنَوْتُ مِنْهُ, (T, S,) and إِلَيْهِ, (M, Msb,) and لَهُ, (TA,) and عَلَيْهِ occurs in a verse of Sá'ideh as meaning مِنْهُ, (M,) He, or it, and I, was, or became, near, &c., to him, or it: (T, M, Mgh, Msb:) [and in like manner you use the other verbs mentioned above, except ↓ دانى, which is immediately trans.: or دَنَا مِنْهُ with دَنَاوَةٌ for its inf. n. means, or means also, He was near to him in respect of kindred; was related to him: for] دَنَاوَةٌ is syn. with قَرَابَةٌ (S, M, K) and قُرْبَى: (M, K:) you say, بَيْنَهُمَا دَنَاوَةٌ meaning قَرَابَةٌ [i. e. Between them two is relationship]; (S;) and مَا تَزْدَادُ مِنَّا إِلَّا قُرْبًا وَدَنَاوَةً [Thou increasest not save in nearness and relationship to us]. (ISk, T, S.) A rájiz says, مَا لِى أَرَاهُ دَالِفًا قَدْدُنِىَ لَهُ meaning دُنِىَ لَهُ [i. e. What hath happened to me that I see him walking gently or with short steps, or rendered lowly by age, having been approached by death?]: it is from دَنَوْتُ, but the و is changed into ى because of the kesreh before it, and then the ن is made quiescent: and there are similar instances of contraction of verbs: but [ISd says,] I know not دُنْىَ except in this instance; and As used to say of the poem in which this occurs, This rejez is not ancient: it is app. of Khalaf ElAhmar or some other of the Muwelleds. (M.) One says also, دَنَتِ الشَّمْسُ لِلْمَغْرُوبِ and ↓ أَدْنَت [The sun was, or became, near to setting]. (M.) — دَنِىَ, (T, M, K, TA, [in the CK, مَا كَانَ دَنْيًا ولقد دنا is erroneously put for مَا كَانَ دَنِيًّا وَلَقَدْ دَنِىَ,]) like رَضِىَ, (TA,) aor. يَدْنَى, (T,) inf. n. دَنًا (T, M, K) and دَنَايَةٌ, (T, K, TA,) or دِنَايَةٌ; (M, accord. to the TT; and so in the CK; [app. a mistranscription occasioned by a misunderstanding of what here follows;]) the ى [in دَنِىَ] being substituted for و because of the nearness of the kesreh; all on the authority of Lh; (M;) and دَنُوَ, aor. يَدْنُو, without ء, inf. n. دَنَآءَةٌ, with ء, (ISk, T,) and دُنُوٌّ; (T;) or دَنَا, aor. يَدْنُو, inf. n. دَنَاوَةٌ; i. q. دَنَأَ and دَنُؤَ; (Msb;) [i. e.] He (a man, T, M) was, or became, such as is termed ↓ دَنِىٌّ; (T, M, Msb, K;) and دَنِىْءٌ; (Msb;) meaning weak; contemptible (خَسِيسٌ); not profitable to any one; who falls short in everything upon which he enters: (T: [like مُدَنٍّ:]) or low, ignoble, or mean; (سَاقِطٌ;) weak; (M, K;) such as, when night affords him covert, will not quit his place, by reason of weakness: (M:) or low, ignoble, or mean, (لَئِيمٌ,) in his actions, or conduct; bad, evil, or foul; accord. to the explanation of دَنَا by Es-Sarakustee: but some distinguish between دَنِىْءٌ and دَنِىٌّ; making the former to signify " low, ignoble, or mean; " (لَئِيمٌ;) and the latter, خَسِيسٌ [app. as meaning contemptible]. (Msb, and so the latter is explained in the Mgh.) 2 دَنَّوَ see 1: — and 4. — — It is said in a trad., سَمُّوا وَ سَمِّتُواوَ دَنُّوا, i.e. [Pronounce ye the name of God, (i. e. say, In the name of God,) and invoke a blessing upon him at whose abode or table ye eat, (see art. سمت,) and] make your words to be near together in praising God. (M.) And in another trad., إِذَا أَكَلْتُمْ فَسَمُّوا اللّٰهَ وَدَنُّوا, i. e. [When ye eat, pronounce the name of God, and] eat of that which is near you: (M:) or إِذَا أَكَلْتُمْ فَدَنُّوا, i. e. [When ye eat,] eat of that which is next you. (S.) — — دَنَّى, (T, M,) inf. n. تَدْنِيَةٌ, (T,) also signifies He (a man) sought after mean, paltry, or contemptible, things. (Lh, T, M.) And دنّى فِى الأُمُورِ, (inf. n. as above, S, K,) He pursued small matters, and mean, paltry, or contemptible: (T, S, TA:) in the K, erroneously, and great. (TA.) — — Also He was, or became, weak; syn. ضَعُفَ. (S and TA in art. دون.) 3 دانى, inf. n. مُدَانَاةٌ: see 1, in two places. You say also, دَانَيْتُ الأَمْرَ I was, or became, near to [doing, or experiencing,] the affair, or event. (M.) — — دَانَيْتُ القَيْدَ لِلْبَعِيرِ I made the shackles, or hobbles, strait, or contracted, to the camel. (M, K.) And دَانَى القَيْدُ قَيْنَىِ البَعِيرِ (M, TA) The shackles, or hobbles, straitened, or contracted, [the two parts of the camel that were the places thereof.] (TA.) Dhu-r-Rummeh says, دَانَى لَهُ القَيْدُ فِى دَيْمُومَةٍ قَذَفٍ قَيْنَيْهِ وَانْحَسَرَتْ عَنْهُ الأَنَاعِيمُ [The shackles, or hobbles, straitened to him, in a far-extending, wide desert, the two parts of him that were the places thereof, and enjoyments became removed from him]. (M.) And you say also, دَانَيْتُ بَيْنَ الأَمْرَيْنِ I made the two affairs, or events, to be nearly uninterrupted; syn. قَارَبْتُ: (T, S, Msb:) or I made the two affairs, or events, to be connected; syn. جَمَعْتُ. (M.) 4 ادناهُ He made him, or it, to be, or become, near; to draw near, or to approach; he drew near, or brought near, him, or it; (S, M, Mgh, K;) as also ↓ دنّاهُ, (M, K,) inf. n. تَدْنِيَةٌ. (K.) — — [Hence,] أَدْنَتْ ثَوْبَهَا عَلَيْهَا She (a woman) let down her garment upon her, and covered, or veiled, herself with it. (Mgh.) And أَدْنَيْتُ السِّتْرَ I let down the veil, or curtain, [for the purpose of concealment.] (Msb.) It is said in the Kur [xxxiii. 59], يُدْنِينَ عَلَيْهِنّ مِنْ جَلَابِيبِهِنَّ [They shall let down upon them a portion of their outer wrapping-garments]; (Mgh;) meaning they shall let down a portion of their outer wrapping-garments over their faces, when they go forth for their needful purposes, except one eye. (Jel.) — ادنى is also intrans.: see 1, in two places. — — [Hence,] أَدْنَتْ, said of a she-camel, (S, TA,) and of a woman, (TA,) She was, or became, near to bringing forth. (S, TA.) And أَدْنَتْ عَلَى رَأْسِ الوَلَدِ [a phrase similar to أَضْرَعَتْ عَلَى رَأْسِ الوَلَدِ, q. v.]. (Occurring in a verse cited in the TA in art. فكه.) — — And ادنى He lived a strait life, (IAar, T, K,) after easiness and plenty. (IAar, T.) 5 تدنّى He (a man, S) drew near, or approached, by little and little. (S, K.) 6 تَدَانَوْا They drew near, or approached, one to another. (S, K.) — — [Hence,] تدانى It (a thing) drew together, or contracted; or became drawn together or contracted. (M* and L in art. قلص.) — — And تَدَانَتْ إِبِلُ الرَّجُلِ The camels of the man became few and weak. (M.) 8 اِدَّنَى, inf. n. اِدِّنَآءٌ: see 1. 10 استدناهُ He sought, desired, or demanded, of him, nearness, or approach; (M, K, TA;) he sought, or desired, to make him draw near, or approach: and he drew him near, or caused him to approach. (MA. [See also 4.]) دَنًا inf. n. of دَنِىَ, q. v. (T, M, K.) — أَدْنَى دَنًا: see ادنى. هُوَ ابْنُ عَمِّ دِنْىٍ and دِنْيًا and دِنْيًا and ↓ دُنْيًا mean [He is a son of a paternal uncle] closely related; syn. لَحًّا [q. v.]: when you pronounce the د with damm, you do not make the word perfectly decl.: when you pronounce it with kesr, you make it either perfectly or imperfectly decl.: but when you prefix عَمّ to a determinate noun, دِنْى may not be in the gen. case: for instance, you say, هُوَ ابْنُ عَمِّهِ دِنْيًا, i. e. [He is the son of his paternal uncle] closely related; as also ↓ دِنْيَةً; because دِنْى, being indeterminate, cannot be an epithet applied to that which is determinate: (S:) and [in like manner] you say, هُوَ ابْنُ عَمِّى, or ابن خَالِى, or ابن أُخْتِى, or ابن أَخِى, or ابن خَالَتِى, or ابن عَمَّتِى, (M, K,) all mentioned by Lh, the last two as on the authority of Aboo- Safwán, but all except the first and second as unknown to Ks and to As, (M,) followed by ↓ دِنْيَةٌ and دِنْيًا and دِنْيًا and ↓ دُنْيًا, (M, K, TA,) the last two without tenween, (TA; [and so written in the M; but in the CK and my MS. copy of the K, in the place of these two is put دُنْيًا, which is disallowed by J;]) meaning [He is the son of my paternal uncle, and the son of my maternal uncle, &c.,] closely related: (M, K:) and هُوَ عَمُّهُ دُنْيًا ↓ and دِنْيَةً ↓ and دِنْيًا and دِنْيًا [He is his paternal uncle closely related]: (Ks, T:) Lh says that the و is changed into ى in ↓ دِنْيَةً and دِنْيًا because of the nearness of the kesreh and the weakness of the intervening letter, as is the case in فِتْيَةٌ and عِلْيَةٌ: but it seems that these words are originally ↓ دُنْيَا, i. e., by a relationship, or uterine relationship, nearer to me than others; and that the change of the letter is made only to show that the ى is that of the fem. of أَدْنَى. (M.) You say also, هُمْ رَهْطُهُ دِنْيَةً ↓ They are his people, and his tribe, closely related. (S and TA in art. رهط.) دِنْيَةٌ: see the

next preceding paragraph, in five places. دُنْيَا fem. of أَدْنَى [q. v.]. دُنْيَوِىٌّ: see what next follows. دُنْيَاوِىٌّ [Of, or relating to, the present world, or state of existence; worldly:] a rel. n. from الدُّنْيَا; (T, S;) as also ↓ دُنْيَوِىٌّ and ↓ دُنْيِىٌّ. (S.) دَنِىٌّ i. q. قَرِيبٌ [as meaning Near, in person, or substance, or in respect of predicament, and in place, and in time: (see 1, first sentence: and see also دَانٍ:) and a relation]: (T, S:) and a friend; or a sincere, or secret, or particular, friend; syn. خُلْصَانٌ. (T.) It has these significations (of قريب and خلصان) in the prov. كُلُّ دَنِىٍّ دُونَهُ دَنِىٌّ [app. meaning There is a relation, or a friend, nearer than every other relation, or friend; like another prov., namely, دُونَ كُلِّ قُرَيْبَى قُرْبَى, for the meaning and application of which see art. قرب: Freytag renders it, "Quod attinet ad quemlibet propinquum (amicum), præter eum est propinquus:" (Arab. Prov. ii. 357:) and he adds, " Proverbii sensus esse videtur: Quilibet propinquus seu amicus unicus non est; sed præter eum est alius "]: (T, Meyd:) so says AZ. (Meyd.) — — See also أَدْنَى. — As an epithet applied to a man, signifying Weak; contemptible; &c.: see 1, near the end of the paragraph: [but J says that] as meaning دُونٌ, it is [دَنِىْءٌ,] with ء: (S:) the pl. is أَدْنِيَآءُ. (T, M.) [In the CK, by a mistranscription mentioned above (voce دَنِىَ), دَنْىٌ is made to signify the same.] دَنِيَّةٌ A low, or base, quality, property, natural disposition, habit, practice, or action; syn. نَقِيصَةٌ; (Mgh;) or such as is blamed; originally دَنِيْئَةٌ: (TA:) pl. دَنَايَا. (Har p. 327.) Hence the saying of Ibn-Háritheh, المَنِيَّةَ لَا الدَّنِيَّةَ, meaning I choose death rather than, or not, disgrace. (Har ubi suprà.) دَانٍ [Being, or becoming, near; drawing near, or approaching: and hence, near; like دَنِىٌّ:] act. part. n. of دَنَا مِنْهُ. (Msb.) أَدْنَى Nearer, and nearest; opposed to أَقْصَى: (TA:) fem. دُنْيَا; (M, TA;) in which the [radical] و is changed into ى, as in عُلْيَا and قُصْيَا: (ISd, TA voce بُقْوَى:) [the pl. of the masc. is أَدَانٍ and أَدْنَوْنَ; the latter in the accus. and gen. أَدْنَيْنَ: and] the pl. of the fem., دُنًى, (S, K, TA,) like كُبَرٌ pl. of كُبْرَى, and صُغَرٌ pl. of صُغْرَى; (S, TA;) said by some to be extr. and strange [in respect of usage]; and El-Mutanebbee has been blamed for using it; (MF, TA;) but in the case referred to he has used الدُّنَى for الدُّنْيَا, [not as a pl.,] suppressing the ى by poetic license. (TA.) [Hence,] غُلِبَتِ الرُّومُ فِى أَدْنَى الأَرْضِ, in the Kur xxx. 1 and 2, The Greeks have been overcome in the nearer, or nearest, part of the land. (Bd, Jel.) And الجَمْرَةُ الدُّنْيَا [The nearest heap of pebbles;] the heap of pebbles nearest to Minè. (TA. [See art. جمر.]) And السَّمَآءُ الدُّنْيَا [The nearest heaven; i. e. the lowest;] the heaven that is the nearest to us: (T, TA:) also called سَمَآءُ الدُّنْيَا [which means the heaven of the present world; as will be seen from what follows]. (TA.) See also exs. of the fem. in the paragraph commencing with the words هُوَ ابْنُ عَمٍّ دِنْيٍ, in four places. — — Also Former, and first; and fore, and foremost; opposed to آخِرٌ. (TA.) [Hence,] لَقِيتُهُ أَدْنَى دَنِىٍّ ↓ (S, K, TA) and ↓ أَدْنَى دَنًا, (K, TA, [in the CK, erroneously, ادنى دَنًى and ادنى دَنِىٍّ,]) i. e. I met him the first thing. (S, K.) [And أَدْنَى الفَمِ The fore, or foremost, part of the mouth.] And الدُّنْيَا [for الدَّارُ الدُّنْيَا, and الحَيَاةُ الدُّنْيَا, The former dwelling, or abode, and life; i. e. the present world, and life, or state of existence]; contr. of الآخِرَةُ: (M, K:) [or] it is so called because of its nearness: (T, S:) [and may be rendered the sublunary abode, &c.: and the inferior abode, &c. It also signifies The enjoyments, blessings, or good, of the present world, or life; worldly blessings or prosperity, &c.] And sometimes it is with tenween, (K, TA,) when used indeterminately: (TA:) [thus,] IAar mentions the saying مَا لَهُ دُنْيًا وَ لَا آخِرَةٌ [as meaning He has none of the enjoyments, or blessings, of the present world, nor in prospect any enjoyments, or blessings, of the world to come]; with tenween. (M, TA.) And you say, بَاعَ دُنْيَاهُ بِآخِرَتِهِ [He purchased his enjoyments of the present world at the expense of his enjoyments of the world to come]. (Z, TA in art. بيع.) And ابْنُ الدُّنْيَا means The rich man. (Msb in art. بنى.) — — Also More, and most, apt, fit, or proper: thus in the Kur [xxxiii. 59], in the phrase ذٰلِكَ أَدْنَى أَنْ يُعْرَفْنَ [That will be more, or most, apt, fit, or proper, that they may be known]; (Ksh, Mgh;) i. e., that they may be known to be free women, as distinguished from female slaves, who did not cover their faces. (Jel.) — — Also Less [in number or quantity &c.], and least [therein]; opposed to أَكْثَرُ. (TA.) وَلَا أَدْنَى مِنْ ذٰلِكَ وَلَاأَكْثَرَ, in the Kur [lviii. 8], means Nor less in number than that, nor more in number. (Bd.) And وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَى دُونَ الْعَذَابِ الْأَكْبَرِ, in the Kur [xxxii. 21, lit. And we will assuredly make them to taste of the smaller punishment besides the greater punishment], means, accord. to Zj, whatever punishment is inflicted in the present world and the punishment of the world to come. (M.) — — Also Worse, [or inferior in quality,] and worst; or more, and most, low, ignoble, base, vile, mean, or weak; opposed to خَيْرٌ. (TA.) It is said in the Kur [ii. 58], أَتَسْتَبْدِلُونَ الَّذِى هُوَ أَدْنَى بِالَّذِى هُوَ خَيْرٌ [Will ye take in exchange that which is worse, or inferior, for that which is better? or], accord. to Zj, meaning that which is less in value [for that which is better]? ادنى being thus, without ء: Fr says that it is here from الدَّنَآءَةُ: and Zuheyr El-Kurkubee [or (accord. to some) El-Furkubee] read أَدْنَأُ. (T.) مُدْنٍ and مُدْنِيَةٌ, applied to a she-camel, (M, K,) and to a woman, (M,) Near to bringing forth. (M, K.) مُدَنٍّ, applied to a man, Weak; (S, TA;) contemptible (خَسِيسٌ); not profitable to any one; who falls short in everything upon which he enters; [like دَنِىٌّ;] (TA;) or falling short of accomplishing that which it behooves him to do: (AHeyth, T:) also, for the sake of rhyme, [by poetic license,] written مُدَنْ. (T.) ده R. Q. 1 دَهْدَهَ, (JK, S, K,) inf. n. دَهْدَهَةٌ, (JK,) He rolled a stone down; (S,* K,* TA;) as also دَهْدَى, (S, K,) inf. n. دَهْدَاةٌ and دِهْدَآءٌ: (S:) or he cast stones, or a thing, from a higher to a lower place. (JK.) — — And He turned over a thing, one part upon another; (K;) as also دَهْدَى. (TA.) — — And He collected together camels to drive them. (JK.) R. Q. 2 تَدَهْدَهَ, said of a stone, (S, K,) &c., (S,) It rolled down; (S,* K,* TA;) as also تَدَهْدَى. (S, K.) — — And hence, He, or it, was quick. (Har p. 108.) إِلَّا دَهْ فَلَا دَهْ, (JK, and so in some copies of the K,) or إِلَّا دَهٍ فَلَا دَهٍ, (As, IAar, S, TA, and so in copies of the K,) a saying of the Arabs, meaning If this thing be not now, it will not be after the present time: (As, S, K:) As says, I know not its origin, but I think it to be Pers., and to mean, if thou strike not him, or it, now, thou wilt not strike him, or it, ever: (S:) accord. to IAar, it is said to a man when he is at the point of accomplishing his want in respect of a creditor of his, or in respect of his blood-revenge, or in respect of paying honour to a friend of his; (TA;) and means if thou seize not the opportunity now, thou wilt never meet with it: (K, TA:) accord. to Lth, (TA,) it means, if thou avenge not his blood, or if thou slay him not in blood-revenge, now, thou wilt never do so. (JK, TA.) Accord. to As, one says also, لَا دَهٍ فَلَا دَهٍ, meaning I will not accept either of the two actions proposed. (TA.) Az says that this saying shows ده to be Pers., and to mean The act of striking: you say to a man, ↓ دِهْ, meaning Strike thou: and he says, I have seen it written with kesr in the book of AZ. (TA.) ↓ دِهْ in Pers. means Give thou: and metonymically, the act of striking. (TA.) دَهْ دَهْ A cry by which camels are chidden; (IAar, TA;) a cry by which camels are called to their young ones. (K in art. دوه.) — دُهْ دُرَّيْنِ, or دُهْ دُرَّيْنُ: see art. دهدر. دِهْ: see دَهْ, last two sentences. دَهْدَهَةٌ A hundred camels, and more; (JK, K;) as also ↓ دَهْدَهَانٌ and ↓ دُهَيْدِهَانٌ: (K:) or ↓ the second of these three words signifies many camels. (JK, S.) دَهْدَهَانٌ: see what next precedes, in two places: and what next follows. دَهْدَاءٌ Small, or young, camels: (JK, S, K:) pl. دَهَادِهُ. (S, * K.) A rájiz says, قَدْ ↓ رَوِيَتْ إِلَّا دُهَيْدِهِينَا قُلَيِّصَاتٍ وَأُبَيْكِرِينَا [They had satisfied their thirst, except some small, or young, camels; little young

she-camels and little young he-camels]: as though he formed from دَهْدَاةٌ the pl. دَهَادٍ; and from this, the dim. دُهَيْدٍ; and from this, the pl. دُهَيْدِهِينَ [in the nom. case دُهَيْدِهُونَ]: (S, TA:*) and in like manner, أُبَيْكِرِينَ as pl. of أُبَيْكِرٌ, dim. of أَبْكُرٌ, pl. of بَكْرٌ. (S.) [Accord. to a passage imperfectly written in the TA, it seems to signify also Many small, or young, camels; and so, as there written, دهدان, app. for ↓ دَهْدَهَانٌ.] — — One says also, مَا أَدْرِى أَىُّ الدَّهْدَاءِ هُوَ, (TA,) or الدَّهْدَا, and الدَّهْدَآءِ, the last on the authority of Ks, meaning I know not what one of men he is. (S, TA.) دُهْدُوةٌ, (K, [accord. to the TA دُهْدَوَةٌ, but this is a mistake,]) or دُهْدُوهَةٌ, (IB,) The thing which the جُعَل [or species of black beetle called cantharus] rolls, (IB, K, TA,) consisting of dung which it collects, (IB, TA,) in a round form; (TA;) and so دُهْدُوَّةٌ and دُهْدِيَّةٌ, [the last of these, for alleviation of the utterance,] also without teshdeed. (IAar, K.) دُهَيْدِهَانٌ: see دَهْدَهَةٌ. دُهَيْدِهِينَ: see دَهْدَاةٌ. دهدر دُهْدُرٌ a noun signifying What is false, or vain; a lie; syn. بَاطِلٌ and كَذِبٌ: as also دُهْدُرَّيْنِ, (K,) its dual, (TA,) or دُهْ دُرَّيْنْ, or دُهْ دُرَّيْنْ: (as in different copies of the S:) whence دُهْدُرَّيْنِ and ↓ دُهْدُرِّيَّةٌ are epithets applied to a liar; or a great or habitual liar: and accord. to AZ, the Arabs used to say, دُهْدُرَّانِ لَا يُغْنِيانِ عَنْكَ شَيْئًا [Lies will not avail thee aught]: and دُهْدُنٌّ signifies the same as دُهْدُرٌ. (TA.) — — دُهْدُرَّيْنِ is also a noun, (K,) i. e. a verbal noun, (TA,) signifying He was, or has become, unoccupied, or without work; syn. بَطَلَ; (K;) like سَرْعَانَ for سَرُعَ, and هَيْهَاتَ for بَعُدَ. (TA.) Hence the prov., (TA,) دُهْدُرَّيْنِ سَعْدُ القَيْنِ, (As, K,) without the conjunction وَ [after the first word], and دهدرّين being written as one word, (TA,) meaning Saad the blacksmith became, or has become, unoccupied, or without work; not being employed because of the people's being diverted from other things by drought (As, K) and distress. (TA.) Some say سَاعدُ القَيْنِ: and Aboo-'Obeydeh Maamar Ibn-El-Muthennà relates it thus: دهدرّين سَعْدَ القَيْنِ, with سعد in the accus. case, and says that دهدرّين is governed in the accus. case by a verb understood; apparently meaning that it is a noun signifying البَاطِلُ, dual of دُهْدُرٌ, not a verbal noun, as though the prov. meant Cast ye away what is false, or vain, and Saad the blacksmith: but what he says is not correct. (TA.) Or a certain blacksmith asserted his name to be Saad for some time, and then his lying became manifest; so this was said to him; meaning, Thou hast added falsehood to falsehood, O Saad the blacksmith. (K.) It is also related separately; (K;) and so J and others relate it; saying ده درّين: (TA:) [in one copy of the S, I find it written دُهْ دُرَّيْنْ: in another, دُهْ دُرَّيْنِ:] دُهْ being an imperative from الدَّهَآءُ; its final radical letter being transposed to the place of the medial, so that it becomes دُوْهْ, and the و being then rejected because of the two quiescent letters, (K,) so that it becomes دُهْ, like as is done in the case of قُلْ: (TA:) and دُرَّيْنِ being from دَرَّ, "it was consecutive; " (K;) by the dual form being meant repetition, as in the case of لَبَّيْكَ &c.: (TA:) so that the meaning is Be thou very lying (K) and cunning, (TA,) O Saad (K) the blacksmith: (TA:) and this explanation, says IB, is good, except inasmuch as that the د in درّين thus derived should be with fet-h; or, he adds, it may be with damm to assimilate it to the د in دُهْ [like as القَيْنِ is terminated with kesr to assimilate it to دُرَّيْنِ]. (TA.) Or the origin of the saying was this: Saad the blacksmith was a Persian, who went about the districts of ElYemen, working for the people; and when he became without work in a district, he used to say, in Persian, دِهْ بَدْرُودْ: [so in a copy of the S; and this, or دِهْ بِدْرُودْ, is the correct reading: in another copy of the S, دَهْ بَدُورُدْ: and in the copies of the K, دِهْ بَدْرُودْ:] (S, K:*) meaning, [O town, or village,] farewell: to acquaint them that he was going forth on the morrow: (K:) or meaning I am going forth to-morrow: (S:) in order that he might be employed: and they arabicized the expression, and made him the subject of a prov. with respect to lying; and said, When ye hear of the blacksmith's departure at night, he is assuredly coming in the morning. (S, K.) Some say that the prov. is elliptical, for بَطَلَ قَوْلُ سَعْدٍ الخ [False is the saying of Saad &c.]. (TA.) [This is mentioned in the S in art. در.] دُهْدُرَّيَّةٌ: see above, first sentence. دهدى Q. 1 دَهْدَى, inf. n. دَهْدَاةٌ: see R. Q. 1 in art. ده. Q. 2 تَدَهْدَى: see R. Q. 2 in art. ده. دَهْدَآءٌ: see دَهْدَاةٌ, in art. ده. دُهْدُوَّةٌ [app. originally دُهْدُوْيَةٌ, like as قُوَّةٌ is held by some to be originally قُوْيَةٌ,] and دُهْدِيَّةٌ [likewise originally دُهْدُوْيَةٌ], and the latter also without teshdeed [for alleviation of the utterance]: see دُهْدُوةٌ, in art. ده. دهر 1 دَهَرَهُمْ أَمْرٌ, (JK, A, K,) and دَهَرَ بِهِمْ أَمْرٌ, (S, TA,) aor. دَهَرَ, (K,) An event befell them (S, A) from fate, or fortune: (A:) or an evil event befell them. (JK, K.) In a trad. respecting the death of Aboo-Tálib occur these words [as said by him]: لَوْ لَا أَنَّ قُرَيْشًا تَقُولُ دَهَرَهُ الجَزَعُ لَفَعَلْتُ [Were it not that the tribe of Kureysh would say, Impatience hath befallen him, (or, perhaps, constrained him, from دَهْرٌ signifying "fate," or overcome him, see what follows,) I would do it]. (TA.) — — دَهَرَهُ, (Bd in xlv. 23,) inf. n. دَهْرٌ, (K,) He overcame, conquered, subdued, overpowered, or mastered, him; gained the mastery, prevailed, or predominated, over him; or surpassed him. (Bd ubi suprà, B, * K.) 3 عَامَلَهُ مُدَاهَرَةً and دِهَارًا is like مُشَاهَرَةً [i. e. it means He made an engagement, or a contract, or bargain, with him to work, or the like, for a long period, or for a constancy; like as مُشَاهَرَةً means "for a month"]. (K.) And in like manner one says, اِسْتَأْجَرَهُ مُدَاهَرَةً and دِهَارًا [He hired him for a long period, or for a constancy]. (Lh, TA.) Q. Q. 1 دَهْوَرَهُ, (S, K,) inf. n. دَهْوَرَةٌ, (TA,) He collected it together, and threw it into a deep place. (S, K.) — — He pushed it, namely, a wall, so that it fell. (K.) — — دهور اللُّقَمَ He made the mouthfuls large, (S, A,) or round, (Az,) and gulped them down. (Az, A.) Q. Q. 2 تَدَهْوَرَ It (sand) poured down, and for the most part fell. (Msb.) — — And hence, He, or it, fell down, from a higher to a lower place. (Msb.) — — And It (the night) for the most part went: (Msb:) or departed, or retreated. (K, TA.) دَهْرٌ (T, S, M, K, &c.) and ↓ دَهَرٌ, (M, K,) the latter either a dial. var., agreeably with the opinion of the Basrees in cases of this kind, and therefore such cases are limited by the authority of hearsay, or it is so written and pronounced because of the guttural letter, and so is accordant to a universal rule, agreeably with the opinion of the Koofees, (ISd,) Time, from the beginning of the world to its end; (Esh-Sháfi'ee, Az, Msb, Er-Rághib;) as also حِينٌ: (Esh-Sháfi'ee, Az:) this is the primary signification: (Er-Rághib:) and any long period of time; (Z, Mgh, K, Er-Rághib;) thus differing from زَمَانٌ, which will be explained below: (Er-Rághib:) and a portion of the longest period of time: (Az:) or دَهْرٌ signifies, (S, A,) or signifies also, (Az, Msb,) time; or a time; or a space, or period, of time; syn. زَمَانٌ, (Sh, Az, S, A, Mgh, Msb,) whether long or short: (Msb:) or this is the proper signification of زَمَانٌ, but not of دَهْرٌ: (Er-Rághib:) and (tropical:) a division of the year: and (tropical:) a less period: (Az, Msb:) Az says, I have heard more than one of the Arabs say, أَقَمْنَا عَلَى مَآءِ كَذَا دَهْرًا [We stayed at such a water a long time, or a time]; and هٰذَا المَرْعَى يَكْفِينَا دَهْرًا [This pasture-land will suffice us a long time, or a time]; but one does not say that الدَّهْرُ is four times, or four seasons, because its application to (tropical:) a short period of time is tropical, and an extension of its proper signification: (Msb:) or it signifies i. q. أَبَدٌ [meaning a long unlimited time; or an extended indivisible space of time; or duration without end; time without end]; (S, Msb;) it differs from زَمَانٌ in having no end: (Khálid Ibn-Yezeed:) or a prolonged, or lengthened, term; syn. أَبَدٌ مَمْدُودٌ: (K, in some copies of which, in the place of ابد, we find أَمَد:) and (tropical:) the period, or duration, of life; an age: (Kull p. 183:) the present state of existence: (Msb:) and (assumed tropical:) a thousand years: (K:) pl. [of pauc.] أَدْهُرٌ (K) and [of mult.] دُهُورٌ: (S, A, K:) both said to be pls. of دَهْرٌ,

and no other pls. are known as those of دَهَرٌ; the form أَدْهَارٌ not having been heard. (TA.) — — You say مَضَى عَلَيْهِ دَهْرٌ and دُهُورٌ [A long time and long times, or an age and ages, &c., passed over him, or it]. (A.) — — And كَانَ ذٰلِكَ دَهْرَ النَّجْمِ That was in the time of God's creation of the stars; meaning, in the beginning of time; in ancient time. (A.) — — [And فِى أَوَّلِ الدَّهْرِ In the beginning of time. (A.) — — [And يَبْقَى الدَّهْرَ It remains for ever. — — And لَا آتِيهِ الدَّهْرَ I will not come to him, ever. See also دَاهِرٌ.] — — And صَامَ الدَّهْرَ [He fasted ever, or always]. (TA in art. اول, &c. [See a trad. cited voce آلَ, in that art.]) — — [Hence, because, in one sense, time brings to pass events, good and evil,] الدَّهْرُ was applied by the Arabs to Fortune; or fate: and they used to blame and revile it: and as the doing so was virtually blaming and reviling God, since events are really brought to pass by Him, Mohammad forbade their doing thus. (Az, Mgh, TA, &c.) It is said in a trad., لَا تَسُبُّوا الدَّهْرَ فَإِنَّ الدَّهْرَ هُوَ اللّٰهُ, (S, Mgh, TA, &c.,) or, accord. to one reading, فَإِنَّ اللّٰهُ هُوَ الدَّهْرُ, (Az, Mgh, TA, &c.,) in which some explain الدهر in the first proposition as having a different meaning from that which it has in the second, whereas others assign to it the same meaning in both cases: (TA:) the meaning of the trad. is, Revile ye not [fortune, or] the Efficient of fortune; for the Efficient of fortune is God: (Az, S, TA, &c.:) or, accord. to the second reading, for God is the Efficient of fortune. (TA.) Hence, (TA,) some reckon الدَّهْرُ as one of the names of God: (K, &c.:) but some disallow this: and some say that it is allowable if meant to signify, as rendered above, the Efficient of fortune. (TA, &c.) — — زَوْجُ دَهْرٍ A husband prepared for the accidents or calamities of fortune. (S in art. بهر. [See بَهْرٌ.]) — — دَهْرٌ also signifies An evil event or accident; a misfortune; a calamity. (K.) See also دَهَارِيرُ. [And see 1.] — — Also A purpose; an intention: (S, K:) a desire: (TA:) the scope, or end that one has in view. (K, TA.) You say, مَا دَهْرِى بِكَذَا, (S, TA,) and مَا دَهْرِى كَذَا, (TA,) My purpose, or intention, (S, TA,) and my desire, and my scope, or the end that I have in view, (TA,) is not such a thing. (S, TA.) — — Also (tropical:) A custom, or habit, (S, K,) that is constant, or permanent, (Kull p. 183,) or that lasts throughout life. (TA.) You say, مَا ذَاكَ بِدَهْرِى (tropical:) That is not my custom, or habit, (S,) that lasts throughout my life: (TA:) and مَا دَهْرِى بِكَذَا (tropical:) My habit throughout life is not so. (TA.) دَهَرٌ: see دَهْرٌ. دَهْرِىٌّ (S, A, Msb, K) and ↓ دُهْرِىٌّ (K) One who deviates from the truth, and introduces into it that which does not belong to it, syn. مُلْحِدٌ; (S, A;) who asserts that the duration of the present world is from eternity, (A, Msb,) or that it is everlasting, (K,) and does not believe in the resurrection, (Msb,) or in the world to come. (TA.) — — And the latter, (S, A, Msb, K,) or the former, (IAmb,) An old, or aged, man. (IAmb, S, A, Msb, K.) Th says that both are rel. ns. from الدَّهْرُ, though the latter is contr. to rule, [as is also remarked in the Msb,] like سُهْلِىٌّ from الأَرْضُ السَّهْلَةُ. (S.) — — Some say also that the latter signifies An acute, or ingenious, or expert, man. (TA.) دُهْرِىٌّ: see the next preceding paragraph. دِهْرَارٌ: see دَهَارِيرُ. دُهْرُورٌ: see دَهَارِيرُ. دَاهِرٌ: see دَهِيرٌ. دِهْرِيرٌ: see دَهَارِيرُ. دَهَارِيرُ, a pl. without a sing.; (K, TA;) or its sing. is ↓ دَهْرٌ, like as the sing. of مَذَاكِيرُ is ذَكَرٌ, and that of مَشَابِهُ, شَبَهٌ; or its sing. is ↓ دُهْرُورٌ, or ↓ دِهْرَارٌ, [in the TA written by mistake دهرات,] or ↓ دِهْرِيرٌ; (TA;) Misfortunes; calamities: as in the phrase وَقَعَ فِى الدَّهَارِيرِ He fell into misfortunes, or calamities. (A, TA.) — — Also Severe, or calamitous. (S.) It is said in a trad. of Sateeh, فَإِنَّ ذَا الدَّهْرَ أَطْوَارًا دَهَارِيرُ [For verily this age is at times calamitous]. (TA.) دَهْرٌ دَهَارِيرُ, A severe, or calamitous, age, is a phrase like لَيْلَةٌ لَيْلَآءُ, and نَهَارٌ أَنْهَرُ, &c.: (S:) [see also دَاهِرٌ:] and it also signifies a time of two states, adverse and prosperous: (TA:) and دُهُورٌ دَهَارِيرُ, various, or varying, times: (K:) or long times. (A.) [See دَاهِرٌ.] — — Also دَهَارِيرُ [or rather, as IbrD says, دَهْرُ الدَّهَارِيرِ, for this has the signification immediately following,] The beginning of time past: and [absolutely] preceding, or past, time. (K, TA.) You say كَانَ ذٰلِكَ فِى دَهْرِ الدَّهَارِيرِ [That was in the beginning of past time: or in the time of by-gone ages]. (TA.) دَهْرٌ دَاهِرٌ (S, K) and ↓ دَهْرٌ دَهِيرٌ (K) are phrases in which the epithet has an intensive effect, [meaning A long, or an endless, period, or course, of time,] (K,) like أَبَدٌ أَبِيدٌ (S, TA) and أَبَدٌ آبِدٌ: (TA:) or a severe, or calamitous, age. (TA.) [See also دَهَارِيرُ.] — — لَا آتِيكَ دَهْرَ الدَّاهِرِينَ I will not come to thee, ever: (S, K:) similar to the phrase أَبَدَ الآبِدِينَ. (TA.) هُمْ مَدْهُورٌ بِهِمْ, and مَدْهُورُونَ, They are afflicted with an evil event. (K.) 1 دهش دَهِشَ, (S, A, Msb, K,) aor. دَهَشَ, (S, Msb, K,) inf. n. دَهَشٌ; (S, Msb;) and دُهِشَ, (S, A, K,) which is said to be formed by transposition from شُدِهَ, but Az denies this, and says that دُهِشَ is the superior form; (TA;) He became confounded, or perplexed, and unable to see his right course: (S, K:) or he became bereft of his reason or intellect (Msb, K) in consequence of shame, or of fear, (Msb,) or of heedlessness, or diversion by some occupation, or of fear, or grief, or intense grief, (K,) or of fright, and the like: (TA:) and ↓ دهّش, inf. n. تَدْهِيشٌ, signifies the same: (K, TA:) or this last is trans., like ادهش. (TK.) — دَهَشَهُ: see 4. 2 دَهَّشَ see 1: — and 4. 4 ادهشهُ He, (God, S, TA, or a man, Msb, K,) or it, (shame, A, TA, and an affair, TA,) confounded, or perplexed, him, so that he was unable to see his right course: (S, K:) or bereft him of his reason or intellect; (Msb, K;) as also ↓ دَهَشَهُ, aor. دَهَشَ, inf. n. دَهْشٌ; but some disallow this; (Msb;) and ↓ دهّشهُ. (TK.) دَهِشٌ (A, K) and ↓ مَدْهُوشٌ (S, A, Msb, K) and ↓ دَهْشَان [whether with or without tenween is not indicated] (TA) Confounded, or perplexed, and unable to see his right course: (S, K:) or bereft of his reason or intellect (Msb, K) in consequence of shame, or of fear, (Msb,) or of heedlessness, or diversion by some occupation, or of fear, or grief, or intense grief, (K,) or of fright, and the like. (TA.) أَصَابَتْهُ دَهْشَةٌ [A fit of confusion, or perplexity, so that he was unable to see his right course, or a fit of alienation of mind in consequence of shame or fear, &c., befell him]. (A, TA.) دَهْشَان: see دَهِشٌ. مَدْهُوشٌ: see دَهِشٌ. Q. 1 دهقن دَهْقَنَ: see the next paragraph. — دَهْقَنُوهُ, (inf. n. دَهْقَنَةٌ, TK,) They made him a دِهْقَان. (K.) El-'Ajjáj says, دُهْقِنَ بِالتَّاجِ وَبِالتَّسْوِيرِ [He was made a دهقان by receiving the تاج (meaning either crown or turban) and by being decked with bracelets]. (TA.) — — دَهْقَنَ الطَّعَامَ, (A'Obeyd, TA,) inf. n. دَهْقَنَةٌ, with which دَهْمَقَةٌ is syn., (As, TA,) He made the food soft, or delicate: (As, A'Obeyd, TA:) because softness, or delicacy, of food is from الدَّهْقَنَةُ [as meaning التَّدَهْقُن]. (As, TA.) Q. 2 تَدَهْقَنَ He was, or became, a دِهْقَان: (S, K, Mgh, TA:) or he had, or possessed, much wealth; as also ↓ دَهْقَنَ [app. in both of these senses]: (Msb:) derived from دِهْقَانٌ. (Mgh.) — — Also He affected, or feigned, or made a show of, sharpness or quickness of intellect, cleverness, ingeniousness, skilfulness, knowledge, or intelligence; syn. تَكَيَّسَ. (TA.) دَهْقَنَةٌ [inf. n. of Q. 1: and signifying The state, or condition, of a دِهْقَان;] a subst from دِهْقَانٌ; (JK, K;) derived from the latter word. (Mgh.) You say, لَهُ دَهْقَنَةٌ بِمَوْضِعِ كَذَا [He has a state, or condition, which is that of a دِهْقَان in such a place. (S.) دِهْقَانٌ, (S, Mgh, Msb, K, &c.,) also written دُهْقَانٌ, (JK, Msb, K,) in [some of] the copies of the S written [دَهْقَانٌ and دِهْقَانٌ,] with kesr and fet-h, [thus written in one of my copies of the S,] and said by AO [as there cited] to be like قرطاس, which is written with each of the three vowels, (TA,) an arabicized word, (S, Msb, K,) from the Pers. [دِهْ "a town or village" and خَانْ "a prince or lord"]; (TA;) if derived from تَدَهْقَنَ, (Kh, Sb, S,) i. e. if the ن be regarded as radical, perfectly decl. [and written as above]; (Kh, Sb, S;) but if derived from الدَّهْقُ, imperfectly decl. [and written دِهْقَانُ &c.], because of the measure فعلانُ; (S;) [but this statement relates especially to the measure فَعْلَان, with fet-h to the ف; except in

the case of a proper name; and an epithet of this measure, moreover, that forms its fem. by the addition of ة, as دهقان does, is perfectly decl.; and it should be observed also, that,] accord. to IJ, دهقان is of the measure فعلال, from تَدَهْقَنَ, and there is no instance, in the language, of the measure تَفَعْلَنَ; (Har p. 102;) it signifies The headman, or chief, of a village or town: (Es-Sem'ánee, Msb, TA: [agreeably with the Pers. original:]) or the proprietor thereof, in Khurásán and El-' Irák: (Es-Sem'ánee, TA:) or, as used by the Arabs, a great man of the unbelievers of the ' Ajam [or Persians]: but they disdained this appellation: (Mgh:) Lth says that it is a nickname, or name of reproach: (TA:) it became predominantly applied to such of them as was of the people of the districts of cultivated land and of villages or towns: and then to anyone possessing much land or other immoveable property: (Mgh:) [it signifies generally a dweller, or one having a fixed abode, in a district of cultivated land, or in a village or town of such a district; a rustic; a husbandman:] or it signifies a chief, headman, or person in authority, over the husbandmen, or peasants, of the 'Ajam [or Persians]: and the headman of a province: (K:) and a possessor of land or other immoveable property: (Msb:) and a merchant: (Msb, K:) and one who manages affairs firmly, or strongly, with sharpness: (K:) the fem. is with ة: (JK, Mgh, K:) and the pl. is دَهَاقِينُ (Msb, K) and دَهَاقِنَةٌ. (K.) [See a verse cited voce جَذًا in art. جذو. The same verse, but with قَرْيَتِى (my village or town) in the place of قَرْيَةٍ, is also cited in the TA in the present art.] دهليز دِهْلِيزٌ [An entrance-passage of a house; an entrance-hall; a vestibule;] what is between the [outer] door or gate and the house; (S, K;) the place of entrance to a house: (Msb:) a Persian word, (S, Msb,) originally داليج, and داليز, and دالان, and, as some say, دَلِيجٌ, (Lth,) arabicized: (Lth, S, Msb:) [also, in modern Arabic, an antechamber: and the anterior apartment of a large tent or pavilion: accord. to the MA, a large tent: accord. to some copies of the K, i. q. جَيْنَةٌ: accord. to some, خَنِيَةٌ, which reading is preferred by the author of the TK, who explains دهليز, from the "Burhán," as meaning "absurd words:" accord. to some, حَنِيَّةٌ, which I think the right reading, meaning a bowed, or curved, structure: Golius seems to have found another reading in the K, namely, حَيَّةٌ:] pl. دَهَالِيزُ. (S, Msb, K.) — — [Hence,] أَبْنَآءُ الدَّهَالِيزِ (assumed tropical:) Foundlings, (K, * TA,) whose fathers are unknown. (TA.) [They are so called because they are generally abandoned at the entrances of mosques or private houses, whence they are usually taken by persons who adopt them.] دهم 1 دَهِمَهُمْ (S, Msb) and دَهَمَهُمْ, (Msb,) aor. دَهَمَ, (S, Msb,) inf. n. دَهْمٌ, (TA,) It (an event, S, Msb) came upon them, or happened to them, suddenly, unexpectedly, without their being aware of it, or without any previous cause; surprised them; took them by surprise, or unawares: (Msb:) or دَهَمَكَ and دَهِمَكَ, aor. دَهَمَ, it (anything) came upon thee so as to overwhelm thee, or cover thee, or as a thing that overwhelmed thee, or covered thee. (Th, K.) And دَهِمَتْهُمُ الخَيْلُ [The horsemen came upon them suddenly, &c.]: and AO says that دَهَمَتْهُم is a dial. var. thereof. (S.) See also دَهْمٌ, below. 2 دَهَّمَتِ النَّارُ القِدْرَ, inf. n. تَدْهِيمٌ, The fire blackened the cooking-pot. (ISh, K.) 4 ادهمهُ It (an action done to him, Th, TA) displeased, grieved, or vexed, him, (Th, K,) and angered him. (Th, TA.) 5 تَدَهَّمَ [تدهّم] is said by Golius, as on the authority of the K, to be syn. with تدام (meaning تدأّم); but app. on no other ground than that of his finding it there said that المُتَدَهَّمُ is syn. with المُتَدَأَّمُ.] 9 ادهمّ, inf. n. اِدْهِمَامٌ, He (a horse) became أَدْهَم, (S, K,) i. e. black. (S, * K, * TA.) And ↓ ادهامّ, inf. n. اِدْهِيمَامٌ, It (a thing) was, or became, black. (S, K.) [Hence,] ادهامّ ↓ الزَّرْعُ The seedproduce [became of a dark green colour, or] was overspread with blackness, by reason of abundance of moisture, or irrigation. (JK, TA.) And in like manner, ادهامّت ↓ الرَّوْضَةُ and ادهمّت [The meadow became of a dark green colour, &c.]. (JK.) And ادهامّت ↓ الخُضْرَةُ The greenness became intense [so as to appear blackish, or so as to appear black when viewed from a distance]. (TA.) 11 ادهامّ: see the next preceding paragraph, in four places. دَهْمٌ A malicious, or mischievous, or grievous, act, by which one takes others unawares, or by surprise. (TA from a trad.) — Also, (S, TA,) or ↓ دُهْمٌ, (JK, and so in one place in the TA,) A numerous company: (Lth, JK, TA:) or a multitude: pl. دُهُومٌ. (S.) A rájiz says, جِئْنَا بِدَهْمٍ يَدْهَمُ مَجْرِ كَأَنَّ فَوْقَهُ النُّجُومَا [We came with a numerous company that would overwhelm the other numerous companies; a great army, as though the stars were above it]. (S, TA.) [See also دَهْمَآءُ, voce أَدْهَمُ.] And one says, هُوَ ↓ مَاأَدْرَى اىّ الدَّهْمِ, اللّٰهِ هُوَ ↓ أَىُّ دُهْمِ and أَىُّ الدُّهْمِ هو, and اىّ دَهْمِ اللّٰه هو, (JK, K, TA,) or (so in the CK and in my MS. copy of the K,) i. e. I know not what one of the creation, or of mankind, he is, and what one of the creatures of God he is. (K, * TA.) دُهْمٌ: see the next preceding paragraph, in three places. — — Also pl. of أَدْهَمُ [q. v.]. (TA.) دُهْمَةٌ Blackness: (JK, S, Msb, K:) and a deep ash-colour [without any tinge of white: see أَدْهَمُ]. (ISd, TA.) — Also A brown ewe (نَعْجَةٌ حَمْرَآءُ): [see also دَهْمَآءُ, voce أَدْهَمُ:] and sing. of دُهْمٌ signifying a certain sort [or breed] of sheep or goats. (JK. [But I do not find either of these two significations in any other lexicon.]) الدَّهْمَانُ The night: opposed to الوَضَّاحُ meaning "the day." (L in art. وضح.) [Hence,] ثِنْىُ دَهْمَانَ The prayer of nightfall: opposed to بِكْرُ الوَضَّاحِ meaning "the prayer of morning." (L and K in that art.: but in the CK and in a MS. copy of the K, instead of دَهْمَانَ we find دُهْمانَ.) دُهَامٌ: see أَدْهَمُ: — — and see دُهَامِيَّةٌ. الدُّهَيْمِ Calamity, or misfortune; (JK, S, K;) as also أُمُّ الدُّهَيْمِ; (S, K;) and ↓ الدُّهَيْمَآءُ, (JK, S,) dim. of الدَّهْمَآءُ [fem. of الأَدْهَمُ], so called because of its darkness: (S, TA:) or الدَّهَيْمَآءُ signifies black, dark, trial or conflict and faction or sedition or the like; and the dim. form is used to denote enhancement: (Sh, TA:) and ↓ الدَّهْمَآءُ signifies black, dark, calamity or misfortunes: (TA:) calamity, or misfortune, is termed الدُّهَيْمُ because of its darkness: (TA:) or, originally, (S,) this was the name of the she-camel of 'Amr Ibn-Ez-Zebbán Edh-Dhuhlee, who was slain, with his brothers, and their heads were put upon her, (S, K, TA,) in sacks hung upon her neck, and she returned to Ez-Zebbán: (TA:) whence the saying, أَثْقَلُ مِنْ حِمْلِ الدُّهَيْمِ [Heavier than the burden of Ed-Duheym]: (S:) and أَشْأَمُ مِنَ الدُّهَيْمِ [More unlucky than Ed-Duheym]: (S, K, TA:) or, as some say, seven brothers were slain in a warring and plundering expedition, and were put upon Ed-Duheym; and hence the name became proverbial as applied to any calamity or misfortune. (TA.) — دُهَيْمٌ also signifies Foolish, or stupid. (K.) إِبِلٌ دُهَامِيَّةٌ Certain camels: so called in relation to ↓ الدُّهَامُ, the name of a certain stallion-camel. (TA.) الدُّهَيْمَآءُ: see الدُّهَيْمُ. أَدْهَمُ Black; (JK, S, * Mgh, Msb, * K;) as also ↓ دُهَامٌ: (K:) the former is applied in this sense to a horse, (S, * Mgh, Msb, * TA,) and to a camel, &c.: (TA:) or, applied to a camel, of a deep ashcolour without any tinge of white; (As, S, Msb, K;) when of a deeper hue, so as to be very black, he is termed جَوْنٌ: (S:) or, as some say, applied to a camel, like أَصْفَرُ, [in this case meaning black with some intermixture of yellow,] but less black: (TA:) fem. دَهْمَآءُ; which, when applied to a sheep (S, M, Msb, K) or goat, (S, Msb,) means of a pure or an unmixed brown colour (خَالِصَةُ الحُمْرَةِ): (S, M, Msb, K:) pl. دُهْمٌ. (TA.) The Arabs say, مُلُوكُ الخَيْلِ دُهْمُهَا [The kings of horses are the black thereof]. (TA.) And فَرَسٌ أَدْهَمُ بَهِيمٌ A black horse in which is no intermixture of colours. (TA.) And لَا آتِيكَ مَا حَنَّتِ الدَّهْمَآءُ [I will not come to thee as long as she (among the camels) that is of a deep ash-colour without any tinge of white reiterates her yearning cry after her young one; meaning, ever]. (Lh, TA.) And رَمَادٌ أَدْهَمُ Black ashes. (TA.) — — حَدِيقَةٌ دَهْمَآءُ and ↓ مُدْهَامَّةٌ (tropical:) [A walled garden] green inclining to black. (K.) Hence, (K,) ↓ مُدْهَامَّتَانِ, (S, K,) in the Kur [lv. 64], (S, TA,) [Two gardens (جَنَّتَانِ)] of which the greenness inclines to

blackness; for every green plant, when its abundance and its moisture, or irrigation, are complete, inclines to blackness: (Zj, TA:) or black by reason of intense greenness arising from abundant moisture, or irrigation; and everything that is green (أَخْضَر) the Arabs term أَسْوَدُ. (S, TA.) — — رَبْعٌ أَدْهَمُ [A place of alighting or abode] recently occupied by the tribe; [because blackened by their fires &c.:] pl. أَرْبُعٌ دُهْمٌ. (TA.) And أَثَرٌ أَدْهَمُ A new, or recent, mark, trace, or vestige: (As, K:) and أَغْبَرُ means one that is "old, becoming effaced:" (As, TA:) and the former means also old, becoming effaced; (K;) as some explain it; (TA;) thus having two contr. significations. (K.) And وَطْأَةٌ دَهْمَآءُ A new, or recent, footstep, or footprint: and غَبْرَآءُ means "becoming effaced:" or the former means one that is becoming effaced, because it has become obscure to him who seeks it; (JK;) or an old footstep, or footprint: and حَمْرَآءُ means one that is "new, or recent." (S.) [See also أَغْبَرُ.] — — الدَّهْمَآءُ also signifies (tropical:) The cooking-pot: (JK, S, A, K:) or the black cooking-pot: (ISh, TA:) and the old cooking-pot. (K. [But it is implied in the TA that this last meaning is a mistake, occasioned by an omission; and that, instead of القِدْرُ وَالقَدِيمَةُ, (in the CK القِدْرُ القَدِيمَةُ,) we should read, القِدْرُ وَالوَطْأَةُ الدَّهْمَآءُ القَدِيمَةُ, explained above. Accord. to Golius, on the authority of a gloss in the KL, أَبُو الأَدْهَمِ signifies The great cooking-pot in which a whole sheep is cooked at once.]) — — And The twenty-ninth night of the [lunar] month: (JK, K:) because of its blackness. (TA.) And [the pl.] الدُّهْمُ Three nights of the [lunar] month [during which is the change of the moon]: (K:) because they are black. (TA.) — — See also الدُّهَيْمُ. — — [Used as a subst.,] أَدْهَمُ signifies also A shackle or fetter, or a pair of shackles or fetters; syn. قَيْدٌ: (S, K:) because of the blackness thereof: accord. to AA, of wood: (TA:) or a heavy shackle or fetter or a pair of shackles or fetters: syn. أَدَاهِمُ: (S, K:) because of the blackform of pl., which is proper to substs., because the quality of a subst. is predominant in it. (TA.) — — And [the fem.] دَهْمَآءُ signifies (assumed tropical:) A multitude, or large number: (K:) and (assumed tropical:) a company of men; (Ks, S, K; *) and multitude thereof: (Ks, TA:) or (tropical:) the generality, the common mass, or the main part [thereof]: (Z, TA:) or (assumed tropical:) the commonalty, or common people. (Mbr, Har p. 671.) [See also دَهْمٌ.] — Also, دَهْمَآءُ, The aspect, appearance, mien, guise, or garb, of a man. (JK, S, * K.) — And الدَّهْمَآءُ A certain herb, or tree, green, and broad in the leaves; (JK;) or a certain broad herb, (K,) having leaves and twigs, resembling the قَرْنُوَة; (TA;) with which one tans. (JK, K.) مُدْهَامَّةٌ: see the next preceding paragraph, in two places. مُتَدَهَّمٌ A catamite; i. q. مَأْبُونٌ and مِثْفَرٌ and مِثْفَارٌ (AA, TA in the present art. and in art. دثر,) and مُتَدَأَّمٌ. (K, TA.) دهن 1 دَهَنَهُ, (S, Mgh, Msb, K, &c.,) aor. دَهُنَ, (S, Msb,) inf. n. دَهْنٌ (MA, Msb, K, KL) and دَهْنَةٌ, (K,) He anointed it (MA, Mgh, Msb, * KL) with دُهْنٌ, (Mgh, Msb,) i. e., (Msb,) with oil (MA, Msb, KL) &c.; (Msb;) [oiled it; or greased it;] namely, his head, (MA, Mgh,) or his mustache, (Mgh,) or his hair, &c.: (Msb:) or he moistened it; namely, his head, &c.: (K:) and ↓ دهّنهُ, inf. n. تَدْهِينٌ signifies the same [but app. in an intensive sense, or as applying to many objects]: (TA:) and إِدْهَانٌ [inf. n. of ↓ أَدْهَنَ] is like تَدْهِينٌ. (AHeyth, TA.) — — [Hence,] دَهَنَ الأَرْضَ, said of rain, (S, K,) (tropical:) It moistened the ground slightly, or a little: (S, TA:) or it moistened the surface of the ground. (K.) — — And [hence also,] دَهَنْتُهُ بِالعَصَا (S, K *) (tropical:) I struck him (S, K, TA) gently (TA) with the staff, or stick; (S, K, TA;) like as one says, مَسَحَهُ بِالعَصَا and بِالسَّيْفِ. (TA.) And دَهَنْتُهُ بِالعَصَا دَهَنَاتٍ (tropical:) I struck him [gently] with the staff or stick [some gentle strokes: دَهَنَاتٌ being pl. of ↓ دَهْنَةٌ, which is the inf. n. of un.]. (So in a copy of the S.) — — [Hence, likewise,] دَهَنَ signifies also He (a man, TA) played the hypocrite. (K, TA.) And you say, دَهَنَ فُلَانًا, aor. دَهُنَ, inf. n. دَهْنٌ, meaning He acted with such a one hypocritically. (TK. [See also 3.]) — دَهُنَتْ, (K, and so in more than three copies of the S,) and دَهَنَتْ, aor. دَهُنَ; (K, and so in some copies of the S in lieu of دَهُنَتْ;) and دَهِنَتْ, aor. دَهَنَ; (AZ, K;) inf. n. [of the first] دَهَانَةٌ (S, K) and [of the second or third or of both] دِهَانٌ; (K;) (tropical:) She (a camel) had little milk. (AZ, S, K, TA.) [See دَهِينٌ.] — — And دَهِنَ, inf. n. دَهْنٌ, [or, as appears to be probable from what follows and from general analogy, دَهَنٌ,] said of a man, (assumed tropical:) He was, or became, weak: and also, foolish, or stupid: and [app. soft, flaccid, or flabby; for] دَهَنٌ signifies the being soft, flaccid, or flabby; or softness, flaccidity, or flabbiness. (JK.) [See دَهِينٌ.] 2 دَهَّنَ see 1, first sentence. 3 مُدَاهَنَةٌ and ↓ إِدْهَانٌ signify the same; (S, Msb, K;) i. e. (tropical:) The endeavouring to conciliate; syn. مُصَانَعَةٌ: (S, TA:) or the making peace with another; or becoming reconciled with another: (Msb:) or the pretending the contrary of, or what is different from, that which one conceals in his mind: (K:) and the former signifies also the acting with dishonesty, or dissimulation: or ↓ the latter has this signification; and the former signifies the striving to outwit, deceive, beguile, or circumvent; syn. مُوَارَبَةٌ: (TA:) or دَاهَنْتُ signifies I hid, concealed, or covered; syn. وَارَيْتُ [accord. to four copies of the S; but probably this is a mistranscription for وَارَبْتُ, meaning I strove to outwit, deceive, beguile, or circumvent, as is indicated in the TA]; and ↓ أَدْهَنْتُ signifies I acted with dishonesty, or dissimulation: (S:) or ↓ إِدْهَانٌ is [originally] like تَدْهِينٌ [as has been stated above]: but is used as denoting the act of treating with gentleness or blandishment, soothing, coaxing, wheedling, beguiling, or deluding; and abstaining from restraint or prohibition: (AHeyth, TA:) or it originally signified the anointing such a thing as a hide with some oil or the like: and as such a thing is rendered soft to the sense [of feeling], it was used tropically, or metaphorically, to denote ideal softness, absolutely: hence, the treating with gentleness or blandishment, soothing, coaxing, wheedling, beguiling, or deluding, was termed مُدَاهَنَةٌ: then this tropical signification became commonly known, and conventionally regarded as proper: and then the word [مداهنة or ↓ ادهان, or rather each of these words,] was tropically used as signifying the holding a thing in light, or little, or mean, estimation, or in contempt: so in the 'Ináyeh. (MF, TA.) It is said in the Kur [lxviii. 9], ↓ وَدُّوالَوْ تُدْهِنُ فَيُدْهِنُونَ (tropical:) They wish that thou wouldst endeavour to conciliate [them], and in that case they will endeavour to conciliate [thee]: (S, TA: *) or that thou wouldst be soft, pliant, or gentle, in thy religion, and in that case they will be soft, pliant, or gentle: (TA:) or that thou wouldst be soft, pliant, or gentle, to them, and in that case they will be so to thee: (Jel:) or, accord. to Fr, that thou wouldst be an unbeliever, and they will be unbelievers. (TA.) 4 ادهن, inf. n. إِدْهَانٌ: see 1, first sentence: and see 3, in six places. [See also its act. part. n., below.] — — الإِدْهَانُ is also syn. with الإِبْقَآءُ, which, accord. to IAmb, is the primary signification: in the copies of the K erroneously written الإِنْقَآءُ. (TA.) One says, لَا تُدْهِنْ عَلَيْهِ, meaning لَا تُبْقِ عَلَيْهِ [Show not thou mercy to him; or pity not him; or pardon not him]. (IAmb, TA.) And مَا أَبْقَيْتَ, i. e. مَا أَدْهَنْتَ إِلَّا عَلَى نَفْسِكَ [Thou didst not show, or hast not shown, mercy, save to thyself]. (Lh, TA.) — — One says also, أَدْهَنْتُ فِى أَمْرِهِ, meaning I fell short in his affair, or case. (JK.) — And أُدْهِنَ He (a camel) was affected with the vertigo termed دُهْن. (JK.) 5 تَدَهَّنَ see what next follows. 8 اِدَّهَنَ, of the measure اِفْتَعَلَ, He anointed himself with دُهْن, (S, Mgh, Msb, K, *) i. e. oil, &c.; (Msb;) [oiled, or greased, himself;] as also ↓ تدهّن. (S.) Q. Q. 2 تَيَدْهَنَ He (a man) took a مُدْهُن [q. v.]. (S.) دَهْنٌ: see دُهْنٌ. — — عَيْشٌ دَهْنٌ Bad

and scanty [means of subsistence]. (JK.) دُهْنٌ Oil, (MA, Msb, KL,) &c., (Msb,) [i. e. grease of any kind,] or دُهْن [i. e. oil] of sesame &c., (Mgh,) with which one anoints, (Mgh, Msb,) [or greases,] or moistens, (K,) the head or mustache, (Mgh,) or the hair &c., (Msb,) or the head &c.: (K:) it is well known: (S:) and ↓ دُهْنَةٌ signifies a portion thereof: (K:) [or this latter, being the n. un., signifies a particular oil or kind of oil; like as the former does when it is prefixed to another noun:] you say دُهْنُ البَانِ (S and Mgh and Msb in art. بون) and دُهْنَةُ بَانٍ (TA in the present art. from a poet) [both meaning oil of ben]: the pl. (of دُهْنٌ, S, Msb, and Bd in lv. 37) is دِهَانٌ (S, Msb, K, and Bd ubi suprà) and أَدْهَانٌ; (K;) [the latter a pl. of pauc.; both pls. signifying kinds of oil &c.;] or ↓ الدِّهَانُ signifies that with which one anoints; (Bd ubi suprà) or it has this signification also: (TA:) you say, دَهَنْتُهُ بِالدِّهَانِ [meaning I anointed him with oils or with ointment]: (S, in which this is mentioned as an ex. of the pl. of دُهْنٌ:) and hence the prov. كَالدِّهَانِ عَلَى الوَبَرِ Like [ointment or] that with which one anoints [upon fur, or soft hair]. (TA.) [See also دِهَانٌ below.] — — Also (tropical:) Weak rain: (AZ, S:) or rain such as moistens the surface of the ground; (JK, K;) and so ↓ دَهْنٌ: (K:) pl. دِهَانٌ. (AZ, S, K.) — And A vertigo (دُوَار) that affects the camel. (JK.) دِهْنٌ A kind of tree with which beasts of prey are killed, (JK, K,) and by means of which they are taken: (JK:) it is a noxious tree, like the دِفْلَى [q. v.]: (TA:) n. un. with ة. (K.) — — And Such as is large, of trees. (JK.) دَهِنٌ Oily, or greasy. (KL.) You say also ↓ رَجُلٌ دَهِنُ الشَّعَرِ مُدْهَانٌّ meaning [A man having oily, or greasy, hair]. (TA.) [See also دَهِينٌ.] دَهْنَةٌ; pl. دَهَنَاتٌ: see 1. دُهْنَةٌ: see دُهْنٌ. — — Also Odour: so in the saying هُوَ طَيِّبُ الدُّهْنَةِ [He, or it, is sweet in respect of odour]. (K. [Erroneously written and explained by Golius in his Lexicon.]) دَهْنَآءُ A [desert such as is termed] فَلَاة: (K:) or a place of sands: (JK:) or a place all sand: (TA:) [or a desert of reddish sand. Hence,] with the article ال, A certain place [or desert tract] belonging to Temeem, in Nejd, (S K, TA,) extending to the distance of three days' journey, in which is no water; (TA;) as also الدَّهْنَى; (S, K;) this latter occurring in poetry. (TA.) [The same appellation is also applied to The great desert of which the central part lies towards the S. E. of Nejd.] — Also A certain red herb, (K,) having broad leaves, used for tanning. (TA.) [دُهْنِيَّةٌ An oily quality.] دِهَانٌ A red hide. (S, K. [See also دَهِينٌ.]) Hence, in the Kur [lv. 37], فَكَانَتْ وَرْدَةً كَالدِّهَانِ, i. e. And shall become red, (S,) or of a rosecolour, (Zj, L in art. ورد,) or of a red colour inclining to yellow, (L in that art.,) like the red hide: (S, Bd, Jel:) or like the hide that is of a pure red colour: (TA:) or like that [oil] with which one anoints; see دُهْنٌ: or it is pl. of دُهْنٌ: (Bd:) [thus] it means, accord. to Aboo-Is-hák [Zj], and shall become [red, &c., and] of various colours, by reason of the very great terror, like divers oils: or, accord. to Er-Rághib, like the dregs of oil, or of olive-oil; for this is another signification of الدهان. (TA.) — — Also A slippery place. (JK, K.) And A smooth road: or long and smooth. (TA.) دَهِينٌ [Anointed with oil, &c.; i. q. مَدْهُونٌ ↓ and مَدْهُونَةٌ]. You say لِحْيَةٌ دَهِينٌ (K) and دَهِينَةٌ (TA) and ↓ دَاهِنٌ, (K,) [the last, properly, a possessive epithet,] meaning مَدْهُونَةٌ [i. e. A beard anointed with oil, &c.]. (K, TA.) — — And A hide intensely red. (JK. [See also دِهَانٌ.]) — Also, applied to a she-camel, (JK, S, K,) (tropical:) Having little milk: (S, K:) or having very little milk; (JK;) not yielding a drop of milk (JK, TA) when her dug is squeezed: (JK:) accord. to Er-Rághib, having the meaning of an act. part. n., i. e. that yields as much as that with which one may anoint himself: or, as some say, having the meaning of a pass. part. n., because she is anointed [or as though she were anointed] with the milk, by reason of its scantiness; and this is the more probable, because it has not the affix ة: pl. دُهُنٌ. (TA.) — — And, applied to a stallion, (assumed tropical:) That does not impregnate at all: as though because of the paucity of his seminal fluid. (TA.) — — And Weak; applied to a man, and to a thing: one says, أَتَيْتَ بِأَمْرٍ دَهِينٍ [Thou didst, or saidst, or thou hast done, or said, a weak thing]: and Ibn-Hiráweh says, لِيَنْتَزِعُوا تُرَاثَ بَنِى تَمِيمٍ لَقَدْ ظَنُّوا بِنَا ظَنًّا دَهِينَا [In order that they might wrest the inheritance of the sons of Temeem, verily they have opined of us a weak opining]. (TA.) دَهَّانٌ A seller of oil: (MA, TA:) and a maker of oil. (MA.) [In the present day, it is applied to A painter of houses &c.] دَاهِنٌ: see دَهِينٌ. مُدْهَنٌ A camel affected with the vertigo termed دُهْن. (JK.) مُدْهُنٌ, with damm, (S, Msb, K, &c.,) only, (S,) to the م and ه, (Msb, TA,) extr [in form], (Fr, TA,) for by rule it should be مِدْهَنٌ, (Msb,) or it was مِدْهَنٌ originally, (Lth, TA,) The utensil (آلَة) for دُهْن [or oil, &c.]; (K, TA;) i. e. (TA) the thing [or pot or vase] in which دُهْن is put; (T, Msb, TA;) a flask, or phial, (قَارُورَة,) for دُهْن: (S, K:) [and ↓ مُدْهُنَةٌ, occurring in this art. and in art. وقب in the TA, signifies the same:] pl. مَدَاهِنُ. (S.) — — And (tropical:) A place, (M, K, TA,) or a small hollow or cavity, in a mountain, (S, TA,) in which water remains and collects, or collects and stagnates: (S, M, K, TA:) or any place excavated by a torrent: (K:) or water exuding in stone. (TA.) مُدْهِنٌ [act. part. n. of 4, q. v.]. — — أَفَبِهٰذَا الحَدِيثِ أَنْتُمْ مُدْهِنُونَ, in the Kur [lvi. 80], means Do ye then reject this announcement? or disbelieve &c.? (TA:) or hold in light, or little, or mean, estimation, (Bd, Jel,) and reject, &c.? (Jel.) مَدْهَنَةٌ A place where oil is made; an oil-mill. (MA.) مُدْهُنَةٌ: see مُدْهُنٌ. قَوْمٌ مُدَهَّنُونَ (tropical:) A people, or company of men, upon whom are [visible] the traces of ease and plenty, welfare, or well-being. (S, K, TA.) مَدْهُونٌ: see دَهِينٌ. — — [Hence,] أَرْضٌ مَدْهُونَةٌ (tropical:) Land moistened slightly, or a little, by rain. (S, TA:) or having its surface moistened by rain. (TA.) مُدْهَانٌّ: see دَهِنٌ. دهو and دهى 1 دَهِىَ, aor. يَدْهَى, (JK, K,) inf. n. دَهْىٌ and دَهَاءٌ and دَهَاءَةٌ; (K;) and دَهَى, aor. as above, inf. n. دَهْىٌ; (JK;) and دَهَا, (JK, TA,) aor. يدْهو, (JK,) or يَدْهَا [or يَدْهَى], (TA,) inf. n. دَهَاءٌ (JK, TA) and دَهَاءَةٌ; (JK;) and دَهُوَ, aor. يَدْهُو, (JK,) [inf. n. app. دَهَاءَةٌ;] He possessed cunning; i.e. intelligence, or sagacity; or intelligence mixed with craft and forecast; and excellence of judgment; (K, TA;) he was, or became, such as is termed دَاهٍ and دَهِىٌّ and دَهٍ. (JK.) [See دَهَاءٌ, below.] — دَهَوْتُهُ, (JK, TA,) inf. n. دَهْوٌ; (TA;) and دَهَيْتُهُ, (JK,) third pers. دَهَاهُ, inf. n. دَهْىٌ; (TA;) I treated him with cunning, &c. (JK, * and TA in explanation of the former.) [Both signify also I outwitted, deceived, deluded, beguiled, or circumvented, him.] And دُهِيتُ means I was turned, or kept, from a thing, or an affair, by deceit, or guile. (JK, TA.) — — Also دَهَاهُ, inf. n. دَهْىٌ, He attributed, or imputed, to him cunning, &c.; expl. by نَسَبَهُ إِلَى الدَّهَآءِ [an inverted phrase]: or he attributed, or imputed, to him a vice, or fault, or the like; blamed him, censured him, found fault with him, or detracted from his reputation: or he smote him with a دَاهِيَة, i. e. great, formidable, grievous, or distressing, thing or event or accident or action: and ↓ دهّاهُ signifies the same: (K:) thus in the K, with teshdeed: but in the M and Tekmileh it is said that دَهَوْتُهُ and دَهَيْتُهُ signify I attributed, or imputed, to him cunning (الدَّهَآء); without mention of تَدْهِيَةٌ [inf. n. of دَهَّى]. (TA.) — — You say also دَهَاهُ الأَمْرُ, aor. يَدْهَى, The thing, or event, befell him: (Msb:) and دَهَتْهُ دَاهِيَةٌ [a calamity befell him]. (S.) And مَا دَهَاكَ What befell, or hath befallen, thee? (S.) 2 1 َ3ُ َ2 see above. 3 داهاهُ (inf. n. مُدَاهَاةٌ, M in art. ارب, and K in art. ورب, &c.,) He strove, or endeavoured, to outwit, deceive, delude, beguile, or circumvent, him; syn. آرَبَهُ, (S in art. ارب,) and وَارَبَهُ, (K in art. ورب,) and نَاكَرَهُ. (TA in art. نكر.) — — And داهى بِدَاهِيَةٍ, inf. n. as above, He smote people with a calamity. (TA.) 4 ادهاهُ He found him to be such as is termed دَاهٍ [i. e. cunning, &c.], (IDrd, TA,) or دَاهِيَة [which signifies the same in an intensive sense]. (JK.) — — [ادهى preceded by مَا is also used as a verb of wonder.] A poet says, أَبَا خَالِدٍ مَا كَانَ أَدْهَى مُصِيبَةً أَصَابَتْ مَعَدًّا يَوْمَ أَصْبَحْتَ ثَاوِيَا Aboo-Khálid, how great was the calamity that

befell Ma' add on the day when thou diedst [or wast slain]! (Ham p. 440.) 5 تدهّى [He acted cunningly;] he did as do the دُهَاة [or cunning, &c., pl. of دَاهٍ]. (ISd, K.) 6 تداهى [He affected, or pretended, to possess دَهَآء; i. e., to be cunning, &c.]. (IAar, K in art. خزر: see 1 and 2 in that art.) دَهٍ: see دَاهٍ, in two places. — إِلَّا دَهٍ فَلَا دَهٍ: see art. ده. دَهْوٌ: see دَهَآءٌ. دَهْىٌ: see دَهَآءٌ. — Also A large [bucket such as is called] غَرْب. (AA, TA.) دَهْوَآءُ: see the next paragraph. دَهْيَآءُ: see دَاهِيَةٌ. — — It is also used as a corroborative: (ISk, S:) you say دَاهِيَةٌ دَهْيَآءُ (ISk, JK, S, Msb) and ↓ دَهْوَآءُ (ISk, JK, S, Msb, K) and ↓ دُهْوِيَةٌ, (JK, K,) meaning A severe, grievous, or distressing, calamity or misfortune: (JK:) or a very severe or grievous or distressing [calamity]. (K.) دُهْوِيَةٌ: see what next precedes. دَهَآءٌ (in which the ء is converted from ى not from و S) and ↓ دَهْىٌ(JK, S, K) and ↓ دَهْوٌ (JK, TA) [are all inf. ns., and] are syn., (JK, S, K, TA,) signifying Cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast; (TA in art. احد;) i. q. إِرْبٌ, (K,) and نُكْرٌ: (S, K:) and excellence of judgment. (S, K.) [It is said in the S, app. with reference to دَهَآءٌ, that the dual is دَهْيَاوَانِ: but this is the regular dual of دَهْيَآءُ ; like حَمْرَاوَانِ, dual of حَمْرَآءُ] دَهِىٌّ: see what next follows, in three places. دَاهٍ and ↓ دَهٍ (JK, K) and ↓ دَهِىٌّ, part. ns. of دَهَى and دَهِىَ and دَهُوَ [respectively]: (JK,) and ↓ دَاهِيَةٌ, applied to a man, Cunning; i. e. possessing intelligence, or sagacity; or intelligence mixed with craft and forecast: and excellent in judgment: (S, K:) i. q. مُنْكَرٌ [as syn. with نَكِرٌ] : (TA, and JK in explanation of دَاهِيَةٌ :) knowing, or skilful, in affairs: (TA:) or ↓ دَهِىٌّ signifies [simply] intelligent: (AA, K:) and ↓ دَاهِيَةٌ is [an intensive epithet, signifying very cunning; i. e. possessing much intelligence, &c.;] from دَهَآءٌ explained above: or [it means one who is as though he were calamity, or misfortune, personified;] from الدَّاهِيَةُ in the sense commonly known [which see below]: (TA in art. احِد:) the pl. (of دَاهٍ, JK, TA) is دُهَاةٌ, and (of ↓ دَهٍ, JK, TA) دَهُونَ, (JK, K, TA,) and of ↓ دَهِىٌّ, أَدْهِيَآءُ (JK, M, TA) and دُهَوَآءُ, in the K, erroneously, أَدْهِيَةٌ and دَهْوَآءُ. (TA.) — — [Hence,] الدَّاهِى The lion. (K.) دَاهِيَةٌ A calamity, a misfortune, an evil accident; (JK, Msb;) a great, formidable, grievous, or distressing, thing or event or accident or action; (S, K;) and ↓ دَهْيَآءُ signifies the same: (JK, TA:*) [the dim. of the former, ↓ دُوَيْهِيَةٌ, generally means a great calamity &c.; being an instance of what is termed تَصْغِيرُ التَّعْظِيمِ:] the pl. of دَاهِيَةٌ is دَوَاهٍ: (Msb, TA:) and دَوَاهِى الدَّهْرِ means the great, formidable, grievous, or distressing, events of fortune that befall men. (S, TA.) — See also دَاهٍ, in two places. دُوَيْهِيَةٌ: see the next preceding paragraph. أَدْهَى [More, and most, cunning, &c. Hence,] أَدْهَى مِنْ قَيْسِ بْنِ زُهَيْرٍ [More intelligent, or sagacious, than Keys the son of Zuheyr] : a prov. (Meyd.) مَدْهُوٌّ and مَدْهِىٌّ pass. part. ns.; (JK, TA;) Treated with cunning, &c. (TA in explanation of the former.) دو 2 دوّى He took his way in the دَوّ [q. v.]. (M, K.) And دوّى فِىالأَرْضِ He went away into the country, or in the land. (T.) Ru-beh uses the phrase دوّى بِهَا as signifying He passed by them; meaning, by them, a male [wild] ass and his she-asses. (T.) And it is said of the دَوِّيَّة that it is thus called لِأَنَّهَا تُدَوِّى صَارَ فِيهَا, i. e. Because it makes away with those who are in it. (T.) — See also art. دوى. دَوٌّ and ↓ دَوِّيَّةٌ (T, S, M, K, the latter [erroneously] written in the CK دَوِيَّة) A desert, or waterless desert; syn. مَفَازَةٌ, (S, M,) or فَلَاةٌ; (K;) as also ↓ دَوِّىٌّ (S) and ↓ دَاوِيَّةٌ, (S, M, K,) in which the first و which is quiescent, [in دَوِّيَّةٌ, for دَوْوِيَّةٌ,] is changed into ا because of the fet-hah before it, though this instance is not to be copied as a model, (S,) and ↓ دَاوِيَةٌ: (M, K:) or دَوٌّ signifies a wide فَلَاة: (M:) or a level land; likened by Dhu-r-Rummeh to the hand of the purchaser, meaning when he strikes his hand upon that of another in token of the ratification of a bargain: and ↓ دَوِّيَّةٌ, a land of which the extremities are far apart, level, and spacious; said to be so called because of the sound termed دَوِىّ that is heard in it; [and if so, these two words (the latter of which is also mentioned in art. دوى) belong to one and the same art.;] or because it makes away with those who are in it; [see 2, above;] and ↓ دَاوِيَةٌ and ↓ دَوِّيَّةٌ signify the same: (T:) it is also said that دَوٌّ is [in origin] a Pers. word; as though he who traversed the دَوّ said to his companion دَوْدَوْ, meaning " Hasten: " (TA:) or, as some say, a certain region, four nights' journey in extent, like a shield, vacant, traversed by means of the stars, in which one feared losing his way, on the way from El-Basrah to Mekkeh, was named الدَّوُّ for this reason, from the Persians' hastening one another while crossing it by saying دَوْدَوْ. (T.) — — [Hence,] بَنَاتُ الدَّوِّ (assumed tropical:) The wild asses. (T in art. بنى.) دَوِّىٌّ [a rel. n. from دَوٌّ;] One inhabiting a دَوّ. (S.) [Hence the saying,] مَا بِهَا دَوِّىٌّ, (S, K, TA, [in the CK, erroneously, دَوِىٌّ,]) and ↓ دُوِّىٌّ, (Sgh, K, TA, [in the CK, erroneously, دُوِىٌّ,]) and ↓ دُوْوِىٌّ, as in the M, or ↓ دَوَوِىٌّ, as in the K, (TA,) i. e. [There is not in it (meaning بِالدَّارِ in the house)] any one (S, M, K) of those who inhabit the دَوّ: like as one says مَا بِهَا طُورِىٌّ, and دُورِىٌّ. (S.) — — See دَوٌّ, with which it is also syn. (S.) دُوِّىٌّ and دُوْوِىٌّ or دَوَوِىٌّ: see the next preceding paragraph. دَوِّيَّةٌ: see دَوٌّ, in two places. دَاوِيَةٌ and دَاوِيَّةٌ: see دَوٌّ, in four places. دَوْدَاةٌ: see art. دود. دوأ 1 دَآءَ, (AZ, T, S, M, Msb, K, [mentioned in the T in art. دوى,]) second pers. دِئْتَ, (S, K,) aor. يَدَآءُ, inf. n. دَآءٌ (S, M, Msb, K) and دَوْءٌ; (Lth, T, K;) and ↓ أَدَآءَ (AZ, T, S, M, K) and أَدْوَأَ, (M, K,) this last from IAar, (M,) or from AZ, (TA,) He, (a man, S, M, Msb, K,) and it, (a limb, or member, Msb,) was, or became, diseased, disordered, or distempered; he was, or became, sick, or ill; (AZ, T, S, M, Msb, K;) he was, or became, attacked by a disease, or disorder, &c., in his inside: (T, TA:) and دَوِىَ, aor. يَدْوَى, inf. n. دَوًى, signifies the same: (Msb:) and ↓ أَدَآءَ جَوْفُهُ [his belly, or chest, was, or became, diseased, &c.]. (TA.) 4 أَدَآءَ and أَدْوَأَ: see above, in two places. — — You say also to a man when you suspect him, أَدَأْتَ, inf. n. إِدَآءَةٌ; and أَدْوَأْتَ, inf. n. إِدْوَآءٌ; [i. e. (assumed tropical:) Thou hast done a thing that has made thee an object of suspicion; or thou hast become an object of suspicion.] (T, * S, M, * K.) — أَدَآءَهُ He [or it] affected him with a disease, or disorder, &c.; (S, K;) [or caused him to be diseased, &c.:] thus the verb is trans. as well as intrans. (S.) — — And ادوأه (assumed tropical:) He suspected him; thought evil of him; as also أَدْوَاهُ [without ء]. (AZ, TA in art. دوى.) دَآءٌ A disease, disorder, distemper, sickness, illness, or malady; syn. مَرَضٌ, (Lth, T, S, M, Msb, K,) or عِلَّةٌ; (Mgh;) external or internal: (Lth, T:) [it is both physical and moral:] signifying also a vice, defect, fault, or blemish; external or internal: so that one says, دَآءُالشُّحِّ أَشَدُّ الأَدْوَآءِ [The vice of avarice is the most grievous of vices]: (Lth, T, TA:) for the pl. is أَدْوَآءٌ, (S, M, Msb, K,) the only instance of a sing. memdood having a pl. memdood: (IKh, TA:) hence also, أَىُّ دَآءٍ أَدْوَأُ ↓ مِنَ البُخْلِ (Mgh,) or أَدْوَى, but IAth says that the correct word is أَدْوَأُ, (TA,) i. e. [What vice is] more grievous, (Mgh,) or worse, (TA,) [than niggardliness?] occurring in a trad.: and the saying of a woman, كُلُّ دَآءٍ لَهُ دَآءٌ, meaning Every vice that is in men is in him: (Lth, T, TA:) and مَيِّتُ الدَّآءِ One whose evilness is dead, (K and TA in art. بله,) so that he is not cognizant of it; (TA in that art.;) said of a person when he does not bear malice towards him who does evil to him. (Lth, T, and TA in the present art.) دَآءُ الفِيلِ: see art. فيل. دَآءُ الثَّعْلَبِ: see art. ثعلب. دَآءُ الذِّئْبِ [The disease of the wolf] means (assumed tropical:) hunger. (Th, M, K. [See also art. ذأب.]) دَآءُ الأَسَدِ [The disease of the lion] means الحمى [app. الحُمَّى, i. e. (assumed tropical:) fever]. (AM, TA.) دَآءُ الظَّبْىِ, (S, TA,) or دَآءُ ظَبْىٍ, (M, TA,) [The disease of the gazelle, or of a gazelle,] accord. to AA, (M, TA,) means (assumed tropical:) health, or soundness, and briskness, or sprightliness; (TA;) or no disease; like as [it is

said that] there is no disease in the gazelle: (S, M:) or, accord. to ElUmawee, بِنَا دَآءُ ظَبْىٍ means that when he desires to leap, he pauses a little and then leaps: but A'Obeyd prefers the former explanation. (M.) دَآءُ المُلُوكِ [The disease of kings] means (assumed tropical:) the enjoyment of plenty and pleasure and softness or delicacy. (TA.) دَآءُ الكِرَامِ [The disease of the generous], (assumed tropical:) debt and poverty. (TA.) دَآءُ الضَّرَائِرِ [The disease of fellow-wives], (assumed tropical:) constant evil. (TA.) دَآءُ البَطْنِ. [The disease of the belly], (assumed tropical:) trial, or dissension, or the like, (الفِتْنَةُ,) in which one cannot find the right way to act. (TA.) — دَآءٌ as an epithet, (Lth, Sh, T, M, and so in some copies of the K,) or ↓دَآءٍ (S, and so in other copies of the K,) applied to a man, Diseased, disordered, distempered, sick, or ill; or having a disease, disorder, &c.: (Lth, Sh, T, S, M, K:) the former is [originally an inf. n., and therefore is] also applied to a woman; (A, TA;) or it is [originally دَوِئٌ,] of the measure فَعِلٌ, and the fem. is دَآءَةٌ, (Lth, T, M, TA,) which is also mentioned in the A as applied to a woman, as well as دَآءٌ; (TA;) and the dual is دَآآنِ; and the pl. أَدْوَآءٌ: (Lth, Sb, Sh, T, TA:) and ↓مدِىْءٌ signifies the same; (S, K;) fem. with ة: and so ↓دِيئٌ; [as though originally دَوِئٌ or دَيْوِئٌ, of the measure فَعِيلٌ or فَيْعِلٌ, like جَيِّدٌ and سَيِّدٌ;] fem. with ة: (K:) or, accord. to the O, دَيِّئٌ, of the measure فَعِيلٌ, applied to a man; and دَيِّئَةٌ, of the measure فَعِيلَةٌ, applied to a woman: or, accord. to the T, دَيْأَى, of the measure فَيْعَلٌ, applied to a man; and دَيْأَةٌ, of the measure فَيْعَلَةٌ, applied to a woman. (TA.) The saying, in a trad., وَإِلَّا فَيَمِينُهُ أَنَّهُ مَا بَاعَكَ دَاءٍ means [And otherwise, his oath shall be, that he did not sell to thee] a girl having a disease, or vice, or the like: and similar to this is the saying, رُدَّ الدَّآءُ بِدَائِهِ That which had a vice, or the like, was returned because of the vice, &c., thereof. (Mgh.) دَآءٍ: see the next preceding paragraph. دَيِّئٌ: see the next preceding paragraph. أَدْوَأُ: see the next preceding paragraph. مُدِىْءٌ: see the next preceding paragraph. دوج 1 دَاجَ, (IAar, K,) aor. يَدُوجُ, (IAar,) inf. n. دَوْجٌ, He (a man, IAar) served, or did service. (IAar, K.) دَاجَةٌ. [as pl. of دَائِجٌ, agreeably with analogy,] The followers of an army. (K.) — Also A small want: (K:) or a want [absolutely]; i. q. حَاجَةٌ, as some say: (TA:) or it is an imitative sequent to حَاجَةٌ. (K, and S in art. دج. [See دَاجٌّ in that art.]) It is said in a trad., مَا تَرَكْتُ مِنْ حَاجَةٍ وَ لَا دَاجَةٍ [I left not a want nor a small want: or a want of any kind: or] this means I left not any act of disobedience to which I was enticed. (TA voce حَاجَةٌ.) دوح 1 دَاحَتِ الشَّجَرَةُ, (K,) aor. تَدُوحُ; (TA;) and ↓ اداحت; (A, TA;) The tree became great. (A, K.) — — داح بَطْنُهُ, (K,) and ↓انداح, (A, K,) and ↓دوّح, (TA,) or ↓تدوّح, (so in a copy of the A,) His belly became swollen, or inflated, (A,) or big, (K,) and hung down, (A, K,) by reason of fatness or disease: (A, TA:) and so دَحَا and اندحى. (TA.) And داحت سُرَرُهُمْ [Their navels became swollen, and hung down]. (TA.) 2 دوّح, inf. n. تَدْوِيحٌ, He dispersed, or scattered his property; (L, K;) as also دبّح. (L.) — See also 1. 4 أَدْوَحَ and 5: and 7: see 1. دَاحٌ Variegated, decorated, or embellished, work, [or gewgaws,] which one waves about to children, and with which one sooths, pacifies, or quiets, them: (S, K:) [a coll. gen. n. : n. un. with ة, meaning a piece of such work, or a gewgaw:] whence, (K,) one says, الدُّنْيَا دَاحَةٌ ↓ [The world is a gewgaw, or gaudy toy]. (S, K.) [And hence,] ↓ دَاحَةٌ [as a proper name] means (assumed tropical:) The world, or present state of existence: so said Aboo- Hamzeh the Soofee, in explanation of the saying, لَكَانَ المَوْتُ لِى رَاحَةْ ↓ لَوْ لَا حُبِّيَى دَاحَةْ [Were it not for my loving the world, death would be to me ease]: and AA confirmed this. (T, TA.) — — And A kind of variegated, or figured, cloth or garment. (A, K.) [In this sense also it is a coll. gen. n.: n. un. with ة.] You say, فُلَانٌ يَلْبَسُ الدَّاحَ Such a one wears variegated, or figured, garments. (A, TA.) And ↓ جَآءَ وَعَلَيْهِ دَاحَةٌ [He came having upon him a variegated, or figured, garment]. (A, TA.) — — A bracelet consisting of several distinct portions like the strands of a rope, twisted together. (K.) — — Lines, or streaks, upon a bull &c. (K.) — — The species of perfume called خَلُوق. (K.) دَوْحٌ: see دَوْحَةٌ. — — Also A very large tent of [goats'] hair. (IAar, TA. [See also دَوْحَةٌ.]) دَاحَةٌ: see دَاحٌ, in four places. دَوْحَةٌ A great tree, (S, A, Msb, K,) with spreading branches, (TA,) of whatever kind it be: (S, Msb:) pl. ↓ دَوْحٌ, (S, Msb, K,) [or rather this is the coll. gen. n. of the n. un. دَوْحَةٌ,] like as تَمْرٌ is of تَمْرَةٌ; (Msb;) and أَدْوَاحٌ is pl. of دَوْحٌ: (TA:) and ↓ شَجَرَةٌ دَائِحَةٌ signifies the same; (A, * K;) and the pl. is دَوَائِحُ; (A, K;) or دَوَائِحُ signifies great trees, one of which is called دَوْحَةٌ, and its sing., though it be not used, seems to be دَائِحَةٌ. (AHn, TA.) One says, فُلَانٌ مِنْ دَوْحَةِ الكَرَمِ (tropical:) [Such a one is of a great generous stock]. (A, TA.) — — Also A great [tent of the kind called] مِظَلَّة. (TA. [See also دَوْحٌ.]) دَوَّاحٌ Very tall: so in a trad. in which it is said, كَمْ مِنْ عَذْقٍ دَوَّاحٍ فِى الجَنَّةِ [How many a very tall palm-tree is there in Paradise!]. (TA.) شَجَرَةٌ دَائِحَةٌ: see دَوْحَةٌ. بَطْنٌ مُنْدَاحٌ A prominent, round belly: or a wide belly, low by reason of fatness. (TA.) دوخ 1 دَاخَ, (S, A, L, K,) aor. يَدُوخُ, (S,) inf. n. دَوْخٌ, (L,) He (a man, S, A) was, or became, submissive, or abject, (S, A, L, K,) and lowly, or humble. (A, L.) — — [Also (assumed tropical:) It (a man's head) was, or became, giddy, or vertiginous: used in this sense in the present day, and probably in ancient times: see 2.] — As a trans. verb: see 2. 2 دوّخ, (S, K,) inf. n. تَدْوِيخٌ, (TA,) He subdued a country, and obtained dominion over its inhabitants; as also ↓ داخ, (S, K,) aor. and inf. n. as above; (TA;) and ديّخ, (K,) inf. n. تَدْيِيخٌ: (TA:) and he subdued, or subjugated, a people. (L.) And, (S, A, K,) as also ديّخ, (As, S,) and ↓ اداخ, (L,) He rendered (a man, S, L, or people, A) submissive, or abject, (S, A, L, K,) and lowly, or humble: (A:) and in like manner a camel. (L.) — — (tropical:) He trod a land much: (A:) or he traversed a country until he knew it and became acquainted with its roads. (L.) — — (tropical:) It (heat) weakened a man. (A, TA.) — — (assumed tropical:) It (pain) made a man's head giddy, or vertiginous. (L.) 4 أَدْوَخَ see 2. لَيْلٌ دَائِخٌ A dark night. (K.) دود 1 دَادَ, (S, M, Msb, K,) like خَافَ, (Msb,) [sec. pers. دِدْتَ,] aor. يَدَادُ; (S, M, Msb, K;) and دَادَ, like قَالَ, [sec. pers. دُدْتَ,] aor. يَدُودُ; (Msb;) inf. n. دَوْدٌ; (M, L, K; [in my copy of the Msb دَادٌ, which, I doubt not, is a mistranscription;]) and ↓ اداد, (T, S, M, A, Msb, K,) inf. n. إِدَادَةٌ; (Msb;) and ↓ دوّد, (T, S, M, A, Msb, K,) inf. n. تَدْوِيدٌ; (Msb;) and دِيدَ; (M, L, and so in some copies of the K; [see its part. n. مَدُودٌ, voce دَائِدٌ, below;] in other copies of the K دَيَّدَ [which is app. a mistranscription];) It (corn, or food, طَعَام,) had in it دود (M, A, L, Msb, K) or سُوس (S, L) [i. e. worms, grubs, or maggots]; and became eaten thereby. (L.) ↓ أَعْزِمُ عَلَيْكَ أَيُّهَا الجُرْحُ أَنْ لَا تَزِيدَ وَلَا تُدِيدَ [I conjure thee, O wound, that thou increase not nor breed worms,] is a form of conjuration used by the Arabs. (A.) 2 دوّد: see above. — Also He played with the دَوْدَاة, i. e. أُرْجُوحة [or seesaw]. (K.) 4 اداد: see 1, in two places. دُودٌ a word of well-known signification, [Worms, grubs, maggots, and the like; including molluscs; as a coll. gen. n.: and, as a simple gen. n., the worm, grub, maggot, &c.:] pl. of دُودَةٌ [or rather, as already said, and as is implied in several of the lexicons, دُودٌ is a coll. gen. n.; therefore دُودَةٌ is the n. un. thereof]: and the pl. of دُودٌ is دِيدَانٌ. (T, S, L, Msb. [In the K, دِيدَانٌ is said to be pl. of دُودَةٌ: and in the L, as from the T, دُودَانٌ is said to be another pl. of دُودٌ: this, however, I regard as a mistake; for I do not find it in the T; but I there find added, after دِيدَانٌ, " and دُودَانٌ is a tribe of Benoo-Asad. "]) J says that the dim. is ↓ دُوَيْدٌ, and that by rule it should be دُوَيْدَةٌ: but this is a mistake [unless it be meant that دُوَيْدَةٌ is the regular dim. of دُودَةٌ]: it is regularly دُوَيْدٌ, like تُمَيْرٌ as and قُبَيْحٌ are regular dims. of تَمْرٌ and قَمْحٌ, which are pls. [or rather coll. gen. ns.] of تَمْرَةٌ and قَمْحَةٌ. (IB.) دُودَةٌ [n. un. of دُودٌ, q. v. — — Also] The fœtus in the belly of a mare from the fortieth day, when its make becomes apparent, until

the end of the third month. (Kr, TA voce دُعْمُوصٌ, q. v.) دَوْدَاةٌ A seesaw; syn. أُرْجُوحَةٌ: (K in this art., and T and S in art. دو:) and the mark made by children upon the dust, or earth, like a path, or track, when they play [upon the seesaw], doing thus with their feet, moving forwards and backwards: (S in art. دو:) or the mark of the ارجوحة: (M and K in that art.:) or the sound of the ارجوحة: (TA in the present art.:) and cries, shouts, noises, or clamour; or a confusion, or mixture, of cries, shouts, &c.: (K in this art.:) دَوْدَاةٌ is [said by ISd to belong to art. دو, and to be] originally دَوْدَوَةٌ: (M in art. دو:) the pl. is دَوَادٍ, (T and S * and M in that art.,) explained by As as signifying the marks of the أَرَاجِيح [or seesaws] of children; (TA in the present art.;) and دَوَادِىَ occurs in a verse, in the gen. case, (S and M in art. دو,) by poetic license. (M in that art.) حَيَوَانٌ دُودِىٌّ [app. A worm-like animal]. (TA in art. ذرح.) دُوَيْدٌ: see دُودٌ. دَائِدٌ and ↓ مُدِيدٌ and ↓ مُدَوِّدٌ (Msb) and ↓ مَدُودٌ (L) [the last from دِيدَ, confirming my opinion that دَيَّدَ in some copies of the K is a mistranscription,] Corn, or food, (طَعَامٌ,) having in it دُود [or worms, &c.]; (L, Msb;) and becoming eaten thereby. (L.) مَدُودٌ: see what next precedes. مُدَوِّدٌ: see what next precedes. مُدِيدٌ: see what next precedes. دورد 1 دَارَ, aor. يَدُورُ, inf. n. دَوْرٌ and دَوَرَانٌ (S, M, A, Msb, K) and دُؤُورٌ (M) and مَدَارٌ; (Lth, T;) and ↓ استدار; (M, A, Msb, K;) and ↓ ادار; (M;) He, or it, went, moved, or turned, round; circled; revolved; returned to the place from which he, or it, began to move. (TA.) — — You say, دَارُوا حَوْلَهُ and ↓ استداروا They went round it: (A:) and دار حَوْلَ البَيْتِ and ↓ استدار He went round the house [or Kaabeh]. (Msb.) Z and others dislike the phrase داربِالبَيْتِ, [which seems to have been used in the same sense as دار حَوْلَهُ,] preferring the phrase طَافَ بِالبَيْتِ, because of the phrase دار بَالدُّوَارِ, signifying He went round about in the circuit called الدُّوَار, round the idol called by the same name. (TA.) [↓ استدار بِهِ mostly signifies It encircled, or surrounded, or encompassed, it.] — — [You say also, دار بَيْنَهُمْ It (a thing, as, for instance, a wine-cup) went round, or circulated, among them. And] دار الفَلَكُ فِى مَدَارِهِ [The firmament, or celestial orb or sphere, revolved upon its axis]: (A:) دَوَرَانُ الفَلَكِ signifies the consecutive incessant motions of the several parts of the firmament. (Msb.) — — Hence the saying دَارَتِ المَسْأَلَةُ, [inf. n. دَوْرٌ,] The question formed a circle; one of its propositions depending for proof upon another following it, and perhaps this upon another, and so on, and the latter or last depending upon the admission of the first. (Msb.) [And in like manner, دار, inf. n. دَوْرٌ, signifies He reasoned in a circle.] — — It is said in a trad., إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلْقِ ↓ اللّٰهِ السَّمٰوَاتِ وَ الأَرْضَ [Verily time hath come round to the like of the state in which it was on the day of God's creating the heavens and the earth: this was said by Mohammad after he had forbidden the practice of intercalating a lunar month, by which the Arabs had long imperfectly adjusted their lunar year to the solar.] (TA.) And one says, دَارَتِ الأَيَّامُ [The days came round in their turns]. (S and Msb and K in art. دول.) And يَوْمٌ لَا يَدُورُ فِى شَهْرِهِ [A day of the week that does not come round again in its month: as the last Wednesday, &c.]. (Mujáhid, TA voce دُبَارٌ [q. v.].) [And دار is said of an event, as meaning It came about. See an ex. in a verse cited in art. اذ.] — — دار بِهِ It went round with him; as the ground and the sea do [apparently] with a person sick by reason of vertigo, or giddiness in the head. (L in art. ميد. [See also 4.]) — — One says also, بِمَا فِى ↓ استدار قَلْبِى (tropical:) He comprehended [as though he encircled] what was in my heart. (A.) — — And فُلَانٌ يَدُورُ عَلَى أَرْبَعِ نِسْوَةٍ (tropical:) Such a one has within the circuit of his rule and care four wives, or women. (A.) And فُلَانٌ يَدُورُ حَوْلَ فُلَانَةَ وَيُجَمِّشُهَا (tropical:) [Such a man has within his power and care such a female, and toys, dallies, wantons, or holds amorous converse, with her]. (A and TA in art. حوض.) And أَنَا أَدُ(??) حَوْلَ ذٰلِكَ الأَمْرِ (tropical:) [I have within my compass, or power, and care, that thing or affair]. (S and A in art حوض.) — See also 4, in four places. 2 دوّرهُ, (K,) inf. n. تَدْوِيرٌ, (S,) He made it مُدَوَّر [i. e. round, meaning both circular and spherical]; (S, K;) as also ↓ ادارهُ. (TA.) — — See also 4, in two places. — — [One says also, دوّر الآرَآءَ فِى أَمْرٍ and ↓ ادارها (assumed tropical:) He turned about, or revolved, thoughts, or ideas, or opinions, in his mind, respecting an affair: like as one says, قَلَّبَ الفِكَرَ فَى أَمْرٍ.] 3 داورهُ, inf. n. مُدَاوَرَةٌ and دِوَارٌ, He went round about with him; syn. دَارَ مَعَهُ. (M, K.) — — [And hence, (assumed tropical:) He circumvented him.] Aboo-Dhu-eyb says, حَتَّى أُتِيحَ لَهُ يَوْمًا بِمَرْقَبَةٍ ذُو مِرَّةٍ بِدِوَارِ الصَّيْدُ وَجَّاسُ [Until there was prepared for him, one day, in a watching-place, an intelligent person, acquainted with the circumvention of game]: وجّاس is here made trans. by means of ب because it means the same as عَالِمٌ in the phrase عَالِمٌ بِهِ. (M.) [Or the meaning of the latter hemistich is, a person possessing skill in circumventing game, attentive to their motions and sounds.] — — داورهُ also signifies (assumed tropical:) He endeavoured to induce him to turn, or incline, or decline; or he endeavoured to turn him by deceit, or guile; عَنِ الأَمْرِ from the thing; and عَلَيْهِ to it; syn. لَاوَصَهُ. (M, K.) It is said in the trad. respecting the night-journey [of Mo- hammad to Jerusalem, and his ascension thence into Heaven], that Moses said to Mohammad, لَقَدْ دَاوَرْتُ بَنِى إِسْرَائِيلَ عَلَى أَدْنَى مِنْ هٰذَا فَضَعُفُوا [(assumed tropical:) Verily I endeavoured to induce the children of Israel to incline to less than this, and they were unable]: or, accord. to one relation, he said رَاوَدْتُ. (TA.) See also 4. — — دَاوَرَ الأُمُورَ (tropical:) He sought to find the modes, or manners, of doing, or performing, affairs, or the affairs: (A:) المُدَاوَرَةُ is like المُعَالَجَةُ [signifying the labouring, taking pains, applying one's self vigorously, exerting one's self, striving, or struggling, to do, execute, or perform, or to effect, or accomplish, or to manage, or treat, a thing; &c.]. (S, K.) Suheym Ibn-Wetheel says, أَخُو خَمْسِينَ مُجْتَمِعٌ أَشُدِّى وَنَجَّذَنِى مُدَاوَرَةُ الشُّؤُونِ [Fifty years of age, my manly vigour full, and vigorous application to the management of affairs has tried and strengthened me]. (S.) 4 ادارهُ, (S, M, A, K,) and ↓ دوّرهُ, (M, A, K,) and ↓ دَارَ بِهِ, (M, TA,) and ↓ دوّر بِهِ, (S, K,) and أَدَارَ بِهِ, and ↓ استدار, (M, K,) He, or it, made, or caused, him, or it, to go, move, or turn, round; to circle; to revolve; to return to the place from which he, or it, began to move. (TA.) You say, أَدَارَ العِمَامَةَ عَلَى رَأْسِهِ [He wound the turban round upon his head]. (A.) And ادار الزَّعْفَرَانَ فِى المَاءِ [He stirred round the saffron in the water, in dissolving it]. (A and TA in art. دوم.) And دَارَتْ ↓ بِهِ دَوَائِرُ الزَّمَانِ [The revolutions of fortune, or time, made him to turn round from one state, or condition, to another]. (A.) And ↓ دِيرَ بِهِ, and أُدِيرَ بِهِ, (S, A, K,) and ↓ دِيرَ عَلَيْهِ (K,) [the first and second lit. signifying He was made to turn round; by which, as by the third also, is meant] he became affected by a vertigo, or giddiness in the head. (S, * A, * K. [See also 1.]) — — ادارهُ عَلَى الأَمْرِ He endeavoured [to turn him to the thing, i. e.] to induce him to do the thing: and ادارهُ عَنْهُ he endeavoured [to turn him from it, i. e.] to induce him to leave, or relinquish, it; (T, A;) or i. q. لَاوَصَهُ; as also ↓ دَاوَرَهُ, q. v. (M, K.) — — إِدَارَةٌ [the inf. n.] also signifies The giving and taking, from hand to hand, without delay: and agreeably with this explanation is rendered the phrase in the Kur [ii. 282], لِجَارَةٌ حَاضِرَةٌ تُدِيرُونَهَا بَيْنَكُمْ Ready merchandise, which ye give and take among yourselves, from hand to hand, without delay; i. e., not on credit]. (TA.) — — See also 1: — — and 2, in two places. 5 تديّر المَكَانَ He took the place as a house, or an abode. (A.) [The ى in this verb takes the place of و, as in دَيْرٌ and أَيْنَةٌ &c.] 10 استدار [It had, or assumed, a round, or circular, form; it coiled itself, or became coiled; it wound, or wound round;] it was, or became, round. (KL.)

You say, استدار القَمَرُ [The moon became round, or full: see also the act. part. n., below]. (A.) And لَفَّتْ ثَوْبًا كَالْعِصَابَةِ عَلَى اسْتِدَارَةِ رَأْسِهَا [She wound a piece of cloth like the fillet upon the round of her head, leaving the crown uncovered]. (Mgh and L and Msb voce مِعْجَرٌ.) — — See also 1, in six places. — — And see 4. دَارٌ, [originally دَوَرٌ, as will be seen below, A house; a mansion; and especially a house of a large size, comprising a court; or a house comprising several sets of apartments and a court; (see بَيْتٌ;)] a place of abode which comprises a building, or buildings, and a court, or space in which is no building: (T, M, K:) as also ↓ دَارَةٌ: (M, K:) or the latter is a more special term; (S;) meaning any particular house; the former being a generic term: (MF:) accord. to IJ, it is from دَارَ, aor. يَدُورُ; because of the many movements of the people in it: (M:) it is of the fem. gender: (S, Msb:) and sometimes masc.; (S, K;) as in the Kur xvi. 32, as meaning مَثْوًى, or مَوْضِع, (S,) or as being a gen. n.: (MF:) pl. (of pauc., S) أَدْوُرٌ and أَدْؤُرٌ (S, Msb, K) and آدُرٌ, (Abu-l- Hasan, AAF, Msb, K,) formed by transposition, (Msb,) [for أَوْدُرٌ,] and أَدْوَارٌ (T, K) and أَدْيَارٌ (T) and أَدْوِرَةٌ, (T, K,) and (of mult., S) دِيَارٌ, (S, Msb, K,) like as جِبَالٌ is pl. of جَبَلٌ, (S,) and دِوَارٌ (T) and دِيَارَةٌ (M, K) and دُورٌ, (T, S, M, Msb,) like as أُسْدٌ is pl. of أَسَدٌ, (S,) and دِيرَانٌ (T, M, K) and دُورَانٌ (T, K) and دِيَرٌ and دِيَرَةٌ, (T,) and [quasi-pl. n.] ↓ دَارَةٌ, and [pl. pl.] دِيَارَاتٌ [pl. of دِيَارٌ] and دُورَاتٌ [pl. of دُورٌ], (M, K,) and [pl. of دَارَةٌ] دَارَاتٌ. (T.) The dim. is ↓ دُوَيْرَةٌ. (Har p. 161.) [Hence, دَارُ الضَرْبِ The mint: &c.] — — Also Any place in which a people have alighted and taken up their abode; an abode; a dwelling. (T, Mgh.) Hence the present world is called دَارُ الفَنَآءِ [The abode of perishableness; or the perishable abode]: and the world to come, دَارُ البَقَآءِ [The abode of everlastingness; or the everlasting abode]; and دَارُ القَرَارِ [The abode of stability; or the stable abode]; and دَارُ السَّلَامِ [The abode of peace, or of freedom evil]. (T.) [And hence, دَارُ الحَرْبِ: see حَرْبٌ.] [Hence, also,] دَارٌ is applied to A burial-ground. (Nh from a trad.) — — [And hence,] اِسْتَأْذِنْ عَلَى رَبِّى فِى دَارِهِ [Ask thou permission for me to go in to my Lord] in his Paradise. (TA from a trad. respecting intercession.) — — And سَأُرِيكُمْ دَارَ الفَاسِقِينَ, in the Kur [vii. 142, I will show you the abode of the transgressors], meaning Egypt: or, accord. to Mujáhid, the abode to which the transgressors shall go in the world to come. (TA.) — — [Hence, also,] دَارٌ signifies i. q. بَلَدٌ [A country, or district: or a city, town, or village]. (Mgh, K.) — — And, with the art. ال, [El-Medeeneh;] the City of the Prophet. (K.) — — And hence, (TA,) دَارٌ also signifies (tropical:) A tribe; syn. قَبِيلَةٌ: (A, K:) for أَهْلُ دَارٍ: (TA:) as also ↓ دَارَةٌ: (K:) pl. of the former, دُورٌ. (A, Msb.) You say, مَرَّتْ بِنَا دَارُ بَنِى فُلَانٍ (tropical:) The tribe of the sons of such a one passed by us. (A.) And in the same sense دار is used in a trad. in which it is said that there remained no دار among which (فِيهَا) a mosque had not been built. (TA.) — Mtr states that it is said to signify also A year; syn. حَوْلٌ; and if this be correct, which he does no hold to be the case, it is from الدَّوَرَانُ, like as حَوْلٌ is from الحَوَلَانُ: or, as some say, i. q. دَهْرٌ [as meaning a long time, or the like]. (Har p. 350.) — And الدَّارُ is the name of A certain idol. (Msb, K.) — [دار and دير explained by Freytag as meaning " Medulla liquida in ossibus " are mistakes for رَارٌ and رَيْرٌ.] دَوْرٌ an inf. n. of دَارَ. (S, M, &c.) — — [Hence, The circumference of a circle: see تَكْسِيرٌ.] — — And A turn, or twist, of a turban, (T, A,) and of a rope, or any other thing: (T:) pl. أَدْوَارٌ. (A.) دَيْرٌ, originally with و; (T, S;) or originally thus, with ى, (M, [and so accord. to the place in which it is mentioned in the A and Msb and K,]) as appears from the occurrence of the ى in its pl. and in the derivative دَيَّارٌ, for if the ى were in this case interchangeable with و it would occur in other derivatives; (M;) [or this is not a valid reason, for دَيَّارٌ is held by J to be originally دَيْوَارٌ, i. e. of the measure فَيْعَالٌ; and ISd himself seems in one place to express the same opinion; in like manner as دُوُّرٌ is held by the latter to be originally دَيْوُورٌ; and تَدَيَّرَ is evidently altered from تَدَوَّرَ;] A convent, or monastery, (خان) of Christians: (M, K:) and also the صَوْمَعَة [i. e. cloister, or cell,] of a monk: (A:) the pl. is أَدْيَارٌ (S, M, K) and دُيُورَةٌ. (Msb.) — — [Hence,] رَأْسُ الدَّيْرِ [lit. The head of the convent or monastery] is an appellation given to (tropical:) Any one who has become the head, or chief, of his companions. (IAar, S, A, K.) دَارَةٌ: see دَائِرَةٌ, in two places. [Hence,] دَارَةُ القَمَرِ The halo (هَالَة) of the moon; (S, A, Msb, * K;) as also ↓ دَوَّارَة: (K * and TA in art. حلق:) pl. دَارَاتٌ. (Msb.) Dim. ↓ دُوَيْرَةٌ. (Har p. 609.) One says, فُلَانٌ وَجْهُهُ مِثْلُ دَارَةِ القَمَرِ [Such a one's face is like the halo of the moon]. (TA.) And لَا تَخْرُجْ عَنْ دَائِرَةِ الإِسْلَامِ حَتَّى يَخْرُجَ القَمَرُ مِنْ ↓ دَارَتِهِ [Go not thou forth from the circle of ElIslám until the moon go forth from its halo]. (A.) — — Also A round space of sand; (K;) as also ↓ دَيِّرَةٌ, incorrectly written in the K ↓ دِيرة (TA) [and in some copies دَيْرَة]; and ↓ تَدْوِرَةٌ: pl. of the first دَارَاتٌ and دُورٌ: (K:) and pl. [or rather coll. gen. n.] of the second ↓ دَيِّرٌ: (TA:) or دَارَةٌ signifies, accord. to As, a round tract of sand with a vacancy in the middle; as also ↓ دُورَةٌ, or, as others say, ↓ دَوْرَةٌ, and ↓ دَوَّارَةٌ and ↓ دَيِّرَةٌ; and sometimes people sit and drink there. (T.) — — And Any wide space of land among mountains: (K:) it is reckoned among productive low lands: (AHn:) or a plain, or soft, tract of land encompassed by mountains: (A:) or a wide and plain space of land so encompassed: (As:) or i. q. بُهْرَةٌ, except that this is always plain, or soft, whereas a دارة may be rugged and plain, or soft: (Aboo-Fak'as, Kr:) or any clear and open space among sands. (TA.) — — And Any place that is surrounded and confined by a thing. (T, A.) — — See also دَارٌ, in three places. — دَارَةُ, determinate, (M, K,) and imperfectly decl., (M,) Calamity, or misfortune. (Kr, M, K.) دَوْرَةٌ: see دَارَةٌ: — and see also دَائِرَةٌ. دُورَةٌ: see دَارَةٌ. دِيرَةٌ: see دَارَةٌ. دَارِىٌّ A man (A) who keeps to his house; (M, K;) who does not quit it, (M, A,) nor seek sustenance; (M;) as also ↓ دَارِيَّةٌ. (K.) — — And hence, (S,) (assumed tropical:) A possessor of the blessings, comforts, or conveniences, of life: (S, K:) pl. دَارِيُّونَ. (S.) — — Also A camel, or sheep or goat, that remains at the house, not going to pasture: fem. with ة: (A:) or a camel that remains behind in the place where the others lie down; (M, K;) and so a sheep or goat. (M.) — — See also دَيَّارٌ. — A sailor that has the charge of the sail. (M, K.) — A seller of perfumes: so called in relation to Dáreen, (S, A, K,) a port of ElBahreyn, in which was a market whereto musk used to be brought from India. (S, K.) It is said in a trad., مَثَلُ الجَلِيسِ الصَّالِحِ مَثَلُ الدَّارِىِّ إِنْ لَمْ يُحْذِكَ مِنْ عِطْرِهِ عَلِقَكَ مِنْ رِيحِهِ [The similitude of the righteous companion who sits and converses with one is that of the seller of perfumes: if he give not to thee of his perfume, somewhat of his sweet odour clings to thee]. (S.) دُورِىٌّ: see دَيَّارٌ. دَارِيَّةٌ: see دَيْرَانِىٌّ (anomalous [as a rel. n. from دَيْرٌ], M) and ↓ دَيَّارٌ The master, (صَاحِب, S, M, K,) or an inhabitant, (T, A,) of a دَيْر [i. e. convent, or monastery]. (T, S, M, A, K.) دَوَارٌ: see the next paragraph, in three places. دُوَارٌ A vertigo, or giddiness in the head; (S, * A, * K;) as also ↓ دَوَارٌ. (M, K.) — Also, and ↓ دَوَارٌ, (S,) or الدُّوَارُ and ↓ الدَّوَارُ, (T, M, K,) and (but less commonly, TA) ↓ الدُّوَّارُ and ↓ الدَّوَّارُ, (M, K,) A certain idol, (T, S, M, K,) which the Arabs set up, and around it they made a space, (T,) round which they turned, or circled: (T, M:) and the same name they applied to the space above mentioned: (T, M:) it is said that they thus compassed it certain weeks, like as people compass the Kaabeh: (MF:) or certain stones around which they circled, in imitation of people compassing the Kaabeh. (IAmb.) Imra-el- Keys says, عَذَارَى دُوَارٍ فِى مُلَاءٍ مُذَيَّلِ [Virgins making the circuit of Duwár, in long-skirted garments of the kind called مُلَآء]: (S:) likening a herd of [wild] cows to damsels thus occupied and attired, alluding to the length of their tails. (TA.) ↓ الدُّوَارُ and ↓ الدَّوَّارُ also signify The Kaabeh. (Kr, M, K.)

And ↓ دُوَّارٌ (Th, M, [not دُوَّارَةٌ, as is implied in the K,]) A circling tract (↓ مُسْتَدَار) of sand, around which go the wild animals: (Th, M, K:) a poet says, بِدُوَّارِ نِهْىِ ذِى عَرَارٍ وَحُلَّبِ [In the sandy tract around a pool of water left by a torrent, containing plants of the kinds called 'arár and hullab]. (Th, M.) دُوَيْرَةٌ: see دَارٌ and دَارَةٌ, of each of which it is the dim. دَيِّرٌ: see دَيِّرَةٌ .دَارَةٌ: see دَارَةٌ, in two places: — and see also دَائِرَةٌ .دَوَّارٌ [Turning round, circling, or revolving,] applied to the firmament, or celestial orb. (A.) — — Applied likewise to time, or fortune; (M, K;) as also ↓ دَوَّارِىٌّ, (S, M, A, K,) which is said to be a rel. n., but is not so accord. to AAF, though having the form thereof, like كُرْسِىٌّ, (M,) the ى being a corroborative: (Msb voce وَحْشِىٌّ:) thus in the saying, ↓ وَالدَّهْرُ بِالْإِنْسَانِ دَوَّارِىٌّ (S, M, * A, * K, *) occurring in a poem of El-'Ajjáj, (S,) and دَوَّارٌ, (M, K,) i. e. And time, or fortune, turns man about from one state, or condition, to another: (S, M, * A, K: *) or turns him about much. (Msb in art. وحش.) — See also دُوَّارٌ, in two places. دُوَّارٌ: see دُوَّارٌ, in three places. مَا بِالدَّارِ دَيَّارٌ, (S, M, A, K,) originally دَيْوَارٌ, of the measure فَيْعَالٌ, (S,) and ↓ دُورِىٌّ, (S, M, K,) and ↓ دَيُّورٌ, (M, K,) in which a و is changed into ى, (M,) [ديّور being originally دَيْوُورٌ,] and ↓ دَارِىٌّ, There is not in the house any one: (S, M, K:) the broken pl. of دَيَّارٌ and دُوُّورٌ is دَوَاوِيرُ; the و being unchanged because of its distance from the end of the word. (M.) ISd says, in the عَوِيص, that Yaakoob has erred in asserting ديّار to be used only in negative phrases; for Dhu-r-Rummeh uses it in an affirmative phrase. (MF.) — — See also دَيْرَانِىٌّ. دُوُّورٌ: see the next preceding paragraph. دَوَّارَةٌ: see دَارَةٌ, in two places: — — and see also دُوَّارَةٌ, in two places: — — and دَائِرَةٌ. — — Also [or perhaps ↓ دُوَّارَةٌ] The pieces of wood which the water turns so as to make the mill turn with their turning. (Mgh.) — — And A pair of compasses. (T, K, * TA.) دُوَّارَةٌ and ↓ دَوَّارَةٌ, of the head, A round part or portion. (M, K.) — — And of the belly, What winds, or what has, or assumes, a coiled, or circular, form, (مَا تَحَوَّى, [so in the M and L, in the K مايَحْوِى, which is evidently a mistake,]) of the guts, or intestines, of a sheep or goat. (M, L, K. *) — — Accord. to IAar, (T,) ↓ دَوَّارَةٌ and فَوَّارَةٌ are applied to Anything [round] that does not move nor turn round: and دُوَّارَةٌ and فُوَّارَةٌ to a thing that moves and turns round. (T, K, TA.) — — See also دَوَّارِىٌّ .دَوَّارَةٌ: see دَوَّارٌ, in two places. دَائِرَةٌ, in which the ة is added for the purpose of transferring the word from the category of epithets to that of substs, and as a sign of the fem. gender, ('Ináyeh,) The circuit, compass, ambit, or circumference, of a thing; (T, K, TA;) as in the phrases دَائِرَةُ الحَافِرِ the circuit of, or what surrounds, the solid hoof, (TA,) or the circuit of hair around the solid hoof, (T,) and دَائِرَةُ الوَجْهِ the circuit of the face, or the parts around the face; (TA;) and ↓ دَارَةٌ signifies the same: (K:) pl. of the former دَوَائِرُ; and of the latter دَارَاتٌ. (TA.) [Hence one says, هٰذَا أَوْسَعُ دَائِرَةً مِنْ ذَاكَ, meaning (assumed tropical:) This is wider in compass, or more comprehensive, than that. See also 10, third sentence.] — — A ring: (M, K:) or the like thereof; a circle: and a round thing: as also ↓ دَارَةٌ; pl. as above. (T.) See an ex. voce دَارَةٌ. — — The circular, or spiral, curl of hair upon the crown of a man's head: (T, M, K:) or the place of the ذُؤَابَة. (IAar, M, K.) Hence the prov., مَا اقْشَعَرَّتْ لَهُ دَائِرَتِى, [The circular, or spiral, curl of hair upon the crown of my head did not stand erect on account of him]: said of him who threatens thee with a thing but does not harm thee. (M.) — — [What is called, in a horse, A feather; or portion of the hair naturally curled or frizzled, in a spiral manner or otherwise]: pl. دَوَائِرُ. (T, S, Msb.) In a horse are eighteen دوائر, (AO, T, S,) which are distinguished by different names, as القَهْعَةُ and اللَّطَاةُ and النَّاخِسُ and القَالِعُ [&c.]. (AO, T.) — — The round thing [or depression] (T) that is beneath the nose, (T, K,) which is likewise called نُونَةٌ; (T;) as also ↓ دَوَّارَةٌ (T, K) and ↓ دَيِّرَةٌ. (T.) [But the دائِرَة in the middle of the upper lip is The small protuberance termed حِثْرِمَةٌ, q. v.] — A turn of fortune: (AO:) and especially an evil accident; a misfortune; a calamity; (A, * TA;) as also ↓ دَوْرَةٌ: (TA:) defeat; rout: (S, K:) slaughter: death: (TA:) pl. as above. (A, Msb, &c.) You say, دَارَتْ عَلَيْهِمُ الدَّوَائِرُ Calamities befell them. (M.) And hence, دَائِرَةُ السَّوْءِ [and السُّوْءِ, in the Kur ix. 99 and xlviii. 6,] (S, Msb) Calamity which befalls and destroys. (Msb. [See also art. سوأ.]) — Also A piece of wood which is stuck in the ground in the middle of a heap of wheat in the place where it is trodden, around which the bulls or cows turn. (TA.) تَدْوِرَةٌ: see دَارَةٌ. — — Also i. q. مَجْلِسٌ [A sittingplace, &c.]. (Seer, M.) مَدَارٌ an inf. n. of دَارَ. (Lth, T.) — And also, as a proper subst., (T,) The axis of the firmament, or celestial orb, [&c.] (T, A.) — — [And hence, (assumed tropical:) The point upon which a question, or the like, turns. Pl. مَدَارَاتٌ.] مُدَارٌ: see مُدَوَّرٌ: — — and see what next follows. هُوَ مَدُورٌ بِهِ and ↓ مُدَارٌ به [He is affected by a vertigo, or giddiness in the head: see 4]. (A.) مُدَارَةٌ A skin made round, and sewed, (S, K,) in the form of a bucket, (S,) with which one draws water. (S, K.) A rájiz says, لَايَسْتَقِى فِى النَّزَحِ المَضْفُوفِ إِلَّا مُدَارَاتُ الغُرُوبِ الجُوفِ [Nothing will draw water in a well of which most of the water has been exhausted, to which many press to draw, except the kind of buckets made of a round piece of skin, of ample capacity]: i. e. one cannot draw water from a small quantity but with wide and shallow buckets: but some say that مدارات should be مداراة, from المُدَارَاةُ فِى الأُمُورِ; holding it to be for لَا يُسْتَقَى بِمُدَارَاةِ الدِّلَآءِ; and reading يُسْتَقَى. (S, TA.) — — Also A garment of the kind called إِزَار figured (K, TA) with sundry circles: pl. مُدَارَاتٌ. (TA.) مُدْوَرَةٌ, thus preserving its original form, (K,) not having the و changed into ا, (TA,) [in the CK, erroneously, مُدَوَّرَة,] She-camels which the pastor goes round about and milks. (K.) مُدَوَّرٌ and ↓ مُدَارٌ [Made round, meaning both circular and spherical; rounded; and simply round: the former word is the more common: of the latter, see an ex. in a verse cited voce يَلَبٌ: and see also مُسْتَدِيرٌ]. مُسْتَدَارٌ [a noun of place and of time from اِسْتَدَارَ, agreeably with a general rule]: see مُسْتَدِيرٌ .دُوَارٌ [Having, or assuming, a round, or circular, form; round, or circular: see also مُدَوَّرٌ]. You say قَمَرٌ مُسْتَدِيرٌ مُسْتَنِيرٌ [A round, or full, shining moon]. (A. [Accord. to the TA, the latter epithet is added as an explicative of the former; but this I think an evident mistake.])

دوس

1 دَاسَ, aor. يَدُوسُ, (S, M, Msb,) inf. n. دَوْسٌ (S, M, A, Mgh, K) and دِيَاسٌ (M, A, K) and دِيَاسَةٌ, (A, K,) He trod, trod upon, or trampled upon, (M, A, Mgh, Msb, K,) a thing, (S, M, Mgh,) or the ground, (Msb,) vehemently, (Mgh, Msb,) with the foot. (S, Mgh, Msb, K.) You say, دَاسُوهُ بِأَقْدَامِهِمْ [They trod, or trampled, upon him, or it, with their feet]. (A.) And الخَيْلُ تَدُوسُ القَتْلَى بِالحَوَافِرِ [The horses trample upon the slain with the hoofs]. (A.) — — دَاسَ الطَّعَامَ, (S, A,) or الحِنْطَةَ, (Msb,) or الحَبَّ, (M,) aor. يَدُوسُ, (S, Msb,) inf. n. دِيَاسَةٌ, (S, A, Mgh,) or دَوْسٌ and دِيَاسٌ, but some say that دِيَاسٌ is not of the language of the Arabs, and some say that it is tropical, as though from دَاسَ in the sense explained above, (Msb,) or the professors of practical religion use it in the place of دِيَاسَةٌ by a kind of license, relying upon the understanding of the hearer or reader, or do so erroneously, (Mgh,) He trod, or thrashed, (M, Mgh, Msb,) the wheat, (Mgh, Msb,) or grain, (M,) either by the feet of beasts, or by repeatedly drawing over it the مِدْوَس [q. v. infrà] until it became تِبْن [or cut straw]; (Mgh;) as also ↓ أَدَاسَهُ. (M.) You say, دَاسُوهُ دَوْسَ الحَصِيدِ [They trod, or trampled, upon him, or it, with the treading of reaped corn]. (A.) — — دَاسَهُ, (IAar, TA,) inf. n. دَوْسٌ, (IAar, A, K,) He abased him. (IAar, A, K.) — — نَزَلَ العَدُوُّ بِبَنِى فُلَانٍ فَجَاسَهُمْ وَحَاسَهُمْ وَدَاسَهُمْ The enemy [came upon and] slew the sons of such a one, and went through the midst of their dwellings, and made havoc among them. (TA.) — — دَاسَهَا, (A, TA,) inf. n. دَوْسٌ,

(A, K,) (tropical:) Inivit eam; scil., feminam: (A:) vehementer inivit eam: (A, K: [in the former, this signification is given as proper, though that immediately preceding is said to be tropical: in the TA, the latter is said to be tropical:]) conscendit et vehementer inivit eam. (TA.) — — دَاسَهُ, (S, M, A, Msb,) inf. n. دَوْسٌ, (Msb, K,) or دِيَاسٌ, (As, A, Mgh,) (tropical:) He polished it; namely, a sword, (S, M, A, Mgh, Msb, K,) and the like, (K,) or some other thing. (Msb.) — — Hence, دَوْسٌ also signifies (tropical:) The framing, and dressing up, of deceit, guile, or circumvention: (As, A, TA:) [agreeably with which explanation the verb, دَاسَ, is probably used, though not mentioned in the A nor in the TA:] or simply, the act of deceiving, beguiling, circumventing, and practising artifice. (TA.) You say, أَخَذْنَا فِى الدَّوْسِ (tropical:) We set about the framing, and dressing up, of deceit, guile, or circumvention: (A:) or we set about deceiving, &c. (TA.) 4 أَدْوَسَ see دَاسَ الطَّعَامَ, in the paragraph above. 7 انداس It (wheat [or grain]) was, or became, trodden, or thrashed. (S, * TA.) [See 1.] دِيسٌ: see the next paragraph. دَوَّاسٌ The lion (K, TA) that tramples upon his prey. (TA.) — — A courageous man; (K;) and any one that tramples upon his opponents, or adversaries: (TA:) and [in like manner] ↓ دِيسٌ, originally دِوْسٌ, a courageous and strong man, that tramples upon every one who alights with him to fight: pl. of the latter, دِيَسَةٌ. (AZ, TA.) — — (tropical:) Every one skilful (K, TA) in his art; because he abases (يَدُوسُ) every one who contends with him. (TA.) دَائِسٌ [act. part. n. of دَاسَ; Treading, &c.]. — — دَائِسَةٌ [the fem.] (A) and [its pl.] دَوَائِسُ (M, A, TA) The bulls, or cows, that tread, or thrash, wheat, or grain. (M, A, TA.) — — أَتَتْهُمُ الخَيْلُ دَوَائِسَ — The horses, or horses with their riders, came to them following one another. (S, K.) — Also i. q. أَنْدَرٌ [A place in which wheat or grain is trodden out; like مَدَاسَةٌ: or reaped wheat collected together; or wheat collected together in the place where it is trodden out]; (K;) so accord. to Hishám: or, as some say, he that treads, or thrashes, wheat, and bruises it, in order that the grain may come forth from it. (TA.) — دُوسٌ [pl. of دَائِسٌ, like as بُزْلٌ is pl. of بَازِلٌ,] (tropical:) Polishers of swords or the like; syn. صَقَلَةٌ. (IAar, K, TA. [In the CK, and in a MS. copy of the K, صَقْلَةٌ, which is evidently a mistake.]) مَدَاسٌ, (K,) but by rule it should be مِدَاسٌ, (Msb,) and so, accord. to En-Näwawee, it is also written, as though meaning " an instrument for treading," (MF,) originally مِدْوَسٌ, (TA in art. مدس,) A certain thing that is worn on the foot (Msb, K) by a man; (Msb;) [a shoe, or sandal, or a pair of shoes or sandals, of any kind; accord. to present usage: or, accord. to Golius, a kind of high-heeled shoe or sandal, generally used by peasants, and fastened with thongs or with a button or the like:] pl. أَمْدَسَةٌ [which is a pl. of pauc., and the only pl. mentioned]. (Msb.) مِدْوَسٌ The thing [or machine, a kind of drag,] with which wheat is thrashed, (S, M, Mgh, L, K,) by its being drawn over it (Mgh, L) repeatedly; called also جَرْجَرٌ (Mgh) [and نَوْرَجٌ, q. v.]; and so ↓ مِدْوَاسٌ. (K.) — — (tropical:) A polishinginstrument; (S, K;) an instrument with which swords &c. are polished; (Msb;) a piece of wood upon which is a مِسَنّ [or polishing-stone], with which the sword is polished: (M:) pl. مَدَاوِسُ. (S.) طَرِيقٌ مَدُوسٌ [A trodden road: or] a road much trodden; (TA;) as also ↓ مُدَوَّسٌ. (A, TA.) مُدَوَّسٌ: see what next precedes. مَدَاسَةٌ A place in which wheat [or grain] is trodden, or thrashed. (S, K.) [See also دَائِسٌ.] مِدْوَاسٌ: see مِدْوَسٌ. دوف 1 دَافَهُ, (T, M, Msb,) first pers. دُفْتُهُ, (S, K,) aor. يَدُوفُهُ, (T, Msb,) inf. n. دَوْفٌ; (T, M, Msb, K;) and ↓ ادافهُ, (M, TA,) inf. n. إِدَافَةٌ; (TA;) He mixed it; (M, K;) generally meaning medicine, and perfume: (M:) and (K) he moistened it, (S, Msb, K,) namely, medicine, &c., (S,) with water &c., (S, Msb,) or with water and the like: (K:) or دافه فِى المَآءِ [he steeped it in water], namely, perfume, &c.: (T:) and دَافَهُ, aor. يَدِيفُهُ, inf. n. دَيْفٌ, is a dial. var. thereof: (Msb:) and فَادَهُ, aor. يَفُودُهُ signifies the same. (As, TA.) [Also, app., He bruised, brayed, or pounded, it; or powered, or pulverized, it; namely, musk: see مَدُوفٌ, below.] 4 أَدْوَفَ see the preceding paragraph. دُوفَانٌ Incubus, or nightmare; syn. كَابُوسٌ. (Ibn-'Abbád, K.) دَائِفٌ act. part. n. of 1. (T, TA.) — — And, applied to musk, i. q. مَدُوفٌ, q. v. (TA.) مَدُوفٌ (T, S, M, Msb, K) and مَدْوُوفٌ, (S, M, Msb, K,) the latter of the dial. of Temeem, (M,) and [said to be] the only instance of the kind, (S, Msb, K,) i. e., of a pass. part. n. of a triliteralradical verb with a medial و (S, Msb, * TA,) except مَصُوونٌ (S, Msb, K) as a variation of مَصُونٌ, (S, Msb,) though Mbr asserts it to be agreeable with a rule obtaining in all similar cases, which none [other] of the leading authorities allows, (Msb,) and مَدُوفٌ and مَصُونٌ are the usual forms, (S, TA,) Mixed: (M, Msb:) or moistened: or bruised, brayed, or pounded; or powdered, or pulverized: (S, K:) applied to perfume, (T,) or to musk: (S, M, K:) as also ↓ دَائِفٌ. (TA.) دوك 1 دَاكَهُ, aor. يَدُوكُ, inf. n. دَوْكٌ and مَدَاكٌ, He bruised, brayed, or pounded, it; (S, K;) and did so finely, or pulverized it; (TA;) namely, perfume, (S, TA,) &c. (TA.) Also, inf. n. دَوْكٌ, He bruised it, and ground it, like as does a camel a thing with his breast [when lying upon the ground]. (Z, TA.) — — And دَاكَهَا, (AA, K,) aor. يَدُوكُ, inf. n. دَوْكٌ; (AA,) He compressed her; namely, a woman; (AA, K;) and so بَاكَهَا. (AA.) And He leaped her; namely, a stallion, the mare: (TA:) and in like manner said of an ass. (IDrd, TA.) — — And داكهُ, (IDrd, K,) aor. as above, inf. n. دَوْكٌ, (IDrd,) He plunged him (a man) in water or dust. (IDrd, K.) — — And i. q. أَسَرَهُ [He made him captive; &c.]. (TA.) — داك القَوْمُ The people, or party, fell into a state of confusion (K, TA) in respect of their case, or affair, and went round about [in perplexity]. (TA,) بَاتَ القَوْمُ يَدُوكُونَ, (S,) or النَّاسُ, occurring in a trad., (TA,) inf. n. دَوْكٌ, (S, TA,) means The people passed the night in confusion, and in going round about [in perplexity]: (S:) or in a state of confusion, and commotion, or disturbance, and disagreement. (TA.) — — And The people, or party, became diseased, or sick. (Abu-r-Rabeea El-Bekráwee, Aboo-Turáb, K.) 6 تداكوا They straitened one another (S, K) in war, or battle, (S,) or in evil, or mischief, (S, K,) and in contention, or altercation. (K.) دَوْكٌ A species of mother-of-pearl-shell, or oyster-shell. (IDrd, TA.) دُوكٌ: see مَدَاكٌ. دَوْكَةٌ and ↓ دُوكَةٌ Evil, or mischief; and contention, or altercation; (S, K, TA;) and a confused state of affairs: pl. of the former دِوَكٌ and دِيَكٌ, and of the latter دُوَكٌ. (TA.) One says, وَقَعُوافِى دَوْكَةٍ and ↓ دُوكَةٍ [They fell into evil, &c.]. (S, K.) And Ru-beh says, ↓ فَرُبَّمَا نَجَيْتُ مِنْ تِلْكَ الدُّوَكْ [And seldom, or often, I escaped from those evils, &c.] (TA.) دُوكَةٌ; and its pl. دُوَكٌ: see the next preceding paragraph, in three places. — — Also Disease, or sickness. (Aboo-Turáb, TA.) مَدَاكٌ i. q. صَلَاَءةٌ, (K,) i. e., (TA,) A stone upon which perfume is bruised, brayed, or pounded; (S, TA;) as also ↓ دُوكٌ (TA) and ↓ مِدْوَكٌ: (K:) or this last signifies a stone with which perfume is bruised, brayed, or pounded: (S, TA:) F's making this word and the first to signify the same requires consideration. (TA.) مِدْوَكٌ: see the next preceding paragraph. دول 1 دَالَ i. q. دَارَ. (TA.) You say, دالتِ الأَيَّامُ, (S, Msb, K,) aor. تَدُولُ, (Msb,) inf. n. دَوْلٌ, (KL,) meaning دَارَت; (S, Msb, K;) [i. e.] The days came round [in their turns]. (KL.) — — دَوْلٌ also signifies The changing of time, or fortune, from one state, or condition, to another; (K;) and so دَوْلَةٌ. (TA.) [Hence,] one says, دالت لَهُ الدَّوْلَةُ [The turn of fortune was, or became, in his favour; or] good fortune came to him: and دالت عَلَيْهِ الدَّوْلَةُ [The turn of fortune was, or became, against him; or] good fortune departed from him. (MA.) — — [Golius assigns to دال, with دَوْلَةٌ for its inf. n., as on the authority of the S and KL, two significations app. from two meanings of دَوْلَةٌ, one of which he seems to have misunderstood, and to neither of which do I find any corresponding verb: they are " Obivit alter alterum in bello: " and " superior evasit. " There are many inf. ns. that have no corresponding verbs.] — — دال, aor. يَدُولُ, (T, K,) inf. n. دَوْلٌ

and دَالَةٌ, (K,) or دَوْلَةٌ, (T,) He became notorious [either in a bad or in a good sense]; expl. by صَارَ شُهْرَةً, (IAar, T, K,) i. e. مَشْهُورًا. (TK.) — — دال الثَّوْبُ, aor. يَدُولُ, The garment, or piece of cloth, was, or became, old, and worn out. (AZ, S.) [Hence,] جَعَلَ وُدُّهُ يَدُولُ (tropical:) His love, or affection, was beginning to become, or at the point of becoming, worn out. (AZ, S, TA.) — — See also 7. 2 دوّل He wrote a د. (TA.) 3 داول, [inf. n. مُدَاوَلَةٌ,] He made to come round [by turns, or to be by turns]: hence the saying in the Kur [iii. 134], و تِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ And those days, we make them to come round [by turns] to men: (S, * K, * TA:) or this means, we dispense them by turns to men; (Bd, Jel;) to these one time, and to these another; (Bd;) or one day to one party, and one day to another. (Jel.) You say, دَاوَلْتُ الشَّىْءَ بَيْنَهُمْ ↓ فَتَدَاوَلُوهُ [I dispensed the thing among them by turns, and they had, or received, or took, it by turns]. (Bd on the passage of the Kur quoted above.) مُدَاوَلَةٌ also signifies The giving a turn of fortune, or good fortune. (KL. [See what next follows.]) 4 اداله, (M, K,) inf. n. إِدَالَةٌ, (T, TA,) [signifying He gave him a turn of good fortune, or a turn to prevail over another in war, &c.,] is from الدَّوْلَةُ. (T, M, K, TA. [See what next precedes.]) Hence, [in the CK from الدُّولة,] the saying, أَدَالَنَا اللّٰهُ مِنْ عَدُوِّنَا [God gave us, or may God give us, a turn to prevail over our enemy]. (S, K.) And أَدَالَكَ اللّٰهُ مِنْ عَدُوِّكَ and عَلَى عَدُوِّكَ, i. e. جَعَلَ لَكَ عَلَيْهِ دَوْلَةً [May God appoint thee, or give thee, a turn to prevail over thine enemy]. (Ham p. 547.) And ادال اللّٰهُ زَيْدًا مِنْ عَمْرٍو [God gave to Zeyd a turn to have the superiority over 'Amr;] i. e. God took away the turn of good fortune, or the good fortune, (الدولة,) from 'Amr, and gave it to Zeyd. (Har p. 118.) Hence, also, (TA,) El-Hajjáj said, إِنَّ الأَرْضَ سَتُدَالُ مِنَّا كَمَا أُدِلْنَا مِنْهَا [Verily the earth will be given (?) turn to prevail over us, like as we have been given a turn to prevail over it]; (Lth, T, TA;) meaning that it will consume us, like as we have consumed [of] it. (T, TA.) And [hence] إِدَالَةٌ signifies غَلَبَةٌ [or Victory]: (S, K:) or [rather], as some say, it signifies نُصْرَةٌ [i. e. aid against an enemy]: (Har ubi suprà:) you say, اَللّٰهُمَّ أَدِلْنِى عَلَى فُلَانٍ O God, aid me against such a one. (S, and Har ubi suprà. [In the former, وَانْصُرْنِىعَلَيْهِ, as an explicative adjunct: in the latter, اى نصّرنى عليه, for انْصُرْنِى.]) 6 تَدَاوَلُوهُ They took it, or had it, by turns. (S, Msb, K. See 3.) You say, تَدَاوَلْنَا الأَمْرَ We took [or did] the affair by turns. (M.) And تَدَاوَلْنَا العَمَلَ وَ الأَمْرَبَيْنَنَا We did the work, and the thing, or affair, by turns, among us. (T.) And تَدَاوَلُوا البَاطِلَ They took it by turns to say, or to do, that which was false, wrong, vain, futile, or the like; syn. تَبَطَّلُوا بَيْنَهُمْ. (Az and K in art. بطل.) And تَدَاوَلَتْهُ الأَيْدِى The hands took it by turns. (S.) And تَدَاوَلَتِ الرِّيَاحُ رَسْمَ الدَّارِ The winds blew by turns upon, or over, the remains that marked the site of the house [so as to efface them]; one time from the south, and another time from the north, and another time from the east, and another time from the west. (Az, TA in art. عور.) And, of a thing, you say, يُتَدَاوَلُ (T) or يُتَدَاوَلُ بِهِ (S) [meaning It is taken, or done, by turns]. And تُدُوْوِلَتِ الأَرْضُ بِالرَّعْىِ [The land was pastured on by turns]. (S and K in art. وظب.) [تَدَاوَلُوهُ also signifies They made frequent use of it; i. e., used it time after time, or turn after turn; namely, a word or phrase: but perhaps in this sense it is postclassical: see an ex. in De Sacy's " Chrest. Arabe," sec. ed., p. 141 of the Arabic text.] And تَدَاوَلَتِ الأَشْيَآءُ The things alternated; or succeeded one another by turns, one taking the place of another: (L in art. نسخ:) and [in like manner] الأَزْمِنَةُ [the times]. (Msb and K in that art.) [See also 6 in art دفو.] 7 اندال القَوْمُ The people, or party, removed, or shifted, from one place to another. (S.) — — اندال مَا فِىبَطْنِهِ What was in his belly, (M, K,) of intestines or peritonæum, (M,) came forth, (M, K,) in consequence of its being pierced. (M.) — — And اندال It (the belly) became wide, and near, or approaching, to the ground. (M, K.) Also (K) It (the belly) was, or became, flaccid, flabby, or pendulous; (S, O, K;) and so ↓ دَالَ. (K.) — — And It (a thing) dangled, or moved to and fro; and hung. (M, K.) دَالٌ One of the letters of the alphabet, (د,) the place of utterance of which is near to that of ت: masc. and fem.; so that you say دَالٌ حَسَنٌ and حَسَنَةٌ [a beautiful د]: the pl. is أَدْوَالٌ if masc., and دَالَاتٌ [if fem.; the latter the more common]. (TA.) — Also A fat woman. (Kh, TA.) — See also دَالَةٌ. دَوْلٌ an inf. n. of دَالَ in senses explained above. (K, KL.) — Also i. q. دَلْوٌ [A bucket]: (K:) [an arabicized word from the Pers. دُولْ: or] formed from دَلْوٌ by transposition. (TA.) دَوَلٌ, as an epithet applied to نَبْلٌ [or arrows] i. q. ↓ مُتَدَاوَلٌ. (IAar, M, K. *) So in the saying, يُلُوذُ بِالجَوْدِ مِنَ النَّبْلِ الدَّوَلْ [app. relating to a wild animal, and meaning. He seeks, or takes, refuge in the copious rain from the arrows received in turns by one after another of the herd]. (IAar, M.) — See also دَوْلَةٌ. دَالَةٌ i. q. شُهْرَةٌ [Notoriousness, &c.]: pl. [or rather coll. gen. n.] ↓ دَالٌ. (IAar, T, K.) — — [Accord. to the K, it is also an inf. n.: see 1.] دَوْلَةٌ A turn, mutation, change, or vicissitude, of time, or fortune, (K, TA,) from an unfortunate and evil, to a good and happy, state or condition; (TA;) [i. e.,] relating to good; as دَبْرَةٌ, on the contrary, relates to evil: (As, T and M in art. دبر:) [therefore meaning a turn of good fortune; a favourable turn of fortune: or] good fortune [absolutely]: (KL:) a happy state or condition, that betides a man: (MF:) [also] a turn which comes to one or which one takes [in an absolute sense]; syn. نَوْبَةٌ: (K in art. نوب:) and [particularly] (K) a turn (عُقْبَةٌ) [to share] in wealth, and [to prevail] in war; as also ↓ دُولَةٌ: ('Eesà Ibn-'Omar, * T, * S, * M, K: *) or each is a subst. [in an absolute sense, app. as meaning a turn of taking, or having, a thing,] from تَدَاوَلُوا الشَّىْءَ signifying " they took, or had, the thing by turns: " (Msb:) or ↓ دُولَةٌ is in wealth; and دَوْلَةٌ is in war; (Aboo-'Amr Ibn-El-'Alà, T, S, M, Msb, K;) this latter being when one of two armies defeats the other and then is defeated; (Fr, T;) or when one party is given a turn to prevail (تُدَال) over the other: one says, كَانَتْ لَنَا عَلَيْهِمُ الدَّوْلَةُ فِى الحَرْبِ [The turn to prevail over them in war was ours]: (S:) and قَدْ رَجَعَتِ الدَّوْلَةُ عَلَى هٰؤُلَآءِ [The turn to prevail against these returned]; as though meaning المَرَّةُ: so says Fr: but ↓ دُولَةٌ, he says, is in religions and institutions that are altered and changed with time: (T:) accord. to Zj, (T,) or A'Obeyd, (so in two copies of the S,) ↓ دُولَةٌ signifies a thing that is taken by turns; and دَوْلَةٌ, the act [of taking by turns]; (T, S;) and a transition from one state, or condition, to another: (T: [in this last sense, app. an inf. n.: see 1, third sentence:]) you say, صَارَ الفَىْءُ دُولَةً ↓ بَيْنَهُمْ, meaning [The فىء (or spoil, &c.,) became] a thing taken by turns among them: (S:) and the saying, in the Kur [lix. 7], كَىْ لَا يَكُونَ دُولَةً ↓ بَيْنَ الأَغْنِيَآءِ مِنْكُمْ means That it may not be a thing taken by turns [among the rich of you]: (T:) or دَوْلَةٌ relates to the present life or world; and ↓ دُولَةٌ, to that which is to come: (M, K:) and it is said that the former of these two words signifies prevalence, predominance, mastery, or victory; and ↓ the latter, the transition of wealth, blessing, or good, from one people, or party, to another: (TA:) the pl. (of دَوْلَةٌ, S, Msb) is دِوَلٌ, (S, M, Msb, K,) like as قِصَعٌ is pl. of قَصْعَةٌ, (Msb,) and (of ↓ دُولَةٌ, T, S, Msb), دُوَلٌ (T, S, M, Msb, K) and دُولَاتٌ, (S, TA,) and ↓ دَوَلٌ (M, K) is [a quasi-pl. n.] of both, because, as IJ says, دَوْلَةٌ is regarded as though it were originally دُولَةٌ. (M.) — — [In post-classical works, it signifies also A dynasty: and a state, an empire, or a monarchy.] — Also The حَوْصَلَة [or stomach of a bird; its triple stomach: or only its first stomach; the crop, or craw]: because of its إِنْدِيَال [or flaccidity]. (Ibn-'Abbaád, K.) And The قَانِصَة [which may here mean the same as the حوصلة, for this is one of the meanings assigned to it, and this explanation of دولة is not given by Ibn- 'Abbád: or it may here mean the intestines, of a bird, into which the food passes from the stomach: or the gizzard]. (K.) — — And The شِقْشِقَة [or faucial bag of the he-camel].

(Ibn-'Abbád, K.) — — And A thing like a مَزَادَة [or leathern water-bag] with a narrow mouth. (Ibn-'Abbád, K.) — — And The side of the belly. (K.) [But] accord. to Ibn-'Abbád, مَا أَعْظَمَ دَوْلَةَ بَطْنِهِ means How large is his navel! (TA.) دُولَةٌ: see the next preceding paragraph, in nine places: — — and see also what next follows, in two places. دُوَلَةٌ (T, S, K) and ↓ دِوَلَةٌ (Ibn-'Abbád, TA) [and ↓ دُولَةٌ, as appears from what follows]; as also تُوَلَةٌ (T, S) [and تِوَلَةٌ and تُوَلَةٌ]; A calamity, or misfortune: (T, Ibn-'Abbád, S, K:) pl. دُوَلَاتٌ (S) and دِوَلَاتٌ and دُوَلَاتٌ. (Ibn-'Abbád, TA.) You say, جَآءَ بِدُوَلَاتِهِ (S) [and ↓ بِدِوَلَاتِهِ] and ↓ بِدُولَاتِهِ (Ibn-'Abbad, TA) and ↓ بِدُولَاهُ, as also بِتُولَاهُ, (Aboo-Málik, K,) He, or it, came with, or brought, or brought to pass, his, or its, calamities, or misfortunes: (Ibn-'Abbád, S, K. *) دِوَلَةٌ: see دُوَلَةٌ. جَآءَ بِدُولَاهُ: see دُوَلَةٌ. جَآءَبِدَوَلَاتِهِ and دَوِيلٌ A plant that is a year old, (S, M, K,) and dry: (M, K:) or two years old, (AZ, K,) and worthless: (AZ, TA:) or especially what is dry of the [plants called] نَصِىّ and سَبَط: (M, K, * TA:) or any plant broken and black. (TA.) دَوَالِىُّ A sort of grapes of Et-Táïf, (M, K,) black inclining to redness. (M.) [See also دَوَالٍ, in art. دلو.] دَوَالَيْكَ i. q. مُدَاوَلَةً, [in the CK, erroneously, مُتَداوَلَةً,] used in an imperative sense [with its verb and the objective complement thereof understood before it, and thus meaning دَاوِلِ الفِعْلَ مُدَاوَلَةً Make thou the action to come round, or to be, by turns]: (M, K:) or it may be rendered as meaning that the thing happened in this manner [i. e. the action being made to come round, or to be, by turns]: (Sb, M:) or it means تَدَاوُلٌ بَعْدَ تَدَاوُلٍ [i. e. a taking, or doing, (a thing) by turn after (another's) doing so, and may be rendered virtually in the same manner as above, i. e. let the action be done by turns: or the action being done by turns]: (S, O, K: [in the PS, تَدَاوُلًا بَعْدَ تَدَاوُلٍ, which better explains the two manners in which it is said to be used:]) IAar says that it is an invariable expression, like حَجَازَيْكَ and هَذَاذَيْكَ; and is from the phrase تَدَاوَلُوا الأَمْرَ بَيْنَهُمْ, said of persons when this takes a turn and this a turn. (T, TA.) 'Abd-Beni-l- Has-hás says, إِذَ شُقَّ بُرْدٌ شُقَّ بِالبُرْدِ مِثْلُهُ دَوَالَيْكَ حَتَّى لَيْسَ لِلْبُرْدِ لَابِسُ [When a burd (a kind of garment) is rent, the like thereof is rent with the burd, the action being done by turns, so that there is no wearer of the burd; it having been rent so as to fall off]: (S:) the poet is speaking of a man's rending the clothing of a woman to see her person, and her rending his also. (T, TA. [This verse is related with several variations: see another reading of it voce هَذَاذَيْكَ, in art. هذ; with another explanation of it.]) — — Ibn-Buzurj says, (T,) sometimes the article ال is prefixed to it, so that one says الدَّوَالَيْكَ, (T,) meaning One's walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side, (T,) or one's urging, or pressing forward, and striving, (أَنْ يَتَحَفَّزَ, [in the CK, erroneously, ان يَتَحَفَّرَ,]) in his gait, or pace, (K,) when he moves about his shoulder-joints, and parts his legs widely, in walking. (T, K,* TA. In the copies of the K, جال [or جاءك] is erroneously put for حَاكَ, the reading in the T, TA. [The author of the TK follows the reading جال; and has fallen into several other evident mistakes in explaining this expression; which is itself, in my opinion, when with the article ال, a mistake for الدَّوَالِيْكُ, mentioned in art. دلك.]) A poet uses the phrase يَمْشِى الدَّوَالَيْكَ as meaning Walking, or going, in the manner explained above: (Ibn-Buzurj, T and TA in the present art.:) or يَمْشِى الدَّوَالِيكَ. (TA in art. دلك.) مُنْدَالٌ as meaning Dangling, or moving to and fro; and hanging; is said by Seer to be of the measure مُنْفَعِلٌ from التَّدَلِّى, and formed by transposition; and if so, it has no inf. n.; for the word that is formed by transposition has no inf. n. (M. [But for this assertion I see no satisfactory reason.]) مُتَدَوَالٌ: see دَوَلٌ. — — [الكَلَامُ المُتَدَاوَلُ signifies, in modern Arabic, The language commonly used.] دولاب دُولَابٌ, or دَوْلَابٌ: see art. دلب. دوم 1 دَامَ, aor. يَدُومُ and يَدَامُ; (S, M, Msb, K;) the see. pers. of the pret. when the aor. is يَدُومُ being دُمْتَ; and when the aor. is يَدَام, دِمْتَ; (M;) and accord. to Kr, (M,) you say also دِمْتَ, aor. تَدُومُ, which is extr., (M, K,) and not of valid authority, held by the lexicologists [in general] to be anomalous like مِتَّ having for its aor. تَمُوتُ, and فَضِلَ of which the aor. is يَفْضُلُ, and حَضِرَ of which the aor. is يَحْضُرُ, and said by Aboo-Bekr to be a compound of the pret. of which the aor. is تَدَامُ with the aor. of which the pret. is دُمْتَ; (M;) inf. n. دَوْمٌ and دَوَامٌ [which is the most common form] and دَيْمُومَةٌ [originally دَيْوَمُومَةٌ, like قَيْدُودَةٌ originally قَيْوَدُودَةٌ, &c.]; (S, M, Msb, K;) i. q. ثَبَتَ [as meaning It (a thing, S, M, Msb) continued, lasted, endured, or remained]: (Msb, TK:) and it became extended, or prolonged; syn. اِمْتَدَّ: (TK:) and [it continued, lasted, endured, or remained, long;] its time was, or became, long: (TA:) and i. q. بَقِىَ [as syn. with ثَبَتَ (explained above) and as meaning it continued, lasted, or existed, incessantly, always, endlessly, or for ever; it was, or became, permanent, perpetual, or everlasting]: (Msb in art. بقى:) and ↓ استدام signifies the same as دام [in all of these senses]: (TA:) [but Mtr says,] استدام السَّفَرُ [The journey continued, or continued long,] is not of established authority. (Mgh.) [Hence, دَامَ مُلْكُهُ May his dominion be of long continuance.] And دام عَلَى الأَمْرِ; (MA;) and ↓ داوم عَلَيْهِ, [and ↓ داومهُ, as is shown by a usage of the act. part. n. in art. دمن in the S, &c.,] (S, * MA,) inf. n. مُدَاوَمَةٌ; (S;) He kept continually, or constantly, to the thing, or affair. (S, MA.) مَا دَامَ means Continuance; because ما is a conjunct noun to دام; and it is not used otherwise than adverbially, like as inf. ns. are used adverbially: you say, لَا أَجْلِسُ مَا دُمْتَ قَائِمًا, i. e., دَوَامَ قِيَامِكَ [I will not sit during the continuance of thy standing]; (S, TA;) [or as long as thou standest; or while thou standest; for] ما denotes time; and قُمْ مَا دَامَ زَيْدٌ قَائِمًا means مُدَّةَ قِيَامِ زَيْدٍ [i. e. Stand thou during the period of Zeyd's standing]. (Ibn-Keysán, TA.) [And عَلَىالدَّوَامِ means Continually, or constantly; like دَائِمًا.] — — Said of rain, it means It fell, or descended, consecutively, continuously, or constantly. (Msb.) Some say, (M,) دَامَتِ السَّمَآءُ, aor. تَدِيمُ, inf. n. دَيْمٌ, (M, K,) which, if correct, should be included in art. ديم, (M,) meaning The sky rained continually; as also ↓ دَوَّمَت and دَيَّمَت, (M, K,) in which last the و is changed into ى as it is in دِيمَةٌ, (M,) and ↓ ادامت: (K:) or rained such rain as is termed دِيمَة; (M in art. ديم;) and so ↓ دَيَّمَت, inf. n. تَدْيِيمٌ; (S in art. ديم;) and ↓ ادامت. (Z, TA.) [See also دَوْمٌ, below.] IAar cites the following verse, (M, TA,) by Jahm Ibn-Shibl, (TA in this art.,) or Ibn-Sebel, (TA in art. سبل, in which, also, the verse is cited,) in praise of a horse, as is said in " the Book of Plants " of Ed-Deenäwaree, and in " the Book of Horses " of Ibn-El-Kelbee, not, as J asserts it to be, in praise of a munificent man, (TA,) هُوَ الجَوَادُ بْنُ الجَوَادِ بْنِ سَبَلْ إِنْ دَيَّمُوا ↓ جَادَ وَ إِنْ جَادُوا وَبَلْ [He is the fleet, the son of the fleet, the son of Sebel (a famous mare): if they are unremitting in their running, (the masc. pl. being here used, though relating to horses, in like manner as it is used in the Kur xli. 20,) he is fleet; and if they are fleet, he is vehement in his running]: or, as some relate it, إِنْ دَوَّمُوا. (M, TA. [It should be observed that the three verbs in this verse, and the word سبل, also relate to rain.]) — — (tropical:) It (a thing, T) was, or became, still, or motionless; said of water (T, S, * Msb, K, * TA) left in a pool by a torrent, and of the boiling of a cooking-pot; (Msb;;) and said, in this sense, of the sea: (M:) and it stopped, or stood still. (T, TA.) — — (assumed tropical:) He was, or became, tired, or fatigued: (T, TA:) [app. because he who is so stops to rest.] — — (assumed tropical:) It (a thing) went round, revolved, or circled: (T, TA:) [app. because that which does so keeps near to one place.] دَوَمَانٌ [an inf. n. of دَامَ like as حَوَمَانٌ is of حَامَ,] signifies (tropical:) The circling of a bird (K, TA) around water. (TA. [But in my MS. copy of the K, and in the CK, in the place of الدَّوَمَانُ I find ↓ الدَّوَمَآءُ. See also 2.]) [Hence,] دِيمَ بِهِ (tropical:) He was taken, or affected, with a vertigo, or giddiness in the head; as also ↓ بِهِ

أُدِيمَ, (M, TA,) and ↓ أُسْتُدِيمَ [app., in like manner, followed by بِهِ]. (Z, TA.) — — دَامَتِ الدَّلْوُ, (K,) inf. n. دَوْمٌ, (TA,) (assumed tropical:) The bucket became full: (K:) in this meaning, regard is had to the stagnant water [in the bucket]. (TA.) 2 دَوَّمَتِ السَّمَآءُ, and دَيَّمَت: and دَيَّمُوا said of horses: see 1, in the latter half of the paragraph, in three places. — — دوّمت الكِلَابُ The dogs went far: (Akh, IAar, M, K:) or continued their course. (IAar, M.) Dhu-r-Rummeh says, (de scribing a wild bull, T, TA,) حَتَّى إِذَا دَوَّمَتْ فِى الأَرْضِ رَاجَعَهُ كِبْرٌ وَ لَوْ شَآءَ نَجَّى نَفْسَهُ الهَرَبُ [Until, when they went far in the land, pride returned to him: but, had he pleased, flight had saved his blood: J, however, assigns to the verb in this instance another signification, as will be seen below]. (M, TA.) — — دوّم said of a bird, (T, M, K,) inf. n. تَدْوِيمٌ, (T, S,) (tropical:) It circled (Lth, T, S, M, K, TA) in the sky, (Lth, T, M, K,) as also ↓ تداوم, (KL,) [or ↓ تدوّم, (see مُتَدَوِّمَاتٌ,)] to rise high towards the sky; (S;) as also ↓ استدام: (M, K:) or circled in the sky, (M,) or flew, (T, * K,) without moving its wings; (T, M, K;) like the kite and the aquiline vulture: (T, TA:) or put itself into a state of commotion in its flying. (TA. [See also 1, near the end of the paragraph.]) Dhu-r-Rummeh makes التَّدْوِيم to be on the earth, or ground, in the verse cited above in this paragraph; [as though the meaning were, (assumed tropical:) Until, when they went round &c.;] As disallows this, and asserts that one says only دَوَّمَ فِى السَّمَآءِ, and دَوَّى فِىالأَرْضِ; but some affirm that التَّدْوِيمُ فِىالأَرْضِ is correct; and say that hence is de rived ↓ الدُّوَّامَةُ, meaning " the round thing [or top] which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string; " though others say that this is so called from the phrase دَوَّمْتُ القِدْرَ [explained below], because, by reason of the quickness of its revolving, or spinning, it seems as though it were at rest: and تَدْوَامٌ is like تَدْوِيمٌ: some, however, say that تَدْوِيمُ الكَلْبِ signifies the dog's going far in flight: (S:) AHeyth says that, accord. to As, التَّدْوِيمُ is only the act of a bird in the sky: (T, TA:) AAF says that, accord. to some, التَّدْوِيمُ is in the sky, and التَّدْوِيَةُ is on the earth, or ground; but accord. to others, the reverse is the case; and this, he says, is the truth in his opinion. (M, TA. [See also دَوَّى in art. دوى.]) — — You say also, دَوَّمَتِ الشَّمْسُ, (M, K,) or دوّمت الشمس فى السَّمَاءِ, (T,) or فِىكَبِدِ السَّمَآءِ, (S,) i. e. دَارَتْ فِى السَّمَآءِ [or دارت فى كبد السماء], lit. (tropical:) The sun spun in the sky, or in the middle of the sky; meaning, was as though it were spinning]; (T, M, K;) or was as though it were motionless [&c.]: (T, S:) and hence is [said to be] derived the word ↓ دُوَّامَةٌ applied to the boy's revolving, or spinning, thing. (T.) Dhu-r-Rummeh says, (describing the [insect called] جُنْدَب, [generally said to be a species of locust,] TA in art. رمض,) مَعْرَوْرِيًا رَمَضَ الرَّضْرَاضِ يَرْكُضُهُ وَالشَّمْسُ حَيْرَى لَهَا فِى الجَوِّ تَدْوِيمُ (T, * S, TA) i. e. Venturing upon the [vehement] heat of the pebbles, [meaning the vehemently-hot pebbles,] striking them with its foot, for so the جندب does, (TA,) (assumed tropical:) when the sun is [apparently] stationary in the summer midday, [as though perplexed in its course,] as though having a spinning [in the region between heaven and earth]: (T, TA:) or as though it were motionless. (S.) — — And one says, دَوَّمَتْ عَيْنُهُ (assumed tropical:) [His eye rolled; i. e.] the black of his eye revolved as though it were in the whirl of a spindle. (IAar, M, K.) — [دوّم is also trans.] You say, دوّم الدُّوَّامَةَ, (M, K,) inf. n. تَدْوِيمٌ, (TA,) (assumed tropical:) He made the دوّامة [or top] to revolve, or spin [so as to seem to be at rest, as has been shown above]: (M, K:) or he played with the دوّامة. (TA.) — — And دوّمت الخَمْرُ شَارِبَهَا (tropical:) The wine intoxicated its drinker so as to make him turn round about. (As, S, TA.) — — And دَوَّمُوا العَمَائِمَ (assumed tropical:) They wound the turbans around their heads. (TA.) — — And دوّم المَرَقَةَ (assumed tropical:) He put much grease into the broth so that it swam round upon it. (M, K.) — — التَّدْوِيمُ [or app. تَدْوِيمُ اللِّسَانِ] also signifies (assumed tropical:) The mumbling the tongue, and rolling it about in the mouth, in order that the saliva may not dry up: so says Fr. (S, TA.) — — [Hence, app., as the context seems to indicate,] Dhu-r-Rummeh says, describing a camel braying in his شِقْشِقَة [or faucial bag], دَوَّمَ فِيهَا رِزَّهُ وَ أَرْعَدَا [as though meaning (assumed tropical:) He made his braying to roll, or rumble, in it, and threatened]. (Fr, S, TA.) — — And دوّم signifies (tropical:) He moistened a thing. (S, M, K.) Ibn-Ahmar says, وَقَدْ يُدَوِّمُ رِيقَ الطَّامِعِ الأَمَلُ (S, M;) i. e. (assumed tropical:) [And hope sometimes, or often,] moistens the saliva [of the eager]: (S:) he is praising En-Noamán Ibn-Besheer, and means that his hope moistens his saliva in his mouth by making his eulogy to continue. (IB.) — — (tropical:) He mixed, or moistened, or steeped, (دَافَ,) saffron, (Lth, T, S, M, K, TA,) and stirred it round in doing so: (Lth, T, TA:) he dissolved saffron in water, and stirred it round therein. (A, TA.) — — دوّم القِدْرَ, and ↓ ادامها, (S, M, K,) He stilled the boiling of the cooking-pot by means of some [cold] water: (S:) or he sprinkled cold water upon [the contents of] the cooking-pot to still its boiling: (M, K:) or the former, (K,) or both, (M,) he allayed the boiling of the cooking-pot by means of something, (M, K,) and stilled it: (M:) and the latter signifies he left the cooking-pot upon the أَثَافِى [or three stones that supported it], after it had been emptied, (Lh, M, K,) not putting it down nor kindling a fire beneath it. (Lh, M.) 3 داوم عَلَى الأَمْرِ, and داوم الأَمْرَ: see 1. — See also 10. 4 ادامهُ, (inf. n. إِدَامَةٌ, TA,) trans. of دَامَ; (S, M, * Msb, K; *) [i. e.] i. q. جَعَلَهُ دَائِمًا [He made it to continue, last, endure, or remain: to be extended, or prolonged: to continue, last, endure, or remain, long: and to continue, last, or exist, incessantly, always, endlessly, or for ever; to be permanent, perpetual, or everlasting]: (TK:) he did it continually, or perpetually: (MA:) he had it continually, or perpetually. (MA, KL.) [Accord. to Golius, followed in this case by Freytag, ↓ تداوم signifies Perennitate donavit; a signification app. given by Golius as on the authority of the KL; but not in my copy of that work.] — — ادام القِدْرَ: see 2, last sentence. — — ادام الدَّلْوَ (assumed tropical:) He filled the bucket. (K, TA.) — — الإِدَامَةُ also signifies تَنْقِيرُ السَّهْمِ عَلَى الإِبْهَامِ [i. e. The trying the sonorific quality of the arrow by turning it round upon the thumb: or, as explained in this art. in the TK, the making the arrow to produce a sharp sound upon the thumb: or rather this or the former is the meaning of إِدَامَةُ السَّهْمِ; for, as is said in the TK, ادام السَّهْمَ signifies نقره على الابهام (i. e. نقّرهُ)]. (T, K.) — ادامت السَّمَآءُ: see 1, in the latter half of the paragraph, in two places. — — أُدِيمَ بِهِ: see 1, last sentence but one. 5 تَدَوَّمَ see 2: — — and see also 10. 6 تَدَاوَمَ see 2: — — and see also 4. 10 استدام: see 1. — — And see also 2. — — And أُسْتُدِيمَ: see 1, last sentence but one. — As a trans. v., (T,) i. q. إِنْتَظَرَ, (Sb, T, TA,) as also ↓ تدوّم, (K, [or this may perhaps be used only without an objective complement expressed,]) and رَقَبَ, (T,) or تَرَقَّبَ: (Sh, TA:) you say, إِسْتَدِمْ كَذَا, meaning إِنْتَظِرْهُ and أُرْقُبْهُ (assumed tropical:) [Look thou for, expect, await, wait for, or watch for, such a thing.] (T.) [When no objective complement is expressed, it seems to mean (assumed tropical:) He paused, and acted with deliberation, or in a patient or leisurely manner, or he waited in expectation; app. from the same verb as syn. with دَوَّمَ; and thus, like one who hovers about a thing: see حَوَّمَ; and see also إِنْتَظَرَ.] And استدامهُ (tropical:) He acted with moderation, gently, deliberately, or leisurely, in it; (S, M, K, TA;) namely, an affair, or a case: (S:) or he sought, desired, asked, or demanded, its continuance, or long continuance, or endless continuance: and so ↓ داومهُ (M, K, TA) in both of these senses: (K, TA:) or he asked him to render a thing continual &c.: (Mgh, Msb, TA:) and also

(assumed tropical:) he acted gently and deliberately in it; namely, an affair, or a case: (Msb:) and (assumed tropical:) he acted gently with him; (Fr, T in art. ديم, M, Msb, Kt;) i. e., another person, (Msb,) or his creditor; as also إِسْتَدْمَاهُ, (Fr, T, M, K,) which we judge to be formed from the former by transposition, because we do not find it [in this sense] to have any inf. n. (M.) A poet says, (T, S, Msb,) namely, Keys Ibn-Zuheyr, (S,) فَمَا ↓ فَلَا تَعْجَلْ بِأَمْرِكَ وَاسْتَدِمْهُ صَلَّى عَصَاكَ كَمُسْتَدِيمِ (T, S, Msb,) i. e. (assumed tropical:) [Therefore haste not in thine affair, but act with moderation, gently, deliberately, or leisurely, therein]; for no one has straightened thy staff by turning it round over the fire, (T,) meaning, no one has managed thine affair soundly, like one who acts with moderation, &c. (T, Msb.) And another says, (S,) namely, Mejnoon, (TA,) وَإِنِّى عَلَى لَيْلَى لَزَارٍ وَإِنَّنِى عَلَىذَاكَ فِيمَا بَيْنَنَا أَسْتَدِيمُهَا meaning (assumed tropical:) [And verily I am blaming Leylà; and verily, notwithstanding that,] I look for her aiding me by good conduct [in the matter that is between us]. (S.) You say also, أَسْتَدِيمُ اللّٰهَ نِعْمَتَكَ I seek, or desire, or ask, of God the continuance, or long continuance, or endless continuance, of thy favour, or the like. (Mgh, TA. *) And أَسْتَدِيمُ اللّٰهَ عِزَّكَ I ask God to continue, or continue long, &c., thy might, or power, &c. (Msb.) The phrase استدام لُبْسَ الثَّوْبِ, meaning [He continued long the wearing of the garment, or] he did not hasten to pull off the garment, may be from the saying إِسْتَدَمْتُ عَاقِبَةَ الأَمْرِ, meaning I looked, or watched, or waited, for the end, or issue, or result, of the affair, or case. (Msb.) — Also He (a man) stooped his head, blood dropping from it: formed by transposition from إِسْتَدْمَى (Kr, TA.) دَامٌ for دَائِمٌ: see the latter word. دَوْمٌ an inf. n. of 1 [q. v.]. (S, M, Msb, K.) — [Hence,] مَا زَالَتِ السَّمَآءُ دَوْمًا دَوْمًا The sky ceased not to rain [in the manner of the rain termed دِيمَة]; and so ↓ دَيْمًا دَيْمًا; (M, K; [in the CK, erroneously, دِيْمًا دِيْمًا;]) in which the ى is interchangeable with the و; (M;) mentioned by AHn, on the authority of Fr. (TA.) — — See also دَائِمٌ, in two places. — Also [The cucifera Thebaïca; (Delile, "Floræ Ægypt. Illustr.," no. 941;) or Theban Palm; so called because abundant in the Thebaïs; a species of fan-palm; by some called gingerbread: accord. to Forskål, (under the heading of " Flora Arabiæ Felicis," in his " Flora Ægypt. Arab.," p. cxxvi.,) Borassus flabelliformis; a name applied (after him) by Sonnini to the Theban palm; but now generally used by botanists to designate another species of fan-palm:] the tree of the مُقْل; (S, M, Msb, K;) a well-known kind of tree, of which the fruit is [called] the مُقْل: (TA:) n. un. with ة: AHn says that the دَوْمَة [is a tree that] becomes thick and tall, and has [leaves of the kind termed] خُوص, like the خوص of the date-palm, and racemes like the racemes of a date-palm. (M, TA.) Accord. to Aboo-Ziyád El-Aarábee, (AHn, M,) The نَبِق [which properly signifies the fruit of the سِدْر, but here app. means, as it does in the present day, the tree called سِدْر, a species of lote-tree, called by Linn. rhamnus spina Christi, and by Forskal rhamnus nabeca,] is also thus called, (AHn, M, K,) by some of the Arabs: accord. to 'Omárah, great [trees of the kind termed] سِدْر: (AHn, M:) and, (M, K,) accord. to IAar, (M,) big trees of any kind. (M, K.) [See also دَوْمَةٌ, below.] دَيْمٌ, whence the saying مَا زَالَتِ السَّمَآءُ دَيْمًا دَيْمًا: see دَوْمٌ. دِيَمٌ: see دِيمَةٌ. دَوْمَةٌ n. un. of دَوْمٌ. (M, TA.) [Also, app., as in the present day, and as appears from what follows, A single fruit of the tree called دَوْم.] — — And (assumed tropical:) A testicle; (K;) as being likened to the fruit of the دَوْم. (TA.) — — [Golius also explains it, as on the authority of the K, as meaning " Ebriosa mulier; " and Freytag, as meaning " mulier vinum vendens: " both are wrong: it is mentioned in the K as the name of a woman who sold wine.] دِيمَةٌ A lasting, or continuous, and still rain: (As, M, and TA voce ضَرْبٌ, q. v.:) or rain in which is neither thunder nor lightning; the least of which is the third of a day or the third of a night; and the most thereof, of any period: (AZ, S in art. ديم:) or rain that continues some days: (Msb:) or rain that continues long and is still, without thunder and lightning: (K, * TA:) or rain that continues five days, or six, (M, K,) or seven, (K,) or a day and a night, (T in art. ديم, M, K,) or more; (T, TA;) or the least whereof is a third of a day or of a night; and the most thereof, of any period: (K, TA:) pl. دِيَمٌ, (S, M, K,) the و being changed [into ى] in the pl. because it is changed in the sing., (M,) and دُيُومٌ, (Abu-l-'Omeythil, T, K,) and [coll. gen. n.] ↓ دِيَمٌ (Sh, T, TA.) [See also مُدَامٌ.] — — Hence other things are thus termed by way of comparison. (S.) It is said in a trad. (S, M) of 'Áïsheh, (M,) كَانَ عَمَلُهُ دِيمَةً (S, M, Msb) (assumed tropical:) His work was incessant [but moderate, or not excessive]; (Msb;) referring to Mohammad; (T, S, M, Msb;) on her being asked if he preferred some days to others: (T:) she likened it to the rain termed ديمة in respect of continuance and moderation. (T, M.) And it is related of Hudheyfeh that he said, mentioning فِتَن [i. e. trials, or probations, or conflicts and factions, &c.], إِنَّهَا لَآتِيَتُكُمْ دِيمًا دِيمًا, meaning (assumed tropical:) [Verily they are coming to you] filling the earth, or land, [and] with continuance. (T.) دَامَآءُ (in the CK [erroneously] دَأْمآءُ) The sea, or a great river; syn. بَحْرٌ; (M, K;) because of the continuance of its water: (M:) originally دَوْمَآءُ, or دَوَمَآءُ: if the latter, the change of the و into ا is anomalous. (TA.) الدَّوَمَآءُ: see 1, near the end of the paragraph. دَيْمُومٌ and دَيْمُومَةٌ, held by Aboo-'Alee to be from الدَّوَامُ, and therefore to belong to the present art.: (TA:) see art. دم. — The latter is also an inf. n. of دَامَ [q. v.]. (S, M, Msb, K.) دُوَامٌ (tropical:) A vertigo, or giddiness in the head; i. q. دُوَارٌ (S, * M, * K, TA. [In the CK, دَواءٌ is erroneously put for دُوَارٌ.]) You say, أَخَذَهُ دُوَامٌ (tropical:) [A vertigo took him, or attacked him]. (S.) And بِهِ دُوَامٌ (tropical:) [He has a vertigo]. (As, TA.) دُوَّامٌ: see what next follows. دُوَّامَةٌ (assumed tropical:) The فَلْكَة [or round thing, i. e. top,] which the boy throws, and makes to revolve, or spin, upon the ground, by means of a string: (S, M, * K: *) the derivation of the word has been explained above: see 2, in two places: (T, S:) pl. [or rather coll. gen. n.] ↓ دُوَّامٌ. (M, K.) — — دُوَّامَةُ البَحْرِ (assumed tropical:) [The whirlpool of the sea; so in the present day;] the middle of the sea, upon which the waves circle (تدوم [i. e. تُدَوِّمُ]). (TA.) دَائِمٌ [Continuing, lasting, enduring, or remaining: being extended or prolonged: (see 1, first sentence:)] continuing, lasting, enduring, or remaining, long: (TA:) [and continuing, lasting, or existing, incessantly, always, endlessly, or for ever; permanent, perpetual, or everlasting: (see, again, 1, first sentence:)] and ↓ دَوْمٌ signifies the same as دَائِمٌ, (S, M, K,) applied to shade; (S, M;) being an inf. n. used as an epithet: (M:) and ↓ دَيُّومٌ, also, (M, K,) [of the measure فَيْعُولٌ, originally دَيْوُومٌ,] like قَيُّومٌ, (M,) signifies the same as دائمٌ [app. in the last of the senses explained above; being of a form proper to intensive epithets]: (M, K:) Lakeet Ibn-Zurárah says, شَتَّانَ هٰذَا وَالعِنَاقُ وَالنَّوْمُ وَالمَشْرَبُ البَارِدُ وَالظِّلُّ الدَّوْمُ [Different, or widely different, are this and embracing and sleeping and the cool drinkingplace and the continual shade]. (IB, TA.) And the Jews are related, in a trad. of 'Áïsheh, to have said [to the Muslims], ↓ عَلَيْكُمُ السَّامُ الدَّامُ, meaning المَوْتُ الدَّائِمُ, [i. e. May everlasting death come upon you; saying السَّامُ in the place of السَّلَامُ, and] suppressing the ى [or rather the hemzeh] because of [their desire to assimilate الدائم to] السام. (TA.) [Hence دَائِمًا meaning Continually: and always, or for ever.] — Also (tropical:) Still, or motionless; said, in this sense, of water; (S, M, Mgh, Msb, K, TA;) and so ↓ دَوْمٌ. (M, TA.) — It is also said of that which is in motion, [as signifying (assumed tropical:) Going round, revolving, or circling, (see 1,)] as well as of that which is still, or motionless; thus having two contr. meanings: so says Aboo-Bekr. (TA.) — — [Hence,] ↓ مَرَقَةٌ دَاوِمَةٌ (assumed

tropical:) [Broth into which is put much grease so that this swims round upon it]: which is extr., because the و in this instance should by rule be changed into a hemzeh. (M. [The meaning is there indicated by the mention of this phrase immediately after دَوَّمَ المَرَقَةَ, q. v.]) مَرَقَةٌ دَاوِمَةٌ: see the next preceding paragraph. دَيُّومٌ:see دَائِمٌ, first sentence. أَدْوَمُ [More, and most, continual, lasting, &c.] You say, هُوَ أَدْوَمُ مِنْ كَذَا [It is more continual, or lasting, &c., than such a thing]: from الدَّوَامُ. (IJ, M.) مُدَامٌ Continual, or lasting, rain. (IJ, M, K.) [See also دِيمَةٌ, above.] — — And Wine; as also ↓ مُدَامَةٌ: (T, S, M, K:) so called because it is made to continue for a time (T, M) in the دَنّ, (T,) or in its receptacle, (M,) until it becomes still after fermenting: (T:) or because, by reason of its abundance, it does not become exhausted: (Sh, T:) or because of its oldness: (AO, T:) or because it is the only beverage of which the drinking can be long continued: (M, K:) or because the drinking thereof is continued for days, to the exclusion of other beverages. (A, TA.) مُدَامَةٌ: see what next precedes. مِدْوَمٌ and ↓ مِدْوَامٌ A stick, or piece of wood, (M, K,) or some other thing, (M,) with which one stills the boiling of the cooking-pot. (Lh, M, K.) أَرْضٌ مَدِيمَةٌ, (Yz, S, M, K, TA, [in the CK, erroneously, مُدِيمَةٌ,]) and ↓ مُدَيَّمَةٌ, (M, TA,) Land upon which have fallen rains such as are termed دِيَمٌ [pl. of دِيمَةٌ]. (Yz, * S, * M, K, * TA.) مُدِيمٌ i. q. رَاعِفٌ (S, K) [Having blood flowing from his nose: or, accord. to the PS and TK as meaning having a continual bleeding of the nose]. أَرْضٌ مُدَيَّمَةٌ: see مَدِيمَةٌ. مِدْوَامٌ: see مِدْوَمٌ. مُتَدَوِّمَاتٌ, applied to birds, means Going round, or circling, over a thing: and this is meant by ↓ مُتَدَاوِمَات, which is used for the former word, in the saying [of a rájiz], describing horses, كَالطَّيْرِ تَبْقِى مُتَدَاوِمَاتِهَا i. e. Like birds when thou lookest at, or watchest, those of them that are going round, or circling, over a thing: (S, TA: *) or متدوّمات signifies waiting, or watching. (TA.) مُتَدَاوِمَاتٌ: see what next precedes. مُسْتَدِيمٌ: see 10. Accord. to Sh, (TA,) it signifies (assumed tropical:) Exceeding the usual bounds in an affair; striving, or labouring, therein; or taking pains, or extraordinary pains, therein. (T, TA.) دون 1 دَانَ, aor. يَدُونُ, inf. n. دَوْنٌ; and ↓ أُدِينَ, (S, K,) with damm, (K,) inf. n. إِدَانَةٌ; (S;) He, or it, was, or became, such as is termed دُونٌ; (S, K;) [i. e.] low, base, vile, &c.: or weak: (K:) mentioned by Er-Rághib on the authority of IKt: (TA:) so say some: but accord. to others, دُونٌ has no verb. (S, TA.) لَمْ يَدُنْ, (as in my copies of the S,) or لم يَدَنْ, (as in the TA,) at the end of a verse of 'Adee, as some relate it, [perhaps the only authority for these two verbs,] is accord. to others لم يدَنَّ, from دَنَّى meaning " he, or it, was, or became, weak. " (S, K.) 2 دوّن الدِّيوَانَ, (inf. n. تَدْوِينٌ, TA,) He wrote, composed, or drew up, the register [&c.]. (S, * Msb, K, TA. *) And دوّن الدَّوَاوِينَ He instituted, appointed, or arranged, the registers for the prefects, or administrators, (Mgh, Msb,) and the Kádees, (Mgh,) or others: (Msb:) said of 'Omar; who is related to have been the first that did this, (Mgh, Msb,) among the Arabs. (Msb.) And دوّن الكُتُبَ He collected the writings. (Mgh.) [And دوّن شِعْرَ فُلَانٍ He collected the poetry of such a one.] And تَدْوِينٌ signifies also The writing [a person's name &c.] in a دِيوَان [or register]. (KL.) You say, دوّنهُ He wrote it [in a register]. (MA.) [And He registered him.] 4 أُدِينَ, inf. n. إِدَانَةٌ: see 1. — مَا أَدْوَنَهُ [as meaning How low, base, vile, &c., is he, or it!] is [asserted to be] a phrase not used, (As, T, K, TA,) because [it is said that] دُونٌ has no verb. (As, T, TA.) 5 تدوّن He was, or became, in a state of complete richness, wealth, or competence. (IAar, T, K.) [See also تذوّن. Perhaps both are correct, as dial. vars.] دُونٌ Low, base, vile, mean, paltry, inconsiderable, or contemptible; (Fr, T, S, M, * Msb, K;) applied to a man &c.: (T, Msb:) and inferior, i. e. lower, baser, viler, &c., in grounds of pretension to respect or honour [or in any approvable quality]: (Lth, T:) and such as falls short [of a thing]; used in this sense as a prefixed noun: (Ham p. 686:) [see below what is said of its usage as a prefixed noun by Lth and by Sb: and used as an epithet, scanty, or deficient; applied to anything:] and of a middling sort; between good and bad; applied to a man and to a commodity: (M:) and also high, or eminent, in rank or condition; noble, or honourable: (T, K:) thus it bears two contr. significations (K) [and significations intermediate between those two]. A poet says, إِذَا مَا عَلَا المَرْءُ رَامَ العَلَآءِ وَيَقْنَعُ بِالدُّونِ مَنْ كَانَا دُونَا [When the man is high in rank, or nobility, he seeks highness: and he who is low is content with that which is low]. (S.) Accord. to the most common usage, (Msb,) or accord. to what is asserted to be the most common usage, (Lh, M,) one says رَجُلٌ مِنْ دُونٍ (T, M, Msb, K) and شَىْءٌ مِنْ دُونٍ (M, Msb) A man who is [of a kind that is] low, base, &c., and a thing that is [of a kind that is] low, base, &c.: (Msb:) but sometimes they said رَجُلٌ دُونٌ and شَىْءٌ دُونٌ, without مِنْ; (M, Msb;) and ثَوْبٌ دُونٌ a bad [or an inferior] garment, or piece of cloth: (M:) or one should not say رَجُلٌ دُونٌ; (T, K;) for the Arabs did not use this phrase. (T.) Accord. to Lth, one says, هٰذَا دُونُ ذَاكَ [This is the inferior of that], when meaning to denote by it low estimation, using the nom. case: (T:) [but this is uncommon, if allowable:] Sb says that دون is not used in the nom. case as a prefixed noun: as to the saying in the Kur [lxxii. 11, an instance similar to which occurs also in vii. 167], مِنَّا الصَّالِحُونَ وَ مِنَّا دُونَ ذٰلِكَ وَ مِنَّا قَوْمٌ دُونَ ذٰلِكَ, the meaning is, [i. e. Of us are the righteous, and of us are a party below that party in rank or estimation]; (M, TA;) or, as another says, دون is here in the accus. case but in the place of a noun in the nom. case because it is generally used as an adv. n. (TA.) — — As an adv. n., دُون signifies Below, contr. of فَوْقَ; (S, K;) as denoting a falling short of the [right or approved] limit; (S;) or denoting low, or mean, estimation or condition; (Lth, T, M;) or a condition lower, baser, viler, &c., than that of another, in grounds of pretension to respect or honour [or in any approvable quality]; (Lth, T;) [and hence, inferior to, beneath, under, or short of, another in rank, height, size, &c.;] and less than another, and more deficient than another: (Fr, T:) and also above; i. q. فَوْقَ; (T, K;) in highness, or eminence, of rank or condition, or in nobility; (T;) [and hence, exceeding another, and more than another:] thus bearing two contr. significations. (K.) You say, زَيْدٌ دُونَكَ meaning Zeyd is [below thee, or] in a condition lower, baser, viler, &c., than thine, in grounds of pretension to respect or honour [&c.]: and when one says, "Verily such a one is high, or eminent, in rank or condition," or " is noble," another replies, وَ دُونَ ذٰلِكَ meaning And above that. (T.) — — Also Beneath, below in situation, or under; syn. تَحْتَ. (T, TA.) Using it in this sense, you say, دُونَ قَدَمِكَ خَدُّ عَدُوِّكَ [May the cheek of thine enemy be beneath thy foot]: (T, TA:) and جَلَسَ دُونَهُ [He sat below him]. (TA.) — — Also Before in respect of place, or in front: and [the contr., namely,] behind, or beyond. (T, M, K.) [You may say, using it in the former sense, جَلَسَ دُونَهُ He sat before him, or in front of him: (see Ham p. 86:) and, using it in the latter sense,] you say, هٰذَا أَمِيرٌ عَلَى مَا دُونَ جَيْحُونَ This [man] is governor, or prince, over what is beyond [the river] Jeyhoon. (TA.) — — And i. q. قَبْلَ [generally signifying Before in respect of time; but as some say, in respect of place also, which may perhaps be here meant]: (T:) and [the contr., namely,] i. q. بَعْد [generally meaning after in respect of time; but as some say, in respect of place also, which may perhaps be here meant]. (Fr, T, TA.) — — It signifies also Nearer than another thing: (S, Msb, K:) so in the phrase هٰذَا دُونَ ذٰلِكَ [This is nearer than that]; (S Msb;) or هٰذَا دُونَهُ [this is nearer than he, or it]. (K.) [Hence,] one says also, أُدْنُ دُونَكَ meaning Draw thou near in the space that is between me and thee: (A Heyth, T:) [or approach thou nearer to me:] or draw thou near [or nearer]

to me. (IAar, T, M, K.) And يَزِيدُ يَغُضُّ الطَّرْفَ دُونِى, a saying of a poet, means Yezeed lowers the eye towards a spot between me and him. (A Heyth, T.) [خَشَعَتْ دُونَهُ الأَبْصَارُ, also, has a similar meaning: see 1 in art. خشع. So, too, has the phrase, خَاوَتَ طَرْفَهُ دُونِى: see 3 in art. خوت. And hence,] one says, دُونَ النَّهْرِ جَمَاعَةٌ [In the way of, or to, the river, or on this side of the river, or nearer than the river, is a company of men; or] before thy reaching the river [there is to be found, or encountered, a company of men]. (K.) And دُونَ قَتْلِ الأَسَدِ أَهْوَالٌ [In the way of, or to, the slaying of the lion, or] before thine attaining to the slaying of the lion, terrors [are to be encountered]. (T, TA.) [And دُونَهُ خَرْطُ القَتَادِ: see 1 in art. خرط.] And حَالَ دُونَ الشَّىْءِ [It intervened as an obstacle in the way to the thing; or] it prevented from attaining the thing. (W p. 71.) [And لَيْسَ دُونَهُ شَىْءٌ There is nothing intervening as an obstacle in the way of, or to, him, or it.] And [hence,] قُتِلَ دُونَ مَالِهِ, and نَفْسِهِ, and أَخِيهِ, and جَارِهِ, He was slain in defence of his property, and of himself, and of his brother, and of his neighbour. (Occurring in a trad. commencing with the words الغَرِيقُ شَهِيدٌ, in the " Jámi' es-Sagheer," and thus explained in the margin of a copy of that work.) [And نَبَحَ دُونَهُ is a modern phrase meaning (assumed tropical:) He defended him as though by barking in the way to him.] — — [Hence,] also i. q. عَلَى [as meaning Against; denoting defence by means of intervention: see an ex. in a verse cited voce شَخْصٌ]. (Fr, T, TA.) — — And i. q. عِنْدَ [meaning At, near, nigh, by, or near by; with, or present with; &c.]. (Fr, T, Ibn-Es-Seed.) Accord. to Ez-Zowzanee, it has this meaning in the saying of Imra-el-Keys, [describing a horse,] فَأَلْحَقَنَا بِالهَادِيَاتِ وَ دُونَهُ جَوَاحِرُهَا فِى صَرَّةٍ لَمْ تُزَيَّلِ (TA, but only the former hemistich is there given,) i. e. And he made us to overtake the foremost of the wild animals, while near to him were those that lagged behind, in a herd, not dispersed. (EM p. 48.) — — And i. q. غَيْر [as meaning Other than, beside, or besides, exclusively of, or not as used before a substantive or an adjective]. (K.) Hence, in the Kur [xxi. 82], وَيَعْمَلُونَ عَمَلًا دُونَ ذٰلِكَ [And who should do work other than, or beside, that]. (Fr, TA.) And in the same [iv. 51 and 116], وَيَغْفِرُ مَا دُونَ ذٰلِكَ But He will forgive what is other than that: or, as some say, what is less than that. (Er-Rághib, TA.) And so, it is said, in the trad., لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ [There is no poor-rate to be exacted in the case of what is other than, or not, or, rather less than, five ounces]. (K.) So, too, it is said to mean in the trad., أَجَازَ الخُلْعَ دُونَ عِقَاصِ رَأْسِهَا [He allowed the divorcing a wife for a gift, or compensation, other than the عِقَاص (q. v.) of her head: in the CK, in which الخَلْعُ is erroneously put for الخُلْعَ, this is given as an ex. of دُونَ in the sense of سِوَى, which is syn. with غَيْر]: or the meaning is, for anything, even for the عقاص of her head. (K, TA.) — — It is also used (M, K, TA) as a subst. (M, TA) with مِنْ prefixed to it, [very often in this case, in the Kur and elsewhere, as meaning غَيْر and sometimes in other senses explained above,] and likewise with بِ (M, K, TA,) though rarely. (K.) One says, هٰذَا دُونَكَ and هٰذَا مِنْ دُونِكَ [This is below thee, or above thee: &c.]. (M, TA.) And it is said in the Kur [xxviii. 23], وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ (M, TA) And he found in a place below them two women: (Bd:) or beside them, or exclusively of them. (Jel.) One says also, مِنْ دُونِكَ or هٰذَا لِدُونَ لَكَ [meaning This belongs to me exclusively of thee]; i. e. thou hast no right nor share [with me] in this. (Kull p. 186.) The phrase فِيهِمْ مَنْ لَيْسَ بِدُونِهِ [app. as meaning Among whom was such as was not below him in respect of knowledge of poetry] is used by Akh in his book on rhymes. (M, TA.) — — It also denotes a command, (T, K,) and an incitement (Fr, T, S, K) to do a thing. (S.) Using it in the former sense, you say, دُونَكَ الدِّرْهَمَ, meaning Take thou the dirhem; (T;) or دُونَكَ الشَّىْءَ and دُونَكَ بِالشَّىْءِ, meaning Take thou the thing: (M:) and using it in the latter sense, you say, دُونَكَهُ, (S, K, TA,) meaning Keep thou, cleave thou, cling thou, or hold thou fast, to him; and take care of him: (TA:) or دُنَكَ زَيْدًا Keep thou, &c., to Zeyd, taking care of him. (T.) Temeem [meaning a party of the tribe so named] said to El-Hajjáj, when he had slain, i. e. crucified, Sálih Ibn-' Abd-Er-Rahmán, " Permit us to bury Sálih: " and he replied, دُونَكُمُوهُ [Take ye him]. (S, TA.) — — And it also denotes a threat. (T, K.) So in the sayings دُوكَ صِرَاعِى [Beware thou of wrestling with me] and دُونَكَ فَتَمَرَّسْ بِى [Beware thou, and then set thyself against me to do evil if thou canst]. (T, TA.) — — It is said that no verb is derived from it: (T, S, M, Msb:) but some assert that دَانَ and أُدِينَ [mentioned in the first paragraph of this art.] are derived from it. (S.) — — The dim. of دُونَ is ↓ دُوَيْنَ: (Ham p. 404:) and ↓ دُوَيْنَةَ occurs as a dim. in a verse of a post-classical poet; but, [ISd says,] of what word I know not, unless they said ↓ دُونَةَ [for دُونَ]. (M.) دُونَةَ: see the next preceding sentence. دُوَيْنَ: see the next preceding sentence. دُوَيْنَةَ: see the next preceding sentence. دَيْوَانٌ: see the next paragraph. دِيوَانٌ, an arabicized word, (AO, M, Msb, &c.,) from the Pers. [دِيوَانْ]; (AO, M, &c.;) [though some hold it to be of Arabic origin:] J says, (TA,) it is originally دِوَّانٌ, but ى is substituted for one of the و s ; as is shown by its pl., (S, Msb,) which is دَوَاوِينُ; (S, M, Msb, K;) for if the ى were radical, they would say دَيَاوِينُ; (S;) but accord. to IDrd and IJ, (IB, TA,) it has this latter pl. also: (M, IB, K, TA:) Sb says that the و in دِيوَانٌ, though after ى, is not changed into ى, as it is in سَيِّدٌ, because the ى in the former word is not inherent; that word being of the measure فِعَّالٌ, from دَوَّنْتَ; (M;) [i. e.] it is from دَوَّنَ الكُتُبَ meaning " he collected the writings; " as is shown by their saying ↓ دُوَيْوِينٌ, (M,) which is the dim.: (Msb:) ISk says that ديوان is with kesr only [to the د]; (M;) but one says ↓ دَيْوَانٌ also, (K,) which is mentioned by Ks, as postclassical, and by Sb; like بَيْطَارٌ: (M:) the meaning is A دَفْتَر [or register]: (Shifá el-Ghaleel, TA:) or a collection of written leaves or papers [forming a book, generally for registration]: (ISk, M, Mgh, * K:) or a register of accounts; an accountbook: (Msb:) and a register of soldiers and pensioners [and others]: (IAth, K:) the first who instituted, or appointed, or arranged, such a book, (Mgh, Msb, K,) among the Arabs, (Msb,) for the prefects, or administrators, (Mgh, Msb,) and the Kádees, (Mgh,) is said to have been 'Omar: (Mgh, Msb, K: *) accord. to El-Máwardee, it is a register of what concerns the rights, or dues, of the state, relating to the acts of the government, and the finances, and the military and other administrators thereof: (TA:) then any book was thus called: and especially the poetry of some particular poet: so that this meaning became [conventionally regarded as] a proper signification thereof; (Shifá el-Ghaleel, TA;) i. e. a collection of poetry [of a particular poet]. (TA.) [Hence,] one says, فُلَانٌ مِنْ أَهْلِ الدِّيوَانِ, meaning Such a one is of those whose names are written in the register. (Mgh.) [Also Such a one is of the keepers of the register; or, is of the registrars. (And sometimes it has another meaning, which see below.) And hence the saying] الشِّعْرُ دِيوَانُ العَرَبِ (assumed tropical:) [Poetry is the register of the Arabs]: because they used to refer to it on their differing in opinion respecting genealogies and wars or fights and the appointing of stipends or allowances from the government-treasury, like as the people of the ديوان [properly so called] refer to their ديوان in a case that is doubtful to them; or because it was the depository of their sciences, and the preserver of their rules of discipline, and the mine of their histories. (Har p. 263.) — — Afterwards, also, it was applied to signify An account, or a reckoning. (Msb, TA.) — — And Writers [of accounts or reckonings]. (TA.) — — And A place of account or reckoning, (Msb, TA,) and of writers [of accounts or reckonings] (TA.) — — [Also A council, court, or tribunal: see دَسْتٌ. Hence أَهْلُ الدِّيوَانِ sometimes means The people of the council, court, or tribunal. — — And also, in

the present day, A long seat, formed of a mattress laid against the side of a room, upon the floor or upon a raised structure or frame, with cushions to lean against; or two or more of such mattresses &c. similarly placed.] دِيوَانِىٌّ Of, or belonging to, a دِيوَان. (TA.) دُوَيْوِينٌ dim. of دِيوَانٌ, q. v. (M, * Msb.) أَدْوَنُ is used by IJ in the phrase ذٰلِكَ أَقَلُّ الأَمْرَيْنِ وَأَدْوَنُهُمَا [That is the lesser of the two affairs, or cases, and the lower, baser, &c., of them]: but [ISd says that] this is strange, because [he held that], like أَحْنَكَ, it has no verb belonging to it. (M.) دوى 1 دَوِىَ, (S, M, Msb, K,) aor. يَدْوَى, (Msb,) inf. n. دَوًى, He was, or became, diseased, disordered, distempered, sick, or ill: (S, M, Msb, K:) and he was, or became, affected with consumption, or ulceration of the lungs. (M.) — — [Hence,] دَوِىَ صَدْرُهُ (assumed tropical:) His bosom was, or became, affected with rancour, malevolence, malice, or spite. (S.) 2 دوّى, (T, S, M, K,) inf. n. تَدْوِيَةٌ, (T, S, K,) He, or it, made a sound; or what is termed دَوِىّ; (T, M;) [i. e., a confused and continued sound; such as the rustling, or murmuring, of the wind; and the rustling of a bird; and the humming, or buzzing, of bees; and the rumbling of thunder; or the distant sound of rain and of thunder;] accord. to some, particularly said of thunder [as meaning it made a rumbling sound]; (M;) or it (a cloud) thundered: (KL:) and he (a stallioncamel) brayed so as to make a [rumbling] sound such as is termed دَوِىّ to be heard. (T, S, K.) — [Also,] said of a bird, It circled in the air without moving its wings: (Msb:) or, accord. to As, one says of a dog, دوّى فِى الأَرْضِ [he went round upon the ground]; like as one says of a bird, دَوَّمَ فِىالسَّمَآءِ, meaning " it circled in its flight, rising: " he says that التَّدْوِيمُ is not upon the ground, nor التَّدْوِيَةُ in the sky; and he finds fault with the first of the verses of Dhu-r-Rummeh cited in the second paragraph of art. دوم: but some say that the two verbs are dial. vars., both meaning he went round about. (S. [See also دَوَّمَ, in two places.]) — — See also 2 in art. دو. — Also, (T, S, M, K,) and the like, (K,) and of broth, (T, S, M,) It was, or became, overspread with the thin skin termed دَوَايَةٌ. (T, S, M, K.) And, said of water, It was, or became, overspread with what was raised and scattered by the wind, (M, K,) resembling what is termed دُوَايَة. (M.) — — And [hence,] دَوَّتِ الأَرْضُ (assumed tropical:) The land became overspread with various herbage; as though it were the دُوَايَة of milk. (T.) — دَوَّيْتُهُ, (inf. n. as above, TA,) I gave him the دُوَايَة of milk, (M, K,) or of broth, to eat it. (M.) — And دوّى He sold [and app. made also (see مُدَوٍّ)] what is called دَوَاة. (TA.) 3 دَاوَيْتُهُ, (T, S, M, Msb, K,) inf. n. مُدَاوَاةٌ (T, S, Msb) and دِوَآءٌ, (T, S,) the latter allowable, (T,) I treated him medically, curatively, or therapeutically; (S, K;) I cured him [مِنْ مَرَضِهِ of his disease]; (T;) بِالدَّوَآءِ [with the remedy]: (M, K:) and I tended him carefully, or treated him; syn. عَانَيْتُهُ; (K, TA; [in the CK, erroneously, عَايَنْتُهُ;]) namely, المَرِيضَ [the sick person]. (M, * TA.) You say, هُوَ يُدْوِىوَيُدَاوِى: see 4. And, of a person, (T,) or thing, (S,) دُووِىَ, without idghám, to distinguish between the measures فُوعِلَ and فُعِّلَ; (T, S;) meaning [He or] it was treated medically, &c.: (S:) and دُووِىَ بِأَدْوِيَةٍ [referring to hair] It was treated (عُونِىَ) with remedies, such as oils and the like. (M.) — — And داوى فَرَسَهُ, inf. n. دِوَآءٌ, with kesr to the د, He fattened his horse, and fed him with fodder that showed its effect upon him: (T:) or دَاوَيْتُ الفَرَسَ I tended the horse well; or took good care of him. (M.) [See also دَوَآءٌ.] 4 ادواهُ i. q. أَمْرَضَهُ [which signifies He rendered him diseased, disordered, distempered, sick, or ill: and also he found him to be so]. (S, K.) You say, ↓ هُوَ يُدْوِى وَيُدَاوِى [He renders, or finds one to be, diseased, &c., and treats medically, &c., or cures]. (S.) — And (assumed tropical:) He suspected him; thought evil of him; a dial. var. of أَدْوَأَهُ. (AZ, TA.) — And ادوى He became a companion to a sick person. (K.) 6 تداوى بِدَوَآءٍ, (Msb,) or بِالشَّىْءِ (S,) He treated himself medically, curatively, or therapeutically, [or he cured himself, with a remedy, or] with the thing. (S.) 8 اِدَّوَيْتُ I ate the thin skin, termed دُوَايَة, upon milk [or broth]: (S:) or اِدَّوَىالدُّوَايَةَ He took and ate the دواية. (M, K.) دَوًى Disease, disorder, distemper, sickness, illness, or malady: (S, M, K:) and consumption, or ulceration of the lungs: (M:) or internal disease in the chest; whereas دَآءٌ signifies such as is external or internal. (Lth, T.) [Being properly an inf. n., it is app. used alike as sing. and pl. in all its senses: or it may, when signifying as explained above, have for its pl. أَدْوَآءٌ, which is pl. of دَآءٌ.] — See also دَوٍ, below, in three places. — — Also Foolish; stupid; or unsound, dull, or deficient, in intellect; (S, M, K;) applied to a man. (S.) — — And (so applied, TA) Cleaving to his place; (M, K;) not quitting it. (M.) — See also دَوَاةٌ. دَوٍ and ↓ دَوًى (applied to a man, S) Diseased, disordered, distempered, sick, or ill: (T, M, K:) or whose جَوْف [i. e. chest, or belly,] is in a bad, or corrupt, state, by reason of a disease: (S:) the former word has a dual form and a pl., [which is دَوُونَ,] and a fem., (M,) which is دَوِيَةٌ: (S:) but ↓ دَوًى is used alike as masc. and fem. and sing. (S, M) and dual (M) and pl., (S, M,) being originally an inf. n. (S.) A poet uses ↓ the latter as meaning disordered, or ill, by reason of intense drowsiness. (M.) — — [Hence,] one says, إِنَّهُ لَدَوِى الصَّدْرِ [meaning (assumed tropical:) Verily he is one whose bosom is affected with rancour, malevolence, malice, or spite: see 1, second sentence]: and a poet says, وَعَيْنُكَ تُبْدِى أَنَّ صَدْرَكَ لِى دَوِىْ [(assumed tropical:) And thine eye shows that thy bosom is affected with rancour towards me]. (Lth, T.) — — أَرْضٌ دَوِيَةٌ A land in which are diseases: (As, T, S:) a land that is unsuitable [or unhealthy]; as also ↓ دَوِيَّةٌ and ↓ دُوِيَّةٌ. (M, K.) دَوَاةٌ [vulgarly دَوَايَة, An ink-bottle; and, more commonly, an inkhorn; i. e. a portable case with receptacles for ink and the instruments of writing, so formed as to be stuck in the girdle; the most usual king is figured in my work on the Modern Egyptians, ch. ix.;] a certain thing, (S, M, Msb, K,) well known, (M, K,) from which one [takes the ink and instruments with which he] writes: (S, Msb:) pl. ↓ دَوًى, (S, M, K,) [or rather this is a coll. gen. n.,] and دُوِىٌّ, (T, S, M, K,) which is pl. of دَوًى, (S, TA,) as also دِوِىٌّ, (M, K,) and دَوَيَاتٌ, (S, Msb,) which is applied to a number from three to ten [inclusive]. (S.) — Also The rind, or skin, of the colocynth, and of the grape, and of the melon; and so ذَوَاةٌ. (K.) دَوَآءٌ (T, S, M, Msb, K) and ↓ دِوَآءٌ (S, M, K, said in the Msb to be a subst. from دَاوَيْتُهُ,) and ↓ دُوَآءٌ, (M, K,) the last on the authority of El-Hejeree, and the first that which is commonly known, (TA,) A medicine; a remedy: (T, M, Msb, K:) pl. أَدْوِيَةٌ. (T, S.) The following verse is related as presenting an ex. of the second of these dial. vars.: يَقُولُونَ مَخْمُورٌوَهٰذَا دِوَاؤُهُ عَلَىَّ إِذَنْ مَشْىٌ إِلَى البَيْتِ وَاجِبٌ [they say, "He is affected with the remains of intoxication; " and this is his remedy: on me, if the case be so, walking to the House of God is incumbent]: meaning that they said, "Flogging, and chastisement, is his دِوآء: " but he says, "On me is incumbent a pilgrimage walking if I have drunk it: " but it is said [by some] that دِوَآءٌ is only an inf. n. of دَاوَيْتُهُ, like مُدَاوَاةٌ. (S.) — — دَوَآءٌ also signifies Food. (M, TA.) — — And The means by which a horse is treated, consisting in what are termed تَضْمِيرٌ and حَنْذٌ [explained in the second paragraph of art. ضمر and the first of art. حنذ]: and the means by which a young woman, or female slave, is treated in order that she may become fat: and also applied to milk; because they used to effect the تضمير of horses by the drinking of milk, and to treat therewith the young woman, or female slave: and it is likewise called قَفِيَّةٌ; because she has it given to her in preference, like as the guest has, and the child. (S, TA.) دُوَآءٌ: see the next preceding paragraph. دِوَآءٌ: see دَوَآءٌ, in two places. دَوِىٌّ: A sound: (M:) or a confused and continued sound (حَفِيفٌ); as [the rustling, or murmuring,] of the

wind; and [the rustling] of a bird; and [the humming, or buzzing,] of bees: (S, K:) and the distant sound of rain and of thunder: (T:) or, as some say, particularly the [rumbling] sound of thunder: (M:) [and a ringing in the ears; as in the saying] خَلَا بَطْنِمِنَ الطَّعَامِ حَتَّسَمِعْتُ دِوِيًّا لِمَسَامِعِى [My belly became empty of food so that I heard a ringing in my ears]. (T.) — [It is also an epithet; whence] أَرْضٌ دَوِّيَةٌ: see دَوٍ, last sentence. دُوِىٌّ [an epithet; whence] أَرْضٌ دُوِيَّةٌ: see دَوٍ, last sentence. دُوَايَةٌ A thin skin, (S, M,) a substance that resembles the pellicle of the egg, (Lh, M, K,) that overspreads the surface of milk (Lh, S, M, K) and of broth (S, M) and of [the kind of pottage called] هَرِيسَة (Lh, M, K) and the like (K) when the wind blows upon it; (Lh, M, K;) as also ↓ دِوَايَةٌ. (S, M, K.) — — And in, or upon, the teeth, A greenness. (M, K.) دِوَايَةٌ: see the next preceding paragraph. دَوَاتِىٌّ and ↓ دَوَوِىٌّ (MA) and داوى (TA [app. ↓ دَاوِىٌّ]) The bearer of the دَوَاةٌ. (MA, TA.) [In recent times, the Pers. word دَوِيدَارٌ, or دَوَادَارٌ, has generally been used instead, as the appellation of a certain office-bearer in several Eastern courts, having different functions in different instances.] دَوَوِىٌّ: see what next precedes: — and see also art. دو. دُووِىٌّ: see art. دو. دَوِّىٌّ: see art. دو. دُوِّىٌّ: see art. دو. دَوِّيَّةٌ: see art. دو. دَاوٍ Much, or abundant, food; as also ↓ مُدَوٍّ. (M, K. [The latter word erroneously written in the CK مُدْوٍ.]) — — Milk having upon it what is termed دُوَايَة, like the pellicle of the egg: (K, TA:) and water overspread with a slight coat [of particles blown upon it by the wind]; as also ↓ مُدَوٍّ. (T.) And مَرَقَةٌ دَاوِيَةٌ and ↓ مُدَوِّيَةٌ A mess of broth having much grease [floating upon its surface]. (M.) دَايَةٌ, mentioned in this art. in the M and TA: see art. دأى. دَاوِىٌّ: see دَوَاتِىٌّ. دَاوِيَةٌ and دَاوِيَّةٌ: see art. دو. مُدَوٍّ, applied to clouds (سَحَابٌ, S, K), Thundering: (K:) or vehemently, or loudly, thundering, and in a state of commotion. (S.) — See also دَاوٍ in three places. — — [Hence,] أَرْضٌ مُدَوِّيَةٌ (assumed tropical:) Land overspread with various herbage; as though it were the دُوَايَة of milk: or having abundant herbage of which nothing has been eaten. (T.) — — And أَمْرٌ مُدَوٍّ (assumed tropical:) An affair that is [as though it were] covered: (K:) or an affair of which one knows not what is behind it; as though it were covered and concealed by a دُوَايَة. (M.) — Also The maker, or manufacturer, of the دَوَاة. (TA: but there written مدوى.) ديبوذ دَيْبُوذ A garment, or piece of cloth, having a double woof; expl. by ثَوْبٌ ذُو نِيرَيْنِ: pl. ↓ دَيَابُوذٌ [an anomalous form of pl.] and دَيَابِيذ: (Kudot;:) or ↓ دَيَابُوذٌ has this signification; expl. by ثَوْبٌ يُنْسَجُ بِنِرَيْنِ; [in form] as though [an irreg.] pl. or دَيْبُوذٌ, of the measure فَيْعُولٌ: (S, L:) an arabicized word, from the Persian دُو بُوذ [or دُو پُود]: (A 'Obeyd, S, L, K: *) sometimes arabicized with an unpointed د [for its final letter]. (S, L, K.) [See نيرٌ.] دَيَابُوذٌ: see above, in two places. ديث 1 دَاثَ, aor. يَدِيثُ, inf. n. دَيْثٌ, It (a thing) was, or became, soft, or supple; and easy: whence the term دَيُّوثٌ. (Msb.) — — [And hence,] داث, aor. as above, inf. n. دِيَاثَةٌ, (assumed tropical:) He was, or became, [a wittol, or tame cuckold; or] without jealousy, and regardless of shame: so in the Nawádir of Aboo-'Alee Zekereeyà Ibn-Hároon Ibn-Zekereeyà El-Hejeree: (TA:) and ↓ تَدَيُّثٌ signifies (assumed tropical:) the acting the part, or performing the office, [of a دَيُّوث, or wittol; or] of a pimp to one's own wife. (T, K.) 2 ديّثه, [inf. n. تَدْيِيثٌ,] He softened, or suppled, it; and made it easy. (Msb.) You say also, دَيَّثْتُهُ المَطَارِقُ The instruments called مطارق softened, or suppled, it; namely, a thing. (M.) — — (tropical:) He made it (a road) even, smooth, or easy to walk or ride upon. (M, TA.) — — (assumed tropical:) He smoothed it; namely, an affair. (M.) — — (assumed tropical:) He broke, or trained, him, namely, a camel, in some measure [so as to subdue his refractoriness]. (M.) — — And in like manner, [He prepared it in some measure; namely,] a skin in the tan, or tanning-liquid: and a spear in the ثِقَاف [or straitening-instrument]. (M.) — — (assumed tropical:) He subdued him; or rendered him submissive, (S, M, K,) and gentle; namely, a man. (M.) دُيِّثَ بِالصَّغَارِ occurs in a trad. as meaning (assumed tropical:) ذُلِّلَ [i. e. He was subdued, or rendered submissive, by abasement, or by tyranny, oppression, or injury]. (TA.) — — And (assumed tropical:) It (time, or fortune,) tried him, or proved him, and rendered him experienced, and submissive. (M.) 5 تَدَيَّثَ see 1. دِيَاثَةٌ (assumed tropical:) The act, or conduct, of the دَيُّوث [or wittol, &c.]. (Msb.) [See also دَاثَ, of which, in the sense assigned to it in the second sentence in this art., it is said to be the inf. n.] — It is also said to signify A distortion in the tongue: so in the Nh: or, as some say, the word in this sense is دِثَاثَةٌ. (TA.) دَيُّوثٌ, (written by some دَيُوثٌ, without tesh-deed, which is strange, TA,) a word of wellknown meaning, (K,) (assumed tropical:) [A wittol, or tame cuckold;] one to whose wife another man comes with his [the husband's] knowledge: (Th, M:) or one to whose wife other men go in so that he sees them; as though he had softened, or suppled, [or tamed,] himself to endure this: (M:) or one who is not jealous of him who goes in to his wife: (Mgh:) or a pimp to his own wife: (T:) or one who is not jealous of his wife: (T, Msb:) or i. q. قُنْذُعٌ; i. e. one who has no jealousy: (S:) or a submissive, compliant, man, without jealousy: (A:) said to be an arabicized word from the Syriac: or from مُدَيَّثٌ as an epithet applied to a camel, explained below; and if so, tropical: (TA:) or from دَاثَ [q. v.]. (Msb.) مُدَيَّثٌ (assumed tropical:) A camel broken, or trained, so that his refractoriness is subdued: (T:) or (tropical:) broken, or trained, but not thoroughly. (A.) — — (tropical:) A road beaten, or trodden, (S, A, TA,) and made even, or easy to walk or ride upon: (S, TA:) or that has been travelled until it has become plain, or conspicuous. (T, TA.) ديخ 2 ديّخ, inf. n. تَدْيِيخٌ: see 2 in art. دوخ, in two places. ديد دَيْدٌ: see دَيْدَانٌ. دَدَنٌ: see دَيْدَنٌ. دير 2 ديّد: see 1 in art. دود. 5 تديّر: see art. دور. دَيْرٌ: see art. دور. دَيْرَانِىٌّ: see art. دور. دَيِّرٌ: see art. دور. دَيْرَةٌ: see art. دور. دَيَّارٌ: see art. دور. دَيُّورٌ: see art. دور. ديص 1 دَاصَ, aor. يَدِيصُ, (S, M, A, K,) inf. n. دَيَصَانٌ (S, M, K) and دَيْصٌ, (M,) He, or it, declined; turned aside, or from the right course or direction; syn. زَاغَ, (M, K, TA,) in the copies of the S, [and in the CK, and in a copy of the A,] رَاغَ, with رَآءَ [instead of زاى], (TA,) and حَادَ: (S, A, K:) he deviated from the road. (M, TA.) — — He (a man, M) fled (M, K) from war, or battle. (K.) — — It (anything) moved about beneath one's hand. (M, K.) You say, دَاصَتِ السِّلْعَةُ, (S, A,) or الغُدَّةُ, (S, M, K,) which is the same, (S,) inf. ns. as above, (M,) The ganglion wabbled, or moved to and fro, or went and came, (S, A, K,) being put in motion by the hand, (S,) or beneath the hand of him who put it in motion, (K,) or beneath the skin: (A:) or slipped about (تَزَلَّقَت) between the skin and the flesh. (M.) And in like manner you say, دَاصَتِ السَّمَكَةُ فِى المَآءِ [The fish glided about, to and fro, in the water]. (A.) — — Also, (K,) inf. n. دَيْصٌ, (Ibn- 'Abbád,) He was, or became, brisk, lively, or sprightly: (Ibn-'Abbád, K:) said of a groom. (Ibn-'Abbád.) — — And He (a man, TA) was, or became, low, or vile, after highness of rank or condition. (K.) 7 انداص It (a thing) slipped out (اِنْسَلَّ) from the hand. (S, M, K.) — — انداص عَلَيْنَا بِشَرٍّ (S, M, K *) He came upon us suddenly, or unawares, with evil, or mischief; syn. هَجَمَ, (M,) or فَاجَأَ. (K.) دَيْصٌ, (so in the TA,) or ↓ دَاصَةٌ, (so in a copy of the M,) The motion of flight. (M, TA.) [See also 1, and see دَائِصٌ.] دَاصَةٌ: see دَيْصٌ. — Also pl. of دَائِصٌ [q. v.]. (S, K.) دِيَوْصٌ, [so in the TA, but probably دِيَّوْصٌ, like its syn. دِلَّوْصٌ,] with kesr, That moves about. (Ibn-'Abbád, TA.) دَيَّاصٌ A man over whom one cannot get power: (S, K:) or strong in the muscles: (M:) or a man whom one cannot seize because of the strength of his muscles: (As, TA:) or a fat man: (K:) so it is said; and if it be correct, it is because, when he is seized, he slips away from the hand by reason of his abundance of flesh: (IF:) and with ة, a fat woman: (TA:) or a woman bulky, (A,) or fleshy, (AA, K, TA,) and short, (AA, A, K, TA,)

and that quivers, or quakes [by reason of her abundance of flesh]: (AA, A, TA:) or a fleshy woman: and a short woman. (CK.) دَائِصٌ A thief: pl. دَاصَةٌ. (S, K.) — — One who follows the magistrates, and goes round about a thing. (Ibn-'Abbád, K.) — — The pl., mentioned above, also signifies Men who flee from war, or battle: or who put themselves in motion for flight. (TA.) — — And The lowest or basest or meanest sort of mankind, or of people; because of their being much in commotion: (Kr, M:) one of such is termed دَائِصٌ. (M.) مَدَاصٌ A diving-place, or plunging-place, in water: (El-Moheet, K:) a place in which fish go to and fro. (A.) مَدِيصٌ [app. A place where a person, or thing, declines; or turns aside, or from the right course or direction: a meaning which seems to be indicated in the S and TA]. A rájiz says, إِنَّ الجَوَادَ قَدْ رَأَى وَبِيصَهَا فَأَيْنَمَا دَاصَتْ يَدِصْ مَدِيصَهَا [Verily the courser has seen its glistening; and wheresoever it turns aside, he turns aside at its place of turning aside]. (S, TA.) إِنَّهُ لَمُنْدَاصٌ بِالشَّرِّ (S, K) Verily he is one who comes suddenly, or unawares, [upon others] with evil, or mischief; one who is wont to make [others] fall [so I here render وَقَّاعٌ] thereinto. (K.) ديف 1 دَافَهُ, aor. يَدِيفُهُ, inf. n. دَيْفٌ: see 1 in art. دوف. ديك دِكْ دِكْ a cry used in chiding domestic cocks. (K.) دِيكٌ a word of well-known meaning, (S, K,) The domestic cock; i. e. the male of the دَجَاج: (Msb, TA:) pl. (of mult. TA) دِيَكَةٌ and دُيُوكٌ (S, Msb, K) and (of pauc. TA) أَدْيَاكٌ. (K.) Sometimes it is employed as meaning دَجَاجَةٌ, (K,) [which is a n. un., applied to the male and to the female,] and is therefore made [grammatically] fem., (TA,) [though still applying to the male, agreeably with a common license in the case of a masc. noun that has a fem. syn., and vice versa,] as in the saying, دَجَاجَةٌوَزَقَتِ الدِّيكُ بِصَوْتٍ زَقًّا [And the cock muted with a sound, with vehement muting]; (K;) because the ديك is also a دَجَاجَة: so says ISd. (TA.) — — دِيكُ الجِنِّ [The cock of the jinn, or genii;] a certain little creeping thing, or insect, (دُوَيْبَّة,) found in gardens. (Kzw.) And the surname of the poet 'Abd-Es-Selám. (K.) — Solicitously affectionate; compassionate: (K:) or solicitously affectionate; affectionate to off spring; applied to a man, in the dial. of ElYemen: so accord. to El-Muärrij; who says that hence the ديك [or domestic cock] is thus called. (TA.) — (assumed tropical:) The [season called] رَبِيع [here meaning spring]; as though so called because of the various colours of its plants, or herbage, (K, TA,) and thus likened to the ديك [or domestic cock]. (TA.) — One, and all, of the three stones on which the cooking-pot is placed: used alike as sign. and pl. (El-Muärrij, K.) — The protuberant bone behind the ear of the horse: (K:) IKh explains it as meaning a certain bone behind the ear; not particularizing a horse nor any other animal. (IB.) [دِيكَةٌ is said by Golius, as on the authority of the K, in which it is not found, to be sometimes used as signifying A domestic hen.] أَرْضٌ مَدَاكَةٌ and مُدَاكَةٌ and ↓ مَدِيكَةٌ A land abounding with دِيَكَة [or domestic cocks]. (K.) أَرْضٌ مَدِيكَةٌ: see what next precedes. ديم 1 دَامَتِ السَّمَآءُ, aor. تَدِيمُ, inf. n. دَيْمٌ: see 1 in art. دوم. 2 دَيَّمَتِ السَّمَآءُ: and دَيَّمُوا said of horses: see 1 in art. دوم, in the latter half of the paragraph, in three places. مَا زَالَتِ السَّمَآءُ دَيْمًا دَيْمًا: see دَوْمٌ, in art. دوم. دِيمٌ: see دِيمَةٌ. دِيمَةٌ: see art. دوم. دَيْمُومٌ and دَيْمُومَةٌ: see arts. دم and دوم. دَيَّوُمٌ: see دَائِمٌ, in art. دوم. أَرْضٌ مَدِيمَةٌ and مُدَيَّمَةٌ: see art. دوم. دين 1 دَانَ, (IAar, S, K, TA,) aor. يَدِينُ, (IAar, M, K, TA,) [inf. n. دِينٌ, (which see below,) in this and most of the other senses, or the inf. n. is دَيْنٌ, and دِينٌ is a simple subst.,] He was, or became, obedient; he obeyed: (IAar, S, M, K, TA:) this is the primary signification: or, as some say, the primary signification is the following; namely, he was, or became, abased and submissive: (IAar, * K, * TA:) or he was, or became, abased and enslaved and obedient. (S.) You say, دَانَ لَهُ, (S,) and دِنْتُ لَهُ and دِنْتُهُ, (M, TA,) He, and I, was, or became, obedient to him [&c.], or obeyed him [&c.]. (S, M, TA.) And دِنْتُهُ, (M, K,) aor. أَدِينُهُ, (K,) I served him, did service for him, or ministered to him, and acted well to him. (M, K.) — — [Hence,] He became [a servant of God, or] a Muslim. (TK.) You say, دَانَ بِالْإِسْلَامِ, inf. n. دِينٌ, with kesr, [and دِيَانَةٌ,] He became, or made himself, a servant of God by [following the religion of] El-Islám; [i. e. he followed El-Islám as his religion;] and so ↓ تديّن. (Msb.) And دَانَ بِكَذا, (S,) and دِنْتُ بِهِ, (M, K,) inf. n. دِيَانَةٌ [and دِينٌ]; and ↓ تديّن به, [and تديّنتُ به; He, and I, followed such a thing as his, and my, religion;] (S, TA;) from دِينٌ as signifying " obedience. " (S.) And دان بِدِينِهِمْ He followed them in their religion; agreed with them, or was of one mind or opinion with them, upon, or respecting, their religion; took, or adopted, their religion as his. (TA.) And the trad. of 'Alee, مَحَبَّةُ العُلَمَآءِ دِينٌ يُدَانُ اللّٰهُ بِهِ [The love of the learned is a kind of religion with which God is served]. (TA.) In the phrase وَ لَا يَدِينُونَ دِينَ الحَقِّ [Nor follow the religion of the truth, or the true religion], in the Kur ix. 29, El-Islám is meant. (Jel.) — Also He was, or became, disobedient; he disobeyed: and he was, or became, mighty, potent, powerful, or strong; or high, or elevated, in rank, condition, or state; noble, honourable, glorious, or illustrious. (IAar, T, K.) Thus it bears significations contr. to those mentioned in the first part of this paragraph. (MF.) — Also, (S, M, Msb, K,) first pers. دِنْتُ, (T, M8gh,) aor. as above, (T, S, Msb,) inf. n. دَيْنٌ, (S, Msb,) from المُدَايَنَةُ, (Msb, [see 3,]) i. q. أَخَذَ الدَّيْنَ, (IKt, M, Msb, K,) or [rather] أَخَذَ دَيْنًا, (T,) [He took, or received, a loan, or the like; he borrowed: or he took, or received, or bought, upon credit; which is the meaning generally obtaining: and ↓ اِدَّانَ and ↓ أَدَانَ and ↓ استدان and ↓ تديّن signify [in like manner] أَخَذَ دَيْنًا: (K:) or the first, i. e. دان, signifies he sought, or demanded, a loan, or the like; (ISk, S, Mgh, Msb;) as also ↓ ادّان and ↓ استدان: (S, Mgh:) and he became indebted, in debt, or under the obligation of a debt: (S:) and ↓ ادّان and ↓ أَدَانَ and ↓ استدان signify أَخَذَ بِدَيْنٍ [he took, or received, by incurring a debt; i. e. he took, or received, or bought, upon credit; like أَخَذَ دَيْنًا]; (M;) or the first and last of these three signify أَخَذَ الدَّيْنَ, and اِقْتَرَضَ [which means the same]: but ↓ أَدَانَ signifies he gave, or granted, what is termed دَيْنٌ [meaning a loan, or the like: or he gave, or granted, or sold, a thing upon credit]: (TA:) accord. to Esh-Sheybánee, this last verb signifies he became entitled to a debt from others [or from another]: Lth says that it (أَدَانَ) signifies he was, or became, such as is termed مُسْتَدِينٌ; [i. e. it is syn. with استدان, as it is said to be in the M and K;] but [Az says,] this, which has been mentioned on the authority of some one or more by Sh, is in my opinion a mistake; أَدَانَ means he sold upon credit; or became entitled to a debt from others [or from another]; (T, TA;) or he sold to persons upon a limited credit, or for payment at an appointed period, so that he became entitled to a debt from them: (S:) and accord. to Sh, ↓ ادّان signifies he became much in debt. (T, TA.) El-Ahmar cites the following verse of El-'Ojeyr Es-Saloolee: نَدِينُ وَيَقْضِى اللّٰهُ عَنَّا وَقَدْ نَرَى مَصَارِعَ قَوْمٍ لَا يَدِينُونَ ضُيَّعِ [We incur debt, and God pays for us; and sometimes, or often, we see the places of overthrow of a people, who incur not debt, in a state of perdition]: in the S [and the T] ضُيَّعَا; but correctly as above; for the whole of the قَصِيدَة is مَخْفُوضَة. (IB, TA.) And it is said in a trad., ↓ اِدَّانَ مُعْرِضًا, (S, K,) or, as some relate it, دَانَ, (K,) He bought upon credit, or borrowed, or sought or demanded a loan, of whomsoever he could, addressing himself to such as came in his way: (S, TA:) or both mean he bought upon credit avoiding payment: or he contracted a debt with every one who presented himself to him: (K, TA: [see also other explanations voce مُعْرِضٌ:]) ↓ ادّان signifies he bought upon credit: (K:) or [thus and also] the contr., i. e. he sold upon credit. (T, K.) — — It is also trans.; and so is ↓ أَدَانَ. (Msb.) You say, دِنْتُهُ, (M, Mgh, K, [in the CK دِينَةٌ is here put for دِنْتُهُ,]) inf. n. دَيْنٌ; (TA;) and ↓ أَدَنْتُهُ (M, Mgh, K,) inf.

n. إِدَانَةٌ; (TA;) I gave him, or granted him, to a certain period, what is termed دَيْنٌ [meaning the loan, or the like; I lent to him: or I gave him, or granted him, credit; or sold to him, upon credit]: (M, K, TA:) so that he owed a debt: (TA:) and i. q. أَقْرَضْتُهُ [I gave him, or granted him, a loan, or the like]; (M, * Mgh, K;) as also ↓ دَيَّنْتُهُ: (Mgh:) or دِنْتُهُ has this last meaning: (A 'Obeyd, S, M:) and ↓ أَدَنْتُهُ signifies I sought, or demanded, of him a loan, or the like; syn. اِسْتَقْرَضْتُ مِنْهُ; as also ↓ اِسْتَدَنْتُهُ: (M:) or دِنْتُهُ has each of the last two meanings: (A 'Obeyd, T, Msb:) and signifies also I received from him a loan, or the like. (K.) And one says, ↓ أَدِنِّى عَشَرَةَ دَرَاهِمَ meaning Lend thou to me ten dirhems. (S, TA.) — دانهُ, (S,) first pers. دِنْتُهُ, (M, Msb, K,) inf. n. دِينٌ (S, M, K) and دَيْنٌ, (M, K,) or the latter is the inf. n. and the former is a simple subst., (M,) also signifies He repaid, requited, compensated, or recompensed, him, (S, M, Msb, K,) بِفِعْلِهِ for his deed: and so ↓ داينهُ, inf. n. مُدَايَنَةٌ and دِيَانٌ. (M.) And دِنَّاهُمْ We did to them like as they did to us. (Ham p. 10.) One says, كَمَا تَدِينُ تُدَانُ, (T, S, M,) a prov., (M,) meaning Like as thou repayest, or requitest, &c., thou shalt be repaid, or requited, &c.; (S, M;) i. e. according to thy deed thou shalt be repaid, or requited, &c.: (S:) or, as some say, like as thou doest, it shall be done to thee: (M:) or like as thou doest thou shalt be given, and repaid, &c. (T.) And it is said in a trad., اَللّٰهُمَّ دِنْهُمْ كَمَا يَدِينُونَنَا, meaning O God, repay them, or requite them, &c., with [the like of] that which they do to us. (TA.) — — اَللّٰهُ لَيَدِينُ مِنَ الجَمّٓاءِ لِلْقَرْنَاءِ, a trad. of Selmán, means God will assuredly retaliate [for her that is hornless upon her that is horned]. (TA.) — — And one says, مَنْ دَانَ نَفْسَهُ رَبِحَ, i. e. He who reckons with himself [gains] (Ham p. 10. [Or the verb may here have the meaning next following.]) — Also, دانهُ, He abased him, (T, S, K,) and enslaved him. (T, S.) Hence, (T,) it is said in a trad., الكَيِّسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ المَوْتِ, (S, T,) i. e. [The intelligent is] he who abases, and enslaves, himself [and works for that which shall be after death]: or, as some say, who reckons with himself: (T:) or, accord. to some, who overcomes himself. (TA.) And دانهُ, (K,) first pers. دِنْتُهُ, (T,) signifies He made him to do that which he disliked. (AZ, T, K.) And دِينَ He was made to do that which he disliked. (T.) — — And دِنْتُهُ, inf. n. دِينٌ, I ruled, governed, or managed, him, or it. (M, TA.) And I possessed it; owned it; or exercised, or had, authority over it. (Sh, S, K, TA.) — دان, (IAar, T, K,) aor. يَدِينُ, (K,) [inf. n., app., دِينٌ, which see below,] signifies also He became accustomed or habituated, or he accustomed or habituated himself, to good or to evil: (IAar, T, K:) and, accord. to Lth, (T,) دِينَ signifies he was accustomed or habituated: (T, M:) or, as some say, دِينٌ signifying "custom," or "habit," has no verb. (M.) — And He (a man, IAar, T) was, or became, smitten, or affected, by a disease. (IAar, T, K.) 2 دينهُ, (S, Mgh, Msb, K,) inf. n. تَدْيِينٌ, (S, K,) He left him to his religion; (S, Mgh, Msb, K;) left him and his religion, not opposing him in that which he held allowable in his belief. (Msb.) — — He believed him: so in the saying, دينهُ فِى القَضَآءِ [He believed him in respect of the judgment, or judicial decision], (T, M, Mgh, *) and فِيمَا بَيْنَهُ وَبَيْنَ اللّٰهِ [in respect of what was between him and God]: (T, M:) but this is a conventional signification used by the professors. (Mgh.) — — دَيَّنْتُ الحَالِفَ (T, TA) I confirmed the swearer (قَوَّيْتُهُ [so in the TA, but in the T بَرَّيْتُهُ, app. for بَرَّأْتُهُ, I held him, or pronounced him, to be clear, or quit, if not a mistranscription for قَوَّيْتُهُ,]) in that which he swore. (T, TA.) — See also 1, in the latter half of the paragraph. — دَيَّنْتُهُ القَوْمَ I made him ruler, governor, or manager of the affairs, of the people, or company of men. (M.) And دينهُ الشَّىْءَ, (T, * TA,) inf. n. as above, (TA,) He made him to possess the thing: to own it; or to exercise, or have, authority over it. (T, * TA.) El-Hotei-ah says, (T, S, M,) addressing his mother, (T,) لَقَدْ دُيِّنْتِ أَمْرَ بَنِيكِ حَتَّى تَرَكْتِهِمُ أَدَقَّ مِنَ الطَّحِينِ (T, S, M,) meaning مُلِّكْتِ [i. e. Verily thou hast been made to have the ordering of the affairs of thy sons until thou hast rendered them finer than flour]. (T, S.) And hence the saying, يُدَيَّنُ الرَّجُلُ أَمْرَهُ i. e. يُمَلَّكُ [The man shall be made to have the ordering of his affair, or affairs, or case]. (Sh, T.) 3 دَايَنْتُهُ, (S, M, A, K,) inf. n. مُدَايَنَةٌ and دِيَانٌ, (TA,) I dealt, or bought and sold, with him upon credit; (A, TA;) I dealt, or sold and bought, with him, giving upon credit and taking upon credit: (S, TA:) or I lent to him; or I gave him, or granted him, a loan, or the like; and he did so to me: (M, K:) or I dealt with him upon credit, giving or taking. (Ksh * and Bd in ii. 282.) — See also 1, in the latter half of the paragraph. — Each of the inf. ns. mentioned above is also syn. with مُحَاكَمَةٌ [The summoning another to the judge, and litigating with him: &c.]. (TA.) 4 ادان, inf. n. إِدَانَةٌ; as an intrans. v.: see 1, in the former half of the paragraph, in three places. — — As a trans. v.: see 1, in the latter half of the paragraph, in four places. — — [The following significations, namely, "Subegit," and "Pensavit," assigned to this verb by Golius as on the authority of the KL, and "Voluit sibi esse servum," and "Servum cepit," followed by an accus., assigned to it by him as on the authority of the S, I do not find in either of those works.] 5 تديّن: see 1, in the former half of the paragraph, in three places. 6 تَدَايَنُوا They sold and bought, one with another, upon credit; and in like manner تَدَايَنَا is said of two persons: (S:) or they took, or received, or bought, upon credit [app. one of another]: and so اِدَّايَنُوا [which is a variation of the former]. (M.) إِذَا تَدَايَنْتُمْ بِدَيْنٍ, in the Kur ii. 282, means When ye deal, one with another, (Ksh, Bd, Jel, Msb,) upon credit, giving or taking, (Ksh, * Bd,) or by prepayment, (Jel, Msb,) or lending or the like, (Jel,) &c. (Msb.) 8 اِدَّانَ, originally اِدْتَانَ: see 1, in six places. 10 استدان, as an intrans. v.: see 1, in the former half of the paragraph, in three places. — — استدانهُ He sought, or demanded, of him what is termed دَيْنٌ [meaning a debt]: and also i. q. اِسْتَقْرَضَ مِنْهُ. (M.) See 1, in the latter half of the paragraph. دَيْنٌ [is an inf. n. of 1: — — and is also a simple subst., and] properly signifies [A debt; such as] the price of a thing sold [which the purchaser is under an obligation to pay]; and a dowry [which one engages to pay]: and a loan, or the like; syn. قَرْض: (Msb:) or it is [a debt] such as has an appointed time of falling due: what has not such an appointed time is [properly, but not always,] termed قَرْضٌ: (K:) and ↓ دِينَةٌ signifies the same as دَيْنٌ (T, M, K) in the sense above explained: (K:) a valid دَيْنٌ صَحِيحٌ) دَيْن) is such as does not become annulled save by payment, or by one's being declared clear, or quit: compensation in the case of a contract which a slave makes with his owner to pay him a certain sum as the price of himself and on the payment thereof to be free is not a valid دَيْن, because it may become annulled without payment, and without his being declared clear, or quit; that is, by the slave's being unable to pay it: (KT:) in the language of the law, but not in the proper language, دَيْنٌ is also applied to (assumed tropical:) [a debt incurred by] a thing taken unjustly, injuriously, or by violence; as being likened to a دَيْن properly so called: (Msb:) and it signifies also anything that is not present: [app. meaning anything to be paid, or done, at a future time:] (M, K:) the pl. [of pauc.] is أَدْيُنٌ (Lh, M, K) and [of mult.] دُيُونٌ (S, M, K) [and in the CK is added and دِينَةٌ, with kesr; but this is a mistranscription for دِنْتُهُ, as syn. with أَدَنْتُهُ, which follows it, connected therewith by وَ]: the pl. of ↓ دِينَةٌ is دِيَنٌ. (TA.) You say, مَا أَكْثَرَ دَيْنَهُ and ↓ دِينَتَهُ [How great in amount. is his debt!]; both meaning the same. (AZ, T.) And ↓ جِئْتُ لِطَلَبِ الدِّينَةِ i. e. الدَّيْن [I came for the demanding of the debt]. (AZ, T.) And عَلَيْهِ دَيْنٌ [On him lies a debt; i. e. he owes a debt]: and لَهُ دَيْنٌ [To him is due a debt; i. e. he has a debt owed to him]. (S, TA.) And اِشْتَرَى بِالدَّيْنِ [He bought upon credit]: (K:) and أَخَذَ الدَّيْنَ (IKt, M, Msb, K) or [rather] أَخَذَ دَيْنًا [signifies the same; or he took, or received, upon credit: or he took, or received, a loan, or the like; he borrowed]: (T, K:) and أَخَذَ بِدَيْنٍ [likewise signifies

the same; or he took, or received, by incurring a debt]. (M.) And بَاعَ بِالدَّيْنِ [He sold upon credit]: (K:) and بِعْتُهُ بِدَيْنٍ (TA) or ↓ بِدِينَةٍ (S) [I sold to him upon credit]: and أَعْطَيْتُهُ الدَّيْنَ [signifies the same; or I gave him, or granted him, credit: or I gave him, or granted him, the loan, or the like]. (M, K, TA.) — — [Hence,] (tropical:) Death; (K, TA;) because it is a دَيْن [or debt] which every one must pay when [the angel who is] the demander of its payment comes. (TA.) And hence the prov., رَمَاهُ اللّٰهُ بِدَيْنِهِ (tropical:) [May God smite him with his death]. (TA.) — — Thaalebeh Ibn-'Obeyd says, describing palm-trees, تَضَمَّنُ الحَاجَاتِ العِيَالِ وَ ضَيْفِهِمْ وَمَهْمَا تَضَمَّنْ مِنْ دُيُونِهِمْ تَقْضِ [They comprise the wants of the household and of their guest; and whatever they comprise of their debts, they pay]; by the دُيُون meaning what is obtained of their fruit that is gathered. (M, TA.) دِينٌ [is an inf. n. of 1: and is also used as a simple subst., signifying] Obedience; (T, S, M, K;) as also ↓ دِينَةٌ: (K: [in the M it is said, without any restriction, that دِينَةٌ is like دِينٌ:]) this is its primary meaning: and its pl. is أَدْيَانٌ: or, as some say, its primary meaning is that next following: (TA:) a state of abasement, (M, K, TA,) and submissiveness. (TA.) الدِّينُ لِلّٰهِ means Obedience to, and the service of, God. (T, K. *) And the saying, in the Kur [iv. 124], وَ مَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلّٰهِ means [And who is better] in obedience [than he who resigns himself to God?] (Er-Rághib, TA.) In like manner, also, in the same [ii. 257], لَا إِكْرَاهَ فِى الدِّينِ means [There shall be no compulsion] in obedience. (Er-Rághib, TA.) — — A religion: (K, and in one of my copies of the S:) pl. as above: (S:) so termed as implying obedience, and submission to the law: [for ex.,] it is said in the Kur [iii. 17], إِنَّ الدِّينَ عِنْدَ اللّٰهِ الْإِسْلَامُ [Verily the only true religion in the sight of God is El-Islám]. (TA.) الدِّينُ is a name for That whereby one serves God. (S, * K.) [It is applied to Religion, in the widest sense of this term, practical and doctrinal: thus comprehending الإِيمَانُ, which means “ religious belief. ”] And it [particularly] signifies [The religion of] El-Islám. (M, K.) And The religious law of God; consisting of such ordinances as those of fasting and prayer and pilgrimage and the giving of the poor-rate, and the other acts of piety, or of obedience to God, or of duty to Him and to men; syn. الشَّرِيعَةُ. (TA.) And The belief in the unity of God. (K.) And Piety, or pious fear, and abstinence from unlawful things; syn. الوَرَعُ. (S, K.) — — Also A particular law; a statute; or an ordinance; syn. حُكْمٌ (K, and Jel in xii. 76) and قَضَآءٌ [which signifies the same as حُكْمٌ]. (Katádeh, T, K.) It is said in the Kur [xii. 76], مَا كَانَ لِيَأْخُذَ أَخَاهُ فِى دِينِ الْمَلِكِ, meaning He (Joseph) was not to take his brother as a slave for the theft according to the law of the king of Egypt; i. e., فِى حُكْمِ مَلِكِ مِصْرَ, (Jel,) or فىقَضَائِهِ; (Katádeh, T;) for his punishment according to him was beating, and a fine of twice the value of the thing stolen; not enslavement: (Jel:) or, accord. to ElUmawee, the meaning is, in the dominion of the King. (T.) — — [A system of usages, or rites and ceremonies &c., inherited from a series of ancestors.] It is said in a trad., of the Prophet, كَانَ عَلَى دِينِ قَوْمِهِ, meaning He used to conform with the old usages obtaining among his people, inherited from Abraham and Ishmael, in respect of their pilgrimage and their marriagecustoms (IAth, K, TA) and their inheritances (IAth, TA) and their modes of buying and selling and their ways of acting, (IAth, K, TA,) and other ordinances of the faith [&c.]; (IAth, TA;) but as to the belief in the unity of God, they had altered it; and the Prophet held no other belief than it: (IAth, K, TA:) or, as some say, the meaning here is, their dispositions, in respect of generosity and courage; from دِينٌ in the sense next following. (TA.) — — Custom, or habit; (AZ, T, S, M, K;) as also ↓ دِينَةٌ: (M, * TA:) and business: (S, TA:) pl., as above, أَدْيَانٌ. (M, TA.) This, also, has been said to be the primary signification. (TA.) One says, مَا زَالَ ذٰلِكَ دِينِى That has not ceased to be my custom, or habit. (T, TA.) — — A way, course, mode, or manner, of acting, or conduct, or the like. (K.) — — I. q. تَدْبِيرٌ [app. as meaning Management, conduct, or regulation, of affairs]. (K.) — — State, condition, or case. (S, M, K.) ISh says, I asked an Arab of the desert respecting a thing, and he said to me, لَوْ لَقِيتَنِى عَلَى دِينٍ غَيْرِ هٰذِهِ لَأَخْبَرْتُكَ [Hadst thou found me in a state other than this, I had informed thee]. (S, M.) — — A property, such as is an unknown cause of a known effect; syn. خَاصِّيَّةٌ. (KL. [The significations of “ Via ” and “ Signum ” and “ Opera,” mentioned by Golius as from the KL, I do not find in my copy of that work.]) — Disobedience. (S, K.) [Thus it bears a signification the contr. of that first mentioned in this paragraph.] — Repayment, requital, compensation, or recompense: (S, M, K:) or, as some say, such as is proportioned to the deed of him who is its object. (TA.) Hence, مَالِكِ يَوْمِ الدِّينِ, i. e. [The King] of the day of requital, in the Kur [i. 3]: (M, T, TA:) or the meaning in this instance is the next but one of those here following. (T, TA.) — —

Retaliation, by slaying for slaying, or wounding for wounding, or mutilating for mutilating. (TA.) — — A reckoning. (T, S, M, K.) [See the sentence next but one above.] Hence, in the Kur [ix. 36], ذٰلِكَ الدِّينُ القَيِّمُ [is said to mean] That is the right, correct, or true, reckoning. (T, TA.) — Compulsion against the will: (K:) subdual, subjection, or subjugation; ascendency: sovereign, or ruling, power; or power of dominion: (S, K:) mastership, or ownership; or the exercise, or possession, of authority. (K, TA.) — A disease: (Lh, IAar, T, S, M, K:) or, accord. to El-Mufaddal, an old disease. (IAar, T.) — [It is said to signify also] A constant, or a gentle, rain; as also ↓ دِينَةٌ: (K:) accord. to the book of Lth, [by which is meant the 'Eyn,] (T,) rain that has been constantly, (T,) or usually, (K,) recurring in a place: (T, K:) but this is a mistake of Lth, or of some one who has added it in his book: a verse of Et- Tirimmáh, there cited as an ex., ends with وَدِينِ, which is in that instance syn. with مَوْدُون, meaning “ moistened; ” its و being the primal radical, not the conjunction وَ; and دِينٌ as meaning any kind of rain being unknown. (T, TA.) — See also دَائِنٌ. دَيْنَةٌ, (so in the TT, as from the T,) or ↓ دِينَةٌ, with kesr, (so in the TA,) A cause of death. (T, TA.) دِينَةٌ: see دَيْنٌ, in five places: — and دِينٌ, in three places: — and دَيْنَةٌ. دَيِّنٌ Religious; or one who makes himself a servant of God; (S, Msb;) as also ↓ مُتَدَيِّنٌ. (S.) دَيَّانٌ A requiter, (S, M, K,) who neglects not any deed, but requites it, with good and with evil; (K, TA;) in this sense, with the article ال, applied as an epithet to God: (S, M, TA:) a subduer; (T, K;) applied to a man in this sense; (T;) and also, in the same sense, with the article ال, to God: (TA:) a judge; a ruler, or governor; (T, K;) in these senses, likewise, applied to a man; and, with the article ال, to God: (T:) a manager, a conducter, or an orderer, (S, M, K,) of affairs of another. (S.) دَائِنٌ A debtor; (S, M, Msb, * K;) as also ↓ مَدِينٌ and ↓ مَدْيُونٌ, (S, * M, Msb, * K,) this last of the dial. of Temeem, (M,) and ↓ مُدَانٌ (M, K) and ↓ مُدَّانٌ: (K:) or all of these, (M, K,) or ↓ مَدْيُونٌ, (S, TA,) one much in debt: (S, M, K, TA:) and ↓ مُدَّانٌ, constantly in debt: (Sh, T:) and دَائِنٌ signifies one who takes, or receives, a loan, or the like; who borrows; or who takes, or receives, or buys, upon credit: (Sh, T, Msb:) and also one who repays a debt: (Sh, T, TA:) thus bearing two contr. meanings: (TA:) or also one who gives, or grants, credit; or sells upon credit: (Msb:) pl. دَائِنُونَ, with which ↓ دِينٌ is syn. [as a quasi-pl. n.], as in the saying of a poet, وَكَانَالنَّاسُ إِلَّا نَحْنُ دِينًا [And the people, except us, were debtors]. (S.) مُدَانٌ: see the next preceding paragraph. مَدِينٌ: see دَائِنٌ. — [Also Repaid, requited, compensated, or recompensed: and reckoned with.] أَئِنَّا لَمَدِينُونَ, in the Kur [xxxvii. 51], means Shall we indeed be requited, and reckoned with? (S, TA.) [See also what follows, in two places.] — Possessed; owned; had, or held, under authority: (TA:) [and

hence,] a slave; fem. with ة: (S, M, K:) [or] so called because abased by work. (K.) غَيْرَ مَدِينِينَ, in the Kur [lvi. 85], accord. to Zj, means Not held under authority: but Fr says, I have also heard [it explained as meaning] not requited [for your deeds]. (T.) [And it is said that] أَئِنَّا لَمَدِينُونَ [mentioned above] means ائنّا لَمَمْلُوكُونَ [i. e. Shall we indeed be held in possession, or under authority, as servants of God?]. (M.) مَدِينَةٌ A city; syn. مِصْرٌ: (S, K:) so called because had, or held, in possession, or under authority. (S, * TA.) [See also art. مدن.] — — أَنَا ابْنُ مَدِينَتِهَا means I am he who is acquainted with it; (IAar, T, * M, * K;) like ابن بَجْدَتِهَا [q. v.]. (IAar, T.) مُدَّانٌ: see دَائِنٌ, in two places. مِدْيَانٌ, applied to a man, (S, M, K,) and also to a woman, (M, K,) without ة, (M,) One who gives, or grants, loans, or the like, (Sh, T, M, K,) to men, (M,) much, or often; (Sh, T, K:) and also, (Sh, T, K,) if you will, (Sh, T,) one who seeks, or demands, loans, or the like, much, or often: (Sh, T, K:) thus bearing two contr. significations: (K:) or one whose custom it is to take, or receive, by incurring debt, or to buy upon credit; and, to seek, or demand, loans, or the like: (S:) or it is an intensive epithet, signifying one having [many] debts: (IAth, TA:) pl. مَدَايِينُ, (M, K,) masc. and fem. (TA.) مَدْيُونٌ: see دَائِنٌ, in two places. مُتَدَيِّنٌ: see دَيِّنٌ.

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The ninth letter of the alphabet; called ذَالٌ: it is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]: and of the letters termed لِثَوِيَّة [or gingival], which are ث and ذ and ظ; wherefore it is substituted for ث in تَلَعْذَمَ for تَلَعْثَمَ; and it is said to be substituted for the unpointed د in فَشَرِّذْ بِهِمْ, [as some read] in the Kur [viii. 59, for فَشَرِّدْ بهم]. (TA.) — [As a numeral, it denotes Seven hundred.] ذا ذَا is said by Aboo-'Alee to be originally ذَىْ; the ى, though quiescent, being changed into ا: (M:) or it is originally ذَيَى or ذَوَى; the final radical letter being elided: some say that the original medial radical letter is ى because it has been heard to be pronounced with imáleh [and so it is now pronounced in Egypt]; but others say that it is و, and this is the more agreeable with analogy. (Msb.) It is a noun of indication, [properly meaning This, but sometimes, when repeated, better rendered that,] relating to an object of the masc. gender, (S, M, K,) such as is near: (I'Ak p. 36:) or it relates to what is distant [accord. to some, and therefore should always be rendered that]; and هٰذَا, [which see in what follows,] to what is near: (K in art. هَا: [but the former is generally held to relate to what is near, like the latter:]) or it is a noun denoting anything indicated that is seen by the speaker and the person addressed: the noun in it is ذَ, or ذ alone: and it is a noun of which the signification is vague and unknown until it is explained by what follows it, as when you say ذَا الرَّجُلُ [This man], and ذَا الفَرَسَ [This horse]: and the nom. and accus. and gen. are all alike: (T:) the fem. is ذِى (T, S, M, K, but omitted in the CK) and ذِهْ, (S, M, K, but omitted in the CK,) the latter used in the case of a pause, (S,) with a quiescent ه, which is a substitute for the ى, not a sign of the fem. gender, (S, M,) as it is in طَلْحَهْ and حَمْزَهْ, in which it is changed into ة when followed by a conjunctive alif, for in this case the ه in ذِهِ remains unchanged [but is meksoorah, as it is also in other cases of connexion with a following word]; and one says also ذهِى; (M;) and تَا and تِهْ: (S and K &c. in art. تا:) for the dual you say ذَانِ and تَانِ; (M;) ذَانِ is the dual form of ذَا (T, S) [and تَانِ is that of تَا used in the place of ذِى]; i. e., you indicate the masc. dual by ذَانِ in the nom. case, and ذَيْنِ in the accus. and gen.; and the fem. dual you indicate by تَانِ in the nom. case, and تَيْنِ in the accus. and gen.: (I'Ak p. 36:) the pl. is أُلَآءِ [or أُلآءِ] (T, S, and I'Ak ib.) in the dial. of the people of El-Hijáz, (I'Ak,) and أُولَى [or أُلَى] (T, I'Ak) in the dial. of Temeem; each both masc. and fem. (I'Ak ib. [See art. الى.]) You say, ذَا أَخُوكَ [This is thy brother]: and ذِىأُخْتُكَ [This is thy sister]: (T:) and لَاآتِيكَ فِى ذِى السَّنَةِ [I will not come to thee in this year]; like as you say فى هٰذِهِ السَّنَةِ and فى هٰذِى السَّنَةِ; not فى ذَا السَّنَةِ, because ذا is always masc. (As, T.) And you say, ذَانِ أَخَوَاكَ [These two are thy two brothers]: and تَانِ أُخْتَاكَ [These two are thy two sisters]. (T.) And أُولَآءِ إِخْوَتُكَ [These are thy brothers]: and أُولَآءِ أَخَوَاتُكَ [These are thy sisters]: thus making no difference between the masc. and the fem. in the pl. (T.) — — The هَا that is used to give notice, to a person addressed, of something about to be said to him, is prefixed to ذَا [and to ذِى &c.], (T, S, M, K,) and is a particle without any meaning but inception: (T:) thus you say هٰذَا, (T, S, M,) and some say هٰذَاا, adding another ا; (Ks, T;) fem. هٰذِى, (T, S, M,) and [more commonly] هٰذِهْ in the case of a pause, (M,) and هٰذِهِ in other cases, (T, S,) and هَاتَا, and some say هٰذَاتِ, but this is unusual and disapproved: (T:) dual هٰذَانِ for the masc., and هَاتَانِ for the fem.; (T;) said by IJ to be not properly duals, but nouns formed to denote duals; (M;) and many of the Arabs say هٰذَانِّ; (T;) some, also, make هٰذَانِ indecl., like the sing. ذَا, reading [in the Kur xx. 66] إِنَّ هٰذَانِ لَسَاحِرَانِ [Verily these two are enchanters], and it has been said that this is of the dial. of Belhárith [or Benu-l-Hárith] Ibn-Kaab; but others make it decl., reading إِنَّ هٰذَيْنِ لَسَاحِرَانِ: (S, TA: [see, however, what has been said respecting this phrase voce إِنَّ:]) the pl. is هٰؤُلَا in the dial. of Temeem, with a quiescent ا; and هٰؤُلَآءِ in the dial. of the people of El-Hijáz, with medd and hemz and khafd; and هٰؤُلَآءٍ in the dial. of Benoo- 'Okeyl, with medd and hemz and tenween. (AZ, T.) The Arabs also say, لَا هَا اللّٰهِ ذَا, introducing the name of God between هَا and ذَا; meaning No, by God; this is [my oath, or] that by which I swear. (T.) In the following verse, of Jemeel, وَأَتَى صَوَاحِبُهَا فَقُلْنَ هَذَا الَّذِى مَنَحَ المَوَدَّةَ غَيْرَنَا وَجَفَانَا [it is said that] هَذَا is for أَذَا, (M,) i. e., ه is here substituted for the interrogative hemzeh (S * and K in art. ها) [so that the meaning is, And her female companions came, and said, Is this he who gave love to other than us, and treated us unkindly?]: or, as some assert, هَذَا is here used for هٰذَا, the ا being suppressed for the sake of the measure. (El-Bedr El-Karáfee, TA in art. ها.) — — One says also ذَاكَ, (T, S, M, K,) affixing to ذَا the ك of allocution, [q. v., meaning That,] relating to an object that is distant, (T, *, S, and I'Ak p. 36,) or, accord. to general opinion, to that which occupies a middle place between the near and the distant, (I'Ak pp. 36 and 37,) and this ك has no place in desinential syntax; (S, and I'Ak p. 36;) it does not occupy the place of a gen. nor of an accus., but is only affixed to ذا to denote the distance of ذا from the person addressed: (T:) for the fem. you say تِيكَ (T, S) and تَاكَ; (S and K in art. تا, q. v.;) but not ذِيكَ, for this is wrong, (T, S,) and is used only by the vulgar: (T:) for the dual you say ذَانِكَ (T, S) and ذَيْنِكَ, as in the phrases جَآءَنِى ذَانِكَ الرَّجُلَانِ [Those two men came to me] and رَأَيْتُ ذَيْنِكَ الرَّجُلَيْنِ, [I saw those two men]; (S;) and some say ذَانِّكَ, with teshdeed, (T, S,) [accord. to J] for the purpose of corroboration, and to add to the letters of the noun, (S,) but [accord. to others] this is dual of ذٰلِكَ, [which see in what follows,] the second ن being a substitute for the ل; (T on the authority of Zj and others;) and some say تَانِّكَ also, with tesh-deed, (T, S,) as well as تَانِكَ: (T in this art., and S and K in art. تا, but there omitted in some copies of the S:) the pl. is [أُولَاكَ and] أُولٰئِكَ. (T, S.) هَا is also prefixed to ذَاكَ; so that you say, هٰذَاكَ زَيْدٌ [That is Zeyd]: (S, TA:) and in like manner, for the fem., you say هَاتِيكَ and هَاتَاكَ: (S and K in art. تا:) but it is not prefixed [to the dual nor] to أُولٰئِكَ. (S.) — — You also add ل in ذَاكَ, (T, S, M, K,) as a corroborative; (TA;) so that you say ذٰلِكَ, [meaning That,] (T, S, M, K,) relating to an object that is distant, by common consent; (I'Ak pp. 36 and 37;) or hemzeh, saying ذَائِكَ, (K,) but some say that this is a mispronunciation: (TA

in art. ذوى:) for the fem. you say تِلْكَ and تَالِكَ: the dual of ذٰلِكَ is ذَانِّكَ, mentioned above; and that of the fem. is تَانِّكَ: (T: [and in the K in art. تا, تَالِكَ is also mentioned as a dual, as well as a sing.:]) and the pl. is أُولَالِكَ. (S and M and K voce أُولَى or أَلَى or أَلَا.) [See art. الى.]) هَا is not prefixed to ذٰلِكَ (S) nor to تِلْكَ [nor to أُولَالِكَ] because, as IB says, the ل denotes the remoteness of that which is indicated and the ها denotes its nearness, so that the two are incompatible. (TA in art. تا.) — — In the saying in the Kur [ii. 256, the Verse of the Throne], مَنْ ذَا الَّذِى يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ, (T, TA,) accord. to Th and Mbr, (TA,) هٰذَا is syn. with ذا [so that the meaning is, Who is this that shall intercede with Him but by his permission?]: (T, TA:) or it may be here redundant [so that the meaning is, Who is he that &c.?]. (Kull.) — — It is sometimes syn. with اَلَّذِى. (T, S, M.) So in the saying, مَا ذَا رَأَيْتَ [What is it that thou sawest?]; to which one may answer, مَتَاعٌ حَسَنٌ [A goodly commodity]. (Sb, S.) And so in the Kur [ii. 216], وَ يَسْأَلُونَكَ مَا ذَا يُنْفِقُونَ [And they ask thee what amount of their property is it that they shall expend in alms]; (T, M, TA;) accord. to those who make the reply to be in the nom. case; for this shows that ما is [virtually] in the nom. case as an inchoative, and ذا is its enunciative, and ينفقون is the complement of ذا; and that ما and ذا are not to be regarded as one word: [or] this is the preferable way of explanation in the opinion of Sb, though he allowed the other way, [that of regarding ما and ذا as one word, together constituting an inchoative, and ينفقون as its enunciative, (see Ham p. 521,)] with [the reply in] the nom. case: (M:) and هٰذَا, also, is used in the same sense: (TA:) so too ذا in مَنْ ذَا and مَا ذَا هُوَ هُوَ may be considered as syn. with الذى; but it is preferable to regard it as redundant. (Kull.) — — It is [said to be] redundant also in other instances: for ex., in the trad. of Jereer, as related by Aboo-'Amr Ez-Záhid, who says that it is so in this instance: يَطْلُعُ عَلَيْكُمْ رَجُلٌ مِنْ ذِى يَمَنٍ عَلَى وَجْهِهِ مَسْحَةٌ مِنْ ذِى مُلْكٍ [There will come to you a man from El-Yemen, having upon his face an indication of dominion]. (TA. [But this evidently belongs to art. ذُو; in which see a similar ex. (أَتَيْنَا ذَا يَمَنٍ). See also other exs. there.]) — — [كَذَا lit. means Like this: and hence, thus: as also هٰكَذَا. — — It is also often used as one word, and, as such, is made the complement of a prefixed noun; as in سَنَةَ كَذَا and فِى سَنَةِ كَذَا In such a year. See also art. كَذَا: and see the letter ك.] — — هٰذَا is sometimes used to express contempt, and mean estimation; as in the saying of 'Áïsheh respecting 'Abd-Allah Ibn- 'Amr Ibn-'Abbás, يَا عَجَبًا لِابْنِ عَمْرٍو هٰذَا [O wonder (meaning how I wonder) at Ibn-'Amr, this fellow!]. (Kitáb el-Miftáh, cited in De Sacy's " Gram. Ar.," 2nd ed., i. 442.) [يَا هٰذَا] often occurs as addressed to one who is held in mean estimation: it is like the Greek ὦ οὗτο�, and virtually like the vulgar Arabic expression يَا أَنْتَ, and the Latin heus tu; agreeably with which it may be rendered O thou; meaning O thou fellow; an appellation denoting mean estimation being understood: in the contrary case, one says يَا فَتَى. See also, in what follows, a usage of ذَاكَ and ذٰلِكَ.] — — هٰذَا in a letter and the like is introduced when the writer breaks off, turning to a new subject; and means " This is all that I had to say on the subject to which, it relates: " what follows it is commenced with the conjunction وَ.] — — One says, لَيْسَ بِذَاكَ [and لَيْسَ بِذٰلِكَ], meaning It is not approved: for, [like as a person held in mean estimation is indicated by هٰذَا, which denotes a thing that is near, so,] on account of its high degree of estimation, a thing that is approved is indicated by that whereby one indicates a thing that is remote. (Kull voce ليس.) [See also what next follows.] — — ذٰلِكَ الكِتَابُ in the Kur ii. 1 is said by Zj to mean هٰذَا الكِتَابُ [This book]: but others say that ذلك is here used because the book is remote [from others] in respect of highness and greatness of rank. (TA.) — — كَذٰلِكَ [lit. Like that, often means so, or in like manner: and — —] Let that suffice [thee or] you. (TA in art. ذعر, from a trad.) — — The dim. of ذَا is ذَيَّا: (T, S, M:) you form no dim. of the fem. ذِى, using in its stead that of تَا, (S,) which is تَيَّا: (T:) the dim. of the dual [ذَانِ] is ذَيَّانِ: (S:) and that of [the pl.] أُولَآءِ [and أُولَى] is أُولَيَّاءِ [and أُولَيَّا]: (T:) — — that of هٰذَا is ذَيَّا, like that of ذَا; [and you may say هٰذَيَّا also; for] that of هٰؤُلَآءِ is هٰؤُلَيَّاءِ: (T:) — — that of ذَاكَ is ذَيَّاكَ: (S, K: *) and that of تَاكَ is تَيَّاكَ: (K in art. تا:) — — that of ذٰلِكَ is ذَيَّالِكَ: (S, K: *) and that of تِلْكَ is تَيَّالِكَ. (S.) A rájiz says, أَوْ تَحْلِفِى بِرَبِّكَ العَلِىِّ إِنِّى أَبُو ذَيَّالِكِ الصَّبِىِّ [Or thou shalt swear by thy Lord, the High, that I am the father of that little child]: (S, TA:) he was an Arab who came from a journey, and found that his wife had given birth to a boy whom he disacknowledged. (TA.) — ذَا is also the accus. case of ذُو, q. v.

ذأب

1 ذُئِبَ He (a man, M) was frightened by the wolf; (M, K;) as also ذَئِبَ, aor. ذَاَ^; and ذَؤُبَ, aor. ذَاَ^: (K:) or he (a man) was assailed, fallen upon, come upon, or overtaken, by the wolf. (Ibn-Buzurj, T.) And [hence, in the opinion of ISd, as he says in the M,] (tropical:) He was frightened by anything; (M, K;) and so ↓ اذأب, (AA, T, S, M, K,) inf. n. إِذْآبٌ; (TA;) said of a man. (S.) [Hence also,] ذَأَبَهُ, (M, K,) aor. ذَاَ^, (K,) [inf. n. ذَأْبٌ,] (tropical:) He frightened him [like as does a wolf]: (M, A, K, TA:) and ذَأَبَتْهُ الجِنُّ (A, TA) and ↓ تذأّبتهُ, as also تذعّبتهُ, (T, TA,) (tropical:) The jinn, or genii, frightened him. (T, A, TA.) [And hence, app.,] ذَأَبَتْهُ الرِّيحُ (tropical:) The wind came to him from every side, like the wolf; when guarded against from one direction, coming from another direction: (A:) and اَلرِّيحُ ↓ تذآءبتِ, (T, S, M, K,) and ↓ تذأّبت, (S, M, K,) (tropical:) The wind varied, (T, S, M,) or came now from one direction and now from another direction, (S, M, K,) so says As, (S,) feebly: (M, K:) accord. to As, from الذِّئْبُ, (S,) [i. e.] it is likened to the wolf, (M,) because his motions are of the like description: (S:) or, accord. to some, الذِّئْبُ is derived from ↓ تذآءبت الريح meaning the wind blew from every direction; because the wolf comes from every direction. (MF, TA.) — — Also, (i. e. ذُئِبَ) He (a man) had his sheep, or goats, fallen upon by the wolf. (S, K.) — — And ذَؤُبَ, (T, S, M, A, K,) aor. ذَاَ^, (T, S, K,) inf. n. ذَآبَةٌ; (S, M, K;) and ذَئِبَ; (M, A, K;) and ↓ تذأّب; (M, K;) (tropical:) He (a man, T, S, M) was, or became, bad, wicked, deceitful, or crafty, (T, S, M, A, K,) like the wolf, (S, M, A, K,) or as though he became a wolf. (T.) — — And ذَأَبَ, aor. ذَاَ^, (tropical:) He acted like the wolf; when guarded against from one direction, coming from another direction. (TA.) [And probably (assumed tropical:) He howled like the wolf; for,] accord. to Kr, (M,) ذَأْبٌ signifies the uttering a loud, or vehement, cry or sound. (M, K.) — — And (assumed tropical:) He hastened, or was quick, in pace, or journeying; (K;) as also ↓ اذأب. (TA.) — ذَأَبَهُ, [aor. ذَاَ^,] inf. n. ذَأْبٌ, also signifies He despised him; and so ذَأَمَهُ: (T:) or he drove him away, and despised him: (ISk, T, S, M, K:) or he drove him away, (Lh, M, TA,) and beat him; (Lh, TA;) and so ذَأَمَهُ: (M, TA:) [or he blamed, or dispraised, him; like ذَأَمَهُ; for,] accord. to Kr, (M,) ذَأْبٌ signifies the act of blaming, or dispraising. (M, K.) — — And He drove him, or urged him on: (K:) or ذَأَبَ الإِبِلَ, inf. n. ذَأْبٌ, he drove, or urged on, the camels. (S, M.) — He collected it; (T, K;) namely, a thing. (T.) — — He made it even; syn. سَوَّاهُ. (CK: omitted in other copies of the K and in the TA.) One says of the woman who makes even (تُسَوِّى) her vehicle, [meaning the part of her camel-vehicle upon which she sits,] مَا أَحْسَنَ مَا ذَأَبَتْهُ [How well has she made it even!] (T.) — — He made it; namely, a [camel's saddle such as is called] قَتَب (K) and [such as is called] a رَحْل (TA.) — He made, [or disposed,] for him, (namely, a boy,) a ذُؤَابَة [q. v.]; as also ↓ اذأبهُ and ↓ ذأّبهُ. (K.) — ذُئِبَ said of a horse, He was, or became, affected with the disease termed ذِئْبَة. (T, Mgh.) 2 ذَاَّ^ see 1, last sentence but one. — ذَأَّبَ الرَّحْلَ, (inf. n. تَذْئِيبٌ, K,)

He made, to the رحل [or camel's saddle], what is termed a ذِنْبَة, (M, K,) or ذِنْب. (TA.) [See also مُذَأَّبٌ.] 4 أَذْأَبَتِ الأَرْضُ (A, TA) The land abounded with wolves. (TA.) — — See also 1, in three places. 5 تَذَأَّبَ see 6, in two places: — — and see also 1, in three places. 6 تذآءب لِلنَّاقَةِ (S, M, K) and لَهَا ↓ تذأّب (M, K) (assumed tropical:) He disguised himself like a wolf to the she-camel, and, by so frightening her, made her to incline to, or affect, her young one: (S:) or he cloaked, or disguised, himself to the she-camel, making himself to seem like a wolf, in order to cause her to affect a young one that was not her own [by moving her with pity by the supposed danger of the latter]. (M, K) — — See also 1, in two places. — تذآءب شَيْئًا and ↓ تذأّبهُ (assumed tropical:) He did a thing by turns; syn. تَدَاوَلَهُ: (M, K, TA: [in the CK, erroneously, تَناوَلَهُ:]) from الذِّئْبُ [the wolf], which, when guarded against from one direction, comes from another direction. (M, TA.) 10 استذأب النَّقَدُ The نقد [or ugly sheep] became like wolves: a prov., applied to low, mean, or ignominious, persons, when they obtain ascendancy. (T, K.) غَرْبٌ ذَأْبٌ (assumed tropical:) A large bucket with which one goes to and fro; thought by As to be from تَذَاوُبُ الرِّيحِ: (M:) or in much [or quick] motion, ascending and descending. (M, K.) ذِئْبٌ, also pronounced ذِيبٌ, without ء, (S, Msb, K,) originally with ء, (T, S,) The wolf, wild dog, or dog of the desert; كَلْبُ البَرِّ: (M, A, K:) applied to the male and the female; (Msb;) and sometimes, also, (Msb,) the female is called ذِئْبَةٌ: (S, M, Msb, K:) pl. (of pauc., S, Msb) أَذْؤُبٌ, and (of mult., S, Msb) ذِئَابٌ, (S, M, Msb, K,) which may also be pronounced ذِيَابٌ, with ى, because of the kesreh, (Msb,) and ذُؤْبَانٌ (S, M, Msb, K) and ذِئْبَانٌ. (TA.) — — You say, الذِّئْبُ يُكَنَّى أَبَا جَعْدَةَ [The wolf is surnamed Aboo-Jaadeh]: i. e. its surname is good, but its actions are foul. (TA. [See art. جعد; and see also Freytag's Arab. Prov., i. 449.]) — — And الذِّئْبُ يَأْدُو الغَزَالَ [The wolf lies in wait for the young gazelle]: a prov. alluding to perfidy. (TA.) — — And هُوَ ذِئْبٌ فِى ثَلَّةٍ (tropical:) [He is a wolf among a flock of sheep]. (A.) — — And ذِئْبَةٌ مِعْزًى وَظَلِيمٌ فِى الخُبْرِ [A she-wolf among the goats, and a heostrich when tried]: i. e., in his evil nature he is like a [she-] wolf that attacks a herd of goats; and when tried, like a he-ostrich, which, if one say to it " Fly," says " I am a camel," and when one says to it " Carry a burden," says " I am a bird: " a prov. applied to a crafty and deceitful person. (TA.) — — And أَكَلَهُمُ الضَّبُعُ وَ الذِّئْبُ [The hyena and the wolf devoured them]; meaning (tropical:) dearth, or drought: and أَصَابَتْهُمْ سَنَةٌ ضَبُعٌ وَذِئْبٌ, meaning (tropical:) A year that was one of dearth, or drought, befell them. (A.) — — ذِئْبُهُ لَا يَشْبَعُ [His wolf will not be satiated], a phrase used by a poet, means (assumed tropical:) his tongue [will not be satisfied]; i. e. he devours the reputation of another like as the wolf devours flesh. (M.) — — ذِئْبُ يُوسُفَ [The wolf of Joseph] is a prov. applied to him who is charged with the crime of another. (TA.) — — ذُؤْبَانُ العَرَبِ, (S, M, A, K,) also pronounced ذُوبَان, without ء, (TA,) [The wolves of the Arabs,] means (tropical:) the thieves, (M, K,) or sharpers, (A,) and paupers, (A, K,) of the Arabs; (M, A, K;) or the paupers of the Arabs, who practise thieving: (T, S:) because they act like wolves. (TA.) — — ذِئَابُ الغَضَا The wolves of the ghadà, that frequent the trees so called, (TA,) is an appellation of the sons of Kaab Ibn-Málik Ibn-Handhalah; (M, K;) because of their bad character; (M;) for the wolf that frequents those trees is the worst of wolves. (TA.) — — دَاءُ الذِّئْبِ [The wolf's disease] means (assumed tropical:) hunger; for they assert that the wolf has no other disease than hunger; (K, TA;) and they say أَجْوَعُ مِنْ ذِئْبٍ [More hungry than a wolf]; because he is always hungry: or (assumed tropical:) death; because [it is said that] the wolf has no other sickness than that of death; and hence they say أَصَحُّ مِنَ الذِّئْبِ [More sound than the wolf]. (TA.) [Hence the prov., رَمَاهُ اللّٰهُ بِدَآءِ الذِّئْبِ: see 1 in art. رمى.] — — الذِّئْبَانِ, in the dual form, [The two wolves,] is the name of (assumed tropical:) two white stars [app. ζ and η of Draco] between those called العَوَائِذُ and those called الفَرْقَدَانِ: and أَظْفَارُ الذِّئْبِ [The claws of the wolf] is the name of (assumed tropical:) certain small stars before those called الذِّئْبَانِ. (K.) — — عِنَبُ الذِّئْبِ: see ثَعْلَبٌ. — — See also the next paragraph. ذِئْبَةٌ fem. of ذِئْبٌ. (S, M, Msb, K.) — — Also (assumed tropical:) The [angular] intervening space between the دَفَّتَانِ [or two boards] of the [kinds of saddle called] سَرْج and رَحْل (S, K, TA) and غَبِيط, (TA,) beneath the place of juncture of the two curved pieces of wood; (S;) [or] what is beneath the fore part of the place of juncture of the two curved pieces of wood (M, K) of the [kinds of saddle called] رَحْل and قَتَب and إِكَاف and the like; (M;) which falls, or lies, upon, (S,) or bites, or compresses, (M, K,) the part called the مَنْسِج (S, M, K) of the beast. (M, K.) A poet says, وَقَتَبٌ ذِئْبَتُهُ كَالْمِنْجَلِ [And a قتب of which the ذئبة is like the reapinghook]. (M.) [See قَرَبُوسٌ.] Accord. to IAar, the ↓ ذِئْب [a coll. gen. n. of which ذِئْبَةٌ is the n. un.] of the [saddle called] رَحْل are The curved pieces of wood in the fore part thereof. (TA.) — Also (assumed tropical:) A certain disease of horses (T, M, Mgh, K) or similar beasts, that attacks them in their fauces; (M, K;) for which the root of the beast's ear is perforated with an iron instrument, and there are extracted from it small, white, hard nodous substances, (T, Mgh, K, *) like the grains of the [species of millet called] جَاوَرْس, (K,) or smaller than those grains. (T, Mgh.) ذِئْبَانٌ a pl. of ذِئْبٌ. (TA.) — Also, accord. to AA, (S,) The hair upon the neck and lip of the camel: (S, K;) and accord. to Fr, who says that it is a sing. [in this sense], (S,) the remains of the [fur, or soft hair, called] وَبَر [after the greater part has fallen off or been shorn]. (S, K. [See also ذُوبَانٌ in art. ذوب, and ذِيبَانٌ in art. ذيب.]) ذُؤَابٌ: see the next paragraph. ذُؤَابَةٌ (also pronounced ذُوَابَةٌ, T and K in art. ذوب,) A portion [or lock] of hair, (S, A,) hanging down loosely from the middle of the head to the back: (A:) or the hair of the fore part of the head; the hair over the forehead; syn. نَاصِيَةٌ; (M, K;) so called because, hanging down, it moves to and fro, or from side to side: (M:) or the place whence that hair grows: (M, K:) or the hair that surrounds the دُوَّارَة [or round part] of the head: (AZ, T:) or plaited hair of the head: and the part of the head which is the place thereof: (Lth, T:) or a plait of hair hanging down: if twisted, it is called عَقِيصَةٌ: (Msb:) and [a horse's forelock; or] hair (M, K) of the head, (M,) in the upper part of the نَاصِيَة, of the horse: (M, K:) pl. (in all its senses, M, TA) ذَوَائِبُ, (T, S, M, Msb, K,) originally, (S, K,) or regularly, (T,) ذَآئِبُ, changed to render it more easy of pronunciation, (T, S, K,) and ذُؤَابَاتٌ also. (Msb.) Hence, فُتِلَ ذَوَائِبُهُ [His pendent locks of hair were twisted;] meaning (tropical:) he was made to abandon, or relinquish, his opinion or idea or judgment. (A.) — — (assumed tropical:) Anything that hangs down loosely. (TA.) (tropical:) The end of a turban, (A, Msb,) that hangs down between the shoulders. (A.) (assumed tropical:) The end of a whip. (Msb.) (tropical:) Of a sandal. The thing, or portion, that hangs down from, or of, [the upper part of] the قِبَال [or thong that passes, from the sole, between two of the toes; it is generally a prolongation of the قِبَال]: (T:) or the part that touches the ground, of the thing that is made to fall down upon the foot, (M, A, K,) attached to the شِرَاك [or thong extending from the قِبَال above mentioned towards the ankle]; (A;) so called because of its waggling. (M.) (tropical:) Of a sword, The thong [or cord] which is attached to the hilt, (T, A,) and which [is sometimes also made fast to the guard, and at other times] hangs loose and dangles. (A.) (assumed tropical:) A

skin, or piece of skin, that is hung upon the آخِرَة [or hinder part] of the [camel's saddle called] رَحْل; (S, M, K;) also termed عَذَبَةٌ. (TA.) A poet speaks, metaphorically, of the ذَوَائِب of palmtrees [app. meaning (tropical:) Hanging clusters of dates]. (M.) And one says نَارٌ سَاطِعَةُ الذَّوَائِبِ (tropical:) [A fire of which the flames rise and spread]. (A.) — — Also (assumed tropical:) The higher, or highest, part of anything: (M, K:) and ↓ ذُؤَابٌ is used as its pl., or [as a coll. gen. n., i. e.] as bearing the same relation to ذُؤَابَةٌ that سَلٌّ does to سَلَّةٌ. (M.) You say, عَلَوْتُ ذُؤَابَةَ الجَبَلِ (tropical:) [I ascended upon the summit of the mountain]. (A.) And ذُؤَابَةُ العِزِّ وَ الشَّرَفِ (tropical:) The highest degree of might and of nobility. (T, * M.) And هُوَ فِى ذُؤَابَةِ قَوْمِهِ (assumed tropical:) He is among the highest of his people; taken from the ذؤابة of the head. (M.) And هُمْ ذُؤَابَةُ قَوْمِهِمْ (T, A) and ذَوَائِبُهُمْ (A) (tropical:) They are the nobles of their people: (A, T:) and مِنْ ذَوَائِبِ قُرَيْشٍ (tropical:) of the nobles of Kureysh. (TA.) And فُلَانٌ مِنَ الذَّنَائِبِ لَا مِنَ الذَّوَائِبِ (tropical:) [Such a one is of the lowest of the people, not of the highest]. (A.) — — ذَوَائِبُ الجَوْزَآءِ is a name of (assumed tropical:) Nine stars disposed in a bowed, or curved, form, in the sleeve of Orion; also called تَاجُ الجَوْزَآءِ. (Kzw in his description of Orion.) — — ذَوَائِبُ لَيْلَةٍ (assumed tropical:) The last, or latter, parts, or portions, of a night. (Har p. 58.) أَرْضٌ مَذْأَبَةٌ A land containing, (S,) or abounding with, (M, K,) wolves: (S, M, K:) in the dial. of some of the tribe of Keys, مَذْيَبَةٌ, agreeing with ذِيبٌ. (M.) مُذَأَّبٌ A boy having a ذُؤَابَة. (T, S, A, K.) — — And (assumed tropical:) A [camel's saddle such as is called] غَبِيط [&c.] having [a ذُؤَابَة, i. e.] a skin, or piece of skin, hung upon its آخِرَة [or hinder part]: (S:) or having a ذِئْبَة [q. v.]. (TA.) مَذْؤُوبٌ A man frightened by wolves: (A, TA:) or whose sheep, or goats, have been fallen upon by the wolf. (S, M, A, K.) — — [And hence,] (tropical:) Frightened [as though by a wolf]. (T, TA.) — Also A horse, (Mgh,) or such as is called بِرْذَوْنٌ, (Lth, T, M, K,) and, accord. to the Tekmileh, an ass, and so مَذْبُوبٌ, as though from ذِيبَةٌ for ذِئْبَةٌ, (Mgh,) Affected with the disease termed ذِئْبَةٌ. (Lth, T, M, Mgh, K.) مُتَذَائِبٌ (assumed tropical:) A man in a state of commotion, or fluctuation; from تَذَاءَبَتِ الرِّيحُ. (TA from a trad.) ذات ذَاتُ; dual. ذَوَاتَا; pl. ذَوَاتٌ: see art. ذو. ذَاتِيٌّ: and ذَاتِيَّةٌ: see art. ذو. ذأر 1 ذَئِرَ عَلَيْهِ, (S, * K, * TA,) aor. ^ذَاَ, (K,) inf. n. ذَأْرٌ, (M,) He was angry with him: (M, * K, * TA:) he was enraged against him, namely his enemy, and prepared to spring upon him. (Lth.) — — He became emboldened against him. (S * K, * TA.) — — ذَئِرَ, aor. ^ذَاَ, He became contracted in his bosom, and evil in his disposition. (Ibn-Es-Seed.) — — He was frightened, or terrified; he feared, or was afraid. (M, K.) — — He was disdainful, or averse [from a person or thing]; or he disdained, or scorned: (K:) he became affected with aversion and disapprobation: 'Obeyd Ibn-El-Abras says, ذَئِرُوا لِقَتْلَى عَامِرٍ وَتَغَضَّبُوا meaning They became affected with aversion and disapprobation on account of the slain of 'Ámir [and became angry]: (T, S:) or, as some say, were disdainful, or averse, thereat. (T.) — — ذَئِرَهُ, (aor. ^ذَاَ, TA,) He disliked, or hated, it, and turned away, or back, from it. (S, K.) — — ذَئِرَتْ عَلَىزَوْجِهَا, (As, S, K,) and ↓ ذَاءَرَتْ, (K,) contracted by El-Hoteiäh into ذَارَتْ, (TA,) [see also art. ذر,] She was disobedient to her husband, and hated him; (As, S, K;) was averse from him; and became emboldened against him. (As, S.) — — ذَئِرَ بِالشَّىْءِ He became accustomed, or habituated, to the thing. (S, K.) — ذَأَرَ النَّاقَةَ He smeared the she-camels' teats with ذِئَار, that her young one might not such her. (K.) 3 ذَاءَرَتْ: see 1. — — Also She (a camel) was averse from her young one when she brought it forth. (TA.) 4 أَذْأَرَهُ عَلَيْهِ He made him angry with him. (M, K. *) A 'Obeyd has transposed, and then changed, one of its letters, saying أَذْرَانِى, which is a mistake. (M.) — — اذأرهُ, (inf. n. إِذْآرٌ, AZ, S,) He excited him to animosity; (AZ, T, S;) incited him; (AZ, S, M, K;) emboldened him; (K;) بِصَاحِبِهِ [against his companion]. (AZ, S, M.) — — اذأرهُ إِلَى شَىْءٍ, (M, K, *) and اذأرهُ شَيْئًا, (TA,) He constrained or compelled or necessitated him to have recourse to, or to do, a thing. (M, K, * TA.) ذَئِرٌ: see ذَائِرٌ, in two places. — — إِنَّ شُؤُونَكَ لَذَئِرَةٌ (S, K *) Verily thy tears are accompanied by a breathing, or sighing, (تَنَفُّس,) like that of the angry. (K.) ذِئَارٌ Fresh camels' or similar dung, (بَعَر,) mixed with dust, or earth, with which a she-camel's teats are smeared, that she may not be sucked. (M, * K, * TA.) [See also art. ذير.] ذَائِرٌ Angry; (IAar, T, K;) as also ↓ ذَئِرٌ. (K.) — — Contracted in the bosom, and evil in disposition. (Ibn-Es-Seed.) — — Disdaining, or averse [from a person or thing]: disdainful; scornful. (IAar, T.) — — A woman disobedient to her husband, and hating him; (S, K;) averse from him; and emboldened against him; (S;) as also ↓ ذَئِرٌ, and ↓ مُذَائِرٌ: (K:) [all without ة:] and in a similar sense ذَائِرٌ is applied to a man. (S, * TA.) مُذَائِرٌ: see ذَائِرٌ. — — Also, [without ة,] A she-camel averse from her young one when she has just brought it forth: (A 'Obeyd, S, K:) or that makes a show of affection with her nose [by smelling her young one] (تَرْأَمُ بِأَنْفِهَا), and has not true love: (S, M, K:) or evil in disposition. (M.) ذاف 1 ذَأَفَ, aor. ^ذَاَ, inf. n. ذَأَفَانٌ, [in the CK ذَأْفان,] He died: (Moheet, K, TA:) [or he died quickly: see ذَأْفٌ, which is app. an inf. n, as also, perhaps, ذُؤَافٌ.] — ذَأَفَهُ, and ذَأَفَ عَلَيْهِ, inf. n. ذَأْفٌ and ذَأَفٌ, He despatched him; namely, a wounded man; or hastened and completed his slaughter. (M.) — — And يَذْأَفُ is also said of poison [app. as meaning It kills quickly]. (Lth, T.) — — مَرَّ يَذْأَفُهُمْ He passed by driving them away, or pursuing them, or destroying them. (M.) 7 انذاف His heart broke (انْقَطَعَ فُؤَادُهُ). (K.) [See its syn. انذعف.] ذَأْفٌ Quickness of death; (Lth, T, M, K;) as also ↓ ذُؤَافٌ. (K.) [See 1, first sentence.] — — Also an inf. n. of ذَأَفَهُ. (M.) ذَأْفَانٌ: see ذِئْفَانٌ. — — Accord. to the K, it signifies also Death: but the correct word seems to be ذَأَفَانٌ, [see 1, first sentence,] as in the Tekmileh. (TA.) ذُؤْفَانٌ: see what next follows. ذِئْفَانٌ (Lth, T, M, K) Poison that kills quickly (يَذْأَفُ): (Lth, T:) or simply poison; (M, K;) as also ↓ ذُؤْفَانٌ and ↓ ذَأْفَانٌ, (K, TA,) all with ء (TA,) and ذِيفَانٌ (A 'Obeyd, T, M, K) and ذَيْفَانٌ (A 'Obeyd, T, K) and ذَيَفَانٌ and ذُوفَانٌ, (IDrd, K,) and ↓ ذُؤَافٌ. (T, K: the last, in the TA, without ء.) ذُؤَافٌ Death that despatches quickly; (T, M, K;) as also ذُعَافٌ; thought by Yaakoob to be an instance of permutation. (M.) — — See also ذِئْفَانٌ. — And see ذَأْفٌ. ذاك ذَاكَ: see art. ذا; and ك as a letter of allocution. ذال 1 ذَأَلَ, (T, K,) or ذَأَلَتْ, (S,) aor. ^ذَاَ, inf. n. ذَأَلَانٌ (T, S, K) and ذَأْلٌ or ذَأَلٌ, (accord. to different copies of the S and K, the latter accord. to the TA,) He, (T, K,) or she, i. e. a camel, (S,) walked, or went, lightly: (AZ, T, S:) or quickly: (K:) or lightly, (K,) or quickly, (IF,) and proudly, with an inclining of the body from side to side. (IF, K.) [See also ذَأَلَ: and see ذَأَلَانٌ, below.] 6 تذاءل He became vile, base, ignominious, abject, or contemptible; syn. تصاغر. (K.) ذَأْلَانٌ, (K,) or ↓ ذَأَلَانٌ, (ISk, S, M,) and ↓ ذُؤْلَانٌ, (Ibn- 'Abbád, K,) The jackal (اِبْنُ آوَى): or the wolf: (K:) or the second word has the latter signification: (ISk, S, M:) and the last word, the former signification: (M:) the pl. of the second word, having the latter signification, is ذَآلِيلُ, with ل. (ISk, S.) [See also ذَأْلَانٌ and دَأَلَانٌ: and see ذُؤَالَةُ, below.] ذُؤْلَانٌ: see the next preceding paragraph. ذَأَلَانٌ The walk, or manner of going, of the wolf: pl. ذَآلِيلُ, with ل: (M, K:) [but ISd says,] I know not how this is. (M. [See also دَآلِيلُ.]) Also [as an inf. n. of 1, q. v.,] A quick walk or manner of going: (M:) or, as some say, a moderate running: or an extraordinary manner, or rate, of going, by reason of briskness, liveliness, or sprightliness. (T.) — See also ذَأَلَانٌ. ذَؤُولٌ Anything [or any animal] Quick, or swift. (T.) [See also دَؤُولٌ.] ذُؤَالَةُ The wolf: (T, S, M, K:) so called because of his light walk or manner of going; (A 'Obeyd, T, S;) or because of a lightness in his running: (M:)

it is determinate, (S, M, K, TA,) and imperfectly decl., being a proper name and [grammatically] of the fem. gender: (TA:) pl. ذِئْلَانٌ and ذُؤْلَانٌ. (M, K.) One says, خَشِّ ذُؤَالَةَ بَالحِبَالَةِ [Frighten thou the wolf with the snare]: (S, Meyd, TA:) a prov., applied to him whose threatening is not regarded: meaning threaten thou other than me; for I know thee: (Meyd, TA:) or, accord. to A'Obeyd, said by him who orders one to menace and threaten. (Meyd.) [See also مِذْأَلٌ.] ذَأْلَانٌ Light and quick. (Ibn-'Abbád, TA.) ذأم 1 ذَأَمَهُ, (T, S, M, Msb, K,) aor. ذَاَ^, (S, M, Msb, K,) inf. n. ذَأْمٌ, (S, * M,) He blamed, or found fault with, him, or it; (T, S, Msb;) namely, a man, (T, [in which it is said that ذَأَمْتُهُ in the sense of ذَمَمْتُهُ is more common than عِبْتُهُ," though the contr. seems to be manifestly the case,]) or a commodity; (Msb;) and he despised him; like ذَأَبَهُ: (S:) and he despised him and beat him: (T:) and he despised him and blamed him: (T, M, K:) or he despised him and drove him away; like ذَأَبَهُ: (M:) and simply he drove him away: (M, K:) or he drove him away and beat him; like ذَأَبَهُ: (M and TA in art. ذأب:) and he repaid him, or requited him; syn. جَزَاهُ: (T and M:) or he overcame him in abasing; syn. خَزَاهُ. (K and TA. [So in my MS. copy of the K and in the CK: but I doubt not that جَزَاهُ is the right reading.]) 4 اذأمهُ, (TA,) inf. n. إِذْآمٌ, (K, TA,) He frightened him, or terrified him; syn. of the inf. n. رُعْبٌ. (K, TA.) — — أَذْأَمْتَنِى عَلَى كَذَا Thou compelledst me against my will to do such a thing. (Fr, S.) ذَأْمٌ i. q. عَيْبٌ [as a subst., meaning A vice, fault, defect, or the like; like ذَامٌ, without ء, and ذَيْمٌ; as well as an inf. n. of 1, q. v.]: with and without ء (S.) ذَأْمَةٌ A word: so in the saying, مَا سَمِعْتُ لَهُ ذَأْمَةً [I heard not a word that he had to utter]. (K.) مَذْؤُومٌ pass. part. n. of 1. (S, Msb.) مَذْؤُومًا in the Kur [vii. 17] means Blamed: (TA:) or driven away: (M, TA:) or, accord. to Lh and Mujáhid, banished. (T, TA. *) ذان 1 ذَأَنَهُ, [aor. ذَاَ^,] inf. n. ذَأْنٌ, [app. from ذُؤْنُونٌ, q. v.,] He held his state, or condition, to be contemptible and weak. (TA.) R. Q. 1 ذَأْنَنَتِ الأَرْضُ The land produced the kind of plant called ذُؤْنُون. (IAar, M.) R. Q. 2 خَرَجُوا يَتَذَأْنَنُونَ (S, so in both of my copies, and K and TK, but [erroneously] written in the TT as from the M يتذأنون, and in some copies of the K يَتَذَآنَنُونَ, or يَتَذَآءَنُونَ, [the verb being evidently a denominative from ذُؤْنُونٌ like تَجَلْبَبَ from جِلْبَابٌ,]) They went forth (S, M, K) to take, (S,) or to seek and take, (M,) or to gather, (K,) the kind of plant called ذُؤْنُون (S, M, K.) ذُؤْنُونٌ [A kind, or species, of fungus; perhaps a species of phallus;] a certain plant, (T, S, K,) of the same kind as the عُرْجُون and the طُرْثُوثِ, which grows in the winter, and, when the day becomes hot, rots, and goes away; (IAar, T;) said by Abu-l-'Omeythil to be, in form, like the هِلْيَوْن [or asparagus]: (T:) pl. ذَآنِينُ: (T, S:) and some pronounce the sing. ذُونُونٌ, without ء; and make the pl. ذَوَانِينُ: (T, TA:) a certain plant that grows at the roots of the أَرْطَى and رِمْث and أَلَآء; the ground cleaving, and disclosing it, it comes forth like the سَوَاعِد [app. here meaning the upper arms, above the elbows,] of men; has no leaves; is black (أَسْحَمُ), and dustcoloured; is pointed [and roundish] in its extremity, like the glans of the penis in form; has envelopes (أَكْمَامُ) like those of the [bean called] بَاقِلًى; and has a yellow fruit at its upper part: some say that it is a plant that grows like the [fungi called] عَرَاجِين, of the plants termed فُطْر: AHn says that what are termed ذَآنِين are things of the [fungi called] فُقُوع, that come forth from beneath the ground like thick عُمُد [or poles]; nothing eats them, except that camels feed upon them in the year of drought, and goats eat them and fatten upon them; they have a root-stock (أُرُومَة); and are used as medicines; and none but the hungry will eat them, because of their bitterness: he also says in one place, they grow at the roots of trees, most like to the asparagus (هِلْيَوْن), except that they are larger and thicker; and have no leaves; but they have a بُرْعُومَة [app. here meaning a head, such as is termed a pileus, or cap], which assumes a roseate colour, and then changes to yellow: the ذؤنون is all [full of] water [or juice]; and is white, except what appears thereof, of that بُرْعُومَة; and nothing eats it, except when men are afflicted with drought and have nothing [else] to eat: the n. un. is with ة: (M:) ISh says that it is of a tawny colour, smooth and round, having leaves that stick to it, tall like the طُرْثُوث, not eaten save by sheep or goats, [and grows] in plain, or soft, tracts: IB says that it is the wild هِلْيَوْن. (TA.) One says of a people who were characterized by courage and excellence, and who have perished, their state having changed, ذَآنِينُ لَا رِمْثَ لَهَا وَ طَرَاثِيثُ لَا أَرْطَى [Dhu-noonehs having no rimthehs, and turthoothehs having no artáhs]: meaning that they have been extirpated, and that none of them remains: (TA:) or ذآنين لا رمث لها is a prov. applied to him who is ruined, and has nothing remaining, after having had a family and dignity and wealth. (TA voce طُرْثُوثٌ.) ذب 1 ذَبَّ عَنْهُ, (T, S, M, &c.,) aor. ذَبُ3ُ, (T, M, Msb,) inf. n. ذَبٌّ, (T, S, M, Msb,) He repelled from him: he defended him. (T, S, M, Msb, K.) You say, يَذُبُّ عَنْ حَرِيمِهِ He repels from, or defends, his wife, or wives, or the like. (T, Msb.) [See also R. Q. 1.] — — And ذَبٌّ signifies also The act of driving away. (T, TA.) You say, ذَبَّ الذُّبَابَ, and ↓ ذبّبهُ, He drove away the fly, or flies. (M, TA.) And الوَحْشُ تَذُبُّ البَقَّ بِأَذْنَابِهَا [The wild animals drive away the gnats with their tails]. (A.) — — And [hence,] أَتَاهُمْ خَاطِبٌ فَذَبُّوهُ (tropical:) One demanding a woman in marriage came to them, and they rejected him, or turned him back. (A, TA.) — ذُبَّ (assumed tropical:) He (a man, TA) was, or became, possessed; or mad, or insane. (K, TA.) — ذَبَّ, (M, K,) aor. ذَبُ3ِ, [irreg., (the verb being intrans.,) unless the first pers. be ذَبُبْتُ, like لَبُبْتُ &c.,] inf. n. ذَبٌّ, (M,) He (a man, K) went hither and thither, not remaining in one place. (M, K. *) — ذَبَّ, [aor. ذَب3َ,] It dried; dried up; or became dry. (T.) You say, ذَبَّتْ شَفَتُهُ, (S, M, K,) aor. ذَب3َ, inf. n. ذَبٌّ and ذَبَبٌ and ذُبُوبٌ, (M, K,) His lip became dry, (M, K,) or lost its moisture, (S,) by reason of thirst, (S, K,) or by reason of vehement thirst, (M,) &c.; (M, K;) as also ↓ ذَبَّبَتْ. (M, K.) And ذَبَّ لِسَانُهُ (S, M) in like manner [His tongue became dry &c.]. (M.) And ذَبَّ said of a plant, It withered, or lost its moisture. (S, K.) And said of a pool of water left by a torrent, It dried up in the end of the hot season. (IAar, M, K.) And ذَبَّ جِسْمُهُ His body became lean, or emaciated, (S, K, TA,) and lost its moisture. (TA.) And ذَبَّ, (T, K,) aor. ذَب3ِ, inf. n. ذَبٌّ, (T,) His colour, or complexion, became altered, by reason of emaciation or hunger or travel &c. (T, K.) — — See also 2. 2 ذبّب عَنْهُ He repelled from him, or defended him, much, or often. (S.) — — ذبّب الذُّبَابَ: see 1. — ذَبَّبَتْ شَفَتُهُ: see 1. — [ذَبَّبَ, inf. n. تَذْبِيبٌ, also signifies It left a ذُبَابَة, i. e. somewhat remaining. Hence,] ذبّب النَّهَارُ (S, A, TA,) or ↓ ذَبَّ, (so in the K, but corrected in the TA,) (tropical:) The day passed so as to leave thereof only a ذُبَابَة; (A, TA; *) i. e. (TA) the day had only a [small] remainder of it left. (S, K, TA.) And طَعْنٌ وَرَمْىٌ غَيْرُ تَذْبِيبٍ (tropical:) A thrusting, or piercing, and a shooting, or casting, with energy [so as not to leave any force unexerted]. (S, * A, TA.) — — [Also It left not a ذُبَابَة, i.e. anything remaining: thus bearing two contr. significations. Hence,] ذبّب فِى السَّيْرِ (tropical:) He strove, laboured, toiled, or exerted himself, in going, or journeying, so that he left not a ذُبَابَة [or any part of his journey remaining unaccomplished]: (A, TA:) [or] ذبّب signifies (assumed tropical:) he hastened, made haste, or sped; syn. أَسْرَعَ: (M:) [and, accord. to Et-Tebreezee, this is the primary signification: for he says,] التَّذْبِيبُ is like الطِّرَادُ [app. as meaning (assumed tropical:) the act of charging, by a

horse or a horseman]: but the primary meaning is الإِسْرَاعُ. (Ham p. 207.) And ذَبَّبْنَا لَيْلَتَنَا, (S, K,) inf. n. تَذْبِيبٌ, (K,) (assumed tropical:) Our beasts became fatigued, or jaded, by journeying [during that our night]. (S, K.) R. Q. 1 ذَبْذَبٌ, (T,) inf. n. ذَبْذَبَةٌ, (K,) He defended his neighbours and family. (T, K.) [See also 1.] — And He annoyed, molested, harmed, or hurt, (T, K,) people. (K.) — And He made a thing to dangle, or move to and fro; (L;) and made it to be in a state of motion, commotion, or agitation. (L, K. *) — — [Hence,] ذَبْذَبَهُ, inf. n. as above, (assumed tropical:) He left him, or made him to be, confounded, or perplexed, not knowing his right course; wavering, vacillating, or going to and fro. (Msb.) — ذَبْذَبَةٌ also signifies The dangling, or moving to and fro, of a thing suspended in the air: (S, M:) and ↓ تَذَبْذُبٌ the being in a state of motion or commotion: (S, L:) [or the latter has both these meanings; for] you say, الشَّىْءُ ↓ تَذَبْذَبَ the thing dangled, or moved to and fro, (M, A, L,) in the air; (A;) and was in a state of commotion or agitation. (M, L.) It is said in a trad., فَكَأَنِّىأَنْظُرُ إِلَى يَدَيْهِ تُذَبْذِبَانِ, meaning And it was as though I looked at his two sleeves in a state of commotion, or shaking. (TA.) And you say, بَيْنَ أَمْرَيْنِ ↓ تذَبْذَبَ (assumed tropical:) He wavered, or vacillated, between two affairs. (MA.) And أَمْرُهُمْ ↓ تَذَبْذَبَ (assumed tropical:) [Their state of affairs was, or became, fluctuating, or unsteady]. (Lh, T in art. دل.) R. Q. 2 تَذَبْذَبَ, inf. n. تَذَبْذُبٌ: see the next preceding paragraph, in four places. ذَبٌّ Repelling: fem. with ة: hence ذَبَّاتُ السَّبِيبِ, a phrase used by Dhu-r-Rummeh, meaning repelling with their tails: or this may be from the signification next following. (Ham p. 510.) — Much in motion. (Ham ubi suprà.) ذَبٌّ, (M, L,) or ↓ ذَابٌّ, (K,) [the former correct, and perhaps the latter also,] applied to a camel, That does not, or will not, remain still, or motionless, in a place. (M, L, K.) A poet says, فَكَأَنَّنَا فِيهِمْ جِمَالٌ ذَبَّةٌ [And it was as though we were, among them, camels that would not remain still in a place]: which shows that ذَبٌّ is not an inf. n. used as an epithet; for, were it so, he had said جِمَالٌ ذَبٌّ. (M, L.) — — الذَّبُّ (tropical:) The wild bull; [a species of bovine antelope;] also called ذَبُّ الرِّيَادِ; (T, S, M, K;) so called because he goes to and fro, not remaining in one place; (M;) or because he pastures going to and fro; (T, S, * M;) or because his females pasture with him, going to and fro: (T:) and called also ↓ الأَذَبُّ, (T, K,) by poetic license, for الذَّبُّ; (T;) and ↓ الذُّنْبُبُ. (K.) — — ذَبُّ الرِّيَادِ is also applied to (tropical:) A man who goes and comes. (Kr, M, TA.) And (tropical:) A man who is in the habit of visiting women. (AA, T, K.) ذُبَابٌ [The common fly;] the black thing that is in houses, that falls into the vessel and into food; (M;) well known: (S, K:) so called, accord. to Ed-Demeeree, because of its fluttering about, or because it returns as often as it is driven away: (TA:) and likewise applied to the bee; (M, K;) which is also called ذُبَابُ الغَيْثِ [the fly of the rain], (IAth, TA,) or ذُبَابُ غَيْثٍ [the fly of rain]; because the rain is the means of producing herbage, and by herbage it is fed; (Mgh;) or because it accompanies rain, and lives upon that which the rain causes to grow: (IAth, TA:) [accord. to some, it is a coll. gen. n.; and] the n. un. is ↓ ذُبَابَةٌ: (S, Msb, K:) one should not say ذِبَّانَةٌ [as the vulgar do in the present day]: (S:) or one should not say ↓ ذُبَابَةٌ, though El-Ahmar and Ks are related to have used this word [as meaning a kind of fly]; for ذُبَابٌ is a sing. [properly speaking], and is used as such in the Kur xxii. 72: (M:) the pl. (of pauc., S, Msb) is أَذِبَّةٌ and (of mult., S, Msb) ذِبَّانٌ (S, M, Msb, K) and ذُبٌّ, (M, K,) the last mentioned by Sb, accord. to the dial. of Temeem. (M.) One says, إِنَّهُ لَأَوْهَى مِنَ الذُّبَابِ [Verily he is more frail than the fly]. (A.) And هُوَ أَهْوَنُ عَلَىَّ مِنْ طَنِينِ الذُّبَابِ [He is more contemptible to me than the buzzing of the fly]. (A.) مَنْجَى الذُّبَابِ [The refuge of the fly] is a prov., applied to him who is protected by his ignobleness. (Har p. 332: there written مَنْجَا; and in two places, منجأ.) And أَبُو الذُّبَابِ [The father of the fly] is an appellation used as meaning (assumed tropical:) He who has stinking breath; and some say أَبُو الذِّبَّانِ [the father of the flies]: (M, TA:) and is especially applied to 'Abd-El-Melik Ibn-Marwán: (M, A, TA:) whence the saying, أَبْخَرُ مِنْ أَبِى الذُّبَابِ (A, TA) and أَبِى الذِّبَّانِ (TA) [More stinking in breath than Abu-dh-Dhubáb and Abu-dh-Dhibbán]. — — [Hence,] (tropical:) Evil, or mischief; (A, K;) and annoyance, or harm; as in the saying, أَصَابَنِى ذُبَابٌ (tropical:) [Evil, &c., befell me]; (A;) and أَصَابَ فُلَانًا مِنْ فُلَانٍ ذُبَابٌ لَاذِعٌ (assumed tropical:) Evil, or mischief, [lit. a hurting fly] fell upon such a one from such a one: (T:) or (tropical:) continual evil, as in the saying, أَصَابَكَ ذُبَابٌ مِنْ هٰذَا الأَمْرِ (tropical:) [Continual evil hath befallen thee from this thing, or event]; and شَرُّهَا ذُبَابٌ (tropical:) [Her, or its, or their, evil is a continual evil]. (TA.) — — (assumed tropical:) Ill luck. (T, K.) Fr relates that the Prophet saw a man with long hair; and said ذُبَابٌ, meaning (assumed tropical:) This is ill luck: and hence, ↓ رَجُلٌ ذُبَابِىٌّ (assumed tropical:) [An unlucky man]. (T.) — — (assumed tropical:) Plague, or pestilence. (TA.) — — (assumed tropical:) Diabolical possession; or madness, or insanity. (K.) — — (assumed tropical:) Ignorance: so in the phrase رَجُلٌ مَحْشِىٌّ الذُّبَابِ (assumed tropical:) [A man stuffed with ignorance]. (M.) — — (tropical:) The إِنْسَان [as meaning the pupil, or apple,] of the eye: (AZ, T, S, M, A, K:) so in the saying, هُوَ أَعَزُّ عَلَىَّ مِنْ ذُبَابِ العَيْنِ (tropical:) [He is dearer to me than the apple of the eye]: (A:) [ISd says,] I think it to be so termed as being likened to the ذُبَاب [properly so called; i.e. the fly]. (M.) And الذُّبَابُ also signifies (assumed tropical:) A black speck, or spot, in the interior of the حَدَقَة [or dark part] of the eye of the horse. (M, K.) The pl. is as above. (M.) — — ذُبَابُ السَّيْفِ (T, S, M, A, Msb, K) and ↓ ذُبَابَةُ السَّيْفِ (TA) (tropical:) The حَدّ, (M, K,) or طَرَف, (S, Msb,) [each app. here meaning the point, or extremity, though the former also means the edge,] of the sword, (S, M, Msb, K,) which is the part wherewith one strikes: (S, Msb:) or its extremity with which one is pierced, or transpierced; and the حَدّ [here meaning edge] with which one strikes is called its غِرَار: (En-Nadr, T:) or its tapering, or pointed, extremity; expl. by طَرَفُهُ المُتَطَرِّفُ: (M, K:) or the point (حَدّ) of its extremity (M, A) which is between its شَفْرَتَانِ: (M:) the parts of its two edges that are on either side of it are its ظُبَتَانِ: the ridge in the middle of it, on the inner and outer sides, is called the عَيْر; and each has what are termed غِرَارَانِ, which are the part between the عَيْر and each one of the ظُبَتَانِ on the outer side of the sword and the corresponding portion of the inner side, each of the غِرَارَانِ being on the inner side of the sword and its outer side. (AZ, T, TA.) [The swords of the Arabs, in the older times, were generally straight, twoedged, and tapering to a point; and so are many of them in the present day; a little wider towards the point than towards the hilt.] Hence the saying, ثَمَرَةُ السَّوْطِ يَتْبَعُهَا ذُبَابُ السَّيْفِ (tropical:) [The knot, or tail, at the end of the whip is followed by the point of the sword; i. e., whipping (if it effect not the desired correction) is followed by slaughter]. (A.) — — [Hence,] ذُبَابٌ signifies likewise (assumed tropical:) The حَدّ [or point, or extremity, or edge,] of anything. (A 'Obeyd, T.) — — (tropical:) The pointed, or sharp, part of the extremity of the ear (A 'Obeyd, M, K) of a horse (A 'Obeyd, M) and of a man. (M.) — — (assumed tropical:) The sharp edge of the teeth of camels. (S, TA.) — — And (assumed tropical:) The part that first comes forth of the flower of the حِنَّآء (M, K.) ذُبَابَةٌ: see the next preceding paragraph, first sentence, in two places: — — and see another sentence, in the latter half of the same paragraph. — — (tropical:) A remainder, or remains, (T, S, M, A, * Msb, K,) of a thing, (T, Msb,) of the waters

of wells, (T,) or of thirst, (M, A,) and of hunger, (A,) and of a debt, (S, M, K,) and the like, (S,) and of the day, (A,) or, as some say, of anything; (M;) or of a thing that is sound, or valid, or substantial; distinguished from دُنَانَةٌ, which signifies a remainder, or remains, of a thing that is weak, or frail, and perishing, and particularly of a debt, or of a promise: (S and L in art. ذن:) pl. ذُبَابَاتٌ. (T, S, Msb.) You say, صَدَرَتِ الإِبِلُ وَبِهَا ذُبَابَةٌ, (M,) or بِهَا ذُبَابَةٌ مِنْ ظَمَأٍ (A,) i. e. (tropical:) [The camels returned from water having in them] somewhat remaining of thirst. (M.) — — And the pl. ذُبَابَاتٌ also signifies (assumed tropical:) Small mountains: so says El-Andalusee. (MF.) ذُبَابِىٌّ: see ذُبَابٌ. ذَبَّابٌ A man who repels from, or defends, with energy, his wife, or wives, or the like; as also ↓ مِذَبٌّ. (M, K.) — — [Hence,] يَوْمٌ ذَبَّابٌ (tropical:) A sultry day in which the wild animals are infested by numerous gnats, and drive them away with their tails: the act being thus attributed to the day. (A.) — See also what next follows. شَفَةٌ ذَبَّانَةٌ, the latter word of the measure فَعْلَانَةٌ, in some of the copies of the K erroneously written ↓ ذَبَّابَةٌ, (TA,) [and so in the TT as from the M,] A lip that has become dry, or has lost its moisture. (M, K, TA.) ذَبْذَبٌ The penis, (T, * S, M, A, K,) as some say; (M;) as also ↓ ذَبْذَبَةٌ and ↓ ذَبَاذِبُ, which last is not a pl., (K,) though of a pl. measure; (TA;) so called because of the motion thereof, to and fro: (TA:) and the tongue: (M, A:) or ↓ ذَبْذَبَةٌ has this latter meaning: (K:) and ↓ ذَبَاذِبُ signifies the genitals; or, as some say, the testicles; (M;) one of which is termed ↓ ذَبْذَبَةٌ. (M, K.) ذُبْذُبٌ: see ذَبَاذِبُ. ذِبْذِبٌ: see ذَبَاذِبُ, in two places. ذَبْذَبَةٌ: see ذَبْذَبٌ, in three places: — — and see also ذَبَاذِبُ. ذَبَاذِبُ Certain things that are hung to the [women's camel-vehicle called] هَوْدَج, (S, M, K,) or to the head of a camel, (M,) for ornament; [i. e. tassels, or pendant tufts of wool, or shreds of woollen cloth, of various colours; (see رَعَثٌ;)] as also ↓ ذَبْذَبَةٌ: (M, K:) the sing. of the former is ↓ ذِبْذِبٌ, (T,) or ↓ ذُبْذُبٌ, with damm. (TA.) — — And The fringes, and edges, of a [garment of the kind called] بُرْدَة; because of their motion upon the wearer when he walks: sing. ↓ ذِبْذِبٌ. (TA from a trad.) — — See also ذَبْذَبٌ, in two places. ذَابٌّ: see ذَبٌّ. الذُّنْبُبُ: see ذَبٌّ. أَذَبُّ: see مَذْبُوبٌ: — and ذَبٌّ. — Also The tush, or canine tooth, of the camel. (T, K.) — And Tall, or long; syn. طَوِيلٌ. (K.) مِذَبٌّ: see ذَبَّابٌ. أَرْضٌ مَذَبَّةٌ (S, M, K) and ↓ مَذْبُوبَةٌ (Fr, S, K) A land containing, (S,) or abounding with, (M, K,) flies. (S, M, K.) مِذَبَّةٌ A thing with which one drives away flies; (S, M, K; *) a fly-whisk made of horse-hairs: (T:) [pl. مَذَابٌ whence,] one says of wild-animals, أَذْنَابُهَا مَذَابُّهَا (tropical:) [Their tails are their fly-whisks]. (A.) مُذَبِّبٌ (tropical:) A rider hastening, or making haste, (T, S, M, K,) apart from others: (S, M, K:) or striving, labouring, toiling, or exerting himself, in going, or journeying, so as to leave not a ذُبَابَة [or any part of his journey remaining unaccomplished]. (A.) And it is also applied to a [wild] bull. (A.) In the following saying, مَسِيرَةُشَهْرٍ لِلْبَعِيرِ المُذَبْذِبِ ↓ (assumed tropical:) [A month's journey to the hastening camel], (M,) or لِلْبَرِيدِ المُذَبْذِبِ [to the hastening messenger], (TA,) by المذبذب is meant المُذَبِّب. (M, TA.) — — [(assumed tropical:) A quick journey: or one in which is no flagging, or langour.] You say, لَا يَنَالُونَ المَآءِ إِلَّا بِقَرَبٍ مُذَبِّبٍ, i. e. (assumed tropical:) [They will not reach the water but by a] quick [night-journey thereto]. (S.) And خِمْسٌ مُذَبِّبٌ (assumed tropical:) [A journey in which the camels are watered only on the first and fifth days] in which is no flagging, or langour. (T.) — — ظِمْءٌ مُذَبِّبٌ (assumed tropical:) [An interval between two water-ings] of long duration, in which one journeys from afar (T, S, M, K) and with haste. (T, S, K.) مَذْبُوبٌ A camel attacked by flies, (A 'Obeyd, S, M,) that enter his nostrils, (S,) so that his neck becomes twisted, and he dies; as also ↓ أَذَبُّ: or both signify one that, coming to a cultivated region, finds it unwholesome to him, and dies there: (M:) and the former, a horse into whose nostril the fly has entered. (A.) — — See also أَرْضٌ مَذَبَّةٌ, above. — — Also (assumed tropical:) Possessed; or mad, or insane. (K.) — — And, accord. to the Abridgment of the 'Eyn, [in a copy of the S written ذَبُوبٌ, and in other copies thereof omitted,] (assumed tropical:) Foolish; stupid; or unsound, dull, or deficient, in intellect. (TA.) مُذَبْذَبٌ Driven away: (TA:) or driven away, or repelled, much. (T, TA.) It is said in a trad., تَزَوَّجْ وَإِلَّا فَأَنْتَ مِنَ المُذَبْذَبِينَ, i. e. [Marry, or thou wilt be of] those driven away from the believers because thou hast not imitated them, and from the monks because thou hast forsaken their institutes: from الذَّبُّ “ the act of driving away: ” or, accord. to IAth, it may be from the signification of “ motion and agitation. ” (TA.) And it is said in the Kur [iv. 142], مُذَبْذَبِينَ بَيْنَ ذٰلِكَ, meaning Much driven away, or much repelled, from these and from those: (T, TA:) or this is an ex. of the meaning next following. (S, M.) — — A man (M, K) wavering, or vacillating, between two things, or affairs; (T, S, M, K;) or between two men, not attaching himself steadily to either; (T;) and ↓ مُذَبْذِبٌ signifies the same; (K;) as also ↓ مُتَذَبْذِبٌ. (M.) مُذَبْذِبٌ: see what next precedes: — — and see also مُذَبِّبٌ. مُتَذَبْذِبٌ: see مُذَبْذَبٌ, last sentence. ذبح 1 ذَبَحَ, (S, Msb, K, &c.,) aor. ذَبَحَ, (K,) inf. n. ذَبْحٌ (S, Msb, K, &c.) and ذُبَاحٌ, (K,) He cut, or divided, lengthwise; clave; split; slit; rent, or rent open; ripped, or ripped open. (S, Msb, K.) [Accord. to Fei,] this is the primary signification. (Msb.) [But see what follows.] You say, ذَبَحَ فَأْرَةَ المِسْكَ (assumed tropical:) He (a perfumer, A) ripped open the follicle, or vesicle, of mush, (A, TA,) and took forth the mush that was in it. (TA.) [In the A and TA this is said to be tropical; the authors evidently holding it to be from ذَبَحَ in the sense here next following.] — — He slaughtered [for food, or sacrificed,] (L, TA) and animal, (Msb,) or a sheep or goat, (S, TA,) or an ox or a cow, and a sheep or goat, and the like, (Mgh,) [in the manner prescribed by the law, i. e.,] by cutting the وَدَجَانِ [or two external jugular veins], (Mgh,) or by cutting the throat, from beneath, at the part next the head: (L, TA:) accord. to the K, i. q. نَحَرَ: but correctly, الذَّبْحُ is in the throat; and النَّحْرُ is in the pit above the breast, between the collar-bones, where camels are stabbed: the latter word is used in relation to camels and bulls and cows; and the former, in relation to other animals: or, not improbably, both may have originally signified the causing the soul to depart by wounding the throat, or the pit above the breast, which is the stabbing-place in the camel; and may then have been applied in peculiar [and different] senses by the lawyers. (MF. [See also ذَكَاةٌ, in art. ذكو.]) Also (assumed tropical:) He slaughtered, or slew, in any manner. (L.) [You say, ذَبَحَ عَنْهُ He slaughtered, or sacrificed, for him, by way of expiation.] And ذَبَحَ بَعْضُهُمْ بَعْضًا (assumed tropical:) [They slaughtered, or slew, one another]. (S, K.) And أَخَذَهُمْ بَنُو فُلَانٍ بِالذُّبَاحِ (assumed tropical:) The sons of such a one slaughtered, or slew, them. (TA.) And ↓ ذبّح (inf. n. تَذْبِيحٌ, KL) signifies the same as ذَبَحَ, except that it applies [only] to many objects; whereas the latter applies to few and to many: thus it is said in the Kur [ii. 46, and in like manner in xiv. 6], يُذَبِّحُونَ أَبْنَآءَكُمْ (assumed tropical:) [They slaughtering, or slaying, your sons], accord. to the reading commonly obtaining. (Aboo-Is-hák, TA.)— — Hence, (tropical:) He killed; because الذَّبْحُ [in its proper sense, when the object is an animal,] is one of the quickest modes of killing. (TA.) It is said in a trad., (Mgh, TA,) cautioning against accepting the office of a Kádee, (Mgh,) مَنْ جُعِلَ قَاضِيًا بَيْنَ النَّاسِ فَكَأَنَّمَا ذُبِحَ بِغَيْرِ سِكِّينٍ (tropical:) [Whoso is made a Kádee among the people, he is as though he were slaughtered without a knife]: (Mgh, TA: *) expl. by some as meaning,

(tropical:) he is as though he were killed [&c.]. (TA.) — — [Hence, also, because الذَّبْحُ renders the flesh of an animal allowable, or lawful, as food,] (tropical:) It rendered allowable, or lawful: as salt and the sun and the fishes called نِينَان (pl. of نُونٌ) do wine, by changing its quality, as is said in a trad. (TA.) — — Also (tropical:) He broached, or pierced, a دَنّ [or wine-jar, making a hole in the mouth, or removing the clay that closed the mouth], so as to draw forth the contents. (S, A, Msb, K.) — — And (tropical:) He, or it, choked. (K, TA.) You say, ذَبَحَتْهُ العَبْرَةُ (tropical:) Weeping choked him. (A, TA.) — — And, said of thirst, (tropical:) It affected him severely, or distressed him. (A, TA.) — — ذَبَحَتِ اللِّحْيَةُ فُلَانًا (tropical:) The beard flowed down beneath the chin of such a one so that the anterior portion of the part beneath his lower jaw was apparent: in which case, the man is said to be ↓ مَذْبُوحٌ بِلِحْيَتِهِ. (K, TA.) 2 ذَبَّحَ see 1. — تَذْبِيحٌ is [said to be] syn. with تَذْبِيحٌ, (K, TA,) in prayer: accord. to Hr, ذبّح رَأْسَهُ signifies He lowered his head, in inclining his body in prayer; like دبّح: and accord. to Lth, ذبّح signifies he lowered his head, in inclining his body in prayer, so that it became lower than his back: but Az says that this is a mistake, and that the correct word is دبّح, with the unpointed د. (TA.) 6 تذابحوا (assumed tropical:) They slaughtered, or slew, one another. (S, MA, K.) One says, التَّمَادُحُ التَّذَابُحُ (tropical:) [Mutual praising is mutual slaughtering]. (S, A.) 8 اِذَّبَحَ He took, or prepared, for himself a slaughtered [or sacrificed] animal. (S, K.) ذِبْحٌ An animal prepared for slaughter [or sacrifice; i. e. an intended victim]: (T, A, Msb, TA:) [see also ذَبِيحٌ, which occurs in this sense in a trad. as applied to a human being:] or an animal that is slaughtered [or sacrificed]; (S, Mgh, K, TA;) and so ↓ ذَبِيحَةٌ; (Mgh, Msb;) or this signifies a slaughtered [or sacrificed] sheep or goat; (TA;) and is [nominally] fem. of ذَبِيحٌ, but the ة is affixed only because the quality of a subst. is predominant in it: (S:) or the ذَبِيحٌ is added to denote that the word is applied to a sheep, or goat, [to be slaughtered or sacrificed,] not yet slaughtered [or sacrificed]; and when the act has been executed upon it, it is [said to be] ذَبِيحٌ: (M, voce رَمِيَّةٌ:) ذِبْحٌ is applied to an animal that is slaughtered either as a sacrifice on the occasion of the pilgrimage or otherwise; and is like طِحْنٌ in the sense of مَطْحُونٌ, and عِطْفٌ in the sense of مَعْطُوفٌ, &c.: (TA:) the pl. of ↓ ذَبِيحَةٌ is ذَبَائِحُ. (Mgh, Msb.) It is said in the Kur [xxxvii. 107], وَفَدَيْنَاهُ بِذِبْحٍ عَظِيمٍ [And we ransomed him with a great victim]. (S, A.) ↓ ذَبَائِحُ الجِنِّ means Animals sacrificed to the Jinn, or Genii: for it was customary for a man, when he bought a house, or drew forth [for the first time] the water of a spring, and the like, to sacrifice an animal to the Jinn with the view of avoiding ill luck, (A, TA,) lest some disagreeable accident should happen to him from the Jinn thereof: (A:) and the doing this is forbidden. (A, TA.) — See also ذُبَحٌ. ذُبَحَةٌ A certain plant which ostriches eat: (S:) this word and ↓ ذِبَحٌ signify the plant called الجَزَرُ البَرِّىُّ, (K, TA,) which is of a red colour: and, accord. to the K, another plant: but correctly a red plant (نَبْتٌ أَحْمَرُ, not نبت آخَرُ,) having a stem, or root, (أَصْلٌ) from which is peeled off a black peel, whereupon there is taken forth a white substance, resembling a white خرزة [or bead, but perhaps this is a mistranscription for جَزَرَة, i. e. a carrot], which is sweet and good, and is eaten: [each word is a coll. gen. n.;] and the n. un. is ذُبَحَةٌ and ذِبَحَةٌ: so says AHn, on the authority of Fr: and he says also, on the authority of AA, that the ذُبَحَة is a tree that grows upon a stem, and in a manner resembling the كراث [app. كَرَاث, not كُرَّاث], and then has a yellow flower; its root is like a جزرة [i. e. جَزَرَة, or carrot], and it is sweet, and of a red colour: (TA:) or the ذُبَح is a plant having a stem, or root, (أَصْلٌ,) which is peeled, and there comes forth what resembles the جزر [i. e. جَزَر or جَزَر, meaning carrot]; and a black skin is peeled from it; and it is sweet, and is eaten; and has a red flower. (Ham p. 777.) — — Also, and ↓ ذِبَحٌ, (K,) the former the more common, (Th, TA,) A species of the كَمْأَةٌ [or truffle], (K,) of a white colour. (TA.) — — See also ذُبَاحٌ. ذِبَحٌ: see the next preceding paragraph, in two places. ذُبْحَةٌ: see ذُبَحَةٌ. ذِبْحَةٌ A mode, or manner, of ذَبْح [i. e. slaughter, such as is described in the first paragraph of this art.]. (Mgh.) — See also what here next follows. ذُبَحَةٌ (AZ, S, A, K) and ↓ ذُبْحَةٌ, (As, A, K,) but this latter, which is used by the vulgar, was unknown to AZ, (S,) and ↓ ذُبَاحٌ (A, K) and ↓ ذِبَحَةٌ and ↓ ذِبْحَةٌ and ↓ ذِبَاحٌ (K) and ↓ ذِبْحٌ, (TA,) A disease, (T, A,) or pain, (AZ, S, K,) in the حَلْق [or fauces], (AZ, T, S, A, K,) which sometimes kills: (T:) or blood which chokes and kills: (K:) or an ulcer that comes forth in the حَلْق [or fauces] of a man, like the ذِئْبَة that attacks the ass: (ISh, TA:) or an ulcer that appears in that part, obstructing it, and stopping the breath, and killing. (TA.) One says, أَخَذَتْهُ الذُّبَحَةُ [The ذبحة attacked him]. (S.) And الطَّمَعُ ↓ ذُبَاحٌ (tropical:) Covetousness is [like] a disease in the fauces: or a poisonous plant. (A.) And كَانَ ذٰلِكَ مِثْلَ الذُّبَحَةِ عَلَى النَّحْرِ [That was like the disease called ذبحة in the uppermost part of the breast]: a prov., applied to the case of a man whom one imagines to be a sincere friend, and who proves to be an evident enemy: (TA:) or كَانَ مِثْلَ الذُّبَحَةِ الخ He was like the ذبحة &c., a disease in the حَلْق, which does not quit the patient externally, and hurts him internally: said by him to whom you complain of one whom you imagined to be a sincere friend, and whose affection was outward, when his deceit has become manifest. (Meyd.) — ذُبَحَةٌ is also the n. un. of ذُبَحٌ [q. v.]. (Fr, AHn.) ذِبَحَةٌ: see the next preceding paragraph. — It is also the n. un. of ذِبَحٌ [q. v. voce ذُبَحٌ]. (Fr, AHn.) ذُبَاحٌ A certain poisonous plant, (A, K, TA,) that kills the eater of it; as also ↓ ذُبَحٌ. (TA.) One says, الطَّمَعُ ذُبَاحٌ: see ذُبَحَةٌ, in two places. — — [Hence,] مَوْتٌ ذُبَاحٌ (assumed tropical:) A quick, or sudden, death. (L.) — See also ذُبَاحٌ. ذِبَاحٌ: see ذُبَحَةٌ. ذَبِيحٌ and ↓ مَذْبُوحٌ signify the same [i. e. Cut, or divided, lengthwise; &c.: see 1]. (S, Msb, K, TA.) You say مِسْكٌ ذَبِيحٌ [for ذَبِيحٌ فَأْرَتُهُ], meaning (assumed tropical:) [Musk of which the follicle, or vesicle, is] ripped open. (A. [It is there said to be tropical: but see 1.]) — — Both are [also] applied to an animal, (Msb,) or a sheep or goat, (TA,) [or an animal of the ox-kind, and a sheep or goat, and the like, (see 1,)] as meaning Slaughtered, in the manner described in the first paragraph of this art.: (TA:) the fem. of ذَبِيحٌ is with ة: (S, TA: [see ذَبِيحَةٌ below:]) but ذَبِيحٌ is used as a fem. epithet without the addition of ة: you say شَاةٌ ذَبِيحٌ as well as كَبْشٌ ذَبِيحٌ, because ذَبِيحٌ is an instance of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; though you say شاة ذَبِيحَةٌ also; and in like manner نَاقَةٌ: the pl. [of ذَبِيحٌ] is ذَبْحَى and ذَبَاحَى and [that of ذَبِيحَةٌ is] ذَبَائِحُ. (TA.) Aboo-Dhu-eyb says, describing wine, يُقَالُ لَهَا دَمُ الوَدَجِ الذَّبِيحُ meaning المَذْبُوحُ عَنْهُ, i. e. [One would call it the blood of the external jugular vein,] for which it had been slit [to let it flow]. (AAF, TA.) And again he says, وَسِرْبٍ تَطَلَّى بِالعَبِيرِ كَأَنَّهُ دِمَآءُ ظِبَآءٍ بِالنُّحُورِ ذَبِيحُ [app. meaning And many a bevy of women rubbed over with perfume compounded with saffron, as though it were the blood of gazelles, the gazelles whereof had been slaughtered in the upper parts of the breasts]: he applies ذبيح as an epithet to دمآء, meaning ذَبِيحٌ ظِبَاؤُهُ; and he applies it as an epithet to a pl. n. because it is of the measure فَعِيلٌ [in the sense of the measure مَفْعُولٌ], for such an epithet is applicable to masc. and fem. and sing. and pl. nouns. (TA.) — — ذَبِيحٌ also signifies An animal that is fit, or proper, to be slaughtered as a sacrifice: (ISk, S, K:) [or that is destined, or prepared, for sacrifice; i. e., an intended victim; like ذِبْحٌ; as appears from the fact that] الذَّبِيحُ is (assumed tropical:) a surname of Ismá'eel, or Ishmael; (K, * TA;) for, accord. to some [or rather the generality] of the Muslims, he was the son whom Abraham designed

to sacrifice, though others say it was Isaac: (TA:) and أَنَا ابْنُ الذَّبِيحَيْنِ occurs in a trad. [as said by Mohammad, meaning (assumed tropical:) I am the son of the two intended victims; namely, Ismá'eel and 'Abd-Allah]; for 'Abd-El-Muttalib incurred the obligation to sacrifice his son 'Abd-Allah, the father of the Prophet, by reason of a vow, and ransomed him with a hundred camels. (K, * TA.) — — Also (tropical:) A slain man. (A.) ذَبِيحَةٌ, and its pl. ذَبَائِحُ: see ذِبْحٌ, in three places. [ذَبَّاحٌ One whose occupation, or habit, is that of slaughtering sheep or the like. — — And, in the present day, (assumed tropical:) An executioner.] ذُبَّاحٌ (T, S, K) and sometimes ↓ ذُبَاحٌ, without teshdeed, (T, K,) the former the more common, (T, K,) but disallowed by AHeyth, who holds it to be one of the words of the measure فُعَالٌ denoting diseases, (TA,) (tropical:) Cracks in the inner [i. e. lower] sides of the toes, (S, K, TA,) next the fore part of the foot: (TA:) or a cut across the inner sides of the toes: (Ibn-Buzurj, T:) or a crack in the inner side, or sole, of the foot: (IAar, TA voce نَكْبَةٌ:) pl. ذَبَابِيحُ. (TA.) Hence the saying, مَا دُونَهُ شَوْكَةٌ وَلَا ذُبَّاحٌ (tropical:) [There is not in the way of its attainment a thorn nor are there any cracks in the inner sides of the toes, &c.: see also نَكْبَةٌ]. (S, TA.) ذَابِحٌ [act. part. n. of 1]. سَعْدُ الذَّابِحِ, (S, K,) or سَعْدٌ الذَّابِحُ, (so in one copy of the S,) (assumed tropical:) Two bright stars, between which is the space of a cubit (ذِرَاع), over against one of which (فِىنَحْرِ وَاحِدٍ مِنْهُمَا) is a small star that, by reason of its nearness, is as though it [app. meaning the bright star, or the pair of bright stars,] were about to slaughter it; (S, K;) whence the appellation of الذَّابِح: (S:) the two stars [alpha and beta] which are in one of the horns of Capricornus; so called because of the small adjacent star, which is said to be the sheep or goat (شاة) of الذابح, which he is about to slaughter: (Kzw:) it is one of the Mansions of the Moon; (S, Kzw;) [namely, the Twenty-second Mansion: see also art. سعد: some give this appellation to the Twenty-third Mansion: and some, to the Twenty-fifth; but the two stars above mentioned are clearly the Twenty-second, with the place of which they agree accord. to those who make النَّوْءُ to signify " the auroral rising " and those who make it to signify " the auroral setting: " see مَنَازِلُ القَمَرِ, in art. نزل.] The Arabs [used to] say, إِذَا طَلَعَ الذَّابِحُ انْجَحَرَ النَّابِحُ (assumed tropical:) [When الذابح rises aurorally, the barker enters, or betakes itself to, its hole: the period of its auroral rising, in Central Arabia, about the commencement of the era of the Flight, being the 16th of January, O. S.]. (TA.) — — (assumed tropical:) A mark made with a hot iron across the throat: or (assumed tropical:) the instrument with which it is made. (L, K.) — — (assumed tropical:) Hair growing between the part immediately beneath the lower jaw and the part [of the throat] in which an animal is slaughtered. (K.) ذَابِحَةٌ, of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, [with ة affixed because the quality of a subst. is predominant in it,] Any animal which it is allowable to slaughter, of camels, and bulls or cows, and sheep or goats, &c. (TA.) مَذْبَحٌ The place of [the slaughter termed] الذَّبْح: (K:) i. e. the place, or spot of ground, where الذبح is performed: and the part of the throat which is the place of الذبح, which is that below the part beneath the lower jaw; (MF, TA;) or the حُلْقُوم [i. e. windpipe]. (Msb.) — — (tropical:) The chancel of a church; i. e. the part of a church that is like the مِحْرَاب of a mosque: (A, * K, * Msb:) pl. مَذَابِحُ: (A, Msb, K:) the مَذَابِح are the مَحَارِيب (S, A, K) of the Christians; (A;) so called because of the oblations (قَرَابِين) there offered; (S, TA;) the مَقَاصِير (K, TA) in churches, pl. of مَقْصُورَةٌ; said to be the same as the محاريب: (TA:) and the places, (A,) or chambers, (K,) of the books of the Christians. (A, K.) — — (tropical:) A trench (S, A, K) in the earth, measuring a span or the like [in width], (S, K,) such as is made by a torrent: (S, A:) the channel of a torrent in the lower part of the face of a mountain, or in a plain depressed tract, in width equal to the space measured by the extension of the thumb and first finger or little finger; and sometimes it is a natural trench in a plain tract of land, like a river, in which flows the water of that land: it is in all descriptions of land; in valleys &c., and in depressed tracts: (L:) and a kind of river; as though it clave [the earth] or were cleft: (TA:) pl. مَذَابِحُ. (S, A, L.) You say, غَادَرَ السَّيْلُ فِى الأَرْضِ مَذَابِحَ (assumed tropical:) [The torrent left in the ground trenches about a span wide]. (S.) مِذْبَحٌ A knife with which [the slaughter termed] الذَّبْح is performed: (Msb:) or a thing with which an animal is slaughtered in the manner termed ذَبْح, (T, K, *) whether it be a knife or some other thing. (T.) مَذْبُوحٌ: see ذَبِيحٌ. — — [Hence,] (assumed tropical:) Clean, or pure; not requiring to be slaughtered; [as though it had been already slaughtered;] an epithet applied in a trad. to everything in the sea. (TA.) — — See also 1, last sentence. ذبر 1 ذَبَرَ, (T, S, M, A, K,) aor. ذَبُرَ (T, S, M, K) and ذَبِرَ, (S, M, K,) inf. n. ذَبْرٌ; (M, A, K;) and ↓ ذبّر, (M, A,) inf. n. تَذْبِيرٌ; (K;) He wrote (A 'Obeyd, T, S, M, A, K) a writing, or a book; (A 'Obeyd, T, S, M, A;) like زَبَرَ: (A 'Obeyd, T, S:) or both signify, (M,) or the former signifies also, (K,) he pointed, or dotted, (M, K,) it: (M:) or (M, but in the K " and,") he read it, or recited it, (IAar, T, M, K, *) with a low, or faint, voice; (M, K;) or easily; (M, A, each in relation to both verbs;) or quickly: (K:) all of the dial. of Hudheyl. (M.) You say, مَا أَحْسَنَ مَا يَذْبُرُ الشِّعْرَ How well he recites poetry, or the poetry, (K, TA,) without halting, or hesitating, therein! (TA.) And مَا أَحْسَنَ مَا يُذَبِّرُ ↓ الكِتَابَ How well he reads, or recites, the book, or the writing, without pausing therein! (A.) — — And ذَبَرَ, (IAar, Th, T, M, K,) aor. ذَبُرَ, inf. n. ذَبْرٌ and ذِبَارَةٌ, He knew, or learned, a tradition, well, soundly, or thoroughly; عَنْهُ from him: (IAar, Th, T:) or he understood it: (M, K:) and he understood, and knew, or learned, well, soundly, or thoroughly, a writing, or a book. (TA.) [See 2 in art. دبر, last sentence.] Accord. to some, ذَبْرٌ signifies Understanding, and knowledge; (T;) knowledge of a thing, and understanding thereof; (K, * TA;) as also ذُبُورٌ [another inf. n.] : (TA:) or ذُبُورٌ signifies understanding with knowledge of a thing. (M.) It is said in a trad., of the people of Paradise, مِنْهُمُ الَّذِى لَا ذَبْرَ لَهُ, (T, TA,) i. e. Of them is he who has no understanding: (TA:) or, accord. to IAar, it means he who has no tongue with which to speak, by reason of his weakness. (T.) — — And ذَبَرَ, aor. ذَبِرَ, (K,) inf. n. ذِبَارَةٌ, (so in some copies of the K,) or ذَبَارَةٌ, (so in other copies of the K, and accord. to the TA,) He looked, and did so well. (K, * TA.) — ذَبِرَ He was angry: (T, K:) so accord. to IAar: (T, TA:) [but SM says,] were it not set down on his authority, I should say that it is a mistranscription for ذَئِرَ. (TA.) 2 ذَبَّرَ see 1, in two places. ذَبْرٌ A writing, (As, T, K,) in the dial. of Himyer, written upon عُسُب [or leafless palmsticks, or the lower portions of palm-sticks, upon which no leaves have grown]: (K:) and i. q. صَحِيفَةٌ [a piece of paper, or skin, upon which something is written; or a writing, or book]: (K:) pl. ذِبَارٌ (As, T, K.) — — كِتَابٌ ذَبْرٌ, (M, A,) or ↓ ذَبِرٌ, like كَتِفٌ, (K,) A writing, or book, easy to be read: (A, K:) or ذَبْرٌ in this phrase is an inf. n. used in the place of the pass. part. n. ↓ مَذْبُورٌ [which signifies written; or pointed; or read, or recited, with a low, or faint, voice, or easily, &c.]. (M.) — Also A mountain; in the Abyssinian language: so accord. to one reading, but accord. to another reading ذَبْرٌ, in a trad. cited in art. دبر. (TA.) ذَبِرٌ: see the next preceding paragraph. ذَابِرٌ Knowing, or learning, well, soundly, or thoroughly, a matter of science or knowledge. (IAar, T, K.) مِذْبَرٌ A reed-pen; like مِزْبَرٌ. (TA.) مُذَبَّرٌ A garment, or

piece of cloth, figured with marks resembling writing, or otherwise; syn. مُنَمْنَمٌ: (M, K:) of the dial. of El-Yemen. (M.) مَذْبُورٌ: see ذَبْرٌ. مُذَابِرٌ, occurring in a trad., is explained by IAth as meaning Going away; if it be not a mistranscription [for مُدَابِرٌ, which seems to be probably the case]. (TA.) ذبل 1 ذَبَلَ, (T, S, M, Msb, K,) aor. ذَبُلَ, inf. n. ذَبْلٌ and ذُبُولٌ; (S, M, Msb, K;) and ذَبُلَ; (S, Sgh, K;) said of a branch, (T,) or a herb, (S,) or a plant, (M, K,) or a thing, (Msb,) It withered; i. e., lost its moisture; (Msb;) or became thin, or unsubstantial, after being succulent; (M;) i. q. ذَوِىَ. (S, K.) And in like manner it is said of a man: (M:) or ذُبُولٌ [in relation to a human being] signifies the drying up by reason of the loss of the beauty, or goodliness, of youth. (Ham p. 478.) And said of a horse, (S, K,) inf. n. ذَبْلٌ, (TA,) He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly. (S, K.) You say also, ذَبَلَ فُوهُ, inf. n. ذُبُولٌ (T, TA) and ذَبْلٌ, May his mouth, and his saliva, or spittle, dry up. (TA.) And مَا لَهُ ذَبَلَ ↓ ذَبْلُهُ, (M, K, [in the CK, erroneously, ذَبْلَةً,]) i. e. [What aileth him?] may his stock (أَصْلُهُ) wither: meaning his body and his flesh: or, as some say, may his marriage, or coition, be ineffectual: (M, TA:) said in reviling: (TA:) as also دَبَلَ دَبْلُهُ. (TA in art. دبل.) One says also, in reviling, (TA,) ذَبَلَتْهُمْ ↓ ذُبَيْلَةٌ [and ذُبَيْلَةً, i. e. May a calamity, or mi(??)tune, befall them: or] may they perish. (T, TA.) And ذبلت ذبائله [app. a mistranscription for ذَبَلَتْهُ ↓ ذَبَائِلُ May calamities, or misfortunes, befall him]. (TA.) And ذَبَلَتْهُ ↓ ذَبُولٌ (T, TA) and دَبُولٌ (T) May a calamity, or misfortune, befall him. (TA.) [See the latter part of the first paragraph of art. دبل.] 4 اذبلهُ It (the heat, S, TA) withered it; (namely, a herb [&c.], S;) caused it to wither, or lose its moisture; syn. أَذْوَاهُ; (S, * K, TA;) rendered it ذَابِل. (TA.) — — And تُذْبِلُ الرِّيحُ بِالأَشْيَآءِ The wind twists, wreathes, or contorts, the things. (TA.) 5 تذبّل It became twisted, wreathed, or contorted. (TA.) One says, تذبّلت النَّاقَةُ بِذَنَبِهَا The she-camel twisted, or contorted, her tail. (TA.) — — [It occurs in the K, in art. رأد, said of a branch, or twig, app. as meaning It inclined limberly from side to side: but in the M and L, I there find in its place تذيّل.] — — تذبّلت She (a woman), being thin, or slender, walked in the manner of men: (M, K:) or she walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (Ibn-'Abbád, K.) — Also He (a man) threw off [all] his garments, except one. (TA.) ذَبْلٌ The prime, or first part, or the briskness, liveliness, or sprightliness, (مَيْعَة,) of youth. (Ibn- 'Abbád, TA.) — — مَا لَهُ ذَبَلَ ذَبْلُهُ: see 1. — Accord. to As, one says ذَبْلٌ ↓ ذَابِلٌ and ↓ ذَابِلٌ ↓ ذِبْلٌ, meaning [Deep] abasement or ignominy: and accord. to IAar, (T,) ↓ ذِبْلٌ ↓ ذَبِيلٌ, meaning severe bereavement. (T, K.) ↓ ذَبْلًا ذَبِيلًا, (M, K,) or ↓ ↓ ذَبِيلًا ذِبْلًا, (M,) is a form of imprecation [but app. not intended as such, lit. meaning May God send upon such a one deep abasement or ignominy, or severe bereavement]: (M, K:) and one says also ↓ ذَبْلًا ذَابِلًا, (K,) or ↓ ذِبْلًا ↓ ذَابِلًا, (M,) meaning [likewise deep] abasement or ignominy, (TA,) or severe bereavement. (M, TA.) [See also دِبْلٌ and دَبِيلٌ.] — Also [Turtle-shell, or tortoise-shell;] the back, (IAar, S, Msb,) or skin, (M, K,) [meaning shell,] of the sea-tortoise [or turtle], (IAar, S, M, Msb, K,) or of the land-tortoise, (M, K,) of which are made combs, (IAar, TA,) and, as some say, signet-rings &c., (TA,) or of which bracelets are made: (S:) or the bones of the back of a certain marine beast, of which are made, (M, K,) by women, (M,) bracelets (M, K) and combs; and the combing wherewith removes nits and the scurf of the hair: (K:) or horns of which are made [the bracelets, or anklets, called] مَسَكَ: (En-Nadr, TA:) or a certain thing [or substance] resembling ivory: (Msb:) Th cites a poet as using the phrase ذَاتُ الذَّبَلَات, forming the pl. of ذَبْلٌ with ا and ت; but accord. to the citation of IAar, the word in this instance is الرَّبَلَات. (M.) ذِبْلٌ: see the next preceding paragraph, in four places. ذَبْلَةٌ A piece of camels' or similar dung: (M, K:) because of its drying up. (M.) — — And A withering wind. (M, K.) Dhu-r-Rummeh says, دِيَارٌ مَحَتْهَا بَعْدَنَا كُلُّ ذَبْلَةٍ [Abodes of which every withering wind had effaced the traces after they had been seen by us]. (M.) ذَبْلَآءُ A woman whose lip is dry. (O, K. *) ذُبَالٌ: see ذُبَالَةٌ. — Also Ulcers that come forth in the side and penetrate into the inside; (K;) i. q. نَقَّابَاتٌ; and so دُبَالٌ, with د. (IAar, T.) ذَبُولٌ A calamity, or misfortune; (T, TA;) as also ↓ ذَبِيلٌ and ↓ ذِئْبِلٌ: (Ibn-'Abbád, TA:) see 1. [See also ذُبَيْلَةٌ, in the first paragraph, and below.] ذَبِيلٌ: see ذَبْلٌ, in three places: — — and ذَبُولٌ. ذُبَالَةٌ (T, S, M, K) and ↓ ذُبَّالَةٌ (T, K) A wick (T, S, M, K) that is lighted, (M,) or with which a lamp is lighted, or trimmed: (T:) or ذُبَّالَةٌ signifies a wick of which a portion is burnt: (Ham p. 81:) pl. [or coll. gen. n.] ↓ ذُبَالٌ and ↓ ذُبَّالٌ. (T, K, * TA.) [See an ex. in a verse cited voce دَاحُولٌ.] ذُبَيْلَةٌ and [its pl.] ذَبَائِلُ [or this is pl. of ذَبُولٌ or ذَبِيلٌ]: see 1. ذُبَّالٌ: see ذُبَالَةٌ. ذُبَّالَةٌ: see ذُبَالَةٌ. ذَابِلٌ Withering, or withered; losing, or having lost, its moisture. (TA.) — — Spear-shafts (قَنًا) slender, and of which the لِيط [or exterior part] adheres [firmly]: (M, K: * [for لَاصِقٌ بِاللِّيطِ, in the K, I read لَاصِقُ اللِّيطِ, as in the M:]) pl. ذِبَّلٌ and ذُبَّلٌ. (M, K.) — — Lean, or emaciated: (Ham p. 788.) — — See also ذَبْلٌ, in four places. ذِئْبِلٌ: see ذَبُولٌ. ذحل ذَحْلٌ (S, Mgh, Msb, K) and ↓ ذَحَلٌ (Msb) Rancour, malevolence, malice, or spite; or concealment of enmity, and violent hatred, in the heart; or retention of enmity in the heart, with watchfulness for an opportunity to indulge it or exercise it; syn. حِقْدٌ: (S, Mgh, Msb, K:) and [simply] enmity: (S, K:) or blood-revenge; or retaliation of murder or homicide; or a seeking to revenge, or avenge, or retaliate, blood; syn. ثَأْرٌ: or a desire, or seeking, for retaliation of a crime or of enmity: (K:) pl. (of the former) ذُحُولٌ (S, Mgh, Msb, K) and (of the latter, Msb) أَذْحَالٌ. (Mgh, Msb, K.) One says, طَلَبَ بِذَحْلِهِ, meaning بِثَأْرِهِ [i. e. He sought to obtain his bloodrevenge, or retaliation]. (S, Msb.) And عِنْدَهُ ذَحْلِى [He owes me my blood-revenge], meaning he is the slayer of my relation. (A in art. ثأر.) [See also a verse of Lebeed cited as an ex. of the preposition بِ.] ذَحَلٌ: see the preceding paragraph. ذخر 1 ذَخَرَهُ, aor. ذَخَرَ, (S, Msb, K, &c.,) inf. n. ↓ ذُخْرٌ, (S, K,) or this is a simple subst., and the inf. n. is ذَخْرٌ; (Msb;) and ↓ اِدَّخَرَهُ, (S, A, Msb, K,) of the measure اِفْتَعَلَ, (S, Msb,) originally اِذْتَخَرَهُ, the ت being changed into د, and the ذ being incorporated into it; and some of the Arabs say ↓ اِذَّخَرَهُ, which is allowable; but the former is more common; (Zj;) He hoarded it, treasured it, or laid it up for the future; reposited it, or stored it, in secret; (A;) or he prepared it, or provided it; (Msb;) for a time of need: (A, Msb:) or he chose it, or selected it, and (so in some copies of the K and in the TA, but in other copies of the K " or ") took it for himself, or prepared it. (K.) Some have made a distinction between ذخر and دخر, saying that the former relates to the world to come, and the latter to the present world; but this is a manifest mistake. (MF and others.) — — ذَخَرَ لِنَفْسِهِ حَدِيثًا حَسَنًا (A) (tropical:) He reserved, or preserved, for himself [a good story, or the like]. (TA.) — — ذَخَرَ مِنْ عَدْوِهِ (tropical:) [He (a horse) reserved somewhat of his run, i. e., power of running, or was sparing of it, for the time of need]. (M in art. صون.) [See also مُدَّخِرٌ, below.] — — فُلَانٌ مَا نُصْحًا ↓ يَدَّخِرُ (tropical:) [Such a one does not treasure in his heart good advice]. (A, TA.) 8 اِدَّخَرَ and اِذَّخَرَ: see 1, in three places. ذُخْرٌ: see 1: — — and see the next paragraph, in two places. ذَخِيرَةٌ (S, A, Msb, K) and ↓ ذُخْرٌ (A, Msb, * K) A thing hoarded, treasured, or laid up; reposited, or stored, in secret; (A;) or prepared, or provided; (Msb;) for a time of need: (A, Msb:) or taken for one's self, or prepared: (K:) pl. of the former, ذَخَائِرُ; (S, A, Msb;) and of the latter, أَذْخَارٌ. (Msb, K.) — — You say, جَعَلَ مَا لَهُ ↓ ذُخْرًا عِنْدَ اللّٰهِ and ذَخِيرَةً (tropical:)

[He made his wealth to be a store in the hands of God, by applying it to pious uses]. (A.) — — And أَعْمَالُ المُؤمِنِ ذَخَائِرُ (tropical:) [The works of the believer are things laid up for the time of need, i. e. the day of resurrection]. (A.) ذَاخِرٌ (assumed tropical:) Fat; as an epithet. (AA, K.) إِذْخِرٌ [A kind of sweet rush; juncus odoratus; or schœnanthum;] a certain plant, (S, Mgh, Msb,) or herb, (K,) well known, (Msb,) in form resembling the كَوْلَان [or papyrus-plant], (Mgh,) sweet-smelling, (K,) or of pungent odour; (Mgh, Msb;) which, when it dries, becomes white; (Msb;) used for roofing houses, over the wood, and for graves: (TA:) it has a root hidden in the ground, slender, pungent in odour; and is like the straight stalks of the كَوْلَان [or papyrus-plant], save that it is wider, and smaller in the كُعُوب [which means either the joints or the internodal portions]; and it has a fruit resembling the brooms of reeds, but more slender, and smaller: it is ground, and is an ingredient in perfumes: it grows in rugged and in smooth grounds; but seldom does more than one grow on the same spot: when it dries, it becomes white: (AHn:) 'Iyád asserts that its ء is a radical letter; but this is a mistake: (MF:) the n. un. is إِذْخِرَةٌ; (S;) which is applied to a single plant, (AHn,) or to a single fascicle thereof. (Mgh.) مِذْخَرٌ (tropical:) The [part of the intestines called] عَفَج: (TA:) [its pl.] مَذَاخِرُ is also explained as signifying the intestines; and bellies; (S, K;) and veins: (K:) or the lower part of the belly: (As, K:) or the parts of the inside of a beast in which he stores his fodder and water. (A.) You say فُلَانٌ مَلَأَ مَذَاخِرَهُ (tropical:) Such a one filled the lower parts of his belly. (As.) And مَلَأَتِ الدَّابَّةُ مَذَاخِرَهَا (tropical:) The beast satiated itself. (TA.) And تَمَلَّأَتْ مَذَاخِرُهُ (tropical:) He became satiated. (A.) And مَلَأَ لَنَا فِى مَذَاخِرِهِ عَدَاوَةً (tropical:) [He filled his heart with enmity towards us]. (A.) مُذَّخِرٌ, or مُدَّخِرٌ, (accord. to different copies of the K,) (assumed tropical:) A horse that reserves his run; expl. by المُبْقِى لِحُضْرِهِ: (AO, K, TA:) [Freytag's reading of مُذْخَّرٌ for مُذَّخِرٌ or مُدَّخِرٌ, and his proposed emendation, of المَنْقِىُّ for المُبْقِى, both taken from the TK, but neither found by me in any copy of the K, are evidently wrong: see ذَخَرَ مِنْ عَدْوِهِ, above:] such is the مِسْوَاط, a horse “ that will not give what he has without the whip: the fem. is with ة. (TA.) ذر 1 ذَرَّ, (T, S, M, A, &c.,) aor. ◌ُ3 ذَرُ, (S, M, Msb,) inf. n. ذَرٌّ, (S, M, K, &c.,) He sprinkled, or scattered, salt (T, * S, A, Msb, K) upon flesh-meat, and pepper upon a mess of crumbled bread with broth, (A,) and a medicament (S, A) into the eye, (A,) and grain (S, A, K) upon the ground, (A,) &c.; (T, Msb, K;) as also ↓ ذَرْذَرَ, inf. n. ذَرْذَرَةٌ: (K:) he took a thing with the ends of his fingers and sprinkled it upon a thing. (M.) You say, ذَرَّ عَيْنَهُ, (TA,) and ذَرَّ عَيْنَهُ بِالذَّرُورِ, aor. ◌ُ3 ذَرُ, (M, TA,) inf. n. ذَرٌّ, (K, TA,) He put the medicament called ذَرُور into his eye. (M, * K, * TA.) — — Also, (A,) inf. n. as above, (K,) He spread. (A, K.) You say, ذَرَّ اللّٰهُ عِبَادَهُ فِى الأَرْضِ (tropical:) God spread his servants, or mankind, upon the earth. (M, * A.) Whence the word ذُرِّيَّةٌ. (M, TA.) — — And ذَرَّتِ الأَرْضُ النَّبْتَ The ground put forth the plant, or plants. (K.) — ذَرَّ, (T, S, M, K, &c.,) aor. ◌ِ3 ذَرِ, [contr. to analogy,] (T, M,) inf. n. ذُرُورٌ, (M,) It (a herb, or leguminous plant,) came up, or forth, (IAar, AZ, T, S, K,) from the ground: (AZ, S:) or it (a herb, or leguminous plant, and a horn,) began to come forth; put forth the smallest portion of itself. (A.) — — ذَرَّتِ الشَّمْسُ, (T, S, M, K,) aor. ذُرُورٌ, inf. n. ذُرُورٌ, (S, M,) (tropical:) The sun rose; (S, M, K;) and appeared: (M:) or began to rise: شُرُوقُهَا is when its light first falls upon the earth and trees: (T, TA:) and ذَرَّ قَرْنُ الشَّمْسِ, aor. and inf. n. as above, (assumed tropical:) The upper limb of the sun rose: (Msb:) or began to rise. (A, TA.) — ذَرَّ is also syn. with تَخَدَّدَ [app. as meaning His flesh became contracted, shrunk, or wrinkled]. (K.) — Also, (T, K,) aor. ◌ِ3 ذَرِ, contr. to analogy, (K,) unless ذَرَّ be for ذَرِرَ, (MF,) said of a man, The fore part of his head became white, or hoary. (T, K.) 3 ذَارَّتْ, (aor. تُذَارُّ, S,) inf. n. مُذَارَّةٌ and ذِرَارٌ, She (a camel) became evil in her disposition. (Fr, S, K.) Hence the saying of Hoteiäh, satirizing Ez-Zibrikán, and praising the family of Shemmás Ibn-Láy, وَكُنْتَ كَذَاتِ البَوِّ ذَارَتْ بِأَنْفِهَا فَمِنْ ذَاكَ تَبْغِى بُعْدَهُ وَتُهَاجِرُهْ i. e. [And thou wast like her who has a stuffed skin of a young camel made for her and placed near her that she may incline to it and yield her milk,] that has inclined to the young one of another; [and on that account desires its distance from her, and severs herself from it:] in the S we find, for البَوِّ, البَعْلِ; and for بُعْدَهُ, غَيْرَهُ; but the former are the correct readings: ذَارَتْ is a contraction of ذَارَّتْ: or, accord. to some, it is for ذَآءَرَتْ: see art. ذأر. (IB and TA.) — — One says also, فِى فُلَانٍ ذِرَارٌ, meaning (assumed tropical:) In such a one is aversion, arising from anger, like that of a she-camel: (AZ, S:) or anger and aversion (Th, M, K, TA) and disapprobation. (Th, TA) R. Q. 1 ذَرْذَرَ: see 1, first sentence. ذَرٌّ The young ones [or grubs] of ants: (M, A, Msb, K:) accord. to Th, (M, TA,) one hundred of them weigh one barley-corn: (M, K:) or, accord. to En-Neysábooree, [who perhaps held ذَرٌّ to signify ant's eggs,] seventy of them weigh a gnat's wing, and seventy gnat's wings weigh one grain: (MF:) or the smallest of ants: (S:) or small red ants: (TA:) or it signifies, (TA,) or signifies also, (A,) the motes that are seen in a ray of the sun that enters through an aperture: (A, * TA:) as though they were particles of a thing sprinkled: and in like manner ذَرَّاتُ الذَّهَبِ [minute particles of gold]: (A:) the sing., (S,) or [rather] n. un., (Msb, K,) is ذَرَّةٌ, (S, M, Msb, K,) [of which the pl. is ذَرَّاتٌ.] [See an ex., from the Kur x. 62, voce مِثْقَالٌ.] — — See also ذُرِّيَّةٌ. ذَرُورٌ A thing sprinkled: (M:) a dry medicament, (T, TA,) such as is sprinkled in the eye, (T, A, K,) and upon a wound, or sore: (T, TA:) or a kind of إِثْمِد [q. v.]. [Har p. 86.] — — See also ذَرِيرَةٌ. ذُرَارَةٌ What falls about, (M, A, K,) of perfume, when one sprinkles it, (A,) or of ذَرُور, (K, TA,) or of what is sprinkled. (M, and so accord. to the CK.) ذَرِيرَةٌ (S, A, Msb, K) and ↓ ذَرُورٌ (S, Msb, K) A kind of perfume, (Msb, K,) the particles of the قَصَبُ الطِّيبِ [or calamus aromaticus, also called قَصَبُ الذَّرِيرَةِ, q. v., in art. قصب], (T, M, A, Msb,) which is brought from India, (A, Msb,) and resembles the reeds of which arrows are made: (T, A, Msb:) its internodal portions are filled with a white substance like spiders' webs; and when powdered, it is a perfume, inclining to yellowness and whiteness: (Sgh, Msb:) or, as some say, it is a mixed kind of perfume: (TA:) [but this, if correct, seems to be a second application:] pl. of the latter, أَذِرَّةٌ. (S, K.) ذَرِّىٌّ a rel. n. from ذَرٌّ, (T,) (tropical:) The diversified wavy marks, streaks, or grain, of a sword: (T, M, A, K:) likened to the track of young ants. (M, A.) It occurs in poetry, in which some read دُرِّىٌّ [q. v.]. (M.) — — And (assumed tropical:) A sword having much of such wavy marks, &c. (K.) ذُرِّيَّةٌ, (S, Msb, K,) the most chaste form, (Msb,) and ذِرِّيَّةٌ, (Msb, K,) and ذَرِيَّةٌ, this last without a sheddeh to the ر (Msb,) [respecting the derivation of which see art. ذرأ,] (assumed tropical:) Children, or offspring, (S, Mgh, Msb, K,) as also ↓ ذَرٌّ, (Msb,) of a man, (S, K,) [and of genii: see art. ذرأ,] male or female: (IAth:) little ones, or young ones. (Mgh, Msb.) — — Also (tropical:) Progenitors, or ancestors. (Msb, MF.) — — Also (assumed tropical:) Women. (Mgh, K.) — — Used in a sing. as well as a pl. sense. (Mgh, Msb, K.) — — Pl. ذُرِّيَّاتٌ and (sometimes, Msb) ذَرَارِىُّ. (S, Msb, K.) [In the CK, the latter pl., with the article, is written الذَّرَارِى, without a sheddeh to the ى. — — For examples, see art. ذرأ.] مِذَرَّةٌ An instrument with which grain is scattered. (K.) مُذَارٌّ A she-camel evil in disposition. (Fr, S, K.) [See 3.] ذرأ

1 ذَرَأَ, (T, S, M, &c.,) aor. ذَرَاَ, (S, M, Msb, K,) inf. n. ذَرْءٌ, (S, M, Msb,) He (God) created, syn. خَلَقَ, (T, S, M, Msb, K,) الخَلْقَ [the creation; i. e. the things that are created]. (T, S, M, Msb.) وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنِّ وَ الْإِنْسِ, in the Kur [vii. 178], means [And verily] we have created [for Hell many of the jinn, or genii, and of mankind]. (T.) — — He multiplied, or made numerous. (K.) يَذْرَؤُكُمْ فِيهِ, in the Kur [xlii. 9], means He multiplieth you thereby; i. e., by making of you, and of the cattle, pairs, males and females: so says Zj; and Fr says the like; and this is a correct explanation. (T.) — — Also, (S, M, K,) and so ذَرَا, (TA,) He sowed land: (S, M, K, TA:) but the latter verb is said to be the more chaste. (MF.) — ذَرَأَ فُوهُ His teeth fell out from his mouth; (K, TA;) as also ذَرَا and ذَرَى, without ء: (TA:) but the most chaste is said to be without ء: ذَرَأَ, with ء, is said to be of weak authority, or a mispronunciation. (MF.) — — ذَرِئَ, (M, K,) or ذَرِئَ شَعَرُهُ, (S,) aor. ذَرَاَ, (K,) inf. n. ذَرَأٌ; (S, * M, O;) and ذَرَأَ, (S, K,) aor. ذَرَاَ; (K;) and ذَرُؤَ, aor. ذَرُاَ; (Ktr, TA;) His hair became white, or hoary, in the fore part of his head: (S:) or he had whiteness intermixed with blackness in the hair of his head: (M:) or his hair became white, or hoary: (K:) or he began to become white, or hoary, (M, K,) in the fore part of his head, (K,) or in the upper part of each side of the head. (A, TA.) The epithet is ↓ أَذْرَأُ; fem. ذَرْآءُ. (S, M, K. [In some copies of the K, ذَرْأَى is erroneously put for ذَرْآءُ.]) 4 اذرأهُ He angered him; provoked him to anger. (T, M, K.) — — اذرأهُ بِصَاحِبِهِ He incited him against his companion. (AZ, T.) And اذرأهُ بِالشَّىْءِ He incited him, or urged him, to do, or attempt, the thing. (M, K.) And اذرأهُ إِلَىكَذَا He constrained him, or compelled him, to have recourse to, or to do, such a thing. (K, * TA.) A 'Obeyd mentions أَذْرَى, without ء; but 'Alee Ibn-Hamzeh asserts that this is incorrect. (M.) — — اذرأ الدَّمْعَ He, or it, made tears to flow. (K, * TA.) — — And اذرأه He frightened him. (M, K.) — أَذْرَأَتْ She (a camel) excerned (أَنْزَلَتْ) the milk (M, K, TA) from [app. a mistake for into] her udder: a dial. var. of أَدْرَأَتْ [q. v.]. (TA.) The epithet applied to the she-camel so doing is ↓ مُذْرِئٌ. (M, K.) ذَرْءٌ The act of creating; inf. n. of ذَرَأَ. (S, M, Msb.) — — [And used in the sense of the pass. part. n. of that verb; and alike as sing. and pl. because originally an inf. n.] ذَرْءُ النَّارِ, (S, K, TA,) [for ذَرْءٌ لِلنَّارِ,] related as occurring in a trad. (S, TA) of 'Omar, (TA,) means Created [i. e. destined] for the fire [of Hell]: (S, K, TA:) but as some relate it, the phrase is ذَرْوُ النَّارِ, meaning [either " the children of the fire," agreeably with what next follows, or] " to be scattered in the fire. " (S, TA.) — — Also The number of [ones] offspring: one says, أَنْمَاللّٰهُ ذَرْأَكَ May God increase [the number of] thine offspring; as also ذَرْوَكَ. (T.) — Somewhat; (M, K;) as in the saying, بَلَغَنِى ذَرْءٌ مِنْ خَبَرٍ [Somewhat of news, or information, reached me, or came to my knowledge]: (K, TA:) or ذَرْءٌ مِنْ خَيْرٍ [somewhat of good]: (so in some copies of the K and M:) thus ذرء is written by IAth: in some copies of the K, ذُرْءٌ, with damm: (TA:) or ذَرْءٌ here means a little; and ذَرْوٌ is a dial. var. thereof. (M in art. ذرو.) Also A little of what is said. (TA.) — A thing intervening as a separation or an obstacle: so in the saying, مَا بَيْنَنَا وَ بَيْنَهُ ذَرْءٌ [There is not anything intervening &c. between us and him, or it]. (K, * TA.) ذَرَأٌ: see what next follows. ذُرْأَةٌ (S, M, K) and ↓ ذَرَأٌ, (S,) the latter an inf. n. (M, [see 1,]) the former a simple subst., (S,) Whiteness, or hoariness, in the fore part of the head: (S:) or whiteness intermixed with blackness in the hair of the head: (M:) or whiteness, or hoariness, of the hair: (K:) or the beginning of whiteness or hoariness (M, K) in the fore part of the head, (K,) or in the upper part of each side of the head. (A, TA.) ذَرْآنِىٌّ and ذَرَآنِىٌّ Intensely white salt: (S, M, K:) derived from ذُرْأَةٌ: one should not say أَنْذَرَانِىٌّ; (S, K;) for this is a vulgarism: some pronounce it with the unpointed د. (TA.) ذَرِىْءٌ Sown seed. (S, M, K.) ذُرِّيَّةٌ (T, S, M, Mgh, K) and ذِرِّيَّةٌ (M, K) and ذَرِّيَّةٌ, (K,) [or ذَرِيَّةٌ, without a sheddeh to the ر, accord. to the Msb in art. ذر,] always pronounced by the Arabs without ء: (S:) accord. to some, (TA,) from الذَّرْءُ; (M, TA;) so says Th; (M;) the measure of the first being فُعِّيلَةٌ or فُعُّولَةٌ; [so that it is originally ذُرِّيْئَةٌ or ذُرُّوءَةٌ;] (TA;) but the ء is suppressed because of frequency of usage: (M:) accord. to others, from الذَّرُّ, signifying " the act of scattering; " because God scattered the ذرّيّة upon the earth; and the measure is فُعْلِيَّةٌ or فُعُّولَةٌ, [if the latter,] the word being originally ذُرُّورَةٌ, the last ر being changed into ى, in a manner similar to the case of تَقَضَّتِ العُقَابِ [in which تَقَضَّضَتْ becomes تَقَضَّيَتْ and then تَقَضَّتْ; so that ذُرُّورَةٌ becomes ذُرُّويَةٌ and then ذُرِّيَّةٌ]: (TA:) Children, or offspring, (T, S, Mgh, K,) of a man, and used as a sing. also, (Mgh,) or of men and of jinn, or genii: (S, K:) pl. [ذُرِّيَّاتٌ (see art. ذر) and sometimes] ذَرَارِىُّ. (S.) Hence, هَبْ لِى مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً [in the Kur iii. 33, meaning Give me, from Thee, a good offspring]. (Mgh.) And in a trad. of Ibn-'Omar, فَجَعَلَنِى فِى الذُّرِّيَّةِ means And he put me among the little ones, or young ones. (Mgh.) — — It is also applied to signify Progenitors: as in the saying, in the Kur [xxxvi. 41], حَمَلْنَا ذُرِّيَّتَهُمْ فِى الْفُلْكِ الْمَشْحُونِ [We carried their progenitors in the laden ark]. (T.) — — And it is used also to signify Women; [because they are the sources of offspring;] (T, Mgh, TA;) like as سَمَآءٌ is used to signify " rain: " (TA:) as in the saying of 'Omar, حُجُّوا بِالذُّرِّيَّةِ [Perform ye the pilgrimage with the women]. (T, Mgh, TA. [See his saying in full, voce رِبْقٌ.]) الذَّارِئُ an epithet applied to God, The Creator. (T.) أَذْرَأُ; fem. ذَرْآءُ: see 1, last sentence. Applied to a ram, Having whiteness in the head; (M, K;) and so the fem. applied to a ewe: (M:) or having the ears variegated, or speckled, with black and white, and the rest black: (K:) or it has this latter meaning when applied to a horse, and to a kid; and so the fem. applied to a female kid, (S, O,) or to a she-goat: (M:) and is not applied to the sheep-kind. (S, O.) مُذْرِئٌ: see 4, last sentence. ذرب 1 ذَرِبَ, aor. ذَرَبَ, inf. n. ذَرَبٌ (M, A, Msb, K) and ذَرَابَةٌ, (S, * M, A, K,) said of a sword, and a spear-head, (A,) or of a thing (M, Msb) of any kind, (M,) It was, or became, sharp, (S, * M, A, Msb, K,) and cutting, or penetrating: (Msb:) or, said of a sword, and of a spear-head, it signifies [or signifies also] it was steeped in, or imbued with, poison. (A.) — — ذَرِبَ لِسَانُهُ, aor. as above, [and so the inf. n.], His tongue was, or became, sharp [properly speaking, i. e. sharp in the extremity: (see ذَرِبٌ:) and also tropically, i. e., in a good sense, as meaning (assumed tropical:) chaste, or eloquent; without barbarousness, or vitiousness, or impediment: and in a bad sense, as meaning (assumed tropical:) profuse of speech; or clamorous: bad, or corrupt: foul, unseemly, or obscene]: he cared not what he said. (TA.) [For] ذَرَبٌ (S, M, A, TA) and ذَرَابَةٌ (S, A, TA) signify Sharpness of the tongue [properly speaking, or, as is said in the A, tropically]: (S, M, A, TA:) and the former, (TA,) or the latter, (Msb,) [or each.] metaphorically, (TA,) (tropical:) chasteness, or eloquence, thereof; (Msb, TA;) without barbarousness, or vitiousness, or impediment; a quality approved: and (tropical:) profuseness, or clamorousness, thereof; a quality disapproved: (TA:) and the former, [or each,] (assumed tropical:) badness, or corruptness, thereof: (M, K:) and the former, (AZ, S, M, K,) or the latter, (Msb,) or each, (A,) (tropical:) foulness, or obscenity, thereof: (AZ, S, M, A, Msb, K:) and the pl. of the former [used as a simple subst.] is أَذْرَابٌ. (AZ, IAar, S, M, K.) A poet says, (S,) namely, Hadramee Ibn-'Ámir El-Asadee, (TA,) وَلَقَدْ طَوَيْتُكُمْ عَلَى بُلَلَاتِكُمْ وَ عَرَفْتُ مَا فِيكُمْ مِنَ الأَذْرَابِ (tropical:) [And I have borne with you not withstanding your vices and evil actions, and have known what is in you of foul, or obscene, qualities of the tongue]; (AZ, S:) [or] على بُلَلَاتِكُمْ (IAar, M, TA) means notwithstanding what is in you of annoyance and enmity: (TA:) but accord.

to Th, he said, الأَعْيَابِ, pl. of عَيْبٌ. (M, TA.) [Accord. to Z,] فِيهِمْ أَذْرَابٌ means (tropical:) In them are [qualities that are] causes of evil, corruption, wrong, injury, or the like. (A.) — — ذَرِبَتْ مَعِدَتُهُ, (T, S, M, A, Msb,) aor. ذَرَبَ, (S, Msb,) inf. n. ذَرَبٌ (T, S, M, Msb, K) and ذَرَابَةٌ and ذُرُوبَةٌ, (M, K,) (assumed tropical:) His stomach was, or became, sharp, or keen, by reason of hunger: (M; but only the first of the inf. ns. of the verb in this sense, and not the verb itself, is there mentioned:) [or] (assumed tropical:) his stomach was, or became, in a good, or right, state: (K; but only the inf. ns. of the verb in this sense, and in the next, and not the verb itself, is there mentioned:) and also, (M, K,) (tropical:) his stomach was, or became, in a bad, or corrupt, state: (T, S, M, A, Msb, K:) thus having two contr. significations. (M, K.) — — ذَرِبَ الجُرْحُ, (S, M, A,) inf. n. ذَرَبٌ, (S, M, K,) (tropical:) The wound admitted not of cure: (S, A:) or was, or became, in a bad, or corrupt, state, and wide, (M, K,) and admitted not of cure: (M:) or flowed with صَدِيد [i. e. ichor tinged with blood]. (M, K.) — — ذَرِبَ أَنْفُهُ, inf. n. ذَرَابَةٌ, (assumed tropical:) His nose dripped; let fall drops. (M.) — ذَرَبَ: see 2, in two places. — — [Hence,] ذَرَبْتُ فُلَانًا (tropical:) I excited, or provoked, [or exasperated,] such a one. (A.) And فُلَانٌ يَضْرِبُ بَيْنَنَا وَيَذْرِبُ (tropical:) [app. Such a one makes a separation between us, (see ضَرَبَ,) and excites discord: يَذْرُبُ is perhaps here used for يَذْرِبُ, to assimilate it to يَضْرِبُ]. (A.) 2 ذرّب, (M, K,) inf. n. تَذْرِيبٌ, (S,) He sharpened (M, S, K) an iron instrument [such as a sword and a spear-head &c.]; (M;) as also ↓ ذَرَبَ, (M, Msb, K) aor. ذَرُبَ, (M, L, Msb, TA,) accord. to the K ذَرَبَ, but this is without any other authority, and contr. to analogy, as neither its third nor its second letter is a faucial, (TA,) inf. n. ذَرْبٌ; (M, Msb, TA;) and ↓ اذرب. (KL.) Also, inf. n. as above, He poisoned a sword, i. e. steeped it in poison, and, when it was well steeped, took it forth and sharpened it; and ↓ ذَرَبَ, likewise, is allowable. (T, TA.) — The inf. n. also signifies A woman's holding her infant in order that it may satisfy its want [by evacuation, as the words in the explanation (حَتَّى يَقْضِىَ حَاجَتَهُ) commonly mean, not, as Freytag supposes, by sucking]. (T, K.) 4 اذرب: see 2. — Also (assumed tropical:) He became chaste in speech, after having been barbarous therein. (IAar, T in art. ربذ, and TA.) — — And (assumed tropical:) His life became bad, or corrupt. (IAar, T in art. ربد, and TA.) ذَرْبٌ, (so in the CK and in a MS copy of the K,) or ↓ ذَرِبٌ, (so accord. to the TA, [which is followed by the TK, and so in my MS copy of the K, but altered from ذَرْبٌ, which I incline to think the right reading,]) A shoemaker's إِزْمِيل [a word well known as signifying his knife, with which he cuts the leather, but here explained in the TA as signifying his إِشْفَى with which he sews]. (K.) ذُرْبٌ an irreg. pl. of ذَرِبٌ, q. v. ذِرْبٌ i. q. غُدَّةٌ [i. e. A ganglion; &c.]: (AZ, T:) or so ↓ ذِرْبَةٌ: and both signify a certain thing that is sometimes in the neck of a human being or of a beast, like a pebble: or the former word signifies a certain disease in the liver, (K, TA,) slow of cure: (TA:) the pl. of the former is ذِرَبٌ, (K,) or ذِرَبَةٌ, (AZ, T,) or this latter is pl. of ذِرْبَةٌ. (TA.) ذَرَبٌ an inf. n. of ذَرِبَ [q. v. passim]. (T, S, M, &c.) — — See also ذَرَبَيَّا: and see there a pl. or a dual form, in three places. — — Also (assumed tropical:) An incurable disease: (M, K:) [in the present day applied to diarrhœa; and this is app. meant by what follows:] a disease that attacks the stomach, in consequence of which it does not digest the food; becoming in a bad, or corrupt, state, and not retaining the food. (L.) — — And (assumed tropical:) Rust. (S, K.) ذَرِبٌ Sharp; (T, S, M, K;) applied to anything, (S, M,) as, for instance, a sword, (S,) or a spearhead; and so ↓ مَذْرُوبٌ: (T:) or this latter, applied to a spear-head [&c.], signifies sharpened; (S;) as also ↓ مُذَرَّبٌ: (T, S:) or ذَرِبٌ (A, TA) and ↓ مُذَرَّبٌ (M, K) and ↓ مَذْرُوبٌ, (T, TA,) applied to a sword (T, M, A, K) and a spearhead, (A, TA,) signify [or signify also] poisoned; (A, K;) i. e. steeped in, or imbued with, poison, (T, M, A, TA,) and then sharpened. (T, M, TA.) And سُمٌّ ذَرِبٌ means Sharp poison. (M, A.) A rájiz says, (referring to cattle, TA,) دَبَّتْ عَلَيْهَا ذَرِبَاتُ الأَنْبَارْ meaning [Upon which have crept insects resembling ticks, that produce swellings where they creep,] sharp in stinging. (S.) — — لِسَانٌ ذَرِبٌ [properly signifies] A tongue sharp in the extremity. (M, TA.) Tropically, (A,) (tropical:) A sharp tongue; (S, A, TA;) as also ↓ مَذْرُوبٌ: (TA:) (assumed tropical:) a chaste, or an eloquent, tongue: (Msb:) [and (assumed tropical:) a profuse, or clamorous, tongue: (see ذَرِبَ:)] and (assumed tropical:) a foul, or an obscene, tongue. (Msb.) And ذَرِبُ اللِّسَانِ (assumed tropical:) Sharp in tongue: (TA:) [(assumed tropical:) profuse, or clamorous, therein; long-tongued: (see ذَرِبَ:)] (assumed tropical:) bad, or corrupt, in tongue: (Abu-l-'Abbás [Th], TA:) (assumed tropical:) wont to revile; (T;) foul, or obscene, in tongue; (ISh, T, TA;) who cares not what he says. (ISh, TA.) And ذَرِبٌ, alone, (assumed tropical:) Sharptongued: and (tropical:) long-tongued, or clamorous; or foul, or obscene, in tongue: (K, * TA:) and so ذَرِبَةٌ, applied to a woman; (AZ, T, S, A, Msb; *) and ↓ ذِرْبَةٌ: (AZ, T, S, M, K:) this last [is app. a contraction of ذَرِبَةٌ, and used by poetic license: it] is applied by a rájiz to his wife, (T, S, *) as meaning (tropical:) bad, or corrupt, and unfaithful to her husband in respect of her فَرْج; or, accord. to Sh, it means long-tongued; and foul, or obscene, in speech: (T:) and ↓ مَذْرُوبٌ likewise, accord. to Sh, means foul, or obscene, in speech: (TA:) the pl. of ذَرِبٌ is ↓ ذُرْبٌ, (K,) which is irreg.; (TA;) meaning (assumed tropical:) sharp; (M, K;) and (assumed tropical:) sharp in tongue [&c.]: (K:) and the pl. of ↓ ذِرْبَةٌ is ذِرَبٌ. (T, S, M.) — — مَعِدَةٌ ذَرِبَةٌ [(assumed tropical:) A stomach sharp, or keen, by reason of hunger: or (assumed tropical:) in a good, or right, state: (see ذَرِبَتْ مَعِدَتُهُ:) and also, the contr., i. e.] (tropical:) a stomach in a bad, or corrupt, state. (M, TA.) — — جُرْحٌ ذَرِبٌ (tropical:) A wound in a bad, or corrupt, state, and wide, and not admitting of cure: or flowing with صَدِيد [i. e. ichor tinged with blood]. (M, TA.) — — ذَرِبُ الخُلُقِ (tropical:) A man of a bad, or corrupt, natural disposition. (A, TA.) — See also ذِرْبٌ. ذِرْبَةٌ: see ذِرْبٌ: — — and see also ذَرِبٌ, in two places. الذَّرِبَة: see what next follows. ذَرَبَى: see what next follows. ذَرَبِىٌّ: see what next follows. ذَرَبِيَّةٌ: see what next follows. ذَرَبَيَّا (assumed tropical:) A vice, fault, defect, or the like; as also ↓ ذَرَبَى. (K.) — — And A calamity, or misfortune; (S, M, K;) from ذَرِبَ الجُرْحُ meaning " the wound admitted not of cure; " (S;) as also ↓ ذَرَبَّى, (K, TA,) or ↓ ذَرَبِىٌّ, (so accord. to the CK,) and ↓ ذَرَبِيَّةٌ [or ذَرَبِيَّةٌ?]. (TA.) El-Kumeyt says, رَمَانِى بِالذَّرَبَيَّا meaning (assumed tropical:) [He smote me, or afflicted me,,] with calamity, or misfortune: or with evil, or mischief; and discord, or dissension; (T;) as also ↓ بِالذَّرَبِينَ [in the form of a pl. applied to rational beings, as though denoting personifications], (K, accord. to the TA,) or ↓ بِالذَّرَبَيْنِ [in the dual form]; (so in the CK and in my MS copy of the K;) which likewise means with calamity, or misfortune. (TA.) And لَقِيتُ مِنْهُ الذَّرَبَيَّا and ↓ الذَّرِبَةَ and ↓ الذربَين, [thus this last is written in the TT as from the M,] meaning (assumed tropical:) [I experienced from him, or it,] calamity, or misfortune. (M.) And ↓ أُلْقِىَ بَيْنَهُمُ الذَّرَبَ (assumed tropical:) Evil, or mischief, and discord, or dissension, were cast among them, or between them. (T.) ذَرَبَّى: see the next preceding paragraph. ذُرَابٌ Poison. (Kr, M, A, K.) ذِرْيَبٌ A yellow flower: (K:) or yellow, applied to a flower and to other things. (M.) صُوفٌ أَذْرَبِىٌّ Wool of Ádharbeeján or Adharbeeján

or Adhrabeeján; for there are different opinions respecting the orthography of this name: (TA:) أَذْرَبِىٌّ is a rel. n. from اذربيجان: (K, TA:) contr. to rule; for by rule it should be أَذَرِىٌّ or أَذْرِىٌّ. (IAth, TA.) مِذْرَبٌ The tongue: (K:) so called because of its sharpness. (TA.) مُذَرَّبٌ: see ذَرِبٌ, in two places. مَذْرُوبٌ: see ذَرِبٌ, in four places. ذرح 1 ذَرَحَ الطَّعَامَ: see 2. — ذَرَحَ الشَّىْءَ فِى الرِّيحِ He winnowed the thing; syn. ذَرَّاهُ. (Kr, K.) 2 ذرّح الطَّعَامَ, (S, K,) inf. n. تَذْرِيحٌ; (S;) and ↓ ذَرَحَهُ, aor. ذَرِحَ; (K;) He put ذَرَارِيح [or cantharides] into the food. (S, K.) — — ذرّحه فِى المَآءِ, inf. n. as above, He put a small quantity of it, namely, saffron, &c., into the water. (S.) — — And ذرّح, [or ذرّح لَبَنَهُ, (see ذَرَاحٌ, below,)] He poured water into his milk, in order that it might become much in quantity. (TA.) — — تَذْرِيحٌ also signifies The smearing with clay a new [water-vessel of skin such as is called] إِدَاوَة, in order that its odour may become good. (AA, K. *) ذَرَحٌ A certain tree, of which camels' saddles are made. (K, TA.) [Forskål mentions, in his " Flora Aeg. Ar.," p. xcvi. a fabrile wood of an uncertain kind, of which spears, or lances, are made, called درح (thus with the unpointed د), brought from the region of San'à.] ذُرَحٌ: see ذُرَّاحٌ. ذَرَاحٌ, applied to milk, i. q. صَيَاحٌ, (AA, K,) i. e. Mixed with water; as also ↓ مُذَرَّحٌ: (TA:) or the latter, milk, and honey, mixed with a larger quantity of water. (K.) ذُرَاحٌ and ذَرِيحٌ: see ذُرَّاحٌ. ذَرُوحٌ: see ذُرَّاحٌ. أَبُو ذُرَاحٍ [a coll. gen. n.] i. q. هِضَابٌ [i. e. Hills; or mountains spreading over the surface of the ground; &c.]: n. un. with ة. (S, K.) ذَرِيحَةٌ: see ذُرَّاحٌ. ذَرِيحِىٌّ أَحْمَرُ Intensely red; (S, A;) i. e. (TA) i. q. أُرْجُوَانٌ. (K, TA.) — إِبِلٌ ذَرِيحِيَّاتٌ A certain race of camels, so called in relation to a stallion named ذَرِيحٌ. (S, K. *) ذُرَّحٌ: see what next follows. ذَرَّاحٌ: see what next follows. ذُرَّاحٌ and ↓ ذُرُّوحٌ, (S, A, K,) the latter (respecting which see below) anomalous in form, (TA,) and ↓ ذَرُوحٌ, (K,) agreeably with analogy, (TA,) and ↓ ذِرِّيحٌ (K) and ↓ ذَرَّاحٌ (Fr) and ↓ ذَرُوحٌ and ↓ ذُرَاحٌ (K) and ↓ ذُرَحٌ (IO) and ↓ ذُرَّحٌ (K) and ↓ ذُرْنُوحٌ and ↓ ذُرُّوحَةٌ and ↓ ذِرِّيحَةٌ (ISd) and ↓ ذَرِيحَةٌ and (K) and ↓ ذَرْنُوحٌ, accord. to some, (TA,) and ↓ ذُرْنُوحَةٌ (ISd) and ↓ ذُرَحْرَحٌ and ↓ ذُرَحْرُحٌ, and ↓ the second letter [in the latter of these two forms, or in both,] is sometimes doubled by teshdeed, (K,) and sometimes the second ر is meksoorah, and the termination ة is also added thereto, (ISd,) and ↓ أَبُو ذرحرحٍ and ↓ ابو ذَرْيَاحٍ and ↓ ابو ذُرَاحٍ, and ↓ ابو ذرحرحةَ imperfectly decl., (Kr,) [The cantharis, or Spanish fly;] a kind of insect of a red colour, (S, A, K,) spotted, or speckled, with black, which flies, (S, K,) and is of a poisonous nature; (S, K;) a kind of insect larger than the common fly, variegated with red and black and yellow, having a pair of wings with which it flies, and of a deadly poisonous nature: when they desire to allay the heat of its poison, they mix it with lentils, and so mixed it becomes a remedy for him who has been bitten by a mad dog: (IO:) Ibn-Ed-Dahhán the Lexicologist says that the ذرّوح is a kind of fly variegated with yellow and white; and what is called فَرْخَةُ الدَّيْلَمِ: by certain of the acute physicians it is described as حَيَوَانٌ دُودِىٌّ, app. meaning a worm-like animal, of the size of the finger, and of a conical shape, the head of which is at the thickest part of it: and IDrst says that it is a flying insect, resembling the زُنْبُور [or hornet], and of a deadly poisonous nature. (TA.) It is observed in the S, with reference to ذُرُّوحٌ, that, in the opinion of Sb, لَيْسَ فِى الكَلَامِ فُعُّولٌ بِوَاحِدَةٍ; meaning, there is not in the language a subst. (as distinguished from an epithet) of the measure فُعُّولٌ; (marg. note in a copy of the S;) or his meaning is, [there is not a word of this measure] with damm alone; (MF;) or with a single dammeh, that is, to the ف; but with dammeh to the ف and to the ع: (IB:) and it is added in the S, that he (Sb) used to say سَبُّوحٌ and قَدُّوسٌ: Sb, however, also mentions the forms سُبُّوحٌ and قُدُّوسٌ. (MF.) The pl. is ذَرَارِيحُ: (S, K:) in the L, ذُرَّاحٌ is also said to be a pl.: and Kr mentions ذَرَارِحُ; but AHát says that this last is only used in poetry. (TA.) Sb says that the sing. of ذَرَارِيحُ is ذُرَحْرَحٌ, (or, in other words, that one of the [insects called] ذراريح is [called] ذرحرح,) which is of the measure فُعَلْعَلٌ, and of which the dim. is ↓ ذُرَيْرِحٌ, formed by throwing out the first ح [not ح, as it would be by rule, making it of the measure ذُرَيْرِحٌ, and its curtailed original فُعَيْلِعٌ;] for there is not in the language a word of the measure فعلع, except فعلع, (S,) which is the proper name of a man. (MF.) AHát cites a verse in which حَذْرَدٌ occurs as pl. of ذَرَانِحُ; but the correct reading is ذرنوح. (MF.) ذَرَارِحُ and ذَرُوحٌ ذُرْنُوحٌ: see ذُرَّاحٌ. ذِرِّيحٌ and ذِرِّيحَةٌ: see ذُرَّاحٌ. ذُرُّوحٌ and ذَرْنُوحٌ and ذُرْنُوحَةٌ: see ذُرَّاحٌ. أَبُو ذَرْيَاحٍ: see ذُرَّاحٌ. ذُرَحْرَحٌ and ذُرَحْرُحٌ and ذرّحرح and أَبُو ذرحرحٍ and أَبُو ذرحرحةَ: see ذُرَّاحٌ. ذُرَيْرِحٌ dim. of ذُرَحْرَحٌ: see ذُرَّاحٌ. مُذَرَّحٌ: see ذَرَاحٌ. طَعَامٌ مَذْرُوحٌ Food into which cantharides (ذَرَارِيح) have been put. (TA.) ذرع 1 ذَرْعٌ, [inf. n. of ذَرَعَ,] in its primary acceptation, signifies The stretching forth, or extending, the arm, or fore leg: (S, TA:) [or rather, when said of a man, the fore arm; and of a beast, the arm; though the whole arm of a man is generally stretched forth with his fore arm, and the whole fore leg of a beast with his arm: and ↓ تَذْرِيعٌ and ↓ إِذْرَاعٌ and ↓ تَذَرُّعٌ signify the same, as will be shown by explanations of their verbs.] You say, ذَرَعَ البَعِيرُ يَدَهُ The camel stretched forth, or extended, his fore leg in going: and تذرّع ↓ البَعِيرُ The camel stretched forth, or extended, his arm (ذِرَاعَهُ) in his going. (TA.) — — ذَرَعَهُ, (S, Msb, K,) aor. ذَرَعَ, (Msb, K,) inf. n. ذَرْعٌ, (S, Msb,) He measured it with the ذِرَاعٌ [or cubit]; (Msb, K;) namely, a garment, or piece of cloth, (S, Msb, K,) &c.: (S:) and ذَرَعَهُ بِذِرَاعِهِ he measured it with his ذراع. (TA.) [See also 5.] — — You say of a she-camel, تَذْرَعُ الفَلَاةَ (assumed tropical:) She goes quickly, or swiftly, over the desert, as though measuring it; as also ↓ تُذَارِعُهَا: and ↓ تُذَارِعُ بُعْدَالطَّرِيقِ (tropical:) She stretches forth her fore legs and so traverses the distance of the way. (TA.) — — ذَرَعَ فُلَانًا He strangled, or throttled, such a one from behind him with the fore arm; (Ibn-'Abbád, K;) as also ↓ ذرّعهُ: (K:) or the latter, inf. n. تَذْرِيعٌ, signifies, simply, he strangled, or throttled, him; (S, L;) but more properly, he put his neck between his fore arm and neck and upper arm, and so strangled, or throttled, him; and ↓ ذرّع لَهُ, also, has both of these significations. (L.) — — ذَرَعَ البَعِيرَ, (K,) aor. and inf. n. as above, (TA,) He trod upon the arm (ذراع) of the camel, [while the latter was lying with his breast upon the ground and his fore legs folded,] in order that a person might mount him. (K.) — ذَرَعَهُ القَىْءُ, (S, Mgh, Msb, K,) aor. as above, (Mgh,) and so the inf. n., (Msb,) Vomit overcame him, and came forth to his mouth before he was aware, (S, * Mgh, Msb, * K, * TA,) and issued from him: (Mgh:) or vomiting came upon him without his intending it. (Mgh.) — ذَرَعَ عِنْدَهُ, (Ibn-'Abbád, K,) inf. n. as above, (Ibn-'Abbád,) (tropical:) He made intercession with him. (Ibn-'Abbád, K.) [Said in the TA to be tropical; I suppose because the stretching forth the arm is a common action of a person interceding.] You say, ذَرَعْتُ لِفُلَانٍ عِنْدَ الأَمِيرِ (tropical:) I made intercession for such a one with the prince. (Z, TA.) And ذَرِعَ إِلَيْهِ, like فَرِحَ, (Ibn-'Abbád, K,) inf. n. ذَرَعٌ, (TK,) (assumed tropical:) He made intercession to him. (Ibn-'Abbád, K.) In the O, ذَرِعَ بِهِ (assumed tropical:) He made intercession [by him]. (TA.) — ذَرِعَ, aor. ذَرَعَ, He drank from a skin (زِقّ) such as is called ذَارِعٌ. (K.) — ذَرِعَتْ رِجْلَاهُ His legs became tired, or fatigued. (Ibn-'Abbád, K.) — ذَرَاعَةٌ [app. an inf. n., of which the verb is ذَرُعَ,] The being wide in step, (S, TA,) and light, or active, in pace, or going. (TA.) 2 ذرّع, (S, K, &c.,) inf. n. تَذْرِيعٌ: (S:) see 1, first sentence. — — Also He spread himself out widely, (El-Moheet, L, K,) and stretched forth his fore arms, (El-Moheet, L,) in swimming: (El-Moheet, L, K:) said of a man. (El-Moheet, L.) — — He (a man) raised his fore arms; and particularly, in announcing good tidings or in warning: (TA:) or he (an announcer

of good tidings) made a sign with his arm, or hand. (S, K.) — — ذرّع فِى المَشْىِ He moved about his fore arms in walking, or going along. (S, K.) And ذَرّع فى السَّعْىِ, (L, TA,) in the O and Moheet and K, erroneously, فىالسَّقْىِ, (TA,) He helped himself with his arms, and moved them about, (O, El-Moheet, L, K,) in walking, or walking quickly, or running. (L.) — — ذرّع لِى شَيْئًا مِنْ خَبَرِهِ (tropical:) He acquainted me with somewhat of his tidings, or case; (K, TA;) [as though he stretched forth his arm with his information;] said by one who has asked another respecting his case. (TA.) — — [And hence, app.,] ذرّع بِكَذَا (assumed tropical:) He acknowledged, or confessed, such a thing. (K, TA.) — — ذرّع فُلَانًا and ذرّع لَهُ: see 1. — — [Hence, perhaps,] ذرّعهُ, inf. n. as above. (assumed tropical:) He killed him; or slew him. (TA.) — — ذرّع البَعِيرَ, and ذرّع لَهُ, He bound both of the arms of the camel [to the shanks]: (K:) and the latter, he bound the camel with the redundant part of his nose-rein upon his [the camel's] arm. (K, TA.) [See also تَذْرِيعٌ below.] — — تَذْرِيعٌ also signifies The tinging a captive's fore arm with crocus, or with خَلُوق, as a sign of slaughter; which was done in the time before Mohammad. (Meyd, cited by Freytag.) — — [See also the act. and pass. part. ns., below.] 3 مُذَارَعَةٌ signifies The selling by measure with the cubit; not by number, and without knowing the measure. (K.) [In the CK, والجُزافُ is put by mistake for والجُزافِ.] You say, بِعْتُهُ الثَّوْبَ مُذَارَعَةً I sold to him the garment, or piece of cloth, by measure with the cubit. (TA.) — — See also 1, in two places. — — ذَارَعْتُهُ, (TA,) inf. n. مُذَارَعَةٌ, (K, TA,) (assumed tropical:) I mixed with him in familiar, or social, intercourse; or became intimate with him: or I became copartner with him; or shared with him: syn. خَالَطْتُهُ. (K * TA.) 4 اذرع, (K,) inf. n. إِذْرَاعٌ: (S:) see 1, first sentence. — — (tropical:) He exceeded the due bounds, or just limits, in speech, or talk; (S, K, TA;) he talked much; (S, TA;) as also ↓ تذرّع: (S, Msb, * K, TA:) J says, [in the S,] I am of opinion that it has originated from the stretching forth of the fore arm; for he who talks much sometimes does that; and ISd says the like. (TA.) — — أَذْرَعَ ذِرَاعَيْهِ مِنْ تَحْتِ الجُبَّةِ and ↓ اِذَّرَعَهُمَا, He put forth, (K, TA,) and extended, (TA,) his fore arms from beneath the jubbeh: (K, TA:) or أَذْرَعَ ذِرَاعَيْهِ, and ↓ اِدَّرَعَهُمَا, [the latter with the د unpointed,] he drew forth his fore arms from the sleeves of a narrow-sleeved jubbeh: (Mgh:) the latter verb being of the measure اِفْتَعَلَ; (Mgh, K;) like اِذَّكَرَ, (TA,) or اِدَّكَرَ, (Mgh,) from الذِّكْرُ: (Mgh, TA:) the former accord. to one relation, the latter accord. to another, occurring in a trad. (Mgh, TA.) — — اذرع also signifies He seized with the fore arm. (K.) — — مَا أَذْرَعَهَا [How long, or large, is she in the fore arm!] is [from الذِّرَاعُ, being] of the same [anomalous] class as أَحْنَكُ الشَّاتَيْنِ [from الحَنَكُ]. (TA.) — اذرع قَيْئَهُ He (a man) emitted, or ejected, his vomit. (TA.) 5 تَذَرَّعَ see 1; first and second sentences: — — and see also 4. — — تَذَرُّعٌ also signifies The measuring a thing with the fore arm. (S, K.) [See also 1.] A poet says, (S,) namely Keys Ibn-El-Khateem El-Ansáree, (TA,) تَرَى قِصَدَ المُرَّانِ تُلْقَى كَأَنَّهَا تَذَرُّعُ خِرْصَانٍ بِأَيْدِىالشَّوَاطِبِ [Thou seest the fragments of the hard and pliant spears thrown as though they were what is seen in the measuring, with the fore arm, of rods of palm-sticks in the hands of the females who pare them]: (S, TA:) or, accord. to As, تَذَرَّعَ فُلَانٌ الجَرِيدَ signifies Such a one put the palm-sticks upon his fore arm, and pared them: and خِرْصَانٌ means, originally, rods of palm-sticks: and شَوَاطِبُ is pl. of شَاطِبَةٌ; meaning a woman who peels the عَسِيب, and then throws it to the مُنَقِّيَة, who removes all that is upon it with her knife until she has left it slender, when she throws it back to the شاطبة. (TA.) — — Also, The splitting (تَشَقُّق [which is intrans., but I think it is a mistake for تَشْقِيق, which is trans.,]) of a thing into several oblong pieces of the measure of the cubit in length. (Ibn-'Abbád, K.) — — تَذَرَّعَتِ المَرْأَةُ The woman split palm-leaves to make of them a mat. (IDrd, K.) Thus some explain the saying of Ibn-El-Khateem, quoted above. (TA.) — — تَذَرَّعَتِ الإِبِلُ الكَرَعَ The camels came to drink of the rain-water and waded in it with their arms. (K.) — تذرّع بِذَرِيعَةٍ (tropical:) He obtained, or sought to obtain, access, or intimacy; or he ingratiated himself, or sought to ingratiate himself; by a means of doing so. (S, K, TA.) You say, also, تذرّع إِلَيْهِ (tropical:) He obtained, or sought to obtain, access to him; &c. (TA.) 8 اِذَّرَعَ or اِدَّرَعَ: see 4. 10 استذرع بِهِ He concealed, or protected, himself by it, (namely a thing, TA,) and made it a ذَرِيعَة [q. v.] for him. (Ibn-'Abbád, K.) ذَرْعٌ, in its primary acceptation, has the signification explained in the first sentence of this article. (S, TA.) — — [Hence, it is used in the sense of] (tropical:) Power, or ability; as also ↓ ذِرَاعٌ; (TA;) or a man's reach, or extent of power or ability. (Msb.) And hence the phrases, ضَاقَ بِالأَمْرِ ذَرْعُهُ, and ↓ ذِرَاعُهُ, (K,) and ضَاقَ بِالأَمْرِ ذَرْعًا, (S, Msb, K,) in which the last word is in the accus. case as an explicative, for the original form of the phrase is that first mentioned, (TA,) and sometimes they said ↓ ذِرَاعًا, (S, TA,) (tropical:) He was unable to do, or accomplish, the thing, or affair; as though meaning, he stretched forth his arm to it and it did not reach it; (S, TA; *) or these phrases are thus used because he who is short in the fore arm will not reach that which he who is long therein reaches, nor will the power of the former equal that of the latter; therefore they are proverbially applied to him whose power falls short of the attainment, or accomplishment, of an affair: (TA:) or he lacked strength, or power, or ability, to do, or accomplish, the thing, or affair, and found not any way of escape from what was disagreeable therein: (K:) or he was unable to bear, or endure, or undertake, the thing, or affair. (Msb.) You say also, مَا لِى بِهِ ذَرْعٌ, and ↓ ذِرَاعٌ, (tropical:) I have not power, or ability, to do it. (TA.) And كَسَرَ ذٰلِكَ مِنْ ذَرْعِى (tropical:) That disabled, hindered, prevented, or withheld, me from doing that which I desired. (TA.) And اِقْصِدْ بِذَرْعِكَ (tropical:) Deal thou gently with thyself; moderate thyself restrain thyself; i. q. إِرْبَعْ عَلَى نَفْسِكَ; (S, TA;) and let not thy soul, or mind, carry thee beyond thy measure or extent [of power or ability]. (TA.) And أَبْطَرْتُ فُلَانًا ذَرْعهُ (tropical:) I imposed upon such a one more than he was able to do: (S, TA:) but ذَرْعٌ also signifies (assumed tropical:) the body: and [accord. to IAar] أَبْطَرَنِى ذَرْعِى means (tropical:) He wasted my body, and cut off my means of subsistence. (TA.) [See also art. بطر.] You likewise say, رَجُلٌ رَحْبُ الذَّرْعِ [and ↓ الذِّرَاعِ] (tropical:) A man having ample strength, and power, and might in war or fight, courage, valour, or prowess. (TA. [See also رَحْبٌ.]) And ضَعِيفُ الذَّرْعِ (tropical:) Impotent. (KL.) — — And hence, فُلَانٌ خَالِى الذَّرْعِ (tropical:) Such a one has his heart devoid of anxieties, or solicitudes, and griefs; because the heart is sometimes one of the seats of power: or it may mean, agreeably with the original signification of ذَرْعٌ, such a one is free from the causes of occupation which require the stretching forth of the fore arm and extending of the hand. (Har p. 131.) And رَجُلٌ وَاسِعُ الذَّرْعِ, and ↓ الذِّرَاعِ, (tropical:) A man large, or liberal, in disposition. (K.) And كَبُرَ فِى ذَرْعِى (assumed tropical:) Its occurrence, or befalling, was of great moment, momentous, grievous, or distressing, to me. (TA.) — — ذَرْعٌ also signifies The measure of anything: and نَخْلَةٌ ذَرْعُ رَجُلٍ, A palm-tree of the measure of the stature of a man. (TA.) ذَرَعٌ A coveting; desiring eagerly; or lusting. (S, K.) [Perhaps an inf. n. of which the verb is ذَرِعَ.] — See also ذَرِيعَةٌ. ذَرِعٌ: see ذَرِيعٌ, in two places. — — (assumed tropical:) That journeys by night and by day. (K.) — — (assumed tropical:) Longtongued with evil speech. (K.) —

(assumed tropical:) Good in social, or familiar, intercourse. (K, TA.) ذُرْعَةٌ: see ذَرِيعَةٌ. ذَرَاعٌ (S, K) and ↓ ذِرَاعٌ (ISd, K) (assumed tropical:) A woman (S) light, or active, with the hands in spinning: (S, K:) or one who spins much; who has ability to do so. (TA.) ذِرَاعٌ, of a man, (Msb,) [The part] from the elbow to the extremities of the fingers; (Mgh, Msb;) the fore arm; syn. سَاعِدٌ [q. v.; thus corresponding to the سَاق of the leg]: (Lth, K:) and (tropical:) [the space] from the extremity of the elbow to the extremity of the middle finger: (M, Mgh, * K: [in the last of which, the space is plainly shown to be meant, like as the part is shown in the Msb to be meant in the explanation cited above from that work and the Mgh: see also جَرِيبٌ:]) in both these senses, sometimes masc., (K,) accord. to Kh: (TA:) J says, (TA,) as relating to the arm, it is masc. and fem.; but Sb says that it is fem.: (S, TA:) [Mtr says,] it is fem.: (Mgh:) [Fei says,] the measure so called is in most instances fem.: accord. to ISk, it is fem.; but some of the Arabs make it masc.: Fr says that it is fem.; but that some of [the tribe named] 'Okl make it masc.: As did not know an instance of its being masc.: and Zj says that such an instance is extr.; not choice: (Msb:) the measure thus called, [i. e. the cubit,] (Msb,) the ذِرَاعٌ مُكَسَّرَة [or cubit which is divided into fractions], (Mgh,) is six قَبَضَات [or fists] (Mgh, Msb) of middling measure; (Msb;) and this is called ذِرَاعُ العَامَّةِ [the cubit of the common people, or the common cubit], because it wants one قَبْضَة [or fist] of what is called ذِرَاعُ المَلِكِ [the cubit of the king], namely one of the Kisràs, (Mgh, Msb,) not the last of them, whose ذراع was seven قَبَضَات: (Mgh:) [see also مِيلٌ: it is also an astronomical measure; and as such, it seems, from several instances in which it is mentioned by Kzw and other writers, to be, probably, by rule, two degrees; nearly the half, or quarter, of the length assigned in different instances to the measure termed رُمْحٌ; but, like the latter, not precise nor uniform in every instance:] the dim. is ↓ ذُرَيِّعَةٌ, with ة because it is fem.; (TA;) or ↓ ذُرَيْعٌ [or ↓ ذُرَيِّعٌ, without ة, accord. to those who make it masc.]: (L voce حَرْبٌ:) the pl. is أَذْرُعٌ and ذُرْعَانٌ; (O, Msb, K;) or, accord. to Sb, the former only; (S, Msb;) and Sb adds, they have given it this form of pl. because it is fem.; meaning, that فِعَالٌ and فُعَالٌ and فَعِيلٌ, when fem., have the pl. of the measure أَفْعُلٌ. (TA.) In the phrase الثَّوْبُ سَبْعٌ فِى ثَمَانِيَةٍ [The garment, or piece of cloth, is seven cubits by eight spans], they say سبع because أَذْرُع is fem., and ثمانية because أَشْبَار is masc.; (S; [and the like is said in the Mgh;]) and because the length is measured by the ذراع, and the breadth by the شِبْر. (S in art. ثمن.) ذِرَاعٌ is also used as an epithet, applied to a masc. n.: thus they say, هٰذَا ثَوْبٌ ذِرَاعٌ [This is a garment, or piece of cloth, a cubit in length]. (Kh.) You say also, هُوَ مِنِّى عَلَى حَبْلِ الذِّرَاعِ It is prepared, or made ready, on my part: (S:) and هُوَ لَكَ عَلَى حَبْلِ الذِّرَاعِ I will pay it to thee in ready money: or it is prepared, or made ready, for thee: the حبل being a certain vein in the ذراع. (TA.) — — [Hence several tropical significations:] see ذَرْعٌ, in six places: and see also ذَرَاعٌ. — — Hence also, (Z, TA,) (tropical:) The instrument with which one measures the length of the ذراع [or cubit], (S, Z, O, Mgh, K,) made of a piece of wood, (Mgh,) or whether it be iron or a rod of wood. (O, K.) — — [Hence also,] (assumed tropical:) A sleeve: as in the phrase ثَوْبٌ مُوَشَّى الذِّرَاعِ (assumed tropical:) [a garment, or piece of cloth, variegated, or figured, in the sleeve]: pl. ↓ مَذَارِعُ, a pl. not agreeing with its sing., like مَلَامِحُ and مَحَاسِنُ. (TA.) — — Of the fore legs of bulls or cows, and of sheep or goats, [The arm; i. e.] the part above the كُرَاع: and of the fore legs of camels and horses and mules and asses, [likewise the arm; i. e.] the part above the وَظِيف: (K:) [also the arm-bone of any of the animals here mentioned:] accord. to Lth, (TA,) of any animal, [but this is by synecdoche, (assumed tropical:) the fore leg;] i. q. يَدٌ; (Msb, TA;) applying to the whole of whatever is called thus: (TA:) [thus, again, corresponding to سَاقٌ; this latter term, in like manner, having a proper and a synecdochical acceptation. Hence the prov.] لَا تُطْعِمِ العَبْدَ الكُرَاعَ فَيَطْمَعَ فِى الذِّرَاعِ [Feed not thou the slave with the shank, lest he covet the arm]. (K.) — — [Hence,] الذِّرَاعُ, also called ذِرَاعُ الأَسَد (assumed tropical:) Two bright stars, which are one of the Mansions of the Moon: (S:) [there are two asterisms thus called; together, الذِّرَعَانِ: one of them is] الذِّرَاعُ المَبْسُوطَةُ, [also called ذِرَاعُ الأَسَدِ المَبْسُوطَةُ,] the two bright stars [α and β] in the heads of Gemini: (Kzw in his description of Gemini:) [the other is called الذِّرَاعُ المَقْبُوضَةُ, and] ذِرَاعُ الأَسَدِ المَقْبُوضَةُ, the two bright stars [α and β] of Canis Minor: (Kzw in his description of Canis Minor:) [hence it appears that the ancient Arabs, or many of them, extended the figure of Leo (as they did also that of Scorpio) far beyond the limits which we assign to it: the former ذراع accord. to those who make النَّوْءُ to signify " the auroral rising," but the latter accord. to those who make it to signify " the auroral setting," is the Seventh Mansion of the Moon: the following descriptions in Kzw's account of the Mansions of the Moon, and in the O and K and TA, are obscure and inaccurate:] الذِّرَاعُ is one of the Mansions of the Moon, (O, Kzw, K,) and is called ذراع الاسد المقبوضة, (O, Kzw,) or ذراع الاسد المبسوطة: (K:) the lion has a ذراع which is مبسوطة and a ذراع which is مقبوضة, (O, Kzw, K,) and this is the one next to Syria, (O, K,) or on the left, (Kzw,) and in it the moon has a mansion; the مبسوطة being next to El-Yemen, (O, K,) or on the right; (Kzw;) [but this description of their relative positions should be reversed, as is shown by what precedes and by what follows;] each being two stars, between which is the measure of a سَوْط [or whip]; (O;) and the latter is higher in the sky, and more extended, than the other, (O, K,) wherefore it is called مبسوطة; (O;) and sometimes the moon deviates, and so has a mansion in it: (O, K:) [it is said in the TA that الذراع is also a name of one of the asterisms (نُجُوم) of الجَوْزَآء; but this is the same that is called the مبسوطة:] it rises [at dawn] on the fourth of تَمُّوز [or July O. S.], and sets [at dawn] on the fourth of كَانُون الآخِر [or January, O. S.]: (O, Kzw: [and so in the K, except that in this last, it is erroneously said to set in كَانُون الأَوَّل:]) so says IKt: but Ibráheem El-Harbee says that it rises on the seventh of تموز, and sets on the sixth of كانون الآخر. (O, TA.) [See مَنَازِلُ القَمَرِ, in art. نزل; and see also نَوْءٌ, and نَكْبَآءُ.] The rhyming prosaist of the Arabs says, إِذَا طَلَعَتِ الذِّرَاعُ حَسَرَتِ الشَّمْسُ القِنَاعَ وَاسْتَعْلَتْ فِى الأُفُقِ الشُّعَاعُ وَ تَرَقْرَقَ السَّرَابُ فِى كُلِّ قَاعٍ [When the Dhiráa rises at dawn, the sun puts off the veil, and the rays ascend in the horizon, and the mirage flickers, or glistens, in every plain]. (TA.) And the Arabs assert that when there is no rain [at any other season] in the year, the ذراع does not break its promise, though it be but a بَغْشَة [or weak shower of rain]: (Kzw, TA:) [or] its نَوْء is approved, and seldom does it break its promise. (Kzw.) — — ذِرَاعٌ also signifies (assumed tropical:) A certain mark made with a hot iron upon the arm (ذراع) of a camel: (S, K:) and is a mark of the Benoo-Thaalebeh in El-Yemen, and of some persons of the Benoo-Málik-Ibn-Saad. (K.) — — Also (tropical:) The fore part of a spear or spear-shaft: (K, TA:) this is called (S, TA) also (TA) ذِرَاعُ العَامِلِ. (S, TA.) ذَرُوعٌ: see what next follows. ذَرِيعٌ Wide in step, (S, K,) and light, or active, in pace, or going; (K;) applied to a horse, (S, K,) and to a camel; as also ↓ ذَرُوعٌ: (K:) and quick: (S, Msb, K:) [and so ↓ ذَرِعٌ; for] ↓ ذَرِعَاتٌ, (S, O, K,) applied to the legs of a quadruped (قَوَائِم), (S, TA,) signifies quick, (S, K,) wide in step, taking much of the ground: (O, K:) or, as some say, this last word signifies the legs of a beast, (TA,) like ↓ مَذَارِعُ, (S, K,) pl. of مِذْرَاعٌ. (K.) It is said of Mohammad, in a trad., كَانَ ذَرِيعَ المَشْىِ (assumed tropical:) He was quick, and wide of step, in walking. (TA.) And

you say, رَجُلٌ ذَرِيعٌ بِالكِتَابَةِ (assumed tropical:) A man quick in writing. (TA.) And أَكَلَ أَكْلًا ذَرِيعًا (assumed tropical:) He ate quickly and much. (TA.) And قَتْلٌ ذَرِيعٌ (assumed tropical:) Quick slaughter. (S.) And مَوْتٌ ذَرِيعٌ (tropical:) Spreading death: (K:) or quick, spreading death, such that the people can hardly, or can in no wise, bury one another. (TA.) — — (assumed tropical:) An ample thing, affair, or state. (K.) — (assumed tropical:) An intercessor. (Ibn-'Abbád, K.) ذُرَيْعٌ a dim. of ذِرَاعٌ, q. v. ذَرِيعَةٌ A she-camel by which the archer, or the like, conceals himself from the game, (S, K, TA,) walking by her side, and shooting, or casting, when the object puts itself in his power, having first left the she-camel to roam at pleasure with the wild animals in order that they may become familiar with her; (TA;) like دَرِيْئَةٌ; (S;) as also ↓ ذَرَعٌ: (K:) pl. ذُرُعٌ. (IAar.) — — Hence, (tropical:) Anything that brings one near to a thing; (IAar;) a means of access, nearness, intimacy, ingratiation, attachment, or connexion; syn. وَسِيلَةٌ; (S, Msb, K, TA;) and سَبَبٌ; and وُصْلَةٌ; (TA;) as also ↓ ذُرْعَةٌ: (Ibn-'Abbád, K:) pl. ذَرَائِعُ. (S, Msb.) You say, فُلَانٌ ذَرِيعَتِى إِلَيْكَ (tropical:) Such a one is my means of access to thee, and of attachment to thee, or connexion with thee. (TA.) — — Also, [like دَرِيْئَةٌ,] A ring by aiming at which one learns the art of shooting, or casting [the lance &c.]. (TA.) ذُرَيِّعٌ: dims. of ذِرَاعٌ, q. v. ذُرَيِّعَةٌ: dims. of ذِرَاعٌ, q. v. ذَرَّاعٌ A measurer with the ذِرَاع [or cubit]. (T in art. أبر.) — — A he-camel that drives the she-camel with his arm and so makes her lie down that he may cover her. (Ibn-'Abbád, K.) ذَارِعٌ [so in a copy of the S and of the K and in the TA: in one copy of S and in one of the K, ذِرَاع: in the CK, ذَرّاع: but the right reading is ذَارِعٌ, as is shown by verses in which it occurs, cited in the TA, and by its pl.,] A small [skin of the kind called] زِقّ, which is stripped off from the part next to the ذِرَاع [or arm], (S, K,) and which is for شَرَاب [or wine]; (S;) and ↓ مِذْرَاعٌ signifies [the same; or simply] a small زِقّ: (TA:) or, as some say, زِقٌّ ذَارِعٌ signifies a زِقّ that takes much water: (TA:) the pl. is ذَوَارِعُ. (S, TA.) — نَاقَةٌ ذَارِعَةٌ An excellent she-camel. (TA.) أَذْرَعُ [More, and most, light, or active, and quick, with the arms, or hands, or (assumed tropical:) otherwise]. It is said in a trad., خَيْرُ كُنَّ أَذْرَعُكُنَّ لِلْغَزْلِ The best of you females is the most light, or active, of hand, of you, in spinning: or, the most able of you to spin. (TA.) And قَتَلُوهُمْ أَذْرَعَ قَتْلٍ (assumed tropical:) They slew them with the quickest slaughter. (S.) — — (assumed tropical:) More, and most, chaste in speech. (K.) You say, هُوَ أَذْرَعُ مِنْهُ (assumed tropical:) He is more chaste of speech than he. (TA.) — (assumed tropical:) One whose mother is Arabian but not his father; syn. مُقْرِفٌ: or the son of an Arabian man by an emancipated slavewoman: (K:) the former is the more correct. (TA.) [See also مُذَرَّعٌ.] تَذْرِيعٌ The redundant part of the cord with which the arm [of a camel] is bound: [see 2, latter part:] a subst. like [تَصْدِيرٌ and] تَثْبِيتٌ; not an inf. n. (TA.) مِذْرَعٌ: see ذَارِعٌ. مُذَرَّعٌ, an epithet applied to an ass, and to a mule, meaning Having what are termed رَقْمَتَانِ [q. v.] upon his arms. (L.) — — Hence, (L,) (tropical:) A man (TA) whose mother is more noble than his father: (S, L, K:) as though, (K,) or said to be, (S,) so called because of the رَقْمَتَان upon the arm [or arms] of the mule, for they come to him from the side of the ass; (S, K;) or so called as being likened to the mule, because he has upon his arms رقمتان like those of the arm of the ass, thereby resembling the ass; and the mother of the mule is more noble than his father. (L.) [See also أَذْرَعُ.] — — A lion having upon his arms the blood of his prey. (IAar.) — — [A beast] struck in the uppermost part of his breast so that the blood has flowed upon his arms. (K.) — — A horse that outstrips: or (originally, TA) that overtakes the wild animal and has his arms smeared by his rider's piercing the latter so as to make the blood flow forth; (K, TA;) this blood upon his arms being the sign of his having outstripped. (TA,) — — A bull having black spots, or black places, upon his shanks. (S, K.) — — مُذَرَّعَةٌ A hyena having stripes upon its arms: (K:) an epithet in which the quality of a subst. predominates: or applied to the hyena because of blackness on its arms. (TA.) مُذَرِّعٌ Rain that sinks into the earth to the depth of a cubit. (S, K.) مِذْرَاعٌ sing. of مَذَارِعُ, [which is contr. to rule,] (S, K,) in a sense pointed out below, (S,) or in all the senses explained below, and of مَذَارِيعُ, (K,) which is agreeable to rule. (TA.) — — مَذَارِعُ signifies The legs of a beast; (S, K;) as also مَذَارِيعُ, and ذَرِعَاتٌ; see ذَرِيعٌ; because the beast measures with them the ground: or, as some say, [like the pl. of ذِرَاعٌ,] the parts of a beast between the knee and the arm-pit. (TA.) — مَذَارِعُ also signifies The towns (قُرَى, S, or بِلَاد, K) that are between the cultivated land and the desert; (S, K;) such as El-Kádiseeyeh and El-Ambár; (TA;) in this sense, (S,) as in others, (K,) pl. of مِذْرَاعٌ; (S, K;) as also مَذَارِيعُ; (K;) syn. with مَزَالِفُ; (S;) and بَرَاغِيلُ: (TA:) El-Hasan El-Basree speaks of the مَذَارِعُ of El-Yemen. (TA.) [Freytag says, without mentioning his authority, that مَذَارِعُ has the same signification with the inhabitants of Nejd as مَخَالِيفُ with the inhabitants of El-Yemen and مَزَالِفُ in the region of El-Hijáz: but this is at variance with all that I have found, in respect of the term مخاليف.] — — Also Parts, regions, quarters, or tracts, syn. نَوَاحٍ, (Ibn-'Abbád, K,) of a land. (Ibn-'Abbád.) — — And The places of bending of a valley. (Kh.) — — And Palm-trees that are near to houses or tents. (S, K.) مَذَارِعُ a pl. [contr. to rule] of مِذْرَاعٌ, q. v.: (S, K:) and of ذِرَاعٌ as signifying (assumed tropical:) A sleeve. (TA.) See the last of these words, near the middle of the paragraph. ذرف 1 ذَرَفَ الدَّمْعُ, (Lth, T, S, M, Msb, K,) aor. ذَرِفَ, inf. n. ذَرْفٌ (Lth, T, S, K) and ذُرُوفٌ (Lth, T, K) and ذَرَفَانٌ (S, K) and ذَرِيفٌ and تَذْرَافٌ, (K,) The tears flowed. (Lth, T, S, M, Msb, K.) And ذَرَفَتْ عَيْنُهُ, (S, Msb, K,) aor. ذَرِفَ, inf. n. ذَرْفٌ, (Msb,) His eye shed tears; (Msb;) tears flowed from his eye. (S, K.) And ذَرَفَتْ عَيْنُهُ دَمْعَهَا, (Lth, T,) or ذَرَفَتِ العَيْنُ دَمْعَهَا (K) or الدَّمْعَ, (M, Msb,) aor. ذَرِفَ, (M,) inf. n. ذَرْفٌ and ذَرَفٌ and ذَرَفَانٌ (Lth, T, M) and ذُرُوفٌ and ذَرِيفٌ and تَذْرَافٌ, and [ISd says,] I think that Lh has mentioned as an inf. n. ذُرَافٌ, but I am not certain of it, (M,) His eye poured forth its tears: (Lth, T:) or the eye made its tears, or the tears, to flow: (M, K:) or let fall tears, or the tears: and ↓ ذَرَّفَتْهُ, inf. n. تَذْرِيفٌ signifies the same: (M:) [or the latter has an intensive signification: or] you say, ↓ ذرّف دَمْعَهُ, (K,) or دُمُوعَهُ, (T,) inf. n. تَذْرِيفٌ and تَذْرَافٌ and تَذْرِفَةٌ, (T, K,) He poured forth his tears. (K.) — — [See also ذَرْفٌ, and ذَرَفَانٌ, below.] 2 ذَرَّفَ see above, in two places. — ذرّف عَلَيْهِ, (T, S, M, K,) inf. n. تَذْرِيفٌ, (S,) He exceeded it; (T, S, M, K;) namely, a hundred [years], (S, K,) or sixty, (T,) or fifty, or some other number. (M.) — — ذرّف فِى حَدِيثِهِ He added, or exaggerated, in his discourse, or narration; as also زلّف. (IDrd and O in art. زلف.) — ذرّفهُ الشَّىْءَ He made him to know the thing: a poet says, لَأُذَرِّفَنَّكَ المَوْتَ إِنْ لَمْ تَهْرُبِ i. e. I will assuredly make thee to know death [if thou flee not]: (IAar, M:) or ذرّفهُ المَوْتَ signifies he made him to be at the point of death. (T, K.) 10 استذرفهُ He desired its (a thing's) dripping, or flowing. (M.) — — And استذرف الضَّرْعُ The udder invited one to milk it; and to desire its dripping, or flowing [with milk]. (M.) ذَرْفٌ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَفَ,] A certain running of horses, in which the legs are put together and [then] the fore legs stretched out with the toes near to the ground. (M.) ذَرَفَانٌ [app. in the following sense, as well as in others mentioned above, (see 1,) an inf. n., of which the verb is ذَرَفَ,] A weak gait or manner of

going. (S, K.) دَمْعٌ ذَرِيفٌ and ↓ مَذْرُوفٌ Tears shed, or made to flow. (T, M, K.) ذَرَّافٌ [accord. to Freytag, Largely flowing: but he does not name any authority.] — — Quick, or swift; and so ذَرَّافٌ. (M.) ذَوَارِفُ, applied to tears (دُمُوعٌ), Flowing. (T.) [And] Running waters. (KL.) مَذَارِفٌ i. q. مَدَامِعٌ [The channels of the tears; &c.: see مَدْمَعٌ]. (T, S, K.) مَذْرُوفٌ: see ذَرِيفٌ. ذرق 1 ذَرَقَ, aor. ذَرُقَ and ذَرِقَ, (S, Mgh, Msb, K,) inf. n. ذَرْقٌ, (Mgh, Msb,) said of a bird, (S, Mgh, Msb, K,) It muted, or dunged; (JK, Mgh, Msb;) [like زَرَقَ;] as also ↓ اذراق, (Zj, JK, Msb, K,) inf. n. إِذْرَاقٌ: (JK:) it is also, sometimes, (assumed tropical:) said of a man: (S, * TA:) and the latter is sometimes (tropical:) said of a beast of prey, and [particularly] of a fox. (TA.) — — [Hence,] one says, مَتَى تَذْرُوقُ عَلَى النَّاسِ (tropical:) When wilt thou behave in a lightwitted, or foolish, manner towards men? or utter foul, or obscene, language against them? (TA.) And هٰذَا كَلَامٌ يُذْرَقُ عَلَيْهِ (assumed tropical:) This is speech, or language, that is deemed foul. (TA.) And لَأَذْرُقَنَّكَ إِنْ لَمْ تُرَبِّعْ is a phrase meaning a threat. (TA. [But how it should be rendered, unless it be said by a woman to her husband, (see رَبَّعَ لِامْرَأَتِهِ,) and لاذرقنّك be for لَأُذْرِقَنَّ عَلَيْكَ, I know not.]) — ذَرِقَ المَالُ, [in the JK written ذَرَقَ, but said in the TA to be like فَرِحَ, meaning The cattle suffered from eating the herb called ذُرَق, is] from الذُّرَقُ. (JK, TA.) 4 أَذْرَقَ see the first sentence above. — اذرقت الأَرْضُ The land produced [the herb called] ذُرَق. (S, K.) 5 تَذَرَّقَتْ She applied لَبَن مُذَرَّق as a collyrium to her eyes; as also ↓ اِذَّرَقَتْ, of the measure اِفْتَعَلَتْ: [so accord, to the copies of the K: but] in the " Nawádir el-Aaráb " it is said, ↓ اذرّقت المَرْأَةُ بَالكُحْلِ signifies the woman applied collyrium to her eyes. (TA.) 8 إِذْتَرَقَ see what next precedes, in two places. ذَرْقٌ Dung (JK, S, Mgh) of a bird; (S, Mgh;) as also ↓ ذُرَاقٌ: (AZ, TA:) [or] of the bustard (حُبَارَى) and the like: (JK:) the former word an inf. n. used as a subst. in this sense. (Mgh.) ذُرَقٌ A certain plant, resembling فِسْفِسَة; (JK;) a certain herb, (TA,) i. q. حَنْدَقُوقٌ [the herb lotus, melilot, sweet trefoil, or bird's-foot-trefoil: so in the present day]: (JK, IDrd, S, K:) it has a slight and sweet odour, and grows in [plains such as are called] قِيعَان, and in places where water collects and stagnates; and sheep, or goats, suffer from eating it, and sometimes become distended in their bellies: (AHn, TA:) n. un. with ة. (AHn, JK, TA.) ذُرَاقٌ: see ذَرْقٌ. لَبَنٌ مُذَرَّقٌ Milk mixed with water: (AZ, S, K:) [like مُذَلَّقٌ.] ذرو and ذرى 1 ذَرَتْهُ الرِّيحُ, (T, S, M, Msb, K,) aor. تَذْرُوهُ, (S, M, Msb,) inf. n. ذَرْوٌ; (S M, Msb, K;) and aor. تَذْرِيهِ, (S, M,) inf. n. ذَرْىٌ; (S;) and ↓ ذرّتهُ; and ↓ اذرتهُ; (M, K;) the last on the authority of IAar, but said in the T to be disallowed in this sense by AHeyth; (TA;) The wind raised it, (T, S, *) or made it to fly, (AHeyth, T, S, * M, K,) and carried it away; (S, * M, Msb, * K;) and dispersed it; (Msb;) namely, a thing, (Msb, K,) or the dust, (T, S, M,) &c. (S, M.) And accord. to IAar, one says, ذَرَتِ الرِّيحُ, and ↓ أَذْرَت, [elliptically,] meaning ذَرَتِ التُّرَابَ [i. e. The wind raised the dust, or made it to fly, &c.]. (T.) — — [Hence,] ذَرَا الرِّوَايَةَ ذَرْوَ الرِّيحِ الهَشِيمَ (assumed tropical:) He carried on the relation uninterruptedly and rapidly [like as the wind carries away the dry herbage that is broken in pieces.] (TA.) — — Hence also, ذَرَا النَّاسُ الحِنْطَةَ [The people winnowed the wheat]. (S.) You say, ذَرَوْتُ الحِنْطَةَ, (IAar, T, M, K, *) aor. أَذْرُوهَا, inf. n. ذَرْوٌ; (IAar, T;) and ↓ ذَرَّيْتُهَا; (M;) I winnowed the wheat: (M, K: *) or ذَرَّيْتُ ↓ الطَّعَامَ, inf. n. تَذْرِيَةٌ; (Msb;) and ذَرَيْتُهُ and ذَرَوْتُهُ; (T;) I cleared the wheat from its straw. (Msb.) And ذَرَوْتُهُ, (S, M,) and ذَرَيْتُهُ, but the former is more approved; and ↓ ذَرَّيْتُهُ; (M;) I made it to fly, and go away; (S, M;) namely, a thing, (S,) or grain, and the like. (M.) تَذْرِيَةُ ↓ الأَكْدَاسِ is well known [as meaning The winnowing of the heaps of grain]. (S.) And hence, (S,) ذَرَّيْتُ تُرَابَ المَعْدِنِ I sought the gold of the dust of the mine [by sifting it or winnowing it]: (S, K:) and ↓ إِذَّرَيْتُهُ signifies the same. (T and S in art. درى. [See a verse cited in the first paragraph of that art.: and see also 2 in the same art.]) — — ذَرَيْتُ الشَّيْءَ, (T,) or ↓ أَذْرَيْتُهُ, (S, TA,) accord. to AHeyth, (TA,) I threw the thing [or scattered it] like as one throws grain for sowing. (T, S, TA.) And ذَرَا الأَرْضَ He sowed the land, scattering the seed; as also ذَرَأَ الارض; but the former is said to be the more chaste. (MF and TA in art. ذرأ.) — — And ذَرَاهُمْ, inf. n. ذَرْوٌ, is a dial. var. of ذَرَأَهُمْ, meaning He [God] created them. (M.) — — ذَرَا الشَّيْءَ He broke the thing (K, TA) without separating. (TA.) And ذَرَوْتُ نَابَهُ I broke his canine tooth. (M, TA.) — — ذَرَاهُ بِالرُّمْحِ He displaced, or uprooted, him, or it, with the spear. (Kr, M.) — ذَرَا, intrans., It (a thing, K, or dust, &c., M) flew up, and went away, or became carried away [by the wind]. (M, K.) — — He (a gazelle, K, or, accord. to some, any animal, TA) hastened (K, TA) in his running. (TA.) You say, مَرَّ يَذْرُو, inf. n. ذَرْوٌ, He (a man, S) passed, or went, along quickly: (S, M:) accord. to some, said particularly of a gazelle. (M.) And ذَرَا إِلَى فُلَانٍ He rose and betook himself to such a one. (TA.) — — It (a thing) fell. (S, K.) — — ذَرَا نَابُهُ, inf. n. ذَرْوٌ, His canine tooth broke: or, as some say, fell out. (M.) And ذَرَافُوهُ, (K,) inf. n. ذَرْوٌ, (TA,) His teeth fell out from his mouth; (K TA;) as also ذَرَى, and ذَرَأَ; but the last is said to be of weak authority, or a mispronunciation. (MF and TA in art. ذرأ.) 2 ذَرَّى see 1, in five places. — — [Hence,] ذَرَّى رَأْسَهُ, (M, TA,) inf. n. تَذْرِيَةٌ, (TA,) He combed his head (M, TA) [so as to remove the scurf &c.], like as one winnows a thing: but دَرَّى [with the unpointed د] is of higher authority. (M.) — ذَرَّيْتُهُ, namely, a sheep, inf. n. as above, I shore, or sheared, his wool, leaving somewhat thereof upon his back in order that he might be known thereby: and in like manner one says in relation to a camel. (S, M.) [See مُذَرًّى.] — — [Hence, app, or from ذِرْوَةٌ, as is indicated in what follows,] (assumed tropical:) I praised him. (IAar, M, K.) You say, فُلَانٌ يُذَرِّى فُلَانًا (assumed tropical:) Such a one exalts the state, or condition, of such a one; and praises him. (T.) A poet says, [namely, Ru-beh, (so in the margin of one of my copies of the S,)] عَيْدًا أُذَرِّى حَسَبِى أَنْ يُشْتَمَا (assumed tropical:) [Purposely I praise and exalt what constitutes my grounds of pretension to respect or honour, lest it should be reviled]: (T, S, M:) as though I put it upon the ذِرْوَةٌ [q. v.] (M.) 4 أَذْرَى see 1, in three places. — — Accord. to AHeyth, this verb is not used in the sense first explained above; but one says, أَذْرَيْتُ الشَّيْءَ عَنِ الشَّيْءِ, meaning I threw down the thing from the thing: (T, TA:) or إِذْرَآءٌ signifies the striking a thing and throwing it down: (Lth, T:) and sometimes, the throwing down without cutting. (M.) You say, ضَرَبْتُهُ بِالسَّيْفِ فَأَذْرَيْتُ رَأْسَهُ I struck him with the sword and made his head to fall from him]. (T.) And طَعَنْتُهُ فَأَذْرَيْتُهُ عَنْ فَرَسِهِ, (T,) or عَنْ ظَهْرِ دَابَّتِهِ, (S,) i. e. [I thrust him, or pierced him, and] threw him down [from his horse, or from the back of his beast]. (T, S.) And أَذْرَتِ الدَّابَّةُ رَاكِبَهَا The beast threw down its rider. (M.) And اذرى الشَّيْءَ بِالسَّيْفِ He struck the thing with the sword so as to throw it down. (M.) And أَذْرَتِ العَيْنُ دَمْعَهَا, (S,) or الدَّمْعَ, (M,) The eye poured forth [or let fall its tears, or the tears]. (S, M.) [See also أَذْرَأَ.] — اذرى said of a camel, He was, or became, tall, or long, in his ذِرْوَة [or hump]. (TA.) 5 تذرّت الحِنْطَةُ The wheat was, or became, winnowed: (M, K:) or was, or became, cleared from its straw. (TA.) — تذرّى بِهِ He protected, or sheltered, himself by means of it; (M, Msb;) i. e. by means of a wall, &c., from the wind and the cold; as also ↓ استذرى به. (M.) One says, تَذَرَّ مِنَ الشَّمَالِ بَذْرًى Protect, or shelter, thyself from the north wind by means of a shelter. (T.) And ↓ اِسْتَذْرِ بِهٰذِهِ الشَّجَرَةِ Shelter thyself by means of this tree: (T:) or ↓ اِسْتَذْرَيْتُ بِالشَّجَرَةِ I shaded and sheltered myself by means of the tree. (S.) And تذرّتِ الإِبِلُ The camels protected, or sheltered, themselves from the cold, one by means of another; or by means of the [trees called] عِضَاه. (M.) And ↓ اِسْتَذْرَيْتُ بِفُلَانٍ I sought refuge with such

a one, and became in his protection. (S.) And اذرى [thus I find it written, without any syll. signs, evidently for ↓ اِذَّرَى, of the measure اِفْتَعَلَ, like اِلْتَجَأَ and اِكْتَنَّ,] He sought protection by means of a king. (TA.) — تذرّى السَّنَامَ, (S,) or الذِّرْوَةَ, (M, K,) He mounted upon [the hump, or the top of the hump &c.]. (S, M, K.) — — [Hence,] تَذَرَّيْتُ بَنِى فُلَانٍ وَ تَنَصَّيْتُهُمْ (assumed tropical:) I married among the ذِرْوَة and the نَاصِيَة of the sons of such a one; (As, T, * S;) i. e., among the noble and high of them: (T:) or تذرّى فِيهِمْ (assumed tropical:) He married among the ذِرْوَة of them. (M.) 8 إِذْتَرَى see 1: — and see also 5. 10 إِسْتَذْرَى see 5, in four places. — — اِسْتَذْرَتْ, said of a she-goat, She desired the ram; (S, K;) like اِسْتَدَرَّتْ. (S.) — — And the inf. n. اِسْتِذْرَآءُ signifies The act of leaping upon a female. (KL.) ذُرَةٌ, originally ذُرَوٌ, (S, Msb, K,) or ذُرَىٌ, (S, M, * Msb,) the ة being a substitute (S, Msb) for the final radical letter, (Msb,) [A species of millet; the holcus sorghum of Linn.; thus called in the present day, and also, vulgarly, ذُرَة صَيْفِىّ and ذُرَةقَيْظِىّ, to distinguish it from maize, the zea mays of Linn., which is vulgarly called ذُرَةشَامِىّ and ذُرَة كِيزَان;] a species of grain; (M;) a certain grain, well known: (S, Msb, K:) the word is used as a n. un. and as a coll. n. (T.) [See مِيرَةٌ.] ذَرْوٌ A portion (طَرَفٌ) not completed, of a saying; as in the phrase, بَلَغَنِى عَنْهُ ذَرْوٌ مِنْ قَوْلٍ [An uncompleted portion of a saying was related to me from him]: (T, S:) or a little; a dial. var. of ذَرْءٌ [q. v.]. (M.) — Also, and ↓ ذَرًى, i. q. ↓ ذُرِّيَّةٌ, (M, TA,) [respecting the derivation of which there are different opinions, explained in art. ذرأ,] i. e. Created beings: [or children, or offspring: (see art ذرأ:)] or ذَرْوٌ and ↓ ذَرًى signify the number of the ذُرِّيَّة. (M.) One says, أَنْمَى اللّٰهُ ذَرْأَكَ and ذَرْوَكَ, meaning May God increase [the number of] thine offspring. (T.) — — And ذَرْوُالنَّارِ occurs in a trad., as some relate it, instead of ذَرْءُ النَّارِ, as others relate it; meaning [either The children of the fire of Hell, agreeably with what next precedes, or] to be scattered in the fire. (S and TA in art. ذرأ.) — Also, ذَرْوٌ, The curved extremity of a bow. (So in a copy of the S.) ذَرًى, also written ذَرًا, (or, accord. to some copies of the S, ↓ ذُرًى,) A thing [such as dust &c.] that the wind has raised, or made to fly, and carried away: (S:) or it signifies what one has winnowed; (M;) or مَا تَذْرُوهُ [what thou winnowest, as is indicated by the context of this explanation]; like as نَفَضٌ signifies مَاتَنْفُضُهُ. (T.) — — And ذَرًى or ↓ ذُرًى (accord. to different copies of the S) Tears poured forth: (S:) or so ↓ ذَرِىٌّ [or دَمْعٌ ذَرِىٌّ]. (M, TA.) — Also A shelter; (M, TA;) anything by which one is protected, or sheltered: (S, Msb:) a shelter from the cold wind, consisting of a wall, or of trees: and particularly a shelter that is made for camels such as are termed شَوْل, by pulling up trees of the kind called عَرْفَج &c. and placing them one upon another in the direction whence blows the north, or northerly, wind, in the camel's nightly resting-place. (T.) [Hence,] one says, فُلَانٌ فِى ذَرَى فُلَانٍ Such a one is in the protection of such a one. (T.) And أَنَا فِى ظِلِّ فُلَانٌ وَفِى ذَرَاهُ I am in the protection of such a one, and in his shelter. (S.) And [hence, perhaps,] إِنَّ فُلَانًا لَكَرِيمُ الذَّرَى (assumed tropical:) Verily such a one is generous in disposition. (AZ, T.) — — Also The court, or yard, (فِنَآء,) of a house. (Har pp. 56 and 442.) — see also ذَرْوٌ, in two places. ذُرًى: see ذَرًى, in two places: — — and ذُرَاوَةٌ. ذَرْوَةٌ Much property; like ثَرْوَةٌ: so in the saying, هُوَ ذُو ذَرْوَةٍ [He is a possessor of much property]. (TA.) — See also ذُرْوَةٌ. ذِرْوَةٌ: see what next follows. ذِرْوَةٌ and ↓ ذُرْوَةٌ The upper, or uppermost, part of a thing (S, M, Msb, K) of any kind; (M, Msb;) and so, accord. to Et-Takee Esh-Shemenee, ↓ ذَرْوَةٌ: (TA:) and particularly, of a camel's hump, (S, M,) and of the head: (M:) and a camel's hump itself: (TA:) pl. ذُرًى. (S, TA.) It is said in a trad., أَتَى بِإِبِلٍ غُرِّ الذُّرَى [or غُرٍّ الذُّرَى?] He brought camels having white humps. (TA.) And in another trad., عَلَى ذِرْوَةِ كُلِّ بَعِيرٍ شَيْطَانٌ [On the hump of every camel is a devil]. (TA.) And in a prov., مَا زَالَ يَفْتِلُ فِى الذِّرْوَةِ وَالغَارِبِ [He ceased not to twist the fur of the upper part and the fore part of the hump: originating from, or occurring in, a trad., which see explained in art. غرب]: it means, (tropical:) he ceased not to render familiar, or tame, [or rather to endeavour to do so,] and to remove refractoriness. (TA.) — — [Hence,] تَزَوَّجَ مِنْهُمْ فِى الذِّرْوَةِ وَ النَّاصِيَةِ (T, M *) (assumed tropical:) He married among the noble and high of them. (T.) ذَرِىٌّ: see ذَرًى. — ذَرًى ذَرِىٌّ A warm shelter. (TA.) ذَرِيَّةٌ A she-camel by means of which one conceals himself from the objects of the chase: on the authority of Th: but the more approved word is with د [i. e. دَرِيَّةٌ, or, accord. to AZ, دَرِيْئَةٌ]. (M.) ذُرَاوَةٌ (vulgarly pronounced دَرَاوَةٌ, TA) What has become broken into small particles, (M, K,) and dried up, (M,) or of what has dried up, (K,) of a plant, or of herbage, and has been blown away by the wind. (M, K.) — — And What has fallen of, or from, corn, (M, K,) or especially wheat, (Lh, M,) in the process of winnowing. (M, K.) And What has fallen of, or from, a thing; as also ↓ ذُرًى. (M, * K.) ذُرِّيَّةٌ: see ذَرْوٌ. الذَّرِيَاتٌ [as used in the Kur li. 1] means The winds (S, Bd, Jel) raising, or making to fly, and carrying away, or dispersing, the dust &c.: (Bd, Jel:) or (assumed tropical:) the prolific women; for they scatter children: or (assumed tropical:) the causes of the scattering of the created beings, angels and others. (Bd.) مِذْرًى (S, M) and ↓ مِذْرَاةٌ (M) A wooden implement, (S, M,) or a small wooden implement, (so in one copy of the S,) having [several] ex tremities [or prongs], (S,) with which one winnows (S, M) wheat, and with which the heaps of grain are cleared [from the straw &c.]: (S) or the former word signifies the thing with which the wheat is carried to be winnowed: and the latter, the wooden implement with which one winnows. (T.) — Also, the former word, The extremity of the buttock: (AO, T, M, K:) or ↓ مِذْرَوَانِ signifies the two extremities of the two buttocks; (A'Obeyd, T, S, M, K *) or the two uppermost parts of the two buttocks; (Meyd in explaining a prov. cited below;) and it has no sing.; (A'Obeyd, T, S, M, Meyd, K;) for if the sing. were مِذْرًى, the dual would be مِذْرَيَانِ. (A'Obeyd, T, S, M, Meyd.) Hence, (Meyd,) ↓ جَآءَ يَنْفُضُ مِذْرَوَيْهِ [He came shaking the two extremities, or the two uppermost parts, of his buttocks]; (S, Meyd, K;) a prov., applied to one behaving insolently (بَاغٍ), and threatening; (S, K; *) or to one threatening vainly: (Meyd, and Har p. 603:) and ↓ جَآءَ يَضْرِبُ مِذْرَوَيْهِ [He came striking. &c.]; a prov. also, applied to him who has come empty, not having accomplished that which he sought. (Har ubi suprà.) — — ↓ مِذْرَوَانِ also signifies The two sides of the head: (M, K:) or مَذَارٍ signifies the temples of the head; and the sing. is مِذْرًى; accord. to AA. (S.) — — Also, ↓ مِذْرَوَانِ, The two places, of a bow, upon which lies the string, in the upper portion and the lower: (AHn, S, M, K: *) and in this sense it has no sing.: (S:) or, accord. to AA, its sing. is مِذْرًى. (M.) مِذْرَاةٌ: see the next preceding paragraph, first sentence. مِذْرَوَانِ: see مِذْرًى, in five places. مُذَرًّى, fem. مُذَرَّاةٌ, A sheep having a portion of its wool left unshorn between the shoulders when the rest has been shorn. (T.) [See 2.] ذعب 5 تَذَعَّبَتْهُ الجِنُّ, (K,) as also تَذَأَّبَتْهُ, (TA,) The jinn frightened him, or terrified him. (K.) 7 انذعب, (K,) as also انثعب, the latter thought by Az to be the original word, (TA,) It (water) flowed, ran, streamed, or poured: it flowed in a continuous stream. (K.) ذُعْبَانٌ A young wolf. (K.) رَأَيْتُهُمْ مُذْعَابِّينَ كَأَنَّهُمْ عُرْفُ ضِبْعَانٍ, (K,) and مُثْعَابِّينَ, (TA,) I saw them following one another as though they were the mane of a male hyena. (As, K.) ذعر 1 ذَعَرَهُ, aor. ذَعَرَ; inf. n. ذَعْرٌ; (S, A, Msb, K;) and ↓ اذعرهُ, (TA,) inf. n. إِذْعَارٌ; (K;) He frightened him; made him afraid. (S, A, Mgh, Msb, K,

TA.) Hence, قُمْ فَأْتِ القَوْمَ وَلَا تَذْعَرْهُمْ عَلَىَّ Arise thou, and go to the people, meaning Kureysh, but do not make them to be frightened at me; i. e. do not acquaint them with thyself, but go clandestinely, lest they take fright at thee: said to Hodheyfeh, on the night of the Ahzáb [on the occasion of the war of the Moat]: so in a trad.: and in another trad. is mentioned the fol lowing saying of 'Omar, to some men contending together in throwing colocynths: كَذٰلِكَ لَا تَذْعَرُوا عَلَيْنَا, meaning, Let that suffice you: make not our camels to be frightened at us. (TA.) — — ذُعِرَ, (S, K,) inf. n. ذَعْرٌ; (TA;) and ↓ انذعر; (TA;) [and app. ↓ تذعّر; of which see the act. part. n., below;] He became frightened, or afraid. (S, K, TA.) [You say, ذُعِرَ مِنْهُ He was frightened at him, or it.] 4 أَذْعَرَ see above, first sentence. 5 تَذَعَّرَ and 7: see 1. ذُعْرٌ Fright. (S, * Mgh, Msb, * K.) ذَعَرٌ A state of stupefaction, (K,) by reason of shame, or pudency. (TA.) ذَعِرٌ, a possessive epithet, (T, TA,) or ↓ ذُعَرٌ, (K,) A thing feared; a frightful thing. (T, K.) — — See also ذُعَرٌ .مَذْعُورٌ: see ذِعْرٌ ذَعْرَةٌ A fright. (TA.) ذُعَرَةٌ [an intensive epithet, Very fearful. — — And hence,] A certain bird, (K,) a small bird, (T,) found in trees, always wagging its tail, (T, K,) never seen otherwise than frightened. (T, TA.) سَنَةٌ ذُعْرِيَّةٌ A severe year. (A, K.) ذَعُورٌ: see مَذْعُورٌ. — — Also, [without ة,] A woman who becomes frightened at a thing that induces suspicion, or evil opinion, (S, A, Msb, K,) and at foul language. (K, TA: or, accord. to the CK and a MS. copy of the K, "foul language " is a distinct signification of the word.) A poet says, تَنُولُ بِمَعْرُوفِ الحَدِيثِ وَ إِنْ تُرِدْ سِوَى ذَاكَ تُذْعَرْ مِنْكَ وَهْىَ ذَعُورُ [She will give thee kind discourse; but if thou desire other than that, she will be frightened at thee; for she is one who is frightened at a thing inducing suspicion &c.]. (TA.) — — Also A she-camel which, when her udder is touched, takes fright, and will not yield her milk. (So accord. to two copies of the S. [Expl. by إِذَا مُسَّ ضَرعُهَاغَارَتْ; and so in some copies of the K and accord. to the TA: in a copy of the A, عَارَتْ, which has a similar meaning: in some 'copies of the K, غَارَتْ, without teshdeed, i. e., is jealous.]) مُذْعَرَةٌ: see the next paragraph. مَذْعُورٌ Frightened; or that becomes frightened; (S, A, K;) as also ↓ ذَعِرٌ (A) and ↓ ذَعُورٌ (K) and ↓ مُنْذَعِرٌ, (M, TA,) or ↓ مُتَذَعِّرٌ. (K.) — — مَذْعُورَةٌ, and ↓ مُذْعَرَةٌ, (K, TA,) or ↓ مُذَعَّرَةٌ, (so in the CK, and a MS. copy of the K,) A mad she-camel. (K.) مُذَعَّرَةٌ: see the next preceding paragraph. مُتَذَعِّرٌ: see the next preceding paragraph. مُنْذَعِرٌ: see the next preceding paragraph. ذعف 1 ذَعَفَهُ, (S, K,) aor. ذَعَفَ, (K,) inf. n. ذَعْفٌ, (TK,) He gave him to drink ذُعَاف [i. e. poison, or instantaneous poison]. (S, K.) — — [And He poisoned food: (see مَذْعُوفٌ:) for] ذَعْفٌ also signifies the infecting with poison. (KL.) — ذَعِفَ and ذَعَفَ, aor. ذَعَفَ, (K,) inf. n. ذَعَفَانٌ, (K, * TK,) He died: (K:) [or he died quickly: like ذَأَفَ.] 4 اذعفهُ He, or it, slew him, or killed him, quickly. (K.) 7 انذعف His breath became interrupted, or short, (اِنْبَهَرَ,) and his heart broke اِنْقَطَعَ فُؤَادُهُ [a phrase probably to be understood in a figurative sense; like انذأف]). (K.) ذَعْفٌ: see ذُعَافٌ. — — حَيَّةٌ ذَعْفُ اللُّعَابِ A serpent that kills quickly. (K.) ذَعَفَانٌ Death. (K.) [See 1, last sentence.] ذُعَافٌ Poison: (S, K:) or instantaneous poison; as also ↓ ذَعْفٌ: (K:) or such poison is called سَمٌّ ذُعَافٌ: (Mgh:) pl. ذُعُفٌ. (K.) — — مَوْتٌ ذُعَافٌ i. q. ذُؤَافٌ; (S, K;) i. e. A quick death; that kills quickly; (S;) and so ↓ مَوْتٌ مُذْعِفٌ. (K.) مُذْعِفٌ: see what next precedes. طَعَام مَذْعُوفٌ [Poisoned food; or] food in which is ذُعَاف. (S, K.) [This art. is wanting in the copies of the TA known to me. Compare with it art. زعف.] ذعن 1 ذَعِنَ: see what next follows. 4 اذعن لَهُ, (S, Msb, * K, &c.,) inf. n. إِذْعَانٌ, (Msb,) He was, or became, quick in obedience to him, or it: (K:) this is its [proper, or primary,] meaning, accord. to Aboo-Is-hák, in the language of the Arabs: (TA:) and he acknowledged, or confessed, to him: (K:) and he was, or became, lowly, or humble, and abject, to him: (S, K:) and he was, or became, tractable, submissive, or manageable, to him; (S, * Msb, * K, TA;) and easy; (K, * TA;) not disobedient; (Msb;) as also ↓ ذَعِنَ, aor. ذَعَنَ, (K,) inf. n. ذَعَنٌ. (TA.) You say, اذعن لِى بِحَقِّى He obeyed me with respect to that [right, or due,] which I sought to obtain from him, and hastened to render it: and he acknowledged, or confessed, to me my right, or due, willingly, not against his will; as also أَمْعَنَ. (TA.) Some have used إِذْعَانٌ as meaning Perception, and understanding: but there is no foundation for this in the language of the Arabs; and its being tropical, as some of the sheykhs have endeavoured to show it to be, is improbable. (MF.) مُذْعِنٌ [act. part. n. of 4]. وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ, in the Kur [xxiv. 48], means [But if the right be theirs,] they come to him quickly obedient: (TA:) or [simply] obedient; not compelled against their will: (Fr, TA:) or acknowledging, or confessing, and lowly, or humble: or tractable, submissive, or manageable, and easy. (TA.) ↓ مِذْعَانٌ, also, signifies Tractable, submissive, or manageable, (Msb, K,) to her leader, (TA.) and easy in the head; (K;) applied to a she-camel: (Msb, K:) and, applied to a man, tractable, submissive, or manageable. (A, TA.) مِذْعَانٌ: see what next precedes. رَأَيْتُهُمْ مُذْعَانِّينَ is a mistake for رايتهم مُذْعَابِّينَ, meaning I saw them following one another, or doing so uninterruptedly. (K.) ذف 1 ذَفَّ, aor. ذَفِ3ِ, (S, M, Msb, K,) inf. n. ذَفَافَةٌ, (M,) He, or it, (a thing, Msb,) was quick (S, M, Msb, K) and light, (M,) فِى الأَمْرِ in the affair: (K:) or he was light [or went lightly] upon the ground. (M.) You say, ذَفَّ عَلَى وَجْهِ الأَرْضِ, and دَفَّ, (IAar, T in the present art. and in art. دف,) i. e. He went lightly upon the ground. (TA in art. دف.) — — Also, aor. as above, said of a pestilence, It was quick; and despatched, or killed, quickly. (K.) And ذَفَّ عَلَيْهِ, (M, K,) inf. n. ذَفٌّ and ذِفَافٌ, (S, K,) or ذَفَفٌ; (M;) and ↓ ذفف عليه, (T in art. دف, S, M, Mgh,) or ↓ ذفّفهُ, (K,) inf. n. تَذْفِيفٌ; (S;) and ↓ ذافّ عليه, (T, M, K, in the CK اذافّ,) and لَهُ, and ↓ ذافّه; (M, K, in the CK أَذَافَّهُ;) and ↓ عليه اذفّ, (M,) or ↓ اذفّهُ, and ↓ ذَفْذَفَهُ; (K;) namely, a wounded man; (S, M, Mgh, K;) He despatched him; i. e. hastened and completed his slaughter; (T, S, M, Mgh, K;) as also دَفّ عليه [&c.]. (Msb in art. دف. [See 3 in that art.]) — — Also ذَفَّ, (T, M,) aor. ذَفِ3ِ, inf. n. ذَفِيفٌ; (M;) and ↓ استذفّ; (T, M, K;) It (a thing, or an affair,) was, or became, easy; (T;) within one's power or reach; (M;) feasible, practicable, or prepared. (M, K.) You say, خُذْمَا ذَفَّ لَكَ and ↓ ماسْتَذَفَّ لك, and دَفَّ and استدفّ: all signify the same: (T, K:) i. e. Take thou what is easy [&c.] to thee. (T. [See 10 in art. دف.]) — — [The signification " Celeriter obortæ fuerunt manaruntque lacrymæ," assigned by Golius to the first of these verbs, as on the authority of the KL, is a mistake: it is taken from an explanation of ذَرْفٌ, which, in my copy of the KL, immediately follows the explanations of ذَفٌّ and ذِفَافٌ.] 2 ذَفَّ3َ see 1, in two places. — — You say also, ذَفِّفْ جَهَازَ رَاحِلَتِكَ Lighten thou the travellingapparatus of thy riding-camel. (K.) 3 ذَافَ3َ see 1, in two places. 4 أَذَفَ3َ see 1, in two places. 10 إِسْتَذَفَ3َ see 1, in two places. — — Also It (an affair, or a thing,) was, or became, rightly disposed or arranged; in a right state; or complete, and in a right state; as also استدفّ. (IKtt, IB, TA in art. دف.) R. Q. 1 ذَفْذَفَ: see 1. — Also He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (IAar, T, K.) ذَفٌّ Sheep or goats. (Kr, M, K.) مَاءٌ ذُفٌّ (M, K) and ↓ ذَفَفٌ (M) and ↓ ذِفَافٌ (T, S, K) and ↓ ذُفَافٌ (M, K) A small quantity of water; water little in quantity: (T, S, M, K:) or the last two signify, (K,) or the last but one signifies, (M,) moisture: (M, K:) the pl. [of mult.] (of ذِفَافٌ, T, K, or ذُفَافٌ, K) is ذُفُفٌ (T, K) and [of pauc.] أَذِفَّةٌ. (T, M.) ذَفَفٌ: see what next precedes. ذَفَافٌ a subst. from ذَفَّ عَلَيْهِ [and as such signifying The act, or a means, of despatching a wounded man; i. e., hastening and completing his slaughter: and hence, of finishing a thing]. (ElHejeree, M, K.) A poet says, referring

to a draught of water, تَكُونُ شِفَآءً أَوْ ذَفَافًا لِمَا بِيَا [That may be a cure, or a means of finishing, of what is in me, i. e., of what I am suffering]. (El-Hejeree, M.) — See also the next paragraph. ذُفَافٌ: see ذَفِيفٌ, in two places: — — and ذِفَافٌ: — — and ذُفٌّ. — — You say also, مَاذُقْتُ ذُفَافًا I tasted not a little thing, or a thing small in quantity: (M:) or مَا ذَاقَ ذِفَافًا ↓ and ذَفَافًا ↓ [like ذَوَاقًا] He tasted not anything. (K. In the CK ما ذاف.) ذِفَافٌ [or سَمٌّ ذِفَافٌ], (AA, T, S,) or ↓ ذُفَافٌ, (M,) or both, (K,) Deadly poison: (AA, T, S, M, K:) because it kills quickly him who drinks it. (AA, T.) — — You say also, مَا فِيهِ ذِفَافٌ, meaning مُتَعَلَّقٌ يُتَعَلَّقُ بِهِ [i. e. There is not in it that whereby one may retain life; or a bare sufficiency of the means of subsistence]. (K.) — — See also ذُفٌّ: and ذُفَافٌ. ذَفِيفٌ Quick: (S, Msb:) or, as also ↓ ذُفَافٌ, quick and light: or light, or going lightly, upon the ground. (M, K.) You say also خَفِيفٌ ذَفِيفٌ, (T, S, K,) meaning Quick, (S,) and in like manner ↓ خُفَافٌ ذُفَافٌ, (T, K,) in each case using the latter word as an imitative sequent. (K.) — — Also A death, (M,) or a pestilence, (K.) that kills quickly. (M, K.) — Also The male قُنْفُذ [or hedge-hog]. (M.) سَهْمٌ مُذَفَّفٌ A swift and light arrow. (K.) ذفر 1 ذَفِرَ, aor. ذَفَرَ, (S, Msb, K,) inf. n. ذَفَرٌ, (Msb,) He, or it, had, or emitted, a pungent, or strong, odour, or smell; (S, Msb;;) or a very pungent, or very strong, odour, or smell; (M, K;) whether sweet or stinking: (S, M, Msb:) or he had stinking arm-pits; or it (the arm-pit) stank. (Lh, M, K.) [See also ذَفَرٌ, below.] — — ذَفِرَ النَّبْتُ The plants became abundant. (AHn. M.) 10 استذفر فِى الأَمْرِ (assumed tropical:) He became very determined, and hardy, [as though he drew forth from himself a pungent odour by sweating,] to do the thing, or affair. (M, TA.) — استذفرت said of a woman, i. q. استثفرت [q. v.]. (TA.) ذَفَرٌ inf. n. of 1. (Msb.) — — Pungency, or strength, of odour; (S, A, Mgh, Msb;) or intense pungency or strength thereof; (M, K;) whether sweet or stinking; (S, M, A, Mgh, * Msb;) as also ↓ ذَفَرَةٌ, (K, TA,) or ↓ ذُفْرَةٌ: (so in the TT, as from the M:) a subst. to which it is prefixed, or an epithet by which it is qualified, shows whether it mean sweet or foul: (TA:) or any pungent, or strong, odour; whether sweet or stinking: (T:) or stench of the arm-pit: (Lh, M, K:) or it has this signification as well as the first: (S, M:) or stink, or stench, [absolutely,] (IAar, M, K,) except when relating to musk; not used with reference to any other perfume, or sweet-smelling substance: (IAar, M:) but دَفَرٌ, with the unpointed د, signifies only " stink, or stench. " (M.) — — The seminal fluid (مَآء) of a stallion. (K.) ذَفِرٌ (S, M, A, Msb, K) and ↓ أَذْفَرُ (M, K) Having, or emitting, a pungent, or strong, odour, or smell; (S, * Msb;) or having, or emitting, a very pungent, or very strong, odour, or smell; (M, K;) whether sweet or stinking: (S, M, Msb:) or especially, (Lh, M, K,) or also, (S, M, A,) a man having stinking arm-pits, (S, M, A, K,) and a foul smell: (S, M, A:) fem. of the former, ذَفِرَةٌ; and of the latter, ↓ ذَفْرَآءُ: (M:) or ذَفِرَةٌ signifies a woman having a strong smell; whether sweet, like that of musk, or foul, like that of the arm-pits. (Msb.) You say ↓ مِسْكٌ أَذْفَرُ, (S, A, M, K,) and ذَفِرٌ, (M, K,) Pungent, or strongscented, musk: (S, A:) or musk of the utmost excellence. (K.) And ↓ فَأْرَةٌ ذَفْرَآءُ [A pungent, or strong-scented, or] sweet-smelling [follicle, or vesicle, of musk]: Er-Rá'ee says, speaking of camels that had pastured upon herbage and its flowers, and gone to water, and come back from it with their skins moist and diffusing a sweet smell, كُلَّ عَشِيَّةٍ ↓ لَهَا فَأْرَةٌ ذَفْرَآءُ كَمَا فَتَقَ الكَافُورَ بِالْمِسْكِ فَاتِقُهْ [They have an odour like that of a strong-scented vesicle of musk, every evening; as when one has imparted additional fragrance to camphire by mixing with it musk]. (T, M, TA.) One says also رَوْضَةٌ ذَفِرَةٌ (S, A) A sweet-smelling meadow. (TA.) And ↓ إِبْطٌ ذَفْرَآءُ A stinking arm-pit. (A.) And ↓ كَتِيبَةٌ ذَفْرَآءُ, (S, K,) or ذَفْرَآءُ الرَّائِحَةِ, (A,) An army, or a collected portion thereof, or a troop of horse, having a foul smell from the rust of the arms or armour. (S, A, K.) — — ذَفِرَةٌ A certain plant, (K,) Which grows in the midst of herbage, little in quantity, of no account, growing in hard and level ground, upon a single root, having a yellow fruit, resembling the جَعْدَة in [the sweetness of] its odour. (TA.) — — And ↓ ذَفْرَآءُ A certain herb, or leguminous plant, (K,) which remains green until the cold smites it: [a coll. gen. n.; and with tenween; for] the n. un. is ذَفْرَآءَةٌ: (TA:) [but it is from ذَفْرَآءُ, fem. of أَذْفَرُ:] a certain herb, of foul odour, which camels &c. scarcely ever eat: (Yaakoob, S:) or a certain tree, also called عِطْرُ لأَمَةِ: or, accord. to AHn, a species of [the trees called] حَمْض: or, as he says in another place, a certain green herb, which rises a span high, with round leaves, and with branches, having no flower; the odour of which is like that of a slight wind from the anus: it makes the breath of camels to stink; and they desire it eagerly: it is bitter; and grows in rugged places: and Abu-n-Nejm describes it as in meadows. (TA.) [Ruta sylvestris. (Golius, from Er-Rázee.)] ذَفْرَةٌ A single emission of pungent, or strong, odour. (Msb.) ذُفْرَةٌ: see ذَفَرٌ. ذَفَرَةٌ: see ذَفَرٌ. ذِفْرَى, without tenween, (S, K,) because the alif [written ى] is the characteristic of the fem. gender, (S,) and sometimes, (S, K,) more rarely, (Sb,) ذِفْرًى, with tenween, (S, K,) when indeterminate, (S,) the alif in this case being considered as making the word quasi-coordinate to دِرْهَمٌ (S, K,) The place that sweats, in the back of a camel's neck, behind the ear: (Lth, S:) or, in a man, (M,) and in any animal, the part extending from the مَقَذّ [or part between the two ears, erroneously written in the CK مُقَدَّم,] to the half of the قَذَال [or entire back of the head]: or the prominent bone behind the ear: (M, K:) or a bone in the upper part of a man's neck, on the right and left of the small hollow which is in the middle: (Sh:) or the ذِفْرَيَانِ [which is the dual] are the two protuberances on the right and left of the small hollow in the middle of the back of the neck: (M:) it is from ذَفَرُ العَرَقِ [" the pungency of the odour of sweat "], because it is the first part that sweats in a camel: (S:) pl. ذِفْرَيَاتٌ and ذَفَارَى, (S, K,) and some say ذَفَارٍ. (S.) ذِفِرٌّ: see what next follows. ذِفْرَى A camel large in the part called ة: fem. with ة: (AZ, S, K:) or a great camel: (AA:) or (so in the TA; but in the K, "and ") hard, or firm, and strong: as also ↓ ذِفِرٌّ: (K:) but the former (ذِفِرٌّ) is of higher authority: also applied to a camel; fem. with ة: and in like manner to an ass: (TA:) or (so in the TA; but in the K, "and ") great in make: (K:) also a young man tall, perfect [in make], and hardy, strong, or sturdy: (S, K:) and ذِفِرَّةٌ an excellent she-camel, (K,) long-necked: (TA:) and, accord. to the K, a bulky, or thick, ass: but this is at variance with what is found in other lexicons. (TA.) أَذْفَرُ and ذَفْرَآءُ: see ذَفِرٌ, in eight places. رَوْضَةٌ مَذْفُورَةٌ A meadow abounding with ذَفْرَآء. (K.) [See ذَفِرٌ.] ذقن 1 ذَقَنَهُ, (JK, S, A, K,) aor. ذَقُنَ, (JK,) inf. n. ذَقْنٌ, (TK,) He struck his ذَقَن [or chin]: (JK, S, A, K:) or he struck him on the back of his neck, or on his head at the part next the back of the neck, with the inside of his hand; syn. قَفَدَهُ. (K, TA. [In the CK, erroneously, قَفَدَهُ.]) And He struck him, or beat him, with a staff, or stick. (JK.) — — ذَقَنَ عَلَى يَدِهِ, (K,) or على عَصَاهُ, (JK, K,) He put his ذَقَن [or chin] upon his hand, or upon his staff, or stick, (JK, K, TA,) and leaned [upon it]: (TA:) and ذَقَنَ بِسَوْطِهِ [He leaned his chin upon his whip]: (TA:) as also ↓ ذَقَّنَ. (K.) — ذَقِنَتِ الدَّلْوُ, (JK, S, K,) aor. ذَقَنَ, (JK, K,) inf. n. ذَقَنٌ, (JK,) The bucket was, or became, such as is termed ذَقُونٌ (S, K) or ذَقْنَآءُ. (JK.) 2 ذَقَّنَ see the preceding paragraph. 3 ذاقنهُ He straitened him. (K.) 4 اذقن is said by Golius, as on the authority of the KL, to signify Opem tulit in tollenda re: but the word explained in the KL as signifying the doing this is the inf. n. of ازقن, not of اذقن.] ذِقْنٌ A decrepit, old and weak, or extremely aged, man. (K.) ذَقَنٌ [The chin;] the

place where the لَحْيَانٌ [here meaning the two lateral portions of the lower jaw] combine, (JK, S, Msb, K,) at their lower part: (K:) it is of a man (S, Msb) [and of a beast]: also pronounced with kesr (ISd, K) to the ذ [i. e. ↓ ذِقَنٌ]: (TK:) of the masc. gender, (Lh, K,) only: (Lh, TA:) pl. أَذْقَانٌ, (Msb, K,) a pl. of pauc.; and the pl. of mult. is ذُقُونٌ. (Msb.) Hence, (K,) مُثْقَلٌ اسْتَعَانَ بِذَقَنِهِ [A heavily-burdened, or overburdened, camel sought to help himself to rise by means of his chin]: (S, M, K:) a prov., applied to a low, base, or mean, and weak man, who seeks to help himself by means of another man like himself; (S;) or to him who seeks to help himself by means of one who has no power of defending, and by means of one more low, base, or mean, and weak, than he: (M:) or to him who seeks to help himself by means of one less than he: (K:) originating from the fact that a camel laden with a heavy load, and unable to rise, bears with his chin upon the ground. (S, K.) You say also, خرُّوا لِأَذْقَانِهِمْ [They fell down prostrate, with their chins to the ground: see the Kur xvii. 108 and 109]: and [hence,] عَصَفَتْ رِيحٌ فَخَرَّتِ الأَشْجَارُ لِلْأَذْقَانِ (tropical:) [A wind blew violently, so that the trees fell, or bent themselves down to the ground]: (A in art. خر:) and هَبَّتِ الرِّيحُ فَكَبَّتِ الشَّجَرَ عَلَى أَذْقَانِهَا (tropical:) [The wind blew, and overturned, or threw down, or bent down, the trees]: and, of a stone, كَبَّهُ السَّيْلُ لِذَقَنِهِ (tropical:) The torrent overturned it. (TA.) — — The hair that grows upon the chin: used in this sense by the vulgar; and said by Esh-Shiháb El-Khafajee, in the " Shifá el-Ghaleel," to be post-classical: Z says, in the " Rabeea el-Abrár," that it signifies the beard in the language of the Nabathæans. (TA.) ذِقَنٌ: see the next preceding paragraph, first sentence. ذَقَنَى: see the paragraph next following. ذَقُونٌ A she-camel that relaxes her chin [so as to make her lower lip hang down] in going along: (S, K:) or that moves about her head in going along: (JK:) or that stretches her steps, and moves about her head, by reason of strength, and briskness, liveliness, or sprightliness, in going along: (A, TA:) pl. ذُقُنٌ: (TA:) and ↓ ذَاقِنَةٌ, applied to a she-camel, signifies the same as ذَقُونٌ. (IAar, TA.) — — دَلْوٌ ذَقُونٌ (assumed tropical:) A bucket [of leather] which one has sewed in such a manner that its lip inclines on one side: (S, K:) or a large bucket inclining on one side: (Er-Rághib, TA:) and ↓ دَلْوٌ ذَقْنَى a bucket with an inclining lip: (IB, TA:) and ↓ دَلْوٌ ذَقْنَآءُ a bucket that has had an addition made to one of its two sides, and consequently inclines on one side. (JK.) الذَّاقِنَةُ The part beneath the ذَقَن [or chin]: (K:) or the part, of the breast, that is reached by the ذَقَن: or the ذَقَن [itself]: (TA:) or the head of the حُلْقُوم [or windpipe]: (K:) or the prominent extremity of the حلقوم: (S, K:) thus explained by A'Obeyd and AA in the saying of 'Áïsheh, "[The Prophet died] between my حَاقِنَة and my ذَاقِنَة: " (TA: [see الحَاقِنَةُ:]) or the تَرْقُوة [or collar-bone; or it may here mean the fore part of the throat, next the chest; or the uppermost part of the chest]: (K:) but this, in the M, is an explanation of الحَاقِنَةُ: (TA:) or the lower part of the belly, next the navel: (K:) but this, also, is given as an explanation of الحاقنة, by ISd and by Z: (TA:) or the pit of the uppermost part of the breast, or chest: or the upper part of the belly: (K:) and the stomach: (JK:) pl. ذَوَاقِنُ. (S, TA.) [See also الحَاقِنَةُ.] Hence the prov., لَأُلْحِقَنَّ حَوَاقِنَكَ بِذَوَاقِنِكَ [explained in art. حقن:], accord. to Az, means the الذَّوَاقِنُ lower part of the belly. (S.) — See also ذَقُونٌ. أَذْقَنٌ A man long in the ذَقَن [or chin]: and so [the fem.] ذَقْنَآءُ applied to a woman. (K.) — — And A man having the two sides of the mouth inclining, or wry. (JK.) — — And [hence, app.,] ذَقْنَآءُ, (K, TA,) applied to a woman, by way of comparison, (TA,) (tropical:) Having the جَهَاز [or pudendum] inclining, or wry. (K, TA.) — — دَلْوٌ ذَقْنَآءُ: see ذَقُونٌ. ذَكَرَهُ 1 ذكر, [aor. ذَكُرَ,] inf. n. ذِكْرَى, (S, A, Msb,) which is fem., (Msb,) and imperfectly decl., (S,) and ذِكْرٌ (A, K) [and ذُكْرٌ, or, accord. to EtTebreezee, (Ham p. 26,) the latter of these two but not the former, or, as is said in the Msb., both are properly substs., and a distinction is made between them, as will be shown below,] and تَذْكَارٌ, (K,) He preserved it in his memory: (K, * TA:) he remembered it; (S, A;) as also ذَكَرَهُ بِقَلْبِهِ [to distinguish it from ذَكَرَ in a sense afterwards to be explained], (S, Msb,) and ↓ تذكّرهُ; (S, A;) and ↓ اِدَّكَرَهُ (S, K, TA,) originally اِذْتَكَرَهُ (S,) and اِذَّكَرَهُ (TA, and so in the CK,) and اِذْدَكَرَهُ (K,) and ↓ استذكرهُ, (AZ, K,) signify the same as تذكّرهُ (K) [as explained above]: ↓ تذكّرهُ signifies also he became reminded of it; (Msb;) [and so ↓ ادّكرهُ and its variations: and ↓ استذكرهُ seems properly to signify, as also ↓ تذكّرهُ, he recollected it; or called it to mind: and he sought to remember it: and ↓ استذكر and ↓ تذكّر used intransitively, he sought, or endeavoured, to remember.] You say, ذَكَرْتُ الشَّىْءَ بَعْدَ النِّسْيَانِ [I remembered the thing after forgetting]: (S:) and ذَكَرْتُ المَنْسِىَّ and ↓ تَذَكَّرْتُهُ [I remembered the thing forgotten, and I became reminded of it, or I recollected it]: (A:) and ↓ ادّكر بَعْدَ أَمَهٍ, occurring in the Kur [xii. 45, accord. to one reading of the last word], means He remembered [or became reminded] after forgetting. (S) And رَبَطَ فِى بِهِ حَاجَتِهِ ↓ إِصْبَعِهِ خَيْطًا يَسْتَذْكِرُ [He tied upon his finger a thread or string, seeking to remember, or recollect, or call to mind, thereby the thing that he wanted: such a thread or string is commonly called رَتِيمَةٌ:]: (AZ:) and ↓ استذكر is used alone with the like signification [i. e. He sought to remember]: and also signifies He studied a book and preserved it in his memory, accord. to the K; but accord. to other lexicons, he studied a thing in order to remember it, or preserve it in his memory: (TA:) you say, استذكر ↓ بِدِرَاسَتِهِ He sought to remember by his studying of a book. (A.) — — ذَكَرَ حَقَّهُ, (K,) inf. n. ذِكْرٌ (TA,) He was mindful of his right, or claim; and did not neglect it. (K.) Agreeably with this explanation, the words in the Kur [ii. 231, &c.,] وَاذْكُرُوا نِعْمَةَ اللّٰهِ عَلَيْكُمْ have been rendered And be ye mindful of, and neglect not to be thankful for, the favour of God conferred upon you: like as an Arab says to his companion, اُذْكُرْ حَقِّىعَلَيْكَ Be thou mindful of my claim upon thee; and neglect it not. (TA.) — — [In like manner also are explained the words] وَاذْكُرُوا مَا فِيهِ in the Kur [ii. 60], And study ye what is in it, and forget it not: or think ye upon what is in it: or do ye what is in it. (Bd.) — — One says, مَا اسْمُكَ أَذْكُرْ, (Fs and Lb, and so in a copy of the K,) or أَذْكُرْهُ, (so in another copy of the K, and in the TA,) the hemzeh of أَذْكُرْ being disjunctive, (Lb, K,) [in the CK we find مَا اسمُكَ أذْكِرْهُ بقطعِ الهَمْزَةِ مِنْ اَذْكَر, as though the reading were أَذْكِرْهُ with a disjunctive hemzeh from أَذْكَرَ, which is manifestly wrong,] and with fet-h, because it is the hemzeh of the first person of a triliteral [unaugmented] verb, and with the ر mejzoom, because it is the complement of an interrogative phrase: (Lb:) it is expressive of disapprobation, (Lb, K,) and means, Acquaint me with thy name: [or, lit., what is thy name?] I will remember it, or I will bear it in mind (اذكره): the conditional phrase [if thou tell it to me] is suppressed because unnecessary, on account of frequent usage of the saying, and because what remains is indicative of it: (Lb, MF:) the saying is a prov.; and is also related with the conjunctive hemzeh, [اِذْكُرْ, or اُذْكُرْ; in which case it is most appropriately rendered, What is thy name? Say: or Tell it] but the reading with the disjunctive hemzeh is that which is commonly known: (TA:) [for] — ذَكَرَهُ, aor. ذَكُرَ, (TA,) inf. n. ذِكْرَى, fem., [and imperfectly decl,] (Msb,) and ذِكْرٌ and ذُكْرٌ, (TA,) [or the former of these two (which is the most common of all) but not the latter, or, as is said in the Msb, both are properly substs., and a distinction is made between them, as will be shown below,] also signifies He mentioned it; told it; related it; said it; (TA;) and so ذَكَرَهُ بِلِسَانِهِ [to distinguish it from ذَكَرَ in the first sense explained above]. (S, Msb.) You say ذَكَرْتُ لِفُلَانٍ

حَدِيثَ كَذَاوَكَذَا I mentioned, or told, or related, to such a one the story of such and such things. (TA.) And ذَكَرَ امْرَأً بِمَا لَيْسَ فِيهِ [He mentioned, or spoke of, a man as having that attribute which was not in him]. (El-Jámi' es-Sagheer voce مَنْ) — — And ذَكَرَهُ (assumed tropical:) He magnified Him, namely, God; celebrated, lauded, or praised, Him; asserted his unity; (Zj;) [saying سُبْحَانَ اللّٰهِ, and الحَمْدُ لِلّٰهِ, and اَللّٰهُ أَكْبَرُ; or لَاإِلٰهَ إِلَّااللّٰهُ; or هُوَاللّٰهُ; or the like.] — — [And, in like manner, (assumed tropical:) He spoke well of him, namely, a man; mentioned him with approbation; eulogized, praised, or commended, him: for ذَكَرَهُ بِالجَمِيلِ, or بِخَيْرٍ See ذِكْرٌ below.] — — Also, contr., [for ذَكَرَهُ بِالقَبِيحِ or بِشَرٍّ] (assumed tropical:) He spoke evil of him; men- tioned him with evil words; (Fr;) mentioned his vices, or faults; spoke evil of him behind his back, or in his absence, saying of him what would grieve him if he heard it, but saying what was true; or merely said of him what would grieve him: an elliptical expression in this and in the contrary sense; what is meant being known. (Zj.) One says to a man, لَئِنْ ذَكَرْتَنِى لَتَنْدَمَنَّ, meaning [Verily, if thou mention me] with evil words [thou wilt assuredly repent]: and in like manner the verb is used in the Kur xxi. 37 and 61: and 'Antarah says, لَاتَذْكُرِى فَرَسِى وَمَا أَطْعَمْتُهُ فَيَكُونَ جِلْدُكَ مِثْلَ جِلْدِ الأَجْرَبِ meaning Mention thou not reproachfully [my horse, and what I have given him for food, for, if thou do, thy skin will be like the skin of the scabby]: (Fr, T:) but AHeyth disallows this signification of the verb, and explains the saying of 'Antarah as meaning, Be not thou fond of mentioning my horse, and my preferring him before the family. (T, TA.) — — ذَكَرَ فُلَانَةً, inf. n ذِكْرٌ, [expressly said to be] with kesr, [so in the CK, and I think it the right reading,] or ذَكْرٌ, [so in a MS. copy of the K, and in the TA,] with fet-h, [so in the TA,] He demanded such a one in marriage: or he addressed himself to demand her in marriage: (K:) [as though the mentioning a woman implied a desire to demand her in marriage:] it occurs in one of these two senses in a trad. (TA.) — ذَكَرَهُ, inf. n. ذَكْرٌ, with fet-h, He struck him upon his penis. (K.) 2 ذَكَّرهُ إِيَّاهُ, (S, A, * Msb, K,) and ذَكَّرهُ بِهِ, (Kur xiv. 5, &c.,) inf. n. تَذْكِرَةٌ (A, TA) and تَذْكِيرٌ, (K, TA,) and quasi-inf. n. ↓ ذِكْرَى imperfectly decl.; (A, * K, * TA;) and ↓ اذكرهُ إِيَّاهُ; (S, Msb, K;) He reminded him of, or caused him to remember, him, or it. (S, Msb, K.) — — And ذَكَّر, (TA,) inf. n. تَذْكِيرٌ (K) [and تَذْكِرَةٌ also, as in the Kur xx. 2], He exhorted; admonished; exhorted to obedience; gave good advice, and reminded of the results of affairs; reminded of what might soften the heart, by the mention of rewards and punishments. (K, TA.) Thus the verb is used in the Kur lxxxviii. 21. (TA.) — Also ذَكَّرهُ, inf. n. تَذْكِيرُ, He made it (a word) masculine; contr. of أَنَّثَهُ. (S, * Msb, K. *) — — In the Kur [ii. 282], فَتُذَكِّرَ إِحْدَاهُمَا الأُخْرَى is said by some to signify (assumed tropical:) That one of them may make the other to be in the legal predicament of a male: [meaning that both of them together shall be as one man:] or, accord. to others, one of them may remind the other. (TA.) — — It is said in a trad., القُرْآنُ ذَكَرٌ فَذَكِّرُوهُ ↓ (tropical:) The Kur-án is eminently excellent [lit., masculine]: therefore do ye hold it and know it and describe it as such. (K, TA. [In the CK, for ذَكَرٌ is put ذِكْرٌ.]) — — [Hence,] ذَكَّرهُ, (TA,) inf. n. تَذْكِيرٌ, (K,) He put to it, namely a sword, (TA,) and the head of an axe &c., (K,) an edge of steel. (K, * TA.) [See ذُكْرَةٌ.] 3 ذاكرهُ, (MA,) inf. n. مُذَاكَرَةٌ, (KL;) He called to mind with him (MA, KL) a story, or discourse, or the like, (MA,) or a thing. (KL.) — — [And hence, He conferred with him.] 4 أَذْكَرَ see 2. — اذكر also signifies He (a man [or other]) begat a male. (TA from a trad.) And اذكرت She (a woman, S, A, or other female, TA) brought forth a male, (S, A, K,) or males. (Mgh.) It is said in a prayer for a woman in labour, أَيْسَرَتْ وَأَذْكَرَتْ May she have an easy birth, and may she bring forth a male child. (A.) And you say also, اذكرت بِهِ (assumed tropical:) She brought him forth a male, and hardy: (TA from a trad.:) or a male, and sharp and cunning. (Mgh.) 5 تَذَكَّرَ see 1, in five places, in the first and second sentences. — — [Also It (a word) was, or became, or was made, of the masculine gender; contr. of تَأنّثَ.] 6 تذاكروا They called to mind [a story, or discourse, or the like, or a thing,] one with another. (KL. [See 3.]) — — [And hence, They conferred together.] 8 اِذَّكَرَ and اِذَّكَرَ and اِذْدَكَرَ: see 1, in three places, in the first and second sentences. 10 إِسْتَذْكَرَ see 1, in six places, in the first and third sentences. ذَكْرٌ: see ذِكْرٌ: — and ذَكِيرٌ .ذُكْرٌ: see ذِكْرٌ, in six places. — سَيْفٌ ذُو ذُكْرٍ, or ↓ ذُكُرٍ, (as in different copies of the S,) and أَذْكِرَةٍ, [which is the pl.,] (A,) (tropical:) A cutting, or sharp, sword. (S, A.) [See ذُكْرَةٌ.] ذِكْرٌ (Yoo, A'Obeyd, Yaakoob, S, M, A, Msb, K) and ↓ ذُكْرٌ, (Yoo, A'Obeyd, Yaakoob, S, A, Msb, K, TA,) or the latter only in the first of the senses here to be explained, (Fr, Msb, TA,) and the latter only is mentioned in this sense in the Fs, (TA,) and is said by El-Ahmar to be of the dial. of Kureysh, (TA,) [both said in the Msb to be simple substs., though many hold them to be inf. ns.,] and ↓ ذَكْرٌ, accord. to one of the expositors of the Fs, but this is strange, (TA,) and ↓ ذِكْرَةٌ (S, M) and ↓ ذُكْرَةٌ (M, TA) and ↓ ذِكْرَى, (S, M, [see 1, first sentence,]) and also ذِكُرٌ (S) and ذُكُرٌ, mentioned by ISd as of the dial. of Rabee'ah, but held by him to be of weak authority, (TA,) Remembrance; (S, M, A, Msb, K, &c.;) the presence of a thing in the mind: (Er-Rághib:) also termed ذِكْرٌ بِالقَلْبِ, (Msb, TA,) to distinguish it from ذِكْرٌ in another sense, to be explained below: (TA:) he pl. of ↓ ذِكْرَةٌ is ذِكَرٌ, (M,) also said to be pl. of ↓ ذِكْرَى. (MF, art. احد.) You say, ↓ اِجْعَلْهُ مِنْكَ عَلَى ذُكْرٍ and ذِكْرٍ in the same sense, Place thou him, or it, in thy remembrance. (S.) And ↓ أَجْعَلُهُ مِنِّى عَلَى ذُكْرٍ, and ذِكْرٍ, I will not forget him, or it. (A.) And ↓ مَا زَالَ مِنِّى عَلَى ذُكْرٍ, and ذِكْرٍ (K,) or the former only, (Fr, Msb, TA,) He, or it, did not cease to be in my remembrance; (K;) I did not forget him, or it. (Fr, TA.) And ↓ أَنْتَ مِنِّى عَلَى ذُكْرٍ Thou art in my mind. (ISd, Lb.) — — The words in the Kur [xxix. 44] وَلَذِكْرُ اللّٰهِ أَكْبَرُ admit of two explanations: The remembrance of God is better for a man than a man's remembrance of a man: and the remembrance of God is better as more efficacious in forbidding evil conduct than is prayer. (TA.) — — ذِكْرٌ also signifies Memory; a certain quality of the mind, by which a man is able to remember what he cares to know; like حِفْظٌ, except that this latter term is used with regard to the preservation of a thing [in the mind], whereas the former is used with regard to calling it to mind. (Er-Rághib.) — Also ذِكْرٌ (Er-Rághib, Msb, TA) and ↓ ذُكْرٌ, (Msb, TA,) or the former only accord. to Fr, (Msb, TA,) and ↓ ذِكْرَى (Msb,) The mention, telling, relating, or saying, of a thing: said by some to be contr. of صَمْتٌ: (TA:) and also termed ذِكْرٌ بِاللِّسَانِ (Msb, TA,) to distinguish it from ذِكْرٌ in the sense first explained above. (TA.) — — Also ذِكْرٌ (assumed tropical:) The praise, and glorification, of God; the celebration, or declaration, of his remoteness, or freedom, from every impurity or imperfection, or from everything derogatory from his glory; or the saying سُبْحَانَ اللّٰهِ, [and الحَمْدُ لِلّٰهِ, and أَللّٰهُ أَكْبَرُ,] and لَا إِلٰهَ إِلَّا اللّٰهُ, [&c., see 1,] and uttering all the forms of his praise: a reading, or reciting, of the Kur-án: a thanking [God]: obedience [to God]: (Abu-l- 'Abbás:) prayer to God; (K;) supplication. (Abu-l-'Abbás, K.) — — Also (tropical:) Praise, or eulogy, or good speech, of another. (S, * K, * TA.) — — [And, accord. to some, (tropical:) Dispraise, or evil speech. See 1.] — — Also (assumed tropical:) A thing that is current upon the tongue. (K.) — — (tropical:) Fame; renown; report; reputation; (S, A, K;) whether good or evil; (ISd;) as also ↓ ذُكْرَةٌ. (AZ, ISd, K.) Thus in

the saying, لَهُ ذِكْرٌ فِى النَّاسِ (tropical:) He has fame among the people: in which it has also the signification next following. (A.) — — (tropical:) Eminence; nobility; honour. (S, A, Msb, K.) So in the Kur [xciv. 4], وَرَفَعْنَا لَكَ ذِكْرَكَ (tropical:) And We have raised for thee thine eminence, or thy nobility, or thine honour: as some say, it means, when I am mentioned, thou art mentioned with Me: and again, in the Kur [xliii. 43], وَ إِنَّهُ لَذِكْرٌ لَكَ وَ لِقَوْمِكَ (tropical:) And verily it (the Kur-án) is an honour to thee and to thy people. (TA.) Also, in the Kur [xxxviii. 1], وَ القُرْآنِ ذِى الذِّكْرِ (tropical:) By the Kur-án possessed of eminence, &c. (S) — — Also (assumed tropical:) A book containing an exposition of religion, and an institution of religious laws: (K:) any book of the prophets: (TA:) and especially the Kur-án: (MF, TA:) and the تَوْرَاةٌ [or Book of the Law revealed to Moses]: (Aboo-Hureyreh, TA in art. زبر:) and that [law] which is [recorded] in heaven. (Sa'eed Ibn-Jubeyr, TA ubi suprà.) — (assumed tropical:) An exhortation; an admonition, or a warning. (Bd in xxxviii. 1.) — — ذِكْرُ حَقٍّ (tropical:) A written obligation; syn. صَكٌّ: (A, K:) pl. ذُكُورُ حَقٍّ, (A,) or ذُكُورُ حُقُوقٍ. (TA.) You say, لِى عَلَى هٰذَا الأَمْرِ ذِكْرُ حَقٍّ (tropical:) [I have a written obligation to insure this thing]. (A.) — See also the next paragraph, in the latter half. ذَكَرٌ [probably originally signifying “ mentioned,” or “ talked of,” of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like نَفَضٌ in the sense of مَنْفُوضٌ, and خَبَطٌ in the sense of مَخْبُوطٌ, and قَبَضٌ in the sense of مَقْبُوضٌ, &c.; and hence the first, and perhaps most others, of the significations here following:] Male; masculine; of the male, or masculine, sex, or gender; contr. of أُنْثَى: (S, A, Msb, K, &c.:) [the corresponding word in Hebrew () has been supposed to have this signification because a male is much “ mentioned,” or “ talked of; ” and it is well known that the Arabs make comparatively little account of a female:] pl. ذُكُورٌ (S, A, Msb, K) and ذُكُورَةٌ (A, Msb, K) and ذِكَارٌ (K) and ذِكَارَةٌ and ذُكْرَانٌ (S, A, Msb, K) and ذِكَرَةٌ: (S, K:) [the last, in one copy of the S, I find written ↓ ذِكْرَةٌ, which, if correct, is a pl. of pauc.: and in the TA, in the same phrase in which it occurs in the S, it is written ↓ ذُكْرَةٌ, and expressly said to be with damm, so that it is a quasi-pl. n.:] the pl. form with و and ن is not allowable. (Msb.) One says, كَمِ الذِّكَرَةُ مِنْ وَلَدِكَ, or ↓ الذِّكْرَةُ, (accord. to different copies of the S,) or ↓ الذُّكْرَةُ, with damm, (accord. to the TA,) How many are the males of thy children? (S, TA.) — — The male organ of generation; the penis; syn. عَوْفٌ; (S, K, &c.;) of a man: (TA:) or the فَرْج [an equivocal term, but here evidently used in the above-mentioned sense,] of an animal: (Msb:) pl. ذُكُورٌ, (K,) or ذِكَرَةٌ, like عِنَبَةٌ, (Msb,) or ذِكَارَةٌ, (T, TA,) and ↓ مَذَاكِيرُ: (S, Msb, K:) the last contr. to analogy, (S, Msb,) as though used for the sake of distinction between this signification and the one immediately preceding: (S:) or of the same class as مَحَاسِنُ [with respect to حُسْنٌ] and مَلَامِحُ [with respect to لَمْحَةٌ]: (ISd:) Akh says that it is a pl. without a [proper] sing., like عَبَابِيدُ and أَبَابِيلُ: accord. to the T, it has no sing.; or if it have a sing., it is ↓ مُذْكِرٌ, like مُقْدِمٌ, of which the pl. is مَقَادِيمُ; and signifies the parts next to the penis: (TA:) or it signifies the penis with what is around it; [or the genitals;] and is similar to مَفَارِقُ in the phrase شَابَتْ مَفَارِقُ رَأْسِهِ: and قَطَعَ مَذَاكِيرَهُ signified He extirpated his penis. (Mgh.) — — Applied to a man, (A, K,) it also signifies (tropical:) Strong; courageous; acute and ardent; vigorous and effective in affairs; [and also] stubborn; and disdainful: (TA:) or [masculine, meaning] perfect; like as أُنْثَى is applied to a woman. (T and A in art. انث.) The signification of “ strong, courageous, and stubborn,” and the significations which the same word has when applied to rain and to a saying, are assigned in the K to ↓ ذِكْرٌ; but [SM says,] I know not how this is; for in the other lexicons they are assigned to ذَكَرٌ. (TA.) You say, لَا يَفْعَلُهُ إِلَّا ذُكُورَةُ الرِّجَالِ (tropical:) [None will do it but such as are strong, &c., of men]. (A.) — — Applied to iron, (tropical:) Of the toughest and best quality, (K,) and strongest; (TA;) contr. of أَنِيثٌ; (S;) [iron converted into steel;] as also ↓ ذَكِيرٌ. (K.) [See also ذُكْرَةٌ.] — — Applied to a sword, (tropical:) Having مَآء [i. e., diversified wavy marks, streaks, or grain]; (S;) as also ↓ مُذَكَّرٌ: (S, K:) or of which the edge is of steel (حَدِيدٌ ذَكَرٌ) and the مَتْن [or middle of the broad side] of soft iron; of which the people say that they are of the fabric of the Jinn, or Genii: (A'Obeyd, S:) or ↓ مُذَكَّرٌ signifies having a sharp iron blade or edge: (As:) the pl. of the former is ذُكُورٌ. (Ham p. 168.) — — ذُكُورُ البُقُولِ (tropical:) Herbs, or leguminous plants, that are hard and thick: (TA voce عُشْبٌ:) or that are thick, and inclining to bitterness: (S, TA:) like as أَحْرَارُهَا signifies such as are slender and sweet: (TA:) or the former signifies such as are thick and rough. (AHeyth.) — — ذُكُورَةُ الطِّيبِ, (K,) and ذُكُورُهُ, and ذِكَارَتُهُ, (TA,) (tropical:) Perfume proper for men, exclusively of women: i. e., (TA,) that leaves no stain; (K, * TA;) that becomes dissipated; such as musk, and aloes-wood, and camphire, and غَالِيَة, and ذَرِيرَة. (TA.) [See the contr., طِيبٌ مُؤَنَّثٌ, in art. انث.] — — ذَكَرٌ applied to the Kur-án signifies (tropical:) Eminently excellent. (K.) See 2. — — Applied to a saying, (tropical:) Strong and firm: and in like manner to poetry. (A.) — — The Arabs disliked a she-camel's bringing forth a male; and hence they applied the term ذَكَرٌ, met., to (tropical:) Anything disliked. (A.) — — [Thus,] applied to rain, it signifies (tropical:) Violent; (A, K;) falling in large drops. (K.) They said, أَصَابَتِ الأَرْضَ ذُكُورُ الأَسْمِيَةِ (tropical:) Rains bringing intense cold and torrents fell upon the earth. (A.) — — Applied to a day, (tropical:) [Severe; distressing; hard to be borne: see also مُذَكَّرٌ]. (A.) — — IDrd says, I think that the name الذكر [so in the TA, without any syll. signs; app. الذَّكَرُ] is applied by some of the Arabs to السِّمَاكُ الرَّامِحُ [or the star Arcturus]. (TA.) ذُكْرٌ: see ذِكْرٌ. ذُكْرَةٌ: see ذَكِيرٌ. ذُو ذُكْرٍ: see سَيْفٌ: ذَكِرٌ: see ذُكْرَةٌ. مُذَكَّرٌ: see ذِكْرٌ, in two places: — and ذَكَرٌ, in two places. — Also (tropical:) A piece of steel that is added [to the edge of a sword and] to the head of an axe &c. (K, * TA.) — — And (tropical:) Sharpness of a sword: [see also ذُكْرٌ:] and of a man. (S, A, K.) You say, ذَهَبَتْ ذُكْرَةُ السَّيْفِ and ذُكْرَةُ الرَّجُلِ, (tropical:) The sharpness of the sword, and the sharpness of the man, went. (S, A.) ذِكْرَةٌ: see ذِكْرٌ, in two places: — and ذَكَرٌ, in two places. ذَكَارَةٌ: see ذِكْرَةٌ. مُذَكَّرٌ: see ذِكْرَى. مُذَكَّرٌ: see ذِكْرٌ, in three places. — — Remembrance with the reception of exhortation: so in the following passage of the Kur [xlvii. 20], فَأَنَّى لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ [Then how, that is, of what avail, will be to them their remembrance with the reception of exhortation when it (the hour of the resurrection) cometh to them: or] how will it be to them when it (the hour) cometh to them with their remembrance and their reception of exhortation: (K, * TA:) i. e., this will not profit them. (TA.) — — Repentance: so in the Kur [lxxxix. 24], وَأَنَّى لَهُ الذِّكْرَى, i. e. And how shall he have repentance? (K, TA.) — — A reminding, or causing to remember: so in the Kur viii. 1, and xi. 121, (K,) and li. 55. (Fr.) See 2. — — An admonition: so in the Kur xxxviii. 42, and xl. 56. (K.) — — A being reminded, or caused to remember: so in the Kur [xxxviii. 46], in the phrase ذِكْرَى الدَّارِ Their being reminded of, or caused to remember, the latter abode, and being made to relinquish worldly things, or not to desire them: (K:) or it may mean their remembering much the latter abode. (B, TA.) ذَكِيرٌ A man possessing an excellent memory. (S.) — — Also, (AZ, K,) and ↓ ذَكَّرٌ, (accord. to a MS. copy of the K, and so, as is said in the TA, accord. to the method of the author of the K,) or ↓ ذَكِرٌ, (accord. to the CK,) and ↓ ذُكَّرٌ and ↓ ذِكِّيرٌ, (K,) (tropical:) A man possessing ذِكْر, (K,) i. e., fame, or renown: or glory, or boastfulness. (TA.) — See also ذَكَرٌ, in the latter half of the paragraph. ذِكِّيرٌ: see the next preceding

paragraph. ذُكَّارَةٌ The males of palm-trees. (K.) ذَاكِرٌ [act. part. n. of 1]. — — مَا حَلَفْتُ بِهِ ذَاكِرًا وَلَا آثِرًا: see art. اثر. أَذْكَرُ (tropical:) More, and most, sharp, (S, TA,) acute and ardent, vigorous and effective in affairs. (TA.) Mohammad used to go round to his wives in one night, and to perform the ablution termed غُسْل for his visit to every one of them; and being asked wherefore he did so, he answered, إِنَّهُ أَذْكَرُ (tropical:) It is more, or most, sharp [or effective]; syn. أَحَدُّ. (S, TA, from a trad.) And it was said to Ibn-Ez-Zubeyr, when he was prostrated, وَاللّٰهِ مَا وَلَدَتِ النِّسَآءُ أَذْكَرَ مِنْكَ (tropical:) By God, women have not brought forth one more acute and ardent and vigorous and effective in affairs than thou. (TA from a trad.) تَذْكِرَةٌ an inf. n. of 2. (A, TA.) — — [And hence,] A thing by means of which something that one wants [or desires to remember] is called to mind; a memorandum. (S, K, TA.) — — [A biographical memoir. — — And, in the present day, Any official note; such as a passport; a permit; and the like.] مَذْكَرٌ A place of remembrance: pl. مَذَاكِرُ: whence المَذَاكِرُ in a trad., app. meaning The black corner or stone [of the Kaabeh]. (TA.) مُذْكَرٌ: see its fem., with ة, voce مُذَكَّرٌ. مُذْكِرٌ A woman [or other female (see 4)] bringing forth a male: (S, K:) or a woman that brings forth men-children. (TA in art. رجل.) — — And (tropical:) A desert that produces herbs, or leguminous plants, of the kind called ذُكُور. (As. [See ذَكَرٌ: and see also مِذْكَارٌ.]) — — And (tropical:) A road that is feared. (A, K.) — — See also مَذَكَّرٌ, in two places. — — And see ذَكَرٌ, in the former half of the paragraph. مُذَكَّرٌ [A masculine word; a word made mas- culine]. — — مُذَكَّرَةٌ A she-camel resembling a hecamel in make and in disposition. (S.) And also, (K, TA,) or ↓ مُذْكَرَةٌ, (accord. to the CK,) A woman who makes herself like a male; (K;) as also ↓ ذَكَرَةٌ, (L, and so in a copy of the K,) or ↓ ذَكِرَةٌ, (so in another copy of the K, and in the TA,) or ↓ ذُكَرَةٌ, (so in the CK,) and ↓ مُتَذَكَّرَةٌ. (K.) — — مُذَكَّرَةُ الثُّنْيَا A she-camel having a large head, (K, TA,) like that of a he-camel: (TA:) because her head is one of the parts that are excepted in the game of chance [called المَيْسِر] for the man who has sold her: [therefore those parts are termed الثُّنْيَا:] (K:) or resembling the make of the male in [the largeness of] the head and legs. (Th, M in art. ثنى.) — — And يَوْمٌ مُذَكَّرٌ (tropical:) A day that is severe, distressing, or hard to be borne; as also ↓ مُذْكِرٌ: (K, TA:) or in which a severe fight, or slaughter, has taken place. (A, TA.) [See also ذَكَرٌ, last sentence but one.] — — And دَاهِيَةٌ مُذَكَّرَةٌ (tropical:) A severe calamity or misfortune; (A, K;) and so ↓ مُذْكِرٌ [without ة because it is from this epithet applied to a she-camel as meaning "bringing forth a male;" for her doing so was disliked, as has been mentioned voce ذَكَرٌ]: (K:) or the latter means which none can withstand but strong, courageous, stubborn men. (TA.) — See also ذَكَرٌ, in two places, in the latter half of the paragraph. مِذْكَارٌ A woman [or other female] that usually brings forth males. (S, K.) And A man who usually begets male children. (TA.) — — Also (tropical:) Land that produces herbs, or leguminous plants, such as are termed ذُكُور: (A, TA: [see مُذْكِرٌ, and ذَكَرٌ:]) or that does not produce [anything]: but the former signification is the more common. (TA.) — — And فَلَاةٌ مِذْكَارٌ (tropical:) A terrible desert; (As, A, K;) that is not traversed but by strong, courageous, stubborn men. (As, K.) مَذْكُورٌ [pass. part. n. of 1]. — — (assumed tropical:) A man praised, or spoken of well. (TA.) — — لَمْ يَكُنْ شَيْئًا مَذْكُورًا, in the Kur [lxxvi. 1], means [accord. to some] When he was not a thing existing by itself, though existing in the knowledge of God. (TA.) مَذَاكِيرُ said to be an anomalous pl. of ذَكَرٌ in a sense pointed out above: see the latter word. (S, Msb, K. *) مُتَذَكَّرَةٌ: see مُذَكَّرٌ. ذكو 1 ذَكَتِ النَّارُ, (S, K, &c.,) aor. تَذْكُو, (S,) inf. n. ذَكًا (S, Mgh, K, &c.) and ذَكَآءٌ accord. to Z (K) and ذُكُوٌّ, (M, K, TA,) like عُلُوٌّ; (TA; [accord. to the CK ذَكْوٌ; and so accord. to the MA, as well as ذُكُوٌّ and ذَكًا;]) and ↓ استذكت; (K;) The fire blazed, or flamed; burned up; or burned brightly or fiercely: (S:) or blazed, or flamed, vehemently, or intensely: (K:) or blazed, flamed, or burned up, completely; agreeably with the primary signification of the root, which is " completeness. " (Mgh.) — — ذَكَا المِسْكُ The mush gave forth odour, or fragrance; (MA;) [or a strong, or pungent, odour; for] the primary signification of ذَكَا in relation to odour is the being strong, [or pungent,] in sweetness or in fetidness. (TA.) — — ذَكِىَ, aor. يَذْكَى; (S, Msb, K) and ذَكَا, (Msb, K,) aor. يَذْكَى, (K,) or يَذْكُو; (Msb;) and ذَكُوَ, (MA, K,) aor. يَذْكُو; (K;) all three mentioned by ISd; (TA;) inf. n. ذَكَآء; (S, MA, K, * TA; [in my copy of the Msb, the inf. n. of the first is said to be ذَكًى; but this is app. a mistranscription; or the author perhaps held ذَكًّى, more properly written ذَكًا, to be the inf. n.; for he says that ذَكِىَ is of the class of تَعِبَ, of which the inf. n. is تَعَبٌ, and afterwards mentions ذَكَآءٌ as though he held this to be a simple subst.;]) said of a man, (S, Msb,) He was, or became, sharp, or acute, in mind, (S, TA,) with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge: (TA:) or quick of understanding, (Msb, K,) or intelligence, sagacity, skill, or knowledge: (K:) or quick of perception, and sharp, or acute, in understanding: (Er-Rághib, TA:) or quick in drawing conclusions. (TA. [See ذَكَآءٌ, below.]) [Also, app., said of a camel, and the like, meaning He was, or became, sharp in spirit. See ذَكِىٌّ.] — [ذَكَا seems to have been also used by some as meaning He (a beast) was, or became, legalty slaughtered; and consequently, legally clean: or to have been supposed to have this signification. — — And hence,] أَيُّمَا أَرْضٍ جَفَّتْ فَقَدْ ذَكَتْ means (assumed tropical:) Whatever ground has become dry, it has become clean, or pure: but [Mtr, after mentioning this, adds,] I have not found it in the lexicons. (Mgh. [See also ذَكَاةٌ, below.]) 2 ذكّى النَّارَ, (T, Msb, K,) inf. n. تَذْكِيَةٌ, (S, TA,) He made the fire to blaze or flame, to burn up, or to burn brightly or fiercely; (T, S, K;) as also ↓ اذكاها: (S, K:) or he supplied the fire fully with fuel: (Msb, TA:) and ↓ اذكى السِّرَاجَ He lighted the lamp. (Har p. 53.) — — [ذَكَّى العَقْلَ, and ذَكَّى alone, said of a medicine &c., It sharpened the intellect.] — ذكّى, (Mgh, Msb,) inf. n. as above, (S, Mgh, Msb, K,) He slaughtered (S, Mgh, Msb, K) an animal, (Mgh,) or a camel and the like, (Msb,) in the manner [prescribed by the law,] termed ذَبْحٌ, (S, Mgh, K,) i. e., (Mgh, K,) in the manner termed ذَكَاةٌ [q. v. infrà]. (Mgh, Msb, K.) The proper signification of التَّذْكِيَةُ is The causing the natural heat to pass forth: but it is peculiarly applied in the law to signify the destroying of life in a particular manner, exclusive of any other manner. (Er-Rághib, TA.) إِلَّا مَا ذَكَّيْتُمْ, in the Kur [v. 4], means Except that whereof ye shall attain to the ذَكَاة [or slaughter in the manner prescribed by the law] (Bd, Msb, TA) said of a man, (S,) He became old, or advanced in age, (S, K,) and big-bodied, or corpulent: (K:) [or he attained to full growth or age: said of a man, and of a horse and the like:] see ذَكَآءٌ, last sentence. [See also مُذَكٍّ, below.]) 4 أَذْكَوَ see 2, in two places. — — [Hence,] أَذْكَيْتُ الحَرْبَ (assumed tropical:) I kindled war. (TA.) — — أَذْكَيْتُ عَلَيْهِ العُيُونَ I sent against him the scouts. (S.) 10 إِسْتَذْكَوَ see 1, first sentence. — — [Hence, app.,] استذكى الفَحْلُ عَلَى الأُنْثَى (assumed tropical:) The stallion pressed vehemently upon the female. (TA.) ذَكًا an inf. n. of 1; The blazing, or flaming, &c., of fire. (S, K, &c. [See 1, first sentence.]) — — See also ذُكْوَةٌ. — And see ذَكَاةٌ. ذَكٍ a possessive epithet: (ISd, TA:) you say نَارٌ ذَكِيَةٌ, (K, TA,) without teshdeed, (TA, [in the CK ذَكِيَّةٌ,]) A fire blazing, or flaming, &c. (K, TA.) ذَكَاةٌ: see ذُكْوَةٌ. — [Also] a subst. (Mgh, Msb, TA) syn. with تَذْكِيَةٌ (Mgh, Msb, K, TA) as signifying ذَبْحٌ [i. e. The slaughter of an animal for food in the

manner prescribed by the law]; (Mgh, K, TA;) as also ↓ ذَكًا, (K, TA, [in the CK ذَكاء,) which is likewise said to be a simple subst.: (TA: [in the TK, ذَكًا and ذَكَاةٌ are both said to be inf. ns., of which the verb is ذَكَا, signifying ذَبَحَ; but this I do not find in any lexicon of authority:]) it is satisfactorily performed by the severing of the windpipe and gullet, as is related on the authority of Ahmad [Ibn- Hambal], or, as is also related on his authority, by severing them an also the وَدَجَانِ, [or two external jugular veins], less than which is not lawful; or, accord to A boo-Haneefeh, the severing of the windpipe and gullet and one of the ودجان; or, accord. to Málik, the severing of the أَوْدَاج [or external jugular veins] though it be without the severing of the windpipe. (Msb.) The saying ذَكَاةُ الجَنِينِ هِىَ ذَكَاةُ أُمِّهِ is for ذَكَاةُ الجَنِينِ ذَكَاةُ أُمِّهِ [The legal slaughter of the fœtus, or young in the belly, it is the legal slaughter of its mother]: (Msb, TA:) or it is an instance of the transposition of the inchoative and enunciative, (Mgh, Msb,) its implied meaning being ذَكَاةُ أُمِّ الجَنِينِ ذَكَاةٌ لَهُ [The legal slaughter of the mother of the fœtus, or young in the belly, is a legal slaughter of it also; so that the latter, like the former, may be lawfully eaten]; (Msb;) i. e., when she is legally slaughtered, it is legally slaughtered: (TA:) the use of the accus. case (Mgh, TA) in the like thereof, (Mgh,) [or] in the phrase ذكاة امّه, [i. e., the saying ذَكَاةَ أُمِّهِ,] is a mistake. (Mgh, TA.) — — Hence the saying of Mohammad Ibn-El-Hanafeeyeh, ذَكَاةُ الأَرْضِ يُبْسُهَا (assumed tropical:) [The cleanness, or purity, of the ground is its becoming dry]; i. e., when it becomes dry from the moisture of uncleanness, it becomes clean, like as a beast becomes clean by means of legal slaughter. (Mgh. [See also 1, last sentence.]) ذُكْوَةٌ, (T, TA, &c.,) with damm, not ذَكْوَةٌ as the text of the K indicates it to be (TA) [and as it is written in the copies thereof], and ذُكْيَةٌ, (S, TA,) also with damm, (TA,) [in the copies of the K ذَكْيَة,] What is thrown upon the fire, (T, S, K, *) of firewood, or of camel's or similar dung, (T,) to make it blaze, or flame, or burn up, or burn brightly or fiercely. (S, K.) — — Also the former, A blazing, or flaming, coal of fire; and so ↓ ذَكًا, (K, TA,) with the short ا, on the authority of IDrd; [in the CK ذَكاء;] or, as in the M, ↓ ذَكَاةٌ. (TA.) ذَكْوَانٌ A kind of trees: n. un. with ة: (IAar, TA:) the pl. of the latter is ذَكَاوِينُ, and signifies small [trees of the kind called] سَرْح [q. v.]. (M, K, TA. [In the CK, السَّرْج is erroneously put for السَّرْح.]) ذَكَآءٌ Sharpness, or acuteness, of mind, (S, Msb, TA,) with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge: (TA:) or completeness of intelligence, with quickness of apprehension: (Msb:) or quickness of intelligence, understanding, sagacity, skill, or knowledge: (K:) or quickness of perception, and sharpness, or acuteness, of understanding: thus applied, it is like the phrase فُلَانٌ شُعْلَةُ نَارٍ: (Er-Rághib, TA:) or quickness in drawing conclusions. (TA. [See ذِهْنٌ: and see also 1.]) [It app. signifies also Sharpness of spirit; as a quality of a camel and the like. See ذَكِىٌّ.] — — Also Age: (S, K:) or full, or complete, age: so says Mbr in the " Kámil: " (TA:) contr. of فَتَآءٌ: (Ham p. 217:) accord. to Az, its primary signification, universally, is a state of completeness: and الذَّكَآءُ فِى السِّنِّ means completeness of age: accord. to Kh, it means the age of completeness of strength, [app. in a horse, or any solid-hoofed animal, for he says that it is] when a year has passed after the قُرُوح [or finishing of teething]: (TA:) or ذَكَآءُ السِّنِّ means the utmost term of youthfulness; from the primary signification of the root, which is " a state of completeness. " (Mgh.) Hence the saying of El-Hajjáj, فُرِرْتُ عَنْ ذَكَآءٍ [I have been examined as to age; app. meaning (assumed tropical:) my abilities have been tested and proved]: and بَلَغَتِ الدَّابَّةُ الذَّكَآءَ The beast attained to [fulness of] age (S, TA.) [Hence, also,] one says, فَتَآ فُلَانٍ كَذَكَآءِ فُلَانٍ and ↓ كَتَذْكِيَةِ فُلَانٍ [The youthfulness of such a one is like the fulness of age of such a one], i. e., the prudence, or discretion, of such a one notwithstanding his deficiency of age is like the prudence, or discretion, of such a one with his fulness of age. (Ham p. 217.) ذُكَآءُ, imperfectly decl., The sun: (S, K:) determinate, and not admitting the article ال: you say, هٰذِهِ ذُكَآءُ طَالِعَةً [This is the sun rising]: (S:) derived from ذَكَتِ النَّارُ. (TA.) — — Hence, (S,) اِبْنُ ذُكَآءَ The dawn, or daybreak: (S, K:) because it is from the light of the sun. (S.) Homeyd says, [or, accord. to some, Besheer Ibn-En-Nikth, as in one of my copies of the S, in art. كفر,] فَوَرَدَتْ قَبْلَ انْبِلَاجِ الفَجْرِ وَابْنُ ذُكَآءَ كَامِنٌ فِى الكَفْرِ [And she, or they, came to the water before the bright shining of the daybreak, while the dawn lay kid in the darkness of night]. (S.) ذَكِىٌّ, applied to musk, and so ذَكِيَّةٌ, (K, TA,) for مِسْكٌ, as is said by IAmb, is both masc. and fem., and so is عَنْبَرٌ, (TA,) and ↓ ذَاكٍ, Diffusing odour: (K:) or having a strong [or pungent] odour. (TA. [See 1, second sentence.]) You say also رَائِحَةٌ ذَكِيَّةٌ A sharp [or pungent, or a strong,] odour [whether sweet or fetid]; syn. حَادَّةٌ. (K in art. حد.) — — Applied to a man, Having the attribute, or quality, termed ذَكَآء, (S, Msb, K,) as meaning sharpness, or acuteness, (S, Msb,) or quickness, (K,) of mind, (S, Msb,) or of intelligence, &c.: (K, TA, &c.:) pl. أَذْكِيَآءُ. (Msb, TA.) It is also, sometimes, applied to a camel [or the like, as meaning Sharp in spirit: see فُؤَادٌ]. (TA.) — Also i. q. ذَبِيحٌ [meaning Slaughtered in the manner prescribed by the law, termed ذَبْحٌ and ذَكَاةٌ]: (K:) it is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Msb:) and [therefore] you say شَاةٌ ذَكِىٌّ, meaning [a sheep, or goat, slaughtered in the manner above mentioned; and also,] to whose ذَكَاة [or slaughter in that manner] one has attained [while life yet remained therein: see 2]: (Mgh, Msb:) ذَكِيَّةٌ [as its fem.] is extr. [like ذَبِيحَةٌ]. (TA.) — — Hence, جِلْدٌ ذَكِىٌّ (tropical:) A skin stripped from an animal that has been slaughtered in the manner mentioned above. (Mgh.) ذَاكٍ: see the next preceding paragraph. مُذْكٍ; and the fem., مُذْكِيَةٌ: see the following paragraph, in three places. مُذَكٍّ, applied to a man, (TA,) Old, or advanced in age, and big-bodied, or corpulent: (K, TA:) [or full-grown, or of full age: see ذَكَآءٌ:] or an old man, but only such as is much experienced and disciplined: (Er-Rághib, TA:) and accord. to ISd, anything [i. e. any animal] old, or advanced in age: by some especially applied to a solid-hoofed animal; and said to mean one that has passed the قُرُوح [or finishing of teething] by a year: (TA:) or مَذَاكٍ, (S, K, TA,) which is its pl., (S, TA,) [(like as مُذَكِّيَاتٌ is pl. of the fem.,) and also pl. of its syn. ↓ مُذْكٍ,] signifies, applied to horses, (S, K, TA,) of generous race, advanced in age, (TA,) that have passed a year, or two years, after their قُرُوح: (S, K, TA:) the sing. is like مُخْلِفٌ applied to a camel: (S, TA:) or مُذَكٍّ signifies a horse of full age and of complete strength; as also ↓ مُذْكٍ: (Ham p. 217:) or a horse whose run becomes spent (يَذْهِبُ), and [then, but not before he has exhausted his power,] stops. (TA.) It is said in a prov., جَرْىُ المُذَكِّيَاتُ غِلَابٌ [The running of the horses that have attained to their full age and strength is a contending for superiority]: (Meyd, and so in some copies of the S:) it may mean that the horse in this case contends for superiority with him that runs with him; or that his second run is always more than his first, and his third than his second: (Meyd:) or, as some relate it, غِلَآءٌ; (Meyd, and so in other copies of the S in this art., and in the S and K in art غلو;) meaning that the running of such horses is several bowshots: (Meyd, and S and K in art. غلو:) it is applied to him who is described as entering into contests for excellence with his compeers. (Meyd.) — — [Hence,] ↓ سَحَابَةٌ مُذْكِيَةٌ, (K,) or, as in the Tekmileh, مُذَكِّيَةٌ, (TA,) (assumed tropical:) A cloud that has rained time after time. (K, TA.) Quasi ذكى ذُكْيَةٌ: see ذُكْوَةٌ, in art. ذكو. ذَكِىٌّ: see art. ذكو. ذل 1 ذَلَّ, aor. يَذِلُّ, (M, Msb, K,) inf. n. ذُلٌّ

and ذِلَّةٌ and مَذَلَّةٌ, (S, * M, MA, K,) or these three are simple substs., and the inf. n. is ذُلٌّ, (Msb,) and ذَلَالَةٌ (M, K) and ذُلَالَةٌ, (K,) [contr. of عَزَّ; (see ذُلٌّ below;) i. e.] He, or it, was or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humble, and weak; (MA, Msb, K;) syn. هَانَ, (Msb, K,) and ضَعُفَ. (Msb.) — — ذَلَّ, (M, K,) and ذَلَّتْ, (M, Msb,) aor. as above, (M, K,) inf. n. ذِلٌّ, (M, Msb, K,) said of a man, (M,) and of a beast, such as a horse and the like, (دَابَّة, M, Msb,) He, or it, was, or became, easy, tractable, submissive, or manageable; (M, Msb, K;) and اِذْلَوْلَى [which belongs to art. ذلى] signifies the same as ذَلَّ in this sense. (ISd, TA.) And لَهُ ↓ تذلّل He became lowly, humble, or submissive, [or he lowered, humbled, or submitted, himself,] to him; (S, TA;) as also تَذَلَّى, originally تَذَلَّلَ. (TA.) — — [Hence,] ذَلَّ is also said of a road [as meaning (assumed tropical:) It was, or became, beaten, or trodden, so as to be rendered even, or easy to be travelled, or to walk or ride upon: see ذَلِيلٌ]. (A in art. تب.) — — And ذَلَّتِ القَوَا فِى لِشَّاعِرِ (assumed tropical:) The rhymes were easy to the poet. (T.) — — And ذَلَّ said of a watering-trough or tank, (TA,) or of the upper part thereof, (M,) (assumed tropical:) It was, or became, broken much, or in several places, in its edge, and much demolished. (M, TA.) 2 ذلّل, (M, Msb,) inf. n. تَذْلِيلٌ, (Msb,) He made, or rendered, (M, Msb,) a man, (M,) and a beast, such as a horse and the like, (M, Msb,) easy, tractable, submissive, or manageable: (M, Msb:) [said of the former, it may be rendered he brought under, or into, subjection; or he subdued: and said of the latter, he broke, or trained: and said of any animal, he tamed. — — Hence, (assumed tropical:) He beat, or trod, a road, so as to render it even, or easy to be travelled, or to walk or ride upon: see ذَلِيلٌ.] — — And ذلّل لَهُ أَمْرًا (assumed tropical:) He made an affair easy to him; syn. رَوَّضَهُ and سَوَّسَهُ. (TA in art. سوس.) — — And ذُلِّلَ الكَرْمُ (assumed tropical:) The bunches of the grape-vine were made to hang down [so that they might be easily plucked]: (M, K:) or were evenly disposed [for the same purpose]; syn. سُوِّيَتْ: (K:) or, accord. to AHn, التَّذْلِيلُ signifies the disposing evenly the bunches of the grape-vine, and making them to hang down. (M.) وَذُلِّلَتْ قُطُوفُهَا, in the Kur [lxxvi. 14], means (assumed tropical:) The bunches being evenly disposed, and made to hang down, (S, JM,) exposed to be plucked: (JM:) or being well disposed, and made near: (IAmb, TA:) or being within the reach of the seeker, or desirer: (Ibn-'Arafeh, TA:) or being easy to reach by those who will pluck them, in whatever manner they may desire to do so: (Bd:) accord. to Mujáhid, it means that if one stand, the bunch will rise to him; and if one sit, it will hang down to him. (TA.) [In like manner,] التَّذْلِيلُ also signifies (assumed tropical:) The putting the raceme of the palm-tree upon the branch [near it] in order that it [the branch] may support it: (AHn, M:) or تَذْلِيلُ العُذُوقِ, as practised in the present world, is (assumed tropical:) the trimmer's making straight, and fecundating before the usual time, the racemes of the palm-tree, when they come forth from their spathes that covered them, these having slit open and disclosed them, by which means one makes them to hang out from among the branches and prickles, so that the fruit is easily plucked when it ripens. (T. [See also مُذَلَّلٌ.]) [Hence it is said in the K that ذُلِّلَ النَّخْلُ signifies وُضِعَ عِذْقُهَا عَلَى الجَرِيدَةِ لِتَحْمِلَهُ: the explanation should be وُضِعَتْ عُذُوقُهَا عَلَى الجَرِيدِ لِتَحْمِلَهَا, i. e. (assumed tropical:) The palm-trees had their racemes put upon the branches in order that these might support them.] — — See also what next follows. 4 اذلّهُ, (M, Msb, K,) inf. n. إِذْلَالٌ, (TA,) He (God, Msb) lowered, abased, or humbled, him; or rendered him low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, abased, humbled, and weak; (M, * Msb K, TA;) as also ↓ ذلّلهُ and ↓ استذلّهُ: (K, TA:) all these signify the same. (S.) — — See also 10 — اذلّ [as an intrans. verb] He (a man, S, M) became one whose companions were low, base, vile, &c. (S, M, K.) — — He became in a state, or condition, that was low, base, vile, &c. (S in art. قهر.) 5 تَذَلَّلَ see 1. 10 استذلّهُ He saw him to be ذَلِيل [i. e. low, base, vile, &c.]: (M, K:) or he found him to be so; (TA;) as also ↓ اذلّهُ. (K.) — — See also 4. — — استذلّ البَعِيرَ الصَّعْبَ He plucked off the ticks from the refractory camel in order that he might experience pleasure [or relief], and so become at ease, or tranquil, (M, K,) with him. (K.) [اِذْلَوْلَى, a verb of which one of the significations is mentioned in this art. in the K, belongs to art. ذلى.] R. Q. 2 تَذَلْذَلَ [app. from ذُلْذُلٌ] It was, or became, in a state of commotion, or agitation, and lax, slack, or pendulous. (K.) ذُلٌّ and ↓ ذِلَّةٌ and ↓ مَذَلَّةٌ [all mentioned in the M and MA and K as inf. ns.] contr. of عِزٌّ; (S, M;) [i. e.] Lowness, baseness, vileness, abjectness, meanness, paltriness, contemptibleness, despicableness, ignominiousness, ingloriousness, abasement, humiliation, and weakness. (Msb, K. *) وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ, in the Kur [xvii. last verse], means Nor hath taken to himself any aider to assist Him and league with Him by reason of any lowness of condition in Him, as is the custom of the Arabs to do: (K, TA: [in the CK, يُخالِفُهُ is erroneously put for يُحَالِفُهُ:]) for they used to league, one with another, seeking thereby to become strong and inaccessible. (TA.) See also ذَلِيلٌ. — — And see the paragraph here following, in five places. ذِلٌّ Easiness, tractableness, submissiveness, or manageableness; (S, M, K, and Ham p. 50; [mentioned in the M and Msb and K as an inf. n.;]) as also ↓ ذُلٌّ. (M, K, and Ham ubi suprà.) Hence the saying, بَعْضُ الذِّلِّ أَبْقَى لِلْأَهْلِ وَالمَالِ [Somewhat of submissiveness is most preservative of the family and the property]: (S:) or أَبْقَى لِلْأَهْلِ وَالمَالِ ↓ الذُّلُّ, occurring in a trad. of Ibn-Ez-Zubeyr; meaning that abjectness betiding a man when he bears patiently an injury that has befallen him is most preservative of him and of his family and his property. (TA.) — — Also Gentleness; and mercy; and so ↓ ذُلٌّ: thus in the phrase, وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ ↓ or الذِّلِّ, (M, K,) in the Kur [xvii. 25, lit. And make soft to them (thy two parents) the side of gentleness; meaning treat them with gentleness]: the former is the common reading: (TA:) or the latter means easiness, tractableness, or submissiveness: (K:) [and so the former, as has been stated above:] Er-Rághib says that ↓ الذُّلُّ is a consequence of subjection; and الذِّلّ is what is after refractoriness: so that the phrase means, [accord. to the former reading,] be gentle like him who is subjected to them; and accord. to the latter reading, be gentle and tractable, or submissive, to them. (TA.) — Also The beaten track, (K,) or part that is trodden and made even, (M,) of a road. (M, K.) Its pl. أَذْلَال occurs in the saying, أَجْرِ الأُمُورَعَلَى أَذْلَالِهَا Let events, or affairs, take their course in the ways, or manners, that are fit, or proper, for them, and easy. (T.) El-Khansà says, لِتَجْرِ المَنِيَّةِ بَعْدَ الفَتَى الْمُغَادَرِ بِالْمَحْوِ أَذْلَالَهَا [Let fate take its ways after the youth left behind in El-Mahw]; (S, M;) meaning I mourn not for any thing after him: cited by AA: (S in the present art. and in art. محو: المحو is here the name of a place. (S in the latter art.) And one says, أُمُورُ اللّٰهِ جَارِيَةٌ عَلَى أَذْلَالِهَا, (S, M, K,) and جَارِيَةٌ أَذْلَالَهَا, (M, K,) The decrees of God take their [appointed] courses: (S, M, K:) here, also, اذلال is pl. of ذِلٌّ. (M, K.) And ↓ دَعْهُ عَلَى أَذْلَالِهِ Leave thou him, or it, in his, or its, [present] state, or condition: (S, M, K:) in this case it has no sing. (M, K.) [And so in the saying,] ↓ جَآءَ عَلَى أَذْلَالِهِ It came in its [proper] manner. (S, K.) — — See also another usage of أَذْلَال, as a pl. having no sing. assigned to it, voce ذُلْذُلٌ, last sentence. ذِلَّةٌ: see ذُلٌّ. — — In the following verse, لِيَهْنِئْ تُرَاثِى لِامْرِئٍ غَيْرِ

ذِلَّةٍ صَنَابِرُ أُحْدَانٌ لِهُنَّ حَفِيفُ [May my heritage give joy to a man not low, or base; slender arrows, singular of their kind, that have a whizzing sound], the meaning is, غَيْرِ ذَلِيلٍ, or غَيْرِ ذِى ذِلَّةٍ; and صنابر is put in the nom. case as a substitute for تراث. (M.) ذَلُولٌ Easy, tractable, submissive, or manageable; (S, M, Msb, K;) applied to a beast, such as a horse and the like, (دَابَّة), (S, M, Msb,) and to a man [&c.]; (M;) and so ↓ ذَلُولِىٌّ, applied to a man: (TA, as from the M: [but not found by me in the latter; and I believe that the right reading is ذَلَوْلَى, belonging to art. ذلى, q. v.:]) the former alike masc. and fem.: (M, TA:) pl. ذُلُلٌ (S, M, Msb, K) and أَذِلَّةٌ. (K.) A poet applies the epithet ذُلُل to spear-heads, as meaning Made easy [to pierce with] by being sharpened, and made thin and slender. (M.) — — See also the next paragraph, in two places. ذَلِيلٌ Low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, lowered, brought low, abased, humbled, and weak; (T, S, M, Msb, K;) applied to a man; (T, S;) and ↓ ذُلَّانٌ signifies the same, as a sing.; (Ibn- 'Abbád, K:) or this latter is a pl. of the former, (T,) as also أَذِلَّآءُ (S, M, Msb, K) and أَذِلَّةٌ (T, S, Msb, K) and ذِلَالٌ. (M, K.) — — [Also Gentle; and merciful. Hence,] أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الكَافِرِينَ, in the Kur [v. 59], means Gentle, (Zj, T,) and merciful, (T,) to the believers, rough in behaviour, (Zj, T,) and hard, or severe, (T,) to the unbelievers. (Zj, T.) — — Also applied to a road, meaning (assumed tropical:) Made even, or smooth, and easy to be travelled, or to walk or ride upon; as also with ة; being applied to طَرِيقٌ [which is fem. as well as masc.] ; (M;) and so ↓ ذَلُولٌ: (T:) pl. of the latter, (T,) or of the former, (M,) ذُلُلٌ: (T, M:) and [in like manner] ↓ مُذَلَّلٌ, so applied, beaten, or trodden, and [made] even, or easy [to walk or ride upon]: (T:) [in like manner also] ↓ ذَلُولٌ is applied to land or ground &c. [as meaning easy to be travelled, or to walk or ride upon, &c.]. (As, M voce تَرَبُوتٌ.) — — Also (assumed tropical:) Low, applied to a wall, and to a house, or chamber; (T;) and [so] applied to a mountain: (S and K in art. دك:) or (tropical:) low and thin, applied to a wall: (Mgh:) and (assumed tropical:) short, applied to a spear. (T.) — — You say also ذَلِيلٌ ↓ ذُلٌّ, [meaning Exceeding lowness or baseness &c.; or lowering, or abasing, lowness or baseness &c.; i. e.,] using the latter word as an intensive epithet; or as signifying مُذِلٌّ. (M, K.) ذَلُولِىٌّ Good and easy in respect of natural disposition: pl. ذَلُولِيُّونَ. (Ibn-' Abbád, K. [In the CK, الخَلْق is erroneously put for الخُلُق.]) See also ذَلُولٌ. ذُلَّانٌ: see ذَلِيلٌ. ذُلْذُلٌ is sing. of ذَلَاذِلُ, which signifies The lower, or lowest, parts, (AZ, T, S,) that are next the ground, of a shirt, (S,) or of a long shirt; (AZ, T;) and IAar says that the sing. is ↓ ذُلْذِلٌ, and ↓ ذِلْذِلَةٌ, also; and they are also called ذَنَاذِنُ, pl. of ذِنْذِنٌ; (T;) and ذَنَاذِنُ: (K in art. دن:) or ذُلْذُلٌ and ↓ ذِلْذِلٌ and ↓ ذِلْذِلَةٌ and ↓ ذُلْذِلٌ and ↓ ذُلْذِلَةٌ all signify the lower, or lowest, parts of a long shirt (M, K) when it dangles and becomes old and worn out; (M;) as also ذَلَاذِلُ; (K;) [or rather] this last is pl. of all the foregoing words; (M;) and ↓ ذَلْذِلٌ and ↓ ذَلْذِلَةٌ [in some copies of the K, erroneously, ذَلْذَل, or ذَلْذُل, and ذَلْذَلَة,] signify the same; (K;) [or rather] the former of these two is a contraction of the pl. ذَلَاذِلُ (S, M) [and the latter of them is the same contracted pl. with the addition of ة]. — — [Hence,] ذَلَاذِلُ النَّاسِ (assumed tropical:) Those who are the last of the people; (K;) or the last of a few of the people; so in the Moheet; (TA;) and ↓ ذُلْذُلَانُهُمْ and ↓ ذُلَيْذِلَانُهُمْ, (K, TA, [in the CK, erroneously, ذُلْذُلاتُهُمْ and ذُلِيذَلاتُهُمْ,]) the latter a dim., (TA,) and ↓ أَذْلَالُهُمْ, signify the same: (K:) or this last signifies the lower, baser, viler, or meaner, of them. (O, TA.) ذِلْذِلٌ and ذُلْذِلٌ and ذَلْذِلٌ and see ذُلْذُلٌ, in eight places. ذِلْذِلَةٌ and ذُلْذِلَةٌ and ذَلْذِلَةٌ and see ذُلْذُلٌ, in eight places. ذُلْذُلَانُ النَّاسِ and ذُلَيْذِلَانُهُمْ: see ذُلْذُلٌ. أَذَلُّ [More, and most, low, base, vile, &c.]: see أَخْنَعُ. أَذْلَالٌ as a pl. without a sing.: see ذِلٌّ (of which it is also a pl.), in two places: — and see ذُلْذُلٌ, last sentence. مَذَلَّةٌ: see ذُلٌّ. — — [Hence,] غَيْرُالمَذَلَّةِ (assumed tropical:) The wooden pin, peg, or stake: (S, K:) because its head is broken [or battered by beating]. (S.) [See عَيْرٌ.] مُذَلَّلٌ: see ذَلِيلٌ. — — Also, [applied to palmtrees (نَخْل),] (assumed tropical:) Having the fruit thereof bent [down] in order that it may be [easily] gathered: [see also its verb (2):] so in the following verse of Imra-el-Keys: (Sgh, TA:) وَكَشْحٍ لَطِيفٍ كَالجَدِيلِ مُخَصَّرٍ وَسَاقٍ كَأُنْبُوبِ السَّقِىِّ المُذَلَّلِ meaning And a waist slender like the camel's nose-rein of [twisted] leather, thin; and a shank resembling, in the clearness of its colour, the stalk (lit. internodal portion) of the papyrus (بَرْدِىّ) growing among irrigated palm-trees having their racemes bent down (ذُلِّلَتْ) by reason of the abundance of their fruit; so that their branches overshade these papyrus-plants: or, accord. to some, and a shank resembling the stalk of the irrigated papyrus that is bent down (مُذَلَّل) by saturation: (EM pp. 28 and 29:) As says that it means, [agreeably with the former explanation,] سَاقٍ كَأُنْبُوبِ بَرْدِىٍّ بَيْنَ هٰذَا النَّخْلِ المُذَلَّلِ: AO says that سَقِىّ means watered [naturally,] without occasioning one's taking any trouble to water: IAar explained المُذَلَّل as meaning having the way of the water thereto made easy: and some say that by السَّقِىّ is meant the tender, white, stalk of the بَرْدِىّ. (T.) ذلف 1 ذَلِفَ, aor. ذَلَفَ, inf. n. ذَلَفٌ, said of a nose, It was short and small: (M, Msb:) or short in the bone, and small in the tip, or lower portion: or ذَلَفٌ is like خَنَسٌ [inf. n. of خَنِسَ, q. v.]: (M:) or the verb means it was small, and even in the tip, or lower portion: (S, * K:) or small and slender: or thick and even in the lower extremity; (M, K;) or, as some say, it had in it what resembled a pit, or depression; (M;) not being very thick (لَيْسَ بِحِدِّ غَلِيظٍ): (M, K: * [in the latter I find لَيْسَ بِحَدِّ غَلِيظٍ, which I doubt not to be a mistranscription:]) or it was short in the tip, or lower portion, and even in the bone, without prominence. (M.) And said of a man, He had a nose such as is above described. (S, K.) أَذْلَفُ A man having a nose such as is described above: (S, Msb, K:) or having a short and slender nose: (Mgh:) fem. ذَلْفَآءُ: (S, Mgh, Msb, K:) pl. ذُلْفٌ. (S, K.) And A nose such as is described above. (K.) — — And ذُلْفٌ, applied to sands, (assumed tropical:) Even and compact; as also دُكٌّ. (AHn, M.) ذلق 1 ذَلِقَ, aor. ذَلَقَ, (S, K,) inf. n. ذَلَقٌ, (S,) It (a spear-head [and the like]) was, or became, sharp, cutting, or penetrating. (S, K.) — — And in like manner, aor. and inf. n. as above, [the inf. n. erroneously written in the CK ذَلْق,] said of the tongue, (tropical:) It was, or became, sharp and eloquent; as also ذَلُقَ, aor. ذَلُقَ, inf. n. ذَلَاقَةٌ; and ذَلَقَ, aor. ذَلُقَ: (K, TA:) and i. q. ذَرِبَ [which means it was, or became, sharp properly speaking; and also chaste, or eloquent; and profuse of speech, or clamorous]. (S in explanation of the first verb, and app. of the second also, i. e. ذَلُقَ, inf. n. ذَلَاقَةٌ; and K in explanation of the first only.) — — Also, i. e. like فَرِحَ, (assumed tropical:) It (a lamp, or lighted wick,) gave light, shone, was bright, or shone brightly: (K:) [or] so ذَلَقَ, inf. n. ذَلْقٌ. (JK.) — Also, i. e. ذَلِقَ, aor. ذَلَقَ, inf. n. ذَلَقٌ, It, or he, was, or became, unsettled, unsteady, unquiet, restless, disquieted, disturbed, agitated, flurried, or in a state of commotion. (S, TA.) You say, ذَلِقْتُ عَنْ مَكَانِى I rose from my place, and became disquieted, or disturbed. (JK.) — — And, said of the [lizard called] ضَبّ, (K,) inf. n. as above, (TA,) It came forth from the roughness of the sand to the softness of the water. (K.) — — And ذَلِقَ مِنَ العَطَشِ He (a man) became at the point of death from thirst: (K:) or he became affected severely by thirst so that his tongue protruded. (TA.) — ذَلَقَهُ, (JK, K,) aor. ذَلُقَ, (TA,) inf. n. ذَلْقٌ, (JK, TA,) He sharpened it; (JK, K;) namely, a knife, (K,) or anything; (JK;) as also ↓ اذلقهُ; (Lth, K;) and ↓ ذلّقه, (K,) inf. n. تَذْلِيقٌ. (TA.) — And ذَلَقَهُ said of the [hot wind called] سَمُوم, or of fasting, It weakened him, (K,) and emaciated him, and disquieted him, or disturbed him; (TA;) as also ↓ اذلقهُ: (K, TA:) or

the latter, thus used, it affected him severely, afflicted him, or distressed him. (JK.) — ذَلَقَ said of a bird, i. q. ذَرَقَ [It muted, or dunged]; (K;) and in like manner, اذلق ↓ ذَرْقَهُ (K, * TA) it cast forth its dung quickly. (TA.) 2 ذلّقهُ, inf. n. تَذْلِيقٌ: see 1: — and 4 — ذلّق الفَرَسَ, (JK, K,) inf. n. as above, (K,) i. q. ضَمَّرَهُ [He made the horse lean, or light of flesh; or prepared him for racing, &c. by feeding him with food barely sufficient to sustain him, after he had become fat, or after he had been fed with fodder so that he had become fat; &c.;] (JK, K;) and took good care of him. (JK.) 4 اذلقهُ as syn. with ذَلَقَهُ and ذلّقهُ: see 1. — — Also, (inf. n. إِذْلَاقٌ, TA,) (assumed tropical:) He made it to give light, shine, become bright, or shine brightly; namely, a lamp, or lighted wick. (JK, K.) — Also He, or it, unsettled, disquieted, disturbed, agitated, flurried, or put into a state of commotion, him, or it. (JK, S, K.) You say, أَتَانِى خَبَرٌ فَأَذْلَقَنِى News came to me, and unsettled me, or disquieted me, &c. (JK.) And it is said in a trad. of Má'iz, لَمَّا أَذْلَقَتْهُ الحِجَارَةُ جَمَزَ, (Mgh, TA,) i. e. When the stones disquieted him, &c.: (TA:) or when the stones hit him, or hurt him, with the point, or edge, [or rather the points, or edges,] thereof, he ran [or went] quickly. (Mgh.) See also 1, last sentence but one. You say also, أَذْلَقَنِى قَوْلُكَ Thy saying afflicted me, or distressed me, so that I writhed, or showed that I was hurt. (TA.) And اذلق الضَّبَّ He poured water into the hole of the [lizard called] ضبّ in order that he might come forth, (S, K, TA,) thus disturbing him; (TA;) as also ↓ ذلّقهُ, (K,) inf. n. تَذْلِيقٌ. (TA.) — اذلق also signifies He dug أَخَادِيد [i. e. furrows, trenches, or channels; or rivulets, or streamlets]. (TA.) — And إِذْلَاقٌ The casting quickly. (JK, TA.) See 1, last sentence. 7 انذلق It (a branch) had [or presented to one (for the verb occurs in a trad. cited as an ex. in the TA followed by لِى)] a point, or an extremity, (K, TA,) to be cut off. (TA.) 10 استذلق الضَّبَّ He sought, or endeavoured, to make the [lizard called] ضبّ come forth from its hole. (TA.) One says likewise, المَطَرُ يَسْتَذْلِقُ الحَشَرَاتِ The rain draws forth the reptiles, or small creeping things, or makes them to come forth, from their holes; as also يستدلقها. (TA in art. دلق.) And استذلق السَّيْفَ and استدلقهُ He drew forth the sword, or made it to come forth. (TA ibid.) ذَلْقٌ (JK, S, Mgh, K) and ↓ ذَلْقَةٌ and ↓ ذَلَقَةٌ (K) and ذَوْلَقٌ (S, K) The point, extremity, or edge, (JK, S, Mgh, K,) of anything: (JK, S, K:) and the sharpness thereof: (AA, TA:) and the last, [particularly,] the extremity of a spear-head, and (assumed tropical:) of the tongue. (S, K.) — — And the first, The slender part of an arrow. (TA.) — — And The place in which turns the pin, or pivot, of the sheave of a pulley. (S, TA.) — For the first, also, see ذَلِقٌ, in three places. ذَلَقٌ inf. n. of ذَلِقٌ. (S, K, * TA.) — — It may be also pl. of ↓ ذَالِقٌ, signifying Sharpened, or pointed, in the iron head or blade: [like مُذَلَّقٌ:] — — and it may be used by poetic license for ذَلْقٌ. (L.) — — See also the paragraph next following. ذَلِقٌ and ↓ أَذْلَقُ, applied to a spear-head [and the like], Sharp, cutting, or penetrating: (S, K:) pl. of the latter ذُلْقٌ. (K, * TA.) — — And in like manner, both words, applied to the tongue, (tropical:) i. q. ذَرِبٌ [which means Sharp properly speaking; and also chaste, or eloquent; and profuse of speech, or clamorous]: (S, K:) and ↓ ذَلِيقٌ and ↓ ذَلْقٌ and ↓ ذَلَقٌ and ↓ ذُلُقٌ, so applied, signify sharp and eloquent. (K.) You say لِسانٌ ذَلِقٌ طَلِقٌ, expl. in art. طلق [q. v.]: (K:) and لِسَانٌ ↓ طَلْقٌ ↓ ذُلُقٌ and طُلُقٌ ↓ ذُلُقٌ and طَلِيقٌ ↓ ذَلِيقٌ and طَلْقٌ ذَلْقٌ (IAar, S:) and ↓ طَلْقٌ ذَلْقٌ and ↓ طَلْقٌ ذَلَقٌ [or طَلِقٌ ذَلِقٌ] and ↓ طَلِيقٌ ذَلِيقٌ: all meaning [a tongue] sharp, penetrating, or effective: and أَلْسِنَةٌ ↓ ذُلْقٌ طُلُقٌ, or طُلْقٌ ذُلْقٌ. (TA.) And خَطِيبٌ ذَلِقٌ and ↓ ذَلِيقٌ (S, K) (assumed tropical:) [An orator, or a preacher,] chaste in speech, or eloquent: (K, * TA:) the fem. of each of these epithets is with ة. (S, K. *) ذُلُقٌ and ذُلْقٌ: see the next preceding paragraph, each in two places. ذَلْقَةٌ and ذَلَقَةٌ: see ذَلْقٌ. ذَلِيقٌ: see ذَلِقٌ, in four places. — — Also A vehement run or running. (JK, TA.) ذَالِقٌ: see ذَلَقٌ. ذَوْلَقٌ: see ذَلْقٌ. ذَوْلَقِيَّةٌ: see the paragraph next following, in two places. أَذْلَقُ, and its pl. ذُلْقٌ: see ذَلِقٌ. — — الحُرُوفُ الذُّلْقُ The letters [that are pronounced by means] of the tip of the tongue and the lip: (S, K:) sing. أَذْلَقُ: they are six; (S;) [comprised in the phrase مُرْ بِنَفْلٍ:] three of these are termed ↓ ذَوْلَقِيَّةٌ, namely, ر and ل and ن; and three, شَفَوِيَّةٌ, namely, ب and ف and م: (S, K:) or all of these six letters are termed ↓ ذَوْلَقِيَّةٌ. (TA voce عَسْجَدٌ.) Every quadriliteral-radical or quinqueliteral-radical word [that is genuine Arabic] contains one or two or three of these six letters: every word of either of these classes that does not contain one of these six letters is to be judged adventitious: all the other letters are termed الحُرُوفُ المُصْمَتَةُ. (IJ.) مُذَلَّقٌ Anything sharpened, or pointed, at the extremity: (S:) [like ذَالِقٌ:] or a sharp point. (TA.) — — Also Milk mixed with water: (AZ, K:) [like مُذَرَّقٌ:] accord. to Ibn-'Abbád, like نَسْءٌ. (TA.) مِذْلَاقَةٌ A quick-paced she-camel. (TA.) ذلك ذٰلِكَ: see art ذا; and ك as a particle of allocution. ذالى 1 ذَلَاالرُّطَبَ, like سَعَى, (K,) [i. e.,] aor. ذَالَ, inf. n. ذَلْىٌ, (TA,) He gathered the fresh ripe dates: (K:) so in the copies of the K; in which is added, فَانْذَلَى مَعَهُ: but what we find in the Tekmileh is this: ظلّ يذلى الرطب اى يجنيه فينذلى معه: and يذلى is written as [the aor. of] a quadriliteral [i. e. as the aor. of اذلى, for it is without a sheddeh]: (TA:) [here, however, فينذلى is evidently, in my opinion, a mistranscription for فَيَتَذَلَّى; and the right reading and rendering I therefore hold to be as follows: الرُّطَبَ ↓ ظَلَّ يُذَلِّى, or perhaps يَذْلَى, means He continued gathering the fresh ripe dates, they hanging down with him: for the gatherer laying hold upon the raceme, it hangs down with his weight. In the TK, this passage in the TA has been misunderstood and misrepresented, as though it meant that أَذْلَى مَعَهُ signifies " he gathered with him. "] 4 أَذْأَلَ see the preceding paragraph. 5 تذلّى i. q. تذلّل [He became lowly, humble, or submissive; or he lowered, humbled, or submitted, himself]: (T, K:) the latter verb is the original: the former being like تظنّى, originally تظنّن. (T.) [See also the next paragraph.] 12 اِذْلَوْلَى, (T, S, M, K,) inf. n. اِذْلِيلَآءٌ, (S,) He went away hiding himself; stole away secretly. (T, S, M, K.) — — He hastened, made haste, sped, or went quickly; (TA;) [like ادلولى;] and (TA) he did so in fear lest a thing should escape him. (T, TA.) And اذلولى فَذَهَبَ He went back, or away, running quickly. (T.) — — He was, or became, easy, tractable, submissive, or manageable. (M, K.) [See also 5.] — — He (a man) was, or became, broken-hearted. (T, K.) — — It (the ذَكَر) stood in a lax state. (T, K.) ذَلَوْلًى, [in copies of the K ذَلَولى,] applied to a man, i. q. مُذْلَوْلٍ [part. n. of 12, q. v.]: (K, TA: [in some copies of the K مَذْلُولٌ:]) of the measure فَعَوْعَلٌ; or, as some say, فَعَلْعَلٌ. (TA.) رِشَآءٌ مُذْلَوْلٍ [A well-rope] unsteady; or moving about, or to and fro, or from side to side. (T.) ذم 1 ذَمَّهُ, (T, S, M, &c.,) aor. 3ذَمُ, (T, M, Msb,) inf. n. ذَمٌّ (T, S, M, Mgh, Msb, K) and مَذَمَّةٌ, (M, K,) He blamed, dispraised, discommended, found fault with, censured, or reprehended, him, in respect of evil conduct; الذَّمُّ signifying اللَّوْمُ فِى الإِسَآءَةِ (T, Mgh); (T;) contr. of المَدْحُ, (S, M, Mgh, Msb, K,) or of الحَمْدُ: (Mgh:) and ↓ ذمّمهُ, (MA,) inf. n. تَذْمِيمٌ, (KL,) signifies the same: (MA, KL:) [or this has an intensive meaning: see its pass. part. n., below.] Hence the saying, اِفْعَلْ كَذَا وخَلَاكَ ذَمٌّ, (T, S, K,) i. e. خَلَا مِنْكَ ذَمٌّ, meaning [Do thou such a thing, and] thou wilt not be blamed; (ISk, S, K;) or thou wilt have an excuse; [lit.] blame will full from thee: (S in art. خلو:) one should not say خَلَاكَ ذَنْبٌ. (ISk, S in the present art.) ذُمَّ, also, signifies He was satirized, particularly in verse. (IAar, T.) And He was made to suffer loss or diminution [app. in respect of his reputation]. (IAar, T.) — — ذَمَّ المَكَانُ (tropical:) The place was, or became, affected with drought, or barrenness, and its good things

[or produce] became scanty. (TA.) [But perhaps ذَمَّ is here a mistranscription for ذُمَّ; for] you say of a land, ذَمَّ مَرْعَاهَا [He dispraised, or discommended, its pasture, when its pasture is scanty]. (S and M and K in art. بذأ.) — ذَمَّ, [aor. ذَمِ3ِ,] said of the nose, (S, K,) It flowed [with ذَمِيم, i. e. mucus]; (K;) like ذَنَّ. (S, K.) And [the aor.] يَذِمُّ is said of ذَمِيم; (S, K;) like يَذِنُّ; (S, TA;) meaning It flows. (TA.) 2 ذَمَّ3 َ see 1, first sentence. 3 فُلَانٌ يُذَامُّ عَيْشَهُ (assumed tropical:) Such a one passes his life contended with scantiness. (TA.) 4 اذمّ He (a man) did [or said] that for which he should be blamed, dispraised, discommended, found fault with, censured, or reprehended; (S;) contr. of أَحْمَدَ. (A in art. حمد.) And ↓ استذمّ إِلَيْهِ, (M, K,) or إِلَى النَّاسِ, (S,) He did to him, or to the people, that for which he should be blamed, &c. (S, M, K.) — — [Hence,] أَذَمَّتْ رَاحِلَتُهُ (tropical:) His riding-camel ceased going on; as though she made the people to blame her. (TA.) And أَذَمَّتْ رِكَابُهُمْ (tropical:) Their camels upon which they were riding became jaded, and lagged behind, (S, M, K, TA,) not keeping up with the main body of camels; (S, TA;) [as though they made their riders to blame them; or] as though [the idea of] their strength in journeying were derived from ذَمَّةٌ meaning " a well having little water. " (TA.) And اذمّ بِهِ بَعِيرُهُ (tropical:) [His camel became jaded, and lagged behind with him]. (S, TA.) And أَذَمَّتْ بِالرَّكْبِ, said of a she-ass, (tropical:) She kept back the company of riders upon camels by her weakness and her ceasing to go on. (TA from a trad.) — اذمّهُ He found him, or it, to be such as is blamed, dispraised, &c.; (S, M, K, TA;) contr. of أَحْمَدَهُ. (TA.) One says, أَتَيْتُ مَوْضِعَ كَذَا فَأَذْمَمْتُهُ, i. e. [I came to such a place, and] I found it to be such as is discommended. (S) — — اذمّ بِهِ, (S,) or بِهِمْ, (M, K,) He held him, or them, in little, or light, or mean, estimation, or in contempt: (S, K:) or he left [him or] them blamed, dispraised, &c., among the people. (IAar, M, K.) — Also, اذمّهُ, He protected him; granted him protection, or refuge. (S, K.) — — And اذمّ لَهُ عَلَيْهِ He took, or obtained, a promise, or an assurance, of security or safety, and a compact, or covenant, for him, or in his favour, of, or against, him [i. e. another person, making the latter responsible for his (the former's) security, or safety, &c.]. (M, * K, * TA.) — See also the next paragraph. 5 تذمّم He shunned, or avoided, (T, * Mgh,) or he preserved, or guarded, himself from, (MA,) blame, dispraise, &c.: (T, * MA, Mgh:) this is the proper meaning; and hence, (Mgh,) he felt disdain, or scorn, and shame. (S, MA, Mgh, K, KL.) One says, لَوْ لَمْ أَتْرُكِ الكَذِبَ تَأَثُّمًا لَتَرَكْتُهُ تَذَمُّمًا [If I did not refrain from lying for the purpose of abstaining from sin, I would refrain from it from a feeling of disdain, or scorn, or shame]. (S, K.) And تذمّم مِنْهُ [He abstained, or refrained, from it to avoid blame, or through disdain, or scorn, or shame; disdained, or scorned, it; or was ashamed of it]. (K in art. حشم.) And Aboo-'Amr Ibn-El-'Alà mentions his having heard an Arab of the desert use the expression لا يذمّون [app. ↓ لَا يُذِمُّونَ, for the ا in the measure أَفْعَلَ sometimes has a privative property,] meaning They do not shun, or avoid, blame; (لَا يَتَذَمَّمُونَ;) and are not affected with shame. (TA.) It is said in a trad., مِنْ خِلَالِ المَكَارِمِ التَّذَمُّمُ لِلصَّاحِبِ, meaning [Of the properties of generous, or honourable, practices, is] the being regardful of everything that is entitled to reverence, respect, honour, or defence, in the character and appertenances of the companion, or friend, and dispelling from oneself the blame that he would incur from men if he were not regardful thereof. (TA.) And one says, لِلْجَارِ عِنْدَكَ تَذَمُّمٌ and ↓ مُسْتَذَمٌّ [To the neighbour, with thee, is shown regard of everything that is entitled to reverence, respect, honour, or defence, in his character and appertenances: مُسْتَذَمٌّ being app. an inf. n. of ↓ استذمّ, and this being syn. with تذمّم]. (TA.) 6 تذامّوا They blamed, dispraised, discommended, found fault with, censured, or reprehended, one another. (M, K.) 10 استذمّ [He required blame, &c.; as though he called for it; or] he was blamed, or dispraised, &c. (KL.) See also 4, second sentence. — — And see 5, last sentence. — — [استذمّ بِذِمَامِهِ is used by post-classical writers, and is perhaps a classical phrase, meaning He begged, or implored, his protection. See an instance in " Abulfedæ Annales," vol. iii. p. 170.] R. Q. 1 ذَمْذَمَ He made his gift small, or scanty. (IAar, T, K.) ذَمٌّ inf. n. of ذَمَّهُ. (T, S, M, &c.) [As a simple subst., Blame, dispraise, or censure.] — — And [the pl.] ذُمُومٌ signifies Vices, faults, defects, or the like. (M, K. [See ذَامٌّ.]) — See also ذَمِيمٌ. — And see ذِمٌّ. ذَمَّةٌ: see ذَمِيمٌ. — — Also Excessively lean or emaciated; and perishing: (K:) or like him who is perishing. (T, TA.) — — See also ذِمَّةٌ. ذَمَّةٌ [as a subst.]; (T, Mgh;) and بِئْرٌ ذَمَّةٌ, (T, S, M, Mgh, K,) in which the latter word is an epithet, (Mgh,) and ↓ ذِمَّةٌ also, with kesr, (so in one of my copies of the S,) and ↓ ذَمِيمٌ, and ذَمِيمَةٌ; (M, K;) A well containing little water; (T, S, M, Mgh, K;) because discommended: (M, Mgh:) and, (M, K,) as some say, (M,) containing much water: thus having two contr. significations: (M, K:) pl. ذِمَامٌ (T, S, M, K) and ↓ ذَمٌّ, (T, TA,) [or rather the latter is a coll. gen. n., of which ذَمَّةٌ is the n. un.] A poet says, (S,) namely, Dhu-r-Rummeh, describing camels whose eyes were sunk in their sockets by reason of fatigue, (T,) عَلَى حِمْيَرِيَّاتٍ كَأَنَّ عُيُونَهَا ذِمَامُ الرَّكَايَا أَنْكَزَتْهَا المَوَاتِحُ [Upon camels of Himyer that were as though their eyes were wells containing little water which the camels employed to draw it had exhausted]. (T, S.) ذِمَّةٌ A compact, a covenant, a contract, a league, a treaty, an engagement, a bond, or an obligation; (T, S, M, Mgh, Msb, K;) because the breaking thereof necessitates blame: (Mgh:) and a right, or due, (حَقٌّ,) for the neglect of which one is to be blamed: (Bd in ix. 8:) [an inviolable right or due:] and ↓ ذِمَامٌ and ↓ مَذِمَّةٌ and ↓ مَذَمَّةٌ signify in like manner a compact, a covenant, &c. as above, for the neglect, or nonobservance, of which a man is to be blamed: (Msb:) or these three words [in the CK the first and last only] signify a right, or due; syn. حَقٌّ: (M, K:) or so the first of them: (T, * S:) and each of them, (M, K,) or the first of them, i. e. ذِمَامٌ, (T, S, Mgh,) i. q. حُرْمَةٌ [which includes all the significations of ذِمَّةٌ likewise, those above and those which follow, but appears here to be used as meaning especially a thing that should be sacred, or inviolable; or which one is under an obligation to reverence, respect, or honour, and defend; everything that is entitled to reverence, respect, honour, or defence. in the character and appertenances of a person]; (S, M, Mgh, K;) every حُرْمَة for the neglect, or non-observance, of which one is to be blamed: (T:) ↓ ذَمَامَةٌ, also, and ↓ ذِمَامَةٌ, are syn. with حَقٌّ and حُرْمَةٌ: (TA:) and ذِمَّةٌ signifies also i. q. أَمَانٌ [as meaning security, or safety; security of life and property; protection, or safeguard; a promise, or an assurance, of security, safety, protection, or safeguard; indemnity; or quarter]; (S, Mgh, Msb, KL, TA;) and so ↓ ذِمَامٌ: (MA, KL: [explained in both by the Pers. زِنْهَارْ; and in the latter by حُرْمَةٌ and حَقٌّ also:]) and responsibility [for the fulfilment of an obligation, for the payment of a sum of money, for the restitution of a thing, or for the safety, or safe-keeping, of a thing or person]; suretiship; (M, Mgh, Msb, K;) as also ↓ ذَمَامَةٌ and ↓ ذِمَامَةٌ; (M, K; [in the former of which, these two words are said to be syn. with ذِمَّةٌ, app. meaning, in all the senses mentioned above;]) and ↓ ذِمٌّ: (M, K: [said in the M to be syn. with ذِمَّةٌ in the first only of the senses mentioned above in this paragraph: in the CK, والذُّمُّ is erroneously put for وَ الذِّمّ:]) the pl. of ذِمَّةٌ is ذِمَمٌ (T, Msb) and ذِمَامٌ: (T:) and the pl. of مَذِمَّةٌ [and مَذَمَّةٌ] and ↓ ذِمَامٌ as [a sing.] syn. with ذِمَّةٌ is أَذِمَّةٌ. (M, K.) Hence, i. e. from ذِمَّةٌ in the first of the senses explained above, أَهْلُ الذِّمَّةِ, (S, Mgh, TA.) and الذِّمَّةُ, (T, M, * Mgh, K, TA,) with the prefixed noun اهل suppressed, (TA,) The people with whom a compact, or covenant, &c., has been

made; (T, S, M, K, TA;) [and particularly] those, of the believers in a plurality of Gods, [by which are here meant the Christians, Jews, and Sabians, but no others,] who pay the [tax called] جِزْيَة; (T, TA;) [i. e. the free non-Muslim subjects of a Muslim government, who pay a poll-tax for which the Muslims are responsible for their security and freedom and toleration: see أَهْلٌ:] the appellation ↓ ذِمِّىٌّ, (Mgh, Msb,) a rel. n. from الذِّمَّةُ, (Msb;) is applied to a person of this class; (Mgh, Msb;) because he is rendered secure, or free from fear, for his property and his blood, by means of the جِزْيَة. (Mgh.) جَعَلَ عُمَرُ أَهْلَ السَّوَادِ ذِمَّةً means 'Omar treated [lit. made] the people of the Sawád as those who are termed أَهْلُ الذِّمَّةِ. (Mgh.) And أَقْلِبْنَا بِذِمَّةٍ [or أَقْلِبْنَا?], in the prayer of the traveller, means Restore us to our family in safety. (TA.) It is related in a trad. of 'Alee, that he said, ذِمَّتِى بِمَا أَقُولُ رَهِينَةٌ وَ أَنَا بِهِ زَعِيمٌ, meaning My responsibility is pledged for [the truth of] what I say, and I am answerable for it; (Mgh, TA; *) i. e. this my saying is true, and I am responsible for it. (Mgh.) And it is said in another trad., فَقَدْ بَرِئَتْ مِنْهُ الذِّمَّة [Then the responsibility of God is clear, or quit, of him]; i. e. there is given to every one, by God, a covenant whereby He binds Himself to preserve and protect him; and when he throws himself into destruction, or does that which is unlawful for him to do, or acts at variance with that which he is commanded to do, the covenant of God fails to aid him. (TA.) فِى ذِمَّتِى كَذَا means فى ضَمَانِى [virtually I am responsible for such a thing; i. e. for paying it, or restoring it, &c.; but lit. in my responsibility is such a thing; or on my responsibility rests, or lies, or be, such a thing; for فى may be here used, as it is in many other instances, in the sense of عَلَى]: (Msb:) [or,] in the saying ثَبَتَ فِى ذِمَّتِى كَذَا, [which means Such a thing became, or has become, binding, obligatory, or incumbent, on me,] the term ذِمَّة is applied to designate [the moral sense considered as] the seat [of the sense] of obligation to fulfil what is [properly] termed ذِمَّة [i. e. a compact, or covenant, or the like]. (Mgh.) مَا يُذْهِبُ عَنِّى ↓ مَذِمَّةَ الرَّضَاعِ (T, S, Mgh, *) or ↓ مَذَمَّةَ الرَّضَاعِ, (T, Mgh,) meaning [What will put away from me the obligation of] the right, or due, of the woman who has suckled for the sucking? is a question occurring in a trad., (T, S, Mgh, *) as put by a man to the Prophet: (T:) and the answer was, “A slave, male or female: ” (T, S, Mgh:) En-Nakha'ee says, (S,) they liked, on the occasion of the weaning of a child, to give the woman who had suckled it something beside the hire: (S, Mgh:) ↓ مَذَمَّةٌ in this case is a dial. var. of ↓ مَذِمَّةٌ: (Mgh:) or, as IAth says, the former is from الذَّمُّ; and the latter, from الذِّمَّةُ. (TA.) You say also, أَذْهِبْ عَنْكَ مَذَمَّ الظِّئْرِ ↓ بِشَىْءٍ تُعْطِيهِ and مَذِمَّ ↓ الرَّضَاعِ, meaning [Put away from thee the obligation of] the right, or due, that is incumbent on thee to render her for the sucking of thy child [by something that thou shalt give to her who has suckled]. (T.) And ↓ أَذْهِبْ عَنْكَ بِشَىْءٍ مَذِمَّتَهُمْ and ↓ مَذَمَّتَهُمْ, (T, and so accord. to different copies of the S and K, in which عنك is omitted,) مَذَمَّة being a dial. var., (T,) i. e. [Put away from thee the obligation of their right, or due, by something; meaning] feed them with something, (T,) or give to them something, (S, K,) for they have a right, or due. (T, S, K.) And قَضَى مَذِمَّتَهُ ↓ and ↓ مَذَمَّتَهُ [He paid his right, or due;] meaning he did good to him, or conferred upon him a benefit or benefits, in order that he might not be blamed. (M, K.) And رَجُلٌ ↓ ذُو مَذِمَّةٍ and ↓ مَذَمَّةٌ [in the CK the latter only, A man who has a right, or due,] meaning كَلٌّ عَلَى النَّاسِ (tropical:) [a man who is a burden upon people, to be maintained, or supported, by them]. (M, K, TA.) — Also (i. e. ذِمَّةٌ) A repast, or banquet, to which guests are invited, [simply] for food, or for a wedding. (K.) — See also ذَمَّةٌ. ذِمَامٌ: see ذِمَّةٌ, in three places. It is also a pl. of ذِمَّةٌ [as well as syn. therewith]. (T.) ذَمِيمٌ Blamed, dispraised, discommended, found fault with, censured, or reprehended; (S, M, Mgh, Msb, K;) i. q. ↓ مَذْمُومٌ; (T, M, Msb, K;) as also ↓ ذِمٌّ (T, K, TA) and ↓ ذَمٌّ, (M, K, TA,) which last is an inf. n. used as an epithet, and, like [its contr.] حَمْدٌ, is applied to a man and to a place of alighting or sojourning or abiding. (TA.) [See مُذِمٌّ] — — See also ذَمَّةٌ. — — Also, applied to water, Disliked, or disapproved. (S, K. *) — [As a subst.,] Urine and mucus, (K,) so in the copies of the K, but correctly, (TA,) mucus, and urine (S, TA) that flows from the penis of the goat: (S, K, TA:) or a fluid that flows from the nose. (IAar, T.) — — And in like manner, Milk [that flows] from the teats of sheep or goats; (K;) or, as in some copies of the S, form the teats of the she-camel; (TA;) or from the teats of the sheep or goat: (so in one of my copies of the S: in the other of those copies omitted:) or milk that becomes sprinkled upon the udders: (Th, M:) or milk that flows upon the thighs and udders of camels and sheep or goats. (M.) — — Also Dew, (M, K,) absolutely; (TA;) accord. to IDrd: (M:) or dew that falls in the night upon the trees, and upon which dust lights, so that it becomes like bits of clay or mud. (M, K.) — — And A thing [meaning the sebaceous matter] that comes forth from the pores of the soft part of the nose, like the eggs of ants: (S:) or pimples, or small pustules, (بَثْرٌ, T, K,) or a thing resembling بَثْر, black, or red, (M,) like the eggs of ants, (T, M,) coming forth upon the nose, (T,) or arising upon the faces (M, K) and the noses, (M,) from heat (T, M, K) or from the scab: (M, K:) or the dirty matter that comes forth upon the nose: n. un. with ة. (TA.) — — And Whiteness upon the nose of a kid. (Kr, M, K.) ذَمَامَةٌ: see ذِمَّةٌ, in two places. — — Also Shame, and fear of blame: whence the saying, أَخَذَتْهُ مِنْ صَاحِبِهِ ذَمَامَةٌ [Shame, and fear of blame, with respect to his companion, seized him]: and أَصَابَتْهُ مِنْهُ ذَمَامَةٌ, i. e. Shame and disgrace affected him on account of him, or it. (TA.) One says also, أَخَذَتْنِى مِنْهُ مَذَمَّةٌ ↓ and ↓ مَذِمَّةٌ, meaning Shame and disgrace by reason of the neglect of that which should be sacred or inviolable, or of that which was entitled to reverence, respect, honour, or defence, or of the obligation or duty, or the right or due, that should be regarded as sacred or inviolable, (مِنْ تَرْكِ الحُرْمَةِ,) [seized me on account of him, or it.] (S, K.) ذُمَامَةٌ (assumed tropical:) A remain, remainder, remaining portion, remnant, or relic. (K.) [See also ذَمَّآء, below.] ذِمَامَةٌ: see ذِمَّةٌ, in two places. بِهِ ذَمِيمَةٌ In him is a crippleness, or a chronic disease, (K, [in the CK ذَمانَةٌ is erroneously put for زَمَانَةٌ,]) or an infirmity arising therefrom or from some evil affection, (M,) that prevents him from going forth. (M, K.) أَبْقَى ذَمَّآءَ الصُّبِّ (tropical:) [He left] the last remains [of what was poured out, or forth, at once]: so in the A. (TA. [But the last word is there written without any syll. signs.]) [See also ذُمَامَةٌ.] ذِمِّىٌّ: see ذِمَّةٌ, in the former half of the paragraph. ذَمَّامٌ One who blames, dispraises, discommends, &c., much, or often. (TA.) ذَامٌ and ذَأْمٌ, with and without teshdeed, [the latter belonging to art. ذيم,] A vice, fault, defect, or the like. (As, T.) [See also ذَمٌّ.] أَذَمُّ A horse fatigued, and standing still. (TA.) مَذَمٌّ and مَذِمٌّ: see ذِمَّةٌ, in the latter part of the paragraph. مُذَمٌّ A thing blamed, dispraised, &c.; [like ذَمِيمٌ;] or made, or caused, to be faulty, or defective, or to have a vice, fault, defect, or the like; (S. K;) as also ↓ مِذَمٌّ. (K.) — — And A man (S) in whom is no motion. (S, K.) مِذَمٌّ: see the next preceding paragraph. مَذَمَّةٌ, with fet-h only [to the ذ, A cause of blame, dispraise, discommendation, censure, or reprehension; a blamable, or discommendable, quality or action;] a thing for which one is, or is to be, blamed, dispraised, discommended, found fault with, censured, or reprehended: contr. of مَحْمَدَةٌ: (S:) [pl. مَذَامٌّ.] You say, البُخْلُ مَذَمَّةٌ, (S, K,) i. e. [Niggardliness is] one of the things for which one

is, or is to be, blamed, &c. (S.) And إِيَّاكَ وَ المَذَامَّ [Beware thou of, or avoid thou, or remove thyself far from, causes of blame, &c.]. (TA.) — — See also ذِمَّةٌ, in six places. — — And see ذَمَامَةٌ. مَذِمَّةٌ: see ذِمَّةٌ, in six places. — — And see also ذَمَامَةٌ. مُذَمَّمٌ A man blamed, dispraised, discommended, found fault with, censured, or reprehended, much. (S, K.) — — And A place held in reverence, respect, or honour. (TA.) مَذْمُومٌ: see ذَمِيمٌ, first sentence. مُسْتَذَمٌّ: see 5, last sentence. ذمر 1 ذَمَرَ, (S,) inf. n. ذَمْرٌ, (K,) He (a lion) roared. (S, K.) — ذَمَرَهُ, aor. ذَمُرَ, (S, M, A,) inf. n. ذَمْرٌ, (T, S, M, K,) He excited, incited, urged, or instigated, him, (T, S, M, A, K, *) with chiding, or reproof, (T, M, A, K, *) and encouraged him, (L,) عَلَى الأَمْرِ to do the thing; (A;) as also ↓ ذمّرهُ: (L, TA:) and he threatened him; (L, K; *) and was angry with him. (L.) — ذَمَرَهُ, aor. ذَمُرَ; and ↓ ذمّرهُ, [inf. n. تَذْمِيرٌ;] He felt his مُذَمَّر [q. v.]. (M.) You say also, ذَمَرَ الرَّاعِى السَّلِيلَ The pastor felt the place where the head of the young camel just born was set upon the neck, to know if it were a male or a female: (A:) [or its inf. n., ذَمْرٌ, signifies the same as] ↓ تَذْمِيرٌ a man's inserting the hand into the vulva of a she-camel, to discover if her fœtus be a male or a female. (S.) [See مُذَمَّرٌ.] 2 ذَمَّرَ see 1, in three places. — — تَذْمِيرٌ also signifies The determining the quantity, measure, size, or bulk, of a thing; or computing by conjecture the quantity or measure thereof. (K, * TA.) 5 تذمّر, an irreg. quasi-pass. of ذَمَرَهُ, (M,) [or rather a reg. quasi-pass. of ذَمَّرَهُ, which is mentioned in the L, and meaning He excited, incited, urged, or instigated, himself,] as though he blamed himself for a thing that had escaped him: (S:) or he blamed himself (M, K) for a thing that had escaped him: (K:) or he blamed himself for negligence, in order to inspirit himself, that he might not be negligent a second time: (A:) or he blamed himself for the escape, or loss, of [what he was bound to preserve and defend, or] what is termed ذِمَارٌ. (TA.) — — He became angry. (M, K.) — — He disliked a thing, and was angry in consequence thereof. (Har p. 517.) — — تذمّر عَلَيْهِ He became changed, or altered, to him, and threatened him with evil. (S, K.) — — But in the trad. in which it is said of Moses, كَانَ يَتَذَمَّرُ عَلَى رَبِّهِ, this expression means that He emboldened himself to his Lord, and raised his voice in his expression of disapproval. (TA.) 6 تذامروا They excited, incited, urged, or instigated, one another, (S, K,) in war, (S,) or to fight. (K.) — — Also, sometimes, They blamed one another for neglecting an opportunity. (TA.) ذِمْرٌ and ↓ ذَمِرٌ and ↓ ذِمِرٌّ and ↓ ذَمِيرٌ A courageous man: (S, * M, K: *) or who combines sagacity, or sagacity and cunning and craftiness, with courage, (M,) or with strength; (T;) and ↓ ذُمَائِرٌ has also this last signification: (TA:) or the four preceding words signify, (M,) or signify also, (K,) clever, intelligent, and a good assistant: (M, K:) pl. of the first (S, M) and second and fourth, (M,) أَذْمَارٌ; (S, M;) and pl. of the third, ذِمِرُّونَ. (M.) — — الذِّمْرُ and ↓ الذُّمَائِرُ are also names of Calamities, or misfortunes. (K.) ذَمِرٌ: see the next preceding paragraph. ذِمِرٌّ: see the next preceding paragraph. ذَمَارِ a verbal noun, like نَزَالِ; [signifying Excite thou, or incite, urge, or instigate, thy companions to the fight: or, perhaps, be thou excited, &c.:] from ذَمَرَهُ فِى الحَرْبِ. (R.) ذَمَارٌ: see the next paragraph. ذِمَارٌ Whatever one is obliged, or bound, to preserve and guard and defend or protect, (T, M, K, *) and for the loss or neglect of which one must be blamed: (T:) things that are sacred, or inviolable; a man's family, and property (حَوْزَة), and servants or dependents, and relations: (AA, T:) as also ↓ ذَمَارٌ: (TA:) things for which, if he did not defend or protect them, a man would be blamed, and severely reproved: (A:) or what is behind a man, [as a burden upon him,] of those things which it is his duty to defend or protect; for they say حَامِىالذِّمَارِ, [see below,] like as they say حَامِى الحَقِيقَةِ; and those things are termed ذمار because anger (تَذَمُّرٌ) on their account is incumbent on him to whom they pertain; and they are termed حقيقة because it is the duty of him to whom they pertain to defend them. (S.) حَامِىالذِّمَارِ signifies The defender, or protector, of those things for which a man is to be blamed, and severely reproved, if he do not defend or protect them: (A:) [or of those things which he is bound to preserve and guard and defend, &c.: see above:] or one who, when he is incited, or instigated, and angry, defends, or protects. (S.) One says also, فُلَانٌ أَمْنَعُ ذِمَارًا مِنْ فُلَانٍ [app., Such a one is a greater defender of those things which it is his duty to defend than such a one]. (S.) — — يَوْمُ الذِّمَارِ The day of war: or of perdition: or of anger. (Et-Towsheeh.) ذَمِيرٌ: see ذِمْرٌ. — — Also A man goodly, or beautiful, (K, TA,) in make. (TA.) ذَمَارَةٌ Courage: (M, K:) or sagacity, or sagacity and cunning and craftiness, combined with courage [or with strength: see ذِمْرٌ]: or cleverness, intelligence, and the quality of rendering good assistance. (M.) ذُمَائِرُ: see ذِمْرٌ, in two places. ذَيْمُرِىٌّ, (K, TA,) with damm to the م, (TA,) [in the CK ذَيْمَرِىّ,] A man sharp in temper, who adheres to things and minds them pertinaciously. (K, * TA.) [And so ذَيْمُرِىٌّ.] مُذَمَّرٌ The back of the neck: (M, K:) or two bones in the base of the back of the neck: or the part called ذِفْرَى [behind the ear]: or the كَاهِل [or upper part of the back, next the neck]: (M:) or this last-mentioned part with the neck and what surrounds it as far as the ذِفْرَى; which is what the مُذَمِّر [q. v.] feels: (As, S:) or the place where the head of a camel is set upon the neck. (A.) — — بَلَغَ الأَمْرُ المُذمَّرُ (tropical:) The affair, or case, or event, reached a distressing pitch; (A, * K;) like بَلَغَ المُخَنَّقَ. (A.) مُذَمِّرٌ A man who inserts his hand into the vulva of a she-camel, to discover if her fœtus be a male or a female: (S, M, K:) because he feels its مُذَمَّر, and thus knows it: he feels its jaw-bones: if they be thick, it is a male; and if thin, a female. (M.) El-Kumeyt says, وَقَالَ المُذَمِّرُ لِلنَّاتِجِينَ مَتَى ذُمِّرَتْ قَبْلِىَ الأَرْجُلُ [And he whose business it was to feel the fœtus, for the purpose of discovering if it were male or female, said to those assisting the she-camels in bringing forth, When, before my time, were the legs felt to discover the sex of the fœtus?]: (S, M:) for it is the head that is felt, as above explained. (M.) The مُذَمِّر is, to camels, as the midwife to human beings. (A.) ذمل 1 ذَمَلَ, (S, M, K,) or ذَمَلَتْ, (T,) aor. ذَمُلَ (T, S, M, K) and ذَمِلَ, (S, M, K,) inf. n. ذَمِيلٌ (T, S, M, K) and ذَمْلٌ and ذُمُولٌ and ذَمَلَانٌ, (M, K,) said of a camel, (T, S,) He, or she, went a gentle pace: (T, M, K:) or went a pace above that which is termed العَنَقُ, (S, M, K,) and above that which is termed التَّزَيُّدُ: [for] A'Obeyd says, when the pace rises a little above that which is termed العَنَقُ, it is termed التَّزَيُّدُ; and when it rises above this, it is termed الذَّمِيلُ; and then, الرَّسِيمُ: As says that no camel goes the pace termed الذَّمِيل for a day and a night except the مَهْرِى. (S.) 2 ذَمَّلْتُهُ, inf. n. تَذْمِيلٌ, I urged him, or made him, (namely, a camel, TA,) to go the pace above mentioned. (K.) نَاقَةٌ ذَمُولٌ [A she-camel that is accustomed to go the pace above mentioned]: (M, K:) pl. ذُمُلٌ, (M, and so in my MS. copy of the K,) or ذُمَّلٌ. (TA: in the CK ذُمَّل.) ذَمِيلَةٌ Fatigued, or jaded; (IAar, T, K;) applied to a she-camel. (IAar, TA.) نَاقَةٌ ذَامِلَةٌ [A she-camel going the pace above mentioned]: pl. ذَوَامِلُ. (T.) ذمى 1 ذَمِىَ, (M, K, and so in some copies of the S,) aor. يَذْمَى; (K, and some copies of the S;) or ذَمَى, aor. يَذْمِى; (T, and so in some copies of the S;) or both; (Sgh, TA;) inf. n. ذَمَآءٌ; (T, * S, M, * K, * TA;) said of a slaughtered animal, (S, TA,) It moved. (T, S, M, Sgh, K, TA.) And ذَمِىَ; (M;) or ذَمَى, aor. يَذْمِى; (K;) inf. n. as above; (M, K; *) He retained remains of the soul, or vital principle: or had strength of heart [remaining: app. said of one dying]. (M, K. [These meaning are there indicated, but not expressed.]) You say, مَرَّ يَذْمِى, inf. n. as above, He passed by at his last gasp of breath. (Har p. 220.) And ذَمَى, aor. يَذْمِى, inf. n. ذَمْىٌ [and app. ذَمَآءٌ

also, as seems to be indicated by what here follows, or perhaps the latter only], He (a sick person) was seized by the agony of death, and was long in suffering the disquietude thereof: whence one says, مَا أَطْوَلَ ذَمَآءَهُ [How long is his suffering of the agong and disquietude of death!]. (As, T.) [See ذَمَآءٌ below.] You say also, of a man, ذَمِىَ, inf. n. ذَمَآءٌ, meaning He remained long sick, or diseased. (M.) — ذَمَى, aor, يَذْمِى, inf. n. ذَمَيَانٌ, He hastened, made haste, sped, or went quickly: (Fr, T, S, M, K:) some also mention ذَمِىَ, aor. يَذْمَى, [in this sense, and thus I find in one copy of the S,] but [ISd says,] I am not sure of this. (M.) — ذَمِىَ لِى مِنْهُ شَىْءٌ means Somewhat thereof was, or became, prepared for me; or feasible, or practicable, to me: (M:) [and so, app., ذَمَى لى: for] one says, خُذْ مِنْ فُلَانٍ مَا ذَمَى لَكَ, meaning Take thou, from such a one, what has risen up for thee, or arisen for thee; i. e. مَاارْتَفَعَ لَكَ. (S.) — ذَمَتْنِى الرِّيحُ signifies The odour annoyed me, or molested me; (S, M, K;) accord. to AHn: (M:) and took away my breath; referring to a wind emitted from the anus; inf. n. ذَمْىٌ: (M:) and killed me; (T, M;) accord. to AZ; (T;) aor. تَذْمِى, (M,) inf. n. ذَمْىٌ: (TA:) but Aboo-Málik disallows this, and says, you say, ذَمَتْ فِى أَنْفِهِ الرِّيحُ, meaning The odour flew [or rose] into his [nose and] head: and accord. to As, you say, ذَمَى الحَبَشِىُّ فِى أَنْفِ الرَّجُلِ بِصُنَانِهِ, aor. يَذْمِى, inf. n. ذَمْىٌ, The Abyssinian annoyed the man in his nose by the odour of his armpits. (T.) One says also, ذَمَى, aor. يَذْمِى, meaning He, or it, emitted a displeasing odour. (M.) 4 اذماهُ He left him ill, or sick, (أَوْقَذَهُ, T, or وَقَذَهُ, K, [which latter may mean thus, or he beat him, or struck him, violently, or so that he became at the point of death, &c.,]) and left him at his last gasp. (T, K.) And اذمى رَمِيَّتَهُ He failed of hitting the animal at which he shot, or cast, in a vital part, and therefore hastened to kill it: (T.) [or] he hit the animal at which he shot, or cast, and drove it along, and it drove along with him. (M.) 10 استذمى He sought, or demanded, a thing: (M:) or he sought, sought for, or sought after, repeatedly, or gradually, (S, K,) and took, (S,) a thing that another had. (S, K.) ذَمًى A fetid odour: (M:) an odour that is disliked, hated, or hateful. (K.) ذَمَآءٌ [an inf. n. of 1, (q. v.,) in several senses: as a simple subst., it signifies] Motion [in a slaughtered animal: see 1]: (T, M, K:) and remains of the soul, or vital principle, (S, M, K, and Meyd in explanation of a prov. cited in what follows,) in a slaughtered animal: (S:) or strength of heart: (M, K:) or the state between slaughter and the exit of the soul; but there is no ذَمَآء in the case of a human being: or strong tenaciousness of life after slaughter. (Meyd in explaining the prov. above referred to.) It is said, الضَّبُّ أَطْوَلُ شَىْءٍ ذَمَآءً [The lizard called ضبّ is the longest thing in retaining the remains of life, &c.]. (T, S.) Hence the prov., أَطْوَلُ ذَمَآءً مِنَ الضَّبِّ [Longer in retaining the remains of life, &c., than the ضبّ]. (Meyd, TA.) — — Also (tropical:) Sickness; as in the saying, فُلَانٌ بَاقِى الذَّمَآءِ Such a one is long suffering sickness. (MF.) — — And A fracture of the head: and a spear-wound, or the like, such as is termed جَائِفٌ [q. v.]. (Meyd ubi suprà.) ذَامٍ (M, K) and ↓ مُذَمَّاةٌ, (M,) or مَذْمَاةٌ, (K,) An animal shot at, or cast at, which is hit, (M, K,) and which one drives along, and which drives along with one. (M.) مُذَمَّاةٌ, or مَذْمَاةٌ: see what next precedes. ذن 1 ذَنَّ, aor. يَذِنُّ, inf. n. ذَنِينٌ (S, M, K) and ذنَنٌ, (K, [but the latter app. belongs to the verb as said of a man,]) It (what is termed ذَنِين, S, or mucus, TA, or a thing, and likewise the seminal fluid, M,) flowed; (S, M, K, * TA;) [like ذَمَّ, aor. يَذِمُّ;] as also ↓ ذنّن, inf. n. تَذْنِينٌ, (IAar, T, K,) said of what is termed ذَنِين. (IAar, T.) — — And ذَنَّ said of the nose, It flowed [with what is termed ذَنِين]; (Lth, T;) like ذَمَّ. (S and K in art. ذم.) — — And ذَنَّ said of a man, (MA,) or ذَنِنَ, (K, [but this latter I think doubtful,]) see. pers. ذَنِنْتَ, (A'Obeyd, T, S, M,) aor. يَذَنُّ, (A'Obeyd, T, S,) inf. n. ذَنَنٌ (A'Obeyd, T, S, M, K) and ذَنِينٌ, (K, [but this latter app. belongs to the verb in the senses explained above,]) His nose flowed (A'Obeyd, T, S, M, MA, K *) with what is termed ذَنِين: (A'Obeyd, T, S, M, K: *) and both his nostrils flowed. (M.) — — ذَنَنٌ also signifies The flowing of the eye with tears. (M.) [You say, app., ذَنَّتِ العَيْنُ, meaning The eye flowed with tears] — — إِنَّهُ لَيَذِنُّ (tropical:) Verily he is weak and perishing, by reason of extreme old age, or of disease; (S, K, TA;) said of a man: (S:) or يَذِنُّ, (K,) or يَذِنُّ فِى مَشْيِهِ, inf. n. ذَنِينٌ, (As, T,) means he walks, or goes along, in a weak manner. (As, T, K.) And ذَنٌّ, as an inf. n. [of ذَنَّ], signifies (assumed tropical:) The being in a state of perishing. (KL.) — — مَا زَالَ يَذِنُّ فِى تِلْكَ الحَاجَةِ حَتَّى أَنْجَحَهَا (tropical:) He ceased not to labour, or exert himself, (A, K, TA,) with moderation and gentleness [to attain that object of want until he accomplished it]. (A, TA.) — — ذَنَّ البَرْدُ, inf. n. ذَنِينٌ, (assumed tropical:) The cold became intense. (TA.) 2 ذَنَّ3َ see 1, first sentence. 3 هُوَ يُذَانُّهُ عَلَى حَاجَةٍ (assumed tropical:) He seeks, or demands, of him an object of want. (S, L, K. *) 4 أَذْنَ3َ see ذُنَانَةٌ, below. ذَنْ, for إِذَانْ or إِذًا: see إِذًا, in art. اذا. ذَنَنٌ [originally an inf. n.: see 1:] Dirt, or filth; and تفل [i. e. تُفْل or تَفْل, meaning saliva; or froth, or foam, or the like; or perhaps it is a mistranscription for ثُفْل, meaning sediment, settlings, dregs, or lees, &c.]: mentioned by Suh. (TA.) ذُنَانٌ: see what next follows. ذَنِينٌ (Lh, T, S, M, K) and ↓ ذُنَانٌ (Lh, S, M, K) [the former originally an inf. n.: see 1:] Mucus (Lh, T, * S, M, K) of any sort, (Lh, M,) or thin mucus, (M, K,) or a thin fluid, (K,) or any fluid, (Lh, M, K,) that flows from the nose. (Lh, T, S, M, K.) — — And the former signifies also The seminal fluid of a stallion, and of an ass, and of a man, (M, TA,) that flows from the penis by reason of excessive appetence. (TA.) ذُنَانَةٌ A remainder, or remains, of a thing that is weak, or frail, (S, L, K,) and perishing; (S, L; in both of which is added, شَيْئًا بَعْدَ شَىْءٍ ↓ يُذِنُّهَا [app. meaning that leaves it portion after portion, by perishing, or passing away, gradually; but this rendering is purely conjectural, for I have not found the verb here used anywhere explained, nor elsewhere even mentioned];) and particularly of a debt, or of a promise: it is distinguished from ذُبَابَةٌ, which signifies a remainder, or remains, of a thing that is sound, or valid, or substantial. (S, L.) — — Also An object of want; syn. حَاجَةٌ. (K.) ذُنَانَى The mucus of camels: (K:) or [a fluid] like mucus, that falls from the noses of camels: or, accord. to Kr, it is ذُنَابَى: [but see this latter word:] or, as is said by some persons in whom confidence is placed, [in the TA, “in whom confidence is not placed,”] it is termed زُنَانَى: (M:) or it is a dial var. of زُنَانَى: or it is correctly with ذ. (K.) ذُنَيْنَآءُ is mentioned by AHn as being in wheat, but not explained by him, except by his likening it to مُرَيْرَآء, which is taken forth from wheat and thrown away. (M.) [It is perhaps a mistranscription for ذُنَيْبَاءُ, q. v.] ذُنْذُنٌ, (S, M,) or ذِنْذِنٌ, (T,) The lower, or lowest, part (T, M) of a shirt, (T,) or of a long shirt; a dial. var. of ذُلْذُلٌ (M) [or ذِلْذِلٌ]; mentioned by AA: pl. ذَنَاذِنُ: (T:) the ذَنَاذِن of a shirt, (ISk, S,) or of a garment, (K,) are like its ذَلَاذِل: (ISk, S, K:) and some say that the ن of the former is a substitute for the ل of the latter. (TA.) أَذَنٌّ A man (S, M) whose nose flows with what is termed ذَنِين: (S, M, K:) and one whose nostrils flow: (T, M:) fem. ذَنَّآءُ, (S, M, K,) applied to a woman. (S, M.) — — It is also applied to a nose; as in the prov., أَنْفُكَ مِنْكَ وَإِنْ كَانَ أَذَنَّ [Thy nose is a part of thee though it be flowing with ذَنِين]. (TA.) — — Hence, (TA,) the fem. signifies also (tropical:) A woman whose menstrual discharge ceases not. (S, M, K.) — — And قَرْحَةٌ ذَنَّآءُ (assumed tropical:) [A wound] that will not be stanched. (TA.) ذنب 1 ذَنَبَهُ, (M, K,) aor. ذَنُبَ (S, M, A, K) and ذَنِبَ, (M, K,) inf. n. ذَنْبٌ; (TK;) and ↓ استذنبهُ; (M, K;) [properly signifies] He followed his tail, not quitting his track: (M:) [and

hence, tropically,] (assumed tropical:) he followed him [in any case], not quitting his track. (K.) You say, ذَنَبَ الإِبِلَ and ↓ استذنبها He followed the camels. (A: there mentioned among proper significations.) ElKilábee says, وَجَآءَتِ الخَيْلُ جَمِيعًا تَذْنُبُهُ [And the horses, or horsemen, came all together, following him]. (S [in which the meaning is indicated by the context; but whether it be proper or tropical in this instance is not shown].) And Ru-beh says, الرَّوَاجِلَا ↓ مِثْلُ الأَجِيرِ اسْتَذْنَبَ [Like the hired man,] he was at the tails of the ridden camels. (T, S.) ذَنَبَتِ القَوْمُ, and [ذَنَبَتِ] الطَّرِيقُ, and [ذَنَبَ] الأَمْرُ, and السَّحَابُ يَذْنُبُ بَعْضُهُ بَعْضًا, are tropical phrases [meaning (tropical:) The people followed one another, and (tropical:) The road followed on uninterruptedly, and (tropical:) The affair, or case, or event, proceeded by successive steps, uninterruptedly, and (tropical:) The clouds follow one another]. (A.) — — See also 2. 2 ذنّب, (T, M, A,) inf. n. تَذْنِيبٌ, (T, A,) said of the locust, It stuck its tail into the ground to lay its eggs: (A:) or, said of the [lizard called] ضبّ, (Lth, T, M,) and of the locust, (M,) and of the [locust in the stage in which it is termed] فَرَاش, (Lth, T, M,) and the like, (Lth, T,) it desired to copulate, (Lth, T, M,) or to lay eggs, and therefore stuck its tail into the ground: (M:) or, said of the ضَبّ, it signifies only it struck with its tail a hunter or serpent desiring to catch it: (T:) or, said of the ضَبّ, it signifies also it put forth its tail (M, A) from the nearest part of its hole, having its head within it, as it does in hot weather, (M,) or when an attempt was made to catch it: (A:) [or it put its tail foremost in coming forth from its hole; contr. of رَأَسَ.] — — ذَنَّبَتِ البُسْرَةُ, (T, S, M, K,) or ذَنَّبَ البُسْرُ, (As, A, Mgh,) or الرُّطَبُ, (Msb,) inf. n. تَذْنِيبٌ, (Msb, K,) (tropical:) [The full-grown unripe date or dates, or the ripening dates,] began to ripen, (Mgh, and so in a copy of the S,) or showed ripening, (Msb, and so in a copy of the S,) or became speckled by reason of ripening, (As, T, M, K,) or ripened, (A,) at the ذَنَب, (As, T, S, M, A, Mgh, K,) i. e. the part next the base and stalk. (Mgh.) The dates in this case are termed ↓ تَذْنُوبٌ (Fr, T, S, M, A, K) in the dial. of Benoo-Asad, (Fr, T,) and ↓ تُذْنُوبٌ (Fr, T, K) in the dial. of Temeem (Fr, T) and ↓ مُذَنِّبٌ; (A, Mgh;) and a single date is termed ↓ تَذْنُوبَةٌ (T, M, * K) and ↓ مُذَنِّبَةٌ. (T, S.) — ذنّب الضَّبَّ, [or, probably, ↓ ذَنَبَ, being similar to رَأَسَ and جَنَبَ and فَأَدَ &c., or perhaps both,] He seized the tail of the ضبّ; said of one endeavouring to catch it. (A.) — — ذنّب الأَفْعَى, said of a ضَبّ, It turned its tail towards the viper, or met the viper tail-foremost, in coming forth from its hole; contr. of رَأَسَ الأَفْعَى. (TA in art. رأس.) — — ذنّب عِمَامَتَهُ (tropical:) [He made a tail to his turban;] (S, K, TA;) i. e. (tropical:) he made a portion of his turban to hang down like a tail: (S, TA:) you say of him who has done this, ↓ تَذَنَّبَ. (S, A, K, TA.) — — ذَنَّبْتُ كَلَامَهُ and [كِتَابَهُ] (tropical:) I added an appendix to his discourse and his writing, or book; like ذَيَّلْتُهُ]. (A, TA.) [Hence, the inf. n. تَذْنِيبٌ is used to signify (assumed tropical:) An appendix; like تَذْيِيلٌ.] — — ذَنَّبُوا خُشْبَانَهُ (assumed tropical:) They made channels for water (which are termed مَذَانِب) in its rugged ground. (TA from a trad.) 3 ذَانَبَتْ, (AO, T, K,) written by Sgh, with his own hand, with ء, but by others without, (MF,) said of a mare [in parturition], She was in such a state that her fœtus came to her قُحْقُح [or ischium (here described by MF as the place of meeting of the two hips)], and the سِقْى [q. v. (here explained by MF as a skin containing yellow water]) was near to coming forth, (AO, T, K,) and the root of her tail rose, and the part thereof that is bare of hair, and she did not [or could not] lower it. (AO, T.) In this case, she is said to be ↓ مُذَانِبٌ, (AO, T, K.) 4 اذنب He committed a sin, crime, fault, misdemeanour, &c.; (S, * M, * A, * MA, K; *) he became chargeable with a ذَنْب [or sin, &c.]: (Msb:) it is an instance, among others, of a verb of which no proper inf. n. has been heard; [ذَنْبٌ being used instead of such, as a quasi-inf. n.;] for إِذْنَابٌ, like إِكْرَامٌ, [though mentioned in the KL, as signifying the committing of a sin or the like, and also in the TK,] has not been heard. (MF.) 5 تذنّب عَلَى فُلَانٍ He accused such a one of a sin, crime, fault, misdemeanour, or the like, which he had not committed, or though he had not committed any. (A, TA.) — See also 2, near the end of the paragraph. — — تَذَنَّبْتُ الوَادِىَ (tropical:) I came to the valley from the direction of its ذَنَب [q. v.]. (A.) And تذنّب الطَّرِيقَ (tropical:) He took the road; (K, TA;) as though he took its ذِنَابَة, or came to it from [the direction of] its ذَنَب. (TA.) 10 استذنبهُ He found him to be committing [or to have committed] a sin, crime, fault, misdemeanour, or the like: and he attributed, or imputed, to him a sin, &c. (Har p. 450.) — See also 1, in three places. — استذنب الأَمْرُ (assumed tropical:) The affair was, or became, complete, [as though it assumed a tail,] and in a right state. (K, * TA.) ذَنْبٌ A sin, a crime, a fault, a misdemeanour, a misdeed, an unlawful deed, an offence, a transgression, or an act of disobedience; syn. إِثْمٌ, (T, M, A, Msb,) or جُرْمٌ, (S,) or both, (TA,) and مَعْصِيَةٌ: (T, TA:) or it differs from إِثْمٌ in being either intentional or committed through inadvertence; whereas the اثم is peculiarly intentional: (Kull p. 13:) or a thing that precludes one from [the favour of] God: or a thing for which he is blamable who does it intentionally: (KT:) pl. ذُنُوبٌ (M, Msb, K) and pl. pl. ذُنُوبَاتٌ. (M, K.) وَلَهُمْ عَلَىَّ ذَنْبٌ [in the Kur xxvi. 13, said by Moses, meaning And they have a crime to charge against me,] refers to the speaker's slaughter of him whom he struck, who was of the family of Pharaoh. (M.) ذَنَبٌ and ↓ ذُنَابَى (T, S, M, A, Msb, K) and ↓ دِنِبَّى and ↓ ذُنُبَّى (El-Hejeree, M, K) signify the same; (T, S, M, &c.;) i. e. The tail; syn. ذَيْلٌ: (TA: [in the CK, الذِّنْبِىُ is erroneously put for الذِّنِبَّى:]) but accord. to Fr, one uses the first of these words in relation to the horse, and the second in relation to the bird: (T:) or the first is used in relation to the horse (S, A) and the ass [and the like] (S) more commonly than the second; (S, A; *) and the second is used in relation to a bird (S, M, A, Msb) more commonly than the first, (S, M, *) or more chastely: (M, * Msb:) or the second is [properly] of a winged creature; and the first is of any other; but the second is sometimes, metaphorically, of the horse: (Er-Riyáshee, TA:) or, as some say, the second signifies the place of growth of the ذَنَب [or tail]: (M:) the pl. of ذَنَبٌ is أَذْنَابٌ. (S, M, A, Msb, K.) [Hence the following phrases &c.] — — رَكِبَ ذَنَبَ البَعِيرِ [lit. He rode on the tail of the camel, meaning] (tropical:) he was content with a deficient lot. (T, A, K.) — — ضَرَبَ بِذَنَبِهِ [lit. He smote the earth with his tail, الأَرْضَ being understood, meaning] (assumed tropical:) he (a man) stayed, or abode, and remained fixed. (K.) [See also another explanation of this phrase below.] And أَقَامَ بِأَرْضِنَا وَ غَرَزَ ذَنَبَهُ, meaning (tropical:) [He stayed, or abode, in our land, and remained fixed, or] did not quit it; [lit., and stuck his tail into the ground;] originally said of the locust. (A, TA. [See art. غرز.]) — — بَيْنِى وَ بَيْنَهُ ذَنَبُ الضَّبِّ [lit. Between me and him is the tail of the ضبّ,] means (tropical:) between me and him is opposition or competition [as when two persons are endeavouring to seize the tail of the ضبّ]. (A, TA.) — — اِسْتَرْخَى ذنبُ الشَّيْخِ (tropical:) The old man's شَىْء became lax, or languid. (Á, TA.)– — رَكِبَ ذَنَبَ الرِّيحِ [lit. He rode upon the tail of the wind,] means (tropical:) he outwent, or outstripped, and was not reached, or overtaken. (T, A, K.) — — وَلَّى خَمْسِينَ (??) [lit. He turned his tail upon the fifty,] means (tropical:) he passed the [age of] fifty [years]: (M, TA:) and so وَلَّتْهُ الخَمْسُونَ ذَنَبَهَا [lit. the fifty turned their tail upon him]: (A, TA:) the former accord. to Yaakoob: accord. to IAar, El-Kilábee, being asked his age, said, قَدْ وَلَّتْ لِىَ الخَمْسُونَ ذَنَبَهَا [lit. The fifty have turned their tail to me].

(M, TA.) — — اِتَّبَعَ ذَنَبَ أَمْرٍ مُدْبِرٍ [lit. He followed the tail of an event retreating,] means (tropical:) he regretted an event that had passed. (T, A, * TA. *) — — [The ذَنَب of a man is (assumed tropical:) The part corresponding to the tail: and hence,] رَجُلٌ وَقَاحُ الذَّنَبِ (assumed tropical:) [A man hard in the caudal extremity;] meaning (assumed tropical:) a man very patient in enduring riding. (IAar, M, and K in art. وقح.) — — [And of a garment, The skirt:] you say, تَعَلَّقْتُ بِأَذْنَابِهِ (tropical:) [I clung to his skirts]. (A.) — — The ذَنَب of a ship or boat is (assumed tropical:) The rudder. (Lth and S * and L in art. سكن. [See also خَيْزُرَانٌ.]) — — ذَنَبٌ also signifies [(assumed tropical:) Anything resembling a tail. — — Hence,] (assumed tropical:) The extremity of a whip. (Mgh, Msb.) — — And, of an unripe date, (M, Mgh,) and of any date, (M,) (assumed tropical:) The kinder part; (M;) the part next the base and stalk. (Mgh.) — — (tropical:) And (tropical:) The outer extremity of the eye, next the temple; as also ↓ ذِنَابٌ and ↓ ذِنَابَةٌ (M, A) and ↓ ذُنَابَةٌ (A) [and ↓ ذُنَابَى, as used in the K voce اِزْدَجَّ, in art. زج]. — — See also ذَنُوبٌ, third sentence. — — Also (assumed tropical:) The end; or last, or latter, part; of anything: pl. ذِنَابٌ (T) [and أَذْنَابٌ]: and ↓ ذِنَابٌ [as a sing.], (K,) or ↓ ذُنَابٌ, (so in the TT as from the M,) has this meaning. (M, K.) You say, كَانَ ذٰلِكَ فِى ذَنَبِ الدَّهْرِ (assumed tropical:) That was in the end of the time [past]. (M.) And ذَنَبُ الوَادِى and ↓ الذُّنَابَةُ: both signify the same [i. e. (assumed tropical:) The end of the valley]: (A 'Obeyd, M, TA:) or ↓ ذُنَابَةٌ and ↓ ذِنَابَةٌ and ↓ ذَنَبَةٌ signify the (tropical:) last, or latter, parts, (K, TA,) in some copies of the K, the last, or latter, part, (TA, [and so in the TT as from the M, and this meaning seems to be indicated in the A,]) of a valley, (A, K, TA,) and of a river, (A, TA,) and of time; (K, TA;) [and ↓ ذِنَابٌ app. has the former of these two significations in relation to a valley, accord. to Az; for he says,] it seems that ذِنَابٌ and ↓ ذِنَابَةٌ in relation to a valley are pls. of ذَنَبٌ, like as جِمَالٌ and جِمَالَةٌ are pls. of جَمَلٌ: (T:) or ↓ ذِنَابَةٌ and ↓ ذَنَبَةٌ, (S, Msb,) the former of which is more common than the latter, (Th, S, Msb,) signify (assumed tropical:) the place to which finally comes the torrent of a valley: (S, Msb:) the pl. of ↓ ذِنَابَةٌ is ذَنَائِبُ: (T:) the ذَنَب of a valley and its ↓ مِذْنَب are the same; [i. e. (assumed tropical:) the lowest, or lower, part thereof;] (T;) [for the pls.] أَذْنَابٌ (T, TA) and مَذَانِبُ (TA) signify (assumed tropical:) the lowest, or lower, parts of valleys: (T, TA:) and أَذْنَابٌ signifies [in like manner] (assumed tropical:) the last, or latter, parts, of [water-courses such as are termed] تِلَاع. (T, TA. See also مِذْنَبٌ.) It is said in a trad, لَا يَمْنَعُ فُلَانٌ ذَنَبَ تَلْعَةٍ [(assumed tropical:) Such a one will not impede the last part of a water-course]; applied to the abject, weak, and contemptible. (T.) And أَذْنَابُ أُمُورٍ means (tropical:) The last, or latter, parts of affairs or events. (M.) You say also, حَدِيثٌ طَوِيلُ الذَّنَبِ (tropical:) [A long-tailed story;] a story that hardly, or never, comes to an end. (M.) And يَوْمٌ طَوِيلُ الذَّنَبِ (assumed tropical:) A day of which the evil does not come to an end: (TA:) and ↓ يَوْمٌ ذَنُوبٌ has this meaning; (T, M, TA;) as though it were long in the tail; (M;) or means (assumed tropical:) a day of long-continued evil. (K.) And اِتَّبَعَ القَوْمِ ↓ ذِنَابَةَ, and الإِبِلِ, (tropical:) He followed [the last of] the people, and the camels, not quitting their track. (A.) — — Also (tropical:) The followers, or dependants, of a man: (T, TA:) and ↓ ذَانِبٌ and ↓ ذُنَابَةٌ (assumed tropical:) a [single] follower, or dependant: (S, K:) and أَذْنَابٌ (M, A, K) and ↓ ذُنَابَى (S) and ذَنَائِبُ [pl. of ↓ ذُنَابَةٌ] (A) and ↓ ذُنُبَاتٌ, (so in the TT as from the M,) or ↓ ذَنَبَاتٌ, (K,) but some state that this last is not said of men, (Ham p. 249,) (tropical:) followers, or dependants, (S, M, A, K,) of a people or party; (M, K;) and the lower, or lowest, sort, or the rabble, or refuse, thereof; (M, A, K;) and such as are below the chiefs. (TA.) ضَرَبَ يَعْسُوبُ الدِّينِ بِذَنَبِهِ, in a trad. of 'Alee, means, [accord. to some, (assumed tropical:) The leader of the religion] shall go away through the land with followers, or dependants, (T, * TA,) and those holding his opinions. (T. [But see arts. ضرب and عسب.]) And عُقَيْلٌ طَوِيلَةُ الذَّنَبِ, a phrase mentioned by IAar, but not explained by him, app. means (assumed tropical:) [The tribe of] 'Okeyl have numerous horsemen. (M.) — — [Also ذَنَبٌ (as will be shown by the use of its pl. in the verse here following) and] ↓ ذِنَابٌ, (S, K, TA,) or ↓ ذُنَابٌ, (so in the TT as from the M,) (assumed tropical:) The sequel, consequence, or result, syn. عَقِبٌ, of anything. (S, M, K.) A poet says, تَعَلَّقْتَ مِنْ أَذْنَابِ لَوٍّ بَلَيْتَنِى وَلَيْتَ كَلَوٍّ خَيْبَةٌ لَيْسَ يَنْفَعُ [From considering what might be the sequels of " if," (i. e. of the word لَوْ,) Thou clungest to the reflection " Would that I had done so and so: " but " would that," like " if," is disappointment: it does not profit]. (TA.) And one says, مَنْ لَكَ لَوٍّ ↓ بِذِنَابِ i. e. [Who will be responsible to thee for] the sequel [of the word لَوْ]? (TA:) [or, as in the Proverbs of El-Meydánee, لَوٍّ ↓ بِذُنَابَةِ, which means the same.] — — ذَنَبُ الفَرَسِ: see art. سرح. — — ذَنَبُ السِّرْحَانِ (assumed tropical:) A certain asterism (نَجْمٌ, M, K, TA) in the sky, (TA,) resembling the ذَنَب [or tail] of the horse. (M, K.) [الذَّنَبُ is a name applied to each of several stars or asterisms: as (assumed tropical:) The star a of Cygnus; also called ذَنَبُ الدَّجَاجَةِ, and الرِّدْفُ: and (assumed tropical:) The star beta of Leo; also called ذَنَبُ الأَسَدِ. And الرَّأْسُ وَالذَّنَبُ signifies (assumed tropical:) The two nodes of a planet: see تِنِّينٌ.] — — ذَنَبُ الخَيْلِ, (K,) or أَذْنَابُ الخَيْلِ, (M,) (assumed tropical:) A certain herb, (M, K,) of which the expressed juice concretes: so called by way of comparison [to horses' tails: the latter name is now applied to the equisetum, or horse-tail]. (M.) [Accord. to Forskål, (Flora Aegypt. Arab., p. cxii.,) the Portulaca oleracea (or garden-purslane) is called in some parts of El-Yemen ذَنَبُ الفَرَسِ.] ذَنَبُ الثَّعْلَبِ (assumed tropical:) A certain plant, resembling the ذَنَب [or tail] of the fox; (M, K;) a name applied by some of the Arabs to the ذَنَبَان [q. v.] (T.) — — [ذَنَبُ السَّبُعِ (assumed tropical:) Cauda leonis, i. e. circium (or cirsium): (Golius, from Diosc. iv. 119:) now applied to the common creeping way-thistle. — — ذَنَبُ الفَأْرَةِ (assumed tropical:) Cauda muris, i. e. plantago. (Golius, from Ibn-Beytár.) — — ذَنَبُ الثَّوْرِ (assumed tropical:) A species of aristida, supposed by Forskål (Flora Aegypt. Arab. p. civ,) to be the aristida adscensionis. — — ذَنَبُ العَقْرَبِ (assumed tropical:) Scorpioides, or scorpion-grass: so called in the present day.] ذَنَبَةٌ, and its pl. ذَنَبَاتٌ: see the next preceding paragraph, in three places. ذُنُبَاتٌ: see ذَنَبٌ, in the latter half of the paragraph. ذَنَبَانٌ A certain plant, (T, S,) well known, called by some of the Arabs ذَنَبُ الثَّعْلَبِ: (T:) a certain plant having long branches, somewhat dust-coloured (M, TA) in its leaves, growing in plain, or soft, land, upon the ground, not rising high, approved as pasture, (TA,) and not growing except in fruitful years: (M, TA:) or a certain herb, or plant, like ذُرَة [or millet]; (K;) or a certain herb having ears at its extremities like the ears of ذُرَة, (M, TA, *) and having reeds, (قصب [i. e. قَصَب], M,) or twigs, (قضب [i. e. قُضُب], TA,) and leaves, growing in every place except in unmixed sand, [for حُرَّ الرَّمْلِ in the TA, I find in the M حَوَّ الرُملِ,] and growing upon one stem and two stems: (M, TA:) or, accord. to AHn, a certain herb, having a جزرة [app. meaning rhizoma like the carrot], which is not eaten, and twigs bearing a fruit from the bottom thereof to the top thereof, having leaves like those of the طُرْخُون, agreeing well with the pasturing cattle, and having a small dust-coloured blossom upon which bees feed; (M, TA;) rising about the height of a man, (TA,) or half the height of a man; (M;) two whereof suffice to satiate a camel: (M, TA:) [a coll. gen. n.:] n. un. with ة. (M, K.) ذُنُبَّى and ذِنِبَّى: see ذَنَبٌ, first

sentence. ذُنَابٌ: see ذَنَبٌ, in two places. ذِنَابٌ: see ذَنَبٌ, in five places: — — and see also مِذْنَبٌ. — — Also A small cord with which a camel's tail is tied to his hind girth, lest he should swing about his tail and so dirt his rider. (M, K.) ذَنُوبٌ A horse (T, S, &c.) having a long tail: (T, S:) or having a full, or an ample, tail. (M, A, K.) [See also أَذْنَبُ.] — — Hence applied to a day: see ذَنَبٌ, in the latter half of the paragraph. — — Also A great دَلْو [or bucket]: (Fr, T, Msb:) or one that has a ↓ ذَنَب [or tail]: (TA:) or one that is full (S, M, Msb, K) of water; (S, Msb;) not applied to one that is empty: (S, TA:) or one that is nearly full of water: (ISk, S:) or one containing less than fills it: or one containing water: or a دَلْو (M, K) in any case: (M:) or a bucketful of water: (A:) masc. and fem.; (Fr, Lh, T, S, M, Msb;) sometimes the latter: (Lh, M:) pl. (of pauc., S) أَذْنِبَةٌ and (of mult., S) ذَنَائِبُ (S, M, K) and ذِنَابٌ. (M, A, * Msb, K.) Fr. cites as an ex., لَنَا ذَنُوبٌ وَلَكُمْ ذَنُوبُ فَإِنْ أَبَيْتُمْ فَلَنَا القَلِيبُ [as meaning For you shall be a great bucket, and for us a great bucket: or, if ye refuse this, for us shall be the well]. (T.) [Accord. to the K, it also signifies A grave: but this is evidently a mistake, which seems to have arisen from a misunderstanding of a statement by ISd, who says,] Aboo-Dhu-eyb uses it metaphorically in relation to a grave, calling it [i. e. the grave] a well, in his saying, فَكُنْتُ ذَنُوبَ البِئْرِ لَمَّا تَبَسَّلَتْ وَسُرْبِلْتُ أَكْفَانِى وَوُسِّدْتُ سَاعِدِى [app. meaning (tropical:) And I was as though I were the corpse of the grave (lit. the bucket of the well) when she frowned, and clad with my grave-clothes, and made to recline upon my upper arm: for the corpse is laid in the grave upon its right side, or so inclined that the face is turned towards Mekkeh]. (M.) [And Umeiyeh Ibn-Abee- 'Áïdh El-Hudhalee, describing a wild he-ass and she-asses, likens to it a certain rate of running which he contrasts with another rate likened by him to a well such as is termed خَسِيفٌ: see Kosegarten's " Carmina Hudsailitarum," p. 189.] — — Hence metaphorically applied to (tropical:) Rain. (Ham p. 410.) — — [Hence, also,] (tropical:) A lot, share, or portion: (Fr, T, S, M, A, Msb, K:) [see the former of the two verses cited in this paragraph:] in this sense masc.: (Msb:) and in this sense it is used in the Kur li. last verse but one. (Fr, T, M.) — Also (tropical:) The flesh of the [portion of the back next the back-bone, on either side, which is called the] مَتْن: (M, K:) or the part where the مَتْن ends; (M;) the flesh of the lower, or lowest, part of the مَتْن: (S:) or the [buttocks, or parts called] أَلْيَة and مَآكِم: (M, K:) or the flesh of the أَلْيَة and مَآكِم: (CK:) and the ذَنُوبَانِ are the [two parts called the] مَتْنَانِ, (M, K,) on this side and on that [of the back-bone]: (M:) or ذَنُوبُ المَتْنِ means the flesh that is called يَرَابِيعُ المَتْنِ [which are the portions of flesh next the back-bone, on either side thereof]. (A.) ذُنَيْبٌ [dim. of ذَنَبٌ: — and] i. q. ذُنَيْبِىٌّ, q. v. (TA.) ذُنَابَةٌ The أَلْف [i. e. toe, or foremost extremity, also called the أَسَلَة,] of a sandal. (K.) — — See also ذَنَبٌ, in six places. — — And see مِذْنَبٌ. ذِنَابَةٌ: see ذَنَبٌ, in six places: — — and see مِذْنَبٌ, in two places. — — ذِنَابَةُ الطَّرِيقِ (assumed tropical:) The point, or place, to which the way, or road, leads; syn. وَجْهُهُ. (IAar, M, K.) So in the saying of Abu-l-Jarráh, to a certain man, إِنَّكَ لَمْ تَرْشَدْ ذِنَابَةَ الطَّرِيقِ [(assumed tropical:) Verily thou didst not follow a right course in respect of the point, or place, to which the way that thou tookest leads]. (IAar, M.) — Also (assumed tropical:) Relationship; nearness with respect to kindred; or near relationship. (K.) ذُنَابَى: see ذَنَبٌ, in three places. — — It is also applied to Four [feathers] in the wing of a bird, after what are called الخَوَفِى. (S.) — — It is said in a trad., مَنْ مَاتَ عَلَى ذُنَابَى طَرِيقٍ فَهُوَ مِنْ أَهْلِهِ, meaning [(assumed tropical:) Whosoever dies] purposing to pursue a way leading to some particular end, [he is to be reckoned as one of the people thereof.] (TA.) — Accord. to Fr and the S, it signifies also A fluid like mucus that falls from the noses of camels: but this is a mistake: the right word, as stated by IB and others, is ذُنَانَى. (L, MF, TA.) ذُنَيْبَاءُ A certain grain that is found in wheat, whereof the latter is cleared [by winnowing or other means]. (M, K.) [See also ذُنَيْنَاءُ, in art. ذن.] ذُنَيْبِىٌّ (assumed tropical:) A certain kind of [the striped garments called] بُرُود [pl. of بُرْدٌ]; (AHeyth, K;) as also ↓ ذُنَيْبٌ. (TA.) ذَانِبٌ (tropical:) Following in the track of a thing. (TA.) See also ذَنَبٌ, in the latter half of the paragraph. أَذْنَبُ A [lizard of the kind called] ضَبّ having a long tail. (T, L.) [See also ذَنُوبٌ.] تَذْنُوبٌ and تُذْنُوبٌ, and with ة: see 2. مَذْنَبٌ: see the next paragraph. مِذْنَبٌ A long tail. (IAar, T, K.) — — And [hence, app. for ذُو مِذْنَبٍ], (T,) or ↓ مُذَنِّبٌ, (TA, [but see this latter below,]) A [lizard of the kind called] ضَبّ. (T, TA.) — — Also, (S, K,) or ↓ مَذْنَبٌ, like مَقْعَدٌ, (A,) and ↓ مِذْنَبَةٌ, (M, TA,) (assumed tropical:) A ladle; (S, M, A, K;) because it has a tail, or what resembles a tail: (M:) pl. مَذَانِبُ. (S, M.) — — And (assumed tropical:) A water-course, or channel of a torrent, in a tract at the foot of a mountain; (Lth, T, S, M, A, K;) not wide; (A;) or not very wide; (M;) or not very long and wide; (Lth, T;) as also ↓ ذِنَابَةٌ: (S:) the تَلْعَة is in the lower part of a mountain (Lth, T, A) or in an acclivity: (Lth, T, S, A:) also a water-course or channel of a torrent, between what are termed تَلْعَتَانِ; (TA; [see تَلْعَةٌ, and see also مَدْفَعٌ;]) or this is termed ↓ ذَنَبُ تَلْعَة; (T;) or it is termed ↓ ذِنَابٌ, of which the pl. is ذَنَائِبُ: (M, K:) also a water-course, or channel of a torrent, [running] to a tract of land: (M, K:) and a rivulet, or streamlet, (K,) or the like thereof, (AHn, T, M,) flowing from one رَوْضَة [or meadow] to another, (AHn, T, M, K,) and separating therein; (T;) as also ↓ ذُنَابَةٌ and ↓ ذِنَابَةٌ; (K;) and the tract over which this flows is also called مِذْنَبٌ. (T.) See also ذَنَبٌ, in the middle of the paragraph. مِذْنَبَةٌ: see the next preceding paragraph. مُذَنِّبٌ [app. applied to a she-camel, accord. to the K, or perhaps to a lizard of the kind called ضَبّ, as seems to be indicated in the TA,] Finding difficulty in parturition, and therefore stretching out her tail: (K:) [but accord. to Az,] it is applied to a ضَبّ only when he is striking with his tail a hunter or a serpent desiring to catch him. (T.) See also مِذْنَبٌ. — — See also 2, in two places. مَذْنُوبٌ (tropical:) A man followed [by dependants]. (A.) مُذَانِبٌ A camel that is at the rear of other camels; (K;) as also ↓ مُسْتَذْنِبٌ. (TA.) — — See also 3. سَحَابٌ مُتَذَانِبٌ (tropical:) Clouds following one another. (A.) مُسْتَذْنِبٌ: see مُذَانِبٌ. — — Also One who is at the tails of camels, (S, TA,) not quitting their track. (TA.) ذِهِ ذه and ذِهِى: see art. ذا. ذهب 1 ذَهَبَ, (S, A, &c.,) aor. ذَهَبَ, (A, K,) inf. n. ذَهَابٌ (S, A, Msb, K) and ذِهَابٌ (TA) and ذُهُوبٌ (S, A, K) and مَذْهَبٌ, (A, K,) He (a man, S, [and a beast,]) went [in any manner, or any pace]; went, or passed, along; marched; journeyed; proceeded: went, or passed, away; departed: syn. مَشَى, (A,) or سَارَ, (K,) or مَرّ: (S, A, K:) and said of a mark or trace or the like [as meaning it went away]. (Msb.) [And hence, (assumed tropical:) It wasted away; became consumed, destroyed, exhausted, spent, or expended.] — — ذَهَبَ إِلَيْهِ He went, repaired, betook himself, or had recourse, to him, or it. (TA.) And they say also, ذَهَبَ الشَّأْمَ [He went to Syria]; making the verb trans. without a particle; for although الشام is here a special adv. n., they liken it to a vague locality. (TA.) — — ذَهَبَ عَنْهُ He, or it, went from, quitted, relinquished, or left, him, or it. (TA.) — — ذَهَبَ فِىالأَرْضِ, (A, Msb,) inf. n. ذَهَابٌ and ذُهُوبٌ and مَذْهَبٌ, He went away [into the country, or in the land]: (Msb:) [but it often means (assumed tropical:) he went into the open country, or out of doors, to satisfy a want of nature: or simply] (tropical:) he voided his excrement, or ordure. (A.) — — ذَهَبَ بِهِ He went, or went away, with him, or it: (A:) and he made him, or it, to go, go away, pass away, or depart; (A, Msb, K;) as also ↓ اذهبهُ, (S, A, Msb, K,) and ↓ اذهب بِهِ, (K,) but this is rare; (Zj, TA;) and ↓ ذهّبهُ, inf. n. تَذْهِيبٌ: (MF:) [all may likewise be rendered he removed, dispelled, put away, or

banished, it; properly and tropically: and (assumed tropical:) he made it to cease; made away with it, did away with it, made an end of it; wasted, consumed, destroyed, exhausted, spent, or expended, it; and these meanings may perhaps be intended by أَزَالَهُ, whereby the first is explained in the A and K, as are also the second and third in the K:] or, accord. to some, when ذَهَبَ is trans. by means of بِ, accompaniment is necessarily signified; but not otherwise; so that if you say ذَهَبَ بِهِ, the meaning is, he went away with him, or it; i. e., accompanying him, or it; [he took away, or carried off or away, him, or it;] but if you say ↓ اذهبهُ or ↓ ذَهّبهُ, the meaning is, he made him, or it, to go, go away, pass away, or depart, alone, without accompanying him, or it: this, however, is not agreeable with the phrase in the Kur [ii. 16], ذَهَبَ اللّٰهُ بِنُورِهِمْ [though this may be well rendered God taketh away their light]. (MF, TA.) [Hence,] one says, أَيْنَ يُذْهَبُ بِكَ, which may mean (assumed tropical:) Where, or whither, wilt thou be taken away, and what will be done with thee and made to come to pass with thee, if this be thine intellect? or, accord. to Mtr, it is a saying of the people of Baghdád, addressed to him whom they charge with foolish judgment or opinion, as meaning أَيْنَ يُذْهَبُ بِعَقْلِكَ (assumed tropical:) [Where, or whither, is thine intellect taken away?]. (Har p. 574.) [In like manner one says, ذَهَبَ عَقْلُهُ (assumed tropical:) His reason, or intellect, quitted him, or forsook him; he became bereft of his reason, or intellect. And ذَهَبَ فُؤَادُهُ (assumed tropical:) His heart forsook him, or failed him, by reason of fear or the like.] And ذَهَبَ لَحْمُهُ (assumed tropical:) [His flesh wasted away]. (K in art. بحر, &c.) And ذَهَبَ الرَّجُلُ فِى القَوْمِ (tropical:) The man became lost [or he disappeared] among the people, or party. (A.) And ذَهَبَ المَآءَ فِى اللَّبَنِ (tropical:) The water became lost [or it disappeared] in the milk. (A.) — — ذَهَبَ عَلَيْهِ (tropical:) It escaped his memory; he forgot it. (A, TA.) And (assumed tropical:) It was, or became, dubious, confused, or vague, to him. (MA.) — — ذَهَبَ مَذْهَبًا حَسَنًا (S, A, TA) (tropical:) He pursued a good way, course, mode, or manner, of acting or conduct or the like. (TA.) And ذَهَبَ فِى الدِّينِ مَذْهَبًا (assumed tropical:) He formed, or held, an opinion, or a persuasion, or a belief, respecting religion: or, accord. to Es-Sarakustee, he introduced an innovation in religion. (Msb.) And ذَهَبَ مَذْهَبَ فُلَانٍ (assumed tropical:) He pursued the way, course, mode, or manner, of acting &c. of such a one. (Msb.) And ذَهَبَ لِذَهْبِهِ and لِمَذْهَبِهِ (tropical:) He pursued his way, course, mode, or manner, of acting &c. (JK, TA.) And ذَهَبَ إِلَى مَذْهَبٍ (tropical:) He betook himself to [or took to or held] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief. (K, TA.) And فُلَانٌ يَذْهَبُ إِلَى قَوْلِ أَبِى حَنِيفَةَ (tropical:) Such a one takes to, or holds, [the saying, or] the belief, creed, persuasion, doctrine, &c., of Aboo-Haneefeh. (A.) [And ذَهَبَ إِلَى أَنَّ الأَمْرَ كَذَا (assumed tropical:) He held, or was of opinion, that the thing, or affair, or case, was so. And ذَهَبَ بِلَفْظٍ إِلَى لَفْظٍ آخَرَ (assumed tropical:) He regarded a word, or an expression, in his manner of using it, as equivalent to another word, or expression; as, for instance, when one makes a fem. noun masc. because it is syn. with a noun that is masc., or makes a verb trans. by means of a certain perticle because it is syn. with a verb that is trans. by means of that same particle: and also (assumed tropical:) he regarded a word, or an expression, as etymologically relating, or traceable, to another word, or expression. And ذَهَبَ بِهِ إِلَى مَعْنًى كَذَا (assumed tropical:) He regarded it, or used it, (i. e. a word, or an expression,) as relating to such a meaning, or as meaning such a thing.] — — ذَهَبَ فِى طَلَبِ الشَّىْءِ كُلَّ مَذْهَبٍ (assumed tropical:) [He tried every way, or did his utmost, in seeking the thing]. (K in art. موت.) And ذَهَبَ فِىاللِّينِ كُلَّ مَذْهَبٍ (assumed tropical:) [It attained the utmost degree of softness]: said of the skin. (TA in that art.) — — اِذْهَبْ إِلَيْكَ (assumed tropical:) Betake, or apply, thyself to thine own affairs; or occupy thyself therewith. (T and K * voce إِلَى.) — — ذَهَبَ إِلَى أَبِيهِ فِى الشَّبَهِ i. q. نَزَعَ (assumed tropical:) [He inclined to his father in likeness; resembled him; or had a natural likeness to him]. (S in art. نزع.) — ذَهِبَ, (S, K,) aor. ذَهَبَ, (K,) inf. n. ذَهَبٌ; (TA;) and ذِهِبَ, with two kesrehs, (IAar, K,) of the dial. of Temeem, held by AM to be a variation generally allowable in the case of a verb of which the medial radical letter is a faucial and with kesr; (TA;) He (a man) saw gold in the mine, (S,) or came suddenly, in the mine, upon much gold, and his reason departed in consequence thereof, (K,) and his eyes became dazzled, so as not to close, or move, the lids, or became confused, so as not to see, (S, K,) by reason of the greatness thereof in his eye: (S:) it is derived from ذَهَبٌ: and the epithet applied to a man in this case is ↓ ذَهِبٌ. (TA.) 2 ذَهَّبَ see 1, in the former half of the paragraph, in two places: — and see also 4. 4 أَذْهَبَ see 1, in the former half of the paragraph, in three places. — Also اذهبهُ, (Msb, K,) inf. n. إِذْهَابٌ; (S;) and ↓ ذهّبهُ, (K,) inf. n. تَذْهِيبٌ; (S;) He gilded it; did it over with gold. (S, Msb, K.) [Q. Q. 2 تَمَذْهَبَ, from مَذْهَبٌ, is used by late writers as meaning (assumed tropical:) He followed, or adopted, a certain religious persuasion or the like.] ذَهْبٌ: see مَذْهَبٌ: — and see also the last sentence of the paragraph here following. ذَهَبٌ [Gold;] a certain thing well known; (S, Msb, &c.;) accord. to several of the leading lexicologists, (TA,) i. q. تِبْرٌ; (A, L, K, &c.;) but it seems to have a more general meaning; for تِبْرٌ is specially applied to such [gold] as is in the mine, or such as is uncoined and unwrought: (TA:) [it is a coll. gen. n.; and therefore] it is masc. and fem.: (S, * Msb, K, * TA:) or it is fem. in the dial. of El-Hijáz: or, accord. to Az, it is masc., and not to be made fem. unless regarded as pl. of ↓ ذَهَبَةٌ, (Msb, TA,) [or rather as a coll. gen. n., for] ذَهَبَةٌ is the n. un., (K,) signifying a piece of ذَهَب [or gold]: (S, A, L, TA:) or, accord. to El-Kurtubee, it is fem., and sometimes masc., but more commonly fem.: ↓ ذُهَيْبَةٌ is the dim. of ذَهَبٌ, the ة being added because the latter word is fem., like as it is in قُوَيْسَةٌ and شُمَيْسَةٌ; or it is the dim. of ذَهَبَةٌ, and signifies a little piece of ذَهَب [or gold]: (TA:) the pl. of ذَهَبٌ is أَذْهَابٌ [a pl. of pauc.] (S, A, Msb, K) and ذُهُوبٌ (S, K) and ذُهْبَانٌ (Nh, Msb, K) and ذِهْبَانٌ. (Nh, TA.) [مَآءُ الذَّهَبِ means Water-gold; goldpowder mixed with size, for ornamental writing &c.] — — The yolk, or the entire contents, i. e. yolk and white, (مُحّ, K, TA, with the unpointed ح, TA, [in the CK and in my MS. copy of the K مُخّ,]) of an egg. (K.) — Also, (S, K,) in a copy of the T written ↓ ذَهْبٌ, (TA,) A certain measure of capacity, for corn, used by the people of ElYemen, (S, K,) well known: (S:) pl. ذِهَابٌ (K) and أَذْهَابٌ, [the latter a pl. of pauc.,] (S, K,) and pl. pl. [i. e. pl. of the latter of the pls. above] أَذَاهِبُ, (S, and so in the K accord. to the TA,) mentioned by A' Obeyd, (S,) or أَذَاهِيبُ. (So in the CK.) ذَهِبٌ: see 1, last sentence. ذِهْبَةٌ A rain: (S:) or a weak rain: or a copious rain: (A'Obeyd, K:) pl. ذِهَابٌ. (A'Obeyd, S, K.) ذَهَبَةٌ: see ذَهَبٌ, first sentence. ذَهُوبٌ: see ذَاهِبٌ. ذَهِيبٌ: see مُذْهَبٌ, first sentence. ذُهَيْبَةٌ: see ذَهَبٌ, first sentence. ذَاهِبٌ [part. n. of ذَهَبَ;] Going [in any manner, or any pace]; going, or passing, along; marching; journeying; proceeding: going, or passing, away; departing: [&c.:] (A, K:) and ↓ ذَهُوبٌ signifies the same [in an intensive manner]. (K.) — — [ذَاهِبٌ فِى الطُّولِ means (assumed tropical:) Excessive in length or tallness.] مَذْهَبٌ is an inf. n.: (JK, A, K:) — — and also signifies A place of ذَهَاب [or going, &c.]: and a time thereof. (JK.) — — [Also A place to which one goes: see an ex. voce مَحْضَرٌ. — — And hence,] (tropical:) A place to which one goes for the purpose of satisfying a want of nature; a

privy; (TA;) i. q. مُتَوَضَّأٌ; (JK, A, K, TA;) in the dial. of the people of El-Hijáz. (JK, A, TA.) — — [Also A way by which one goes or goes away. — — And hence, as in several exs. in the first paragraph of this art.,] (tropical:) A way, course, mode, or manner, of acting or conduct or the like: (Msb, K, TA:) (tropical:) [a way that one pursues in respect of doctrines and practices in religion &c.; and particularly a way of believing, opining, thinking, or judging;] a belief, a creed, a persuasion, a doctrine, an opinion, a tenet, or a body of tenets or articles of belief; (K, TA;) an opinion in, or respecting, religion; and, accord. to Es-Sarakustee, an innovation in religion: (Msb:) and ↓ ذَهْبٌ signifies the same. (JK, TA.) [The pl. is مَذَاهِبُ. Hence, ذَوُو مَذَاهِبَ (assumed tropical:) Persuasions, as meaning persons holding particular tenets in religion or the like.] — — Also (assumed tropical:) Origin: (Ks, Lh, K:) so in the sayings, لَا يُدْرَى لَهُ أَيْنَ مَذْهَبُهُ and مَا يُدْرَى لَهُ مَذْهَبٌ, i. e. (assumed tropical:) It is not known whence is his origin. (Ks, Lh, TA.) مُذْهَبٌ Gilt, or done over with gold; (S, A, K;) as also ↓ مُذَهَّبٌ (A, K) and ↓ ذَهِيبٌ. (T, K.) — — Also sing. of مَذَاهِبُ, which signifies Skins gilt, (ISk, JK, TA,) i. e. having gilt tines, or stripes, regularly, or uniformly, succeeding one another: (ISk, TA:) or gilt straps or thongs: (S, TA:) and variegated, or figured, [garments of the kind called] بُرُود: (JK, TA:) [or it is applied as an epithet to such garments; for] you say بُرْدٌ مُذْهَبٌ. (TA.) The pl. above mentioned is also applied [as an epithet] to swords [app. meaning Adorned with gilding]. (TA.) — — Applied to a horse, Of a red colour tinged over with yellow; (TA;) and so كُمَيْتٌ مُذْهَبٌ [i. e. of a gilded bay colour]: (S, TA:) fem. with ة: the mare thus termed is of a clearer colour and thinner skin. (TA.) — المُذْهَبُ is also a name of The Kaabeh. (K, TA.) — See also the next paragraph, in three places. مُذْهِبٌ A gilder. (S.) — — ↓ المُذْهَبُ, explained by Lth as the name of (assumed tropical:) A certain devil, said to be of the offspring of Iblees, who tempts reciters of the Kur-án in the performance of [the ablution termed] الوُضُوْء, (K, * TA,) and on other occasions, (TA,) is [said to be] correctly [المُذْهِبُ,] with kesr to the ه: (K:) applied to the devil, (TA in art. شيط,) as meaning (assumed tropical:) he who embellishes, or renders goodly in appearance, acts of disobedience [to God], as also المُهَذِّبُ, (Fr, TA in art. هذب,) IDrd thinks that it is not [genuine] Arabic. (TA.) And accord. to the S and El-Kurtubee and many others, ↓ بِهِ مُذْهَبٌ means (assumed tropical:) [In him is] a vain suggestion [of the devil] respecting the water, and [respecting] the using much thereof in the وُضُوْء: [i. e. a vain suggestion that may induce him to think that the water is unfit, or deficient in quantity, or the like:] but accord. to the K, it is correctly المُذْهِبُ. (TA.) Az says that the people of Baghdád apply the appellation مُذْهِبٌ to (assumed tropical:) A man who inspires vain suggestions; and that the vulgar among them pronounce it ↓ مُذْهَبٌ. (TA.) مَذْهَبَةٌ [A cause, or means, of doing away with, removing, dispelling, or banishing]. Fasting is said, in a trad., to be مَذْهَبَةٌ لِلْأَشَرِ [i. e. (assumed tropical:) A cause, or means, of dispelling exultation, or excessive exultation, and resting the mind upon things agreeable with natural desire]. (T and S voce مَحْسَمَةٌ, q. v.) مُذَهَّبٌ: see مُذْهَبٌ.

ذهل

1 ذَهَلَ عَنْهُ, (JK, S, Msb, K,) aor. ذَهَلَ, (S, K,) inf. n. ذَهْلٌ, (JK, S,) or ذُهُولٌ, (Msb,) or both; (K;) and ذَهِلَ, (S, Msb,) aor. ذَهَلَ, (Msb,) inf. n. ذُهُولٌ; (S;) He forgot it, or neglected it; (S;) he was, or became, unmindful of it; (S, Msb:) or he neglected it intentionally; (JK, T, M, K, * TA; عَلَى عَهْدٍ in the K being a mistake for على عَمْدٍ, as in the [JK and T and] M; TA;) or in consequence of his being diverted by something: (T, K:) or he forgot it, or dismissed it from his mind, intentionally, and became diverted from it: (Z, Msb:) ذُهُولٌ is the neglecting a thing, dismissing it from the mind: (Ham p. 31:) or the quitting a thing, with confusion, or perplexity, or alienation of mind, such as arises from fear &c.: (Ksh and Bd in xxii. 2:) or the being diverted from one's constant companion, or familiar, so as to forget him; and being content to relinquish him: (K;) or diversion that occasions grief and forgetfulness. (Er-Rághib, TA.) Hence, in the Kur [xxii. 2], يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ [On the when thou shalt see it, every woman giving suck shall forget, or neglect, &c., what she has suckled]. (TA.) — See also what next follows.

4 أَذْهَلَنِى عَنْهُ, (JK, * S, Msb, TA,) inf. n. إِذْهَالٌ, (TA,) It (a thing, JK, S, TA,) or he, (a man, Msb,) caused me to forget it, or neglect it; (S;) or to be unmindful of it; (S, Msb;) or to neglect it intentionally: (JK:) [like أَذْهَنَنِى عنه:] and sometimes one says ↓ ذَهَلَنِى; (Msb, TA;) [like ذَهَنَنِى;] but this is rare; or, rather, unknown. (TA.)

ذَهْلٌ: see what next follows.

جَاءَ بَعْدَ ذُهْلٍ مِنَ اللَّيْلِ, (S, K, *) and ↓ ذَهْلٍ, (S, K,) He came after a short portion, or a period, (سَاعَةٍ, K, or هَدْء, S,) of the night: (S, K:) so called because sleep causes men to forget (يُذْهِلُ النَّاسَ) therein: (Ham p. 4:) or a large portion; such as the third, or the half: so says IDrd; but he doubts its correctness; and ISd holds it to be preferably with د. (TA.) — ذُهْلٌ also signifies The tree [or plant] بَشَام [q. v.]. (JK, Sgh, K.)

ذُهْلُولٌ A horse fleet, or swift: (K:) or light, or active: and so a man: pl. ذَهَالِيلُ. (JK.)

ذَاهِلٌ [act. part. n. of 1. — — And] A man who cares not for ornament and the anointing of himself. (JK.)

ذهن

1 ذَهِنَ, (MA, TA,) aor. ذَهَنَ, (TA,) inf. n. ذِهْنٌ and ذَهَنٌ, (MA, KL,) He was, or became, intelligent, possessed of understanding, sagacious, acute, skilful, knowing, (MA, KL, PS, TA,) and endowed with a retentive mind. (KL, PS.) You say, اِذْهَنْ إِلَى مَا أَقُولُ Understand thou what I say. (TA.) And هُوَ لَا يَذْهَنُ شَيْئًا He does not understand anything. (TA.) And ذَهِنْتُ كَذَا وَ كَذَا I understood such and such things. (TA) And ذَهِنْتُ عَنْ كَذَا I understood from such a thing. (TA.) — ذَاهَنَنِى فَذَهَنْتُهُ: see 3. — — ذَهَنَنِى عَنْهُ, and ↓ أَذْهَنَنِى, and ↓ اِسْتَذْهَنَنِى, He, or it, made me to forget it; diverted me from remembering it: (K, * TA:) [like ذَهَلَنِى عَنْهُ, and أَذْهَلَنِى.] And ذُهِنَ Memory, or understanding, escaped him, or left him. (JK.)

3 ذَاهَنَ ↓ ذَاهَنَنِى فَذَهَنْتُهُ He vied with me, or contended with me for superiority, in intelligence, understanding, sagacity, acuteness, skill, or knowledge, and I surpassed him [therein, i. e.,] in ذِهْن. (K.)

4 أَذْهَنَ see 1.

10 إِسْتَذْهَنَ see 1. — — You say also, اِسْتَذْهَنَكَ حُبُّ الدُّنْيَا The love of the present world took away, or has taken away, thy ذِهْن [i. e. intelligence, understanding, &c.]. (TA.) — — And اِسْتَذْهَنَتِ السَّنَةُ القَصَبَ (assumed tropical:) The year of drought took away the ذِهْن, i. e. pith (نِقْى), of the canes, or reeds. (TA.)

ذِهْنٌ (JK, S, Msb, K, &c.) and ↓ ذَهَنٌ (S, K) Intellect, intelligence, understanding, sagacity, acuteness, skill, or knowledge; syn. عَقْلٌ, (JK, K,) and فَهْمٌ, (K,) and فِطْنَةٌ, (S, Msb, K,) and ذَكَاءٌ; (Msb;) and retentiveness of mind, or memory: (JK, * S, * K:) or, as some say, a faculty of the soul, provided for the acquisition of the several species of knowledge, including the external and internal senses: strength thereof is termed ذَكَاءٌ: and a good quality thereof for the forming ideas of the things that present themselves to it is termed فِطْنَةٌ: (TA:) pl. أَذْهَانٌ. (Msb, K. *) One says, اِجْعَلْ ذِهْنَكَ إِلَى كَذَا وَكَذَا [Apply thine intellect, &c., to such and such things]. (TA.) [Both are also inf. ns.: see 1, first sentence.] — — Also, the former, (assumed tropical:) Strength: (JK, S, K:) and fat: (JK, K:) pl. as above. (K.) One says, مَا بِرِجْلَىَّ ذِهْنٌ There is not in my legs any strength to walk. (TA.) And هُوَ مِنْ أَهْلِ الذِّهْنِ and الأَذْهَانِ (tropical:) He is of those endowed with strength [of body: and also, of those endowed with intelligence, &c., and intelligent faculties]. (TA.) And مَا رَأَيْتُ بِالإِبِلِ ذِهْنًا (assumed tropical:) I saw not, in the camels, fat and strength. (JK.) — — Also (assumed tropical:) The pith (نِقْى) of canes, or reeds. (TA.) — See also ذَهِنٌ.

ذَهَنٌ: see the next preceding paragraph.

ذَهِنٌ and ↓ ذِهْنٌ

Intelligent, possessed of understanding, sagacious, acute, skilful, or knowing, [and endowed with a retentive mind;] each [said to be] a possessive epithet, [signifying possessing ذِهْن, though the former is agreeable with a general rule as part. n. of ذَهِنَ,] applied to a man; the latter app. changed [or contracted] from the former. (TA.) [ذِهْنِيٌّ Of, or relating to, the ذِهْن, or intellect, &c.; intellectual; subjective; ideal. Hence, الأُمُورُ الذِّهْنِيَّةُ Intellectual things; the things that are conceived in the mind, or considered subjectively; opposed to الأُمُورُ الخَارِجِيَّةُ.] ذُو ذو meaning صَاحِب [i. e. A possessor, an owner, a lord, or a master, but often better rendered having, possessing, possessed of, or endowed with], (T, S, M, Mgh, Msb, K, but omitted in the CK,) used as a prefixed noun, (S, Mgh, Msb, &c.,) is originally ذَوًا, like عَصًا, the ا being changed from و; (S;) or it is originally ذَوًى; and if one used it as a proper name, he would say, هٰذَا ذَوًى قَدْ جَآءَ [This is Dhawà, he has come]; (M;) [not ذَوًا, as in copies of the S; i. e.,] its third radical letter is ى, not, as J says, و; this ى being afterwards suppressed; (IB;) [so that the word becomes ذَوٌ, and then, by reason of its being prefixed to another noun, ذُو, like as أَبَوٌ, the original form of أَبٌ, becomes أَبُو:] it is declined [like أَبُو] with و and ا and ى; (Msb;) [i. e.,] the nom. case is ذُو, accus. ذَا, and gen. ذِى: (Mgh:) the fem. is ذَاتٌ; (T, S, M, Mgh, Msb, K; in a copy of the M, ذاة, and the CK, ذَاةٌ [as though it were not a prefixed noun];) and in the case of a pause, some say ذَاتْ, and others say ذَاهْ: (Lth, T: the latter usage, only, is mentioned in the S:) dual. masc., ذَوَا, (S, * M,) [accus and gen. ذَوَىْ;] fem. ذَوَاتَا, (T, M, Mgh, Msb, K,) for which ذَاتَا is allowable in poetry, but ذَوَاتَا is better, (T,) [accus, and gen. ذَوَاتَىْ:] pl., masc., ذَوُو, (T, *, S, * M, Msb, K, but omitted in the CK,) [accus, and gen. ذَوِى;] fem. ذَوَاتٌ, (T, S, * M, Mgh, Msb, K,) accus. and gen. ذَوَاتِ; (S;) and أُولُو and أُولَات are like ذَوُو and ذَوَات [in signification]. (T. [See art. الو.]) In this sense it is not used otherwise than as a prefixed noun: when used to characterize an indeterminate noun, prefixed to an indeterminate noun; and when used to characterize a determinate noun, prefixed to [a noun rendered determinate by] the article ال. (S.) [Thus you say رَجُلٌ ذُو مَالٍ A man a possessor of wealth; and الرَّجُلُ ذُو المَالِ The man the possessor of wealth.] In the phrase غَيْرَ ذَاتِ الشَّوْكَةِ [Not those possessed of weapons, &c.], in the Kur [viii. 7], the fem. form is used as meaning the طَائِفَة [or party]. (T.) صَارَ ذَا ذَنْبٍ [He became one having a sin, or crime, &c., attributable to him, i. e. he had a sin, &c., attributable to him,] means تَحَمَّلَ ذَنْبًا [he became chargeable with a sin, &c.]. (Msb in art. ذنب.) — — Accord. to the S, it is not prefixed to a pronoun (مُضْمَر); nor to a proper name, such as زَيْد and عَمْرو and the like: but there are several instances of its being prefixed, in its pl. form, to a pronoun; among which is the saying of a poet, إِنَّمَا يَصْطَنِعُ المَعْرُوفَ فِى النَّاسِ ذَوُوهُ [Only they who are possessors thereof do that which is good among men]: (TA:) [this usage, however, is perhaps only allowable by poetic license: see another ex. (also here cited in the TA) in the Ham p. 442, and the remarks there appended to it:] and it is also prefixed to proper names, as is shown by the phrase, (TA,) هٰذَا ذُو زَيْدٍ (M, K, TA,) mentioned, as heard from the Arabs, by Ahmad Ibn-Ibráheem, the preceptor of Th, meaning This is Zeyd, (M, TA,) i. e., this is the owner of the name Zeyd; (M, K, TA;) and [perhaps] by the name ذُو الخَلَصَةِ, for الخلصة is [said by some to be] the name of a certain idol, and ذو is a metonymical appellation of its بَيْت; and by the proper names ذُو رُعَيْنٍ and ذُو يَزَنَ and [accord. to some] ذُو جَدَنٍ [and the like, of which several are mentioned in the S, as well as in the M &c.]. (IB, TA.) [But see a later portion of this paragraph, where, prefixed to a proper name, it is said to be redundant.] — — ذَوُو الأَرْحَام, [or, as in the Kur viii. last verse, and xxxiii. 6, أُولُو الأَرْحَامِ, pls. of ذُو الرَّحِمِ,] in the classical language, means [The possessors of relationship; i. e.] any relations: and in law, any relations that have no portion [of the inheritances termed فَرَائِض] and are not [such heirs as are designated by the appellation] عَصَبَة [q. v.: they are so called because they are relations by the women's side: see رَحِمٌ]. (KT, TA.) — — If you form a pl. from ذُومَالٍ, you say, هٰؤُلَآءِ ذَوُونَ [These are possessors of wealth]; because in this case the pl. is not a prefixed noun. (S.) Accord. to Lth, الذَّوُونَ signifies The former, or first, [of persons,] and the more, or most, distinguished. (T, TA. *) Also, (S, M,) and الأَذْوَآءُ, [which is another pl. of ذُو,] (S,) The kings (S, M) of El-Yemen, of the tribe of Kudá'ah, (S,) whose surnames commenced with ذُو, (M,) [i. e.] who were named [or rather surnamed] (S) ذُو يَزَنَ (S, M) and ذُو جَدَنٍ and ذُو نُوَاسٍ (S) and the like. (S, M.) قُرَشِىٌّ لَيْسَ مِنْ ذِى وَلَا ذُو, occurring in a trad., means A Kurashee in respect of lineage, not of the أَذْوَآء [above mentioned]. (TA.) — — [ذُو and ذَات and ذَا and ذِى are also used as prefixed nouns in various expressions here following, in several thereof as meaning Something in possession, or the like; not a possessor: or, in these instances, as is said in explanation of the first of the following phrases, and also of the phrase ذَاتُ اليَدِ (mentioned below) in Har p. 93, that which is contained is made to be as though it were the possessor (صَاحِب) of that which contains.] — — مَوَّتَ ذَابَطْنِهَا [He killed what was in her belly]. (Har ubi suprá.) And وَضَعَتِ المَرْأَةُ ذَا بَطْنِهَا, (T,) or ذَاتَ بَطْنِهَا, (TA,) The woman brought forth [her child]. (T, TA.) And نَثَرَتْ ذَا بَطْنِهَا She brought forth many children. (T in art. نثر; and Mgh there and in the present art., in the latter of which it is added that the usual phrase is نَثَرَتْ بَطْنَهَا.) And أَلْقَتِ الدَّجَاجَةُ ذَا بَطْنِهَا The hen laid her egg, or eggs: or muted. (Mgh.) And أَلْقَى الرَّجُلُ ذَا بَطْنِهِ The man ejected his excrement, or ordure. (T.) And الذِّئْبُ مَغْبُوطٌ بِذِى بَطْنِهِ The wolf is envied [for what is in his belly, or] for his distention of the belly [with food]. (TA.) — — [In like manner,] ذَاتُ اليَدِ means (tropical:) Wealth; as though it were the possessor of that which contains it: (Har ubi suprá:) [or what is in the possession of the hand:] or what one possesses, of wealth; because gained by the hand and disposed of by the hand. (Har p. 66.) You say, قَلَّتْ ذَاتُ يَدِهِ (assumed tropical:) What his hand possessed became little in quantity; (Lth, T;) or the possessions accompanying his hand; (Mgh;) app. meaning his riches. (Lth, T.) — — ذَاتُ الرِّئَةِ and ذَاتُ الجَنْبِ are Two well-known diseases. (TA. [See arts. رأى and جنب.]) — — عَلِيمٌ بِذَاتِ الصُّدُورِ, in the Kur iii. 115, means [Acquainted, or well acquainted,] with what is in the minds: (Ksh, Bd, Jel: [and the like is indicated in the Mgh:]) or with the true, or real, nature of the notions that are concealed in the minds: (IAmb, T:) or with the hidden things of the minds: or with the minds themselves. (Msb. [If the last meaning be correct, the phrase should be mentioned with others later in this paragraph.]) [And similar to this is the saying,] عَرَفَهُ مِنْ ذَاتِ نَفْسِهِ He knew it from what he conceived in his mind [without his being informed thereof; i. e. he knew it of himself]. (Lth, T.) And جَآءَ مِنْ ذِىنَفْسِهِ and مِنْ ذَاتِ نَفْسِهِ (M, K) He came [from a motive in his own mind; of himself;] of his own accord; or willingly; syn. طَيِّعًا: (M, TA:) in the copies of the K, طَبْعًا; but the former is the right explanation. (TA.) And مَا كَلَّمْتُ فُلَانًا ذَاتَ شَفَةٍ and ذَاتَ فَمٍ I spoke not to such a one a word. (AZ, T.) — — ذَاتَ اليَمِينِ and ذَاتَ الشِّمَالِ [are adverbial expressions, and] mean In the direction of the right hand and of the left: properly in the direction that has the name of the right hand [and that has the name of the left hand]. (Bd in xviii. 16.) And أَتَيْنَا ذَا يَمِينٍ means We came on the right hand. (TA.) — — ذَاتَ مَرَّةٍ and ذَا

صَبَاحٍ [also, and the like,] are adverbial expressions, which may not be used otherwise than as such: (S:) you say, لَقِيتُهُ ذَاتَ مَرَّةٍ [I met him once, or once upon a time], (S,) and ذَاتَ المِرَارِ many times, (M and K in art. مر,) or sometimes, (S in that art.,) and ذَاتَ يَوْمٍ (Fr, T, S) i. e. مَرَّةً فِى يَوْمٍ [once upon a day, or one day], therefore you use the fem. form, (T,) and ذَاتَ لَيْلَةٍ [one night], (Fr, T, S,) and ذَاتَ غَدَاةٍ [one morning, or one morning between daybreak and sunrise], and ذَاتَ العِشَآءِ [once in the evening at nightfall], (S,) meaning, accord. to Th, in the hour, or time, in which is nightfall, (T,) and ذَاتَ الزُّمَيْنِ (Fr, T, S) [some time ago, or] three [or more, to ten,] seasons ago, (مُذْ ثَلَاثَةُ أَزْمَانٍ, T, [by ازمان being app. meant periods of two, or three, or six, months,]) and ذَاتَ العُوَيْمِ (Fr, T, S) [some years ago, or] three years ago (T,) or three years ago or more, to ten; (Az on the authority of AZ, TA in art. عوم;) and ذَا صَبَاحٍ [one morning], and ذَا مَسَآءٍ [one evening], (T, S,) and ذَا صَبُوحٍ [lit, at a time of drinking the morning-draught], and ذَا غَبُوقٍ [lit. at a time of drinking the evening-draught]; in these four instances without ة: and this mode of expression has been heard only in the cases of the times here mentioned: they did not say ذَاتَ سَنَةٍ nor ذَاتَ شَهْرٍ: (S:) or one may also well say ذَاتَ صَبَاحٍ, like ذَاتَ يَوْمٍ; for ذا and ذات both mean the time: and accord. to IAar, one says, أَتَيْتُهُ ذَاتَ الصَّبُوحِ and ذَاتَ الغَبُوقِ, as meaning I came to him in the morning, or in the morning between daybreak and sunrise, and in the evening, or in the evening between sunset and nightfall. (T.) — — You say also, لَقِيتُهُ أَوَّلَ ذِى يَدَيْنِ, (TA,) or ذَاتِ يَدَيْنِ (M) and ذَاتِ يَدَيْنِ, (AZ, M, Msb, [whence it seems to be not improbable that the phrase in the TA is imperfectly transcribed,]) meaning I met him the first thing, (M,) or first of everything. (AZ, Msb, TA.) And أَفْعَلُهُ أَوَّلَ ذِى يَدَيْنِ and ذَاتِ يَدَيْنِ [I will do it the first thing, or first of everything]. (M.) And أَمَّا أَوَّلَ ذَاتِ يَدَيْنِ فَإِنِّى أَحْمَدُ اللّٰهَ, (AZ, M, Msb,) i. e. [Whatever be the case, the first thing, or] first of everything, I praise God. (AZ, Msb.) — — [Respecting the phrase ذَاتُ البَيْنِ, which has two contr. meanings, see art. بين. It is inadequately explained in this art. in the T and M and K, as follows.] وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ, (T, M, K, *) in the Kur [viii. 1], accord. to Ahmad Ibn-Yahyà, means [And do ye rightly dispose, or arrange, or order,] the case that is between you: (T:) or, accord. to Zj, (M,) that wherein consists your union; (حَقِيقَةَ وَصْلِكُمْ, M, K;) i. e. be ye of one accord, or in unison, respecting that which God and his Apostle have commanded: (M:) or ذَاتُ البَيْنِ means the state of circumstances whereby the Muslims become of one accord, or in unison: (K:) this is the meaning in the saying, اَللّٰهُمَّ أَصْلِحْ ذَاتَ البَيْنِ [O God, do Thou rightly dispose &c.]. (M.) — — ذَاتٌ is sometimes used as a noun independent in its meaning, (Mgh, Msb,) so as to denote material [or real] things; (Msb;) and is described by the epithets مُتَمَيِّزَةٌ [or " distinct "] (Mgh, Msb) and قَدِيمَةٌ [as meaning " that has existed from eternity "] (Mgh) and مُحْدَثَةٌ [as meaning " that has been brought into existence "]. (Mgh, Msb.) Thus used, (Msb,) it signifies The essence of a thing, meaning that by being which a thing is what it is, or that in being which a thing consists; or the ultimate and radical constituent of a thing: and the essence as meaning the peculiar nature of a thing: syn. حَقِيقَةٌ, (T, IB, Msb, TA,) and مَاهِيَّةٌ, (Msb,) and خَاصَّةٌ: (T, IB, TA:) it is also used as meaning a thing's self: (Mgh, * Msb:) [a man's self, or person: (see شَخْصٌ:)] and a thing; a being; anything, whatever it be; every شَىْء being a ذَات, and every ذات being a شىء: (Aboo-Sa'eed, Mgh, Msb:) and particularly a substance, or thing that subsists by itself: [hence اِسْمُ ذَاتٍ meaning a real substantive; also termed اِسْمُ عَيْنٍ: opposed to اِسْمُ مَعْنًى, i. e. an ideal substantive:] and [hence] it signifies also a word that is independent in its meaning; [i. e. ذَاتٌ (alone), though oftener used in the sense assigned above to اِسْمُ ذَاتٍ, signifies also, absolutely, a substantive;] opposed to صِفَةٌ as signifying a word that is not independent in its meaning. (Kull p. 187.) Its application to God, in the sense of حَقِيقَةٌ and خَاصَّةٌ, is forbidden by most persons: (TA:) [for] ذَاتُ اللّٰهِ [as meaning The essence of God], used by the scholastic theologians, is said to be an ignorant expression, because the names of God do not admit the fem. affix ة; so that one does not apply to Him the epithet عَلَّامَةٌ, though He is the all-surpassing in knowledge. (Msb.) The phrase فِى ذَاتِ اللّٰهِ is like فِى جَنْبِ اللّٰهِ [In, or in respect of, that which is the right, or due, of God; or in, or in respect of, obedience to God, or the means of obtaining nearness to God, or the way of God]: and like لِوَجْهِ اللّٰهِ [for the sake of God; or to obtain the countenance, or favour, or approbation, or recompense, of God]: (Msb:) or it means in obedience to God; and in the way of God or his religion: (TA:) [or it may be rendered for the sake of God Himself; and so لِوَجْهِ اللّٰهِ:] it is said to have been used by the Arabs [of the classical age], as well as by Aboo-Temmám, [who was a Muwelled;] (Mgh, Msb, *) but some deny that it occurs in the old language. (Msb. [See, however, an ex. from a trad. voce أُخَيْشِنُ.]) [It is said that] the phrase مَجَلَّتُهُمْ ذَاتُ الإِلٰهِ, used by En-Nábighah, (Msb,) i. e. EdhDhubyánee, (TA in art. جل,) means Their book is the service of God Himself: (Msb:) [but it seems more reasonable to render this phrase agreeably with the primary signification of ذات as meaning their book is that of God, in a sense like that in which a house of worship is said to be a house of God; for,] as some relate it, the phrase used by En-Nábighah is مَحَلَّتُهُمْ ذَاتُ الإِلٰهِ, with حاء, [i. e. their abode is in a peculiar manner that of God,] meaning, their abode is one of pilgrimage and of sacred sites. (S and TA in art. جل.) — — ذُو is sometimes redundant [in respect of meaning, though governing as a prefixed n.]; and so is its pl. (T, * TA.) Az says, (TA,) I have heard more than one of the Arabs say, كُنَّا بِمَوْضِعِ كَذَا مَعَ ذِى عَمْرٍو, i. e. We were in such a place with Amr: (T, TA:) and كَانَ مَعَنَا ذُو عَمْرٍو, i. e. 'Amr was with us: and أَتَيْنَا ذَا يَمَنٍ, meaning أَتَيْنَا اليَمَنَ [We came to El-Yemen]. (T.) [See an ex. similar to this last, and evidently belonging to the present art., in the latter half of art. ذا. And see لَا ذَا جَرَمَ and لَا أَنْ ذَا جَرَمَ and لَا عَنْ ذَا جَرَمَ and لَا ذَا جَرَ (in which ذا is in like manner redundant, as are also أَنْ and عَنْ, the latter of which is a dial. var. of the former of them,) in art. جرم: perhaps belonging to the present art., like أَتَيْنَا ذَايَمَنٍ; or perhaps to art. ذا. See also what is said respecting ذُو prefixed to a proper name in an early portion of this paragraph.] — — It is also used in the sense of اَلَّذِى, (T, S, M, K,) in the dial. of Teiyi, (T, S, TA,) for the purpose of qualifying a determinate noun (S, M, K) by means of a proposition which it connects with that noun: (M, K:) and when thus used, it [generally] retains the same form when it denotes a dual and a pl. (S, M, K) and a fem., (S,) and exhibits no sign of case: (M, K:) you say, أَنَا ذُو عَرَفْتُ [I who knew], and ذُو سَمِعْتُ [who heard]; and هٰذِهِ المَرْأَةُ ذُو قَالَتْ كَذَا [This is the woman who said such a thing: (S:) and أَتَانِى ذُو قَالَ ذٰلِكَ [He who said that came to me]; and أَتَانِى ذُو قَالَا ذٰلِكَ [They two who said that came to me]; and أَتَانِى ذُو قَالُوا ذٰلِكَ [They who said that came to me]. (M.) But Fr says, I heard an Arab of the desert say, بِالفَضْلِ ذُو فَضَّلَكُمُ اللّٰهُ بِهِ وَالكَرَامَةِ ذَاتُ أَكْرَمَكُمُ اللّٰهُ بِهَا [By the excellence wherewith God hath made you to excel, and the honour wherewith God hath honoured you]; thus they use ذَاتُ in the place of اَلَّتِى, and they make it to be with refa in every case: and they confuse [numbers and genders] in speaking of a dual number and a pl. number [and a fem.]; they sometimes say, [for ex.,] in the case of the dual, هٰذَانِ ذُو تَعْرِفُ and هَاتَانِ ذُو تَعْرِفُ [These two whom, or which, thou knowest]; and a poet says, [namely, Sinán Ibn-El-Fahl, of the tribe of Teiyi, (Ham p. 292,)] فَإِنَّ المَآءَ مَآءُ أَبِى وَجَدِّى وَبِئْرِى ذُو حَفَرْتُ وَذُو طَوَيْتُ [For verily the water is the water of my father and my grandfather, and my well

which I dug and which I cased; making ذو to relate to a fem. noun]: and some, he adds, use the dual and pl. and fem. forms; thus they say, هٰذَانَ ذَوَا قَالَا ذَاكَ [These two who said that], and هٰؤُلَآءِ ذَوُوا قَالُوا [These who said], and هٰذِهِ ذَاتُ قَالَتْ [This female who said]; and he cites the saying of a poet, جَمَعْتُهَا مِنْ أَيْنُقٍ سَوَابِقٍ ذَوَاتُ يَنْهَضْنَ بِغَيْرِ سَائِقِ [I collected them from outstripping she-camels, that rise and hasten in their pace without a driver]; and the prov., أَتَى عَلَيْهِ ذُو أَتَى عَلَى النَّاسِ, meaning الَّذِى أَتَى [i. e. What has come upon men in general has come, or came, upon him]. (T.) Accord. to the usage most in repute, ذُو in this sense is indecl., and has no variation of gender or number; but some decline it, like ذو in the sense of صَاحِب, except that they make ذَات and ذَوَات indecl., with damm for the termination, saying ذَاتُ and ذَوَاتُ in every case, if they adopt the chaste mode; otherwise, in the accus. and gen. cases, saying ذَاتِ, and in like manner ذَوَاتِ (I' Ak pp. 40 and 41.) — — They said also, لَاأَفْعَلُ ذٰلِكَ بِذِى تَسْلَمُ (M, K) and بذى تَسْلَمَانِ, (M,) and بذى تَسْلَمِينَ, (M, K,) and بذى تَسْلَمُونَ and بذىتَسْلَمْنَ, (M,) meaning I will not do that by thy, and by your, safety: (M, K:) or by God who, (M,) or by Him who, (K,) maketh thee, and you, to be in safety. (M, K.) [See also art. سلم.] ذَاتٌ fem. of ذُو [q. v. passim]. (T, S, M, &c.) ذَاتِىٌّ: see ذَوَوِىٌّ, below, in three places. ذَاتِيَّةٌ [a post-classical word, used in philosophy, The essential property or quality, or the aggregate of the essential properties or qualities, of a thing]. The ذَاتِيَّة of a human being is [the essential property or quality of] rational animality; and is also termed مَاهِيَّةٌ. (Kull p. 148.) ذَوَوِىٌّ the rel. n. of ذُو; (S, TA;) and of ذَاتٌ also, (S, M, Msb, TA,) the ة of the original being rejected in forming the rel. n.: (S, Msb, * TA:) ↓ ذَاتِىٌّ, as rel. n. of ذَاتٌ, is not allowable: (M:) [but it is much used, mostly in philosophical and religious writings, as meaning Essential, &c.:] they say ↓ الصِّفَاتُ الذَّاتِيَّةُ [meaning The essential attributes]; (Mgh, Msb;) but this is a wrong expression: and ↓ عَيْبٌ ذَاتِىٌّ [An essential, or] a natural, an innate, an original, or a constitutional, fault or imperfection &c. (Msb.) ذوب 1 ذَابَ, (T, S, M, &c.,) aor. يَذُوبُ, (T, S, Msb,) inf. n. ذَوْبٌ (S, M, Msb, K) and ذَوَبَانٌ, (T, S, M, Msb, K,) It melted, dissolved, or became fluid or liquid; contr. of جَمَدَ: (S, M, A, K:) it flowed. (T, Msb.) — — [Hence,] ذاب دَمْعُهُ (tropical:) [His tears flowed]. (A.) And ذَابَتْ حَدَقَتُهُ (tropical:) [His eye] shed tears; (A;) or flowed [with tears]. (T.) — — ذاب جِسْمُهُ (tropical:) His body became lean, or emaciated: one says, ثَابَ بَعْدَمَا ذَابَ (tropical:) [He became fat after he had been lean]. (A.) — — And ذَابَ [alone] (assumed tropical:) He became foolish, or stupid, after having been intelligent. (T, K.) — — نَحْنُ لَا نَجْمُدُ فِى الحَقِّ وَلَا نَذُوبُ فِى البَاطِلِ (tropical:) [We will not be hard, or niggardly, in the case of truth, or right, nor will we be soft, or easily yielding, in the case of falsity, or wrong]. (A.) — — هٰذَا الكَلَامُ فِيهِ ذَوْبُ الرُّوحِ (tropical:) [This speech, or discourse, contains that which melts the soul]. (A.) — — ذَابَتِ الشَّمْسُ [and ↓ استذابت (as is shown by a phrase mentioned in the L in art. صخد)] (tropical:) The sun became intensely hot. (S, A, K.) — — أَذُوبُ اللَّيَالِى أَوْيُجِيبُ صَدَاكُمَا occurring in a trad. of Kuss, means (assumed tropical:) I will wait in expectation during the lapse of the nights [or the echo of you two shall answer]; from الإِذَابَةُ, which signifies " spoil, booty, or plunder. " (TA.) — — مَا ذَابَ فِى يَدِى شَىْءٌ (assumed tropical:) There remained not in my hand anything. (AHeyth, TA.) And مَا ذَابَ فِى يَدَيْهِ مِنْهُ خَيْرٌ, (M,) or فِى يَدِى, (K,) (assumed tropical:) There came not [into his hands, or into my hands, from him, or it, any good]. (M, K.) — — ذاب عَلَيْهِ المَالُ (assumed tropical:) The property became, or proved to be, binding, obligatory, or incumbent, on him to render as a debt. (T.) And ذاب لِى عَلَيْهِ حَقٌّ (tropical:) A right, or due, was, or became, incumbent, or obligatory, on him to render to me, and established against him. (S, A, Mgh, K. *) And ذاب عَلَيْهِ مِنَ الأَمْرِ كَذَا, inf. n. ذَوْبٌ, (assumed tropical:) Such a part of the thing, or affair, was, or became, incumbent, or obligatory, on him; like جَمَدَ and بَرَدَ. (M.) — ذاب also signifies He continued in the eating of ذَوْب i. e. honey. (T, L, K. *) 2 ذوّبهُ: see 4. — Also, inf. n. تَذْوِيبٌ, He made [or disposed] for him a ذُؤَابَة [or ذُوَابَة]: irreg.; being originally with ء [i. e. ذَأَّبَهُ]. (T, K.) It is said in a trad. of Ibn-El-Hanafeeyeh, كَانَ يُذَوِّبُ أُمَّهُ, meaning He used to plait the ذوابة of his mother. (TA.) 4 اذابهُ and ↓ ذوّبهُ He melted it, dissolved it, rendered it fluid or liquid, liquified it; (S, M, A, K;) or made it to flow. (Msb.) It is said in a prov., (S, TA,) respecting butter, (S,) مَا يَدْرِى أَيُخْثِرُ أَمْ يُذِيبُ [expl. in art. خثر]. (S, M, TA.) [See also a verse of Bishr cited below in this paragraph.] — — [Hence,] the former [as meaning (tropical:) It dissolved him, or emaciated him,] is said of anxiety, (A, TA,) and grief. (TA.) — — [Hence also,] اذاب حَاجَتَهُ, and ↓ استذابها, (tropical:) He matured, and fully accomplished, the object of his want. (A, TA.) And اذابوا أَمْرَهُمْ (assumed tropical:) They put their affair into a good, sound, or right, state. (K.) — — اذابوا عَلَيْنَا, (S, M,) or عَلَيْهِمْ, (A, K,) inf. n. إِذَابَةٌ, (S,) (tropical:) They made an inroad or incursion, or a sudden attack, urging their horses, upon us, or upon them, (S, M, A, K,) and took spoil [from us, or them, or made, or left, our property, or theirs, to be taken as spoil]. (A.) Hence the saying of Bishr (S) Ibn-Abee-Kházim, (TA,) فَكَانُو كَذَاتِ القِدْرِ لَمْ تَدْرِ إِذْ غَلَتْ أَتُنْزِلُهَا مَذْمُومَةً أَمْ تُذِيبُهَا (S,) or وَكُنْتُمْ, (M, TA,) and أَتُنْزِلُهَا, (so in some copies of the S and M,) meaning (assumed tropical:) [And they were, or and ye were, like her having the cookingpot, not knowing, when it boiled, whether she should leave it, or put it down from the fire, disapproved, or] whether she should let it be taken as spoil: (S, TA:) so accord. to AZ: (S:) or the meaning is, [whether she should put it down from the fire,] or make it to remain; i. e. تُثْبِتُهَا, (S, TA,) or تُبْقِيهَا; (AHeyth, TA;) from ذَابَ لِى عَلَيْهِ حَقٌّ, expl. above, (S, TA,) or from مَا ذَابَ فِى يَدِى شَىْءٌ, also expl. above: (A Heyth, TA:) or, accord. to As, the meaning is, or whether she should melt it; from the prov. mentioned above in this paragraph: (S, TA:) i. e., whether she should leave it in a thick state, [disapproved,] or should melt it; fearing that the butter [in the cooking-pot] would spoil. (TA.) [In the TT, for مَذْمُومَةً, I find مَدْمُومَةً, which, applied to a cooking-pot, means smeared, or done over, with spleen, &c. See also Freytag's Arab. Prov. ii. 626 et seq.] 10 اِسْتَذَبْتُهُ signifies طَلَبْتُ مِنْهُ الذَّوْبَ [which may be rendered I asked, or desired, of him honey, &c.]: (K:) [but accord. to ISd,] it signifies, agreeably with other verbs of this form, I asked, or desired, of him that he would melt or dissolve [butter &c.]. (M.) — — [Hence, perhaps,] استذابت الشَّمْسُ: see 1. — — استذاب حَاجَتَهُ: see 4. — — استذاب ذَوْبَةً (assumed tropical:) He preserved a residue of his wealth, or property. (TA.) ذَابٌ A vice, fault, defect, or the like; (K;) like [ذَيْبٌ and] ذَامٌ and ذَيْمٌ. (TA.) ذَوْبٌ [What is fluid, or liquid, of water &c.; contr. of جَمْدٌ: see جَامِدٌ: and see also ذَائِبٌ. — —] Honey, (T, M, K,) in a general sense: (M:) or honey cleared from its wax: (T, M, K:) or honey in the bees' cells: (S, M, K:) and melted, or liquefied, honey: (M:) or melted, or liquefied, honey, cleared from its wax: so in the saying, ↓ هُوَ أَحْلَىمِنَ الذَّوْبِ بِالإِذْوَابَةِ (tropical:) [He, or it, is sweeter than honey melted and cleared of its wax, with fresh butter melted in a cooking-pot to clarify it]. (A.) — — Gum flowing upon the ground. (TA voce مِغْفَرٌ.) — — ذَوْبُ الذَّهَبِ Watergold: or, accord. to Er-Rázee, fluid, or liquid, gold; the inf. n. ذَوْب being used in this instance in the sense of ذَائِب. (Har p. 448.) — (assumed tropical:) Foolishness, or stupidity. (TA.) [But see the next paragraph.] ذَوْبَةٌ (assumed tropical:) A residue of wealth, or property: so in

the saying أَسْلَمَ عَلَى ذَوْبَةٍ (assumed tropical:) He became a Muslim on the condition of his preserving a residue of his wealth, or property. (TA from a trad.) — (assumed tropical:) Manifest foolishness or stupidity: so in the phrase فِى فُلَانٍ ذَوْبَةٌ (assumed tropical:) In such a one is manifest foolishness or stupidity. (TA in art. شوب.) You say also, ظَهَرَتْ فِيهِ ذَوْبَةٌ, meaning (assumed tropical:) Foolishness, or stupidity, appeared in him. (T.) ذُوبَانٌ and ذِيبَانٌ [like ذِئْبَانٌ] The remains of the [fur, or soft hair, called] وَبَر [after the greater part has fallen off or been shorn]: or the hair (الشَّعَرُ [for which الشّعرِ is erroneously put in the CK]) on the neck (M, K) and lip (M) of the camel (M, K) or horse. (K.) — Also the former, Paupers and thieves; for ذُؤْبَانٌ [a pl. of ذِئْبٌ, q. v.], the ء being changed into و. (TA.) ذَؤُوبٌ [originally ذَوُوبٌ] A fat she-camel: (A, K:) because what is melted (مَا يُذَابُ) is collected from her. (A, TA.) ذُوَابَةٌ for ذُؤَابَةٌ [expl. in art. ذأب]: pl. ذَوَائِبُ. (T, K.) هَاجِرَةٌ ذَوَّابَةٌ (tropical:) A midday, or summer-midday, intensely hot. (T, A, TA.) ذَائِبٌ part. n. of 1, [Melting or dissolving, fluid or liquid; or] flowing; contr. of جَامِدٌ. (Msb.) — — لَهُ دُمُوعٌ ذَوَائِبُ (tropical:) [He has flowing tears]. (A, TA.) — — ذَائِبُ المَالِ, as opposed to جَامِد [q. v.], (tropical:) Such property as consists in what is fluid, or liquid: (L in art. جمد:) or such as consists in live stock: (L and K in that art.:) or such as consists in trees. (L in that art.) — — ذَائِبُ النَّفْسِ (tropical:) Heavy, slow, indolent, or dull, of soul; syn. ثَقِيلٌ. (A.) إِذَابَةٌ Spoil; booty; plunder: [in this sense] a subst. [in the proper meaning of the term]; not an inf. n. (M, TA.) إِذْوَابٌ and إِذْوَابَةٌ, [the latter, only, mentioned in the A, app. as being the more common,] Fresh butter when it is put into the cooking-pot to be cooked so as to become سَمْن [i. e. clarified butter]: (AZ in explanation of the latter word, T, S:) or fresh butter which is melted in the cooking-pot to make سَمْن: this name continues to be applied to it until it is put into the skin. (M, K.) See ذَوْبٌ. مُذَابٌ and ↓ مُذَوَّبٌ Melted, or dissolved, fat [&c.]. (A.) مِذْوَبٌ A vessel in which a thing is melted, or dissolved. (M, K.) مِذْوَبَةٌ A ladle. (Lh, M, K.) مُذَوَّبٌ: see مُذَابٌ. ذُوبَاجٌ: see جوذاب, in art. جذب. ذود 1 ذَادَ, (M, A,) first pers. ذُدْتُ, (T, S,) aor. يَذُودُ, (T, A,) inf. n. ذَوْدٌ, (T,) or ذِيَادٌ, (S,) or both, (M, A, K,) He drove: (S, M, K:) he drove away: (T, S, M, A, K:) and he repelled. (M, K.) You say, ذُدْتُ الإِبِلَ I drove the camels: (S:) and I drove them away: (T, S:) and [so ↓ ذَوَّدْتُهَا, for] تَذْوِيدٌ signifies the same as ذِيَادٌ. (S.) And ذاد الإِبِلَ عَنِ المَآءِ, (A, Msb,) aor. يَذُودُ, inf. n. ذَوْدٌ and ذِيَادٌ, He (the pastor) [drove away, or repelled, or] kept back, or debarred, the camels from the water; or prevented them from coming to it. (Msb.) And ذادهُ عَنْ كَذَا, (A,) and ذُدْتُهُ, (S,) He, and I, drove him away from such a thing. (S, A. [And the like is said in the M.]) And ذاد عَنِ الحَرَمِ He repelled from, or defended, the sacred territory. (L.) And الثَّوْرُ يَذُودُ عَنْ نَفْسِهِ بِمِذْوَدِهِ, i. e. (tropical:) [The bull repels from, or defends, himself] with his horn: and الفَارِسُ بِمِذْوَدِهِ, i. e. (tropical:) [the horseman] with his spear, or short spear. (A.) And ذاد عَنْ عِرْضِهِ (assumed tropical:) He defended his honour. (L.) And ذاد عَنِّى الهَمَّ (tropical:) [He dispelled from me anxiety.] (A.) 2 ذَوَّدَ see above. 4 اذادهُ He aided, or assisted, him to drive, or drive away, (T, S, M, A,) his camels. (T, S, A.) [In the K, أَذَدْتُهُ is said to signify أَعَنْتُهُ عَلَى ذِيَادِ أَهْلِهِ: but اهله is app. a mistake for إِبِلِهِ: or عَنْ is omitted before اهله; and if so, the meaning is I aided, or assisted, him to defend his family; but in this latter case, we should read ذِيَادٍ, which would be less chaste than الذِّيَادِ.] ذَوْدٌ A number of camels, from three to ten: (Lth, AZ, As, T, S, M, A, Mgh, Msb, K:) this is the meaning that is of best repute: (TA:) [in this explanation in the T from AZ, and in the K, the nouns of number are mase.; and so in the next here following: in the rest, fem.:] or from three to ten: and a little more: (IAar, M:) or from three to nine: (M, L:) or from three to fifteen: or from three to twenty; (M, L, K;) and a little more: (L:) or from three to thirty: (M, L, K:) or from two to nine: (M, Mgh, L, K:) [said to be] applied only to females: (Lth, A'Obeyd, T, M, Mgh, Msb, K:) so in the Bári': (Msb:) and it is of the fem. gender; (T, S, M, Msb, K;) i. e., the word is fem.: (MF:) but its dim. is [↓ ذُوَيْدٌ,] without ة; contr. to analogy: (M:) the word ذَوْدٌ is a pl., (M, K,) meaning a quasipl. n., (MF,) having no sing. (S, M, K) of the same root: (S:) or a sing.; (K;) and its pl. is أَذْوَادٌ: (T, S, M, A, Msb, K:) or a sing. and pl.: (M, K:) the Arabs said ثَلَاثُ ذَوْدٍ and ثَلَاثُ أَذْوَادٍ and so with all the inferior ns. of number, making ذَوْد a substitute for أَذْوَاد: and they also said ثَلَاثُ ذَوْدٍ meaning thereby three she-camels. (M, L.) It is said in a trad., لَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الإِبِلِ صَدَقَةٌ, (T, L,) or لَيْسَ فِىأَقَلَّ مِنْ خَمْسِ ذَوْدٍ صَدَقَةٌ, (T, Msb,) meaning [There is not in the case of less than five] camels [any poorrate]: for the poor-rate is incumbent on him who possesses five camels whether they be males or females. (L.) And in another trad. it is said, فِى خَمْسِ ذَوْدٍ شَاةٌ [In the case of five camels, a sheep or goat shall be given]. (Mgh.) And it is said in a prov., الذَّوْدُ إِلَى الذَّوْدِ إِبِلٌ [A few she-camels with a few she-camels are a herd of camels]; (T, S, M, A;) meaning that a little with a little is much; الى being here used in the sense of مَعَ: (S, A:) or الى is here used in its proper sense; a word signifying " joined " or the like being understood; (TA;) i. e. a few joined to a few becomes much: (M:) [or,] accord. to the K [and the T], this prov. shows that ذود is here used in the place of اِثْنَتَانِ [i. e. two she-camels]; for two added to two are a pl.; but this requires consideration. (MF.) ذُوَيْدٌ: see the next preceding paragraph. ذَوَّادٌ: see the next following paragraph. ذَائِدٌ Driving: driving away: and repelling: pl. ذُوَّدٌ and ذُوَّادٌ and ذَادَةٌ. (M, K.) — — Also, and ↓ ذَوَّادٌ, [but the latter has an intensive meaning,] (assumed tropical:) A man who is a defender, or protector, of that which, or those whom, it is necessary to defend, or protect: (S, K:) who is wont to repel attacks upon his honour. (S, * TA.) مَذَادٌ A place where beasts pasture at pleasure, where they eat and drink what they please, amid abundance of herbage. (IAar, K.) مِذْوَدٌ [An instrument for driving, driving away, or repelling. — —] (tropical:) A spear, or short spear, with which one repels from, or defends, himself. (A.) — — (tropical:) The horn of a bull, (T, A, K,) with which he repels from, or defends, himself. (A.) — — (tropical:) The tongue: (S, M, A, K:) because with it a man defends his honour. (M.) Hassán Ibn-Thábit says, لِسَانِى وَسَيْفِى صَارِمَانِ كِلَاهُمَا وَيَبْلُغُ مَا لَا يَبْلُغُ السَّيْفُ مِذْوَدِى (tropical:) [My tongue and my sword are sharp, both of them; and my tongue reacheth what my sword will not reach]. (S, TA.) — — (tropical:) [A man who defends well, or vigorously; as also ↓ مِذْوَادٌ:] you say رِجَالٌ مَذَاوِدٌ and مَذَاوِيدُ. (A.) — — The manger (مِعْلَف, T, K, TA, in some copies of the K معتلف, TA) of a horse or similar beast. (T, K. [A manger is thus called in the present day.]) مِذْوَادٌ: see the next preceding paragraph. Quasi ذور ذَارَتْ for ذَأَرَتْ or ذَاءَرَتْ: see 3 in art. ذر. ذوف 1 ذَافَ, (M, K,) aor. يَذُوفُ, (M,) inf. n. ذَوْفٌ, He walked with short steps, and in a straddling manner. (M, K.) — And ذُفْتُ is a dial. var. of دُفْتُ, signifying I mixed [medicine &c.] (M.) ذُوفَانٌ [like ذُؤْفَانٌ &c.] Poison: (K:) or poison made into a confection: or deadly poison: like ذِيفَانٌ [&c.]. (M.) ذوق 1 ذَاقَهُ, (K,) first pers. ذُقْتُهُ, aor. أَذُوقُهُ, (S, Msb,) inf. n. ذَوْقٌ and ذَوَاقٌ and مَذَاقٌ (S, Msb, K) and مَذَاقَةٌ, (S, K,) He tasted it; i. e., perceived its taste, by means of the moisture of the tongue: (Msb:) or he tried, or knew, its taste: (K:) it is originally said of that of which little is taken: when much is taken, the term أَكْلٌ is used [and one says أَكَلَهُ]: and ↓ تذاوقهُ signifies the same as ذَاقَهُ. (TA.) You say, ذُقْتُ الشَّىْءَ [I tasted the thing], (S,) or الطَّعَامَ [the food]. (Msb.) And يَوْمٌ مَا ذُقْتُهُ طَعَامًا, meaning مَا ذُقْتُ فِيهِ [i. e. A day in which I tasted not food]. (TA.) — — By amplification, الذَّوْقُ is used to signify (assumed tropical:) The perceiving, beside tastes, all other

objects of the senses, and states or conditions: (Bd in iii. 177:) it is not restricted to the sense of the mouth [or tongue] in the language of the Kur-án nor in the [genuine or classical] language of the [Pagan] Arabs. (TA.) Hence, in the Kur iii. 177, ذُوقُوا عَذَابَ الحَرِيقِ (assumed tropical:) [Taste ye the punishment of burning]: (Bd, TA:) for, although, in the common conventional acceptation, the verb relates to what is little in quantity, it is regarded as suitable to be used in relation to what is much. (TA.) One says also, فُلَانٌ ذَاقَ كَذَا وَأَنَا أَكَلْتُهُ [lit. Such a one tasted such a thing, and I ate it;] meaning (assumed tropical:) such a one knew, or tried or tested, such a thing, and I knew it, or tried it or tested it, more. (TA.) ذُقْتُ الشَّىْءَ means (assumed tropical:) I tried, or tested, the thing. (Msb.) And hence one says, ذاق فُلَانٌ البَأْسَ (assumed tropical:) Such a one experienced harm, &c.; i. e., knew it by its befalling him. (Msb.) And ذُقْتُ مَا عِنْدَ فُلَانٍ (assumed tropical:) I knew, or tried or tested, what [qualities &c.] such a one possessed; (S, TA;) and so ذُقْتُ فُلَانًا. (TA.) And ذَاقَ الرَّجُلُ عُسَيْلَةَ المَرْأَةِ وَ ذَاقَتْ عُسَيْلَتَهُ (assumed tropical:) The man [tasted or] experienced the sweetness of the carnal enjoyment of the woman, and she in like manner. (Msb.) And ذاق طَعْمَ الإِيمَانِ (assumed tropical:) He tasted, or experienced, the savour of faith with his heart, like as the mouth tastes, or experiences, the savour of food and drink. (TA from a trad.) And ذُقْتُ كَذِبَهُ وَخَبَرْتُ حَالَهُ (tropical:) [I experienced his lying, and knew his condition]. (TA.) And ذَاقَتْهَا يَدِى, and ذَاقَتْ فُلَانَةَ, (tropical:) My hand felt her, and felt such a female. (TA.) — — ذاق القَوْسَ, (S, K,) inf. n. ذَوْقٌ; (TA;) [and ↓ ذَوَّقَهَا; (so in Freytag's Lex. from the Deewán el-Hudhaleeyeen;)] (tropical:) He pulled the string of the bow (S, K, TA) for the purpose of trial, (K, TA,) that he might see what was its strength. (S, TA.) — — ↓ الذَّوْقُ is also employed to signify (assumed tropical:) [Taste, as meaning intellectual discernment and relish; i. e.] the faculty that is adapted to the acquisition of matters of knowledge, considered as being, in its perfection of perception, like sensation, regarded as a natural property; and particularly that [faculty] which concerns the niceties of language; because it [i. e. nice language] is, to the soul of man, like delicious intellectual food. (Kull. [When used as a subst in this sense, its pl. is أَذْوَاقٌ.]) One says, هُوَحَسَنُ الذَّوْقِ لِلشِّعْرِ, meaning (tropical:) He has a good [taste or] natural faculty for poetry. (TA.) — — [Also (assumed tropical:) Voluptuousness; sensuality: see ذَوَّاقٌ.] 2 ذوّقهُ [He gave him something to taste]: it is like لَمَّجَهُ. (M and TA in art. لمظ.) — — See also 1, in the latter half of the paragraph. 4 أَذَقْتُهُ الطَّعَامَ, (Msb, K, *) inf. n. إِذَاقَةٌ, (TA,) I made him to taste the food; i. e., to perceive its taste by means of the moisture of the tongue: (Msb:) or I made him to try, or know, the taste [of the food]. (K.) — — [Hence,] أَذَاقَهُ اللّٰهُ وَبَالَ أَمْرِهِ (assumed tropical:) [God made him to taste, or experience, the evil result of his affair]. (S.) It is said in the Kur [xvi. 113], فَأَذَاقَهَااللّٰهُ لِبَاسَ الجُوْعِ وَالخَوْفِ (assumed tropical:) [So God made her to taste, or experience, the utmost degree of hunger and of fear]: the verb is here used with لِبَاس because meant to convey the meaning of experiencing: or the sentence is elliptical, and means, made them to taste, or experience, hunger and fear, and clad them with the clothing thereof. (TA.) And in the same [xlii. 47], إِذَا أَذَقْنَا الإِنْسَانُ مِنَّا رَحْمَةً (assumed tropical:) [When we make man to taste, or experience, mercy from us]; where, afterwards, الإِصَابَةُ is opposed to الإِذَاقَةُ, in the words وَإِنْ تُصِبْهُمْ سَيِّئَةٌ. (TA.) — — أَذَاقَ زَيْدٌ بَعْدَكَ كَرَمًا means (tropical:) Zeyd became generous [after thee, i. e. after thou knewest him, or sawest him, or wast with him]: (Aboo-Hamzeh, K, TA:) [lit., made people to taste generosity:] and اذاق الفَرَسُ بَعْدَكَ عَدْوًا (tropical:) The horse became a good runner [after thee, i. e. after thou knewest him, &c.] (Aboo-Hamzeh, TA.) 5 تذوّقهُ He tasted it (ذَاقَهُ, S, K) by degrees, (S,) or repeatedly. (K.) — — [Hence,] دَعْنِى أَتَذَوَّقُ طَعْمَ فُلَانٍ (tropical:) [Let me try, or test, the character of such a one]. (TA.) And تَذَوَّقْتُ طَعْمَ فِرَاقِهِ (tropical:) [I tasted, or experienced, the savour of his separation]. (TA.) 6 تَذَاْوَقَ see 1, first sentence. [The primary signification of تَذَاوُقٌ seems to be The tasting a thing one with another. — — And hence,] تداوقوا الرِّمَاحَ i. q. تَنَاوَلُوهَا (tropical:) [They took the spears, one from another, app. to test their qualities: see ذَاقَ القَوْسَ, above]. (K, TA.) Ibn-Mukbil says, أَوْ كَاهْتِزَازِ رُدَيْنِىِّ تَذَاوَقَهُ أَيْدِى التِجَارِ فَزَادُوا مَتْنَهُ لِينَا (tropical:) [Or like the quivering of a well-straightened spear (lit. a spear of Rudeyneh, a woman famous for the straightening of spear-shafts, accord. to the explanation commonly received,) which the hands of the dealers have taken, one from another, to test its quality, so that they have made the middle of it to increase in suppleness]. (TA.) 10 إِسْتَذَاقَ فُلَانًا خُبْرَهُ فَلَمْ يَحْمَدْ مَخْبَرَتَهُ (tropical:) [app. He endeavoured to test such a one, to ascertain the knowledge of his internal state, and did not approve his internal state: see the pass, part. n. below]. (TA, in which خبره is without any syllabical signs.) — — استذاق الأَمْرُ لِفُلَانٍ (tropical:) The affair was, or became, easy, or feasible, to such a one. (JK, TA.) You say, لَا يَسْتَذِيقُ لِىَ الشِّعْرُ إِلَّ فِى فُلَانٍ (tropical:) [Poetry, or versification, will not be easy, or feasible, to me, except in relation to such a one]. (TA.) ذَوْقٌ an inf. n. used as a simple subst.; pl. أَذْوَاقٌ: see 1, in the latter part of the paragraph. ذَوَاقٌ an inf. n.: and also a subst. signifying A thing that is tasted; (JM, TA; *) of the measure فَعَالٌ in the sense of the measure مَفْعُولٌ. (TA.) It is said of Mohammad, لَمْ يَكُنْ يَذُمُّ ذَوَاقًا وَلَا يَمْدَحُهُ, i. e. [He used not to praise] what was tasted [by him nor to dispraise it]. (JM.) And one says, مَا ذُقْتُ ذَوَاقًا, meaning I tasted not anything. (S, K. *) — — Hence it is said in a trad., كَانُوا إِذَا خَرَجُوا مِنْ عِنْدِهِ لَا يَتَفَرَّقُونَ إِلَّا عَنْ ذَوَاقٍ, i. e. (assumed tropical:) [They used, when they went forth from his (Mohammad's) presence, not to disperse themselves save after receiving] knowledge and discipline that were, to their minds and souls, as food and drink to their bodies. (JM.) ذَوَّاقٌ (assumed tropical:) That contracts new marriages time after time: (JM:) quick in marrying and quick in divorcing: (TA:) that conceives frequent disgust (مَلُولٌ, S, JM, and Har p. 569), not remaining [long] in one state with respect to marriage &c.: fem. with ة. (Har ubi suprà.) Hence the saying, in a trad., إِنَّ اللّٰهَ لَا يُحِبُّ الذَّوَّاقِينَ وَلَا الذَّوَّاقَاتِ (assumed tropical:) [Verily God will not love those men who frequently contract new marriages, nor those women who do so]. (JM, and Har ubi suprà.) مَذَاقٌ an inf. n.: and also a subst. (TA) signifying A place, or time, of tasting. (KL.) أَمْرٌ مُسْتَذَاقٌ (assumed tropical:) A thing, or an affair, tried, or tested, and known: (S:) and in like manner رَجُلٌ [a man]. (JK.) ذول 2 ذَوَّلْتُ ذَالًا I wrote a ذ; (Az, Sgh, K;) or ذَالًا حَسَنَةً [a beautiful ذ]. (B, TA.) [See also 2 in art. ذيل.] ذَالٌ A certain letter of the alphabet, (Lth, ISd, K,) [ذ,] pronounced with the voice, [not with the breath only,] and always a radical, not a substitute for another letter, nor augmentative; (ISd, TA;) its place of utterance is at the roots of the teeth, near the place of utterance of ت [or ث]; and it may be masc. and fem.; (B, TA;) [but generally it is fem.; and therefore] the dim. is ↓ ذُوَيْلَةٌ: (K:) the pl. is أَذْوَالٌ and ذَالَاتٌ. (TA.) — Also The comb of a cock. (Kh, TA.) ذَوِيلٌ, explained by IDrd as signifying What is dry, of plants &c., and so in the K, is said by ISd to be correctly دَوِيلٌ [q. v.]. (TA.) ذُوَيْلَةٌ: see ذَالٌ, above. ذون 5 تذوّن He was, or became, in a state of richness, wealth, or competence, and ease and plenty. (IAar, K. [In the CK, النَّعْمَةُ is here, as in many other instances, erroneously put for النَّعْمَةُ.]) [See also تدوّن. Perhaps both are correct, as dial.

vars.] ذَانٌ (S, K) and ذَيْنٌ, (TA,) [the latter belonging to art. ذين,] A vice, fault, defect, or the like; (S, K;) syn. with ذَابٌ [and ذَيْبٌ] and ذَامٌ and ذَيْمٌ; (S, TA;) as heard by ISk from AA. (S.) ذُونُونٌ A certain plant: a dial. var. of ذُؤْنُونٌ, with ء: [see the latter in art. ذأن:] pl. ذَوَانِينُ: mentioned by Az, on the authority of Ks. (TA.) ذوى 1 ذَوَى, (ISk, T, S, M, Msb, K,) aor. يَذْوِى, (ISk, S, &c.,) inf. n. ذَىٌّ, (T,) or ذُوِىٌّ, (ISk, S, K,) or both; (M, Msb;) and ذَوِىَ, (T, S, M, K,) used by some of the Arabs, but bad, (T,) disallowed by ISk, but said by AO on the authority of Yoo to be a dial. var., (S,) aor. يَذْوَى; (T, K;) said of a branch, or twig, (T, M, Msb,) or of a herb, or leguminous plant, (S, K,) It withered; lost its moisture; or became thin, or unsubstantial, after being succulent; syn. ذَبَلَ: (S, M, Msb, K:) it dried up: (T, A:) it obtained not moisture sufficient for it, or was marred by the heat, and in consequence withered, and became weak: (T:) in the dial. of the people of Beesheh, ذَأَى. (Lth, T.) — — [Hence,] ذَوَتْ سَكِينَتُهُ (assumed tropical:) [His calmness, or gravity,] ceased. (Har p. 109.) 4 اذواهُ, said of heat, (S, Msb, K,) or of want of irrigation, (M,) It withered it; caused it to wither, or lose its moisture; (S, M, Msb, K;) namely, a herb, or leguminous plant, (S, K,) or a branch, or twig. (M, Msb.) ذَوًى The skins of grapes: (IAar, T:) a pl. [or rather a coll. gen. n.] of which the sing. [or rather the n. un.] is ذَوَاةٌ: (Kr, M:) [or] this latter signifies the skin, or husk, or rind, of the grape, (AA, T, Kr, M, K,) and of wheat (الحِنْطَة), (AA, T, and so in some copies of the K,) or of the colocynth (الحَنْظَلَة), (Kr, M, and so in some copies of the K,) and of the melon: (AA, T, Kr, M, K:) and so [دَوَاةٌ] with the unpointed د. (TA.) — Also ذَوًى, (IAar, T,) or ↓ ذِوًى, (K,) Weak, (IAar, T,) or small, or young, (K,) ewes. (IAar, T, K.) ذِوًى: see what next precedes. ذَوَاةٌ sing. [or rather n. un.] of ذَوًى [q. v.] ذَوَاتٌ pl. of ذَاتٌ, fem. of ذُو, q. v. ذَاوٍ Withering, or withered; losing, or having lost, its moisture. (S, TA.) ذَانِكَ i. q. ذٰلِكَ: so in the phrase ذَانِكَ الرَّجُلُ [That man]: (K, TA:) a dial. var., or a mispronunciation. (TA.) ذى fem. of ذَا: see art. ذا. ذَيَّةَ وَ ذَيَّةَ: see art. ذيت. ذيا ذَيَّا, and ذَيَّاكَ, and ذَيَّالِكَ: see the two sentences next before the last in art. ذا. ذَيَّآءَ وَ ذَيَّآءَ: see art. ذيت. ذيأ 2 ذَيَّأَ, (T, S, K,) inf. n. تَذْيِئَةٌ, (K,) He cooked flesh-meat thoroughly, so that it fell off from the bone. (T, S, K.) 5 تذيّأ, said of flesh, or flesh-meat, (T, S, M, K,) It became separated from the bone by reason of corruption, (T, M, K,) or in consequence of cooking, (T,) or by slaughter, (M, K,) or from some other cause: (TA:) or became thoroughly cooked, so that it fell off from the bone. (S.) It (a wound, As, S, M, K,) became dissundered, or ragged, and corrupt, or putrid: (As, S, M, K:) and so said of other things: (K:) thus تَذَيَّأَتْ said of a قِرْبَة [or water-skin], (M, * TA,) and of a مَزَادَة [or leathern water-bag]. (TA.) — — It (the face) became swollen. (K.) ذيب ذَيْبٌ, (K,) like ذَابٌ, mentioned in art. ذوب, [and ذَيْمٌ] and ذَامٌ, (TA,) A vice, fault, defect, or the like. (K.) ذِيبٌ: see ذِئْبٌ, in art. ذأب. ذِيبَانٌ: see ذُوبَانٌ, in art. ذوب. أَذْيَبُ, [like أَزْيَبُ,] Much water. (K.) — — Fright, or fear. (K.) As mentions the saying, مَرَّ فُلَانٌ وَ لَهُ أَذْيَبُ [as though meaning Such a one passed having fright, or fear]: and he says, I think that one says أَزْيَبُ, with زاى having the meaning here following. (TA.) — — Briskness, liveliness, sprightliness, or agility. (K.) أَرْضٌ مَذْيَبَةٌ: see مَذْأَبَةٌ, in art. ذأب. مَذْيُوبٌ: see مَذْؤُوبٌ, in art. ذأب. ذيت ذَيْتَ وَذَيْتَ (AO, S, M voce ذَا, Msb, * K) and ذَيْتِ وَذَيْتِ and ذَيْتُ وَذَيتُ, (K,) the last of which is unknown, except as mentioned by IKtt, (TA,) and ذَيَّةَ وَذَيَّةَ (M, K) and ذَيَّآءَ وَذَيَّآءَ, (K,) i. q. كَيْتَ وَكَيْتَ: (AO, S, M, Msb, * K:) so in the saying, كَانَ مِنَ الأَمْرِ ذَيْتَ وَذَيْتَ [&c., Some of the circumstances of the case were thus and thus, or so and so, or such and such things]. (AO, S, M.) It is plainly implied in the K [and the S] that the ت in ذيت is a radical letter, the last radical letter of the word: but AHei says that the ت in ذيت and كيت is substituted for ى; that they are originally ذَيَّةَ and كَيَّةَ; and that the ة is elided, and the ى which is the last radical letter is changed into ت: [in like manner also says ISd in the M, voce ذَا:] and most of the leading authorities on inflection assert the same: therefore, [though most persons would look for them among words of which the last radical letter is ت,] they are incorrectly placed in the K [and in the S]. (MF.) Or ذَيْتَ is formed from ذَيْوٌ, by eliding the و and doubling the ى and then substituting for the teshdeed ت; and if you elide the ت and replace it by ه, you must restore the teshdeed, and say, كَانَ ذَيَّهْ وَذَيَّهْ. (S at the end of art. ذو.) ذير 2 ذَيَّرَ, (K,) inf. n. تَذْيِيرٌ, (S,) He smeared a she-camel's teats with ذِيَار, (S, K,) in order that the young one might not suck her. (S.) — — And ذيّر النَّاقَةَ He bound the she-camel's udder with a صِرَار [q. v.], in order that the pieces of wood bound upon her udder to prevent her young one from sucking her might not make any impression upon her. (K, * TA.) [But see ذِيَارٌ, which indicates that the true meaning is, He smeared the she-camel's teats with ذِيَار in order that the pieces of wood above mentioned might not make any impression upon them.] — — ذُيِّرَ فُوهُ, inf. n. تَذْيِيرٌ, His (a man's, S) teeth became black. (Lth, S, K.) ذِيرَةٌ: see ذِيَارٌ. ذِيَارٌ Fresh camels' or similar dung (بَعَر), [mixed with dust, or earth,] with which a she-camel's teats are smeared, (T, S, M, *) in order that the young one may not such her, (S, M,) and that the pieces of wood which are bound upon her udder to prevent her young one from sucking may not make any impression upon her; (T, M;) i. q. ذِئَارٌ: or dung (سِرْقِين) before mixed with dust or earth is called خُثَّةٌ: and when mixed, ↓ ذِيرَةٌ: and when the teats are smeared with it, ذِيَارٌ. (Lth, K.) ذيع 1 ذَاعَ, aor. يَذِيعُ, inf. n. ذَيْعٌ and ذُيُوعٌ (S, Msb, K) and ذَيْعُوعَةٌ and ذَيَعَانٌ, (S, K,) It (information, news, or tidings, S, K, or discourse, Msb, and a thing, TA) became spread, published, or divulged; (S, Msb, K, TA;) became revealed, made known, or disclosed. (Msb.) — — You say also, ذَاعَ الجَوْرُ (assumed tropical:) Injustice, or tyranny, spread. (TA.) — — And ذَاعَ الجَرَبُ فِى الجِلْدِ (tropical:) The mange, or scab, became general, and spread, in the skin. (TA.) 4 اذاعهُ, (S, Msb, K,) and اذاع بِهِ, (Zj, K,) as in the Kur iv. 85, (Zj,) inf. n. إِذَاعَةٌ, (TA in art. ذوع,) He spread, published, divulged, revealed, made known, or disclosed, it; (Zj, S, Msb, * K;) and (so Zj, but in the K, "or,") proclaimed it among the people; (Zj, K;) namely, information, news, or tidings, (S,) or discourse, (Msb,) or a secret. (K.) — — Hence, app., (TA in art. ذوع,) اذاع القَوْمُ (S, K,) and اذاعت الإِبِلُ, (K,) بِمَا فِى الحوض, (S,) or بِمَا فى الحوض, (K,) (tropical:) The people, or company of men, and the camels, drank what was in the watering-trough, or tank, (S, K, TA,) all of it. (S.) — — And hence, app., (TA,) اذاع بِهِ signifies also (tropical:) He took it away; namely, another's property, (K,) and anything. (TA.) — — Accord. to the K, the medial radical letter is both و and ى; but correctly it is ى: (TA in the present art. and in art. ذوع:) so accord. to AZ and J and Z. (TA in art. ذوع.) مِذْيَاعٌ [A babbler of secrets &c.;] one who will not keep, or conceal, a secret: (S, K:) or one who is unable to conceal his information, news, or tidings: an epithet of an intensive form: (TA:) pl. مَذَايِيعُ. (S.) ذيف ذِيفَانٌ and ذَيْفَانٌ (S, M, K) and ذَيَفَانٌ (M, K) Deadly poison: (S, M, K:) or poison that takes effect; or that remains fixed, and collects: (M:) a dial. var. of ذِئْفَانٌ &c., (K,) and ذُوفَانٌ. (M.) And the second of these words, Death: so in the saying, سَقَاهُ اللّٰهُ كَأْسَ الذَّيْفَانِ [May God give him to drink the cup of death]; as mentioned by Lh. (M.) ذيل 1 ذَالَ, aor. يَذِيلُ, inf. n. ذَيْلٌ, It (a garment) was long, so that it touched the ground. (Msb.) — — He, or it, had a ذَيْل; [app. said of a horse &c., as meaning he had a long tail, or a pendent portion to his tail; and probably of a garment, as meaning it had a skirt, or lower extremity, reaching nearly, or quite, to the ground, or dragged upon the ground, when made to hang down; and perhaps of a man,

as meaning he had a ذيل to his garment;] as also ↓ أَذْيَلَ. (M, K.) — — And, said of a man, (M, Msb, K,) aor. as above, (M, Msb,) and so the inf. n., (M,) He walked with an elegant and a proud and self-conceited gait, dragging his ذَيْل [or skirt, or the lower extremity of his garment]; (M, K;) and in like manner ذَالَتْ is said of a she-camel: (M:) or he dragged his أَذْيَال [or skirts, or the lower extremities of his garment or garments], by reason of pride and self-conceit: (Msb:) or ذَالَتْ, (T, S,) فِى مِشْيَتِهَا, said of a girl, or young woman, (T,) or of a woman, (S,) aor. تَذِيلُ, (T, S,) inf. n. as above, (T,) she dragged her أَذْيَال, (T,) or her ذَيْل, (S,) upon the ground, walking with an elegant and a proud and self-conceited gait. (T, S.) [See also 5.] — — ذال بِذَنَبِهِ He raised his tail; (M, K;) said of a horse, and of a mountaingoat. (M.) And ذالت بِذَنَبِهَا She (a camel) spread her tail upon her thighs. (T.) — — ذال إِلَيْهِ i. q. اِنْبَسَطَ [app. as meaning He acted towards him, or behaved to him, with boldness, forwardness, presumptuousness, or arrogance]; as also ↓ تذيّل. (K.) — — ذال الشَّىْءُ, (M, Msb, K,) aor. as above, (M,) and so the inf. n., (Msb,) The thing was, or became, low, base, vile, mean, contemptible, or ignominious. (M, Msb, K.) And ذالت حَالُهُ His state, or condition, became lowered, or abased; as also ↓ تذايلت. (O, K.) — — ذالت said of a woman, (M, K,) and of a she-camel, (M,) She was, or became, lean, or emaciated, (M, K,) and in a bad condition. (M.) 2 ذيّل ثَوْبَهُ, inf. n. تَذْيِيلٌ, [He made his garment to have a ذَيْل, i. e. shirt, or lower extremity, reaching nearly, or quite, to the ground, or such as to be dragged upon the ground; or] he made his garment long: (T:) and ↓ اذال ثَوْبَهُ he made his garment to have a long ذَيْل. (T, TA.) — — [Hence, ذَيَّلْتُ كِتَابَهُ (assumed tropical:) I added an appendix to his writing, or book; like ذَنَّبْتُهُ. And hence, the inf. n. تَذْيِيلٌ is used to signify (assumed tropical:) An appendix; like تَذْنِيبٌ; as also ↓ ذَيْلٌ.] — ذَيَّلْتُ ذَالًا [I wrote a ذ]. (IB, TA on the letter ا.) [See also 2 in art. ذول.] 4 أَذْيَلَ: see 1, second sentence. — اذال ثَوْبَهُ: see 2. — — اذالت قِنَاعَهَا She (a woman) let down her head-covering. (T, S, K. *) — — اذالهُ, (T, S, M, Msb, K,) inf. n. إِذَالَةٌ, (S, * M, Msb,) He lowered him; abased him; rendered him vile, mean, contemptible, or ignominious; or held him in low, or mean, estimation; (T, S, M, Msb, K;) and did not tend him, or take care of him, well; (M, K;) namely, his horse, (T, S, M,) and his young man, or slave; (S;) or it is said of the owner of a thing. (Msb.) It is said in a trad., (S, M,) of the Prophet, (M,) نَهَى عَنْ إِذَالَةِ الخَيْلِ, (S, M,) i. e. [He forbade] the using of horses for mean work, and burdens. (S, TA.) — — And أَذْلْتُهَا I rendered her lean; or emaciated her; namely, a woman, and a camel. (TA.) 5 تذيّلت الدَّابَّةُ The beast moved about its tail. (M.) — — And hence, (M,) تذيّل He (a man, TA) walked with an elegant and a proud and self-conceited gait, (M, K,) [app., dragging his ذَيْل (or skirt), like ذَالَ.] — — [It occurs in the M and L, in art. رأد: said of a branch, or twig, app. as meaning It inclined limberly from side to side: but in the K, I there find in its place تذبّل.] — — See also 1. 6 تَذَاْيَلَ see 1, last sentence but one. ذَيْلٌ The latter, or kinder, or the last, or kindmost, part of anything. (M, K.) Accord. to MF, this is the proper signification, and the other significations here following are tropical. (TA.) [But in my opinion, the word in each of the next two senses, or at least in the former of them; if not strictly proper, is what is termed حَقِيقَةٌ عُرْفِيَّةٌ, i. e. a word so much used in a tropical sense as to be, in that sense, conventionally regarded as proper.] — — [A skirt, or lower extremity, of a garment, reaching nearly, or quite, to the ground, or that is dragged upon the ground, when made to hang down:] the extremity, of a garment, that is next the ground, and so if not touching it [as well as if touching it]; an inf. n. used in this sense: (Msb:) or the part of a waist-wrapper (إِزَار), and of a garment [of any kind], that is dragged [upon the ground], (M, K,) when it is made to hang down: (M:) or the part, of an إِزَار, and of a [garment of the kind called] رِدَآء, that is made to hang down, and touches the ground: and the part, of any kind of garment worn by a woman, that the wearer drags upon the ground behind her: (Lth, T:) or the parts, all round, of a woman's garment, that fall upon the ground: and the portion that is made to hang down, of a woman's shift and of her قِنَاع [or head-covering]: you do not [properly] say of a man that he has a ذَيْل [but only when you liken the lower part of his garment to the similar part of a woman's garment]: a man's having a long garment, such as a shirt and a جُبَّة, [or his dragging the skirt thereof,] is termed إِرْفَالٌ: (Khálid Ibn-Jembeh, T:) the pl. of ذَيْلٌ (in this sense, T, Msb, as relating to a shirt [&c.], S, and in all its senses, T, M) is أَذْيَالٌ (T, S, M, Msb, K) and أَذْيُلٌ (El-Hejeree, M, K) [both pls. of pauc.] and ذُيُولٌ (T, S, M, Msb, K) which is a pl. of mult. (M.) Hence طُولُ الذَّيْلِ is a metonymical expression meaning (tropical:) Richness, or competency; because long أَذْيَال generally pertain to the rich and the prodigal and the proud and self-conceited: (Er-Rázee, Har p. 493:) and you say, طَالَ ذَيْلُ فُلَانٍ, meaning (tropical:) The state, or condition, of such a one became good, and his wealth became abundant: and هُوَ طَوِيلُ الذَّيْلِ, meaning (tropical:) He is rich. (Har p. 319.) — — Of a horse (T, K) &c., (K,) [i. e.] of a horse and a camel and the like, (M,) The tail: (T, M, K:) or the tail when long: (TA:) or the part, of the tail, that is made to hang down. (M, K.) — — [(assumed tropical:) Of a cloud, The skirt; or lower, pendent, part: used in this sense in the K voce هَيْدَبٌ.] — — ذَيْلُ الرِّيحِ (assumed tropical:) What is dragged along, (T, S, O,) or drawn together, (M,) by the wind, upon the ground, (T, S, O, M,) of dust (T, M, O) and rubbish: (T, O:) or what the wind leaves upon the sand, (M, K,) in the form of a rope, (M,) resembling the track of a ذَيْل [or skirt] dragged along: (M, K:) or, as some say, أَذْيَالُالرِّيحِ means (assumed tropical:) the after-parts of the wind, with which it sweeps what is light to it. (M.) — — ذَيْلُ جَبَلٍ (assumed tropical:) The foot, bottom, base, or lowest part, of a mountain. (A and TA voce جَرٌّ.) — — أَذْيَالُ النَّاسِ (assumed tropical:) The hindmost of the people. (K.) You say, جَآءَ أَذْيَالٌ مِنَ النَّاسِ (assumed tropical:) Some few of the hindmost of the people came. (S, Sgh.) — — See also 2. — And see ذَائِلٌ. ذَيَّالٌ: see ذَائِلٌ, in three places. — — Also That behaves proudly, conceitedly, or vainly, and walks with an elegant and a proud and self-conceited gait. (TA.) Applied to a horse, That carries himself in an elegant and a proud and self-conceited manner, in his step, and in curvetting, or raising his fore legs together and putting them down together, and kneading with his hind legs, or in prancing, as though he dragged along the ذَيْل [or pendent portion] of his tail. (M.) ذَائِلٌ, applied to a horse, Having a ذَيْل, (T, K,) i. e. tail: (T:) and ↓ ذَيَّالٌ having a long ذَيْل: (T, K:) or the former word has the latter signification; (IKt, T, M;) it means having a long tail: (S:) and ↓ the latter word, tall, and having a long ذَيْل, (M, K,) and that carries himself in an elegant and a proud and self-conceited manner, in his step; (K;) and is applied in the same sense to a wild bull: (M:) or the former word signifies short, and having a long tail; and its fem. is with ة: (T:) or when a horse is of this description, they say ↓ ذَيَّالُ الذَّنَبِ, mentioning the ذَنَب. (T, S.) — — Also, applied to a دِرْع, (S, M, K,) [i. e. a coat of mail, as is shown in the S and TA,] Long (S, M, K) in the ذَيْل [or shirt]; (S;) and so ذَائِلَةٌ and ↓ مُذَالَةٌ. (M, K. [In the CK, the last word is erroneously written مَذَالَةٌ.]) — — And حَلْقَةٌ ذَائِلَةٌ and ↓ مُذَالَةٌ A ring [app. of a coat of mail] that is slender (M, K *) and elongated. (M.) — ذَائِلٌ ↓ ذَيْلٌ [an expression like ذُلٌّ ذَلِيلٌ, the

former word an inf. n.,] means [Exceeding] lowness, baseness, vileness, meanness, contemptibleness, or ignominiousness. (S.) مُذَالٌ; fem. with ة: see the latter in the next preceding paragraph, in two places. — — The fem. also means (assumed tropical:) A female slave: (T, S, M:) because she is held in low, or mean, estimation, while she carries herself in an elegant and a proud and selfconceited manner: so in the prov., أَخْيَلُ مِنْ مُذَالَةٍ [More proud and self-conceited than a female slave]. (S, K.) مُذْيِلٌ [so in my MS. copy of the K, as in the M, but in other copies of the K مُذَيَّلٌ,] and ↓ مُتَذَيِّلٌ [in the CK مُتَذَيَّلٌ] i. q. مُتَبَذِّلٌ [One who performs his own work; or who is careless of himself or his honour or reputation]. (M, K.) مُذَيَّلٌ A garment, (T,) of the kind called مُلَآء, (T, S,) or رِدَآء, (K,) Long (T, S, K) in the ذَيْل [or skirt]. (S, K.) So in a verse of Imra-el- Keys, of which the latter hemistich is cited voce دُوَارٌ. (T, TA.) أَرْضٌ مُتَذَيَّلَةٌ A land upon which has fallen a weak and small quantity (لَطْخٌ ضَعِيفٌ) of rain. (Sgh, K.) مُتَذَيِّلٌ: see مُذِيلٌ. ذيم 1 ذَامَهُ, (T, M, Msb, K,) first pers. ذِمْتُهُ, (S,) aor. يَذِيمُ, (T, &c.,) inf. n. ذَيْمٌ and ذَامٌ, (S, M, Msb, K,) He blamed, or found fault with, him, or it, (T, S, M, Msb, K,) namely, a commodity; like ذَأَمَهُ: (Msb:) accord. to Akh, ذِمْتُهُ and ذَأَمْتُهُ and ذَمَمْتُهُ all signify the same. (S.) ذَامٌ: see what next follows, in two places. ذَيْمٌ and ↓ ذَامٌ are inf. ns., (S, M, Msb, K,) and are syn. with عَيْبٌ [as such, and also as meaning A vice, fault, defect, or the like; in the latter sense syn. with ذَامٌّ, which belongs to art. ذم]: (T, S, M, Msb, * K:) or, as some say, syn. with ذَمٌّ [blame, &c.]. (M.) It is said in a prov., ↓ لَاتَعْدَمُ الحَسْنَآءُ ذَامًا [The beautiful female is not without a defect]. (S.) مَذِيمٌ Blamed, or found fault with; (S, Msb, K;) as also ↓ مَذْيُومٌ: (S, K:) the former defective, and the latter complete: (S:) applied [app. to a man; (see the dial. var. مَذْؤُومٌ, as used in the Kur vii. 17;) and] to a commodity. (Msb.) مَذْيُومٌ: see what next precedes. ذين 1 ذَانَهُ, [aor. يَذِينُ, inf. n., app., ذَيْنٌ,] He blamed, or found fault with, him, or it; like ذَامَهُ. (IAar, T.) ذَيْنٌ, (M, TA,) incorrectly said in the K to be ذِيْنٌ, with kesr, (TA,) A vice, fault, defect, or the like, (M, K, TA;) as also ذَانٌ [which belongs to art. ذون]. (M.) مُذَانٌ a dial. var. of مُذَالٌ. (M.) [See the latter in art. ذيل.]

ر

The tenth letter of the alphabet: called رَآءٌ and رَا: pl. [of the former] رَاآتٌ and [of the latter] أَرْوَآءٌ. (TA in باب الالف الليّنه.) It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed ذُلْق, which are, and ل and ن, [also termed ذَوْلَقِيَّة, or pronounced with the extremity of the tongue, and ب and ف and م which are also termed شَفَهِيَّة, or pronounced with the lips:] these letters which are pronounced with the tip of the tongue and with the lips abound in the composition of Arabic words: (L:) and hence ر is termed, in a vulgar prov., حِمَارُ الشُّعَرَآءِ [" the ass of the poets "]. (TA in باب الالف اللّينة.) ر is substituted for ل, in نَثْرَةٌ for نَثْلَةٌ, and in رَعَلَّ for لَعَلَّ, and in وَجِرٌ and أَوْجَرُ for وَجِلٌ and أَوْجَلُ; and this substitution is a peculiarity of the dial. of Keys; wherefore some assert that the ر in these cases is an original radical letter. (MF.) — [As a numeral, it denotes Two hundred..] رَ is an imperative of رَأَى [q. v.]. (AZ, T and S and M in art. رأى.) را رَا and رَآءٌ: see the preceding paragraph, and arts. رواً and رى. — رَا is also said by some for رَأَى [q. v.]. (M in art. رأى.) رأ R. Q. 1 رَأْرَأَ السَّرَابُ, (Sgh, and so in a copy of the S,) or السَّحَابُ, (M, and so in a copy of the S,) or both, (K,) The mirage, or the clouds, or both, shone, or glistened. (S, M, Sgh, K.) — — [Hence, probably,] رَأْرَأَتْ عَيْنَاهُ [app. meaning His eyes glanced] is said when one turns his eyes: (AZ, S:) or رَأْرَأَتِ العَيْنُ means the eye was restless, turning [in various directions]: or was in a state of motion, or commotion, by reason of its weakness. (El-Ghooree, Har p. 85.) And رَأْرَأَ (K,) inf. n. رَأْرَأَةٌ, (M,) said of a man, (TA,) He moved about the black of his eye: (M, K, TA:) or he turned it about (K, TA) much: (TA:) and he looked sharply, or intently. (M, K, TA.) You say also, هُوَ يُرَأْرِئُ بِعَيْنَيْهِ [He moves about the blacks of his eyes: &c.]. (TA. [See also أَرْأَى, in art. رأى.]) And رَأْرَأَتْ, said of a woman, She glistened with her eyes, by reason of looking hard, or intently: (K:) or, said of a fornicatress, or an adulteress, she moved about the blacks of her eyes [as a sign] to the man seeking her: (T:) or رأرأت بِعَيْنِهَا, said of a woman, (S, M,) she glistened with her eye, by reason of looking hard, or intently: (S:) or she opened her eye wide, and looked sharply, or intently. (M.) Also, said of a woman, She looked at her face in a mirror. (K, * TA.) — — رَأْرَأَتِ الظِّبَاءُ The gazelles wagged their tails: (K:) or so رارأتْ بِأَذْنَابِهَا; like لَأْلَأَتْ. (T.) — رَأْرَأَ, (K,) or رَأْرَأَ بِالغَنَمِ, (T, M,) inf. n. رَأْرَأَةٌ, (T,) He called the sheep, or goats, to water: (T:) or he called the sheep, or goats, (M, K,) by the cry إِرْإِرٌ or [rather, as in the present day,] إِرَّ [i. e. إِرَّ إِرَّ,] (M,) or by the cry أَرْأَرْ: (K:) accord. to analogy, the verb [derived from the cry] should be أَرْأَرْ: (M:) طَرْطَبَ بِهَا, inf. n. طَرْطَبَةٌ, signifies " he called them [to be milked by making a sound] with his lips. " (T.) رَجُلٌ رَأْرَأٌ and ↓ رَأْرَآءٌ, (T,) or رَأْرَأُالعَيْنِ (S, M) and ↓ رَأْرَاؤُهَا, (Kr, M,) A man who turns about the black of the eye much. (T, S, * M.) And امْرَأَةٌ رَأْرَآءٌ ↓, (T, M, K,) with medd. and without ة, (T,) and رَأْرَأٌ and رَأْرَأَةٌ, (M, K,) A woman who opens her eye wide, (M,) or who glistens with her eyes, (K,) looking sharply, or intently. (M, K.) رَأْرَآءٌ: see the next preceding paragraph, in three places. رأب 1 رَأَبَ, (T, S, M, A, K,) aor. رَاَ^, (M, A, K,) inf. n. رَأْبٌ. (M, TA,) He repaired, or mended, (T, S, M, A, K,) a [cracked, or broken,] vessel, (S,) or a crack, or fissure; (M, A, K;) as also ↓ رأّب, (M, TA,) in some copies of the K ↓ ارتأب, [agreeably with an explanation of مُرْتَأَبٌ, its pass. part. n., which see below,] and in others [and in a copy of the A] ↓ أَرْأَبَ, but the right reading is رأّب. (TA.) It is related of AHát, that he heard رَبُّ said, [as the imperative, for إِرْأَبْ,] and that it is a good dial. var., like سَلْ for اِسْأَلْ. (TA.) — — (assumed tropical:) He rectified, repaired, mended, or amended, anything. (M.) You say, رَأَبَ بَيْنَ القَوْمِ, (M, K,) aor. and inf. n. as above, (M,) (assumed tropical:) He effected a reconciliation, or made peace, between the people, or company of men. (M, K.) And اَللّٰهُمَّ ارْأَبْ بَيْنَهُمْ (S, A) (assumed tropical:) O God, effect a reconciliation, or make peace, between them: (S:) or (tropical:) rectify the matter, or affair, between them. (A.) And اَللّٰهُمَّ ارْأَبْ حَالَنَا (tropical:) [O God, rectify, or amend, our state, or condition]. (TA.) — — Also, inf. n. as above, (assumed tropical:) He collected a thing together, and bound it gently. (TA.) — — And رَأَبَتِ الأَرْضُ (assumed tropical:) The land produced its [trefoil called] رَطْبَة, or رُطْبَة, [so accord. to different copies of the K,] after the cutting [of a crop thereof]. (K.) 2 رَأَّ^and 4 and 8: see above, first sentence. رَأْبٌ an inf. n. used in the sense of [the act. part. n.] ↓ رَائِبٌ: so in the saying, كَفَى بِفُلَانٍ رَأْبًا لِأَمْرِكَ (tropical:) [Such a one is sufficient as a rectifier, or an amender, of thine affair, or thy case]. (A.) You say also, فُلَانٌ رَأْبُ أَمْرٍ, and ↓ رُؤُوبُ أُمُورٍ, (tropical:) Such a one is a rectifier, or an amender, of an affair, and [a skilful rectifier or amender] of affairs. (A.) [See also رُؤْبَةٌ: and مِرْأَبٌ.] — — Also (tropical:) A chief who rectifies, or amends, the affair, or case, of a people, or party. (A.) — — (tropical:) A big, bulky, portly, or corpulent, chief. (K, TA.) — A herd of seventy camels. (K.) رُؤْبَةٌ A piece, (S, Msb, K,) or piece of wood, with which a large wooden bowl, (T, TA,) or with which a vessel, (S, Msb, K,) is repaired, or mended: (T, S, Msb, K:) or a thing, (T,) or piece of wood, (TA,) with which a breach, or broken place, (T, TA,) in a vessel, (T,) or in a bowl, (TA,) is stopped up: (T, TA:) a piece that is inserted in a vessel, to repair, or mend, it: (M:) and a piece of stone with which a بُرْمَة [or cooking-pot of stone or other material] is repaired, or mended: (T, TA:) and a patch, or piece, with which a camel's saddle (رَحْل) is patched, or pieced, when it is broken: (M, TA:) some of its meanings are mentioned also in art. روب: (TA:) pl. رُؤَبٌ (T) and رِئَابٌ. (S.) — — [Hence,] one says, هُوَ رُؤْبَةُ صَدْعِ الصَّفَآءِ (tropical:) [He is the means of repairing the breach of sincere affection]. (A.) And هُوَ رِئَابُ بَنِى فُلَانٍ (tropical:) [app. a mistranscription for هُمْ: i. e. They are the means of rectifying, or amending, the affair, or case, of the sons of such a one]. (A.) [See also رَأْبٌ and مِرْأَبٌ.] رُؤُوبٌ: see رَأْبٌ. رأّب: see مِرْأَبٌ. رَائِبٌ: see رَأْبٌ. أَرْآبٌ, for آرَابٌ, pl. of إِرْبٌ, q. v. مِرْأَبٌ An instrument with which cracks, or fissures, in a vessel, are repaired, or mended; syn. مِشْعَبٌ. (M, TA.) — — [And hence,] the same word, and ↓ رَأّبٌ, (T, A, K,) A man who repairs, or mends, cracks, or fissures, (T, K,) of bowls [&c.]: (T:) or who repairs, or mends, things well. (A.) And [hence,] (assumed tropical:) A man who effects reconciliation, or makes peace, between people. (T.) Pl. [of the former] مَرَائِيبُ [as

though the sing. were مِرْآبٌ also]. (T, A, TA.) مُرْتَأَبٌ i. q. مُغْتَفَرٌ [Forgiven: or, accord. to the TK, (assumed tropical:) rectified, or repaired, in a suitable manner]: (K, TA:) [in one copy of the K, مُعْتَفَرٌ: and] in one copy, معتفن. (TA.) رأبل Q. 1 رَأْبَلَ. inf. n. رَأْبَلَةٌ, He was, or became, wicked, crafty, or cunning; as also ↓ تَرَأْبَلَ. (T in art. ربل.) — رَأْبَلَةٌ (M, K) inf. n. of رَأْبَلَ, said of a man; (T, K;) [also signifies] The walking (M, K) of a man (M) inclining (M, K) to either side, (M,) or to one side, (K,) as though having the feet attenuated, and chafed, or abraded. (M, K. [يَتَوَخَّى in the CK is a mistake for يَتَوَجَّى, which is expressly said in the TA to be with جيم.]) Q. 2 تَرَأْبَلَ: see above. — — Also He made a raid, or a sudden attack, upon people, and acted like the lion: (S and TA in art. ربل:) and so, accord. to Fr, تَرَيْبَلَ. (TA in that art.) And تَرَأْبَلُوا They practised theft, (M, K, TA,) and made raids, or sudden attacks, upon people, and acted like the lion. (TA.) And (so in the M, but in the K " or,") They went on a hostile, or hostile and plundering, expedition, upon their feet, and alone, without any commander over them. (M, K. [See رَبِيلٌ and رِيبَالٌ, in art. ربل.]) — — [ترأبل, said of a lion, occurs in the " Deewán el-Hudhaleeyeen," accord. to Freytag, as meaning He had perfect teeth.] رَأْبَلَةٌ Wickedness, craftiness, or cunning, (M, * K, TA,) and boldness, and insidiousness for the purpose of doing evil, or mischief. (TA.) So in the saying, فَعَلَ ذٰلِكَ مِنْ رَأْبَلَتِهِ He did that by reason of his wickedness, &c. (M, K, TA.) It is the inf. n. of Q. 1 [q. v.]. (T, TK.) رِئْبَالٌ, a quadriliteral word [as to its root], (M, K,) of the measure فِعْلَالٌ, as is shown by their saying تَرَأْبَلُوا; (M;) and also without ء, (M, K,) sometimes, (K,) the ء being suppressed, and ى substituted for it; (M;) The lion: (S in art. ربل, and M and K:) and the wolf: (M, K:) or a malignant, guileful, or crafty, wolf: and accord. to Skr, a fleshy and young beast of prey: (TA:) and applied as an epithet to a thief, because of his boldness: (M:) and also, (K,) as some say, (M,) one who is the only offspring of his mother: (M, K:) pl. رَآبِيلُ (S in art. ربل, and K) and رَآبِلُ, (K) [the latter, probably, contracted by poetic license,] and رَآبِلَةٌ (TA.) [See also رِيبَالٌ, in art. ربل.] رأد 1 رَؤُدَ: — — and رَأَدَ: see the next paragraph. 5 ترأد It (a branch, or twig,) was, or became, in its most fresh, or supple, and. soft, or tender, state, [in the first year of its growth; see رُؤْدٌ;] as also ↓ رَؤُدَ: (M, L:) or it bent, in a languid manner; syn. تَفَيَّأَ; (T, M, L, K;) and inclined limberly from side to side; syn. تَذَبَّلَ, (K,) or تَذَيَّلَ: (M and L:) or it bent: (T:) or it inclined this way and that: (A:) and ↓ تَرَآءَدَ it waved, or inclined to the right and left. (M, L.) It, or (tropical:) he, (a man, TA,) shook by reason of softness, or tenderness, (S, K, TA,) and bent from side to side; (TA;) as also ↓ ارتأد: (S, K, TA:) and in like manner one says of a girl, (TA,) ترأّدت, meaning she affected a bending of her body from side to side by reason of softness, or tenderness. (T.) (assumed tropical:) It (the neck) twisted, or bent- (K.) (assumed tropical:) It (a thing) moved to and fro: (TA:) or it twisted, or bent, and moved to and fro. (M.) — — (tropical:) He (an old man) was, or became, affected with a trembling, and inclined this way and that, in his rising: (A:) or he (a man) rose, and was, or became, affected with a trembling, (T, M, L, K,) in his bones, (M,) in rising, until he stood up. (T, L.) — — ترأّدت الحَيَّةُ (tropical:) The serpent shook, in going, or passing, quickly along. (M, A. *) — — ترأّدت الرِّيحُ (assumed tropical:) The wind was, or became, in state of commotion, (K, TA,) and inclined to the right and left. (TA.) — — ترأّد الضُّحَى; (T, M, A, L;) and ↓ ترآءد; (M, L;) and ↓ رَأَدَ, [in Golius's Lex. رَئِدَ,] inf. n. رَأْدٌ; (A, L;) (tropical:) The ضُحَى [or period after sunrise] reached the stage that is termed the شَبَاب of the- day; (A;) i. e., when the sun had risen high, (T, A, TA,) one fifth of the day having passed: (A, TA:) or became bright: or advanced beyond the spreading of the sunshine and the time when the sun had become high. (M.) 6 تَرَآَ^ see 5, in two places. 8 إِرْتَأَ^ see 5. رَأْدٌ: see رُؤْدٌ. — — [Hence,] رَأْدُ الضُّحَى (T, S, M, A, L, K) and ↓ رَائِدُهُ (K) (tropical:) The stage of the ضُحَى [or period after sunrise] that is termed the شَبَاب of the day; (A;) i. e., when the sun has risen high, (T, S, A, K, TA,) one fifth of the day having passed: (A, TA:) or the brightness thereof: or the period after the spreading of the sunshine and the time when the sun has become high. (M.) — Also الرَّأْدُ (S, M, A, and so accord. to some copies of the K) and ↓ الرُّؤْدُ, (S, M, and so accord. to some copies of the K,) or رَأْدُ اللَّحْيِ, (T,) and ↓ الرَّأْدَةُ and ↓ الرُّؤْدَةُ likewise, (accord. to some copies of the K, [but these I do not find in this sense in any other lexicon,]) or الرُّؤْدَةُ only of all these, (accord. to other copies of the K, in some of which it is written without ء,) The root of the jaw-bone (أَصْلُ اللَّحْيِ), (T, S, M, A, K,) that projects beneath the ear: (T:) or the part of the jaw-bone whence the molar teeth (الأَضْرَاس) grow: or the رَأْدَانِ are the two thin extremities of the لَحْيَانِ [meaning the two sides of the lower jaw-bone], which are in their upper part, sharp, and curved, and suspended in two holes beneath the two ears: (M:) pl. أَرْآدٌ. (S.) — Also رَأْدٌ A vacant tract (خَلَآء) of land. (K.) رُؤْدٌ (T, L, TA; in a copy of the M ↓ رُؤُودٌ [perhaps a mistranscription for رَؤُودٌ if not for رُؤْدٌ; but more probably for the former, which see in art. رود]; in the L, in one place, ↓ رَؤْدٌ; and in a copy of the A ↓ رَائِدٌ [which is probably correct, as is also رُؤْدٌ];) A branch, or twig, in the most fresh, or supple, and soft, or tender, state, (T, M, A, L,) in the first year of its growth: (T, A, L:) [being also used as a coll. gen. n.,] it has for its n. un. ↓ رُؤْدَةٌ: (T, L:) some say that رُؤْدٌ signifies the extremity of any branch or twig: the pl. is أَرْآدٌ and أَرَائِدُ; the latter of which is extr.; and is not a pl. pl.; for, were it so, it would be أَرَائِيدُ (M, L.) — — Also, (T, S ,M, A, K,) from the same word applied to a branch, or twig, (T,) and ↓ رَأْدٌ, (S, K,) each with ء, (AZ, S,) and ↓ رُؤْدَةٌ (S, M, K) and ↓ رَأْدَةٌ (T, S, M, A, K) and رَادَةٌ, (A, K,) without ء, (A,) [in the CK repeated with ء,] and ↓ رَؤُودَةٌ (M, K, in the CK رَؤْدَةٌ) and ↓ رَائِدَةٌ (A) and in some copies of the K رُودَةٌ without ء, [which is in some copies written with ء, and] to which the signification there next given (أَصْلُ اللَّحْيِ) is in other copies made to belong, (TA,) and some add رَادٌ, without ء, (MF,) (tropical:) A youthful girl: (T:) or a soft, or tender, girl or woman: (A:) and (T) a woman goodly, or beautiful, (T, S, K,) and youthful: (T, K:) or one who soon attains to youthfulness with good food: (M:) pl. of the first أَرْآدٌ. (T, M.) You say غَيْرُ رَادَةٍ ↓ اِمْرَأَةٌ رَأْدَةٌ, in which the former رادة may be without ء, and the latter must be so, meaning (tropical:) A soft, or tender, woman; not one that roves about. (A, TA.) — Also رُؤْدٌ i. q. تُؤَدَةٌ [Moderation; gentleness; a leisurely manner of proceeding; &c.] (M, K. [In the latter, the form of the word having this signification is not plainly indicated.]) A poet says, كَأَنَّهُ ثَمِلٌ يَمْشِى عَلىرُودِ [As though he were one intoxicated, walking in a gentle, or leisurely, manner]; for علىرُؤدِ; suppressing the ء for the sake of the rhyme: but he who regards the word as that of which رُوَيْدٌ is the dim. does not regard it as originally with ء. (M, TA.) — See also رَأْدٌ. رُؤْدٌ: see the first sentence in the next preceding paragraph. رِئْدٌ A sucker, an offset, or a shoot from the root, of a tree: (M, K:) or a soft, or tender, branch, or twig, thereof: pl. رِئْدَانٌ. (M.) — — Also i. q. تِرْبٌ, (T, S, M, K,) i. e. (TA) (tropical:) An equal in age, (A, TA,) of a female, (T,) and of a man, but mostly used in relation to females: (M:) sometimes, [in poetry,] رِيدٌ, with the ء suppressed, (T, S, M,) for the sake of the rhyme; (M;) as in in a verse of Kutheiyir cited voce أُصْدَةٌ: (T, S:) pl. أَرْآدٌ. (M.) — Also Straitness: (K, TA: [in the CK, الضَّيِّقُ is erroneously put for الضِّيقُ:]) you say, وَقَعَ فِىالرِّئْدِ He fell into straitness. (TK.) But [SM says,] I have not found this in any of the lexicons that I have. (TA.) رَأْدَةٌ: see رُؤْدٌ, each in two places: — and رَأْدٌ. رُؤْدَةٌ: see رؤدٌ, each in two places: — and رَأْدٌ. رَؤُودٌ: see رَادٌ, in art. رود. رُؤُودٌ [or رَؤُودٌ?]: see رُؤْدٌ. رَؤُودَةٌ: see رُؤْدٌ. رَائِدٌ: see رُؤْدٌ. — — رَائِدُ الضُّحَى: see رَأْدٌ. — [See also art. رود.] رَائِدَةٌ:

رأس 1 رَأَسَهُ, (S, M, K,) aor. رَاَ^َ, (K, TA, [in a copy of the M رَاَ^ُ,]) inf. n. رَأْسٌ, (M, TA,) He (a man, S) hit, or hurt, his head. (S, M, K.) — — رَأَسْتُهُ بِالعَصَى I struck his head with the staff, or stick. (A.) — — رَأَسَهُ البِرْسَامُ The disease called برسام affected, or overcame, (أَخَذَ,) his head. (A.) [And hence,] رُئِسَ, (M, A,) inf. n. رَأْسٌ, (M,) His (a man's) head was, or became, affected, or overcome, by the disease called برسام, or otherwise: (A:) or he had a complaint of his head. (M, TA.) — رَأَسَ القَوْمَ, (S, M, A,) and رَأَسَ عَلَيْهِمْ, (M,) aor. رَاَ^َ, (S, M,) inf. n. رِئَاسَةٌ, (S, M, A,) (tropical:) He was, or became, head, chief, commander, governor, ruler, lord, master, prince, or king, of, or over, the people; he headed them; (M, A; *) he was, or became, their superior, (M.) [See also 5.] — — Also رَأَسَ, alone, aor. رَاَ^َ, inf. n. رِئَاسَةٌ, (tropical:) He was, or became, high in rank or condition. (Msb.) — — And, with the same aor. and inf. n., (tropical:) He strove for رِئَاسَة [or headship, or command,] (زَاحَمَ عَلَيْهَا,) and desired it. (IAar, TA.) 2 رأس الضَّبُّ الأَفْعَى The [lizard called] ضبّ turned his head towards the viper, or met the viper head-foremast, in coming forth from his hole: for the viper comes to the hole of the ضبّ, and hunts after it, and sometimes the latter comes forth with its head towards the former, and is said to be مَرَئِّس: and sometimes a man hunts after the ضبّ, and puts a stick into the mouth of its hole, and it imagines it to be a viper, and comes forth head-foremost or tail-foremost, i. e., مُرَئِّسًا أَوْ مُذَنِّبًا. (TA.) — [The verb is also used intransitively, as meaning It (a ضَبّ) put its head foremost in coming forth from its hole: contr. of ذَنَّبَ.] — رَأَّسْتُهُ, inf. n. تَرْئِيسٌ, (tropical:) I made, or appointed, him رَئِيس [i. e. head, chief, commander, governor, ruler, lord, master, prince, or king], (S, K,) عَلَى القَوْمِ over the people. (S, TA.) And رَأَّسُوهُ عَلَىأَنْفُسِهِمْ, (M, A,) seen by Az, in the book of Lth, written رَوَّسُوهُ, but the former is the regular form, (TA,) (tropical:) They made him head, chief, commander, &c., over themselves. (M, A.) 5 ترأس عَلَىالقَوْمِ (tropical:) He became made, or appointed, head, chief, commander, governor, ruler, lord, master, prince, or king, over the people; (S, M, A;) as also ↓ ارتأس عَلَيْهِمْ: (S:) or both signify [like رَأَسَ على القوم,] he was, or became, رَئِيس [i. e. head, chief, &c.] (K, TA) over the people. (TA.) 8 ارتأس الشَّىْءَ He, or it, became mounted, or fixed, upon the head of the thing. (M, TA. *) In the saying, يَرْتَاسُ السِّنَانَ فَيُقْتَلُ [He becomes fixed upon the point of the spear-head, and is slain], in a verse cited by Th, يَرْتَاسُ is for يَرْتَئِسُ. (M.) — See also 5. — ارتأس زَيْدًا He took Zeyd by the neck, and lowered it to, or towards, the ground. (K, from the " Nawádir el-Aaráb. ")— — Hence, (assumed tropical:) He occupied Zeyd so as to divert his attention: (K, from the same:) and اِكْتَاسَهُ and اِرْتَكَسَهُ and اِعْتَكَسَهُ also signify the same [app. in the former sense, or perhaps in both senses.] (TA, from the same.) رَأْسٌ, (S, M, A, Msb, K,) generally with ء, except in the dial. of Benoo-Temeem, who constantly suppress the ء, (Msb,) [The head of a man and of any animal;] a certain part of an animal, (Msb,) well known: (Msb, K:) masc., (Msb, TA,) by common consent: (TA:) and (K) the highest or uppermost part, or top, or summit, (M, A, K,) of a thing, (M,) or of anything; (A, K;) as, for instance, of a mountain, &c.; (the Lexicons, passim;) and the upper, or uppermost, part of a valley: (TA: see رَائِسٌ:) pl. (of pauc., S, TA) أَرْؤُسٌ, (S, M, Msb, K,) and, by transposition, آرُسٌ, (M, TA, * [originally أَأْرُسٌ, in the L, erroneously, أاراس,]) and (of mult., S, TA) رُؤُوسُ, (S, M, Msb, K, [by some carelessly written رُؤُسٌ, and by some, allowably, رُؤُسٌ,]) which is not transposed, and رُوْسٌ, which is elliptical. (M, TA.) A poet uses the pl. for the dual, saying, رُؤُوسُ كَبِيرَيْهِنَّ يَنْتَطِحَانِ [The heads of the two great ones, or old ones, of them, smite each other with their horns]. (M.) — — أُمُّ الرَّأْسِ: see أُمٌّ. — — يَوْمُ الرُّؤُوسِ [The day of the heads] is applied by the people of Mekkeh to the day called يَوْمُ القَرِّ, because then they eat the heads of the animals sacrificed. (A, TA.) — — أَصَابَ رَأْسَهُ (tropical:) He kissed his head: a metonymical phrase. (TA.) — — رُمِىَ فُلَانٌ مِنْهُ فِى الرَّأْسِ [lit., Such a one was shot by him in the head; meaning,] (assumed tropical:) he turned away from him, and did not look towards him nor pay any regard or attention to him, and deemed him troublesome. (S, TA.) You say also, رُمِيتُ مِنْكَ فِى الرَّأْسِ, meaning, (assumed tropical:) Thou hast an evil opinion of me (S, K) so that thou canst not look towards me. (S.) — — رَكِبَ رَأْسَهُ: see art. ركب. — — وَلَدَتْ وَلَدَهَا عَلَى رَأْسٍ وَاحِدٍ (assumed tropical:) She brought forth her children one after, or near after, another. (IAar, M.) In like manner you say, وُلِدَ لَهُ ثَلَاثَةُ أَوْلَادٍ رَأْسًا عَلَى إِثْرِ رَأْسٍ, (M,) or رَأْسًا عَلَى رَأْسٍ, (TA,) (assumed tropical:) He had three children born to him one after, or near after, another. (M, TA.) And اِجْعَلْ هٰذَا الشَّىْءَ رَأْسًا وَاحِدًا (assumed tropical:) Make thou this thing to be [uniform, or] of one way, or mode, or manner. (ISK, TA in art. بأج.) — — عِنْدِى رَأْسُ مِنَ الغَنَمِ (tropical:) [I have one head of sheep or goats]: and عِدَّةٌ مِنْ أَرْؤُسٍ (tropical:) [a number of head thereof]. (A, TA.) It is said in a trad. of' Omar, وَاجْعَلُوا الرَّأْسَ رَأْسَيْنِ (tropical:) And make ye the one head two head, by buying two animals with the price of one, that, when one dies, the second may remain. (Mgh in art. فرق.) And you say, فُلَانٌ يَرْتَبِطُ كَذَا رَأْسًا مِنَ الدَّوَابِّ [Such a one ties so many head of beasts]. (S in art. ربط.) — — أَعْطِنِى رَأْسًا مِنْ ثُومٍ وَ سِنًّا مِنْهُ (tropical:) [Give thou to me a head of garlic, and a clove thereof]: and كَمْ فِى رَأْسِكَ مِنْ سِنٍّ (tropical:) [How many cloves are there in thy head of garlic?]. (A, TA.) — — رَأْسٌ also signifies The extremity of a thing: or, as some say, the end, or last, thereof. (MF. TA.) — — [A head, head-land, cape, or promontory.] — — The hilt of a sword; (A;) and so ↓ رِئَاسٌ; (S, M, K; [in a copy of the A رِيَاسَةٌ;]) or this signifies its pommel, (Sgh, K,) more correctly; (Sgh;) and is also written رِيَاسٌ, but whether for رِئَاسٌ or originally with ى is doubtful. (M.) [From the first of the above-mentioned significations arise several others, which are tropical. — — Hence, الرَّأْسُ وَالذَّنَبُ (assumed tropical:) The two nodes of a planet: see تِنِّينٌ. — — Hence likewise,] رَأْسٌ is also (tropical:) syn. with رَئِيسٌ, q. v. infrà. (M, K.) You say, مَا أُرِيدُهُ رَأْسًا (tropical:) [I do not desire him as a رئيس, i. e. head, chief, &c.]. (A.) And it is said in a trad., رَأْسُ الكُفْرِ مِنْ قِبَلِ المَشْرِقِ (tropical:) [The head, or leader, of infidelity is from the direction of the place of sunrise]: indicating that Ed-Dejjál or some other of the heads of error will come forth in the east. (TA.) — — رَأْسُ المَالِ (tropical:) The capital, or principal, of property. (Msb, K.) [Hence the saying,] أَقْرَضَتْنِى عَشَرَةً بِرُؤُوسِهَا (tropical:) She lent me ten [pieces of money] as a loan whereof the principal was to be repaid without interest. (Mgh, TA. *) — — القَافِيَةُ الرأْسُ البَيْتِ (assumed tropical:) [The rhyme is the principal, or most essential, part of the verse]: said by one of the tribe of' Okeyl, to IJ. (M.) — — رَأْسُ الدِّينِ الخَشْيَةُ (tropical:) [The principal part, or the beginning, of religion is fear of God]. (A, TA.) — — رَأْسُ الشَّهْرِ (assumed tropical:) The beginning of the month. (Msb.) [And in like manner, رَأْسُ السَّنَةِ (assumed tropical:) The beginning, or first day, of the year.] — — رَأْسُ الأَمْرِ, (K, TA,) or ↓ رِئَاس, (so in the CK,) [both correct, as will be seen from what follows,] (tropical:) The beginning of the affair; the first thereof. (K, TA.) — — أَعِدْ عَلَىَّ كَلَامَكَ مِنْ رَأْسٍ, (S, M,) and مِنَ الرَّأْسِ, but this is less common, (M,) or is a vulgar phrase, not allowable, (S,) (tropical:) [Repeat thou to me thy speech from the beginning:] said by a person to one talking to him. (TA.) One also says to a person talking to him, خُذْهُ مِنْ رَأْسٍ (tropical:) [Take thou it from the beginning]. (A.) — — أَنْتَ عَلَىرَأْسِ أَمْرِكَ, and ↓ على

رِئَاسِهِ (assumed tropical:) Thou art on the point of accomplishing thine affair: (M, TA:) or أَنْتَ عَلَى أَمْرِكَ ↓ رِئَاسِ signifies (assumed tropical:) thou art at the beginning of thine affair; and the vulgar say, عَلَى رَأْسِ أَمْرِكَ, (S, TA.) — — أَضْرَعَتْ عَلَى رَأْسِ كَانَ ذٰلِكَ عَلَى رَأْسِ الوَلَدِ: see art. ضرع. — — فُلَانٍ (tropical:) That was in the time of such a one; in his life-time: like the phrase عَلَى رِجْلِ فُلَانٍ. (TA in art. رجل.) — — رَأْسٌ also signifies (tropical:) A numerous and strong company of people. (As, S, M, K.) You say, هُمْ رَأْسٌ (tropical:) They are a numerous and strong company of people. (S.) And هُمْ رَأْسٌ عَظِيمٌ (tropical:) They are an army by themselves, not needing any aid. (A, TA.) 'Amr Ibn-Kulthoom says, (S,) بِرَأْسٍ مِنْ بَنِى جُشَمِ بْنِ بِكْرٍ نَدُقُّ بِهِ السُّهُولَةَ وَالحُزُونَا [as though meaning, With a numerous and strong company of Benoo-Jusham-Ibn-Bekr, with which we beat the plains and the rugged tracts]: (S, M:) but [J says,] I think that he means رَئِيس, [i. e. head, chief, &c.,] because he says ندقّ بِهِ, not بِهِمْ (S.) رُؤَاسٌ: see أَرْأَسُ. رِئَاسٌ: see رَأْسٌ, in the middle of the paragraph: and again, in three places, in the latter part thereof. رَؤُوسٌ: see رَائِسٌ. — — Also A camel having no fatness (طِرْق) remaining except in the head; (S, K;) and so ↓ مُرَائِسٌ, (S, TA,) incorrectly said in the K to be ↓ مُرَأَّسٌ, like مُعَظَّمٌ; (TA;) mentioned by A' Obeyd, from Fr.; (S;) so too ↓ مِرْآسٌ. (K.) رَئِيسٌ Hit, or hurt, in the head; as also ↓ مَرْؤُوسٌ. (S.) Hence, شَاةٌ رَئِيسٌ A sheep or goat, or a ewe or she-goat, hit, or hurt, in her head: pl. رَآسَى: (S, M, K:) you say غَنَمٌ رَآسَى. (S, K.) — — Having his head broken, its skin being cleft. (TA.) — — Having his head affected, or overcome, by the disease called بِرْسَام; as also ↓ مَرْؤُوسٌ: (A:) or ↓ the latter, a man afflicted with that disease: (M, TA:*) and ↓ the same, also, a man having a complaint of his head. (TA.) — (tropical:) The head, or headman, chief, commander, governor, ruler, lord, master, prince, or king, of a people; a person of authority; (S, M, A, * K;) as also ↓ رَيِّسٌ (S, K) and ↓ رَأْسٌ [q. v.]; (M, A, K;) and [in like manner] ↓ رَائِسٌ, syn. of this last, وَالٍ: (K:) or رَئِيسٌ signifies, [or rather signifies also,] a person high in rank or condition: (Msb:) its pl. is رُؤَسَاءُ, (M, Msb,) pronounced by the vulgar رُوَسَاء: (TA:) in El-Yemen, ↓ رَيِّسٌ is applied to one who shaves the head. (TA in art. ريس.) — — رَئِيسُ الكِلَابِ (S, M, A,) and ↓ رَائِسُهَا, (M, TA,) (tropical:) [The chief, or leader, of the dogs;] the dog that is among the other dogs, as the رَئِيس among a people: (S:) the chief of the dogs, that is not preceded by them in the chase. (M, TA.) — — الأَعْضَاءُ الرَّئِيسَةُ (tropical:) [The capital parts of an animal] are, with physicians, four; (Mgh, TA;) namely, the heart, the brain, the liver, and the testicles: (Mgh, K, TA:) the first three, because without every one of them the person cannot exist; and the last, because privation thereof is a privation of نَوْع [properly species]: the assertion that they are the nose, and the tongue, and the penis, is erroneous. (Mgh, TA.) رُؤَاسِىٌّ: see أَرْأَسُ. رُؤُوسٌ: see مِرْأَسٌ. رَأَّسٌ A seller of heads: (S, M, Mgh, Msb, K:) رَوَّاسٌ, (S, Mgh, Msb,) or رَوَّاسِىٌّ, (K, TA,) with و and with the relative ى, (TA,) is vulgar, (S,) or incorrect, (Mgh, K,) or post-classical. (Msb.) رِئِّيسٌ One who is often made or appointed, or who often becomes, رَئِيس [i. e. head, chief, &c.]. (K, TA.) رَائِسٌ [act. part. n. of 1.] — — كَلْبَةٌ رَائِسٌ, (M,) or رَائِسَةٌ, (TA,) A bitch that takes the object of the chase by the head. (M, TA.) And [in like manner] ↓ كَلْبَةٌ رَؤُوسٌ A bitch that springs upon the head of the object of the chase. (TA.) — رَائِسٌ also signifies Anything elevated, or rising above the part or parts adjacent to it. (M, TA.) The head (↓ رَأْس) of a valley: (M, TA:) pl. رَوَائِسُ, (TA,) which signifies the upper, or uppermost, parts of valleys. (K, TA.) — سَحَابَةٌ رَائِسٌ, (M,) or رَائِسَةٌ, (TA,) and ↓ مُرَائِسٌ, (M,) (assumed tropical:) A cloud preceding the other clouds: (M: [but perhaps سَحَابَةٌ in the copy of the M from which this is taken is a mistake for سَحَابٌ, i. e. clouds:]) pl. رَوَائِسُ. (K, * TA.) — — See also رَئِيسٌ, in two places. رَيِّسٌ: see رَئِيسٌ, in two places. أَرْأَسٌ Having a large head; (S, M, A, Mgh, K; *) applied to a man, (S, A, Mgh,) and to a sheep or goat, (S, TA,) and to a stallion; (TA; [but فحل, there, is perhaps a mistake for رَجُلٌ;]) as also ↓ رُؤَاسِىٌّ; (S, M, A, K;) which is likewise applied to a man, (S, A,) and to a stallion, (TA,) but not to a sheep or goat; (ISk, S;) and رَوَاسِىٌّ; (TA in art. روس;) and ↓ رُؤَاسٌ; (M, TA;) applied to a stallion; (TA;) and ↓ مَرْؤُوسٌ: (K, * TA:) fem. of the first, رَأْسَاءُ. (M.) — — Also رَأْسَاءُ A ewe, (S, M, K,) or she-goat, (M,) having a black head (A'Obeyd, S, M, K) and face, (S, M, K,) the rest of her being white. (S.) رَأْسٌ مِرْأَسٌ, incorrectly written in the K مَرْأَسٌ, like مَقْعَدٌ, (TA,) i. q. مِصَكٌّ لِلرُّؤُوس [app. meaning A head strong to butt, or knock, against other heads]: pl. رُؤُوسٌ مَرَائِسُ, (K, TA,) or مَرَائِسُ; (CK;) and ↓ رُؤُوسٌ رُؤَّسٌ [signifies the same]. (K, * TA.) مُرَأَّسٌ: see رَؤُوسٌ. مُرَئِّسٌ A [lizard of the kind called] ضبّ coming forth from his hole having his head foremost: opposed to مُذَنِّبٌ. (TA.) — — المُرَئِّسُ The lion. (K.) مِرْآسٌ A horse that bites the heads of other horses when running with them in a race: (M, K: *) or [so in some copies of the K, but in others " and,"] that takes precedence of the other horses in a race. (K, * TA.) — — See also رَؤُوسٌ. مَرْؤُوسٌ: see رَئِيسٌ, in four places: — — and see أَرْأَسُ. — — Also One whose desire (شَهْوَة) is in his head only. (Fr, Sgh, K.) — (tropical:) Subjects [of a رَئِيس]. (K.) مُرَائِسٌ: see رَائِسٌ: — — and رَؤُوسٌ. — Also One holding back (Sgh, K) from the party [to which he belongs] (Sgh, TA) in fight, or battle. (Sgh, K.)

1 رأف رَؤُفَ بِهِ, (AZ, T, S, M, O, K,) aor. رَأُ^; (AZ, T, S, O;) and رَأَفَ, (AZ, T, S, M, K,) aor. رَأَ^; (AZ, T, S;) and رَئِفَ; (AZ, S, M, O, K;) inf. n. رَأْفَةٌ and رَآفَةٌ (AZ, T, S, M, O, K) and رَأْفٌ (AZ, S, K) and رَأَفٌ, (O,) the first and second being inf. ns. of رَؤُفَ, [or the first is of رَأَفَ,] and the third being inf. n. of رَئِفَ, (AZ, S, O,) and the fourth being of رَأَفَ; (O;) said of God, (K,) and of a man; (AZ, T, S;) [He pitied, or compassionated, him: or he pitied him, or compassionated him, tenderly; or in the utmost degree; or most tenderly: for] رَأْفَةٌ is syn. with رَحْمَةٌ: (Fr, T, M, K: *) or it denotes a more special and more tender affection than رَحْمَةٌ; (T;) or the utmost degree thereof; (S, K;) or the most tender thereof: (K:) and رَافَ [in the CK رَأَفَ, as before, and in Freytag's Lex. رَاءَفَ,] and رَاوَفَ signify the same: (K:) [the right reading here appears to be رَافَ; (for it is said in the K in art. روف that رَافَ, aor. يَرَافُ, is a dial. var. of رَأَفَ, aor. يَرْأَفُ;) and رَاوَفَ is doubtful; (for it is not there mentioned;)] or رَافَ, inf. n. رَوْفٌ, signifies سَكَنَ [he, or it, was, or became, still, &c.]; and رَأَفَ is a dial. var. thereof [signifying thus]; and is not from رَؤُوفٌ syn. with رَحِيمٌ. (M in art. روف.) رَأْفٌ (M, O, K) and ↓ رَائِفٌ and ↓ رَئِفٌ (K) and ↓ رَؤُوفٌ [which is the most common of all] and ↓ رَؤُفٌ (T, S, M, O, K) are epithets from the verbs above: (T, S, M, K:) [the first from رَؤُفَ, like ضَخْمٌ from ضَخُمَ; the second from رَأَفَ; and the third from رَئِفَ; signifying Exercising, or having, the affection termed رَأْفَة, i. e. pity, or compassion; &c.; pitying, or compassionating; &c.; or pitiful, or compassionate; &c.: the fourth and fifth having an intensive signification; very pitiful or compassionate, &c.: or] the first and fourth and fifth all signify the same, i. q. رَحِيمٌ: (K:) [and ↓ أَرْأَفِىٌّ has a similar (most probably an intensive) signification; as appears from what here follows:] in the saying [of a poet], وَ كَانَ ذُو العَرْشِ بِنَا أَرْأَفِى [app. meaning And the Lord of the empyrean was, or is, to us, very merciful], by the last word is meant أَرْأَفِيًّا, [أَرْأَفِىٌّ being] like أَحْمَرِىٌّ [and أَرْيَحِىٌّ, q. v.]. (M.) — رَأْفٌ also signifies Wine; (O, K;) and رَافٌ is a dial. var. thereof. (TA in art. روف.) رَؤُفٌ: see the next preceding paragraph. رَئِفٌ: see the next preceding paragraph. رَؤُوفٌ: see رَأْفٌ. — — الرَّؤُوفُ is one of the epithets applied to God; meaning الرَّحِيمُ [The Merciful: or rather it has an intensive signification, i. e. The Very Merciful]. (T.) رَائِفٌ: see رَأْفٌ. أَرْأَفِىٌّ: see رَأْفٌ. [This art. is wanting in the copies of the L and TA to which I have had

access.] رأل 10 استرألت الرِّئْلَانُ The young ostriches became big, or advanced in age; syn. كَبِرَت, (O,) or كَبُرَت, (so in one of my copies of the S, in the other كَثُرَت [which is a mistranscription],) or كَبُرَتْ أَسْنَانُهَا. (K: so in my MS. copy and in the CK.) – – And [hence,] استرأل النَّبَاتُ (assumed tropical:) The plant, or herb, became tall; likened to the neck of the young ostrich. (S, O, K.) رَأْلٌ The young one of the ostrich: (T, S, M, K:) or a young ostrich in its first year, or a year old: (M, K:) it occurs in a verse of Imra-el-Keys written رال, without ء: (M:) fem. with ة: (S, M, K:) pl. (of pauc., TA) أَرْؤُلٌ (K, TA, [in the TT, as from the M, written ارْأُل, probably for أَرْأُلٌ,]) and (of mult., TA) رِئْلَانٌ and رِئَالٌ (S, M, K) and رِئَالَةٌ. (M, K.) – – [Hence,] الرِّئَالُ [which seems to be the most common of the plso] (assumed tropical:) Certain stars: (S, Sgh, K:) [probably certain small stars in the neighbourhood of those called النَّعَائِمُ, or of those called النَّعَامَاتُ (in Cetus), and regarded as the young ones of these.] – – [Hence also,] زَفَّ رَأْلُهُ (tropical:) He was, or became, light of intellect, lightwitted, or irresolute. (S and Z and TA in art. زف.) And زَفَّ رَأْلِى (assumed tropical:) I was, or became, affected with sadness, or disquietude of mind, like the young ostrich by reason of fear, or fright; a phrase like شَالَتْ نَعَامَتُهُمْ meaning " They were frightened, and fled. " (M.) And زَفَّ رَأْلُهُمْ (assumed tropical:) They perished, or died. (TA.) And خَوَّدَ رَأْلُهُ (assumed tropical:) He was, or became, frightened. (Ham p. 179.) رُؤَالٌ and ↓ رَاؤُولٌ, (As, T, M, K, [the latter in the CK رَاؤُل,]) with ء accord to ISk, and without ء accord. to A'Obeyd, (M,TA,) The slaver of a horse (As, ISk, T, M, K, TA) or similar beast, (ISk, T,) that drops from him: (TA:) or his froth, or foam: (K:) accord. to Lth, رُوَالٌ [q. v. in art. رول, thus without ء,] signifies the spittle of a horse or similar beast. (T.) – Also the former, (M,) or ↓ the latter, (K,) A redundance in [the number of] the teeth of a horse or similar beast: (M, K:) but As denies that these two words have this meaning. (T. [See what next follows.]) رَائِلٌ and ↓ رَائِلَةٌ, accord. to Lth, signify A tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed] قَضْم: and accord. to En-Nadr, [the pl.] رَوَائِلُ signifies small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out: (T:) but As disallows this. (TA. [See also art. رول: and see the latter sentence of the next preceding paragraph.]) رَائِلَةٌ: see the next preceding paragraph. رَاؤُولٌ: see رُؤَالٌ, in two places. نَعَامَةٌ مُرْئِلَةٌ An ostrich having رِئَال [or young ones]. (M, K.) مَرَّ مُرَائِلًا He (a man, S) passed along quickly. (S, K.) رأم 1 رَئِمَتْ وَلَدَهَا, (T, S, M, K,) aor. رَاَ^, (T,) inf. n. رِئْمَانٌ, (T, S, M, K *) and رَأْمٌ (M, K *) and رَأَمَانٌ, (TA,) She (a camel) loved, (T, S,) or affected, or inclined to, and kept to, or clave to, (M, K,) her young one. (T, S, M, K.) And تَرْأَمُ بِأَنْفِهَا is also said of a she-camel [as meaning She makes a show of affection with her nose, by smelling her young one; not having true love]. (S, M, K, all in art. ذار; &c. [See مُذَائِرٌ, and see also مُعَارِضٌ.]) A poet says, أَمْ كَيْفَ يَنْفَعُ مَا تُعْطِى العَلُوقُ رئمان, or رئمانُ, or بِهِ رِئْمَانٌ أَنْفٍ إِذَا مَا ضُنَّ بِاللَّبَنِ accord. to different relaters: [i. e. Or how profits what she that smells a young one but refuses to yield her milk to it gives, (the ب in بِهِ being redundant,) showing affection with the nose, (accord. to the first reading,) or a showing of affection with the nose, (accord. to the second and third readings,) when there is niggardliness with the milk?] he who says رئمانَ uses this word as an inf. n.: he who says رئمانُ makes it a substitute for ما: and he who says رئمانِ makes it a substitute for the ه [in بِهِ]. (M.) – – [Hence,] رَئِمَ الشَّىْءَ (tropical:) He loved the thing, (S, K, TA,) and (S, K, TA) kept, or clave, to it. (S, M, K, TA.) One says, رَئِمَتِ الأَثَافِى الرَّمَادَ (tropical:) [The three stones whereon the cooking-pot was placed clave to the ashes]: as though the ashes were their young. (T, K, TA.) – – And رَئِمَ الجُرْحُ, inf. n. رِئْمَانٌ (AZ, T, S, M) and رَأْمٌ, (M, K,) (tropical:) The wound coalesced, or closed; (AZ, T, S, TA;) the mouth of the wound drew together, or closed, preparatively to healing. (M, K, * TA.) – رَأَمَ, (T, S, M, K,) aor. رَاَ^, (T, K,) inf. n. رَأْمٌ, (T, M,) He repaired (T, S, M, K) a crack, or fissure, (M,) or a bowl, (T, K,) or a crack, or fissure, of a bowl: (S:) like رَأَبَ: (T, M:) so says Esh-Sheybánee: and [↓ رَآءَمَةُ signifies the same; for] he cites the following verse: وَقَتْلَى بِحِقْفٍ مِنْ أُوَارَةَ جُدِّعَتْ صَدَعْنَ قُلُوبًا لَمْ تُرَآءَمْ شُعُوبُهَا [And slain men in a winding tract of sand of Uwáreh, (a certain water, or mountain, of Temeem,) that had been mutilated, broke hearts of which the rifts have not been repaired]. (S, TA.) – – And He twisted a rope hard, or strongly; as also ↓ ارأم. (M, K.) 3 رَآ^ see the last sentence but one above. 4 ارأم النَّاقَةَ He made the she-camel to affect, or incline to, (ISk, T, S, K,) her رَأْم [q. v.], (ISk, T,) or the رِأْم, (S,) or one that was not her young one: (K:) or ارأمها عَلَى وَلَدِهَا he made her to affect, or incline to, her young one. (M.) – – [Hence,] ارأمهُ عَلَى الأَمْرِ, (ISk, T,) or على الشَّىْءِ, (M, K,) (assumed tropical:) He compelled him against his will to do the thing: (ISk, T, M, K:) and so ازامهُ عَلَيْهِ. (TA.) And ارأمهُ إِلَىكَذَا (assumed tropical:) He, or it, caused him to want such a thing. (AA, TA in art. ذمغ.) – – ارأم الجُرْحَ, (inf. n. إِرآمٌ, T,) (assumed tropical:) He dressed, or treated curatively, the wound, (T, S, M, K,) in order that it might heal, or close, (S,) or so that it closed. (M, K.) – – See also 1, last sentence. 5 ترأمت عَلَى وَلَدِهَا, said of a she-camel, i. q. تَعَطَّفَتْ عَلَيْهِ [app. meaning, as quasi-pass. of عَطَّفَهَا عَلَيْهِ, She was made to affect, or incline to, her young one]. (TT, from the M. [There written ترامت, which is, in my opinion, a mistranscription.]) – – تَرَأَّمْتُهُ i. q. تَرَحَّمْتُ عَلَيْهِ (tropical:) [I pitied, or compassionated, him; or did so much; or affected, or expressed, pity, or compassion, or much pity or compassion, for him; or expressed a wish that God would have mercy on him]. (K, TA.) 8 ارتأم, said by Golius to signify It (a wound) closed, or became consolidated, as on the authority of the S and K, I do not find in any copy of either of those lexicons, nor in any other lexicon.] رَأْمٌ A she-camel's young one; (T, S;) accord. to IAar: (T:) or a she-camel's young one which she affects, or to which she inclines: (M:) and, (S, M,) accord. to Lth, (T,) i. q. بَوٌّ [which has the former of the meanings above, but more commonly signifies a skin of a young unweaned camel stuffed with straw or with panic grass or with dry herbage, to which a she-camel is made to incline when her young one has died; it being brought near to the mother of a young camel that has died, in order that she may incline to it and yield her milk]: (T, S, M, K:) or a young one to which she that is not its mother is made to incline. (T.) فُلَانٌ رُؤْمٌ لِلضَّيْمِ [evidently, I think, a mistranscription, for ↓ رَؤُومٌ, which is also written رَؤُمٌ,] (tropical:) Such a one is abject, or ignominious; content to endure injury.. (TA.) رِئْمٌ [The antilope leucoryx, or white antelope;] an antelope (ظَبْىٌ) that is purely white; (T, [in which only the pl. is mentioned,] S, M, K;) so accord. to As; (T, S;) and AZ says the like; (T;) inhabiting the sands: (As, T, S:) or, as some say, the young one of the ظَبْى [here app. meaning gazelle]: the female is called رِئْمَةٌ: (M:) pl. أَرْآمٌ (T, S, M, K) and آرَامٌ; (M, K;) the latter pl. formed by transposition. (M.) [Whether the Hebrew XXX or or mean the same animal as the Arabic رئم is doubtful.] – – [Hence,] مَرَّتْ بِنَاالأَرَامُ (tropical:) The beautiful, or pretty, women passed, or went, by us: so called by way of comparison. (TA.) رُئِمٌ, (K, TA,) or الرُّئِمُ, thus accord. to Kr, with ال, (M,) i. q. الإِسْتُ [The podex, or the anus]: (Kr, M, K:) [said to be] the only word of its measure except الدُّئِلُ, which means " a certain small beast. "

(M. [But see this last word.]) الرَّأْمَةُ The خَرَزَة [i. e. bead, or the like, that is worn as an amulet, and] that is [held to be] a cause of love, or affection. (K.) رُؤْمَةٌ Glue, with which a thing is stuck: (S:) accord. to the K, [following A'Obeyd, (see art. روم,)] it is رُومَةٌ only, without ء: but Th mentions it with ء also; and both are correct. (MF, TA.) رُؤَامٌ Slaver: (T, K:) like رُوَالٌ. (T.) [See also رُوَامٌ, in art. روم.] رَؤُومٌ: see رَائِمٌ. — — Also (assumed tropical:) A ewe, or she-goat, (El-Umawee, T, S, K,) that is very familiar, (K,) that licks the clothes of him who passes by her. (El-Umawee, T, S, K.) — — See also رُؤْمٌ. رَائِمٌ, (T, M,) or رَائِمَةٌ, (S,) or both, (K,) and ↓ رَؤُومٌ, (T, S, M, K,) [but the last has probably an intensive signification,] A she-camel that loves, (T, S,) or affects, or inclines to, and keeps to, or cleaves to, (M, K,) her young one, (T, S, M, K,) or the young one of another: if she do not so, but smells it, and does not yield her milk to it, she is termed عَلُوقٌ: so says A'Obeyd, on the authority of As: (T: [see the former of the two verses cited in the first paragraph of this art.:]) the pl. of رَائِمَةٌ is رَوَائِمُ. (TA.) — — Hence, الرَّوَائِمُ signifies (tropical:) The three stones whereon the cooking-pot is placed; what are called الأَثَافِى; (T, M, K, TA;) that have remained cleaving to the ashes: (T, K:) because of their cleaving to the ashes: (M:) the ashes being as though they were their young. (T, K.) أَرْأَى 4 راو, in one of its senses belonging to this art.: see 4 in the art. next following. رَأْوَةٌ: see the next art., in which it is mentioned in the S. رأى رَأَى, (S, M, &c.,) for which some say رَا [suppressing the ء and the ى,] (M,) and some say رَآءَ, (T in art. بوأ, and M and K in art. ريأ,) like خَافَ, (TA in the latter art.,) formed by transposition, (T in art. بوأ,) first pers. رَأَيْتُ, (M, Msb, K, &c.,) for which some say رَيْتُ, without ء, (T, S, M,) but the former is that which is general and preferred, (T, M,) aor. يَرَى (T, S, M,) for which يَرْأَى, agreeably with the root, is said by none except [the tribe of] Teym-erRibáb, (T, M,) or by such as require this form in poetry, (S,) sec. pers. fem. sing. and pl., alike, تَرَيْنَ, so that you say تَرَيْنَنِى [with an affixed pronoun], and if you will you may say تَرَيْنِّى, incorporating one ن into the other by teshdeed, (S,) imperative رَ and إِرْءَ (AZ, T, S, M,) the people of El-Hijáz saying رَ dual رَيَا, pl. masc. رَوْا and fem. رَيْنَ, and Teym saying اِرْءَ &c., (T, M,) inf. n. رُؤْيَةٌ (T, S, M, Msb, K) and رِيَّةٌ, (T, M, K,) the former being altered to رُوْيَةٌ and then to رُيَّةٌ and then to رِيَّةٌ, (T, M,) and رَأْىٌ (T, S, K) and رَآءَةٌ, (S, M, K, [in the CK رَأَةٌ,]) like رَاعَةٌ [in measure], (S,) in which the ة is not necessarily a restrictive to unity, (M,) and رَايَةٌ (K [but this I do not find elsewhere]) and رِئْيَانٌ, (Lh, M, TA,) for which last we find in the copies of the K رُؤْيَان, (TA,) He saw [a person or thing] with the eye: (S:) in this sense the verb has [only] one objective complement: (S, Msb:) you say, رَأَيْتُهُ (T, M, Msb, K) and ↓ اِسْتَرْأَيْتُهُ, (T, M, K,) for which some say اِسْتَرَيْتُهُ, (T, M,) and ↓ اِرْتَأَيْتُهُ, (T, M, K,) for which some say اِرْتَيْتُهُ, (T, M,) all signifying the same, (T, M, K,) I saw him, or it, (a person and a thing, Msb) with the eye; (T, M, Msb, K, TA;) [or so,] and also, with the mind. (M and K in relation to the first, and K in relation to all.) رُؤْيَةٌ is of several sorts: (TA:) first, it signifies The seeing with the eye: (M, K, TA:) and with what serves for the same purpose as the organ of sight; as in the saying in the Kur [ix. 106], وَقُلِ اعْمَلُوا فَسَيَرَىاللّٰهُ عَمَلَكُمْ [And Say thou, Work ye, for God will see your work]; because the sense of sight cannot be attributed to God: (TA:) [and similar to this is the phrase, رَأَى فِيهِ كَذَا He saw in him such a thing: and رَأَى مِنْهُ كَذَا He experienced from him such a thing.] Secondly, The seeing by supposition, or fancy; as in the saying, أَرَى أَنَّ زَيْدًا مُنْطَلِقٌ [I suppose, or fancy, that Zeyd is going away]. (TA.) Thirdly, The seeing by reflection, or consideration; as in the saying [in the Kur viii. 50], إِنِّى أَرَى مَا لَا تَرَوْنَ [Verily I see by reflection, or consideration, what ye see not]. (TA.) Fourthly, The seeing with the mind, or mentally; [the opining, or judging, a thing; a sense in which the inf. n. رَأْىٌ is more commonly used;] (M, * K, * TA;) as in the saying in the Kur [liii. 11], مَا كَذَبَ الفُؤَادُ مَا رَأَى [The heart did not belie what he mentally saw]. (TA.) [Of these meanings, other exs. here follow; with exs. of similar meanings.] — — An ex. of رَا for رَأَى occurs in the saying of a poet, مَنْ رَا مِثْلَ مَعْدَانَ بْنِ يَحْيَى [Who has seen the like of Maadán the son of Yahyà? the measure being وَافِر, with the first foot reduced to مُفْعَلْتُنْ]. (M.) الحَمْدُلِلّٰهِ عَلَى رِيَّتِكِ, for رُؤْيَتِكَ, altered in the manner explained above, [meaning Praise be to God for the seeing of thee,] (M, K, *) is a saying mentioned by IAar. (M.) صُومُوا لِرُؤْيَتِهِ means [Fast ye] at the time of seeing it; [referring to the new moon of Ramadán;] i. e., when ye see it. (Mgh.) In the phrase رَأَيْتُهُ قَائِمًا [I saw him standing], قائما is in the accus. case as a denotative of state. (Msb.) رَأْىُ عَيْنِى زَيْدًا فَعَلَ ذَاكَ [My eye saw (lit. my eye's seeing) Zeyd do that] is held by Sb to be an instance of an anomalous use of an inf. n., and is [said to be] the only instance of the kind, among inf. ns. of trans. verbs except سَمْعُ أُذُنِى. (M, TA: but in a copy of the former written رَأْىَ عينى سَمْعَاذنى.) رَأَيْتُهُ رَأْىَ العَيْنِ means [I saw him, or it,] where the eye, or sight, fell upon him, or it. (TA.) بِعَيْنٍ مَّا أَرَيَنَّكَ [lit. With some eye I will assuredly see thee] is a saying mentioned by AZ as meaning hasten thou, (اِعْجَلْ thus in copies of the S and in the TA, or عَجِّلْ as in one copy of the S,) or work thou, (اِعْمَلْ, thus in two copies of the S,) and be as though I were looking at thee: (S, TA:) it is said to one whom you send, and require to be quick; and means pause not for anything, for it is as though I were looking at thee. (TA in art. عين.) رَأَى المَكَانُ المَكَانَ (tropical:) The place faced [or (as we say) looked upon] the place, as though seeing it, (M, TA,) is tropical: (TA:) [and in like manner you say,] دَارِى تَرَى دَارَهُ (tropical:) My house faces [or looks upon] his house. (T, IAth, TA.) — — رَأَىفِى مَنَامِهِ رُؤْيَا [He saw, i. e. fancied that he saw, in his sleep, a vision, or dream]. (S, Msb, K. *) — — أَلَمْ تَرَ إِلَى كَذَا [Has thou not considered such a thing, so as to be admonished thereby?] is a phrase used on an occasion of wonder (IAth, K, TA) at a thing, and in rousing the attention of the person to whom it is addressed; as in the saying in the Kur [ii. 244], أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ [Hast thou not considered those who went forth from their houses, so as to be admonished by their case?]; meaning, hast thou not wondered at their act, and has not their case come to thy knowledge? and so in other instances in the same: (IAth, TA:) Er-Rághib says that, when رَأَيْت is made trans. by means of إِلَى, it denotes consideration that leads to the becoming admonished. (TA.) In like manner also, (IAth, K,) أَرَأَيْتَكَ and أَرَأَيْتَكُمَا and أَرَأَيْتَكُمْ, (T, IAth, K,) and to a woman أَرَأَيْتَكِ, and to a pl. number of women أَرَأَيْتَكُنَّ, (T,) [which may be lit. rendered Hast thou, and have ye two, &c., considered?] are expressions used to arouse attention, (IAth, TA,) meaning tell thou me and tell ye two me &c.; (T, IAth, K;) as in the saying in the Kur [xvii. 64], قَالَ أَرَأَيْتَكَ هٰذَا الَّذِى كَرَّمْتُ عَلَىَّ [He said, Hast thou considered? meaning tell me, respecting this whom Thou hast honoured above me]; and in the same [vi. 40 and 47], قُلْ أَرَأَيْتَكُمْ إِنْ أَتَاكُمْ عَذَابُ اللّٰهِ [Say thou, Have ye considered? meaning tell me, if the punishment of God come upon you]; and occurring without the ك in other places thereof: (IAth, TA:) you say also, أَرَأَيْتَ زَيْدًا and أَرَأَيْتَكَ زَيْدًا, meaning Tell thou me [respecting Zeyd]: (Mgh:) and for أَرَأَيْتَ and أَرَأَيْتَكَ [&c.] some say أَرَيْتَ and أَرَيْتَكَ: (S:) the pronunciation without ء is the more common: the ت in أَرَأَيْتَكَ &c. is always with fet-h; and accord. to the grammarians of accredited science, the ك in these cases is redundant; (T;) [i. e.] it is a particle of allocution, to corroborate the pronoun [ت], which it therefore immediately follows in every case, distinguishing the genders and numbers by its own variations, which are the same as those of the pronominal affix of the second person]: (Bd in vi. 40:) [IHsh says,] the correct opinion is that of Sb; that the ت is an

agent, and the ك is a particle of allocution: (Mughnee in art. ك:) but sometimes أَرَأَيْتَكَ &c. mean هَلْ رَأَيْتَ نَفْسَكَ &c.; the ك being in this case an objective complement [and the verb being differently rendered according as it has not, or has, a second objective complement, as is shown here by what precedes and what follows]. (T.) In أَتُرَاكَ, also, [from ↓ أُرِىَ, not from رُئِىَ,] meaning اتظنّ [i. e. أَتَظُنُّ, Thinkest thou?], the pronoun [as some term it, but properly the final particle,] is [a particle of allocution] like that in أَرَأَيْتَكَ in the Kur vi. 40 and 47 [cited above; and in the same sense as this latter phrase, أَتُرَاكَ is used, as meaning tell thou me]. (Har p. 570.) — — When رَأَى means He knew, (S, Msb,) or he thought, (Msb,) it has two objective complements: (S, Msb:) or when it has two objective complements, it necessarily means knowing [or the like]. (Er-Rághib, TA.) [In this case, رَآهُ may be rendered He saw, or knew, him, or it, to be: and he thought, or judged, or held, him, or it, to be; or he regarded, or held, him, or it, as.] You say, رَأَيْتُ زَيْدًا عَالِمًا, (S, Msb, *) or حَلِيمًا, (M,) I knew [or saw Zeyd to be learned, or forbearing]; (S, M, Msb;) as though seeing him to be so with the eye: (M:) and I thought him [&c.] to be so. (Msb.) In like manner, also, ↓ تَرَآءَيْتُهُ signifies I thought him to be. (Har p. 211.) يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْىَ العَيْنِ, in the Kur [iii. 11], means They [who were the unbelievers] thinking them [who were fighting in the cause of God] twice as many as they, according to the evidence of the sight of the eye. (TA.) The pass. form of رَأَى has [only] one objective complement: you say, رُئِىَ زَيْدٌ عَاقِلًا, meaning Zeyd was thought [to be intelligent]: (TA:) and اَلَّذِى أُرَاهُ, with the verb in the pass. form, means الذى أظنّ [i. e. أُظَنُّ, He whom I am thought to be; if from رُئِىَ: or الذى أَظُنُّ, what I think, if from ↓ أُرِىَ: it is often used in the latter sense]. (Msb.) — — You say also, رَأَى فِى الأَمْرِ رَأْيًا [He formed, or held, an opinion, or a persuasion, or a belief, respecting the affair, or case]: (Msb:) and so فِى الفِقْهِ [in the science of the law]. (S.) And اَلَّذِى أَرَاهُ That to which I take, or which I hold, as my opinion, or persuasion, or belief. (Msb.) And فُلَانٌ يَرَى رَأْىَ الشُّرَاةِ Such a one holds, or believes, the tenets, or belief, of the شراة [a certain sect of schismatics; pl. of شَارٍ]. (M.) When رَأَى is [thus] used as meaning He held, or believed, it has [only] one objective complement. (Msb.) — — لَا تَرَ مَا (T, K, TA, [mentioned also in the K in art. ترم, in which art. in the CK CK it is written لا تَرْما,]) and لَا تَرَى مَا, and لَوْ تَرَ مَا, and لَوْ تَرَمَا, (T, TA, [in copies of the K أَوْتَرَ مَا, which I think a mistranscription, and for which is put in the TA, as on the authority of IAar, اذ تر ما, app. a mistranscription of a mistranscription, i. e. of اوترما,]) and لَمْ تَرَ مَا, (T, K, TA,) in this last case with تَرَ [only, agreeably with a general rule], are forms of expression meaning لَا سِيَّمَا [i. e., virtually, Above all, or especially]: (T, K, TA:) you say, إِنَّهُ لَخَبِيثٌ وَلَا تَرَ مَا فُلَانٌ and وَ لَا تَرَى مَا فُلَانٌ and وَلَوْ تَرَ مَا فُلَانٌ and لَمْ تَرَ مَا فُلَانٌ. and تَرَى مَا فُلَانٌ [i. e. Verily he is bad, or base, or wicked; and above all, or especially, such a one: or وَلَا تَرَمَا فُلَانٌ, properly meaning وَلَا تَرَ مِثْلَ الَّذِى هُوَ فُلَانٌ and thou wilt not see the like of him who is such a one; مِثْلَ and هُوَ being understood: and in like manner are to be explained the other forms of expression here mentioned]: in all of these forms, فلان is in the nom. case: all are mentioned by Lh, on the authority of Ks. (T, TA.) — — رَأَتْ is also said of a woman, as meaning She saw what is termed التَّرْئِيَة and التَّرِيَّة, i. e., a little yellowness or whiteness or blood on the occasion of menstruation. (M.) — رَأَيْتُهُ [form الرِّئَةُ] I hit, or hurt, (S, M, Msb, K, *) or struck, or smote, (Er-Rághib, TA,) his رِئَة [or lungs]: (S, M, Msb, K, Er-Rághib:) and so وَرَيْتُهُ. (Msb.) — — And رُئِىَ He had a complaint of his رِئَة [or lungs]; (M;) as also ↓ أُرْأِى. (T, K.) — رَأَيْتُ رَايَةً I stuck, or fixed, a banner, or standard, (T in art. رى, and K in the present art.,) into the ground; (TA;) as also ↓ أَرْأَيْتُهَا, (T, K,) as some say: (T:) the latter is mentioned by Lh; but [ISd says,] I hold that it is anomalous, and is properly only أَرْيَيْتُهَا. (M in art. رى, and TA.) — رَأَالزَّنْدُ [like وَرَى and وَرِىَ] The زند [or piece of wood for producing fire] became kindled. (Kr, M, K.) — — And رَأَيْتُ الزَّنْدَ I kindled the زند. (M, K.) 2 رَأَّيْتُهُ, inf. n. تَرْئِيَةٌ, I held for him, or to him, (AZ, T, S,) or I showed, or presented, to him, (M, K,) or I withheld, or retained, or restricted, for him, [i. e. for his use,] (AZ, * T, * S, * M, K,) the mirror, in order that he might look in it, (AZ, T, S, K,) or in order that he might see himself in it; (M;) as also ↓ أَرْأَيْتُهُ المِرْآةَ. (M.) — — See also 3. 3 رَاءَيْتُهُ, (M, K) inf. n. مُرَاآةٌ and رِئَآءٌ, (M,) I faced, so that I saw, him, or it; (M, K;) as also ↓ تَرَآءَيْتُهُ. (M.) — — Also, inf. ns. as above, [I acted hypocritically, or with simulation, towards him;] I pretended to him that I was otherwise than I really was; (M, K; *) as also ↓ رَأَّيْتُهُ, inf. n. تَرْئِيَةٌ: (K:) both are mentioned by Fr: (T:) [accord. to J,] رَاءَى فُلَانٌ النَّاسَ, aor. يُرَائِيهِمْ, inf. n. مُرَاآةٌ, and رَايَاهُمْ, inf. n. مُرَايَاةٌ, the latter formed by transposition, [which indicates, though written as above in my copies of the S, that we should read رَايَأَهُمْ, inf. n. مُرَايَأَةٌ,] signify the same: (S:) [but it is said in the Mgh that رَايَا (perhaps thus written for رَايَأَ) in the sense of رَاءَى is a mistake: and] رَاءَى signifies [he acted ostentatiously; i. e.] he did a deed in order that men might see it: (Mgh:) or رِئَآءٌ signifies the making a show of what one does to men, in order that they may see it and think well of it: and the acting otherwise than for the sake of God: (Msb, TA:) and it is said in the S to be a subst. [as distinguished from an inf. n.; but why so, I do not see]. (TA.) Hence, in the Kur [cvii. 6], اَلَّذِينَ هُمْ يُرَاؤُونَ Who act hypocritically; when the believers pray, praying with them, pretending to them that they follow the same way [of religion] as they: (M, TA:) or who make a show of their works to men, in order to be praised by them. (Bd.) And مَنْ رَاءَى رَاءَى اللّٰهُ بِهِ He who does a deed in order that men may see it, God will expose his doing so on the day of resurrection. (Mgh) And فَعَلَ ذٰلِكَ رِئَآءً وَسُمْعَةً [He did that in order to make others to see it and hear of it]. (S.) [See also 4.] — — In the saying of El-Farezdak, satirizing a people, and charging one of their women with that which is not comely, وَ بَاتَ يُرَااهَا حَصَانًا وَ قَدْ جَرَتْ لَنَا بُرَتَاهَا بِالَّذِى أَنَا شَاكِرُهْ [And he passed the night thinking her chaste, when her two anklets had run to us with that for which I was thankful], by يُرَااهَا [with حَصَانًا following it] he means يَظُنُّ أَنَّهَا حَصَانٌ, i. e. عَفِيفَةٌ; and by جَرَتْ لَنَا بُرَتَاهَا he means أَنَّهَا أَمْكَنَتْهُ مِنْ رِجْلَيْهَا حَتَّى غَشِيَهَا. (T.) — — رَاءَيْتُهُ also signifies I consulted with him; or asked his counsel, or advice: (T, K: *) and فِى الرَّأْىِ ↓ اِسْتَرْأَيْتُهُ I consulted him, or asked his counsel, or advice, respecting the opinion. (T, K.) 'Imrán Ibn- Hittán says, فَإِنْ نَكُنْ نَحْنُ شَاوَرْنَاكَ قُلْتَ لَنَا بِالنُّصْحِ مِنْكَ لَنَا فِيمَا نُرَائِيكَا i. e. [And if we ask thy counsel, or advice, thou pronouncest to us, with honesty on thy part towards us, concerning that] respecting which we ask thy counsel, or advice. (T.) 4 أَرَيْتُهُ الشَّىْءَ, (IAar, T, S, M, K,) originally أَرْأَيْتُهُ, (S,) inf. n. إِرَآءَةٌ (Sb, IAar, T, M, K) and إِرَايَةٌ (IAar, T) and إِرَآءٌ, (Sb, IAar, T, M, K,) [the last originally إِرْأَاءٌ,] the ة in the first inf. n. being a substitute [for the suppressed أ, and in like manner in the second], and the last inf. n. being without any substitution, (Sb, M,) [I made him to see the thing; i. e. I showed him the thing:] you say, أَرَيْتُهُ الشَّىْءَ فَرَآهُ [I showed him the thing, and he saw it[. (S.) See also 8. Aboo-'Amr read أَرْنَا مَنَاسِكَنَا, [in the Kur ii. 122, for أَرِنَا i. e. Show Thou to us our religious rites and caremonies of the pilgrimage, or our places where those rites and ceremonies are to be performed,] which is anomalous. (M.) — — One says also, أَرَى اللّٰهُ بِفُلَانٍ, meaning God showed men by [the example of] such a one punishment and destruction: (K:)

or God showed by [the example of] such a one that which would cause his enemy to rejoice at his misfortune: a saying of the Arabs: (T in art. ری:) said only in relation to evil. (Sh, TA.) — — And أَرِنِى الشَّىْءَ Give thou, or hand thou, to me the thing. (M, TA.) — — أَرَى in the sense of أَعْلَمَ [as meaning He made such a one to know a thing, or person, to be, as in the saying, أَرَيْتُ زَيْدًا عَمْرًاامُنْطَلِقًا I made Zeyd to know " Amr to be going away, which may be rendered I showed Zeyd that 'Amr was going away,] requires [as this ex. shows] three objective complements. (M, and Bd in iv. 106. [See I " AK, p. 117.]) — — This is not the case in the saying in the Kur [iv. 106], لِتَحْكُمَ بَيْنَ النَّاسَ بِمَا أَرَاكَ اللّٰهُ; (M, Bd;) for here it has but two objective complements, namely, the ك in اراك, and the suppressed pronoun ه in أَرَاكَهُ: it is in this instance from الرَّأْىُ in the sense of الإِعْتِقَادُ: (M:) the meaning is, [That thou mayest judge between men] by means of that which God hath taught thee, syn. عَرَّفَكَ, (Ksh, Bd,) or عَلَّمَكَ, (Jel,) and revealed to thee. (Ksh, Bd.) — — See also 1, in the latter half of the paragraph, in two places, in which the pass., أُرِىَ, is mentioned. — أَرْأَى [as an intrans. v., preserving the original form, inf. n. إِرْآءٌ, as below,] He looked in the mirror; (T, K;) and so تَرَأَّى ↓ فِى المِرْآةِ and تَرَآءَى ↓ فِيهَا: (T, M, K:) or تَرَآءَى ↓ signifies he (a man) looked at his face in the mirror or in the sword: (S:) and فِى المَآءِ ↓ تَمَرْأَى he looked at his face in the water; the doing of which is forbidden in a trad; of the measure تَمَفْعَلَ [from المِرْآةُ]; mentioned by Sb; like تَمَسْكَنَ from المِسْكِينُ, and تَمَدْرَعَ from المِدْرَعَةُ, and تَمَنْدَلَ from المِنْدِيلُ. (M.) — — He (a man) had many dreams. (T, K. *) — — He moved his eyelids, (K,) or made much motion with his eyes, (T,) in looking: (T, K:) you say, هُوَ يُرْئِيبِعَيْنَيْهِ, (TA,) and يُرَأْرِئُ بِعَيْنَيْهِ. (T, TA. *) — — He acted (T, K) well, or righteously, (T,) in order to make others see what he did, and hear of it. (T, K.) [See also 3.] — — He possessed, or became possessed of, intelligence (K, TA) and judgment and forecast: (TA:) inf. n. إِرْآءٌ. (K, TA. [The inf. n. is mentioned with this signification, in the K, app. because it is the first there explained, and therefore as applying to the verb in all its senses.]) — — And He had the appearance, or evidence, of foolishness, or stupidity, in his face: (T, K, TA: [the words by which Az explains this meaning are تَبَيَّنَتْ آراوهُ فى وَجْهِهِ وهى الحماقةُ, accord. to one copy of the T; in another copy of the same, الرؤاه: the TA follows the former reading: but the right reading is الرَّأْوَةُ; mentioned in the T, thus correctly written, in art. رأرأ; in the S, in the present art; and in the M, in art. رأو, which is its proper art., and therefore the proper art. of the verb in the sense thus explained:]) thus it bears two contr. meanings. (K. [But it is added in the TA that this requires consideration.]) — — Also He had what is termed a رَئِىّ, of the jinn, or genii; (T, K, TA;) i. e., a follower, of the jinn. (TA.) — — And He followed the opinion, or belief, of some one, or more, of the lawyers (K, TA) in the science of the law. (TA.) — — أَرْأَتْ said of a she-camel and of a ewe or she-goat, (M,) and of any female in a state of pregnancy, except a solidhoofed animal and a beast of prey, Her udder showed her to be pregnant: (M, K:) and in like manner it is said of a woman: (M:) or, said of a ewe or she-goat, she was, or became, big in her udder: (S:) and accord. to IAar, said of a she-goat, she was, or became, swollen in her vulva, and her being so became apparent, or evident. (M.) And أَرْأَى said of a man, His ewe, or she-goat, was, or became, black in her udder. (T.) — See also 1, in two places, near the end of the paragraph. — [It is also said in the K and TA that أَرأَى, said of a camel, means إِنْتَكَثَ خَطْمُهُ عَلَى حَلْقِهِ; in the CK اِنْتَكَبَ; and in the TA this is said to be on the authority of En-Nadr: but in a copy of the T, I find it stated, on the authority of ISh, (i. e. En-Nadr,) that الارآ (i. e. الإِرْآءُ) signifies انتكاثُ خطم البَعيرِ على حَلْقِه: in another copy of the T, on the authority of En-Nadr, that الرآ (a mistranscription for الإِرْآءُ) signifies انتكاث خطم البعير خِلقة: and it is added that the epithet applied to a camel is مُرأى (as in one copy, i. e. ↓ مُرْأًى, and thus it is written in the TA, but in the other copy of the T مرأى, an obvious mistranscription); and to camels, مُرآاتٌ (as in one copy, for مُرْأَاتٌ, i. e. مُرْآتٌ, in the other copy of the T erroneously written مُرَأاة, and in the TA مرايات): therefore the verb is evidently أُرْئِىَ, in the pass. form, inf. n. إِرْآءٌ; and I think that the correct explanation is إِنْتَكَثَ خَطْمُهُ خِلْقَةً, app. meaning His muzzle was thin, or lean, by nature: see art. نكث: and see also مُرْأًى below.] 5 ترأَى فِى المِرْآةِ: see 4, in the former half of the paragraph. — — ترأَى لِى: see the paragraph here following. 6 تَرَآءَوْا They saw one another: (M, K:) dual تَرَآءَيَا. (TA.) And تَرَآءَى الجَمْعَانِ, (S, TA,) in the Kur [xxvi. 61], (TA,) The two bodies of people saw each other: (S:) or approached and faced each other so that each was able to see the other. (TA.) And تَرَآءَيْنَا We met and saw each other. (A'Obeyd, T.) See also 3, first sentence. It is said in a trad, (T,) لَاتَرَاآنَارَاهُمَا, [for تَتَرَاآ, as it is written in some copies of the K,] (T, K,) [i. e. (tropical:) Their two fires shall not be within sight of each-other;] meaning that the Muslim may not dwell in the country of the believers in a plurality of gods, and be with them so that each of them shall see the fire of the other: (T, K *) so says A'Obeyd: or, accord. to AHeyth, it means that the Muslim may not mark himself with the mark of the believer in a plurality of gods, nor assimilate himself to him in conduct and guise, nor assume his manners, or dispositions; from the phrase مَا نَارُ بَعِيرِكَ, meaning " What is the brand of thy camel? " (T:) IAth explains it similarly to A'Obeyd; and says that the verb is thus used tropically. (TA.) — — ترآءى لِى He addressed, or presented, himself [to my sight, or] in order that I might see him; as also ترأَى ↓ لِى. (M, K.) And ترآءى لَهُ شَىْءٌ مِنَ الجِنِّ [Somewhat of the jinn, or genii, presented itself to his sight]. (S.) — — ترآءى النَّخْلُ The palm-trees showed the colours of their unripe dates. (AHn, M, K.) — — تَرَآءَيْنَا الهِلَالَ We tasked the sight by trying whether or not we could see the new moon: or, as some say, we looked [together, at, or for, the new moon]: (Sh, * T, TA:) or we lowered our eyes towards the new moon in order that we might see it. (Msb.) [See also 6 in art. نقض.] — — See also 4, in the former half of the paragraph, in two places. — — تَرَآءَيْنَا فِىالأَمْرِ or ترآءينا الأَمْرَ: see 8. — — هُوَ يَتَرَآءَى بِرَأْيِ فُلَانٍ He takes to, or holds, the opinion, or persuasion, or belief, of such a one; and inclines to it; and conforms to it. (T, TA.) — — See also 1, in the latter half of the paragraph. 8 إِرْتَآهُ [is syn. with رَآهُ as signifying He saw him, or it, with the eye; and also, with the mind]: see 1, first sentence: or it is [syn. with رَآهُ in the latter sense only, being] from الرَّأْىُ and التَّدْبِيرُ: (S, TA:) or إِرْتَأَى is from رَأْىُ القَلْبِ, (Lth, T,) or from رُؤْيَةُالقَلْبِ, or from الرَّأْىُ, and means he thought, reflected, or considered, and acted deliberately, or leisurely. (IAth, TA.) You say, إِرْتَأَيْنَا فِى الأَمْرِ, and تَرَآءَيْنَا ↓ [i. e. ترآءينا فِيهِ] or تَرَآءَيْنَاهُ, (accord. to different copies of the K,) meaning نَظَرْنَاهُ [or نَظَرْنَاهُنَظَرْنَا فيه, i. e. We looked into, examined, or considered, the affair, or case]. (K.) And إِرْتَآهُ وَاعْتَقَدَهُ [He saw it with his mind, looked into it, examined it, or considered it, and believed it]. (Mgh.) 10 استرآهُ He, or it, called for, demanded, or required, the seeing of it; (M, K;) i. e., a thing. (M.) — — See also 1, first sentence. — — And see 3, last sentence but one. — — You say also, يُسْتَرْأَى فُلَانٌ [Such a one is counted, accounted, or esteemed, hypocritical, or ostentatious], from الرِّئَآءُ [inf. n. of 3]; like as you say, يُسْتَحْمِقُ, and يُسْتَعْقَلُ. (AA, S.) Q. Q. 2 تَمَرْأَى: see 4, in the former half of the paragraph. رَأْىٌ is an inf. n. of رَأَى [q. v.]: (T, S, K:) [and is also a subst.: used as a subst.,] it means The رَأْى of the eye; (Lth, T, Msb;) i. e. the sight thereof; like رُؤْيَةٌ, q. v.: (Msb:) and also, of the mind; (Lth, T;) [i. e.,] it signifies also mental perception: (Msb:) [conception: idea: nation:] belief; (M, K;) as a subst., not as inf. n.: (M:) [or judgment: or persuasion: or opinion; i. e.] a

preponderating belief of one of two things that are inconsistent, each with the other: (Er-Rághib, TA:) a thing that a man has seen with his mind, looked into, examined, or considered, (مَا ارْتَآهُ,) and believed: (Mgh:) [a tenet:] also intelligence: and forecast: and skill in affairs: (Msb:) [and hence it often means counsel, or advice:] pl. أَرْآءٌ (T, S, K &c.) and آرَآءٌ, (S, M, K,) the latter formed by transposition, [being for أَرْآءٌ,] (S,) and أَرْءٍ [originally أَرْؤُىٌ, like as أَظْبٍ is originally أَظْبُىٌ,] (Lh, M, K, TA, in some copies of the K أَرْىٌ) and رُئِىٌّ and رِئِىٌّ [both originally رُؤُوىٌ], (Lh, M, TA,) in the K رُئِىٌّ, with damm, [in the CK رَىٌّ,] and رِئِىٌّ, with kesr, (TA,) and [quasipl. n.] ↓ رَئِىٌّ, (S, K,) of the measure فَعِيلٌ, like ضَئِينٌ. (S.) One says, مَاأَضَلَّ رَأْيَهُ [How erroneous is his mental perception, &c.!], and مَاأَضَلَّ أَرْآءَهُ [How erroneous are his mental perceptions, &c.!]. (Lth, T.) أَصْحَابُ الرَّأْىِ, [often meaning The speculatists, or theorists,] as used by those who treat of the traditions, means the followers of analogy; because they pronounce according to their رَأْى [or belief, &c.,] in relation to that concerning which they have not found any [tradition such as is termed] حَدِيث or أَثَر, (IAth, K, TA,) or in relation to that which is dubious to them in a tradition. (IAth, TA.) But accord. to the usage of others, one says, فُلَانٌ مِنْ أَهْلِ الرَّأْىِ meaning Such a one holds the belief, or opinion, &c., of the [heretics, or schismatics, called] خَوَارِج, and says according to their persuasion. (TA.) [Sometimes, also, this phrase means Such a one is of the people of intelligence; or of counsel, or advice.] See also رَئِىٌّ. And رَجُلٌ ذُو رَأْىٍ means A man having mental perception, and skill in affairs. (Msb.) — — See also the next paragraph. أَتَاهُمْ حِينَ جَنَّ رُؤْىٌ and رُؤْيًا and ↓ رَأْىٌ and رَأْيًا (M, K *) [He came to them] when the darkness had become confused so that they did not see one another. (M, K.) رِئْىٌ, (M, TA,) in the K said to be ↓ رُئِىٌّ, like صُلِىٌّ, (TA, [but the former is the right, as will be shown by a citation from the Kur in what follows,]) and ↓ رُؤَآءٌ and ↓ مَرْآةٌ Aspect, look, or outward appearance: (M, K:) [and so ↓ رُؤْيَةٌ; used in this sense in the S and K in explanation of طَلْعَةٌ:] or the first and second (i. e. رِئْىٌ and ↓ رُؤَآءٌ, M) signify beauty of aspect or outward appearance; (M, K;) or so does this last; (T, S;) [and so رُوَآءٌ, with و, mentioned in the S in art. روى, and there explained as syn. with مَنْظَرٌ;] and ↓ مَرْآةٌ signifies aspect, or outward appearance, absolutely, (M, K, *) whether beautiful or ugly: (M:) or this (مرآة) signifies a beautiful aspect or outward appearance: and رِئْىٌ signifies what the eye sees, of goodly condition and clean apparel; as in the phrase in the Kur [xix. 75], هُمْ أَحسَنُ أَثَاثًا وَرِئْيًا [they being better in respect of goods, or property, and of appearance of goodly condition and outward apparel], accord. to him who reads it [thus] with ء; and read without ء it may be from the same, or from رَوِيَتْ أَلْوَانُهُمْ وَجُلُودُهُمْ meaning " their colours and skins became full and beautiful " [or rather " beautiful and full "] : (S:) for Náfi' and Ibn-'Ámir read رِيًّا, by conversion of the ء [into ى] and incorporating it [into the radical ى], or from الرِّىُّ meaning النَّعْمَةُ; and Aboo-Bekr read رِئًا, by transposition; and another reading is رِيًا, with the ء suppressed; and another زِيًّا, from الزِّىُّ. (Bd.) One says ↓ اِمْرَأَةٌ حَسَنَةُ المَرْآةِ and ↓ المَرْآى [A woman beautiful of aspect]; like as you say حَسَنَةُ المَنْظَرَةِ and المَنْظَرِ: (T, S:) and فُلَانٌ حَسَنُ العَيْنِ ↓ فِى مَرْآةِ Such a one is beautiful in aspect: and it is said in a prov., ↓ تُخْبِرُ عَنْ مَجْهُولِهِ مَرْآتُهُ His outward appearance indicates [what would otherwise be his unknown character, meaning,] his inward state. (S.) [See also تَرْئِيَةٌ.] رِئَةٌ (T, S, M, Msb, K,) with ء, (T, S, Msb,) and رِيَةٌ without ء, (T, Msb,) The سَحْر [or lungs, or lights]; (S;) the place of the breath and wind (M, K) of a man &c., (M,) [i. e.] of an animal: (K:) the ة is a substitute for the ى (S, Msb,) which is suppressed: (Msb:) pl. رِئُونَ, (S, M, Msb, K,) agreeably with a general rule relating to words of this class, (M,) and رِئَاتٌ: (M, Msb, K:) dim. ↓ رُؤَيَّةٌ and رُوَيَّةٌ (T.) Some say that the suppressed letter [in رِيَةٌ] is و; and that it is originally وِرْيَةٌ like as عِدَةٌ is originally وِعْدَةٌ: and وَرَيْتُهُ signifies " I hit, or hurt, his رية " (Msb.) [hence ذَاتُ الرِّئَةِ Inflammation of the lungs.] رَأْوَةٌ An indication of a thing. (M in art. رأو [to which it belongs: but in the S and TA mentioned in the present art.; and in the T, in art. رأ: in one copy of the S written رَآوَةٌ; and in one place in the TA, written رؤاوة, and said to be like ثُمَامَةٌ, app. from the author's having found it written رُآوَةٌ for رَأْوَةٌ].) You say, عَلَى فُلَانٍ رَأْوَةُ الحُمْقِ [Upon such a one is the indication of foolishness, or stupidity]. (M.) And عَلَى وَجْهِهِ رَأْوَةُ الحُمْقِ [Upon his face is the indication of foolishness, or stupidity], when you know foolishness, or stupidity, to be in him before you test him. (Lh, T, S.) And إِنَّ فِى وَجْهِهِ لَرَأْوَةً Verily in his face is an ugliness. (T.) [See also an explanation of أَرْأَى, above. J seems to have regarded the و as substituted for ى.] رَأْيَةٌ, originally thus, with ء; (T, Msb;) but the Arabs prefer omitting it, [saying رَايَةٌ,] and some of them say that it has not been heard with ء; (Msb;) [Az says,] the Arabs did not pronounce it with ء: accord. to Lth, its radical letters are ربى: (T:) A banner, or standard, (T, Msb,) of an army: (Msb:) pl. رَايَاتٌ (T, Msb.) [See also art. رى.] رُؤْيَةٌ an inf. n. of رَأَى [q. v.] : (T, S, M, Msb, K:) [and also a subst.: used a as subst.,) it means The sight of the eye; as also ↓ رَأْىٌ: [and accord. to the M and K, it is with the mind also; like رَأْىٌ:] pl. رُؤًى. (Msb.) — — See also رِئْىٌ — — [Also The phasis of the moon.] رُؤْيَا, (T, S, M, Msb, K,) with ء, (T, M,) of the measure فُعْلَى, (S, Msb,) without tenween, (S,) [i. e.] imperfectly decl., because the ا is that which is the sign of the fem. gender, (Msb,) also pronounced رُويَا, without ء, (Fr, T, M,) and رُيَّا, [which is anomalous, like رُىٌّ, for رِىٌّ,] mentioned by El-Fárisee on the authority of Abu-l- Hasan, (M,) and رِيَّا, (T, M,) heard by Ks from an Arab of the desert, (T,) A dream, or vision in sleep; (T, * S, * M, K;) accord. to most of the lexicologists, syn. with حُلْمٌ; or the former is such as is good, and the latter is the contr.: (MF voce حُلْمٌ, q. v.:) accord. to Lth, it has no pl.; but accord, to others, (T,) its pl. is رُؤًى, (T, S, M, K,) with tenween. (S.) One says, رَأَيْتُ عَنْكَ رُؤًى حَسَنَةً I dreamt, of thee, good dreams. (M.) رُءَآءٌ: see رِئْىٌ, in two places. رِئَآءٌ an inf. n. of 3 [q. v.]. (M. [Said in the S to be a subst.]) — — [Hence,] قَوْمٌ رِئَآءٌ A party, or company of men, facing one another. (S.) And in like manner, بُيُوتُهُمْ رِئَآءٌ [Their tents, or houses, are facing one another]. (S.) And مَنَازِلُهُمْ رِئَآءٌ Their places of alighting, or abode, are facing, or opposite, one to another. (T.) — — And دُورُ القَوْمِ مِنَّا رِئَآءٌ The houses of the people, or party, are as far as the eye reaches, where we see them, namely, the people. (M.) — — And هُمْ رِئَآءُ أَلْفٍ They are as many as a thousand in the sight of the eye. (K, * TA.) رَئِىٌّ and ↓ رِئِىٌّ (Lth, T, M, K, TA) A jinnee, or genie, that presents himself to a man, and shows him, or teaches him, divination or enchantment or the like: (Lth, T, TA:) or a jinnee whom a man sees: or, accord. to Lh, one whom a person loves, and with whom he becomes familiar: (M:) or a jinnee that is seen and loved: or the latter word means such as is loved: (K:) and the former word, some other than this: (TA:) or the former means a follower, who is of the jinn; of the measure فَعِيلٌ or فَعُولٌ; [if the latter, originally رَؤُوى;] so called because he presents himself to the sight of him of whom he is the follower; or from the saying, فُلَانٌ رَئِىُّ قَوْمِهِ, meaning, صَاحِبُ ↓ رَأْيِهِمْ [i. e. Such a one is the counsellor, or adviser, of his people, or party]: and sometimes it is pronounced رِئِىٌّ (IAth, TA.) You say, لَهُ رَئِىٌّ He has a jinnee &c. (Lh, M, TA.) And مَعَهُ رِئِىٌّ With him is a jinnee &c. (Lth, T, TA.) And بِهِ رَئِىٌّ مِنَ الجِنِّ, meaning مَسٌّ [i. e. In him is a touch, or stroke, from the jinn, or genii]. (S.) — —

Also, both words, A great serpent, (K, TA,) that presents itself to the sight of a man; (TA;) so called as being likened to a jinnee; (K, TA;) or because they assert that the serpent is a transformed jinnee, wherefore they call it شَيْطَانٌ and جَانٌّ. (IAth, TA.) — — And A garment, or piece of cloth, that is spread out for sale. (Aboo-'Alee, M, K.) — For the former word, see also رَأْىٌ [of which it is a quasi-pl. n.]. رُئِيٌّ: see رِئْىٌ [for which it is app. a mistranscription]. رُئِيٌّ: see رُوَيَّةٌ .رِئِيٌّ dim. of رِئَةٌ, q. v.; also prounced رُوَيَّةٌ. (T.) رَأْءٌ, or رَأَّءٌ, A man (M) who sees much. (M, K.) رَاءٍ [act. part. n. of رَأَى; Seeing: &c. —] Still, or motionless: as also رَاهٍ. (TA.) أَرْأَى More, and most, apt, meet, suited, suitable, fitted, fit, proper, competent, or worthy. (M, K, TA.) You say, أَنَا أَرْأَى أَنْ أَفْعَلَ ذٰلِكَ I am more, or most, apt, &c., to do that. (K, * TA.) And هُوَ أَرْآهُمْ لِأَنْ يَفْعَلَ ذٰلِكَ He is the most apt, &c., of them to do that. (M.) تَرْئِيَةٌ inf. n. of 2. (AZ, T, S.) — — [Also,] as a subst., not an inf. n., (M,) Beauty, or goodliness; beauty of aspect. (M, K.) [See also رِئْىٌ.] — — Also, (M, Mgh,) and تَرِيَّةٌ (S, M, Mgh) and تِرِيَّةٌ, the former of these two words extr., (M,) A slight yellowness and dinginess (S, Mgh) which a woman sees after washing herself in consequence of menstruation: what is in the days of menstruation is termed حَيْضٌ [app. for دَمُ حَيْضٍ]; not تريّة: (S:) or a little yellowness or whiteness or blood which a woman sees on the occasion of menstruation: or, as some say, تَرِيَّةٌ signifies the piece of rag by means of which she knows her state of menstruation from her state of purity: it is from الرُّؤْيَةُ. (M.) — — See also what next follows. تِرْئِيَةٌ A man who practises evasions or elusions, shifts, wiles, or artifices; as also ↓ تَرْئِيَةٌ. (Ibn-Buzurj, T.) مَرْأًى: see رِئْىٌ — — You say also, هُوَ مِنِّى مَرْأًى وَمَسْمَعٌ, and مَرْأًى وَمَسْمَعًا, (M, K,) accord. to Sb, as adv. ns. having a special, or particularized, meaning, used as though they had not such a meaning, (M,) and sometimes they said مَرًى, (TA in art. سمع,) He is where I see him and hear him. (M, K.) And فُلَانٌ مِنِّى بِمَرْأًى وَمَسْمَعٍ Such a one is where I see him and hear what he says. (S.) مُرْأًى, applied to a [camel's] head, Long in the خَطْم [or muzzle], (As, T, M, K,) in which is تَصْوِيب [i. e. a bending down], (M, K, [in the CK, erroneously, تَصْوِيتٌ,]) or in which is the like of التَّصْوِيب, like the form of the [vessel called] إِبْرِيق: (As, T:) Nuseyr likens رُؤُوس مُرْأَيَات to قَوَارِير [i. e. flasks, or bottles]: I know not [says ISd] any verb belonging to this word, [though أُرْئِى seems to be its verb,] nor any art. to which it belongs. (M.) See 4, last sentence. مُرْءٍ, applied to a she-camel, and a ewe or she-goat, (M,) and any female in a state of pregnancy, except a solid-hoofed animal and a beast of prey, Whose udder shows her to be pregnant; as also مُرْئِيَةٌ: (M, K:) and in like manner applied to a woman: (M:) or, applied to a ewe or she-goat, big in her udder. (S.) مَرْآةٌ: see رِئْىٌ, in five places. — — You say also, هُوَ مَرْآةٌ بِكَذَا He is apt, meet, suited, suitable, fitted, fit, proper, or competent, for such a thing; or worthy of such a thing. (K, TA. [In the CK, erroneously, مَرَآةٌ.]) And هُوَ مَرْآةٌ أَنْ يَفْعَلَ كَذَا He is apt, meet, suited, &c., to do such a thing: and in like manner you say of two, and of a pl. number, and of a female. (Lh, M.) مِرْآةٌ A mirror: (T, S, M, K:) originally مِرْأَيَةٌ: (Msb:) pl. مَرَاءٍ and مَرَايَا; (T, S, Msb;) the latter formed by transmutation [of the ء into ى]. (T. [It is said in the S, that the former pl. is used in speaking of three; and the latter, in speaking of many; but for this distinction I see no reason: and in the Msb it is said that, accord. to Az, the latter pl. is a mistake; but this I do not find in the T.]) مُرَاءٍ [act. part n. of 3, q. v.:] A hypocrite: [&c.:] (T, S: *) pl. مُرَاؤُونَ. (S.) رب 1 رَبَّهُ, (M, K,) aor. رَبُ3ُ, inf. n. رَبٌّ, (M,) [He was, or became, its رَبّ, or lord, possessor, owner, &c.;] he possessed, or owned, it; had possession of it, and command, or authority, over it; (M, K;) namely, a thing; (K;) syn. مَلَكَهُ. (M, K.) [And in like manner, He was, or became, his رَبّ, or lord, &c.] You say, رَبَبْتُ القَوْمَ, [inf. n. as above and مَرَبَّةٌ and رِبَابَةٌ,] I ruled, or governed, the people; syn. سُسْتُهُمْ; i. e. I was, or became, over them [as their lord, master, or chief]. (S.) And طَالَتْ مَرَبَّتُهُمُ النَّاسَ and رِبَابَتُهُم Their ruling, or governing, the people continued long. (M, K. *) The saying of Safwán, (T, S,) on the day of Honeyn, (T,) لَأَنْ يَرُبَّنِى رَجُلٌ مِنْ قُرَيْشٍ أَحَبُّ إِلَىَّ مِنْ أَنْ يَرُبَّنِى رَجُلٌ مِنْ هَوَازِنَ means [Assuredly that a man of Kureysh] should be over me (T, S) as رَبّ [or lord, &c.], and as master, or chief, having command, or authority, over me, (T,) [is more pleasing to me than that a man of Hawázin should be lord, &c., over me.] — — Also, (S, M, Mgh, K,) aor. رَبُ3ُ, (S, M,) inf. n. رَبٌّ, (S, Mgh, M,) He reared, fostered, brought up, fed, or nourished, him; i. q. رَبَّاهُ; (S, M, Mgh, K;) namely, his child, (S,) or a child, (M, K,) either his own or another's; taking good care of him, and acting as his guardian, (M,) until he attained to puberty, or to the utmost term of youth: (M, K:) and so ↓ رِبَبهُ, (Lh, S, M, Mgh, K,) or this has a more emphatic signification, (TA,) inf. n. تَرْبِيبٌ (Lh, M, Mgh, K) and تَرِبَّةٌ; (Lh, M, K;) and ↓ تربّبه; (S, M, K;) and ↓ ارتبّهُ: (M, K:) [in like manner, also,] ↓ رَبْرَبَ signifies he reared, fostered, or brought up, an orphan: (AA, T:) and accord. to IDrd, (M,) رَبِبْتُهُ is a dial. var. [of رَبَبْتُهُ]: (M, K:) he says also that the verb is used in like manner in relation to the young one of an animal other than man; and he used to cite this ex.: كَانَ لَنَا وَهْوَ فَلُوٌّ نِرْبِبُهُ [He belonged to us when he was a young weaned, or one-year-old, colt, we rearing him]; with the letter characteristic of the aor. meksoor, to show that the second letter of the preterite is meksoor, accord to the opinion of Sb in respect of a case of this kind; and this, he says, is peculiar to the dial. of Hudheyl in this species of verb. (M, TA.) رَبَّتِ المَرْأَةُ صَبِيَّهَا, used tropically, means (tropical:) The woman patted her child repeatedly on its side in order that it might sleep. (A, TA.) [See 2 in art. ربت.] [It is said that] the primary signification of الرَّبُّ is التَّرْبِيَةُ; i. e. The bringing a thing to a state of completion by degrees. (Bd in i. l.) A poet says, (S,) namely, Hassán Ibn-Thábit, (TA,) مِنْ دُرَّةٍ بَيْضَاءَ صَافِيَةٍ حَائِرُ البَحْرِ ↓ مِمَّا تَرَبَّبَ [Than a white, clear, pearl, of those which the depth of the sea has brought to maturity]; meaning a pearl which the shell has reared, or brought to maturity in the bottom of the water. (S, TA.) And the phrase لَكَ نِعْمَةٌ تَرُبُّهَا occurs in a trad., meaning [Thou hast wealth] which thou preservest, and of which thou takest care, and which thou fosterest like as the man fosters his child. (TA.) — — [Hence,] المَطَرُ يَرُبُّ النَّبَاتَ وَالثَّرَى The rain causes the plants, or herbage, and the moisture [of the earth] to increase. (M.) And السَّحَابُ يَرُبُّ المَطَرَ The clouds collect and increase the rain. (M.) And رَبَّ, (T, S, M, K, TA,) aor. رَبُ3ُ, inf. n. رَبٌّ and رِبَابٌ and رِبَابَةٌ; (Lh, M, TA;) and ↓ ربّب; (M, TA;) (tropical:) He increased, (M, K, TA,) or rightly disposed, and completed, (T, S,) a benefit, or benefaction. (T, S, M, TA.) — — رَبَّ الأَمْرَ, (M, Msb, K,) aor. رَبُ3ُ, inf. n. رَبٌّ (M, Msb) and رِبَابَةٌ, (M,) (tropical:) He put the affair into a right, or proper, state; adjusted it, arranged it, ordered it, or rightly disposed it; (M, K;) and established it firmly: (M:) or he managed, conducted, or regulated, the affair: (Msb:) [perhaps from رَبَّ signifying "he reared," &c.; but more probably, I think, from what next follows.] — — رَبَّ, (T, S, M, K,) aor. رَبُ3ُ, (T, M,) inf. n. رَبٌّ (T, M, K) and رُبٌّ; (K) and ↓ ربّب; (M;) He seasoned a skin (T, S, K) for clarified butter (T, S) with رُبّ [i. e. rob, or inspissated juice], (T, S, K,) of dates, (TA,) which imparts a good odour to it, (S, TA,) and prevents the flavour and odour of the butter from being spoiled: (TA:) or he seasoned a skin with رُبّ, and a jar with tar or pitch: or, as some say, رَبَبْتُهُ signifies I smeared it over, and prepared it properly. (M.) ↓ رَبَّ and ↓ ربّب, (K,) or the latter, but the former also is allowable, (M,) (tropical:) He made oil, or ointment, good, and sweet, or fragrant, or he perfumed it, (M, K, * TA,) accord. to Lh, by infusing in it jasmine or some other sweet-smelling plant. (M, TA.) See

also مُرَبَّبٌ, below. — — رَبَّ also signifies He collected, or congregated, (K, TA,) people: (TA:) [and so, probably, ↓ ربّب: see رَبَبٌ.] You say, فُلَانٌ يَرُبُّ النَّاسَ Such a one collects, or congregates, to him the people. (T, S, M.) — رَبَّ, aor. ◌3رَبِ: see 4 — رَبَّتْ, (Lh, M, K,) aor. ◌3رَبُ, (so in the M,) or ◌3رَبِ, (MF, TA,) inf. n. رَبٌّ, (M, TA,) or رِبَابٌ, (S, K, [in each of which this is mentioned as the inf. n. whence the epithet رُبَّى,]) said of a ewe or she-goat, She brought forth: (Lh, M, K:) or, as some say, she conceived: or, accord. to some, there is no verb to the epithet رُبَّى: (M:) AZ says that it has no verb: (Msb:) [but] ↓ رِبَابٌ is an inf. n. used in relation to a ewe or she-goat as meaning her being in the state of such as is termed رُبَّى [q. v.]: (S, M, * Msb, * K: *) and in relation to a she-camel, as in the ex. cited by Munteji' Ibn-Nebhán to As, حَنِينَ أُمِّ البَوِّفِى رِبَابِهَا [The yearning cry of the mother of the young camel in the time of her having recently brought forth]: (S:) and used also in relation to a woman as meaning her having recently brought forth: or her state within two months after having brought forth: or within twenty days: whence the phrase, in a trad., حَمْلُهَا رِبَابٌ, meaning She becomes pregnant soon after having brought forth. (TA.) 2 ربّب: see 1, in five places. — — [Also He preserved with رُبّ, i. e., rob, or inspissated juice: see مُرَبَّبٌ.] 4 اربّ بِالمَكَانِ, (T, M, A, K, *) inf. n. إِرْبَابٌ; (T;) and ↓ رَبَّ, (M, K,) aor. ◌3رَبِ; (MF, TA;) He remained, stayed, dwelt, or abode, in the place, (T, M, A, K, *) not quitting it; (T;) like أَلَبَّ: (T, A:) and the former, [or each,] he kept, or clave, to the place. (M.) And اربّتِ الإِبِلُ بِالمَوْضِعِ (T,) or بِمَكَانِ كَذَا, (S,) The camels kept, or clave, (T, S,) to the place, (T,) or to such a place, and remained in it. (S.) And اربّت النَّاقَةُ, (S,) or اربّت النَاقة بِالفَحْلِ, and بِوَلَدِهَا, (M,) The she-camel kept to the stallion, (S, M,) and to her young one, (M,) and affected it. (TA.) And اربّت السَّحَابَةُ بِأَرْضِهِمْ (S, M, A) (A) (tropical:) The cloud continued raining [in their land]. (S, * M.) And اربّت الجَنُوبُ (assumed tropical:) The south, or southerly, wind continued. (T, S.) — — الإِرْبَابُ also signifies The drawing near, or approaching, (S, M, K,) a thing, (S, M,) of any kind. (M.) 5 تربّب الأَرْضَ, (M, A, K,) and الرَّجُلَ, (M, K,) He asserted himself to be the ربّ [or lord, &c.,] of the land, (M, A, K,) and of the man. (M, K.) — — See also 1, in two places, in the former half of the paragraph. — تربّبوا They collected themselves together, or congregated; or they became collected or congregated. (S.) 6 ترابّوا They united in a confederacy, league, or covenant. (M, TA.) [App. from the fact of some confederates dipping their hands into رُبّ: see رِبَابٌ.] 8 ارتبّهُ: see 1. — — تَرْتَبُّ الشَّعَرَ [She adjusts, or arranges, and composes, or collects together, the hair], said of a woman, is from [الرَّبُّ signifying] الإِصْلَاحُ and الجَمْعُ. (M.) — — أُرْتُبَّ العِنَبُ The grapes were cooked so as to become رُبّ [or rob], used to give a relish to bread. (AHn, M.) R. Q. 1 رَبْرَبَ: see 1. رَبْ: see رَأَبَ, of which it is an imperative. رُبَ and رَبَ and رُبْ and رَبْ; and رُبَمَا and رَبَمَا &c.: see رُبَّ. رَبَّ: see the next paragraph, last sentence but one. رَبٌّ A lord, a possessor, an owner, or a proprietor, syn. مَالِكٌ, (T, IAmb, S, M, A, Msb, K,) of a thing, (T,) of anything, (S, M, A, K,) or of an irrational thing; (Msb;) a person who has a right, or just title or claim, to the possession of anything; or its صَاحِب [which is syn. with مَالِك]; (M, A, K;) رَبٌّ and مَالِكٌ and صَاحِبٌ all signifying in Pers. خُدَاوَنْد: (KL:) and a lord, master, or chief; (Msb, TA;) or a lord, master, or chief, to whom obedience is paid: (IAmb, TA:) and a lord, ruler, governor, regulator, or disposer; (TA;) an orderer, a rectifier, or a reformer: (IAmb, TA:) a rearer, fosterer, bringer-up, feeder, or nourisher: and a completer, or an accomplisher: (TA:) it is an epithet, like نَمٌّ from نَمَّ: or an inf. n. used as an intensive epithet; like عَدْلٌ; (Ksh and Bd * in i. l;) originally signifying the " bringing (a thing) to a state of completion by degrees;" (Bd, ibid.;) then used in the sense of مَالِكٌ: (Ksh and Bd ibid.:) the pl. [of pauc.] is أَرْبَابٌ and [of mult.] رُبُوبٌ, (M, K,) and accord. to Sh, رِبَابٌ also, (TA,) signifying أَصْحَابٌ, (K,) and ↓ رَبُوبٌ is app. a quasi-pl. n.: (M:) the fem. is ↓ رَبَّةٌ; of which the pl. is رَبَّاتٌ. (T.) Whoever possesses a thing is its رَبّ: you say, هُوَ رَبُّ الدَّابَّةِ [He is the possessor, or owner, or master, of the beast], and الدَّارِ [of the house], (T,) and المَالِ [of the property, or cattle]; (Msb;) and البَيْتِ ↓ هِىَ رَبَّةُ [She is the owner, or mistress, of the house or tent]. (T.) With the article ال, it is [properly] applied only to God: (T, S, M, A, Msb, K:) He is رَبُّ الأَرْبَابِ [The Lord of lords]. (T. [Thus the pl. with the article ال is applied to created beings.]) To any other being it is not [properly] applied but as a prefixed noun governing another noun as its complement in the gen. case [or in a similar manner]. (S.) The pagan Arabs, however, sometimes applied it to A king, (S,) or to a lord as meaning a master or chief: (Msb:) El- Hárith says, (S, Msb,) i. e. Ibn-Hillizeh, (S,) وَهُوَ الرَّبُّ وَالشَّهِيدُ عَلَى يُوْ مِ الحِيَارَيْنِ وَالبَلَآءُ بَلَآءُ (S, Msb,) i. e. And he (meaning El-Mundhir Ibn-Má-es-Semà, or, as some say, 'Amr Ibn-Hind,) was the king [or lord] and witness of our fighting on the day of El-Hiyárán (the name of a place), and the trial was a hard trial. (EM, p. 285: [in which الحَيَارَيْنِ is erroneously put for الحِيَارَيْنِ.]) Some forbid that a man should be called the رَبّ of his slave: (Msb:) it is said in a trad. that the slave shall not say to his master, رَبِّى, because it is like attributing a partner to God: (TA:) but رَبّ is sometimes used in the sense of lord as meaning master or chief prefixed to a noun signifying a rational being governed by it in the gen. case: thus in the saying of the Prophet, حَتَّى تَلِدَ الأَمَةُ رَبَّهَا [So that the female slave shall bring forth him who will become her master], or ↓ رَبَّتَهَا [her mistress], accord. to different transmitters; (Msb;) relating to the signs of the hour of resurrection: i. e., the female slave shall bring forth to her master a child that shall be as a master [or mistress] to her because like his [or her] father in rank: meaning that captives and concubines shall be numerous. (TA.) As to the phrase in the Kur [xii. 42], أُذْكُرْنِى عِنْدَ رَبِّكَ [Mention thou me in the presence of thy lord], Joseph thus addressed his fellow-prisoner agreeably with the acceptation in which he [the latter] understood the words. (TA.) A similar instance also occurs in the same chapter, in the verse immediately preceding. (Msb.) In another verse, [23 of the same ch.,] إِنَّهُ رَبِّى [Verily he is my lord] may refer to Joseph's master or to God. (M, TA.) The words of the Kur [lxxxix. 28 and 29], اِرْجِعِى إِلَى رَبِّكِ رَاضِيَةً مَرْضِيَّةً فَادْخُلِى فِى عَبْدِى, as some read, [instead of عِبَادِى,] may mean Return to thine owner, [approving, approved,] and enter into my servant. (M, TA.) — — Without the article ال, as some say, (L, TA,) it is sometimes written and pronounced ↓ رَبٌ, without teshdeed; (L, K;) as in the following verse, cited by El-Mufaddal, وَقَدْ عَلِمَ الأَقْوَامُ أَنْ لَيْسَ فَوْقَهُ رَبٌ غَيْرُ مَنْ يَعْطِى الحُظُوظَ وَيَرْزُقُ [And the peoples have known that there is not above him a lord beside Him who gives the portions of mankind and of others and grants the means of subsistence]. (L.) And Ahmad Ibn-Yahyà [i. e. Th] mentions the phrase لَا وَرَبِيكَ لَا أَفْعَلُ, for لَا وَرَبِّكَ [i. e. No, by thy Lord, I will not do such a thing]; the [latter] ب being changed into ى because of the reduplication. (M, K: * in the CK رَبْيِكَ.) رُبَّ is a word of which there are seventy dial. vars., all mentioned by Zekereeyà El-Ansáree in his great Expos. of the " Munferijeh," but only eighteen of which are mentioned in the K, including some that are formed with the affix ت, some with the affix مَا, and some with both these affixes together; as follows: (TA:) رُبَّ (T, S, M, Msb, Mughnee, K, &c.) and رَبَّ (T, M, Mughnee, K) and رُبُّ, (Mughnee,) and ↓ رُبَ (T, S, M,

Mughnee, K) and رَبَ (T, M, Mughnee, K) and رُبُ and رُبْ (Mughnee, K) and رَبْ; (Mughnee;) and ↓ رُبَّتَ (T, S, M, Msb, Mughnee, K) and رَبَّتَ (M, Mughnee, K) and رُبُّتَ and رُبَّتُ and رَبَّتُ and رُبُّتُ and رُبَّتِ and رَبَّتِ and رُبُّتِ and رَبُّت (TA) and رُبَّتْ and رَبَّتْ (Mughnee) and رُبُّتْ, (TA,) and ↓ رُبَتَ (T, Mughnee, K) and رَبَتَ (Mughnee, K) and رُبُتَ and رُبْتَ and رَبْتَ and رُبَتُ and رَبَتُ and رُبُتُ and رُبْتُ and رَبْتُ and رُبَتِ and رَبَتِ and رُبُتِ and رَبَتِ and رُبْتِ and رَبْتِ (TA) and رُبَتْ and رَبَتْ (Mughnee) and رُبُتْ; (TA;) and رُبَّمَا (T, S, M, K) and رَبَّمَا (M, K) and رُبُّمَا, (TA,) and ↓ رُبَمَا (T, K) and رَبَمَا (K) and رُبُمَا and رُبْمَا and رَبْمَا; (TA;) and ↓ رُبَّتَمَا (T, S, M, K) and رَبَّتَمَا (M, K) and رُبُّتَمَا and رُبَّتُمَا and رَبَّتُمَا and رُبُّتُمَا and رُبَّتْمَا and رَبَّتْمَا and رُبُّتْمَا, (TA,) and ↓ رُبَتَمَا and رَبَتَمَا (M, K) and رُبُتَمَا and رُبْتَمَا and رَبْتَمَا and رُبَتُمَا and رَبَتُمَا and رُبُتُمَا and رُبْتُمَا and رَبْتُمَا and رُبَتْمَا and رَبَتْمَا and رُبُتْمَا: (TA:) [of all these, the most common are رُبَّ and رُبَّمَا: and] ↓ رُبَّتَ is the most common of the forms that have the affix ت: (Mughnee and K on the letter ت:) and the forms with teshdeed are more common than the [corresponding] forms without teshdeed. (M.) It is a word, (M,) or particle, (T, S, Mughnee, K,) governing the gen. case: (S, M, Mughnee, K:) or a noun, (K, TA,) [i. e. an indecl. noun,] in the opinion of the Koofees and some others; but this opinion is rejected by Ibn-Málik in the Tesheel and its Expos., and by AHei, and by IHsh in the Mughnee. (TA.) Accord. to some, (K, TA,) it is used to denote a small number, (T, M, Msb, K, TA,) always, (TA,) or mostly: (Msb, TA:) [thus it may be rendered Few if we render the noun following it as a pl.; and scarce any if we render the noun following as a sing. or a pl.:] it is the contr. of كَمْ when this latter is not used interrogatively: (T:) [and with مَا affixed, restricting it from government, it may be rendered Few times, or seldom:] or it is used to denote a large number; (K, TA;) i. e. always: so says IDrst: (TA:) [thus used, but such is not always the case, it may be rendered Many, whether we render the noun following it as a sing. or as a pl.: and with مَا affixed, Many times, many a time, oftentimes, ofttimes, often, or frequently:] or it is used to denote a small and a large number; (Mughnee, K;) often the latter, and seldom the former: (Mughnee:) or it is used in a case of boasting, or glorying, (K, TA,) exclusively of other cases, (TA,) to denote a large number: (K, TA:) or it does not denote by itself either a small number or a large number; but one or the other of these meanings is inferred from the context: (K:) [but sometimes neither of these meanings can be clearly inferred from the context: in these cases, it may be rendered Some: and with مَا affixed, Sometimes:] accord. to Er-Radee, its primary meaning is to denote a small number, but it has been so much used to denote a large number as to be in this latter sense as though it were proper, and in the former sense as though it were tropical, requiring context [to explain it]. (Marginal note in my copy of the Mughnee.) [Without the affix ما,] it governs an indeterminate noun (T, * S, Msb, Mughnee, K) only, (T, S, K,) and a pronoun. (S, M, Mughnee.) You say, رُبَّ يَوْمٍ بَكَّرْتُ فِيهِ [Few, or many, days have I gone forth early therein]: (T:) and رُبَّ رَجُلٍ قَائِمٌ [Few, or many, men are standing]: (M:) and رُبَّ رَجُلٍ قَامَ [Few, or many, men stood]: (Msb:) and in like manner, رُبَّتَ ↓ رَجُلٍ; (Msb;) for the ت in this case is not a denotative of the fem. gender. (Msb.) The pronoun affixed to it is of the third pers., (S, M,) and is [generally] sing. and masc., (S, Mughnee,) though it may be followed by a fem. and by a dual and by a pl.: (S:) notwithstanding its being determinate in the utmost degree, its use in this manner is allowable because it resembles an indeterminate noun in its being used without the previous mention of the noun to which it relates; and hence it requires a noun to explain it: (IJ, M:) it annuls the government of رُبَّ; (TA;) and the indeterminate noun that follows it is put in the accus. case as a specificative: (S, Mughnee:) thus you say, رُبَّهُ رَجُلًا قَدْ ضَرَبْتُ [Few, or many, men I have beaten]: (S, M: *) but accord. to the Koofees, you say رُبَّهُ رَجُلًا, (S,) and رُبَّهَا امْرَأَةً, (M,) and رُبَّهُمَا رَجُلَيْنِ, and رُبَّهُمْ رِجَالًا, and رُبَّهُنَّ نِسَآءً: he who puts the pronoun in the sing. [in all cases] holds it to be allusive to something unknown; and he who does not put it in the sing. [when it is not followed by a sing. noun] holds it to be used in reply to a question, as though it were said to a man, "Hast thou not any young women? " and he answered, رُبَّهُنَّ جَوَارٍ قَدْ مَلَكْتُ [Few, or many, young women have I possessed]: Ibn-Es-Sarráj says that the grammarians are as though they were of one consent in holding رُبَّ to be a replicative [app. meaning in a case of this kind, with an affixed pronoun]: (S:) [but it is not always a replicative in a case of this kind; though perhaps it was originally:] AHeyth cites as an ex. وَرُبَّهُ عَطِبًا أَنْقَذْتُ مِ العَطَبِ [And many a perishing man have I saved from perdition]. (TA. [But the reading commonly found in grammars is مِنْ عَطَبِهْ from his state of perdition.]) The following is an ex. of the use of رُبَّ to denote a small number, [or rather to denote singleness,] أَلَا رُبَّ مَوْلُودٍ وَلَيْسَ لَهُ أَبٌ وَذِى وَلَدٍ لَمْ يَلْدِهِ أَبَوَانِ [Now surely scarce an instance is there of anyone born not having a father, and of anyone having offspring whom two parents have not procreated]; meaning [our Lord] Jesus and Adam: (Mughnee: [but I have substituted يَلْدِهِ for يَلْدَهُ, the reading in my copy of that work: لَمْ يَلْدِهِ is for لَمْ يَلِدْهُ, for the sake of the metre; like as لَمْ أَجْدِ is for لَمْ أَجِدْ:]) and among the many exs. of its use to denote a large number, is the saying, in a trad., يَا رُبَّ كَاسِيَةٍ فِى الدُّنْيَا عَارِيَةٌ يَوْمَ القِيٰمَةِ [O, many a female having clothing in the present state of existence will be naked on the day of resurrection!]; and the saying of an Arab of the desert, after the ending of Ramadán, يَا رُبَّ صَائِمِهِ لَنْ يَعصُومَهُ وَيَا رُبَّ قَائِمِهِ لَنْ يَقُومَهُ [O, many a keeper of its fast shall not keep its fast again! and O, many a passer of its nights in prayer, or performer of its تَرَاوِيح, shall not pass its nights in prayer, or perform its تراويح, again!]. (Mughnee.) [But in this last ex., and in others, it relates to few in comparison with others, though many abstractedly.] — — مَا is affixed to رُبَّ &c. in order that a verb may follow it; (S, Mughnee;) and the verb that follows it is generally a preterite, (T, Mughnee,) as to the letter and the meaning: (Mughnee:) you say, رُبَّمَا جَآءَنِى فُلَانٌ [Seldom, or often, such a one came to me, or has come to me]: (T:) sometimes the verb is a future; (T, Mughnee;) but only when it expresses an event of which one is certain: (T:) so in the saying in the Kur [xv. 2], رُبَّمَا يَوَدُّ الَّذينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ, (T, S, M, Mughnee), meaning Often [will those who have disbelieved wish that they had been Muslims]; (Mughnee, Jel;) or seldom, (Zj, T, M, Jel,) because terrors will bereave them of their reason so that they will but seldom recover reason to wish this; (Jel;) for God's threat is true, as though it had come to pass, and therefore the verb here is equivalent to a preterite [which is often used in the Kur and elsewhere in this manner]. (T.) مَا is also sometimes affixed when a noun follows, (T, Mughnee,) or a nominal proposition, and generally restricts رُبَّ &c. from governing: thus, Aboo-Duwád says, رُبَّمَا الجَامِلُ المُؤَبَّلُ فِيهِمْ وَعَنَا جِيجُ بَيْنَهُنَّ المِهَارُ [Sometimes, or often, the numerous herd of camels is among them, and there are swift horses, among which are the colts]: another says, making رُبَّ, with مَا affixed, to govern, رُبَّمَا ضَرْبَةٍ بِسَيْفٍ صَقِيلٍ قَيْنِ بُصْرَى وَطَعْنَةٍ نَجْلَآءَ [Many a stroke with a polished sword of the forging of Busrà, (the Bozrah of the Bible, a city famous for its sword-blades,) and many a wide spear-wound; or, perhaps, few strokes &c.]: (Mughnee: [but I have substituted قَيْنِ for بَيْنَ, which is the reading in my copy of the Mughnee, an evident mistranscription:]) and another, cited by IAar, says, مَاوِىَّ يَا رُبَّتَمَا ↓ غَارَةٍ شَعْوَآءَ كَاللَّذْعَةِ بِالْمِيسَمِ [Máweeyeh, (مَاوِىَّ being an apocopated proper name of a woman, originally مَاوِيَّةُ,) O, many a raid spreading widely and dispersedly, like the burn with the branding-iron]. (T. [In the TT, as

from the T, I find, here, بَلْ in the place of يا, which I find in a copy of the T, and which is the reading commonly known.]) رُبٌّ Rob, or inspissated juice, (دِبْس,) of any fruit; i. e., (M, TA,) the first, or clear, juice of the thick residuum of any fruit after it has been pressed (M, K, TA) and cooked: (M, TA:) thick طِلَآء [or expressed juice; such as the inspissated juice of dates, with which a skin for clarified butter is seasoned; see 1, in the latter half of the paragraph]: (S:) or what flows from fresh ripe dates, like honey, when it has been cooked [and so rendered thick]; before which it is called صَقْرٌ: (Msb in the present art. and in art. صقر:) what is prepared by coction from, or of, dates: (TA:) expressed juice of grapes, and of apples, &c., cooked and [so] thickened: (KL:) and dregs, (K,) or black dregs, (IDrd, M,) of clarified butter, (IDrd, M, K,) and of olive-oil: (IDrd, M:) pl. رُبُوبٌ and رِبَابٌ (S) [and pl. pl. (i. e. pl. of رُبُوبٌ) رُبُوبَاتٌ, which means sorts, or species, of رُبّ] — See also رُبَّى .رَبَّةٌ: see رَبٌّ, in three places. — — الرَّبَّةُ was also the name of A Kaabeh [or square temple], (M, K,) in Nejrán, (M,) belonging to [the tribe of] Medh-hij (M, K) and Benu-l-Hárith-Ibn-Kaab, who held it in honour. (M.) In a trad. of 'Orweh (K, TA) Ibn-Mes'ood Eth-Thakafee, (TA,) it is applied to El-Lát (اللَّاتُ), (K, TA,) the rock which [the tribe of] Thakeef worshipped, at Et-Táïf. (TA.) And in another trad., it is said to be the name of A temple of [the tribe of] Thakeef, which, when they became Muslims, was demolished by El-Mugheereh. (TA.) — — And رَبَّةٌ, (K,) or دَارٌ رَبَّةٌ, (M,) signifies A large house or mansion. (M, K.) — See also رُبَّى .رُبَّةٌ A party, division, sect, or distinct body or class, of men: (M:) or a large assembly or company: (K:) or a myriad; i. e. ten thousand: (M, K:) or thereabout: (M:) and ↓ رِبَّةٌ signifies the same: (M, K:) or this signifies a company [of men]: (T:) the pl. of the former is رِبَابٌ: (S, M:) and that of the latter is أَرِبَّةٌ: (T, K:) by Th [and in the K], the former pl. is said to be a pl. of رِبَّةٌ; but this is a mistake. (M.) — — [Hence, the pl.] رِبَابٌ signifies Companions. (K.) — — And hence [also], i. e., as pl. of الرُّبَّةُ, (S, M,) الرِّبَابُ is an appellation of The [confederate] tribes of Dabbeh; (M, K, TA;) or Teym and 'Adee and 'Okl; (T, TA;) or Teym and 'Adee and 'Owf and Thowr and Ashyab; (TA; [but for the orthography of the last of these names I have found no authority; it is written in the TA اشيب, without any syll. signs;]) and Dabbeh was their paternal uncle; (TA;) or five tribes which united in a confederacy, consisting of Dabbeh and Thowr and 'Okl and Teym and 'Adee: (S:) they were thus called because of their division into distinct bodies; (M;) or because they collected themselves (As, Th, S, TA) in distinct bodies: (Th, M, TA:) or because they united in a confederacy against Temeem Ibn-Murr: (AO, M, TA:) or because they dipped their hands in some رُبّ, and formed a confederacy over it: (As, T, M, K:) or, as some say, because they congregated, and became like the رِبَاب [or bundle] of arrows [used in the game called المَيْسِر]: (TA:) the rel. n. is ↓ رُبِّيٌّ, formed from the sing., (Sb, S, M,) accord. to a rule generally observed except when a [single] man has a pl. word for his name, as كِلَابٌ &c. (S, TA.) — — The sing. (رُبَّةٌ) also signifies Plenty, or abundance, of the means of subsistence: (K:) and constant, or inseparable, prosperity. (Khálid Ibn-Jembeh, TA.) — See also رُبَّى .رِبَّةٌ: see the next preceding paragraph, first sentence. — — [Hence its pl.] أَرِبَّةٌ signifies Confederates; (S, IB, K;) [or] it is for ذَوُو أَرِبَّةٍ having covenants; أَرِبَّةٌ being said by AAF to be pl. of رِبَابٌ in the sense of عَهْدٌ. (IB, TA.) — Also A species of plant, (S, M, Msb, K,) of the [season called] صَيْف, (M,) remaining in the end of the صَيْف: (Msb:) or the name of a number of plants which do not dry up in the صَيْف, remaining green in the winter and the صيف [or summer]; among which are the حُلَّب and the رُخَامَى and the مَكْر and the عَلْقَى or عَلَقَى: [see رَبْلٌ:] or a certain soft, or tender, herb, or leguminous plant: (TA:) or any plant that is green in the hot season: or certain species of trees, or of plants, undefined: (M:) pl. رِبَبٌ. (S, Msb.) [In the dial. of Egypt, Alexandrian trefoil (بِرْسِيم, q. v.,) of the second and third crops.] — — Also A certain tree: as some say, the tree of the خَرُّوب [an appellation generally applied to the carob, or locust-tree]. (M, K.) رَبَبٌ, (S, M, K,) or مَآءٌ رَبَبٌ, (S, TA,) Much water, (S, M, K,) collected together: (M:) or sweet-water: (S, K:) accord. to Th, it means مَا رَبَّبَهُ الطِينُ [app. such (water) as the clay has collected; for تَرَبَّبَ signifying تَجَمَّعَ is probably quasi-pass. of رَبَّبَ, so that this last seems to signify جَمَّعَ]. (M.) رُبَتَ and رَبَتَ &c.; and رُبَتَمَا and رَبَتَمَا &c.: see رُبَّ .رَبَابٌ Clouds: (M:) or white clouds: (S, K:) or clouds that one sees beneath other clouds, (S,) or clouds suspended beneath other clouds, (M,) sometimes white and sometimes black: (S, M:) this latter is said by IB to be the signification commonly known: (TA:) or clouds consisting of an accumulation of parts: (A 'Obeyd, T:) n. un. with ة. (A 'Obeyd, S, K.) Hence الرَّبَابُ as a proper name of a woman. (A 'Obeyd, T, S.) — Also A certain instrument of diversion, [meaning, of music,] (K,) having strings, (TA,) with which one plays [lit. beats]. (K.) [The رباب in common use among the Arabs in the present day is a kind of viol. A specimen of it is figured and described in my work on the Modern Egyptians. Being an instrument of remarkable simplicity, it is probably similar to the ancient رباب.] Memdood Ibn-'Abd-Allah El-Wásitee Er-Rabábee became proverbial for his musical skill with the رباب. (K.) — See also رُبَّانٌ .رُبَابٌ: see رُبَّى, of which it is an anomalous pl.: — and see also رُبَّانٌ .رِبَابٌ: see رِبَابَةٌ, in two places. — — Also (tropical:) Tithes, or tenths; syn. عُشُورٌ: (S, M, K:) from the same word signifying " a covenant. " (S.) — — In the phrase يُعْطِيهَا الأَمَانَ رِبَابُهَا, ending a verse of Aboo-Dhu-eyb, describing some asses, رِبَاب is said to signify An oath, or a promise, which the owner of the asses takes of a people to permit those asses to water: or the poet means that the person giving those asses permission to water gives to their owner an arrow, of those used in the game called المَيْسِر, [as a token,] to show that they have received permission to water, and that no one may offer them any opposition: (TA:) some say that رِبَابُهَا here means their owners: (M:) [holding this last opinion,] Sh says that رِبَاب in this verse is a pl. of رَبٌّ. (TA.) — It is also a pl. of رُبَّةٌ; (S, M;) not of رِبَّةٌ, as it is said to be by Th [and in the K]. (M.) — See also 1, last sentence. — And see رُبَّانٌ .رَبُوبٌ: see رَبِيبٌ. — See also رَبٌّ, of which it is said in the M to be app. a quasi-pl. n. رَبِيبٌ Reared, fostered, brought up, fed, or nourished; [and taken good care of, until the age of puberty; (see 1;)] as also ↓ مَرْبُوبٌ; (S, M, K;) both applied to a boy: (S, M:) and in like manner applied to a horse: (M:) or the latter epithet, applied to a horse, (tropical:) tended well, or taken good care of: (A:) the former is also applied to a gazelle; (IAar, K in art. دخل;) [as meaning (assumed tropical:) brought up in, or near, the house or tent, and there fed;] like أَهْلِيٌّ: (TA in that art.:) and [its fem.] رَبِيبَةٌ is applied to a ewe or she-goat, (شَاةٌ, K,) meaning (assumed tropical:) brought up in the tent, or house, for the sake of her milk; (S, K; [see also رُبَّى;]) pl. رَبَائِبُ; (S;) this last being applied to sheep or goats that are tied near to the tents, or houses, and there fed, and that do not go forth to pasture; (M, TA;) of which it is said that none are to be taken for the poor-rate. (TA.) — — [Hence, A step-son,] a man's wife's son (T, S, M, A, Msb, K) by another husband; (T, S, M, A, K;) as also ↓ رَبُوبٌ: (T, K:) pl. أَرِبَّاءُ. (Msb.) And رَبِيبَةٌ [A step-daughter;] a woman's husband's daughter by another wife: (S:) or a man's wife's daughter (T, M, A, Mgh, Msb, K) by another husband; (T, M, A;) because

he rears her: (Mgh:) pl. رَبَائِبُ (A, Mgh, Msb) and sometimes رَبِيبَاتٌ. (Msb.) — — Also, and ↓ رَابٌّ, (T, M, K,) both syn., like شَهِيدٌ and شَاهِدٌ, and خَبِيرٌ and خَابِرٌ, (TA,) or the latter, (T, S,) mentioned by IAar, is the correct term, (T,) [A step-father;] the husband of a mother (T, S, M, K) who has a child by another husband. (T.) And رَبِيبَةٌ and ↓ رَابَّةٌ, (T,) or the latter [only], (S, K,) [A stepmother;] the wife of a father (T, S, K) who has a child by another wife. (T.) رَبِيبَةٌ also signifies [A foster-mother;] a woman who has the charge of a child, who carries him, and takes care of him, and rears, or fosters, him; (Th, S, M, Msb, K;) like ↓ رَابَّةٌ; the former being of the measure فَعِلِيَةٌ in the sense of فَاعِلَةٌ. (Msb.) أَرِبَّآءُ النَّبِىّ [meaning The foster-fathers of the Prophet] is an appellation given to the people [of the tribe of Saad] among whom Mohammad was suckled; as though اربّآء were pl. of رَبِيبٌ [as it is said to be in one of the senses mentioned above]. (TA.) — — And رَبِيبٌ signifies also A confederate; a person with whom one unites in a confederacy, league, or covenant. (M, K.) — — And A king. (M, K.) رِبَابَةٌ: see رُبُوبِيَّةٌ. — Also A covenant, compact, confederacy, or league; (S, M, K;) as also ↓ رِبَابٌ, (M, K,) of which latter, in this sense, the pl. is أَرِبَّةٌ. (AAF, IB, TA.) [See رِبَّةٌ, second sentence.]) — And A thing [or case] resembling a quiver (كِنَانَة), in which the arrows of the game called المَيْسِر are enclosed together: (S:) or a piece of skin, (T,) or a piece of thin skin, (Lh, M, TA,) in which the arrows are enclosed, (Lh, T, M, TA,) resembling a quiver (كنانة): (TA:) or a piece of rag, (M, K, TA,) or of skin, (TA,) in which the arrows are enclosed (M, K, TA) or bound: (TA:) or a piece of thin skin which is bound upon the hand of the man who takes forth the arrows (K, TA) of that game, (TA,) lest he should know the feel of an arrow for the owner of which he has an affection: (K, TA:) or a small cord with which the arrows are bound [together]: or the arrows [themselves] collectively: (M, K:) sometimes it is used in this last sense: (S:) and ↓ رِبَابٌ also seems to be used in like manner; as meaning the رِبَابَة of the arrows of the game of الميسر. (TA.) [See an ex. in a verse cited voce أَفَاضَ in art. فيض.] رُبُوبَةٌ: see رُبُوبِيَّةٌ. رَبَابِىٌّ A player on the رَبَاب [q. v.]. (MA, K.) رَبُوبِىٌّ, (M, K,) with fet-h [to the ر], (K,) a rel. n. from الرَّبُّ, deviating from rule: so in the phrase عِلْمٌ رَبُوبِىٌّ [Knowledge, science, or doctrine, relating to the Lord, i. e., to God]. (M, K.) رُبُوبِيَّةٌ [Lordship; or the state, or quality, of such as is termed رَبٌّ i. e. a lord, a possessor, an owner, or a proprietor; &c.: and, with the article ال particularly godship, godhead, or deity:] a subst. from الرَّبُّ; (T, * S, * M, K;) as also ↓ رِبَابَةٌ [which seems to be properly an inf. n. of 1 in the sense first explained]. (M, K.) — Also, (M, K,) or ↓ رُبُوبَةٌ, (so in a copy of the K,) The state, or condition, of a مَمْلُوك [or slave]. (M, K.) رُبَّتَ and رَبَّتَ &c.; and رُبَّتَمَا and رَبَّتَمَا &c.: see رُبَّ, in five places. رُبَّى, applied to a ewe or she-goat (شَاةٌ), (S, M, &c.,) That has brought forth: (M, Msb, K:) and so if her young one has died: (M, K:) or that has recently brought forth: (Lh, S, M, Mgh, Msb, K:) or that has brought forth twenty days before: (M:) or that has brought forth two months before: (El-Umawee, S, M:) or that is followed, (M,) or accompanied, (As, Mgh,) by her young one: (As, M, Mgh:) or that is confined in the tent, or house, for the sake of her milk: (Msb: [see also رَبِيبَةٌ, voce رَبِيبٌ:]) accord. to AZ, (S, Msb,) it is applied to a she-goat, (S, M, Msb,) and رَغُوثٌ is applied to a ewe: (M:) accord. to others, the former is applied to a she-goat and a ewe, and sometimes to a she-camel: (S, Msb:) the pl. is ↓ رُبَابٌ, (As, T, S, M, Mgh, Msb, K,) which is extr. [in form]: (M, K:) Lh mentions the phrase غَنَمٌ رُبَابٌ, or رِبَابٌ, which, he says, is rare. (M.) — — See also رُبَّانٌ, in two places. — A benefit, favour, boon, or good. (AA, T, K.) [See an ex. in the first paragraph of art. جشأ.] — — A want; (AA, T, K;) as in the saying, لِى عِنْدَ فُلَانٍ رُبَّى [I have a want for such a one to supply, or accomplish]. (AA, T.) — A child's nurse; syn. دَايَةٌ. (AA, T. In one copy of the T بابه; and in the TA راية. [Perhaps the reading is رَابَّةٌ, meaning a foster-mother.]) — A firm knot: (AA, T, K:) [and so, app., ↓ رُبَّانٌ, if correctly written thus, in the instance here following.] You say, إِنْ كُنْتَ إِزْرِكَ ↓ بِى تَشُدُّ ظَهْرَكَ فَأَرْخِ بِرُبَّانٍ, (TA,) or بِرُبَّا إِزْرِكَ (so in the TT, as from the M, [as though for بِرُبَّى,]) and مِنع رُبَّى إِزْرِكَ, (T, TA,) a prov., meaning (assumed tropical:) If thou place thy reliance upon me, then let me weary myself, and enjoy thou relaxation and rest: (T, TA:) here رُبَّى [properly] signifies a firm knot. (T.) [See also a similar prov. in Freytag's Arab. Prov. i. 24.]) — Also a name of Jumádà-l-Oolà [the fifth month of the Arabian calendar]; and so ↓ رُبٌّ: (M, K:) and likewise, (K,) or accord. to Kr, (M,) a name of Jumádà-l-Ákhireh [the sixth month]; and so ↓ رُبَّةٌ: (M, K:) and this last likewise, (K, there expressly said to be with damm,) or ↓ رَبَّةٌ, (so accord. to the M as transcribed in the TT,) a name of Dhu-l-Kaadeh [the eleventh month]: (M, K:) thus these months were called in the Time of Ignorance. (M. [See also شَهْرٌ: and see رُنَّى or الرُّنَّى, in art. رن.]) رَبِّىٌّ: see رَبَّانِىٌّ. — — And for its pl., رَبِّيُّونَ, see رِبِّىٌّ, in two places. رُبِّىٌّ rel. n. of رُبَّةٌ, q. v. (Sb, S, M.) — — See also its pl., رُبِّيُّونَ, in the next paragraph, in two places. رِبِّىٌّ sing. of رِبِّيُّونَ (T, S, K,) which signifies Thousands (Fr, Th, T, S, K) of men: (S, K:) accord. to Akh, it is from الرَّبُّ; and if so, it is ↓ رَبِّيُّونَ, with fet-h to the ر: but accord. to Fr, it is from رِبَّةٌ, meaning " a company: " (Th, T:) Zj says that it is رِبِّيُّونَ and ↓ رُبِّيُّونَ, with kesr to the ر and also with damm to the ر, and signifies a numerous company: he adds that رِبَّةٌ is said by some to signify " ten thousand; " and that ربّيون is said to signify learned, pious, patient men; and that each of these sayings is good: accord. to Aboo-Tálib, it signifies numerous companies: (T:) [in the Kur iii. 140,] El-Hasan read ↓ رُبِّيُّونَ; and Ibn-' Abbas, ↓ رَبِّيُّونَ; the former with damm, and the latter with fet-h, to the ر. (L, TA.) — — See also رَبَّانِىٌّ. رِبَّانٌ: see the next paragraph, in four places. رُبَّانٌ The first, or beginning, or commencement, or the first and fresh state, of anything; (As, A 'Obeyd, T;) [and so ↓ رَبَّانٌ &c., as appears from what follows.] You say, أَتَيْتُهُ فِى رُبَّانِ شَبَابِهِ, (T,) and ↓ رَبَّانِ شبابه, or ↓ رِبَّانِ شبابه, (accord. to different copies of the T,) and ↓ رُبَابِ شبابه, (T,) and ↓ رَبَابِ شبابه, or ↓ رِبَابِ شبابه, (accord. to different copies of the T,) and ↓ رُبَّى شبابه, all meaning [I came to him] in the beginning, or first and fresh state, of his youth. (T.) And اِفْعَلْ ذٰلِكَ الأَمْرَ بِرُبَّانِهِ Do thou that thing in its first and fresh state: so accord. to ISk: and hence, he says, ↓ شَاةٌ رُبَّى [explained above]. (S.) And أَخَذْتُ الشَّىْءَ بِرُبَّانِهِ, (As, S, K, *) and ↓ بِرَبَّانِهِ, with damm and with fet-h, (K,) i. e. [I took the thing] in its first state: (K:) or altogether, (As, S, K,) not leaving of it aught. (As, S.) They said also, ذَرْهُ بِرُبَّانٍ [app. meaning Leave thou him early, before he acquire more power]: and Th cites the following [as an ex.]: فَذَرْهُمْ بِرُبَّانٍ وَإِلَّا تَذَرْهُمُ يُذِيقُوكَ مَا فِيهِمْ وَإِنْ كَانَ أَكْثَرَا [which seems to mean Then leave thou them early, before they acquire more power; for if thou do not, or wilt not, leave them, they will make thee to taste what is in them, though it be more]. (M.) — — Also, accord. to A 'Obeyd, The chief, or main, part or portion of a constellation: or, accord. to As, the aggregate thereof: or, accord. to AO, ↓ رَبَّانٌ, with fet-h, has this meaning: (T:) or both signify a company or an assembly, or an aggregate or assemblage. (K, TA.) — Also A captain of sailors (Sh, K) in the sea; (Sh;) and so ↓ رُبَّانِىٌّ: (Sh, K:) one skilled in navigation: pl. [or rather coll. n. of the latter] رُبَّانِيَّةٌ. (TA voce رَهْنَامَجٌ.) — See also رُبَّى, in two places. رَبَّانٌ: see the next preceding paragraph, second sentence. رَبَّانِىٌّ (T, S, M, A, K) and ↓ رَبِّىٌّ (M,) or ↓ رِبِّىٌّ, (A, KL,) One who devotes himself to religious services or exercises, or applies himself to acts of devotion; (S, A, K;) who possesses a knowledge of God: (T, S, K, KL:) or a learned man: (T:) or the first signifies, (M,) or signifies also, (K,) and so the second, (M,) i. q. حَبْرٌ [i. e. a learned man, or

particularly of the Jews, &c.; or a good, or righteous, man]; (M, K;) and a lord, or master, of knowledge or science: or a worshipper of the Lord (الرَّبّ): (M:) or a learned man, a teacher of others, who nourishes people with the small matters of knowledge, or science, before the great: (IAar, T:) or a learned man firmly grounded in knowledge, or science, and religion: or a learned man who practices what he knows and instructs others: or one of high rank in knowledge, or science: or learned with respect to what is lawful and what is unlawful, and what is commanded and what is forbidden: (TA:) رَبَّانِىٌّ is a rel. n. from رَبَّانٌ; or from الرَّبُّ meaning " God: " (TA, and some copies of the K:) the ا and ن being added to give intensiveness to the signification; (M;) or, as Sb says, to denote a special reference to the knowledge of the Lord, as though the word signified one possessing a knowledge of the Lord exclusively of other branches of knowledge; (T;) so that it is like لِحْيَانِىٌّ, (T, M, and so in some copies of the K,) meaning " long-bearded," (T,) or " largebearded," (M,) and رَقَبَانِىٌّ, "thick-necked," and شَعْرَانِىٌّ, "having much hair: " (T:) or it is a Syriac word; (TA, and some copies of the K;) or Hebrew; and was unknown to the [pagan] Arabs, and known only to the men of law and science: (TA:) the pl. is رَبَّانِيُّونَ, (T, S,) occurring in the Kur iii. 73 (S) [and v. 48 and 68]. رُبَّانِىٌّ: see رُبَّانٌ, last sentence but one. رَبَّانِيَّةٌ The quality denoted by the epithet رَبَّانِىٌّ [q. v.]. (A.) رَبْرَبٌ A herd (T, S, M, K) of oxen, (T,) [i. e.] of wild oxen (بَقَر الوَحْش): (S, M, K:) or, as some say, of gazelles: or, accord. to Kr, a number of [wild] oxen together, less than ten: it has no sing., or n. un. (M.) رَابٌّ; and its fem., with ة: see رَبِيبٌ in three places. أَرِبَّةٌ said in the T and K to be pl. of رِبَّةٌ [q. v.]: and said by AAF to be pl. of رِبَابٌ. مَرَبٌّ A place of collecting (T, S, M, A) of people: (M, A:) a place of alighting: (M, K:) a place of abiding, or dwelling, and congregating. (M.) [Hence,] مَرَبُّ الإِبِلِ The place where the camels keep, or remain. (T, S.) — — [Hence also,] فُلَانٌ مَرَبٌّ (assumed tropical:) Such a one is a person who collects, or congregates, people. (T, S, M, K. *) [And hence,] فُلَانٌ مَرَبٌّ لِبَنِى فُلَانٍ (assumed tropical:) Such a one is an object of resort for his counsel and authority to the sons of such a one. (TA in art. جمع.) — Also, and ↓ مِرْبَابٌ, (M, K,) Land abounding with plants, or herbage; (K;) or with رِبَّة [q. v.]: (TA:) or land in which there ceases not to be moisture; and so ↓ مَرَبَّةٌ: or ↓ مِرْبَابٌ signifies land abounding with plants, or herbage, and with people. (M.) مُرِبٌّ Anything keeping, or cleaving, to a thing. (M. [See its verb, 4]) You say نَاقَةٌ مُرِبٌّ A she-camel keeping to, and affecting, her young one, and the stallion. (AZ, TA.) And إِبِلٌ مَرَابُّ [originally مَرَابِبُ, pl. of مُرِبٌّ,] Camels keeping in a place; remaining in it. (T, S.) And فَقْرٌ مُرِبٌّ (assumed tropical:) Constant, inseparable, poverty: occurring in a trad.: or the epithet there is مُلِبٌّ. (IAth.) مَرَبَّةٌ: see مَرَبٌّ. مُرَبَّبٌ Made [or preserved] with رُبّ [or inspissated juice]; (S, K;) like as مُعَسَّلٌ signifies " made [or preserved] with عَسَل [or honey]: " (S:) you say زَنْجَبِيلٌ مُرَبَّبٌ and مُرَبًّى [ginger so preserved]: and ↓ مُرَبَّبَاتٌ signifies Preserves, or confections, made with رُبّ; (S, K;) and in like manner مُرَبَّيَاتٌ, except that this is from التَّرْبِيَةُ [inf. n. of رَبَّى]. (S.) — — Also Oil of which the grain (حَبّ [perhaps a mistranscription for حُبّ i. e. jar]) whence it has been prepared, or taken, has been perfumed (رُبِّبَ ↓): (T, TA:) or oil perfumed with sweet-smelling plants; as also ↓ مَرْبُوبٌ and مُرَبًّى. (A.) مُرَبَّبَاتٌ: see the next preceding paragraph. مِرْبَابٌ: see مَرَبٌّ, in two places. مَرْبُوبٌ: see رَبِيبٌ. — — Also A slave; a bondman; syn. مَمْلُوكٌ [lit. possessed, and now particularly applied to a male white slave]. (M, K.) العِبَادُ مَرْبُوبُونَ لِلّٰهِ means [Mankind (lit. the servants of God) are] bondmen (مَمْلُوكُونَ) [to God]. (M.) — — A skin for clarified butter &c. seasoned with رُبّ [or inspissated juice]. (T, S.) [And A jar smeared with tar or pitch: see 1.] — — See also مُرَبَّبٌ. مُرْتَبٌّ One who confers a benefit, or benefits. (K.) — — And One on whom a benefit is conferred, or on whom benefits are conferred. (K.) ربأ 1 رَبَأَ, [aor. رَبَاَ, inf. n. رَبْءٌ,] He, or it, was, or became, high, or elevated: (K:) [or] he, or it, was, or became, high, or elevated, so as to overtop, or overlook, what was around or adjacent; as also ↓ ارتبأ. (M, K.) You say, رَبَأَتِ الأَرْضُ, (M, TA,) inf. n. رَبْءٌ, (M,) The ground rose: and some read, in the Kur xxii. 5 and xli. 39, رَبَأَتْ instead of رَبَتْ; because, as Zj says, when a plant is about to appear, the earth rises thereat. (M, TA.) And you say also, رَبَأَ عَلَى جَبَلٍ and ↓ ارتبأ and ↓ اربأ He took a high and commanding position upon a mountain, or ascended upon it, (أَشْرَفَ عَلَيْهِ,) to look. (TA.) And مَا عَرَفْتُ فُلَانًا لِى ↓ حَتَّى أَرْبَأَ I knew not such a one until he became within a commanding, or near, view of me; syn. أَشْرَفَ. (T.) And رَبَأَ عَلَى شَرَفٍ He ascended upon an eminence [to watch] lest an enemy should come unawares upon a party. (TA.) And رَبَأْتُ المَرْبَأَةَ and ↓ اِرْتَبَأْتُهَا I ascended upon the place of observation. (S.) And رَبَأَ القَوْمَ, (S, M, K, *) aor. رَبَاَ, (M, K,) inf. n. رَبْءٌ; (S, M;) and رَبَأَلَهُمْ; (T, M, K;) and ↓ اِرْتَبَأَهُمْ; (S;) He was, or became, [or acted as,] a scout to the party, (T, S, M, * K,) upon an eminence. (M.) And رَبَأَ لَنَا فُلَانٌ, and ↓ ارتبأ, Such a one was, or became, or acted as, a scout to us. (S.) — — رَبَأْتُ بِكَ عَنْ كَذَا, aor. and inf. n. as above, means I exalted thee [or held thee] above such a thing: (M:) and رَبَأْتُ بِكَ أَرْفَعَ الأَمْرِ I exalted thee [in the highest degree]: (IJ, M:) and رَبَأْتُ بِنَفْسِى عَنْ عَمَلِ كَذَا [I held myself above the doing such a thing]: (Har p. 265:) and إِنِّى لَأَرْبَأُ بِكَ عَنْ هٰذَا الأَمْرِ Verily I exalt thee [or hold thee] above this thing, (S, Har ubi suprà, TA,) and do not approve of it for thee: (Har, TA:) as though properly signifying I betake myself with thee to an elevated place of observation, in honour of thee, and in care, or solicitude, for thee, and preserve thee and keep watch for thee as a scout and a watchman: (Har ubi suprà:) [this usage of the verb, as is shown in the TA, is what is meant by its being said that] رَبَأَ is also syn. with رَفَعَ. (K.) — — رَبَأَ المَالَ He preserved, guarded, or took care of, (TA,) and put into a good, or right, state, (K, TA,) the property, or cattle. (TA.) — — See also 3. — — رَبَأَ فِى الأَمْرِ He looked into the thing, or affair, and considered. (TA.) — — رَبَأْتُ فِيهِ, accord. to Fr, means عَلِمْتُ عِلْمَهُ [lit. I knew his knowledge, or what he knew; app. meaning I tried, proved, or tested, him, and so knew what he knew]. (TA. [See the phrase لَأَ خْبُرَنَّ خَبَرَكَ.]) — — مَا رَبَأَ رَبْأَهُ He did not know, or had no knowledge of, nor did he desire, him, or it: (M:) or he did not know, or had no knowledge of, and did not prepare himself for, him, or it: (Lh, M:) or he did not care for, mind, heed, or regard, him, or it: (T:) or مَا رَبَأْتُ رَبْءَ فُلَانٍ means I did not know such a one, nor care for, mind, heed, or regard, him. (S, K. *) — رَبَؤُوا لَهُ They collected for him of every kind of food, (M, K, *) milk and dates &c. (M.) — جَاءَ يَرْبَأُ فِى مِشْيَتِهِ He came bearing himself heavily, or sluggishly, in his gait. (M, K. * [Like يَرْنَأُ.]) — See also what next follows. 2 ربّأهُ, inf. n. تَرْبِئَةٌ, He made it to pass away; (K, TA;) namely, property: so in the Tekmileh: in the K, ↓ رَبَأَ is likewise mentioned, in an earlier part of the art., as meaning أَذْهَبَ; but the context in the K compared with that in the Tekmileh seems to show that this is a mistake. (TA.) 3 رابأ He watched, or observed, a thing; (M, K; *) as also ↓ رَبَأَ and ↓ اربأ and ↓ ارتبأ: (TA:) he guarded (حَارَسَ, T, M, K) men, (M,) or a man, (T, K, *) being guarded by him. (T.) — — He was cautious of, or he feared, a thing, (T, * S, K, *) or a man; (M;) inf. n. مُرَابَأَةٌ. (T, S. [In one of my copies of the S, رَبَأْتُ الشَّىْءَ مَرْبَأَةً is erroneously put for رَابَأْتُ الشىء مُرَابَأَةً.]) 4 أَرْبَأَ see 1, in two places, near the beginning: — and see also 3. 8 ارتبأ He stationed himself, or stood, upon a place such as is called مَرْبَأٌ. (T.) See also 1, in five places. — And

see 3. رَبْأَةٌ, (K,) written by El-Munáwee رَبَأَةٌ, but it is not certain, (TA,) The [kind of leathern vessel for water called] إِدَاوَة that is made of four skins; (K;) made of four skins because of its largeness. (MF.) رَبَآءٌ [High ground]. You say أَرْضٌ لَا رَبَآءَ فِيهَا وَلَا وَطَآءَ, with medd in each case, [A land in which is no high ground nor low ground.] (T.) رَبِىْءٌ: see what next follows, in two places. رَبِيْئَةٌ (T, S, M, O, K) and ↓ رَبِىْءٌ (S, O) and ↓ مُرْتَبِىءٌ (T in art. رمى) A scout; (T, S, M, O, K;) but only (O, TA) such as is stationed upon a mountain or some elevated spot, (T, * O, TA,) whence he looks out: (O, TA:) [perhaps also signifying scouts; for the word طَلِيعَةٌ by which the first is explained in the S and M and O and K, and the second also in the S and O, means " a scout " and " scouts: "] pl. [of the first] رَبَايَا. (S, O.) The first is fem. because the طليعة is also called عَيْنٌ, and عين is fem.: but Sb states that this last word in the sense of طليعة is masc. and fem.; fem. originally, and masc. as being turned from [the signification of] a part [i. e. an eye] to [that of] the whole [person]. (M.) AA cites, as an ex. of ↓ رَبِىْءٌ فَأَرْسَلْنَا أَبَا عَمْرٍو رَبِيْئًا [And we sent Aboo-' Amr as a scout]: (TA:) from a poem of 'Abd-Esh-Shárik El-Juhanee. (Ham pp. 218 et seqq.) رَابِىءُ الضُّرَبَآءِ [The superintendent, or supervisor, of the players at the game called المَيْسِر, whose place is behind them]. (TA in art. رقب.) مَرْبَأٌ and ↓ مَرْبَأَةٌ (S, M, K) and ↓ مُرْتَبَأٌ (S, K) and ↓ مِرِبَآءٌ (TA as from the K [but not in the CK nor in my MS. copy of the K]) An elevated place of observation, or upon which a person is stationed to watch; (S, K;) the place of the رَبِيْئَة [or scout]. (M.) — — And hence, the first of these words, (S,) or ↓ the second, (T, M,) The مَنَارَة [or perch], (T,) or place, (S, M,) of the hawk, or falcon, (T, S, M,) upon which he stands, (S,) or upon which he mounts. (M.) A rájiz suppresses the ء, saying, بَاتَ عَلَى مَرْبَاتِهِ ↓ مُقَيَّدَا [He passed the night upon his perch, shackled]. (T.) مَرْبَأَةٌ and مَرْبَاةٌ: see the next preceding paragraph, in three places. مَرْبَآءٌ, (M, and so in copies of the K,) accord. to IAar, with medd and fet-h, (M,) or ↓ مِرْبَآءٌ, (M, and so in the K accord. to the TA,) the latter preferred by Th, (M,) A stair, or ladder. (IAar, M, K.) مِرْبَآءٌ: see مَرْبَآءٌ; and مَرْبَأٌ. مُرْتَبَأٌ: see مَرْبَأٌ. مُرْتَبِىءٌ: see رَبِيْئَةٌ. ربت 1 رَبَتَ: see 2. — رَبِتَ, aor. رَبَتَ, (TK,) inf. n. رَبْتٌ, (K,) It (a thing, TK) was, or became, closed; syn. اِسْتَغْلَقَ. (K, TK.) 2 ربّت, (T, S, M,) inf. n. تَرْبِيتٌ, (T, S, K,) He fed, nourished, reared, or brought up, (T, S, M, K,) a child; (T, * S, M;) syn. رَبَّى; (T, S, M, K;) as also ↓ رَبَتَ, (M,) aor. رَبِتَ, (TK,) inf. n. رَبْتٌ; (K;) and ↓ تربّت. (TA, and Ham p. 633.) — — And ربّت, (TK,) inf. n. as above, (K,) He patted a child (K, TA, TK) repeatedly (TA) on the side in order that it might sleep. (K, TA, TK.) [See رَبَّتِ المَرْأَةُ صَبِيَّهَا, in art. رب.] 5 تَرَبَّتَ see 2. رَبَتَ &c.: see رُبَّ, in art. رب. رُبَّتَ &c.: see رُبَّ, in art. رب. ربث 1 رَبَثَهُ, aor. رَبُثَ, inf. n. رَبْثٌ, (Ks, ISk, T,) He hindered, withheld, restrained, or prevented, him, and retarded him; or diverted him, by occupying him otherwise; (Ks, T, TA;) as also ↓ ربّثهُ: (A:) and he kept him, or held him, back: (Ks, T, TA:) and he deceived, deluded, beguiled, circumvented, or outwitted, him. (ISk, T.) You say, رَبَثَهُ عَنْ حَاجَتِهِ, (Sh, T, S, A, * K, *) and أَمْرِهِ, (T, M,) aor. as above, (T, S, M,) and so the inf. n.; (T, S, M, A, K;) and ↓ ربّثهُ, (M,) inf. n. تَرْبِيثٌ; (K;) He hindered, withheld, restrained, or debarred, him; (Sh, T, S, M, A, K;) and turned, or diverted, him; (M;) from the thing that he wanted, (Sh, T, S, A, K,) and from his affair, (T, M,) by pretexts. (T.) — رَبَثَ He was, or became, slow, tardy, dilatory, late, or backward. (Sh, TA.) [See also 5.] 2 ربّثهُ: see above, in two places. Also He made him to tarry, stay, or stop. (M.) 5 تربّث He tarried, stayed, or stopped, (S, K,) in his journeying. (S.) 8 إِرْتَبَثَ see the next paragraph. 9 اربثّوا They became separated, disunited, dispersed, or scattered. (TA.) And اربثّت الغَنَمُ The sheep, or goats, became dispersed, or scattered. (A, TA.) And اربثّوا فِى مَنَازِلِهِمْ, and رَأْيِهِمْ, They became separated, or disunited, in their places of alighting or abode, and their judgment or opinion. (A, TA.) — — [Hence,] اربثّ أَمْرُهُمْ, (S, TA,) or ↓ اِرْبَاثَّ (K, TA,) or ↓ اِرْبَأَثَّ, (CK,) which last has been heard thus pronounced with ء to avoid the conjunction of two quiescent letters, (MF,) (assumed tropical:) Their affair was, or became, weak, and slow, tardy, or dilatory, so that they became separated, disunited, dispersed, or scattered: (S, K:) or the first (اربثّ امرهم) signifies, (T, M, A,) or signifies also, (K, * TA,) (tropical:) their affair, or state of affairs, was, or became, discomposed, dissipated, disorganized, disordered, or broken up; (T, M, A, K; *) as also ↓ ارتبث. (K.) 11 اِرْبَاثَّ, (K, TA,) or ↓ اِرْبَأَثَّ, (CK,) He was, or became, hindered, withheld, restrained, or debarred. (K, TA.) You say, دَنَا فُلَانٌ ثُمَّ ارْبَاثَّ Such a one drew near, or approached: then became hindered, withheld, &c. (TA.) — — See also 9. Q. Q. 4 اِرْبَأَثَّ: see 11: — — and see also 9. رَبِيثٌ i. q. ↓ مَرْبُوثٌ, (M, K,) Hindered, withheld, &c.: (M, * K:) the former, (T, M,) and the latter also, (M,) applied to an affair, or an event. (T, M.) One says, جَرْيُهُ كَرِيثٌ وَأَمْرُهُ رَبِيثٌ [app. meaning His running is attended with difficulty, and the accomplishment of his affair is hindered]: (T: [in a copy of the A, as cited in the TA, حِزْبُهُ is put in the place of جَرْيُهُ, which appears to be the right reading, from what here follows:]) and جَرْىٌ كَرِيثٌ أَمْرُهُ رَبِيثٌ [app. meaning A running attended with difficulty, the affair of which is hindered]: (M:) كَرِيثٌ is [here] syn. with مَكْرُوثٌ. (T.) — It is also said to signify The جِرِّيث [or eel]; and so ↓ رَبِيثَةٌ: and in the " Jámi" of El-Ghooree, ↓ رِبِّيثَى with kesr to the ر and with teshdeed of the ب, is said to mean a species of fish. (Mgh.) رَبِيثَةٌ, (T, S, M, K,) a subst. from رَبَثَهُ signifying as expl. in the second sentence of this art., (T,) and ↓ رِبِّيثَى (T, S, M, K,) [in like manner a subst.] from رَبَثَهُ signifying as expl. in the first sentence of this art., (T,) A thing, or an event, that hinders, withholds, restrains, or prevents, one [from a thing that he wants, and from his affair; and that turns, or diverts, one therefrom; and that deceives, or deludes, one]: (S, K:) or both signify deceit, or delusion; [in which sense, accord. to the TA, the former word is expl. in the K, but it is not so in my MS. copy of the K nor in the CK;] and hindrance, restraint, or prevention: (M, TA:) pl. of the former رَبَائِثُ. (TA.) You say, فَعَلَ ذٰلِكَ لَهُ رَبِيثَةً and ↓ رِبِّيثَى He did that to him from a motive of deceit, or delusion, and hindrance, restraint, or prevention. (M.) And إِنَّمَا قُلْتُ ذٰلِكَ رَبِيثَةً مِنِّى I said that only from a motive of deceit, or delusion, on my part. (ISk, T.) It is said in a trad., تَعْتَرِضُ الشَّيَاطِينُ النَّاسَ يَوْمَ الجُمْعَةِ بِالْرَّبَائِثِ, meaning [The devils go forth against men indiscriminately, on Friday,] with the means of hindering them, or withholding them, from prayer: (M:) or إِذَا كَانَ يَوْمُ الجُمْعَةِ بَعَثَ إِبْلِيسُ جُنُودَهُ إِلَى النَّاسِ فَأَخَذُوا عَلَيْهِمْ بِالرَّبَائِثِ, i. e. [When Friday is come, Iblees sends forth his forces to men, and] they remind them of the wants that hinder, or withhold, them [from the prayers of that day]: (S:) or, as some relate it, ↓ يَرْمُونَ النَّاسَ بِالتَّرَابِيثِ, which is said by El-Khattábee to be of no account; but it may mean [they assail men with] hindrances; for تَرَابِيثُ may be pl. of ↓ تَرْبِيثَةٌ, inf. n. un. of رَبَّثَهُ. (MF.) — See also رَبِيثٌ last sentence. رِبِّيثَى: see the next preceding paragraph, in two places: — and see also رَبِيثٌ last sentence. رَابِثٌ Slow, tardy, dilatory, late, or backward. (TA.) تَرْبِيثَةٌ, and its pl. تَرَابِيثُ: see رَبِيثَةٌ last sentence but one. مَرْبُوثٌ: see رَبِيثٌ. ربح 1 رَبِحَ فِى تِجَارَتِهِ (S, A, Mgh, Msb, K,) aor. رَبَحَ, (Msb, K,) inf. n. رِبْحٌ (Mgh, Msb, TA) and رَبَحٌ and رَبَاحٌ, (Msb, TA,) He gained; or made gain, or profit; in his traffic; (MA, KL, TK;) i. q. اِسْتَشَفَّ (S, K) or أَفْضَلَ. (Az, Msb.) The Arabs say to a man when he enters upon traffic, بِالرَّبَاحِ وَالسَّمَاحِ [With gaining and liberality.] (TA.) — — And رَبِحَتْ تِجَارَتُهُ (tropical:) (A, Msb, TA) His traffic brought him gain, or profit. (Msb, TA.) 2 ربّحهُ: see 4. — Also ربّح, inf. n. تَرْبِيحٌ, He took to himself (اِتَّخَذَ) an ape (رُبَّاح, TA) in his place of abode. (K.) 3 أَعْطَاهُ مَالًا مُرَابَحَةً He gave him property on the condition that the gain, or profit, should be [divided] between them two. (TA.) And بِعْتُهُ المَتَاعَ مُرَابَحَةً (S, * Msb) I sold him

the commodity naming a certain gain, or profit, for every portion of the price: (Msb:) you say, بِعْتُهُ السِّلْعَةَ مُرَابَحَةً عَلَى كُلِّ عَشَرَةِ دَرَاهِمَ دِرْهَمٌ [I sold him the commodity on the condition of my receiving as gain, or profit, upon every ten dirhems, a dirhem]: (TA:) and اِشْتَرَيْتُهُ مِنْهُ مَرَابَحَةً I bought it of him in like manner: (Msb, TA:) the gain, or profit, must be named. (TA.) — See also 4. 4 اربح فِى تِجَارَتِهِ He found a profitable market in [or for] his traffic. (Az, Msb.) — اربحهُ He gave him gain, or profit: (Mgh, Msb:) ↓ ربّحهُ we have not heard; (Mgh;) [i. e.] رَبَّحْتُهُ as meaning I gave him gain, or profit, has not been transmitted [from the Arabs of classical times]. (Msb.) You say, أَرْبَحْتُهُ عَلَى سِلْعَتِهِ, (S,) or ↓ رَابَحْتُهُ عَلَيْهَا, (A, K,) or both, (TA,) I gave him a gain, or profit, upon his commodity. (S, A, K, TA.) And اربحهُ بِمَتَاعِهِ [He made him to gain by his commodity]. (TA.) And اربح اللّٰهُ بَيْعَتَهُ [God made, or may God make, his sale to be productive of gain, or profit]. (S and K in art. رجع.) — Also اربح He slaughtered for his guests young weaned camels; (K, TA;) which are called رَبَح. (TA.) — And اربح النَّاقَةَ He milked the she-camel in the early morning, or between the prayer of daybreak and sunrise, and at midday. (K.) 5 تربّح He sought gains, or profits. (A.) — He (a man, TA) was, or became, confounded or perplexed, and unable to see his right course. (K.) رِبْحٌ and ↓ رَبَحٌ and ↓ رَبَاحٌ [all originally inf. ns.] Gain, or profit; (IAar, S, A, K, and Mgh in explanation of the first and last;) increase [obtained] in traffic; (TA;) excess, or surplus, [obtained,] above the capital [expended]; wherefore it is also termed شِفٌّ. (Ksh and Bd in explanation of the first in ii. 15.) [Hence,] ↓ البِرُّ خَيْرُ تِجَارَةٍ رَبَاحًا (tropical:) [Piety is the best traffic in respect of gain, or profit.] (A.) رَبَحٌ: see the next preceding paragraph. — — Horses and camels that are brought from one place to another for sale. (K.) — — And Fat, as a subst. (S, K.) A poet says, (S,) namely, Khufáf Ibn-Nudbeh, (TA,) قَرَوْا أَضْيَافَهُمْ رَبَحًا بِبُحٍّ يعِيشُ بِفَضْلِهِنَّ الحَىُّ سُمْرِ [as though meaning They entertained their guests with fat, on the superabundant remains of which the tribe lived, by means of tawny-coloured gaming-arrows whereby the lots that determined who should afford the entertainment were divided]: (S, * TA:) but [this is inconsistent with the affixed pronoun relating to ربحا, wherefore], in this case, as some say, (S, TA,) it means young weaned camels; (S, K, TA;) [as a quasi-pl. n.;] and its sing. is ↓ رَابِحٌ; (K;) like as that of حَرَسٌ is حَارِسٌ; and that of خَدَمٌ is خَادِمٌ: (TA:) or a young weaned camel; [like رُبَحٌ;] and its pl. is رِبَاحٌ: (K:) or it means here the gain, or profit, obtained by means of the game called المَيْسِر. (S, TA.) — — See also the next paragraph. رُبَحٌ A young weaned camel; (S, K:) app. a dial. var. of رُبَعٌ. (S.) [See also رَبَحٌ and رُبَّاحٌ.] — — A lamb, or kid: (ISd, TA in art. نصح:) or the latter: (K;) as also ↓ رُبَّاحٌ. (IAar, K.) — — See also رُبَّاحٌ, first sentence. — — Also A certain bird, (S, K,) resembling the رَامِج [which is an owl employed for catching hawks]: or, accord. to Kr, the word is ↓ رَبَحٌ, and signifies a certain bird resembling the زَاغ[or rook]. (TA.) رَبَاحٌ: see رِبْحٌ in two places. — Also A certain small animal, resembling the cat. (So in many copies of the S.) F observes that J says, الرَّبَاحُ دُوَيْبَّةٌ يُجْلَبُ مِنْهَا الكَافُورُ; and that بَلَدٌ has been substituted as an amendment for دويبّة in some of the copies [of the S]; but that each of these readings is erroneous: for يجلب we find [in copies of the S] in the handwriting of Aboo-Zekereeyà and that of Aboo-Sahl يُحْلَبُ, with the unpointed ح; and the substitution of بلد for دويبّة was made by IKtt: in the copies of the S, moreover, we find مِنْهُ instead of مِنْهَا: and IB says that the passage in J's original copy, in his own handwriting, runs thus: الرَّبَاحُ أَيْضًا دُوَيْبَّةٌ كَالسِّنَّورِ يُجْلَبُ مِنْهُ الكَافُورُ. (TA.) [But I find that, in five copies of the S, between السنّور and يجلب, occur the words وَالرَّبَاحُ أَيْضًا بَلَدٌ, or بَلْدَةٌ or اسْمُ بَلَدٍ: and I think it most probable that J intended to have introduced these or similar words, and therefore wrote مِنْهُ instead of مِنْهَا; meaning that رباح is the appellation of a certain small animal, resembling the cat: and that الرباح is also the name of a country or town from which camphor is brought: this country or town is said in a marginal note in a copy of the S to be in India.] رُبَاحٌ: see رُبَّاحٌ. رَبِيحٌ: see رَابِحٌ. رَبَاحِىٌّ A certain kind of camphor: (K:) so called in relation to a certain country, or town, agreeably with what is [said to have been] asserted by J, or to a certain king named رَبَاحٌ, who applied his mind to this kind of camphor, and discovered it. (TA.) رُبَّاحٌ (A' Obeyd, S, A, L, K) and ↓ رُبَاحٌ, (A, TA,) the latter of the dial. of El-Yemen, (TA,) and ↓ رُبَحٌ, (L, TA,) The male ape; (S, A, L, K;) [simia caudata, clunibus nudis: (Forskål, "Descr. Animalium" &c., p. iii.:)] or the young one of an ape: (TA:) or apes [as a coll. gen. n.]: (TA in art. نصح, in explanation of the last, which is there said to be originally رُبَّاحٌ:) pl. of the first رَبَابِيحُ. (TA.) One says أَمْلَحُ مِنْ رُبَّاحٍ and رُبَاحٍ, meaning [Prettier] than the ape. (A, TA.) — — [Hence, app.,] رُبُّ رُبَّاحٍ (Lth, A, K) or رُبَاحٍ (A) A sort of dates (Lth, A, K) of ElBasrah. (Lth.) — — Also, (K,) accord. to some, (TA,) رُبَّاحٌ signifies A small young weaned camel, (K,) and small young camels, syn. حَاشِيَةٌ, (TA,) slender in the bones and meagre in the body: (K:) but A Heyth asks, How can it mean small young weaned camels, seeing that a poet applies to it the epithet ثَنِىّ, and the ثنىّ is five years old? and Khidásh Ibn-Zuheyr, in a verse cited by Sh, speaks of a ربّاح breathing hard in labour, in order that her young one might come forth. (TA.) — — See also رُبَحٌ. رَابِحٌ مَتْجَرٌ and ↓ رَبِيحٌ (tropical:) Trafficking in which one makes gain, or profit; (TA;) and so تِجَارَةٌ رَابِحَةٌ; (T, S, A, * Msb, K;) [lucrative, or profitable, traffic;] a phrase like لَيْلٌ نَائِمٌ and سَاهِرٌ meaning "a night in which one sleeps" and "in which one is wakeful:" (Az, TA:) and ↓ بَيْعٌ مُرْبِحٌ a sale in which one makes gain, or profit. (TA.) And مَالٌ رَابِحٌ (assumed tropical:) Property having gain, or profit: رابح in this case being like لَابِنٌ and تَامِرٌ: occurring in a trad.: but some read [رَائِحٌ, or, more probably, رَائِجٌ, from رَاجَ,] with ى [or rather ء]. (TA.) — — See also رَبَحٌ. مُرْبِحٌ: see the next preceding paragraph. ربد 1 رَبَدَ, (S, M, Msb, K,) aor. رَبُدَ, (S, L,) or رَبِدَ, (Msb,) inf. n. رُبُودٌ, (S, L, K,) or رَبْدٌ, (Msb,) He remained, stayed, dwelt, or abode, (S, M, L, Msb, K,) بِمَكَانٍ in a place. (S, M, L, Msb.) — رَبَدَ, (IAar, S, M, Msb, K,) aor. رَبُدَ, (M,) inf. n. رَبْدٌ, (T, M, Msb,) He confined; kept close, or within certain limits; or shut up; (IAar, T, S, M, Msb, K;) him, or it; (IAar, S, M, Msb;) or camels [&c.]. (M.) — — He tied camels. (A, TA.) — — Also, (TA,) or ↓ ربّد, (so accord. to the TT, as from the T,) [or ربد التَّمْرَ,] He stowed, or packed, dates, or the dates, in رَبَائِد, i. e. oblong pieces of matting [of woven palm-leaves]. (AA, T, TA.) [From what here follows, and from the usage of the part. n. رَابِدٌ (q. v.), it appears that the former verb is correct; but the latter may be so too, or may have an intensive signification.] You say also, رَبَدْتُ تَمْرَكَ رَبْدًا حَسَنًا I stowed thy dates in the مِرْبَد in a good manner. (A.) 2 رَبَّدَ see 1. — رَبَّدَتْ, said of a ewe or she-goat, She secreted milk in her udder a little before her bringing forth (أَضْرَعَتْ), and her udder exhibited patches, or shining hues, of black (S, M, A) and white: (S:) or her udder exhibited patches, or shining hues, of faint blackness and whiteness: (T:) a dial. var. of رَمَّدَتْ [q. v.]. (S.) 4 اربد He (a man) marred, or wasted, or ruined, his property, and his goods. (M, TA. [See also ارمد.]) 5 تربّد It (the udder of a ewe or goat) exhibited patches, or shining hues, of black (M, A, L) and white, (L,) or of faint blackness and whiteness. (T.) He, or it, was, or became, marked, in oblong shapes, (كَانَ مُوَلَّعًا,) with black and white; (TA;) and so ↓ اربدّ and ↓ اربادّ: (K, TA:) or all three signify it became

of a red hue in which was blackness; (M and L and TA in explanation of the first and second, and TA in explanation of the third also;) said of a man's face, on an occasion of anger: (M, L:) or, said of a man's face, (S, TA,) تربّد signifies it became altered, (S, K, TA,) by reason of anger; (S;) and so ↓ اربدّ and ارمدّ: (As, T:) or it became like the colour of ashes; as also ارمدّ: (TA:) or was as though parts of it became black, on an occasion of anger: (T, TA:) and ↓ اربدّ, said, in a trad., of the Prophet's face when revelations came down to him, it became altered to a dusty hue: (TA:) and تربّد said of a man's colour, it assumed various hues; appearing at one time red, and another time yellow, and another time أَخْضَر [here meaning a dark, or an ashy, dustcolour], by reason of anger. (ISh, TA.) — — Also He (a man, S) looked sternly, austerely, or morosely. (S, K.) — — And تربّدت السَّمَآءُ The sky became clouded. (S, M, A, K.) 9 اربدّ, (S, M, K,) or اربدّ لَوْنُهُ, (T,) He (an ostrich, S, M) was, or became, of the colour termed رُبْدَةٌ; (S, M, K;) as also ↓ اربادّ. (K.) — — See also 5, in three places. 11 إِرْبَادَّ see what next precedes: — — and see also 5. رَبْدٌ or رَبَدٌ: see رُبْدَةٌ. رُبَدٌ [app. pl. of رُبْدَةٌ] The diversified wavy marks, streaks, or grain, (فِرِنْد,) of a sword: (S, M, A, K:) of the dial, of Hudheyl. (M.) You say سَيْفٌ ذُو رُبَدٍ A sword [having such marks;] خَشِيبَةٌ in which one sees what resembles dust, or the tracks of ants. (S, L.) [See an ex. in a verse of Sakhr, cited voce وُرْقَةٌ.] رُبْدَةٌ A colour like رُمْدَةٌ, inclining to blackness; as also رُمْدَةٌ: (T:) or dust-colour: (M:) or a colour inclining to that of dust: (S, K:) or a colour between blackness and dust-colour: (AO, TA:) or ash-colour; like رُمْدَةٌ: (A:) or blackness mixed with dinginess, or duskiness: (Msb:) or, in the ostrich, (M, L,) as also ↓ رَبَدٌ, (M,) or ↓ رَبْدٌ, (L,) a mixed black colour: or, accord. to Lh, entire blackness. (M, L.) Also Dust-colour in the lip. (M, L.) [See also أَرْبَدُ.] رَبِيدٌ Dates (تَمْرٌ) laid one upon another (S, M, K) in an earthen pot, (S,) or in jars, (M,) and then sprinkled with water. (S, M, K.) [See also رَبِيطٌ.] رَبِيدَةٌ The [kind of repository termed] قِمَطْر [q. v.] of the [records termed] مَحَاضِر, (K, TA,) i.e. سِجِلَّات. (TA.) — — See also رَبَائِدُ. رُبَيْدَانٌ A certain plant. (M, L.) رَبَائِدُ [a pl. of which the sing. (probably ↓ رَبِيدَةٌ) is not indicated] Oblong pieces of matting [of woven palm-leaves], in which dates are stowed, or packed. (AA, T.) رَابِدٌ One who reposits, stows, lays up, keeps, preserves, or guards, property &c.; a treasurer: (IAar, T, K:) fem. with ة. (IAar, T.) أَرْبَدُ, and its fem. رَبْدَآءُ, applied to an ostrich, Of the colour termed رُبْدَةٌ; (S, M, A;) and so the former applied to dates (تَمْرٌ): (A:) accord. to Lh, (M,) the latter, applied to an ostrich, (T, M,) as also رَمْدَآءُ, (T,) signifies black; (T, M;) entirely: (M:) or, (T, M,) as he says in one place, (M,) having, in its blackness, specks of white or red: (T, M:) pl. رُبْدٌ. (S.) Hence أَرْبَدُ meaning A male ostrich. (T, L.) Also the fem., applied to a ewe (Msb, TA) or she-goat, (T, S, K,) to the latter specially, (S,) Speckled, and marked in the place of the girdle with red: (T, L:) or speckled with red and white or black: (L, TA:) or black, speckled with red (S, Msb, K) and white. (Msb.) — — Also A man, and a woman, having a dusty hue in the lips. (M, L.) — — الأَرْبَدُ also signifies A species of serpent, (T, M, K, * TA,) of a foul, malignant, or noxious, nature, (T, K,) that bites so that the face in consequence alters to an ashy hue or the like (يَتَرَبَّدُ), (M, [but this addition in the M seems to be founded upon a mistranscription in a passage in the T immediately following, but not relating to, what is said of this serpent,]) or that bites camels. (TA.) — — And The lion; as also ↓ المُتَرَبِّدُ. (K.) — — [Hence also,] دَاهِيَةٌ رَبْدَآءُ (tropical:) An abominable calamity. (S, A, K. *) And أُمُورٌ رُبْدٌ (assumed tropical:) Black calamities. (M.) — — And عَامٌ أَرْبَدُ (tropical:) A year of drought. (A.) مِرْبَدٌ, a subst. like مِطْبَخٌ [q v.], (Sb, M,) from the trans. v. رَبَدَ, (Msb, TA,) [properly A thing with which one confines, &c.: and hence,] a place of confinement: (K:) [pl. مَرَابِدُ. And particularly] Anything with which camels are confined; (As, T;) and also sheep or goats: (TA:) a place in which camels (T, S, M, A, Mgh, Msb) and other animals (S, Mgh) are confined (T, S, M, A, * Mgh) or stationed. (Msb.) In the phrase عَصَا مِرْبَدٍ, used by a poet, the latter word is said to signify A piece of wood, or a staff, that is put across the breasts of camels to prevent them from going forth: (M:) or, accord. to As, by that word is meant a staff put across at the entrance [of an enclosure] to prevent the camels from going forth; wherefore it is thus called: but others disapprove of this; and say that the poet means [by the phrase] a staff put across at the entrance of the مِرْبَد; not that the staff is a مِرْبَد. (T.) — — Also The place of dates, (T, S, A, Mgh, Msb,) in which they are put to dry (S, A) in the sun; (A;) in the dial. of El-Medeeneh; (S;) i. q. مِسْطَحٌ (S, Msb) in the dial. of El-Yemen, (TA in art. سطح,) and جَرِينٌ (T, S, Mgh, K) in the dial. of Nejd: (S:) or مِرْبَدُ التَّمْرِ signifies the جَرِين of dates, [i. e. the place] in which they are put, after the cutting, in order that they may dry: (M:) accord. to A 'Obeyd, مِرْبَدٌ and جَرِينٌ in this sense are both of the dial. of El-Hijáz, and أَنْدَرٌ of that of Syria, and بَيْدَرٌ of El-' Irák. (T.)– — Also A court, or yard, or spacious place, behind houses, of which use is made. (M.) — — And The like of a حُجْرَة [i. e. a chamber, or an upper chamber,] in a house. (M.) مُرْبَدٌّ Marked, in oblong shapes, (مُوَلَّعٌ,) with black and white. (Aboo-' Adnán, K.) [See also its verb, 9.] المُتَرَبِّدُ: see أَرْبَدُ. ربذ 1 رَبِذَ, [aor. رَبَذَ,] (M,) inf. n. رَبَذٌ, (Lth, T, M, K,) He was, or became, light, or active, (Lth, T, M, K,) in the arm, or hand, (M, K,) in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, and in the fingers in working or in doing a thing. (Lth, T.) And رَبِذَتْ يَدُهُ بِالقِدَاحِ aor. رَبَذَ, inf. n. as above, His hand was light, or active, with the قداح [or gaming-arrows]. (S, A, * L, K.) رَبَذٌ: see رِبْذَةٌ: — — and see also رَبَذَةٌ. رَبِذٌ Light, or active, (Lth, T, S, M, K,) in the arm, or hand, in working or in doing a thing, and in the leg, or foot, in walking or going, (M,) or in the legs in walking or going, (Lth, T, S, K,) as also رَبِذُ القَوَائِمِ; (A;) and light, or active, in the fingers in working or in doing a thing, (Lth, T,) as also رَبِذُ الأَصَابِعِ فِى عَمَلِهِ. (A.) And فَرَسٌ لَهُ قَوَائِمُ رَبِذاتٌ A quick, or fleet, horse. (T.) And A horse having light, or active, legs. (A.) — — جَاءَ رَبِذَ العِنَانِ means (assumed tropical:) He came alone, put to flight. (IAar, M, K. *) But the saying of Hishám El-Mara-ee, غَدَاةَ تَرَكْتَهُ رَبِذَ العِنَانِ is explained by IAar as meaning (assumed tropical:) [In the morning] when thou leftest him exempt from satire. (M.) — — Accord. to Aboo-Sa'eed, (T,) لِثَةٌ رَبِذٌ means A gum having little flesh. (T, K.) رِبْذَةٌ (T, S, M, A, K) and ↓ رَبَذَةٌ, (S. A, K,) the former of which is said to be the more chaste, (TA,) The wisp of wool, (T, S, M, A, K,) or piece of rag, (Ks, T, M,) with which one smears with tar a camel (Ks, T, S, M, A, K) that is scabby or mangy: (Ks, T:) of the dial. of Temeem: (M:) also called وَفِيعَةٌ [and تَمَلَّةٌ]. (T.) One says, كَأَنَّ عِرْضَهُ رِبْذَةُ الهَانِىءِ [As though his honour, or reputation, were the ربذة of him who smears camels with tar]; and in like manner, رِبْذَةُ الحَائِضِ [explained below]. (A.) And لَمَّا أَسْمَعَهُمُ الحَقَّ نَبَذُوهُ كَمَا يَنْبِذُ الهَانِىءُ الرِّبْذَةَ [When he made them to hear, or told them, the truth, they rejected it, like as he who smears camels with tar rejects the ربذة after using it]. (A.) — — Also The piece of rag with which the goldsmith polishes ornaments. (S, L, K, and Msb in explanation of the latter word.) — — And the former word, The rag of a menstruating woman; (M, A, L, K;) the thing that the menstruating woman throws away. (Lth, T.) — — And [hence,] (assumed tropical:) Anything unclean, dirty, or filthy, (M, L, K, TA,) and stinking. (TA.) — — And [hence likewise,] (assumed tropical:) A man in whom is no good or goodness, devoid of goodness, or worthless, (M, K,) and, accord. to Lh, stinking. (M.) — — Also The stopper (صِمَام) of a bottle, or flask. (IAar, T, M, K.) — — Also, (M, L, K,) and ↓ رَبَذَةٌ (Fr, A 'Obeyd, S, M, L,) of which latter ↓ رَبَذٌ is pl., or rather a quasi-pl. n.,

(M,) [or more properly a coll. gen. n., رَبَذَةٌ being its n. un.,] A single one of the رَبَذ meaning tufts of dyed wool (عُهُون) which are hung upon the necks of camels; (Fr, A 'Obeyd, S, L;) and which are likewise called ↓ مَرَابِذُ (A, TA,) an irreg. pl. like مَحَاسِنُ [and مَلَامِحُ &c.]; (TA;) or which are hung upon a she-camel: (L:) or a tuft of dyed wool (عِهْنَةٌ) which is hung upon the ear of a camel (M, L, K) &c., (K,) [i. e.,] upon the ear of a he-camel and she-camel, or of a sheep or goat. (M, L.) — — The pl. of رِبْذَةٌ in all the senses expl. above is رِبذٌ and رِبَاذٌ (M, L, K.) رَبَذَةٌ: see the next preceding paragraph, in two places. — — Also The عَذَبَة [app. as meaning the عِلَاقَة, or suspensory thong in the handle,] of a whip: (K:) [n. un. of ↓ رَبَذٌ: for you say] سَوْطٌ ذُو رَبَذٍ meaning A whip having thongs in the fore part of its جَلْز [or handle]. (En-Nadr, TA.) — Also Difficulty, or distress. (IAar, T, K.) So in the saying, كُنَّا فِى رَبَذَةٍ فَانْجَلَتْ عَنَّا [We were in difficulty, or distress, and it became removed, or cleared away, from us]. (IAar, T.) ذُو رَبِذَاتٍ [in one of my copies of the S رَبَذَاتٍ, and in a copy of the A رَبْذَاتٍ,] (tropical:) One who makes many mistakes in his speech. (S, A, L, K.) [See also مِرْبَاذٌ, below.] رَبَذَانِىٌّ: see رَبَاذِيَةٌ. مِرْبَاذٌ (assumed tropical:) Evil (ISk, T, S, M, K) that occurs between, or among, people. (ISk, T, S, * M. *) You say, بَيْنَ القَوْمِ رَبَاذِيَةٌ Between, or among, the people is evil. (S, M. *) مِرْبَاذٌ and ↓ رَبَذَانِىٌّ (assumed tropical:) One who talks much, and irrationally, or erroneously, (K, TA,) making many mistakes in his speech. (TA.) مَرَابِذُ: see رِبْذَةٌ. ربص 1 رَبَصَ بِفُلَانٍ, or بِالشَّىْءِ: see 5. — رَبَصَنِى (K) A thing, or an affair, or an event, put me in expectation. (TA.) 5 تربّص He expected; or awaited: (S:) he tarried; or tarried expecting. (IAth.) You say تربّص الأَمْرَ He looked for, expected, awaited, or waited for, the thing, or event. (Msb.) And تربّص بِهِ الشَّىْءَ, (M,) or الأَمْرَ, (Msb,) He looked for, expected, awaited, or waited for, the thing, or event, to befall him, or betide him. (M, Msb.) It is said in the Kur [ix. 52], هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيَيْنِ [Do ye look for, &c., aught save one of the two best things (namely victory or martyrdom) to betide us?]. (M.) And a poet says, تَرَبَّصْ بِهَا رَيْبَ المَنُونِ لَعَلَّهَا تُطَلَّقُ يَوْمًا أَوْ يَمُوتُ حَلِيلُهَا [Wait thou for the vicissitudes of fortune to befall her: perhaps she may be divorced some day, or her husband may die]. (TA.) You say also, تربّص بِسِلْعَتِهِ الغَلَآءَ [He looked for, &c., a time of dearness for his commodity, or article of merchandise]. (A.) And, [elliptically,] تربّص بِفُلَانٍ, (K,) or بِالشَّىْءِ; (M;) and بِهِ ↓ رَبَصَ, (M, A, K,) aor. رَبُصَ, (TK,) inf. n. رَبْصٌ; (M, A, K;) He looked for, expected, awaited, or waited for, [something] good or evil to befall, or betide, (M, A, K,) such a one, (A, K,) or the thing: (M:) or تربَّ بِالشَّىْءَ signifies he looked for, expected, awaited, or waited for, a day for the thing. (Lth.) رُبْصَةٌ An expecting; an awaiting; a waiting: (AHát, S, A, Msb, K:) a tarrying; or tarrying in expectation. (M.) You say, لِى فِى مَتَاعِى رُبْصَةٌ [I have to endure an expecting, &c., with respect to my goods, or commodities; app. meaning, I have to wait for a favourable opportunity to sell them]. (S, A.) And لِى بِالبَصْرَةِ رُبْصَةٌ [I have to endure an expecting, or a waiting, in ElBasrah]. (AHát, A.) And لِى عَلَى هٰذَا الأَمْرِ رُبْصَةٌ [I have to endure a tarrying, or a tarrying in expectation, for, or on account of, this thing, or affair]. (M.) — — Also The period that is assigned to a husband when he has been pronounced incapable of sexual intercourse with his wife; so that if he go in to her [it is well with him, and he remains her husband]; but if not, a separation is made between them: so in the saying, أَقَامَتِ الْمَرْأَةُ رُبْصَتَهَا فِى بَيْتِ زَوْجِهَا [The woman abode during the period so assigned to her husband in the house, or tent, of her husband]. (ISk, K.) [In like manner رُبْضَةٌ (perhaps a mistranscription) is explained in the A and TA in art. ربض: and the period is there said to be a year.] مَرْبُوصٌ, applied to a man, (K,) Put in expectation. (TK.) مُتَرَبِّصٌ One who withholds, or collects and withholds, wheat or the like, waiting for a time of dearness; syn. مُحْتَكِرٌ. (S.) ربض 1 رَبَضَ, (S, A, Msb, K,) aor. رَبِضَ, (S, Msb, K,) inf. n. رُبُوضٌ (S, A, Mgh, Msb, K) and رَبْضٌ (Msb, K) and رَبْضَةٌ, (K,) [the last an inf. n. of un.,] said of the sheep and goat, (S, A, Mgh, K,) and of the gazelle, (S, A,) and of the ox-kind, and the horse, (S,) or beast, (Msb,) and of the dog, (S, A,) [signifying He lay down, or laid himself down, upon his breast,] is like بَرَكَ said of a camel, (S, Msb, K,) and جَثَمَ said of a bird, (S, TA,) or جَلَسَ said of a man. (Mgh.) Said of a man, it means [(assumed tropical:) He lay down: and he sat: or] he sat upon his knees: and it may also mean he sat upon his thighs and his buttocks. (Har p. 172.) [And hence, (assumed tropical:) He remained fixed, or stationary, like an animal lying upon its breast; as is shown by what here follows: whence a signification of رَبَّضَ, q. v.] The saying of Mohammad to Ed- Dahhák, when he sent him to his people, إِذَا أَتَيْتَهُمْ فَارْبِضْ فِى دَارِهِمْ ظَبْيًا, means When thou comest to them, remain in their abode in security, or without fear, like the gazelle in his covert: (IAar, ISd, K:) or trust them not, but be vigilant, like a wild animal, ready to spring up, for thou wilt be in the midst of the unbelievers; (Az, ISd, K; *) so, if anything induce in thee suspicion, thou mayest flee from them like the gazelle: (Az, ISd, TA:) accord. to each interpretation, ظبيا is in the accus. case as a denotative of state; the subst. being put in the place of the act. part. n., as though for مُتَظَبِّيًا: the former of the two explanations is said to be the more agreeable with the circumstances of the case. (TA.) You say also, رَبَضَ الأَسَدُ عَلَى فَرِيسَتِهِ, and القِرْنُ عَلَى قِرْنِهِ, The lion laid himself down upon his breast (بَرَكَ) on his prey, and the adversary on his adversary. (K.) — — He (a beast) lodged, and abode, in a place. (TA.) — — (assumed tropical:) He (a man) became heavy, and slept, stretched upon the ground. (TA.) — — رَبَضَ عَنِ الغَنَمِ, (S, A, K,) inf. n. رُبُوضٌ, (S,) (tropical:) He (a ram) abstained from tupping, or covering the ewes, and avoided it, (S, A, * K, *) or them, (TA,) being fatigued: (S:) or was unable to cover them: (K:) one does not say, of a ram, جَفَرَ. (S.) You say also of a ewe when she is pregnant, قَدْ رُبِضَ عَنْهَا. (Ibn- 'Abbád, A.) And you say of a man, رَبَضَ عَنْ مَعَالِى الأُمُورِ (assumed tropical:) He abstained, or held back, from seeking the means of acquiring eminence, or nobility. (TA.) — — رَبَضَ اللَّيْلُ (A, K) (tropical:) The night cast its darkness [lit. itself (expl. by أَلْقَى بنَفْسِهِ) upon the earth]. (K.) — رَبَضَهُ, aor. رَبِضَ and رَبُضَ, (IAar, O, K,) but the latter aor. was afterwards rejected by IAar, (TA,) He betook himself, or repaired, to him for lodging, covert, or refuge. (IAar, O, K.) — رَبَضَتْهُ, aor. رَبِضَ, and IAar is related to have said رَبُضَ also, but afterwards to have retracted it, (tropical:) She (a wife, or sister, or other woman,) undertook, or managed, his affairs, and gave him lodging, or refuge: (TA:) she was to him [as though she were] a رَبَض, or place of abode: like أَبَوْتُهُ " I was to him a father," and أَمَمْتُهُ " I was to him a mother. " (A, TA.) [The aor. occurs in the K, in the phrase تَرْبِضُ زَوْجَهَا: thus in the TA: in the CK, تُرَبِّضُ: in the L, تَرْبُضُ; and thus also the aor. is written in a copy of the A.] 2 رَبَّضَ see 4. — — رَبَّضْتُهُ بِالمَكَانِ, inf. n. تَرْبِيضٌ, (assumed tropical:) I fixed him, or made him to remain fixed, in the place. (TA.) — — ربّض السِّقَآءَ بِالمَآءِ, (TA,) inf. n. as above, (K, TA,) [He made the skin to cleave to the ground with water; i. e.] he put into the skin as much water as covered and concealed its bottom: (K, * TA:) mentioned by Sgh, from Ibn-'Abbád. (TA.) 4 اربض He made a sheep, or goat, [&c., (see 1,)] to lie down upon his breast; (S, K;) as also ↓ ربّض, inf. n. تَرْبِيضٌ. (TA.) — — أَرْبَضَتْهُمْ (tropical:) It (a vessel, S, A, K, and beverage, or wine, A, TA) satisfied their thirst so that

they became heavy, and slept, stretched upon the ground: (S, * A, * K:) (tropical:) it (milk) satiated them. (TA.) — — اربضت الشَّمْسُ (tropical:) The sun became vehemently hot, (S, A, K,) so as to make the gazelle and the sheep or goat, (S,) or the wild animals, (A,) to lie down upon their breasts: (S, A:) or became still, like a beast lying upon its breast, having attained its utmost height and not begun to descend. (O.) — — اربض أَهْلَهُ, (O, K,) and أَصْحَابَهُ, (O,) (assumed tropical:) He undertook, or managed, the expenses of his family, (O, K,) and of his companions; (O;) syn. قَامَ بِنَفَقَتِهِمْ: (O, K:) so says Ibn- 'Abbád. (TA.) رَبْضٌ: see رَبَضٌ. رُبْضٌ: see رَبَضٌ, in five places. — — Also, accord. to Ks, (S,) and As, (Sgh, TA,) The middle of a thing: (S, Sgh, K:) but this is disapproved by Sh. (T, TA.) — — And A collection of trees of the kinds called طَلْح and سَمُر: (K:) or a collection of abundant and dense trees. (TA.) رِبْضٌ: see رَبِيضٌ: in three places. رَبَضٌ The lodging-place of sheep or goats; (S, A, * K;) because they lie therein upon their breasts; and in like manner of wild animals: (TA:) the nightly lodging-place of sheep or goats: (Msb:) and ↓ مَرْبِضٌ signifies the same: (S, * A, Mgh, Msb:) pl. of the former أَرْبَاضٌ: (S, A, * TA:) and of the latter مَرَابِضُ: (S, K: *) the مرابض of sheep or goats are like the مَعَاطِن of camels. (S.) — — (tropical:) A place of abode: a place of abode of a people by itself: (A, TA:) pl. as above. (A.) — — (tropical:) Anything to which a man betakes himself, or repairs, for lodging, covert, or refuge, (ISk, S, A, * Msb, K,) and at which, or with which, he finds rest, or ease; (K;) such as a house or tent, (S, A, K,) and the like, (S, K,) and a wife, (ISk, S, A, Msb,) or relations, (ISk, A, Msb,) or a family, and a relation, and property, (K,) and sheep or goats, and means of subsistence, and food; (TA;) and hence, (S,) milk which sustains a man, and suffices him for food: (S, K: *) pl. as above: (K:) رَبَضٌ and ↓ رَبْضٌ and ↓ رُبْضٌ (IAar, Sgh, K) and ↓ رُبُضٌ (K) are applied to a wife لِأَنَّهَا تَرْبِضُ زَوْجَهَا, (so in copies of the K and in the TA, but in the CK تُرَبِّضُ,) i. e. because she undertakes, or manages, the affairs of her husband, and gives him lodging, or refuge; (TA;) or because she fixes him, (تُرَبِّضُهُ, i. e. تُثَبِّتُهُ,) so that he does not quit his place: (L, TA:) or to the mother; or the sister; who undertakes, or manages, the affairs of تُعَزِّبُ) [so in copies of the K and in the TA, in the latter of which it is thus explained, but in the CK تُقَرِّبُ,]) her relation. (K.) A poet says, جَآءَ الشِّتَآءُ وَلَمَّا أَتَّخِذْ رَبَضًا يَا وَيْحَ كَفَّىَّ مِنْ حَفْرِ القَرَامِيصِ (S, Mgh) i. e. [The winter has come, and I have not yet made for myself] a lodging: [O, wo to my two-hands, in consequence of digging] hollows in which to sit for protection from the cold. (Mgh.) And from رَبَضٌ applied to “ milk which sustains a man, and suffices him for food,” originated the prov., (K, TA,) مِنْكَ رَبَضُكَ وَإِنْ كَانَ سَمَارًا, meaning (tropical:) Thy family and thy servants (S, K) and those to whom thou betakest thyself for lodging or refuge, (S,) are appertenances of thine, though they be persons falling short [of their duty]: (S, K:) or thy manager of affairs, &c., though he be not a good manager of thine affairs: (L, TA:) and رَبَضٌ also signifies any woman who undertakes, or manages, the affairs of a house: but in the T we find ↓ رُبْضُكَ, thus written, as by Th, on the authority of IAar, but not restricted by a measure, and explained as meaning the person who undertakes, or manages, the affairs of thy house; and so in the book of proverbs by As: and in the margin of a copy of the S, we find the above-cited prov. thus written, مِنْكَ ↓ رُبُضُكَ وَإِنْ كَانَ سَمَارًا, as from the “ Book on Goats ” by Ibn-Zeyd, and expl. as meaning the sons of thy father are appertenances of thine, though they be evil persons, in whom is no good. (TA.) — — (tropical:) The wall of a city: (K, TA:) the environs of a city, (S, A, Mgh,) and of a قَصْر [or palace &c.], (A,) consisting of houses or dwellings, (A, Mgh,) or of open country: (TA:) and ↓ رُبْضٌ signifies the same: (TA:) or this latter signifies the foundation, or basis, of a building; and of a city also: (K:) IKh writes it ↓ رُبُضٌ: and some say that ↓ رُبْضٌ and رَبَضٌ signify the same: (TA:) the former of these two signifies also the part, of a thing, that touches the ground: (K, TA:) so says Sh: accord. to ISh, رُبْضُ ↓ الأَرْضِ signifies what touches the ground, of a thing: (TA:) and رَبَضٌ also signifies a lateral, or an outward or adjacent, part: (K:) or lateral, or outward or adjacent, parts of a thing: (Ks, S:) also the space immediately pertaining to a mosque: and [the pl.] أَرْبَاضٌ is explained by El-Karkhee as applied to the quarters, or districts, of a town, or city. (Mgh.) — — رَبَضٌ also signifies (tropical:) The rope of the [camel's saddle called] رَحْل, (A, K,) with which the رحل is bound; (A, TA;) one of the أَرْبَاض, or ropes of the رَحْل: (S, A:) or the part that is next the ground thereof; (K;) i. e., of the rope of the رحل; (TA;) not what is above the رحل: (K:) accord. to Lth, the part [of the belly] of the camel that is next the ground when he lies down; (L, TA; *) and the belly of the she-camel; and in like manner IAar explains the pl. أَرْبَاضٌ as meaning the bellies of camels; but Az says that this is a mistake. (TA.) And (assumed tropical:) A girth of a رَحْل, like the نِطَاق [q. v.], which is put upon the flanks of the she-camel, so as to have the haunches behind it, (K, TA,) on either side, having at its two ends two rings, to which are tied the [woven, or plaited, thongs called] أَنْسَاع: the رحل is bound with it. (TA.) — — Also (tropical:) The مَصَارِين [or guts, or intestines,] of the belly, that have a winding, or coiled, form; (Lth, A, TA;) such as are in the belly of a sheep or goat: (Lth, TA:) or the folding intestines of beasts: (AHat, TA:) or the guts, bowels, or intestines, into which the food passes from the stomach; syn. أَمْعَآءٌ: (S, K:) or the contents of the belly, (K, TA,) consisting of the مَصَارِين &c., (TA,) except the heart (K, TA) and the lungs. (TA.) (assumed tropical:) The part that comprises the حَوَايَا [or winding, circling, or coiled, guts or intestines]; (IAar, TA;) as also ↓ رَبِيضٌ and ↓ مَرْبِضٌ and ↓ مَرْبَضٌ: (IAar, K, TA:) some describe the رَبَض as below the navel; and the ↓ مَرْبَض, as beneath the navel and above the pubes. (TA.) رُبُضٌ [(tropical:) Holding back, through indolence]. رُبُضٌ عَنِ الحَاجَاتِ, (A, K,) in [some of] the copies of the K, erroneously, عَلَى الحاجات, (TA,) and الأَسْفَارِ, (A, TA,) means (tropical:) A man who does not rise to perform needful affairs, (A, K,) and journeys: (A, TA:) or who does not go forth to undertake them. (Lh, TA.) — See also رَبَضٌ, in three places. رُبْضَةٌ, applied to a man, i q. ↓ مُتَرَبِّضٌ; (K;) i. e. (tropical:) Remaining stationary, and impotent; (TA;) as also ↓ رُبَضَةٌ. (K.) — See also رِبْضَةٌ. — — Also (assumed tropical:) A portion, (K,) or large portion, (IDrd,) of ثَرِيد [i. e. crumbled bread moistened with broth]. (IDrd, K.) — See also رُبْصَةٌ, with the unpointed ص. رِبْضَةٌ A mode, or manner, of lying upon the breast: (K, and Har p. 382: [see 1, first signification:]) this is the primary meaning. (Har.) — — And A place thereof. (Har ibid. [See again رَبَضٌ, first signification.]) — — See also رَبِيضٌ, in three places. — — Also (assumed tropical:) A place of slaughter (مَقْتَل) of any party, or company of men, slain in one plot of ground: (Lth, Sgh, K:) erroneously written by Sgh in the TS رَبَضَةٌ; but in the O correctly. (TA.) [And accord. to the TA, it seems to be also applied to (assumed tropical:) The party so slain.] — Also The body [of an animal] when lying upon the breast; particularly, of a hare, (A, K,) and of a lamb, (A, TA,) and of a she-goat; and so ↓ رُبْضَةٌ. (TA.) Hence the saying, أَتَانَا بِثَرِيدٍ كَأَنَّهُ رِبْضَةُ أَرْنَبٍ [He brought us crumbled bread moistened with broth resembling in size and shape the body of a hare lying upon its breast]. (A, K. *) دَابَّةٌ ضَخْمَةُ الرَّبَضَةِ A beast of which the traces of the place where it has been tied [and app. where it has lain] are large, or wide. (TA.) رُبَضَةٌ: see رُبْضَةٌ. رَبُوضٌ: see رَابِضٌ. — — Applied to a [skin such as is termed] قِرْبَة, (tropical:) Great, or large; hardly, or not at all, to be lifted; so that it remains fixed; or so that it causes him

who desires to lift it to remain fixed. (A, TA.) — — Then, (A,) applied to a tree (شَجَرَة), meaning (tropical:) Great, or large, (A 'Obeyd, S, A, * K,) and thick, (S,) and, accord. to the K, wide, but [SM says,] I have not seen that any of the leading authorities applies it in this last sense to a tree: (TA:) pl. رُبَضٌ. (K.) — — Applied to a chain (سِلْسِلَة), (tropical:) Large, or big, (S, K, TA,) and heavy, cleaving to him upon whom it is put: it is of a measure having an intensive signification, and qualifying alike a masc. and a fem. n. (TA.) — — Applied to a coat of mail (دِرْع), (tropical:) Large, or big: (A, TA:) or wide. (K.) — — And, applied to a town (قَرْيَة), (assumed tropical:) Populous, (Sgh, K, TA,) and large. (TA.) رَبِيضٌ Sheep, or goats, with their pastors, collected together in their lodging-places; (S, A, K;) as though it were a quasi-pl. n.; as also ↓ رِبْضَةٌ and ↓ رِبْضٌ: (TA:) and hence, (L, TA,) ↓ the former of these two, (assumed tropical:) a company of men: (L, K:) and ↓ the latter of them, [accord. to the K,] a herd of bulls, or cows, in their lodgingplace; from the author of the book entitled كِتَابُ المُزْدَوجِ مِنَ اللُّغَاتِ, only: (K, * TA:) but what this author says is, that ↓ رِبْضٌ signifies the lodging-places of bulls or cows [app. with the beasts in them]: and that the primary application of this word (رِبْضٌ) and ↓ رِبْضَةٌ is to sheep or goats; and that by a subsequent usage they have been applied to bulls or cows and to men. (TA.) See also رَابِضٌ. — — One says also, صَبَّ اللّٰهُ عَلَيْهِ حُمَّى رَبِيضًا [app. meaning (assumed tropical:) May God send (lit. pour) upon him a fever that shall cleave to him like as an animal lying upon its breast cleaves to the ground]. (TA.) — See also رَبَضٌ, last sentence. رَبَّاضٌ: see the next paragraph, in two places. رَابِضٌ Lying upon his breast; applied to a sheep or goat [&c.]; and so ↓ رَبُوضٌ applied to a hare; so too ↓ رَبَّاضٌ [but app. in an intensive or a frequentative sense] applied to a lion, as is also رَابِضٌ, and to a man lying on his adversary: (TA:) and [hence] ↓ الرَّبَّاضُ is an appellation of the lion: (K:) the pl. [of رَابِضٌ] is رُبَّضٌ and رُبُوضٌ: and the phrase الغَنَمِ ↓ كَرَبِيضَةِ, occurring in a trad., means كَالغَنَمِ الرُّبَّضِ [Like the sheep, or goats, that are lying upon their breasts]. (TA.) It is said in a prov., رَبَضَ or كَلْبٌ جَوَّالٌ خَيْرٌ مِنْ أَسَدٍ رَابِضٍ [A dog that roams about is better than a lion lying upon his breast or that has laid himself down upon his breast]. (TA.) — — [Hence, because of his cleaving to the ground,] (tropical:) A sick man. (TA.) — — [Hence also the phrase,] أَرْنَبَتُهُ رَابِضَةٌ عَلَى وَجْهِهِ (tropical:) The end of his nose is flat, and spreading upon his face. (A.) — — الرَّابِضَانِ is an appellation applied to The Turks and the Abyssinians. (K, TA.) These are meant in the trad. of Mo'áwiyeh, لَا تَبْعَثُوا الرَّابِضَيْنِ, i. e. Rouse not ye against you the two [peoples] that are remaining quiet as long as they do not pursue you: it is like another trad., in which it is said, أُتْرُكُوا التُّرْكَ مَا تَرَكُوكُمْ وَدَعُوا الحَبَشَةَ مَا وَدَعُوكُمْ [Leave ye alone the Turks as long as they leave you alone, and let ye alone the Abyssinians as long as they let you alone]. (TA.) رَابِضَةٌ [as a subst. from رَابِضٌ, made so by the affix ة, An animal lying upon its breast]. One says of a man who kills when he shoots, and more commonly of him who kills when he smites with the [evil] eye, فُلَانٌ مَا تَقُومُ رَابِضَتُهُ [Such a one is so effective in his aim that his animal lying upon its breast does not rise]: (ISk, S, TA:) and in like manner, مَا تَقُومُ لَهُ رَابِضَةٌ: it is a prov. (TA.) — — It is said in a trad., فَانْبَعَثَ لَهُ وَاحِدٌ مِنَ الرَّابِضَةِ [And there rose and went to him one of the رَابضة]: (Lth, A, TA:) الرَّابِضَةُ means (tropical:) certain angels who were sent down [from Paradise] with Adam, (Lth, A, K, TA,) who direct those that err from the right way: (Lth, A, TA:) perhaps (Lth, TA) so called from their remaining upon the earth: (Lth, * A, TA: *) and [so in the K, but correctly " or,"] the remainder of the Bearers of Evidence (حَمَلَةُ الحُجَّةِ [meaning those angels whereof every individual of mankind has two appointed to attend him constantly for the purpose of their bearing evidence of his good and evil deeds, which two are termed in the Kur l. 16 المُتَلَقِّيَانِ,]) whereof the earth will never be destitute. (S, K.) — — And in another trad., respecting the signs of the coming of the resurrection, the Prophet is related to have said that one of those signs will be, that the ↓ رُوَيْبِضَة will speak respecting the affairs of the community: (T, TA:) الرُّوَيْبِضَةُ is the dim. of الرَّابِضَةُ (T, K, TA) signifying The pastor of رَبِيض [q. v.]; (T, TA;) and means (assumed tropical:) the mean, contemptible man, (S, K,) who speaks respecting the affairs of the community: thus expl. by the Prophet himself: (K: [in the CK, النَّاقِهُ is erroneously put for التَّافِهُ:]) or he explained it as meaning (assumed tropical:) the vitious, or wicked, who speaks respecting the affairs of the community: A 'Obeyd compares this trad. with another, in which it is said that one of the signs above mentioned will be, that the pastors of sheep or goats will be the heads of the people: and Az says that الرويبضة means the pastor of sheep or goats: some say that it means (assumed tropical:) he who abstains, or holds back, from seeking the means of acquiring eminence, or nobility; and الرَّابِضَةُ signifies [the same, or] impotent to attain eminence: in this latter, the ة is added to give intensiveness to the signification: and Az thinks it most probable that each of these is applied to the mean man because of his remaining in his house, or tent, and seldom rising and going forth to occupy himself in great affairs. (TA.) رُوَيْبِضَةٌ: see the next preceding paragraph. تِرْبَاضٌ i. q. عُصْفُرٌ [Safflower, or bastard saffron]. (IAar, K.) مَرْبَضٌ: see رَبَضٌ, last sentence, in two places. مَرْبِضٌ: see رَبَضٌ, first sentence: — — and the same in the last sentence. مُتَرَبِّضٌ: see رُبْضَةٌ. ربط 1 رَبَطَ, (S, Mgh, &c.,) aor. رَبِطَ and رَبُطَ, (S, Msb, K,) inf. n. رَبْطٌ, (Msb, TA,) He tied, bound, or made fast, (S, Mgh, Msb, K,) a thing, (S, Msb, * K, * TA,) and a beast; (Mgh, TA;) and in like manner ↓ ارتبط he tied, or bound, a beast with a rope, in order that he might not run away. (TA.) You say, ↓ كَذَا رَأْسًا مِنَ الدَّوَابِّ فُلَانٌ يَرْتَبِطُ [Such a one ties so many head of beasts: or the verb may here have a different signification, explained below]. (S, TA.) And it is said in a prov., اِسْتَكْرَمْتَ فَارْبِطْ, or, accord. to one relation, أَكْرَمْتَ, i. e. Thou hast found a generous horse, therefore do thou preserve him; or, as some relate it, ↓ فَارْتَبِطْ: relating to the duty of preservation. (TA.) See also 3. — — رَبَطَ عَلَيْهِ (assumed tropical:) He held back, or drew back, from him, or it; as though he confined, and bound, himself. (TA, from a trad.) — — رَبَطَ جَأْشُهُ, inf. n. رِبَاطَةٌ, (assumed tropical:) His heart became strong, and firm, and resolute, (K, * TA,) so that he did not flee on the occasion of fear. (TA. [In the CK, رَبَطَ جَأْشَهُ, which would be more properly rendered (tropical:) He strengthened, or fortified, his heart.]) — — رَبَطَ لِذٰلِكَ الأَمْرِ جَأْشًا (tropical:) He constrained himself to be patient, and confined, or restricted, himself to that thing, or affair. (TA.) — — رَبَطَ اللّٰهُ بِالصَّبْرِ عَلَى قَلْبِهِ (Msb, K) (Msb) (tropical:) God inspired him with patience. (Msb, K.) Thus in the Kur [xviii. 13], وَرَبَطْنَا عَلَى قُلُوبِهِمْ (tropical:) And we inspired them with patience: (TA:) or strengthened them with patience. (Bd.) And in like manner in [viii. 11 and] xxviii. 9. (TA.) 3 المُرَابَطَةُ signifies, (K, TA,) in its primary acceptation, (TA,) Two [hostile] parties' tying of their horses, each at their frontier, and each in preparation for the other: (K, TA:) and رِبَاطُ الخَيْلِ and مُرَابَطَتُهَا signify the same [as above]. (S, TA.) [You say, رَابَطَ الفَرِيقَانِ The two parties tied their horses at their respective frontiers, each in preparation for the other.] And one says, with reference to horses, ↓ رَبَطَ, inf. n. رَبْطٌ and رِبَاطٌ, as well as رابط, inf. n. مُرَابَطَةٌ and رِبَاطٌ. (Bd in viii. 62.)

Hence, (Sgh, L, K,) رابط, (Mgh, Msb,) inf. n. رِبَاطٌ (S, Mgh, Sgh, L, K) and مُرَابَطَةٌ, (S, Mgh, Msb, K,) He, or it, (an army, Mgh) kept post, or remained, on, or at, the frontier (S, Mgh, Sgh, L, K) of the enemy, (S, Msb, K,) or over against the enemy. (Mgh.) And hence, i. e. from this latter application, (AAF, TA,) رابط الأَمْرَ, (TK,) inf. n. رِبَاطٌ (AAF, K) and مُرَابَطَةٌ, (TK,) (assumed tropical:) He kept, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair. (AAF, K, TK.) It is said in the Kur [ch. iii., last verse], اصْبِرُوا وَصَابِرُوا وَرَابِطُوا Be ye patient in endurance of what your religion requires, and vie ye in patience with your enemy, and persevere ye in fighting against your enemy, (Mgh, TA,) and in tying the horses [at the frontier]: (TA:) or the last of these verbs means keep ye post, or remain ye, on, or at, the frontier [of the enemy]: (Az, K:) or (assumed tropical:) be ye mindful of the times of prayer: or (assumed tropical:) apply yourselves constantly, perseveringly, or assiduously, to prayer: (TA:) or (assumed tropical:) wait ye for prayer after prayer; the doing this being termed by the Prophet رِبَاطٌ; (Az, K, TA;) which word, thus used, is an inf. n. of رَابَطْتُ; or, as some say, a simple subst., meaning, in this case, a thing whereby one is tied from acts of disobedience, and restrained from forbidden deeds. (TA.) [See also صَابَرَ.] 6 ترابط المَآءُ فِى مَكَانِ كَذَا وَكَذَا (tropical:) The water remained in, or did not quit, or go forth from, such and such a place. (TA.) 8 إِرْتَبَطَ see 1, in three places. — — ارتبط فَرَسًا He took a horse for the purpose of tying him, or keeping post, on the enemy's frontier. (K, * TA.) — [He, or it, became tied, bound, or made fast.] — — ارتبط فِى الحَبْلِ He became caught, or entangled, in the rope. (Lh.) — — إِرْتِبَاطٌ is also explained by AO and Ez-Zejjájee as syn. with اعْتَلَاقٌ. (TA.) [Thus, ارتبطهُ signifies He, or it, attached himself, or itself, or clung, or clave, to him, or it: (see a citation from Lebeed, voce بَعْضٌ:) and app. also (assumed tropical:) he loved him.] رِبَاطٌ A thing with which one ties, binds, or makes fast, (S, Msb, K,) a skin, (S, Msb,) and a beast, (S,) &c.; (S, Msb;) a rope with which a beast is tied: (Mgh:) pl. رُبُطٌ (S, Msb, K) and رُبْطٌ; (S, TA;) the latter a contraction of the former: (TA:) and ↓ مِرْبَطٌ and ↓ مِرْبَطَةٌ also signify a thing with which a beast is tied. (K.) It is said in a prov., إِنْ ذَهَبَ عَيْرٌ فَعَيْرٌ فِى الرِّبَاطِ [If an ass is gone away, an ass is tied to the cord]: relating to contentment with what is present and relinquishment of what is absent. (Mgh.) [See also 3.] — — [Hence,] used by the vulgar in the sense of أُخْذَةٌ, meaning (assumed tropical:) A kind of fascination by which enchantresses withhold their husbands from other women. (TA in art. اخذ.) — — A snare for catching game. (S, Mgh.) You say, قَطَعَ الظَّبْىُ رِبَاطَهُ [The gazelle rent his snare]. (S.) — — (assumed tropical:) The heart: (K:) as though the body were tied thereby. (TA.) Hence, (TA in art. قرض,) قَرَضَ رِبَاطَهُ (assumed tropical:) He died: (M and K in that art.:) or he was at the point of death. (K in that art.) And جَآءَ فُلَانٌ وَقَدْ قَرَضَ رِبَاطَهُ (tropical:) Such a one came having turned away, or back, harassed, distressed, or fatigued, (S, TA, and AZ and Az in art. قرض,) and at the point of death: (AZ, Az:) or harassed, or distressed, by thirst, or by fatigue: (A in art. قرض:) or in a state of intense thirst and hunger. (M in that art.) — — (assumed tropical:) The spirit: as in the saying of El-'Ajjáj, describing a wild bull, فَبَاتَ وَهْوَ ثَابِتُ الرِّبَاطِ [And he passed the night firm in spirit]. (TA.) — See also رَبِيطٌ, (of which it is a pl., or pl. pl.,) in three places. — A single building of those which are called رِبَاطَاتٌ: (S, K:) [a public building for the accommodation of travellers and their beasts; (see بَرِيدٌ;) an application well known, and mentioned in the TK:] a religious house, or house inhabited by devotees; a dwelling for Soofees; (El-Makreezee's " Khitat " ii. 427;) [a hospice, or an asylum for poor Muslim students and others, like زَاوِيَةٌ;] a building for the poor: in this sense post-classical: pl., accord. to analogy, رُبُطٌ and رِبَاطَاتٌ. (Msb.) رَبِيطٌ Tied, bound, or made fast; as also ↓ مَرْبُوطٌ; (K, TA;) applied to a horse, (Mgh,) or similar beast (دَابَّة); as also ↓ مَرْبُوطَةٌ; (TA;) applied to the former, i. q. مَرْبُوطٌ; (Mgh;) or مَايُرْتَبَطُ [which may perhaps signify the same; but more probably, taken to be tied, or for keeping post, on the enemy's frontier]; (S;) and [in like manner] رَبِيطَةٌ, applied to the latter, i. q. مَارُتُبِطَ: (K:) and رَبِيطٌ applied to a horse also signifies tied and fed in the court of a house: (TA:) pl. رُبُطٌ (TA) and ↓ رِبَاطٌ, (Mgh,) or the latter is a pl. pl., being pl. of رُبُطٌ. (TA.) الخَيْلِ ↓ مِنْ رِبَاطِ, in the Kur [viii. 62], means Of horses that are tied; (Bd, Mgh;) رِبَاطٌ being of the measure فِعَالٌ in the sense of the measure مَفْعولٌ; or an inf. n. used as a subst., being an inf. n. of رَبَطَ in the sense of رَابَطَ; (Bd;) or it is an inf. n. of رَابَطَ; and therefore [when used as an epithet, like any inf. n. so used,] is applied to one as well as to a pl. number; (Ham p. 222;) or pl. of رَبِيطٌ: (Bd, Mgh:) or it means of mares: (Fr, TA:) and رِبَاطٌ signifies horses; five thereof, and upwards: (S, K:) or horses, themselves, that are taken to be tied, or for keeping post, on the enemy's frontier. (L.) And you say, لِفُلَانٍ مِنَ الخَيْلِ ↓ رِبَاطٌ Such a one has a stud constituting the source of his horses; like as you say تِلَادٌ. (S.) ↓ رَابِطَةٌ, also, applied to horses, signifies Tied in a town or country or the like: occuring in a trad., in which it is said that upon every horse shall be levied a deenár; but upon the رابطة, nothing: properly meaning, in this case, ذَاتُ الرَّبْطِ; being like رَاضِيَةٌ in the phrase عِيشَةٌ رَاضِيَةٌ. (Mgh.) — — See also رَابِطٌ. — — Also, and ↓ رَابِطٌ, (assumed tropical:) A monk: one who abstains from worldly pleasures: a sage who restrains himself from worldly things. (K, TA.) [In the L and TA, الرَّبِيطُ is also explained, as on the authority of Ez-Zejjájee, as signifying الذَّاهِبُ; but this I think a mistranscription, for الرَّاهِبُ.] — (assumed tropical:) Unripe dates soaked [in water]: (S, K:) or (assumed tropical:) fresh ripe dates soaked with water; also called مَنْقُوشٌ: (Sgh, TA in art. نقش:) or (tropical:) dried dates (A 'Obeyd, IF, A, K) put into jars (جِرَار), (A 'Obeyd, A,) and having water poured upon them, (A 'Obeyd, IF, K,) or moistened with water, in order that they may become like fresh ripe dates: (A:) but perhaps this is an adventitious term: (IF:) some say that it is رَبِيدٌ, and not original. (TA.) رَبَّاطٌ One who ties bow-strings. (TA.) رَابِطٌ [act. part. n. of 1]. — — خَلَّفَ فُلَانٌ بِالثَّغْرِ جَيْشًا رَابِطَةً [Such a one left behind him on the frontier an army having their horses tied in preparation for the enemy; or keeping post]. (S.) And بِبَلَدِ كَذَا رَابِطَةٌ مِنَ الخَيْلِ [In such a town, or country, or the like, is a company of horsemen having their horses tied at the frontier in preparation for the enemy; or keeping post on the frontier: or it may perhaps mean, a number of horses tied: see رَبِيطٌ]. (S.) ↓ مُرَابِطَةٌ also signifies A company of warriors; or of men warring against an enemy: (Mgh:) or a company of men having their horses tied at the frontier in preparation for the enemy; or keeping post on the frontier; and in like manner [its pl.] مُرَابِطَاتٌ, a company of horsemen having their horses tied &c. (TA.) — — فُلَانٌ رَابِطُ الجَأْشِ, and الجَأْشِ ↓ رَبِيطُ, (tropical:) Such a one is strong in heart: (S:) or courageous: (K:) as though he tied himself from flight, (S, TA,) and restrained himself. by his boldness and courage. (TA.) — — نَفْسٌ رَابِطٌ (assumed tropical:) A spirit [still attached to the body, and consequently not doomed, but] having ample power, or liberty, [and] capable of good; syn. وَاسِعٌ أَرِيضٌ. (K.) An Arab is related by IAar to have said, اَللّٰهُمَّ اغْفِرْلِى وَالجِلْدُ بَارِدٌ وَالنَّفْسُ رَابِطٌ وَالصُّحُفُ مُنْتَشِرَةٌ وَالتَّوْبَةُ مَقْبُولَةٌ [O God, forgive me while the skin is cool, not heated by fever, and the spirit is yet attached to my body, and is at liberty, and capable of good, and the volumes in which my actions are registered are still expanded, and repentance is accepted]: he meant thereby, while he was in health; before death. (TA.) — — See also رَبِيطٌ, in two places. رَابِطَةٌ [fem. of رَابِطٌ]. — — Also] A tie, or connection, of any kind; syn. عُلْقَةٌ

[q. v.] and وُصْلَةٌ. (TA.) [This meaning of رابطة is well known, though omitted in the S and K &c. — — Hence, (assumed tropical:) The copula in a proposition.] مَرْبِطٌ (S, Mgh, K) and مَرْبَطٌ, (S K,) the former used by him who says أَرْبُطُ, and the latter by him who says أَرْبُطُ, (IB,) The place where a thing, (S,) or where a beast, (Mgh, K,) is tied, bound, or made fast: (S, Mgh, K:) a stable: pl. مَرَابِطُ. (Har p. 33.) You say, لَيْسَ لَهُ مَرْبِطُ عَنْزٍ [He has not so much as, or even, a place where a she-goat is tied]. (S.) Each is a noun of place used in a definite manner; so that you may not say, هُوَ مِنِّى مَرْبَطَ الفَرَسِ, like مَنَاطَ الثُّرَيَّا. (TA: [in which, however, the word مناط has been inadvertently omitted.]) — — [Also A place where soldiers tie their horses at the frontier in preparation for the enemy; or where they keep post on the frontier; as also ↓ مُرَابَطٌ. You say,] الغُزَاةُ فِى مَرَابِطِهِمْ and ↓ مُرَابَطَاتِهِمْ The warriors are in their places where they tie their horses at the frontier in preparation for the enemy; or where they keep post on the frontier. (TA.) مِرْبَطٌ: see رِبَاطٌ. مِرْبَطَةٌ: see رِبَاطٌ. — — Also A slender plaited thong which is bound over the pad (حَشِيَّة, for which, in the copies of the K, we find erroneously substituted خَشَبَة, TA,) of the رَحْل [or camel's saddle]. (K, *, TA.) مَرْبُوطٌ, and its fem., with ة: see رَبِيطٌ. مُرَابَطٌ: pl. مُرَابَطَاتٌ: see مَرْبِطٌ, in two places. مُرَابِطَةٌ: see رَابِطٌ. هُوَ مُرْتَبِطٌ كَذَا وَكَذَا مِنَ الخَيْلِ He takes, or is taking, such and such [a number] of horses for the purpose of tying them, or keeping post, on the enemy's frontier. (TA.) مَآءٌ مُتَرَابِطٌ (tropical:) Water remaining in a place, not quitting it, or not going forth from it. (EshSheybánee, * S, * K, * TA.) ربع

1 رَبَعَهُمْ, aor. رَبَعَ and رَبُعَ and رَبِعَ, (Msb, K,) inf. n. رَبْعٌ, (TA,) He took the fourth part of their property, or possessions. (Msb, K.) And (so in the K, but in the Msb " or,") رَبَعَهُمْ, (S, Sgh, Msb, K,) aor. رَبَعَ (S, Sgh, Msb) and رَبُعَ and رَبِعَ, (Sgh, Msb,) not, as is implied in the K, رَبِعَ only, (TA,) [or rather, not رَبَعَ only,] inf. n. as above, and رباعة [most probably رِبَاعَةٌ] also, (L,) He took the fourth part of their spoil: (S, Sgh, Msb, K:) i. e., of the spoil of an army: this was done in the Time of Ignorance, but El-Islám reduced it to a fifth part; (K;) as is declared in the Kur viii. 42. (TA.) It is said in a trad., أَلَمْ أَجْعَلْكَ تَرْبَعُ وَتَدْسَعُ, (S, * TA,) mentioned [and explained] in art. دسع, q. v.: the meaning [intended] is, Did I not make thee an obeyed chief? (TA.) — — And رَبَعَهُمْ, (S, Sgh, Msb,) or رَبَعَ الثَّلَاثَةَ, (K,) aor. رَبَعَ (S, Sgh, Msb, K) and رَبُعَ and رَبِعَ, (Sgh, Msb, K,) [inf. n., app., رَبْعٌ,] He became the fourth of them; (S, Sgh, Msb;) or, the fourth of the three: (TA:) or he made the three to be four by [adding to them] himself. (K.) And رَبَعَهُمْ also signifies He made them, by adding himself to them, forty: or, four and forty. (K, * TA.) And He made them (namely thirteen) to be fourteen. (T in art. ثلث.) — — رَبَعَهُ, aor. رَبَعَ, (S, K,) inf. n. رَبْعٌ, (S,) He twisted it (namely a bow-string, S, TA, and a rope, or cord, K, TA) of four twists, or strands. (S, K.) — رَبَعَت الإِبِلُ, (S, K,) aor. رَبَعَ, inf. n. رِبْعٌ, (TA,) i. q. ↓ وَرَدَتِ الرِّبْعَ; (S, K;) i. e., The camels, having been kept from the water three days [counting two portions of days as one of those days], or four days [counting two portions of days as two days (for the difference is only verbal)], and three [whole] nights, came to the water on the fourth day [counting the day of the next preceding watering as the first]. (K.) [See رِبْعٌ, below. Another meaning of this phrase will be found later in the present paragraph.] Hence, أَرْبَعَ المَرِيضَ: see 4. (TA.) — — رَبَعَتْ عَلَيْهِ الحُمَّى, (S, Msb, K,) aor. رَبَعَ, inf. n. رِبْعٌ; (Msb;) and ↓ أَرْبَعَتْ عَلَيْهِ, (S, Msb, K,) and ↓ أَرْبَعَتْهُ, but not رَبَعَتْهُ; (IAar;) or the phrase used by the Arabs is ↓ أَرْبَعَتْ عليه الحمّى: (Az, TA:) The fever seized him on one day and left him two days and then came again on the fourth day [counting the day of the next preceding fit as the first], (S, Msb, K,) and so on. (Msb.) And رُبِعَ, and ↓ أُرْبِعَ, (S, K,) and ↓ أَرْبَعَ is said to be also used in the same sense, (TA,) He had, or was seized by, a quartan fever; a fever of the kind described above. (S, K, TA.) — — رَبَعَ said of a horse, He came fourth in the race. (T, M, L, all in art. ثلث.) — رُبِعَ, said of a man, also signifies He was hit, or hurt, in the أَرْبَاع, meaning regions, of his head. (TA.) — رَبَعَ المَطَرُ الأَرْضَ [The rain watered the earth and made it to produce herbage: see رَبِيعٌ]. (TA.) And رُبِعَتِ الأَرْضُ The land was watered by the rain in the season called رَبِيع. (S.) And رُبِعُوا They were rained upon by the rain of the season called رَبِيع; (K, * TA;) similar to قِيظُوا and صِيفُوا: (TA in art. قيظ:) and in like manner, رُبِعَتِ الإِبِلُ The camels were rained upon by that rain: and مَرْبَعٌ may be an inf. n. thereof. (Ham p. 425.) — — Hence, i. e. from رَبَعَ المَطَرُالأَرْضَ, the phrase, رَبَعَ الفَرَسُ عَلَى قَوَائِمِهِ (assumed tropical:) The horse sweated in his legs. (TA.) — — And [hence also,] رَبَعَهُ اللّٰهُ (tropical:) God restored him from a state of poverty to wealth or competence or sufficiency; recovered him from his embarassment or difficulty, or from a state of perdition or destruction. (TA.) — رَبَعَ الرَّبِيعُ, aor. رَبَعَ, inf. n. رُبُوعٌ, The [season called] ربيع commenced. (TA.) — — رَبَعَ بِالمَكَانِ, (K, TA,) aor. رَبَعَ, inf. n. رَبْعٌ, (TA,) in its primary acceptation, signifies He remained, abode, or dwelt, in the place in the [season called] رَبِيع; (TA;) as also ↓ ارتبع بِهِ. (S, K.) — — And hence, (TA,) (tropical:) He remained, abode, or dwell, in the place, (K, TA,) in any circumstances, and at any time; (TA;) he took it as his home. (K.) — — Also He alighted and abode wherever he would, in the place, in abundance of herbage, and pasturage. (K, * TA.) — — رَبَعَتِ الإِبِلُ, (K,) aor. رَبَعَ, inf. n. رَبْعٌ, (TA,) The camels fed by themselves in the pasturage, and ate as they pleased, and drank. (K.) [Another meaning of this phrase has been mentioned before.] — — رَبَعَ فِى المَآءَ He (a man, TA) acted according to his own opinion or judgment, or did what he judged fit, with respect to the water. (K.) — — رَبَعَ, (K,) aor. رَبَعَ, inf. n. رَبْعٌ, (TA,) said of a man, also signifies He had, or obtained, abundance of herbage (K, TA) [arising] from the [season, or rain, called] رَبِيع. (TA.) — — Also, [app. from رَبَعَ بِالمَكَانِ in the second of the senses explained above, and if so, tropical, or doubly tropical,] aor.O◌ , (assumed tropical:) He (a man, ISk, S) paused, (ISk, S, K,) and acted, or behaved, with deliberation or in a leisurely manner, (K,) and withheld himself. (ISk, S, K.) And [hence,] رَبَعَ عَلَيْهِ, (K,) inf. n. رَبْعٌ, (TA,) (assumed tropical:) He was affectionate, or pitiful, or compassionate, towards him: (K:) or he acted gently towards him. (TA.) And رَبَعَ عَنْهُ (K,) inf. n. رَبْعٌ, (TA,) (assumed tropical:) He restrained himself, refrained, abstained, or desisted, from it. (K.) The phrases اِرْبَعْ عَلَى نَفْسِكَ and اربع على ظَلْعِكَ (S, K) and اربع عَلَيْكَ (K) are from رَبَعَ in the sense of " he paused," &c., (S, K,) as explained by ISk, (S,) [or in one of the senses following that,] meaning (assumed tropical:) Deal thou gently with thyself; moderate thyself; restrain thyself: (S, TA:) or behave thou with deliberation, or in a leisurely manner: or the second of these phrases may mean continue thou notwithstanding thy slight lameness: or it may be from رَبَعَ الحَجَرَ, [q. v. infrà,] meaning take thou it, or reach it, notwithstanding thy slight lameness. (TA.) The phrase اِرْبَعِى بِنَفْسِكِ, or عَلَى نَفْسِكِ, in the trad. of Subey'ah El-Aslameeyeh, accord. to two different relations, admits of two interpretations: one is, (assumed tropical:) Pause thou, and wait for the completion of the عِدَّة [q. v.] of decease; and this is accord. to the persuasion of those who say that her عدّة is the more remote of the two periods, which is the persuasion of 'Alee and I'Ab: the second is, from رَبَعَ الرَّجُلُ signifying " the man had, or obtained, abundance of herbage," and the

meaning is, (assumed tropical:) relieve thou thyself, and release thyself from the straitness of the عدّة, and the evil of thy condition; and this is accord. to the persuasion of those who hold that her عدّة is the nearer of the two periods; and hence 'Omar said, "If she bring forth when her husband is on his bier, meaning, not buried, it is allowable for her to marry. " (TA.) It is also said, in another trad., لَا يَرْبَعُ عَلَى ظَلْعِكَ مَنْ لَا يُحْزِنُهُ أَمْرُكَ, i. e. (assumed tropical:) He will not restrain himself, and be patient with thee, whom thy case does not grieve. (TA.) And it is said in a prov., حَدِّثِ امْرَأَةً حَدِيثَيْنِ فَإِنْ أَبَتْ فَارْبَعْ, i. e. (assumed tropical:) Speak thou to a woman twice; and if she refuse, abstain thou: or, accord. to one relation, it is ↓ فَأَرْبِعْ: and accord. to another, فَارْبَعْهُ, i. e., then add; for she is very weak in understanding; if she understand not, then make thou the two speeches to be four: Aboo-Sa'eed says, فَإِنْ لَمْ تَفْهَمْ بَعْدَ الأَرْبَعَةِ فَالْمِرْبَعَة, i. e., [and if she understand not after the four, then] the stick [is to be used; or, then use thou the stick]: the prov. applies to the hearing and answering in an evil manner. (TA.) You say also, رَبَعَتْ عَلَى عَقْلِ فُلَانٍ وَكَسَرَ فِيهَا رِبَاعَهُ, inf. n. رِبَاعَةٌ, (tropical:) [app. She behaved in a gentle and coaxing manner so as to get the better of the reason, or understanding, of such a one, and he sold his houses one after another to expend upon her;] i. e., he expended upon her all that he possessed, so that he sold his dwellings. (TA. [The و before كسر is not in the TA; but as it seems to have been dropped by inadvertence, I have supplied it.]) — رَبَعَ الفَصِيلُ The young camel widened his stepping, and ran; as also ↓ ارتبع. (TA.) — رَبَعَ الحَجَرَ, (S, K,) aor. رَبَعَ, inf. n. رَبْعٌ; (TA;) and ↓ ارتبعهُ; (S;) He raised, or lifted, the stone, (S, K, TA,) with the hand; (K, TA;) or carried it; (TA;) for trial of strength. (K.) It is said in a trad., مَرَّ بِقَوْمٍ يَرْبَعُونَ حَجَرًا, [He passed by a company of men raising, &c., a stone]; and ↓ يَتَرَبَّعُونَ [signifies the same]; (S;) and ↓ يَرْتَبِعُونَ. (Z, TA.) — — رَبَعَ الحِمْلَ, (S, K,) aor. رَبَعَ, inf. n. رَبْعٌ (TA,) He put the [staff, or small staff, called] مِرْبَعَة beneath the load, and took hold of one end of the former, while another took hold of the other end, and then raised it, (S, K,) with the help of his companion, (K,) upon the camel, (S,) or upon the beast. (K,) [See also 3.] — رَبِعَ بِعَيْشِهِ He (a man) approved his life; was satisfied, or content, with it. (TA.) 2 ربّعهُ, inf. n. تَرْبِيعٌ, He made it four. (EshSheybánee, K voce وَحَّدَهُ.) — — He made it (a thing) مُرَبَّع; (S, K;) i. e. he made it to have four portions [or sides or faces or angles &c.]: or he made it of the form of a thing having four legs; or of the form of a quadruped. (TA.) — — فُلَانٌ يُثَلِّثُ وَلَا يُرَبِّعُ Such a one counts three Khaleefehs, [namely, Aboo-Bekr and 'Omar and 'Othmán,] and [does not count a fourth, i. e.,] rejects [' Alee,] the fourth. (TA in art. ثلث.) — — رَبَّعَتْ She brought forth her fourth offspring. (TA in art. بكر.) — — ربّع لِامْرَأَتِهِ, or عِنْدَهَا, He remained four nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.) — — تَرْبِيعٌ also signifies [The watering of seed-produce on the fourth day, counting the day of the next preceding watering as the first;] the watering of seed-produce that is [next] after the تَثْلِيث. (TA.) [You say, ربّع الزَّرْعَ He watered the seed-produce on the fourth day, &c.] 3 عَامَلَهُ مُرَابَعَةً, (Ks, S, K,) or اِسْتَأْجَرَهُ مُرَابَعَةً, and رِبَاعاً, (K,) [He bargained with him for work, or he hired him, or took him as a hireling, by, or for, the season called رَبِيع,] is from الرَّبِيع, (K,) like مُشَاهَرَةٌ (Ks, S, K) from الشَّهْرُ, (K,) and مُصَايَفَةٌ (Ks, S, TA) from الصَّيْفُ, &c. (TA.) — مُرَابَعَةٌ also signifies The taking hold of the hand of another person beneath a load, and so raising it upon the camel, without a [staff, or small staff, such as is called] مِرْبَعَة. (S, * K, * TA.) You say, رَابَعَهُ He took hold of his hand &c. (IAar.) [See also 1; last signification but one.] 4 اربع القَوْمُ The party of men (three in number, Msb) became four: (S, Msb, K: [but in the last of these, mentioned after another signification with which it is connected by the conjunction أَوْ " or "]) or, became forty. (TA.) — أَرْبَعَتْ عَلَيْهِ الحُمَّى, and أَرْبَعَتْهُ, and أُرْبِعَ, and أَرْبَعَ: see رَبَعَتْ عليه الحمّى, [which is from رَبَعَتِ الأِبِلُ,] in three places; and رُبِعَ, in two places. — — أَغِبُّوا فِى عِيَادَةِ المَرِيضِ وَأَرْبِعُوا, occurring in a trad., [Come ye every third day, and every fourth day, counting the day of the next preceding visit as the first, in visiting the sick; or, which is the same, leave ye him one day, and] leave ye him two days, and come to him on the third day, in visiting the sick; unless he be overcome [by his sickness]: (S, TA:) this is [in like manner] from the water-ing of camels termed رِبْعٌ. (TA.) You say also, أَرْبَعَ المَرِيضَ He omitted visiting the sick man two days, and came to him on the third; (O, K;) or, as in the L, and in [some of] the copies of the S, on the fourth [if counting the day of the next preceding visit as the first]. (TA.) — — [Hence also,] اربع عَلَيْهِ السَّائِلُ The asker, or beggar, asked, or begged, then went away, and then returned. (Ibn-' Abbád, Sgh, K. *) — — And اربع بِالْمَرْأَةِ He returned to the مُجَامَعَة of the woman without langour: (L:) or اربع alone, said of a man, multum coïvit. (Ibn-' Abbád, K.) — أَرْبَعَتِ الإِبِلُ — And اربع الوِرْدُ, (O, K,) i. e. بِالْوِرْدِ, (TA,) The camels quickly returned to watering, (O, * K, * TA,) so that they came to water without any appointed time: (TA:) mentioned by A 'Obeyd as written with the pointed غ, which is a mistranscription. (L, TA.) — — And اربع said of the water of a well, It [returned quickly so that it] became abundant, or copious. (K.) — — Said of a man, it also signifies ↓ وَرَدَتْ إِبِلُهُ رِبْعًا; (S;) [meaning] He was, or became, one whose camels came in the state in which they are termed رَوَابع [i. e. being watered on the fourth day, counting the day of the next preceding watering as the first: from رَبَعَتِ الإِبِلُ: whence, likewise, what next follows]. (TA.) — — اربع الإِبِلَ He watered the camels in the manner termed رِبْعًا [i. e. on the fourth day, counting the day of the next preceding watering as the first]. (TA.) — — This last phrase, also, (K,) or اربع الإِبِلَ عَلَى المَآءِ, (As,) signifies He sent and left the camels to go to the water whenever they pleased. (As, K. *) [Another signification of the verb thus applied will be found below.] — اربع, (inf. n. إِرْبَاعٌ, S, Msb) He (a sheep or goat, a bull, a solid-hoofed beast, and a camel,) became what is termed رَبَاعٍ: i. e., he shed the tooth called رَبَاعِيَة: (S, Msb, K:) it is when they do this that the camel and the horse begin to be strong. (TA.) — اربع القَوْمُ The people, or company of men, entered the [season called] رَبِيع: (S, K:) or [app. a mistake for " and "] it has the first of the significations mentioned in this paragraph. (K.) — — And (so in the S, but in the K " or ") The people, or company of men, remained in the place where they had alighted and taken up their abode in the [season called] رَبِيع, abstaining from seeking after herbage; (S, K, TA;) the rain having been general, they remained where they were, because of the general fertility, not needing to remove for seeking after herbage. (TA.) [See also رَبَعَ بِالمَكَانِ.] — — And The people, or company of men, came to, or arrived at, land of seed-produce and fruitfulness, and water. (TA.) — — اربع الغَيْثُ The rain caused the [herbage called] رَبِيع to grow: (TA:) or the rain confined the people in their رِبَاع [or dwellings] by reason of its abundance. (Msb.) — — اربعت الأَرْضُ The earth, or land, produced herbage. (Msb in art. جمد.) — — اربع said of a man, (tropical:) He had offspring born to him in the prime of his manhood: (S, TA:) this being likened to the [season called] رَبِيع (TA.) — — اربع إِبِلَهُ بِمَكَانِ كَذَا He pastured his camels in the [season called] رَبِيع in such a place. (S.) — — اربعت النَّاقَةُ The she-camel's womb was, or became, closed, (اِسْتَغْلَقَتْ رَحِمُهَا,) so that it did not admit the seminal fluid; (Lth, K;) [perhaps because this commonly takes place in the season called رَبِيع, meaning either the spring or the season called رَبِيعُ الكَلَأِ; the usual season of the coupling of camels being winter;] as also ↓ ارتبعت. (TA.) — اربع لَهَا بِا لكَلَامِ He made an abominable

request to her; mentioned in the T in art. عذم; (TA;) meaning سَأَلَهَا الوَطْءَ فِى الدُّبُرِ. (TA in art. عذم.) — See also a prov. mentioned in the latter part of the first paragraph. 5 تربّع فِى جُلُوسِهِ (S, K) [He crossed his legs in his sitting; i. e. he sat cross-legged; because a person who does so puts himself in such a posture as to occupy nearly a square space;] contr. of جَثَا and أَقْعَى. (K.) — تربّع said of a camel, (S, K,) and of a horse, (TA,) He ate the [herbage called] رَبِيع (S, K, TA,) and in consequence became brisk, lively, or sprightly, (TA,) and fat; (K, TA;) and ↓ ارتبع signifies the same: (S, K:) or تربّعوا and ↓ ارتبعوا signify they lighted on, or found, [herbage called] رَبِيع: or they lighted on it, or found it, and remained among it: and تربّعت الإِبِلُ بِمَكَانِ كَذَا The camels remained, or abode, in such a place. (TA.) You say also, تَرَبَّعْنَا فِى الحَزْنِ وَالصَّمَّانِ We pastured upon the herbs, or leguminous plants, during the winter, upon the rugged ground and the hard and stony ground by the side of sand. (TA.) — — تربّعت النَّخِيلُ The palm-trees had their fruit cut off; (TA, and in some copies of the K;) [because this is done in the autumn, which is called الرَّبِيع.] — See also 1, near the end of the paragraph. — — [Hence,] تربّعت النَّاقَةُ سَنَامًا طَوِيلًا The she-camel carried a tall hump. (K.) 6 ترابعوا حَجَرًا [They vied, one with another, in lifting a stone, for trial of strength: see رَبَعَ الحَجَرَ]. (TA in art. جذو.) 8 ارتبع He (a. camel) beat [the ground] with all his legs, in going along; (S;) and went quickly. (TA.) — — See also 1, near the end of the paragraph. — He (a man) was of middling stature, neither tall nor short. (S.) — See also رَبَعَ بِالمَكَانِ: — — and see 5, in two places: — — and 4, near the end of the paragraph: — see also رَبَعَ الحَجَرَ, in two places, near the end of 1. — ارتبع أَمْرَ القَوْمِ He looked for, expected, or awaited, his being made commander, or lord, over the people, or party of men. (TA.) 10 استربعهُ He had power, or ability, for it, to do it, or to bear or endure it: (IAar:) from رَبَعَ الحَجَرَ. (Az.) — — [Hence also,] استربع said of a camel, He was, or became, strong, لِلسَّيْرِ for journeying. (ISk, K.) — — It (sand) became heaped up. (AZ, K.) — — It (dust) rose; or rose high. (AZ, K.) رَبْعٌ A place where people remain, abide, or dwell, in the [season called] رَبِيع; (K, TA;) as also ↓ مَرْبَعٌ, (S, Msb, K,) and ↓ مُرْتَبَعٌ: (K, TA:) this is the primary signification: (TA:) and hence, (TA,) (tropical:) a place of alighting or abode, (Sh, S, Msb, K, TA,) of a people, or company of men; (Msb;) a settled place of abode; a place of constant residence; a dwelling; a home; whenever and wherever it be; as also ↓ مَرْبَعٌ, and ↓ مُرْتَبَعٌ: (TA:) and (assumed tropical:) a house, wherever it be: (S, Mgh, K:) [in Egypt, a range of distinct lodgings over shops or magazines, separate from the shops or magazines, but generally having one common entrance and staircase:] pl. [of mult.] رِبَاعٌ and رُبُوعٌ (S, Mgh, Msb, K) and [of pauc.] أَرْبَاعٌ and أَرْبُعٌ: (S, Msb, K:) and the pl. of ↓ مَرْبَعٌ is مَرَابِعُ. (S.) You say, مَا أَوْسَعَ رَبْعَ بَنِى فُلَانٍ (tropical:) How ample, or spacious, is the place of alighting, or abode, of the sons of such a one! (S, TA.) — — Hence, also, (tropical:) The people of a place of alighting or abode; (Sh, Msb, TA;) the people of a house or tent: (Aboo-Málik, TA:) a company of men or people: (K:) a large number: (IB:) pl. as above: (Msb:) رُبُوعٌ signifies the people of places of alighting or abode: (Sh:) and also tribes. (TA.) You say, أَكْثَرَ اللّٰهُ رَبْعَكَ (tropical:) May God multiply the people of thy house or tent. (TA.) And هُمُ اليَوْمَ رَبْعٌ (tropical:) They now, or to-day, [are a large number; or] have become many, and have increased. (TA.) — — [Hence, also,] (assumed tropical:) A bier; or a bier with a corpse upon it; syn. نَعْشٌ. (K, TA: [in the CK نَفْس.]) So in the saying, حَمَلْتُ رَبْعَهُ (assumed tropical:) [I bore, or carried, his bier, or his bier with his corpse upon it]. (TA.) — — (assumed tropical:) The extremity of a mountain. (TA.) [App. because travellers often stop and rest there.] — Also i. q. ↓ رَبْعَةٌ, (L, Msb, K,) which signifies, (S, L, &c.,) as also ↓ رَبَعَةٌ, and ↓ مَرْبُوعٌ, (L, Msb, K,) or ↓ مَرْبُوعُ الخَلْقِ, (S, Mgh, L,) and ↓ مُرْتَبِعٌ, (S, L, K,) and ↓ مُرْتَبَعٌ, (L, K,) and ↓ مِرْبَاعٌ, (K, but this last [says SM] I have not seen in the lexicons, except applied by the author of the " Mo- heet " as an epithet to a rope, TA,) applied to a man, (S, L, &c.,) Of middling stature; (Msb;) neither tall nor short; (S, L;) between tall and short: (K:) and so, applied to a woman, ↓ رَبْعَةٌ (S, Mgh, L, Msb, K) and ↓ رَبَعَةٌ, (L, Msb,) though originally applied to a man, like خَمْسَةٌ &c.: (L:) the pl. of رَبْعٌ is رَبْعُونَ: (Fr:) and that of ↓ رَبْعَةٌ is رَبَعَاتٌ, applied to men and to women, (S, Mgh, L, K,) and رَبْعَاتٌ also; (IAar, Fr, L, K) the former of these two pls. being anomalous, because a word of the measure فَعْلَةٌ has not its medial radical movent when it is an epithet, but only when it is a subst. and has not و or ي for that radical; (S, O, K;) or the medial radical is movent in this instance because رَبْعَةٌ is originally a fem. subst. applied to a male and a female, and used as an epithet; (L;) or because it resembles a subst. in its being applied alike to a man and a woman. (Az.) رُبْعٌ (S, Mgh, Msb, K) and ↓ رُبُعٌ, (S, Msb, K,) the former a contraction of the latter, (Msb,) [which is the more chaste, but the former is the more common,] A fourth part; (S, Msb, K;) one of four parts; (Mgh;;) as also ↓ رَبِيعٌ, (Msb, K,) like عَشِيرٌ; (TA;) and ↓ مِرْبَاعٌ, like مِعْشَارٌ: (Ktr, and S:) or the last signifies, (Msb, K,) or signifies also, (S,) the fourth part of the spoil, which the chief used to take (S, Msb, K) in the Time of Ignorance: (K:) the pl. of رُبْعٌ and ↓ رُبُعٌ is أَرْبَاعٌ [a pl. of pauc.] (Msb, TA) and رُبُوعٌ [a pl. of mult]: (TA:) and that of ↓ رَبِيعٌ is رُبُعٌ (K.) — — الرُّبْعُ الهَاشِمِىُّ The same as the صَاع; because the قَفِيز is twelve times what is termed مَنّ: but الرُّبْعُ الحَجَّاجِىُّ is the same as the مُدّ, which is a quarter of what is termed الصَّاعُ الحَجَّاجِىُّ. (Mgh.) [In Egypt, the رُبْع is the fourth part of a وُيْبَة, q. v.] — — أَرْبَاعُ الرَّأْسِ The [four] regions of the head. (TA.) رِبْعٌ The ظِمْء [or interval between two water-ings, or keeping from water during that interval,] which is meant in the phrase رَبَعَتِ الإِبِلُ [q. v.]; (S;) a certain ظِمْء of camels, respecting which authors differ: (TA:) it is when camels are kept from the water three days [counting two portions of days as one of those days], or four days [counting two portions of days as two days (for the difference is only verbal)], and three [whole] nights, and come to the water on the fourth day [counting the day of the next preceding watering as the first]; (K;) or [in other words] their coming to the water one day, and leaving it two days, and then coming to it on the fourth day; or a period of three [whole] nights and four days [of which the first and last are incomplete]; as is indicated in the K: or, as some say, [but this at variance with common usage,] their being kept from the water four [nights (for the n. of number is here fem.)], and then coming to it on the fifth [day (for the n. of number is here masc.)]. (TA.) You say, وَرَدَتِ الإِبِلُ الرِّبْعَ: see رَبَعَتِ الإِبِلُ. (S, K.) And وَرَدَتْ إِبِلُهُ رِبْعًا: see 4. (S.) And أَوْرَدَ الإِبِلَ رِبْعًا i. q. أَرْبَعَ الإِبِلَ [q. v.]. (TA.) — — [Also, for سَيْرُ رِبْعٍ, A journey in which the camels are watered only on the first and fourth days.] — — [In like manner,] with respect to fever, it signifies The seizing on one day and leaving two days and then coming again on the fourth day [counting the day of the next preceding fit as the first]. (S, K.) [The fever is termed] حُمَّى الرِّبْعِ [The quartan fever;] the fever that occurs on one day and intermits two days and then comes again on the fourth, and so on. (Msb.) And you say, رَبَعَتْ عَلَيْهِ i. q. جَاءَتْهُ الحُمَّى رِبْعًا, الحُمَّى [q. v.]. (K.) — — Also The fourth young one, or offspring. (A in art. ثلث.) رُبُعٌ: see رُبَاعُ. — رُبَعٌ A young camel brought forth in the [season called] رَبِيع [here meaning autumn], which is the beginning of the breedingtime: (S, Msb, K:) so called because he widens his stepping, and runs:

[see 1, near the end of the paragraph:] (TA:) fem. with ة: pl. masc. رِبَاعٌ [a pl. of mult.] and أَرْبَاعٌ [a pl. of pauc.]; (S, Msb, K;) both irreg.; for accord. to the rule given by Sb, the pl. should be رِبْعَانٌ [like صِرْدَانٌ pl. of صَرَدٌ]: (TA:) pl. fem. رُبَعَاتٌ (S, Msb, K, TA [in the CK, erroneously, رُبْعاتٌ]) and رِبَاعٌ. (K.) Hence the saying, مَا لَهُ هُبَعٌ وَلَا رُبَعٌ He has not a young camel brought forth in the end of the breeding-time nor one brought forth in the beginning thereof. (S, TA.) [See another ex. voce بُلَعٌ.] — — [Hence, also,] الرُّبَع (assumed tropical:) A very small star in the midst of the عَوَائِذ, which are in the head of التِّنِّين [or Draco]. (Kzw.) رُبَعٌ: see رُبْعٌ, in two places. رَبْعَةٌ: see رَبْعٌ, last signification, in three places. — [A small round basket, covered with leather, in which perfumes are kept by him who sells them;] the جُونَة of the عَطَّار; (S, Mgh, K;) which is a سُلَيْلَة covered with leather: (Mgh:) or a four-sided vessel, like the جُونَة: said by El-Isbahánee to be so called because originally having four طَاقَات [app. meaning compartments, one above another, for different kinds of perfume]; or because having four legs. (TA.) — — Hence, app., A chest in which the volumes of a copy of the Kur-án are kept; (Sgh, K;) called رَبْعَةُ المُصْحَفِ: (Mgh:) but thus applied, it is post-classical, (Sgh, K,) belonging to the conventional language of the people of Baghdád. (Sgh.) — — Its application to A household utensil proper for women requires consideration. (Mgh.) رِبعَةٌ The beasts' collecting of themselves together in the [season called] رَبِيع: [whence] a a country, or region, is said to be طَيِّبُ الرِّبْعَةِ [good for the beasts' collecting of themselves together &c.]. (TA.) — — [Hence, app.,] تَرَكْنَاهُمْ عَلَى رِبْعَتِهِمْ We left them in their former, or first, or original, and right, or good, state, or condition. (TA.) ↓ رَبَاعَةٌ, also, and ↓ رِبَاعَةٌ, signify An affair, a business, or a concern, in which one continues occupied; or a case, a state, or a condition, in which one abides, or continues; (K, TA;) meaning a former, or first, affair, &c.; (TA;) and only relating to a good state or condition: (Yaakoob, K:) or one's way, course, mode, or manner, of acting, or conduct, or the like: (K:) or one's right, or good, state, or condition, (K, TA,) in which he has been before: (TA:) or his [tribe such as is termed] قَبِيلَة: or [the portion thereof which is termed] his فَخِذ: (K:) or ↓ هُمْ عَلَى رِبَاعَتِهِمْ, (S, K,) and ↓ رَبَاعَتِهِمْ, and ↓ رَبَاعِهِمْ, and ↓ رَبَعَاتِهِمْ, and ↓ رِبِعَاتِهِمْ, and ↓ رِبَعَتِهِمْ, (K,) means They are in their right, or good, state, or condition: (K, TA:) or they are occupied in their affair, or business, or concern, in which they were occupied before; or they are in their case, or state, or condition, in which they were before: (S, K:) or ↓ على رَبَعَاتِهِمْ, (S, K,) and ↓ رَبِعَاتِهِمْ, (Fr, S, K,) signifies in their right, or good, state, or condition, and in their former, or first, case; or in their right, or good, state, or condition, and occupied in their former, or first, affair, or business, or concern: (S:) or it means in their places of abode. (Th, K.) You say also, غَيْرُ ↓ مَافِى بَنِى فُلَانٍ مَنْ يَضْبِطُ رِبَاعَتَهُ فُلَانٍ i. e. [There is not among the sons of such a one he who manages thoroughly, or soundly,] his case, or affair, or business, or concern, in which he is occupied [except such a one]. (S.) And [hence,] قَوْمِهِ ↓ هُوَ and هُوَ ذُو رِبَاعَةِ قَوْمِهِ عَلَى رِبَاعَةِ He is the chief of his people. (Ham p. 313. [See also رِبَاعَةٌ below.]) رَبَعَةٌ A quick pace of a camel, in which he goes along beating the ground with his legs: (TA:) or the most vehement running: (K:) or the most vehement running of camels: (S and K:) or a kind of running of camels which is not vehement. (K.) — See also رَبْعٌ, last signification, in two places. — — See also its pl., رَبَعَات, voce رِبْعَةٌ, in two places. رَبِعَةٌ: see its pl., رَبِعَات, voce رَبْعَةٌ, in two places. رَبَعَةٌ: see رَبْعَةٌ. رِبْعِيٌّ Of, or relating to, the رَبِيع; (S, Msb, K;) i. e., the season so called; [and the rain, and the herbage, so called;] a rel. n. irregularly formed. (Msb.) — — Born in the [season called] رَبِيع; applied to a young camel: born in the beginning of the breeding-time; [which means the same;] so applied. (TA.) — — And hence, (TA,) (tropical:) A son born in the prime [or spring-time] of his father's manhood; (S, * TA;) because the ربيع is the beginning, and the most approved part, of the breeding-time: (TA:) pl. رِبْعِيُّونَ. (S, TA.) Saad Ibn-Málik says, (TA,) إِنَّ بَنِيَّ صِبْيَةٌ صَيْفِيُّونْ أَفْلَحَ مَنْ كَانَ لَهُ رِبْعِيُّونْ [Verily my sons are boys born in the summer of my age: happy is he who has sons born in the spring-time of his manhood.] (S, TA.) — — A palm-tree (نَخْلَةٌ, i. e. سِبْطٌ,) of which the fruit ripens in the end of the summer, or hot season; AHn says, because then is the time of the [rain called] وَسْمِىّ. (TA.) — — The Arabs say, صَرَفَانَةٌ رِبْعِيَّهْ تُصْرَمُ بِالصَّيْفِ وَتُؤْكَلُ بِالشَّتِيَّهْ [A hard kind of date that would ripen in the season called رَبِيع (meaning autumn) that is cut in the summer and eaten in the winter-season]. (TA.) — — نَاقَةٌ رِبْعِيَّةٌ A she-camel that brings forth [in the season called رَبِيع,] before others. (TA.) — — رِبْعِيَّةٌ [used as a subst., or as an epithet in which the quality of a subst. is predominant, for مِيرَةٌ رِبْعِيَّةٌ,] signifies The مِيرَة [or corn brought for provision, or the bringing thereof,] in the beginning of winter: (S, K:) or the مِيرَة of the [season called] رَبِيع; which is the first ميرة; next after. which is the صَيْفِيَّة; and next after this, the دَفَئِيَّة; and next after this, the رَمَضِيَّة. (TA.) [See art. مير.] — — Also, the same, [used in like manner, for عِيرٌ رِبْعِيَّةٌ,] Camels that bring provision of corn in the [season called] رَبِيع; or, which means the same, in the beginning of the year: pl. رَبَاعِىُّ. (TA.) — — And [used in the same manner, for غَزْوَةٌ رِبْعِيَّةٌ,] A warring, or warring and plundering, expedition in the [season called] رَبِيع. (TA.) — — رِبْعِيٌّ also signifies (tropical:) The first, or beginning, or former part, of anything; for instance, of youthfulness, or the prime of manhood; and of glory: and رِبْعِيَّةٌ likewise, the beginning of breeding, and of summer. (TA.) — — رِبْعِيُّ الطِّعَانِ (assumed tropical:) The sharpest kind of thrusting, or piercing. (Th, TA.) رِبْعِيَّةٌ fem. of رِبْعِيٌّ: [and also used as a subst., or as an epithet in which the quality of a subst. predominates: see the latter word, in several places.] رَبَاعٌ: see an ex. in the phrase هُمْ عَلَى رَبَاعِهِمْ, voce رِبْعَةٌ. — رَبَاعٍ, (S, Msb, K,) like ثَمَانٍ (S, K) and يَمَانٍ [in the CK ثَمَانٌ and ثَمَانٍ] and شَنَاحٍ and [pls. like] جَوَارٍ, which are the only words of this form, (K,) and رَبَاعٌ, (Kr, K,) accus. of the former رَبَاعِيًا, (S, Msb, K,) and fem. رَبَاعِيَةٌ, (S, K,) Shedding its tooth called the رَبَاعِيَة, q. v.; applied to the sheep or goat in the fourth year, and to the bull and cow and the solid-hoofed animal in the fifth year, and to the camel in the seventh year: (S, Msb, K:) [see 4:] pl. [of pauc.] أَرْبَاعٌ (Az, K) and [of mult.] رُبُعٌ (Az, S, Msb, K) and رُبْعٌ, (Th, Az, K,) but the former is the more common, (Az,) and رُبَعٌ (IAar, K) and رِبْعَانٌ (S, Msb, K) and رباعٌ and رَبَاعِيَاتٌ. (K.) You say, رَكِبْتُ بِرْذَوْنًا رَبَاعِيًا [I rode a hackney shedding his رَبَاعِيَة, or in his fifth year]. (S, Msb, K.) — — Hence, حَرْبٌ رَبَاعِيَةٌ (assumed tropical:) Vehement and youthful war. (TA.) رُبَاعُ [Four and four: four and four together: or four at a time and four at a time:] is a deviation from the original form, (S, K,) or أَرْبَعَةٌ أَرْبَعَةٌ; for which reason, [and, accord. to general opinion, because it is at the same time an epithet, (see ثُلَاثُ,)] it is imperfectly decl.: (K:) but the dim. is ↓ رُبَيِّعٌ, perfectly decl. (S voce ثُلَاثُ, q. v.) [See exs. voce ثُلَاثُ.] In the Kur iv. 3, El-Aamash read ↓ وَرُبَعَ instead of وَرُبَاعَ. (IJ, K.) رَبُوعٌ A she-camel that yields four أَقْدَاح [pl. of قَدَحٌ] of milk. (IAar.) — See also رَبِيعٌ .الأَرْبِعَاءُ: see رُبْعٌ, in two places. — It has also a twofold application; to months and to seasons: and it has a twofold application to months; denoting Two months, (S, Msb, K,) [next] after صَفَرٌ; (S, K;) and they say, (Msb,) one should only say, in speaking of them, شَهْرُ رَبِيعٍ الأَوَّلِ and شَهْرُ رَبِيعٍ الآخِرِ; (S, Msb, K;) [but in the margin of the copy of the S which I have here followed, I find it stated that in the handwriting of the author the former is شهر ربيع الاول (with a single kesreh, and with no syll. sign to الاول); and in another copy of the S I find شهرُ ربيع الاولِ and شَهرُ رَبيع الآخِرِ;] with the addition of شهر: but it is allowable to say also شَهْرُ رَبِيعِ الأَوَّلِ and شَهْرُ

رَبِيع الآخِرِ: the word شهر is necessarily added in order to discriminate between the months thus called and the season called ربيع: Az says, the Arabs mention all the months without the word شهر except the two months of ربيع and the month of رَمَضَان: and they say also شَهْرَا رَبِيعٍ and أَشْهُرُ رَبِيعٍ and شُهُورُ رَبِيعٍ: (Msb:) these months were thus called because, when they received this name, they occurred in the season when the earth produced herbage. (Msb in art. جمد.) It has a twofold application also to seasons; الرَّبِيعُ الأَوَّلُ being The season in which the truffles and the blossoms come, (S, Msb, K,) and this is [also called] رَبِيعُ الكَلَإِ [the rabeea of the herbage, properly called the spring of Arabia]; (S;) and الرَّبِيعُ الثَّانِى The season in which fruits ripen; (S, Msb, K;) [also called رَبِيعُ الثِّمَارِ;] but some people call this الرَّبِيعُ الأَوَّلُ; (S, TA;) and the season which follows the winter, and in which the truffles and the blossoms come, they call الرَّبِيعُ الثَّانِى; but all of them agree that the خَرِيف [or autumn] is called الرَّبِيعُ: AHn says, the two divisions of the winter [by which he means the half-year commencing at the autumnal equinox] are called رَبِيعَانِ; the former being رَبِيعُ المَآءِ وَالأَمْطَارِ [the rabeea of the water and the rains, in which the rain called الوَسْمِىّ, which is termed the first of the rains, commences]; and the second being رَبِيعُ النَّبَاتِ [or رَبِيعُ الكَلَإِ the rabeea of the herbage], because the herbage therein attains to its last stage: and he adds, that رَبِيعٌ is applied by the Arabs to the whole winter, [meaning, again, the half-year commencing at the autumnal equinox,] because of the moisture, or rain: (TA:) or the year consists of six seasons; (so in the K; but in the S, "and I heard Abu-l-Ghowth say, the Arabs make the year to be six seasons; ") two months thereof are called الرَّبِيعُ الأَوَّلُ; and two months, صَيْفٌ; and two months, قَيْظٌ; (S, K;) and two months, ربيع الثانى, (so in a copy of the S,) or رَبِيعٌ الثَّانِى, (so in another copy of the S, [but in the margin of this latter, I find it stated that in the handwriting of the author it is ربيعُ الثانى, without tenween,]) or الرَّبِيعُ الثَّانِى; (K;) and two months, خَرِيفٌ; and two months, شِتَآءٌ. (S, K.) Az relates, with respect to the seasons and divisions of the year, on the authority of Aboo-Yahyà Ibn-Kibáseh, who possessed very great knowledge thereof, that the year consists of four seasons; namely, الرَّبِيعُ الأَوَّلُ, which the vulgar call الخَرِيفُ [The autumn]; then الشِّتَآءُ [the winter]; then الصَّيْفُ, which is الرَّبِيعُ الآخِرُ [or الثَّانِى, i. e. the spring]; then القَيْظُ [the summer, or hot season]: all this is what the Arabs in the desert say: the ربيع which is with the Persians the خريف, he says, commences on the third of أَيْلُول [September O. S.]; and the شِتَآء, on the third of كَانُون الأَوَّل [December O. S.]; and the صيف which is with the Persians the ربيع. on the fifth of آذَار [March O. S.]; and the قيظ which is with the Persians the صيف, on the fourth of حَزِيرَان [June O. S.]: and Aboo-Yahyà adds, the ربيع of the people of El-' Irák agrees with the ربيع of the Persians, which is after the شتاء [or winter], and which is the season of the flowers, or roses, and is the most temperate of the seasons: the people of El-' Irák, he says, have rain in all the winter, and have abundance of herbage in the خريف, which the Arabs call الربيع الاوّل: and Az says, the quarter of the خريف is called خريف because the fruits are gathered therein; and the Arabs call it ربيع because the first rain [which is called الوَسْمِىّ] falls therein. (TA.) The pl. of ربيع is أَرْبِعَةٌ [a pl. of pauc.] and أَرْبِعَآءُ [a pl. of mult.] (S, Msb, K) and رِبَاعٌ; (AHn, K;) or the first of these is pl. of ربيع الكلأ (Fr, Yaakoob, S, Msb, K) and of the ربيع of the months; (Fr, Msb;) but the second is pl. of ربيع in the sense of جَدْوَلٌ, to be explained below. (Fr, Yaakoob, S, Msb, K.) Hence the phrase in a supplication, mentioned in a trad., اَللَّهُمَّ اجْعَلِ القُرْآنَ رَبِيعَ قَلْبِى [O God, make Thou the Kur-án to be the life, or ease, of my heart]; because the heart of man becomes lively, or at ease, in the season called رَبِيع. (TA.) Hence also, (TA,) أَبُو الرَّبِيعِ The هُدْهُد [or hoopoe]; (K;) because it appears with the [season called] ربيع. (TA.) [See also, respecting the seasons &c., the word زَمَنٌ.] — — Also The rain in the [season called] رَبِيع [as meaning the half-year commencing at the autumnal equinox, (which includes what is really the spring of Arabia, called " the rabeea of the herbage,") accord. to a statement of AHn cited above, and accord. to what is stated on the authority of AZ voce نَوْءٌ]: (S, K:) or [only, accord. to some,] the rain which is after the وَسْمِىّ, and after which is [that called] the صَيْف, and then the حَمِيم: or, accord. to AHn, rain whenever it comes: Az says, I have heard the Arabs call thus the first rain falling upon the earth in the days of the خَرِيف [or autumn]: (TA:) the pl. [of pauc.] is أَرْبِعَةٌ and [of mult.] رِبَاعٌ. (AHn, TA.) [See also, respecting the rains, the word زَمَنٌ.] — — Also Herbage; green herbage which the beasts eat; (TA;) [properly] the herbage that is produced by the first rain in the quarter which is called the رَبِيع, and which is commonly called the خَرِيف [or autumn], (Msb in art. زمن,) [continuing its growth during the winter-quarter, which is also called the رَبِيع, and which includes, as stated above, what is really the spring of Arabia, called " the rabeea of the herbage," wherein, as AHn says, the herbage attains to its last stage: it seems generally to mean the spring-herbage, which is earlier or later in different latitudes:] pl. أَرْ◌ِبعَةٌ. (TA.) [Hence,] a poet says, يَدَاكَ يَدٌ رَبِيعُ النَّاسِ فِيهَا وَفِى الأُخْرَى الشُّهُورُ مِنَ الحَرَامِ meaning (assumed tropical:) [Thy two hands are such that] one hand has in it the means of the plentiful subsistence of mankind, [and in the other are the sacred months, i. e.] in the other is [that which causes] security, and safeguard, and the preservation of what is to be regarded as sacred and inviolable. (TA.) [Compare Proverbs iii. 16.] — — Also (assumed tropical:) A rivulet, or streamlet; (Msb, K;) i. q. جَدْوَلٌ: (S, Msb, K:) or i. q. نَهْرٌ: (Mgh:) or نَهْرٌ صَغِيرٌ: (Har p. 402:) (tropical:) a rivulet, or streamlet, that runs to palmtrees: and رَبِيعُ السَّاقِى, a subst prefixed to its epithet, occurring in a trad., (assumed tropical:) the river [or rivulet] that waters seed-produce: (TA:) pl. أَرْبِعَآءُ (Fr, Yaakoob, S, Msb, K) and رِبْعَانٌ. (TA.) A poet says, describing one drinking much, فُوهُ رَبِيعٌ وَكَفُّهُ قَدَحٌ (assumed tropical:) His mouth is a river [and his hand is a bowl]. (TA.) — — Also A share, or portion, of water for [irrigating] land, (IDrd, K, TA,) whatever it be: or, as some say, a share, or portion, thereof for the quarter of a day or night; but this is not of valid authority. (TA.) You say, لِفُلَانٍ مِنْ هٰذَا المَآءِ رَبِيعٌ, (K, TA,) or, as in some copies of the K, فِى, instead of مِنْ, i. e. To such a one belongs a share, or portion, of this water [for irrigating land]. (TA.) — — The dim. of رَبِيعٌ is ↓ رُبَيِّعٌ. (Msb.) رُبَيِّعٌ: see رُبَاعٌ: — and see also رَبِيعٌ, last sentence. رَبَاعَةٌ: see رِبْعَةٌ, in two places. رِبَاعَةٌ: see رِبْعَةٌ, in four places. — — It also signifies A kind of حَمَالَة [meaning obligation, or responsibility, that must be discharged, or performed, taken upon himself by a person for others; and here, particularly, such as is taken upon himself by the head, or chief, of a people]. (S, K.) You say, هُوَ عَلَى رِبَاعَةِ قَوْمِهِ, [properly He is over the affairs of his people, as indicated above, voce رِبْعَةٌ, last sentence,] meaning He is the head, or chief, of his people. (TA.) Abu-l- Kásim El-Isbahánee says, رِبَاعَةٌ is metaphorically used to signify (tropical:) The being a head, or chief; or the office of head, or chief; in consideration of the taking of the مِرْبَاع [or fourth part of the spoil, which was the share of the chief]: and hence one says, لَايُقِيمُ رِبَاعَةَ القَوْمِ غَيْرُ فُلَانٍ (tropical:) [None will act vigorously in the office of head, or chief, of the people, except such a one]. (TA.) رَبِيعَةٌ A stone that is raised, or lifted, (S, K, TA,) for trial of strength: (K, TA:) applied only to

a stone. (Az, TA.) — A helmet of iron. (Lth, S, K.) — A meadow; or a garden; syn. رَوْضَةٌ. (IAar, K.) — A [leathern water-bag, such as is called] مَزَادَة. (K.) — — A kind of receptacle for perfume and the like; syn. عَتِيدَةٌ, q. v. (K.) رُبَاعِىٌّ A boy four spans (أَشْبَار) in height. (S and Msb voce خُمَاسِىٌّ, q. v.) It is also applied to a camel, like سُبَاعِىٌّ; [app. meaning Four cubits in height:] fem. with ة. (TA in art. سبع.) — — [Also A word composed of four letters, radical only, or radical and augmentative.] رَبَاعِيَةٌ The tooth that is between the ثَنِيَّة [or central incisor] and the نَاب; (S, Msb, K;) i. e. each of the four teeth which are next to the ثَنَايَا, (Mgh, * TA,) pertaining to man and to others: (TA:) pl. رَبَاعِيَاتٌ: (S, Mgh, Msb, K:) a man has, above, [two teeth called] ثَنِيَّتَانِ, and [two called] رَبَاعِيَتَانِ, after them, and [two called] نَابَانِ, and [two called] ضَاحِكَانِ, and six أَرْحَآء, on each side [three], and [two teeth called] نَاجِذَانِ; and the like below: (As, TA:) and the solid-hoofed animal has, after the ثَنَايَا, four رَبَاعِيَات, and four قَوَارِح, and four أَنْيَاب, and eight أَضْرَاس. (AZ, TA.) — Also fem. of رَبَاعٍ [q. v.]. (S, K.) رَبَّاعٌ One who often buys, or sells, رِبَاع, meaning houses, or places of abode. (IAar, K.) رَابِعٌ [act. part. n. of رَبَعَ]. — — The chief who used to take the fourth part of the spoil, in the Time of Ignorance. (Ham p. 336.) — — هُوَ رَابِعُ أَرْبَعَةٍ He is [the fourth of four, or] one of four. (TA.) — — [رَابِعَ عَشَرَ and رَابِعَةَ عَشْرَةَ, the former masc. and the latter fem., meaning Fourteenth, are subject to the same rules as ثَالِثَ عَشَرَ and its fem., expl. in art. ثلث, q. v.] — — إِبِلٌ رَوَابِعُ [Camels coming to water, or being watered, on the fourth day, counting the day of the next preceding watering as the first: pl. of رَابِعَةٌ]: from رَبَعَتِ الإِبِلُ, meaning وَرَدَتِ الرِّبْعَ. (S, K.) In like manner, also, رَوَابِعُ is applied, metaphorically, to birds of the kind called قَطًا, as an epithet denoting their coming to water, by El-'Ajjáj. (TA.) — رَبِيعٌ رَابِعٌ A fruitful, or plentiful, ربيع [meaning the season so called]. (ISk, K.) — — One does not say يَوْمٌ رَابِعٌ like as one says يَوْمٌ قَائِظٌ &c., because there is no corresponding verb, like قَاظَ, &c., for such a verb would have no meaning of heat nor of cold. (IB.) — هُوَ رَابِعٌ عَلَى حَالِهِ He is abiding, or continuing, in his state, or condition. (TA.) أَرْبَعٌ: see أَرْبَعَةٌ. — هِىَ أَرْبَعُهُنَّ لَقَاحًا She is the quickest of them in conceiving, or becoming pregnant. (Th.) أَرْبَعَةٌ [Four;] a masc. n. of number; fem. ↓ أَرْبَعٌ. (S, K.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which اربعة is imperfectly decl., see ثَلَاثَةٌ. See also سِتَّةٌ.] — — ذَوَاتُ الأَرْبَعِ The quadrupeds. (The Lexicons passim.) — — جَآءَتْ عَيْنَاهُ بِأَرْبَعَةٍ (tropical:) His two eyes shed tears running from their four sides: or it means, accord. to Z, he came weeping most vehemently. (TA.) [See another ex. voce ثَمَانِيَةٌ.] — — أَرْبَعَةَ عَشَرَ [indecl. in every case, meaning Fourteen,] is pronounced by some of the Arabs أَرْبَعَةَ عْشَرَ: and [the fem.] أَرْبَعَ عَشْرَةَ, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced أَرْبَعَ عَشِرَةَ in the dial. of Nejd. (S in art. عشر.) الأَرْبِعَآءُ, [also written without tenween when not rendered determinate by the article or otherwise accord. to most authorities, who make it fem., but with tenween when indeterminate accord. to those who make it masc.,] and الأَرْبَعَآءُ, (As, S, Msb, K,) the latter on the authority of some of the BenooAsad, (S, Msb,) and الأَرْبُعَآءُ, (As, Msb, K,) which is a form of the word seldom used, (Msb,) and الإِرْبِعَآءُ, and الإِرْبَعَآءُ, the last two mentioned by IHsh, the first of all the most chaste, (MF,) but it is the only sing. word of its measure, (El-Kutabee, Msb,) except أَرْمِدَآءُ, (AZ, O,) the name of A certain day; (S, Msb, K;) [namely Wednesday;] the fourth day of the week; (L;) as also ↓ الرَّبُوعُ; but this is post-classical: (TA:) the dual of أَرْبِعَآء is أَرْبِعَاوَانِ; (L;) and the pl. is أَرْبِعَاوَاتٌ, (S, L,) [accord. to those who make the sing. fem.;] or the dual is أَرْبِعَآءَانِ, and the pl. is أَرْبِعَآءَاتٌ; (K;) thus says Aboo-Jukhádib, regarding the noun as masc.: (Fr:) Aboo-Ziyád used to say, مَضَى الأَرْبِعَآءُ بِمَا فِيهِ [Wednesday passed with what (occurred) in it], making it sing. and masc. [because he meant thereby يَوْمُ الأَرْبِعَآءِ]; but Abu-l-Jarráh used to say, مَضَتِ الأَرْبِعَآءُ بِمَا فِيهِنَّ, making it fem. and pl., and employing it like a n. of number: (Lh:) Th is related to have mentioned أَرَابِيعُ as a pl. of الأَرْبِعَآء; but ISd says, I am not sure of this. (TA.) The word has no dim. (Sb, S in art. امس.) أَرْبَعُونَ [Forty;] a certain number, (TA,) after ثَلَاثُونَ. (S, K.) — — [Also Fortieth.] أَرْبِعَاوِىٌّ One who fasts alone on the أَرْبِعَاء [or Wednesday]. (IAar.) مَرْبَعٌ; see رَبْعٌ in three places. مُرْبِعٌ, applied to a camel, [That is watered on the fourth day, counting the day of the next preceding watering as the first: (see 4:) and] that is brought to the water at any time. (TA.) — — See also مَرْبُوعٌ, مُرْبِعٌ: — — see مَرْبُوعٌ. — Applied to rain, (S, Msb, TA,) That comes in the [season called] رَبِيع: [in the Ham p. 425, written مَرْبَع:] or that induces the people to remain in their abodes and not to seek after herbage: (TA:) or that confines the people in their رِبَاع [or dwellings] by reason of its abundance: (Msb:) or that causes the [herbage called] رَبِيع to grow: (TA:) or that causes the growth of that in which the camels may pasture at pleasure. (S.) — — With ة, applied to land (أَرْضٌ), Abounding with [the herbage called] رَبِيع; as also ↓ مِرْبَاعٌ. (TA.) — — Without ة, applied to a she-camel, (As, S, K,) That brings forth in the [season called] رَبِيع: (S, K:) or that has her young one with her; (As, S, K;) the young one being called رُبَعٌ: (As, S:) as also ↓ مِرْبَاعٌ: (As, TA:) or the latter signifies one that usually brings forth in the [season called] رَبِيع: (S, K:) or that brings forth in the beginning of the breeding-time: (As, S, K:) or that is early, or before others, in becoming pregnant: (TA:) and the former, so applied, signifies also one whose womb is, or becomes, closed, [app. in the season called رَبِيع, (see 4,)] so that it does not admit the seminal fluid. (TA.) — — Applied to a man, (tropical:) Having offspring born to him in the prime of his manhood. (TA.) [See 4] — Also The sail of a full ship: (AA, K:) that of an empty ship is called رُومِىٌّ. (AA, TA.) مِرْبَعٌ: see مِرْبَعَةٌ. مُرَبَّعٌ (S, K,) Having four portions [or sides or faces or angles &c.; generally meaning either square or quadrilateral]: or of the form of a thing having four legs; or of the form of a quadruped. (TA.) [See also مُثَلَّثٌ.] — — مُرَبَّعُ الحَاجِبَيْنِ (assumed tropical:) A man whose eyebrows have much hair; as though he had four eyebrows. (TA.) — — مُرَبَّعُ الجَبْهَةِ [Having a square forehead; meaning] (tropical:) a slave. (TA.) أَرْضٌ مَرْبَعَةٌ A land containing, or having, يَرَابِيع [or jerboas]; (S, K;) as also ↓ أَرْضٌ مُرْتَبِعٌ. (TA.) مِرْبَعَةٌ A staff, (K,) or small staff, (S,) of which two men take hold of the two ends in order to raise a load (S, K) and put it upon the back of the camel, (S,) or upon the beast; (K;) as also ↓ مِرْبَعٌ: (K:) which latter is also expl. as signifying a piece of wood with which a thing is taken. (TA.) [See 1, last signification but one.] مِرْبَاعٌ: see رُبْعٌ: — and مَرْبُوعٌ: — and رَبْعٌ. — Rain that comes in the beginning of the [season called] رَبِيع: [an epithet used in this sense as a subst.:] pl. مَرَابِيعُ. (S, * K, * TA, * [in which only the pl. is mentioned,] and EM p. 140.) Hence, مَرَابِيعُ النُّجُوم, as used in a verse of Lebeed cited in the first paragraph of art. رزق; by the نُجُوم being meant the أَنْوَآء; (S;) i. e. the Mansions of the Moon [which by their rising or setting at dawn were supposed to bring rain or wind or heat or cold]. (EM ubi suprà.) — Applied to a place, That produces herbage in the beginning of the [season called] رَبِيع. (K, TA.) — — Applied to land (أَرْضٌ): see مُرْبِعٌ. — — Applied to a she-camel: see مُرْبِعٌ. مَرْبُوعٌ Twisted of four twists, or strands; (S, TA;) applied to a rope, (TA,) as also ↓ مِرْبَاعٌ, (Ibn-' Abbád, TA,) and to a bow-string, and a bridle. (S, TA.) — — Applied to a spear, Four cubits in length: (TA:) or neither long nor short; (S, TA;) and in like manner applied to a man: see رَبْعٌ, in two places: (S, Mgh, L, &c.:) and [hence its pl.] مَرَابِيعُ, applied to horses, compact in make. (TA.) — Also, applied to a man, Having a fever which seizes him on one day and leaves him two days and then comes again on the fourth day [counting the day of the

next preceding fit as the first; i. e. having, or seized by, a quartan fever]; as also ↓ مُرْبَعٌ; (S, K;) and ↓ مُرْبِعٌ is said to be used in the same sense; but the Arabs say مُرْبَعٌ. (Az, TA.) — أَرْضٌ مَرْبُوعَةٌ, and شَجَرٌ مَرْبُوعٌ, Land, and trees, watered by the rain in the season called رَبِيع. (S, TA.) — — [Hence,] مَرْبُوعٌ, applied to a man, also signifies (tropical:) Restored from a state of poverty to wealth or competence or sufficiency; recovered from his embarassment or difficulty, or from a state of perdition or destruction. (TA.) مَرَابِيعُ, pl. of مَرْبُوعٌ [q. v.]: — and pl. of مِرْبَاعٌ [q. v.]. مُرْتَبَعٌ: see رَبْعٌ, in three places. مُرْتَبِعٌ, applied to a beast, That has pastured upon the [herbage called] رَبِيع, and become fat, and brisk, lively, or sprightly. (TA.) — See also رَبْعٌ: — and see أَرْضٌ مَرْبَعَةٌ. جَلَسَ مُتَرَبِّعًا He sat cross-legged; i. q. تَرَبَّعَ فِى جُلُوسِهِ. (TA.) مُسْتَرْبِعٌ شَيْئًا Having power, or ability, for, or to do, a thing; as, for instance, war, or battle; (IAar;) or to bear, or endure, a thing; (IAar, Sgh;) as when relating to an envier, meaning his envy. (Sgh.) You say also رَجُلٌ مُسْتَرْبِعٌ بِعَمَلِهِ A man who is able by himself to execute his work, having power, or strength, to do it, and very patient. (K.) يَرْبُوعٌ, in which the ى is augmentative, (Kr, S, Msb,) because there is not in the language of the Arabs any word of the measure فَعْلُولٌ, (Kr, S,) except what is extr., such as صَعْفُوقٌ, (K,) which is a foreign word [introduced into their language], (S in art. صعفق,) [The jerboa;] a certain wellknown beast; (K;) a small beast like the فَأْرَة [or rat], but longer in the tail and ears, and of which the hind legs are longer than the fore-legs, the reverse of what is the case in the زَرَافَة [or giraffe]; called by the vulgar جَرْبُوع; (Msb;) a rat (فَأْرَة) of which the burrow has four entrances; Az says, it is a small beast larger than the جُرَذ, [q. v.; but in the L, in art. جرذ, the reverse of this is said;] and the name is applied alike to the male and the female: (TA:) [Forskål (“ Descr. Animalium,” p. iv.,) terms it mus jaculus: see the questions appended to Niebuhr's “ Descr. de l' Arabie,” p. 177:] pl. يَرَابِيعُ. (S, Msb.) [See ذُو الرُّمَيْحِ, voce رُمْحٌ.] — — Hence, (TA,) اليَرْبُوعُ also signifies لَحْمَةُ المَتْنِ (tropical:) [The portion of flesh and sinew next the back-bone, on either side]; (S * K;) as being likened to the فأرة [thus called]: (TA:) or this is with damm [اليُرْبُوعُ]: (K:) or the يَرَابِيعُ of the مَتْن are its portions of flesh; (T, S, K;) and the word has no sing.: (K:) Az says, I have not heard any sing. thereof. (TA.) الجَارُ اليَرْبُوعِىُّ The neighbour that is variable in his actions [like the jerboa, which is noted for having recourse to various expedients, in the formation of its burrow, &c., to avoid capture]; like الجَارُ البَرَاقِشِىُّ. (IAar, TA in art. جور.) ربق 1 رَبَقَهُ, aor. رَبُقَ (S, Msb, K) and رَبِقَ, (S, K,) inf. n. رَبْقٌ, (JK, S, Msb,) He put his head (i. e. the head of a kid, S, K, or of a lamb, K, or of a sheep or goat, Msb) into the رِبْقَة, (S, K,) or into the رِبْق: (Msb:) or, accord. to the M, he made fast, or bound or tied fast or firmly, him, or it, in the رِبْقَة: (TA:) or he made fast, or bound or tied fast or firmly, his (a sheep's or goat's) neck with the رِبْق, or cord: (JK:) and ↓ رَبَّقَهُ, inf. n. تَرْبِيقٌ, he made fast, or bound or tied fast or firmly, him, or it, in the رِبَاق [pl. of رِبْقٌ or of رِبْقَةٌ]. (TA.) — — [Hence,] رَبَقَهُ فِى الأَمْرِ, (Msb, K,) aor. رَبُقَ, inf. n. رَبْقٌ, (Msb,) (assumed tropical:) He made him to fall into the thing, or affair. (Msb, K.) — — رَبْقٌ also signifies The act of making fast; or binding, or tying, fast, or firmly; and so رِبْقٌ; (K;) each as an inf. n. of رَبَقَهُ. (TK.) 2 ربّق [He prepared the أَرْبَاق, pl. of رِبْقٌ]. One says, رَمَّدِتِ الضَّأْنُ فَرَبِّقْ رَبِّقْ, i.e. [The ewes have secreted milk in their udders: therefore] prepare thou the أَرْبَاق: prepare thou the ارباق: for they will bring forth soon: (S, K:) because they [begin to] secrete milk in their udders عَلَى رَأْسِ الوَلَدِ [i. e. at the time of bringing forth, or when about to produce the young]. (S.) It is not thus in the case of she-goats: therefore, (S,) in the case of these, one says رَنِّقْ, with ن, (S, K,) meaning “ wait thou: ” because they show sings of pregnancy in the state of their udders, and bring forth after some length of time: and [in the case of these] one says also رَمِّقْ, with م. (K. [See arts. رمق and رنق.]) — — One also says, رَبَّقَ أَثْنَآءَ الحَبْلِ, meaning He made loops in the middle of the rope to put upon the necks of the young lambs or kids. (T in art. ثنى.) — — See also 1. — — رَبَّقْتُ الكَلَامَ I interlarded, or embel-lished, the speech, or discourse, with falsehood; as also رَمَّقْتُهُ; syn. لَفَّقْتُ بَيْنَهُ; (JK;) [or لَفَّقْتُهُ; for] تَرْبِيقُ الكَلَامِ signifies تَلْفِيقُهُ; (Ibn-'Abbád, K;) as also تَرْمِيقُهُ. (Ibn-'Abbád.) 5 تَرَبَّقْتُ الشَّىْءَ, (JK,) or تربقته مِنْ عُنُقِى, (Ibn-'Abbád, K,) (tropical:) I hung the thing upon my neck. (JK, Ibn-'Abbád, K, TA.) 8 ارتبق He (a kid) had his head put into the رِبْقَة. (S.) — — [Hence,] ارتبق فِى حِبَالَتِى He (a gazelle, S, K) became caught in my snare. (Lh, JK, S, K.) — — And ارتبقتُ فِى حِبَالَتِهِ (tropical:) I became caught in [the snare of] his deceit. (TA.) — — And ارتبق فِى الأَمْرِ (assumed tropical:) He fell into the thing, or affair. (Msb, K.) — اِرْتَبَقْتُهُ لِنَفْسِى I tied, bound, or made fast, him, or it, for myself. (TA.) رِبْقٌ A cord having in it a number of loops wherewith lambs, or kids, are tied, or made fast; any one of which loops is termed ↓ رِبْقَةٌ (S, Msb, K) and ↓ رَبْقَةٌ: (K:) or a cord which is doubled in the form of a ring, into which is put the head of a sheep or goat, and which is then tied, or made fast: so, says Az, I have heard from the Arabs of the desert of Benoo-Temeem: (TA:) pl. [of mult.] رِبَاقٌ (S, Msb, K) and رِبَقٌ and [of pauc.] أَرْبَاقٌ. (S, K.) — — Hence, (TA,) خَلَعَ الإِسْلَامِ مِنْ عُنُقِهِ ↓ رِبْقَة, (S, Msb, TA,) occurring in a trad., (S,) (tropical:) He cast off the tie of El-Islám, (Msb, TA,) with which he had bound himself, (TA,) [from his neck.] (Msb, TA. [See also خَلَعَ.]) And لَكُمُ العَهْدُ مَا لَمْ تَأْكُلُوا الرِّبَاقَ, also occurring in a trad., (S,) meaning (tropical:) [The covenant is yours] as long as ye sever not the tie with which ye are bound; this tie being likened to the رِبْق upon the necks of lambs or kids; and the severing thereof, to the beast's eating its رِبْق, and severing it; for thereby the beast becomes free from the tie. (TA.) And in a trad. of 'Omar, حُجُوا بِالذُّرِّيَّةِ لَا تَأْكُلُوا أَرْزَاقَهَا وَتَذَرُوا أَرْبَاقَهَا فِى أَعْنَاقِهَا [Perform ye the pilgrimage with the women: devour not their means of subsistence, while ye leave their ties upon their necks]: he likens the obligations imposed upon them to ارباق. (TA.) One says also, حَلَّ ↓ رِبْقَتَهُ, meaning (tropical:) He removed from him his anxiety: (K, TA:) and so ↓ قَطَعَ رِبْقَتَهُ. (TA.) رَبْقَةٌ: see the next preceding paragraph. رِبْقَةٌ: see رِبْقٌ, in four places. — — Also A thing woven of black wool, of the width of the تِكَّة [or band of the drawers or trowsers], in which is a red stripe of dyed wool: its extremities are tied together, and then it is hung upon the neck [or shoulder] of a boy, so that one of his arms comes forth from it like as when a man puts forth one of his arms from the suspensory of the sword: the Arabs of the desert hang the رِبَق [pl. of رِبْقَةٌ] upon the necks of their boys only as a preservative from the [evil] eye. (T, TA.) رِبَقَّانٌ and رِبِقَّانَةٌ Evil in disposition: applied to a man; and in like manner to a woman: mentioned by As and in the K in art. عبق [where, in some copies, it is written رَبَقَانٌ]. (TA.) رَبِيقٌ, (TA,) or رَبِيقَةٌ, (S, Msb, K,) applied to a lamb or kid (بَهْمَة), (ISk, S, K,) or to a sheep or goat (شَاة), (Msb, TA,) Having its head put into the رِبْقَة; (ISk, S, Msb, K, TA;) as also ↓ مَرْبُوقَةٌ (ISk, JK, S, Msb, K) and ↓ مُرَبَّقَةٌ. (JK, TA.) أُمُّ الرُّبَيْقِ Calamity, or misfortune: (JK, S, K:) whence the prov., جَآءَنَا بِأُمِّ الرُّبَيْقِ عَلَى أُرَيْقٍ, (TA,) meaning He brought us a great calamity, or misfortune: (K in art. ارق:) As says that the Arabs assert it to have been said by a man who saw the ghool upon a dusky white camel (جَمَل أَوْرَق); (S in that art., and TA;) أُرَيْق being the dim. of أَوْرَق: (K in that art.:) or امّ الربيق is a name of war, or battle: or the viper: (JK, Ibn-'Abbád, TA:) this last signification is held to be correct by Z, because, he says, the viper is short, and when it folds itself

it resembles the ربَق (TA.) تِرْبِيقٌ A cord with which a ewe, or goat, is tied (K, TA) by the neck. (TA.) مُرْبِقٌ i. q. مُطْرِقٌ [Silent: or lowering the eyes, looking towards the ground: &c.]. (JK, TA.) مُرَبَّقَةٌ: see رَبِيقٌ. — Also, [or خُبْزَةٌ مُرَبَّقَةٌ,] A cake of bread, or one baked in ashes, into which fat has been put; syn. خُبْزَةٌ مُشَحَّمَةٌ. (K.) مَرْبُوقَةٌ: see رَبِيقٌ ربك 1 رَبَكَهُ, (S, K,) [like لَبَكَهُ,] aor. رَبُكَ, inf. n. رَبْكٌ, (S, TA,) He mixed, or mingled, it. (S, K.) — — Also, (K,) aor. as above, (TA,) and so the inf. n., (S, TA,) He made it good, or qualified it properly, namely, ثَرِيد [i. e. crumbled, or broken, bread, moistened with broth], (S, K, TA,) and mixed it with some other thing. (TA.) — — And رَبَكَ رَبِيكَةً, (K, TA,) [and رَبَكَ alone,] aor. and inf. n. as above, (TA,) He made ربيكة [q. v.]. (K.) غَرْثَانُ فَارْبُكُوا لَهُ [He is hungry, therefore make ye ربيكة for him], (S, K,) or, as IDrd relates it, فِابْكُلُوا لَهُ [i. e., "therefore mix ye بَكَالَة (a certain food) for him "], (TA,) is a prov.; (S, K;) the origin of which was this: (S:) a certain Arab of the desert, (S, K,) said in the O to be Ibn-Lisán-el-Hommarah, (TA,) came to his family, or wife, (S, K,) from a journey, (TA,) and was congratulated with the annunciation that a boy was born to him: whereupon he said, " What shall I do with him? Shall I eat him or shall I drink him? " so his wife said, غَرْثَانُ فَارْبُكُوا لَهُ: and when he was satiated, he said, " How are the infant and his mother? " (S, K:) the saying means, "he is hungry, therefore prepare ye for him food, that his hunger may be allayed, and then congratulate him with the annunciation of the birth of the child: " and IDrd says that it is applied to the case of him whose anxiety has departed and who has become unoccupied so that he may attend to other things. (TA.) — — And رَبَكَ فُلَانًا, (Lth, K,) inf. n. as above, (Lth, TA,) He threw such a one into mire. (Lth, K.) — رَبِكَ: see 8. 8 ارتبك It was, or became, mixed, or mingled. (S, K.) — — He (a man) stuck fast in mire. (Lth, K, * TA.) And (tropical:) He (an animal of the chase) struggled in the snare. (K, TA.) — — (tropical:) He (a man, TA) was, or became, in the condition of one whose affair, or case, is confused to him; as also ↓ رَبِكَ, aor. رَبَكَ, (K, TA,) inf. n. رَبَكٌ. (TA.) And ارتبك فِى الأَمْرِ (assumed tropical:) He (a man) was, or became, entangled in the affair, and could hardly, or not at all, escape from it. (S.) And ارتبك فِى الهَلَكَاتِ (tropical:) He fell into cases of perdition, and could hardly, or not at all, escape from them. (TA from a trad. of 'Alee.) — — ارتبك فِى كَلَامِهِ (tropical:) He reiterated in his speech, by reason of an impediment, or inability to say what he would; syn. تَتَعْتَعَ. (K, TA.) 11 ارباكّ رَأْيُهُ عَلَيْهِ, (K, * TA,) inf. n. اِرْبِيكَاكٌ, (TA,) (assumed tropical:) His opinion, or judgment, was, or became, confused to him. (Ibn-'Abbád, K, TA.) — — And ارباكّ عَنِ الأَمْرِ (assumed tropical:) He (a man) paused, or stopped, from the affair. (Ibn-'Abbád, K.) رَبِكٌ (assumed tropical:) A man (IDrd) weak in art, artifice, cunning, ingenuity, or skill, in the management of affairs: (IDrd, K:) a possessive epithet. (IDrd.) رُبَكٌ and ↓ ربَكٌ and ↓ رَبِيكٌ (assumed tropical:) A man in a state of confusion in respect of his affair, or case: (K:) the last is a possessive epithet. (TA.) رِبَكٌ: see what next precedes. رَبُوكٌ Dates kneaded with clarified butter and [the preparation of dried curd called] أَقِط, after which it is eaten. (Sgh, TA.) [See also رَبِيكَةٌ.] رَبِيكٌ: see the next paragraph: — — and see also رُبَكٌ. رَبِيكَةٌ (S, K) and ↓ رَبِيكٌ (K) Dates with clarified butter and [the preparation of dried curd called] أَقِط, (S, K,) kneaded together, and then eaten; [like رَبُوكٌ, as explained above;] and, as ISk says, sometimes water is poured upon it, and it is drunk: or, he adds, accord. to Ghaneeyeh Umm-El-Homáris, أَقِط and dates and clarified butter, made soft, not like what is called حَيْس: (S:) or (accord. to Ed-Dubeyreeyeh, S) flour and أَقِط (S, K) ground, and then (S) mixed with clarified butter (S, K) and رُبّ [or inspissated juice]: (S:) or dates and أَقِط (K, TA) kneaded without clarified butter: (TA:) or inspissated juice (رُبّ, K, TA) mixed (TA) with flour or سَوِيق [i. e. meal of parched barley]: (K, TA:) or a cooked compound of dates and wheat. (K.) — — Also the former word, A portion of fresh butter from which the milk will not separate, (Sgh, K,) so that it is mixed [therewith]. (Sgh.) — — And Water mixed with mud. (Sgh, K.) — — [Hence,] رَمَاهُ بِالرَّبِيكَةِ i. e. (assumed tropical:) [He accused him of] a thing that stuck fast upon him. (TA.) ربل 1 رَبَلُوا, (T, S, M, K,) aor. رَبُلَ (T, S, K) and رَبِلَ, (K,) inf. n. رُبُولٌ, (T,) They multiplied; became many in number: (T, M, K:) they increased and multiplied: (S:) and their children multiplied, and their cattle, or property. (M, K.) See also 8. — — رَبَلَتْ She (a woman) was, or became, fleshy; (M;) and so ↓ تربّلت. (S.) And you say also ↓ لَحْمُهُ تربّل [app. meaning His flesh was, or became, abundant]. (M in art. رأبل.) — رَبَلَتِ الأَرْضُ, (IDrd, M, K,) inf. n. رَبْلٌ; (IDrd, TA;) and ↓ اربلت; (IDrd, M, K;) The land produced رَبْل [q. v.]: (IDrd, K:) or abounded with رَبْل: (M:) or the latter signifies it ceased not to have in it رَبْل. (T.) And رَبَلَتِ المَرَاعِى The pasturages abounded with herbage. (T.) [See also 5.] 4 أَرْبَلَ see above. — Also اربل He was, or became, wicked, crafty, or cunning; [like رَأْبَلَ; see art. رأبل;] and lay in wait for the purpose of doing evil, or mischief. (TA.) 5 تَرَبَّلَ see 1, in two places. — تربّلت الأَرْضُ The land had trees such as are termed رَبْل; i. e. breaking forth with green leaves, without rain, when the season had become cool to them, and the summer had retired: (As, A'Obeyd, T:) or the land became green after dryness, at the advent of autumn. (S.) And تربّل الشَّجَرُ The trees put forth leaves such as are termed رَبْل. (M, K. *) — — تربّل also signifies He ate رَبْل; (Ibn-'Abbád, K;) said of a gazelle. (Ibn-'Abbád, TA.) And They (a company of men) pastured their cattle upon رَبْل. (M, K.) And He prosecuted a search after رَبْل. (Ibn-'Abbád, K.) — — Also He took, captured, caught, snared, or trapped; or sought to take &c.; game, or wild animals, or the like. (M, K.) You say, خَرَجُوا يَتَرَبَّلُونَ They went forth to take &c., or seeking to take &c., game &c. (M.) 8 ارتبل مَالُهُ His cattle, or property, multiplied; (Ibn-'Abbád, K;) like ↓ رَبَلَ. (Ibn-'Abbád, TA.) Q. Q. 2 تَرَيْبَلَ, originally تَرَأْبَلَ: see the latter, in art. رأبل. رَبْلٌ Fat, and soft, or supple: [perhaps, in this sense, a contraction, by poetic license, of رَبِلٌ:] an epithet applied to a man. (Ham p. 630.) — Also A sort of trees which, when the season has become cool to them, and the summer has retired, break forth with green leaves, without rain: (As, A'Obeyd, T, S:) or certain sorts of trees that break forth [with leaves] in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain: (K:) accord. to Aboo-Ziyád, a plant, or herbage, that scarcely, or never, grows but after the ground has dried up; as also رَيِّحَةٌ and خِلْفَةٌ and رِبَّةٌ: (TA:) [and] leaves that break forth in the end of the hot season, after the drying up, by reason of the coolness of the night, without rain: (M:) pl. رُبُولٌ. (S, M, K.) رَبَلٌ A certain plant, intensely green, abounding at Bulbeys [a town in the eastern province of Lower Egypt, commonly called Belbeys or Bilbeys,] (K) and its neighbourhood: (TA:) two drachms thereof are an antidote for the bite of the viper. (K.) رَبِلٌ, applied to a man, Fleshy: (A'Obeyd, S, TA:) or fleshy and fat. (TA. [See also رَبِيلٌ.]) And [in like manner the fem.] رَبِلَةٌ, as also ↓ مُتَرَبِّلَةٌ, Fleshy (M, K) and fat; applied to a woman. (M.) And رَبِلَةٌ applied to a woman signifies also Large in the رَبَلَات [pl. of رَبَلَةٌ, q. v.]; (Lth, T, M, K;) as also ↓ رَبْلَاءُ: (M, K:) or both signify رَفْغَاءُ; (O, K; [in the CK, erroneously, رَقْعاءُ;]) i. e. narrow in the أَرْفَاغ [or groins, or inguinal creases, or the like], as expl. in the 'Eyn: (TA:) or you say رَبْلَاءُ رَفْغَاءُ, meaning [app., as seems to be implied in the context, large in the رَبَلَات and] narrow in the أَرْفَاغ. (Lth, T.) رَبْلَةٌ: see what next follows. رَبَلَةٌ (AZ, T, S, M, K) and ↓ رَبْلَةٌ, (S, M, K,) the former said by As to be the more chaste, (S,) The inner part of the thigh; (AZ, T, S, M, K;) i. e., of each thigh, of a man: (AZ, T:) or any large portion of flesh: (M, K:) or the parts (M, K) of the inner side of the thigh [or of each thigh] (M) that surround

the udder (M, K) and the vulva: (K:) pl. رَبَلَاتٌ; (AZ, T, S, M, K;) which Th explains as meaning the roots of the thighs. (M, TA.) رَبَالٌ Fleshiness and fatness. (IAar, T. [Thus in two copies of the T, without ة. See also رَبَالَةٌ.]) رَبِيلٌ Fleshy; applied to a man: (T:) or corpulent, large in body, or big-bodied; so applied: (TA:) and with ة fat; applied to a woman. (TT, as from the T; but wanting in a copy of the T. [See also رَبِلٌ.]) — — [Also] A thief who goes on a hostile, or hostile and plundering, expedition, (M, K,) against a party, (M,) by himself. (M, K. [See also رِيبَالٌ; and see Q. 2 in art. رأبل.]) رَبَالَةٌ Fleshiness, (A'Obeyd, S, M, K,) and some add and fatness. (TA. [See also رَبَالٌ.]) — — بِئْرٌ ذَاتُ رَبَالَةٍ A well of which the water is wholesome and fattening to the drinkers. (Ham p. 367.) رَبِيلَةٌ Fatness; (S, M, K;) and ease, or ampleness of the circumstances, or plentifulness and pleasantness, or softness or delicateness, of life: (M, K: [in the CK, النَّعْمَةُ is erroneously put for النَّعْمَةُ:]) or the primary signification is softness, or suppleness, and fatness. (Ham p. 367.) رَبْيَلٌ, applied to a woman, Soft, or tender: (O, TA:) or fleshy: (TA:) or soft, or tender, and fleshy. (K. [In the CK, النَّاقةُ is erroneously put for النَّاعِمَةُ.]) رَابِلَةٌ The flesh of the shoulder-blade. (Ibn- 'Abbád, TA.) رِيبَالٌ The lion; (A'Obeyd, T, S, M, K;). as also رِئْبَالٌ, (S,) which is the original form, (M in art. رأبل, q. v.,) derived from رَأْبَلَةٌ signifying " wickedness," &c.: (TA in that art.:) Aboo-Sa'eed says that it is allowable to omit the ء [and substitute for it ى]: (S:) [and Az says,] thus I have heard it pronounced by the Arabs, without ء: (T:) or, accord. to Skr, it signifies a fleshy and young lion: (TA:) the pl. is رَيَابِلَةٌ (T, TA) and رَيَابِيلُ: (S, TA:) and hence رَيَابِيلُ العَرَبِ, meaning Those, of the Arabs, who used to go on hostile, or hostile and plundering, expeditions, upon their feet [and alone]. (TA. [See also رَبِيلٌ; and see Q. 2 in art. رأبل.]) It is also applied as an epithet to a wolf: and to a thief: (T, S:) accord. to Lth, because of their boldness: (T:) or as meaning Malignant, guileful, or crafty. (TA.) Applied to an old, or elderly, man, (M, K,) it means Advanced in age, (M,) or weak, or feeble. (K.) Also One who is the only offspring of his mother. (Ibn-'Abbád, TA.)— — Applied to herbage, Tangled, or luxuriant, or abundant and dense, and tall. (Fr, T, K.) رِيبَالَةٌ A cunning, or crafty, lion. (TA.) رَبْلٌ أَرْبَلُ means, (M, K,) app., (M,) Good, or excellent, رَبْل. (M, K. *) — رَبْلَآءُ [its fem.]: see رَبِلٌ. أَرْضٌ مِرْبَالٌ A land that ceases not to have in it رَبْل: (T:) or a land abounding therewith. (M, K.) مُتَرَبِّلَةٌ, applied to a woman: see رَبِلٌ. ربو

1 رَبَا, aor. يَرْبُو, (T, S, M, Msb, K,) inf. n. رَبْوٌ, (so in copies of the S, [in one of my copies of the S not mentioned,]) or رُبُوٌّ and رَبَآءٌ, (M, K, TA,) the latter erroneously written in [some of] the copies of the K رِبَآء, (TA,) It (a thing, T, S, Msb) increased, or augmented. (T, S, M, Msb, K.) Said, in this sense, of property: (Mgh:) or, said of property, It increased by usury. (M, TA.) لِيَرْبُوَ فِى أَمْوَالِ النَّاسِ فَلَا يَرْبُو ↓ وَمَا آتَيْتُمْ عِنْدَ اللّٰهِ, in the Kur [xxx. 38], (T, Bd,) means And what ye give of forbidden addition in commercial dealing, [i. e. of usury,] (Bd,) or what ye give of anything for the sake of receiving more in return, (Zj, T, Bd,) and this is not forbidden accord. to most of the expositions, though there is no recompense [from God] for him who exceeds what he has received, (Zj, T,) in order that it may increase the possessions of men, (T, * Bd,) it shall not increase with God, (T, Bd,) nor will He bless it: (Bd:) some (namely, the people of El-Hijáz, T, or Náfi' and Yaakoob, Bd) read ↓ لِتُرْبُوا, (T, Bd,) meaning, in order that ye may increase [the property of men], or in order that ye may have forbidden addition [or usury therein]. (Bd.) — — Also It became high. (Msb, * TA.) — — رَبَا, aor. as above; and رَبِىَ, aor. يَرْبَى; said of a child, He grew up. (Msb.) You say, رَبَوْتُ فِى بَنِى فُلَانٍ, (S,) or فِى حَجْرِهِ, inf. n. رُبُوٌّ (M, K, TA) and رَبْوٌ, (M, TA,) with damm, (TA,) this latter on the authority of Lh, (M, TA,) accord. to the K رَبْوٌ, with fet-h, but correctly with damm; (TA;) and رَبِيتُ, (S, M, TA,) in the copies of the K erroneously written رَبَيْتُ, (TA,) inf. n. رَبَآءٍ and رُبِىٌّ; (M, K, TA; [the latter, accord. to the CK, رَبِىٌّ, which is a mistranscription;]) I grew up [among the sons of such a one, or in his care and protection]. (S, M, K.) — — رَبَتِ الأَرْضُ The ground [being rained upon] became large, and swelled. (M, TA.) In the Kur xxii. 5 and xli. 39, for وَرَبَتْ, some read وَرَبَأَتْ: the former means and [becomes large, and swells; or] increases: the latter means " and rises. " (T. [See art. ربأ.]) — — رَبَا السَّوِيقُ, inf. n. رُبُوٌّ, The سويق [or meal of parched barley] had water poured upon it, and in consequence swelled: (M, TA:) in the copies of the K, رَبَا السَّوِيقَ, expl. as meaning he poured water on the سويق, and it consequently swelled. (TA.) — — رَبَا said of a horse, (S, K,) aor. يَرْبُو, (TA,) inf. n. رَبْوٌ, (K,) He became swollen, or inflated, from running, or from fear, or fright (S, K.) — — He was, or became, affected with what is termed رَبْوٌ; (S, M, K;) i. e. he was, or became, out of breath; his breath became interrupted by reason of fatigue or running &c.; or he panted, or breathed shortly or uninterruptedly; syn. اِنْبَهَرَ: (TA:) and so ↓ تربّى; for you say, طَلَبْنَا الصَّيْدَ حَتَّى تَرَبَّيْنَا, i. e. [We pursued the chase until] we became out of breath; &c.; syn. بُهِرْنَا. (M.) — — See also 4. — رَبَوْتُ الرَّابِيَةَ I ascended, or mounted, upon the hill, or elevated ground. (S, K.) 2 رَبَّيْتُهُ, (S, M, Mgh, Msb, K,) inf. n. تَرْبِيَةٌ, (S, K,) I reared him, fostered him, or brought him up; (M, Msb;) namely, a child: (Msb:) I fed, or nourished, him, or it; (S, Mgh, K;) namely, a child, (Mgh,) or anything of what grows, or increases, such as a child, and seedproduce, and the like; (S;) as also ↓ تَرَبَّيْتُهُ: (Mgh, K:) the former is said to be originally رَبَّبْتُهُ. (Er-Rághib, TA. [See 1 in art. رب, in two places.]) [Thus رَبَّيْتُ signifies I reared, or cultivated, plants or trees.] And ربّى is said of earth, or soil, meaning It fostered plants or herbage. (L in art. رشح, &c.) And يُنَوِّرُ وَلَا يُرَبِّى is said of a tree [as meaning It produces blossoms, but does not mature its produce]. (AHn, M and L in art. مظ.) — — رَبَّيْتُ الأُتْرُجَّ بِعَسَلٍ (tropical:) [I preserved the citron with honey], and الوَرْدَ بِسُكَّرٍ [the roses with sugar: like رَبَّبْتُهُ]. (TA.) — — رَبَّيْتُ عَنْ خِنَاقِهِ [in the CK خُناقِه, which I think a mistranscription,] (tropical:) I removed, or eased, [his cord with which he was being strangled; app. meaning, his straitness;] (K;) mentioned by Z. (TA.) [See a similar phrase in art. رخو, conj. 4.] 3 راباهُ, (K in art. مجر, as syn. of مَاجَرَهُ,) inf. n. مُرَابَاةٌ, (TA ibid.,) [He practised usury, or the like, with him: used in this sense in the present day.] — — And رَابَيْتُهُ, (K,) inf. n. as above, (TA,) I treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him. (K, * TA.) 4 أَرْبَيْتُهُ (in [some of] the copies of the K, erroneously, ارتبيته, TA) I increased, or augmented, it. (M, K, TA.) Hence, in the Kur [ii. 277], وَيُرْبِى الصَّدَقَاتِ (M, TA) And He will increase, or augment, alms-deeds; (Jel;) will multiply the recompense thereof, (Bd, Jel,) and bless them. (Bd.) See also an ex. in the first paragraph. — أَرْبَيْتُ I took more than I gave. (S.) — — [Hence,] اربى, said of a man, signifies [particularly] He engaged in, or entered upon, الرِّبَا [i. e. the practising, or taking, of usury or the like; he practised, or took, usury or the like; as also ↓ رَبَا, aor. رَبْوٌ; for] إِرْبَآءٌ and رَبْوٌ, as inf. ns., both signify, in Pers., رِبَا خُورْدَنْ. (KL. [In the TA, رَبَا, said of a man, is expl. by the words حصل فى ربوة: but I think that the right reading must be حَصَّلَ فِى رِبًوا, or مِنْ رِبًوا; and the meaning, He acquired in the practice of usury or the like, or he acquired of usury or the like.]) See, again, an ex. in the first paragraph. — — اربى عَلَى الخَمْسِينَ, (M, Msb,) وَنَحْوِهَا, (M,) He exceeded [the age of fifty, and the like]. (M, Msb.) — — [أَرْبَى said of

the عَرْفَج, in a copy of the S, in art رقط is a mistranscription for أَدْبَى, with dál.] 5 تربّى, said of a child, (Mgh, Msb,) He was, or became, fed, or nourished; (Mgh;) or reared, fostered, or brought up. (Msb.) — See also 1, near the end of the paragraph. — تَرَبَّيْتُهُ: see 2. رَبْوٌ: see رُبْوَةٌ. — — Also A company (IAar, T, K, TA) of men: (IAar, T, TA:) pl. أَرْبَآءٌ: (IAar, T, K, TA:) and ↓ رِبْوَةٌ likewise signifies a company; or, as some say, ten thousand; as also رُبَّةٌ; (M, TA;) or the former of these two words, (i. e. ربوة,) accord. to the A, signifies a great company of men, such as ten thousand. (TA.) It is said in the K that ↓ رِبْوَةٌ signifies Ten thousand dirhems; as also ↓ رُبَةٌ: but in this assertion are errors; for the former of these two words signifies as explained in the foregoing sentence; and the latter of them is with teshdeed, belonging to art. ربّ, and signifies a company [or great company] of men. (TA.) — Also, (T, S, M, K, TA,) and ↓ رَبْوَةٌ, (M, TA,) The state of being out of breath; interruption of the breath by reason of fatigue or running &c.: or a panting, or breathing shortly or uninterruptedly: syn. بُهْرٌ, (T, M, TA,) and اِنْبِهَارٌ: (TA:) or a loud (lit. high) breathing: (S:) and a state of inflation of the جَوْف [or chest]. (M, TA.) [The former word is now often used as signifying Asthma.] رِبًا, (T, M, Msb, K,) or ↓ رِبْوا, (S, Mgh,) [for it is often thus written, and generally thus in the copies of the Kur-án,] with the short ا accord. to the pronunciation best known, (Msb,) [which implies that it is also pronounced ↓ رِبَآءٌ,] An excess, and an addition: (Msb:) an addition over and above the principal sum [that is lent or expended]: but in the law it signifies an addition obtained in a particular manner: (Er-Rághib, TA:) [i. e. usury, and the like; meaning both unlawful, and lawful, interest or profit; and the practice of taking such interest or profit:] it is in lending, (Zj, T,) or in buying and selling, (S,) and in giving: and is of two kinds; unlawful, and lawful: the unlawful is any loan for which one receives more than the loan, or by means of which one draws a profit; [and the gain made by such means:] and the lawful is a gift by which a man invites more than it to be given to him, or a gift that he gives in order that more than it may be given to him; [and the addition that he so obtains:] (Zj, T:) [it generally means] an addition that is obtained by selling food [&c.] for food [&c.], or ready money for ready money, to be paid at an appointed period; or by exchanging either of such things for more of the same kind: (Bd in ii. 276:) or the taking of an addition in lending and in selling: (PS:) [it is said to be] i. q. عِينَةٌ: (M, K:) [but although رِبًا and عِينَةٌ are both applicable sometimes in the same case, neither of them can be properly said to be generally explanatory of the other, or syn. therewith: رِبَا النَّسِيْئَةِ is a term specially employed to signify profit obtained in the case of a delay of payment: and رِبَا الفَضْلِ to signify profit obtained by the superior value of a thing received over that of a thing given:] the dual of رِبًا (M, Msb, K) or رِبًوا (S) is رِبَوَانِ and رِبَيَانِ; (S, M, Msb, K;) the former being agreeable with the original; (M, Msb;) the ى in the latter being because of the imáleh occasioned by the preceding kesreh. (M.) See an ex. near the beginning of the first paragraph of this art. ↓ رُبْيَةٌ, thus pronounced by the Arabs, but by the relaters of a trad., in which it occurs, ↓ رُبِّيَّةٌ, (Fr, T, S, Mgh,) or, as some say, ↓ رُبْيَةٌ, as though this were the dim. of رُبْيَةٌ, (Mgh,) is a dial. var. of رِبًوا [or رِبًا]; and by rule should be رُبْوَةٌ: (Fr, T, S, Mgh:) or, accord. to Z, رُبِّيَةٌ may be of the measure فُعُّولَةٌ from الرِّبَا. (TA.) [See also رَمَآءٌ, in art. رمى.] رُبَةٌ: see رَبْوٌ. رَبْوَةٌ: see the next paragraph: — and see also رَبْوٌ. رُبْوَةٌ and ↓ رَبْوَةٌ and ↓ رِبْوَةٌ; (T, S, M, Msb, K;) the first of which is preferred, (T,) or most common; (Msb;) and the second, of the dial. of Temeem; (T, Msb;) and ↓ رَبْوٌ (M, K) and ↓ رَبَاوَةٌ (T, S, M, K) and ↓ رِبَاوَةٌ (M, K) and ↓ رُبَاوَةٌ (IJ, K) and ↓ رَابِيَةٌ (T, S, M, Msb, K) and ↓ رَبَآءَةٌ; (M, K;) A hill; i. e. an elevation of ground, or elevated ground: (T, S, M, K:) or an elevated place: so called because it is high: (Msb, TA:) the pl. of رُبْوَةٌ is رُبًى (T, Msb) and رُبِىٌّ: (T:) and the pl. of ↓ رَابِيَةٌ is رَوَابٍ; (T, Msb;) which ISh explains as meaning elevated sands, like the دَكْدَاكَة [q. v.], but higher and softer than the latter; the latter being more compact and rugged; the رابية, he says, has in it depression and elevation; it produces the best and the most numerous of the herbs, or leguminous plants, that are found in the sands; and men alight upon it. (T.) رِبْوَةٌ: see the next preceding paragraph: — — and see رَبْوٌ, in two places. رُبْيَةٌ and رُبَيَّةٌ and رُبِّيَّةٌ: see رِبًا, last sentence: — and see also art. ربى. رِبًوا: see رِبًا. [The و is silent, like the ا.] رَبْوَآءُ: see رَابٍ. رِبَوِىٌّ Of, or relating to, what is termed رِبًا or رِبًوا [i. e. usury and the like]: (Mgh, Msb:) رَبَوِىٌّ is said by Mtr to be wrong. (Msb.) رَبَآءٌ Excess, excellence, or superiority; syn. طَوْلٌ: (IDrd, S, K:) so in the saying, لِفُلَانٍ عَلَى فُلَانٍ رَبَآءٌ [Such a one possesses excess, or excellence, or superiority, over such a one]. (IDrd, S.) — — And An obligation, a favour, or a benefit; syn. مِنَّةٌ. (K.) رِبَآءٌ: see رِبًا. رَبَآءَةٌ: see رُبْوَةٌ. رَبَاوَةٌ and رُبَاوَةٌ and رِبَاوَةٌ: see رُبْوَةٌ. [رَابٍ Increasing, or augmenting: &c. — — Hence,] فَأَخَذَهُمْ أَخْذَةً رَابِيَةً, in the Kur [lxix. 10], And He punished them with a punishment exceeding other punishments; (Fr, * S, * M, * K, * Jel;) a vehement punishment. (K.) — اِمْرَأَةٌ رَابِيَةٌ A woman affected with what is termed رَبْوٌ; [i. e., out of breath; &c.; (see 1, near the end of the paragraph;)] (T, TA;) as also ↓ رَبْوَآءُ. (TA.) رَابِيَةٌ [as a subst.]: see رُبْوَةٌ, in two places. أَرْبَى in the Kur xvi. 94 means More numerous, (Bd, Jel,) and more abundant in wealth. (Bd.) أُرْبِيَّةٌ, originally أُرْبُوَّةٌ, (S,) or of the measure فُعْلِيَّةٌ, (M,) The root of the thigh: (Ks, T, S, K:) or the part between the upper portion of the thigh and the lower portion of the بَطْن [or belly]: (ISh, T, K:) or the part between the upper portion of the thigh and the lower portion of the بَظْر [q. v.]: or, accord. to Lh, the root of the thigh, next the بَظْر: (M:) or, as in the A, a portion of flesh, in the root of the thigh, that becomes knotted in consequence of pain: (TA:) there are two parts, together called أُرْبِيَّتَانِ. (S, TA.) — — Also (tropical:) A man's household, and the sons of the paternal uncle of a man; (T, M, K, TA;) not including any others: (T, M:) or the nearer members of the household of a man. (A, TA.) One says, جَآءَ فُلَانٌ فِى أُرْبِيَّتِهِ, and فِى أُرْبِيَّةٍ مِنْ قَوْمِهِ, (T,) or فِى أُرْبِيَّةِ قَوْمِهِ, (S,) (tropical:) Such a one came among his household, and the sons of his paternal uncle: (T, TA:) or among the people of his house consisting of the sons of his paternal uncles; not of any others. (S.) إِرْبِيَانٌ: see art. ربى. مُرْبٍ One who practises رِبًا [i. e. usury or the like]. (M, K.) — — أَرضٌ مُرْبِيَةٌ (assumed tropical:) Good land. (M.) مَرْبَاةٌ for مَرْبَأَةٌ: see the latter, in art. ربأ. مُرَبًّى [Reared, fostered, brought up, fed, or nourished: see 2. — — And] Made [or preserved] with رُبّ [or inspissated juice, &c. (see 2, last sentence but one)]: you say زَنْجَبِيلٌ مُرَبًّى [Ginger so preserved]; as also مُرَبَّبٌ: (S, K:) and ↓ مُرَبَّيَاتٌ signifies Preserves, or confections, made with رُبّ; like مُرَبَّبَاتٌ. (S in art. رب.) مُرَبَّيَاتٌ: see what next precedes. ربى 1 رَبَيْتُ, in the copies of the K, in art. ربو, is a mistake for رَبِيتُ. (TA in that art., q. v.) لَا وَرَبِيكَ for لَا وَرَبِّكَ [as though رَبٍ were a dial. var. of رَبٌّ]: see رَبٌّ (last sentence), in art. رب. رِبَيَانِ a dual of رِبًا, mentioned in art. ربو. رُبْيَةٌ A species. of the [small animals called] حَشَرَات [q. v.]: (AHát, S and K * in art. ربو:) pl. رُبًى: (AHát, S:) accord. to IAar, the rat, or mouse: pl. as above: (T:) [or] a certain small beast, or reptile, between the rat, or mouse, and [what is called] أُمُّ حُبَيْنٍ [q. v.]. (M.) And The cat. (K in art. ربو.) — See also رِبًا (last sentence), in art. ربو. رُبَيَّةٌ: see رِبًا (last sentence), in art. ربو. رُبِّيَّةٌ: see رِبًا (last sentence), in art. ربو. أُرْبِيَّةٌ: see art. ربو. إِرْبِيَانٌ A species of fish, (S and K in art. ربو, and M in the present art.,) white, (S,) resembling worms, (S, K,) found at El-Basrah. (S.) — — Accord. to Seer, A certain plant. (M.) رت 1 رَتَّ, (S, Msb, K,) aor. رَتَّ 3ِ, (Msb,) inf. n. رَتَتٌ; (S, * Msb;) or رُتَّ, inf. n. رُتَّةٌ; (so in

the M;) He had, in his speech, or utterance, what is termed رُتَّةٌ, expl. below. (S, M, Msb, K.) 4 ارتّهُ He (God) caused him to have, in his speech, or utterance, what is termed رُتَّةٌ. (S, K.) R. Q. 1 رَتْرَتَ He reiterated, by reason of an impediment in his speech, in uttering the letter ت (IAar, T, K) &c. (IAar, T.) رَتٌّ The swine that assaults or attacks [men]: (T, TA:) or a thing [meaning an animal] resembling the wild swine: (M, TA:) pl. رِتَّةٌ, (T,) or رِتَتَةٌ, (TA,) and رُتُوتٌ: (S, M, TA:) or رُتُوتٌ signifies [simply] swine: (S, K:) in some of the copies of the S, wild swine: (TA:) or boars: (M:) or boars in which is strength and boldness: (A:) it has been asserted that no one but Kh has mentioned it. (IDrd, M.) — — [Hence, (in the TA said to be بِالضمّ, but this is a mistranscription for بِالفَتْحِ,]) (tropical:) A chief (IAar, T, S, A, K) in eminence, or nobility, and in bounty, or gifts: (IAar, T:) pl. رُتُوتٌ (IAar, T, S, A, K) and رُتَّانٌ. (K.) You say, هُوَ مَنْ رُتُوتِ النَّاسِ (tropical:) He is of the lords of mankind. (A.) And هٰؤُلَآءِ رُتُوتُ البَلَدِ (tropical:) These are the lords of the town, or country. (TA.) رُتَّةٌ A vitiousness, or an impediment, in speech or utterance, so that one does not speak distinctly: (S, A, K:) or a hastiness therein, (M, Mgh,) and a want of distinctness: or the changing of ل into ى: (M:) or an impediment in speech or utterance: (Msb:) or, accord. to Mbr, what resembles wind, impeding the commencement of speech, until, when somewhat thereof comes forth, it becomes continuous: it is an inborn habit, and is often found in persons of elevated, or noble, rank: (T, Mgh, Msb:) or, as some say, it is a reiterating of a word, preceded by the breath: or the incorporating of one letter into another (إِدْغَامٌ) when this should not be done: (Msb:) or a vitious and faulty kind of repetition, in the tongue. (AA, TA.) رُتَّى A woman who changes, in pronunciation, س into ث, or ر into غ or ل, and the like; or who changes one letter into another; syn. لَثْغَآءُ. (AA, T, K.) [See also what follows.] أَرَتُّ A man having in his speech, or utterance, what is termed رُتَّةٌ: (T, S, A, Mgh, Msb:) accord. to 'Abd-Er-Rahmán, whose word, or speech, is held back, and is preceded by his breath: (Mgh:) or having an impediment in his speech, so that his tongue will not obey his will: (TA:) fem. رَتَّآءُ: (Msb:) and pl. رُتٌّ. (A, Msb.) [See also رُتَّى.] رتب 1 رَتَبَ, aor. رَتُبَ, inf. n. رُتُوبٌ, (S, M, Msb, K, *) It (a thing, S, M, Msb) was, or became, constant, firm, steady, steadfast, stable, fixed, fast, settled, established, (S, M, A, Msb, K,) and stationary, or motionless; (S, * M, A, * Msb, * K;) as also ↓ ترتّب. (M, K.) Also, said of a thing, (T,) of a كَعْب [i. e. cockal-bone, or die], [aor. and] inf. n. as above, (S, M, A, TA,) and of a man, (M, TA,) aor. as above, inf. n. رَتْبٌ, (M,) or رَتَبٌ, (K, * TA,) It, and he, stood erect, or upright; (T, S, M, A, TA; [but in some copies of the K, الإِنْصِبَابُ is erroneously put for الإِنْتِصَابُ as the explanation of الرَّتَبُ;]) and (TA) so ↓ ارتب, (K, TA, [but this I rather think to be a mistranscription,]) said of a man: mentioned in the T as on the authority of IAar. (TA. [But in the T, I find only رَتَبَ in this sense.]) So in the saying, رَتَبَ رُتُوبَ الكَعْبِ فِى المَقَامِ الصَّعْبِ [He stood erect like as does the cockal-bone, or the die, in the difficult standingplace]: (S, * A, TA:) occurring in a trad. of Lukmán Ibn-'Ád. (TA.) And رَتَبَ فِى الصَّلَاةِ He stood erect in prayer. (A.) [Or] رَتَبَ said of a man, [aor. رَتُبَ,] inf. n. رَتْبٌ and رُتُوبٌ, signifies He remained, stayed, dwelt, or abode, in the town, or country: and also he stood firm. (Msb.) And you say also, رَتَبَ فِى الأَمْرِ [He was constant, firm, &c., in the affair]. (A.) 2 رتّب, (S, M, A, &c.,) inf. n. تَرْتِيبٌ, (S, K,) He made, or rendered, (a thing, S, M, or things, A,) constant, firm, steady, steadfast, stable, fixed, fast, settled, established, and stationary, or motionless. (S, * M, Msb, K.) You say, رتّب الطَّلَائِعَ فِى المَرَاتِبِ [He stationed the scouts upon the مراتب]. (A. See مَرْتَبَةٌ.) — — He set things in order, disposed them regularly, arranged them, or classified them. (MA.) You say, رتّب الرُّتَبَ [He set in order, regularly disposed, arranged, classified, distributed, or appointed, the stations, posts of honour, &c.]. (TA voce أَصَّلَ.) — — [Hence,] تَرْتِيبٌ is sometimes used as signifying The mode of construction termed لَفٌّ وَنَشْرٌ [when it is regularly disposed: see art. لف]. (Har p. 383.) — — [Also The prescribing, or observing, a particular order in any performance; as, for instance, in the ablution termed الوُضُوْء.] — — And The drawing of omens, one after another. (KL.) 4 ارتب الكَعْبَ, (T, M, A,) inf. n. إِرْتَابٌ, (T,) said of a boy, (T, M, A,) He made the كعب [i. e. cockal-bone, or die,] to stand erect, or upright: (T, * A:) or he made the كعب firm, or steady. (M.) — ارتب as an intrans. v.: see 1. — Also, inf. n. as above, He became a beggar, after having been rich, or in a state of competence. (IAar, T, K. [Perhaps formed by transposition from أَتْرَبَ.]) — And He invited distinguished persons to his food, or banquet. (T.) 5 ترتّب: see 1, first sentence. — — [Also, as quasi-pass of 2, It was, or became, set in order, regularly disposed, arranged, or classified. — — And ترتّب عَلَيْهِ It was consequent upon it; it resulted, or accrued, from it.] رَتْبٌ: see the next paragraph. رَتَبٌ The steps of stairs. (M, TA.) — — Rocks near together, some of them higher than others: (M, K:) [a coll. gen. n.:] n. un. ↓ رَتَبَةٌ; mentioned on the authority of Yaakoob as [written ↓ رُتَبٌ,] with damm to the ر and fet-h to the ت. (M.) — — Elevated ground, (S, K,) like a بَرْزَخ [or bar, or an obstruction, between two things: app. a coll. gen. n. in this sense also; n. un. with ة; for] you say ↓ رَتَبَةٌ and رَتَبٌ like as you say دَرَجَةٌ and دَرَجٌ. (S.) — — Hardness, or difficulty: (S, A, K:) coarseness, hardness, or difficulty, of life or living: (M, K: *) fatigue, weariness, embarrassment, or trouble; as also ↓ مَرْتَبَةٌ. (M.) You say, مَا فِى عَيْشِهِ رَتَبٌ (T, S, M, A) There is no hardness, or difficulty, in his life or living: (S, A:) or no coarseness, hardness, or difficulty. (M.) And مَا فِى هٰذَا الأَمْرِ رَتَبٌ, and ↓ مَرْتَبَةٌ, There is no fatigue, weariness, embarrassment, or trouble, in this affair. (M.) And مَا فِى هٰذَا الأَمْرِ رَتَبٌ وَلا عَتَبٌ There is not in this affair any hardness, or difficulty: (S:) or any fatigue, or trouble: (T:) i. e. it is easy, and rightly disposed. (T, A.) — Also The space between the little finger and that next to it, namely, the third finger, [when they are extended apart:] and the space between the third finger and the middle finger [when they are so extended]: (M, K:) or the space between the fore finger and the middle finger [when they are so extended]: sometimes written and pronounced ↓ رَتْبٌ: (S, TA:) [or it is a coll. gen. n.; and] ↓ رَتَبَةٌ [is the n. un., and] signifies the space between [any two of] the fingers. (TA in art. رتق. [See also بُصْمٌ.]) It denotes also The [space that is measured by] putting the four fingers close together. (K. [See also عَتَبٌ.]) رُتْبَةٌ A single step of stairs or of a ladder; (MA;) [and so ↓ مَرْتَبَةٌ, as appears from what follows:] pl. of the former رُتَبٌ (MA) [and رُتَبَاتٌ, for Az says that] رُتْبَةٌ signifies one of the رُتَبَات of stairs: (T:) [the pl. of مَرْتَبَةٌ is مَرَاتِبُ.] You say, رَقِىَ فِى رُتَبِ الدَّرَجِ and ↓ مَرَاتِبِهَا [He ascended the steps of the stairs]. (A.) — — [Hence,] also, (S, M, A, * Msb, K,) and ↓ مَرْتَبَةٌ, (T, S, M, A, K, TA,) [or] from رَتَبَ signifying "he stood erect," (TA,) (tropical:) A station, or standing; a post of honour; rank; condition; degree; dignity; or office; (T, S, M, A, Msb, K, TA;) with, or at the courts of, kings; and the like: (T, TA:) or a high station, &c.: (TA:) pl. of the former رُتَبٌ; (A, * Msb, TA;) and of the latter ↓ مَرَاتِبُ. (A, TA.) You say, هُوَ فِى أَعْلَى الرُّتَبِ (tropical:) [He is in the highest of stations, &c.]: and لَهُ مَرْتَبَةٌ ↓ عِنْدَ السُّلْطَانِ (tropical:) [He has a station, &c., or high station, &c., with, or at the court of, the Sultán]: and هُوَ مِنْ أَهْلِ المَرَاتِبِ ↓ (tropical:) [He is of the people of high stations, &c.]. (A, TA.) — — [رُتْبَةٌ also signifies The order

of the proper relative places of things; as, for instance, of the words in a sentence.] — — See also the pl. رُتَبٌ in the next preceding paragraph. رَتَبَةٌ n. un. of رَتَبٌ, which see in three places. (S, * M.) رَتْبَآءُ A she-camel erect in her pace. (T, K.) رَاتِبٌ (Msb) and ↓ تُرْتُبٌ and ↓ تُرْتَبٌ (M, K) and ↓ تَرْتُبٌ (M) A thing constant, firm, steady, steadfast, stable, fixed, fast, settled, established, stationary, or motionless: (M, Msb, K: [the third of these words, in this sense, is mentioned in the T in art. ترب: but see the next paragraph:]) and the first, standing erect, or upright; (T, TA;) applied to a thing, (T,) to a كَعْب [i. e. cockal-bone, or die], and to a man. (TA.) You say أَمْرٌ رَاتِبٌ A thing, or an affair, continual, or uninterrupted, (دَارٌّ,) constant, firm, steady, &c.: and ↓ أَمْرٌ تُرْتَبٌ, the latter word of the measure تُفْعَلٌ, with damm to the ت and fet-h to the ع, a thing, or an affair, constant, firm, steady, &c. (S.) And عِزٌّ رَاتِبٌ Might, high rank or condition, or the like, constant, firm, &c. (A.) And عَيْشٌ رَاتِبٌ Constant, or continual, (M, TA,) fixed, settled, or established, (TA,) means of subsistence. (M, TA.) And مَا زِلْتُ عَلَى هٰذَا رَاتِبًا I ceased not to be, or to do, thus constantly; as also رَاتِمًا; in which, IJ says, the م is app. a substitute for ب, because we have not heard رَتَمَ used like رَتَبَ; but it may be radical, from الرَّتِيمَةُ. (M.) — — [رَاتِبٌ in the modern language, used as a subst., signifies A set pension, salary, and allowance; a ration; and any set office, or task: and so رَاتِبَةٌ; pl. رَوَاتِبُ.] تُرْتَبٌ and تُرْتُبٌ and تَرْتُبٌ: see the next preceding paragraph, in four places. — — You say also, جَاؤُوا تُرْتَبًا and تُرْتُبًا, meaning They came all together. (K.) And a poet says, (M,) namely, Ziyád Ibn-Zeyd El-'Odharee, (TA,) وَكَانَ لَنَا فَضْلٌ عَلَى النَّاسِ تُرْتَبَا meaning [And we possessed excellence above the people] all together: (M, TA:) thus accord. to the reading commonly known: but, as some relate it, وَكَانَ لَنَا حَقًّا عَلَى النَّاسِ تُرْتَبَا i. e. [And it was a just claim that we had upon the people,] settled, or established. (TA.) The first ت in تُرْتَبٌ is augmentative, because there is no word like جُعْفَرٌ; and the derivation also is an evidence of this, for the word is from الشَّىْءُ الرَّاتِبُ. (M.) — Also the second of these three words, (T in art. ترب, and M, and L,) or the first of them, (K,) A bad slave: (T, K:) or a slave whom three persons inherit, one after another; because of his continuance in slavery: [it being a common custom for a man to make a good slave free at his death:] mentioned by Th. (M.) — — Also the second, (Th, M, K,) and the first, (K,) Dust, or earth; syn. تُرَابٌ: (Th, M, K:) because of its long endurance. (Th, M.) — — And the first, i. q. أَبَدٌ [Time, or duration, or continuance, or existence, without end; &c.: or the right reading may perhaps be آبِدٌ, i. e. remaining constantly, &c.]. (K.) أَخَذَ فُلَانٌ تُرْتُبَّةً Such a one took what was like a road, to tread it. (K, * TA.) مَرْتَبَةٌ, and its pl. مَرَاتِبُ: see رُتْبَةٌ, in six places. — — Accord. to As, it signifies A place of observation, which is the summit of a mountain, or the upper part thereof: (S:) accord. to Kh, (S,) the مَرَاتِب in mountains and in deserts (صَحَارٍ) are [structures such as are termed] أَعْلَام [pl. of عَلَمٌ, q. v.,] upon which are stationed (↓ تُرَبُ) scouts, or spies: (T, S:) or places to which scouts ascend, in, or upon, mountains. (A.) — — The pl. also signifies Narrow and rugged parts of valleys. (TA from a trad.) — — And the sing., Any difficult station or position. (M.) — — See also رَتَبٌ, in two places. — — [In post-classical works, and in the language of the present day, it is applied to A mattress, upon which to sit or recline or lie; such as is spread upon a couch-frame or upon the ground.] رتج 1 رَتَجَ, inf. n. رَتْجٌ: see 4. — رَتِجَ, (K,) or رَتِجَ فِى مَنْطِقِهِ, (S, A, Msb,) aor. رَتَجَ, (Msb, K,) inf. n. رَتَجٌ, (Msb, TA,) (tropical:) He was, or became, impeded in his speech, unable to speak, or tonguetied; (S, A, * Msb, K;) as also ↓ عَلَيْهِ أُرْتِجَ, (A, K,) and ↓ أُرْتُتِجَ عليه, and ↓ اُسْتُرْتِجَ عليه. (K.) You say, ↓ أُرْتِجَ عَلَى القَارِىءِ, (S, Mgh, Msb,) and على الخَطِيبِ, (Mgh,) (tropical:) The reader, or reciter, (S, Mgh, Msb,) and the orator, or preacher, (Mgh,) was unable to read, or recite, (S, Msb,) as though he were prevented doing so, (Msb,) or as though a thing were closed against him like as a door is closed; (S;) or was, or became, impeded in his reading, or recitation, and his oration, or sermon, and unable to complete it; (Mgh;) from أَرْتَجَ البَابَ: (Mgh, Msb: [see 4:]) and ↓ عَلَيْهِ أُرْتُتِجَ signifies the same: (S: [in my copy of the Msb, "ارتيج, of the same measure as اقتيل, in the pass. form: " but this is evidently a mistranscription, for أُرْتُتِجَ, of the same measure as أُقْتُتِلَ:]) one should not say أُرْتُجَّ عليه: (S: [but it seems that those who pronounced the verb with teshdeed said اِرْتَجَّ: see art. رج:]) this is sometimes said; but some disallow it: (Msb:) the vulgar say it; and accord. to some, it may be correct as meaning " he fell into confusion. " (Mgh.) You say also, صَعِدَ المِنْبَرَ فَأُرْتِجَعَلَى ↓ عَلَيْهِ (tropical:) He ascended the pulpit, and was, or became, impeded in his speech, unable to speak, or tonguetied. (A.) And ↓ أُرْتِجَ عَلَى فُلَانٍ (tropical:) Such a one was unable to finish a saying, or poetry, that he desired to utter. (TA.) And فِى كَلَامِهِ رَتَجٌ (tropical:) In his speech is a reiterating, by reason of an impediment, or inability to say what he would. (A, TA.) — رَتَجَ, inf. n. رَتَجَانٌ, He (a child) walked a little, at his first beginning to walk; or walked with a weak gait; crept along; or walked slowly. (K, TA.) 4 ارتج البَابَ, (S, A, Mgh, Msb, K,) inf. n. إِرْتَاجٌ; (Msb;) and ↓ رَتَجَهُ, (K,) inf. n. رَتْجٌ; but As allows only the former verb; (TA;) i. q. أَغْلَقَهُ, [which means He locked the door, and also he shut, or closed, the door, but the former appears to be the signification here intended, from what follows,] (S, A, Mgh, Msb, K,) so as to make it fast, or firm: (A, Mgh, Msb:) so says Az, after Lth: and, by extension of the signification, he shut, or closed, the door, without locking it. (Mgh.) It is said in a trad., إِنَّ أَبْوَابَ السَّمَآءِ تُفْتَحُ عِنْدَ زَوَالِ الشَّمْسِ فَلَا تُرْتَجُ حَتَّى يُصَلَّى الظُّهْرُ, (Mgh, * and " Jámi' es-Sagheer " of EsSuyootee,) i. e. [Verily the gates of Heaven are opened at the declining of the sun from the meridian,] and are not closed nor locked [until the noon-prayer has been performed]. (Mgh.) — — [Hence,] أُرْتِجَ عَلَيْهِ الأَمْرُ (assumed tropical:) The affair was as though it were closed against him, so that he knew not the way to engage in it, or execute it; syn. اِسْتَبْهَمَ عَلَيْهِ. (TA in art. بهم.) — — See also 1, in four places. — — [Hence also,] أَرْتَجَتْ (tropical:) She (a camel) closed her womb against the seed (S, A, K, TA) of the stallion, (TA,) having become pregnant. (A.) — — And (assumed tropical:) She (an ass) became pregnant. (K.) — — And (tropical:) She (a hen) had her belly full of eggs. (S, A, * K.) — — Also أَرْتَجَ (assumed tropical:) It (the sea) became raised into a state of commotion, and covered everything with the abundance of its water, (K, TA,) and the voyager upon it found no way of escape from it. (TA.) — — (assumed tropical:) It (snow) was continual, and covered [the land]. (K.) — — (assumed tropical:) It (abundance of herbage) was universal over the land, (K, TA,) leaving no part thereof wanting. (TA.) And أَرْتَجَتِ السَّنَةُ (assumed tropical:) The year of drought involved every part in sterility, (K, TA,) so that man found no way of escape. (TA.) 8 إِرْتَتَجَ see 1, in two places. 10 إِسْتَرْتَجَ see 1, second sentence. سِكَّةٌ رِتْجٌ (tropical:) [A street that is closed;] that has no place of egress. (A, K.) مَالٌ رِتْجٌ (tropical:) Property to which there is no access; (A, TA;) contr. of طِلْقٌ, (K, TA,) which is likewise with kesr; (TA; [in the CK طَلْق;]) as also غِلْقٌ. (K, TA.) رَتَجٌ: see what next follows. رِتَاجٌ A door: (TA:) or a great door; (S, Mgh, Msb, K;) as also ↓ رَتَجٌ: (S A, K:) or a door locked, or shut or closed, (S, Mgh, K,) having a small door, or wicket: (S, K:) or it signifies also a door that is locked, or shat or closed: (Msb:) pl. رُتُجٌ and رَتَائِجُ, and, accord. to MF, أَرْتَاجٌ, but this is irreg., and he has given no authority for it. (TA.) Hence رِتَاجُ الكَعْبَةِ [The door of the Kaabeh]: (S, TA:) and (tropical:) the Kaabeh itself: (A, * TA:) and [hence also] الرِّتَاجُ is (tropical:) a name of

Mekkeh. (K, TA.) جَعَلَ مَالَهُ فِى رِتَاجِ الكَعْبَةِ, (A, Mgh, Msb, TA,) occurring in a trad., (Mgh, TA,) means, (A, Msb, TA,) or is said to mean, (Mgh,) (tropical:) He made his property, or cattle, a votive offering to be taken to the Kaabeh; (A, Mgh, Msb;) not the door itself; (Mgh;) the Kaabeh being thus called because by the door one enters it. (TA.) — — Also (tropical:) The part of the womb that closes upon the fœtus; as being likened to a door. (L.) — — أَرْضٌ ذَاتُ رِتَاجٍ occurs in a trad. [app. as meaning (assumed tropical:) A land having a place of ingress that is, or may be, closed: or it may mean a land having in it rocks: see رِتَاجَةٌ, of which رِتَاجٌ may be a coll. gen. n.]. (TA.) — نَاقَةٌ رِتَاجُ الصَّلَا (assumed tropical:) A she-camel firm or compact [in the middle of the back, or in the part on either side of the tail, &c.]. (K.) رِتَاجَةٌ sing. of رَتَائِجُ, which signifies Rocks. (K.) — — Also Any narrow شِعْب [or mountainroad, &c.]; as though it were closed, by reason of its narrowness. (L.) مُرْتَجٌ A door, and a chamber, or house, locked, or shut or closed, (مُغْلَقٌ,) so as to be made fast, or firm. (A.) مُرْتِجٌ, applied to a she-camel, (tropical:) Pregnant; because the mouth of her womb becomes closed against the seed of the stallion: (T, A, * TA:) applied also to a she-ass, in the same sense: (TA:) pl. مَرَاتِجُ and مَرَاتِيجُ. (A, TA.) مِرْتَاجٌ A thing with which a door is closed, or made fast; syn. مِغْلَاقٌ; (S;) [app. a kind of latch:] it is affixed behind the door, in the part next to the lock. (Ibn-'Abbád, TA in art. عربض.) مَرَاتِجُ Narrow roads or paths: (S, A, K:) the sing. is not mentioned. (TA.) رتع 1 رَتَعَ, aor. رَتَعَ, inf. n. رُتُوعٌ (S, Msb, K) and رَتْعٌ (Msb, K) and رِتَاعٌ, (IAar, K,) He (a beast) pastured at pleasure; (Msb;) he (a beast, S, TA) ate (S, K) and drank (K) what he pleased, (S, K,) and came and went in the pasturage, by day, (TA,) amid abundance of herbage, and plenty: (K:) or (tropical:) he ate and drank plentifully and pleasantly, in land of seed-produce and fruitfulness, of green herbs or leguminous plants and of waters: (Lth, K, TA:) or (tropical:) he ate (IAar, K) and drank (K) with great greediness. (IAar, K.) In its primary acceptation, it is said of a beast. (TA.) — — It is metaphorically said of a man, as meaning (tropical:) He ate much; accord. to El-Isbahánee in the Mufradát, and the A and the B. (TA.) — — You say, رَتَعَ فُلَانٌ فِى مَالِ فُلَانٍ (tropical:) Such a one acted as he pleased in eating and drinking the property of such a one. (TA.) — — And خَرَجْنَا نَلْعَبُ وَنَرْتَعُ (tropical:) We went forth [playing, or sporting, and enjoying ourselves; or] enjoying ourselves; and playing, or sporting. (S, TA. *) It is said in the Kur [xii. 12], (TA,) accord. to different readings, (K, TA,) أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ (tropical:) [Send thou him with us to-morrow] that he may play, or sport, and enjoy himself: or the meaning is, that he may walk [abroad at his pleasure] and become cheerful in countenance, or dilated in heart: (TA:) and نُرْتِعْ ↓ وَيَلْعَبْ that we may put our beasts to eat and drink what they please, amid abundance of herbage, and plenty, [or to pasture at pleasure,] and he shall play: (K, TA:) and the reverse, (K,) يُرْتِعْ وَنَلْعَبْ, (TA,) i. e. that he may put our beasts to eat and drink &c., and we will play together: (K, TA:) and with ن in each case. (K.) — — And it is said in a trad., مَنْ يَرْتَعْ حَوْلَ الحِمَى يُوشِكُ أَنْ يَخَالِطَهُ, i. e. (assumed tropical:) He who goes round about [the prohibited place of pasturage will soon enter into it]. (TA.) — — And in another trad., إِذَا مَرَرْتُمْ بِرِيَاضِ الجَنَّةِ فَارْتَعُوا, meaning (tropical:) [When ye pass by a scene of] the commemoration of the praises of God, enter ye thereinto; the entering thereinto being thus likened to the eating and drinking what one pleases, amid abundance of herbage. (TA.) 4 ارتع He put his camels [to pasture at pleasure; (see 1;) or] to eat (S, K) and drink (K) what they pleased, (S, K,) amid abundance of herbage, and plenty: (K: [in which it is implied that the verb may have this signification or others agreeable with explanations in the first sentence of this art.:]) or he pastured his camels, or put them to pasture, by themselves. (TA.) See the ex. in the Kur-án cited above. — — Hence, (tropical:) He ruled, or governed, his subjects well; [as though] leaving them to satiate themselves in the pasturage. (TA.) — — It (a party of men) lighted upon abundance of herbage, and pastured. (TA.) — — It (rain) produced, or gave growth to, herbage in which the camels might pasture at pleasure, or eat and drink what they pleased, amid abundance thereof and plenty. (S, Msb, K.) — — ارتعت الأَرْضُ The land became abundant in herbage. (TA.) رَتْعٌ [app. an inf. n., of which the verb (رَتَعَ) is not mentioned, and perhaps not used,] The leading a plentiful and pleasant and easy life. (TA.) [See also رَتْعَةٌ.] رَتِعٌ sing. of رَتِعُونَ, q. v. voce مُرْتِعٌ: — — and applied to herbage: see مُرْتِعٌ. رَتْعَةٌ Abundance of herbage; or of the goods, conveniences, and comforts, of life; fruitfulness; plenty: and a state of ampleness in respect thereof: (K:) a subst. from 1. (TA.) Hence the prov., القَيْدُ وَالرَّتْعَةُ, and الرَّتَعَةُ ↓; (K;) the former on the authority of Fr, and the latter from some other, accord. to the O; but in the L, the latter is ascribed to Fr; (TA;) [Bonds and plenty; the latter word] meaning الخَصْبُ: said by 'Amr Ibn-Es-Saak: he had been taken prisoner by Shákir Ibn-Rabee'ah, a tribe of Hemdán, who treated him well; and when he left his people, he was slender; then he fled from Shákir; and when he came to his people, they said, "O 'Amr, thou wentest forth from us slender, and now thon art corpulent; " and he replied in the words above. (K.) رَتَعَةٌ: see what next precedes. رَتَّاعٌ One who seeks, with his camels, after the places of pasturage abounding with herbage, one after another. (TA.) رَاتِعٌ A camel, (S, K,) or beast, pasturing at his pleasure; (Msb;) or eating (S, K,) and drinking (K) what he pleases, (S, K,) and coming and going in the pasturage, by day, (TA,) amid abundance of herbage, and plenty; (K;) [part. n. of 1, q. v.:] pl. رِتَاعٌ (S, Msb, K) and رُتَّعٌ and رُتُعٌ and رُتُوعٌ. (K.) — — You say also قَوْمٌ رَاتِعُونَ. (S.) See مَرْتَعٌ. رَأَيْتُ أَرْتَاعًا مِنَ النَّاسِ I saw a multitude of men. (Sgh, K.) مَرْتَعٌ A place of pasturing: (KL:) [or of unrestrained and plentiful pasturing;] a place where beasts pasture at pleasure; (Msb;) where they eat (S, K) and drink (K) what they please, (S, K,) going and coming therein, by day, (TA,) amid abundance of herbage, and plenty: (K:) [see 1:] pl. مَرَاتِعُ. (Msb.) — — [And Pasture itself:] one says, أَكَلُوا مَرْتَعَ الأَرْضِ [They consumed, or ate, the pasture of the land]. (M in art. ردم.) مُرْتِعٌ One who leaves his travelling-camels to pasture at their pleasure, or to eat and drink what they please, coming and going in the pasturage, by day, amid abundance of herbage, and plenty. (TA.) — — (tropical:) A man having abundance of herbage, or of the goods or conveniences and comforts of life, not lacking anything that he may desire. (K, TA.) You say also قَوْمٌ مُرْتِعُونَ ↓ رَاتِعُونَ, meaning (assumed tropical:) A people, or company of men, who are scarcely ever without abundance of herbage, or of the goods or conveniences and comforts of life; syn. مَخَاصِيبُ; and قَوْمٌ رَتِعُونَ ↓, after the manner of a rel. n., like طَعِمٌ: and in like manner رَتِعٌ ↓ is applied to herbage [as meaning scarcely ever other than abundant, or generally abundant]. (TA.) — — Rain that produces, or gives growth to , herbage in which the camels may pasture at pleasure, or eat and drink what they please, amid abundance thereof and plenty. (S, Msb.) — — أَرْضٌ مُرْتِعَةٌ Land in which the beasts eagerly desire to satiate themselves. (Sh.) رتق 1 رَتَقَ, aor. رَتُقَ (S, L, Msb) and رَتِقَ, (L,) inf. n. رَتْقٌ, (S, M, L, Msb, K,) He closed up, (M, Msb, TA,) and repaired, (M, TA,) a rent: (S, M, Msb, TA:) [he sewed up, or together: see رِتَاقٌ:] الرَّتْقُ is the contr. of الفَتْقُ. (S, K.) — — [Hence,] one says, رَتَقَ فَتْقَهُمْ,

meaning (tropical:) [He closed up the breach that was between them; he reconciled them; or] he reformed, or amended, the circumstances subsisting between them. (TA.) — رَتِقَتْ, aor. رَتَقَ, (IKoot, Msb, TA,) inf. n. رَتَقٌ, (S, Mgh, Msb, TA,) in the K, erroneously, رَتَقَةٌ, (TA,) She was, or became, such as is termed رَتْقَآء; (IKoot, S, Mgh, Msb, K;) said of a woman, (S, Mgh, Msb, K,) or of a girl, and also of a camel. (IKoot, Msb.) 8 ارتتق It was, or became, closed up, (S, Msb, K,) [and repaired; and sewed up, or together;] said of a rent: (S, Msb:) and also of the vulva of a woman. (S, * TA.) رَتْقٌ i. q. ↓ مَرْتُوقٌ [and مَرْتُوقَةٌ, &c., being originally an inf. n.; i. e. Closed up, and repaired; applied to a rent; and so ↓ رَتَقٌ]. (TA.) كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا, in the Kur [xxi. 31, lit. They (the heavens and the earth) were closed up, and we rent them], is from الرَّتْقُ as the contr. of الفَتْقُ: (S:) accord. to Ibn-'Arafeh, it means they were closed up, without any interstice, and we rent them by the rain and by the plants: accord. to Az, it means they were a heaven closed up and an earth closed up, and we rent them into seven heavens and seven earths: Lth says that the heavens were closed up, no rain descending from them; and the earth was closed up, without any fissure therein; until God rent them by the rain and the plants: Zj says that رَتْقًا is for ذَوَاتَىْ رَتْقٍ: (TA:) and he says that the heaven and the earth were united, and God rent them by the air, which He placed between them: (TA in art. فتق:) some read ↓ رَتَقًا, for رَتْقًا, meaning شَيْئًا مَرْتُوقًا. (Bd.) رَتَقٌ: see the next preceding paragraph, in two places. — It is [also] pl. [or rather coll. gen. n.] of ↓ رَتَقَةٌ, syn., accord. to the copies of the K, with رُتْبَةٌ, but correctly with رَتَبَةٌ, which signifies The space between [any two of] the fingers: mentioned [in the JK, where I find the correct reading, and] by Ibn-'Abbád. (TA.) رَتَقَةٌ: see what next precedes. رَتْقَآءُ, applied to a woman, (AHeyth, S, Mgh, Msb, K,) or to a girl, (Lth,) [and also to a she-camel, (see 1, last sentence,)] Impervia coëunti; (S, Msb, K;) having the meatus of the vagina closed up: (S, * Msb:) or having no aperture except the مَبَال [or meatus urinarius]: (Lth, Mgh, K:) or having the فَرْج so drawn together that the ذَكَر can hardly, or not at all, pass. (AHeyth.) رِتَاقٌ [A garment composed of] two pieces of cloth sewed together (يُرْتَقَانِ) by their borders. (Lth, S, K.) Hence the saying of a rájiz, جَارِيَ بَيْضَآءُ فِى رِتَاقِ تُدِيرُ طَرْفًا أَكْحَلَ المَآقِى [A fair girl in a رتاق, turning about eyes black in the inner angles.] (Lth, S. *) رُتُوقٌ Inaccessableness, or unapproachableness; (مَنَعَةٌ, [in some copies of the K, الخنعة is erroneously put for المَنَعَةُ,]) and might; and high, or elevated, rank. (Ibn-'Abbád, K, TA.) رَاتِقٌ [for سَحَابٌ رَاتِقٌ] Clouds closing up, or coalescing. (AHn, TA.) — — هُوَ الفَاتِقُ الرَّاتِقُ (assumed tropical:) He is the possessor of command or rule, so that he opens and closes, and straitens and widens. (Har p. 208.) [See also مِخْلَطٌ.] فَرْجٌ أَرْتَقُ A vulva of which the sides stick together. (TA.) مَرْتُوقٌ: see رَتْقٌ. مَرْتَتِقٌ Herbage of which the blossoms have not yet come forth from their calyxes. (TA in art. صوح.) [See remarks on a verse cited voce مُرْتَفِقٌ.] رتك 1 رَتَكَ, (S, K,) aor. رَتُكَ, (S,) thus it appears to be accord. to the K [also], and thus in the Deewán el-Adab of El-Farábee, but accord. to Sgh it is correctly رَتِكَ, (TA,) inf. n. رَتْكٌ and رَتَكَانٌ (S, K) and رَتَكٌ, (K,) He (a camel) went with short steps (S, K) in his رَمَلَان [or quick pacing, or going a kind of trotting pace, between a walk and a run], (S,) to which Kh adds, shaking himself: and accord. to him, and J, it is said only of a camel: but it is sometimes said of other animals, [perhaps tropically, or improperly,] as, for instance, of an ostrich: and accord. to Sgh, it is sometimes said of a human being. (TA.) [See also حَتَكَ: and see نَصَبَ السَّيْرَ, in art نصب.] 4 ارتكهُ He made him (namely, a camel,) to go in the manner expl. above: (S, K:) or made him to go a quick pace. (TA.) — — And ارتك الضَّحِكَ (assumed tropical:) He laughed languidly: (K:) and so أَرْتَأَ الضَّحِكَ. (TA.) رَاتِكَةٌ A she-camel [going with short steps &c.: (see 1:) or] going as though she had shackles on her legs: or beating [the ground] with her fore legs: (As, TA:) pl. رَوَاتِكُ. (TA.) مَرْتَكٌ i. q. مُرْدَاسَنْجٌ [from the Pers. مُردَاسَنگ, both of which signify Litharge in the present day, as in the classical dialect]: (K:) it is of two kinds; namely, ذَهَبِىٌّ [i. e. red, or of gold], and فِضِّىٌّ [i. e. white, or of silver]. (TA.) رتل 1 رَتِلَ الثَّغْرُ, aor. رَتَلَ, inf. n. رَتَلٌ, The front teeth were, or became, even in their growth, (Msb,) [or separate, one from another, and even in the manner of growth, well set together, and (accord. to some) very white and lustrous: see رَتَلٌ and رَتِلٌ, below.] — — And رَتِلَ الشَّىْءُ, aor. and inf. n. as above, The thing was, or became, well arranged or disposed. (TK.) 2 تَرْتِيلٌ, in its original sense, relates to the teeth; signifying تَفْلِيج thereof [i. e., as inf. n. of the verb in its pass. form, Their being separate, one from another]. (Bd in xxv. 34.) — — [Hence,] رتّل الكَلَامَ, (T, M, K,) inf. n. تَرْتِيلٌ, (K,) He put together and arranged well the component parts of the speech, or saying, (M, K,) and made it distinct: and hence تَرْتِيلُ القُرْآنِ [explained in what follows]: (M:) or he proceeded in a leisurely manner in the speech, or saying, [making the utterance distinct,] and put together and arranged well its component parts: (T:) and رَتَّلْتُ القُرْآنَ inf. n. as above, I read, or recited, the Kur-án in a leisurely manner; without haste: (Msb:) or التَّرْتِيلُ in reading, or reciting, [and particularly in the reading, or reciting, of the Kur-án,] is the proceeding in a leisurely manner, and uttering distinctly, without exceeding the proper bounds or limits: (S:) [and hence, conventionally, the chanting of the Kur-án in a peculiar, distinct, and leisurely, manner:] and ↓ ترتّل فِى كَلَامِهِ, (T,) or فِى الكَلَامِ, (M, K,) signifies [in like manner] he proceeded in a leisurely manner (T, M, K) in his speech, or saying, (T,) or in the speech, or saying: (M, K:) Mujáhid explains التَّرْتِيل as signifying the proceeding in a leisurely manner [in reading, or reciting], and as being consecutive in its parts, or portions; regarding it as etymologically relating to ثَغْرٌ رَتِلٌ [q. v.]: (T:) accord. to Er-Rághib, it signifies the pronouncing the word [or words] with ease and correctness: this is the proper signification: but the conventional meaning, as verified by El-Munáwee, is the being regardful of the places of utterance of the letters, and mindful of the pauses, and the lowering of the voice, and making it plaintive, in reading, or reciting: (TA:) [accord. to Mtr,] the [proper] meaning of الترتيل in [the reciting, or chanting, of the Kur-án and of] the call to prayer &c. is the pronouncing of the letters in a leisurely manner, and distinctly, and so giving them their proper full sound; from the phrase ثَغْرٌ مُرَتَّلٌ and رَتِلٌ signifying " front teeth separate, one from another, and even in the manner of growth, and well set together. " (Mgh.) [See also تَرْسِيلٌ.] وَرَتَّلْنَاهُ تَرْتِيلًا, in the Kur [xxv. 34], means And we have sent it down unto thee in a leisurely manner: (M, TA:) or we have recited it to thee part after part, in a deliberate and leisurely manner; in [the course of] twenty years, or three and twenty: تَرْتِيلٌ in its original sense relating to the teeth, and having the signification explained in the beginning of this paragraph. (Bd.) 5 تَرَتَّلَ see the next preceding paragraph. رتلٌ inf. n. of 1: (Msb:) [Evenness in the growth of the front teeth: or their being separate, one from another, and even in the manner of growth, and well set together: (see 1 and رَتِلٌ:) or] whiteness, [or much whiteness,] and much lustre, of the teeth. (M, K.) — — And A good, (M, K, TA,) and correct, or right, (TA,) state of arrangement or disposition of a thing. (M, K, TA.) — — The quality, in a man, of having the teeth separate, one from another, (S,) [and even in the manner of growth, &c.] — — And Coldness, or coolness, of water. (Kr, M, K.) — رَتِلٌ See also the next paragraph, in three places. رَتَلٌ (T, M, Mgh, Msb, K) and ↓ رَتِلٌ, (S, M, K,) [the latter an inf. n. used as an epithet,] applied to front teeth, (ثَغْرٌ, T, S, M, Mgh, Msb, K,) Well set together: (T, M:) or even in growth: (S, Msb:) or

separate, one from another; or having interstices between them, not overlapping one another: (M:) or separate, one from another, and even in the manner of growth, and well set together; as also ↓ مُرَتَّلٌ: (Mgh:) or separate, one from another, well set together, very white, and very lustrous. (K.) — — And رَتَلٌ, (S,) or رَتِلُ الأَسْنَانِ, (M,) [or الثَّغْرِ,] A man having the teeth [or the front teeth] separate, one from another, (S, M,) &c. (M.) — — And ↓ رَتْلٌ (S, M, K) and رَتِلٌ, (M, K,) applied to speech, or language, (S, M, K,) i. q. ↓ مُرَتَّلٌ; i. e. uttered in a leisurely manner, and distinctly, without exceeding the proper bounds or limits: (S:) or good, (M, K,) and uttered in a leisurely manner. (M.) — — And رَتَلٌ and ↓ رَتْلٌ, applied to anything, Good, sweet, or pleasant. (M, K.) — — And the former, applied to water, Cold, or cool. (Kr, M, K.) رُتَيْلَى and ↓ رُتَيْلَآءُ A certain genus of هَوَامّ [or venomous creeping things]; (S, M, K;) [the genus of insects called phalangium; applied thereto in the present day; and (perhaps incorrectly) to the tarantula:] there are several species thereof; (K;) many species; (TA;) the most commonly known thereof is [in its body, app.,] like the fly (ذُبَاب) that flies around the lamp; another is black speckled with white (سَوْدَآءُ رَقْطَآءُ); another is yellow and downy; and the bite of all causes swelling and pain; (K;) and sometimes is deadly. (TA.) — — Also, the latter (↓ رُتَيْلَآءُ), A certain plant, the flower of which resembles that of the lily; [app. the plant called (like the insect above mentioned) phalangium, (as Golius states it to be,) and, by Arabs in the present day, زَهْرُ العَنْكَبُوتِ;] good as a remedy against the bite of the venomous creature above mentioned, (K,) for which reason it is thus called, (TA,) and against the sting of the scorpion. (K.) رُتَيْلَآءُ: see the next preceding paragraph, in two places. رَاتِلَةٌ Short; (K;) applied to a man. (TA.) أَرْتَلُ i. q. أَرَتُّ [i. e. Having a vitiousness, or an impediment, in his speech, or utterance: see art. رت]. (O, K.) مُرَتَّلٌ: see رَتِلٌ, in two places. رتم 1 رَتَمَ, (T, S, M, K,) aor. رَتِمَ, (M, K,) inf. n. رَتْمٌ, (T, S, M, K,) He broke a thing: (ISk, T, S, M, K:) and bruised it, or crushed it, (ISk, T, M, K, TA,) much: (M, and so in the CK:) or, (M, K,) accord. to Lh, (M,) specially, (M, K,) he broke (M) the nose: (M, K: [but see رَتْمٌ, below:]) and رَثَمَ [q. v.] signifies the same: you say, رَتَمَ أَنْفَهُ and رَثَمَهُ [He broke his nose]. (T, S.) — See also 4. — مَا رَتَمَ بِكَلِمَةٍ He spoke not a word. (T, S, M, K.) — رَتَمَتِ المِعْزَى The goats pastured upon the plant called الرَّتَم [in the CK الرَّتْم]. (K, * TA.) — — And رَتَمَ He became affected with swooning from eating the plant so called. (K, * TA.) — رَتَمَ فِى بَنِى فُلَانٍ He grew up among the son of such a one. (K.) 4 ارتم, inf. n. إِرْتَامٌ, [app. He tied a رَتِيمَة, q. v.]. (T.) رَتْمٌ, also, as an inf. n., [i. e. of ↓ رَتَمَ,] signifies The tying a thread, or string, upon one's own finger for the purpose of remembering something. (KL.) — — And ارتمهُ, (inf. n. as above, S,) He tied upon his (a man's, T, S, Mgh) finger a thread, or string, such as is termed رَتِيمَة. (T, S, M, Mgh, K.) — Also He (a young camel) bore fat in his hump. (K.) 5 تَرَتَّمَ see what next follows. 8 ارتتم, (Mgh, K,) or ارتتم بِرَتِيمَةٍ or بِرَتَمَةٍ, (M, TA,) and ↓ ترتّم, (M, K,) He had a thread, or string, such as is termed رَتِيمَة or رَتَمَة tied upon his finger. (M, Mgh, K.) رَتْمٌ (S, M, K) and ↓ رَتِيمٌ (M, K) and ↓ مَرْتُومٌ (S, K) signify the same; i. e. Broken: (S, M, K:) and bruised, or crushed, (M, K, TA,) much: (M, and so accord. to the CK:) the first being an inf. n. used as an epithet. (M, K.) Ows Ibn-Hajar says, لَأَصْبَحَ رَتْمًا دُقَاقَ الحَصَى مَكَانَ النَّبِىِّ مِنَ الكَاثِبِ (S, in the present art.,) i. e. It (referring to a mountain called الصَّاقِب) would become [broken, having the pebbles crushed,] like the sands around the mountain El-Káthib. (S in art. نبو. [But there are other explanations of النبىّ and الكاثب as here used. In the T, in art. رثم, a different reading is given: لاصبح رَثْمًا.]) — See also رَتِيمَةٌ. — — [Freytag, misled by the CK, has assigned to رَتْمٌ a signification that belongs to رَتَمٌ.] رَتَمٌ [applied in the present day to The shrub broom; to several species thereof: spartium monospermum of Linn.: genista rætam of Forsk.: (Delile, Flor. Aegypt. Illustr., no. 657:) spartium: (Forskål, Flora Aegypt. Arab., p. lvi.:) and phalaris setacea: (Idem, p. lx.:)] a species of plant: (T:) or a species of tree; (Mgh;) or so ↓ رَتَمَةٌ; of which the former is the pl. [or rather coll. gen. n.]: (S:) or the latter, (Lth, T,) or the former, (AHn, M, K,) the latter being its n. un., (K,) a certain plant, of the shrub-kind; (AHn, T, M, K;) as though by reason of its slenderness, it were likened to the thread, or string, called رَتَم: (AHn, T, * K, * TA: [see this word voce رَتِيمَةٌ: in the CK, in the present instance, erroneously written رَقْم:]) and so ↓ رَتِيمَةٌ: (AHn, T:) its flower is like the خِيرِىّ [or yellow gilliflower], and its seed is like the lentil: each of these (i. e. the flower and the seed, TA) strongly provokes vomiting: the drinking the expressed juice of its twigs, fasting, is a beneficial remedy for sciatica (عِرْقُ النَّسَا); and likewise the using as a clyster an infusion thereof in sea-water: and the swallowing twenty-one grains thereof, fasting, prevents the [pustules called] دَمَامِيل. (K.) When a man was about to make a journey, he betook himself to two branches, or two trees, and tied one branch to another, and said, "If my wife be faithful to the compact, this will remain tied as it is; otherwise, she will have broken the compact: " so says As; and ISk says the like: (T:) or he betook himself to a tree, (S, K,) or to the species of tree called رَتَم, (ISk, Mgh,) and tied together two branches thereof, (ISk, S, Mgh, K,) or he tied together two trees; (M;) and if he returned and found them as he tied them, he said that his wife had not been unfaithful to him; but otherwise, that she had been so: (ISk, S, M, Mgh, K:) this [pair of branches or trees] is called الرَّتَمُ [in the CK, erroneously, الرَّتْمُ] and ↓ الرَّتِيمَةُ: (K:) or this is what is meant by ↓ الرَّتِيمَةُ: (M:) or this [action] is what is meant by تَعْقَادُ الرَّتَمِ in the following verse: (As, ISk, T, Mgh:) but IB says that الرَّتَائِمُ [pl. of ↓ الرَّتِيمَةُ] does not mean peculiarly one kind of trees exclusively of others: and he cites this verse as an ex. of الرَّتَمُ meaning the threads, or strings, so called; (TA;) as does AZ. (Mgh.) A rájiz says, هَلْ يَنْفَعَنْكَ اليَوْمَ إِنْ هَمَّتْ بِهِمْ كَثْرَةُ مَا تُوصِى وَتَعْقَادُ الرَّتَمْ [Will the muchness of thine enjoining, and the tying of the retem, be indeed of use to thee to-day, if she be desirous of them?]. (T, S, Mgh.) — — See also رَتِيمَةٌ, in two places. — Also A [leathern water-bag such as is called] مَزَادَة that is filled (IAar, T, K) with water: (IAar, T:) or a [water-skin such as is called] مَزَاد. (M, TT.) — And A road, or way; or the middle, or main part and middle, thereof; or a beaten track; syn. مَحَجَّةٌ. (IAar, T, K.) — And Suppressed, low-sounding, occult, or secret, speech or language. (IAar, T, K.) — And Perfect shame or sense of shame or pudency. (IAar, T, K.) رَتْمٌ: see رَتَمَةٌ. رَتِيمَةٌ: see رَتَمٌ [of which it is the n. un.]: — — and see also رَتِيمَةٌ. رَتْمَآءُ A she-camel that eats the plant called الرَّتَم, and keeps to it, and is fond of it. (K, TA.) — — And That carries the filled مَزَادَة (K, TA) called رَتَم. (TA.) رُتَامٌ A thing broken in pieces, or into small pieces; crushed; or crumbled. (K, TA.) رَتِيمٌ: see رَتْمٌ: — and see also رَتِيمَةٌ. — Also A slow pace. (K.) رَتِيمَةٌ (T, S, M, Mgh, K) and ↓ رَتَمَةٌ, (T, M, L,) the latter written thus by IB on the authority of 'Alee Ibn-Hamzeh, (L, TA,) or ↓ رَتْمَةٌ, (S, K, [in one copy of the S written رَتَمة, and in my copy of the Mgh without any syll. signs,] A thread, or string, that is tied upon the finger for the purpose of reminding one (T, S, M, Mgh, K) of some object of want: (T, S:) pl. of the first, رَتَائِمُ (S, M, Mgh, K) and رِتَامٌ; (M, K;) and [coll. gen. n.] of the second, ↓ رَتَمٌ; (M, IB;) and of the third, [if it be correct,] ↓ رُتَمٌ: (K: in the CK رُتْمٌ:) IAar says that ↓ رَتِيمٌ signifies the thread, or string, for reminding; but others say رَتِيمَةٌ: Lth says that ↓ رَتَمٌ signifies a thread, or string, that is

tied upon the finger, or upon the signet-ring, for a sign, or token: (T:) and IB cites the verse cited above voce رَتَمٌ as an ex. of this word in the sense here assigned to it as a pl. [or coll. gen. n.]; (TA;) and so does AZ. (Mgh.) The binding of رَتَائِم [upon the fingers] is forbidden in a trad.: and it is said that المُسْتَذْكِرُ بِالرَّتَائِمِ مُسْتَهْدِفٌ لِلشَّتَائِم [He who seeks to remember by means of the threads, or strings, that are tied upon the fingers for the purpose of reminding becomes a butt for revilings]. (TA.) — — See also رَتَمٌ, in four places. رُتَامَي [a pl. of which the sing. is not mentioned], like سُكَارَي, Persons affected with swooning from eating the plant called الرَّتَم. (K.) مَا زَالَ رَاتِمًا عَلَي هٰذَا الأَمْرِ means He ceased not to be constantly occupied in this affair: (T, M, K, * TA:) Yaakoob asserts that the م of راتما is a substitute [for ب], though رَتَمَ does not occur in the sense of رَتَبَ: (M, TA:) IJ says that this may be the case, or that the word may be from الرَّتَمَةُ and الرَّتِيمَةُ. (TA.) [See also رَاتبٌ: and see تُرْتُمٌ, below.] أَرْتَمُ [app. Having his nose broken. — — And hence,] One who does not speak clearly, nor intelligibly; as though his nose were broken: occurring in a trad.: or, as some relate it, أَرْثَمُ [q. v.]. (TA.) شَرٌّ تُرْتُمٌ and تُرْتَمٌ Continual, or constant, evil: (K, TA:) the م is a substitute for the ب of تُرْتُب; and the former ت is augmentative, because there is no word like جُعْفُرٌ consisting of radical letters. (TA.) [See also رَاتِمًا, above.] مَرْتُومٌ: see رَتْمٌ. رث 1 رَثَّ, (T, S, M, &c.,) sec. pers. [رَثَثْتَ and رَثِثْتَ and] رَثُثْتَ, (Msb,) aor. رَثِ3, (T, S, M, K) and رَثَ3 (M) and رَثُ3, (Msb, TA,) the last being of رَثَّ of the class of قَرُبَ, (Msb,) inf. n. رَثَاثَةٌ (S, M, A, Mgh, Msb, K) and رُثُوثَةٌ; (M, Msb, K;) and ↓ ارثّ; (S, M, Msb, K;) both authorized by AZ; the latter at first disallowed by As, but afterwards allowed by him; (M;) It was, or became, old, and worn out; (T, S, M, A, Mgh, Msb;) and mean, or bad; (M;) namely, a garment, (T, S, M, A, Mgh,) and a rope, (S, M, A,) or other thing, (S, Msb,) i. e. anything, but mostly said of what is worn as clothing, or spread as furniture: (M:) or he, or it, was, or became, threadbare, shabby, or mean. (M, K:) said of a man, it has for its aor. يَرَثُّ, and inf. n. رَثَاثَةٌ. (M.) رَثَاثَةُ الهَيْئَةِ means An old, worn-out, state of garb or apparel; and a bad condition. (Mgh.) And you say, فِي هَيْئَتِهِ رَثَاثَةٌ In his garb, or apparel, is threadbareness, shabbiness, or meanness. (S.) And رَثَّتْ هَيْئَةُ الشَّخصِ, and ↓ ارثّت, (assumed tropical:) The aspect, or state, or condition, of the person was, or became, weak, and vile, mean, paltry, or despicable. (Msb.) [And رَثَّ الرَّجُلُ (assumed tropical:) The man was, or became, old, and worn out; or weak, &c.: see رَثٌّ.] — — [And hence,] فِى هٰذَا الخَبَرِ رَثَاثَةٌ (tropical:) In this information, announcement, piece of news, or narration, is unsoundness, invalidity, or incorrectness; and so, فِيهِ رَكَاكَةٌ. (A, TA.) 4 ارثّ: see above, in two places. — — Also, said of a man, His rope was, or became, old, and worn out. (M.) — ارثّهُ He, (K,) or it, i. e. wear, attrition, or wear and tear, (Th, M,) rendered it old, and worn out; and mean, or bad; (Th, M;) or threadbare, shabby, or mean; (K;) namely, anything, but mostly used in relation to what is worn as clothing, or spread as furniture. (M.) 8 اِرْتَثَثْنَا رِثَّةَ القَوْمِ We collected, (T, S, M,) or bought, (M,) the paltry, mean, or vile, chattels, or articles of furniture, of the people, or party, (T, S, M,) consisting of old and worn-out garments or pieces of cloth. (S, M.) — — [Hence,] أُرْتُثَّ (of the pass. form, S, K) (tropical:) He (a man) was carried off from the field of battle wounded (S, A, K) so as to be rendered weak, (A,) retaining remains of life: (S, K:) from رِثَّةٌ as meaning the " weak " of mankind, who are likened to the paltry, mean, or vile, chattels, or articles of furniture, termed رِثَّةٌ: (A:) or he, being smitten in battle, and wounded so as to be rendered weak, was carried off, retaining remains of life, and then died: (T:) or he (a wounded man) was carried off from the field of battle retaining remains of life; because, in that case, he is weak, or is thrown down like the chattels, or articles of furniture, termed رِثَّةٌ. (Mgh.) And مَرَّبَيْنَهُمْ فَارْتَثَّهُمْ (tropical:) [He passed amid them, and carried them off from the field of battle wounded so as to be rendered weak, but retaining remains of life]. (A.) — — [Hence also,] اِرْتَثَّ (assumed tropical:) He slaughtered a she-camel belonging to him, (T, K,) or a sheep or goat, or the like, (T,) by reason of [its] emaciation. (T, K.) رَثٌّ Old, and worn out; (T, S, M, A, Mgh, Msb, K;) and mean, or bad; (M;) and ↓ رَثِيثٌ signifies the same, (M, A, K,) as does also ↓ أَرَثُّ, (A, K,) and ↓ رِثَّةٌ: (M, TA: [but this last is app. a subst, as it is said to be in another place in the M and in the TA, meaning a thing that is old, and worn out; &c.:]) applied to a garment, (T, M, A, Mgh,) and a rope, (A,) or a thing (S, M, Msb) of any kind, but mostly to what is worn as clothing, or spread as furniture: (M:) the pl. of رَثٌّ is رِثَاثٌ. (S, M, Msb.) You say هَيْئَةٌ رَثَّةٌ An old, worn-out, state of garb or apparel; such as is in bad condition. (Mgh.) And رَجُلٌ رَثُّ الهَيْئَةِ A man whose garb, or apparel, is old, and worn out; (T, S, * M;) threadbare, shabby, or mean. (M.) This last phrase is [also] tropical [as meaning (tropical:) A man whose aspect, or state, or condition, is weak, and vile, mean, paltry, or despicable: see 1, last sentence but two]. (A.) And one says also رَجُلٌ رَثٌّ (assumed tropical:) [A man old, and worn out; or weak, &c.]. (T.) — — And [hence,] كَلَامٌ رَثٌّ (tropical:) Meagre, unsubstantial, or flimsy, speech or language. (A.) — — See also what next follows. رِثَّةٌ (T, S, M, Mgh, K) and ↓ رِثٌّ (T, M, K) The paltry, mean, or vile, chattels, or articles of furniture, (T, S, M, A, K,) of the house or tent, (S, M, A, K,) consisting of old and worn-out garments or pieces of cloth: (S, M:) or such are termed رِثَّةُ المُتَاعِ: (Mgh:) the pl. of رِثَّةٌ is رِثَثٌ (T, S, K) and رِثَاثٌ: (S, K:) it is a subst. from رَثَّ signifying " it was, or became, old, and worn out," and " mean, or bad; " said of anything, but mostly of what is worn as clothing, or spread as furniture, and of a rope: (M:) [i. e. it means any such thing that is old, and worn out, and mean, or bad:] see also رَثٌّ. — — Hence, (T, A, Mgh,) رِثَّةٌ signifies (tropical:) The weak of mankind; (T, S, M, A, Mgh, K;) [the old, and worn-out, thereof;] and the refuse, or lowest or basest or meanest sort, thereof: (S, M:) as being likened to the chattels, or articles of furniture, thus termed. (A, Mgh.) — — Also (assumed tropical:) A foolish, or stupid, woman; one who is unsound, or deficient, in intellect or understanding. (S, K.) رَثِيثٌ: see رَثٌّ. — — Also (assumed tropical:) Wounded; and so ↓ مُرْتَثٌّ: (TA:) or wounded, but retaining remains of life. (S, K.) [See the latter epithet below.] أَرَثُّ: see رَثٌّ. مُرِثٌّ A man whose rope is old, and worn out. (K.) مُرْتَثٌّ (tropical:) One who is carried off from the field of battle (Th, S, M) wounded [so as to be rendered weak (see 8)], (S,) retaining remains of life; (Th, S, M;) if slain, he is not thus termed: (Th, M:) or one who is thrown prostrate, and wounded so as to be rendered weak, in battle, and is carried off alive, and then dies. (M.) See also رَثِيثٌ. — — Also (assumed tropical:) Falling down, and weak: from رَثٌّ applied to a garment that is old, and worn out. (TA.) رثأ 1 رَثَأَ, (S, M, K,) aor. رَثَأَ, (M, K,) inf. n. رَثْءٌ, (S, M,) He drew milk from the udder upon sour milk, so that it thickened, (S, K,) and became what is termed رَثِيْئَة: (K:) or he mixed fresh milk with sour milk: or, as some say, he made milk to become what is termed رَثِيْئَة: (M:) or it has this last signification, and also signifies he mixed [in an absolute sense]. (K.) [Az says,] I heard an Arab of the desert, of Benoo-Mudarris, say to a servant of his, اِرْثَأْ لِى لُبَيْنَةً أَشْرَبُهَا [Mix thou for me a little milk so as to make رَثِيْئَة, which I will drink]. (T.) And you say, رَثَأَ القَوْمَ (M, K) and رَثَأَ لَهُمْ (M) He made for the party رَثِيْئَة. (M, K.) — — [Hence,] هُمْ يَرْثَؤُونَ رَأْيَهُمْ, (S,) and رَثَؤُوا رَأْيَهُمْ, (M,) inf. n. as above, (assumed tropical:) They confuse, or confound, and they confused, or confounded, their judgment, or opinion. (S, M. [See also 8.]) — — And [hence also, perhaps, as رثيئة is said to be beaten with a مِجْدَح in the mixing of it,] He beat (K) with a staff, or stick. (TA.) — It (anger)

became stilled, or appeased. (K.) — He (a camel) became affected with the disease termed رَثْأَة. (K.) — Also, (M, K,) inf. n. as above, (M,) a dial. var. of رَثَى, meaning He eulogized a man after his death [in verse or otherwise; or he wept for him, or over him, enumerating his good qualities or actions]: (M, K: *) and in like manner one says of a woman eulogizing her husband after his death; inf. n. مَرْثِئَةٌ: (M:) ISk mentions an Arab woman's saying رَثَأْتُ زَوْجِى بِأَبْيَاتٍ [I eulogized my husband after his death with verses]; pronouncing the verb with ء; but it is originally without ء: (S, Sgh:) Fr says that her doing this arose from her finding them to say رَثَأْتُ اللَّبَنَ and her therefore supposing المَرْثِيَة to be from the same source: (TA in the present art.:) or, accord. to Fr, their chasteness of speech sometimes induced them to pronounce with ء that which is [properly] without ء; and thus they said حَلَّأْتُ السَّوِيقَ and لَبَّأْتُ بِالحَجِّ and رَثَأْتُ المَيِّتَ. (TA in art. رثو.) 4 أَرْثَأَ see the next paragraph. 8 ارتثأ It (milk) thickened, or became thick: (S, K:) and so ↓ ارثأ, (M, K,) in some one or more of the dialects. (M.) — — [Hence,] ارتثأ عَلَيْهِمْ أَمْرُهُمْ (assumed tropical:) Their case, or affair, became confused to them. (S, M.) And ارتثأ فِى رَأْيِهِ (assumed tropical:) He made a confusion in his judgment, or opinion. (S, K.) And هُمْ يَرْتَثِئُونَ أَمْرَهُمْ (assumed tropical:) [app. for فِى أَمْرِهِمْ, and thus meaning They are confused, or they make a confusion, in their case, or affair: or, otherwise, they confuse their case, or affair]: from الرَّثِيْئَة; (T, TA;) and if so, tropical. (TA.) — Also He drank what is termed رَثِيْئَة. (T, K.) رُثْءٌ: see رَثْأَةٌ. رَثْءٌ: see رُثْأَةٌ. رَثْأَةٌ, (M, TA,) or ↓ رَثْءٌ, (K, [probably a mistranscription,]) (assumed tropical:) Littleness of intelligence or sagacity: (M, K:) and (assumed tropical:) weakness of heart: (M, TA:) and (assumed tropical:) foolishness, or stupidity; (K;) and so ↓ رَثِيْئَةٌ (Th, M, K) and ↓ مَرْثَأٌ. (TA in art. وأب.) — — Hence, perhaps, (TA,) the first of these words (رَثْأَةٌ) signifies [also] (assumed tropical:) A certain disease in a camel's shoulder-joint, (K,) in consequence of which he limps. (TA.) رُثْأَةٌ, (M, TA,) or ↓ رُثْءٌ, (K, [probably a mistranscription,]) Blackness mixed with speckles of white; or the reverse: syn. رُقْطَةٌ. (M, K.) رَثِيْئَةٌ Sour milk upon which fresh milk is drawn from the udder, so that it becomes thick: (Lh, S, M, K:) or fresh milk poured upon sour, (As, T, M, Mgh,) and then stirred about with a [wooden instrument called] مِجْدَح until it becomes thick: (Lh, M:) or fresh milk upon which sour milk is poured, then left a while, whereupon thin yellow water [or whey] comes forth, and is poured away from it, and then the thick is drunk. (Har p. 451.) One says, الرَّثِيْئَةُ تَفْثَأُ الغَضَبَ (S, TA) What is termed رثيئة stills, or appeases, anger: (TA:) alluding to [the effect produced by] a small kindness: a saying which originated from a man's being incensed against some persons. and being hungry, and their giving him to drink some رثيئة, whereupon his anger became appeased: (S in art. فثأ:) hence it became a proverb. (TA.) — See also رَثْأَةٌ. أَرْثَأُ, fem. رَثْآءُ, A ram, and a ewe, black speckled with white; or the reverse: syn. أَرْقَطُ, and رَقْطَآءُ. (M, K.) مَرْثَأٌ: see رَثْأَةٌ. مَرْثُوءٌ (assumed tropical:) A man weak-hearted, and of little intelligence or sagacity. (M.) [See also مَرْثُوٌّ, in art. رثو.] رثد 1 رَثَدَ المَتَاعَ, (T, S, M, A, K,) aor. رَثُدَ, inf. n. رَثْدٌ; (S, M;) and ↓ ارتثدهُ, (K,) in some copies of the K ↓ ارثدهُ [which I doubt not to be a mistranscription]; (TA;) He put the goods, or household goods, or utensils and furniture, one upon another, or together, in regular order, or compactly, (T, S, M, A, K,) or side by side. (S.) — — رَثَدَتْ بَيْضَهَا She (a hen) collected together her eggs. (IAar, M.) — — رُثِدَتِ القَصْعَةُ بِالثَّرِيدِ The bowl was heaped with the ثريد [or crumbled, or broken, bread, moistened with broth,] put together and made even. (M, L.) — — رَثَدَ حَاجَتَهُ (assumed tropical:) He deferred, delayed, postponed, or put off, his (another's) needful affairs; the sing. noun being used for the pl. (L, from a trad.) — رَثِدَ, aor. رَثَدَ, (K,) inf. n. رَثَدٌ; (TK;) and ↓ ارثد; i. q. كَدِرَ; (K;) said of a man [as meaning He was, or became, disturbed, perturbed, or troubled, in mind]; (TA;) or said of water [as meaning it was, or became, turbid, thick, or muddy.] (TK.) 4 أَرْثَدَ see 1, first sentence. — ارثدوا They stayed, or abode [in a place; not journeying, or departing: see رِثْدَةٌ]. (Ks, S, K.) — — And ارثد, said of one digging, He reached the moist earth. (ISk, S, K.) — See also 1, last sentence. 8 إِرْتَثَدَ see 1, first sentence. رِثْدٌ: see رِثْدَةٌ. رَثَدٌ: see رَثِيدٌ. — — Also The goods, or utensils and furniture, of a house or tent, that are of a worthless, paltry, mean, or vile, kind, or that are held in little account. (M, L.) — — And Weak, or powerless, people: (S, L, K:) differing from مُرْتَثِدُونَ [q. v.]. (S, L.) One says, تَرَكْنَا عَلَى المَآءِ رَثَدًا مَا يُطِيقُونَ تَحَمُّلًا [We left at the water weak, or powerless, people, unable to take up their goods and to depart]. (S, L.) رِثْدَةٌ, (IAar, T, S, M, L,) or ↓ رِثْدٌ, (K,) or both, (TA,) A company, (IAar, S,) or a numerous company, (T, L,) of men, (IAar, T, S, M, L,) staying, or abiding, [in a place,] (IAar, T, S, M, L, K,) not journeying, or departing, (S,) when the rest of them journey, or depart; (T;) as also لِثْدَةٌ. (T, L.) مَتَاعٌ رَثِيدٌ (S, M, A, L, K) and ↓ مَرْثُودٌ (S, M, L, K) Goods, or household-goods, or utensils and furniture, put one upon another, or together, in regular order, or compactly, (S, M, A, L, K,) or side by side; (S;) as also ↓ رَثَدٌ; (A, K;) or this last, [as a subst.,] household-goods, or utensils and furniture, so put. (T, S, M, L.) And طَعَامٌ رَثِيدٌ and ↓ مَرْثُودٌ Food, or wheat, heaped up. (T, L.) And خُبْزٌ رَثِيدٌ [Bread piled up]. (A.) And الثَّرِيدُ فِى القَصْعَةِ [The crumbled, or broken, bread, moistened with broth, is heaped and put together and made even in the bowl]. (A.) مَرْثَدٌ A generous man: (ISk, K:) from أَرْثَدَ signifying "he reached the moist earth in digging." (ISk.) — — And المَرْثَدُ is a name of The lion. (S, K.) مَرْثُودٌ: see رَثِيدٌ, in two places. تَرَكْتُهُمْ مُرْتَثِدِينَ مَا تَحَمَّلُوا بَعْدُ means I left them putting their goods, or utensils and furniture, one upon another, (T, * S, M, * L, K,) without having that whereon to remove them, (S, L,) [not having yet taken them up and departed:] thus مُرْتَثِدُونَ differs from رَثَدٌ [q. v.]. (S, L.) رثم 1 رَثَمَ, (T, S, M, K,) aor. رَثِمَ, (M, K,) inf. n. رَثْمٌ, (T, M,) He broke one's nose, (S, M, K,) or his mouth, (T, M, K,) so as to make it bleed, (S,) or so that the blood dropped from it: (M, K:) and رَتَمَ is a dial. var. thereof: (TA:) رَثْمٌ and رَتْمٌ signify also any breaking. (T, TA.) — — [Hence,] رَثَمْتْ أَنْفَهَا بِالطِّيبِ (assumed tropical:) She (a woman) smeared her nose with perfume. (S, M, K. [See مَرْثُومٌ, below.]) — — And رَثِمَ, said of the مَنْسِم [or foot, or sole of the foot, or extremity of the fore foot,] of a camel, (T, M,) It was wounded so that the blood flowed from it: (T:) or it bled. (M.) — رَثِمَ, (M, K,) aor. رَثَمَ, (K,) inf. n. رَثَمٌ; (M;) and ↓ ارثمّ, inf. n. إِرْثِمَامٌ; (S, K;) said of a horse, He had what is termed ↓ رَثَمٌ [in a copy of the M written رَثْم, but expressly said in the K to be مُحَرَّكَة,] and ↓ رُثْمَةٌ [in a copy of the T written رَثْمة, and in a copy of the M رَثمة, but said in the K to be with damm]; (S, K;) i. e. a whiteness in the upper lip: (AO, T, S:) if in the lower lip, it is termed لُمْظَةٌ: (AO, TA:) or a whiteness in the extremity of the nose: (M, K:) or any whiteness, (M, K,) little or much, (M,) upon the upper lip, reaching to the place of the halter: or a whiteness in the nose. (M, K.) The epithet applied to the horse in this case is ↓ أَرْثَمُ (T, S, M, K) [explained in the Mgh as signifying, thus applied, Of which the upper lip is white,] and ↓ رَثِمٌ; fem. of the former رَثْمَآءُ. (M, K.) — — [رَثِمَ is also app. said of one's nose, as meaning It was much scratched, and slit, in its extremity, so that the blood issued from it and fell in drops: see رَثْمٌ, which seems to be its inf. n. in this sense, below.] 9 إِرْثَمَّ see above. رَثَمٌ: see رَثِيمٌ: and see also a reading of a verse cited in art. رتم, voce رَتَمٌ. رَثْمٌ:

see 1. — — Also, [app. as inf. n. of رَثَمَ, q. v.,] A vehement scratching, and slitting, of the extremity of the nose, so that the blood issues from it and falls in drops. (T.) رَثِمٌ: see 1. رَثْمَةٌ A weak, or scanty, rain; as also ↓ رَثَمَةٌ: pl. رِثَامٌ (K.) — — [Hence, perhaps,] هَلْ عِنْدَكَ رَثْمَةٌ مِنْ خَبَرٍ (assumed tropical:) Hast thou somewhat of news, or tidings. (K, * TA. [In the CK, erroneously, رُثْمَةٌ من خُبْزٍ.]) رَثَمَةٌ: see 1. رَثِيمٌ: see مَرْثُومٌ, in two places. — — حَصًى رَثِيمٌ Pebbles broken in pieces; as also ↓ رَثْمٌ: (T:) or رَثِيمُ الحَصَى means what are crushed, of the pebbles, by the feet of camels. (TA.) رَثِمَةٌ i. q. فَأَرَةٌ: (K; and so in the M, accord. to the TT:) [or] correctly, قَارَةٌ, with قاف. (TA. [But no evidence of the correctness of this reading is adduced in the TA.]) أَرْثَمُ; fem. رَثْمَآءُ: see 1; and see also أَلْمَظُ. — — [Also, app., applied to a man, Having his nose much scratched, and slit, in its extremity, so that the blood issues from it and falls in drops. — — And hence,] One who does not speak clearly, nor correctly, [as though his nose were broken at the end and so closed, or] by reason of some evil affection of his tongue: occurring in a trad.: or, as some relate it, أَرْتَمُ [q. v.] (TA.) مَرْثِمٌ: see what next follows. مِرْثَمٌ The nose; (M, K;) in some one or more of the dialects; (M;) as also ↓ مَرْثِمٌ. (K.) أَرْضٌ مُرَثَّمَةٌ Land rained upon [app. with such rain as is termed رَثْمَةٌ]. (K.) مَرْثُومٌ (T, S, M, K) and ↓ رَثِيمٌ (M, K) A nose, (T, S, M, K,) or mouth, (M, K,) broken, and smeared with blood: (T:) or broken so as to be made to bleed: (S:) or broken so that the blood drops from it: (M, K:) and anything smeared with blood, or (so in the M, but in the K " and ") broken. (M, K.) — — And the former, as being likened to a nose in the state above described, (assumed tropical:) A woman's nose smeared with perfume. (T, S.) — — Also A camel's foot wounded by stones, so that it bleeds; like مَلْثُومٌ; (S, TA;) and in like manner ↓ رَثِيمٌ applied to a مَنْسِم [see 1, third sentence]: or, accord. to Ibn-Hishám El-Lakhmee, أَخْفَافٌ مَرْثُومَةٌ signifies camels' feet upon which the stones have had an effect, or made marks. (TA.) رثو 1 رَثَوْتُ: see 1 in art. رثى, passim. رَثْوٌ Milk such as is termed رَثِيْئَةٌ. (M, K. [See the latter word, in art. رثأ.]) مَرْثُوٌّ, meaning A man weak in intellect, is from الرَّثْيَةُ, [mentioned in art. رثى,] and [therefore] by rule should be مَرْثِىٌّ. (M.) And مَرْثُوءٌ [signifies the same, (see this word, in art. رثأ,) and in like manner, accord. to ISd,] is from الرَّثْيَةُ, irreg., being with ء (M in art. رثى.) رثى 1 رَثَيْتُ المَيِّتَ, (S, M, Msb, K,) aor. أَرْثِيهِ, (Msb,) inf. n. مَرْثِيَةٌ (S, M, Msb, K) and مَرْثَاةٌ and رِثَايَةٌ and رِثَآءٌ and رَثْىٌ; (M, K;) and رَثَوْتُهُ; (S, M in art. رثو, * and K;) I wept for, or over, [or bewailed,] the dead man, and [eulogized him, or] enumerated his good qualities or actions; (S, K;) as also ↓ رَثَّيْتُهُ, inf. n. تَرْثِيَةٌ; and ↓ تَرَثَّيْتُهُ: (K:) and also I composed verses on the dead man; (S, K;) [composed an elegy, a dirge, or an epicedium, on him;] eulogized him in verse: (TA:) or I eulogized the dead man, and wept for him or over him; as also ↓ رَثَّيْتُهُ: (M:) or, accord. to Lth, رَثَى فُلَانًا, aor. يَرْثِيهِ, inf. n. رَثْىٌ and مَرْثِيَةٌ, signifies he wept for, or over, such a one after his death; and ↓ رثّاهُ, inf. n. تَرْثِيَةٌ, he eulogized him after his death: (T:) or رَثَيْتُ المَيِّتَ and لَهُ ↓ تَرَثَّيْتُ signify I felt, or expressed, pity, or compassion, for the dead man. (Msb. [See also رَثَى لَهُ, in what follows.]) You say also, رَثَتِ المَرْأَةُ زَوْجَهَا, (IAar, T,) or بَعْلَهَا, (M,) aor. تَرْثِيهِ (IAar, T, M) and تَرْثُوهُ, (IAar, T, and M in art. رثو,) inf. n. رِثَايَةٌ [&c.]; (T;) and رَثَتْهُ, aor. تَرْثَاهُ, inf. n. رِثَايَةٌ [&c.]; (Lh, M;) and ↓ تَرَثَّتْهُ; (M;) [The woman wept for, or over, her husband, &c, he being dead:] and ISk mentions an Arab woman's saying رَثَأْتُ زَوْجِى بِأَبْيَاتٍ; pronouncing the verb with ء (S. [See 1 (last sentence) in art. رثأ.]) And you say, رَثَى لَهُ He was, or became, tender, pitiful, or compassionate, towards him. (S, M, K.) And مَا يَرْثِى فُلَانٌ لِى Such a one does not lament, complain, or express pain or grief, for me; nor does he care for me: and إِنِّى لَا أَرْثِى لَهُ [Verily I do not lament, &c., for him], inf. n. مَرْثَاةٌ and رَثْىٌ. (T.) — — رَثَيْتُ عَنْهُ حَدِيثًا, (AA, Lh, T, S, M, K,) aor. أَرْثِى, inf. n. رِثَايَةٌ, (AA, T, S, K,) I mentioned a story, or tradition, received from him: (AA, T, S, K:) and (K) I retained in my memory a story, or tradition, received from him: (Lh, M, K:) but the phrase that is well known is نَثَيْتُ عَنْهُ خَبَرًا, meaning " I bore information, or tidings, from him: " (M:) and رَثَوْتُ عَنْهُ حَدِيثًا also has the second of these meanings; (M and K * in art. رثو;) or the first of them: (K in that art.:) but the phrase that is well known is نَثَوْتُ عَنْهُ خَبَرًا: (M in that art.:) accord. to E-'Okeylee, you say, رَثَوْنَا بَيْنَنَا حَدِيثًا and رَثَيْنَاهُ [i. e. We mentioned among us a story, or tradition]; and تَنَاثَيْنَاهُ means the like thereof. (T.) — رَثِىَ, (IAar, M, K, [and accord. to the TA, رُثِىَ, but it appears from the context that this is taken from a copy of the M, and is wrong,]) inf. n. رَثْىٌ, by rule رَثًى, (IAar, M,) He was, or became, affected with what is termed رَثْيَةٌ, (IAar, M, K,) in all the senses of this word. (K.) — [A meaning assigned to رَثَا by Golius belongs to رَثَأَ, q. v.] 2 رَثَّىَ see 1, in three places. 5 تَرَثَّىَ see 1, in three places. 8 ارتثى. The meanings assigned to this verb by Golius belong to ارتثأ, q. v.] رَثْيَةٌ A pain in the knees and [other] joints: (S:) or a pain in the joints, and in the arms and legs, or hands and feet, or fore and hind legs: (M, K:) or a swelling, (M, K,) and a [malady such as is termed] ظُلَاع, (M,) in the legs of a beast: (M, K:) or anything that prevents a person from rising and going away, or going quickly, occasioned by old age or pain: (M, K, * TA: الِالْتِفَات in the K is a mistake for الِانْبِعَاث: TA:) pl. رَثَيَاتٌ. (S.) — — Also, and ↓ رَثِيَّةٌ, Weakness. (Th, M, K. [او ضَعْفٍ in the CK is a mistake for وَالضَّعْفُ.]) — — And Foolishness, or stupidity. (Th, M, K.) And you say, فِى أَمْرِهِ رَثْيَةٌ In his affair is a flagging, or remissness, or languor. (M.) رَثِيَّةٌ: see the next preceding paragraph. رَثَّاءَةٌ and ↓ رَثَّايَةٌ, epithets applied to a woman, (T, S, K,) Who wails much (T, * K, TA) for her husband: or who weeps much for, or over, another, of those whom she holds in honour. (TA.) رَثَّايَةٌ: see what next precedes. أَرْثَى A man who does not perform an affair firmly, soundly, or thoroughly, (M, K, TA,) by reason of his weakness. (TA.) مَرْثَاةٌ (M, K) and ↓ مَرْثِيَةٌ (S, M, Msb, K) [see 1: used as simple substs., A lamentation for one dead; an elegy; a dirge; an epicedium: pl. مَرَاثٍ]. مَرْثِيَةٌ: see what next precedes. رج 1 رَجَّهُ, (S, A, Msb,) aor. ـُ3رَجَ, (S, Msb,) inf. n. رَجٌّ, (S, Msb, K,) He put it in motion, or in a state of commotion or agitation: (S, A, Msb, K:) he put it in a state of convulsion, or violent motion; or made it to shake, quake, or quiver: (S, A, TA:) as also ↓ رَجْرَجَهُ. (A.) Hence, in the Kur [lvi-4], إِذَا رُجَّتِ الأَرْضُ رَجًّا When the earth shall be convulsed with violent convulsion. (TA.) And رَجَّ البَابَ He shook the door violently. (TA from a trad.) — See also 8. 4 أَرَجَّتْ She (a mare) was near to bringing forth, and the part on either side of her tail (صَلَاهَا) quivered, or quaked; (K;) as also ↓ اِرْتَجَّتْ. (TA.) The part. n. applied to the mare in this case is ↓ مُرِجٌّ [without ة]. (K.) 8 ارتجّ, (S, A,. Msb,) inf. n. اِرْتِجَاجٌ, (K,) It was, or became, in a state of commotion or agitation; (S, A, Msb, * K;) or of convulsion, or violent motion; or it shook, quaked, or quivered; (S, A, K;) as also ↓ تَرَجْرَجَ; (A, K;) and ↓ رَجْرَجَ inf. n. رَجْرَجَةٌ; (S, K; but they mention only the inf. n. of this verb;) and so ↓ رَجَّ, inf. n. رَجٌّ: (K, * TA; but of this verb, also, only the inf. n. is mentioned:) ارتجّ is quasi-pass. of رَجَّهُ; (T, A, Msb;) and is said of the sea, as meaning it was, or became, in a state of commotion or agitation (S, Msb) with its waves; and in like manner of other things: (S:) and ↓ تَرَجْرَجَ signifies it (a thing) went to and fro; and is said of a woman's flesh; (S;) or [particularly] of her hinder part; (A;) or of both. (TA.) It is said in a trad. respecting the blowing of the horn [on the day of resurrection], فَتَرْتَجُّ الأَرْضُ بِأَهْلِهَا And the earth shall be in a state of commotion or agitation, with its inhabitants. (TA.) See also 4. — — [Hence,] ارتجّ الظَّلَامُ (assumed tropical:) The darkness became confused. (Msb.) — — And ارتجّ الكَلَامُ (assumed tropical:) The speech, or

language, became confused; mentioned by ISd in this art: (TA:) or اِرْتَجَّ عَلَيْهِ الكَلَامُ (tropical:) the speech, or language, became conflicting and confused to him. (A.) [See also أُرْتُجَ عَلَيْهِ in the first paragraph of art. رتج.] R. Q. 1 رَجْرَجَ, inf. n. رَجْرَجَةٌ: see 1: — and see also 8. — — رَجْرَجَةٌ also signifies The being fatigued, tired, weary, or jaded, (K, TA,) and weak [app. so as to shake, or totter]. (TA.) R. Q. 2 تَرَجْرَجَ: see 8, in two places. رَجَّةٌ [app. A confused, or murmuring, or rumbling, sound:] the confusion of the voices [or the confused voices] of a company of men: and the sound of thunder. (TA.) سُمِعَتْ رَجَّةُ صَدْرِهِ [app. meaning The rumbling of his chest was heard] occurs in a trad. as describing the result of [fright occasioned by] a cry, or shout. (TA.) رُجَّةٌ A state of confusion: so in the phrase, وَقَعَ فِى رُجَّةٍ [He fell into a state of confusion]. (Mgh in art. رتج.) رَجَجٌ A state of commotion, agitation, convulsion, shaking, quaking, or quivering. (TA.) رَجَاجٌ Lean, or emaciated, sheep or goats, (S, K,) and camels: (TA:) and نَعْجَةٌ رَجَاجَةٌ a lean, or an emaciated, ewe; (S, K;) or a weak ewe, that has no marrow in her bones. (As, TA.) And Weak men, and camels; (S, K;) and so ↓ رَجْرَاجٌ applied to the latter, and to men as meaning weak, without understanding, intellect, or intelligence. (TA.) Hence, it is said of men who have become weak by reason of travel, and whose camels upon which they are riding have also become weak, فَهُمْ رَجَاجٌ وَعَلَى رَجَاجٍ [And they are weak men, and upon weak beasts]. (S.) رِجَاجَةٌ The covert, or retreat, of a lion. (TA.) رَجَّآءُ A she-camel having a large hump: (S:) or having a large, and shaking, quaking, or quiver- ing, hump: (K:) IDrd says, in the Jm, They assert it to mean having a shaking, quaking, or quivering, hump; but I know not what is its true meaning. (TA.) رَجْرَجٌ an epithet applied to that which is ↓ مُتَرَجْرِج [or In a state of commotion or agitation; or of convulsion, or violent motion; or shaking, quaking, or quivering, or going to and fro]; (S;) [and so ↓ رَجْرَاجٌ.] رِجْرِجٌ: see رِجْرِجَةٌ. — — Also Slaver, or drivel. (TA. [See, again, رِجْرِجَةٌ.]) — — And i. q. مَآءُ قَرِيسٍ [app. meaning The fluid of the gelatinous substance termed قَرِيس, prepared from fish &c.]. (TA.) — — And Crumbled, or broken, bread, (ثَرِيد,) made soft with grease, or gravy: (TA:) and ↓ رِجْرِجَةٌ [as its n. un.] signifies a mess of such bread (ثَرِيدَةٌ) so made soft; (Sudot;;) and ثَرِيدَةٌ رَجْرَاجَةٌ [signifies the same, or] a mess of such bread made soft and compact. (TA.) — Also, [said in the K and TA to be like قِلْقِلٌ, but in the CK like فُلْفُلٌ,] A certain plant. (S, K.) رِجْرِجَةٌ Remains of water in a watering-trough, or tank, (S, K,) turbid, and mixed with mud; (S;) as also ↓ رِجْرِجٌ: in a trad., in which it occurs, accord. to one relation it is ↓ رَجْرَاجَةٌ; but رِجْرِجَةٌ is the word commonly known: accord. to As, it is syn. with رَدْهَةٌ: the pl. is رَجَارِجُ. (TA.) — — Also Water mixed with slaver, or drivel. (TA.) — — And Spittle, or saliva, that has gone forth from the mouth; or flowing saliva: (K, TA:) so in the saying, إِنَّ فُلَانًا كَثِيرُ الرِّجْرِجَةِ [Verily such a one has much spittle, &c.: and رِجْرِجٌ signifies nearly, or exactly, the same]. (TA.) — — See also رِجْرِجٌ. — Also A large company, or troop, in war. (K.) — And [an epithet signifying] Devoid of understanding, intellect, or intelligence; (K:) and devoid of good: (TA:) or the evil, bad, or corrupt, of mankind, in a pl. sense: (Nh, TA:) or the low, base, vile, or mean, of mankind, or of the young thereof; or the lowest, basest, or meanest, sort, or refuse, of mankind, that have no understanding, intellect, or intelligence; as also ↓ رَجْرَاجَةٌ: (Sh, TA:) or, in a pl. sense, such as have no understanding, intellect, or intelligence, of a people, or party. (El-Kilábee, TA.) رَجْرَاجٌ: see رَجْرَجٌ. — — [Hence,] رَجْرَاجَةٌ A woman, (S,) or girl, (A,) whose flesh, (S,) or hinder part, (A,) quivers, or quakes; (S, A;) [and so ↓ مُتَرَجْرِجَةٌ, occurring in the A and TA in art. دبص.] — — كَتِيبَةٌ رَجْرَاجَةٌ: see رِجْرِجٌ. — — And ثَرِيدَةٌ رَجْرَاجَةٌ (tropical:) And army, or a troop, agitated to and fro (A, L) in its march, (L,) scarcely moving onwards, (A, L,) by reason of its multitude: (L:) or as though agitated to and fro, and not moving onwards, by reason of its multitude. (S.) — — See also رَجَاجٌ. — — Also A certain medicine, (L, K,) well known. (K.) رَجْرَاجَةٌ [fem. of رَجْرَاجٌ, q. v. — — Also, as a subst.,] A mess of the kind of food called فَالُوذ [q. v.]. (A.) — See also رِجْرِجَةٌ, in two places. رَاجٌّ Having a confusion of voices, by reason of the multitude of the people therein. (Aboo-Moosà, TA in art. زج) مُرِجٌّ: see 4. مُتَرَجْرِجٌ; and its fem., with ة: see رَجْرَجٌ, and رَجْرَاجٌ رجا 4 ارجأ He postponed, put off, deferred, or delayed, (ISk, S, Mgh, Msb, K,) an affair, (ISk, S, Mgh, K,) and a person; (TA;) as also ارجى: (ISk, S, Mgh, Msb, K:) but the former is the better: the inf. n. is إِرْجَآءٌ. (TA.) It is said in the Kur [xxxiii. 51], accord. to different readings, تُرْجِى or تُرْجِىءُ مَنْ تَشَآءُ مِنْهُنَّ, meaning Thou mayest put off whom thou wilt of them: addressed peculiarly to the Prophet, exclusively of others of his people. (Zj, TA.) [See also an ex. in the Kur vii. 108 and xxvi. 35; and the various readings mentioned by Bd in the former instance.] — أَرْجَأَتْ She (a camel, S, K, and in like manner a pregnant female [of any kind], TA) was, or became, near to bringing forth; as also أَرْجَتْ: (S, K:) AA says the former. (S.) — And ارجأ He (a hunter or sportsman) was unsuccessful, getting no game; as also ارجى: (K, TA:) or you say, ارجأ الصَّيْدَ, (TA in art. رجو,) and ارجى الصَّيْدَ. (K in that art.) مُرْجَأٌ [pass. part. n. of 4]. It is said in the Kur [ix. 107], (S, K,) as some read, (S,) وَآخَرُونَ مُرْجَؤُونَ لِأَمْرِ اللّٰهِ, (S, K,) or, as others read, مُرْجَوْنَ, (S,) meaning [And others are] delayed [for the execution of the decree of God,] until God shall cause to betide them what He willeth. (S, K.) مُرْجِىءٌ [act. part. n. of أَرْجَأَ], (S, K,) and مُرْجٍ [act. part. n. of أَرْجَى], (S, [in which, however, it is not clearly shown whether the author means that this corresponds to مُرْجِىءٌ or that it is a rel. n. corresponding to مُرْجِئِىٌّ, the former being certainly the case,]) or not thus, but مُرْجِىٌّ, (K,) so some say, (TA,) but this is a rel. n. like مُرْجِئِىٌّ, (IB, TA,) A man who is one of [the sect called] ↓ المُرْجِئَةُ (S, K) and المُرْجِيَةُ, without teshdeed to the ى (K,) accord. to J, المُرْجِيَّةُ, with teshdeed, (IB,) but this is incorrect, unless as meaning those who are called in relation to the مُرْجِيَة, for otherwise it is not allowable. (IB, TA.) The sect called the ↓ مُرْجِئَة [and مُرْجِيَة] are [A sect of Muslim antinomians;] a sect of Muslims who assert that faith (الإِيمَان) consists in words without works; as though they postponed works to words; asserting that if they do not pray nor fast, their faith will save them: (TA:) a sect who assert that disobedience, with faith, does not injure; and that obedience, with disbelief, does not profit: (KT:) or a sect who do not pronounce judgment upon any one for aught in the present life, but defer judgment to the day of resurrection: (Msb:) those who decide not, against the committers of great sins, aught as to pardon or punishment; deferring the judgment respecting such sins to the day of resurrection. (Mgh in art. جهم.) — — مُرْجِىءٌ is also applied to a she-camel, and a pregnant female [of any kind], as meaning Near to bringing forth; and so مُرْجِئَةٌ. (TA.) المُرْجِئَةُ: see the next preceding paragraph, in two places. رَجُلٌ مُرْجِئِىٌّ (S, IB) and مُرْجِىٌّ (IB) A man called in relation to the مُرْجِئَة (S, IB) or مُرْجِيَة (IB.) رجب 1 رَجِبَ, aor. رَجَبَ, (K,) inf. n. رَجَبٌ, (TA,) He (a man, TA) was frightened, or afraid, (K) مِنْهُ [at, or of, him or it]. (TK.) — — And also, (K,) aor. and inf. n. as above; (TA;) and رَجَبَ, aor. رَجُبَ, (K,) inf. n. رَجْبٌ; (TK;) He was ashamed, or bashful, or shy, (K,) مِنْهُ [with respect to him or it]. (TK.) — رَجِبَهُ, (S, A, K,) aor. رَجَبَ, (K,) inf. n. رَجَبٌ, (A,) He feared him

or it: (A:) or he revered him, venerated him, regarded him with awe, and honoured him, or magnified him; (S, K;) namely, a man; [and in like manner, it; see رَجَبٌ;] as also رَجَبَهُ, (K,) aor. رَجَبَ, (TA,) inf. n. رَجْبٌ and رُجُوبٌ; and ↓ رجّبهُ, (K,) inf. n. تَرْجِيبٌ and تَرْجِبَةٌ; (TA;) and ↓ ارجبهُ: (K:) or ↓ رجّبهُ, (Msb,) inf. n. تَرْجِيبٌ, (S,) signifies [simply] he honoured him, or magnified him. (S, * Msb.) You say, فَرَحَّبَ ↓ دَخَلْتُ وَرَجَّبَنِى بِى [I entered, and he welcomed me with the greeting of مَرْحَبًا, and treated me with honour]. (A.) And a poet says, أَحْمَدُ رَبِّى فَرَقًا وَأَرْجَبُهْ i. e. [I praise my Lord with fear,] and magnify Him. (TA.) — رَجَبَ said of a branch, or twig, It came forth singly. (K. [Perhaps from رَجَبٌ as the name of a month which is called " Rejeb the separate. "]) — رَجَبَهُ بِقَوْلٍ سَيِّىءٍ is like رَجَمَهُ بِهِ (K,) i. e. He reviled him with a foul, or an evil, saying. (Abu-l-'Omeythil, TA.) 2 رَجَّبَ see 1, in three places. — — Hence, (S,) تَرْجِيبٌ signifies also The sacrificing a victim, or victims, in the month of Rejeb: (S, K:) for the [pagan] Arabs used to slaughter animals as sacrifices in that month. (TA.) The days of the said sacrifice were called أَيَّامُ تَرْجِيبٍ: and the victim was called عَتِيرَةٌ (S, TA) and ↓ رَجَبِيَّةٌ. (TA.) — — رجبّ الشَّجَرَةَ, (Msb,) inf. n. تَرْجِيبٌ, (S,) He propped up the tree, because of the abundance of its fruit, lest its branches should break; (S, Msb;) sometimes by building a wall, for it to rest upon, because of its weakness: (S:) or تَرْجِيبُ نَخْلَةٍ signifies the building, at the foot of a palm-tree, a structure of the kind called دُكَّان, which is termed رُجْبَةٌ, for it to rest upon, (K, TA,) because of its leaning, and its being valuable to him, and being weak: (TA:) or the propping up a valuable palm-tree, when it is feared that it will fall, because of its tallness and the abundance of its fruit, by means of a structure of stones: and also the putting thorns round a palm-tree, lest any one should climb it, and pluck its fruit: (T, TA:) or [in the CK " and "] the attaching the racemes of a palm-tree to its branches, binding them with palm-leaves, lest the wind should shake off the fruit: (K, TA:) or the putting thorns round the racemes of a palm-tree, lest anyone should be able to take and eat them: (K, * TA:) and hence the saying cited below, voce مُرَجَّبٌ. (K.) You say [also], أَوْقَرَتْ نَخْلُهُمْ ↓ فَأَرْجَبُوهَا, meaning [Their palm-trees became laden, or heavily laden, with fruit,] and they consequently propped them up. (A. [But the verb, here, may perhaps be mistranscribed; for the verb commonly known in this sense is not mentioned in the copy of the A from which this i ? taken.]) Selámeh Ibn-Jendel says, describing some horses, كَأَنَّ أَعْنَاقَهَا أَنْصَابُ تَرْجِيبِ meaning As though their necks were propped palm-trees: or, as some say, the stones on which the victims slain in Rejeb are sacrificed. (TA.) — — تَرْجِيبُ كَرْمٍ The disposing evenly the shoots of a grape-vine, and putting it in its [appropriate] places, (K, TA,) by means of props. (TA.) 4 أَرْجَبَ see 1: — and see also 2. 8 ارتجب is said by Freytag, as on the authority of Meyd, to signify He filled with reverence; was reverend.] رُجْبٌ The part between the rib and the قَصّ [or sternum]. (K.) — — See also أَرْجَابٌ. رِجْبٌ: see أَرْجَابٌ. رَجَبٌ One of the [Arabian] months; (Msb;) [namely, the seventh thereof;] so called because of the honour in which it was held in the Time of Ignorance, (S, A, * K, *) inasmuch as war, or fighting, during it was held unlawful: (S:) in a trad., (TA,) it is called رَجَبُ مُضَرَ [Rejeb of Mudar], because Mudar most honoured it: (S, TA:) and it is further distinguished as being between جَمَادَى and شَعْبَان, to show that what is meant by it is not what the [pagan] Arabs called رجب according to the computation founded upon postponement; for they used to postpone it from month to month: (TA:) [it is also called رَجَبُ الفَرْدُ Rejeb the separate; because it is the only sacred month that is not preceded nor followed by another sacred month; the other sacred months being ذُو القَعْدَةِ and ذُو الحَجَّةِ and المُحَرَّمُ:] the pl. is أَرْجَابٌ (S, Msb, K) and أَرْجِبَةٌ and أَرْجُبٌ [all pls. of pauc.] (Msb) and رُجُوبٌ and رِجَابٌ and رَجَبَاتٌ (Msb, K) and رَجُوبٌ [or rather this last is a quasi-pl. n.] (TA) and [pl. pl.] أَرَاجِبُ [pl. of أَرْجُبٌ] and أَرَاجِيبُ [pl. of أَرْجَابٌ]. (Msb.) The dual, رَجَبَانِ, (S, Msb,) or الرَّجَبَانِ, (A,) [The two Rejebs] is applied to [the two months] رَجَبٌ and شَعْبَانُ, (S, A, Msb,) by the attribution of predominance to the former. (Msb.) — See also أَرْجَابٌ. رُجْبَةٌ A thing by means of which a tree is propped up, because of the abundance of its fruit, lest its branches should break: sometimes it is a wall built for it to rest upon, because of its weakness: (S:) a wall, or the like, built round a palm-tree, for it to rest upon, because of its heaviness or its weakness: (Mgh in art. عرو and عرى:) a kind of wide bench of stone or brick (دُكَّانٌ) built at the foot of a palm-tree, for it to rest upon, (K, TA,) because of its leaning, and being valuable to its owner, and being weak: (TA:) accord. to As, a structure of rock with which a palm-tree is supported by means of forked pieces of wood: (TA:) it is also called رُجْمَةٌ: (K * and TA in art. رجم:) pl. رُجَبٌ. (S.) [See 2.] — — Also A structure by means of which (S, K) the wolf &c., (S,) or objects of the chase, (K,) are caught: (S, K:) a piece of flesh-meat is put in it, and tied with a small cord; and when the beast pulls it, the رجبة falls upon him. (S.) — See also راجِبَةٌ. رَجَبِيَّةٌ A victim, (Mgh, TA,) [i. e.] a sheep or goat, (Msb,) which the Arabs used to sacrifice, (Mgh, Msb, TA,) in the Time of Ignorance, to their gods (Msb) in Rejeb, (Mgh, Msb, TA,) the month thus called: (TA:) the doing of which is forbidden: (Msb:) it was abrogated by the ordinance of the أَضْحَى. (Mgh.) See 2. نَخْلَةٌ رُجَبِيَّةٌ A palm-tree having a رُجْبَة to support it; (S, * Mgh in art. عرو and عرى, and K *;) as also رُجَّبِيَّةٌ; each an extr. rel. n., (K, TA,) and the latter the more so. (TA.) رَاجِبٌ One who honours his lord, chief, or master. (AA, TA.) رَاجِبَةٌ sing. of رَوَاجِبُ; (S, K;) or, accord. to Kr, the sing. of this latter is ↓ رُجْبَةٌ [also mentioned as a sing. in the K]; but the correctness of this is doubted: (TA:) the رواجب are The finger-joints that are next to the ends of the fingers: (S, K:) next to these are the بَرَاجِم: then, the أَشَاجِع, which are next to the كَفّ: (S:) or the joints of the lowest parts (أُصُول) of the fingers: (K: [by which is meant the same as by the former explanation, accord. to the TA; though this seems to be more than doubtful:]) or the inner sides of those joints: or the bones of the fingers: (K:) or the finger-joints: (A, K:) or the backs of the سُلَامَيَات [generally meaning the phalanges of the fingers]: or the parts of the سُلَامَيَات between the بَرَاجِم; (K;) which last word [commonly signifies the knuckles, and] is explained by IAar as signifying the wrinkled parts at the joints of the fingers; whereof each finger has three, except the thumb: or the رواجب are the parts, of the inner sides, between the finger-joints: or [the knuckles next the metacarpal bones; i. e.] the parts that protuberate at the roots of the fingers when the hand is clinched. (TA.) [See also بُرْجُمَةٌ, and أَشْجَعُ.] — — The رَاجِبَة of a bird is The toe that is next to the دَابِرَة [or back toe], on the outer side of each foot. (Lth, TA.) — — رَوَاجِبُ الحِمَارِ The veins (عُرُوق) of the passages of the voice of the ass. (IAar, K.) أَرْجَابٌ The أَمْعَآء [i. e. bowels, or intestines, into which the food passes from the stomach]: (As, S, K:) it has no pl. (S, K) known to A'Obeyd: (S:) or its sing. is ↓ رَجَبٌ, (Kr, K,) or ↓ رُجْبٌ, (K,) or ↓ رِجْبٌ. (Ibn-Hamdaweyh.) مُرَجَّبٌ Honoured, or magnified: (S:) or revered, venerated, regarded with awe, and honoured, or magnified; (A;) as also ↓ مَرْجُوبٌ (S.) — — The saying of Hobáb Ibn-El-Mundhir أَنَا عُذَيْقُهَا المُرَجَّبُ means I am their propped little palm-tree loaded with fruit; (S, * TA;) i. e. I have a family that will aid and defend me: so accord. to Yaakoob: or, as some say, I am their honoured little palm-tree &c. (TA. [See 2.]) [It is part of a prov., for which see جِذْلٌ.] مَرْجُوبٌ: see the next preceding paragraph. رجح 1 رَجَحَ, aor. رَجَحَ and رَجُحَ (Msb, TA) and رَجِحَ, (TA,) inf. n. رُجُوحٌ (Msb, TA) and رَجَحَانٌ and رُجْحَانٌ, (TA,) or this last is a simple subst., (Msb,) It (a thing) exceeded

another thing in weight; outweighed; preponderated. (Msb, TA. *) And رَجَحَ المِيزَانُ, aor. رَجَحَ (S, A, Msb, K) and رَجُحَ (S, Msb, K, but omitted in some copies of the S) and رَجِحَ, (S, K,) inf. n. رُجْحَانٌ (S, A, K) and رُجُوحٌ, (K,) [but see what is said of the former above,] The balance inclined; (S, Msb, K;) i. e. the scale, of the balance, in which was the thing weighed was heavier than the other; (Msb;) as also ↓ ترجّح. (MA.) And رَجَحَتْ إِحْدَى الكَفَّتَيْنِ عَلَى الأُخْرَى [One of the two scales outweighed the other]. (A.) — — [Hence,] رَجَحَ أَحَدُ قَوْلَيْهِ عَلَى الآخَرِ (tropical:) [One of his two sayings outweighed the other; surpassed, excelled, was preferable to, or of more force or validity than, the other]. (A.) — — And رَجَحَ الشَّىْءُ The thing was, or became, heavy. (TA in art. رجحن [q. v.].) — — [Hence,] رَجَحَ فِى مَجْلِسِهِ (tropical:) He was, or became, heavy, [i. e. dull, torpid, or drowsy,] not light, [i. e. not lively or sprightly,] in his sitting-place. (TA.) — It is also used transitively: one says, رَجَحْتُهُ [I outweighed him]. (Msb.) — — [Hence,] رَجَحَهُ (assumed tropical:) He surpassed him in gravity, staidness, sedateness, and forbearance, or clemency; was, or became, more grave, staid, sedate, and forbearing, or clement, (أَرْزَن, S, K, TA, and أَحْلَم, TA,) than he. (S, K, TA.) So in the saying, نَاوَأْنَا قَوْمًا فَرَجَحْنَاهُمْ (assumed tropical:) [We vied with a people, or party, and surpassed them in gravity, &c.]. (TA.) And ↓ رَاجَحْتُهُ فَرَجَحْتُهُ (assumed tropical:) [I vied with him in gravity, &c., and surpassed him therein]. (S, K, TA.) — — You say also, رَجَحَ الشَّىْءَ بِيَدِهِ He weighed the thing with his hand, trying what was its weight: (TA:) or so رَجَحَهُ alone. (A.) 2 رجّح هٰذَا عَلَى ذَاكَ He made this to outweigh that. (MA.) — — [Hence,] رجّح الشَّىْءَ (assumed tropical:) He held, or pronounced, [and it made,] the thing [to outweigh, as meaning] to be more, or most, excel-lent or preferable, and of more, or most, force or validity. (Msb.) — — See also 4. — And see 5. 3 رَاجَحْتُهُ فَرَجَحْتُهُ: see 1. 4 ارجح المِيزَانَ He made the balance to incline, the scale in which was the thing weighed being heavier than the other. (Msb, TA.) — — And ارجحهُ, (Msb.) or ارجح لَهُ, (S, A, * K,) He gave him preponderating weight; (S, A, * Msb, K;) as also ↓ رجّح له, (S, A, * K,) inf. n. تَرْجِيحٌ. (S.) One says, إِذَا وَزَنْتَ فَأَرْجِحْ [When thou weighest, give preponderating weight]. (A.) 5 ترجّح: see 1, second sentence. — — Also i. q. تَذَبْذَبَ [It moved to and fro; dangled; was, or became, in a state of motion or commotion; said of a thing hanging in the air, &c.; and so ↓ ارتجح]. (K.) You say, ↓ ترجّحت الأُرْجُوحَةُ The seesaw inclined, [or moved up and down,] (S, K,) بِهِ (K,) i. e., (TA,) بِالغُلَامِ [with the boy], (S, TA,) or بِالغُلَامَيْنِ [with the two boys]. (A. [There mentioned as tropical; but why, I see not.]) And ↓ ارتجح He (a boy, TA) inclined, [or moved up and down,] upon a seesaw, (K, TA,) and [moved to and fro] upon a rope, or swing. (TA.) And رَوَادِفُهَا ↓ ارتجحت Her posteriors moved to and fro: (K:) and رَوَادِفُهَا تَرْتَجِحُ ↓ عَلَيْهَا Her posteriors move to and fro upon her; said of a girl whose posteriors are heavy. (Az, TA.) And ↓ الإِبِلُ ترجّحت and ارتجحت The camels had a quivering [or vacillating] motion in going along with short steps. (K.) And فَلَوَاتٌ كَأَنَّهَا تَتَرَجَّحُ بِمَنْ سَارَفِيهَا (assumed tropical:) [Deserts, or waterless deserts, seeming] as though they bandied him who journeyed therein to the right and left. (TA.) — — [Hence,] ترجّح بَيْنَ شَيْئَيْنِ (assumed tropical:) He wavered, or vacillated, between two things; (A in art. رنح, and TA;) [and so ↓ رجّح, for] التَّرْجِيحُ بَيْنَ شَيْئَيْنِ is like التَّمْيِيلُ بَيْنَهُمَا. (TA in art. ميل.) And ترجّح فِى القَوْلِ i. q. تَمَيَّلَ بِهِ (tropical:) [app. meaning He inclined, in the saying, now this way and now that]. (A, TA.) 8 إِرْتَجَحَ see the next preceding paragraph, in five places. 10 استرجح النِّعْمَةَ (assumed tropical:) He held the benefit, or favour, &c., to be a thing of weight, or importance; contr. of اِسْتَخَفَّهَا. (A in art. بطر.) رُجْحَانٌ an inf. n. of 1: (S, A, K, TA:) or a simple subst., signifying Excess in weight; preponderance. (Msb.) رَجَاحٌ (S, A, K) and ↓ رَاجِحٌ, (K,) applied to a woman, (S, A, K,) (tropical:) Heavy in the posteriors; (TA;) large therein: (S, K:) pl. [of the former accord. to rule, and perhaps of the latter also,] رُجُحٌ, (S, K,) [and of the latter accord. to rule, and perhaps of the former also, رُجَّحٌ, and of the latter also رَوَاجِحُ, for] you say نِسَآءٌ رَوَاجِحُ الأَكْفَالِ and رُجَّحُهَا (tropical:) [women heavy, or large, in the posteriors]. (A.) — — كَتَائِبُ رُجُحٌ, (K,) or رُجَّحٌ, (A,) (tropical:) Armies, or troops, marching heavily by reason of numbers, or dragging along the apparatus of war, heavily laden. (K.) — — جِفَانٌ رُجُحٌ, (K,) or رُجَّحٌ, (A,) (tropical:) [Large bowls] filled with ثَرِيد [or crumbled bread moistened with broth] and with flesh-meat: (K:) or correctly, as in the T, filled with fresh butter and flesh-meat. (TA.) — — قَوْمٌ رُجَّحٌ and رُجْحٌ, [the latter, thus in the TA, perhaps a pl. of رَاجِحٌ, like as بُزْلٌ is of بَازِلٌ, but more probably, I think, a mistranscription for رُجُحٌ,] (tropical:) A people, or party, forbearing, or clement; or grave, sedate, or calm; (TA;) as also ↓ مَرَاجِيحُ (K, TA) and ↓ مَرَاجِحُ; of which latter two pls., the sings. are ↓ مِرْجَاحٌ and ↓ مِرْجَحٌ; or, accord. to some, these pls. have no proper sings.: حِلْمٌ [“ forbearance ” &c.] is described by the term ثِقَلٌ, like as its contr. [سَفَهٌ] is described by the terms خِفَّةٌ and عَجَلٌ. (TA.) You say also قَوْمٌ مَرَاجِيحُ ↓ فِى الحِلْمِ (S) or مَرَاجِيحُ الحِلْمِ (A) (tropical:) [A people, or party, grave in forbearance or clemency, or of much gravity, or sedateness, or calmness, so as not to be excited to lightness of deportment: see حِلْمٌ رَاجِحٌ, below.] رَجَاحَةٌ (tropical:) Forbearance, or clemency; or gravity, sedateness, or calmness. (TA.) One says, فِى عَقْلِهِ رَجَاحَةٌ وَفِى خُلُقِهِ سَجَاحَةٌ (tropical:) [In his intellect is gravity, and in his natural disposition is gentleness]. (A.) رُجَاحَةٌ: see what next follows. رُجَّاحَةٌ (K) and ↓ رُجَاحَةٌ, (TA, as from the K, but omitted in some copies of the latter,) the latter word without teshdeed, mentioned by IDrst., (TA,) A swing of rope; a rope suspended, (K, TA,) in, or upon, which one goes to and fro; (TA;) it is ridden by a boy: (K:) thought by MF to be what is called أُرْجُوحَةٌ; he holding this last also to mean the rope [above mentioned]; but no other says this except IDrst. (TA.) رَاجِحٌ Outweighing, or preponderating; or heavy; or of full weight; syn. وَازِنٌ. (TA.) You say, أَعْطَاهُ رَجِحًا [He gave him preponderating, or full, weight]. (S, K.) — — See also رَجَاحٌ. — — [(assumed tropical:) Outweighing, preponderating, or preponderant, as meaning surpassing, excelling, or preferable, or of more force or validity; applied to a saying and the like: of frequent occurrence in this sense.] — — One says also, حِلْمٌ رَاجِحٌ, meaning (assumed tropical:) Forbearance, or clemency, or gravity, sedateness, or calmness, that weighs down the person in whom it exists so that nothing renders him light [in deportment]. (TA.) And رَجُلٌ رَاجِحُ العَقْلِ (tropical:) [A man grave in respect of intellect]. (A.) أُرْجُوحَةٌ (S, Msb, K, &c.) and ↓ مَرْجُوحَةٌ, both signify the same, (Msb, K, TA,) but the latter is disapproved by the author of the “ Bári'; ” (Msb, TA;) A seesaw; i. e. a piece of wood [or a plank] the middle of which is placed upon a heap of earth or the like, then a boy sits upon one end of it and another boy upon its other end, (Msb, TA,) and it moves up and down with them: thus explained in the 'Eyn and its Abridgment, and in the Jámi' of Kz, and thus Th says on the authority of IAar: (TA:) [accord. to the CK and some MS. copies of the K, these two words signify the same as رُجَّاحَةٌ; but accord. to other copies of the K, and the TA, the meaning of this last word is different from that of the two preceding words: see also زُحْلُوقَةٌ:] the pl. of the first is أَرَاجِيحُ (Msb) [and that of the second, accord. to rule, مَرَاجِيحُ]. See 5. أَرَاجِيحُ pl. of أُرْجُوحَةٌ. (Msb.) — — [Hence,] (tropical:)

Deserts, or waterless deserts: (A, K:) as though they bandied the travellers therein to the right and left. (TA.) — — And (tropical:) The quivering [or vacillating] motions of camels: (A, TA:) or the quivering [or vacillating] motion of camels in going along with short steps: (K, TA:) Abu-l- Hasan understands not how a pl. word can be thus explained by a sing. word: (TA: [but an inf. n., such as is here used, is often used in explanation of a sing. and of a dual and of a pl.]) مِرْجَحٌ: see رَجَاحٌ. مِرْجَاحٌ: see رَجَاحٌ. — — Also sing. of مَرَاجِيحُ, (TA,) which signifies (tropical:) Camels having a quivering [or vacillating] motion in going along with short steps: (K:) the sing. is applied to the female, without ة, and to the male. (TA.) [مَرْجُوحٌ Outweighed, or preponderated, in the proper sense: — — and also as meaning (assumed tropical:) surpassed, or excelled, and particularly in force, or validity; applied to a saying and the like: of frequent occurrence in this tropical sense.] مَرْجُوحَةٌ: see أُرْجُوحَةٌ. مَرَاجِحُ: see رَجَاحٌ. مَرَاجِيحُ (tropical:) Palm-trees heavily laden with fruit: (A, K:) [because they are moved to and fro by the wind.] — — [Also pl. of مَرْجُوحَةٌ.] — — And pl. of مِرْجَاحٌ, expl. above. (TA.) See also رَجَاحٌ, in two places. رجحن Q. 4 اِرْجَحَنَّ It (a thing, S) inclined, bent, or declined. (S, K.) Hence the prov., إِذَا ارْجَحَنَّ شَاصِيًا فَارْفَعْ يَدًا (S, Meyd,) or ارْجَعَنَّ, or اجْرَعَنَّ, accord. to different readings, the last being formed by transposition from the second, (Meyd,) i. e. When he (a man, Meyd) inclines, (S, Meyd,) or falls, (Meyd,) raising his legs, then hold thou back [thine arm, or thy hand,] from him; meaning, when he becomes lowly, humble, or submissive, to thee, hold thou back from him: (S, Meyd:) or it is said to a man fighting with another, and means when thou overcomest him, and he lies on his side, and falls, and raises his legs, then hold thou back thine arm, or thy hand, from him: (TA in art. رجعن, in explanation of the second reading:) [or when he is prostrated, and stretched upon the ground: for,] accord. to As, ارجحنّ and ارجعنّ signify he was prostrated, and stretched upon the ground. (TA in art. رجعن.) And you say, ارجحنّ السَّحَابُ بَعْدَ تَبَسُّقٍ The clouds became heavy, and inclined [downwards], after being high. (TA.) — — Also It (a thing, S) fell at once. (S, K.) — — And It (a thing, S) shook; quivered; or was, or became, in a state of commotion. (S, K.) — — And ارجحنّ السَّرَابُ i. q. اِرْتَفَعَ [i. e. The mirage became upraised, withdrawn, or removed]. (K.) مُرْجَحِنٌّ [part. n. of the verb above]. You say, أَنَا فِى هٰذَا الأَمْرِ مُرْجَحِنٌّ I am wavering, or vacillating, and inclining, in this affair. (TA.) And اِمْرَأَةٌ مُرْجَحِنَّةٌ A fat woman, who, when she walks, bends in her gait. (TA.) And جَيْشٌ مُرْجَحِنٌّ A heavy army. (S, K.) And رحًى مُرْجَحِنَّةٌ A heavy round cloud. (S, * K, * and A in art. رجح. [In the S and K, only the latter word is explained; though the meaning of the former (i. e. سَحَابَةٌ مُسْتَدِيرَةٌ, as in the A,) is plainly indicated in the S by a verse there cited.]) And فُلَانٌ فِى دُنْيَا مُرْجَحِنَّةٍ Such a one is in an ample, abundant, state of worldly prosperity. (TA.) And لَيْلٌ مُرْجَحِنٌّ Heavy, wide-spreading, night. (TA.) The author of the K follows ISd and J and Az in regarding the ن in this case as radical: but IAth says that some hold it to be augmentative; and the derivation to be from رَجَحَ الشَّىْءُ, meaning " the thing was, or became, heavy. " (TA.) رجز 1 رَجِزَ, [aor. رَجَزَ,] (S,) inf. n. رَجَزٌ, (TA,) He (a camel) had the disease termed رَجَزٌ [expl. below]. (S.) — رَجَزَ, (S, Msb, K,) aor. رَجُزَ, (Msb, TA,) inf. n. رَجْزٌ, (TA,) He said, spoke, uttered, or recited, poetry, or verse, of the metre termed رَجَزٌ; [see this word below;] he spoke in verse of that metre; he poetized, or versified, in that metre; as also ↓ ارتجز; (S, * Msb, K, * TA;) and in like manner ↓ ارجز, he composed verses of that metre. (Ibn-Buzurj, L in art. قصد.) You say also, رَجَزَبِهِ He recited to him (أَنْشَدَهُ) [so in more than one MS. copy of the K, and in the TA, but in the CK أَنْشَدَ, without the affixed pronoun, which is probably wrong,]) a poem of that metre; as also ↓ رجّزهُ, (K, TA,) inf. n. تَرْجِيزٌ. (TA.) And ↓ ترجّز He urged, or excited, his camels by singing رَجَز, or his رَجَز: so accord. to different copies of the K. (TA.) — — [Hence,] رَجَزَتِ الرِّيحُ, inf. n. رَجْزٌ, (assumed tropical:) The wind was continuous, or lasting. (TA.) And الرَّعْدُ ↓ ارتجز (tropical:) The thunder made uninterrupted sounds, like the recitation of the رَاجِز: (A, TA:) or, as also ↓ ترجّز, made a sound: (K:) or made consecutive sounds. (TA.) And البَحْرُ يَرْتَجِزُ ↓ بَآذِيِّهِ (tropical:) [The sea makes a continuous sound, or murmuring, with its waves]; as also ↓ يَتَرَجَّزُ. (A, TA.) [And hence, perhaps,] ↓ ترجّز السَّحَابُ (tropical:) The clouds moved slowly by reason of the abundance of their water. (K, TA.) [See also 6.] 2 رجّزهُ: see 1. 3 راجز صَاحِبَهُ [He recited verses, or poetry, of the metre termed رَجَز with his companion: or vied with him in doing so: see 6]. (A.) 4 أَرْجَزَ see 1. 5 تَرَجَّزَ see 1, in four places. 6 تراجزوا i. q. تَنَازَعُوا الرَّجَزَ بَيْنَهُمْ, (A, K,) and تَعَاطَوْهُ, (TA,) i. e. They recited verses, or poetry, of the metre termed رَجَز, one with another: (TK:) [or vied, one with another, in doing so.] — — [Hence,] تراجز السَّحَابُ (tropical:) [The clouds combined, one with another, in uninterrupted thundering]. (A.) [See also 1.] 8 إِرْتَجَزَ see 1, in three places. رُجْزٌ: see the next paragraph, in four places. رِجْزٌ properly signifies Commotion, agitation, or convulsion; and consecutiveness of motions. (TA.) — — Hence, (TA,) Punishment (Aboo-Is-hák, S, Mgh, Msb, K) [like رِجْسٌ] that agitates by its vehemence, and occasions vehement consecutive commotions; (Aboo-Is-hák, Mgh, * TA;) as also ↓ رُجْزٌ: (K:) so in the Kur vii. 131; (Aboo-Is-hák;) and in ii. 56, and vii. 162, and xxix. 33. (S.) — — Conduct that leads to punishment: so, accord. to some, in the Kur lxxiv. 5; (TA;) where some read الرِّجْزَ and others ↓ الرُّجْزَ: (S, TA:) ↓ the latter is also expl. as signifying sin: (TA:) and both, uncleanness; or filth: (S, K:) so in that instance: like رِجْسٌ: (S:) and polytheism; or the associating of another, or others, with the true God: (K, TA:) so, accord to some, in that instance: because he who worships what is not God is in doubt respecting his case, and unsettled in his belief: (TA:) and the worship of idols: (K:) so, accord. to some, in the same instance: (TA:) or the meaning there is and idol: (Mujáhid, S:) or ↓ the latter word signifies a certain idol; being the name thereof: (Katádeh, TA:) and the devil: and his suggestions. (TA.) — — Also Plague, or pestilence; syn. طَاعُونٌ. (Mgh.) رَجَزٌ A certain disease which attacks camels, in the rump; (S, K;) so that when a she-camel rises, or is roused, her thighs tremble for a while, and then stretch out: (S:) or it is when there is a convulsive motion in the hind leg or the thighs of a camel, when he desires to stand up, or rises, or is roused, for a while, and then a stretching out of the same. (TA.) — Hence, (S,) الرَّجَزُ is the name of A certain species [or kind] of verse or poetry; (S, A, K;) a species [or kind] of the metres of verse; (Msb;) consisting of the measure مُسْتَفْعِلُنْ [primarily] six times: (K:) a metre easy to the ear and impressive to the mind; wherefore it may be reduced to a single hemistich, and also to two feet instead of six: (TA:) so called because it commences with a motion and a quiescence, [i. e., a movent and a quiescent letter,] followed by a motion and a quiescence; and so in the other feet; resembling the رَجَز in a she-camel, which consists in her quivering and then being quiet: (TA:) or because of the contractedness of its feet, and the fewness of its letters: (S, K:) or because it is [characterized by] صُدُور without أَعْجَاز [lit. breasts without rumps; for, as the two hemistichs generally rhyme with each other, the verse seems as though it had no عَجُز; i. e., as though its last foot should rather be called عَرُوضٌ, like the last of the first hemistich, than عَجُزٌ:] (TA:) Akh once said, رَجَزٌ, with the Arabs, is whatever consists of three feet; and it is that [kind of verse] which they sing in their work, and in driving their camels: [see بِذْلَةٌ, last sentence:] ISd says that certain of those in whom he placed

confidence related this on the authority of Kh. (TA.) Some say that it is not verse, or poetry, but a kind of rhyming prose; but Kh held it to be true verse, or poetry: so in the M: but in the T it is said [as in the K] that Kh asserted it to be not poetry, but halves or thirds of verses: one of his reasons for this assertion [the only one that seems to have had much weight with the Muslims] is, that Mo- hammad once said, أَنَا النَّبِىُّ لَا كَذِبْ أَنَا ابْنُ عَبْدِ المُطَّلِبْ [which is an instance of a species of رَجَز, meaning, "I am the Prophet: it is no lie: I am the son of 'Abd-el-Muttalib "]: and were this verse, he would not have said it, as is shown by what is said in the Kur., xxxvi. 69: but on this point, Akh has contended against him. (TA.) رِجَازَةٌ A certain vehicle for women, (S, * TA,) a thing smaller than the هَوْدَج: (S, K, TA:) pl. رَجَائِزُ: (TA:) or a [garment of the kind called] كِسَآء, (S, K, TA,) in which is a stone, (K, TA, [in the CK a while stone,]) or in which are put stones, (S,) and which is suspended to one of the two sides of the هودج, to balance it, when it inclines: (S, TA:) so called because of its commotion: (TA:) or a thing consisting of a pillow and skins, or hides, put in one of its two sides for that purpose, and called رِجَازَةُ المَيْلِ: (T, TA:) or hair, (K,) or red hair, (TA,) or wool, suspended to the هورج, (K, TA,) for ornament: pl. رَجَائِزُ, said to occur in a verse of EshShemmákh: but accord. to As, this is a mistake for جَزَائِزُ [pl. of جَزِيزَةٌ, q. v.]. (TA.) رَجَّازٌ and رَجَّازَةٌ: see رَاجِزٌ; the latter, in two places. رَاجِزٌ One who utters, or recites, poetry, or verse, of the metre termed رَجَزٌ; who speaks in verse of that metre; who poetizes, or versifies, in that metre: and in like manner, ↓ مُرْتَجِزٌ, and ↓ رَجَّازٌ [which signifies one who does so much], and ↓ رَجَّازَةٌ [one who does so very much]. (TA.) El-'Ajjáj has been placed the highest in rank as a راجز. (Mz, 49th نوع.) [His son, Ru-beh, seems to occupy nearly an equal place. Each of them composed a complete deewán of رَجَز.] — — [Hence,] ↓ سَحَابَةٌ رَجَّازَةٌ (tropical:) [A cloud thundering much, or uninterruptedly]. (A, TA.) And ↓ غَيْثٌ مُرْتَجِزٌ, and ↓ مُتَرَجِّزٌ, (tropical:) Rain accompanied by thunder. (TA.) أَرْجَزُ A camel having the disease termed رَجَزٌ: fem. رَجْزَآءُ: (S, K:) the latter is explained as signifying weak in the rump, that does not move from her place unless after twice or thrice rising from the place where she lay: and that does not rise, when she desires to do so, unless after vehement trembling. (TA.) — — [Hence,] إِنَّهَا لَرَجْزَآءُ, said of the wind (الرِّيح), (assumed tropical:) Verily it is continuous, or lasting. (TA.) And رَجْزَآءُ القِيَامِ (tropical:) A great, heavy cooking-pot. (TA.) أُرْجُوزَةٌ A poem of the metre termed رَجَزٌ: (Msb, K:) pl. أَرَاجِيزُ. (A, K.) مُرْتَجِزٌ: see رَاجِزٌ; the former, in two places. مُتَرَجِّزٌ: see رَاجِزٌ; the former, in two places. رجس 1 رَجَسَتِ السَّمَآءُ, (S, A, K,) aor. رَجُسَ, (S,) inf. n. رَجْسٌ, (S, A,) The sky thundered vehemently, (S, A, K,) and became in a state of commotion (S, K) preparatory to rain; (TA;) as also ↓ ارتجست. (S, A, K, * TA.) — — رَجَسَ البَعِيرُ, (K,) inf. n. as above, (A, TA,) The camel brayed: (K:) or made a vehement noise in braying. (A, * TA.) — — And رَجَسَ, inf. n. as above and رَجْسَةٌ and رَجَسَانٌ, It (a confused and great thing, such as an army, and a torrent, and thunder,) made a sound or noise; as also ↓ ارتجس. (TA: [but in this sense, only the inf. ns. are mentioned, and رَجْسَةٌ is probably an inf. n. of un.]) — رَجَسَ, (K,) inf. n. رَجْسٌ, (TA,) He measured [the depth of] the water of a well with the مِرْجَاس; (K, * TA;) as also ↓ ارجس, (K,) inf. n. إِرْجَاسٌ. (TA.) — رَجَسَهُ عِنِ الأَمْرِ, aor.ُ and رَجِسَ, (O, K,) inf. n. رَجْسٌ, (O, TA,) He hindered, withheld, or prevented, him from doing the thing. (O, K.) — رَجِسَ, aor. رَجَسَ, inf. n. رَجَسٌ; (Msb;) and رَجُسَ, aor. رَجُسَ, inf. n. رَجَاسَةٌ; (A, Msb, TA;) It (a thing) was, or became, unclean, dirty, or filthy: (A, Msb, TA:) or stinking: or disliked, or hated, for its uncleanness, dirtiness, or filthiness. (Msb.) — — And both these verbs, (K,) inf. n. of the former, (TA,) and of the latter, (K,) as above, (K, TA,) He did a bad, an evil, an abominable, or a foul, action. (K, TA.) 4 أَرْجَسَ see 1. 8 ارتجس : see 1, in two places. — — Also It (a building) became in a state of commotion, (K, TA,) so as to make a sound, or noise. (TA.) رِجْسٌ Uncleanness, dirt, or filth: or an unclean, a dirty, or a filthy, thing: syn. قَذَرٌ: (S, A, Msb, K, TA: [in the CK, القَدَرُ is put by mistake for القَذَرٌ:]) or شَىْءٌ قَذِرٌ: (TA:) anything that is disliked, or hated, for its uncleanness, dirtiness, or filthiness: stink, or foul odour: accord. to Az, filth that comes forth from the body of a man: En-Nakkásh says that it is syn. with نِجْسٌ; and it is said in the Bári' that sometimes they say الرَّجَاسَةُ وَالنَّجَاسَةُ, meaning that they make these two words syn.: (Msb:) it is also written ↓ رَجِسٌ and ↓ رَجَسٌ: (A, K:) you say رِجْسٌ نِجْسٌ, and رَجِسٌ نَجِسٌ; and IDrd says, I think that they also said رَجَسٌ نَجَسٌ: Pr says that when رجس is followed by نجس, the ج is with kesr; but when نجس is mentioned without رجس, the ج and ن are with fet-h. (TA.) You say also شَىْءٌ رِجْسٌ [An unclean, a dirty, or a filthy, thing]. (A.) And ↓ مَرَّبِنَا جَمَاعَةٌ رَجِسُونَ نَجِسُونَ, meaning, A company of unbelievers passed by us. (IAar and TA.) As used in the Kur vi. 125, Mujáhid explains الرِّجْس as meaning That in which is no good. (TA.) — — Any action that is disliked, or hated, for its uncleanness, dirtiness, or filthiness: (Zj, A, K:) a sin, or crime: (Ibn-El-Kelbee, A, K:) so in the Kur v. 92, and vi. 146: (Ibn-El-Kelbee:) an action that leads to punishment: (T, A, K:) as رَجْسٌ signifies " vehemence of sound," [see 1,] رِجْسٌ seems to mean an action the mention whereof is evil, and highly evil: (TA:) sometimes it signifies a thing that is unlawful, or forbidden: and unbelief: infidelity: (L:) and doubt: (Aboo-Jaafar, A, K:) so in the Kur xxxiii. 33. (Aboo-Jaafar.) — — (assumed tropical:) Punishment; (Fr, T, S, A, K;) a sense which Z makes tropical, as being the recompense of رِجْس [in the sense of " sin "], (TA;) and anger: (Fr, S, A, K:) so in the Kur x. 100: like رِجْزٌ, which is perhaps formed from it by the change of س into ز: (Fr, S:) and sometimes, malediction, or execration. (L.) — A light, or slight, motion. (TA.) — Suggestion of the devil. (TA.) رَجَسٌ: see رِجْسٌ; the latter, in two places. رَجِسٌ: see رِجْسٌ; the latter, in two places. رَجُوسٌ: see رَاجِسٌ; the latter, in three places. رَجَّاسٌ: see رَاجِسٌ; the latter, in three places. رَاجِسٌ and ↓ مُرْتَجِسٌ (A, K) and ↓ رَجَّاسٌ (S, A, K) A cloud making a loud, or vehement, sound; (S, A, K, TA;) and so thunder. (TA.) You say, [of a cloud,] هٰذَا رَاجِسٌ حَسَنٌ This is a goodly thunderer. (S.) And عَفَتِ الدِّيَارَ الغَمَائِمُ الرَّوَاجِسُ وَالرِّيَاحُ الرَّوَامِسُ [The loudthundering clouds and the dust-spreading winds effaced the traces of the dwellings]. (A.) — — [And in like manner,] ↓ رَجَّاسٌ (S, K) and ↓ رَجُوسٌ and ↓ مِرْجَسٌ (K) A camel that brays vehemently. (S, K, * TA.) You say also ↓ نَاقَةٌ رَجْسَآءُ الحَنِينِ, [fem. of ↓ أَرْجَسُ,] A she-camel that utters the [yearning cry termed] حَنِين consecutively, or continuously. (IAar, TA.) — — [And hence,] ↓ الرَّجَّاسُ The sea: (K:) because of the sound of its waves; or because of its commotion. (TA.) — رَاجِسٌ also signifies The thrower of the مِرْجَاس; (K;) and so ↓ مُرْجِسٌ. (TA.) أَرْجَسُ; and its fem. رَجْسَآءُ: see رَاجِسٌ. مُرْجِسٌ: see رَاجِسٌ, last sentence. مِرْجَسٌ: see رَاجِسٌ. مِرْجَاسٌ A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed: (S, K: *) or a stone which is thrown into a well in order that one may know, by the sound thereof, its depth; or that one may know whether there be in it water or not: (IAar, K:) or, accord. to ISd, the name by which this is known is مِرْدَاسٌ. (TA.) إِنَّهُ لَرِجْسٌ مَرْجُوسٌ and رجل مَرْجُوسٌ [are phrases mentioned, but not explained, in the TA: but I think that رجل

is a mistranscription for رِجْزٌ; and that مرجوس, in each case, is a corroborative]. هُمْ فِى مَرْجُوسَةٍ, (S, A, K,) and ↓ فِى مَرْجُوسَآءَ, (TA,) They are in a state of confusion (S, A, K) and perturbation, (A,) مِنْ أَمْرِهِمْ in respect of their affair, or case. (S, TA.) مَرْجُوسَآءُ: see what next precedes. مُرْتَجِسٌ: see رَاجِسٌ. نَرْجِسٌ (S, Msb, K) and نِرْجِسٌ (AA, Sgh, Msb, K) [The narcissus;] a certain sweet-smelling flower, (Msb, * TA,) well known: (Msb, K:) the smell of which is beneficial for the cold rheum and the cold headache: (K:) the word is arabicized, (S, Msb, TA,) from [the Persian] نَرْگِسْ: (TA:) [this being the case, the ن should be regarded as radical it is said, however, that] the ن in نَرْجِسٌ is augmentative, because there is no word of the measure فَعْلِلٌ, but there is of the measure نَفْعِلٌ, (S,) though only what is changed, in application, from a verb: (Msb:) but نِرْجِسٌ is of the measure فِعْلِلُ; (TA;) or it is of the measure نِفْعِلٌ, the augmentative letter being made to accord in its vowel with the radical letter in إِذْخِرٌ and that in إِثْمِدٌ &c.: (Msb:) or, accord. to IDrd, نَرْجِسٌ is of the measure فَعْلِلٌ, and the only instance of that measure. (TA in art. نرجس.) If you name a man نَرْجِس, you make it imperfectly decl., because it is like نَضْرِبُ: (S:) but if you name him نِرْجِس, it is perfectly decl., because it is of the measure فِعْلِلٌ (TA) [or نِفْعِلٌ, neither of which is the measure of a verb]. — — نَرْجِسُ المَائِدَةِ: see زُمَاوَرْدٌ. رجع 1 رَجَعَ, aor. رَجِعَ, inf. n. رُجُوعٌ (S, Msb, K, &c.) and رَجْعٌ, (M, Msb,) but the former is that which commonly obtains and is agreeable with analogy as inf. n. of the intrans. v., and the latter as inf. n. of the trans. v., (MF, TA,) and مَرْجَعٌ, (S, Msb, K, &c.,) which is anomalous, because inf. ns. [of this kind] of verbs of the measure فَعَلَ having the aor. of the measure يَفْعِلُ are [by rule] only with fet-h [to the medial radical], (S, K,) and مَرْجِعَةٌ, which is in like manner anomalous, (K,) and رُجْعَى, (S, Msb, K,) [not رُجْعًى as in the Lexicons of Golius and Freytag,] and رُجْعَانٌ, (K,) He returned; he went, or came, back [to the same place, or person, or (assumed tropical:) state, or (assumed tropical:) occupation, or (assumed tropical:) action, or (assumed tropical:) saying, &c.]; he reverted; contr. of ذَهَبَ; (ISk, Msb;) i. q. اِنْصَرَفَ: (K:) رُجُوعٌ signifies the returning to a former place, or (assumed tropical:) quality, or (assumed tropical:) state; (Kull p. 196;) the returning to that from which was the commencement, or from which the commencement is supposed to have been, whether it be a place, or (assumed tropical:) an action, or (assumed tropical:) a saying, and whether the returning be by the [whole] person or thing, or by a part thereof, or by an action thereof. (Er-Rághib.) Hence the saying in the Kur [lxiii. 8], لَئِنْ رَجَعْنَا إِلَى المَدِينَةِ [Verily if we return to the city]. (Er-Rághib.) And [in the same, xii. 63,] فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ [And when they returned to their father]. (Idem.) And in the same, [vi. 164, and xxxix. 9,] ثُمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ [Then unto your Lord shall be your return]: (S:) the like of which occurs in the same, vi. 60: but it may be either from [the intrans. inf. n.] رُجُوعٌ or from [the trans.] رَجْعٌ: (Er-Rághib:) it cannot be a n. of place, because it is made trans. by means of إِلى, and also because it occurs in the Kur [v. 53, &c.], followed by جَمِيعًا, as a denotative of state: (L:) in like manner الرُّجْعَى also occurs in the Kur xcvi. 8. (TA.) You say also, رَجَعَتِ المَرْأَةُ إِلَى أَهْلِهَا The woman returned to her family by reason of the death of her husband or by reason of divorcement. (Msb.) — — رَجَعَ إِلَى الصِّحَّةِ (assumed tropical:) [He returned to soundness, or health], or المَرَضِ [disease, or sickness]; and إِلى حَالَةِ الفَقْرِ (assumed tropical:) [to the state of poverty], or الغِنَى (assumed tropical:) [wealth, or competence, or sufficiency]. (Kull p. 196.) — — رَجَعَ عَوْدَهُ عَلَى بَدْئِهِ He returned in the way by which he had come. (Kull ibid.) — — رَجَعَ مِنْ سَفَرِهِ He returned from his journey. (Msb.) — — رَجَعَ عَنِ الأَمْرِ (assumed tropical:) He returned [or reverted] from the affair. (Msb.) — — رَجَعَ عَنِ الشَّىْءِ (assumed tropical:) He left, or relinquished, the thing. (Kull p. 197.) — — رَجَعَ عَنِ الذَّنْبِ (assumed tropical:) [He relinquished sin; i. e.] he repented; and so رَجَعَ alone, agreeably with the usage in the Kur iii. 65, &c. (Er-Rághib.) — — [Several other phrases, in which this verb occurs, will be found in other arts.: as رَجَعَ عَلَى ظَهْرِهِ in art. ظهر: رَجَعْتُ القَهْقَرَى in art. قهقر: رَجَعَ دَرَجَهُ, and variations thereof, in art. درج: &c.] — — رَجَعَ إِلَيْهِ [sometimes signifies the same as رَجَعَ عَلَيْهِ] He returned against him; he returned to attack him. (TA.) — — صَرَمَنِى ثُمَّ رَجَعَ يُكَلِّمُنِى (tropical:) [He cut me, or ceased to speak to me; then he returned to speaking to me]. (TA.) — — خَالَفَنِى ثُمَّ رَجَعَ إِلَى قَوْلِى (tropical:) [He opposed me, or disagreed with me; then he returned, or had regard, to my saying]. (TA.) — — مَا رُجِعَ إِلَيْهِ فِى خَطْبٍ إِلَّا كَفَى (tropical:) [Re course was not had to him in an affair, or an affliction, but he sufficed.] (TA.) [رَجَعَ إِلَيْهِ often means He had recourse, or he recurred, to him, or it.] — — رَجَعَ بِهِ عَلَى شَرِيكِهِ (assumed tropical:) He made a claim for restitution of it upon his co-partner. (IAth, TA in art. خلط.) And [in like manner you say,] ↓ اِرْتَجَعَ عَلَى الغَرِيمِ, and المُتَّهَمِ, (assumed tropical:) He sued, prosecuted, or made a demand upon, the debtor, and the suspected, for his right, or due. (TA: [in which it is said, immediately before this, that ارتجع is like رَجَعَ.]) — — رَجَعَ الكَلْبُ فِى قَيْئِهِ The dog returned to his vomit, (Msb, TA,) and ate it. (Msb.) — — Hence, رَجَعَ فِى هِبَتِهِ (tropical:) He took back his gift; repossessed himself of it; restored it to his possession; (Msb;) as also ↓ ارتجعها, (Mgh, Msb, TA,) and ↓ استرجعها. (Msb, TA.) And مِنْهُ الشَّىْءَ ↓ استرجع (assumed tropical:) He took back from him the thing which he had given to him. (S, K.) — — [Hence also, رَجَعَ فِى قَوْلِهِ, and فِى حُكْمِهِ (assumed tropical:) He retracted, or revoked, his saying, and his judgment, or sentence.] — — هُوَ يَرْجِعُ إِلَى مَنْصِبِ صِدْقٍ (assumed tropical:) He traces back his lineage to an excellent origin. (TA in art. نصب.) — — [يَرْجِعُ إِلَى مَعْنَى كَذَا (assumed tropical:) It (a word used in a certain sense) is referrible, or reducible, to such a meaning. And يُرْجِعُ إِلَى كَذَا, said of a word, also means (assumed tropical:) It relates to such a thing; i. e., to such another word, in grammatical construction.] — — رَجَعَ إِلَى قَدْرِ كَذَا (assumed tropical:) It (wine when cooked) became reduced to such a quantity; syn. آلَ. (S in art. اول.) — — رَجَعَ الحَوْضُ إِلَى إِزَائِهِ The water of the trough, or tank, became much in quantity [so that it returned to the height of the place whence it poured in]. (TA.) — — ↓ رِجَاعٌ, also, is an inf. n. of this verb, (L,) and is used as signifying The returning of birds after their migrating to a hot country. (S, L, K.) You say, رَجَعَتِ الطَّيْرُ القَوَاطِعُ, inf. n. رِجَاعٌ and رَجْعٌ, The migratory birds returned. (L.) — — Also inf. n. of رَجَعَتْ said of a-she camel, and of a she-ass, signifying (assumed tropical:) She raised her tail, and compressed her two sides (قُطْرَيْهَا), and cast forth her urine in repeated discharges, so that she was imagined to be pregnant, (S, K,) and then failed of fulfilling her [apparent] promise: (S: [in some copies of which, as is said in the TA, the inf. n. of the verb in this sense is written رُجُوع:]) or she conceived, and then failed of fulfilling her promise; because she who does so goes back from what is hoped of her: (TA:) or, said of a she-camel, she cast forth her fœtus in an imperfect state: (AZ, TA,) or, as some say, her embryo in a fluid state: (TA:) or in an unformed state; inf. n. رِجَاعٌ. (Msb in art. خدج.) [See also رَاجِعٌ, below.] — , (S, Mgh, Msb, K,) aor. رَجَعَهُ, (Mgh,) inf. n. رَجْعٌ and مَرْجَعٌ and مَرْجِعٌ, (K,) He made, or caused, him, or it, to return, go back, come back, or revert; sent back, turned back, or returned, him, or it; syn. رَدَّهُ; (Mgh, Msb, K;) and صَرَفَهُ; (K;) عَنِ الشَّىْءِ from the thing; and إِلَيْهِ to it; (Msb, K;) as also ↓ ارجعهُ; (S, Msb, K;) but the former is the more chaste word, and is that which is used in the Kur-án, in ix. 84 [and other places]: (Msb:) the latter is of the dial. of Hudheyl; (S, Msb;) and is said by MF to be of weak authority, and bad; but [SM says,] I do not

find this asserted by any of the leading authorities: (TA:) ↓ ارتجعهُ, also, signifies [the same, i. e.] the same as رَدَّهُ in like manner followed by إِلَى. (TA.) Thus in the Kur ix. 84, referred to above, فَإِنْ رَجَعَكَ ٱللّٰهُ [And if God make thee to return, or restore thee]. (Msb.) — — رَجَعَ فُلَانٌ عَلِى أَنْفِ بَعِيرِهِ Such a one put back, or restored, the nose-rein [الخِطَامَ being understood] upon the nose of his camel; it having become displaced. (TA.) — — رَجَعَ إِلَيَّ الجَوَابَ, aor. رَجِعَ, inf. n. رَجْعٌ and رُجْعَانٌ, He returned to me the answer. (S, TA: [in the latter of which, this is said to be tropical; but when a written answer is meant, it is evidently not so.]) — — رَجَعْتُ الكَلَامَ (assumed tropical:) I returned the speech; or I repeated it; or I rebutted, or rejected, or repudiated, it, in reply, or replication; syn. رَدَدْتُهُ. (Msb.) [In like manner,] يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ القَوْلَ, in the Kur [xxxiv. 30], means (assumed tropical:) Holding a colloquy, or a disputation, or debate, one with another: (Bd:) [or it means (assumed tropical:) rebutting one another's sayings:] or (assumed tropical:) blaming one another. (S.) — — الرَّجْعُ, (K,) or رَجْعُ الدَّابَّةِ يَدَيْهَا فِى السَّيْرِ, (S,) (tropical:) The stepping of the beast, (S, K,) or her returning her fore legs, [drawing the fore feet backwards towards the body, by lifting them high,] in going; (K;) and ↓ التَّرْجِيعُ, (K,) or تَرْجِيعُ الدَّابَّةِ يَدَيْهَا فِى السَّيْرِ, (S,) signifies the same: (S, K:) or رَجْعٌ signifies a beast's elevating, or lifting high, the fore foot and hind foot, in going. (KL.) You say, ↓ الدَّابَّةُ يَدَيْهَا فِى رَجَّعَتِ السَّيْرِ (tropical:) [The beast stepped, &c.; like as you say, رَجَعَت]. (TA.) — — رَجْعُ الوَاشِمَةِ, and ↓ تَرْجِيعُهَا, (assumed tropical:) The female tattooer's making marks or lines [upon the skin]: (S, K: *) [or rather, as the former phrase is explained in the EM p. 143, " her retracing " those marks or lines, and renewing their blackness; for] you say also, ↓ رَجَّعَ النَّقْشَ, and الوَشْمَ, [and رَجَعَهُ,] (assumed tropical:) He retraced the marks, or lines, of the variegated work, and of the tattooing, and renewed their blackness, one time after another. (TA.) And ↓ رَجَّعَ الكِتَابَةَ, [and رَجَعَهَا,] (assumed tropical:) He retraced, or renewed, the writing. (TA.) — — رَجَعَ نَاقَةً, and ↓ ارتجعها, and ↓ ترجّعها, He purchased a she-camel with the price of another that he sold: (S, TA:) or he purchased a she-camel with the price of a he-camel that he sold; and ↓ رِجَعٌ, which is app. an inf. n., signifies the selling males and purchasing females: (TA:) or ↓ ارتجع مَالًا signifies he sold the aged and the younglings of his came's, and purchased such as were in a state of youthful vigour: or, as some say, he sold the males, and purchased females: (Lh:) or ↓ اِرْتِجَاعٌ signifies the selling a thing, and purchasing in its place what one imagines to be more youthful, and better: (Lh in another place:) regard is bad, therein, to the meaning of a return, virtual, or understood, though not real: (Er-Rághib:) also ↓ ارجع إِبِلًا he sold old and weak camels, and purchased such as were in a state of youthful vigour: or he sold male camels, and purchased females: (TA:) and ↓ ارتجع بِإِبِلِهِ إِبِلًا he took camels in exchange for his camels: or, as some say, ↓ اِرْتِجَاعٌ signifies the taking one in the place, and with the price, of two. (Mgh.) — — رَجَعَ العَلَفُ فِى الدَّابَّةِ (tropical:) The fodder, or food, produced an effect, or showed its effect, upon the beast. (K, * TA.) And رَجَعَ كَلَامِى فِيهِ (tropical:) My speech produced a beneficial effect upon him. (K, * TA.) 2 رجّعهُ, inf. n. تَرْجِيعٌ, He, or it, made, or caused, him, or it, to return, go back, come back, or revert, again and again, or time after time; sent back, turned back, or returned, him, or it, again and again, or time after time; made, or caused, him, or it, to go, or move, repeatedly to and fro; so to go and come; to reciprocate: he repeated it; iterated it; or rather reiterated it: he reproduced it: he renewed it: syn. رَدَّدَهُ. (Mgh.) [All these significations are well known, as pertaining to the two verbs here mentioned, and of frequent occurrence in classical and postclassical writings: and hence several phrases here following.] — — See 1, last quarter of the paragraph, in five places. — — Hence, (Mgh,) التَّرْجِيعُ فِى الأَذَانِ, (S, Mgh, K,) because the two professions of the faith [for which see the word أَذَانٌ] are uttered in the اذان [or call to prayer] in a low voice [and then repeated in a high voice]; (Mgh;) [for] this phrase means (tropical:) The repeating the two professions of the faith in a raised, or loud, voice, after uttering them in a low, or faint, voice; (Sgh, K, TA;) or the lowering of the voice in the اذان in uttering the two professions of the faith, and then raising it in uttering them: (KT:) or رجّع فِى أَذَانِهِ signifies he uttered the two professions of the faith in his اذان once to repeat them. (Msb: [but this is a strange explanation; and probably corrupted by a copyist: it seems that, instead of " to repeat them," we should read " and repeated them. "]) — — [Hence also,] التَّرْجِيعُ, (K, TA,) or تَرْجِيعُ الصَّوْتِ, (S,) (assumed tropical:) [The act of quavering, or trilling; rapidly repeating many times one very short note, or each note of a piece; a general characteristic of Arabian chanting and singing and piping, and often continued throughout the whole performance;] the reiterating (تَرْدِيد) of the voice in the throat, or fauces, (S, K, TA,) like [as is done in] chanting, (S,) or which is practised in reading or reciting, or singing, or piping, or other performances, of such as are accompanied with quavering, or trilling: (TA:) or, as some say, the mutual approximation of the various kinds of movements in the voice: 'Abd-Allah Ibn-Mughaffal, in his ترجيع, by the prolonging of the voice, in reading, or reciting, imitated the like of آا آا آا. (TA.) You say also, رجّع الحَمَامُ فِى غِنَائِهِ (assumed tropical:) [The pigeons quavered in their singing, or cooing]; as also ↓ استرجع. (TA.) And رجّع البَعِيرُ فِى شِقْشِقَتِهِ (assumed tropical:) The camel brayed, or reiterated his voice, in his شقشقة [or bursa faucium]. (TA.) And رجّعت النَّاقَةُ فِى حَنِينِهَا (assumed tropical:) The she-camel interrupted her yearning cry to, or for, her young one [and then, app., quickly repeated it, and did so again and again]. (TA.) And رجّعت القَوْسُ (assumed tropical:) The bow made a sound [by the vibration of its string; because the sound so made is a repeated sound]. (AHn.) — — See also 4. — — And see 10. 3 راجع He (a man) returned to good or to evil. (TA.) [See also 6.] — — راجعت النَّاقَةُ, (K,) inf. n. رِجَاعٌ, (TA,) The she-camel returned, or reverted, from one kind of pace, which she had been going, to another pace. (K, * TA.) — — راجعهُ (assumed tropical:) It returned to him: said of pain [&c.]. (TA in art. عد.) — — راجع امْرَأَتَهُ (tropical:) [He returned to his wife, or restored her to himself, or took her back by marriage or to the marriage-state, after having divorced her; (see also 6;)]; (S;) and ↓ ارتجعها signifies the same. (TA.) — — [See also a verse cited voce رَدَادٌ; whence it seems that راجع also signifies He restored, or brought back, anything.] — — راجعهُ signifies also He endeavoured to turn him [from, or to, a thing]; syn. رَاوَدَهُ, and رَادَّهُ. (L in art. رود.) — — راجعهُ الكَلَامَ, (S and K in this art., and A and Mgh and Msb in art. حور,) and راجعهُ فِى الكَلَامِ, (Bd in xviii. 32,) and simply رَاجعهُ, (Msb in this art., and Jel. in lviii. l,) inf. n. مُرَاجَعَةٌ (S, TA) and رِجَاعٌ, (TA,) (assumed tropical:) He returned him answer for answer, or answers for answers; held a dialogue, or colloquy, or conference, or a disputation, or debate, with him; bandied words with him; syn. حَاوَرَهُ, (A and Mgh and Msb in art. حور, and Bd in xviii. 32,) [i. e.] حَاوَرَهُ الكَلَامَ; (TA;) or عَاوَدَهُ; (S and Msb and K in this art.;) or جَادَلَهُ. (Jel in lviii. 1.) And راجعهُ, or راجعهُ القَوْلَ, (assumed tropical:) He disputed with him, rebutting, or rejecting, or repudiating, in reply to him, what he said; he bandied words with him; syn. رَادَّهُ القَوْلَ. (A in art. رد.) You say, راجعهُ فِى مُهِمَّاتِهِ He held a colloquy, or conference, or a disputation, or debate, with him respecting his

affairs of difficulty; syn. حَاوَرَهُ. (TA.) [And راجعهُ فِى كَذَا He addressed him repeatedly, or time after time, respecting such a thing.] And رَاجَعُوا عُقُولَهُمْ [They consulted their understandings, or minds; as though they held a colloquy, or conference, or a disputation, or debate, therewith]. (Bd in xxi. 65.) [راجع often signifies He consulted, or referred to, a person, a book, a passage in a book, &c.] 4 ارجعت النَّاقَةُ (assumed tropical:) [The she-camel returned to her former condition, either of leanness or fatness:] (assumed tropical:) the she-camel became lean [after having been fat]: and (assumed tropical:) became in good condition after leanness: (Ks, T, TA:) or ارجعت الإِبِلُ (assumed tropical:) the camels became lean and then became fat; (S, O, K;) so says Ks. (S.) You say also, الشَّيْخُ يَمْرَضُ يُوْمَيْنِ فَلَا يُرْجِعُ شَهْرًا (assumed tropical:) i. e. [The old man is sick two days, and] does not return to a healthy state of body, and to strength, in a month. (K, TA: [in the CK, erroneously, فلا يُرْجَعُ.]) And [in like manner] تَرَاجَعَ ↓ اِنْتَقَصَ الفَرَسُ ثُمَّ (assumed tropical:) [The horse wasted, and then gradually returned to his former condition]. (TA.) — ارجعهُ: see رَجَعَهُ, first signification. — — ارجعهُ نَاقَتَهُ He gave him [back] his she-camel in order that he might return upon her, he [the latter] having sold her to him. (Lh.) — — ارجع إِبِلًا: see 1, near the end of the paragraph. — — ارجع اللّٰهُ بَيْعَتَهُ (tropical:) God made his sale to be productive of gain, or profit. (S, K.) — — ارجع اللّٰهُ هَمَّهُ سُرُورًا (assumed tropical:) God converted his grief, or disquietude of mind, into happiness or joy; and Sb mentions ↓ رَجَّعَهُ [in this sense]. (TA.) — — ارجع also signifies He extended, or stretched out, his arm, or hand, backwards, to reach, or take hold of, a thing. (S, K.) [In this case, يَدَهُ seems to be understood: for] you say [also], ارجع الرَّجُلُ يَدَيْهِ The man put his arms, or hands, backwards in order to reach, or take hold of, a thing. (Lh.) And ارجع يَدَهُ إِلَى سَيْفِهِ لِيَسْتَلَّهُ He extended, or stretched out, his arm, or hand, to his sword, to draw it: or إِلَى كِنَانَتِهِ لِيَأْخُذَ سَهْمًا to his quiver, to take an arrow. (TA.) — — Also (tropical:) He ejected excrement, or ordure; said of a man. (S, K.) [See رَجِيعٌ.] — See also 10. 5 ترجّع فِى صَدْرِى كَذَا (tropical:) Such a thing became agitated to and fro in my mind, or bosom; syn. تَرَدَّدَ. (TA.) — ترجّع نَاقَةً: see 1; in the last quarter of the paragraph. 6 تَرَاجَعَا (tropical:) They two (a man and his divorced wife) returned to each other by marriage; (Bd in ii. 230;) or returned together to the marriagestate. (Jel ibid.) — — تراجع الشَّىْءُ إِلَى خَلْفٍ [The thing went backward or back, receded, retrograded, retired, retreated, or reverted, by degrees, gradually, by little and little, or part after part: and تراجع alone, He, or it, returned by degrees: the form of the verb denoting a gradual continuation, as in تَسَاقَطَ, and تَزَايَدَ, and تَنَاقَصَ, &c.]. (S.) تراجع and تَرَادَّ and تَرَدَّدَ are syn. (M and L in art. رد.) You say, تراجعوا فِى مَسِيرٍ They returned, retired, or retreated, by degrees, or by little and little, in a journey, or march; syn. تَرَادُّوا. (TA in art. ثبجر.) And تَفَرَّقُوا فِى أَوَّلِ النَّهَارِ ثُمَّ تَرَاجَعُوا مَعَ اللَّيْلِ i. e. [They separated, or dispersed themselves, in the first part of day; then] they returned, [one after an every one to his place of abode. (TA.) — — تَرَاجَعَتْ أَحْوَالُ فُلَانٍ (tropical:) [The circumstances of such a one gradually reverted to their former condition; meaning either a better condition, agreeably with an ex. mentioned above, see 4; or, as is most commonly the case, a worse condition; i. e. retrograded; or gradually went back to a worse state; contr. of advanced, or improved]: (TA:) [whence the saying,] زَالَتْ دَوْلَتُهُمْ وَأَخَذَ أَمْرُهُمْ يَتَرَاجَعُ (assumed tropical:) [Their good fortune ceased, and their affairs began to retrograde, or gradually go back to a worse state]. (A in art. ركد.) And تَرَاجَعَ الجُرْحُ إِلَى البُرْءِ (assumed tropical:) [The wound gradually recovered]. (Msb in art. دمل.) — تَرَاجَعَا بَيْنَهُمَا They two (copartners) made claims for restitution, each upon the other. (IAth, TA in art. خلط.) [See this more fully explained, and illustrated, voce خَلِيطٌ.] — — تراجعوا الكَلَامَ, (Msb and K in art. حور,) and فِى الكَلَامِ, (Bd in lviii. 1,) and simply تراجعوا, (Jel in lviii. 1,) (assumed tropical:) They returned one another answer for answer, or answers for answers; held a dialogue, or colloquy, or conference, or a disputation, or debate, one with another; bandied words, one with another; syn. تَحَاوَرُوا. (Bd, Jel, Msb, K, in the places mentioned above.) 8 ارتجع عَلَى الغَرِيمِ, and المُتَّهَمِ: see رَجَعَ, with which it is syn. (TA.) — ارتجعهُ i. q. رَدَّهُ, like رَجَعَهُ, q. v. (TA.) So in the phrase, ارتجعت المَرْأَةُ جِلْبَابَهَا The woman put back her جلباب [q. v.] upon her face, and covered herself with it. (TA.) — — ارتجع الهِبَةَ: see رَجَعَ فِى هِبَتِهِ. — — ارتجع امْرَأَتَهُ: see 3. — — ↓ بَاعَ إِبِلَهُ فَارْتَجَعَ مِنْهَا رِجْعَةً صَالِحَةً He sold his camels, and obtained by the expenditure of their price a good return, or profit. (S, K.) — — ارتجع نَاقَةً, and the like: see 1, near the end of the paragraph, in five places. — — ارتجع إِبِلًا also signifies He (and Arab of the desert) purchased camels [app. in exchange for others] not of his own people's breeding nor bearing their marks. (TA.) 10 استرجع الهِبَةَ, and استرجع مِنْهُ الشَّىْءَ: see رَجَعَ فِى هِبَتِهِ, and the sentence next following it. — — طَعَامٌ يُسْتَرْجَعُ عَنْهُ (assumed tropical:) Food, both of beasts and of men, from which profit, or advantage, [or a good return (رِجْعَة),] is obtained; which is found to be wholesome, or approved in its result; and from eating which one becomes fat. (TA.) — استرجع الحَمَامُ: see 2, near the end of the paragraph. — — استرجع also signifies (tropical:) He said, on the occasion of an affliction, or a misfortune, [using the words of the Kur ii. 151,] إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ, (S, K,) meaning Verily to God we belong as his property and his servants, so that He may do with us what He pleaseth, and verily unto Him we return in the ultimate state of existence, and He will recompense us; (Jel;) as also ↓ رجّع, (S, * K,) inf. n. تَرْجِيعٌ; (S; [accord. to the TA, only the former verb is mentioned in this sense by J; but I find the latter also in two copies of the S;]) and ↓ ارجع. (K.) رَجْعٌ; originally an inf. n.: [see رَجَعَ and رَجَعَهُ:] — — and see رَجْعَةٌ, in two places. — — (tropical:) Rain: so in the Kur [lxxxvi. 11], وَالسَّمَآءِ ذَاتِ الرَّجْعِ [by the heaven that hath rain]: (S, Bd:) because God returns it time after time: or because the clouds raise the water from the seas and then return it to the earth; and if so, by اسماء may be meant the clouds: (Bd:) or rain after rain; (K;) because it returns time after time; or because it is repeated, and returns, every year: (TA:) or the said words of the Kur mean by the heaven that returns in every revolution to the place whence it moved. (Bd.) — — (assumed tropical:) Hail; because it gives back the water that it takes. (TA.) — — Accord. to El-Asadee, as recorded by AHeyth, (assumed tropical:) Thunder. (Az.) — — Accord. to some, in the passage of the Kur cited above, (S, TA,) (assumed tropical:) Profit, benefit, advantage, or good return. (S, K, TA.) You say, لَيْسَ لِى مِنْ فُلَانٍ رَجْعٌ (assumed tropical:) There is no profit to me from such a one. (TA.) And مَا هُوَ إِلَّا سَجْعٌ لَيْسَ تَحْتَهُ رَجْعٌ (assumed tropical:) [It is nothing but rhyming prose, beneath which is to be found no profit]. (TA.) [See also رِجْعَةٌ.] — — Accord. to Ks, in the ex. cited above from the Kur, (TA,) (assumed tropical:) The place that retains water: (K, TA:) pl. رُجْعَانٌ. (TA.) — — (assumed tropical:) A pool of water left by a torrent; (S, K;) because of the rain that is in it; or because of its fluctuating to and fro in its place; (Er-Rághib;) as also ↓ رَجِيعٌ, and ↓ رَاجِعَةٌ: (K:) pl. as above: (S:) or (assumed tropical:) a place in which the torrent has extended itself, (اِمْتَدَّ, accord. to Lth and the O and K,) or in which it has returned, or reverted, (اِرْتَدَّ, accord. to AHn,) and then passed through: (Lth, AHn, O, K:) pl. رُجْعَانٌ and رِجْعَانٌ and رِجَاعٌ; (K;) or this last, accord. to some, is a sing., having the signification next preceding the last here mentioned, and is found prefixed to its syn., namely غَدِيرٌ, to show that it is used in this sense, and is qualified by a sing. epithet, namely رَائِعٌ; but some say that it is thus qualified becanse it has a form which is that of a

sing. noun: (TA:) or رَجْعٌ signifies (assumed tropical:) water, (AO, K,) in general; (K;) and a sword is likened to it, to denote its whiteness: (AO, S: [but accord. to the latter, in this case it signifies " a pool of water left by a torrent ":]) and also (assumed tropical:) a tract of ground, or land, in which the torrent has extended itself: (K:) but this, it should be observed, is a repetition of the saying of Lth mentioned above: (TA:) and (assumed tropical:) the part that is above a تَلْعَة [q. v.]; (K, TA;) the upper, or highest, part thereof, before its water collects together: (TA:) pl. رُجْعَانٌ. (K.) — — (assumed tropical:) The herbage of the [season, or rain, called] رَبِيع; (K;) [because it returns year after year;] as also ↓ رَجِيعٌ. (TA.) — — (assumed tropical:) The [membrane called] غِرقِس which is in the belly of the woman, and which comes forth upon, or over, the head of the child. (TA.) — — See also رَجِيعٌ, in three places, in the latter part of the paragraph. — — سَيْفٌ نَجِيحُ الرَّجْعِ, and ↓ الرَّجِيعِ, A sword which penetrates into the thing that is struck with it [so that it is quickly drawn back]. (TA.) — — رَجْعُ الكَتِفِ: see مَرْجِعٌ. رِجْعٌ: see رَجَعَ نَاقَةً. رِجْعَةٌ: see رَجْعٌ. رَجِيعُ سَفَرٍ: see سَفَرٍ: and see رِجْعَةٌ. رَجْعَةٌ inf. n. of un. of 1; A return; a single act of returning, of going back, coming back, or reverting: (TA:) [and] i. q. رُجُوعٌ, i. e. the act of returning, &c. (Msb.) — — The returning to the present state of existence (S, Msb, K) after death. (S, K.) So in the phrase, فُلَانٌ يُؤْمِنُ بِالرَّجْعَةِ [Such a one believes in the returning to the present state of existence after death]. (S, Msb, K. *) This was a tenet of some of the Arabs in the Time of Ignorance, and of a sect of Muslim innovators, and of a sect of the رَافِضَة, who say that 'Alee the son of Aboo-Tálib is concealing himself in the clouds, to come forth when he shall be summoned to do so. (L.) — — The returning, or homeward course, of a military expedition; opposed to بَدْأَةٌ, q. v. (T and Mgh in art. بدأ.) — — The return of a party of warriors to war after their having come back from an expedition. (TA.) — — Also, and ↓ رِجْعَةٌ, (S, A, Nh, Mgh, Msb, K,) but the former is the more chaste, (S, Msb, TA,) though the latter is mentioned before the former in the K, (TA,) (tropical:) A man's returning to his wife, or restoring her to himself, or taking her back by marriage or to the marriage-state, after having divorced her; (IF, Msb;) the returning of the divorcer to the divorced woman: (K:) or the taking back to marriage a woman who has been divorced, but not by an absolutely-separating sentence, without a new contract. (Nh.) You say, لَهُ عَلَى امْرَأَتِهِ رَجْعَةٌ and ↓ رِجْعَةٌ (tropical:) [He has a right of returning to, or taking back, his wife after having divorced her]: (S, Mgh:) and يَمْلِكُ الرَّجْعَةَ عَلَى زَوْجَتِهِ (tropical:) [He possesses the right of returning &c.]: (Msb:) and طَلَّقَ فُلَانٌ فُلَانَةَ طَلَاقًا يَمْلِكُ فِيهِ الرَّجْعَةَ (tropical:) [Such a man divorced such a woman by a divorce in which he possessed the right of returning &c.]. (TA.) — — Also the former, (S, Msb, TA,) and ↓ رِجْعَةٌ likewise, (Msb,) and ↓ رُجْعَةٌ (K) and ↓ رُجْعَى [which is originally an inf. n.] and ↓ رُجْعَانٌ [which is also originally an inf. n.] and ↓ مَرْجُوعٌ (S, K) and ↓ مَرْجُوعَةٌ and ↓ رَجُوعَةٌ and ↓ رَجْعٌ, (K,) the last of these is allowable, (TA,) [being an inf. n. used in the sense of a pass. part. n.,] (tropical:) The reply, or answer, of an epistle. (S, Msb, * K, TA.) You say, هَلْ جَآءَ رَجْعَةُ كِتَابِكَ (S, TA) and ↓ رُجْعَانُهُ (TA) (tropical:) Hath the reply, or answer, of thine epistle come:? (S, TA:) and ↓ أَرْسَلْتُ إِلَيْكَ فَمَا جَآءَنِى رُجْعَى رِسَالَتِى (tropical:) I sent to thee, and the reply, or answer, of my epistle came not to me; i. e. ↓ مَرْجُوعُهَا: (S, K, * TA:) and ↓ مَا فُلَانٍ عَلَيْكَ كَانَ مِنْ مَرْجُوعِ (tropical:) What was [the purport] of the reply, or answer, of such a one to thee? (S, TA.) And [in like manner] ↓ رَجْعُ الرَّشْقِ signifies (assumed tropical:) What is returned against, or in opposition to, [or in reply to,] the simultaneous discharge of a number of arrows in a particular direction. (TA.) — — See also رِجْعَةٌ. رُجْعَةٌ: see رَجْعَةٌ, in the latter half of the paragraph. رِجْعَةٌ: see رَجْعَةٌ, in three places. — — A return, or profit, obtained by the expenditure of the price of camels sold: see an ex. above, voce اِرْتَجَعَ: (S, K:) or camels taken in exchange for other camels: or one that is taken in the place, and with the price, of two: (Mgh:) also the young, or younglings, of camels, which are purchased from the market with the price of others, or taken from the market in exchange for others: (K:) or, as Khálid says, the [return obtained by] bringing bad camels into the market and taking back good ones: or, as some say, the [return obtained by] bringing in males and taking back females: (TA:) [the words which I have here twice inserted in brackets are perhaps not necessary to complete the sense intended, as will be seen at the close of this sentence; but they seem to be required in the opinion of SM, for he has immediately added the further explanation which here next follows, and which is also, but less fully, given by J, immediately after the first explanation in this paragraph:] and رِجْعَةٌ has a similar meaning in relation to the poor-rates; being applied to camels taken by the collector of the poor-rates older or younger than those which their owner is bound to give: (S, * TA:) and camels which are purchased by the Arabs of the desert, [app. in exchange-for others,] not of their own breeding nor bearing their marks; as also ↓ رَجْعَةٌ: (TA, [see 8:]) IB says that the pl. of رِجْعَةٌ is ↓ رُجَعٌ; and that it was said to a tribe of the Arabs, "By what means have your beasts become many? " and they answered, أَوْصَانَا أَبُونَا بِالنُّجَعِ وَالرُّجَعِ: but Th says, ↓ بِالنِّجَعِ والرِّجَعِ: [both are probably correct; for it seems that the original forms are الرِّجَع and النُّجَع; and that, in one case, the latter is assimilated to the former; in the other, accord. to a usage less common, the former to the latter:] accord. to Th, the meaning is, [Our father charged us with the seekings after herbage in the places thereof, and] the selling the old and weak beasts and purchasing others in a state of youthful vigour: or, accord. to another explanation, the meaning is, the selling males and purchasing females: thus explained, رِجَعٌ seems to be an inf. n. (TA. [See رَجَعَ نَاقَةً.]) [See also رَجِيعَ.] — — [(assumed tropical:) Any return, profit, or gain, accruing from a thing, or obtained by the sale or exchange thereof; as also ↓ مَرْجُوعٌ; and رَجْعٌ, q. v.] You say, جَآءَتْ رِجْعَةُ الضِّيَاعِ (assumed tropical:) The return, or increase, accruing to the owner of the lands came, or arrived. (Lh.) And جَآءَ فُلَانٌ بِرِجْعَةٍ حَسَنَةٍ (assumed tropical:) Such a one brought a good thing which he had purchased in the place of a bad thing; or in the place of a thing that was inferior to it. (TA.) And ↓ هٰذَا مَتَاعٌ لَهُ مَرْجُوعٌ (assumed tropical:) This is a commodity for which there will be a return, or profit, or gain. (S, * TA) And ↓ دَابَّةٌ لَهَا مَرْجُوعٌ (assumed tropical:) A beast that may be sold after having been used. (El-Isbahánee.) And ↓ لَيْسَ لِهٰذَا البَيْعِ مَرْجُوعٌ (tropical:) There is not, or will not be, any return, or profit, or gain, for this sale. (TA.) — — (assumed tropical:) An argument, or allegation, by which one rebuts in a litigation, or dispute; a proof; an evidence. (Ibn-'Abbád.) رُجْعَى: see رَجْعَةٌ, in the latter half of the paragraph, in two places. طَلَاقٌ رَجْعِيٌّ, and رِجْعِيٌّ, (assumed tropical:) A divorce in which one reserves to himself the right of returning to his wife, or restoring her to himself, or taking her back to the marriage-state. (Mgh, * Msb.) — — رَجْعِيٌّ applied to a beast: see رَجِيعٌ. رُجْعَانٌ: see رَجْعَةٌ, in the latter half of the paragraph, in two places. رَجِيعَةٌ: see رَجْعِيَّةٌ. سَفَرٍ. رِجَاعٌ The nose-rein of a camel: (IDrd, K:) or the part thereof which falls upon the nose of the camel: pl. [of pauc.] أَرْجِعَةٌ and [of mult.] رُجُعٌ: (K:) from رَجَعَ in the phrase رَجَعَ فُلَانٌ عَلَى أَنْفِ بَعِيرِهِ [q. v.]. (IDrd.) — — It is also an inf. n.: see 1, in the middle of the paragraph. رَجِيعٌ. [Made, or

caused, to return, go back, come back, or revert; sent back, turned back, or returned: repeated: rebutted, rejected, or repudiated, in reply, or replication: like ↓ مَرْجُوعٌ: and used in all these senses; as will be seen from what follows: and also, like ↓ مُرَجَّعٌ,] made, or caused, to return, go back, come back, or revert, again and again, or time after time; sent back, turned back, or returned, again and again, or time after time; made, or caused, to go, or move, repeatedly to and fro; so to go and come; to reciprocate: reiterated: reproduced: renewed: syn. مُرَدَّدٌ: [in the CK مَرْدُودٌ:] applied to anything: (S, K:) or to anything that is said or done: (Msb, TA:) because meaning ↓ مَرْجُوعٌ, i. e. مَرْدُودٌ: (S, Msb, TA:) or, applied to speech, (assumed tropical:) returned to its author; or repeated to him; or rebutted, rejected, or repudiated, in reply to him; syn. مَرْدُودٌ إِلَى صَاحِبِهِ: (Lth, K:) or, so applied, (tropical:) repeated: (A, TA:) or, so applied, (assumed tropical:) reiterated: (Er-Rághib, TA:) or, so applied, (assumed tropical:) disapproved, or disliked. (TA.) You say, إِيَّاكَ وَالرَّجِيعَ مِنَ القَوْلِ (tropical:) Avoid thou the saying that is repeated; (A, TA;) [or rebutted, &c.;] or disapproved. (TA.) — — Applied to a beast, (S, TA,) and [particularly] to a camel, (K,) it signifies Made to return from journey to journey: (S, TA:) and also means (assumed tropical:) fatigued, or jaded, (S, K,) by journeying: (K:) fem. with رُجُعٌ (S, K:) or (tropical:) lean, or emaciated: (Er-Rághib, K:) in the K is here added, or which thou hast made to return from a journey, meaning from journey to journey; but this is identical with the first explanation of the word applied to a beast: (TA:) pl. رُجُعٌ; (K;) or [app. of the fem., agreeably with analogy, and as seems to be indicated by J,] رَجَائِعُ. (S.) رَجِيعُ سَفَرٍ and رِجْعُ ↓ سَفَرٍ [in like manner] signify Made to return repeatedly, or several times, in journeying; applied to a she-camel: (K:) and the former signifies, applied to a beast, and [particularly] to a camel, a he-camel, (بَعِير,) which one makes to return again and again, or time after time, or to come and go repeatedly, in journeying, and drags along: (TA:) both also mean (tropical:) lean, or emaciated: and are in like manner applied to a man: (Er-Rághib, TA:) and ↓ رَجْعِىٌّ and ↓ مَرْجَعَانِىٌّ, also, but the latter is vulgar, (assumed tropical:) lean, or emaciated, by journeying; applied to a beast. (TA.) You say also سَفْرٌ رَجِيعٌ Travellers returning from a journey. (TA.) And سَفَرٌ رَجِيعٌ A journey in which are repeated returnings. (IAar.) — — Any food returned to the fire [to be heated again], having became cold: (K:) [and particularly] roasted meat heated a second time. (As.) — — A rope, or cord, undone, and then twisted a second time: (L, K:) and, as some say, anything done a second time. (L.) — — (assumed tropical:) Writing retraced with the pen, in order that it may became more plain: (KL:) and ↓ مَرْجُوعٌ [signifies the same: and also] (assumed tropical:) tattooing repeated and renewed; (EM p. 108;) tattooing of which the blackness has been restored: (TA:) pl. of the latter مَرَاجِيعُ. (TA, and EM ubi suprà.) — (tropical:) Dung, ordure, or excrement, of a solid-hoofed animal; (S, Mgh, Msb, K;) as also ↓ رَجْعٌ; (K;) and of a man; (S, Mgh, Msb, K;) as also ↓ the latter word; (TA;) and of a beast of prey; as also ↓ the latter: (S, TA:) because it returns from its first state, (Mgh, Msb, TA,) after having been food or fodder &c.; (TA;) having the meaning of an act. part. n., (Er-Rághib, Msb,) or, it may be, of a pass. part. n. (Er-Rághib.) — — (tropical:) The cud which is ruminated by camels and the like: (S, * K:) because it returns to be eaten. (TA.) So in the saying of El-Aashà, وَفَلَاةٍ كَأَنَّهَا ظَهْرُ تُرْسٍ لَيْسَ إِلَّا الرَّجِيعَ فِيهَا عَلَاقُ i. e. [Many a desert, or waterless desert, as though it were the back of a shield,] in which there is not found by the camels anything to serve for the support of life except the cud. (S.) — — (assumed tropical:) Sweat: (K:) because, having been water, it returns as sweat. (TA.) — — See also رَجْعٌ, in three places. — — Also (assumed tropical:) The [part called] فَأْس of a bit: (Ibn-' Abbád, K:) [because of its returning motion.] — — And (assumed tropical:) Niggardly, tenacious, or avaricious; syn. بَخِيلٌ [in the CK and a MS. copy of the K, نَخِيل]. (Ibn-' Abbád, K, TA.) رَجُوعَةٌ: see رَجْعَةٌ, in the latter half of the paragraph. رَجِيعَةٌ A she-camel that is purchased with the price of another she-camel; as also ↓ رَاجِعَةٌ: (S:) or a female that is purchased with the price of a male. (' Alee Ibn-Hamzeh.) [See also رِجْعَةٌ: and see رَجِيعٌ, of which it is originally the fem.] Accord. to ISk, ↓ رَجْعِيَّةٌ signifies A camel which one has purchased from men who have brought him from another place for sale; which is not of the district in which he is: [but this appears to be a mistranscription, for رَجِيعَةٌ; for he adds,] the pl. is رَجَائِعُ. (TA.) رَجَّاعٌ (assumed tropical:) One who returns much, or often, unto God. (TA.) رَاجِعٌ [act. part. n. of 1. Hence the saying, إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ, explained above: see 10. — — Also, without ة,] (assumed tropical:) A woman who returns to her family in consequence of the death of her husband (Az, S, Msb, K) or in consequence of divorcement; (Az, Msb;) as also ↓ مُرَاجِعٌ: (Az, K:) or, accord. to some, (Msb,) she who is divorced [and sent back to her family] is termed مَرْدُودَةٌ. (S, Msb.) — — [In like manner without ة,] applied to a she-camel, and to a she-ass, it signifies (assumed tropical:) That raises her tail, and compresses her two sides (قُطْرَيْهَا), and casts forth her urine in repeated discharges, so that she is imagined to be pregnant, (S, K,) and then fails of fulfilling her [apparent] promise: (S:) or (assumed tropical:) that conceives, and then fails of fulfilling her promise; because she goes back from what is hoped of her: (TA:) or, applied to a she-camel, (assumed tropical:) that has appeared to have conceived, and is then found to be not pregnant: (As:) pl. رَوَاجِعُ. (S, TA.) [See also رَجَعَتْ.] — — (assumed tropical:) A sick man whose soul [or health] has returned to him after his being debilitated by disease: and (assumed tropical:) a man whose soul [or health] has returned to him after severe and constant illness. (TA.) رَاجِعَةٌ [originally fem. of رَاجِعٌ, q. v.]: see رَجِيعَةٌ: — — and see رَجْعٌ. — — Also, [app. from the returning of its water time after time,] (assumed tropical:) A water-course of a valley. (ISh, TA.) — — رَوَاجِعُ [is its pl., and] signifies Varying winds; because of their coming and going. (TA.) — — Hence also, رَوَاجِعُ الأَبْوَابِ [The leaves of doors]. (TA.) أَرْجَعُ (tropical:) More [and most] productive of return, or profitable. (TA.) You say, هٰذَا أَرْجَعُ فِى يَدِى مِنْ هٰذَا (tropical:) This is more productive of return, or profitable, in my hand than this. (TA.) مَرْجِعٌ an inf. n. of the intrans. verb رَجَعَ [q. v.]. (S, Msb, K, &c.) — — [Hence it signifies sometimes (assumed tropical:) Recourse. See مَنَابٌ, in art. نوب.] — [A place to which a person, or thing, returns after going or moving therefrom; agreeably with analogy. See an ex. voce مَحْضَرٌ.] — — [Hence,] مَرْجِعُ الكَتِفِ (tropical:) The lower part of the shoulderblade, (S, K, TA,) next the arm-pit, [that on the left side being] in the region where the heart beats; (TA;) as also رَجْعُ ↓ الكَتِفِ: (S, K:) and مَرْجِعُ المِرْفَقِ (tropical:) [the place to which the elbow returns when, after it has been removed from its usual place, it is brought back thereto; which place in a beast is next the arm-pit: see فَرِيصٌ, in three places]: (TA:) pl. مَرَاجِعُ. (TA.) — — مَرْجِعٌ also signifies (assumed tropical:) The place, or thing, to which a person, or thing, is referred, as his, or its, source: see مَنْصِبٌ. — — Also, (assumed tropical:) A state, or condition, to which a person, or thing, returns. — — And (assumed tropical:) The place, and the state, or condition, or result, to which a person, or thing, ultimately, or eventually, comes. A goal.] — It is also an inf. n. of رَجَعَهُ. (K.) مُرْجِعٌ, [without ة,] applied to a she-camel, (assumed tropical:) Becoming in good condition after leanness. (Ks, TA.) [See 4, of which it is the act. part. n.] — — هٰذَا مَتَاعٌ مُرْجِعٌ (assumed tropical:) This is a commodity for

which there will be a return, or profit, or gain. (S, * TA.) — — سَفْرَةٌ مُرْجِعَةٌ (tropical:) A journey having a recompense, or reward, and a good issue or result. (K, TA.) مُرَجَّعٌ: see رَجِيعٌ; first sentence. مَرْجَعَانِىٌّ: see رَجِيعٌ, in the latter half of the paragraph. مَرْجُوعٌ [pass. part. n. of رَجَعَهُ]: see رَجِيعٌ, in three places: — — and رَجْعَةٌ, in the latter half of the paragraph, in three places: — — and رِجْعَةٌ, near the end of the paragraph, in four places. مَرْجُوعَةٌ: see رَجْعَةٌ, in the latter half of the paragraph. مُرَاجِعٌ: see رَاجِعٌ. رجعن Q. 4 اِرْجَعَنَّ a dial. var. of اِرْجَحَنَّ [q. v.] in the several senses of the latter. (K.) You say, ضَرَبَهُ فَارْجَعَنَّ He beat him, or struck him, and he lay on his side, and threw himself down. (Lh, TA.) And ارجعنّوا They lay on their sides and were overcome. (TA.) — — Also It became spread, expanded, or extended. (TA.) رجف 1 رَجَفَ, (O, Msb, K,) aor. رَجُفَ, (Msb,) inf. n. رَجْفٌ and رَجَفَانٌ (O, Msb, K) and رَجِيفٌ (Msb, K) and رُجُوفٌ; (O, K;) [and ↓ ارجف; (see the next sentence;) and ↓ ارتجف; (see نَغَضَ, in two places;)] It (a thing, O, Msb) was, or became, in a state of motion, commotion, (O, Msb, K,) agitation, convulsion, tumult, or disturbance: (Msb, K: *) or in a state of violent motion, commotion, agitation, &c.; (K;) as the camel beneath the saddle, and the tree when put in motion by the wind, and the wabbling tooth, and the like. (O.) You say, رَجَفَتِ الأَرْضُ, (S, O, Msb, K,) aor. رَجُفَ, inf. n. رَجْفٌ, (S,) The earth quaked; or was, or became, in a state of motion, commotion, agitation, &c., (S, O, Msb, K,) as above; (Msb;) and so ↓ أَرْجَفَت, and ↓ أُرْجِفَت; (K;) [for ارجف is both intrans. and trans.:] and الرَّجَفَانُ signifies the being in a state of violent commotion, agitation, convulsion, tumult, or disturbance. (S.) And رَجَفَتْ يَدُهُ His arm, or hand, trembled, by reason of disease, or old age. (Msb.) And رَجَفَ القَلْبُ The heart became agitated by reason of fright. (IDrd, O.) — — رَجَفَ الرَّعْدُ, (Lth, O, K,) inf. n. رَجْفٌ and رَجِيفٌ, (Lth, O,) The thunder made a reiterated rumbling, or confused noise, in the clouds. (Lth, O, K.) — — رَجَفَ القَوْمُ The people, or party, prepared themselves for war, or battle. (Lth, O, K.) — Also He put [a thing] into a state of motion, commotion, or agitation; (O, K;) [so too, app., رَجَفَ بِهِ;] see 4, last sentence; [and so ↓ أَرْجَفَ; for] أَرْجَفَ الأَرْضَ بِهِمْ is said of God [as meaning He made the earth to quake with them]. (TA in art. دم.) And one says also, رَجَفَتْهُ الحُمَّى The fever caused him to quake, or shiver. (Msb.) 4 أَرْجَفَ as an intrans. v.: see 1, in two places. — And as a trans. v.; act. and pass.: see 1, in two places. — — [Hence,] ارجف بِكَذَا [originally He put another, or others, into a state of commotion, or agitation, by such a thing; meaning] he told of such a thing without truth, or not according to the true, or real, state of the case: [because he thereby caused commotion, or agitation; or] because the information was unsettled: from رَجْفَةٌ meaning as explained below. (Ksh in xxxiii. 60.) And ارجفوا فِى الشَّىْءِ (S, Msb, K) and بِهِ, (Msb, K,) inf. n. إِرْجَافٌ, (Msb,) i. q. خَاضُوا فِيهِ [mean- ing They said what was false respecting the thing]: (S, O, K:) or they told many evil tales, and uttered many discordant lying sayings, respecting the thing, in order that the people might become in a state of commotion, agitation, convulsion, tumult, or disturbance, in consequence thereof: whence, in the Kur [xxxiii. 60], وَالمُرْجِفُونَ ↓ فِى المَدِينَةِ [and they who tell many evil tales, &c., in the city:] (O, * Msb:) or ارجفوا فِى البَلَدِ بِكَذَا they told, in the town, or country, of such a matter, in order that they might cause commotion, or agitation, &c., to befall the people, without there being aught [thereof] true in their estimation; from الرَّجَفَانُ signifying “ violent commotion or agitation ” &c. (Har pp. 218, 219.) And ارجفوا, alone, They said what was false (خَاضُوا) in [relating] tales of conflicts and factions, or seditions, or discords, or dissensions, and the like: whence, ↓ وَالمُرْجِفُونَ فِى المَدِينَةِ [cited above]. (K.) — — And ارجفت النَّاقَةُ The she-camel came in a state of fatigue, with her ears flaccid, shaking them (تَرْجُفُ ↓ بِهِمَا). (O, K.) 8 إِرْتَجَفَ see 1, first sentence. رَجْفَةٌ i. q. زَلْزَلَةٌ (S, K) [meaning Commotion, agitation, or convulsion; or violent commotion &c.; and particularly an earthquake; or] a violent earthquake: and a vehement cry from heaven: (Jel in vii. 76:) or it signifies, in the Kur-án, any punishment that befalls a people. (Lth, O.) [رَجُوفٌ, accord. to Freytag, occurs in the Deewán el-Hudhaleeyeen as meaning Put into a state of commotion.] — — سَحَابٌ رَجُوفٌ Clouds in commotion with thunder, or with much water. (O.) الرَّجَّافُ The sea; because of its commotion, or agitation. (S, O, K.) A poet says, (S,) namely, Matrood Ibn-Kaab, lamenting the death of ' Abdel-Muttalib, (IB, O,) the grandfather of the Prophet, and eulogizing him, (IB,) أَلْمُطْعِمُونَ الشَّحْمَ كُلَّ عَشِيَّةٍ حَتَّى تَغِيبَ الشَّمْسُ فِى الرَّجَّافِ [The feeders with fat every evening, until the sun disappeared in the sea]. (S, O.) — — And The day of resurrection: (Sh, O, K:) and the congregation [of the risen]. (K.) — — And رَجَّافٌ also signifies A certain kind of pace [app. with a jolting motion]. (O, K.) رَاجِفٌ [Putting into a state of motion, commotion, or agitation. — — And also, or حُمَّى رَاجِفٌ,] A fever attended with quaking, or shivering: (O, Msb, K:) deviating from rule [because حُمَّى is fem.]. (Msb.) — — [The fem., with ة, app. applied to a she-camel or the like, occurs, accord. to Freytag, in the Deewán el-Hudhaleeyeen, as meaning Moving the head in going along.] الرَّاجِفَةُ, in the Kur lxxix. 6, means The first blast [of the horn on the day of resurrection]: and الرَّادِفَةُ, in the next verse, “the second blast: ” (O, Bd, Jel, K:) or the former means the motionless bodies that shall be in a state of violent motion at the time here spoken of, such as the earth and the mountains; because of the saying in the Kur [lxxiii. 14], يَومَ تَرْجُفُ الأَرْضُ وَالْجِبَالُ: and the latter, “the heaven, and the stars, which shall be cleft and scattered. ” (Bd.) إِرْجَافٌ inf. n. of 4 [q. v.]. (Msb.) [And hence, as a simple subst.,] sing. of [أَرَاجِيفُ in the phrase] أَرَاجِيفُ الأَخْبَارِ [meaning Tales without truth, or reality: or evil tales, and discordant lies, uttered in order that people may become in a state of commotion, agitation, convulsion, tumult, or disturbance, in consequence thereof: see 4]. (S.) You say, وَقَعُوا فِى أَرَاجِيفَ [They fell into convulsing perplexities, arising from evil and discordant and false rumours or the like]. (AA, S and K in art. نع.) المُرْجِفَانِ The basin and ewer (الطَّسْتُ وَالإِبْرِيقُ) [that are used for washing the hands before and after a meal]: because they produce a sound when one of them is knocked against the other: as though that sound told of the completion of the meal, and excited [the persons that had partaken thereof] to rise. (Har p. 228.) — — وَالمُرْجِفُونَ فِى المَدِينَةِ, in the Kur xxxiii. 60: see 4, in two places. [This art. is wanting in the copies of the L and TA to which I have had access.] رجل 1 رَجِلَ, (T, S, M, Msb, K,) aor. رَجَلَ, (Msb, K,) inf. n. رَجَلٌ (T, S, M, Msb) and رُجْلَةٌ, (T, TA,) or the latter is a simple subst., (Msb,) He (a man) went on foot, in a journey, by himself, [i. e.] having no beast whereon to ride; (T, TA;) he had no beast whereon to ride, (M, K, TA,) in a journey, so went on his feet: (TA:) or he remained going on foot: so says AZ; and Ks says the like: (S:) or he was, or became, strong to walk, or go on foot: (Msb:) and ↓ ترجّل [in like manner] signifies he went on foot, (S, K, TA,) having alighted from his beast: (TA:) [used in the present day as meaning he alighted from his beast:] and ↓ ترجّلوا they alighted [upon their feet, or dismounted,] in war, or battle, to fight: and ↓ ارتجل he (a man) went on his legs, or feet, for the purpose of accomplishing the object of his want. (TA.) — — رَجِلَ, (M, K,) aor. رَجَلَ, (K,) [inf. n. رَجَلٌ, being similar to رَكِبَ, aor. رَجَلَ, inf. n. رَكْبٌ,] also signifies He (a man) was, or

became, large in the رِجْل [i. e. leg, or foot]. (M, K: but omitted in some copies of the K.) — — And رُجِلَ, like عُنِىَ; and رَجِلَ, aor. رَجَلَ; inf. n. [of the former] رِجْلَةٌ and [of the latter] رِجُلٌ; [so in the CK; but accord. to the rule of the K they should be رَجْلَةٌ and رَجْلٌ, as neither is expressly said to be with kesr; or the latter may be correctly رِجْلٌ, as رَجِلَ is said to be like عَلِمَ, of which the inf. n. is عِلْمٌ;] He had a complaint of his رِجْل [i. e. leg, or foot]: (CK; but omitted in other copies: both mentioned in the TA:) the latter verb is mentioned in this sense by El-Fárisee, and also on the authority of Kr. (TA.) — — And رَجِلَ مِنْ رِجْلِهِ He was, or became, affected in his leg, or foot, by something that he disliked. (TA.) — — And رَجِلَ, aor. رَجَلَ, (K, TA,) inf. n. رَجَلٌ, (TA,) He (a beast, such as a horse or the like,) had a whiteness in one of his رِجْلَانِ [i. e. hind legs or feet], (K, TA,) without a whiteness in any other part. (TA.) — رَجِلَ, aor. رَجَلَ, (Msb, K,) inf. n. رَجَلٌ, (Msb, TA,) is also said of hair, (Msb, K,) meaning It was, or became, [wavy, or somewhat curly, i. e.] of a quality between lankness and crispness or curliness, (K,) or neither very crisp or curly, nor very lank, but between these two. (Msb, TA.) — رَجَلَهُ, (CK, TA, omitted in some copies of the K,) [aor. رَجُلَ, as in similar verbs,] inf. n. رَجْلٌ, (TA,) He, or it, hit, or hurt, his رِجْل [i. e. leg, or foot]. (CK, TA.) — — رَجَلَ الشَّاةَ, (S, K,) or, accord. to the O and the Mufradát, رَجَلَ الشَّاةَ بِرِجْلِهَا, (TA,) and ↓ ارتجلها, (K,) He suspended the sheep, or goat, by its hind leg or foot: (S, O, K:) or the meaning is عَقَلَهَا بِرِجْلَيْهِ [app. he confined its shank and arm together with his feet, by pressing his feet upon its folded fore legs while it was lying on the ground], (K,) or, as in the M, بِرِجْلِهِ [with his foot]. (TA.) — — رَجَلَتْ وَلَدَهَا, (K,) inf. n. رَجْلٌ; in the copies of the M written ↓ رَجَّلَتْ, with teshdeed; (TA;) She (a woman) brought forth her child preposterously, so that its legs came forth before its head. (K.) — رَجَلَهَا, namely, the mother of a young camel, (K,) aor. رَجُلَ, inf. n. رَجْلٌ, (TA,) He sent the young one with her [to suck her whenever he would; as is implied by what immediately precedes]; as also ↓ أَرْجَلَهَا: (K:) or أَرْجَلْتُ ↓ الفَصِيلَ (so in two copies of the S and in the O) I left the young camel with his mother to such her whenever he pleased: (S, * O: [in one of my copies of the S رَجَلْتُ, which appears from what here follows to be a mistake:]) so says ISk: and he cites as an ex., حَتَّى فُطِمَا ↓ مُسَرْهَدٌ أُرْجِلَ [Fat, and well nourished: he was left with his mother to such her when he pleased until he was weaned]. (O.) [See also رَجَلٌ, below; where it is explained as though a quasi-inf. n. of أَرْجَلْتُ in the sense here assigned to it in the S and O, or inf. n. of رَجَلْتُ in the same sense.] — — And رَجَلَ أُمَّهُ, (S, K,) aor. رَجُلَ, inf. n. رَجْلٌ, (S,) He (a young camel, S, or a lamb, or kid, or calf, K, TA) sucked his mother. (S, K.) — — رَجْلٌ also signifies The act of [the stallion's] leaping the mare: (O, K, TA:) [i. e., as inf. n. of رَجَلَ; for] one says, بَاتَ الحِصَانُ يُرْجُلُ الخَيْلَ The stallion-horse passed the night leaping the mares. (TA; and so in the O, except that الخيل is there omitted.) — — And رَجَلَ المَرْأَةَ He compressed the woman. (TA.) — [Golius says that رَجُلَ signifies Vir et virili animo fuit; as on the authority of J; and that رُجْلَةٌ is its inf. n.: but it seems that he found الرُّجْلَةُ incorrectly explained in a copy of the S as مَصْدَرُ رَجُلَ instead of مَصْدَرُ الرَّجُلِ: ISd expressly says that رُجْلَةٌ and its syns. (explained below) are of the number of those inf. ns. that have no verbs.] 2 رَجَّلَتْ وَلَدَهَا [app. a mistranscription]: see 1, in the latter half of the paragraph. — تَرْجِيلٌ [the inf. n.] signifies The making, or rendering, strong. (Ibn-'Abbád, K.) — رجّل الشَّعَرَ, (S, Mgh, Msb, K,) inf. n. تَرْجِيلٌ, (S, Msb, K,) He made the hair to be [wavy, or somewhat curly, i. e.] not very crisp or curly, nor lank, (S,) or in a state between that of lankness and that of crispness or curliness: (K:) or he combed the hair; (Msb, TA;) either his own hair, [see 5,] or that of another: (Msb:) or he combed down the hair; i. e., let it down, or made it to hang down, by means of the comb: (Mgh:) Er-Rághib says, as though he made it to descend at the رِجْل [or foot], i. e. from its places of growth; but this requires consideration: (MF:) or he combed and anointed the hair: (TA voce عَسِبٌ:) or he washed and combed the hair. (Ham p. 356.) 4 ارجلهُ He made him to go on foot; (S, K, TA;) to alight from his beast. (TA.) — And He granted him some delay, or respite; let him alone, or left him, for a while. (S, K.) — — أَرْجَلْتُ الحِصَانَ فِى الخَيْلِ I sent-the stallion-horse among the mares. (TA.) — — See also 1, in the latter half of the paragraph, in three places. 5 تَرَجَّلَ see 1, first sentence, in two places. — — ترجّل فِى البِئْرِ, (S, Msb, K,) and ترجّل البِئْرَ, (K,) He descended into the well (S, Msb, K) [by means of his feet, or legs, alone, i. e.,] without his being let down, or lowered, or suspended [by means of a rope]. (S, Msb.) — — ترجّل الزَّنْدَ, and ↓ ارتجلهُ, [or, more probably, ارتجل الزَّنْدَةَ, and ترجّلها, (see مُرْتَجِلٌ,)] He put the زند [or the زندة]; (the former meaning the upper, and the latter the lower, of the two pieces of wood used for producing fire,)] beneath his feet: (M, K:) or ↓ ارتجل signifies he (a man come from a distant country) struck fire, and held the زَنْد [here app. meaning (as in many other instances) the زند properly so called and the زندة] with his hands and his feet, [i. e. the زند with his hands and the زندة with his feet,] because he was alone. (TA. [See مُرْتَجِلٌ.]) — [ترجّل He became a رَجُل, or man; he rose to manhood. (See an explanation of ترجّل النَّهَارُ, in what follows.) And] ترجّلت She (a woman, TA) became like a رَجُل [or man] (K, TA) in some of her qualities, or states, or predicaments. (TA.) — — ترجّل النَّهَارُ i. q. اِرْتَفَعَ (tropical:) [i. e. The day became advanced, the sun being somewhat high]; (S, IAth, O, K, TA;) it being likened to the rising of a man from youth; (IAth, TA;) and so ↓ النهار ارتجل: or, accord. to Er-Rághib, the former means the sun went down from [or below] the walls; as though it alighted (كَأَنَّهَا تَرَجَّلَتْ [in a proper sense of this verb: see 1, first sentence]). (TA.) — And ترجّل He combed his own hair: (Msb:) or he combed down his own hair; i. e., let it down, or made it to hang down, by means of the comb: (Mgh:) or he anointed [or washed] and combed his own hair. (TA. [See 2.]) Hence, نَهَى عَنِ التَّرَجُّلِ إِلَّا غِبًّا (Mgh, TA) He [Mohammad] forbade the anointing and combing of one's own hair except it be less frequent than every day. (TA.) 8 ارتجل: see 1, first sentence. — — Said of a horse, (in his running, TA,) He mixed the pace termed العَنَق with that termed الهَمْلَجَة, (T, TA,) or the former pace with somewhat of the latter, and thus, (S,) he went those two paces alternately, (S, K,) somewhat of the former and somewhat of the latter. (S.) — He took a man by his رِجْل [i. e. leg, or foot]. (S, TA.) — — ارتجل الشَّاةَ: see 1, in the middle of the paragraph. — — ارتجل الزَّنْدَ [or الزَّنْدَةَ], and ارتجل alone in a similar sense: see 5, in two places. — [He extemporized a speech or verses; spoke it or them extemporaneously, impromptu, or without premeditation;] he began an oration (a خُطْبَة), and poetry, without his having prepared it beforehand; (S;) he spoke a speech (Msb, K) without consideration or thought, (Msb,) or without his having prepared it; (K;) he recited it, or related it, standing, without forecast, consideration, thought, or meditation; so accord. to Er-Rághib [who seems to have held this to be the primary signification of the verb when relating to a speech or the like]; or without reiteration, and without pausing, halting, or hesitating. (TA.) And ارتجل الشَّىْءَ [He did, performed, or produced, the thing without premeditation, or previous preparation]. (TA in art. خرع.) [And ارتجل اسْمًا He coined a name.] — — ارتجل بِرَأْيِهِ He was, or became, alone, or independent of others, with none to take part or share or participate with him, in his opinion, (Msb, K, TA,) without consulting any one respecting it, (Msb, TA,) and kept constantly, or perseveringly, to it. (Msb.) [Hence,] أَمْرُكَ مَا ارْتَجَلْتَ Thine affair [to which thou shouldst keep] is that respecting which thou art alone [&c.] in

thine opinion. (K.) And اِرْتَجِلْ مَا ارْتَجَلْتَ مِنَ الأَمْرِ is explained in the T as meaning اِرْكَبْ مَا رَكِبْتَ مِنْهُ [i. e. Undertake thou what thou hast undertaken of the affair: but it may rather signify keep thou to what thou hast undertaken of the affair; agreeably with what here follows]. (TA.) One says also, ↓ اِرْتَجِلْ رَجْلَكَ Keep thou to thine affair: (IAar, M, K, TA:) in [some of] the copies of the K, erroneously, رَجَلَكَ. (TA.) — He collected a detached number (قِطْعَة [or رِجْل]) of locusts, to roast, or fry, them. (S.) — He set up a مِرْجَل [q. v.], to cook food in it: (T, TA:) or he cooked food in a مِرْجَل. (K.) — ارتجل النَّهَارُ: see 5. 10 استرجل He desired, or requested, to be, or to go, on foot. (KL.) رَجْلٌ: see رَجُلٌ: — — and رَاجِلٌ; the latter in two places. — See also رَجِلٌ, in two places. — اِرْتَجِلْ رَجْلَكَ, in some of the copies of the K, erroneously, رَجَلَكَ: see 8, near the end of the paragraph. رِجْلٌ [The leg of a human being and of a bird, and the kind leg of a quadruped; in each of these senses opposed to يَدٌ;] the part from the root of the thigh to the [sole of] the foot of a man [and of any animal]; (Mgh, Msb, K:) رِجْلُ الإِنْسَانِ meaning that [limb] with which the man walks: (Msb:) or the foot of a man [and of a bird, and the kind foot of a quadruped: or rather it signifies thus in many instances; but generally as before explained: and sometimes, by a synecdoche, it is used in a yet larger sense, as will be explained below]: (K:) of the fem. gender: (Zj, Msb, TA:) pl. أَرْجُلٌ: (S, Msb, K, &c.:) it has no other pl. (Msb, TA) known to Sb; (TA;) the pl. of pauc. being also used as a pl. of mult. in this instance. (IJ, TA.) [Hence,] الرِّجْلُ جُبَارٌ [The hind leg or foot, or it may here mean the leg or foot absolutely, is a thing of which no account, or for which no retaliation or mulct, is taken]: i. e., if a beast tread upon a man with its رِجْل, there is no retaliation or mulct, if in motion; but if the beast be standing still in the road, or way, the rider is responsible, whether it strike with a يَد or a رِجْل. (TA.) And هُوَ قَائِمٌ عَلَى رِجْلٍ [lit. He is standing upon a single leg; meaning] (assumed tropical:) he is setting about, or betaking himself to, an affair that presses severely, or heavily, upon him, or that straitens him. (T, K, TA. [In the CK, حَزَنَهُ is erroneously put for حَزَبَهُ.]) And أَنَا عَلَى رِجْلٍ (assumed tropical:) I am in fear, or fright, lest a thing should escape me. (TA.) — — ذُو الرِّجْلِ [as though meaning The onelegged;] a certain idol, of El-Hijáz. (TA.)– — رِجْلُ الجَبَّارِ (assumed tropical:) The very bright star [3, called by our astronomers " Rigel," and also called by the Arabs رِجْلُ الجَوْزَآءِ اليُسْرَى,] upon the left foot of Orion. (Kzw.) [And رِجْلُ الجَوْزَآءِ اليُمْنَى (assumed tropical:) The star k upon the right leg of Orion.] — — رِجْلُ الغُرَابِ (assumed tropical:) A certain plant, (K,) called also رِجْلُ الزَّاغِ, the root, or lower part, of which, when cooked, is good for chronic diarrhœa; mentioned in art. غرب [q. v.]. (TA.) Also A certain mode of binding the udder of a camel, so that the young one cannot suck, therewith, nor will it undo: (S, K:) whence the phrase صَرَّ صَرًّا مِثْلَ صَرِّرِجْلِ, for صَرَّ رِجْلَ الغُرَابِ الغُرَابِ. (TA.) El-Kumeyt says, صَرَّ رِجْلَ الغُرَابِ مُلْكُكَ فِى النَّا سِ عَلَى مَنْ أَرَادَ فِيهِ الفُجُورَا (assumed tropical:) [Thy dominion among the people has bound with a bond not to be undone him who desires, within the scope of it, transgression]: (S, TA:) i. e. thy dominion has become firm so that it cannot be undone; like as what is termed رجل الغراب cannot be undone by the young camel. (TA.) And one says, صُرَّ عَلَيْهِ رِجْلُ الغُرَابِ, meaning (tropical:) The affair was, or became, difficult to him: (K and TA in art. غرب:) or his life, or subsistence, was, or became, difficult to him. (TA in that art.) — — رِجْلُ الجَرَادِ (assumed tropical:) A certain plant, like البَقْلَةُ اليَمَانِيَّةُ [see art. بقل: accord. to Golius, the former appellation is applied to a species of atriplex, or orache]. (IAar, K.) — — [And several other plants have similar appellations in the present day.] — — رِجْلُ الطَّائِرِ (assumed tropical:) A certain مِيسَم [i. e. branding-instrument, or brand]. (S, K.) — — رِجْلُ البَابِ (assumed tropical:) The foot, or heel, of the door, upon which it turns in a socket in the threshold. (MA.) — — رِجْلُ القَوْسِ (assumed tropical:) The lower curved extremity of the bow; (Kh, S, K;) the upper curved extremity being called its يَد: (Kh, S:) or the part below its كَبِد [q. v.]: accord. to AHn, it is more complete, or perfect, than its يد: accord. to IAar, أَرْجُلُ القَوْسِ means, when the string is bound, or braced, the upper parts of the bow; and أَيْدِيهَا, its lower parts; and the former are stronger than the latter: and he cites the saying, لَيْتَ القِسِىَّ كُلُّهَا مِنْ أَرْجُلِ [Would that the bows were all of them, or wholly, of what are termed أَرْجُل]: the two extremities of the bow, he says, are called its ظُفْرَانِ; and its two notches, its فُرْضَتَانِ; and its curved ends, its سِئَتَانِ; and after the سئتان are the طَائِفَانِ; and after the طائفان, the أَبْهَرَانِ; and the portion between the ابهران is its كَبِد; this being between the two knots of the suspensory. (TA.) — — رِجْلَا السَّهْمِ (assumed tropical:) The two extremities of the arrow. (K, * TA. [In the former it is implied that the phrase is رِجْلُ السَّهْمِ.]) — — رِجْلُ بَحْرٍ (tropical:) A canal (خليج) of a بحر [or large river]. (Kr, K, TA.) — — رِجْلٌ also signifies (tropical:) A part, or portion, of a thing: (K, TA:) of the fem. gender. (TA.) It is said in a trad. of 'Áïsheh, أَهْدَى لَنَا أَبُو بَكْرٍ رِجْلَ شَاةٍ مَشْوِيَّةٍ فَقَسَمْتُهَا إِلَّا كَتِفِهَا, meaning (tropical:) [Aboo-Bekr gave to us] the half of a roasted sheep, or goat, divided lengthwise [and I divided it into shares, except its shoulder-blade, or its shoulder]: she called the half thus by a synecdoche: (IAth, O, TA:) or she meant the leg (رِجْل) thereof, with what was next to it [for مما يَلِيهَا in the O and TA, I read بِمَا يَلِيهَا] of the lateral half: or she thus alluded to the whole thereof, like as one does by the term رَأْس. (O, TA. [But see what here next follows.]) And in another trad., the رِجْل of a [wild] ass is mentioned as a gift, meaning (tropical:) One of the two lateral halves: or, as some say, the thigh: (TA:) and it is explained as meaning the whole; but this is a mistake. (Mgh.) — — Also (assumed tropical:) The half of a رَاوِيَة [or pair of leathern bags, such as are borne by a camel, one on each side,] of wine, and of olive-oil. (AHn, K.) — — It is also applied by some to (assumed tropical:) A pair of trousers or drawers; and رِجْلُ سَرَاوِيلَ occurs in this sense in a trad., for رِجْلَا سَرَاوِيلَ; like زَوْجُ خُفٍّ and زَوْجُ نَعْلٍ, whereas each is properly زَوْجَانِ; for the سراويل are of the articles of clothing for the two legs: (IAth, TA:) this is what is meant by the saying in the K [and in the O likewise] that الرِّجْلُ also signifies السَّرَاوِيلُ [app. for مِنَ السَّرَاوِيلِ الطَّاقُ]. (TA.) — — Also (assumed tropical:) A swarm, or numerous assemblage, of locusts: (S:) or a detached number (قِطْعَةٌ) thereof: (K:) [or] one says [or says also] رِجْلٌ مِنْ جَرَادٍ, (S, TA,) and رِجْلُ جَرَادٍ: it is masc. and fem.: (TA:) a pl. without a proper sing.; like عَانَةٌ (a herd of [wild] asses, S) and خِيطٌ (a flock of ostriches, S) and صُوَارٌ (a herd of [wild] bulls or cows, S): (S, K:) pl. أَرْجَالٌ; (K:) and so in the next two senses here following. (TA.) — — And hence, as being likened thereto, (TA,) (assumed tropical:) An army: (K:) or a numerous army. (TA.) — — Also (assumed tropical:) A share in a thing. (IAar, K.) So in the saying, لِى فِى مَالِكَ رِجْلٌ (assumed tropical:) [To me belongs a share in thy property]. (TA.) — — And (tropical:) A time. (TA.) One says, كَانَ ذٰلِكَ عَلِى رِجْلِ فُلَانٍ (tropical:) That was in the time of such a one; (S, K, TA;) in his life-time: (K, TA:) like the phrase على رَأْسِ فُلَانٍ. (TA.) — — Also (assumed tropical:) Precedence. (Abu-l- Mekárim, K.) When the files of camels are collected together, an owner, or attendant, of camels says, لِىَ الرِّجْلُ, i. e. (assumed tropical:) [The precedence belongs to me; or] I precede: and another says, لَا بَلِ الرِّجْلُ لِى (assumed tropical:) [Nay, but the precedence belongs to me]: and they contend together for it,

each unwilling to yield it to the other: (Abu-l-Mekárim, TA:) pl. أَرْجَالٌ: (K:) and so in the senses here following. (TA.) — — And (assumed tropical:) Distress; straitness of the means of subsistence or of the conveniences of life; a state of pressing want; misfortune; or calamity; and poverty. (O, K.) — Also A man who sleeps much: (O, K:) fem. with ة. (TA.) — — And A man such as is termed قَاذُورَةٌ [which means foul in language; evil in disposition: one who cares not what he does or says: very jealous: one who does not mix, or associate as a friend, with others, because of the evilness of his disposition, nor alight with them: &c.: see art. قذر]. (O, K.) — Also Blank paper; (O, K, * TA;) without writing. (TA.) رَجَلٌ: see رَاجِلٌ, first sentence: — and see also رَجِلٌ, in two places. — [It is also explained as here follows, as though a quasi-inf. n. of 4 in a sense mentioned in the first paragraph on the authority of the S and O, or inf. n. of رَجَلَ in the same sense; thus:] The sending, (S, O,) or leaving, (K, TA,) a lamb or kid or calf, (S, O, TA,) or a young camel, (K, TA,) and a colt, (TA,) with its mother, to such her whenever it pleases: (S, O, K:) [but I rather think that this is a loose explanation of the meaning implied by رَجَلٌ used as an epithet; for it is added in the S and O immediately, and in the K shortly after, that] one says بَهْمَةٌ رَجَلٌ (S, O, K) and ↓ رَجِلٌ (K) [meaning, as indicated in the S and O, A lamb, or hid, or calf, sent with its mother to such her whenever it pleases, or, as indicated in the K, sucking, or that sucks, its mother]: pl. أَرْجَالٌ. (S, O, K.) — — Also A horse [i. e. a stallion] sent upon the خَيْل [meaning mares, to leap them]: (K:) and in like manner one says خَيْلٌ رَجَلٌ, [using it as a pl., app. meaning horses so sent,] (K accord. to the TA,) or ↓ خَيْلٌ رَجِلَةٌ. (CK, and so in my MS. copy of the K: [perhaps it should be رَجَلَةٌ.]) رَجُلٌ (S, O, Mgh, Msb, K &c.) and ↓ رَجْلٌ, (O, K,) the latter a dial. var., (O,) or, accord. to Sb and El-Fárisee, a quasi-pl. n., [but app. of رَاجِلٌ, not of رَجُلٌ,] called by Abu-l-Hasan a pl., (TA,) A man, as meaning the male of the human species; (Msb;) the opposite of اِمْرَأَةٌ: (S, O, Mgh:) applied only to one who has attained to puberty and manhood: (K, * TA:) or as soon as he is born, (K, TA,) and afterwards also: (TA:) pl. رِجَالٌ, (S, Mgh, Msb, K, &c.,) [applied in the Kur lxxii. 6 to men and to jinn (or genii), like نَاسٌ and أُنَاسٌ, and likewise a pl. of رَاجِلٌ, and of its syn. رَجْلَانُ,] and رِجَالَاتٌ, (S, K,) said by some to be a pl. pl., (TA,) and ↓ رَجْلَةٌ, (Sb, Msb, K, TA, in the CK رِجْلَةٌ, [which is a mistake, as is shown by what follows,]) of the measure فَعْلَةٌ, with fet-h to the ف, (Msb,) [but this is, properly speaking, a quasi-pl. n.,] said to be the only instance of its kind except كَمْأَةٌ, which, however, some say is a n. un. like others of the same form belonging to [coll.] gen. ns., (Msb,) used as a pl. of pauc. instead of أَرْجَالٌ, (Sb, Ibn-Es-Serráj, Msb, TA,) because they assigned to رَجُلٌ no pl. of pauc., (Sb, TA,) not saying أَرْجَالٌ (TA) [nor رِجْلَةٌ], and ↓ رَجِلَةٌ, mentioned by AZ as another pl., but this [also] is a quasi-pl. n., and of it Abu-l-' Abbás holds ↓ رَجْلَةٌ to be a contraction, (TA,) and رِجَلَةٌ (Ks, K) and أَرَاجِلُ (Ks, S, K) and [another quasi-pl. n. is] ↓ مَرْجَلٌ. (IJ, K.) شَهِيدَيْنِ مِنْ رِجَالِكُمْ, in the Kur [ii. 282], means [Two witnesses] of the people of your religion. (TA.) [رَجُلٌ also signifies A woman's husband: and the dual] رَجُلَانِ [sometimes] means A man and his wife; predominance being thus attributed to the former. (IAar, TA.) And ↓ رَجُلَةٌ signifies A woman: (S, K:) or, accord. to Er-Rághib, a woman who is, or affects to be, or makes herself, like a man in some of her qualities, or states, or predicaments. (TA.) It is said of 'Áïsheh, (S, TA,) in a trad., which confirms this latter explanation, (TA,) كَانَتْ رَجُلَةَ ↓ الرَّأْىِ, (S, TA,) meaning She was like a man in judgment. (TA. [See also مَرْجَلَانِيَّةٌ.]) The dim. of رَجُلٌ is ↓ رُجَيْلٌ and ↓ رُوَيْجِلٌ: (S, K:) the former reg.: (TA:) the latter irreg., as though it were dim. of رَاجِلٌ: (S, TA:) [but it seems that رُوَيْجِلٌ is properly the dim. of رَاجِلٌ, though used as that of رَجُلٌ.] One says, هُوَ رَجُلُ وَحْدِهِ [He is a man unequalled, or that has no second], (IAar, L in art. وحد,) and وَحْدِهِ ↓ رُجَيْلُ [A little man (probably meaning the contrary) unequalled, &c.]. (S and L in that art.) And it is said in a trad., إِنْ صَدَقَ ↓ أَفْلَحَ الرُّوَيْجِلُ [The little man prospers if he speak truth] (TA.) — — Also One much given to coition: (Az, O, K:) used in this sense by the Arabs of ElYemen: and some of the Arabs term such a one عُصْفُورِىٌّ. (O, TA.) — — And i. q. رَاجِلٌ, q. v. (Mgh, Msb, K.) — — And Perfect, or complete [in respect of bodily vigour or the like]: ('Eyn, O, K, TA: [in the CK, والرَّاجِلُ الكَامِلُ is erroneously put for والرَاجل والكامل:]) or strong and perfect or complete: sometimes it has this meaning, as an epithet: and when thus used, Sb allows its being in the gen. case in the phrase, مَرَرْتُ بِرَجُلٍ رَجُلٍ أَبُوهُ [I passed by a man whose father is strong &c.]; though the nom. case is more common: he says, also, that when you say, هُوَ الرَّجُلُ, you may mean that he is perfect or complete, or you may mean any man that speaks and that walks upon two legs. (M, TA.) — [In the CK, شَعَرٌ رَجُلٌ is erroneously put for شَعَرٌ رَجْلٌ: and, in the same, رَجُلُ الشَّعَرِ, as syn. with رَجِلُ الشَّعَرِ, is app. a mistake for رَجْلُ الشَّعَرِ; but it is mentioned in this sense by 'Iyád:] see the paragraph here following. رَجِلٌ; and its fem., with ة: see رَاجِلٌ. — شَعَرٌ رَجِلٌ (ISk, S, Msb, K) and ↓ رَجَلٌ (ISk, S, K) and ↓ رَجْلٌ, (Msb, K, [in the CK, erroneously, رَجُلٌ,]) Hair [that is wavy, or somewhat curly, i. e.] of a quality between [بَيْنَ, for which بَيِّنُ is erroneously put in the CK,] lankness and crispness or curliness, (K,) or not very crisp or curly, nor lank, (ISk, S,) or neither very crisp or curly, nor very lank, but between these two. (Msb, TA.) — — And رَجِلُ الشَّعَرِ and ↓ رَجَلُهُ (ISd, Sgh, K) and ↓ رَجْلُهُ (ISd, K, TA, but accord. to the CK as next follows,] and ↓ رَجُلُهُ, with damm to the ج, added by 'Iyád, in the Meshárik, (MF, TA,) A man having hair such as is described above: pl. أَرْجَالٌ and رَجَالَى; (M, K;) the former, most probably, accord. to analogy, pl. of رَجْلٌ; but both may be pls. of رَجِلٌ and رَجَلٌ: accord. to Sb, however, رَجَلٌ has no broken pl., its pl. being only رَجَلُونَ. (M, TA.) — See also رَجَلٌ, in two places. رَجْلَةٌ: see رَجُلٌ, first sentence, in two places: — — and رَاجِلٌ. — See also the next paragraph. رُجْلَةٌ The going on foot; (T, S, * M, TA;) the act of the man who has no beast [to carry him]; (T, TA;) an inf. n. (T, S, TA) of رَجِلَ: (T, TA: [see 1, first sentence:]) or it signifies strength to walk, or go on foot; (Msb, K;) and is a simple subst.: (Msb:) and also excellence of a دَابَّة [meaning horse or ass or mule] and of a camel in endurance of long journeying; in which sense [Az says] I have not heard any verb belonging to it except [by implication] in the epithets رَجِيلَةٌ, applied to a she-camel, and رَجِيلٌ, applied to an ass and to a man: (T, TA:) and (M) ↓ رِجْلَةٌ, with kesr, signifies vehemence, or strength, of walking or going on foot; (M, K;) as also ↓ رَجْلَةٌ. (K. [In the K is then added, "or with damm, strength to walk, or go on foot; " but it seems evident that we should read " and with damm," &c., agreeably with the passage in the M, in which the order of the two clauses is the reverse of their order in the K.]) One says, حَمَلَكَ اللّٰهُ عَنِ الرُّجْلَةِ and مِنَ الرُّجْلَةِ, i. e. [May God give thee a beast to ride upon, and so relieve thee from going on foot, or] from the act of the man who has no beast. (T, TA.) And هُوَ ذُو رُجْلَةٍ He has strength to walk, or go on foot. (Msb.) — — And The state, or condition, of being رَجُل [or man, or male human being; generally meaning manhood, or manliness, or manfulness]; (S, K;) as also ↓ رُجُولَةٌ (Ks, S, TA) and ↓ رُجُولِيَّةٌ (IAar, S, K) and ↓ رَجُولِيَّةٌ (Ks, T, K) and ↓ رُجْلِيَّةٌ; (K) of the class of inf. ns. that have no verbs belonging to them. (ISd, TA.) — And The having a complaint of the رِجْل [i. e. leg, or foot]. (TA.) — — And in a horse, (S,) or beast, (دَابَّة, K,) A whiteness, (K,) or the having a whiteness, (S,) in one of the رِجْلَانِ [i. e. hind legs or feet], (S, K,) without a whiteness in any other part; (TA;) as also ↓ تَرْجِيلٌ (K.) This is disliked, unless there be in him some other [similar] وَضَح. (S.) رِجْلَةٌ: see the next preceding paragraph, first sentence. —

[Also, accord. to the K, a pl. of رَاجِلٌ or of one of its syns.] — And A herd, or detached number collected together, of wild animals. (IB, TA.) — And A place in which grow [plants, or trees, of the kind called] عَرْفَج, (K,) accord. to Az, in which grow many thereof, (TA,) in one رَوْضَة [or meadow]. (K.) — — And A water-course, or channel in which water flows, (S, K,) from a [stony tract such as is called] حَرَّة to a soft, or plain, tract: (K:) pl. رِجَلٌ; (S, K;) a term similar to مَذَانِبُ [pl. of مِذْنَبٌ]: so says Er-Rághib: the waters (he says) pour to it, and it retains them: and on one occasion he says, the رِجْلَة is like the قَرِيّ; it is wide, and people alight in it: he says also, it is a water-course of a plain, or soft, tract, such as is ملباث, or, as in one copy, مِنْبَات [which is app. the right reading, meaning productive of much herbage]. (TA.) — الرِجْلَةُ also signifies A species of the [kind of plants called] حَيْض. (K.) — — And, accord. to [some of] the copies of the K [in this place], The عَرْفَج; but correctly the فَرْفَخ [as in the CK here, and in the K &c. in art. فرفخ]; (TA;) i. q. البَقْلَةُ الحَمْقَآءُ; (S, Msb, TA;) thus the people commonly called it; i. e. البقلةالحمقاء; (TA;) [all of these three appellations being applied to Purslane, or purslain; and generally to the garden purslane:] it is [said to be] called الحمقاء because it grows not save in a water-course: (S: [i. e. the wild sort: but see art. حمق:]) whence the saying, أَحْمَقُ مِنْ رِجْلَةٍ [explained in art. حمق], (S, K,) meaning this بَقْلَة: (TA:) the vulgar say, مِنْ رِجْلِهِ. (S, K, TA. [In the CK, erroneously, من رَجْلَةٍ.]) رَجْلَةٌ: see رَجْلٌ in two places. رِجْلَةٌ a quasi-pl. n. of رَجُلٌ q. v. (TA.) — [Also fem. of the epithet رَجِلٌ.] رِجْلَي fem. of رَجْلَانُ: see رَاجِلٌ near the end of the paragraph. — — حَرَّةٌ رَجْلَي and ↓ رَجْلَآءُ A [stony tract such as is called] حَرَّة that is rough [or rugged], in which one goes on foot: or level, but abounding with stones: (K:) or rough and difficult, in which one cannot go except on foot: (TA:) or the latter signifies level, but abounding with stones, in which it is difficult to go along: (S:) or hard and rough, which horses and camels cannot traverse, and none can but a man on foot: (AHeyth, TA:) or that impedes the feet by its difficulty. (Er-Rághib, TA.) — رَجْلَي is also a pl. of رَجْلَانُ: (S:) [and app. of رَجِيلٌ also.] رَجْلَآءُ fem. of أَرْجَلُ [q. v.]. — — See also the next preceding paragraph. رَجْلِيٌّ sing. of رَجْلِيُّونَ, which latter is applied, with the article ال to Certain men who used to run (كَانُوا يَعْدُونَ, so in the O and K, but in the T يَغْزُونَ [which is evidently a mistranscription], TA) upon their feet; as also ↓ رُجَيْلَآءُ, in like manner with the article ال: (O, K, TA:) in the T, the sing. is written رَجْلِيٌّ; and said to be a rel. n. from الرُّجْلَةُ; which requires consideration: (TA:) they were Suleyk El-Makánib, (O, K, TA,) i. e. Ibn-Sulakeh, (TA,) and El-Munteshir Ibn-Wahb El-Báhilee, and Owfà Ibn-Matar ElMázinee. (O, K, TA. [All these were famous runners.]) رُجْلِيَّةٌ: see رُجْلَةٌ. رَجْلَانُ; and its fem., رَجْلَي: see رَاجِلٌ. رُجَالٌ [a quasi-pl. n.] : see رَاجِلٌ. رَجِيلٌ: see رَاجِلٌ, in two places. — — Also i. q. مَشَّآءٌ; and so ↓ رَاجِلٌ; (K;) i. e. (TA) [That walks, or goes on foot, much; or a good goer; or] strong to walk, or go, or go on foot; (S, in explanation of the latter, and TA;) applied to a man, (S, K, TA,) and to a camel, and an ass: (TA:) or the latter, a man that walks, or goes on foot, much and well: and strong to do so,. with patient endurance: and a beast, such as a horse or an ass or a mule, and a camel, that endures long journeying with patience: fem. with ة: (T, TA:) or, applied to a horse, that does not become attenuated, or chafed, abraded, or worn, in the hoofs [by journeying] : (S, O:) or, so applied, that does not sweat: and rendered submissive, or manageable; broken, or trained: (K, * TA:) the fem., with ة is also applied to a woman, as meaning strong to walk, or go on foot: (TA:) pl. رَجْلَي [most probably of رَجِيلٌ, agreeably with analogy,] and رَجَالَي. (K.) — — Also A place of which the two extremities are far apart: (M, K, * TA:) in the copies of the K, الطَّرِيقَيْنِ is here erroneously put for الطَّرَفَيْنِ: and the M adds, trodden, or rendered even, or easy to be travelled: (TA:) or rugged and hard land or ground: (O, TA:) and a hard place: and a rugged, difficult, road, in a mountain. (TA.) — Also, applied to speech, i. q. ↓ مُرْتَجَلٌ [i. e. Extemporized; spoken extemporaneously, impromptu, or without premeditation]. (O, K, TA.) رُجَيْلٌ dim. of رَجُلٌ, which see, in two places. رُجُولَةٌ: see رُجْلَةٌ. رُجُولِيَّةٌ: see رُجْلَةٌ. رُجَيْلَآءُ: see رَجْلِيٌّ. — — وَلَدَتْهَا الرُّجَيْلَآءَ They (sheep or goats) brought them forth [i. e. their young ones] one after another. (El-Umawee, T, S, O, K.) رَجَّالٌ i. q. رَاجِلٌ, q. v. (Az, TA.) رَجَّالَةٌ: quasi-pl. ns. of رَاجِلٌ, q. v. رُجَّالَي: quasi-pl. ns. of رَاجِلٌ, q. v. رَاجِلٌ (S, Mgh, Msb, K, &c.) and ↓ رَجُلٌ, (Mgh, Msb, K,) the latter of the dial. of El-Hijáz, (MF,) in copies of the M written ↓ رَجَلٌ, (TA,) and ↓ رَجِلٌ (S, K) and ↓ رَجِيلٌ [afterwards mentioned as a quasi-pl. n.] (K) and ↓ رَجْلَانُ (S, K) and ↓ رَجْلٌ, (K,) but this last is said by Sb to be a quasi-pl. n., (TA,) Going, or a goer, on foot; a pedestrian; a footman; the opposite of فَارِسٌ; (S, Msb;) one having no beast whereon to ride, (K, TA,) in a journey, and therefore going on his feet: (TA:) see also رَجِيلٌ : pl. ↓ رَجَّالَةٌ, (Ks, T, S, M, Msb, K,) [or rather this is a quasi-pl. n.,] written by MF رِجَالَةٌ, as on the authority of AHei, but the former is the right, (TA,) and رُجَّالٌ (Ks, T, S, M, Msb, K) and ↓ رَجْلٌ, (S, Msb, TA,) this last mentioned before as being said by Sb to be a quasi-pl. n., (TA,) like صَحْبٌ (S, Msb, TA) and رَكْبٌ, and occurring in the Kur xvii. 66, (TA,) all of رَاجِلٌ, (S, Msb,) and رِجَالٌ, (S, M, K,) of رَجْلَانُ (S) and of رَاجِلٌ, (TA,) [but more commonly of رَجُلٌ, q. v.,] and رَجْلَي, (S, O, K,) of رَجْلَانُ, (S, O,) and رَجَالَي, (S, M, K,) of رَجِلٌ, (S,) or of رَجْلَانُ, (TA,) and رُجَالَي and رُجْلَانٌ, (M, K,) which last is of رَاجِلٌ or of رَجِيلٌ, (TA,) and رِجْلَةٌ [a pl. of pauc.], (M, K,) written by MF رَجَلَةٌ, and if so, of رَاجِلٌ, like as كَتَبَةٌ is pl. of كَاتِبٌ, (TA,) and ↓ رُجْلَةٌ, (T, M, K,) [but this is a quasi-pl. n., mentioned before as of رَجُلٌ, q. v.,] and أَرْجِلَةٌ, (M, K,) which may be pl. of رِجَالٌ, which is pl. of رَاجِلٌ, (IJ,) and أَرَاجِلُ, (M, K,) which may be pl. of the pl. أَرْجِلَةٌ, (IJ,) and أَرَاجِيلُ, (M, K,) and to the foregoing pls. mentioned in the K are to be added (TA) رِجَلَةٌ, (Ks, M, TA) which is of رَجُلٌ, (TA,) and رُجَّلٌ, like سُكَّرٌ, (AHei, TA,) and [the quasi-pl. ns.] ↓ رُجَّالَي, (Ks, T, M, AHei, TA,) termed by MF an anomalous pl., (TA,) and ↓ رُجَالٌ, (AHei, TA,) said by MF to be extr., of the class of رُخَالٌ, (TA,) and ↓ رَجِيلٌ, (AHei, TA,) said to be a quasi-pl. n. like مَعِيزٌ and كَلِيبٌ. (TA.) Az says, I have heard some of them say ↓ رَجَّالٌ as meaning رَاجِلٌ; and its pl. is رَجَاجِيلُ. (TA.) And رَاجِلَةٌ and ↓ رَجِلَةٌ are applied in the same sense to a woman, (Lth, TA,) and so is ↓ رَجْلَي [fem. of رَجْلَانُ, like غَضْبَي fem. of غَضْبَانُ]: (S:) and the pl. [of the first] is رَوَاجِلُ (TA) and ([of the first or second or] of the third, S) رِجَالٌ (Lth, S, TA) and رَجَالَي. (S.) — — Lh mentions the saying, لَا تَفْعَلْ كَذَا أُمُّكَ رَاجِلٌ, but does not explain it: it seems to mean [Do not thus:] may thy mother mourn, and be bereft of thee. (TA.) — نَاقَةٌ رَاجِلٌ عَلَى وَلَدِهَا means A she-camel [left to give suck to her young one,] not having her udder bound with the صِرَار [q. v.]. (K.) رَاجِلَةٌ The pastor's كَبْش [or ram] upon which he conveys, or puts to be borne, his utensils. (AA, O, K.) So in the saying of a poet, فَظَلَّ يَعْمِتُ فِى قَوْطٍ وَرَاجِلَةٍ يُكَفِّتُ الدَّهْرَ إِلَّا رَيْثَ يَهْتَبِدُ (AA, TA,) meaning [And he passed the day] spinning from a portion of wool [wound in the form of a ring upon his hand], termed عَمِيتَه, [amid a flock of sheep, with a ram upon which he conveyed his utensils,] ever collecting [to himself], and coveting, or labouring to acquire, save when he was sitting cooking هَبِيد [i. e. colocynths or their seeds or pulp]. (T and TA in art. عمت: where راجلة is likewise explained as above.) رُوَيْجِلٌ: see رَجُلٌ, in two places. أَرْجَلُ A man large in the رِجْل [i. e. leg, or foot]: (S, K:)

like أَرْكَبُ " large in the knee," and أَرْأَسُ " large in the head. " (TA.) — — And A horse, (S,) or beast, (دَابَّة, K,) having a whiteness in one of his رِجْلَانِ [i. e. hind legs or feet], (S, K,) without a whiteness in any other part. (TA.) This is disliked, unless there be in him some other [similar] وَضَح. (S. [See also 2 in art. خدم.]) The fem. is رَجْلَآءُ, (S, K,) which is applied in like manner to a sheep or goat: (S:) or to a ewe as meaning whose رِجْلَانِ [or hind legs] are white to the flanks, (M, TA,) or with the flanks, (T, TA,) the rest of her being black. (TA.) — — حَرَّةٌ رَجْلَآءُ: see رَجْلَى. — هُوَ أَرْجَلُ الرَّجُلَيْنِ means [He is the more manly, or manful, of the two men; or] he has رُجْلِيَّة that is not in the other [of the two men]: (T, TA:) or he is the stronger of the two men. (K.) ISd thinks ارجل in this case to be like أَحْنَكُ, as having no verb. (TA.) أَرَاجِيلُ app. a pl. of أَرْجِلَةٌ, which may be pl. of رِجَالٌ, which is pl. of رَاجِلٌ [q. v.] (TA.) — — Also Men accustomed to, or in the habit of, taking, capturing, catching, snaring, or trapping, game or wild animals or the like, or birds, or fish; hunters, fowlers, or fishermen. (Sgh, K.) تَرْجِيلٌ: see رُجْلَةٌ, last signification. تَرَاجِيلُ i. q. كَرَفْسٌ [q. v., i. e. The herb smallage]; (K;) of the dial. of the Sawád; one of the herbs, or leguminous plants, of the gardens. (TA.). مَرْجَلٌ: see رَجُلٌ, of which it is a quasi-pl. n. : — and مِرْجَلٌ. مُرجِلٌ A woman that brings forth men-children; (M, TA;) i. q. مُذْكِرٌ, (M, K, TA,) which is the epithet commonly known. (M, TA.) مِرْجَلٌ A copper cooking-pot: (S, Mgh, Msb:) or a large copper cooking-pot: (Ham p. 469:) or a cooking-pot of stones [or stone], and of copper: (K:) or any cooking-pot (Mgh, Msb, TA, and Ham ubi suprà) or vessel in which one cooks: (TA:) of the masc. gender: (K:) pl. مَرَاجِلُ. (Ham ubi suprà.) — — And A comb. (Mgh, K.) — — Also, and ↓ مَرْجَلٌ, (K,) the latter on the authority of IAar alone, (TA,) A sort of [garment of the kind called] بُرْد, of the fabric of El-Yemen: (K:) pl. as above, مَرَاجِلُ; with which مَرَاجِل, occurring in a trad., is said in the T, in art. رحل, to be syn.: [and ↓ بُرْدٌ مِرْجَلِىٌّ signifies the same as مِرْجَلٌ:] it is said in a prov., حَدِيثًا كَانَ بُرْدُكَ مِرْجَلِيًّا [Recently thy بُرْد was of the sort called مِرْجَلِىّ;] i. e. thou hast only recently been clad with the مَرَاجِل, and usedst to wear the عَبَآء: [whence it appears that the مِرْجَل may be thus called because worn only by full-grown men:] so says IAar: it is said in the M that ثَوْبٌ مِرْجَلِىٌّ is from الممرجل [i. e. المُمَرْجَلُ, perhaps a mistranscription for المَرْجَلُ]: (TA:) [but] ↓ مُمَرْجَلٌ signifies a sort of garments, or cloths, variegated, or figured; (S and K in art. مرجل;) similar to the مَرَاجِل, or similar to these in their variegation or decoration, or their figured forms; as explained by Seer and others; (TA in that art.;) [wherefore] Sb holds the م of مَرَاجِلُ to be an essential part of the word; (S in that art.;) and hence Seer and the generality of authors also say that it is a radical, though Abu-l-'Alà and some others hold it to be augmentative. (MF and TA in that art.) مِرْجَلِىٌّ A maker of cooking-pots [such as are called مَرَاجِل, pl. of مِرْجَلٌ]. (MA.) — — See also the next preceding paragraph. مَرْجَلَانِيَّةٌ A woman who is, or affects to be, or makes herself, like a man in guise or in speech. (TA. [See also رَجُلَةٌ, voce رَجُلٌ.]) مُرَجَّلٌ A skin, (Fr, TA,) or such as is termed a زِقّ, (K,) that is stripped off [by beginning] from one رِجْل [or hind leg]; (Fr, K, TA;) or from the part where is the رِجْل (M, TA.) And شَاةٌ مُرَجَّلَةٌ A sheep, or goat, skinned [by beginning] from one رِجْل: (Ham p. 667:) and in like manner ↓ مَرْجُولٌ applied to a ram. (Lh, K voce مَزْقُوقٌ, which signifies the contr. [like مُزَقَّقٌ].) — — Also A [skin such as is termed] زِقّ full of wine. (As, O, K.) — A [garment of the kind called] بُرْد upon which are the figures of men; (K;) or upon which are the figures of of men. (TA.) — — And A garment, or piece of cloth, (O, TA,) and a بُرْد, (TA,) ornamented in the borders. (O, K, TA.) — Combed hair. (O, TA. [See its verb, 2.]) — جَرَادٌ مُرَجَّلٌ Locusts the traces of whose wings are seen upon the ground. (ISd, K.) مَرْجُولٌ A gazelle whose رِجْل [or hind leg] has fallen [and is caught] in the snare: when his يَد [or fore leg] has fallen therein, he is said to be مَيْدِىٌّ. (TA.) — — See also the next preceding paragraph. مُرْتَجَلٌ: see رَجِيلٌ, last sentence. مُرْتَجِلٌ A man holding the زَنْد with his hands and feet, (K, TA,) because he is alone: (TA:) [i. e.] one who, in producing fire with the زَنْد, holds the lower زَنْدَة with his foot [or feet]. (AA, TA. [See 5.]) — One who collects a detached number (قِطْعَة [or رِجْل]) of locusts, to roast, or fry, them: (S:) one who lights upon a رِجْل of locusts, and roasts, or fries, some of them, (K, TA,) or, as in the M, cooks. (TA.) مُمَرْجَلٌ: see مِرْجَلٌ. رجم 1 رَجْمٌ signifies The throwing, or casting, of stones: (S, K:) this is its primary meaning: (S, TA:) you say, رَجَمَهُ, aor. رَجُمَ, inf. n. رَجْمٌ, (S, Msb, TA,) He threw, or cast, stones at him; or pelted him with stones: (S, TA:) or he struck him, or smote him, with رَجَم, meaning stones: (Msb:) and رُجُومٌ is syn. with رَجْمٌ, as an inf. n.: thus some explain the saying, in the Kur [lxvii. 5], وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ [And we have made them for casting at the devils; meaning shooting stars, which are believed to be hurled at the devils that listen by stealth, beneath the lowest heaven, to the words of the angels therein: but see other explanations below, voce رَجْمٌ]. (TA.) — — Hence, (S, TA,) The act of slaying [in any manner, but generally stoning, i. e. putting to death by stoning]. (S, K.) So in رَجْمُ الثَّيِّبَيْنِ إِذَا زَنَيَا [The slaying, or stoning, of the two married persons when they have committed adultery]. (TA.) — — [(assumed tropical:) The act of beating, or battering, the ground with the feet.] One says of a camel, يَرْجُمُ الأَرْضَ (assumed tropical:) [He beats, or batters, the ground], i. e., with his feet; which implies commendation: (TA:) and so one says of a horse; (K;) or يُرْجُمُ فِى الأَرْضِ. (S.) And one says also, جَآءَ يَرْجُمُ, meaning (assumed tropical:) [He came beating, or battering, the ground; or] passing along with an ardent and a rapid running. (Lh, K, * TA.) [See also 8.] — — (tropical:) The act of cursing. (K, TA.) — — (assumed tropical:) The act of reviling. (K, TA.) لَأَرْجُمَنَّكَ, in the Kur xix. 47, means (assumed tropical:) I will assuredly revile thee: (Bd, Jel, TA: see also another explanation below, in this paragraph:) or I will assuredly cast stones at thee, (Bd, Jel,) so that thou shalt die, or shalt remove far from me. (Bd.) And you say, رَجَمْتُهُ بِالقَوْلِ, meaning (assumed tropical:) I uttered foul, or evil, speech against him. (Msb.) [See also رَجَبَهُ.] — — (assumed tropical:) The act of driving away; expelling; putting, or placing, at a distance, away, or far away. (K.) — — (assumed tropical:) The act of cutting off from friendly, or loving communion or intercourse; forsaking; or abandoning. (K.) — — Also [as being likened to the throwing of stones, in doing which one is not sure of hitting the mark,] i. q. قَذْفٌ (K, TA) بِالغَيْبِ (assumed tropical:) [The act of speaking of that which is hidden, or which has not become apparent to the speaker; and conjecturing]; (TA;) or speaking conjecturally: (S, TA:) and (K, TA) some say (TA) i. q. غَيْبٌ [as meaning (assumed tropical:) a doubting]: (K, TA: [in the CK, العَيْبُ is erroneously put for الغَيْبُ:] and ظَنٌّ [which means (assumed tropical:) an opining, or a conjecturing]. (K, TA.) One says, رَجَمَ بِالغَيْبِ (assumed tropical:) He spoke of that which he did not know. (Ham p. 494.) And رَجَمَ بِالظَّنِّ (Z, TA) (assumed tropical:) He spoke conjecturally: (MA:) or he conjectured, or opined. (Bd in xviii. 21.) Hence, قَالَهُ رَجْمًا (assumed tropical:) He said it conjecturally. (Z, TA.) Hence also, (TA,) رَجْمًا بَالغَيْبِ, in the Kur [xviii. 21], (S, TA,) (assumed tropical:) [Speaking conjecturally of that which is hidden, or unknown; as indicated in the S and TA: or] conjecturing in a case hidden from them. (Jel.) One says also, قَالَ رَجْمًا بِالغَيْبِ, i. e. (assumed tropical:) He said conjecturally, [or speaking of that which was hidden from him, or unknown by him,] without evidence, and without proof. (Msb.) And صَارَ رَجْمًا لَا يُوقَفُ عَلَى حَقِيقَةِ أَمْرِهِ (assumed tropical:) [It became a subject of conjecture, the real state of the case whereof one was not to be made to know]. (S, TA.)

And لَأَرْجُمَنَّكَ, in the Kur [xix. 47, of which two explanations have been mentioned above], means [accord. to some] I will assuredly say of thee, [though] speaking of that which is hidden [from me], or unknown [by me], what thou dislikest, or hatest. (TA.) — — لِسَانٌ يُرْجُمُ [if the latter word be not a mistranscription for ↓ مِرْجَمٌ, q. v.,] means A tongue that is chaste, or perspicuous, and copious, in speech. (Msb in art. ترجم.) — — See also the next paragraph, in three places. 2 رجّم القَبْرَ, inf. n. تَرْجِيمٌ, He placed upon the grave رُجَم [meaning large stones, to make a gibbous covering to it]. (TA.) It is related in a trad. of 'Abd-Allah Ibn-Mughaffal, that he said, لَا تُرَجِّمُوا قَبْرِى, i. e. Place not ye upon my grave رُجَم; meaning thereby that they should make his grave even with the ground, not gibbous and elevated: the verb is thus correctly, with tesh-deed: but the relaters of trads. say, ↓ لا تَرْجُمُوا قبرى: (S:) [and it is said that] ↓ رَجَمَ القَبْرَ, (K, TA,) aor. رَجُمَ, inf. n. رَجْمٌ, (TA,) signifies عَلَّمَهُ, (K,) i. e. He put a tombstone to the grave: (TK:) or he placed upon the grave رِجَام [a pl., like رُجَم, of رُجْمَة]: (K:) or, accord. to Aboo-Bekr, ↓ لَا قَبْرِى تَرْجُمُوا means Wail not ye at my grave; i. e. say not, at it, what is unseemly; from الرَّجْمُ signifying " the act of reviling. " (TA.) 3 مُرَاجَمَةٌ [in its primary acceptation] is The mutual throwing, or casting, of stones; or the vying, or contending for superiority, in the throwing, or casting, of stones. (Mgh. [See also 6.]) — — [Hence,] (assumed tropical:) The act of mutually reviling; or the vying in reviling; or so مُرَاجَمَةٌ بِالكَلَامِ. (TA. [See, again, 6.]) — — And رَاجم فِى الكَلَامِ, and العَدْوِ, and الحَرْبِ, (K,) inf. n. as above, (TA,) (tropical:) He exerted himself to the utmost in vying, or contending for superiority, in speech, and in running, and in war, or battle. (K, TA.) — — And راجم عَنْهُ, (K,) or عَنْ قَوْمِهِ, (S,) (tropical:) He defended him, or his people; or spoke, or pleaded, or contended, in defence of him, or of them: (S, K, TA:) and so دَارَى. (TA.) 6 تراجموا بَالحِجَارَةِ They threw, or cast, stones, one at another; or vied, or contended for superiority, in throwing, or casting, stones, one at another: (S, TA:) and ↓ ارتجموا signifies the like of this. (IAar, TA. [See also 3.]) — — [Hence,] تراجمت الإِبِلُ: see 8. — — And تراجموا بِالكَلَامِ (tropical:) They reviled one another; or vied in reviling one another. (TA. [See, again, 3.]) 8 إِرْتَجَمَ see 6. — — [Hence,] ارتجمت الإِبِلُ, and ↓ تراجمت, (assumed tropical:) The camels beat [or battered] the ground (رَجَمَتِ الأَرْضَ) with their feet: or went heavily, without slowness. (TA.) [See مِرْجَمٌ: and see also 1, in two places.] — — And ارتجم (assumed tropical:) It (a thing) lay one part upon another; was, or became, heaped, or piled, up, or together, or accumulated, one part upon, or overlying, another; (Aboo-Sa'eed, K, TA;) as also ارتجن. (Aboo-Sa'eed, TA.) 10 جَآءَتْ تَسْتَرْجِمُ النَّبِىَّ, said of a woman [who had committed adultery], means She came asking the Prophet for الرَّجْم [i. e. to be stoned.] (TA.) Q. Q. 1 تَرْجَمَ كَلَامَهُ He interpreted, or explained in another language, his speech. (S.) See art. ترجم. رَجْمٌ, an inf. n. [of 1, q. v.], used as an appellative, (Bd in lxvii. 5,) A thing that is thrown, or cast, like as is a stone: pl. رُجُومٌ. (Bd ib., and K.) Hence, in the Kur (ubi suprà), وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ And we have made them things to be cast at the devils; meaning shooting stars: [see also رُجُمٌ:] or, as some say, we have made them to be [means of] conjectures to the devils of mankind; i. e., to the astrologers. (Bd, TA. [See another explanation in the first sentence of this art.]) — Also A friend; or a true, or sincere, friend; or a special, or particular, friend; syn. خَلِيلٌ: and a cup-companion, or compotator. (Th, K.) See also the last signification in the next paragraph. رَجَمٌ Stones (Msb, TA) that are placed upon a grave. (TA.) — — And hence, (Msb, TA,) A grave; (S, Msb, K, TA;) because stones are collected together upon it; (Msb;) as also ↓ رَجْمَةٌ and ↓ رُجْمَةٌ: (K:) the pl. of رَجَمٌ is أَرْجَامٌ: you say, هٰذِهِ أَرْجَامُ عَادٍ These are the graves of [the tribe of] 'Ád: (TA:) and ↓ رُجْمَةٌ, of which the pl. is رُجَمٌ and رِجَامٌ, signifies also, like as does ↓ رُجُمٌ, stones, (K,) or high stones, (TA,) that are set up upon a grave: (K, TA:) or both these signify a sign [that is set up upon a grave; or a tombstone: see 2] : (K:) or the former of them (رُجْمَةٌ) signifies stones collected together, (Lth, Msb, TA,) as though they were the graves of [the tribe of] 'Ád; (Lth, TA;) and its pl. is رِجَامٌ: (Msb:) or it is sing. of رُجَمٌ and رِجَامٌ which signify large stones, less then [such as are termed] رِضَام, (S,) or like رِضَام, (TA,) sometimes collected together upon a grave to form a gibbous covering to it. (S.) — — Also (i. e. رَجَمٌ) A well. (K.) — — And A [kind of oven such as is called] تَنُّور [q. v.]. (K.) — — And i. q. جُفْرَةٌ, with جيم, accord. to the K, i. e. A round space in the ground: or, as in other lexicons, حُفْرَةٌ [meaning a hollow, or cavity, in the ground, made by digging, or natural]. (TA.) — Also Brothers, or brethren: [a quasipl. n.:] sing., accord. to Kr, ↓ رَجْمٌ and رَجَمٌ; [so that the latter is used as a sing. and as a pl.;] but (ISd says, TA) I know not how this is. (K, TA.) [See also رَجْمٌ.] رُجُمٌ The [shooting] stars that are cast [at the devils; like رُجُومٌ, as explained by some, pl. of رَجْمٌ, q. v.]. — — See also the second sentence of the next preceding paragraph. رَجْمَةٌ: see رَجَمٌ, second sentence. — — [It is applied in the present day to Any heap of stones thrown together or piled up.] — — Also A [kind of turret, such as is called] مَنَارَة, like a بَيْت [i. e. tent, or house, &c.], around which they used to circuit: a poet says, ↓ كَمَا طَافَ بِالرَّجْمَةِ المُرْتَجِمْ [Like as when he who beat the ground circuited around the رجمة]. (TA.) — — رجمة [thus written, but perhaps it is ↓ رُجْمَةٌ,] is also sing. of رِجَام signifying [Hills, or mountains, &c., such as are called] هِضَاب [pl. of هَضْبَةٌ]. (AA, TA.) رُجْمَةٌ: see رَجَمٌ, second sentence, in two places: — — and see also رَجْمَةٌ. — — Also The hole, den, or subterranean habitation, of the hyena. (S, K.) — — And A thing by means of which a palm-tree that is held in high estimation is propped; (K;) also called رُجْبَةٌ; i. e. a kind of wide bench of stone or brick (دُكَّانٌ) against which the palm-tree leans; as is said by Kr and AHn: the م is said to be a substitute for ب; or, as ISd thinks, the word is a dial. var., like رُجْبَةٌ. (TA.) رِجَامٌ i. q. مِرْجَاسٌ; (S, K;) i. e. A stone which is tied to the end of a rope, and which is then let down into a well, and stirs up its black mud, after which the water is drawn forth, and thus the well is cleansed: (TA:) sometimes it is tied to the extremity of the cross piece of wood of the bucket, in order that it may descend more quickly. (S, K.) — — Also A thing that is constructed over a well, and across which is then placed the piece of wood for the bucket. (AA, K.) And [the dual] رِجَامَانِ Two pieces of wood that are set up over a well, (S, K, TA,) at its head [or mouth], (S, TA,) and upon which is set the pulley, (S, K, TA,) or some similar thing by means of which one draws the water. (TA.) — — Also a pl. of رُجْمَةٌ. (S, Msb, K.) رَجُومٌ: see the next paragraph. رَجِيمٌ and ↓ مَرْجُومٌ Thrown at, or cast at, with stones. (S.) The former is said to be applied to the devil because he is cast at (مرجوم) with [shooting] stars. (TA.) [In the MA, ↓ رَجُومٌ, as well as رَجِيمٌ, is explained as signifying Stoned: but it is probably a mistranscription for مَرْجُومٌ.] — — Slain [in any manner, but generally meaning put to death by being stoned]. (S.) لَتَكُونَنَّ مِنَ المَرْجُومِينَ, in the Kur [xxvi. 116], is explained as meaning Thou shalt assuredly be of those slain in the most evil manner of slaughter: (TA:) or the meaning is, of those smitten with stones: or, (assumed tropical:) reviled. (Bd, Jel.) — — Also the former, (tropical:) Cursed, or accursed; and in this sense, i. e. بِاللَّعْنَةِ ↓ مَرْجُومٌ, applied to the devil. (TA.) — — And (assumed tropical:) Reviled; [and so ↓ مَرْجُومٌ, as shown above;] and in

this sense, also, said to be applied to the devil: and so in the two senses here following. (TA.) — — (assumed tropical:) Driven away; expelled; put, or placed, at a distance, away, or far away. (TA.) — — And (assumed tropical:) Cut off from friendly or loving communion or intercourse; forsaken; or abandoned. (TA.) رَجِيمَةٌ sing. of رَجَائِمُ, which signifies Mountains at which stones are cast [app. from some superstitious motive, as is done by Arabs in the present day]. (TA.) تَرْجَمَةٌ; pl. تَرَاجِمُ: see art. ترجم. تُرْجُمَانٌ and تَرْجُمَانٌ and تَرْجَمَانٌ; pl. تَرَاجِمُ and تَرَاجِمَةٌ: see art. ترجم. مِرْجَمٌ (tropical:) A horse that beats [or batters] the ground (يَرْجُمُ فِى الأَرْضِ, S, or يَرْجُمُ الأَرْضَ, K) with his hoofs: (S, K:) or that is as though he did thus: (TA:) or that runs vehemently: (Ham p. 158:) applied also in the first sense to a camel; implying commendation: or, as some say, heavy, without slowness. (TA.) And (tropical:) A strong man: as though his enemy were cast at with him: (S, K:) or a defender of his جِنْس [i. e. hind, or kindred by the father's side]. (A, TA.) IAar says, A man pushed another man, whereupon he [the latter] said, لَتَجِدَنِّى ذَا مَنْكِبٍ مِرْجَمٍ وَرُكْنٍ مِدْعَمٍ (assumed tropical:) [Thou shalt assuredly find me to be one having a strong shoulder-joint and a stay that is a means of support]. (TA: but there written without any syll. signs.) لِسَانٌ مِرْجَمٌ means (assumed tropical:) A tongue copious in speech; or chaste, or perspicuous, therein; or eloquent: and strong, or potent. (TA. See also 1, last sentence but one.) مِرْجَمَةٌ i. q. قَذَّافَةٌ [or قُذَّافَةٌ, which means A sling; and مِرْجَامٌ, q. v., app. signifies the same]: pl. مَرَاجِمُ. (TA.) مُرَجَّمٌ A narrative, or story, of which one is not to be made to know the real state: (S, K, TA:) or, as in some of the copies of the S, of which one knows not, or will not know, whether it be true or false: (TA:) or respecting which conjectures are formed. (Ham p. 494.) مِرْجَامٌ [app. A sling; like مِرْجَمَةٌ;] a thing with which stones are cast; (K, TA;) i. q. قَذَّافٌ [q. v.]: pl. مَرَاجِيمُ. (TA.) — — And (assumed tropical:) A camel that stretches out his neck in going along: or that goes strongly, or vehemently; (K, TA;) as though beating the pebbles (كَأَنَّهُ يُرْجُمُ الحَصَى) with his feet. (TA.) مَرْجُومٌ: see رَجِيمٌ, in three places. مَرَاجِمُ pl. of مِرْجَمَةٌ [q. v.]. (TA.) — — Also (assumed tropical:) Foul words: (M, K: *) a pl. of which no sing. is mentioned. (TA.) مُرَاجِمٌ One casting [stones] at thee, thou casting at him. (Har p. 567.) مُتَرْجِمٌ: see تَرْجَمَةٌ. مُتَرْجِمٌ: see art. ترجم. رجن 1 رَجَنَ بِالمَكَانِ, (S, K,) aor. رَجُنَ, (S,) inf. n. رُجُونٌ, He remained, stayed, dwelt, or abode, in the place; (S, K;) as also ↓ ارتجن; (K, * TK;) and kept to it, or became accustomed to it; (S, accord. to one copy;) and so دَجَنَ بِهِ. (S, * Msb, * K, * TA: all in art. دجن.) — — And رَجَنَتْ, (Fr, S, K,) aor. رَجُنَ; (TA;) and رَجُنَتْ, (Fr, S, K,) aor. رَجَنَ; (TA;) and رَجُنَتْ; (K;) said of camels, (Fr, S, K,) &c.; (K;) They kept, or became accustomed, to the tents, or houses: (K, * TA:) and ↓ ارجنت said of a she-camel, she remained in [or at] the house, or tent. (TA.) — — And رَجَنَتِ الدَّابَّةُ, (S, K,) aor. رَجُنَ, (TA,) inf. n. رُجُونٌ, The beast was confined, kept close, or shut up, and badly fed, (S, K,) so that it became lean: (S:) or was confined to the fodder in the dwelling, or place of abode. (K.) — — And رَجَنَ فِى الطَّعَامِ, (Lh, TA,) aor. رَجَنَ, inf. n. رُجُونٌ, (L and TA in art. رمك,) [app. He kept constantly to the food;] he loathed nothing of the food; and so رَمَكَ: and in like manner one says of the camel, رَجَنَ فِى العَلَفِ [he kept constantly to the fodder; or loathed nothing thereof]. (Lh, TA.) — — And رُجُونٌ and رُجُونَةٌ [inf. ns. of which the verb is not mentioned] A camel's feeding upon date-stones, and seeds, or grain. (TA.) — رَجَنَ الإِبِلَ, and ↓ ارجنها, He confined the camels to feed them with fodder, not pasturing them, or not sending or driving or conducting them forth in the morning to the pasturage. (Fr, S.) And رَجَنَ رَاحِلَتَهُ رَجْنًا شَدِيدًا He confined his riding-camel strictly in the house, making her to lie down upon her breast, and not feeding her with fodder. (ISh, TA.) And رَجَنَ دَابَّتَهُ, (S, K,) inf. n. رَجْنٌ, (S,) He confined, kept close, or shut up, his beast, and fed it badly, (S, K,) so that it became lean: (S:) or confined his beast to the fodder in the dwelling, or place of abode; as also ↓ رجّنها: (K:) or, accord. to J, [perhaps a mistake for Az, for it is not in either of my copies of the S,] on the authority of Fr, the former signifies he confined the beast from the pasturage, without fodder: and ↓ the latter, inf. n. تَرْجِينٌ, he confined, or restricted, the beast to fodder. (TA.) — رَجَنَ فُلَانًا He was ashamed for himself, or of himself, or was bashful, or shy, with respect to such a one; he was abashed at him, or shy of him; or he shrank from him. (AZ, K.) 2 رَجَّنَ see 1, latter part, in two places. 4 أَرْجَنَ as intrans. and trans.: see 1, in two places. 8 ارتجن: see 1, first sentence. — — Also It was, or became, heaped, or piled, up, or together, or accumulated, one part upon another; syn. اِرْتَكَمَ, (K,) and اِرْتَجَمَ. (Aboo-Sa'eed, TA in art. رجم.) — — And, said of fresh butter, It was cooked [for the purpose of clarifying it] without its becoming clear, and became bad, or spoiled: (S, K, TA:) or it turned in the skin containing the churned milk: (TA:) or it became bad, or spoiled, in the churning: (TA in art. خلط:) from اِرْتِجَانُ الإِذْوَابَةِ meaning the fresh butter's coming forth from the skin mixed with the thick milk, and being in that state put upon the fire, so that, when it boils, the thick milk appears mixed with the clarified butter. (TA.) اِرْتَجَنَتِ الزُّبْدَةُ, meaning The piece of fresh butter became mixed up with the milk, is a prov., alluding to a difficult affair which one cannot find the way to adjust. (L in art. زبد.) — — Hence, (TA,) ارتجن عَلَى القَوْمِ أَمْرُهُمْ (assumed tropical:) The affair, or case, of the people, or party, became confused to them. (S, K. *) رَاجِنٌ That keeps to the tents, or houses; domesticated, familiar, or tame; (S, TA;) like دَاجِنٌ: (S:) applied in this sense to a bird: (TA:) and in like manner رَاجِنَةٌ applied to camels: (S, * TA:) and to a sheep or goat (شَاة), and a she-camel, that remains in [or at] the houses, or tents. (TA.) — — And شَاةٌ رَاجِنٌ A sheep, or goat, confined, shut up, or kept close, and badly fed, so that it becomes lean. (S.) رجو 1 رَجَوْتُهُ, aor. أَرْجُوهُ, (S, Msb,) inf. n. رَجْوٌ, (S, M, K,) or رُجُوٌّ, (Msb,) and رَجَآءٌ, (S, K, TA, &c., [in the CK erroneously written with the short ا i. e., without the meddeh and ء,]) or the latter is a simple subst., (Msb,) and رَجَاوَةٌ (S, K) and رَجَاةٌ, or رَجَآءَةٌ, (accord. to different copies of the K,) or both, (CK,) and مَرْجَاةٌ; (K;) and ↓ رَجَّيْتُهُ, (S,) inf. n. تَرْجِيَةٌ; (K;) and ↓ تَرَجَّيْتُهُ, (S, K, *) and ↓ اِرْتَجَيْتُهُ; (S, Msb, K; *) I hoped for him [or it; relating only to what is possible; syn. with أَمَلْتُهُ; see رَجَآءٌ, below]; all signify the same: (S:) and رَجَيْتُهُ, aor. أَرْجِيهِ, is a dial. var. of رَجَوْتُهُ: (Msb:) and رَجِيَهُ, aor. يَرْجَاهُ, like رَضِيَهُ, is a dial. var. of رَجَاهُ, aor. يَرْجُوهُ, accord. to Lth: it is disapproved by Az, because heard by him on no other authority than that of Lth; but it is mentioned also by ISd. (TA.) One says, مَا أَتَيْتُكَ إِلَّا رَجَاوَةَ الخَيْرِ [I did not, or have not, come to thee except hoping for that which is good]. (S.) No regard is to be paid to the assertion of Lth, that the saying فَعَلْتُ رَجَاةَ كَذَا [I did a thing hoping for such a thing] is a mistake, and that the correct word is only رَجَآءَ; for رَجَاةٌ occurs in a trad., and in the poetry of the Arabs. (TA.) — — Sometimes رَجْوٌ, (S,) or رُجُوٌّ, (Msb,) has the meaning of خَوْفٌ; (S, Msb;) because the hoper fears that he may not attain the thing for which he hopes; (Msb;) and so رَجَآءٌ; (T, S;) but only when there is with it a negative particle: (Fr, T, TA:) you say, مَا رَجَوْتُكَ (assumed tropical:) I feared not thee: but you do not say, رَجَوْتُكَ, meaning I feared thee: (TA:) the saying in the Kur [lxxi. 12], مَا لَكُمْ لَا تَرْجُونَ لِلّٰهِ وَقَارًا means (assumed tropical:) [What aileth you] that ye will not fear the greatness, or majesty, of God? (S:) or the meaning is, that ye will not hope for God's magnifying of him who serves Him and obeys Him? or that ye will not believe in greatness, or majesty, belonging to God, so that ye may fear disobeying Him? (Bd:) another instance occurs in a verse of Aboo-Dhu-eyb, cited in art. خلف, conj. 3: (S:) and ↓ ارتجاه, also, signifies (tropical:) he feared him, or

it; [but app. only when preceded by a negative particle, as in exs. cited in the TA;] (K, TA;) in which sense it is tropical. (TA.) Accord. to Lth, رَجْوٌ is also syn. with مُبَالَاةٌ; and مَا أَرْجُو means مَا أُبَالِى [I do not care, mind, or heed]: but this is disapproved by Az. (TA.) — رَجِىَ He broke off, or ceased, [app. by reason of inability,] from speaking: (K:) or, accord. to Az, he became confounded, or perplexed, and unable to see his right course: or, as Fr says, he desired to speak, and was unable to do so: (TA:) and رُجِىَ عَلَيْهِ, like عُنِىَ, he became unable to speak. (K.) 2 رَجَّوَ see 1, first sentence. 4 أَرْجَتْ She (a camel, S, or a pregnant female [of any kind], TA) was, or became, near to bringing forth; (S, K, TA;) so that her bringing forth was hoped for: accord. to Er-Rághib, the proper signification is she made her owner to have hope in himself that her bringing forth was near: (TA:) and أَرْجَأَتْ means the same. (S.) — — ارجى الصَّيْدَ He failed of getting any game; (K;) [as though he made the game to have hope;] and ارجأهُ signifies the same: (TA:) or so ارجى [alone], and ارجأ [alone]. (K and TA in art. رجأ.) — And أَرْجَيْتُهُ, (S, Msb,) inf. n. إِرْجَآءٌ, (K,) I postponed it, put it off, deferred it, or delayed it; (S, Msb, K; *) namely, an affair [&c.]; (S;) as also ارجأتهُ. (S, Msb.) [See the latter verb: and see also an ex. in the Kur vii. 108 and xxvi. 35; and the various readings mentioned by Bd in the former instance.] — ارجى البِئْرَ He made a side (رَجًا) to the well. (S, K.) 5 تَرَجَّوَ see 1, first sentence. — — [In the present day, ترجّى is often used as meaning He besought, entreated, petitioned, or prayed.] 8 إِرْتَجَوَ see 1, first sentence: — — and again in the latter part of the paragraph. رَجًا The side, (K,) in a general sense: (TA:) or the side of a well, (S, Msb, K,) and of the sky, (Er-Rághib, TA,) and of anything; (S, Msb; *) and ↓ رَجَآءٌ signifies the same: (K:) the side of a well from its top to its bottom; (TA;) and the two sides thereof: which last is also [or properly] the meaning of the dual; which is رَجَوَانِ: (S:) pl. أَرْجَآءٌ. (S, Msb, K.) Hence, in the Kur [lxix. 17], وَالْمَلَكُ عَلَى أَرْجَائِهَا [The angels being at the sides thereof]. (S, TA.) They said, رُمِىَ بِهِ الرَّجَوَانِ, meaning (assumed tropical:) He was cast into places of destruction: (S:) or it is said of one who is held in mean estimation: (M, TA:) اِسْتِهْزَآءٌ in the K is a mistake for أُسْتُهِينَ بِهِ, the reading in the M: (TA:) as though the two [opposite] sides of the well were cast at with him. (K.) And one says of him who will not be deceived so as to be turned away from one course to another, لَا تُرْمَى بِهِ الرَّجَوَانِ (assumed tropical:) [lit. The two sides of the well will not be cast at with him]; in allusion to the well's two [opposite] sides' being cast at with the bucket. (Z, TA.) رَجَآءٌ [accord. to most an inf. n., (see 1, in two senses,) but accord. to the Msb a simple subst.,] Hope; syn. أَمَلٌ; (S and M and K in art امل;) contr. of يَأْسٌ; (K;) an opinion requiring the happening of an event in which will be a cause of happiness; (Er-Rághib, TA;) expectation of deriving advantage from an event of which a cause has already occurred: (El-Harállee, TA:) or, as Ibn-El-Kemál says, properly, i. q. أَمَلٌ: and conventionally, the clinging of the heart to the happening of a future loved event: (TA:) or hope, or eager desire, for a thing that may possibly happen; differing from تَمَنٍّ, which relates to what is possible and to what is impossible. (MF, TA.) — See also رَجًا. رَجِيَّةٌ [A thing hoped for]: you say, مَالِى فِى فُلَانٍ رَجِيَّةٌ There is nothing for me to hope for in such a one. (S.) رَاجٍ [Hoping: — — and Fearing]. (Msb.) أُرْجِيَّةٌ A thing postponed, put off, deferred, or delayed. (ISd, K.) أُرْجُوَانٌ Redness: (Msb, K:) a certain red dye: (K:) or a certain dye, intensely red: (S:) accord. to A'Obeyd, (S,) what is called نَشَاسْتَج; (S, K;) and he says that the بَهْرَمَان is inferior to it (دُونَهُ [but this often has the contr. meaning]): it is said also that ارجوان is an arabicized word, from the Pers. أَرْغَوَان, which means a sort of trees having a red blossom, of the most beautiful kind; and that every colour resembling it is termed ارجوان. (S.) Also Red: (K:) and red garments or clothes. (IAar, K.) And one says أَحْمَرُ أُرْجُوَانٌ, mentioned by Seer has having an intensive meaning; (M, TA;) in the K, ↓ أَحْمَرُ أُرْجُوَانِىٌّ; but this is wrong; (TA;) i. e. Intensely red. (K, TA.) And قَطِيفَةٌ حَمْرَآءُ أُرْجُوَانٌ [A villous, or nappy, outer, or wrapping, garment, intensely red]: (S, M, A:) but IAth says that the most common practice is to prefix the word ثَوْب or قَطِيفَة to أُرْجُوَان so as to govern the latter in the gen. case; [saying ثَوْبُ أُرْجُوَانٍ or قَطِيفَةُ أُرْجُوَانٍ;] and that the word [ارجوان] is said by some to be Arabic, the ا and ن being augmentative. (TA.) أُرْجُوَانِىٌّ: see the next preceding paragraph. [مُرْجًى Postponed, put off, deferred, or delayed; as also مُرْجَأٌ.] Some read [in the Kur ix. 107] وَآخَرُونَ مُرْجَوْنَ لِأَمْرِ اللّٰهِ. (S: see مرجأ, in art. رجأ.) [مُرْجٍ and مُرْجِيَةٌ and] مُرْجِىءٌ and مُرْجِءَةٌ A female near to bringing forth. (K, * TA.) — مُرْجٍ also signifies A man who is one of the people [or sect] called the مُرْجِيَة; (S;) or one of the مُرْجِئَة, mentioned in art. رجأ; as also مُرْجِىءٌ; and so ↓ مُرْجِىٌّ; (K;) or this is [properly speaking] a rel. n. from مُرْجٍ; (S;) and مُرْجِئِىٌّ also; (K;) or rather this is another rel. n., like مُرْجِىٌّ. (IB and TA in art. رجأ, q. v.) مُرْجِى: see what next precedes. You say رَجُلٌ مُرْجِىٌّ [A man of, or belonging to, the sect called the مُرْجِيَة]. (S.) رجى 1 رَجَيْتُهُ: see 1 (first sentence) in art. رجو. رح 1 رَحَّ [sec. pers. رَحِحْتَ,] aor. يَرَحُّ, [inf. n., app., رَحَحٌ,] It (a solid hoof, &c.,) had the quality termed رَحَحٌ meaning as expl. below. (TA.) R. Q. 1 رَحْرَحَ He (a man, TA) did not exceed the usual bounds so as to reach the bottom, or utmost depth, of the object of his desire; (K, TA;) as, for instance, of a vessel: (TA:) [IbrD thinks that it signifies he sought, by his speech, the expression of a meaning which he failed to attain.] — — رحرح بِالكَلَامِ He spoke, or expressed himself, obliquely, ambiguously, or equivocally; not plainly. (K, TA.) — — رحرح عِنْ فُلَانٍ i. q. سَتَرَدُونَهُ [He protected such a one by intervening, or by interposing something]. (K.) R. Q. 2 تَرَحْرَحَتْ She (a mare) straddled, in order to stale. (S, A, K.) رَحَّةٌ [or حَيَّةٌ رَحَّةٌ] A serpent being, or becoming, like a طَوْق, or neck-ring, (مُتَطَوِّقَةٌ, K, [see 5 in art. طوق,]) when folding itself: (TA:) originally رَحْيَةٌ; (K;) the ى being changed into ح. (TA.) رَحَحٌ Width in a solid hoof: such is approved; (S, K;) being the contr. of that which is termed مُصْطَرٌّ: but when it spreads out much, it is a fault: (S:) or a spreading therein: (A:) or a spreading thereof; and width of a human foot: (Lth, TA:) or a spreading of a solid hoof, with thinness: or width of a human foot, with thinness: and in a solid hoof, which is a fault: or excessive width in a solid hoof. (TA.) رَحْرَحٌ and ↓ رَحْرَاحٌ and ↓ رَحْرَحَانٌ A thing wide and spreading, (K, TA,) not deep, like a طَسْت and any similar vessel; as also رَهْرَهٌ and رَهْرَهَانٌ: (TA:) [or ↓ the third of these epithets signifies very wide &c.; as will be seen from what follows: and] ↓ the second signifies a thing wide and thin. (S.) You say إِنَآءٌ رَحْرَحٌ A wide and low vessel; as also رَهْرَهٌ. (TA.) And قَدَحٌ رَحْرَحٌ and ↓ قَصْعَةٌ رَحْرَاحٌ A wide bowl. (A.) And قَصْعَةٌ رَحْرَحٌ and ↓ رَحْرَحَانِيَّةٌ A bowl spreading widely [and very widely]. (AA, TA.) And it is said in a trad., بُحْبُوحَةُ الجَنَّةِ ↓ رَحْرَحَانِيَّةٌ The middle of Paradise is [very] wide, or ample: the ا and ن are added to give intensiveness to the signification. (TA.) — — [Hence,] عَيْشٌ رَحْرَحٌ (A) and ↓ رَحْرَاحٌ (S, A) (tropical:) An ample and easy state of life. (S, TA.) رَحْرَحَانٌ: see the next preceding paragraph, throughout. رَحْرَحَانِيَّةٌ: see the next preceding paragraph, throughout. رَحْرَاحٌ: see the next preceding paragraph, throughout. أَرَحُّ Spreading, (Lth, TA,) or widely expanded; (TA;) applied to a solid hoof, (Lth, TA,) and to a foot such as is termed خُفّ: (TA:) and wide; applied to anything: thus قَدَمٌ رَحَّآءُ a wide human foot: (Lth, TA:) and a human foot having the middle of the

sole even with the fore part; (L, TA;) flat-soled; i. e. having, in the sole, no hollow part that does not touch the ground: (S:) and كِرْكِرَةٌ رَحَّآءُ a wide callous protuberance upon the breast of a camel: (TA:) and جَفْنَةٌ رَحَّآءُ a wide [bowl such as is termed] جفنة; like رَوْحَآءُ; wide and not deep: (TA:) and جِفَانٌ رُحُحٌ wide جفان [pl. of جَفْنَةٌ]. (IAar, K.) Having a spreading hoof; (S, A, K;) applied to a horse, (A,) and to a mountain-goat: (S, A, K:) also, applied to a man, having a wide foot; (A;) or having, in the sole of his foot, no hollow part that does not touch the ground, (S, K,) as is the case in the feet of the Zinj; (S;) having the sole of the foot flat, so that all of it touches the ground: fem. رَحَّآءُ: you say اِمْرَأَةٌ رَحَّآءُ القَدَمَيْنِ: a high hollow to the sole of the foot is approved in a man and in a woman. (T, TA.) Also, applied to a camel, Having one foot cleaving to another. (TA.) رحب 1 رَحُبَ, (Msb, K,) said of a place, (Msb,) or of a thing, (TA,) and رَحُبَتْ, said of a land, (أَرْض, S,) or of a country, (بِلَاد, A, TA,) aor. رَحُبَ, inf. n. رُحْبٌ (S, A, * Msb, K) and رَحَابَةٌ; (S, K;) and رَحِبَ, (Msb, K,) and رَحِبَتْ, (TA,) aor. رَحَبَ, (Msb, K,) inf. n. رَحَبٌ; (Msb, TA;) and ↓ ارحب, (Msb, K,) and ارحبت; (TA;) It was, or became, ample, spacious, wide, or roomy. (S, K, TA.) رَحُبَتِ الدَّارُ and ↓ أَرْحَبَت both signify the same, i.e. The house, or abode, was ample, &c.; or may the house, or abode, be ample, &c. (S, TA.) And they said, عَلَيْكَ وَطَلَّتْ ↓ أَرْحَبَتْ, meaning May it (the country, البِلَادُ,) be spacious to thee, and be moistened by gentle rain, or by dew: so accord. to Aboo-Is-hák. (TA.) ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ, in the Kur ix. 119, means The earth became strait to them with [i. e. notwithstanding] its spaciousness. (Bd, Jel.) — — رَحُبَ, accord. to the original usage, is trans. by means of a particle; so that one says, رَحُبَ بِكَ المَكَانُ [The place was, or may the place be, spacious with thee]: afterwards, by reason of frequency of usage, it became trans. by itself; and thus one said, رَحُبَتْكَ الدَّارُ [The house, or abode, was, or may the house, or abode, be, spacious with thee, or to thee]. (Msb.) — — [Hence the saying,] أَرَحُبَكُمُ الدُّخُولُ فِى طَاعَتِهِ (assumed tropical:) Was it proper, or allowable, for you [to enter among his obeyers? i. e., to become obedient to him?]: (S, K * TA:) referring to El-Kirmánee, (so in the S,) or Ibn-El-Kirmánee: (so in the TA:) mentioned by Kh, on the authority of Nasr Ibn-Seiyár; but he says, (S,) the verb thus used is anomalous; (S, K;) for a verb of the measure فَعُلَ is not trans., (K, TA,) accord. to the grammarians, (TA,) except with the tribe of Hudheyl, who, accord. to AAF, make it trans. (K, TA) when its meaning admits of its being so: (TA:) Kh mentions the phrase رَحُبَتْكُمُ الدَّارُ [meaning The house, or abode, was, or may the house, or abode, be, spacious with, or to, you]; but it is thought that there is an ellipsis here, and that it is for رَحُبَتْ بِكُمُ الدَّارُ: and ElJelál Es-Suyootee mentions, on the authority of AAF, the saying رَحُبَ اللّٰهُ جَوْفَهُ, as meaning وَسَّعَهُ [i. e. May God make wide his belly]: (TA:) [J says, app. quoting Kh,] there is no sound verb of the measure فَعُلَ that is trans. except this; but as to the unsound, there is a difference of opinion: accord. to Ks, قُلْتُهُ is originally قَوُلْتُهُ; but Sb says that this is not allowable, because it is trans.: (S:) Az says that رَحُبَتْكُمْ is not held to be allowable by the grammarians; and that Nasr is not an [approved] evidence. (TA.) 2 رَحَّبَ see 4. — — رحّب بِهِ (S, A, Msb, K,) inf. n. تَرْحِيبٌ (S, A, K) and تَرْحَابٌ (Har p. 579,) He said to him مَرْحَبًا; (S, Msb;) [he welcomed him with the greeting of مَرْحَبًا; or simply he welcomed him;] he invited him to ampleness, spaciousness, or roominess: (A, K:) and ↓ مَرْحَبَ, also, signifies he said مَرْحَبًا; but the expression commonly known is رَحَّبَ بِهِ. (Har pp. 422-3.) You say, لَقِيتُهُ بِالتَّرْحِيبِ [I met him with the greeting of مَرْحَبًا; or with welcoming]. (A.) See also مَرْحَبٌ 4 أَرْحَبَ see 1, in three places. — ارحبهُ He made it (a thing, S) ample, spacious, wide, or roomy; (S, K;) as also ↓ رحّبهُ. (CK. [The latter is not in the TA, nor in my MS. copy of the K.]) El-Hajjáj said, when he slew Ibn-El-Kirreeyeh, أَرْحِبْ يَا غُلَامُ جُرْحَهُ [Make wide, O young man, his wound]. (S.) And one says, in chiding a horse or mare, أَرْحِبْ (S, K) and أَرْحِبِى (S, A, K,) meaning Make room, and withdraw. (S, A, K.) 6 تَرَاْحَبَ An instance of this verb occurs in the saying, هٰذَا الأَمْرُ إِنْ تَرَاحَبَتْ مَوَارِدُهُ فَقَدْ تَضَايَقَتْ مَصَادِرُهُ (tropical:) [This affair, or case, if the ways leading to it, or the ways of commencing it, be easy, the ways of return from it, or the ways of completing it, are difficult]. (A, TA.) Q. Q. 1 مَرْحَبَ: see 2. رَحْبٌ (S, A, Msb, K) and ↓ رَحِيبٌ (Msb, K) and ↓ رُحَابٌ (K) Ample, spacious, wide, or roomy; (S, A, K;) applied to a place, (Msb,) or a thing. (TA.) You say بِلَدٌ رَحْبٌ, and أَرْضٌ رَحْبَةٌ, An ample, or a spacious, or wide, country, and land, (S,) and ↓ ارض رَحِيبَةٌ also: and مَنْزِلٌ رَحْبٌ and ↓ رَحِيبٌ an ample, or a spacious, or wide, place of alighting or abode: and طَرِيقٌ رَحْبٌ a wide road. (TA.) And ↓ قِدْرٌ رُحَابٌ An ample cookingpot: (S:) and رُحَابٌ alone is [elliptically] used as meaning a cooking-pot. (Ham p. 721.) And ↓ اِمْرَأَةٌ رُحَابٌ A wide woman; (K;) meaning wide in respect of the فَرْج. (TK.) And رَجُلٌ الجَوْفِ ↓ رَحِيبُ A man ample, or wide, in the belly: and, as mentioned by Es-Suyootee, (assumed tropical:) a great eater; voracious; (TA;) and so رَحِيبٌ alone. (S, K, TA.) And رَجُلٌ رَحْبُ الصَّدْرِ (TA) and ↓ رُحْبُ الصَّدْرِ and ↓ رَحِيبُ الصَّدْرِ, (S, TA) A man ample, or dilated, in the breast, or bosom; [meaning (assumed tropical:) free-minded; free from distress of mind; without care: and free from narrowness of mind; liberal, munificent, or generous.] (S, TA.) And رَحْبُ الذِّرَاعِ (tropical:) Liberal, munificent, or generous; as also رَحْبُ البَاعِ; and so رَحِيبُ ↓ الذِّرَاعِ and البَاعِ (A, TA.) And رَحْبُ الذِّرَاعِ means also (assumed tropical:) Having ample, or extensive, power, or strength, in cases of difficulty: (TA in the present art.:) or (tropical:) having ample strength, and power, and might in war or fight, courage, valour, or prowess. (TA in art. ذرع) And فُلَانٌ رَحْبُ الذِّرَاعِ لِكَذَا (tropical:) Such a one has power, or ability, for that. (A.) — — See also رَحَبَةٌ. رُحْبٌ an inf. n. of رَحُبَ [q.v.]. (S, Msb, K.) [Used as a simple subst.,] Ampleness, spaciousness, wideness, or roominess. (S A, Mgh, K.) You say, دَعَاهُ إِلَى الرُّحْبِ [He invited him to ampleness, &c.]. (A.) And hence the saying of Zeyd Ibn-Thábit to 'Omar, هٰهُنَا بِالرُّحْبِ, meaning Advance to ampleness, &c. (Mgh.) See also مَرْحَبٌ, in two places. — — [It is also used as an epithet:] see the next preceding paragraph. رَحَبٌ: see the next following paragraph. رَحَبَةٌ, (S, A, Mgh, Msb, K) and رَحْبَةٌ, (A, Mgh, Msb,) K,) the former of which is the more chaste, (A,) or the better, (Mgh,) or the more common, (Msb,) The court, open area, or spacious vacant part or portion, (S, A, Mgh, Msb, K,) of a mosque, (S, A, Mgh, Msb,) and of a house, (A, TA,) or of a place; (K;) so called because of its ampleness: (TA:) and in like manner, between, or among, houses: (A:) a desert tract, (Fr, Mgh, TA,) or a spacious vacant tract, (A,) or a spacious piece of ground, (Msb,) between, or among, the yards of the houses of a people: (Fr, Mgh, Msb, TA:) and sometimes thus is termed an enclosure, or a [kind of wide bench of stone or brick such as is called] دُكَّان, that is made at the doors of some of the mosques in the towns and the rural districts, for prayer: hence the saying of Aboo-'Alee Ed-Dakkák, [in which it means an enclosure outside the door of a mosque,] " It is not fit that the حَائِض should enter the رحبة of the mosque of a people, whether the رحبة be contiguous or separate: " and hence, also, in a trad. of 'Alee, by the رحبة of El-Koofeh is meant a دُكَّان in the midst of the mosque of El-Koofeh, upon which he used to sit and to preach, and upon which he is related to have cast the spoils that he obtained from the people of En-Nahrawán: (Mgh:) pl. ↓ رَحَبٌ (S, Msb, K) and ↓ رَحْبٌ (K) [or rather these are coll. gen. ns. of which رَحَبَةٌ and رَحْبَةٌ are the ns. un.] and [the pl. is] رِحَابٌ and رَحَبَاتٌ (S, Msb, K) and رَحْبَاتٌ. (K.) — — Also, both words, An ample tract of land, that produces much herbage, and in which people

alight, or abide, much, or often: (AHn, K:) pl. as above, accord. to the K; but accord. to IAar, رَحْبَةٌ signifies an ample tract of land; (TA;) and he says that its pl. is رُحَبٌ, like as قُرًى is pl. of قَرْيَةٌ: Az says that this occurs as an anomalous pl. of words of the defective class, and that he had not heard a word of the perfect class of the measure فَعْلَةٌ having a pl. of the measure فُعَلٌ; but that IAar is an authority worthy of reliance. (L, Msb.) And رَحَبَةُ الوَادِى, and رُحْبَتُهُ The part of the valley in which its water flows into it from its two sides: (K, TA:) pl. رِحَابٌ (TA.) [Or the pl.] رِحَابٌ signifies Plain, smooth, or soft, places, in which water collects and stagnates: they are the places where vegetation is most rapid, and are at the extremity of a valley, and in its middle, and sometimes in an elevated place, where water collects and stagnates, surrounded by what is more elevated: if in a plain tract of land, people alight and sojourn there: if in the interior of water-courses, people do not alight and sojourn there: if in the interior of a valley, and retaining the water, not very deep, and in breadth equal to a bow-shot, people alight and sojourn by the side thereof: رحاب are not in sands; but they are in low and in elevated tracts of land. (L.) — — The place of aggregation and growth of the plant called ثُمَام [i. e. panic grass]. (K, TA.) — — The place of grapes, (K,) [where they are dried,] like the جَرِين for dates. (TA.) رُحْبَى The broadest rib (S, K) in the breast: (K:) and the رُحْبَيَانِ, are the two ribs next to the armpits, among the upper ribs: (K:) or the place to which each elbow returns [when, after it has been removed from its usual place, it is brought back thereto; which place in a beast is next the arm pit]: (S, K:) it is there only that the camel's elbow wounds the callous protuberance upon his breast: (S:) or the رحبى is the place where the heart beats, (Az, K, TA,) in a beast and in a man: (Az, TA:) or, as some say, the part from the place where the neck is set on to the place where end the cartilages of the ribs, or the extremities of the ribs projecting over the belly: or the part between the two ribs of the base of the neck and the place to which the shoulder-blade returns [when, after it has moved from its usual position, it is brought back thereto, i. e. its lower part, next the armpit]: and the رُحْبَيَانِ, also called the ↓ رُحْبَايَاوَانِ [perhaps a mistranscription for رُحْبَاوَانِ as though the sing. were رُحْبَآءُ,] of the horse, are the upper parts of the كَشْحَانِ [or two flanks.] (TA.) — — Also A certain brand, or mark made with a hot iron, upon the side of a camel. (S, K.) رُحْبَايَاوَانِ [or perhaps رُحْبَاوَانِ]: see the next preceding paragraph. رُحَابٌ: see رَحْبٌ, in three places. رَحِيبٌ; and its fem., with ة: see رَحْبٌ, in six places. رَحَائِبُ التُّخُومِ, (S, K,) in some copies of the K, erroneously, النُّجُوم, (TA,) Ampleness [of the limits, or boundaries, and therefore] of the tracts, or regions, of the land, or earth. (S, K.) نَجَائِبُ أَرْحَبِيَّاتٌ Certain excellent she-camels, so called in relation to أَرْحَبُ, the name of a tribe of Hemdán, (S, Msb, K,) or of a certain stallion (Az, K, TA) whence they originated, (Az, TA,) or of a place (K, TA) of El-Yemen called after that tribe. (TA.) مَرْحَبٌ [is an inf. n., like ↓ رُحْبٌ; or a n. of place]. You say مَرْحَبًا (T, S, Msb, TA) and مَرْحَبًا بِكَ (A, Msb) [and بِكَ ↓ رُحْبًا] meaning Thou hast come to, (T, S, TA,) or found, (T, A, TA,) ampleness, spaciousness, or roominess; (T, S, A, TA;) not straitness: (T, TA:) or alight thou, (Kh, Lth, TA,) or abide thou, (Kh, TA,) in ampleness, &c.; (Kh, Lth, TA;) for such we have for thee; (Lth, TA;) the word being put in the accus. case because of a verb understood: (Kh, TA:) or thou hast alighted in an ample, a spacious, or a roomy, place: (Msb:) [or welcome to ampleness, &c.; or to an ample, a spacious, or a roomy, place: or simply welcome:] and مَرْحَبًا وَأَهْلًا Thou hast come to [or found, &c.,] ampleness, spaciousness, or roominess, and [such as thine own] kinsfolk; therefore be cheerful, and be not sad: (S:) and مَرْحَبًا وَسَهْلًا Thou hast found ampleness [and ease]: (K:) or سَهْلًا means thou hast alighted in a plain, smooth, not rugged, district: (T, TA:) and مَرْحَبًا and مَرْحَبَكَ اللّٰهُ وَمَسْهَلَكَ بِكَ اللّٰهُ وَمَسْهَلًا [May God grant ampleness to thee, and ease]: (K:) Sh says, thus I heard IAar say: and the Arabs also say, لَا مَرْحَبًا بِكَ, meaning May it [the land or country] not be ample, or spacious, to thee: مَرْحَبًا, he says, is one of the inf. ns. that are used in calling down blessings or curses on a man; as سَقْيًا and رَعْيًا and جَدْعًا and عَقْرًا, for سَقَاكَ اللّٰهُ and رَعَاكَ اللّٰهُ &c.: and Fr says that the meaning [of مَرْحَبًا بِكَ or مَرْحَبًا] is اللّٰهُ بِكَ مَرْحَبًا ↓ رَحَّبَ [May God invite thee to ampleness, &c.]; as though the last word were put in the place of تَرْحِيبًا. (TA.) — — أَبُو مَرْحَبٍ means (assumed tropical:) The shade: so in the saying of a poet, (S,) namely, En-Nábighah El-Jaadee, (TA,) وَكَيْفَ تُوَاصِلُ مَنْ أَصْبَحَتْ خُلَالَتُهُ كَأَبِى مَرْحَبِ [And how wilt thou hold loving communion with him whose friendship has become like the shade?]. (S, TA.) It is also a surname of 'Orkoob, the man notorious for lying promises. (TA.) — — And مَرْحَبٌ is the name of An idol that was in Hadramowt. (K.) رحض 1 رَحَضَ, (S, A, Msb, K,) aor. رَحَضَ, (A, Msb, K,) or رَحُضَ, (so in two copies of the S,) or both, (L, TA,) inf. n. رَحْضٌ, (S, Msb) and تَرْحَاضٌ, [but this is an intensive form,] (TA,) He washed (S, A, Msb, K) a thing, (A, K,) or garment, (S, A, Msb,) and his hand; (S;) as also ↓ ارحض (IDrd, K,) which latter is of the dial. of El- Hijáz. (IDrd.) You say also, هٰذِهِ سَوْءَةٌ لَا عَنْكَ شَىْءٌ ↓ يُرْحِضُهَا (tropical:) [This is a disgrace which nothing will wash from thee]. (A: [but the last word is not in the copy from which I quote.]) — — رُحِضَ, (inf. n. as above, AZ, AAF,) (tropical:) He (a person suffering from fever) was, or became, affected with what is termed رُحَضَآء [q. v.]: (Lth, S, A, K:) or he sweated, and his sweat became abundant upon the sides of his forehead above the temples, in his sleeping or waking, but only in consequence of disease. (AZ, AAF.) 4 أَرْحَضَ see above, in two places. 8 ارتحض (tropical:) He became disgraced, or put to shame. (AA, O, K.) رَحْضٌ A garment, or piece of cloth, washed until it has become worn out. (IAar.) — — A small worn-out skin: a worn-out مَزَادَة [or leathern water-bag]. (Sgh, K.) رُحَضَآءُ (tropical:) Sweat; absolutely: (TA:) or the sweat of fever: (Lth, A, TA:) or sweat following fever: (S, K:) or fever with sweating: (TA:) or sweat that washed the skin by reason of its abundance: (K:) often used to signify the sweat of fever and of disease. (TA.) رُحَاضٌ (tropical:) [The state of being affected with what is termed رُحَضَآء;] a subst. from رُحِضَ, (K,) or from رُحَضَآء. (IDrd.) رَحِيضٌ Washed; (S, A, Msb, K;) applied to a garment [&c.]; (S, A;) as also ↓ مَرْحُوضٌ (S, K) and ↓ مُرْحَضٌ. (TA.) رُحَاضَةٌ Washings. (Lh.) مُرْحَضٌ: see رَحِيضٌ. مِرْحَضَةٌ A place [or tank] in which one washes his limbs, performing the ablution termed وُضُوْء: (A, TA: *) or a thing in which one performs that ablution, like the كَنِيف: (Lth, K:) and ↓ مِرْحَاضَةٌ a thing with which one performs that ablution, like the [kind of vessel called] تَوْر. (IAar.) — — See also مِرْحَاضٌ. مِرْحَاضٌ A piece of wood with which a garment, or piece of cloth, is beaten (S, A, * K) when it is washed. (S, A. *) — — A vessel of the kind called إِجَّانَة, or of the kind called طَسْت, in which clothes are washed: (A:) and ↓ مِرْحَضَة signifies a vessel of the kind called إِجَّانَة; because clothes are washed in it. (Lh.) — — A place of washing: (Mgh, Msb:) or a place in which one washes himself. (S, K.) — — And hence, (tropical:) A privy: (S, * A, Mgh, Msb, K:) pl. مَرَاحِيضُ (S, Mgh) and مَرَاحِضُ. (TA.) مَرْحُوضٌ: see رَحِيضٌ. — — Also part. n. of رُحِضَ [q. v.]. (AZ, AAF, S.) مِرْحَاضَةٌ: see مِرْحَضَةٌ. رحق رُحَاقٌ: see what follows, in two places. رَحِيقٌ Wine: (A 'Obeyd, K:) or the choicest of wine: (S, TA:) or the sweetest of wine: or the most excellent thereof: (K:) or the

oldest and most excellent thereof: (M, TA:) or unadulterated wine: (Zj, TA:) or wine that is easy to swallow: (TA:) or pure wine: or clear wine: as also ↓ رُحَاقٌ: (K:) in all of these senses the former word has been explained as used in the Kur lxxxiii. 25: (TA:) and ↓ the latter occurs as syn. with the former in chaste poetry. (IDrd.) — — Also A sort of perfume. (K.) — — And Honey. (O, TA.) — — [And it is used as an epithet.] You say مِسْكٌ رَحِيقٌ (tropical:) Unadulterated musk. (TA.) And حَسَبٌ رَحِيقٌ (tropical:) Pure, or genuine, grounds of pretension to respect. (TA.) رحل 1 رَحَلَ البَعِيرَ, aor. رَحَلَ, (S, Mgh, Msb, K,) inf. n. رَحْلٌ, (S, Msb,) [He saddled the camel;] he bound, (S, Mgh, Msb,) or put, (M, K,) the رَحْل upon the camel; (S, Mgh, Msb, K;) as also ↓ ارتحلهُ. (K.) And رَحَلَهُ رَحْلَهُ He bound upon him his apparatus. (TA.) — — Also, aor. and inf. n. as above, He mounted the camel: (T, TA:) and ↓ اِرْتَحَلْتُ البَعِيرَ I rode the camel, either with a قَتَب [or saddle] or upon his bare back. (Sh, TA.) — — [Both of these verbs are also used tropically.] You say, رَحَلْتُ لَهُ نَفْسِى [lit. I saddled for him myself;] meaning (assumed tropical:) I endured patiently his annoyance, or molestation. (S.) And رَحَلَ فُلَانٌ صَاحِبَهُ بِمَا يَكْرَهُ (assumed tropical:) [Such a one put upon, or did to, his companion that which he disliked, or hated]. (TA.) And [in like manner] ↓ ترحّلهُ means رَكِبَهُ بِمَكْرُوهٍ (tropical:) [He did to him an evil, or abominable, or odious, deed]. (K, TA.) And رَحَلَهُ بِسَيْفِهِ (tropical:) He smote him with his sword. (K, TA.) — — And رَحَلَ فُلَانٌ فُلَانًا (assumed tropical:) Such a one mounted upon the back of such a one; as also ↓ ارتحلهُ عَلَى ظَهْرِهِ; [and ارتحلهُ alone; for] it is said in a trad., ↓ إِنَّ ابْنِى ارْتَحَلَنِى, meaning (assumed tropical:) Verily my son mounted upon my back, making me like the رَاحِلَة: (TA:) and if a man throws down another prostrate, and sits upon his back, you say, رَأَيْتُهُ مُرْتَحِلَهُ (assumed tropical:) [I saw him sitting upon his back]. (Sh, TA.) And [hence] ↓ ارتحل الأَمْرَ (assumed tropical:) He embarked in the affair. (TA.) And فُلَانٌ أَمْرًا مَا يُطِيقُهُ ↓ ارتحل (assumed tropical:) [Such a one embarked, or has embarked, in an affair which he is unable to accomplish]. (TA.) And ↓ اِرْتَحَلَتْهُ الحُمَّى (assumed tropical:) [The fever continued upon him]; a phrase similar to رَكِبَتْهُ الحمّى and اِمْتَطَتْهُ and أَغْبَطَتْهُ. (A and TA in art. غبط.) — رَحَلَ (S, Mgh, Msb, K) عَنِ المَكَانِ, (TA,) or عَنِ البَلَدِ, (Mgh, Msb,) aor. رَحَلَ, (K,) inf. n. رَحْلٌ, (TA,) or رَحِيلٌ, (Msb,) or this latter is a simple subst.; (S, K, TA;) and ↓ ارتحل, and ↓ ترحّل, (S, Msb, K,) عَنِ المَكَانِ, (K,) or عَنِ القَوْمِ; (Msb;) all signify the same; (S, Msb;) He removed, (Mgh, K, TA,) went, went away, departed, went forth, or journeyed, (Mgh, TA,) from the place, (K, TA,) or from the country or the like, (Mgh, Msb,.) or from the people. (Msb.) See an ex. of the first of these verbs in a verse cited in the next paragraph. ↓ ارتحل said of a camel, (K,) or ارتحل رَحْلَهُ, (TA,) signifies He journeyed, and went away: (K, TA:) [or he had his saddle put upon him:] and hence, ↓ ارتحل القَوْمُ The people, or party, removed. (TA.) — — رَحَلَ بِهِ: see 2. 2 رَحَّلْتُهُ, (S, Mgh, Msb, K,) inf. n. تَرْحِيلٌ; (K;) and ↓ أَرْحَلْتُهُ (Mgh;) I made him to remove, to go, go away, go forth, or journey, (S, Mgh, Msb, * K, *) from his place; and sent him [away]: (S:) and [in like manner] ↓ رَحَلَ بِهِ he made him to remove, go away, depart, or journey: (L in art. خذرف:) and ↓ الاِرْتِحَالُ [if not a mistranscription for الإِرْحَالُ] signifies the making [one] to go, go away, depart, go forth, or journey; and the removing from one's place. (TA.) A poet says, الشَّيْبُ عَنْ دَارٍ يَحُلُّ بِهَا ↓ لَا يَرْحَلُ حَتَّى يُرَحَّلَ عَنْهَا صَاحِبُ الدَّارِ [(assumed tropical:) Hoariness will not depart from a dwelling in which it alights until the owner of the dwelling be made to depart from it]. (TA.) And it is said in a trad. that, at the approach of the hour [of resurrection], ↓ تَخْرُجُ نَارٌ مِنْ عَدَنَ تُرْحِلُ النَّاسَ, i.e. [A fire shall issue from 'Adan] that shall remove with the people when they remove, and alight with them when they alight: so says EshShaabee; or, Sh says, as some relate it, تُرَحِّلُ النَّاسَ, i.e. that shall make the people to alight at the مَرَاحِل [or stations]: or, as some say, that shall make the people to remove, or depart. (TA.) — تَرْحِيلٌ also signifies The figuring, or embellishing, of garments or cloths [with the forms of رِحَال, or camels' saddles: see مُرَحَّلٌ]. (TA.) 3 راحلهُ, (S, K,) inf. n. مُرَاحَلَةٌ, (TA,) He aided him to undertake, or perform, his رِحْلَة [or journey]. (S, K.) 4 ارحل He broke, or trained, a she-camel, so that she became such as is termed رَاحِلَة, meaning fit to be saddled; (K;) like أَمْهَرَ meaning " he (a breaker, or trainer,) rendered " her " a مَهْرِيَّة: " (TA:) or he took a camel in an untractable state and rendered him such as is termed رَاحِلَة. (AZ, TA.) — — And ارحلهُ He gave him a رَاحِلَة, (S, Mgh, Msb, K,) that he might ride it. (TA.) — — See also 2, in two places. — He (a camel) became strong in his back, [so as to be fit for the رَحْل (or saddle) or for journeying,] after weakness: (IDrd, K:) or he (a camel) became fat; as though there came [what resembled] a رَحْل upon his back, by reason of his fatness and his [large] hump: (Er-Rághib, TA:) and ارحلت الإِبِلُ The camels became fat after leanness, so as to be able to journey. (S K.) — — And He (a man, TA) had many [camels such as are termed] رَوَاحِل [pl. of رَاحِلَةٌ]; (ISd, K;) like أَعْرَبَ meaning " he had horses such as are termed عِرَاب " (ISd, TA.) 5 تَرَحَّلَ trans. and intrans.: see 1, in two places. 6 تراحلوا إِلَى الحَكَمِ They went, or journeyed, [together] to the حَكَم [or judge]. (O, TA.) 8 إِرْتَحَلَ as a trans. v.; see 1, in seven places: — — and see also 2: — — and as an intrans. v.; see 1, in the latter part of the paragraph, in three places. 10 استرحلهُ i. q. سَأَلَهُ أَنْ يَرْحَلَ لَهُ [which may be rendered He asked him to remove, or journey, to him: and also he asked him to bind, or put, the رَحْل (or saddle of the camel) for him: the former is the meaning accord. to the PS]. (S, O, K.) — — استرحل النَّاسَ نَفْسَهُ means (assumed tropical:) He abased himself to men, or to the people, so that they annoyed, or molested, him: or, as some say, he asked men, or the people, to take off from him his weight, or burden. (TA.) رَحْلٌ A saddle for a camel; (S, * K;) as also ↓ رَاحُولٌ; (O, L, K;) for a he-camel and a she-camel; (TA;) the thing for the camel that is like the سَرْج for the horse or similar beast; (Mgh;) the thing that is put upon the camel for the purpose of riding thereon; (Er-Rághib, TA;) smaller than the قَتَب; (S, TA;) one of the vehicles of men, exclusively of women: (TA:) [this seems to be regarded as the primary signification by the authors of the Mgh and the K and by Er-Rághib: but see what follows:] or it signifies the camel's saddle together with his [girths called] رَبَض and حَقَب and his [cloth called] حِلْس [that is put beneath the saddle], and all its other appertenances: and is applied also to the pieces of wood of the رَحْل, without any apparatus: (AO, Sh, TA:) or it signifies anything, or everything, that a man prepares for removing, or journeying; such as a bag, or receptacle, for goods or utensils or apparatus, and a camel's saddle, and a [cloth such as is called] حِلْس [that is put beneath the saddle], and a رَسَن [or rope for leading his camel]: (Msb:) or it signifies as first explained above, and also the goods, or utensils, or apparatus, which a man takes with him [during a journey]: (S, K, TA:) [but accord. to the Msb, this signification is from another, mentioned below; and the same seems to be indicated in the S, which reverses the order in which I have mentioned the three significations that I quote from it:] this last signification is disapproved by El-Hareeree, in the " Durrat el-Ghowwás: " [but see two exs. voce خُذَافَةٌ:] the pl. is أَرْحُلٌ and رِحَالٌ; (S, Mgh, Msb, K;) the former a pl. of pauc.; (S, TA;) the latter, of mult. (TA.) One says, أَلْقَى رَحْلَهُ and حَطَّ رَحْلَهُ [He put down his camel's saddle]; meaning he stayed, or abode. (TA.) And هٰذَا مَحَطُّ الرِّحَالِ [This is the place where the camels' saddles are put down]. (TA.) And in reviling, one says, يَا ابْنَ مُلْقَى أَرْحُلِ الرُّكْبَانِ [O son of the place in which are thrown down the camels' saddles of the riders; as though the person thus addressed were there begotten]; (S, O, TA;)

meaning يَا ابْنَ الفَاجِرَةِ [O son of the adulteress or fornicatress]: (TA in art. لقى:) or هُوَ ابن ملقى ارحل الركبان [He is the son &c.]. (Msb.) — — Er-Rághib, after giving the explanation mentioned as on his authority above, says that it is then sometimes applied to The camel [itself]: and is sometimes used in the sense next following; i. e. — — A part, of a place of alighting or abode, upon which on sits: (TA:) or a man's dwelling, or habitation; (S, K, TA;) [in the first of which, this commences the art., app. showing that the author held this to be the primary signification;]) his house or tent; and his place of alighting or abode: (TA:) a place to which a man betakes himself, or repairs, for lodging, covert, or refuge; a man's place of resort; (Mgh, Msb;) in a region, district, or tract, of cities, towns, or villages, and of cultivated land: and then applied to the goods, utensils, or apparatus, of a traveller; because they are, in travelling, the things to which he betakes himself: (Msb:) pl. أَرْحُلٌ (TA) and رِحَالٌ [as above]. (Mgh, TA.) One says, دَخَلْتُ عَلَى الرَّجُلِ رَحْلَهُ, i. e. [I went in to the man in] his dwelling, or place of abode. (TA.) And it is said in a trad., إِذَا ابْتَلَّتِ النِّعَالُ فَصَلُّوا فِى الرِّحَالِ, (TA,) or فَالصَّلَاةُ فِى الرِّحَالِ, (Mgh, and so in the TA in art. نعل,) i. e. [When the نِعَال are moistened by rain, then pray ye, or then prayer shall be performed,] in the houses, or habitations, or places of abode; the نعال meaning here the حِرَار; (IAth, TA in the present art.;) or rugged and hard tracts of ground; which are here particularized because the least wet moistens them, whereas the soft tracts dry up the water: (IAth, TA in art. نعل:) Az says that the meaning is, when the hard grounds are rained upon, they become slippery to him who walks upon them; therefore pray ye in your abodes, and there shall not be anything brought against you for your not being present at the prayer in the mosques of the congregations: (TA in that art.:) or the trad. may mean, then pray ye [on the camels' saddles, i. e.] riding. (TA in the present art.) — — In another trad., it is related that 'Omar said to the Prophet, حَوَّلْتُ رَحْلِىَ البَارِحَةَ; by the word رَحْل, as signifying [properly] either the " place of abode and resort " or the " saddle upon which camels are ridden," alluding to his wife; meaning غِشْيَانُهَا فِى قُبُلِهَا مِنْ جِهَةِ ظَهْرِهَا (TA.) — — رَحْلُ المُصْحَفِ means The thing [or desk] upon which the مصحف [or copy of the Kur-án] is put, in shape [somewhat] like the saddle. (TA.) [It is generally a small desk of which the front and back have the form of the letter X; commonly made of palm-sticks.] — [The pl.] رِحَالٌ also signifies [Carpets, or cloths, or the like, such as are called] طَنَافِس, of the fabric of El-Heereh. (S, K.) رُحْلَةٌ Strength; [app. in a camel, such as renders fit for the saddle, or for journeying;] and fleetness, or swiftness, and excellence: (TA:) [and ↓ رِحْلَةٌ has a similar meaning, as appears from what follows:] or excellence of pace of a camel. (S voce حِضَارٌ.) You say بَعِيرٌ ذُو رُحْلَةٍ and ↓ رِحْلَةٍ, and ↓ مِرْحَلٌ, like مِنْبَرٌ, (K,) or ↓ مُرْحِلٌ, and ↓ رَحِيلٌ, so in the T, (TA,) A strong he-camel: (T, K:) and (so in the K [but properly " or "]) بعير ذو رُحْلَةٍ (CK) or ↓ رِحْلَةٍ (K accord. to the TA) or both, and ↓ مِرْحَلٌ, with kesr to the م (O,) and ↓ جَمَلٌ رَحِيلٌ, (AA, S, S, O, K, TA,) and ↓ نَاقَةٌ رَحِيلَةٌ (S, O) or رَحِيلٌ, (TA,) and ذَاتُ رُحْلَةٍ, (S,) a he-camel, (S, O, K,) and a she-camel, (S, O,) strong to journey; (S, O, K, TA;) so says Fr: (O:) or strong to be saddled: (TA:) and ↓ نَاقَةٌ رَحِيلَةٌ and رَحِيلٌ and ↓ مُرْحِلَةٌ, accord. to the " Nawádir el-Aaráb," a she-camel that is excellent, generous, of high breed; or strong, light, and swift; (TA;) and so ↓ مُسْتَرْحِلَةٌ. (K, TA. [See also رَاحِلَةٌ.]) — — See also the next paragraph, in seven places. رِحْلَةٌ The act of saddling of camels: (K, * TA:) [and also, agreeably with analogy, a mode, or manner, of saddling of camels:] so in the saying, إِنَّهُ لَحَسَنُ الرِّحْلَةِ [Verily he is good in respect of the saddling, or the mode or manner of saddling, of camels]. (K.) — — Also A removal, departure, or journey; (AZ, S, Msb, K;) and so ↓ رُحْلَةٌ, (Lh, Msb, K,) and ↓ رَحِيلٌ: (S, K: [the last said in the Msb to be and inf. n.:]) you say دَنَتْ رِحْلَتُنَا (S) or قَرُبَتْ رِحْلَتُنَا (Msb) [Our removal, &c., drew near, or has drawn near]: and إِنَّهُ لَذُو رِحْلَةٍ إِلَى المُلُوكِ and ↓ رِحْلَة Verily he is one who journeys, or has journeyed, to the kings: (Lh, TA:) and in like manner رُحْلَةٌ is used in the Kur cvi. 2: (TA:) — — or ↓ رُحْلَةٌ with damm, (S, Msb, K,) signifies The thing to which one removes, departs, or journeys; (AZ, Msb;) or the direction, or point, or object, to which one desires to repair, or betakes himself: (AA, S, Msb, K:) and also, (K,) or رُحْلَةٌ, (TA,) a single journey; (K, TA;) as ISd says: (TA:) you say, ↓ مَكَّةُ رُحْلَتِى Mekkeh is the point, or object, to which I desire to remove, or depart, or journey: (TA:) and ↓ أَنْتُمْ رُحْلَتِى Ye are they to whom I remove, or depart, or journey: (S, TA:) and ↓ أَنْتَ رُحْلَتُنَا Thou art the object to which we repair, or betake ourselves. (Msb.) And hence ↓ رُحْلَةٌ is applied to signify A noble, or an exalted, person, or a great man of learning, to whom one journeys for his [the latter's] need, or want, or for his [the former's] science. (TA.) — — See also the next preceding paragraph, in three places. رَحُولٌ: see رَاحِلَةٌ: — — and رَحِيلٌ .رَحَّالٌ A camel having the saddle (رَحْل) [not رحالة as in Freytag's Lex.]) put upon him; as also ↓ مَرْحُولٌ. (K.) — — See also رُحْلَةٌ, in four places. — As a simple subst, or, accord. to the Msb, an inf. n.: see رِحْلَةٌ. رِحَالَةٌ A سَرْج [or horse's saddle]: (K:) or a سَرْج of skins, (S, M, Msb, K,) in which is no wood; used for vehement running [of the horse]: (S, M, K:) ISd says also that it is one of the vehicles [or saddles] of women, like the رَحْل: but Az says that it is one of the vehicles [or saddles] of men, exclusively of women, i. e. not of women; as is also the رَحْل: and some say that it is larger than the سَرْج, covered with skins, and is for horses, and for excellent, or strong and light and swift, camels: (TA:) pl. رَحَائِلُ. (S.) When a man is hasty in doing evil to his companion, one says to him, إِسْتَقْدَمَتْ رِحَالَتُكَ [lit. Thy saddle has got before thee, or shifted forwards]: (S in the present art.:) it is a prov., meaning that has preceded than which another was more fit to do so. (S in art. قدم.) In the following saying of Imra-el-Keys, addressing his wife, فَإِمَّا تَرَيْنِى فِى رِحَالَةِ جَابِرٍ عَلَى حَرَجٍ كَالْقَرِّتَخْفِقُ أَكْفَانِى [And either thou wilt see me upon the saddle of Jábir, upon a bier like the vehicle called قَرّ, my grave-clothes fluttering], he means, by the word رحالة, [merely] the حَرَج; there being in this case no رحالة in reality: it is like the saying, جَاءَ فُلَانٌ عَلَى نَاقَةِ الحَذَّاءِ, meaning [" Such a one came upon] the sandal [or sandals]: " Jábir is the name of a certain carpenter. (S.) — Also A ewe. (Ibn-'Abbád, TA.) [Hence,] رِحَالَهْ رِحَالَهْ is A call to the ewe, (Ibn-'Abbád, K,) on the occasion of milking. (Ibn-'Abbád, TA.) — — And الرِّحَالَةُ is the name of A certain horse of 'Ámir Ibn-Et-Tufeyl; (K;) erroneously said by AO to be الحمالة. (TA.) رَحُولَةٌ: see رَاحِلَةٌ. رَحَّالٌ Skilled in the saddling of camels. (K.) — — Also A man who removes, or journeys, or travels, much; and so ↓ رَحَّالَةٌ, [or rather this signifies one who removes, or journeys, or travels, very much,] and ↓ رَحُولٌ: and ↓ رُحَّلٌ [pl. of رَاحِلٌ, q. v.,] persons who remove, or journey, or travel, much. (TA.) رَحَّالَةٌ: see what next precedes. رَاحِلٌ Removing, (K, TA,) going, [going away, departing, going forth,] or journeying: (TA:) pl. رُحَّلٌ. (TA.) For another meaning assigned to the pl., see رَحَّالٌ. رَاحِلَةٌ A she-camel that is fit to be saddled; (S, Msb, K;) thus some say; (Msb;) as also ↓ رَحُولٌ (S, K) and ↓ رَحُولَةٌ: (K:) or [generally a saddle-camel, or] a camel that is ridden, male or female: (S, Msb:) accord. to IKt, a she-camel that is strong to journey and to bear burdens; and such as a man chooses for his riding and his saddle on account of excellence, or generousness, or high breed, or of strength and lightness and swiftness, and of

perfectness of make, and beauty of aspect: but this explanation is wrong: (Az, TA:) it signifies a he-camel, and a she-camel, that is excellent, or generous, or high-bred, or strong and light and swift: (Az, Mgh, TA:) the she-camel is not more entitled to this appellation than the he-camel: (Az, TA:) the ة is added to give intensiveness to the signification; as in دَاهِيَةٌ and بَاقِعَةٌ and عَلَّامَةٌ, epithets applied to a man: or, as some say, the she-camel is so called because she is saddled; and it is like عِيشَةٌ رَاضِيَةٌ meaning مَرْضِيَّةٌ, and مَآءٌ دَافِقٌ meaning مَدْفُوقٌ: or, as others say, because she is ذَاتُ رَحْلٍ [one having a saddle]; and in like manner, عِيشَةٌ رَاضِيَةٌ means ذَاتُ رَضًى, and مَآءٌ دَافِقٌ means ذُو دَفْقٍ: (TA:) the pl. is رَوَاحِلُ. (S, Msb.) It is said in a trad., تَجِدُونَ النَّاسَ بَعْدِى كَإِبِلٍ مِائَةٍ لَيْسَ فِيهَا رَاحِلَةٌ [Thou wilt find the people, or mankind, after me, like a hundred camels among which there is not a راحلة]: (Mgh, * TA:) because the راحلْ among a herd of camels is conspicuous and known. (TA.) — — مَشَتْ رَوَاحِلِى, a phrase used by the poet Dukeyn, means (tropical:) I have become hoary and weak: or, as some say, I have forsaken my ignorant, or foolish, behaviour, and have restrained myself from foul conduct, and become obedient to my censurers; like as the راحلة obeys her chider, and goes. (TA.) رَاحُولٌ: see رَحْلٌ, first sentence. رَاحُولَاتٌ A camel's saddle, (رَحْلٌ, Az, K,) or camel's saddles, so in the O, (TA,) variegated, figured, or embellished. (Az, O, K, TA.) [It is really, as well as literally, a pl.: for] a poet says, عَلَيْهِنَّ رَاحُولَاتُ كُلِّ قَطِيفَةٍ [Upon them (referring evidently to she-camels) are variegated, figured, or embellished, saddles of every kind of villous, or nappy, cloth]. (TA.) أَرْحَلُ (tropical:) A horse white in the back; (S, Mgh, K;) because it is the place of the رَحْل [or rather of the رِحَالَة]; (Mgh, TA;) the whiteness not reaching to the belly nor to the rump nor to the neck: (TA:) and a sheep or goat black in the back: accord. to Abu-l-Ghowth, the fem., رَحْلَآءُ, applied to a mare, has the former meaning only: (S:) but شَاةٌ رَحْلَآءُ means a sheep or goat, or a ewe or she-goat, white in the back, and black in the other parts; and likewise black in the back, and white in the other parts: (S, K: *) so says Abu-l-Ghowth: (S:) and it is also explained as meaning black, but white in the place of the saddle, from the hinder parts of the shoulderblades: also as meaning white, but black in the back: Az adds that such as is white in one of the hind legs is termed رَجْلَآءُ [with جيم]. (TA.) تَرْحِيلٌ (assumed tropical:) A whiteness predominating over, or interrupted by, blackness, (شُهْبَةٌ,) or a redness, upon the shoulder-blades, (K, TA,) the place upon which lies the رَحْل [or camel's saddle]. (TA.) تَرْحِيلَةٌ A thing that makes thee to remove, go, go away, depart, go forth, or journey; expl. by مَا يُرَحِّلُكَ. (TA.) مُرْحِلٌ One who breaks, or trains, and renders fit to be saddled, a camel or camels. (TA.) — — A man having many [camels such as are termed] رَوَاحِل [pl. of رَاحِلَةٌ]; like مُعْرِبٌ meaning " having horses such as are termed عِرَاب " (A'Obeyd, S.) — A camel strong in the back, [so as to be fit for the رَحْل,] after weakness. (IDrd, TA.) And A fat camel; though he be not excellent, or generous, or high-bred, or strong and light and swift: so in the " Nawádir el-Aaráb. " (TA.) See also رُحْلَةٌ, in two places. مِرْحَلٌ: see رُحْلَةٌ, in two places. مَرْحَلَةٌ [A station of travellers; i. e.] a place of alighting or abode, between two such places: (TA:) [and also a day's journey, or thereabout; or] the space which the traveller journeys in about a day: (Msb:) sing. of مَرَاحِلُ; (S, Msb, K;) which is also a pl. of مُرَحَّلٌ as an epithet applied to a بُرْد. (TA.) One says, بَيْنِى وَبَيْنَ كَذَا مَرْحَلَةٌ أَوْمَرْحَلَتَانِ [Between me and such a place, or thing, is a station or a day's journey or thereabout, or are two stations &c.]. (S, TA.) إِبِلٌ مُرَحَّلَةٌ Camels having their رِحَال [or saddles] upon them: and also camels whose رِحَال have been put down from them: thus having two contr. meanings. (K.) — — And بُرْدٌ مُرَحَّلٌ A garment of the kind termed بُرْد upon which are the figures of a رَحْل [or camels' saddle], (K,) and the like thereof; as in the T: (TA:) the explanation that J has given of it, [or rather of مِرْطٌ مُرَحَّلٌ,] i. e. an إِزَار [or a waist-wrapper] of [the cloth called] خَزّ, upon which is an ornamented border, is not good: such is termed مُرَجَّلٌ, with جيم: (K:) the pl. is مُرَحَّلَاتٌ and مَرَاحِلُ; both occurring in traditions; (TA in the present art.;) and the latter of them said in the T to be syn. with مَرَاجِلُ, which is pl. of مِرْجَلٌ [q. v.]. (TA in art. رجل.) مَرْحُولٌ: see رَحِيلٌ. مُرْتَحَلٌ signifies [The act of removing or departing; i. e.] the contr. of مَحَلٌّ used in the sense of حُلُولٌ. (TA.) — — And sometimes it signifies The place in which one alights, or descends and stops. (TA.) — — Also The place of the رَحْل [which may here mean either the saddle or the saddling] of a camel. (TA.) الحَالُ المُرْتَحِلُ: see art. حل. مُسْتَرْحِلَةٌ, applied to a she-camel: see رُحْلَةٌ.

رحم

1 رَحِمَهُ, (S, Msb, K, &c.,) aor. رَحَمَ, (K,) inf. n. رَحْمَةٌ and رُحْمٌ [and رَحَمَةٌ and رُحُمٌ] and مَرْحَمَةٌ, (S, * Msb, K, *) [He had mercy, or pity, or compassion, on him; or he treated him, or regarded him, with mercy or pity or compassion; i. e.] he was, or became, tender [or tender-hearted] towards him; and inclined to favour him [and to benefit him]: (S, Msb, K: [see also رَحْمَةٌ and رَحَمَةٌ:]) and he pardoned him, or forgave him: (K:) said of a man: (S, Msb, K:) and also of God [in the former sense, but tropically, or anthropopathically: or as meaning He favoured him, or benefited him; or pardoned, or forgave, him: see explanations of رَحْمَةٌ below]: (Msb, K:) and ↓ ترحّم عَلَيْهِ signifies the same, (MA, [and the same seems to be indicated in the S,]) said of a man: (S:) [and so does ↓ ترحّمهُ, (occurring in the S and K in art. رعى, &c.,) accord. to Ibn-Maaroof, for he says that] تَرَحُّمٌ signifies the regarding [another] with mercy or pity or compassion; or pardoning [him], or forgiving [him]: and also the being merciful or pitiful or compassionate or favourably inclined [عَلَى غَيْرِهِ to another]. (KL: but respecting this latter verb, see 2.) — رَحُمَتْ, and رَحِمَتْ, (S, K,) and رُحِمَتْ, (K,) inf. n. رَحَامَةٌ, (S, K,) which is of the first, (S, TA,) and رَحَمٌ, (S, K,) which is of the second, (S, TA,) and رُحْمٌ, (K,) which is of the third, (TA,) She had a complaint of her womb after bringing forth, (S, K,) and died in consequence thereof: (K:) said of a camel, (S, TA,) and of a ewe or goat, and of a woman, and of any animal having a womb: (TA:) or she had a disease in her womb, in consequence of which she did not receive impregnation: or she brought forth without letting fall her secundine: (K, TA:) or, accord. to Lh, the bringing forth without letting fall her secundine, by a sheep or goat, is termed ↓ رُحَامٌ. (TA.) — — رَحِمَ, aor. رَحَمَ, inf. n. رَحَمٌ, is also said of a water-skin, meaning It was left, or neglected, by its owners, after its being seasoned with rob, [for غيته, in the phrase بعد غيته, an evident mistranscription, I read, conjecturally, تَمْتِينِهِ, as the only word at all resembling غيته, that I can call to mind, having an apposite signification,] and they did not anoint it, or grease it, so that it became spoilt, or in a bad state, and did not retain the water: the epithet applied to it in this case is ↓ رَحِمٌ. (TA.) — — And رَحَامَةٌ is also an inf. n. [of which the verb, if it have one, is app. رَحُمَ,] signifying The being connected by relationship. (TA.) 2 رحّم عَلَيْهِ, inf. n. تَرْحِيمٌ; and ↓ ترحّم; but the former is the more chaste; He said to him, رَحِمَكَ اللّٰهُ [May God have mercy on thee; &c.]. (K.) 5 ترحّم عَلَيْهِ and ترحّمهُ: for both see 1; and for the former see also 2. [Accord. to different authorities, it appears that both may be rendered He had mercy, or pity, or compassion, on him; or he pitied, or compassionated, him: (see 1:) or he pitied him, or compassionated him, much: (see what follows:) and the former, he said to him, May God have mercy on thee; &c.; (see 2;) or he expressed a wish that God would have mercy on him; or he expressed pity, or compassion, for him: and also he affected, or constrained himself to have or to show, pity, or compassion.] Though تَرَحَّمْتُ عَلَيْهِ is mentioned by J, and not رَحِمْتُهُ, some say that the former is incorrect:

and it is said that تَرَحُّمٌ implies self-constraint, and therefore is not to be attributed to God: but some repudiate this assertion, because it occurs in correct traditions, and because تَفَعُّلٌ is not restricted to the denoting peculiarly self-constraint, but has other properties, as in the instances of تَوَحُّدٌ and تَكَثُّرٌ, denoting intensiveness and muchness. (TA.) 6 تراحموا signifies رَحِمَ بَعْضُهُمْ بَعْضًا [They had mercy, or pity, or compassion, one on another; &c.]. (S, TA.) 10 استرحمهُ He asked, or demanded, of him الرَّحْمَة [i. e. mercy, or pity, or compassion; &c.]. (TA.) رَحْمٌ: see its syn. رَحِمٌ, in two places. رُحْمٌ: see its syn. رَحْمَةٌ. — — [Hence,] أُمُّ رُحْمٍ one of the names of Mekkeh; (S, K; *) as also أُمُّ الرُّحْمِ; (K;) meaning the source of الرَّحْمَة [or mercy, &c.]. (TA.) [See also رُحُمٌ.] رِحْمٌ: see its syn. رَحِمٌ, in two places. رَحَمٌ The coming forth of the womb, in consequence of a disease. (IAar, TA.) [See also رَحِمَتْ and رَحِمَ, of each of which it is an inf. n.] رَحِمٌ The womb, i. e. the place of origin, (Mgh, Msb, K,) and the receptacle, (Mgh, K,) of the young, (Mgh, Msb, K,) in the belly; (Mgh;) as also ↓ رِحْمٌ, (Msb, K,) a contraction of the former, and ↓ رَحْمٌ, which is of the dial. of Benoo-Kiláb: (Msb:) in this sense, (Msb,) which is the primary signification, (Mgh,) [i. e.] as meaning the رَحِم of the female, (S,) it is fem.; (S, Msb;) or, as some say, masc.; (Msb;) but IB cites a verse in which رِحْم is fem.: (TA:) pl. أَرْحَامٌ. (MA.) — — Hence, (Mgh, Msb,) as also ↓ رِحْمٌ (S, Msb, K) and ↓ رَحْمٌ, (Msb,) (tropical:) Relationship; i. e. nearness of kin; syn. قَرَابَةٌ: (S, Mgh, Msb, K:) [by some restricted to relationship by the female side; as will be shown below:] and connexion by birth: (Mgh, Msb:) or relationship connecting with a father or an ancestor: or near relationship: so in the T: (TA:) or a connexion, or tie, of relationship: (A, TA:) or the ties of relationship: (M, K, TA:) accord. to the K, الرَّحِمُ signifies أَسْبَابُهَا or أَصْلُهَا and القَرَابَةُ: but in the M it is said, الرَّحِمُ أَسْبَابُ القَرَابَةِ وَأَصْلُهَا الرَّحِمُ الَّتِى هِىَ مَنْبِتُ الوَلَدِ; in which وَأَصْلُهَا forms no part of the explanation of الرحم, as the author of the K asserts it to do: (TA:) as meaning relationship, رحم is in most instances masc.: (Msb:) pl. as above. (K.) It is said in a holy tradition (حَدِيث قُدْسِىّ [i. e. an inspired or a revealed tradition]) that God said, when He created الرَّحِم [meaning " relationship," &c.], أَنَا الرَّحْمٰنُ وَأَنْتَ الرَّحِمُ شَقَقْتُ اسْمَكَ مِنِ اسْمِى فَمَنْ وَصَلَكَ وَصَلْتُهُ وَمَنْ قَطَعَكَ قَطَعْتُهُ (assumed tropical:) [I am الرحمٰن and thou art الرحم: I have derived thy name from my name: therefore whoso maketh thee close, I will make him close; and who severeth thee, I will sever him]. (TA.) [وَصَلَ رَحِمَهُ means (assumed tropical:) He made close his tie, or ties, of relationship, by kind behaviour to his kindred: and قَطَعَ رَحِمَهُ, He severed his tie, or ties, of relationship, by unkind behaviour to his kindred: see art. وصل: and see also بَلَّ رَحِمَهُ, in the first paragraph of art. بل; and a verse there cited.] — — ذُو الرَّحِمِ means (assumed tropical:) [The possessor of relationship, &c.; i. e.] the contr. of الأَجْنَبِىُّ: (Mgh, Msb:) the pl. ذَوُو الأَرْحَامِ, [or, as in the Kur viii. last verse, and xxxiii. 6, أُولُو الأَرْحَامِ,] in the classical language, means any relations: and in law, any relations that have no portion [of the inheritances termed فَرَائِض] and are not [such heirs as are designated by the appellation] عَصَبَة [q. v.]; (KT, TA in art. ذو;) [i. e.,] with respect to the فَرَائِض, it means the relations by the women's side. (IAth, TA in the present art.) ذُو رَحِمٍ مَحْرَمٍ and [some say] مُحَرَّمٍ [and ذُو رَحِمٍ مَحْرَمٌ also (see art. حرم)] mean (assumed tropical:) A relation whom it is unlawful to marry, [whether male or female, the latter being included with the former, but the female, when particularly meant, is termed ذَاتُ رَحِمٍ مَحْرَمٍ &c.,] such as the mother and the daughter and the sister and the paternal aunt and the maternal aunt [and the male relations of such degrees]: and most of the learned, of the Companions and of the generation following these, and Aboo-Haneefeh and his companions, and Ahmad [Ibn-Hambal], hold that when one possesses a person that is termed ذُو رَحِمٍ مَحْرَمٍ, this person becomes emancipated, whether male or female; but Esh-Sháfi'ee and others of the Imáms and of the Companions and of the generation following these hold that the children and the fathers and the mothers become emancipated, and not any others than these. (IAth, TA.) — — [حَاسَّةُ رَحِمٍ means (assumed tropical:) A feeling of relationship or consanguinity, or sympathy of blood; and in like manner, elliptically, رَحِمٌ alone. You say, أَطَّتْ لَهُ مِنِّى حَاسَّةُ رَحِمٍ; expl. in art. حس: and أَطَّتْ لَهُ رَحِمِى; and أَطَّتْ بِكَ الرَّحِمُ; expl. in art. اط. — — رَحِمٌ is also often used for فَرْجٌ or حَيَاءٌ, meaning (assumed tropical:) The vulva: see, for exs., شُفْرٌ, and 1 in art. ظأر, and 8 in art. حوص.] — As an epithet, with ة, applied to a she-camel: see رَحُومٌ. — — And as an epithet without ة, applied to a water-skin: see 1, last sentence but one. رُحُمٌ: see the next paragraph. — It is also pl. of رَحُومٌ. (TA.) رَحْمَةٌ (S, Msb, K) and ↓ رَحَمَةٌ (Sb, K) and ↓ رُحْمٌ (S, Msb, K) and ↓ رُحُمٌ, (S, K,) thus in a verse of Zuheyr, (S, TA,) and thus in the Kur xviii. 80 accord. to the reading of Aboo-'Amr Ibn-El-'Alà, (TA,) and ↓ مَرْحَمَةٌ, (S, Msb, K,) of which last مَرَاحِمُ is pl., (TA,) [all inf. ns.; when used as simple substs. signifying Mercy, pity, or compassion; i. e.] tenderness (S, Msb, K, and Bd on the بَسْمَلَة) of heart; (Bd ibid.;) and inclination to favour, (S, Msb, K,) or inclination requiring the exercise of favour and beneficence: (Bd ubi suprà:) and pardon, or forgiveness: (K:) accord. to Er-Rághib, رَحْمَةٌ signifies tenderness requiring the exercise of beneficence towards the object thereof: and it is used sometimes as meaning tenderness divested of any other attribute: and sometimes as meaning beneficence divested of tenderness; as when it is used as an attribute of the Creator: when used as an attribute of men, it means tenderness, and inclination to favour [without necessarily implying beneficence]: accord. to El-Káshánee, it is of two kinds; namely, gratuitous, and obligatory: the former is that which pours forth favours, or benefits, antecedently to works; and this is the رحمة that embraces everything: the obligatory is that which is promised to the pious and the doers of good, in the Kur vii. 155 and vii. 54: but this, he says, is included in the gratuitous, because the promise to bestow it for works is purely gratuitous: accord. to the explanation of the Imám Aboo-Is-hák Ahmad Ibn-Mohammad-Ibn-Ibráheem Eth-Thaalebee, it is God's desire to do good to the deserving thereof; so that it is an essential attribute: or the abstaining from punishing him who deserves punishment, and doing good to him who does not deserve [this]; so that it is an attribute of operation. (TA.) The saying in the Kur [xxi. 75] وَأَدْخَلْنَاهُ فِى رَحْمَتِنَا (tropical:) [And we caused him to enter into our mercy] is tropical: so says IJ. (TA.) — — وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَآءُ, in the Kur [ii. 99 and iii. 67], means (assumed tropical:) [And God distinguishes] with his gift of prophecy [whom He will], or his prophetic office or commission. (K, * TA.) — — رَحْمَةٌ also means (assumed tropical:) Sustenance, or the means of subsistence: this is said to be its meaning as used in the Kur xli. 50. (TA.) — — And (assumed tropical:) Rain: (TA:) so in the Kur vii. 55. (Bd, Jel.) — — And (assumed tropical:) Plenty; or abundance of herbage, and of the goods, conveniences, or comforts, of life: so in the Kur x. 22 and xxx. 35. (TA.) رَحَمَةٌ: see the next preceding paragraph. رُحْمَى [The saying رَحِمَكَ اللّٰهُ May God have mercy on thee; &c.;] a subst. from رَحَّمَ عَلَيْهِ [like بُقْيَا from أَبْقَى عَلَيْهِ]. (K.) رَحْمَآءُ: see رَحُومٌ. الرَّحْمٰنُ [thus generally written when it has the article ال prefixed to it, but in other cases رَحْمَانُ, imperfectly decl.,] and ↓ الرَّحِيمُ are names [or

epithets] applied to God: (TA:) [the former, considered as belonging to a large class of words expressive of passion or sensation, such as غَضْبَانُ and عَطْشَانُ &c., but, being applied to God, as being used tropically, or anthropopathically, may be rendered The Compassionate: ↓ the latter, considered as expressive of a constant attribute with somewhat of intensiveness, agreeably with analogy, may be rendered the Merciful: but they are variously explained: it is said that] they are both names [or epithets] formed to denote intensiveness of signification, from رَحِمَ; like الغَضْبَانُ from غَضِبَ, and العَلِيمُ from عَلِمَ; and الرَّحْمَةُ, in the proper language, is " tenderness of heart," and " inclination requiring the exercise of favour and beneficence; " but the names of God are only to be taken [or understood] with regard to the ultimate imports, which are actions, exclusively of the primary imports, which may be passions: and the former is more intensive in signification than the latter; the former including in its objects the believer and the unbeliever, and ↓ the latter having for its peculiar object the believer: (Bd on the بَسْمَلَة:) accord. to J, (TA,) they are two names [or epithets] derived from الرَّحْمَةُ, and are like نَدْمَانُ and نَدِيمٌ, and are syn.; the repetition being allowable when the [mode of] derivation is different, for the purpose of corroboration: (S, TA:) or the repetition is because the former is Hebrew, [originally 165,] and ↓ the latter is Arabic: (I'Ab, TA:) but the former is applicable to God only; though Museylimeh the Liar was called رَحْمَانُ اليَمَامَةِ; (S, TA;) and it is said to mean the Possessor of the utmost degree of الرَّحْمَة; and accord. to Zj, is a name of God mentioned in the most ancient books: (TA:) whereas ↓ the latter is syn. with ↓ الرَّاحِمُ: (S, TA:) or [rather] ↓ رَاحِمٌ is the act. part. n. [signifying having mercy, &c.], and ↓ رَحِيمٌ has an intensive signification [i. e. having much mercy, &c.]: (Msb:) the latter is applied also to a man; and so is ↓ رَحُومٌ, in the same sense, and likewise to a woman: (TA:) the pl. of ↓ رَحِيمٌ is رُحَمَآءُ; (Msb, TA;) occurring in the trad., إِنَّمَا يَرْحَمُ اللّٰهُ مِنْ عِبَادِهِ الرُّحَمَآءَ, or الرُّحَمَآءُ, as related by different persons; [i. e. God has mercy on the merciful only of his servants, or verily those on whom God has mercy, of his servants, are the merciful;] الرحماء being in the accus. case as the objective complement of يرحم, and in the nom. case as the enunciative of ما in the sense of الَّذِى. (Msb.) رَحَمُوتٌ is from رَحْمَةٌ, [with which it is syn.,] (S, TA,) but it is used only coupled with its like in form: (K, TA:) one says, رَهَبُوتٌ خَيْرٌ لَكَ مِنْ رَحَمُوتٍ [Fear is better for thee than pity, or compassion], meaning thy being feared is better than thy being pitied, or compassionated: (S, K: but in the former, without لك:) or, accord. to Mbr, ↓ رَهَبُوتَى خَيْرٌ مِنْ رَحَمُوتَى. (Meyd. [See art. رهب.]) رَحَمُوتَى: see what next precedes. رُحَامٌ: see 1, last sentence but two. رَحُومٌ (Lh, S, K) and ↓ رَحْمَآءُ, (K,) applied to a she-camel, (Lh, S, TA,) and to a ewe or she-goat, and to a woman, (TA,) [and app. to any animal having a womb, (see رَحُمَتْ)] Having a complaint of her womb (Lh, S, M, K) after bringing forth, (Lh, S, K,) and dying in consequence thereof; (K;) and ↓ رَحِمَةٌ, applied to a she-camel, signifies the same: the pl. of رَحُومٌ is رُحُمٌ, with two dammehs. (TA.) — — For the first, see also الرَّحْمٰنُ, near the end of the paragraph. رَحِيمٌ: see الرَّحْمٰنُ, in seven places. — — Sometimes it is syn. with ↓ مَرْحُومٌ [i. e. Treated, or regarded, with mercy or pity or compassion; &c.: see 1, first sentence]: 'Amelles Ibn-'Akeel says, (using it in this sense, Ham p. 628,) فَأَمَّا إِذَا عَضَّتْ بِكَ الحَرْبُ عَضَّةً فَإِنَّكَ مَعْطُوفٌ عَلَيْكَ رَحِيمُ (S, and Ham,) i. e. [But at all events,] when war becomes [once] severe to thee, and thine enemy has almost overcome thee, [verily thou art regarded with favour,] treated with mercy, and defended, by us. (Ham.) رَاحِمٌ: see الرَّحْمٰنُ, in two places, in the latter half of the paragraph. — — Also, applied to a ewe, and to a she-goat, Having the womb swollen. (Lh, K.) أَرْحَمُ [More, and most, merciful, &c.]. God is أَرْحَمُ الرَّاحِمِينَ [The Most Merciful of those that have mercy]. (TA.) مَرْحَمَةٌ: see رَحْمَةٌ. مُرَحَّمٌ [Treated, or regarded, with much mercy or pity or compassion; &c.]: it is with teshdeed to denote intensiveness of the signification. (S, TA.) — — [See also 2, of which it is the pass. part. n.] مَرْحُومٌ: see رَحِيمٌ. — — المَرْحُومَةُ is a name of El-Medeeneh. (K.) — — [And المَرْحُومُ, which may be rendered The object of God's mercy, is commonly used in the present day as an epithet applied to the person, whoever he be, that has died in what is believed to be the true faith; as though meaning merely the deceased.] رحو and رحى 1 رَحَتِ الحَيَّةُ, (S, K,) aor. تَرْحُو (S) [and app. تَرْحَى also (see رَحْيَةٌ)]; and ↓ ترحّت; (S, K;) The serpent turned round about, (S, K, TA,) and twisted, or wound, or coiled, itself; ISd adds, كَالرَّحَى [i. e. like the mill, or millstone]; for which reason it is said to be إِحْدَى بَنَاتِ طِبَقٍ. (TA.) — رَحَوْتُ الرَّحَا or الرَّحَى, (S, K,) inf. n. رَحْوٌ; (TA;) and رَحَيْتُهَا, (S, K,) inf. n. رَحْىٌ; (TA;) I turned round the رحا or رحى [i. e. the mill, or mill-stone]: (S, K:) or I made it: (K:) in the K, the latter verb is said to be extr.; but not so in the T or S or M: in the M it is said to be the more common. (TA.) — And رَحَاهُ He magnified him, or honoured him. (IAar, TA.) 5 ◌ُ3◌َ◌ّ2◌َ1تَ see above, first sentence. رَحًى (S, Msb, K, &c.) and رَحًا, (Msb, * K,) the former of which is the more approved, (TA,) and some say ↓ رَحَآءٌ, (S,) A mill; syn. طَاحُونٌ: (Msb:) [and] a mill-stone; i. e. the great round stone with which one grinds: (TA:) of the fem. gender: (Zj, S, Msb, K:) dual of the first رَحَيَانِ, (S, Msb, K,) and of the second رَحَوَانِ, (Msb, * K,) and of the third, رَحَآآنِ: (S:) the pl. (of pauc., S) of رَحًى (Msb) [and of رَحًا] is أَرْحٍ and (of mult., S) أَرْحَآءٌ, (S, Msb, K,) which latter is the pl. that is preferred accord. to IAmb, (Msb,) and رُحِيٌّ and رِحِيٌّ, (Msb, K, TA,) with damm and with kesr (Msb, TA) to the ر (Msb,) [for the last of which رَحِيٌّ is substituted in the CK,] and أُرْحِيٌّ, (K, TA,) with damm, and with kesr to the ح and teshdeed to the ى (TA,) [in the CK أَرْحِيٌّ,] and أَرْحِيَةٌ, (Msb, K,) which is extr., (K,) said by AHát to be wrong, and by IAmb to be anomalous, and by Zj to be not allowable, (Msb,) in the T said to be as though it were a pl. pl., (TA,) or it is pl. of رَحَآءٌ [and therefore regular]: (S:) the dim. is ↓ رُحَيَّةٌ. (Zj, Msb.) رَحَا اليَدِ [or رَحَى اليَدِ] signifies The hand-mill. (MA.) — — [Hence, A molar tooth, or grinder:] i. q. ضِرْسٌ; (S, Msb, K;) pl. أَرْحَآءٌ i. q. أَضْرَاسٌ: (S:) [or rather] the أَرْحَآء, also called the طَوَاحِن, are the twelve teeth, three on each side [above and below], next after the ضَوَاحِك [or bicuspids]. (Zj, in his " Khalk el-Insán. ") — — [And app. A roller with which land is rolled to crush the clods; as being likened to a mill-stone: see 1 in art. ختم, near the end of the paragraph.] — — Stones: and a great rock, or mass of stone. (TA.) — — A round piece of ground, rising above what surrounds it, (S, K,) about as large in extent as a mile: (K:) pl. أَرْحَآءٌ: (K, TA:) or this latter, i. e. the pl., signifies pieces of rugged ground, less than mountains, round, and rising above what surrounds them: (M, TA:) or رَحًا مِنَ الأَرْضِ means a round and rugged place [or piece of ground] among sands: (Sh, TA:) or a large and rugged [elevation such as is termed] قَارَة or أَكَمَة, round, rising above what surrounds it, not spreading upon the surface of the earth, nor producing herbs, or leguminous plants, nor trees. (ISh, TA.) — — A round cloud; [as being likened to a mill-stone;] (A in art. رجح:) or so رَحَى سَحَابٍ. (S.) — — The كِرْكِرَة [or callous protuberance upon the breast] of a camel; (T, S, K;) so called because of its roundness: (TA:) pl. أَرْحَآءٌ: (K:) which likewise signifies the callous protuberances upon the knees of the camel. (T, TA.) — — The foot (فِرْسِن) of the camel and of the elephant: pl. أَرْحَآءٌ. (M, K.) — — A دَائِرَة [app. meaning a circling border] around the nail. (TA.) — — The breast, or chest: pl., as in the other senses following, أَرْحَآءٌ. (K.) — — Spinage, or spinach; (M, K;) because of the roundness of its leaves. (TA.) — — (tropical:) A collective body of the members of a household. (ISd, K, TA.) — — (tropical:) An independent

tribe: (K, TA:) أَرْحَآءٌ (which is its pl., K, TA) signifies (tropical:) independent tribes, that are in no need of others. (S, TA.) — — (assumed tropical:) A large number of camels, crowding, or pressing, together; (S, K, TA;) also called طَحَّانَةٌ: (S, TA:) or رَحَا الإِبِلِ means the collective herd of the camels: and in like manner, رَحَا القَوْمِ the collective body of the people, or party. (ISk, TA.) — — رَحَى القَوْمِ signifies [also] (tropical:) The chief of the people, or party. (T, S, M, K, TA.) [It is added in the TA that 'Omar Ibn-El-Khattáb was called رَحَى الحَرْبِ, as though meaning (assumed tropical:) The chief of war; because of his warlike propensities: but it seems from what here follows, as well as from what precedes, that this may be a mistranscription, for رَحَى القَوْمِ or رَحَى العَرَبِ.] — — رَحَى الحَرْبِ signifies (tropical:) The most vehement part [or the thickest] of the fight; syn. حَوْمَتُهَا: (S, Msb:) in the K it is said that الرَّحَى signifies حَوْمَةُ الحَرْبِ, and مُعْظَمُهُ; as also ↓ المَرْحَى: but it seems that there is an omission; for الحرب is [generally] fem., and in the M it is said that رَحَى المَوْتِ signifies مُعْظَمُهُ [app. meaning the main stress, or the thickest, of death in battle]. (TA.) In a saying relating to 'Alee's having made an end of الجَمَلِ ↓ مَرْحَي, this expression is expl. by A 'Obeyd as meaning The place around which revolved the thickest of the fight (المَوْضِعُ الَّذِي دَارَتْ عَلَيْهِ رَحَي الحَرْبِ) [in the Battle of the Camel]. (TA.) And دَارَتْ عَلَيْهِ رَحَي المَوْتِ [which may be rendered (assumed tropical:) The main stress of death beset him round about] means death befell him. (Msb, TA.) رَحْيَةٌ [or حَيَّةٌ رَحْيَةٌ meaning A serpent folding, or coiling, itself, so as to resemble a neck-ring]: see رَحَّةٌ, in art. رح. رَحَآءٌ: see رَحًي, first sentence. رُحَيَّةٌ dim. of رَحًي, q. v. (Zj, Msb.) قَصْعَةٌ رَحَّآءُ A shallow, or a wide, [bowl such as is termed] قصعة. (TA. [It is there mentioned in art. رحو, but belongs to art. رح q. v.]) مَرْحًي A place of a mill or mill-stone. (MA.) — — See also رَحًي (near the end of the paragraph), in two places. — — [Accord. to Freytag, it occurs in the Deewán of the Hudhalees as meaning (assumed tropical:) A place where any one stands firmly.] مُرَحٍ A maker of mills or mill-stones. (K, TA.) — And Moisture in the ground to the extent of a palm. (AHn, TA.) رخ 1 رَخَّ, aor. ـ3ِ, رَخِ, inf. n. رَخٌّ, said of dough, It had in it much water [so that it was soft: see also 8]. (TA.) — رَخَّهُ, (JK, T, K,) aor. ـ3ُ, رَخُ, (JK,) inf. n. as above, (TK,) He broke it, or crushed it, (JK, T,) and so made it soft: (T:) or he trod upon it, (T, K,) and so made it soft. (T.) — — Also He mixed (JK, S, K) what is termed نَبِيذ, (JK,) or wine, or beverage: (S, K:) and likewise food with condiment. (JK.) 4 ارخّهُ He put much water into it [so as to make it soft]; namely, dough. (TA.) — [The inf. n.] إِرْخَاخٌ also signifies The exceeding the usual, or ordinary, or the just, or proper, bounds, or degree; or the acting egregiously, or immoderately; or the like; (syn. مُبَالَغَةٌ;) in a thing. (K.) 8 ارتخّ, (IAar, TA,) inf. n. اِرْتِخَاخٌ, (IAar, K, TA,) for which, in some copies of the K, is put استرخاخ, but the former is the right reading, (TA,) said of dough, (IAar, TA,) It was, or became, soft, or flaccid. (IAar, K, TA.) — — And (assumed tropical:) It (one's opinion) was, or became, unsound, faulty, or confused; syn. اِضْطَرَبَ. (K, TA.) رَخٌّ [Lax, or flaccid: (Golius, on the authority or Meyd:) or soft]: see its fem., رَخَّةٌ, voce رَخَاخٌ. رُخٌّ A certain soft, flaccid, or fragile, plant; (AHn, S, K;) as also ↓ رَخَاخٌ, with fet-h, (mentioned by ISd,) or ↓ رِخَاخٌ. (So in the JK.) — Also A certain great bird, that carries off the كَرْكَدَّن [or rhinoceros]. (K. [See note 22 to ch. xx. of my translation of the " Thousand and One Nights. " The word is of Persian origin, arabicized; as it is said to be by Lth in the sense next following.]) — — And hence, as being likened thereto, (TA,) One of the pieces with which the game of chess is played; [called by us the rook, castle, and tower:] pl. رِخَخَةٌ, (K,) or رِخَاخٌ (JK, A,) or both. (TA.) رَخَاخٌ [app., in its primary acceptation, Softness of a substance, such as earth &c.: and hence,] softness, delicateness, or easiness, of life. (JK, TA.) — — It is also used as an epithet. (TA.) You say أَرْضٌ رَخَاخٌ Soft land, of which the soil is good; as also ↓ رَخَّةٌ: pl. رَخَائِخُ: (JK:) or wide and soft land, whether level or not level: (ISh:) or soft, or yielding, land: (S, K, TA:) and ↓ رَخَّآءُ, (K, TA,) with teshdeed and medd, (TA,) [in the CK رَخاء, without teshdeed,] signifies the like: (IAar, K:) or this last (رخّآء), wide land: (K:) or tumid land or earth, that breaks in pieces beneath the tread: and its pl. is رَخَاخَيُّ. (JK, K.) And رَخَاخُ الثَّرَي What is soft of soil, or of moist earth. (TA.) And عَيْشٌ رَخَاخٌ A life, or state of life, that is ample, unstraitened, or easy, (S, K, TA,) and soft. (TA.) — — See also رُخٌّ. رِخَاخٌ: see رُخٌّ. رَخِيخٌ: see رَخْرَخٌ. رَخَّآءُ: see رَخَاخٌ. رَخْرَخٌ and ↓ رَخْرَاخٌ, applied to mud, or clay, (JK, K,) and to dough, (JK,) Thin, and soft: (JK, K, TA:) and ↓ رَخِيخٌ soft, or moist, mud or clay. (KL.) رَخْرَاخٌ: see the next preceding paragraph. مُرَخْرَخُ الخَلْقِ, applied to a man, and to a camel, Lax, or not firm, in make, by reason of fatness. (JK.) سَكْرَانُ مُرْتَخٌّ Intoxicated, full of drink; (K;) as also مُلْتَخٌّ. (TA.) مُتَرَخْرِخٌ, applied to a man, and to a camel, Flaccid, or flabby, by reason of old age or of emaciation. (JK.) رخص 1 رَخُصَ, aor. رَخُصَ, inf. n. رُخْصٌ, It (a thing, Msb, or a price, S, A) was, or became, cheap, low-priced, or low. (S, A, Msb, K, TA.) [Accord. to all of these authorities, this seems to be the primary signification: but Et-Tebreezee (Ham p. 47) thinks it to be from رَخْصَةٌ applied to a woman, as meaning " soft, or tender. "] Some say رَخَصَ also; but this is not of established authority. (MF.) — — رَخُصَ, aor. رَخُصَ, (M, A, Msb, K,) inf. n. رَخَاصَةٌ (S, M, A, Msb, K) and رُخُوصَةٌ (S, M, Msb, K) and رُخْصَانٌ, (Lth, TA,) It (a thing, K, or the body, S, Msb, or flesh, A) was, or became, soft, or tender; (S, M, A, Msb, K, TA;) and soft to the feel: (Msb:) and in like manner رَخُصَتْ said of a girl: (A:) or, said of a woman, inf. n. رُخْصَانٌ, she was, or became, soft, or tender, and delicate, or thin, in her external skin: and said of a woman's fingers, they were, or became, soft, or tender: but when said of a plant, inf. n. رَخَاصَةٌ, it was, or became, soft, flaccid, or easily or quickly broken: (Lth:) [and said of a twig, or rod, it was, or became, fresh, or succulent, and soft, or tender: see رَخْصٌ.] 2 رُخِصَ لَهُ فِي كَذَا, inf. n. تَرْخِيصٌ, He had indulgence, license, or facilitation, granted, or conceded, to him in, or with respect to, such a thing. (S, A, * K *) You say, رَخَّصَ الشَّرْعُ لَنَا فِي كَذَا, inf. n. as above, The law has been indulgent to us in, or with respect to, such a thing; has facilitated it to us; as also ↓ ارخص, inf. n. إِرْخَاصٌ. (Msb.) And رَخَّصْتُ فُلَاناً فِي كَذَا وَ كَذَا, [or, more commonly, لِفُلَانٍ,] I gave license, or permission, to such a one to do such and such things after my forbidding him to do them. (TA.) 4 ارخصهُ He (God, S, A, Msb, or a man, JK) made it (a thing, Msb, or a price, S, A) cheap, low-priced, or low. (JK, S, A, Msb, K.) رَخَّصَهُ, in this sense, is not known. (Msb.) — — Also He found it to be cheap, low-priced, or low. (K.) — — Also, (K,) or ↓ ارتخصهُ, (S, A,) He bought it cheap, or at a low price. (S, A, K.) — — See also 2. 5 ترخّص He took, or availed himself of, or allowed himself, indulgence, license, or facilitation; (A, TA;) he did not go to the utmost length; (S, Msb, K;) [he relaxed, or remitted;] in (فِي) such a thing; (S;) in affairs; (A;) or in the affair. (Msb.) You say also, ترخّص فِي حَقِهِ He took what was easily attainable, of his right, or due, and did not go to the utmost length. (A.) 8 ارتخصهُ: see 4. — — Also, (S, Sgh, K,) or ↓ استرخصهُ, (A,) He reckoned it cheap, or lowpriced: (S, A, Sgh, K:) and ↓ the latter, he saw it, or judged it, to be so. (Lth, K.) 10 استرخصهُ: see 8, in two places. رَخْصٌ applied to a thing, (A, K,) or to the body, (S, Msb,) and to

flesh, and to a plant, (A,) Soft, or tender; (S, M, A, Msb, K;) and soft to the feel: (Msb:) and ↓ رَخِيصٌ signifies the same, (AA, M, K,) applied to a garment, or piece of cloth, (AA, K,) as also the former: (TA:) fem. of each with ة: (M, TA:) رَخْصَةٌ is also applied to a girl, (A,) and to a woman, (K, TA, but omitted in the CK,) and to fingers, signifying not rigid or tough: (K:) or, applied to a woman, it signifies soft, or tender, and delicate, or thin, in her external skin: and applied to a woman's fingers, soft, or tender: but رَخْصٌ applied to a plant, soft, flaccid, or easily or quickly broken: (Lth, TA:) and applied to a twig, or rod, fresh, or succulent, and soft, or tender: (Msb:) the pl. of رَخْصٌ is رِخَاصٌ: (Msb:) and that of رَخْصَةٌ is رَخَائِصُ, which is irreg. [as such, but reg. as pl. of ↓ رَخِيصَةٌ]; (K, TA;) occurring in poetry. (TA.) You say, هُوَ رَخْصُ الجَسَدِ He is soft, or tender, in body. (S.) And اِمْرَأَةٌ رَخْصَةُ البَدَنِ A woman soft, or tender, in body. (IDrd, TA.) رُخْصٌ [see 1, of which it is the inf. n., in the first of the senses explained above. — — Also The act of making cheap;] a subst. from أَرْخَصَهُ in the first of the senses here assigned thereto. (Msb.) رُخْصَةٌ (S, A, Msb, K) and رُخُصَةٌ (A, Msb, K) Indulgence, license or facilitation; (S, A, Msb, K;) in an affair: (S, A, Msb:) pl. رُخَصٌ (A, Msb) and رُخْصَاتٌ and رُخَصَاتٌ and رُخُصَاتٌ. (Msb.) You say, لَكَ فِى هٰذَا رُخْصَةٌ [Thou hast, or shalt have, in, or with respect to, this, indulgence, license, or facilitation]. (A.) — — (tropical:) Indulgence granted, or conceded, by God to his servant, in a matter which He alleviates to him. (A, K.) — — [(assumed tropical:) An ordinance of indulgence; such as the shortening of prayer in travelling, and the like: pl. رُخَصٌ, of which we have an ex. in the following trad.:] اَللّٰهُ يُحِبُّ أَنْ تُؤْتَى رُخَصُهُ كَمَا يُحِبُّ أَنْ تُؤْتَى عَزَائِمُهُ] (assumed tropical:) God loveth that his ordinances of indulgence be performed, like as He loveth that his obligatory ordinances be performed]. (A.) — — (tropical:) A portion, or share, of water: (A:) or a time, or turn, in drinking. (K.) رَخِيصٌ A cheap, or low-priced, thing; (Msb;) a low price. (S, A.) — (tropical:) A quick death. (Lth, A, K.) — See also رَخْصٌ, in two places. — — (tropical:) Soft, without strength or sturdiness, and without endurance: or stupid, dull, wanting in intelligence; syn. بَلِيدٌ. (TA.) رخل

رِخْلٌ A ewe-lamb; (S, K;) as also ↓ رِخْلَةٌ and ↓ رَخِلٌ: (K:) the male is called حَمَلٌ: (S:) pl. [of pauc.] أَرْخُلٌ (K) and [of mult.] رِخَالٌ and رُخَالٌ (S, K,) which last is of an extr. form, (TA,) and رِخْلَانٌ and رَخَلَةٌ and رِخَلَةٌ. (K.) رَخِلٌ: see the preceding paragraph. رِخْلَةٌ: see the preceding paragraph. مُتَرَخِّلٌ A possessor and rearer of ewe-lambs. (S.) رخم 1 رَخُمَ, (S, Msb, K,) aor. رَخُمَ, (K,) inf.n. رَخَامَةٌ; (S, Msb;) and رَخَمَ aor. رَخُمَ; (K;) It (the voice, S, TA, and speech, K, TA) was, or became, soft, or gentle, and easy: (S, * K, TA:) [or it (the voice) was, or became, soft, or gentle, plaintive, and melodious: (see رَخِيمٌ:)] it (a thing, and the speech,) was, or became, easy: (Msb:) رَخَامَةٌ in speech is a good quality in women. (TA.) One says also of a girl, رَخُمَتْ, (K, TA,) inf. n. as above, (TA,) meaning She was, or became, easy [and soft or gentle] in speech: (K, TA:) and in like manner, of a [young gazelle such as is termed] خِشْف [meaning in voice, or cry]: and رَخَمَتْ, said of a she-gazelle, means she uttered a [soft or gentle] cry. (TA.) — رَخَمَتْ بَيْضَهَا and عَلَى بَيْضِهَا: see 4. — — [Hence, perhaps,] رَخَمَتْ وَلَدَهَا, aor. رَخُمَ and رَخَمَ, (assumed tropical:) She (a woman) played with her child: (K:) [or,] accord. to the “ Nawá- dir el-Aaráb,” ترخم صَبِيَّهَا and ترخم عَلَيْهِ, [app. تَرْخُمُ and تَرْخَمُ in both cases,] said of a woman, mean تَرْحَمُهُ (tropical:) [She treats, or regards, her boy with mercy, pity, or compassion; &c.]: (TA:) and رَخَمْتُ الشَّىْءَ means رَحِمْتُهُ (tropical:) [I treated, or regarded, the thing with mercy, &c.]: (K, TA:) AZ says that رَخِمَهُ, aor. رَخَمَ, inf. n. رَخَمَةٌ, and رَحِمَهُ, aor. رَخَمَ, inf. n. رَحْمَةٌ, are syn.: (S:) and he says that رَخَمَ [thus accord. to the TA] is of the dial. of some of the people of El-Yemen: it is tropical: Lh, also, mentions رَخَمَهُ, aor. رَخَمَ, inf. n. رَخَمَةٌ, as meaning (assumed tropical:) He was, or became, inclined to favour him, or affectionate to him. (TA.) — رَخِمَ, said of a skin for water or milk, It was, or became, stinking. (TA.) 2 رخّمه, (Msb,) inf. n. تَرْخِيمٌ, (S, Msb, TA,) He made it soft, or gentle: (S, TA:) or he made it easy: namely, [the voice, (see 1,) or] speech. (Msb.) — — Hence, (Msb, K,*) or from التَّرْخِيمُ signifying, as some say, The cutting off [a thing], or cutting [it] at its extremity, or curtailing [it], (S,) the تَرْخِيم of the name, (S, Msb, K,) in the vocative form of speech; (S;) [accord. to general opinion,] because it facilitates the pronunciation thereof; (K;) i. e. the [abbreviating by the] eliding of the end thereof, for the alleviation of the utterance; (Msb;) the curtailing a name of its last letter, or more; (S, TA;) as when, to one whose name is حَارِثٌ or مَالِكٌ, you say يَا حَارِ or يَامَالِ: but accord. to Z, in the A, it is from the ترخيم of the hen; because this is only on the occasion of the cutting short (قَطْع) [of the laying] of the eggs: (TA:) [in like manner also] the تَرْخِيم of the diminutive is the [abbreviating thereof by the] cutting off of [one or more of] the augmentative letters [and sometimes of radical letters]; as when, in forming the diminutive of أَسْوَدُ [and that of إِبْرَاهِيمُ], one says سُوَيْدٌ [and بُرَيْهٌ]. (Har p. 334.) — — رخّم الدَّجَاجَةَ, inf. n. as above, He made the hen to cleave to, or keep to, [or brood upon,] her eggs [for the purpose of hatching them]. (M, K.) — [رخّم also signifies He constructed, or cased, a building, or a floor &c., with رُخَام: but this is perhaps post-classical.] 4 ارخمت عَلَى بَيْضِهَا; (S, K;) or ارخمت alone; (JK;) and ↓ رَخَمَتْ بَيْضَهَا, and عَلَى بَيْضِهَا, (K,) aor. رَخُمَ, (TA,) inf. n. رَخْمٌ and رَخَمٌ and رَخَمَةٌ; (K;) She (a domestic hen, JK, S, K, and an ostrich, JK, TA) brooded upon her eggs, to hatch them. (JK, S, K.) 8 ارتخمت فَصِيلَهَا (assumed tropical:) She (a camel) loved, affected, or inclined to, and kept to, or clave to, her young one. (TA.) رَخْمٌ (assumed tropical:) Favour, or affection; or mercy, pity, or compassion: and love: and gentleness; (K, TA;) as also ↓ رَخَمَةٌ [which appears to be the more common, and which is mentioned above as an inf. n]: (S, K,* TA:) the latter is nearly the same as رَحْمَةٌ. (S.) One says, وَقَعَتْ عَلَيْهِ رَخَمَتُهُ ↓ (assumed tropical:) His love, and his gentleness, fell, or lighted, upon him. (S.) And أَلْقَى عَلَيْهِ رَخَمَتَهُ ↓ and رَخَمَهُ, (K, TA,) i. e. (assumed tropical:) [He made to fall, or light, upon him, or bestowed upon him,] his love, and his gentleness: this is said of God. (TA.) And أَلْقَتْ عَلَيْهِ رَخَمَهَا and رَخَمَتَهَا ↓ i. e. (assumed tropical:) [She made to fall, or light, upon him, or bestowed upon him,] her favour, or affection, or her mercy, pity, or compassion. (TA.) And أُمِّهِ ↓ أُلْقِيَتْ عَلَيْهِ رَخَمَةُ, i. e. (assumed tropical:) [upon whom] the love and familiarity of his mother [have been made to fall or light, or have been bestowed], is an explanation given by As of the pass. part. n. ↓ مَرْخُومٌ. (S, TA.) [But accord. to Z, these significations are from رَخَمَةٌ as signifying a bird of a certain species described in what follows: for] it is said in the A that أَلْقَى عَلَيْهِ ↓ رَخَمَةً means (assumed tropical:) He was, or became, affectionate, or pitiful, or compassionate, to him, and attached to him: because the رَخَمَة is vehemently voracious, and fond of alighting upon carcasses: therefore love and affection lighting upon one are likened thereto. (TA.) — A certain [species of] bird, well known; [the vultur percnopterus; being for the most part white, called by some the white carrion-vulture of Egypt and the neighbouring countries; and also called Pharaoh's hen; in Hebr. 165: (see Bochart, Hieroz., 297-322:)] n. un. ↓ رَخَمَةٌ: (K:) the former is the pl. of the latter, (S, Msb,) denoting the genus, (S,) [i. e., its coll. gen. n.,] like as قَصَبٌ is of قَصَبَةٌ: (Msb:) the pl. [properly so termed] of رَخَمَةٌ is رُخْمٌ [like as بُدْنٌ is of بَدَنَةٌ, or perhaps of رَخَمٌ, like as أُسْدٌ is of أَسَدٌ,] (JK, TA) and also ↓رُخَّمٌ [which is anomalous]: (JK:) the ↓ رَخَمَة is a partycoloured bird, white and black, (S, TA,) resembling the نَسْر (JK, S, TA) in form; and also called أَنُوقٌ: (S, TA:) [it is said to

be] a bird that eats human dung, a foul bird, not of such as are pursued as game, wherefore no expiation is incumbent on him who kills it when he is in the state of إِحْرَام, for it is not eaten: it is [said to be] thus called because it is too weak to take prey: (Msb:) [various fanciful uses of its gall-bladder and flesh &c. for medicinal and other purposes are described in the K: accord. to some, if not all, it is a term for the female: (see أَنُوقٌ:)] the male is called ↓يَرْخُمٌ and ↓يَرْخُومٌ (JK, K) and ↓تَرْخُومٌ. (Kr, K.) — Also Thick milk. (IAar, K.) — The ↓رَخَمَة [as written in the JK, but in the TA without any syll. signs,] of the horse is like the رَبْلَة [app. as meaning The inner part of the thigh] of a human being: (JK, TA:) one says, فَرَسٌ نَاتِىءُ الرخمةِ [A horse having the رخمة protuberant]. (TA.) [If correctly written in the JK, it is probably a n. un. of which رَخَمٌ is the coll. gen. n.: and hence, perhaps,] وَرْهَآءُ الرَّخَمِ, applied by the poet ' Amr Dhu-l-Kelb to a ewe abounding with milk, as meaning Soft [in the رَخَم, and app. protuberant therein, and by reason thereof, and of the largeness of her udder, waddling,] as though she were mad, or possessed. (TA.) رَخَمٌ a pl. of رَخَمَةٌ q. v. [n. un. of رَخَمٌ; like رُخْمٌ, but anomalous]. (JK.) رُخُمٌ Lumps of biestings. (IAar, K.) رُخْمَةٌ, with damm, (TA, [analogously with the generality of words of similar meaning, but this fact may have occasioned some writer's adding " with damm,"] or ↓رَخَمَةٌ, (so in the JK, [if correct, app., as being likened to a white vulture,]) A whiteness in the head of a ewe or she-goat: (JK, TA:) and a dust-colour in her face, the rest of her being of any colour. (TA.) رَخَمَةٌ: see رَخَمٌ, in nine places: — — and see also رُخْمَةٌ. رَخْمَانُ i. q. رَحْمَانُ. (TA.) رُخَامٌ [commonly applied to Marble: and sometimes to alabaster: the latter application is the more agreeable with the following explanation:] a certain white, soft stone: (JK, S, Mgh, K, TA:) what is of the colour of wine, or yellow, or dappled, is of the kinds of stones, (K, TA,) i. e., not [a sort] of رُخَام: (TA:) a well-known kind of stone: (Msb:) n. un. with ة [meaning a piece, or slab, &c., thereof]. (Mgh, Msb.) [See also مَرْمَرٌ.] رَخِيمٌ, applied to speech, (S, Msb, K,) &c., (Msb,) Soft, or gentle, and easy: (S,* K:) or [simply] easy: (Msb:) and, applied to the voice, soft, or gentle, plaintive, and melodious. (TA.) — — Also, applied to a girl, (K,) and so رَخِيمَةٌ, (As, JK, K,) Easy [and soft or gentle] in speech: (As, K:) and in like manner, ↓ مُرْخُومَةُ الصَّوْتِ [a girl soft, or gentle, &c., in voice]: (JK:) and in like manner also the first and second are applied to a [young gazelle such as is termed] خِشْف. (TA.) — — رَخِيمُ الحَوَاشِى Gentle, gracious, or courteous, to his associates. (TA.) رُخَامَةٌ n. an. of رُخَامٌ [q. v.]. (Mgh, Msb.) — — Also A certain plant. (AHn, K.) رُخَامَى A certain plant, (AHn, K,) different from the خضرة [app. خَضِرَة, with which some probably identify it], having a blossom of a pure white, and a white root, which the [wild] asses dig up with their hoofs, and all the wild animals eat because of its sweetness and pleasantness; and its places of growth are the sands: (AHn, TA:) or, as some say, (TA,) a kind of tree like the ضَال [q. v.]. (S, TA.) [See also رَيِّحَةٌ, in art. روح.] — Also [or رِيحٌ رُخَامَى] A soft, or gentle, wind. (K.) رَاخِمٌ: see مُرْخِمٌ. — — إِنَّهُ لَرَاخِمٌ لَهُ Verily he is inclined to favour him; or is affectionate to him. (Lh, TA.) أَرْخَمُ, applied to a horse, and the fem. رَخْمَآءُ applied to a ewe or she-goat, Whose head is white, the rest being black: (S, K:) the latter like مُخَمَّرَةٌ : one should not say مُرَخَّمَةٌ: (S:) or the former, a horse whose face is white: (Mgh:) and the latter, a ewe, or she-goat, having a whiteness on her head. (JK.) مَا أَدْرِى أَىُّ تُرْخَمٍ هُوَ (JK, S, K) and تُرْخَمَ (JK, K, TA, but not in the CK) and تُرْخُمٍ (S, K) and تُرْخُمَ (K, TA, but not in the CK) and, accord. to the M, تَرْخُم, (TA,) and ↓ تُرْخَمَةَ, (accord. to the JK,) or تُرْخَمَةٍ, and تُرْخُمَةٍ, (K,) I know not who of mankind he is. (JK, S, K.) مُرْخِمٌ (JK, S, K) and مُرْخِمَةٌ (S, TA) and ↓ رَاخِمٌ (K) A domestic hen, (JK, S, K,) and an ostrich, (JK,) Brooding upon eggs, for the purpose of hatching. (JK, S, K.) يَرْخُمٌ: see رَخَمٌ, in the latter part of the paragraph. تُرْخَمَةٌ [or تُرْخَمَةٌ and تُرْخُمَةٌ] i. q. تُرْخَمٌ and تُرْخُمُ [&c.]. (JK.) تَرْخُومٌ: see رَخَمٌ, in the latter part of the paragraph. مَرْخُومٌ: see رَخَمٌ, in the former half of the paragraph. — — مَرْخُومَةُ الصَّوْتِ: see رَخِيمٌ. يَرْخُومٌ: see رَخَمٌ, in the latter part of the paragraph. رخو 1 رَخُوَ, aor. يَرْخُو; and رَخِىَ, aor. يَرْخَى; (S, M, Msb, K;) inf. n. رَخَاوَةٌ (M, Msb, K) and رَخَآءٌ, (M, K, but in several copies of the latter رَخًا,) or this is a simple subst., (Msb,) and رِخْوَةٌ, with kesr, (M, K,) which is extr., (M,) and some add رُخْوَةٌ, and رَخْوَةٌ; (MF, TA;) It (a thing, S) was, or became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; i. q. صَارَ رِخْوًا, (S, K, TA,) i. e. هَشًّا; (TA;) or لَانَ; (Msb;) and ↓ استرخى signifies the same. (S,* K.) — — And رَخُوَ, and رَخِىَ, (Msb, K,) and [رَخَا] like دَعَا [of which the aor. is يَدْعُو], and [رَخَا] like رَعَى [of which the aor. is يَرْعَى; in the CK, erroneously, like رُعِىَ]; (K, TA;) the aor. [or the first and third] being يَرْخُو and [that of the second and fourth being] يَرْخَى; (TA;) said of life (عَيْش), (assumed tropical:) It was, or became, ample, unstraitened, or plentiful, in its means, or circumstances: (Msb, K: *) or said of a man, inf. n. رَخَآءٌ, (assumed tropical:) he was, or became, in an ample, an unstraitened, or a plentiful, state of life. (TK.) 2 تَرْخِيَةُ الشَّىْءِ بِالشَّىْءِ The mixing of the thing with the thing. (TA.) [The verb is رَخَّى, He mixed; like رَخَّ, which is mentioned in this sense in the present art. in the JK, app. for رَخَّى.] 3 راخاهُ: see 4, in three places. — — Also, inf. n. مُرَاخَاةٌ, i. q. بَاعَدَهُ [He was, or became, distant, remote, &c., from him: or he made, or caused, him, or it, to be, or become, distant, remote, &c.]. (K.) — And راخت She (a woman, TA) was, or became, near to bringing forth. (K, TA.) 4 ارخاهُ He made it, or rendered it, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; i. q. جَعَلَهُ رِخْوًا; as also ↓راخاهُ. (K.) You say, ارخى الرِّبَاطَ [He relaxed, or slackened, the tie, or bond]; (M, TA;) and ↓راخاهُ, inf. n. مُرَاخَاةٌ. (JK, TA.) And رَاخِ ↓ لَهُ مِنْ خِنَاقِهِ [lit, Relax thou, or slacken thou, his cord with which he is being strangled]; meaning (assumed tropical:) make thou his circumstances ample and easy to him; ease him; relieve him; or grant him a delay. (TA. [See a similar phrase in art. ربو, conj. 2.]) And أَرْخِ لَهُ قَيْدَهُ Make thou his shackle, or shackles, wide, or ample, not strait, to him. (TA.) And أَرْخِ لَهُ الحَبْلَ [lit. Relax thou, or slacken thou, to him the rope]; meaning (tropical:) give thou to him ample scope for using his own judgment, or discretion, in the disposal, or management, of his affairs, so that he may go whither he pleases. (TA.) And ارخى الفَرَسَ and لِلْفَرَسِ He lengthened the horse's rope. (K.) And ارخى لَهُ الطِّوَلَ [lit. He relaxed, or slackened, his tether]; meaning (tropical:) he left him to his own affair. (A, TA.) And ارخى عِمَامَتَهُ [lit. He slackened, or loosened, his turban]; meaning (assumed tropical:) he became, or felt, in a state of security or safety, tranquil, or at ease; (K, TA;) because the turbans are not slackened, or loosened, (لَا تُرْخَى,) in difficulty, or hardship. (TA.) And ارخى السِّتْرَ (S, Msb, K) وَغَيْرَهُ (S) He let loose, let down, or lowered, the veil, or curtain, &c. (S, K.) And ارخى ثِيَابَهُ عَلَى رِجْلَيْهِ [He let, or made, his clothes hang down loosely upon his legs] in riding and in sitting [&c.]. (TA in art. رسل.) [And ارخى دُمُوعًا (assumed tropical:) He shed tears.] And ارخاهُ خَطْبُهُ (tropical:) His state, or condition, made him to enjoy an easy, ample, or unstraitened, life, or a life of ease and plenty. (T, TA.) — — ارخت, said of a she-camel, [app. for ارخت صَلَاهَا, i. e. She relaxed the part on either side of her tail, virtually] means ↓إِسْتَرْخَى صَلَاهَا, (S, K, TA,) i. e. [the part on either side of her tail became

relaxed; or] her صَلَوَان [or parts on the right and left of her tail] gaped, [or receded from each other,] on the occasion of bringing forth. (T, TA.) — — إِرْخَآءٌ also signifies A sort of running: (S:) or vehement running: (K:) or running exceeding what is termed تَقْرِيبٌ: (JK, K: [see 2 in art. قرب:]) or running (حُضْرٌ) that is not ardent, or not impetuous: (A, TA:) or gentleness in running: (Ham p. 158:) accord. to Az, الإِرْخَآءُ الأَعْلَى means The most vehement [running termed] حُضْر; and الإِرْخَآءُ الأَدْنَى is less than that: and ارخى فِى عَدْوِهِ, said of a horse, signifies أَحْضَرَ [app. as meaning He rose in his running]; and is from رُخَآءٌ as an epithet applied to wind. (TA.) — — You say also, ارخى دَابَّتَهُ, meaning He made his beast to go the pace, or in the manner, termed إِرْخَآء, explained above: (Lth, K:) [or,] accord. to A 'Obeyd, الإِرْخَآءُ signifies the leaving a horse to follow his own eager desire in running, without fatiguing him. (S.) 6 تراخى He (a horse) remitted, or flagged, in his running; or was, or became, remiss, or languid, therein. (Az, TA.) And [in like manner] فِى الأَمْرِ ↓ استرخى [He remitted, or flagged, in the affair; or was, or became, remiss, or languid, therein]. (K in arts. بنش and فنش, &c.) And تراخى عَنْ حَاجَتِهِ He remitted, or flagged, in the accomplishment of his want; or he was, or became, remiss, or languid, therein. (TA.) — — He drew back, held back, or hung back, (JK, K, TA,) عَنِّى from me, (TA,) or عَنِ الشَّىْءِ from the thing. (JK.) — — He was, or became, slow, sluggish, tardy, dilatory, late, or backward. (JK, TA.) You say also, تراخى السَّمَآءُ The rain delayed; or was tardy, late, or backward. (S, K.) [And تراخى الوَقْتُ The time was, or became, late: and it became protracted. And تراخى عَنْهُ It was, or became, after, or later than, it: see مُتَرَاخٍ, below.] And تراخى الأَمْرُ The affair, or case, was, or became, protracted; the time thereof became extended. (Msb.) And فِى الأَمْرِ تَرَاخٍ In the affair, or case, is ample time or scope [for action &c.]; syn. فُسْحَةٌ; (Msb, TA;) and extension, or protractedness: (TA:) or remoteness; referring to the case of the resurrection, i. e. the time thereof. (Mgh in art. نتج.) 10 استرخى: see 1, first sentence. استرخى صَلَاهَا, said of a she-camel: see 4, in the latter half of the paragraph. استرخى السِّتْرُ [The veil, or curtain, hung down; hung down loosely; was pendent, or pendulous: and in like manner the verb is said of a garment, or a portion thereof, and of hair, or a lock of hair, &c.]. (Msb.) — — استرخى فِى رَأْيِهِ بَعْدَ قُوَّةٍ: see 6. استرخى فِى الأَمْرِ (assumed tropical:) [He was, or became, weak in his opinion after being strong]. (IAar, TA in art. خرع.) — — استرخى بِهِ الأَمْرُ, (JK, T, TA,) and استرخت حَالُهُ, (JK,) or استرخت بِهِ حَالُهُ, (T, TA,) (assumed tropical:) The affair, or case, and his state, or condition, became good with him after straitness; (JK;) or (tropical:) he became in a good state, or condition, (T, TA,) in ample, unstraitened, or plentiful, circumstances, (TA in explanation of the first of these phrases,) after straitness. (T, TA.) A poet says, (S,) namely, Tufeyl El-Ghanawee, (TA,) فَأَبَّلَ وَاسْتَرْخَى بِهِ الخَطْبُ بَعْدَمَا أَسَافَ وَلَوْلَا سَعْيُنَا لَمْ يُؤَبِّلِ meaning (tropical:) [And he acquired camels, or numerous camels, and] his state, or condition, became good [after his cattle had perished; and had it not been for our labour, or exertion, he would not have acquired camels, or numerous camels]: (S, TA:) or the phrase استرخى به الخطب means أَرْخَاهُ خَطْبُهُ [explained above: see 4]. (T, TA.) رِخْوٌ and رَخْوٌ (Lth, S, M, Msb, K) and رُخْوٌ; (M, Msb, K;) but accord. to As and Fr, the first is that which is approved, (TA,) or, accord. to Az, it is that used by the Arabs; (Msb;) the second, accord. to As and Fr (TA) and Az, (Msb,) being post-classical; (Msb, TA;) and the third is of the dial. of the Kilábees; (Msb;) applied to a thing (S, K) of any kind, (K,) Soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; syn. هَشٌّ; (S, K;) or لَيِّنٌ سَهْلٌ; (Msb;) [and ↓ مُسْتَرْخٍ signifies the same, as is shown by the explanation of its verb in the first sentence of this art.:] the fem. is with ة, i. e. رِخْوَةٌ and رَخْوَةٌ and رُخْوَةٌ (K) [and مُسْتَرْخِيَةٌ]. You say حَجَرٌ رِخْوٌ or رَخْوٌ or رُخْوٌ A stone that is soft, yielding, &c. (Msb.) — — And فَرَسٌ رِخْوَةٌ A mare that is easy, and gentle, moderate, deliberate, or leisurely, in pace. (S.) And فَرَسٌ رِخْوُ العِنَانِ A horse that is easy to be led, or tractable. (A, TA.) The phrase فَهِىَ رِخْوٌ is used in a verse of Aboo-Dhu-eyb instead of فهى رِخْوَةٌ because meaning فَهِىَ شَىْءٌ رِخْوٌ. (S.) — — الحُرُوفُ الرِّخْوَةُ [which may be rendered The lax letters] is said in the K, by an anticipation of the pen, to be applied to the letters exclusive of those comprised in the phrase لَمْ يُرْعُونَا [for which some say لَمْ يَرْوِ عَنَّا]: Sgh says [correctly] that they are the letters exclusive of those termed الشَّدِيدَةُ and of those in the phrase لم يرعونا: as is said in the M, they are thirteen; namely, ث,ح,خ,ذ,ز,س,ش,ص,ض,ظ,غ,ف, and ه; [to which De Sacy adds, in his Grammar, (2nd ed. i. 29,) ا without ء, and و and ى, which are generally included in an intermediate class between the شديدة and the رخوة, namely, in the class consisting of the letters in the phrase لم يرعونا or لم يرو عنّا:] the letter termed رِخْوٌ is that in which the sound runs on, as it does, for instance, in the س and ش when you say المَسّ and الرَّشّ. (TA.) رُخْوَةٌ: see what next follows. رِخْوَةٌ an inf. n. of 1: (M, K:) i. q. اِسْتِرْخَآءٌ [i. e. Softness, yieldingness, flaccidity, &c.: see 1, first sentence]; as also ↓ رُخْوَةٌ: you say, فِيهِ رِخْوَةٌ and رُخْوَةٌ [In him, or it, is softness, &c.]. (K.) — — See also what next follows. رَخَآءٌ [said by some to be an inf. n. of 1] Ampleness, or freedom from straitness, of the means, or circumstances, of life; (JK, S, Msb, K;) [and so رَخَآءُ البَالِ;] as also ↓ رِخْوَةٌ. (JK.) رَخَآءُ النَّفْسِ (assumed tropical:) [An easy, or unstraitened, state of mind]. (S in art. بول.) رُخَآءٌ A soft, or gentle, wind: (S, K:) or a soft, or gentle, and quick, wind: (JK:) or a soft, or gentle, wind, that does not move anything. (Har p. 38.) It has the first of these meanings in the Kur xxxviii. 35: (Bd, Jel:) or it there means A wind that does not oppose, or contravene, the will of God. (Bd.) رَخِىٌّ (Msb, K) and ↓ رَاخٍ, (K,) applied to life (عَيْش, Msb, K), (assumed tropical:) Ample, unstraitened, or plentiful, in its means, or circumstances: (Msb, K:) or both applied to a man, (assumed tropical:) in an ample, an unstraitened, or a plentiful, state of life. (TK.) You say, إِنَّهُ لَفِى عَيْشٍ رَخِىٍّ (assumed tropical:) [Verily he is in an ample, an unstraitened, or a plentiful, state of life]. (TA.) And هُوَ رَخِىُّ البَالِ (JK, S, Msb, TA) and البَالِ ↓ رَاخِى (JK) (assumed tropical:) He is in an ample, or unstraitened, (S,) or an easy, or a pleasant, and a plentiful, state, or condition. (JK, S, * Msb, TA. * [See also other explanations in art. بول.]) And إِنَّ ذٰلِكَ الأَمْرُ لَيَذْهَبُ مِنِّى فِى بَالٍ رَخِىٍ [Verily that affair passes away from me, I being in an easy state of mind,] is said when you are not disquieted, rendered anxious, or grieved, by the affair. (TA.) رَاخٍ, and رَاخِى: see the next preceding paragraph. أَرْخَى [as meaning More relaxing or slackening or loosening] is used in a verse of Hassán Ibn-Thábit for the regular expression أَشَدُّ إِرْخَآءً: it is like مَا أَحْوَجَهُ meaning مَا أَشَدَّ حَاجَتَهُ. (El- Hareeree's “ Durrat el-Ghowwás,” in De Sacy's “ Anthol. Gramm. Ar,” p. 52 of the Ar. text.) أُرْخِيَّةٌ A thing, or part of a thing, (as, for instance, a veil, or curtain, TK,) that one has let loose, let down, or lowered. (S, K.) مِرْخَآءٌ, applied to a beast, (دَابَّة, K,) or a horse or mare, (فَرَس, S,) and a she-camel, (TA,) and a she-ass, (S,) That runs in the manner termed إِرْخَآء: (K: [see 4, in the latter part of the paragraph:]) or that runs much in that manner: (S:) pl. مَرَاخِىُّ. (S, TA.) مُتَرَاخٍ [part. n. of 6, q. v.]. — — You say جَآءَ زَيْدٌ مُتَرَاخِيًا زَمَانُهُ عَنْ زَمَانِ مَجِىْءِ عَمْرٍو [Zeyd came, his time of coming being after, or later than, the time of the coming of 'Amr]; i. e. جَآءَ بَعْدَ عَمْرٍو. (Msb in art. بعد.) مُسْتَرْخٍ; fem. مُسْتَرْخِيَةٌ: see رِخْوٌ, first sentence. رد 1 رَدَّهُ, (S, M, Msb, K, &c.,) aor. ـُ3رَدَ, (S, M, L,) inf. n. رَدٌّ (S, M, Msb, K, &c.) and مَرَدٌّ (S, M, L, K) and مَرْدُودٌ, (S, L, K,) this last an inf. n. like مَحْلُوفٌ and مَعْقُولٌ, (S, L,) and رِدَّةٌ (S [there said

to be an inf. n., like رَدٌّ of رَدَّهُ, aor. 3ـُ ,رَدُّ,]) and رِدِّيدَى, (S, L, K, [but in the S and L merely said to be syn. with رَدٌّ,]) an intensive form, (Mgh, TA,) and تَرْدَادٌ, which is [also] an intensive or a frequentative inf. n. of رَدَّهُ, (Sb, M, L,) and likewise an inf. n. of ردّدهُ; (Sb, S, M, L;) and ↓ ارتدّهُ; (M, L;) He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it; syn. رَجَعَهُ, (S, M, L, Msb,) and صَرَفَهُ, (S, M, L, K) and دَفَعَهُ; (Msb in art. دفع, &c.;) عَنْ وَجْهِهِ [from his, or its, course]. (S, M.) Hence, in the Kur [xxx. 42 and xlii. 46], يَوْمٌ لَا مَرَدَّ لَهُ [A day which there shall be no repelling, or averting], meaning the day of resurrection. (Th, M, L.) One says, أَمْرُ اللّٰهِ لَا مَرَدَّ لَهُ The command of God, there is no repelling, or averting it. (L.) And لَيْسَ لِأَمْرِ اللّٰهِ مَرْدُودٌ i. e. رَدٌّ [There is no repelling, or averting, the command of God.] (A.) And رَدَّهُ عَنِ الأَمْرِ He made him to return or revert, or turned him back or away, with gentleness, from the thing, or affair; as also لَدَّهُ. (T, L.) — — Accord. to some, رَدَّ is made doubly trans. with إِلَى to the second objective complement when honour is intended to be shown, and with عَلَى when dishonour is intended; and they adduce as evidence of the correctness of their assertion the sayings in the Kur [xxviii. 12] فَرَدَدْنَاهُ إِلَى أُمِّهِ [So we returned, or restored, him to his mother] and [iii. 142] يَرُدُّوكُمْ عَلَى أَعْقَابِكُمْ [They will turn you back, or cause you to return, to your former condition]: but instances may be found at variance with this assertion. (MF.) [Such instances are of frequent occurrence; though in others, the distinction pointed out above is observed, as may be seen in what here follows.] You say, رَدَّهُ إِلَى مَنْزِلِهِ He sent him back to his abode. (S, L, Msb.) And رَدَّ إِلَيْهِ جَوَابًا He returned, or rendered, to him a reply, or an answer; (S, A, * L, Msb;) he sent to him a reply, or an answer. (Msb.) And رَدَّ عَلَيْهِ He replied to him, or answered him, in an absolute sense; (L;) and also, by way of refutation or objection, i. e. he replied against him; فَقَالَ and said, or بِقَوْلِهِ by his saying. (TA &c., passim.) And رَدَّ عَلَيْهِ السَّلَامَ He returned to him the salutation. (The Trads. &c., passim.) And رَدَّ عَلَيْهِ الوَدِيعَةَ He returned, rendered, restored, or sent [back], to him the deposite; (Msb;) and المَنِيحَةَ [the she-camel, or sheep, or goat, lent to him for him to milk her]. (S in art. منح.) And رَدَّ عَلَيْهِ الشَّىْءَ, (S, Mgh, L, K,) inf. n. رَدٌّ and مَرَدٌّ, (Mgh,) He rejected the thing, (such as a gift, A, and bad money, L,) refusing to receive it, or accept it, from him; [as though he cast it back at him;] and so ↓ رَادَّهُ الشَّىْءَ. (S, L, K. *) And in like manner, He rejected the thing in reply to him, charging him with error in respect of it. (S, L, K.) And رَدَدْتُ عَلَيْهِ قَوْلَهُ [I rebutted, rejected, or repudiated, in reply to him, his saying, charging him with error therein; I refused him my assent to it]. (A, Msb.) [And رَدَدْتُ قَوْلَهُ I rebutted, rejected, or repudiated, in reply, or replication, his saying, as wrong, or erroneous; refuted it, or refelled it; refused assent to it; controverted it, or contradicted it. And رَدَّ الأَمْرَ He refused assent, or consent, to the thing, or affair. And رَدَّ عَلَيْهِ الأَمْرَ He refused him his assent, or consent, to the thing, or affair.] And رَدَّ السَّائِلَ He turned back, or away, the beggar, or asker, from the object of his want: (A:) [he rebuffed him:] or he sent away, or dismissed, the beggar, or asker, either with refusal or with a gift: occurring in trads. with both of these meanings. (L.) — — رَدَّ البَابَ He shut, or closed, the door. (Mgh. [See مَرْدُودٌ.]) — — [رَدَّ يَدَهُ إِلَى سَيْفِهِ is a phrase of frequent occurrence, meaning He put back his hand to his sword; it being hung behind him: (see 4 in art. خلف:) and hence, simply, he put his hand to his sword.] فَرَدُّوا أَيْدِيَهُمْ فِى أَفْوَاهِهِمْ, in the Kur xiv. 10, means And they put their hands to their mouths by reason of vehement anger or wrath or rage. (Jel.) — — رَدَّهُ فِى أَمْرٍ [He made him to enter again into an affair, or a state]. (ISh, TA in art. نكس.) — — رَدَّ الشَّىْءَ He repeated the thing; did it again; syn. أَعَادَهُ. (M in art. عود.) You say, رَدَّ عَلَيْهِمُ الأَيْمَانَ He repeated to them the oaths. (L in art. جلد.) [In this sense, رِدِّيدَى is one of the inf. ns. in use; as in the following ex.] It is said in a trad., لَا رِدِّيدَى فِى الصَّدَقَةِ [There shall be no repeating in the case of the poor-rate]; (T, S, L;) meaning that the poor-rate shall not be taken twice (T, L) in one year. (L.) [See also 2, which has a similar signification.] — — هٰذَا لَا يَرُدُّ عَلَيْكَ, originally لَا يَرُدُّ عَلَيْكَ شَيْئًا (assumed tropical:) [This will not return anything to thee], means [this will not bring any return to thee, or] this will not profit thee: (Har p. 483:) and مَا يَرُدُّ عَلَيْكَ هٰذَا (tropical:) This does not profit thee. (A.) — — رَدَّ إِلَيْهِ الأَمْرَ (assumed tropical:) [He referred the affair, or case, to him for management or decision: or] he committed to him the affair, or case; syn. فَوَّضَهُ إِلَيْهِ. (S and A and K in art. فوض.) — — [رَدَّ الشَّىْءَ إِلَى أَصْلِهِ, a phrase of frequent occurrence, He reduced the thing to its original state.] And رَدَّ الرُّبْعَ خُمْسًا [He reduced the fourth part to a fifth part]. (K in art. ربع.) — — رَدَّ اللّٰهُ نَفْسِى إِلَى وَقْتِ انْتِهَآءِ مُدَّتِى [God brought my soul to the time of the end of my duration]. (IB, TA in art. امر.) — — رَدَّهُ إِلَى الأَمْرِ [He reduced him to the thing, or affair]: (M and K in art. قصر, in explanation of قَصَرَهُ عَلَى الأَمْرِ:) or he appropriated him [or it, restrictively,] to the thing, or affair. (TK in that art.) — — رَدَّ آخِرَ الشَّىْءِ إِلَى أَوَّلِهِ, (S and K in art. عكس, &c.,) and رَدَّ أَوَّلَهُ عَلَى آخِرِهِ, (Msb in the same art., &c.,) [He reversed the thing; made the last part of it to be first, and the first part of it to be last; turned it hind part before, and fore part behind.] And رَدَّ بَعْضَ الأَمْرِ عَلَى بَعْضٍ [He reversed the order of part, or of the parts, of the affair, or case]. (TA in art. رك.) And رَدَدْتُ عَلَيْهِ أَمْرَهُ i. q. عَكَسْتُهُ عَلَيْهِ [I reversed to him his affair, or case; I made his affair, or case, to become the contrary of what it was to him]. (Msb in art. عكس.) [Hence,] ثُمَّ رَدَدْنَا لَكُمُ الكَرَّةَ عَلَيْهِمْ, in the Kur xvii. 6, means [Then we gave to you] the turn to prevail against them, or the victory over them. (Bd, Jel.) — — [Hence, also, رَدَّهُ sometimes signifies He, or it, rendered him, or it; or caused him, or it, to become; (like صَيَّرَهُ;) when it has a second objective complement the contrary in meaning to the first; as in the following ex.; and it may have this meaning likewise when it has a second objective complement differing in meaning from the first in a less degree.] A poet says, رَمَى الحَدَثَانُ نِسْوَةَ آلِ حَرْبٍ بِأَمْرٍ قَدْ سَمَدْنَ لَهُ سُمُودَا فَرَدَّ شُعُورَهُنَّ السُّودَ بِيضًا وَرَدَّ وُجُوهَهُنَّ البِيضَ سُودَا [The casualties of fortune smote the women of the family of Harb with an event whereat they became confounded with great confoundedness; and it rendered their black hairs white, and rendered their white faces black]. (L in art. سمد.) 2 ردّدهُ, inf. n. تَرْدِيدٌ and تَرْدَادٌ, (S, L,) [the latter of which ns. is merely said in the K to be syn. with the former, and is said in the M and L to be also an inf. n. of رَدَّ in an intensive or a frequentative sense,] means more than رَدَّهُ; [i. e. He made, or caused, him, or it, to return, go back, come back, or revert; sent, turned, or put, him, or it, back, or away; returned, rejected, repelled, or averted, him, or it; much, frequently, again and again, or time after time;] having an intensive, or a frequentative, signification. (L.) — — [Also He, or it, made, or caused, him, or it, to go, or move, repeatedly, to and fro; to go and come; to reciprocate: see its quasi-pass., 5. — — Hence, (assumed tropical:) He, or it, made him, or caused him, to waver, or vacillate, in an affair, or between two affairs: see, again, 5. And hence, (assumed tropical:) He, or it, confounded, or perplexed, him, so that he was unable to see his right course: see, again, 5; and see also مُرَدَّدٌ.] And ردّد الأَمْرَ (assumed tropical:) [He agitated the thing, or affair, to and fro in his mind]. (TA in

art. نج, &c.) — — And He repeated it; iterated it: [or rather] he repeated it time after time; reiterated it: he reproduced it: he renewed it: syn. أَعَادَهُ, (W p. 15,) and كَرَّرَهُ, (A, and W ibid.,) and رَجَّعَهُ. (Mgh in art. رجع. [See also 1.]) You say, ردّد القَوْلَ He repeated the saying time after time; reiterated it; syn. كَرَّرَهُ. (A.) [And ردّد عَلَيْهِ الكَلَامَ He repeated to him the speech, or sentence, time after time; reiterated it to him.] And ردّد صَوْتَهُ فِى حَلْقِهِ He reiterated his voice in his throat, or fauces; syn. رَجَّعَهُ; (S and K in art. رجع, &c.;) [as camels and other animals do in braying; (the Lexicons passim;) and he quavered, or trilled, rapidly repeating many times one very short note, or each note of a piece;] like [as is done in] chanting, [for so the Arabs generally do in chanting, and in singing and piping, often throughout the whole performance,] (S in that art.,) or in reading or reciting, or in singing, or piping, or other performances, of such as are accompanied with quavering, or trilling. (TA in that art.) 3 رادّهُ, (L and TA in art. رود,) inf. n. مُرَادَدَةٌ, (TA in that art.,) or مُرَادَّةٌ, (TK in the present art.,) He endeavoured to turn him [from, or to, a thing]; syn. رَاجَعَهُ and رَاوَدَهُ. (L in art. رود.) — — رادّهُ الشَّىْءَ: see 1, in the former half of the paragraph. [Hence,] رادّهُ القَوْلَ [and رادّهُ فِى القَوْلِ (occurring in the TA in art. عت)] He disputed with him, rebutting, or rejecting, or repudiating, in reply to him, what he said; he bandied words with him; syn. رَاجَعَهُ. (A.) And رادّهُ البَيْعَ He dissolved, or annulled, with him the sale; syn. قَايَلَهُ. (A.) 4 اردّت She (a sheep or goat or other animal) secreted milk in her udder a little before her bringing forth; syn. أَضْرَعَتْ: (S:) [or,] said of a camel, her udder became shining, and infused with milk. (M, L.) And She (a camel) had her udder and vulva inflated, or swollen, in consequence of her lying upon moist ground: or had her vulva swollen in consequence of lust for the stallion: or had her أَرْفَاغ [or groins, or inguinal creases, or the like], or her udder, and her vulva, swollen in consequence of drinking much water. (M, L.) [See also مُرِدٌّ.] — — And اردّ [said of a man, app. from the verb as explained in the first sentence of this paragraph, His seminal fluid returned into his back, or he secreted much seminal fluid, in consequence of his having been long without a wife, or absent from his home: see مُرِدٌّ: and see also 6. And hence, (assumed tropical:) He was, or became, very libidinous: see, again, مُرِدٌّ. And] (assumed tropical:) He (a man) was, or became, swollen with anger. (M. [In the L and TA, erroneously written, in this sense, ارادّ: see, again, مُرِدٌّ.]) — — Also It (the sea) was, or became, tumultuous, with many waves. (M, L.) 5 تردّد quasi-pass. of 2; (S, L;) He, or it, was made, or caused, to return, go back, come back, or revert; &c.; or he, or it, returned, went back, came back, or reverted; much, frequently, again and again, or time after time. (L.) You say, تَرَدَّدْتُ إِلَى فُلَانٍ I returned time after time to such a one (Msb.) And هُوَ يَتَرَدَّدُ إِلَى مَجَالِسِ العِلْمِ He repairs frequently to, or frequents, the assemblies of science; syn. يَخْتَلِفُ. (A.) See also 6. — — [And as the returning repeatedly involves the going repeatedly, it signifies also, like اختلف, He, or it, went, or moved, repeatedly, to and fro; so went and came; or reciprocated. Thus,] تَرَدُّدُ الشَّىْءِ المُعَلَّقِ فِى الهَوَاءِ [means The moving to and fro of a thing suspended in the air]. (K in art. ذب.) You say, ترددت الرُّوحُ The soul, or spirit, went and came. (W p. 5.) — — [Hence,] (assumed tropical:) He wavered, or vacillated, فِى الرَّأْيِ [in opinion]: (MA:) and فِى الأَمْرِ [in the affair], (S and K in art. لث, &c.,) and بَيْنَ أَمْرَيْنِ [between two things, or affairs]. (S and K in art. ذب, &c.) And تردّد فِى صَدْرِى كَذَا (assumed tropical:) [Such a thing became agitated to and fro in my mind, or bosom]. (TA in art. رجع.) And تردّد said of a man, (assumed tropical:) He was, or became, confounded, or perplexed, so that he was unable to see his right course. (Bd and Jel in ix. 45.) [And (assumed tropical:) He laboured, or exerted himself, as though going to and fro, or making repeated efforts, in an affair: a meaning well known.] — — [And It was, or became, repeated time after time, or reiterated: it was, or became, reproduced: it was, or became, renewed.] You say, تردّد صَوْتُهُ فِى حَلْقِهِ His voice was, or became, reiterated in his throat, or fauces. (The Lexicons passim.) And تردّدفِى الفَآءِ [He reiterated in uttering the letter ف; or, as the meaning is shown to be in the K in art. فأ, he reiterated the letter ف (رَدَّدَ الفَآءَ)]. (S in art. فأ.) And تردّدًا فِى الجَوَابِ وَتَعَثَّرَ لِسَانُهُ [He reiterated, or stam- mered, or stuttered, in uttering the reply, and his tongue halted, faltered, or hesitated]. (A.) 6 ترادّ and ↓ تردّدًا are both syn. with تَرَاجَعَ: (M, L:) [or nearly so; inasmuch as each implies repetition in returning:] you say, ترادّوا فِى مَسِيرٍ, meaning تَرَاجَعُوا [i. e. They returned, retired, or retreated, by degrees, or by little and little, in a journey, or march]. (TA in art. ثبجر.) And ترادّ المَآءُ The water reverted (↓ اِرْتَدَّ [app. by repeated refluxes]) from its channel, on account of some obstacle in its way. (A.) And ترادّ المَآءُ فِى ظَهْرِهِ The seminal fluid returned [by degrees] into his back, in consequence of his having been long without a wife. (L. [See also 4.]) — تَرَادَّا القَوْلَ [or الكَلَامَ, and فِى القَوْلِ or فِى الكَلَامِ, They two disputed together, each rebutting, or rejecting, or repudiating, in reply, what the other said; they bandied words, each with the other]. (A: there immediately following the phrase رَادَّهُ القَوْلَ [q. v.].) And ترادّا البَيْعَ They two rejected, (S, Msb,) or dissolved, or annulled, (S,) [by mutual consent,] the sale. (S, Msb.) 8 ارتدّ quasi-pass. of 1 as expl. in the first sentence of this art.; (Msb;) He, or it, returned, went back, came back, or reverted; &c.; (S, L, Msb, * K;) [عَنْ وَجْهِهِ from his, or its, course; and] عَنْ سَعْدِهِ وَدِينِهِ [from his state of prosperity and his religion]; (A;) and إِلَى مَنْزِلِهِ [to his abode]: (Msb:) or he turned, or shifted; عَنْهُ [from it]; and عَنْ دِينِهِ [from his religion]. (M.) [Hence, He apostatized; or revolted from his religion: and particularly] he returned from El-Islám to disbelief; (Msb;) or so ارتدّ عِنِ الإِسْلَامِ. (L.) And يَرْتَدُّ البَصَرُ عَنْهُ مِنْ قُبْحِهِ [The eye reverts from him by reason of his unseemliness, or ugliness]. (TA.) See also 6. — — [Hence also,] اِرْتَدَّتْ نَفْسِى إِلَى وَقْتِ انْتِهَاءِ مُدَّتِى [My soul was brought, or came, to the time of the end of my duration]. (IB, TA in art. امر. [See a verse of El-'Ajjáj cited voce أَمَارٌ.]) — — And اِرْتَدَّتْ عَلَى فُلَانٍ بِغْيَتُهُ [The thing that he sought was refused, or denied, to such a one]: said of one who finds not what he seeks. (TA in art. بغى.) — ارتدّهُ is syn. with رَدَّهُ as expl. in the first sentence of this art., q. v. (M, L.) — — See also 10, (with which it is likewise syn.,) in two places. 10 استردّ الشَّىْءَ, and ↓ ارتدّهُ, He desired, or sought, or demanded, that the thing should be returned, or restored, to him; revoked, recalled, or retracted, it. (M, L.) You say, ↓ ارتدّ هِبَتَهُ [and استردّها He revoked, recalled, or retracted, his gift: or the former signifies] he took back his gift; repossessed himself of it; restored it to his possession; syn. اِرْتَجَعَهَا. (A.) And استردّهُ الشَّىْءَ He asked him, (S, A, L, K,) and desired, or sought, of him, (K,) that he should return, or restore, the thing. (S, A, L, K.) رَدٌّ an inf. n. of رَدَّهُ. (S, M, Msb, K, &c.) — — [Hence,] ضَيْعَةٌ كَثِيرَةُ الرَّدِّ, and ↓ المَرَدِّ, [this being also an inf. n. of the same, (tropical:) An estate] yielding much revenue. (A.) [See also رَادَّةٌ.] — — [Hence also, app.,] فِى لِسَانِهِ رَدٌّ In his tongue, or speech, is a difficulty of utterance, or a hesitation, (S, K, * TA,) [probably meaning such as occasions the repetition of certain letters.] — It is also an inf. n. used as an epithet, signifying, (L, Msb,) and so ↓ مَرْدُودٌ, (M, L, Msb,) and ↓ رَدِيدٌ, (M, L,) Made, or caused, to return, go back, come back, or revert; sent, turned, or put, back, or away; returned, rejected, repelled, or averted: (M, L, Msb: *) rejected as meaning not received or accepted: rejected as wrong or erroneous; [as] contrary to the precepts, or ordinances, of the Sunneh: (L:) رَدٌّ signifies anything returned after it has been taken. (M.) — — [Hence,] (tropical:) A dirhem that will not pass; that is not current; (A, Mgh, L;) that is returned to him who offers it in payment: (M,

L:) pl. رُدُودٌ. (M, A, L, K.) — — And hence, (Mgh,) (tropical:) A thing (S, A) that is bad, corrupt, disapproved, or abominable. (S, A, K.) — — Also, (TA passim,) and ↓ مَرْدُودٌ, (S in art. رجع, and A, *) and ↓ رَدِيدٌ, (A, * [where it is evidently mentioned in this sense, a sense in which it is still often used,] A reply; an answer; syn. مَرْجُوعٌ, and جَوَابٌ. (S in art. رجع.) You say, رَدِيدُهُ ↓ and قَوْلِكَ ↓ هٰذَا مَرْدُودُ [This is the reply, or answer, to thy saying]. (A: there immediately following the phrase رَدَّ إِلَيْهِ جَوَابًا.) — — And A camel used for riding or carriage: so called because brought back from the pasture to the dwelling on the day of journeying. (T.) رِدٌّ A support, or stay, of a thing: (M, K:) a refuge; an asylum. (Kr, M.) A poet says, فَكُنْ لَهُ مِنَ البَلَايَا رِدًّا يارَبِّ أَدْعُوكَ إِلَاهًا فَرْدًا meaning [O my Lord, I call Thee one God; then be Thou to him] a refuge from trials: and رِدًّا occurs in a reading of verse 34 of ch. xxviii. of the Kur; meaning as above; or thus written and pronounced for رِدْءًا, on account of the pause, after suppressing the ء. (M.) رَدَّةٌ, (T, S, A, K,) or ↓ رِدَّةٌ, (so in a copy of the M,) (tropical:) [A quality that repels the eye:] unseemliness, or ugliness, (IAar, IDrd, S, M, K,) with somewhat of comeliness, in the face: (S:) or somewhat of unseemliness or ugliness (T, A) in the face of a woman who has some comeliness, (T,) or in the face of a comely woman: (A:) or unseemliness, or ugliness, from which the eye reverts: (Aboo-Leylà:) and a fault, or defect, (IAar, IDrd, M,) in a man, (IAar,) or in the face. (IDrd, M.) — — And the former, (accord. to a copy of the M,) or ↓ the latter, (A, K,) (tropical:) A receding (تَقَاعَسٌ) in the chin, (M, A, K) when there is in the face somewhat of unseemliness, or ugliness, and somewhat of comeliness. (M.) — — And the former, (accord. to a copy of the A,) or ↓ the latter, (K,) (tropical:) The returned sound of the echo; as in the phrase, سَمِعْتُ رَدَّةَ الصَّدَى [I heard the returned sound of the echo]: (A:) or the echo of a mountain. (K.) — — Also the former, A gift, or stipend; syn. عَطِيَّةٌ. (L, from a trad.) — — And Affection, and desire: so in the phrase, لَهُ رَدَّةٌ فِينَا [He has affection, and desire, for us], in a verse of 'Orweh Ibn-El-Ward. (Sh.) رِدَّةٌ a subst. from اِرْتَدَّ, (S, M, L, K,) signifying [An apostacy: and particularly] a returning from El-Islám to unbelief; (L, Msb;) or so رِدَّةٌ عَنِ الإِسْلَامِ. (M.) — — See also رَدَّةٌ, in three places. — — Also Camels' drinking water a second time (M, L, K) and so causing the milk to return into their udders; as also ↓ رَدَدٌ. (M, L.) — — And A swelling of the teats of a she-camel: or their swelling by reason of the collecting of the milk: as also ↓ رَدَدٌ, in either sense: and the former, a camel's udder's becoming shining, and infused with milk: (M, L:) or the udder's becoming filled with milk before bringing forth. (As, S, K.) — — And A remain, remainder, or anything remaining. (M, L.) رَدَدٌ: see the next preceding paragraph, in two places. رُدُدٌ: see رَادٌّ رَدَادٌ and رِدَادٌ substs. from استردّ الشَّىْءَ and ارتدّهُ; [accord. to the K, of رَدَّةٌ as expl. in the first sentence of this art., but this is a mistake, for the meaning evidently is Desire for the return, or restoration, of a thing;] as in the saying of El-Akhtal, وَمَا كُلُّ مَغْبُونٍ وَلَوْ سَلْفَ صَفْقُهُ يُرَاجِعُ مَا قَدْ فَاتَهُ بِرِدَادِ [And not every one who has been cheated in a sale, his striking of the bargain having passed, will restore, or bring back, what has escaped him, by a desire for its restoration]. (M, L. [In the M, in art. سلف, this verse is differently related; with مُبْتَاعٍ, for مَغْبُونٍ, and بِرَاجِعِ for يُرَاجِعُ: and it is there said that سَلْفَ is here used by poetic license for سَلَفَ.]) رَدِيدٌ: see رَدٌّ, in three places. — — Also Clouds (سَحَابٌ) of which the water has been poured forth. (K.) — — And A compact limb, or member. (M, L. [See also مُتَرَدِّدٌ.]) رُدَّى: see مَرْدُودٌ. رَدَّادٌ, (as in the T and in some copies of the K,) or ↓ رَدَّادِىٌّ, (as in other copies of the K and in the TA,) A setter of broken bones: from رَدَّادٌ as the name of a certain well-known bone-setter. (T, K.) رَدَّادِىٌّ: see what next precedes. رَادٌّ sing. of ↓ رُدُدٌ, (TA,) which signifies Unseemly, or ugly; [or having a quality that repels the eye; (see رَدَّةٌ;)] applied to men. (IAar, K, TA.) — — See also what next follows. رَادَّةٌ [the act. part. n. رَادٌّ converted by the affix ة into a subst.]. You say, هٰذَا الأَمْرُ لَا رَادَّةَ لَهُ, (S, L,) or فِيهِ, (K,) or فيه ↓ لا رَادَّ, (so in a copy of the A, [but probably a mistranscription,]) and ↓ لا مَرَدَّةَ, (K,) (tropical:) This affair has, or will have, or there is in it, or will be in it, no profit, (S, A, L, K,) or no return. (S, L.) [See also رَدٌّ.] — Also The piece of wood, in the fore part of the عَجَلَة [or cart], that is put across between the نَبْعَانِ [or two shafts, thus called because they were commonly made of wood of the tree called نَبْع; which piece rests upon the neck of the bull that draws the cart]. (K.) أَرَدُّ (tropical:) More, and most, profitable [or productive of a return]. (S, L, K.) So in the saying, هٰذَا الأَمْرُ أَرَدُّ عَلَيْهِ (tropical:) [This affair is, or will be, more, or most, profitable to him]. (S, L.) مَرَدٌّ: see رَدٌّ, second sentence. مُرِدٌّ A ewe or she-goat (S, K) or other animal (S) secreting milk in her udder before bringing forth: (S, K:) or a she-camel having her udder shining, and infused with milk; (Ks, M, L;) as also مُرْمِدٌ: (Ks, L:) and any female near to bringing forth, and having her belly and udder large. (M, L.) And A she-camel having her udder and vulva inflated, or swollen, in consequence of her lying upon moist ground: or whose vulva is swollen in consequence of lust for the stallion: or having her أَرْفَاغ [or groins, or inguinal creases, or the like], or her udder, and her vulva, swollen in consequence of drinking much water: (M, L:) and a he-camel, (T, K,) and a she-camel, (T, L,) heavy from drinking much water: pl. مَرَادُّ. (T, L, K.) — — Also, [app. from the first of the meanings explained in this paragraph,] A man who has been long without a wife, or absent from his home, (T, * L, * K,) and whose seminal fluid has in consequence returned into his back; (T, L;) as also ↓ مَرْدُودٌ. (K.) And [hence,] (assumed tropical:) Very libidinous; (S, K;) applied to a man. (S.) And (assumed tropical:) [Swollen with anger; see 4: or] angry. (K.) One says, جَآءَ فُلَانٌ مُرِدَّ الوَجْهِ Such a one came angry [in countenance]. (S.) — — Also A sea (T, S) tumultuous with waves; syn. مَوَّاجٌ: (K:) having many waves: (S:) or having much water. (T.) مِرَدٌّ A man who repels much, and often wheels away and then returns to the fight; or who repels and returns much. (M, L.) مَرَدَّةٌ: see رَادَّةٌ. مُرَدَّدٌ: see the next paragraph. — — Also, [and ↓ مُتَرَدِّدٌ, (see 5,)] (tropical:) A man (S, A) confounded, or perplexed, and unable to see his right course. (S, A, K.) مَرْدُودٌ: see رَدٌّ, in three places. — — You say also, ↓ لَا خَيْرَ فِى قَوْلٍ مَرْدُودٍ وَمُرَدَّدٍ [There is no good in a saying rebutted and reiterated]. (A.) — — And بَابٌ مَرْدُودٌ A door shut, or closed; not opened. (Mgh.) — — And اِمْرَأَةٌ مَرْدُودَةٌ (tropical:) A woman divorced; (T, S, * M, A, K; *) as also ↓ رُدَّى: (AA, K:) because she is sent back to the house of her parents. (A.) [In the present day, also applied to A woman taken back after divorce.] — — See also مُرِدٌّ. — Also an inf. n. [of an unusual form] of رَدَّهُ. (S, L, K.) مَرْدُودَةٌ [the part. n. مَرْدُودٌ converted by the affix ة into a subst.,] (tropical:) A razor: [so called] because it is turned back into its handle. (S, A, K.) مُرْتَدٌّ, from اِرْتِدادٌ meaning " a returning; " (S;) [An apostate: and particularly] one who returns from El-Islám to disbelief. (L.) مُتَرَدِّدٌ: see مُرَدَّدٌ. — — Also A man compact and short, not lank in make: (M, L:) or extremely short. (L.) [See also رَدِيدٌ.] ردأ 1 رَدَأَ الحَائِطَ, [aor. رَدَاَ, inf. n. رَدْءٌ,] He supported, propped, or stayed, the wall, (ISh, T, K,) by means of a piece of timber or wood, or a buttress or the like, to prevent its falling; (ISh, T;) as also ↓ ارداهُ: (Yoo, T, K:) or رَدَأَ الحَائِطَ بِبِنَآءٍ [he supported the wall by a structure;] he attached a structure to the wall. (M.) — — Hence, (T,) رَدَأَهُ بِهِ He strengthened and supported him, or it, by

means of it, (Lth, T, M, * K,) namely, a person by a thing, (Lth, T,) or a thing by a thing, (M,) like as one strengthens and supports a wall by means of a structure which he attaches thereto; (T;) as also ↓ اراداهُ. (T, * K.) And رَدَأَهُ, (Mgh, TA,) inf. n. رَدْءٌ, (Mgh,) He helped, aided, or assisted, him; (Mgh, TA;) as also ↓ ارداهُ: (T, S, M, Msb, K:) and رَدَأْتُهُ and ↓ أَرْدَأْتُهُ, (T,) or ↓ أَرْدَأْتُهُ بِنَفْسِى, (S,) I was, or became, a helper, an aider, or an assistant, to him. (T, S.) — — Hence also, (i. e., from ردأ الحَائِط,) رَدَأَ الإِبِلَ (tropical:) He took good care of the camels, (A, K, TA,) in tending and pasturing them. (A, TA.) — — And رَدَأَهُ بِحَجَرٍ He cast a stone at him; (M, K;) like [رَدَاهُ, mentioned in art. ردى, and] دَرَأَهُ. (M.) — رَدُؤَ, aor. رَدُأَ, inf. n. رَدَاءَةٌ, (T, S, M, K, &c.,) for which one should not say رَدَاوَةٌ; (T;) and Th mentions also رَدَأَ and رَدِىءَ as syn. with رَدُؤَ, but these are strange; and more strange is what is said in the Msb, namely, رَدَا aor. يَرْدُو, part. n. رَدِىٌّ, [as a dial. var.,] asserted by IDrst, in the Expos. of the Fs, to be erroneous, and peculiar to the vulgar; (MF, TA;) It (a thing, T, S, M, Msb,) [and he, see رَدِىْءٌ, its part. n.,] was, or became, bad, corrupt, vitious, depraved, or the like; (S, M, Msb, * K;) or of no rank, or estimation; low, ignoble, vile, or mean; (Msb;) [disapproved, disliked, hated, or abominable: (see رَدِىْءٌ:)] and he was, or became, weak, and impotent, so as to be in want or need. (TA from the Expositions of the Fs.) 2 رَدَّأَ see the next paragraph. 4 ارداهُ: see 1, in five places. — — Also He settled, established, or confirmed, him, or it, (K, TA,) in his, or its, state. (TA.) — — He stilled, or quieted, him, or it. (K.) — — And He let it down; namely, a veil, or curtain. (K.) — Also He rendered it bad, corrupt, vitious, depraved, or the like; (S, K;) namely, a thing; said of a man; (S;) [and ↓ ردّأهُ is used in the same sense: (see 1 in art. جشب:)] he made, or asserted, or held, it (a thing) to be رَدِىء [or bad, &c.]. (TA.) — — And اردأ signifies He did a thing, or a deed, that was رَدِىْء [or bad, &c.]: or he met with, or experienced, (أَصَابَ,) a thing that was رَدِىْء. (M, K.) — اردأ عَلَى غَيْرِهِ It exceeded another thing; as also أَرْدَى: (M:) [or the latter only:] accord. to IAar, one says اردأ عَلَى السِّتِّينَ, with ء, (M,) and, accord. to Lth, على الخَمْسِينَ, (TA,) and, [accord. to F,] على مِائَةٍ, (K,) meaning He exceeded [the age of sixty, and fifty, and a hundred]: (M, K, TA:) but Az says that اردأ, with ء, [in these phrases,] though authorized by Lth, is wrong; (TA;) and accord. to A' Obeyed, one says أَرْدَيْتُ. (M. [It is added, however, in the M, that اردأ may perhaps be also used in poetry in the same sense without the prep. على.]) 5 تَرَدَّؤُوا They helped, aided, or assisted, one another. (Lth, M, TA.) رِدْءٌ A buttress, or the like, by means of which a wall is strengthened and supported. (T.) [This is the primary signification. See also رِدٌّ, in art. رد.] — — [Or] the primary meaning is A thing by means of which one is helped, aided, or assisted; such as the دِفْء [or thing by which one is rendered warm, or protected from the cold wind]. (Bd in xxviii. 34; where it has the meaning next following, as is said in the T and S.) — — A helper, an aider, or an assistant. (T, S, M, Mgh, Msb, K.) You say, فُلَانٌ رِدْءٌ لِفُلَانٍ Such a one is an aider and a strengthener to such a one. (T.) — — And i. q. مَادَّةٌ [app. as meaning An accession; or a thing that is added, whatever it be, to another thing]. (M, K.) — — And (tropical:) i. q. عِدْلٌ [i. e. A burden that balances another burden on the other side of a beast]; (T, TA;) so called because one such ردء supports another: (TA:) and a heavy عِدْل: (T, K, TA:) pl. أَرْدَآءٌ. (T, TA.) رِدَآءٌ: see art. ردى. رَدِىْءٌ, applied to a thing, (T, S, M, Msb,) and to a man, (M, TA,) Bad, corrupt, vitious, depraved, or the like; (S, M, Msb, * K;) of no rank, or estimation; low, ignoble, vile, or mean; (Msb;) disapproved, disliked, hated, or abominable: and weak, and impotent, so as to be in want or need: and accord to the Msb, one says also رَدِىٌّ; [there said to be a dial. var.;] but this is asserted by IDrst, in the Expos. of the Fs, to be erroneous, and peculiar to the vulgar: (TA:) pl. أَرْدِئَآءُ, with two hemzehs, (M, K,) applied to a people, or company of men. (M.) [أَرْدَأُ Worse, and worst; more, and most, corrupt &c.] مِرْدَأَةٌ A stone which a strong man can hardly lift with both his hands; (TA;) as also مِرْدَاةٌ. (ISh, TA in art. ردى.) ردب إِرْدَبٌّ A well-known مِكْيَال [or measure with which corn is measured], (T,) a large مِكْيَال, (S, M, K,) in Egypt, (K,) [i. e.] of the people of Egypt; (T, S;) or a certain measure of capacity well known in Egypt; (Msb;) not correctly called a مِكْيَال for they do not measure with it, but with the وَيْبَة: (IB, TA:) it comprises, (يَضُمُّ, [so in the M, but in copies of the K وَيُضَمُّ, which signifies that it is also pronounced with damm,]) as they say, (M,) or it takes, (T,) twenty-four times the measure called صَاع, (T, M, Msb, K,) of wheat, (T,) i. e. sixty-four times the measure called مَنّ, (T, Msb,) the منّ here meant being the منّ of our country, (Az, [app. meaning El-'Irák,]) and the صاع being that of the Prophet: (Msb:) or six وَيْبَات: (K:) the اردبّ of Egypt is six وَيْبَات; the وَيْبَة being four أَرْبَاع; the رُبْع, four أَقْدَاح; and the قَدَح, two hundred and thirty-two دَرَاهِم: (EsSuyootee in his " Husn el-Mohádarah:") the half of the اردبّ is called قَنْقَلٌ: (T:) the word اردبّ is affirmed by some to be arabicized: (MF:) [it is now vulgarly pronounced أَرْدَبّ:] the pl. is أَرَادِبُ. (Msb.) El-Akhtal says, قَوْمٌ إِذَا اسْتَنْبَحَ الأَضْيَافُ كَلْبَهُمْ قَالُوا لِأُمِّهِمْ بُولِى عَلَى النَّارِ وَالخُبْزُ كَالعَنْبَرِ الهِنْدِىِّ عِنْدَهُمُ وَالقَمْحُ سَبْعُونَ إِرْدَبًّا بِدِينَارِ [Persons who, when the guests induce their dog to bark, (see art. نبح,) say to their mother, " Make water on the fire: " and bread is like Indian ambergris in their judgment, while wheat is seventy irdebbs for a deenár]: the former of these two verses [whereof the latter only is cited in the S] is said by As and others to be the most severely-satirical verse uttered by any of the Arabs. (TA.) — — Also A conduit in which water flows upon the surface of the ground. (M, K.) إِرْدَبَّةٌ A wide بَالُوعَة [or sink-hole] made of baked clay: (T, K:) likened to the مِكْيَال above mentioned: pl. as above. (T.) [And Any pipe of baked clay: pl. إِرْدَبَّاتٌ: see دَاخِنَةٌ.] — — And i. q. قِرْمِيدَةٌ [which may mean A large baked brick, or a thing made of baked clay]: (M, TA:) or large baked bricks; (S, K, TA;) which are called قِرْمِيدٌ. (S, TA.) ردج 1 رَدَجَ, aor. رَدِجَ, inf. n. رَدْجٌ, He (a mare's foal [or a young ass, or a lamb or kid, or any young solid-hoofed animal only,]) voided the excrement termed رَدَج. (TA.) — رَدَجَ, inf. n. رَدَجَانٌ, i. q. دَرَجَ, inf. n. دَرَجَانٌ: (K:) one of these is formed by transposition from the other: or, accord. to IJ, each is an original word. (TA.) رَدَجٌ What comes forth, (S, K,) or what first comes forth, (TA,) from the belly of a lamb or kid, or of a mare's foal, (S, K, TA,) and of a young mule, and of a young ass, (TA,) or of any young solid-hoofed animal only, (AZ, T, TA,) before it eats: like عِقْىٌ in relation to a child: (S, K:) pl. أَرْدَاجٌ. (TA.) أَرْدَاجٌ pl. of رَدَجٌ: (TA:) — and used by Ru-beh for أَرَنْدَجٌ, q. v. (K.) أَرَنْدَجٌ (Lh, S, K) and إِرَنْدَجٌ (K) and ↓ يَرَنْدَجٌ (Lh, S) Black skin [or leather], (S, K,) of which boots are made: termed by Ru-beh, in the following hemistich, ↓ أَرْدَاج: كَأَنَّمَا سُرْوِلْنَ فِى الأَرْدَاجِ [As though they were clad in trousers of ارندج]: (K:) accord. to A' Obeyd, originally Pers., (S,) arabicized, (K,) from رَنْدَهْ: (S, K:) one should not say رَنْدَجٌ: (ISk, S:) accord. to Lh, i. q. دَارِشٌ: or, he adds, as some say, a skin [or leather] different from that termed دارش: or i. q. زَاجٌ, with which one blackens. (TA. [See what follows.]) With respect to these words of a poet, describing a woman as ignorant, or inexperienced, ↓ لَمْ تَدْرِ مَا نَسْجُ اليَرَنْدَجِ قَبْلَهَا [She knew not what is the weaving of يرندج before it], it is said that he imagined يرندج to be woven, or that he meant that this woman, by reason of her ignorance, or inexperience, imagined it to be so. (TA.) — — [It is said, app. on the ground of an assertion mentioned above, that] ↓ يَرَنْدَجٌ also signifies A certain black dye; (L;) the black [or blacking] with which boots are blacked: or زَاجٌ [i. e. vitriol]. (K.) — — Az mentions ارندج and ↓ يرندج as quadriliteral-radical words. (TA.) يَرَنْدَجٌ: see the next preceding paragraph, in four places. ردح 1 رَدَحَ البَيْتَ, (S, K,)

aor. رَدَحَ, (K,) inf. n. رَدْحٌ, (TA,) He inserted an oblong piece of cloth, (S, K,) such as is termed رُدْحَة, (TA,) in the hinder part of the tent; as also ↓ اردحهُ: (S, K:) or both signify he widened the tent: (A:) or he lowered, or let down, the curtain (رُدْحَة, or سُتْرَة,) at the hinder part of the tent. (L, and so in some copies of the K.) — — Also (thus in the S, but in the K " or ") He put a thick coating, or covering, of clay, or mud, upon the house, or structure; and so ↓ اردحهُ. (S, K.) — — رَدْحٌ also signifies The spreading a thing upon the ground, so that it becomes even; and so تَرْدِيحٌ [inf. n. of ↓ ردّح]; but it is said that the latter occurs only in poetry: or the former, accord. to Az, the spreading a thing so that its back [or upper surface] becomes even with the ground. (TA.) — — And رَدَحَهُ He threw him down prostrate. (L.) — رَدُحَتْ, aor. رَدُحَ, inf. n. رَدَاحَةٌ, She (a woman) was, or became, such as is termed رَدَاح, i. e. heavy in the hips, or haunches; or large in the posteriors, heavy in the hips, or haunches, and perfect in make. (TA.) 2 رَدَّحَ see the preceding paragraph. 4 أَرْدَحَ see 1, in two places. رُدْحَةٌ A curtain (سُتْرَة) in the hinder part, of a بَيْت [or tent]: (S, K:) or a piece, (S, K,) i. e. an oblong piece of cloth, (TA,) that is added in a tent, (S, K,) [in the hinder part thereof, (see 1,)] or inserted therein. (L.) — — The رُدْحَة of the lurking-place, or pit, of a hunter consists of Stones set up around; which are also called حَمَائِرُ, pl. of حِمَارَةٌ. (TA.) — Also i. q. سَعَةٌ; and so ↓ مُرْتَدَحٌ: thus in the saying, لَكَ عَنْهُ رُدْحَةٌ and مُرْتَدَحٌ [meaning Thou hast ample scope, freedom, or liberty, to avoid it; or thou hast that which renders thee in no need of it]; (K;) like لَكَ عَنْهُ مَنْدُوحَةٌ. (TA.) رَدَاحٌ A great [bowl such as is termed] جَفْنَة: (S, A, * K:) this is said to be the primary signification: (Har p. 609:) pl. رُدُحٌ. (S, A.) — — A widened tent; as also ↓ مَرْدُوحٌ and ↓ مُرْدَحٌ [of both which see the verbs]. (A.) — — A woman heavy in the hips, or haunches: (S, K:) or a woman large in the hips, or haunches, and the posteriors: (A:) or a woman large in the posteriors, heavy in the hips, or haunches, and perfect in make; as also ↓ رَادِحَةٌ and ↓ رَدُوحٌ. (TA.) And A she-camel, (T, TA,) and a ram, (A, K,) large in the posteriors. (T, A, K, TA.) — — A camel heavily laden, (K, TA,) that will not be roused, or put in motion or action, and rise. (TA.) — — An army, or troop, (كَتِيبَةٌ,) marching heavily by reason of numbers, (S, K,) or dragging along the apparatus of war, heavily laden, (K,) great, (TA,) compact, with many horsemen. (A, TA.) — — A great, wide, spreading tree. (A, K.) — — [A place, or land,] abounding with herbage, or with the goods, conveniences, or comforts, of life; fruitful; or plentiful. (K.) — — عُكُومٌ رَدَاحٌ Loads balancing one another that are heavy, much stuffed with goods or utensils and furniture; as also ↓ رِدَاحٌ: so in the Towsheeh &c. (TA.) — — فِتْنَةٌ رَدَاحٌ (A, K) (tropical:) Heavy and great [conflict and faction, or sedition, or discord, or the like]: pl. رُدُحٌ: whence, in a saying of 'Alee, إِنَّ مِنْ وَرَائِكُمْ أُمُورًا مُتَمَاحِلَةً رُدُحًا, (K,) meaning (tropical:) [Verily behind you are events whereof the exposition would be long,] great conflicts and factions, or seditions, &c.: (TA:) or, accord. to one relation, رُدَّحًا, (K, TA,) pl. of ↓ رَادِحَةٌ, and meaning heavy, scarcely departing: and accord. to another, ↓ فِتَنًا مُرْدِحَةً, meaning oppressing by their weight; or covering the hearts; from أَرْدَحَ البَيْتَ [in the latter of the senses assigned to it above: see 1]. (TA.) — — رَدَاحٌ also means (tropical:) Darkness. (A, TA.) رِدَاحٌ: see the next preceding paragraph. رَدُوحُ: see the next preceding paragraph. رَادِحَةٌ: see رَدَاحٌ, in two places. — — مَائِدَةٌ رَادِحَةٌ A large table abounding with good things. (TA.) مُرْدَحٌ: see رَدَاحٌ. — — Homeyd says, (S, TA,) i. e. Ibn El-Arkat, (TA,) بِنَآءَ صَخْرٍ مُرْدَحٍ بِالطِّينِ meaning [A structure of rocks, or large stones,] thickly coated, or covered, with clay, or mud. (S.) — — Az says that مُرْدَحٌ sometimes occurs in poetry in the sense of ↓ مَرْدُوحٌ as meaning Spread so that its back [or upper surface] is even with the ground. (TA.) مُرْدِحَة: see رَدَاحٌ, last sentence but one. مَرْدُوحٌ: see رَدَاحٌ: — — and مُرْدَحٌ. مُرْتَدَحٌ: see رُدْحَةٌ. ردس 1 رَدَسَ القَوْمَ, (S, K,) aor. رَدُسَ, inf. n. رَدْسٌ, (S,) He threw a stone at the people, or party; or threw at them and hit them with a stone: (S, K:) or with a great stone: (Ham p. 214:) or رَدَسَ, aor. رَدِسَ, inf. n. as above, he threw at, or shot at; or he threw at and hit, or he shot; (رَمَى;) with anything. (M.) [See also 3.] — — رَدْسٌ also signifies The act of striking, or smiting. (Sh, M.) — — And رَدَسَهُ, (M, K,) aor. رَدِسَ and رَدُسَ, inf. n. as above; (M;) or رَدَسَهُ بِمِرْدَاسٍ; (A;) He beat it so as to break it, or crush it; (M, A, K;) namely, a thing, (M,) or a wall, and the ground, (K,) and a lump of dry clay; (TA;) with a hard thing, (M,) or with a big stone, (A,) or with a bard and broad thing. (K.) And رَدَسَهُ, aor. رَدِسَ and رَدُسَ, (IDrd, K,) inf. n. as above, (IDrd, TA,) He broke it; namely, a stone with a stone. (IDrd, K.) — — رَدَسَ بِرَأْسِهِ He pushed, or thrust, or repelled, (دَفَعَ, [not رَفَعَ, as Freytag seems to have found it written, as on the authority of Meyd,]) with his head. (TA.) — — And رَدَسَهُ, inf. n. as above, He broke, or trained, him; like دَرَسَهُ, inf. n. دَرْسٌ. (M.) — رَدَسَ He went away: you say, مَا أَدْرِى أَيْنَ رَدَسَ I know not whither he went away, or has gone away. (S, TA.) And رَدَسَ بِالشَّىْءِ He went away with, or took away, the thing. (K.) 3 رادس القَوْمَ i. q. رَدَسَهُمْ [explained above, in the first sentence]: (S, TA:) [or He threw stones at the people, or party, they doing so at him; or pelted them with stones, they pelting him: for the inf. n.] مُرَادَسَةٌ is explained in the O and K as meaning مُرَامَاةٌ; but the correct explanation may be مُرَامَاةٌ. (TA.) 5 تردّس مِنْ مَكَانِهِ He, or it, fell from his, or its, place. (Ibn-'Abbád, Sgh, K.) قَوْلٌ رَدْسٌ (assumed tropical:) A saying that is as though it were thrown at one's adversary. (IAar, M.) رَدُوسٌ: see what next follows. رِدِّيسٌ A man who throws stones at others, or pelts them with stones, much, or often: (S: [this meaning is there indicated, but not expressed:]) or, as also ↓ رَدُوسٌ a man who pushes, thrusts, or repels, much, or vehemently; syn. دَفُوعٌ; (K;) or نَطُوحٌ; and who is strong, as though his enemy were pelted with him. (IAar in explanation of ردوس.) مِرْدَسٌ A hard thing with which a thing is beaten so as to be broken, or crushed, thereby: (M:) and ↓ مِرْدَاسٌ signifies [in like manner] a big stone with which a thing is so beaten: (A:) or each, a hard and broad thing with which a wall and the ground (K, TA) and a lump of dry clay (TA) are so beaten: (K, TA:) or the latter word, a mass of stone, or rock, which one throws; and the former has this meaning also, as well as the first meaning: (M:) or the latter word, (S,) or each, (M,) a stone which is thrown into a well in order that one may know whether there be in it water or not. (S, M. [See also مِرْجَاسٌ.]) مِرْدَاسٌ: see the next preceding paragraph. — — Also The head; (AA, K;) because one pushes, or thrusts, or repels, with it. (AA, TA.) — — And also said to signify A great mountain. (TA in art. رعن.) ردع 1 رَدَعَهُ, aor. رَدَعَ, inf. n. رَدْعٌ, He restrained, withheld, prevented, or hindered, him; made him to restrain himself, withhold himself, refrain, forbear, or abstain; (S, Msb, K;) turned him back, repelled him, or averted him; (K;) عَنِ الشَّىْءِ from the thing. (S, Msb, K. *) — — [Hence, app.,] رَدَعَ جَيْبَهُ عَنْهُ (assumed tropical:) He cleared his bosom, or heart, of it; syn. فَرَجَهُ, or فَرَّجَهُ; (accord. to different copies of the K;) [as though he withheld his mind from it;] meaning, grief, and perturbation; جيب being used to signify the " bosom," and the " heart: " (TK:) mentioned by Sgh. (TA.) 6 ترادع القَوْمُ The people, or company of men, restrained, withheld, prevented, or hindered, one another; made one another to restrain himself, withhold himself, refrain,

forbear, or abstain; turned back, repelled, or averted, one another. (TA.) 8 ارتدع He became restrained, withheld, prevented, or hindered; was made to restrain himself, withhold himself, refrain, forbear, or abstain; or he restrained himself, withheld himself, refrained, forbore, or abstained; (S, Msb, K, TA;) he became turned back, repelled, or averted; or he turned back, or reverted. (K.) You say, ارتدع بِرَوَادِعِ القُرْآنِ [He became restrained by the restrictions of the Kur-án]. (Msb.) [رَادِعَةٌ, app. for آيَةٌ رَادِعَةٌ A restraining verse of the Kur-án, seems to be the sing. of رَوَادِعُ, of which an ex. occurs above: see 8.] ردغ 1 رَدِغَ [aor. رَدَغَ,] inf. n. رَدَغٌ, It (a place) was, or became, slimy, or miry. (MA.) [See also 4.] — رَدَغَ بِهِ الأَرْضَ He threw him (a man) upon the ground. (TA.) And رُدِغَ بِهِ He was thrown down, or prostrated. (TA.) 3 رادغهُ [He strove with him, in wrestling, to throw him down]. (TA in art. رسغ: see 3 in that art.) 4 اردغت الأَرْضُ The land, or ground, was, or became, very slimy or miry; [like ارزغت;] or had much stiff slime or mire; (K;) as also اردعت. (TA.) [See also رَدِغَ.] — — And اردغت السَّمَآءُ and ارزغت The sky gave water such as moistened the earth or ground. (TA.) 8 ارتدغ He fell into a slimy, or miry, place; (A, TA;) or into رَدَاغ, (JK, K,) or رَدَغَة. (TA.) رَدْغٌ and رَدَغٌ: see رَدَغَةٌ, in four places. رَدِغٌ A slimy, or miry, place; (Mgh, L;) a place in which is رَدْغ: (Tekmileh, TA:) or a place in which is much رَدْغ. (K.) رَدَغَةٌ and رَدْغَةٌ Slime, or mire; i. e. water and clay or mud: and stiff slime or mire: (S, K:) or much slime or mire: (JK:) pl. رِدَاغٌ and [coll. gen. ns.] ↓ رَدَغٌ (S, K) and ↓ رَدْغٌ: (K:) or ↓ رِدَاغٌ signifies thin mud: or, as some say, it is pl. of رَدْغَةٌ: (Mgh:) accord. to Kr, ↓ رَدْغٌ and ↓ رِدَاغٌ signify slime, or mire; and are sings. (TA.) [See also رَزَغَةٌ.] Hence, يَوْمٌ ذُو رَدْغٍ ↓ [A day of slime, or mire, &c.]. (TA, from a trad.) And عَنِ الجُمُعَةِ ↓ مَنَعَنَا هٰذَا الرِّدَاغُ [This slime, or mire, &c., prevented us from attending the prayer of Friday: الرداغ being here used as a sing. n.]. (TA, from another trad.) — — [Hence also,] رَدَغَةُ الخبال and رَدْغَةُ الخَبَالِ The [corrupt] fluid squeezed, or wrung, or flowing, from the inhabitants of Hell. (K, TA.) This, it is said in a trad., will be given to drink to him who drinks wine. (TA.) — — You say also مَآءٌ رَدْغَةٌ and رَدَغَةٌ [app. Slimy, or miry, water]; both meaning the same. (TA.) رِدَاغٌ: see the next preceding paragraph, in three places. رَدِيغٌ Thrown down, or prostrated; (IAar, K;) as also رَدِيعٌ. (TA.) — And Foolish, or stupid, (JK, S, K,) and weak: (JK, TA:) this, and رَدِيعٌ, the former mentioned on the authority of Sh, and the latter on the authority of AHeyth, are thought by Az to mean foolish, or stupid. (TA.) مَرْدَغٌ: see the following paragraph. مَرْدَغَةٌ A رَوْضَة [i. e. meadow, or garden,] that is beautiful, or goodly; or that is beautiful in appearance, exciting admiration, and satisfying the eye: (IAar, K:) and so مَرْغَدَةٌ. (TA.) — Also sing. of مَرَادِغُ, which signifies The parts between the neck and the collar-bone: (S, K;) also called the بَآدِل. (S.) And The portion of flesh [or muscle] between the وَابِلَة of the كَتِف [i. e. the extremity in which is the glenoid cavity of the shoulder-blade, or the muscle of the shoulderblade,] and the heads of the ribs of the breast: (IAar, K:) or the مَرَادِغ are [the parts] beneath the two collar-bones, on each side of the breast. (TA.) And you say نَاقَةٌ ذَاتُ مَرَادِغ (K) and جَمَلٌ ذُو مَرَادِغ (TA) meaning A fat she-camel (K) and he-camel: (TA:) ISh says, when the camel is satisfied by abundance of herbage, he has مرادغ in his belly and upon the upper parts of his shoulder-blades, i. e. accumulated fat thereon, like hares lying down; but when he is not fat, there is no ↓ مَرْدَغ there. (TA.) مَرْدَغَةُ العُنُقِ means A portion of flesh [or a muscle, app. of a camel,] upon the hinder side of the rising part from the middle of the عَضُد [or humerus] to the elbow: or, as some say, the flesh of the breast. (TA.) And مَرَادِغُ السَّنَامِ means The fat that adjoins the مَأْنَة [q. v., of the hump]: (JK, Ibn- 'Abbád, TA:) sing. مَرْدَغَةٌ. (JK.) ردف 1 رَدِفَهُ, (T, S, O, Msb, K &c.,) aor. رَدَفَ, (K,) inf. n. رَدْفٌ, (MA, KL,) He rode behind him [on the same beast]; (AZ, Sh, Zj, T, MA, Msb;) [and] so رَدَفَهُ, [aor. رَدُفَ;] (M;) and ↓ اردفهُ; (AZ, Sh, T, M;) said by IAar to signify the same as رَدِفَهُ: (T:) [or, in other words,] رَدِفَهُ signifies he became to him a رِدْف [meaning a رَدِيف]; and so رَدِفَ لَهُ; for the Arabs often add the ل with a trans. v. that governs an accus. noun; so that they say, سَمِعَ لَهُ and شَكَرَ لَهُ and نَصَحَ لَهُ, meaning سَمِعَهُ and شَكَرَهُ and نَصَحَهُ: (Fr, T:) [and also] he, or it, followed, or came after, him, or it; (S, O, K, and Ham p. 148;) and so رَدِفَ لَهُ; (Ham ibid.;) and رَدَفَهُ, aor. رَدُفَ; (K;) and ↓ اردفهُ; (S, K, and Ham ubi suprà;) and ↓ ارتدفهُ also signifies the same as رَدِفَهُ; (K;) رَدِفَهُ and ↓ اردفهُ being like تَبِعَهُ and أَتْبَعَهُ in [form and] meaning: (S:) [↓ رَدَّفَهُ, likewise, appears to be syn. with رَدِفَهُ; or, probably, رُدِّفَهُ, which seems to signify lit. he was made to ride behind him; &c.; for it is said that] the inf. n. تَرْدِيفٌ signifies the coming, or going, behind; as also تَرْدَافٌ: (KL:) and رَدِفْتُهُ also signifies I overtook him and outwent him. (Msb: [explained in my copy by لحقته وسبقته: but I think that سبقته is a mistranscription for تَبِعْتُهُ; and that the meaning therefore is, I overtook him and followed him.]) One says, كَانَ نَزَلَ بِهِمْ أَمْرٌ فَرَدِفَ لَهُمْ آخَرُ أَعْظَمُ مِنْهُ [An event had befallen them, and another, of greater magnitude than it, happened afterwards to them]. (Lth, * T, * S, O.) And أَمْرٌ ↓ اردفهُ is a dial. var. of رَدِفَهُ, meaning An event happened to him afterwards: (S, O:) or رَدِفَهُمُ الأَمْرُ and ↓ أَرْدَفَهُمْ signify the event came upon them suddenly, or unexpectedly; or came upon them so as to overwhelm them. (M.) It is said in the Kur [xxvii. 74], عَسَى أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِى تَسْتَعْجِلُونَ, meaning [Perhaps a portion of that which ye desire to hasten] may have drawn near to you; (Yoo, Fr, T, O,) as though the ل were introduced because the meaning is دَنَا لَكُمْ: or it may mean يَكُونَ رَدِفَكُمْ [may have become close behind you]; (Fr, T, O;) the ل being introduced for a reason mentioned above, as in سَمِعَ لَهُ &c. for سَمِعَهُ &c.: (Fr, T:) El-Aaraj read رَدَفَ لكم. (O.) And Khuzeymeh Ibn-Málik Ibn-Nahd says, إِذَا الجَوْزَآءُ أَرْدَفَتِ الثُّرَيَّا ↓ ظَنَنْتُ بِآلِ فَاطِمَةَ الظُّنُونَا [When Orion, or Gemini, shall ride behind, or closely follow, the Pleiades, (an event which will never occur,) I will form in my mind, respecting the family (meaning the father) of Fátimeh, opinions]: (S, O:) cited by Fr [and by J] as an ex. of اردفت in the sense of رَدِفَت: (T:) he means Fátimeh the daughter of Yedhkur Ibn-'Anazeh, who [i. e. Yedhkur] was one of the قَارِظَان. (S, O. [Respecting the قارظان, see art. قَرظ.]) 2 رَدَّفَ see 1, in the former half of the paragraph. 3 رادفت الدَّابَّةُ The beast allowed a رَدِيف [to ride it], and was strong enough to bear him; as also ↓ اردفت [accord. to some]. (Msb.) You say, هٰذِهِ دَابَّةٌ لَا تُرَادِفُ (T, S, M, O, K) and ↓ لَا تُرْدِفُ, (Lth, M, O, K,) but the latter is rare, (K,) or post-classical, of the language of the people of towns and villages, (T, O,) and not allowable, (T,) This beast will not allow a رَدِيف (Lth, T, M) to ride it; (Lth, T;) will not bear a رديف. (S, O, K.) — — مُرَادَفَةُ الجَرَادِ signifies The mounting of [locusts one behind, or upon, another;] the male locust upon the female, and the third upon those two. (S, O, K.) — — And مُرَادَفَةُ المُلُوكِ is [a phrase meaning The acting as a رِدْف, or as أَرْدَاف, to the kings,] from الرِّدَافَةُ [q. v.]. (O, K.) Jereer, who was of the Benoo-Yarbooa, to whom pertained the رِدَافَة in the Time of Ignorance, says, رَبَعْنَا وَرَادَفْنَا المُلُوكَ فَظَلِّلُوا وطَابَ الأَحَالِيبِ الثُّمَامَ المُنَزَّعَا [We have taken the fourth part of the spoils, and we have acted as أَرْدَاف to the kings; therefore shade ye the skins of the camel-loads of milk collected from the camels in the pasture with panic grass plucked up, and so make it cool for us]: (S, * O:) وِطَاب is the pl. of the وَطْب of milk. (S.) — — [In the conventional language of lexicology, رادفهُ, inf. n. مُرَادَفَةٌ, signifies It was synonymous with it; i. e. a word with another word: as though the former supplied the place of the latter, like as the رِدْف supplied the place of the king. See also 6.] 4 أَرْدَفْتُهُ, (T, S, Msb,) inf. n. إِرْدَافٌ, (Msb,) I made him to ride (Sh, Zj, T, S, Msb) behind me, (Sh, * Zj, T, Msb,) or with me, (S,) on the back of

the [same] beast; and so ↓ اِرْتَدَفْتُهُ: (Msb:) or ↓ ارتدفهُ signifies he placed him behind him on the beast: (M:) and أَرْدَفْتُهُ مَعَهُ I made him to ride with him [or behind him, on the same beast]. (O, K.) — — And اردفهُ عَلَيْهِ and اردف الشَّىْءَ بِالشَّىْءِ He made the thing to follow the thing. (M.) — — See also 1, in six places. — — اردفت النُّجُومُ [بَعْضُهَا بَعْضًا being app. understood,] The stars followed one another. (S, O, K.) [See also 6.] — — See also 3, in two places. 6 تَرَادُفٌ is syn. with تَتَابُعٌ. (T, S, O.) You say, تَرَادَفَا They followed each other. (K.) And ترادف القَوْمُ The people, or party, followed one another: and in like manner one says of anything following another thing. (Msb.) [See also 4.] And ترادف الشَّىْءُ The thing was, or became, consecutive in its parts; one part of the thing followed another. (M.) — — It is also a word alluding to a certain foul act: (M, O:) from الرِّدْفُ signifying العَجُزُ. (M.) You say, (of two boys, or young men, TK,) تَرَادَفَا meaning تَنَاكَحَا. (K.) — — And تَرَادَفُوا عَلَيْهِ They aided, helped, or assisted, one another against him. (As, S.) And تَرَادَفَا They aided, helped, or assisted, each other; (O, K;) as also ترافدا. (O.) — — As a conventional term in lexicology, تَرَادُفٌ signifies Synonymousness; or the being synonymous. (Mz, 27th نوع; and Kull p. 130.) [You say, of two words, يَتَرَادَفَانِ They are synonymous. See also 3: and see مُتَرَادِفٌ.] 8 إِرْتَدَفَ see 1, in the former half of the paragraph: — — and see also 4, in two places. — — You say also, ارتدفهُ meaning He came behind him; syn. اِسْتَدْبَرَهُ. (S, O.) And ارتدف العَدُوَّ He took the enemy, or seized him, or took him captive, or gained the mastery over him and slew him, coming from behind him; syn. أَخَذَهُ مِنْ وَرَائِهِ أَخْذًا. (K.) أَتَيْنَا فُلَانًا فَارْتَدَفَ فَتَاهُ is explained by Ks as meaning أَخَذْنَاهُ &c. as above [i. e. We came to such a one, and took him, &c.]. (T, S, M, * O.) 10 استردفهُ He asked him to make him [or to let him] ride behind him on the back of the beast. (S, * O, Msb, K. *) رِدْفٌ: see رَدِيفٌ, in two places. — — Also A sequent of a thing; (T, S, M, O, Msb, K;) whatever that sequent be: (S, O, Msb, K:) pl. أَرْدَافٌ, which is its pl. in all its senses; (M;) and is particularly applied to the [stars that are] followers of [other] stars; (T, M, O;) [and] its pl. is [also] رُدَافَى; (T;) which is particularly applied to drivers of camels; or drivers who urge camels, or excite them, by singing to them: (T, S, K:) and to aids, assistants, or auxiliaries; (S, K;) [as being a man's followers; or] because, when any one of them is fatigued, another takes his place: (S:) or, as some say, رُدَافَى is syn. with رَدِيفٌ: (T:) or it is also syn. with رَدِيفٌ, and (O, K) some say, (O,) a pl. thereof. (O, K.) — — The night: and the day: (K:) الرِّدْفَانِ signifying the night and the day, (T, S, O, K,) because each of them is a رِدْف to the other: (T:) and the morning, between daybreak and sunrise, and the evening, between sunset and nightfall; as also الأَبْرَدَانِ and البَرْدَانِ. (T in art. برد.) — — The consequence of an event, or affair; (S, O, K;) as also ↓ رَدَفٌ. (O, K.) So the former in the saying, هٰذَا أَمْرٌ لَيْسَ لَهُ رِدْفٌ [This is an event, or affair, that has not, or will not have, any consequence, or result]. (S, O.) [So too ↓ رَدِيفٌ; the phrase ↓ الرَّدِيفُ وَالمَرْدُوفُ meaning The consequence and that of which it is the consequence.] — — The hinder part of anything. (M.) — — The posteriors, or buttocks, (S, M, O, Msb,) or peculiarly, accord. to some, (M,) of a woman: pl. أَرْدَافٌ; (M, Msb;) with which رَوَادِفُ is syn., but [ISd says,] I know not whether it be an extr. pl. of رِدْفٌ, or pl. of ↓ رَادِفَةٌ. (M.) — — رِدْفُ المَلِكِ He who, in the Time of Ignorance, supplied the place of the king, (T, M,) in the management of the affairs of the realm, like the وَزِير in the time of El-Islám, (T,) or like the صَاحِبُ الشُّرْطَةِ in this our age: (M:) in the Time of Ignorance, (S,) he who sat on the right hand of the king, and, when the king drank, drank after him, before others, and, when the king went to war, sat in his place, (S, O, K, *) and was his vicegerent over the people until he returned, and, on the return of the king's army, took the fourth of the spoil: (S, O:) he also rode behind the king upon his horse: (Har p. 321:) pl. أَرْدَافٌ. (T, S, M.) [See also الرِّدَافَةُ.] — — الرِّدْفُ [is also a name of] The bright star [a] on the tail of the constellation الدَّجَاجَة [i. e. Cygnus; which star is also called الذَّنَبُ, and ذَنَبُ الدَّجَاجَةِ]; (Kzw;) a certain star near to النَّسْرُ الوَاقِعُ [or a of Lyra]; (Lth, M, O, K;) and (M) so ↓ الرَّدِيفُ; (S, M, O;) or this is another star near to النسر الواقع. (K.) And رِدْفُ الثُّرَيَّا i. q. الجَوْزَآءُ [i. e. either Orion or Gemini]. (O.) — — Lebeed applies the dual رِدْفَانِ to Two sailors in the hinder part of a ship. (O, K.) رَدَفٌ: see رِدْفٌ, in the former half of the paragraph. بَهْمٌ رَدْفَى Lambs, or kids, brought forth in the خريف [or autumn], and in the صَيْف [meaning spring], in the last part of the period in which sheep, or goats, bring forth. (Ibn-'Abbád, O, K.) رِدَافٌ The place upon which the رَدِيف, or رِدْف rides. (S, M, O, K.) — — See also the next paragraph. رَدِيفٌ One who rides behind another (S, M, O, Msb, K) on the back of the [same] beast; (Msb;) as also ↓ رِدْفٌ (S, M, O, Msb, K) and ↓ مُرْتَدِفٌ: (S, K:) the pl. (M, K) of the first (M) is رُدَافَى, (M, K, [in my copy of the Msb ردفى, which is app. a mistranscription, and there said to be irreg.,]) or the pl. of رَدِيفٌ is رِدَافٌ, (S, [so in both of my copies,]) and رُدَفَآءُ: (M:) and ↓ رُدَافَى is used as a sing., syn. with رَدِيفٌ, (T, K,) accord. to some, (T,) as well as pl. [thereof]: (K:) or it is pl. of رِدْفٌ [q. v.]. (T.) [Hence,] one says, جَاؤُوا رُدَافَى They came following one another. (K.) [Hence,] also, A حَقِيبَة, and the like, that is [conveyed] behind a man; [i. e. a bag, or receptacle, in which a man puts his travellingprovisions; and any other thing that is conveyed behind a man on his beast;] and so ↓ رِدْفٌ. (M.) — — See also رِدْفٌ, in two places. — — Also A star rising in the east, when its opposite star is setting in the west. (S, O, K.) And (K) A star facing a rising star: (Lth, M, O, * K:) used in this sense by Ru-beh; who terms the rising star رَاكِبُ المِقْدَارِ. (Lth, M.) — — Also One who brings his arrow after the winning of one of the players at the game called المَيْسِر, or of two of them, and asks them to insert his arrow among theirs: (O, K:) or ↓ رِدَافٌ [so in the M accord. to the TT, but app. a mistranscription,] signifies one who brings his arrow after they have divided among themselves the slaughtered camel, and who is not turned back by them disappointed, but is assigned by them a portion of what has become their shares. (M.) الرِّدَافَةُ The function of the رِدْف of a king, (S, O, K,) in the Time of Ignorance: (S: [see رِدْفٌ:]) a term similar to الخِلَافَةُ: (K:) it pertained to the Benoo-Yarbooa, in that time; because there were not among the Arabs any who waged war more than they did against the kings of El- Heereh, who therefore made peace with them on the condition that the ردافة should be assigned to them and that they should abstain from waging war against the people of El-'Irák: (S, O:) it was of two kinds; one being the riding behind the king upon his horse; and the other, what has been explained above, as from the S, voce رِدْفٌ. (Har p. 321.) رُدَافَى: see رَدِيفٌ [of which it is said to be a syn. and also a pl., or pl. of رِدْفٌ, q. v.]. الرَّادِفَةُ, in the Kur lxxix. 7, means The second blast [of the horn on the day of resurrection]: (S, O, Bd, Jel, and K in art. رجف:) or the heaven, and the stars, which shall be cleft and scattered. (Bd.) [See also الرَّاجِفَةُ.] — — See also رِدْفٌ. — — رَوَادِفُ is pl. of رَادِفَةٌ and of ↓ رَادُوفٌ. (K.) It signifies The [shoots that are termed] رَوَاكِيب [pl. of رَاكُوبٌ q. v. voce. رَاكِبٌ] of the palm-tree. (S, O, K.) And Streaks [or layers] of fat, overlying one another, in the hinder part of a camel's hump: those in the fore part are called رَوَاكِبُ. (O * and K * in the present art., and A and K and TA in art. ركب.) رَادُوفٌ: see the next preceding paragraph. [المَرْدُوفُ as opposed to الرَّدِيفُ: see رِدْفٌ.] مُرَادِفُ لَفْظٍ, in the conventional language of lexicology, A synonym of a word or

expression. (Mz, 27th نوع.) [See 3, last signification: and see also مُتَرَادِفٌ.] مُرْتَدِفٌ: see رَدِيفٌ, first sentence. مُتَرَادِفٌ, as a conventional term in lexicology, Synonymous: you say أَلْفَاظٌ مُتَرَادِفَةٌ synonymous words or expressions. (Mz, 27th نوع.) [Loosely explained in the K by the words أَنْ يَكُونَ اسْمًا لِشَىْءٍ وَاحِدٍ, meaning significant of one thing; which is the contr. of مُشْتَرَكٌ, i. e. " homonymous: " and in like manner, المُتَرَادِفَةُ is expl. in the O, ان تكون أَسْمَآءً لشىءٍ واحدٍ; and is said to be post-classical.] مُتَرَادِفَاتٌ [its pl. when used as a subst.] signifies Synonyms; i. e. single, or simple, words denoting the same thing considered in one and the same respect or light: thus the مُتَرَادِفَانِ differ from the noun and the definition [thereof], because these [generally] are not both single words; and from the مُتَبَايِنَانِ [or " two disparates "] such as السَّيْفُ and الصَّارِمُ, because these denote the same thing considered in two different respects, the one in respect of the substance, and the other in respect of the quality: (Fakhred-Deen [Er-Rázee] in the Mz, 27th نوع:) or they may be two simple words, as اللَّيْثُ and الأَسَدُ; and two compound expressions, as, جُلُوسُ اللَّيْثِ and قُعُودُ الأَسَدِ; and a single word and a compound expression, as المُزُّ and الحُلْوُ الحَامِضُ. (Kull p. 130.) [See also مُرَادِفُ لَفْظٍ.] [This art. is wanting in the copies of the L and TA to which I have had access.] ردم 1 رَدَمَ, (S, M, Msb, K,) aor. رَدِمَ, (S, K,) or رَدُمَ, (M, Msb,) inf. n. رَدْمٌ, (Lth, T, S, M, Msb,) He stopped up, or closed, syn. سَدَّ, (Lth, T, S, M, Msb, K,) a door, (Lth, T, M, K,) or a place of entrance, (T,) and a gap, or breach, (Lth, T, S, M, Msb, K,) and the like, (Lth, T, M, Msb,) wholly: (Lth, T, K:) or to the extent of a third thereof: (K:) or it signifies more than سَدَّ; (M, K;) [i. e. he stopped up by putting one thing upon another; as in building up a doorway or the like;] for الرَّدْمُ is " that of which one part is put upon another. " (M.) — — And رَدَمَ, (S, TA,) inf. n. رَدْمٌ; (TA;) and ↓ ردّم, inf. n. تَرْدِيمٌ; (S, TA;) and ↓ تردّم; (S, K, TA;) He patched, or pieced, a garment, or piece of cloth; or patched, or pieced, it in several places. (S, K, TA.) — — And رُدِمَ It (anything) was put, and joined, or sewed, one part to another. (TA.) — رَدَمَ القَوْسَ, (M,) inf. n. رَدْمٌ, He caused the bow to make a sound, [i. e., to twang,] by pulling the string and then letting it go. (M, K. *) And رُدِمَتِ القَوْسُ The bow was so caused to make a sound. (T, M.) — رَدَمَ, aor. يَرْدِمُ, or يَرْدُمُ, with damm, (accord. to different copies of the S, [in one copy رَدُمَ, with damm, which is a mistake,]) inf. n. رُدَامٌ; (S, K; *) or رَدَمَ, said of a camel, and of an ass, aor. يَرْدِمُ, (M,) inf. n. رَدْمٌ, (M, K, *) and رُدَامٌ is the subst.; or رَدَمَ بِهَا, inf. n. رَدْمٌ, used in a general manner; (M;) He broke wind, with a sound. (S, M, K. *) — See also 4, in two places. 2 رَدَّمَ see 1. — — [Hence,] ردّم كَلَامَهُ, and ↓ تردّم [i. e. تردّم كلامه] (tropical:) He considered repeatedly his saying, or speech, so as to rectify it, and repair what was defective thereof. (TA.) — See also 5. 4 أَرْدَمَتِ الحُمَّى The fever continued, or was continuous; (T, S, M, K;) as also ↓ رَدَمَت: and in like manner one says of the سَحَاب [or clouds]; and of the وِرْد [or coming to water, or company of men &c. coming to water, &c.]. (K.) You say, أَرْدَمَتْ عَلَيْهِ الحُمَّى The fever continued upon him: (M:) did not quit him. (T.) And اردم عَلَيْهِ المَرَضُ The disease clave to him. (M.) — — أَرْدَمَتِ الشَّجَرَةُ The tree became green after it had become dry; as also ↓ رَدَمَت. (K.) — اردم البَعِيرَ He felt the camel, to know if he were fat. (K.) 5 تَرَدَّمَ see 1: — — and 2. — — Also تردّم فُلَانًا (tropical:) He sought to find in such a one something that he should be ashamed to expose, or some slip or fault, and obtained a knowledge of the state, or case, in which he was; (K, TA;) as though he imputed some error to him. (TA.) — — And تردّم القَوْمُ الأَرْضَ (assumed tropical:) The people, or party, consumed, or ate, the pasture (مَرْتَع) of the land time after time [or part after part, app. so as to make the ground appear as though it were patched]. (M.) — تردّم also signifies It (a garment, or piece of cloth,) was, or became, old, and worn out, requiring to be patched: (S, K: [see also 8:]) this verb being intrans. as well as trans. (S.) — تردّمت, [or تردّمت عَلَى وَلَدِهَا, as seems to be implied in the K,] She (a camel, M) inclined to, or affected, her young one; (M, K;) [perhaps from رَدَمَ القَوْسَ, because of her yearning cry;] as also ↓ ردّمت عَلَى وَلَدِهَا, inf. n. تَرْدِيمٌ. (K.) — تردّمت الخُصُومَةُ The contention, or altercation, was, or became, far-extending, and long. (K. [See also 4.]) 8 ارتدم, said of a place, [a door, or a place of entrance, a gap, or breach, and the like, (see 1, first sentence,)] It was, or became, stopped up, or closed. (Msb.) — — [And app., said of a garment, or piece of cloth, It was, or became, old, and worn out, and patched, or pieced; or patched, or pieced, in several places: see its part. n., مُرْتَدِمٌ: and see also 5.] — — [Also He put on, or he was, or became, clad with, old and worn-out garments. (Freytag, from the " Deewán el-Hudhaleeyeen. ")] رَدْمٌ is an inf. n. and also a subst. [in the proper sense of this term]: (S, M, TA:) as the latter, i. q. سَدٌّ (S, K *) or سُدٌّ (M) [as meaning A thing intervening between two other things, preventing the passage from one to the other; an obstruction; a barrier; any building with which a place is obstructed]; a meaning erroneously assigned in the B to رَدَمٌ: (TA:) or a thing of which one part is put upon another: (M:) a rampart, or fortified barrier: it is larger than a سدّ; and is [said to be] from ثَوْبٌ مُرَدَّمٌ meaning " [a garment, or piece of cloth,] having patches upon patches: " (Bd in xviii. 94:) and signifies also anything having parts put, and joined or sewed, one upon another: (M:) pl. رُدُومٌ. (M, K.) الرَّدْمُ also signifies particularly The rampart (السُّدُّ, M, or السَّدُّ, K) that is between us [meaning the people of the territory of the Muslims] and Yájooj and Májooj [or Gog and Magog]: (M, K, * TA:) mentioned in the Kur xviii. 94. (TA.) And What falls, [and lies in a heap, one part upon another,] of a wall in a state of demolition. (M, K.) — Also A sound, (M, K,) in a general sense: (K:) or particularly the sound [or twang] of a bow. (M, K.) — — And An emission of wind from the anus, with a sound; (M, K;) as also ↓ رُدَامٌ: (S, K:) or this is a subst. from رَدَمَ said of a camel, and of an ass, meaning " he broke wind with a sound. " (M.) — — And, applied to a man, (M,) (assumed tropical:) One in whom is no good; and so ↓ رُدَامٌ, (M, K,) and ↓ مِرْدَامٌ. (K.) رُدَامٌ: see the next preceding paragraph, last two sentences. [رَدُومٌ One who often breaks wind, with a sound: used in this sense by Jereer. (Freytag.)] رَدِيمٌ An old, and worn-out, garment, or piece of cloth: (T, S, K:) and a garment, or piece of cloth, patched, or pieced; or patched, or pieced, in several places; (S;) and so ↓ مُرَدَّمٌ; (Lth, T, S, K;) like مُلَدَّمٌ: (Lth, T:) or ↓ مُرَدَّمٌ signifies having patches upon patches: (Bd in xviii. 94:) or this last, and ↓ مُرْتَدِمٌ and ↓ مُتَرَدِّمٌ, a garment, or piece of cloth, old, and worn-out, and patched, or pieced, or patched or pieced in several places: (M:) or ↓ مُتَرَدِّمٌ, a garment, or piece of cloth, old, and worn out, requiring to be patched: (S:) the pl. of رَدِيمٌ is رُدُمٌ. (Lth, T, K.) رَدِيمَةٌ [in some copies of the K رَدِيمَانِ, which, as is said in the TA, is a mistranscription,] Two garments, or pieces of cloth, that are sewed together; (M, K;) like what is called لِفَاقٌ; (M, TA;) in the copies of the K, erroneously, لِفَاف: (TA:) pl. رُدُمٌ, (M, K, [in a copy of the M, accord. to the TA, رُدُوم,]) as though the ة [in the sing.] were imagined to be rejected. (M.) حُمَّى مُرْدِمٌ, (S, M,) and سَحَابٌ مُرْدِمٌ, (S,) and وِرْدٌ مُرْدِمٌ, (TA,) [A fever, and clouds, and a coming to water, or a company of men &c. coming to water, &c.,] continuing, or continuous. (S, M, TA.) مُرَدَّمٌ: see رَدِيمٌ, in two places. مِرْدَامٌ: see رَدْمٌ, last sentence. مُرْتَدِمٌ: see رَدِيمٌ. مُتَرَدَّمٌ A place, of a garment, or piece of cloth, that is to be patched, or pieced, (T, S, K,) syn. مُتَرَقَّعٌ; and to be repaired, or mended, syn. مُتَصَلَّحٌ. (T.) 'Antarah says, [commencing his mo'allakah,] هَلْ غَادَرَ الشُّعَرَآءُ مِنْ مُتَرَدَّمِ أَمْ هَلْ عَرَفْتَ الدَّارَ بَعْدَ تَوَهُّمِ (T, S, M,) i. e. (assumed tropical:) [Have the poets left any deficiency to be supplied? or,] any discourse to be annexed to other discourse? meaning, they

have preceded me in saying, and left no say for a sayer [after them]: (M:) or have the poets left any place to be patched, or pieced, which they have not patched, or pieced, and repaired? meaning, the former has not left for the latter anything respecting which to mould his verses; i. e. poets have preceded me not leaving for me any place that I may patch, or piece, nor any place that I may repair: then he digresses, and says, address- ing himself, [Nay but I have somewhat to say:] hast thou known the abode of thy beloved, 'Ableh, after thy doubting respecting it? (EM pp. 219 — 220.) مُتَرَدَّمٌ: see رَدِيمٌ, in two places. 1 ردن رَدَنَتْ [رَدَقْنَ], aor. app. رَدُنَ, but accord. to Freytag رَدِنَ, inf. n. رَدْنٌ, She (a woman) spun thread with the مِرْدَن: see رَدَنٌ:] الرَّدْنُ and الغَزْلُ are nearly the same [in meaning]. (Ham p. 218. [Hence مَرْدُونٌ applied to spun thread.]) — — [And app. She wove a garment, or piece of cloth, with spun thread such as is termed مَرْدُونٌ, or رَدَنٌ: whence مَرْدُونٌ applied to such a garment, or piece of cloth.] — — The vulgar say of him who is drowsing, drowsy, or heavy with sleep, عَيْنُهُ تردنُ وَتَغْزِلُ [perhaps تَرْدِنُ, to assimilate it to تَغْزِلُ, app. meaning (assumed tropical:) His eye blinks, twinkles, or moves its lids to and for; like the hand that spins thread in two different directions, or that throws the shuttle to and fro]. (Ham ubi suprà.) — — And رَدَنْتُ المَتَاعَ, (S,) aor. رَدُنَ, (JM, PS,) inf. n. رَدْنٌ, (S, K,) I put the goods, household-goods, or commodities, one upon another; or put them, or set them, together, in regular order, or piled up. (S, K.) — رَدْنٌ also signifies The making, or causing, to smoke. (K.) You say, رَدَنَ النَّارَ, aor. رَدِنَ, inf. n. رَدْنٌ, He made, or caused, the fire to smoke. (TK.) — رَدِنَ جِلْدُهُ, (S, K, *) aor. رَدَنَ, inf. n. رَدَنٌ, (S,) His skin became contracted, shrunk, or wrinkled. (S, K. *) 2 رَدَّنَ see what next follows. 4 اردن القَمِيصَ He put, or made, a رُدْن [q. v.] to the shirt; as also ↓ ردّنهُ, (S, K,) inf. n. تَرْدِينٌ: (S:) or he put, or made, أَرْدَان [pl. of رُدْن] to the shirt. (M.) — اردنت عَلَيْهِ الحُمَّى i. q. اردمت [i. e. The fever continued upon him]. (S: in some copies of which, as in the TA, عليه is omitted.) 8 ارتدنت She (a woman, TA) took to herself, or made, a مِرْدَن [q. v.], (K, TA,) for spinning. (TA.) Q. Q. 1 رَوْدَنَ, (K,) inf. n. رَوْدَنَةٌ, (TA,) He was, or became, fatigued, tired, weary, or jaded, (K, TA,) and weak, or feeble. (TA.) رَدْنٌ The sound of the falling [or clashing] of weapons, one upon another. (S, K.) رُدْنٌ The base (أَصْل) of the sleeve: (S, K:) [app. meaning the part thereof that is next to the shoulder: but see what follows:] the fore part of the sleeve of the shirt: (M:) or the lower part thereof: (M, and Har pp. 149 and 390:) or the sleeve altogether: (M:) and it may tropically mean the whole garment: (Har p. 390:) pl. أَرْدَانٌ. (S, M, K. [In the TA is added, and اردنة; as though another pl. were أَرْدِنَةٌ: but I think that this is a mistake, originating in a copy of the M; for, immediately after أَرْدَانٌ, in the M, is added, وَأَرْدَنَهُ جَعَلَ لَهُ أَرْدَانًا; and I suspect that in some copy thereof, واردنه has been inadvertently written twice.]) You say قَمِيصٌ وَاسِعُ الرُّدْنِ [A shirt wide in the ردن]. (S.) — — [Hence,] one says, هُوَ دَنِسُ الأَرْدَانِ (tropical:) [meaning He is foul in character, conduct, or the like; for it is tropical]. (A in art. دنس. [See, there, other similar phrases.]) — See also رُدَيْنِيٌّ. — [Also pl. of أَرْدَنُ, q. v.] رَدَنٌ Spun thread: (Sh, T, S, K:) or spun thread that is not even: (T:) or thread spun [by moving the hand] forwards [upon the spindle against the thigh]: or spun thread that is مَنْكُوس [i. e. twisted in a manner the reverse of that which is usual: see شَزْرٌ]: thread spun with the مِرْدَن. (M. [See مَرْدُونٌ.]) — — And [Cloth of the kind termed] خَزّ: (AA, T, S, M, K, and Ham p. 218:) or yellow خَزّ: (AA, T:) or what is woven from what women spin with the مِرْدَن (مما تردنه النساء): (Ham ubi suprà: [see, again, مَرْدُونٌ:]) or silk; i. q. قَزٌّ; (M;) or حَرِيرٌ. (TA.) — — And The [membrane called] غِرْس [q. v.] that comes forth with the young (S, K, TA) from the belly of its mother. (TA.) The Arabs say, هٰذَا مِدْرَعُ الرَّدَنِ [This is the غِرْس]. (S, TA.) — — See also رَادِنٌ. رُمْحٌ رُدَيْنِيٌّ [meaning A well-straightened spear; lit. a spear of Rudeyneh]: and قَنَاةٌ رُدَيْنِيَّةٌ [the same, or a well-straightened spear-shaft]: (S:) and رِمَاحٌ رُدَيْنِيَّةٌ [well-straightened spears]: (M:) accord. to their [the Arabs'] assertion, (S,) so called in relation to a woman named Rudeyneh, (S, M,) wife of Es-Semharee [or Semhar]; both of whom used to straighten spears, or spear-shafts, in Khatt-Hejer: and some say ↓ خَطِّيَّةٌ رُدْنٌ [wellstraightened spears of El-Khatt], and رِمَاحٌ رُدْنٌ. (S.) [See an ex. in a verse cited in art. ذوق, 6th conj.] رَادِنٌ Saffron; (S, K;) as also ↓ رَدَنٌ. (Sgh, TA in art. شعر.) أَحْمَرُ رَادِنِيٌّ A camel, (As, T,) or a thing, (S,) of which the redness is mixed with yellowness, (As, T, S, K,) like وَرْس [q. v.]: (As, T:) hence the epithet رَادِنِيٌّ is applied to a he-camel, (S, TA,) and with ة to a she-camel: (As, T, S:) or رَادِنِيٌّ is applied to a he-camel as meaning having crisp, or curly, fur, of generous race, (Lth, T, M,) beautiful, (Lth, T,) and inclining a little to blackness: (Lth, T, M:) or intensely red; (TA, and Ham p. 218;) or it has this meaning also: (M:) or between yellow and red: accord. to some, from رَادِنٌ signifying " saffron; " (Ham ubi suprà;) but As says, I know not in relation to what thing the camel is called by this epithet. (M.) They said also أَرْمَكُ رَادِنِيٌّ [i. e. Intensely dun or brown or dusky &c.]; to denote intensiveness; like as they said أَبْيَضُ نَاصِعٌ. (IAar, M.) أَرْدَنُ [or خَزٌّ أَرْدَنُ] A sort of [cloth of the kind termed] خَزّ, (S, K,) red: (S:) [pl. رُدْنٌ:] and [hence] ثِيَابٌ رُدْنٌ Red garments or cloths. (So in one of my copies of the S.) أُرْدُنٌّ, (ISK, T, S, M, and so in some copies of the K,) in some of the copies of the K erroneously said to be with the ر musheddedeh, (TA,) [in the CK with the د, which is also a mistake,] A drowsiness, or dozing: (S, K:) or an overpowering drowsiness or dozing: a poet uses the phrase نَعْسَةٌ أُرْدُنٌّ: (ISk, T:) or this means an intense drowsiness or dozing: (M:) Yákoot says that it appears to signify intenseness and an overpowering, because there is no meaning in one's saying نَعْسَةٌ نَعْسَةٌ. (TA.) It is a word of which no verb has been heard. (S.) Hence, accord. to ISK, الأُرْدُنُّ as the name of a certain province; (T;) a province of Syria, (S, K,) and a river thereof [i. e. the Jordan]; (S;) also without teshdeed. (TA.) مُرْدِنٌ Dark; (S, M, K;) applied to night. (M.) — — Also, applied to sweat, Stinking: (K:) or, thus applied, that wets all the skin: (M:) [or] ↓ مَرْدُونٌ has the latter meaning, thus applied. (T.) مِرْدَنٌ A spindle (S, M, K) with which [the thread termed] رَدَن is spun: (M, TA:) pl. مَرَادِنُ. (TA.) مَرْدُونٌ is applied as an epithet to غَزْل [i. e. spun thread, meaning Spun with the مِرْدَن: see also رَدَنٌ]. (M.) — — Also to a garment, or piece of cloth, (M,) meaning Woven (Sh, T, M) with spun thread that is مَرْدُون. (M.) Aboo-Duwád El-Iyádee says, أَسْأَدَتْ لَيْلَةً وَيَوْمًا فَلَمَّا دَخَلَتْ فِى مُسَرْبَخٍ مَرْدُونِ [She (app. referring to a camel) hastened in her journey, or journeyed on without stopping to rest, a night and a day; and when she entered a desert, or waterless desert, far-extending, wide, or spacious, woven with the mirage, or overspread by a rippling mirage resembling a web: or they (i. e. camels) hastened &c.]: Sh says that مَرْدُون signifies woven: and the poet means, by مسربخ مردون, a tract of land in which was the mirage: (T:) or مردون here means woven with the mirage: (TA in art. سربخ:) or, as some say, by مردون he means مَرْدُوم, [app. as signifying conjoined, so as to be uninterrupted, (see رَدَمَ,)] and has changed the م into ن; and مسربخ means wide, or spacious: (T:) or مردون signifies مَوْصُول [which has the meaning that I have assigned above to مردوم]: (T, K:) so some say. (T.) — — See also مُرْدِنٌ. 1 ردو رَدَا aor. يَرْدُو said of a horse: see 1 in art. ردى. — — And رَدَاهُ بِحَجَرٍ, aor. يَرْدُوهُ, inf. n. رَدْوٌ: see 1 in art. ردى. 3 راداهُ, said to be formed by transposition

from رَاوَدَهُ, [and therefore it should properly be mentioned in this art.,] is explained in art. ردى 1 رَدِىَ aor. يَرْدَى, inf. n. رَدًى, He (a man, TA) perished. (S, M, Msb, K.) [See an ex. in the Kur xx. 17.] — — And رَدِىَ (AZ, T, M, and so in a copy of the S,) aor. يَرْدَى, (AZ, T,) inf. n. رَدًى; (M;) or رَدَى; (K, and so in copies of the S;) or both of these verbs; aor. of the latter يَرْدِى; (TA;) and ↓ تردّى; (S, M, K;) He fell into a well: (AZ, * T, * S, K:) or he tumbled down into a deep hollow, or cavity, or pit: (M:) or ↓ the last of these verbs has this meaning: (Lth, T:) or it signifies he fell into a deep hollow, or cavity, or pit: (Msb:) or he tumbled down (S) from a mountain; (AZ, T, S;) and so the first, or second: (S:) and ↓ تردّى signifies he fell from a mountain and died. (TA.) إِذَا ↓ تَرَدَّى, in the Kur [xcii. 11], means When he falls into the abyss of the fire [of Hell]: (T, * TA:) or into the cavity of the grave: or into the lowest depth of Hell: or when he perishes: (Bd:) or when he dies. (T.) — — And رَدَى He (a man) went away. (K.) You say, مَا أَدْرِى أَيْنَ رَدَى I know not whither he went away, or has gone away. (S.) — رَدَاهُ, (S, M, K,) aor. يَرْدِى, (M,) inf. n. رَدْىٌ, (TK,) He broke it; (M, K;) namely, a thing with a stone: (M:) or he beat it, [or battered it,] namely, a stone with a piece of rock, or with a pickaxe, in order to break it. (S.) — — And He dashed himself against him, or knocked against him, (S, K, TA,) like as the pickaxe knocks against the stone. (TA.) — — And رَدَاهُ بِحَجَرٍ, (T, K,) or بِحِجَارَةٍ, (S,) aor. يَرْدِى, inf. n. رَدْىٌ; (T;) and رَدَاهُ بِحَجَرٍ, (K and TA in art. ردو,) aor. يَرْدُو, inf. n. رَدْوٌ, (TA,) with و for the final radical; (K, TA;) [like رَدَأَهُ, and دَرَأَهُ;] He threw at him, or threw at him and hit him, with a stone, or stones. (T, S, M.) [It is also said in the T, with reference to مِرْدَاةٌ, as signifying a large stone with which other stones are beaten, or battered, الرَّدْىُ إِنَّمَا هُوَ رَفْعٌ بِهَا وَرَمْىٌ بِهَا; but I think that رَفْعٌ is a mistranscription for دَفْعٌ; and that the meaning intended to be expressed by these words is, that رَدْىٌ signifies The thrusting with a مِرْدَاة; and the throwing it, or with it.] — — [Hence, app.,] رَدَى said of a horse, (As, ISk, T, S, M, K,) aor. يَرْدِى, (As, ISk, T, S, K,) inf. n. رَدْىٌ and رَدَيَانٌ; (ISk, S, M, K;) and رَدَا, (K and TA in art. ردو, [in the CK, و is omitted before the word لُغَةٌ in that art.,]) aor. يَرْدُو; (TA;) [and, accord. to Freytag, ↓ ارتدى is used in the same sense by Jereer;] He beat, or battered, the ground, (رَجَمَ الأَرْضَ, As, ISk, T, S, ISk, T, S, M, K,) with his hoofs, (M, K, TA,) in running, (As, T,) or in going along, and in running, (M,) or in going a pace between running and vehement walking: (ISk, S:) or رَدَيَانٌ signifies the same as تَقْرِيبٌ: (AZ, T, M: [see 2 in art. قرب:]) or it is [a manner of going] between running and walking: (K:) or the running (T, S, M) of the horse (T) or of the ass (S, M) between his آرِىّ [or place of confinement, or the loop to which he is tied,] and his مُتَمَعَّك [or place of rolling upon the ground]; (T, S, M;) thus explained by El-Munteji' Ibn-Nebhán, (T, S,) to As. (S.) In the K, رَجَمَتْ is erroneously put for رَجَمَ; being app. taken from the M, in which it refers to horses; [not to a single horse;] as does also the pronoun in بِحَوَافِرِهَا, in the same portion of the passage in the K and in the M. (TA.) Accord. to AZ, this is from رَدَيَانُ الجَوَارِى, explained in what follows. (Ham p. 221.) — — You say, رَدَتِ الجَارِيَةُ The girl raised one leg and went along upon the other, in play; (K, TA;) and so ↓ اِرْتَدَت: (TA:) and الجَوَارِى يُرْدِينَ, inf. n. رَدَيَانٌ; (M;) or ↓ يَرْتَدِينَ; (T;) the girls played, (T, M,) raising one leg, (M,) or one of them raising one leg, (T,) and going along upon the other: (T, M:) or رَدَيَانُ الجَوَارِى signifies the girls' playing in which one of them raises one leg and steps with the other two steps, and then puts it down and raises the other, doing thus several times. (AZ, Ham p. 221.) And رَدَى الغُلَامُ The boy raised one leg and leaped, or jumped, [or hopped,] with the other. (S.) And رَدَى الغُرَابُ, (M, K,) aor. يَرْدِى, (T,) The crow, or raven, raised one leg and hopped on the other; or leaped along. (T, M, K.) — رَدَتْ غَنَمِى My sheep, or goats, increased, or exceeded; as also ↓ أَرْدَتْ. (Fr, M, K.) — — And رَدَيْتُ عَلَى الشَّىْءِ and ↓ ارديت I exceeded the thing. (M.) And عَلَى غَيْرِهِ ↓ اردى It exceeded another thing; as also اردأ [q. v.] (M in art. ردأ.) And رَدَيْتُ عَلَى الخَمْسِينَ, (S, M, *) and الثَّمَانِينَ, (M,) and ↓ ارديت, (S,) I exceeded [the age of fifty, and eighty]. (S, M. *) 2 ردّاهُ, (Msb, K,) inf. n. تَرْدِيَةٌ, (Msb,) He made him to fall, or threw him down, (Msb, K,) into a deep hollow, or cavity, or pit, (Msb,) or into a well; as also ↓ ارداهُ. (K.) He (God) overthrew him; as also ↓ ارداهُ. (M.) — رَدَّيْتُهُ, inf. n. as above, I clad him with a رِدَآء [q. v.]. (S.) 3 رَادَيْتُ عَنِ القَوْمِ, (S, K. *) inf. n. مُرَادَاةٌ, (S,) I contended in throwing stones in defence of the people, or party. (S, K. *) — راداهُ, (T, S, M, K,) inf. n. as above, (TA,) is also syn. with رَاوَدَهُ [He endeavoured to turn him; or to turn him by blandishment, or by deceitful arts; or to entice him to turn]; (S, M, K;) formed from the latter by transposition; (S;) or دَاوَرَهُ [which means the same]; عَلَى الأَمْرِ [to the thing, or affair]: (T as on the authority of A 'Obeyd:) and دَارَاهُ [which means the same; or he treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; or he deceived, deluded, beguiled, circumvented, or outwitted, him; or endeavoured, or desired, to do so]; (S, M, K; the first as on the authority of A 'Obeyd;) or, accord. to AA, i. q. دَاجَاهُ and دَالَاهُ and فَانَاهُ [all of which are syn. with دَارَاهُ]. (T.) 4 ارداهُ He (i. e. God, M, or another, S, M *) caused him to perish; or destroyed him. (S, M, K.) Hence, (M,) in the Kur [xxxvii. 54], إِنْ كِدْتَ لَتُرْدِينِ Verily thou almost causedst me to perish, or destroyedst me. (T, M. *) — — See also 2, in two places. — — Also He made him (i. e. a horse) to go in the manner signified by the verb رَدَى [q. v., meaning, beating, or battering, the ground, &c.]: so accord. to the M and K, except that, in both, the fem. pronoun is used, in the M referring to horses, and in the K improperly referring to a single horse. (TA.) — — See also 1, last four sentences. 5 تردّى: see 1, second and third sentences, in four places. — — He was, or became, overthrown. (M.) — Also, and ↓ ارتدى, He put on, or clad himself with, or wore, a رِدَآء [q. v.]: (S, K: but in the latter the verbs are fem. [as said of a woman]:) or so تردّى بِرِدَآءٍ and بِهِ ↓ ارتدى. (M, Msb.) — — And تردّى بِسَيْفِهِ, and ↓ ارتدى, (assumed tropical:) He hung upon himself his sword, putting its suspensory belt or cord upon his neck or shoulder; syn. تَقَلَّدَهُ. (M.) — — And تردّت الجَارِيَةُ (assumed tropical:) The girl, or young woman, put on, or decked herself with, a وِشَاح [q. v.], which is also called رِدَآء. (T, K.) 8 ارتدى: see 1, in the latter half of the paragraph, in three places. — See also 5, in three places: and see an ex. voce رِدَآءٌ — — [Hence,] اِرْتَدَانِى He carried me, or bore me, upon his shoulder, in the place of the رِدَآء. (Ham p. 471.) رَدًى an inf. n. of رَدِىَ [q. v.]. (S, M, Msb, K.) — Also Excess, redundance, or superfluity; syn. زِيَادَةٌ: so in the saying, مَا بَلَغْتُ رَدَى عَطِيَّتِكَ, i. e. I have not attained to thy excess, &c., in thy gift: and يُعْجِبُنِى رَدَى قَوْلِكَ The excess of thy saying pleases me: and so in the saying of Kutheiyir, لَهُ عَهْدُ وُدٍّ لَمْ يَكَدَّرْ يَزِينُهُ رَدَى قَوْلِ مَعْرُوفٍ حَدِيثٍ وَمُزْمِنِ meaning [He has a covenant of love, or affection, into which he has entered, which has not been sullied, and] which excess of kind speech, on his part, [recent and of long duration,] adorns: (T:) or, [as ISd cites the verse,] قَوْلِ مَعْرُوفٍ ↓ رَدِى &c.: [and he adds,] it is said, in explanation thereof, that رَدِى means زِيَادَة; and I think that it is an inf. n., of the measure فَعِلٌ, like ضَحِكٌ and حَبِقٌ, or a subst. put in the place of an inf. n. (M.) — See also رَدَاةٌ. رَدٍ [originally رَدِىٌ] Perishing; (IAar, T, S, M, K;) applied to a man: fem. رَدِيَةٌ. (S, K.) — See also the next preceding paragraph. رِدْيَةٌ A mode, or manner, of wearing the رِدَآء: (S, M, * Msb: *) like رِكْبَةٌ from الرُّكُوبُ, and جِلْسَةٌ from الجُلُوسُ: (S:) you say, هُوَ حَسَنُ الرِّدْيَةِ [He is comely in respect of the manner of wearing the ردآء] (S, M, Msb.) رَدَاةٌ A rock; or piece of rock; or great mass of stone, or of hard stone: (Fr, T, S, K:) pl. رَدَيَاتٌ (Fr, T) and [coll. gen. n.] ↓ رَدًى. (S, K.) رِدَآءٌ A

certain garment; (S, Msb;) a kind of مِلْحَفَة [or outer wrapping garment], (M, K,) well known; (K;) one of the garments that are not cut and sewed; (Mgh in art. قطع, and MF voce إِزَارٌ;) [being of a single piece;] covering the upper half of the body; or lying upon the shoulders and back; (MF voce إِزَارٌ;) or falling upon the belly and there ending: (TA voce صِفْرٌ:) [a رداء worn by Mohammad, "thrown over the left shoulder and wrapped round the body under the right arm," is described as "four cubits long and two cubits and a span wide:" (Sprenger's Life of Mohammad, Part I, English ed., pp. 86 and 87:)] it is of the masc. gender, and it is not allowable to make it fem.: (IAmb, Msb:) the dual is رِدَاآنِ and رِدَاوَانِ the latter being allowable, (S, Msb,) but the former being preferable: (S:) and the pl. is أَرْدِيَةٌ: (S, M, Msb:) the رِدَآء is also called ↓ رِدَآءَةٌ, (M, K, TA, [in the CK رِداة,]) like as the إِزَار is also called إِزَارَةٌ; (M;) and ↓ مِرْدَاةٌ, (K, TA, in the CK مَرْداة,) of which the pl. is ↓ مَرَادٍ, (TA,) occurring in the saying, مَرَادِىَ الحَرِيرِ ↓ لَا يَرْتَدِى وَلَا يُرَى بِسُدَّةِ الأَمِيرِ إِلَّا لِحَلْبِ الشَّآةِ وَالبَعِيرِ [He will not wear outer wrapping garments of silk, nor will he be seen at the porch of the commander, or prince, unless for the purpose of milking the sheep, or goat, and the camel]; (M, TA;) المَرَادِى meaning الأَرْدِيَة; (M;) but accord. to Th, it has no sing.: (M, TA:) [or] ↓ مَرَادٍ signifies waist-wrappers; syn. أُزُرٌ. (K.) — — Hence, صِفْرُ رِدَائِهَا, in a description of Umm-Zara, in a trad., meaning (assumed tropical:) Lank in her belly; as though her رداء were empty. (TA in art. صفر.) — — And غَمْرُ الرِّدَآءِ (tropical:) Abounding in beneficence. (T, M, K, TA.) And عَيْشٌ غَمْرُ الرِّدَآءِ (tropical:) A life ample, or plentiful, in its means. (TA.) — — And رِدَآءُ الشَّبَابِ (assumed tropical:) The beauty, and softness, tenderness, or delicateness, of youth. (T.) — — And رِدَآءُ الشَّمْسِ (assumed tropical:) The light, (M,) or beauty and light, (T,) of the sun. (T, M.) — — رِدَآءٌ also signifies (assumed tropical:) A sword; (T, M, K;) [ISd says,] I think, as being likened to the garment thus called; (M;) [i. e.] because it is hung, by its suspensory cords, upon the neck and shoulder [like that garment]. (T.) [See also مِرْدًى, near the end of the paragraph.] Mutemmem says, لَقَدْ كَفَّنَ المِنْهَالُ تَحْتَ رِدَائِهِ فَتًى غَيْرَ مِبْطَانِ العَشِيَّاتِ أَرْوَعَا [Verily El-Minhál has shrouded beneath his sword a young man not voracious in the evenings, when the chief meal is eaten, one who excited the admiration of the beholder]: for El-Minhál had slain his [the poet's] brother Málik; and when a man slew another who was a celebrated man, he used to lay his sword upon him, in order that his slayer might be known. (M. [But see, in relation to this verse, a long story in the Ham pp. 370-372.]) And El-Khansà says, جَعَلْتَ رِدَآءَكَ فِيهَا خِمَارَا وَدَاهِيَةٍ جَرَّهَا جَارِمٌ [And in many a calamity which a committer of a crime has brought to pass, thou hast made thy sword to be as a covering to the head]; meaning, thou hast smitten, therein, the necks of thine enemies with thy sword like the خمار [which means a woman's "muffler" and a man's "turban"]. (T.) — — Also (assumed tropical:) A bow; (AAF, M, IAth;) because it is borne upon the shoulder, which is the place of the رداء [properly thus called]. (IAth, TA.) — — And [for the like reason] (assumed tropical:) The [ornament called] وِشَاح [q. v., worn by women]. (T, K.) So in a verse of El-Aashà, cited voce رَقْرَقَ. (T.) — — And (assumed tropical:) A bier; because it is borne upon the place of the رداء [properly thus called, i. e., upon the shoulder]. (Ham p. 471.) — — And (assumed tropical:) Debt; (T, M, K;) because it is [regarded as] a thing that cleaves to the neck of the debtor, like as the رداء [properly thus called] cleaves to the shoulders of the wearer. (T.) You say, هُوَ خَفِيفُ الرِّدَآءِ, meaning (tropical:) He is little burdened in respect of debt: and also, in respect of household. (K, * TA.) [See also an ex. voce نَسَآءٌ.] — — Also (assumed tropical:) Intelligence: — — and (assumed tropical:) ignorance: (M, K:) both on the authority of IAar: (M:) — — he says also that it means (assumed tropical:) anything that is the pride, or ornament, of a person; (T, M;) even, (M,) for instance, one's house, and one's father; (T, M;) or one's house and one's beast; (so in the TA;) each of these, he says, is one's رداء [or (assumed tropical:) pride]: (T:) thus, (M,) it is (assumed tropical:) a thing that graces: and (assumed tropical:) a thing that disgraces: (M, K:) so that it has two contr. meanings: thus in the K, referring to the meanings of "intelligence" and "ignorance:" but this requires consideration. (TA.) رِدَآءَةٌ: see the next preceding paragraph, first signification. رَدِىٌّ: see رَدِىْءٌ, in art. ردأ. الرَّادِى The lion; (K;) because he dashes himself (يَرْدِى i. e. يَصْدِمُ) [against his prey]. (TA.) مِرْدًى A stone that is thrown; (S, K;) as also ↓ مِرْدَاةٌ: (T, S:) or a piece of rock with which date-stones are broken: (Ham p. 417:) and accord. to ISk, ↓ the latter signifies a piece of rock with which stones are broken, (S,) or with which one breaks [anything]: (M:) or a stone which the strong man can hardly, or not at all, lift with his hands; [like مِرْدَأَةٌ; (TA in art. ردأ;)] with which stones are broken; and with which they beat and soften a rugged place that they hollow out; and with which the hole of the [lizard called] ضَبّ is broken, or battered, when it is among large stones (فِى قَلَعَةٍ [i. e. فى قلعة]), which قلعة it softens and demolishes: (En-Nadr, T:) the same word (مرداة) also signifies the stone, (T,) or the piece of rock, (M,) by means of which the ضَبّ is guided to its hole: (T, M:) [and accord. to Golius, on the authority of Meyd and the Mirkát el-Loghah, the upper mill-stone:] the pl. of مِرْدَاةٌ is ↓ مَرَادٍ: (T:) and this pl. is [also] syn. with مَرَامٍ [app. as pl. of مِرْمَاةٌ, and meaning the arrows thus called; or any missiles]. (M.) Hence the prov., ↓ عِنْدَ جُحْرِ كُلِّ ضَبٍّ مِرْدَاتُهُ [Near by the hole of every dabb is its stone that is to be thrown at it, or its stone by means of which it guides itself to that hole]; applied to a thing that is near at hand, having no obstacle in the way to it; for the dabb will not be guided to its hole, when it goes forth from it and returns to it, except by means of a stone which it places as a mark to point out its hole: (T:) or كُلُّ ضَبٍّ عِنْدَهُ مِرْدَاتُهُ ↓ (S, M, Meyd) i. e. Every dabb has near by it its stone that is to be thrown at it; (S, * Meyd;) for the dabb has little knowledge, therefore it prepares not its hole save by a stone that may be a mark thereof, so that he who seeks it finds the stone that is to be thrown at the dabb near to it; therefore the prov. means that thou shouldst not feel secure from accidents, because calamities are prepared with every time, or period; and it is applied to him who exposes himself to destruction. (Meyd.) Hence also, i. e. from مِرْدًى in the first of the senses assigned to it above, (S,) or in the second of those senses, (Ham p. 417,) said of a courageous man, إِنَّهُ لَمِرْدَى حُرُوبٍ (assumed tropical:) [Verily he is like the missile of wars]; (S;) or فُلَانٌ مِرْدَى الحُرُوبِ (assumed tropical:) [Such a one is like the crushing stone of the wars]; or مِرْدَى الخُصُومِ, i. e. (assumed tropical:) he whom they throw against the antagonists and who crushes them: (Ham ubi suprà:) and هُمْ مَرَادِى الحُرُوبِ [مَرَادٍ being pl. of مِرْدًى, as well as of مِرْدَاةٌ:] (S:) and فُلَانٌ مِرْدَى خُصُومَةٍ وَحَرْبٍ (assumed tropical:) Such a one is very patient in the endurance of contention and war. (M.) مِرْدًى is also used as meaning (assumed tropical:) A horse hard like the stone thus called; thus in a verse of 'Antarah: or it there means a horse that runs swiftly; from الرَّدَيَانُ [an inf. n. of رَدَى, q. v.]: or it is from الرَّدَى [inf. n. of رَدِىَ, and syn. therewith], meaning perdition: or it means, in that verse, [like رِدَآءٌ,] a sword, [as being an instrument of perdition,] from الرَّدَى. (Ham p. 207.) ↓ مِرْدَاةٌ, also, (S,) or نَاقَةٌ مِرْدَاةٌ, (TA,) is used as meaning (assumed tropical:) A she-camel like the stone thus called

in hardness. (S, TA.) And ↓ مَرَادٍ [as pl. of مِرْدًى or of مِرْدَاةٌ] means also (assumed tropical:) The legs of camels, (Lth, T, M, K,) and of the elephant (Lth, T, K) or of elephants; as being likened to the stones thus called; (M, TA;) or because of their heaviness, and vehemence of tread. (T, TA.) — — Also مِرْدًى, (so in the S,) or ↓ مُرْدِىٌّ, with damm [to the ل] and with shedd [to the ى], (K,) A pole with which a ship, or boat, is propelled, (S, K,) being in the hand of the sailor: (S:) pl. [of the former] مَرَادٍ, (S,) or [of the latter] مَرَادِىُّ: (K:) in the dial. of the vulgar مِدْرى [pronounced by them مِدْرَى, without tenween, or مِدْرًا, for مِدْرًا]; pl., with the art., المَدَارِى [and vulgarly pronounced مَدَارى also without the art.]. (TA.) مِرْدَاةٌ, and its pl. مَرَادٍ (which is also pl. of مِرْدًى): see the next preceding paragraph, in seven places: — — and see also رِدَاءٌ, in three places. مُرْدِىٌّ: see مِرْدًى, last sentence. اِمْرَأَةٌ هَيْفَاءُ المُرَدَّى A woman lank, or slender, in the place of the [ornament called] وِشَاح [q. v.]. (T.) المُتَرَدِّيَةُ, in the Kur v. 4, means That which falls from a mountain, or into a well, or from an elevated place, and dies. (T.) The sheep or goat thus termed is forbidden [to be eaten] because it has died without having been slaughtered according to the law. (Msb.) رذ 1 رَذف3 see what next follows. 4 ارذت السَّمَآءُ, (T, S, M, A, K,) inf. n. إِرْذَاذٌ; (T, TA;) and ↓ رَذَّت, (A, K,) inf. n. رَذَاذٌ, (TA,) or رُذَاذٌ; (so in the TT as from the T;) The sky rained, or let fall, such rain as is termed رَذَاذ [explained below]. (T, S, M, A, K.) And بَاتَتِ السَّمَآءُ تُرِذُّنَا The sky during the night rained upon us, or let fall upon us, such rain as is so termed. (A.) — — [Hence,] ارذ السِّقَآءُ, (inf. n. as above, T,) (tropical:) The water-skin, or milk-skin, exuded, or let flow, what was in it. (T, A, L, K.) And ارذت الشَّجَّة (tropical:) The wound in the head flowed with what was in it. (T, A, L, K.) And ارذت العَيْنُ بِمَائِهَا (tropical:) The eye flowed with its water. (T, A, L.) رَذَذٌ: see what next follows. رَذَاذٌ, (T, S, M, A, L, K,) and by poetic license ↓ رَذَذٌ, (M, L,) Weak [or drizzling] rain, (S, M, L, K,) but exceeding what is termed قِطْقِط: (S, L:) or fine rain, but exceeding what is termed طَلّ: (A:) or the lightest of rain except what is termed طَلّ: (As, T:) or, accord. to El-Khattábee, and Suh in the R, rain more than what is termed طَشّ and بَغْش, but a little less strong than what is termed طَلّ, or like this last: (MF, TA:) or still, continuous rain, consisting of small drops, resembling dust: or such as is after [app. meaning more than] what is termed طَلّ: (M, L, K:) n. un. رَذَاذَةٌ. (M.) To such rain, the poet Bakhdaj, using the abbreviated form of the word, likens some of his verses; not as meaning weak, but as meaning continuous, or uninterrupted, and unruffled; while he likens others of his verses to rain such as is termed وَابِل. (M.) One says, يَوْمُنَا يَوْمُ رَذَاذٍ وَسُرُورٍ وَالْتِذَاذٍ [Our day is a day of fine rain, &c., and of happiness, and of delectation]. (A.) — — Hence, (assumed tropical:) A little wealth or property. (Har p. 57.) One says, نَحْنُ نَرْضَى بِرَذَاذِ نَيْلِكَ وَرَشَاشِ سَيْلِكَ (tropical:) [We are content with a little of what is obtained of thy bounty, and with the sprinkling of thy torrent of munificence]. (A.) أَرْضٌ مُرَذٌّ عَلَيْهَا (As, A 'Obeyd, S, M, K) and ارض مُرَذَّةٌ (Ks, T, S, M) and ↓ مَرْذُوذَةٌ, (Th, M, K,) or the second and third of these are not allowable, but only the first is, (As, A 'Obeyd, S, M,) Land upon which has fallen rain such as is termed رَذَاذ. (As, A 'Obeyd, T, S, M, K.) مُرِذٌّ A sky (سَمَآءٌ) raining, or letting fall, such rain as is termed رَذَاذ; and so مُرِذَّةٌ. (A, TA.) One says, السَّمَآءُ مُرِذٌّ وَالسَّمَاعُ مُلِذٌّ فَهَلْ أَنْتَ إِلَيْنَا مُغِذٌّ [The sky is raining a fine rain, and what is being heard is delighting: art thou, then, coming to us quickly?]: meaning what is heard of discourse, or narration, and of science; not of singing. (A.) — — [Hence,] (tropical:) A day in which is rain such as is termed رَذَاذ. (Lth, El-Umawee, T, S, A, K.) And (tropical:) A water-skin, or milk-skin, exuding, or letting flow, what is in it. (A, TA.) And (assumed tropical:) Anything flowing. (T.) أَرْضٌ مَرْذُوذَةٌ: see مُرِذٌّ. رذل 1 رَذُلَ, (T, S, M, Msb, K,) aor. رَذُلَ, (T, S, K,) inf. n. رَذَالَةٌ (T, S, M, Msb, K) and رُذُولَةٌ; (S, M, Msb, K;) and رَذِلَ, aor. رَذَلَ; (Sgh, K;) He (a man) was, or became, low, base, vile, mean, or contemptible; (T, S, M, K;) in his aspect, and in his states, or circumstances: (T:) or it (a thing, M, Msb, K, of any kind, M, K) was, or became, bad, corrupt, vile, base, abominable, or disapproved. (M, Msb, K.) — رَذَلَهُ, (S, M, K,) aor. رَذُلَ, inf. n. رَذْلٌ; (M, TA;) and ↓ ارذلهُ; (S, K;) He made, or pronounced, him (a man) to be low, base, vile, mean, or contemptible: (S, * M, K, * TA:) or he made, or pronounced, it (a thing of any kind) to be bad, corrupt, vile, base, abominable, or disapproved. (M, K. *) You say, ↓ ارذل دَرَاهِمَ, (T,) or مِنْ دَرَاهِمِى كَذَا, (TA,) He (a man, T, or a money-changer, TA) pronounced, or showed, dirhems or pieces of money, or such of my dirhems or pieces of money, to be bad; syn. فَسَّلَهَا. (T, TA.) And غَنَمِى ↓ ارذل [He pronounced my sheep, or goats, to be bad; or he disapproved, or refused, them]. (T, TA.) And ↓ ارذل مِنْ رِجَالِهِ كَذَا وَكَذَا رَجُلًا (T, TA) He disapproved, or refused, [as low, base, &c.,] of his men, such and such men. (TA.) 4 ارذل He had low, base, vile, mean, or contemptible, companions. (K.) — As a trans. v.: see 1, in four places. 10 استرذلهُ [He reckoned him or esteemed him, or he found him to be, or he desired that he might be, low, base, vile, mean, or contemptible: or he reckoned it or esteemed it, or found it to be, or desired that it might be, bad, corrupt, vile, base, abominable, or disapproved:] contr. of اِسْتَجَادَهُ. (O, K.) Hence the trad., مَا اسْتَرْذَلَ اللّٰهُ عَبْدًا إِلَّا حَظَرَ عَنْهُ العِلْمَ وَالأَدَبَ [God desires not that a servant (meaning a man) may be low, base, vile, mean or contemptible, but He withholds from him knowledge, or science, and discipline of the mind, or good qualities and attributes of the mind or soul, &c.]. (O, TA.) رَذْلٌ (T, S, M, Msb, K) and ↓ رُذَالٌ (S, K) and ↓ رَذِيلٌ and ↓ أَرْذَلُ (M, K) applied to a man, Low, base, vile, mean, or contemptible; (T, S, M, K;) in his aspect, and in his states, or circumstances: (T:) or, applied to a thing (M, Msb, K) of any kind, (M, K,) bad, corrupt, vile, base, abominable, or disapproved: (M, Msb, K:) fem. of the first with ة: (M, Msb:) pl. [of pauc.], of the first, أَرْذُلٌ, (Msb,) or [of the same,] أَرْذَالٌ, (T, S, M, O, and so in some copies of the K,) [or this is more probably pl. of ↓ رَذِيلٌ, accord. to analogy,] and رُذُولٌ (S, M, K) and رُذَالٌ, (M, K,) which is of a rare form, (M,) [in the CK رُذَّالٌ,] and رَذْلُونَ, (T,) [which is applied only to rational beings,] and (of ↓ رَذِيلٌ, TA) رُذَلَآءُ, (S, M, K,) and, of the pl. أَرْذُلٌ, (Msb, [but] said in the O to be of [the pl.] أَرْذَالٌ, TA,) أَرَاذِلُ, (T, Msb, TA, and so in some copies of the K in the place of أَرْذَالٌ,) and [of ↓ الأَرْذَلُ,] الأَرْذَلُونَ, (T, M, K,) [which is applied only to rational beings, and is said in the M and TA to be used only with the article ال prefixed to it, but is written without the ال in the K.] You say رَجُلٌ رَذْلُ الثِّيَابِ and الفِعْلِ [A man mean, or bad, &c., in respect of clothes and of action]. (T, TA.) And ثَوْبٌ رَذْلٌ A dirty, bad, or vile, garment; (TA;) and so ↓ ثوب رَذِيلٌ: (M, TA:) or ↓ ثوب رَذِلٌ [so accord. to a copy of the T, but perhaps a mistranscription for رَذْلٌ,] a dirty garment: and ↓ ثوب رَذِيلٌ a bad, or vile, garment. (T.) رَذِلٌ: see the next preceding paragraph. رُذَالٌ: see رَذْلٌ [of which it is both a syn. and a pl.]. — — Also, (S,) or ↓ رُذَالَةٌ, (T,) or both, (M, Msb, K,) The worse or viler, or the worst or vilest, (T,) or the bad, or vile, (S,) of anything: (T, S:) [or the refuse thereof; i. e.] a thing of which the good has been picked out, (M, Msb, K,) and the bad or vile, (M,) or the worse or viler, or worst or vilest, (Msb,) remains. (M, Msb.) You say also, رُذَالُهُمْ and النَّاسِ ↓ هُمْ رُذَالَةُ [They are the lower or baser &c., or lowest or basest &c., or the refuse, of mankind, or of the people]. (T.) رَذِيلٌ: see رَذْلٌ, in five places. رُذَالَةٌ: see رُذَالٌ, in two places. رَذِيلَةٌ A low, base, vile, mean, contemptible, or bad, quality; contr. of فَضِيلَةٌ; (M, K:) pl. رَذَائِلُ. (TA.) رُذَالَى: see the next paragraph. أَرْذَلُ: see رَذْلٌ, in two places. — — Also The worse, or worst: so in the phrase أَرْذَلُ العُمُرِ [The worse, or worst, part of life]. (O, K.) [In the

K, immediately after the words وَأَرْذَلَ صَارَ أَصْحَابُهُ رُذَلَآءَ, we find, in some copies, وَرُذَالَى كَحُبَارَى وَأَرْذَلَ العُمُرِ أَسْوَؤُهُ; and in other copies, وَرُذَالَى كَحُبَارَى أَرْذَلُ العُمُرِ أَسْوَؤُهُ: accord. to the former reading, the meaning is, that ↓ رُذَالَى is syn. with رُذَلَآءُ; and such SM holds to be the case: accord. to the latter reading, that رُذَالَى is syn. with أَرْذَلُ العُمُرِ. I have no doubt that the latter is the original reading in the K, and that it is taken from the O, where (with a preceding context different from that in the K) the words are, وَرُذَالَى اَرذَلِ العُمُرِ اَسْوَؤُهُ; thus, with ارذل in the gen. case: but I believe, as this word thus written suggests, and as some persons, alluded to by MF, have supposed, that كحبارى has been foisted into the text of the K in consequence of a misunderstanding or of a mistranscription of the words in question in some work earlier than the O; that the correct reading is, وَرُدَّ إِلَى أَرْذَلِ العُمُرِ أَسْوَئِهِ; and that this is taken from what here follows.] It is said in the Kur [xvi. 72 and xxii. 5], وَمِنْكُمْ مَنْ يُرَدُّ إِلَى أَرْذَلِ العُمُرِ, (T, TA,) i. e. [And of you is he who is brought back to] the worse, or worst, [part] of life, (Ksh and Bd and Jel,) and the more, or most, contemptible thereof; (Ksh in xvi. 72;) a state of decrepitude and dotage; (Ksh and Bd and Jel;) which resembles the state of a young infant: (Ksh and Bd:) meaning he who dotes by reason of old age, so that he has no intellect; as is shown by the words in the same [immediately following], لِكَيْلَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا or مِنْ بَعْدِ عِلْمٍ شَيْئًا. (T, TA. *) مَرْذُولٌ A man made, or pronounced, to be low, base, vile, mean, or contemptible: (S, * TA:) and a thing made, or pronounced, to be bad, corrupt, vile, base, abominable, or disapproved. (TA.) رز 1 رَزَّهُ, [aor. رَزُ3َ, inf. n. رَزٌّ,] He pierced, stuck, or stabbed, him. (S, A, K.) — — He stuck, or fastened, or fixed, it, (S, A, K,) into the ground, (S,) or into another thing; (K;) as, for instance, a nail (TA) or a knife (A) into a wall, (A, TA,) or a knife into the ground, (TA,) and an arrow into the target. (A.) — — رَزَّتِ الجَرَادَةُ, aor. رَزُ3َ (S, K) and رَزِ3َ, (K,) inf. n. رَزٌّ (S, TA) and رُزُوزٌ, (so in a copy of the S, but wanting in another,) The locust stuck her tail into the ground, (AZ, S, K,) and laid her eggs, (AZ, S,) or to lay her eggs; (K;) as also ↓ ارزّت. (AZ, S, K.) — رَزَّ البَابَ, (S, K) aor. رَزُ3َ, inf. n. رَزٌّ, (TA,) He furnished the door with a رَزَّة [or staple to receive the bolt of the lock]. (S. K.) — رَزَّتِ السَّمَآءُ, (A, K,) aor. رَزِ3َ, (A, TA,) inf. n. رَزٌّ, (TA,) The sky made a sound by reason of rain. (K.) — — رَزَّ is also said of a stallion [i. e. a stallion-camel, meaning He uttered a low braying]: and of thunder [meaning It made a low sound]. (A.) [See رِزٌّ below.] — — And رَزٌّ signifies also The being instantly silent. (TA.) 2 رَزَّزْتُ لَكَ الأَمْرَ, (S,) inf. n. تَرْزِيزٌ, (S, K,) (tropical:) I arranged, or facilitated, for thee the affair. (S, K. *) And رَزَّزْتُ أَمْرَكَ عِنْدَ فُلَانٍ (tropical:) I arranged, or facilitated, thine affair, and put it in a sound, right, or proper, state, (ثَبَّتُّهُ, [or, as in one copy of the A, بَيَّنْتُهُ, i. e. made it clear, or plain,]) with such a one. (A, TA.) — تَرْزِيزٌ also signifies The glazing, or polishing, of paper. (S, K.) — — [See also the pass. part. n., below: whence it appears that it signifies also The dressing, or preparing, &c., with rice.] R. Q. 1 رَزْرَزَهُ, (K,) inf. n. رَزْرَزَةٌ, (TA,) He put it in motion, or in a state of commotion. (K, TA.) — — And He equalized it; namely, a load, or burden; (K, TA;) made it to counterbalance. (TA.) 4 ارزّت الجَرَادَةُ: see 1. 8 ارتزّ It stuck, or became fastened or fixed, into a thing; (TA;) as, for instance, an arrow into the target, (S, A, K,) and into the ground. (A.) — — (assumed tropical:) He (a niggardly man) remained fixed in his place, and was tenacious, (S, * K, * TA,) and was ashamed and confounded, or speechless and motionless through confusion and shame. (TA.) رُزٌّ i. q. أَرُزٌّ [i. e. Rice: see the latter word, in art. ارز]. (S, K.) رِزٌّ A piercing [pain] and rumbling in the belly: (A:) or pain in the belly; as also ↓ رِزِّيزَى: (S:) or pain, and pressure of the feces: (TA:) or the pressure and motion of the feces in the belly, (Kt, Mgh, TA,) in the effort to pass forth, so that the person who feels it wants to enter the privy; whether it be with a rumbling or without: (Kt, TA:) or a sound of rumbling or the like in the belly. (As, Mgh, * TA.) You say, وَجَدْتُ فِى بَطْنِى رِزًّا (As, S, A) I felt in my belly a piercing [pain] and rumbling: (A:) or a pain: (As, S: expl. in the KL by the Pers. word دَرْد:) as also ↓ رِزِّيزَى: (As, S:) or pain, and pressure of the feces; &c. (TA.) — — [Hence,] (assumed tropical:) A vehement burning in the mouth of a camel, arising from thirst, with pain. (TA.) — — Also A low sound: (TA:) any sound that is not vehement: (A 'Obeyd, TA:) or a sound that one hears from afar; as also ↓ رِزِّيزَى: (K:) or a sound that one hears but knows not what it is: (TA:) or a sound in a more common sense; (K, TA;) vehement or slight: (TA:) or a sound; as of thunder &c.: (S:) or the sound of thunder; (K;) as also ↓ رَزِيزٌ, [in measure] like أَمِيرٌ: or the former has a more general application: and ↓ إِرْزِيزٌ [in like manner] signifies a sound: and also thunder: (TA:) and رِزٌّ also signifies the braying of a stallion-camel. (K, * TA.) رَزَّةٌ A single piercing; a stick, or stab. (S, TA.) — — And A pain in the back. (Sgh, TA.) — The iron [meaning the staple] into which [the bolt of] the lock enters: (S, K:) so called because [the bolt of] the lock penetrates it: pl. رَزَّاتٌ. (TA.) رَزَازٌ i. q. رَصَاصٌ [generally meaning Lead]: (Sgh, K:) a dial. var. of the latter word. (TA.) رَزِيزٌ: see رِزٌّ. — Also A certain plant, with which one dyes. (S, K.) رَزَّازٌ One who sells, and traffics in, رُزّ [or rice]. (TA.) رِزِّيزَى: see رِزٌّ in three places. إِرْزِيزٌ A piercing, sticking, or stabbing, (K, TA,) such as is firm, or steady. (TA.) — A tremour. (Th, S, K.) — — See also رِزٌّ, last sentence. — Long-sounding. (K.) — Hail: (Th, TA:) or small hail, like snow. (S, K.) مَرَزَّةٌ A place in which رُزّ [or rice] is collected together; like the كُدْس of wheat. (TA.) مُرَزَّزٌ Food dressed, prepared, or mixed up, (مُعَالَجٌ,) with رُزّ [or rice]. (Sgh, K.) And Paper dressed, or prepared, (مُعَالَجٌ,) with رُزّ [or rice]: (A, TA:) or paper glazed, or polished. (S.) رزأ 1 رَزَأَهُ, aor. رَزَأَ, inf. n. رُزْءٌ and مَرْزِئَةٌ, He got, or obtained, from him good (S, K) of any kind. (S.) And رَزَأَ فُلَانٌ فُلَانًا i. q. برّه; [a mistake, through an oversight, for قَبِلَ بِرَّهُ; i. e. Such a one accepted the bounty of such a one;] as also رَزَاهُ, without ء: the former said by AM to be the original. (TA.) And رَزَأَ الشَّىْءَ He took from the thing, diminished it, lessened it, or impaired it; (K;) and ↓ ترازأهُ signifies the same; or he took from it, diminished it, &c., by little and little. (JM.) You say, رَزَأَهُ مَالَهُ, and رَزِئَهُ مَالَهُ, aor. رَزَأَ, inf. n. رُزْءٌ, He got, or obtained, somewhat of his property; as also ↓ ارتزأهُ مَالَهُ. (K.) And مَا رَزَأْتُهُ مَالَهُ, (S,) and مَا رَزِئْتُهُ مَالَهُ, (S, K, *) I did not take from him of his property; or did not diminish to him his property. (S, K. *) And مَا رَزِئْتُهُ شَيْئًا I did not take from him, or it, aught. (Mgh.) And مَا رَزَأَ فُلَانًا شَيْئًا He did not get, or obtain, from such a one aught of his property; and did not take from him aught thereof. (TA.) And مَا رَزَأْتُهُ زِبَالًا I did not take from him, or it, as much as an ant would carry with its mouth: (Har p. 197:) or thus originally, but meaning, anything. (S in art. زبل.) And مَا رَزَأْنَا مِنْ مَائِكَ شَيْئًا We took not of, or from, thy water, anything: occurring in a trad. (TA.) In another trad., as some relate it, رَزِينَا occurs for رَزِئْنَا, which is the original. (IAth.) Accord. to AZ, [however,] one says, رُزِئْتُهُ, meaning [I had it taken, or received, from me; or, virtually,] it was taken, or received, from me; but not رُزِيتُهُ. (TA.) [Hence, when relating to a moral attribute, or the like, it virtually means (assumed tropical:) It was experienced from me: see a verse cited voce مُتْلَدٌ, in art. تلد.] You say also, هُوَ يُرْزَأُ, [virtually] meaning He is a bountiful person; one whose gratuitous gifts people obtain. (Ham p. 722.)

And إِنَّهُ لَقَلِيلُ الرُّزْءِ مِنَ الطَّعَامِ Verily he is one who gets little of the food. (TA.) — — رَزَأْتُهُ also signifies I afflicted him with an affliction, a misfortune, or a calamity. (Msb.) And رَزَأْتُهُ رَزِيْئَةٌ An affliction, a misfortune, or a calamity, befell him. (S, Msb.) It is said in a trad., respecting a woman who came asking for her son, إِنْ أُرْزَأَ ابْنِى فَلَمْ أُرْزَأْ أَحْبَابِى, meaning If I be afflicted by the loss of my son, I have not been afflicted by the loss of my friends. (TA.) 4 ارزأ: see ارزى, in art. رزى. 6 تَرَازَأَ see 1. 8 إِرْتَزَأَ see 1. — ارتزأ also signifies It (a thing, S) was, or became, diminished, lessened, or impaired. (S, K.) A poet says, (namely, Ibn Mukbil, describing a stallion, S in art. زبل,) فَلَمْ يَرْتَزِىءْ بِرُكُوبٍ زِبَالَا (S, TA) And he had not been lessened [by riding, so as to lose] as much as the gnat will carry: (TA:) or as much as the ant will carry with its mouth; meaning, anything: (S in art. زبل:) but some read ترتزىء; [and some, يُرْتَزَأْ, as in copies of the S in art. زبل;] and some, بِرُكُونٍ. (TA.) رُزْءٌ, (S, Mgh, K,) [originally an inf. n., and] a subst. from رَزَأْتُهُ, (Msb,) and ↓ رَزِيْئَةٌ, (S, Mgh, Msb, K,) also pronounced رَزِيَّةٌ, originally with ء, (Msb,) and ↓ مَرْزِئَةٌ, (S, K,) An affliction, a misfortune, or a calamity, (S, Msb, K, TA,) by the loss of things dear to one: (TA:) or a great affliction or calamity or misfortune: (Mgh:) pl. (of the first, S, TA) أَرْزَآءٌ (S, K, TA) and (of the second, S, Msb, TA) رَزَايَا. رَزِيْئَةٌ: (S, Msb, K, TA.) see the next preceding paragraph. مَرْزِئَةٌ: see the next preceding paragraph. مُرَزَّأٌ; (so in some copies of the S; in others مُرْزَأٌ, which is said in the K to be a mistranscription;) pl. مُرَزَّؤُونَ: (K:) A generous man, (S, K, * [in the latter of which only the pl. is explained,] and TA,) whose good things men get, or obtain, (S,) or from whom much is gotten, or obtained. (TA.) One says, in praising, فُلَانٌ مُرَزَّأٌ فِى مَالِهِ [Such a one is a person from whom much of his property has been obtained]: and in expressing pity and grief, فُلَانٌ مُرَزَّأٌ فِى أَهْلِهِ [Such a one is a person who has had some one, or more, of his family taken from him]. (Ham p. 176.) And the pl., mentioned above, also signifies Persons of whom the best have died: (K:) or persons of whom death befalls the best. (L.) رزب 1 رَزَبَهُ, (A, K,) aor. رَزُبَ, inf. n. رَزْبٌ, (TK,) He kept, or clave, to him, or it, (A, K,) not departing. (K.) إِرْزَبٌّ, (S, K,) quasi-coordinate to جِرْدَحْلٌ, (S,) applied to a man, (TA,) Short: (S, K:) and great, or old; syn. كَبِيرٌ: and thick and strong: and big, or bulky: (K:) or short and thick and strong: (TA:) or great in body, and stupid, foolish, or deficient in intellect. (Abu-l-'Abbás, TA.) — — Also The vulva of a woman; (K;) accord. to Kr, a subst. [properly speaking] applied thereto: (TA:) or an epithet, meaning large, or big, (S, K,) applied thereto, (K,) or applied to a رَكَب [i. e. pubes]. (S.) إِرْزَبَّةٌ and ↓ مِرْزَبَّةٌ, both with teshdeed; (A, K;) or the former only, (S, Msb, K,) of these two, (S, Msb,) and ↓ مِرْزَبَةٌ, without teshdeed; (S, A, Msb;) ↓ the second mentioned by Ks, (Mgh,) but it is vulgar, (Fs, Msb,) and said by ISk to be wrong; (Msb;) A thing with which clods of clay are broken: (S, L:) or a small rod, or batoon, of iron: (A, K:) and the last, ↓ مِرْزَبَةٌ, without teshdeed, a large blacksmith's hammer: (TA:) or a mallet with which wooden pins or pegs or stakes are knocked into the ground or into a wall; syn. مِيتَدَةٌ: (Mgh:) the pl. of the first is أَرَازِبُ; (Msb;) and of ↓ the last, مَرَازِبُ, (A, Msb,) as also of مَرْزُبَانٌ [q. v.]. (A.) مَرْزَبَةٌ [A satrapy; the government of a satrap, or prefect of the Persians;] the headship of the Persians. (K.) You say, فُلَانٌ عَلَى مَرْزَبَةِ كَذَا, and لَهُ مَرْزَبَةُ كَذَا, [Such a one is over the satrapy of, or has the office of satrap over, such a province,] like as you say, لَهُ دَهْقَنَةُ كَذَا. (S.) مِرْزَبَةٌ and مِرْزَبَّةٌ: see إِرْزَبَّةٌ, in five places. مِرْزَابٌ i. q. مِيزَابٌ [and مِزْرَابٌ, i. e. A water-spout; &c.; see art. وزب]; (A, K;) a dial. var. thereof; (S, Msb;) but not a chaste word; (S;) and disallowed by A'Obeyd, (TA,) and by ISk and Fr and AHat. (TA voce مِزْرَابٌ.) — — Also A great ship: (A, K:) or a long ship: (AZ, S, K:) pl. مَرَازِيبُ. (AZ, S.) مَرْزُبَانٌ [A satrap; or] a great man, or chief, (A, Mgh, K,) of the Persians: (S, Mgh, K:) or a courageous cavalier who is set over a people, under a king: (TA:) it is said, on the authority of As, that the chief of the عَجَم [here meaning Persians] was called مَرْزُبَانٌ and مَرْزَبَانٌ: (IB, TA:) مرزبان is an arabicized word, (S, Mgh,) [originally Persian,] used anciently: (Shifá el-Ghaleel, TA:) pl. مَرَازِبَةٌ. (S, A, Mgh, K.) Hence, [and from مَرَازِبَةٌ as pl. of مِرْزَبَةٌ,] the saying, أَعُوذُ بِاللّٰهِ مِنَ المَرَازِبَةِ وَمَا بِأَيْدِيهِمْ مِنَ المَرَازِبَةِ [I seek protection by God from the satraps, and the iron batoons that are in their hands]. (A.) — — And hence, (S Mgh,) مَرْزُبَانُ الزَّأْرَةِ, (S, Mgh, K,) [lit. The chief of the forest, or the like,] the latter word meaning الأَجَمَةِ, (Mgh, TA,) and also pronounced الزَّارَةِ; (Mgh;) an appellation of the lion; (S, Mgh, K;) and so ↓ المَرْزُبَانِىُّ; for which ElMufaddal said المَزْبَرَانِىُّ, as referring to the زُبْرَة of the lion; but As disallowed this. (S.) المَرْزُبَانِىُّ: see what next precedes. رزتق رُزْتَاقٌ: see رُزْدَاقٌ, in art. رزدق. رزح 1 رَزَحَتْ, aor. رَزَحَ, inf. n. رُزُوحٌ (S, K) and رُزَاحٌ, (S, L,) or رَزَاحٌ, (K,) She (a camel) fell down (S, L, K) by reason of fatigue, emaciated, (S, L, &c.,) or by reason of fatigue or emaciation, (K accord. to the TA,) or by reason of fatigue and emaciation: (CK:) or clave to the ground, and had not power to rise. (TA.) And رَزَحَ, (Mgh, Msb,) aor. رَزَحَ, (Msb,) inf. n. رُزُوحٌ and رُزَاحٌ (Mgh, Msb) and رَزَاحٌ, (Msb,) He (a camel, Mgh, Msb) fell down by reason of fatigue: (Mgh:) or became much emaciated. (Msb.) — — Hence, or from مَرْزَحٌ as meaning low, or depressed, ground or land, رَزَحَ said of a man, (tropical:) He became weak, and what was in his hand went from him. (TA.) — — And رَزَحَتْ حَالُهُ and ↓ ترازحت أَحْوَالُهُ (A) (tropical:) His state, or condition, was, and his circumstances, were, or became, weak and evil. (A, * and Har p. 489.) — — [Hence also,] رَزَحَ العِنَبُ The grape vine fell down. (TA.) — رَزَحَ فُلَانًا بِالرُّمْحِ, inf. n. رَزْحٌ, He thrust, or pierced, such a one with the spear, or with the iron at the lower extremity of the spear; syn. زَجَّهُ. (K.) 2 رزّح, inf. n. تَرْزِيحٌ, (S, K,) He made a she-camel to fall down by reason of fatigue, emaciated: (S:) or he emaciated her. (K.) And رَزَّحَتْهَا الأَسْفَارُ Journeys emaciated her. (A, * TA.) 4 ارزح العِنَبَ He raised [or propped up] the grape-vine [that had fallen down]. (TA.) 6 تَرَازَحَ see 1. رَازِحٌ (S, A, Mgh, Msb, TA) and ↓ مِرْزَاحٌ (TA) A camel that has fallen down by reason of fatigue: (Mgh:) or much emaciated: (Mgh, Msb:) or much emaciated, that will not move: (TA:) perishing by reason of emaciation: (S, TA:) or that throws himself down by reason of fatigue: or much emaciated, but having power to move: (A, TA:) pl. [of the former] رَزْحَى (S, A, Mgh, Msb, K) and رُزَّحٌ (S, A, Mgh, K) and رَزَاحَى (S, A, Msb, K) and [of the same or of رَازِحَةٌ] رَوَازِحُ (A, TA) and [of ↓ مِرْزَاحٌ] مَرَازِيحُ. (S, A, K.) — — [Hence,] قَوْمٌ رُزَّحٌ and رزاح [app. رُزَّاحٌ, agreeably with analogy, or perhaps رِزاحٌ,] (assumed tropical:) A people, or party, emaciated, and falling down [or tottering by reason of weakness]. (Ham p. 227.) — — And لَهُ حَالٌ رَازِحَةٌ (tropical:) [He has a weak and an evil state or condition: see 1]. (A.) مَرْزَحٌ [A place where camels fall down by reason of fatigue: and hence,] a far-extending place of crossing or traversing [of a desert &c.]. (S, K.) — — And A low, or depressed, tract of land. (K.) مِرْزَحٌ The wood, or pieces of wood, (خَشَب,) with which a grape-vine is raised from the ground (T, S, K) when one part thereof has fallen down upon another: (T, TA:) or a vine-prop; a piece of wood with which a grape-vine is raised from the ground. (TA in art. جزء.) — Also, as an epithet in which the quality of a subst. predominates, [but why this is said I do not see, unless the primary meaning be that assigned by EshSheybánee to the next following word,] A voice, sound, or noise; (TA;) and so ↓ مِرْزِيحٌ: (K:) accord. to Esh-Sheybánee, the latter signifies having a vehement voice or sound or noise; (S;) but this [said to be] is a mistake. (K.) مِرْزَاحٌ, and its pl. مَرَازِيحُ: see رَازِحٌ. مِرْزِيحٌ: see مِرْزَحٌ. رزدق رَزْدَقٌ A row of palm-trees, and of men: (IF, S, Msb, K:) or [simply] a row: (JK, Mgh:) and an extended cord or string or thread:

(JK:) an arabicized word, from رَسْتَهْ, (S, K,) which is Persian: (S:) Lth says, What the people [now] call رَسْتَق we call رَزْدَق, meaning a row: it is an adventitious word. (TA.) — — [Hence,] one says, اِجْعَلِ الأَمْرَ رَزْدَقًا وَاحِدًا, meaning Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. باح.) رُزْدَاقٌ (S, Msb, K, &c.) and رُزْتَاقٌ (Lh, L, TA) and رُسْدَاقٌ (ISk, K) and رُسْتَاقٌ, (Lh, S, Msb, K, &c.,) but this last disallowed by ISk, (TA,) [though allowed by many others, and of frequent occurrence,] and said by some to be post-classical, and to be correctly رُزْدَاقٌ, (Msb,) arabicized, (S, Msb, K,) of Pers. origin, (S,) from رُوستَا, (K,) [erroneously] said by IF to be from رَزْدَقٌ signifying as explained above; (Msb;) A rural district; or district consisting of cultivated land with towns or villages; syn. سَوَادٌ, (S,) or سَوَادٌ and قُرًى: (K:) Yákoot explains رُسْتَاق as applied, in his time, in the country of the Persians, to any place [or district] in which are sown fields, and towns or villages; not to cities, like El-Basrah and Baghdád; so that it is, with the Persians, like سَوَادٌ with the people of Baghdád, and is a more special term than كُورَةٌ [in Arabic] and إِسْتَان [in Persian]: (TA:) or it is used as meaning an outlying district, or a border-district, of a country: (Msb:) [but the correctness of this last explanation is questionable:] the pl. is رَزَادِيقُ (Msb) [and رَسَادِيقُ and رَزَاتِيقُ] and رَسَاتِيقُ (S, Msb) and رُزْدَاقَاتٌ (Har p. 249) [&c.]. رزغ 3 رَازَغْتُهُ, (JK,) inf. n. مُرَازَغَةٌ, (JK, K,) I practised deceit, delusion, guile, or artifice, with him, or towards him; syn. رَاوَغْتُهُ; (JK, K; *) and sought, or endeavoured, to induce him; syn. حَاوَلْتُهُ: said [in speaking] of a wolf &c. (JK, TA. *) 4 ارزغت الأَرْضُ The land, or ground, was, or became, very slimy or miry; or had much slime, or mire, and moisture. (K, * TA. [See also 4 in art. ردغ.]) — — ارزغ said of a digger, He reached the moist earth or clay. (S, K.) — — ارزغت السَّمَآءُ The sky gave water such as moistened the earth or ground: (TA:) like اردغت. (TA in art. ردغ.) And ارزغت الريحُ The wind brought نَدًي [i. e. moisture, or rain, &c.]. (IF, K.) And ارزغ المَطَرُ الأَرْضُ The rain moistened the earth, or ground, (S, K,) and exceeded the ordinary degree, (S,) but did not flow. (S, K.) — — ارزغ المَآءُ The water was, or became, little in quantity. (JK, Ibn-'Abbád, K.) رَزْغٌ A small quantity of water in what are termed ثِمَاد [q. v.] and حِسَآء [pl. of حِسْيٌ q. v.] and the like. (TA.) — — See also رَزَغَةٌ. رَزَغٌ: see رَزَغَةٌ. — — Also Moisture. (TA.) رَزِغٌ Sticking fast in slime or mire: (JK, T, S, * K:) or so ↓ مُرْزِغٌ and ↓ مُرْزَغٌ. (IB.) رَزَغَةٌ (S, K) and رَزْغَةٌ (Lth, Mgh) Thin mud; (TA;) [i. e.] slime, or mire: (S, K:) or much slime or mire: or, accord. to the M, it is less than what is termed رَدْغَةٌ [or رَدَغَةٌ, q. v.]: (TA:) but accord. to Lth (Mgh) and to the T, (TA,) stiffer than what is termed ردغة: (Mgh, TA:) or slime, or mire, little in quantity: (Ham p. 632:) pl. رِزَاغٌ and [coll. gen. n.] ↓ رَزَغٌ (K) [and ↓ رَزْغٌ]: or رَزَغٌ and رَزْغٌ signify slime, or mire: (Mgh:) and ↓ رِزَاغٌ is also expl. [as a sing., like رِدَاغٌ,] as having this last meaning; and as meaning also moisture of the earth. (TA.) رِزَاغٌ: see what next precedes. مَرْزَغٌ Rain producing much slime or mire; opposed to مَسِيلٌ, "causing much flowing. " (Ham p. 632.) مُرْزَغٌ: see رَزِغٌ. مُرْزِغٌ Rain that moistens the earth, or ground, exceeding the ordinary degree, but not flowing; opposed to مُسِيلٌ, "that causes the valleys and water-courses (تِلَاع) to flow. " (S, and Ham * p. 632.) — — See also رَزِغٌ. رزق 1 رَزَقَهُ اللّٰهُ, (S, Msb, K, &c.,) aor. رَزُقَ, (Msb, TA,) inf. n. رِزْقٌ, (S,) or رَزْقٌ, (IB, K,) the latter being the proper inf. n., (K,) and the former a simple subst. but also used as an inf. n., (TA,) God caused what is termed رِزْق [q. v.] to come to him: (K:) or God gave him. (S, IB.) [The verb is doubly trans.: when the second objective complement is implied, the phrase generally means God caused the means of subsistence to come to him; i. e., gave him, granted him, or bestowed upon him, the means of subsistence; or supplied, provided, or blessed, him therewith: when the second objective complement is expressed, this word is generally one signifying the means of subsistence or the like, property, or offspring.] One says also, رَزَقَ الطَّائِرُ فَرْخَهُ, aor. رَزُقَ, inf. n. رَزْقٌ, [The bird fed its young one.] (TA.) And رَزَقَ الأَمِيرُ الجُنْدَ The commander gave their subsistence-money, pay, or allowances, to the army: and رَزَقَ الجُنْدَ رَزْقَةً He gave the army their subsistence-money, &c., once: and رُزِقُوا رَزْقَتَيْنِ They were given their subsistence-money, &c., twice. (TA.) — — [Hence رُزِقَ also signifies It (a place) was rained upon.] Lebeed says, رُزِقَتْ مَرَابِيعَ النُّجُومِ وَصَابَهَا وَدْقُ الرَّوَاعِدِ جَوْدُهَا وَرِهَامُهَا meaning مُطِرَتْ; (TA;) i. e. They were rained upon with the rain of the أَنْوَآء [pl. of نَوْءٌ q. v.] of the رَبِيع, and the rain of the thundering clouds fell upon them, the copious thereof and the drizzling and lasting thereof. (EM pp. 140 and 141.) — — And رَزَقَ فُلَانًا He thanked such a one; was thankful, or grateful, to him; or acknowledged his beneficence: of the dial. of Azd, (K,) i. e. Azd-Shanooah. (TA.) One says, فَعَلْتُ ذٰلِكَ لَمَّا رَزَقْتَنِى i. e. لَمَّا شَكَرْتَنِى [I did that since, or because, thou thankedst me]. (TA.) And hence, in the Kur [lvi. 81], وَتَجْعَلُونَ رِزْقَكُمْ أَنَّكُمْ تَكَذِّبُونَ [And do ye make your thanking to be that ye disacknowledge the benefit received, as being from God?]; (K;) i. e., accord. to Ibn-'Arafeh, do ye, instead of acknowledging what God has bestowed upon you, and being thankful for it, attribute it to another than Him? or, accord. to Az and others, [as J also says in the S,] the meaning is, تَجْعَلُونَ شُكْرَ رِزقِكُمُ التَّكْذِيبَ [do ye make the thanking for your sustenance to be disacknowledgment?]: (TA:) and some read شُكْرَكُمْ [for رِزْقَكُمْ]. (Bd.) 8 ارتزقوا, (S, Msb, K,) said of soldiers, (S,) or of people, (Msb,) They took, or received, their أَرْزَاق [i. e., when said of soldiers, portions of subsistence-money, pay, or allowances, and when said of others, means of subsistence, &c.]. (S, Msb, K.) — — See also what next follows. 10 استرزقهُ He asked, or demanded, of him what is termed رِزْق [i. e. means of subsistence, &c.; when said of a soldier, subsistence-money, pay, or allowance]; (MA, TA;) as also ↓ ارتزقهُ. (TA.) رِزْقٌ A thing whereby one profits, or from which one derives advantage; (S, K;) as also ↓ مُرْتَزَقٌ, (K, TA,) in the pass. form: (TA: [in the CK, erroneously, مُرْتَزِق:]) and a gift; and especially, of God: (S:) or [especially, and according to general usage,] the means of subsistence, or of the support and growth of the body, which God sends to [mankind and other] animals; [sustenance, victuals, food, or provisions; or a supply thereof from God:] but with the Moatezileh it means a thing possessed and eaten by the deserving; so that it does not apply to what is unlawful: (TA:) pl. أَرْزَاقٌ: (S, Msb, K:) and what are thus termed are of two kinds; apparent, [or material,] which are for the bodies, such as aliments; and unapparent, [or intellectual,] which are for the hearts and minds, such as the several sorts of knowledge and of science: (TA:) or رِزْقٌ properly signifies a portion, share, or lot; or particularly, of something good, or excellent; syn. حَظٌّ: and is conventionally made to apply to a thing by which an animal is enabled to profit: (Bd in ii. 2:) and [hence] it signifies also a daily allowance of food or the like; and so ↓ رِزْقَةٌ of which the pl. is رِزَقٌ: (TA:) [the subsistencemoney, pay, or allowance, of a soldier; or] what is given forth to the soldier at the commencement of every month, or day by day: or, accord. to ElKarkhee, العَطَآءُ is what is assigned to those who fight; and الرِّزْقُ, to the poor: (Mgh: [but see عَطَآءٌ:]) and ↓ رَزَقَاتٌ, pl. of ↓ رَزْقَةٌ, which is the inf. n. of unity of رَزَقَ, signifies the portions of subsistence-money, pay, or allowances, (syn. أَطْمَاع,) of soldiers: (S, K:) one says, كَمْ رِزْقُكَ فِى الشَّهْرِ How much is thy allowance

of food, or the like, [or thy subsistence-money, or pay,] in the month? (TA:) and أَخَذُوا أَرْزَاقَهُمْ [They took, or received, their portions of subsistence-money, &c.,] (S, Msb, K) is said of soldiers. (S.) الرِّزْقُ الحَسَنُ means A thing [or provision] that comes to one without toil in the seeking thereof: or, as some say, a thing [or provision] that is found without one's looking, or watching, for it, and without one's reckoning upon it, and without one's earning it, or labouring to earn it. (KT.) — — Also (assumed tropical:) Rain (S, K) is sometimes thus called; as in the Kur xlv. 4 and li. 22: this being an amplification in language; as when one says, "The dates are in the bottom of the well; " meaning thereby " the [water for] watering the palm-trees. " (S.) رَزْقَةٌ, and its pl. رَزَقَاتٌ: see the next preceding paragraph. رِزْقَةٌ: see رِزْقٌ. الرَّزَّاقُ: see what next follows, in two places. الرَّازِقُ and ↓ الرَّزَّاقُ, the latter of which has an intensive signification, are epithets applied to God, meaning [The Supplier of the means of subsistence, &c.; or] the Creator of what are termed الأَرْزَاق, and the Giver of their أَرْزَاق to his creatures. (TA.) [The former epithet is also applicable to a man; but ↓ the latter is not.] — — رَوَازِقُ [as pl. of رَازِقٌ, agreeably with a general rule relating to epithets of the measure فَاعِلٌ when not applicable to rational beings, and of رَازِقَةٌ,] Dogs, and birds, that prey, or catch game. (TA.) رَازِقِىٌّ [erroneously written by Golius and Freytag رَازَقِىٌّ] Weak: (Moheet, L, K:) applied to anything. (Moheet, L.) — Also The species of grapes called مُلَّاحِىّ or مُلَاحِىّ; (T, K;) a species of grapes of Et-Táïf, with long berries; they are called عِنَبٌ رَازِقِىٌّ. (TA.) — — And Wine (K, TA) made of the grapes so called; (TA;) as also ↓ رَازِقِيَّةٌ. (K, TA.) — And ↓ رَازِقِيَّةٌ [as a coll. gen. n. of which رَازِقِىٌّ is the n. un.] White flaxen cloths. (S, K.) Lebeed says, describing vessels of wine, لَهَا غَلَلٌ مِنْ رَازِقِىٍّ وَكُرْسُفٍ بِأَيْمَانِ عُجْمٍ يَنْصُفُونَ المَقَاوِلَا [They have a strainer of white flaxen cloth and of cotton, in the right hands of foreigners that act as servants to the kings]: he means يَخْدُمُونَ الأَقْيَالَ: (S:) and by غَلَلٌ he means " a strainer " (مِصْفَاة, or فِدَام,) on the heads of the أَبَارِيك. (S in art. غل.) رَازِقِيَّةٌ [erroneously written by Golius and Freytag رَازَقِيَّةٌ]: see the next preceding paragraph, in two places. مَرْزُوقٌ A man possessed of good fortune, or of good worldly fortune. (S, K, TA.) — — أَبُو مَرْزُوقٍ was the name of A certain he-goat, mentioned in poetry. (IAar.) مُرْتَزَقٌ: see رِزْقٌ. المُرْتَزِقَةُ Those who receive [subsistence-money, pay, or] settled periodical allowances of food or the like: (Mgh, * Msb, * TA:) and they are thus called though they be not written down in the register [of the army &c.]. (Mgh.) رزم 1 رَزَمَ, said of a camel, (Lh, K,) and of a man, &c.; (Lh, TA;) or رَزَمَتْ, said of a she-camel; (S;) aor. رَزَمَ and رَزُمَ, inf. n. رُزُومٌ and رُزَامٌ; (S, K;) He was unable to rise, (Lh, K, TA,) in consequence of his having fallen down by reason of fatigue and emaciation, (Lh, TA,) or in consequence of emaciation (K, TA) arising from hunger or disease: (TA:) or she stood still, or stopped from journeying, in consequence of fatigue and emaciation, and was motionless. (S, TA.) — — رَزَمَ, (K, TA,) said of a man, inf. n. رَزْمٌ, (TA,) He died. (K, TA.) — — رَزَمَ عَلَى قِرْنِهِ He overcame his adversary, and kneeled upon him, (K, TA,) and quitted not his place. (TA.) One says of a lion رَزَمَ عَلَى فَرِيسَتِهِ [He lay upon his breast on his prey, not quitting it]. (TA.) — — اِرْزِمْ بِهِ مَا رَزَمَ Be thou firm, or steadfast, with it as long as it is firm, or steadfast: referring to fortune when it is severe, or rigorous. (Ham p. 362.) — — And رَزَمَ بِالشَّىْءِ He laid hold upon the thing. (K.) — — رَزَمَ الشِّتَآءُ رَزْمَةً ↓ شَدِيدَةً The winter was, or became, intensely cold. (K, * TA.) Hence ↓ نَوْءُ المِرْزَمِ [q. v. infrà]. (K, TA.) — — رَزَمَتِ الأُمُّ بِهِ The mother brought him forth: (K:) and so زَرَمَتْ بِهِ. (TA.) — رَزَمَ الشَّىْءَ, (S, Msb, K,) aor. رَزُمَ (Msb, K) and رَزِمَ, (K,) inf. n. رَزْمٌ, (Msb, TA,) He collected together the thing (S, Msb, K) in a garment, or piece of cloth. (K. [See 2.]) — See also 4. 2 رزّم القَوْمُ, (K,) inf. n. تَرْزِيمٌ, (TA,) The people cast, or laid, themselves down upon the ground, (K, TA,) and remained fixed there, (TA,) not quitting their place. (K, TA.) — رزّم الثِّيَابَ, (S, Msb, K,) inf. n. as above, (S, K,) He bound the clothes, or tied them up, (S, K,) in رِزَم [or bundles]: (S:) he made the clothes into رِزَم. (Msb.) 3 رازم الدَّارَ He remained, stayed, or dwelt, long in the house, or abode. (K, TA.) — — رازم بَيْنَهُمَا He conjoined them two; (K;) [as, for instance, two kinds of food, by taking them in immediate succession:] he mixed them. (TA.) You say, رازمت الإِبِلُ The camels mixed two pastures. (S, TA.) And رازمت الإِبِلُ العَامَ The camels pastured upon the حَمْض [or salt, or sour, plants] one time, and خُلَّة [or sweet plants] another time, this year. (TA.) [In the case of a man,] مُرَازَمَةٌ in eating signifies the making a consecutive, or successive, connexion [between two things]; كَمَا يُرَازِمُ الرَّجُلُ بَيْنَ الجَرَادِ وَالتَّمْرِ [like as when the man makes a consecutive, or successive, connexion between the eating of locusts and that of dates; or makes locusts and dates consecutive, or successive]: (S, TA:) or مُرَازَمَةٌ in relation to food signifies the making an interchange, by eating one day flesh-meat, and one day honey, (K, TA,) and one day dates, (TA,) and one day [drinking] milk, (K, TA,) and one day [eating] bread without any seasoning or condiment, (TA,) and the like; not keeping continually, or constantly, to one thing: (K, TA:) or the intermixing the [acts of] eating with thanks, and the mouthfuls with praise; (IAar, K, TA;) by saying, between the mouthfuls, Praise be to God: (IAar, TA:) or the mentioning God between every two mouthfuls: (Th, TA:) or the eating the soft and the dry or tough [alternately], and the sweet and the sour, and the unseasoned, or disagreeable in taste, and the seasoned: agreeably with all of these interpretations is explained the saying of 'Omar, إِذَا أَكَلْتُمْ فَرَازِمُوا: (K, TA:) as though he said, [When ye eat,] eat what is easy and agreeable to swallow with what is unseasoned, or disagreeable in taste: (TA:) or mix ye, in your eating, what is soft with what is rough, or harsh, or coarse: (IAth, TA:) or make ye praise to follow [your eating]. (S.) — — مُرَازَمَةُ السُّوقِ means The purchasing in the market less than what will make up the full quantity of the loads. (K.) 4 ارزمت She (a camel) uttered a cry such as is termed رَزَمَة [q. v.] when loving, or affecting, her young one: (S:) or she (a camel) uttered a cry of yearning towards her young one: (K:) and in like manner, ارزمت عَلَى وَلَدِهَا is said of a ewe, or she-goat: but sometimes إِرْزَامٌ means the uttering of a cry, or sound, absolutely: and ارزمت said of a she-camel occurs in a trad. as meaning she uttered a cry. (TA.) One says, لَا أَفْعَلُ ذَاكَ مَا أَرْزَمَتْ أُمُّ حَائِلٍ [I will not do that as long as a mother of a female young camel utters her gentle yearning cry]: (S, K: *) a prov. (K.) And hence, i. e. from ارزمت said of a she-camel, (TA,) ارزم is also said of thunder, (S, K,) meaning (tropical:) It made a vehement sound, or noise: (K, TA:) or it made a sound, or noise, (S, K,) not vehement. (K.) [And it seems that ↓ رَزِمَتْ and رَزِمَ signify the same as ارزمت and ارزم said of a she-camel and of thunder: for] the inf. n. رَزَمٌ, used in relation to a camel and to thunder, signify The making a sound or noise. (KL.) ارزمت is also said of a cooking-pot, meaning (assumed tropical:) It made a noise by its boiling. (Ham p. 663.) And you say, ارزمت الرِّيحُ فِى الجَوْفِ (assumed tropical:) The wind made a sound [in the belly]. (K.) رَزِمٌ Rain accompanied by incessant thunder: a possessive epithet. (Lh, TA.) رُزَمٌ Firm, or steadfast, standing upon the ground: (S, K:) and ↓ مُرْزِمٌ and ↓ رَازِمٌ signify [the same; or] firm, or steadfast, upon the ground: and the pl. of the last is رُزَّامٌ, occurring in a verse cited voce رِزَامٌ, q. v. (TA.) — — Also The lion; and so ↓ مُرْزِمٌ; (K, TA;) because he lies upon his breast on his prey, not quitting it: (TA:) or رُزَمٌ (Ham p. 362) and ↓ رُزَامٌ (TA, and Ham ibid., [but in the latter without any syll. signs,]) like سَحَابٌ, and ↓ رَزَامَةٌ like سَحَابَةٌ, [which is of a form denoting intensiveness of signification,] (TA,) are epithets applied to a lion,

meaning that lies upon his breast on his prey, (Ham, TA,) and growls. (Ham.) Accord. to J, it is applied in a verse of Sáïdeh Ibn-Ju-eiyeh to an elephant: but accord. to IB, and the Expos. of Skr, it is there applied to a lion, as meaning That has remained firm, or steadfast, in his place. (TA.) رَزَمَةٌ: see 1: — — and see also the next paragraph, in two places. — — أَكَلَ الرَّزْمَةَ He ate the وَجْبَة [or meal that sufficed for a day and a night, or for four and twenty hours]. (K.) رِزْمَةٌ A quantity remaining in a [receptacle of the kind called] جُلَّة, [a meaning said in the TA, in art. ردم, to be erroneously assigned in the K, in that art, to رِدْمَةٌ,] of dates, amounting to half thereof, or a third, or thereabout: (TA:) or, accord. to Sh, the third part, or fourth part, of a [sack such as is called] غِرَارَة, (Mgh, TA,) or thereabout, (Mgh,) of dates or flour: or, accord. to Zeyd Ibn-Kuthweh, like قَوْسٌ, signifying the quantity of the fourth part of the جُلَّة, of dates: (TA:) or, accord. to the Tekmileh, [the pl.] رِزَمٌ signifies the [sacks called] غَرَائِر, in which is wheat: and hence the رِزَم of clothes [explained in what here follows. (Mgh.) — — A كَارَة [or bundle, put in one piece of cloth and tied up,] of clothes; (S, Msb, TA;) what are tied up in one piece of cloth, (K, TA,) of clothes: (TA:) or clothes, and other things, put together [in a bundle]; as also ↓ رَزْمَةٌ: (Mgh:) IAmb explains it as meaning the thing in which are sorts (ضُرُوب) and mixtures of clothes: and hence the author of the K has taken a meaning assigned by him to رِزْمَةٌ, which, he says, is also written ↓ رَزْمَةٌ, namely, ضَرْبٌ شَدِيدٌ [a vehement beating], altering and substituting: (TA:) the pl. of رِزْمَةٌ is رِزَمٌ. (S, Msb.) رَزَمَةٌ A cry, or sound, (AZ, S, K, TA,) a sort of yearning cry, (TA,) of a she-camel, when loving, or affecting, her young one, uttered from her throat, or fauces, (AZ, S, K, TA,) without opening her mouth, not as loud as that which is termed حَنِينٌ. (AZ, S, TA.) It is said in a prov., رَزَمَةٌ وَلَا دِرَّةٌ [A gentle yearning cry of a she-camel, and no flow of milk]: (S:) or لَا خَيْرَ فِى رَزَمَةٍ لَا دِرَّةَ فِيهَا [There is no good in a gentle yearning cry of a she-camel with which is no flow of milk]: (K:) applied to him who promises and does not fulfil: (S, K:) or to him who causes to wish and does not act: (A, TA:) or to him who makes a show of love, or affection, without proving it to be true or without;t its being accompanied by any gift. (M, TA.) — — Also The cry of a boy, or child. (K, TA: but not in the CK.) — — And, accord. to IAar, A vehement cry or sound. (TA.) — — And The cries of beasts of prey. (S, TA.) A poet says, تَرَكُوا عَمْرَانَ مُنْجَدِلاً حَوْلَهُ رَزَمَهْ لِلسِّبَاعِ [They left 'Amrán prostrate upon the ground; there being cries of the beasts of prey around him]. (IB, TA.) رَزَامٌ: see رُزَمٌ. رِزَامٌ A man strong and stubborn. (K.) رُزَامٌ, [a mistranscription, app. for ↓ رَزَّامٌ, for it must be with teshdeed to the ز, as is shown by an ex. in a copy of the S, consisting of two verses, of which the former here follows,] as an epithet applied to a man, means Stubborn, behaving with forced hardness or hardiness: it occurs, accord. as some relate it, in the saying of a rájiz, [so in the S and TA, but correctly, a poet using the sixth species of the metre termed السَّرِيع,] which others relate thus: ↓ أَيَا بَنِى عَبْدِ مَنَافِ الرُّزَّامْ أَنْتُمْ حُمَاةٌ وَأَبُوكُمْ حَامْ [O sons of 'Abd-Menáf, the firm, or steadfast, upon the ground, (accord. to this reading; but accord. to the reading that seems to be رَزَّامْ, the stubborn, &c., as a sing., referring to 'AbdMenáf himself;) ye are defenders, and your father was a defender, حَامْ being for حَامٍ]: رُزَّام being pl. of رَازِمٌ. (So in one of my two copies of the S: in the other copy omitted.) رَزِيمٌ A roaring, or growling: a poet says, لِأُسُودِهِنَّ عَلَى الطَّرِيقِ رَزِيمُ [There is, or was, a roaring, or growling, of their lions on the road]. (S.) رَزَامَةٌ: see رُزَمٌ. الرِّزَامِيَّةُ A sect who said that the office of Imám, after 'Alee, belonged to Mohammad Ibn-El-Hanafeeyeh, and then to his son 'Abd-Allah, and who accounted lawful those things that are [esteemed by the orthodox] forbidden: (KT:) or a sect of the extravagant zealots of the class of innovators, of the schismatics, or followers of 'Alee, who say that the office of Imám belonged to Aboo-Muslim El-Khurásánee, after El-Mansoor, and some of whom arrogated to themselves divinity, one of them being El-Mukanna', who made the moon to appear to them in Nakhshab, and of whose persuasion there is in this day a party in Má-wará-en-Nahr. (TA.) رَزَّامٌ: see رِزَامٌ. — — [الرَّزَّامُ, as an epithet applied to the lion, The roaring. (Freytag, from the " Deewán el-Hudhaleeyeen. ")] رَازِمٌ A camel remaining fixed upon the ground, (S, TA,) unable to rise, (Lh, S, K, TA,) in consequence of his having fallen down by reason of fatigue and emaciation, (Lh, TA,) or in consequence of emaciation (S, K, TA) arising from hunger or disease: (TA:) and in like manner applied to a man, &c.: (Lh, TA:) and also, [without ة,] applied to a she-camel, meaning standing still, or stopping from journeying, in consequence of fatigue and emaciation, and motionless: (S:) pl. رَزْمَى and رِزَامٌ, [accord. to Freytag رُزَّمٌ,] applied to camels. (TA.) — — See also مَرْزِمٌ. — — Also, applied to winter, Cold. (TA.) [مُرْزِمٌ A prey. (Freytag, from the " Deewán el-Hudhaleeyeen. ")] مَرْزِمٌ: see رُزَمٌ, in two places. المِرْزَمُ is a name of The right star [app. γ, i. e. Bellatrix,] in the left arm of الجَبَّار [or Orion]. (Kzw. [Golius says, as on the authority of Kzw, that it is " a star in the right shoulder of Orion: " but Kzw says that this star (which is a of Orion) is called مَنْكِبُ الجَوْزَآءِ and يَدُ الجَوْزَآءِ; and then he mentions that in the left arm, as being called المرزم: whence it seems that Golius was misled by the omission of some words in a copy of the work of Kzw.]) And المِرْزَمَانِ, (S, K,) also called مِرْزَمَا الشِّعْرَيَيْنِ, (S,) is the name of Two stars [of which one is commonly known as B of Canis Major, and the other is app. B of Canis Minor, though Golius says, on the authority of Ulugh Beg, that the former is in the right hind leg of Canis Major,] with the شِعْرَيَانِ [by which latter appellation are meant Sirius and Procyon], (K,) or one of which is in [or by] الشِّعْرَى [commonly so called, i. e. Sirius,] and the other is in الذِّرَاع [by which is meant الذِّرَاع المَقْبُوضَة, i. e. the asterism consisting of a and B of Canis Minor]; (S;) or one of them is الذراع المقبوضة [mentioned above and the other is الشِّعْرَى (q. v.) commonly so called]: thus says Ibn-Kunáseh: both are of the stars of rain: and sometimes the sing. appellation (المِرْزَمُ) is used [app. as applied to Sirius, or to Bellatrix, or perhaps to B of Canis Minor]. (TA.) نَوْءُ المِرْزَمِ [means The auroral setting of some one of the stars above mentioned; for it] is so termed because of its intense cold. (TA. See 1.) السَّمَاكُ المِرْزَمُ is another name for السَّمَاكُ الرَّامِحُ [The star Arcturus]. (Az and TA in art. رمح. [This star neither sets nor rises aurorally in the cold season, nor is it one of the Mansions of the Moon; but it rises aurorally during " the first of the rains," the autumnal rain, called الوَسْمِىّ.]) — — أُمُّ مِرْزَمٍ (tropical:) The north wind: (S, K, TA:) or the cold north wind: (Skr, on a verse of Sakhr-el-Gheí:) from رَزَامَةُ النَّاقَةِ meaning " the [gentle] yearning cry of the she-camel: " (TA:) or it signifies, (ISd, TA,) or signifies also, (K,) the wind: (ISd, K, TA:) thus expl. by ISd without any restriction. (TA.) مُرْزِمٌ That has cast, or laid, himself upon the around, and remained fixed, or motionless: or having [or making or uttering] a sound, or cry: and applied to an army, or a military force, agreeably with one or the other of these explanations. (Skr, on a verse of Abu-l-Muthellem.) تَرَكْتُهُ بِالمُرْتَزَمِ [I left him in the place where one cleaves to the ground; or] I made him to cleave to the ground. (K.) رزن 1 رَزُنَ, (S, K, &c.,) inf. n. رَزَانَةٌ (S, * MA, K, * TA) and رُزُونٌ, (TA,) [It (a thing) was, or became, heavy, or weighty: this is the primary signification: see رَزَانَةٌ below. — — And hence,]

(tropical:) He (a man) was, or became, grave, staid, steady, sedate, or calm; (S, MA, K, TA;) and forbearing: and still, or motionless: (S, * K, * TA:) or firm, or sound, of judgment: (TA:) wise, or sensible. (MA.) — رَزَنَ بِالمَكَانِ [thus in the K, with fet-h to the ز,] He remained, stayed, dwelt, or abode, in the place. (K.) — رَزَنَهُ, (S, K,) aor. رَزُنَ, inf. n. رَزْنٌ, (S,) He lifted it (namely, a thing, S) in order that he might see what was its weight. (S, K.) — — Hence, رَزَنَ الحَجَرَ He lifted the stone from the ground. (TA.) 2 رزّنه [رَزَّنَ, inf. n. تَرْزِينٌ, (assumed tropical:) He pronounced him, or held or reckoned him, to be grave, staid, steady, sedate, or calm:] the inf. n. تَرْزِينٌ is syn. with تَوْقِيرٌ [q. v.]. (S in art. وقر.) 5 ترزّن i. q. تَوَقَّرَ (assumed tropical:) [He showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness; or he endeavoured, or constrained himself, to be grave, staid, steady, sedate, or calm]; (M, K;) فِى مَجْلِسِهِ [in his sittingplace], (M,) or فِى الشَّىْءِ [in the thing]. (K.) 6 يَتَرَازَانَانِ, said of two mountains, They are opposite, or facing, each other. (K.) رَزْنٌ A place that is elevated (S, K, TA) and hard, (TA,) having in it a depression that retains the water [of the rain]: pl. رُزُونٌ and رِزَانٌ: (S, K, TA:) the latter of which pls. is also pl. of رِزْنَةٌ [q. v.]. (K.) It is also sing. of أَرْزَانٌ signifying [Hollows, or cavities, such as are termed] نُقَرٌ [pl. of نُقْرَةٌ] in stone, or in rugged ground, that retain the water [of the rain]; and so is ↓ رِزْنٌ; or, accord. to Ibn-Hamzeh, this latter only; and thus says IB, because a noun of the measure فَعْلٌ has not a pl. of the measure أَفْعَالٌ, except in a few instances. (TA.) [The pl.] رُزُونٌ also signifies The remains of a torrent in places which it has partially worn away. (TA.) رِزْنٌ: see the next preceding paragraph. — — Also i. q. نَاحِيَةٌ [A side, region, quarter, or tract, &c.]. (K.) رِزْنَةٌ A place where water remains and collects; or where it collects and stagnates; or where it remains long, and becomes altered: pl. رِزَانٌ [mentioned above as a pl. of رَزْنٌ, q. v.]: (S, K:) so says AO. (S.) رَزَانٌ: see the next paragraph. رَزِينٌ Heavy, or weighty; (S, K;) applied to a thing (S, TA) of any kind. (TA.) — — [Hence,] (tropical:) Grave, staid, steady, sedate, or calm; (S, MA, K, TA;) and forbearing: and still, or motionless: (S, * K, * TA:) or firm, or sound, of judgment: (TA:) wise, or sensible: (MA:) or a man having much gravity, staidness, &c.: (Har p. 227:) and ↓ رَزَانٌ signifies the same, applied to a woman; (MA, K;) or, thus applied, grave, staid, &c., in her sitting-place: (S:) the epithet رَزِينَةٌ is not applied to her unless she be firm, or constant; and grave, staid, &c.; and continent, chaste, or modest; grave, staid, &c., in her sitting-place. (TA.) — — أَبُو رَزِينٍ is a name given to The [kind of sweet food commonly called] خَبِيص [q. v.]; because of its excellence among eatables, and its high estimation, and its surpassing cost, and its being put the last thing to be eaten. (Har p. 227.) رَزَانَةٌ inf. n. of رَزُنَ [q. v.]. (MA, TA.) Heaviness, or weight: this is the primary signification. (TA.) — — [Hence,] (tropical:) Gravity, staidness, steadiness, sedateness, or calmness; (S, MA, K, TA;) and forbearance: and stillness, or motionlessness: (S, * K, * TA:) or firmness, or soundness, of judgment: (TA:) wisdom, or sensibleness: (MA:) and firmness, or constancy. (Har p. 423.) رَوْزَنٌ, (T, Mgh,) or ↓ رَوْزَنَةٌ, (ISk, S, M, K,) A hole, a perforation, an aperture, or a window, (ISk, T, S, M, Mgh, K,) syn. كُوَّةٌ, (ISk, S, Mgh, K,) or كُوَّةٌ نَافِذَةٌ, (T,) [in a wall, or chamber, i. e. a mural aperture,] or in the upper part of a roof: (M, TA:) an arabicized word [from the Pers. رَوْزَنْ, or رَوْزَنَهْ]: (ISk, S:) thought by the author of the T to be arabicized, used by the Arabs: (TA:) pl. رَوَازِنُ. (T, Mgh.) رَوْزُنَةٌ: see the next preceding paragraph. أَرْزَن [accord. to general opinion, being a subst. only, not originally an epithet, أَرْزَنُ, or, accord. to some, it may be أَرْزَنُ, as being imagined to possess the quality of an epithet,] A kind of hard tree, (Lth, S, K,) of which staves are made. (Lth, S.) هُوَ مُرَازِنُهُ i. q. مُحَالُّهُ [He is his companion in alighting, or descending and stopping or sojourning &c.]: (so in copies of the K:) or مُخَالُّهُ [his friendly associate; or true, or sincere, friendly associate]. (So in the K accord. to the TA [which is followed in this instance, as generally, in the TK: but the former I regard as the true reading, from رَزَنَ بِالمَكَانِ q. v.].) رزى 1 رَزَى فُلَانًا, aor.يَرْزِى, (K,) inf. n. رَزْىٌ, (TA,) He accepted the bounty of such a one. (K.) [See also رَزَأَهُ: and, under the same head, see رَزِينَا, and رُزِيتُهُ: and see a verse cited voce مُتْلَدٌ; in which رُزِينَا seems to be used for رُزِئْنَا; or the latter may be the correct reading.] 4 ارزى إِلَيْهِ He leaned, or stayed, himself upon, or against, him, or it; and he had recourse, or betook himself, to him, or it, for refuge, protection, covert, or lodging: (K:) or أَرْزَيْتُ ظَهْرِى إِلَى فُلَانٍ I had recourse, or betook myself, to such a one for refuge, protection, covert, or lodging: (S:) or, accord. to Lth, the verb is أَرْزَأَ, with ء. (TA.) رَزِيَّةٌ, for رَزِيئَةٌ: see the latter, in art. رزأ. رس 1 رَسَّ الهَوَى فِى قَلْبِهِ, and السُّقْمُ فِى جِسْمِهِ, [aor., accord. to the general rule, ◌ُ3رَس,] inf. n. رَسٌّ and رَسِيسٌ, Love entered, and established itself, in his heart, and disease in his body; as also ↓ ارسّ. (M.) [It seems also, from explanations of رَسٌّ and رَسِيسٌ mentioned below, that one says رَسَّتِ الحُمَّى, meaning The fever commenced, or first touched a person.] 4 أَرْسَ◌َ3 see above. رَسٌّ The beginning, or commencement, of a thing. (K.) And hence, (K,) رَسُّ الحُمَّى, and ↓ رَسِيسُهَا, The beginning, or commencement, (M, A, K,) or first touch, (S,) of fever, (S, M, A, K,) before it becomes vehement, or severe; (A;) i. e., when the person attacked thereby stretches on account of it, and becomes languid in his body, and relaxed, or heavy, sluggish, or torpid, or confused in his intellect: (M, TA:) or the first that a man feels of the touch of fever, before it takes him forcibly, and becomes apparent. (As, TA.) Accord. to Fr, you say, أَخَذَتْهُ الحُمَّى بِرَسٍّ, meaning, The fever became settled in his bones. (TA.) [Hence also,] رَسُّ الحُبِّ, and ↓ رَسِيسُهُ, The beginning, or commencement, of love: (K:) or a remain, or relic, or trace, of love: (M:) or الهَوَى ↓ رَسِيسُ signifies the first, or original, feeling (أَصْل) of love. (Aboo-Málik, TA.) [Hence also,] بَلَغَنِى رَسٌّ مِنْ خَبَرٍ The first of news reached me: (TA:) or somewhat of news reached me: (S, M:) [or news not true reached me: for,] accord. to AZ, you say, أَتَانَا رَسٌّ مِنْ خَبَرٍ, and مَنْ خَبَرٍ ↓ رَسِيسٌ, meaning, News not true came to us: (TA:) or ↓ رَسِيسٌ [alone] signifies news not true. (K.) رَسِيسٌ: see رَسٌّ, throughout. رسب 1 رَسَبَ, (S, M, A, &c.,) aor. رَسُبَ, (M, A, &c.,) inf. n. رُسُوبٌ (S, M, A, Mgh, Msb, K) and رَسْبٌ; (Msb;) and رَسَبَ, aor. رَسُبَ; (M, A, K;) It (a thing, S, Msb) sank, or subsided, (S, M, A, Mgh, Msb, K,) in water [&c.]. (S, M, A, Mgh, K.) — — [Hence,] رَسَبَتْ عَيْنَاهُ (tropical:) His eyes sank [in their sockets]. (S, A.) — — And السَّيْفُ يَرْسُبُ فِى الضَّرِيبَةِ (tropical:) The sword sinks, or disappears, in the thing struck with it. (TA.) 2 رسّب It precipitated a substance, or caused it to sink in a liquid: used in this sense in chymical works; but probably post-classical. See what next follows.] 4 ارسب It caused [a thing] to sink: hence, in a trad., describing the people of Hell, إِذَا طَفَتْ بِهِمُ النَّارُ أَرْسَبَتْهُمُ الأَغْلَالُ When the fire shall raise them, and make them. to appear [or rather to swim upon its surface], the collars, by reason of their weight, shall make them to sink to the bottom thereof. (TA.) — And ارسبوا Their eyes sank in their heads by reason of hunger. (K, TA.) 5 ترسّب It (a substance) became precipitated, or was caused to sink, in a liquid: used in this sense in chymical works; but probably postclassical.] رَسَبٌ and رُسَبٌ: see the next paragraph. رَسُوبٌ [What is wont to sink, or subside, in water &c. — — And hence,] Dregs amid water and blood: in this sense improperly pronounced رُسُوبٌ. (KL. [Golius, as on the same authority, explains it as meaning sedimentum aquæ, urinæ, etc.: hypostasis. See also the next paragraph.]) — — [Hence also,] (tropical:) A sword (S, M, A, K) that penetrates into, (S,) or

that disappears in, (M, A, K,) the thing struck with it; (S, M, A, K;) and so ↓ رَسَبٌ (M, K) and ↓ رُسَبٌ (K, TA) and ↓ مِرْسَبٌ. (A, K, TA. [In the CK, by the omission of وَ after the last, this and the last but one are made to be appellations of a sword of Mohammad or of Soloman, and of a sword of El-Hárith Ibn-AbeeShemir.]) — — And (assumed tropical:) The glans of the penis: (M, K:) app. because of its disappearance on the occasion of the act of جِمَاع. (M.) — — And (assumed tropical:) Forbearing, or element; as also ↓ رَاسِبٌ. (K.) رُسَابَةُ المَآءِش (JK and Mgh and K in art. تقن [in CK erroneously رَسَابَة]) [The sediment of water;] the thick matter that is borne by water [and that sinks to the bottom]. (Lth, Mgh in that art.) [رَسُوبِىٌّ and ↓ مُتَرَسِّبٌ, terms used by Ibn-Seenà, are explained by Golius as meaning Having, or depositing, a sediment: but the former rather means having the nature of dregs, or sediment: and the latter, becoming, or that becomes, precipitated.] رَاسِبٌ (tropical:) A firm mountain. (M, A, K.) — — See also رُسُوبٌ. رَوْسَبٌ A calamity, or misfortune; (K;) as also رَوْسَمٌ. (TA.) مِرْسَبٌ: see رَسُوبٌ. مَرَاسِبُ i. q. أَوَاسٍ [pl. of آسِيَةٌ, and app. here meaning Columns, or props]. (K.) مُتَرَسِّبٌ: see رَسُوبِىٌّ. رستق رُسْتَاقٌ: see رُزْدَاقٌ, in art. رزدق. رسح رَسِحَ 1, aor. رَسَحَ, inf. n. رَسَحٌ, (L, Msb,) He had little flesh, or was scant of flesh, in his posteriors and thighs: or he had small buttocks, sticking together: (L:) or he had little flesh in his thighs. (Msb.) 4 ارسح It rendered a person scant of flesh in the posteriors (S, A) and thighs. (S.) رَسَحٌ Paucity of flesh in the posteriors (S, A, L, K) and thighs: (S, L, K:) or smallness of the buttocks, and their sticking together: (L:) or paucity of flesh in the thighs. (Msb.) رَسِحٌ Having little flesh in his thighs. (Msb.) [See also what follows.] أَرْسَحُ A man (S, L) having little flesh in his posteriors (S, A, L) and thighs: (S, L:) or having small buttocks, sticking together: (L:) fem. رَسْحَآءُ; applied to a woman: (S, A, L:) pl. رُسْحٌ. (S, K.) [See also رَسِحٌ.] الأَرْسَحُ means The wolf: (TA:) [for] every wolf is [termed] أَرْسَح because of the lightness [of the flesh] of his haunches: (S, A, * K:) and so is the سِمْع [a mongrel beast, the offspring of a wolf begotten from the hyena]. (TA.) — — Also, the fem., A foul, an ugly, or an unseemly, woman: (K, TA:) though disapproved by MF. (TA.) رسخ 1 رَسَخَ, (S, A, L, &c.,) aor. رَسَخَ, (A, Msb, JM, &c.,) inf. n. رُسُوخٌ, It (a thing, S, Msb) was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established, (S, A, L, Msb, K,) in its place. (L.) [Hence,] رَسَخَ الحِبْرُ فِى الصَّحِيفَةِ (tropical:) [The ink became fixed upon the piece of paper or the like]. (A, L.) And الرَّقُّ الدَّهِينُ لَا يُرْسَخُ فِيهِ الحِبْرُ (tropical:) [Ink will not become fixed upon oiled parchment]: (A:) or الوَرَقُ الدَّهِينُ [oiled paper]. (TA.) And رَسَخَ فِى العِلْمِ (tropical:) He became firmly rooted, or grounded, or established, in science, or knowledge. (L.) And العِلْمُ يَرْسَخُ فِى قَلْبِ الإِنْسَانِ (tropical:) Science, or knowledge, becomes firmly rooted, or grounded, or fixed, in the heart of man. (L, A. *) And رَسَخَ حُبُّهُ فِى قَلْبِهِ (tropical:) [The love of him, or it, became fixed in his heart]. (A.) — — [Hence also,] said of a pool of water left by a torrent, (tropical:) It sank into the earth, and disappeared: (JK, A, K:) inf. n. as above. (JK, TA.) And, said of rain, (tropical:) It sank into the earth so that the two moistures [meaning that of the rain and that of the soil beneath] met together. (A, K.) — — رَسْخٌ [as an inf. n.] signifies (assumed tropical:) The connexion of the soul of a human being, after its departure from the body, with an inanimate, not increasing, body: distinguished from نَسْخٌ, which is with the body of another human being: and from مَسْخٌ, which is with the body of a beast: and from فَسْخٌ, which is with a plant. (Marginal note in a copy of the KT.) But see 1 (last sentence) in art. فسخ 4 ارسخهُ, (JK, K,) inf. n. إِرْسَاخٌ, (TA,) He made it firm, steady, steadfast, stable, fixed, fast, settled, or established, (JK, K,) in its place. (JK.) رَاسِخٌ Anything firm, steady, steadfast, stable, fixed, fast, settled, or established [in its place (see 1)]. (S, A, Msb.) You say جَبَلٌ رَاسِخٌ A firm, or steadfast, mountain. (A.) And in like manner دِمْنَةٌ رَاسِخَةٌ [A black, or dark, patch of compacted dung and urine of cattle sticking fast upon the ground]. (A.) And [hence,] لَهُ قَدَمٌ رَاسِخَةٌ فِى العِلْمِ (assumed tropical:) [He has a firm footing in science, or knowledge; or] he possesses excellence, and large acquirements, in science, or knowledge. (Msb.) الرَّاسِخُونَ فِى العِلْمِ [in the Kur iii. 5 and iv. 160] means (tropical:) Those who are firmly rooted, or established, in science, or knowledge: (S, Bd, L, Jel, TA:) or who have made a firm advance therein: (L:) or who are far advanced therein: (Khálid Ibn-Jembeh:) or those who study the Book of God: (TA:) or those who have committed [it] to memory, and who call to mind [its doctrines and precepts] one with another. (IAar.) رسدق رُسْدَاقٌ: see رُزْدَاقٌ, in art. رزدق. رسغ 1 رَسَغَهُ, aor. رَسَغَ, inf. n. رَسْغٌ, [He tethered him by the fore legs; i. e.] he tied the رُسْغ [or pastern] of each of his (a camel's [or an ass's]) fore legs with a string, or cord, which is called رُسْغٌ. (TA.) 2 رسّغ, (S, Msb, &c.,) inf. n. تَرْسِيغٌ, (IAar, K,) said of rain, (S, Msb, K, &c.,) It rained so that the water reached to the رُسْغ [or pastern, or ankle], (S,) or so that it reached to the place of the أَرْسَاغ [pl. of رُسْغٌ]: (Msb:) or it moistened the earth (IAar, K, TA) so that the hands of him who dug for it reached to his أَرْسَاغ [or wrists]; (IAar, TA;) or so that the moisture reached to the measure of the رُسْغ [or wrist] of the digger: (TA:) or it was so much that the رُسْغ [or pastern, or ankle,] disappeared in it; as also ↓ ارسغ, a dial. var., on the authority of IAar. (TA.) — تَرْسِيغٌ also signifies The making [the means of subsistence] ample, or abundant. (K.) You say, رسّغ العَيْشَ He made the means of subsistence ample, or abundant. (TK.) [Or رسّغ عَلَيْهِ فِى العَيْشِ He made ample, or abundant, provision for him in the means of subsistence: see the pass. part. n., below: and see also 8.] — رسّغتُ كَلَامًا, (JK,) inf. n. as above, (K,) i. q. لَفَّقْتُ بَيْنَهُ [meaning I interlarded, or embellished, speech. or discourse, with falsehood: accord. to the TK, connected it, and arranged it, or put it in order: but see the pass. part. n., below]. (JK, K, * TA.) 3 راسغهُ, (Ibn-'Abbád, K,) inf. n. مُرَاسَغَةٌ and رِسَاغٌ, (Lth, Ibn-'Abbád, K,) He took hold of his رُسْغ [meaning ankle] in wrestling with him, the latter doing the like. (Lth, Ibn-'Abbád, K.) One says, رَادَغَهُ ثُمَّ رَاسَغَهُ ثُمَّ مَارَغَهُ [He strove with him to throw him down: then he took hold of his ankle &c.: then he rolled with him on the ground, or in the dust]. (TA.) 4 أَرْسَغَ see 2. 8 ارتسغ عَلَى عِيَالِهِ He expended amply, or abundantly, upon his family, or household. (Ibn-Buzurj, K.) [See also 2.] رُسْغٌ and ↓ رُسُغٌ, (S, Msb, K,) of a دَابَّة [or beast of the equine kind], (S, Msb,) [The pastern; i.e.] the slender place [or part] between the solid hoof and the joint of the وَظِيف [or shank] of the fore leg, and of the hind leg; (S, Msb, K;) or, [in other words,] of solid-hoofed animals, the part that joins the وظيف of each of the fore legs, and of the hind legs, to the hoof; and of camels, the part that joins the أَوْظِفَة [or shanks] to the أَخْفَاف [or feet]: (TA:) and (Msb, and so in some copies of the K, but in other copies of the latter " or," [which is more correct, as will be seen from what follows,]) of a human being, [the wrist, and the ankle; i. e.] the joint between the hand and the fore arm, and between the foot and the shank: (Msb, K, TA:) and of any beast (دابّة,) the like thereof; (K;) [the part between the shank and hoof or foot, in the fore leg and in the hind leg, of any quadruped:] pl. أَرْسَاغٌ [used as a pl. of mult. and of pauc.] (Msb, K) and أَرْسُغٌ [which is only a pl. of pauc.]. (K.) — — See also رِسَاغٌ: — — and see مِرْسَغَةٌ. رَسَغٌ A laxness in the legs of a camel.

(As, S, K.) رُسْغٌ: see رُسْغٌ رِسَاغٌ A cord, or rope, that is tied (JK, S, K) firmly (S) to the رُسْغ [or pastern] of the camel, (JK, S, K,) or, accord. to the T, to each رُسْغ, [the dual form being there used, meaning to the pastern of each fore leg,] of the camel, (TA,) to prevent him from going away; (S, K;) also called ↓ مِرْسَغَةٌ; of which the pl. is مَرَاسِغُ: (JK:) or, as some say, رساغٌ is pl. of ↓ رُسْغٌ meaning a cord, or rope, with which a camel, and an ass, is [tethered, or] shackled; or a string, or cord, with which the رُسْغ [or pastern] of each of the fore legs of a camel [or an ass] is tied. (TA.) — — Also an inf. n. of 3. عَيْشٌ رَسِيغٌ Ample, or abundant, means of subsistence: and طَعَامٌ رَسِيغٌ Much food or wheat. (Aboo-Málik, K.) مِرْسَغَةٌ sing. of مَرَاسِيغُ [probably a mistranscription for مَرَاسِغُ] meaning [Bracelets of tortoiseshell or horn or ivory, such as are termed] مَسَك, that are worn by women on their arms; one of which is also called ↓ رُسْغٌ. (TA.) — — See also رِسَاغٌ. هُوَ مُرَسَّغٌ عَلَيْهِ فِى العَيْشِ He is amply, or abundantly, provided for in respect of the means of subsistence. (JK, * TA.) — رَأْىٌ مُرَسَّغٌ An unsound opinion or counsel or advice. (JK, Ibn- 'Abbád, K.) رسف 1 رَسَفَ, aor. رَسُفَ and رَسِفَ, inf. n. رَسْفٌ and رَسَفَانٌ (S, M, O, Msb, K) and رَسِيفٌ, (M, O, Msb, K,) He walked, or went along, in the manner of him who is shackled: (S, M, O, K:) or he walked, or went along, in shackles, gently, softly, or in a leisurely manner: (M:) or you say, رَسَفَ فِى قَيْدِهِ he walked, or went along, in his shackles: (MA, Msb:) or he went along [therein] by leaps; or gently. (MA.) رَسِيفٌ also signifies The making short steps. (O.) And رَسَفَ, aor. رَسُفَ, He (a camel) went with short steps, raising and putting down his feet quickly. (Aboo-Nasr, O.) 4 أَرْسَفْتُ الإِبِلَ, (AZ, S,) inf. n. إِرْسَافٌ, (K,) I drove along the camels, they being shackled. (AZ, S, K. * [In one of my copies of the S, instead of مُقَيَّدَةً, I find مُقَيَّدًا, i.e. I being shackled.]) 8 ارتسف, inf. n. اِرْتِسَافٌ; (K; so in MS. copies, and so in the CK;) or ↓ اِرْتَسَفَ, in measure like اِكْفَهَرَّ, inf. n., اِرْتِسْفَافٌ; (O, and in like manner in the TK;) i. q. اِرْتَفَعَ [It became raised; or it rose: &c.]. (O, K.) R. Q. 4 اِرْتَسَفَّ: see what next precedes. [This art. is wanting in the copies of the L and TA to which I have had access.] رسل 1 رَسِلَ, aor. رَسَلَ, inf. n. رَسَلٌ and رَسَالٌ, He (a camel) was, or became, easy in pace. (M, K.) — — Also, aor. رَسَلَ, inf. n. رَسَلٌ (AZ, Az, Msb, K) and رَسَالَةٌ, as above, (AZ, Az, K,) It (hair) became lank, not crisp; (Msb, K;) and so ↓ استرسل: (S, K:) or lank and pendent: (Msb:) or long, and lank or pendent. (AZ, Az, Msb.) لَا يَجِبُ مِنَ البِّحْيَةِ ↓ غَسْلُ مَا اسْتَرْسَلَ means [The washing] of what hangs down, and descends, [of the beard,] from the chin [is not requisite, or necessary, or incumbent]. (Mgh.) — [Golius says, as on the authority of the KL, that رَسَلَ signifies Nuncium misit: but what I find in the KL is, that رَسُولٌ, as an inf. n., signifies the bringing a message (پيغام بردن) : whence it seems that رَسَلَ means he brought a message.] 2 تَرْسِيلٌ, in reading, or reciting, (Msb, K,) i. q. تَرْتِيلٌ; (K, TA;) i. e. (TA) Easy [or leisurely] utterance; without haste: (Yz, Msb, TA:) or, as some say, with consecution of the parts, or portions: (TA:) and ↓ تَرَسُّلٌ therein signifies the same: (Yz, Msb:) or ↓ تَرَسَّلَ فِى قِرَآءَتِهِ signifies he proceeded in a leisurely manner in his reading, or reciting, (S, Mgh, Msb, K,) and was grave, staid, sedate, or calm, (Mgh,) and endeavoured to understand, without raising his voice much. (TA.) It is said in a trad., كَانَ فِى كَلَامِهِ تَرْسِيلٌ i. e. تَرْتِيلٌ [There was in his (Mohammad's) speech an easy, or a leisurely, utterance]. (TA.) And in another trad. it is said, وَإِذَا أَقَمْتَ فَاحْذِمْ ↓ إِذَا أَذَّنْتَ فَتَرَسَّلْ [expl. in art. حذم]. (Mgh.) — See also 4, last sentence but one. — رَسَّلْتُ فُصْلَانِى, inf. n. تَرْسِيلٌ, I gave to drink [to my young camels, or my young weaned camels,] رِسْل (K, TA,) i. e. milk. (TA.) 3 راسلهُ (S, MA,) inf. n. مُرَاسَلَةٌ, (S,) He sent a message, and a letter, or an epistle, to him, (MA, PS,) the latter doing the like: (PS:) [he interchanged messages, and letters, with him.] You say, راسلهُ فِى كَذَا [He interchanged messages, or letters, with him, in relation to such a thing]: and بَيْنَهُمَا مُرَاسَلَاتٌ [Between them two are interchanges of messages, or of letters]. (TA.) And هَىَ تُرَاسِلُ الخُطَّابَ [She interchanges messages, or letters, with those who demand women in marriage]. (M, K.) And تُرَاسِلُهُ بِالخُطَّابِ [She interchanges messages, or letters, with him by means of those who demand women in marriage]. (TA.) — — [Hence,] راسلهُ فِى نِضَالٍ أَوْ غَيْرِهِ [He acted interchangeably, or alternated, with him in a competition in shooting, or in some other performance]. (S.) And راسلهُ فِى الغِنَآءِ, and العَمَلِ, He relieved him, or aided him, in singing, and in work, [by alternating with him, i. e.,] in the former case, by taking up the strain when the latter was unable to continue it [so as to accomplish the cadence (see 6)], and in the latter case by taking up the work when the latter person was unable to continue it; or he so relieved, or aided, him in singing with a high voice: or راسلهُ فِى عَمَلِهِ he aided him, [or relieved him, by alternating with him,] or he followed him, or imitated him, in his work: (IAar, Msb:) and راسلهُ الغِنَآءَ he emulated him, or imitated him, [by alternating with him,] in the singing. (TA.) And راسلهُ فِى القِرَآءَة He aided him, or assisted him, [or relieved him, by alternating with him,] in the reading, or reciting, of the Kur-án &c. (MA.) 4 إِرْسَالٌ signifies The act of sending. (K, KL, &c.) Thus is explained إِرْسَالُ اللّٰهِ أَنْبِيَآءَهُ [i. e. God's sending his prophets.] (Th, TA.) You say, ↓ أَرْسَلْتُ فُلَانًا فِى رِسَالَةٍ (S) I sent such a one with a message. (PS.) And ↓ ارسل إِلَيْهِ رَسُولًا (MA, Msb *) He sent to him a message, or a letter, (MA,) or a messenger. (Msb.) — — [The act of sending forth, or starting, a horse for a race: the discharging a thing; as, for instance, an arrow from a bow; and water, or the like, from a vessel &c. in which it was confined: the launching forth a ship or boat; letting it go; letting it take its course:] the act of setting loose or free; letting loose; loosing, unbinding, or liberating. (K.) You say ارسل الشَّىْءَ He set loose or free, &c., the thing. (M.) And أَرْسَلْتُ الطَّائِرَ مِنْ يَدِى I let go, or let loose, the bird from my hand. (Msb.) And [hence,] ارسل الحُرُوفَ [He uttered the letters]. (Mgh in art. رتل.) And ارسل الغِنَآءَ [He uttered the song; he sang]. (TA.) And ارسل الإِقَامَةَ [He chanted the اقامة]. (Msb in art. درج. [See أَدْرَجَ.]) And ارسل عَلَيْهِ لِسَانَهُ [(assumed tropical:) He let loose his tongue against him]. (A in art. برد.) And ارسل الكَلَامَ (assumed tropical:) He made the speech, or language, to be unrestricted. (Msb.) [In like manner,] إِرْسَالٌ signifies also (assumed tropical:) The making a thing, such as property, and a legacy, absolute, or unrestricted. (Mgh.) — — [The act of letting down, letting fall, or making to hang down, the hair &c. You say, ارسلهُ, and ارسلهُ مِنْ أَعْلَى إِلَى أَسْفَلَ, He let it down, &c., or lowered it.] — — (assumed tropical:) The act of leaving, leaving alone, or neglecting, (M, K,) a thing. (M.) [Hence,] one says, ارسلهُ عَنْ يَدِهِ (tropical:) He left, forsook, or deserted, him; or he abstained from, or neglected, aiding him, or assisting him. (TA.) — — Also The act of making to have dominion, or authority, and power; making to have, or exercise, absolute dominion or sovereignty or rule, or absolute superiority of power or force; or giving power, or superior power or force. (M, K.) Hence, in the Kur [xix. 86], أَرْسَلْنَا الشَّيَاطِينَ عَلَى الكَافِرِينَ تَؤُزُّهُمْ أَزًّا, i. e. [We have made the devils to have dominion, &c., over the unbelievers, inciting them strongly to acts of disobedience; or] we have appointed, or prepared, the devils for the unbelievers, because of their unbelief; like as is said in the same [xliii. 35], نُقَيِّضْ لَهُ شَيْطَانًا [" We will appoint, or prepare, for him a devil " as an associate]: this is the preferred explanation: [or it may be well rendered we have sent the devils against the unbelievers:] some say that the meaning is, we have left the devils to do as they please with the unbelievers, not withholding them, or preserving them, from acceptance from them. (Zj, M.) — ارسلوا [from رِسْلٌ] They had milk in their cattle: (S:) or their milk became much; as

also ↓ رسّلوا, inf. n. تَرْسِيلٌ: (K:) or the latter signifies their milk and drink became much. (TA.) — — Also [from رَسَلٌ] They became possessors of herds or flocks. (O, K. *) 5 ترسّل He acted, or behaved, gently, and deliberately, or leisurely, (M, K, TA,) and with gravity, staidness, sedateness, or calmness. (TA.) التَّرَسُّلُ فِى الأُمُورِ is The acting, or behaving, [gently, and] deliberately, or leisurely, and with gravity, staidness, sedateness, or calmness, in affairs. (TA.) See also 2, in three places. — — التَّرَسُّلُ in riding is The extending one's legs upon the beast so as to let, or make, his clothes hang down loosely upon his legs: and in sitting, the crossing one's legs, and letting, or making, his clothes hang down loosely upon them and around him. (TA.) — ترسّلا بَيْنَ القَوْمِ [He acted as a رَسُول (or messenger) between the people]. (Msb and TA in art. الك.) 6 تراسلوا They sent, one to another, (MA, Msb, TA,) a message [or messages], (MA, Msb,) or a messenger [or messengers]. (Msb.) — — Hence, تراسلوا فِى الغِنَآءِ [They relieved, or aided, one another alternately in singing;] i. e. they combined in singing, one beginning, and prolonging his voice, but being unable to continue long enough to accomplish the cadence, and therefore pausing, and another then taking up the strain, and then the first returning to the modulation, and so on to the end. (Msb.) لَا تَرَاسُلَ فِى الأَذَانِ means [in like manner] There shall be no relieving, or aiding, one another [alternately], i. e., no combining [of two or more persons, each performing a part alternately], in the chanting of the call to prayer. (Msb.) [In other cases likewise] التَّرَاسُلُ signifies The doing the like of that which one's companion, or fellow, [or another,] does, in such a manner as that one follows another [alternately]. (Har p. 268.) 10 استرسل It (a thing) was, or became, loose, or slack; syn. سَلِسَ. (M, TA.) — — Said of hair: see 1, in two places. [In like manner said of a tree, &c., It drooped; or was pendent. Said of a cheek, (to which its part. n. مُسْتَرْسِلٌ is applied as an epithet in the K voce أَسِيلٌ,) It was, or became, lank.] — — الإِسْتِرْسَالُ in the pace of a beast is The going gently, deliberately, or leisurely. (TA.) [And you say, استرسلت الدَّابَّةُ The beast went a gentle, deliberate, or leisurely, pace.] — — Also, [in other cases,] The being still, and steady. (TA.) — — Hence, (TA,) استرسل إِلَيْهِ (tropical:) He acted, or behaved, towards him with freedom, boldness, forwardness, or presumptuousness, and with familiarity; syn. اِنْبَسَطَ, and إِسْتَأْنَسَ; (S, K, TA;) and was at ease, and confided in him, with respect to that which he told him: (TA:) or he acted forwardly, or impudently, towards him: he acted forwardly, impudently, freely, or familiarly, towards him, in the way of coquetry, or feigned disdain. (MA.) — — And استرسل الدَّهْرُ فِيهِمْ فَأَفْنَاهُمْ [(assumed tropical:) Fate made free with them, and destroyed them]. (TA in art. بهل) — Also He said, Send thou to me the camels in droves (أَرْسَالًا [in the CK, erroneously, إِرْسالًا]); (K, TA;) ارسالا being with fet-h to the hemzeh; i. e. drove after drove: for the camels, when they come to the water, are numerous; and their tender brings them to the watering-trough thus; not all together, as in this case they would press together upon the watering-trough and not satisfy their thirst. (TA.) رَسْلٌ Easy; applied to a pace. (M, K.) — — Easy in pace; applied to a he-camel: fem. with ة: (S, M, K:) or soft, or gentle, in pace; applied to a he-camel and to a she-camel: (Msb:) and ↓ مِرْسَالٌ, also, applied to a she-camel, has the former of these significations; and its pl. is مَرَاسِيلُ: (S, K:) or this pl. signifies light, or active, she-camels, that give thee what they have to give spontaneously; and رَسْلَةٌ is applied to one thereof: a she-camel is termed ↓ مِرْسَالٌ as being likened to the arrow thus called. (TA.) — — Soft, and lax, or flaccid: [app. applied to a he-camel; for it is added,] one says نَاقَةٌ رَسْلَةُ القَوَائِمِ, meaning A she-camel loose, or slack, [in the legs, and] soft in the joints [thereof]. (TA. [See also another meaning assigned to this phrase in what follows.]) — — Applied to hair, i. q. ↓ مُسْتَرْسِلٌ; (S, K; in the CK مُرْسَل;) which means Lank; not crisp: (Mgh, Msb: [and so accord. to an explanation of استرسل in the S and K:]) or lank and pendent: (Msb:) or long, and lank or pendent. (AZ, Az, Msb.) — — And رَسْلَةٌ, (M,) or رَسْلَةُ القَوائِمِ, [of which see an explanation in what precedes,] (L, TA,) and ↓ مِرْسَالٌ, applied to a she-camel, (M, L, TA,) Having much hair, (M,) or much and long hair, (L, TA,) upon her shanks, or hind legs (فِى سَاقَيْهَا): (M, L, TA:) but in the K, رَسْلَةٌ and ↓ مُرَاسِلٌ [not مِرْسَالٌ] are explained as epithets applied to a woman, meaning having much and long hair upon her shanks. (TA.) — — Also sing. of ↓ رِسَالٌ, (TA,) which signifies The legs of a camel: (AZ, S, K, TA:) so called because of their length. (AZ, TA.) — See also مُرَاسِلٌ. — And see the paragraph here next following. رِسْلٌ Gentleness; and a deliberate, or leisurely, manner of acting or behaving; as also ↓ رِسْلَةٌ; (M, K;) [and perhaps ↓ رَسْلٌ and ↓ رَسْلَةٌ; for] one says اِفْعَلْ كَذَا وَكَذَا عَلَى رِسْلِكَ (S, Mgh, * Msb, * CK * [but not in my MS. copy of the K nor in the copies used by SM]) and رَسْلِكَ and رَسْلَتِكَ, (CK, [but likewise wanting in MS. copies of the K,]) i. e. [Do thou such and such things] at thine ease; (Msb;) or act thou gently, deliberately, or leisurely, (S, Mgh, K, *) in doing such and such things; like as one says, عَلَى هِينَتِكَ. (S.) Sakhr-el-Ghei says, when despairing of his companions' overtaking him, his enemies surrounding him, and he feeling sure of slaughter, (M,)

لَوْ أَنَّ حَوْلِى مِنْ قُرَيْمٍ رَجْلَا بِيضَ الوَجُوهِ يَحْمِلُونَ النَّبْلَا لَمَنَعُونِى نَجْدَةً أَوْ رِسْلَا

(Skr, M, *) i. e. [If there were around me, of the family of Kureym, men on foot, fair in the faces (app. meant tropically), bearing arrows, they would defend me] by violent means or by gentle means: (Skr:) or with fighting or without fighting. (M.) [See also a phrase cited from a trad. in what follows of this paragraph.] One says also, ↓ جَاؤُوا رِسْلَةً رِسْلَةً They came company by company. (M.) — — And A soft, gentle, saying or speech. (TA.) — Also Milk, (S, M, K,) of whatever sort it be: (M, K:) or, accord. to the Towsheeh, fresh milk. (TA.) One says, كَثُرَ الرِّسْلُ العَامَ, meaning Milk has become abundant this year: and the people of the desert assert that, when this is the case, dates are few; and that, when dates are abundant, milk is scarce. (TA.) — — It is said in a trad. [respecting the giving of the poor-rate], إِلَّا مَنْ أَعْطَى فِى نَجْدَتِهَا وَرِسْلِهَا, (S, TA,) which is explained in two different ways: (TA:) [J says that] it is from رِسْلٌ in the sense first explained above; meaning straitness and plenty; i. e. Except him who gives when they are fat and goodly, when it is difficult, or hard, to their owner to give them forth, and when they are lean, [or] in a middling condition: (S:) and A'Obeyd says the like; and that it is similar to the saying, قَالَ فُلَانٌ كَذَا عَمَّا رِسْلِهِ, meaning Such a one said such a thing holding it (the saying) in light estimation: others say that it is from رِسْلٌ signifying " milk; " which A'Obeyd disallows: IAth says that what is meant by نجدة is straitness and drought or barrenness or dearth; and by رسل, plenty, and abundance of herbage or the like; because رسل, i. e. milk, is plentiful only in the case of abundance of herbage; so that the meaning is, except him who gives forth the due of God in the case of straitness and in that of plenty. (TA.) — The رِسْلَانِ of a horse are The extremities of the عَضُدَانِ [or two arms]. (M, K. *) رَسَلٌ Camels: (M, K:) thus expl. by A'Obeyd, without any epithet: (M:) or a drove, or herd, or a distinct collection or number, of camels, (S, M, * Msb, K,) and of sheep or goats, (S, K,) accord. to ISk from ten to twenty-five, (TA,) or the رَسَل of the watering-trough is at least ten, and extending to twenty-five; and the word is masc. and fem.;

(M;) and also (assumed tropical:) of horses or horsemen; (S;) applied to (tropical:) a company of men (Mgh, Msb) as being likened to a drove, or herd, of camels: (Msb:) and also a distinct collection or number of any things: (M, K:) pl. أَرْسَالٌ. (S, M, Mgh, Msb, K.) A rájiz says, يَا ذَائِدَيْهَا خَوِّصَا بِأَرْسَالْ وَلَا تَذُودَاهَا ذِيَادَ الضُّلَّالْ [O ye two drivers of them, water some before others, by droves, and drive them not with the driving of those who err from the right way]: (S, TA:) i. e. bring near your camels some after some, and do not let them crowd upon the water-ing-trough. (TA.) And one says, جَآءَتِ الإِبِلُ رَسَلًا The camels came [in a drove, or] following one another. (IAmb, TA.) And جَآءَتِ الخَيْلُ أَرْسَالًا, i. e. (assumed tropical:) [The horses, or horsemen, came] in successive distinct companies. (S, TA.) And جَاءُوا أَرْسَالًا (tropical:) They (men) came in successive companies. (Msb. [And the like is said in the Mgh and in the TA.]) وَقِيرٌ كَثِيرُ الرَّسَلِ قَلِيلُ الرِّسْلِ, occurring in a trad. relating to a drought, is said by IKt to mean [A collection of sheep or goats] of which many were sent to the pasture, i. e. many in number, but having little milk but the more probable explanation of كثير الرسل is that of El-'Odhree, who says that it means much dispersed in search of pasture: for the trad. relates that the camels had died, notwithstanding their ability to endure drought: how then should the sheep or goats be safe, and increase so as to become numerous? (IAth, TA.) — — Also Animals, or beasts, having milk. (M, TA.) رُسُلٌ A young girl, that has not worn the [muffler, or veil, called] خِمَار. (K.) — Also a pl. of رَسُولٌ. (S, M, &c.) رَسْلَةٌ A soft, or delicate condition of life: you say, هُمْ فِى رَسْلَةٍ مِنَ العَيْشِ They are in a soft, or delicate, condition of life. (M.) — — And Heaviness, sluggishness, laziness, or indolence: (M, K:) you say رَجُلٌ فِيهِ رَسْلَةٌ A man in whom is heaviness, &c. (M.) — — See also رِسْلٌ, first sentence. رِسْلَةٌ: see رِسْلٌ, in two places. رِسَالٌ: see رَسْلٌ (of which it is the pl.), near the end of the paragraph: — and see also رَسُولٌ. مُرَاسِلٌ i. q. رِسَالَةٌ: (S, M, K:) see the latter, in five places. — — Hence, as meaning ذُو رِسَالَةٍ, i. e. رَسُولٍ [One who has a message; i. e. a messenger]; (TA;) i. q. ↓ مُرْسَلٌ, (S, M, K,) meaning one sent with a message; (S;) of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ [or rather مُفْعَلٌ]: (Msb:) [and often meaning an apostle of God; and with the article ال especially applied to Mohammad:] accord. to IAmb, its meaning in the proper language of the Arabs is one who carries on by consecutive progressions the relation of the tidings of him who has sent him; taken from the phrase جَآءَتِ الإِبِلُ رَسَلًا, meaning " The camels came following one another: " and the saying of the Muëdhdhin, أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰه means I know [or acknowledge] and declare that Mohammad is the relater by consecutive progressions of the tidings from God: (TA:) [or, as commonly understood, I testify that Mohammad is the apostle of God:] a رَسُول is also called ↓ مِرْسَالٌ, as being likened to the arrow thus termed: (TA:) the pl. of رَسُولٌ is رُسْلٌ (S, M, Msb, K) and رُسُلٌ (S, Msb) and رُسَلَآءُ, (M, K,) which last is from IAar, (M,) or Fr, (Sgh,) and أَرْسُلٌ, (M, K,) which [is a pl. of pauc., and] occurs in the saying of the Hudhalee, لَوْكَانَ فِى قَلْبِى كَقَدْرِ قُلَامَةٍ حُبًا لِغَيْرِكِ قَدْ أَتَاهَا أَرْسُلِى [Had there been in my heart as much as a nailparing of love for another than thee, my messengers (or, accord. to the TA, app., my messages) had come to her]: respecting which IJ says that he has given to رَسُولٌ this form of pl., which is [regularly] proper to feminines [of this class of words, consisting of four letter whereof the third is a letter of prolongation], such as أَتَانٌ and عَنَاقٌ and عُقَابٌ, because women are meant thereby, as they, generally, are the persons required to serve in cases of this kind: (M:) [for] رَسُولٌ is applied without variation to a male and a female, and to one [and to two] and to a pl. number; (S, M, Msb, K;) sometimes: (M:) i. e., it is allowable thus to apply it: (Msb:) hence, (S, K,) in the Kur [xxvi. 15], (S,) إِنَّا رَسُولُ رَبِّ العَالَمِينَ [Verily we are the apostles of the Lord of the beings of the whole world]: (S, K:) MF says, in ch. xx. [verse 49], we find إِنَّا رَسُولَا رَبِّكَ [Verily we are the two apostles of thy Lord]; the dual form being here used: and Z says, in the Ksh, that in this instance it means the messengers, and therefore the dual form is necessarily used; but in ch. xxvi. it means the message, and therefore it is allowable to use it alike, when applying it as an epithet, as sing. and dual and pl.: Aboo-Is-hak the Grammarian says that the meaning here is, إِنَّا رِسَالَةُ رَبِّ العَالَمِينَ, i. e. ذَوُو رِسالَةِ [Verily we are those that have the message &c.]: (TA:) [but] رَسُولٌ [as meaning a messenger] is like عَدُوٌّ and صَدِيقٌ [&c.] in its being used alike as masc. and fem. and sing. [and dual] and pl.: (Sgh, TA:) Aboo-Dhu-eyb uses it in the sense of رُسُل in his saying, أَلِكْنِى إِلَيْهَا وَخَيْرُ الرَّسُو لِ أَعْلَمُهُمْ بِنَوَاحِى الخَبَرْ [Be thou my messenger to her: and the best of messengers is the most knowing of them in respect of the bounds, or limits, of the tidings]. (M.) See 4. The saying in the Kur [xxv. 39], وَقَوْمَ نُوحٍ لَمَّ كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ [lit. And the people of Noah, when they charged with lying the apostles, we drowned them], Zj says, may mean that they charged with lying Noah alone; for he who charges with lying a prophet charges therewith all the prophets, since they believe in God and in all his apostles; or the general term may be here used as meaning one; like as when you say, أَنْتَ مِمَّنْ يُنْفِقُ الدَّرَاهِمَ, meaning " Thou art of those who expend the kind of things termed دراهم. " (M.) — — One says also, السِّهَامُ رُسُلُ المَنَايَا (tropical:) [Arrows are the messengers of death, or of the decrees of death]. (TA.) — — See also the next paragraph. رَسِيلٌ Easy: occurring in the saying of Jubeyhà El-Asadee, وَقُمْتُ رَسِيلًا بِالَّذِى جَآءَ يَبْتَغِى إِلَيْهِ بَلِيجَ الوَجْهِ لَسْتُ بِبَاسِرِ [And I undertook, or managed, with ease, that which he came seeking to obtain; bright in countenance to him: I was not frowning]. (TA.) — Also A stallion-camel (K, * TA) of the Arabian race, that is sent among the شَوْل [or she-camels that have passed seven or eight months since the period of their bringing forth] in order that he may leap them: one says, هٰذَا رَسِيلُ بَنِى فُلَانٍ This is the stallion of the camels of the sons of such a one: and أَرْسَلَ بَنُو فُلَانٍ رَسِيلَهُمْ [The sons of such a one sent the stallion of their camels]: as though it were of the measure فَعِيلٌ in the sense of the measure مُفْعَلٌ, from أَرْسَلَ. (TA.) — — And accord. to some, A horse that is started with another in a race. (Har p. 544.) — — [In the CK and in a MS. copy of the K, voce عَمُودٌ, it occurs as though meaning The scout, or emissary, or perhaps the advanced guard, of an army: but in other copies of the K, in this instance, accord. to the TA, and in the L, the word is رَئِيس.] — — I. q. ↓ مُرَاسِلٌ [as meaning one who interchanges messages or letters with another: see 3]. (S, K.) — — The person who stands with thee (المُوَاقِفُ لَكَ [in the K (in which this explanation is erroneously assigned to ↓ رَسُولٌ) المُوَافِقُ لَكَ in a competition in shooting and the like: (M:) [i. e.] رَسِيلُ الرَّجُلِ signifies he who stands with the man, (يَقِفُ مَعَهُ, Har p. 544,) or he who acts interchangeably, or alternates, with the man, (يُرَاسِلُهُ, S,) in a competition in shooting, or in some other performance. (S and Har.) And, as also ↓ مُرَاسِلٌ, One who relieves, or aids, another, in singing and in work, [by alternating with him, i. e.,] in the former case, by taking up the strain when the other is unable to continue it [so as to accomplish the cadence (see 6)], and in the latter case by taking up the work when the other is unable to continue it; or one who so relieves, or aids, another in singing with a high voice; i. q. مُتَالٍ: or one who aids another, [or relieves him, by alternating with him,] or who follows him, or imitates him, in his work. (IAar, Msb.) One says, هُوَ رَسِيلُهُ فِى الغِنَآءِ وَنَحْوِهِ [He is the person who relieves him, or aids him, by alternating with him, in singing and the like thereof]. (TA.) — — See also رِسَالَةٌ, in two places. — Also Wide, or ample. (K.) — — A thing little in quantity, or

incomplete: اَلشَّىْءُ اللَّطِيفُ in the copies of the K should be الشَّىْءُ الطَّفِيفُ, as in the Moheet (TA.) — — And Sweet water. (K.) رَسَالَةٌ: see the next paragraph. رِسَالَةٌ (S, M, Msb, K) and ↓ رَسَالَةٌ (M, K) and ↓ رَسُولٌ (S, M, Msb, K) and ↓ رَسِيلٌ (Th, M, K) signify the same, (S, M, Msb, K,) A message; and a letter; (MA in explanation of the first, and KL in explanation of the first and third;) [a communication sent from one person or party to another, oral or written;] substs. from أَرْسَلَ إِلَيْهِ: (M, K: *) the pl. of the first is رَسَائِلُ; (Msb;) and أَرْسُلٌ is pl. of ↓ رَسُولٌ in the sense of رِسَالَةٌ, and of the fem. gender. (TA. [See the former of the two verses cited voce رَسُولٌ.]) You say, أَرْسَلْتُ فُلَانًا فِى رِسَالَةٍ: (S:) and ↓ أَرْسَلَ إِلَيْهِ رَسُولًا: (MA:) see 4. A poet says, (S,) namely El-Ash'ar El-Joafee, (TA,) أَلَا أَبْلِغْ أَبَا عَمْرٍو رَسُولًا بِأَنِّى عَنْ فُتَاحَتِكُمْ غَنِىُّ ↓ [Now deliver thou to Aboo-' Amr a message, saying that I am in no need of your judging]: (S:) or بَنِى عَمْرٍو [the sons of ' Amr]: he means, عَنْ حُكْمِكُمْ. (TA.) And hence the saying of Kutheiyir, لَقَدْ كَذَبَ الوَاشُونَ مَا بُحْتُ عِنْدَهُمْ بِسِرٍّ وَلَا أَرْسَلْتُهُمْ بِرَسُولِ ↓ [Assuredly the slanderers have lied: I revealed not in their presence a secret, nor did I send them with a message]: (S, TA:) or, as some relate the second hemistich, (TA,) ↓ بِلَيْلَى وَلَا أَرْسَلْتُهُمْ بِرَسِيلِ [i. e. I revealed not the case of Leyla, nor did I send them with a message]: thus cited by Th. (M, TA.) — — رِسَالَةٌ also signifies [A tract, or small treatise or discourse;] a مَجَلَّة [i. e. book, or writing, relating to science, or on any subject.] comprising a few questions, inquiries, or problems, of one kind: pl. رَسَائِلُ. (TA.) — — And Apostleship; the apostolic office or function. (MA.) — — أُمُّ رِسَالَةَ [in a copy of the K [أُمُّ رِسَالَةٍ The رَخَمَة [or female of the vultur percnopterus, in the CK رَحْمَة]: (M, K, TA:) a surname thereof. (TA.) الرُّسَيْلَى A certain small beast or reptile or insect; expl. by the word دُوَيْبَّةٌ: (M, K, TA:) in [some of] the copies of the K, erroneously, الرُّسَيْلَآءُ. (TA.) رُسَيْلَاتٌ dim. of رسلات [i. e. رِسَلَاتٌ] pl. of رِسْلٌ [or rather of its syn. رِسْلَةٌ]: hence the saying, (TA,) أَلْقَى الكَلَامَ عَلَى رُسَيْلَاتِهِ, i. e. He held the saying, or speech, in light, or little, or mean, estimation; or in contempt. (M, K, TA.) الرَّاسِلَانِ The two shoulder-blades: or two veins therein: (M, K:) he who says that they are two veins in the two hands, (K,) pointing to what is found in the copies of the Mj of IF, [in which فِى الكَفَّيْنِ is put in the place of فى الكَتِفَيْنِ,] (TA,) is in error: (K:) or the وَابِلَتَانِ [q. v., a word variously explained]: (M, TA:) in the copies of the K, الرَّابِلَتَانِ is erroneously put for الوَابِلَتَانِ. (TA.) مُرْسَلٌ: see رَسُولٌ, second sentence. — — Applied to a tradition (حَدِيثٌ), it means (assumed tropical:) Of which the ascription is not traced up so as to reach to its author: (Msb:) [i.e.] الأَحَادِيثُ المُرْسَلَةُ means the traditions which one relates as on the authority of a تَابِعِىّ, (K TA,) by tracing up the ascription thereof uninterruptedly to him, (TA,) when the تابعىّ says, "The Apostle of God (May God bless and save him) said," without mentioning a صَحَابِىّ (K, TA) who heard it from the Apostle of God: (TA: [and the like is said in the Mgh:]) مَرَاسِيلُ is the [pl. or] quasi-pl. n. of مُرْسَلٌ thus used, [or rather used as a subst., or as an epithet in which the quality of a subst. is predominant,] like as مَنَاكِيرُ is of مُنْكَرٌ. (Mgh.) — — In lexicology, it means, like مُنْقَطِعٌ, (assumed tropical:) That of which the series of transmitters is interrupted: as a word &c. handed down by IDrd as on the authority of AZ [with whom he was not contemporary, without his mentioning the intermediate transmitters]: and such is not admitted [as unquestionable]; because exactness is a condition of the admission of what is transmitted, and the exactness of him who is not mentioned is not known. (Mz 4th نوع.) — — مَجَازٌ مُرْسَلٌ: see art. جوز. — — [See also the next paragraph.] مُرْسَلَةٌ A قِلَادَة [or necklace], (M,) or a long قلادة, (IDrd, O, K,) that falls upon the bosom: (IDrd, M, O, K:) or a قلادة upon which are beads &c. (Yz, O, K.) — — As used in the Kur [lxxvii. 1], (M,) المُرْسَلَاتُ means The winds (S, M, K, TA) that are sent forth, [by عُرْفًا, which follows it, being meant consecutively,] like [the several portions of] the mane of the horse: (TA:) or the angels [so sent forth]: (Th, S, M, K, TA:) or the horses (M, K, TA) that are started, [one following another,] in the racecourse. (TA.) مِرْسَالٌ One who sends the morsel [that he eats] into his fauces: or who throws forth the branch from his hand, (O, K,) when he goes in a place of trees, (O,) in order that he may hurt his companion. (O, K.) — — A short arrow: (S, O:) or a small arrow. (K.) — — See also رَسْلٌ, in three places. — — And see مُرَاسِلٌ: رَسُولٌ: see رَسْلٌ. — See also رَسِيلٌ, in two places. — — Also A woman who interchanges messages, or letters, with the men who demand women in marriage: or whose husband has become separated from her (M, K, TA) in any manner, (M, TA,) by his having died or his having divorced her: (TA:) or who has become advanced in age, (M, K, TA,) but has in her some remains of youth: (M, TA:) or whose husband has died, or who has perceived that he desires to divorce her, and who therefore adorns herself for another man, and interchanges messages, or letters, with him (S, K, * TA) by means of the men who demand women in marriage, (TA,) and who has in her some remains (K, TA) of youth; but this addition is more properly mentioned in a former explanation. (TA.) The subst. [app. meaning The state, or condition, of a woman such as is thus termed] is ↓ رِسَالٌ. (M, TA.) مُسْتَرْسِلٌ: see رَسْلٌ. — مُسْتَرْسِلٌ لِلْمَوْتِ i. q. مُسْتَمِيتٌ and مُسْتَقْتِلٌ [i. e. Seeking, or courting, death or slaughter; resigning, or subjecting, himself to death, and not caring for death]. (A and TA in art. موت.) رسم 1 رَسَمَ الدَّارَ, (M,) or الدِّيَارَ, (K,) [aor. رَسُمَ, accord. to a rule of the K,] inf. n. رَسْمٌ, (M,) It (the rain) rased the house or dwelling, or the houses or dwellings, leaving a relic, or relics, thereof cleaving to the ground. (M, K.) In the saying of El-Hotei-ah, أَمِنْ رَسْمِ دَارٍ مُرْبِعٌ وَمُصِيفُ لِعَيْنَيْكَ مِنْ مَاءِ الشُّؤُونِ وَكِيفُ [Is it in consequence of autumn-rain's and springrain's rasing of a dwelling so as to leave only a relic thereof cleaving to the ground, that there is to thine eyes a distilling of the water of the tearchannels?], مربع and مصيف are in the nom. case because of the inf. n., i.e. رسم. (M, TA. [But in the latter, مَصِيفُ: and in a copy of the former, مَرْبَعٌ and مَصِيفُ, both of which are evidently wrong.]) — — [رَسَمَ often signifies He marked, or stamped: and he drew, traced, traced out, sketched, sketched out, or planned: and he delineated, or described.] You say, رَسَمَ الطَّعَامَ He stamped, or sealed, the corn; (TA in art. رشم;) as also رَشَمَهُ. (S, K, TA, all in that art. [See رَوْسَمٌ.]) And رَسَمْتُ البِنَاءَ, aor. and inf. n. as above, I marked out the building. (Msb.) And رَسَمَ كِتَابًا وَلَمْ يَحْشُهُ [He sketched out a book and did not fill it up]. (Mz 1st نوع.) And رَسَمْتُ الكِتَابَ I wrote the book, or letter, or writing. (Msb.) And رَسَمَ عَلَى كَذَا He wrote upon such a thing; (S, K;) and رَشَمَ is a dial. var. thereof. (TA.) — — [Hence,] رَسَمَ لَهُ كَذَا, (S, K, TA,) or بِكَذَا, (Msb,) (tropical:) [He prescribed to him the doing of such a thing;] he commanded, ordered, bade, or enjoined, him to do such a thing. (S, * Msb, * K, TA.) [And رَسَمَ لَهُ كَذَا also means (assumed tropical:) he assigned, or appointed, him such a thing, as a stipend, &c.: often used in this sense.] — — رَسَمَتْ said of a she-camel, (S, M, K,) aor. رَسُمَ (S, M, [and so accord. to a rule of the K,]) or رَسِمَ, not رَسُمَ, (TA,) inf. n. رَسِيمٌ, (S, M, K,) She made marks upon the ground (S, M, K) by the vehemence of her tread. (S, M.) — — And رَسَمَ said of a camel, aor. رَسِمَ, inf. n. رَسِيمٌ, (S, K,) with which مِرْسَمٌ is syn., (K,) He went a certain pace, (S, K,) exceeding that which is termed ذَمِيل [inf. n. of ذَمَلَ, q. v.]: one should not say of a camel أَرْسَمَ, for this latter verb is trans. (S.) — — Also رَسَمَ نَحْوَهُ, inf. n. رَسْمٌ, He

went, or went away, quickly towards him, or it. (TA.) — — And رَسَمَ فِى الأَرْضِ, (K,) inf. n. رَسْمٌ, (TA,) He disappeared in the land, or country: (K:) and [hence], used metonymically, (tropical:) he died; like رَزَمَ. (TA.) 2 تَرْسِيمٌ [inf. n. of رَسَّمَ] The act of marking, or stamping, [and of drawing, tracing, tracing out, sketching, sketching out, or planning, several things, or of doing so much, or] well:: and writing [much, or] well: and making a garment, or piece of cloth, striped. (KL.) 4 ارسم He caused a she-camel to make marks upon the ground (M, K) by the vehemence of her tread. (M.) — — And He made a camel to go the pace termed رَسِيم (S. [The meaning is there indicated, but not expressed.]) فَأَرْسَمَا ending a verse of Homeyd Ibn-Thowr [which is variously related] refers to two boys, or young men, mentioned therein, and means فَأَرْسَمَا بَعِيرَيْهِمَا [And they made their two camels to go the pace termed رَسِيم]. (AHát, TA.) 5 ترسّم, (K, but omitted in some copies,) or ترسّم الرَّسْمَ, (M,) He looked at the رَسْم [or mark, trace, relic, &c.]. (M, K.) And ترسّم الدَّارَ He considered, or examined, the رُسُوم [or marks, traces, relics, &c.,] of the house, or dwelling; (S, TA; *) or did so repeatedly, in order to obtain a clear knowledge thereof. (TA.) — — And in like manner ترسّم signifies He looked, and considered, or examined, or did so repeatedly, in order to know where he should dig, or build. (S, TA.) Hence, تَرَسَّمَتِ القَنَافِذُ فِى الأَرْضِ (tropical:) The hedge-hogs looked, or considered, or examined, repeatedly, to know where they should make their holes. (TA.) And ترسّم الشَّىْءَ (assumed tropical:) He looked, or looked long, at the thing; or considered, or examined, it, or did so repeatedly, in order to obtain a clear knowledge of it. (TA.) And ترسّم القَصِيدَةَ (tropical:) He considered, or studied, the ode, and retained it in his memory, or sought, or endeavoured, to remember it. (K, * TA.) And أَنَا أَتَرَسَّمُ كَذَا (assumed tropical:) I remember, or I seek, or endeavour, to remember, such a thing, but am not sure, or certain, of it. (TA.) 8 اِرْتِسَامٌ [in its primary sense, as quasi-pass. of رَسْمٌ, inf. n. of رَسَمَ, is app. post-classical, but, as such,] is used by the logicians as meaning The being stamped and depicted [in the mind]: (" Dict. of the Technical Terms used in the sciences of the Musalmans: "] an image's being fixed in, or upon, a thing. (KL.) [It is used, in this sense, of an image formed by the fancy, and of any ideal image.] — [Also (tropical:) The obeying a prescript or command &c.] You say, رَسَمْتُ لَهُ كَذَا, (S, K,) or بِكَذَا, (Msb,) فَارْتَسَمَ, (Msb, K,) or فَارْتَسَمَهُ, (S,) (tropical:) [I prescribed to him the doing of such a thing; or] I commanded, ordered, bade, or enjoined, him to do such a thing, (K, TA,) and he obeyed (S, Msb, TA) it [i. e. the prescript &c.]. (S, Msb.) And ↓ أَنَا أَرْتَسِمُ مَرَاسِمَكَ (tropical:) [I obey thy prescripts &c.;] I do not transgress thy مراسم. (TA.) — — And hence, (TA,) ارتسم signifies also (tropical:) He said أَللّٰهُ أَكْبَرُ [God is great, or most great]: (S, M, K, TA:) and he sought protection or preservation [by God]: (M, K, TA;) and he prayed or supplicated or petitioned [God]: (S, K:) as though [meaning] he took the course prescribed by God, of having recourse to Him for protection or preservation. (TA.) El-Aashà says, [speaking of wine,] وَصَلَّى عضلَى دَنِّهَا وَارْتَسَمْ وَقَابَلَهَا الرِيحَ فِى دَنِّهَا (S, M, TA,) or وَأَقْبَلَهَا, (so in some copies of the S in this art. and in art. صلو, and in the Mgh, also, in the latter art.,) i. e. [And he exposed it to the wind, in its jar, and he prayed over its jar,] and petitioned for it (TA in this art. and in art. صلو) that it might not become sour, nor spoil: (TA in the latter art.:) AHn says that ارتسم means he stamped its vessel with the رَوْسَم; but this saying is not valid: (M, TA:) [and Mtr, also, says that] ارتسم, here, is from الرَّوْسَمُ, and means he stamped it. (Mgh in art. صلو.) رَسْمٌ inf. n. of 1 [q. v.]. (Msb, &c.) — — [Hence رَسْمُ المُصْحَفِ The writing of the book of the Kur-án; for which particular rules are prescribed. — — Hence also رَسْمٌ is sometimes used by logicians as meaning A definition, either perfect (تَامٌّ) or imperfect (نَاقِصٌ); like حَدٌّ.] — — Also A mark, an impression, a sign, a trace, a vestige, or a relic or remain; syn. أَثَرٌ; (S, Msb, K;) and رَشْمٌ is a dial. var. thereof, accord. to Aboo-Turáb; as is also ↓ رَسَمٌ, both syn. with أَثَرٌ, (TA in art. رشم,) and so is رَشْمٌ. (K in that art.:) or a relic, or remain, of what is termed أَثَرٌ [as meaning a mark, an impression, a sign, a trace, or a vestige]: or such, of what are termed آثَار [as meaning relics or remains], as has not substance and height: (M, K:) or such as is cleaving to the ground: (M:) رَسْمُ دَارٍ means remains of a house or dwelling, cleaving to the ground: (S, TA:) or رَسْمٌ signifies a remain, or remains, of a ruined dwelling or place of alighting and abiding: (Har p. 607:) and ↓ رَوْسَمٌ is syn. with رَسْمٌ: (S, M, K [accord. to the correct copies of this last:]) the pl. [of pauc.] of رَسْمٌ is أَرْسُمٌ and [the pl. of mult. is] رُسُومٌ. (M, Msb, K.) — — [I. q. مَرْسُومٌ: see مَرَاسِمُ. And hence, as being prescribed,] رُسُومُ الدِّينِ means (assumed tropical:) The ways that are followed in respect of the doctrines and practices of religion. (TA.) — — And A well which one fills up (M, K) in the ground: (K:) pl. رِسَامٌ. (M, K.) — — [In some copies of the K, two meanings that belong to رَوْسَمٌ are, by the omission of a و, assigned to رَسْمٌ: see رَوْسَمٌ.] رَسَمٌ: see the next preceding paragraph. — Also Goodness, or elegance, of gait, pace, or manner of going. (K.) رَسُومٌ That makes marks upon the ground by the vehemence of her tread: applied to a she-camel. (S TA.) [See an ex. in a verse cited in the first paragraph of art. جهم.] — — Also That continues journeying a day and a night: (S, K:) applied to a he-camel. (TK.) رَسِيمٌ A certain pace of camels, (S, K,) exceeding that which is termed ذَمِيلٌ [q. v.]; (S;) [see رَسَمَ, of which it is an inf. n.;] and ↓ مِرْسَمٌ signifies the same. (K.) رَسَّامٌ One who engraves [or draws inscriptions or other designs] upon tablets or the like. (TA.) رَاسِمٌ, (S, K,) or مَآءٌ رَاسِمٌ, (TK,) Running water. (S, K.) — — And رَاسِمَةٌ A she-camel that goes the pace termed رَسِيم: pl. رَوَاسِمُ. (Har p. 495.) رَوْسَمٌ: see رَسْمٌ. — — Also A sign, a token, a mark, or an indication, (M, K,) of beauty or of ugliness; as in the saying, إِنَّ عَلَيْهِ لَرَوْسَمًا [Verily upon him is a sign, &c.]: so says Khálid Ibn-Jebeleh: (M:) pl. رَوَاسِمُ and رَوَاسِيمُ. (TA.) — — And as pl. of رَوْسَمٌ, (TA,) رَوَاسِيمُ signifies Certain books, or writings, that were in the Time of Ignorance. (S, K.) — — Also the sing., A stamp, or seal; i. e. an instrument with which one stamps, or seals; and رَوْشَمٌ is a dial. var. thereof: (M:) or, as some say, particularly, (M,) one with which the head [or mouth] of a [large jar such as is called] خَابِيَة is stamped, or sealed; (M, K;) as also ↓ رَاسُومٌ, (K,) and رَاشُومٌ. (TA.) And A piece of wood, (S, M, Msb, K,) or a small tablet, (A,) upon which is some inscription (S, M, A, K) engraved, or hollowed out, (A, K,) with which wheat, (S, M, K,) or corn, or grain, (Msb,) [in its repository,] is stamped, or sealed, (S, M, Msb, K,) or with which collections of wheat or corn are stamped, or sealed: (AA, TA:) as also رَوْشَمٌ: pl. رَوَاسِمُ. (Msb.) [In some copies of the K, by the omission of a و, this meaning and the next are assigned to رَسْمٌ.] — — And (as some say, S) A certain thing with which deenárs are polished. (S, K.) A poet says, (S,) namely, Kutheiyir, (TA,) دَنَانِيرُ شِيفَتْ مِنْ هِرَقْلٍ بِرَوْسَمِ [Deenárs, of Heraclius, that were polished with روسم]. (S, TA.) — It occurs in poetry as meaning The face of a horse, in the phrase قُرْحَةٌ بِرَوْسَمٍ [A star, or blaze, in the face of a horse]. (M.) — Also A calamity, or misfortune; (K;) like رَوْسَبٌ. (TA.) رَاسُومٌ: see the next preceding paragraph. [Accord. to rule, its pl. is رَوَاسِيمُ, mentioned above as a pl. of رَوْسَمٌ.] مُرْسِمٌ [act. part. n. of 4, q. v.]. In the saying of the Hudhalee, وَالْمُرْسِمُونَ إِلَى عَبْدِ العَزِيزِ بِهَا مَعًا وَشَتَّى وَمِنْ شَفْعٍ وَفُرَّادِ [And those urging them to make marks upon the ground by the vehemence of their tread in their way to 'Abd-El-'Azeez, together and separately, and two by two and one by one], he means المُرْسِمُوهَا, inserting the ب redundantly between the verb [or part. n., which is often termed a verb,] and its objective complement.

(M.) مِرْسَمٌ: see رَسِيمٌ. مُرَسَّمٌ A garment, or piece of cloth, striped, (S, M, K,) or marked with faint lines. (TA.) مَرْسُومٌ [or كِتَابٌ مَرْسُومٌ] A book, or writing, stamped, or sealed: pl. مَرَاسِيمُ. (TA.) And طَعَامٌ مَرْسُومٌ Wheat stamped, or sealed. (TA. [See رَوْسَمٌ.]) — — See also the following paragraph. مَرَاسِمُ Marks, stamps, impressions, signs, or characters. (KL.) — — [And (assumed tropical:) Prescripts, commands, orders, biddings, or injunctions: and (assumed tropical:) assignments, or appointments: in both of these senses app. a contraction of مَرَاسِيمُ, pl. of ↓ مَرْسُومٌ; thus used in the present day; like رُسُومٌ, pl. of ↓ رَسْمٌ.] See 8. رسن 1 رَسَنَ الفَرَسَ (S,) or الدَّابَّةَ, (M, Msb, *) and النَّاقَةَ, (M, K, *) aor. رَسُنَ and رَسِنَ, (M, Msb, K,) inf. n. رَسْنٌ; (M, Msb;) and ↓ ارسن; (S, M, Msb, K;) He tied the horse [or the beast and the she-camel] with the رَسَن [q: v.]: (S:) or he bound upon the [horse or] beast [or she-camel] its رَسَن: (Msb:) or he made for, or put to, the [horse or] beast or she-camel a رَسَن: (M, * K: [in the former it is merely indicated that the two verbs signify the same:]) or the former verb [in the CK the latter verb] has the first signification; (M, K, TA;) and the latter verb has the last signification; (M, TA;) thus resembling حَزَمَ and أَحْزَمَ. (TA.) — — And رَسَنَ الدَّابَّةَ, and ↓ ارسنها, He left the beast to itself, to pasture as it pleased. (TA.) 4 أَرْسَنَ see above, in two places. — Also ارسن المُهْرُ The colt was, or became, submissive, manageable, or tractable, and gave its head. (TA.) رَسَنٌ A rope, or cord: (S, M, Msb, K:) or [a halter; i. e.] a rope, or cord, with which a camel [or a horse (see 1)] is led: (TA:) and such of the [reins, or leading-ropes, termed] أَزِمَّة [pl. of زِمَامٌ] as is upon the nose; (M;) [in other words,] such a زِمَام as is upon a nose: (K:) pl. أَرْسَانٌ (S, M, Msb, K) and أَرْسُنٌ, (M, Msb, K,) [both properly pls. of pauc.,] and sometimes they said رُسُنٌ; (Msb;) or, accord. to Sb, it has no other pl. than أَرْسَانٌ; (M, Msb;) [but perhaps he meant of pauc., for SM says,] Sb disallowed أَرْسُنٌ. (TA.) A poet says, (S,) namely, Ibn-Mukbil, (TA,) هَرِيتٌ قَصِيرُ عِذَارِ اللِّجَامِ أَسِيلٌ طَوِيلُ عِذَارِ الرَّسَنْ [Wide-mouthed, short in the cheek-straps of the bridle (or headstall): smooth and long in the cheek, long in the appertenance of the halter corresponding to the cheek-straps of the bridle or headstall; because this appertenance is longer than are the cheek-straps of the bridle or headstall]. (S, TA.) مَرَّ الصَّعَالِيكِ بِأَرْسَانِ الخَيْلِ [As the passing along of the robbers with the halters of the horses] is a prov., applied to an affair, or event, that is quick and uninterrupted. (TA.) And one says, رَمَى بِرَسَنِهِ عَلَى غَارِبِهِ [He threw his leading-rope upon his withers], meaning (assumed tropical:) he left his way free, or open, to him; so that God did not withhold him from that which he desired to do. (TA.) — — [Hence,] رَسَنُ البَازِى [The leash of the hawk]. (A in art. رود.) — [The pl.] أَرْسَانٌ also signifies Rugged and hard tracts of ground. (K, * TA.) رَاسَنٌ A certain plant, resembling the plant called زَنْجَبِيل [i. e. ginger]; (M;) i. q. قَنَسٌ; [both of which names are applied to the inula helenium, common inula, or elecampane; also called in the present day زَنْجَبِيلٌ شَامِىٌّ;] a Pers. word [arabicized]. (K.) مَرْسِنٌ (S, M, K) and مَرْسَنٌ, (M, K,) or the latter should be مِرْسَنٌ, [but I think this doubtful,] thus written in some of the copies of the S, and in both ways in the L, (TA,) The part, of the nose of the horse, which is the place of the رَسَن: (S:) or the nose of a solid-hoofed animal: this is the primary signification: (M:) then, by a secondary application, (S, M,) the nose (S, M, K) in an absolute sense, (M, K,) or, of a human being: (S:) pl. مَرَاسِنُ (TA) [which, as stated by Freytag, is used in a sing. sense, in the Deewán of Jereer, as meaning the nose]. سَلِسُ المَرْسِنِ, a phrase used by the poet El-Jaadee, means (assumed tropical:) Easy to be led, tractable, or compliant. (TA.) And you say, فَعَلْتُ ذٰلِكَ عَلَى رَغْمِ مَرْسِنِهِ (assumed tropical:) [I did that against his wish; in spite of him; or notwithstanding his dislike, or disapproval, or hatred; like as you say, عَلَى رَغْمِ أَنْفِهِ]. (S.) مَرْسُونٌ A horse [or the like] tied with the رسن: (S:) [or having a رَسَن bound upon him or attached to him, or made for him: see 1.] You say, أَجْرَرْتُ المَرْسُونَ رَسَنَهُ I made the haltered beast to drag his halter. (TA.) المَرْسِينُ [The myrtle-tree;] i. q. رَيْحَانُ القُبُورِ: of the dial. of Egypt. (TA.) [Also mentioned in art. مرس: for some hold the م to be augmentative; and some, the ن.] رسو 1 رَسَا, (S, M, Msb, K,) aor. يَرْسُو, (S, Msb,) inf. n. رُسُوٌّ (M, Msb, K) and رَسْوٌ, (K,) It (a thing, S, M, Msb) was, or became, stationary, at rest, fixed, fast, firm, steady, steadfast, or stable; (S, M, Msb, K) as also ↓ ارسى, (M, K,) inf. n. إِرْسَآءٌ; and ↓ ترسّى. (TA.) الرسو and الرسوخ [i. e. الرُّسُوُّ and الرُّسُوخُ] are nearly the same [in meaning]. (Ham p. 51.) You say, رَسَا الجَبَلُ (assumed tropical:) The mountain was firmly based, or firm in its base, upon the ground. (TA.) And ثَبِيرٌ ↓ مَا أَرْسَى (tropical:) As long as Thebeer [the mountain so called] remains [firm] in its place. (TA.) [Its being said that this is tropical is app. meant to indicate that the verbs above are properly used only in relation to a ship, in senses explained in what follows; which, however, I doubt.] You say also, رَسَتْ قَدَمُهُ meaning His foot stood firm in war: (M:) or رَسَتْ أَقْدَامُهُمْ فِى الحَرْبِ Their feet stood firm in war. (S, Msb. *) And رَسَتِ السَّفِينَةُ, (S, M, K,) aor. تَرْسُو, inf. n. رُسُوٌّ and رَسْوٌ (S) [and مَرْسًى, as shown below, see 4], The ship [anchored; cast anchor; lay at anchor; or] rested, or became stationary, upon the anchor: (T, S, K:) in [some of] the copies of the K [and of the S], عَلَى البَحْرِ is erroneously put for عَلَى الأَنْجَرِ [or على اللَّنْجَرِ]: (TA:) or the meaning is, [in some instances, the ship grounded; i. e.] the lower, or lowest, part of the ship reached the bottom of the water, and she consequently remained stationary. (T, M, TA.) — — رَسَا الفَحْلُ بِشَوْلِهِ (S, M, K,) (tropical:) The stallion [-camel] leaped, or leaped upon, his شول [or she-camels that had passed seven or eight months since the period of their bringing forth]: (S, TA:) or brayed to his شول, and they became motionless, or still: (M:) or brayed to his شول when they had dispersed themselves from him, and they turned aside to him, and became motionless, or still. (K, TA.) — — رَسَوْتُ بَيْنَ القَوْمِ, (S, M, * Msb,) inf. n. رَسْوٌ, (S, M,) I effected an agreement, a harmony, a reconciliation, an accommodation, or an adjustment, between the people, or party. (S, M, * Msb.) — رَسَا لَهُ رَسْوًا مِنْ حَدِيثٍ (S, * M, K *) He mentioned to him a part, or portion, of a tradition, or story. (S, M, * K. [See also رَسْوٌ below.]) And رَسَا عَنْهُ حَدِيثًا, (S, M, K,) inf. n. رَسْوٌ, (M,) He related a tradition, or story, as received from him, (S, M, K,) ascribing it to him. (M, K.) And رَسَا الحَدِيثَ فِى نَفْسِهِ He related the tradition, or story, to himself. (TA.) — — رَسَا الصَّوْمَ, (K,) inf. n. رَسْوٌ, (TA,) He intended, or purposed, fasting. (K.) 3 راساهُ, (T, K,) inf. n. مُرَاسَاةٌ, (TA,) i. q. سَابَحَهُ, (T, K,) i. e. He swam with him. (TK.) 4 ارسى, inf. n. إِرْسَآءٌ: see 1, in two places. — ارساهُ He made it (a thing, M, Msb) to become stationary, at rest, fixed, fast, firm, steady, steadfast, or stable. (M, Msb, K.) And ارسى السَّفِينَةَ, [inf. n. as above and also (as is shown by what follows) مُرْسًى, He anchored the ship;] he made the ship to rest, or become stationary, upon the anchor: (TA:) or the meaning is, [in some instances, he grounded the ship; i. e.] he made the lower, or lowest, part of the ship to reach the bottom of the water, so that she remained stationary. (M, TA.) You say also of a ship, تُرْسَى بَالأَنْجَرِ [She is made fast by means of the anchor]: (M:) and of the anchor, يُرْسِى السَّفِينَةَ It makes fast the ship, so that it does not go on. (T, TA.) For the words of the Kur [xi. 43], بِسْمِ اللّٰهِ مُجْرَاهَا وَمُرْسَاهَا, (S, M, * K, *) meaning إِجْرَاؤُهَا وَإِرْسَاؤُهَا [i. e. In the name of God be the making it

to run and the making it to rest], (Aboo-Is-hák, TA,) from أَجْرَيْتُ and أَرْسَيْتُ, (so in one copy of the S,) or [its being made to run and its being made to rest,] from أُجْرِيَتْ and أُرْسِيْتْ, (so in another copy of the S,) some say مَجْرَاهَا وَمَرْسَاهَا, (S, K,) meaning its running and its resting, (Aboo-Is-hák, TA,) from جَرَتْ and رَسَتْ, (S, K,) [though] Az says that the readers agree in pronouncing the م of مرساها with damm, but differ as to the م of مجراها, the Koofees pro- nouncing this with fet-h, (TA,) or the latter reading may have the same meaning as the former, (Aboo-Is-hák, TA,) or the former reading may mean in the time, or the place, of making it to run, and that of making it to rest, and the latter reading may mean in the time, or the place, of its running, and that of its resting, for in each case each noun may be a n. of time or a n. of place or an inf. n.; (Bd, q. v.;) and some read مُجْرِيهَا ↓ وَمُرْسِيهَا, as epithets applied to God, (M, K,) who maketh it to run and who maketh it to rest. (TA.) Accord. to Zj, (M,) يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا, in the Kur [vii. 186 and lxxix. 42], means [They will ask thee respecting the ساعة,] when will be its taking place? [or when will be the time of its being made to take place?]; (M, K; *) by the ساعة being meant the time in which all created beings shall die. (M.) 5 تَرَسَّوَ see 1, first sentence. رَسْوٌ A part, or portion, of a tradition, or story: (Lth, T, K:) [see an ex. near the end of the first paragraph:] accord. to IAar, i. q. رَسٌّ [app. as meaning the first part or portion]. (T.) رَسْوَةٌ A [bracelet, or one of a particular kind, called] دَسْتَبِنَج; (IAar, T, M, K;) so accord. to Kr: (M, TA: but in a copy of the M written دَسْتَبَنْج:) a certain thing of strung beads; (S, TA;) like the دستينج; which is an arabicized word [from the Pers. دَسْتِينَهٌ]: (TA:) a bracelet of beads: (ISK, TA:) or a bracelet of ذَبْل [i. e. turtle-shell, or tortoise-shell]: pl. رَسَوَاتٌ: it has no broken pl. (M, TA. [Golius and Freytag say that its pl. is رِسًى; but on what authority, I know not: the former mentions no authority beside the S and K; and the latter, none but the K.]) رَسِيٌّ Firm, or steadfast, in good and in evil. (Az, Sgh, K.) — — And The pole that is fixed in the middle of the [tent called] خِبَآء. (Az, Sgh, K.) ♀ رَاس Stationary, at rest, fixed, fast, firm, steady, steadfast, or stable. (Msb.) You say جِبَالٌ رَاسِيَةٌ (Msb) and رَاسِيَاتٌ and ♀ رَوَاس (S, Msb) Firm, or steadfast, mountains; (S, Msb;) the sing. of the last said by Akh to be رَاسِيَةٌ. (S.) And قِدْرٌ رَاسِيَةٌ (tropical:) A cooking-pot that will not move from its place, (M, K, TA,) by reason of its greatness, (K, TA,) and that cannot be removed. (M.) قُدُور رَاسِيَات in the Kur [xxxiv. 12] means, accord. to Fr, (tropical:) Cooking-pots that would not be lowered from their place, by reason of their greatness. (TA.) مَرْسًى may be used as an inf. n., or a n. of time, or a n. of place. (Bd in xi. 43 [cited above: see 4].) [As a n. of place, it commonly means An anchorage, or a place of anchoring; a port; or a station for ships: pl. ♀ مَرَاس.] مُرْسًى may be used as an inf. n., or a n. of time, or a n. of place. (Bd in xi. 43 [cited above: see 4].) ♀ مُرْس, as an epithet applied to God: see 4, near the end of the paragraph. مِرْسَاةٌ, The anchor of a ship: (S, M, K:) or a large anchor, which, being tied with ropes and let down into the water, holds fast the ship, so that she does not go on: (T, TA:) pl. ♀ مَرَاس. (Har p. 111.) [Hence,] one says, أَلْقَوْا مَرَاسِيَهُمْ, meaning (assumed tropical:) They remained, stayed, dwelt, or abode. (TA.) And أَلْقَتِ السَّحَابَةُ مَرَاسِيَهَا (tropical:) The cloud rained continually; syn. دَامَت: (S, Msb:) or remained steady, raining: (T, TA:) or remained still, or stationary, and rained. (M, K: * in the latter, السَّحَابُ is put in the place of السحابة.) رش 1 رَشَّ, (A, Msb,) aor. رَشُ3َ, (MS,) inf. n. رَشٌّ (S, A, Msb, K) and تَرْشَاشٌ, (A, K,) He sprinkled, or scattered in drops, (A, K, TK,) water, (S, A, Msb, K,) and blood, (S, A, K,) and tears, (S, K,) &c. (A.) — — رَشَّ المَكَانَ, (S, TA,) or المَوْضِعَ, (Msb,) and البَيْتَ, (A,) inf. n. رَشٌّ, (S, TA,) He sprinkled, or wetted by sprinkling, (TA,) the place, (S, Msb, TA,) and the house, or chamber, or tent, (A,) ♀ بِمَاء with water. (Msb, TA.) And رَشَّ الحَائِكُ النَّسِيجَ بِالْمِرَشَّةِ [The weaver sprinkled the web with the مرشّة]. (A, TA.) — — [Hence,] رَشَّتِ السَّمَآءُ, and ↓ أَرَشَّت, (S, A, Msb, K,) The sky rained: (A, Msb:) or let fall a little rain, such as is termed رَشٌّ. (S. [After the former of these verbs, الأَرْضَ, or the like, seems to be understood.]) [And hence,] أَرَشَّتِ ↓ الطَّعْنَةُ [The spear-wound, or the like, sprinkled forth blood: a signification implied, but not expressed, in the S and A: or] became wide, so that its blood became scattered about: (K:) or passed through, and made the blood to flow, or to appear and flow, or to flow copiously, or with force. (Msb.) — — [Hence also,] رَشَّهُ بِثَنَآء ♀ حَسَن (assumed tropical:) He eulogized him. (TA voce خَمَّ.) — — And رَشَّهُ He washed him, or it. (MF, from the Expositions of the " Muwatta. ") 2 رَشّ3َ [رشّش القَلَمُ الحِبْرَ] The pen spirtled the ink.] 4 أَرْشَ3َ see 1, in two places. — ارشّ الفَرَسَ, (A, K,) inf. n. إِرْشَاشٌ, (A,) He made the horse to sweat by urging him with his feet. (A, K.) 5 ترشّش عَلَيْهِ المَآءُ, (S,) and تَرَشْرَشَ ↓ عليه, (A,) [The water became sprinkled, or scattered in drops, upon him or it.] And ترشّشت نُقْطَةٌ مِنَ القَلَمِ [A drop of ink became spirtled from the pen]. (S and K in art. مج) R. Q. 2 تَرَشْرَشَ: see 5. — — Also It (roasted meat) dripped with gravy; or was succulent, and dripping with juice; or was fat. (TA.) — — And It flowed. (TA.) رَشٌّ, (S, K,) or رَشٌّ ♀ مِنْ مَطَر, (A, TA,) A little [sprinkling] rain: (S, K:) [and so ↓ رَشَّةٌ in the present day:] or the first [or lightest and weakest] of rain: (IAar: [see رَكٌّ:] pl. رِشَاشٌ. (S, K.) — — Also the former, (assumed tropical:) A painful beating. (Sgh, K.) رَشَّةٌ: see the next preceding paragraph. رَشَاشٌ What is sprinkled, (S, A, * K,) or scattered, (Msb,) of water, (A, Msb,) and the like, (Msb,) or of blood, (S, A, K,) and of tears, (S, K,) and the like, (K,) and of rain; (TA in art. طش;) what is scattered, or flies about, of blood. (Msb.) — — [Hence the saying,] لَمْ يَدْخُلْ فِى الشَّرِّ وَأَصَابَهُ مِنْ رَشَاشِهِ (tropical:) [He did not enter into evil, or mischief, and yet somewhat thereof, or of its effects, befell him]. (A, TA.) And أَلَحَّ بِنَا العُطَاشُ وَمَا نَالَنَا مِنْكَ إِلَّا الرَّشَاشُ [app. meaning Insatiable thirst, or desire, to hear from thee, or the like, remained in us, and there did not reach us from thee aught save a mere sprinkling; or perhaps, what was scattered abroad, of rumours, or the like]. (A, TA. *) [See also an ex. voce رَذَاذٌ.] رَشِيشٌ: see مَرْشُوشٌ. رَشْرَاشٌ Roasted meat (Aboo-Sa'eed, A, K) dripping with its gravy; (Aboo-Sa'eed, A, TA;) or succulent, and dripping with its juice; (TA;) or fat: (K:) and ↓ مُرِشٌّ signifies the same. (TA.) مُرِشٌّ: see what next precedes. مِرَشَّةٌ A thing with which one sprinkles: (Ibn- 'Abbád:) a thing with which the weaver sprinkles the web: (A, TA:) [in the present day, applied to a long-necked bottle, with a stopper pierced with a hole or holes, for sprinkling scented water.] مَرْشُوشٌ [Sprinkled, or scattered in drops; as also ↓ رَشِيشٌ, occurring in this sense in a verse in the TA in art. خفت]. — — مَحَلٌّ مَرْشُوشٌ [A place of alighting sprinkled, or wetted by sprinkling]. (A.) — — أَرْضٌ مَرْشُوشَةٌ Land upon which [rain such as is called] الرَّشّ has fallen. (TA.) رشأ 1 رَشَأَ i. q. جَامَعَ [Inivit feminam]. (K.) — رَشَأَتْ She (a gazelle) brought forth. (K.) رَشَأٌ A young gazelle, (S, Msb, K,) that has become active, or in motion, (S, Msb,) or that has become strong, (K,) and has walked (S, Msb, K) with its mother: (K:) pl. أَرْشَآءٌ. (Msb, K.) [In the following saying, I find it written as though with medd; app. for the sake of assimilation to ♀ النِّسَآءِ:] عِنْدِى جَارِيَةٌ مِنَ النِّسَآءِ أَشْبَهُ شَىْء بِالرَّشَآءِ, meaning [I have with me a young woman most like to] the [young] gazelle: so in the A. (TA.) رشح 1 رَشَحَ, (S, A, Msb, K,) aor. رَشَحَ, (Msb, K,) inf. n. رَشْحٌ, (S, Msb,) He, or it, (the forehead, or the side thereof above the temple, A, TA, or the body, Msb,) sweated; exuded sweat; (S, A, Msb, K;) as also ↓ ارشح, (K,) or ارشح عَرَقًا, and عَرَقًا ↓ ترشّح. (Fr, TA.) And رَشِحَ, aor. رَشَحَ, inf. n. رَشْحٌ and رَشَحَانٌ, He, or it, was, or became, moist with sweat. (TA.) — — [Hence,] رَشَحَتِ القِرْبَةُ بِالمَآءِ (tropical:) [The water-skin sweated with the water]: and رَشَحَ بِمَا فِيهِ (tropical:) [It sweated with

what was in it] is said of a [porous] mug, and of any [porous] vessel. (A.) — — [Hence also,] لَمْ يَرْشَحْ لَهُ بِشَىْءٍ (assumed tropical:) He gave him not anything. (S, K.) And رَشَحَ جَلْمَدُهُ, said of one known to be a niggard, (assumed tropical:) He gave something. (Har p. 95.) — — رَشَحَ is also said of a young gazelle, meaning (tropical:) He walked, being trained, or accustomed, to do so by his mother: [because the training him to walk causes him to sweat: see 2: and see also 5.] (A.) Also, said of a gazelle, (assumed tropical:) He leaped, or bounded, and exulted [or was brisk or lively or sprightly]. (K.) Also, inf. n. رُشُوحٌ, said of a young weaned camel, (assumed tropical:) He became strong: [see, again, 5:] and the inf. n. is metaphorically used in relation to small clouds [app. when they collect together to give rain]. (L.) — See also 2, as said of a she-camel. 2 رَشَّحَ [رشّح] app. He, or it, caused to sweat: this seems to be the primary signification, whence the other significations here following.] — — رَشَّحَتْ وَلَدَهَا, inf. n. تَرْشِيحٌ, (tropical:) She (a gazelle) trained, or accustomed, her young one to walk, so that he was caused to sweat (فَيُرَشَّحُ [perhaps a mistranscription for فَيَرْشَحُ so that he sweated]): (A, TA:) or she (a wild animal), when her young one became able to walk, walked with him, until, or so that, he was caused to sweat (حَتَّى يُرَشَّحَ عَرَقًا), and became strong. (Mtr, on the authority of Kh, in De Sacy's " Chrest, Ar.," sec. ed., iii. 231.) — — (assumed tropical:) She (a camel) rubbed the root of her young one's tail, and pushed him on with her head; and went before him, and waited for him until he overtook her; and sometimes gently urged him on, and followed him; as also ↓ ارشحتهُ and ↓ رَشَحَتْهُ. (L.) — — رَشَّحَتْ وَلَدَهَا بِاللَّبَنِ القَلِيلِ, inf. n. as above, (assumed tropical:) She (a mother) fed her child with a little milk, putting it into his mouth by little and little, until he became strong enough to such. (S, TA.) — — تَرْشِيحٌ also signifies (tropical:) A doegazelle's licking her young one so as to remove the moisture that was upon it at the time of its birth; (K, TA;) and so ↓ تَرَشُّحٌ. (TA.) — — رشّح النَّبَاتَ, (A, TA,) or النَّبْتَ, inf. n. as above, (Msb,) (tropical:) It (the moisture, or dew, A, Msb, TA, or the rain, TA) fostered the herbage. (Msb, TA.) — — رشّح وَلَدَهُ (assumed tropical:) He fed his child well. (Mtr, on the authority of Kh, in De Sacy's " Chrest. Ar " ubi suprà.) — — And رُشِّحَ, (S, A, K,) inf. n. as above, (K, TA,) (tropical:) He was reared, brought up, or educated, and rendered fit, (S, A, K, TA,) and prepared, (TA,) لِلشَّىْءِ [for the thing], and لِأَمْرٍ [for the affair], (TA,) or لِلْوِزارَةِ [for the office of wezeer], (S,) or لِلْمُلْكِ [for the office of king], (K,) or لِلْخِلَافَةِ [for the office of khaleefeh]; from رَشَّحَتْ وَلَدَهَا in the sense expl. in the second sentence of this paragraph; (A;) or رُشِّحَ لِلْخِلَافَةِ means (tropical:) he was made the appointed successor of the khaleefeh: (TA:) and ↓ أُرْشِحَ فُلَانٌ لِكَذَا and ↓ تَرَشَّحَ (tropical:) [Such a one was reared, &c., for such a thing]. (A, TA.) — — And رَشَّحَ مَالَهُ, (A,) inf. n. as above, (K,) (tropical:) He managed, or tended, or took care of, his property, or cattle, well. (A, K.) It is said in a trad., يُرَشِّحُونَ حَصِيدَهَا, meaning (tropical:) They tend [the place of seed-produce thereof], and put it into a good, or right, state, or make it to thrive, in order to its becoming productive; like as is done to grape-vines and palm-trees. (TA.) 4 ارشح, intrans.: see 1, first sentence. — — أَرْشَحَتْ (assumed tropical:) She (a camel, and a woman,) had a young one that associated, or kept company, with her, walking with her and behind her, and not fatiguing her: or had a young one that had become strong. (L.) — ارشحت وَلَدَهَا, said of a camel: — — and أُرْشِحَ فُلَانٌ لِكَذَا: see 2. 5 ترشّح: see 1, first sentence. — — Also (assumed tropical:) He (a young weaned camel) was, or became, strong enough to walk, or able to walk with strength: (S, K:) or became strong, and walked with his mother. (As, S.) [See 1.] — — See also 2, in the middle of the paragraph. — — ترشّح النَّبْتُ [or النَّبَاتُ] (assumed tropical:) The herbage became fostered by moisture or dew. (Msb.) — — ترشّح فُلَانٌ لِكَذَا: see 2, near the end of the paragraph. 10 استرشح البُهْمَى (assumed tropical:) The [barley-grass termed] بُهْمَى grew tall. (K.) — يَسْتَرْشِحُونَ البُهْمَى, so in most of the copies of the K, (TA,) [and so in the L,] (assumed tropical:) They foster the بهمى, in order that it may grow large: (L, K:) in some of the copies of the K البَهْمَ [i. e. the lambs, or kids, &c.]: (TA:) the place thereof is termed ↓ مُسْتَرْشَحٌ: (K:) or ↓ مُسْتَرْشَحُ البُهْمَى signifies the place, or tract of ground, that fosters the بهمى. (L.) And يسترشحون البَقْلَ, so in all the copies of the K but some in which is found النَّفَلَ, (TA,) (assumed tropical:) They wait for the herbs, or leguminous plants, (or the plants called نفل,) to grow tall, in order that they may pasture thereon. (K.) رَشْحٌ The moisture of sweat upon the body. (A, * TA.) [And (assumed tropical:) Fluid, or matter, exuded: see زَبَادٌ.] رَشِحٌ That sweats much. (TA.) رَشْحَةٌ [as an inf. n. of un., A sweat, or a sweating: a meaning indicated, though not expressed, in the A. — — Hence, app., (assumed tropical:) A dew, or fall of dew from the sky. — — And hence, as being likened thereto, (tropical:) A gift]. You say, أَصَابَنِى بِرَشْحَةٍ مِنْ سَمَائِهِ (tropical:) [He gave me a gift from his store of bounty]. (A.) بِئْرٌ رَشُوحٌ (assumed tropical:) A well containing little water: (TA:) [pl. رُشُحٌ.] رَشِيحٌ Sweat. (AA, S, K.) — — (assumed tropical:) A certain plant: (K:) or (assumed tropical:) plants, or herbage, upon the surface of the ground. (L.) نِحْىٌ رَشَّاحٌ (assumed tropical:) A butter-skin that sweats much. (A in art. نتح.) رَاشِحٌ Sweating; exuding sweat. (A, * Msb.) — — (assumed tropical:) A mountain moist in the lower part, (K, TA,) and at the base of which there sometimes collects a little water: when this is much [in comparison with what thus collects, though still little abstractedly], it is termed وَشَلٌ: (TA:) pl. رَوَاشِحُ. (K.) — — (assumed tropical:) What one sees, like sweat, running in the interstices between stones. (K, * TA.) You say, كَمْ بَيْنَ الفُرَاتِ الطَّافِحِ وَالوَشَلِ الرَّاشِحِ (tropical:) [How great a difference is there between the overflowing Euphrates and a little water that distils scantily in interrupted drops from a rock or mountain, appearing, like sweat, running in the interstices between stones!]. (A, TA.) — — The pl. رَوَاشِحُ also signifies (assumed tropical:) The ثُعْل [which means a small teat in excess], (K,) or the أَطْبَآء [or teats], (TA,) of a ewe or she-goat, particularly. (K, TA.) — — And the sing., (tropical:) A young gazelle that walks, being trained, or accustomed, to do so by his mother, so that he is caused to sweat. (A.) And (assumed tropical:) A young weaned camel that has become strong enough to walk, or able to walk with strength: (S, K:) or that has become strong, (As, S, L,) and walks with his mother: (As, S:) pl. رُشَّحٌ. (L.) — — And (tropical:) What creeps upon the earth, of such as are termed its خِشَاش and its أَحْنَاش. (K, TA.) — — See also مُرْشِحٌ. أَرْشَحُ [More, and most, sweating]. — — [Hence,] هُوَ أَرْشَحُ فُؤَادًا (tropical:) He is most largely endowed with sharpness, or acuteness, of mind, or with quickness of intelligence, understanding, sagacity, skill, or knowledge: (K, TA:) as though sweating therewith. (TA.) مُرْشِحٌ, (S, L, K,) or ↓ مُرَشِّحٌ, (so in one of my copies of the K,) (assumed tropical:) A she-camel having a young one that has become strong enough to walk, or able to walk with strength: (S, K:) or having a young one that has become strong, and that walks with her: (As, S:) or having a young one that associates, or keeps company, with her, walking with her and behind her, and not fatiguing her: or having a young one that has become strong: and in like manner a woman: or each signifies, as also ↓ رَاشِحٌ, applied to a she-camel, as a possessive epithet, having a young one of which she rubs the root of his tail, pushing

him on with her head; and before which she goes, and waits for him to overtake her; and which she sometimes gently urges on, and follows. (L.) مِرْشَحٌ and ↓ مِرْشَحَةٌ The inner covering that is beneath the felt cloth of a horse's saddle; so called because it imbibes the sweat: (L:) or the thing that is beneath the مِيثَرَة [q. v. in art. وثر]. (S, L, K.) مِرْشَحَةٌ: see the next preceding paragraph. مُرَشَّحٌ .مُرْشِحٌ: see مُسْتَرْشَحٌ: see 10, in two places. رشد 1 رَشَدَ, aor. رَشُدَ; and رَشِدَ, aor. رَشَدَ; (S, A, L, Msb, K;) the former of which is the better known and the more chaste; (TA;) inf. n. رُشْدٌ, (S, L, Msb, K,) which is of the former, (S, L,) and رَشَدٌ, (S, L, Msb, K,) which is of the latter, (S, L, Msb,) and رَشَادٌ, (L, K,) which is also of the latter verb, (TA,) or this last is a simple subst.; (Msb;) He took, or followed, a right way or course or direction; (S, A, L, Msb, K;) as to a road, and also as to an affair: (L:) [and often relating to religion; meaning he held a right belief; was orthodox:] and ↓ استرشد signifies the same: (L, K:) you say, استرشد لِأَمْرِهِ, meaning He took, or followed, a right way to conduct his affair: and رَشَدَ أَمْرَهُ, meaning He took, or followed, a right course in his affair; this latter being a phrase similar to أَلِمَ بَطْنَهُ and سَفِهَ رَأْيَهُ &c. (L.) Some say that رُشْدٌ relates to the things of the present life and to those of the life to come; and رَشَدٌ, only to those of the life to come: but this distinction does not accord with what has been heard from the Arabs, nor with readings of the Kur-án, in which some read رُشْد and others رَشَد in several verses. (MF.) The former also signifies The continuing in the way of truth, or the right way, with self-constraining firmness in so doing. (K.) One says to the traveller, رَشِدْتَ [Mayest thou take, or follow, the right way]. (A.) — — [See also رُشْدٌ below.] 2 رَشَّدهُ, inf. n. تَرْشِيدٌ, said of a kádee, or judge, i. q. جَعَلَهُ رَشِيدًا [meaning He pronounced him to be one who took, or followed, a right way or course or direction: or to be one who held a right belief; to be orthodox]. (Msb.) — — See also what next follows. 4 ارشدهُ (S, A, L, Msb, K) and ↓ رشّدهُ, (L,) said of God, (S, L, K,) and of a governor, or commander, (L,) [or of any man,] He made him, or caused him, to take, or follow, a right way or course or direction; or he directed him aright, or to the right way or course or direction; (S, * A, * L, Msb, * K; *) إِلَى الشَّىْءِ and عَلَيْهِ and لَهُ [to the thing]: so says AZ: (Msb:) [often relating to religion; meaning he made him, or caused him, to hold a right belief; to become orthodox.] See also the next paragraph. 10 استرشد: see 1. — — Also He sought, or desired, the taking, or following, a right way or course or direction. (So accord. to some copies of the K.) — — And استرشدهُ He desired of him the taking, or following, a right way or course or direction: (L, and so accord. to some copies of the K, and the TA:) or he asked, demanded, or desired, of him, direction to the right way. (MA.) You say, ↓ اِسْتَرْشَدْتُهُ فَأَرْشَدَنِى [I asked, demanded, or desired, of him, direction to the right way, and he directed me to the right way] (A, Msb) إِلَى الشَّىْءِ and عَلَيْهِ and لَهُ [to the thing]: so says AZ. (Msb.) رُشْدٌ an inf. n. of 1. (S, L, Msb, K.) — — [As a simple subst., Rectitude.] Also Maturity of in- tellect, and rectitude of actions, and good management of affairs. (TA in art. انس: see 4 in that art.) [Hence, بَلَغَ رُشْدَهُ He attained to years of discretion, when he was able of himself to take, or follow, a right way or course: a phrase of frequent occurrence.] رَشْدَةٌ: see the next paragraph, in four places. رِشْدَةٌ A mode, or manner, [and ↓ رَشْدَةٌ an act,] of رَشَاد [or right procedure; &c.]. (Ham p. 463.) [Hence,] هُوَ لِرِشْدَةٍ, (S, A, L, Msb,) and وُلِدَ لِرِشْدَةٍ, (L, K,) and ↓ لِرَشْدَةٍ, (L, Msb, K,) the latter accord. to AZ and Fr, and said to be the more chaste, but the former allowable accord. to Ks, and preferred by Th in the Fs, (L, TA,) [and seems to be the more common,] (tropical:) He is, or was, trueborn; (A, Msb;) contr. of لِزِنْيَةٍ, (S, L, K,) or لِزَنْيَةٍ, (Fr, TA,) and لِغَيَّةٍ. (AZ, Fr, TA.) And وُلِدَ لِغَيْرِ رَشْدَةٍ ↓ [or رِشْدَةٍ] i. e. (tropical:) He was not trueborn]. (Fr, TA.) And هٰذَا وَلَدُ رِشْدَةٍ (tropical:) This is an offspring of valid marriage. (TA.) And وَلَدًا لِغَيْرِ رَشْدةٍ ↓ اِدَّعَى (tropical:) [He claimed, as his, a child not lawfully begotten, or not trueborn]. (TA, from a trad.) رَشَدَى: see رَشَادٌ .رِشْدِينٌ: see رَاشِدٌ .رَشِيدٌ an inf. n. of 1, (L, K,) or a simple subst., (Msb,) [signifying Right procedure; or the adoption, or pursuit, of a right way or course or direction; as to a road, and also as to an affair: and often meaning right belief, or orthodoxy: in both these senses] contr. of غَىٌّ, (S, A, Msb,) and of ضَلَالٌ: (Msb:) and ↓ رَشَدَى is a subst. syn. with رَشَادٌ. (L, K. *) — حَبُّ الرَّشَادِ i. q. الحُرْفُ, (K,) in the dial. of El-'Irák; (TA;) they gave it this name as one of good omen, because حُرْفٌ is syn. with حِرْمَانٌ: (K:) [رَشَادٌ and حُرْفٌ are names given to several species of Gress; and حَبُّ الرَّشَادِ seems to mean the seed of رشاد: accord. to Golius, on the authority of Ibn-Beytár, رشاد is the name of the nasturtium: accord. to Delile, (Flor. AEgypt., nos. 576, 580, 571, 584, and 610,) it is the Arabic name of the lepidium sativum of Linn.; the lepidium hortense of Forsk.: and the cochlearia nilotica: رَشَادُ البَحْرِ, i. e., nasturtium maritimum, that of the cakile maritima of Tournef.; Desf., a pinnatifida; the bunias cakile of Linn.; the isatis pinnata of Forsk.: الرَّشَادُ الجَبَلِىُّ, that of the lunaria parviflora: and رَشَادُ البَرِّ, i. e., nasturtium deserti, that of the raphanus recurvatus of Persoon; the raphanus lyratus of Forsk.] رَشِيدٌ: see رَاشِدٌ. — — الرَّشِيدُ, of the measure فَعِيل in the sense of the measure مُفْعِل, (L,) as an epithet applied to God, means The Director to the right way: (L, K:) and He who appoints, or ordains, well that which He appoints, or ordains: (K:) or He whose regulations are conducted to the attainment of their ultimate objects in the right way, without any one's aiding in directing their course aright. (L.) رَاشدٌ and ↓ رَشِيدٌ Taking, or following, a right way or course or direction [as to a road, and also as to an affair: and often meaning holding a right belief; or orthodox]. (A, Msb.) One says to a traveller, رَاشِدًا مَهْدِيًّا [May God make thee to be a taker, or follower, of a right way; one directed aright]. (A.) And one says, ↓ يَا رِشْدِينُ, as meaning يَا رَاشِدُ [O thou who takest, or followest, a right way &c.]. (L) الخُلَفَاءُ الرَّاشِدُونَ [The Khaleefehs who took, or followed, a right course, or the orthodox Khaleefehs,] is an appellation specially applied to Aboo-Bekr, 'Omar, 'Othmán, and 'Alee; but applicable also to any others of the Imáms who pursued the same course as those four. (L.) — — أُمُّ رَاشِدٍ a surname (S) applied to The female rat or mouse (الفَأْرَةُ). (S, K.) الطَّرِيقُ الأَرْشَدُ is like الأَقْصَدُ [i. e. The more, or most, direct road]. (S.) المَرَاشِدُ, a pl. without a sing., like مَحَاسِنُ and مَلَامِحُ, (L,) The right places to which roads tend; syn. مَقَاصِدُ الطُّرُقِ. (S, L, K.) You say, هُوَ يَهْدِى إِلَى المَرَاشِدِ [He directs to the right places to which roads tend]. (A.) رشف 1 رَشَفَهُ, aor. رَشُفَ and رَشَفَ, inf. n. رَشْفٌ, (S, MA, O, Msb, K,) [and app. رَشِيفٌ also (which see below), and تَرْشَافٌ, which has an intensive signification, mentioned by Freytag as occurring in the " Mak-soorah " of Ibn-Dureyd;] and رَشِفَهُ, aor. رَشَفَ, (AA, O, K,) inf. n. رَشْفٌ; (K;) He sucked it in, (S, MA, O, K,) namely, water, (MA, K,) and the saliva of a girl, (IAar, O,) with the two lips; (MA;) as also ↓ ارتشفهُ (S, MA, O, * K) and ↓ ترشّفهُ (S, * MA, O, * K) and ↓ ارشفهُ and ↓ رشّفهُ: (IAar, O, K:) or he took it, namely, water, with the two lips in a manner exceeding that which is termed مَصٌّ: (Msb:) and رَشَفَ, (Msb,) or رَشَفَ الإِنَآءَ and رَشِفَهُ, (K,) inf. n. رَشْفٌ, (IF, O,) he drank to the uttermost what was in the vessel, not leaving in it anything: (IF, * O, * Msb, K:) or, accord. to some, رَشْفٌ signifies the sucking in the water of the mouth in kissing: (Har p. 271:) you say, رَشَفَهَا, meaning he sucked her (a girl's) saliva from her mouth: (IAar, L in art. مصد:) and ↓ ارتشفها he kissed her and sucked in her saliva; from رشف [i. e. رَشَفٌ] meaning " saliva: " and ↓ ترشّف signifies he sucked in much: (Har p. 231:) or i. q. تَمَصَّصَ. (O.) It is said in a prov., الرَّشْفُ أَنْقَعُ, i. e. The

sucking in (↓ ترشّف) of water by little and little is most effectual to quench thirst. (S, O, K.) 2 رَشَّفَ see above. 4 أَرْشَفَ see above. 5 تَرَشَّفَ see 1, in three places. 8 إِرْتَشَفَ see 1, in two places. رَشَفٌ A small quantity of water remaining in a watering-trough, or tank: the surface of the water, which the camels suck in with their mouths. (Lth, O, K.) — — Saliva. (Har p. 231: but there without the vowel-signs.) رَشُوفٌ Sweet in the mouth; sweet-mouthed; [as though her saliva were sucked in by her lover because of its sweetness;] applied to a woman. (S, O, Msb, K.) — — Also Dry in the فَرْج; so applied. (IAar, O, K.) — — And A she-camel that eats with her lip. (As, O, K.) رَشِيفٌ an inf. n., [like رَشْفٌ,] (Lth, O,) The taking of water with the two lips; (Lth, O, K;) exceeding what is termed مَصٌّ. (Lth, O.) [مِرْشَفٌ An instrument with which one sucks in water &c. Its pl. مَرَاشِفُ is used in the present day as meaning The lips: thus in the phrase اِمْرَأَةٌ عَذْبَةُ المَرَاشِفِ A woman sweet in the lips; a sweet-lipped woman.] [This art. is wanting in the copies of the L and TA to which I have had access.] رشق 1 رَشَقَهُ, (S, Msb,) or رَشَقَهُمْ, (M,) بِالسَّهْمِ, (M, Msb,) or بِالنَّبْلِ, (S, K,) وَغَيْرِهِ, (K,) aor. رَشُقَ, (S, M, Msb,) inf. n. رَشْقٌ; (S, M, Msb, K;) as also ↓ ارشقهُ (Msb) [or ارشقهم]; He shot, or shot at, him, or them, with the arrow, or with the arrows, and other things. (S, M, Msb, K.) It is said in a trad., لَهُوَ أَشَدُّ عَلَيْهِمْ مِنْ رَشْقِ النَّبْلِ [Verily it is harder upon them, or more severe or distressing to them, than the shooting of arrows at them]. (TA.) — — And رَشَقَهُمْ بِنَظَرِهِ (assumed tropical:) He cast his look at them. (M.) — — See also 4, in two places. — رَشُقَ, (S, M, Msb, K,) inf. n. رَشَاقَةٌ, (S, M, Msb,) He (a man) was, or became, goodly, or beautiful, and slender, in stature, or person: (S, K:) or he (a boy) was, or became, just in proportion, (T, A,) and slender; (A;) and in like manner رَشُقَتْ is said of a girl: (T:) or he (a boy, M, or a person, Msb) was, or became, light, or active, (M, Msb,) in his work; (Msb;) and in like manner رَشُقَتْ is said of a girl. (M. [See also 5.]) 3 راشقهُ, (Moheet, K,) inf. n. مُرَاشَقَةٌ, (Moheet,) (assumed tropical:) He went, or ran, with him; or vied with him in going, or running; syn. سَايَرَهُ. (Moheet, K.) [And] رَاشَقَنِى مَقْصِدِى (tropical:) He vied with me (بَارَانِى) in going to the place to which I was repairing. (A, TA.) 4 ارشق He shot in one direction; (Zj, K; *) as also ↓ رَشَقَ. (Zj, O.) — — See also 1. — — (assumed tropical:) He looked sharply, or intently, or attentively: (S, K:) [and] أَرْشَقَتْ, inf. n. إِرْشَاقٌ, she looked sharply, &c.; said of a woman, and of a مَهَاة [or wild cow]. (M.) You say, أَرْشَقْتُ إِلَى القَوْمِ (assumed tropical:) [I looked sharply, &c., or] I raised, or cast, my eyes, and looked, at, or towards, the party, or company of men; (L;) and so القَوْمَ ↓ رَشَقْتُ. (JK.) And أَرْشَقَتِ الظَّبْيَةُ إِلَى مَأْرَبِهَا (assumed tropical:) The she-gazelle looked sharply, or intently, or attentively, at the object of her want. (A, TA.) As some say, (M,) ارشقت الظَّبْيَةُ signifies (tropical:) The she-gazelle extended, or stretched out, her neck. (S, M, K, TA.) — مَا أَرْشَقَهَا, said of a bow, (tropical:) How light, and swift in the flight of its arrow, is it (??) (K, TA.) 5 ترشّقَ فِى الأَمْرِ He was, or became, sharp in the affair. (M. [See also 1, last signification.]) رَشْقٌ: see the next paragraph, last sentence. رِشْقٌ a subst. from 1 in the first of the senses explained above: (S, K:) [i. e. as signifying] A bout (شَوْطٌ) of the shooting of arrows; (T, M, TA;) when persons, competing in shooting, shoot all the arrows that they have with them and then return [to the butt]: (T, TA:) and a direction in which arrows are shot, (S, M, Msb, K,) when the people, all of them, shoot all the arrows: (Msb:) pl. أَرْشَاقٌ. (Msb, TA.) You say, رَمَيْنَا رِشْقًا; (S, K;) or رَمَوْا رِشْقًا, (Msb,) or رموا رِشْقًا وَاحِدًا and عَلَى رِشْقٍ وَاحِدٍ, (M,) We shot, all of us, [a bout,] in one direction; (S, K;) or they shot, (M, Msb,) all of them, (Msb,) [a bout,] in one direction, with all their arrows. (M, Msb.) And it is said in a trad. of Fudáleh, كَانَ يَخْرُجُ فَيَرْمِى الأَرْشَاقَ [He used to go forth, and shoot bouts]. (TA.) Accord. to IDrd, الرِّشْقُ signifies The arrows themselves that are shot. (Msb.) — — Also The [stridulous] sound of the pen (Lth, M, Z, K) when one writes with it; (Lth, M;) and so ↓ رَشْقٌ. (Lth, M, Z, K.) رَشَقٌ: see the next paragraph but one, in two places. رَشُوقٌ: see the next paragraph, in two places. قَوْسٌ رَشِيقَةٌ (tropical:) A swift-shooting bow; (JK, A, K;) as also ↓ رَشُوقٌ (JK) and ↓ رَشُوقٌ and ↓ رَشَقٌ. (O, K.) — — أَجَلٌ رَشِيقٌ (assumed tropical:) [A period] quick [in passing]. (JK.) — — رَشِيقٌ applied to a boy, (T, TA,) or to a man, (S, K) and ↓ مُرْشِقٌ, (JK,) and رَشِيقَةٌ applied to a girl, (T, TA,) Just in proportion, (JK, T, A,) and slender: (A, TA:) or goodly, or beautiful, and slender, in stature, or person: (S, K:) or رَشِيقٌ (M, Msb) and ↓ مُرْشِقٌ (M) signify a boy, (M,) or a person, (Msb,) light, or active, (M, Msb,) in his work; (Msb;) and in the same sense are applied to a girl: (M:) the pl. [or rather quasi-pl. n.] of رَشِيقٌ is ↓ رَشَقٌ, (K,) like أَدَمٌ is of أَدِيمٌ, and أَفَقٌ of أَفِيقٌ. (TA.) رَاشِقٌ Shooting. (Har p. 37.) — — سَهْمٌ رَاشِقٌ i. q. ذُو رَشْقٍ, i. e. ذُو رَمْيٍ [lit. An arrow having propulsion; meaning shot; the latter word being] of the class of [possessive epithets, such as] لَابِنٌ and تَامِرٌ. (Har p. 82.) جِيدٌ أَرْشَقُ An erect neck. (M.) مُرْشِقٌ, applied to a woman, (JK, M,) and to a she-gazelle, (M,) or to a wild animal [of any kind], (JK,) Having her young one with her; (JK, M;) as though she were always watching it. (JK.) — — [Also (assumed tropical:) Having a stretched out, or long, neck. Hence,] المُرْشِقَاتُ (assumed tropical:) [The long-necked ones] is used as meaning the gazelles: but is not applied to the [wild] oxen or cows, because of the shortness of their necks: these are called by Aboo-Du-ád بَنَاتُ عَمِّ المُرْشِقَاتِ [lit. the sons, or daughters, (for بَنَات applied to irrational animals is pl. of اِبْنٌ as well as of بِنْت,) of the paternal uncle of the long-necked ones, i. e., of the gazelles]: he says, وَلَقَدْ ذَعَرْتُ بَنَاتِ عَمِّ المُرْشِقَاتِ لَهَا بَصَابِصُ meaning [And verily I have frightened] the wild oxen or cows [having waggings of the tail]. (L.) — — See also the paragraph commencing with قَوْسٌ رَشِيقَةٌ, in two places. [مِرْشَقَةٌ is explained by Golius, on the authority of Meyd, as signifying A ring used in shooting, by means of which the thumb, it being furnished therewith, more easily draws the tighter sort of bow-string.] رشم 1 رَشَمَ, (S, K,) aor. رَشُمَ, inf. n. رَشْمٌ, (S,) He stamped, or sealed, wheat. (S, K. [See رَوْشَمٌ.]) — — And He wrote; (K, TA;) عَلَيْهِ [upon it], and إِلَيْهِ [to him]: accord. to the copies of the K, like ↓ رشّم; but this is a mistake for رَسَمَ, with the unpointed س [and without teshdeed]. (TA.) 2 رَشَّمَ see above. 4 أَرْشَمَ see the next paragraph. — ارشمت It (land) showed its herbage. (TA.) — — And She (a wild cow) saw and depastured the رَشَم, (K, TA,) i. e. the first that appeared of the herbage: the epithet applied to her is ↓ مُرْشِمٌ [without ة]. (TA.) 8 ارتشم, in the copies of the K erroneously written ↓ أَرْشَمَ, [is expl. as meaning] He stamped, or sealed, his vessel with the رَوْشَم: thus in the saying of El-Aashà, as some relate it, وَصَلَّى عَلَى دَنِّهَا وَارْتَشَمْ but accord. to others, وَارْتَسَمْ. (TA. [See art. رسم.]) رَشْمٌ: see what next follows. رَشَمٌ i. q. أَثَرٌ [A mark, an impression, &c.]; (Aboo-Turáb, K, TA; [in the CK المَطَرُ is erroneously put for الأَثَرُ;]) as also ↓ رَشْمٌ; (K, TA;) like رَسَمٌ (Aboo-Turáb, TA) and رَسْمٌ [q. v.]. (S, Msb, K, all in art. رسم.) — — And [particularly] The mark, or impression, &c., (أَثَر,) of rain, upon the ground. (K.) — — And The first that appears of herbage; (ISk, S, K;) as also ↓ رَوْشَمٌ. (TA.) رَوْشَمٌ i. q. رَوْسَمٌ (S, K, TA) as meaning The [small engraved] tablet, (S, TA,) or the stamp, or seal, (K, TA,) with which collections of wheat or corn [in their repositories] are stamped, or sealed; (S, TA;) as also ↓ رَاشُومٌ. (AA, K.) And The thing with which [the mouth of] a vessel is stamped, or sealed; (K;) and ↓ رَاشُومٌ signifies [the same; or] a stamp, or seal, with which the

head [or mouth] of a [large jar such as is called] خَابِيَة is stamped, or sealed: (TA in art. رسم:) as also رَوْسَمٌ (M and K in that art.) and رَاسُومٌ: (K in that art.:) or a stamp, or seal, in a general sense; as also رَوْسَمٌ. (M in that art.) — See also رَاشُومٌ. رَشْمٌ: see the next preceding paragraph, in two places. مُرْشِمٌ, an epithet applied to a wild cow: see 4. رشن 1 رَشَنَ, (S, K, TK,) [in the CK رَشُنَ, there said to be like كَرُمَ,] aor, and inf. ns. as in the next sentence, (TK,) He (a man) came to a feast uninvited thereto, and entered without permission. (S, K. * [See رَاشِنٌ, below.]) — — And رَشَنَ فِى الإِنَاءِ, (S, K,) aor. رَشُنَ, (S,) inf. n. رَشْنٌ and رُشُونٌ, (S, K,) He (a dog) put his head into the vessel, (S, K, TA,) to eat and drink. (TA.) رَشْنٌ A turn, or time, for the taking of water; (K;) so in the M; (TA;) as also ↓ رَشَنٌ. (K.) رَشَنٌ: see what next precedes. غَنَمٌ رُشُونٌ Sheep, or goats, pasturing and drinking at pleasure, amid abundance of herbage, and plenty. (K.) رَاشِنٌ i. q. طُفَيْلِىٌّ; (S, K;) i. e. One who comes to a feast uninvited thereto: he who watches for the time of food, and then goes in to the party when they are eating, is termed وَارِشٌ. (S.) — — And One who eats all that is upon the table of food; syn. مِقَمٌّ: in the K, المُقِيمُ is erroneously put for المِقَمُّ. (TA.) — Also A small gift to the pupil of the صَائِغ [or goldsmith]; in Pers, called شاكردانه [correctly شَاكِرْدَانَهْ]. (K. [ما يُرْضَخُ in the CK is a mistake for ما يُرْضَخُ.]) رَوْشَنٌ i. q. كُوَّةٌ [i. e. A window; so in the present day; or a mural aperture; an aperture in a wall or chamber]: (S, K:) [arabicized:] in Pers. رَوْزَنْ. (KL, PS,) — — Also i. q. رَفٌّ [q. v.; app. here meaning A kind of arched construction, upon which are placed vessels and other utensils &c. of the house]. (TA.) رشو 1 رَشَا, said of a young bird, It stretched forth its head to its mother in order that she should put food into its beak. (Abu-l-'Abbás [Th], Msb, TA.)— — Hence, [accord. to Th, but see رِشْوَة, below,] رَشَاهُ, (S, Mgh, Msb, K,) aor. وَيَرْشُو, inf. n. رَشْوٌ, (S, Msb,) He gave him a رِشْوَة [or bribe]. (S, * Mgh, Msb, K.) [See also 3.] 3 راشاهُ, (S, ISd, K,) inf. n. مُرَاشَاةٌ, (TA,) i. q. صَانَعَهُ [He bribed him; (see also 1;) or endeavoured to conciliate him; or did to him a thing in order that he (the latter) might do to him (the former) another thing]: (K:) and حَابَاهُ [app. as meaning he treated him, or behaved towards him, with partiality]: (ISd, K:) or ظَاهَرَهُ [he aided him, or assisted him]. (S.) 4 ارشى الدَّلْوَ He put a رِشَآء [or rope]. to the bucket. (S, ISd, K.) — — [Hence,] ارشى said of the colocynth [or any similar plant (see رِشَآءٌ)] (assumed tropical:) It extended its rope-like branches [or stalks]. (Az, S, K, ↓ TA.) — أَرْشَيْتُ الفَصِيلَ, (S, K,) inf. n. إِرْشَآءٌ, (S,) I made the young camel to suck, or to be suckled. (S, K.) 5 ترشّاهُ He was soft, tender, gentle, bland, or mild, towards him; or he treated him with gentleness, or blandishment. (S, ISd, K.) 8 ارتشى He took, or received, a رِشْوَة [or bribe], (S, Mgh, Msb, K,) مِنْهُ from him. (Mgh.) 10 استرشى He sought, or desired, to be suchled; said of a young camel. (S, K.) — — And استرشى مَا فِى الضَّرْعِ He drew forth what was in the udder. (Az, TA.) — — [Hence, probably,] استرشى فِى حُكْمِهِ He sought, or desired, or demanded, a رِشْوَة [or bribe] in the case of his deciding judicially, for his doing so [agreeably with the desire of the briber]. (S, K, ↓ TA.) رِشْوَةٌ and رُشْوَةٌ (T, S, M, Mgh, Msb, K) and رَشْوَةٌ, (Lth, K,) of which the first is that which is the most commonly used, (TA,) i. q. جُعْلٌ [as meaning A bribe]; (K, TA;) i. e. (TA) a thing that one gives to a judge, or to another person, in order that he may judge in his [the giver's] favour, or to incite him to do what he [the giver] desires; (Msb, TA;) or a means of attaining that which one wants, by bribery; not including what is given as a means of obtaining a right or repelling a wrong; for it is related on the authority of several of the leading doctors of the Tábi'ees that there is no harm in man's bribing for the defence of himself and his property when he fears being wronged; so says IAth: and Lth explains the last of these three words as meaning an act of bribery: (TA:) accord. to Abu-l-'Abbás [i. e. Th], (TA), the former meaning is from رَشَا said of a young bird, explained in the first sentence of this art.: (Msb, TA:) or it is from الرِّشَآءُ, (IAth, Mgh, TA,) signifying " that by means of which one obtains water," (IAth, TA,) or " the rope of the bucket: " (Mgh:) or, accord. to ISd, the reverse of this is the case: (TA:) the pl. (of the first, Msb, TA) is رِشًا or رِشًى and (of the second, Msb, TA) رُشًا or رُشًى. (S, Msb, K, TA.) رِشَآءٌ A rope: (S, Msb, K:) [or a well-rope; i. e.] the rope of the bucket: (Mgh:) and ↓ تِرْشَآءٌ, also, with kesr, has the same meaning as رِشَآءٌ: (K:) hence it would seem that this is generally the case; but they have expressly declared that the latter word has not been heard except in relation to the like of an enchantment, or a fascination: so says MF, pointing to the saying of Lh, that among the phrases of women who enchant, or fascinate, men is أَخَّذْتُهُ بِدُبَّاءٍ مُمَلَّأٍ مِنَ المَآءِ مُعَلَّقٍ بِتِرْشَآءٍ [I have enchanted him, or fascinated him, with a gourd, filled with water, suspended by a rope, or well-rope]; and that ترشاء, meaning a rope, is not thus said except in this enchantment, or fascination: accord. to ISd, the last radical of رشاء is judged to be و because one obtains water by means of the رشاء, like as one obtains the thing sought by means of the رِشْوَة; which is the reverse what has been said above, that الرشوة is from الرشاء: (TA:) the pl. is أَرْشِيَةٌ. (S, Mgh, Msb, K.) — — الرِّشَآءُ is also the name of (assumed tropical:) A Mansion of the Moon; (K, TA;) [the Twenty-eighth, which is the last, of the Mansions of the Moon;] so called as being likened to a rope; (TA;) [the northern fish, of the constel-lation Pisces, together with the star beta of Andromeda; or, more correctly, delta and epsilon, with some neighbouring stars, of Pisces;] a group of many stars, in the form of a fish, with the tail towards the south and the head towards the north; (Kzw;) many small stars, in the form of a fish, called [also] بَطْنُ الحُوتِ, in the navel of which is a bright star, which the moon makes one of its mansions; (S, TA;) [or including بطن الحوت, which is in the navel of Andromeda; for] بطن الحوت is the name of the bright star [beta] that is above the drapery round the waist of Andromeda: (Kzw, descr. of Andromeda:] الرشاء is also called قَلْبُ الحُوتِ. (TA in art. قلب.) [See مَنَازِلُ القَمَرِ, in art. نزل.] رَشِىٌّ A young camel; syn. فَصِيلٌ. (K.) [See 4, last sentence.] رَاشٍ The giver of a رِشْوَة [or bribe]: hence the trad., لَعَنَ اللّٰهُ الرَّاشِىَ وَالمُرْتَشِىَ وَالرَّائِشَ, i. e. [May God curse] the giver of a رِشْوَة, who aids another to do what is wrong, and the receiver thereof, and him who is agent between them two, demanding more for this or less for this. (IAth, TA.) تِرْشَآءٌ: see رِشَآءٌ, first sentence. مُرْتَشٍ The receiver of a رِشْوَة [or bribe]. (IAth, TA.) [See an ex. above, voce رَاشٍ.] مُسْتَرْشٍ A seeker, desirer, or demander, of a رِشْوَة [or bribe]. (TK.) Hence, (TK,) one says, إِنَّكَ لَمُسْتَرْشٍ لِفُلَانٍ [in the TA إِلَى فُلَانٍ] i. e. مُطِيعٌ لَهُ تَابِعٌ لِمَسَرَّتِهِرص [app. meaning (assumed tropical:) Verily thou art obedient to such a one, subservient to that which gives him happiness]. (K, TK.) رص 1 رَصَّهُ, (S, M, A, Mgh, Msb, K,) aor. رَصُ3, inf. n. رَصٌّ, (S, M, Msb,) He stuck it (a thing, S, Mgh) together, one part to another, (S, A, Mgh, K,) so that there might be no interstice in it; (Mgh;) joined it together; (Msb, K;) namely, a building; (Msb;) and ↓ رصّصهُ, (S, * Mgh, K,) inf. n. تَرْصِيصٌ, (S,) signifies the same; (S, Mgh, K;) and so ↓ رَصْرَصَهُ: (TA:) or these three verbs all signify he made it (a building) firm and compact: (M:) or ↓ رصرصه signifies he made it (a building) firm and strong: (IDrd, K:) and رُصَّ, said of anything, it was made firm, and joined together. (M, TA.) And hence, ↓ رصِص القُمْقُمَةَ He tied (شَدَّ [perhaps a mistranscription for سَدَّ he stopped up]) firmly the mouth of the قمقمة [a kind of vessel]. (Mgh.) And رَصَّ بَابَهُ He closed, or locked, his door; as also لَصَّهُ, q. v. (TA in art. لص.) — — رَصَّتْ بَيْضَهَا She (a domestic hen, A, K, and an ostrich, A) made her eggs even, or level, with her bill (A, K) and her feet, to sit upon them. (A.)

— — See also رَصَاصَةٌ. 2 رَصَّ3ِ see 1, in two places. — — رَصَّصَتْ, (AZ, M,) inf. n. تَرْصِيصٌ, (AZ, S,) She (a woman) put on, or wore, her نِقَاب [a kind of face-veil] in such a manner that nothing was seen but her eyes: (AZ, S, M:) as also وَصَّصَتْ, (AZ, TA,) or وَصْوَصَتْ: (M:) وصّصت is of the dial. of Temeem. (AZ, TA.) — — رصّص (tropical:) He was importunate, or urgent, in asking, or begging. (Fr, TA.) 5 تَرَصَّ3ِ see 8. 6 تراصّوا They placed themselves close together, (Ks, S, M, A, K,) in a rank, (S, Mgh, Msb, K,) in prayer, (A, TA,) and in battle, (TA,) so that there was no intervening space among them; (Ks;) as also ↓ ارتصّوا: (A:) they placed themselves in a rank, or in ranks, in battle, and in prayer. (M.) 8 ارتصّت الجَنَادِلُ The stones were stuck, or set close, together; as also ↓ ترصّصت. (A.) — — See also 6. R. Q. 1 رَصْرَصَهُ: see 1, in two places. — — رَصْرَصَ فِى المَكَانِ He continued, or became fixed or settled, in the place. (IAar, K.) رَصَصٌ in the teeth is like لَصَصٌ; (M, TA;) and ↓ رَصِيصٌ in the teeth signifies [the same, i. e.,] Nearness together. (A, TA. *) — See also the next paragraph. رَصَاصٌ (S, M, Mgh, Msb, K) and ↓ رِصَاصٌ, (M,) or the latter is vulgar, (S,) and not allowable, (K,) or, accord. to AHát, it is correct, and it is quoted by Ez-Zarkashee, and by certain of the Expositors of the Fs, and is the only form mentioned by AHei, (TA,) and, accord. to some of the moderns, ↓ رُصَاصٌ also, (MF,) and ↓ رَصَصٌ, (M, TA,) which is a contraction of the first, (TA,) [Lead;] a certain mineral, (M,) well known; (S, K;) i. q. عَلَابِىٌّ; (Mgh;) pure Arabic; (IDrd;) so called because of the compactness of its particles: (IDrd, M:) it is of two kinds; the black, which is [also called] أُسْرُبٌّ, and أَبَّارٌ or إِبَارٌ [accord. to different copies of the K]; and white, which is [also called] قَلْعِىٌّ, and قَصْدِيرٌ [which is applied in the present day to tin, and pewter]: if a little thereof [of the former kind thereof accord. to the TA] be thrown into a cooking-pot, its flesh-meat will never become thoroughly cooked: and if a tree be encompassed by a ring thereof, its fruit will not drop, but will become abundant: (K:) and Abu-l-Hoseyn ElMedáïnee says, it used to be said, the drinking from a vessel thereof is a security against the colic: (TA:) ↓ رَصَاصَةٌ signifies a piece thereof. (Msb.) رُصَاصٌ: see the next preceding paragraph. رِصَاصٌ: see the next preceding paragraph. رَصُوصٌ: see مَرْصُوصٌ. أَرَصُّ: see رَصِيصٌ, in two places. — — A woman's [face-veil of the kind called] نِقَاب drawn near to her eyes. (AA, K.) — See also رَصَصٌ. رَصَاصَةٌ: see رَصَاصٌ. — — Also, (accord. to a copy of the M,) or ↓ رَصَّاصَةٌ, with teshdeed, (K,) Stones cleaving to the circuit of a running spring; and so ↓ رَصْرَاصَةٌ: (Lth, M, K:) or رصاصة [in my copy of the A written ↓ رُصَاصَة] signifies a stone: and the pl. is رَصَائِصُ [which is reg. as pl. of either of the above-mentioned forms without tesh-deed but not as pl. of that with teshdeed]. (A.) You say, عَلَى القَبْرِ الرَّصَائِصُ ↓ رُصَّتْ The stones were heaped together upon the grave. (A.) — — Hence, ↓ رُصَاصَةٌ, (as in the A,) or ↓ رَصَّاصَةٌ, (accord. to the K,) (tropical:) A niggard: (A, K:) likened to a stone. (A.) رُصَاصَةٌ: see رَصَاصَةٌ, in two places. رَصَّاصٌ [app., accord. to the TA, A manufacturer of lead: or] a seller of lead. (Meyd, in Golius.) رَصَّاصَةٌ: see رَصَاصَةٌ, in two places. رَصْرَاصَةٌ: see رَصَاصَةٌ. — — Hard ground or land. (K.) This is its meaning accord. to IDrd. (TA.) أَرَصُّ A man whose teeth are near together: (M, A, K:) fem. رَصَّآءُ. (M, A.) — — And the fem., applied to a woman, Impervia coëunti; as also ↓ رَصُوصٌ. (M.) — — رَصَّآءُ الفَخِذَيْنِ A woman whose thighs are close together. (A.) — — فَخِذٌ رَصَّآءُ A thigh that cleaves, or sticks, to its fellow. (O, K.) أُرْصُوصَةٌ A [cap of the kind called] قَلَنْسُوَة like a melon. (O, K.) مُرَصَّصٌ: see what follows, in two places. مَرْصُوصٌ A building having its several parts stuck together, (S, A, Mgh, TA,) so that there is no interstice in it: (Mgh:) or a building made firm and compact: (M:) and ↓ مُرَصَّصٌ signifies the same; (A, Mgh, TA;) and so ↓ رَصِيصٌ. (M, TA.) You say also, ↓ بَيْضٌ رَصِيصٌ Eggs [set] one upon another. (K.) — — A thing done over, or overlaid, (مَطْلِىٌّ,) with رَصَاص; as also ↓ مُرَصَّصٌ. (S, K.) بِئْرٌ مَرْصُوصَةٌ A well cased with رَصَاص. (Ibn-'Abbád, K.) رصد 1 رَصَدَهُ, (As, S, A, Msb, K,) aor. رَصُدَ, (As, S, Msb,) inf. n. رَصْدٌ (S, Msb, K) and رَصَدٌ; (S, K;) and ↓ ارتصدهُ, (A,) and ↓ ترصّدهُ, (S, * K,) or ↓ ترصّد لَهُ, (A,) He sat [or lay in wait] for him in the road, or way: [see رَصَدٌ:] (A, Msb:) or he watched, or waited, for him; (As, S, K;) and so ↓ راصدهُ, (A,) and ↓ ارصد لَهُ: (L:) [or] you say, رَصَدَهُ بِ3ِالخَيْرِ وَغَيْرِهِ, aor. رَصُدَ, inf. n. رَصْدٌ, he watched, or waited, for him [with that which was good and otherwise]; and in like manner, رَصَدَهُ بِالمُكَافَأَةِ [he watched, or waited, for him with requital]; (M;) and also رَصَدَ لَهُ, and ↓ ارصدهُ: (Hudot;am p. 89:) or, accord. to some, you say, لَهُ ارصد بِالخَيْرِ وَالشَّرِّ; only with ا; not otherwise: [see this verb below:] and accord. to some, one says, رَصَدَهُ, meaning he watched, or waited, for him; and ↓ ارصد لَهُ الأَمْرَ, meaning he prepared for him the thing, or affair, or event; and ↓ اِرْتِصَادٌ is syn. with رَصْدٌ. (M.) One says of a serpent (حَيَّة,) تَرْصُدُ المَارَّةَ عَلَى الطَّرِيقِ لِتَلْسَعَ [It watches, or lies in wait, for the passers-by on the road, or way, that it may bite]: (L:) and of a beast of prey, (S, A, K,) or of a wolf, (M,) يَرْصُدُ لِيَثِبَ, (S, M, A,) or يَرْصُدُ الوُثُوبَ, (K,) i. e. He watches, or waits, to leap, or spring: (TA:) and of a she-camel, تَرْصُدُ شُرْبَ الإِبِلِ ثُمَّ تَشْرَبُ [She watches, or waits, for the drinking of the other camels, and then she drinks]; (S, A;) or تَرْصُدُ شُرْبَ غَيْرِهَا لِتَشْرَبَ هِىَ [she watches, or waits, for the drinking of others, that she may drink]. (K.) — — رُصِدَتِ الأَرْضُ The land was rained upon by a rain such as is termed رَصْدَةٌ, (S,) or by rain such as is termed رَصَدٌ. (TA.) 3 رَاْصَدَ see above, first sentence. 4 ارصدهُ عَلَى كَذَا He charged him with the watching, or guarding, of such a thing. (L.) — — See also 1, in four places. — — ارصد لَهُ also signifies (tropical:) He prepared, or made ready, [a person, or thing,] for him, or it; (As, S, A, K;) as an army for battle, and a horse for charging, and property, or money, for the payment of what was due. (A, TA.) You say, أَرْصَدْتُ لَهُ العُقُوبَةَ (tropical:) I prepared for him punishment: properly signifying I put punishment in his road, or way. (L.) And أَرْصَدْتُ لَهُ خَيْرًا and شَرًّا (tropical:) [I prepared for him good and evil]. (A.) إِلَّا أَنْ أُرْصِدَهُ لِدَيْنٍ عَلَىَّ occurs in a trad. [as meaning (tropical:) Unless I prepare it for a debt that I owe]. (S.) And [hence, app., as seems to be indicated in the TA,] you say, يُرْصِدُ الزَّكَاةَ فِى صِلَةِ إِخْوَانِهِ (tropical:) He places alms in kind, or good and affectionate and gentle and considerate, treatment of his brethren; [as though meaning he prepares for himself the recompense of alms (ثَوَابَ الزَّكَاةِ, like as one says يَحْتَسِبُ عَمَلَهُ meaning يحتسب ثَوَابَ عَمَلِهِ,) in so doing;] reckoning such treatment of them as alms. (TA.) — — Also (tropical:) He requited him, or recompensed him, with good, (L, K, TA,) accord. to the original application, (L, TA,) or with evil, (L, K, TA,) as some apply it. (L, TA.) — — And ارصد الحِسَابَ (assumed tropical:) He showed, or cast up, or produced, the reckoning. (MF, from the 'Ináyeh.) 5 تَرَصَّدَ see 1, first sentence, in two places. 8 إِرْتَصَدَ see 1, in two places. رَصْدٌ: see the next paragraph. رَصَدٌ: see رَاصِدٌ, in three places. — Also A road, or way; (Msb;) and so ↓ مَرْصَدٌ, (TA,) both signify the same, (M,) and ↓ مرْصَادٌ (S, K, TA) and ↓ مُرْتَصَدٌ: (TA:) and ↓ مِرْصَادٌ, (IAmb, K,) or ↓ مَرْصَدٌ, (S,) or both, (M, A,) and ↓ مُرْتَصَدٌ and رَصَدٌ, (A,) a place where one lies in wait, or watches, (IAmb, S, M, A, K,) for an enemy: (IAmb, K:) the pl. of رَصَدٌ is أَرْصَادٌ; (Msb;) and the pl. of ↓ مَرْصَدٌ is مَرَاصِدُ, (TA,) which signifies also lurking places of serpents. (M, L.) You say, ↓ قَعَدَ لَهُ بِالمَرْصَدِ and ↓ بِالمُرْتَصَدِ and ↓ بِالمِرْصَادِ (A, Msb) and بِالرَّصَدِ (A) He lay in wait for him in the way. (A, * Msb.) And أَنَا لَكَ بِالرَّصَدِ and ↓ بِالمِرْصَادِ (tropical:) [I am

in the place of lying in wait for thee], meaning thou canst not escape me. (A.) And 'Adee says, ↓ وَإِنَّ المَنَايَا لِلرِّجَالِ بِمِرْصَدِ (tropical:) [And verily deaths are in a place of lying in wait for men, so that they cannot escape them]. (TA.) ↓ وَاقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ, in the Kur [ix. 5], means And lie ye in wait for them in every road, or way; (AM, TA;) accord. to Fr, in their way to the Sacred House. (TA.) And ↓ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ, in the Kur [lxxxix. 13], means Verily thy Lord is in the way; i. e., in the way by which thou goest; (TA;) so that none of thine actions escapeth Him: (Msb:) or it means that He watcheth, or lieth in wait, to punish him who disbelieveth in Him and turneth away from Him: (Zj, TA:) or that He watcheth every man to recompense him for his deeds: (Ibn-'Arafeh, TA:) or, accord. to El-Aamash, المرصاد is here a name applied to three bridges behind the صِرَاط; on one of which is security; on another, mercy; and on the third, the Lord. (L, TA.) — Also A small quantity of rain: (S, K:) one says, بِهَا رَصَدٌ مِنْ حَيًا [In it, namely, the land (الأَرْض), is a small quantity of rain]: (S:) and so ↓ رَصْدٌ: (TA:) or both signify rain that comes after other rain: or rain that falls first, before other rain coming: or the first of rain: or, accord. to IAar, the former word signifies rain such as is termed عِهَاد, after which other rain is looked for; and if other rain follow it, herbage is produced: one shower thereof is termed ↓ رَصَدَةٌ and ↓ رَصْدَةٌ; the latter mentioned by Th: (M:) or ↓ رَصْدَةٌ signifies a shower, or what falls at once, of rain [app. in any case]: (S, K:) the pl. of رَصَدٌ is أَرْصَادٌ (S, M, K) and رِصَادٌ, (M,) the latter mentioned on the authority of A'Obeyd: (TA:) [or] the latter is pl. of ↓ رَصْدَةٌ. (S.) — — Also A small quantity of herbage, (S, M, K,) in land upon which one hopes for the fall of the rain of the season called الرَّبِيع. (M.) رَصْدَةٌ an inf. n. of un. of 1: pl. رَصَدَاتٌ, whence the saying, لَا يُخْطِئُكَ مِنِّى رَصَدَاتُ خَيْرٍ, or شَرٍّ, (tropical:) [My watchings of good conduct, or of evil, will not miss thee], meaning I will requite thee for thy deeds. (A, TA.) — See also the latter part of the next preceding paragraph, in three places. رُصْدَةٌ A pitfall for a lion; syn. زُبْيَةٌ. (S, K.) — — And A ring of brass, or of silver, in the thongs [or cords] by means of which the sword is suspended. (K.) رَصَدَةٌ: see رَصَدٌ, in the latter part of the paragraph. رَصَدِىٌّ One who lies in wait for men in the way, to take their property unjustly; (Msb;) syn. with the Pers. رَاهْدَارْ; and so ↓ رَصَّادٌ. (Meyd, accord. to Golius [who, however, explains the Pers. word as meaning viæ custos, et vectigalium pro transitu exactor; which I do not think to be here intended thereby].) رَصُودٌ A she-camel that watches, or waits, for the drinking of others, (S, A, K,) and then herself drinks, (S, A,) or that she may drink. (K.) رَصِيدٌ A beast of prey, (S, A, K,) or a wolf, (M,) that watches, or waits, to leap, or spring. (S, M, A, K.) And A serpent (حَيَّةٌ) that watches, or lies in wait, to bite persons passing along the road, or way. (L.) رَصَائِدُ Snares, or traps, prepared for catching beasts of prey; as also وَصَائِدُ. ('Arrám, L.) رَصَّادٌ: see رَصَدِىٌّ. رَاصِدٌ Sitting [or lying in wait] for one in the road, or way: (Msb:) or watching, or waiting; لِشَىْءٍ for a thing: (S:) or one lying in wait, or in a place of watching, or in a road or way, for the purpose of guarding: (Mgh:) pl. رَاصِدُونَ, (K,) and ↓ رَصَدٌ, like as خَدَمٌ is pl. of خَادِمٌ, (Mgh, Msb,) and حَرَسٌ of حَارِسٌ; (Mgh;) or [rather] رَصَدٌ is syn. with رَاصِدُونَ, (S, * A, * K,) or with مُرْتَصِدُونَ, [which has the same meaning,] and is a quasi-pl. n., (M,) a word like حَرَسٌ (S, A) and خَدَمٌ, (A,) and used alike as sing. and pl. [and masc.] and fem.; and sometimes they said أَرْصَادٌ; (S;) and رَصَدَةٌ also is used as a pl. of رَاصِدٌ, agreeably with analogy; (Mgh;) and رُصَّدٌ likewise appears to be a pl. of the same. (Ham p. 415.) One says, ↓ فُلَانٌ يَخَافُ رَصَدًا مِنْ قُدَّامِهِ وَطَلَبًا مِنْ وَرَائِهِ i. e. [Such a one fears] an enemy lying in wait [before him, and pursuers behind him]. (A.) By ↓ رَصَدًا in the Kur lxxii. last verse but one, are meant watchers over an angel sent down with a revelation, lest one of the jinn, or genii, should overhear the revelation and acquaint therewith the diviners, who would acquaint other men therewith, and thus become equal to the prophets. (M, L.) — — Hence, (TA,) الرَّاصِدُ is an appellation of The Lion. (K, TA.) مَرْصَدٌ: see رَصَدٌ, in six places. مُرْصِدٌ [i. q. رَاصِدٌ]. One says, أَنَا لَكَ مُرْصِدٌ بِإِحْسَانِكَ حَتَّى أُكَافِئَكَ بِهِ (tropical:) [I am watching, or waiting, for thee, on account of they beneficence, that I may requite thee for it]. (Lth, A.) — — أَرْضٌ مُرْصِدَةٌ Land in which is a small quantity (رَصَدٌ, M) of herbage: (M, K:) or land which has been rained upon, and which it is hoped will produce herbage: (AHn, M, K:) and land upon which has fallen a rain such as is termed رَصْدَة; (M;) and so ↓ مَرْصُودَةٌ: (S, M:) or, accord. to some, one should not say مَرْصُودَةٌ nor مُرْصَدَةٌ; but أَصَابَهَا رَصْدٌ and رَصَدٌ. (M.) مِرْصَادٌ: see رَصَدٌ, in five places. مُرْتَصَدٌ: see مُرْصِدٌ. أَرْضٌ مَرْصُودَةٌ: see رَصَدٌ, in three places. رصع 1 رَصِعَ بِهِ, aor. رَصَعَ, (S, K,) inf. n. رَصَعٌ, (S,) or, as in the L, رُصُوعٌ, (TA,) It stuck, adhered, or clave, to it; (S, K;) as also ↓ ارتصع. (Ibn- 'Abbád, K.) You say, أَسْنَانُهُ ↓ اِرْتَصَعَتْ His teeth were near together, (K, TA,) and stuck, adhered, or clave, together. (TA.) [See also the part. n. of the latter verb, below.] — — رَصِعَ بِالطِّيبِ i. q. عَبِقَ بِهِ [app. meaning (assumed tropical:) He kept, or became addicted to, the use of perfume; syn. أُولِعَ بِهِ: but accord. to the TK, he rubbed, or anointed, himself with perfume]. (IF, K.) — — رَصَعَ بِالْمَكَانِ, aor. رَصَعَ, inf. n. رَصْعٌ, He remained, stayed, dwelt, or abode, in the place. (K, * TA.) — رَصَعَ الشَّىْءَ He tied the thing in a complicated treble knot, such as the knots of the تَمِيمَة and the like: [or perhaps this is a mistranscription, for ↓ رَصَّعَ; for it is added,] when you take a thong, and tie in it treble knots, this [action] is [termed] تَرْصِيعٌ. (TA.) 2 تَرْصِيعٌ [inf. n. of رصّع] The act of setting, fixing, or putting together, [jewels, precious stones, gems, pearls, &c.;] syn. تَرْكِيبٌ. (S, K.) [See the pass. part. n., below.] — — The act of making [a thing] according to a measure; syn. تَقْدِيرٌ. (Ibn-'Abbád, K.) — — The act of weaving [a thing]; or forming [it] by the inserting of one part within another; like as a bird weaves its nest. (Ibn-'Abbád, K.) You say, رصّع الطَّائِرُ عُشَّهُ بِقُضْبَانٍ وَرِيشٍ, The bird put twigs and feathers near together, and wove with them its nest. (A, TA.) — — رصّع العِقْدَ بِالْجَوْهَرِ, inf. n. as above, He furnished the necklace with jewels, precious stones, or gems, connected, or drawn, together, in a series. (TA.) — — [Hence,] in rhetoric, التَّرْصِيعُ signifies (assumed tropical:) A kind of جِنَاس; (TA;) the making the words of a clause of rhyming prose, or at least two of them, conformable in their measures, and agreeing in their latter parts, with the corresponding words of the corresponding clause; as in the saying in the Kur [end of ch. lxxxviii.], إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ: and the like in verse; as in the saying of Aboo-Firás [El-Farezdak], وَأَمْوَالُهُ لِلطَّالِبِينَ نِهَابُ وَأَفْعَالُهُ لِلرَّاغِبِينَ كَرِيمَةٌ (Har p. 9.) — — See also 1; last sentence. 8 إِرْتَصَعَ see 1, first and second sentences. رَصِيعٌ The button of the loop of a copy of the Kurán. (AA, Z, Sgh, K.) — — See also what next follows. رَصِيعَةٌ The knot that is in the bridle (اللِّجَام), by the cheek (المُعَذَّر), resembling a [small piece of money such as is called] فَلْس. (K.) — — A ring, of those with which a sword is ornamented: (S:) or the round ornament of a sword: (IDrd, K:) or any round ring in the ornamental part of a sword or saddle or other thing: (IDrd, K: *) or a plaited thong between the suspensory thong, or shoulder-belt, and the scabbard, of the sword; as also ↓ رَصِيعٌ: or [the pl. signifies] plaited thongs in the lower parts of the suspensory thongs of the sword; and a dial. var. is with س; (TA;) i. e. رَسَائِعُ, (K and TA in art. رسع,) on the authority of ISh. (TA in that art.) The pl. of رَصِيعَةٌ (S, K) in all the senses explained above (K, TA) is رَصَائِعُ. (S, K.) رَاصِعٌ Sticking, adhering, or cleaving. (AZ, L.) مُرَصَّعٌ Adorned with jewels, precious stones, or gems; applied to a crown, and sword: (K:) or you say, تَاجٌ مُرَصَّعٌ بِالْجَوَاهِرِ meaning a crown set with jewels, precious stones, or gems: and سَيْفٌ مُرَصَّعٌ a

sword ornamented with the rings called رَصَائِع, pl. of رَصِيعَةٌ. (S.) — — فَرَسٌ مُرَصَّعُ الثُّنَنِ A horse having the hairs of the fetlock بَعْضُهَا فِى بَعْضٍ [meaning compacted together, as though woven]: (AO, and so in some copies of the K:) in [some of the copies of] the K بَعْضُهَا فَوْقَ بَعْضٍ. (TA.) أَسْنَانُهُ مُرْتَصِعَةٌ His teeth are set close together. (A, TA.) رصف 1 رَصَفَهُ, aor. رَصِفَ, [or رَصُفَ, as appears from what follows,] inf. n. رَصْفٌ, He put, or joined, together, or together and in regular order, its several parts. (M.) [Hence,] رَصَفَ الحِجَارَةَ, (S, O, Msb, in the M الحَجَرَ,) aor. رَصُفَ, inf. n. as above, (S, M, Msb,) He put, or joined, together the stones (S, O, Msb) in building, or in the building or structure: (S, O:) or he built, or constructed, and joined together, the stones. (M.) And رُصِفَتْ أَسْنَانُهُ His teeth were disposed in a regular and an even row in their manner of growth; as also رَصِفَتْ, [aor. رَصَفَ,] inf. n. رَصَفٌ. (M.) And رَصَفَ قَدَمَيْهِ He (a man praying, O, K) put his feet together: (S, O, K:) or رَصَفَ مَابَيْنَ رِجْلَيْهِ he put his legs near together. (M.) — — Also He bound it round with a thing. (Har p. 376.) You say, رَصَفَ السَّهْمَ, inf. n. رَصْفٌ, He bound, (S, O, K,) or wound, (M,) a sinew (عَقَبَة) upon the socket of the head of the arrow, (S, M, O, K,) when it had broken. (M.) — رَصِفَتْ أَسْنَانُهُ: see above. — — رَصِفَتْ also signifies She [a woman] was small, or narrow, in the فَرْج [or vulva]. (M.) — رَصُفَ, aor. رَصُفَ, inf. n. رَصَافَةٌ, said of a deed, or an action, (assumed tropical:) It was firm, or sound; or firmly, or soundly, or well, executed, or performed. (O, K.) — — [See also رَصَافَةٌ below.] — — One says also, هٰذَا أَمْرٌ لَا يُرْصُفُ بِكَ (assumed tropical:) This is a thing, or an affair, that will not become thee, or be suitable to thee. (S, O, K.) 2 تَرْصِيفٌ [inf. n. of رصّف] The putting, or placing, together, or constructing, well stones or bricks in a building. (KL.) — — The connecting well words with words. (KL.) — — And The binding round an arrow well [at the part in which the head is inserted] with a sinew. (KL.) 4 ارصف He mixed his wine (شَرَابَهُ) with what is termed مَآءُ الرَّصَفِ, i. e. water descending from the mountains, upon the rocks. (O, K.) 5 تَرَصَّفَ see 8. 6 تَرَاصَفَ see 8. — — تَرَاصَفُوا فِى الصَّفِّ They stood close together, side by side, in the rank. (S, O, K.) تَرَاصُفٌ is syn. with تَلَاصُقٌ. (O.) 8 ارتصف It had its several parts put, or joined, together, or together and in regular order; as also ↓ ترصّف, [or this means it had its several parts well put, or joined, together, &c., (see 2, of which it is the quasi-pass.,)] and ↓ تراصف. (M.) رَصَفٌ Stones put, or joined, together, (S, M, O, Msb, K,) [whether artificially or naturally, and particularly] in a channel of water: (O, K:) n. un. ↓ رَصَفَةٌ. (S, M, O, Msb, K.) A dam constructed for [the purpose of obstructing or retaining] water: [such is now termed ↓ رَصِيفٌ; which is originally an epithet, but thus used as a subst., and commonly applied to a quay; and a bank, generally of masonry or bricks, raised along the side of a river or of a lake &c.; and any similar mass of masonry:] also (i. e. رَصَفٌ) the channel of a [reservoir such as is termed] مَصْنَعَة. (M.) [Hence,] مَآءُ الرَّصَفِ The water descending from the mountains, upon the rocks. (K.) El-'Ajjáj says, مِنْ رَصَفٍ نَازَعَ سَيْلًا رَصَفَا meaning that the wine of which he is speaking was mixed with water of a رَصَف [or ledge of rocks or stones] that had contended, in flowing, with another رَصَف, because of its thereby becoming more clear and more delicate: he suppresses the word signifying water, meaning it to be understood, (saying مِنْ رَصَفٍ for مِنْ مَآءِ رَصَفٍ, [but in both of my copies of the S, مَآءٍ is erroneously put for مَآءِ,]) and he calls its passing (مَسِيرَهُ [in the O and in one of my copies of the S مَسِيلَهُ]) from رصف to رصف its contending therewith [i. e. with the latter رصف]. (S, O.) — — See also رَصَفَةٌ. رَصْفَةٌ: see the next paragraph. — — The رَصْفَتَانِ are Two sinews, or ligaments, (عَصَبَتَانِ,) in, or between, the [two bones called] رَضْفَتَانِ of the two knees. (M.) رَصَفَةٌ n. un. of رَصَفٌ, q. v. — — Also A sinew (عَقَبَةٌ) that is wound upon the socket of the head of an arrow, (S, M, O, K,) when it has broken; (M;) as also ↓ رُصَافَةٌ (Lth, O, K) and ↓ رُصُوفَةٌ, each with damm; (K;) or as also ↓ رِصَافَةٌ, [thus written with kesr,] of which the pl. is رَصَائِفُ (M) and [coll. gen. n.] ↓ رِصَافٌ; (M, O;) but [ISd says,] I think that AHn has made this last to be a sing.: and ↓ رَصَفٌ is the pl. of رَصَفَةٌ, [or rather it is a coll. gen. n.,] and أَرْصَافٌ I hold to be pl. of رَصَفٌ: (M:) or رِصَافٌ is the pl. of رَصَفَةٌ. (S, K.) — — Also, and ↓ رَصْفَةٌ, A sinew (عَقَبَةٌ) that is bound upon another sinew, and is then bound upon the suspensory (حِمَالَة) of the bow. (M.) — — And رَصَفَتَانِ [if not a mistake for رَضَفَتَانِ] Two round bones in the knee of a horse, separate from the other bones. (Ibn-'Abbád, O. رَصْفَآءُ: see رَصُوفٌ. رَصَافٌ: see رَصَفَةٌ. — — Also A part like stairs, in the side of a mountain; pl. رُصُفٌ. (Ibn-'Abbád, O.) رَصُوفٌ A woman narrow in the فَرْج [or vulva]: (S, M, O:) or small therein: (M:) or small in the vulva, and narrow therein, and, consequently, impervia viro; as also ↓ رَصْفَآءُ (IAar, * O, * K) and ↓ مَرْصُوفَةٌ: (O, * K:) or this last, [syn with مَرْفُوغَةٌ,] a woman whose place of circumcision has cohered [after the operation, when she was young], and, consequently, impervia [viro]. (M.) رَصِيفٌ [Put, or joined, together, or together and in regular order, in its several parts; like ↓ مَرْصُوفٌ]. You say, أَسْنَانُهُ رَصِيفَةٌ and ↓ مُرْتَصِفَةٌ His teeth are disposed in a regular and an even row in their manner of growth. (M.) — — [Hence,] (assumed tropical:) An imitator, or emulator, of another in actions; and an inseparable associate. (O. K.) — — And (assumed tropical:) A deed, or an action, that is firm, or sound; or firmly, or soundly, or well, executed or performed: (S, O, Msb, K:) and in like manner, an answer, or a reply: (S, O:) or an answer, or a reply, that is strong, or valid; not to be rebutted. (Msb.) — — Also An arrow having a sinew (عَقَبَة) wound upon the socket of its head, when it has broken; and so ↓ مَرْصُوفٌ. (M.) — — See also رَصَفٌ. — Also sing. of رِصَافٌ, which signifies The sinews, or ligaments, (عَصَب,) of the horse: or this signifies the bones of the side: (Ibn-'Abbád, O, K:) and has for its pl. رُصُفٌ, like كُتُبٌ [as pl. of كِتَابٌ]. (K.) رَصَافَةٌ inf. n. of رَصُفَ. [q. v]. (K.) — — الرَّصَافَةُ بِالشَّىْءِ signifies The being gentle (الرِّفْقُ) with the thing: and [hence] it is said in a trad., وَلَمْ يَكُنْ بِنَا مِنْهَا ↓ لَنَا عِمَادٌ أَرْصَفَ [And no stay, or support, to us was more gentle, or convenient, (أَرْفَق,) to us than she, or it]: no verb thereof [in this sense] has been transmitted. (M.) رُصَافَةٌ: see رَصَفَةٌ. رِصَافَةٌ: see رَصَفَةٌ. رُصُوفَةٌ: see رَصَفَةٌ. أَرْصَفُ [i. q. أَرْفَقُ]: see رَصَافَةٌ. مَرْصُوفٌ: see رَصِيفٌ, in two places. — — مَرْصُوفَةٌ, applied to a woman: see رَصُوفٌ. مِرْصَافَةٌ i. q. مِطْرَقَةٌ [q. v.]: (O, K:) because the thing hammered, or beaten, is joined, and made to cohere, therewith. (O.) مُرْتَصِفُ الأَسْنَانِ A man having the teeth near together. (O, K.) See also رَصِيفٌ. — — المُرْتَصِفُ The lion. (IKh, O, K.) [This art. is wanting in the copies of the L and TA to which I have had access.] رصن 1 رَصُنَ, (S, M, K,) inf. n. رَصَانَةٌ, (S, M,) It (a thing, M, or a building, TA) was, or became, firm, stable, strong, solid, compact, or sound. (S, M, * K. *) — — Also, said of a man, i. q. رَزُنَ (assumed tropical:) [He was, or became, grave, staid, steady, sedate, or calm; and forbearing: still, or motionless: or firm, or sound, of judgment: wise, or sensible]. (M.) — رَصَنَهُ, (As, S, M, K,) aor. رَصُنَ, inf. n. رَصْنٌ, (As, S,) He made it complete, entire, or perfect; (As, S, M, K;) namely, a thing. (As, S.) — — See also 4. — — And see 2, in two places. — — رَصَنَهُ بِلِسَانِهِ, (S, K,) inf. n. رَصْنٌ, (S,) He reviled him, or vilified him. (S, K.) 2 رصّن الشَّىْءَ مَعْرِفَةً, (K,) thus accord. to some copies of the S, (TA,) inf. n. تَرْصِينٌ; (K;) accord. to other copies of the S, ↓ رَصَنَ; (TA; [and accord. to the KL, the inf. n. of the verb in this sense, expl. by غالب شدن, is رَصْنٌ;]) (assumed

tropical:) He overcame the thing by knowledge: (S, K:) so says AZ: (S:) [accord. to the JM, ↓ رَصَنَهُ signifies He knew it: but] the reading in the K, with teshdeed, is confirmed by the saying of Z, in the A, that رَصِّنْ لِى هٰذَا الخَبَرَ means (tropical:) Verify thou for me, or to me, this information; syn. حَقِّقْهُ; a tropical phrase. (TA.) 4 ارصنهُ He made it, or rendered it, firm, stable, strong, solid, compact, or sound; (S, M, K;) as also ↓ رَصَنَهُ; namely, a thing. (TA.) You say, أُرْصِنَ البِنَآءُ The building was made, or rendered, firm, stable, &c. (TA.) And إِذَا عَمِلْتَ عَمَلًا فَأَرْصِنْهُ (tropical:) When thou doest a deed, do it soundly, thoroughly, skilfully, judiciously, or well. (TA.) رَصِينٌ Firm, stable, strong, solid, compact, or sound; (S, M, K;) applied to a thing: (M:) and ↓ مُرْصَنٌ and ↓ مَرْصُونٌ, made, or rendered, firm, stable, strong, &c. (TA.) You say دِرْعٌ رَصِينٌ A coat of mail firmly, strongly, or compactly, made. (TA.) And ↓ بِنَآءٌ مُرْصَنٌ A building made, or rendered, firm, stable, strong, &c. (TA.) And رَجُلٌ لَهُ رَأْىٌ رَصِينٌ (assumed tropical:) [A man having firm, or sound, judgment]. (TA.) — — Also, applied to a man, i. q. رَزِينٌ (assumed tropical:) [Grave, staid, steady, sedate, or calm; and forbearing: still, or motionless: or firm, or sound, of judgment: wise, or sensible]. (M.) — — فُلَانٌ رَصِينٌ بِحَاجَتِكَ (assumed tropical:) Such a one is gracious, or knowing and gracious, with respect to thy want; or mindful, regardful, or considerate, thereof; syn. حَفِىٌّ بِهَا. (S, K. *) — — رَصِينٌ also signifies Pained, or suffering pain: (S, K:) so in the saying of a poet, يَقُولُ إِنِّى رَصِينُ الجُوْفِ فَاسْقُونِى [He says, or he saying, Verily I am suffering pain of the belly, or chest, therefore give ye me to drink]. (S.) — What are termed الرَّصِينَانِ, (S,) or رَصِينَا الفَرَسِ, (K,) are The [two] extremities of the قَصَب [or round and hollow bones, meaning here of the arms, (in one of my copies of the S, erroneously, of the عَصَب, or sinews,)] that are set in, or upon, the رَضْفَة [n. un. of رَضْفٌ, which is evidently the correct reading, meaning the bones that are between the arm and the shank], in the knee. (S, K.) مُرْصَنٌ: see the paragraph next preceding, in two places. مِرْصَنٌ An iron instrument with which beasts (دَوَابّ) are cauterized. (K.) مَرْصُونٌ: see رَصِينٌ. — — سَاعِدٌ مَرْصُونٌ [A fore arm, or an upper arm, of a man, or a fore shank, or an arm, of a beast, (for ساعد has all these meanings,)] marked with a hot iron; syn. مَوْسُومٌ. (K.) رض 1 رَضَّهُ, (S, A, Msb,) aor. ُ3َ رَضُ, (Msb,) inf. n. رَضٌّ, (S, A, Msb, K,) He bruised, brayed, pounded, or crushed, it: (IF, A, Msb, K:) or it signifies, (S,) or signifies also, (K,) he bruised, brayed, pounded, or crushed, it coarsely, not finely; (S, K;) as also ↓ رَضْرَضَهُ: (TA:) or he broke it; (Msb, TA;) and so ↓ the latter verb. (S, K, TA.) You say, ضَرَبَهُ فَرَضَّ عِظَامَهُ He beat him, and crushed his bones. (A.) And سَمِعْتُ بِمَا نَزَلَ بِكَ فَفَتَّ كَبِدِى وَرَضَّ عِظَامِى (tropical:) [I heard of what befell thee, and it crumbled my liver and crushed my bones]. (A, TA.) 4 ارضّ, (S, K,) inf. n. إِرْضَاضٌ, (TA,) He (a man, S) was, or became, heavy and slow. (S, K.) And He ran vehemently. (ISk, K.) Thus it has two contr. significations. (K.) And ارضّ فِى الأَرْضِ He went away into the country, or in the land; syn. ذَهَبَ [q. v.]. (ISk, TA.) — — ارضّت الرَّثِيْئَةُ, (S, K,) inf. n. as above, (S,) The [milk termed] رثيئة became thick. (S, K.) — ارضّ العَرَقَ It (fatigue, TA, or food or drink, AZ, K) made the sweat to flow. (AZ, * K, * TA.) 5 تَرَضَّ3َ see the next paragraph. 8 ارتضّ It (a thing) broke, or became broken, in pieces; (TA;) and ↓ ترضّض signifies [the same; or] it became broken, bruised, or brayed; (KL;) [and so, accord. to some, ↓ تَرَضْرَضَ: for you say,] حِجَارَةٌ تَتَرَضْرَضُ عَلَى وَجْهِ الأَرْضِ, meaning Stones that break in pieces upon the surface of the earth; (S, K; *) as some say: but others say that this means stones that move about, without stopping, upon the surface of the earth. (TA.) R. Q. 1 see 1, above, in two places. R. Q. 2 see 8. رَضٌّ Dates bruised, or brayed, (S,) or freed from the stones, (K,) or bruised, or brayed, and freed from the stones, (TA,) and steeped in unmixed milk; (S, K, TA;) as also ↓ مُرِضَّةٌ and ↓ مِرَضَّةٌ: (K:) or dry dates bruised, or brayed, and thrown into fresh milk; as also ↓ رَضِيضٌ (A.) رُضَاضٌ Fragments, or broken particles, (S, IF, Msb,) of a thing: (S:) what is bruised, brayed, pounded, or crushed; or bruised, &c., coarsely; of a thing. (IDrd, K.) رَضِيضٌ Bruised, brayed, pounded, or crushed: (K:) bruised, &c., coarsely: as also ↓ مُرْضُوضٌ. (S, K.) — — See also رَضٌّ. رَضْرَضٌ: see what next follows. رَضْرَاضٌ Pebbles: (IDrd, A, K:) or small pebbles: (A, K:) as also ↓ رَضْرَضٌ, (K,) which is a contraction of the former: (TA:) or bruised, or crushed, pebbles. (S.) Hence the saying نَهْرٌ ذُو سِهْلَةٍ وَذُو رَضْرَاضٍ A river, or channel, having a bed of sand upon which the water runs, and having bruised, or crushed, pebbles. (S.) Or رَضْرَاضٌ signifies Hard, smooth stones. (Kr, L.) And with ة, Stones that break in pieces, or that move about without stopping, upon the surface of the earth. (TA.) — — Land broken up (↓ مَرْضُوضَةٌ) with stones. (IAar, S, K.) — Small drops of rain. (AA, K.) — Fleshy; having much flesh; applied to a man; (S, K;) and to a camel: (S:) fem. with ة; applied to a woman. (S, K.) — — كَفَلٌ رَضْرَاضٌ Buttocks that quiver (K, TA) in walking. (TA.) رَضَارِضُ Pasturing beasts that crush the herbage in eating: (TA:) or camels pasturing at pleasure; as though they crushed the herbage. (S, TA.) أَرَضُّ Always sitting still, not quitting his place. (Ibn-'Abbád, K.) مُرِضَّةٌ: see رَضٌّ. — — Also Thick [milk such as is termed] رَثِيْئَة; i. e. fresh milk upon which sour milk is poured, and which is then left awhile, whereupon there comes forth from it a thin yellow fluid, which is poured from it, and the thick is drunk: (S:) or fresh milk drawn from the udder upon sour milk; or before it has become mature: (TA:) or fresh milk poured upon milk that has been collected in a skin: (A 'Obeyd, TA:) or, as described to ISk by one of the Benoo-'Ámir, very sour milk, that causes the man who has drunk it to arise in the morning languid, or loose in the joints. (TA.) — — And A food, or a drink, that causes the sweat of him who has eaten it, or drunk it, to flow. (AZ, K, TA.) In this explanation, رَضَّتْ is put in [some copies of] the K instead of أَرَضَّتْ in the explanation given by AZ. (TA.) — Also A mare that runs vehemently. (AO, TA.) مِرَضَّةٌ A thing with which one bruises, brays, pounds, or crushes; or with which one bruises, &c., coarsely. (TA.) [And particularly what is termed in Latin Tribulum; (Golius, on the authority of Meyd;) i. e. a kind of drag used for the purpose of separating the grain of wheat and barley &c. and of cutting the straw; more commonly called نَورَجٌ (q. v.) and مِدْرَسٌ and جَرْجَرٌ.] — See also رَضٌّ. مَرْضُوضٌ: see رَضِيضٌ; and رَضْرَاضٌ. رضب 1 رَضَبَ رِيقَهَا, (A, K,) aor. رَضُبَ, (A, TA,) inf. n. رَضْبٌ, (TA,) He sucked in, or gently sucked or drew in with his lips, her (a girl's, or young woman's, TA) saliva; (A, K, TA;) as also ↓ ترضّبها, (A,) or ↓ ترضّب رِيقَهَا. (K.) — — And رَضَبَ المَطَرُ The rain poured vehemently, or abundantly and extensively; (K, TA;) as also ↓ ارضب, inf. n. إِرْضَابٌ. (TA.) And رَضَبَتِ السَّمَآءُ The sky poured incessantly with rain in large drops. (AA, TA.) — — رَضْبٌ is also used as a verb, [meaning an inf n. of رَضَبَ signifying It (dew) fell, or formed, in distinct particles upon the trees,] from رُضَابٌ applied to dew. (TA.) — رَضَبَتِ الشَّاةُ i. q. رَبَضَت, [q. v., app. formed from the latter by transposition,] (K,) but seldom used. (TA.) 4 أَرْضَبَ see the preceding paragraph. 5 تَرَضَّبَ see 1, in two places. رَضَبَةٌ: see رُضَابٌ. رَاضَبٌ Saliva; syn. رِيقٌ: (S:) or saliva (ريق) that is sucked in, or gently sucked or drawn in with the lips; (L, K;) as when a man kisses a girl: (L:) or what one so sucks or draws in, of his own saliva: (L:) or what forms into little bubbles, of saliva, and spreads, or becomes scattered, or sprinkled; what flows being termed بُزَاق: (TA:) or particles of saliva in the mouth: (K:) or, as some say, the separation of saliva into distinct particles, and abundance of the water of the teeth: but of each of the last two explanations, AM [or, I believe, ISd] says, "I know not how this is." (TA.) — —

Sweet water. (TA.) — — Froth of honey. (K, TA.) — — Particles of dew upon trees. (K) — — Particles of snow, of hail, and of sugar. (K.) — — Particles of musk: (K:) or so رُضَابُ مِسْكٍ. (TA.) رَاضِبٌ Vehement, or abundant and extensive, rain: (S, K:) or rain pouring incessantly, in large drops. (AA, TA.) — Also A species of the [lote-tree called] سِدْر: (S, K:) one of which is called رَاضِبَةٌ, [with respect to which it is a coll. gen. n.,] and ↓ رَضَبَةٌ, (K,) with respect to which latter, if this be correct, it is a quasi-pl. n. (TA.) مَرَاضِبُ [in the TK مَرَاضِيبُ] Sweet salivæ. (K, TA.) رضح 1 رَضَحَ, aor. رَضَحَ, (L, Msb, K,) inf. n. رَضْحٌ, (S, L, Msb,) He broke, (S, L, Msb, K,) and bruised, brayed, or crushed, (Msb, TA,) pebbles, (S, K,) or date-stones, (S, L, Msb, K,) &c., (Msb,) with a stone [&c.]; (L;) like رَضَخَ, (S, Msb,) which is a dial. var. (Msb.) And He broke, (Msb, TA,) or bruised, (TA,) a person's head (Msb, TA) with a stone; (TA;) as also رَضَخَ. (Msb, TA.) 5 ترضّح (S, K) and ↓ ارتضح (L) It (a pebble, S, K, and a date-stone, L, K) became broken, (S, L, K,) [or bruised, brayed, or crushed,] with a stone [&c.]. (L.) Jirán-el-' Owd says, يَكَادُ الحَصَى مِنْ وَطْئِهَا يَتَرَضَّحُ [The pebbles almost became broken by her tread]. (S.) 8 إِرْتَضَحَ see the next preceding paragraph. — ارتضح مِنْ كَذَا He excused himself, or he urged, or showed, or manifested, an excuse, for such a thing; or he asserted himself to be clear thereof. (K.) رَضْحٌ inf. n. of 1. (S, L, Msb.) [Hence,] نَوَى الرَّضْحِ Date-stones that fall out from others [in the operation of breaking or bruising]. (S, K.) And ↓ رَضْحَةٌ A date-stone that flies from beneath the stone [called مِرْضَاح]. (TA.) — — Also, [or perhaps more properly with خ,] A small gift. (TA.) — — And A little of news or tidings. (TA.) رُضْحٌ is a subst. from رَضَحَ; and [as such, as is implied, or rather indicated, in the S,] signifies Broken [or bruised, brayed, or crushed,] datestones; i. q. ↓ نَوًى مَرْضُوحٌ; (S, K;) as also ↓ رَضِيحٌ [i. e. نَوًى رَضِيحٌ]. (K.) [See also رَضِيخٌ, with خ.] رَضْحَةٌ: see رَضْحٌ. رَضِيحٌ: see رُضْحٌ. رَضَّاحٌ [That breaks, or bruises, pebbles &c. much or vehemently]. Abu-n-Nejm says, بِكُلِّ وَأْبٍ لِلْحَصَى رَضَّاحِ لَيْسَ بِمُصْطَرٍّ وَلَا فِرْشَاحِ [With every strong hoof, that breaks the pebbles much or vehemently, that is not contracted, or immoderately narrow, nor spreading]. (S.) مِرْضَحَةٌ The thing with which date-stones are broken, or bruised, brayed, or crushed, to serve as provender [for camels]. (R, TA.) [See also what next follows.] مِرْضَاحٌ The stone with which date-stones are broken [or bruised or brayed or crushed, to serve as food for camels]: (S, K:) مِرْضَاخٌ [q. v.] is a dial. var. of weak authority. (TA.) [See also what next precedes.] مَرْضُوحٌ: see رُضْحٌ. See what is said at the end of the next art. رضخ 1 رَضَخَ, (S, A, Msb, K,) aor. رَضَخَ (A, Msb, K) and رَضِخَ, (K,) inf. n. رَضْخٌ, (JK, S, Msb,) He broke, (JK, S, Msb, K,) and bruised, brayed, or crushed, (Msb, TA,) pebbles, (S, K,) and date-stones, (S, Msb, TA,) and a bone, (TA,) and other things, (Msb, TA,) of such as were dry, (TA,) or datestones and the like; (JK;) like رَضَحَ; (S Msb;) as also ↓ رضّخ [app. in an intensive sense]. (A.) He broke (S A, Mgh, Msb) another's head, (Mgh, Msb,) or the head of a serpent, (S, TA,) &c., (TA,) with stones; (S, TA;) as also ↓ رضّخ [app. in an intensive sense]. (A.) And رَضَخَتِ التُّيُوسُ The he-goats betook themselves to striking one another with their horns, (JK, K, TA,) so that some of them broke the heads of others. (TA.) And رَأَيْتُهُمْ يَرْضَخُونَ الخُبْزَ and ↓ يُرَضِّخُونَهُ I saw them breaking in pieces the bread and eating it: (A:) and ↓ ظَلُّوا يَتَرَضَّخُونَ [i. e. They passed the time, or the day-time,] breaking in pieces bread and eating it and taking it with their hands: (TA:) and ↓ كُنَّا نَتَرَضَّخُ We were eating. (JK.) — — رَضَخَ بِهِ الأَرْضَ means جَلَدَ بِهِا [app. for جَلَدَ بِهِ الأَرْضَ, i. e. He threw him, or it, down upon the ground]. (JK, K.) — — رَضَخَ لَهُ, (S, A, Mgh, Msb, K,) and رَضَخَهُ, (S, Msb,) aor. رَضَخَ, (Msb,) inf. n. رَضْخٌ, (S, Msb,) He gave him what was not much; (S, Msb, K;) he gave him little; (A, Mgh, TA;) مِنْ مَالِهِ of his property: (TA:) and رَضَخْتُ لَهُمْ مِنْ مَالِى رَضْخَةً [I gave them, of my property, a small gift]: (A:) and لِلرَّجُلِ ↓ أَرْضَخْتُ [if not a mistranscription for رَضَخْتُ] I gave the man a little out of much. (TA.) أَمَرْتُ لَهُ بِرَضْخٍ وَرَضَخْتُهُ [I ordered the giving of a small gift to him, or I ordered a small gift to him, and I gave him a small gift] occurs in a tradition. (S.) 2 رَضَّخَ see above, in three places. 3 راضخهُ, (S, L, K,) inf. n. مُرَاضَخَةٌ, (L,) He engaged with him in throwing stones, each at the other; (AAF, S, L, K;) so that each broke the other's head: (AAF, L:) or, accord. to ElKhattábee and IAth and others, he engaged with him in the shooting of arrows, each at the other: but AAF questions the correctness of this latter explanation, preferring the former. (L.) [See, however, 6.] — — And راضخ شَيْئًا, (JK, L, K,) inf. n. as above, (L,) He gave a thing unwillingly. (JK, L, K.) — — And رَاضَخْنَا مِنْهُ شَيْئًا We obtained of him, or it, something. (JK, L.) 4 أَرْضَخَ see 1, last sentence but one. 5 تَرَضَّخَ see 1, in two places. — — You say also, هُمْ يَتَرَضَّخُونَ الخَبَرَ [They hear the news, but are not sure of it, or are not acquainted with it clearly, or plainly]: from رَضْخٌ in the last of the senses explained below. (K, * TA.) 6 تراضخنا We cast, or shot, one at another; syn. تَرَامَيْنَا: (S, K:) or تَرَاضُخٌ signifies a people's shooting arrows, one at another: (JK, TA:) and تراضخنا بِالسِّهَامِ We shot, one at another, with arrows: (TA:) and هُمْ يَتَرَاضَخُونَ بِالنُّشَّابِ They shoot, one at another, with arrows. (A.) 8 هُوَ يَرْتَضِخُ لُكْنَةً عَجَمِيَّةً [He has a foreign vitiousness of speech; or] he, having grown up among foreigners, (K, TA,) a little while, (TA,) and then become a dweller among the Arabs, inclines to, or resembles, foreigners, in certain words, or expressions, though he strive [to do otherwise, or to speak correctly]. (K, TA.) رَضْخٌ, (S, Mgh, Msb, TA,) originally an inf. n., used as a subst. [properly so termed]; or of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ, like ضَرْبُ الأَمِيرِ [applied to a dirhem]; (Msb;) [app., in its primary acceptation when thus used, A fragment: for] you say, عِنْدَهُ رَضْخٌ مِنْ خُبْزٍ [He has a fragment of bread]: (A: [so in a copy of that work; and this is agreeable with significations of رَضَخَ: or the right reading may be خَبَرٍ: (see the last sentence in this paragraph:) or it may be that which here next follows:]) عِنْدَهُ رَضْخٌ خَيْرٍ He has somewhat of good, or of good things. (Msb.) Also A small gift; (S, * L, Msb, TA;) and so ↓ رَضْخَةٌ (JK, A, [in my copy of the Mgh, erroneously, رَضِخَةٌ,]) and ↓ رَضِيخَةٌ (Mgh, L) and ↓ رُضَاخَةٌ: (L:) or a moderate gift, neither good nor bad; and so ↓ رَضِيخَةٌ: (L:) and a small gift, less than one's share, of booty. (Mgh, * MF.) — — Also, [or رَضْخٌ مِنْ خَبَرٍ,] News, or tidings, (K,) or a little thereof, (TA,) which one hears, but of which one is not sure, or with which one is not clearly, or plainly, acquainted: (K, accord. to different copies, and TA:) in some copies of the K, in the place of تَسْتَيْقِنُهُ, we find تَسْتَبِينُهُ. (TA.) رَضْخَةٌ: see the next preceding paragraph. — — One says also, وَقَعَتْ رَضْخَةٌ مِنْ مَطَرٍ (JK, A) A small quantity of rain fell: (JK:) pl. رِضَاخٌ. (JK, A.) رَضِيخٌ [or نَوًى رَضِيخٌ] and ↓ مَرْضُوخٌ Bruised, or crushed, date-stones, [with which camels are fed, and] which are first moistened with water. (L in art. حفد.) [See also رُضْحٌ, with ح.] رُضَاخَةٌ: see رَضْخٌ. رَضِيخَةٌ: see رَضْخٌ, in two places. مِرْضَخَةٌ: see what next follows. مِرْضَاخٌ A stone with which, (K, and Ham p. 615,) or upon which, (Ham,) date-stones are broken [or bruised or crushed; to serve as food for camels]; (K, Ham;) as also ↓ مِرْضَخَةٌ: pl. مَرَاضِخُ: (TA:) but مِرْضَاخٌ is [said to be] a dial. var. of weak authority, of مِرْضَاحٌ. (TA in art. رضح.) مَرْضُوخٌ: see رَضِيخٌ. It is allowable to substitute ح for خ in the words of this art., except in those relating to eating and giving. (L.) رضع 1 رَضِعَ أُمَّهُ, aor. رَضَعَ; and رَضَعَ, aor. رَضِعَ; (S, Msb, * K;) the former of the dial. of Tihámeh; (O, L;)

the latter of the dial. of Nejd; (S, O, L;) or the former of the dial. of Nejd; and the latter of the dial. of Tihámeh, and used by the people of Mekkeh; (Msb;) and رَضَعَ, (Msb,) i. e. رَضَعَ ثَدْىَ أُمِّهِ, (IKtt, TA,) aor. رَضَعَ; (IKtt, Msb;) inf. n. رَضَاعٌ, (S, Msb, K,) of the first, (S, TA,) or of the third, (Msb,) and رِضَاعٌ, (K,) [which is also an inf. n. of 3,] and رَضَعٌ, (Msb, K,) of the first, (Msb, TA,) and رَضْعٌ, (S, Msb, K,) of the second, (S, Msb,) and رَضِعٌ, (Msb, K,) said by some to be the original form of the inf. n. of the second, (Msb,) and رَضَاعَةٌ, (Msb, K,) of the third, (Msb,) and رِضَاعَةٌ; (K;) or the last two are simple substs. form رَضَاعٌ; (IAth;) said of a child; (S, Msb;) He sucked the breast of his mother; (K;) and ↓ ارتضع signifies the same. (Msb, TA.) You say, هٰذَا أَخِى مِنَ الرَّضَاعَةِ [This is my foster-brother]; and هٰذَا رَضِيعِى. (S, K. *) The saying, in a trad., الرَّضَاعَةُ مِنَ المَجَاعَةِ, and الرِّضَاعَةُ, means The sucking which occasions interdiction of marriage [with the woman whose milk is sucked and certain of her relations] is that of an infant when hungry; not of a child that is grown up: (IAth:) or that consequent upon hunger which is stopped by the milk in the time of infancy of the child; not when the child's hunger is only to be stopped by solid food. (Mgh in art. جوع.) You also say, of a man, يَرْضَعُ إِبِلَهُ (S, K) and غَنَمَهُ (S) [He sucks the teats of his camels and of his ewes or she-goats, by reason of his sordidness: see رَاضِعٌ]. — — رَضِعَ اللُّؤْمَ مِنْ ثَدْيِ أُمِّهِ (tropical:) [He sucked meanness, sordidness, or ignobleness, from the breast of his mother]; (K;) i. e. he was born in meanness, sordidness, or ignobleness. (TA.) — — يَرْضَعُ النَّاسَ (assumed tropical:) He begs of men; (K, TA;) asks gifts of them. (TA.) So, accord. to IAar, in the saying of Jereer, وَيَرْضَعُ مَنْ لَا قَى وَإِنْ يَرَ مُقْعَدًا يَقُودُ بِأَعْمَى فَالْفَرَزْدَقُ سَائِلُهْ [And he begs of him whom he meets; and if he see a cripple leading a blind person, El-Farezdak asks of him]: but [properly speaking] the مُقعَد is one who cannot stand, so as to lead the blind. (TA.) — — هُوَ يَرْضَعُ الدُّنْيَا وَيَذُمُّهَا (tropical:) [He sucks the sweets of the present world, and dispraises it]. (TA.) — رَضُعَ, (S, Z, K,) with damm, as though what the verb denotes were natural to the person of whom it is said, (S, TA,) or the verb has this form because it is changed in meaning so as to be intensive, (Z, TA,) aor. رَضُعَ; and رَضَعَ, aor. رَضِعَ; (Ibn- 'Abbád, K;) inf. n., (Z, K,) of the former verb, (Z, TA,) رَضَاعَةً, (Z, K,) with fet- h only; (IAth, TA;) (tropical:) He (a man, S) was, or became, mean, sordid, or ignoble: (S, * K, TA:) or he was, or became, very mean, &c.: (Z, TA:) [see رَاضَعٌ:] or one says, لَؤُمَ وَرَضُعَ, for the sake of mutual resemblance; and the meaning is, [he was, or became, mean, sordid, or ignoble, and] he sucked from the teat of the she-camel, fearing lest, if he milked, any one should know of his doing so, and demand of him somewhat. (Msb.) — رَضَعَتْ أَلْبَانُهَا (tropical:) Their milk became little in quantity; said in reference to milch-camels abounding with milk. (TA. [But the context in the TA suggests that this is a mistake; that the phrase is said of the wind called رَضَاعَةٌ; and that the right reading is رَضَعَتْ أَلْبَانَهَا; and the meaning, (assumed tropical:) It rendered their milk little in quantity.]) 3 راضعهُ, (Msb, TA,) inf. n. مُرَاضَعَةٌ and رِضَاعٌ (Msb, K, TA) and also رِضَاعَةٌ, (Msb,) [but this last is anomalous, and, if correct, is probably a simple subst.,] He sucked with him; or had him sucking with him; (Msb, * K, * TA;) he had him as his رَضِيع [or foster-brother]. (Msb.) — — [Hence,] بَيْنَهُمَا رِضَاعُ الكَأْسِ (tropical:) [Between them two is the sipping of the wine-cup, or cup of wine]. (TA.) — — مُرَاضَعَةٌ also signifies An infant's sucking the breast of his mother while she has a child in her belly. (K.) — راضع ابْنَهُ He gave, or delivered, his son to the woman who should suckle him. (S, K.) [See also 4.] 4 أَرْضَعَتْ She (a woman) had a child which she suckled. (K.) — — ذَاتُ إِرْضَاعٍ, also, signifies (assumed tropical:) Having milk, though not having a child that is suckled. (IB.) — أَرْضَعَتْهُ أُمُّهُ His mother suckled him. (S, Msb, K. *) — — You say also, أَرْضَعَ الوَلَدَ [app. meaning He caused the child to be suckled: or, perhaps, he suckled the child, by means of his wife or a female slave; because his semen genitale is considered as the source of the milk of a woman who has borne him a child; accord. to a saying of Lth, cited in an explanation of a usage of the word لَقَاحٌ or لِقَاحٌ]. (K voce مَلَحَ, q. v.) [See also 3.] 6 تراضعا They both sucked the breast of a woman together; each with the other. (TA.) 8 ارتضع: see 1; first sentence. — — ارتضعت العَنْزُ The she-goat drank [or sucked] her own milk [from her udder]. (S, K.) — — Hence إِرْتِضَاعُ الكَأْسِ (assumed tropical:) The drinking [of the cup] of wine. (Har p. 284: [See also 3.]) 10 استرضع He sought, or demanded, a wetnurse. (K.) It is said in the Kur [ii. 233], وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ And if ye desire to seek, or demand, wet-nurses for your children; i. e., ان تسترضعوا اولادكم مَرَاضِعَ; the second objective complement [accord. to this order of the words], but the first in reality because the wetnurse is the agent with respect to the child, being suppressed; for you say, إِسْتَرْضَعْتُ المَرْأَةَ وَلَدِى, meaning I sought, or demanded, of the woman that she should suckle my child: (IB:) accord. to some, the verb is doubly trans.: accord. to others, the prep. لِ is suppressed in the Kur; the meaning being لِأَوْلَادِكُمْ. (El-Howfee, in the " Burhán fee tefseer-el-Kur-án. ") رِضْعٌ A kind of trees upon which camels feed. (O, K.) رَضَعٌ The young ones [or suckers] of palmtrees; (IAar, K;) as also رَضَعٌ, (K,) accord. to Lth and IDrd and the S; (TA in art. رصع;) or the latter, accord. to Az, is a mistranscription: (K * and TA in that art.:) n. un. with ة. (TA.) — (tropical:) Meanness, sordidness, or ignobleness; a subst. from رَضُعَ; as also ↓ رَضِيعٌ. (K.) رَضِعٌ: see رَاضِعٌ, in two places: — : and see رَضَعٌ. رَضِيعٌ A foster-brother; syn. ↓ مُرَاضَعٌ: pl. رُضَعَآءُ (TA.) You say, هٰذَا رَضِيعِى, (S, Msb, * K, *) i. e. هٰذَا أَخِى مِنَ الرَّضَاعَةِ [This is my foster-brother]. (S, K. *) — — [A child while it is a suckling;] a child before it is termed فَطِيمٌ [i. e. weaned]. (IAar, TA in art. طبخ. [See also رَاضِعٌ.]) [In explanations of the words وَطْبٌ and شَكْوَةٌ in the S, it is applied as an epithet to a kid, evidently as meaning Sucking; or a suckling; like رَاضِعٌ, q. v., and رَضِعٌ.] — — See two other significations, voce رَاضَعٌ, in two places. رَضَاعَةٌ, said in the K to be an inf. n. of 1 in the first of the senses explained in this art., is, accord. to IAth, a simple subst. (TA.) — — [It is a regular inf. n. of رَضُعَ, q. v.] — الرَّضَاعَةُ also signifies (tropical:) The [west wind, or westerly wind, called] دَبُور: or a wind between that and the [south wind, or southerly wind, called] جَنُوب: (IDrd, K, TA:) because, when it blows upon the milch-camels abounding with milk, their milk becomes little in quantity. (IDrd, TA.) رِضَاعَةٌ, said in the K to be an inf. n. of 1 in the first of the senses expl. in this art., is, accord. to IAth, a simple subst. (TA.) — — [It is also said, in the Msb, to be an inf. n. of رَاضَعَهُ, q. v.] رَضُوعَةٌ A female that suckles her young: (TA:) or a ewe or she-goat that suckles, or that has a young one which she suckles. (AO, S, K.) رَضَّاعٌ: see the next paragraph. رَاضَعٌ Sucking the breast of his mother; a suckling; as also ↓ رَضِعٌ: pl. of the former رُضَّعٌ; and of the latter; رُضُعٌ. (K. [See also رَضِيعٌ, which signifies the same; as is shown below, voce مُرْضِعٌ; and by Bd in xxii. 2; &c.]) — — One who sucks from the teat of the she-camel, fearing lest, if he milked, any one should know of his doing so, and demand of him somewhat: (Msb:) or a pastor who does not take with him a milkingvessel, and, when he is asked for milk, excuses himself on that ground, (K, TA,) and, when he desires to drink, sucks the teat of his milchbeast: (TA:) pl. رُضَّعٌ. (Msb.) The phrase لَئِيمٌ رَاضِعٌ [i. e. Mean, sordid, or ignoble; who sucks the teats of his she-camels, &c.,] originated, (S, K,) as they assert, (S,) from a certain man's sucking the teats of his she-camels (S, K) or ewes or she-goats, and not milking them, (S,) lest the sound of his milking should be heard and somewhat should be demanded of him: (S, K:) or the origin was the

coming of a guest by night to a certain man of the Amalekites, whereupon the latter sucked the udder of his ewe, lest the guest should hear the sound of the streaming of the milk from the teat. (IDrd.) But when a single epithet is used, one says ↓ رَضِيعٌ. (Msb. [See, however, what follows.]) — — [Hence,] (tropical:) Mean, sordid, or ignoble; (K, TA;) as also ↓ رَضِيعٌ and ↓ رَضَّاعٌ: pl. رُضَّعٌ and رُضَّاعٌ: (K:) and رَضِعُونَ, as a pl., [i. e. pl. of ↓ رَضِعٌ,] has the same signification, of mean, &c. (TA.) It is said in a trad. of Selemeh Ibn-El-Akwa', اليَوْمَ يَوْمُ الرُّضَّعِ, meaning (tropical:) To-day is the day of the destruction of the mean, &c. (TA.) — — Also (tropical:) Mean, sordid, or ignoble, who has sucked meanness, sordidness, or ignobleness, from the breast of his mother; (ElYemámee, K, TA;) i. e. born in meanness, sordidness, or ignobleness. (TA.) — — (tropical:) A beggar: (TA:) one who begs of men: (K:) thus Ibn-'Abbád explains لَئِيمٌ رَاضِعٌ. (TA.) — — (assumed tropical:) One who eats the particles of food remaining between his teeth, lest anything [thereof] should escape him: (K:) or such is termed لَئِيمٌ رَاضِعٌ. (TA.) — A possessor of milk: after the usual manner of a possessive epithet [like لَابِنٌ]. (TA.) رَاضِعَةٌ A central incisor when it falls out: (Msb:) or the رَاضِعَتَانِ are the two central incisors (S, Msb, K, TA) of a child, (S K, TA,) over which the milk is drunk [or sucked]: (Msb, TA:) pl. رَوَاضِعُ: (S, Msb, K:) or the رَوَاضِع are the teeth of a child that grow and then fall out in the period of sucking; (Msb, * TA;) and they are said to be six in the upper part of the mouth and six in its lower part: (TA:) [the pl. is applied to all the milk-teeth of a child, and of a horse &c.; it applies to the teeth called رَبَاعِيَات that fall out, as well as to the ثَنَايَا, or central incisors, accord. to AO, in a passage relating to a colt, in his كتاب الخيل quoted in the TA in art. حفر; and to the teeth called قَوَارِح that fall out, accord. to a passage in the S, voce أَحْفَرَ, q. v., as well as the extract from the work of AO mentioned above, and in this case likewise relating to a colt.] مَرْضَعٌ The breast, as being the place of sucking: pl. مَرَاضِعُ. (Ksh and Bd in xxviii. 11.) — — And [as an inf. n.] The act of sucking the breast: pi. as above. (Ksh and Bd ibid.) مُرْضَعٌ Suckled: pl. مَرَاضَعُ; which is opposed to فُطُمٌ, pl. of فَطِيمٌ. (Mgh.) مُرْضِعٌ and مُرْضَعَةٌ A mother [or other woman] suckling: (Msb:) or one having with her a child which she suckles: the former epithet may with reason be applied to the mother because suckling is performed only by females, like as the epithets حَائِضٌ and طَامِثٌ are applied to a woman; and if مُرْضَعَةٌ were applied to her who has with her a child, it would be correct: (Fr, TA:) [but see another saying ascribed to Fr in what follows:] or the former, a woman having a child which she suckles; (Kh, S, IB, K;) after the manner of a possessive epithet; (IB;) i. e. having a رَضِيع; (Kh, IB;) like اِمْرَأَةٌ مُطْفِلٌ " a woman having a طِفْل; " (Kh;) or ظَبْيَةٌ مُشْدِنٌ " a doe-gazelle having a شَادِن; " though مُرْضِعٌ has a verb bearing a signification agreeing with this; and it sometimes occurs as meaning having milk, though not having a child that is suckled: (IB:) but the latter is used in describing a woman as performing an action; (Kh;) signifying suckling a child: (S, K:) the former is used when the [abstract] quality is meant: the latter, when the action is meant: but God knows: (Akh:) or the former signifies one who is near to suckling, but has not yet suckled: and one having with her the child that is suckled [by her] (الصَّبِىُّ الرَّضِيعُ): and the latter, [in the TA the former, but this is a mistranscription, as is shown by what follows,] one who is suckling, her teat being in the mouth of her child; and in this sense it is used in the Kur, in a passage which see below: (AZ in the TA:) Th says, the latter signifies one who suckles, though she have not a child, or if she have a child: and the former, one who has not a child with her, and sometimes having with her a child: and in one place he says, when the action is meant, the latter is used, and it is made an epithet: and when the ة is not added, it is meant as a subst: (TA:) Fr and some others say that it is without ة when the proper signification of suckling is meant: and with ة when the tropical signification of a subject of the attribute of suckling in time past or future is meant: (Msb:) the pl. [of both, though said in the Mgh and TA to be that of the former,] is مَرَاضِعُ (Mgh, Msb, TA) and مَرَاضِيعُ. (Msb, TA.) The saying in the Kur يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ [xxii. 2], means [On the day when ye shall see it,] every woman that is suckling;, (AZ, Kh,) in the act of doing so, (Kh,) with her teat in the mouth of her child; (AZ,) [shall neglect, or become heedless of or diverted from, that which she shall have been suckling:] or مرضعة here has the last signification explained in the preceding sentence [so that the meaning is every woman who shall have been suckling or shall be going to suckle]. (Msb.) — — It is said in a trad., نِعْمَتِ المُرْضِعَةُ وَبِئْسَتِ الفَاطِمَةُ, meaning (assumed tropical:) Excellent in the office of commander, or governor, and the profit, or advantage, which it brings to its possessor; and very evil is death, which destroys his delights, or pleasures, and stops the profits, or advantages, of that office. (TA.) — — The pl. مَرَاضِيعُ is metaphorically applied as an epithet to bees (جَوَارِس, i. e. نَحْل). (TA.) مُرَاضَعٌ: see رَضِيعٌ. — — Also An unborn child of a woman who is suckling another child: such a child proves to be meagre in body, slender in the bones, and ill nourished. (En-Nadr, Sgh.) مُسْتَرْضَعٌ [for مُسْتَرْضَعٌ لَهُ, agreeably with an opinion mentioned by El-Howfee, (see 10,) One for whom a wet-nurse has been sought, or demanded]. You say, فُلَانٌ المُسْتَرْضَعُ فِى بَنِى تَمِيمٍ [Such a one is he for whom a wet-nurse has been sought, or demanded, among the Benoo-Temeem]. (TA.)

رضف 1 رَضَفَهُ, aor. رَضِفَ, (S, Msb, K,) inf. n. رَضْفٌ, (Msb,) He cauterized him, or it, (namely, a thing, Msb,) with a heated stone. (S, Msb, K.) — — And He roasted it (namely, flesh-meat,) upon heated stones. (Msb.) And Az says, رُبَّمَا رَضَفَتِ العَرَبُ المَآءِ بِالرَّضْفِ لِلْخَيْلِ [Sometimes, or often, the Arabs heated, or warmed, water with heated stones for the horses]. (O.) — رَضَفَ بِسَلْحِهِ He ejected his excrement, or thin excrement. (Ibn- 'Abbád, O, K.) — رَضَفَ الوِسَادَةَ He folded the pillow. (IDrd, O, K.) رَضْفٌ Heated stones (S, O, Mgh, Msb, K) with which milk is made hot, or is made to boil; (S, O, K;) [and with which one cauterizes; and upon which flesh-meat is roasted; as shown above;] as also ↓ مِرْضَافَةٌ: (O, K:) n. un. with ة. (S, O, Mgh, Msb.) It is said in a prov., خُذْ مِنَ الرَّضْفَةِ مَا عَلَيْهَا [Take thou from the heated stone what is upon it]: (S, O:) i. e. take thou what adheres, of the milk, to the heated stone when it is thrown, with others, therein, to make it hot, or to make it to boil: it is applied to the case of one's taking as spoil a thing from a niggard, though it be little, or paltry. (Meyd, O.) [Hence,] مُطْفِئَةُ الرَّضْفِ A piece of fat which, when it falls upon the heated stones, melts, and extinguishes their heat: and a serpent of which the poison, when it passes by the heated stones, extinguished their fire: (O, K:) and a lean sheep or goat, that puts out the fire and does not become thoroughly cooked: (M, L, K, all in art. حدس:) or a fat sheep or goat, that slakes the heated stones by its fat: (T and TA in that art.:) and (assumed tropical:) a calamity that makes one to forget that which was before it: (AO, O, K:) or simply (assumed tropical:) a calamity. (K in art. طفأ [q. v.].) — — Also Certain bones in the knee, like fingers put together, holding together one another; (O, K;) above which is the دَاغِصَة [or patella]: (TA in art. دغص:) in a horse, what are between the shank and the arm: (En-Nadr, O, K:) they are certain small bones, places together, at the head of the upper part

of the ذراع [app. a mistranscription for كُرَاع, i. e. shank]: (En-Nadr, O:) one thereof is termed رَضْفَةٌ and ↓ رَضَفَةٌ. (O, K.) رَضْفَةٌ n. un. of رَضْفٌ [q. v.]. (S, O, Mgh, Msb.) — — [Hence, app.,] رَضَفَاتُ العَرَبِ an appellation of four [tribes of the Arabs], Sheybán and Teghlib and Bahrà and Iyád. (O, K.) رَضَفَةٌ A certain brand, or mark, made by burning the skin with [heated] stones. (Lth, O, K.) — — See also رَضْفٌ, last sentence. رَضِيفٌ Milk that is boiled by means of the heated stone [or stones]. (S, O, K.) مَرْضُوفٌ Roast meat roasted by means of heated stones: (S, O, K: *) and thoroughly cooked thereby. (K.) مَرْضَافَةٌ: see رَضْفٌ, first sentence. مَرْضُوفَةٌ A cooking-pot [in which the food is] thoroughly cooked by means of heated stones: (S:) or the stomach, or maw, of a ruminant animal, which is washed and cleansed, and carried in a journey; and when the people desire to cook, and there is no cooking-pot, they cut up the flesh-meat, and put it into the stomach, or maw, then they betake themselves to some stones, and kindle a fire upon them so that they become heated, whereupon they put them into the stomach, or maw. (O, K.) It occurs in the saying of ElKumeyt, وَمَرْضُوفَةٍ لَمْ تُؤْنِ فِى الطَّبْخِ طَاهِيًا عَجِلْتُ إِلَى مُحْوَرِّهَا حِينَ غَرْغَرَا (S, O, K,) i. e. [Many a cooking-pot &c, or many a stomach, or maw, &c., has there been,] that did not impede nor delay [in the cooking the cook, to the whiteness of the froth whereof I have hastened when it made a sound in boiling, or broiling]. (S.) [This art. is wanting in the copies of the L and TA to which I have had access.] رضو 1 رَضِىَ is originally رَضِوَ; the و being changed into ى because of the kesreh: (S:) the tribe of Teiyi said رَضَا for رَضِىَ. (IDrd in his lex., cited by Freytag; and Mughnee voce إِلَى there said to be a dial. var. of رَضِىَ.) You say, رَضِىَ عَنْهُ, (S, M, Msb, K,) and عَلَيْهِ, (M, Msb, K,) which is of the dial. of the people of El-Hijáz, (Msb,) the verb being thus made trans. by means of على, accord. to Ks, agreeably with the opinion of Sb respecting instances of this kind, for the purpose of making it to accord with its contr., سَخِطَ, (M, TA,) aor. يَرْضَى, (K,) inf. n. رِضًى (S, M, Msb, K) and رُضًى (M, K) and رِضْوَانٌ and رُضْوَانٌ, (S, * M, Msb, * K,) the last of the dial. of Keys and Temeem, (Msb, TA,) and mentioned by Sb, (M, TA,) but all the readers of the Kur read رضوان with kesr, except 'Ásim, who is related to have read it with damm, (T, TA,) and مَرْضَاةٌ, (S, * M, K,) originally مَرْضَوَةٌ, (TA,) He was pleased, well pleased, content, contented, or satisfied, with him; regarded him with good will, or favour; or liked, or approved, him; (MA;) [i. e., as said above,] contr. of سَخِطَ; (M, Msb, K;) the object being a person: (Msb:) and Sb states that they also said رَضْيُوا, with the medial radical quiescent, for رَضُوا; but it is extr. (M, TA.) The saying in the Kur [v. last verse but one, and ix. 101, &c.] رَضِىَ اللّٰهُ عَنْهُمْ وَرَضُوا عَنْهُ [God is well pleased with them and they are well pleased with Him] means God is well pleased with their deeds and they are well pleased with the recompense that He has bestowed upon them: (M, TA:) or, accord. to Er-Rághib, رِضَى العَبْدِ عَنِ اللّٰهِ means The servant's, or man's, being not displeased with that which God's decree has made to happen to him; and رِضَى اللّٰهِ عِنِ العَبْدِ, God's seeing the servant, or man, to be obedient to that which He has commanded, and refraining from that which He has forbidden. (TA.) You say also, رَضِيتُهُ, (S, Msb, K,) and رَضِيتُ بِهِ, (M, Msb,) inf. n. رِضًى (Msb, TA) [and رُضًى and رِضْوَانٌ &c., as above]; and ↓ إِرْتَضَيْتُهُ; (S, Msb;) I was pleased, well pleased, content, contented, or satisfied, with it; regarded it with good will, or favour; or liked, or approved, it: (MA: [for the verb is there said to have the same signification in the phrases رَضِيَهُ and رَضِىَ بِهِ as it has in رَضِىَ عَنْهُ and عَلَيْهِ; and ارتضاه is there similarly explained: and the like is implied in the S and K; and is evidently agreeable with general usage:]) or he chose it, or preferred it: (Msb, TA:) the object being a thing: (S, Msb, TA:) or (accord. to explanations of تَرْضَاهَا in the Kur ii. 139) I loved it, or liked it; (Ksh, Bd, Jel;) inclined to it; (Ksh;) had a desire for it. (Bd.) The saying of the lawyers, [respecting a woman whose consent to her marriage has been asked,] يَشْهَدُ عَلَى رِضَاهَا means It [i. e. her silence] testifies, or declares, her permission [or consent]; because permission indicates رِضًى. (Msb.) You say also, رَضِيتُ بِهِ صَاحِبًا [I was pleased with him, or I liked him, or approved him, or chose him, or preferred him, as a companion]. (S.) And رَضِيَهُ لِذٰلِكَ الأَمْرِ, and ↓ ارتضاه, [which may be well rendered He approved him for that thing, or affair,] meaning he saw him, or judged him, to be fit for that thing, or affair. (M.) And ↓ ارتضاه لِصُحْبَتِهِ وَخِدْمَتِهِ (K, TA) He [approved him, or] chose him, or preferred him; and saw him, or judged him, to be fit; for his companionship, and his service. (TA.) And رُضِيَتْ مَعِيشَتُهُ [His living, or sustenance, was found pleasing, well pleasing, contenting, or satisfying; or was liked, or approved]: one should not say رَضِيَتْة [in this case]. (S, K.) — — رَضَوْتُهُ, (S, M, K,) aor. أَرْضُوهُ, (S, K,) signifies I surpassed him in رِضًى [i. e. in being pleased, well pleased, content, &c.: see above, second sentence]: (S, * M, K *:) so in the saying, فَرَضَوْتُهُ ↓ رَاضَانِى [He vied, or contended, with me in being pleased, well pleased, content, &c., and I surpassed him therein]: (S, M, K:) the inf. n. of راضانى thus used is مُرَاضَاةٌ and رِضَآءٌ; (M;) both these signify the same (K, TA) as inf. ns. of this verb. (TA.) 2 رَضَّوَ see 4. 3 رَاْضَوَ see 1, last sentence. — — راضَيْتُهُ, inf. n. مُرَاضَاةٌ and رِضَآءٌ, signifies [also] I agreed, consented, accorded, or was of one mind or opinion, with him. (Msb.) 4 ارضاهُ, (M, MA, Msb, K,) inf. n. إِرْضَآءٌ, (Msb,) He, or it, made him to be pleased, well pleased, content, contented, or satisfied; (MA;) [he, or it, pleased, contented, or satisfied, him:] or he gave him that with which he would be pleased, well pleased, content, contented, or satisfied. (M, K: * in the former, أَعْطَاهُ مَا يَرْضَى بِهِ: in the latter, أَعْطَاهُ مَا يُرْضِيهِ.) Hence, in the Kur [ix. 8], يُرْضُونَكُمْ بِأَفْوَاهِهِمْ وَتَأْبَى قُلُوبُهُمْ [They will please you, or content you, with their mouths, but their hearts will be incompliant]. (TA.) And أَرْضَيْتُهُ عَنِّى, and ↓ رَضَّيْتُهُ with teshdeed, [I made him to be pleased, well pleased, content, &c., with me,] فَرَضِىَ [and he was pleased, &c.]. (S.) 5 ترضّاهُ He sought to please, content, or satisfy, him; (M, K;) as also ↓ استرضاهُ. (K.) A poet says, إِذَا العَجُوزُ غَضِبَتْ فَطَلِّقْ وَلَا تَرَضَّاهَا وَلَا تَمَلَّقْ [When the old woman is angry, then divorce thou; and seek not to please, or content, her, nor behave in a loving, or blandishing, or coaxing, manner]: he says تَرَضَّاهَا instead of تَرَضَّهَا to avoid what is termed خَبْنٌ; but some relate it in the manner better known, saying وَلَا تَرَضَّهَا. (M.) — — [Also] تَرَضَّيْتُهُ I pleased, contented, or satisfied, him (أَرْضَيْتُهُ) after striving, labouring, or toiling. (S.) 6 تَرَاضَيَاهُ [They two agreed, consented, accorded, or were of one mind or opinion, respecting it; or were pleased, well pleased, content, contented, or satisfied, with it; they both liked it, or approved it]: (A, K:) and تَرَاضَيَا بِهِ [signifies the same]. (Bd in iv. 28.) And تَرَاضَوْهُ بَيْنَهُمْ They agreed among themselves in being pleased, contented, or satisfied, with it; or in liking, or approving, it. (MA.) إِذَا تَرَاضَوْا بَيْنَهُمْ, in the Kur [ii. 232], means [When they agree, or consent, among themselves; or] when they are pleased, well pleased, content, &c., [among themselves,] every one of them with his [or her] companion. (TA.) Hence the trad., إِنَّمَا البَيْعُ عَنْ تَرَاضٍ [Sel-ling, or buying, is only resultant from mutual agreement, consent, or content, or approval]. (TA.) And you say, وَقَعَ بِهِ التَّرَاضِى [Mutual agreement, or consent, to it, or mutual content with it, or mutual approval of it, happened, or took place]. (A, K. [In some copies of the K, by the omission of وَ, this phrase is made to be as though it were meant as an explanation of تَرَاضَيَاهُ.]) 8 إِرْتَضَوَ see 1, in three places. 10 استرضاهُ He asked, begged, or petitioned, of him that he would please, content, or satisfy, him, or that he would give him that with which

he would be pleased, well pleased, content, contented, or satisfied. (Z, K.) You say, اِسْتَرْضَيْتُهُ فَأَرْضَانِى [I asked, begged, or petitioned, of him that he would please me, &c., and he pleased me, &c.]. (S.) — — See also 5. رُضًى A certain idol-temple, belonging to [the tribe of] Rabee'ah: (K:) whence they gave the name of عَبْدُ رُضًى [Servant of Rudà]. (TA.) رِضًى is merely an inf. n., (S,) [as such] syn. with مَرْضَاةٌ, (K,) meaning The being pleased, well pleased, content, &c.; [see 1;] contr. of سَخَطٌ: (M:) and the simple subst. is ↓ رِضَآءٌ, with medd.; [signifying a state of being pleased, &c.;] (Akh, S;) or the latter is only an inf. n. of 3, (M,) syn. with مُرَاضَاةٌ: (M, K:) [but] the former [is also used as a subst., signifying content, or approval: and permission, or consent: and] is dualized, app. as meaning the kind [or mode or manner, of being pleased, &c.]: (M:) the dual is رِضَوَانِ and رِضَيَانِ: (S, M, K:) Ks heard رِضَوَانِ and حَمَوَانِ as duals of رِضًى and حِمًى; and says that the proper way is to say رِضَيَانِ and حِمَيَانِ, [which in the case of the former is strange, as its final radical is و,] but that the pronunciation with و is the more common: (S:) and accord. to some, مَرَاضٍ is an irreg. pl. of رِضًى; but others say that it is pl. of مَرْضَاةٌ. (TA.) You say, مَا فَعَلْتُهُ عِنْ رِضَاهُ and رِضْوَتِهِ: see the latter, below. (Z, K.) — — See also رَاضٍ, latter sentence. — And رَجُلٌ رِضًى, (M, K,) and قَوْمٌ رِضًى, (M,) A man, (M, K,) and a people, or party, (M,) with whom one is pleased, well pleased, contented, or satisfied; regarded with good will, or favour; liked, or approved; syn. مَرْضِىٌّ (M, K) and قُنْعَانٌ: رِضًى being, thus used, an inf. n. in the sense of a pass. part. n., like as the inf. n. is used in the sense of an act. part. n. in the instance of عَدْلٌ, and خَصْمٌ. (M.) — — [See also رَضِىٌّ; for which رِضًى or رِضًا seems to be erroneously substituted, in two senses, in some copies of the K.] رَضٍ: see رَاضٍ. مَا فَعَلْتُهُ عَنْ رِضْوَتِهِ means ↓ عَنْ رِضَاهُ [i. e. I did it not of, or with, his pleasure, good pleasure, content, or approval]. (Z, K.) رِضْوَانٌ an inf. n. of رَضِىَ; like رُضْوَانٌ. (M, K, &c.) — Also The treasurer, keeper, or guardian, of Paradise. (MA, K.) رِضَآءٌ: see رِضًى, first sentence. رَضِىٌّ: see رَاضٍ. — — Also, (K, TA,) i. e. like غَنِىٌّ, (TA,) [in the CK الرِّضَى, and in my MS. copy of the K الرِّضَا, are put in the place of الرَّضِىُّ,] One who is responsible, accountable, or answerable; syn. ضَامِنٌ: so in the copies of the K, and in like manner in the Tekmileh: accord. to the copies of the T, ضَامِرٌ [lean, or light of flesh, &c.]. (TA.) — — And Loving; a lover; or a friend. (IAar, K, TA.) — — And Obeying, or obedient. (IAar, TA.) رَاضٍ, of which the pl. is رُضَاةٌ; and ↓ رَضِىٌّ, of which the pl. is أَرْضِيَآءُ and رُضَاةٌ, (M, K,) the latter pl. on the authority of Lh, but extr. as pl. of رَضِىٌّ, and in my opinion, [says ISd,] it is pl. of رَاضٍ only; (M;) and ↓ رَضٍ, of which the pl. is رَضُونَ; (Lh, M, K;) Pleased, well pleased, content, contented, or satisfied; regarding with good will, or favour; liking, or approving. (M, K.) — — عِيشَةٌ رَاضِيَةٌ means مَرْضِيَّةٌ [i. e. A state, or sort, of life that is found pleasing, well pleasing, contenting, or satisfying; or with which one is pleased, &c.; or that is liked, or approved]: (S, K:) or, accord. to Sb, رَاضِيَةٌ is, in this case, a possessive epithet, meaning ↓ ذَاتُ رِضًى [i. e. having approvedness; رِضًى being here an inf. n. of رُضِيَتْ]. (M, TA.) مَرْضَاةٌ, originally مَرْضَوَةٌ, (TA,) an inf. n. of رَضِىَ. (S, * M, K.) — — [Also A cause, or means, or an occasion, of رِضًى, i. e., of being pleased, well pleased, conten, &c.: a word of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ. Hence the saying,] البِرُّ مَرْضَاةٌ لِلرَّبِّ مَسْخَطَةٌ لِلشَّيْطَانِ [Piety is a cause of approbation to the Lord, a cause of disapprobation, or anger, to the devil]. (TA in art. سخط.) The pl. of مَرْضَاةٌ is مَرَاضٍ [accord. to rule]: or this is an irreg. pl. of رِضًى. (TA.) مَرْضُوٌّ: see what follows. مَرْضِىٌّ and ↓ مَرْضُوٌّ, (T, S, M, Msb, K,) the former the more common, (S, Msb,) the latter erroneously written in [some of] the copies of the K مَرْضُىٌّ, (TA,) applied to a thing, (S, Msb,) or a person, (M,) Found pleasing, well pleasing, contenting, or satisfying; or with which, or with whom, one is pleased, &c.; or liked, or approved: (K: [the meaning being there indicated to be the contr. of مَسْخُوطٌ; and being well known to be commonly as above:]) or chosen, or preferred: (Msb:) or seen, or judged, to be fit for a thing or an affair: (M:) [see also رِضًى, last sentence but one; and رَاضٍ, latter sentence.] Quasi رضى رِضَيَانِ a dual of رِضًى, which see in art. رضو. رطب 1 رَطُبَ, (S, A, MA, Msb, K,) aor. رَطُبَ; (K;) and رَطِبَ, aor. رَطَبَ; (K;) inf. n. رُطُوبَةٌ (S, A, MA, Msb, K) of the former verb (S, A, Msb) and رَطَابَةٌ [also of the former verb]; (MA, K;) It (a thing, S, Msb) was, or became, the contr. of what is termed يَا بِس (S, Msb, K) and جَافّ; i. e., (Msb,) it was, or became, moist, humid, succulent, sappy, or juicy: (A, MA, Msb:) or soft, or tender, to chew: (A:) [and fresh, or green; agreeably with the Pers. explanation, تَرْشُدْ, in the MA: and supple, pliant, or flexible: all meanings well known, of frequent occurrence, and implied in the first of the explanations above, and in explanations of رَطْبٌ and رَطِيبٌ:] and soft, or tender, said of a branch, or twig, and of plumage, &c.: (K:) [and ↓ ترطّب, as used in the L in art. عقد, &c., signifies the same.] رُطُوبَةٌ [used as a simple subst.] signifies A quality necessarily involving facility of assuming shape and of separation and of conjunction. (KT.) — — [Hence, رَطُبَتْ said of a girl, (assumed tropical:) She was, or became, sappy, or supple; and soft, or tender: and رَطُبَ said of a boy, (assumed tropical:) He was, or became, sappy, or soft, or supple; and femininely soft or supple: see رَطْبٌ, below. — — Hence also,] رَطُبَ لِسَانِى بِذِكْرِكَ and ↓ ترطّب (tropical:) [My tongue has become supple by mentioning thee; i. e., has been much occupied by mentioning thee: a well-known phrase: (see also 2:) it may also be used as meaning my tongue has become refreshed (lit. moistened) by mentioning thee]. (A.) And خُذْ مَا رَطُبَتْ بِهِ يَدَاكَ (tropical:) [Take that by means of the frequent handling of which thy hands have become supple]; meaning, what thou hast found to be profitable, or useful. (A.) — — See also 4, in two places. — رَطِبَ, aor. رَطَبَ, He spoke what he had in his mind, right and wrong, or correct and erroneous. (K, TA.) — رَطَبَ, (aor. رَطُبَ, A,) inf. n. رَطْبٌ, (A'Obeyd, S, A, K) and رُطُوبٌ, (A'Obeyd, S, K,) He fed a horse (or similar beast, K) with [the trefoil called] رَطْبَة [q. v.]. (A'Obeyd, S, A, K.) — — See also 2. 2 رطّب, inf. n. تَرْطِيبٌ, He [or it] made, or rendered, a thing such as is termed رَطْبٌ and رَطِيبٌ; i. e. [moist, humid, succulent, sappy, or juicy: or soft, or tender, to chew: and fresh, new, or green: and supple, pliant, or flexible: and soft, or tender, as applied to a branch, or twig, and to plumage, &c.:] contr. of يَا بِس: (S:) he moistened a garment, or piece of cloth, (A, K, TA,) &c.; (TA;) as also ↓ ارطب. (K, TA.) — — [Hence,] one says, مَا زِلْتُ أُرْطِبُ ↓ لِسَانِى بِذِكْرِكَ (tropical:) [I have not ceased to make my tongue supple by mentioning thee; meaning I have not ceased to employ my tongue frequently in mentioning thee: or ما زلت أُرَطِّبُ الخ: for] one says also مَا رَطَّبَ لِسَانِى بِذِكْرِكَ إِلَّا مَا بَلَّلْتَنِى بِهِ مِنْ بِرِّكَ (tropical:) [Nothing has made my tongue to become supple by mentioning thee save what thou hast bestowed upon me of thy bounty]. (A. [See also 1.]) — Also رطّب, (S, A, K,) inf. n. as above, (S,) He fed people with رُطَب [or fresh ripe dates]; (S, A, K;) and so ↓ رَطَبَ. (K.) You say, ↓ مَنْ أَرْطَبَ نَخْلُهُ وَلَمْ يُرَطِّبْ خَبُثَ فِعْلُهُ وَلَمْ يَطِبْ [He whose palm-trees have fresh ripe dates and he does not feed people with such dates, his conduct is bad, and is not good]. (A.) — See also the next paragraph, in two places. 4 ارطب as a trans. v.: see the next preceding paragraph, in two places. — ارطب البُسْرُ The fullgrown unripe dates became رُطَب [i. e. freshly ripe dates]: (S, A:) or so

↓ رَطَبَ, and ↓ رَطُبَ, and ↓ رطّب, (K,) of which last the inf. n. is تَرْطِيبٌ: or all signify, attained to the time of ripening: (TA:) or ارطبت البُسْرَةُ signifies the full-grown unripe date had ripening (↓ تَرْطِيب) beginning in it. (Msb.) — — And ارطب النَّخْلُ The palm-trees had upon them, (S,) or produced, (A,) or attained to the time of having, (K,) dates such as are termed رُطَب. (S, A, K.) See an ex. in the next preceding paragraph. — — And ارطب القَوْمُ The people had palm-trees that had attained to the time of having such dates: (K:) or ارطب signifies he had abundance of such dates. (A.) — — [Also] The people became amid fresh green herbage. (Msb.) — — And ارطبت الأَرْضُ, inf. n. إِرْطَابٌ, The land had such herbage: (Msb:) or abounded therewith. (A.) 5 تَرَطَّبَ see 1, in two places. رَطْبٌ and ↓ رَطِيبٌ Contr. of يَابِسٌ (S, Msb, K) and جَافٌّ; i. e. (Msb) moist, humid, succulent, sappy, or juicy: (A, MA, Msb:) or soft, or tender, to chew: (A:) and [fresh, (agreeably with the Pers. explanation, تَرْ, in the MA,) or] green; applied to herbage: (TA:) or they signify, (Msb,) or signify also, (S, K,) soft, or tender; (S, Msb, K;) applied to a branch, or twig, and to plumage, (S, K,) &c.: (K:) [and] supple, pliant, or flexible. (Msb.) [All these meanings are well known, of frequent occurrence, and implied in the first of the explanations above.] The former occurs in a trad. as an epithet particularly applied to Any article of property [or of provisions] that is not stored up, and will not keep; such as [most kinds of] fruits, and herbs, or leguminous plants: such, IAth says, fathers and mothers and children may eat and give away agreeably with approved usage, without asking permission; but not husbands nor wives [when it belongs to one of them exclusively], without the permission of the owner. (TA.) — — [Hence,] جَارِيَةٌ رَطْبَةٌ (tropical:) A soft, or tender, [or a sappy, or supple,] girl, or young woman. (A, K, * TA.) And غُلَامٌ رَطْبٌ (tropical:) A boy, or young man, [sappy, or soft, or supple, or] femininely soft or supple. (A, K.) And رَجُلٌ رَطْبٌ (tropical:) A soft, or supple, man. (A.) — — [Hence also,] بِذِكْرِكَ ↓ لِسَانِى رَطِيبٌ (tropical:) [My tongue is become supple by mentioning thee: and it may also be used as meaning my tongue is become refreshed (lit. moistened) by mentioning thee]. (A. [See also 1 and 2.]) — — And اِمْرَأَةٌ رَطْبَةٌ (tropical:) [A pliant, or] a vitious, or an unchaste, woman; a fornicatress, or an adulteress. (A.) One says, in reviling, يَا ابْنَ الرَّطْبَةِ (tropical:) [O son of the fornicatress or adulteress]. (A.) And ↓ يَا رَطَابِ, like قَطَامِ, (tropical:) [meaning O fornicatress or adulteress, رَطَابِ, being indecl., as a proper name in this sense,] is said in reviling a woman or girl. (A, K.) — — [And يَحْمِلُ الحَطَبَ الرَّطْبَ (tropical:) : see 1 in art. حمل.] — — And عَيْشٌ رَطْبٌ (tropical:) A soft, a delicate, or an easy, life. (A.) — — And قَرَأَ القُرْآنَ رَطْبًا (assumed tropical:) He read, or recited, the Kur-án softly, or gently; not with a loud voice. (TA from a trad) — — لُؤْلُؤٌ رَطْبٌ is a metonymical expression, meaning (tropical:) Brilliant pearls, beautiful, smooth in the exterior, and perfect in clearness: it does not denote the رُطُوبَة that is the contr. of يُبُوسَة: and similar to this is the expression المَنْدَلُ الرَّطْبُ [app. meaning (tropical:) Fresh and fragrant, or fine, aloes-wood]. (TA.) رُطْبٌ (S, A, Mgh, Msb, K, &c.) and ↓ رُطُبٌ (S, K) Herbage, or pasture, (S, A, Mgh,) such as is juicy, fresh, or green: (A, Mgh:) or green pasture, consisting of herbs, or leguminous plants, (T, Msb, K, TA,) of the [season called] رَبِيع, (Msb, TA,) and of trees [or shrubs]: (T, K, TA:) [each] a coll. gen. n.: (TA:) or green herbage in general: (K, TA:) accord. to the Kifáyet el-Mutahaffidh, رُطْبٌ signifies fresh, or juicy, herbage or pasture; (TA;) or, as some say, ↓ رُطْبَةٌ, like غُرْفَةٌ, [though this seems to be the n. un. of رُطْبٌ,] has this last meaning; (Msb;) what is dry being called حَشِيش. (TA.) رُطَبٌ [Fresh ripe dates; i. e.] ripe dates (A, Mgh, Msb, K) before they become dry; (Msb, TA;) also called ↓ تَمْرٌ رَطِيبٌ and ↓ مُرْطِبٌ (K, TA) and ↓ مُرَطِّبٌ: (TA:) the dates so called are well known: (S:) [it is a coll. gen, n.:] n. un. with ة: (S, Mgh, Msb, K:) it is not a broken pl. of رُطَبَةٌ, being masc. [as well as fem.] like تَمْرٌ: you say, هٰذَا رُطَبٌ [These are fresh ripe dates]; whereas, if it were a broken pl., you would make it [only] fem.: (Sb, TA:) its pl. [of pauc.] is أَرْطَابٌ (S, Msb) and [of mult.] رِطَابٌ; and the pl. of the n. un. is رُطَبَاتٌ. (S.) There are two sorts of رُطَب: one sort cannot be dried, and spoils if not soon eaten: the other sort dries, and is made into عَجْوَة [q. v.]. (Msb.) [See also بُسْرٌ.] رُطْبٌ: see رُطْبٌ. رَطْبَةٌ i. q. قَضْبٌ, (S, [in my copy of the Msb قَضْبَة, but this is the n. un. of قَضْبٌ,]) or قَتٌّ, (A,) or إِسْفِسْتٌ [in Pers. إِسْفِسْت or إِسْپِسْت], (Mgh,) or فِصْفِصَةٌ, (K,) [all which signify A species of trefoil, or clover,] specially (S) while juicy, or fresh, or green, (S, A, Mgh, TA,) before it is dried: (Msb:) or, as some say, a meadow of فصفصة, while continuing green: and ↓ رُطْبَةٌ signifies the same: (TA:) pl. رِطَابٌ: (S, Mgh, Msb:) which is also said to be applied to the cucumber and melon and باذنجان [q. v.] and the like: but [Mtr says] the first is the meaning mentioned in the Lexicons in my hands, and is a sufficient explanation. (Mgh.) رُطْبَةٌ: see رُطْبٌ: — — and رَطْبَةٌ. رُطَبِيٌّ [A seller of رُطَب, or fresh ripe dates: mentioned in the K only as a surname]. رَطَابِ: see رَطْبٌ. رَطِيبٌ: see رَطْبٌ, in two places: and رُطَبٌ. مُرْطِبٌ: see رُطَبٌ. — — أَرْضٌ مُرْطِبَةٌ Land abounding with رُطْب [q. v.]. (S, * A, K.) رَكِيَّةٌ مَرْطَبَةٌ A well of sweet water among wells of salt water. (K.) مَرْطَبٌ: see رُطَبٌ. مَرْطُوبٌ A horse fed with [the trefoil called] رَطْبَة. (A.) — — [And A man fed with رُطَب (or fresh ripe dates).] — Also (assumed tropical:) A man in whom is softness, or suppleness; مَنْ بِهِ رُطُوبَةٌ; (K;) or صَاحِبُ رُطُوبَةٍ. (S.) رطل 1 رَطَلَ, (O, Msb, K,) aor. رَطُلَ, inf. n. رَطْلٌ, (Msb, TA,) He weighed a thing: (O, TA:) or he put in motion a thing with his hand, (IDrd, O,) or weighed with his hand a thing, (Msb,) or tried a thing, (K,) in order that he might know its weight (IDrd, O, Msb, K) nearly. (Msb.) [See also 2.] But IF says, of this combination of letters and the like, that they are not of the genuine language [of the Arabs]. (O.) — He ran; syn. عَدَا. (O, K.) 2 تَرْطِيلٌ The act of weighing by, or with, أَرْطَال [or pound-weights]. (K.) [See also 1.] — Also The anointing of the hair, (S, O,) or making it soft, or smooth, (K,) with oil, or ointment, and the crimping (تَكْسِير) thereof: (S, O, K:) and the making it to be loose, and to hang down: (IAar, IAmb, K:) accord. to IAmb, رطّل شَعَرَهُ means he made his hair to be loose, and to hang down: (O:) but accord. to the T, the saying of the vulgar, رَطَّلْتُ شَعَرِى, as meaning رَجَّلْتُهُ, [i. e. I made my hair to be wavy, or somewhat curly; or combed it; or combed it down; &c.;] is a mistake: for ترطيل signifies the act of making the hair soft, or smooth, with oil, or ointment; and wiping it so that it becomes soft, or smooth, and glossy. (TA.) 3 راطل ذَهَبًا بِذَهَبٍ, inf. n. مُرَاطَلَةٌ, He sold by counterpoising gold for gold, and وَرِقًا بِوَرِقٍ coined dirhems for coined dirhems: but [Mtr says] I have not found this except in the " Muwatta. " (Mgh.) You say also, بَاعَ مُرَاطَلَةً [He sold by counterpoising]. (TA.) 4 ارطل He had a child such as is termed رَطْل [q. v.]: (Ibn-'Abbád, O, K:) or his ears became flabby. (Ibn-'Abbád, K.) رَطْلٌ (S, O, K) and ↓ رِطْلٌ (K) A man soft, lax, or uncompact; (S, O, K, * TA;) as also ↓ مُرْطِلٌ: (K, TA:) and old and weak: or inclining to softness, and laxness, or uncompactness, and old age: (K:) and a boy slender, slim, or lean, (K, TA,) or, as some say, (TA,) near to attaining puberty, or virility: (K, TA:) or whose bones have not become strong: (K:) or the former, applied to a boy, whose strength has not become fully established; as also ↓ مُرْطَلٌ [thus written with fet-h to the ط]: (O:) pl. رِطَلَةٌ: (O, TA:) and the first, i. e. رَطْلٌ, a man who is foolish; stupid; unsound, or deficient, in intellect or understanding; (K;) fem. with ة: (TA:) one who has not, or possesses not, what suffices; or who is not profitable to any one: and also having flaccid ears: (O:) and, applied to a horse, (Ibn- 'Abbád, O, K,) as also ↓ رِطْلٌ, (K,) or, as some say, the latter only, (TA,) light, (Ibn-'Abbád, O, K, TA,) and weak: (TA:)

fem. with ة, (O, K, TA,) in all the senses. (TA.) — [الرَّطْلُ is also explained in the K as syn. with العَدْلُ: but perhaps this is a mistranscription for العَدْوُ, inf. n. of عَدَا: see 1, last sentence.] — See also the next paragraph. رِطْلٌ and ↓ رَطْلٌ, (S, Mgh, O, Msb, K,) the former of which is the better known, (Msb, TA,) or the more chaste, (O, TA,) [but the latter is that which is now in common use,] A certain thing with which one weighs, (Mgh, O, Msb,) or which one uses as a measure of capacity: (Mgh, Msb:) [or rather both: a pound-weight: and a pint-measure: and also a pound of anything: and a pint of anything:] the half of what is termed مَنًا: (S:) accord. to the standard of Baghdád, twelve ounces; the ounce (أُوقِيَّة) being an إِسْتَار and two thirds of an استار; and the استار being four مَثَاقِيل and half of a مِثْقَال; and the مثقال being a دِرْهَم and three sevenths of a درهم; and the درهم being six دَوَانِق; and the دَانِق being eight حَبَّات and two fifths of a حَبَّة; so that the رطل is ninety مثاقيل; i. e. a hundred and twenty-eight دَرَاهِم and four sevenths of a درهم (Msb:) or, accord. to A 'Obeyd, a hundred and twenty-eight دراهم of the weight of seven (وَزْنَ سَبْعَةٍ [explained voce دِرْهَمٌ]): (Mgh:) or twelve ounces; the ounce (أُوقِيَّة, i. e. the ounce of the Arabs, TA,) being forty دراهم; (Mgh, K, TA;) so that the whole is four hundred and eighty دراهم: (Mgh, TA:) this is the Syrian رطل: (TA:) and thus it is, accord. to El-Harbee, in the saying, السُّنَّةُ فِى النِّكَاحِ رِطْلٌ [meaning The usage of the Prophet in the case of marriage was to give a رطل of silver]: (Mgh, TA:) so says Az in the T: (Mgh:) or, as is [also] said by Az, it is in this instance twelve ounces and a نَشّ; the نشّ being twenty [دراهم] so that the whole is five hundred دراهم; as is related on the authority of 'Áïsheh: but in a trad. 'Omar, twelve ounces, without the mention of the نَشّ: accord. to the lawyers, [however,] when the رطل is mentioned without restriction, what is meant thereby is the رطل of Baghdád: (TA:) [as a measure of capacity, i. e. a pint,] it is said in the A [&c.] to be the eighth part of the صَاع; the half of the مُدّ; (TA;) [i. e.] the half of the مَنّ: and hence applied to one of the vessels of the vintner [app. because it contains a pint]: (Har p. 650:) pl. أَرْطَالٌ. (Msb.) — See also رَطْلٌ, in two places. مُرْطَلٌ: see رَطْلٌ: — — and see also what here follows. مُرْطِلٌ, like مُحْسِنٌ [in measure], (K,) written by Sgh with fet-h, (TA,) i. e. ↓ مُرْطَلٌ, (so in the O,) A tall man. (O, K.) — — See also رَطْلٌ. رطم 1 رَطَمَهُ, (S, K, TA,) aor. رَطُمَ, (TA,) inf. n. رَطْمٌ, (S, TA,) He made him to stich fast فِى الوَحْلِ [in the mire]. (S, TA.) — — And hence, (TA,) [or رَطَمَهُ فِى أَمْرٍ,] (tropical:) He caused him to be involved in an affair, or a case, from which he could not extricate himself. (K, TA.) — — [And hence, app.,] رُطِمَ, said of a camel, (assumed tropical:) He had, or was affected with, a suppression of his excrement: (K, TA:) and so, accord. to the K, ↓ أُرْطِمَ; but this is a mistake for اطم [i. e. أُطِمَ or أَطِمَ]. (TA.) — — رَطَمَ بِسَلْحِهِ, expl. in the K as meaning He ejected his excrement, is a mistake for أَطَمَ. (TA.) — — رَطَمَ, (S, K, TA,) inf. n. as above, (TA,) also signifies Inivit; (S, TA;) said of a man: (S:) or, [said of a man, and of an ass,] inivit toto veretro immisso, (K, TA,) mulierem, et asinam. (TA.) 4 ارطم (assumed tropical:) He was silent; (Sh, K;) said of a man. (Sh, TA.) — — See also 1. 5 تَرَطَّمَ see 8, last sentence. 6 تَرَاْطَمَ see the next paragraph. 8 ارتطم He stuck fast فِى الوَحْلِ [in the mire]. (TA.) You say, ارتطمت الدَّابَّةُ فِى الوَحْلِ [The beast stuck fast in the mire], and فى الخَبَارِ [in the soft ground], (TA in art. تع,) and فى الرَّمْلِ [in the sand]. (S and K in that art.) And ارتطمت بِهِ فَرَسُهُ His mare's feet sank [in the mire, or soft ground, or sand,] with him. (TA.) — — And hence, (TA,) ارتطم فِى أَمْرٍ (tropical:) He became involved in an affair, or a case, from which he could not extricate himself (K, * TA) unless with confusion, or perplexity, cleaving to him. (TA.) — — And ارتطم عَلَيْهِ أَمْرٌ, (S,) or الأَمْرُ, (K,) (tropical:) An affair, or a case, or the affair, or case, was such that he could not extricate himself from it; (S, K;) it wearied him, and the ways thereof were obstructed against him, so that he could not extricate himself from it. (TA.) — — And ارتطم It (a thing) was, or became, pressed together, or compressed: and it was, or became, heaped up, piled up, or accumulated, one part upon another; (K;) as also ↓ تراطم. (TA.) — ارتطم السَّلْحَ He suppressed, or retained, the excrement; as also ↓ ترطّمهُ. (K.) رُطْمَةٌ (assumed tropical:) An affair of which one knows not the end, or result, to which it leads, or tends; (K, TA;) an affair in which one struggles, or is agitated, or disturbed; and so ↓ رطومة [app. رُطُومَةٌ]; as in the saying, وَقَعَ فِى رُطْمَةٍ and رطومةٍ [He fell into an affair in which one struggles, &c.]. (TA.) رُطَامٌ (assumed tropical:) Suppression of the excrement, in a camel. (K.) رَطُومٌ A woman wide in the vulva; (S, TA;) as in the saying of a rájiz, يَاابْنَ رَطُومٍ ذَاتِ فَرْجٍ عَفْلَقِ for he means [O son of] a woman wide in the vulva, having [a vulva with] much moisture; though F says, (TA,) it does not signify thus, but narrow in the vulva: (K, TA:) and applied to a she-camel, it has this latter meaning: (AA, K, TA:) and also, applied to a woman, impervia coëunti; syn. رَتْقَآءُ [q. v.]. (K.) — — Also Foolish; stupid; or unsound, or deficient, in intellect. (TA.) — — And White; applied to a domestic hen. (AA, TA.) رطومة [app. رُطُومَةٌ]: see رُطْمَةٌ. رَاطِمٌ Keeping, cleaving, or adhering, to a thing. (S, K.) مَرْطُومَةٌ Inita; applied to a young woman: or so applied, and also to a she-ass, inita toto veretro immisso. (TA.) — Also, applied to a woman, Accused, or suspected, of evil. (K, * TA.) رطن 1 رَطَنَ لَهُ, (S, K,) aor. رَطُنَ, (MS, JM,) inf. n. رَطَانَةٌ and رِطَانَةٌ; (S, * K, * MA, MS, JM, TA;) and ↓ راطنهُ, (S, K,) inf. n. مُرَاطَنَةٌ; (TK;) He spoke to him بِالأَعْجَمِيَّةِ [i. e. with a barbarous, or vitious, speech]; (S, K;) or, correctly, accord. to Aboo-Zekereeyà, بِالعَجَمِيَّةِ [i. e. in a language foreign to the Arabs]: (TA: [and in like manner expl. in the MA and PS and TK:]) or, [as sometimes used,] in a language not generally understood, conventionally formed between two, or several, persons: (JM, TA:) [or he gibbered, or uttered gibberish or jargon, to him: (see R. Q. 1 in art زم:)] and ↓ تَرَاطَنُوا فِيمَا بَيْنَهُمْ (S, K) (S) They so spoke (&c.] (S, K) among themselves. (S.) A poet says, (S,) namely, Tarafeh, (TA,) أَصْوَاتُهُمْ ↓ كَتَرَاطُنِ الفُرْسِ [Their voices were like the barbarous, or vitious, or rather the foreign, speech, among themselves, of the Persians]. (S.) — — You say also, رَطَنَ بِشَىْءٍ, meaning He alluded to a thing, not mentioning its name explicitly, or unequivocally. (JM.) 3 رَاْطَنَ see above, first sentence. 6 تَرَاْطَنَ see 1, in two places. رَطُونٌ: see the next paragraph. رَطَانَةٌ, (so in my copies of the S, [like the former of the two inf. ns. of رَطَنَ,] and so in copies of the K,) or رَطَّانَةٌ, (so accord. to the TA, as from the K,) and ↓ رَطُونٌ, (S, K,) accord. to As, Camels when they are many, (TA,) or, accord. to Fr, camels when they are such as are termed رِفَاق [pl. of رُفْقَةٌ], and have their owners with them: (S, TA:) or camels when they are many, and are such as are termed رِفَاق, and have their owners with them: (K:) and accord. to As, they are also termed طَحَّانَةٌ and طَحُونٌ: by رِفَاق being meant those upon which people have gone forth to purvey for themselves wheat, or corn, or other provisions from the towns or villages; each, or every, company being a رُفْقَة. (TA.) مَا رُطَيْنَاكَ and رُطَّيْنَاكَ means مَا الَّذِى تَرْطُنُ بِهِ [i. e. What is that to which thou alludest, not mentioning it explicitly?]: (JM:) or مَا رُطَّيْنَاكَ هٰذِهِ, and sometimes without teshdeed, means What is [this] thy speech? (K.) رطى 4 أَرْطَتِ الأَرْضُ The land produced the kind of trees called أَرْطًى [or أَرْطًى; as also آرَطَت, belonging to art. ارط, q. v.]. (S.) رَوَاطٍ Sands producing the trees called أَرْطَى or أَرْطًى. (M.) أَرْطًى [or, as some say, أَرْطَى]: see art. ارط: (K:) it is of the measure أَفْعَلٌ [or أَفْعَلُ] for

one reason, and فَعْلَى [or فَعْلًى] for another reason: for they say أَدِيمٌ مَأْرُوطٌ as well as ↓ مَرْطِيٌّ, meaning A hide tanned with the leaves of the tree called ارطى. مَرْطِيٌّ: see أَرْطًى, above. رع 1 رَعٌّ The being still, syn. سُكُونٌ, [a signification contr. to one borne by two other words in this art.,] (IAar, K,) is the inf. n. of رَعَّتِ الرِّيحُ, aor. رَعُ3ّ, [probably a mistake for رَعِ3ّ, which is the regular form of an intrans. verb of this class, notwithstanding the guttural letter,] The wind was, or became, still. (TK.) R. Q. 1 رَعْرَعَهُ He (God) caused him [a child, or boy, as is implied in the S,] to grow. (S, Z, K.) — — رَعْرَعَ دَابَّتَهُ He (a horseman) rode his beast to train it when it was in the first stage of training and as yet refractory. (O, TS, K.) In IN the L we find إِذَا لَمْ تَكُنْ رَيِّضًا, [meaning when it was not trained, رَيِّضًا being here used in the sense of مَرُوضَةً,] in the place of إِذَا كَانَتْ رَيِّضًا, which is the reading in the O and TS and K. (TA.) — — [See also رَعْرَعَةٌ, below.] R. Q. 2 تَرَعْرَعَ He (a child, or boy,) became active (تَحَرَّكَ), and grew, grew up, or became a young man, (S, K,) and some add, وَكَبِرَ [and became big, or attained to full growth]. (TA.) [See its part. n., below.] — — تَرَعْرَعَتِ السِّنُّ The tooth became loose, and wabbled, or moved about. (K.) — — المَآءُ يَتَرَعْرَعُ فِى وَجْهِ الأَرْضِ, [or rather, عَلَى وجه الارض,] The water is in a state of commotion, or agitation, upon the surface of the ground. (TK.) And تَرَعْرَعَ السَّرَابُ (assumed tropical:) The mirage was in a state of commotion, or agitation: being likened to water. (TA.) رَعَاعٌ Young men of the lowest, or basest, or meanest, sort, or of the refuse of mankind; or low, ignoble, mean, or sordid, young men, such as serve for the food of their bellies: (S, K:) or the lowest, basest, or meanest, sort, or refuse, of mankind, or people: or a medley, or mixed or promiscuous multitude or collection, of men, or people; or of the lowest or basest or meanest sort, or refuse, thereof: (Msb:) and رَعَاعُ النَّاسِ the lowest, basest, or meanest, sort, or refuse, of mankind, or of the people; the medley of men, or of such men: (TA:) n. un. with ة: (Msb, TA:) Az mentions his having read in the handwriting of Sh الرعاع من الناس, like الزجاج [in form, app. meaning ↓ الرُّعَاعُ, like الزُّجَاجُ, for this is the most chaste form of the latter word, and the most usual with classical writers], as meaning the refuse, and weak, of mankind, or of the people, who, when frightened, fly. (TA.) — — [The n. un.] رَعَاعَةٌ signifies [also] One without heart and without intellect or intelligence. (AA, K.) — — And An ostrich; (Abu-l-'Omeythil, K;) because always as though frightened. (Abu-l-'Omeythil.) رُعَاعٌ: see رَعَاعٌ. رَعَاعَةٌ n. un. of رَعَاعٌ [q. v.]. رَعْرَعٌ: see رَعْرَاعٌ; each in three places. رُعْرُعٌ: see رَعْرَاعٌ; each in three places. رَعْرَعَةٌ [originally an inf. n. of R. Q. 1] A state of beautiful youthfulness, and activity, of a boy. (TA.) — — A state of commotion, or agitation, (IDrd, K,) of clear water, (K,) or of clear shallow water, (IDrd,) upon the surface of the ground. (IDrd, K.) رُعْرُعَةٌ: see the next paragraph. رَعْرَاعٌ The tall reed or cane, or tall reeds or canes, (K, TA,) in the place of growth thereof, while fresh: so accord. to Az, as heard by him from the Arabs. (TA.) — — And hence, as some say, or, accord. to others, from رَعْرَعَةٌ in the latter of the two senses assigned to it above, A boy who has attained to youthful vigour, and justness of stature; as also ↓ رَعْرَعٌ: (TA:) or a youth, or young man, of goodly proportions, (S, K,) with beauty of youthfulness; (K;) as also ↓ رَعْرَعٌ (S, K) and ↓ رُعْرُعٌ: (Ibn-'Abbád, K:) or arriving at the age of puberty; (TA;) as also ↓ رُعْرُعٌ and ↓ رُعْرُعَةٌ: (Kr:) or who has become active, (تَحَرَّكَ,) and big, or of full growth: (TA:) [see also مُتَرَعْرِعٌ:] the pl., (S, TA,) i. e. of ↓ رَعْرَعٌ [and ↓ رُعْرُعٌ] and رَعْرَاعٌ, (TA,) is رَعَارِعُ. (S, TA.) — — A coward. (El-Muärrij, K.) — — A certain plant: [perhaps the inula Arabica; now called رَعْرَاع أُيُوب; or, as Forskål (in his Flora Aegypt. Arab., pp. lxxiii. and 150,) designates the plant now thus called, inula dysenterica:] some say that this word is formed by transposition from عَرْعَارٌ. (TA.) مُتَرَعْرِعٌ applied to a boy, (Mgh, TA,) Almost, or quite, past the age of ten years: (Mgh:) or active; syn. مُتَحَرِّكٌ. (TA.) [See its verb, R. Q. 2; and see also رَعْرَاعٌ.] رعب 1 رَعَبَ, aor. رَعَبَ, (Msb, K,) inf. n. رُعْبٌ (K, TA) and رُعُبٌ, or the latter of these is a simple subst., (TA,) or each of them is a simple subst., (Msb, TA,) and the inf. n. is رَعْبٌ; (Msb;) and رَعُبَ; and رَعِبَ, like عُنِىَ; both mentioned by 'Iyád and Ibn-Kurkool, and the last by ISk also; (TA;) and ↓ ارتعب; (K;) He feared; he was afraid or frightened or terrified: (Msb, K, TA:) or his bosom and heart were filled with fear: or he feared in the utmost degree; was in a state of the utmost terror. (TA.) — — رَعَبَ said of a valley, [like زَعَبَ,] aor. رَعَبَ, (assumed tropical:) It became filled with water. (L.) — — رَعَبَتِ الحَمَامَةُ, aor. رَعَبَ; and ↓ رعّبت, (K,) inf. n. تَرْعِيبٌ; (A, TA;) (tropical:) The pigeon raised, and poured forth loudly, or vehemently, its cooing cry. (A, * K, TA.) You say ↓ حَمَامٌ لَهُ تَرْعِيبٌ (tropical:) Pigeons, or a pigeon, having a loud, or vehement, cooing. (A.) — — And رَعَبَ, aor. رَعَبَ, [inf. n. رَعْبٌ,] (assumed tropical:) He composed, or uttered, rhyming prose. (K.) — رَعَبَهُ, (S, A, Msb, K,) aor. رَعْبٌ, (A, K,) inf. n. رَعْبٌ (A, MA) and رعّبهُ, (MA,) He caused him, or made him, to fear, or be afraid; frightened, or terrified, him: (S, A, Msb, K:) or he filled his bosom and heart with fear: or he put him in the utmost fear, or terror: (TA:) and ↓ تَرْعِيبٌ signifies the same, (Lb, K,) inf. n. تَرْعَابٌ and ارعبهُ; (K;) and so does ↓ رَعَبَ, accord. to Ibn-Talhah El-Ishbeelee, and Ibn-Hishám El-Lakhmee, and Fei in the Msb; but this is disallowed by IAar and Th and J. (TA.) — — [Hence,] رَعْبٌ, aor. رَعَبَ, [inf. n. رَعْبٌ,] signifies also He threatened. (K, * TA.) — — Also, aor. رَعَبَ, (K,) inf. n. رَعْبٌ, (TA,) He charmed, or fascinated, by magical enchantment [or by the eye] or otherwise. (K, * TA.) — — Also, [like زَعَبَ,] (S, A, Msb, K,) aor. رَعَبَ, (K,) inf. n. رَعْبٌ, (TA,) (tropical:) He filled (S, A, Msb, K) a watering-trough, or tank, (S, A,) or a vessel: (Msb:) and it (a torrent) filled a valley. (L, TA.) — رَعَبَهُ, (K,) aor. رَعَبَ, (TA,) also signifies He cut it [into pieces, or long pieces, or slices, (see تِرْعِيبَةٌ, below,)], namely, a camel's hump, or other thing; and so ↓ رعّبهُ, (K, TA,) inf. n. تَرْعِيبٌ. (TA.) — — And He broke its (an arrow's) رُعْب [q. v.]. (K.) 2 رَعَّبَ as an intrans. v.: see 1, in two places. — — The inf. n., تَرْعِيبٌ, as relating to a camel's hump, accord. to Sh, signifies Its shaking, or quivering, and being fat and thick; as though it shook, or quivered, by reason of its fatness: but it is otherwise explained [as a subst. properly speaking] below. (TA.) — رَعَّبَهُ, inf. n. as above, and, in one sense, تَرْعَابٌ also: see 1, in two places. — Also, inf. n. تَرْعِيبٌ, He repaired its (an arrow's) رُعْب [q. v.]. (K.) 4 أَرْعَبَ see 1. 8 إِرْتَعَبَ see 1, first sentence. رَعْبٌ an inf. n. of 1, in senses pointed out above. (M, A, Msb, TA.) — — A threat, or threatening. (K.) — — A charm or charming, or a fascination or fascinating, by magical enchantment [or by the eye] or otherwise. (K.) — — (assumed tropical:) A rhyming prose of the Arabs. (K.) رُعْبٌ (S, A, Msb, K) and ↓ رُعُبٌ, (A, Msb, K,) both said to be inf. ns., (TA,) or the former is an inf. n. of رَعَبَ as intrans. (K, TA) or as trans., (A, MA,) and the latter is a simple subst., (TA,) or each of them is a simple subst., (Msb, TA,) Fear, fright, or terror: (S, A, Msb, K:) or fear that fills the bosom and heart; as Er-Rághib and Z have indicated, following Aboo-'Alee and IJ: or the utmost fear or terror. (TA.) One says, فَعَلَ ذٰلِكَ رُعْبًا لَا رُغْبًا He did that from fear, not from desire. (A.) — Also the former, The socket of the head of an arrow; the part into which the head enters, over which are the twists of sinew; syn. رُعْظٌ: pl. رِعَبَةٌ. (K.) رُعُبٌ: see the next preceding paragraph. رُعْبُبٌ: see رُعْبُوبَةٌ, last sentence. رُعْبُبٌ: see تِرْعِيبَةٌ. رُعْبوبٌ: see رَعِيبٌ, in two places: — — and see also رُعْبُوبَةٌ. رِعْبِيبٌ: see what next follows. رُعْبُوبَةٌ (S, A, K) and ↓ رُعْبُوبٌ (K) and ↓ رِعْبِيبٌ (Seer, K) A woman, (S, A,) or a girl, or young woman, (K,)

Tall, and well-formed; soft, thinskinned, and plump; (S, * A, K;) or (A, K) white, or fair; (S, A, K;) goodly, or beautiful; sweet; and tender: (A, K:) or only white, or fair: (TA:) or soft, or tender: (IAar, Lh, K:) and the first, tall: (TA:) pl. رَعَابِيبُ. (A, TA.) — — Also, (K,) or the first and second, (TA,) applied to a she-camel, Restless, or unsteady; (K, TA;) light, or active, brisk, lively, or sprightly. (TA.) — — For another meaning of the first, see تِرْعِيبَةٌ. — — Also the first, The base, or lower part, (أَصْل,) of the طَلْعَة [i. e. either the spathe, or the spadix, of a palm-tree]; and so ↓ رُعَبَبٌ. (K.) رَعِيبٌ Afraid, or frightened, or terrified: (K:) [or filled with fear: or in a state of the utmost fear or terror: (see 1:)] and so ↓ مَرْعُوبٌ, (S, K,) and ↓ مُرَعَّبٌ, and ↓ مُرْتَعِبٌ: (TA:) and ↓ رُعْبُوبٌ signifies [the same; or] weak and cowardly. (S, K.) [Hence,] رَجُلٌ رَعِيبُ العَيْنِ and ↓ مَرْعُوبُهَا and ↓ رُعْبُوبُهَا (tropical:) A cowardly man, who sees nothing without being frightened. (A.) [رَغِيبُ العَيْنِ has a different meaning: see art رغب.] — — Also Fat, as an epithet; (K;) dripping with grease: (S, K:) and so ↓ مُرْعِبٌ. (K.) And applied to a camel's hump as meaning Full and fat. (S.) — — And Short; as also ↓ أَرْعَبُ: pl. [of the former] رُعُبٌ and [of the latter] رُعْبٌ. (TA.) رَعَّابٌ: see what next follows. رَاعِبٌ and ↓ رَعَّابٌ, [but the latter is an intensive epithet, or denotes habit, or frequency,] One who threatens; a threatener. (K, * TA.) — — One who charms, or fascinates, by magical enchantment [or by the eye] or otherwise. (K, * TA.) — — One who composes, or utters, the rhyming prose termed رَعْبٌ. (K, TA.) — — Also the former (راعب), A torrent that fills the valley: (S:) or (tropical:) that frightens by its abundance and its width and its filling the valley. (A.) It is applied also to rain. (TA.) And A valley filled with water. (L.) حَمَامٌ رَاعِبِىٌّ, (S, A,) or رَاعِبِيَّةٌ, (K,) [or] the latter is the fem. form of the epithet, (S,) A certain kind of pigeons; (S;) accord. to the K, from a land called رَاعِبٌ [in the CK رَعِبٌ]; but this land is unknown, and is not mentioned by El-Bekree nor by the author of the Marásid; and in the Mj and other old works, الحَمَامَةُ الرَّاعِبِيَّةُ is expl. as meaning (assumed tropical:) the pigeon that is loud, or strong, in its cry, or voice: so says MF; and this is the truth: in the L it is said, الرَّاعِبِىُّ, meaning a kind of wild pigeons, or doves, has the form of a rel. n., but is not such; or, as some one says, is a rel. n. from a place of the name whereof I know not the form: in the A it is said that حَمَامٌ رَاعِبِىٌّ means a pigeon that cooes loudly, or vehemently, exciting admiration by its voice, or filling with it the passages thereof. (TA.) أَرْعَبُ: see رَعِيبٌ. تِرْعَابٌ: see تِرْعِيبٌ and تِرْعَابَةٌ. تَرْعِيبٌ: see تِرْعِيبَةٌ. تِرْعَابَةٌ, (S, A, K,) in the Mj, and in [some of] the copies of the S, ↓ تِرْعَابٌ, without ة, (TA,) Very fearful: (S:) or most exceedingly fearful (A, K, TA) of everything. (TA.) You say, هُوَ فِى السِّلْمِ تِلْعَابَةٌ وَفِى الحَرْبِ تِرْعَابَةٌ [He is in peace most exceedingly playful, and in war most exceedingly fearful]. (A.) تِرْعِيبَةٌ A piece of a camel's hump; (S, K;) as also ↓ رُعْبُوبَةٌ (K) and ↓ رُعْبُبٌ: (TA:) pl. ↓ تِرْعِيبٌ; (K;) or rather, accord. to AHei, this is a coll. gen. n.: (MF, TA:) it is also pronounced ↓ تَرْعِيبٌ; (Sb, AHei;) and is said to signify a camel's hump cut into long pieces, or slices: it is a subst. [properly so termed], not an inf. n.: (TA:) and its ت is shown to be augmentative by the fact that there is no [undisputed] word of the measure فَعْلِيلٌ, with fet-h [to the ف]. (MF, TA.) مَرْعَبَةٌ A frightful قَفْرَة [or desert destitute of herbage and of water]. (K. [In the CK and TA, قَفْرَة is erroneously put for قَفْرَة.]) — — Also A person's springing, or leaping, [towards another,] and seating himself by the other's side, so as to cause the latter, not being aware, to be frightened. (K. [From its measure, it seems to be a simple subst., not an inf. n., signifying this action as being A cause of fear.]) مُرَعَّبٌ: see رَعِيبٌ. — Also A camel's hump cut into pieces, (S, TA,) or into long pieces, or slices. (TA.) مُرْعِبٌ: see رَعِيبٌ. مَرْعُوبٌ: see رَعِيبٌ, in two places. مُرْتَعِبٌ: see رَعِيبٌ. رعث 1 رَعِثَتْ, aor. رَعَثَ, inf. n. رَعَثٌ; and رَعَثَتْ, aor. رَعَثَ, inf. n. رَعْثٌ; (tropical:) She (a goat, K, TA, and a sheep, شَاة, TA) had white extremities to her زَنَمَتَانِ [or two wattles] (K, TA) beneath the two ears. (TA.) 5 ترعّثت She (a woman) adorned herself with the [kind of ear-ring, or ear-drop, called] قُرْط (S, K, TA) and رِعَاثٌ; (TA;) as also ↓ ارتعثت. (IJ, K, TA.) 8 إِرْتَعَثَ see what next precedes. رَعْثٌ: see what next follows, in two places. رَعَثٌ and ↓ رَعَثَةٌ and ↓ رُعْثَةٌ are said to be applied to Anything suspended: or, accord. to some, only to the [kind of ear-ring, or ear-drop, called] قُرْط, and the [necklace called] قِلَادَة, and the like: or, accord. to Az, ↓ رِعَاثٌ signifies anything suspended, such as the قُرْط, and the like, suspended from the ear; or the [necklace called] قِلَادَة: and the pl. is ↓ رُعْثٌ [or rather this is a quasi-pl. n.] and ↓ رِعَاثٌ [like the sing.] and رُعُثٌ, which last is a pl. pl.: (TA:) or ↓ رَعْثَةٌ and ↓ رَعَثَةٌ signify the [kind of ear-ring, or ear-drop, called] قُرْط; (S, A, K, TA;) and any similar pendant to the ear: (TA:) or the رعثة is in the lower part of the ear; and the شَنْف, in the upper part thereof; and the رعثة is a pearl, or large pearl, (دُرَّةٌ,) attacked to the قُرْط: (IAar, TA:) and the pl. of رَعْثَةٌ and رَعَثَةٌ is رِعَاثٌ (S, K, TA) and رِعَثَةٌ. (TA.) — — [Hence,] رَعَثٌ signifies [also] (tropical:) Wool, or wool died of various colours, (عِهْنٌ,) in a general sense: [a coll. gen. n.:] n. un. رَعَثَةٌ: (TA:) or, (S, A, K,) as also ↓ رَعْثٌ and ↓ رُعْثَةٌ, (K,) such wool (عِهْنٌ) suspended to the [kind of women's camel-vehicle called] هَوْدَج, (A'Obeyd, S, K, TA,) and the like, for ornament; like what are termed ذَبَاذِب: (TA:) or [pendant] ornaments of the هَوْدَج, of the kind called ذَبَاذِب, consisting of such wool. (A.) — — And (tropical:) The blossoms of the pomegranate-tree. (A.) رَعْثَةٌ: see the next preceding paragraph. — — [Hence,] (tropical:) The عُثْنُون [or wattle] of the cock, (S, K, TA,) that grows forth beneath the bill; i. e. its beard, or barb; (TA;) as also ↓ رَعَثَةٌ: (K:) each of the two things that grow forth beneath the bill of the cock. (A.) You say, صَاحَ ذُوالرَّعْثَتَانِ (tropical:) [The owner of the two wattles cried]; meaning the cock. (A.) And a poet says, (S,) namely, El-Akhtal, (TA,) مَا ذَا يُؤَرِّقُنِى وَالنَّوْمُ يُعْجِبُنِى مِنْ صَوْتِ ذِىرَعَثَاتٍ سَاكِنِ الدَّارِ [What is this that renders me wakeful, when sleep pleases me, of the voice of an owner of wattles, an inhabitant of the mansion?]. (S, TA. [Another reading, as well as the foregoing, of this verse is given in the Ham, p. 823.]) — — Also, (Ham ubi suprà,) or ↓ رَعَثَةٌ, (L,) (assumed tropical:) The زَنَمَة [or wattle], (Ham,) [i. e.] each of the زَنَمَتَانِ [or two wattles], (L,) of a sheep or goat (شَاة) [or, accord. to some, of a goat only (see زَنَمَةٌ)]. (Ham, L.) — — And (assumed tropical:) A drinking-vessel, such as is called تَلْتَلَةٌ, made of the spathe of a palm-tree; (T, M, L, K, TA;) as also ↓ رَعَثَةٌ. (K.) رُعْثَةٌ: see رَعَثٌ, in two places. رَعَثَةٌ: see رَعَثٌ, in two places: — — and رَعَثَةٌ, in three places. شَاةٌ رَعْثَآءُ (tropical:) A sheep, or goat, [or, accord. to some, a goat only (see زَنَمَةٌ),] having two wattles (زَنَمَتَانِ), beneath her two ears. (S, A, K.) — — And الرَّعْثَآءُ (tropical:) A species of grape, having long berries; (K, TA;) likened to the زَنَمَتَانِ [or two wattles of a sheep or goat]. (TA.) رِعَاثٌ: see رَعَثٌ, in two places. مُرَعَّثٌ A boy adorned with the [kind of earring, or ear-drop, called] رَعْثَةٌ (S) or قُرْطٌ. (TA.) — — And [hence,] (tropical:) A cock having a رَعْثَة [or wattle]. (S, TA.) رعد 1 رَعَدَتِ السَّمَآءُ, (As, Fr, S, L, Msb,) aor. رَعَدَ (L, Msb) and رَعُدَ, (L,) inf. n. رَعْدٌ and رُعُودٌ; (Fr, L, Msb;) and ↓ أَرْعَدَت, (AO, AA, S, L,) but the latter is disallowed by As; (S, TA;) The shy thundered: (S, Msb:) or made a sound [to be heard from the clouds] previously to rain: (L:) and [in like manner] رَعَدَ, aor. رَعَدَ and رَعُدَ, is said of the clouds (السَّحَاب), or of the angel that drives the clouds. (K.) You say, رَعَدَتِ السَّمَآءُ وَبَرَقَتْ, and,

accord. to AO and AA, وَأَبْرَقَت ↓ أَرْعَدَت, (S, TA,) which latter As disallows in this case as well as in another mentioned below, (S, * TA,) meaning The sky [thundered and lightened: or] thundered and lightened much before rain. (TA.) — — [Hence,] رَعَدَ, inf. n. رَعْدٌ, (tropical:) He threatened, or menaced, with evil; as also ↓ ارعد, inf. n. إِرْعَادٌ: (Msb:) or the latter signifies he threatened, or menaced; or he frightened, or terrified: (K:) and رَعَدَ وَبَرَقَ he frightened, or terrified, (S, K,) and threatened, or menaced; (S;) as also ↓ أَرعَدَ وَأَبْرَقَ: (AO, AA, S:) and رَعَدَلَهُ and بَرَقَ لَهُ he threatened him, or menaced him: (As, TA:) and رَعَدَ لِى بِالقَوْلِ, aor. رَعُدَ, inf. n. رَعْدٌ; and ↓ ارعد; he threatened me, or he frightened me with speech: (TA:) or, accord. to As, ↓ ارعد and ابرق are not allowable: when one cited against him the verse of El-Kumeyt, أَرْعِدْ وَأَبْرِقْ يَا يَزِيدُ فَمَا وَعِيدُكَ لِى بِضَائِرْ (tropical:) [Threaten and menace, O Yezeed, but thy threatening is not harming to me], he denied ElKumeyt to be an authority. (S, TA.) [See also an ex. in a verse cited voce جَلَّ.] حِينَ رَعَدَ الإِسْلَامُ وَبَرَقَ, occurring in a trad., means When El-Islám came with its threatening and its terrifying. (TA.) — — [Hence also,] رَعَدَتْ وَبَرَقَتْ (tropical:) She (a woman) beautified and adorned herself, (S, A, * K,) and showed, or presented, herself, لِى to me: (A:) or she exhibited her beauty intentionally: (TA in art. برق:) and [some hold that] ↓ أَرْعَدَتْ [or أَرْعَدَتْ وَأَبْرَقَتْ] signifies the same. (TA.) — — See also 8, in two places. — — And see 4. 4 ارعد He, or it, (a company of men, S, Msb,) was assailed, or affected, by thunder; (Lh, S, Msb, K;) as also ↓ رُعِدَ: and the former, he heard thunder. (TA.) — — See also 1, in seven places. — ارعدهُ He, or it, (fear, [or cold, see رِعْدَةٌ,] &c., L,) caused him to tremble, quiver, quake, shiver, or be in a state of commotion. (S, * L.) — — See also 8, in two places. — — Also أَرْعِدَ (tropical:) It (a hill, or heap, of sand) poured down; or became [shaken, and consequently] poured down. (IAar, K, TA.) 5 تَرَعَّدَ see the next paragraph, in two places. 8 ارتعد He trembled, quivered, quaked, shivered, or became in a state of commotion, (S, A, L, Msb, K,) by reason of fear, (A, L,) or cold, (A,) &c.; (L;) as also رعد, aor. يرعد: (Msb: [written in my copy without any syll. signs; but it seems to be indicated that it is ↓ رَعَدَ aor. يَرْعُدُ: I believe, however, that ↓ رُعِدَ is also used in this sense, and in the sense here following:]) he was affected with a tremour, quivering, quaking, shivering, or commotion; (A, L;) as also ↓ أُرْعِدَ, (S, A, L, K,) and ↓ تَرَعْدَدَ, (L,) and ↓ ترعّد; (TA;) by fear, (A, L,) or cold, (A,) &c. (L.) You say, فَرَائِصُهُ عِنْدَ ↓ أُرْعِدَتْ الفَزَعِ (tropical:) [His muscles called the فرائص (pl. of فَرِيصَةٌ q. v.) quivered on the occasion of fright]. (S, A, * L.) And ↓ تَرَعَّدَتِ الأَلْيَةُ, (K,) or, as in some of the Lexicons, ↓ تَرَعْدَدَت, (TA,) (tropical:) The الية [or buttock, or buttocks, &c.,] quivered, or moved to and fro: (K, TA:) and in like manner one says of anything subject to such motion; as [the kinds of food called] قَرِيس and فَالُوذ, and a hill or heap of sand, and the like. (TA.) R. Q. 1 رَعْدَدَ He was importunate in asking, or begging. (S.) R. Q. 2 تَرَعْدَدَ: see 8, in two places. رَعْدٌ Thunder; i. e. the sound that is heard from the clouds, (S, K, *) or from the sky: (A:) so say the people of the desert: (Akh, TA:) [thus termed as being supposed to be a trembling, or state of agitation, of the clouds, as is implied in the Ksh and the Expos. of Bd in ii. 18, where it is said to be from الإِرْتِعَاد, or as being a cause of trembling:] originally an inf. n., and therefore [it is said that] it has no pl.: (Bd ubi suprà:) [but see what follows, in which رُعُودٌ occurs, perhaps as its pl.:] or الرَّعْدُ is the name of an angel who drives the clouds [with his voice] like as a man drives camels with singing. (I'Ab, Z, K.) — — [Hence,] جَآءَ بِذَاتِ الرَّعْدِ وَالصَّلِيلِ i. e. (assumed tropical:) [He brought, or brought to pass, that which had thunder and noise; meaning,] (tropical:) war: (S, K, TA:) or calamity: (A, TA:) and ↓ بِذَوَاتِ الرَّوَاعِدِ (tropical:) calamities: (A:) [for] ↓ ذَاتُ الرَّوَاعِدِ [in the CK ذَواتُ] signifies calamity. (S, K, TA.) And فِى كِتَابِهِ رُعُودٌ وَبُرُوقٌ [which may be rendered In his letter are thunders and lightnings;] meaning, (tropical:) words of threatening. (A.) رَعْدَةٌ: see what next follows. رِعْدَةٌ A tremour, quivering, quaking, shivering, or commotion, (S, A, L, Msb, K,) occasioned by fear, (A, L,) or cold, (A,) &c; (L;) and ↓ رَعْدَةٌ signifies the same. (K.) رِعْدِيدٌ Cowardly; (S, A, L, K;) that trembles, or quakes, (A, L,) from fear, (A,) or at fighting, by reason of cowardice; (L;) and in like manner رِعْدِيدَةٌ applied to a woman: (A:) or this has the former signification, [but in an intensive sense,] as also ↓ تِرْعِيدٌ: pl. [of the first or second] رَعَادِيدُ. (L.) — — Also the first, (S, K,) or second, (A, L,) applied to a woman, (S, L, K,) or a girl, (A,) (tropical:) Soft, or tender; (S, A, L, K;) whose flesh quivers by reason of its softness: (L:) pl. as above. (A.) — — And the first, (assumed tropical:) A soft, or tender, plant. (IAar, TA.) — — And [(tropical:) Anything quivering or quaking: hence, as a subst., particularly applied to The kind of sweet food called] فَالُوذَج, (A,) or فَالُوذ. (K.) It was said to an Arab of the desert, "Dost thou know what is called فالوذ ? " and he answered, نَعَمْ أَصْفَرُ رِعْدِيدٌ [Yes: it is yellow, quivering]. (S.) — — Also, (A,) and ↓ مُرْعَدٌ, (IAar, A, K,) (tropical:) A hill, or heap, of sand [shaking, or shaken, and consequently] pouring down. (IAar, A, K.) رُعَيْدَآءُ What is thrown away from wheat when it is picked, or cleansed, (L, K,) as the زُوَان [or زُؤَان, q. v.,] and the like: by some written رغيدآء; but the former is more correct. (L.) رَعَّادٌ [That thunders much]. سَحَابَةٌ رَعَّادَةٌ signifies A cloud that thunders much: (TA:) but Ks says, "We have not heard them say thus. " (Lh, TA.) — — [Hence,] applied to a man, (S,) (assumed tropical:) Loquacious; (S, K;) and so رَعَّادَةٌ [but in an intensive sense]. (TA.) — — Also, [as a coll. gen. n., n. un. with ة, The torpedo: and the silurus electricus, found in the Nile: generally meaning the latter:] a certain fish; when a man touches it, a numbness affects his hand and arm to the shoulders, and a tremour, as long as the fish remains alive: (S, K: *) so called because he who lays hold upon it, when it is alive, trembles with a kind of trembling wherewith he cannot restrain himself; it is a kind of trembling with a coldness, or chilness, and intense numbness, and formication in the limbs, and heaviness, so that he possesses no power over himself, and cannot lay hold of anything at all with his hand; the numbness rising by degrees to his upper arm and his shoulderblade and the whole of his side, when he touches the fish with the slightest touch in the shortest time. (So says 'Abd-El-Lateef. [See " Abdollatiphi Hist. Aeg. Comp. " p. 82; and De Sacy's Translation and Notes.]) سَحَابٌ رَاعِدٌ [Thundering clouds]: and سَحَابَةٌ رَاعِدَةٌ [a thundering cloud]: (A:) pl. of the fem. رَوَاعِدُ. (Ham p. 440.) [See an ex. in a verse cited voce إِمَّا.] صَلَفٌ تَحْتَ الرَّاعِدَةِ [A lack, or paucity, of rain beneath the thundering cloud], (S, K,) or رُبَّ صَلِفٍ تَحْتَ الرَّاعِدَةِ, (S and K &c. in art. صلف,) or رُبَّ صَلَفٍ (A, and S and K &c. in art. صلف,) [i. e., accord. as we read صَلِفٍ or صَلَفٍ, Many a cloud lacking, or having little, rain, or oftentimes a lack, or paucity, of rain, is there beneath the thundering cloud,] is a prov., (A,) applied to a loquacious man destitute of good: (S, A, K:) or to a loquacious man who speaks much of that which he has not done: (Nh, TA:) or to one who threatens and does not perform: (S and O and K in art. صلف:) or to the wealthy niggard: (A'Obeyd, K in that art.:) or to him who praises himself much and is destitute of good. (IDrd, K in that art.) — — See also رَعْدٌ, in two places. تِرْعِيدٌ: see رِعْدِيدٌ. مُرْعَدٌ: see مُرَعْدِدٌ Importunate in asking, or begging. (K.) رعز مَرْعَزٌّ and مَرْعِزٌّ: see what here follows. مِرْعِزَّى (S, Mgh, Msb, K) and مَرْعِزَّى (S, K) and ↓ مِرْعِزَآءُ and مَرْعِزَآءُ (S, Mgh, Msb, K) and ↓ مِرْعِزٌّ (S, Msb, K) and مَرْعِزٌّ (S, K) and ↓ مَرْعَزٌّ, the last like جَعْفَرٌّ, but not مِرْعِزٌّ, (Msb,) The down, (S, Msb, K,) or what resembles wool, (Az, Mgh,) that is beneath,

(S, Mgh, Msb, K,) or amid, (Az,) the hair of the she-goat: (Az, S, Mgh, Msb, K:) Sb makes مِرْعِزًّى an epithet; meaning soft, applied to wool: and Kr says that this and مِرْعِزَآءُ are the only words of these two measures in the language: (TA:) [he seems to have held the م to be a radical letter: but accord. to J,] مرعزى is of the measure مَفْعِلًّى, because فَعْلِلًّى does not occur [except in the instance of شِفْصِلًّى, the name of a certain plant]. (S.) مَرْعِزَآءُ: see what immediately precedes. ثَوْبٌ مُمَرْعَزٌ A garment, or piece of cloth, made of مَرْعِزًّى. (K.) رعش 1 رَعِشَ, (S, A, K,) aor. رَعَشَ; and رَعَشَ, aor. رَعَشَ; (A, K;) inf. n. (of the former, S) رَعَشٌ; (S, K;) and [of the latter,] رَعْشٌ; (K;) He trembled, quivered, quaked, or shivered; (S;) as also ↓ ارتعش: (S, A, * K:) or he was taken with a tremour, quivering, quaking, or shivering: (A, K:) [or he was made to tremble, &c.; for] أُرْعِشَتْ يَدُهُ is like ↓ رَعِشَتْ [His hand, or arm, was made to tremble, &c.]. (Zj.) And رَعْشٌ, like مَنْعٌ [in form], signifies The shaking of the head in going along, and in sleep. (TA.) You say also, ↓ ارتعش رَأْسُهُ His head shook by reason of old age. (A, TA.) And ↓ ارتعشت يَدُهُ, (TA,) and أَنَامِلُهُ, (A, TA,) and مَفَاصِلُهُ, (TA,) His hand, or arm, and the ends, or end-joints, of his fingers, and his joints, trembled, or quivered. (TA.) 2 رَعَّشَ see what next follows. 4 ارعشه He, (God, S, K,) or it, (old age, A,) made him to tremble, quiver, quake, or shiver; (S, A, K;) as also ↓ رَعَّشهُ. (A.) You say also, أُرْعِشَتْ يَدَاهُ [His hands, or arms, were made to tremble]. (A.) See also 1. — — [Hence,] أَرْعَشَتْهُ الحَرْبُ (tropical:) War, or the war, made him to hasten, or be quick. (A, TA. *) 8 إِرْتَعَشَ see 1, in three places. رَعِشٌ, applied to a man, (TA,) or to an old man, (A,) Trembling, quivering, quaking, or shivering; (A, TA;) as also ↓ رَعِيشٌ and ↓ مُرْتَعِشٌ (TA) and ↓ مُرْعَشٌ; (A;) and so ↓ رَعْشَنٌ, applied to a man; (S;) in which last, the ن is augmentative. (S, K.) And in like manner, ↓ رَعْشَنٌ, applied to a hecamel; (S, TA;) and رَعِشَةٌ (A) and ↓ رَعْشَنَةٌ (TA) and ↓ رَعْشَآءُ, (A, K, TA,) applied to a she-camel; (K, TA;) or to a beast (دَابَّةٌ), (A,) and the last of these epithets applied to a she-ostrich; (S;) (tropical:) That shakes himself, or herself, (S, A, K,) in going along, (S, K,) by reason of speed, (K,) or from sharpness of spirit, and briskness: (A:) or ↓ رعشاء, applied to a she-camel, signifies longnecked. (TA.) And ↓ رَعُوشٌ, applied to a she-camel, Whose head shakes by reason of old age; (S, K;) as also رَعُوسٌ; (S, TA;) or, as the latter is expl. in the K, by reason of briskness, or sprightliness. (TA.) — — (tropical:) Cowardly; or a coward; (S, K;) as also ↓ رِعْشِيشٌ (K) and ↓ رَعْشَنٌ, (K in art. رعشن,) and رَعِشُ اليَدَيْنِ; (A, TA;) one who trembles in war by reason of cowardice. (TA.) — — (assumed tropical:) Quick; swift; applied to a male ostrich; (Kh;) as also ↓ رَعْشَنٌ, applied to the same, and to a camel; fem. with ة; (K in art. رعشن;) and ↓ رَعْشَآءُ, applied to a female ostrich: (Kh, K:) or the last, thus applied, signifies tall. (TA.) — — فُلَانٌ رَعِشٌ إِلَى القِتَالِ and إِلَى المَعْرُوفِ; (En-Nadr, A, K, TA;) and ↓ رِعْشِيشٌ; (K;) (tropical:) Such a one is quick to fight, and to do good, or confer a favour or benefit. (En-Nadr, A, K.) In the K it is added that it thus has two contr. significations; but this requires consideration. (TA.) رِعْشَةٌ: see رُعَاشٌ, in two places. — — Also (tropical:) Haste, or quickness. (A, TA.) You say, بِهِ رِعْشَةٌ إِلَى لِقَآءِ عَدُوِّهِ (tropical:) In him is haste, or quickness, to meet his enemy. (A.) رَعْشَآءُ: see رَعِشٌ, throughout. رَعْشَنٌ: see رَعِشٌ, throughout. رِعْشِيشٌ: see رَعِشٌ, throughout. رُعَاشٌ [and ↓ رِعْشَةٌ] A tremour, quivering, quaking, or shivering, that befalls a man in consequence of a disease that attacks him, not quitting him. (TA.) You say, ↓ بِهِ رِعْشَةٌ and رُعَاشٌ [In him is a tremour, &c.]. (A.) رَعُوشٌ: see رَعِشٌ. رَعِيشٌ: see رَعِشٌ. مَرْعَشٌ A kind of pigeons that soar in their flight and circle in the air; as also ↓ مُرْعَشٌ: (S, K:) the latter form being sometimes used: (S:) or this signifies the white pigeon: or, accord. to Abu-l-'Alà, the vulture (نَسْر) that has become extremely aged, or old and weak. (Ham p. 823.) مُرْعَشٌ: see رَعِشٌ: — and مَرْعَشٌ. مُرْتَعِشٌ: see رَعِشٌ. Quasi رعشن رَعْشَنٌ; fem. with ة: see رَعِشٌ, in art. رعش. رعظ 1 رَعَظَهُ, aor. رَعَظَ, (K,) inf. n. رَعْظٌ, (TA,) He made a رُعْظ [q. v.] to it, namely, an arrow; as also ↓ ارعظهُ: (K:) or you say, رَعَظَهُ بِالعَقَبِ, meaning he wound and bound the sinew upon it, namely, an arrow; as also ↓ ارعظهُ. (TA.) — — And He broke its رُعْظ; (Ibn-'Abbád, K;) as also ↓ ارعظهُ. (Ibn-'Abbád, TA.) — رَعِظَ, aor. رَعَظَ, inf. n. رَعَظٌ, It (an arrow) had its رُعْظ broken; its رُعْظ broke. (S.) 4 أَرْعَظَ see 1, in three places. رُعْظٌ The socket of the head of an arrow, or place into which the head enters, over which are the twists of sinew: pl. أَرْعَاظٌ. (Lth, S, K.) It is said in a prov., إِنَّ فُلَانًا لَيَكْسِرُ عَلَيْكَ أَرْعَاظَ النَّبْلِ [Verily such a one breaks against thee the sockets of the heads of the arrows]: applied to him whose anger is vehement: as though one said, when he takes the arrow, (K, TA,) being vehemently angry, (TA,) he strikes the ground with its point, in his silent wrath, with such vehemence as to break the socket of its head: or it means (tropical:) he grates the teeth at thee, (K, TA,) by reason of the vehemence of his anger, so that their sockets break; (TA;) the sockets of the dog-teeth being thus likened to the sockets of arrow-heads: (K, TA:) so in the O and L. (TA.) And it is said in another prov., مَا قَدَرْتُ عَلَى كَذَا حَتَّى تَعَطَّفَتْ عَلَيَّ أَرْعَاظُ النَّبْلِ [I was not able to do such a thing until the sockets of the heads of the arrows became much bent against me]. (O, K.) رَعِظٌ An arrow having its رُعْظ broken: (S:) and [in like manner,] ↓ مَرعُوظٌ an arrow having its رُعْظ broken, and being therefore bound with sinew: (IB:) or the latter signifies a weak arrow. (Aboo-Kheyreh El-'Adawee, Ibn-'Abbád.) رَعِيظٌ and ↓ مَرْعُوظٌ An arrow [having a رُعْظ made to it: (see 1:) or] having the sinew wound and bound upon it. (TA.) مَرْعُوظٌ: see رَعِظٌ: — — and رَعِيظٌ. رعف 1 رَعَفَ, aor. رَعَفَ and رَعُفَ, (S, K,) inf. n. رَعْفٌ, (TK,) He (a horse) preceded; went, or got, before; outwent, outran, or outstripped; as also ↓ استرعف, (S, K,) and ↓ ارتعف. (K.) [This is held by some, and is said in the O, to be the primary signification: see رُعَافٌ.] — — رَعِفَ الدَّمُ, aor. رَعَفَ, The blood flowed. (K.) And رَعَفَ أَنْفُهُ His nose bled; blood flowed from his nose: this is the chaste form of the verb: رُعِفَ, from which is formed the part. n. مَرْعُوفٌ, is incorrect; (Mgh;) unknown to As: (O:) [or] رَعَفَ alone, aor. رَعُفَ and رَعَفَ, has this last signification; as also رَعُفَ, (S, O, * Msb, K,) but this is a dial. var. of weak authority, (S, O,) or is rare; (Msb;) and رَعِفَ, aor. رَعَفَ; and رُعِفَ [mentioned above as incorrect]; (K;) and the inf. n. is رَعْفٌ (Msb, K) and رُعَافٌ, (K,) or the latter is a simple subst. (Msb.) [And hence رَعَفَ signifies also (assumed tropical:) It (a vessel, such as a skin,) overflowed:] see 4, in two places. — — رَعَفَ بِهِ البَابَ He entered with him the door. (O, K.) 2 رَعَّفَ see the next paragraph, in two places. 4 ارعفهُ He incited him, or urged him, to hasten, or be quick: (S, O, K:) but this is said to be not of established authority. (O.) — — [And He, or it, made his nose to bleed, or flow with blood: often used in this sense; as in the S and A and K voce أَنْثَرَ, and in the L and K voce لَبْخَةٌ: and so ↓ رعّفه: accord. to Ibn-Maaroof,] the inf. ns. إِرْعَافٌ and ↓ تَرْعِيفٌ signify the bringing blood from the nose. (KL.) — — And ارعف القِرْبَةَ He filled the skin (S, O, K) so that it overflowed (↓ حَتَّى تَرْعُفَ): (S, O:) whence the saying of a rájiz, ['Amr Ibn-Leja, so in a copy of the S,] أَعْلَاهَا مِن امْتِلَائِهَا ↓ يَرْعُفُ [Its upper part overflows, or overflowing, by reason of its fulness]. (S.) 8 إِرْتَعَفَ see 1, first sentence. 10 إِسْتَرْعَفَ see 1, first sentence. — — اِسْتِرْعَافٌ also signifies The drawing forth blood from the nose. (KL. [Golius, as on this authority, explains the verb as signifying " Nasum prehendit: " but the inf. n. is explained in the KL

by the words خون برآوردن از بينى; which I have rendered above.]) — — [Hence,] استرعف الحَصَى مَنْسِمَ البَعِيرِ (assumed tropical:) The pebbles made the toe, or sole, or foot, of the camel to bleed. (S.) — — And استرعف [or استرعف الشَّحْمَةَ] (assumed tropical:) He endeavoured to make the piece of fat to drip, and took what became melted thereof. (Th, O, K.) رُعَافٌ an inf. n. of 1 [q. v.]: (K:) or a simple subst., of which the primary meaning is The act of preceding; going, or getting, before; outgoing, outrunning, or outstripping. (Msb.) — — And hence, The issuing of blood from the nose: (O, * Msb:) or, accord. to some, (Msb,) blood itself, issuing, or that issues, from the nose: (S, O, * Msb, K:) because it issues before one knows it. (Msb.) رُعُوفٌ [a pl. of which the sing. is not mentioned,] (assumed tropical:) Light rains. (IAar, O, K.) رَعِيفٌ Clouds (سَحَابٌ) preceding another cloud. (AA, O, K.) رُعَافِىٌّ One who gives many gifts. (Fr, O, K.) [رَعَّافٌ Emitting much blood: mentioned by Freytag, but without any indication of the authority.] رَاعِفٌ A horse that precedes other horses; that goes, or gets, before them; that outgoes, outruns, or outstrips, them; (S, O, Msb, K;) as also ↓ مُسْتَرْعِفٌ. (O, K.) — — Having blood flowing from his nose: (Msb:) or having a continual bleeding of the nose. (PS and TK voce مُدِيمٌ, in art. دوم.) And أُنُوفٌ رَوَاعِفُ [Noses bleeding]. (O.) — — The extremity of the أَرْنَبَة [or lower portion, or lobule, of the nose]; (S, O, K;) [because the blood drops from it when the nose bleeds.] (S, K.) — — And [hence,] (assumed tropical:) A prominence, or projecting part, of a mountain. (S, O, K.) — — رِمَاحٌ رَوَاعِفُ Spears that are the first to thrust, or pierce: or from which blood is dropping: (S:) or spears are termed رَوَاعِفُ because thrust forward to pierce, or because blood drops from them. (IDrd, O.) رَاعُوفَةُ بِئْرٍ and ↓ أُرْعُوفَتُهَا, (S, O, K,) both mentioned by A'Obeyd, (S, O,) A piece of rock that is left in the bottom of a well, being there when it is dug, in order that the cleanser of the well may sit upon it in cleansing it: or a stone that is at the head of the well, upon which the drawer of water stands. (S, O, K.) It is said in a trad., " When he (Mohammad) was enchanted, his charm was put into the spathe (جُفّ) of a palm-tree, and buried beneath the راعوفة of the well. " (S, O.) أُرْعُوفَةُ البِئْرِ: see the next preceding paragraph. المُرْعِفُ: see المُرْعِفُ.مَرْعُوفٌ, as part. n. of رُعِفَ, is [said to be] incorrect. (Mgh.) مَرَاعِفُ [a pl. of which the sing. is not mentioned,] The nose and the parts around it. (O, K.) One says, فَعَلْتُ ذَاكَ عَلَى الرَّغْمِ مِنْ مَرَاعِفِهِ, like مَرَاغِمِهِ. (S, O. * [See art. رغم.]) مُسْتَرْعِفٌ: see رَاعِفٌ. [This art. is wanting in the copies of the L and TA to which I have had access.] رعن 1 رَعُنَ, (S, K,) and رَعِنَ, and رَعَنَ, (K,) [aor. of the first رَعُنَ, and of the second and third رَعَنَ,] inf. n. [of the first] رُعُونَةٌ, and [of the second, or second and third,] رَعَنٌ, (S, * K,) He was, or became, foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid: (S, K:) or رُعُونَةٌ and رَعَنٌ signify the being foolish, or stupid: and also the being soft, weak, relaxed, or languid. (KL.) — — And رَعَنٌ also signifies [simply] The being slack, or loose; or slackness, or looseness; as in the saying of a rájiz, (S, TA,) namely, Khitám El-Mujáshi'ee, (TA,) describing a she-camel, وَرَحَلُوهَا رِحْلَةً فِيهَا رَعَنْ [And they saddled her in a manner of saddling in which was a slackness, or looseness]; i. e. they did not bind her saddle firmly, by reason of fear and haste. (S, TA.) Also The being unsteady, or in a state of commotion or agitation: and quickly changing or altering. (Meyd, in explanation of a prov. cited below, voce أَرْعَنُ.) [And accord. to Freytag, as on the authority of Meyd, Haste of pace.] — — And رُعُونَةٌ signifies also The being beautified, and adorned: and رَعَنٌ, the displaying oneself adorned. (KL.) — رَعَنَتْهُ الشَّمْسُ, (S, K,) inf. n. رَعْنٌ, (KL,) The sun rendered him relaxed, (S, KL,) or weak, or languid: (KL:) or pained his brain, so that he became relaxed thereby, and swooned. (K.) And رُعِنَ He (a man) became thus affected by the sun. (TA.) Pass. part. n. ↓ مَرْعُونٌ, signifying Thus affected by the sun; (S, TA;) applied to a man. (TA.) 4 مَا أَرْعَنَهُ How foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid, [or how foolish, or stupid, and how soft, weak, relaxed, or languid, (see 1,)] is he! (S, K.) رَعْنٌ A prominence, or projecting part, (S, K,) or such as is large, (TA,) of a mountain: (S, K:) pl. رُعُونٌ and رِعَانٌ. (S, K.) And A long mountain: (K:) or, accord. to Lth, a mountain that is not long: pl. رُعُونٌ. (TA.) رَعَنَّكَ a dial. var. of لَعَلَّكَ. (Lh, K.) رَعُونٌ Having much motion; or moving itself much. (K.) — — And Hard, or strong. (K.) — And (as some say, TA) The darkness of night: (K, TA:) or [simply] darkness. (TA.) رَاعِنَا in the phrase لَا تَقُولُوا رَاعِنَا, in the Kur [ii. 98, and occurring again in iv. 48], is said to be a word meant to convey a reviling of the Prophet, derived from [the inf. n.] الرُّعُونَةُ: El-Hasan read رَاعِنًا, with tenween: and Th says that the phrase means Say not ye a lie, and mockery, and foolishness. (TA.) [See also 4 in art. رعى.] أَرْعَنُ, (S, K,) applied to a man, (S,) Foolish, stupid, unsound in intellect or understanding, or deficient therein, and lax, flaccid, slack, or languid: (S, K:) or, so applied, foolish, or stupid: (KL:) [and also soft, weak, relaxed, or languid: (see 1:)] and foolish, or stupid, and hasty, in speech: (K:) fem., applied to a woman, رَعْنَآءُ: (S:) [pl. رُعْنٌ.] — — [Its primary application, though I do not find it mentioned, is probably to a mountain, as meaning Having a رَعْن, or prominence, or projecting part: accord. to Freytag, " is qui habet رعن: " and then poetically used, in the Deewán of Jereer, as signifying a mountain. — — And hence,] also, applied to a man, (assumed tropical:) Having a long nose [likened to a رَعْن]. (TA.) — — Also (assumed tropical:) An army having redundant parts, or portions, (K, TA,) like the رِعَان of mountains: (TA:) or an army has this epithet applied to it as being likened to the رَعْن of a mountain: or, as some say, the epithet thus applied means in a state of commotion by reason of its numerousness. (S.) — — El-Basrah is termed الرَّعْنَآءُ, as being likened to the رَعْن of a mountain; (IDrd, S, K;) i. e., because of a bend in it: (TA:) or because of the abundant flow of the river there, and its sultry heat: (Az, MF:) or because of the ease and plenty that are in it, and as being likened to the woman to whom this epithet is applied; or because of the languidness and changeableness of its air. (Er-Rághib, TA.) — — And الرَّعْنَآءُ is also a name of A sort of grapes, of Et-Táïf, (K, TA,) white, and long in the berries. (TA.) — أَرْعَنُ مِنْ هَوَآءِ البَصْرَةِ is a prov., meaning More unsteady and changeable than the air of El-Basrah. (Meyd.) مَرْعُونٌ: see 1, last sentence. رعو 1 رَعَا, aor. يَرْعُو, (S, TA,) [He refrained, forbore, or abstained: or, used elliptically,] he refrained, forbore, or abstained, (S, TA,) from things, or affairs, (S,) or from ignorance, and reverted therefrom in a good manner; (TA;) [as also ↓ اِرْعَوَى; (K;) [for] رَعْوٌ and رِعْوٌ and رُعْوٌ (K) and رَعْوَةٌ and رِعْوَةٌ (S, K) and رُعْوَةٌ (K) are syn. with ↓ اِرْعِوَآءٌ (S, K) meaning the refraining, forbearing, or abstaining, from ignorance, and reverting therefrom in a good manner, (K, TA,) [all app. as inf. ns.,] and so are ↓ رَعْوَى (S, K) and ↓ رُعْوَى (K) and ↓ رُعْيَا, (S, K,) [in the last of which the radical و is changed into ى as it is in دُنْيَا and عُلْيَا and قُصْيَا,] but these three, as some say, (TA,) or the first and last of these three, (S,) are simple substs.: (S, TA:) you say, فُلَانٌ حَسَنُ الرَّعْوَةِ and الرِّعْوَةِ and ↓ الرَّعْوَى [&c., meaning Such a one is good in respect of refraining, &c.]. (S.) ↓ اِرْعَوَى is of the measure اِفْعَلَّ [for اِفْعَلَلَ]; the two infirm letters not being incorporated, one into the other, because the ى is quiescent: (S: [see also Ham p. 220:]) you say, ارعوى ↓ عَنِ القَبِيحِ, (S, Msb,) or عن الجَهْلِ, (Ham ubi suprà,) He refrained, forbore, or abstained, from bad, or foul, conduct, (S, Msb,) or from ignorance, and reverted therefrom:

(Ham:) and ↓ ارعوى [alone] signifies He refrained, forbore, or abstained; and he repented: (Har p. 240:) [see also an ex. in a verse cited voce أَلَا:] accord. to AHei, it is quasi-pass. of رَعَوْتُهُ. (TA.) — [Hence, رَعَوْتُهُ app. signifies I caused him to refrain, forbear, or abstain, &c.] 9 إِرْعَوَى, inf. n. إِرْعِوَآءٌ: see the preceding paragraph, in five places. رَعْوَى and رُعْوَى: see 1, in three places: — — and see also art. رعى. رُعْيَا: see 1: — — and see also art. رعى. رَعَاوَى and رُعَاوَى: see art. رعى. رَعَاوِيَّةٌ (in some copies of the K رَعَاوِيَةٌ, without teshdeed); and رُعَاوِيَّةٌ: see art. رعى. أُرْعُوَّةٌ: see art. رعى. أَرْعَاوِيَّةٌ: see art. رعى. 1 رَعَتِ المَاشِيَةُ, aor. تَرْعَى, (Msb, K,) inf. n. رَعْىٌ (S, * Msb, K) and رِعَايَةٌ (K) and مَرْعًى; (S, * K, * JM;) and ↓ ارتعت, and ↓ ترعّت; (K;) The cattle [pastured, or] pastured by themselves. (Msb.) And رَعَتِ المَاشِيَةُ الكَلَأَ, inf. n. رَعْىٌ (Mgh, TA) and رِعَايَةٌ [and مَرْعًى]; and ↓ ارتعت, and ↓ ترعّت; [The cattle pastured upon, or depastured, the herbage;] all signifying the same: (TA:) and of a camel you say, رَعَى الكَلَأَ بِنَفْسِهِ, inf. n. رَعْىٌ [&c., He pastured upon, or depastured, the herbage by himself]; and in like manner ↓ ارتعى. (S.) — — The saying of 'Áïsheh فَإِنْ كَانَتْ تَرْعَى مَا هُنَالِكَ is an allusion to the feeling, or touching, of the فَرْج itself. (Mgh.) — رَعْىٌ also signifies The keeping, or tending, animals; pasturing, or feeding, them; and defending them from the enemy. (Er-Rághib, TA.) You say, رَعَيْتُ الإِبِلَ, (S,) or المَاشِيَةَ, (Msb, K,) or الغَنَمَ, (MA,) aor. أَرْعَاهَا, (S, Msb,) inf. n. رَعْىٌ (S, MA) [and رِعَايَةٌ, as appears from a phrase mentioned below,] and رِعْيَةٌ, (MA,) or this last is a simple subst. from this verb, (K,) I [kept, or tended, or] pastured, (MA, Msb,) or lead to pasture, (MA,) the camels, (S,) or the cattle, (Msb, K,) or the sheep or goats; (MA;) and ↓ ارعاها signifies the same as رَعَاهَا. (K.) And صِنَاعَتُهُ رِعَايَةُ الإِبِلِ [His habitual work, or occupation, is the tending, or pasturing, of camels]. (ISd, K.) And فُلَانٌ يَرْعَى أَبِيهِ [Such a one tends, or pastures, for his father;] i. e. يَرْعَى غَنَمَهُ [tends, or pastures, his father's sheep or goats]. (S.) — — And hence, as also رِعَايَةٌ, The keeping or guarding [a person or thing]; being mindful or regardful [of him or it]; and managing or ruling or governing [him or it]. (Er-Rághib, TA.) You say, رَعَيْتُهُ I kept, or guarded, him, as a ruler or governor, or a prince or commander, who manages, conducts, orders, or regulates, the affairs of the people: (Msb:) and رَعَى الأَمِيرُ رَعِيَّتَهُ [The prince ruled, or governed, his subjects], inf. n. رِعَايَةٌ. (S.) And رَعْيًا لَكَ [I beg God's keeping, or guarding, for thee]; meaning رَعَاكَ اللّٰهُ May God keep thee, or guard thee. (Har p. 617.) And رَعَى أَمْرَهُ, (K,) inf. n. رَعْىٌ (TA) [and رِعَايَةٌ], He was mindful, or regardful, of his affair, or case; as also ↓ راعى امره, (K, TA,) inf. n. مُرَاعَاةٌ. (TA.) And رِعَآءٌ [app. as an inf. n. of ↓ راعى] signifies The guarding of palm-trees. (TA.) فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا, in the Kur [lvii. 27], means But they did not observe it with its right, or due, observance; were not mindful, watchful, observant, or regardful, of it, in the right, or due, manner of being so. (TA.) You say also, رَعَيْتُ عَلَيْهِ حُرْمَتَهُ, inf. n. رِعَايَةٌ, (ISk, S,) i. e. I was mindful, regardful, or observant, of his حرمة [meaning of what was entitled to reverence, respect, honour, or defence, in his character and appertenances]: and in like manner, ↓ مُرَاعَاةُ الحُقُوقِ, mentioned in the S, means The being mindful, regardful, or observant, of rights, or dues. (PS.) This last phrase is from ↓ رَاعَيْتُهُ, inf. n. مُرَاعَاةٌ, (TA,) which means I regarded him; had regard, or an eye, to him; or paid regard, or consideration, to him; (S, Msb, K, TA;) acting, or behaving, well to him; doing good to him; or conferring a benefit, or benefits, upon him. (K, TA.) [Hence also, فِيهِ كَذَا ↓ رُوعِىَ Regard is had, in it, (the meaning of a word or phrase,) to such a thing, as alluded to therein.] And ↓ رَاعَيْتُ الأَمْرَ, (S, K,) inf. n. مُرَاعَاةٌ, (TA,) signifies also I looked to see what would be the issue, or result, of the affair, or case. (S, Msb, K.) Hence, accord. to Er-Rághib, ↓ مُرَاعَاةُ النُّجُومِ: (TA:) you say, رَعَى النُّجُومَ; (S, K;) and ↓ رَاعَاهَا, (K,) inf. n. مُرَاعَاةٌ; (TA;) He watched the stars, (S, K, TA,) waiting for the time when they would disappear. (K, TA.) El-Khansà says, ↓ أَرْعَى النُّجومَ وَمَا كُلِّفْتُ رِعْيَتَهَا وَتَارَةً أَتَغَشَّى فَضْلَ أَطْمَارِى [I watch, or I watching, the stars, waiting for the time when they will, or would, disappear, though I am not, or I was not, tasked with the watching of them; and at one time I cover myself, or covering myself, with the redundant parts of my old and worn-out garments]. (S.) — — رِعَايَةٌ also signifies The being faithful to an engagement, or promise; syn. وَفَآءٌ. (Mgh. [See رَاعٍ, below; last sentence.]) 2 رعّاهُ, inf. n. تَرْعِيَةٌ, He said [of him], رَعَاهُ اللّٰهُ [May God keep him, or guard him: or he said to him, رَعَاكَ اللّٰهُ May God keep thee, or guard thee]. (TA.) 3 راعى الحِمَارُ الحُمُرَ The ass pastured with the [other] asses: (S, K:) and in like manner one says of camels with wild animals. (TA.) — — راعت الأَرْضُ, a reading required by the context in the K, is wrong; the correct phrase being ارعت الأَرْضُ [q. v.]. (TA.) — — See also 1, in the latter half of the paragraph, in eight places. — — المُرَاعَاةُ is also syn. with المُنَاظَرَةُ [app. as meaning The looking towards, or facing, a person or thing: a signification nearly like the last referred to in the sentence here immediately preceding]. (TA.) — — See also 4, in three places. — — وَرِّعِ اللِّصَّ وَلَا تُرَاعِهِ, in a trad. of 'Omar, means Restrain thou the thief, or make him to refrain, from taking thy goods, but bear not witness against him: so says Lth: or the meaning is, and do not wait for him. (TA.) 4 ارعى المَاشِيَةَ i. q. رَعَاهَا: see 1, in the former half of the paragraph. Said of God, it means He caused to grow, for the cattle, that upon which they might pasture. (S.) One says also ارعت الأَرْضُ, [as though المَاشِيَةَ or the like were understood] The land abounded [as though it fed abundantly] with herbage: (Zj, K:) راعت الأَرْضُ, in this sense [as stated above, see 3,] is wrong. (TA.) And ارعاهُ المَكَانَ He made the place to be a pasturage for him. (ISd, K.) — — أَرْعَيْتُهُ سَمْعِى means I made my ear, or ears, to be mindful of his speech: (Er-Rághib, TA:) or I gave ear, hearkened, or listened, to him. (S, Msb.) You say, أَرْعِنِى سَمْعَكَ, (Msb, K,) and ↓ رَاعِنِى, i. e. Hearken thou, or listen thou, to my speech. (K.) Hence ↓ رَاعِنَا in the Kur [ii. 98 and iv. 48]: Akh says that it is of the form فَاعِلْنَا from المُرَاعَاةُ, and means أَرْعِنَا سَمْعَكَ; the ى having gone away because it is an imperative: he says also that it is read رَاعِنًا, as an objective complement, from الرُّعُونَةُ: (S: [see art. رعن:]) the reading in Ibn-Mes'ood's copy of the Kur-án is رَاعُونَا. (TA.) You say also, هُوَ لَا يُرْعِى إِلَى قَوْلِ أَحَدٍ He will not pay any regard, or attention, to the saying of any one. (TA.) — — And أَرْعَيْتُ عَلَيْهِ I showed mercy to him [by sparing him, or letting him live, or by pardoning him, or otherwise]; had mercy on him; pitied, or compassionated, him; syn. أَبْقَيْتُ عَلَيْهِ and تَرَحَّمْتُهُ. (S, K.) Aboo-Dahbal says, إِنْ كَانَ هٰذَا السِّحْرُ مِنْكِ فَلَا تُرْعِى عَلَىَّ وَجَدِّدِى سِحْرَا [app. meaning If this enchantment be from thee, then spare me not, but renew enchantment]. (TA. [It seems to be there cited as an instance of the verb's having a second objective complement; (for which I see no reason;) following the assertion that one says, أَرْعَى عَلَيْهِ كَذَا, signifying ابقى; and that the verb is made trans. by means of على as properly meaning ارعاه متطلعا عليه: but I doubt not that the correct reading is أَرْعَاهُ مُطَّلِعًا عَلَيْهِ, i. e. He showed mercy to him, coming to him, or getting sight and knowledge of him.]) ↓ المُرَاعَاةُ, also, [or المُرَاعَاةُ عَلَى الشَّىْءِ,] signifies الإِبْقَاءُ عَلَى الشَّىْءِ. (TA.) 5 تَرَعَّى see 1, first and second sentences. 8 إِرْتَعَى see 1, in three places, first two sentences. 10 استرعى [app. signifies He desired cattle to pasture: and hence, he left them to pasture alone]. You say, اِسْتَرْعَيْتُ مَالِىَ القَمَرَ, meaning I left my cattle to pasture

without a pastor to take care of them in the night: and [in like manner,] استرعيتهُ الشَّمْسَ, in the day. (TA in art. قمر.) — — اِسْتَرْعَيْتُهُ الشَّىْءَ (S, K *) I asked him, or desired him, to keep or guard, or be mindful of or regardful of, the thing. (K, * TA.) Hence the prov., مَنِ اسْتَرْعَى الذِّئْبَ فَقَدْ ظَلَمَ [He who asks, or desires, the wolf to keep guard does wrong]; (S, TA;) i. e. he who trusts in one who is treacherous puts trust in a wrong place. (TA.) [And hence also,] اِسْتَرْعَى الأَسْمَاعَ لِخُطْبَتِهِ He asked, or desired, the ears [meaning the hearers] to mind his discourse, or oration. (Har p. 361.) رِعْىٌ and ↓ مَرْعًى Pasture, or herbage; (S, Mgh, K;) the food of beasts: (Msb:) pl. of the former أَرْعَآءٌ [meaning kinds, or sorts, of pasture or herbage]: (K:) and of ↓ the latter مَرَاعٍ. (Msb.) It is said in a prov., مَرْعًى ↓ وَلَا كَالسَّعْدَانِ [Pasture, but not like the سعدان: see art. سعد]. (S.) — — رِعْىُ الحَمَامِ وَالإِبِلِ A certain herb, having berries like myrtle-berries, in which is the least degree of sweetness; not injurious to the camels that feed upon it, but poison to [venomous or noxious reptiles or the like, such as are termed] هَوَامّ: the decoction thereof blackens the hair. (Ibn-Seenà, book ii. p. 252.) رِعْيَةٌ a subst. from 1 in the first of the senses mentioned in this art.; i. e. [The act of cattle's pasturing, or their pasturing alone,] from رَعَتِ المَاشِيَةُ. (K.) — — [Also The act, or occupation, of keeping or tending, or of pasturing or feeding, animals.] You say [of a man], يُجِيدُ رِعْيَةَ الإِبِلِ [He performs well the act of keeping or tending, or of pasturing or feeding, camels]. (S, K.) — — [And The act of watching, and waiting for the time of the disappearance, of the stars.] See a verse cited near the end of the first paragraph. — Also Land in which are projecting stones that impede the plough. (K, TA.) رَعْوَى and رُعْوَى: see the next paragraph. — — [Both seem to be also substs. from أَرْعَيْتُ عَلَيْهِ; and thus to be syn. with بَقْوَى and بُقْوَى; and in like manner, ↓ رُعْيَا is probably syn. with بُقْيَا: the radical ى being changed into و as it is in بقوى.] You say, مَا لِى عَلَيْهِ رَعْوَى وَلَا بَقْوَى [I have no mercy nor pity to bestow upon him]. (JK in art. بقى. [See بُقْيَا.]) See also 1 in art. رعو [from which رَعْوَى in this phrase may also with reason be regarded as derivable]. رُعْيَا a subst. from رَعَى as used in the phrase رَعَى أَمْرَهُ [expl. in the first paragraph; thus signifying Mindfulness, regardfulness, or observance, of an affair, or a case]; as also ↓ رَعْوَى and ↓ رُعْوَى. (K.) — — See also the next preceding paragraph. And see art. رعو. [رَعِىٌّ Pastured: ruled, or governed: and kept, or guarded: so accord. to Golius, as on the authority of the KL; but not in my copy of that work. It is agreeable with analogy as syn. with مَرْعِىٌّ: and from it is formed the subst. next following.] رَعِيَّةٌ [with ة affixed لِلنَّقْلِ, i. e., to transfer the word from the category of epithets to that of substantives,] Cattle pasturing, or pasturing by themselves: and cattle kept, tended, or pastured: (K, TA:) pl. رَعَايَا: (TA:) this latter (the pl.) signifies cattle kept, tended, or pastured, for any one; (K, TA;) for the subjects and for the Sultán; (TA;) as also ↓ رَعَاوِيَّةٌ: (K, TA: in some copies of the K رَعَاوِيَة, without teshdeed:) and ↓ أَرْعَاوِيَّةٌ signifies cattle kept, tended, or pastured, for the Sultán, (K, TA,) especially, and upon which are his brands and marks. (TA.) Hence the trad., كُلُّ رَاعٍ مَسْؤُولٌ عِنْ رَعِيَّتِهِ [Every pastor shall be questioned respecting his pastured cattle: or every ruler shall be questioned respecting his subjects; agreeably with what follows]. (TA.) — — The people ruled or governed; the subjects of a ruler or governor: (Msb, K:) the community; the people in common or in general; or the common people: (S:) [any persons or person, and things or thing, in the keeping, or under the guardianship or rule or government, of a man or woman:] see رَاعٍ, in the latter half of the paragraph: pl. as above. (TA.) رعاة الخَيْلِ: see رَاعِيَةٌ. رَعَاوَى and رُعَاوَى Camels that pasture around the people and their dwellings (S, K) because they are those upon which they work [or perform their business]: (S:) but in the Tekmileh it is written ↓ رُعَاوِيَّةٌ, as meaning cattle that pasture around the dwellings of the people. (TA.) رَعَاوِيَّةٌ: see رَعِيَّةٌ. رُعَاوِيَّةٌ: see رَعَاوَى. رَاعٍ [act. part. n. of 1]. You say مَاشِيَةٌ رَاعِيَةٌ Cattle [pasturing, or] pasturing by themselves: (Msb:) pl. رَوَاعِى [a mistranscription for رَوَاعٍ]. (TA.) — — رَاعِى البُسْتَانِ and ↓ رَاعِيَةُ الأُتُنِ are names of Two species of جَنَادِب [or locusts]; (K;) the latter mentioned by ISd: Sgh says that the former is a large جُنْدَب: and the latter is another species, that does not fly. (TA.) — — رَاعٍ also signifies A keeper, or guarder, (TA,) or pastor, (Msb,) of cattle: (Msb, TA:) an epithet in which the quality of a subst. is predominant: (TA:) pl. رُعَاةٌ, (S, Msb, TA,) but this is said to be mostly used as pl. of رَاعٍ in another sense as will be shown below, (TA,) and رِعَآءٌ [and app. رُعَآءٌ (mentioned below)] and رُعْيَانٌ; (S, Msb, TA;) and رُعَاةٌ has a pl., namely, رُعًى. (TA.) — — [Hence,] الرَّاعِى is the name of The star [a] that is upon the head of الحَوَّآء [i. e. Ophiuchus]: that which is upon the head of الحاوى [a mistranscription in my MS. for الجَاثِى, i. e. Hercules, the star a,] being called كَلْبُ الرَّاعِى. (Kzw.) Also The star [γ] that is upon the left leg of Cepheus: between whose legs is a star [app. K] that is called كَلْبُ الرَّاعِى: (Kzw:) [from their longitudes it seems that these two stars are the same as are meant by what here follows:] الكَلْبُ [or كَلْبُ الرَّاعِى] is a certain star over against الدَّلْو [or Aquarius, which latter is] below; in the path of which is a red [or perhaps another (آخَر instead of أَحْمَر)] star, called الرَّاعِى. (TA in art. كلب.) [And accord. to Freytag, رَاعِى الجَوْزَآءِ is the name of A star otherwise called the Foot of Orion: and رَاعِى النَّعَائِمِ, the name of The star λ in Sagittarius: see Ideler's " Untersuch. über den Ursprung etc. der Sternnamen," to which he refers, pp. 213, 226, for the former; and p. 187 for the latter.] — — [And hence,] رَاعٍ signifies also A ruler, or governor, (S, K,) or prince, or commander, (Msb,) who manages, conducts, orders, or regulates, the affairs of a people: (Msb, K:) and a ruler, or governor, of himself: (TA:) pl. رُعَاةٌ and رُعْيَانٌ, (K,) but it is said that the former is mostly used as meaning rulers, or governors, and the latter as pl. of رَاعٍ in relation to sheep or goats [or the like], (TA,) and رِعَآءٌ and رُعَآءٌ. (K.) It is said in a trad., كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْؤُولٌ عِنْ ↓ رَعِيَّتِهِ [Every one of you is a ruler, or governor, and every one of you shall be questioned respecting those, or that, of which he is ruler or governor]: such is the man in respect of his family, and in respect of the property of his father; and the servant in respect of the property of his master; and the wife is a رَاعِيَة in respect of the house, or tent, of her husband: and every one of these shall be questioned respecting his, or her, رَعِيَّة. (ElJámi' es-Sagheer of Es-Suyootee.) And one says, لَيْسَ المَرْعِىُّ ↓ كَالرَّاعِى [The ruled, or governed, is not like the ruler, or governor]. (S.) — — In the saying of El-Karkhee, بَاعَ طَيْرًا عَلَى أَنَّهُ رَاعٍ, relating to [carrier-] pigeons, it is from الرِّعَايَةُ signifying الوَفَآءُ; [the saying meaning He sold birds on the condition of their being such as would be faithful to their charge;] for pigeons in El- 'Irák and Syria are bought for high prices, and sent from distant points with letters of informations, and convey them, and bring back replies to them. (Mgh, JM.) رَاعِيَةٌ [fem. of رَاعٍ. — — Also a subst. formed from the latter word by the affix ة; like رَعِيَّةٌ from رَعِىٌّ:] see راعٍ, third sentence. — — الرَّاعِيَةُ is the name of A certain bird: (TA:) [and] so is رَاعِيَةُ الخَيْلِ; (TA, and thus in some copies of the K;) thus correctly written, as in the Tekmileh; in [some of] the copies of the K, راعية الجبل; [perhaps the same as the former bird;] a yellow bird, that is found beneath the bellies of horses or similar beasts; thus in the Tekmileh; said by ISh to be a small bird like the sparrow, that alights beneath the bellies of the horses and other beasts, yellow, as though its neck and wings were tinged with saffron, its back having upon it a dinginess, or duskiness, and blackness, its head being yellow, and its زِمِكَّى [or tail] being neither long nor short; accord. to Sgh, also called ↓ رعاءة الخيل.

(TA [thus written without any syll. signs: if applying to the species in the manner of a coll. gen. n., perhaps a mistranscription for رُعَاةُ الخَيْلِ].) — — رَاعِيَةُ الشَّيْبِ, and رَوَاعِى الشَّيْبِ, (tropical:) The commencement of hoariness, (K, TA,) and the first marks thereof. (TA.) أَرْعَى [app. More, and most, merciful or compassionate; from أَرْعَيْتُ عَلَيْهِ, though by rule it should be formed from an unaugmented verb accord. to many of the grammarians: — — and hence, being nearly syn. with أَرْفَقُ in the primary sense, syn. with this latter, or nearly so, in a secondary sense]. You say, أَمْرُ كَذَا أَرْفَقُ بِى وَأَرْعَى عَلَىَّ [app. meaning (assumed tropical:) This affair is more, or most, easy and convenient to me]. (TA.) أُرْعُوَّةٌ The yoke that is placed upon the necks of the two bulls employed in ploughing; (AA, Sgh, K, TA;) of the dial. of Azd-Shanoo-ah. (TA.) أَرْعَاوِيَّةٌ: see رَعِيَّةٌ. تِرْعِىٌّ: see what next follows. تِرْعِيَّةٌ and تُرْعِيَّةٌ (Fr, S, ISd, K) and تَرْعِيَّةٌ, (ISd, K,) and sometimes without teshdeed, (K,) the first without teshdeed mentioned by Sgh on the authority of Fr, (TA,) and ↓ تِرْعَايَةٌ (S, K) and ↓ تُرْعَايَةٌ (Sgh as from Fr) and ↓ تُرَاعِيَةٌ (Sgh, K) and ↓ تِرَاعِيَةٌ and ↓ تِرْعِىٌّ (K) A man who performs well the act of keeping or tending, or of pasturing or feeding, camels: (S, K:) or whose habitual work, or occupation, or the habitual work, or occupation, of whose fathers, is, or has been, the tending, or pasturing, of camels: (ISd, K:) or who is a good seeker after herbage for the cattle. (ISd, TA.) تُرْعَايَةٌ: see what next precedes. تُرَاعِيَةٌ: see what next precedes. مَرْعًى an inf. n. of 1 [q. v.]. (S, K.) — — And A pasturage, or place of pasture; (S, K;) as also ↓ مَرْعَاةٌ: (Sgh, K:) pl. مَرَاعٍ. (TA.) [Hence,] فَإِنَّ لِكُلِّ بُغَاةٌ ↓ لَا تَدَعَنَّ فَتَاةً وَلَا مَرْعَاةً [Do not thou leave uncared for a young woman nor a pasturage, for there are persons that seek, or endeavour, to find and get each]: a prov. enjoining the availing oneself of an opportunity, and the setting about an affair with prudence, discretion, precaution, or sound judgment. (Meyd.) — — See also رِعْىٌ, in three places. مَرْعَاةٌ: see the next preceding paragraph, in two places. مَرْعِىٌّ [Kept, or tended; pastured, or fed: kept, guarded, or minded: and] ruled, or governed; as in an ex. above, voce رَاعٍ, last sentence but one. (TA.) رغب 1 رَغِبَ, aor. رَغَبَ, inf. n. رَغْبَةٌ (JK, TA) and رَغْبَى (JK) [and app. رَغَبٌ &c. as in the next sentence but one], He desired a thing [app. in an absolute sense, agreeably with what follows in the next sentence but one: and also,] vehemently, eagerly, greedily, very greedily, with avidity, excessively, or culpably; he coveted a thing, longed for it, or lusted after it. (TA.) رَغَبُ النَّفْسِ means The [soul's] hoping largely, and desiring much. (TA.) — — رَغِبَ فِيهِ, (S, A, Mgh, Msb, K, &c.,) and رَغِبَهُ, (Msb, TA,) aor. رَغَبَ, (K, TA,) inf. n. رَغْبَةٌ (S, A, * Mgh, K) and رَغْبٌ (S, Msb) and رَغَبٌ (Mgh, Msb, K) and رُغْبٌ (K) and رُغْبَى (A, * Msb) and رَغْبَى (Msb) and رَغْبَآءُ, (A, * Msb,) He desired it, or wished for it; (S, A, Mgh, Msb, K;) as also ↓ ارتغب فيه. (S, K.) You say, مَا لِى فِيهِ رَغْبَةٌ and رُغْبَى and رَغْبَآءُ [I have not any desire, or wish, for it]. (A.) And رُهْبَاكَ خَيْرٌ مِنْ رُغْبَاكَ, i. e. The fearing thee is better than the loving thee; رهباك being an inf. n. prefixed to an objective complement; and so رغباك: and said to mean, thy being given a thing through fear of thee is better than through desire: a prov., similar to رَهَبُوتٌ خَيْرٌ مِنْ رَحَمُوتٍ. (Meyd. [Freytag explains it otherwise: see his Arab. Prov. i. 542.]) — — رَغِبَ عَنْهُ He did not desire it, or wish for it; (S, A, Mgh, Msb, K;) he shunned, or avoided, it; abstained from it; (S, TA;) or left it, relinquished it, or forsook it, (JK, S, TA,) intentionally. (JK, TA.) — — رَغِبَ إِلَيْهِ, inf. n. رَغَبٌ (K) and رَغْبٌ and رُغْبٌ (TA) and رُغْبَى (Mgh, * K) and رَغْبَى (K) and رَغْبَآءُ (A, * K) and رَغْبَةٌ (Mgh, * TA) and رُغْبَةٌ and رَغَبَةٌ and رَغَبُوتٌ, and رَغَبُوتَى and رَغَبَانٌ, (K,) He made petition to him, addressed a petition to him, asked him, petitioned him, sought of him, or demanded of him: (TA:) or he prayed to him, or supplicated him, with humility or abasement, or with sincerity or earnestness or energy: or he humbled, or abased, himself, and made petition to him. (K, A, TA.) You say, رَغِبَ إِلَى فُلَانٍ فِى كَذَا He made petition to such a one, petitioned him, or asked him, for such a thing. (TA.) And إِلَى اللّٰهِ أَرْغَبُ To God I humble, or abase, myself, and make petition; syn. أَضْرَعُ: and إِلَيْهِش أَرْفَعُ رَغْبَتِى [To Him I raise my humble petition]. (A.) And الرُّهْبَى مِنَ اللّٰهِ وَالرُّغْبَى إِلَيْهِ [Fear should be of God; (not of a creature;) and petition, &c., should be to Him]. (Lth, TA in art. رهب.) See also another ex. in a verse cited voce رَغِيبَةٌ. — — رَغِبَ بِنَفْسِهِ عَنْهُ [lit. He made himself to be not desirous of, or to shun, or abstain from, or leave, him, or it; the ب having the same effect as in ذَهَبَ بِهِ &c.; and hence,] he held himself above, or superior to, him, or it. (K.) And رَغِبْتُ بِفُلَانٍ عَنْ هٰذَا I made such a one to shun, abstain from, or leave, this, disliking it for him. (MF.) — رَغُبَ (assumed tropical:) It (anything) was, or became, wide, or ample. (TA. [See also 6.]) You say, رَغُبَ الوَادِى, aor. رَغُبَ, inf. n. رُغْبٌ and رُغُبٌ (K) and رَغَابَةٌ, (TA,) (assumed tropical:) The valley was large and wide, taking, or receiving, much water. (K, * TA.) And رَغُبَتِ الأَرْضُ, inf. n. رُغْبٌ [&c.], (assumed tropical:) The land was soft (S, TA) and wide, with even, or sandy, soil: (TA:) or (S, TA) took much water; (TA;) was such as would not flow unless in consequence of much rain. (S, TA.) — — And [hence,] رَغُبَ, inf. n. رُغْبٌ (S, K *) and رُغُبٌ, (K, * TA,) (assumed tropical:) He was, or became, voracious, a great eater; (K, TA;) very greedy, or gluttonous; (S, K, TA;) vehemently, excessively, or culpably, desirous of worldly goods, and one who made himself to be large, or abundant, therein: or as some say, large in his hopes, and desirous of much. (TA.) Accord. to the T, رُغْبُ البَطْنِ signifies (assumed tropical:) Voracity: and رُغُبٌ, alone, as occurring in a trad., is explained as meaning capaciousness of the belly, and voracity. (TA.) And رَغُبَ رَأْيُهُ, inf. n. رُغْبٌ, (tropical:) He was, or became, liberal, or bountiful, and large in opinion or judgment. (A.) 2 رَغَّبَهُ فِى شَىْءٍ, [inf. n. تَرْغِيبٌ,] He made him to desire, or wish for, a thing; (S, * MA, K; *) as also ↓ ارغبهُ فيه. (S, * K: *) both signify the same. (S.) You say, رَغَّبْتُهُ فِى صُحْبَتِهِ [I made him to desire, or wish for, his companionship]. (A.) — — And رغّبهُ, inf. n. تَرْغِيبٌ; (IAar, TA;) and رغّب إِلَيْهِ; (TA;) He gave him what he desired, or wished for. (IAar, TA.) — — [رغّب is also said by Golius to signify Cupivit avide et expetivit; as on the authority of the KL: but this signification is not in my copy of that work, nor do I find it in any other lexicon.] 3 راغب is said by Golius, as on the authority of the KL, and by Freytag after him, to signify Cupiditatem monstravit: but it is not mentioned in any sense in my copy of the KL, nor have I found it in any other lexicon.] 4 أَرْغَبَ see 2. — — [ارغبهُ app. signifies also He made it wide, or ample. — — And hence,] أَرْغَبَ اللّٰهُ قَدْرَكَ means (tropical:) May God enlarge thy power, and make its steps to extend far. (A, TA.) 6 تراغبوا فِيهِ They vied, one with another, in desiring it; or they desired it with emulation; syn. تنافسوا فيه. (A and TA in art. نفس.) — — تراغب المَكَانُ (assumed tropical:) The place was, or became, wide, or ample. (TA. [See also رَغُبَ.]) 8 إِرْتَغَبَ see 1, third sentence. رَغْبٌ: see رَغِيبٌ, second sentence. رُغُبٌ: see رَغَابٌ, and رَغِيبٌ; with both of which it is synonymous. — — It is also a pl. of the latter, (L in art. أسد,) and of رَغِبٌ. (TA.) رَغْبَةٌ A desire, or wish: pl. رَغَبَاتٌ. (Mgh, Msb.) Hence, قَلَّتْ رَغَبَاتُ النَّاسِ [The desires, or wishes, of the people, or of mankind, became few]. (Mgh.) — — See also رَغِيبَةٌ. رَغْبَى: see رَغَبُوتٌ. رَغَبُوتٌ, an epithet applied to a man, [signifying One who makes petition; who asks, petitions, seeks, or demands: or who prays, or supplicates, with humility or abasement, or with sincerity or earnestness or

energy: or who humbles, or abases, himself, and makes petition: originally an inf. n. of رَغِبَ إِلَيْهِ; or] from الرَّغْبَةُ. (S, TA. [In one copy of the former erroneously written رَغَبُوبٌ; in another, رُغْبُوبٌ; and in another, omitted.]) رُغْبَانَةٌ The [knot called] سَعْدَانَةٌ of a sandal; (K;) i. e. the knot beneath the [appertenance called] شِسْع [which passes through the sole and between two of the toes, and to which the شِرَاكٌ, also called زِمَام, is attached]. (TA.) أَرْضٌ رَغَابٌ (A'Obeyd, ISk, S, K) and ↓ رُغُبٌ (K) (assumed tropical:) Land that is soft, (A'Obeyd, S, K, TA,) and wide, with even, or sandy, soil: (K, TA:) or (S, K, TA) that takes much water; (TA;) that will not flow unless in consequence of much rain. (ISk, S, K, TA.) رَغِيبٌ (assumed tropical:) Wide, or ample; applied in this sense to a watering-trough or tank, and to a skin for water or milk, (S, TA,) &c.: pl. رِغَابٌ (TA) and رُغُبٌ. (L in art. أسد.) You say also ↓ طَرِيقٌ رَغِبٌ (assumed tropical:) A wide road: pl. رُغُبٌ. (TA.) And مَكَانٌ ↓ مُرَاغِبٌ (assumed tropical:) A wide, or an ample, place. (TA.) And ↓ وَادٍ رُغُبٌ (assumed tropical:) A wide valley; (TA;) [and] so وَادٍ رَغِيبٌ: (JK:) or (tropical:) a wide valley, that takes much water; as also رَغِيبٌ; (AHn, K;) contr. of وَادٍ زهِيدٌ. (TA.) And طَعْنَةٌ رَغِيبَةٌ (assumed tropical:) A wide wound inflicted with a spear or the like. (TA.) And سَيْفٌ رَغِيبٌ (assumed tropical:) A wide sword, that inflicts a large wound. (TA.) — — (assumed tropical:) A man, or other animal, (K,) having a capacious inside, or belly: (S, K:) pl. رِغَابٌ. (TA.) — — (assumed tropical:) Voracious; a great eater: (A, K: [but accord. to the former, not tropical in this sense:]) desirous of much eating: (Msb:) very greedy, or gluttonous: (S, K: [see also رِغِّيبٌ:]) vehemently, excessively, or culpably, desirous of worldly goods; and one who makes himself to be large, or abundant, therein: or large in his hopes, and desirous of much: (TA:) and رَغِيبُ الجَوْفِ a man who is a great eater; (TA;) or capacious in the inside, or belly, and a great eater: (JK:) and بَطْنٌ رَغِيبٌ a belly that devours much. (Ham p. 418.) — — هُوَ رَغِيبُ العَيْنِ, (T and A and TA in art. زهد,) and لَهُ عَيْنٌ رَغِيبَةٌ, (A in that art.,) (assumed tropical:) He is not content but with much; contr. of هو زَهِيدُ العَيْنِ, (T and A in that art.,) and of لَهُ عَيْنٌ زَهِيدَةٌ. (A in that art.) [رَعِيبُ العَيْنِ has a different meaning: see art. رعب.] — — فَرَسٌ رَغِيبُ الشَّحْوَةِ (S, in a copy of the A and in the TA الشحو,) (tropical:) A horse of wide step, that takes a large space of ground (A, TA) with his legs: pl. رِغَابٌ. (TA.) — — إِبِلٌ رِغَابٌ, the latter word being the pl. form, (assumed tropical:) Camels yielding a copious supply of milk, and very profitable. (IAth, TA) And (assumed tropical:) Many camels. (TA.) — — حِمْلٌ رَغِيبٌ and ↓ مُرْتَغِبٌ (assumed tropical:) A heavy load. (TA.) رَغِيبَةٌ A thing desired, or wished for; (K;) as also ↓ رَغْبَةٌ: (Ham p. 501:) a thing of high account or estimation; that is desired, or wished for: pl. رَغَائِبُ. (A, Mgh.) You say, إِنَّهُ لَوَهُوبٌ لِكُلِّ رَغِيبَةٍ, i. e. [Verily he is a liberal giver] of everything that is desired. (TA.) [And ↓ رَغْبَى has a similar meaning; for] you say also, أَصَبْتُ مِنْهُ الرَّغْبَى, i. e. I obtained from him abundance of what I desired. (TA.) — — A large gift: (S, Mgh, Msb, K:) pl. as above. (S, Mgh, Msb.) A poet (En-Nemir Ibn-Towlab, TA) says, وَمَتَى تُصِبْكَ خَصَاصَةٌ فَارْجُ الغِنَى وَإِلَى الَّذِى يُعْطِى الرَّغَائِبَ فَارْغَبِ [And when poverty befalls thee, then hope thou for competence, and to Him who gives large gifts humble thyself, and make petition]. (S, * TA.) — — And A large recompense that one desires to obtain [in the world to come] by prayer: (El-Kilábee, TA:) or that which is wished for by one who has large hope and who desires much: whence the prayer called صَلَاةُ الرَّغَائِبِ [generally said to be a supererogatory prayer]. (TA.) الرُّغَابَى, like الرُّغَامَى (JK, K) and الرُّغَامَى, (TA,) What is called the زِيَادَة of the liver. (JK, K.) رِغِّيبٌ Very, or intensely, or exceedingly, desirous of much eating. (Msb.) [See also رَغِيبٌ.] رَاغِبٌ Desiring, or wishing; (K;) [as in the phrase رَاغِبٌ فِى كَذَا desiring, or wishing for, such a thing;] and so ↓ مُرْتَغِبٌ. (TA.) مَرْغَبٌ [A place, or time, of desire or wish: and hence, an object thereof]. You say, خَطَبَ فَأَصَابَ المَرْغَبَ [app. meaning He demanded a woman in marriage, and attained the object of desire]. (A.) مُرْغِبٌ (tropical:) Possessing competence or sufficiency; rich, or wealthy; (K, TA;) possessing much property. (JK, TA.) مَرْغَبَةٌ: see مَرَاغِبُ. [مَرْغُوبٌ فِيهِ Desired, or wished for. — — مَرْغُوبٌ عَنْهُ Not desired, &c. — — مَرْغُوبٌ إِلَيْهِ Petitioned, &c.: see an ex. voce مَرْهُوبٌ.] هُوَ مُرَغَّبٌ لَهُ كَذَا وَكَذَا To him are allowed, or permitted, such and such things; like مُسَعَّبٌ and مُسَعَّبٌ. (TA in art. سعب.) مَرَاغِبُ [lit. Causes of desire; sing., if used, ↓ مَرْغَبَةٌ, a word of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ &c.: and hence,] things that are eagerly desired, or coveted; syn. أَطْمَاعٌ [which also signifies soldiers' stipends, or allowances]: (TA:) and (TA) things that are desired to be gained for subsistence, or sustenance; i. q. مضطربات لِلْمَعَاشِ. (K, TA. [In the CK, the former of the two nouns in this explanation is مُضْطَرِبات: in two MS. copies of the K, it is without the syll. signs: the right reading is evidently مُضْطَرَبَات, syn. with مُكْتَسَبَات: Freytag renders the explanation personæ quæ in rebus quæ spectant ad victum perturbatæ et anxiæ sunt; deriving this meaning from the rendering in the TK: Golius, with a near approach to correctness, renders it res ad sustentandam vitam necessariæ; but he has given this explanation as on the authority of J, by whom it is not mentioned; and has put مَرَاغِبُ for مَرَاغِبٌ.]) مُرْتَغِبٌ: see رَغِيبٌ. مُرْتَغِبٌ: see رَاغِبٌ. — — See also رَغِيبٌ, last sentence. — — Also (assumed tropical:) A large, big, bulky, or corpulent, man. (JK.)

رغث 1 رَغَثَهَا, (S, A, K,) aor. رَغَثَ, (K,) inf. n. رَغْثٌ; (TK;) and ↓ ارتغثها; (K;) said of a kid, (S, A,) [and app. of a lamb, (see 4,) or of any young animal,] He sucked her; (S, A, K;) namely, his mother. (S, A.) — — Hence, in a trad., ذَهَبَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَأَنْتُمْ تَرْغَثُونَهَا (assumed tropical:) [The Apostle of God (may God bless and save him) has departed from the world, and ye suck the sweets of it]; meaning the world; i. e. تَرْضَعُونَهَا. (TA.) — — [Hence also,] رَغَثَهُ النَّاسُ (assumed tropical:) The people, or men, asked, or begged, of him so much that all that he had passed away. (TA.) And رُغِثَ, (ElAhmar, JK, S, K,) inf. n. رِغَاثٌ, (JK,) (assumed tropical:) He (a man) was asked of, or begged of, so much that all that he had became exhausted. (El-Ahmar, JK, S, K.) — رُغِثَ, (K,) or رُغِثَتْ said of a woman, (TA,) He, (K,) or she, (TA,) had a complaint of, or a pain in, the رُغَثَآء. (K, TA.) — — رَغَثَهُ He thrust, pierced, stuck, or stabbed, him time after time; and so ↓ ارغثهُ. (K. [See also the latter below.]) 4 ارغثتهُ, said of a ewe, (S,) [and app. of a she-goat also, (see 1,) or of any female,] She suckled him; (S, K;) namely, her young one. (S.) See also رَغُوثٌ. — ارغثهُ He thrust, pierced, stuck, or stabbed, him in his رُغَثَآء. (K.) — — See also 1, last signification. 8 إِرْتَغَثَ see 1, first signification. رَغْثَآءُ: see what next follows. رُغَثَآءُ A certain duct (عِرْقٌ) in the breast, or mamma, (S, K,) that emits the milk: (S:) or a certain sinew, or tendon, (عَصَبَةٌ,) beneath the breast, or mamma: (ISk, T, S, K:) sometimes written ↓ رَغْثَآءُ: (Fr, T, TA:) or the رُغَثَاوَانِ [dual of رُغَثَآءُ] are the two sinews, or tendons, that are beneath the two breasts, or mammæ: or what are between the two shoulder-joints and the two breasts, next the arm-pit: (TA:) or two portions of flesh, (JK,) or two small portions of flesh, (TA,) between the ثُنْدُوَة [q. v.], and the shoulderjoint, (JK, TA,) on either side of the chest: (TA:) or the blackness [app. meaning the areola] of each of the two breasts. (TA.) أَرْضٌ رُغَاثٌ Land that does not flow with water except (إِلَّا [but this word is omitted in the TA]) from much rain: (JK, K:) [i. e., that sucks in the rain-water, and does not cause it to flow upon its surface, except when it is copious.] رَغُوثٌ Any female suckling; (JK, S, K;) as also ↓ مُرْغِثٌ: (K:) or one says شَاةٌ رَغُوثٌ and رَغُوثَةٌ, meaning particularly a ewe suckling: but [the inf. n.] ↓ إِرْغَاثٌ has been used in relation to the she-camel: or رَغُوثٌ applied to a شاة means

only that has brought forth: (TA:) and one says بِرْذَوْنَةٌ رَغُوثٌ meaning [a hackney-mare] that is sucked, i. q. ↓ مَرْغُوثَةٌ; (S, TA;) and that scarcely ever raises her head from the manger: [whence] it is said in a prov., آكَلُ الدَّوَابِّ بِرْذَوْنَةٌ رَغُوثٌ [The most voracious of beasts is a hackneymare that is sucked]: or, as J gives it [in the S, and Z in the A], thus, as verse: آكَلُ مِنْ بِرْذَوْنَةٍ رَغُوثِ [More voracious than a hackney-mare that is sucked]: and ↓ مُرْغِثٌ is applied to a woman as meaning suckling: the pl. of رَغُوثٌ is رِغَاثٌ. (TA.) — — Also A child, or young one, that is suckled; a suckling. (TA.) مُرْغِثٌ: see the next preceding paragraph, in two places. — — Also (assumed tropical:) Possessing much property. (JK.) مُرَغَّثٌ [written in the JK مَرْغَث, but said in the K to be like مُحَمَّدٌ,] The part, of the finger, which is the place of the signet-ring. (K.) مَرْغُوثٌ: see its fem. above, voce رَغُوثٌ. — — [Hence,] (tropical:) A man asked of, or begged of, so much that all that he had is exhausted. (El-Ahmar, JK, S, A, K.) And (assumed tropical:) Possessing little property. (JK.) And أَمْوَالُهُ مَرْغُوثَةٌ (tropical:) [His possessions are exhausted. (A.) رغد 1 رَغِدَ, (S, Msb, K,) aor. رَغَدَ, (Msb, K,) inf. n. رَغَدٌ (Msb) [and رَغْدٌ, as seems to be indicated in the K by its being said that the verb is like سَمِعَ]; and رَغُدَ, (S, Msb, K,) aor. رَغُدَ, (Msb, K,) inf. n. رَغَادَةٌ; (Msb;) It (one's life) was, or became, ample in its means or circumstances, unstraitened, or plentiful, (S, Msb, K,) and easy, (Msb,) and pleasant. (S, K.) — — [Hence, app.,] فُلَانٌ دَائِبٌ فِى أَمْرِهِ لَا يَرْغُدُ [Such a one is striving, labouring, or toiling, in his affair:] he will not flag, or be remiss. (JK.) — [In the JK, رَغَدْنَا, aor. نَرْغُدُ, is mentioned immediately after an explanation of رَغِيدَةٌ, app. to indicate that it signifies We prepared, or we ate, رغيدة.] 4 ارغدوا They became in a state of life ample in its means or circumstances, unstraitened, or plentiful; (S, A;) they had abundance of herbage, or of the goods, conveniences, or comforts, of life. (S, K.) — ارغد اللّٰهُ عَيْشَهُمْ God made their life to be ample in its means or circumstances, unstraitened, or plentiful, [and easy,] and pleasant. (A.) — — And ارغدوا مَوَاشِيَهُمْ They left their cattle to pasture by themselves, where they pleased. (S, K.) 10 استرغد العَيْشَ He found life to be ample in its means or circumstances, unstraitened, or plentiful, [and easy,] and pleasant. (Har p. 657.) One says, اِنْزِلْ حَيْثُ يُسْتَرْغَدُ العَيْشُ [Alight thou where life is found to be ample in its means &c.]. (A.) 11 ارغادّ, (S, TA,) inf. n. اِرْغِيدَادٌ, (S, K, TA,) It (milk) became commingled, one part with another, but not yet completely thickened. (S, TA.) And in like manner, It (anything) became commingled, or confused, one part with another. (S, K, * TA.) — — (assumed tropical:) He became [confused, or] in doubt, in his opinion, or judgment, not knowing how to utter it. (K.) — — (assumed tropical:) He slept without fully satisfying his drowsiness, (K, TA,) so that he awoke heavy. (TA.) — — (assumed tropical:) He was angry, and changed in colour by reason of anger: (TA:) or he was angry, and would not answer. (K.) — — (assumed tropical:) He was sick, not severely affected (لَمْ يُجْهَدْ [in the CK لم يَجْهَدْ]), (L, K,) but suffering depression: (K:) or he showed himself to be depressed, (JK, L,) without emaciation, (JK,) or by emaciation: (L:) and he was oppressed by sickness beyond his power of endurance: (L:) or he began to suffer pain, and exhibited an extenuated state of the belly, and dryness, and languor. (En-Nadr.) — — ارغيداد also signifies (assumed tropical:) Languidness, or weakness, in the eye, and the ear, and the sight. (JK.) Q. Q. 3 اِرْغَلَّدَ [a verb app. syn. with رَغِدَ in an intensive sense;] of the measure اِفْعَلَّلَ from الرَّغَدُ [inf. n. of رَغِدَ]. (K.) Its ل is augmentative; and therefore it should not be mentioned independently as it is in the K. (TA.) رَغْدٌ, applied to property, or water, or life, or herbage, Plentiful; that does not cause one fatigue. (L.) [Being originally an inf. n., it is used without variation as a masc. and fem. and sing. and pl. epithet; as also ↓ رَغَدٌ.] You say عَيْشٌ رَغْدٌ and ↓ رَغَدٌ and ↓ رَاغِدٌ and ↓ رَغِيدٌ (A, Msb) and ↓ أَرْغَدُ, (Lh, TA,) and ↓ مَعِيشَةٌ رَغِيدَةٌ, (A,) Life that is ample in its means or circumstances, unstraitened, or plentiful, (Lh, A, Msb,) and easy, (Lh, * Msb,) and pleasant. (A, Msb.) And عِيشَةٌ رَغْدٌ and ↓ رَغَدٌ A mode of life ample in its means or circumstances, unstraitened, or plentiful, [and easy,] and pleasant. (S, A, K.) And ↓ قَوْمٌ رَغَدٌ, (A, L, K,) or رَغْدٌ, (JK,) and ↓ نِسْوَةٌ رَغَدٌ, (A, L, K,) or نِسَآءٌ رَغْدٌ, (JK,) People, and women, in a state of life ample in its means or circumstances, &c.; (JK, A, K;) or having abundance of herbage, or of the goods, conveniences, or comforts, of life, and having camels abounding with milk. (L.) رَغَدٌ an inf. n. of رَغِدَ. (Msb.) You say, هُوَ فِى رَغَدٍ مِنَ العَيْشِ He is in a state of life ample in its means or circumstances, unstraitened, or plentiful, (A, Msb,) [and easy,] and pleasant. (A.) — — See also رَغْدٌ, in five places. رَغِيدٌ, and its fem., with ة: see رَغْدٌ. رَغِيدَةٌ Fresh milk, which is boiled, and upon which some flour is sprinkled, (JK, S, K,) then dates are mixed therewith, (JK,) or then it is mixed and stirred about, (S,) and it is licked up: (S, K:) and also remains of milk: (JK:) or fresh butter: (Msb:) or a piece, or portion, of fresh butter: (A:) pl. رَغَائِدُ. (JK, A.) You say, الأَمْنُ فِى المَعِيشَةِ الرَّغِيدَةِ أَطْيَبُ مِنَ البَرْنِىِّ بِالرَّغِيدَةِ, meaning [Security in the state of life that is ample in its means or circumstances, &c., is sweeter than the dates called بَرْنِىّ] with some fresh butter. (A.) رُغَيْدَآءُ i. q. رُعَيْدَآءُ [q. v.]; (K;) [i. e.] What is taken forth from wheat, and thrown away. (JK.) رَاغِدٌ: see رَغْدٌ. أَرْغَدُ: see رَغْدٌ. مَرْغَدَةٌ [A place abounding with herbage;] a meadow, or a garden; syn. رَوْضَةٌ. (L.) See also مَرْدَغَةٌ. مُرْغَادٌّ part. n. of 11. (L, K.) Milk [that has become commingled, one part with another, but] not yet completely thickened. (L.) [And in like manner, Anything that has become commingled, or confused, one part with another.] — — (assumed tropical:) One who is [confused, or] in doubt, in his opinion, or judgment, (JK, S, K,) not knowing how to utter it. (S, K.) — — [For its other meanings, see the verb.] رغس 1 رَغَسَهُ اللّٰهُ, aor. رَغَسَ, inf. n. رَغْسٌ, God blessed, or prospered, him, and made him to increase and multiply: God made his property to increase and multiply. (TA.) You say, كَانُوا قَلِيلًا فَرَغَسَهُمُ اللّٰهُ They were few, and God multiplied and increased them: and in like manner one says of حَسَب [or grounds of pretension to respect], &c. (S, TA.) And رَغَسَهُ اللّٰهُ مَالًا, (El-Umawee, S, K,) and وَلَدًا, (TA,) aor. as above, (K,) God multiplied to him his property, (El-Umawee, S, K,) and his offspring, (TA,) and blessed him therein; (ElUmawee, S, K; *) as also ↓ ارغسهُ مَالًا, (K,) and وَلَدًا. (TA.) 4 أَرْغَسَ see the last sentence above. رَغْسٌ Increase: (S, K:) abundance: (TA:) wealth, or property; or much wealth or property; or good fortune, prosperity, welfare, wellbeing, or weal; syn. خَيْرٌ. (S, K.) El-'Ajjáj says, خَلِيفَةٌ سَاسَ بِغَيْرِ تَعْسِ إِمَامُ رَغْسٍ فِى نِصَابِ رَغْسِ [app. meaning, A khaleefeh who ruled without evil, a prosperous prince, of prosperous origin]: نِصَاب is syn. with أَصْل. (S.) — — Also A benefit, favour, boon, or blessing; syn. نَعْمَةٌ: (K:) or ampleness, or largeness, therein: (TA:) pl. أَرْغَاسٌ, (K.) مُرْغَسٌ: see the next paragraph. مُرْغِسٌ One who makes himself to have a plentiful and pleasant and easy life; (Ibn-'Abbád, Sgh, K;) as also with ش. (TA.) — — A plentiful state of life; as also ↓ مُرْغَسٌ, (K,) in the saying هُمْ فِى مُرْغِسٍ مِنْ عَيْشِهِمْ [They are in a plentiful state of life]. (TA.) مَرْغُوسٌ Blessed; prospered; fortunate: (K, * TA:) applied to a man, blessed, or prospered; (TA;) abounding in wealth or property; (K, TA;) fortunate, or possessed of good fortune: (TA:) and, applied to a face, blessed and fortunate; (S;) or cheerful and fortunate. (TA.) You say also, هُوَ مَرْغُوسُ النَّاصِيَةِ (assumed tropical:) He has a blessed,

or fortunate, forelock. (TA.) — — And with ة, applied to a woman, (Lth, K,) and to a ewe, or she-goat, (TA,) Prolific; having numerous offspring. (Lth, K, TA.) رغف 1 رَغَفَ, (JK, O, Msb,) aor. رَغَفَ, (O, Msb,) inf. n. رَغْفٌ, (JK, O, Msb, K,) He collected together (JK, O, Msb, K) clay, (JK, O, K,) or dough, (Msb, O, K,) making it into a compact mass, (JK, O, K,) or making it round (Msb) [and flat, but not thin, or not very thin], with his hand. (Msb, O, K.) — — رَغَفَ البَعِيرَ, (JK, O, K,) aor. as above, (O, K,) and so the inf. n., (JK, O,) He put into the camel's mouth, by mouthfuls, seeds (بَزْر), and flour, (JK, O, K,) and the like. (O, K.) 4 ارغف He looked sharply, or intently, or attentively; (JK, O, K;) إِلَيْهِ [at him, or it]; (TK;) said of a man and of a lion. (O.) — — And He hastened, made haste, or sped, in going, journeying, or pace. (K.) رَغِيفٌ A round cake (MA, KL) of bread, (S, MA, Mgh, KL,) such as is thick, or not thin, (MA,) the contr. of such as is termed رَقِيق; (Mgh;) [generally about a span, or less, in width, and from half an inch to an inch in thickness;] of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (Msb,) from رَغَفَ as expl. in the first sentence above: (JK, O, Msb, K:) pl. [of pauc.] أَرْغِفَةٌ (S, O, Msb, K) and [of mult.] رُغْفَانٌ (JK, S, MA, Mgh, Msb, K) and رُغُفٌ (JK, S, O, Msb) and رُغْفٌ and ↓ تَرَاغِيفُ; (JK, O, K;) the last anomalous, (TK,) mentioned by Ibn-'Abbád. (O.) تَرَاغِيفُ: see what next precedes. [This art. is wanting in the copies of the L and TA to which I have had access.] Quasi رغلد اِرْغَلَّدَ: see Q. Q. 3 in art. رغد. رغم 1 رَغِمَ الأَنْفُ, [and, as will be seen from what follows, رَغَمَ, and رَغُمَ,] inf. n. رَغْمٌ and رُغْمٌ and رِغْمٌ,] His nose clave to the رَغَام [i. e. earth, or dust]. (TA.) — — [Hence,] رَغَمَ أَنْفُهُ, aor. رَغَمَ, inf. n. رَغْمٌ [&c. as above]; and رَغِمَ, aor. رَغَمَ; [and رَغُمَ, aor. رَغُمَ;] (tropical:) He was, or became, abased, or humble, or submissive; as though his nose clave to the رَغام by reason of abasement &c. (Msb.) And رَغِمَ أَنْفِى لِلّٰهِ, and رَغَمَ, (S, K,) and رَغُمَ, (El-Hejeree, K,) inf. n. رَغْمٌ and رُغْمٌ and رِغْمٌ, (S,) [and app. مَرْغَمَةٌ also, as seems to be indicated in the S and TA,] (tropical:) My nose [meaning my pride] was, or became, abased, or humbled, to God, against my will; (K, TA;) i. e. لِأَمْرِهِ [to his command]. (TA.) And فُلَانٌ رَغِمَ أَنْفًا and غُرِمَ أَنْفًا (assumed tropical:) [Such a one is, or has been, abased, or humbled]. (TA.) — — And رَغَمَ فُلَانٌ, (S, TA,) or رَغِمَ, aor. رَغَمَ, inf. n. رَغْمٌ [&c. as above], (JK,) (tropical:) Such a one was unable to obtain his right, or due; (JK, S, TA;) as also رَغَمَ أَنْفُهُ: the part. n. is ↓ رَاغِمٌ. (Har p. 369.) — رَغَمَ as a trans v.: see 4, [with which it is app. syn. properly as well as tropically,] in three places. — — [Hence,] رَغَمْتُهُ, (K,) inf. n. رَغْمٌ; (JK, TA;) and ↓ تَرَغَّمْتُهُ; (so in the JK; [perhaps a mistranscription for رَغَّمْتُهُ;]) (assumed tropical:) I did a thing against his will: (JK, K, TA:) or, so as to anger him; and vexed him. (TA.) — — [And (assumed tropical:) I made him to do a thing against his will; forced him to do a thing: for] الرَّغْمُ is also syn. with القَسْرُ; (IAar, K, TA;) in some copies of the K erroneously written القَشْرُ. (TA.) — — And رَغَمَهُ and رَغِمَهُ, aor. رَغَمَ, (K,) inf. n. رَغْمٌ (TA) [and app. رُغْمٌ and رغْمٌ and مَرْغَمَةٌ, as seems to be indicated in the K] (tropical:) He disliked it, disapproved it, or hated it. (K, TA.) You say, مَا أَرْغَمُ مِنْهُ شَيْئًا (tropical:) I dislike not, &c., of it, anything. (JK, TA.) And رَغَمَتِ السَّائِمَةُ المَرْعَى (tropical:) The pasturing beasts disliked, &c., the pasture. (TA.) — — See also 2. — — [And see رَغْمٌ, below.] 2 رَغَّمَ see 4, in three places. — — رغّمهُ, (JK, M, K,) inf. n. تَرْغِيمٌ, (K,) also signifies He said to him رَغْمًا; (JK; [see رَغْمٌ, below;]) or رَغْمًا رَغْمًا; so in the K; but in the M, رَغْمًا وَدَغْمًا: (TA:) and ↓ رَغَمَهُ inf. n. رَغْمٌ, [in like manner,] he said to him رَغْمًا: or he did with him that which made his nose to cleave to the earth, or dust, (مَا يُرْغِمُ أَنْفَهُ,) and that which abased him. (Ham p. 97.) 3 مُرَاغَمَةٌ signifies (tropical:) The breaking off from, or quitting, another in anger: (S, K, TA:) and the cutting off another from friendly, or loving, communion; cutting one, or ceasing to speak to him; or forsaking, abandoning, deserting, or shunning or avoiding, one: and the becoming alienated, or estranged; or the going, removing, retiring, or withdrawing, to a distance, far away, or far off, one from another: (K, TA:) [or] راغمهُ signifies (assumed tropical:) He left, forsook, abandoned, or relinquished, him, or separated himself from him, against his [the latter's] wish: (Mgh:) or he broke off from him, or quitted him, in anger: (Msb:) and ↓ ارغم أَهْلَهُ (tropical:) He cut off his family from loving communion, or forsook them, or deserted them, against their wish. (TA.) It is said in a trad., لِيُرَاغِمُ رَبَّهُ إِنْ أَدْخَلَ أَبَوَيْهِ النَّارَ, i. e. (tropical:) He will assuredly break off in anger from his Lord [if he cause his two parents to enter the fire of Hell]. (TA.) And you say, رَاغَمَ فُلَانٌ قَوْمَهُ (tropical:) Such a one retired apart from his people, or party; or disagreed with them; or opposed them; (S, K, * TA;) and went forth from them; (S, TA;) and cut them off from friendly, or loving, communion; or forsook them; and treated them, or regarded them, with enmity, or hostility. (K, TA.) — — And فُلَانٌ لَا يُرَاغِمُ شَيْئًا (assumed tropical:) Such a one does not want, need, or require, and is not unable to attain, anything. (JK, TA.) 4 ارغمهُ [He cast it upon the رَغَام, i. e. earth, or dust: and he made it to cleave to the earth, or dust]. You say, ارغم اللُّقْمَةَ مِنْ فِيهِ He cast the morsel from his mouth upon the earth, or dust. (TA.) And it is said in a trad. of 'Áïsheh, respecting the material for dyeing the hair, and the hands of women, أُسْلُتِيهِ وَأَرْغِمِيهِ [Wipe thou it off from thy hand, or hands, and cast it upon the earth, or dust]. (S. [There said to be from the phrase here next following.]) You say also, ارغم أَنْفَهُ He, (i. e. God, JK, S,) or it, (i. e. abasement, or humility, or submissiveness, K, * TA, *) made his nose to cleave to the رَغَام, i. e. earth, or dust; (JK, * S, TA;) [or may He (i. e. God) make his nose to cleave to the earth, or dust;] and ↓ رَغَمَ أَنْفَهُ signifies the same [app. in this (the proper) sense, as well as in that next following]. (Mgh, TA.) — — And [hence] the former of these two phrases means (tropical:) He (i. e. God, Msb) abased him, humbled him, or rendered him submissive, (Msb, TA,) against his will; (TA;) [or may He abase him, &c.;] and so ↓ the latter of the same two phrases: and the former, (assumed tropical:) He angered him; likewise said of God; (Ham p. 551;) and so ارغمهُ alone; (K, TA;) like ادغمهُ; (TA;) or both signify (tropical:) he did evil to him, and angered him: (TA in art. دغم:) and أُرْغِمَ (assumed tropical:) He was abased, or humbled, or rendered submissive: (Ham p. 617:) and اللّٰهُ بِهِ الأُنُوفَ ↓ رَغَمَ, inf. n. رَغْمٌ, (assumed tropical:) God abased, or may God abase, the noses by means of him, or it. (Har p. 369.) [↓ رغّمهُ, also, signifies (assumed tropical:) He abased him, humbled him, or rendered him submissive: you say,] ↓ هٰذَا تَرْغِيمٌ لَهُ (assumed tropical:) This is an abasing, or a humbling, to him: (Msb:) and ↓ تَرْغِيمًا لِلشَّيْطَانِ (occurring in a trad., TA) means (assumed tropical:) For the abasing, or humbling, of the devil. (Mgh.) — — And ارغمهُ (assumed tropical:) He urged him, or made him, to do that from which he was not able to hold back, or that which he could not refuse to do, or that which he could not resist doing. (JK, TA, and Ham p. 97, from Kh.) — — See also 3. 5 ترغّم (assumed tropical:) He became angered, or angry, (S, K, TA,) with speech, and otherwise: (TA:) and sometimes it occurs with ز [i. e. تزغّم]. (S, TA.) Hence the saying of El-Hotei-ah, [app. describing a she-camel,] تَرَى بَيْنَ لَحْيَيْهَا إِذَا مَا تَرَغَّمَتْ لُغَامًا كَبَيْتِ العَنْكَبُوتِ الْمَدَّدِ [Thou seest between her two jaws, when she is angered, foam like the web of the spider stretched out]. (TA.) — See also 1. رَغْمٌ and ↓ رُغْمٌ and ↓ رِغْمٌ are inf. ns. of رَغِمَ and رَغَمَ said of the nose; and ↓ مَرْغَمَةٌ is syn. therewith; (S;) as is also ↓ مَرْغَمٌ. (TA.) One says to another, [by way of imprecation,] رَغْمًا [for رَغِمَ أَنْفُكَ رَغْمًا May thy nose cleave fast to the earth, or dust; meant to be understood in the proper sense, or in a tropical sense explained by what follows]; (JK, M, K;) and [sometimes] دَغْمًا

is added, (M,) which is an imitative sequent to رَغْمًا. (K in art. دغم.) And لِأَنْفِهِ الرَّغْمُ and ↓ المَرْغَمَةُ [May cleaving to the earth, or dust, befall his nose; which may likewise be meant to be understood properly, or tropically]. (TA.) — — [Hence,] the first also signifies, (IAar, K, TA,) and so ↓ مَرْغَمَةٌ also, (TA,) (tropical:) Abasement. (IAar, Mgh, K, TA.) The Prophet said, ↓ بُعِثْتُ مَرْغَمَةً, (S,) i. e. (tropical:) I was sent for abasement to the believers in a plurality of gods, [or] by reason of dislike or disapproval [of their state; agreeably with the explanation next following]. (TA.) — — رَغْمٌ and ↓ رُغْمٌ (Msb, K, TA) and ↓ رِغْمٌ and ↓ مَرْغَمَةٌ (K, TA) also signify (tropical:) Dislike, disapproval, or hatred. (Msb, K, TA.) You say, فَعَلَهُ رَغْمًا or ↓ رُغْمًا or ↓ رِغْمًا, (TA,) and عَلَى رَغْمٍ, (ISh, TA,) and على رَغْمِهِ, and على أَنْفِهِ ↓ رُغْمِ, (TA,) and على رَغْمِ أَنْفِهِ and الرَّغْمِ مِنْهُ, (Msb,) and على الرَّغْمِ مِنْ أَنْفِهِ, (S,) i. e. (tropical:) [He did it against his wish; in spite of him; or] notwithstanding his dislike, or disapproval, or hatred. (Msb, TA.) — — حَتَّى يَخْرُجَ ↓ مِنْهُ الرُّغْمُ, [or الرَّغْمُ, in the TA without the vowel-sign,] occurring in a trad., means (assumed tropical:) In order that he may become humble and abased, and the pride of the Devil may go forth from him. (Mgh, TA.) — See also رَغَامٌ. رُغْمٌ: see the next paragraph above, in six places. رِغْمٌ: see رَغْمٌ, in three places. شَاةٌ رَغْمَآءُ A sheep, or goat, having upon the extremity of its nose a whiteness, (JK, K,) or a colour different from that of the rest of its body. (K.) رَغْمَانُ: see the next following paragraph. رَغَامٌ Earth, or dust; (S, Msb, K;) as also ↓ رَغْمٌ: (IAar, K:) [or] soft earth or dust, (K, TA,) but not fine: (TA:) or fine earth or dust: (AA, TA:) or sand mixed with earth or dust: (K:) or sand such as does not flow from the hand: (As, TA:) or, as IB says on the authority of AA, sand that dazzles the sight; as also ↓ رَغْمَانُ; which latter, accord. to the K, is the name of a certain tract of sands. (TA.) رُغَامَةٌ A thing that one desires, or seeks; (JK, K;) as also ↓ مَرْغَمَةٌ: (TA:) so in the saying, لِى عِنْدَهُ رُغَامَةٌ (JK, TA) and مَرْغَمَةٌ (TA) [I have a thing that I desire, or seek, to obtain from such a one]. رُغَامَى The nose; as also ↓ مَرْغَمٌ and ↓ مَرْغِمٌ, (K,) of which the pl. is مَرَاغِمُ: (TA:) or رُغَامَى signifies the nose with what is around it: (IKoot, TA:) and in this sense also the pl. above mentioned is used; as in the saying, لَأَطَأَنَّ مَرَاغِمَكَ [I will assuredly trample upon thy nose with the parts around it]. (TA.) — — And The [appertenance called the] زِيَادَة [q. v.] of the liver; as also رُعَامَى; (S, K;) but the former is the more approved. (TA.) — — And, (K,) some say, (S, TA,) [The bronchi, or the windpipe; i. e.] the tubes, (قَصَب, S,) or the tube, (قَصَبَة, K,) of the lungs. (S, K.) — Also A certain plant: a dial. var. of رُخَامَى [q. v.]. (K.) رَاغِمٌ: see 1. You say, هُوَ رَاغِمٌ and رَاغِمُ الأَنْفِ [He has the nose cleaving to the dust: and hence,] (assumed tropical:) he is abased, or humble, or submissive: and (assumed tropical:) he is unable to obtain his right, or due: and [رُغْمٌ is its pl.:] you say, هُمْ رُغْمُ الأُنُوفِ. (Har p. 369.) And دَاغِمٌ is used as an imitative sequent thereto. (K.) — — Also (assumed tropical:) Angry. (TA.) — — And (assumed tropical:) Disliking, disapproving, or hating. (TA.) — — And (assumed tropical:) Fleeing. (TA.) مَرْغَمٌ: see رَغْمٌ, first sentence: — and see also رُغَامَى: — and مُرَاغَمٌ. مَرْغِمٌ: see رُغَامَى, first sentence. مَرْغَمَةٌ: see رَغْمٌ, in five places: — and see also رُغَامَةٌ. — Also A certain game of the Arabs. (K.) مُرَغَّمٌ: see the next paragraph but one. مِرْغَامَةٌ (tropical:) A woman who angers her husband. (K, TA.) مُرَاغَمٌ (S, Mgh, K, TA) and ↓ مُتَرَغَّمٌ (JK, TA) and ↓ مَرْغَمٌ, (JK,) thus accord. to one reading in the Kur iv. 101, (Ksh,) or ↓ مُرَغَّمٌ, (TA, [perhaps a mistranscription,]) (assumed tropical:) A road by the travelling of which one leaves, or separates himself from, his people, against their wish, or so as to displease them: (Ksh and Bd in iv. 101:) and a place to which one emigrates: (Zj and Ksh and Jel ibid.:) or a place to which one shifts, removes, or becomes transferred: (Bd ibid.:) or a way by which one goes or goes away: (Fr, JK, S, K:) and a place to which one flees; a place of refuge: (Fr, S, Mgh, K:) and i. q. مُضْطَرَبٌ [meaning a place in which one goes to and fro seeking the means of subsistence: see art. ضرب]: (Fr, JK, S, K:) and a fortress, or fortified place; syn. حِصْنٌ. (IAar, K.) It is said in the Kur, [iv. 101, of him who emigrates for the cause of God's religion], يَجِدْ فِى الأَرْضِ مُرَاغَمًا كَثِيرًا [He shall find in the earth many a road &c.]. (S, TA.) And a poet says, إِلَى بَلَدٍ غَيْرِ دَانِى المَحَلِّ بَعِيدِ المُرَاغَمِ وَالمُضْطَرَبْ [To a country not near in respect of the place of alighting, remote in respect of the road &c. and of the region in which people go to and fro seeking the means of subsistence]. (Zj, TA.) مُتَرَغَّمٌ: see the next preceding paragraph. رغو 1 رَغَا, (S, Mgh, K,) aor. يَرْغُو, (S,) said of a camel, (S, Mgh, K,) and of a hyena, and of an ostrich; (K;) or رَغَتْ, aor. تَرْغُو, said of a she-camel; (JK, Msb;) inf. n. رُغَآءٌ, (JK, S, Mgh, Msb, * K,) with which ↓ رَاغِيَةٌ is syn. [either as an inf. n. or as a simple subst.]; (JK;) He grumbled, or uttered a grumbling cry; syn. ضَجَّ; (S;) or uttered a cry, (Mgh, K,) and grumbled; syn. صَوَّتَ فَضَجَّ: (K:) or she uttered a cry [&c.]: (Msb:) so camels are wont to do when the loads are lifted upon them; and youthful camels do so much: (TA:) رُغَآءٌ signifies the cry or crying [or grumbling, which is a kind of gurgling growl,] (S, Msb) of the camel [when he is being laden, and on some other occasions of discontent], (Msb,) or of animals having the kind of foot called خُفّ: (S:) also of the bird called رَغَّآءٌ [&c.]. (TA.) It is said in a prov., كَفَى بِرُغَائِهَا مُنَادِيًا [Her grumbling cry suffices as a caller] i. e., the رُغَآء of his camel serves instead of his calling in presenting himself for entertainment as a guest: (S:) A'Obeyd says that it is well known to the Arabs as relating to the accomplishment of an object of want before the asking for it: and it is applied also to the case of a man whose aid is wanted and who does not come to thee; excusing himself by saying that he did not know: and to the case of one who stands at a man's door, and to whom it is said, “Send him who shall ask permission for thee [to go in]; ” whereupon he replies, “His knowledge of my standing at his door suffices for asking permission for me: if he pleased, he would grant me permission. ” (Meyd. [See also Freytag's Arab. Prov. ii. 328—9.]) And in another prov., كَانَتْ عَلَيْهِمْ كَرَاغِيَةِ ↓ البَكْرِ, (JK, Meyd,) or السَّقْبِ, [i. e. There befell them the like of the grumbling cry of the young camel,] meaning, the رُغَآء of the young camel of Thamood [which preceded the destruction of those who heard it]: the prov. relates to the auguring evil from a thing. (Meyd. [See also Freytag's Arab. Prov. ii. 327.]) — — رَغَا said of a boy, or child, means (tropical:) He wept most violently. (K, TA.) — — [It is also, app., said of a man, as meaning (assumed tropical:) He shouted: and (assumed tropical:) he spoke with a loud voice. (See 6, and رَغَّآءٌ.)] — See also 2.) 2 رغّى, (S, Msb, K,) inf. n. تَرْغِيَةٌ, (S,) said of milk, (S, Msb, K,) It frothed; (S;) it had رَغْوَة [or froth]; as also ↓ ارغى, (K,) inf. n. إِرْغَآءٌ; (TA;) and ↓ رَغَا, (K,) aor. يَرْغُو, inf. n. رَغْوٌ: (TA:) or it had much froth; as also ↓ ارغى: (TA:) or its froth estuated. (Msb.) — — [Hence,] أَمْسَتْ إِبِلُهُمْ تُرَغِّى وَتُنَشِّفُ, i. e. [Their camels became, or became in the evening, so as that they yielded frothy milk; or so as that] they had رَغْوَة and نُشَافَة. (Yaakoob, S.) — تَرْغِيَةٌ also signifies (tropical:) The act of angering [another]. (IAar, K, TA.) 4 ارغى He made his she-camel to utter the grumbling cry termed رُغَآء: (S, K:) [and] he made his camel to do so in order that he might be entertained as a guest. (M, TA. [See a prov. cited in the first paragraph.]) Sebrah Ibn-'Amr El-Fak'asee says, وَمَا يُرْغَى لِشَدَّادٍ فَصِيلُ [And a young camel belonging to the family of Sheddád is not

made to utter its grumbling cry for the want of its mother]; meaning that they are niggardly; that they will not separate the young camel from its mother by slaughter nor by gift. (S.) And it is said in a prov., أَرْغُوا لَهَا حُوَارَهَا تَقِرُّ [Make ye her (the camel's) young one to utter its grumbling cry, then she will be quiet]: for the she-camel when she hears the رُغَآء of her young one becomes still: (Meyd:) the prov. means, give him that which he wants, [then] he will be quiet. (JK, Meyd. [See also Freytag's Arab. Prov. i. 532.]) أَرْغَوْا لِلرَّحِيلِ means They made their saddle-camels to utter the grumbling cry [for removal, or departure, or journeying]; camels being wont to do so when the loads are lifted upon them. (TA.) — — Hence, ارغاهُ (assumed tropical:) He subdued, subjected, or oppressed, him; and abased him: because the camel [generally] does not utter the cry termed رُغَآء except in consequence of abasement, or humiliation. (TA.) — — [Hence also,] هِىَ مَلِيكَةُ الإِرْغَآءِ (assumed tropical:) She is the slave (مَلِيكَة meaning مَمْلُوكَة) of noise and loquacity, so that she distresses the hearers: or it may mean [she is subject to] the frothing of her lips, by reason of her loquacity; from رَغْوَةٌ meaning " froth. " (TA. [See رَغَّآءٌ.]) — — You say also, مَا أَثْغَى وَلَا أَرْغَى He gave not a sheep or goat, nor a she-camel; (S, K;) like as you say, مَا أَحْشَى وَلَا أَجَلَّ. (S. [See 4 in art. ثغو.]) — See also 2, in two places. — — [Hence,] ارغى said of him who is discharging his urine, (tropical:) He had much froth to his urine. (K, TA.) — — [Hence also,] تُرْغِينَا سُقَاطَ حَدِيثِهَا, a phrase used by a poet, means (assumed tropical:) She feeds us with [or gives us] little discourse, [or the refuse of her discourse,] like froth. (TA.) 6 تَرَاغَوْا They uttered the cry termed رُغَآء, [or rather (assumed tropical:) a cry, or cries, similar thereto,] one here and one here. (S, K.) It is said in a trad., تَرَاغَوْا عَلَيْهِ فَقَتَلُوهُ (S, IAth, TA) (assumed tropical:) They shouted, one to another, and called one another, against him, to slay him, and slew him. (IAth, TA.) 8 ارتغى He drank رَغْوَة, i. e. froth: (S, Msb:) or ارتغى رَغْوَةً he took, and sipped, or supped, froth. (K.) It is said in a prov., يُسِرُّ حَسْوًا فِى ارْتِغَآءٍ [He conceals a sipping, or supping, in drinking froth]: applied to him who pretends one thing when he means, or desires, another: (S:) accord. to AZ and As, it originated from a man's having some milk brought to him, and his pretending that he desired the froth, and, while drinking this, taking of the milk; and is applied to a man who pretends to aid thee, and benefits himself: (Meyd:) Esh-Shaabee, to one who asked him respecting a man who kissed his wife's mother, replied in these words; and added, "His wife has become unlawful to him. " (S.) رَغْوَةٌ A single uttering of the grumbling cry termed رُغَآء. (TA.) — Also, and ↓ رُغْوَةٌ and ↓ رِغْوَةٌ, (JK, S, Msb, K,) the last mentioned by Lh and others, (S,) and ↓ رُغَايَةٌ (JK, S, Msb, K) and ↓ رِغَايَةٌ, (S, Msb, K,) the latter as heard by Abu-l-Mahdee, (S,) and ↓ رُغَاوَةٌ (JK, S, Msb, K) and ↓ رِغَاوَةٌ, (S, K,) the latter as heard by Abu-lMahdee, (S,) and ↓ رُغَاوَى, (AZ, TA,) The froth of milk [&c.]; (JK, S, K;) or the first three signify the froth that comes upon a thing when it estuates; and the next three, the froth of milk: (Msb:) pl. of the first رَغَوَاتٌ, (Msb, TA,) and of the second رُغًى, (S, * Msb, TA,) and of the last رَغَاوَى. (TA.) — Also the first (رَغْوَةٌ), A rock, or a piece of rock. (IAar, K.) رُغْوَةٌ [The grumbling cry termed رَاغِيَةٌ;] a subst. from رُغَآءٌ [inf. n. of رَغَا]. (TA.) — See also the next preceding paragraph. رِغْوَةٌ: see رَغْوَةٌ. رَغْوَانُ: see رُغَآءٌ inf. n. of 1 as explained in the first sentence. (S, K, &c.) [It is often used as a simple subst. like its syn. رَاغِيَةٌ.] — — See also رَغَّآءٌ. رَغُوٌّ A she-camel that utters much, or often, the grumbling cry termed رُغَآء. (S, K.) رُغَاوَةٌ: see رَغْوَةٌ. رُغَايَةٌ: see رَغْوَةٌ. رُغَاوَى: see رَغْوَةٌ. رَغَّآءٌ (assumed tropical:) Loquacious: or loud in voice: (TA:) and ↓ رَغْوَانُ is [syn. therewith, or nearly so, being] a surname of Mujáshi' (K, TA) the son of Dárim, (TA,) because of his eloquence, (K, TA,) and the loudness of his voice. (TA.) — — Also A certain bird, (K, TA,) that cries much and uninterruptedly; (TA;) of the kind called دُخَّل; dust-coloured: its crying is termed ↓ رُغَآءٌ: and the pl. is رَغَّآاتٌ. (En-Nadr, TA.) رَاغٍ [part. n. of رَغَا]. You say نَاقَةٌ رَاغِيَةٌ A she-camel that utters the cry termed رُغَآء. (Msb.) — — [Hence,] مَا لَهُ ثَاغٍ وَلَا رَاغٍ [He has not a sheep or goat, nor a camel]: (TA in art. ثغو:) and مَا لَهُ ثَاغِيَةٌ وَلَا رَاغِيَةٌ He has not a sheep or goat, nor a she-camel: (S:) and مَا بِالدَّارِ ثَاغٍ وَلَا رَاغٍ (assumed tropical:) There is not in the house any one. (S and TA in art. ثغو.) — — Also, رَاغٍ, A certain bird, begotten between the وَرَشَان [q. v.] and the حَمَام [or common pigeon]; an admirable variety: so says Kzw, but he has written the word with the unpointed ع: Es-Suyootee says that in the " Tibyán " it is with the pointed غ: and El-Jáhidh mentions its being prolific, long-lived, and having in its cooing a quality which its parents have not. (TA.) — Also Milk having froth. (JK.) رَاغِيَةٌ fem. of رَاغٍ [q. v.] — — Also syn. with رُغَآءٌ [as an inf. n. or a simple subst.]: (JK:) see 1, in two places: [as a simple subst., like رُغْوَةٌ, it has for its pl. رَوَاغٍ:] you say, سَمِعْتُ رَوَاغِىَ الإِبِلِ I heard the [grumbling] cries of the camels. (TA.) مُرْغٍ [act. part. n. of 4]. — — [Its fem.] مُرْغِيَةٌ is app. the sing. of مَرَاغِى [probably a mistranscription for مَرَاغٍ, the reg. pl.], (TA,) which is an epithet applied to camels, meaning Whose milk has much froth. (K, TA.) مِرْغَاةٌ A skimmer; i. e. a thing with which (or in which, as in one copy of the K,) froth is taken: (S, K:) or a wooden thing with which one takes off the froth of milk: pl. مَرَاغٍ. (JK.) كَلَامٌ مُرْغٍ (tropical:) Speech, or language, that does not clearly express its meaning. (S, K, TA.) رف 1 رَفَّ, (T,) or رَفَّ لَوْنُهُ, (S, M, O, K,) aor. رَفِ3َ, inf. n. رَفٌّ and رَفِيفٌ, Its colour shone, or glistened; (T, S, M, O, K;) said of a thing; (T;) as also ↓ ارتفّ. (K.) Thus رَفَّتْ أَسْنَانُهُ, His teeth shone, or glistened. (M.) El-Aashà says, describing the front teeth of a woman, يَشْفِى الْمُتَيَّمَ ذَا الحَرَارَةْ وَمَهَّا تَرِفُّ غُرُوبُهُ [And clean, white, lustrous front teeth, the abundance of their saliva shining, or glistening; that would cure of his malady the enslaved by love who has burning in his heart]. (T, O, S.) And one says also, رَفَّ البَرْقُ, aor. رَفِ3َ and رَفُ3َ, (M,) inf. n. رَفٌّ, (M, K,) The lightning gleamed, or shone; or flashed faintly, and then disappeared, and then flashed again. (M, K. *) — — رَفَّ النَّبَاتُ, aor. رَفِ3َ, inf. n. رَفِيفٌ, The plant, or herbage, quivered, or became tall, (اِهْتَزَّ,) being green and glistening; and وَرِيفٌ is a dial. var. of the inf. n. رَفِيفٌ in this sense: (Lth, T:) or quivered, or became tall, (اهتزّ,) and was luxuriant, or flourishing, and fresh, or succulent: or, as AHn says, became glistening, or bright, in its sap: (M:) and رَفَّ الشَّجَرُ, aor. and inf. n. as above, The trees appeared beautiful and bright in their greenness by reason of their succulence and luxuriance; as also وَرَفَ, aor. يَرِفُ, inf. n. وَرِيفٌ. (T in art. ورف.) — — رَفَّتْ عَيْنُهُ, aor. رَفِ3َ and رَفُ3َ, inf. n. رَفٌّ, His eye quivered, or throbbed: (M, K:) and in like manner one says of any other member, or part of the person, (M,) or of other things; (IAar, T, K;) as, for instance, of the eyebrow. (IAar, T, M.) — — رَفَّ said of a bird: see R. Q. 1, in two places. — — رَفَّ, aor. رَفِ3َ, [said of a man,] He exulted; rejoiced overmuch, or above measure; or exulted greatly, or excessively; and was exceedingly brisk, lively, or sprightly: and behaved proudly, or haughtily; was proud, haughty, or self-conceited; or walked with a proud, or haughty, and selfconceited, gait. (M.) — — رَفَّ إِلَى كَذَا He was, or became, brisk, lively, or sprightly, at, or to do, such a thing; syn. اِرْتَاحَ: (K:) and so said of the heart. (O.) — — رَفَّ لَهُ, (O, K,) aor. رَفُ3َ and رَفِ3َ, inf. n. رُفُوفٌ and رَفِيفٌ, (O,) He laboured for him with service, both honourable and mean. (O, K.) — — رَفَّ بِفُلَانٍ He treated such a one with honour: (O, K:) [and so, accord. to the TA, رَفَّ فُلَانًا, as is shown in the first paragraph of art. حف.] — — رَفَّ القَوْمُ بِهِ The people, or party, surrounded, encompassed, or encircled, him; or went round him, or round about him. (O, K.) — — رَفَّتْ عَلَيْهِ النِّعْمَةُ Wealth became abundantly

bestowed upon him; syn. ضَفَتْ. (M.) — رَفَّ, aor. ـُ3 رَفـ (IAar, T, K) and ـِ3 رَفـ, (K,) [probably trans., or so with the former aor. and intrans. with the latter,] inf. n. رَفٌّ, (O,) He ate (IAar, T, K) soundly, (IAar, T, [see رَفَّةٌ, the inf. n. of unity,]) or much, or largely. (O, K.) — — رَفَّتِ الإِبِلُ, (AHn, M, K,) and الغَنَمُ, (K,) or رفّت البَقْلَ, (TK,) aor. ـُ3 رَفـ and ـِ3 رَفـ, inf. n. رَفٌّ, The camels, (M, K,) and the sheep or goats, (K,) ate, (AHn, M, K,) or ate herbs, or leguminous plants, (TK,) in a certain manner, (K,) without filling the mouth therewith. (TK.) — — رَفَّ اللَّبَنَ, (TK,) inf. n. رَفٌّ, (K,) He drank milk every day. (K, TK.) — — [Hence, perhaps,] أَخَذَتْهُ الحُمَّى رَفًّا The fever attacked him every day. (O, K.) — — رَفَّ, aor. ـُ3 رَفـ, (A 'Obeyd, T, S, M,) inf. n. رَفٌّ (A 'Obeyd, T, S, M, K) and رَفِيفٌ, (M,) also signifies He sucked (A 'Obeyd, T, S, M, K) a thing: (M:) and he sucked in [saliva &c.] with his lips. (A 'Obeyd, T, S.) You say, رَفَّ أُمَّهُ He (a young camel) sucked his mother. (K.) And رَفَّ المَرْأَةَ, (M, O,) or الجَارِيَةَ, (IAar, L in art. مصد,) aor. ـُ3 رَفـ, (M, O,) inf. n. رَفٌّ, (O,) He sucked in the woman's, or the girl's, saliva from her mouth: (IAar, M, and L ubi suprà:) or he kissed her with the extremities of his lips. (M, O, K.) And hence, (M,) إِنِّى لَأَرُفُّ شَفَتَيْهَا وَأَنَا صَائِمٌ, in a trad. of Aboo-Hureyreh, (T, M, O, Msb,) means Verily I suck in her saliva [from her lips while I am fasting]: (A 'Obeyd, T, M, O:) or I kiss [her lips], and suck [them], and suck in [her saliva from them]. (Msb.) — رَفَّهُ, (M, O, K,) aor. ـُ3 رَفـ, (M,) inf. n. رَفٌّ, (M, O, K, *) He did good to him; conferred a benefit, or benefits, upon him. (M, O, K. *) [And He gave to him.] You say, فُلَانٌ يَحُفُّنَا وَيَرُفُّنَا, meaning Such a one gives to us, and brings us corn or food. (M. [See also other explanations in art. حف.]) And فُلَانٌ يَرُفُّنَا Such a one guards us, defends us, or takes care of us. (S.) [Hence,] it is said in a prov., مَنْ حَفَّنَا أَوْ رَفَّنَا فَلْيَقْتَصِدْ [explained in art. حف]: and one says, ↓ مَا لَهُ حَافٌّ وَلَا رَافٌّ [also explained in art. حف]. (S.) — رَفَّ البَيْتَ He made to the بيت [which here seems from the context to mean tent] what is termed a رَفّ [q. v.]. (M.) [And hence, app.,] رَفَّ ثَوْبَهُ, aor. ـُ3 رَفـ, inf. n. رَفٌّ, He added to his garment, or piece of cloth, another piece, to enlarge it, at its lower part. (K.) — رَفَّهُ He fed him [i. e. a beast] with رُفَّة, i. e. straw, or straw that had been trodden, or thrashed, and cut, and what had been broken in pieces thereof. (M.) — رَفَّ الثَّوْبُ, (M,) inf. n. رَفَفٌ, (M, O, K,) The garment, or piece of cloth, became thin: (M, O, K: *) but this is not of established authority. (M.) 4 ارفّت عَلَى بَيْضَتِهَا She (a hen) spread, or expanded, the wing over her egg. (O, K.) 8 ـَ3 إِرْتَفـ see 1, first sentence. R. Q. 1 رَفْرَفَ, (T, S, M, K,) inf.n. رَفْرَفَةٌ, (T, K,) He (a bird) moved, or agitated, his wings, in the air, [or fluttered in the air,] without moving from his place; (T, M;) as also ↓ رَفَّ: (M:) or he (a bird, S, or an ostrich, K) did thus around a thing, desiring to alight, or fall, upon it: (S, O, K:) or he (a bird) expanded and flapped his wings without alighting: (TA in art. فرش:) and he (a bird) expanded his wings; as also ↓ رَفَّ; but this latter is not used. (O, K.) One says also, of an ostrich, يُرَفْرِفُ بِجَنَاحَيْهِ ثُمَّ يَعْدُو [He flaps his wings, then runs]. (T, S, O.) — — [See also R. Q. 1 in art. زف, last sentence.] — — رفرف عَلَى القَوْمِ He was, or became, affectionate, favourable, or kind, to the people, or party; syn. تَحَدَّبَ. (M.) — — رَفْرَفَةٌ also signifies The making a sound: (K:) its verb, رَفْرَفَ, meaning It (a thing) made a sound. (TK.) رَفٌّ A thing resembling a طَاق, [i. e. a kind of arched construction, app. like the صُفَّة described and figured in the Introduction to my work on the Modern Egyptians,] (El-Fárábee, S, Msb, K,) upon which are placed the طَرَائِف [or choice articles, such as vessels and other utensils &c.,] of the house; as also ↓ رَفْرَفٌ: (IAar, T, K:) the رَفّ that is [commonly] used in houses is well known [as being a wooden shelf, generally extending along one or more of the sides of a room]: IDrd says that the word is Arabic: (Msb:) the pl. is رُفُوفٌ (T, S, O, Mgh, Msb, K) and رِفَافٌ. (O, Mgh, Msb.) The latter pl. occurs in the saying of Kaab Ibn-El-Ashraf, أَمَا إِنَّ رِفَافِى تَقَصَّفُ تَمْرًا Verily my shelves are breaking with dates, by reason of the large quantity thereof. (Mgh.) رُفُوفُ الخَشَبِ, also, means The planks of the لَحْد [or lateral hollow of a grave]. (Mgh.) [And accord. to Golius, on the authority of a gloss. in the KL, رَفٌّ also signifies A small arched window in a wall.] — [When the رَفّ of a بَيْت is mentioned, by بيت may sometimes be meant a tent:] see رَفْرَفٌ. — Also A flock of sheep, (Fr, T, S, M, O, K,) or of sheep or goats. (Lh, M, K.) — — A herd of oxen or cows. (Lh, O, K.) — — A row of birds. (IAar, T and TA in art. ابل.) — — A company of men. (Fr, T.) — — Large camels; (O, K;) as also ↓ رِفٌّ: (K:) [or] a large herd of camels. (M.) — An enclosure (حَظِيرَة) for sheep or goats. (M, O, K.) — Any tract of sand elevated above what is adjacent to it or around it. (K.) — Wheat, corn, or other provision, which one brings for himself or his family or for sale; syn. مِيرَةٌ. (M, K.) — A soft garment or piece of cloth. (K.) — And, as some say, (M,) Saliva (M, K) itself [as well as the " sucking in of saliva: " see 1]. (M.) رُفٌّ: see رُفَّةٌ. رِفٌّ A daily شِرْب [i. e. drinking, or share of water]. — See also رَفٌّ. رَفَّةٌ [inf. n. of unity of رَفَّ,] i. q. بَرْقَةٌ [app. as meaning A flash of lightning]: (IAar, T:) or a shining, or glistening. (O.) — — And A quivering, or throbbing. (IAar, T.) — Also A sound act of eating; syn. أَكْلَةٌ مُحْكَمَةٌ. (IAar, T, O, K. [In the CK, in this sense, erroneously written رُفَّة.]) — — And A suck. (IAar, T.) رُفَّةٌ i. q. تِبْنٌ [i. e. Straw; or straw that has been trodden or thrashed, and cut]; and what has been broken in pieces thereof; [also written رُفَةٌ and رُفْتٌ and رُفَةٌ;] (M, O, K;) as also ↓ رُفٌّ. (K.) [See also رُفَةٌ.] رُفَافٌ What has fallen about of straw, and of dried leaves or branches of the سَمُر [or gumacacia-tree]. (IAar, M.) رَفِيفٌ Shining, or glistening. (KL. [The meaning of " dispersed " assigned to it by Golius as on the authority of the KL is not in my copy of that work, nor is any other meaning than that which I have given above; in which sense it is app. an inf. n. used as an epithet: it is expl. in the KL by the Pers. word درخشنده.]) One says also ثَغْرٌ رَفَافٌ [app. ↓ رَفَّافٌ] Front teeth shining or glistening. (Har p. 314.) — — Applied to a garment, or piece of cloth, (S, O,) and to trees (شَجَر), (S, O, * K,) and other things, (K,) Moistened [app. by dew or the like, so as to be rendered glossy]. (S, O, K.) — — Also, applied to a garment, or piece of cloth, Thin. (O.) — Abundance of herbage, or of the goods, conveniences, or comforts, of life. (O, K.) — The lily. (O, K.) — The roof (Sh, M, O, K) of a [tent such as is called] فُسْطَاط. (Sh, O, M.) — — See also رَفْرَفٌ. — ذَاتُ الرَّفِيفِ Boats upon which a river was crossed, consisting of two or three joined together, for the use of the king. (O, K.) رِفَافَةٌ The thing that is put in the lower part of the helmet. (AA, O. [See also رَفْرَفٌ.]) رَفَّافٌ: see the next preceding paragraph. — — Also A plant, or herbage, intensely green. (TA in art. ورف.) رَفْرَفٌ: see رَفٌّ, first sentence. — — Also A window; or an aperture for the admission of light; syn. رَوْشَنٌ; (IAar, T, K;) and so ↓ رَفِيفٌ. (AA, T, O, K.) — Also Coverlets (حَابِس, Katádeh, T) for beds: (T:) or beds [themselves]: (AO, T, O, K:) or carpets: (AO, T, K:) or green pieces of cloth, or pieces of cloth of a dark, or an ashy, dust-colour, (ثِيَابٌ خُضْرٌ), [which may have either of these two meanings,] S, M, O, K,) that are spread, (M,) or of which مَحَابِس [see above] are made, (S, O, K,) and which are spread; (K;) n. un. with ة; (S, O, M;) but some make the former a sing.: (O:) pl. رَفَارِفُ: (M:) or it signifies, (T, O,) or signifies also, (K,) the redundant parts of مَحَابِس, (T, O, K,) and of beds; (K;) and anything that is redundant and that is folded: (O, K:) or pieces of thin دِيبَاج [or silk brocade]: (M, K:) it occurs in the Kur lv.

76: and some say that it there means the meadows, or gardens, (رِيَاض,) of Paradise: (Fr, T:) or, as some say, pillows: (T:) or it signifies also a pillow: and meadows, or gardens; syn. رِيَاضٌ: (K:) also a carpet: (T:) and sometimes it is applied to any wide garment or piece of cloth. (Bd in lv. 76.) — — Also The كِسْر [app. as meaning the lowest piece of cloth, or the part of that piece that is folded upon the ground,] of a [tent of the kind called] خِبَآء: (Lth, T, S, M, O, K:) and a piece of cloth (خِرْقَةٌ) that is sewed upon the lower part of a [tent of the kind called] فُسْطَاط, (Lth, T, M, K,) and of a سُرَادِق, (M, K,) and the like; as also ↓ رَفٌّ, of which the pl. is رُفُوفٌ: (M: [in the CK, الفُسْطاطُ is erroneously put for الفُسْطَاطِ:]) or the skirt of a tent: (Bd in lv. 76:) and, accord. to IAar, the extremity, edge, or border, of a فُسْطَاط. (T.) — — Also The redundant portion of the skirt of a coat of mail: (A 'Obeyd, T, O:) or the sides of a coat of mail, (S, K,) and the pendent portions thereof: (S, O, K:) n. un. with ة. (S.) And the رَفْرَف of a coat of mail is [The تَسْبِغَة, q. v. : or] a piece of mail (زَرَدٌ) which is fastened to the helmet, and which the man makes to fall down upon his back. (M, K.) — — The pendent branches of the [tree called] أَيْكَة. (T, O, K.) — — Soft, or tender, and drooping trees. (M, K.) And Certain trees, (K,) certain drooping trees, (As, T, O,) growing in El-Yemen. (As, T, O, K.) — — Also, [because pendent,] The [caruncle, in the vulva of a girl or woman, called] بَظْر [q. v.]. (Lh, M, K.) — And A species of fish (Lth, T, M, O, K) of the sea. (M, K.) الرَّفْرَافُ The bird called خَاطِفُ ظِلِّهِ. (Ibn-Selemeh, S, O, K. [See art. خطف.]) And sometimes, (S,) The male ostrich: (T, S, M, O, K:) because (S) he flaps his wings (يُرَفْرِفُ بِجَنَاحَيْهِ) and then runs. (T, S, O.) — — Also The wing of an ostrich and of any bird. (M.) رُفَارِفٌ Quick, or swift. (O.) رَافٌّ: see 1, [of which it is the act. part. n.,] in the last quarter of the paragraph. مَرَفٌّ i. q. مَأْكَلٌ [A place, or time, of eating]. (O.) [This art. is wanting in the copies of the L and TA to which I have had access.] رفأ 1 رَفَأَ السَّفِينَةَ, (M, Mgh, K,) aor. رَفَأَ, inf. n. رَفْءٌ, (M,) He brought the ship near to the bank of a river; (M, K;) as also ↓ أَرْفَأَهَا: (S, TA:) or both signify he brought the ship near to the bank of a river and made her still, or motionless: (Mgh:) or the latter, he brought her near to the land; or to the part of the land that was near; or so the former accord. to AZ; (T;) and so the latter: but in the K, ارفأ is expl. as signifying simply he made, or drew, or brought, near. (TA.) ↓ أَرْفَؤُوا إِلَى جَزِيرَةٍ occurs in a trad. [as meaning They brought the ship near to an island]: and some say أَرْفَيْتُ for أَرْفَأْتُ; which latter is the original. (TA.) — — [Hence, accord. to ISd in the M, but this I think doubtful,] رَفَأَ الثَّوْبَ, (AZ, T, S, M, Mgh, Msb, K,) aor. as above, (AZ, T, S, Mgh, Msb,) and so the inf. n., (AZ, T, S, Mgh,) He repaired, or mended, [or darned,] the garment, (S, Msb,) where it was rent; (S;) or he closed up what was rent in the garment, drawing the parts together, (M, Mgh, K,) by texture [with the needle, i. e. darning]: (Mgh:) and sometimes it is pronounced without ء; (S;) [i. e.,] one says also [رَفَا الثَّوْبَ, and] رَفَوْتُهُ, aor. رَفُأَ, (Msb,) inf. n. رَفْوٌ; (IAar, T, Msb;) and رَفَيْتُهُ, aor. رَفِأَ, inf. n. رَفْىٌ, which is of the dial. of Benoo-Kaab; (Msb;) but this last is strange. (TA.) [See 1 in art. رفو.] One says, مَنِ آغْتَابَ خَرَقَ وَمَنِ اسْتَغْفَرَ رَفَأَ (tropical:) [He who traduces another, behind his back or otherwise, though with truth, rends, and he who begs forgiveness repairs]: (S, M:) i. e., by الاِغْتِيَاب he rends his religion, and by الاِسْتِغْفَار he repairs it. (M.) — — And [hence,] رَفَأَ بَيْنَهُمْ He effected a reconciliation, or made peace, between them; (M, K;) like رَقَأَ. (TA.) — — And رَفَأَ الرَّجُلَ, (M, K,) aor. and inf. n. as above, (M,) He appeased quieted, or calmed, the man, (M, K, TA, [like رَفَاهُ, without ء, see art. رفو,]) stilling his fear, or terror, and treated him with gentleness. (TA.) — — See also 3. — — رَفَأَ is also said to signify تَزَوَّجَ [He married; or took a wife]; (TA;) or so رَفا [without ء]. (T.) 2 رفّأهُ, (T, S, M, K,) inf. n. تَرْفِئَةٌ and تَرْفِىْءٌ, (T, S, K,) He said to him, (namely, a man who had had a wife given to him, T, S, M,) بِالرِّفَآءِ وَالبَنِينَ; (T, S, M, K; [see رِفَآءٌ, below;]) as also رفّاهُ, without ء. (TA.) 3 رافاهُ, (AZ, T, S, M,) inf. n. مُرَافَأَةٌ; (AZ, T;) and ↓ ارفأهُ, (K, but there without any objective complement,) and ↓ رَفَأَهُ; (TA;) He treated him in an easy and a gentle manner; or abated to him the price, or payment; syn. حَابَاهُ; (AZ, T, S, M, K; (*) فِى البَيْعِ [in selling]: (AZ, T, S:) or ↓ ارفأهُ signifies دَارَاهُ [he treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; &c.]: (IAar, M:) or ارفأ is also syn. with دَارَى; and so is رافأ. (K.) 4 ارفأ He, or it, drew near, or approached. (K.) You say, ارفأتِ السَّفِينَةُ The ship drew near, or approached, (T, TA,) to the land, (T,) or to the part of the land that was near, or to the bank of a river. (TA.) — — ارفأ إِلَيْهِ He inclined to, or towards, him, or it; (Fr, T, K; *) as also ارفى. (Fr, T.) And (K) He had recourse, or he betook himself, or repaired, to him, or it, for refuge, protection, preservation, concealment, covert, or lodging; (S, M, K;) as also ارفى. (TA in art. رفو.) — — He combed, or combed and dressed, his hair. (K, * TA.) — As a trans. v. : see 1, in two places: — — and see also 3, in two places. 6 تَرَافَؤُوا They agreed together; or were of one mind or opinion: (S, K:) and they aided, or assisted, one another; or leagued together, and aided one another. (S.) And ترافؤوا عَلَى الأَمْرِ They agreed together to do the thing: (M:) they agreed together, or conspired, to do the thing, their stratagem and their affair being one. (T, TA.) رِفَآءٌ Close union; coalescence; (ISk, T, S, M, K;) consociation; these being the meanings if the root be with ء: (ISk, T:) good consociation: (T:) and composure of disunited circumstances or affairs: (K:) or reparation: (Msb:) and concord, or agreement; (T, S, M;) like مُرَافَاةٌ; [if the root be] without ء: (T:) or, if the root be without ء, the meaning is tranquillity; or freedom from disturbance, or agitation. (ISk, T, S.) Such are said to be the meanings in the saying, بِالرِّفَآءِ وَالبَنِينَ; (ISk, T, S, M, Msb, K; [see 2;]) i. e. [May it (the marriage) be] with close union, &c., (K, TA,) and increase (TA) [or rather the begetting of sons, not daughters]: or with reparation [of circumstances or condition, and the begetting of sons]. (Msb.) It is said, in a trad., that the Prophet forbade the use of this phrase, disliking it because it was a customary form of congratulation in the Time of Ignorance: (T, * TA:) and some relate that he used to say, in its stead, بَارَكَ اللّٰهُ عَلَيْكَ and بَارَكَ فِيكَ [May God bless thee], and جَمَعَ بَيْنَكُمَا فِى خَيْرٍ [may He unite you two in prosperity]. (T, TA.) Some of them used to congratulate him who had taken a wife by saying, بِالرِّفَآءِ وَالثَّبَاتِ وَالبَنِينَ لَا البَنَاتِ [May it be with close union, &c., and constancy, and the begetting of sons, not daughters]. (Har p. 364.) And one says also, بَيْنَ القَوْمِ رِفَآءٌ, meaning Between the people is close union, and concord, or agreement. (Msb.) رَفَّآءٌ [A darner;] one who closes up what is rent in garments, drawing the parts together, (M, Mgh, K,) by texture [with the needle, i. e. darning]; in Pers. رَفُوگَرْ. (Mgh.) مَرْفَأٌ: see the next paragraph. — — Also A place where garments are darned. (KL.) مُرْفَأٌ, (S, Mgh, Sgh, K,) and ↓ مَرْفَأٌ, (M, K,) [A station of ships;] a place where ships are brought near to the bank of a river [or to the land; see 1, first sentence]; (S, M, K;) i. q. فُرْضَةٌ. (Mgh.) يَرْفَئِىٌّ Heartless, or deprived of his heart, by reason of fright. (M, K.) — — A male ostrich: (M:) or a male ostrich taking fright, and fleeing, or running away at random. (K.) — — A gazelle; because of its briskness, liveliness, or sprightliness, and its uninterrupted running: (M:) or a gazelle that leaps, jumps, springs, or bounds, much, or often, (قَفُوزٌ,) and goes back, or retreats, (M, * K, TA,) fleeing. (TA.) — — And A pastor of sheep or goats: (M, K:) it is said to have this meaning: (T:) or by this is meant a certain black slave so called. (TA.) رفت 1 رَفَتَهُ, (T, M, A, K,) aor. رَفِتَ and رَفُتَ, (M, K,) inf. n. رَفْتٌ, (M,) He broke it; (T, M, K;) or broke it in pieces: (T:) he crushed, bruised, brayed, or pounded, it:

(M, K:) he crumbled it, or broke it into small pieces, with his hand, like as is done with lumps of dry clay, and old and decayed bones. (A.) And رُفِتَ It was broken; or broken in pieces; [&c.] (Akh, S.) You say, رَفَتَ عُنُقَهُ, aor. رَفِتَ, inf. n. as above, He broke, or crushed, his neck. (Lh, M.) And رَفَتَ عِظَامَ الجَزُورِ He broke the bones of the slaughtered camel, in order to cook them and to extract their grease. (T.) And one says of him who does that from which he finds it difficult to liberate himself, الضَّبُعُ تَرْفُتُ العِظَامَ وَلَا تَعْرِفُ قَدْرَ اسْتِهَا تَأْكُلُهَا ثُمَّ يَعْسُرُ عَلَيْهَا خُرُوجُهَا [The hyena breaks in pieces the bones, but knows not the size of its anus: it eats them; then their exit becomes difficult to it]. (A.) — — [Hence,] رَفَتَ العَطَشَ (assumed tropical:) It (water) broke the vehemence of thirst. (Z, TA in art. فرت.) — (See also 9.) 2 رفّتهُ, inf. n. تَرْفِيتٌ, He broke it [app. much, or into many pieces]: — — and hence, (assumed tropical:) He dishonoured, despised, or condemned, him; تَرْفِيتٌ being syn. with تَحْقِيرٌ, and contr. of تَرْفِيلٌ and تَعْظِيمٌ. (Er-Rághib, TA. *) 9 ارفتّ, as also ↓ رَفَتَ, (M, K,) the latter being intrans. as well as trans., (K, * TA,) It was, or became, broken, broken in pieces, crushed, bruised, brayed, or pounded: (M, K:) said of a bone; i. e., it became what is termed رُفَاتٌ. (M.) And It became cut or broken, cut off or broken off; it broke, or broke off: (K, TA:) the former is said, in this sense, of a rope. (A, TA.) رُفَتٌ i. q. تِبْنٌ [i. e. Straw; or straw that has been trodden, or thrashed, and cut: also written رُفَّةٌ, and رُفَةٌ, and رُفَةٌ]. (IAar, T, K.) It is said in a prov., أَنَا أَغْنَى عَنْكَ مِنَ التُّفَهِ عَنِ الرُّفَتِ, (TA,) or إِلَى الرُّفَتِ (T,) [I am more free from the want of thee than the badger is from the want of straw, or cut straw]: the تفه is what is called عَنَاقُ الأَرْضِ, which has a canine tooth, and does not procure for itself straw nor herbage; and the word is written with ه; but الرفت is with ت: (T:) or, accord. to ISk, the two words are correctly without teshdeed, and with the radical ه. (TA in art. تفه.) [See also رُفَةٌ.] — Also One who breaks, breaks in pieces, crushes, bruises, brays, pounds, or crumbles, anything, or everything. (K, * TA.) رِفْتَةٌ A mode, or manner, of breaking, breaking in pieces, crushing, &c. (Lh, M.) رُفَاتٌ A thing, (M,) an old and decayed bone, (A, TA,) or anything, (L, TA,) broken, broken in pieces, crushed, bruised, brayed, or pounded; (M, L, TA;) or crumbled, or broken into small pieces with the hand; (A, TA;) or a thing that has become old and worn out, and crumbled, or broken into small pieces: ('Ináyeh, TA: [see مَرْفُوتٌ:]) or broken, or crumbled, particles; fragments, or crumbs; of a thing that is dry, (T, S, A, K, TA,) of any kind; (T;) [as, for instance,] of musk. (A, TA.) Hence, in the Kur [xvii. 52 and 100], أَئِذَا كُنَّا عِظَامًا وَرُفَاتًا When we shall have become bones and broken particles? (S, M, TA.) [Hence also the phrase] لَا بِرُفَاتِكَ, meaning No, by thy ancestors who have become broken and crumbled bones in the dust. (Har p. 634.) And [hence one says,] هُوَ الَّذِى أَعَادَ المَكَارِمَ وَأَحْيَا رُفَاتَهَا وَأَنْشَرَ أَمْوَاتَهَا (tropical:) [He is the person who has restored generous qualities or actions, and revived such of them as had decayed, and brought to life again such of them as had become dead]. (A, TA.) مَرْفُوتٌ Broken, broken in pieces, &c. (Akh, S. [See رُفَاتٌ.]) 1 رفث رَفَثَ (T, S, M, A, Mgh, Msb, K) فِى كَلَامِهِ (M, A, Mgh) or فِى مَنْطِقِهِ (Msb,) aor. رَفُثَ, (K, and so in a copy of the S,) or رَفِثَ, (T, and so in another copy of the S,) or both, (Msb, TA,) the latter mentioned by 'Iyád in the " Meshárik; " (TA;) and رَفِثَ, (M, K,) aor. رَفَثَ; (K;) and رَفُثَ, aor. رَفُثَ; (Lh, M, K;) inf. n. رَفْثٌ, which is of رَفَثَ, (M, TA,) and رَفَثٌ, (T, * S, * M, A, * Mgh, * Msb, K, *) which is of رَفِثَ, (M, TA,) or of رَفَثَ, (Msb,) or, accord. to some, this is a simple subst., (TA,) and رُفُوثٌ; (K;) and ↓ ارفث; (T, S, M, A, Mgh, Msb, K;) and ↓ ترفّث; (A;) He uttered foul, unseemly, immodest, lewd, or obscene, speech, (T, S, M, A, Mgh, Msb, K,) in relation to women: (T:) and talked to a woman, in, or respecting, coition; (S, K, TA;) and (as in the A and Mgh, but in the Msb " or ") spoke plainly of what should be indicated allusively, relating to coition. (A, Mgh, Msb.) And رَفَثَ بِامْرَأَتِهِ, and مَعَهَا, He compressed his wife: and he kissed her; and held amatory and enticing talk, or conversation, with her; and did any other similar act, of such acts as occur in the case of coition. (M.) And رَفَثَ إِلَى امْرَأَتِهِ He went in to his wife; i. e. he compressed her; or was with her alone in private, whether he compressed her or not; syn. أَفْضَى إِلَيْهَا. (A.) [See also رَفَثٌ below.] 3 رافث صَاحِبَهُ, inf. n. مُرَافَثَةٌ, [He joined with his companion, or vied with him, in foul, unseemly, immodest, lewd, or obscene, conversation, in relation to women: and in talking plainly of what should be indicated allusively, relating to coition.] (A.) 4 أَرْفَثَ see 1, first sentence. 5 تَرَفَّثَ see 1, first sentence. 6 ترافثا [They two joined mutually, or vied with each other, in foul, unseemly, immodest, lewd, or obscene, conversation, in relation to women: and in talking plainly of what should be indicated allusively, relating to coition]; said of two men. (A.) رَفَثٌ, said by some to be a simple subst., but by others to be an inf. n., (TA,) Foul, unseemly, immodest, lewd, or obscene, speech, (Lth, T, S, M, Mgh, Msb, K,) in relation to women; (T;) this being the primary signification: (Lth, T:) and talk to women in, or respecting, coition: (S, K, TA:) and the speaking plainly of what should be indicated allusively, relating to coition: (Mgh:) or allusion to coition: (M:) or foul, unseemly, immodest, lewd, or obscene, speech addressed to women; (T, S, Mgh, K;) so accord. to I'Ab: (T, S, Mgh:) and coition: (Lth, T, S, M, Mgh, Msb, K:) and kissing; and amatory and enticing talk, or conversation; and any other similar act, of such acts as occur in the case of coition: (M:) or with the pudendum, (A, Mgh,) or with respect to the pudendum, (Msb,) it is coition: (A, Mgh, Msb:) and with the tongue, (A, Mgh,) or with respect to the tongue, (Msb,) the making an appointment for coition: (A, Mgh, Msb:) and with the eye, (A, Mgh,) or with respect to the eye, (Msb,) the making a signal of a desire for coition: (A, Mgh, Msb:) or it is a word comprehending everything that a man desires of his wife. (Zj, T.) In the Kur ii. 193, where it is forbidden during pilgrimage, it means Coition: (Zj, T, Mgh, Msb:) and speech that may be a means of inducing coition: (Zj, T:) or foul, unseemly, immodest, lewd, or obscene, speech: (M, Mgh, Msb:) or, accord. to Th, the removal of external impurities of the body, by such actions as the paring of the nails, and plucking out the hair of the armpit, and shaving the pubes, and the like. (M. [In the L and TA, the explanation of Th is so given as to relate, not to رَفَثٌ, but, to لَا رَفَثَ.]) And in the same, ii. 183, where it is allowed in the night of fasting, it means Coition: (Msb:) or the going in to one's wife; syn. إِفْضَآء; wherefore it is made trans. by means of إِلَى, like as is إِفْضَآء. (M, Mgh.) 1 رفد رَفَدَهُ, aor. رَفِدَ, inf. n. رَفْدٌ, He gave him, or gave him a gift: (T, S, M, A, * Msb, K:) or it signifies, (Msb,) or signifies also, (S, M, A,) he aided, helped, or assisted, him: (T, S, M, A, Msb:) and ↓ ارفدهُ, (M, A, Msb,) inf. n. إِرْفَادٌ, (S, K,) signifies the same (S, M, A, Msb, K) in the latter sense, (S, M, A, K,) and in the former sense also: (S, K:) or both signify he aided, helped, or assisted, him, by a gift or by a saying or by some other thing: (Mgh:) [it is said in the Ham p. 128, that the latter verb has been transmitted, but is not the choice one; but in p. 276, that both are chaste:] and you say also ↓ رافدهُ; (A;) [meaning he aided him; or he aided with him; or he aided him, being aided by him; for] مُرَافَدَةٌ is syn. with مُعَاوَنَةٌ. (S, L.) One says, لَا أَقُومُ إِلَّا رَفْدًا I will not stand unless I be helped to do so. (TA.) — — [Hence,] He propped it up; namely, a wall: (Zj, T, A:) and رَفَدْتُهُ بِهِ I propped it up, or supported it,

namely, a thing, with it, meaning any other thing used for such a purpose. (Zj, T.) — — And [hence,] رَفَدَهُ, (M, L,) or رَفَدَ عَلَيْهِ, aor. رَفِدَ, inf. n. رَفْدٌ, (AZ, T, S, M,) He made for him, (AZ, S, M, *) or put upon him, (T, M, *) namely, a camel, (AZ, S,) an appertenance of the saddle, called a رِفَادَة: (AZ, T, S, M:) [and ↓ ارفدهُ, or ارفد عَلَيْهِ, signifies the same; for] إِرْفَادٌ is syn. with رَفْدٌ as meaning the putting to a beast, or furnishing him with, a رِفَادَة. (K.) [Hence,] يُرْفَدُ بِخِرْقَةٍ [meaning It is furnished with a piece of rag, as a compress,] is said of a wound (S, K) &c. (S.) — — And رَفَدَهُ signifies also It held it fast; namely, any one thing, another thing. (M.) 2 رَفَّدُوا فُلَانًا, (M, A,) inf. n. تَرْفِيدٌ, (S, K,) (tropical:) They made such a one a lord, or chief; (S, M, A, K;) made him great, or magnified him, or honoured him; (K; *) and set him over their affairs; (M;) [lit. made him to give gifts;] as also رَفَّلُوهُ: because a man when he becomes a lord, or chief, gives gifts, and drags his skirt upon the ground (إِذَا سَادَ رَفَدَ وَرَفَلَ). (A.) And رُفِّدَ فُلَانٌ (tropical:) Such a one was made a lord, or chief; and was made great, or magnified, or honoured. (S, TA.) — رفّد, (T, L,) inf. n. as above, (T, L, K,) also signifies He went a pace like that called هِمْلَجَةٌ, (T, L,) or like that called هَرْوَلَةٌ. (K.) [See 2 in art. رقد.] 3 رَافَدَ see 1. 4 أَرْفَدَ see 1, in two places. 6 ترافدوا They aided, helped, or assisted, one another [by gifts or otherwise]. (S, * M, A, Msb, K. *) 8 ارتفد He gained, acquired, or earned, (T, S, M, A, K,) property. (T, M, A.) And ارتفدتُ مِنْهُ I obtained a gift, or aid, from him. (A.) 10 استرفدهُ He sought, desired, demanded, or asked, aid, help, or assistance, from him [by a gift or otherwise]. (S, * A, Msb, K. *) رَفْدٌ: see the next paragraph. رِفْدٌ A gift; (S, A, Msb, * K;) [and so, app., ↓ مِرْفَدٌ or ↓ مَرْفَدٌ;] a gratuity: (T, S, A, K:) pl. أَرْفَادٌ (Ham p. 128) [and مَرَافِدُ is pl. of مِرْفَدٌ or مَرْفَدٌ]. You say, هُوَ كَثِيرُ الأَرْفَادِ and ↓ المَرَافِدِ [He is a person of many gifts]. (A.) It is said in a trad., مِنِ اقْتِرَابِ السَّاعَةِ أَنْ يَكُونَ الفَىْءُ رِفْدًا [One of the signs] of the approach of the hour of resurrection shall be, that the tribute shall be a gratuity bestowed according to men's natural desires, and not according to right, or desert. (T, L.) — — Aid, help, or assistance; (T, M, L, Msb;) as also مِرْفَدٌ and مَرْفَدٌ [app. ↓ مِرْفَدٌ and ↓ مَرْفَدٌ]; (M;) by a gift, and by giving milk to drink, and by a saying, and by anything. (T.) — — A lot, share, or portion. (M, L.) — — Also, (IAar, Ibn-El-Mubárak, T, S, M, A, L, K,) and ↓ رَفْدٌ, (El-Muärrij, T, S, M, L, K,) and ↓ مِرْفَدٌ, (S, M, L, K,) and ↓ مَرْفَدٌ, (M, L,) A large [drinking-cup, or bowl, of the kind called] قَدَح, (T, S, A, L, K,) in which a guest is given to drink: (S, L:) this is the meaning most known; and this meaning is assigned by Zj to the third of the words above, i. e. مِرْفَدٌ: (T:) or a large عُسّ, (M, L,) larger than the common عُسّ, which latter is a large قَدَح that holds enough to satisfy the thirst of three men, or four, or more; larger than the غُمَر: (L:) or a قَدَح, (Ibn-El-Mubárak, T, M, L,) of whatever size it be; accord. to some: (M, L:) in a قَدَح a she-camel is milked: (T:) or a vessel in which one milks. (El-Muärrij, T.) One says, هُرِيقَ رِفْدُهُ [His drinking-cup, or bowl, was emptied], meaning (tropical:) he was slain; a phrase similar to صَفِرَتْ وِطَابُهُ, and كُفِئَتْ جَفْنَتُهُ: (A:) or he died. (K.) And مَدَّ فُلَانٌ بِأَرْفَادِى [app. Such a one drew water with my bowls], meaning (tropical:) such a one aided me, or assisted me. (A, TA. [In my copy of the former, بِإِرْفَادِى; which I think a mistranscription: in the latter, بِارْفَادِى.]) رِفْدَةٌ A company such as is termed عُصْبَة, of men, (M, L,) [aiding one another: pl. رِفَدٌ: see De Sacy's Chrest. Ar., sec. ed., ii. 461.] رَفُودٌ A she-camel that fills the [vessel called] رِفْد or رَفْد at one milking: (S, A, K:) or that is constantly over her milking-vessel: or that yields an uninterrupted supply of milk: (IAar, L:) or that aids her owners by the abundance of her milk: (TA in art. ركد:) pl. رُفُدٌ. (L.) رِفَادَةٌ [A kind of pad, or stuffed thing, beneath a saddle;] a thing like the جَدْيَة of a horse's saddle, (S, Mgh, K,) for a beast: (K:) a support for the saddle of a horse or camel &c.: (M, L:) it is put beneath a horse's saddle in order that it may become raised thereby. (Lth, T.) — — A piece of rag with which a wound, (S, K) &c., (S,) is furnished as a compress (يُرْفَدُ بِهَا). (S, K.) — — A contribution which the tribe of Kureysh made among themselves in the Time of Ignorance, for the purpose of purchasing for the pilgrims wheat, and raisins (S, M, K) for [the beverage called] نَبِيذ: (S, M:) each gave according to his ability, and thus they collected a great sum, in the days of the assembling of the pilgrims; and they continued to feed the people until the end of those days: (M:) the رِفَادَة and سِقَايَة [i. e. the supplying these provisions and this beverage] pertained to the Benoo-Háshim; and the سِدَانَة [or service of the Kaabeh], and the لِوَآء [or banner], to the Benoo-'Abd-ed-Dár: (S:) the term رِفَادَةٌ used in relation to the feeding of the pilgrims is from رَفَدَهُ signifying " he aided him by a gift " &c.: (Mgh:) the first who performed this custom was Háshim Ibn-'Abd-Menáf. (T.) — — One says also, هُوَ رِفَادَةُ صِدْقٍ لِى and ↓ رَفِيدَةُ صِدْقٍ, meaning (tropical:) [He is an excellent] aider, or helper, or assistant, to me. (A.) رَفِيدَةٌ: see what next precedes. رَافِدٌ [act. part. n. of رَفَدَ; Giving, or giving a gift: and aiding, &c.]: pl. [رَافِدُونَ and] رُفَّدٌ. (TA.) You say, فُلَانٌ نِعْمَ الرَّافِدُ إِذَا حَلَّ بِهِ الوَافِدُ [Such a one is an excellent, or a most excellent, giver, or aider, when the comer alights at his abode]. (A, TA.) And أَعْطَى زَكَاةَ مَالِهِ طَيِّبَةً بِهَا نَفْسُهُ رَافِدَةً عَلَيْهِ He gave the portion of his property that was due as the poor-rate, his soul being well pleased, or content, therewith, aiding him to do so. (L.) — — One who is next in station to a king, [who aids him,] and who, when the latter is absent, occupies his place. (IB.) — — (tropical:) A river that flows into, and augments, another river: you say نَهْرٌ لَهُ رَافِدَانِ (tropical:) A river that has two rivers flowing into it, and augmenting it. (A.) Hence, (A,) الرَّافِدَانِ is an appellation applied to (tropical:) The Tigris and Euphrates. (S, M, A, K.) — — [Hence,] one says also, فُلَانٌ يَمُدُّ البَرِيَّةَ رَافِدَاهُ (tropical:) Such a one's two hands or arms [afford aid, or succour, to mankind]. (A.) رَافِدَةٌ a word of the measure فَاعِلَةٌ [app. as meaning A thing that aids, helps, or assists,] from الرَّفْدُ signifying " the act of aiding, helping, or assisting. " (TA.) رَوَافِدُ [is its pl., and] signifies The rafters, or beams, or timbers, (خَشَب, S, Mgh, K, or خُشُب, M,) of a roof, (IAar, S, M, Mgh, K,) over which are laid [planks, or only] the bundles of reeds, or canes, called حَرَادِىّ; (IAar, L in art. حرد;) as also رَافِدَاتٌ. (S, M.) A poet says, (describing a house, S in art. بخ,) رَوَافِدُهُ أَكْرَمُ الرَّافِدَاتِ [Its rafters are the most excellent of rafters]. (S, M.) بَنُو أَرْفَدَةَ, (S, K,) or أَرْفِدَة, which latter is the more common and more approved, (TA,) mentioned in a trad., (S,) A class of the Abyssinians, (S, K,) who danced: (S:) or a surname of them: or they were so called from the name of their chief ancestor, (TA.) تَرْفِيدٌ, a subst., like تَمْتِينٌ, and تَنْبِيتٌ, The posteriors of a woman. (IAar, M.) مَرْفَدٌ, and its pl. مَرَافِدُ: see رِفْدٌ, in four places. مِرْفَدٌ, and its pl. مَرَافِدُ: see رِفْدٌ, in four places. — — Also A piece of stuff, or a thing like a pillow, with which a woman small in the posteriors makes those parts to appear large. (S, K. *) مَرَافِيدُ [a pl. of which the sing. (probably مِرْفَادٌ, like مِغْزَارٌ and مِدْرَارٌ &c.,) is not mentioned,] Ewes, or she-goats, whose milk does not cease (S, K) in summer nor in winter. (S.) رفس 1 رَفَسَهُ, (S, M, Msb, K, *) or رَفَسَهُ بِرِجْلِهِ, (M,) aor. رَفِسَ (S, M, Msb, K) and رَفُسَ, (M, K,) inf. n. رَفْسٌ (S, M, &c.) and رِفَاسٌ, (Jm, K,) or this is a simple subst., (M,) and رُفَاسٌ, (Jm,) [or this also is a simple subst.,] He kicked him, or struck him with his foot or leg, (S, M, Msb, K, *) in an absolute sense, (M, Msb,) or in, or upon, the breast. (Kh, M, Msb.) — — رَفَسَهُ, inf. n. رَفْسٌ, He pounded it, or brayed it; namely, flesh-meat, or other food; or anything; but originally, food. (M, TA.) — رَفَسَ البَعِيرَ, (K,) aor. رَفُسَ, inf. n. رَفْسٌ, (TA,) He bound the camel with the رِفَاس [q. v.]. (K.) رَفْسَةٌ A kick, or blow with the foot or leg, [in an absolute sense, or] in, or upon, the breast. (Lth, K.) رِفَاسٌ The act, or habit, of kicking, or

striking with the foot or leg, in an absolute sense, or in, or upon, the breast; as also ↓ رَفِيسٌ and ↓ رُفُوسٌ. (M, TA.) — Also The [cord, or rope, called] إِبَاض [q. v.]: (K:) or the bond with which the hind legs of the camel, when lying down, are bound to his thighs. (Ibn-'Abbád, TA.) دَابَّةٌ رَفُوسٌ A beast that has a habit of kicking, or striking with the foot or leg, in an absolute sense, or in, or upon, the breast. (M, TA.) رُفُوسٌ: see رَفَاسٌ. رَفِيسٌ: see رَفَاسٌ. مِرْفَسٌ An instrument with which flesh-meat is pounded. (M, TA.) رفض 1 رَفَضَهُ, aor. رَفِضَ and رَفُضَ, inf. n. رَفْضٌ (S, Mgh, Msb, K) and رَفَضٌ, (S, K,) He left, forsook, relinquished, abandoned, or deserted, him, or it. (S, A, Mgh, Msb, K.) — — He separated, dispersed, or scattered, it. (L.) — — رَفْضٌ also signifies The act of breaking [a thing]. (TA.) — — And The act of driving away. (TA.) — — And رَفَضَ He threw, cast, or shot: (K:) whence رَافِضٌ as explained below. (TA.) — — And رَفَضَ إِبِلَهُ, (S, A, Msb, K,) aor. رَفِضَ (S) and رَفُضَ also, (O,) inf. n. رَفْضٌ and رَفَضٌ, (as in one copy of the S, but the former only in another copy,) He left his camels to separate, or disperse themselves, in their place of pasture, (S, A, Msb, K,) wherever they pleased, not turning them away from what they desired; (S;) as also ↓ ارفضها, (Msb, K,) inf. n. إِرْفَاضٌ: (TA:) or, as the latter is explained by Fr, he sent them away without a pastor. (TA.) — رَفَضَتِ الإِبِلُ, (Fr, S, A, Msb, K,) aor. رَفِضَ, (Fr, S,) inf. n. رُفُوضٌ, (S,) or رَفْضٌ, (Fr,) The camels separated, or dispersed themselves, (Fr, A, Msb,) in the place of pasture: (Msb:) or pastured by themselves, (Fr, S, K,) the pastor seeing them, (S,) or looking at them, (K,) near or far off, (S,) not fatiguing them, nor collecting them together. (L.) Thus this verb is intrans. as well as trans. (TA.) [See also 9.] — — رَفَضَ النَّخْلُ The palm-tree expanded its raceme, and the قِيقَآء [or envelope] thereof fell off. (S, Sgh, K) — — رَفَضَ الوَادِى The valley widened; became wide; as also ↓ ارفض, (O, K,) and ↓ استرفض. (Ibn-'Abbád and K.) — — رَفَضَ فُوهُ He shed his ثَغْر [or front teeth]. (AA, TA.) 2 رفّض فِى القِرْبَةِ, inf. n. تَرْفِيضٌ, He left a small quantity of water remaining in the skin. (AZ, S, K.) [See رَفْضٌ.] — — رفّض said of a horse, He put forth his veretrum without being vigorously lustful. (K.) 4 ارفض إِبِلَهُ: see 1. — ارفض الوَادِى: see 1, last sentence but one. 5 ترفّض It (a thing, TA) broke, or became broken, in pieces. (O, K.) — — See also 9, in three places. 9 ارفضّ It (a thing) became dispersed, (S, A, K,) and departed, or went away; (S, K, TA;) as also ↓ ترفّض. (A, K, TA.) It (a company of men) separated, or became dispersed; or dispersed themselves; as also ↓ the latter verb. (Lth.) — — ارفضّ الدَّمْعُ, (S, TA,) or الدُّمُوعُ, (K,) The tears became scattered in drops: (S, K: [in one copy of the S, إِرْفِضَاضُ الدَّمْعِ is explained by تَرَشِيشُهُ; but the right reading is تَرَشُّشُهُ, which I find in two copies; as in the K:]) or flowed and became scattered; and flowed and dropped continuously: or flowed in a scattered manner: (L:) and ↓ ترفّض signifies the same. (TA.) You say also, ارفضّ السَّيْلُ [The torrent dispersed itself]. (S, K.) And ارفضّ جُرْحُهُ The thick purulent matter of his wound flowed, and became dispersed. (TA.) And ارفضّ عَرَقًا His sweat ran; and flowed. (TA.) — — ارفضّ الوَجَعُ (assumed tropical:) The pain ceased, or went away. (TA.) And ارفضّ مِنْهُ صَبْرِى (tropical:) [My patience departed in consequence of it]. (A, TA.) 10 إِسْتَرْفَضَ see 1, last sentence but one. رَفْضٌ Camels in a state of separation, or dispersion; and in like manner, men, and goods, and plants or herbage: (A:) or camels pasturing by themselves, (S, K,) the pastor seeing them, (S,) or looking at them, (K,) near or far off: (S:) you say, إِبِلٌ رَفْضٌ (S, K,) and ↓ رَفَضٌ also, and ↓ رَافِضَةٌ: (S, A, K:) and the pl. of رَفَضٌ is أَرْفَاضٌ: (S, K:) [and ↓ رُفُوضٌ seems to be a pl. of رَفْضٌ.] Also A herd of gazelles in a state of separation, or dispersion: pl. رِفَاضٌ. (TA.) You say also ↓ نَعَامٌ رَفَضٌ Ostriches in separate flocks. (S.) And فِى السَّفَرِ ↓ النَّاسُ أَرْفَاضٌ The men are in a state of separation, or dispersion, in journeying. (TA.) And النَّاسِ ↓ رُفُوضُ The different parties of men. (S, K.) And مِنْ كَلَإٍ ↓ رُفُوضٌ Scattered pieces of herbage or pasturage, (Jm, S, K,) distant one from another. (Jm, S, O.) And الأَرْضِ ↓ رُفُوضُ Land which is deserted after having been prohibited to the public: (S:) or which has no possessor: (O, L, K:) so says IDrd; but he adds, or, accord. to some, deserted land (L, TA) between two cultivated pieces of land, (L,) or between two pieces of land belonging to two tribes. (TA.) ↓ رَفَضٌ also signifies What is large, and in a state of separation or dispersion, of a thing: pl. أَرْفَاضٌ. (TA.) — — And رَفْضٌ, A side, or a part, or portion, (syn. جَانِبٌ,) of a thing. (TA.) — — Also رَفْضٌ, (IAar, ISk, Az, Z,) or ↓ رَفَضٌ, (AZ, Fr, A'Obeyd, S,) the latter said, in a marginal note in the S, to be the correct form heard from the Arabs, (TA,) or both, (Sgh, K,) A small quantity of water; (S, A, K;) and of milk; (A, TA;) remaining in the bottom of a skin or of a مَزَادَة; like a جُرْعَة: (TA:) or a little less than is sufficient to fill a skin: (IAar:) pl. ↓ أَرْفَاضٌ. (Lh.) — — And hence, the former, (tropical:) Food that is sufficient to sustain life; syn. قُوتٌ. (TA.) رِفْضٌ The persuasion, or creed, or a tenet, of the رَافِضَة; as in the saying attributed to the Imám Esh-Sháfi'ee, إِنْ كَانَ رِفْضًا حُبُّ آلِ مُحَمَّدٍ فَلْيَشْهَدِ الثَّقَلَانِ أَنِّى رَافِضِى [If the love of the family of Mohammad be a tenet of the Ráfidees, let men and genii bear witness that I am a Ráfidee]. (TA.) رَفَضٌ: and its pl. أَرْفَاضٌ: see رَفْضٌ, in six places. رَجُلٌ رُفَضَةٌ, (A, L,) or رَجُلٌ قُبَضَةٌ رُفَضَةٌ, (S, K,) A man who lays hold upon a thing, and then leaves it (S, A, L, K) without delay. (S, A, L.) And رَاعٍ قُبَضَةٌ رُفَضَةٌ A pastor who collects together the camels, and, when they come to a place which they like, leaves them to pasture where they will. (ISk, S, A. *) [See also art. قبض.] رَفَضَاتٌ, in the following saying, is from رَفَضَتِ الإِبِلُ, explained above: لِشَوْقِى إِلَيْكَ فِى قَلْبِى رَكَضَاتٌ وَلِحُبِّكَ فِى مَفَاصِلِى رَفَضَاتٌ (tropical:) [app. meaning By reason of my yearning for thee, in my heart are impulses; and by reason of the love of thee, in my joints are loosenesses]. (A, TA.) القَوْمُ رَفْضَى فِى بُيُوتِهِمْ The people, or company of men, are in a state of separation, or dispersion, in their tents, or houses: heard by Az from an Arab of the desert. (TA.) [رَفْضَى seems to be a pl. of ↓ رَافِضٌ; like هَلْكَى as is of هَالِكٌ. See also رَفْضٌ.] رُفَاضٌ What is broken in pieces, and scattered, or dispersed, of a thing. (IDrd, S, K.) شَرَكٌ رِفَاضٌ Tracks in a road differing one from another: (S:) or furrows in the middle, or main part, of a road, separating, one from another; or separating to the right and left. (TA.) رُفُوضٌ: see رَفْضٌ, in four places. رَفِيضٌ i. q. ↓ مَرْفُوضٌ, applied to a thing; (S, K;) i. e. Left; forsaken; relinquished; abandoned; deserted: (S, TA:) cast away: separated; dispersed; scattered: (TA:) and, applied to a spear, broken in pieces. (K.) — Sweat; (O, K;) because of its flowing. (TA.) رَفَّاضَةٌ Men who pasture their beasts upon land such as is termed رُفُوض: (S, K:) or, as in the O, who sow such land. (TA.) رَافِضٌ in the following saying of 'Amr Ibn-Ahmar El-Báhilee means A thrower: he says, إِذَا مَا الحِجَازِيَّاتُ أَعْلَقْنَ طَنَّبَتْ بِمَيْثَآءَ لَا يَأْلُوكَ رَافِضُهَا صَخْرَا meaning, When the women of El-Hijáz hang their goods and utensils upon the trees, they stretch their tent-ropes and pitch their tent in a soft tract of land, the thrower wherein will not be able to throw a large piece of stone at thee, because of the not finding it. (O, L, K, * TA.) — See also رَفْضَى. رَافِضَةٌ A party of رَوَافِض: (K:) whence the rel. n. ↓ رَافِضِىٌّ [signifying of, or belonging to, رَوَافِض]. (TA.) رَوَافِضُ [is pl. of رَافِضَةٌ, and] signifies An army, or a military force, (S, O,) or any army or military force, (K,) which has deserted its leader: (S, O, K:) or armies which have deserted their leader. (L.) — — Also الرَّافِضَةُ, A certain sect of the شِيعَة (S, Msb, K) of ElKoofeh; (Msb;) so

called because they deserted Zeyd the son of 'Alee, (As, S, Mgh, Msb,) when he forbade them to speak against the Companions of the Prophet; (Mgh, Msb;) for they had promised allegiance to Zeyd the son of 'Alee (As, O, L, K) the son of El-Hoseyn the son of 'Alee the son of Aboo-Tálib, (As, O, L,) and then desired him to renounce the two elders, [Aboo-Bekr and 'Omar, (TK,)] and on his refusing to do so they deserted him: (As, O, L, K:) الأَرْفَاضُ is also applied to this sect, as though it were pl. of رَافِضٌ, like as أَصْحَابٌ is of صَاحبٌ; (TA;) and الرَّوَافِضُ also; but not الرُّفَّاضُ: (TA:) and the rel. n. [which serves as a n. un.] is ↓ رَافِضِىٌّ [as above]. (K.) Afterwards, this appellation became applied to All persons transgressing in this way, [i. e. all apostates, or schismatics,] speaking against the Companions of the Prophet. (Msb.) — — إِبِلٌ رَافِضَةٌ: see رَفْضٌ. رَافِضِىٌّ: see رَافِضَةٌ, in two places. مَرْفَضٌ and ↓ مَرْفَضَةٌ sings. of مَرَافِضُ: the former is explained as A place in which water flows, and where it remains: (TA:) or مَرَافِضُ وَادٍ signifies the parts of a valley into which the torrent disperses itself. (S, A, * K. *) — — مَرَافِضُ الأَرْضِ The tracts of land where the main quantity of sand ends, becoming thin, at the sides of mountains and the like. (So in some copies of the S and in the TA.) مَرْفَضَةٌ: see مَرْفَضٌ. مُرْفَضٌّ Anything becoming dispersed, and departing, or going away. (S.) مَرْفُوضٌ: see رَفِيضٌ. رفع 1 رَفَعَهُ, (S, Msb, K,) aor. رَفَعَ, (K, TA,) inf. n. رَفْعٌ, (S, Mgh, Msb,) He raised it: [this is generally the best rendering, as it serves to indicate several particular significations which will be found explained in what follows:] he elevated it; upraised it; uplifted it: he took it up: contr. of خَفَضَهُ: (Msb:) or of وَضَعَهُ: (S, Mgh, K:) as also ↓ رفّعهُ, (K,) inf. n. تَرْفِيعٌ; (TA;) and ↓ ارتفعهُ; (K;) for accord. to the " Nawádir," you say, ارتفعهُ بِيَدِهِ and رَفَعَهُ [he raised it, lifted it, heaved it, or took it up, with his hand]; but Az says that ارتفع is intrans., and that he has heard no authority for its being trans., in the sense of رَفَعَ, except that which he had read in the " Nawádir el-Aaráb:" (TA:) رَفْعٌ is sometimes applied to corporeal things, meaning the raising, or elevating, a thing from the resting-place thereof: sometimes to a building, meaning the rearing it, uprearing it, or making it high or lofty: (Er-Rághib:) or in relation to corporeal things, it is used properly to denote motion, and removal: (Msb:) it signifies the putting away or removing or turning back a thing after the coming or arriving thereof; like as دَفْعٌ signifies the putting away or removing or turning back a thing before the coming or arriving [thereof]: (Kull p. 185:) but in relation to ideal things, it is [tropically used, as it is also in many other cases, and] accorded in meaning to what the case requires. (Msb.) [In its principal senses, proper and tropical, رَفْعٌ agrees with the Latin Tollere..] It is said in the Kur [ii. 60 and 87], رَفَعْنَا فَوْقَكُمُ الطُّورَ We raised above you from its resting-place the mountain: and in the same [xiii. 2], اَللّٰهُ الَّذِى رَفَعَ السَّمٰوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا [God is He who raised the heavens without pillars that ye see; or, as ye see them]: and in the same [ii. 121], وَإِذْ يَرْفَعُ إِبْرٰهِيمُ القَوَاعِدَ مِنَ البَيْتِ [And when Abraham] was rearing or uprearing or making high or lofty [the foundations of the House of God, at Mekkeh]. (Er-Rághib.) And you say, اِرْفَعْ هٰذَا Take thou this: (Mgh:) or take it and carry it [away; or take it up and remove it]. (TA.) And رَفَعَ الزَّرْعَ, (Lh, K,) or رَفَعَهُ إِلَى البَيْدَرِ, (Msb,) aor. رَفَعَ, (Lh,) inf. n. رَفْعٌ (Lh, S) and رِفَاعَةٌ and رِفَاعٌ [perhaps a mistranscription for رَفَاعُ, which see below], (Lh, TA,) He removed, or transported, the seed-produce from the place in which he had reaped it, (Lh,) or carried it after the reaping, (S, K,) to the place in which the grain was to be trodden out. (Lh, S, K.) [This last signification is said in the TA to be tropical; but according to a passage of the Msb quoted in the first sentence of this art., it is proper. In most of the phrases here following, the verb is undoubtedly used tropically.] — — رَفَعُوا إِلَىَّ عُيُونَهُمْ (tropical:) [They raised towards me their eyes]. (TA.) — — دَخَلْتُ عَلَى فُلَانٍ فَلَمْ يَرْفَعْ بِى رَأْسًا (Mgh, TA *) (tropical:) I went in to such a one, and he did not look towards me, nor pay any regard, or attention, to me. (Mgh.) [بِى is not here a mistake for لِى, for the phrase is often found thus written.] — — رُفِعَ لِىَ الشَّىْءُ (assumed tropical:) [The thing was, as it were, raised into view, i. e. it rose into view, to me;] I saw the thing from afar. (TA.) — — رَفَعَ السَّرَابُ الشَّخْصَ, aor. رَفَعَ, inf. n. رَفْعٌ, (tropical:) The mirage raised, or elevated [to the eye, (see an ex. near the end of the first paragraph of art. زول)] the figure of a man or some other thing seen from a distance; [or it may be allowable to render it, made it to appear tall, and as though quivering, vibrating, or playing up and down;] syn. زَهَاهُ [of which, when it relates to the mirage, the meaning is best expressed by the latter of the two explanations here given]. (TA.) — — وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ, in the Kur [xliii. 31], means (assumed tropical:) And we have exalted some of them above others in degrees of rank, or station: and نَرْفَعُ دَرَجَاتٍ مَنْ نَشَآءُ, in the same, [vi. 83, and xii. 76,] (assumed tropical:) We exalt in degrees of rank, or station, whom We please: (Er-Rághib:) and وَاللّٰهُ يَرْفَعُ مَنْ يَشَآءُ وَيَخْفِضُ (assumed tropical:) And God exalteth whom He pleaseth, and abaseth: (S and TA:) and [in like manner,] رَفْعُ الذِّكْرِ means the exalting of one's fame; as in the Kur xciv. 4. (Er-Rághib.) But the words, وَإِلَى السَّمَآءِ كَيْفَ رُفِعَتْ, in the Kur [lxxxviii. 18], indicate two meanings; And to the heaven, how it is elevated in respect of its place; and (assumed tropical:) how it is exalted in respect of excellence, and exaltation of rank. (Er-Rághib.) [In like manner also,] فِى بُيُوتٍ أَذِنَ اللّٰهُ أَنْ تُرْفَعَ, in the Kur [xxiv. 36], means In houses which God hath permitted to be built; (Bd, TA;) accord. to some: (TA:) or, (assumed tropical:) to be honoured; (Zj, Bd;) so says El-Hasan; (Zj;) or, (assumed tropical:) to be exalted in estimation. (Er-Rághib.) It is said in a trad., إِنَّ اللّٰهَ يَرْفَعُ العَدْلَ وَيَخْفِضُهُ (assumed tropical:) Verily God exalteth the just, and maketh him to have the ascendency over the unjust, and at one time abaseth him, so that He maketh the unjust to overcome him, in order to try his creatures, in the present world. (Az, TA.) [See also art. خفض.] And you say, رَفَعَهُ عَلَى صَاحِبِهِ فِى المَجْلِسِ (assumed tropical:) He advanced him above his companion [in the sitting-place, or sitting-room, or assembly]. (TA.) And رَفَعْتُكَ عَنْ كَذَا (assumed tropical:) [I exalted thee, or held thee, above such a thing]: (M voce رَبَأَ:) and إِنِّى لَأَرْفَعُكَ عَنْ هٰذَا الأَمْرِ (assumed tropical:) [Verily I exalt thee, or hold thee, above this thing]. (S voce رَبَأَ, q. v.) — — رَفَعَ اللّٰهُ عَمَلَهُ (assumed tropical:) [God honoured his work by acceptance; or] God accepted his work. (Msb.) It is said in the Kur [xxxv. 11], وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ (assumed tropical:) And righteous work He will accept: (Jel:) or the meaning is يَرْفَعُ العَمَلُ الصَّالِحُ الكَلِمَ الطَّيِّبَ (assumed tropical:) [righteous work will cause praise, or the like, (mentioned immediately before the above-cited words of the Kur,) to ascend, and obtain acceptance]: (Mujáhid, TA:) Katádeh says, [that the meaning is,] speech will not be accepted without work. (TA.) — — رَفْعٌ Also signifies (assumed tropical:) The bringing a thing near; or presenting, or offering, it; syn. تَقْرِيبٌ. (S.) And hence, رَفَعْتُهُ إِلَى السُّلْطَانِ, (S, Mgh, K,) and إِلَى الحَكَمِ, (TA,) inf. n. رَفْعٌ (S, * TA) and رُفْعَانٌ (S, K) and رِفْعَانٌ, (TA,) (tropical:) I presented him to, or brought him before, or brought him forward to, the Sultán, (S, * Mgh, * K, * TA,) and the judge, to arraign him and contest with him: (TA:) and ↓ رَافَعَهُ إِلَى الحَاكِمِ, (S K,) inf. n. مُرَافَعَةٌ, (TA,) [in like manner] signifies (tropical:) he preferred a complaint against him to the governor, or judge: (K:) or (tropical:) he presented him to, or brought him before, or brought him forward to, the governor, or judge, to arraign him and contest with him, and preferred a complaint against him: (TA:) [or it denotes the doing so mutually; for, accord. to Mtr,] ↓ رَافَعَ خَصْمَهُ إِلَى السُّلْطَانِ signifies (tropical:) he brought his adversary before the Sultán (قَرَّبَهُ

(إِلَيْهِ), the latter doing the same with him. (Mgh.) [See also 2.] — — رَفَعَ القُرْآنَ عَلَى السُّلْطَانِ (tropical:) [He adduced, or brought forward, the Kur-án against the Sultán;] he interpreted the Kur-án against the Sultán, and judged thereby that he should rebel against him. (TA.) — — رَفْعْتُ الرَّجُلَ also signifies (tropical:) I traced up the man's lineage to his greatest ancestor; or I mentioned his lineage, saying, He is such a one the son of such a one, or He is of such a tribe, or city, &c.; syn. نَمَيْتُهُ, and نَسَبْتُهُ. (TA.) — — And hence, رَفَعَ الحَدِيثَ إِلَى النَّبِىِّ (tropical:) [He traced up, or ascribed, or attributed, the tradition to the Prophet, mentioning, in ascending order, the persons by whom it had been handed down, up to the Prophet; in the manner more fully explained in the sentence here next following]. (TA.) You say also, رَفَعَ الحَدِيثَ إِلَى قَائِلِهِ, meaning أَسْنَدَهُ [i. e. (assumed tropical:) He traced up, or ascribed, or attributed, the tradition to the author thereof, by mentioning him, or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; or by mentioning the person who had related it to him from the Prophet if only one person intervened, saying, "Such a one told me, from such a one," (and so on if more than one intervened between him and the Prophet,) " from the Apostle of God; " or with an interruption in the mention of the persons by whom it had been transmitted]. (S * and Msb in art. سند.) [And hence what next follows.] It is said in a trad., رَفَعَتْ إِلَيْنَا مِنَ البَلَاغِ ↓ كُلُّ رَافِعَةٍ فَقَدْ حَرَّمْتُهَا أَنْ تُعْضَدَ أَوْتُخْبَطَ, (S, * TA, [in a very old and excellent copy of the former of which I find, as above, إِلَيْنَا, and so in some copies of the K and in the O and TA in art. بلغ; but in one copy of the S and in the TA in the present art., I find in its place عَلَيْنَا, and so in the CK in art. بلغ, where the verb preceding it is erroneously written رُفِعَتْ; and in the L, in the place of الينا is put عَنَّا; of all which three readings I prefer the first; though the last is agreeable with an explanation of رَفَعْتُهُ given in the Msb and in the sentence next following;]) i. e. (assumed tropical:) Every company of men (جَمَاعَة, S, TA), or person (نَفْس, TA), that communicates, or announces, from us, (S, TA,) and makes known, [lit. traces up to us,] what we say, (TA,) [or rather, aught of what is communicated, or announced,] or [aught] of what is communicated, or announced, of the Kur-án and of the [statutes, or ordinances, &c., termed] سُنَن, (K in art. بلغ,) or the meaning is مِنْ ذَوِى البَلَاغِ, i. e., التَّبْلِيغ, [of those who have the office of communicating, or announcing,] the simple subst. being put in the place of the inf. n., (T, O, K, TA, all in art. بلغ,) let that company, or person, communicate, or announce, and relate, that I have forbidden [its trees' being lopped, or being beaten with a stick in order that their leaves may fall off,] referring to El-Medeeneh: (S, * TA:) but some relate it differently, saying, مِنَ البُلَّاغِ [of the communicaters, or announcers,] like حُدَّاث in the sense of مُحَدِّثُون: (TA:) and some say, مِنَ البِلَاغِ, meaning من المُبَالِغِينَ فِى التَّبْلِيغ, i. e. of those who do their utmost in communicating, or announcing. (Hr, and K in art. بلغ.) — — [Hence,] رَفَعْتُهُ [alone] signifies (tropical:) I made it known. (Msb.) You say, رَفَعَ عَلَيْهِ كَلَامًا (assumed tropical:) [He told, or related, a saying against him; informed against him]. (S and K voce رَقَّى, q. v.) And رَفَعَ عَلَى العَامِلِ رَفِيعَةً (tropical:) He communicated, (S,) or made known, (Msb,) [or submitted, or referred,] a case [to the administrator of the law]; (S;) and إِلَى الحَاكِمِ [to the governor, or judge]. (TA.) And رَفَعْتُ الأَمْرَ إِلَى السُّلْطَانِ, inf. n. رُفْعَانٌ, (tropical:) I made known [or submitted, or referred, by way of appeal,] the affair, or matter, to the Sultán. (Msb.) [See also 2.] — — [And hence, app.,] رُفِعَتْ لَهُ غَايَةٌ فَسَمَا لَهَا (tropical:) [An object to be reached, or accomplished, was proposed to him, and he aspired to it]. (TA.) — — رَفَعَ البَعِيرَ, (Sb, K,) and النَّاقَةَ, (TA,) or رَفَعَ النَّاقَةَ فِى السَّيْرِ, and الدَّابَّةَ, (M in art. نص,) inf. n. رَفْعٌ, (TA in that art.,) (tropical:) He made the camel, (S, Msb, K,) and the she-camel, (TA,) and the beast, (M ubi suprà,) to exert himself, or herself, to the full, or to the utmost, or beyond measure, in going, or pace; (S, K, TA;) or to go quickly; (Msb;) or to go with the utmost celerity: (TA in art. نص:) or constrained him, or her, to go the pace termed مَرْفُوع [q. v. infrà], (TA,) which is an inf. n. of the intrans. verb رَفَعَ [q. v. infrà] said of a camel (S, TA) and of a beast: (TA:) and ↓ رفّعهُ, (S, TA,) [and رفّعها,] and رفّع مِنْهُ, (TA,) [and مِنْهَا,] inf. n. تَرْفِيعٌ, signify the same: (S, TA:) or the phrase used by the Arabs is اِرْفَعْ مِنْ دَابَّتِكَ (tropical:) [Make thou thy beast to exert itself, &c.]. (L, TA.) [You say also, app. in like manner, رَفَعَتْنِى أَرْضٌ: or in this case the verb may have a different meaning: see an ex. in the first paragraph of art. خفض.] — — [Hence,] رَفَعْتُهُ إِلَى حَدِّ مَا عِنْدَهُ مِنَ العِلْمِ (assumed tropical:) [I urged him to tell the utmost of what he knew;] (A in art. نص;) i. e. I went to the utmost point [with him] in questioning him, or asking him. (TA in that art.) — — [رَفَعَ النَّارَ (assumed tropical:) He stirred up the fire; made it to burn up.] — — رَفَعَتِ النَّاقَةُ لَبَنَهَا (tropical:) The she-camel [drew up, or withdrew, or withheld, her milk; i. e.,] did not yield her milk: (A, TA:) and رَفَعَتِ اللَّبَأَ فِى ضَرْعِهَا (tropical:) [She (a camel) drew up, & c., or refused to yield, the biestings in her udder]. (As, S, K.) — — رَفَعَهُ فِى خِزَانَتِهِ, and صُنْدُوقِهِ, (tropical:) He kept it, preserved it, laid it up, stowed it, or reposited it, in his repository, store-room, or closet, and his chest. (TA.) — — هُوَ لَا يَرْفَعُ العَصَا عَنْ عَاتِقِهِ, (Msb, TA,) or عَصَاهُ عن عاتقه, or عَنْ أَهْلِهِ, (Mgh,) (tropical:) [lit. He does not put away the staff, or stick, or his staff, or stick, from his shoulder, or from his wife,] is an allusion to discipline, chastisement, or punishment, (Mgh, TA,) or to severity thereof, (Msb,) and to beating (Mgh, TA) of women; (Mgh;) not meaning that the staff, or stick, is on the shoulder: (Msb:) or the first is an allusion to many journeyings. (TA.) — — رُفِعَ القَلَمُ عَنْ ثَلَاثٍ; (Mgh, Msb;) so in the " Firdows," on the authority of 'Alee and I' Ab and 'Áïsheh, meaning ثَلَاثِ أَنْفُسٍ; (assumed tropical:) [The pen of the recording angel is withheld from three persons;] a saying of Mohammad, which means that nothing is recorded either for or against three persons; (Mgh, Msb; *) these three being the sleeper until he awakes, the afflicted with disease or the like, or the demented, until he recovers, and the child until he becomes big, or attains to puberty. (El-Jámi' -es-Sagheer of Es-Suyootee; in which we find ثَلَاثَةٍ in the place of ثَلَاثٍ.) This is like the saying next before mentioned; the pen having never been put [to the tablet to record aught] against the child. (Msb.) — — [رَفَعَ often signifies (assumed tropical:) He withdrew, put away, removed, did away or did away with, annulled, revoked, or remitted.] You say, اَللّٰهُمَّ ارْفَعْ عَنَّا هٰذِهِ الضُّغْطَةَ (assumed tropical:) [O God, withdraw, put away, or remove, from us this straitness, difficulty, distress, or affliction]. (S in art. ضغط.) [And in like manner also you say, رَفَعَ عَنْهُ العَذَابَ (assumed tropical:) He withdrew, or put away, from him the punishment; he annulled, revoked, or remitted, his punishment.] رَفَعُوا الحَرْبَ [may also be rendered in a similar manner; (assumed tropical:) They gave over, or relinquished, war; as though they put it away; like وَضَعُوهَا: but] is used by Moosà Ibn-Jábir [in the contr. sense, (assumed tropical:) they raised, or made, war;] in opposition to وضعوها. (Ham p. 180.) — — اِخْتَلَفُوا فَقَالَ بَعْضُهُمْ نَرْفَعُ طَرِيقًا وَقَالَ بَعْضُهُمْ لَا نَرْفَعُ means (assumed tropical:) [They disagreed; and some of them said,] We will exclude a way, or passage, from among the portions, or shares, (قِسْمَة, [q. v.,]) of the land, or the house; and [some of them said,] We will not exclude it. (Mgh.) — — In the conventional language of the

grammarians, رَفْعٌ, in the inflection of words, is like ضَمٌّ in the non-inflection. (S) [You say, رَفَعَ الحَرْفَ, aor. رَفَعَ, inf. n. رَفْعٌ, (assumed tropical:) He made the final letter to have Bّ or رَفْعٌ in its inflection.] — رَفَعَ القَوْمُ (tropical:) The people, or company of men, went up, or upwards, through the countries, or lands. (As, K, TA.) — — رَفَعَ البَعِيرُ, (S, Msb, K,) فِى السَّيْرِ, (S,) or فِى سَيْرِهِ, (Msb, K,) inf. n. مَرْفُوعٌ (Sb, S, TA) and رَفْعٌ, (S, A, K, all in art. خفض,) the former an inf. n. (Sb, S, TA) of the measure مَفْعُولٌ, (Sb, TA,) like [its contr. مَخْفُوضٌ, and] مَجْلُودٌ, and مَعْقُولٌ, (S, TA,) and مَوْضُوعٌ, (Sb, TA,) (tropical:) The camel exerted himself to the full, or to the utmost, or beyond measure, in going, or pace, or in his going, or his pace: (S, K, TA:) or was quick therein: (Msb:) or went the pace termed مَرْفُوع, [q. v. infrà,] which is a running below that termed حُضْر: (S, TA:) as though he had that [manner of going] which raised him, as well as that which lowered him. (Sb and TA with reference to the inf. n. مرفوع and موضوع.) And رَفَعُوا فِى مَسِيرِهِمْ (assumed tropical:) They [namely men] rose above the [easy and quick pace termed] هَمْلَجَة in their going, or journeying. (ISk.) — رَفُعَ, inf. n. رِفْعَةٌ; (S, K;) or, accord. to Aboo-Bekr Mohammad Ibn-Es-Sereé, [so in two copies of the S, but in others, accord. to the TA, Ibn-EsSarráj,] they did not say رَفُعَ from رَفِيعٌ in the sense of شَرِيفٌ; (S, O;) so says Sb; and he adds, but [they said] ↓ ارتفع; (TA;) (tropical:) He (a man, S) was, or became, high, elevated, exalted, lofty, or eminent, in rank, condition, or state; (S, K, TA;) noble, honourable, glorious, or illustrious. (TA.) And رَفُعَ فِى حَسَبِهِ وَنَسَبِهِ (assumed tropical:) He was, or became, of high or exalted rank, or noble, or honourable, in his grounds of pretension to respect, and his relationship, or race, or lineage. (Msb.) — — رَفُعَ الثَّوْبُ (assumed tropical:) The garment, or piece of cloth, was fine, fine in texture, delicate, or thin. (Msb.) — — رَفُعَ, (S, K,) inf. n. رَفَاعَةٌ, (K,) (tropical:) He (a man, S) was, or became, high, or loud, (رَفِيع,) in voice. (S, K.) [See رَفَاعَةٌ below.] 2 رفّعهُ, inf. n. تَرْفِيعٌ: see 1, in the first sentence. — — He took it, namely, a thing, and raised it, (رَفَعَهُ,) the first [part thereof] and then the first [or next in succession]: En-Nábighah EdhDhubyánee says, خَلَّتْ سَبِيلَ أَتِىٍّ كَانَ يحْبِسُهُ وَرَفَّعَتْهُ إِلَى السِّجْفَيْنِ فَالنَّضَدِ [She had cleared the way of a torrent coming from another quarter, which it (meaning the barrier raised around the tent to keep away the torrent, which barrier is mentioned two verses before,) confined, and raised it by degrees, the first part and then the next, to the two curtains meeting together at the entrance of the tent, and then to the goods piled up therein: or the meaning here intended is, brought it forward, or advanced it; syn. قَدَّمَتْهُ; agreeably with the next explanation of رَفَّعَ here following: see some observations on the above-cited verse in De Sacy's Chrest. Ar., 2nd. ed., vol. ii. pp. 430 and 431]. (Lth, TA.) — — رَفَّعَهُمْ He put them, brought them, or sent them, forward; or advanced them; لِلْحَرْبِ to the war, or fight: or, accord. to Ibn-'Abbád and the K, he put them, sent them, or removed them, far away; [app. meaning, far in advance;] فِى الحَرْبِ in the war, or fight. (TA.) You say also, رَفَّعْتُ هٰذَا الأَمْرَ إِلَى الأَمِيرِ, (assumed tropical:) I brought forward this affair, or matter, to the commander, governor, or prince. (From an Arabic note on the above-cited verse of En-Nábighah, cited by De Sacy, ubi suprà.) [See also 1, in two places in which reference is made to this paragraph.] — — رفّع البَعِيرَ, and النَّاقَةَ, and رفّع مِنْهُ, and مِنْهَا: see 1, in the latter half of the paragraph. — رفّع الحِمَارُ, (Lth, K,) inf. n. as above, (Lth,) (assumed tropical:) The ass ran with a running of which one part was quicker (أَرْفَع) than another. (Lth, K.) 3 رافعهُ إِلَى الحَاكِمِ, inf. n. مُرَافَعَةٌ: and رافع خَصْمَهُ إِلَى السُّلْطَانِ: see 1, in the former half of the paragraph. — — رَافَعَنِى فُلَانٌ وَخَافَضَنِى فَلَمْ أَفْعَلْ (tropical:) Such a one endeavoured in every way to induce me to turn or incline, or endeavoured in every way to turn me by deceit or guile, but I did not [that which he desired]. (K, * TA.) — — رافع بِهِمْ (assumed tropical:) He spared them; or pardoned them, and forbore to slay them. (K.) And رَافَعْتُهُ (assumed tropical:) I left him; or left him unmolested; or left him, being left by him; or made peace, or reconciled myself, with him; syn. تَارَكْتُهُ. (TA.) 5 ترفّع (tropical:) He exalted himself; he was, or became, haughty, proud, or disdainful; syn. تَجَالَّ; (S in art. جل;) [and so ↓ ارتفع فِى نَفْسِهِ, occurring in the S in art. دكل, on the authority of AZ.] You say, فُلَانٌ يَتَرَفَّعُ عَنْ ذٰلِكَ (S ubi suprà, TA *) (tropical:) Such a one exalts himself above that; holds himself above it; disdains it; or is disdainful of it; syn. يَتَجَالُّ. (S ubi suprà.) And تَرَفَّعَتْ بِى هِمَّتِى عَنْ كَذَا (tropical:) [My ambition raised me above such a thing; made me to hold myself above it, or to disdain it]. (TA.) — — See also 8. 6 تَرَافَعْنَا إِلَى الحَاكِمِ (tropical:) [Each of us preferred a complaint against the other to the governor, or judge: or each of us presented the other to, or brought him before, or brought him forward to, the governor, or judge, to arraign him and contest with him, and preferred a complaint against him: agreeably with explanations of the phrase رَافَعَهُ إِلَى الحَاكِمِ:] (S:) or each of us communicated, or made known, his case [against the other] to the governor, or judge. (TA.) 8 ارتفع It became raised; or it rose: it rose high, or became high or elevated or lofty: [it became raised, upraised, uplifted, or elevated, or it rose, from its resting-place: and, said of a building, it became reared, upreared, or made high or lofty:] it became taken up: [it became taken away, put away, or removed; or it went away; after its coming or arriving: thus when said of corporeal things: but when said of ideal things, it is tropically used, as it is also in many other cases, and accorded in meaning to what the case requires:] quasi-pass. of رَفَعَهُ as signifying the contr. of وَضَعَهُ. (S, K.) [See 1; first sentence.] — — It (the water of a well) rose, by its becoming copious: and also it went away: (A in art. قلص:) [in which latter sense, likewise, it is said of milk in the udder; or as meaning it became drawn up, or withdrawn, or withheld: see 1. See also a usage of this verb voce رَقَأَ.] — — (tropical:) Said of a man: see 1, voce رَفُعَ, near the end of the paragraph. — — ارتفع قَدْرُهُ (tropical:) [His rank became high, elevated, exalted, lofty, or eminent]. (S, TA.) — — إِرْتَفِعْ, said to a man entering a sittingplace, sitting-room, or assembly, means (tropical:) Advance thou: it is not from اِرْتِفَاعٌ denoting height. (TA.) — — See also 5. — — ارتفعت الضُّحَى (tropical:) [The morning became advanced; meaning] the sun became high: الضُّحَى being originally a pl., namely, of الضَّحْوَةُ; [wherefore the verb is fem.;] but afterwards used as a sing. [as in the next ex. here following]. (Msb.) You say also, الضُّحَى ↓ تَرَفَّعَ (tropical:) [meaning the same]. (TA.) And ارتفع النَّهَارُ (assumed tropical:) [The day became advanced, the sun being somewhat high: a phrase said by the doctors of the law in the present day to be employed when the sun has risen the measure of a رُمْح or more]. (S and K in art. متع; &c.) — — ارتفع السِّعْرُ وَانْحَطَّ (tropical:) [The price rose, or advanced, and became low, or abated]. (TA.) — — [ارتفعوا (assumed tropical:) They removed from, or to, a place. — — ارتفع عَنْهُ, said of a disease, pain, an affliction, and the like, (assumed tropical:) It quitted him; became withdrawn from him.] — — النَّقِيضَانِ لَا يَجْتَمِعَانِ وَلَا يَرْتَفِعَانِ (assumed tropical:) [What are termed نقيضان cannot be coexistent in the same thing, nor simul taneously nonexistent in the same thing]; as existence itself and nonexistence, and motion and rest. (Kull pp. 231 and 232.) — ارتفعهُ: see 1; first sentence. 10 استرفعهُ He desired, required, demanded, or asked, that it should be raised, elevated, taken up, or removed. (K.) You say, استرفع الوَاعِظُ الأَيْدِىَ لِلدُّعَآءِ The preacher asked that the hands of the people should be raised for supplication. (TA.) — — [And hence, as though meaning استرفع نَفْسَهُ i. e. It required that itself should be re moved,] استرفع

الخُوَانُ (assumed tropical:) What was on the table became consumed, and it was time for it to be taken up, or removed. (K.) رَفْعٌ [see رَفَعَ, (of which it is the inf. n.,) throughout]. رِفْعَةٌ [see رَفْع, near the end of the first para graph: used as a simple subst., which it seems properly to be accord. to some of the lexicologists,] (tropical:) High, elevated, exalted, lofty, or eminent, rank or condition or state; nobility, honourableness, gloriousness, or illustriousness; (TA;) as also ↓ رِفَاعَةٌ, a subst. from رَفَعَ. (Msb.) هٰذِهِ أَيَّامُ رَفَاعِ, and ↓ رِفَاعِ; (AA, ISk, Az, S, Mgh, * Msb, * K;) but As disallows the latter; (TA;) and Ks says, I have heard الجِرَام and الجَرَام, and their coordinates, [such as الصِّرَام and الصَّرَام, &c.,] but الرفاع with kesr I have not heard; (S, TA;) These are days of removal, or transport, of seed-produce from the place in which it has been reaped, (TA,) or of carriage thereof after reaping, (S, Mgh, K,) to the place in which the grain is trodden out. (S, Mgh, K, TA.) [See 1, near the beginning.] — — رَفَاعٌ, or ↓ رِفَاعٌ, (accord. to different copies of the K,) or each, (TA,) also signifies The storing-up of seed produce. (K.) رِفَاعٌ: see the next preceding paragraph, in two places. رَفِيعٌ (tropical:) High, elevated, exalted, lofty, or eminent, in rank, condition, or state; noble, honourable, or glorious; (S, Msb, K, TA;) applied to a man: (S, Msb, TA:) fem. with ة. (TA.) You say, هُوَ رَفِيعُ الحَسَبِ وَالقَدْرِ (tropical:) [He is high, &c., in respect of grounds of pretension to honour, and of rank]. (TA.) And hence the phrase used by letter-writers, الجَنَابُ الرَّفِيعُ (tropical:) [The exalted object of recourse]. (TA.) Hence also the phrase in the Kur [xl. 15], رَفِيعُ الدَّرَجَاتِ (assumed tropical:) The Exalted in respect of degrees of dignity: (Er-Rághib:) or this means (assumed tropical:) Great in respect of attributes: or the Exalter of the degrees of dignity of the believers in Paradise. (Jel.) — — Applied to a garment, or piece of cloth, (assumed tropical:) Fine, fine in texture, delicate, or thin. (Msb.) — — رَفِيعُ الصَّوْتِ (tropical:) [High, or loud, in voice]; (K, TA;) applied to a man. (TA.) — — سَيْرٌ رَفِيعٌ (tropical:) [A pace in which a beast is made to exert itself to the full, or to the utmost, or beyond measure; or in which the utmost pos sible celerity is elicited: see رَفَعَ البَعِيرَ, in the latter half of the first paragraph: and see also مَرْفُوعٌ]. (K in art. نص.) رَفَاعَةٌ [an inf. n., (see 1, last sentence,)] and ↓ رُفَاعَةٌ, (ISk, S, K,) and ↓ رِفَاعَةٌ, (Sgh, K,) (tropical:) [Highness, or loudness, or] vehemence, (K, TA,) in the voice, (ISk, S,) or of the voice. (K.) رُفَاعَةٌ A string (خَيْط) whereby he who is shackled (مُقَيَّد) raises his shackles (قَيْد), (Yoo, S, K,) to which that string is fastened; (TA;) as also ↓ رِفَاعَةٌ. (K.) — — Also, (S, K,) and ↓ رِفَاعَةٌ, (Az, K,) A thing by means of which a woman having little flesh in the posteriors makes herself to appear large [in that part]; (S;) i. q. عُظَّامَةٌ: (K:) pl. رَفَائِعُ. (TA.) — See also رِفَاعَةٌ. رَفَاعَةٌ: see رِفْعَةٌ: — — and رَفَاعَةٌ: — and see also رُفَاعَةٌ, in two places. رَفِيعَةٌ (tropical:) A case which one communicates, or makes known, to the administrator of the law: (S, TA:) pl. رَفَائِعُ. (TA.) You say, لِى عَلَيْهِ رَفِيعَةٌ (tropical:) [I have, against him, a case to communicate, or make known, &c., or which I have communicated, or made known, &c.]. (TA.) رَفَّاعٌ (tropical:) One who traces up traditions to the Prophet, or to his Companions; or who communicates them, or makes them known. (TA.) [See رَفَعَ الحَدِيثَ &c.] رَافِعٌ act. part. n. of رَفَعَهُ; Raising; &c. (Msb, TA.) — — الرَّافِعُ, one of the names of God, meaning (tropical:) The Exalter of the believer by prospering [him], and of his saints by teaching [them]. (TA.) خَافِضَةٌ رَافِعَةٌ, in the Kur lvi. 3, is explained in art. خفض. — — رَافِعَةٌ, for جَمَاعَةٌ رَافِعَةٌ, (S, TA,) or نَفْسٌ رَافِعَةٌ: (TA:) see a trad. (commencing with the words كُلُّ رَافِعَةٍ) in the first paragraph of this art. — — نَاقَةٌ رَافِعٌ (tropical:) A she-camel [drawing up, or withdrawing, or withholding, her milk; i. e.,] not yielding her milk: (A, TA:) or when she draws up, &c., or refuses to yield, (إِذَا رَفَعَتْ,) the biestings in her udder. (As, S, K.) [See also دَافِعٌ, to which it is opposed.] — (tropical:) A man going up, or upwards, through the countries, or lands: pl. with ون. (TA.) — — (tropical:) Lightning rising. (Lth, K, TA.) — — رَوَافِعُ [pl. of رَافِعَةٌ for جَمَاعَةٌ رَافِعَةٌ] (assumed tropical:) People going the pace termed مَرْفوع [on their camels or beasts]. (ISk.) — — أَرْضٌ رَافِعَةُ السُّقْيَا (assumed tropical:) Land difficult of irrigation; contr. of خَافِضَةُ السقيا. (TA in art. خفض.) رَافِعَةٌ [as a subst., or an epithet in which the quality of a subst. predominates,] A hard and elevated tract of land. (ISh, TA voce خَافِضَةٌ [which signifies the contr.]) [See also رَافِعٌ.] أَرْفَعُ [Higher, or more elevated &c.: and highest, or most elevated &c.]. — — أَرْفَعُ لِلْحَدِيثِ (tropical:) More skilled in tracing up, or ascribing, or attributing, a tradition to its author; i. q. أَنَصُّ, q. v. (TA in art. نص.) — — عَدَا عَدْوًا بَعْضُهُ أَرْفَعُ مِنْ بَعَضٍ (assumed tropical:) [He ran with a running of which one part was quicker than another]; said of an ass. (Lth, K.) مَرْفَعٌ [A place of elevation: and hence, — —] A chair, or throne; syn. كُرْسِىٌّ: of the dial. of El Yemen. (TA.) مِرْفَعٌ A thing with which one raises, elevates, or takes up. (TA.) مَرْفُوعٌ pass. part. n. of رَفَعَهُ. — — وَفُرُشٍ مَرْفُوعَةٍ, (S, K, *) in the Kur [lvi. 32], (S,) means [And beds raised] one upon another: (Fr, S, Bd, K:) or (assumed tropical:) of high estimation: (Bd:) or (tropical:) brought near to them: (S, K:) or wives elevated upon couches: (Bd:) or (assumed tropical:) honoured wives. (S, K.) — — حَدِيثٌ مَرْفُوعٌ (tropical:) A tradition related by a Companion of the Prophet, and ascribed, or attributed, to the Prophet himself, by the mention of him as its author, or of the person, or persons, up to the Prophet, by whom it has been handed down. (Kull p. 152.) — It is also an inf. n.: [see رَفَعَ البَعِيرُ, in the latter half of the first paragraph:] and signifies (tropical:) A certain pace of a beast, (S, TA,) of a horse and of a camel; (L;) contr. of مَوْضُوعٌ; (S, TA;) and of مَخْفُوضٌ; (A in art. خفض;) it is a run below that termed حُضْر: (S, TA:) or above that which is termed مَوْضُوع, and below that which is termed عَدْو: (TA: [but probably عدو is here a mistake for حُضْر:]) or a pace of a camel rising above the [easy and quick rate of going termed] هَمْلَجَة. (ISk.) You say, لَيْسَ لَهُ مَرْفُوعٌ (tropical:) He (a beast) has not the pace termed مرفوع. (S.) جَبَلٌ مُرْتَفِعٌ A high mountain. (TA.) رفع 1 رَفُغَ عَيْشُهُ, [aor. رَفُغَ,] inf. n. رَفَاغَةٌ, His means of subsistence became ample, or abundant. (S.) [See also رَفْغٌ, below.] — [رَفَغَ, aor. رَفَغَ, He made the means of subsistence ample, or abundant. You say,] أَرْفَغُ لَكُمُ المَعَاشَ I will make ample, or abundant, to you the means of subsistence. (TA.) — رَفَغَ المَرْأَةَ i. q. ترفّغها, q. v. (TA.) 5 ترفّغ He (a man) became, or made himself, ample, or abundant, in his means of subsistence; syn. تَوَسَّعَ: (S:) or he exhibited ampleness, or abundance, in his means of subsistence. (PS.) — ترفّغ فَوْقَ البَعِيرِ He (a man), feared that the camel [upon which he was riding] would throw him, and therefore wound his legs next the sheath of his [the camel's] penis: [i. e., pressed his heels against the camel's أَرْفَاغ (or groins):] in the K, as also in the O and Tekmileh, خَلْفَ رِجْلَيْهِ is erroneously put for فَلَفَّ رِجْلَيْهِ, the reading in the L. (TA.) — — ترفّغها, He sat between her thighs, for the purpose of compressing her; (K;) from the Nawádir el-Aaráb; as also ↓ رَفَغَهَا, i.e. رَفَغَ المَرْأَةَ. (TA.) رَفْغٌ Softness, tenderness, or smoothness: (O, L, K: *) this is the primary signification, accord. to the O and L: accord. to MF, softness, tenderness, or smoothness, and uncleanness, or dirtiness; but this addition is wrong; and he has wrongly ascribed this explanation to Er-Rághib, who mentions in his book only the words of the Kur-án. (TA.)– — Ampleness, or

abundance, of the means of subsistence; and abundance of herbage, or of the goods, conveniences, or comforts, of life: (S, K, * TA:) and so ↓ رَفَاغَةٌ, (JK, * S, * TA,) an inf. n., (S,) and ↓ رَفَاغِيَةٌ, [also, app., an inf. n., like رَفَاهِيَةٌ;] (JK, * S, * TA;) and ↓ رُفَغْنِيَةٌ, like بُلَهْنِيَةٌ (K, TA) and رُفَهْنِيَةٌ, (TA,) [in which the last three letters, following the غ, are all augmentative,] signifies [the same, or] ampleness, or abundance, of the means of subsistence. (K, TA.) — Also, (S, Msb, K, &c.,) and ↓ رُفْغٌ, (S, Msb, TA,) the former of the dial. of Temeem, and the latter of the dial. of the people of El- 'Áliyeh and of El-Hijáz, (Aboo-Kheyreh, Msb, TA,) [The groin;] the root of the thigh; (ISk, Jm, Msb, K; and Mgh in art. وهم;) and any of the other مَغَابِن [or places of flexure or creasing]; (ISk, Msb;) and any place of the body in which dirt collects, (ISk, Jm, L, Msb, K,) such as the armpit and the crease of the belly and the like: (L:) or the inner side of the thigh, at the root: (JK:) or the inner side of the root of each thigh, next the upper parts of the sides of the pubes, where the upper parts of the inner sides of the thighs and the upper part of the belly [app. a mistake for the lower part of the belly] meet: (TA:) [or each of the two inguinal creases; for] the رُفْغَانِ are between the pubes and the thigh, [one on each side,] and are also called the مَغَابِن: (Zj in his " Khalk el-Insán: ") the latter (رُفْغٌ) also particularly signifies the armpit: (Fr, Mgh, K:) or, as some say, the root [or innermost part] of the armpit: (TA:) and the same, (ISh, K,) or each, (Msb,) the parts around the فَرْج [or vulva, or external portion of the organs of generation,] (ISh, Msb, K) of a woman: (ISh, K:) and sometimes the فَرْج itself: (Msb:) the pl. is أَرْفَاغٌ (S, Mgh, Msb, K) and رُفُوغٌ (Msb, K) and رِفَاغٌ and [of pauc.] أَرْفُغٌ, the first of which four is pl. of رُفْغٌ, [and is properly a pl. of pauc.,] the rest being pls. of رَفْغٌ: (Msb:) [accord. to J,] أَرْفَاغٌ signifies the مَغَابِن [or places of flexure, or creasing,] of the armpits, and of the roots of the thighs: (S:) accord. to As, the armpits, and the [other] مَغَابِن of the body: (Mgh in art. وهم:) IAar says that ↓ مَرَافِغُ signifies the roots of the arms and of the thighs, and has no proper sing.: and الارفاغ is the sing. of الرُّفَغُ (واحد الرُّفَغ) [but this is app. a mistranscription for وَاحِدُهُ الرُّفْغُ meaning that أَرْفَاغٌ has for its sing: رُفْغٌ]): and ↓ رُفْغٌ signifies the مَغَابِن and مَحَالِب [by which latter are app. meant the places that sweat] of the body: accord. to As, what is thus termed is in camels and in human beings. (TA. [But the sing. verb in this last clause suggests that there is another mistranscription here, and a looseness of explanation; and that we should read thus: " and رُفْغٌ (not رُفَغٌ) signifies any of the مَغَابِن and of the مَحَالِب of the body. "]) — — Also, both words, The dirt of the nail: (K:) or the dirt that is between the end of the finger and the nail, when the nail is not pared, after scratching the أَرْفَاغ [or groins and armpits and the like]: (TA:) or the former [or each] signifies the dirt of the مَغَابِن [or places of flexure, or creasing, of the body]; (K;) or the dirt and sweat that collect in the مغابن of the armpits, and of the roots of the thighs, and other places of folding of the limbs. (TA.) — — Also the former word, (رَفْغٌ,) (assumed tropical:) A soft, or plain, tract, or piece, of land: (JK, K: *) pl. رِفَاغٌ. (K.) — — (assumed tropical:) Land having much soil or dust. (L, K.) [Hence,] one says, جَآءَ فُلَانٌ بِمَالٍ كَرَفْغِ التُّرَابِ (assumed tropical:) Such a one came with, or brought, wealth, or cattle, abundant as the soil, or dust, thus termed. (L.) — — (assumed tropical:) A place affected with drought, or barrenness, (L, K,) thin, or shallow, [in its soil,] of middling quality. (L.) — — (tropical:) The vilest place in a valley, and the worst in re spect of soil: (Aboo-Málik, K, * TA:) the lowest part of a valley and of a desert: (TA:) or أَرْفَاغُ الوَادِى signifies the sides of the valley. (AHn, JK, TA.) — — (tropical:) A side, or lateral part or region: (Akh, IAar, K:) pl. أَرْفُغٌ. (K.) You say, هُوَ فِى رَفْغٍ مِنْ قَوْمِهِ, and مِنَ القَرْيَةِ, (tropical:) He is in a side, or lateral part, not in the middle, of his people, or party, and of the town, or village. (IAar, TA.) — — Also sing. of أَرْفَاغٌ meaning (tropical:) The lower, or lowest, baser or basest, meaner or mean est, sort, or the rabble, or refuse, of mankind; (JK, K, TA;) likened to the أَرْفَاغ of a valley: or the sing. of ارفاغ in this sense is ↓ رُفْغٌ. (TA.) — — (assumed tropical:) A skin for water, or for milk, that is thin, or rendered thin, (accord. to different copies of the K,) and of little worth. (K, TA.) — — (assumed tropical:) The straw of [the species of millet called] ذُرَة: so accord. to the author of the L; but accord. to others, it is دَفْغٌ, with دال, if this be not a mis transcription. (TA.) — As an epithet, رَفْغٌ sig nifies Soft; applied to dust, or earth, and to food, or wheat, (طَعَام,) and to كِلْس [or quicklime, &c.]. (K, * TA.) رُفْغٌ: see the next preceding paragraph, in two places. رُفَغٌ: see رَفْغٌ in the middle of the paragraph. رَفِغَةٌ A she-camel having purulent pustules, ulcers, or sores, in the رُفْغَانِ [meaning groins or armpits]. (A, TA.) رَفْغَآءُ [fem. of أَرْفَغُ], applied to a woman, (JK, Ibn-'Abbád, L, K,) Small in the مَتَاع [or vulva]: (L:) or thin in the thighs, small in the هَن [or vulva], deep in the رُفْغَانِ [or groins]: (JK, Ibn 'Abbád, K:) or a woman narrow in the أَرْفَاغ [or groins, or inguinal creases, or the like]: (TA in art. ربل, from the 'Eyn:) or, applied to a woman, (A,) or to a she-camel, (JK, L,) wide in the رُفْغ [app. meaning the vulva or the parts around the vulva]. (JK, A, L.) عَيْشٌ رَفِيغٌ (JK, S, TA) and ↓ رَافِغٌ (S, TA) and ↓ أَرْفَغُ (TA) Ample, or abundant, (JK, S, TA,) and pleasant, or good, (S, TA,) means of subsist ence. (JK, S, TA.) رَفَاغَةٌ: see رَفْغٌ, second sentence. رَفَاغِيَةٌ: see رَفْغٌ, second sentence. رُفَغْنِيَةٌ: see رَفْغٌ, second sentence. رَافِغٌ: see رَفِيغٌ. رَافِغَةٌ, i. q. نِعْمَةٌ [app. as meaning A benefit, benefaction, favour, boon, or blessing]: pl. رَوَافِغُ. (TA.) أَرْفَغُ: see رَفِيغٌ. — — Its fem., رَفْغَآءُ, is mentioned above, by itself. مَرْفُوغَةٌ [syn. with مَرْصُوفَةٌ] A woman small in the هَن [or vulva], (JK, Ibn-'Abbád, K,) or whose place of circumcision has cohered [after the operation] when she was young, and, conse quently, (L,) impervia viro. (JK, Ibn-' Abbád, L, K.) مَرَافِغُ: see رَفْغٌ, in the middle of the paragraph. رفق 1 رَفَقَ, (S, O, Mgh, Msb, K,) aor. رَفُقَ, (S, Msb,) inf. n. رِفْقٌ (S, * O, Mgh, * Msb, * K) and مَرْفِقٌ and مِرْفَقٌ (AZ, O, K,) and مَرْفَقٌ; (O, K;) and رَفِقَ, (JK, O, K,) [aor. رَفَقَ,] inf. n. رَفَقٌ; (JK;) and رَفُقَ; (JK, O, K;) He was, or became, gentle, soft, tender, gracious, courteous, or civil; or he be haved, or acted, gently, softly, &c. (JK, S, O, Mgh, Msb, K.) You say, رَفَقَ بِهِ, (AZ, S, O, Mgh, Msb, K,) and عَلَيْهِ, (AZ, O, K,) inf. ns. as above; (O, K;) and رَفِقَ, and رَفُقَ; (K;) He was, or became, gentle, &c., or he behaved, or acted, gently, &c., with him, (AZ, S, O, Mgh, Msb, K,) and to him; (AZ, O, K;) and in like manner, بِهِ ترفّق ↓, (S, O, Mgh, K,) and ↓ ارفقهُ. (AZ, O, K.) Hence the saying of the Prophet, مَنْ رَفَقَ بِأُمَّتِى رَفَقَ اللّٰهُ بِهِ [He who is gentle, &c., with my people, God will be gentle, &c., with him]. (O.) [Hence, also,] one says, ↓ ترفّق فِى أَمْرِهِ [and رَفَقَ فِيهِ as is indicated in the O] He used gentleness, or acted gently, in his affair; syn. تَأَنَّى. (Msb in art. اتى.) And ترفّق ↓ لِحَاجَتِهِ He applied himself with gentleness to his needful affair or business; syn. تَأَنَّى. (T in art. اتى.) And ترفّق ↓ لِلْأَمْرِ He applied himself with gentle ness to the affair; syn. تَلَطَّفَ. (S in art. لطف.) — — Hence, رَفُقَ, in form like قَرُبَ, He was, or became, gentle, delicate, nice, neat, or skilful, in work or operation; the contr. of such as is termed أَخْرَق. (Msb.) — — And رَفَقْتُ العَمَلَ, with fet-h to the ف, aor. رَفُقَ, I did, or made, the deed, or work, soundly, thoroughly, skilfully, judiciously, or well. (Msb.) — — And رَفَقْتُ فِى السَّيْرِ I pro ceeded in a right, or a moderate, manner in journeying, or in pace. (Msb.) — See also 4. — رَفَاقَةٌ is an inf. n. signifying The being a رَفِيق. (O, K.) Fr says, I heard a man at 'Arafát saying [to the pilgrims there assembled], جَعَلَكُمُ اللّٰهُ فِى رَفَاقَةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ [May God make you to be in the companionship of Mohammad: may God bless and save him]. (O.) [And accord. to the TK, one says, رَفُقَ بِهِ, inf. n. رَفَاقَةٌ, meaning He became

a رَفِيق with him: but what is commonly said in this sense is رَافقهُ, q. v.] — رَفَقَ فُلَانًا, He struck the مِرْفَق [or elbow] of such a one. (K.) — — And رَفَقَ النَّاقَةَ, (S, O, K,) aor. رَفُقَ, inf. n. رَفْقٌ, (S, O,) He bound the she-camel's arm [app. together with the shank (for such is the common practice)], (S, O, K,) to prevent her going quickly, (S, O,) when fearing her yearning towards, or longing for, her home, or accustomed place: (S, O, K:) [or] رَفَقَ البَعِيرَ, aor. رَفِقَ, inf. n. رَفْقٌ, he bound the camel's neck (عُنُق [probably, I think, a mistranscription for عَضُد i. e. arm,]) to his pastern, because of a slight lameness therein. (JK.) — رَفِقَ said of a camel, aor. رَفَقَ, inf. n. رَفَقٌ, He had his elbow dis torted from his side. (TA and TK. [See رَفَقٌ below, and أَرْفَقُ: and see also دَفِقَ.]) — — [And رَفِقَتْ, inf. n.رَفَقٌ, is probably said of a she-camel, as meaning She had, in her teat, or teats, what is termed رَفَقٌ: see, again, this word below.] 2 تَرْفِيقٌ [as the inf. n. of the verb in the phrase رُفِّقَتِ الشَّاةُ, if this verb have been used, means A sheep's, or goat's having the fore legs white to the elbows; for it] is from شَاةٌ مُرَفَّقَةٌ, explained below. (O.) 3 رافقهُ He was, or became, his رَفِيق, or travelling-companion; he accompanied him in a journey; (S, O, Msb, K;) inf. n. مُرَافَقَةٌ (TK) and رِفَاقٌ. (TA.) — — And this latter inf. n. also signifies The being hypocritical, or acting hypocritically. (TA. [See also 3 in art. رمق.]) 4 ارفقهُ: see 1, second sentence. — — Also He profited him, or was useful to him; (S, O, K;) as also ↓ رَفَقَهُ. (K.) — — [And in the present day, it means He associated him بِغَيْرِهِ with another or others.] 5 تَرَفَّقَ see 1, in four places. 6 ترافقوا They were, or became, travellingcompanions; they travelled, or journeyed, together; as also ↓ ارتفقوا: (JK:) and ترافقا they two were, or became, travelling-companions; &c.: (K:) and ترافقنا فِى السَّفَرِ we were, or became, companions in travelling, or journeying. (S, O.) 8 ارتفق i. q. طلب رفقا [i. e. طَلَبَ رِفْقًا] and استعان [both meaning He sought, or demanded, aid, or help]. (Har p. 395. [See also 10.]) — — And hence, (Har ibid.,) ارتفق بِهِ He profited, or gained advantage or benefit, by him, or it, (S, Mgh, Msb, TA,) namely, a thing. (Msb.) [This phrase is also often used as meaning He made use of it; namely, a garment, and an implement, &c.] — — See also 6. — Also He leaned upon the مِرْفَق of his arm [i. e. upon his elbow]: (O, Msb, * K:) or upon the pillow [called مِرْفَقَة]. (K.) — And It was, or became, full, or filled. (K.) 10 استرفقهُ He sought, or demanded, his profiting him, or being useful to him. (TA.) Q. Q. 2 تَمَرْفَقَ He took a مِرْفَقَة, i. e. pillow [upon which to lean with his elbow]. (S.) رِفْقٌ an inf. n. of رَفَقَ; (O, K;) Gentleness, softness, tenderness, graciousness, courteousness, or civility; contr. of عُنْفٌ; (S, O, Mgh, Msb;) i. q. لُطْفٌ, and حُسْنُ صَنِيعٍ, (IDrd, O, K,) or لَطَافَةُ فِعْلٍ and لِينُ جَانِبٍ; and so ↓ رَفَقٌ; (JK;) and أَوْلَى فُلَانًا رَافِقَةً ↓ رَافِقَةٌ likewise; whence the phrase [He treated such a one with gentleness, &c.]. (JK, IDrd, O.) It is also explained as meaning Good submission to that which conduces to what is comely, or pleasing. (TA.) — — And Gentleness, delicacy, nicety, neatness, or skilfulness, in work or operation; contr. of خُرْقٌ. (Mgh.) — — Also A thing by means of which one seeks help or assistance. (K.) See also مِرْفَقٌ. رَفَقٌ inf. n. of رَفِقَ: see the next preceding paragraph. — [Also Easy of attainment.] You say مَرْتَعٌ رَفَقٌ [A place of pasturing, or of unrestrained and plentiful pasturing,] easy to be sought [and attained]. (S, O.) And مَآءٌ رَفَقٌ Water that is easy (JK, S, O, K) to be sought (JK, S, O) and taken: (JK:) or of which the well-rope is short. (K.) And حَاجَةٌ رَفَقُ البِغْيَةِ An object of want that is easy [to be sought and attained]. (O, K.) — Also A distortion of the elbow of a camel from the side. (Lth, S, O, K. [Said to be the inf. n. of رَفِقَ, q. v.]) — — And A stoppage of the orifice of the teat, (K,) or of the orifices of the teats, (O,) of a she-camel: (O, K:) so says Zeyd Ibn-Kuthweh: (O:) or a disorder in the orifice of the teat, in consequence of being badly milked, or of the milker's not shaking the teat to remove what remained in it, so that the milk reverts into the udder, and turns to blood, or becomes coagulated and mixed with yellow water. (K. [Perhaps in this sense, also, an inf. n.: see 1, last sentence.]) — See also رُفْقَةٌ. رَفْقَةٌ: see what next follows. رُفْقَةٌ, (JK, S, O, Mgh, Msb, K,) in the dial. of Temeem, (Msb,) and ↓ رِفْقَةٌ, (S, O, Msb, K,) in the dial. of Keys, (Msb,) and ↓ رَفْقَةٌ, and on the authority of Ibn-Tal-hah ↓ رُفَاقَةٌ, (K, [in which this last is said to be like ثُمَامَةٌ, to indicate that it is with damm to the ر, but not (as will be shown below, voce رَفِيقٌ,) that it is without tenween, imperfectly decl., and determinate like الرُّفْقَةُ,]) Persons travelling, or journeying, together; (Mgh;) a company of persons [travelling, or journeying, or] with whom one is travelling, or journeying; but not when they have separated: (S, O, Msb, K:) or persons with whom one travels, or journeys, as long as they are congregated in one place of assembly, and in one journey; but not when they have separated: (JK:) pl. [of mult.] رِفَاقٌ, (S, O, Mgh, Msb, K,) which is pl. of رُفْقَةٌ, (Mgh, Msb,) and رُفَقٌ, [which is also pl. of رُفْقَةٌ,] and [of pauc.] أَرْفَاقٌ; (O, K;) and the pl. of رِفْقَةٌ is رِفَقٌ: (Msb:) or رُفْقَةٌ is a quasi-pl. n. of ↓ رَفِيقٌ, or syn. with this last used in a pl. sense; and its pl. is رِفَقٌ and رُفَقٌ and [quasi-pl. n.] ↓ رَفَقٌ. (K.) [Golius explains the first and second and third, as on the authority of the KL, by the words " consortium, societas: " but in my copy of the KL, I find only the first and second; and these are explained only by the words گروه همراهان, agreeably with the renderings which I have given above.] — — The pl. رِفَاقٌ also signifies Camels upon which people have gone forth to purvey for themselves wheat, or corn, or other provisions from the towns or villages; each, or every, company being termed a رُفْقَة. (TA voce رَطَانَةٌ.) رِفْقَةٌ: see the next preceding paragraph. رَفِقَةٌ as an epithet applied to a she-camel: see أَرْفَقُ. رِفَاقٌ The cord that is used for the purpose described in the explanation of رَفَقَ النَّاقَةَ, (S, O, K,) or in the explanation of رَفَقَ البَعِيرَ. (JK.) [See 1, in the latter part of the paragraph.] So in the saying of Bishr, (S,) i. e. of Bishr Ibn-Abee- Házim, (O,) فَإِنِّى وَالشَّكَاةَ مِنَ الِ لَأْيٍ كَذَاتِ الضِغْنِ تَمْشِى فِى الرِّفَاقِ (O,) or وَآلَ لَامٍ, (S, O,) accord. to different readings: (O:) [i. e. And verily I, with respect to the fault, or the complaint, of the family of Läy, or and the family of Lám, am like her that yearns towards, or longs for, her home, or accustomed place, going along with her arm and shank in the رفاق]: he says, I am withheld from satirizing them, like as this she-camel that yearns towards, or longs for, her home, or accustomed place, is bound and withheld; but if they do not what I approve, I will let loose my tongue with satirizing them. (O.) — — Also A thing in form like a finger, made for the teat of a she-camel when she is affected with the [disorder termed] رَفَق: it is stuffed with dates, and then the صِرَار [q. v.] is bound over it, in order that it [the teat] may be cured. (JK.) رَفِيقٌ Gentle, soft, tender, gracious, courteous, or civil; (JK, Msb;) as also ↓ رَافِقٌ. (JK.) — — And hence, (Msb,) Gentle, delicate, nice, neat, or skilful, in work or operation; contr. of أَخْرَقُ. (S, O, Msb, K.) — — [Hence, also,] هٰذَا الأَمْرُ رَفِيقٌ بِكَ and ↓ رَافِقٌ بِكَ and رَافِقٌ عَلَيْكَ (assumed tropical:) [This affair, or thing, is easy, or convenient, to thee: see أَرْفَقُ]. (O.) — Also A companion (JK, S, O, Msb, K) and companions (JK, S, O, K) in travel-ling, or journeying, and afterwards: (Kh, S, O, Msb, K:) used as sing. and pl., (JK, S, O, K,) like صَدِيقٌ (S, O) and خَلِيطٌ: (O:) pl. رُفَقَآءُ; (JK, S, O, K;) with which ↓ رُفَاقَةٌ is syn., as in the phrase فِتْيَةٌ رُفَاقَةٌ [Young men companions &c.]. (JK.) See also رُفْقَةٌ. It is said in the Kur [iv. 71], وَحَسُنَ أُولَائِكَ

رَفِيقًا, (JK, S, O,) meaning رُفَقَآءَ [i. e. And good, or very good, will be those as companions after the journey of life] in Paradise! (JK.) And Mohammad is related by 'Áïsheh to have said, [just before his death,] when he had been given his choice between continuance in the present world and what was with God, and had chosen the latter, بَلِ الرَّفِيقَ الأَعْلَى مِنَ الجَنَّةِ [Nay, rather, the highest companions of Paradise]; meaning, I desire the company, or congregation, of the prophets. (O.) رُفَاقَةٌ: see رُفْقَةٌ and رَفِيقٌ. رَافِقٌ: see رَفِيقٌ, in two places. رِفْقَةٌ: see رُفْقٌ. أَرْفَقُ [compar. and superl. of رَفِيقٌ; meaning More, and most, gentle, &c.] — — [Hence,] one says, هٰذَا الأَمْرُ أَرْفَقُ بِكَ [and عَلَيْكَ] (assumed tropical:) This affair, or thing, is more, or most, easy, or convenient, to thee. (TA in art. عود.) [See also an instance voce مَحْنِيَةٌ (in art. حنو), last sentence.] — Also, applied to a camel, Having the elbow (المِرْفَق) distorted from the side: (JK, S, O, K:) so says Lth: (O:) and so the fem. رَفْقَآءُ, applied to a she-camel: (JK, S:) but Az says that the epithet preserved by him in his memory as heard from the Arabs applied to a camel is أَدْفَقُ, with دال. (O.) — — Accord. to As, (O,) رَفْقَآءُ applied to a she-camel signifies Having the orifice of her teat stopped up; (O, K;) and so ↓ رَفِقَةٌ: (K:) the latter is said by Zeyd Ibn-Kuthweh to signify, so applied, having the orifices of her teats stopped up. (O.) مَرْفَقٌ: see مِرْفَقٌ, in two places. مَرْفِقٌ: see what next follows, in three places. مِرْفَقٌ and ↓ مَرْفِقٌ inf. ns. of رَفَقَ, (AZ, O, K,) of which ↓ مَرْفَقٌ also is an inf. n. (O, K.) — — Also A thing by which one profits, or gains advantage or benefit. (S, O, Msb, K.) It is said in the Kur [xviii. 15], وَيُهَيِّئُ لَكُمْ مِنْ أَمْرِكُمْ مِرْفَقًا or ↓ مَرْفِقًا, accord. to different readers, [i. e. And He will prepare for you a condition of your case by which ye shall profit], but no one reads ↓ مَرْفَقًا, (S, O,) which, however, is allowable, meaning ↓ رِفْقًا. (S. [See رِفْقٌ, last sentence.]) The pl. is مَرَافِقُ. (Msb.) — — [Hence,] مَرَافِقُ الدَّارِ Such appertenances [or conveniences] of the house as the privy and the kitchen and the like: (Mgh, Msb:) or the sinks, and the like, of the house: (S, O, K:) and particularly privies: (O:) when used in these senses, the sing. is مِرْفَقٌ only, with kesr to the م and fet-h to the ف, (Mgh, Msb,) likened to the noun signifying an instrument. (Msb.) [See also حَيِّزٌ, in art. حوز.] — — And from the same words in the sense expl. in the second sentence above, (Msb,) مِرْفَقٌ and ↓ مَرْفِقٌ signify also The elbow, or elbow-joint; the place where the ذِرَاع joins upon the عَضُد; (S, O, K;) [in other words,] the place where the عَضُد is connected with the سَاعِد; (Mgh;) the مرفق of a man: (Msb:) [and in like manner in a beast, the elbow, or elbowjoint, as in the JK, S, O, and K, voce أَرْفَقُ; and in countless other instances: but in the K voce رُكْبَةٌ (q. v.), it seems to be applied to the knee of a beast:] pl. as above. (Msb.) مِرْفَقَةٌ A pillow (S, O, Mgh, K) upon which one leans [with the elbow]: from مِرْفَقٌ in the sense explained in the last sentence of the next preceding paragraph. (Mgh.) شَاةٌ مُرَفَّقَةٌ A sheep, or goat, having the fore legs white to the elbows. (O, K.) مِرْفَاقٌ A camel whose elbow hurts (يُصِيبُ) his side. (O, K.) — — And A she-camel that is hurt by the صِرَار [q. v.] when her udder is bound therewith, and from whom blood issues (JK, O, K) when she is loosed [therefrom] (إِذَا حُلَّتْ), (JK,) or when she is milked (اذا حُلِبَتْ). (O, K.) مَرْفُوقٌ A camel having a complaint of his مِرْفَق [or elbow]. (IDrd, O, K.) مُرْتَفَقٌ A place, or thing, upon which one leans [properly with the مِرْفَق, or elbow]. (Bd in xviii. 28 and 30.) مُرْتَفِقٌ Leaning upon his elbow. (S, O.) — Also Full, standing, and continuing, or remaining: (O, K:) or nearly full: so explained by IAar as occurring in the following verse of 'Obeyd Ibn-El-Abras, (O,) describing rain that had filled the low tracts of ground: (TA in art. صوح:) فَأَصْبَحَ الرَّوْضُ وَالقِيعَانُ مُمْرِعَةً مِنْ بَيْنِ مُرْتَفِقٍ مِنْهَا وَمُنْصَاحِ [And the meadows, and the plain, or soft, low tracts, became abundant with herbage, partly by what was full, &c., in consequence thereof, and partly by what was flowing, running upon the surface of the ground]: (O:) or, as some relate it, مُتْرَعَةً [i. e. " filled "]; and مُرْتَتِقٍ, which means herbage " of which the blossoms have not yet come forth from their calyxes; " and مُنْصَاح [accord. to this reading] meaning herbage " of which the blossoms have appeared: " (TA in art. صوح:) [or, accord. to the reading مُرْتَتِقٍ, the meaning may be, "partly such as were compact thereof," i. e. of the meadows &c., "and partly such as were cracked " by the heat and drought:] another reading is مِنْ بَيْنِ مُرْتَفِقٍ مِنْهَا وَمِنْ طَاحِى من طاحى meaning " of what was flowing and going away. " (TA ubi suprà.) [Nearly the whole of this art. is wanting in the copies of the TA to which I have had access.] رفل 1 رَفِلَ, (S, M, K,) aor. رَفَلَ, (K,) inf. n. رَفَلٌ; (S, M;) and رَفَلَ, aor. رَفُلَ, (M, K,) inf. n. رَفْلٌ; (M;) He was awkward (S, M, K,) in his manner of wearing his clothes, (S,) or with his clothes [when walking &c. (see رَفِلٌ)], and in every work. (M, K.) — — And رَفَلَ, (M, K,) or رَفَلَ فِى ثِيَابِهِ, (S, TA,) aor. رَفُلَ, (S, M,) inf. n. رَفْلٌ (Lth, T, M, K) and رُفُولٌ (T, TA) and رَفَلَانٌ; (M, K;) and ↓ ارفل; (S, M, K;) He dragged his skirt, and kicked it with his foot: (Lth, T:) or he made his clothes long, and dragged them, walking with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side: (S:) or he dragged his skirt, and walked in the manner described above: or he moved his arm up and down [in walking]: (M, K:) and فِى ثِيَابِهِ ↓ ترفّل signifies the same as رَفَلَ and ارفل: (TA:) or ↓ إِرْفَالٌ [inf. n. of 4] signifies a man's having a long garment, such as a skirt and a جُبَّة: (Khálid Ibn-Jembeh, T in art. ذيل:) and one says, فِى مِشْيَتِهَا خرْقًا ↓ تَتَرَفَّلُ [She drags her skirt, &c., in her gait, by reason of awkwardness]. (S.) تَرْفُلُ المَرَافِلَا, a phrase used by Ru-beh, [↓ مَرَافِل being app. pl. of مَرْفَلٌ, a regular inf. n. of رَفَلَ,] means She walks with every sort of رَفْل or رُفُول [i. e. dragging of the skirt, &c.]. (Lth, T accord. to different copies.) And ↓ تَرْفَلَ, inf. n. تَرْفَلَةٌ, He walked with an inclining of his body from side to side (تَبَخْتَرَ) by reason of pride (كِبْرًا), or by reason of old age (كِبَرًا): (K, accord. to different copies:) the ت is augmentative. (TA.) — See also the next paragraph, last sentence, in two places. 2 تَرْفِيلٌ The making a garment ample, or long towards the ground: the letting it down, or making it to hang down: (TA:) [and so ↓ إِرْفَالٌ:] you say, ↓ ثِيَابَهُ ارفل, (Sh, T,) or ثَوْبَهُ, (M,) or رفّلهُ, (K, TA, in the CK رَفِلَهُ,) He let down, or made to hang down, his garments, or his garment, or his skirt. (Sh, T, M, K.) — — Hence, (TA,) رفّلهُ, (A 'Obeyd, T, S, M,) inf. n. as above, (Sh, T, S, M, K,) (tropical:) He magnified him, or honoured him: (A 'Obeyd, T, S, M, K:) he made him a king, (A 'Obeyd, T, M, K,) and a lord, or chief, (Sh, T, M, K,) and a commander, and a judge: (TA:) [like رَفَّدَهُ:] and he rendered him submissive; made him to submit; or brought him under, or into, subjection: (M, K:) thus it has two contr. meanings; (K;) [like تَرَّفَهُ;] for when a man is made judge in an affair, it is as though he were subjected to service therein. (TA.) Dhu-r-Rummeh says, إِذَا نَحْنُ رَفَّلْنَا امْرَأً سَادَ قَوْمَهُ وَإِنْ لَمْ يَكُنْ مِنْ قَبْلِ ذٰلِكَ يُذْكَرُ (assumed tropical:) [When we magnify a man, or make a man a king, &c., he becomes lord, or chief, of his people, though he have been before that not mentioned]. (T, S, M.) And you say, رُفِّلَ فُلَانٌ (assumed tropical:) Such a one was made a lord, or chief, over his people. (Sh, T.) — — Also (tropical:) He increased, or exceeded, to him that over which he had authority to judge, or to decide. (TA.) — — And تَرْفِيلٌ also signifies (tropical:) The leaving a well for its water to collect in it; (S, O, K;) and so ↓ رَفْلٌ: (O, K:) you say, رفّل الرَّكِيَّةَ (tropical:) He left the well for its water to collect in it; (Ks, T, M;) as also ↓ رَفَلَهَا, aor. رَفُلَ, inf. n. رَفْلٌ. (O.) 4 ارفل, and its inf. n. إِرْفَالٌ: see 1, in two places: — and see also 2, in two places. 5 تَرَفَّلَ see 1, in two places. — — ترفّل also signifies (tropical:) He was, or became, or was made, a lord, or chief. (Sh, T, TA.) Hence, in a trad. of Wáïl Ibn-Hojr, يَتَرَفَّلُ عَلَى الأَقْوَالِ حَيْثُ كَانُوا

مِنْ أَهْلِ حَضْرَمَوْتَ (tropical:) [He is, or will be, &c., a lord, or chief, over the subordinate kings, wherever they are, of the people of Hadramowt]. (T, * TA.) Q. Q. 1 تَرْفَلَ, inf. n. تَرْفَلَةٌ: see 1. رِفْلٌ, (IDrd, O, K, TA,) or, as in some copies of the Jm, ↓ رِفَلٌّ, (O, TA,) or ↓ رَفَلٌ, (accord. to a copy of the M,) or ↓ رَفِلٌ, (accord. to the CK,) [in the K said to be with kesr, which, accord. to a rule observed in that work, indicates that it is رِفْلٌ,] The skirt, or lower extremity, of a garment. (M, O, K.) You say, أَرْفَلَ رِفْلَهُ [explained above: see 2]. (K.) And قَمِيصٌ سَابِغُ الرِّفْلِ, i. e. [A shirt ample, or long,] in the skirt. (TA.) رَفَلٌ (tropical:) The water that collects after drawing, (جَمَّة, thus accord. to the T and O and some copies of the K, [and this is said in the TA to be the right explanation,]) or the black mud, or black fetid mud, (حَمْأَة, thus accord. to other copies of the K, or مُكْلَة [which has the same or a similar meaning], thus accord. to the M and A and L,) of a well. (T, M, O, A, L, K.) — See also the next preceding paragraph. — رَفَلْ رَفَلْ A call to the ewe, to be milked. (Ibn-'Abbád, K.) رَفِلٌ Awkward (S, M, K) in his manner of wearing his clothes, (S,) or with his clothes [when walking &c.], and in every work; as also ↓ أَرْفَلُ; fem. [of the latter] ↓ رَفْلَآءُ. (M, K.) And رَفِلَةٌ (Lth, T, M, K, TA) and ↓ رَافِلَةٌ (Lth, T, TA) A woman who drags her skirt (Lth, T, M, K, TA) well, or beautifully, (M, K, TA,) when she walks, and who walks with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side: (Lth, T, TA:) or the former signifies a woman who drags her skirt (تَتَرَفَّلُ), in her gait, by reason of awkwardness: (S, TA:) and ↓ رَفْلَآءُ, a woman who does not walk well (ADk, T, S, M, K) in her clothes, (ADk, T, S, M,) dragging her garment, (M,) or dragging her skirt: (K:) and ↓ رَافِلٌ, a man making his clothes long, and dragging them, walking with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side; (S;) in which sense رَفِلَةٌ may be well used as an epithet applied to a woman: (Lth, T:) or ↓ رَافِلٌ (TA) and ↓ تَرْفِيلٌ, (Seer, M, K, TA,) in which latter the ت is augmentative, (TA,) signify a man who drags his skirt, and walks in the manner last described above; or who moves his arm up and down in walking. (Seer, M, K, TA.) — — Also, i. e. رَفِلٌ, Foolish; stupid; or unsound, or deficient, in intellect, or understanding. (S.) — — And رَفِلَةٌ, A foul, or an unseemly, or ugly, woman; (M, K;) as also ↓ رِفَلَّةٌ, (M,) or ↓ رِفِلَةٌ, with two kesrehs: (K:) and the same epithets are applied likewise in this sense to a man. (M.) — See also رِفْلٌ. رِفَلَّةٌ: see the next preceding paragraph, near the end. رِفَلٌّ Long in the tail; (Lth, T, S, M, K;) applied to a garment: (S:) or, thus applied, wide, or ample: (M, K:) in the former sense, applied to a horse, (Lth, As, T, M,) and to a bull, (Lth, T,) and to a camel, (Lth, T, S, M,) and to a mountaingoat; (M;) and رِفَنٌّ signifies the same: (Lth, As, M:) and applied to a horse as meaning also (M) having much flesh; (M, K;) and so رِفَنٌّ: (M:) and to a camel as meaning also wide in the skin: (Lth, T, S, M, K:) and, applied to hair, long; (M;) [or] so ↓ رَفَالٌ, like سَحَابٌ; (K;) or ↓ رُفَالٌ, or ↓ رِفَالٌ; (so accord. to different copies of the T;) and so ↓ رَفَالٌ applied to a garment. (TA.) Also A man having a long skirt. (Ham p. 386.) — — [Hence,] عَيْشٌ رِفَلٌّ, (TA,) or مَعِيشَةٌ رِفَلَّةٌ, (S, M, in one copy of the S رَفِلَةٌ,) (tropical:) Ample means of subsistence. (S, M, TA.) — See also رِفْلٌ. — And see رَفِلٌ. رَفَالٌ: see the next preceding paragraph, in two places. رُفَالٌ: see رِفَلٌّ. رِفَالٌ: see رِفَلٌّ. — رِفَالُ التَّيْسِ A thing that is put before the penis of the goat, in order that he may not copulate. (IDrd, M, K.) رَافِلٌ; and its fem., with ة: see رَفِلٌ, in three places. أَرْفَلُ; and its fem., رَفْلَآءُ: see رَفِلٌ, in three places. تَرْفِيلٌ: see رَفِلٌ. إِزَارٌ مُرْفَلٌ [A waist-wrapper] made to hang down. (Sh, T.) [Hence, perhaps, what next follows.] مرفلة [written without any syll. signs, app. either مُرْفَلَةٌ or مُرَفَّلَةٌ, an epithet used as a subst., or converted into a subst. by the addition of ة,] A long [dress or garment such as is called] حُلَّة, in which one drags his skirt, and walks with an elegant and a proud and self-conceited gait (يُرْفَلُ فِيهَا). (TA.) مُرَفَّلَةٌ A she-camel having her udder bound with a piece of rag, which is made to hang down over her teats so as to cover them. (M, O, L, K.) — — [See also the next preceding paragraph.] مِرْفَالٌ, applied to a woman, means كَثِيرَةُ الرُّفُولِ فِى ثَوْبِهَا [i. e. Who drags her skirt, &c., much]: (Lth, T:) [and in like manner,] applied to a man, (TA,) كَثِيرُ الرَّفَلَانِ [which means the same: see 1]. (M, K, TA.) مَرَافِلُ [app. pl. of مَرْفَلٌ, an inf. n. of رَفَلَ]: see 1. رفه 1 رَفُهَ عَيْشُهُ, (JK, K,) or العَيْشُ, (Mgh, Msb,) inf. n. رَفَاهَةٌ and رَفَاهِيَةٌ (JK, Mgh, Msb, K *) and رُفْهَةٌ, (JK,) His life, or the life, was, or became, ample in its means or circumstances, unstraitened, or plentiful, (JK, Mgh, Msb, K,) and easy, pleasant, soft, or delicate. (JK, * Msb, K.) [See also رَفَاهَةٌ, below.] — رَفَهَ, aor. رَفَهَ, inf. n. رُفُوهٌ (JK, Msb, K) and رَفْهٌ (Msb, K) and رِفْهٌ, (K,) [or this last is perhaps a simple subst.,] said of a man, He led [a plentiful, and] an easy, a pleasant, a soft, or a delicate, life; (K;) he found, or experienced, [or enjoyed, (see the part. n. رَافِهٌ, below,)] an easy, a pleasant, a soft, or a delicate, life, with ampleness of the means of subsistence; and ↓ ترفّه is [syn. therewith, its part. n. مُتَرَفِّهٌ being syn. with رَافِهٌ, and the verb itself being] quasipass. of رَفَّهَ: (Msb:) or he found, or experienced, rest, or ease, after fatigue. (JK.) [See also 4.] — — رَفَهَتِ الإِبِلُ, (S, Mgh, K,) aor. رَفَهَ, (S, Mgh,) inf. n. رَفْهٌ and رُفُوهٌ, (S, [and it is implied in the K that رِفْهٌ also is an inf. n. of the verb thus used, but it is a simple subst. accord. to the S,]) The camels came to the water to drink (S, Mgh, K) every day, (S,) when they would. (S, Mgh, K.) [See رِفْهٌ, below.] — أَمَا تَرْفَهُ فُلَانًا Hast thou not, or wherefore wilt thou not have, mercy, or pity, or compassion, on such a one? (TA. [The meaning is there only indicated by the context.]) 2 رفّه, inf. n. تَرْفِيهٌ: see 4, in five places. — — رفّه نَفْسَهُ, inf. n. as above, He rested himself; made himself to be at rest or at ease; or gave himself rest. (Mgh, Msb.) — — رفّه عَنْهُ, (JK, S, Mgh, K,) or عَلَيْهِ, (so accord. to one copy of the S, [both correct, but the former the more common,]) inf. n. as above, (S, K,) He made his circumstances ample and easy; eased him, or relieved him; and granted him a delay; (JK, * S, * Mgh, K; *) namely, his debtor; (S, Mgh;) or one who was in straitness, or distress: (TA:) and he behaved, or acted, gently, softly, tenderly, graciously, or courteously, with him: (JK, TA: *) and رَفِّهْ عَلَىَّ Grant thou to me a delay: it is from رِفْهٌ as used in relation to camels. (Mgh.) And رُفِّهَ عَنْهُ التَّعَبُ Fatigue was removed from him, or made to quit him. (TA.) 4 ارفه He found, or experienced, rest, or ease, (K,) or he remained, stayed, dwelt, or abode, and found, or experienced, rest, or ease, (IAar, TA,) عِنْدِنَا at our abode; as also ↓ رفّه, inf. n. تَرْفِيهٌ; (IAar, TA;) and ↓ استرفه. (IAar, K.) — — He kept continually, or constantly, to the eating of dainty food, (K, TA,) and indulged himself largely in eating and drinking: and this is said to be meant in a trad. in which الإِرْفَاه is forbidden; because it is one of the practices of the foreigners and of worldly people. (TA.) — — He anointed himself, (JK, S, K,) and combed, or anointed and combed, his hair, (S,) every day: (JK, S, K:) and this also is said to be meant in the trad. above mentioned: (JK, S, TA:) or by الارفاه in that trad. is meant [the indulging in] ease and plenty. (JK.) — — ارفهُ المَالُ The cattle remained near to the water (K, TA) in the water-ing-trough or tank, pasturing there upon the plants, or trees, called حَمْض. (TA.) — — And ارفهوا Their camels, (JK,) or their cattle, (K,) came to the water to drink (JK, K) every day, (JK,) or when they would. (K.) — أَرْفَهَهُمْ He (God) made them to have an easy, a pleasant, a soft, or a delicate, and a plentiful, life; as also ↓ رَفَّهَهُمْ, inf. n. تَرْفِيهٌ: (K, TA:) and أَرْفَهْتُهُ and ↓ رَفَّهْتُهُ I made him

to find, or experience, [or enjoy, (see 1,)] an easy, a pleasant, a soft, or a delicate, life, with ampleness of the means of subsistence. (Msb.) — — And ارفه الإبلَ عَنْهَا; (S, K;) and ↓ رفّهها, (K,) and رفّه ↓, inf. n. as above; (TA;) He made the camels to come to the water to drink (S, K, TA) every day, (S, TA,) when they would. (S, K, TA.) 5 تَرَفَّهَ see 1. 10 إِسْتَرْفَهَ see 4. رِفْهٌ [said in the K to be an inf. n. of رَفَهَ said of a man, and app. of رَفَهَت said of camels: or it is] a subst. from رَفَهَت said of camels; (S;) and [thus] signifies The coming of camels to the water to drink (JK, S, * Mgh) every day, (JK, S, *) when they will: (S, * Mgh:) or the shortest and quickest of the times of coming to water. (TA.) [See also ثِلْثٌ, and عُرَيْجَاءُ.] Lebeed uses it metaphorically in relation to palm-trees growing over water, saying, يَشْرَبْنَ رِفْهًا عِرَاكًا غَيْرَ صَادِيَةٍ فَكُلُّهَا كَارِعٌ فِى المَآءِ مُغْتَمِرُ [(tropical:) They drink every day, together, not thirsting; and every one of them is sipping the water, dipping therein]. (TA.) — Also Small, or young, palm-trees. (JK, K, TA. [By Golius and Freytag written, in this sense, رِفَهٌ.]) رُفَهٌ i. q. تِبْنٌ [i. e. Straw; or straw that has been trodden, or thrashed, and cut: by some written رُفَّةٌ; and by some, رُفَتٌ]: (Kr, S, K:) whence the prov., أَغْنَى مِنَ التُّفَهِ عَنِ الرُّفَهِ [More free from want than the badger is from the want of straw]; التُّفَهُ meaning the beast of prey called عَنَاقُ الأَرْضِ; because it does not feed upon straw: (S:) [by some written التُّفَّهُ; and by some, التُّفَةُ; and by some, التُّفَّةُ:] accord. to some, the former word is with ة; and الرُّفَرُفَتُ occurs as its pl. in a verse cited by IF: accord to ISk, the two words are correctly without teshdeed, and with the radical ه. (TA in art. تفه.) [See also رُفَتٌ, in art. رفت.] رَفْهَةٌ Pity, compassion, or mercy. (AHeyth, K.) Thus expl. as used in the saying, إِذَا سَقَطَتِ الطَّرْفَهْ قَلَّتْ فِى الأَرْضِ الرَّفْهَه. (TA. [But الطَّرْفَه is here an evident mistranscription for الصَّرْفه, the name of the Twelfth Mansion of the Moon: the meaning is, When الصرفه sets aurorally, pity becomes little in the earth; because then the cold ends: see art. صرف.]) رَفْهَانُ: see رَافِهٌ, in two places. رُفَهْنِيَةٌ: see رَفَاهَةٌ. رَفِيهٌ: see رَافِهٌ, in two places. رَفَاهَةٌ and ↓ رَفَاهِيَةٌ, (S, Msb, K, [both expressly shown in the JK and Mgh and Msb to be inf. ns.,]) like رَفَاغَةٌ and رَفَاغِيَةٌ, (TA,) and ↓ رُفَهْنِيَةٌ, (S, K,) like رُفَغْنِيَةٌ, (TA,) the last rendered quasi-coordinate to the quinqueliteral-radical class [partly] by means of ا in its latter part, changed into ى because of the kesreh before it, (S, [but mentioned also in a separate art., as well as here, in the S and K,]) A state of life ample in its means or circumstances, unstraitened, or plentiful, (S, Msb, K,) and easy, pleasant, soft, or delicate: (Msb, K:) so in the saying, هُوَ فِى رَفَاهَةٍ مِنَ العَيْشِ (S) and رَفَاهِيَةٍ (S, Msb) and رُفَهْنِيَةٍ (S) He is in a state of life ample in its means &c. (S, Msb.) رَفَاهِيَةٌ: see the next preceding paragraph. رَافِهٌ, applied to life, as meaning Ample in its means or circumstances, unstraitened, or plentiful, (Mgh,) [and easy, pleasant, soft, or delicate; like ↓ رَفِيهٌ: — — and] applied to a man, (JK, S, Msb,) In a state of ease, and ampleness of the means or circumstances of life; (JK, S;) in a state of rest, or ease; (Mgh, Msb, K;) enjoying an easy, a pleasant, a soft, or a delicate, life; (Msb, K;) as also ↓ رَفِيهٌ (K [though this seems to be applied more properly to life itself, being from رَفُهَ,]) and رَفْهَانُ ↓ (K) and ↓ مُتَرَفِّهٌ: (Mgh, Msb, K:) or ↓ رَفْهَانُ signifies in a state of rest, or ease, after fatigue; and its pl. is رِفَاهٌ and رَفَاهَى. (JK.) — — إِبِلٌ رَوَافِهُ, [the latter word being pl. of رَافِهَةٌ,] Camels coming to the water to drink (JK, K) every day, (JK,) when they will. (K.) — — بَيْنِى وَبَيْنَكَ لَيْلَةٌ رَافِهَةٌ, (S, Msb, K,) and ثَلَاثُ لَيَالٍ رَوَافِهُ, (JK, S, K, *) [Between me and thee is a night, and are three nights,] of gentle, or easy, journeying. (JK, S, Msb, K.) — — هُوَ رَافِهٌ بِهِ He is affected with mercy, pity, or compassion, for him. (Aboo-Leylà, K.) هُوَ أَرْفَهُ مِنْهُ means أَكْثَرُ رَفْهًا [i. e. He is one who leads, or enjoys, a more easy, pleasant, soft, or delicate, and plentiful, life than he]. (TA.) مُتَرَفِّهٌ: see رَافِهٌ. رفو 1 رَفَوْتُ الثَّوْبَ, (S, M, Msb,) third pers. رَفَا, (K,) aor. أَرْفُوهُ, (S, Msb,) inf. n. رَفْوٌ; (S, M, Msb;) and, in the dial. of Benoo-Kaab, رَفَيْتُهُ, aor. أَرْفِيهِ, inf. n. رَفْىٌ; (Msb;) but this latter is strange; (TA in art. رفأ;) I repaired, or mended, the garment, (Msb, K, TA,) [where it was rent,] drawing parts thereof together; (TA;) [or rather, as is well known, I darned it; for] رَفْوٌ is the finest, or most delicate, kind of sewing; the weaving [over] a rent, or hole, in a garment, so that it appears as though there were in it no rent, or hole: (Har p. 91:) and رَفَأْتُهُ signifies the same: (S, M, Msb:) IAar and AZ say that it is with ء; but the latter says that the ء is [sometimes] changed into و, so that one says رَفَوْتُ: accord. to ISk, [but this is at variance with what follows,] the verbs with and without ء have different meanings; for one says, رَفَأَ الثَّوْبَ, and رَفَوْتُ الرَّجُلَ. (TA.) — — رَفَوْتُ الرَّجُلَ, (ISk, S, M,) third pers. رَفَا, (K,) [aor. and inf. n. as above,] (tropical:) I appeased, or quieted, or calmed, the man; (ISk, M, TA;) as also رَفَأْتُهُ; (M and K in art. رفأ;) [i. e.] I quieted the man's fear; (S, K, TA;) did away with his fear, like as one does away with a rent, or hole, by الرَّفْو [i. e. darning]. (TA.) — — And رَفَا, aor. يَرْفُو, (tropical:) He married, or took a wife; (TA;) and رَفَأَ is said to signify the same. (TA in art. رفأ.) 2 رَفَّيْتُهُ, inf. n. تَرْفِيَةٌ, I said to him (i. e. to a man taking to himself a wife, S) بِالرِّفَآءِ وَالبَنِينَ [expl. below, see 3]: (S, K:) and so رَفَّأْتُهُ. (T, S, M, K; all in art. رفأ.) 3 يُرَافِيِنى means He agrees, or is of one mind or opinion, with me; [the inf. n.] مُرَافَاةٌ being syn. with اِتِّفَاقٌ, (S, TA,) or مُوَافَقَةٌ, (AZ, M, TA,) as also رِفَآءٌ, (AZ, TA,) this latter being thus made by AZ an inf. n. [like the former]: (TA:) [or] ↓ رِفَآءٌ [is a simple subst., or is generally used as such, and] signifies close union, or coalescence; and concord, or agreement; (S, K, TA;) and good consociation: (TA:) and hence the saying, to one taking to himself a wife, (S, in the TA للملك [to the king],) بِالرِّفَآءِ وَالبَنِينَ [May it (the marriage) be with close union, &c., further expl. in art. رفأ]: (S, TA:) ISk says that it is originally with ء; (TA;) but if you will, he says, the meaning may be, with tranquillity, or freedom from disturbance or agitation; from رَفَوْتُ الرَّجُلَ " I appeased, or quieted, or calmed, the man. " (S, TA.) — — مُرَافَاةٌ is also syn. with مُدَارَاةٌ: and with مُحَابَاةٌ: as a dial. var. of مُرَافَأَةٌ: [i. e., رَافَاهُ signifies, like دَارَاهُ, He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; &c.: and he treated him in an easy and a gentle manner in selling; or abated to him the price, or payment:] and accord. to IAar, ↓ ارفاهُ [also, like ارفأهُ,] is syn. with دَارَاهُ. (TA.) 4 أَرْفَيْتُ إِلَيْهِ I had recourse, or I betook myself, or repaired, to him, or it, for refuge, protection, preservation, concealment, covert, or lodging: (TA:) and I inclined to, or towards, him, or it: a dial. var. of أَرْفَأْتُ. (Fr, TA.) — أَرْفَيْتُ السَّفِينَةَ I brought the ship near to the land; a dial. var. of أَرْفَأْتُ. (ISh, TA.) — — See also 3, last sentence. 6 تَرَافَوْا عَلَى الأَمْرِ They agreed together to do the thing; a dial. var. of تَرَافَؤُوا. (TA.) رُفَةٌ: pl. رُفَاتٌ: see رُفَهٌ, in art. رفه. رِفَآءٌ: see 3; and see also art. رفأ. أَرْفَى Having large and flabby ears: fem. رَفْوَآءُ; (K, TA;) meaning, whose ears approach each other so that their extremities almost touch one another. (TA.) أُرْفِىٌّ: see art. رفى. رفى 1 رَفَيْتُ الثَّوْبَ: see 1 in art. رفو. أُرْفِىٌّ Pure milk: (IAar, TA:) or milk of a gazelle: or pure and good milk: (M, K:) ISd says, it may be of the measure أُفْعُولٌ, or فُعْلِىٌّ; or it may belong to art. رفو, because one says رَفَوْتُ, but not [to his knowledge] رَفَيْتُ. (TA.) رق 1 رَقَّ, aor. ـِ3رَقِ, (S, Mgh, * Msb, K,) inf. n. رِقَّةٌ, (JK, S, Mgh, K, * TA,) It (a thing, JK, S, Mgh, Msb, TA) had the quality termed دِقَّةٌ; (K, TA; [in the CK, الرَّقَّةُ is erroneously put for الدِّقَّةُ;]) [i. e.] it was, or became, the contr. of غَلِيظٌ, (S, Msb, TA,) and of ثَخِينٌ: (S, TA:) [or rather, properly, it is the contr. of ثُخْنٌ; i. e. it was, or became, thin as meaning of little thickness in comparison with its breadth and length together; little in extent, or depth, between its two opposite surfaces: thin, fine, delicate, flimsy, unsubstantial,

or uncompact, in texture &c.; said of a garment and the like: shallow, or of little depth; said of water, and of sand, &c.: thin as meaning wanting in spissitude; said of mud &c.: attenuated: see رِقَّةٌ, below; and رَقِيقٌ:] and ↓ استرق [in like manner] signifies the contr. of استغلظ [and therefore contr. of غَلُظَ; for these last two verbs are syn.]. (S, K.) — — [Hence,] رَقَّتْ عِظَامُهُ, [inf. n. رِقَّةٌ, or رَقَقٌ, or both, (and if so, the second pers. may be رَقَقْتَ and رَقِقْتَ, and the aor. يَرِقُّ and يَرَقُّ,) (assumed tropical:) His bones became weak; or became thin, and consequently (assumed tropical:) weak; meaning] (assumed tropical:) he became aged: (JK:) or it is said of one who has become aged. (TA. [See رِقَّةٌ and رَقَقٌ below; and see also رَقِيقٌ.]) — — And رَقَّ, [inf. n. رِقَّةٌ, (assumed tropical:) He was, or became, weak: and abject, mean, paltry, or contemptible: see رَقِيقٌ: and see also 4:] his patience, or endurance, became weak, or weakened: (TA:) he was, or became, weak-hearted, and fearful; as also رَقَّ قَلْبُهُ: (Mgh:) and affected with shame, shyness, or bashfulness. (K, TA.) — — And رَقَّ لَهُ, (Mgh, K, *) first pers. رَقَقْتُ, aor. ـِ3َرَق, inf. n. رِقَّةٌ, (K,) (assumed tropical:) He was, or became, [tender-hearted, (see رَقِيقٌ and أَرَقُّ,)] merciful, compassionate, or pitiful, to him; (Mgh, K;) as also رَقَّ لَهُ قَلْبُهُ: (TA:) and ↓ ترقّق لَهُ signifies the same as رَقَّ لَهُ قَلْبُهُ. (S, K.) — — [And رَقَّ كَلَامُهُ (assumed tropical:) His speech was, or became, soft or tender, or easy and sweet, or elegant, graceful, or ornate: see رَقِيقٌ, and see also 2. — — And رَقَّ صَوْتُهُ (assumed tropical:) His voice was, or became, slender, or soft, or gentle. — — And رَقَّتْ حَالُهُ (assumed tropical:) His state, or condition, was, or became, narrow in its circumstances, or evil: see رِقَّةٌ, below, and 4; and see also 4 in art. خف. — — And رَقَّ عَيْشُهُ (assumed tropical:) His living, or sustenance, was, or became, scanty.] — — And رَقَّ عَدَدُهُ (tropical:) His years that he numbered were for the most part passed, so that the remainder was little (رَقِيق) in his estimation. (IAar, TA.) — رَقَّ, (Mgh, Msb,) aor. ـِ3َرَق, (Msb,) inf. n. رِقٌّ, (S, * Mgh, Msb, K,) He was, or became, a slave; (S, * Mgh, Msb, K; *) or he remained a slave. (Mgh.) — رَقَّهُ and ↓ ارقّهُ He made him a slave: (Msb:) or ↓ the latter signifies he kept him as a slave; (Mgh;) contr. of أَعْتَقَهُ; (S, Mgh;) as also ↓ استرقّهُ: (S:) or ↓ the second and ↓ third, he possessed him as a slave; (K;) and so رَقَّهُ; accord. to ISk and Az and others: (TA:) or ↓ استرقّهُ signifies he made him, or took him as, a slave; (Mgh;) or he brought him into a state of slavery. (TA.)

2 رقّقهُ, (S, K,) inf. n. تَرْقِيقٌ; (TA;) and ↓ ارقّهُ, (S, K,) inf. n. إِرْقَاقٌ; (TA;) contr. of غَلَّظَهُ; (K;) or He made it, or rendered it, رَقِيق [i. e. thin, as meaning of little thickness in comparison with its breadth and length together; &c.: see 1, first sentence; and رَقِيقٌ, below]. (S, TA.) — — [Hence,] تَرْقِيقُ الكَلَامِ (assumed tropical:) The making speech to be [soft or tender, or easy and sweet, or] elegant, graceful, or ornate; the beautifying, or embellishing, and adorning, of speech. (S, TA.) And hence, (TA,) it is said in a prov., (S,) أَعَنْ صَبُوحٍ تُرَقِّقُ (S, K, TA) (tropical:) Dost thou allude (K, TA) gracefully, courteously, politely, or delicately, (TA,) to a morning-draught? (K, TA:) [the origin of which prov. was this:] a certain man named Jábán alighted by night at the abode of a people, and they entertained him, and gave him an evening-draught; and when he had finished it, he said, “When ye shall have given me a morning draught, how shall I enter upon my way and prosecute the object of my want? ” whereupon the saying above was addressed to him: (K, * TA:) it is applied to him who makes an allusion to a thing, like this guest, who desired to oblige the people to give him the morning draught: and was said by Esh-Shaabee to one who spoke of kissing a woman when meaning thereby جِمَاع. (TA.) — — [Hence also,] رقّق صَوْتَهُ (K in art. حزن) or ↓ ارقهُ (S in that art.) (assumed tropical:) [He made his voice slender, or soft, or gentle]. — — تَرْقِيقٌ also signifies (assumed tropical:) [The pronouncing a word with the slender sound of the lengthened fet-h (like the sound of “ a” in our word “father ”), and with the ordinary sound of the letter ل; both as in بِاللّٰهِ and لِلّٰهِ;] the contr. of تَفْخِيمٌ. (Kull p. 127.) — — رقّق المَشْىَ, said of a camel, (K, TA,) (tropical:) He went an easy pace: and ↓ ترقّق, alone, signifies the same. (TA.) [See also R. Q. 2.] — — رقّق بَيْنَ القَوْمِ (assumed tropical:) He created, or excited, disorder, disturbance, disagreement, or dissension, or he made, or did, mischief, between, or among, the people. (TA.)

4 ارقّ, said of the white grape, (AHn, O, K,) It was, or became, thin in its skin and abundant in its juice: (AHn, TA:) or completely ripe. (O, K.) — — Said of a man, (tropical:) He was, or became, in a state, or condition, narrow in its circumstances, or evil; i. q. صَارَ رَقِيقَ الحَالِ, (JK,) or سَآءَتْ حَالُهُ. (K, TA.) — — أَرَقَّتْ بِهِمْ أَخْلَاقُهُمْ (tropical:) Their natural dispositions were, or became, niggardly, tenacious, or avaricious. (TA.) — ارقهُ: see 2, in two places. — — See also 1, last sentence, in three places.

5 ـَ3تَرَقَّ see 1: — — and see also 2. — تَرَقَّقَتْهُ She (a girl) captivated his heart so that his patience, or endurance, became weak, or weakened. (TA.)

6 لَا تَدْرِى عَلَى مَا يَتَرَاقُّ هَرِمُكَ (assumed tropical:) Thou knowest not what thing thou wilt choose: (JK:) or to what state, or condition, thy mind will come at the last. (TA.) The origin of the word (يتراقّ) is unknown. (JK.) [See also art. هرم.]

10 ـَ3إِسْتَرْقَ see 1, first sentence. — — [Hence,] استرقّ المَآءُ The water [became shallow: and hence,] (tropical:) sank into, or disappeared in, the earth, except a little. (K, TA.) — — And استرقّ اللَّيْلُ (assumed tropical:) The night for the most part passed. (TA.) — استرقّهُ: see 1, last sentence, in three places.

R. Q. 1 رَقْرَقَهُ, (S, K,) inf. n. رَقْرَقَةٌ, (TK,) He poured it forth in small quantity; namely, water &c.: (K:) or he made it to come and go; namely, water. (S.) — — رقرق الثَّرِيدَ بِالسَّمْنِ He poured a little clarified butter upon the broken bread; (K, TA;) i. e. made it savoury therewith: or, as some say, poured much thereof upon it. (TA.) — — رقرق الثَّوْبَ بِالطِّيبِ He made the perfume to run [to and fro (as is implied in the S)] upon the garment: (TA:) [or he poured and rubbed the perfume upon the garment.] El-Aashà says, وَتَبْرُدُ بَرْدَ رِدَآءِ العَرُوسِ فِى الصَّيْفِ رَقْرَقْتَ فِيهِ العَبِيرَا [And she is cool, with the coolness of the وِشَاح (see رِدَآء) of the bride, in summer, upon which thou hast poured and rubbed perfume mixed with saffron &c.]. (S, TA: in the latter, بِالصَّيْفِ.) — — رقرق الخَمْرَ He mixed the wine. (TA.) — — رقرق عَيْنَهُ He made his eye to shed tears. (TA.) — — It is said in a trad., تَجِىْءُ فِتْنَةٌ فَتُرَقْرِقُ بَعْضُهَا بَعْضًا, meaning [Sedition, or the like, will come, and] one act thereof will cause desire for another by its embellishment thereof, or investing it with charms. (TA.) — — [See also رَقْرَقَةٌ, below.]

R. Q. 2 تَرَقْرَقَ It (water, &c.,) poured forth in small quantity. (TA.) — — He, or it, ran in an easy manner. (TA.) [See also 2, last sentence but one.] — — It (water, S, TA) was, or became, in a state of motion, or commotion; (K, TA;) in which sense, [meaning it flickered,] it is [also] said of the سَرَاب [or mirage]; (O, K; [see also another explanation below;]) [it went to and fro;] it came and went. (S, K, TA.) And in like manner, (S,) ترقرق الدَّمْعُ The tears went round about at the inner edge of the eyelid- (S, K.) And ترقرقت الشَّمْسُ The sun appeared as though it were turning round (A'Obeyd, K, TA) and coming and going, by reason of its nearness to the horizon, and of vapours intervening between it and the eyes; which it does not when it is high. (A'Obeyd, TA.) — — It (a thing) shone, or glistened; (JK, S, K;) as does the سَرَاب [or mirage]. (JK.) — — ترقرقت عَيْنُهُ His eye shed

tears. (TA.) رَقٌّ: see رَقِيقٌ; and رُقٌّ. — Also, (JK, S, Mgh, Msb, K,) and ↓ رِقٌّ, (Msb, K,) but the latter is a rare dial. var. though some read thus in the Kur lii. 3, (Msb,) [Parchment; and vellum; so in the present day; or] skin, (Mgh, Msb,) or thin skin, (S, K,) upon which one writes: (S, Mgh, Msb, K:) or (so accord. to the Mgh, but in the K " and ") a white [i. e. blank] صَحِيفَة [which means a paper and a piece of skin, but generally such as is written upon]: (JK, Mgh, K:) or metaphorically applied to (tropical:) a skin written upon: properly one upon which one writes: (Bd in lii. 3:) accord. to Fr, (assumed tropical:) the صَحَائِف [i. e. papers, or pieces of skin, meaning records,] that will be produced to the sons of Adam on the day of resurrection; which indicates that such as is written is also thus termed: (Az, TA:) in the Kur lii. 3, [accord. to some,] applied to (assumed tropical:) the Book of the Law revealed to Moses: or the Kur-án. (Jel.) — Also, (K,) or the former word [only], (JK, S, Msb,) The tortoise: (JK:) or a great tortoise: (S, K:) or the male tortoise: (Msb:) and the crocodile: (JK:) or, (K,) accord. to Ibráheem El-Harbee, (TA,) a certain aquatic reptile, (K, TA,) [app. the turtle, or sea-tortoise,] having four legs, and claws, or nails, and teeth in a head which it exposes and conceals, and which is killed for food: (TA:) pl. رُقُوقٌ. (A'Obeyd, JK, S, Msb, K.) رُقٌّ Shallow, applied to water; or shallow water; (↓ مَآءٌ رَقِيقٌ; IDrd, K, TA;) not copious, or not abundant; (IDrd, TA;) in a sea, or great river, or in a valley; (IDrd, K, TA;) as also ↓ رَقٌّ; (K;) and so ↓ رُقَارِقٌ. (IDrd, K.) — — See also رِقٌّ .رَقَاقٌ: see رَقٌّ. [It is indicated in the K that it is syn. with the latter word in all of its (the latter's) senses: but I do not find it to be so in any other lexicon.] — — A thin thing. (S. [There expl. as signifying شَىْءٌ رَقِيقٌ; but perhaps by this may be meant that it is an epithet syn. with رَقِيقٌ, as it is said to be in the K.]) See رَقِيقٌ. — — The leaves of trees: or the branches that are easy for the cattle [to eat]. (K.) — — And A certain thorny plant. (K.) — — See also رَقَاقٌ. — Also The state, or condition, of a slave; slavery; servitude; (JK, S, Msb, K;) and so ↓ رِقِّيَّةٌ. (KL.) رَقَّةٌ Any land by the side of a valley, over which the water spreads in the days of the increase, and into which it then sinks, or disappears, (S, K,) and which therefore produces good herbage: (S:) pl. رِقَاقٌ. (K.) — — See also رَقَاقٌ. رِقَّةٌ [an inf. n. of رَقَّ in several senses, as shown above, in the first paragraph of this art.]: it is explained in the K as syn. with دِقَّةٌ: [see 1, first sentence:] but El-Munáwee says, in the " Tow- keef," that the former is like the latter [as meaning Thinness], but that the latter is said with regard to the lateral parts of a thing, and the former with regard to the depth of a thing [or the extent between the two opposite surfaces thereof]: thus, in a material substance, such, for instance, as a garment, or piece of cloth, [&c.,] it is [thinness as meaning little thickness in comparison with the breadth and length together; littleness in extent, or depth, between the two opposite surfaces: fineness, delicateness, flimsiness, unsubstantialness, or uncompactness, in texture &c.:] the contr. of [ثَخَانَةٌ and] صَفَاقَةٌ: (TA:) [in water, and sand, &c., shallowness, or littleness of depth: (see رُقٌّ:) in mud, and anything imperfectly liquid, thinness as meaning want of spissitude: an attenuated state or condition of anything.] — — Also (assumed tropical:) Weakness; (Mgh;) as in the phrase رِقَّةُ جَانِبٍ [weakness of resistance; similar to لِينُ جَانِبٍ; contr. of غِلَظُ جَانِبٍ]; (Ham p. 631;) [and in the phrase رِقَّةُ دِينٍ weakness of religion: (see رَقِيقٌ:) also abjectness, meanness, paltriness, or contemptibleness: and weak-heartedness, and fearfulness: (see 1:)] and shame, shyness, or bashfulness. (K.) — — Also (assumed tropical:) [Tender-heartedness, (see رَقِيقٌ and أَرَقُّ,)] mercy, compassion, or pity; (K;) and so رِقَّةُ قَلْبٍ: (TA in art. حن:) in the soul, it is the contr. of جَفْوَةٌ and قَسْوَةٌ. (ElMunáwee, TA.) — — [And (assumed tropical:) Softness or tenderness, or easiness and sweetness, or elegance, gracefulness, or ornateness, of speech: see رَقِيقٌ, and see also 2. — — And (assumed tropical:) Slenderness, softness, or gentleness, of voice.] — — And (assumed tropical:) Evilness [or narrowness of the circumstances] of state or condition: so in the saying, عَجِبْتُ مِنْ قِلَّةِ مَالِهِ وَرِقَّةِ حَالِهِ (assumed tropical:) [I wondered at the paucity of his property, and the evilness, or the narrowness of the circumstances, of his state or condition]. (TA.) — — [And (assumed tropical:) Scantiness of living or sustenance &c.] — — And رِقَّةُ بَطْنٍ (assumed tropical:) [A looseness, or diarrhœa]. (TA in art. خلف.) رَقَقٌ, an inf. n., (KL, [see 1,]) [Thinness, and consequently] (tropical:) weakness (JK, S, K, KL, TA) of the bones, (JK,) or in the bones, (TA,) or of the bone, (KL,) or as in the bone, (S,) and in a camel's foot: (TA:) [and] lightness in a horse's hoof. (AO, TA.) — — (tropical:) Paucity: thus in the saying, فِى مَالِهِ رَقَقٌ (tropical:) [In his property is paucity]: (JK, S, K, TA:) mentioned by Fr, (S,) or by A'Obeyd thus, but the saying mentioned by Fr is مَا فِى مَالِهِ رَقَقٌ (tropical:) There is not in his property paucity. (TA.) — — And (assumed tropical:) Scantiness (رِقَّة) of food. (TA.) — See also the next paragraph. رَقَاقٌ A [desert tract such as is called] صَحْرَآء: (K:) or a wide, or spacious, صحرآء, of soft soil, beneath which is hardness: (TA:) or a level, (S, K, TA,) expanded, (TA,) tract of land, of soft soil, beneath which is hardness: (S, K, TA:) or a tract from which the water has sunk into the ground; as also ↓ رُقَاقٌ and ↓ رَقَّةٌ [q. v.]: or a soft and wide tract of land; (K, TA;) accord. to As, without sand; (TA;) as also ↓ رِقٌّ and ↓ رُقٌّ and ↓ رَقَقٌ; (K;) the last of which is a contraction of رَقَاقٌ, used by Ru-beh, (S, TA,) by poetic license. (TA.) — يَوْمٌ رَقَاقٌ A hot day. (Fr, K.) [See also رَقْرَاقٌ.] رُقَاقٌ: see رَقِيقٌ. — — Also, (JK, S, K,) as a subst., (Th, S,) or خُبْزٌ رُقَاقٌ, (Mgh, Msb,) Thin bread, (↓ خُبْزٌ رَقِيقٌ, JK, S, Mgh, Msb, TA,) such as is [flat, or flattened, or] expanded: (TA:) n. un. رُقَاقَةٌ, (Mgh, * Msb, K,) meaning a single thin, round cake of bread: (Mgh:) one should not say رِقَاقَةٌ, with kesr: (K:) the pl. of رُقَاقٌ accord. to the K is رِقَاقٌ; but this is pl. of رَقِيقٌ, like as كِرَامٌ is pl. of كَرِيمٌ. (TA.) [See also مُرَقَّقٌ.] — — مَشَى مَشْيًا رُقَاقًا, said of a camel, means رَقَّقَ المَشْىَ, (K, TA,) i. e. (tropical:) He went an easy pace. (TA.) — — See also رَقَاقٌ. رَقِيقٌ, (S, Mgh, Msb, K,) fem. with ة, (TA,) Having the quality termed دِقَّةٌ; (K, TA; [see 1, first sentence, respecting a mistranscription in the CK;]) as also ↓ رُقَاقٌ, (K,) of which the fem. is likewise with ة; (TA;) and ↓ رُقَّاقٌ, (K,) like رُمَّانٌ; (TA;) [i. e.] contr. of غَلِيظٌ; (S, Msb, K, TA;) as also ↓ رَقٌّ (K, TA) and ↓ رِقٌّ: (K:) and contr. of ثَخِينٌ: (S, TA:) [or rather this last is the proper explanation of رَقِيقٌ, as well as of all the other epithets above mentioned; (see رِقَّةٌ;) i. e. thin as meaning having little thickness in comparison with its breadth and length together; having little extent, or depth, between its two opposite surfaces:] applied to bread that is [flat, flattened, or] expanded; such as is termed رُقَاقٌ, q. v.: (TA:) and to a garment, or piece of cloth, (Mgh, El-Munáwee, TA,) and the like, as meaning thin, fine, delicate, flimsy, unsubstantial, or uncompact, in texture &c.; contr. of صَفِيقٌ; (El-Munáwee, TA;) as also ↓ رُقَارِقٌ: (TA:) and to water [as meaning shallow, or of little depth; and in like manner to sand]: see رُقٌّ: (IDrd, K, TA:) [thin as meaning wanting in spissitude; applied to mud &c.: attenuated:] pl. رِقَاقٌ (TA) and أَرِقَّةٌ. (JK.) [Hence,] الرَّقِيقَانِ The part between the خَاصِرَة [or flank] and the رُفْغ [or groin, on either side]: (AA, K:) and the pl. الأَرِقَّةُ the thin parts at the flanks of she-camels. (JK.) Also, the dual, الرقيقان, The حِضْنَانِ [or part between the armpit and the flank, on either side]. (K, TA. [In the CK الخُصْيانِ, q. v.]) And [The two veins called] the أَخْدَعَانِ [q. v.]. (K.) And, of the nose, The two sides: (K:) so says As: or the رَقِيق of the nose is the thin and soft part of the side. (TA.) — — [Also Thin, or attenuated, and consequently (assumed tropical:) weak, in the bones: see رَقَقٌ.]

You say نَاقَةٌ رَقِيقَةٌ meaning (assumed tropical:) A she-camel whose marrow-bones have become weak and thin (ضَعُفَتْ وَرَقَّتْ), and whose medullary canal is wide: pl. رِقَاقٌ and رَقَائِقُ. (IAar, TA.) — — Also (assumed tropical:) Weak: and abject, mean, paltry, or contemptible: applied to a man [&c.]. (TA.) And goats are called مَالٌ رَقِيقٌ [Weak cattle] because they have not the endurance of sheep. (TA.) — — (assumed tropical:) Weak-hearted. (Mgh.) And رَقِيقُ القَلْبِ (assumed tropical:) Soft, or tender, of heart; contr. of قَاسِى القَلْبِ. (El-Munáwee, TA.)— — [(assumed tropical:) Soft or tender, or easy and sweet, or elegant, graceful, or ornate, speech or language.] رَقِيقُ اللَّفْظِ means [(assumed tropical:) Soft or tender, &c., of expression; applied to a man: and also soft or tender or] easy and sweet expression. (Har p. 8.) — — [(assumed tropical:) Slender, or soft, or gentle, applied to the voice.] — — رَجُلٌ رَقِيقُ الحَوَاشِى (assumed tropical:) A man gentle, gracious, or courteous, to his associates. (TA in art. حشى.) And عَيْشٌ رَقِيقُ الحَوَاشِى (tropical:) A soft or delicate, pleasant, or plentiful and easy, life. (TA.) — — [عَيْشٌ رَقِيقٌ may sometimes mean the same: but it commonly means (assumed tropical:) Scanty living or sustenance.] — — And فُلَانٌ رَقِيقُ الدِّينِ وَالحَالِ (tropical:) [Such a one is weak in respect of religion, and narrow in the circumstances of, or evil in, his state or condition: see رِقَّةٌ]. (TA.) — Also A slave, (S, Mgh, Msb, K,) male and female; (Msb;) [but] the latter is [also] called رَقِيقَةٌ: (Lh, JK, TA:) and slaves; for it is used as sing. and pl.; (S, Mgh, Msb, K;) like رَفِيقٌ and خَلِيطٌ: (TA:) accord. to Abu-l-'Abbás, so called because they are abject and submissive to their owner: (TA:) the pl. of رَقِيقٌ is أَرِقَّآءُ, (Msb, TA,) erroneously said in the K to be رِقَاقٌ; (TA;) and that of رَقِيقَةٌ is رَقَائِقُ. (Lh, TA.) Using it as pl., you say, هٰؤُلَآءِ رَقِيقِى [These are my slaves]. (Mgh.) And لَيْسَ فِى الرَّقِيقِ صَدَقَةٌ, i. e. [There is no poorrate] in the case of slaves used for service [as distinguished from those that are for sale]. (Msb.) [See also مُرَقٌّ.] رُقَّى [fem. of أَرَقُّ, q. v.]. رُقَّاقٌ: see رَقِيقٌ, first sentence. رِقِّيَّةٌ: see رِقٌّ, last sentence. رَقْرَقَةٌ inf. n. of R. Q. 1. (TK.) — — Quickness in going and coming. (JK. [If an inf. n. in this sense, its verb is perhaps رُقْرِقَ.]) رَقْرَاقٌ: see رُقَارِقٌ. — — Also, applied to a collection of clouds (سَحَابٌ), Going and coming. (TA.) See also the next paragraph. — — Applied to tears (دَمْعٌ), Going round about at the inner edge of the eyelid. (TA.) — — Anything shining, or glistening. (S, TA.) [Hence,] رَقْرَاقَةٌ A woman (As, TA) as though water were running upon her face: (As, K, TA:) or رَقْرَاقَةُ البَشَرَةِ a girl whose external skin shines, or glistens, (Ham p. 622, and TA,) with whiteness: (TA:) pl. رَقَارِقُ, applied to soft, or tender, young women. (Ham ubi suprà.) [Hence also,] الرَّقْرَاقُ is The name of a sword of Saad Ibn-'Obádeh El-Ansáree. (K.) — — Applied to a day, i. q. صَارٌّ [app. a mistranscription for حَارٌّ, i. e. Hot; like رَقَاقٌ; as though shining, or glistening, with the sunlight]. (Fr, TA.) — The تَرَقْرُق [or commotion, or moving to and fro, or coming and going, whether real or apparent,] of the سَرَاب [or mirage], and of anything that shines, or glistens. (JK.) رُقْرُقَانُ السَّرَابِ What is in a state of commotion, of the سراب [or mirage]: (IDrd, O, K:) and ↓ رَقْرَاقُ السَّرَابِ means [the same, or] what [moves to and fro, or undulates, or] comes and goes, of the سراب. (S.) And سَرَابٌ رُقْرُقَانٌ [Mirage] that shines, or glistens. (TA.) رُقَارِقٌ: see رَقِيقٌ, first sentence: and رُقٌّ. Also, applied to the سَرَاب [or mirage], (so in the CK,) or شَرَاب [i. e. wine or beverage], (so in copies of the K and in the O and TA,) [the former of which readings I think the more probably that which is correct, supposing the mirage to be likened to shallow water, which is thus termed, but Freytag prefers the latter reading,] i. q. رَقِقٌ [app. as meaning Shallow, or perhaps thin]; (IDrd, O, K;) and so ↓ رَقْرَاقٌ. (IDrd, O.) — — And A sword having much مَآء [q. v.; i. e. much diversified with wavy marks, streaks, or grain; or having much lustre]: (IDrd, K, TA:) or shining, or glistening, much. (TA.) أَرَقُّ [compar. and superl. of رَقِيقٌ; i. e. More, and most, thin, &c.]. رُقَّى, [its fem.,] applied to a piece of fat (شَحْمَةٌ), means مِنْ أَرَقِّ الشَّحْمِ; [i. e. Of the finest, or most delicate, sort of fat; (in the CK, erroneously, مِنْ أَرَقِّ الشَّحْمُ;)] (JK, K, TA;) such that no one comes upon it without his eating it. (JK, TA.) Hence the prov., وَجَدْتَنِى الشَّحْمَةَ الرُّقَّى عَلَيْهَا المَأْتَى [Thou hast found me to be the finest, or most delicate, piece of fat, to which there is a way of access]: said by a man to his companion when he esteems him weak. (JK, Sgh, K.) [See also شَحْمَةُ الرُّكَّى, or شَحْمُهُ الرُّكَّى, in art. رك.] — — هُمْ أَرَقُّ قُلُوبًا (assumed tropical:) They are more, or most, tender-hearted; and more, or most, inclined to accept admonition. (TA.) مَرَقٌّ sing. of مَرَاقُّ, (Hr, K,) which signifies The thin, or delicate, and soft, or tender, parts of the belly: (S, K:) or the lower part thereof with what surrounds it, that is thin or delicate [in the skin]: (TA as from the S [but not in my copies of the latter]:) or the lower part of the belly, in the region of the صِفَاق [q. v.], beneath the navel: (T, TA:) and metonymically applied in a trad. respecting ablution to the lower part of the belly of a man, together with the رُفْغَانِ [or groins] and the genitals and the [other] places of which the skin is thin or delicate: and, of a camel, the أَرْفَاغ [or groins, and similar places of flexure or creasing]: (TA:) or (K) مَرَاقٌّ [thus applied] has no sing. (S, K.) Also The soft part of the nose, (JK, TA,) in the side thereof; [i. e. each of the alæ thereof;] as also ↓ مُسْتَرَقٌّ: (TA:) pl. as above. (JK.) مُرَقٌّ and ↓ مَرْقُوقٌ, mentioned by ISk, (Msb, TA,) and by Az, and in the 'Ináyeh, therefore the disallowing of the latter by some is not to be regarded, (TA,) or the latter is for مَرْقُوقٌ لَهُ meaning "compassionated," (Mgh,) Made a slave: (Msb:) or possessed as a slave: (TA:) [or kept as a slave: (see 1, last sentence:)] fem. of the former with ة, (Msb, TA,) and so of the latter. (Msb.) [See also رَقِيقٌ, last signification.] مُرِقٌّ A horse thin in the hoof: (K:) or light therein. (AO, TA.) مُرَقَّقٌ A cake of bread [made thin and] wide, or broad. (TA.) [See also رُقَاقٌ.] مِرْقَاقٌ A baker's rolling-pin; (MA;) the thing with which bread is made thin [and flat]; (K;) i. q. مِحْوَرٌ [q. v.] and صَوْبَجٌ. (TA, in art. لط.) مَرْقُوقٌ: see مُرَقٌّ. مَالٌ مُتَرَقْرِقٌ لِلسِّمَنِ, or لِلْهُزَالِ, (K, TA,) and لِأَنْ يَرْمِدَ, (TA,) Cattle disposed, (K, TA,) and seen to be near, (TA,) to fatness, or to leanness, (K, TA,) and to perishing. (TA.) مُسْتَرَقٌّ: see مَرَقٌّ. رقأ 1 رَقَأَ الدَّمْعُ, aor. رَقَاَ, inf. n. رَقْءٌ and رُقُوْءٌ, (S, Mgh, Msb, K, &c.,) The tears stopped, or ceased to flow; (Fs, JK, S, Mgh, Msb;) or dried up, (IDrst, Aboo-'Alee El-Kálee, K,) and stopped, or ceased: (K:) and in like manner, الدَّمُ the blood: (JK, S, Mgh, Msb:) whence the phrase جُرْحَانِ لَا يَرْقَآنِ Two wounds not ceasing to bleed. (Mgh.) And in like manner also, (JK,) رَقَأَ العِرْقُ, (Fs, JK, K, TA, [not العَرَقُ, as supposed by Golius and Freytag,]) inf. ns. as above, (K,) The vein stopped or ceased [bleeding]; syn. اِنْقَطَعَ, (Fs, JK, TA,) and سَكَنَ, (TA,) or اِرْتَفَعَ; (K;) [in all of which explanations, دَمُهُ is understood.] — رَقَأَ بَيْنَهُمْ, (K, TA,) aor. رَقَاَ, inf. n. رَقْءٌ, (TA,) He effected a reconciliation, or made peace, between them; (K, TA;) like رَفَأَ: (TA:) and [in like manner,] رَقَأَ مَا بَيْنَهُمْ He arranged, or rightly disposed, or rectified, the matter, or affair, between them. (TA.) And the former phrase (رقأبينهم) also signifies He created disorder or discord, or made mischief, between them: thus having two contr. meanings. (K.) — رَقَأَ فِى الدَّرَجَةِ, (K,) and رَقِئَ, also, mentioned by Ibn-Málik in the " Káfiyeh," as a dial. var. of رَقِىَ, and both mentioned by IKtt, aor. of each رَقَاَ, (TA,) He ascended the series of stairs, or the ladder: (K:) on the authority of Kr; but extr. [with respect to usage]. (TA.) — — [Hence,] اِرْقَأْ عَلَى ظَلْعِكَ (a dial. var. of اِرْقَ TA) (assumed tropical:) Be gentle with thyself, and impose not

upon thyself more than thou art able to perform: (JK, S, TA:) or abstain thou, for I know thine evil qualities or actions: (JK:) or, as some say, rectify thou, or rightly dispose, first thy case, or thine affair. (TA.) 4 ارقأ دَمْعَهُ, (S,) or الدَّمْعَ, (K,) said of God, (S, K,) He caused his, or the, tears to stop, or cease, flowing; (S, TA;) or caused them to dry up, and to stop, or cease. (K.) The saying لَا أَرْقَأَ اللّٰهُ دَمْعَتَهُ is expl. by El-Mundhiree as meaning May God not remove, or do away with, (لَا رَفَعَ,) his tear. (TA.) You say also, أَرْقَأْتُ العِرْقَ [meaning I caused the vein to stop or cease bleeding: see 1]. (K, TA.) رَقُوْءٌ A styptic; or a thing that is put upon blood for the purpose of stanching it, or stopping its flowing: (S, K:) a subst. from رَقَأَ. (Msb.) Hence the saying, (Msb,) accord. to J, in a trad., but this is a mistake, for it is a saying of Aktham, (K,) or, accord. to the Expositions of the Fs, it was said by Keys Ibn-'Ásim El-Minkaree, (TA,) لَا تَسُبُّوا الإِبِلَ فَإِنَّ فِيهَا رَقُوْءَ الدَّمِ [Revile not ye camels, or it may perhaps mean hock not ye camels, but the former, I am told, is here meant, for in them is a preventive of the flowing of blood]; alluding to their being given in compensation for homicide, and thus preventing the shedding of blood. (S, Msb, K, TA.) — — [Hence,] رَجُلٌ رَقُوْءٌ بَيْنَ القَوْمِ (assumed tropical:) A man who is a reconciler of the people; or a peacemaker between them: and [so] رَقُوْءٌ لِمَا بَيْنَهُمْ, a phrase used by a poet. (TA.) مَرْقَأَةٌ and مِرْقَأَةٌ, (K,) the former a n. of place, the latter an instrumental n., and both correct, dial. vars. of مَرْقَاةٌ and مِرْقَاةٌ, (TA,) A series of stairs; or a ladder. (K, TA.) رقب 1 رَقَبَهُ, (JK, S, Mgh, Msb, K,) aor. رَقُبَ, (S, A, Mgh, Msb,) inf. n. ↓ رِقْبَةٌ, (JK, S, Mgh, K,) or this is a simple subst., (Msb,) and [the inf. n. is] رِقْبَانٌ (JK, S, K) and رُقُوبٌ (S, K) and رَقُوبٌ and رَقْبَةٌ and رَقَابَةٌ, (K,) He looked, watched, or waited, for him, or it; he awaited, or expected, him, or it; (JK, S, A, Mgh, Msb, K;) namely, a man, (JK, A,) or a thing; (S;) as also ↓ ترقبهُ; (JK, * S, * A, Msb, K;) and ↓ ارتقبهُ; (S, * A, Msb, K;) and ↓ راقبهُ, (Mgh,) inf. n. مُرَاقَبَةٌ. (JK, S, A, Mgh, Msb.) You say, قَعَدَ يَرْقُبُ صَاحِبَهُ He sat looking, watching, or waiting, for his companion; as also ↓ يَرْتَقِبُهُ. (A.) And كَذَا ↓ أَتَرَقَّبُ I look, &c., or am looking, &c., for such a thing. (A.) And يَرْقُبُ مَوْتَ صَاحِبِهِ [He looks, &c., for the death of his companion], (JK, S, A, Mgh, Msb,) and أَبِيهِ لِيَرِثَهُ [of his father, in order that he may inherit his property]: (A:) and ↓ تُرَاقِبُ مَوْتَ بَعْلِهَا [She looks, &c., for the death of her husband], (K, TA,) لِيَمُوتَ فَتَرِثَهُ [that he may die and she may inherit his property]. (TA.) And لَمْ تَرْقُبْ قَوْلِى, in the Kur [xx. 95], means And thou didst not wait, or hast not waited, for my saying [or what I should say]. (JK, TA.) — — And رَقَبَهُ, (Msb, K,) aor. as above, (TA,) inf. n. رُقُوبٌ, (Msb,) He guarded, kept, preserved, or took care of, it; was mindful, or regardful, of it; (Msb, K;) namely, a thing; (TA;) as also ↓ راقبهُ, inf. n. مُرَاقَبَةٌ and رِقَابٌ; (K;) [and ↓ ترقّبهُ.] You say also أَنَا أَرْقُبُ لَكُمُ اللَّيْلَةَ I will guard, or keep watch, for you to-night. (A.) — — And He regarded it; paid regard, or consideration, to it. (Bd and Jel in ix. 8.) You say, مَا لَكَ لَا تَرْقُبُ ذِمَّةَ فُلَانٍ [What aileth thee that thou wilt not regard the inviolable right or due, &c., of such a one?]. (A. [This phrase is there mentioned as proper, not tropical.]) — — And (tropical:) He feared him; (A;) and so ↓ راقبهُ; (S, A, Mgh;) namely, God; (S, Mgh;) فِى أَمْرِهِ [in his affair]; (S;) because he who fears looks for, or expects, punishment (يَرْقُبُ العِقَابَ): (A, Mgh:) or ↓ رَاقَبْتُ اللّٰهَ signifies (assumed tropical:) I feared the punishment of God. (Msb.) ↓ رِقْبَةٌ [as inf. n. of رَقَبَ app. used intransitively, or perhaps as a simple subst.,] signifies (assumed tropical:) The fearing, or being afraid [of a person or thing]: or fear: and also (assumed tropical:) the guarding oneself; being watchful, vigilant, or heedful: or self-guardance; &c. (K, TA. [See this word below.]) — — And you say, بَاتَ يَرْقُبُ النُّجُومَ and ↓ يُرَاقِبُهَا, like يَرْعَاهَا and يُرَاعِيهَا (tropical:) [i. e. He passed the night watching the stars and waiting for the time when they would disappear]. (A, TA.) IAar cites the following saying of one describing a travelling-companion of his: النَّجْمَ ↓ يُرَاقِبُ رِقَابَ الحُوتِ meaning (tropical:) He watches (↓ يَرْتَقِبُ) the star, or asterism, with vehement desire for departure, like the [watching with] vehement desire of the fish for water. (TA.) [See also رَقِيبٌ.] — رَقَبَ فُلَانًا He put the rope [or a rope] upon the رَقَبَة [i. e. neck, or base of the hinder part of the neck, &c.,] of such a one. (K.) — رَقِبَ, [aor. رَقَبَ,] inf. n. رَقَبٌ, (TA,) or this is a simple subst., (K,) He was, or became, thick in the رَقَبَة [or neck, &c.]. (TA.) 2 رَقَّبُوا لِلنَّمِرِ [They made a رُقْبَة (q. v.) for the leopard]. (JK.) 3 راقب, inf. n. مُرَاقَبَةٌ and رِقَابٌ: see 1, in seven places. 4 ارقبهُ الدَّارَ, (JK, S, A, Mgh, Msb, K,) inf. n. إِرْقَابٌ, (Msb,) He assigned the house to him as a ↓ رُقْبَى [q. v.], (JK, A, * Mgh, K, TA,) and to his offspring after him, in the manner of a وَقْف [so as to be unalienable]: (TA:) and ↓ ارقبهُ الرُّقْبَى [he assigned to him the رُقْبَى]: (Lh, K:) or ارقبهُ دَارًا, or أَرْضًا, means he gave to him a house, or land, on the condition that it should be the property of the survivor of them two; saying, If I die before thee, it shall be thine; and if thou die before me, it shall be mine: (S:) it is from المُرَاقَبَةُ; because each of the two persons looks for (يَرْقُبُ) the death of the other; (S, Mgh, Msb;) in order that the property may be his: (Msb:) the subst. is ↓ رُقْبَى [signifying, as a quasi-inf. n., the act explained above; and, as a subst. properly so termed, the thing given in the manner explained above: the verb being similar to أَعْمَرَ; and the subst., in both of its applications, to عُمْرَى: see these two words]. (S, Msb.) 5 تَرَقَّبَ see 1, in three places. 8 إِرْتَقَبَ see 1, in three places. — — You say also, ارتقب المَكَانَ He ascended upon the place. (K, * TA.) رَقَبٌ Thickness of the رَقَبَة [or neck, &c.]: (S, K:) a subst. [as distinguished from an inf. n.: but see 1, last signification]. (K.) — See also رَقَبَةٌ. رُقْبَةٌ [A pit made for the purpose of catching the leopard]: it is, for the نَمِر, like the زُبْيَة for the lion. (JK, K.) رِقْبَةٌ: see 1, first sentence: — — and again, in the latter half of the paragraph. [Hence,] وَرِثَ فُلَانٌ مَالًا عَنْ رِقْبَةٍ (tropical:) Such a one inherited property from distant relations; not from his fathers. (K, TA.) And وَرِثَ المَجْدَ عَنْ رِقْبَةٍ (tropical:) He inherited glory, or nobility, from distant relations: [it is said of a man] because it is feared that it will not be conceded to him on account of the obscurity of his lineage. (A.) El-Kumeyt says, كَانَ السَّدَى وَالنَّدَى مَجْدًا وَمَكْرُمَةً تِلْكَ المَكَارِمُ لَمْ يُورَثْنَ عَنْ رِقَبِ (tropical:) [The night-dew and the day-dew that nourished his mental growth were nobility and generous disposition: those generous qualities were not inherited from distant relations: رِقَبٌ being pl. of رِقْبَةٌ]: i. e., he inherited them from near ancestors. (TA.) رَقَبَةٌ The neck: or the base of the hinder part thereof: (A, K:) or the hinder part of the base of the neck: (JK, S:) or the upper part of the neck: (TA:) pl. [of mult.] رِقَابٌ (JK, S, Msb, K) and [coll. gen. n.] ↓ رَقَبٌ (JK, S, K) and [pl. of pauc.] أَرْقُبٌ (IAar, K) and رَقَبَاتٌ. (S, Msb, K.) — — By a synecdoche, it is applied to (tropical:) The whole person of a human being: as in the saying, ذَنْبُهُ فِى رَقَبَتِهِ (tropical:) [His sin, or crime, &c., be on his own neck; meaning, on himself]. (IAth, TA.) [Hence also] one says, هٰذَا الأَمْرُ فِى رِقَابِكُمْ (tropical:) [This affair is upon your own selves], and فِى رَقَبَتِكَ (tropical:) [upon thine own self]. (A.) And أَعْتَقَ اللّٰهُ رَقَبَتَهُ (tropical:) [May God emancipate him]. (A.) And لَكَ رِقَابُهُنَّ وَمَا عَلَيْهِنَّ, in a trad., relating to camels, (tropical:) They themselves, and the burdens that are upon them, are thine. (TA.) And [hence], in another trad., لَنَا رِقَابُ الأَرْضِ (tropical:) To us belongs the land itself. (TA.) — — Hence also, i. e. by a synecdoche, (IAth, Mgh, TA,) (tropical:) A slave, (S, IAth, Mgh, K, TA,) male and female: (IAth, TA:) and a captive: (TA:) pl. رِقَابٌ. (Mgh.) You say, أَعْتَقَ رَقَبَةً (tropical:) He emancipated a slave, male or female. (IAth, TA.) And فَكَّ رَقَبَةً (tropical:) He released a slave, or a captive. (TA.) الرِّقَاب in the Kur ix. 60 means (tropical:) Those slaves who have contracted with their owners for their freedom. (T, Mgh,

Msb, TA.) — — رِقَابُ المَزَاوِدِ (tropical:) [lit. The necks of provision-bags] is a nickname which was applied to the عَجَم [or Persians, or foreigners in general]; because they were red; (S, A;) or because of the length of their necks; (El-Karáfee, TA in art. زود;) or rather because of the thickness thereof, as though they were full. (MF in that art.) رُقْبَى One's giving to another person a possession, (K,) such as a house, and land, and the like, (TA,) on the condition that, whichever of them shall die, the property shall revert to his [the giver's] heirs: (K:) so called because each of them looks for (يَرْقُبُ) the death of the other: (TA:) or one's assigning it, (K,) namely, a dwelling, (TA,) to another person to inhabit, and, when he shall die, to another: (K:) or one's saying to a man, If thou die before me, my dwelling [or my land, which I give to thee,] shall revert to me; and if I die before thee, it shall be thine: so called for the reason above mentioned. (JK, KT. *) [It also signifies The property so given.] See 4, in three places. The act thus termed is forbidden in a trad., which pronounces that the property so given belongs to the giver's heirs. (JK.) Accord. to the Imám Aboo-Haneefeh, and [the Imám] Mohammad, it is not a هِبَة: accord. to Aboo-Yoosuf, it is a هِبَة like the عُمْرَى; but none of the lawyers of El- 'Irák says so: the Málikees absolutely forbid it. (TA.) You say, دَارِى لَكَ رُقْبَى [My house is thine as a رقبى]: from المُرَاقَبَةُ; because each of the two persons looks for the death of the other. (A.) رَقَبَانٌ: see أَرْقَبُ. رَقَبَانِىٌّ: see أَرْقَبُ. رَقُوبٌ (tropical:) A woman (S, A) of whom no offspring lives, or remains, (S, A, K,) and who looks for the death of her offspring, or of her husband [app. that she may have offspring by another]: (A:) and in like manner applied to a man: (S:) because he, or she, looks for the death of the child, in fear for it: (IAth, TA:) in like manner also a she-camel of which no offspring lives: (TA:) or he who has no offspring: (Msb:) or he who has not sent before him [to Paradise, by its dying in infancy,] any of his children: this, says A'Obeyd, is the meaning in the [classical] language of the Arabs; relating only to the loss of children: (TA:) he who has had no child die in infancy: or he who has had children and has died without sending before him any of them [to Paradise, by its dying in infancy]. (So in the explanations of two trads., each commencing with الرَّقُوبُ, in the " Jámi' es-Sagheer " of EsSuyootee.) وَرِثْتُهُ عَنْ عَمَّةٍ رَقُوبٍ is a prov., expl. by Meyd as meaning [I inherited it from a paternal aunt] of whom no offspring was living: such, he says, is most compassionate to the son of her brother. (TA.) — — Also A woman who looks for the death of her husband, (S, K,) in order that she may inherit his property. (S.) — — And (assumed tropical:) An old and a poor man who is unable to earn for himself, and has none to earn for him: so called because he looks for a benefaction or gratuity. (Msb.) — — And (assumed tropical:) A she-camel that does not draw near to the wateringtrough, or tank, on account of the pressing, or crowding [of the other camels to it], (S, K,) by reason of her generous disposition: (S:) so called because she waits for the others to drink, and drinks when they have done. (TA.) — — أُمُّ الرَّقُوبِ (assumed tropical:) Calamity, or misfortune. (K.) رَقِيبٌ, of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, (TA,) A looker, watcher, or waiter, in expectation [of a person or thing]: (S, Msb, K:) pl. رُقَبَآءُ. (Msb.) — — A guarder, guardian, keeper, or preserver: (JK, S, A, Msb, K:) a guard of a people; one stationed on an elevated place to keep watch: (TA:) a spy, or scout, of an army: (A, TA:) a watcher, or an observer. (TA.) — — [Hence,] الرّقِيبُ is an appel-lation applied to God; (A, K, TA;) meaning The Guardian, Keeper, Watcher, or Observer, from whom nothing is hidden. (TA.) — — Also The أَمِين of the players at the game called المَيْسِر; (JK, K;) or (K) he who is intrusted with the supervision of the ضَرِيب [or shuffler of the arrows]: (JK, S, K:) or the man who stands behind the حُرْضَة [q. v.] in the game above mentioned: the meanings of all these explanations are [said to be] the same: pl. as above. (TA.) — — And (assumed tropical:) The third of the arrows used in the game above mentioned: (T, S, K:) it is one of the seven arrows to which lots, or portions, appertain: (TA:) by some it is called الضَّرِيبُ: (Lh, L in art. ضرب:) the arrows are ten in number: the first is الفَذُّ, which has one notch and one portion; the second, التَّوْءَمُ, which has two notches and two portions; the third, الرَّقِيبُ, which has three notches and three portions; the fourth, الحِلْسُ or الحَلِسُ, which has four notches [and four portions]; the fifth, النَّافِسُ, which has five notches [and five portions]; the sixth, المُسْبِلُ, which has six notches [and six portions]; and the seventh, المُعَلَّى, the highest of all, which has seven notches and seven portions: those to which no portions appertain are السَّفِيحُ and المَنِيحُ and الوَغْدُ. (TA.) A poet says, إِذَا قَسَمَ الهَوَى أَعْشَارَ قَلْبِى فَسَهْمَاكِ المُعَلَّى وَالرَّقِيبُ [When love divides the tenths of my heart, thy two arrows will be the mo'allà and the rakeeb]: by the سَهْمَانِ, [which properly signifies two arrows, and hence (assumed tropical:) two portions gained by two gaming-arrows, and then (assumed tropical:) any two portions,] he means her eyes: and as the معلّى has seven portions and the رقيب has three, the سهمان would gain the whole of his heart. (TA. [See also a verse cited voce عُشْرٌ.]) — — رَقِيبُ النَّجْمِ signifies (tropical:) The star, or asterism, that sets with the rising of that [other] star, or asterism: for example, the رقيب of الثُّرَيَّا is الإِكْلِيلُ: [and the former is the رقيب of the latter:] when the latter rises at nightfall, the former sets: (S, TA:) or رَقِيبٌ signifies the star, or asterism, which [as it were] watches, (يُرَاقِبُ,) in the east, the star, or asterism, setting in the west: or any one of the Mansions of the Moon is the رقيب of another: (K, TA:) whenever any one of them rises, another [of them] sets: (TA: [see مَنَازِلُ القَمَرِ, in art. نزل; and see also نَوْءٌ:]) and الرَّقِيبُ is (assumed tropical:) a [certain] star, or asterism, of the stars, or asterisms, [that were believed to be the givers] of rain, that [as it were] watches another star, or asterism: (K:) [it was app. applied to الإِكْلِيلُ, as being the رقيب of the most noted and most welcome of all the Mansions of the Moon, namely, الثُّرَيَّا: see نَوْءٌ.] The رَقِيب of الثُّرَيَّا is [also] an appellation applied to الدَّبَرَانُ (assumed tropical:) [i. e. The Hyades; or the five chief stars of the Hyades; or the brightest star among them, α of Taurus]; because a follower thereof: (A:) [and] العَيُّوقُ (assumed tropical:) [i. e. Capella] is so called as being likened to the رقيب of the game called المَيْسِر. (TA.) [Hence,] one says, لَاآتِيكَ أَوْ يَلْقَى الثُّرَيَّا رَقِيبُهَا (tropical:) [I will not come to thee unless their رقيب meet the Pleiades]. (A.) — — رَقِيبٌ also signifies (tropical:) A man's successor, (A, K,) of his offspring, and of his عَشِيرَة [i. e. kinsfolk, or nearer or nearest relations by descent from the same ancestor, &c.]. (K.) So in the saying, نِعْمَ الرَّقِيبُ أَنْتَ لِأَبِيكَ وَسَلَفِكَ (tropical:) [Excellent, or most excellent, is the successor; such art thou to thy father and thine ancestors]: because the successor is like الدَّبَرَان to الثُّرَيَّا. (A.) — — And (assumed tropical:) The son of a paternal uncle. (K.) [App. because two male cousins by the father's side are often rivals, and watchers of each other; the son of a girl's paternal uncle being commonly preferred as her husband.] — — Also (assumed tropical:) A species of serpent: as though it watched by reason of hatred: (TA:) or a certain malignant serpent: pl. رَقِيبَاتٌ and رُقُبٌ. (T, K.) رَقَّابَةٌ A low, or an ignoble, man, a servant, or a slave, syn. رَجُلٌ وَغْدٌ, (S, K,) who keeps, guards, or watches, the [utensils and furniture called] رَحْل of a people when they are absent. (S.) أَرْقَبُ and ↓ رَقَبَانِىٌّ, (JK, S, A, K,) the latter irregular (Sb, S,

K) as a rel. n., (Sb,) and ↓ رَقَبَانٌ, (IDrd, K,) applied to a man, (S, IDrd, A,) Thick, (JK, S, K,) or large, (A, Mgh, in which latter only the second epithet is mentioned,) in the رَقَبَة [or neck, &c.]: (JK, S, A, K:) the fem. [of the first] is رَقْبَآءُ, (JK, IDrd,) applied to a female slave, (JK,) not applied to a free woman, nor does one say رَقَبَانِيَّةٌ. (IDrd.) — — الأَرْقَبُ is also [an epithet] applied to The lion; (K;) because of the thickness of his رَقَبة. (TA.) مَرْقَبٌ and ↓ مَرْقَبَةٌ An elevated place upon which a spy, or watchman, ascends, or stations himself: (S, A, * Msb, K: *) [a structure such as is termed] an عَلَم, or a hill, upon which one ascends to look from afar: or, accord. to Sh, the latter signifies a place of observation on the top of a mountain or of a fortress: accord. to AA, the pl., مَرَاقِبُ, signifies elevated pieces of ground. (TA.) مَرْقَبَةٌ: see what next precedes. مُرَقَّبٌ A skin, or hide, that is drawn off from the part next to the head (S, K) and the رَقَبَة [or neck, &c.]. (S.) رقح 2 رقّح, (S, A,) inf. n. تَرْقِيحٌ, (S, K,) He ordered, or put into a good or right or proper state, managed well, tended, or took care of, property, or cattle: (S, A, K:) and in like manner, he ordered, put into a good or right or proper state, or managed well, the means of subsistence; (S, * A, TA;) as also ↓ ترقّح [app. with the objective complement (العَيْشَ or المَعِيشَةَ) understood]. (TA.) — — And He gained, acquired, or earned, property. (TA in art. رقع.) — — It occurs in a trad., in the phrase رَقَّحَ إِنْسَانًا, as meaning رَفَّأَ [q. v.]. (TA.) 5 تَرَقَّحَ see above. — — ترقّح لِعِيَالِهِ He gained, acquired, or earned, or he sought, or laboured, to gain or acquire or earn, sustenance for his family, or household; syn. اِكْتَسَبَ, (S, [see also 1,]) or تَكَسَّبَ; (A, K;) on the authority of Lh. (TA.) رَقْحَآءُ A woman who gains her subsistence by prostitution. (MF.) رَقَاحَةٌ Good management of property. (TA.) — — Gain, acquisition, or earning: and merchandise, commerce, or traffic. (S, K.) Hence, (TA,) the Pagan Arabs, (S, A,) or some of them, (TA,) used to say in the تَلْبِيَة, [i. e. in uttering the ejaculation لَبَّيْكَ, during the performance of the rites of the pilgrimage,] جِئْنَاكَ لِلنَّصَاحَةِ لَمْ نَأْتِ لِلرَّقَاحَةِ [meaning We have come to Thee for the purpose of sincere worship: we have not come for gain, or traffic]. (S, A, TA.) رَقَاحِيٌّ A merchant, trafficker, or trader, (A, TA,) who manages well his property. (TA.) You say, هُوَ رَقَاحِيٌّ مَالٍ He is one who orders, or puts into a good or right or proper state, manages well, tends, or takes care of, property, or cattle: (S, K: *) or who gains, acquires, or earns, property, and orders it, puts it into a good or right or proper state, or manages it well. (A, TA.) هُوَ رَاقِحَةُ أَهْلِهِ He is the gainer, or earner, of sustenance for his family. (A, L.) رقد 1 رَقَدَ, (S, Msb,) aor. رَقُدَ, inf.n. رُقَادٌ and رُقُودٌ (JK, S, A, Msb, K) and رَقْدٌ (S, Msb, K) and perhaps also مَرْقَدٌ [q. v.], (TA,) He slept, (JK, S, A, Msb, K,) accord. to some, specially, (Msb, K,) by night; (JK, Msb, K) but it correctly means, whether by night or by day; as is shown by verse 17 of ch. xviii. of the Kur-án: (Msb:) the assertion that it means, specially, by night, is weak: (TA:) accord. to Lth, رُقُودٌ is by night; and رُقَادٌ, by day: but the Arabs used both of these words as meaning the sleeping by night and by day. (T, TA.) You say, مَابِى رُقُودٌ and رُقَادٌ [There is not in me any sleep]. (A.) — — [Hence,] رَقَدَ عَنِ الأَمْرِ (tropical:) He abstained, or held back, from the affair. (Msb, TA.) And رَقَدَ عَنْ ضَيْفِهِ (tropical:) [He neglected his guest;] he did not pay attention, or frequent attention, to his guest. (A, TA.) And رَقَدَ الثَّوْبُ, inf. n. رَقْدٌ and رُقَادٌ, (TA,) (tropical:) The garment became old and worn out, and no longer of use; (A, * TA;) like نَامَ. (A.) And رَقَدَتِ السُّوقُ (tropical:) The market became stagnant, or dull, with respect to traffic; like نَامَت. (Th, TA.) And رَقَدَ الحَرُّ (tropical:) The heat remitted, or subsided. (TA. [See also رَكَدَ.]) 2 تَرْقِيدٌ A certain manner of going on foot, (JK, K,) with quickness: (JK:) perhaps a mistranscription for تَرْفِيدٌ. (TA.) 4 ارقدهُ He, or it, caused him to sleep; put him to sleep. (S, K.) It is said of a medicine. (S, A, K.) And you say, ارقدت المَرْأَةُ وَلَدَهَا The woman put her child to sleep. (A.) — ارقد المَكَانَ, (K,) or بِالمَكَانِ, (S,) or بِالبَلَدِ, (A,) or بِأَرْضِ كَذَا, (IAar, JK, TA,) (tropical:) He resided, stayed, dwelt, or abode, in the place, or town or country, or in such a land. (IAar, JK, S, A, K.) 6 تراقد He feigned himself asleep. (A.) 9 ارقدّ, (JK, S, A,) inf. n. اِرْقِدَادٌ, (JK, S, K,) He hastened; or was quick, or swift; (JK, S, M, A, K;) in his pace, or going: (M, A:) or he ran vehemently; as also ارمدّ; said of a camel: (AA, T in art. رمد:) or he ran with leaps, or bounds, as though leaping, or bounding, from a thing: (As, L in art. رمد:) or he went at random, heedlessly, headlong, or in a headlong course; and quickly; (As, JK, L in art. رمد;) as also ارمدّ. (As, T in that art.) 10 استرقد He became overpowered by sleep [or drowsiness; and therefore desired to sleep]. (A, TA.) أَرْحَآءُ رَقْدٍ Mill-stones of Rakd; (S) which is the name of a mountain whence mill-stones are hewn; (S, A, K;) or, as some say, a valley in the district of Keys. (TA.) You say also رَحًى ↓ رَقْدِيَّةٌ A mill-stone of the mountain [or valley] called رَقْد. (A.) رَقْدَةٌ A sleep. (S.) One says, مَا أَطْيَبَ رَقْدَةَ السَّحَرِ [How sweet is the sleep of the time a little before daybreak!]. (A.) — — A state of extinction of vitality (هَمْدَةٌ) between the present life and the life to come. (JK, A. *) — — أَصَابَتْنَا رَقْدَةٌ مَنَ الحَرِّ (JK, A, K) (tropical:) A period of heat befell us lasting half a month, or less, (A,) or ten days: (JK, K:) or رَقْدَةٌ signifies a heat that befalls one after days of wind and an abatement of violent heat. (L.) رَقَدَانٌ. رُقَدَةٌ: see رَقُودٌ [an inf. n. of which the verb is not mentioned,] The act of leaping, or leaping up, by reason of briskness, liveliness, or sprightliness, (S, K,) like the lamb and the kid. (S.) رَحًى رَقْدِيَّةٌ: see أَرْحَآءُ رَقْدٍ, above. رَقُودٌ and ↓ رَقَّادٌ (A) and ↓ يَرْقُودٌ (K) [all signify the same; i. e. A man who sleeps much; as the last is expl. in the K and so ↓ رُقَدَةٌ; as Golius says on the authority of a gloss. in the KL: or] رَقُودٌ signifies a man always sleeping; as also ↓ مِرْقَدَّى. (TA.) [Hence,] اِمْرَأَةٌ رَقُودُ الضُّحَى [A woman who sleeps much in the morning after sunrise; meaning] (tropical:) a woman that leads an easy, and a soft, or delicate, life; and so نَؤُومُ الضُّحَى. (A.) رَقَّادٌ: see the next preceding paragraph. [رَاقِدٌ act. part. n. of 1:] رُقَّدٌ [is its pl., and] signifies Persons sleeping; as also رُقُودٌ; (S, K;) the last occurring in the Kur xviii. 17. (Msb.) رَاقُودٌ A large vessel of the kind called دَنّ: (K:) or a vessel of the kind so called, (S, K,) or a vessel in form like the دَنّ, (JK,) resembling an إِرْدَبَّة, (S, A.) long in the lower part, (JK, S, K,) smeared inside with pitch: (S, A, K:) or an oblong earthen jar, smeared with pitch: (TA:) an arabicized word: (S:) pl. رَوَاقِيدُ. (JK, S.) — — And A certain fish, (JK, K,) small, (K,) of the size of the finger, and round; (JK;) found in the sea. (TA.) مَرْقَدٌ A sleeping-place: (S, A, K:) pl. مَرَاقِدُ. (A.) You say, بَعَثَهُ مِنْ مَرْقَدِهِ [He roused him from his sleeping-place]. (A.) And أَخَذُوا مَرَاقِدَهُمْ [They took their sleeping-places]. (A.) — — It seems, from the manner in which it is used in the Kur xxxvi. 52, [like the former of the two exs. mentioned above,] that it may perhaps also be an inf. n. (TA.) مُرْقِدٌ A medicine that causes him who drinks it to sleep (S, K. [In a copy of the A ↓ مُرَقِّدٌ; and thus pronounced in the present day.]) — — Also A conspicuous road: (JK, K;) thus on the authority of As; but ISd says, "I know not how it is: " and others say that it is ↓ مُرَقِّدٌ. (TA.) مُرَقِّدٌ: see the next preceding paragraph, in two places. مِرْقَدَّى: see رَقُودٌ. — — Also A man quick in his affairs. (S, K.) يَرْقُودٌ: see رَقُودٌ. رقش 1 رَقَشَ, (A,) aor. رَقُشَ, (TK,) inf. n. رَقْشٌ, (S, M, A, K,) He variegated; coloured with two or more colours; decorated; embellished; syn. نَقَشَ; (S, * A, K; *) and زَيَّنَ; as also ↓ رقّش; (Har p. 57;) and ↓ تَرَقَّشَ. (So in a copy of the A: [but I think that this is a mistranscription, for رَقَّشَ.]) — — He wrote: (M, TA:) and he pointed, or dotted, (As, M, TA,) characters, and writing: (As, TA:) as also ↓ رقّش, inf. n. تَرْقِيشٌ; in both senses: and ↓ the latter, he wrote upon, or in, papers or the like, or books. (M, TA.) 2 رقّش, inf. n. تَرْقِيشٌ: see 1, in three places. — — He embellished his speech: or embellished it with lies: syn. حَسَّنَ, and زَوَّقَ: (TA:)

or زَيَّنَ, (A,) and زَوَّرَ, (S, K,) and زَخْرَفَ. (S, A, K.) — — Hence, (A, TA,) (tropical:) He made known, divulged, or told, discourse, or conversation, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like; (S, A, TA;) because he who does so embellishes his speech, or embel-lishes it with lies: (A, TA:) he told a calumny to the object thereof. (M.) — — (assumed tropical:) He excited discord, dissension, or animosity. (M.) — — (assumed tropical:) He blamed, reproved, or chid; syn. عَاتَبَ. (M, TA.) 5 ترقّش He adorned himself: (A, K:) he displayed his beauty, or goodliness. (A, TA.) — See also 1. 8 ارتقشوا (assumed tropical:) They became mixed together in fight. (AA, K.) رَقْشٌ A good, or beautiful, خَطّ [i. e. character, or handwriting]. (TA.) [See also رُقَيْشٌ: and see 1.] — Also Food. (M.) رَقْشٌ and ↓ رُقْشَةٌ A colour in which are [intermixed] duskiness, or dinginess, and blackness; and the like of those two hues. (M.) [See أَرْقَشُ.] رُقْشَةٌ: see what next precedes. رَقَاشٌ The serpent: (A, Sgh, K:) app. because of the رُقْشَة [see رَقْشٌ] upon his back: (TA:) or a serpent speckled with black and white [like حَيَّةٌ رَقْشَآءُ]. (A.) رُقَيْشٌ dim. of رَقْشٌ, signifying The pointing, or dotting, of characters and writing: (As, TA:) or of أَرْقَشُ; as also ↓ أُرَيْقِشُ [so in the TA, but in some copies of the K, أُرَيْقِشٌ]: (AHát, K:) the latter is allowable. (A Hát.) أَرْقَشُ; fem. رَقْشَآءُ; (S, M, &c.;) pl. رُقْشٌ; (A;) Variegated with duskiness, or dinginess, and blackness; or the like of those two hues; applied to the [species of locust called] جُنْدَب: (M, TA:) and the fem., applied to a serpent (حَيَّة), (S, M, IAth, K,) signifies the same: (M:) or speckled with black and white; (S, K;) and so when applied to a she-goat: (IAar, M:) or, applied to a serpent, it signifies one of the viper-species (أَفْعًى); because of the lines and specks upon its back: (IAth:) and أَرْقَشُ الأُذُنَيْنِ having his ears variegated with black and white, and the rest of his hair black; applied to a kid. (S.) — — Also the fem., A small creeping thing (M, K) that is found in herbs, a variegated and beautiful worm, (M,) resembling [another small creeping thing called] the حُمْطُوط, (M, K,) speckled with red and yellow. (IDrd, TA.) Sgh., or his copyist, has corrupted حمطوط into خُطُوط. (TA.) — — Also the fem., The شِقْشِقَة [i. e. the bursa faucium, or faucial bag,] of the camel: (S, A, K:) or the شقشقة of the camel is sometimes رقشآء, having in it a mixture of colours. (IDrd.) أُرَيْقِشُ: see رُقَيْشٌ. رقص 1 رَقَصَ, (S, M, A, Msb, K,) aor. رَقُصَ, (S, M, Msb,) inf. n. رَقْصٌ, (S, M, Msb, CK,) or رَقَصٌ, of the measure فَعَلٌ, like طَرَدٌ and حَلَبٌ, inf. ns. of طَرَدَ and حَلَبَ, (IDrd, IB, TA,) [He danced; this is what is meant by the explanation] he played, or sported; syn. لَعِبَ: (A, K:) said of a رَقَّاص [or dancer], (A, K,) or of a لَعَّاب [or player or sporter], (M,) and of a مُخَنَّث [or effeminate man, or one who affects the manners &c. of women], and of a صُوفِىّ [or mystic, in a choral celebration of the praises of God, which is termed a ذِكْر, performed by certain orders of darweeshes, all of whom, more or less, pretend to be mystics]. (TA.) — — Also رَقَصَ, (Lth, A,) aor. رَقُصَ, (Lth,) inf. n. رَقْصٌ (Lth, M, A, K) and رَقَصٌ, (Lth, M, K,) or the latter only, (IDrd, Ibn-Málik, TA,) and رَقَصَانٌ, (Lth, M, A, K,) (tropical:) He (a camel, A, TA) went the pace, or in the manner, termed خَبَبٌ; [i. e. ambled;] (Lth, M, A, K, TA;) or went in a manner which was a kind of خَبَب: or went quickly. (TA.) One does not say يَرْقُصُ [in speaking of any animate being] except of a player or sporter and of a camel (Lth, K, * TA) and the like: (Lth, TA:) in relation to others, one uses the terms قَفْزٌ and نَقْزٌ: (Lth, K, TA:) or sometimes, (Lth, TA,) — — it is also said of an ass, meaning (tropical:) He played with his she-ass. (Lth, A, TA.) — — You say also, رَقَصَ فُؤَادُهُ بَيْنَ جَنَاحَيْهِ مِنَ الفَزَعِ (tropical:) [His heart throbbed, or leapt, between his two sides, by reason of fright]. (A.) — — رَقَصَ also signifies (tropical:) It (wine, S, K, and the beverage called نَبِيذ, A) estuated: (A, K:) or began to do so. (S, A.) — — And (tropical:) It (the mirage) was, or became, in a state of commotion; [it danced;] (S, M, A, K;) and so it signifies when said of bubbles (حَبَاب). (M.) You say, أَتَيْتُهُ حِينَ رَقَصَ السَّرَابُ (A) or الآلُ (TA) (tropical:) [I came to him when the mirage danced; in the heat of the day]. — — And (tropical:) He hasted, or was quick, فِى كَلَامِهِ in his speech. (A, TA.) You say also, لَهُ رَقْصٌ فِى القَوْلِ (tropical:) He has a haste in speech. (A, TA.) — — [And (tropical:) He spoke evil against another.] You say, سَمِعْتُ رَقْصَ النَّاسِ عَلَيْنَا (tropical:) I heard the evil speaking of the people against us. (A, TA.) 2 رَقَّصَ see 4, in two places. 4 ارقصهُ [He made him to dance; or to play, or sport;] trans. of 1. (Msb.) You say, أَرْقَصَتْ وَلَدَهَا, (S, A,) or صَبِيَّهَا, (M,) She (a woman, S, M) [danced, or dandled, her child; or] made her child to leap or spring or bound [in her arms or on her knee]; (S, M;) as also ↓ رقّصتهُ, (S, M, A,) inf. n. تَرْقِيصٌ: (S, A:) or the latter verb has an intensive signification. (Msb.) — — ارقص بَعِيرَهُ (tropical:) He made his camel to go in the [ambling] manner termed خَبَبٌ: (S, M, A, K:) and the same, (TA,) or ↓ رقّصهُ, (M,) he made him (i. e. his camel) to leap, spring, or bound. (M, TA.) — See also 5. 5 ترقّص [lit., He, or it, became danced or dandled. — — And hence,] (tropical:) He, or it, became raised and lowered; or rose and sank; or went up and down. (K, TA.) You say, ترقّصوا فِى مَسِيرِهِمْ (tropical:) They went up and down in their journeying; (A;) as also ↓ ارقصوا. (A, TA.) And Er-Rá'ee uses the phrase تَرَقَّصَتِ المَفَازَةُ, meaning, (tropical:) The desert [in appearance] went up and down; the mirage, only, making it [seem] to rise and sink. (TA.) [رَقْصَةٌ A dance, or a dancing: pl. رَقَصَاتٌ. See an ex. voce قَرْصَةٌ.] رَقَّاصٌ [A dancer; a player, or sporter: one who dances, or plays, or sports, much, or often]: (S, A, Msb, K:) an intensive epithet. (Msb.) رَقَّاصَةٌ [A female dancer]. — — A certain game of the Arabs. (IF, K.) — أَرْضٌ رَقَّاصَةٌ (assumed tropical:) Land that does not give growth to anything, though rained upon. (K.) رَاقِصٌ [A man dancing; playing, or sporting]. (Msb.) — — الرَّاقِصُ The star [μ] on the tongue of التِّنِّين [or Draco]. (Kzw.) كَلَامٌ مُرْقِصٌ (tropical:) Speech, or language, that makes one to be affected with a lively emotion of joy, or of grief. (TA.) You say also, هٰذِهِ مُرْقِصَةُ الصُّوفِيَّةِ [app. meaning, (assumed tropical:) This is that poem, or ode, which makes the mystics to dance; or to be affected with a lively emotion of joy: for darweeshes are often seen to be excited to frantic ecstasy, or ecstatic catalepsy, by certain love-songs designed to have a mystic religious sense]. (TA.) — — فَلَاةٌ مُرْقِصَةٌ (tropical:) A desert that makes the traverser thereof to hasten, or go quickly. (A, TA.) مِرْقَصٌ (tropical:) A camel that goes much, or often, in the [ambling] manner termed خَبَبٌ (M, TA.) رقط 2 رَقَّطْتُ عَلَى ثَوْبِى (tropical:) I made specks, or small spots, [with ink or the like, (see 5,)] upon my garment; syn. نَقَّطْتُ. (A, TA.) 5 ترقّط ثَوْبُهُ (tropical:) His garment became sprinkled with specks, or small spots, of ink or the like. (K, TA.) 9 ارقطّ, (S, K,) inf. n. اِرْقِطَاطٌ, (S,) He, or it, was, or became, of a black colour speckled with white: or the reverse: (K:) [or speckled with white, and black, and red, and yellow: (see رُقْطَةٌ:)] as also ↓ ارقاطّ, (K,) inf. n. اِرْقِيطَاطٌ: (TA:) or the former, he (a sheep, or goat,) was, or became, such as is termed أَبْغَث. (S.) — — It (the stalk, or twig, of the عَرْفَج) put forth its leaves, and what resembled nails (أَظَافِير) were seen in the place of separation (مُتَفَرَّق) of its stalks, or twigs, and internodal portions; as also ↓ the latter verb: (K, * TA:) this is said to be after what is termed تَثْقِيبٌ and قَمَلٌ, and before what is termed إِخْوَاصٌ and إِدْبَآءٌ: (TA:) or ↓ the latter verb, said of the عرفج, signifies it put forth its leaves; and this it does before its إِدْبَآء: (S:) [see عَرْفَجٌ:] in

a trad. occurs the expression ارقاطَ عَوْسَجُهَا; but El-Kutabee thinks that it should be عَرْفَجُهَا. (TA.) 11 إِرْقَاطَّ see 9, in three places. رَقْطٌ A dotting, or speckling: pl. أَرْقَاطٌ. (O.) رُقْطَةٌ Blackness mixed with speckles of white: (S, K:) or the reverse: (M, K:) or speckles of white, and of black, and of red, and of yellow, in an animal: (A, TA:) and the state, or quality, denoted by the epithet أَرْقَطُ. (TA.) أَرْقَطُ Black speckled with white: or the reverse: fem. رَقْطَآءُ. (K.) Applied to a sheep or goat, Like, (S,) or syn. with, (K,) أَبْغَثُ: (S, K:) or speckled with black and white. (Har p. 303.) And the fem., applied to a domestic fowl or hen (دَجَاجَة), Black speckled with white: (S:) or party-coloured: (K:) or having patches of white and black: much sought after, and used, by enchanters; and rarely found. (TA.) — — It is also applied to a man. (TA.) — — And the fem. is applied to a tract (رِسَالَةٌ), and to an ode (قَصِيدَةٌ), as meaning Having one of the letters of a word thereof dotted, and another not dotted: from the same epithet applied to a sheep or goat. (Har p. 303.) — — السِّلْسِلَةُ الرَّقْطَآءُ A certain reptile; the most malignant of the [kind of lizards called] عِظَآء: when it crawls upon food, it poisons it. (TA.) — — ثَرِيدَةٌ رَقْطَآءُ (tropical:) [A mess of crumbled or broken bread] having much oil (Sgh, K *) or clarified butter. (TA.) — — الأَرْقَطُ The leopard: (K:) an epithet in which the quality of a subst. predominates. (TA.) — — الرَّقْطَآءُ (tropical:) Civil war; conflict and faction; sedition; or the like; syn. الفِتْنَةُ: (K:) because of its variableness: or such as is not universal; likened to a speckled serpent: occurring in a trad. (TA.) رقع 1 رَقَعَهُ, (S, Msb, K,) aor. رَقَعَ, (Msb, K,) inf. n. رَقْعٌ, (Msb, TA,) He patched it; pieced it; put a piece of cloth in the place thereof that was cut or rent; (Msb;) repaired it, (K,) and closed up the hole or holes thereof, (TA,) with [a patch or] patches; (S, K;) namely, a garment, or piece of cloth; (S, Msb, K;) and in like manner, a skin, or hide; (TA;) as also ↓ رقّعهُ, (K,) inf. n. تَرْقِيعٌ: (TA:) or ترقيع signifies the patching a garment, or piece of cloth, in several places. (S, TA.) — — He stopped it up, or closed it up; namely, any hole, or aperture; and so ↓ رقّعهُ; as in the saying of 'Omar Ibn-Abee-Rabee'ah, وَكُنَّ إِذَا أَبْصَرْنَنِى أَوْسَمِعْنَنِى خَرَجْنَ فَرَقَّعْنَ الكُوَى بِالْمَحَاجِرِ [And they (referring to women) used, when they saw me, or heard me, to come forth, (خَرَجْنَ being used for يَخْرُجْنَ,) and close up the apertures in the walls with the eyes and the parts immediately around them]. (L.) — — (assumed tropical:) [He repaired it in a figurative sense; as also ↓ رقّعهُ.] You say, يَرْقَعُ دِينَهُ بِتَوْبَتِهِ (assumed tropical:) [He repairs his religion by his repentance]. (TA.) And ↓ رقّع دُنْيَاهُ بَآخِرَتِهِ (assumed tropical:) [He repaired his state, or condition, in the present word by sacrificing his blessings in the world to come]: whence the saying of 'AbdAllah Ibn-El-Mubárak, نُرَقِّعُ دُنْيَانَا بِتَمْزِيقِ دِينِنَا فَلَاد دِينُنَا يَبْقَى وَلَا مَا نُرَقِّعُ (assumed tropical:) [We repair our state, or condition, in the present world by the rending, or marring, of our religion, so that neither our religion remains nor what we repair]. (TA.) And ↓ رقّع حَالَهُ وَمَعِيشَتَهُ (tropical:) He repaired, amended, or put to rights, his state, or condition, and his means of subsistence; syn. أَصْلَحَ, (TA,) and رَقَّحَ: (K, * TA:) with which latter ↓ رقّع is also syn. as signifying (tropical:) he gained, acquired, or earned, property; accord. to an explanation of its inf. n., ترقيع. (TA.) And يَصِلُ الكَلَامَ فَيَرْقَعُ بَعْضَهُ بِبَعْضٍ (tropical:) [He connects the language, and repairs one part thereof by inserting another]: said of a poet. (TA.) And ↓ تَرْقِيعٌ also signifies (assumed tropical:) [The act of interpolating: or] the adding to a tradition, or story, or narrative. (TA.) — — ↓ مَا رَقَعَ مَرْقَعًا [lit. He did not patch a place of patching, or place to be patched;] means (tropical:) he did not, or made not, or wrought not, anything. (TA.) — — كَانَ مُعَاوِيَةُ يَلْقَمُ بِيَدٍ وَيَرْقَعُ بِأُخْرَى (assumed tropical:) [Mo'áwiyeh used to put morsels into his mouth with one hand,] and spread another hand in order that the portions of his morsels that fell might become scattered upon it. (IAth, Sgh, K.) — — رَقَعَ الرَّكِيَّةَ, (Ibn-'Abbád, K,) and رَقَعَهَا بِالرِّقَاعِ, inf. n. رَقْعٌ, (TA,) (tropical:) He lined, or cased, the interior of the well for the space of the stature of a man, or twice that measure, fearing its becoming demolished, (Ibn-'Abbád, K, TA,) in its upper part. (TA.) — — رَقَعَ خَلَّةَ الفَارِسِ [lit. He closed up the interval between him and the horseman;] means (tropical:) he reached, or overtook, the horseman, and pierced him, or thrust him; الخَلَّةُ signifying the interval, or intervening space, between the piercer, or thruster, and the pierced, or thrust. (O, K, TA.) — — رَقَعَ الغَرَضَ بِسَهْمٍ, [and الرَّقْعَةُ,] (tropical:) He hit, or struck, the butt, or target, with an arrow. (K, TA.) رَقْعُ رُقْعَةٍ also signifies (assumed tropical:) Any hitting, or striking. (TA.) And رَقَعَ (assumed tropical:) He struck, or beat, in any manner; with a whip; and otherwise; as in the phrases رَقَعَهُ كَفًّا (assumed tropical:) [He struck him a slap with the hand]; and هُوَ يَرْقَعُ الأَرْضَ بِرِجْلِهِ (assumed tropical:) [He beats the ground with his foot]. (TA.) And رَقَعَ الشَّيْخُ (tropical:) The old man supported himself, or bore, upon his two palms, [as though meaning he struck the ground with the palms of his hands,] in order to rise. (TA.) — — [And hence,] رَقَعَهُ, (S, K,) or رَقَعَهُ بِقَوْلِهِ, (TA,) (tropical:) He censured him, reviled him, or satirized him. (S, K, TA.) — رَقُعَ, (S, TA,) inf. n. رَقَاعَةٌ, (S, K,) (tropical:) He was, or became, stupid, foolish, deficient in sense; (S, K, TA;) shattered, or marred, in his intellect; (TA;) such as is termed رَقِيع. (S.) 2 رَقَّعَ see 1, in seven places. — — رقّع النَّاقَةَ بِالهِنَآءِ, inf. n. تَرْقِيعٌ, (tropical:) He smeared the traces of mange, or scab, upon the she-camel, one after another, with tar, or liquid pitch. (TA.) 4 ارقع: see 10. — — Also (tropical:) He (a man, S) acted, or spoke, stupidly, or foolishly. (S, K, TA.) 5 ترقّعَ (tropical:) He sought, sought after, or sought to gain, sustenance, or the like; or he applied himself, as to a task, to do so. (K, TA.) 10 استرقع الثَّوْبُ The garment, or piece of cloth, required to be patched; (A, TA;) it was time for it to be patched; (S, K;) as also ↓ أَرْقَعَ. (K.) رَقْعٌ (TA) and الرَّقْعُ (K, TA) The seventh heaven. (K, TA.) So, accord. to some, in a verse of Umeiyeh Ibn-Abi-s-Salt, [where others read بِرْقِع instead of رَقْعًا,] cited voce سَدِرٌ. (TA.) [See also الرَّقِيعُ.] رَقْعَةٌ (assumed tropical:) The sound of the arrow in, or upon, the butt, or target. (IAar, K, TA.) رُقْعَةٌ A patch; i. e. a piece of cloth, or rag, with which a garment, or the like, is patched, or pieced, or repaired: (S, Msb, K:) pl. رِقَاعٌ (S, Mgh, Msb, K) and رُقَعٌ. (TA.) Hence the saying, الصَّاحِبُ كَالرُّقْعَةِ فِى الثَّوْبِ فَاطْلُبْهُ مُشَاكِلًا [The companion is like the patch in the garment; therefore seek thou the one that is suitable]. (A, TA.) — — (tropical:) A [patch, or] trace, or mark, of mange, or scab: (TA:) the commencement of the mange, or scab: (K, TA: [in some copies of the K, الحَرْب is erroneously put for الجَرَب:]) pl. رِقَاعٌ. (TA.) — — — — (assumed tropical:) A piece of land, or ground, adjoining another piece [which is in some manner distinguished therefrom; i. e. a patch of land, or ground: and in like manner, of herbage]: pl. رِقَاعٌ. (TA.) You say, رِقَاعُ الأَرْضِ مُخْتَلِفَةٌ (assumed tropical:) [The patches of the land, or ground, are various, or diverse]. (TA.) And هٰذِهِ رُقْعَةٌ مِنَ الكَلَإِ (assumed tropical:) [This is a patch of herbage]: and مَا وَجَدْنَا غَيْرَ رِقَاعٍ مِنْ عُشْبٍ (assumed tropical:) [We found not aught save patches of green herbage]. (TA.) — — [A note, billet, or short letter: and particularly a short written petition or memorial, addressed to a prince or governor: a ticket: a label:] a certain thing that is written: pl. رِقَاعٌ (S, K) [and accord. to modern usage رُقَعٌ also]. Hence the saying in a trad., يَجِىْءُ أَحَدُكُمْ يَوْمَ القِيَامَةِ عَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ [One of you will come, on the day of resurrection, having, suspended upon his neck, billets fluttering]; meaning, by the رقاع, the claims to be made upon him, or the dues incumbent on him, written on the رقاع. (TA.) — — A butt, or target, at which to shoot; also termed رُقْعَةُ غَرَضٍ. (TA.) — — A chess-table; also termed رُقْعَةُ الشِّطْرَنْج: so called

because it is patched [with squares]. (T A.) — — (assumed tropical:) The original matter; the substance; (S, TA;) of a garment, or piece of cloth; (S, TA;) or of a thing: (TA:) or (tropical:) the thickness of a garment, or piece of cloth. (Mgh.) You say, رُقْعَةُ هٰذَا الثَّوْبِ جَيِّدَةٌ (tropical:) The [substance or] thickness of this garment, or piece of cloth, is good. (Mgh.) — — [The pl.] رِقَاعٌ also signifies (tropical:) The lining, or casing, which is constructed in the upper part of the interior of a well when one fears its becoming demolished. (TA.) [See رَقَعَ الرَّكِيَّةَ.] رَقِيعٌ Patched; a garment, or the like, having a piece of cloth put in a place thereof that is cut or rent; (Msb;) as also ↓ مَرْقُوعٌ. (TA.) — — And hence, (O, Msb,) (tropical:) Stupid, foolish, deficient in sense; (S, O, K;) in whose intellect is something needing repair; [so I render فِى عَقْلِهِ مَرَمَّةٌ;] (S, TA;) shattered, or marred, in his intellect; (TA;) as also ↓ أَرْقَعُ, (TA,) and ↓ مَرْقَعَانٌ; (S, K;) or unsound in intellect; likened to a ragged, or old and worn-out, garment; as though patched: (Msb:) or a man whose judgment, and state of affairs or circumstances, have become shattered, disorganized, dissipated, marred, or impaired: (A, TA:) fem. [of ↓ أَرْقَعُ] رَقْعَآءُ, (K,) but this is post-classical; (L, TA;) and [of مَرْقَعَانٌ ↓] مَرْقَعَانَةٌ. (K.) — — Hence also, (TA,) الرَّقِيعُ (tropical:) The first heaven; (K;) i. e. (TA) the heaven of the lower world; (S, TA;) [agreeing with the Hebrew term; an epithet in which the quality of a subst. predominates; for السَّمَآءُ الرَّقِيعُ; and therefore, properly, fem.; though an instance occurs of its being used as a masc. noun, as will be seen below;] so called because it is [as though it were] patched with the stars, or with the lights which are therein; as also ↓ الأَرْقَعُ: (TA:) or the heaven, or sky: (Msb, K:) and also each one of the seven heavens; (S;) each of them being a cover to that which is next to it [beneath, so that each, except the highest, is as though it were patched over by the next above it, the highest being in like manner covered over by the كُرْسِىّ,] like as the garment is patched with the رُقْعَة: (TA:) pl. أَرْقِعَةٌ. (S, Mgh, Msb.) It is said in a trad., لَقَدْ حَكَمْتُ بِحُكْمِ اللّٰهِ مِنْ فَوْقِ سَبْعَةِ أَرْقِعَةٍ (S, * Mgh) (tropical:) Verily I have decreed by the decree of God written upon the preserved tablet above seven heavens: (Mgh:) the speaker thus making رقيع masc., as though he regarded it as meaning سَقْفٌ. (S, TA.) [See also رَقْعٌ.] هُوَ رَقَاعِىُّ مَالٍ i. q. رَقَاحِىُّ (tropical:) [He is a good, or right, orderer, or manager, of property, or of camels, &c.]: because he amends the condition thereof. (TA.) رَاقِعٌ [act. part. n. of رَقَعَ: see an ex. voce خَرْقٌ]. — — It is said in a trad., المُؤْمِنُ وَاهٍ رَاقِعٌ فَالسَّعِيدُ مَنْ هَلَكَ عَلَى رَقْعِهِ (tropical:) The believer is one who becomes unsound in his religion by his disobe- dience, and who repairs it by his repentance: [therefore the happy is he who dies while he is repairing:] (TA in the present art.:) i. e., one who offends [and] who repents. (TA in art. وهى.) أَرْقَعُ: fem. رَقْعَآءُ: see رَقِيعٌ, in three places. — — Also, the fem., applied to a ewe, or she-goat, (tropical:) Having a whiteness in her side. (K, TA.) — — And, applied to a woman, (assumed tropical:) Having no buttocks: (ISk, K:) or slender in the shanks. (TA.) — [Also (assumed tropical:) More, and most, stupid, foolish, or deficient in sense.] You say, مَا تَحْتَ الرَّقِيعِ أَرْقَعُ مِنْهُ (assumed tropical:) [There is not beneath the sky a person more stupid, &c., than he]. (TA.) مَرْقَعٌ [A place of patching; or a place to be patched; as also ↓ مُتَرَقَّعٌ]. — — [Hence,] مَا رَقَعَ مَرْقَعًا: see 1. — — And لَا أَجِدُ فِيكَ مَرْقَعًا لِلْكَلَامِ (tropical:) [I do not, or shall not, find in thee anything requiring amendment, to speak of]. (TA.) — — And فِيهِ لِمَنْ يُصْلِحُهُ ↓ مُتَرَقَّعٌ (assumed tropical:) (assumed tropical:) In it, or him, is a place, or subject, for patching, or amendment, for him who will rectify it, or him: like as one says, فِيهِ مُتَنَصَّحٌ, meaning a place for sewing. (TA.) — — And ↓ أَرَى فِيهِ مُتَرَقَّعًا (tropical:) I see in him, or it, a subject, or place, for censure, reviling, or satire. (S, TA.) شاعِرٌ مِرْقَعٌ (tropical:) A poet who connects language [skilfully], and repairs (يَرْقَعُ) one part thereof by [inserting] another. (TA.) مَرْقَعَانٌ: fem. with ة: see رَقِيعٌ, in two places. مُرَقَّعٌ A garment, or piece of cloth, much patched, or having many patches. (Mgh.) — — [And hence, as being likened to a garment much used,] (tropical:) A man tried, or proved, by use, practice, or experience; expert, or experienced. (TA.) مُرَقَّعَةٌ A certain garment worn by the devout Soofees;; so called because of the [many] patches that are in it. (TA.) [A garment of this kind, a gown, or long coat or cloak, is worn in the present day by many devotees, reputed saints, and darweeshes; and passing from one to another at the death of the former, at length consists almost entirely of patches; and therefore, the more it is patched, the more is it esteemed: it is also called خِرْقَةٌ; and دَلَقٌ, or دَلِقٌ, or دَلْقٌ, or (now generally by the vulgar) دِلْق, from the Persian دَلَهْ.] — — Also thought by A'Obeyd to mean A quiver, or a pouch, much patched: whence the prov., زَنْدَانِ فِى مُرَقَّعَةٍ [Two pieces of stick for producing fire, in a quiver, or pouch, much patched:] an allusion to a poor and unprofitable man. (Meyd.) مَرْقُوعٌ: see رَقِيعٌ. — — (tropical:) A camel having [patches,] traces, marks, or commencements, of mange, or scab. (TA.) — — (tropical:) A man censured, reviled, or satirized. (TA.) مُتَرَقَّعٌ: [so in three copies of the S, and in the TA: in Freytag's Lex., مُرْتَقَعٌ:] see مَرْقَعٌ, in three places: i. q. مُتَرَدَّمٌ. (T in art. ردم.) رقل 1 رَقَلَ see the next paragraph. 4 ارقلت, said of a palm-tree (نَخْلَة), inf. n. إِرْقَالٌ, It became such as is termed رَقْلَةٌ [q. v.]. (Msb.) — — ارقل, (S, K,) said of a he-camel, (S,) or ارقلت, said of a she-camel, (JK, Msb, TA,) inf. n. as above, (JK, S, Msb,) He, or she, went quickly; (JK, K;) went a sort of quick pace; (Msb;) went a sort of pace of the kind termed خَبَب [q. v.]: (S, TA:) or went a sort of run exceeding that termed خَبَب: (TA:) and ↓ رَقَلَتْ signifies the same as ارقلت. (JK.) ارقل is also said of a man, (S, K,) meaning (assumed tropical:) He went quickly. (TA.) And you say, ارقلوا فِى الحَرْبِ, (TA,) or إِلَى الحَرْبِ, (JK,) (tropical:) They went quickly in, or to, war, or battle. (JK, TA.) And فُلَانٌ يُرْقِلُ فِى الأُمُورِ (assumed tropical:) [Such a one is quick in affairs]. (TA.) And أَرْقَلَتْ إِلَيْهِ is metaphorically said, by Aboo-Heiyeh En-Numeyree, of spears [as meaning (tropical:) They had been quickly directed towards him]. (TA.) — Accord. to Lth and the K, ارقل also signifies He traversed, or crossed, a desert: and Lth cites the following verse of El-'Ajjáj [as his authority for this explanation]: لَاهُمَّ رَبَّ البَيْتِ وَالمُشَرَّقِ وَالمُرْقِلَاتِ كُلَّ سُهْبٍ سَمْلَقِ but Az says that this is a mistake of Lth; that كُلَّ is here an adv. n.; and that the meaning is, [O God, by the Lord of the House (of Mekkeh) and of the Musharrak (the mosque of El-Kheyf) and] by the Lord of the swift she-camels in every even plain: and ISd also has notified the same. (TA.) رَقْلٌ: see the next paragraph, in two places. رَقْلَةٌ A tall palm-tree: (S, Msb:) or a palmtree exceeding the reach of the hand; (K, * TA;) above such as is termed جَبَّارَة: or this latter word, accord. to As, has this meaning; and the former word, a palm-tree higher than such as [just] exceeds the reach of the hand: (TA:) or a palmtree of which the trunk has become such as that one may reach [the fruit] from [the top of] it: (JK:) pl. رِقَالٌ (JK, S, Msb, K) and رَقَلَاتٌ (Msb) and ↓ رَقْلٌ, (K,) or [rather] of this last it is a n. un. (Msb.) Hence the prov., وَمَا يُدْرِيكَ بِالدَّخْلِ إِتَرَى الفِتْيَانَ كَالرَّقْلِ [Thou seest the youths, or young men, like tall palm-trees, &c.; but what will acquaint thee with the vice, &c., that is, or may be, in them?]. (TA. [See also another reading of this verse voce دَخْلٌ.]) [And رَوَاقِلُ, pl. of ↓ رَاقِلٌ, as used by a Hudhalee poet, applied to the trunks of palmtrees, signifies Tall. (" Abulfedæ Annales,"

vol. i. page 494.)] رَاقِلٌ; pl. رَوَاقِلُ: see what next precedes. رَاقُولٌ A rope by means of which palm-trees are ascended; (S, TA;) so in one of the dials.; (TA;) i. q. حَابُولٌ [q. v.] (S, K) and كَرٌّ. (S.) مُرْقِلٌ (S, K) and مُرْقِلَةٌ (ISd, K) and ↓ مِرْقَالٌ (S, K) applied to a she-camel, (S, ISd, K,) That goes quickly: (K:) or that goes in the manner termed إِرْقَال much, or often: (S, TA:) and مَرَاقِيلُ [as pl. of the last] is applied [in like manner] to she-camels. (TA.) [Hence,] فُلَانٌ مِرْقَالٌ ↓ فِى الأُمُورِ [Such a one is quick in affairs]. (TA.) مِرْقَالٌ; pl. مَرَاقِيلُ: see the next preceding paragraph, in two places. رقم 1 رَقَمَ, (Msb, K,) aor. رَقُمَ, (Msb, TA,) inf. n. رَقْمٌ, (S, Msb, TA,) He wrote (S, Msb, K) a writing, book, or letter. (Msb.) And He sealed, stamped, imprinted, or impressed. (S, TA.) And رَقَمَ الكِتَابَ, (K,) inf. n. as above, (JK,) He marked the writing with the dots, or points, (JK, K, TA,) and made its letters distinct, or plain. (K, * TA.) One says, هُوَ يَرْقُمُ المَآءَ, (S,) or هُوَ يَرْقُمُ فِى المَآءِ, (JK, TA,) [He writes, &c., upon the water,] a prov., applied to the skilful and intelligent, (JK, * TA,) meaning he is so skilful that he writes, &c., (يَرْقُمُ) where the writing, &c., (الرَّقْمُ,) will not remain fixed. (JK, S, TA.) And one says of a skilful workwoman, clever in sewing skins and the like, هِىَ تَرْقُمُ المَآءَ and تَرْقُمُ فِى المَآءِ. (TA.) — — And رَقَمَ الثَّوْبَ, (S, Mgh, Msb, K,) aor. as above, (JK, Msb,) and so the inf. n.; (Msb, TA;) and ↓ رقّمهُ, (S, K,) inf. n. تَرْقِيمٌ; (S, TA;) He figured, variegated, or decorated, the garment, or piece of cloth; (Mgh, Msb, TA;) and (TA) made it striped, or marked it with stripes: (K, TA:) or, accord. to IF, he figured it, variegated it, or decorated it, with a certain, or known, figuring or variegation or decoration, such as became a mark [thereof]. (Msb.) Also the former phrase, (JK, Mgh, TA,) and ↓ the latter likewise, (TA,) said of a trader, or dealer, (JK, Mgh,) He marked, or put a mark on, the garment, or piece of cloth, (JK, Mgh, TA,) specifying its price; he put a price-mark upon it: (Mgh:) whence, لَا يَجُوزُ بَيْعُ الشَّىْءِ بِرَقْمِهِ [The sale of the thing by the putting a price-mark upon it shall not be allowable, because the express consent of the seller as well as that of the purchaser is necessary to the ratification of the sale]: (Mgh:) [or] رَقَمْتُ الشَّىْءَ signifies I marked the thing so as to distinguish it from other things, as, for instance, by writing and the like: and hence, لَا يُبَاعُ الثَّوْبُ بِرَقْمِهِ وَلَا بِلَمْسِهِ [The garment, or piece of cloth, shall not be sold by the putting a price-mark upon it, for the reason explained above, nor by the feeling it, or touching it: see 3 in art. لمس]. (Msb.) — — [Hence,] هُوَ يَزِيدُ فِى الرَّقْمِ is a phrase used by the relaters of traditions as meaning (assumed tropical:) He adds to his tradition, and lies: from الرَّقْمُ signifying the writing upon a garment, or piece of cloth. (TA.) — — You say also, رَقَمَ البَعِيرَ (assumed tropical:) He cauterized the camel. (TA.) [And رَقَمَ الفَرَسَ (assumed tropical:) He (a farrier) marked the horse, making lines upon him, with a hot iron: see مَرْقُومٌ, and see also جَاعِرَةٌ.] 2 رَقَّمَ see above, in two places. تَرْقِيمٌ signifies [also] The drawing, and the writing, of a line [or lines]. (KL.) رَقْمٌ is originally an inf. n. [of 1, q. v.]: and hence رَقْمُ الثَّوْبِ The writing [or price-mark, &c.,] upon the garment, or piece of cloth. (S.) [Hence also الرَّقْمُ الهِنْدِىُّ The Indian notation of numerals; adopted by the Arabs; whence is formed the notation which we term " the Arabic. "] — — Also A sort of [the kind of garments called] بُرُود: (S:) or a striped sort of [the kind of garments, or cloth, termed] وَشْى; or of [the kind of cloth termed] خَزّ; or of [the kind of garments called] بُرُود: (K:) or a garment, or piece of cloth, figured with round forms: (Har p. 416:) or بُرُودُ الرَّقْمِ signifies a sort of figured, or variegated, or decorated, [garments of the kind called] برود: (Mgh:) or رَقْمٌ signifies [cloth of the kind termed] خَزّ figured, variegated, or decorated; (JK, Msb;) so accord. to El-Fárábee: (Mgh:) but accord. to IF, ↓ رَقِيمٌ signifies any garment, or piece of cloth, figured, variegated, or decorated, with a certain, or known, figuring or variegation or decoration, such as is a mark [thereof]; and you say بُرْدٌ رَقْمٌ and بُرُودٌ رَقْمٌ [a garment of the kind called برد, and garments of the kind called برود, thus figured, &c.; using the latter word as sing. and pl. because it is originally an inf. n.]: (Msb:) and ↓ مَرْقُومٌ (Msb, TA) and ↓ مُرَقَّمٌ (TA) signify a garment, or piece of cloth, figured, variegated, or decorated: (Msb, TA:) and striped, or marked with stripes: and marked, or having a mark [specifying its price] put upon it. (TA.) — See also رَقِمٌ, in two places. رَقَمٌ: see رُقْمَةٌ: — and see also the paragraph here next following. — يَوْمُ الرَّقَمِ The day of Er-Rakam was one of the days [of conflict] of the Arabs, (S,) well known. (K.) رَقِمٌ A calamity, or misfortune; (JK, S, K;) as also ↓ رَقَمٌ and ↓ رَقْمٌ; (K;) all mean thus, and a thing that one cannot accomplish, or manage; (TA;) and ↓ رُقْمَةٌ signifies the same as رَقِمٌ. (JK.) One says, وَقَعَ فِى الرَّقِمِ, (TA,) and وَقَعَ فِى الرَّقِمِ ↓ الرَّقْمَآءِ, (S,) meaning He fell [into calamity or misfortune, and he fell into great calamity or misfortune, or] into that which he could not accomplish, or manage. (S, TA.) And جَآءَ فُلَانٌ بِالرَّقِمِ ↓ الرَّقْمَآءِ Such a one brought to pass that which was a great calamity or misfortune. (As, TA.) And بِنْتُ الرَّقِمِ signifies the same as الرَّقِمُ, That which is a calamity or misfortune. (S, TA.) — — One says also, جَآءَ بِالرَّقِمِ and ↓ بِالرَّقْمِ meaning [He brought, or did,] much. (K.) رَقْمَةٌ (assumed tropical:) Any one of several small marks of cauterization upon the shanks of a beast. (JK, T, TA.) — — (assumed tropical:) One of what are termed الرَّقْمَتَانِ: (TA:) this signifies two [horny] things resembling two nails (JK, S, K, TA) in the legs of a beast (JK, K, TA) or in the legs of a sheep or goat, (S,) opposite each other: (JK, S, TA:) and of the ass and horse, two marks in the inner sides of the two arms: (S:) or the جَاعِرَتَانِ; (K, TA;) which are two black spots [or marks made by cauterization] upon the rump of the ass: (TA:) or what borders upon the جَاعِرَتَانِ of the ass, of the mark made by cauterization: or two portions of [callous] flesh next to the inner side of each of the arms of the horse, having no hair upon them. (K, TA.) Agreeably with all of these renderings has been explained the trad., مَا أَنْتُمْ مِنَ الأُمَمِ إِلَّا كَالرَّقْمَةِ مِنْ ذِرَاعِ الدَّابَّةِ (assumed tropical:) [Ye are no more, of the nations in general, than such as is the رقمة of the arm of the beast]. (TA.) — — (assumed tropical:) A small quantity of herbage; as in the saying, مَا وَجَدْتُ إِلَّا رَقْمَةً مِنْ كَلَإٍ (assumed tropical:) [I found not save a small quantity of herbage]. (TA.) — — A herb, or leguminous plant, of those termed أَحْرَار [pl. of حُرٌّ, q. v.]: (S:) a certain plant; said to be a herb, or leguminous plant, inclining to bitterness, and having a small red flower; (JK;) as some say, (JK, TA,) the خُبَّازَى [or mallow]. (JK, K, TA.) — — A meadow (رَوْضَةٌ, S, K) is sometimes thus termed. (S.) — — Also The side of a valley: (S, K:) or the place where its water collects; (K;) the part, of a valley, in which is the water. (Fr, JK, TA.) رُقْمَةٌ The colour of the serpent termed أَرْقَم; (JK, TA;) as also ↓ رَقَمٌ. (TA.) — — See also رَقِمٌ. رَقَمَةٌ A certain plant, (K, TA,) resembling the كرش [i. e. كَرِش or كِرْش, a plant little known, said to be so called because its leaves resemble the villous coat of the stomach of a ruminant animal]: so says Az: and in one place he says, it is a herb that grows مشحطا [app. a mistranscription for مُسَطَّحًا, a term often used in descriptions of plants, meaning expanded], juicy, or sappy, and scarcely ever, or never, eaten by the camels, or cattle, except from want: AHn describes the رقمة [perhaps meaning the رَقْمَة, q. v.,] only as a herb, or leguminous plant, of those termed أَحْرَار, of which the particular characteristics were not known to him. (TA.) [Forskål, in his Flora Aegypt. Arab. p. cviii., mentions a plant seen by him in El-Yemen, previously unknown to him, which he calls " rokama prostrata," of the class pentandria; writing its Arabic name رقمه, and the pronunciation " Rókama. "] رَقَمِيَّاتٌ Certain arrows, so called in relation to a place in El-Medeeneh, (S, K,) named الرَّقَمُ; (K;) or in relation to a place thus named in the way to El-

Medeeneh; (JK;) or, accord. to Nasr, in relation to a water thus named, where they were made, by certain mountains of the same name. (TA.) رَقُومٌ, used as a fem. epithet, Remaining, staying, dwelling, or abiding; and remaining fixed. (JK.) رَقِيمٌ: see مَرْقُومٌ: and رَقْمٌ. It occurs in a trad. of 'Alee, describing the sky, as meaning Figured, or decorated, with the stars. (TA.) — — Also A book, or writing. (S.) As used in the Kur xviii. 8, الرَّقِيمُ is said to mean A tablet (JK, S, K *) of lead, (K,) whereon were inscribed, (JK, * S,) or engraved, (K,) the names of the People of the Cave [commonly called the Seven Sleepers], (JK, S, K,) and their ancestry, (JK, K,) and their story, (S,) and their religion, and what it was from which they fled: (K:) so says Suh, on the authority of Fr: (TA:) or a mass of stone; (Suh, JK, K;) [i. e.] a stone tablet on which were inscribed their names, and which was put upon the entrance of the cave: (Bd:) or the town, or village, from which they came forth: (JK, K:) or their mountain (Zj, K) in which was the cave: (Zj:) or the valley (AO, JK, K) in which was the cave: (AO, JK:) or their dog: (El-Hasán, R, K:) or [in the JK and CK " and "] the receptacle for ink: (JK, K, TA:) mentioned by IDrd, but with the expression of uncertainty as to its correctness; (TA;) and said to be of the language of the Greeks: (JK, * TA:) and the tablet: (K:) thus, also, explained as used in the verse of the Kur-án: (TA:) but I'Ab is related by 'Ikrimeh to have said, I know not what is الرَّقِيمُ; whether a book or writing, or a building: (S, TA:) it is [said to be] of the measure فَعِيل in the sense of the measure مَفْعُول. (TA.) — — رَقِيمَةٌ, applied to a woman, (tropical:) Intelligent; such as is termed بَرْزَةٌ [fem. of بَرْزٌ q. v.]. (Fr, K, TA.) — — دَاهِيَةٌ رَقِيمٌ (assumed tropical:) A great calamity or misfortune. (JK.) أَرْقَمُ (assumed tropical:) A certain serpent: (JK:) a serpent in which are blackness and whiteness: (S, M, K:) or a serpent [begotten] between two serpents [app. of different varieties], marked with redness and blackness and duskiness and [the colour termed] بُغْثَة [q. v.]: (ISh:) or a serpent upon which are white specks: (Ham p. 784:) or the most malignant of serpents, and the most wont to pursue mankind: (Ibn-Habeeb, K:) or a serpent like the جَانّ in respect of the fear that men have of killing it, though it is one of the weakest and the least irascible of serpents; for one fears, in killing the ارقم and the جانّ, the punishment of the جِنّ to them who kill them: (Sh:) or, applied to a serpent, i. q. أَرْقَشُ [q. v.] : (Mgh:) or the male serpent: (K:) the female is not so called, nor is she called رَقْمَآءُ; (TA;) but she is called رَقْشَآءُ: (K, TA:) when you use the epithet, you say أَرْقَشُ; but أَرْقَمُ is [used as] a subst: (Ibn- Habeeb:) the pl. is أَرَاقِمُ, (JK, ISd,) a pl. proper to substs., because the quality of a subst. is predominant in it. (ISd, TA.) — — See also مِرْقَمٌ. — — For the fem., رَقْمَآءُ, see رَقْمٌ, in two places. تَرْقِيمٌ inf. n. of 2 [q. v.]. — — Also, [as a subst.,] A certain sign, or mark, of the keepers of the register of the [tax, or tribute, termed] خَرَاج, (K, TA,) conventionally used by them, (TA,) put upon [the notes, or billets, or petitions, termed] رِقَاع [pl. of رُقْعَةٌ, q. v.], and upon [the writings termed] تَوْقِيعَات [pl. of تَوْقِيعٌ, q. v.], and upon accounts, or reckonings, lest it should be imagined that a blank has been left [to be afterwards filled up], in order that no account be put down therein; as also تَرْقِينٌ. (K.) مِرْقَمٌ A writing-reed; (K) because it is an instrument for الرَّقْم, i. e. writing: (TA:) also called ↓ أَرْقَمُ [app. because partly blackened with ink]. (Z, TA.) One says to him who is vehemently angry, (K, TA,) extravagantly, or immoderately, so, (TA,) طَغَا مِرْقَمُكَ, (assumed tropical:) [signifying Thy pen has exceeded its due limit], (K, TA,) in some of the lexicons طَمَا, (TA,) and جَاشَ مرقمك, (K,) and عَلَا, or غَلَا, accord. to different copies of the K, and فَاضَ, (TA,) and طَفَحَ, and اِرْتَفَعَ, and قَذَفَ مرقمك: (K, TA:) all [virtually] meaning the same. (TA.) — — Also A thing with which bread is marked (يُنْقَشُ); (TA;) like مِنْسَغَةٌ; in Pers. called پَرِ نَانْ [i. e. a feather, or bundle of feathers, with which bread is pricked by the maker]: pl. مَرَاقِمُ. (MA.) مُرَقَّمٌ: see مَرْقُومٌ: — — مَرْقُومٌ and مُرَقَّمٌ. رَقْمٌ. مُرَقَّنٌ A writer; as also مُرَقِّنٌ. Written; (S, Msb, TA;) as also ↓ رَقِيمٌ: (Msb:) and sealed, stamped, imprinted, or impressed: (S:) and a writing marked with the dots, or points, (JK, TA,) and having its letters made distinct, or plain: [i. e. distinctly written:] and ↓ مُرَقَّمٌ signifies the same: (TA:) the first occurs in the Kur [lxxxiii. 9 and 20], in the phrase كِتَابٌ مَرْقُومٌ, (S, TA,) meaning, in both instances, [as some say, a writing] sealed, or stamped. (Jel.) — — See also رَقْمٌ. — — Also (assumed tropical:) A beast having small marks of cauterization upon his shanks; every one of which is termed رَقْمَةٌ: (JK, T, TA:) or دَابَّةٌ مَرْقُومَةٌ means (assumed tropical:) a beast having lines of cauterization upon its legs. (K.) It is also applied as an epithet to a wild ass, because of a blackness upon his legs: (TA:) or مَرْقُومُ القَوَائِمِ, so applied, and applied to a [wild] bull, means (tropical:) Having lines of black upon his legs. (K, TA.) — — And مَرْقُومَةٌ (tropical:) Land (أَرْضٌ) in which is little herbage: (Fr, S, K, TA:) or in which is the plant called رَقْمَة. (JK.) رفو 1 رَقَا, aor. يَرْقُو, inf. n. رَقْوٌ, said of a bird, It rose, or rose high, in its flight. (Msb, TA.) تَرْقُوَةٌ, mentioned in this art. in the K, as well as in art. ترق: see the latter art. رقى 1 رَقِىَ, aor. يَرْقَى, inf. n. رُقِىٌّ (JK, K, TA, [but this inf. n. is omitted in the CK,]) and رَقْىٌ, (K, TA, [but this is omitted in my MS. copy of the K,]) He ascended, إِلَيْهِ [to him, or it]; as also ↓ ارتقى, and ↓ ترقّى: (K:) or he ascended a ladder, or a stair: (JK:) or رَقِيتُ فِيهِ, (S, Msb, in the Mgh رَقِىَ فيه,) inf. n. رُقِىٌّ (S, Mgh, Msb) and رَقْىٌ; (S, Msb;) and ↓ ارتقيت, (S, Mgh, * Msb,) and ↓ ترقّيت; (Mgh, * Msb;) I ascended it; (S;) namely, a ladder, or a stair, (S, Mgh, Msb,) &c.: (Msb:) and رَقِيتُ الجَبَلَ (Msb,) and السَّطْحَ, (Mgh, Msb, TA,) the verb being thus trans. by itself, (Msb, TA,) without فِى (Mgh,) and likewise with فى, (TA,) I ascended, or mounted, upon the mountain, and upon the house-top: (Msb:) and ↓ ارتقى is in like manner trans. without فى; whence the saying, ↓ لَقَدِ ارْتَقَيْتَ مُرْتَقًى صَعْبًا [Thou hast indeed ascended a difficult place of ascent]. (Mgh.) — — [Hence,] اِرْقَ عَلَى ظَلْعِكَ Ascend thou, and go, [according to thy limping, or halting, i. e.] as far as thou art able to do so, and impose not upon thyself that which thou art not able to perform. (S, TA. [Some, instead of اِرْقَ, say اِرْقَأْ; and some, اِرْقِ, from the verb mentioned in the next sentence; and some, ق: see 1 in art. رقأ; and see also art. ظلع.]) — رَقَاهُ, (JK, S, Mgh, Msb, K,) aor. يَرْقِى, (JK, Mgh, Msb,) inf. n. رُقْيَةٌ (JK, S, Mgh, K) and رَقْى (JK, Mgh, Msb, * K) and رُقِىٌّ (K,) He charmed him, syn. عَوَّذَهُ, (JK, Mgh, Msb,) by [invoking] God: (Msb:) and (Mgh) he puffed, or sputtered, upon his charm; syn. نَفَثَ فِى عُوذَتِهِ: (Mgh, K:) [it signifies he charmed him from, or against, such a thing; (مِنْ كَذَا;) and also he enchanted him, or fascinated him; by uttering a spell; or by tying knots in a thread, or string, and puffing, or sputtering, upon them; or by both these actions combined: see the last chap. but one of the Kur-án:] the epithet applied to the performer is ↓ رَاقٍ [meaning Charming; &c.]; (S, Mgh, TA;) and ↓ رَقَّآءٌ [A charmer; &c.; or one who habitually practises charming; &c.]: (JK, K, TA:) and the epithet applied to the person who is the object of the performance is ↓ مَرْقِىٌّ [meaning Charmed; &c.]. (JK, TA.) In the saying اِرْقِ عَلَى رَأْسِى مِنَ الصُّدَاعِ, meaning Charm thou me (عَوِّذْنِى [or rather charm thou my head against the headache]), the verb is made trans. by means of على because it is as though it implied the meaning of اِقْرَأْ [i. e. " recite thou " a spell] and اُنْفُثْ [i. e. " puff," or " sputter," upon knots].

(Mgh.) 2 رقّاهُ, inf. n. تَرْقِيَةٌ, He made him to ascend; syn. صَعَّدَهُ. (TA.) [See an ex. in a verse of ElAashà cited in art. ثمن, voce ثَمَانُونَ.] — — [And hence, He elevated, or exalted, him.] — — [Hence also,] رقّى عَلَيْهِ كَلَامًا, inf. n. as above, i. q. رَفَعَ [meaning He told, or related, a saying against him; he informed against him; as is indicated by what next follows, and by a meaning of ترقّى as quasi-pass. of رقّى thus used]. (S, K.) You say also, رقّى عَلَى البَاطِلَ, inf. n. as above, He brought a false accusation against me; said, against me, what was not the case; and exaggerated [in what he said against me]. (JM, TA.) 5 تَرَقَّىَ see 1, first sentence, in two places. — — [Hence,] ترقّى فِى العِلْمِ He rose by degrees, or step by step, in knowledge, or science. (S, TA.) And hence, مَا زَالَ يَتَرَقَّى بِهِ الحَالُ حَتَّى بَلَغَ غَايَتَهُ The state, or condition, ceased not to rise with him until he reached the utmost point thereof. (TA.) — — [Hence also, the verb being quasi-pass. of 2,] ترقّى إِلَيْهِ الخَبَرُ The news, or information, came to him, or reached him. (MA.) 6 تراقى [meaning He exalted himself] is from الرُّقِىُّ signifying الصُّعُودُ and الاِرْتِفَاعُ. (Har p. 128.) 8 إِرْتَقَىَ see 1, first sentence, in three places. — — [Hence,] ارتقى بَطْنُهُ His belly became [drawn up, i. e.] lean, or lank; syn. اِنْطَوَى: said of a camel, and of a sheep or goat. (JK.) 10 استرقاهُ He asked him, or desired him, to charm him. (S, * TA.) رُقْيَةٌ i. q. عُوذَةٌ [as meaning A charm, or spell, either uttered or written], (K, TA,) by which a person having an evil affection, such as fever and epilepsy &c., is charmed: (TA:) when it is in any other language than that of the Arabs, and one knows not what is in it, it is disapproved, lest it should involve enchantment (سِحْر) and infidelity; but in such as is from the Kur-án or any of the forms of prayer, there is no harm: (Mgh in art. تم: [see تَمِيمَةٌ:]) [but عُوذَةٌ generally signifies " an amulet to charm the wearer against the evil eye &c. ":] 'Orweh says, فَمَا تَرَكَا مِنْ عُوذَةٍ يَعْرِفَانِهَا وَلَا رُقْيَةٍ إِلَّا بِهَا رَقَيَانِى [And they two left not any amulet that they knew, nor any charm, or spell, but with it they charmed me]: (TA:) [sometimes, also, it signifies anything by which one enchants, or fascinates: and hence it is said,] المَرْأَةُ رُقْيَةٌ [Woman is a thing by which one is enchanted, or fascinated]: (Msb:) pl. رُقًى. (S, Msb, K.) رُقْيَا [The act, or practice, or art, of charming: and also, of enchanting, or fascinating; i. e. enchantment, or fascination:] the subst., (Msb,) of the measure فُعْلَى, from رَقَاهُ, aor. يَرْقِيهِ. (Msb, TA.) رُقِيَّةٌ [Ascent; or the act of ascending;] the subst. from رَقِىَ aor. يَرْقَى. (TA.) رَقَّآءٌ One who ascends mountains much or often. (TA.) — See also 1, last sentence but one. رَاقٍ: see 1, last sentence but one. The saying in the Kur [lxxv. 27], مَنْ رَاقٍ [Who is one that charms?] means that there is no charmer that shall charm him and protect him: or, accord. to I'Ab, the meaning is, who is he that ascendeth with his soul? shall the angels of mercy [ascend with it] or the angels of punishment? (TA.) In the saying of a rájiz, لَقَدْ عَلِمْتَ وَالأَجَلِّ البَاقِى أَنْ لَنْ يَرُدَّ القَدَرَ الرَّوَاقِى [the meaning may be, Assuredly thou knowest, by the Most Majestic, the Everlasting, that the female charmers will not repel, or avert, that which is decreed; or, that the potent charmers will not &c.: for] the pl. may be that of ↓ رَاقِيَةٌ as an epithet applied to a woman, or of this same word as an intensive epithet applied to a man. (S.) رَاقِيَةٌ; pl. رَوَاقٍ (with the article الرَّوَاقِى): see what next precedes. مَرْقًى A place of ascent; as also ↓ مُرْتَقًى; (Msb, TA;) and so ↓ مَرْقَاةٌ and ↓ مِرْقَاةٌ: (Msb:) or ↓ these last two signify a series of steps or stairs; or a ladder; syn. دَرَجَةٌ; (S, K;) and سُلَّمٌ; (M and K in art. سلم;) the former of them as being a place of ascent, and the latter of them as being likened to an instrument; (S, Msb;) and both of them are authorized by the M; (TA;) but the latter of them is disallowed by A'Obeyd, and said by him to be not of the language of the Arabs: (Msb, TA:) the pl. of ↓ مِرْقَاةٌ [and of مَرْقًى] is مَرَاقٍ. (TA.) You say جَبَلٌ لَا مَرْقًى فِيهِ and ↓ لا مُرْتَقًى (JK, TA) A mountain in which is no place of ascent. (TA.) مَرْقَيَا الأَنْفِ [in my MS. copy of the K مُرْقِيَا] The two edges [or alæ] of the nose: (K, TA:) so says Th; but the expression commonly known is مَرَقَّا الأَنْفِ, mentioned before [in art. رق]. (TA.) مَرْقَاةٌ and مِرْقَاةٌ: see مَرْقًى, in four places. مَرْقِىٌّ: see 1, last sentence but one. مُرْتَقًى: see مَرْقًى, in two places; and see an ex. in the first sentence of this article. رك 1 رَكَّ, (S, K,) aor. يَرِكُّ, (K, JM, TA, in the CK يَرَكُّ,) inf. n. رَكَاكَةٌ (K, JM) [and app. رُكُوكَةٌ, q. v. infrà,] and رَكٌّ, (CK, [but not in the TA nor in my MS. copy of the K,]) or ركّة [i. e. رِكَّةٌ, like رِقَّةٌ and دِقَّةٌ, with both of which it is syn.], (JM,) It (a thing, S) was, or became, weak, or feeble; syn. ضَعُفَ: and thin, or of little thickness or depth; syn. رَقَّ: (S, K:) [and little, or small, in quantity; and slender: and (assumed tropical:) feeble, or weak, and incorrect; said of a word or an expression: (see the part. n. رَكِيكٌ:) and (assumed tropical:) unsound, invalid, or incorrect; said of information, an announcement, &c.; as is shown by what follows.] Hence the saying, اِقْطَعْهُ مِنْ حَيْثُ رَكَّ [Cut thou it off from where it is weak, or thin]: for which the vulgar say, من حيث رَقَّ. (S.) [And hence also the saying,] فِى هٰذَا الخَبَرِ رَكَاكَةٌ (assumed tropical:) In this information, announcement, piece of news, or narration, is unsoundness, invalidity, or incorrectness; and so, فِيهِ رَثَاثَةٌ. (A and TA in art. رث.) — رَكَّ الشَّىْءَ بَعْضَهُ عَلَى بَعْضٍ, (S,) or simply رَكَّهُ, aor. ـُ3 يَرُكُّ, (K,) inf. n. رَكٌّ, (TA,) He threw one part of the thing upon another. (S, K.) — — رَكَكْتُ الغُلَّ فِى عُنُقِهِ, aor. ـُ3 يَرُكُّ, inf. n. رَكٌّ, [I put the غُلّ (or iron collar) upon his neck, and inserted his hand in it; or] I confined his hand to his neck by means of the غُلّ. (S.) — — [Hence,] رَكَكْتُ الذَّنْبَ فِى عُنُقِهِ i. q. أَلْزَمْتُهُ إِيَّاهُ (assumed tropical:) [I attached to him responsibility for the sin, crime, or misdeed]. (S, K. *) And رَكَكْتُ هٰذَا الحَقَّ فِى عُنُقِهِ أَلْزَمْتُهُ إِيَّاهُ [in like manner] means (assumed tropical:) [I attached to him responsibility for the rendering of this right, or due]. (Lth, TA.) — — And رَكَّ الأَمْرَ, aor. ـُ3 يَرُكُّ, inf. n. رَكٌّ, i. q. رَدَّ بَعْضَهُ عَلَى بَعْضٍ (assumed tropical:) [He reversed the order of parts, or of the parts, of the affair, or case]. (TA.) — رَكَّ الشَّىْءَ بِيَدِهِ, (IDrd, K,) [aor. ـُ3 يَرُكُّ,] inf. n. رَكٌّ, (IDrd, TA,) He felt the thing, or pressed it lightly, with his hand, in order that he might know its bulk. (IDrd, K, * TA.) — — And رَكَّ المَرْأَةَ, (IDrd, K,) inf. n. as above, (IDrd, TA,) He compressed the woman, and distressed her, or fatigued her, in so doing; (IDrd, K, * TA:) and so بَكَّهَا, inf. n. بَكٌّ; and دَكَّهَا, inf. n. دَكٌّ. (IDrd, TA.) — رَكَّ اللّٰهُ نَمَآءَهُ God lessened, or diminished, or may God lessen, or diminish, his, or its, increase. (Ibn-'Abbád, TA.) 2 ـَّ3 رَكَّ see 4, in two places. 4 أَرَكَّتِ السَّمَآءُ The sky rained such rain as is termed رِكّ; (S, K;) as also ↓ رَكَّكَت. (Ibn- 'Abbád, K.) — — And أُرِكَّتِ الأَرْضُ The land was rained upon with such rain as is termed رِكّ, (S,) or with such rains as are termed رِكَاك; as also ↓ رُكِّكَت. (TA.) 8 ارتكّ, (K,) inf. n. اِرْتِكَاكٌ, (TA,) [He was indistinct in his speech; said of a drunken man: (see its part. n., مُرْتَكٌّ, below:) or,] though seen to be eloquent [when alone (see again the part. n.)], he was impotent in speech in a case of altercation: (K:) or he was, or became, weak, or feeble; (TA;) [like رَكَّ.] — — ارتكّ فِى أَمْرِهِ He doubted in, or respecting, his affair, or case. (Yaakoob, K.) — — ارتكّ is also syn. with اِرْتَجَّ [He, or it, was, or became, in a state of commotion or agitation; or of convulsion, or violent motion; or shook, quaked, or quivered]: (K:) accord. to Yaakoob, it is an instance of substitution [of ك for ج]. (TA.) One says, مَرَّ يَرْتَكُّ [He passed by in a state of commotion &c.]. (TA.) 10 استركّهُ He esteemed him weak, or feeble. (S, K.) R. Q. 1 رَكْرَكَ He was, or became, cowardly, or weak-hearted. (IAar, TA.) [See also رَكْرَكَةٌ, its inf. n., below.] R. Q. 2 تَرَكْرُكُهُ, (K,) relating to a skin [of milk], (TA,) means تَمَخُّضُهُ [i. e. Its being agitated] with the butter. (K, TA. [In the CK, تَرَكْرَكَهُ and تَمَخَّضَهُ are put for تَرَكْرُكُهُ and تَمَخُّضُهُ.]) رَكٌّ: see the next paragraph. رِكٌّ, with kesr, Lean, or emaciated: mentioned by J [and in the K] in art. زك, [and there written زَكّ,] but Sgh says that this is a mistranscription, and that it is correctly with ر [and with kesr]; (TA

in the present art.;) and Az says that زَكّ is a mistake, and is correctly with ر. (TA in art. زك.) — Also, (S, K,) and ↓ رَكٌّ and ↓ رَكِيكَةٌ, (K,) Weak rain: (T, S:) or rain little in quantity: [and ↓ رَكَّةٌ is expl. in like manner by Freytag, as meaning pluvia tennis, pauca; but it seems to be a n. un. of رَكٌّ, and so ↓ رِكَّةٌ of رِكٌّ:] or exceeding what is termed دَثٌّ [q. v.]: (K:) accord. to IAar, the first [or lightest and weakest] of rain is that called رَشٌّ; then, the طَشّ; then, the بَغْش; and then, the رِكّ: (TA:) or the طَشّ exceeds the رِكّ: (TA in art. طش:) the pl. [of pauc. of رِكّ] is أَرْكَاكٌ (K) and رِكَاكٌ (S, K) and رِكَّانٌ; (Sgh, TA;) and the pl. of ↓ رَكِيكَةٌ is رَكَائِكُ. (TA.) — — رِكٌّ applied to a land, or a place: see رَكَّةٌ and رِكَّةٌ: see مُرَكٌّ. رُكَاكٌ: see the next paragraph. رَكِيكٌ Weak, or feeble: (S, JM, KL:) so as applied to a man: (TA:) and thin, or of little thickness or depth: (JM:) anything little, or small, in quantity; and slender: applied to water [that is little in quantity, and shallow], and to herbage, and to science: (Sh, TA:) feeble, or weak, and incorrect; applied to a word or an expression; (PS in art. جزل;) contr. of جَزْلٌ: (S and K in that art.:) [and unsound, invalid, or incorrect; applied to information, an announcement, &c.: see 1.] You say ثَوْبٌ رَكِيكُ النَّسْجِ A garment, or piece of cloth, weak in respect of texture. (S, * TA.) And إِنَّهُ يُبْغِضُ الوُلَاةَ الرَّكَكَةَ [Verily he hates weak rulers, or magistrates]: occurring in a trad.: رَكَكَةٌ being pl. of رَكِيكٌ, like as [its syn.] ضَعَفَةٌ is pl. of ضَعِيفٌ. (TA. [See also a similar saying in what follows.]) And رَجُلٌ رَكِيكُ العِلْمِ, (K,) and العَقْلِ, (TA,) A man having little knowledge, (K,) and intelligence. (TA.) And رَكِيكٌ and ↓ رُكَاكٌ, (K,) the latter of which has a stronger signification than the former, like طُوَالٌ in relation to طَوِيلٌ, (TA,) and ↓ رُكَاكَةٌ, (K,) which has a still stronger signification, (TA,) and ↓ أَرَكُّ, (K,) all applied to a man, (TA,) signify Low, ignoble, vile, mean, sordid, or possessing no manly qualities; weak in his intellect, and in his judgment or opinion: or one who is not jealous (K, TA) of his wife; i. q. دَيُّوثٌ: (TA:) or one who is not revered, respected, or feared, by his wife, or his family: (K:) accord. to AZ, رَكِيكٌ and ↓ رُكَاكَةٌ signify one esteemed weak by the women, not revered or respected or feared by them, and not jealous of them: (TA:) the epithet similarly applied to a woman is رَكِيكٌ likewise, and ↓ رُكَاكَةٌ: and the pl. is رِكَاكٌ. (K.) It is said in a trad., ↓ إِنَّهُ لَعَنَ الرُّكَاكَةَ, (S, * TA, [in one of my copies of the S written الرَّكَاكَةَ, and in the other copy without the vowel-signs,]) meaning Verily he cursed him who is not jealous of his wife. (S.) And in another trad., إِنَّ اللّٰهَ يُبْغِضُ ↓ السُّلْطَانَ الرُّكَاكَةَ, i. e. [Verily God hateth the sovereign, or ruling, power] that is weak. (TA.) — — رَكِيكَةٌ, [fem. of رَكِيكٌ,] as an epithet applied to land: see مُرَكٌّ. — Also Felt, or pressed [lightly with the hand; see 1]; and so ↓ مَرْكُوكٌ. (TA.) رُكَاكَةٌ: see the next preceding paragraph, in five places. رُكُوكَةٌ [app. an inf. n., see 1, first sentence,] Weakness, or feebleness. (TA. [See also رَكَاكَةٌ and رَكْرَكَةٌ.]) رَكِيكَةٌ, as a subst., see رِكٌّ, in two places. شَحْمُهُ الرُّكَّى, (so in one of my copies of the S, and in the O, and in my MS. copy of the K,) or شَحْمَةُ الرُّكَّى, (so in one of my copies of the S, and in the TA and CK,) meaning [His fat is, or a piece of fat of,] such as melts quickly, is a prov., (S, O, K,) applied to him who does not fatigue, or weary, thee, (لَا يُعَنِّيكَ, so in my copies of the S, or لَا يُغْنِيكَ, so in the O,) or to him who does not aid thee, (لَايُعِينُكَ, so in the TA and CK, [in my MS. copy of the K it reads either لا يُعنيك or لا يُعينك,]) in needful affairs, (S, O, K,) nor avail thee, or profit thee, or stand thee in any stead. (O, TA.) [See also رُقًّى, voce أَرَقُّ.] — — Accord. to AA, رُكَّى signifies A wide عَفْلَق [or vulva, or flabby vulva]. (O, TA.) رَكَّآءُ The sound of the echo, (K, TA,) which it returns to one from the mountain, imitating what one utters. (TA.) رَكْرَكَةٌ [inf. n. of R. Q. 1,] Weakness, or feebleness, in anything. (K. [See also رُكُوكَةٌ.]) رَكْرَاكَةٌ A woman large in the posteriors and thighs. (S, K.) أَرَكُّ: see رَكِيكٌ. مُرَكٌّ عَلَيْهَا, applied to land (أَرْضٌ), Rained upon with such rain as is termed رِكّ; (K;) as also مُرَكَّةٌ, alone, and ↓ مُرَكَّكَةٌ (TA) and ↓ رَكِيكَةٌ, (K,) the last two meaning also rained upon by such rain as is termed رِكّ and containing but little pasturage, (TA,) and ↓ رِكٌّ, (K,) which last is mentioned by ISh, and explained as meaning a place upon which has fallen only a little, or weak, rain. (O.) مُرَكَّكَةٌ: see the next preceding paragraph. مَرْكُوكٌ A سِقَآء [or skin for milk or water] dressed, or prepared, (عُولِجَ,) and put into a good, or proper, state. (S, K.) — — See also رَكِيكٌ, last sentence. مُرْتَكٌّ A soft, or flabby, camel, having diluted marrow (مَمْذُوقُ النِّقْيِ). (O, K. [In the CK, النَّقِيُّ is erroneously put for النِّقْيِ; and in my MS. copy of the K, النقىَ.]) — — And A drunken man indistinct in his speech: (S:) or a man seen to be eloquent (K, TA) when alone, (TA,) but impotent in speech when he engages in altercation. (K, * TA.)

ركب 1 رَكِبَهُ, (S, * A, K,) and رَكِبَ عَلَيْهِ, (A,) aor. رَكَبَ, (A, K,) inf. n. رُكُوبٌ (S, A, K) and مَرْكَبٌ; (A, K;) and ↓ ارتكبهُ; (K;) I. q. عَلَاهُ (A, K, TA) and عَلَا عَلَيْهِ [explained by what follows]. (TA.) You say, رَكِبْتُ الدَّابَّةَ, (Msb,) or الفَرَسَ, (Mgh,) and رَكِبْتُ عَلَيْهَا, [or عَلَيْهِ,] inf. n. رُكُوبٌ and مَرْكَبٌ [as above, meaning I rode, or rode upon, and I mounted, or mounted upon, the beast, or the horse]. (TA. [See also رَاكِبٌ.]) [And رَكِبْتُ السَّفِينَةَ, or فِى السَّفِينَةِ (agreeably with the Kur xi. 43 and xviii. 70 and xxix. 65), I embarked in the ship; went on board the ship.] And one says, of anything, رَكِبَهُ [and ↓ ارتكبه] as meaning عَلَاهُ [i. e. (assumed tropical:) It was, or became, upon, or over, it; got upon it; came, or arose, upon it; overlay it; was, or became, superincumbent, or supernatant, upon it; overspread it]; namely, another thing. (TA.) [In like manner,] one says also, of anything, رُكِبَ and ↓ أُرْتُكِبَ as meaning عُلِىَ [i. e., when said of a horse or the like, He was ridden, or ridden upon, and was mounted, or mounted upon: whence other significations in other cases, indicated above]. (TA.) — — [Hence,] رَكِبَ بَعْضُهُ بَعْضًا i. q. ↓ تراكب (tropical:) [It lay one part upon another; it was, or became, heaped, or piled, up, or together, one part upon, or overlying, another:] said of fat [as meaning it was, or became, disposed in layers, one above another: see رَاكِبَةٌ]. (A, TA.) [And hence, رَكِبَ النَّاسُ بَعْضُهُمْ بَعْضًا (assumed tropical:) The people bore, or pressed, or crowded, (as though mounting,) one upon another; a phrase well known, and of frequent occurrence: or meaning (assumed tropical:) the people followed one another closely; from what next follows.] — — رَكِبَهُ also means [(assumed tropical:) He came upon him, or overtook him; or] he followed closely, or immediately, after him: and رَكِبْتُ أَثَرَهُ and طَرِيقَهُ (assumed tropical:) I followed close after him. (L.) — — [رَكِبَ الطَّرِيقَ, and الرَّمْلَ, and المَفَازَةَ, (assumed tropical:) He went upon, or trod, or travelled, the road, and the sand or sands, and the desert: and رَكِبَ البَحْرَ (assumed tropical:) He embarked, or voyaged, upon the sea. Hence,] رَكِبَ اللَّيْلَ, and الهَوْلَ, (tropical:) [He ventured upon, encountered, or braved, the night, and that which was terrible or fearful,] and the like thereof. (TA.) [And رَكِبَ أَمْرًا and ↓ ارتكبهُ (assumed tropical:) He ventured upon, embarked in, or undertook, an affair: and (assumed tropical:) he surmounted it, or mastered it: the former meaning is well known: the latter is indicated by an explanation of the phrase رَكَّابٌ لِلْأُمُورِ, which see below.] And رَكِبَ ذَنْبًا (A, K) and ↓ ارتكبهُ (S, A, MA, K) (tropical:) He committed a sin, or crime, or the like. (S, MA, TA.) And رَكِبَ فُلَانٌ فُلَانًا بِأَمْرٍ (assumed tropical:) [Such a one did to such a one a thing]. (TA.) And رَكِبَهُ بِمَكْرُوهٍ and ↓ ارتكبهُ (tropical:) [He did to him an evil, or abominable, or odious, deed]. (A.) And رَكِبْتُ الدَّيْنَ and ↓ ارتكبتهُ (tropical:) I became much in debt: and رَكِبَنِى الدَّيْنُ and ↓ ارتكبنى (tropical:)

[Debt burdened me]. (Msb.) — — رَكِبَ رَأْسَهُ (tropical:) He went at random, heedlessly, or in a headlong manner, (مَضَى عَلَى وَجْهِهِ, A, Msb,) [i. e.,] without consideration, (A,) or without any certain aim, or object, (Msb,) not obeying a guide to the right course. (A.) You say, يُرْكَبُ رَأْسَهُ لَا يَدْرِى أَيْنَ يَتَوَجَّهُ (assumed tropical:) [He goes at random, &c., not knowing whither to direct himself]. (S and K in art. كمه.) [See also رَكْبَةٌ. In like manner also, you say, رَكِبَ رَأْيَهُ (K voce اِسْتَهَجَّ &c.) (assumed tropical:) He followed his own opinion. And رَكِبَ هَوَاهُ (S in art. جمح) (assumed tropical:) He followed his own natural desire, without consideration, and not obeying a guide to the right course of conduct.] — — رَكِبْتُ دُبَّتَهُ and دُبَّهُ (assumed tropical:) I kept to his state, or condition, and his way, mode, or manner, of acting &c.; and did as he did. (M in art. دب.) And رَكِبَتْهُ الحُمَّى (assumed tropical:) [The fever continued upon him] is a phrase similar to أَغْبَطَتْهُ الحُمَّى and اِمْتَطَتْهُ and اِرْتَحَلَتْهُ. (A and TA in art. غبط) — رَكَبَهُ, aor. رَكُبَ, (S, A, K,) inf. n. رَكْبٌ, (TA,) [from رُكْبَةٌ,] He struck, or smote, his knee: (S, A, K:) or it signifies, (K,) or signifies also, (S, A,) he struck him, or smote him, with his knee: (S, A, K:) or he took him by his hair, (K,) or by the hair of each side of his head, (TA,) and struck his forehead with his knee. (K, TA.) Hence, in a trad., رَكَبْتُ أَنْفَهُ بِرُكْبَتِى I struck his nose with my knee. (TA.) And in another trad., أَمَا تَعْرِفُ الأَزْدَ وَرَكْبَهَا اِتَّقِ الأَزْدَ لَا يَأْخُذُوكَ فَيَرْكُبُوكَ [Knowest thou not El-Azd, (the tribe so called,) and their striking with the knee? Beware thou of El-Azd, lest they take thee, and strike thee with their knees]: for this practice was notorious among El-Azd; in the dial. of whom, أُمُّ كَيْسَانَ was a metonymical appellation of the knee. (TA.) — رُكِبَ, like عُنِىَ, [pass. in form, but neut. in signification,] He (a man) had a complaint of his knee. (TA.) — رَكِبَ, aor. رَكَبَ, (K,) inf. n. رَكَبٌ, (TA,) He was large in the knee. (K.) 2 ركّبهُ الفَرَسَ, [inf. n. as below,] He lent him the horse, [or mounted him on the horse,] to go forth on a warring and plundering expedition, on the condition of receiving from him one half of the spoil: (K, * TA:) or for a portion of the spoil that he should obtain. (TA.) [See also 4.] — — And ركّبهُ, inf. n. تَرْكِيبٌ, He put, or set, one part of it upon another: (K:) [he set it, or fixed it, in another thing: he composed it; constituted it; or put it together.] تَرْكِيبٌ signifies The putting together, or combining, things, whether suitable or not, or placed in order or not: it is a more general term than تَأْلِيفٌ, which is the collecting together, or putting together, suitable things. (Kull p. 118.) You say, رَكَّبَ الفَصَّ فِى الخَاتَمِ (S, A) He set the stone in the signet-ring: and ركّب السِّنَانَ فِى القَنَاةِ He fixed the spearhead in the shaft; (A;) and النَّصْلَ فِى السَّهْمِ [the arrow-head in the shaft]. (S.) And شَىْءٌ حَسَنُ التَّرْكِيبِ [A thing good, or beautiful, in respect of composition or constitution; well, or beautifully, composed or constituted or put together]. (TA.) — — Also He removed it from one place to another in which to plant it; namely, a shoot of a palm-tree. (Mgh.) 4 اركب He (a colt) became fit for being ridden; attained to the fit time for being ridden. (S, Msb, K.) [See also مُرْكِبٌ.] — اركبهُ He gave him, appointed him, or assigned him, an animal on which to ride. (S.) [See also 2.] — — أَرْكَبَنِى خَلْفَهُ [He mounted me, or made me to ride, behind him]. (A.) And أَرْكَبَنِى مَرْكَبًا فَارِهًا [He mounted me on a quick, brisk, sharp, or strong, beast]. (A.) — — [Hence, اركبهُ أَمْرًا (assumed tropical:) He made him to venture upon, embark in, or undertake, an affair. And اركبهُ ذَنْبًا (assumed tropical:) He made him to commit a sin, or crime, or the like.] 5 تركّب It had one part of it put, or set, upon another; as also ↓ تراكب: (K:) [it was, or became, composed, constituted, or put together: see 2.] You say, تركّب الفَصُّ فِى الخَاتَمِ [The stone was set in the signet-ring]: and تركّب النَّصْلُ فِى السَّهْمِ [The arrow-head was fixed in the shaft]. (S.) 6 تراكب: see 1: and 5. You say, تراكب السَّحَابُ The clouds were, or became, [heaped, or piled, up,] one above, or upon, [or overlying,] another; as also تراكم. (TA.) 8 إِرْتَكَبَ see 1, in eight places. 10 استركبهُ فَأَرْكَبَهُ [He asked him to give him, appoint him, or assign him, an animal on which to ride, and he gave him, appointed him, or assigned him, one]. (A.) رَكْبٌ: see رَاكِبٌ, in three places. رَكَبٌ The عَانَةٌ: (ISk, Msb, K:) or the place of growth of the عَانَة, (S, K,) or of the hair of the عَانَة: (Mgh:) [i. e. it signifies the pubes; either as meaning the hair of the mons Veneris, or the mons Veneris itself: generally the latter; and this is often meant by the term عانة alone:] or the part that slopes down from the belly, and is beneath the ثُنَّة [q. v.] and above the pudendum: in all these senses said by Lh to be masc.: (TA:) or the pudendum (Az, Msb, K) itself: (TA:) or the external portion thereof: (K:) or the رَكَبَانِ are the roots of the two thighs, upon which is the flesh of the pudendum, (K, TA,) or upon which are the two portions of flesh of the pudendum: (TA:) the ركب is masc.: (Msb:) it is common to the man and the woman, (S, Mgh, Msb, K, *) accord. to Fr: (S, Msb:) or peculiar to the woman, (S, Mgh, K,) accord. to Kh: (S:) ElFarezdak makes it plainly common to both, saying, حِينَ التَقَى الرَّكَبُ المَحْلُوقُ بِالرَّكَبِ [When the shaven pubes met the pubes]: (TA: [and a similar ex. is given in the S and Msb, as cited by Fr:]) the pl. is أَرْكَابٌ (S, Mgh, Msb, K) and أَرَاكِيبُ; (K;) the latter being pl. of the former; but in some copies of the K أَرَاكِبُ, like مَسَاجِدُ. (TA.) — Also Whiteness in the رُكْبَة [or knee]. (TA.) رَكْبَةٌ A single ride, or act of riding: pl. رَكَبَاتٌ. (IAth, L.) — — [Hence,] one says, هُوَ يَمْشِى الرَّكْبَةَ (tropical:) [i. e. يَرْكَبُ رَأْسَهُ He goes at random, heedlessly, or in a headlong manner, &c., (see 1,)] and هُمْ يَمْشُونَ الرَّكَبَاتِ (tropical:) [They go at random, &c.]. (A. [The meaning is there indicated by the context, and is shown by what here follows.]) Respecting the phrase تَمْشُونَ الرَّكَبَاتِ, occurring in a trad., meaning تَرْكَبُونَ رُؤُوسَكُمْ (assumed tropical:) [Ye go at random, &c.], in that which is false, wrong, or vain, and in factions, or seditions, or the like, following one another without consideration, IAth says that رَكْبَةٌ [properly] signifies as explained above in the first sentence of this paragraph, and that the pl. الركبات is here governed in the accus. case by a verb understood, and [with that verb] is a denotative of state relating to the agent in تمشون: it supplies the place of that verb, which it does not require to be expressed; and the implied meaning is تَمْشُونَ تَرْكَبُونَ الرَّكَبَاتِ. (L.) رُكْبَةٌ a word of well-known meaning, (S, Msb,) [The knee; i. e., in a man,] the joint between the lower parts of the thigh and the upper parts of the shank: (A, K:) or [in a quadruped,] the joint between the metacarpus and the radius (مَوْصِلُ الوَظِيفِ وَالذِّرَاعِ): this is the right explanation: in the K, مَوْضِع is erroneously put for مَوْصِل: [this explanation is evidently given accord. to the terms employed in the anatomy of quadrupeds as compared to human beings: in that which next follows, there is certainly an omission, which I have endeavoured to supply:] or the رُكْبَتَانِ of the fore legs of the camel are the two joints that [project forwards, in like manner as do, in the hind legs, those that] are next the belly [meaning the stifle-joints] when he lies down upon his breast with folded legs: the two joints that project behind [in the hind legs, namely, the hocks,] are called the عُرْقُوبَانِ: in every quadruped, the ركبتان are in the fore legs, and the عرقوبان are in the hind legs: and the عرقوب is what is called مَوْصِلُ الوَظِيفِ [i. e. the upper joint of the metatarsus]: (TA:) or the ركبة is the مِرْفَق [which in a man is the elbow, but here seems to mean the lower joint] of the ذِرَاع [or radius] of anything [i. e. of any beast]: (K:) [from its being said in the S and Msb that the رُكْبَة is " well known," I conclude that there is no real discrepancy in the foregoing explanations: it is perhaps needless to add that the term رُكْبَة is now universally applied to the knee of a man and to what we commonly call the knee of a horse and the like:] the pl. is رُكَبٌ, (S, Msb, K,) i. e. the pl. of mult., and the pl. of

pauc. is رُكُبَاتٌ and رُكَبَاتٌ and رُكْبَاتٌ. (S.) Lh mentions the phrase بَعِيرٌ مُسْتَوْقِحُ الرُّكَبِ [meaning A hardkneed camel]; as though the term رُكْبَةٌ were applied to each part, and the pl. used accord. to this application. (TA.) — — One says [of an agitating affair or event], أَمْرٌ اصْطَكَّتْ فِيهِ الرُّكَبُ وَحَكَّتْ فِيهِ الرُّكْبَةُ الرُّكْبَةَ (tropical:) [An affair, or event, in which the knees knocked together, and in which the knee rubbed the knee]. (A.) — — And of one who has the mark of prostration in prayer on his forehead, between his eyes, (L,) بَيْنَ عَيْنَيْهِ مِثْلُ رُكْبَةِ العَنْزِ [Between his eyes is the like of the knee of the she-goat]. (A, * L.) And of any two things that are alike, or correspondent, هُمَا كَرُكْبَتَىِ العَنْزِ [They are like the two knees of the she-goat]; because her two knees fall together upon the ground when she lies down. (L.) — — And it is said in a prov., شَرُّ النَّاسِ مَنْ مِلْحُهُ عَلَى رُكْبَتِهِ [The worst of men is he whose fat is upon his knee]: applied to him who is quickly angered; and to the perfidious: (Meyd, TA:) the phrase مِلْحُهُ عَلَى رُكْبَتِهِ is also used as meaning The smallest thing makes him angry: (TA:) and a poet says, لَا تَلُمْهَا إِنَّهَا مِنْ عُصْبَةٍ مِلْحُهَا مَوْضُوعَةٌ فَوْقَ الرُّكَبْ [Blame her not; for she is of a set of people whose fat is placed above the knees: perhaps meaning, for she is but a woman; as women are generally fat in the part above the knee]: (TA:) or مِنْ نِسْوَةٍ [in the place of مِنْ عُصْبَةٍ], meaning of women whose object of anxiety, or care, is fatness and fat: (Meyd, TA:) so that the prov. seems to mean that the worst of men is he who has not such intelligence as bids him to do that which is praiseworthy, but only bids him to do that in which is inconstancy and levity, and an inclining to the dispositions of women, to the love of fatness and fat. (Meyd.) [See other explanations in art. ملح.] — Also The lower part (أَصْل) of the plant صِلِّيَانَة, when it has been cut. (K.) رِكْبَةٌ A mode, or manner, of riding. (S.) You say, هُوَ حَسَنُ الرِّكْبَةِ He has a good mode, or manner, of riding. (A, * TA.) — — [It is said in the K to be a subst. from رَكِبَهُ; as though signifying A riding.] رَكَبَةٌ A company of riders upon camels, (K,) or of owners of camels on a journey, or travellers upon camels, exclusively of other beasts, (S,) but less in number than the company called رَكْبٌ: (S, K:) [and probably also a company of riders upon any beasts, but less than what is called رَكْبٌ:] accord. to MF, it is a pl. of رَاكِبٌ. (TA.) [See also رَكْبٌ.] أُرْكُوبٌ رَكْبَى and رَكَبُوتَى: see رَكُوبٌ. رَكَبُوتٌ and رَكْبَاةٌ: see رَكُوبٌ. رَكْبَانَةٌ: see رَكُوبٌ, in two places. رِكَابٌ [Travelling-camels, used for riding; i. e.] camels (S, K, TA) upon which people journey; (S, TA;) i. q. مَطِيٌّ: (Msb:) or camels fit for carrying: (Har p. 22:) it has no proper sing.: (S:) the word used for the sing. is رَاحِلَةٌ: (S, Msb, K:) or, as ISh says, in the " Book of Camels," رِكَابٌ and عِيرٌ are applied to camels that go forth for corn (طَعَام) to be brought back upon them, both when they go forth and after they have come back: and the former term is applied also to camels upon which people journey to Mekkeh, on which مَحَامِل are borne: and hired [or other] camels that carry the goods and corn of merchants: but camels are not called عير, though bearing corn, [unless] if hired: [I insert the words " or other " and " unless " because it is further said,] عير are not those that bring corn for their owners; but these are called رِكَابٌ: (L, TA:) the pl. is رُكُبٌ, (S, K,) accord. to A'Obeyd, (TA,) and رِكَابَاتٌ and رَكَائِبُ; (K;) or, accord. to IAar, رُكُبٌ is not pl. of رِكَابٌ; and others say that it is pl. of ↓ رَكُوبٌ, signifying any beast on which one rides, [an epithet] of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ; (TA;) but called by ISd a subst.; (TA voce جَزُوزٌ;) and ↓ رَكُوبَةٌ is a more special term than رَكُوبٌ. (TA in the present art.) — — [Hence,] رِكَابُ السَّحَابِ (tropical:) [The bearers of the clouds; i. e.] the winds. (A, K.) Umeiyeh says, تَرَدَّدُ وَالرِّيَاحُ لَهَا رِكَابُ [It (referring to a cloud) goes to and fro (تَرَدَّد being for تَتَرَدَّدُ), the winds being its bearers]. (TA.) — Also [The stirrup of a horse's saddle;] a well-known appertenance of a horse's saddle; (S;) the same with respect to a horse's saddle as the غَرْز with respect to a camel's: pl. رُكُبٌ. (K.) رَكُوبٌ and ↓ رَكُوبَةٌ: see رِكَابٌ: both signify A beast that is ridden: (S:) or a she-camel that is ridden: (K:) or the latter has this meaning: and is metaphorically applied to anything ridden: (Msb:) or the former signifies any beast that is ridden: and the latter is a name for everything that is ridden; applied to one, and to a pl. number: (TA:) or the former signifies ridden, as a fem. epithet: and the latter, one specially appointed for riding; and that is constantly kept to work; of beasts (K, TA) of any kind: (TA:) and the latter and ↓ رَكْبَانَةٌ and ↓ رَكْبَاةٌ and ↓ رَكَبُوتٌ (K) and ↓ رَكْبَى and ↓ رَكَبُوتَى, (K * and TA in art. حلب, [see حَلُوبٌ in several places,]) a she-camel that is ridden; or that is broken, trained, or rendered submissive or manageable: (K:) or رَكُوبٌ has this last signification, accord. to AZ: and its pl. is رُكُبٌ: (TA:) the pl. of رَكُوبَةٌ being رَكَائِبُ: (TA voce جَزُوزٌ:) and ↓ رَكْبَانَةٌ signifies [also] a she-camel fit to be ridden; (S, TA;) like as حَلْبَانَةٌ signifies fit to be milked: the ا and ن are [said to be] added in order to give intensiveness to the signification: (TA:) [and all the other epithets mentioned above seem also, accord. to some, to have an intensive sense: see حَلُوبٌ.] You say, مَا لَهُ رَكُوبَةٌ وَلَا حَمُولَةٌ وَلَا حَلُوبَةٌ He has not a she-camel to ride, nor one to carry burdens, nor one to be milked. (S, TA.) — — Also بَعِيرٌ رَكُوبٌ A camel having marks of galls, or sores, on his back, produced by the saddle. (TA.) — — And طَرِيقٌ رَكُوبٌ A road ridden upon, (S, TA,) and trodden so as to be rendered even, or easy to be travelled. (TA.) — See also رَكَّابٌ. رَكِيبٌ One who rides with another; a fellowrider. (K.) رَكِيبُ السُّعَاةِ, mentioned in a trad., and there promised a place in Hell, means He who accompanies tyrannical عُمَّال [or collectors of the poor-rates]. (TA.) — — See also مَرْكَبٌ. — — نَخْلٌ رَكِيبٌ (K) and رَكِيبٌ مِنْ نَخْلٍ (TA) Palmtrees planted in a row by a rivulet, or not by a rivulet. (K, TA.) — Also A مَشَارَة, (K,) i. e. سَاقِيَة [or channel of water for irrigation]: (TA:) or a rivulet between [two pieces of sown ground such as are termed] دَبْرَتَانِ: (K:) or between two gardens of palm-trees and grape-vines: (so accord. to the text of the K in the TA:) or what is between two gardens of palm-trees and grape-vines: (so accord. to the CK and my MS. copy of the K:) or grape-vines between two rivers or rivulets: (TA:) or a place of seed-produce: (K:) or a clear, or cleared, piece of land, in which one sows: (T:) pl. رُكُبٌ. (K.) — — [Hence,] أَهْلُ الرَّكِيبِ The people who stay, or dwell, by water; syn. الحُضَّارُ. (TA.) رُكَيْبٌ dim. of رَكْبٌ. (TA.) See رَاكِبٌ. رَكُوبَةٌ: see رَكُوبٌ. زَيْتٌ رِكَابِيٌّ [Olive-oil:] so called because brought on camels from Syria. (S, A, * K.) رَكَّابٌ and ↓ رَكُوبٌ, applied to a man, (K, TA,) the latter on the authority of Th, (TA,) signify the same, (K, TA,) Who rides much; a great rider: and so رَكَّابَةٌ applied to a woman. (TA.) — — [Hence,] رَكَّابٌ لِلْأُمُورِ (assumed tropical:) A man who surmounts, or masters, affairs; [or who often does so; or accustomed to embark in, or undertake, or to surmount, or master, them; or who often embarks in, or undertakes, them, and therefore surmounts, or masters, them;] by his knowledge, and repeated experience, and good judgment. (K and TA in art. طلع.) عَلَاهُ الرُّكَّابُ (tropical:) The nightmare, or incubus, came upon him. (A.) رَكَّابَةٌ: see the latter part of the next paragraph. رَاكِبٌ Riding; or a rider: (Mgh, Msb, K:) or properly only a rider upon a camel: (ISk, S, K:) or the latter is its meaning when it is not used as a prefixed noun, as explained below; and is said to be the original signification: IB says that it may signify a rider upon a camel, ass, horse, or mule, when used as a prefixed noun; as when you say رَاكِبُ جَمَلٍ and رَاكِبُ حِمَارٍ &c.: (L:) accord. to

ISk, you term a rider upon an ass فَارِسٌ عَلَى حِمَارٍ, (S, TA,) and a rider upon a mule فَارِسٌ عَلَى بَغْلٍ; (TA;) but 'Omarah says, I do not call the owner or rider of the ass فارس, but حَمَّارٌ; and the reason of his saying so is manifest, for فارس is an epithet of the measure فَاعِلٌ from الفَرَسُ " the horse," meaning " an owner, or a rider, of the horse: " (S, TA:) the pl. is رُكَّابٌ (S, K) and رُكْبَانٌ (S, * Mgh, Msb, K) and رُكُوبٌ (Mgh, K) and رِكَبَةٌ, (K,) or this last is a mistake for رَكَبَةٌ [q. v.], (MF, TA,) and ↓ رَكْبٌ, (Akh, Msb, K, TA,) as some say; (TA;) or this last is a quasi-pl. n., (K, TA,) not a broken pl. of رَاكِبٌ; (TA;) and signifies riders upon camels; (K;) or owners of camels on a journey, or travellers upon camels; (S;) consisting of ten or more: (S, K:) and sometimes it signifies riders upon horses: (IB, K:) or riders upon horses and camels: (IB, L, TA:) or a company of riders upon horses; or upon horses and camels: (TA:) [or, accord. to Kh, riders upon any beasts: (De Sacy's Anthol. Gram. Ar. p. 54 of the Arabic text:)] in the Kur viii. 43, الرَّكْبُ may signify the riders upon horses, or the riders upon camels, or the army composed of both these: (TA:) the pl. of رَكْبٌ is أَرْكُبٌ, (S, K,) [a pl. of pauc.,] and رُكُوبٌ. (K.) Accord. to IB, you do not say ↓ رَكْبُ إِبِلٍ nor رُكْبَانُ إِبِلٍ: but it is said that رُكَّابُ إِبِلٍ and رُكَّابُ خَيْلٍ &c. are allowable. (L.) An instance of رُكْبَان as distinguished from فُرْسَان occurs in a verse cited as one of the exs. of the preposition بِ. (TA.) ↓ رُكَيْبٌ [properly signifying A small company of riders upon camels, &c.,] occurs as meaning collectors of the poorrates: it is the dim. of ↓ رَكْبٌ; and shows that this latter is not a pl. [properly speaking] of رَاكِبٌ; for, were it so, the word used as its dim. would be رُوَيْكِبُونَ. (TA.) [See also رَكَبَةٌ, and أُرْكُوبٌ.] — — [Also A person on board of a ship or boat: pl. رُكَّابٌ.] You say رُكَّابُ السَّفِينَةِ (S, TA) The persons on board of the ship, or boat: and رُكَّابُ المَآءِ the voyagers upon the water: and Ibn-Ahmar has used in this sense the pl. رُكْبَانٌ; but it is said that this is not allowable; nor is أُرْكُوبٌ; nor رَكْبٌ. (TA.) — — Also, and ↓ رَاكُوبٌ, (assumed tropical:) A shoot germinating upon the trunk of a palm-tree, not having any root in the ground: (S:) or a shoot on the upper part of a palm-tree, hanging down, but not reaching the ground; and so ↓ رَاكِبَةٌ and ↓ رَاكُوبَةٌ and ↓ رَكَّابَةٌ: (K:) or, as some say, the last of these words is not thus applied, but means a woman " who rides much: " AHn, however, says that it signifies a palm-shoot, or the like thereof, growing forth at the top of the trunk of a palm-tree, and, in some instances, bearing with its mother; but when it is cut off, it is better for the mother: and رَاكِبٌ is also explained in the L as meaning small palm-trees that grow forth at the lower parts of large palmtrees: (TA:) or it means a shoot of a palm-tree not cut off from its mother: (Ham p. 66:) accord. to As, when a palm-shoot grows from the trunk, and does not adhere to the ground, it forms a vile kind of palm-tree; and the Arabs call it رَاكِبٌ and ↓ رَاكُوبٌ: the pl. of this last [and of ↓ رَاكُوبَةٌ] is رَوَاكِيبُ. (TA.) — — رُكْبَانُ السُّنْبُلِ means (tropical:) What first appear, or grow forth, from the قُنْبُع, (A, K, TA,) i. e. the envelope of the grain, (TA,) of the ear of wheat. (K, TA.) — — رَاكِبٌ also signifies (assumed tropical:) The head [or summit] of a mountain (جَبَل), as in [most of] the copies of the K; in some of which is found حَبْل [or rope]. (TA.) رَاكِبَةٌ: see the next preceding paragraph. — — Also sing. of رَوَاكِبُ (TA) which signifies (tropical:) Streaks [or layers] of fat, (A, K, TA,) overlying one another, (K, TA,) in the fore part of a camel's hump: those in the hinder part are called رَوَادِفُ, (A, K, TA,) of which the sing. is رَادِفَةٌ. (TA.) رَاكُوبٌ and رَاكُوبَةٌ: see رَاكِبٌ, latter part, in four places. أَرْكَبُ Large in the رُكْبَة [or knee]. (S, K.) — — A camel having one of his knees larger than the other. (S, K.) أُرْكُوبٌ A company of riders upon camels, (K,) or of owners of camels on a journey, or of travellers upon camels, exclusively of other beasts, (S,) but more in number than the company called رَكْبٌ: (S, K:) pl. أَرَاكِيبُ. (TA.) [See also رَكَبَةٌ.] مَرْكَبٌ an inf. n. of رَكِبَ. (A, K, TA.) — — And also a noun of place [properly signifying A place of riding, &c.]. (TA.) [Hence, Anything upon which one rides; and upon, or in, which one is borne or carried:] one of the مَرَاكِب of the land; and [more commonly] of the sea: (S, K:) [i. e.] a beast [on which one rides]; (A, TA;) and a vessel, i. e. a ship or boat: (A, Mgh, Msb, TA:) a saddle; and any kind of vehicle borne by a camel or other beast: (the lexicons passim:) مَرَاكِبُ is the pl. (Mgh, Msb.) You say, نِعْمَ المَرْكَبُ الدَّابَّةُ [Excellent, or most excellent, is the thing upon which one rides, the beast]. (A.) And جَآءَتْ مَرَاكِبُ اليَمَنِ The vessels, or the ships or boats, of El-Yemen came. (A.) — — [And hence المَرْكَبُ as the name of (assumed tropical:) The principal star (a) of Pegasus; because in the place of the saddle.] مُرْكِبٌ A colt that has become fit for being ridden. (TA.) And دَابَّةٌ مُرْكِبَةٌ A beast that has attained the age at which one may ride him during a warring and plundering expedition. (TA.) مُرَكَّبٌ A man to whom a horse is lent for a portion of the spoil that he may obtain: (IAar, TA:) or a man who borrows a horse upon which to go forth on a warring and plundering expedition, and who receives one half of the spoil, the other half being for the lender: (K:) or one to whom a horse has been given for him to ride, and who has put his foot into the stirrup. (A.) [Also] Weak in the art of horsemanship, or the management of horses, and the riding of them. (Ham p. 441.) — — [Also Put, or set, one part upon another: set, or fixed, in another thing: composed; constituted; or put together: see its verb, 2.] The stone [set] in the signet-ring is termed مُرَكَّبٌ and ↓ رَكِيبٌ; and so the arrowhead [fixed] in the shaft: (S:) or رَكِيبٌ signifies, (K, TA,) as a subst., (TA,) a thing set (مُرَكَّبٌ) in a thing, such as a ring-stone in the bezel, or collet, of the signet-ring. (K, * TA.) — Also (tropical:) Origin: and place of growth or germination or vegetation. (S, K, TA.) You say, فُلَانٌ كَرِيمُ المُرَكَّبِ (tropical:) Such a one is generous, or noble, in respect of the origin of his rank among his people. (S, A. *) ركد 1 رَكَدَ, (S, A, Msb,) aor. رَكُدَ, (Msb,) inf. n. رُكُودٌ, (S Msb, K,) It was, or became, still, or motionless; (S, A, Msb, K;) said of water: (S, A, Msb:) and fixed, or stationary. (K.) And in like manner, using the verb in the former sense, one says of the wind: (S, A:) [whence] one says also, رَكَدَتْ رِيحُهُمْ [lit. Their wind became still, or calm] meaning (tropical:) their good fortune ceased, and their affairs, or circumstances, began to retrograde by degrees: and [in like manner,] ↓ طَفِقَتْ رِيحُهُمْ تَتَرَاكَدُ (tropical:) [their good fortune began to cease by degrees]. (A.) So too one says of the expressed juice of grapes, meaning It ceased to estuate. (L.) And of the heat, i. e. It remitted, or subsided. (L. [See also رَقَدَ.]) And رَكَدَتِ السَّفِينَةُ The ship became still, or motionless, (S, * A, * Msb, TA,) or aground. (TA.) And رَكَدَ المِيزَانُ The balance was, or became, in a state of equilibrium. (S, A, K.) And رَكَدَتِ البَكَرَةُ The sheave of the pulley was, or became, fixed: and also the sheave of the pulley turned, or revolved: thus bearing two contr. significations. (L.) And رَكَدَتِ الشَّمْسُ The sun was, or became, at its midday-height: (S:) or continued overhead; as though not quitting its place. (A.) And رَكَدَ القَوْمُ The people were, or became, still, motionless, or silent. (S, A.) 4 اركده He rendered it still, or motionless; namely, water [&c.]. (Msb.) 6 تراكد [app., in its proper sense, It became still, or motionless, by degrees]. See 1. جَفْنَةٌ رَكُودٌ (tropical:) A bowl that is full, (K,) or filled; (S;) or heavy; (A;) or filled and heavy. (L.) And نَاقَةٌ رَكُودٌ (tropical:) A she-camel whose supply of milk is constant, (A, K,) unceasing. (K.) رَاكِدٌ [Still, or motionless: and] anything remaining fixed in its place; stationary. (S.) You say مَآءٌ رَاكِدٌ Water that is not running: and رِيحٌ رَاكِدَةٌ a wind becoming still, or calm; pl. رِيَاحٌ رَوَاكِدُ. (A.) — — [Hence,] الرَّوَاكِدُ [and also, accord. to Reiske, as mentioned in Freytag's Lex., الرُّكَّدُ,] The three pieces of stone upon which a cooking-pot is set: so called because they

remain in their places. (L.) مَرَاكِدُ [pl. of مَرْكَدٌ, like مَرْكَزٌ,] Places in which a man, or some other thing, remains still, or motionless. (S, A, * L.) And Much depressed parts of the earth. (L.) Usámeh Ibn-Habeeb El-Hudhalee says, describing an ass [i. e. a wild ass] that had been chased by horses, or horsemen, and had fled for refuge to the mountains, whence, from their ravines, he saw the sky like streaks, أَرَتْهُ مِنَ الجَرْبَآءِ فِى كُلِّ مَوْطِنٍ طِبَابًا فَمَثْوَاهُ النَّهَارَ المَرَاكِدُ [They (the ravines) showed him, in every spot where he stopped, streaks of the shy, and the much-depressed parts of the earth were his places of abode all the day]. (S, * L.) [J quotes this verse, in the S, but with مَنْزِلٍ in the place of موطن, and مَرْعَاهُ in the place of مثواه, as an ex. of مراكد in the former of the senses explained above.] ركز 1 رَكَزَ, (S, A, Msb, K,) aor. رَكُزَ (S, Msb, K) and رَكِزَ, (K,) inf. n. رَكْزٌ, (S, A, Msb,) He stuck, or fixed, a spear, (S, A, Msb, K,) and a stick, (A,) or some other thing, (TA,) into the ground, (S, A, Msb, K,) upright; (TA;) as also ↓ ركّز, (K,) inf. n. تَرْكِيزٌ. (TA.) You say also, رَكَزَ الحَرُّ السَّفَى, aor. رَكُزَ, inf. n. رَكْزٌ, The heat made the thornbushes fast in the ground [by hardening the soil]. (TA.) And رَكَزَ اللّٰهُ المعَادِنَ فِى الجِبَالِ God fixed the metals, or minerals, in the mountains: (A, TA:) or caused them to exist therein. (K, * TA.) And رَكَزَ المَالَ, inf. n. as above, He buried the property. (TA.) 2 رَكَّزَ see the preceding paragraph. 4 اركز He (a man) found what is termed رِكَاز: (S, A, * K:) or his mine yielded him abundance of silver &c.: (TA:) or he found a [quantity of gold or silver equal to a sum of money such as is termed] بَدْرَة, collected together, in the mine. (Es-Sháfi'ee, TA.) — — It (a mine) had in it what is termed رِكَاز: (K:) or what is so termed was found in it. (IAar, TA.) 8 ارتكز It (a spear) became stuck, or fixed, in the ground. (Msb.) — — (tropical:) He became fixed (K, * TA) in his place of abode. (TA.) You say, دَخَلَ فُلَانٌ فَارْتَكَزَ فِى مَحَلِّهِ لَا يَبْرَحُ (tropical:) [Such a one entered, and remained fixed in his place of abode, not quitting it]. (A, TA.) — — ارتكز عَلَى القَوْسِ (tropical:) He put the extremity of the bow upon the ground and leaned upon it. (S, A, * TA.) And ارتكز على رُمْحِهِ (assumed tropical:) He bore (تَحَامَلَ) upon the head of his spear, leaning upon it, in order that he might die. (Mgh, from a trad.) رِكْزٌ A sound: (Fr, TA:) or a low sound; (S, A, K;) i. q. حِسٌّ: (K:) or a sound that is not vehement: or the sound, or voice, of a man, which one hears from afar; such as that of the hunter talking to his dogs. (TA.) So in the Kur [xix. last verse], أَوْتَسْمَعُ لَهُمْ رِكْزًا [Or dost thou hear a sound of them? &c.]. (S, TA.) [See فَهَرَ.] — — [Golius assigns to it also the signification of Beauty (pulchritudo); app. from his having found, in a copy of the K, وَالحُسْنُ in the place of والحِسُّ.] — Also An intelligent, forbearing, liberal or munificent, man: (AA:) or a learned, intelligent, liberal or munificent, generous, man. (K.) رِكْزَةٌ: see رِكَازٌ. — — (tropical:) Firmness of understanding; (Fr, K;) strength thereof. (A, TA.) Fr says, I heard one of the Benoo-Asad say, كَلَّمْتُ فُلَانًا فَمَا رَأَيْتُ لَهُ رِكْزَةً (tropical:) I spoke to such a one, and I found him not to have firmness of understanding. (TA.) رِكَازٌ Metal, or other mineral; (A, Mgh, TA;) what God has caused to exist (رَكَزَهُ, i. e. أَحْدَثَهُ,) in the mines; (K;) meaning تِبْر that is created in the earth; (TA;) as also ↓ رَكِيزَةٌ: (K:) the former is pl. of ↓ رِكْزَةٌ: (K:) or it is pl. of ↓ رَكِيزَةٌ: (Ahmad Ibn-Khálid, TA:) and pieces (K, TA) of large size, like [stones such as are called] جَلَامِيد, (TA,) of silver and of gold, (K, TA,) that are extracted from the earth, (TA,) or from the mine: (K, TA:) accord. to the people of El- 'Irák, any metals or other minerals: (TA:) or [so in the A and Mgh, and accord. to the TA, but in the K " and,"] buried treasure (S, A, Mgh, Msb, K) of the people of the Time of Ignorance: (S, Msb, K:) the first of the significations given above is the primary one: and ancient wealth [buried in the earth] is likened to metals or minerals: or, accord. to certain of the people of El- Hijáz, it signifies specially property buried by men before the period of El-Islám; and not metals or other minerals. (TA.) It is said in a trad., that the fifth part of what is termed رِكَازٌ is for the government-treasury: (S, * TA:) or, accord. to another relation, of what is termed ↓ رَكِيزٌ: as though it [the latter] were pl. [or rather coll. gen. n.] of ↓ رَكِيزَةٌ, or [the former] of ↓ رِكَازَةٌ. (TA.) رَكِيزٌ: see رِكَازٌ, last sentence. رِكَازَةٌ: see رِكَازٌ, last sentence. رَكِيزَةٌ: see رِكَازٌ, in three places: — see also مَرْكَزٌ. رَاكِزٌ A thing that is firm, or fixed. (Mgh.) [Hence,] one says, عِزُّهُمْ رَاكِزٌ (tropical:) Their might, or glory, is firmly established. (A, TA.) مَرْكَزٌ A place where a spear or other thing is stuck, or fixed, into the ground, upright: (TA:) a place of firmness, or fixedness. (Msb.) — — (tropical:) The place of a man; his place of alighting or abiding. (S, K.) — — (tropical:) The station of an army, or of a body of troops or soldiers, to which its occupants are commanded to keep. (K, TA.) You say, هٰذَا مَرْكَزُ الخَيْلِ (tropical:) [This is the fixed station of the cavalry]. (A.) Pl. مَرَاكِزُ. (A.) — — The centre of a circle. (S, K.) — — ↓ رَكِيزَةٌ signifies the same as مَرْكَزٌ [but in what sense I do not find pointed out]. (TA.) إِنَّهُ مَرْكُوزٌ فِى العُقُولِ (tropical:) [Verily it is firmly fixed in the minds, or understandings]. (A, TA.) ركس 1 رَكَسَهُ, (S, Msb,) aor. رَكُسَ, (Msb, TA,) inf. n. رَكْسٌ, (S, A, Msb, K,) He turned it over, or upside down; (S, A, Msb, K;) as also ↓ أَرْكَسَهُ: (S:) or the former, (TA,) or ↓ latter, (Msb,) he turned it over upon its head: (Msb, TA:) and the former, he reversed it; made the first part of it to be last; or turned it fore part behind. (Lth, A, Msb, K.) It is said in the Kur [iv. 90], وَاللّٰهُ أَرْكَسَهُمْ ↓ بِمَا كَسَبُوا Since God hath subverted them [for what they have done, or committed]; syn. نَكَّسَهُمْ: (IAar, K:) or hath made them return to their unbelief; (Fr, S, K;) and رَكَسَهُمْ signifies the same: (Fr, TA:) or hath separated, or dispersed, them, for what they have done of their disbelief, and acts of disobedience: (Jel:) رَكَسْتُ الشَّىْءَ and ↓ أَرْكَسْتُهُ both signify I separated the thing; or set it apart. (TA.) You say also, أَرْكَسَ ↓ اللّٰهُ عَدُوَّكَ May God overturn thine enemy upon his head: or change, or reverse, the state, or condition, of thine enemy. (A.) And أَرْكَسَهُ ↓ فِى الشَّرِّ He turned him back, or caused him to return, to evil. (A.) And ↓ أَرْكِسِ الثَّوْبَ فِى الصِّبْغِ Return thou the garment, or piece of cloth, to the dyeing-liquor. (A.) 4 أَرْكَسَ see 1, throughout. 8 ارتكس He, or it, became turned over, upside down, or upon his, or its, head; became inverted, subverted, or reversed; became turned fore part behind: (K, TA:) he returned, reverted, or went back, from one thing or state to another: (TA:) he fell. (K.) You say, ارتكس فُلَانٌ فِى أَمْرٍ كَانَ قَدْ نَجَا مِنْهُ (S, A, TA) Such a one fell [again] into a case from which he had escaped. (TA.) رِكْسٌ i. q. رِجْسٌ [Uncleanness, dirt, or filth; or an unclean, a dirty, or a filthy, thing]: (S, A, Msb, K:) and anything that is disliked, or hated, for its uncleanness, dirtiness, or filthiness; (Msb;) as also ↓ رَكِيسٌ: (TA:) the former is similar in meaning to رَجِيعٌ [dung of a man, or of a horse and the like, or of a wild beast]; (A 'Obeyd, TA;) and ↓ رَكِيسٌ [also] is syn. with رَجِيعٌ. (TA.) رَكِيسٌ: see مَرْكُوسٌ, throughout: — see also رِكْسٌ, in two places. مَرْكُوسٌ A thing turned over, or upside down; turned over upon its head; turned fore part behind; as also ↓ رَكِيسٌ. (TA.) — — Turned, or sent, back, or away; as also ↓ the latter epithet. (TA.) — — One who goes back, or reverts, from his state or condition; like مَنْكُوسٌ: (IAar, TA:) and ↓ the latter epithet (ركيس), a weak person, who returns, or reverts, from one thing or state to another; syn. ضَعِيفٌ مُرْتَكِسٌ. (TA.) ركض 1 رَكَضَ, aor. رَكُضَ, inf. n. رَكْضٌ, He moved, (S, A, K,) or struck with, (Msb,) his leg, or foot: (S, A,

Msb, K:) or he struck and hit therewith, like as one strikes and hits therewith a beast. (IAth.) Hence, (S, A, K,) the phrase in the Kur [xxxviii. 41], (S,) أُرْكُضْ بِرِجْلِكَ [Strike thou the ground with thy foot]: (S, A, K:) or strike thou, and tread, the ground with thy foot. (Sgh.) You say also, رَكَضَ الرَّجُلُ (tropical:) The man struck the ground with his foot: and رَكَضَتِ الخَيْلُ (tropical:) The horses struck the ground with their hoofs: and جَآءَتِ الخَيْلُ رَكْضًا (tropical:) [The horses came striking the ground with their hoofs]: and رَكَضَتِ الجُنْدَبُ الرَّمْضَآءَ بِكُرَاعَيْهَا (tropical:) [The locusts termed جندب struck the vehemently-hot ground with their two legs]: and تَرَكْتُهُ يَرْكُضُ بِرِجْلِهِ لِلْمَوْتِ (tropical:) [I left him striking the ground with his foot previously to death: see also 8]. (A.) [The above-mentioned phrases marked as tropical are so marked on the authority of the A: but the reason of their being so I do not see.] — — They also said, sometimes, رَكَضَ الطَّائِرُ, meaning (assumed tropical:) The bird moved his wings in flying: (S:) the inf. n., رَكْضٌ, signifying (tropical:) the act of moving the wing: (K, TA:) and الطَّائِرُ يَرْكُضُ بِجَنَاحَيْهِ (tropical:) The bird moves his wings, and puts them back against his body: (A, TA:) or the former of these two phrases means (assumed tropical:) the bird was quick, or swift, in his flying. (TA.) — — رَكْضٌ also signifies The act of impelling; syn. دَفْعٌ: and the urging a horse to run, (A, K, TA,) [by striking] with his foot or leg: (TA:) the striking a beast with one's feet or legs, to urge him: (Mgh:) or putting him in motion, whether he go on or not. (As.) You say, رَكَضْتُ الفَرَسَ بِرِجْلِى I urged the horse to run, with my foot or leg. (S, O, Msb. *) And رَكَضَ الدَّابَّةَ, aor. رَكُضَ, inf. n. رَكْضٌ, He struck the sides of the beast with his foot or leg. (TA.) And رَكَضَ الدَّابَّةَ بِرِجْلٍ, and بِرِجْلَيْنِ, He struck the beast to urge it with a foot or leg, and with two feet or legs. (A.) — — And from frequency of usage of the phrase رَكَضْتُ الفَرَسَ, originated the saying رَكَضَ الفَرَسُ, (AZ, * S, Mgh, Msb,) meaning (tropical:) The horse ran: (S, Mgh: *) which some disallow; but without reason, since it has been transmitted by a good authority: (Msb:) it is disallowed by As: (TA:) [and J says,] the correct phrase is رُكِضَ الفَرَسُ: (S:) or you say, رُكِضَ الفَرَسُ فَرَكَضَ هُوَ, meaning [The horse was urged to run,] (assumed tropical:) and he ran: (K:) and رَكْضٌ signifies (assumed tropical:) the act of running: (K, in another place in this art.:) and (assumed tropical:) the act of fleeing: whence, [in the Kur xxi. 12], إِذَا هُمْ مِنْهَا يَرْكُضُونَ (K) (assumed tropical:) lo, they fled from it, from punishment: (Zj:) or (assumed tropical:) were routed, and fled from it: (Fr:) or they ran from it: (Mgh:) [for] رَكَضَ الرَّجُلُ signifies (assumed tropical:) The man fled, and (assumed tropical:) ran. (ISh.) [Hence,] رَكَضَتِ النُّجُومُ فِى السَّمَآءِ (tropical:) The stars moved along in the sky. (A, TA.) [And hence,] رَكْضٌ also signifies (assumed tropical:) A man's going along by both his legs together. (TA.) — — You also say, رَكَضَهُ البَعِيرُ (S, A, Msb) (tropical:) The camel struck him with his kind leg: (S, Msb:) like as you say, رَمَحَهُ الفَرَسُ: (A, Msb: *) but you should not say, [when a camel is the agent,] رَمَحَهُ. (Yaakoob, S.) And رَكَضَ الأَرْضَ and الثَّوْبَ, (assumed tropical:) He struck the ground, and the garment, or piece of cloth, with his foot or leg. (TA.) And المَرْأَةُ تَرْكُضُ ذُيُولَهَا وَخَلَاخَالَهَا بِرِجْلَيْهَا إِذَا مَشَتْ (tropical:) [The woman kicks her skirts and her anklets with her feet when she walks]. (A, TA.) — — And رَكَضَتِ القَوْسُ السَّهْمَ (tropical:) The bow propelled the arrow. (A, TA.) — — And رَكَضْتُ القَوْسَ (tropical:) I shot with the bow. (A, TA.) — — And هُوَ لَا يَرْكُضُ المِحْجَنَ (assumed tropical:) He does not defend himself: (K:) or (assumed tropical:) he is not angry and vexed at a thing, nor does he defend himself. (IAar, L.) — — And رَكَضَ النَّارَ بَالمِرْكَضِ (tropical:) [He stirred the fire with the مَرْكَض]. (A.) 3 راكضهُ, (S, K,) or راكضهُ الخَيْلَ, (A,) He contended with him in a race, each making his horse to run. (S, K.) 4 اركضت, said of a woman, (K,) or of a mare, (A 'Obeyd, S, O, L,) (tropical:) Her fœtus became large in her belly, and moved about: (S, O, L, K:) or her fœtus moved about in her belly: (A 'Obeyd;) and so ↓ ارتكضت, said of a she-camel. (A, TA.) 6 خَرَجُوا يَتَرَاكَضُونَ [They went forth contending together in urging their horses]. (A.) And تراكضوا إِلَيْهِمْ خَيْلَهُمْ [They contended together in urging towards them their horses] (S, A) حَتَّى أَدْرَكُوهُمْ [until they overtook them, or came up to them]. (A.) And ارتكضوا ↓ فِى الحَلْبَةِ [app. signifies They urged their horses in the raceground]. (A, TA.) 8 إِرْتَكَضَ see 6. — — تَرَكْتُهُ يَرْتَكِضُ لِلْمَوْتِ (tropical:) [I left him struggling with, or convulsed in, his legs, previously to death: see also 1, near the beginning]. (A, TA.) — — ارتكض also signifies (tropical:) It was, or became, in a state of commotion or agitation: (S, A, K:) said of a fœtus in the belly (S, A) of a mare: (S:) and of water in a well. (A, TA.) — — ارتكض فُلَانٌ فِى أَمْرِهِ (tropical:) Such a one was, or became, agitated, or disturbed, or disquieted, in his affair: (S, TA:) and, which implies the same, (TA,) he exercised art, or cunning, (تَقَلَّبَ,) in his affair, and strove thereby to accomplish or effect it. (A, TA.) — — Hence اِرْتِكَاضٌ signifying (assumed tropical:) The travel-ling through, or traversing, countries, or regions. (Har p. 660.) — — See also 4. رَكْضَةٌ An impulse: a motion: (K:) [pl. رَكَضَاتٌ: see an ex. voce رَفَضَاتٌ.] Hence, (TA,) it is said in a trad. of I'Ab, that the blood which continues to flow after menstruation is رَكْضَةٌ مِنَ الشَّيْطَانِ, (S, * TA,) i. e. An impulse from the devil; (S;) whereby he finds a way of putting the woman in doubt respecting the affairs of her religion, and her state of pureness, and her prayer. (TA.) — — [Hence also,] one of the names of [the well of] Zemzem is رَكْضَةُ جِبْرِيلَ [The impulse of Gabriel; because it is fabled to have gushed forth on the ground's being struck by Gabriel's wings]. (TA.) رَكُوضٌ, applied to a bow (قَوْس), (tropical:) That sends the arrow swiftly: (S, TA:) or that impels it vehemently: and ↓ مُرْكِضَةٌ [or perhaps ↓ مِرْكَضَةٌ] signifies the same. (AHn, TA.) — — See also رَاكِضٌ. رَكَّاضَةٌ: see the next paragraph. رَاكِضٌ, applied to a horse, (tropical:) Running; as also ↓ رَكُوضٌ: (K:) or the correct epithet is ↓ مَرْكُوضٌ: (S:) and ↓ رَكَّاضَةٌ signifies the same, applied to a mare. (TA.) [Hence,] بِتُّ أَرْعَى النُّجُومَ وَهْىَ رَوَاكِضُ (tropical:) I passed the night observing the stars while they moved along in the sky. (A, TA.) تَرْكَضَى and تِرْكِضَاءُ, the former incorrectly written in the K تَرَكَضَاءُ, [or, in some copies, تَرْكُضَاءُ, and the latter in one copy written تِرْكِضَآءُ,] are there said to be used as examples by the grammarians, but not explained; and the author offers his opinion that they are syn. with رَكْضٌ: (TA:) but this is a strange defect: for AHei explains them as signifying A certain gait, in which is a proud and self-conceited air, with an affected inclining of the body from side to side: and he asserts the ت to be augmentative: (MF, TA:) and in the L they are expl. as signifying a particular kind of gait: or meaning as above. (TA.) مَرْكَضٌ The part of the flank of a horse which the rider strikes with his heel or foot, (A, TA, the latter in this art. and also voce يَعْسُوبٌ,) on either side: (TA:) pl. مَرَاكِضُ. (A.) — — [Hence,] مَرَاكِضُ حَوْضٍ (tropical:) The sides of a watering-trough, (A, K,) against which the water strikes. (A, TA.) مُرْكِضٌ, applied to a mare, (A 'Obeyd,) or a she-camel, (A,) (tropical:) Whose fœtus moves about in her belly; (A 'Obeyd, A;) [or whose fœtus is large, and moves about in her belly; (see 4;)] as also مُرْكِضَةٌ; (A 'Obeyd;) or ↓ مُرْتَكِضَةٌ. (A.) — — See also رَكُوضٌ. مِرْكَضٌ: see مِرْكَضَةٌ, in two places. — — Also (tropical:) An instrument for stirring a fire. (A, K.) مِرْكَضَةٌ (tropical:) A mare that beats the ground with her legs (K, TA) when she runs. (TA.) — — See also رَكُوضٌ. — — Also (tropical:) A certain part of a bow; well known; one of [the two parts called] its مِرْكَضَتَانِ; (S;) or ↓ مِرْكَضَانِ: (IB:) each of the two curved extremities thereof; as also ↓ مِرْكَضٌ: (A:) or the side thereof: (K:) pl. مَرَاكِضُ. (TA.) مَرْكُوضٌ: see رَاكِضٌ. مُرْتَكَضُ المَاءِ (tropical:) The place in

which water collects. (S, A, K.) مُرْتَكِضَةٌ: see مُرْكِضٌ. ركع 1 رَكَعَ, (Th, S, &c.,) aor. رَكَعَ, (Th, TA,) inf. n. رُكُوعٌ (Th, S, Mgh, Msb, K) and رَكْعٌ, (Th, TA,) He bowed, or bent, himself; or became bowed or bent: (Th, S, Mgh, Msb:) so says Er-Rághib, adding that it is sometimes used to denote a particular manner of doing so in prayer, and sometimes to denote humility and self-abasement either in worship or in other cases: (TA:) he lowered his head: (Th:) and he (an old man) bowed himself, or bent himself, or became bowed or bent, by reason of age: (S, Msb, K:) this is [said to be] the primary signification: (TA:) or he fell upon his face; (IDrd, IB, K;) and stumbled. (IB.) — — And hence, from رَكَعَ as used in the first of the senses explained above, (S, Mgh,) or as used in the first of the senses assigned to it above when said of an old man, (TA,) or as used in the last sense explained above, (IB,) رُكُوعُ الصَّلَاةِ, (S, IB, Mgh, TA,) or الرُّكُوعُ فِى الصَّلَاة, The lowering of the head, (K, TA,) by a person praying, (TA,) [or in prayer,] after the act of standing in which the recitation [of portions of the Kur-án] is performed, so that the palms of the hands reach the knees; or, so that the back becomes depressed; (K, TA;) accord. to the doctors of practical law, so that if a cup full of water be placed upon the back, it will not be spilled. (TA.) — — رَكَعَ إِلَى اللّٰهِ He lowered his head, or he humbled himself, to God; syn. اِطْمَأَنَّ. (Z, TA.) — — رَكَعَ, also signifies He prayed; (Mgh;) and so ↓ تركّع. (TA.) Thus in the Kur [ii. 40], وَارْكَعُوا مَعَ الرَّاكِعِينَ, And pray ye with those who pray. (Mgh.) You say also, رَكَعَ رَكْعَةً, and رَكْعَتَيْنِ, and ثَلَاثَ رَكَعَاتٍ, He prayed a rek'ah, and two rek'ahs, and three rek'ahs. (K.) [See رَكْعَةٌ, below.] — — Also, accord. to IKoot and several others, He stood to prayer. (Msb) — — لَغِبَتِ الإِبِلُ حَتَّى رَكَعَتْ (tropical:) The camels became fatigued, or fatigued in the utmost degree, or languid in consequence of fatigue, so that they lowered their heads, and fell upon their faces. (TA.) — — رَكَعَتِ النَّخْلَةُ (assumed tropical:) The palm-tree inclined: a phrase which may be of classical authority, but [Mtr says,] I have not found it. (Mgh.) — — Said of a man, (TA,) رَكَعَ, also signifies (tropical:) He became poor after richness, or competence, or sufficiency; and his state, or condition, became lowered, or abased. (K, TA.) 5 تَرَكَّعَ see 1, in the latter half of the paragraph. رَكْعَةٌ, [inf. n. of un. of 1: and particularly signifying] A single act of standing in prayer: and in its legal acceptation, used in a more particular sense; (Msb;) meaning a single act of standing in prayer, followed by the رُكُوع [or lowering of the head in the manner described above (see الرُّكُوعُ فِى الصَّلَاةِ in the first paragraph)] and two prostrations: (TA:) [and hence, by a further extension of the meaning, for صَلَاةُ رَكْعَةٍ, the prayer of one bowing of the head and body; the previous act of standing, and the two subsequent prostrations, being understood as included in this expression:] pl. رَكَعَاتٌ. (Msb, K.) [Using it in the last of these senses,] you say, صَلَّى رَكْعَةً [He performed the prayer of one bowing of the head and body]: (K:) and صَلَّى رَكْعَتَيْنِ [he performed the prayers of two bowings of the head and body]. (Msb, K.) [A full description of the act of prayer thus termed may be seen in my work on the Modern Egyptians.] رُكْعَةٌ A deep hollow (هُوَّةٌ) in the ground: (IDrd, K:) asserted to be of the dial. of ElYemen. (IDrd, TA.) رَاكِعٌ part. n. of 1, Bowing, or bending himself; or becoming bowed or bent: [&c.:] (Mgh:) anything, or anybody or any person, (accord. to different copies of the K,) lowering its, or his, head: (K:) or falling upon its, or his, face, so that the knees touch the ground, or do not touch it, after lowering the head: (TA:) — — prostrating himself in thanksgiving; used in this sense in the Kur xxxviii. 23: (Mgh:) — — praying: (Mgh:) — — and applied by the Arabs in the Time of Ignorance to a follower of the true religion, not worshipping idols: (TA:) — — pl. رَاكِعُونَ (Mgh) and رُكَّعٌ and رُكُوعٌ. (TA.) — — إِبِلٌ رَوَاكِعُ, [pl. of رَاكِعَةٌ,] (tropical:) Camels lowering their heads, and falling upon their faces, in consequence of fatigue, or the utmost fatigue, or languor arising from fatigue. (TA.) مَرْكَعٌ [A place in which one bows, or bends himself: and particularly, in prayer: pl. as below]. — — A hard and long stone upon which one grinds wheat or the like: pl. مَرَاكِعُ. (TA.) ركل 1 رَكَلَهُ, aor. رَكُلَ, (S, TA,) inf. n. رَكْلٌ, (S, K, TA,) He kicked him; i. e., struck him with his foot, or leg; namely, a horse; in order that he should run: (K, TA:) and (K) he struck him with one foot, or leg: (S, K, TA:) and some say, he struck him with the feet, or legs. (TA.) One says, لَا تَأْكُلُ بَعْدَهَا بَعْدَهَا أَكْلَةً ↓ لَأَرْكُلَنَّكَ رَكْلَةً [I will assuredly kick thee with one kick after which thou shalt not eat one meal]. (TA.) And الفَارِسُ يَرْكُلُ الدَّابَّةَ بِرِجْلِهِ The horseman puts the beast in motion with his foot, or leg, for the purpose of [his] running. (S.) And تَرْكِيلٌ, also, [inf. n. of ↓ ركّل, in like manner] signifies The striking a thing with the foot or hoof. (KL.) 2 رَكَّلَ see what next precedes. 3 رَاْكَلَ see 6, in two places. 5 تركّل بِمِسْحَاتِهِ He struck his مسحاة [or spade] with his foot, (S, K, TA,) and pressed upon it with his haunch, (TA,) in order that it might enter into the earth. (S, K, TA.) 6 تراكلوا They kicked one another: (S, * K, * TA:) said of boys, meaning they struck (رَكَلُوا) one another with their feet, or legs: and ↓ مُرَاكَلَةٌ signifies the same as تَرَاكُلٌ: you say, ↓ راكل الصَّبِىُّ صَاحِبَهُ [The boy kicked his companion, or fellow, being kicked by him]. (TA.) رَكْلَةٌ: see 1 [of which it is the inf. n. of un]. مَرْكَلٌ The part, of a beast, where one strikes him with the foot, or leg, (K, TA,) when putting him in motion for the purpose of [his] running: (TA:) the two such parts are termed the مَرْكَلَانِ: and the pl. is مَرَاكِلُ. (S, TA.) — — And A road: (S, K:) because it is beaten with the foot. (TA.) مِرْكَلٌ The foot, or leg, [as being the instrument with which the action termed رَكْلٌ is performed:] in the copies of the K, الرَّجُلُ is erroneously put for الرِّجْلُ: or, accord. to the L, the foot, or leg, of the rider. (TA.) أَرْضٌ مُرَكَّلَةٌ Ground trodden by the hoofs of horses or similar beasts. (S, K.) ركم 1 رَكَمَ الشَّىْءَ, aor. رَكُمَ, (S, M,) inf. n. رَكْمٌ (M, K,) He heaped up, piled up, or accumulated, the thing; i. e. he collected together the thing, and put, or threw, one part of it upon another; (S, K; *) or he put, or threw, one part of the thing upon another. (M, TA.) 6 تراكم and ↓ ارتكم It (a thing) was, or became heaped, or piled, up, or together, or accumulated; i. e., collected together, (S, K, TA,) one part upon [or overlying] another. (TA.) You say, تراكم السَّحَابُ The clouds were, or became, [heaped, or piled, up,] one above, or upon, [or overlying,] another; as also تراكب. (TA in art. ركب.) And تراكم لَحْمُ النَّاقَةِ [lit. The flesh of the she-camel became accumulated]; meaning the she-camel became fat. (TA.) [And تراكمت الظُّلْمَةُ (assumed tropical:) The darkness became condensed, or dense: for the Arabs describe thick darkness as " darknesses one above another: " see Kur xxiv. 40.] And تراكمت الأَشْغَالُ and ↓ ارتكمت (tropical:) [Occupations, or the occupations, became accumulated]. (TA.) 8 إِرْتَكَمَ see the next preceding paragraph, in two places. رَكَمٌ: see رُكَامٌ. رُكْمَةٌ, (S, K, [so in my copies of the S,]) with damm, (K,) in [some of] the copies of the S رَكَمَةٌ, (TA,) Clay, or mud, (S, K, TA,) and earth, or dust, (TA,) collected together [and app. heaped up]. (S, K, TA.) رُكَامٌ (S, K) and ↓ رَكَمٌ (IAar, K) and ↓ مُتَرَاكِمٌ (S, K) and ↓ مُرْتَكِمٌ and ↓ مَرْكُومٌ (TA) Clouds (سَحَابٌ) collected together, and heaped, or piled, up; (IAar, S, K, TA;) and so sand; (S, TA;) and the like: (S:) [or, as the explanations seem to indicate, the first and second are used as substs., implying what is collected together &c; and the rest only as epithets:] and you say also رُكَامُ سَحَابٍ

(TA) and رُكَامُ رَمْلٍ: (K, TA:) and شَىْءٌ رُكَامٌ means a thing accumulated, one part upon another. (TA.) — — And قَطِيعٌ رُكَامٌ (tropical:) A large herd or flock or the like; (K, TA;) likened to the ركام of clouds or of sand. (TA.) مَرْكُومٌ: see the next preceding paragraph. — — [Hence,] نَاقَةٌ مَرْكُومَةٌ (tropical:) A fat she-camel. (TA. [See 6.]) — — مَرْكُومٌ is applied by Dhu-r-Rummeh as an epithet to midnight (جَوْزُ اللَّيْلِ) [meaning مَرْكُومٌ ظُلْمَاتُهُ, i. e. Densely dark, as though its darknesses were heaped one upon another: see 6]. (TA in art. خفق.) مُرْتَكَمٌ (tropical:) The main part, or middle, of a road. (S, K, TA.) مُتَرَاكِمٌ: see رُكَامٌ. مُرْتَكِمٌ: see رُكَامٌ. ركن 1 رَكَنَ إِلَيْهِ, (S, Mgh, Msb, K,) aor. رَكُنَ; (S, Msb, K;) of the dial. of the lower (سُفْلَى) [app. in territory] of Mudar, and said by Az to be not chaste [thought it, or the third, seems to be the most common of the dial. vars. here mentioned]; (Msb;) and رَكِنَ aor. رَكَنَ; (S, Msb, K;) mentioned by AZ; (S;) and رَكَنَ, aor. رَكَنَ; (S, Msb, K;) which is a combination of two dial. vars., [namely, the first and second of those above mentioned,] (S, Msb,) because neither the medial nor the final radical letter is faucial; (Msb;) said to be the only instance of its kind except أَبَى aor. يَأْبَى; (T in art. ابى;) and رَكِنَ, aor. رَكُنَ; which is likewise an instance of the commixture of two dial. vars., like فَضِلَ and حَضِرَ and نَعِمَ, aor. يَفْضُلُ and يَحْضُرُ and يَنْعُمُ; (TA;) inf. n. رُكُونٌ (S, Mgh, Msb, K) and رَكَانَةٌ and رَكَانِيَةٌ; (TA;) He inclined to him, or it; syn. مَالَ: and he trusted to, or relied upon, him, or it, so as to be, or become, easy, or quiet, in mind; syn. سَكَنَ: (S, Mgh, K:) or he leaned, rested, or relied, upon him; syn. اِعْتَمَدَ عَلَيْهِ: (Msb:) or he inclined to him in the least degree; (Bd in xi. 115;) رُكُونٌ signifying slight inclining. (Ksh and Bd ibid.) It is said in the Kur [xi. 115], وَلَا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا [And incline ye not, &c., to those who have acted wrongfully]: (S, Msb:) or, incline ye not in the least degree [&c.]: (Bd:) thus generally read; and also تِرْكَنُوا, (Ksh, Bd, TA,) accord. to the dial. of Temeem; and ↓ تُرْكَنُوا, in the pass. form, from أَرْكَنَهُ. (Ksh, Bd.) — — رَكِنَ فِى المَنْزِلِ, aor. رَكَنَ, inf. n. رَكْنٌ, He kept tenaciously to the place of alighting, or abode, (ضَنَّ بِهِ,) and did not relinquish it. (TA.) — رَكُنَ, inf. n. رَكَانَةٌ (S, K) and رُكُونَةٌ (K) and رَكَانِيَةٌ, (TK,) [primarily, it seems, said of a mountain, meaning It was inaccessible, or difficult of access, having high, or strong أَرْكَان i. e. sides or angles: see Har p. 561; and see رَكِينٌ, below; and 5. — — And hence,] (tropical:) He (a man) was, or became, firm, (Har p. 561,) still, or motionless, (TA,) grave, staid, steady, sedate; or calm. (S, K, TA.) 2 ركّن is said by Golius, as on the authority of the KL, to signify He made like, "similem fecit: " and hence Freytag also thus explains it: but it is زكّن that has this signification. In my copy of the KL, تَزْكِينٌ (not تَرْكِينٌ) is expl. by مانند كردن.] 4 اركنهُ He made him to incline [إِلَى غَيْرِهِ to another]; syn. أَمَالَهُ: [and to trust to, or rely upon, another, so as to be, or become, easy, or quiet, in mind: or to lean, rest, or rely, upon another: see 1:] whence a reading in the Kur xi. 115. (Ksh, Bd. *) See 1. 5 تركّن said of a man, (TA,) [or primarily and properly, of a thing, like رَكُنَ,] He, [or it] was, or became, firm, or strong, (K, TA,) and inaccessible, or difficult of access. (TA.) — — And [hence,] (assumed tropical:) He endeavoured, or constrained himself, to be grave, staid, steady, sedate, or calm; syn. تَوَقَّرَ, (K,) and تَرَزَّنَ. (TA.) رُكْنٌ The جُرَذ [or large field-rat]: and the فَأْر [or common rat or mouse]; as also ↓ رُكَيْنٌ. (K.) رُكْنٌ The جَانِب [meaning side, or outward part,] of a thing: (Msb:) or the strongest جَانِب [i. e. side, or outward part,] (S, K, TA) of a thing (S, TA) of any kind: (TA:) the corner, or angle, (زَاوِيَة,) of a house or room or the like: (K in art. زوى:) [and this is perhaps what is meant by the " strongest جانب; " for the strongest outward part of the house is unquestionably the corner, or angle: thus the angle in which is the Black Stone, of the Kaabeh, is specially called رُكْنُ البَيْتِ, i. e. رُكْنُ بَيْتِ اللّٰهِ:] the رُكْن of a قَصْر [or palace, or pavilion, &c.,] is its جَانِب [or its strongest جانب], and so of a mountain: (TA: [see رَكُنَ, and رَكِينٌ:]) the pl. is أَرْكَانٌ and أَرْكُنٌ [each properly a pl. of pauc., but the former is used as a pl. of mult.]: (Msb, TA:) the أَرْكَان of anything are is جَوَانِب [or sides, or outward parts, or its corners, or angles,] upon which it rests, and by which it is supported: (TA:) and the أَرْكَان of a land are its extremities [or sides or corners]. (Ham p. 478.) — — [Hence, (assumed tropical:) A stay, or support, of any kind: see an ex. voce مِرْجَمٌ: whence, perhaps,] one says, تَمَسَّحْتُ بِأَرْكَانِهِ, meaning تَبَرَّكْتُ بِهِ (tropical:) [i. e. I looked for a blessing by means of him, or it]. (TA.) (assumed tropical:) A thing whereby one is strengthened (مَا يُقَوَّى بِهِ [in the CK ما تَقَوَّىبه]), such as dominion (مُلْك [in the CK مَلِك]), and an army, or a military force, &c.: (K:) and thus it has been explained as occurring in the Kur [li. 39], where it is said, فَتَوَلَّى بِرُكْنِهِ, (TA,) i. e. (assumed tropical:) And he turned away from belief with his forces; because they were to him like the رُكْن [properly so termed]. (Jel.) (assumed tropical:) A man's kinsfolk; or nearer, or nearest, relations; or clan; or tribe; syn. عَشِيرَةٌ: (AHeyth, TA:) (assumed tropical:) a man's people, or party; and the higher among them; and the persons by whom he is aided and strengthened: thought by ISd to be thus called by way of comparison [to a رُكْن properly so termed]: and thus it has been explained as used in the Kur [xi. 82], where it is said, أَوْ آوِىَ رُكْنٍ شَدِيدٍ (assumed tropical:) [Or that I might have recourse to a strong people, or party, &c.]: (TA:) or it here means عَشِيرَة [explained above]. (Jel.) And (assumed tropical:) A noble, or high, person; as in the saying, هُوَ رُكْنٌ مِنْ أَرْكَانِ قَوْمِهِ (assumed tropical:) [He is a noble, of the nobles of his people]. (TA.) And أَرْكَانُ الإِنْسَانِ means (assumed tropical:) The members, or limbs, of the man, with which things are gained or earned, or with which he works; as the hands or arms, and the feet or legs. (TA.) — — Also (assumed tropical:) Might, and resistance: (S, K:) so in the saying, هُوَ يَأْوِى إِلَى رُكْنٍ شَدِيدٍ (assumed tropical:) [He has recourse to strong, or vehement, might and resistance]: (S:) and so it has been explained as used in the words of the Kur last cited above. (TA.) — — And (assumed tropical:) A thing, an affair, a case, an event, or an action, of great magnitude or moment, momentous, formidable, or terrible. (AHeyth, K.) Thus AHeyth explains it as used in the saying of En-Nábighah [Edh-Dhubyánee], لَا تَقْذِفَنِّى بِرُكْنٍ لَا كِفَآءَ لَهُ [By no means reproach thou me with a momentous, or a formidable, thing or action, or an enormity, that has not its equal; though (he proceeds to say) the enemies incite thee, with companies of men aiding one another]. (TA.) — — In the conventional language [of the schools], رُكْنُ الشَّىْءِ means (assumed tropical:) [The essence of the thing; or] that whereby the thing subsists: from التَّقَوُّمُ; because the قِوَام [or subsistence] of the thing is by its رُكْن: not from القِيَام: else it would necessarily be the case that the agent would be a رُكْن to the action; and the substance, to the accident; and the thing to which a quality is attributed, to the quality: (KT:) it is (assumed tropical:) that without which the thing has no subsistence: (Kull:) and is [also] applied to (assumed tropical:) [an essential, or essential part, of the thing; i. e.,] a part of the مَاهِيَّة [or essence] of the thing, (Kull, [and in like manner أَرْكَانُ الشَّىْءِ is explained in the Msb as meaning the parts of the ماهيّة of the thing,]) as when we say that القِيَام is a رُكْن of الصَّلَاة; as well as to (assumed tropical:) the whole مَاهِيَّة [of the thing]: (Kull:) [thus] أَرْكَانُ العِبَادَاتِ means (assumed tropical:) the fundamentals [or essentials] of the services of religion, by the neglect, or non-observance, of which they are ineffectual, or null, or void: (TA:) or, as some say, رُكْنُ الشَّىْءِ means that whereby the thing is complete; and this is intrinsic therein; differing from the شَرْط [or condition] thereof, which is extrinsic thereto. (KT.) رَكِينٌ A mountain having high أَرْكَان [i. e. sides, or angles]: (S, K:) or having

strong اركان: (TA:) or inaccessible, or difficult of access, having اركان. (Har p. 561.) — — And hence, (Har ibid.,) (tropical:) A man (S, K, &c.) firm, (Har,) still, or motionless, (TA,) grave, staid, steady, sedate, or calm. (S, K, Har, TA.) رُكَيْنٌ: see رُكْنٌ. أَرْكُونٌ A great دِهْقَان, (K, TA,) i. e. headman, or chief, of a village or town: [app. from the Greek ἄρχω ν; though it is said that] he is thus called because the people of the village or town trust to him and incline to him. (TA.) مِرْكَنٌ A kind of vessel, well known, (K, TA,) like a تَوْر [q. v.], of leather, used for water: (TA:) or i. q. إِجَّانَةٌ [q.v.], (S, Mgh, Msb, TA,) in which clothes and the like are washed; (TA;) called in Pers. تَغَارْ: (Mgh:) pl. مَرَاكِنُ and مَرَاكِينُ. (TA.) One says, زَرَعُوا الرَّيَا حِينَ فِى المَرَاكِينِ [They sowed the sweet-smelling plants in the مراكين]. (TA.) مُرَكَّنٌ A thing having أَرْكَان [here meaning corners, or angles]. (TA.) — — [Hence,] ضَرْعٌ مُرَكَّنٌ A great udder; as though having اركان: (S, TA:) and an udder that has opened [or expanded] in its place so as to fill the أَرْفَاغ [or groins], and is not very long. (TA.) Tarafeh says, وَضَرَّتُهَا مُرَكَّنَةٌ دَرُورُ [And her udder is great, having much milk: or,] accord. to AA, مركّنة [here] signifies مجمّعة [app. meaning collecting much]. (TA.) And you say also نَاقَةٌ مُرَكَّنَةُ الضَّرْعِ (S, TA) [A she-camel great in the udder; or] whose udder has أَرْكَان by reason of its greatness. (TA.) ركو 1 رَكَا (ISd, K,) [aor. يَرْكُو,] inf. n. رَكْوٌ, (ISd, TA,) He dug, or excavated, (ISd, K, TA,) the ground, forming an oblong hollow. (ISd, TA.) — — He made, formed, or fashioned, in a suitable manner, a small watering-trough such as is termed مَرْكُوّ, (AZ, TA,) or a watering-trough [in an absolute sense]; as also ↓ اركى. (TA.) 4 أَرْكَوَ see what next precedes. رَكْوَةٌ (S, Mgh, Msb, K, &c.) and رِكْوَةٌ and رُكْوَةٌ, (K,) all well known, but the first is the most chaste, (MF,) A certain thing for water: (S:) it is [a small drinking-vessel] like a تَوْر, of leather; (ISd, TA;) a small drinking-vessel of skin: (Nh, TA:) or a small دَلْو [or bucket, generally of leather], (Mgh, Msb,) well known: (Msb:) all of these explanations have been strangely neglected by the author of the K: (TA:) pl. رِكَآءٌ (S, Mgh, Msb) and رَكَوَاتٌ; (S,) Msb;) the latter allowable. (Msb.) The prov. (S) صَارَتِ القَوْسُ رَكْوَةً [lit. The bow became a ركوة, app. meaning the bow became exchanged for a vessel such as is called ركوة, but see what follows,] is applied in relation to the retiring of good fortune, and reverse in the state of affairs. (S, K.) — — A small زَوْرَق [or skiff]. (ISd, K.) — — A رُقْعَة [or piece of cloth, or rag,] beneath the عَوَاصِر, (K,) which means three stones [with which grapes are pressed so as to force out the juice,] placed one above another: so in the M. (TA.) [Hence, accord. to the TK, the prov. above mentioned: but I see not why.] — — (assumed tropical:) The قَلْهَم of a woman; i. e. her فَرْج [or vulva]: so in the copies of the K: but in the T, her قُلْفَة [i. e. the prepuce of the clitoris], on the authority of IAar; as being likened to the ركوة of water: (TA:) the pl. [app. in all its senses] is رِكَآءٌ and رَكَوَاتٌ [as above], (K,) or in the last sense رُكًى. (TA.) رَكِيٌّ: see what next follows, in two places. رَكِيَّةٌ A well: (S, Msb, K:) or a well containing water; (MA;) otherwise a well is not thus called: (Durrat el-Ghowwás, in De Sacy's Chrest. Ar. ii. 332:) or a well not made neat; or not constructed [or cased] with bricks [&c.]: (MA:) pl. رَكَايَا (S, Msb, K) and ↓ رَكِيٌّ, (S, and so in some copies of the K,) or the former is the pl. and ↓ the latter is [properly speaking] a gen. n., [i. e. a coll. gen. n.,] and often occurs as a sing. and as a pl., (Nh, TA,) or the pl. is also رُكِيٌّ: (so in some copies of the K and in the TA:) accord. to ISd, it is from رَكَا in the first of the senses assigned to this verb above. (TA.) مَرْكُوٌّ [pass. part. n. of 1: — — and hence, as a subst.,] A large watering-trough or tank: (AA, T, S, K:) [in the S and K is added, وَالجُرْمُوزُ الصَّغِيرُ, which may mean either that the small watering- trough is called جرموز, and such is the case, or that مَرْكُوٌّ also signifies a small جرموز, agreeably with what here follows, and with an explanation of this word in the TA voce حَوِىٌّ:] Az, after mentioning AA's explanation given above, says, but what I have heard from the Arabs is, that the مركوّ is a small watering-trough or tank, which a man makes, or forms, or fashions, in a suitable manner, with his hands, at the head of the well, when he has not, and cannot procure, a vessel in which to give water to a camel or to two camels: and that which is large is not thus called. (TA.) [But see an ex. voce سَلْسٌ.] رم 1 رَمَّهُ, (S, M, Mgh, Msb, K,) aor. يَرُمُّ (T, S, M, Msb, K) and يَرِمُّ (S, Msb, K,) the latter [irreg. as aor. of a trans. v. of this class, and] said by MF to be unknown, but there are other instances of the same kind, as هَرَّهُ, aor. يَهُرُّ and يَهِرُّ and عَلَّهُ, aor. يَعُلُّ and يَعِلُّ, (TA,) inf. n. رَمٌّ (Lth, T, S, M, Mgh, Msb, K) and مَرَمَّةٌ, (Lth, T, S, Mgh, K,) He repaired it; or put it into a good, sound, right, or proper, state; (Lth, T, S, M, Mgh, Msb, K;) after a part thereof had become in a bad state; (Lth, T;) namely, a thing, (Lth, T, S,) as, for instance, a rope becoming old and worn-out, or a house, (Lth, T,) or a building, (Mgh,) or a wall, &c.; (Msb;) as also رَمَّ شَأْنَهُ, (S,) or شَأْنَهَا referring to a house (دَار): (Lth, T:) and in like manner, he rectified it, namely, an affair, after it had become disorganized, or disordered: (Lth, T:) and ↓ رمّم signifies the same in an intensive sense; [i. e. he repaired it, &c., much, or well:] (Msb:) and ↓ رَمْرَمَ he repaired, or rectified, his affair, case, state, or condition. (TA.) The saying, كُنَّا أَهْلَ ثَمِّهِ وَرَمِّهِ, (T, S,) occurring in a trad., (S,) accord. to the relaters thereof ↓ ثُمِّهِ وَرُمِّهِ, but A'Obeyd holds the former reading to be the right, (T, S,) means, accord. to AA, We were the fit persons to put it into a good, sound, right, or proper, state: (T:) or, accord. to A'Obeyd, to put it into such a state, and to eat it. (T, S. [See another explanation of the verb in what follows.]) — — You say also, رَمَّ سَهْمَهُ, meaning (tropical:) [He made his arrow even, or straight, by means of his eye; or] he looked at his arrow until he made it even, or straight. (TA.) — رَمٌّ also signifies The act of eating; and so ↓ اِرْتِمَامٌ. (ISh, T.) You say, رَمَّهُ, (T, S, K,) aor. يَرُمُّ (T, S,) inf. n. رَمٌّ, (TA,) He ate it. (T, S, K.) And it is said in a trad., عَلَيْكُمْ بِأَلْبَانِ البَقَرِ فَإِنَّهَا تَرُمُّ مِنْ كُلِّ الشَّجَرِ [Keep ye to the milk of cows, for they eat of all the tress]; (T, S, * TA;) i. e. تَأْكُلُ: or, accord. to one reading, it is ↓ تَرْتَمُّ. (TA.) رَمَّتِ الشَّاةُ الحَشِيشَ aor. تَرُمُّ, inf. n. رَمٌّ, means The sheep, or goat, took the dry herbage, or fodder, with its lips. (M.) And رَمَّتِ الشَّاةُ مِنَ الأَرْضِ, and ↓ ارتمّت, The sheep, or goat, ate from the land. (S.) And رَمَّتِ البَهْمَةُ, (M,) or البَهِيمَةُ, (K,) inf. n. as above; (TA;) and ↓ ارتمّت; i. e. [The lamb, or kid, or the beast, or quadruped,] reached and took the branches (M, K) with its mouth. (K.) And كُلَّ رُمَامٍ ↓ هُوَ يَتَرَمَّمُ He eats every [kind of] رُمَام [q. v.]. (T.) And العَظْمَ ↓ ترمّم He ate off the flesh from the bone; syn. تَعَرَّقَهُ: or he left the bone like the رِمَّة [q. v.]: in [some of] the copies of the K, تَرَمَّمَ is erroneously explained by تَعَرَّقَ; [in my MS. copy, by تَعَرَّفَ; and in the CK, by تَفَرَّقَ;] the right reading being تَعَرَّقَ, as in the A. (TA.) And it is said in a trad., respecting the she-cat, وَلَا مِنْ خَشَاشِ الأَرْضِ ↓ أَرْسَلْتُهَا تُرَمْرِمُ, meaning [And I did not send her] for her to eat [of the creeping things of the earth]. (TA.) — رَمَّ العَظْمُ, aor. يَرِمُّ (T, S, M, Mgh, Msb, K,) inf. n. رَمٌّ (T, M,) رِمَّةٌ, (S,) or both, (K, TA, [the former written in the CK رِمّ]) and رَمِيمٌ; (M, K;) and ↓ ارمّ; (M, K; [but see what follows;]) The bone became such as is termed رِمَّة; (M, TA;) [i. e.,] became old and decayed; (MA, KL;) syn. بَلِىَ. (T, S, Mgh, Msb, K.) Accord. to IAar, one says, رَمَّتْ عِظَامُهُ, and ↓ أَرَمَّتْ, meaning His bones became old and decayed; syn. بَلِيَتْ: but others explain العَظْمُ ↓ ارمّ differently, as below: see 4. (T.) In the saying, mentioned in a trad., يَا رَسُولَ اللّٰهِ كَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ ↓, meaning بَلِيتَ [i. e. O Apostle of God, how shall our blessing be offered, or addressed, to thee when thou shalt have become decayed in the

grave?], the last word is originally أَرْمَمْتَ; one of the two م s being rejected; like as is done in أَحَسْتَ, for أَحْسَسْتَ: (IAth, K, * TA: [in the CK, تَعْرَضُ is put in the place of تُعْرَضُ:]) accord. to one relation, it is أَرَمَّتَ; accord. to another, رَمَمْتَ; and accord. to another, أُرِمْتَ: but the first is the proper manner of relation. (TA.) And رَمَّ الحَبْلُ The rope became [old and worn out or rotten, (see رُمَّةٌ,) or] ragged, or dissundered. (M.) 2 رَمَّ see 1, first sentence. 4 ارمّ, said of a bone, It had in it, or contained, رِمّ, i. e. marrow, (T, S, K,) running therein. (S.) One says of a sheep or goat (S, M) that is lean, or emaciated, (S,) and of a she-camel, (M,) مَا يُرِمُّ مِنْهَا مَضْرِبٌ, (S, M,) meaning Not a bone of her that is broken and from which the marrow is [sought to be] extracted [contains any marrow]: (M:) i. e., if any of her bones be broken, no marrow will be found in it. (S.) And ارمّت is said of a she-camel in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean; (M, TA;) meaning She had in her somewhat of marrow. (TA.) — — See also 1, in the latter part of the paragraph, in four places. — Also, (T, S, M, K,) inf. n. إِرْمَامٌ, (T,) He (a man, T) was, or became, silent; (T, M, K;) in a general sense; or, as some say, from fear, or fright: (M:) [and in like manner a bird: see its part. n. مُرِمٌّ:] or they (a company of men) were, or became, silent. (S.) [See also R. Q. 2.] — ارمّ إِلَى اللَّهْوِ He inclined to diversion, sport, or play. (IAar, M, K.) — — And ارمّ لِكَذَا He was cheered, or delighted, and pleased, or was diverted, by reason of such a thing; like أَرَنَّ لَهُ. (T in art. رن.) 5 ترمّمهُ He proceeded gradually, by degrees, step by step, or time after time, with the repairing of it; or with the putting it into a good, sound, right, or proper, state. (TA.) — See also 1, near the middle of the paragraph, in two places. 8 إِرْتَمَّ see 1, in the middle portion of the paragraph, in four places. — — ارتمّ is also said of a young camel as meaning He began to be in that state in which one could feel his hump. (K.) 10 استرمّ It (a wall, S, MA, Mgh, K, or a building, KL) needed, or required, its being repaired; (M, MA, K, KL; expl. in the M and K by دَعَا إِلَى إِصْلَاحِهِ;) having become old: (MA:) or attained to the time in which it should be repaired; (S, Mgh;) a long period having elapsed since it was plastered with mud. (S.) R. Q. 1 رَمْرَمَ: see 1, in two places. R. Q. 2 تَرَمْرَمَ He moved his lips, (T,) or his mouth, (S,) to speak: (T, S:) or تَرَمْرَمُوا they put themselves in motion to speak, but spake not: (M, K:) but it is said to be mostly used in negative phrases. (TA.) One says, مَا تَرَمْرَمَ فُلَانٌ بِحَرْفٍ Such a one uttered not [a letter, or a word]: (T, TA:) or put not himself in motion [therewith]. (IDrd, TA.) And كَلَّمَهُ فَمَا تَرَمْرَمَ [He spoke to him and] he returned not a reply. (M, TA.) رَمٌّ an inf. n. of 1 [q. v.]. (Lth, T, S, &c.) — — One says, مَالِى مِنْهُ حَمٌّ وَلَا رَمٌّ There is not for me any avoiding it, or escaping it: (S:) or مَا لَهُ عَنْ ذٰلِكَ الأَمْرِ حَمٌّ وَلَا رَمٌّ (T, TA) There is not for him any avoiding, or escaping, that thing, or affair: (TA:) and some say ↓ حُمٌّ وَلَا رُمٌّ: (S:) so says Lth: (T:) [accord. to ISd,] in the saying ↓ مَا عَنْ ذٰلِكَ حُمٌّ وَلَا رُمٌّ, meaning There is no avoiding, or escaping, that, رُمٌّ is an imitative sequent; (M;) and so says Lth. (T. [But see the next paragraph.]) — — See also another signification assigned to رَمٌّ in the last sentence but one of the next paragraph. — — [And see the last sentence also of that paragraph.] رُمٌّ: see 1, second sentence: — — and see also the paragraph next preceding this, in two places. — — Also i. q. ↓ مَرَمَّةُ بَيْتٍ, (ISk, T, S, M,) i. e. Household-goods; or the utensils and furniture of a house or tent. (M. [This explanation, from the M, I have found, in the TT, since I composed art. ثم; in which I have said that, accord. to analogy, مَرَمَّةُ البَيْتِ app. signifies the means by which a house, or tent, is put into a good state; and therefore good furniture and utensils.]) So in the saying, مَا لَهُ ثُمٌّ وَلَا رُمٌّ, (ISk, T, S, M,) and مَا يَمْلِكُ ثُمًّا وَلَا رُمًّا, (ISk, T, S,) i. e. He has not, and he possesses not, such household-goods as water-skins, or milk-skins, and vessels, (ISk, T, M,) nor any of the utensils and furniture of the house or tent. (ISk, * T, * M.) This explanation is better than the saying of Lth [that رُمٌّ is an imitative sequent: see the next preceding paragraph]. (T.) One says also, مَا لَهُ حُمٌّ وَلَا رُمٌّ, meaning He has not anything: (S:) or he has neither little nor much. (TA voce حَمٌّ [q. v.]) [See also ثُمٌّ.] — — Also i. q. هَمٌّ [as meaning An object, or a thing intended or meant or determined upon or desired, in the mind: and perhaps also anxiety; or disquietude, or trouble, of mind]. (M, K. [This signification, هَمٌّ, Freytag has assigned to رَمٌّ, not to رُمٌّ; rendering it " cura, sollicitudo; " as from the K; in which the word bearing it is expressly said to be " with damm. "]) So in the saying, مَا لَهُ رُمٌّ غَيْرُ كَذَا [He has not any object in his mind except such a thing]. (M.) And so in the saying, مَا لَهُ حُمٌّ وَلَا رُمٌّ غَيْرُكَ and ↓ حَمٌّ وَلَا رَمٌّ [He has not any object in his mind except thee]. (TA in art. حم.) — Also A company of men: occurring in a trad. applied to a company of [the people called] أَكْرَاد, abiding [in a place] like a حَى [or tribe] of the Arabs of the desert: [perhaps correctly رَمٌّ, from the Pers. رَمْ:] said by Aboo-Moosà to be app. a Pers. word. (TA.) رِمٌّ The herbage and other things that are upon the land: whence the current saying, جَآءَ فُلَانٌ بِالطِّمِّ وَالرِّمِّ, meaning Such a one brought everything of what is on the land and in the sea: [or, of what is in the sea and on the land; for] الطِّمُّ means " the sea; " and is originally الطَّمُّ, but is pronounced [in this case] الطِّمّ to assimilate it to الرِّمّ. (T.) [Or] i. q. ثَرًى [app. as meaning Good of any kind; and particularly wealth; as appears from what immediately follows]: one says, جَآءَهُ بِالطِّمِّ وَالرِّمِّ, meaning He brought him much wealth. (S.) [Or] جَآءَ بِالطِّمِّ وَالرِّمِّ means He brought what was of the sea and what was of the land: (بِالبَحْرِىِّ وَالبَرِّىِّ, K: [so in MS. copies and in the CK: in the copy of the K followed in the TA, and in like manner in the M, بالبحر والثرى, which, I think, is evidently a false reading:]) or moist and dry: or earth and water: (M, K:) or much wealth; (K;) as in the S: (TA:) and it is said in the copies of the K, [and in the M,] that الرِّمُّ signifies what is borne [on its surface] by the water; but this is a signification of الطِّمُّ; and الرِّمُّ signifies what is borne by the wind: (TA:) or what is upon the ground, of fragments of dry herbage. (M, K.) [See also art. طم.] — — Also Marrow. (T, S, M, K.) رُمَّةٌ The remains of a rope after it has become ragged, or dissundered: (T:) or a piece of a rope (S, M, Msb, K) that is old and worn out or rotten; (S;) as also ↓ رِمَّةٌ: (M, K:) pl. [of mult.] رُمَمٌ (T, S,) or رِمَمٌ (M, K,) and رِمَامٌ (S, M, K) and [of pauc.] أَرْمَامٌ: (M, K:) and they said also حَبْلٌ أَرْمَامٌ and رِمَمٌ [or رُمَمٌ] and رِمَامٌ; (M, K;) [like ثَوْبٌ أَخْلَاقٌ and حَبْلٌ أَرْمَاثٌ &c.;] thus using the pl. as though every part [of the rope] were termed a single thing. (M.) — — Hence the saying, أَعْطَيْتُهُ الشَّىْءَ بِرُمَّتِهِ (assumed tropical:) I gave him the thing altogether: (T:) or دَفَعَ إِلَيْهِ الشَّىْءَ بِرُمَّتِهِ (assumed tropical:) He gave him the thing altogether: (S:) or أَخَذَهُ بِرُمَّتِهِ (assumed tropical:) He took it altogether: (M; and the like is said in the Msb:) and أَتَيْتُكَ بِالشَّىْءِ بِرُمَّتِهِ (assumed tropical:) I brought thee, or have brought thee, the thing altogether: (M:) or أَعْطَاهُ بِرُمَّتِهِ (assumed tropical:) He gave it altogether: (K:) originally meaning the rope that is put upon the neck of the camel: (T:) [i. e.] originating from the fact that a man gave to another a camel with a rope upon his neck: (S, K:) or from the fact that a man sold a camel with a rope upon his neck; and it was said, Give him with his رُمَّة: (Msb:) or, as some say, from the bringing a captive bound with his رُمَّة; but this is not a valid assertion. (M.) In all the copies of the K, الرُّمَّةُ is also expl. as syn. with الجَبْهَةُ; but [SM says,] I have not found it in the originals from which it is derived; and may-be the right reading is الجُمْلَةُ. (TA.) 'Alee said, dispraising the present world, أَسْبَابُهَا رِمَامٌ, meaning (assumed tropical:) [Its ties (lit. ropes) are] old and worn out or rotten. (TA.) — — ↓ أَرْمَامٌ [perhaps as pl. of رُمَّةٌ] also signifies (assumed tropical:) The last remains of herbage.

(M, TA.) رِمَّةٌ Old and decayed bones: (AA, T, S, M, Msb, K:) or the old and decayed, of bones: (Mgh:) pl. رِمَمٌ and رِمَامٌ. (S, Msb.) The performance of the act termed الاِسْتِنْجَآء therewith is forbidden. (Mgh, TA.) [See also رَمِيمٌ.] — — [And A bone in which is marrow. (Freytag, from the " Kitáb el-Addád. ")] — — See also رُمَّةٌ, first sentence. — Also A two-winged ant: (M, K:) so accord. to Aboo-Hátim; but disallowed by ElBekree. (TA.) — — And The أَرَضَة [or woodfretter], (M, K,) in some one or more of the dialects. (M, TA.) رُمُمٌ Clever, ingenious, skilful, or intelligent, girls, or young women: (IAar, K:) app. pl. of ↓ رَامَّةٌ, [as it is said to be in the TK, whence Freytag (who has mentioned it as from the K, explaining it as an epithet applied to a girl meaning " ingeniosa, prudens,") appears to have taken it,] which signifies a female skilful in repairing. (TA.) رُمَامٌ: see رَمِيمٌ. — — It is applied as an epithet to ثُمَام, in a saying of 'Omar, explained in art. ثم: accord. to some, it means that whereof the heads are grown, so that they are eaten (تُرَمُّ, i. e. تُؤْكَلُ): it is also applied to a herb, or leguminous plant, such that the cattle pluck it with their mouths, obtaining but little thereof: and to herbage that had dried up when becoming green. (T.) شَاةٌ رَمُومٌ A sheep, or goat, that eats that by which it passes. (M, TA.) رَمِيمٌ A bone old and decayed: (S, M, Msb, K:) and ↓ رُمَامٌ signifies the same (K, TA) in an intensive sense: (TA:) or the former is like رِمَّةٌ; (A 'Obeyd, T, and Ksh in xxxvi. 78;) i. e. it is a subst., signifying the old and decayed, of bones; (Ksh and Bd ibid.;) not of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ or مَفْعُولٌ: (Ksh ibid.:) or it is used in the sense of the measure مَفْعُولٌ, [meaning eroded,] from رَمَمْتُهُ [" I ate it "]: (Bd ibid.:) its pl. is in most instances أَرِمَّآءُ [when it is used as a subst. or as an epithet], like أَدِلَّآءُ pl. of دَلِيلٌ [or أَقْرِبَآء pl. of قَرِيبٌ]; and رِمَامٌ also occurs [when it is used as a subst., for رِمَّةٌ, of which رِمَامٌ is a pl., or when it is used as an epithet], like كِرَامٌ pl. of كَرِيمٌ: (Msb:) or you say أَعْظُمٌ رَمَائِمُ, and رَمِيمٌ also; or رَمِيمٌ may have the meaning of a gen. n., and therefore be used in the place of a pl. (M.) It is said in the Kur ubi suprà, مَنْ يُحْيِى الْعِظَامَ وَهِىَ رَمِيمٌ [Who will quicken the bones when they are old and decayed &c.?]; the last word being without ة because it is a subst., as expl. above, (Ksh, Bd, Jel,) not an epithet; (Ksh, Jel;) or because it is used in the sense of the measure مَفْعُولٌ, as stated above; (Bd;) or because words of the measures فَعِيلٌ and فَعُولٌ are sometimes used alike as masc. and fem. [and sing.] and pl., like صَدِيقٌ and رَسُولٌ and عَدُوٌّ. (S.) And Hátim, or some other, says, أَمَا وَالَّذِى لَا يَعْلَمُ السِّرَّ غَيْرُهُ وَيُحْيِى العِظَامَ البِيضَ وَهْىَ رَمِيمُ [Verily, or now surely, by Him beside whom none knoweth the secret, and who quickeneth the white bones when they are old and decayed &c.]; in which رميم may have the meaning of a gen. n., as observed above. (M.) — — [Hence,] (assumed tropical:) Anything old and decayed or worn out. (M.) One says, أَحْيَى رَمِيمَ المَكَارِمِ (tropical:) [He revived what had become decayed of generous qualities or actions or practices]. (TA.) — — And (assumed tropical:) The remains of the herbage of the next preceding year: (Lh, M:) from the same word in the sense first expl. above. (M.) — رَمِيمٌ is one of the names of The east, or easterly, wind; الصَّبَا: and is also a proper name for a woman. (M.) رُمَامَةٌ A sufficiency of the means of subsistence, (K, TA,) whereby life becomes, or is held to be, in a good, or thriving, state. (TA.) رَمَّآءُ, applied to a ewe, White, (S, M,) without any colour upon her. (M.) رَمَّامٌ قَشَّاشٌ One who collects what has fallen of food, and the worst thereof, to eat it, not preserving himself from its uncleanness. (T, as heard by its author from the Arabs.) رُمَّانٌ is of the measure فُعْلَانٌ accord. to Sb: accord. to Abu-l-Hasan [i. e. Akh], of the measure فُعَّالٌ, (M, TA,) and is [therefore] mentioned in the S and K in art. رمن [q. v.]: (TA:) the n. un. is with ة. (M.) رَمْرَامٌ The حَشِيش [or herbs, or dry herbage,] of the [season called] رَبِيع: and also a certain species of trees, (S, M,) of sweet scent: n. un. with ة: (M:) or رَمْرَامَةٌ signifies a certain well-known sort of حَشِيش in the desert; and رَمْرَامٌ, much thereof: (T:) or this latter signifies a certain herb having prickly branches and leaves, that forbid the touch, rising to the height of a cubit; long in the leaves, broad, and intensely green, having a yellow flower, and eagerly desired by the cattle: (AHn, M:) or a certain dust-coloured plant, (Aboo-Ziyád, M, K,) which people use as a remedy for the sting of the scorpion. (Aboo-Ziyád, M.) رَامَّةٌ: see رُمُمٌ, of which it is thought to be the singular. أَرْمَامٌ a pl. of رُمَّةٌ as signifying " a piece of a rope: " (M, K:) — — and perhaps also in another sense: see the latter word, last sentence. مُرِمٌّ Containing رِمّ, i. e. marrow; applied to a bone. (T.) And, [in like manner without ة,] applied to a she-camel, (S, M, K,) in the first stage of fatness when becoming in good condition of body, and in the last stage thereof when becoming lean, (M,) meaning Having in her somewhat of marrow. (S, M, * K. *) — Also Silent; (A 'Obeyd, T, S;) in a general sense; or, as some say, from fear, or fright; (TA;) applied to a man, (A 'Obeyd, T,) and to a bird, as in the saying of a rájiz, (S,) namely, Homeyd El-Arkat, (TA,). مُرْخًى رِوَاقَاهُ هُجُودٌ سَامِرُهْ يَرِدْنَ وَاللَّيْلُ مُرِمٌّ طَائِرُهْ [They come to the water when the bird of night is silent, when its curtains (lit. its two curtains) of darkness are let down, when the holders of discourse therein are sleeping]. (S, * TA.) — [The pl.] مُرِمَّاتٌ signifies Calamities, or misfortunes: (T, K:) so accord. to AZ in the saying, رَمَاهُ بِالمُرِمَّاتِ [He smote him, or afflicted him, with calamiites, or misfortunes]: or, accord. to Aboo-Málik, it signifies المُسْكِتَات [i. e. silencing words or acts]. (T.) مَرَمَّةٌ [originally مَرْمَمَةٌ, a noun of the same class as مَجْبَنَةٌ and مَبْخَلَةٌ &c., meaning A cause of repair: and hence, a thing needing repair; as in a phrase mentioned voce رَقِيعٌ]. — — See also مَرَمَّةُ بَيْتٍ, voce رُمٌّ. — — And see what here follows. مِرَمَّةٌ, (Th, T, S, M, TA,) accord. to the K, مَرِمَّةٌ, but this is a mistake, (TA,) The lip of any cloven-hoofed animal, (Th, T, S, M, K, TA,) such as the cow &c.; because it eats therewith; (S;) like مِقَمَّةٌ; (Th, T;) as also ↓ مَرَمَّةٌ [like مَقَمَّةٌ]. (S, M, K.) مَرْمُومٌ sing. of مَرَامِيمُ, (TA,) which is [an epithet] applied to arrows, meaning Having the feathers repaired, or put into a good state. (K, TA.) — — And (tropical:) An arrow [made even, or straight, by means of the eye; or] looked at until made even, or straight. (TA.) — — You say also, أَمْرُ فُلَانٍ مَرْمُومٌ [i. e. The affair, or case, of such a one is rectified, or repaired]. (TA.) رمث 1 رَمَثَ, (S, TA,) aor. رَمُثَ, (TK,) inf. n. رَمْثٌ, (K,) He put a thing into a right, or proper, state, or adjusted it; and wiped it with his hand. (S, K, * TA.) He collected together a thing, and put it into a right, or proper, state, or adjusted it. (As, TA.) — رَمِثَتِ الإِبِلُ, (T in art. طلح, S, M,) aor. رَمَثَ, (TA,) inf. n. رَمَثٌ, (S, M, K,) The camels ate رِمْث alone, without any change of food: (T in art. طلح:) or had a complaint from eating رِمْث: (S, M, K:) AHn says that the complaint thus caused is a looseness, or flux of thin excrement from the bowels, consequent upon eating رمث when hungry; and that one fears for the camels in this case. (M.) — — رَمِثَ أَمْرُهُمْ, aor. رَمَثَ, (K,) inf. n. رَمَثٌ, (TA,) (assumed tropical:) Their affair, or case, or state of things, became confused. (K.) — رَمِثَ, aor. رَمَثَ; and رَمَثَ, aor. رَمُثَ; inf. n. of each رَمْثٌ; He stole. (T.) 2 رمّث He mixed, or confounded, a thing with another thing. (IAth, TA.) — رمّث نَاقَتَهُ He left some milk remaining in his she-camel's udder after milking; (M;) as also ↓ أَرْمَثَهَا. (T, * M.) — — And رمّث فِى الضَّرْعِ, inf. n. تَرْمِيثٌ, He left somewhat [of milk] remaining in the udder; as also ↓ ارمث. (S, K.) And in like manner one says, (TA,) فُلَانٌ فِى مَالِهِ ↓ ارمث (K, TA, in the CK and in a MS. copy of the K فُلَانًا,) Such a one left a residue, or remainder, in his

property, or among his cattle; as also ↓ استرمث. (K, TA. [Had فُلَانًا been the right reading, the author of the K would, or should, have said " as also استرمثهُ. "]) — — رمَث عَلَيْهِ He, or it, exceeded him, or it; (IAth, TA;) as also ↓ ارمث. (IAth, K, * TA.) You say, رمَث عَلَى الخَمْسِينَ He exceeded the [age of] fifty [years]: (M, K:) and in like manner one says of other numbers, relating to age. (M.) And رَمَّثَتْ غَنَمُهُ عَلَى المِائَةِ His sheep, or goats, exceeded the [number of a] hundred. (M.) And in like manner, رمّثت النَّاقَةُ عَلَى مِحْلَبِهَا [The she-camel yielded more than the contents of her milking-vessel]. (M.) And ↓ ارمث عَلَيْهِ فِى المَنْطِقِ He exceeded him, or surpassed him, in speech. (TK.) 4 ارمث: see 2, in five places. — Also i. q. لَيَّنَ [He, or it, rendered soft, &c.]. (K.) 10 إِسْتَرْمَثَ see 2. رِمْثٌ [A certain shrub, resembling a dwarftamarisk;] a certain pasture of camels; (S, A, Msb, K;) a species of tree [or shrub], (T,) of the kind termed حَمْض, (T, S, A, Msb, K,) growing in plain, or soft, ground, (Msb,) the leaves of which fall, [or droop], like the أُشْنَان [i. e. kali, or glasswort]; eagerly desired by the camels when they are satiated with, and tired of, the [sweet pasture termed] خُلَّة: (T:) it is a species of tree [or shrub] resembling that called غَضًا, (M, K,) which does not grow tall, but the leaves of which spread, [app. meaning that its sprigs spread out flat, and (as described above) droop, like those of the common tamarisk,] and it resembles the أُشْنَان: (M:) like the غضا and اشنان, it is burned for making قِلًى [or potash]: (TA &c. in art. قلى:) AHn says that it has long and slender هَدَب [generally, and app. here, meaning sprigs garnished with minute leaves overlying one another like the scales of a fish], and is a pasture upon which camels and sheep or goats will live when they have nothing else with it; sometimes there comes forth upon it a white honey, [a species of manna,] resembling جُمَان [i. e. pearls, or silver beads like pearls], very sweet; it affords firewood, and wood for other uses; its kindled firewood is hot; and its smoke is beneficial as a remedy for the rheum: AHn also says in one place, that, accord. to certain of the Basrees, the رمث occupies the space of a man sitting, and grows in the manner of the شِيح [a species of wormwood]: also that he had been told by certain of [the tribe of] Benoo-Asad that it rises not so high as the stature of a man, and is used as firewood: (M, TA:) [a coll. gen. n.:] the n. un. is with ة. (T, M.) [See a prov. cited voce ذُوْنُونٌ, in art. ذأن.] — — Also A man whose clothes are old and worn out: (A, K:) said by MF to be tropical, but not said to be so in the A. (TA.) — — And Weak in the مَتْن [i. e. the back, or the flesh on either side of the back-bone]. (K.) رَمَثٌ A raft, constructed of pieces of wood or timber (As, T, S, M, Msb, K) put together (T, S, M, Msb, K) and bound, (T,) upon which one embarks (T, S, M, Msb, K,) on the sea or a great river: (S, M, Msb, K:) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, from رَمَثَ " he collected together " a thing, "and put " it " into a right, or proper, state," or " adjusted " it: (As, TA:) pl. أَرْمَاثٌ. (T, S, M, Msb.) — An old, wornout, rope; pl. أَرْمَاثٌ and رِمَاثٌ: (M:) and one says حَبْلٌ أَرْمَاثٌ, (S, M, A, K,) meaning as above, (A,) i. e. أَرْمَامٌ; (S, K;) like as one says ثَوْبٌ أَخْلَاقٌ: (M:) or رَمَثٌ signifies a rope undone, or untwisted. (IAar, T.) — — And The thong, or the like, by which is suspended the skin of churned milk. (K.) — Also Remains, of milk, in the udder, (T, S, M, K,) after milking; and so ↓ رُمْثَةٌ: pl. of the former أَرْمَاثٌ. (M.) — — And i. q. حَلَبٌ [app. as meaning Milk, or fresh milk, drawn from the udder]. (T.) — An An excellence, or excellent quality. (T, K.) So in the saying, in the " Nawádir el-Aaráb," لِفُلَانٍ عَلَى فُلَانٍ رَمَثٌ [To such a one belongs an excellence over such a one]. (T.) رَمِثٌ [part. n. of رَمِثَ]. You say إِبِلٌ رَمِثَةٌ, (S, M, K,) and رَمَاثَى (S, K) and رَمْثَى, (M, K,) [which are pls.,] Camels having a complaint from eating رمث. (S, M, K. [See 1, third sentence.]) رُمْثَةٌ: see رَمَثٌ. أَرْضٌ رَمْثَآءُ: see مَرْمَثَةٌ. رَمَّاثٌ [from رَمَثٌ] The maker of a raft or rafts: and one who draws, or tows, [or propels,] a raft. (MA.) أَرْضٌ مَرْمَثَةٌ [in the CK مُرْمِثَةٌ] Land producing [the shrubs called] رِمْث; (M, K;) and ↓ ارض رَمْثَآءُ [signifies the same, or] land in which are رمث. (Ham p. 99.) هُمْ فِى مَرْمُوثَآءَ They are in a state of confusion. (K.) رمح 1 رَمَحَهُ, (S, A, L, K,) aor. رَمَحَ, (L, K,) inf. n. رَمْحٌ, (L,) He thrust him, or pierced him, with a رُمْحٌ [i. e. spear, or lance]. (S, A, L, K.) — — And رَمَحَ, aor. and inf. n. as above, He (a solid-hoofed animal) struck with his hind leg. (Msb.) You say, of a horse, (S, A, K,) and of an ass, and of a mule, (S, A, *) or any solid-hoofed animal, (TA,) رَمَحَهُ, (S, A, K,) aor. as above, (K,) and so the inf. n., (TA,) He kicked him; (K;) or struck him with his hind leg, (S, A, TA,) or with both his hind legs: (TA:) and accord. to Az, it is sometimes metaphorically said of a camel, (Msb, TA,) and رَمَحَتْ is sometimes said of a she-camel. (TA.) — — [In the vulgar modern language, it means He (a horse or the like) galloped.] — — [Hence,] said of the [locust termed] جُنْدَب, (tropical:) It struck the pebbles: (so in three copies of the S:) or it struck the pebbles with its hind leg, (L and A, and so, accord. to the TA, in the S,) or with its two hind legs. (K.) — — And, said of lightning, (tropical:) It gleamed (A, K) with gleams slight and near together. (A.) 3 رامحهُ, inf. n. مُرَامَحَةٌ, He contended with him in thrusting, or piercing, with the spear, or lance. (A, TA. [The meaning is indicated in both, but not expressed.]) 6 ترامحوا They contended, one with another, in thrusting, or piercing, with the spear, or lance. (A, TA. [The meaning is indicated in both, but not expressed.]) رُمْحٌ A certain weapon, (L, TA,) well known; (L, Msb, K;) [i. e. a spear, or lance; one with which one thrusts, not which one casts; accord. to El-Hareeree, (cited by De Sacy in his " Chrest. Ar," sec. ed., ii. 332,) not so called unless having its iron head mounted upon it:] pl. رِمَاحٌ and أَرْمَاحٌ, (S, L, Msb, K,) the former of mult. and the latter of pauc. (L.) [Hence the saying,] كَسَرُوا بَيْنَهُمْ رُمْحًا [lit. They broke a spear between them, or among them; meaning] (tropical:) evil, or mischief, [or enmity, or contention,] happened between them, or among them. (A, TA.) And مُنِينَا بِيَوْمٍ كَظِلِّ الرُّمْحِ (tropical:) We were tried with a long and distressing day. (A, TA.) And هُمْ عَلَى بَنِى فُلَانٍ رُمْحٌ وَاحِدٌ (tropical:) [They are in league against the sons of such a one as one man]. (A, TA.) And كَأَنَّ عَيْنَيْهِ فِى رُمْحَيْنِ [As though his two eyes were upon two spears] is said of one in fear and fright, and looking hardly, or intently; and sometimes of one in anger. (TA.) [The dim. is ↓ رُمَيْحٌ. And hence the saying,] أَخَذَ رُمَيْحَ أَبِى سَعْدٍ (assumed tropical:) He (a man, K, TA, or an old man, TA) stayed himself upon a staff by reason of extreme old age, or decrepitude: by ابوسعد is meant Lukmán the Sage, (K, TA,) who is mentioned in the Kur-án: (TA:) or Marthad Ibn-Saad: or it is a surname applied to old age, and decrepitude. (K, TA.) — — See also رَامِحٌ. — — [As a measure in astronomy, accord. to modern Arabian astronomers, it is Four degrees and a half; the eightieth part of a great circle; and accord. to various works on practical law, it consists of twelve أَشْبَار (or spans): but there is reason to believe that ancient usage differed from the modern, with respect to both these measures, and was not precise nor uniform: in an instance mentioned voce زُبَانَى, it appears to be about twice the measure stated above; i. e., about nine degrees; and to consist of five cubits, a measure perhaps equal to twelve spans.] — — أَخَذَتْ رِمَاحَهَا, said of the [species of barley-grass called] بُهْمَى, (T, S, A, TA,) and of any similar pasture, (T, TA,) (tropical:) It assumed, or put forth, its prickles, (A, * TA,) or became dry in its prickles, (T, TA,) and thus (T, A, TA) resisted the attempts of animals to pasture upon it. (T, S, A, L, TA.) Also, said of camels, (tropical:) They became fat, (S, K, TA,) or yielded milk plentifully; (S, TA;) as though they prevented one's slaughtering them; (K;) or because their owner is prevented from slaughtering them: (S:) or they became goodly in

the eye of their owner so that he was prevented from slaughtering them; (A, * TA;) and so أَخَذَتْ أَسْلِحَتَهَا. (TA.) One says also نَاقَةٌ ذَاتُ رُمْحٍ (tropical:) A fat she-camel; and إِبِلٌ ذَوَاتُ رِمَاحٍ (tropical:) fat camels; because their owner, when desiring to slaughter them, looks at their fatness and their goodly appearance, and is prevented from slaughtering them. (A, * TA.) — — رِمَاحُ الجِنِّ (tropical:) [The pestilence termed] الطَّاعُونُ. (A, K.) [See the following verses.] — — رِمَاحُ العَقْرَبِ i. q. شَوْلَاهَا [evidently a mistranscription for شَوْلَاتُهَا, i. e. (assumed tropical:) The stings of scorpions, with which they strike; العقرب being here used, as it seems to be in some other instances, as a coll. gen. n.: that such is the case is shown by the verses here following, quoted in the TA as an ex. of رِمَاحُ الجِنِّ]. (K.) A poet, cited by Th, says, لَعَمْرُكَ مَا خَشِيتُ عَلَى أُبَىِّ رِمَاحَ بَنِى مُقَيِّدَةِ الحِمَارِ وَلٰكِنِّى خَشِيتُ عَلَى أُبَىٍّ رِمَاحَ الجِنِّ أَوْ إِيَّاكَ حَارِ [By thy life, or by thy religion, I feared not, for Ubeí, the stings of the scorpions; but I feared, for Ubeí, the pestilence, or thee, O Harith; حَارِ being for حَارِثُ]; by بنى مقيّدة الحمار he means the scorpions. (TA.) — — [The dim.] ↓ رُمَيْحٌ is a proper name of (assumed tropical:) The penis; (K, * TA;) like as شُرَيْحٌ is a proper name for " the vulva of a woman. " (TA.) — — ↓ ذُو الرُّمَيْحِ means (assumed tropical:) A species of jerboa, (K, TA,) long in the hind legs, in the middle [?] of each وَظِيف [here meaning metacarpus] having a nail in excess [of those of the hind feet; for the fore feet have each five toes of which one only has no nail, and the hind feet have each but three toes, all of which have nails]: or it means any jerboa: and its رمح [evidently a mistranscription for رُمَيْح] is its tail. (TA. [It is there added, ورماحه شولاتها; another mistranscription, and an obvious solecism; or probably some words which should have preceded these have been omitted by the copyist.]) رَمْحَةٌ: see رَمَّاحٌ: — — and see also the paragraph here following. رِمَاحٌ a pl. of رُمْحٌ. (S &c.) — Also [The vice of kicking, or striking with the hind leg or with both the hind legs;] a subst. from رَمَحَ said of any solid-hoofed animal: (Msb, TA:) it is a vice for which an animal that has been sold may be returned. (TA.) One says, هُوَ ذُو رِمَاحٍ [He has a vice of kicking]. (A.) And أَبْرَأُ إِلَيْكَ مِنَ الجِمَاحِ وَالرِّمَاحِ [I am irresponsible to thee for the vice of overcoming the rider and running away with him, and the vice of kicking]. (TA.) [And ↓ رَمْحَةٌ, in like manner, signifies A trick of kicking: see an ex. voce جَمْحَةٌ.] رَمُوحٌ and ↓ رَمَّاحٌ [A horse, or the like, that has a habit of kicking]. You say دَابَّةٌ رَمُوحٌ عَضُوضٌ and ↓ رَمَّاحَةٌ عَضَّاضَةٌ, [A kicking, biting, beast]. (A.) And نَاقَةٌ رَمُوحٌ (tropical:) A kicking she-camel. (TA.) رُمَيْحٌ: see رُمْحٌ, [of which it is the dim.], in three places. رِمَاحَةٌ, The art of making رِمَاح [spears, or lances]. (S, A, * K.) See the next paragraph. رَمَّاحٌ A maker of رِمَاح [spears, or lances]. (S, A, * Msb, K.) You say, هُوَ رَمَّاحٌ حَاذِقٌ فِى ↓ الرِّمَاحَةِ [He is a maker of spears or lances, skilful in the art of making them]. (A.) — — See also رَامِحٌ. — See also رَمُوحٌ, in two places. — — قَوْسٌ رَمَّاحَةٌ A bow that propels [the arrow] vehemently. (K.) The word رمّاحة used [app. in this sense, without a subst.,] by Tufeyl El-Ghanawee is expl. by some as meaning A thrust, or piercing, with the رُمْح; but no way of resolving this is known, unless it be used in the place of ↓ رَمْحَةٌ, as the inf. n. of un. of رَمَحَ. (L.) — Also (tropical:) Poverty, need, or want. (K, TA. [This meaning is erroneously assigned in Freytag's Lex. to رُمْحٌ.]) رَامِحٌ Thrusting, or piercing, another with a رُمْح [i. e. spear, or lance]. (S, Msb.) — — Also (S [in the Msb " or "]) A man having a رُمْح [spear, or lance]; (S, Msb, K;) and so ↓ رَمَّاحٌ: (L:) the former an epithet [of the possessive kind,] similar to لَابِنٌ and تَامِرٌ, having no verb. (S.) — — السِّمَاكُ الرَّامِحُ is the name of (tropical:) [The star Arcturus;] a certain star, before, or preceding, الفَكَّة [or Corona Borealis], preceded by another star, [the star η in the left leg of Bootes,] which is called its رُمْح ↓ [or spear, i. e. رُمْحُ السِّمَاكِ and simply الرُّمْحُ], (S, K,) whence its name: it is one of two stars which are together called السِّمَاكَانِ; and is not one of the Mansions of the Moon: (S:) it is also called السِّمَاكُ المِرْزَمُ: (Az, TA:) the other سماك [is Spica Virginis, the Fourteenth Mansion of the Moon, and] is called الأَعْزَلُ, because it has no star [near] before it: الرامح is more red. (TA.) — — رَامِحٌ also signifies (tropical:) A bull; so called because of his pair of horns: (A:) [i. e.] a wild bull; thought by ISd to be so called because of his horn: (TA:) or ثَوْرٌ رَامِحٌ signifies a [wild] bull having a pair of horns. (S, K.) رمد 1 رَمَدُوا, (Sh, T, M, A, L,) [aor., app., رَمِدَ,] inf. n. رَمْدٌ; (M, L;) and ↓ ارمدوا; (Sh, T, M, L;) for which A 'Obeyd erroneously says رَمِدُوا, with kesr to the م; and ↓ ارمدّوا, with teshdeed to the د; (T, L;) They (a people, or party,) perished: (Sh, T, M, A, L:) or became like رَمَاد [or ashes]: (A:) and رَمَدَ عَيْشُهُمْ, (L,) or ↓ ارمد عيشهم, (TA,) has the former meaning. (L, TA.) And رَمَدَ [so in the T and L and TA, not رَمُدَ,] aor. رَمُدَ, inf. n. رُمُودَةٌ, It (a garment, En-Nadr, T, or a thing, TA) perished by becoming old and wornout, and had no goodness and lastingness. (En-Nadr, T, L, TA.) — — رَمَدَتِ الغَنَمُ, (S, M, K,) aor. رَمِدَ, (S, K,) inf. n. رَمْدٌ, (S,) The sheep, or goats, perished by reason of cold, or of hoar-frost or rime. (S, M, K.) — رَمَدَ, (AZ, ISk, T, S, Nh, Msb,) aor. رَمُدَ, (AZ, T,) or رَمِدَ, (Msb,) or both, (ISk, S,) inf. n. رَمْدٌ; (AZ, ISk, T, S, Msb;) or ↓ رمّد; (M, TT;) and ↓ ارمد; (M, Nh, L;) He, (God, M, TA, or a man, Msb,) or it, (a company of men, ISk, S,) destroyed (AZ, ISk, T, S, Msb) a person or thing, (L, Msb,) or people: (AZ, ISk, T, S, M:) or destroyed, and rendered like ashes. (Nh.) — رَمِدَ, (S, M, L, K) aor. رَمَدَ, (S, L,) inf. n. رَمَدٌ; (S, M, L;) and ↓ أَرْمِدَ, or ↓ اِرْمَدَّ; (accord. to different copies of the K;) He (a man, S) was, or became, affected with pain and swelling of the eye; (M;) with inflammation thereof; or with ophthalmia; syn. هَاجَتْ عَيْنُهُ. (S, L, K. *) And رَمِدَتْ عَيْنُهُ, (T, A, L, Msb,) aor. رَمَدَ, (L, Msb,) inf. n. رَمَدٌ; (T, A, L, Msb, K;) and ↓ أَرْمِدَتْ; (T, Msb;) or ↓ اِرْمَدَّتْ, (TA,) inf. n. اِرْمِدَادٌ; (K, TA;) His eye was, or became, painful and swollen, inflamed, or affected with ophthalmia; syn. هَاجَتْ. (L, K, * TA.) 2 رمّدهُ, (M, A,) inf. n. تَرْمِيدٌ, (S,) He put ashes into it, (M, * A,) or upon it; (M;) namely, roast meat: (M, A:) or he put it (a thing) into ashes. (S.) It is said in a prov., شَوَى أَخُوكَ حَتَّى إِذَا أَنْضَجَ رَمَّدَ [Thy brother roasted, until, when he had thoroughly cooked the meat, he put ashes into it, or put it into the ashes]: (T, S, M, A:) meaning (tropical:) Thy brother did a good deed and then marred it: (A:) [i. e.] it is applied to him who mars, or corrupts, that which he has put into a good, or right, state: (T:) or to him who does a kind act, and then mars it by reproach, or cuts it short. (IAth.) — — Also He put it (namely, flesh-meat to be roasted,) into live coals. (M.) — — See also 1. — رَمَّدَتْ, (AZ, T, S, M, K,) inf. n. تَرْمِيدٌ; (S) and ↓ ارمدت; (S, K;) said of a ewe, or she-goat, (AZ, T, S, M,) and of a she-camel, (S, M, K,) and of a cow, (S,) She secreted milk in her udder a little before her bringing forth; syn. أَضْرَعَتْ: (S, K:) or she showed herself to be pregnant, and became large in her udder; as also أَضْرَعَتْ: (AZ, T:) or she secreted a little milk at the time of bringing forth: (T:) or she showed herself to be pregnant, and became large in her belly and swollen in her udder and her vulva: or she secreted somewhat [of milk] at the time of bringing forth, or a little before it: the epithet applied to her in this case is ↓ مُرَمِّدٌ [without ة]. (M.) [See also رَبَّدَتْ.] One says, رَمَّدَتِ الضَّأْنُ فَرَبِّقْ رَبِّقْ [The ewes have secreted milk in their udders, &c.]: (I Aar, T, S:) therefore prepare thou the أَرْبَاق: prepare thou the ارباق: [i. e., the loops into which their heads are to be inserted:] for the ewes secrete milk in their udders only عَلَى رَأْسِ الوَلَدِ [i. e. at the time of bringing forth, or

when about to produce the young]. (S.) And [in like manner,] رَمَّدَتِ المِعْزَى فَرَنَّقْ رَنِّقْ. (IAar, T. [See also arts. رمق and رنق.]) 4 ارمد, as an intrans. v.: see 1, first sentence, in two places. — — Also, (S, K,) inf. n. إِرْمَادٌ, said of a man, (S,) He was, or became, poor, needy, or indigent. (S, K.) And ارمد القَوْمُ The people were, or became, afflicted with drought, barrenness, or dearth, (A, K, TA,) and their cattle perished (K, TA) in consequence thereof. (TA.) — See also 1, last two sentences. — And see 2. — As a trans. v.: see 1, in the middle of the paragraph. — ارمد عَيْنَهُ He, (God, S, M, L, K,) and it, (weeping, A, TA,) caused his eye to become painful and swollen, inflamed, or affected with ophthalmia. (S, M, L, K, TA.) 9 ارمدّوا: see 1, first sentence. — — ارمدّ, said of a man's face, i. q. اربدّ [as meaning It became like the colour of رَمَاد or ashes; or it became altered by reason of anger]. (A, TA.) — See also 1, last two sentences. — Also, inf. n. اِرْمِدَادٌ, said of a camel, accord. to AA, He ran vehemently; and so ارقدّ: or, accord. to As, both signify he went at random, heedlessly, headlong, or in a headlong course; and quickly: (T:) or he went quickly, or a quick pace; accord. to some, specially said of the ostrich: (M, L:) or he ran in the manner of the رُمْد [meaning ostriches]. (A. Q. Q. 4 اِرْمِنْدَادٌ [inf. n. of اِرْمَادَّ] The going, or acting, vigorously, or with energy. (M, TA.) رَمْدٌ: see رَمَادَةٌ. رَمِدٌ, applied to water, Turbid: (T:) or altered for the worse in taste and colour, though still drinkable; (Es-Sijistánee, S, A, K;) as also ↓ مُرْمِدٌ. (Lh, L.) — — And, applied to a garment, or piece of cloth, Faded; syn. فَاسِخٌ; as also ↓ أَرْمَدُ [q. v.]. (A, TA.) — Also, (S, L. Msb, K,) and ↓ أَرْمَدُ, (S, M, A, L, Msb, K,) and ↓ مُرْمَدٌ, or ↓ مُرْمِدٌ, (accord. to different copies of the K,) A man affected with pain and swelling of the eye; with inflammation thereof; or with ophthalmia: (S, M, A, * L, Msb, * K:) fem. of the first رَمِدَةٌ, (Msb,) and of the second ↓ رَمْدَآءُ, (M, Msb,) [and pl. of the second ↓ رُمْدٌ.] And عَيْنٌ رَمِدَةٌ (S, M, L) and ↓ رَمْدَآءُ (M, A, L) An eye painful and swollen, inflamed, or affected with ophthalmia: (S, M, A, * L:) pl. of the latter ↓ عُيُونٌ رُمْدٌ. (A.) رُمْدَةٌ Ash-colour; the colour of رَمَاد; as also رُبْدَةٌ: (A in art. ربد:) a colour like وُرْقَةٌ, inclining to blackness; and so رُبْدَةٌ: (T in that art.:) a colour inclining to that of dust. (M.) مَا تَرَكُوا إِلَّا رِمْدَةَ حَتَّانَ, or حَتَّانٍ, (as in different copies of the K,) a phrase expl. in art. حت. رَمَادٌ رِمْدِدٌ (S, M, K) and رِمْدَدٌ, (K,) which latter is abnormal, (TA,) or رَمْدَدٌ, (so accord. to a copy of the T,) and ↓ رِمْدِيدٌ and ↓ أَرْمَدُ, (M, K,) Ashes perishing, or coming to nought: (S, K:) or much in quantity, and very fine or minute: (M, K:) or reduced to the finest, or most minute, state: (T, TA:) or رِمْدِدٌ signifies burnt to the utmost degree, and reduced to the finest, or most minute, state. (IAth, TA.) رِمْدِيدٌ: see رَمَادٌ. رِمْدِدَآءُ: see رِمْدِدٌ. رَمَادٌ Ashes; i. e. charcoal reduced to particles T, M) by being burnt; (T;) burnt coals that have become mixed with dust, and extinguished, and reduced to particles: (M:) and ↓ رِمْدِدَآءُ signifies the same; (S, M, K;) as also ↓ أَرْمِدَآءُ, like أَرْبِعَآءُ, (so in some copies of the K, and in a copy of the S,) or ↓ أَرْمَدَآءُ, like أَرْبَعَآءُ, (so in other copies of the K,) or ↓ إِرْمِدَآءُ; (so in two copies of the S, there said to be like إِرْبِعَآءُ, and so in the M;) as some say; or ↓ أَرْمِدَآءُ is a pl. of رَمَادٌ, as is also أَرْمِدَةٌ; and ↓ إِرْمِدَآءُ, which is mentioned on the authority of Kr, and which is [said to be] the only word of its measure, [though إِرْبِعَآءُ also is mentioned by IHsh,] is a quasi-pl. n.: (M:) [رَمَادٌ is a coll. gen. n.;] and ↓ رَمَادَةٌ [is its n. un., and as such] signifies a portion thereof. (M.) [Hence] one says, فُلَانٌ كَثِيرُ رَمَادُ القِدْرِ [lit. Such a one has many ashes of the cooking-pot]; meaning (assumed tropical:) such a one is very hospitable; has many guests: (Mgh in art. عرض:) [and so هُوَ كَثِيرُ الرَّمَادِ:] and هُوَ عَظِيمُ الرَّمَادِ (assumed tropical:) he has many guests: because the ashes become much in quantity in consequence of cooking. (L, from a trad.) And سُفِىَ الرَّمَادُ فِى وَجْهِهِ [lit. Ashes were blown and scattered in his face]; meaning (tropical:) his face became altered. (A, TA.) — — [مَآءُ الرَّمَادِ is a term applied in the present day to Lixivium, or lye; i. e. water infused with wood-ashes.] رَمَادَةٌ Perdition, destruction, or a state of destruction; (S, Msb;) as also ↓ رَمْدٌ (T, S.) Hence, (S Msb,) عَامُ الرَّمَادَةِ The year of perdition or destruction, (S, Msb. K,) or of drought, (A,) in the days of 'Omar, (S, Msb, K,) the seventeenth or eighteenth year of the Flight, (TA,) in which men perished (S, M, Msb, K) in great numbers, (M,) and cattle also, (S, K,) in consequence of drought (S, Msb) long con- tinuing, (S,) wherefore it was thus called, (S, M,) because the earth became like ashes by reason of the drought; (Msb;) or, as some say, because the drought continued so as to render the earth and the trees like the colour of ashes: but the first reason assigned above, for its being thus called, is preferable. (M.) — — See also رَمَادٌ. رَمَادِىٌّ A sort of grapes, of Et-Táif, of a dusty black colour. (M.) رَامِدٌ [Perishing: or becoming like رَمَاد, or ashes: or] perishing by becoming old and wornout, and having no goodness and lastingness. (En-Nadr, T, L, TA.) أَرْمَدُ Of the colour of رَمَاد [or ashes]; (S, M, K;) [ash-coloured; ashy;] of a dusty colour in which is a duskiness, or dinginess: (S:) [fem. رَمْدَآءُ: and pl. رُمْدٌ.] Hence رَمْدَآءُ applied to A female ostrich: (S, K:) [and رُمْدٌ applied to ostriches: (see 9, last sentence:)] and hence also رُمْدٌ applied to gnats (T, S, A, L, K) of a certain species: (T:) and you say نَعَامَةٌ رَمْدَآءُ (M, A) i. e. [an ostrich or a female ostrich,] of an obscure black hue, like the colour of ashes: (M:) and ظَلِيمٌ أَرْمَدُ [a male ostrich of such a colour]: (M:) and نَعَامٌ رُمْدٌ [ostriches of such a colour]: (A:) and ثِيَابٌ رُمْدٌ garments, or pieces of cloth, of a dusty colour in which is a duskiness, or dinginess; from رَمَادٌ. (T.) Lh asserts that the م in this word is a substitute for ب. (M, L. [See أَرْبَدُ.]) — — See also رَمِدٌ, in six places. — — And see إِرْمِدَآءُ and أَرْمِدَآءُ and أَرْمَدَآءُ. رِمْدِدٌ: see رَمَادٌ, in five places. مُرْمَدٌ: see رَمِدٌ. مُرْمِدٌ A she-camel, (Ks, T, TA,) and a cow, and a ewe, or she-goat, (TA,) secreting milk in her udder a little before her bringing forth; (Ks, T, TA;) as also مُرِدٌّ: (Ks, T:) or both signify a she-camel having her udder shining, and infused with milk. (Ks, L in art. رد.) [See also مُرَمِّدٌ, in the second paragraph of this art.] — — See also رَمِدٌ. مُرْمَدٌّ: see مُرَمَّدٌ Flesh-meat roasted in live coals. (T, S. *) مُرَمِّدٌ: see 2. مُرْمَنْدٌّ Going, or acting, vigorously, or with energy: (K, * TA:) الجَارِى, in the explanation given in the K, is a mistake for الجَادُّ. (TA. [See Q. Q. 4.]) رمز 1 رَمَزَ, (S, A, &c.,) aor. رَمُزَ, and رَمِزَ, (S, Msb, K,) inf. n. رَمْزٌ (S, A, Msb, K) and رُمُزٌ and رَمَزٌ, (K,) He made a sign, (S, A, Msb, K, TA,) in indication of a thing that might be shown or pointed out by utterance, with anything: (L, TA:) or with the lips; (S, A, K, TA;) as also ↓ ترمّز; (TA in art. نفص;) putting them in motion by speech not understood by means of utterance; not vocally manifested: (TA:) or with the lip: (Msb:) or with the eyebrow: (S, A, Msb:) or with the eyebrows: (K:) or with the eye: (Msb:) or with the eyes; (K;) as also ↓ ترمّز: (TA in art. نفص:) or with the mouth: or with the hand or arm: (K:) or with the tongue, (K, TA,) by uttering a low voice: (K, B, TA:) but also applied to signify he made any sign or indication. (B, TA.) You say, رَمَزَ إِلَيْهِ He made a sign to him with the lips, or eyebrow. (A.) And رَمَزَتْهُ المَرْأَةُ بِعَيْنِهَا The woman made a sign to him with her eye. (TA.) And كَلَّمَهُ رَمْزًا [He talked to him by making signs &c.]. (A.) 5 تَرَمَّزَ see 1, in two places. 6 ترامزوا [They made signs, or indications, in one or other of the manners described above, one to another]. You say, دَخَلْتُ عَلَيْهِمْ فَتَغَامَزُوا وَتَرَامَزُوا [I went in to them, and they made signs and indications, &c., one to another]. (A, TA.) رَمَزٌ: see رَامِزٌ. رَمُوزٌ: see رَامِزٌ. رَمَّازٌ [Making frequent signs, in one or other of the manners described above; like رَمُوزٌ]. You say, اِمْرَأَةٌ رَمَّازَةٌ A woman who makes frequent signs. &c.; who has a habit of doing so; syn. غَمَّازَةٌ. (TA.) And جَارِيَةٌ غَمَّازَةٌ بِيَدِهَا هَمَّازَةٌ بِعَيْنِهَا لَمَّازَةٌ بِفَمِهَا رَمَّازَةٌ بِحَاجِبِهَا [A girl who makes frequent signs with her hand or arm, who does the

like with her eye, who does the like with her mouth, who does the like with her eyebrow]. (A, TA.) — — Hence, (S, TA,) رَمَّازَةٌ signifies [also] An adulteress, or a fornicatress: (Sh, S, K:) a prostitute: (A:) because she makes signs with her eye. (S, TA.) [See also رَمَّازَةٌ.] رَامِزٌ Making a sign, as [with the lips, &c., as described above, or] with the hand, or arm, or with the head: pl. [or rather quasi-pl. n.] ↓ رَمَزٌ. In the Kur iii. 36, instead of رَمْزًا, some read رَمَزًا; meaning as here explained: and some read رُمُزًا, meaning doing so mutually; pl. of ↓ رَمُوزٌ [which is an intensive form, meaning, making frequent signs &c.; like رَمَّازٌ]. (Bd.) رمس 1 رَمَسَهُ, (S, M, Mgh, Msb,) aor. رَمُسَ (M, Mgh, Msb) and رَمِسَ, (M, Msb,) inf. n. رَمْسٌ, (A, Msb, K,) He buried him, or it; (S, M, A, Mgh, Msb, K;) namely, a dead person; a corpse: (S, Mgh, Msb:) this is [said to be] the primary signification: (A:) as also ↓ ارمسهُ: (S, Msb:) or he buried him, and made the earth even over him. (TA.) It is said in a trad. of Zeyd Ibn-Soohán, ثُمَّ ارْمُسُونِى Then do ye bury me: or it may mean, conceal my grave, and make it even with the ground. (Mgh.) — — He poured, (M,) or scattered, (A,) dust, or earth, upon it; (M, A;) namely, anything. (M.) You say also, رَمَسَهُ بِالتُّرَابِ [in this sense]. (A.) And رَمَسْنَاهُ بِالتُّرْبِ We filled it up with dust, or earth. (M.) And it is said in a trad. of Ibn-Maakil, أُرْمُسُوا قَبْرِى, meaning Make ye my grave even with the ground; not gibbous, or elevated. (TA.) — — He concealed, and covered, him, or it: this is [also said to be] the primary signification. (TA.) You say, رَمَسَ الشَّىْءَ, aor. رَمُسَ, inf. n. رَمْسٌ, He, or it, effaced, or obliterated, the traces, or remains, of the thing. (M.) And الرِّيحُ تَرْمُسُ الآثَارَ بِمَا تُثِيرُهُ [The wind effaces the traces, or remains, by what it raises, of dust or sand &c.]. (A.) And رَمَسُوا قَبْرَ فُلَانٍ They concealed the grave of such a one, and made it even with the ground. (S.) And رَمَسْتُ الخَبَرَ, (K, * Msb,) and الحَدِيثَ, (TA,) I concealed the news, or information, (K, * Msb,) and the story. (TA.) And رَمَسْتُ عَلَيْهِ الخَبَرَ, (S, M,) and الأَمْرَ, (As A,) I concealed from him the news, or information, (S, M,) and the affair. (As, A.) — رُمِسَ حُبُّكَ فِى قَلْبِى — The love of thee hath become vehement, and firmly settled, [as though buried,] in my heart. (A, TA.) — رَمَسْتُهُ بِحَجَرٍ, (S,) inf. n. رَمْسٌ, (K,) I cast a stone at him. (Ibn- 'Abbád, S, K. *) 4 أَرْمَسَ see 1, first signification. 8 ارتمس فِى المَآءِ i. q. اِنْغَمَسَ (Mgh, Msb) or اِغْتَمَسَ (K) [He immersed himself in the water]; or so that his head and whole person became concealed therein; the doing of which by one fasting is forbidden in a trad.: (Sh, Sgh;) or not remaining long in the water; (Mgh, TA;) whereas انغمس and اغتمس denote [the doing so and] remaining long in the water; and agreeably with this explanation of the difference, the two verbs are used in another trad., where it is said, الصَّائِمُ يَرْتَمِسُ وَلَا يَنْغَمِسُ The faster may immerse himself not remaining long in the water, but not immerse himself and remain long therein. (TA.) رَمْسٌ Dust, or earth: (Msb:) or dust with which the wind effaces traces or remains: (M:) or dust, or earth, that is scattered upon a corpse: (A:) or dust, or earth, of a grave: (S, Mgh, K:) an inf. n. used as a subst. (S, * Mgh, Msb.) — — Hence, (Msb,) A grave; (M, A, Msb, K;) as also ↓ رَامُوسٌ and ↓ مَرْمَسٌ: (K:) or a grave that is made even with the surface of the ground; not elevated: (TA:) and ↓ مَرْمَسٌ signifies the place of a grave; (S;) or of a رَمْس: (TA:) the pl. [of pauc.] of رَمْسٌ is أَرْمَاسٌ (M, K) and [of mult.] رُمُوسٌ. (M, Msb, K.) — A low, gentle, or soft, sound or voice. (M, TA.) رَمِيسٌ: see مَرْمُوسٌ, in two places. الرَّامِسَاتُ (AHn, M, A, K) and الرَّوَامِسُ, (AHn, S, M, &c.,) [each pl. of الرَّامِسَةُ,] The winds that bury traces or remains; (K;) the winds that raise the dust, and [spread it so as to] bury traces or remains: (S:) or the winds that transport the dust from one district to another which is some days distant from the former, and sometimes cover the whole face of a land with the dust of another land. (AHn, M.) — — رَوَامِسُ also signifies Flying things (طَيْرٌ) that fly by night: or any creeping thing (دَابَّة) that comes forth by night (ISh, K) is called رَامِسٌ. (ISh.) — — It also occurs as a possessive epithet, or as an act. part. n. in the place of a pass. part. n. (M.) رَامُوسٌ: see رَمْسٌ; for the latter, in two places. مَرْمَسٌ: see رَمْسٌ; for the latter, in two places. مَرْمُوسٌ Buried; as also ↓ رَمِيسٌ: (M, TA:) having dust, or earth, poured upon it; as also ↓ the latter epithet. (TA.) — — خَبَرٌ مَرْمُوسٌ Concealed news or information. (TA.) وَقَعُوا فِى مَرْمُوسَةٍ مِنْ أَمْرِهِمْ They fell into a state of confusion in respect of their affair, or case. (IAar, M.) رمص 1 رَمِصَتْ عَيْنُهُ, (S, Msb, K,) aor. رَمَصَ, (Msb, K,) inf. n. رَمَصٌ, (Msb,) His eye had in it what is termed رَمَصٌ [q. v.]. (S, Msb, K.) And رَمِصَ, [aor. and] inf. n. as above, He had what is termed رَمَصٌ. (M.) — رَمَصْتُ إِلَيْهِ, aor. رَمُصَ, inf. n. رَمْصٌ, I looked towards him, or at him, with the most secret look. (O, TA.) 4 ارمصهُ It (disease) caused him to have what is termed رَمَصٌ. (M.) رَمَصٌ Filth, [or foul matter,] (S, Mgh,) or white filth, (K,) or tough, or dry, white filth, (A,) that collects, (S, A, K,) or concretes, (Mgh,) in the inner corner of the eye: (S, A, Mgh, K:) if fluid, it is called غَمَصٌ: (S:) or it is in the side of the eyelashes: (ISh, TA in art. غمص:) or what is fluid; what is concrete being termed غَمَصٌ: or i. q. غَمَصٌ, i. e. dirt which the eye emits: or smallness and sticking of the eye. (M.) You say, مَنْ أَسَآءَهُ الرَّمَصُ سَرَّهُ الغَمَصُ [Him whom tough, or dry, white filth collecting in the inner corner of the eye vexes, fluid matter therein rejoices]: for غَمَص is a fresh fluid; and that is better than the tough, or dry. (A, TA.) رُمَيْصَآءُ [dim. of رَمْصَآءُ, fem. of أَرْمَصُ]. — — الشِّعْرَى الرُّمَيْصَآءُ [i. q. الشِّعْرَى الغُمَيْصَآءُ, i. e., Procyon; (see الشِّعْرَى;)] one of the two stars of the ذِرَاع: so called because of its smallness and its littleness of light [in comparison with the other شِعْرَى, which is Syrius]. (M.) أَرْمَصُ A man (S, Mgh, Msb) having, in his eye, what is termed رَمَصٌ: (S, M, Mgh, Msb, K:) fem. رَمْصَآءُ: (Msb, K:) and pl. رُمْصٌ. (TA.) رمض 1 رَمِضَت الأَرْضُ, (Mgh,) and الحِجَارَةُ, (A, Mgh,) [aor. رَمَضَ,] inf. n. رَمَضٌ, (A,) The earth, or ground, (Mgh,) and the stones, (A, Mgh,) became vehemently heated by the sun. (A, Mgh.) — — رَمِضَ يَوْمُنَا, (S, A, Msb, K,) aor. as above, (S, Msb,) and so the inf. n., (S, A, Msb,) Our day became intensely hot. (S, A, Msb, K.) — — رَمِضَ said of a man, (A, Mgh, TA,) aor. as above, (TA,) and so the inf. n., (Mgh, TA,) He had his fast burnt (A, Mgh, TA) by the ground, or stones, vehemently heated by the sun, (A,) or by the vehemence of the heat: (Mgh, TA:) or he was smitten, or affected, by the heat of the sun: (Ham p. 173:) and رَمِضَتْ قَدَمُهُ his foot was burnt by the ground, or stones, vehemently heated by the sun. (S, Msb, K.) In like manner you say, رَمِضَتِ الفِصَالُ The young camels, or young weaned camels, felt the heat of the sun from the ground, or stones, vehemently heated thereby: then is the prayer of the period called الضُّحَى: (S:) or had their feet burned by the ground, or stones, thus heated: (Mgh, Msb:) or lay down in consequence of the intense heat of the sand, and the burning of their feet. (IAth.) And رَمِضَتِ الغَنَمُ The sheep, or goats, from pasturing in intense heat, had their livers ulcerated, (S, K,) and their lungs affected with dropsy: (S:) or had their lungs and livers affected with dropsy, and ulcerated. (L.) And رَمِضَتْ عَيْنُهُ His eye became hot, so that it almost burned: the verb occurs in this sense in a trad., as some relate it, with ض [instead of ص]. (TA.) — — Also, said of a man fasting, His inside became vehemently hot (Fr, K) by reason of intense thirst. (Fr, TA.) — — And, said of a man, He went upon ground, or stones, vehemently heated by the sun. (TA.) — — And He returned from the desert to the region of cities, towns, or villages, and of cultivated land. (L, TA.) — — You

say also, رَمِضْتُ مِنَ الأَمْرِ and رَمِضْتُ لَهُ and ↓ اِرْتَمَضْتُ (tropical:) [meaning I was distressed and disquieted by reason of the thing, or affair: or I grieved for it]: (A:) [for] ↓ ارتمض مِنْ كَذَا signifies (tropical:) he was distressed and disquieted by reason of such a thing: (S, K, TA:) and ↓ ارتمض لِفُلَانٍ (tropical:) he grieved for such a one; i. q. حَزِنَ لَهُ, accord. to the [S and] L [and CK]: or i. q. حَدِبَ لَهُ, [but this I think a mistranscription, for you say حَدِبَ عَلَيْهِ, not حَدِبَ لَهُ,] accord. to the O and [some copies of the] K. (TA.) — رَمَضَهُ الحَرُّ: see 4. — — رَمَضَ الغَنَمَ, aor. رَمِضَ, inf. n. رَمْضٌ, (K,) (TA,) He pastured the sheep, or goats, upon ground vehemently heated by the sun, (K, TA,) and made them to lie down upon it; (TA;) as also ↓ ارمضها; and ↓ رمّضها, (K, TA,) inf. n. تَرْمِيضٌ. (TA.) — — رَمَضَ الشَّاةَ, aor. رَمِضَ, (S, M, K,) inf. n. رَمْضٌ, (S, M,) He clave the sheep, or goat, leaving its skin upon it, and threw it upon heated stones, and put hot ashes upon it, in order that it might become thoroughly cooked: (S, K:) or he kindled a fire upon stones, then clave the sheep, or goat, with its skin upon it, then broke its ribs from within, in order that it might lie steadily upon the ground, with the heated stones beneath it, and hot ashes above it, a fire being kindled over it: when it is thoroughly cooked, they skin it and eat it: (M, TA:) you say also ↓ ارمض الشَّاةَ: — — and رُمِضَ اللَّحْمُ [The flesh was dressed in the manner above described]. (TA.) — رَمُضَ, if used, is the verb whereof ↓ رَمَاضَةٌ, which is mentioned by Sh and in the K, is the inf. n.; and accord. to the explanation of the latter in the K, signifies It (a large or broad knife or blade) was, or became, sharp. (TA.) — رَمَضَ النَّصْلَ, (S, K,) or المُوسَى, (A,) aor. رَمِضَ, and رَمُضَ, (S, K,) He put the blade between two smooth stones, and then beat it, to make it thin: (ISk, S, K: [but in the text of the K, as given in the TA, the word rendered " stones " is omitted:]) or he beat the razor between two stones, in order that it might become thin; as also ↓ ارمض. (A.) 2 رمّضهُ, inf. n. تَرْمِيضٌ, (S, A, K,) originally signifies He attributed to him إِرْمَاض [meaning the causing one to be burnt by the heat of the sun, or by the vehemently-heated ground: or (assumed tropical:) the giving pain:] and hence, as this results from tardiness, (A, TA,) — — (tropical:) He waited expecting him a while: (Ks, Jm, S, A, O:) or a little while, and then went away. (Sh, * K.) IF says that the م may be original, or it may be a substitute for ب. (TA.) — — رمّض الغَنَمَ: see رَمَضَ. — رَمَّضْتُ الصَّوْمَ I purposed fasting or the fast [app. during the month of رَمَضَان]. (Sgh, K.) 4 أَرْمَضَتْنِى الرَّمْضَآءُ The ground, or stones, vehemently heated by the sun, burned me. (S.) And ارمضهُ الحَرُّ The heat burned him; (K, * TA;) as also ↓ رَمَضَهُ, aor. رَمِضَ. (TA.) And ارمض الحَرُّ القَوْمَ (Jm, A, K) The heat distressed the people, or company of men; (Jm, K;) so that it hurt them. (K.) You say also, غَوِّرُوا بِنَا فَقَدْ أَرْمَضْتُمُونَا (Jm, A) Make ye the camels to lie down with us during the vehement midday-heat [for ye have caused us to be burnt by the heat of the sun, or by the vehemently-heated ground]. (Jm, TA.) — — [Hence,] ارمضهُ (tropical:) It (anything, AA) pained him. (AA, K.) And ارمضهُ الأَمْرُ (tropical:) [The thing, or affair, pained him] is a phrase which has originated from the first of the phrases mentioned in this paragraph. (S, TA.) — — ارمض الغَنَمَ: see 1. — — ارمض الشَّاةَ: see 1. — ارمض المُوسَى: see 1, last signification. 5 ترمّض الظِّبَآءَ He drove the gazelles upon the ground, or stones, vehemently heated by the sun, until their hoofs became dissundered, or dislocated, and so they were taken: (A:) or he hunted them during the vehement midday-heat, (S, K,) pursuing them until, their legs being dislocated by the vehemently-heated ground, he took them. (S, TA.) — التَّرَمُّضُ also signifies The heaving of the soul [or stomach]; or its being agitated by a tendency to vomit; syn. غَثَيَانُ النَّفْسِ. (IAar, K.) 8 ارتمض He burned by reason of vehement heat, or (assumed tropical:) of grief. (Har p. 442.) — — ارتمضت كَبِدُهُ His liver became in a corrupt, or disordered, state. (S, O, K.) And ارتمض الرَّجُلُ The man became in a corrupt, or disordered, state, in his belly and his stomach. (IAar, L.) — — See also رَمِضْتُ مِنَ الأَمْرِ, in three places. — ارتمضت الفَرَسُ بِهِ The horse, or mare, leaped with him: (K:) so said Mudrik El-Kilábee: as also ارتمزت. (A boo-Turáb, TA.) رَمَضٌ The vehemence of the action (lit. of the falling) of the sun upon the sand &c.: (S, A, K:) or vehemence of heat; (Mgh, Msb;) as also ↓ رَمْضَآءُ: (Mgh, TA:) or the heat of the stones, arising from the intense heat of the sun: or the burning of the intense heat of summer: or heat. (TA.) — — [Hence the saying,] تَدَاخَلَنِى مِنْ هٰذَا الأَمْرِ رَمَضٌ (tropical:) [Distress and disquietude, or grief, crept into me from, or in consequence of, this thing: see رَمِضْتُ مِنَ الأَمْرِ.] (A, TA.) حَصًى رَمِضٌ, (TA,) and أَرْضٌ رَمِضَةٌ, (A, TA,) [Pebbles, and ground or land,] vehemently heated by the sun; or intensely heated by the vehement action of the sun thereupon. (A.) And أَرْضٌ رَمِضَةُ الحَجَارَةِ Land of which the stones are vehemently heated by the sun. (S.) [See also ↓ رَمْضَآءُ.] — — رَمِضَةٌ (assumed tropical:) A woman whose thighs rub each other. (Ibn-' Abbád, Sgh, K.) وَجَدْتُ فِى جَسَدِى رَمَضَةً (assumed tropical:) I felt in my body what resembled مَلِيلَة [or fever in the bones]. (TA.) رَمْضَآءُ, a subst., (TA,) [or rather an epithet in which the quality of a subst. predominates,] Ground or land, (S, K,) or stones, (A, Mgh, Msb,) or sand, (IAth,) vehemently hot: (K:) or vehemently heated by the sun: (S, A, Mgh, Msb:) or vehemently hot and burning. (IAth.) [See also رَمِضٌ.] — — It is also syn. with رَمَضٌ as expl. above: see the latter word. (Mgh, TA.) سَحَابٌ رَمَضِىٌّ, and مَطَرٌ رَمَضِىٌّ, Clouds, and rain, in the end of summer and the beginning of autumn: (K, TA:) because arriving at the period when the sun is [intensely] hot. (TA.) — — المِيرَةُ الرَّمَضِيَّةُ The wheat, or corn, that is brought, or purveyed, when the earth becomes burnt [by the sun, about July]. (M in art. دفأ.) [See art. مير.] شَهْرُ رَمَضَانَ, (S, Mgh, Msb, K,) and رَمَضَانُ, alone, for the latter, though disapproved by some of the learned, occurs in a trad., (Mgh, Msb, TA,) and in poetry, (TA,) but not الرَّمَضَانُ, for this is incorrect, (Mgh,) The ninth of the Arabian months: (TA:) so called because, when they changed the names of the months from the ancient language, they named them according to the seasons in which they fell, (Jm, S, K,) and this month, (Jm, S,) or نَاتِقٌ, (K,) for this was its ancient name, (TA,) agreed with the days of vehement heat: (Jm, S, Mgh, Msb, K:) [see زَمَنٌ:] or from رَمِضٌ said of a man fasting, expl. above: (Fr, K:) or because [its effect is as though] it burned [and annulled] sins; (K;) from رَمَضَهُ الحَرُّ, expl. above; but [SM says,] I know not how that is; for I have not seen any one [except F] mention it: (TA:) the pl. is رَمَضَانَاتٌ (S, Msb, K) and أَرْمِضَآءُ (S, Msb) and أَرْمِضَةٌ (L, K) and رَمَضَانُونَ (K) and رَمَاضِينُ, (Yoo, Sgh, L, Msb,) like شَعَابِينُ, (Msb,) and أَرْمُضٌ, which is anomalous, (IDrd, K,) is asserted by some of the lexicologists to be another pl., but this is not well established nor received. (IDrd.) — — It is said in a trad. that رَمَضَانُ is One of the names of God; but this trad. is pronounced by El-Beyhakee to be of weak authority; and that it is so is evident; as no learned man has transmitted this word as such; (Msb;) [except Mujáhid; for] it is related that Mujáhid disapproved of forming a pl. from it, saying, It has been told me that it is one of the names of God: (TA:) if it be so, it is not derived (K, TA) from what has been here mentioned; (TA;) or it refers to the meaning of (assumed tropical:) The Forgiving; or He who obliterates sins. (K.) رَمِيضٌ: see مَرْمُوضٌ. — Also Made thin by being beaten between two stones: (A:) sharpened: (S, K:) sharp: (K, TA:) applied to a knife; (Sh;) and to such as is termed شَفْرَة; (S, K;) and to a نَصْل [or blade]; (S;) and to a razor (مُوسَى), as also رَمِيضَةٌ; (A, TA;) and in the last of the above-mentioned senses, to anything: (S:) it is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (TA:) or it may be in the sense of the measure فَاعِلٌ, from رَمُضَ, though this verb

may not have been heard. (Sgh, TA.) رَمَاضَةٌ: see رَمُضَ. أَرْمُضٌ said to be an anomalous pl. of رَمَضَانُ, q. v. (IDrd, K.) مَرْمِضٌ The place in which a sheep, or goat, is dressed in the manner described above in the explanation of رَمَضَ الشَّاةَ. (S, TA.) مَرْمُوضٌ Flesh-meat dressed in the manner described above in the explanation of رَمَضَ الشَّاةَ: (S:) or roasted flesh-meat, such as is termed كَنِيس, [a word with which I have not met except in this place,] which is nearly the same as حَنِيذ, save that what is called by this last epithet is divided into fragments, and then a fire is kindled over it; as also ↓ رَمِيضٌ. (TA.) رمق 1 رَمَقَهُ, (S, Mgh, K,) aor. رَمُقَ, (S, Mgh,) inf. n. رَمْقٌ, (S,) He looked at him, or it; (S, TA;) as also ↓رَامقهُ: (TA:) or he glanced lightly at him, or it; looked at him, or it, lightly, from the outer angle of the eye: (IDrd, K, TA:) or he looked long at him, or it; (Mgh;) or so رَمَقَهُ بِعَيْنِهِ, aor. and inf. n. as above: (Msb:) whence, in a trad., فَرَمَقَهُ النَّاسُ بِأَبْصَارِهِمْ [And the people looked long at him]: (Mgh:) or رَمَقْتُهُ بِبَصَرِى and ↓ رَامَقْتُهُ signify I followed him with my eye, paying attention to him, and watching him: (TA:) and ↓ رامقهُ, (TA,) inf. n. رِمَاقٌ, (K, * TA,) he looked at him from the outer angle of the eye with a look of enmity: (K, * TA:) and ↓ رمّقهُ, inf. n. تَرْمِيقٌ, he looked at him long from the outer angle of the eye with anger or aversion: (TA:) and ↓ رمّق, inf. n. as above, he continued looking; like رنّق. (S, TA.) 2 رمّقهُ He, or it, stayed, or arrested, what remained in him of life. (TA.) [Hence,] هُمْ يُرَمِّقُونَهُ بِشَىْءٍ They give him something sufficient to stay, or arrest, what remains in him of life. (O, TA.) — — [The inf. n.] تَرْمِيقٌ also signifies The scanting of fodder and drink. (JK.) — — [And The drinking little by little.] One says, رَمَّدَتِ المِعْزَى فَرَمِّقْ رَمِّقْ, meaning [The she-goats have secreted milk in their udders: therefore] drink thou their milk little by little; drink thou &c.: (IF, K, TA:) because they secrete milk some days before their bringing forth: (IF, TA:) or because they will bring forth after a while. (K, TA. [See also arts. رمد and ربق and رنق : and see 5 in the present art.]) — — Also The doing a work not well, yet so as to satisfy oneself, or to attain one's desire, thereby. (K, TA. [See also 3.]) You say, هُوَيُرَمِّقُ فِى الشَّىْءِ He does not exert himself, or take pains, or exceed the usual bounds, in doing the thing. (TA.) And رَمِّقْ عَلَى مَزَادَتَيْكَ Repair thou thy pair of leathern water-bags sufficiently to satisfy thyself. (O, TA.) — — And The interlarding, or embellishing, of speech, or discourse, with falsehood; تَرْمِيقُ الكَلَامِ signifying تَلْقِيفُهُ; (Ibn-'Abbád, K;) as also تَرْبِيقُهُ. (Ibn-'Abbád and K in art. ربق.) You say, رمّق الكَلَامَ He interlarded, or embellished, the speech, or discourse, with falsehood, (لَفَّقَهُ, Z, or لَفَّقَ بَيْنَهُ, JK,) [adding] thing after thing, or thing by thing. (Z, TA.) — See also 1, in two places. 3 رامق [رَامَقَ] seems to signify He strove, or contended, to retain what remained in him of life. And hence, as implying this meaning, He was at the last gasp: see مُرَامِقٌ, below. Whence, app.,] the inf. n. مُرَامَقَةٌ signifies (assumed tropical:) The having little friendship [remaining in the heart]. (KL. [See, again, مُرَامِقٌ.]) One says, هٰذِهِ النَّخْلَةُ تُرَامِقُ بِعِرْقٍ لَا يَحْيَا وَلَا يَمُوتُ or لَا تَحْيَا وَلَا تَمُوتُ; [as though meaning, accord. to the former reading, This palm-tree strives to retain life with a root, being neither alive nor dead; or, accord. to the latter reading, with a root that is neither alive nor dead;] (S; [in one of my copies of which I find only the former reading; and in the other, both readings;]) or هٰذِهِ النَّخْلَةُ تُرَامِقُ بِعِرْقٍ means this palm-tree is neither alive nor dead. (K.) And فُلَانٌ يُرَامِقُ عَيْشَهُ i. e. يُدَارِيهِ [app. meaning Such a one strives by artful means to preserve his life]. (TA.) — — [The inf. n.] رِمَاقٌ also signifies The being hypocritical, or acting hypocritically; (K, TA;) [like رِفَاقٌ; see 3 in art. رفق;] which is nearly the same in meaning as مُدَارَاةٌ; because the hypocrite strives to deceive by lying: mentioned by Hr in the " Ghareebeyn. " (TA.) — — رامق الأَمْرَ, (S, K,) inf. n. مُرَامَقَةٌ, (TA,) He did, or performed, the thing, or affair, unfirmly, or unsoundly. (S, K, TA. [See also 2.]) — See also 1, in three places. 4 ارمق [أَرْمَقَ] is said by Golius, on the authority of a gloss in the KL, to signify He rendered water turbid; for ارنق.] 5 ترمّق He drank milk little by little. (K. [See also 2.]) And He supped, or sipped, water, (S, K,) &c., sup after sup, or sip after sip. (K.) 9 ارمقّ It (a skin, or hide, إِهَابٌ,) was, or became, thin. (K.) — — Hence, said of life or the means of subsistence (العَيْشُ) [as meaning (assumed tropical:) It was, or became, narrow in its circumstances, or scanty; like رَقَّ]. (TA.) — — It (an affair, S, or a thing, IDrd, K,) was, or became, weak; (IDrd, S, K;) and so ↓ ارماقّ said of a rope: (S, K:) or the former verb, said of a rope, it was, or became, weak in its strands. (IDrd, TA.) — — ارمقّت الغَنَمُ The sheep, or goats, died: (IDrd, K:) and ↓ ارماقّت they (sheep, or goats,) perished, or died, by reason of leanness, or emaciation: (Ibn-'Abbád, TA:) or ارماقّ signifies he perished, or died, by reason thereof. (K.) — — ارمقّ الطَّرِيقُ The road was, or became, long. (TA: but the verb is there written without the sheddeh.) 11 إِرْمَاقَّ see 9, in two places. رَمَقٌ The remains of life, (Lth, K,) or of the spirit, (S, Mgh, Msb,) or of the soul; (IDrd, TA;) or the last breath: (TA:) and applied also to strength: (Msb:) pl. أَرْمَاقٌ. (K.) It is said that a man in a case of necessity may eat of that which has died a natural death مَايَسُدُّ الرَّمَقَ, i. e. [What will stay, or arrest, the remains of life; or] what will maintain, and preserve, the strength. (Msb.) [In like manner, also,] one says, of sustenance, يُمْسِكُ الرَّمَقَ [It stays, or arrests, the remains of life; or maintains the strength]. (S, Msb, K.) — — See also رُمْقَةٌ. — Also A flock of sheep, or herd of goats: (S, K:) a Pers. word, (S,) arabicized, (S, K,) from رَمَهْ. (K.) عَيْشٌ رَمِقٌ Sustenance that stays, or arrests, the remains of life; or that maintains the strength; expl. by يُمْسِكُ الرَّمَقَ. (IF, Msb, K.) — [And accord. to Golius, on the authority of a gloss in the KL, رَمِقٌ is used for رَوْنَقٌ, as signifying Fairness, beauty, or brightness: and also as meaning Bright, and clear.] رُمُقٌ, a pl., signifying Poor men, who are satisfied with little sustenance, such as suffices to stay, or arrest, the remains of life, or to maintain the strength: — — and envying persons: sing. ↓ رَامِقٌ and ↓ رَمُوقٌ: (IAar, K, TA:) which signifies one. who looks at men from the outer angle of the eye and with envy. (IAar, TA.) مَا فِى عَيْشِهِ إِلَّا رُمْقَةٌ, (JK, K,) with damm, (K,) or ↓ رَمَقَةٌ, (S, [so in both of my copies,]) and ↓ رِمَاقٌ, (S,) or ↓ رَمَاقٌ, (JK,) or both, and ↓ رَمَقٌ, (K,) There is not in his means of subsistence save what is but just sufficient: (S, K:) or a small supply, that may stay, or arrest, the remains of life, or that may maintain the strength. (K.) The Arabs said, مَوْتٌ لَا يَجُرُّ إِلَى عَارٍ خَيْرٌ مِنْ عَيْشٍ فِى رَمَاقٍ ↓ [Death that does not lead to disgrace is better than life with a bare sufficiency of sustenance]. (Yaakoob, TA.) رَمَقَةٌ: see the next preceding paragraph. رَمَاقٌ: see رُمْقَةٌ, in two places. رِمَاقٌ, Straitness, or narrowness, of the means of subsistence. (K. [In the CK, for الضِّيقُ is put الضَّيِّقُ, which makes the meaning to be " strait," or " narrow," as applied to the means of subsistence.]) — — See also رُمْقَةٌ. رَمُوقٌ: see رُمُقٌ. رُمَّقٌ Weak; (K;) applied to a man. (TA.) رَامِقٌ, applied to a man, i. q. ذُو رَمَقٍ [i. e. Having, or retaining, remains of life: a possessive epithet, of the class of لَابِنٌ and تَامِرٌ & c.]. (TA.) — — See also رُمُقٌ. [And see مُرَامِقٌ.] — Also The bird that the sportsman sets up in order that the falcon, or hawk, may alight upon it and so he may capture it; (K;) also called رَامِجٌ and مِلْوَاحٌ: he takes an owl, and ties something black to its leg, and sews up its eyes, and ties to its shanks a long string; and when the falcon, or hawk, alights upon it, he captures it from his lurking-place: mentioned by Lth and by IDrd; and thought by the latter to be not a

genuine Arabic word. (TA.) حَبْلٌ أَرْمَاقٌ [in which the latter word is a pl., like أَرْمَاثٌ in the phrase حَبْلٌ أَرْمَاثٌ,] A rope that is weak, (S, K, TA,) old and worn out. (TA.) عَيْشٌ مُرْمَقٌ and ↓ مُرَمَّقٌ Mean, paltry, or scanty, means of subsistence. (S, O.) And هُوَ مُرْمَقُ العَيْشِ, (A 'Obeyd, K,) and ↓ مُرَمَّقُهُ, (IDrd, K,) He is one who has mean, paltry, or scanty, means of subsistence: (A 'Obeyd, K:) or he is straitened in the means of subsistence. (IDrd, K.) — — مُرْمَقٌ also signifies Anything bad, or corrupt. (TA.) مُرَمَّقٌ: see the next preceding paragraph, in two places. مُرَامِقٌ One who is at the last gasp. (TA.) [See also رَامِقٌ.] — — And (assumed tropical:) One who has but little love, or affection, for thee remaining in his heart. (S, K.) يَرْمُوقٌ A weak-sighted man. (IDrd, K.) رمك 1 رَمَكَ بِالمَكَانِ, (S, Msb, K,) aor. رَمُكَ, (S,) inf. n. رُمُوكٌ, (S, K,) He remained, stayed, dwelt, or abode, in the place, (S, Msb, K,) not quitting it: or he did so being fatigued, or wearied, or distressed: (K:) or رَمَكَ signifies he (a man) made his home, or constant residence, in a country, or town. (AZ, TA.) — — رَمَكَتِ المَاشِيَةُ, (O,) or الإِبِلُ, (K,) inf. n. as above, (O,) The cattle were confined, (O,) or the camels kept constantly, (K,) at the water, (O, K,) and were fed with fodder. (O.) — — رَمَكَ فِى الطَّعَامِ, aor. and inf. n. as above, [app. He kept constantly to the food;] he loathed nothing of the food: and so رَجَنَ, aor. رَمُكَ, inf. n. رُجُونٌ: (L, TA:) both mentioned by Lh. (TA in art. رجن.) — رَمَكَ, said of a man, also signifies He was, or became, lean, or emaciated, and what was in his hands went away. (O, TA. [See also 9: and see رَمَكَةٌ, as applied to a man.]) — — [It seems also that this verb is used in a similar sense in relation to a beast; like ارمكّ said of a camel: for it is immediately added in the O and TA without any explanation, that one also says, هٰذِهِ دَابَّةٌ رَامِكَةٌ ↓, as though meaning This is a lean beast: and رَمَكَتْ, inf. n. رُمُوكٌ, as though meaning It was, or became, lean.] 4 أَرْمَكْتُهُ I made him to remain, stay, dwell, or abide, in a place, (S, K,) not quitting it. (K.) — — And ارمك الإِبِلَ He (a pastor) kept the camels constantly at the water, and fed them with fodder. (TA.) 9 ارمكّ He was, or became, of the colour termed رُمْكَةٌ: said of a camel in this sense [and in another expl. in what follows]. (S, K.) — It (a thing, Ibn-'Abbád, O) was, or became, thin, or slender. (Ibn-'Abbád, O, K.) And He (a camel) was, or became, lean, lank, light of flesh; slender; or lean, and lank in the belly; and emaciated. (Ibn-'Abbád, O, K. [In the CK, نَهِكَ is erroneously put for نُهِكَ.]) 10 اِسْتَرْمَكَ القَوْمُ (tropical:) The people were deemed ignoble; (K, TA;) as being likened to the رَمَكَة. (TA.) رَمَكٌ: see رَمَكَةٌ. — — In the saying of Ru-beh, يَرْبِضُ فِى الرَّوْثِ كَبِرْذَوْنِ الرَّمَكْ [That lies down upon his breast in the dung of horses, or similar beasts, like the jade, or hack, of the رَمَك], AA says, الرمك, here, is from the Pers. رَمَهْ [which means a " herd," " " flock," " troop," or the like]; and he adds that the people's saying that it means الرَّمَكَة is a mistake. (O, TA. [Perhaps, however, AA knew not رَمَكٌ as a coll. gen. n. of which رَمَكَةٌ is the n. un.; for as such it seems to me more reasonable to regard it in this instance.]) رُمْكَةٌ A certain colour of camels; accord. to A 'Obeyd, a dun colour; i. e. a كُمْتَة [or brown hue] so intense as to have in it a blackness: (S:) thus explained by As: (TA:) or, in the colours of camels, brownness; i. e. redness intermixed with blackness: (Kr, TA:) or a colour more dusky, or dingy, than that which is termed زُرْقَة [q. v.]: (Msb:) or the colour of ashes: (K:) or وُرْقَةٌ [which is a colour like that of ashes] inclining to blackness: or, as some say, دُونَ الوُرْقَةِ [less intense than what is termed وَرقة]: (TA:) it sometimes has for its pl. رُمُكٌ, with two dammehs. (ISd, TA.) رَمَكَةٌ A mare: and [particularly] a بِرْذَوْنَة [or mare of mean breed], (Lth, Mgh, K,) the female of the بَرَاذِين, (S, Msb,) that is taken for breeding: (Lth, Mgh, K:) pl. رِمَاكٌ, (S, Mgh, Msb,) accord. to rule, (Mgh,) and, رَمَكَاتٌ, (S,) and أَرْمَاكٌ, (Fr, S, Mgh,) formed on the supposition of the elision of the ة, (Mgh,) or this is a pl. pl., and the pl. [or rather coll. gen. n.] is ↓ رَمَكٌ. (K.) — — Also (assumed tropical:) A weak man. (K.) رَامَكٌ: see the next paragraph, in two places. رَامِكٌ Remaining, staying, dwelling, or abiding, in a place, (Msb, K,) not quitting: or especially, when fatigued, or wearied, or distressed. (K.) — See also 1, last sentence. — Also, and ↓ رَامَكٌ, (S, Msb, K,) the former of which is the more usual, or more approved, (TA,) A certain thing, black, (S, Msb, K,) like pitch, (Msb,) that is mixed with musk, (S, Msb, K,) and is then called (سُكٌّ) musk. (Msb.) [Freytag, as on the authority of the K, in which nothing more is said respecting it than what I have given above, describes it thus: " Res ex aliis rebus composita, nempe atramento sutorio, mali Punici cortice, gummi Arabico aliisque rebus, quibus admisceri solet muscus. "] A poet says, (S,) namely, Khalaf Ibn-Khaleef El-Akta', (O, TA,) إِنَّ لَكَ الفَضْلَ عَلَى صُحْبَتِى وَالمِسْكُ قَدْ يَسْتَصْحِبُ الرَّامَكَا [Verily thou hast such excellence as renders thee above my companionship; but musk sometimes unites with رامك]. (S, O.) — — [↓ رَامَكٌ, from the Pers. رَامَكْ, is also the name of A certain astringent medicine, used as a remedy for dysentery &c. In the printed edition of the " Kánoon " of Ibn-Seenà (Avicenna), book ii. p. 253, it is erroneously written رمك.] أَرْمَكُ Of the colour termed رُمْكَةٌ: (S, Msb, K:) applied to a camel: fem. رَمْكَآءُ. (S, Msb.) The رمكآء is said by Honeyf-el-Hanátim, who was one of the most skilled of the Arabs respecting camels, to be the most beautiful of she-camels. (TA.) The fem. is also applied, tropically, to a woman. (Th, TA.) — — A poet says, [applying it to dust,] وَالخَيْلُ تَجْتَابُ الغُبَارَ الأَرْمَكَا [And the horses, or horsemen, cleave the dark brown, or ash-coloured, &c., dust]. (TA.) — — And it is said in a trad., [but to what it relates I know not,] The name of the higher, or highest, land is الرَّمْكَآءُ; said by IAth to be fem. of الأَرْمَكُ. (TA.) رمل 1 رَمَلَ as syn. with رَمَّلَ: see the latter in two places. — رَمَلَ الحَصِيرَ, [aor. app. رَمُلَ, and inf. n. رَمْلٌ;] and ↓ ارملهُ; He wove (نَسَجَ, A 'Obeyd, T, or سَفَّ, A 'Obeyd, S) the mat [of palm-leaves or the like]. (T, S.) [Or] رَمَلَ السَّرِيرَ, and [so in the M, but in the K " or "] الحَصِيرَ, aor. رَمُلَ, inf. n. رَمْلٌ, He ornamented the couch, and the mat, with جَوْهَر [i. e. jewels, precious stones, gems, &c.], and the like. (M, K.) [Or] الحَصِيرَ ↓ ارمل, and رَمَلَهُ, He made the weaving of the mat thin (Har p. 55.) And رَمَلَ النَّسْجَ, (M, K,) aor. and inf. n. as above; (TA;) and ↓ ارملهُ, and ↓ رمّلهُ; (M, K; the last omitted in the TA;) He made the woven thing, or the weaving, thin. (M, K.) And رَمَلَ السَّرِيرَ, (S, K,) [aor. and] inf. n. as above; (TA;) and ↓ ارملهُ; He wove (رَمَلَ) شَرِيط [or palm leaves split and then plaited together], (S, O, K,) or some other thing, (S, O,) and made the same a back (جَعَلَهُ ظَهْرًا) to the couch. (S, O, K. [What is here called the " back " of the couch is app. so called as being likened to the back of a beast on which one rides: see رُمَالٌ.]) Accord. to IKt, رَمَلْتُ السير [app. a mistranscription for السَّرِيرَ] and ↓ أَرْمَلْتُهُ signify I wove the سير [or the سرير] with a شَرِيط of leaves, or fibres, of the palm-tree. (TA.) — — [Hence,] رَمَلْتُ القَوْلَ and الوَصْفَ [(assumed tropical:) I wove, i. e. composed, the saying and the description]. (Phrases cited in the TA from two modern poets.) — رَمَلَ, (T, S, M, Mgh, Msb, K,) aor. رَمُلَ, (T, Mgh, Msb,) inf. n. رَمَلَانٌ (T, S, M, Mgh, Msb, K) and رَمَلٌ (S, M, &c.) and مَرْمَلٌ, (K,) said of a man, i. q. هَرْوَلَ [i. e. He went a kind of trotting pace, between a walk and a run]; (S, Mgh, Msb, K; [in the M said to be " less than العَدْوُ and above المَشْىُ; " app., as is remarked in the TT, through inadvertence of a writer;]) i. e. (TA) he was quick in his manner of walking, (T, TA,) and shook his shoulder-joints, (TA,) leaping, (so in the T accord. to the TT,) or not leaping, (so in the TA,) in doing so; (T, TA;) while performing the circuitings round the Kaabeh, (T, Mgh, TA,) but only in some of those circuitings, exclusively of others, (TA,) which one does in imitation of the Prophet and his Companions, who did thus in order that the people of Mekkeh might know that there was

in them strength; (T, TA;) and in going between Es-Safà and El-Marweh. (S, TA.) [It is also said of a camel: see رَتَكَ.] — رَمَلٌ as an inf. n. [app. of رَمِلَ العَامُ or رَمِلَتِ السَّنَةُ] signifies The year's having little rain. (KL.) — — رَمِلَتْ مِنْ زَوْجِهَا: see 4. 2 رمّلهُ, (M, TA,) inf. n. تَرْمِيلٌ, (TA,) He put رَمْل [i. e. sand] into it; namely, food; (M, TA;) and (TA) so ↓ رَمَلَهُ, (Ibn-'Abbád, K, TA,) aor. رَمُلَ, inf. n. رَمْلٌ; but the former verb is the more chaste. (TA.) Hence, in a trad. respecting [the eating of the flesh of] domestic asses, أَمَرَ أَنْ تُكْفَأَ القُدُورُ وَأَنْ يُرَمَّلَ اللَّحْمُ بِالتُّرَابِ, meaning [He ordered that the cooking-pots should be turned upside-down, and] that the flesh should be stirred about and mixed with dust, in order that no use might be made of it. (TA.) — — And He defiled, or smeared, him, or it, with blood; (S, M, TA;) namely, a man, (S,) or a garment, and the like; (M, TA;) and (TA) so ↓ رَمَلَهُ; (K TA;) but in this sense also the former verb is the more chaste. (TA.) And رُمِّلَ فُلَانٌ بِالدَّمِ Such a one was defiled, or smeared, with blood. (T, TA. [See also 4 and 5.]) — — In relation to speech, or language, (TA,) التَّرْمِيلُ signifies (tropical:) i. q. التَّزْيِيفُ; (K, TA; [in the CK, erroneously, التَّزْنِيفُ;]) i. e., [as inf. n. of رَمَّلَ, The adulterating it, corrupting it, or rendering it unsound, or untrue; and as inf. n. of رُمِّلَ,] its being [adulterated, corrupted, or] unsound, or untrue. (TA. [See the pass. part. n., below.]) — — See also 1. — And see 4. 4 ارمل It (a place) became sandy; had رَمْل in it or upon it. (Msb.) — — [And He clave to the sand.] — — And [hence,] (assumed tropical:) He became poor: (Mgh:) or (assumed tropical:) his provisions, or travelling-provisions, became difficult to obtain, and he became poor: (Msb:) or his travelling-provisions went: (Mgh:) and أَرْمَلُوا (tropical:) their provisions, or travel-ling-provisions, became exhausted, or consumed: (A 'Obeyd, T, S, M, K, TA:) from الرَّمْلُ; (Mgh, TA;) as though [he or] they clave to the sand; (TA;) like أَدْقَعَ, (Mgh,) or أَدْقَعُوا, (TA,) from الدَّقْعَاءُ: (Mgh, TA:) or from رَمَلٌ meaning " little rain: " or from أَرْمَلَ الحَصِيرَ and رَمَلَهُ meaning " he made the weaving of the mat thin: " (Har p. 55:) and ارملوا زَادَهُمْ (tropical:) They exhausted, or consumed, their provisions, or travelling-provisions. (K, * TA. [In the TT, as from the M, اتخذوه is erroneously put for أَنْفَدُوهُ, the explanation in the TA.]) — — And [hence,] ارملت, (Yz, T, S, Msb,) or, accord. to Sh, ارملت مِنْ زَوْجِهَا, or ↓ رَمِلَتْ من زوجها; (T, accord. to different copies;) and ↓ رَمَّلَتْ [alone], (K, TA, [said in the latter to be on the authority of Sh, and therefore it may perhaps be taken from a copy of the T,]) inf. n. تَرْمِيلٌ; (TA;) (tropical:) She (a woman) became such as is termed أَرْمَلَةٌ, (T, Msb, K, TA,) i. e. without a husband; (T, Msb;) because of her being in need of one to expend upon her; [for] Az says that she is not thus called unless she be also poor: (Msb:) or [she became a widow;] she lost her husband by his death. (S.) — — And ارمل said of an arrow, It became defiled, or smeared, with blood, (Ibn- 'Abbád, K, TA,) and had the mark thereof remaining upon it; (Ibn-'Abbád, TA;) and so ↓ ارتمل. (TA. [See also 2 and 5.]) — Said of a poet, it is from الرَّمَلُ, like أَرْجَزَ from الرَّجَزُ; (TA;) i. e. He versified, or composed verses, in the metre termed الرَّمَلُ. (Ibn-Buzurj, L in art. قصد.) — As a trans. v.: see 1, in five places. — — Also He lengthened, or made long, a rope, or cord: (K:) and in like manner, he lengthened, and widened; or made long, and wide; a shackle, or shackles: you say, ارمل لَهُ فِى قَيْدِهِ He lengthened, and widened, or made long, and made wide, for him his shackle, or shackles. (Ibn-'Abbád, TA.) 5 ترمّل He became defiled, or smeared, (T, S,) with his blood, (T,) or with blood; as also ↓ ارتمل. (S. [See also 2 and 4.]) 8 إِرْتَمَلَ see 4 and 5. — You say also, ارتملت فُلَانَةُ فِى بَنِيهَا (assumed tropical:) Such a woman maintained, or undertook the maintenance of, her children, her husband having died. (O, TA. [But in both I find فى بيتها, an obvious mistranscription, for which I read فى بَنِيهَا; and in the explanation, in both, اقامت عليهم, for which I read قَامَتْ عَلَيْهِمْ.]) رَمْلٌ [Sand;] a kind of dust or earth, (M,) well known: (Lth, T, M, Msb, K:) ↓ رَمْلَةٌ is its n. un.; (M, K;) a more special term than the former; (S;) signifying a piece, or portion, [or tract, or collection,] thereof: (Lth, T, TA:) [and the former word is also sometimes used as meaning a tract, or collection, of sand:] the pl. [of mult.] is رِمَالٌ (Lth, T, S, M, Msb, K) and [of pauc.] أَرْمُلٌ; (M, K;) [and أَرَامِلُ is used as a pl. pl., i. e. pl. of أَرْمُلٌ; occurring in a verse cited in the TA, art. هج.] — — [Hence,] أُمُّ رِمَالٍ a name of The hyena. (ISk, S.) — — [Hence also,] الرَّمْلُ, (TA in this art., [in the Lexicons of Golius and Freytag, erroneously, رَمَلٌ,]) or عِلْمُ الرَّمْلِ, i. q. عِلْمُ الخَطِّ, (IAar, TA in art. خط,) [Geomancy,] a certain well-known science. (TA in the present art. [See a description of it voce خَطٌّ.]) رَمْلٌ Weak rain: (IAar, T:) or little rain: (Har p. 55:) or a small quantity of rain: (ElUmawee, T, S, M, K:) one says, أَصَابَهُمْ رَمَلٌ مِنْ مَطَرٍ A small quantity of rain fell upon them: (El-Umawee, T, M:) but Sh says, "I have not heard رَمَلٌ in this sense except on the authority of El-Umawee: " (TA:) the pl. is أَرْمَالٌ. (T, S, M.) — — [Hence, perhaps,] أَرْمَالٌ مِنْ إِبِلٍ A number of camels in a state of dispersion. (TA.) — — Also, the sing., [as a coll. gen. n.,] Lines, or streaks, upon the legs of the wild cow, (S, M, K,) upon her fore legs and kind legs, (M,) differing from the rest of her colour: (S, M, K:) n. un. ↓ رَمَلَةٌ. (TA. [See also رُمْلَةٌ.]) — — And A redundance, or an excess, (زِيَادَةٌ,) in a thing. (K.) — الرَّمَلُ is also the name of A certain kind of metre of verse; (T, S, M, K;) [the eighth kind;] the measure of which is [originally] composed of فَاعِلَاتُنْ (T, TA) six times; (TA;) so called from الرَّمَلُ signifying " a certain kind of walk or pace," inf. n. of رَمَلَ [q. v.]: (M, K: *) and Kh says that it is also applied to any meagre verse or poetry, incongruous in structure; such being so named by the Arabs without their defining anything respecting it; as, for instance, the saying [of 'Abeed Ibn-El-Abras (TA in arts. ذنب and قطب),] فَالقُطَبِيَّاتُ فَالذَّنُوبُ أَقْفَرَ مِنْ أَهْلِهِ مَلْحُوبُ [Melhoob (the name of a place, K in art. لحب) has become destitute of its inhabitants, and El- Kutabeeyát, (by which is meant a certain water, called القُطَبِيَّةُ, with its environs, K* and TA in art. قطب,) and Edh-Dhanoob (the name of a place, TA in art. ذنب)]: he says also that, generally, the مَجْزُوْء [i. e. what is curtailed of two of the original feet, or what consists of two feet only,] is thus called by them: accord. to IJ, it is applied by them to verse, or poetry, that is incongruous, unsound, or faulty, in structure, and such as falls short of the original [standard so as not to answer completely to any regular kind or species]: (M, TA:) thus it signifies as first explained above, and also any verse, or poetry, that is not such as is termed قَصِيد [as meaning that of which the hemistichs are complete] nor such as is termed رَجَز [which some hold to be not verse, or poetry, but a kind of rhyming prose]. (IJ, M, K. *) [See also زَمَلٌ.] رَمْلَةٌ: see رَمْلٌ, of which it is the n. un. رُمْلَةٌ sing. of رُمَلٌ, which signifies The diversity of colours (وَشْىٌ) upon the legs of the wild bull: (T: [see also رَمَلٌ:]) or رُمْلَةٌ signifies a black line or streak, (IKh, M, IB, K,) as some say, (M,) such as is upon the back and thighs of the gazelle: (IKh, IB:) pl. [of mult.] رُمَلٌ and [of pauc.] أَرْمَالٌ. (K.) رَمَلَةٌ: see رَمَلٌ. [رَمْلِيٌّ Of, or relating to, رَمْل (or sand): sandy.] رُمَالٌ The woven work of a mat. (K, TA.) It is said in a trad., of the Prophet, that he was lying upon his side on the رمال of a mat, which had made an impression upon his side: (T, TA: *) or, as some relate it, of a couch; meaning, in this case, that its face was woven of palm-leaves, and that it had nothing spread upon it to lie upon, but the mat only. (TA. [See رَمَلَ

أَرْضٌ) Land رَمِيلَةٌ ‎.[السَّرِيرَ‎ rained upon with الرَّمَل,‎ i. e. little rain. (Ibn-'Abbád, TA.) رَمَّالٌ A practiser of the science called الرَّمْلُ [i. e. geomancy]. (TA.) رَامِلَةٌ sing. of رَوَامِلُ, (TA,) which signifies Female weavers of mats. (T, TA.) أَرْمَلُ i. q. ↓ مُرْمِلٌ, meaning (assumed tropical:) A man whose provisions, or travelling-provisions, have become difficult to obtain, [or exhausted, or consumed, (see 4,)] and who has become poor: [as though he were cleaving to the sand: (see again 4:)] pl. أَرَامِلُ: (Msb:) or أَرْمَلُ is applied to a man, and ↓ أَرْمَلَةٌ to a woman, (M, K,) and the latter also to a pl. number, (M,) as meaning needy, needing, or in want: (M, K:) or as meaning مِسْكِينٌ] and] مِسْكِينَةٌ [and مَسَاكِينُ, i. e. destitute, or indigent, &c.]: (K:) and the pl. is أَرَامِلُ and أَرَامِلَةٌ; (M, K;) after the manner of substs., because the quality of a subst. is predominant therein: (M:) ↓ أَرْمَلَةٌ is applied to any collective number of men and women, or men without women, or women without men, after they have become in need or want: (M:) [and] it is applied [also] to a man and to a woman as meaning poor so as to be unable to obtain anything: (T, and Mgh as from the T:) accord. to ISk, أَرَامِلُ is applied to a number of men and women, as meaning مَسَاكِينُ [expl. above]; (T, S, Mgh;) or so to a number of persons whether men or women; (Msb;) and to men though there be not among them women; (T, S, Mgh;) and so ↓ أَرْمَلَةٌ: (T, Mgh:) or this last, to a number of men and women needy, needing, or in want; (S;) and to men needy, needing, or in want, and weak, (S, K,) though there be not among them women. (S.) Ibn-Buzurj mentions the saying, إِنّ بَيْتَ فُلَانٍ لَضَخْمٌ مَا يُحَمِّلُونَهُ إِلَّا مَا اسْتَفْقَرُوا لَهُ ↓ وَإِنَّهُمْ لَأَرْمَلَةٌ, meaning [Verily the household of such a one is large, and verily they are destitute of what camels they may load therewith except] what they borrow [for that purpose]; (T, * TA;) i. e., they are a party not possessing camels, and unable to make a journey upon camels that they borrow; [استفقروا being] from أَفْقَرَ ظَهْرَ بَعِيرِى signifying " he was lent the back of my camel. " (TA.) See also أُرْمُولَةٌ. — — ↓ أَرْمَلَةٌ is also applied to a woman as meaning Having no husband: (T, S, M, Msb, K:) or a widow; one whose husband has died: (IAmb, Mgh:) or not if she possesses competence, or wealth: (Ibn-Buzurj, T, Mgh, Msb, K:) it is applied to her who has no husband because she is in need of him who would expend upon her; (Msb;) or to her whose husband has died because her provision has gone and she has lost him who earned for her (IAmb, Mgh) and by means of whom her state of life had been good: (IAmb:) in like manner, also, أَرْمَلُ is applied to a man as meaning having no wife, (T, S, M, Mgh, Msb, K,) accord. to Kt (T, Mgh) and Sh; (Mgh;) like as أَيِّمٌ is applied to a man [as well as to a woman], and أَيِّمَةٌ to a woman: (T:) or a widower; one whose wife has died: (TA:) or أَرْمَلُ is not applied in this sense except in cases of deviation from the usual course of speech, (IAmb, Mgh, Msb, [and the like is said in the Mgh also as on the authority of Lth, and in the M as on the authority of IJ,]) because the man's provision does not go in consequence of the death of his wife, since she is not his maintainer, (IAmb, Mgh, Msb,) whereas he is her maintainer: (IAmb:) Jereer says, كُلُّ الأَرَامِلِ قَدْ قَضَيْتَ حَاجَتَهَا فَمَنْ لِحَاجَةِ هٰذَا الأَرْمَلِ الذَّكَرِ (M, TA,) or هٰذِى الأَرَامِلُ الخ; (S, Mgh; [in the former ascribed in one of my copies to an unnamed poet, and in the other, to El-Hotei-ah; but in the Mgh, to Jereer, as in the M;]) [i. e. All the widows, or these widows, thou hast accomplished their want; but who is there for the want of this male widowed person]; meaning thereby himself. (M, TA.) It is said that, if one bequeath his property to the أَرَامِل, some of it is to the men whose wives have died: (Mgh:) IB says, on the authority of IKt, that when a man says, “This property is for the أَرَامِل,” it is for the men and the women, because الأَرَامِلُ applies to the males and the women; but he adds, IAmb says that it is to be given to the women exclusively of the men, because الارامل generally applied to the women. (TA. [This is cited in the TA as though relating to ارامل as meaning مَسَاكِين: but IAmb evidently uses it here as applying to women whose husbands have died; and this is its predominant meaning.]) — — It is also applied to a [lizard of the kind called] ضَبّ, in the following saying of a rájiz, أُحِبُّ أَنْ أَصْطَادَ ضَبًّا سَحْبَلَا رَعَى الرَّبِيعَ وَالشِّتَآءَ أَرْمَلَا (T, TA,) meaning [I love to hunt out, or catch, a large ضبّ, that has pastured during the autumn and the winter,] having no female, so that he may be fat. (TA.) — — And one says also عَامٌ أَرْمَلُ (ISk, T, S, M, K) and سَنَةٌ رَمْلَآءُ (ISk, T, S, M) meaning (tropical:) A year of little rain (ISk, T, S, M, K, TA) and of little good or benefit. (T, M, K, TA.) — Also i. q. أَبْلَقُ [i. e. Black and white: or white in the kind legs as high as the thighs]: (AA, T:) or a sheep or goat of which all the legs are black: fem. رَمْلَآءُ: (A 'Obeyd, S:) or the latter is applied to a ewe as meaning of which the legs are black, the rest of her being white. (AZ, T, M, K.) أَرْمَلَةٌ as fem. of أَرْمَلُ, and as an epithet applied to a pl. number of persons: see the next preceding paragraph in five places. أُرْمُولَةٌ, as an epithet applied to a boy, or young man, (غُلَامٌ, Lth, T, Ibn-'Abbád, K,) i. q. ↓ أَرْمَلُ [as meaning Poor, needy, or the like]; (Ibn-'Abbád, K;) accord. to Lth, (T, TA,) i. q. زَارَهْ [i. e. abject] in Persian: (T, M, TA: [but in two copies of the T زَاذَهْ; and in the TT, as from the M, زَازَهْ:]) but Az says, I know not الأُرْمُولَةُ, nor the Persian rendering thereof. (T.) — Also The stump (جُذْمُور) of the [plant, or tree, called] عَرْفَج: pl. أَرَامِلُ and أَرَامِيلُ: (K:) or أَرَامِلُ العَرفَجِ signifies the stocks, or stems, (أُصُول, [but this sometimes means stumps, as well as roots, &c.,]) of the عرفج. (M.) مُرْمَلٌ: see مَرْمُولٌ. مُرْمِلٌ A man whose provisions, or travellingprovisions, are exhausted, or consumed. (A'Obeyd, T.) See also أَرْمَلُ, first sentence. — See also المُرَمِّلُ. مِرْمَلٌ A small قَيْد [i. e. shackle or pair of shackles]. (IAar, T, K.) طَعَامٌ مُرَمَّلٌ [Food, or wheat,] into which sand (الرَّمْل) has been thrown. (TT, as from the T.) And خَبِيصٌ مُرَمَّلٌ [A mess of dates and clarified butter mixed together] into which dust, or earth, and sand, have been put: (so in a copy of the T: [but this seems to be a mistake, occasioned by the omission of what here follows:]) [or] such as has been much stirred about and turned over (K, TA, and so in the TT, as from the T) [app. with coarse flour (see جَرِيشٌ)] so that it has complicated streaks. (TA, and so in the TT, as from the T.) — — And كَلَامٌ مُرَمَّلٌ (tropical:) [Speech, or language, adulterated, corrupted, or] rendered unsound, or untrue: like طَعَامٌ مُرَمَّلٌ. (TA.) المُرَمِّلُ The lion; [app. because he smears his prey with blood;] as also ↓ المُرْمِلُ. (O, K.) مَرْمُولٌ A mat woven [of palm-leaves or the like (see 1)]; as also ↓ مُرْمَلٌ. (A 'Obeyd, T, TA.) يَرْمُولٌ Palm-leaves (خُوصٌ) woven together. (K, * TA.) رمن رُمَّانٌ [The pomegranate;] a certain fruit, (T,) the produce of a certain tree, (M,) well known: (T, S, M, K:) n. un. with ة: (S, M, Msb, K:) the sweet sort thereof relaxes the state of the bowels, and cough; the sour sort has the contrary effect; and that which is between sweet and sour is good for inflammation of the stomach, and pain of the heart: the رمّان has six flavours, like the apple; and is commended for its delicacy, its quick dissolving, and its niceness, or its elegance: (K:) رُمَّانٌ is of the measure فُعْلَانٌ accord. to Sb: (M in art. رم:) Kh, being asked by Sb respecting الرُّمَّان, (S,) or [rather] respecting رُمَّان, (M in art. رم,) when used as a proper name, (S,) said that he declined it imperfectly (S, M) when [thus made] determinate; (S;) and that he made it to accord to the majority, because its derivation is unknown, (S, M, *) i. e., that he regarded its ا and ن as augmentative: (S:) but accord. to Akh, the ن is radical, (S,) [i. e.] he held it to be of the measure فُعَّالٌ, making it to accord to many similar names of plants, (M,) like حُمَّاضٌ &c., (S, M,) فُعَّالٌ being more common than فُعْلَان; (S;) he meant, as applied to plants; for otherwise the contr. is the case: (TA:) [Fei says,] the measure is فُعَّالٌ, the ن

being radical, and therefore the word is perfectly decl., unless when used as a proper name, in which case it is imperfectly decl., being made to accord to the majority [of proper names ending with ا and ن, as عُثْمَانُ &c.]. (Msb.) [Freytag mentions several varieties of رمّان, as follows: but the names, as given by him and here transcribed, require verification or correction: " رمان القسطيسى, رمان المرسى, رمان العدسى, رمان الخزاينى, رمان الترحين, رمان المرونى, qui ad speciem dulcium pertinent: tum رمان شعرى dulce et corticem tenuissimum habens: رمان امليسى Malum Punicum maximum, esu gratissimum et acinorum expers: رمان الدلوى, رمان السحى, الدوارى, sunt minoris magnitudinis, formæ rotundæ: رمان السفريا Malum Punicum magnitudine et sapore præstantissimum, a viro Sefri dicto ita appellatum, quod a Syria Cordubam regnante Abd-Alrahmano hanc speciem transtulerat: " and he refers to " Casiri, Bibl. Ar. Hisp. T. i. p. 329; and Avicenn. L. ii. p. 254; " the latter of which authors only mentions the properties of the رمّان.] — — رُمَّانُ السَّعَالِى [in the CK السُّعالى] The white خَشْخَاش [or poppy]: or a species thereof. (K. [The heads of the poppy are called رُمَّانُ الخَشْخَاشِ because of their resemblance to pomegranates.]) — — رُمَّانُ الأَنْهَارِ [Androsæmum; or hypericum majus;] the large species of هَيُوفَارِيقُون. (K.) — — [In the present day, رُمَّانٌ and more properly رُمَّانَتَانِ are used as meaning (assumed tropical:) A young woman's breasts, when small and round; they being likened to pomegranates. In a saying of Umm-Zara, (mentioned in the M in art. رم,) رُمَّانَتَانِ seems to be used in this sense, or as meaning a woman's posteriors.] — — The n. un., رُمَّانَةٌ, is also used, vulgarly, as meaning (assumed tropical:) The قِطِنَة [or third stomach, commonly called the manyplies, and by some the millet, of a ruminant animal]: (K in art. قطن:) or it signifies (assumed tropical:) the thing [or part] in which is the fodder, of the horse. (M and TA in art. رم and in the present art.) One says, مَلَأَتِ الدَّابَّةُ رُمَّانَتَهَا (assumed tropical:) [The beast filled its رمانة]. (TA.) And أَكَلَ حَتَّى نَتَأَتْ رُمَّانَتُهُ, meaning (assumed tropical:) He ate until his navel with the parts around it projected. (TA.) — — [(assumed tropical:) A knob of metal, of wood, and of silk, &c.: so called as resembling in shape a pomegranate.] — — And [for the same reason] (assumed tropical:) The weight of a steelyard, or Roman balance. (MA.) [Also applied in the present day to (assumed tropical:) The steelyard itself; and so رُومَانَةٌ.] رُمَّانَةٌ n. un. of رُمَّانٌ [in the proper sense of this word, and also in several tropical senses expl. in the latter part of the next preceding paragraph]. (S, M, Msb, K.) رُمَّانِيٌّ [Of, or relating to, the pomegranate. — —] A seller of رُمَّان [or pomegranates]. (TA.) — — [Of the colour of the pomegranate. — — (assumed tropical:) Rubycoloured. — — And, accord. to Golius, on the authority of a gloss in a copy of the KL, (assumed tropical:) The ruby itself.] رُمَّانِيَّةٌ A kind of food prepared with pomegranates. (KL.) رُمَيْمِينَةٌ dim. of رُمَّانٌ [or rather of رُمَّانَةٌ, the n. un.]. (TA.) مَرْمَنَةٌ A place of growth of رُمَّان [or pomegranates], (T, K,) when they, (K,) or their stems, (T,) are numerous therein. (T, K.) رمو رِمًا, mentioned under this head in the M, see the art. here following. رمى 1 رَمَى الشَّىْءَ, (T, * S, M, K,) aor. يَرْمِى, (T,) inf. n. رَمْىٌ; (T, M;) and رَمَى بِهِ; (M, K;) He threw, cast, or flung, the thing, (S, K,) مِنْ يَدِهِ from his hand; (S, TA;) as also ↓ ارمى; (M, K;) i. e. ارمى الشَّىْءَ مِنْ يَدِهِ: (M: [in the K it is implied that one says also ارمى بِهِ ↓; agreeably with a phrase mentioned in what follows:]) you say, أَرْمَيْتُ ↓ الحَجَرَ مِنْ يَدِى I threw the stone from my hand: (S:) and الفَرَسُ بِرَاكِبِهِ ↓ ارمى The horse threw, or threw down, [i. e. threw off,] his rider: (T:) رَمَيْتُ الرَّجُلَ is said إِذَا رَمَيْتَهُ بِيَدِكَ; [i. e., as meaning رَمَيْتُهُ بِيَدِى; which may be rendered I threw him (the man) with my hand; and also I threw, or shot, at him (the man) with my hand;] but when you remove him from his place, you say, أَرْمَيْتُهُ ↓ عَنِ الفَرَسِ وَغَيْرِهِ [I threw him, or threw him down or off, from the horse &c.]: (Msb:) and ↓ طَعَنَهُ فَأَرْمَاهُ عَنْ فَرَسِهِ, meaning [He thrust him, or pierced him, with his spear,] and threw him, or threw him down [or off], from his horse: (El-Fárábee, S, Msb:) and أَرْمَيْتُ ↓ الحِمْلَ عَنْ ظَهْرِ البَعِيرِ I threw down the load from the back of the camel. (T.) وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمَى, in the Kur [viii. 17], is said by Aboo-Is-hák to be tropical, and to mean (tropical:) And thou didst not cast [in effect, or] so as to attain the point that was attained, [when thou didst cast,] but God [cast in effect, i. e.,] overruled the casting: or, accord. to Abu-l-' Abbás, the meaning is, (assumed tropical:) thou didst not cast fear, or terror, into their hearts, when thou didst cast the pebbles, [but God cast the fear, or terror:] or, accord. to Mbr, (assumed tropical:) thou didst not cast with thy strength, when thou didst cast, but with the strength of God thou didst cast [so that in effect God cast]. (T. [See also another explanation in what follows.]) — — [رَمَى بِسَلْحِهِ He cast forth his excrement, or ordure, or properly, in a thin state, is a phrase of frequent occurrence.] — — You say also, رَمَيْتُ بِالسَّهْمِ [I shot the arrow], inf. n. رَمْىٌ and رِمَايَةٌ. (S.) And رَمَى عَنِ القَوْسِ, (S, M, Msb,) or رَمَى السَّهْمَ عَنِ القَوْسِ, (Mgh, * K,) and عَلَيْهَا, (S, M, Mgh, Msb, K,) inf. n. رَمْىٌ (Mgh, Msb, K) and رِمَايَةٌ, (Mgh, K,) [He shot, or shot the arrow, from, and upon, meaning with, the bow;] and accord. to El-Ghooree, بِهَا also; (Mgh;) but one should not say رَمَى بِهَا, (S, M, Msb, K,) unless meaning " he threw it from his hand; " though some make it to mean [رَمَى عَنْهَا or] رَمَى عَلَيْهَا, making the ب to be instead of عن or على. (Msb.) — — And رَمَى القَنَصَ, (S, M,) or الصَّيْدَ, [He shot, or shot at, the animal, or animals, of the chase,] inf. n. رَمْىٌ and رِمَايَةٌ, (Msb,) or رَمْىٌ, and none other. (M.) [And رَمَاهُ بِكَذَا He threw at him, cast at him, or shot at him, with such a thing; i. e. he threw it, cast it, or shot it, at him: and, more commonly, he threw at him, or cast at him, and hit him, or he shot him, with such a thing: namely, with a stone, an arrow, &c. And رَمَاهُ بِحِجَارَةٍ He threw at him with stones, threw stones at him: and he pelted him with stones, i. e. threw at him and hit him with stones.] And رَمَى فِى الأَغْرَاضِ [He shot, or cast, at the butts]. (ISk, T, S, M.) — — [Hence,] one says, in cursing a person, رَمَى اللّٰهُ فِى يَدِهِ, and أَنْفِهِ, (assumed tropical:) [May God aim at, and smite, with some bane, or malady, his hand, or arm, and his nose,] and in like manner in relation to other members. (M, K. *) [And رَمَاهُ اللّٰهُ بِكَذَا, sometimes meaning (assumed tropical:) God smote him, or afflicted him, with such a thing: but generally, may God smite him, or afflict him, with such a thing; as in the saying,] رَمَاهُ اللّٰهُ بِدَآءِ الذِّئْبِ (assumed tropical:) [May God smite him, or afflict him, with the disease of the wolf]; a prov., meaning may God destroy him, or cause him to perish; because [it is said that] the wolf has no disease but death: or, as some say, the meaning is, رَمَاهُ اللّٰهُ بِالجُوعِ [may God afflict him with hunger]; because the wolf is always hungry. (Meyd.) And رَمَاهُ بِدَاهِيَةٍ (assumed tropical:) [He (God) sent upon him, or against him,. or smote him with, a calamity: and also] (assumed tropical:) he (a man) made a very sagacious and crafty and politic man to be his assailant. (L in art. حجر. [See also, in that art., رُمِىَ فُلَانٌ بِحَجَرِ الأَرْضِ, and بِحَجَرِهِ.]) [And رَمَاهُ بِكَذَا (assumed tropical:) He assailed him with such a thing; as, for instance, reproach, and an argument, &c. Hence,] رَمَاهُ بِقَبِيحٍ, (TA,) or بِأَمْرٍ قَبِيحٍ, (IAar, T,) or بِالقَبِيحِ, (Msb,) (assumed tropical:) He reproached him, or upbraided him, with a thing, or with that, which was bad, evil, abominable, or foul: (IAar, T, Msb, TA:) whence the usage of the verb alone [in this sense,

adultery being understood,] in the Kur xxiv. 4 and 6. (T, TA.) [And رَمَاهُ بِسُوْءٍ (assumed tropical:) He cast an evil imputation upon him; accused him, or suspected him, of evil: see مَرْمِىٌّ. And رَمَاهُ alone (assumed tropical:) He accused him, or suspected him.] And رَمَاهُ بِالحَقِّ (assumed tropical:) [He accused him with truth]. (L in art. قرح, in explanation of قَرَحَهُ بِالحَقِّ.) [And رَمَاهُ بِلِسَانِهِ (assumed tropical:) He spoke against him.] — — رَمَى اللّٰهُ لَكَ means (tropical:) May God aid thee, or aid thee against thine enemy, and work [good] for thee: (AO, S, TA: *) and رَمَى اللّٰهُ لَهُ (tropical:) God aided him, or aided him against his enemy, (AAF, M, K, TA,) and wrought [good] for him: (AAF, M, TA:) and [it is said that] the verb has this meaning in the words of the Kur, وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمَى [of which other explanations have been given above]; because, when God aids a person against his enemy, He aims at, and smites, (يَرْمِى,) that enemy. (M, TA.) [In like manner, also, فُلَانٌ يَرْمِى مِنْ وَرَآءِ فُلَانٍ means (assumed tropical:) Such a one defends such a one.] — — رُمِيتُ بِكَذَا (tropical:) I had such a thing offered, or presented, to me, the meeting with it being appointed, or prepared; [I had it as it were thrown to me, or thrown in my way; as though I were thrown at therewith;] like نُبِذْتُ بِهِ. (A in art. نبذ.) — — رَمَانِى القَوْمُ بِأَبْصَارِهِمْ (assumed tropical:) The people, or party, [cast their eyes, on me: or] looked at me sideways, or did so with anger, or aversion: or looked at me hardly, or intently. (Mgh.) [And رَمَى بِبَصَرِهِ الأَرْضَ (assumed tropical:) He cast his eyes on the ground.] — — رَمَى بِالقَوْمِ (assumed tropical:) He, or it, caused, or made, the people, or party, to go forth; expelled them; [or cast them forth;] from one country, or the like, to another. (M, TA.) [See also 6.]) [And رَمَى بِنَاقَتِهِ الفَلَاةَ (assumed tropical:) He urged forth his she-camel, or went forth with her, or journeyed with her, or directed his course with her, into the desert; agreeably with what precedes or with what follows.] رَمْىٌ signifies also (assumed tropical:) The going forth from one country, or the like, to another. (Th, M, TA.) And رَمَى الرَّجُلُ (assumed tropical:) The man journeyed. (IAar, T, TA.) And Az says, (TA,) I heard an Arab of the desert say to another, أَيْنَ تَرْمِى, meaning (assumed tropical:) Whither dost thou direct thy course. (T, TA.) One says, رَأَيْتُ نَاسًا يَرْمُونَ الطَّائِفَ (assumed tropical:) I saw men directing their course to, or towards, Et-Táïf. (Har p. 54.) [See also an ex. in a verse of Dhu-r-Rummeh cited in p. 78.] — — رَمَوْهَا بِأَثْوَابٍ خِفَافٍ, in a verse cited voce ثَوْبٌ, [They cast upon them light, or agile, bodies,] means they mounted them with their [light, or agile,] bodies; referring to camels. (T and TA in art. ثوب.) — — رُمِىَ فِى جِنَازَتِهِ He has been carried, or lifted, and put, into, or upon, his bier, means (assumed tropical:) he died, or has died: (TA:) it is said in giving information of a man's death. (TA in art. جنز.) — — [رَمَى also app. means (assumed tropical:) He (a governor) imposed an impost upon his subjects: see رَمِيَّةٌ.] — — And رَمَى, aor. يَرْمِى, means also (assumed tropical:) He misconjectured; thought wrongly; or formed a wrong opinion: (IAar, T:) [and app. he threw out a conjecture: or he spoke conjecturally; for Az adds,] it is like the phrase رَجَمَ بِالغَيْبِ [or رَجْمًا بِالغَيْبِ or قَالَ رَجْمًا بِالغَيْبِ]. (T.) — — رَمَى السَّحَابُ: see 6. — — رَمَى عَلَى الخَمْسِينَ: see 4. — رَمُوَ is a verb of the same kind as قَضُوَ and هَيُؤَ, [invariable as to person, time, and mood,] and means Excel-lent [or how excellent] is he in his throwing, or shooting! (IJ, TA voce هَيُؤَ, q. v. [See also بَطُؤَ, voce بُطْآنَ.]) 3 رَامَيْتُهُ, (S, K,) and رَامَيْتُهُ بِالسِّهَامِ, (TA,) inf. n. مُرَامَاةٌ and رِمَآءٌ (T, S, K) and ↓ تَرْمَآءٌ, (K,) or this last is like the two preceding ns. [in meaning, but is a quasi-inf. n.], (T,) [I threw, or shot, (generally the latter,) and I shot arrows, with him, or at him; (see 6;) mostly meaning in competition, or contention; i. e. I competed, or contended, with him, in throwing, or shooting, and in shooting arrows: and رَامَيْتُهُ alone often means رَامَيْتُهُ بِالحِجَارَةِ, or بِالسِّهَامِ; whence it is said that] مُرَامَاةٌ signifies the shooting arrows, and throwing stones, with any one. (KL.) It is said in a prove., respecting an affair in which one is forward before doing it, قَبْلَ الرِّمَآءِ تُمْلَأُ الكَنَائِنُ [Before shooting arrows with another, or doing so in competition or contention, the quivers are to be filled]. (A 'Obeyd, T.) 4 أَرْمَىَ see 1, first sentence, in seven places: — — and see also 6. — ارمى, (M, Mgh,) inf. n. إِرْمَآءٌ, (Mgh,) also signifies It (a thing, Mgh) exceeded. (M, Mgh.) You say, ارمى عَلَيْهِ It (anything) exceeded it, namely, another thing. (M.) Hátim- Teiyi says, وَأَسْمَرَ خَطِّيًّا كَأَنَّ كُعُوبَهُ نَوَى القَسْبِ قَدْ أَرْمَى ذِرَاعًا عَلَى العَشْرِ [And a tawny spear of El-Khatt, as though its knots, or joints, were hard date-stones; one that exceeded a cubit over the ten]: (T, S:) i. e., قَدْ زَادَ عَلَيْهَا. (T.) And hence, (T,) you say, ارمى عَلَى الخَمْسِينَ, i. e. He exceeded [the age of fifty]; (AZ, A 'Obeyd, T, S, M, K;) [like اربى;] as also ↓ رَمَى; (AZ, T, S, M, K;) [for] رَمْىٌ signifies the exceeding in age: and one says also أَرْمَأَ and رَمَأَ in the same sense. (IAar, T.) And ارمى فُلَانٌ signifies the same as أَرْبَى [meaning Such a one took usury or the like]. (S.) See also رَمَآءٌ, below. You say also, سَابَّهُ فَأَرْمَى عَلَيْهِ, i. e. [He reciprocated reviling, or vilifying, with him, and] he exceeded him. (S.) 5 ترمّى He shot, or cast, at the butts, and at the trunks of trees. (ISk, T, S, M.) 6 تَرَامَيْنَا and ↓ اِرْتَمَيْنَا [We cast, or shot, (generally the latter,) one with another, or one at another; mostly meaning in competition, or contention; i. e. we competed, or contended, together in throwing, or shooting]: (S, K:) and ترامى القَوْمُ بِالسِّهَامِ and ↓ ارتموا The people, or party, shot arrows, [one with another, or] one at another. (T.) — — [Hence,] ترامت بِهِ البِلَادُ (tropical:) The countries cast him forth, or expelled him; (M, K, TA;) [as though they bandied him, one to another;] as also ↓ ارتمت, (so in a copy of the M, [which I think correct,]) or ↓ ارمت. (K.) — — And ترامى السَّحَابُ (assumed tropical:) The clouds became drawn, or joined, together, (M, K, TA,) [as though thrown, one at another,] and heaped, or piled, up; (TA;) as also ↓ رَمَى. (M, TA.) — — And ترامى أَمْرُهُ إِلَى الظَّفَرِ; or إِلَى الخِذْلَانِ; i. e. (assumed tropical:) [His affair, or case,] came eventually [to the attainment of what was desired, or sought; or to abandonment by God]. (T, K, TA.) Hence, (TA,) it is said in a trad., of Zeyd Ibn-Háritheh, سُبِىَ فِى الجَاهِلِيَّةِ فَتَرَامَى الأَمْرُ أَنْ صَارَلِخَدِيجَةَ, (T, TA,) i. e. (assumed tropical:) [He was made a captive in the Time of Ignorance, and the case] came eventually, and led, [to his becoming the property of Khadeejeh, (إِلَى being understood before أَنْ صَارَ,)] as though the decrees [of God] cast him thereto. (IAth, TA.) One says also, ترامى الأَمْرُ, meaning تَرَاخَى [i. e. (assumed tropical:) The affair was sluggish, or backward]: (K:) [or] one says of a [purulent swelling such as is termed] حِبْن, (T,) or of a wound, (S,) ترامى إِلَى فَسَادٍ, (T,) or الى الفَسَادِ, (S,) i. e. (assumed tropical:) It was in a sluggish, or backward, state, (تَرَاخَى,) and became putrid and corrupt. (T.) And ترامى إِلَيْهِ الخَبَرُ (assumed tropical:) The news, or information, came to him; or came to him by degrees. (MA.) — — ترامت سَفْرَتُهُ (assumed tropical:) His journey was, or became, distant, or far-extending. (Har p. 34.) — — تراماهُ الشَّبَابُ Youthfulness, or youthful vigour, attained its full term [in him]. (Skr, M.) 8 ارتمى It was, or became, thrown, cast, or flung. (S, K, TA.) It fell to the ground: so in the saying, ارتمى الحِمْلُ عَنْ ظَهْرِ البَعِيرِ [The load fell to the ground, or it may mean was thrown down, from the back of the camel]. (T.) — — Also He shot, or shot at, an animal, or animals, of the chase. (T, S, M.) — — See also 6, in three places. رَمْىٌ [originally an inf. n.]: see رَمِىٌّ. رِمَى The sound of a stone (T, K) thrown at a boy (so accord. to a copy of the T) or thrown by a boy; (K;) on the authority of IAar. (T.) — رِمًا [thus written in the M]: see رَمَآءٌ. رَمْيَةٌ A single throw, or cast, or fling: and a single shot: (Mgh, Msb, TA:) pl. رَمَيَاتٌ. (Msb, TA.) رُبَّ رَمْيَةٍ مِنْ غَيْرِ رَامٍ [Many a hitting shot, or scarce any hitting

shot, is there without a skilled shooter] is a prov. [applied to the case of an unexpected success obtained by an inexperienced person;] meaning many a [hitting] shot, or scarce any [hitting] shot, originates from a shooter that [usually] misses. (Meyd) رَمَآءٌ, (S, IAth, K, in a copy of the T and in a copy of the S without any vowel-sign,) with fet-h and medd, (IAth, and so in a copy of the S, in which it is added that it is said by Ks to be with medd,) like سَمَآءٌ; (K;) or ↓ رِمَآءٌ; (Mgh, and so in a copy of the T;) or ↓ رِمًا, said by Lh to be formed by substitution [of م for ب, as is shown by what follows]; (M;) An excess, or an addition; i. e., (A 'Obeyd, T, Mgh,) i. q. رِبًا, (A 'Obeyd, T, S, M, K,) or رِبُوا, (Mgh, and thus written in some copies of the S and K, or in most of the copies of the K, [meaning usury, and the like,]) or an excess, or addition, over what is lawful. (T, IAth.) Hence the trad. of 'Omar, لَا تَبِيعُوا الذَّهَبَ, (A 'Obeyd, T,) or he said لَا تَشْتَرُوا, (S,) بِالفِضَّةِ إِلَّا يَدًا بِيَدٍ هَا وَهَا, [or هَاْ وَهَاْ, (see art. هوأ,)] or هَآء وَهَآء, [i. e. هَآءَ وَهَآءَ,] (accord. to different copies of the T and S,) adding, (T, S,) إِنِّى أَخَافُ عَلَيْكُمُ الرماءَ; (T, S, Mgh;) [i. e. Exchange not ye gold for silver, except it be done hand with hand, meaning, except there be no delay between the giving and receiving, take and take: verily I fear for you the practice of usury;] or he said, إِلَّا هَآءَ وَهَآءِ, meaning, except [by saying] take and give: (Az, TA in باب الالف الليّنة:) and, as some relate it, he said, الإِرْمَآءَ ↓ انّى اخاف عليكم; [which means the same;] using the inf. n. (T, Mgh.) رِمَآءٌ: see the next preceding paragraph. رَمِىٌّ, applied to the male of the goat-kind, or mountain-goat, or of the gazelle, [and any male animal of the chase,] and likewise, without ة, to the female, i. q. ↓ مَرْمِىٌّ [i. e. Thrown at, or cast at, or shot at, or shot]: but when they do not distinguish a male from a female, the word applied to the male and to the female is [↓ رَمِيَّةٌ,] with ة [added لِلنَّقْلِ, i. e. to transfer it from the category of epithets to that of substantives]: or, accord. to Lh, رَمِىٌّ and ↓ رَمِيَّةٌ are both applied, as epithets, to the female; but the former is the more approved: the pl. of the former [and of the latter also] is رَمَايَا. (M, TA.) — Also, (M,) accord. to As, i. q. سَقِىٌّ, i. e., (T, S,) A cloud of which the rain-drops are large, and vehement in their fall, (T, S, M, K, *) of the clouds of the hot season and of the autumn: (S:) or, (M, K,) accord. to Lth, (T,) small portions of clouds, (T, M, K,) of the [apparent] size of the hand, or somewhat larger; but the approved explanation is that given by As: (T:) and ↓ رَمْىٌ is a dial. var. thereof: (TA:) the pl. is أَرْمِيَةٌ, (T, S, M, K,) like as that of سَقِىٌّ is أَسْقِيَةٌ, (S,) and أَرْمَآءٌ, (Lth, T, M, K,) [each, properly, a pl. of pauc.,] and رَمَايَا. (M, K.) رَمِيَّةٌ: see the next preceding paragraph, in two places. [As a subst.,] it signifies A thing, (S, M,) meaning (S) an animal (As, T, S, M, * Mgh, Msb) of the chase, (As, T, S,) that is thrown at, or cast at, or shot at, or shot, (As, T, S, M, Mgh, Msb,) by its pursuer; and any beast thrown at, cast at, shot at, or shot; (As, T;) applied to the male and the female: (As, T, Mgh, Msb:) it is originally a word of the measure فَعِلَيةٌ in the sense of the measure مَفْعُولَةٌ: (Msb:) [or rather] it is made fem., (As, T,) [i. e.] it has ة, (S,) because it is made a subst., (As, T, S,) not an epithet: (As, T:) it is not مَرْمِيَّةٌ converted into رَمِيَّةٌ: (S:) or, accord. to Sb, the ة, in general, is affixed to show that the act has not yet been executed upon the object thereof; [so that the meaning is, an animal to be thrown at, cast at, shot at, or shot;] and thus ذَبِيحَةٌ is applied to " a sheep, or goat, [to be slaughtered or sacrificed,] not yet slaughtered [or sacrificed]; " but when the act has been executed upon it, it is [said to be] ذَبِيحٌ: (M:) the pl. is رَمِيَّاتٌ and رَمَايَا. (Msb.) One says, بِئْسَ الرَّمِيَّةُ الأَرْنَبُ, meaning Very bad is the thing of those that are [or are to be] thrown at, or cast at, or shot at, or shot, the hare. (S, M.) — — Also, (assumed tropical:) An impost which the governor imposes [so I render مَا يَرْمِيهِ العَامِلُ] upon his subjects. (TA.) رِمِّيًا, (S, TA,) thus correctly written, like عِمِّيًا; in the copies of the K like عِمِيًّا, (TA,) [and in two copies of the T written رِمِيًّا; in a copy of the M, رِمِّيًا;] i. q. تَرَامٍ: (T, S: *) or مُرَامَاةٌ: (K:) or رَمْىٌ: (M:) or it is an intensive inf. n. from الرَّمْىُ, of the measure فِعِّيلَى, like هِجِّيرَى and خِصِّيصَى: (Nh, TA:) one says, كَانَتْ بَيْنَهُمْ رِمِّيًّا (T, * S, M, * TA) ثُمَّ حَجَزَتْ بَيْنَهُمْ حِجِّيزَى, (T,) or ثُمَّ صَارُوا إِلَى حِجِّيزَى, (S, TA,) i. e. There was between them a reciprocal throwing of stones, (T, TA,) [or shooting of arrows or the like, or a great, or vehement, throwing, &c.,] then there intervened between them [an intervention, or a vehement intervention, or] a person, or persons, who withheld them, one from another, (T,) or then they withheld themselves, [or withheld themselves much,] one from another. (TA.) رَامٍ act. part. n. of 1; (Lth, T, TA;) Throwing, &c.: (TA:) [pl. رُمَاةٌ.] — — [Hence, الرَّامِى a name of The constellation Sagittarius; the ninth of the signs of the zodiac: thus called in the present day; but more commonly, القَوْسُ.] — — [Hence likewise,] رَامٍ also signifies (assumed tropical:) [One who assails with reproach, &c.:] (assumed tropical:) one who reproaches, or upbraids; or who gives an ill name: (KL:) [(assumed tropical:) one who accuses, or suspects, another: see مَرْمِىٌّ.] أَرْمَى [More, and most, skilled in throwing, or casting, or shooting]: see an ex. voce تِقْنٌ. تَرْمَآءٌ: see 3 [of which it is a quasi-inf. n.]. مَرْمًى A place [of throwing, or casting, or] of shooting arrows; (KL;) the place of the butt at which arrows are shot: (TA:) [pl. مَرَامٍ.] — — [Hence,] (assumed tropical:) i. q. مَقْصِدٌ [meaning A place, and an object, to, or towards, which one directs his aim or course]: (TA, and Har p. 54:) pl. مَرَامٍ: (Har ibid.:) whence the trad., لَيْسَ وَرَآءَ اللّٰهِ مَرْمًى, i. e. (assumed tropical:) [There is not, beyond God,] any object (مَقْصِد) towards which to direct hopes. (TA.) مِرْمًى An instrument for throwing, or casting, or shooting: pl. مَرَامٍ. (Har p. 54.) [Hence,] مَرَامِى نِيرَانٍ [Engines for throwing fire upon the enemy]. (S and K voce حَرَّاقَةٌ.) [See also مِرْمَاةٌ.] مَرْمَاةٌ i. q. غَلْوَةٌ [as meaning The limit of a shot or throw]. (K in art. غلو.) — See also the next paragraph. مِرْمَاةٌ An arrow with which one shoots (As, IAar, T) at a butt: (As, T, Mgh:) an arrow with which one learns to shoot; (M, K, TA;) which is the worst kind of arrows: (TA:) or a small, weak arrow: (AHn, M, K:) or an arrow with its [head of] iron: (Th, TA in art. حسب:) or, like سِرْوَةٌ, a round arrow-head: (AA, [so in the S, but in the TA it is IAar,] S, TA:) [and app. a missile of any kind: (see مِرْدًى:)] pl. مَرَامٍ. (M.) When they see many مَرَامٍ in the quiver of a man, they say, وَنَبْلُ العَبْدِ أَكْثَرُهَا المَرَامِى [And the arrows of the slave, most of them are those that are small and weak]: a prov., said to mean that the free man purchases arrows at a high price, buying the broad and long iron head, because he is a man of war and of the chase; but the slave is only a pastor, and therefore is content with what are termed مَرَامٍ, because they are cheaper if he buy them; and if he ask for them as a gift, no one gives him aught but a مِرْمَاة. (M.) [See also the last sentence of this paragraph.] — — It is also used, tropically, as meaning (tropical:) A مَنْجَنِيق [or kind of engine for casting stones at the enemy; app. such as was called by the Romans " onager," or the like thereof]: because, like the مِرْمَاْة before mentioned, it is an instrument for casting, or shooting. (Mgh.) [See also مِرْمًى.] And [the pl.] مَرَامٍ also signifies (assumed tropical:) Thunderbolts; syn. صَوَاعِقُ. (Bd in xviii. 38.) — — Also A cloven hoof (S, Mgh, K) of a sheep or goat; because it is of the things that are thrown away: (Mgh:) [or,] accord. to A 'Obeyd, (T, S,) a thing that is between the two hoofs of a sheep or goat; (T, S, M, K;) as also ↓ مَرْمَاةٌ: (A 'Obeyd, T, M, K:) thus, he says, it is explained; but I know not what is its meaning:

(T, S:) its dual occurs in the following trad.: لَوْ أَنَّ أَحَدَهُمْ دُعِىَ إِلَى مِرْمَاتَيْنِ لَأَجَابَ وَهُوَ لَا يُجِيبُ إِلَى الصَّلَاةِ; (T, S; related also, with some variations, in the M and Mgh;) in which it is said to be the dual of مِرْمَاةٌ in the former of these two senses; [i. e. If any one of you were invited to partake of two hoofs of a sheep or goat, he would obey the invitation, but he will not obey the invitation to prayer;] (S, Mgh;) or, accord. to A 'Obeyd, it is here the dual of this word in the latter of the same two senses: (T, S:) accord. to IAar, (T, TA,) or Aboo-Sa'eed, it here means the kind of arrow called مِرْمَاةٌ: (T, Mgh, TA:) but in another, and similar, trad., مرماتين is followed by أَوْعَرْقٍ [i. e. " or a bone with some meat remaining upon it "]. (T, Z, TA.) مَرْمِىٌّ pass. part. n. of 1; Thrown, &c.: (TA:) [thrown at, or cast at, or shot at, or shot:] see رَمِىٌّ. — — [Hence, (assumed tropical:) Smitten, or afflicted, with some bane, or malady, &c.: (assumed tropical:) assailed with reproach, &c.: (assumed tropical:) reproached, or upbraided, or stigmatized with an ill name: (assumed tropical:) accused, or suspected.] You say اِمْرَأَةٌ مَرْمِيَّةٌ بِسُوْءٍ (assumed tropical:) A woman accused, or suspected, of evil. (TA in art. رطم.) مُرْتَمٍ A scout (T, K) لِقَوْمٍ [to a people or party]: (T, K: *) and so مُرْتَبِىٌّ. (T.) رن 1 رَنَّ, aor. يَرِنُّ, inf. n. رَنِينٌ; and ↓ ارنّ; (Msb, K;) It (a thing) emitted a sound: (Msb:) or he cried aloud; (K;) or رَنَّتْ, aor. and inf. n. as above; and ↓ ارنّت; she cried aloud, said of a woman: (S:) or رَنَّ and ↓ ارنّ signify he raised his voice in weeping: (Ham p. 11:) or رَنِينٌ signifies the crying aloud in weeping; (Lth, T;) or the uttering a plaintive, or mournful, voice or sound or cry: (M:) and ↓ إِرْنَانٌ, [inf. n. of ارنّ,] the uttering a loud, or vehement, sound or cry; (Lth, T, M;) or the uttering of the sound of reiterating the breath with weeping: (IAar, T:) or رَنِينٌ and ↓ إِرْنَانٌ signify the crying out loudly, or vehemently; and the uttering a plaintive, or mournful, voice or sound or cry, in singing, or in weeping: (M:) you say of a woman, رَنَّتْ, inf. n. as above; and ↓ ارنّت; (T, M;) and ↓ رنّنت, inf. n. تَرْنِينٌ and تَرْنِيَةٌ [which is properly inf. n. of رَنَّتْ as belonging to art. رنو]; all meaning she cried out loudly, or vehemently; and she uttered a plaintive, or mournful, voice or sound or cry, in singing or in weeping: (M:) and النِّسَآءُ ↓ أَرَنَّتِ فِى نِيَا حَتِهِنَّ [the women cried loudly, or vehemently, in their wailing]. (T.) See also 4. — رَنَّ إِلَيْهِ, and ↓ ارنّ, He gave ear, hearkened, or listened, to him, or it. (K.) 2 رَنَّنْتُ القَوْسَ, inf. n. تَرْنِينٌ, [I twanged the bow;] I made the bow to produce a sound [by pulling the string and letting it go suddenly]. (S.) — See also 1. 4 ارنّ, inf. n. إِرْنَانٌ: see 1, in seven places. أَرَنَّتْ is said of a woman in her wailing [as expl. above]; and of a pigeon (حَمَامَة) in its cooing [app. as meaning It uttered plaintive sounds]; (M;) and of a bow (قَوْس), (T, S, M, Msb, TA,) on the occasion of its string's being pulled and let go, (T,) accord. to the K ↓ رَنَّتْ, but this is a mistake, (TA,) meaning it [twanged, or] produced a sound, (S, M, Msb,) accord. to AHn, above what is termed حَنِينٌ; (M;) and of a cloud (سَحَابَة) in its thundering [app. as meaning it resounded]. (M.) And ارنّ is also said of an ass in his braying; (T, M;) and of water in its murmuring, or gurgling, or running vehemently. (M.) — ارنّ فُلَانٌ لِكَذَا Such a one was cheered, or delighted, and pleased, or was diverted, by reason of such a thing; as also أَرَمَّ لَهُ, and رَنَا له, and استرنى. (T.) — ارنّ إِلَيْهِ: see 1, last sentence. رَنَّةٌ A sound, voice, or cry, (IAar, T, S, K,) [in an absolute sense, or] in joy or sorrow: (IAar, T:) or a plaintive, or mournful, cry; whence one says عُودٌ ذُو رَنَّةٍ [a lute having a plaintive sound]: (Lth, T:) [or a moaning:] or a cry; (Msb;) or a loud cry: (M, Msb: *) and also a plaintive, or mournful, voice or sound or cry, in singing, or in weeping: (M:) pl. رَنَّاتٌ. (IAar, T.) رَنَنٌ A certain thing that utters a cry [or sound] يَصِيحُ [in one of my copies of the S يَطِيحُ]) in the water, (S, K,) or in still water, (so in one copy of the S,) in the صَيْف [i. e. spring or summer], (S,) or in winter. (K.) A poet says, وَلَمْ يَصْدَحْ لَهُ الرَّنَنُ [And the رنن did not raise its voice at him, or it]. (S.) — — Also A small quantity of water. (TA.) رَنِينٌ inf. n. of 1. (T, S, M, &c.) — — [Accord. to Golius, El-Meydánee explains it also as meaning A woman afflicted and oppressed by misfortune; and Golius adds, as though moaning, or lamenting.] الرُّنَّى Mankind, or all created beings. (AA, T, K.) One says, مَا فِى الرُّنَّى مِثْلُهُ [There is not among mankind, or all created beings, the like of him]. (AA, T.) — Also, (AA, T,) or رُنَّى, without ال, (K,) The month Jumádà: (AA, T:) or a name of Jumádà-l-Ákhireh; (K;) and so رُنَةٌ, [said to be from رُونَةٌ, (see art. رون,) though app. belonging to art. رنو, being] without teshdeed: pl. رُنَنٌ: Aboo-' Amr Ez-Záhid disallowed رُبَّى, and pronounced it to be a mistranscription: but accord. to Ktr and IAmb and Abu-t-Teiyib 'AbdEl-Wáhid and Abu-l-Kásim Ez-Zejjájee, it is رُبَّى only; because in it were known the results of their wars; from رُبَّى applied to a ewe or she-goat: and الحَنِينُ was a name of Jumádà-l-Oolà: see also art. رب, in which is said what somewhat differs from the statement here. (TA.) رُنَّآءٌ, like رُمَّانٌ, with teshdeed, accord. to Th, i. q. طَرَبٌ: (TA:) or so رُنَآءٌ, without teshdeed, (M, TA,) accord. to A 'Obeyd: the latter is mentioned in its proper place [in art. رنو, q. v.]. (TA.) أَرْوَنَانٌ, an epithet applied to a day, meaning Vehement in respect of anything, is of the measure أَفْوَعَالٌ, from الرَّنِينُ, accord. to IAar; but accord. to Sb, of the measure أَفْعَلَالٌ, from رُونَةٌ, meaning " hardness," and " grievousness," of a thing, or an affair, or event: it is mentioned in art. رون. (M.) مُرِنَّةٌ is applied as an epithet to birds [app. as meaning Uttering plaintive sounds]: (S:) and, as also ↓ مِرْنَانٌ, as an epithet to a bow [as meaning twanging], and so to a cloud (سَحَابَة) [app. as meaning resounding with thunder]: (M:) and each is applied to a bow [itself]; (S, K;) and the latter, to a cloud [itself]; as an epithet in which the quality of a subst. is predominant [so as to imply, app., the meaning of resounding with thunder, or because it is hoped that it will resound with thunder, or because it often does so]. (M.) مِرْنَانٌ: see the next preceding paragraph. رنب أَرْنَبٌ [The hare; and now applied to the rabbit also;] a certain animal, (TA,) well known, (M, A, K, TA,) like the عناق [?], having short fore legs and long hind legs, that treads the ground with the hinder parts of its [hind] legs: (TA:) a certain very prolific animal, called in Pers. خركوش [or خَرْگُوشْ]: it is said that it is one year a male and another year a female, and menstruates like women; and its fore legs are shorter than its hind legs: when it sleeps, it keeps its eyes open; and when it is sick, it eats green canes (قَصَب), and its sickness ceases: (Kzw:) the word is a gen. n., (TA,) of the fem. gender, (Msb, TA,) accord. to El-Jáhidh; (TA;) but (Msb) applied to the male and the female; (M, A, K, TA;) as is also ↓ أَرْنَبَةٌ, (Msb,) which is a dial. var.: (Mgh, Msb:) or to the female [only]; the male being called خُزَزٌ; (T, M, K, TA;) accord. to Lth; but others allow its application to the male: (T:) the female is also called عِكْرِشَةٌ: and the young, خِرْنِقٌ: (TA:) the pl. is أَرَانِبُ (T, S, M, Msb, K) and أَرَانٍ, (Lh, S, M, K,) the latter, like ثَعَالٍ for ثَعَالِبُ, occurring in poetry, (S, M, *) and not allowed by Sb except in poetry. (M.) The ا in أَرْنَبٌ is augmentative, accord. to Lth: accord. to most of the grammarians it is disjunctive, (so in a copy of the T and in the TA,) or radical: (so in another copy of the T:) Lth says that no word commences with a radical ا but such as is triliteral; as أَرْضٌ and أَرْشٌ. (T, TA.) [Hence,] one says of the low, abject, or ignominious, and weak, إِنَّمَا هُوَ أَرْنَبٌ [He is only a hare]; because that animal cannot defend itself, and even the lark will endeavour to make it its prey. (A, TA.) See another ex. below, voce أَرْنَبَةٌ. [Hence, also,] الأَرْنَبُ is the name of (assumed tropical:) A certain constellation, [Lepus,] comprising twelve stars in its figure, having no observed stars around it, situate beneath the feet of الجَبَّار [i. e. Orion], and facing the west. (Kzw.) — — Also, (K,) or ↓ مَرْنَبٌ

accord. to the L, (TA,) or both, (M,) and ↓ يَرْنَبٌ, A جُرَذ [or large field-rat], (M, L, K,) like the jerboa, (M, L,) having a short tail. (M, L, K.) — — الأَرْنَبُ البَحْرِىُّ, accord. to Kzw, A certain marine animal, the head of which is like that of the أَرْنَب [or hare], and the body like that of a fish: or, accord. to Ibn-Seenà, a small testaceous animal, which is of a poisonous quality when drunk [app. meaning in water]: so that, accord. to this explanation, the resemblance [to the ارنب commonly so called] is in the name, not the form. (TA.) — Also A sort of ornament worn by women. (M, K.) أَرْنَبَةٌ The end, or tip, [i. e. the lower portion, or lobule,] of the nose: (T, S, A, K:) this is [also] called أَرْنَبَةُ الأَنْفِ: (Mgh, Msb:) it is one of the parts that touch the ground in prostration [in prayer]: (TA:) pl. أَرَانِبُ. (T, A, TA.) You say, جَدَعَ أَرْنَبَتَهُ [lit. He cut off the end of his nose;] meaning (assumed tropical:) he held him in mean estimation, or in contempt. (A, TA.) And وَجَدْتُهُمْ مُجَدَّعِى ↓ الأَرَانِبِ أَشَدَّ فَزَعًا مِنَ الأَرَانِبِ (assumed tropical:) [I found them to be held in contempt, (lit. having the ends of their noses cut off,) more fearful than hares]. (A, TA.) — See also أَرْنَبٌ. أَرْنَبَانِيٌّ [Cloth of the kind called] خَزّ of a blackish colour (أَدْكَنُ). (K.) — — See also مَرْنَبَانِيٌّ. مَرْنَبٌ A large فَأْرَة [or rat]: (K:) omitted in some copies of the K. (TA.) See أَرْنَبٌ. — — See also مُؤَرْنَبٌ. مُرْنَبٌ: see مُؤَرْنَبٌ. مَرْنَبَةٌ A villous [garment of the kind called] قَطِيفَة. (T, K.) — See also أَرْضٌ مُؤَرْنِبَةٌ. كِسَاءٌ مَرْنَبَانِيٌّ A [garment of the kind called] كساء that is of the colour of the أَرْنَب [or hare]; (T, M, A, K;) as also ↓ أَرْنَبَانِيٌّ. (A.) See also the next paragraph. كِسَاءٌ مُؤَرْنَبٌ A [garment of the kind called] كساء of which the thread is intermixed with the soft hair of the أَرْنَب [or hare]; (T, S, M, K;) as also ↓ مُرْنَبٌ, (so in a copy of the M,) or ↓ مَرْنَبٌ, like مَقْعَدٌ: (A, K:) or, as some say, i. q. ↓ مَرْنَبَانِيٌّ. (T.) — — See also the next paragraph. أَرْضٌ مُؤَرْنِبَةٌ A land in which are أَرَانِب [or hares]: (S:) or abounding therewith; (T, Kr, M, and so in some copies of the K;) as also ↓ مُؤَرْنَبَةٌ, (M, and so in some copies of the K, and in a copy of the A,) and ↓ مَرْنَبَةٌ. (T, M, A.) يَرْنَبٌ: see أَرْنَبٌ. رنج رَانَجٌ, (El-Fárábee, S, A, Mgh, Msb, K,) or رَانِجٌ, (Msb,) The Indian nut, or cocoa-nut: (AHn, S, A, Mgh, Msb, K, TA:) thought by AHn to be an arabicized word: (TA:) [J says,] “ I do not think it to be Arabic: ” (S:) pl. رَوَانِجُ. (Msb.) — — Also A kind of smooth date, (Msb, K,) so some say, (Mgh,) like that called تَعْضُوض: [a coll. gen. n.:] n. un. with ة. (K.) — — وَلَدُ الرَّانِجِ is a name given by the children of Mekkeh to The مُقْل [or fruit of the دَوْم, i. e. cucifera Thebaïca, or Theban palm]. (A.) رنح 2 رنّحهُ, [inf. n. as below,] said of wine (شَرَاب), It made him to incline from side to side. (A, TA.) [Also, as appears from what follows, It made him to incline and go round. It made him giddy in the head, and confused: it affected him with giddiness in the head like one in a swoon.] It deprived him of his strength by reason of its potency. (Ham p. 562.) [And, said of a beating, and app. of intoxication &c., It made him to swoon, or faint: for,] when you have beaten a person so that he swoons, or faints, you say, ضَرَبْتُهُ حَتَّى رَنَّحْتُهُ. (Ham ibid.) [Hence, رُنِّحَ He was made to incline from side to side: رَنَّحَ is expl. in the TA in a similar sense, as said of a man &c.; but it is app. a mistranscription for رُنِّحَ]: see 5. He was made to incline and go round. (L.) It is said, by Imra-el-Keys, of a dog gored by a wild bull. (S, * L.) He was giddy in the head, and confused: and رُنِّحَ بِهِ he was affected with giddiness in the head like one in a swoon. (L.) Also, (L,) and رُنِّحَ عَلَيْهِ inf. n. تَرْنِيحٌ, (S, L, K,) He swooned, or fainted; or was affected by a weakness of the bones, (S, L, K,) and of the body; by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) and inclined from side to side. (S, L, K.) — — رَنَّحَتِ الرِّيحُ الغُصْنَ (tropical:) The wind made the branch to incline from side to side. (A.) 5 ترنّح He inclined from side to side, by reason of intoxication &c; (S, A, K;) as also ↓ ارتنح, (K,) and ↓ رَنَّحَ [app. a mistranscription for رُنِّحَ]. (TA.) He inclined, and went round. (TA.) — — (tropical:) It (a branch) inclined from side to side, being blown by the wind. (A.) — — ترنّح بَيْنَ أَمْرَيْنِ (tropical:) He wavered between two things. (A.) — — ترنّح عَلَى فُلَانٍ (tropical:) He was, or became, inimical to such a one, domineering, and exalting himself. (A.) — — And ترنّح He sipped wine (شَرَاب) by little and little. (AHn, K.) 8 إِرْتَنَحَ see 5, first signification. رَنْحٌ Vertigo, or giddiness in the head; (K;) and confusion. (TA.) — Also A certain appertenance of the brain, separate, or distinct, therefrom, like, or of the size of, the عُصْفُور [q. v.]. (K.) مَرْنَحَةٌ The prow, or fore part, of a ship. (Az, K.) مُرْنَحٌ: see what follows. مُرَنَّحٌ Swooning, or fainting; or affected by a weakness of the bones, (S, L, K,) and of the body; by reason of beating or fright or intoxication, and sometimes by reason of anxiety, and grief, or sorrow; (L;) and inclining from side to side. (S, L, K.) — Also, (A, K,) or ↓ مُرْنَحٌ, (so in the L,) (tropical:) Aloes-wood, (A, L, K,) of the best kind, (L, K,) used for fumigation. (A, L, K.) رند رَنْدٌ [a coll. gen. n.] A kind of tree of sweet odour, (AO, T, S, A, Msb, K,) which distils much (سَيَّالٌ); (A;) of the trees of the desert; (AO, T, S, A, Msb;) a kind of tree of the desert, of sweet odour, with the wood of which the teeth are cleaned; not large; and having a berry; (حَبَّة); called [i. e., the tree is called, and not the berry, for the verb is masculine,] غار [a name commonly and properly applied to the laurus nobilis, or sweet bay]: n. un. رَنْدَةٌ: (M:) or the myrtle (آس); (M, A;) this is also called رند, (Kh, Msb, K,) on account of its sweet odour; (Kh, Msb;) and Ahmad Ibn-Yahyà says that the رند is the آس accord. to all the lexicologists except Aboo- 'Amr Esh-Sheybánee and IAar, who assert that the رند is the plant called حَنْوَة, and is of sweet odour; but AO also denies it to be the آس; (T;) and so does As: (S:) or aloes-wood, (عُودٌ,) with which one fumigates; (M;) عود (or عُودُ الطِّيبِ, with which one fumigates, AO, and T,) is also thus called, (AO, As, T, S, K,) sometimes: (AO, As, T, S:) [and accord. to Forskål, (Flor. Aeg. Ar., cxix.,) the artemisia pontica bears this name.] رنز رُنْزٌ i. q. أَرُزٌّ [and رُزٌّ, i. e. Rice]; (S, K; [incorrectly said in the TA to be omitted by J;]) in the dial. of 'Abd-el-Keys: (ISd, TA:) as though the first ز were changed into ن, (S, TA,) as ج in إِنْجَاصٌ for إِجَّاصٌ. (TA.) [See حَظٌّ.] رنق 1 رَنِقَ, (S, Sgh, K,) aor. يَرْنَقُ; (K;) and رَنَقَ, aor. يَرْنُقُ; (ISd, K;) inf. n. (of the former, S) رَنَقٌ (S, K) and [of the latter] رَنْقٌ and رُنُوقٌ; (K;) It (water) was, or became, turbid, thick, or muddy; (S, K;) as also ↓ ترنّق. (K.) — See also 4, in two places. 2 رنّق, (S, K,) inf. n. تَرْنِيقٌ, (IAar, S,) He rendered water turbid, thick, or muddy; (IAar, S, K;) as also ↓ ارنق. (S, K.) — — And the former, He cleared it; rendered it clear: thus it bears two contr. significations. (IAar, K.) [Hence,] one says, رنّق اللّٰهُ قَذَاتَكَ May God clear away thy قذاة [or mote in the eye; probably meaning (assumed tropical:) that which annoys thee]. (IAar, K) — Also, as an intrans. verb, He was, or became, confounded, or perplexed, and unable to see his right course. (TA.) And تَرْنِيقٌ signifies A man's standing, not knowing whether to go or come. (TA.) And The being weak, or infirm, [and, app., disordered, or perturbed,] in sight, and in body, and in an affair or case. (S, K.) Hence, (TA,) رنّقوا فِى الأَمْرِ They confused the judgment, or opinion, [that they formed, or they were confused in judgment or opinion,] in, or respecting, the affair, or case. (S, K.) — — Also He paused and waited. (TA.) [Hence the saying,] رَمَّدَتِ المِعْزَى فَرَنِّقْ رَنِّقْ, (JK, S, K,) i. e. The she-goats have secreted milk in their udders; (JK;) but wait thou, wait thou, (JK, S, TA,) for their bringing forth, (S, TA,) for they show signs,

but do not bring forth until after some time: (S:) thou wilt have to wait long for them: (TA:) sometimes it is said with م [in the place of ن], and also with د [in the place of ر]: (S, TA:) it is mentioned in art. ربق [q. v.]. (K. [See also art. رمق.]) — — Also He continued looking; (S, K, TA, in this art. and in art. رمق;) like رمّق. (S and TA in the same two arts.) And you say also, رنّق إِلَيْهِ النَّظَرَ and دنّق [meaning He continued looking at it]. (S in art. دنق.) And رنّق النَّظَرَ meaning [He looked covertly, or clandestinely; or] he concealed the looking. (TA.) — — Said of a company of men, They remained, stayed, dwelt, or abode, in a place (بِمَكَانٍ), (S, K,) and confined themselves therein. (S.) — — Said of a bird, He flapped his wings in the air, (S, K,) and remained steady, (S,) not flying: (S, K:) or flapped his wings in the air without alighting and without quitting his place: or it has two meanings: i. e. he expanded his wings in the air without moving them: and he flapped his wings. (TA.) Hence, said of a captive, He stretched out his neck on the occasion of slaughter, like the bird expanding his wings. (TA.) [Hence also,] رنّقت السَّفِينَةُ (JK, TA) فِى مَكَانِهَا (JK) The ship turned round in its place without proceeding in its course. (JK, TA.) — — رنّقت الشَّمْسُ The sun became near to setting. (TA. [See also دنّقت.]) And رنّقت مِنْهُ المَنِيَّةُ (tropical:) Death was near to befalling him: a metaphorical phrase from رنّق said of a bird. (TA.) — — رنَّ النَّوْمُ (S, K) فِى عَيْنَيْهِ (K) (tropical:) Sleep pervaded (خَالَطَ) his eyes, (S, Z, Sgh, K,) without his sleeping. (Z, TA.) — تَرْنِيقٌ also signifies The breaking of the wing of a bird by a shot or throw, or by disease, so that he, or it, falls. (Lth, K.) [You say of the bird رُنِّقَ or رُنِّقَ جَنَاحُهُ His wing was broken &c. See the pass. part. n., below.] 4 ارنق: see 2. — Also He moved about, or agitated, [or waved,] his banner, previously to a charge, or an assault, in war or battle; (IAar, K;) and [in like manner,] ↓ رَنَقَ, inf. n. رَنْقٌ, he moved about, &c., the banner. (TA.) — And It (a banner) was moved about or agitated [or waved]; (IAar, K;) and [in like manner,] ↓ رَنَقَ it (a banner) was moved about &c. over the heads. (TA.) 5 تَرَنَّقَ see 1. رَنْقٌ Turbid, thick, or muddy, water; (S, K;) as also ↓ رَنِقٌ and ↓ رَنَقٌ. (K.) — — Also (TA) Dust in water, consisting of motes, or particles of rubbish, and the like, that fall into it [and render it turbid]; (JK, TA;) and so ↓ رَنَقٌ. (JK.) Accord. to IB, رَنْقٌ has for pl. رَنَائِقُ; as though this were pl. of رَنِيقَةٌ: (TA:) or الرَّيَانِقُ is pl. of ↓ رَنْقَةٌ الْمَاءِ, (Ibn-'Abbád, K, TA,) or of رَنْقَةٌ, (JK,) and is formed by transposition, (JK, Ibn- 'Abbád, K, TA,) being originally الرَّنَائِقُ. (Ibn- 'Abbád, TA.) One says, ↓ مَا فِى عَيْشِهِ رَنَقٌ (assumed tropical:) [There is not in his life anything that renders it turbid]. (JK.) — — Also (assumed tropical:) Lying, or falsehood, or a lie; syn. كَذِبٌ. (TA.) رَنَقٌ: see the next preceding paragraph, in three places. رَنِقٌ: see رَنْقٌ. — — [Hence,] عَيْشٌ رَنِقٌ (assumed tropical:) Turbid life. (S.) رَنْقَةٌ A small quantity of turbid water remaining in a watering-trough or tank. (TA.) [And accord. to Freytag, ↓ رَنْقَاءُ occurs in the Deewán El-Hudhaleeyeen as meaning A small quantity of turbid water.] Accord. to Ibn-'Abbád, (TA,) one says, صَارَ المَآءُ رَنْقَةً, (K, TA,) or ↓ رُوْنَقَةً, (JK, and so in the CK and in my MS. copy of the K,) meaning The water became such that mud predominated in it: (JK, K, TA:) but the correct phrase, as given in the “Nawádir” by Lh, is, صَارَ المَآءُ رَنْقَةً وَاحِدَةً [The water became one puddle in which mud predominated]. (TA.) See also رَنْقٌ. رَنْقَاءُ: see the next preceding paragraph. — — Also Land (أَرْضٌ) that does not give growth (JK, Ibn-'Abbád, K) to anything: (JK, Ibn- 'Abbád:) pl. رَنْقَاوَاتٌ. (JK, Ibn-'Abbád, K.)— — And A female bird sitting on eggs. (K.) رَوْنَقٌ The مَآء [or water] of a sword; (S, K, TA;) i. e. its فِرِنْد [or diversified wavy marks, streaks, or grain]; (TA;) and its beauty; (S, K;) or the semblance of water that is seen upon a sword. (JK.) — — And (hence, S) of the ضُحَى [or early part of the forenoon], (S, K,) &c.; (S;) meaning (tropical:) The first, or beginning, thereof; (JK, * TA;) and its clearness. (TA.) One says, أَتَيْتُهُ فِى رَوْنَقِ الضُّحَى I came to him in the first, or beginning, of the ضحى; like as one says فِى وَجْهِ الضُّحَى. (TA.) And رَوْنَقُ الشَّبَابِ means (tropical:) The prime of youth; and its freshness, or brightness, and beauty. (TA.) رَوْنَقَةٌ: see رَنْقَةٌ. تُرْنُوقٌ (JK, S, K) and تَرْنُوقٌ and تُرْنُوقَآءُ (K) The mud that is in rivers, and in a channel of water, (S, K,) when the water has sunk therefrom into the earth: (K:) or the thin, and viscous, cohesive, or slimy, mud remaining in a pool of water left by a torrent: (JK:) or the slime of a well, and of the channel of a torrent, mixed with black, or black and fetid, mud. (Mgh voce تِقْنٌ, from the “Jámi'” of El-Ghooree.) مُرَنَّقُ الجَنَاحِ A bird having the wing broken by a shot or throw, or by disease, so that he, or it, falls. (K.) لَقِيتُ فُلَانًامُرَنِّقَةً عَيْنَاهُ (so in one of my copies of the S, and in the PS and JM; in the other of my copies of the S مُرَنَّقَةً;) (assumed tropical:) I met such a one having his eyes languid by reason of hunger or from some other cause. (S.) رنم 1 رَنِمَ: see 5, with which it is syn., in two places. 2 رَنَّمَ see the next paragraph, in four places. 5 ترنّم; and ↓ رَنِمَ, (S, Msb,) aor. رَنَمَ, (Msb,) inf. n. [رَنَمٌ and] رَنِيمٌ; (TK;) i. q. رَجَّعَ صَوْتَهُ (S, Msb) i. e. [He trilled, or quavered; or] he reiterated his voice in his throat, or fauces, (S and K and TA in art. رجع,) like [as is done in] chanting, (S in that art.,) or in reading or reciting, or singing, or piping, or other performances, of such as are accompanied with quavering, or trilling: (TA in that art.:) both said of a singer: (Msb:) and the former said of a bird, in its هَدِير [or cooing]; (S, Msb;) and of a bow, when it is twanged: (S:) and تَرْنِيمٌ [inf. n. of ↓ رنّم] signifies the like: (S:) or التَّرْنِيمُ signifies تَطْرِيبُ الصَّوْتِ [i. e. the trilling, or quavering, and prolonging the voice; or prolonging the voice, and modulating it sweetly, or warbling]; (T, * M, K;) and so رَنِيمٌ [mentioned above as inf. n. of ↓ رَنِمَ]; (Lth, T, M, K;) whence التَّرَنُّمُ [which signifies the same, as is shown by what follows]: (Lth, T:) ↓ رنّم is said of the pigeon, (M, K,) and of the [bird called] مُكَّاء, (M,) and of the [locust, or species of locust, called] جُنْدَب [meaning it chirped], and of the bow [meaning it emitted a musical ringing sound, or a plaintive sound (see تَرْنَمُوتٌ, below,) when twanged], (M, K,) and [in like manner] of the lute, (M,) and of a thing (M, K:) of any kind (M) of which the sound is esteemed pleasant, or delightful; and تَرَنَّمَ likewise: (M, K:) or you say, الحَمَامَةُ تَتَرَنَّمُ [The pigeon trills, or quavers, or cooes]: and of the مُكَّاء you say, ↓ فِى صَوْتِهِ تَرْنِيمٌ [In its voice, or cry, is a trilling, or quavering]: and of the bow, and the lute, and a thing [of any kind] of which the sound is esteemed pleasant, or delightful, ↓ لَهُ تَرْنِيمٌ [It has a musical ringing sound, or a plaintive sound]. (Lth, T.) It is said in a trad., مَا أَذِنَ اللّٰهُ لِشَىْءٍ أَذَنَهُ لِنَبِىٍّ حَسَنِ التَّرَنُّمِ بِالقُرْآنِ [God has not listened to anything as He listens to a prophet having a good manner of trilling, or quavering, or prolonging and modulating sweetly his voice, in reciting the Kur-án]: or, as some relate it, حَسَنِ الصَّوْتِ يَتَرَنَّمُ بِالقُرْآنِ [good in respect of the voice, trilling, &c., in reciting the Kur-án]. (TA.) رَنَمٌ i. q. صَوْتٌ [as meaning A voice, or sound; or, more probably, the uttering thereof: see رَنِمَ, of which it is an inf. n., in the next preceding paragraph]. (S, K.) رُنُمٌ [a pl. of which the sing. is not mentioned; app. pl. of ↓ رَانِمَةٌ; like as رُمُمٌ is supposed to be of رَامَّةٌ, originally رَامِمَةٌ;] Good, or excellent, female singers. (IAar, T, K.) رَنْمَةٌ, (M, and so in copies of the K.) thus it seems to be accord. to [a rule observed in] the K, but accord. to Z it seems to be ↓ رَنَمَةٌ, (TA, and thus it is written in the CK,) and ↓ تُرْنَمُوتَةٌ, (M, and so in the K accord. to the TA,) or ↓ تَرْنَمُوتٌ, (S, [and so in my MS. copy of the K,]) or this last also, (M,) or ↓ تَرْنُومَةٌ or تُرْنُومَةٌ, (accord. to other copies of the K,) i. q. تَرَنُّمٌ [i. e. A trilling, or quavering, &c.: see 5]. (S, M, K.) Thus in the phrases, سَمِعَ رَنْمَةً حَسَنَةً and ↓ تَرْنَمُوتَةً [He heard a good, or pleasing, trilling, &c.]: (M:) and لَهُ رَنْمَةٌ حَسَنَةٌ or ↓ رَنَمَةٌ and ↓ تَرْنَمُوتَةٌ &c. (accord. to different copies of the K) [i. e. He, or it, has a good, or pleasing, trilling, &c.].

↓ تَرْنَمُوتٌ is formed by the addition of و and ت, like as is مَلَكُوتٌ: (S:) it is said to be the only instance in which ت is added at the beginning and end of a word: (MF:) and it is used in relation to a bow [as meaning A musical ringing sound on the occasion of twanging]. (S, M.) [↓ رَنِيمٌ, also, said in the TK to be an inf. n. of رَنَمَ, and in the M and K to be syn. with تَرْنِيمٌ, is used in a similar manner:] you say, سَمِعْتُ لَهُ رَنِيمًا [I heard him to have a trilling, or quavering, sound proceeding from him; or I heard it to have a musical ringing sound proceeding from it]; taken from the تَرَنُّم of the bird in its cooing. (Msb.) رَنَمَةٌ A certain slender plant, (T, K,) well known; (T;) said by As to be one of the plants growing in plain, or soft, ground: (A'Obeyd, T:) IAar is related to have said that the رَنَمَة, with ن, is a certain species of tree: Sh knew not this word, and supposed it to be a mistranscription for رَتَمَة; but the رَتَم are [comparatively] large trees, [or rather shrubs, of the broom-kind,] having trunks; whereas the رنمة is of the slender kind of plants [as is said above]. (T.) — See also the next preceding paragraph, in two places. رَنِيمٌ: see رَنَمَةٌ. رَانِمَةٌ: see رُنَّمٌ. تَرْنَمُوتٌ: see رَنَمَةٌ, in two places. — — Also an epithet applied to a bow, meaning Having a plaintive sound (حِسٌّ, so in a copy of the M, or حَنِينٌ, K, TA) on the occasion of shooting. (M, K.) تَرْنَمُوتَةٌ: see رَنَمَةٌ, in three places. تُرْنُومَةٌ or تَرْنُومَةٌ: see رَنَمَةٌ. رنو 1 رَنَا إِلَيْهَا, (Lth, T,) or إِلَيْهِ, (S, M,) and [رَنَاهَا, or] رَنَاهُ, (M, TA,) aor. يَرْنُو, (Lth, T, S, Msb,) inf. n. رُنُوٌّ (Lth, T, S, M, Msb, K) and رَنًا, (Lth, T, M, K,) He gazed, i. e., looked continually, (Lth, T, S, M, K,) without any motion of the eyes, (M, K,) at her, (Lth, T,) or at him, or it: (S, M:) or رَنَا إِلَيْهِ signifies [simply] he looked at him, or it; as also رَنَأَ; but the former is said to be the original word. (TA in art. رنأ.) [See also 5.] — — رُنُوٌّ also signifies The being cheered, or delighted, and pleased, or being diverted, together with occupation of the heart and eyes, and with predominance of love and desire. (M, K.) You say, يَرْنُو إِلَى حَدِيثِهَا [He is cheered, or delighted, &c., with her discourse]. (M, K.) And رَنَوْتُ إِلَى حَدِيثِهِ I was cheered, or delighted, and pleased, or was diverted, with his discourse. (T.) And رَنَا لِكَذَا and ↓ استرنى لَهُ He was cheered, &c., as above, by reason of such a thing: and so أَرَنَّ له. (T in art. رن.) And رَنَا, (K,) aor. as above, (TA,) is syn. with طَرِبَ [app. as meaning He was, or became, affected with a lively emotion of joy, moved with delight, mirthful, joyful, glad, or delighted]. (K.) [See رُنَآءٌ, below, which is perhaps an inf. n.] 2 رنّاهُ: see 4. — — Also, (TA,) inf. n. تَرْنِيَةٌ, (K,) i. q. طَرَّبَهُ [app. as meaning He, or it, affected him with a lively emotion of joy; moved him with delight; rendered him mirthful, joyful, glad, or delighted: see also 4]. (K, * TA.) — تَرْنِيَةٌ signifies also The act of singing. (K.) And i. q. حَنِينٌ [app. as meaning The uttering a plaintive sound, or plaintive sounds]. (K.) A woman's crying out loudly, or vehemently; and uttering a plaintive, or mournful, voice or sound or cry, in singing or in weeping; like تَرْنِينٌ. (M in art. رن.) 3 راناهُ, (K,) inf. n. مُرَانَاةٌ, (TA,) He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him: (K, TA:) he treated him in an easy and a gentle manner. (TA.) 4 ارناهُ; (S, M, Msb, K;) and ↓ رنّاهُ, (M, K,) inf. n. of the latter تَرْنِيَةٌ; (TA;) It (beauty, K, or beauty of aspect, M, or the beauty of a thing that he saw, S, Msb) made him to gaze, i. e., to look continually, (S, M, K,) without any motion of the eyes: (M, K:) or pleased him: (Msb:) or pleased him, and made him to gaze, &c. (TA.) And the former, It (a thing) cheered, or delighted, him, and pleased him; or diverted him. (T in art. رن.) [See also 2.] — — ارناهُ إِلَى الطَّاعَةِ He (God, T) reduced him to obedience, so that he became still, and continued obedient: (T, TA:) from a trad. (T.) 5 ترنّى He continued looking at the thing that he loved. (IAar, T, K.) [See also 1.] 6 تَرَانَيْتُ عَنْهُ I feigned myself unmindful of, or inadvertent to, him, or it. (A, TA.) [The primary meaning seems to be, I feigned myself looking steadily away from him, or it.] 10 إِسْتَرْنَوَ see 1. رَنًا A thing at which one looks (S, M, K) continually, [or gazes,] without any motion of the eyes, by reason of its beauty: (M, K:) an inf. n. used as a subst. properly so termed. (M.) رُنَةٌ, or ارُنَةٌ, a name of The month Jumádà-'l- Ákhireh: see الرُّنَّى in art. رن, and رُونَةٌ in art. رون. رَنْوَةٌ A piece of flesh or flesh-meat: pl. رَنَوَاتٌ, (IAar, T, K, TA,) like as شَهَوَاتٌ is pl. of شَهْوَةٌ. (TA. [In the CK, the pl. is erroneously written رَنْواتٌ.]) رَنَآءٌ, with fet-h, (T,) like سَحَابٌ, (TA,) i. q. جَمَالٌ [Beauty, goodliness, comeliness, &c.]: (T, K:) so says AZ. (T.) رُنَآءٌ, with damm, i. q. طَرَبٌ [app. as meaning A lively emotion of joy; mirth, joy, gladness, or delight]. (K. [See also رُنَّآءٌ, in art. رن: and see the last signification of 1 in the present art.]) — — Also A sound, voice, or cry: (El-Umawee, T, K:) [like رَنَّةٌ as expl. in the S and K:) pl. أَرْنِيَةٌ. (T.) رَنُوٌّ in the following phrase is like عَدُوٌّ: (K:) you say, هُوَ رَنُوُّ فُلَانَةَ He is one who gazes, or looks continually, at such a woman or girl: (Lth, T, S: [see also رَنَّآءٌ:]) or he is one who is cheered, or delighted, or diverted, and pleased, with the discourse of such a woman or girl. (M, K. *) And فُلَانٌ رَنُوُّ الأَمَانِى Such a one is a person who expects things for which he wishes. (Lth, T, M. *) رَجُلٌ رَنَّآءٌ A man who gazes, or looks continually, at women. (S. [See also رَنُوٌّ.]) كَأْسٌ رَنَوْنَاةٌ [A cup of wine] lasting, or continuing, syn. دَائِمَةٌ, (IAar, T, S, M, Msb, K,) to the drinkers; (عَلَى الشَّرْبِ; IAar, T, K; الشرب being with fet-h to the ش, pl. [or rather quasipl. n.] of شَارِبٌ; TA; [in the CK, and in one copy of the T, erroneously, عليى الشُّرْبِ;]) still, or motionless; syn. سَاكِنَةٌ: (S, Msb:) [were it not for this addition, the meaning might be thought to be, a cup of wine circling to the drinkers:] or pleasing: (Msb:) pl. رَنَوْنَيَاتٌ: (IAar, T, K:) the word رنوناة is of the measure فَعَلْعَلَةٌ; (S;) [originally رَنَوْنَوَةٌ;] and it occurs in the poetry of Ibn-Ahmar, (T, S, M,) but (as some say, S) has not been heard except in that poetry. (S, M.) تُرْنَى A fornicatress, or an adulteress: (M, K:) [accord. to ISd,] of the measure تُفْعَلُ, from الرُّنُوُّ; i. e., that is gazed at, or looked at continually; because she is made an object of suspicion, or evil opinion: (M:) [whence,] اِبْنُ تُرْنَى One that is base-born. (S.) [See more in art. ترن.] مُرَنٍّ A singer. (AA, K.) رهب 1 رَهِبَ, aor. رَهَبَ, inf. n. رَهْبٌ (S, A, * Msb, K) and رُهْبٌ (S, K) and رُهُبٌ (Ksh and Bd in xxviii. 32) and رَهَبٌ (K) and رَهْبَةٌ, (S, A, * K,) or this is a simple subst, (Msb,) and رُهْبَانٌ and رَهَبَانٌ, (K,) He feared: (S, A, Msb, K:) or he feared with caution. (TA.) You say, فِى قَلْبِى مِنْهُ رَهْبَةٌ and رَهَبٌ [In my heart is fear, or cautious fear, of him, or it]. (A.) — — And رَهِبَهُ, inf. n. رَهْبَةٌ (JK, Mgh) and رُهْبَةٌ and رُهْبٌ and رَهَبٌ; (JK;) [and app. رَهِبَ مِنْهُ, as seems to be indicated above;] He feared him, or it; (JK, Mgh;) [or feared him, or it, with caution;] namely, a thing. (JK.) — See also the next paragraph, in two places. 2 رَهَّبَ see 4. — — [Hence, رهّبهُ عَنْ كَذَا, inf. n. تَرْهِيبٌ, He made him to have no desire for such a thing; to relinquish it, or abstain from it; contr. of رَغَّبَهُ فِيهِ: used in this sense by postclassical writers, and perhaps by classical authors also. — — And رهّبهُ He made him a رَاهِب, or monk: in this sense likewise used by post-classical writers; and mentioned by Golius as so used in El-Mekeen's History.] — رَهَّبَ, said of a man, He was, or became, fatigued, tired, weary, or jaded. (JK.) And رهب, [so in the TA, app. رَهَّبَ, but perhaps ↓ رَهَبَ, without teshdeed,] said of a camel, He rose, and then lay down upon his breast, by reason of weakness in his back-bone. (TA.) You say also, رَهَّبَتِ النَّاقَةُ فَقَعَدَ يُحَايِيهَا, (K, TA,) [or, accord. to some copies of the K, يُحَابِيهَا,] inf. n. تَرْهِيبٌ, (K,) but in some copies the verb is an unaugmented triliteral, [app. ↓ رَهَبَت,] (TA,) The she-camel was fatigued, or jaded, by travel, so he sat feeding her

and treating her well until her spirit returned to her. (K, * TA.) — رُهِّبَ It (an iron head or blade of an arrow &c.) was rubbed [app. so as to be made thin: see رَهْبٌ]. (JK.) 4 ارهبهُ (JK, S, A, K) and ↓ استرهبهُ (S, A, K) He, or it, frightened him, or caused him to fear; (S, K;) as also ↓ رهّبهُ: (MA:) or disquieted him, or agitated him, by frightening. (A.) You say, يَقْشَعِرُّ الإِهَابُ إِذَا وَقَعَ مِنْهُ الإِرْهَابُ [The skin quivers when frightening befalls from him]. (A, TA.) And أَرْهَبَ النَّاسَ عَنْهُ بَأْسُهُ وَنَجْدَتُهُ (tropical:) [His valour and courage frightened men away from him]. (A.) And لَمْ أُرْهَبْ بِكَ [lit. I was not frightened by thee]; meaning (tropical:) I did not see in thee what induced in me doubt, or suspicion, or evil opinion. (A, TA.) And ارهب الإِبِلَ, (JK, A,) inf. n. إِرْهَابٌ, (JK, K,) (tropical:) He drove away, (A,) or repelled, (JK,) or withheld, (K,) the camels, (JK, A, K,) عَنِ الحَوْضِ [from the watering-trough or tank]. (A, K.) — ارهب (said of a man, TA) also signifies He rode a camel such as is termed رَهْب. (K.) — Also He was, or became, long in the رَهَب, i. e. sleeve. (IAar, K. *) 5 ترهّب He (a man) became a رَاهِب [or monk], fearing God, or fearing God with reverence or awe: (TA:) or he devoted himself to religious services or exercises (JK, S, A, K) in his صَوْمَعَة [or cell]: (A:) or he (a monk) detached himself [from the world. or became a recluse,] for the purpose of devoting himself to religious services or exercises. (Msb.) — ترهّبهُ He threatened him. (K.) 10 استرهبهُ He called forth fear of him, so that men feared him. (TA.) وَاسْتَرْهَبُوهُمْ, in the Kur [vii. 113], has been expl. as meaning And they called forth fear of them, [i. e. of themselves,] so that men feared them. (TA.) — — See also 4. رَهْبٌ An emaciated she-camel; (As, S, K;) or so [the fem.] رَهْبَةٌ: (JK:) or the former, a she-camel much emaciated; as also ↓ رَهْبَى; or, as some say, this last, occurring in a verse, is the name of a particular she-camel: and the first also signifies a she-camel lean, and lank in the belly: (TA:) or tall; applied to a he-camel; (K;) fem. with ة: (TA:) or one that has been used in journeying, and has become fatigued, or jaded; (JK, TA;) fem. with ة: and ↓ رَهْبَآءُ signifies a she-camel fatigued, or jaded: and the first, a he-camel large, wide in the belly-girth, broad in make between the shoulder-joints: (JK:) or wide in the bones, broad in make between the shoulder-joints. (TA.) — — Also A slender arrow: or a great arrow: (TA:) and a thin iron head or blade (S, K, TA) of an arrow: (S, TA:) pl. رِهَابٌ. (S, K.) رُهْبٌ: see what next follows, in two places. رَهَبٌ (Zj, K, TA) and ↓ رُهْبٌ (Zj, TA) A sleeve: (T, K:) accord. to Z, (TA,) of the dial. of Himyer; but one of the innovations of the expositions [of the Kur-án]: (Ksh in xxviii. 32, and TA: [not, as Golius says, referring to the Ksh as his authority, of the dial. of the Arabs of El- Heereh:]) said in the Jm to be not of established authority: but signifying thus accord. to AA: and so accord. to Zj, (L, TA,) and Mukátil, (T, L, TA,) in the Kur xxviii. 32; [though generally held to be there, accord. to all the various readings, (which are الرَّهَب and الرُّهْب and الرُّهُب and الرَّهْب,) an inf. n. of رَهِبَ;] and Az says that this is a correct meaning in Arabic, and the most agreeable with the context. (L, TA.) One says, وَضَعْتُ الشَّىْءَ فِى رُهْبِى ↓, meaning I put the thing in my sleeve [to carry it therein, as is often done] (TA.) رَهْبَةٌ: see what next follows: — — and see also رَهْبَانِيَّةٌ. رَهْبَى and ↓ رُهْبَى and ↓ رَهْبَآءُ and ↓ رُهْبَآءٌ [which last I write with tenween accord. to a general rule applying to words of the measure فُعْلَآء] and ↓ رَهَبُوتٌ and ↓ رَهَبُوتَى, each a simple subst., (K,) as also ↓ رَهْبَةٌ, (Msb, [but accord. to the S and K, this last is an inf. n. of رَهِبَ,]) signifying Fear: (Msb, K:) or fear with caution. (TA.) One says, خَيْرٌ مِنْ رَحَمُوتٍ ↓ رَهَبُوتٌ, (S, Meyd, K,) or, accord. to Mbr, خَيْرٌ مِنْ رَحَمُوتَى ↓ رَهَبُوتَى, (Meyd,) [Fear is better than pity, or compassion,] meaning thy being feared is better than thy being pitied, or compassionated: (S, Meyd, K:) a proverb. (Meyd. [See 1 in art. رغب.]) And ↓ رُهْبَاكَ خَيْرٌ مِنْ رُغْبَاكَ, a similar prov. [expl. voce رَغِبَ]. (Meyd.) And مِنَ اللّٰهِ والرُّغْبَى إِلَيْهِ ↓ الرُّهْبَى [also expl. voce رَغِبَ]. (Lth, TA.) — For the first word, see also رَهْبٌ. رُهْبَى: see the next preceding paragraph, in three places. رَهْبَآءُ: see رَهْبَى: — and see also رَهْبٌ. رُهْبَآءٌ: see رَهْبَى. رَهْبَانُ Excessively fearful. (Bd in lvii. 27.) رَهْبَنَةٌ: see رَهْبَانِيَّةٌ. رَهَبُوتٌ: see رَهْبَى, in two places. — Also Fearful; applied to a man. (S.) رَهَبُوتَى: see رَهْبَى, in two places. رَهْبَانِيَّةٌ, (JK, S, Mgh, Msb, K,) written in an exposition of the Makámát [of El-Hareeree] without teshdeed, (Mgh,) [Monkery; asceticism; the life, or state, of a monk or an ascetic;] the state of a رَاهِب, (A, Msb,) or Christian devotee; (Mgh;) the masdar of رَاهِبٌ, (JK, S, K,) as also ↓ رَهْبَةٌ: (S, K:) or it is originally from الرَّهْبَةُ; and by a secondary application is used as a noun signifying excess, or extravagance: (AAF, TA:) or it is from ↓ رَهْبَنَةٌ, [which has the same signification, of the measure فَعْلَنَةٌ from رَهْبَةٌ, or فَعْلَلَةٌ on the supposition that the ن is a radical letter: (IAth, TA:) or it signifies excess in religious services or exercises, and discipline, and the detaching oneself from mankind; and is from رَهْبَانُ, signifying "excessively fearful:" so in the Kur lvii. 27; where it is said, وَرَهْبَانِيَّةً ابْتَدَعُوهَا, (Bd,) meaning وَابْتَدَعُوا رَهْبَانِيَّةً ابْتَدَعُوهَا [And they innovated excess &c.: they innovated it]: (AAF, Bd, TA:) and some read with damm, [رُهْبَانِيَّةً,] as though from رُهْبَانٌ, pl. of رَاهِبٌ. (Bd.) It is said in a trad., (TA,) لَا رَهْبَانِيَّةَ فِى الإِسْلَامِ [There is no monkery in El-Islám]; i. e., no such thing as the making oneself a eunuch, and putting chains upon one's neck, and wearing garments of hair-cloth, and abstaining from flesh-meat, and the like. (K.) And in another trad., عَلَيْكُمْ بِالْجِهَادِ فَإِنَّهُ رُهْبَانِيَّةُ أُمَّتِى [Keep ye to the waging of war against the unbelievers, for it is the asceticism of my people]. (TA.) رَهَابٌ and رُهَابٌ: see what next follows. رَهَابَةٌ (S, K) and رُهَابَةٌ and ↓ رَهَّابَةٌ and رُهَّابَةٌ accord. to El-Hirmázee, (K, TA,) [The ensiform cartilage, or lower extremity of the sternum;] a certain bone, (S, K,) or small bone, (TA,) in the breast, impending over the belly, (S, K, TA,) resembling the tongue, (S,) or like the extremity of the tongue of the dog: (TA:) or a certain cartilage, resembling the tongue, suspended in the lower part of the breast, impending over the belly: (TA:) the tongue of the sternum, at the lower part: (ISh, TA:) or, accord. to IAar, the extremity of the stomach: (TA:) pl. [or rather coll. gen. n.] ↓ رَهَابٌ [and رُهَابٌ]. (K.) رَهَّابَةٌ and رُهَّابَةٌ: see what next precedes. رَاهِبٌ Fearing; [or a fearer; or fearing with caution; or a cautious fearer;] as in the phrase هُوَ رَاهِبٌ مِنَ اللّٰهِ [He is one who fears God; or a fearer of God; &c.]: whence the signification next following. (Msb.) — — A Christian [monk, ascetic, religious recluse, or] devotee; (Mgh, Msb;) one who devotes himself to religious services or exercises, in a صَوْمَعَة [or cell]; (TA;) one of the رُهْبَان of the Christians: (S, K:) [i. e.] the pl. is رُهْبَانٌ (A, Mgh, Msb) and رَهَبَةٌ; (A;) or, sometimes, رُهْبَانٌ is a sing.; (K;) as in the following ex., cited by IAar: لَوْ كَلَّمَتْ رُهْبَانَ دَيْرٍ فِى القُلَلْ لَانْحَدَرَ الرُّهْبَانُ يَسْعَى فَنَزَلْ [If she spoke to a Christian monk in a monastery among the summits of a mountain, the Christian monk would come down running, and so descend]: but he says that the approved way is to use it as a pl.: (TA:) and رَهَابِينُ is a pl. (A, Msb, K) of رُهْبَانٌ, (K,) and رَهَابِنَةٌ is another pl. (A, K) of the same, and so is رُهْبَانُونَ. (K.) — See also مَرْهُوبٌ. رَاهِبَةٌ A state, or condition, that frightens. (TA.) أَرْهَابٌ Birds that are not rapacious; that do not prey. (K.) [App. so called because timid; as Golius supposes.] مُرَهِّبٌ, applied to a she-camel, [though of a masc. form,] Fatigued in her back. (TA. [See its verb, 2.]) مَرْهُوبٌ Feared: (Mgh, Msb:) [or feared with caution:] applied to God. (Msb.) In the phrase لَبَّيْكَ مَرْهُوبٌ وَمَرْغُوبٌ إِلَيْكَ [At thy service time after time: Thou art feared, and petitioned, or supplicated with humility, &c.], it is in the nom. case as the enunciative of an inchoative [أَنْتَ] suppressed. (Mgh.) — — [Hence,] المَرْهُوبُ, as also ↓ الرَّاهِبُ, [the latter in this case being

like رَاضٍ in the sense of مَرْضِيٌّ,] The lion. (K.) رهج 4 ارهج, (K,) or ارهج الغُبَارَ, (S, Mgh,) He, or it, raised the dust. (S, Mgh, K.) You say, أَرْهَجَتْ حَوَافِرُ الخَيْلِ The hoofs of the horses raised the dust. (A.) — — [Hence, because a heavy rain raises the dust,] ارهجت السَّمَآءُ (tropical:) The sky poured, or flowed, with rain. (A, K.) — — And ارهج بَيْنَهُمْ (tropical:) He raised, or excited, conflict and faction, or sedition, or discord or dissension, between them, or among them. (A.) — — And ارهجوا فِى الكَلَامِ وَالصَّخَبِ (tropical:) [They raised a tumult in talking and clamouring]. (A.) — — And ارهج He had in his house, or chamber, much بَخُور [or incense]. (IAar, K.) رَهَجٌ: see what next follows. رَهْجٌ (S, A, Mgh, K) and ↓ رَهَجٌ (K) Dust, syn. غُبَارٌ, (S, A, Mgh, K,) raised. (Mgh.) In the phrase عَلَيْهِ رَهَجُ الغُبَارِ [Upon him, or it, is raised dust], الغبار is subjoined by way of explanation. (Mgh.) It is said in a trad., مَنْ دَخَلَ جَوْفَهُ الرَّهَجُ لَمْ يَدْخُلْهُ حَرُّ النَّارِ [He into whose inside the dust raised in fighting in the cause of God has entered, the heat of the fire of Hell will not enter it]. (TA. [The meaning is shown by another trad. there cited.]) — — Also, (K,) or the former word, (TA,) Clouds, (K,) or thin clouds, (TA:) without water, (K,) resembling dust: (TA:) n. un. with ة. (K.) — — Also, (K,) or the former word, (TA,) (tropical:) Excitement of evil or mischief, of conflict and faction, of sedition, or of discord or dissension. (IAar, L, K, TA.) رُهْجُوجٌ: see what next follows. رِهْجِيجٌ Weak; (K;) applied to a young weaned camel; (TA;) or to a man and an animal [of any kind]: (TK:) and soft; as also ↓ رُهْجُوجٌ, (K,) with damm; (TA; in the CK [erroneously] رَهْجُوج;) applied to a man. (TK.) مَشْىٌ رَهْوَجٌ (S) An easy, gentle, pace: (TA:) the latter app. a Pers. word, arabicized; (S;) [from رَهْوَا or رَهْوَارْ, or] its Pers. original is رَهْوَهْ. (L.) رَهْوَجَةٌ A certain [easy] kind of pace. (S, K.) نَوْءٌ مُرْهِجٌ (tropical:) [A star, or an asterism, of the Mansions of the Moon, or of any that were believed to bring rain,] attended by much rain [as though it raised the dust]. (A, K.) رهدن Q. 1 رَهْدَنَ, (TA,) inf. n. رَهْدَنَةٌ, (K, TA,) He circled in walking [like the bird called رَهْدَنٌ]: (K, TA:) or he was as though he circled in his gait. (Az, TA.) See رَهْدَنٌ. — — He was, or became, slow, tardy, dilatory, late, or backward. (K, TA.) And He was, or became, restricted, or limited. (K, TA.) A poet, cited by IAar to Th, says, فَجِئْتُ بِالنَّقْدِ وَلَمْ أُرَهْدِنْ i. e. [And I brought the cash, or ready money, and] was not slow, or tardy, &c., and was not restricted, or limited, with it. (TA.) رَهْدَنٌ (S, K) and ↓ رُهْدُنٌ and ↓ رِهْدِنٌ (K) A certain bird, in Mekkeh, like the عُصْفُور [or sparrow]; (S, K;) as also ↓ رَهْدَنَةٌ, and ↓ رُهْدُنَةٌ and ↓ رُهْدُونٌ: (K:) and a certain bird resembling the جُمَّر, [which is said by Es-Sakháwee, cited in the Msb in art. حمر, to be the قُبَّر, i. e. lark,] except that it is أَدْبَس [i. e. brown, or of a colour between black and red, or of a dark, or an ashy, dust-colour, in which are redness and blackness], and is larger than the حُمَّر; as also ↓ رَهْدَنَةٌ: (S, TA:) pl. رَهَادِنُ: (S, K:) and رَهْدَلٌ, pl. رَهَادِلُ, signifies the same: (TA:) or the ↓ رُهْدُنَّة is a bird resembling the قُبَّرَة [or lark], that moves as though circling (كَأَنَّهَا تَسْتَدِيرُ ↓ تُرَهْدِنُ) in her gait: (JK:) and accord. to the L, in art. حضب, the رَهْدَن is the قُنْبُر [or lark]. (TA in that art.) — — (assumed tropical:) A coward: (K, TA:) as being likened to the bird so called. (TA.) — — And (assumed tropical:) Foolish; stupid; or unsound, or deficient, in intellect or understanding: (K:) or so the first word (رَهْدَنٌ): or a weak man: (JK:) pl. رَهَادِنَةٌ. (TA.) رُهْدُنٌ: see the next preceding paragraph. رُهْدُنٌ, without teshdeed, (assumed tropical:) A heavy [or slow] man. (JK.) رِهْدَنٌ: see رَهْدَنٌ. رَهْدَنَةٌ and رُهْدُنَّةٌ: see رَهْدَنٌ; for each in two places. رُهْدُونٌ: see رَهْدَنٌ. — — Also (assumed tropical:) A liar. (K.) رهط 1 رَهِطَ see what next follows. 8 نَحْنُ ذَوُو ارْتِهَاطٍ We are collected together, or congregated; as also ↓ نَحْنُ ذَوُو رَهْطٍ: (K, TA:) [the last word in each of these phrases being an inf. n.; unless that in the latter be a mistake for أَرْهُطٍ, (a pl. of رَهْطٌ,) which I find put in the place of رَهْطٍ in a MS. copy of the K:] from Ibn-'Abbád. (TA.) — — In a trad. occurs the phrase, فَأَيْقَظَنَا وَنَحْنُ ارْتِهَاطٌ [And he waked us,] we being parties collected together, or congregated: the last word being an inf. n. put in the place of the verb [or rather of the part. n., or for ذَوُو ارتِهَاطٍ]. (TA.) رَهْطٌ (Lth, S, Msb, K, &c.) and ↓ رَهَطٌ, (Lth, Msb, K,) but the former is the more chaste, (Lth, Msb,) A man's people, and tribe, (S, Msb, K,) consisting of his nearer relations: (Msb:) [i. e. his near kinsfolk:] and a number of men less than ten, among whom is no woman; (AZ, S, Msb, K;) as also نَفَرٌ: (AZ, Msb:) or from seven to ten; (IDrd, Msb, K;) and sometimes a little more; (IDrd;) less than seven, to three, being called نَفَرٌ: (Msb:) or from three to ten: (K:) or i. q. عَشِيرَةٌ: (ISk, Msb:) or more than ten, to forty: (As, IF, Msb:) a pl., (S, Msb,) or a word having a pl. meaning, (Th, Az, Msb,) without any proper sing.; (Th, Az, S, Msb, K;) like نَفَرٌ and قَوْمٌ and مَعْشَرٌ and عَشِيرَةٌ; all applied to men, exclusive of women: (Th, Msb:) and ↓ أُرْهُوطٌ signifies the same: (ISh, TA:) the pl. of رهط is أَرْهُطٌ (Lth, S, K) and أَرْهِطَةٌ (Lth) and أَرَاهِطُ, (S, K,) [all pls. of pauc.,] the last of these being pl. either of رَهَطٌ or of رَهْطٌ, (TA,) and أَرَاهِطُ, (S, ISd, K,) as though pl. of أَرْهُطٌ, (S, ISd,) though Sb makes it pl. of رَهْطٌ, because of the rareness of the pl. pl., (ISd,) and أَرَاهِيطُ [which is app. pl. of أَرْهَاطٌ]. (S, K.) You say, هُمْ رَهْطُهُ دِنْيَةً They are his people, and his tribe, closely related. (S, TA.) And it is said in the Kur [xxvii. 49], وَكَانَ فِى المَدِينَةِ تِسْعَةُ رَهْطٍ, (S,) but this means, [And there were in the city] nine persons, (Bd,) or nine men. (Jel.) — — You also say رَهْطٌ مِنْ عُشَرٍ [A collection of plants of the kind called عشر]. (IAar, Sh, TA in art. ايك.) — An enemy; syn. عَدُوٌّ; (K, TA; [in the CK عَدْو;]) mentioned by Sgh, on the authority of Ibn- 'Abbád. (TA.) — A skin, (K,) or a waistwrapper (إِزَار) made of leather, (Jm,) the sides of which are slit in several places in their lower parts, so that one may walk in it; (Jm, K;) or made of skin, and also of wool; (Aboo-Tálib the Grammarian;) or a skin of Et-Táïf, slit in several places; (M, TA;) or a skin of a size equal to the space between the navel and the knee; (S;) or a skin slit into a number of thongs or strips; (ISh, S, K;) or a skin cut into a number of thongs or strips, these being one above another; (AHeyth;) or a waist-wrapper (مِئْزَر) made of skin, or leather, slit in several places, except in the place of the pudendum; (TA;) or a skin slit into strips, each strip being of the breadth of four fingers; (IAar;) worn by children, (M, K,) or by a young girl before she has arrived at puberty, (IAar,) and by a woman in menstruis: (IAar, S, M, K, &c.:) [in Nubia, the رَهْط, still called by that name, is very neatly made, consisting of a great number of slender thongs: it is worn there by young girls, and is generally their only covering, completely surrounding and concealing the pelvic portion of the body, and the whole or part of the thighs:] in the Time of Ignorance, the men used to perform their circuitings [around the Kaabeh] naked, and the women wearing [only] the رهط: (S:) [see also حَوْفٌ, in two places:] the pl. is أَرْهَاطٌ [a pl. of pauc.] (S, TA) and رِهَاطٌ: (ISh, S, K:) or this last is a sing. also, (K,) signifying a piece of leather of a size equal to the space between the place of the waist-band and the knee, slit in several places like the [thongs called] شُرُك [of the sandal, pl. of شِرَاك]; worn by a girl of seven years: or a garment worn by the boys of the Arabs of the desert, consisting of overlapping folds or plies, one above another, like fans: (TA:) pl. أَرْهِطَةٌ [a pl. of pauc.]. (K.) رَهَطٌ: see رَهْطٌ. رَهْطِىٌّ Of, or relating to, or belonging to, a رَهْط, meaning a man's people, and tribe, &c. (L.) رُهْطَةٌ: see what next follows. رُهَطَآءُ: see what next follows. رَاهِطَآءُ and ↓ رُهْطَةٌ (S, K) and ↓ رُهَطَآءُ,

(K,) like دَامَّآءُ, (S,) One of the holes of the jerboa, from which it takes forth the earth or dust, (S, K,) and collects it; (S;) it is the first hole that it excavates; (TA:) and is between the قَاصِعَآء and the نَافِقَآء; and therein it hides its young: (Az, TA:) or, as AHeyth explains the first of these words, what the jerboa makes, or puts, at the mouth of the قاصعاء, and what is behind that, covering its hole except enough to admit the light from it. (TA.) أُرْهُوطٌ: see رَهْطٌ. رهف 1 رَهُفَ, aor. رَهُفَ, inf. n. رَهَافَةٌ (JK, MA, K) and رَهَفٌ (JK, K) and رَهْفٌ, (TA,) It (a sword, K, or a thing [of any kind], JK, TA) was, or became, thin, and slender; (JK, K, TA;) it (a sword) was, or became, thin in the edge or point; (Ham p. 349;) it was, or became, sharp, or keen; contr. of كَلَّ. (MA.) — رَهَفَهُ: see what next follows. 4 ارهفهُ, (JK, S, K, &c.,) inf. n. إِرْهَافٌ; (Ham p. 93;) and ↓ رَهَفَهُ, aor. رَهَفَ, (K,) inf. n. رَهْفٌ; (TA;) He made it (a sword, S, K, &c., or a thing [of any kind], JK) thin, (S, MA, K,) or sharp or pointed; (JK, MA;) he made it (a sword) thin in the edge or point; (Ham p. 93;) he made it sharp, or keen. (MA.) — — [Hence,] أَرْهَفْتَ عَلَيْنَا لِسَانَكَ (tropical:) [Thou hast sharpened against us thy tongue]. (A, TA.) And أَرْهِفْ غَرْبَ ذِهْنِكَ لِمَا أَقولُ (tropical:) [Sharpen the edge of thine intellect for what I say]. (A, TA.) رَهِيفٌ Thin; slender; (JK, TA;) applied in this sense to a sword; (TA;) and also to a neck: (ISh, TA in art. بتع:) or thin in the edge or point; applied to a sword: (Ham p. 349:) or sharp, or keen; thus applied: (JK, * MA:) but Az says that it is seldom used; ↓ مُرْهَفٌ being used in its stead. (TA.) مُرْهَفٌ (JK, S, TA) and ↓ مَرْهُوفٌ (JK, TA) Made thin; (JK, S, TA;) applied to a sword, (S, TA,) or to an arrow: (JK:) and the former, [or each,] made sharp or pointed: (JK:) [or made thin in the edge or pointed: or made sharp or keen: see 4:] and see also رَهِيفٌ. — — أُذُنٌ مُرْهَفَةٌ (assumed tropical:) A slender ear. (TA.) And خَصْرٌ مُرْهَفٌ (assumed tropical:) A slender waist. (Ham p. 93.) And رَجُلٌ مُرْهَفُ الجِسْمِ (JK, TA) and ↓ مَرْهُوفُ البَدَنِ, but the former is the more common, (tropical:) A man slender in the body. (TA.) — — فَرَسٌ مُرْهَفٌ (assumed tropical:) A horse lank in the belly, having the ribs near together: which is a fault. (IDrd, K, TA.) مُرْهَفَةٌ [as a subst., or an epithet in which the quality of a subst. is predominant,] Swords; (Ham p. 93;) and so مُرْهَفَاتٌ: (S and TA in art. برد:) or swords made thin in the edge or point. (Ham p. 349.) One says مُرْهَفَاتٌ بَوَارِدُ Sharp, or cutting, swords: (TA in art. برد:) or slaying swords. (S in that art.) مَرْهُوفٌ: see مُرْهَفٌ, in two places. رهق 1 رَهِقَهُ, (JK, S, Mgh, Msb, K,) aor. رَهَقَ, (S, Msb, K,) inf. n. رَهَقٌ, (S, Mgh, Msb,) He, or it, came upon, properly as a thing that covered, him, or it; or came to him, or it; syn. غَشِيَهُ: (S, K:) and (K) reached, or overtook, him, or it: (ElFárábee, Msb, K:) or it signifies, (K,) or signifies also, (S,) he drew near to, or approached, (S, Mgh, Msb, K,) whether he took, or did not take, (S, K,) him, or it: (S, Mgh, Msb, K:) or he followed him, and was near to reaching, or overtaking, him. (JK.) It is said in the Kur [x. 27], وَلَا يَرْهَقُ وَجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ, meaning (assumed tropical:) And there shall not come upon, or overspread, their faces [blackness, or darkness, nor abjectness, or ignominy]. (S, TA.) And you say, رَهِقَهُ الدَّيْنُ, (Msb, TA,) or دَيْنٌ, (Mgh,) Debt, or a debt, came upon him. (Mgh, Msb, TA.) And رَهِقَتْنَا الصَّلَاةُ, (inf. n. رُهُوقٌ, Msb, or رَهَقٌ, TA,) (tropical:) The time of prayer came upon us. (Mgh, * Msb, TA.) And it is said in a trad., إِذَا صَلَّى أَحَدُكُمْ إِلَى الشَّىْءِ فَلْيَرْهَقْهُ, i. e. [When any one of you prays towards the thing,] let him come near to it. (JK, S. [In the Mgh, إِلَى سُتْرَةٍ فَلْيَرْهَقْهَا, i. e. towards a thing that he has set up for that purpose, &c.]) One says also, طَلَبْتُ فُلَانًا حَتَّى رَهِقْتُهُ, inf. n. رَهَقٌ, I sought such a one until I drew near to him, and, as it sometimes means, took him, or, as it sometimes means, did not take him. (S.) And طَلَبْتُ الشَّىْءَ حَتَّى رَهِقْتُهُ وَكِدْتُ آخُذُهُ أَوْ أَخَذْتُهُ [I sought the thing until I came near to it, and I almost took it, or I took it]. (Az, Msb.) And رَهِقَ شُخُوصُ فُلَانٍ, i. e. (assumed tropical:) [Such a one's going, or going forth or away,] drew near. (S.) ↓ أَرْهَقْتُهُ also signifies I drew near to it; syn. دَانَيْتُهُ. (Msb.) And one says, ↓ اللَّيْلُ أَرْهَقَكُمْ فَأَسْرِعُوا, i. e. (tropical:) The night has drawn near [to you, therefore hasten ye]; syn. دَنَا. (TA.) — — You say also, رَهِقَهُ بِمَا يَكْرَهُ, inf. n. رَهَقٌ, He did to him that which he disliked, or hated. (JK.) — — And رَهِقْتُ إِثْمًا: see 4. — رَهِقَ as an intrans. v.: see رَهَقٌ, which is its inf. n., below. 2 رَهَّقَ He was one to whom رَهَقٌ [q. v.] was attributed. (Mgh.) [He was one to whom ignorance was attributed; an object of suspicion in respect of his religion: (see the part. n., below:) or he was suspected of evil conduct.] It is said in a trad., صَلَّى عَلَى امْرَأَةٍ تُرَهَّقُ, (S, Mgh,) meaning [He prayed over a woman] suspected of evil conduct. (S.) 3 راهق, (S, Msb, K,) and راهق الحُلُمَ, (JK, Az, K, all in art. خلف,) inf. n. مُرَاهَقَةٌ, (Msb,) He (a boy) was, or became, near to attaining puberty, or virility; (S, Msb, K;) as also ↓ ارهق, inf. n. إِرْهَاقٌ. (Msb.) And راهقت العِشْرِينَ [She nearly attained the age of twenty]. (K in art. عصر.) 4 ارهقهُ طُغْيَانًا i. q. أَغْشَاهُ إِيَّاهُ [i. e. He made excessive disobedience to come upon him, properly as a thing that covered him]; (S, K;) and أَلْحَقَهُ بِهِ [i. e. made it to reach him, or overtake him, or befall him]. (K.) It is said in the Kur xviii. 79, فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا, meaning [And we disapproved] that he should make excessive disobedience, and ingratitude, to come upon them twain, by his undutiful conduct, so bringing evil upon them: or that he should couple with the faith of them twain his excessive disobedience and his ingratitude, so that there would be in one house two believers and one who was excessively disobedient and ungrateful: or that he should communicate to them twain his excessive disobedience and his ingratitude. (Ksh, Bd. [See also خَشِىَ.]) And one says, أَرْهَقَنِى فُلَانٌ إِثْمًا حَتَّى رَهِقْتُهُ ↓, meaning Such a one made me to hear the burden of a sin, [as though he made the sin to come upon me as a burden,] so that I bore it. (S.) And أَرْهَقْتُ الرَّجُلَ أَمْرًا I made, required, or constrained, the man to bear, or endure, a thing, or an event. (Msb.) And راهقهُ عُسْرًا He made, required, or constrained, him to do a difficult thing: (AZ, S, Mgh, K:) or he made a difficulty to come upon him, properly as a thing that covered him; syn. أَغْشَاهُ إِيَّاهُ. (Ksh and Bd in xviii. 72.) And ارهقهُ, alone, He demanded of him a difficult thing. (S, Msb, K.) You say, لَا تُرْهِقْنِى لَا أَرْهَقَكَ اللّٰهُ Demand not thou of me a difficult thing: may God not demand of thee a difficult thing. (AZ, S, K.) And إِرْهَاقٌ signifies also The inciting, or urging, a man to do a thing that he is not able to do. (Az, K, TA.) — — You say also, أَرْهَقْنَاهُمُ الخَيْلَ We made the horsemen to overtake them, or come up with them: (TA:) or to be near doing so. (JK.) — — And ارهق الصَّلَاةَ (tropical:) He delayed the prayer (JK, S, Mgh, Msb, K, TA) until it approached the other [next after it], (JK,) or until it almost approached the other, (Mgh, K, TA,) or until the time of the other approached. (S, Msb.) — — And أَرْهَقْتُهُ أَنْ يُصَلِّىَ i. q. أَعْجَلْتُهُ عَنْهَا [i. e. I hurried him so as to prevent him from praying: see similar phrases in art. عجل]. (K.) — — See also 1, near the end of the paragraph, in two places: — — and see 3. — ارهقت الدَّابَّةُ السَّرْجَ: see 4 in art. زهق. رَهَقٌ The doing of forbidden things: (S, Mgh, Msb, K:) wrongdoing; wrongful, unjust, in jurious, or tyrannical, conduct: (Fr, S, K:) it has this meaning in the Kur lxxii. 13, (S, TA,) accord. to Fr; or, as some say, the former mean ing: (TA:) the doing evil: (AA, K:) and a subst. from إِرْهَاقٌ signifying the inciting, or urging, a man to do a thing that he is not able to do: (Az, K:) lightwittedness; or lightness and hastiness of disposition or deportment; (S, K;) and excessive disobedience: so in the Kur lxxii. 6, (S, TA,) accord. to some: (TA:) foolishness, or stupidity: lightness, or levity: (K:) or ignorance, and lightness of intellect: (JK:) and illnature, or evil disposition: (TA:) and haste: (K:) and lying: (Mgh, K:) in all these senses, [i. e. in all that have been mentioned above as from the K, and app. in others also, above and below,] its verb is ↓ رَهِقَ,

aor. رَهَقَ, [meaning He did forbidden things: acted wrongfully, unjustly, injuriously, or tyrannically: &c.:] (K, TA:) of which it is the inf. n.: (TA:) and the following meanings also are assigned to it [app. by interpreters of the passages in which it occurs in the Kur]: sus picion, or evil opinion: and sin: accord. to Katádeh: lowness, vileness, or meanness; and weakness; accord. to Zj: error; accord. to Ibn El-Kelbee: and bad, or corrupt, conduct: and pride: and so ↓ رَهْقَةٌ, in these two senses: and the commission of a sin or crime or fault; syn. عَنَتٌ: and the act of reaching, or overtaking [app. of some evil accident]: and perdition. (TA.) رَهِقٌ A man in whose conduct, or character, is رَهَقٌ [expl. above: i. e. one who does forbidden things: &c.]: (O:) hasty: quick to do evil: and self-conceited; proud, or haughty. (TA.) And رَهِقَةٌ A vitious woman; or an adulteress, or a fornicatress. (TA.) رَهْقَةٌ: see رَهَقٌ. يَعْدُو الرَّهَقَى He runs quickly, so as to require his pursuer to do what is difficult or what is beyond his power (حَتَّى يُرْهِقَ طَالِبَهُ), or, as in the CK, حتّى يُرْهَقَ طَالِبُهُ [which is virtually the same]): (M, K, TA:) or he runs quickly, so that he almost reaches, or overtakes, (حتّى يَكَادَ يَرْهَقُ,) the object of his pursuit. (JK.) رُهْقَانُ مِائَةٍ: see what next follows. رِهَاقُ مِائَةٍ and رُهَاقُ مِائَةٍ As many as a hundred; (AZ, ISk, JK, S, K;) as also ↓ رُهْقَانُ مائة: (so in one of my copies of the S:) such are said to be a man's camels, (JK,) or such is said to be a company of men. (AZ, ISk, S.) رَهُوقٌ A wide-stepping, and quick, or excellent, she-camel, that comes upon him who leads her so as almost to tread upon him with her feet. (En Nadr, K.) رَهِيقٌ Wine: (K:) a dial. var. of رَحِيقٌ, like as مَدْهٌ is of مَدْحٌ. (TA.) رَاهِقٌ applied to a boy, and رَاهِقَةٌ applied to a girl, From ten to eleven years old. (TA.) [See also مُرَاهِقٌ.] رَيْهُقَانٌ Saffron. (JK, IDrd, S, K.) مُرْهَقٌ Reached, or overtaken, (JK, S, O, K,) to be slain. (S, O.) — — Straitened. (Ham p. 682.) أَتَيْنَا فِى العُصَيْرِ المُرْهِقَةِ (tropical:) [app. We came when the time of the afternoon-prayer was drawing near; العُصَيْر being the dim. of العَصْرُ: see the phrase أَرْهَقَكُمُ اللَّيْلُ فَأَسْرِعُوا, near the end of the first paragraph]. (TA.) مُرَهَّقٌ One to whom men come (S, K, TA) often, (TA,) and at whose abode guests alight. (JK, S, K, * TA.) — — Also One to whom رَهَقٌ [q. v.] is attributed: (JK, K:) [said in the TA to have no verb; but this is not the case: see 2:] one of whom evil is thought: (JK, S, K:) or who is suspected of evil, or of lightwittedness: (TA:) one to whom ignorance is attributed: (Mgh;) an object of suspicion in respect of his religion: (Mgh, TA:) corrupt [in conduct]: one in whom is sharpness [of temper] and lightwittedness. (TA.) مُرَاهِقٌ Near to attaining puberty; applied to a boy: (JK, Mgh, TA:) and with ة applied to a girl. (TA.) [See also رَاهِقٌ.] — — [Hence,] دَخَلَ مَكَّةَ مُرَاهِقًا (tropical:) He entered Mekkeh nearly at the end of the [proper] time [to do so as a pilgrim], so that he almost missed the halt at 'Arafát. (Nh, O, K, TA.) And صَلَّى الظُّهْرَ مُرَاهِقًا (tropical:) He performed the noon-prayer nearly missing the time. (TA.) رهل 1 رَهِلَ لَحْمُهُ, (S, K,) [aor. رَهَلَ,] inf. n. رَهَلٌ, (JK, TA,) His flesh was, or became, quivering, and flaccid, or flabby: (S, K:) and (some say, TA) his flesh was, or became, inflated, or puffy, or swollen, (K, TA,) in any part: (TA:) or it was, or became, swollen without disease; (JK, K, TA;) he being flaccid by reason of fatness, (JK, TA,) and inclining to weakness. (TA.) [See also 5.] 2 رهّلهُ, inf. n. تَرْهِيلٌ, It (flesh-meat) rendered it (i. e. his flesh) quivering, and flaccid, or flabby: (S, K:) or inflated, or swollen: or swollen without disease: (K: [see 1:]) or it (much sleep) rendered his face swollen, and the parts below, or around, his eyes puffy. (TA.) 5 ترهّل He was, or became, soft in the flesh: and it (the flesh of a limb or member) was, or became, soft. (KL.) [See also 1.] رِهْلٌ [in the Lexicons of Golius and Freytag رَهْلٌ] Thin clouds, resembling [falling] dew, (K, TA,) in the sky. (TA.) رَهَلٌ Yellow water [or fluid] in the سُخْد [app. here meaning the membrane that encloses the fœtus of a beast]. (IDrd, K.) رَهِلٌ Quivering, and flaccid, or flabby, flesh. (TA.) And رَهِلُ الصَّدْرِ A horse quivering, and flaccid, or flabby, in the breast. (S, TA.) أَصْبَحَ مُرَهَّلًا He was, or became, in the morning, swollen (K, TA) in his face, by reason of much sleep. (TA. [See 2. In some copies of the K, تَهَيَّجَ is erroneously put, in this explanation, for تَهَبَّجَ.]) رهم 1 رُهِمَتِ الأَرْضُ The land was rained upon [with such rain as is termed رِهْمَة]. (Z, TA.) 4 ارهمت السَّمَآءُ, (JK, K,) or السَّحَابَةُ, (S,) The sky, or the cloud, shed the sort of rain, or rains, termed رِهْمة, or رِهَام. (JK, S, K.) رِهْمَةٌ A drizzling and lasting rain; i. e. a lasting, or continuous, rain, consisting of small drops: (JK:) or weak and lasting rain, (S, K,) said by AZ to be such as falls with more force, and passes away more quickly, than that which is termed دِيمَةٌ: (S:) pl. رِهَمٌ and رِهَامٌ: (JK, S, K:) El-Ámidee seems to have held that رِهَامٌ is pl. of رَهَمَةٌ; for he likens these two words to إِكَامٌ and أَكَمَةٌ; but this is at variance with what is held by the leading lexicologists. (TA.) [See an ex. of the pl. رِهَامٌ in a verse of Lebeed cited in the first paragraph of art. رزق.] أَرْضٌ رَهْمَآءُ Land upon which rains such as are termed رِهَام have fallen: (Ham p. 99:) and ↓ رَوْضَةٌ مَرْهُومَةٌ, [from رُهِمَت, Meadows] watered by the rain termed رِهْمَةٌ: (JK, S, K:) one should not say مُرْهَمَةٌ. (K.) رَهْمَانُ: see رَهُومٌ. رَهَمَانٌ, in the going of camels, A bearing, and leaning, on one side, or sideways. (JK, * K. [In the former, it is implied that the word is رَهْمَان, which is at variance with an express statement in the K.]) رَهَامٌ (assumed tropical:) A sheep, or goat, [شَاةٌ,] lean, or ema ciated; (JK, K; [in the former written رُهَام, but said in the latter to be like سَحَابٌ;]) and so ↓ رَهُومٌ: (TA:) [i. e.] you say also شَاةٌ رَهُومٌ, (JK, K, TA,) meaning (assumed tropical:) a sheep, or goat, lean, or emaciated: (TA:) from [رَهُومٌ, or perhaps رَهَامٌ, or both, as meaning] clouds (سَحَابٌ) that have discharged their water. (JK.) رُهَامٌ, applied to a bird, That does not prey: (K:) or the bird called غُرْنُوق. (JK.) — Also A large number. (JK, K.) رَهُومٌ: see رَهَامٌ. — — Also (assumed tropical:) A man weak in seek ing, or searching, [to find what is best to be done;] who follows mere opinion; as also ↓ رَهْمَانُ. (JK, K.) أَرْهَمُ More [and most] fruitful, or plentiful, or abundant in herbage or in the goods or conveniences or comforts of life: [as though meaning more, and most, watered by rain such as is termed رِهْمَة:] so in the saying, نَزَلْنَا بِفُلَانٍ فَكُنَّا فِى أَرْهَمِ جَانِبَيْهِ [We alighted at the dwelling of such a one, and we were in the more fruitful, &c., of the two sides of his place of abode; meaning, and we were entertained by him in the best, or most bountiful, manner]. (S.) مَرْهَمٌ [A place upon which has fallen rain such as is termed رِهْمَةٌ: pl. مَرَاهِمُ: see an ex. in what follows. — — Also] A certain application for wounds; (S;) a soft plaster or dressing, (K, TA,) the softest of medicaments, (TA,) [i. e. an unguent, or the like,] with which a wound is plastered, dressed, overspread, or anointed: (K, TA:) [pl. as above:] it is an arabicized word [from the Pers. مَرْهَمْ]: (S:) or derived from الرِّهْمَةُ, [as some say,] because of its softness. (K.) You say, مَرَاهِمُ الغَوَادِى مَرَاهِمُ البَوَادِى [The places watered by the drizzling and lasting rains of the early morning-clouds are the soft plasters, or unguents, of the deserts]. (A, TA.) رَوْضَةٌ مَرْهُومَةٌ: see أَرْضٌ رَهْمَآءُ, above. رهن 1 رَهَنَ, (S, Mgh, Msb, K,) aor. رَهَنَ, (Msb,) inf. n. رَهْنٌ, (S, TA,) or رُهُونٌ, (Msb,) It (a thing, S, Msb, TA) continued, subsisted, lasted, endured, remained, or remained fixed or stationary; it was, or became, permanent, constant, firm, steady, stead fast, stable, fixed, fast, settled, or established. (S, Mgh, Msb, K, TA.) This is the primary signification. (Mgh, TA. *) — — Hence, (Mgh,) رَهَنَ بِالمَكَانِ (tropical:) He remained, stayed, dwelt, or abode, in the place. (A, Mgh,

TA.) — — And رَهَنَ, (JK, S, K,) aor. رَهَنَ, (K, TA,) or رَهُنَ, (JK, [but this I think to be a mis take,]) inf. n. رُهُونٌ, (K,) said of a man, and of a camel, (JK, S, * TA,) and of any beast (TA,) He was, or became, lean, or emaciated; (JK, S, K, TA;) and fatigued, tired, weary, or jaded. (JK, TA.) You say, رَكِبَ حَتَّى رَهَنَ He rode until he became lean, or emaciated. (ISh, TA. [See رَاهِنٌ.]) — As trans., see 4, first signification. — — [Hence,] as a law term, رَهْنٌ signifies The putting, or placing, an article of real property [to remain] as a pledge, or security, or making it to be such, for a debt that is obligatory or that will become obligatory. (TA.) You say, رَهَنَهُ الشَّىْءَ, and رَهَنَهُ عِنْدَهُ, (S, Mgh, Msb, K,) aor. رَهَنَ, (K,) inf. n. رَهْنٌ (Msb, TA) [and رَهِينَةٌ, q. v. voce رَهْنٌ]; and ↓ ارهنهُ الشَّىْءَ; (S, K;) all signify the same; (S;) i. e. He deposited the thing with him (Msb, K) [as a pledge] to be in lieu of that which he had taken, or received, from him: (K:) [i. e. he pledged the thing to him, or with him:] and رَهَنْتُ المَتَاعَ بِالدَّيْنِ, inf. n. رَهْنٌ, I restricted the commodity or placed it in custody, for, or by reason of, the debt; and ↓ ارهنتهُ بالدين is a dial. var. thereof, but of rare occurrence, and disallowed by those who are held in esteem: (Msb:) for, properly, they say, (Msb,) زَيْدًا الثَّوْبَ ↓ أَرْهَنْتُ signifies I gave to Zeyd the garment, or piece of cloth, in order that he should deposit it as a pledge (Msb, K *) with some one. (Msb.) 'Abd-Allah Ibn Hemmám Es-Saloolee says, (S,) or Hemmám Ibn-Murrah, (TA,) فَلَمَّا خَشِيتُ أَظَافِيرَهُمْ نَجَوْتُ وَ أَرْهَنْتُهُمْ ↓ مَالِكَا [And when I dreaded their nails, I escaped, and gave them, or left with them, as a pledge, Málik]: thus, says Th, all relate the verse, except As, who says وَ أَرْهَنُهُمْ مالكا [i. e. leaving with them, as a pledge, Málik]: he likens this phrase to the say ing قُمْتُ وَ أَصُكُّ وَجْهَهُ; and this is a good way of explaining it; for the و is that which is a deno tative of state; the meaning being صَاكًّا وَجْهَهُ: [accord. to the former reading, in the opinion of Th,] the poet means I left Málik remaining with them; not as a pledge; because [when the leaving a thing as a pledge is meant, in his opinion,] one does not say, ↓ أَرْهَنْتُ الشَّىْءَ, but only رَهَنْتُهُ. (S, TA.) [See, however, 4.] You say also, رَهَنَهُ عَنْهُ, inf. n. رَهْنٌ, meaning He made him, or it, to be a pledge in lieu of him, or it: a poet, asserted by IJ to be a pagan, says, اِرْهَنْ بَنِيكَ عَنْهُمُ أَرْهَنْ بَنِىْ [Make thou thy sons to be pledges in lieu of them: in that case I will make my sons to be pledges: بَنِى being for بَنِىَّ]. (TA.) And رَهَنْتُهُ لِسَانِى (assumed tropical:) [I made my tongue to be as though it were a pledge to him, to be restrained, or to be used, for his sake or benefit]: in this case one should not say ↓ أَرْهَنْتُهُ; (IAar, K;) though one says thus of a garment, or piece of cloth, [&c.,] as well as رَهَنْتُهُ. (TA.) 3 رَاهَنْتُ فُلَانًا عَلَى كَذَا, (S, Msb,) inf. n. مُرَاهَنَةٌ, (S,) or رِهَانٌ, (Msb,) or both, (K, and so in a copy of the S,) I laid a bet, or wager, or stake, with such a one, for such a thing, (S, Msb, K, *) mostly (TA) said in relation to horses running a race, (JK, TA, *) to be taken by him who should outstrip, or overcome. (Msb.) — — The inf. ns. also signify (tropical:) The contending [of two persons] to outstrip [in a race] upon horses, (K, TA,) and otherwise. (TA.) Hence the prov., هُمَا كَفَرَسَىْ رِهَانٍ [explained in art. فرس]. (JK.) 4 ارهن He made (a thing, Msb,) to continue, subsist, last, endure, remain, or remain fixed or stationary; to be, or become, permanent, can stant, firm, steady, steadfast, stable, fixed, fast, settled, or established; (S, * Mgh, * Msb, K; *) and so ↓ رَهَنَ; (K;) but the former is the more ap proved: (TA:) and also he found it to be so. (Msb.) You say, ارهن لَهُمُ الطَّعَامَ, (T, S, K, TA,) and الشَّرَابَ, (T, S, TA,) and المَالَ, (TA,) (tropical:) He continued, or made permanent, to them the food, (T, S, K, TA,) and the beverage, (T, S, TA,) and the property. (TA.) [And accord. to an expla nation of أُرْهِنَتْ (referring to dates), by 'Alee Ibn Hamzeh, cited in a marginal note in a copy of the S, in art. وهب ,أَرْهَنَ signifies He prepared food, and continued it, or made it permanent.] — — [Hence ارهنهُ as used by some in another sense of رَهَنَهُ:] see 1, in six places. [That it is allowable to use it thus may be inferred from phrases here following.] — — You say, أَرْهَنْتُ مَالِى I staked my property. (JK.) And أَرْهَنُوا بَيْنَهُمْ خَطَرًا They gave, of their own free will, what the party approved, whatever were its amount, to be to them a stake at a race. (TA.) And أَرْهَنْتُ بِهِ وَلَدِى (S, K, *) inf. n. إِرْهَانٌ, (S,) (assumed tropical:) I made my children to be as a stake for him, or it. (S, K. *) And ارهنهُ لِلْمَوْتِ (assumed tropical:) He resigned him to death. (IAar, TA.) And ارهن المَيِّتَ القَبْرَ (tropical:) He deposited the dead body in the grave [as a pledge to be rendered up on the day of resurrection]. (K, TA.) — — Accord. to AZ, (S, TA, in one copy of the S it is A'Obeyd,) أَرْهَنْتُ فِى السِّلْعَةِ signifies I bought the commodity for a dear, or an excessive, price; (S, K, TA;) gave largely for it until I obtained it: (TA:) accord. to ISk, I paid in advance for the commodity; syn. أَسْلَفْتُ; (S, TA;) and in the T it is said, [and in like manner in the JK,] that ارهن فِى كَذَا وَ كَذَا signifies اسلف فِيهِ: (TA:) [in the K it is said that أَرْهَنَهُ signifies أَسْلَفَهُ, as though it meant he lent him a sum of money &c.:] accord. to Er-Rághib, the proper meaning [of إِرْهَانٌ] is one's giving a com modity before [the full payment of] the price, and so making it to be pledged for the completion of its price. (TA.) — ارهنهُ also signifies He, or it, weakened him: (K:) [like أَوْهَنَهُ:] and rendered him lean, or emaciated. (TA.) And ارهن اللّٰهُ قُوَّتَهُ God weakened him; syn. أَوْهَنَهُ. (JK.) 6 تراهنا They two laid bets, wagers, or stakes, each with the other; syn. تَوَاضَعَا الرُّهُونَ. (TA.) And تراهن القَوْمُ The party contended together, every one of them laying a bet, wager, or stake, in order that the person outstripping should take the whole when he overcame. (Msb.) 8 ارتهن مِنْهُ He took, or received, from him a pledge. (K.) [Or] ارتهنهُ He took, or received, it as a pledge: (JK, Mgh:) or ارتهنهُ مِنْهُ he took, or received, it from him; namely, a pledge. (Msb.) — — [Accord. to Freytag, ارتهنهُ بِهِ signifies He had him, or held him, as a pledge to him for it. And أُرْتُهِنَ He, or it, was given as a pledge. But for neither of these has he mentioned any authority.] 10 استرهنهُ [إِسْتَرْهَنَ He asked him, or desired him, to pledge a thing with him: and, to give a pledge.] You say, إِسْتَرْهَنَنِى كَذَا فَرَهَنْتُهُ عِنْدَهُ [He asked me, or desired me, to pledge such a thing, or to deposit such a thing as a pledge, and I pledged it with him, or deposited it with him as a pledge]. (Mgh.) رَهْنٌ, originally an inf. n., (Msb,) is syn. with ↓ مَرْهُونٌ; (Mgh, Msb;) i. e. (Msb) it signifies [A pledge;] a thing deposited with a person (Msb, * K) to be in lieu of a thing that has been taken, or received, from him; (K;) or a thing that is deposited as a security for a debt: and ↓ رِهَانٌ has a similar meaning, but is specially applied to a thing that is deposited as a bet, or wager, or stake; and is likewise originally an inf. n.: (Er-Rághib, TA:) ↓ رَهِينَةٌ, also, is syn. with رَهْنٌ [as meaning the act of giving as a pledge], like as شَتِيمَةٌ is syn. with شَتْمٌ; the ة being added to give intensiveness to the significa tion: then, like رَهْنٌ, it is used as syn. with مَرْهُونٌ [in the sense explained above, as will be seen in what follows in this paragraph]; (IAth, TA;) [i. e.] رَهِينَةٌ is an inf. n. like شَتِيمَةٌ, applied to denote the pass. part. n. [used as a subst. pro perly so termed] like رَهْنٌ, not as an epithet; (Bd in lxxiv. 41;) [or, in other words,] رَهِينَةٌ signifies anything by reason of which a thing [such as a debt or the like] is restricted, or appro priated, to oneself; as also ↓ مُرْتَهَنَةٌ: (K: [I here follow two copies of the K, in which it is said, كُلُّ مَا احْتُبِسَ بِهِ شَىْءٌ فَرَهِينَةٌ وَ مُرْتَهَنَةٌ: in the CK, and in the copy of the K followed in the TA, فَرَهِينُهُ وَ مُرْتَهِنُهُ, which perverts the meaning, though ↓ رَهِينٌ and ↓ مُرْتَهَنٌ may be used in the same sense as رَهِينَةٌ and مُرْتَهَنَةٌ, as will be seen in the course of this paragraph: and in the TA, in the place of احْتُبِسَ, is put يحبس, meaning يُحْبَسُ: there is, however, this difference between ↓ رَهِينَةٌ and ↓ مُرْتَهَنَةٌ; that the former properly signifies a thing deposited as a pledge; and the latter, a thing taken, or received, as a pledge:]) the pl. of رَهْنٌ is رِهَانٌ (S, Mgh, Msb, K) and رُهُونٌ (Mgh,

Msb, K) and رُهُنٌ, (Mgh, K,) this last said to be a pl. of رَهْنٌ by Aboo-' Amr Ibn-El-' Alà, but disap proved by Akh, because a word of the measure فَعْلٌ has not a pl. of the measure فُعُلٌ except in rare and anomalous instances, though he says that it may be [as it is said to be in the Msb] pl. of رِهَانٌ, which is pl. of رَهْنٌ, (S,) and Fr says that رُهُنٌ is pl. of رِهَانٌ, but this is denied in the M, because any pl. may not be pluralized except when there is express authority for it and when the case does not admit of any other decision; (TA;) and رُهْنٌ, also, is another pl. of رَهْنٌ, (TA,) [or rather it is a contraction of رُهُنٌ;] and another pl. of رَهْنٌ [or rather a quasi-pl. n.] is ↓ رَهِينٌ, (IJ, K,) like as عَبِيدٌ is of عَبْدٌ: (TA:) the pl. of ↓ رَهِينَةٌ is رَهَائِنُ. (S, K.) غَلِقَ الرَّهْنُ بِمَا فِيهِ [The pledge became, or has become, per manent as a possession, with what was, or is, comprised in it,] is a prov., applied to him who has fallen into a case from which he cannot hope to escape: it is said in a trad., لَا يَغْلَقُِ الرَّهْنُ, (Meyd,) [i. e. The pledge shall not remain, or let not the pledge remain, in the hand of its receiver when its depositer is able to release it; for] لا is here either negative or prohibitive: you say, غَلِقَ الرَّهْنُ, aor. يَغْلَقُ, inf. n. غُلُوقٌ [or غَلَقٌ], meaning The pledge remained in the hand of the receiver when the depositor was able to release it: (Nh, cited in a copy of the " Jámi' es-Sagheer: ") the trad. means that the receiver of the pledge shall not have a right to it when the depositer has not released it within a certain time: for it was a custom in the Time of Ignorance for the receiver to keep possession of the pledge in this case; but El-Islám abolished it. (Meyd, * Nh.) You say also, هُوَ رَهْنٌ بِكَذَا and ↓ رَهِينَةٌ بكذا He, or it, is [a person, or thing,] pledged for such a thing: (IAth, TA:) or taken [as a pledge] for such a thing; as also ↓ رَهِينٌ and ↓ مُرْتَهَنٌ. (TA.) And أَنَا رَهْنٌ بِكَذَا and ↓ رَهِينٌ and ↓ رَهِينَةٌ I am taken [as a pledge] for such a thing. (Mgh.) And [hence,] أَنَا لَكَ رَهْنٌ بِكَذَا (JK, TA) and ↓ رَهِينَةٌ (TA) I am responsible, or a surety, to thee for such a thing. (JK, TA.) And بِقَيْدِهِ ↓ رِجْلُهُ رَهِينَةٌ [His leg, or foot, is a pledge for the safe-keeping of his shackle: for if the meaning were مَرْهُونَةٌ it would be رَهِينٌ, without ة]. (TA.) And ↓ الخَلْقُ رَهَائِنُ المَوْتِ [Mankind, or all created beings, are the pledges of death]. (TA.) And هُوَ رَهْنُ يَدِ المَنِيَّةِ [He is the pledge of the hand of death, or of fate, or destiny]; said of one when he has sought, or courted, death. (TA.) And يَدِى لَكَ رَهْنٌ [My hand is a pledge to thee]; by which is meant responsibility, or suretiship. (TA.) And ↓ إِنَّهُ لَرَهِينُ قَبْرٍ [Verily he is the pledge of a grave, which will render him up on the day of resurrection]. (TA.) It is said in the Kur lxxiv. 41, ↓ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ, meaning [Every soul is a thing] pledged with God [for what it shall have wrought; its works being regarded as a debt, for which it will be either released or held in custody to be punished everlastingly]: رهينة being an inf. n. like شَتِيمَةٌ applied to denote the pass. part. n. [in a manner before mentioned] like رَهْنٌ; for if it were an epithet [i. e. used in the proper sense of a pass. part. n.] the word would be رَهِينٌ. (Bd.) And in lii. 21 of the same, ↓ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ, i. e. [Every man is] pledged (مَرْهُونٌ, Bd, Jel) with God (عِنْدَ اللّٰهِ) for what he shall have wrought; so that if he have done good, He will release him; but other wise, He will destroy [or hold in confinement and punish] him; (Bd;) or to be punished for evil, and recompensed for good. (Jel.) And it is said in a trad., ↓ كُلُّ غُلَامٍ رَهِينَةٌ بِعَقِيقَتِهِ [Every boy that is born is a pledge for his عقيقة, i. e. for the victim that is to be sacrificed for him when his head is shaven the first time; which is com monly regarded as his ransom from the fire of Hell]: i. e., the عقيقة is absolutely necessary for him; wherefore he is likened, when not released from it, to a pledge in the hand of the receiver: El-Khattábee says that the best explanation of it is that of Ahmad Ibn-Hambal; that if the عقيقة be not sacrificed for the boy and he die an infant, he will not intercede for his parents. (TA.) — — See also what next follows. هُوَ رِهْنُ مَالٍ, (JK, K, TA,) with kesr, (K,) and ↓ رَهْنُهُ, (JK,) He is a manager, tender, or superintendent, of cattle, or camels &c.; or a good pastor thereof. (K, * TA.) رِهَانٌ, as a sing: see رَهْنٌ. — — It is also a pl. of the latter word. (S, Mgh, Msb, K.) رَهِينٌ: see مَرْهُونٌ: and see also رَهْنٌ in six places. رَهِينَةٌ, and its pl. رَهَائِنُ: see رَهْنٌ, in ten places. رَاهِنٌ Continuing, subsisting, lasting, enduring, remaining, or remaining fixed or stationary, permanent, constant, firm, steady, steadfast, stable, fixed, fast, settled, or established. (S, * Mgh, Msb.) You say طَعَامٌ رَاهِنٌ (S, Mgh) Food that continues, or is permanent, &c. (Mgh.) And خَمْرٌ رَاهِنَةٌ Wine of which there is a con tinual, or constant, supply; uninterrupted, or unfailing. (TA.) And نِعْمَةُ اللّٰهِ رَاهِنَةٌ, i. e. [The bounty of God is] continual, permanent, or constant. (TA.) And حَالَةٌ رَاهِنَةٌ A state, or condition, continuing; remaining to the present time. (Es-Semeen, TA.) And هٰذَا رَاهِنٌ لَكَ meaning This is continual, or permanent, to thee; beloved by thee; and also as explained below. (TA.) — — (tropical:) Remaining, staying, dwelling, or abid ing, in a place. (JK.) — — Prepared. (K.) One says, هٰذَا رَاهِنٌ لَكَ meaning as explained above, and also This is prepared for thee. (TA.) — — As an epithet applied to a man, and a camel, (JK, S, TA,) and any beast, (TA,) Lean, or emaciated; (JK, S, K, TA;) accord. to ISh, in consequence of riding, or disease, or some [other] accident: (TA:) and fatigued, tired, weary, or jaded. (JK, TA.) — — And إِبِلٌ رَاهِنَةٌ Camels that will not, or do not, pasture upon the [plants, or tress, termed] حَمْض. (JK.) رَاهِنَةٌ The navel, with what surrounds it, (JK, Az, K,) in the outer part of the belly (JK) of the horse. (JK, Az, K.) إِرْهَانٌ A thong, or strap, that is bound upon the middle of the نير [or yoke] that is upon the two bulls [drawing a plough]. (JK.) أُرْهُونٌ A girl, or young woman menstruating: (K:) seen by Az in the handwriting of Aboo Bekr El-Iyádee, but not seen by him on any other authority. (TA.) مَرْهُونٌ [Pledged; deposited as a pledge; or] restricted, or placed in custody, for, or by reason of, a debt; (S, * Msb;) originally مَرْهُونٌ بِالدَّيْنِ [or بِدَيْنٍ]; (Msb;) and ↓ رَهِينٌ signifies the same; (S, Msb;) and the fem. of this [or rather the subst. formed from it, for when it is used as a fem. epithet, having the sense of a pass. part. n., it is without ة, as remarked above, voce رَهْنٌ,] is رَهِينَةٌ. (S.) الأُمُورُ مَرْهُونَةٌ بِأَوْقَاتِهَا is expl. by مَكْفُولَةٌ [app. meaning Events are guaranteed, or pledged, for their times, to which they are limited by the decrees of God]. (TA.) See also رَهْنٌ. مُرْتَهَنٌ: see رَهْنٌ, in two places. مُرْتَهِنٌ One who takes, or receives, a رَهْن [or pledge]. (S.) مُرْتَهَنَةٌ: see رَهْنٌ, in two places. رهو 1 رَهَا, بَيْنَ رِجْلَيْهِ, aor. يَرْهُو, (AO, JK, S,) inf. n. رَهْوٌ, (AO, S, K,) He parted, or made an opening between, his legs: (AO, S, K:) or he parted widely, or made a wide opening between, his legs. (JK.) Hence the saying in the Kur [xliv. 23], وَ اتْرُكِ البَحْرَ رَهْوًا [expl. in art. ترك, and below]. (S.) — — رَهْوٌ also signifies The going easily: (S, K:) one says, جَآءَتِ الخَيْلُ رَهْوًا [The horses, or horsemen, came pacing along easily]: and accord. to IAar, رَهَا فِى السَّيْرِ, aor. as above, mean He was gentle in going, or pace: (S:) or, as some say, رَهْوٌ in going, or pace, is the being soft, or gentle, with continuance: (TA:) or the going along quietly: (JK:) and one says, جَآءَتِ الإِبِلُ رَهْوًا, meaning The camels came following one another. (TA.) Also The going lightly: (JK:) you say, رَهَتْ, aor. and inf. n. as above, They, [i. e. camels or the like,] or she, went lightly. (TA.) And The going vehemently. (TA.) [Thus it has two contr. significations.] — — Also The being still, quiet, motionless, calm, allayed, or assuaged. (K, TA.) You say, رَهَا البَحْرُ The sea became still, or calm. (S.) And رَهَا الحَرُّ The heat became allayed, or assuaged. (TA.) Hence some explain وَ اتْرُكِ البَحْرَ رَهْوًا [mentioned

above] as meaning And leave thou the sea motionless, or calm: some, as meaning dry. (TA.) And you say, اِفْعَلْ ذٰلِكَ رَهْوًا Do thou that quietly, or calmly. (S.) And فَعَلَ ذٰلِكَ سَهْوًا رَهْوًا He did that quietly, or calmly, without being hard, or difficult: (TA:) or voluntarily; without its being asked, or demanded; (K and TA in art. سهو;) and without constraint. (TA in that art.) And أَعْطَيْتُهُ رَهْوًا I gave to him voluntarily; without being asked; or without con straint. (JK.) — — رَهَا, (JK, TA) aor. as above, (TA,) inf. n. رَهْوٌ, (JK, K,) said of a bird, He spread his wings, (JK, K, TA,) without flapping them. (JK.) 3 راهاهُ, (K,) inf. n. مُرَاهَاةٌ, (TA,) He ap proached it, or drew near to it. (K, TA.) [App. a dial. var. of رَاهَقَهُ, which is better known.] You say, رَاهَيْتُ الاِحْتِلَامَ I approached, or drew near to, puberty, or virility. (JK.) — Also He aided him in his foolishness, or stupidity; syn. حَامَقَهُ. (K, TA: in the CK جَامَعَهُ.) 4 ارهى He found, or met with, a wide, or an ample, place. (M, K.) — — He took to wife a woman wide in the vulva. (K, * TA.) — — He continued the food to his guests by reason of liberality. (TA.) And أَرْهَيْتُ لَهُمُ الطَّعَامَ وَ الشَّرَابَ I continued to them the food and the beverage; (Yaakoob, S, K;) like أَرْهَنْتُ. (S.) — — He did well: they say to the shooter, or thrower, when he does ill, أَرْهِهْ, i. e. Do thou well. (TA.) — — أَرْهِ عَلَى نَفْسِكَ Be gentle with, or to, thyself: (S, K, TA;) [in the CK ارْهْ; and (hence, perhaps,) thus in the printed edition of Har, p. 498; where it is said to be from رها فى السير, meaning رفق: but the right reading is أَرْهِ, for] one says also مَا أَرْهَيْتَ إِلَّا عَلَى نَفْسِكَ Thou wast not, or hast not been, gentle, save with, or to, thyself: (TA:) or thou didst not show, or hast not shown, mercy, save to thyself. (JK.) — — ارهى لَكَ الشَّىْءُ The thing became, or has become, within thy power, or reach; or possible, or practicable, to thee. (TA.) — — And أَرْهَيْتُهُ لَكَ I made it, or have made it, to be within thy power, or reach; or possible, or practicable, to thee. (TA.) — — مَا أَرْهَيْتُهُ I did not leave it still, or motionless: and أَرْهِ ذَاكَ Leave thou that until it become still, or motionless. (TA.) — He kept continually, or constantly, to the eating of the [رَهْو, or species of crane called] كُرْكِىّ. (K.) 6 تَرَاهَيَا, (JK, K,) inf. n. تَرَاهٍ, (JK,) They two made peace, or became reconciled, each with the other; syn. تَوَادَعَا. (JK, K, TA: in the CK تواراعا.) 9 اِرْتَهَوْا They became commingled, confounded, or confused. (K.) — Also, (K,) or ارتهوا رَهِيَّةً, (TA,) They made رَهِيَّة; i. e. they took ears of corn, and rubbed them with their hands, then bruised, or pounded, them, and poured milk thereon, and then cooked this mixture. (K, TA.) رَهْوٌ inf. n. of 1. (S, K, &c.) — — Also An intervening space (JK, TA) between two things, (JK,) as, for instance, between the two humps of a camel of the species termed فَالِج. (TA.) — — A place where water remains and collects or stagnates: (JK, TA:) a جَوْبَة [i. e. a depressed place, or a hollow, or an excavation, or such as is round and wide,] in the place of abode of a people, into which flows the rain-water or other fluid: (A 'Obeyd, S:) or, as also ↓ رَهْوَةٌ, a depressed place (S, K) in which water collects: (S:) and, both words, an elevated place: thus they have two contr. significations: (S, K:) or ↓ رَهْوَةٌ signifies an elevation like a hillock, upon a hard and elevated, or an elevated and plain, tract of ground, or upon a mountain, (JK, TA,) where hawks and eagles alight: (TA:) or a hillock inclining to softness, two or three cubits in height, but only in a soft tract of ground, and in hard, or hard and level, ground consisting of earth, mould, or clay; not upon a mountain: (TA:) [and accord. to some, it signifies a mountain itself; for] Ghatafán are called in a trad. تَنْبَعُ مَآءَ ↓ رَهْوَةٌ, meaning a mountain welling forth water: or it means that in them were roughness and hardness: (TA:) the pl. [accord. to the S app. of رَهْوٌ, and accord. to the TA app. of ↓ رَهْوَةٌ, in each case agreeable with analogy,] is رِهَآءٌ. * (S, TA.) — — [Also, accord. to Golius, as on the authority of the KL, A way through a market-place, at the sides of which sit the sellers: but not in my copy of the KL.] — Also Wide, ample, or spacious. (TA.) — — A well (بِئْرٌ) wide in the mouth. (TA.) — — A woman (S) wide in the vulva; (Lth, ISh, S, K;) as also ↓ رَهْوَى (Lth, K) and ↓ رَهَآءٌ: (IAar, K:) [or] a woman who will not refrain from vitious conduct, or adultery, or fornication; as also ↓ رَهْوَى: (JK, TA:) or (TA) a woman that is not approved on the occasion of جِمَاع, (JK, TA,) because of her being wide [in the vulva]. (JK.) — — A thing dispersed, or scattered. (TA.) — — And sometimes, Quick, or swift. (TA.) — — And Still, quiet, or motionless. (TA.) — — And [hence, or مَطَرٌ رَهْوٌ,] A still rain. (TA.) — Also A company of men (JK, K, TA) following one another. (TA.) And غَارَةٌ رَهْوٌ [A company of horsemen making a raid, or an inroad, or incursion,] following one another. (TA.) And one says, النَّاسُ رَهْوٌ وَاحِدٌ مَا بَيْنَ كَذَا وَ كَذَا i. e. مُتَنَاظِرُونَ [app. meaning The people are disposed consecutively in one double rank, partly such and partly such, facing one another]. (TA.) — Also A certain species of bird; as some say, (S,) the [species of crane called] كُرْكِىّ: (JK, S, K, TA:) or a certain aquatic bird resembling the كركىّ: (TA:) pl. رِهَآءٌ. (JK.) — And A headcovering which is next to the head, and which very soon becomes dirty. (TA.) رَهْوَةٌ A state of elevation: and a state of depression: thus having two contr. significations. (TA.) — — See also the next preceding paragraph, in four places. رَهْوَى: see رَهْوٌ, as applied to a woman, in two places: — — and see also مِرْهَاةٌ. رَهْوَانٌ A depressed piece of land or ground. (TA.) — — And applied to A بِرْذَون [or horse for ordinary use and for journeying] that has an easy back in going along: a genuine Arabic word: (TA:) or رَهَوَانٌ [thus I find it written, but it is commonly pronounced رَهْوَان, or رَحْوَان with ح,] is a vulgar term applied to a pacing horse. (MF voce هِمْلَاجٌ.) رَهَآءٌ A wide place. (K.) — — A wide tract of land: (S, TA:) or what is wide of land: (M, TA:) [or] an even tract of land, seldom free from the سَرَاب [or mirage]: (JK, TA:) and what is even of anything. (TA.) — — See also رَهْوٌ, as applied to a woman. — It is also [app. A hue, or a haze,] like dust-colour and smoke. (TA.) رَهِيَّةٌ Wheat which is ground between two stones, and upon which milk is poured: (M, TA:) or ears of corn rubbed with the hands, then bruised, or pounded, and then milk is poured thereon, and it is cooked. (K.) رَاهٍ A life (عَيْشٌ) ample in its means or circumstances, unstraitened, or plentiful, easy, pleasant, soft, or delicate; (S, K;) and quiet, or calm. (S.) Easy; as an epithet applied to a [journey such as is termed] خِمْس. (S.) And Anything still, or motionless; as also رَآءٍ. (TA.) — — طَعَامٌ رَاهٍ Food that continues, or is permanent; like رَاهِنٌ: (AA, S:) and [in like manner (see رَاهِنٌ)] the fem. of each, with ة, is applied to wine. (S.) [Freytag adds, "Inde dicitur راهى الاباجل Celer de equo: " but راهى is here a mistranscription for وَاهِى: see أَبْجَلُ.] رَاهِيَةٌ [the epithet رَاهٍ converted by the affix ة into a subst.,] A bee; because of its quiet manner of flying. (JK, K.) فَرَسٌ مِرْهَاةٌ, with kesr, (K, TA,) like مِسْحَاةٌ [in form], (TA,) or مِرْهَآءٌ, (JK, and so in the CK, [like مِرْخَآءٌ in form, and, as most explain the latter, similar also in meaning, whence it seems that مِرْهَآءٌ is the more probably correct,]) A quick, swift, or fleet, mare: (JK, * K, TA:) pl. مَرَاهِى, (JK, K,) [or rather مَرَاهٍ if the sing. be مِرْهَاةٌ, and مَرَاهِىُّ if the sing. be مِرْهَآءٌ,] like مَسَاحِى [or rather مَسَاحٍ], (TA,) or like مَرَاخِى [or rather مَرَاخِىُّ, pl. of مِرْخَآءٌ]: (JK:) but in the M, it is ↓ رَهْوَى, [app. meaning that the sing. is thus,] like سَكْرَى; and in like manner in the Tekmileh and the Jm. (TA.) روأ 2 رَوَّأَ فِى الأَمْرِ, (T, S, M, Mgh, Msb, K, &c.,) inf. n. تَرْوِئَةٌ, (S, Mgh, K,) or تَرْوِيَةٌ, (so in one of my copies of the S,) after the manner of a verb with an infirm final radical, like تَزْكِيَةٌ, inf. n. of زَكَّى, (TA,) and تَرْوِىْءٌ, (S, K,) agreeably with analogy; (TA;) and, accord. to IDrst, in his Expos. of the Fs, رَوَّى also is allowable; but the former is the original; or, accord. to the L, the former is anomalous, like حَلَّأْتُ in the phrase حَلَّأْتُ السَّوِيقَ; (TA;) He looked into the thing, or affair, or case; inspected

it; examined it; considered it; or thought upon it; (S, M, Mgh, Msb, K;) and thought upon it repeatedly; syn. تَعَقَّبَهُ; (M, L, K, TA;) i. e. رَدَّدَ فِيهِ فِكْرَهُ; (TA;) not hastening to reply: (S, K:) and رَيَّأَ signifies the same; (K in art. ريأ;) i. q. فَكَّرَ; (T;) or, accord. to some, it is a mispronunciation. (MF.) — — Hence, يَوْمُ التَّرْوِيَةِ The eighth day of [the month] Dhu-l-Hijjeh; originally with ء: its derivation from الرُّوْيَةُ is a mistake; and its derivation from الرِّىُّ requires consideration. (Mgh.) [See 2 in art. روى.] 4 أَرْوَأَ It (a place) abounded with the [kind of plant, or tree, called] رَآء: (AZ, AAF, K:) or so أَرْوَأَتْ, said of land (أَرْض). (M.) رَآءٌ A kind of [plant, or] tree, (T, * S, M, K, &c.,) that grows in plain, or soft, land, (T, M, TA,) having a white fruit: or, as some say, a kind of dust-coloured tree, having a red fruit: (M, TA:) n. un. رَآءَةٌ: (T, S, M, K:) and dim. ↓ رُوَيْئَةٌ: (M, TA:) AHn says that the رآءة is not taller nor broader than a sitting man: and accord. to one of the Arabs of the desert of 'Omán, it is a tree that rises on a stem, and then there branch forth [so in the M, but accord. to the TA, rise,] from it round, rough leaves: others, he adds, say that it is a small tree of the mountains, resembling an عظلمة [q. v.], having a soft white flower like cotton: (M, TA: [but in the latter, the word rendered " soft " is omitted:]) some say that it is a species of the kind of tree called طَلْح [acacia, or mimosa, gummifera], and is the tree that grew at the cave in which were the Prophet and Aboo-Bekr: so say Suh and others: it is, they say, of the height of a man, and has white flowers, resembling cotton, with which cushions are stuffed, like feathers in lightness and softness: it is said by IHsh to be the same [tree] that is called أُمُّ غَيْلَان [see art. غيل]; but they have found fault with him. [for so saying]: it is not the عُشَر [asclepias gigantea], as one author has supposed; but a tree resembling this: (MF, TA:) such is the truth: the رآء is not the عشر: I have seen them both [says SM] in El-Yemen; and with the fruit of each of them cushions and pillows are stuffed: but the fruit of the عشر commences small; then increases to the size of the باذنجانة [or fruit of the egg-plant, and much larger, like a bladder]; and then breaks open, disclosing what is like cotton: and the fruit of the رآء is not thus: the عشر [he adds] is not found in Egypt; but it and the رآء are peculiar to El- Hijáz and the neighbouring parts; [in saying this, however, he errs; for I have seen the عشر in abundance in the deserts of the upper part of the Sa'eed;] and the saddles of camels &c. are stuffed with the fruit of the رآء in El-Hijáz. (TA.) — — Also The foam of the sea. (AHeyth, K.) — And One of the letters of the alphabet. (TA.) [See the letter ر.] — See also art. ريأ. رَآءَةٌ n. un. of رَآءٌ. (T, S, M, K.) — See also رَايَةٌ, in art. رى. رُوَيْئَةٌ, or, as some say, only رَوِيَّةٌ, without ء; (M;) the latter was the usual form, without ء; (S, Msb;) or each; (K;) a subst. from رَوَّأَ فِى الأَمْرِ; (S, K;) meaning Inspection, examination, consideration, or thought; (S, * M, Msb, K; *) and repeated inspection or examination or consideration; (M, * Msb, K, * TA;) or consideration of the issues, or results, of an affair; (Msb;) without haste to reply. (S, * K, * TA.) You say, فُلَانٌ لَيْسَ لَهُ رَوِيَّةٌ [Such a one has no inspection, &c.]. (T.) It precedes what is termed عَزِيمَةٌ [i. e. resolution, or determination, &c.], and follows what is termed بَدِيهَةٌ [i. e. intuitive knowledge, &c.]: one has well said, بَدِيهَتُهُ تَحُلُّ عُرَى المَعَانِى إِذَا انْغَلَقَتْ فَتَكْفِيهِ الرَّوِيَّةْ [His intuitive knowledge undoes the loops of meanings when they are fast closed, and inspection suffices him]. (Har p. 8.) [See also رَوِيَّةٌ in art. روى.] رُوَيْئَةٌ dim. of رَآءٌ, q. v. (M, TA.) قَصِيدَةٌ رَائِيَّةٌ and رَاوِيَّةٌ and رَيِّيَّةٌ A قصيدة of which the رَوِىّ is ر. (TA in باب الالف اللّيِنة.) رَابَ 1 روب, (T, S, M, &c.,) aor. يَرُوبُ, (T, S, &c.,) inf. n. رَوْبٌ, (Lth, T, Msb,) or رُؤُوبٌ, (S,) or both, (T, M, Mgh, K,) said of milk, (T, S, M, &c.,) It was, or became, thick, or coagulated: (M, A, Msb, K:) or was churned, and deprived of its butter: (M, * A, K: *) or it was, or became, fit to be churned: (T:) or thick, (S,) or having a compact pellicle upon its surface, and thick, or resembling liver so that it quivered, (Lth, T,) and fit to be churned: (Lth, T, S:) or such as had become thick; (Fr, A'Obeyd, T, S, * Mgh;) until its butter was taken forth; (Fr, A'Obeyd, T, S; *) or before and after it had been deprived of its butter. (Mgh.) — — [Hence,] رَابَ دَمُهُ, (T, M, A, K,) aor. as above, (T,) inf. n. رَوْبٌ, (M,) (tropical:) [His blood is about to be shed;] his death, or destruction, is at hand: (M, K:) said of one who has exposed himself to that which will cause his blood to be shed; (T;) of one who has exposed himself to slaughter: (A:) like the phrase يَفُورُ دَمُهُ; (T;) or like يَغْلِى دَمُهُ: his blood being likened to milk that has become thick, and fit to be churned. (A.) — — And رَابَ الرَّجُلُ, (As, T, S, &c.,) aor. as above, (TA,) inf. n. رَوْبٌ (S, M, K) and رُؤُوبٌ, (M, K,) (tropical:) The man was, or became, confused, or disturbed, (As, T, S, K,) in his affair, or case, (As, T,) or in his reason, or intellect, (S, K,) and his opinion: (As, T, S:) or confounded, or perplexed; unable to see his right course: (M, K:) and languid in spirit, by reason of satiety, or drowsiness, (M, A,) or intoxication; as also رَابَتْ نَفْسُهُ: (A:) or he arose (M, K, TA) from sleep (M, TA) disordered in body and mind: (M, K, TA:) or he was intoxicated with sleep: (M, K:) or he was lazy, sluggish, or slothful. (Aboo-Sa'eed, T.) — — And رَابَ, (Th, M, K,) inf. n. رَوْبٌ; (TA;) and ↓ روّب, (Th, M,) inf. n. تَرْوِيبٌ; (K;) (assumed tropical:) He (a man, Th, M) was, or became, fatigued, or jaded. (Th, M, K.) And مَطِيَّةُ فُلَانٍ ↓ رَوَّبَتْ (assumed tropical:) The riding-camel of such a one was, or became, fatigued, or jaded. (T.) — — And رَابَ (assumed tropical:) He, or it, was, or became, quiet, still, or motionless. (IAar, T.) — — It is said in a prov., of him who does wrong and does right, [or of him who does right and does wrong,] هُوَ يَشُوبُ وَ يَرُوبُ, meaning, accord. to Aboo-Sa'eed, (assumed tropical:) He defends his companion [at one time], and is lazy or sluggish or slothful [at another time]: or it means he defends without energy at one time, and at another time is lazy or sluggish or slothful, so that he defends not at all: or, as some say, he mixes water with the milk, and so spoils it, and he makes it good; from the saying of IAar that رَابَ signifies أَصْلَحَ; but if it have this meaning, it is originally رَأَبَ, with hemz. (T. [See more in art. شوب.]) — Accord. to IAar, رَابَ also signifies He suspected. (T. [But in this sense it seems to belong to art. ريب.]) — Also He lied. (K. [But in the T, this signification is assigned to شَابَ, not to رَابَ; app. in relation to the prov. above cited.]) 2 روّب اللَّبَنَ, (S, M, A, K,) inf. n. تَرْوِيبٌ, (AZ, M,) He made the milk to be such as is termed رَائِب; (S, M, A, K;) as also ↓ ارابهُ: (M, A, K:) or he put the milk into the skin, and turned it over, in order that it might become fit for churning, and then churned it, when it had not thickened well. (AZ, M.) — See also 1, in two places. 4 اراب اللَّبَنَ: see 2. — [اراب as an intrans. verb app. signifies He had much milk such as is termed رَائِب: see its part. n. مُرِيبٌ, below.] رَابٌ The equal in quantity or measure or the like: so in the saying, هَذَا رَابُ كَذَا [This is the equal in quantity &c. of such a thing. (K, * TA.) رَوْبٌ: see رَائِبٌ, in two places. — — Hence, (M,) لَا شَوْبَ وَ لَا رَوْبَ, (IAar, T, M,) occurring in a trad., meaning (assumed tropical:) There is, or shall be, no dishonesty, nor any mixing: (TA:) it is a saying of the Arabs, in a case of selling and buying, respecting the commodity which one sells, and means I am irresponsible to thee for its faults, or defects. (IAar, T, M.) رَوْبَةٌ: see what next follows, in three places. رُوبَةٌ The ferment of milk, (T, S, M, A, Mgh, Msb, K,) consisting of a sour portion, (S, TA,) which is put into milk in order that it may become such as is termed رَائِب; (T, S, Mgh, Msb, TA;) and ↓ رَوْبَةٌ signifies the

same as رُوبَةٌ in this sense, (Kr, M, A, K,) and in the other senses which follow: (M:) this is the primary signification: (TA:) or ferment of milk which contains its butter, and when its butter has been taken forth; as also ↓ رَائِبٌ in both of these two senses; (T;) or in the latter state it is termed ↓ رَائِبٌ: (TA:) or (so in the A and K, but in the M " and,") remains of milk (M, A, K, in the second of which, as in the last, this applies also to ↓ رَوْبَةٌ,) that has become such as is termed رَائِب: (M:) or remains of milk left in the [skin or vessel called] مِرْوَب in order that fresh milk, when poured upon it, may quickly become رَائِب: (T:) and milk containing its butter: and also milk from which its butter has been taken forth: (Aboo-' Amr ElMutarriz, MF, TA.) It is said in a prov., شُبْ شَوْبًا لَكَ رُوبَتُهُ [Mix thou a mixture, app. of thick and fresh milk: thine shall be what will remain of it]: (S:) or لَكَ بَعْضُهُ [thine shall be some of it]: (so Meyd:) it is like the saying أُحْلُبْ حَلَبًا لَكَ شَطْرُهُ [expl. in art. شطر]: (S, Meyd:) and is applied in inciting to aid him in whom one will find profit, or advantage. (Meyd.) — — I. q. دُرْدِىٌّ [as meaning A ferment] such as is put into [the beverage called] نَبِيذ [to make it ferment]. (TA.) — — (tropical:) What has collected of the seminal fluid (T, S, M, A, K) of a horse, (S, A,) or of a stallion, (M, K,) after resting from covering; (T, S, M, K;) and ↓ رَوْبَةٌ in this sense is mentioned by Lh: (M:) you say, أَعِرْنِى رُوبَةَ فَحْلِكَ, (T,) or فَرَسِكَ, (S, A,) when you ask a person to lend you a stallion, or a horse, to cover: (T, S, A:) or the collecting thereof: or the seminal fluid of the stallion in the womb of the camel: (M, K:) it is thicker than that which is termed مُهَاة, and more remote in respect of the place into which it is injected. (M.) — — (tropical:) Strength of a horse to run: so in the phrase فَرَسٌ بَاقِى الرُّوبَةِ (tropical:) [A horse whose strength to run remains]. (A.) — — (tropical:) Intellect (IAar, S, A) of a man (IAar, S) when it has attained to full vigour: (A:) [app. as being likened to the روبة of the stallion:] so in the saying, هُوَ يُحَدِّثُنِى وَ أَنَا إِذْ ذَاكَ غُلَامٌ لَيْسَ لِى رُوبَةٌ (tropical:) [He would talk to me, I being then a boy, not having full intellect]. (IAar, S, A: in one of my copies of the S, and in the TA, لَيْسَتْ.) — — (assumed tropical:) The main, or most essential, part, syn. جُمَّاع, of an affair: (M, K:) so in the saying, مَا يَقُومُ بِرُوبَةِ أَمْرِهِ (assumed tropical:) [He does not undertake, or superintend, or attend to, the main, or most essential, part of his affair]: app. from the روبة of the stallion. (M.) — — (assumed tropical:) Means of subsistence: (M, K:) (assumed tropical:) food, or sustenance: (TA:) (assumed tropical:) anything that puts a thing into a good, right, or proper state; from the same word as signifying " a sour ferment that is put into milk to make it ferment: " (JM:) (tropical:) a want, or thing that is needed [to put one into a good, or right, state]: (S, M, A, K:) and want as meaning poverty. (Ibn-Es-Seed, K, TA.) You say, لَا يَقُومُ بِرُوبَةِ أَهْلِهِ, (S, A,) or مَا يَقُومُ الخ, (M, TA,) i. e. (assumed tropical:) [He will not, or does not, undertake, or take upon himself, or attend to,] the food, or sustenance, of his family: or (assumed tropical:) their case, and the putting them into a good, right, or proper, state: (TA:) or (tropical:) [the supplying of] what they require of him. (S, M, A, TA.) — — (tropical:) A part, or portion, or small portion, (طَائِفَةٌ, S, M, or قِطْعَةٌ, K, or سَاعَةٌ, T, M, A,) of the night: (T, S, M, A, K:) [app. from the same word signifying " remains of milk; " as seems to be implied in the A:] so in the saying, مَضَتْ رُوبَةٌ مِنَ اللَّيْلِ (tropical:) A period, or short portion, (ساعة,) of the night passed: (T, M, TA:) and بَقِيَتْ رُوبَةٌ مِنَ اللَّيْلِ (tropical:) A period, or short portion, (ساعة,) of the night remained: (M, A, TA:) and هَرِقْ عَنَّا مِنْ رُوبَةِ اللَّيْلِ, (S, A,) i. e. اِكْسِرْ عَنَّا سَاعَةً مِنْهُ [app. for اِكْسِرْ جَهْدَنَا or the like, i. e. (tropical:) Abate thou, or allay thou, our fatigue, or the like, or relieve thou us, for a period, or short portion, of the night; من before روبة being redundant]. (A.) — — (assumed tropical:) A piece of flesh-meat: (M, K:) so in the saying, قَطَعَ اللَّحْمَ رُوبَةً رُوبَةً (assumed tropical:) [He cut the flesh-meat into pieces; or cut it piece by piece]. (M.) — (assumed tropical:) Heaviness, sluggishness, or torpidness, (T, K,) or laxness, or confusedness of the intellect, (T,) and languor, feebleness, or faintness, (K,) from drinking much milk. (T.) — Good and fertile land, abounding with plants, or herbage, (T, M, K,) and with trees: (T, M:) that kind of land in which the herbage, or pasturage, remains longest. (T.) — — Accord. to Aboo-' Amr Esh-Sheybánee, i. q. مَشَارَةٌ, which means A سَاقِيَة [or channel of water for irrigation: but it has also other meanings, which see in art. شور]. (TA.) — — The tree called تُنْلُك; (T, K, TA;) expl. by Ibn-Es-Seed as meaning the tree called زُعْرُور [q. v.]. (TA.) — A kind of hooked instrument (كَلُّوب) by means of which an animal that is hunted is drawn forth from its hole: (M, K:) accord. to Abu-l-'Omeythil, the مِحْرَش [app. meaning the same, or an instrument used for drawing forth the lizard called ضَبّ from its hole]. (M.) — It is also mentioned by IAar as [syn. with رُبَّةٌ and أُرْبَةٌ,] meaning A knot. (T.) — A piece of wood with which a wooden bowl, or other vessel, is repaired, or mended; or with which a breach, or broken place, therein is stopped up: (T, TA:) and, accord. to AZ, a patch, or piece, with which a camel's saddle (رَحْل) is patched, or pieced, when it is broken: (TA:) pl. رُوَبٌ: but this is [properly, or originally, رُؤْبَةٌ,] with ء: (T, TA:) so says ISk. (T.) [See art. رأب.] رَوْبَانُ: see the next paragraph. رَائِبٌ, applied to milk, (Lth, T, S, M, Mgh, Msb, K, &c.,) and ↓ رَوْبٌ, so applied, (Lth, T, M, K,) Thick, or coagulated: (M, Msb, K:) or churned, and deprived of its butter: (As, T, M, K:) see also رُوبَةٌ, in two places: or thick, (S,) or having a compact pellicle upon its surface, and thick, or resembling liver so that it quivers, (Lth, T,) and fit to be churned: (Lth, T, S:) or such as has been churned, and such as has not been churned: (S:) or such as has become thick; (Fr, A 'Obeyd, T, S, Mgh;) until its butter is taken forth; (Fr, A 'Obeyd, T, S;) or before and after its butter has been taken forth; (Mgh;) like as the epithet عُشَرَاءُ is applied to a she-camel when pregnant and when she has brought forth. (A 'Obeyd, T, S.) A poet, cited by As, says, وَ مَنْ لَكَ بِالرَّائِبِ الخَاثِرِ سَقَاكَ أَبُو مَا عِزٍ رَائِبًا (T, S Mgh) meaning Aboo-Má'iz gave thee to drink churned [milk], (T, S,) but how wilt thou obtain, (T,) or [rather] but who will be answerable to thee for, (S,) the unchurned (T, S) [that is thick, or] that has not had its butter taken forth from it? (S. [Or رَائِب in the former instance may be from رَابَ of which the aor. is يَرِيبُ; so that it may there mean what occasioned doubt, or evil opinion: see رَائِبٌ in art. ريب: and if so, this word as belonging to the present art., and applied to milk, may signify only thick, or unchurned.]) And one says, مَا عِنْدَهُ شَوْبٌ وَ لَا ↓ رَوْبٌ, (T,) or مَا عِنْدِى الخ, (M,) i. e. He has not, or I have not, mixed honey, nor milk such as is termed رَائِب: (T, M:) or, as some say, honey nor milk; thus explaining the two words شوب and روب without restriction. (M. [See also art. شوب.]) — — [Hence,] رَائِبٌ applied to a man, (T, S, M, A, K,) as also ↓ رَوْبَانُ, (T, M, K,) and ↓ أَرْوَبُ, (M, K,) (tropical:) Confused, disturbed, or disordered, (T, S, A,) in mind, by reason of drowsiness, or satiety, or intoxication: (A:) or confounded, or perplexed; unable to see his right course: (M, K:) and languid in spirit, by reason of satiety, or drowsiness: (M:) or who has arisen (M, K) from sleep (M) disordered in body and mind: or intoxicated with sleep: (M, K:) or رَائِبٌ signifies (assumed tropical:) confused in his intellect and his opinion and his affair: (TA:) and a man (tropical:) fatigued, wearied, distressed, embarrassed, or troubled: (A:) fem. [of the first] رَائِبَةٌ: (Lh, M:) pl. of the first, (S, M, A, * Mgh,) accord. to As, (S,) or of the second, رَوْبَى: (S, A, Mgh:) you say قَوْمٌ رَوْبَى (tropical:) a people, or company of men, confused, disturbed, or disordered, in minds, (T, S, Mgh,) by reason of drowsiness: (Mgh:) accord. to Sb, (M,) rendered heavy, or weak, or languid, by

journeying, (S, M,) and by pain, (M,) and heavy with sleep: (S:) or intoxicated by drinking [milk such as is termed] رَائِب. (S, Mgh.) — — And رَائِبٌ also signifies (tropical:) A thing, or an affair, that is clear, or free from dubiousness or confusedness; (Th, T and TA in art. ريب;) like the milk so termed. (TA in art. ريب. See an ex. in that art.) أَرْوَبُ: see the next preceding paragraph. مِرْوَبٌ A vessel, (T, S,) or receptacle, (A,) or skin, (M, K,) in which milk is made to be such as is termed رَائِب. (T, S, M, A, K.) [See also مُرَوَّبٌ.] مُرِيبٌ Having much milk such as is termed رَائِب. (Har p. 416.) مُرَوَّبٌ Milk that has not as yet been churned, and that is in the skin, not having had its butter taken from it. (As, T.) — — And سِقَآءٌ مُرَوَّبٌ A skin in which milk has been made such as is termed رَائِب: (M, K:) or a skin that is wrapped up [in order that its milk may thicken more quickly by its being kept warm] until it attains the fit time for the churning. (S.) It is said in a prov., أَهْوَنُ مَظْلُومٍ سِقَآءٌ مُرَوَّبٌ, (T, S, M, A,) meaning [The lightest in estimation] of what is drunk, or given to be drunk, [of milk,] before its butter comes forth from it (As, T) [is that in] a skin that is wrapped up &c., as expl. above: (S:) [or (assumed tropical:) the least to be esteemed of the wronged is he who remains quiet, or inert, like milk not yet in a state of fermentation:] AZ mentions it as applied to him who is low, abject, or contemptible; who is held to be weak: and he says that ظَلَمْتُ السِّقَآءَ means " I gave [the milk of] the skin to be drunk before it had attained to maturity [so as to be fit for the process of churning]: " (T:) or مُرَوَّبٌ signifies not churned, but having in it its ferment; and the prov. is applied to him who is constrained to do something that is difficult, and to become in a state of abasement, or ignominy, and does not manifest any disapproval. (Meyd.) روث 1 رَاثَ, (T, S, M, &c.,) aor. يَرُوثُ, (T, A, Msb,) inf. n. رَوْثٌ, (T, M, A, Msb,) said of a horse (S, Msb, K) and the like, (Msb,) [i. e.] of a solid-hoofed animal (T, M, A) of any kind, (T,) He dunged. (M, Msb. *) It is said in a prov., أَحُشُّكَ وَ تَرُوثُنِى, (S,) or وَ تَرُوثِينَنِى. (TA in art. حش, in which it is explained.) رَوْثٌ, (T, S, M, &c.,) originally an inf. n., (Msb,) The dung (M, Msb *) of the horse (S, Msb, K) and the like, (Msb,) [i. e.] of a solidhoofed animal (T, M, A, Mgh) of any kind: (T, Mgh:) [a coll. gen. n.:] n. un. ↓ رَوْثَةٌ: (S, Msb, K:) and pl. أَرْوَاثٌ. (S, M, A, Mgh, K.) رَوْثَةٌ: see what next precedes. — Also The end, or tip, (S, M, A, K,) of the nose, (M,) [i. e.,] of the أَرْنَبَة [or lower portion, i. e. lobule, of the nose], (S, A, K,) where the blood that flows from the nostrils drops, or drips: (M, A:) or the fore part of the nose altogether: (M:) or the end, or tip, of the nose, in the fore part thereof. (TA.) You say, فُلَانٌ يَضْرِبُ بِلِسَانِهِ رَوْثَةَ أَنْفِهِ, (S, TA,) meaning [Such a one strikes with his tongue] the tip of his nose, or the tip of his nose in the fore part thereof. (TA.) It is said in a trad. that the mulct for mutilating a person by depriving him of this part is a third of the whole price of blood. (TA.) — — And (assumed tropical:) The bill of the eagle: Aboo-Kebeer El-Hudhalee terms the eagle's bill رَوْثَةُ أَنْفِهَا. (M.) — — And رَوْثَةُ السَّيْفِ, occurring in a trad., is expl. as meaning (assumed tropical:) The upper part [of the kilt] of the sword, that is next to the little finger of the person grasping it. (TA.) — Also The remains of the culms of wheat in the sieve, when it is sifted. (K. [Not found by SM in any other lexicon.]) مَرَاثٌ and ↓ مَرْوَثٌ (M, K) The part whence the رَوْث (or dung) issues; (M;) the خَوْرَان [i. e. the rectum, or the tuel,] of a horse. (K.) مَرْوَثٌ: see what next precedes. مُرَوَّثٌ A man having a large nose. (A, TA.) روج 1 رَاجَ, (S, A, Msb, K,) aor. يَرُوجُ, (S, A, Msb,) inf. n. رَوَاجٌ, (S, A, K,) or this is a simple subst., and the inf. n. is رَوْجٌ, (Msb,) It (a thing, S, or a commodity, Msb) had an easy, or a ready, sale; was, or became, saleable; easy, or ready, of sale; or in much demand. (S, * A, * Msb, K. *) — — And رَاجَتِ الدَّرَاهِمُ, inf. n. رَوْجٌ, The dirhems, or money, passed, or had currency, among men, in buying and selling. (Msb, TA.) — — And راج الأَمْرُ, inf. n. رَوْجٌ and رَوَاجٌ, accord. to IKoot, The thing, or affair, was, or became, quick, speedy, or expeditious: (L, Msb:) or came quickly. (MF.) — — And راج It was, or became, present, or ready, and prepared: so in the saying, خُذْ مَا رَاجَ [Take thou what is present, or ready, and prepared]. (Har p. 116.) — — See also 2. — — راجت الرِّيحُ, (K,) or ↓ روّجت, (Msb, [app. a mistranscription, unless رُوِّجَت be meant,]) The wind was, or became, confused, (Msb, K,) not continuing from one direction, (Msb,) so that one knew not whence it came. (K.) 2 روّج, (S, A, Msb, K,) inf. n. تَرْوِيجٌ, (A, Msb, K,) He made a commodity to have an easy, or a ready, sale; to be saleable; easy, or ready, of sale; or in much demand. (S, A, K. *) — — He made money to pass, or be current. (S, * A, * Msb.) — — روّج الشَّىْءَ, and روّج بِهِ, He made the thing to be quick, speedy, or expeditious; or was quick with it. (L.) — — رَوَّجْتُ is also syn. with أَرَّجْتُ: so in the saying, ↓ رَوَّجْتُ الأَمْرَ فَرَاجَ, aor. of the latter يَرُوجُ, and inf. n. رَوْجٌ, [app. meaning I excited the affair, or event, and it became excited.] (TA.) — — روّج كَلَامَهُ He embellished his speech, or language, and made it vague, so that one knew not its true meaning: (Msb, TA:) from رَاجَتِ الرِّيحُ, (TA,) or from روّجت الرِّيحُ. (Msb.) — — For روّجت الريح see 1, last sentence. — — روّج الغُبَارُ عَلَى رَأْسِ البَعِيرِ [perhaps رُوِّجَ] The dust continued, or went round, upon, or over, the head of the camel; syn. دَامَ. (TA.) 5 تروّج He [app. a camel] went round about the watering-trough, or tank, thirsting, and not getting to it. (K.) رَوْجَةٌ Haste, quickness, speed, or expedition. (IAar.) رَوَاجٌ [an inf. n., (see 1,) or] a subst., meaning The state, or quality, of having an easy, or a ready, sale; of being saleable; or in much demand. (Msb.) رَوَّاجٌ [app. applied to a camel] Going round about the watering-trough, or tank, thirsting, and not getting to it. (K.) أَمْرٌ مُرَوَّجٌ A confused thing or affair. (TA.) فُلَانٌ مُرَوِّجٌ Such a one is a person who makes commodities to have an easy, or a ready, sale; to be saleable; easy, or ready, of sale; or in much demand: or who makes money to pass, or be current. (S.) روح 1 رَاحَ, (S, Msb, K,) sec. pers. رِحْتَ, (Msb,) aor. يَرَاحُ, (S, Msb, K,) inf. n. رِيحٌ; (K;) and aor. يَرُوحُ, (Msb, TA,) inf. n. رَوْحٌ, (Msb,) or رُؤُوحٌ; (TA;) It (a day) was violently windy. (S, Msb, K.) And راح, aor. يَرُوحُ, inf. n. رُؤُوحٌ, It (a day) was one of good, or pleasant, wind. (TA.) — — راح, aor. يَرَاحُ, inf. n. رَوْحٌ, It was, or became, cool and pleasant [by means of the wind]. (L.) It (a house, or tent, the door being opened,) [was, or became, aired by the wind; or] was entered by the wind. (L.) — — راح الشَّجَرُ The trees felt the wind. (AHn, K.) [See also another meaning below.] — — [Hence, perhaps,] راح, aor. يَرَاحُ, inf. n. رَاحٌ, (assumed tropical:) He was, or became, brisk, lively, sprightly, active, agile, prompt, or quick; [as though he felt the wind and was refreshed by it;] (L;) as also ↓ ارتاح: (S, A, L, K:) رَاحٌ and ↓ اِرْتِيَاحٌ signify the same: (S, L, K: [in the CK, الإِرْتِيَاح is erroneously put for الاِرْتِيَاحُ:]) and ↓ اِسْتَرْوَحَ (assumed tropical:) he (a man) became light, or active, and quick; syn. شَمَّرَ. (Msb.) You say, راح لِلشَّىْءِ [and إِلَى الشَّىْءِ] and ↓ ارتاح [and ارتاح بِهِ] (assumed tropical:) He was, or became, brisk, lively, &c, as above, at the thing, [or betook himself with briskness, liveliness, &c., to the thing,] and was rejoiced by it. (Lth, TA.) A poet says, وَ زَعَمْتَ أَنَّكَ لَا تَرَاحُ إِلَى النِّسَا [(assumed tropical:) And thou assertedst that thou dost not, or wilt not, betake thyself with briskness, &c., to women, nor be rejoiced by them]. (Lth, TA.) And راح لِلْأَمْرِ i. q. ↓ ارتاح [He betook himself with briskness, &c., to the thing, or affair; or was brisk, &c., to do it]. (TA.) And راح لِذٰلِكَ الأَمْرِ,

(L, K,) and إِلَيْهِ, (L,) aor. يَرَاحُ, inf. n. رَوَاحٌ and رُؤُوحٌ and رَاحٌ and رِيَاحَةٌ (L, K) and رَاحَةٌ and أَرْيَحِيَّةٌ, (L,) (assumed tropical:) He brightened in countenance at that thing, (L, [there explained by أَشْرَقَ لَهُ, and this I regard as the right reading, rather than that which I find in the copies of the K, which is أَشْرَفَ لَهُ, perhaps meaning the same as أَشْرَفَ عَلَيْهِ, i. e. he became acquainted with that thing, or knew it, syn. اِطَّلَعَ عَلَيْهِ,]) and rejoiced in it, or at it, (L, K,) and was thereby affected with alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness in acts of kindness or beneficence: said of a generous man when he is asked to confer a gift; and sometimes, metaphorically, of dogs when called by their owner, and of other animals. (L.) [It is also said that] رَوَاحٌ and رَوَاحَةٌ and رَاحَةٌ and رَوْحَةٌ and رَوِيحَةٌ [all app. inf. ns. of رَاحَ, or some of them may be simple substs.,] and مُرَايَحَةٌ [as though inf. n. of ↓ رَايَحَ] (L, K) signify (assumed tropical:) The experiencing relief from grief or sorrow, after suffering therefrom: (L:) or the experiencing the joy, or happiness, arising from certainty. (K. [See also رَوْحٌ, below.]) You say also, ↓ إِلَى حَدِيثِهِ اِسْتَرْوَحْتُ [app. meaning (assumed tropical:) I was affected with cheerfulness, liveliness, or the like, at his discourse, or narration; as seems to be indicated by the context in the place where it is mentioned: or perhaps, he trusted to his discourse, and became quiet, or easy, in mind; agreeably with an explanation of the verb which see below]: (A:) or الى حديثه ↓ استراح (assumed tropical:) he inclined to his discourse. (MA.) And راح لِلْمَعْرُوفِ, (S, A, L, K,) sec. pers. رِحْتَ, (L,) aor. يَرَاحُ, inf. n. رَاحَةٌ (S, L, K) and رِيحٌ; (L;) and له ↓ ارتاح; (A, L;) (tropical:) He was affected with alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness to do what was kind or beneficent: (As, S, L, K:) he inclined to, and loved, kindness or beneficence. (L.) And لِلنَّدَى ↓ ارتاح (assumed tropical:) [He was affected with alacrity, &c., and so disposed to bounty or liberality]. (S, K.) And نَزَلَتْ بِهِ بَلِيَّةٌ فَارْتَاحَ ↓ اللّٰهُ لَهُ بِرَحْمَتِهِ فَأَنْقَذَهُ مِنْهَا (tropical:) [A trial, or an affliction, befell him, and God was active and prompt with his mercy, and delivered him from it]: (T:) but ISd disapproves of thus speaking of God; and El-Fárisee says that it is an instance of the rudeness of speech characteristic of Arabs of the desert. (TA.) [Hence seems to have originated, as is app. implied in the TA, the assertion that] ↓ الاِرْتِيَاحُ signifies (assumed tropical:) The being merciful: and ↓ اللّٰهُ لَهُ بِرَحْمَتِهِ ارتاح, (assumed tropical:) God delivered him from trial, or affliction: (K:) or ↓ ارتاح اللّٰهُ لِفُلَانٍ (assumed tropical:) God was merciful to such a one. (S.) One also says, راحت يَدُهُ لِكَذَا, (K,) or بِكَذَا, (S, L,) (tropical:) His hand was active, prompt, or quick, (S, L, K, TA,) to do such a thing, (K, TA,) or with such a thing; (S, L, TA;) as, for instance, with a sword, to strike with it. (L.) Hence the saying of the Prophet, مَنْ رَاحَ إِلَى الجُمْعَةِ فِى السَّاعَةِ الأُولَى فَكَأَنَّمَا قَدَّمَ بَدَنَةً (tropical:) [Whosoever is brisk, or prompt, or quick, in repairing to the Friday-prayers in the first hour, he is as though he offered a camel, or a cow or bull, for sacrifice at Mekkeh]: (K, * TA:) the meaning is, خَفَّ إِلَيْهَا, (K, TA,) and مَضَى; (TA;) not the going in the latter part of the day. (K, * TA.) [See also what follows.] — — رَاحَ, aor. يَرُوحُ, inf. n. رَوَاحٌ; and ↓ تروّح; both signify the same; (S, Msb, K, &c.;) contr. of غَدَا; (S;) said of a man, (TA,) and of a company of men, (K, TA,) He, and they, went, or journeyed, or worked, or did a thing, in the evening, (K, TA,) or in the afternoon, i. e., from the declining of the sun from the meridian until night: (IF, Msb, K, TA:) this is said to be the primary meaning: (TA:) but they also mean he, or they, returned: (Msb:) and went, or journeyed, at any time: (Msb, * TA:) [for] الرَّوَاحُ is not, as some imagine it to be, only [the going, or journeying,] in the last, or latter, part of the day; but is used by the Arabs as meaning the going, or journeying, at any time of the night or day; as also الغُدُوُّ: so say Az and others: (Msb:) or راح, inf. n. رَوَاحٌ, signifies he came, or went, after the declining of the sun from the meridian: but is sometimes used as meaning he went in an absolute sense: (Mgh:) and thus it means in the trad. commencing مَنْ رَاحَ إِلَى الجُمْعَةِ [mentioned above, where a different explanation of the verb is given]: (Mgh, * Msb:) and [in like manner] one says to his companion or companions, ↓ تَرَوَّحْ or تَرَوَّحُوا as meaning Go, or journey: (TA:) but رَاحَتِ الإِبِلُ, (S, L, K,) aor. تَرُوحُ and تَرَاحُ, inf. n. رَوَاحٌ (L) and رَائِحَةٌ, (AZ, L, K,) signifies only The camels returned in the evening, or afternoon, (S, * Msb,) when their pastors drove or brought them back to their owners: so says Az. (Msb.) You say, رُحْتُ إِلَيْهِمْ and عِنْدَهُمْ, inf. n. رَوْحٌ and رَوَاحٌ, I went, (K, TA,) and I came, (TA,) to them in the evening, or afternoon; [or at any time, as appears from what has been said above;] and so رُحْتُهُمْ, (K, TA,) inf. n. رَوْحٌ; (TA;) and ↓ رَوَّحْتُهُمْ, (K, TA,) inf. n. تَرْوِيحٌ; (TA;) and ↓ تَرَوَّحْتُهُمْ: (K, TA:) and ↓ أَنَا أُغَادِيهِ وَ أُرَاوِحُهُ [I go, or come, to him early in the morning, in the first part of the day, or between the time of the prayer of daybreak and sunrise, and I go, or come, to him in the evening, or afternoon, app. he doing the like to me]. (A. [See also 6.]) And رَاحَتْ عَلَيْهِ إِبِلُهُ, and غَنَمُهُ, and مَالُهُ, His camels, and his sheep or goats, and his cattle, returned to him after the declining of the sun from the meridian; only at that time: and ↓ اراحت may perhaps be a dial. var. thereof: (L, TA:) or راحت بِالعَشِىِّ عَلَى أَهْلِهَا they (i. e. camels) returned from the place of pasture in the evening, or afternoon, to their owners. (S, * Msb.) — — راح الشَّجَرُ, (S, A, K,) aor. يَرَاحُ; (S, A;) and ↓ تروّح; (S, A;) [said in the TA to be tropical, but not so in the A;] The trees broke forth with leaves: (S, A, K:) or the former, the trees broke forth with leaves before the winter, when the night became cold, without rain; (As, TA;) and so the latter: (L:) or the latter, the trees broke forth with leaves after the close of the صَيْف [or summer]: (S, TA:) and الغُصْنُ ↓ تروّح The branch put forth leaves after other leaves had fallen from it. (R, TA.) [See another meaning of راح الشجر near the beginning of this art.] — — راح, (S, K,) aor. يَرَاحُ, inf. n. رَاحَةٌ, (S,) said of a horse, [perhaps from the same verb as signifying " he was, or became, brisk, lively," &c.,] He became a stallion, or fit to cover. (S, K.) — رَاحَتْهُ الرِّيحُ, aor. تَرَاحُ, The wind smote it; namely, a thing; (L, K;) as, for instance, a tree, and said of a tempestuous wind. (L.) And رِيحَ, said of a pool of water left by a torrent, It was smitten [or blown upon] by the wind. (S, A, K.) In like manner also it is said of other things. (TA.) One says, رِيحَتِ الشَّجَرَةُ The tree was blown upon by the wind: or was blown about, or shaken, by the wind, so that its leaves were made to fall: or had the dust scattered upon it by the wind. (L.) And رِيحُوا They (a people, or party,) were smitten and destroyed by the wind: (K, TA:) or they entered upon [a time of] wind; (K;) as also, in this latter sense, ↓ أَرَاحُوا, (S, K,) or ↓ أَرْوَحُوا. (A.) — — راح الشَّىْءَ, (A 'Obeyd, S, K,) first pers. رِحْتُ, (A 'Obeyd, S,) aor. يَرَاحُ (A 'Obeyd, S, K,) and يَرِيحُ, (AA, S, K,) [inf. n., app., of the former رَوْحٌ and of the latter رِيحٌ as in the phrase of similar meaning following;] and ↓ أَرَاحَهُ, (Ks, S, K,) and ↓ أَرْوَحَهُ; (AZ, K;) He smelt the thing; perceived its smell, or odour; (S, K, &c.;) as also ↓ استراحهُ and ↓ اِسْتَرْوَحَهُ: (Ham p. 228:) and راح الرِّيحَ, aor. يَرَاحُ, inf. n. رَوْحٌ; and aor. يَرِيحُ, inf. n. رِيحٌ; and ↓ أَرَاحَهَا; He smelt the odour. (Msb.) You say of an object of the chase, ↓ أَرَاحَنِى, (S,) and ↓ أَرْوَحَنِى, (AZ, S, A,) inf. n. of the latter إِرْوَاحٌ, (AZ, TA,) He smelt me; perceived my smell, or odour: (AZ, S, A, TA:) and of the same, ↓ اراح, (K,) and ↓ أَرْوَحَ, (T, S, K,) and ↓ اِسْتَرْوَحَ, and ↓ استراح, (T, S,) He smelt a human being; perceived his smell, or odour: (T, S, K:) and the second of these four, (K, TA,) and the third and fourth, (TA,) he smelt gently, that he might perceive the odour of a thing: (K, TA:) or the third and fourth of the same, he smelt, or perceived, odour: (A:) and these two, said of a stallion, he perceived the smell of the female: and of a beast of prey you say, الرِّيحَ ↓ أَرْوَحَ, and

↓ أَرَاحَهَا, and ↓ استراحها, and ↓ إِسْتَرْوَحَهَا, meaning he smelt, or perceived, the odour; and accord. to Lh, some say, رَاحَهَا; but this is seldom used. (TA) [It is asserted (in Har p. 324) that ↓ استراح is only from الرَّاحَةُ; but this assertion is of no weight against the authorities cited above.] It is said in a trad., مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً لَمْ يَرَحْ رَائِحَةَ الجَنَّةِ, (A 'Obeyd, S, Mgh, * Msb, *) or لم يَرِحْ, (AA, S, Msb,) or ↓ لم يُرِحْ, (Ks, S, Mgh, Msb,) i. e. [He who slays a person with whom he is on terms of peace, (or, as in' the TA, مُؤْمِنًا, i. e. a believer,)] he will not perceive the odour of Paradise: (S, Mgh, Msb:) As says, I know not whether it be from رِحْتُ or from أَرَحْتُ. (S.) You say also, ↓ أَرَوْحْتُ مِنْهُ طِيبًا I perceived from him (a man, S) a sweet odour. (S, A.) — — [And hence, app.,] راح مِنْكَ مَعْرُوفًا, and ↓ اراحهُ, (assumed tropical:) He obtained from thee a favour, or benefit. (K.) — رَوِحَ, aor. يَرْوَحُ, inf. n. رَوَحٌ, He (a man) had the quality termed رَوَحٌ, [explained below, i. e. width in the space between the thighs or legs; &c.; or] a spreading in the fore part of each foot. (Lth, TA.) And رَوِحَتْ قَدَمُهُ His foot had the quality so termed. (TA.) 2 روّح [He fanned]. You say, روّح عَلَيْهِ بِالمِرْوَحَةِ [He fanned him with the fan]. (A, TA.) And اِحْتَاجُوا إِلَى التَّرْوِيحِ مِنَ الحَرِّ بِالمِرْوَحَةِ [They required to be fanned, by reason of the heat, with the fan]. (TA.) — — Also, (A, Msb,) inf. n. تَرْوِيحٌ, (Msb,) He perfumed oil; rendered it sweet in odour, (A, Msb,) by putting perfume in it. (Msb.) — — روّح عَنْهُ; and رَوِّحُوا بِنَا: see 4. — — روّح بِهِمْ, (A, Mgh, Msb,) inf. n. as above, (A, Msb,) He performed with them the prayers termed التَّرَاوِيح. (A, Mgh, Msb.) — — روّح having for its objects camels, and sheeep or goats: see 4. — — رَوَّحْتُهُمْ: see رُحْتُ إِلَيْهِمْ, in the latter half of the first paragraph. 3 أُرَاوِحُهُ وَ أُغَادِيهِ أَنَا: see 1, in the latter half of the paragraph. — — المُرَاوَحَةُ فِى العَمَلَيْنِ, (S,) or بَيْنَ العَمَلَيْنِ, (Mgh, K,) signifies The doing the two deeds, or works, alternately; this one time, and that one time: (S, Mgh, K:) as, for instance, reading, or reciting, at one time, and writing at another time: (Mgh:) and المراوحة بين الرِّجْلَيْنِ the standing upon the two legs alternately; upon each in turn: and المراوحة بين الجَنْبَيْنِ the turning over [upon the two sides alternately, or] from side to side. (K.) You say, راوح بَيْنَ عَمَلَيْنِ [He did two deeds, or works, alternately; he alternated them]. (A.) And راوح بَيْنَ رِجْلَيْهِ He stood upon one of his legs one time and upon the other another time: (S, Mgh:) it is said also of one walking [as meaning he moved his legs alternately]. (A.) And it is said in a trad., كَانَ يُرَاوِحُ بَيْنَ قَدَمَيْهِ مِنْ طُولِ القِيَامِ He used to rest upon one of his feet one time and upon the other another time to give relief to each of them [in consequence of long standing]. (TA.) One says also, راوحهُ He did a thing with him by turns, each of them taking his turn [and so relieving the other: for المُرَاوَحَةُ signifies the giving mutual relief, or rest]. (TA in art. عقب.) [See also 6.] — رَايَحَ, inf. n. مُرَايَحَةٌ: see 1, in the former part of the paragraph. 4 اراح He breathed: (S, A, K:) said of a man, (A,) and of a horse. (S.) — — [It emitted an odour:] it (a thing, Msb) stank; (S, Msb, K;) as also أَرْوَحَ: (Msb, TA:) the former said of flesh-meat, (S, K,) and of water; (K;) and so the latter: (TA:) or the latter, it became altered [for the worse] in odour; (Lh, S, M, A, Msb;) said of flesh-meat, (Lh, M, A, * Msb,) and of water, (Lh, S, M, A, Msb,) &c.; (S;) and so the former, said of water: (L, TA:) ISd makes a distinction between اروح and ↓ تروّح [q. v., as does also J,] said of water. (Msb, TA.) — — Also, (inf. n. إِرَاحَةٌ, L,) He (a man, S, and a beast, Lh) revived, or his spirit returned to him, after fatigue; (Lh, S, K;) like ↓ استراح, q. v.: (TA:) and he had rest. (K.) — — And [hence], (S, Msb, K,) inf. n. إِرَاحَةٌ, (TA,) or إِرْوَاحٌ, (Msb,) (assumed tropical:) He (a man) died; (S, Msb, K;) as though he found rest: and he (a camel) died, or perished. (TA.) You say, أَرَاحَ فَأَرَاحَ [He rested, i. e. had rest, and so rested others], meaning (assumed tropical:) he died, and so people became at rest from him. (A.) — — [Hence also,] أَرِحْنَا بِالصَّلَاةِ We performed the act of prayer: because its performance is [a cause of] rest to the soul; the waiting for the time thereof being troublesome. (Msb.) — — أَرَاحَتْ said of camels &c. [as though meaning They returned in the evening, or afternoon, to rest]: see 1, in the latter half of the paragraph. — — اراح, inf. n. إِرَاحَةٌ and إِرَاحٌ, said of a man, His camels, and sheep or goats, and cattle, returned to him in the evening, or afternoon, from pasture. (L.) — — And اراح, [app. for اراح بَعِيرَهُ,] like wise said of a man, He alighted from his camel to rest him and to alleviate him. (L.) — — أَرَاحُوا, or أَرْوَحُوا: see 1, in the last quarter of the paragraph. — أَرَاحَهُ and أَرْوَحَهُ, and اراح الرِّيحَ, &c.: see 1, in the last quarter of the paragraph, in twelve places. — — اراحهُ, (S, A, Msb, K,) inf. n. إِرَاحَةٌ, (Msb, TA,) and ↓ رَاحَةٌ is a subst. used as an inf. n., [i. e. a quasi-inf. n.,] like طَاعَةٌ and عَارَةٌ used as inf. ns. of أَطَاعَهُ and أَعَارَهُ, (TA,) said of God, (S, K,) or of a man, (A, Msb,) He rested him, made him to be at rest or at ease, or gave him rest; (S, * A, * Msb;) namely, a hired man, (Msb,) or any man; as also ↓ روّح عَنْهُ: (TA:) and the former, He (God) caused him to enter into a state of rest, (K, TA,) or of mercy. (TA.) And ↓ رَوِّحُوا بِنَا (K in art. لث) Give ye us rest. (TK in that art.) And اراح بَعِيرَهُ He revived, or recovered, his camel. (TA.) — — [Hence,] اراح النَّاسَ بِالصَّلَاةِ He chanted the call to prayer, and so made the people to ease their hearts by performing the act of prayer. (L.) — — And اراح, (S, M, A, Msb, K,) inf. n. إِرَاحَةٌ; (M, Mgh;) accord. to one dial., هَرَاحَ, aor. يُهَرِيحُ; (TA;) and ↓ روّح, (S, * A, TA,) inf. n. تَرْوِيحٌ; (S;) He (the pastor, Msb) drove back, or brought back, (S, M, Msb, K,) camels, (S, M, A, Mgh, Msb, K,) and sheep or goats, (M, A, * Mgh,) and cows or bulls, (A, * Mgh,) in the evening, or afternoon, (M, Msb,) after the declining of the sun from the meridian, (S,) [from their place of pasture,] to their nightly resting-place, (S, M, K,) or إِلَى أَهْلِهَا [and عَلَى أَهْلِهَا (for you say رَاحَتْ عَلَى أَهْلِهَا) i. e. to their owners]. (Msb.) — — [Hence,] اراح عَلَيْهِ حَقَّهُ (assumed tropical:) He restored to him his right, or due; (S, K;) as also أَرْوَحَ. (K.) And the saying, in a trad., of Umm-Zara, اراح عَلَيَّ نَعَمًا ثَرِيًّا (assumed tropical:) He gave me much cattle: because she was [as though she were] a مُرَاح for his bounty. (L.) 5 تروّح [He fanned himself]. (A, TA.) And تروّح بِمِرْوَحَةٍ [He fanned himself with a fan]. (S, Msb, K.) رَأَيْتُهُمْ يَتَرَوَّحُونَ فِى الضُّحَى, occurring in a trad., means I saw them requiring the being fanned with the fan (التَّرْوِيح بِالمِرْوَحَة) by reason of the heat [in the morning after sunrise]: or it may mean returning to their tents or houses: or seeking rest. (TA.) — — تروّحت الرَّائِحَةُ The odour exhaled, or diffused itself. (Msb.) — — تروّح said of water, It acquired the odour of another thing by reason of its nearness thereto. (S, A, Msb, K.) See also 4. — — See also 10: — — and see 1, in five places. — — تروّح said of herbage, It became tall: (S, K:) and in like manner said of trees; as well as in well as in another sense explained in the first paragraph. (TA.) — — تَرَيُّحٌ, thought by ISd to be an inf. n., of which the verb is تَرَيَّحَ: see أَرْيَحِيَّةٌ. 6 تَرَاوَحَا عَمَلًا (TA) and ↓ إِرْتَوَحَاهُ, (K, TA,) [like تَعَاوَرَاهُ and إِعْتَوَرَاهُ,] They two did a deed, or work, by turns, [resting by turns,] or alternately; syn. تَعَاقَبَاهُ. (K, TA.) And تراوحوا أَمْرًا They did a thing by turns; syn. تعاوروهُ. (TA.) [Hence,] إِنَّ يَدَيْهِ لَتَتَرَاوَحَانِ بِالمَعْرُوفِ (S, A *) [in the S, the context implies that the meaning is, Verily his two hands are occupied alternately in doing that which is kind, or beneficent: in the A, it is said to be tropical, and the context seems to indicate that the meaning is, (tropical:) his two hands vie, one with the other, in promptness to do that which is kind, or beneficent]. — — تراوحوا لِبُيُوتِهِمْ and تراوحوا بُيُوتَهُمْ [They went in the evening, or afternoon, to their tents, or houses, app. meaning one to another's tent, or house, by turns]. (A.)

[See also 3.] 8 ارتاح, and its inf. n. اِرْتِيَاحٌ: see 1, in the former half of the paragraph, in ten places: — — and see also 10. — اِرْتَوَحَا عَمَلًا: see 6. 10 اِسْتَرْوَحَ, said of a branch, (Msb, TA,) It became shaken by the wind: (TA:) or it inclined from side to side. (Msb.) — — See also 1, near the beginning of the paragraph; and see اِسْتَرْوَحْتُ إِلَى حَدِيثِهِ, and استراح الى حديثه, in the former part of the same paragraph. — — Also, (K,) and استراح, (S, A, Msb, K,) [which latter is the more common in this sense,] and ↓ ارتاح, (TA,) and sometimes ↓ اراح, q. v., (Msb,) [and ↓ تروّح, as quasi-pass. of رَوَّحَ عَنْهُ or بِهِ,] said of a hired man, (Msb,) [and of any man,] He found, or experienced, rest, or ease; [was, or became, at rest, or at ease; rested;] (S, * A, * Msb, * K;) مِنْهُ [from him, or it], (A,) and بِهِ [by means of it]; (Msb;) from الرَّاحَةُ; (S;) quasi-pass. of أَرَحْتُهُ, (A, Msb,) and of أَرَاحَهُ اللّٰهُ. (S.) — — استروح إِلَيْهِ (accord. to the S and K, but in other lexicons استراح, TA) He trusted to, or relied upon, him, or it, and became quiet, or easy, in mind. (S, K, TA.) — — See also 1, in the last quarter of the paragraph, in seven places. — استروح المَطَرُ الشَّجَرَ The rain revived the trees. (L.) رَاحٌ Windy; applied to a day: (TA:) or, so applied, violently-windy; (S, Mgh, Msb, K;) as also ↓ رَائِحٌ, which is the original form, (Msb,) or may be so: (TA:) fem. of the former with ة, applied to a night (لَيْلَةٌ). (A, TA.) [See also رَيِّحٌ.] One says, هٰذِهِ لَيْلَةٌ رَاحَةٌ لِلْمَكْرُوبِ فِيهَا رَاحَةٌ [This is a windy night: the oppressed in mind has rest therein]. (A.) — It is also syn. with اِرْتِيَاحٌ. (S, L, K. [See 1, near the beginning of the paragraph.]) — — And [hence,] Wine; (S, A, * K;) as also ↓ رَيَاحٌ: (S, K:) so called because the drinker thereof becomes brisk, lively, or sprightly; or, accord. to IHsh, because he becomes affected with briskness, liveliness, or sprightliness, disposing him to generous actions: in the L, [which mentions these two words in art. ريح,] the ا in the former word is said to be substituted for ى [and hence the ى in the latter if such be the case]. (TA.) — See also رَاحَةٌ, in four places. رَوْحٌ, as an epithet; fem. with ة: see رَيِّحٌ, in two places. — Also A gentle wind; a gentle gale; a breeze; the commencement of a wind before it becomes strong; or the breath of the wind when weak: (S, K, TA:) or the cold, or coolness, of such gentle wind. (A, TA.) — — I. q. نفس [app. نَفَسٌ i. e. Breath; like رُوحٌ]: said to be the primary signification: (MF:) or spirit; [like رُوحٌ;] syn. نَفْسٌ; as in the saying, أَحْيَا النَّاسَ بِرَوْحِهِ [He (meaning God) hath quickened, or vivified, mankind with his spirit: or perhaps the right reading is بِرُوحِهِ]. (A.) — — See also رَاحَةٌ, with which it is syn. (S, K.) — — Also (assumed tropical:) Joy, happiness, or gladness; (AA, MF, TA;) said to be a metaphorical meaning, from the same word as syn. with نفس; (MF;) and ↓ رُوحٌ likewise has this meaning: (IAar, TA:) or the former, rest, or ease, from grief, or sorrow, of heart. (As, TA.) In the saying of 'Alee, فَبَاشَرُوا رَوْحَ اليَقِينِ or ↓ رُوحَ اليقين, the phrase روح اليقين is thought by ISd to mean (assumed tropical:) The joy and happiness that arise from certainty. (TA. [See art. بشر.]) — — Also (assumed tropical:) Mercy (S, K, TA) of God; thus called as being a cause of rest, or ease; (TA;) and so ↓ رِيحٌ; (K;) and ↓ رَيْحَانٌ; (L;) and ↓ رُوحٌ is said by Az to have this meaning in the Kur iv. 169: the pl. of the first of these three words [and of the last, and accord. to some a pl. of the second also,] is أَرْوَاحٌ. (TA.) رُوحٌ The soul, spirit, or vital principle; syn. نَفْسٌ; (IAar, IAmb, L, Msb, TA, and S and K &c. in art. نفس; [but there is a difference between these two words, for they are not always interchangeable, as I have shown in art. نفس;]) [i. e.] مَا بِهِ حَيَاةُ الأَنْفُسِ; (K; [see also رَوْحٌ, third sentence;]) often occurring in the Kur and the Traditions in different senses, but generally signifying [as explained above, i. e.] the vital principle; (IAth, TA;) [or the nervous fluid; or animal spirit;] a subtile vaporous substance, which is the principle of vitality and of sensation and of voluntary motion; also called the رُوح حَيَوَانِىّ; (KT in explanation of the term نَفْسٌ;) or a subtile body, the source of which is the hollow of the corporeal heart, and which diffuses itself into all the other parts of the body by means of the pulsing veins, or arteries: (KT in explanation of the term الرُّوحُ الحَيَوَانِىُّ: [so too نَفْسٌ; q. v.: see also Gen. ix. 4: many of the ancients believed the soul to reside in the blood: see Aristotle, De Anim. i. 2, and Virgil's Æn. ix. 349:]) or the vital principle in man: (Fr, TA:) or the breath which a man breathes, and which pervades the whole body: [and this seems to be the original idea expressed by the word:] after its exit, he ceases to breathe; and when it has completely gone forth, his eyes remain gazing towards it until they close; called in Pers. جَانْ: (AHeyth, TA:) accord. to the Sunnees, the rational soul, (النَّفْسُ النَّاطِقَةُ, [also termed الرُّوحُ الإِنْسَانِىُّ,]) which is adapted to the faculty of making known its ideas by means of speech, and of understanding speech, and which perishes not with the perishing of the body, being a substance, not an accident; as is shown by the words in the Kur iii. 163, which refer to the روح: (Msb:) most of the doctors of the fundamentals of religion forbid the diving into this matter, because God has abstained from making it known: (TA:) the philosophers say that it is the blood, by the exhausting of which the life ceases: (Msb:) the word is masc., (IAar, IAmb, Az, S, M, A, Msb, K, *) thus, with the Arabs, differing from نَفْسٌ, for this they make fem., (IAar, IAmb, Msb,) but the former is also fem., (S, M, A, Msb, K,) app. as meaning نَفْسٌ, (Msb,) as is said in the R; (TA;) and most hold it to be as often fem. as it is masc.: (MF:) one says خَرَجَ رُوحُهُ (IAar, Az, TA) [and also خَرَجَتْ رُوحُهُ, meaning His soul departed, or went forth]: the pl. is أَرْوَاحٌ. (S, Msb.) — — Also i. q. نَفْخٌ (K) [properly A blowing with the mouth; but here] meaning wind that issues from the رُوح; (TA;) wind, or breath. (ADk, TA.) Dhu-r-Rummeh says, respecting fire that he had struck, and upon which he bade his companion to blow, أَحْيِهَا بِرُوحِكَ Give life to it, or enliven it, with thy wind [or breath]. (TA.) And one says, مَلَأَ القِرْبَةَ مِنْ رُوحِهِ He filled the skin with his wind; with his breath. (ADk, TA.) — — [Hence,] الرُّوحُ also signifies (assumed tropical:) Inspiration, or divine revelation; (Zj, Th, K;) such as is imparted by means of an angel: thus in the Kur xvi. 2 and xl. 15: so called because it quickens from the death of infidelity, and thus is, to a man, like the رُوح which is the vital principle of his body: (T:) or (so says Zj accord. to the L, but in the K " and ") the prophetic commission. (Zj, K.) — — And (assumed tropical:) The Kur-án; (IAar, Zj, S, * A, * K;) whereby God's creatures are [spiritually] quickened, and guided to the right way. (TA.) So in the trad., تَحَايَوْا بِذِكْرِ اللّٰهِ وَ رُوحِهِ (tropical:) [Revive yourselves with God's book of religion and religious laws, (or ذِكْر may here have some other meaning,) and his Kur-án]. (TA. [Mentioned also in the A; in a copy of which, in the place of تَحَايَوْا, I find تَحَابُوا, an evident mistranscription.]) — — And (assumed tropical:) What God ordains and commands (K, TA) by means of his assistants and angels. (TA.) — — Also Jibreel [i. e. Gabriel]; (S, * A, * K;) called in the Kur [xxvi. 193] الرُّوحُ الأَمِينُ, and [in ii. 81] رُوحُ القُدُسِ or القُدْسِ, as related by Az on the authority of Th. (TA.) [The last of these appellations, or generally, but incorrectly, الرُّوحُ القُدُسُ, is applied by the Eastern Christians among the Arabs to The Holy Spirit; the Third Person of the Trinity.] — — And [sometimes Our Lord] Jesus. (S, * A, * K.) — — And A certain angel, (I'Ab, K,) in the Seventh Heaven, (I'Ab, TA,) whose face is like that of a man, and his body like that of the [other] angels: (I'Ab, K:) or certain creatures resembling mankind, but not men: so in the Kur lxxviii. 38: (Zj:) or the watchers over the angels who are watchers over the sons of Adam, whose faces are said to be like the faces of men, and whom the other angels see not, like as we see not the watchers nor the [other] angels. (Th.) — — See also رَوْحٌ, in three places. — Also pl. of رَوُوحٌ: (L:) — — and of أَرْوَحُ. (S

&c.) رَوَحٌ: see رَائِحٌ, of which it is said to be a quasi-pl. n., in three places. — Also Width, wideness, or ampleness. (S, K.) El-Mutanakhkhil [in the TA El-Muntakhal] El-Hudhalee says, لٰكِنْ كَبِيرُ بْنُ هِنْدٍ يَوْمَ ذٰلِكُمُ فُتْخُ الشَّمَائِلِ فِى أَيْمَانِهِمْ رَوَحُ (S, TA,) meaning But Kebeer Ibn-Hind, a tribe of Hudheyl, on that day, were lax in the joints of the left hands by reason of vehement pulling [of the bows], having wideness in their right hands by reason of vehement striking with the sword. (TA.) — — And [particularly] Width, or wideness, in the space between the thighs: (TA:) or width, or wideness, (S, Mgh, K,) in, (S, K,) or of, (Mgh,) [or between,] the two legs, (S, Mgh, K,) less than what is termed فَحَجٌ, (S, K,) or less than فَحَجٌ, (A, Mgh,) with wideness between the fore parts of the feet, and nearness of the heels, each to the other: (S:) or [simply] wideness between the fore parts of the feet, and nearness of the heels, each to the other: (Msb:) or a spreading in the fore part of each foot: (Lth, Mgh, Msb:) or a turning over of the foot upon its outer side: IAar says that رَوَحٌ in the legs is less than فَدَعٌ, and this is less than عَقَلٌ. (TA.) — هٰذَا الأَمْرُ بَيْنَنَا رَوَحٌ means This is a thing, or an affair, which we do by turns; as also عَوَرٌ. (TA.) رِيحٌ originally رِوْحٌ, the و being changed into ى because of the preceding kesreh, (T, S, Msb,) as is shown by its dim. mentioned below; (T, Msb;) Sb held it to be of the measure فِعْلٌ; and Abu-l-Hasan, فِعْلٌ and فُعْلٌ; [if the latter, originally رُيْحٌ;] (TA;) [Wind; i. e.] the air that is made to obey [the will of God] and to run its course between heaven and earth: (Msb, TA:) or the breath (نَسِيم) of the air; and in like manner, of anything: (L, TA:) said to be thus called because it generally brings رَوْح and رَاحَة [i. e. rest, or ease]: (IAmb, MF:) one says رِيحٌ and ↓ رِيحَةٌ, like دَارٌ and دَارَةٌ; (S;) [using the latter as a more special term; for] رِيحَةٌ signifies a portion of wind (طَائِفَةٌ مِنْ رِيحٍ) [meaning a wind of short duration; or a breath, puff, blast, or gust, of wind]; (Sb, M;) but رِيحٌ and ↓ رِيحَةٌ may be used in the same sense; i. e. the latter may be used as syn. with the former, and they are mentioned by some [as analogous] with كَوْكَبٌ and كَوْكَبَةٌ: (Sb, L:) رِيْح is of the fem. gender (IAmb, L, Msb) in most cases; (Msb;) and all the other names for wind are fem. except إِعْصَارٌ, which is masc.; (IAmb, Msb;) but ريح is sometimes made masc. as meaning هَوَآءٌ: (AZ, Msb:) [it is used by physicians as signifying flatus, flatuosity, or flatulence; as in the phrase رِيحٌ غَلِيظَةٌ a gross flatus:] the pl. [of pauc.] is أَرْوَاحٌ (S, Mgh, Msb, K, &c.) and أَرْيَاحٌ, (S, Msb, K,) the latter used by some, but disallowed by AHát because there is in it no kesreh to cause the و to be changed into ى, (L, Msb,) and [the pl. of mult. is] رِيَاحٌ, (S, Mgh, Msb, K, &c.,) with ى because of the kesreh, (Msb,) and رِيَحٌ; (K, but not found by SM in any other lexicon;) and the pl. pl. is أَرَاوِيحُ [pl. of أَرْوَاحٌ] and أَرَايِيحُ [pl. of أَرْيَاحٌ]: (K:) the dim. of رِيحٌ is ↓ رُوَيْحَةٌ. (T, Msb.) رِيَاحٌ, or another form of pl., is often used in a good sense; and the sing., in an evil sense; because the Arabs say that the clouds are not made to give rain save by diverse winds blowing together; and this distinction is observed in the Kur-án. (L.) Hence, it is related in a trad., that he [Mohammad] used to say, when wind rose, اَللّٰهُمَّ اجْعَلْهَا رِيَاحًا وَ لَا تَجْعَلْهَا رِيحًا [O God, make it to be winds, and made it not to be a wind]. (TA.) [But this distinction is not always observed.] One says, فُلَانٌ يَمِيلُ مَعَ كُلِّ رِيحٍ (tropical:) [Such a one inclines, or turns, with every wind]. (TA.) And فُلَانٌ كَالرِّيحِ المُرْسَلَةِ [Such a one is like the wind that is sent forth to drive the clouds, and produce rain; (see the Kur xxv. 50;)] meaning, (tropical:) quick, or prompt, to do acts of kindness, or beneficence. (A.) And رَجُلٌ سَاكِنُ الرِّيحِ (tropical:) A man who is calm, sedate, staid, or grave. (A.) — — Also (assumed tropical:) Predominance, or prevalence; and power, or force. (S, K.) A poet says, (S,) namely, Suleyk Ibn-Es-Sulakeh, or Taäbbata-Sharrà, or Aashà of the tribe of Fahm, (TA, and so in one of my copies of the S,) أَتَنْظُرَانِ قَلِيلًا رَيْثَ غَفْلَتِهِمْ أَوْ تَعْدُوَانِ فَإِنَّ الرِّيحَ لِلْعَادِى (assumed tropical:) [Will ye two await, a little, the time of their inadvertence, or will ye act aggressively? for prevalence is for the aggressor]. (S.) And hence the phrase in the Kur [viii. 48], وَ تَذْهَبَ رِيحُكُمْ (assumed tropical:) [And your predominance, or power, depart]: (S:) [or in this latter instance it has the meaning next following.] — — (tropical:) Aid against an enemy; or victory, or conquest: (K, TA:) and (tropical:) a turn of good fortune. (A, K, TA.) One says, ذَهَبَتْ رِيحُهُمْ (tropical:) Their turn of good fortune departed. (A.) And إِذَا هَبَّتْ رِيَاحُكَ فَاغْتَنِمْهَا (tropical:) [When thy turns of good fortune come, avail thyself of them]. (A.) And الرِّيحُ لِآلِ فُلَانٍ (tropical:) Aid against the enemy, or victory or conquest, or the turn of good fortune, is to the family of such a one. (TA.) — — See also رَوْحٌ. — — And see رَائِحَةٌ (with which it is syn.), in four places. — — Also (assumed tropical:) A good, sweet, or pleasant, thing. (K.) — — The pl. أَرْوَاحٌ occurs in a trad. as meaning (tropical:) The jinn, or genii; because they are [supposed to be often] invisible, like the wind. (TA.) رَاحَةٌ Rest, repose, or ease; contr. of تَعَبٌ; (TA;) cessation of trouble, or inconvenience, and of toil, or fatigue; (Msb;) [or freedom therefrom;] and ↓ رَوْحٌ signifies the same as رَاحَةٌ, (S, A, K,) from الاِسْتِرَاحَةُ; (S, A;) like ↓ رَوَاحٌ [mentioned in the first paragraph as an inf. n. in a similar sense, as are also رَاحَةٌ and ↓ رَوْحَةٌ and ↓ رَوَاحَةٌ and ↓ رَوِيحَةٌ, i. e., as meaning the experiencing relief from grief &c.]. (TA.) You say, مَا لِفُلَانٍ فِى هٰذَا الأَمْرِ مِنْ رَوَاحٍ ↓ i. e. رَاحَةٍ [There is not, for such a one, in this affair, or case, or event, any rest, &c.]. (TA.) And اِفْعَلْ ذٰلِكَ فِى سَرَاحٍ وَ رَوَاحٍ ↓ (tropical:) Do thou that in a state of ease (S, A, K) and rest. (A.) — — See also 4, near the middle of the paragraph. — (assumed tropical:) A wife; syn. عِرْسٌ: (K:) because one trusts to her, or relies upon her, and becomes quiet, or easy, in mind. (TA.) — The hand; syn. كَفٌّ: (S, K:) or [rather] the palm of the hand; (Msb, MF;) for the term كَفّ includes the راحة with the fingers: (MF:) pl. ↓ رَاحٌ, (S, A, * Msb, K, *) [or rather this, said in the K to be syn. with رَاحَاتٌ, is a coll. gen. n., of which رَاحَةٌ is the n. un.,] and [the pl. is] رَاحَاتٌ. (Msb, K.) You say, دَفَعُوهُ ↓ بِالرَّاحِ [They pushed him with the palms of the hands]. (A.) The saying of a poet, إِذَا دَلَكَتْ شَمْسُ النَّهَارِ بِرَاحٍ ↓ is explained as meaning When the sun of day has set, and men, looking towards it, shield themselves from its rays with the palms of their hands: or, accord. to IAar, when the [sun of] day has become dark, by reason of the dust of battle, and it is as though it were setting, and people have found rest from its heat. (L. [See also بَرَاحٌ, in art. برح; where other readings are mentioned.]) — — [Hence, app., as seems to be indicated in the TA,] رَاحَةُ الكَلْبِ (tropical:) A certain plant. (K, TA.) — — And ذُو الرَّاحَةِ (assumed tropical:) A sword of El-Mukhtár Ibn-Abee-' Obeyd (K, TA) Eth-Thakafee. (TA.) — — رَاحَةٌ also signifies A court, an open area, or a yard, (K, TA,) of a house. (TA.) One says, تَرَكْتُهُ أَنْقَى مِنَ الرَّاحَةِ (K, TA) i. e. I left him, or it, more clear than the court, open area, or yard, [of a house,] or than the palm of the hand; (TA;) meaning, (assumed tropical:) without anything. (K, TA.) — — And ↓ رَاحٌ signifies also Plain and open tracts of land, producing much herbage, (ISh, K,) hard, but comprising soft places and [what are termed] جَرَاثِيم [pl. of جُرْثُومَةٌ, q. v.], not forming any part of [the bed of] a torrent nor of a valley; (ISh;) one whereof is termed رَاحَةٌ. (ISh, K.) — — Also The plicature of a garment, or piece of cloth: (K, TA:) or the original plicature thereof: so in the saying, in a trad., respecting a new garment, or piece of cloth, اِطْوِهِ عَلَى رَاحَتِهِ [Fold thou it in the manner of its original plicature]. (TA.) رَوْحَةٌ: see رَاحَةٌ. — — Also A journey in the evening, or afternoon: an inf. n. of

un. of رَاحَ: (L:) pl. رَوْحَاتٌ. (Ham p. 521.) And The space of a journey in the afternoon, or evening. (L.) — [Also, as seems to be indicated in the TA, The outer side of each of the legs of a man when bowed: see رَوَحٌ.] رِيحَةٌ: see رِيحٌ, in two places: — and see also رَيِّحَةٌ. [رِيحِىٌّ Of, or relating to, wind: flatulent; as in the phrase قَوْلَنْجٌ رِيحِىٌّ flatulent colic.] رَيْحَانٌ a word respecting the formation of which there are different opinions; many saying that its medial radical letter is و, and its original form رَيْوَحَانٌ, as may be argued from the form of its dim., mentioned below; (Msb;) others, that its original form is رَوْيَحَانٌ; (MF;) and others, that its medial radical letter is ى, and that it is of the same measure as شَيْطَانٌ, as may be argued from the form of its pl., mentioned below; (Msb;) A certain plant, (S, K,) well known, (S,) of sweet odour; (K;) the شَاهَسْفَرَم [or شَاهِسْفَرَم, i. e. basil-royal, or common sweet basil, ocimum basilicum, the seed of which (called بِزْرُ الرَّيْحَانِ) is used in medicine]: (Mgh: [see also حَبَقٌ:]) or any sweet-smelling plant; (T, Mgh, Msb, K;) but when used absolutely by the vulgar, a particular plant [that mentioned above] is meant thereby: (Msb:) or the extremities thereof; (K;) i. e. the extremities of any sweet-smelling herb, when the first of its blossoms come forth upon it: (TA:) or the leaves thereof: (K:) or the leaves of seed-produce: so, accord. to Fr, in the Kur lv. 11: (S, TA:) [it is a coll. gen. n.:] the n. un. is with ة; (TA;) and is applied to a bunch (طَاقَةٌ) of رَيْحَان; and, with the article ال, (as a proper name, TA,) the خَنْوَة [a certain plant respecting which authors differ]: (K:) the dim. of رَيْحَانٌ is رُوَيْحِينٌ: (Msb:) and the pl. is رَيَاحِينُ. (Mgh, Msb) رَيْحَانُ الحَبَاجِمِ: and رَيْحَانُ الشُّيُوخِ: see حَبَقٌ. رَيْحَانُ القُبُورِ is a name of The مَرْسِين [or myrtle-tree]. (TA in art. مرس.) — — (tropical:) Offspring; (L, K, TA;) from the same word as signifying " any sweet-smelling plant; (Ham p. 713;) or from the same word in the sense next following: (L:) [a coll. gen. n.: n. un. with ة; whence,] رِيحَانَتَىَّ [meaning (tropical:) My two descendants] occurs in a saying of Mohammad as applied to El-Hasan and El-Hoseyn. (TA.) — — (tropical:) A bounty, or gift, of God; such as the means of subsistence, &c.; syn. رِزْقٌ: (S, L, K, TA:) said to be of the dial. of Himyer. (MF.) So in the saying, خَرَجْتُ أَبْتَغِى رَيْحَانَ اللّٰهِ (tropical:) [I went forth seeking, or seeking diligently, the bounty, &c., of God]. (AO, S, TA.) And in a verse of En-Nemir Ibn-Towlab cited voce دِرَّةٌ. (S, TA.) And in the saying, in a trad., الوَلَدُ مِنْ رَيْحَانِ اللّٰهِ (tropical:) [Offspring are of the bounty of God]. (S, TA.) — — It is also used (S, K) in the accus. case as an inf. n. [forming an absolute complement of a verb understood], (S,) in the sense of اِسْتِرْزَاق: so in the saying, سُبْحَانَ اللّٰهِ وَ رَيْحَانَهُ (assumed tropical:) [I extol, or celebrate, or declare, the absolute perfection, or glory, or purity, of God, and beg his bounty, or his supply of the means of subsistence]. (S, K.) — — See also رَوْحٌ. رَوْحَانِىٌّ, with fet-h to the ر, applied to a place, Good, or pleasant [app., like رَيِّحٌ, in respect of wind or air]. (S, TA.) — — See also what next follows. رُوحَانِىٌّ, with damm to the ر, (S, A, K, &c.,) and ↓ رَوْحَانِىٌّ, with fet-h, but this latter is deemed strange by the lexicologists [as syn. with the former], (MF,) app. rel. ns., from رُوحٌ [in the former instance], or from رَوْحٌ meaning the " breath of the wind when weak " [in the latter instance], extraordinary in form, with ا and ن added to the usual form of the rel. n.: (TA:) Of, or relating to, the angels and the jinn or genii: (S, A, * K:) in this sense Abu-l-Khattáb asserts himself to have heard the former used: (S:) accord. to AO, it is applied by the Arabs to anything having in it a soul, or spirit, (Sb, S,) whether a human being or a beast: (Sb:) or it has this signification also: (K:) accord. to Wardán Aboo-Khálid, as related by ISh, among the angels are those who are termed رُوحَانِيُّونَ, and those who are created of light; and of the former are Jibreel and Meekáeel and Isráfeel: and ISh adds that the روحانيّون are souls, or spirits, which have not bodies; [spiritual beings;] and that the term روحانىّ is not applied to anything save what is of this description, such as the angels and the jinn and the like: and this is the correct explanation; not that of Ibn-El-Mudhaffar, that it signifies that into which, a soul, or spirit, has been blown. (T, TA.) الحَبَقُ الرَّيْحَانِىُّ: see حَبَقٌ. رَوَاحٌ: see رَاحَةٌ, in three places. — — It is also an inf. n. of رَاحَ, [q. v.,] signifying the contr. of غُدُوٌّ. (S.) — — And it signifies also The evening; (K;) or the afternoon, from the declining of the sun from the meridian until night. (S, K.) One says, سَارُوا رَوَاحًا [They journeyed in the evening, or afternoon]. (TA.) And ↓ لَقِيتُهُ رَائِحَةً I met him in the evening, or afternoon. (A.) And خَرَجُوا بِرَوَاحٍ مِنَ العَشِىِّ, (S, K,) and ↓ مِن العشىّ بِرِيَاحٍ, (so in the T, A, L, and K,) or ↓ بِرَيَاحٍ, (so in the S,) and مِن العشىّ ↓ بِأَرْوَاحٍ, (A, K,) using a pl. form, (TA,) meaning the same, (S,) or They went forth in the beginning of the evening, (K,) or (tropical:) when there were yet some remains of the evening. (A.) And رِيَاحٌ ↓ أَتَى فُلَانٌ وَ عَلَيْهِ مِنَ النَّهَارِ, and ↓ أَرْوَنحٌ (tropical:) [Such a one came when there were yet some remains for him of day]. (A.) رَيَاحٌ: see رَاحٌ: — and see also رَوَاحٌ. رِيَاحٌ: see رَوَاحٌ, in two places. رَؤُوحٌ: see رَائِحٌ. رَيُوحٌ: see رَيِّحٌ, below. رَوَاحَةٌ: see رَاحَةٌ. رَوِيحَةٌ: see رَاحَةٌ. رُوَيْحَةٌ dim. of رِيحٌ, q. v. (T, Msb.) يَوْمٌ رَيِّحٌ A day of good, or pleasant, wind; (S, Mgh, Msb, K;) as also ↓ يَوْمٌ رَوْحٌ and ↓ رَيُوحٌ; (TA;) or these two signify a good, or pleasant, day: (S:) and ↓ لَيْلَةٌ رَوْحَةٌ a good, or pleasant, night; (K;) or a night of good, or pleasant, wind; as also رَيِّحَةٌ and ↓ رَائِحَةٌ: (TA:) and مَكَانٌ رَيِّحٌ a place of good, or pleasant, wind: (S: [see also رَوْحَانِىٌّ:]) or, accord. to Lth, (TA,) and the Kifáyet el-Mutahaffidh, (Msb,) يَوْمٌ رَيِّحٌ signifies a violently-windy day; like يَوْمٌ رَاحٌ [before mentioned]. (Mgh, Msb, TA.) رَيِّحَةٌ and ↓ رِيحَةٌ A certain plant that appears at the roots, or lower parts, of the عِضَاه, remaining from the preceding year: or what grows when affected by the cold, without rain: (K:) in the T, the former is expl. as signifying a plant that becomes green after its leaves and the upper parts of its branches have dried: (TA: [see also رَبْلٌ:]) this term is applied to the حُلَّب, the نَصِىّ, the رُخَامَى, and the مَكْنَان. (TA in art. حلب.) رَوَّاحٌ [(assumed tropical:) Very brisk, lively, sprightly, active, agile, prompt, or quick]. — — See also رَائِحٌ. رَوَّاحَةٌ A flock of sheep or goats. (L.) رَائِحٌ, applied to a day; and رَائِحَةٌ, applied to a night (لَيْلَةٌ): see رَاحٌ; and رَيِّحٌ. [In each case it probably has both of the meanings assigned under these two heads.] — — Also Going, or returning, [or journeying, or working, or doing a thing, (see its verb, 1,)] in the evening, or in the afternoon: (L:) [and going, or journeying, at any time of the night or day: (see, again, its verb:)] and in like manner, [but in an intensive sense,] ↓ رَؤُوحٌ, of which the pl. is رُوحٌ; and ↓ رَوَّاحٌ, of which the pl. is رَوَّاحُونَ, it having no broken pl.: (L:) ↓ رَوَحٌ is pl., (S, K,) or [rather] a quasi-pl. n., (L,) of رَائِحٌ, (S, L, K,) like as خَدَمٌ is of خَادِمٌ. (S, L.) قَوْمُكَ رَائِحٌ [Thy people, or party, are, or is, going, &c.] is a phrase of the Arabs mentioned by Lh on the authority of Ks; but he says that it is only used thus, with a determinate noun; i. e., that one does not say قَوْمٌ رَائِحٌ [though this is agreeable with analogy, as well as قَوْمٌ رَائِحَةٌ and قَوْمٌ رَائِحُونَ]: one says also ↓ قَوْمٌ رَوَحٌ and رُوحٌ. (L, TA.) And one says إِبِلٌ رَائِحَةٌ Camels returning in the evening, or afternoon, from pasture. (Msb.) [Hence,] مَا لَهُ سَارِحَةٌ وَ لَا رَائِحَةٌ [lit. He has not any camels, &c., that go away to pasture, nor any that return from pasture], meaning (assumed tropical:) he has not anything: (S:) and sometimes it means (assumed tropical:) he has not any people, or party. (Lh, TA in art. سرح.) أَعْطَانِى رَائِحَةٍ زَوْجًا occurs in a trad. as meaning He gave me, of every kind of cattle that returned to him from pasture, a portion, or sort: and in another, مَالٌ رَائِحٌ, as meaning (assumed tropical:) [Property, or cattle,] of which the profit and recompense return to one: or in each, as some relate it, the word is with ب [i. e. رَابِحَة and رَابِح]. (TA.) ↓ طَيْرٌ رَوَحٌ means Birds in a state of dispersion: or

returning in the evening, or afternoon, (S, K,) to their places, (S,) or to their nests: (K:) or, accord. to the T, رَوَحٌ in this case is for رَوَحَةٌ, [a pl. of رَائِحٌ,] like كَفَرَةٌ and فَجَرَةٌ, [pls. of كَافِرٌ and فَاجِرٌ,] and means, in this instance, in a state of dispersion. (TA.) — — Also, [used as a subst., or an epithet in which the quality of a subst. is predominant,] A wild bull: so in the saying of El-' Ajjáj, عَالَيْتُ أَنْسَاعِى وَ جُلَبَ الكُورِ عَلَى سَرَاةِ رَائِحٍ مَمْطُورِ i. e. [I put my plaited thongs, and the curved pieces of wood, or the cover, of the camel's saddle, upon the back of (a camel like)] a wild bull rained upon; for when he is rained upon, he runs vehemently: (S, TA:) but the reading commonly known is, بَلْ خِلْتُ أَعْلَاقِى وَ جُلَبَ كُورِ [Nay, or nay rather, I fancied my bags for travelling-provisions &c. that were hung upon my camel, and the curved pieces of wood of my camel's saddle]. (IB, TA in art. جلب. [اعلاقى is there explained as meaning " my things that I held in high estimation: " but the rendering that I have given I consider preferable.]) رَائِحَةٌ [fem. of رَائِحٌ, used as a subst.,] and ↓ رِيحٌ both signify the same; (S, Mgh, Msb, K;) i. e. An accidental property or quality that is perceived by the sense of smelling; [or rather an exhalation that is so perceived; meaning odour, scent, or smell;] (Mgh, Msb;) syn. نَسِيمٌ; whether sweet or stinking: (K:) and the former, a sweet odour which one perceives in the نَسِيم [or breath of the wind]: (L:) ↓ the latter is fem. [like the former]: (Msb:) the pl. of the former is رَوَائِحُ; and El-Hulwánee mentions أَرَايِيحُ as pl. of أَرْيَاحٌ [which is pl. of ↓ رِيحٌ, under which see its other pls.]. (Mgh.) You say, رَائِحَتَهُ and الشَّيْءِ ↓ وَجَدْتُ رِيحَ in the same sense [i. e. I perceived the odour of the thing]. (S.) And لِهٰذِهِ البَقْلَةِ رَائِحَةٌ طَيِّبَةٌ [This herb, or leguminous plant, has a sweet odour]. (L.) — — It is said in the K, that مَا فِى وَجْهِهِ رَائِحَةٌ means (tropical:) There is not in his face any blood: but [SM says that] this requires consideration; for, accord. to A'Obeyd, one says, أَتَانَا فُلَانٌ وَ مَا فِى وَجْهِهِ رَائِحَةُ دَمٍ مِنَ الفَرَقِ (tropical:) [Such a one came to us not having in his face any tinge of blood by reason of fright, or fear]: and accord. to the A [and the Mgh], one says of a person who has come in fright, or fear, أَتَانَا وَ مَا فِى وَجْهِهِ رَائِحَةُ دَمٍ: (TA:) [accord. to Mtr, however,] one sometimes says, وَ مَا فِى وَجْهِهِ رَائِحَةٌ, without adding دم; and an instance of this occurs in a trad. of Aboo-Jahl. (Mgh.) — — رَائِحَةٌ also signifies A rain of the evening or afternoon: (Lh, K:) or, as Lh says on one occasion, [simply] rain: (TA:) pl. رَوَائِحُ. (Lh, K.) — — [And] A cloud (سَحَابَةٌ) that comes in the evening or afternoon. (Har p. 667.) — — See also أَرْوَاحُ. رَوَاحٌ [More, and most, conducive to rest or ease]. (K in art. مخر.) — Also Having the quality termed رَوَحٌ [q. v.] (Lth, A, Mgh, Msb, K) in the thighs, (TA,) or in the legs, (S, A, * Mgh, * K,) and feet, (S,) or in the feet: (Lth, Mgh, Msb:) fem. رَوْحَاءُ: (S, Msb:) and pl. رُوحٌ. (S.) Such was 'Omar; (K, TA;) appearing as though he were riding when others were walking: (TA:) and such is every ostrich. (S, TA.) You say also قَدَمٌ رَوْحَاءُ, meaning A foot spreading in its fore part: (Lth, Mgh, TA:) or turning over upon its outer side. (TA.) — — Also, and ↓ أَرْيَحُ, (K,) or the latter only is correct in this case, (TA,) Wide; applied to a مَحْمِل [q. v.]: (K, TA:) and so the latter applied to anything: (Lth, TA:) so too the former applied to a [bowl such as is termed] قَدَح: and the same also signifies shallow; applied to a vessel: (TA:) and so رَوْحَاءُ; applied to a [bowl such as is termed] قَصْعَة. (S, A, K.) أَرْيَحُ: see the next preceding paragraph. أَرْيَحِىٌّ (tropical:) Large, or liberal, in disposition; (S, K, TA;) characterized by alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness in acts of liberality, kindness, or beneficence: (S, * A, L, K: *) the former ى is said by AAF to be substituted for و: (TA. Mentioned in the L in the present art. and in art. ريح.) The Arabs have many epithets like this, [as أَجْوَلِىٌّ and أَحْوَذِىٌّ and أَلْمَعِىٌّ and أَحْوَزِىٌّ,] of the meansure أَفْعَلِىٌّ, as though they were rel. ns. (TA.) — — It is also an epithet applied to a sword, meaning (assumed tropical:) That shakes, (TA, and Ham p. 358,) as though brisk, or prompt, to strike: (Ham:) or meaning of Aryah, a town of Syria, (TA and Ham, [in the latter of which the phrase سُيُوفَ أَرْيَحَ is cited in confirmation from a poem of Sakhr el-Ghei,]) or a tribe of El-Yemen. (TA.) أَرْيَحِيَّةٌ (tropical:) Largeness, or liberality, of disposition; (S, K, TA;) alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing one to promptness in acts of liberality, kindness, or beneficence: (S, * A, L, K: *) the former ى is said by AAF to be substituted for و: (TA:) ↓ تَرَيُّحٌ, accord. to Lh, signifies the same, and ISd thinks it to be an inf. n., of which the verb is تَرَيَّحَ. (L: in which these two ns. are mentioned in the present art. and in art. ريح. [See also رَاحٌ: and see 1.]) You say, أَرْيَحِيَّةٌ إِلَى النَّدَى, (S, L, K,) or أَخَذَتْهُ الأَرْيَحِيَّةُ, (A,) i. e. (tropical:) Alacrity, cheerfulness, &c., disposing him to promptness in acts of liberality, affected him. (S, A, L, K.) [See also 1, near the begin ning, where it is mentioned as an inf. n.] أَرْوَاحٌ [pl. of رَوْحٌ, and of رُوحٌ, and of رِيحٌ.] — — أَتَى فُلَانٌ وَ عَلَيْهِ مِنْ النَّهَارِ and خَرَجُوا بِأَرْوَاحٍ مِنَ العَشِىِّ: see رَوَاحٌ. أَرْوَاحٌ تَرْوِيحَةٌ A single rest: pl. تَرَاوِيحُ. (Mgh, * Msb, * TA.) — — Hence, the تَرْوِيحَة of the month of Ramadán, (K, TA,) or صَلَاةُ التَّرَاوِيحِ [A form of prayer performed at some period of the night in the month of Ramadán, after the ordinary prayer of nightfall, consisting of twenty, or more, rek'ahs, according to different persuasions]; (Mgh, * Msb, TA;) so called because the per former rests after each ترويحة, which consists of four rek'ahs; (Mgh, * Msb, K, * TA;) or because they used to rest between every two [pairs of] salutations. (TA.) [See De Sacy's Chrest. Ar., sec. ed., i. 167-8.] You say, صَلَّيْتُ بِهِمُ التَّرَاوِيحَ [I performed with them the prayer of the تراويح]. (A, * Mgh, Msb.) مَرَاحٌ a n. of place from 1: (Msb:) A place from which people go, or to which they return, in the evening or afternoon [or at any time: see 1]. (S, Msb, K.) — — [Hence,] مَا تَرَكَ فُلَانٌ مِنْ أَبِيهِ مَغْدًى وَ لَا مَرَاحًا, (S, and K in art. غدو,) and ↓ مَغْدَاةً وَ لَا مَرَاحةً, (K in that art.,) (assumed tropical:) Such a one resembled his father [without exception,] in all his states, conditions, or circumstances. (S, K. *) See also what next follows. مُرَاحٌ a n. of place from 4; (Msb;) meaning The place to which camels, and sheep or goats, and cows or bulls, are driven, or brought, back [from their place of pasture] in the evening, or afternoon; (Mgh;) the nightly resting-place or resort (S, Msb, K) of cattle, (Msb,) or of camels, (S, K,) and sheep or goats [&c.]. (S.) ↓ مَرَاحٌ, with fet-h, in this sense, is wrong. (Mgh, Msb.) مَرُوحٌ and ↓ مَرِيحٌ, applied to a pool of water left by a torrent, (S,) and to a place, &c., (TA,) and the former, (A,) or the latter, (S,) to a branch, (S, A,) Smitten [or blown upon] by the wind: (S:) and مَرُوحَةٌ and ↓ مَرِيحَةٌ, the latter originally مَرْيُوحَةٌ, applied to a tree (شَجَرَةٌ), blown upon by the wind: or blown about, or shaken, by the wind, so that its leaves have been made to fall: or having the dust scattered upon it by the wind. (L.) مِرْوَحٌ: see مِرْوَحَةٌ. مَرِيحٌ, and its fem., with ة: see مَرُوحُ. مَرَاحَةٌ: see مَرَاحٌ. مَرْوَحَةٌ A place in which, or through which, the winds blow, (S, *, K, TA,) and in which they efface the traces of dwellings: (TA:) and [hence,] a desert, or waterless desert: (S, K:) pl. مَرَاوِيحُ [for مَرَاوِحُ]. (S.) [See an ex. in a verse cited voce تَدَلَّى, in art. دلو.] مِرْوَحَةٌ (S, A, Msb, K) and ↓ مِرْوَحٌ (Lh, K) A fan; a thing, or an instrument, with which one fans himself (يَتَرَوَّحُ): (S, A, Msb, K:) pl. مَرَاوِحُ. (S.) مُرَوَّحٌ Perfumed; applied to oil; (S, A;) and to إِثْمِد [q. v.], (A'Obeyd, S,) which latter is per fumed with musk. (A'Obeyd.) نَاقَةٌ مُرَاوِحٌ A she-camel that lies down behind the other camels. (IAar, Az.) المُرْتَاحُ The fifth of the horses that run in a race; (K, TA;) the number of which is ten.

(TA.) مِرْيَاحٌ, applied to food, That occasions much flatulence in the belly. (A, TA.) مُسْتَرَاحٌ a n. of place: and as such meaning (assumed tropical:) The grave [as being a place of rest or ease]. (Ham p. 228.) [And as such] (assumed tropical:) A privy; syn. مَخْرَجٌ. (S.) — — Also, accord. to rule, a n. of time [i. e. A time of rest or ease]. (Ham ubi suprà.) — — And a pass. part. n. of 10. (Id. ibid.) [As such] meaning (assumed tropical:) Dead [for مُسْتَرَاحٌ مِنْهُ]; as also ↓ مُسْتَرِيحٌ [lit. at rest or ease]. (Id. p. 251.) — — And it may also be used as an inf. n. of 10. (Ham p. 228.) مُسْتَرِيحٌ: see the next preceding paragraph. رود 1 رَادَ, aor. يَرُودُ, (T, S, A,) inf. n. رَوَدَانٌ (A, TA) and رَوْدٌ, (K, TA,) He, or it, (a thing, S,) came and went; (T, S, A, K;) [went to and fro;] was restless, or unsettled. (T, TA.) One says, مَا لِى أَرَاكَ تَرُودُ مُنْذُ اليَوْمِ [What aileth me that I see thee coming and going, or going to and fro, during this day?]. (A, TA.) And رَادَتْ, (S, M, A, K,) aor. تَرُودُ, (S, A,) inf. n. رَوَدَانٌ (S, M, K) and رَوْدٌ and رُؤُودٌ, (M,) She (a woman) went about to and from the tents, or houses, of her female neighbours. (S, M, A, K.) And رادت الإِبِلُ, aor. تَرُودُ, (AHn, M,) inf. n. رِيَادٌ (AHn, S, M, K) [and app. رَوَدَانٌ &c. as above], The camels went to and fro in the place of pasture. (AHn, S, M, K.) And راد النَّعَمُ فِى المَرْعِى, inf. n. رِيَادٌ, The cattle went to and fro in the place of pasture. (A.) And رادت الدَّوَابُّ, inf. n. رَوْدٌ and رَوَدَانٌ [and app. رِيَادٌ also]; and ↓ استرادت; The beasts pastured [going to and fro]. (M.) And رادت الرِّيحُ, (T, M,) aor. تَرُودُ, (TA,) inf. n. رَوَدَانٌ (T, TA) and رَوْدٌ and رُؤُود, (TA,) The wind became in motion, or in a state of commotion: (T, TA:) or veered about. (M, TA.) — — [Hence,] راد وِسَادُهُ [lit. His pillow moved to and fro; meaning] (tropical:) he was, or became, restless, (S, A,) by reason of disease or anxiety: (A:) [or he was, or became, sleepless: for] a poet uses the phrase رَادَ وِسَادُهَا as expressive of an imprecation, mean ing (assumed tropical:) May she be sleepless, so that her pillow may not remain still. (TA.) [And راد خُرْتُ القَوْمِ and رادت أَخْرَاتُهُمْ: see خُرْتٌ.] — راد, aor. يَرُودُ, (Msb,) inf. n. رِيَادٌ (Msb, K) and رَوْدٌ; (K;) and ↓ ارتاد, (Msb,) inf. n. إِرْتِيَادٌ; (K;) and ↓ استراد; (TA;) He sought, sought after, or desired; or he sought, or desired, to find and take, or to get; (Msb, K;) a thing. (Msb.) [It seems to imply the going to and fro in seeking.] You say, راد الكَلَأَ, (S, A, Mgh, L,) and المَآءَ, (Mgh,) aor. يَرُودُ, (S, A, Mgh, L,) inf. n. رِيَادٌ and رَوْدٌ: (S, L;) and ↓ ارتادهُ; (S, A, Mgh, L;) [and ↓ استردهُ, as appears from what follows;] and simply راد; (L;) He sought after herbage, (S, Mgh, L,) and water. (Mgh.) And راد أَهْلَهُ كَلَأً, and مَنْزِلًا, (M, L,) and راد لَهُمْ كَلَأً, and مَنْزِلًا, inf. n. رَوْدٌ (T, M, L) and رِيَادٌ; (M;) and ↓ ارتاد; (T, M, L;) and ↓ استراد; (M, L;) He looked for, (T,) and sought after, herbage, and a place in which to alight, (T, M, L,) and chose the best [that he could find], (T,) for his family. (T, M, L.) And الطَّيْرُ ↓ تَسْتَرِيدُ The birds seek after their sustenance, going to and fro in search of it. (A.) [Hence,] لِبَوْلِهِ ↓ ارتاد He sought a soft place, (S, Mgh, L,) or a sloping place, (S, L,) for his urine. when he desired to void it, (S, Mgh, L,) lest it should return towards him, or sprinkle back upon him: (L:) from a trad. (S, L.) — — راد الدَّارَ, aor. as above, He questioned, or interrogated, [respecting a person beloved,] the house, or abode. (M.) — — رُدْتُ الدَّوَابَّ I pastured the beasts; as also ↓ أَرَدْتُهَا. (M.) 3 راودهُ He endeavoured to turn him [to, or from, a thing]; as in the phrase راودهُ عَلَى الإِسْلَامِ He endeavoured to turn him, or convert him, to El-Islám; occurring in a trad., in which the agent of the verb is Mohammad, and the object is his uncle Aboo-Tálib;. syn. رَاجَعَهُ and رَادَّهُ: (L:) or رَاوَدْتُهُ عَلَى كَذَا, (S,) or عَلَى الأَمْرِ, (Msb,) inf. n. مُرَاوَدَةٌ and رِوَادٌ, (S, Msb, K,) [primarily] signifies I desired, (S, Msb, K, *) or sought, (Msb,) of him that he should do such a thing, or the thing; (S, * Msb;) المُرَاوَدَةُ implying contention (المُخَاصَمَة), because he who desires, or seeks, affects gentle, or bland, behaviour, like him who deceives, or beguiles, and, like him, strives, or labours, to attain his object: (Msb:) and [hence,] راودهُ عَنِ الأَمْرِ, and عَلَيْهِ, He endeavoured to turn him by blandishment, or by deceitful arts, or to entice him to turn, from the thing, and to it; syn. دَارَاهُ, (M, L,) or رَادَاهُ. (TT, as from the M.) سَنُرَاوِدُ عَنْهُ أَبَاهُ, in the Kur xii. 61, means [We will endeavour to turn his father from him, by blandishment, or artifice, and to make him yield him to us: or] we will strive, or labour, to obtain him of his father. (Bd, Jel.) And رَاوَدَتْهُ عَنْ نَفْسِهِ [in the Kur xii. 23] (assumed tropical:) She desired, or sought, of him, copulation, or his lying with her, using blandishment, or artifice, for that purpose; she tempted him to lie with her: (T, and Bd in xii. 23:) [more literally, she endeavoured to turn him, or entice him, by blandishment, or deceitful arts, from his disdain, or disdainful incompliance, and to make him yield himself to her:] and رَاوَدَهَا عَنْ نَفْسِهَا (assumed tropical:) he desired, or sought, of her, copulation, &c. (T.) And رَاوَدَهُ عَنْ نَفْسِهِ (tropical:) He endeavoured to deceive him, or beguile him, and to turn him [from his disdain, or purpose, or will,] by blandishment, or artifice. (A.) 4 أَرْوَدَ, (S, A, K,) inf. n. إِرْوَادٌ and مُرْوَدٌ and [quasi-inf. n.] ↓ مَرْوَدٌ (S, K) and ↓ رُوَيْدٌ (TA as from the K [but omitted in my MS. copy of the K and in the CK]) and ↓ رُوَيْدَآءُ and ↓ رُوَيْدِيَةٌ or ↓ رُوَيْدِيَّةٌ, (accord. to different copies of the K,) He acted, or proceeded, gently, softly, or in a leisurely manner, (S, A, K, TA,) in going, or pace. (S, A, TA.) — أَرْوَدَهُ, (S,) inf. n. إِرْوَادٌ, (M,) He acted gently, softly, or in a leisurely manner, towards, or with, him; or granted him a delay, or respite; let him alone, or left him, for a while; syn. أَمْهَلَهُ. (S, M. *) — — أَرَدْتُ الدَّوَابَّ: see 1, last sentence. — أَرَادَهُ, (M, L, Msb,) inf. n. إِرَادَةٌ, (S, M, L, Msb, K,) originally with و, [i. e. أَرْوَدَهُ,] because you say رَاوَدَهُ (S, L) in a similar sense, (L,) He willed, wished, or desired, it: (S, * M, L, K: *) he loved, or liked, it; and cared for, or minded, it; or was rendered thoughtful, careful, or anxious, by it: (M, L:) or he desired it; sought it, or sought after it; (طَلَبَهُ;) and chose it: (Msb:) [or] it differs from طَلَبٌ, inasmuch as إِرَادَةٌ is sometimes merely conceived in the mind, not apparent; whereas طَلَبٌ is never other wise than apparent, either by act or by word: (Aboo-'Obeyd El-Bekree, TA:) Th says that it sometimes denotes loving, or liking, and some times it does not [as will be shown by what follows]: and Lh mentions the saying هَرَدتُ الشَّىْءَ, aor. أُهَرِيدُهُ, inf. n. هِرَادَةٌ, with ه substi tuted for ء [as in هَرَقْتُ for أَرَقْتُ, &c.]. (M.) You say, أَرَدْتُ مِنْهُ كَذَا [I desired, of him, such a thing]. (A.) And مَا أَرَدْتُ إِلَّا مَا فَعَلْتَ [I desired not aught save what thou didst, or hast done]. (A.) [And اراد بِهِ كَذَا He desired to do to him, or he intended him, such a thing; whether good or evil: see Kur xxxiii. 17, &c.] And Kutheiyir says, أُرِيدُ لِأَنْسَى ذِكْرَهَا فَكَأَنَّمَا تُمَثَّلُ لِى لَيْلَى بِكُلِّ سَبِيلِ [I desire to forget the remembrance of her, or the mention of her; but it seems as though Leylà were imaged to me in every road]; meaning أُرِيدُ أَنْ أَنْسَى. (M.) [And ISd says,] I think that Sb has mentioned the phrase أَرَادَنِى بِهٰذَالِكَ, i. e. He intended, or meant, me by that. (M.) [اراد often signifies He intended, or meant, such a thing by a saying or an action.] فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ, in the Kur xviii. 78, means (tropical:) [And they found therein a wall] that was near, or about, to fall down, (Bd, Jel,) or that was ready to fall down; though الإِرَادَة is only from an animate being, and not properly predicable of a wall: and there are many similar instances; as the saying of a poet, يُرِيدُ الرُّمْحُ صَدْرَ أَبِى بَرَآءٍ وَ يَعْدِلُ عَنْ دِمَآءِ بَنِى عُقَيْلِ [The spear is ready to pierce the breast of Aboo Barà, but it turns away from the bloods of the sons of 'Okeyl]. (M.) [In like manner also] one says, اراد البُكَآءَ (assumed tropical:) [He was about, or ready, to weep: a phrase of frequent occurrence; like تَهَيَّأَ لِلْبُكَآءِ, and هَمَّ بِالْبُكَآءِ]. (TA in art. جهش, &c.) — — You say also, ارادهُ عَلَى الشَّىْءِ, (M,) or على الأَمْرِ, (A, Mgh,) He endeavoured to induce him, (M,) or he incited him, or made him, (A, Mgh,) to do the thing. (M, A, Mgh.) And ارادهُ عَلَى أَنْ يَكْتُبَ He incited him, or made him, to write. (Mgh.) And ارادهُ إِلَى الكَلَامِ

He constrained, or necessitated, him to speak. (M, * TA.) 5 تروّد He trembled, or quaked, by reason of extreme softness, or tenderness, and fatness. (KL.) 8 إِرْتَوَدَ see 1, in four places. 10 إِسْتَرْوَدَ see 1, in five places. — — استراد لِأَمْرِ اللّٰهِ occurs in a trad. as meaning He returned, and became gentle and submissive to the command of God. (TA.) رَادٌ: see رَائِدٌ, with which it is syn. (S, M, K.) رَادَةٌ [is its fem.: and] is a pl. of رَائِدٌ. (L.) — — اِمْرَأَةٌ رَادَةٌ A woman who goes about to and from the tents, or houses, of her female neighbours; (AZ, As, S, M, A, K;) as also رَادٌ (TA) and ↓ رَوَادٌ (S M) and ↓ رَوُودٌ (Aboo-' Alee, M) and ↓ رُوَادَةٌ, like ثُمَامَة, and ↓ رَائِدَةٌ. (K.) You say اِمْرَأَةٌ رَأْدَةٌ غَيْرُ رَادَةٍ A soft, or tender, woman; not one that roves about: in which the former رادة may be without ء, and the latter must be so. (A and TA in art. رأد.) [See رُؤْدٌ; where it is stated that رَادٌ and رَادَةٌ and ↓ رُودَةٌ, as epithets applied to a girl or woman, are syn., one with another, meaning Soft, or tender, &c., like رَأْدٌ and رَأْدَةٌ and رُؤْدَةٌ.] — — رِيحٌ رَادَةٌ A wind blowing violently to and fro: (TA:) [and ↓ رِيحٌ رَائِدَةٌ signifies the same; or wind in motion, or in a state of commotion.; or veering about: see 1.] [And] A wind blowing gently; (A;) and so ↓ رَوْدٌ and ↓ رَائِدَةٌ (K) and ↓ رَوَادٌ. (TA. [See also art. ريد.]) رَوْدٌ: see what next precedes. رُودٌ Gentleness; or a leisurely manner of acting or proceeding. (S, M, A, K.) [And accord. to the TT, as from the M, so رُؤْدٌ; but this is a mistranscription, for رُؤْدٌ: see this last, in art. رأد.] You say, يَمْشِى عَلَى رُودٍ He walks, or goes, gently, softly, or in a leisurely manner. (S, A, K.) And its dim. is ↓ رُوَيْدٌ. (S, A, K. [But see what follows.]) They said ↓ رُوَيْدًا, meaning Gently, softly, or in a leisurely manner; (T, S, M, A, K;) with tenween: (T:) and ↓ اِمْشِ رُوَيْدًا Walk thou, or go thou, gently, &c.: (T, A:) so accord. to the lexicologists [in general]: but accord. to Sb, it is a verbal n.: [for] they said, ↓ رُوَيْدَ زَيْدًا, meaning Act thou gently, softly, or in a leisurely manner, towards, or with, Zeyd; or grant him a delay, or respite; let him alone, or leave him, for a while; syn. أَمْهِلْهُ: hence it has no dual nor pl. nor fem. form: and hence they say that it is for إِرْوَادًا, in the sense of أَرْوِدْ; as though it were an abbreviated dim., formed by the rejection of the augmentative letters: this is the opinion of Sb; for he holds it to be a substitute for أَرْوِدْ; though it has a nearer resemblance to إِرْوَادٌ because it is a noun: others hold it to be the dim. of رُودٌ, and cite the saying [of a poet], كَأَنَّهُ مِثْلُ مَنْ يَمْشِى عَلَى رُودِ [As though he were like him who walks, or goes, gently, &c.]: but this is a mistake; for رُودٌ is not put in the place of a verb, as إِرْوَادٌ is. (M.) Accord. to Ibn-Keysán, ↓ رُوَيْد seems to have two contr. significations; for they said, رُوَيْدَ زَيْدًا, meaning Leave thou Zeyd, or let him alone; and also meaning act thou gently towards, or with, Zeyd, and retain him, or withhold him. (TA.) One says also, ↓ رُوَيْدَكَ عَمْرًا, meaning Act thou gently, &c., towards, or with, 'Amr; syn. أَمْهِلْهُ: (T, * S, M, * K:) the ك in this case being a denotative of allocution, (T, S, M,) and having no place in the desinential syntax: (S, M: *) it is added only when رويد is used in the sense of an imperative; (T, S, K;) and to prevent confusion of him who is meant to be addressed with him who is not meant, because رويد applies to one and to more than one and to the male and to the female; though sometimes one says رويدك to a person when one does not fear his being confounded with another, using the ك as a corroborative. (T.) In this case, ↓ رويد is an abbreviated dim. of إِرْوَاد, the inf. n. of أَرْوَدَ. (S.) In like manner also one says, (K, TA,) to a male, (TA,) ↓ رُوَيْدَكَنِى [Act thou gently, &c., towards, or with, me]; and to a female, ↓ رُوَيْدَكِنِى; and ↓ رُوَيْدَكُمَانِى (K, TA) to two persons; (TA;) and ↓ رُوَيْدَكُمُونِى (K, TA) to males more than two; (TA;) and ↓ رُوَيْدَكُنَّنِى (K, TA) to females more than two. (TA.) ↓ رُوَيْد is used in four different manners: first, as a verbal n.; as in ↓ رُوَيْدَ عَمْرًا, (S, K, *) i. e. أَرْوِدْ عَمْرًا, (S,) meaning أَمْهِلْهُ [expl. above]: (S, K:) secondly, as an inf. n.; as in ↓ رُوَيْدَ عَمْرٍو [virtually meaning the same]; the former word being prefixed to the latter, governing it in the gen. case; (S, M, * K; *) like فَضَرْبَ الرِّقَابِ, in the Kur [xlvii. 4], (S, M, *) in which the inf. n. is put for its verb; (Jel;) and like عَذِيرَ الحَىِّ [expl. in art. عذر]: (M:) thirdly, as an epithet; as in ↓ سَارُوا سَيْرًا رُوَيْدًا [They went, or journeyed, at a gentle, or leisurely, rate of going, or journeying]; (Sb, S, K;) and ↓ سَارُوا رُوَيْدًا, in which سَيْرًا is suppressed: (T:) fourthly, as a denotative of state; as in ↓ سَارَ القَوْمُ رُوَيْدًا [The people, or party, went, or journeyed, going, or journeying, gently, or leisurely]; it being here in connection with a determinate noun, and therefore a denotative of its state. (S, K.) When it is used as a threat, it is with nasb, without tenween; (Lth, T, M; *) as in the saying of a poet, ↓ رُوَيْدَ تَصَاهَلْ بِالْعِرَاقِ جِيَادُنَا كَأَنَّكَ بِالضَّحَّاكِ قَدْ قَامَ نَادِبُهْ [Act thou, or proceed thou, gently, lest our coursers neigh, one to another, in El-'Irák: it is as though thou wert with Ed-Dahhák, his summoner to battle having already risen]. (Lth, T.) Sb mentions his having heard the saying, وَاللّٰهِ ↓ لَوْ أَرَدْتَ الدَّرَاهِمَ لَأَعْطَيْتُكَ رُوَيْدَ مَا الشِّعْرَ [By God, hadst thou desired the money, I had given thee: let alone the poetry: ما being here redundant]: (T, M:) like the phrase, قَدَعَ الشِّعْرَ: (M:) and similar to this is the saying, ↓ رُوَيْدَ الشِّعْرَ يَغِبَّ [explained in art. غب]. (T.) رِيدٌ [originally رِوْدٌ] Will, wish, or desire; (K;) and so ↓ رِيدَةٌ [originally رِوْدَةٌ]: (M, L:) or the former signifies a thing that one wishes, or desires, and strives to obtain: (T in art. ريد:) and the latter, love, or liking, for a thing; and solicitude respecting it: (M, L:) or the latter signifies a kind, or manner, of wishing or desiring; as in the saying, أَرَدْتُهُ بِكُلِّ رِيدَةٍ [I wished it, or desired it, with every kind, or manner, of wishing or desiring]. (M.) رُودَةٌ: see رَادٌ. رِيدَةٌ: see رِيدٌ. رَوَادٌ: see رَادٌ, in two places. الرِّيَادُ, originally an inf. n., and ذَبُّ الرِّيَادِ, The wild bull; [a species of bovine antelope;] (M;) called ذبّ الرياد because he goes to and fro, not remaining in one place; (M in art. ذب;) or because he pastures going to and fro; (T and S * and M in that art.;) or because his females pasture with him, going to and fro. (T in that art.) Also, the latter, (tropical:) A man who comes and goes. (Kr, M and TA in art. ذب.) And (tropical:) A man who is in the habit of visiting women. (AA, T and K in that art.) رَوُودٌ: see رَادٌ. الرَّوَنْدُ الصِّينِىُّ, (K,) or الرِّيوَنْدُ الصِّينِىُّ, (L,) [mentioned in this art. though the ن should be regarded as radical, for] it is not genuine Arabic, (L,) [China-rhubarb;] a well-known medicine; (K;) a certain cool medicine, good for the liver: (L:) the physicians add an ا to it, (K,) saying رَاوَنْد: (TA:) there are four kinds thereof; the best of which is the صِينِىّ; and inferior to this is the خُرَاسَانِىّ, which is [commonly] known by the appellation of رَاوَنْدُ الدَّوَابِّ, used by the veterinarians: it is a black [app. a mistake for red, or yellow,] wood, of compound powers, but its predominant qualities are heat and dryness. (TA.) رُوَيْدٌ: see 4, first sentence: and see also رُودٌ throughout. رُوَادَةٌ: see رَادٌ. رُوَيْدَآءُ and رُوَيْدِيَةٌ or رُوَيْدِيَّةٌ: see 4, first sentence. رَائِدٌ [act. part. n. of 1, Coming and going; moving to and fro; &c.]. [Hence,] اِمْرَأَةٌ رَائِدَةٌ: see رَادٌ. And دَوَابُّ رَوَائِدُ [pl. of دَابَّةٌ رَائِدَةٌ] Beasts pasturing at pleasure: (T:) or going to and for [in the place of pasture]: or pasturing together while the rest are debarred from the pasture, or tied. (M.) And رِيحٌ رَائِدَةٌ: see رَادٌ, last two sentences. And رَائِدُ الوِسَادِ [lit. Whose pillow moves to and fro; meaning] (tropical:) a man restless by reason of disease or anxiety; (A;) or uneasy on his pillow by reason of anxiety that disquiets him: (TA:) [or sleepless: see 1.] And رَائِدُ العَيْنِ The عُوَّار of the eye, [i. e. the mote, or the like, that has fallen into it, or the foul, thick, white matter that collects in its inner corner, and] that moves to and fro (يَرُودُ) therein. (S.) —

— The handle of the hand-mill, (S, M, A, K,) which the grinder grasps (S, M, A) when he turns round the mill-stone (S, A) therewith. (A.) — — See also مِرْوَدٌ. — — One who is sent (S, M, A, Mgh, L, K) before a people or party (Mgh) to seek for herbage (S, M, A, Mgh, L, K) and water (Mgh) and the places where rain has fallen; (L;) or one who looks for, and seeks, herbage, and a place in which to alight, and chooses the best thereof; (T;) and ↓ رَادٌ signifies the same; (S, M, K;) the latter occurring in the poetry of Hudheyl; (M;) [originally رَوَدٌ,] of the measure فَعَلٌ in the sense of the measure فَاعِلٌ, (S, K,) like فَرَطٌ in the sense of فَارِطٌ, (S,) or of the measure فَاعِلٌ deprived of its medial radical letter, or of the measure فَعِلٌ, [originally رَوِدٌ,] but if so, it is a kind of rel. n., not an act. part. n.: (M:) the pl. of the former is رُوَّادٌ (M, A, L) and رَادَةٌ. (L.) One says, لَا يَكْذِبُ الرَّائِدُ أَهْلَهُ, (T, Mgh,) or الرَّائِدُ لَا يَكْذِبُ أَهْلَهُ, (S,) [The seeker of herbage, &c., will not lie to his family,] for if he lie to them he perishes with them: (Ham p. 547:) a prov. applied to him who will not lie when he relates a thing. (M.) And hence the saying, الحُمَّى رَائِدُ المَوْتِ (tropical:) Fever is the messenger that precedes death; like the messenger that goes before a people, or party, to seek for herbage and water. (Mgh, TA.) Hence, likewise, رَائِدٌ is also applied to (tropical:) One who goes before with some abominable deed or design. (TA.) And to (assumed tropical:) A seeker of science or knowledge. (L, from a trad.) [Hence also,] أَنَا رَائِدُ حَاجَةٍ and ↓ مُرْتَادُهَا (tropical:) [I am the seeker of an object of want]: and أُنَاسٌ رُوَّادُ الحَاجَاتِ (tropical:) [Men who are the seekers of the objects of want]. (A.) — — Also One who has no place in which to alight or abide. (T in art. ريد and TA.) — [See also art. رأد.] رَائِدَةٌ a subst. that is put in the place of اِرْتِيَادٌ [inf. n. of 8], and of إِرَادَةٌ [inf. n. of 4]. (T in art. ريد.) أَرْوَدُ Gentle, or quiet, and unnoticed in operation: so in the saying, الدَّهْرُ أَرْوَدُ غِيَرٍ [Time, or fortune, is gentle, or quiet, and unnoticed in operation; characterized by changing accidents]. (S, TA.) — ↓ أَرْيَدُ [More, and most, desirous], occurring in the prov., إِنْ كُنْتِ تُرِيدِينَ فَأَنَا لَكِ أَرْيَدُ [If thou desire me, I am more desirous of thee], is said by Akh to be altered from أَرْوَدُ; and thus to be like أَحْيَلُ, in the phrase هُوَ أَحْيَلُ النَّاسِ, originally أَحْوَلُ. (MF.) أَرْيَدُ: see what next precedes. مَرَادٌ A place where camels go to and fro in pasturing; (S, K;) as also ↓ مُسْتَرَادٌ. (K.) And مَرَادُ الرِّيحِ The place where the wind [blows to and fro, or] goes and comes. (S, TA.) مُرَادٌ [What is willed, or wished;] desired; sought, or sought after; and chosen: (Msb:) loved, or liked. (L.) [Intended, or meant, by a saying or an action.] مَرْوَدٌ: see 4, first sentence. مِرْوَدٌ A certain well-known instrument, (Msb,) [resembling a bodkin, or small probe, tapering towards the end, but blunt, generally of wood or bone or ivory or silver,] with which the [black powder called] كُحْل is applied to the eyes; (TA;) syn. مِيلٌ, (S, M, A, K,) and مِكْحَالٌ: so called [because it is passed to and fro along the edges of the eyelids,] from رَادَ signifying "he, or it, came and went:" (Mgh:) pl. مَرَاوِدُ. (Msb.) — — The pivot of the sheave of a pulley, if of iron. (S, K. *) — — A wooden pin, peg, or stake; syn. وَتِدٌ. (M, K.) — — An iron [swivel] that turns round in the لِجَام [i. e. bit, or bit and bridle]: (S, K:) or an iron [swivel] which is attached to the رَسَن of the colt [or horse] and of the hawk, [i. e., to the halter, or leading-cord, of the colt or horse, and the leash of the hawk,] and which, when he turns round, turns round with him: (A:) or the مِرْوَدَانِ, also called the ↓ رَائِدَانِ, are the two rings in [either of] which is the extremity of the عِذَار [or side-piece of the headstall of the horse]. (IDrd, in his "Book on the Saddle and Bridle.") You say, دَارَ المُهْرُ وَ البَازِى فِى المِرْوَدِ [The colt, and the hawk, went round, attached to the مرود]. (A.) — — A joint; syn. مَفْصِلٌ. (M.) — — (assumed tropical:) A limit, or an extent, to which one runs: so in a trad. of 'Alee, in which it is said, إِنَّ لِبَنِى أُمَيَّةَ مِرْوَدًا يَجْرُونَ إِلَيْهِ [Verily there is a limit, or an extent, for the sons of Umeiyeh, to which they run]: from إِرْوَادٌ as signifying إِمْهَالٌ. (TA.) [مُرِيدٌ as meaning A candidate for admission into a religious order, during his state of probation, is a conventional post-classical term. So too as meaning A devotee, whose sole endeavour is to comply with the will of God.] مُرْتَادُ حَاجَةٍ: see رَائِدٌ. مُسْتَرَادٌ: see مَرَادٌ. — [Also pass. part. n. of 10.] The sayings فُلَانٌ مُسْتَرَادٌ لِمِثْلِهِ and فُلَانَةُ مُسْتَرَادَةٌ لِمِثْلِهَا are expl. as meaning (tropical:) The like of such a man, and the like of such a woman, is sought after, and coveted, by reason of the high estimation in which he, and she, is held: and it is said that the meaning is, مستراد مثله and مثلها; the ل being redundant. (M, TA. [The latter clause seems to indicate a different meaning from that before expressed: but for this I see no reason.]) روس 2 رَوَّسَ: see رَأَّسَ. 8 يَرْتَاسُ: see يَرْتَئِسُ. رَوَّاسٌ and رَوَّاسِىٌّ: for both, see رَأَّسٌ: and for the latter, see also أَرْأَسُ. روض 1 رَاضَ, (S, M, A, Msb, K,) aor. يَرُوضُ, (S,) inf. n. رِيَاضَةٌ (S, M, A, Msb, K) and رِيَاضٌ, (S, M, K,) or the latter is used poetically for the former, and رَوْضٌ, (M,) He broke, or trained, (M, K, Msb,) a colt, (S, K,) or beast, (M, A, Msb,) and made it easy to ride upon: (M:) or he taught it to go: (TA:) and ↓ روّض, inf. n. تَرْوِيضٌ, he did so well, or vigorously. (S, TA.) — — Hence, رَاضَ صَاحِبَهُ (assumed tropical:) [He made his companion easy and tractable]. (TA.) — — [Hence also,] رَاضَ نَفْسَهُ (assumed tropical:) [He trained, disciplined, or subdued, himself: or] he became clement, or forbearing. (Msb.) And نَفْسَكَ بِالتَّقْوَى ↓ رَوِّضْ (tropical:) [Train, discipline, or subdue, thyself well by piety]. (A, TA.) — — [Hence also,] رَاضَ الشَّاعِرُ القَوَافِىَ (tropical:) [The poet rendered rhymes, or verses, easy to him by practice]. (A, TA.) And لَهُ أَمْرًا ↓ روّض (assumed tropical:) He made an affair easy to him; syn. سَوَّسَهُ, q. v. (TA in art. سوس.) — — [Hence also,] رُضْتُ الدُّرَّ, inf. n. رِيَاضَةٌ, (tropical:) I bored the pearls: and هُوَ صَعْبُ الرِّيَاضَةِ, and سَهْلُ الرياضة, (tropical:) It is difficult to bore, and easy to bore. (A, TA.) 2 رَوَّضَ see 1, in three places. — روّض, (K,) inf. n. تَرْوِيضٌ, (TA,) He kept to the رياض [pl. of رَوْضَةٌ, q. v.]. (K.) — روّض القَرَاحَ, (S, K,) or الأَرْضَ, (M, A,) He, or it, (a man, S, or a torrent, M, or the rain, A,) made the clear or bare land, (S, K,) or the land, (M, A,) a رَوْضَة. (S, M, K.) And اللّٰهُ الأَرْضَ ↓ اراض God made the land رِيَاض. (M.) 3 راوضهُ, (S, A, K,) عَلَى أَمْرِ كَذَا, (S,) or عَلَى كَذَا, (A,) inf. n. مُرَاوَضَةٌ, (Mgh,) (tropical:) He coaxed, wheedled, beguiled, or deluded, him; (S, A, Mgh, K;) and he endeavoured to deceive or beguile him; like as he does who is training a beast not yet rendered perfectly tractable; (Mgh;) in order to make him enter into such a thing or affair; (S;) or until he entered into such a thing. (A.) — — Hence, (Mgh,) بَيْعُ المُرَاوَضَةِ (tropical:) That mode of selling which is termed بَيْعُ المُوَاصَفَةِ; (Mgh, K; *) which is when one describes to a man an article of merchandise not present with him: (Sh, K:) this is said in a trad. to be an action that is disapproved: (K:) but some of the professors of practical law allow it when the article of merchandise agrees with the description. (L.) 4 اراض (Yaakoob, S, A) and أَرْوَضَ (Yaakoob, S) It (a place) became abundant in its رِيَاض [pl. of رَوْضَةٌ, q. v.]; (Yaakoob, S, A;) as also ↓ استراض. (A.) And أَرْوَضَتِ الأَرْضُ and أَرَاضَت The land became clad with plants, or herbage (M.) — — [And hence,] اراض (tropical:) It (a valley) had water stagnating, or remaining, or collecting, in it; (S, A, Msb, K;) concealing its bottom; (A;) as also ↓ استراض: (S, M, A, Msb, K:) and so the former verb, (S,) or ↓ both, (A,) said of a watering-trough: (S, A:) or, when said of a watering-trough, the former verb signifies (assumed tropical:) it had its bottom, or lower part, covered with water: (M:) and ↓ the latter, (assumed tropical:) the water spread widely upon the surface thereof; (M;) and so the former too: (TA:) or ↓ the latter, (tropical:) it had a sufficient quantity of water poured into it to conceal its bottom; (O, K;) or to cover its bottom, or lower part. (L, TA.) — — And from اراض, said

of a watering-trough, has originated the saying, شَرِبُوا حَتَّى أَرَاضُوا (S,) (assumed tropical:) (assumed tropical:) They drank until they thoroughly satisfied their thirst. (S, K. *) And اراض also signifies (assumed tropical:) He drank a second draught after a first. (K.) — اراض اللّٰهُ الأَرْضَ: see 2. — — [Hence,] اراض الحَوْضَ (assumed tropical:) He poured into the watering-trough a sufficient quantity of water to conceal its bottom. (TA.) — — And hence, (TA,) أَرَاضَهُمْ, said of a vessel, (tropical:) It satisfied their thirst: (S, * K:) or it satisfied their thirst in some degree. (M, TA.) Hence the saying, فَدَعَا بِإِنَآءٍ يُرِيضُ الرَّهْطَ (tropical:) And he called for a vessel which would satisfy (K, TA) in some degree (TA) the [number of men termed a] رَهْط; (K, TA;) occurring in a trad., (TA,) accord. to one relation, but the more common is يُرْبِضُ, (K, TA,) with the singlepointed ب. (TA.) — — اراض also signifies (assumed tropical:) He poured milk upon milk; (K;) accord. to A 'Obeyd; but he deems it strange. (TA.) 6 التَّرَاوُضُ in selling and buying is syn. with التَّحَاذِى; i. e. (tropical:) The increasing [of the sum offered] and diminishing [of the sum demanded] which take place between the two parties bargaining; as though each of them were making his companion easy and tractable; from الرِّيَاضَةُ as inf. n. of رَاضَ in the first of the senses expl. above. (TA.) In the phrase تَرَاوَضَا السِّلْعَةَ, meaning (assumed tropical:) They coaxed, wheedled, beguiled, or deluded, each other, with respect to the article of merchandise, [in the manner explained above, or otherwise,] the omission of the prep. [فِى] requires consideration. (Mgh.) You say also, تَرَاوَضَا فِى الأَمْرِ (assumed tropical:) They practised dissimulation, or showed feigned affection, each to the other, in, or respecting, the thing, or affair; as also تَنَاظَرَا: (TK in art. نظر:) التَّرَاوُضُ فِى الأَمْرِ is syn. with التَّنَاظُرُ. (M and K in art. نظر.) 8 ارتاض, said of a colt, (K,) and ارتاضت, (S, A,) said of a she-camel, (S,) or of a beast (دَابَّة), (A,) It became broken, or trained. (S, A, * K, TA.) — — [And hence,] ارتاضت القَوَافِى لِلشَّاعِرِ (tropical:) [The rhymes, or verses, became rendered easy by practice to the poet]. (A, TA.) 10 استراض: see 4, in five places. — — Also (assumed tropical:) It (water) stagnated, or remained, or collected, in a place. (TA.) — — And (assumed tropical:) It (a place, S, M, K) was, or became, wide, ample, or spacious. (S, M, Msb, K.) — — And [hence (see its part. n. below)] استراضت النَّفْسُ (tropical:) The mind was, or became, dilated, free from straitness, cheerful, or happy. (K, TA.) رَوْضٌ: see the paragraph next following, near the middle, in three places; and again, in the last sentence of the same. رَوْضَةٌ (S, M, A, Msb, K) and ↓ رِيضَةٌ (AA, A, K) and ↓ رَيِّضَةٌ (TA) [seem to be best rendered, in general, A meadow; meaning, a verdant tract of land, somewhat watery; or (as in Johnson's dictionary) ground somewhat watery, not ploughed, but covered with grass and flowers: and sometimes, a garden: accord. to the following explanations:] verdant land: a place where water collects, and the herbage becomes abundant, without trees: or fresh green herbage, with water, or having water by its side; not otherwise: or, accord. to Aboo-Ziyád El-Kilábee, a tract of plain land, producing [lote-trees of the kind called] سِدْر; which may be of the extent of Baghdád: and also, of herbs, or leguminous plants, and fresh green herbage: (M:) or this last [only]: (S:) or a tract of plain land, in which are جَرَاثِيم [perhaps here meaning ants' nests, as these are generally found in soft soil,] and soft hillocks, in the low, or best and most productive, parts of a country, where water stagnates, or remains, or collects, at least a hundred cubits in extent: (M:) or a tract of sand, and of fresh green herbage, where water stagnates, or remains, or collects; so called because of the stagnation, or remaining, or collecting, of the water therein: (A, K, TA:) it is said that رَوْضَةٌ is mostly applied to a place where beasts pasture at pleasure: some say that it signifies a land having waters and trees, and sweet, or pleasant, flowers: (TA:) or a place that is pleasant with flowers; said to be so called because the waters that flow thither rest there: (Msb:) it is said in the 'Ináyeh, that ↓ رَوْضٌ [perhaps a mistake for رَوْضَةٌ] signifies a garden; and in common conventional language, one having rivers, or rivulets: MF says that rivers, or rivulets, do not necessarily belong to the signification; but that having water does; though not in common conventional language: (TA:) accord. to Th, رَوْضَةٌ signifies a beautiful garden: (M:) the pl. of رَوْضَةٌ is ↓ رَوْضٌ, (S, M, K,) [or rather this is a coll. gen. n.,] and رِيَاضٌ, (S, M, A, Msb, K,) originally رِوَاضٌ, (S,) and رِيضَانٌ, (Lth, M, K,) originally رِوْضَانٌ, (TA,) or rather رِيضَانٌ is pl. of ↓ رَوْضٌ, (M,) and رَوْضَاتٌ, (M, Msb,) in the dial. of Hudheyl رَوَضَاتٌ: (Msb:) Az says that the رياض of the hard and stony and rugged tracts in the desert are low level places, in which the rainwater stagnates, or remains, or collects, and which consequently produce various kinds of herbage, that do not quickly dry up and wither: that sometimes a رَوْضَة contains thickets of wild سِدْر: and sometimes it is a mile in length and breadth: but such as are very wide are termed قِيعَان. (TA.) It is said in a prov., أَحْسَنُ مِنْ بَيْضَةٍ فِى رَوْضَةٍ [More beautiful than an egg in a meadow, or garden]. (A, TA.) And one says, أَنَا عِنْدَكَ فِى رَوْضَةٍ (tropical:) [I, in thy presence, am as though I were in a meadow, or garden]: and مَجْلِسُكَ رَوْضَةٌ مِنْ رِيَاضِ الجَنَّةِ (tropical:) [Thy sittingplace is like a meadow, or garden, of the meadows, or gardens, of Paradise]. (A, TA.) Mohammad is related to have said, "Between my grave, or between my house, and my pulpit is a رَوْضَة of the رِيَاض of Paradise:" meaning, accord. to Th, that he who abides in this place is as though he abode in a روضة of the رياض of Paradise. (M.) [See another tropical meaning of رِيَاضُ الجَنَّةِ voce رَتَعَ, last sentence.] — — رَوْضَةٌ also signifies (assumed tropical:) Any water that collects in pools left by torrents, or the like, and in places in land or in the ground to which the rain-water flows and which retain it. (K, * TA. [In the CK, الأَخَاذَات and المُسَاكَات are erroneously put for الإِخَاذَات and المَسَاكَات.]) — — Also, (K,) or ↓ رَوْضٌ, (S, M,) (assumed tropical:) About the half of a قِرْبَة [or water-skin] (S, M, K) of water: (S:) and the former, (tropical:) as much of water as covers the bottom of a watering-trough. (S, M, A.) رِيضَةٌ: see رَوْضَةٌ. [It is implied in the K that the former is syn. with the latter in all its senses: but accord. to the TA, this is not the case.] رَائِضٌ A breaker, or trainer, (M, Msb, K,) of colts, (K,) or of beasts (دَوَابّ): (M, Msb:) pl. رَاضَةٌ and رُوَّاضٌ, (S M, K) and رُوَّضٌ. (M.) رَيِّضٌ, originally رَيْوِضٌ, (S,) [in its primary sense seems to be syn. with ↓ مَرُوضٌ. — — And hence it signifies] (assumed tropical:) Clement, or forbearing. (Msb.) — — [Also, and more commonly,] applied to a she-camel, (S, K,) and to a he-camel, (S,) In the first stage of training, as yet refractory: (S, K:) and in like manner applied to a boy: (S:) or a colt, (A,) or beast, (L,) that has not received training, nor become skilled in going, or pace, (A, L,) nor become submissive to its rider: (L:) and a she-camel not trained: (A:) or, applied to a horse or the like, and to a camel, to a male and to a female, refractory; contr. of ذَلُولٌ; app. designed as an epithet of good omen, because the beast is so called only before being skilfully trained. (M.) — — [Hence,] قَصِيدَةٌ رَيِّضَةُ القَوَافِى (tropical:) An ode of difficult rhymes; such rhymes as the poets have not extemporaneously composed: (TA:) or قَصِيدَةٌ رَيِّضَةٌ means (tropical:) an ode not well, or not skilfully, composed. (A.) And أَمْرٌ رَيِّضٌ (tropical:) An affair not well, not skilfully, or not soundly, managed, conducted, ordered, or regulated. (A, TA.) رَيِّضَةٌ as a subst.: see رَوْضَةٌ

مَرَاضٌ Hard ground in the lower, or lowest, part of a plain, or of soft ground, which retains water: pl. مَرَائِضُ and مَرَاضَاتٌ. (Az, K.) مَرُوضٌ, (S, K,) and its fem., with ة, (S, Msb,) A colt, (S, K,) and she-camel, (S,) or beast (دَابَّة), (Msb,) broken, or trained. (S * Msb, K.) See also رَيِّضٌ. أَرْضٌ مُسْتَرْوِضَةٌ Land which has produced good herbage or plants, and of which the herbs, or leguminous plants, have become erect, or strong and erect: and نَبَاتٌ مُسْتَرْوِضٌ plants which have attained their utmost size and height. (M.) — — اِفْعَلْ ذَاكَ مَا دَامَتِ النَّفْسُ مُسْتَرِيضَةً (tropical:) Do thou that while the mind is free from straitness, cheerful, or happy, (S, M, * Msb, TA, [in the second of which, however, النفس is strangely made masc.,]) is from استراض said of a place, as explained above. (S.) — — مُسْتَرِيضٌ is also applied, by a poet, (S, M,) El-Aghlab El-'Ijlee, (S,) or Homeyd ElArkat, (AHn, M, IB,) to poetry, and to the metre termed رَجَز; (S, M;) as meaning (assumed tropical:) Easy; practicable. (M, TA.) روع 1 رَاعَهُ, (IAar, Az, S, Msb, K, *) aor. يَرُوعُ (Mgh,) inf. n. رَوْعٌ (Msb, TA) and رُوعٌ and رُوُوعٌ and رُؤُوعٌ, (IAar, TA,) [He, or it, affected his رُوع, i. e. heart, or mind, with fright, or fear;] fear of it (namely an affair or event) reached his رُوع; (Az, TA;) he, or it, (a man, S, or an affair or event, IAar, TA, or a thing, Msb,) frightened him; put him in fear; made him afraid; (S, Mgh, Msb, K;) as also ↓ روّعهُ, (S, Msb, K, *) inf. n. تَرْوِيعٌ: (TA:) or its beauty and abundance or multitude frightened him: (Lth, TA:) and ↓ the latter also, it frightened him by its abundance or multitude, or its beauty. (TA.) Hence the saying, in a trad., إِذَا شَمِطَ لإِنْسَانُ فِى عَارِضَيْهِ فَذٰلِكَ الرَّوْعُ, as though meaning [When the man becomes grizzled in the hair of the two sides of his face, that is] the warning of death. (TA.) You say also, [using the pass. form,] رِيعَ, aor. يُرَاعُ, (TA,) inf. n. رَوْعٌ, (S, K,) He was, or became, frightened, or afraid; or he feared; (S, * K, * TA;) as also ↓ ارتاع, and ↓ تروّع. (S, K, TA.) And رَاعَ مِنْهُ, aor. يَرُوعُ, inf. n. رَوْعٌ, He was, or became, frightened at it, or afraid of it; or he feared it. (TK. [But I know of no authority on which this is founded, except a prov. (cited in art. جعر) , in which some read رُوعِى جَعَارِ instead of رُوغِى.]) To a man, you say, لَا تُرَعْ [Be not thou frightened;] fear not thou; let not fear overtake thee: and to a woman, لَا تُرَاعِى. (S, TA.) And hence the saying, in a trad., لَنْ تُرَاعَوْا مَا رَأَيْنَا مِنْ شَىْءٍ [Ye shall not be frightened, or afraid: we saw not, or have not seen, anything]. (TA.) You also say, ↓ ارتاع مِنْهُ and لَهُ He was, or became, frightened at, or afraid of, him, or it; or he feared him, or it. (TA.) — — (tropical:) [It affected his رُوع, i. e. heart, or mind, with a sudden surprise; it took him by surprise.] One says, مَا رَاعَنِى إِلَّا مَجِيؤُكَ meaning (tropical:) [Nothing took me by surprise but thy coming; i. e. I was surprised by thy coming; or] I knew not save thy coming; as though he said, nothing struck my رُوع but thy coming. (TA.) And خَرَجْتُ وَ مَا رَاعَنِى إِلَّا فُلَانٌ لِالبَابِ (assumed tropical:) [I went forth, and nothing took me by surprise but such a one at the door]; which is equivalent to saying, and lo, such a one was at the door. (Har p. 207.) And it is said in a trad. of I'Ab, فَلَمْ يَرُعْنِى إِلَّا رَجُلٌ آخِذٌ بِمَنْكِبِى, i. e. I knew not [save a man taking hold of, or seizing, my shoulder-joint]; as though he came upon him suddenly, or unexpectedly, without any previous appointment, and without knowledge, and so that event frightened him. (TA.) — — [It affected his رُوع, i. e. heart, or mind, with admiration, or pleasure;] it excited his admiration and approval; it pleased him, or rejoiced him; (S, Msb, K;) said of beauty [&c.]. (Msb.) It is said in a trad., describing the people of Paradise, فَيَرُوعُهُ مَا عَلَيْهِ مِنَ اللِّبَاسِ And what is upon him, of apparel, excites his admiration &c., by its beauty. (TA.) — — [It (drink) cooled it, (namely, the heart,) or allayed its thirst.] A poet says, سَقَتْنِى شَرْبَةً رَاعَتْ فُؤَادِى سَقَاهَا اللّٰهُ مِنْ حَوْضِ الرَّسُولِ [She gave me to drink a draught that cooled, or allayed the thirst of, my heart: may God give her to drink from the pool of the Apostle in Paradise]. (TA.) You say also, هٰذِهِ شَرْبَةٌ رَاعَ بِهَا فُؤَادِى [which may be rendered This is a draught by which he has cooled, or allayed the thirst of, my heart; and it is implied in the TA that this is the right meaning: or it means] this is a draught by which the thirst, or vehement thirst, of my heart has been allayed: (so accord. to the pointing in the copies of the K:) mentioned by Az. (TA.) — The verb from رَوَعٌ [q. v. infrà] is one and the same [whether trans. or intrans.; i. e., you say رَاعَهُ, aor. يَرُوعُ, inf. n. رَوْعٌ, meaning "He," or "it, excited his admiration and approval," &c., as expl. above; and رَاعَ, app. with the same aor. and inf. n., meaning He possessed the quality of exciting admiration and approval by his beauty and the pleasingness of his aspect, or by his courage, &c.; and in like manner, رَاعَتْ, said of a woman]; the trans. verb [in this case] being like the trans. [in other cases], and the intrans. [in this case] like the intrans. [in other cases]: but the regular form, accord. to Az, of the [intrans.] verb hence derived is رَوِعَ, aor. يَرْوَعُ, inf. n. رَوَعٌ. (TA.) — رَاعَ فِى يَدِى كَذَا: see art. ريع. — — And رَاعَ, aor. يَرُوعُ, and يَرِيعُ, inf. n. of the former رُوَاعٌ, and of the latter رَيْعٌ: see art. ريع. 2 رَوَّعَ see 1, first sentence, in two places. 5 تَرَوَّعَ see 1, in the former half of the paragraph. 8 إِرْتَوَعَ see 1, in the former half of the paragraph, in two places. — — ارتاع لِلْخَيْرِ i. q. ارتاح لَهُ [He was affected by alacrity, cheerfulness, briskness, liveliness, or sprightliness, disposing him to promptness to do good; he inclined to, and loved, doing good]. (AZ.) رَوْعٌ [see 1, of which it is an inf. n. — —] Fright, or fear; (S, K;) as also ↓ رَوعٌ [accord. to some, but this seems to be little known]. (TA.) Hence the saying, أَفْرَخَ رَوْعُهُ His fright, or fear, departed. (S.) Az says, All the lexicologists whom I have met say أَفْرَخَ رَوْعُهُ, with fet-h to the ر [in روعه], except El-Mundhiree, who informs me that AHeyth used to say, It is only ↓ افرخ رَوْعُكَ, with damm. (TA.) Accord. to different relations of a trad., you say, ↓ أَفْرَخَ رُوعُكَ, meaning Fright, or fear, hath departed from thy heart; or may fright, or fear, depart from thy heart; (K, TA;) thus expl. by AHeyth; (TA;) and افرخ رَوْعُكَ, with fet-h; or this latter, only, is the right, and means what thou fearest hath quitted thee, and departed from thee, and become removed; or may what thou fearest quit thee, &c.; as though it were taken from the young bird's going forth from the egg, (K, TA,) and the darkness' becoming removed from it; thus expl. by Aboo-Ahmad El-Hasan Ibn-' Abd-Allah Ibn-Sa'eed El-' Askeree; and AO says that افرخ روعك [thus in the TA, without any syll. signs,] means let thy fright, or fear, depart, for the case is not as thou fearest it to be. (TA.) It is also said, in a trad. of Mo'áwiyeh, that he wrote in a letter to Ziyád, ↓ لِيُفْرِخْ رُوعُكَ, with damm; (K, TA;) but the opinion commonly obtaining with the leading lexicologists is, that it is with fet-h; except AHeyth, who relates it thus, with damm; (TA;) meaning Dismiss thou the رَوْع from thy رُوع; (K, TA;) i. e., the fright, or fear, from thy heart: (TA:) for you say أَفْرَخَتِ البَيْضَةُ when the young bird quits the egg; and رَوْع is fright, or fear, which does not depart from itself, but from its place, which is the رُوع, with damm; (AHeyth, K;) the رَوْع in the رُوع being like the young bird in the egg: in like manner also one says أَفْرَخَ فُؤَادُ الرَّجُلِ when a man's fright, or fear, departs: but Dhu-r-Rummeh, though knowing the meaning, has made an inversion, saying, قَدْ أَفْرَخَتْ عَنْ رُوعِهِ الكُرَبُ [for قَدْ أَفْرَخَ عَنِ الكُرَبِ رُوعُهُ His heart had freed itself from griefs]. (AHeyth, TA.) AHeyth adds, (TA,) one also says, أَفْرِخْ رُوعَكَ ↓ عَنِ الأَمْرِ, or عَلَى الأَمْرِ, [accord. to different copies of the K, the latter being the reading in the TA, but the former probably the right,] meaning [Free thy heart from the affair; i. e.] be thou tranquil, and without fear. (K, TA.) Az observes, What AHeyth says is clear; but I am averse from it because of his being alone in his saying; though sometimes later authorities correct things in which the earlier have erred; therefore the correctness of

AHeyth may not be [absolutely] denied in this matter, seeing that he had an ample share of knowledge. (TA.) [See also art. فرخ, in several places.] — — Also (tropical:) War, or battle; as in the phrase, شَهِدَ الرَّوْعَ (tropical:) [He witnessed, or was present at or in, war, or battle]. (TA.) [See also an ex. in a verse cited voce سَعَفٌ.] رُوعٌ The heart: (S, Msb, K:) or the part thereof which is the place of رَوْع, i. e. fear: (K, * TA:) or the سَوَاد [or core, &c.,] thereof: (K:) and the mind: (S, Msb, K, * TA:) and the understanding; or intellect. (S, K.) See رَوْعٌ, in five places. You say, وَقَعَ ذٰلِكَ فِى رُوعِى That came into my mind. (S, Msb, * TA.) And it is said in a trad., إِنَّ الرُّوحَ نَفَثَ فِى رُوعِى [Verily the Trusted, or Trusty, Spirit (meaning Gabriel) inspired into my mind, or heart]. (S.) You say also, ثَابَ رُوعُهُ, meaning (assumed tropical:) He went to [app. a mistake for from] a thing, and then returned to it. (TA.) رَوَعٌ The quality of exciting admiration and approval by beauty (S, K) and pleasingness of aspect, or by courage; (K;) the quality denoted by the epithet أَرْوَعُ, applied to a man, (S, K, *) and رَوْعَآءُ, applied to a woman. (S.) [See also 1, near the end of the paragraph.] رَوِعٌ: see رَائِعٌ; last sentence. رَوْعَةٌ A fit of fright or fear: (S, K, TA:) pl. رَوَعَاتٌ; (TA;) which is applied by Tarafeh to the frights occasioned by a stallion-camel to a she-camel when he desires to cover her. (EM, p. 66.) It is said in a trad., فَأَعْطَاهُمْ بِرَوْعَةِ الخَيْلِ, meaning And he gave them something for the fright occasioned to their women and their children by the horsemen. (TA.) — — A trait, or sign, or mark, of beauty [that affects the رُوع, or heart]: (IAar, K:) beauty that excites admiration and approval, or pleases, or rejoices. (TA.) رُوَاعُ الفُؤَادِ and رُوَاعَةُ الفُؤَادِ, applied to a she-camel, Quick, spirited, vigorous; sharp in spirit; syn. شَهْمَةٌ ذَكِيَّةٌ: (K:) and [in like manner] ↓ رَوْعَآءُ, applied to a she-camel and a mare, (S, K,) but not to a male [in this sense, i. e. its masc. form, أَرْوَعُ, is not thus used], (S,) sharp in spirit; syn. حَدِيدَةُ الفُؤَادِ: (S, K:) in the T, رُوَاعٌ, without ة, is applied as an epithet to a mare: and IAar says that ↓ رَوْعَآءُ, thus applied, is not from رَائِعَةٌ, but means one that is as though she were fearful, by reason of her sharpness, and briskness, or lightness, of spirit: he says also, that ↓ أَرْوَعُ, applied to a horse, is like this epithet applied to a man; and IB says, in art. عجس, that, applied to a man, it signifies quickly frightened or afraid: it is also applied to a heart, meaning that is frightened, [or startled,] by reason of its sharpness, at everything that is heard or seen; and so رُوَاعٌ. (TA.) [See also رَائِعٌ, and أَرْوَعُ mentioned and expl. therewith.] رَائِعٌ [act. part. n. of رَاعَهُ, q. v.,] Frightening; putting in fear; making afraid; [and particu- larly] by its beauty and abundance or multitude. (Lth, TA.) — — Applied to beauty, That excites admiration and approval in the رُوع [i. e. heart, or mind,] of him who beholds it, and pleases him, or rejoices him. (TA.) Applied to a man, (K, * TA,) as also ↓ أَرْوَعُ (S, K, TA) so applied, (S, TA,) Who excites admiration and approval by his beauty (S, K, TA) and pleasingness of aspect, (K, TA,) with generousness, or nobleness, and excellence, and lordly condition; (TA;) or by his courage: (K, TA:) or the former, beautiful in countenance, who excites admiration and approval by his pleasingness of aspect and by the goodliness of his form or figure or state of apparel and the like: or, as some say, who frightens men by his aspect, inspiring reverence or awe: but the former explanation is the more reasonable: and ↓ the latter epithet, a beautiful man, who excites admiration and approval in him who beholds him: or, as some say, sharp; lively in spirit, and sharp in intellect: (TA:) [see also the next preceding paragraph:] the fem. of the former is with ة: (TA:) that of the latter, ↓ رَوْعَآءُ: (S:) the pl. of رَائِعٌ is أَرْوَاعٌ, (K, * TA,) applied to men, like as رَوَائِعُ [the pl. of رَائِعَةٌ] is to women: (TA:) and the pl. of أَرْوَعُ and رَوْعَآءُ is ↓ رُوعٌ, (K, TA,) applied to men and to women. (TA.) You say also, فَرَسٌ رَائِعٌ A beautiful horse, that frightens (يُرُوعُ, i. e. يُخَوِّفُ, [or rather startles, but better rendered excites admiration and approval in, or pleases, or rejoices,]) the beholder by his beauty: (Mgh:) and فَرَسٌ رَائِعَةٌ, and ↓ رَوْعَآءُ, [but see, respecting the latter, a remark of IAar in the next preceding paragraph,] a mare that excites admiration and approval, or pleases, or rejoices, (تَرُوعُ,) by her generousness, or excellence, or high blood, and her description. (TA.) [See also art. ريع, to which, as well as to the present art., رَائِعٌ, applied to a horse, is said, in the TA, to belong.] And زِينَةٌ رَائِعَةٌ Beautiful ornament. (TA.) And كَلَامٌ رَائِعٌ (tropical:) Surpassing, or excelling, speech, or language. (TA.) — Also Frightened, or afraid; and so ↓ رَوِعٌ, with the و unaltered, as though it were of the measure فَعِيلٌ: [or both signify having fright or fear: for] each is a possessive epithet: or the former may be of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ [and therefore have the signification first given]. (TA.) أَرْوَعُ: fem. رَوْعَآءُ: pl. رُوعٌ: see the two paragraphs next preceding; the former in three places; the latter, in five. روغ 1 رَاغَ, (S, Msb, K,) aor. يَرُوغُ, (S, Msb,) inf. n. رَوْغٌ (S, Msb, K) and رَوَغَانٌ, (S, Mgh, Msb, K,) said of a fox, (S, Mgh, Msb, K,) and of a man, (K,) He turned aside or away from a thing: (K:) or went this way and that, (Mgh,) or to the right and left, quickly, (Msb,) and deceitfully, or guilefully: (Mgh, Msb:) [or turned aside to deceive him who was behind him: for] the primary signification of رَوْغٌ is the turning aside to deceive him who is behind one. (Er-Rághib, TA.) It is said in a prov., رُوغِى جَعَارِ وَ انْظُرِى أَيْنَ المَفِرّ [for المَفَرُّ, i. e. Turn aside or away, or go this way and that, &c., O she-hyena, and look where is the place to which to flee: or, as some relate it, the first word is رُوعِى: see art. جعر]. (S, TA. [Freytag seems to have found المعز for المفر; and has explained رُوغِى جَعَارِ as meaning " Vide ubi capræ sint, hyæna! "]) And you say, راغ الصَّيْدُ The game, or object of the chase, went away this way and that, or hither and thither. (TA. [There said to be tropical; but I see not wherefore.]) And one says, راغ عَنْ فُلَانٍ He turned aside, or away, from such a one [and particularly with deceit or guile; eluded him; dodged him]. (JK.) And هُوَ يَرُوغُ عَنِ الحَقِّ [He deviates from the truth, or from that which is right or just]. (TA.) And راغ الطَّرِيقُ The road turned aside or away, or deviated. (Msb.) And راغ مِنْ كَذَا He turned away from such a thing, and returned, concealing his return: (Har p. 21:) [for,] accord. to Fr, راغ is not said of one who has returned unless he concealed his return. (Har ibid., and TA.) And راغ إِلَى كَذَا, (S, Msb,) or الى فُلَانٍ, (TA,) He turned aside (S, Msb, TA) to such a thing, (S, Msb,) or to such a one, (TA,) secretly. (S, Msb, TA.) Hence, in the Kur [li. 26], فَرَاغَ إِلَى أَهْلِهِ فَجَآءَ بِعِجْلٍ سَمِينٍ And he turned aside, (Jel, TA,) or went away, (Bd,) to his family secretly [and brought a fat calf]: (Bd, Jel, TA:) or he returned to his family concealing his return. (Fr, TA.) And in the Kur [xxxvii. 91], فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ And he turned against them (Fr, S, Bd, TA) secretly, (Bd, TA,) smiting them with the right hand, or because of the oath that he had sworn; (Bd;) as though the رَوْغ in this case consisted in his employing a pretext against them in order that he might do to their gods what he did: (S, L:) or the meaning is, he advanced against them. (S, TA.) — — راغ حَاجَةً إِلَى فُلَانٍ, aor. as above, He sought to obtain quickly an object of want of such a one. (JK, TA. [See also 4.] 2 روّغ, (IAar, K,) inf. n. تَرْوِيغٌ, (TA,) (tropical:) He smeared, seasoned, imbued, or soaked, a mess of ثَرِيد [i. e. broken, or crumbled, bread], (IAar, K, TA,) or a morsel, or mouthful, (TA,) with grease, or gravy, or dripping; (IAar, K, TA;) as also مَرَّغَ, and سَغْبَلَ, and رَوَّلَ: (TA:) or you say, رَوَّغْتُ اللُّقْمَةَ بِالسَّمْنِ, inf. n. as above, I

smeared, seasoned, imbued, or soaked, the morsel, or mouthful, with clarified butter; as also رَيَّغْتُ: (Msb:) or رَوَّغْتُ الخُبْزَ فِى الوَدَكِ I soaked the bread in grease, or gravy, or dripping; syn. رَوَّلْتُهُ فِيهِ. (JK.) 3 راوغهُ, (MA, TA,) inf. n. مُرَاوَغَةٌ (KL, TA) and رِوَاغٌ, (TA,) He practised deceit, delusion, guile, or artifice, (MA, KL, TA,) with him, or towards him; (MA, TA;) or strove, endeavoured, or desired, to deceive, delude, beguile, circumvent, or outwit, him; syn. خَادَعَهُ; as also ↓ اراغهُ, inf. n. إِرَاغَةٌ: and both signify he endeavoured to turn him; or endeavoured to turn him by blandishment, or by deceitful arts, or to entice him to turn; syn. رَاوَدَهُ. (TA.) It is said when its object is a person who has turned away from, or shunned, or avoided, that which one has devised, planned, or plotted, against him. (TA.) You say, فُلَانٌ يُرَاوِغُ فِى الأَمْرِ [Such a one practises deceit, &c., in the affair], inf. n. مُرَاوَغَةٌ. (S.) And مَا زِلْتُ أُرَاوِغُهُ عَنْ كَذَا I ceased not to endeavour to turn him, or to entice him to turn, from such a thing, syn. أُرَاوِدُهُ; (TA in this art;) and عَلَيْهِ to it: (TA in art. منع:) and [in like manner] you say, فُلَانٌ يُرِيغُنِى ↓ عَلَى أَمْرٍ Such a one endeavours to turn me, or to entice me to turn, to a thing; and عَنْ أَمْرٍ from a thing; syn. يُرَاوِدُنِى; and seeks, or demands, my doing so. (TA.) — — مُرَاوَغَةٌ also signifies The act of wrestling together; (S, K;) like ↓ تَرَاوُغٌ. (K.) You say, رَاوغهُ He wrestled with him: (TK:) or رواغ بَعْضُهُمْ بَعْضًا One of them wrestled with another; [or they wrestled, one with another; or they wrestled together;] as also ↓ تراوغوا. (S, TA.) 4 أَرْوَغ see 3, in two places. — — اراغ, (S, Msb, K,) inf. n. إِرَاغَةٌ, (Msb, TA,) also signifies He sought, sought for or after, sought to find and take or get, or pursued after, and desired, (S, Msb, K,) a thing; (Msb;) or a thing that was difficult to take; as though it turned aside or away, or went this way and that, &c., (كَأَنَّهُ يَرُوغُ,) before him; (Har p. 21;) and ↓ ارتاغ, (S, Msb, K,) inf. n. اِرْتِيَاغٌ, (Msb,) signifies the same. (S, Msb, K.) [أَرِيغُونِى إِرَاغَتَكُمْ is expl. in one of my two copies of the S by the words أَطْلُبُونِى طَلِبَتَكُمْ: in the other of those copies, the latter of these words is written طلبتكم: I think that the right reading is طِلْبَتَكُمْ; and the meaning, Seek ye me with, or in, your mode, or manner, of seeking: the proper meaning is seek ye me with your seeking.] Khálid Ibn-Jaafar Ibn-Kiláb says, speaking of his mare حِذْقَة, أَرِيغُونِى إِرَاغَتَكُمْ فَإِنِّى وَ حِذْقَةَ كَالشَّجَا تَحْتَ الوَرِيدِ [Seek ye me with your seeking; but ye will not be able to take me; for I, with Hidhkah, am like the bone sticking fast in the throat beneath the carotid artery]. (TA.) And you say, أَرَغْتُ الصَّيْدَ [I sought, or pursued, the game, or object of the chase]. (S.) And اراغت العُقَابُ الصَّيْدَ The eagle pursued the game this way and that, as the latter went. (Mgh and TA in art. هوى.) And خَرَجْتُ أُرِيغُ بَعِيرًا شَرَدَ مِنِّى I went forth seeking in every road, or way, a camel that had run away from me. (TA, from a trad.) And مَا ذَا تُرِيغُ What is this that thou seekest and desirest? or that which thou seekest and desirest? (S, TA.) And فُلَانٌ يُرِيغُ كَذَا وَ كَذَا Such a one eeks, and devises or plans or plots, such and such things. (T, TA.) 5 تروّغ He (a beast) rolled, or turned himself over. (JK, IDrd, K.) And تروّغ فِى الطِّينِ He became befouled, or bedaubed, in the mud. (JK.) 6 تَرَاْوَغ see 3, last two sentences. 8 إِرْتَوَغ see 4, second sentence. رَاغَةٌ: see رِيَاغَةٌ. رَوَاغٌ [The act, or quality, of turning aside or away from a thing: or of going this way and that, or to the right and left, quickly, and deceitfully, or guilefully: or of turning aside to deceive him who is behind one: or of eluding, or dodging:] a subst. from رَاغ. (S, Msb, K.) — خَيْرٌ رواغٌ, (so in the TA, the vowel of the ر in رواغ not indicated,) or ↓ خَيْرٌ لَهُ رَوَاغَآءُ and ↓ رُوَاغَآءُ, (so in the JK,) Abundant [wealth, or good of any kind]. (JK, TA.) رِيَاغٌ [originally رِوَاغٌ] A state of plenty; or of abundance of herbage, or of the goods or conveniences or comforts of life. (JK, Ibn-'Abbád, K.) You say, فُلَانٌ فِى الرِّيَاغ Such a one is in a state of plenty, &c. (JK.) — See also art. ريغ. رِوَاغَةٌ: see what next follows. رِيَاغَةٌ The wrestling-place of a people; (Yz, JK, S, K;) as also ↓ رِوَاغَةٌ, (K,) which is the original form, the و being afterwards changed into ى because of the kesreh before it, though this, as Sgh says, is not a necessary sort of conversion; (TA;) or ↓ رَاغَةٌ. (So in the JK.) رُوَيْغَةٌ i. q. حِيلَةٌ [meaning An evasion or elusion, a shift, a wile, an artifice, an artful contrivance or device, a plot, or a stratagem]: (Ibn-'Abbád, K:) from الرَّوْغُ [inf. n. of رَاغ]: so in the saying, أَخَذْتَنِى بِالرُّوَيْغَةِ [Thou tookest me by an artifice, &c.]. (JK, Ibn-'Abbád, K.) [It has a similar meaning also in a saying cited voce حَوْجَآءُ, q. v.] رَوَاغَآءُ and رُوَاغَآءُ: see رَوَاغٌ. رَوَّاغٌ [Wont to turn aside or away from a thing: or to go this way and that, or to the right and left, quickly and deceitfully, or guilefully: or to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge]. Mo'áwiyeh said to 'Abd-Allah Ibn-Ez-Zubeyr, إِنَّمَا أَنْتَ ثَعْلَبٌ رَوَّاغٌ كُلَّمَا خَرَجْتَ مِنْ جُحْرٍ انْجَحَرْتَ فِى جُحْرٍ [Thou art only a fox wont to elude: whenever thou comest forth from a burrow, thou enterest into a burrow]. (TA.) [Hence,] الرَّوَّاغُ is an appellation of The fox. (JK, K.) طَرِيقٌ رَائِغٌ A deviating road. (S, TA.) Hence ↓ رَائِغَةٌ [as a subst.] A road deviating from the main road: pl. رَوَائِغُ. (TA, from a trad.) رَائِغَةٌ: see what next precedes. أَرْوَغُ [More, and most, wont to turn aside or away from a thing: to go this way and that, or to the right and left, quickly, and deceitfully, or guilefully: to turn aside for the purpose of deceiving him who is behind: or to elude, or dodge]. Tarafeh Ibn-El-'Abd said to 'Amr Ibn-Hind, censuring his companions, كُلُّهُمْ أَرْوَغُ مِنْ ثَعْلَبٍ مَا أَشْبَهَ اللَّيْلَةَ بِالبَارِحَهْ [Every one of them is more wont to elude than a fox: how like is this night to yesternight! meaning, how like are they, one to another! see art. برح]: أَرْوَغُ مِنْ ثَعْلَبٍ is a prov. (TA.) روف 1 رَافَ, (IDrd, K,) aor. يَرَافُ, (K,) or يَرُوفُ, inf. n. رَوْفٌ, (IDrd,) is a dial. var. of رَأَفَ, (IDrd, K,) aor. يَرْأَفُ: (K:) or, as some say, (IDrd,) رَوْفٌ signifies The being still; and is not from الرَّأْفَةُ: (IDrd, K:) [ISd says,] رَافَ, inf. n. رَوْفٌ, signifies سَكَنَ [he, or it, was, or became, still, &c.] and رَأَفَ [q. v.] is a dial. var. thereof [signifying thus]; and is not from رَؤُوفٌ syn. with رَحِيمٌ. (M.) 3 راوف: see رَأَفَ. رَافٌ Wine; a dial. var. of رَأْفٌ. (TA.) رَوْفَةٌ Mercy, or compassion: (O, K:) so accord. to IAar. (O.) روق 1 رَاقَ, (S, Msb, TA,) aor. يَرُوقُ, (S, Msb,) inf. n. رَوْقٌ, (S,) It (wine, or beverage, S, or water, Msb, TA, and a thing, TA) was, or became, clear. (S, Msb, TA.) — راق عَلَيْهِ, (JK, K,) aor. as above, (JK,) and so the inf. n., (K,) He, or it, exceeded him, or it: (JK:) [and] he, or it, exceeded him, or it, in excellence. (K.) You say, راق فِى يَدِى كَذَا Such a thing was redundant, or remained over and above, in my hand; like رَاعَ; syn. زَادَ. (L in art. ريع.) And راق فُلَانٌ عَلَى أَهْلِهِ Such a one was, or became, above, or superior to, his family; surpassed, or excelled, his family. (JK.) — رَاقَنِى, (JK, S, MA,) or راق لِى, (so in my copy of the Msb, [perhaps a mistranscription, for only the former is commonly known,]) and راقهُ, (K,) aor. as above, (JK, S,) and so the inf. n., (JK, K,) It (a thing) induced in me, and him, wonder, or admiration, and pleasure, or joy; excited my, and his, admiration and approval; pleased, or rejoiced, me, and him. (JK, S, MA, Msb, K.) — رَوِق, [aor. يَرْوَقُ,] inf. n. رَوَقٌ, He was, or became, long-toothed: (MA:) [or he had long teeth, the upper of which projected over the lower: or his upper central incisors were longer than the lower, and projecting over them: see رَوَقٌ, below.] 2 روّق, (JK, S, Msb,) inf.n. تَرْوِيقٌ, (S, K,) He cleared, or clarified, (S, Msb, K,) wine, or beverage, (S,) or water; (Msb;) he cleared, or clarified, wine, or beverage, with the رَاوُوق. (JK, TA.) — — (tropical:) He (a drunken man) made water in his clothes. (AHn, K, TA.) — روّق البَيْتَ, (JK, TA,) inf. n. as above, (JK,) He made, or put, to the tent, a رِوَاق, (JK, TA,) meaning a curtain extended below the roof. (TA. [See رِوَاقٌ.]) — — Hence, (Har p. 50,) روّق اللَّيْلُ (assumed tropical:) The night extended the رِوَاق [or curtain] of its darkness; (S, Msb, Har ubi suprà, TA;) became dark; (Har, TA;) as also ↓ أَرْوَقَ. (TA.) — تَرْوِيقٌ also signifies The selling a

commodity and buying one better than it, (IAar, K, TA,) or longer than it, and better: (TA:) or the selling an old and wornout thing and buying a new one: (Th, TA:) or the selling one's garment, and adding something to it, and buying [with that garment and the thing added to it] another garment better than it: (JK:) [or the buying, with a thing and something added thereto, a better thing: for] one says, بَاعَ سِلْعَتَهُ فَرَوَّقَ [He sold his commodity, and bought with it and something added thereto a better commodity]. (TA.) — — One says also, رَوَّقَ لِفُلَانٍ فِى سِلْعَتِهِ He named a high price to such a one for his commodity, not desiring it [himself, but app. desiring to induce another to give a high price for it]. (JK, K: expl. in the former by رَفَعَ لَهُ فِى سَوْمِهَا وَ لَا يُرِيدُهَا; and in the latter by رَفَعَ لَهُ فِى ثَمَنِهَا وَ هُوَ لَا يُرِيدُهَا.) 4 أَرْوَقَ: see 2. — اراقهُ, (Msb in art. ريق, and K in that and the present art.,) inf. n. إِرَاقَةٌ, (S in the present art., and so in the K accord. to the TA,) He poured it out, or forth; (S, Msb, K;) namely, water and the like, (S,) or water and blood: (Msb:) and one says also هَرَاقَهُ, (Msb, TA,) changing the أ into ه, originally هَرْيَقَهُ, like دَحْرَجَهُ, in measure, (Msb,) said by Lh to be of the dial. of El-Yemen, and afterwards to have spread among Mudar, (TA in art. ريق,) aor. يُهَرِيقُهُ, (Msb, TA,) with fet-h to the ه, imperative هَرِقْ, originally هَرْيِقْ, like دَحْرِجْ, (Msb,) inf. n. هِرَاقَةٌ; (S and K in art. هرق;) and أَهْرَاقَهُ, aor. يُهْرِيقُهُ, (Msb, TA,) with the ه quiescent, like يُسْطِيعُ aor. of إِسْطَاعَ; or, accord. to the T, أَهْرَقْتُ is wrong as being anomalous; and some say, هَرَقْتُهُ, aor. رَوَقَ, inf. n. هَرْقٌ, as though the ه were radical. (Msb.) It is said in a trad., إِنَّ امْرَأَةً كَانَتْ تُهَرَاقُ الدِّمَآءَ or تُهْرَاقُ, the verb being in the pass. form, and the ه either meftoohah or quiescent, and الدماء being in the accus. case as a specificative; [so that the meaning is, Verily a woman used to pour forth with blood; for تهراق is equivalent to تَرِيقُ; but by rule the specificative should be without the article ال;] or الدماء may be in the nom. case, الدِّمَآءُ being for دِمَاؤُهَا [i. e. her blood used to pour forth]. (Msb.) ISd says that أَرَاقَ is judged to be originally أَرْوَقَ because the medial radical letter of a verb is more commonly و than ى; and because, when water is poured forth, its clearness appears, and it excites the admiration and approval of its beholder; [to which may be added, also because one says, هُما يَتَرَاوَقَانِ المَآءَ;] though Ks states that رَاقَ المَآءُ, aor. يَرِيقُ, signifies The water poured out, or forth: IB says that أَرَقْتُ المَآءَ is from راق المَآءُ, aor. يَرِيقُ, inf. n. رَيْقٌ, signifying the water went to and fro upon the surface of the earth. (TA.) One says also, of a man, اراق مَآءَ ظَهْرِهِ and هَرَاقَهُ and أَهْرَاقَهُ [meaning He poured forth his seminal fluid]. (TA.) — — And أَرِقْ عَنْكَ مِنَ الظَّهِيرَةِ and هَرِقْ meaning (assumed tropical:) Stay thou until the mid-day heat shall have become assuaged, and the air be cool; syn. أَبْرِدْ. (IAar, TA in art. فيح.) — — [See more in art. هرق.] 5 تروّق It (wine, or beverage, [&c.,]) became clear [or rather cleared] without pressing, or expressing. (TA.) 6 هُمَا يَتَرَاوَقَانِ المَآءَ They two pour the water out, or forth, by turns. (TA.) رَوْقٌ [an inf. n. of رَاقَ, used as an epithet,] Clear; applied to water &c. (IAar, K. [See also رَائِقٌ.] — — [Hence, app., as a subst.,] Pure, or sincere, love. (K.) — [Also, as an epithet originally an inf. n.,] Inducing wonder, or admiration, and pleasure, or joy; exciting admiration and approval; pleasing, or rejoicing; (IAar, K;) as also ↓ رَائِقٌ (JK) and ↓ رَيِّقٌ. (IAar, TA.) And, applied to a horse, Beautiful in make, that induces wonder, or admiration, and pleasure, or joy, in his beholder; excites his admiration and approval; or pleases, or rejoices, him; as also ↓ رَيِّقٌ. (K.) — A horn (JK, S, K, TA) of any horned animal: (TA:) pl. أَرْوَاقٌ. (S, TA.) [Hence,] رَوْقُ الفَرَسِ (assumed tropical:) The spear which the horseman extends between the horse's ears: (K:) [for] spears are regarded as the horses' horns. (Ham p. 90.) And دَاهِيَةٌ ذَاتُ رَوْقَيْنِ (tropical:) A great calamity or misfortune; (K, TA;) lit. twohorned. (TA.) And حَرْبٌ ذَاتُ رَوْقَيْنِ (tropical:) A vehement war. (TA.) — — Also (assumed tropical:) [A] courageous [man], with whom one cannot cope. (K.) — — (tropical:) A chief (IAar, JK, K) of men. (JK.) — — (assumed tropical:) A company, or collective body, (As, O, K,) of people: so in the saying, جَآءَنَا رَوْقٌ مِنْ بَنِى فُلَانٍ (assumed tropical:) [A company of the sons of such a one came to us: or, app., a numerous and strong company; for it is added that this is] like the saying رَأْسُ جَمَاعَةِ القَوْمِ [which means " the numerous and strong company of the collective body of the people "]. (As, O.) — — Also syn. with رِوَاقٌ in several senses, as pointed out below: see the latter word in six places. — — Also (assumed tropical:) The foremost part or portion of rain, and of an army, and of a number of horses or horsemen. (TA.) And (tropical:) The first part of youth; as also ↓ رَيِّقٌ, (S, O, K,) originally رَيْوِقٌ, (O, K,) and ↓ رَيْقٌ, (S, O, K,) which is a contraction of رَيِّقٌ: (O:) you say, فَعَلَهُ فِى رَوْقِ شبابه and ↓ رَيْقِ شبابه and ↓ رَيِّقِ شَبَابِهِ (tropical:) He did it in the first part of his youth: (S, TA: *) and مَضَى مِنَ الشَّبَابِ رَوْقُهُ (tropical:) The first part of youth passed. (TA.) — — Also (assumed tropical:) The youth [itself] of a man. (TA.) — — And (assumed tropical:) Life; i. e. the period of. life: whence the saying, أَكَلَ رَوْقَهُ (assumed tropical:) [He consumed his life; or] he became aged: (K:) or this saying means (assumed tropical:) his life became prolonged so that, or until, his teeth fell out, one after another. (S, O.) — — (assumed tropical:) A part, or portion, of the night: (S, K:) pl., accord. to IB, أَرْوُقٌ: but accord. to Aboo- 'Amr Esh-Sheybánee, this is pl. of رِوَاقٌ: (TA:) [or the pl. of رَوْقٌ in this sense is أَرْوَاقٌ.] You say, مَضَى رَوْقٌ مِنَ اللَّيْلِ (assumed tropical:) A part, or portion, of the night passed. (TA.) And أَرْوَاقُ اللَّيْلِ means (tropical:) The folds (أَثْنَآء) of the darkness of night. (K, TA.) And أَرْوَاقُ العَيْنِ (tropical:) The sides of the eye: so in the saying, أَسْبَلَتْ أَرْوَاقُ العَيْنِ (tropical:) The sides of the eye shed tears. (O, K, * TA.) — — Also (assumed tropical:) The body: (K, TA:) and [in like manner the pl.] أَرْوَاقٌ signifies the (assumed tropical:) extremities and body, of a man: (TA:) and his self; (JK, * TA;) as also the singular. (JK, TA.) You say, رَمَوْنَا بِأَرْوَاقِهِمْ (assumed tropical:) They threw themselves upon us. (TA.) And أَلْقَى عَلَيْنَا أَرْوَاقَهُ (assumed tropical:) He covered us with himself [by throwing himself upon us]. (TA.) And رَمَاهُ بِأَرْوَاقِهِ (assumed tropical:) He threw his weight upon him. (TA.) And رَمَى بِأَرْوَاقِهِ عَنِ الدَّابَّةِ (assumed tropical:) He mounted the beast: and رَمَى بِأَرْوَاقِهِ عَنِ الدَّابَّةِ (assumed tropical:) He alighted from the beast. (O, K.) And أَلْقَى أَرْوَاقَهُ (assumed tropical:) He remained at rest in a place; (S, O, K;) like as one says, أَلْقَى عَصَاهُ: (S, O:) a meaning said in the K to be app. the contr. of what here next follows: but this requires consideration. (TA.) Also (assumed tropical:) He ran vehemently: (A 'Obeyd, S, O, K:) not known, however, to Sh, in this sense; but known to him as meaning (assumed tropical:) he strove, laboured, toiled, or exerted himself, in a thing. (TA.) [Agreeably with this last explanation, it is said that] رَوْقٌ also signifies (assumed tropical:) A man's determination, or resolution; his action; and his purpose, or intention. (K, TA.) And hence the saying, أَلْقَى عَلَيْهِ أَرْوَاقَهُ [meaning (assumed tropical:) He devoted his mind and energy to it, or him]: (TA:) [or] you say thus, and أَلْقَى عَلَيْهِ شَرَاشِرَهُ, meaning his loving it, or him, (أَنْ يُحِبَّهُ,) vehemently [i. e. (assumed tropical:) he loved it, or him, vehemently; agreeably with explanations of the saying القى عليه شراشره in art. شر, q. v.]. (Thus in the JM. [In my two copies of the S, and in the O and K, and hence in the TA, in the places of عَلَيْهِ and يُحِبَّهُ we find عَلَيْكَ and تُحِبَّهُ; evidently mistranscriptions which have been copied by one

lexicographer after another without due consideration: or, if we read عَلَيْكَ, we should read يُحِبّكَ; for in this case the meaning of the saying would certainly be he loved thee vehemently. Freytag, misled by the reading تُحِبَّهُ in the S and K, renders القى عليك اوراقه as meaning Magno amore erga ipsum te accendit. Golius gives, in its place, ضرب اوراقه عليه (for اوراقه), as meaning Valde amavit eum.]) — — You say also, أَلْقَتِ السَّحَابَةُ أَرْوَاقَهَا, (JK, S, O, K,) or القت السحابة عَلَى الأَرْضِ ارواقها, (TA,) (tropical:) The cloud cast down its rain, and its vehement rain consisting of large drops, (S, O, K, TA,) upon the earth: (TA:) or persevered with rain, and remained stationary upon the land: (JK, TA:) or أَلْقَتِ السَّمَآءُ بِأَرْوَاقِهَا The sky cast down all the water that was in it: (IAmb, O, TA:) or this saying, (O, TA,) or the former, (K,) means cast down its clear waters; (O, K, TA;) from رَاقَ المَآءُ signifying "the water was, or became, clear:" but IAmb deems this improbable, because the Arabs did not say أَمْوَاهٌ أَرْوَاقٌ and مَاآنِ رَوْقَانِ and مَآءٌ رَوْقٌ: (O, TA:) [i. e. they said رَوْقٌ only, in all cases when they used it as an epithet meaning "clear," because it is originally an inf. n., like عَدْلٌ &c.:] or, as some say, by بارواقها is meant its waters rendered heavy by the clouds: and one says, أَرْخَتِ السَّمَآءُ أَرْوَاقَهَا and عَزَالِيهَا (assumed tropical:) [The sky loosed, or let down, its spouts; the clouds being likened to leathern water-bags]: (TA:) [for] رَوْقُ السَّحَابِ means (assumed tropical:) The مَسِيل [or channel by which flows the water] of the clouds. (TA in another part of the art. [See also رِوَاقٌ, as used in relation to clouds.]) — رَوْقٌ also signifies A substitute for a thing, (O, K,) accord. to [the JK and] Ibn-'Abbád. (O.) — And الرَّوْقُ means The breathing of [i. e. in] the agony of death (نَفَسُ النَّزْعِ). (O, K, TA. [In the CK and in my MS. copy of the K, نَفْسُ النَّزْعِ, which means the agony of death itself.]) رُوقٌ is said to be pl. of رُوقَةٌ, and of رَائِقٌ, and of أَرْوَقُ. (TA.) [See these three words.] رَوَقٌ Length of the teeth, with a projecting of the upper over the lower: (JK:) or length of the upper incisors exceeding that of the lower, (S, O, K, TA,) with projection of the former over the latter. (TA.) [See also 1, last sentence.] رَيِّقٌ: see رَوْقٌ, in two places, in the former half of the paragraph: — — and see also رِيِّقٌ. رَوْقَةٌ i. q. جَمَالٌ رَائِقٌ [i. e. Beauty, comeliness, or elegance, &c., that induces wonder, or admiration, and pleasure, or joy; or surpassing beauty, &c.]. (K.) رُوقَةٌ Choice, or excellent: (Fr, O:) or goodly, or beautiful: (K:) applied to a boy and to a girl, (Fr, O, K,) and to a he-camel and to a she-camel: (Fr, O:) and very beautiful or comely or elegant; (K;) applied to one and more of human beings: (TA:) used alike as masc. and fem. and sing. and pl. (O, TA) and dual: (TA:) [and also said to be pl. of رَائِقٌ, q. v.:] and it has a pl., [or coll. gen. n.,] namely, رُوقٌ; (IDrd, O, TA;) applied to she-camels; (IDrd, O;) or sometimes applied to horses and camels, absolutely accord. to IAar, or particularly when on a journey. (TA.) — Also A little, or paltry, thing: (JK, IDrd, O, K:) of the dial. of El-Yemen. (IDrd, O.) You say, مَا أَعْطَاهُ إِلَّا رُوقَةً He gave him not save a little, or paltry, thing. (IDrd, O.) رَوَاقٌ: see what next follows. رُوَاقٌ: see what next follows. رِوَاقٌ (Lth, S, Mgh, O, Msb, K, &c.) and ↓ رُوَاقٌ (MA, K) and ↓ رَوَاقٌ (MA) A بَيْت [or tent] like the فُسْطَاط [q. v.], (Lth, JK, O, Msb, K,) supported upon one pole in the middle thereof; (Lth, O, Msb;) as also ↓ رَوْقٌ; (K, * TA; expl. in the former as signifying a فُسْطَاط; and its pl. أَرْوَاقٌ is expl. in the S as signifying فَسَاطِيطُ;) accord. to Lth: (TA:) or a roof in the front, or fore part, of a بَيْت [or tent]; (S, O, K;) as also ↓ رَوْقٌ: (S:) or a curtain that is extended below the roof; as also ↓ رَوْقٌ; which latter is expl. in the K as signifying simply a curtain: (TA:) or the رِوَاق of a بَيْت [or tent] is the curtain of the front, or fore part, thereof, extending from the top thereof to the ground: (AZ, TA:) a [piece of cloth such as is called] كِسَآء let down upon the front, or fore part, of a بَيْت, from the top thereof to the ground: (Mgh:) ↓ رَوْقٌ signifies the same as رِوَاقٌ: (K:) and each signifies the شُقَّة [or oblong piece of cloth] that is beneath the upper, or uppermost, شُقَّة of a بَيْت [or tent]: (Az, O, K:) or sometimes the رواق is one such piece of cloth, and sometimes of two such pieces, and sometimes of three: (TA:) and, (Msb,) or as some say, (Mgh, TA,) رِوَاقٌ signifies (assumed tropical:) the front, or fore part, of a بَيْت [or tent]; (Z, Mgh, Msb, TA;) as also ↓ رَوْقٌ; (JK, Z, K;) its hinder part being called its كِفَآء, and its two sides being called its خَالِفَتَانِ; (TA;) whence the saying, قَعَدُوا فِى رَوْقِ ↓ بَيْتِهِ and رِوَاقِ بَيْتِهِ, i. e. (tropical:) [They sat in] the front or fore part [of his tent]: (Z, TA:) and ↓ رَوْقٌ also signifies a tent; as in the saying, ضَرَبَ رَوْقَهُ [He pitched his tent]: (S:) and [hence] the place of the huntsman [in which he conceals himself to lie in wait]; (K;) as being likened to the رواق: (TA:) and رواق signifies also a place that affords shelter in rain: (MA:) [and a portico; and particularly such as surrounds the court of a mosque; (see سُدَّةٌ;) in some of the large collegiate mosques, as, for instance, in the mosque El-Azhar, in Cairo, divided into a number of distinct apartments for students of different provinces or countries, each of which apartments by itself is termed a رِوَاق:] the pl. of رواق is أَرْوِقَةٌ and رُوقٌ; (S, O, Msb, K;) the former a pl. of pauc. and the latter of mult. (S, O.) — — [Hence, الرِّوَاقُ مِنَ السَّحَابِ, expl. in the TA as meaning ما دار مِنْهُ كَرِوَاقِ البَيْتِ: but دار is here evidently a mistranscription for كَانَ; and the meaning is, (assumed tropical:) The part, of the clouds, that resembles the رواق of the tent. See also رَوْقُ السَّحَابِ, near the end of the paragraph commencing with رَوْقٌ.] — — [Hence also,] رِوَاقُ اللَّيْلِ (assumed tropical:) [The curtain of night: and] the first part of night; and the greater, or main, part thereof. (ISd, K. [It is implied in the latter that one says also in this instance and in the next رُوَاق.]) You say, of night, مَدَّ رِوَاقَ ظُلْمَتِهِ (assumed tropical:) [It extended the curtain of its darkness]: (S, Msb:) and أَلْقَى أَرْوِقَتَهُ (assumed tropical:) [It let fall its curtains]. (S.) [See also an ex. in a verse cited voce مُرِمٌّ, in art. رم.] — — And رِوَاقُ العَيْنِ (assumed tropical:) The eyebrow. (JK, K.) — رِوَاقُ [imperfectly decl. as being a proper name and of the fem. gender, though it is implied in the K that it is الرِّوَاقُ and الرُّوَاقُ,] is a name for The ewe, (O, K,) by which she is called to be milked, by the cry رِوَاق رِوَاق; (O;) but not unless she be ↓ رَوْقَآء [app., if not a mistranscription for وَرْقَآء, formed from this latter by transposition, and thus meaning dusky: see أَرْوَقُ]. (O, K.) رَائِقٌ Cleared, or clarified, [or rather ↓ مُرَوَّقٌ has this meaning, and رَائِقٌ signifies clear,] wine, or beverage. (TA.) And Pure musk. (TA.) [See also the same word in art. ريق: and see رَوْقٌ.] — [Also Exceeding, surpassing, or superlative: see 1, second and next two following sentences.] — — See also رَوْقٌ, third sentence. [Hence,] Goodly, or beautiful: (S, K, TA:) from رَاقَنِى signifying as expl. in the first paragraph of this art.; (S;) or from رَاقَ signifying "it was, or became, clear:" (TA:) pl. رُوقَةٌ, (S, K,) like as فُرْهَةٌ and صُحْبَةٌ are pls. of فَارِهٌ and صَاحِبٌ, (S,) [or rather quasi-pl.,] applied to boys, (S, K,) and to girls; (S;) [and also (as expl. above) an epithet used alike as masc. and fem. and sing. and pl. and dual;] and رُوقٌ is another pl. of رَائِقٌ, like as بُزْلٌ is of بَازِلٌ. (S.) رُوقَةُ المُؤْمِنِينَ, in which روقة is [quasi-] pl. of رائق, means the best, and the manly and noble or generous, of the believers. (TA.) رَيِّقٌ: see رَوْقٌ, in four places, in the former half of the paragraph. — — Also The most excellent of anything; (JK, S;) as, for instance, of wine, or beverage, and of rain. (JK.) — — And it is said to signify also, (JK, Ibn-'Abbád, O,) or so ↓ رَيْقٌ, (accord. to the copies of the K,) A scanty fall of rain: thus bearing two contr. meanings. (JK, Ibn-'Abbád, O, K.) رَاوُوقٌ A clarifier, or strainer, (S, Msb, K,) syn. مِصْفَاةٌ, (S, K,) for wine or beverage: (S:) the نَاجُود [q. v.] with which wine, or beverage, is cleared, (Lth, JK, K, TA,) without pressing, or expressing: (TA:) and

(sometimes, S) the [kind of wine-vessel called] بَاطِيَة. (S, K.) Accord. to IAar, (O, TA,) who is said by Sh to differ herein from all others, (TA,) الرَّاوُوقُ signifies also The كَأْس [or drinking-cup, or cup of wine,] itself. (O, K, TA.) And Dukeyn uses it metaphorically in relation to youth; saying, أَسْقَى بِرَاوُوقِ الشَّبَابِ الخَاضِبِ [app. meaning (assumed tropical:) He gave to drink of the cup of ruddy youth: see خَاضِبٌ as an epithet applied to an ostrich]. (TA.) أَرْوَقُ [app. originally signifying Horned: — — and hence,] (assumed tropical:) A horse between whose ears the rider extends his spear: when the rider does not thus, he [the horse] is said to be أَجَمُّ. (K.) — — Also, applied to a man, (S, Mgh, K,) Having long teeth, with a projecting of the upper over the lower: (JK:) or having long incisors: (Mgh:) or whose upper incisors are longer than the lower, (S, K, TA,) and project over the latter: (TA:) fem. رَوْقَآءُ: (JK, TA:) and pl. رُوقٌ; (K, TA;) which is also said to be pl. of رُوقَةٌ, and of رَائِقٌ. (TA.) [In the K is added, after the mention of the pl., وَكَذٰلِكَ قَوْمٌ رُوقٌ وَ رَجُلٌ أَرْوَقُ: an addition altogether redundant.] — [It seems that it is also syn. with أَوْرَقُ, as being formed from the latter by transposition; and that hence] one says سَنَةٌ رَوْقَآءُ and سِنُونَ رُوقٌ [meaning (assumed tropical:) A rainless year and rainless years], and عَاثَ فِيهِمْ عَامٌ أَرْوَقُ كَأَنَّهُ ذِئْبٌ أَوْرَقُ [meaning (assumed tropical:) A rainless year made mischief, or havock, among them, as though it were a dusky wolf]. (TA.) See also رِوَاق, last sentence. إِرَاقَةٌ inf. n. of 4. (S.) — — And [hence,] The مَآء [meaning seminal fluid] of a man; as also هِرَاقَةٌ and إِهْرَاقَةٌ. (TA.) [See أَرَاقَ مَآءَ ظَهْرِهِ.] مَرَاقٌ: see art. ريق. مَآءٌ مُرَاقٌ [Water, and hence, seminal fluid, poured forth]. (TA. [There immediately followed by أَرَاقَ مَآءَ ظَهْرِهِ, q. v.]) رَجُلٌ مُرِيقٌ [A man pouring forth water, and hence, his seminal fluid]. (TA. [There immediately followed by مَآءٌ مُرَاقٌ, q. v.]) مُرَوَّقٌ: see رَائِقٌ: — and see مُرَيَّقٌ, in art. ريق. — Also A tent (بَيْتٌ, S, K, and خِبَآءٌ, S) having a رِوَاق [q. v.]. (S, K. [Said in the TA to be tropical; but why, I do not see.]) هُوَ مُرَاوِقِى He has the رِوَاق of his tent fronting, or facing, that of mine; (JK, A, O, K; *) and so هُوَ جَارِى مُرَاوِقِى. (A, TA.) رول 2 روّل, (Lth, T, S,) inf. n. تَرْوِيلٌ, (S,) He (a horse) slavered in his مِخْلَاة [or nose-bag]. (Lth, T, S.) [See also رَالَ in art. ريل.] — — He discharged his urine interruptedly and convulsively. (Sh, T.) — — He (a horse) put forth his yard for the purpose of staling. (A'Obeyd, T, S, M, K.) And (M, in the K " or,") He extended his penis feebly: (M, K: *) or he emitted his semen before access to the woman. (K.) — Also, (inf. n. as above, T, S, K,) He seasoned a cake of bread with grease or fat, or melted grease or fat, or the like, (M, K,) and with clarified butter: (M:) or he rubbed it with clarified butter, (As, T, M, K,) and with grease, or gravy, or dripping: (As, T, M:) or he rubbed it hard, or much, with clarified butter: (S:) or he soaked bread in clarified butter; and the like: (Ham p. 114:) or he made his food, (M,) or a cake of bread, (K,) very greasy: (M, K:) i. q. رَوَّغَ [q. v.]. (JK and TA in art. روغ.) رُوَالٌ and ↓ رَاوُولٌ, (As, T, S, M, K,) the former also with ء, [رُؤَالٌ,] as mentioned in art. رال, (TA,) but not the latter, for the Arabs do not pronounce a word of this [class and] measure with ء, (S, TA,) and A'Obeyd says that it is without ء, or, accord. to ISk, it is [also] with ء, (M and TA in art. رأل,) Slaver: (IAar and T in explanation of the former, and S in explanation of both:) [like رِيَالٌ, mentioned in art. ريل:] one says رَجُلٌ كَثِيرُ الرُّوَالِ A man having much slaver: (IAar, T: in one copy of the T الرُّؤَال:) and فُلَانٌ يَسِيلُ رُوَالُهُ Such a one, his slaver flows: (S:) or both signify the slaver of horses and similar beasts, (As, T, M, K,) and of children: (As, T:) or the former signifies peculiarly the froth, or foam, of the horse: (M, K: *) accord. to Lth, the saliva of the horse or similar beast. (T.) [See رُؤَالٌ, in art. رأل.] — See also the next paragraph. رَائِلٌ Falling in drops. (AA, T, K.) رُوَالٌ رَائِلٌ means Slaver falling in drops. (AA, T.) And (K) it has an intensive signification, [app. meaning Much slaver,] (M, K,) like شِعْرٌ شَاعِرٌ. (M.) — Also, (M, K,) and ↓ رَاوُولٌ, (S, TA,) but disallowed in this sense by As, (T, S,) in the K, erroneously, ↓ رُوَالٌ, (TA, [see also رُؤَالٌ, in art. رأل,]) A redundant tooth, (S, M, K,) in a man and a horse, (S,) not growing in the manner of the أَضْرَاس [or other teeth]: (M, K:) or رَائِلٌ and ↓ رَائِلَةٌ signify a tooth that grows to a horse or similar beast, preventing him from drinking [with ease] and from [eating in the manner termed] قَضْمٌ: (Lth, T:) accord. to ISh, رَوَائِلُ [pl. of ↓ رَائِلَةٌ] signifies small teeth that grow at the roots of the large teeth, and excavate the roots of the latter so that these fall out: (T:) [and] so رَوَاوِيلُ: (TA:) or this last, which is pl. of ↓ رَاوُولٌ, signifies redundant teeth that are behind the [other] teeth; as also رَوَاوِلُ, with the ى elided. (Ham p. 818.) رَائِلَةٌ: see the next preceding paragraph, in two places. رَاوُولٌ: see رُوَالٌ: — and see also رَائِلٌ, in two places. مِرْوَلٌ, (IAar, T, K, in one copy of the T مُرَوِّلٌ,) like مِنْبَرٌ, (K,) A man having much slaver. (IAar, T, K.) — — And [Bread, or food,] soft with seasoning. (IAar, T, TA.) — — And A horse much affecting to act as a stallion. (IAar, T, TA.) — Also A piece of a weak rope: (AHn, M, K:) and a piece of a rope of which no use is made. (AHn, M.) مُرَوِّلٌ [see 2, of which it is a part. n.:] One whose penis is, or becomes, flaccid: so accord. to IAar. (T.) روم 1 رَامَ, (T, S, M, Msb,) aor. يَرُومُ, (T, S, Msb,) inf. n. رَوْمٌ (T, S, M, Msb, K) and مَرَامٌ, (Msb, K, TA,) He sought, sought for or after, or desired, syn. طَلَبَ, (T, * M, Msb, K, *) a thing. (S, M, Msb.) — — [And hence, He attempted another person in fight &c., and a thing.] — — And [hence also] الرَّوْمُ, (K,) or رَوْمُ الحَرَكَةِ, mentioned by Sb, (S,) [as though signifying The desiring to pronounce the vowel-sound without fully accomplishing that desire,] means [the pronouncing] a vowel-sound (حَرَكَة) slurred (مُخْتَلَسَة) and rendered obscure, (S, K,) for, or by, [accord. to different copies of the S,] a sort of alleviation [of the utterance]; (S;) it is more [in effect] than what is termed الإِشْمَام, because it is heard; (S, K;) and it is of the same measure [in prosody] as the vowel-sound [fully pronounced]; as [in the case of what is termed] هَمْزَةٌ بَيْنَ بَيْنَ, such as in the saying of the poet, أَأَنْ زُمَّ أَجْمَالٌ وَفَارَقَ جِيرَةٌ وَ صَاحَ غُرَابُ البَيْنِ أَنْتَ حَزِينُ [Is it because that camels have had the nose-reins attached to them, and neighbours have separated, one from another, and the raven of disunion has uttered its cry, thou art mourning?]; أَأَنْ زُمْ being scanned as فَعُولُنْ; and it not being allowable to make the ع [in فعولن] quiescent: it is such also as in the phrase in the Kur [ii. 181] شَهْرُ رَمَضَانَ with him who makes [the dammeh] obscure; it being only with a slurred vowel-sound (حَرَكَة مُخْتَلَسَة); and it not being allowable for the former ر [i. e. the ر of شهر] to be quiescent, because the ه before it is quiescent, for this would lead to the combination of two quiescent letters in a case of continuity, [i. e. when there is no pause after them,] without there being before them a soft letter [i. e. ا or و or ى, as in دَوَابّ &c.], which is not found in any of the dialects of the Arabs: and it is such also as in the instances in the Kur [xv. 9 and x. 36 and xxxvi. 49] إِنَّا نَحْنُ نَزَّلْنَا and أَمَّنْ لَا يَهِدِّى and يَخِصِّمُونَ [for الذِّكْرَ يَهْتَدِى and يَخْتَصِمُونَ], and the like thereof: no regard should be paid to the saying of Fr, that in this [last] and the like instances a letter [which in this instance and in the next preceding it is ت] is incorporated into another [following it]; for they [i. e. the Arabs] do not realize this mode [of incorporation]; and he who combines two quiescent letters in an instance in which the slurring of the vowel-sound (اِخْتِلَاسُ الحَرَكَةِ) is not proper errs; as in the reading of Hamzeh, in the Kur [xviii. 96], فَمَا اسطَّاعُوا; for the س of الإِسْتِفْعَال may not be made movent in any manner [and

therefore it may not be incorporated into the following letter]. (S, TA.) الرَّوْمُ is [also] in a case of pausing after a word ending with any letter except the fem. ة, [in like manner] meaning The indicating the vowel with an obscure sound: (I' Ak p. 351:) رَوْمُ الحَرَكَةِ in pausing after a word that is مَرْفُوع or مَجْرُور is from رَامَ الشَّىْءَ signifying طَلَبَهُ: Sb says that those of whom one says رَامُوا الحَرَكَةَ [They slurred the vowel-sound] are induced to do what this signifies [instead of suppressing the vowel-sound entirely] by eagerness to exclude it from the case of that which is necessarily made quiescent in every instance, and to show that its case is, in their opinion, not like the case of that which is made quiescent in every instance. (M.) [See also 4 in art. شور.] 2 روّم فُلَانًا (Msb, K) followed by الشَّىْءَ, (Msb,) and (K) روّم بِفُلَانٍ, (IAar, S, K,) He made such a one to seek, seek for or after, or desire, the thing. (IAar, S, Msb, K.) — — And روّم رَأْيَهُ He meditated, intended, purposed, desired, or endeavoured, to do one thing after another. (K.) — And روّم He tarried; paused; tarried and waited or expected; or was patient, and tarried and waited or expected. (K.) Quasi 4. أَرَمْتَ, for أَرْمَمْتَ: see the latter, near the end of the first paragraph of art. رم. 5 تروّم بِهِ, or بِهَا, accord. to different copies of the K, (TA,) He mocked at, scoffed at, laughed at, derided, or ridiculed, him, or her. (K, TA.) رَامٌ A certain species of trees. (S, K. *) رَوْمٌ inf. n. of 1 [q. v.]. (T, S, M, &c.) — See also what next follows. رُومٌ The lobe, or lobule, of the ear; (M, K;) as also ↓ رُومٌ. (K.) — الرُّومُ A certain nation, (M, K,) well known; (M;) [said by the Arabs to be] descendants of Er-Room, the son of Esau (عيصُو [so called by the Arabs]), (T, * S, K,) the son of Isaac the Prophet; (TA;) [i. e. the Greeks; generally meaning, of the Lower Empire; but sometimes, only those of Asia; and sometimes those of the Lower Empire together with all the nations of Europe beside: the ancient Greeks are more properly called by the Arabs اليُونَانُ:] one says ↓ رُومِىٌّ and رُومٌ; (S, K;) the former of these two appellations being applied to a single person, (M, K,) and the latter being the pl., (S, K,) [or rather a coll. gen. n.,] like زِنْجِىٌّ and زِنْجٌ; (AAF, S, M;) the former being distinguished from the latter only by the doubled ى, like as تَمْرَةٌ is distinguished from تَمْرٌ its pl. [or coll. gen. n.] only by the ة: (S:) and رُومِىٌّ has for [its proper] pl. ↓ أَرْوَامٌ. (TA.) [It is also applied to The country of the nation, or people, so called, both in Europe and Asia, and sometimes only in Asia. Hence, بَحْرُ الرُّومِ The Sea of the Greeks; meaning the Mediterranean Sea.] رُومَةٌ Glue, with which the feathers of an arrow are stuck: (M, K:) said by A'Obeyd to be [thus] without ء; but mentioned by Th with ء. (M, TA. [See art. رأم.]) رُومِىٌّ The sail of an empty ship: (AA, T, K:) that of a full ship is called مُرْبِعٌ. (AA, T.) — See also رُومٌ. رُوَامٌ i. q. لُغَامٌ [The foam of the mouth of a camel]: (K:) mentioned also in art. رُؤَامٌ [as written رُؤَامٌ, and signifying slaver]. (TA.) رُوَّامٌ [pl. of ↓ رَائِمٌ, which signifies Seeking, &c.; act. part. n. of 1:] i. q. طُلَّابٌ [pl. of طَالِبٌ]. (TA.) رَائِمٌ: see what next precedes. أَرْوَامٌ pl. of رُومِىٌّ. (TA.) See رُومٌ. مَرَامٌ i. q. مَطْلَبٌ (S, M, K) [accord. to the PS A place of seeking or searching: but it should be observed that مَطْلَبٌ is an inf. n., and also a n. of place and of time: also that مَرَامٌ is expressly said in the Msb and TA to be an inf. n. of رَامَ, though not in the S nor in the M: and that it is mentioned in the K in the beginning of this art. as syn. with رَوْمٌ in the sense of طَلَبٌ, and at the end of the art. as signifying the same as مَطْلَبٌ]. One says, هُوَ ثَبْتُ المَقَامِ بَعِيدُ المَرَامِ [which may mean He is firm, or steady, in respect of the place of standing; far-aiming in respect of the place of seeking: or, agreeably with an explanation voce ثَبْتٌ, he is one who does not quit his station, or abode, without necessity, though far-aiming &c.: but it is obvious that both المقام and المرام may here be inf. ns.]. (TA.) مَرُومٌ Sought, sought for or after, or desired. (Msb.) رون 1 رَانَ, [aor. يَرُونُ,] inf. n. رَوْنٌ It (an affair, or event,) was, or became, hard, difficult, or severe. (TA.) — — And رَانَتْ لَيْلَتُنَا Our night was, or became, very cloudy and hot. (Th, M, TA.) — See also رَانَ in art. رين. رَوْنٌ, (so accord. to a copy of the T, [if correct, an inf. n. used as a simple subst., see above, first sentence,]) or ↓ رُونٌ, (so in another copy of the T, and accord. to the K,) with damm, (K,) Hardness, difficulty, severity, vehemence, or intenseness: (T, K:) pl. رُوُونٌ, (T, and so in a copy of the K,) or رُؤُونٌ. (CK.) [See also رُونَةٌ.] — رَوْنٌ signifies [or signifies also] The furthest part of a مَشَارَة [q. v.]. (Yoo, K.) رُونٌ: see the next preceding paragraph. رُونَةٌ The greater, main, principal, or chief, part of a thing. (M, K.) — — And Hardness, difficulty, or severity, of a thing, or an affair, or event; and grievousness thereof: so in the saying, كَشَفَ اللّٰهُ عَنْكَ رُونَةَ هٰذَا الأَمْرِ [May God remove from thee the hardness, &c., and the grievousness, of this thing, or affair, or event]. (M.) [See also رَوْنٌ.] — — And The utmost limit, reach, or degree, of a thing, in respect of heat, or cold, or in other respects, as when said of grief, or of war, or the like: and hence is said to be taken the name الرُّنَةُ [or رُنَةُ, without ال, (see الرُّنَّى, in art. رن,) as though it were a contraction of رُونَة,] given to [the month] Jumádà-l-Ákhireh, because of its intense cold [when it was so named]. (TA.) أَرْوَنَانٌ: see the opinions of IAar and Sb respecting its derivation in art. رن. [It is said in the S and K in art. نبج, that there is no word like it except أَنْبَجَانٌ.] You say يَوْمٌ أَرْوَنَانٌ (T, S, M, K) and ↓ أَرْوَنَانِىٌّ, (S, M,) and لَيْلَةٌ أَرْوَنَانَةٌ (T, S, M, K) and ↓ أَرْوَنَانِيَّةٌ, (M,) A day, and a night, hard, difficult, severe, distressing, or grievous: (S, K, * TA:) or vehemently hot and grievous: (T, TA:) or that has reached the utmost point, or degree, in respect of joy, or grief, or heat: or hard, difficult, or severe, in respect of everything; in respect of heat, or cold, or clamour, cries, shouts, or noises [&c.]. (M, TA.) You say also يَوْمٌ أَرْوَنَانٍ, [virtually] meaning the same: (K:) [or this may mean A day of clamour, &c.; as will be seen from what follows.] ↓ يَوْمُ أَرْوَنَانِى occurs at the end of a verse of a rájiz: this may be [by poetic license] for يَوْمُ أَرْوَنَانٍ, or for يَوْمٌ أَرْوَنَانِىٌّ: and ↓ يَوْمُ أَرْوَنَانِى occurs at the end of a verse of En-Nábighah El-Jaadee, for يَوْمٌ أَرْوَنَانِىٌّ. (S.) Accord. to Sh, as is said in the T, (TA,) يَوْمٌ أَرْوَنَانٌ, (K, TA,) as also يَوْمُ أَرْوَنَانٍ, (K,) signifies A day that is easy, (K, TA,) or pleasant: (TA:) thus having two contr. meanings: (K:) and Sh cited a verse of En-Nábighah ElJaadee as an ex.: but AHeyth disallowed ارونان as having any other meaning than grief, and difficulty or the like; and he disallowed also the verse cited by Sh [as being an ex. of the meaning that he assigned to it]. (TA.) — — Also A voice, or sound: (S, K:) and cries, shouts, or noises, and clamour. (TA. [In one place, in the TA, رون, thus written, without any vowel-sign, has also this latter meaning assigned to it: but the context seems to show that this is a mistranscription.]) أَرْوَنَانِىٌّ; and its fem., with ة; and أَرْوَنَانِى: see the next preceding paragraph, in four places. هُوَ مَرُونٌ بِهِ He is overcome, subdued, or subjected. (K.) [مَرُونٌ here is a contraction of مَرْؤُونٌ, from رَانَ having for its aor. يَرُونُ as a dial. var. of رَانَ having for its aor. يَرِينُ: see art. رين.] رَوْنَدُ, or الرِّيوَنْدُ, and الرَّوَنْدُ: see art. رود. روى 1 رَوِىَ مِنَ المَآءِ, (T, S, M, Mgh, Msb, K,) and اللَّبَنِ, (M, K,) aor. يَرْوَى, (T, S, Msb, K,) inf. n. رِىٌّ (T, S, M, Mgh, * K) and رَىٌّ, (S, K,) or the former is a simple subst. and the latter is the inf. n., (Msb,) or the latter is an inf. n. and also a simple subst., (M, K,) and رِوًى, (S, M, K,) the last erroneously written, in [some of] the copies of the K, رَوَى, as though it were a pret. verb [like رَوَىَ]; (TA;) and ↓ ارتوى and ↓ تروّى; (S, M, Msb, K;) all signify the same; (T, S, M, * Msb, K;) [or the last probably has an intensive meaning;] He was satisfied, or he satisfied himself, with drinking of water [and of milk]; he drank thereof enough to quench, or satisfy, his thirst; contr. of عَطِشَ. (Mgh in explanation of the first.) — — And رَوِىَ النَّبَاتُ, (M,) or الشَّجَرُ, (K,) مِنَ المَآءِ; (TA;) and ↓ تروّى; (M, K;) [The plant, or herbage, or

the trees, had plentiful irrigation: or] i. q. تَنَعَّمَ [i. e., became flourishing and fresh, luxuriant, juicy, succulent, or sappy]; (M, K;) or became bright and fresh, by reason of plentiful irrigation. (TK.) — — رَوِىَ and ↓ ارتوى and ↓ تروّى are also used metaphorically, as meaning (tropical:) He was, or became, in a good state or condition; and in the enjoyment of much ease, pleasantness, softness, or delicacy, of life. (Har p. 100.) — — شَبِعْتُ مِنْ هٰذَا الأَمْرِ وَ رَوِيتُ is likewise metaphorical, meaning (tropical:) I have become, or I became, disgusted [or satiated to loathing] with this thing, or affair. (S * and TA in art. شبع.) — — See also a verse cited voce إِلَى, (p. 85,) in which يَرْوَى is made trans. by means of that particle in the place of مِنْ. — رَوَى عَلَى أَهْلِهِ, (T, S, M, K,) and لِأَهْلِهِ, (S, M, K,) aor. يَرْوِى, inf. n. رَيَّةٌ, or رِيَّةٌ, (accord. to different copies of the T, [the former app. indicated to be the right by what is said in the next sentence,]) or رَىٌّ, (M, [probably also correct,]) He brought water to his family: (S, M, K:) [but in the T it is implied that the meaning is like that of the phrase here following:] رَوَى القَوْمَ, (ISk, T, S, K,) aor. as above, (ISk, T, S,) inf. n. ريّة, (so in the TA,) He drew water for the people, or party. (ISk, T, S, K.) You say, مِنْ أَيْنَ رَيَّتُكُمْ, with fet-h to the ر, (S,) or رِيَّتُكُمْ, (so in the T,) meaning Whence is your providing of yourselves with water? (مِنْ أَيْنَ ↓ المَآءَ تَرْتَوُونَ: T, immediately after the latter of the foregoing phrases; and S, immediately after the former of them:) so says ISk. (T.) And رَوَى عَلَى اليَعِيرِ He drew water upon the camel. (M. [See سَانِيَةٌ.]) — — And رَوَى المَآءَ, aor. يَرْوِى, [inf. n., app., رِوَايَةٌ,] He (a camel) bore, carried, or conveyed, water. (Msb, TA.) — — Hence, (Msb, TA,) رَوَى الحَدِيثَ, (T, S, M, Mgh, Msb, K,) and الشِّعْرَ, (T, S, M, Mgh,) عَنْهُ, (MA,) aor. يَرْوِى, (T,) inf. n. رِوَايَةٌ; (T, S, M, Mgh, K;) and ↓ تروّاهُ; (M, K;) both signify the same; (K;) He bore in his memory, knowing by heart, (حَمَلَ,) and transmitted [orally], related, recited, or rehearsed, the tradition, narrative, or story, (Msb, TA,) and the poetry, (TA,) [as learned, or heard, or received,] from him; (MA;) [he related, recited, or rehearsed, the tradition, &c., and the poetry, by heart from him:] you say to a man, أَنْشِدِ القَصِيدَةَ [" Recite thou the ode "]; but you do not say, اِرْوِهَا unless you mean thereby Relate thou it by heart. (S, TA.) [One says also, رُوِىَ عَنْهُ, meaning It has been related as heard, or received, from him. And رُوِىَ كَذَا, and يُرْوَى كَذَا, meaning It has been related, and it is related, (otherwise, i. e.) thus; with the substitution of such a word &c.: and often meaning it has been read, and it is read, &c. And فِى رِوَايَةٍ كَذَا, meaning According to one relation, or way of relation or relating, thus: and often meaning according to one reading, thus.] — رَوَى الحَبْلَ, (M, K,) [aor. يَرْوِى,] inf. n. رَىٌّ, (M,) He twisted the rope: (M, K:) or he twisted the rope well, or thoroughly, or soundly. (M.) — — رَوَى عَلَى الرَّجُلِ, (S, M, TA,) in the copies of the K, erroneously, الرَّحْلِ, (TA,) He bound the man (S, M, K, * TA) with the rope called رِوَآء (M, TA) upon the back of the camel, (S, K, *) lest he should fall (S, M, K, * TA) from the camel (M) in consequence of his being overcome by sleep. (S, M, * TA.) And رَوَيْتُ عَلَى الرَّاوِيَةِ, aor. أَرْوِى, inf. n. رَىٌّ, I bound the رِوَآء upon the leathern water-bag, or pair of leathern water-bags, called راوية. (T.) You say, رَوَى عَلَيْهِ, inf. n. رَىٌّ; and ↓ اروى; He bound him, or it, with the rope [called رِوَآء, as is implied in the M]. (M, * TA.) And الرِّوَآءَ عَلَى البَعِيرِ ↓ اروى [He bound the رواء upon the camel]; like رَوَاهُ. (TA.) And ↓ رواى He bound a load with the رِوَآء. (TA.) 2 روّى, inf. n. تَرْوِيَةٌ: see 4, in two places: — — and 5. [Hence,] يَوْمُ التَّرْوِيَةِ [The day of providing oneself with water;] the eighth day of Dhu-l-Hijjeh; (T, Msb;) the day before that of 'Arafeh: (M:) so called because they (the pilgrims, T) used to provide themselves (يَتَزَوَّدُونَ, T, M, or ↓ يَتَرَوَّوْنَ, Msb, and so in a copy of the T, or ↓ يَرْتَوُونَ, S, K) on that day with water (T, S, M, * Msb, K) for the aftertime, (S, Msb, K,) and to rise and go, or when rising to go, to Minè, where is no water, [or, accord. to the Msb, where was little water,] therefore they provided themselves fully with water, or therefore they provided themselves with water from Mekkeh for the alighting and abiding at Minè: (T, accord. to two different copies:) or [it means the day of consideration, or thought; (from another signification of the verb, as will be seen from what follows;) and is so called] because Abraham was considering, or thinking upon, his dream (وَ يَتَفَكَّرُ فِى رُؤْيَاهُ ↓ كَانَ يَتَرَوَّى) [on that day], and on the ninth he knew [that his dream was from God], and on the tenth he desired to act [according to his dream] (اِسْتَعْمَلَ). (K. [And in a similar manner it is explained in the Ksh and by Bd in xxxvii. 101. See also 2 in art. روأ.]) — — روّى رَأْسَهُ بِالدُّهْنِ, and التَّرِيدَ بِالدَّسَمِ, (T, TA,) He moistened [his head, app. much, or saturated it, i. e. its hair, with oil, or grease, and the broken, or crumbled, bread with grease, or gravy]. (TA.) — روّاهُ الشِّعْرَ, (T, S, M, Mgh, K,) and الحَدِيثَ, (M, Mgh, Msb,) inf. n. as above; (S;) and ↓ ارواهُ إِيَّاهُ; (S, K;) He made him to relate by heart the poetry, (S, M, * Mgh, * K, * TA,) and the tradition, narrative, or story; (M, Mgh, TA;) he made him to bear in his memory, knowing by heart, and to transmit, relate, recite, or rehearse, (Msb, TA,) the poetry, (TA,) and the tradition, narrative, or story; (Msb, TA;) [or he taught him to do so; i. e.] he related to him by heart (رَوَى لَهُ) the poetry, (T, TA,) and the tradition, narrative, or story, (TA,) until he retained it in his memory, for the purpose of relating it by heart [as learned, or heard, or received,] from him. (T, TA. *) And رُوِّينَا الحَدِيثَ [We had the tradition, narrative, or story, related to us by heart; and in like manner, الشِّعْرَ the poetry]. (Msb, TA.) — رَوَّيْتُ فِى الأَمْرِ, (S, K, [though Freytag represents the verb as being in the K without teshdeed, and Golius explains the verb nearly in the same manner with and without teshdeed,]) inf. n. as above, (TA,) He looked into the thing, or affair, or case; inspected it; examined it; considered it; or thought upon it; (S, M, K, TA;) deliberately, or leisurely; without haste; a dial. var. of رَوَّأْتُ [q. v.]: (M, TA:) [and فِيهِ ↓ تَرَوَّيْتُ app. signifies the same:] see يَتَرَوَّى in the former half of this paragraph, in an explanation of يَوْمُ التَّرْوِيَةِ. 4 ارواهُ (M, MA, Msb, K) مِنَ المَآءِ (MA) [and مِن اللَّبَنِ], inf. n. إِرْوَآءٌ; (KL, and Har p. 67;) and ↓ روّاهُ (MA, Msb) مِنْهُ, (MA,) inf. n. تَرْوِيَةٌ; (KL;) He satisfied him, or made him to be satisfied, with drinking of water [and of milk]; he satisfied, or quenched, his (another's) thirst, by a drink, or draught, of water [and of milk]; (M, * MA, Msb, * K, * KL; *) he did away with his thirst [thereby]. (Har ubi suprà.) One says of a she-camel abounding in milk, هِىَ تُرْوِى الصَّبِىَّ [She satisfies the thirst of the young child]: because he sleeps in the beginning of the night, and they desire that her flow of milk may be early, before his sleeping. (M, TA.) [And in like manner, ارواهُ is said of water, and of milk, &c., meaning It satisfied his thirst.] — — [Hence, اروى and ↓ روّى signify also He watered, or irrigated, plentifully a plant, or herbage, or a tree; or rendered it flourishing and fresh, luxuriant, succulent, or sappy, by plentiful irrigation: see 1, second sentence.] — See also 2, in the middle of the paragraph. — And see 1, last three sentences. 5 تروّى: see 1, first three sentences. — — You say also, تَرَوَّوْا and ↓ رَوَّوْا, meaning They provided themselves with water. (M.) And كَانُو يَتَرَوَّوْنَ مِنَ المَآءِ; (Msb, and so in a copy of the T; see 2, second sentence;) or من المآء ↓ يَرْتَوُونَ; (S and K; see again 2, second sentence;) [They used to provide themselves with water:] and مِنْ أَيْنَ تَرْتَوُونَ ↓ المَآء [Whence do ye provide for yourselves water?]. (T and S; see 1, in the middle of the paragraph.) — — And تَرَوَّتِ اللُّقْمَةُ بِالسَّمْنِ [The morsel was imbued, or soaked,

with clarified butter]. (En-Nadr, TA in art. ربغ.) — تروّى الحَدِيثَ, and الشِّعْرَ: see 1, in the latter half of the paragraph. — تَرَوَّتْ مَفَاصِلُهُ: see 8. — تروّى فِيهِ: see 2, in two places. 8 ارتوى: see 1, first and third sentences: — — and see also 5, in two places. — — ارتوت النَّخْلَةُ The palm-tree, having been planted in a hollow dug for the purpose, was watered at its root. (Lth, T.) — It (a rope) was twisted: (M, K:) or was twisted well, or thoroughly, or soundly: (M:) or was thick in its strands: (S:) or was composed of many strands, and thick, and very compact. (Lth, T.) — — And ارتوت مَفَاصِلُهُ His joints (those of a beast, T, or those of a man, S) were, or became, well-proportioned and thick; (T, S, K;) and so ↓ تروّت. (M, K.) رَوٌّ: see رَوَآءٌ. رِىٌّ: see what next follows: — and see also art. رى. رِىٌّ, said by Esh-Shámee, in his "Seereh [of the Prophet]," to be also with damm [i. e. ↓ رُىٌّ, which is anomalous, like رُيًّا, for رُؤْيَا], (MF, TA,) is an inf. n. of رَوِىَ: (T, S, M, Mgh, * K:) and also (M, K) a simple subst. from that verb [meaning The state of being satisfied with drinking of water and of milk; the state in which one is satisfied with drinking or drink; the state of having drunk enough to quench, or satisfy, the thirst]. (M, Msb, K.) One says, فُلَانٌ فِى رِىٍّ وَ مَشْبَعٍ [Such a one is in a state in which he is satisfied with drink and food]. (T, A, TA, all in art. نظر.) — — [Also, as is indicated in the K &c., in relation to plants or herbage, or to trees, The state of having plentiful irrigation; or of being flourishing and fresh, luxuriant, juicy, succulent, or sappy, by reason of plentiful irrigation.] — عَيْنٌ رِيَّةٌ A source abounding with water. (S.) — See also art. رى. رِوًى: see رَوَآءٌ. — — رُطَبٌ رِوًى Dates when they ripen [after they have been cut off,] not upon their palm-trees; as also ↓ مُرْوٍ. (TA.) رُويَا: see رُؤْيَا, in art. رأى. رَوَآءٌ and ↓ رِوًى (T, S, M, K [in this last improperly said to be like إِلَى, which is without tenween,]) and ↓ رَوِىٌّ (M, K) Sweet water: (S:) or water that causes him who comes to it to return with his thirst satisfied; (T, S; *) applied only to water that has a continual increase, and does not become exhausted, nor cease: (T:) or abundant water, that satisfies the thirst. (M, K.) — — [Hence,] الرَّوَآءُ is a name of The well of Zemzem. (K, TA.) — And رواء, (so in the TA, as from the K, and as mentioned by Az on the authority of IAar, [but I have looked for it in vain in two copies of the T, app. رَوَآءٌ, or perhaps ↓ رِوَآءٌ, like the Pers. رِوَا, for one of these two may be from the other,] or ↓ رَوٌّ, (so accord. to my MS. copy of the K and accord. to the TK, [but this I think very dubious, and still more strange is the reading in the CK, which is رِو,]) Abundance of herbage, or of the goods, conveniences, or comforts, of life. (K.) رُوَآءٌ [for رُؤَآءٌ, (see رِئْىٌ, in art. رأى,) or of the measure فُعَالٌ from الرِّىُّ, (see Har p. 24,)] i. q. مَنْظَرٌ [as meaning A pleasing, or goodly, aspect; or beauty of aspect]: so in the phrase رَجُلٌ لَهُ رُوَآءٌ [A man having a pleasing, or goodly, aspect]. (S.) رِوَآءٌ A rope with which the two leathern water-bags are bound upon the camel: (T:) or a rope with which goods, or furniture, or utensils, &c., are bound upon the camel; (S, K;) and with which a man is bound upon a camel, lest he should fall in consequence of his being overcome by sleep: (M, and Ham p. 321:) or one of the ropes of the [tent called] خِبَآء: and sometimes the load is bound therewith upon the camel: accord. to AHn, it is thicker than well-ropes: (M:) and ↓ مِرْوًى signifies the same: (T, K:) pl. of the former أَرْوِيَةٌ; (T, S, K;) and of ↓ the latter مراوى, (T, K,) i. e. مَرَاوَى, and مَرَاوٍ. (TA.) — See also رَوَآءٌ. رَوِىٌّ: see رَوَآءٌ. — — Also A full, or complete, drink. (K, TA.) You say, شَرِبْتُ شُرْبًا رَوِيًّا (S, TA) I drank a full, or complete, drink. (TA.) — — And A cloud of which the rain-drops are large, (S, K,) and vehement in their fall; like سَقِىٌّ: (S:) pl. أَرْوِيَةٌ. (TA.) — — And, accord. to IAar, One who gives to drink; or a waterer; syn. سَاقٍ: [in one copy of the T, in the place of السَّاقِى as explanatory of الرَّوِىُّ, I find التَّأنِّى, which I think an evident mistranscription:] — — and Weak: — — and Sound in body and intellect. (All three from the T.) — Also The [funda- mental] rhyme-letter; (S, M, K;) the letter upon which the ode is founded, and which is indispensable in every verse thereof, in one place; as, for instance, the [final] ع in the verse here following: إِذَا قَلَّ مَالُ المَرْءِ قَلَّ صَدِيقُهُ وَ أَوْمَتْ إِلَيْهِ بِالعُيُونِ الأَصَابِعُ [When the wealth of the man becomes little, his friends become few, and, together with the eyes, the fingers make signs to him]: (Akh, M:) [when two or more letters are indispensable to the rhyme, only one of them is thus termed, according to rules fully explained in the M and in the treatises on versification:] IJ mentions رَوِيَّاتٌ as its pl.; but [ISd says,] I think him to have stated this carelessly, and not to have heard it from the Arabs. (M.) One says قَصِيدَتَانِ عَلَى رَوِىٍّ وَاحِدٍ [Two odes constructed upon one rhymeletter; or having one fundamental rhyme-letter]. (S.) رِوَايَةٌ [an inf. n. of رَوَى, q. v., when used as a subst., meaning A relation, or recital, &c.,] has for its pl. رَوَايَا. (JM.) See رَاوِيَةٌ, last sentence but one. رَوِيَّةٌ A want, or thing wanted: (A 'Obeyd, T, S:) so in the saying, لَنَا عِنْدَ فُلَانٍ رَوِيَّةٌ [We have a want to be supplied to us on the part of such a one; meaning we want a thing of such a one]: (A 'Obeyd, T:) and لَنَا قِبَلَكَ رَوِيَّةٌ [We have a want to be supplied to us on thy part; we want a thing of thee]. (S.) — — And The remainder of a debt and the like. (S.) — Also, (S,) or رَوِيَّةٌ فِى أَمْرٍ, (M, K, *) thus usually pronounced without ء, (S,) [originally رَوِيئَةٌ,] Inspection, examination, consideration, or thought, of an affair; (S, M, K;) without haste: (M:) pl. رَوَايَا. (JM, TA.) You say, مَضَى عَلَى وَجْهِهِ بِغَيْرِ رَوِيَّةٍ [He went at random, heedlessly, or in a headlong manner, without consideration]. (A in art. ركب.) See رَاوِيَةٌ, near the end. [See also رَوِيئَةٌ in art. روأ.] رَجُلٌ رَوَّآءٌ A man whose habitual work, or occupation, is the drawing of water by means of the رَاوِيَة [q. v.]: you say, جَآءَ رَوَّآءُ القَوْمِ [The people's habitual drawer of water by means of the راوية came]. (T.) رَيَّا [originally رَوْيَا] A sweet odour (T, M, K) of anything. (T.) One says of a woman, إِنَّهَا لَطَيِّبَةُ الرَّيَّا, meaning Verily she is sweet in the odour of her body: and hence the saying of Imrael-Keys, إِذَا قَامَتَا تَضَوَّعَ المِسْكُ مِنْهُمَا نَسِيمَ الصَّبَا جَآءَتْ بِرَيَّا القَرَنْفُلِ [When they stand, the fragrance of musk is diffused from them, like the breath of the east wind that has brought the sweet odour of the clove]. (T.) — It is also fem. of رَيَّانُ. (T, S, M, &c.) رَيَّانُ [originally رَوْيَانُ] an epithet from رَوِىَ; (T, M, Mgh, Msb, K;) Satisfied with drinking [of water and of milk &c.]; having drunk [thereof] enough to quench, or satisfy, his thirst; contr. of عَطْشَانُ: (S, Mgh: *) fem. رَيَّا, (T, S, M, Mgh, Msb, K,) in which the ى is not changed into و because the word is an epithet; for it is changed into و only in a subst., of the measure فَعْلَى, of which ى is the final radical, as in تَقْوَى; so that if it were a subst., it would be رَوَّى; (S, M;) originally رَوْيَا: (M:) as to رَيَّا that is thought to be used as the proper name of a woman, it is, thus used, an epithet, like الحَارِثُ and العَبَّاسُ, though without the article ال: (S, * M:) the pl. is رِوَآءٌ, (T, S, M, Mgh, Msb, K,) with kesr and medd., (S,) in measure like كِتَابٌ, (Msb,) masc. and fem. (Mgh, Msb.) You say قَوْمٌ رِوَآءٌ مِنَ المَآءِ [A people, or party, satisfied with drinking of water]. (S.) — — And نَبْتٌ رَيَّانُ and شَجَرٌ رِوَآءٌ [A plant, or herbage, and trees, having plentiful irrigation: or flourishing and fresh, luxuriant, juicy, succulent, or sappy, by reason of plentiful irrigation: see the verb]. (M.) — — [Hence,] رَيَّانُ signifies also (assumed tropical:) Full of fat and flesh. (JM.) And you say وَجْهٌ رَيَّانُ (tropical:) [A plump face]; an expression of dispraise [app. when relating to a man, but not otherwise; for رَيَّانُ, or رَيَّا, applied to a youth, or to a woman, or a limb of a woman, meaning plump and juicy, is used by way of praise]: opposed to وَجْهٌ ظَمْآنُ. (A and TA in art. ظمأ.) And اِمْرَأَةٌ رَيَّا المُخَلْخَلِ (assumed tropical:) [A woman full, or plump, in the place of the anklet]. (JM.) And فَرَسٌ رَيَّانُ الظَّهْرِ (assumed tropical:) A horse fat in the portion of flesh and sinew next

the back-bone on each side. (T.) رَاوٍ [as the act. part. n. of رَوَى] is used in relation to water [as meaning Bringing, or one who brings, water to his family: and drawing, or one who draws, water for others: and a camel carrying, or that carries, water; whence the subst. رَاوِيَةٌ, q. v.]. (S, TA.) — — And [hence] it is used also in relation to poetry (T, S, M) and to traditions or narratives or stories (T, M, Mgh, K) [as meaning A relater, reciter, or rehearser, by heart, of poetry, and of traditions, or narratives or stories, learned, or heard, or received, from another]: and in like manner ↓ رَاوِيَةٌ, but in an intensive sense [as meaning a large, or copious, relater or reciter or rehearser, &c.]; (T, S, M, Mgh, K;) i. e. كَثِيرُ الرِّوَايَةِ; (T, * TA;) as in the phrase رَجُلٌ رَاوِيَةٌ لِلشِّعْرِ [a man who is a large, or copious, relater &c. of poetry]: (S:) the pl. of رَاوٍ is رُوَاةٌ. (S, TA.) — Also One who has the superintendence, management, or care, of horses (مَنْ يَقُومُ عَلَى الخَيْلِ [strangely rendered by Freytag, who seems to have read عَلَى الجَمَلِ, "constrictus fune et stans super cameli dorso "]). (M, K.) رَاوِيَةٌ A camel, (A 'Obeyd, T, S, K,) or a mule, or an ass, (S, and so in the K with the exception of " and " for " or,") upon which water is drawn: (A 'Obeyd, T, S, K: [see سَانِيَةٌ:]) or a camel that carries water; (M, * Mgh, Msb;) and then applied to any beast upon which water is drawn: (Msb:) [but it is disputed whether this be the primary or proper signification, or whether it be secondary or tropical, as will be shown by what follows:] and also a man who draws water (A 'Obeyd, T, TA) for his family: (TA:) the ة is affixed [لِلنَّقْلِ, i. e. for the purpose of transferring the word from the category of epithets to that of substantives; or] to give intensiveness to the signification: (Msb:) pl. رَوَايَا [by rule رَوَاءٍ, being originally of the measure فَوَاعِلُ, not فَعَائِلُ]. (S, M, TA.) Also A مَزَادَة [or leathern water-bag] (A 'Obeyd, T, S, M, Mgh) composed of three skins, (Mgh,) containing water; (M, K;) so called as being the receptacle in which is the water borne by the camel [thus called]; (A 'Obeyd, T;) or the مزادة is thus termed by the vulgar, but this application of the word is allowable as metaphorical: (S:) or it signifies a pair of such water-bags (مَزَادَتَانِ [see مَزَادَةٌ in art. زيد]): (T:) [accord. to ISd,] it is applied to the مزادة, and then to the camel, because of the nearness of the latter to the former: (M:) or its primary application is to the camel: (S, Mgh:) accord. to some, its application to the camel is proper; and to the مزادة, tropical: accord. to others, the reverse is the case: (MF, TA:) the pl. is رَوَايَا, as above. (Mgh, TA.) — —

One says of a weak person who is in easy circumstances, مَا يَرُدُّ الرَّاوِيَةَ, meaning He is unable to turn back the راوية [or camel bearing a water-bag or pair of water-bags,] notwithstanding its being heavily burdened by the water that is upon it. (M.) — — And the Prophet applied the appellation رَوَايَا البِلَادِ [The camels bearing water for the irrigation of the countries, or the water-bags borne by camels for the irrigation of the countries,] to (assumed tropical:) the clouds, by way of comparison. (TA.) — — رَوَايَا is also applied as an appellation to (assumed tropical:) The chiefs of a people; (IAar, Th, T;) as pl. of رَاوِيَةٌ; the chief who bears the burden of the bloodwits owed by the tribe being likened to the camel thus termed. (T, M. *) A Temeemee, mentioning a party that had attacked his tribe, said, لَقِينَاهُمْ فَقَتَلْنَا الرَّوَايَا وَ أَبَحْنَا الزَّوَايَا meaning [We encountered them, and] we slew the chiefs, and gave permission to occupy, or to plunder, the houses, or tents. (T.) — — رَوَايَا also occurs in a trad., in which it is said, شَرُّ الرَّوَايَا رَوَايَا الكَذِبِ, and accord. to some, it is, in this instance, pl. of رَاوِيَةٌ (JM, TA) in the first of the senses explained above; so that the meaning is, (assumed tropical:) The worst of those who carry tidings are those who carry false tidings; such persons being likened to the beasts so called, in respect of the fatigue that they undergo: (JM:) or it is pl. of ↓ رَوِيَّةٌ; (JM, TA;) and the meaning is, the worst of thoughts are those that are untrue, not right, nor tending to good: or it is pl. of ↓ رِوَايَةٌ; and the meaning is, the worst of relations, or recitals, are those that are untrue. (JM.) — — See also رَاوٍ. أَرْوَى: see the next paragraph, in two places. أُرْوِيَّةٌ, (T, S, M, Msb, K,) originally [أُرْوُوِيَةٌ,] of the measure أُفْعُولَةٌ, (S, M, Msb,) and إِرْوِيَّةٌ, (Lh, M, K,) The female of the وُعُول, (El-Ahmar, A 'Obeyd, T, S, M, Msb, K,) which means mountain-goats: (TA:) or the female and the male; the former of which is also called عَنْزٌ, and the latter وَعِلٌ; (AZ, T, Msb;) and which are of the [kind called] شَاءٌ; not of the [kind called] بَقَرٌ: (AZ, T:) pl. أَرَاوِىُّ, (El-Ahmar, A 'Obeyd, T, S, M, Msb, K,) of the measure أَفَاعِيلُ, (S,) a pl. of pauc., Msb,) applied to three (El-Ahmar, A 'Obeyd, T, S, M, K) and more, to ten [inclusive], (El-Ahmar, A 'Obeyd, T, M, K,) and ↓ أَرْوَى, applied to many, (El-Ahmar, A 'Obeyd, T, S, M, Msb, K,) of the measure أَفْعَلُ, (S, M, Msb,) erroneously held by Abu-l-'Abbás to be of the measure فَعْلَى; (M;) an irregular pl.; (Msb, K;) or [rather] it is a quasi-pl. n.; (M, K;) and أَرْوِىُّ is a broken pl. (M.) It is also a proper name of a woman: and so is ↓ أَرْوَى. (S.) مُرْوٍ: see رِوًى مِرْوًى: see رِوَآءٌ, in two places. رى

1 رَيَيْتُ and ↓ رَيَّيْتُ, inf. n. of the former رَىٌّ and of the latter تَرْيِيَةٌ, are both of them verbs relating to الرَّايَةُ: (T:) you say, الرَّايَةَ ↓ رَيَّيْتُ [and رَيَيْتُهَا] I made the رَايَة [q. v.]: (M, TA:) the imperative of رَيَيْتُ is اِرْيَهْ, and that of ↓ رَيَّيْتُ is رَيِّهْ: and the pass. part. ns. are ↓ مَرْيِىٌّ and ↓ مُرَىًّ, each applied to a banner. (T.) 2 رَيَّ see 1, in three places. — You say also, رَيَّيْتُ رَآءً I made a ر; (M;) or I wrote a ر. (TA in باب الالف الليّنة.) 4 أَرْيَيْتُ الرَّايَةَ; accord. to Lh, أَرْأَيْتُهَا, [and so in the K, (see 1 in art. رأى, near the end of the paragraph,]) but [ISd says,] I hold that this is anomalous, and that it is properly only أَرْيَيْتُهَا; I stuck, or fixed, [into the ground,] the banner, or standard. (M, TA.) 8 اِرْتَيَتُهُ, [as though a contraction of اِرْتَيَيْتُهُ,] for اِرْتَأَيْتُهُ: see رَأَى, first signification. 10 اِسْتَرَيْتُهُ, [as though a contraction of اِسْتَرْيَيْتُهُ, like as اِسْتَحَيْتُ is a contraction of اِسْتَحْيَيْتُ,] for اِسْتَرْأَيْتُهُ: see رَأَى, first signification. رَىٌّ, said in the CK, in art. رأى, to be a pl. of رَأْىٌ: see this latter word. رُئٌّ: see art. روى. — It is also said in the K, in art. رأى, to be pl. of رَأْىٌ: see this latter word. رِىٌّ: see art. روى — It is also said in the K, in art. رأى, to be a pl. of رَأْىٌ: see this latter word. — — Also Beauty of aspect; (K; and M in art. روى;) accord. to him who holds it to be without ء; said by AAF to mean beauty as implying نَعْمَةٌ [and therefore belonging to art. روى]. (M in art. روى. [See also رِئْىٌ, in art. رأى.]) رِيَةٌ: see رِئَةٌ, in art. رأى. رِيًا: see رِئْىٌ, in art. رأى. رِيَّةٌ an inf. n. of رَأَى [q. v.]. (T, M, K; all in art. رأى.) رِيًّا: see art. روى. رُيَّا: see رُؤْيَا, in art. رأى. رِيًّا: see رُؤْيَا, in art. رأى. رِيًّا: see رِئْىٌ, in art. رأى. رَيَّانُ: see art. روى. رَاىٌ: see what next follows. رَايَةٌ, (T, S, M, Msb, K,) and رَآءَةٌ, mentioned by Sb on the authority of Abu-l-Khattáb, the ا of رَايَةٌ, though a substitute for the medial radical, [i. e. ى,] being likened by him to the augmentative ا, and therefore the final radical is made ء, like as is done in the case of سِقَآءٌ &c., (M,) A banner, or standard, (T, S, M, Msb, K,) of an army: (Msb:) accord. to some, (Msb,) originally with ء, [see رَأْيَةٌ, in art. رأى,] though pronounced by the Arabs without ء; (T, Msb;) but others deny this, and say that it has not been heard with ء: (Msb:) pl. رَايَاتٌ (M, Msb, K) and [coll. gen. n.] ↓ رَاىٌ. (M, K.) — — Also A قِلَادة [app. here meaning collar]: (K:) or a thing that is put upon the neck (Lth, T, M, K) of a runaway male slave, (M, K.) to show that he is a runaway: it is an iron ring, of the size of the neck. (TA.) — It is also said to be an inf. n. of رَأَى: see this latter word. رُيَيَّةٌ dim. of رَايَةٌ. (Lth, T.) قَصِيدَةٌ رُيَيَّةٌ An ode of which the رَوِىّ [or fundamental rhyme-letter] is ر. (TA in باب الالف الليّنة.) تَرْيِيَةٌ and تَرِيَّةٌ: see تَرْئِيَةٌ, in art. رأى. مُرَىٌّ: see the first paragraph. مَرْيِىٌّ: see

the first paragraph. ريأ 1 رَآءَ (like خَافَ, TA, [app. indicating that its aor. is يَرَآءُ, like يَخَافُ,]) a dial. var. of رَأَى [He saw; &c.]. (M, K.) 2 ريّأ فِى الأَمْرِ i. q. رَوَّأَ [q. v.]. (T, * K.) — ريّأهُ, inf. n. تَرْيِئَةٌ, i. q. فَسَحَ عَنْهُ مِنْ خِنَاقِهِ [app. meaning He relaxed the compression of his throat: or he relaxed the cord by which he was being throttled]: (M:) or فَسَحَ عَنْ خُنَاقِهِ [which app. has the former meaning: or perhaps means he, or it, relieved his quinsy, so that he had room, or freedom, to breathe]. (K.) — ريّأ رَآءًا He wrote a ر. (TA.) 3 رايأ فُلَانًا, (M, K, *) said to be formed by transposition, [i. e. from رَآءَى,] inf. n. مُرَايَأَةٌ, (TA,) He feared, or was on his guard against, such a one. (M, K. *) — — See also 3 in art. رأى. رِئْءٌ a subst. from رَآءَ mentioned above: (M, K:) [i. e., it signifies Sight; &c.; like رُؤْيَةٌ:] and رَآءٌ is said by MF to be like it; but this is a mistake, occasioned by his finding الرَّآء, in a verse, miswritten for الدَّآء. (TA.) — — [See also رِئْى.] قَصِيدَةٌ رَائِيَّةٌ: see art. روأ. ريب 1 رَابَنِى, (T, S, M, &c.,) aor. يَرِيبُ, (M, Mgh, Msb, K,) inf. n. رَيْبٌ (T, M, Mgh, Msb, &c.) and رِيبَةٌ, (M, K,) or the latter is a simple subst., (S, Msb,) It (a thing) occasioned in me disquiet, disturbance, or agitation, of mind: (Ksh and Bd in ii. 1:) [this is the primary signification; (see رِيبَةٌ;) a signification also borne by ↓ أَرَابَنِى; (see the verses of Khálid cited in this paragraph;) whence the other significations here expl. in what follows:] it (a thing) made me to doubt: (Msb: and in like manner رَابَهُ is expl. in the Mgh:) or it (a thing, M) caused me to have what is termed رِيبَة [i. e. doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion]; as also ↓ أَرَابَنِى: (M, K: in both of which this meaning is indicated, but not expressed:) but the latter is said by Lth to be bad: (T:) or, (T, M, Msb,) accord. to AZ, (T, Msb,) the former signifies he, (T, M, *) or it, i. e. his case, (M, * Msb,) made me to know that there was on his part what is termed رِيبَة [i. e. something occasioning doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion]; (T, M, Msb;) made me to be certain, or sure, of it: (Msb:) and ↓ the latter signifies made me to think that there was in him what is so termed; (Sb, T, M, Msb, K;) without my being certain, or sure, of it: (Msb:) [Az says that] these are the right explanations of the two phrases: (T:) [or] the latter signifies also جَعَلَ فِىَّ الرِّيبَةَ [he put into me, i. e. into my mind, doubt, or suspicion &c.]; (Sb, M, K; and in a similar manner أَرَبْتُهُ is expl. in the latter;) or أَوْهَمَنِى الرِّيبَةَ [he made me to think that which occasioned doubt, or suspicion &c.]: (K: and in like manner ارابهُ is expl. in the Ham p. 363:) and رِبْتُهُ signifies أَوْصَلْتُ إِلَيْهِ الرِّيبَةَ [I made doubt, or suspicion &c., or that which occasioned doubt, or suspicion &c., to come to him, or to reach him]; (K;) [app. by some act; for it is said that] رَابَهُ signifies أَتَاهُ بِرِيبَةٍ [he did to him a thing that occasioned doubt, or suspicion &c.]: (Ham ubi suprà:) or, (K,) accord. to Lh, the Arabs say, (M,) رَابَنِى أَمْرُهُ, aor. يَرِيبُنِى, inf. n. رَيْبٌ and رِيبَةٌ: when they speak allusively [with respect to the cause of doubt &c., not expressing it,] (إِذَا كَنَوْا) [misinterpreted in the TA as meaning " when they affix a pronoun to the verb," for the meaning here intended is clearly shown by what follows,]) they prefix ا [to the verb, saying ↓ أَرَابَ, and أَرَبْتُ, &c., expl. in the latter part of this paragraph]; and when they do not speak allusively [with respect to the cause of doubt &c., but express it,] (إِذَا لَمْ يَكْنُوا) they reject that letter; but [so accord. to the M, but in the K " or,"] it is allowable to say, الأَمْرُ ↓ أَرَابَنِى; (M, K;) i. e., to prefix the ا when the verb is made trans.: (M:) accord. to As, (T,) رَابَنِى [signifies he did what made me to doubt, or to have doubt, or suspicion &c, and what I disliked, or hated; for it] is said of a man when thou seest, on his part, what makes thee to doubt, &c., (مَا يَرِيبُكَ, [or مَا يُرِيبُكَ,]) and what thou dislikest, or hatest: (T, S:) and Hudheyl say, ↓ أَرَابَنِى, (T, S, Msb,) or ارابنى أَمْرُهُ, as As says on the authority of 'Eesà Ibn-'Omar; (M;) and رِبْتُ and ↓ اِرْتَبْتُ, meaning I doubted: (Msb:) accord. to IAth, رَابَنِى الشَّكُّ [an evident mistranscription for رابنى الشَّىْءُ] and ↓ ارابنى both mean شَكَّكَنِى وَ أَوْهَمَنِى الرِّيبَةَ بِهِ [i. e. the thing made me to doubt, and caused me to think that there was that which occasioned doubt, or suspicion &c., in it]; but when you are certain, or sure, of it, you say [only] رَابَنِى, without [an incipient] ا: (TA:) accord. to Lth, رَابَنِى الأَمْرُ, inf. n. رَيْبٌ, signifies the thing, or event, [app. said only of that which is evil,] betided me, or befell me: and رَابَنِى أَمْرُهُ, his affair, or case, brought upon me doubt (شَكًّا [in the TA شَرًّا i. e. evil]) and fear. (T.) It is said in a trad., of Fátimeh, يَرِيبُنِى مَا يَرِيبُهَا, meaning That displeases and disquiets me which displeases and disquiets her. (TA.) And in another, respecting a gazelle lying curled in sleep, لَا يَرِيبُهُ أَحَدٌ بِشَىْءٍ, meaning No one shall oppose himself to it and disquiet it, or disturb it. (TA.) And in another, مَا رَابَكَ إِلَى قَطْعِهَا, i. e. What disquieted thee and constrained thee to cut it off? as Aboo-Moosà thinks the phrase may be read: but see another reading voce رَابٌّ. (TA.) And in another, دَعْ مَا ↓ يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ فَإِنَّ الكَذِبَ رِيبَةٌ وَ إِنَّ الصِّدْقَ طُمَأْنِينَةٌ, (Mgh, TA, *) or, as some relate it, ↓ يُرِيبُكَ, (TA,) i. e. Leave thou that which causeth thee to doubt, (Mgh, TA, *) and occasioneth in thee الرِّيبَة, which originally signifies disquiet, or disturbance, or agitation, of mind, [and hence suspicion &c., and betake thyself to that which will not cause thee to doubt, &c., for verily lying is a thing that occasions disquiet of mind, or doubt, or suspicion &c., and verily veracity is a thing that occasions tranquillity;] because the mind is not at rest when it doubts, but becomes tranquil when it is certain, or sure. (Mgh.) And the Hudhalee, (S, TA,) Khálid Ibn-Zuheyr, (TA,) says, يَا قَوْمِ مَا لِى وَ أَبَا ذُؤَيْبِ كُنْتُ إِذَا أَتَوْتُهُ مِنْ غَيْبِ يَشُمُّ عِطْفِى وَ يَجُرُّ ثَوْبِى ↓ كَأَنَّنِى أَرَبْتُهُ بِرَيْبِ [O my people, what aileth me with Aboo-Dhueyb? I was (such that) when I came to him after absence, or from being absent, he would smell my side, or my armpit, and pull my garment, as though I disquieted his mind with doubt, or suspicion &c.]: (S and TA, in this art. and in art. بز; but in the latter with يَبُزُّ in the place of its syn. يَجُرُّ:) it is said in the L that اراب is trans. and intrans.; and that he who makes it trans. makes it syn. with رَابَ; and thus it is in the saying of Khálid cited above; the last hemistich of which is also related thus: كَأَنَّنِى قَدْ رِبْتُهُ بِرَيْبِ but ↓ اراب when intrans. signifies أَتَى بِرِيبَةٍ [meaning he did an act that occasioned doubt, or suspicion &c.]; like as أَلَامَ signifies أَتَى بِمَا يُلَامُ عَلَيْهِ [he did an act for which he was to be blamed]: and agreeably with this signification is expl. the verse ascribed to El-Mutalemmis, or to Beshshár Ibn-Burdeh, أَخُوكَ الَّذِى إِنْ رِبْتَهُ قَالَ إِنَّمَا ↓ أَرَبْتُ وَ إِنْ لَايَنْتَهُ لَانَ جَانِبُهُ [Thy brother is he who, if thou make him to doubt, &c., (or if thou do to him an act occasioning doubt, or suspicion &c., as expl. in the Ham p. 363, where عَاتَبْتَهُ is put in the place of لَايَنْتَهُ,) says, Only I have done what occasions doubt, &c.; and if thou act gently with him, becomes gentle]: thus the verse is correctly related: he who relates it differently, saying أَرَبْتَ, [and thus I find it in two copies of the T,] asserts that إِنْ رِبْتَهُ means if thou make him of necessity to have doubt, or suspicion &c.; and ↓ اربت [here said in the TA to be " with damm," but this is evidently a mistranscription for " with fet-h," for it cannot mean with damm to the ا, as أُرِبْتَ does not bear an appropriate signification, nor can it mean with damm to the ت, as the explanation relates to the reading of اربت with fet-h to the ت,] means thou hast caused [me] to think that there was that which occasioned doubt, or suspicion &c., when it was not decidedly necessary. (TA.) 4 اراب, as a trans. verb: see 1, in eight places. — As intrans., it signifies He (a man) was, or became, one in whom was something occasioning doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion; i. e. صَارَ ذَا رِيبَةٍ: (Sb, T, S, M:) and he did a thing that occasioned doubt, or suspicion &c.: (As, T:) it is said when

one is told something of a person, or thinks it, or imagines it: (Msb:) see 1, in the former half of the paragraph; and also, in three places, in the latter part of the same paragraph. Also It (a thing, or an affair, or a case,) was, or became, one in which was something occasioning doubt, or suspicion &c.; i. e. صَارَ ذَا رَيْبٍ (T, K) or ذا رِيبَةٍ. (M.) 5 تَرَيَّبَ see the next paragraph. 8 ارتاب He doubted, (S, Msb, K,) فِيهِ [respecting him, or it]. (S.) See 1, in the former half of the paragraph. And ارتاب بِهِ He suspected him, or thought evil of him: (T, M, K:) or he saw on his part [or in him] what caused him to have doubt, or suspicion &c.; as also ↓ تريّب به; (Har p. 257;) and ↓ استراب به; i. e. رَأَى مِنْهُ مَا يَرِيبُهُ: (S, K, and Har ubi suprà:) the last used by [the tribe of] Hudheyl. (TA.) — — [It often means particularly He was sceptical in matters of religion.] 10 استراب He fell into that which occasioned doubt, or suspicion or evil opinion; meaning he feared so that he doubted of safety or security: (Har pp. 256 and 257:) [he conceived doubt, or suspicion or evil opinion:] he doubted: and became infected with suspicion or evil opinion. (Idem p. 309.) See also 8. رَابٌ Want, or need. (TA.) Hence, in a trad., مَا رَبُكُمْ إِلَيْهِ What is [the reason of] your want of him? or your wanting to ask him? (TA.) And, in another trad., مَا رَابُكَ إِلَى قَطْعِهَا What is [the reason of] thy wanting to cut it off? thus, says El-Khattábee, they relate it, with damm to the ب: but IAth says that it is properly مَا أَرَبُكَ, meaning the same: or, accord. to Aboo-Moosà, the right reading may be ما رَابَكَ, expl. in the preceding paragraph. (TA.) رَيْبٌ is an inf. n. of 1, (T, M, Mgh, Msb, &c.,) as also ↓ رِيبَةٌ, (M, K,) or the latter is a simple subst.: (S, Msb:) the primary signification of the latter [and of the former also when it is used as a simple subst.] is Disquiet, disturbance, or agitation, of mind: (Ksh and Bd in ii. 1:) [and hence] the former signifies doubt; (T, S, Msb;) as also ↓ the latter; (S, Mgh;) because doubt disquiets, or disturbs, the mind: (Ksh and Bd ubi suprà, and Mgh:) and opinion; syn. ظَنٌّ: (Msb:) and ↓ the latter, (S, M, A, Mgh, K,) and the former also, (M, A, K,) doubt, or suspicion or evil opinion; syn. تُهَمَةٌ (S, M, A, Mgh, K) and ظِنَّةٌ: (M, A, K:) or the former, [and ↓ the latter also,] doubt combined with suspicion or evil opinion: (IAth, TA:) and a thing, or an event, or a case, that occasions one doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion; i. e. مَا رَابَكَ مِنْ أَمْرٍ: (S, TA:) [in this last sense, the latter is the more common: hence,] lying is termed رِيبَةٌ in a trad. cited above: see 1: (Mgh:) the ↓ pl. of the latter is رِيَبٌ. (Msb.) A man, and a thing or an event or a case, is said to be ↓ ذُو رِيبَةٍ [as meaning Having in him, or it, something occasioning doubt, or suspicion &c.]. (A.) [لَا رَيْبَ often occurs as meaning There is no doubt; without doubt; undoubtedly.] — — Hence, رَيْبُ الزَّمَانِ The accidents, or evil accidents, of time, (Ksh and Bd ubi suprà, [in Fleischer's ed. of the latter رِيَب الزمان, which is more agreeable with the explanation, but رَيْب الزمان is more usual,]) that disquiet, or disturb, the minds and hearts: (Ksh:) and رَيْبُ المَنُونِ (S, A) [which likewise signifies] the accidents, or evil accidents, of time: (S:) and رَيْبُ الدَّهْرِ signifies the same; i. e. صَرْفُهُ, (M, K,) or صُرُوفُهُ, (T, Msb,) and حَوَادِثُهُ. (T. [This is said in the TA to be tropical; but I do not find it so characterized in the A.]) — — [Hence, likewise,] رَيْبٌ also signifies A want; a needful, or requisite, thing, affair, or business; syn. حَاجَةٌ. (S, A, Msb, K.) A poet says, (S,) namely, Kaab Ibn-Málik El-Ansáree, (TA,) قَضَيْنَا مِنْ تِهَامَةَ كُلَّ رَيْبٍ وَ خَيْبَرَ ثُمَّ أَجْمَمْنَا السُّيُوفَا [We accomplished, from Tihámeh, every want, and from Kheyber: then we gave rest to our swords]. (S.) — [ريب mentioned by Freytag as applied in art. دلس of the S to a certain plant, and written رَيْب in both of my copies of the S in that art., is a mistake for رَبَب, which is the reading in the TA, pl. of رِبَّةٌ.] رِيبَةٌ: see the next preceding paragraph, in six places. — — [It often means particularly Scepticism in matters of religion.] أَمْرٌ رَيَّابٌ A thing, or an event, or a case, that frightens, or terrifies. (M, K.) رَائِبٌ [act. part. n. of 1; Causing, or occasioning, doubt, or suspicion or evil opinion, &c.] IAar says that Aboo-Bekr is related to have said, in his charge to 'Omar, عَلَيْكَ بِالرَّائِبِ مِنَ الأُمُورِ وَ إِيَّاكَ وَ الرَّائِبَ مِنْهَا, which Th explains as meaning Keep thou to what is clear, free from dubiousness or confusedness, of affairs, and beware thou of, or avoid thou, what has in it dubiousness, or confusedness, thereof: (T, TA:) the first is from رَابَ of which the aor. is يَرُوبُ, said of milk; and the second is from رَابَ of which the aor. is يَرِيبُ. (TA.) [See also a verse cited voce رَائِبٌ in art. روب, and my remark thereon.] مُرِيبٌ, applied to a man, (T, S, A,) and to a thing or an event, (M, A,) i. q. ذُو رِيبَةٍ [expl. above, voce رَيْبٌ]. (T, S, M, A.) إِنَّهُمْ كَانُوا فِى شَكٍّ مُرِيبٍ, in the Kur xxxiv. last verse, means Verily they were in doubt causing to fall into suspicion or evil opinion: or it means ذِى رِيبَةٍ [having in it something occasioning suspicion &c.]: (Ksh and Bd:) or ذِى رَيْبٍ [which means the same: or attended with disquiet, or disturbance, or agitation, of mind]: (M, TA:) [see its verb, 4:] it may be from the trans. or from the intrans. verb. (Ksh.) مُرْتَابٌ Doubting [or suspecting]. (Msb.) — — [It often means particularly Sceptical, or a sceptic, in matters of religion. — And مُرْتَابٌ فِيهِ, or بِهِ, Doubted of, or suspected.] ريث 1 رَاثَ, (T, S, M, &c.,) aor. يَرِيثُ, (S, Msb,) inf. n. رَيْثٌ, (S, M, A, Mgh, Msb, K,) He, or it, was, or became, slow, tardy, dilatory, late, or backward; (T, S, M, A, Mgh, Msb, K;) as also ↓ تريّث. (T, K.) You say, رَاثَ عَلَيَّ خَبَرُكَ, (S, A,) or راث عَلَيْنَا خَبَرُهُ, (T,) Thy news or the news of thee, or his news or the news of him, was slow, &c., in coming to me, or to us. (T, S, A.) And عَلَيْنَا فُلَانٌ ↓ تريّث Such a one was slow, &c., in coming to us. (T.) And رُبَّ عَجَلَةٍ وَ هَبَتْ رَيْثًا, or, accord. to one relation of the saying, تَهَبُ رَيْثًا, the meaning in both cases being the same, from الهِبَةُ; [i. e. Many an act of haste causes (lit. gives) slowness, &c.;] (S;) or تُعْقِبُ رَيْثًا [occasions, as its result, slowness, &c.]: (A:) a proverb. (S, A.) And it appears from the following saying of Maakil Ibn-Khuweylid, لَعَمْرُكَ لَلْيَأْسُ غَيْرُ المُرِيثِ خَيْرٌ مِنَ الطَّمَعِ الكَاذِبِ [By thy life, or by thy religion, assuredly despair that is not slow in its issue is better than hope that gives a false promise, if this be his meaning,] that ↓ اراث may be a dial. var. of رَاثَ: but the poet may mean [that does not make a man slow, i. e.] غَيْرُ المُرِيثِ المَرْءَ. (M.) 2 رَيَّثَ see 4. — — [Hence,] يُرَيِّثُ النَّظَرَ, or, accord. to one relation, يُرَيِّثُ إِلَىَّ النَّظَرَ, [meaning He is long in looking or he prolongs the looking, and he is long in looking &c. at me,] is mentioned as a phrase used by one of the companions of Ks. (M.) — — One says also, رَيَّثَ عَمَّا كَانَ عَلَيْهِ He fell short, or failed, of doing, or accomplishing, what was incumbent on him: and in like manner, رَيَّثَ أَمْرَهُ [He fell short, or failed, of accomplishing his affair]. (M.) — — And تَرْيِيثٌ signifies The being fatigued, tired, weary, or jaded: (K:) its verb, ريّث, is said of a man or of a horse. (TK.) — تَرْيِيثٌ is also syn. with تَلْيِينٌ [The rendering a thing soft, &c.]. (K.) 4 أَرْيَثَ see 1, last sentence. — [It is generally transitive.] You say, مَا أَرَاثَكَ (K) and ↓ ما رَيَّثَكَ (A) What made thee, or hath made thee, slow, tardy, dilatory, late, or backward? retarded, or delayed, thee? or kept, or held, thee back? (A, K.) And مَا أَرَاثَكَ عَلَيْنَا What retarded, or delayed, thee, or what kept, or held, thee back, from us? or what hath retarded, &c.? (S.) 5 تَرَيَّثَ see 1, in two places. 10 استراثهُ He deemed, or reckoned, him, or it, (namely, a person, A, TA, or information, news, or tidings, TA,) slow, tardy, dilatory, late, or backward. (S, * M, A, K, * TA.) You say, اِسْتَغَثْتُهُ فَمَا اسْتَرَثْتُهُ [I sought, or desired, aid, or succour, of him, and I did not deem him slow, &c.]. (A, TA.) رَيْثٌ A space, or

measure, [of time,] syn. قَدْرٌ, (T, Msb,) or مِقْدَارٌ; (A, K;) or a time, a while, syn. سَاعَةٌ. (Mgh.) You say, أَمْهَلْتُهُ رَيْثَمَا فَعَلَ كَذَا, i. e. قَدْرَ مَا فَعَلَهُ (Msb) or سَاعَةَ فِعْلِهِ (Mgh) [I granted him a delay during the space of his doing such a thing]. And لَمْ يَلْبَثْ إِلَّا رَيْثَمَا قُلْتُ, i. e. قَدْرَ ذٰلِكَ [He tarried not save during the space that, or as long as, or while, I said such a thing]. (TA, from a trad.) And so in the saying, مَا قَعَدَ عِنْدَنَا فُلَانٌ إِلَّا رَيْثَ أَنْ حَدَّثَنَا بِحَدِيثٍ ثُمَّ مَرَّ [Such a one sat not with us, or at our abode, save during the space that, or as long as, or while, he related to us a story, or tradition; then he went away]. (T, TA.) And it is used without ما and without ان: (TA:) Aashà Báhileh says, لَا يُصْعِبُ الأَمْرَ إِلَّا رَيْثَ يَرْكَبُهُ وَ كُلَّ أَمْرٍ سِوَى الفَحْشَآءِ يَأْتَمِرُ [He finds not the affair difficult save while he is embarking in it; and every command but that which exceeds the bounds of rectitude he obeys]: (M, TA:) this mode of expression is common in the dial. of El-Hijáz; accord. to which one says, يُرِيدُ يَفْعَلُ, i. e. أَنْ يَفْعَلَ. (TA.) [See also an ex. in a verse cited voce رَاجِلَةٌ, and another in a verse cited voce رِيحٌ.] رَيْثَةٌ Slowness, tardiness, dilatoriness, lateness, or backwardness; contr. of عَجَلَةٌ; like [the inf. n.] رَيْثٌ; (Ham p. 503;) i. q. إِبْطَآءٌ. (Idem p. 640.) رَائِثٌ: see what next follows. رَيِّثٌ, applied to a man, (IAar, S, M,) and, as some say, to anything, (M,) Slow, tardy, dilatory, late, or backward; (IAar, T, S, M, A, K;) as also ↓ رَائِثٌ; (A, TA;) the latter occurring in a trad. (TA.) مُرَيَّثُ العَيْنَيْنِ, (Fr, S, K,) or العَيْنِ, (A,) A man (Fr, S, A) slow of sight. (Fr, S, A, K.) مَا فُلَانٌ بِمُسْتَرَاثِ النُّصْرَةِ [Such a one is not a person whose aid is deemed slow, tardy, &c.]. (A, TA.) ريح For several words mentioned under this head in some of the Lexicons, see art. روح. ريد 2 تَرْيِيدٌ, in agriculture, The raising, with the [implement called] مِجْنَب, the ridges that form the borders of streamlets for irrigation. (M.) رَيْدٌ A ledge of a mountain, (T, S, M, * A, K,) in [any of] the sides thereof, (A,) resembling a wall; (M;) i. q. حَيْدٌ: (S, M, A:) pl. [of pauc.] أَرْيَادٌ (M) and (of mult., M) رُيُودٌ. (T, S, M, A, K.) تَهْوِيدٌ عَلَى رُيُودٍ, (Meyd, TA,) meaning A resting, or sleeping, upon ledges of mountains, (Meyd,) is a prov., applied to him who enters upon an affair [dangerous or] insalutary in its result. (Meyd, TA.) رِيدٌ: see art. رود. — Also An equal in age; syn. تِرْبٌ; for رِئْدٌ: so in a verse of Kutheiyir cited voce أُصْدَةٌ. (TA.) رِيحٌ رَادَةٌ: see what next follows: and see رَادٌ in art. رود. رِيحٌ رَيْدَةٌ A wind blowing gently; as also ↓ رَيْدَانَةٌ (T, S, M, A, K) and ↓ رَادَةٌ: (S, M, A, K:) or the first, as some say, that blows much. (M.) [See also رَادٌ in art. رود.] رِيدَةٌ: see رِيحٌ, in art. رود. رَيْدَةٌ: see art. رود. الرِّيَادُ: see art. رود. أَرْيَدُ: see رَيْدَانَةٌ. art. رود. رير 1 رَارَ His (a man's) marrow became thin. (TA.) 4 ارار مُخَّهُ He, (God, S, K,) and it, (emaciation, TA,) made his marrow to become thin. (S, K, TA.) رَارٌ: see what next follows. رَيْرٌ and ↓ رَارٌ (Fr, S, K) and رِيرٌ (AA, K) Marrow in a melting or fluid state, (K,) and corrupt, by reason of emaciation: (TA:) or thin: (AA:) or corrupt, and in a melting or fluid state, by reason of emaciation: (Fr, S:) or in a melting or fluid and thin state, by reason of emaciation and severe dearth or drought: (TA:) or what was fat, in the bones, and has become black and thin water. (Lh, K.) وَ السَّاقُ مِنِّى بَادِيَاتُ الرَّيْرِ [And my shanks (lit. shank) are such that the melting marrow, &c., in them is manifest] means my emaciation is manifest: the poet says باديات because by السّاق he means السَّاقَانِ; and it is allowable to make the enunciative of a dual like that of a pl.: accord. to one relation, it is بَارِدَاتُ. (S.) — — رَيْرٌ also signifies The water that comes forth from the mouth of a child. (K.) Quasi ريس رِيَاسٌ: see رِئَاسٌ, voce رَأْسٌ. رَيِّسٌ: see رَئِيسٌ, in two places. ريش 1 رَاشَهُ, aor. يَرِيشُ, (S, A, Msb, K,) inf. n. رَيْشٌ, (S, Mgh, TA,) He feathered it, namely, an arrow; stuck the feathers upon it: (S, A, * K:) or he repaired it, or put it into a right state, by putting the feathers upon it: (Mgh:) or he repaired, or put into a right state, its feathers: (Msb:) and ↓ رَيَّشهُ, (K,) inf. n. تَرْيِيشٌ, (TA,) signifies the same; (K;) and so ↓ ارتاشهُ. (TA.) It is said in a prov., فُلَانٌ لَا يَرِيشُ وَ لَا يَبْرِى [lit., Such a one neither feathers nor pares arrows]; meaning, (assumed tropical:) Such a one neither profits nor injures. (TA.) — — (assumed tropical:) He fed him, and gave him drink, and clad him; namely, a friend: (K:) (assumed tropical:) he clad him, and aided him; namely, a poor man; because such is like a bird with a clipped wing: (TA:) (assumed tropical:) He (God) restored him, from a state of poverty, to wealth, or competence: (TA:) (tropical:) he strengthened his wing, [or power,] by beneficence to him: (A:) (tropical:) he rectified, or made good, or amended, his state, or condition, (S, K,) and profited him: (K:) (assumed tropical:) he did that which was a means of good to him: or he caused him to attain good: (Msb:) (assumed tropical:) he did good to him: (assumed tropical:) he strengthened him, and aided him to obtain his subsistence. (TA.) In the saying of Dhu-r-Rummeh, رَاشَ الغُصُونَ شَكِيرُهَا (assumed tropical:) [Their shoots clad the branches: or surpassed in length the branches:] it is said to mean كَسَا: or, accord. to AA, طَالَ: but the former meaning is the better known. (TA.) [It is also doubly trans.:] you say, رَاشَهُ اللّٰهُ مَالًا (assumed tropical:) God gave him property. (TA, from a trad.) — رَاشَ, (K,) aor. and inf. n. as above, (TA,) [seems to have originally signified, when used intransitively, He became feathered. — — And hence,] (assumed tropical:) He collected ريش, meaning, property, and أَثَاث [or household goods, or furniture and utensils, &c.]. (K, * TA.) — — And He (a man) became rich, or in a state of competence: (Fr:) and ↓ تريّش (assumed tropical:) he became wealthy, or abundant in wealth. (Bd in vii. 25.) [See also 8]. — He (a bird) shed many feathers. (TA.) 2 رَيَّشَ see 1, first sentence. 5 تَرَيَّشَ see 8, in two places: and see 1, last sentence but two. 8 ارتاش (tropical:) He became strengthened in his wing, [or power,] by being an object of beneficence; as also ↓ تريّش: (A:) he became in a good state, or condition: (S:) he attained good: (Msb:) he obtained good, and the effect thereof was seen upon him; as also ↓ the latter verb. (TA.) [See also 1, last sentence but two.] — ارتاشهُ: see 1, first sentence. رَاشٌ A bird whose feathers have grown. (TA.) — — [And hence,] (assumed tropical:) A man possessing property and clothing; as also ↓ أَرْيَشُ. (TA.) — See also the next paragraph. رِيشٌ [Feathers; plumage;] a certain appertenance of birds, (S, A, Msb, K,) well known, (A, Msb,) constituting their clothing and ornament; (A, TA;) as also ↓ رَاشٌ: (Kt, K:) n. un. of the former with ة: (S, Msb:) pl. [of pauc.] أَرْيَاشٌ (S, K) and [of mult.] رِيَاشٌ. (IJ, K.) — — Hence, (B,) (tropical:) Clothing: (ISk, B:) or superb, or excellent, clothing; as also ↓ رِيَاشٌ: (S, K:) or both signify what appears of clothing: (Kt:) the former occurs in the Kur vii. 25, accord. to one reading; (S;) and ↓ the latter accord. to another reading: (TA:) and hence also, the former signifies (tropical:) ornament; and beauty: (A, TA: *) or ↓ both signify (assumed tropical:) property; and plenty, or abundance of the produce of the earth and of the goods or conveniences and comforts of life: (S:) or the former signifies (assumed tropical:) good; or prosperity; or wealth: (Msb:) and (assumed tropical:) state; or condition: (TA:) and ↓ the latter, (assumed tropical:) property: (Msb:) and (tropical:) goodness of state or condition; (A, TA;) or a goodly state or condition: (Msb:) or the former signifies, (K,) and ↓ the latter also, (TA,) (assumed tropical:) plenty, or abundance of the produce of the earth and of the goods or conveniences and comforts of life; and the means of subsistence: (K, TA:) and (assumed tropical:) property which one has acquired for himself: and أَثَاث [or (assumed tropical:) household-goods, or furniture and utensils, &c.]: (TA:) the Benoo-Kiláb say that ↓ the latter word means (assumed tropical:) household-goods of whatever kind, consisting of clothes, or

stuffing for mattresses or the like, or outer garments: and sometimes it means (tropical:) clothes, exclusively of other articles or kinds of property. (ISk, TA.) You say, إِنَّهُ لَحَسَنُ الرِّيشِ (tropical:) Verily he is goodly in clothing, or apparel. (TA.) Respecting the saying, أَعْطَاهُ مِائَةً بِرِيشِهَا, it is said, (S, A, * K,) by AO, (S,) that kings, when they gave a gift, put upon the humps of the camels [that bore it] ostrich-feathers, (S, K,) or [other] feathers, (A, TA,) in order that it might be known to be the king's gift; (S, A, K;) and the meaning is, accord. to As, [He gave him a hundred camels] with their saddles (S, A *) and their coverings: (S:) or with their coverings and their cloths beneath the saddles. (K.) رِيَاشٌ: see رِيشٌ, (of which it is a syn. as well as a pl.,) in several places. رَائِشٌ: see مَرِيشٌ. — Also (tropical:) An agent between two persons, (A, Mgh, K,) namely, the briber and the accepter of a bribe, (Mgh, K,) who composes their affair, (Mgh,) or who gives (يَرِيشُ) this one of the property of that. (A.) Such Mohammad cursed. (Mgh, TA.) [See رَاشٍ, in art. رشو.) أَرْيَشُ: see رَاشٌ. مَرِيشٌ, applied to an arrow, Feathered; or having the feathers stuck upon it; (S, A, * K;) as also ↓ مُرَيَّشٌ: (A, K:) or having its feathers repaired, or put into a right state: (Msb:) and ↓ رَائِشٌ signifies [the same: (see رَاشَ:) or] having feathers; (K;) being like دَافِقٌ applied to water [in the sense of ذُو دَفْق]. (TA.) Hence the saying, مَا لَهُ أَقَذُّ وَ لَا مَرِيشٌ [lit., He has not a featherless arrow nor a feathered one]; meaning, (assumed tropical:) he has not anything. (S.) مُرَيَّشٌ: see مَرِيشٌ. — — Also, applied to the kind of garment called بُرْد, (A, K,) an epithet similar to مُسَهَّمٌ: (A:) signifying (tropical:) Figured (Lh, K) with marks in the forms of feathers. (Lh.) ربط رَيْطٌ: see what follows. رَيْطَةٌ Any [covering for the body such as is called] مُلَآءَة not of two pieces (S, Mgh, Msb, K) joined together (Mgh, TA) by sewing or the like, (TA,) but a single piece, (S, K,) all one web: (K:) it is said by Az to be, without exception, white: (TA:) or it signifies, (Mgh, K,) or signifies also, sometimes, (Msb,) any garment, or piece of cloth, that is thin (Mgh, Msb, K) and soft; (Mgh, K;) so says ISk, on the authority of certain of the Arabs of the desert; (TA;) as also ↓ رَائِطَةٌ: (K:) and a napkin with which the hands are wiped after food: (TA, from a trad., expl. by Sufyán:) [in Har p. 294, q. v., it seems to be applied to a kind of woollen cloth used as a turban:] pl. ↓ رَيْطٌ [or this is rather a coll. gen. n. of which رَيْطَةٌ is the n. un.] and رِيَاطٌ. (S, Msb, K.) — — You say, خَرَجَ مُشْتَمِلًا بِرَيْطَةِ الظَّلْمَآءِ (tropical:) [He went forth enveloped with the mantle of darkness]. (TA.) And هُوَ يَجُرُّ رِيَاطَ الحَمْدِ (tropical:) [app. meaning He is prolix in praise]. (TA.) — — The pl. رِيَاطٌ also signifies (assumed tropical:) Something resembling the سَرَاب [or mirage] in the desert. (TA.) رَائِطَةٌ: see above. ريع 1 رَاعَ, aor. يَرِيعُ, (Msb, K,) inf. n. رَيْعٌ (S, Mgh, Msb, K) and رُيُوعٌ (TA) and رِيَاعٌ (Lh, TA) and رَيَعَانٌ, (TA,) It increased, or augmented; (S, Mgh, Msb, K;) said of wheat and other things: or, as some say, it denotes زِيَادَة [i. e. it signifies it became redundant, or it exceeded, as will be seen in what follows; but the truth is, that it has both of these significations; the latter] in relation to flour, and to bread. (TA.) You say, رَاعَتِ الحِنْطَةُ, (S, Msb, K,) aor. تَرِيعُ, inf. n. رَيْعٌ [&c.]; (Msb;) and ↓ أَرَاعَت, (S, K,) which latter is said by Az to be more commonly used than the former; (TA;) and الطَّعَامُ ↓ رَيَّعَ [which is the same as رَيَّعَتِ الحِنْطَةُ]; (TA;) The wheat increased, or augmented; or received increase and blessing from God; or throve by the blessing of God: (S, Msb, K, TA:) and in like manner one says of other things. (Msb.) And رَاعَتِ الشَّجَرَةُ, and ↓ اراعت, but the former is rare, The tree became abundant in its produce, or fruit. (AHn.) And sometimes they said, (S,) الإِبِلُ ↓ اراعت (S, IF, K) (tropical:) The camels had many young ones; (S;) they increased, and had many young ones. (IF, K.) One says also, رَاعَ الطَّعَامُ, and ↓ اراع, The wheat became redundant; or had a part, or portion, redundant; [app. meaning, over and above the original measure;] in the kneading and the making of bread; syn. صَارَ لَهُ زِيَادَةٌ. (S.) [See the first sentence above; and see رَيْعٌ, below.] And رَاعَ فِى يَدِى كَذَا Such a thing was redundant, or remained over and above, in my hand; as also رَاقَ; syn. زَادَ: (L in this art., and TA in art. روع:) Sgh has mistranscribed the explanation, زاد, in his two books, [the TS and the O,] writing فَادَ; and the author of the K has imitated him in mentioning this in art. روع, instead of the present art., which is its proper place, but has written for the explanation أَفَادَ. (TA.) — رَاعَ, aor. يَرِيعُ, (IDrd, S, K,) inf. n. رَيْعٌ, (S, TA,) He, or it, returned; went, or came, back; reverted: (IDrd, S, K:) and رَاعَ, aor. يَرُوعُ, (IDrd, and K in art. روع,) inf. n. رُوَاعٌ, (K in that art.,) signifies the same; (IDrd, and K in art. روع;) or it returned to its place: (TA in that art.:) but the former verb is the more common. (TA in the present art.) One says, of camels that have run away, صَاحَ عَلَيْهَا الرَّاعِى فَرَاعَتْ إِلَيْهِ [The pastor cried out at them, and] they returned to him. (TA.) And وَعَظْتُهُ فَأَبَى أَنْ يَرِيعَ [I exhorted him, but he refused] to return, or revert. (TA.) And فُلَانٌ مَا يَرِيعُ بِكَلَامِكَ وَلا بِصَوْتِكَ Such a one does not return, or revert, by reason of thy speech nor by reason of thy voice. (TA.) And you say of vomit, رَاعَ مِنْهُ شَىْءٌ Somewhat of it returned: (S:) and رَاعَ عَلَيْهِ it returned to his inside. (TA.) And in like manner one says of anything that returns to him, رَاعَ, aor. يَرِيعُ. (TA.) — — رَاعُوا, They drew, gathered, or collected, themselves together; (Ibn-'Abbád, TA;) as also ↓ تريّعوا; and ↓ ريّعوا, (Ibn-'Abbád, K,) inf. n. تَرْيِيعٌ. (TA.) — — See also 5. — It became rent: so in the saying of El-Kumeyt, إِذَا حِيصَ مِنْهُ جَانِبٌ رَاعَ جَانِبٌ [When a side thereof is sewed up, a side becomes rent]. (S.) — [It is also said that] رَاعَ, aor. يَرِيعُ, is like رَدَّ [app. as signifying He returned a reply, or an answer, to a person; for it is mentioned immediately after رَيْعٌ as syn. with مَرْجُوعٌ]. (TA.) 2 ريّع الطَّعَامُ: see 1; second sentence. — — ريّعوا They ascended, or ascended upon, the ريعة [n. un. of رِيعٌ, q. v.]. (Ibn-'Abbád.) — — See also 1, near the end of the paragraph. — ريّعهُ: see 4. — [See also رُيِّهَ (in art. ريه), with which رُيِّعَ seems to be syn.] 4 اراعتِ الحِنْطَةُ; &c.: see 1, in the former half of the paragraph, in four places. — — اراعوا Their wheat increased, or augmented; or received increase and blessing from God; or throve by the blessing of God: (Ibn-'Abbád, K:) and in like manner, their seed-produce [in general]. (TA.) — اراع الشَّىْءَ He increased, or augmented, the thing; or made it to increase, or augment; as also ↓ ريّعهُ. (TA.) 5 تريّعوا: see 1, near the end of the paragraph. — — تريّع said of grease, or gravy, (TA,) or oil, (S,) and of clarified butter, when much thereof has been put into food; (S, TA;) or of melted grease in a bowl; (A, TA;) or of clarified butter upon a cake of bread; (ISh, TA;) It flowed, or ran, hither and thither, having no direct course; (S, TA;) or went to and fro; (A, TA;) or portions thereof followed a little after other portions: (ISh, TA:) and, said of water, it ran, or flowed. (TA.) — — In like manner, (S,) said of the mirage (سَرَاب), [It quivered, vibrated, or moved to and fro;] it came and went; (S, K;) as also تَرَيَّهَ: (TA:) and ↓ رَاعَ, aor. يَرِيعُ, (TA,) inf. n. رَيْعٌ (K, TA) and رَيَعَانٌ, (TA,) said of the same, it was, or became, in a state of commotion or agitation; it quivered, vibrated, or moved to and fro. (K, TA.) — — (assumed tropical:) He became confounded, or perplexed, [as though vacillating, or wavering,] and unable to see his right course; as also ↓ استراع. (Ibn- 'Abbád, K.)– — (assumed tropical:) He paused; or waited: (O, L, K:) or (so in the L, but in the O and K " and ") he paused; or hesitated; or held, refrained, or abstained. (O,

L, K.) [See the part. n., below.] — — تَرَيَّعَتْ يَدَاهُ بِالجُودِ (tropical:) His two hands overflowed with bounty, [as though they went hither and thither,] for one cause after another. (TA.) 10 إِسْتَرْيَعَ see 5. رَيْعٌ [see 1, of which it is an inf. n.] Increase; syn. زِيَادَةٌ [which may be meant to include the third of the significations here following]; as in the saying, هٰذَا طَعَامٌ كَثِيرُ الرَّيْعِ [This is wheat of much increase]. (Mgh.) — — (assumed tropical:) Revenue arising from the increase of land: because it is an augmentation. (Mgh.) — — (tropical:) Milk; as in the phrase, نَاقَةٌ كَثِيرَةُ رَيْعُهَا (tropical:) [A she-camel whose milk is abundant]. (A, TA.) — — Redundance; a part, or portion, redundant; a surplus; or a residue; syn. فَضْلٌ; of anything; as of flour, or meal, (Msb, K,) over and above the measure of the wheat; (Msb;) and of dough [when it has risen]; and of seed for sowing [when it has been sown]; and the like. (K.) Hence it is said, in a trad. of I'Ab, respecting the expiation of an oath, لِكُلِّ مِسْكِينٍ مُدٌّ مِنْ حِنْطَةٍ رَيْعُهُ إِدَامُهُ [To every poor man, a mudd of wheat: the redundance, or redundant part or portion, thereof shall be for its seasoning]: i. e., it is not necessary for the person to give, with the mudd, seasoning; but the redundance that shall arise, of the flour, or meal, of the mudd [of wheat], when he shall have ground it, therewith shall the seasoning be bought. (TA.) Hence also, the trad. of 'Omar, اِمْلِكُوا العَجِينَ فَإِنَّهُ أَحَدُ الرَّيْعَيْنِ (assumed tropical:) Knead ye well, or thoroughly, or soundly, the dough; for this action is one of the رَيْعَانِ [here meaning the two causes of redundance; the other cause being the grinding]. (TA.) [Hence also,] رَيْعُ الدِّرْعِ The redundant parts of the two sleeves of the coat of mail, (S, A, K, TA,) over [and beyond] the ends of the fingers; (TA;) and of the skirt thereof. (A, TA.) — — See also رِيعٌ. — — Also, (K,) and ↓ رَيْعَانٌ, [which latter is the more common in this sense,] (S, K,) (tropical:) The first (S, K) and most excel-lent (K) part of anything: (S, K:) said in the B to be a metaphorical application from رَيْعٌ as signifying a high, or an elevated, place. (TA.) Hence, (S, TA,) رَيْعُ الشَّبَابِ, by poetic license written ↓ رَيَع, (TA,) or الشَّبَابِ ↓ رَيْعَانُ, (S, A, L, TA,) (tropical:) The first, or prime, (S, A, TA,) and most excellent, (A, TA,) part, or period, of youth or youthfulness or youthful vigour: (S, A, TA:) or this is from رَيْعٌ in relation to wheat: (A, TA:) or from المَطَرِ ↓ رَيْعَانُ (assumed tropical:) the first of rain. (L, TA.) Hence also, (S,) السَّرَابِ ↓ رَيْعَانُ (S, Sgh, L) (assumed tropical:) The first of the mirage; (S, Sgh;) what comes and goes thereof; (Sgh;) or such as is in a state of commotion or agitation, quivering, vibrating, or moving to and fro. (L.) [Hence also,] رَيْعُ الضُّحَى (tropical:) The whiteness, and beautiful splendour, of the first part of the day after sunrise. (K, TA.) — — نَاقَةٌ لَهَا رَيْعٌ (tropical:) A she-camel having one pace, or rate of going, [app. a quicker pace,] after another. (TA.) — — فُلَانٌ لَيْسَ لَهُ رَيْعٌ i. e. مَرْجُوعٌ [app. meaning Such a one has no reply, or answer, to give: or, perhaps, to such a one there is no reply, or answer, to be given]. (K, * TA.) — Also Fright, or fear; (K;) like رَوْعٌ. (TA.) رِيعٌ (Fr, S, Msb, K, &c.) and ↓ رَيْعٌ, (Fr, K,) the former occurring, (S,) or the latter accord. to one reading, (TA,) in the Kur [xxvi. 128], (S, TA,) High, or elevated, land or ground: (S, K:) or a high, or an elevated, place; (so in some copies of the S and in the Msb;) which latter signification is also assigned to ↓ رِيعَةٌ; (TA;) and whence the phrase, كَمْ رِيعُ أَرْضِكَ, meaning what is the elevation of thy land? [a phrase not to be mistaken for كَمْ رَيْعُ أَرْضِكَ, in which the meaning is " increase: "] (Az, TA:) or any [road such as is termed] فَجّ: (K:) or (so accord. to the Msb and K, but in the S " and ") a road (S, Msb, K) of any kind, (K, TA,) to which some add, whether travelled or not: (TA: [see an ex. in the first paragraph of art. سمت:]) or a road opening so as to form a gap in a mountain; (Zj, K;) or, as in some copies of the K, from a mountain; but the former is what is termed فَجٌّ, before mentioned: (TA:) or a mountain; (S, Msb;) so accord. to 'Omárah: (S:) or, as in some copies of the S, a small mountain: (TA:) or signifying also a high mountain: (O, K:) n. of un. with ة [i. e. ↓ رِيعَة, as it is written in the S; and ↓ رَيْعَةٌ also, as implied in the K]: (S, K: [in the former immediately following the signification of " mountain; " and in the latter, so following that of " high mountain; " whence it seems that رِيعٌ and رَيْعٌ are sometimes used, at least in one sense, as coll. gen. ns.:]) pl. [of mult.] رِيَاعٌ, (S, TA,) which is extr., (TA,) and رُيُوعٌ, and [of pauc.] أَرْيَاعٌ: (TA:) but AO says, contr. to J, that ↓ رِيعَةٌ is pl. of رِيعٌ: (IB, TA:) or رِيعٌ and رَيْعٌ signify the channel of the torrent of a valley from any, or every, high, or elevated, place. (K.) Also the former, A high mound, or heap of sand, or hill: and a Christian's cloister or cell; syn. صَوْمَعَةٌ: and a pigeon-turret. (IAar, K.) رَيْعُ الشَّبَابِ: see رَيْعٌ. رَيْعَةٌ: see رِيعٌ. رِيعَةٌ: see رِيعٌ, in three places. — Also A number of men who have drawn, gathered, or collected, themselves together: (Ibn-'Abbád, K: *) otherwise, they are not so called. (Ibn-'Abbád.) رَيْعَانٌ: see رَيْعٌ, in four places. رَيْعَانَةٌ (tropical:) A she-camel abounding with milk. (A, K, TA.) فَرَسٌ رَائِعٌ A fleet, or swift, and excellent, horse. (S, TA.) [See also art. روع, to which, as well as to the present art., it is said in the TA to belong.] تَرِيعٌ A register in which is written the رَيْع [i. e. increase, or revenue arising from the increase, of the lands] of districts: the ت being augmentative: but it is a post-classical word. (TA.) أَرْضٌ مَرِيعَةٌ, with fet-h to the م, A land [of much رَيْع, or increase;] abounding with herbage; fruitful; or plentiful. (S, Msb, TA.) مُرَيَّعٌ, as an epithet applied to the سَرَاب [or mirage]: see مُرَيَّةٌ, in art. ريه. مِرْيَاعٌ A she-camel that goes away in the place of pasturing and returns by herself; (K;) or such is termed مِسْيَاعٌ مِرْيَاعٌ: (S, TA:) or upon which one repeatedly journeys: or upon which one journeys and returns: (Az, TA:) or (assumed tropical:) that quickly yields an abundant flow of milk: or (assumed tropical:) that quickly becomes fat: (K:) sometimes used in this sense. (Jm, TA.) مُتَرَيِّعٌ (tropical:) A slippery man, who anoints himself with oils. (Ibn-'Abbád, K.) — — أَنَا مُتَرَيِّعٌ عَنْ هٰذَا الأَمْرِ (assumed tropical:) I am holding, refraining, or abstaining, from this affair. (TA.) ريغ 2 ريّغ (assumed tropical:) He smeared, seasoned, imbued, or soaked, a mess of ثَرِيد [i. e. broken, or crumbled, bread,] بِالدَّسَمِ with grease, or gravy, or dripping; i. q. رَوَّغَهَا (En-Nadr, K, TA) بِالدَّسَمِ (En-Nadr, TA.) 5 تريّغت اللُّقْمَةُ بِالسَّمْنِ (assumed tropical:) The morsel, or mouthful, was [smeared, seasoned,] imbued, or soaked, (تَرَوَّتْ,) with clarified butter. (En-Nadr, TA.) [In the CK, and in some MS. copies of the K, this verb is mentioned as quasi-pass. of 2.] رِيغٌ: see what next follows. رِيَاغٌ, as in the [T and] O and Tekmileh and L; in the K, erroneously, ↓ رِيغٌ; (TA;) Dust, or dust raised: (Sh, K:) or, as some say, (TA,) dust, or earth, (K, TA,) in a general sense: or such as is comminuted. (TA.) Ru-beh says, describing an ass [i. e. a wild ass] and his females, وَإِنْ أَثَارَتْ مِنْ رِيَاغٍ سَمْلَقَا تَهْوِى حَوَامِيهَا بِهِ مُدَقَّقَا using an inversion, for he means أَثَارَتْ رِيَاغًا مِنْ سَمْلَقٍ [i. e. And if they raise earth from a level plain, the sides of their hoofs make it to fall down reduced to powder]. (TA.) — And i. q. نِفَارٌ [The act of fleeing, going away or aside or apart or to a distance, retiring to a distance, shrinking, &c.; inf. n. of نَفَرَ, q. v.]: (K:) so some say. (TA.) — Sgh says that this word may belong to the present art. and to art. روغ, q. v. (TA.) مَرَاغٌ, signifying The place in which beasts roll, or turn themselves over, is thought by Az to be so called from رِيَاغٌ in the first of the senses assigned to it above. (TA.) مُرَيَّغٌ A thing defiled with dust or earth, or much sprinkled with dust. (El-'Azeezee, K.) ريف 1 رَافَ, aor. يَرِيفُ, He (a man of the desert) came to the رِيف; (T, O, K;) as also ↓ أَرْيَفَ and ↓ تريّف: (K:) or he entered the region, district, or tract, of cities, towns, or villages, and of cultivated land: or رَافُوا signifies they approached the رِيف; and so ↓ تريّفوا: (Ham p. 676:) or this last, they journeyed to the رِيف; (M;) and so

↓ أَرْيَفُوا: (S, * M:) or ↓ تريّفنا, we abode, or stayed, in [a region of] cities, towns, or villages, and where water was reached by digging, or where it was apparent, running upon the surface of the earth. (T.) — — And رَافَتِ المَاشِيَةُ The cattle pastured in the ريف. (S, K.) 3 رايف لِلظِّنَّةِ He was, or became, near to [having, or incurring] الظِّنَّة [i. e. suspicion, or evil opinion]; syn. قَارَفَهَا, and طَنَّفَ لَهَا. (Ibn-'Abbád, O, K.) [Freytag, app. misled by the TK, renders رايف, followed by ل, as meaning " Falsa protulit, calumniis accusavit. " He also assigns to رايف the signification of " Adpropinquavit regioni ريف," as on the authority of the Ham; in which I do not find it.] 4 أَرْيَفَ see 1, in two places. — — ارافت الأَرْضُ, (S, M, K,) inf. n. إِرَافَةٌ and [accord. to some] ↓ رِيفٌ; like اخصبت, inf. n. إِخْصَابٌ and خِصْبٌ; but, [ISd says,] in my opinion, إِرَافَةٌ is the inf. n., and رِيفٌ is the subst.; and in like manner one should say of إِخْصَابٌ and خِصْبٌ; (M, TA;) The land abounded, or became abundant, with herbage, and with the goods, conveniences, or comforts, of life; (S, M, * K;) as also أَرْيَفَت. (K.) 5 تَرَيَّفَ see 1, in three places. رَافٌ Wine: (T, K:) more properly mentioned in art. روف. (TA.) رِيفٌ Land in which are sown fields, or seedproduce, and abundance of herbage and of the goods or conveniences or comforts of life: (S, O, K:) and (K) the part that is near to water, of the land of the Arabs, (M, O, L, K,) and of other lands: (M, L:) or the part that is near to the Sawád (السَّوَاد), of the land of the Arabs: (IDrd, Ham p. 676:) or a tract in which are green herbs, and waters, (T, O, K,) and level lands of seed-produce, (T,) or sown fields, or varieties of seed-produce: (O, K:) [generally,] a region, district, or tract, [of cultivated fields; or] of towns, or villages, and of cultivated land: (Ham p. 676:) pl. أَرْيَافٌ (T, S, M, TA) and رُيُوفٌ. (M, TA.) — — Also (M, K) Abundance (Lth, T, M, O, K) of herbage, and of the goods, conveniences, or comforts, of life, and (Lth, T, M) in respect of food (Lth, T, M, O, K) and drink: (O, K:) pl. [in this sense] أَرْيَافٌ (M, K) only. (M.) See also 4. رِيفِيٌّ [Of, or belonging to, the رِيف, or region of cultivated land; opposed to بَرِّىٌّ;] applied to a plant [&c.]. (M, voce عُصْفُرٌ.) And أَرْضٌ رِيفِيَّةٌ Cultivated land; contr. of بَرِّيَّةٌ. (IAar, and M and K * and TA in art. بر.) أَرْضٌ رَيِّفَةٌ Land abounding with herbage, and with the goods, conveniences, or comforts, of life. (S, O, K.) ريق 1 رَاقَ, (JK, S, K,) aor. يَرِيقُ, inf. n. رَيْقٌ, (JK, S,) said of the سَرَاب [or mirage], It was agitated, and moved to and fro, (JK, K,) or it shone, or glistened, (S,) above the ground; (JK, S, K;) and ↓ تريّق signifies the same. (S, O, K.) [And in the former sense, راق may be said of water; for the inf. n.] رَيْقٌ signifies also The going to and fro (Lth, JK, K) of water, (JK,) or of shallow water and the like, (Lth, K,) upon the surface of the earth. (Lth, JK, K.) — — Also, (Ks, JK, Msb, K,) aor. and inf. n. as above, (Ks, Msb,) said of water, (Ks, JK, Msb, K,) and of blood, (Msb,) It poured out, or forth. (Ks, Msb, K.) — — هُوَ يَرِيقُ بِنَفْسِهِ, (JK, S, K,) inf. n. رُيُوقٌ (S, K) and رَيْقٌ, (TA,) (tropical:) He gives up his spirit; or gives away his life; syn. يَجُودُ بِهَا; (JK, S, K;) at death: (S, K:) mentioned by Ks. (TA.) 2 رَيَّقْتُهُ الشَّرَابَ I gave him to drink the wine, or beverage, fasting; when he had not yet eaten. (TA.) 4 اراقهُ He poured it out, or forth. (Msb, K.) See art. روق. 5 تَرَيَّقَ see 1, first sentence. 6 هُمَا يَتَرَايَقَانِ المَاءَ and يَتَرَاوَقَانِهِ (JK) They two pour the water out, or forth, by turns. (TA in explanation of the latter in art. روق.) رَيْقٌ A shining, or glistening, (K, TA,) of a sword [&c.]. (TA.) Hence, in a trad. respecting [the battle of] Bedr, فَإِذَا بِرَيْقِ سَيْفٍ مِنْ وَرَائِى [And lo, the shining, or glistening, of a sword behind me]: thus written by El-Wákidee: if the reading بَرِيقُ [from بَرَقَ] had been transmitted, it would be evidently reasonable. (IAth, TA.) — — And i. q. بَاطِلٌ [as meaning False, or vain, speech or conduct]. (K.) One says, أَقْصِرْ عَنْ رَيْقِكَ [Desist thou from thy false, or vain, speech or conduct]. (TA.) — — رَيْقُ اللَّيْلِ, with fet-h [to the ر], The سَرَاب [or mirage]. (TA.) — — رَيْقٌ also signifies Water: (K:) or water that is drunk in the state of fasting, in the early morning, or first part of the day; (TA;) [and] so ↓ رَائِقٌ, which is [said to be] not applied [in this sense] to anything but water: you say مَآءٌ رَائِقٌ. (S.) [But see رَائِقٌ.] — — And خُبْزٌ رَيْقٌ (IDrd, K) and ↓ رَائِقٌ (As, JK, K) Dry bread; i. e. bread without seasoning, or condiment, to render it pleasant, or savoury. (As, JK, IDrd, K.) — — See also رَيِّقٌ: both are also mentioned in art. روق q. v. رِيقٌ Saliva; syn. رُضَابٌ; (S, K, TA;) i. e. (TA) the water of the mouth; (JK, Msb, K, TA;) its لُعَاب: (TA:) or the water of the mouth in the early morning, or first part of the day; (Lth, TA: [but this rendering is often inapplicable:]) or the water of the mouth while it is therein; for when it has gone forth from the mouth it is termed بُصَاقٌ and بُزَاقٌ and بُسَاقٌ: (K in art. بصق:) and ↓ رِيقَةٌ signifies the same, in poetry: (Msb, TA:) or this has a more particular meaning; (S, Msb, * K;) [i. e. it means somewhat of saliva; or a little saliva:] the pl. is أَرْيَاقٌ [a pl. of pauc.] (S, K, TA) and رِيَاقٌ [a pl. of mult.]. (TA.) [Hence,] one says, أَبْلِعْنِى رِيقِى [Suffer thou me to swallow my saliva;] give thou me time to swallow my saliva: (K and TA in art. بلع:) or (assumed tropical:) grant thou me some delay, or let me alone for a while, that I may say, or do, such a thing. (Har p. 164.) [And اِبْتَلَعَ رِيقَه He swallowed his saliva: meaning (assumed tropical:) he restrained his anger: see 1 in art. بلع.] And شُرِبَ عَلَى الرِّيقِ [It was drunk in the state of fasting; before breakfast]: (S, K:) and in like manner أُكِلَ [It was so eaten]. (K.) And هُوَ عَلَى الرِّيقِ, (AO, S, K,) or عَلَى رِيقِهِ, (TA,) and ↓ هُوَ رَيِّقٌ, (AO, S, K,) of the measure فَيْعِلٌ, (S,) and ↓ رَائِقٌ, (K,) i. e. [He is fasting;] he has not breakfasted. (TA.) And أَتَيْتُهُ عَلَى رِيقٍ (ISk, S) and عَلَى رِيقِ نَفْسِى, (S, TA,) and ↓ أَتَيْتُهُ رَيِّقًا and ↓ رَائِقًا, I came to him [fasting,] not having eaten anything. (ISk, S, TA.) [Hence also رِيقُ الشَّمْسِ, likewise called لُعَابُ الشَّمْسِ and مُخَاطُ الشَّمْسِ and رِيقُ الشَّيْطَانِ and مُخَاطُ الشَّيَاطِينِ, (tropical:) The fine filmy cobwebs termed gossamer: see arts. لعب and مخط.] — — Also Strength: and the remains of life, or of the spirit, or of the soul: syns. قُوَّةٌ and رَمَقٌ [which latter, it should be observed, has both of these meanings, so that possibly only the former meaning may be here intended]. (K.) You say, كَانَ هٰذَا الأَمْرُ وَبِنَا رِيقٌ This event happened when there was in us strength. (TA.) [رَيْقَةٌ, accord. to Freytag, as occurring in the Deewán El-Hudhaleeyeen, signifies The beginning of youth: but perhaps this may be a mistake, occasioned by some one's saying that the beginning of youth is termed ريقه, meaning رَيْقُهُ.] رِيقَةٌ: see رِيقٌ. — — ذو الريقة is said by Z to be the name of a sword of Murrah Ibn-Rabee'ah. (TA: but the vowel-signs are not there written.) رَائِقٌ Anything eaten, or drunk, عَلَى الرِّيقِ [i. e. in the state of fasting; before breakfast]. (K.) See also رَيْقٌ, in two places. — — And see رِيقٌ, likewise in two places. — — Also (assumed tropical:) Empty-handed. (K.) You say, جَآءَ رَائِقًا (assumed tropical:) He came empty [-handed]. (JK.) — Also Pure; (As, K;) applied to musk, and to anything. (As, TA.) [Mentioned also in art. روق.] — Also said to signify ثوب عجن بالمسك [i. e. عُجِنَ بِالمِسْكِ, app. meaning that it is an epithet applied to a garment as signifying Sprinkled with musk and then pressed, or kneaded]. (TA.) رَيِّقٌ: see رِيقٌ, in two places. — Also, (S,) and ↓ رَيْقٌ, (S, K,) which is a contraction of the former, sometimes used, (S,) and ↓ رَيُّوقٌ, (AO, K,) The first part, (S, K,) and the most excellent, of anything, as, for instance, of youth, and of rain. (S.) [The first and second are also mentioned in art. روق, q. v. J cites here, and ascribes to Lebeed, as an ex. of the second of these words, a verse which I have cited in the third paragraph of art. عرض, but with رَوْقَ in the place of رَيْقَ, from

the TA, in which it is ascribed to ElBa'eeth.] رَئُوقٌ: see the next preceding paragraph. تِرْيَاقٌ, said in the T to be so called because containing the saliva of serpents, is explained in art. ترق. (TA.) مَرَاقٌ [app. a n. of place from رَاقَ having for its aor. يَرِيقُ said of water; though anomalous; for by rule it should be مَرِيقٌ;] The part, of the throat, which is the place of passage of the water. (T and TA in art. درأ: see the last sentence of the first paragraph of that art.) مُرَيَّقٌ One in whom a thing ceases not to induce wonder, or admiration, and pleasure, or joy; or whom a thing ceases not to please, or rejoice: (K:) occurring in a verse of Ru-beh: but Sgh says that it should by rule be مُرَوَّقٌ. (TA.) ريل 1 رَالَ, aor. يَرِيلُ, He (a child) slavered. (Ibn- 'Abbád, O, K.) [See also art. رول.] رِيَالٌ Slaver; (Ibn-'Abbád, K;) [like رُوَالٌ;] without ء. (TA.) ريم 1 رَيْمٌ is syn. with بَرَاحٌ; (Lth, T, M, K;) and the verb is رَامَ, aor. يَرِيمُ, [He went away, or departed; and he quitted a place: and he ceased doing a thing:] (Lth, T, TA:) رَيْمٌ being the inf. n. (TA.) IAar used to say, in relation [or reply] to the saying مَا رِمْتُ [I did not go away, &c., or I have not gone away, &c.], بَلَى قَدْ رِمْتُ [Nay, I did go away, &c., or I have gone away, &c.]: but others use the verb only with a negative particle: (T:) or it is mostly used in negative phrases. (TA.) You say, رَامَهُ, aor. يَرِيمُهُ, (S, Mgh,) inf. n. as above, (S,) He went away from it, departed from it, or quitted it; syn. بَرِحَهُ; (S;) or زَالَ مِنْهُ, and فَارَقَهُ; namely, his place. (Mgh.) And رِمْتُ فُلَانًا and رِمْتُ مِنْ عِنْدِ فُلَانٍ [I went away from such a one]: both meaning the same. (S.) And لَا تَرِمْهُ Go not thou away from him, or it; syn. لَاتَبْرَحْهُ. (S.) And مَا رِمْتُ مِنْهُ and مَا رِمْتُ المَكَانَ (M, K) I went not from the place; syn. مَا بَرِحْتُ. (K.) And مَا رِمْتُ أَفْعَلُ ذٰلِكَ (M, * K, * TA) I ceased not doing that; syn. مَا بَرِحْتُ. (TA.) — — And i. q. تَبَاعُدٌ [The being, or becoming, distant, remote, far off, or aloof; &c.]: (T, K:) [you say,] مَا يَرِيمُ [He does not become distant, &c.]. (T.) [Accord. to the TK, it is, in this sense, inf. n. of رَامَهُ, aor. as above, meaning He was, or became, distant, &c., from it.] — — And An inclining, or a leaning, in the load of a camel, (K, TA,) by reason of excess and heaviness thereof. (TA.) One says, لِهٰذَا العِدْلِ رَيْمٌ عَلَى هٰذَا [There is to this side-burden an inclining, or a leaning, by reason of an excess of weight over this: or,] a heaviness [exceeding that of this], by reason of which it inclines, or leans. (TA.) [And accord. to the TK, you say of the load of a camel, رَامَ, meaning It inclined, or leaned.] — — And The becoming drawn together, of the mouth of a wound, in order to heal; as also رَيَمَانٌ. (K.) [Both are said in the TK to be inf. ns. of رَامَ, aor. as above, said of a wound, meaning Its mouth became drawn together, in order to heal.] — رِيمَ بِهِ i. q. قُطِعَ بِهِ [He was or became, disabled from prosecuting, or unable to prosecute, his journey]. (S, K.) A rájiz says, وَرِيمَ بِالسَّاعِى الَّذِى كَانَ مَعِى [And the messenger that was with me became disabled from prosecuting his journey]. (S, TA.) 2 رَيَّمَ عَلَيْهِ, (T, K,) inf. n. تَرْيِيمٌ, (TA,) He exceeded him; (T, K, TA;) i. e., one man, another; (T;) in journeying, or pace, and the like: from رَيْمٌ as signifying زِيَادَةٌ and فَضْلٌ [i. e. “ excess,” &c.], or as signifying بَرَاحٌ [expl. above]. (TA.) — — رَيَّمَ بِالمَكَانِ, (ISk, S, M,) inf. n. as above, (ISk, S,) He (a man, ISk, S) remained, stayed, dwelt, or abode, in the place. (ISk, S. M.) And رَيَّمَتِ السَّحَابَةُ فَأَغْضَنَتْ The cloud remained without clearing away [and rained continually]. (S, TA.) — — And رَيَّمَ, inf. n. as above, He journeyed all the day. (TA.) رَيْمٌ Excess, redundance, or superiority; syn. فَضْلٌ, (ISk, T, S, M, K,) and زِيَادَةٌ, (S, K,) which is like فَضْلٌ. (TA.) One says, لِهٰذَا رَيْمٌ عَلَى هٰذَا This has excess, or superiority, (فَضْلٌ, ISk, T,) over this. (ISk, T, S. *) الرَّيْمُ عَلَالمَزْجُورِ, a phrase used by El-'Ajjáj, means مَنْ زُجِرَ فَعَلَيْهِ الفَضْلُ [which may be rendered He who is chidden, it is incumbent on him to exceed; or he who is chidden is exceeded]: (T, S:) such being always the case; for one is chidden only on account of an affair in which he has fallen short of doing what was requisite. (S.) — — A thing such as is termed عِلَاوَة [q. v.] between the two side-loads of a camel. (IAar, T, K.) Hence the saying, الرَّيْمُ أَثْقَلُ عَلَى الدَّوَابِّ مِنَ الحِمْلِ [The additional burden that is put between the two side-loads is more onerous to the beasts than the (usual) load]. (TK) after the flesh of the slaughtered camel has been distributed (T, S) in the game called المَيْسِر, (T,) and which is given to the slaughterer: (M, K:) accord. to Lh, the camel for slaughter is brought, and its owner slaughters it, then puts it upon something laid upon the ground to preserve it from pollution, having divided it into ten portion, namely, the two haunches, and the two thighs, and the rump, and the withers, and the breast, and [the part of the back called] the مَلْحَآء [q. v.], and the two shoulders together with the two arms; then he betakes himself to the طَفَاطِف [or soft parts, such as the flanks, or the soft parts of the belly], and the vertebræ of the neck, and distributes them upon those portions equally; and if there remain a bone, or a small piece of flesh, that is the رَيْم: then the slaughterer waits with it for him who desires it, and he whose arrow wins, his it is; otherwise, it is for the slaughterer. (M, TA.) — — The last portion of the day-time, extending to the confusedness (اِخْتِلَاط, for which اِخْتِلَاف is erroneously put in the copies of the K, TA) of the darkness. (M, K, TA.) A long [indefinite period such as is termed] سَاعَة: (S, K:) so in the saying, قَدْ بَقِىَ رَيْمٌ مِنَ النَّهَارِ [A long period of the day-time had remained; or, emphatically, remains]. (S.) And نَهَارٌ رَيْمٌ means A long day or day-time: so in the saying, عَلَيْكَ نَهَارٌ رَيْمٌ [app. meaning A long day is appointed thee for the performance of a work or task]. (AZ, T.) — Also i. q. دَرَجَةٌ [as meaning A series of stairs:] (IAar, Jm, T, S, M, K:) of the dial. of El-Yemen. (S.) Aboo-'Amr Ibn-'Alà says, as related by As, I was in El-Yemen, and I came to the house of a man, inquiring for him, and a man of the house said to me, أُسْمُكْ فِى الرَّيْمِ, meaning اِصْعَدِ الدَّرَجَةِ [Ascend thou the stairs]. (JM, cited in the PS.) — — And i. q. دُكَّانٌ [meaning A kind of wide bench, of stone or brick; and also a shop]: (M, TA:) likewise of the dial. of El-Yemen. (TA.) — — And Small mountains. (IAar, T, K.) — — And A grave: (IAar, T, S, M, K:) or the middle thereof. (M, K.) — See also what next follows. رِيمٌ, (Jm, T, PS,) with kesr, (Jm, PS,) [accord. to the K, erroneously, ↓ رَيْمٌ, The antilope leucoryx;] a white antelope; (Jm, PS;) an antelope (ظَبْىٌ) that is purely white: (IAar, T, K:) written with and without ء: [see رِئْمٌ, in art. رأم:] pl. أَرْآمٌ (Jm, PS) [and آرَامٌ]. مَرْيَمٌ A woman who loves the discourse of men, but does not act vitiously or immorally, or commit adultery or fornication. (K.) Also a [female] proper name. (K.) It is said by AA to be of the measure مَفْعَلٌ from رَامَ, aor. يَرِيمُ: (S, Sgh, Msb, TA:) but some say that, as a proper name, it is arabicized, from مَارِيَة. (TA.) رين 1 رَانَ, [aor. يَرِينُ,] inf. n. رَيْنٌ, [in its primary acceptation, app. signifies It was, or became, rusty, or covered with rust. And hence,] It (a garment, or piece of cloth,) was, or became, dirty, or filthy; syn. تَطَبَّعَ. (M, TA.) — — [Hence also,] رانت نَفْسَهُ, (S, M, K, *) aor. تَرِينُ, inf. n. as above, (S,) His soul [or stomach] became heavy; or heaved, or became agitated by a tendency to vomit; syn. غَثَتْ, (S, M, K,) and خَبُثَتْ. (S, K.) — — And ران عَلَيْهِ, (A'Obeyd, T, S, M, Mgh, Msb, K,) aor. and inf. n. as above, (Msb,) It (anything) covered it; namely, a thing: (M:) or it (anything) overcame him; (A'Obeyd, T, S, M, * Mgh, Msb, K;) as also ران بِهِ; (A'Obeyd, T, S, Mgh, K;) and رَانَهُ. (A'Obeyd, S, Mgh, K.) [And رَانَ with يَرُونُ for its aor. signifies the same; as will be seen from a verse cited below.] You say of a sin, misdeed, or transgression, (ذَنْب,) ران عَلَى قَلْبِهِ, (Zj, T, S, Mgh, K,) aor. as above, (Zj, T, S,) inf. n. رَيْنٌ (Zj, T, S, M, K) and رُيُونٌ, (S, M, K,) It covered his heart: (Zj, T, M:) or it overcame his heart. (S, Mgh, K.) رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ, in the Kur [lxxxiii. 14], means [What they used to do] hath become like rust upon the clearness of their hearts, so as to make the knowledge of good from evil to be

obscured to them: (Er-Rághib, TA:) or hath covered their hearts: (Zj, T:) or hath overcome their hearts: [or hath spread a blackness upon their hearts; for,] accord. to El-Hasan, it means that sin has followed upon sin so that the heart has become black: (S:) and accord. to Aboo-Mo'adh the Grammarian, and a saying of the Prophet, الرَّيْنُ means the heart's becoming black in consequence of sins. (T.) You say also, رِينَ عَلى قَلْبِهِ His heart became covered [&c.]. (M.) And رِينَ بِهِ He was overcome: (T, Mgh:) or his property was beset by debt: (T:) or he fell into grief, by reason of debt: (M:) or he fell into that from which he could not escape, (AZ, T, S, Mgh, K,) and with which he had not power to cope: (AZ, T, S:) or i. q. أُنْقُطِعَ بِهِ [i. e. he became disabled from prosecuting his journey, his means having failed him, or his beast breaking down with him or perishing]; (T, S, M;) so says El-Kanánee El-Aarábee: (T, S:) and he died. (M.) And رَانَتْ بِهِ الخَمْرُ, (T,) or رانت عَلَيْهِ الخَمْرُ, (S, M, [in one copy of the S الحُمَّى,]) The wine overcame him; (S, M;) and overwhelmed him: (M:) or overcame his heart and his reason: (T:) and in like manner one says of drowsiness, and of anxiety; by way of comparison. (M.) And ران النُّعَاسُ فِى العَيْنِ Drowsiness overcame the eye: (S, TA: *) or infected, or pervaded, the eye. (Msb.) Et-Tirimmáh says, مَخَافَةَ أَنْ يَرُونَ النَّوْمُ فِيهِمْ بِسُكْرِ سِنَاتِهِمْ كُلَّ الرُّيُونِ [In fear that sleep might overcome them, by reason of the intoxication of their sensations of drowsiness, with every degree of overcoming]. (TA. [This, together with a signification assigned to مَرُونَ in art. رون in the K, shows that رَانَ signifying " he, or it, overcame," &c., has يَرُونَ as well as يَرِينُ for its aor.]) And you say also, ران عَلَيْهِ المَوْتُ, and ران بِهِ, Death took him away. (M.) 4 ارانوا Their cattle perished, or died: (ElUmawee, T, S, M, K:) and (so in the T, but in the M " or ") their cattle became lean, or emaciated. (El-Umawee, T, M.) This also, says A'Obeyd, is from an event that has happened to them and overcome them, and which they have not been able to bear. (T.) رَانٌ: see the next paragraph. — Also [A kind of legging;] a thing like a خُفّ [or boot], but longer, and without a foot: (K:) described by the author of the Msb, in his handwriting upon the margin, as a piece of cloth made like the خُفّ, stuffed with cotton, worn beneath it on account of the cold: not a genuine Arabic word: (MF:) it is a Persian word, arabicized. (TA.) رَيْنٌ, originally an inf. n.: (Msb:) Rust that overspreads the sword and the mirror; (M;) rust that overspreads a polished thing: (Er-Rághib, TA:) or much dirtiness from rust: or simply dirt, filth, soil, or pollution: syn. طَبَعٌ and دَنَسٌ: (S, K: [in a copy of the S, and in the CK, الطَّبْعُ is erroneously put for الطَّبَعُ:]) or a cover, or covering. (Msb.) [And hence,] The like of rust, covering the heart: (Zj, T:) black- ness of the heart: pl. رِيَانٌ. (T.) And ↓ رَانٌ signifies the same as رَيْنٌ. (TA.) رَيْنَةٌ i. q. خَمْرَةٌ [i. e. Wine, or some wine, or a kind of wine]: pl. رَيْنَاتٌ: (IAar, Th, T, K:) so called because it overcomes the reason. (TA.) رَجُلٌ مَرِينٌ عَلَيْهِ A man beset, or encompassed. (TA.) مُرِينُونَ Persons whose cattle have perished, or died: (El-Umawee, T, S, K:) and whose cattle have become lean, or emaciated. (El-Umawee, T.) ريه 1 رَاهَ, aor. يَرِيهُ, (K,) inf. n. رَيْهٌ, said of the سَرَاب [or mirage], (TA,) It came and went; (K, TA;) [or went to and fro; or appeared to do so;] or ran upon the surface of the earth: (TA:) and ↓ تريّه, likewise said of the سراب, [signifies the same,] i. q. تَرَيَّعَ: (S, K, TA:) or تريّه signifies it was made to run hither and thither, in no uniform manner: (IAar, TA:) or it glistened uninterruptedly. (TA in art. ره.) — — And He, or it, returned; like رَاعَ, aor. يَرِيعُ. (TA in art. ريع.) 2 رُيَّهَ, said of the سَرَاب [or mirage]; and رَيَّهَتْهُ الهَاجِرَةُ: see مُرَيَّهٌ, below. 5 تَرَيَّهَ see 1. مُرَيَّهٌ, (S, K,) as an epithet applied to the سَرَاب [or mirage], (TA,) i. q. مُرَيَّعٌ, (S, K, TA,) [meaning] كَأَنَّهُ رُيِّهَ أَوْ رَيَّهَتْهُ الهاجِرَةُ [As though it were made to come and go, or go to and fro, or run upon the surface of the earth; or as though the vehement midday-heat made it to come and go, &c.]. (TA.)

ز

The eleventh letter of the alphabet; commonly called زَاىٌ, and sometimes زَآءٌ, [and زًا, and زَا, (see زَاىٌ in art. زوى,)] and زَىٌّ, and زَىْ. (MF.) It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of the letters termed أَسِلَيَّة, because proceeding from the tip of the tongue. (TA.) Az says that it is not conjoined with ص in any Arabic word. (TA.) It is substituted for س and for ص; as in يَزْدِلُ for يَسْدِلُ, and يَزْدُقُ for يَصْدُقُ: and in the Tes-heel it is said that it is sometimes interchanged [with س] after ج, as in جُسْتُ خِلَالَ الدِّيَارِ for جُزْتُ; and after ر, as in رَسَبَ and رَزَبَ: which interchange, accord. to MF, is said to be of the dial. of Kelb; or, as Et-Toosee says, of the dial. of 'Odhrah and Kaab and Benul-' Ambar. (TA.) — [As a numeral, ز denotes Seven.] زا زَا and زًا and زَآءٌ: see the letter ز, and زَاىٌ in art. زوى. زأبر زَأْبَرَ: &c.: see art. زبر. زأبق Q. 1 زَأْبَقَ He did over dirhems, or pieces of money, with زِئْبِق [i. e. quicksilver]. (Mgh.) [It is said that] the verb [from زئبق, or rather its inf. n.,] is التَّزْبِيقُ: (TA:) [but see مَزَأْبَقٌ, below.] زِئْبِقٌ, (S, Mgh, Msb, K,) thus pronounced by some, (S,) and this is the form preferred by ElMeydánee, and that which is in the Fs and its Expositions, (TA,) rendered quasi-coordinate to زِئْبِرٌ and ضِئْبِلٌ, (S, in which it is mentioned in art. زبق,) also pronounced زِئْبَقٌ, (S, K, [in both of which it is implied that this is the more common form, and such is the case now,]) and it is allowable to pronounce it زِيبِقٌ, (Msb,) an arabicized word, (S, K,) of well-known meaning, [i. e. Quicksilver,] (Msb, K,) originally Pers. [Cيوَهْ and زِيبَقْ or زِيبِقْ]; (S;) i. q. زَاوُوقٌ: (Mgh, TA:) some of it is drawn in a fluid state from its mine, and some is extracted from stones of the mine by means of fire: its smoke, or vapour, puts to flight serpents and scorpions from the house, or kills such of them as remain [therein]. (K.) — — Hence, as being likened thereto, (TA,) زِئْبِقٌ and زِئْبَقٌ signify also (tropical:) A man who is light, inconstant, unsteady, irresolute, or fickle. (Ibn- 'Abbád, TA.) [زِئْبَقِىٌّ Of, or relating to, quicksilver. — — And A seller of quicksilver.] دِرْهَمٌ مُزَأْبَقٌ, (Lth, S, Mgh, TA,) said by Th to be correctly مَزَأْبِقٌ, with kesr to the ب, (TA in art. زبق, [but this is app. a mistake,]) or مُزَيْبَقٌ, with fet-h to the ب, (Msb,) A dirhem, or piece of money, done over with زئبق [i. e. quicksilver]: (Lth, Mgh, Msb, TA:) the vulgar say مُزَبَّقٌ. (S, Mgh.) زأر 1 زَأَرَ, aor. زَاِ^ (S, A, K) and زَأَ^; (A, K;) and زَئِرَ, aor. زَأَ^; (S, K;) inf. n. زَئِيرٌ and زَأْرٌ; (S, A, K;) said of a lion, He roared, or growled; i. e., made his cry, or voice, to be heard (S, A, K) in his chest, (S, A,) or from his chest; (K;) as also ↓ تزأر (S, K) and ↓ ازأر: (K:) he cried out, and was angry. (TA.) — — And [hence], said of a stallion-camel, as also ↓ ازأر, (K, by implication,) or زَأَرَ [only], (TA,) or زَأَرَ فِى هَدِيرِهِ, (A,) (tropical:) He reiterated his voice, or cry, in his chest, and then prolonged it, (A, K, TA,) in his braying: (A:) or زَأَرَ, aor. زَاِ^, he threatened in his braying. (TA.) — — [Hence also,] سَمِعَ زَئِيرَ الحَرْبِ فَطَارَ إِلَيْهَا (tropical:) [He heard the roaring of the war, or battle, and flew to it]. (A, TA.) 4 أَزْأَ^ see 1, in two places. 5 تَزَأَّ^ see 1. زَئِر: see زَائِرٌ. — — Also (assumed tropical:) An angry man, who severs himself from his companion. (IAar, TA.) زَأْرَةٌ A thicket, wood, or forest; or a bed of canes or reeds; syn. أَجَمَةٌ; (S, A, K, TA;) as also زَارَةٌ; (IJ, TA in art. زور [q. v.];) originally with ء; (TA;) [such as is the haunt of the lion; for] you say, الأَسَدَ فِى زَأْرَتِهِ [The lion is in his thicket, &c.]; (A;) and أَبُو الحَارِثِ مَرْزُبَانُ الزَّأْرَةَ (S, TA) i. e. Abu-l-Hárith [the lion] is the lord of the أَجَمَة [or forest, &c.]. (TA.) — — [Hence,] (tropical:) A garden. (A, TA.) — — And (tropical:) A collection of camels, or of sheep or goats, dense like the أَجَمَة [or thicket, &c.]. (A, TA. [See also زَارَةٌ, in art. زور.]) زَائِرٌ, applied to a lion, Roaring, or growling; i. e. making his cry, or voice, to be heard (S, A, K) in his chest, (S, A,) or from his chest; (K;) as also ↓ زَئِرٌ, (S, K, TA,) like كَتِفٌ, (TA,) [in the CK, erroneously, زَئِيرٌ,] and ↓ مُزْئِرٌ. (K.) — — Also (assumed tropical:) An enemy: (TA:) the pl. زَائِرُونَ is thus used by 'Antarah. (S, TA.) — — And (assumed tropical:) Angry: (IAar, TA:) and so زَيِرٌ; but original with hemzeh: so says AM. (TA. [See also زَئِرٌ.]) مُزْئِرٌ: see the next preceding paragraph. زأن زِئْنِىٌّ, applied to a dog, Short: (S, K:) one should not say صِينِىٌّ. (S.) زُوَانٌ (S, M, Msb, K) and زُوَانٌ (M, Msb) and زِئَانٌ (M, K) and زِوَانٌ (M, Msb) and زَآنٌ (K) and زَوَانٌ, (K in art. زون, q. v.,) but the like of سَحَابٌ is said by ISd to be a form not seen by him on the authority of anyone, (TA,) [A noxious weed, that grows among wheat; app. darnel-grass; the lolium temulentum of Linn.; so in the present day;] a certain grain, (Msb,) the bitter grain, (M,) that mingles with wheat, (S, M, Msb, K,) and gives a bad quality to it: (Msb:) [the grain thus called is often, accidentally, or carelessly, mixed with wheat, and causes giddiness: the plant resembles that now called شَيْلَم, a decoction of which is used as an anæsthetic: it is said in the K in art. شلم that the زؤان is the same as the شَيْلَم: but it is said in the TA in that art., on the authority of AHn, that the grain of the شَيْلَم does not intoxicate, (as that of darnel-grass is well known to do in a certain manner,) and that it is very bitter: and in the K in art. دنق it is said that the دَنْقَة is the زُوَان, and the دَنَقَة is the شَيْلَم: the TA states more fully in that art. that the دَنْقَة is said by AHn to be the زُوَان that is in wheat, which is cleared therefrom; and that the دَنْقَة is said by AA to be the شَيْلَم: Forskål mentions the زِوَان and the شَيْلَم, as different species, among undetermined plants, and describes the former thus: zizania Aleppensibus notissima: inter triticum viget: si semina restant farinæ [sic] mixta, hominem reddunt ex panis esu temulentum: messores plantam non separant; sed post triturationem vanni aut cribri ope semina rejiciunt: (Flora Aegypt. Arab. p. 199:)] the n. un. is with ة. (Msb.) أَزْأَنِىٌّ: see what next follows. يَزْأَنِىٌّ and ↓ أَزْأَنِىٌّ, applied as epithets to a spear, are dial. vars. of يَزَنِىٌّ (K, TA) and أَزَنِىٌّ: (TA:) spears being thus called in relation to ذُو يَزَنٍ, one of the Kings of Himyer: (S in art. يزن:) as also آزَنِىٌّ and أَيْزَنِىٌّ, both formed by transposition. (TA.) زب 1 زَبَّ, (K,) aor. يَزِبُّ accord. to the K, but correctly يَزَبُّ, the verb being like فَرِحَ, [so that the sec. pers. is زَبِبْتَ,] and the inf. n. being زَبَبٌ, (MF, TA,) [He, or it, was, or became, downy: and he (a man) had abundant and long hair; was hairy: or had abundance of hair in the ears and eyebrows: or had abundance of hair on the fore arms and the eyebrows and eyes: and he (a camel) had abundance of hair on the face and under the lower jaw: or in the ears and on the eyes:] the verb of زَبَّ expl. below. (K, TA.) –

— Hence, (TA,) زَبَّتِ الشَّمْسُ, (K,) inf. n. زَبٌّ [perhaps a mistranscription for زَبَبٌ], (TA,) (tropical:) The sun was near to setting; (K, TA;) because it becomes concealed as the colour of a limb does by the hair upon it; (TA;) as also ↓ ازبّت, (S, K,) and ↓ زبّبت. (K.) — زَبَّ, aor. يَزُبُّ, (K,) inf. n. زَبٌّ, (TA,) He filled a water-skin (K, TA) to its head. (TA.) — — Also, and ↓ ازدبّ, like زَأَبَ [and ازدأب], He carried, or took up and carried, a load, or burden. (TA.) 2 زبّب, (S, Mgh, Msb, K,) inf. n. تَزْبِيبٌ, (S,) He converted grapes into زَبِيب [or raisins]; (S, Mgh, Msb;) he dried grapes, (K,) and likewise figs; (AHn, K;) as also ↓ ازبّ. (K.) — Also, (K,) and زبّب شِدْقَاهُ, (S, K,) Spittle collected in the two sides of his mouth: (K:) or froth, or foam, came forth upon the two sides of his mouth: (S:) and زبّب فَمُهُ (K, TA) [signifies the same; or] dry spittle appeared at the angles of his lips, next the tongue: (TA:) and ↓ تزبّب (K) and ↓ تزبّب شِدْقَاهُ (TA) froth, or foam, appeared in the two sides of his mouth. (K.) You say, تَكَلَّمَ فُلَانٌ حَتَّى زبّب شِدْقَاهُ Such a one spoke, or talked, until froth, or foam, came forth upon the two sides of his mouth. (S.) [And in like manner you say, زَبَّدَ شِدْقُهُ and تَزَبَّدَ شِدْقُهُ: and تَزَبَّدَ alone.] — See also 1. 4 أَزْبَ3 َ see 1: — and see also 2. 5 تزبّب العِنَبُ The grapes became converted into زَبِيب [or raisins]. (Mgh, Msb.) — — [Hence,] تَزَبَّبَ قَبْلَ أَنْ يَتَحَصْرَمَ (tropical:) [expl. in art. حصرم]. (TA.) — See also 2, in two places. — — [Hence,] تزبّب also signifies He (a man) became filled with rage, or wrath. (TA.) 8 إِزْتَبَ3َ see 1, last sentence. — ازدبّت القِرْبَةُ The water-skin became full (K, TA) to its head. (TA.) R. Q. 1 زَبْزَبَ He was angry: or he was put to flight in war. (K.) زُبٌّ The penis; the male organ of generation; (S, A, Msb, K;) in the dial. of El-Yemen: i. e. absolutely: (TA:) or peculiarly of a human being: (IDrd, A, K:) or of a boy, in the dial. of El-Yemen: (T, TA:) or of a gazelle, or an antelope: (Eth-Tha'álibee, TA:) said by IDrd to be a genuine Arabic word: (TA:) dim. ↓ زُبَيْبٌ; and sometimes ↓ زُبَيْبَةٌ, with the fem. ة, as being a piece (قِطْعَةٌ) of the body: (Msb:) pl. [of pauc.] أَزْبَابٌ (Msb, K) and أَزُبٌّ and [of mult.] زَبَبَةٌ, (K,) the last extr. [with respect to rule]. (TA.) — — And The beard; (S, K;) in the dial. of ElYemen: (S:) or the fore part thereof; (K;) in the dial. of some of the people of El-Yemen. (TA.) — — And The nose; (Sh, K;) as some say; in the dial. of El-Yemen. (Sh, TA.) — — And A sort of dates of El-Basrah; mentioned by Meyd; as also زُبُّ رُبَّاحٍ or رُبَاحٍ. (TA.) — — زُبُّ القَاضِى, which is one of the faults of a thing that is sold, is explained by the lawyers as [The condition of] that whereof the fruit quickly falls (MF.) — Also pl. of أَزَبُّ. (A.) زَبَبٌ Down; syn. زَغَبٌ: (A, K:) and, in a man, (K, A, *) abundance of hair, (S, A, K,) and length thereof: (S:) or, in a man, abundance of hair in the ears and eyebrows: and abundance of hair on the fore arms and the eyebrows and eyes: (TA:) and in a camel, abundance of hair on the face and under the lower jaw: (K:) or in the ears and on the eyes. (TA.) زَبَابٌ A species of rat which is large and deaf: or which has red hair: (K:) or which has red and beautiful hair: (TA:) or which is without hair: (K:) or a species of field-rat, of large size: one thereof is called زَبَابَةٌ: (TA:) or this signifies a deaf rat: (S:) or a deaf rat of the desert: (A:) and its pl. is زَبَابٌ, [or rather this is a coll. gen. n. of which it is the n. un.,] (S, TA,) and [its pl. is] زَبَابَاتٌ. (TA.) The Arabs make it the subject of a prov.: (S:) they say, أَسْرَقُ مِنْ زَبابَةٍ [More thievish than a zebábeh]. (S, A, TA. [Another reading is mentioned in the TA in art. زنب; namely, رَنَابَة; which is there said, on the authority of Ibn-'Abd-Rabbih in the عِقْد, to signify a rat, or mouse.]) And they also liken to it an ignorant person. (S, TA.) It is said in a trad. of 'Alee, أَنَا وَاللّٰهِ إِذًا مِثْلُ الَّتِى أُحِيطَ بِهَا فَقِيلَ زَبَابْ زَبَابْ حَتَّى دَخَلَتْ جُحْرَهَا ثُمَّ احْتُفِرَ عَنْهَا فَاجْتُرَّ بِرِجْلِهَا فَذُبِحَتْ, i. e. [I, by Allah, in that case, were] like that animal, namely, the she-hyena, which has been surrounded, and to which it has been said Zebáb! Zebáb! [until it has entered its hole, and then the earth has been dug away from it, and it has been dragged by its hind leg, and slaughtered:] meaning, I will not be like the she-hyena that is decoyed to its death: for that animal probably eats the زباب, as it does the field-rat. (TA.) — Also i. q. سَاعٍ [A messenger, or a messenger on a beast of the post: and a collector of the poor-rates: &c.]. (CK: but omitted in the TA, and in my MS. copy of the K.) زَبِيبٌ Dried grapes; or raisins: and also dried figs: (K:) said by AHn to have been used in this latter sense by an Arab of the desert: (TA:) a coll. gen. n.; masc. and fem.: (Msb:) n. un. with ة. (S, Msb.) — Also The froth, or foam, of water: (K, TA:) and of a camel's mouth: (L in art. لقح:) and the poison in the mouth of a serpent. (K.) زَبِيبَةٌ [is the n. un., and] signifies (tropical:) A collection of froth, or foam, in the mouth of a person speaking, or talking, much: (A, * K:) [or the dual] زَبِيبَتَانِ signifies two collections of froth, or foam, (S,) or of spittle, (K,) or of dry spittle, (TA,) in the sides of the mouth, (S, K,) where the lips meet, next the tongue. (TA.) You say, غَضِبَ فَثَارَ لَهُ زَبِيبَتَانِ (tropical:) He was angry, and there appeared two collections of froth, or foam, in the two sides of his mouth. (A, TA.) زَبِيبَتَانِ, in a serpent, signifies (assumed tropical:) Two black small spots above the eyes: (S, K, and Mgh in art. شجع:) or two small spots next the mouth thereof: (TA:) or two collections of froth, or foam, in the two sides of the mouth thereof (TA, and Mgh ubi suprà) when it is angry. (Mgh.) And in a dog, Two black small spots above the eyes: (K:) or two things above the eyes, resembling the زَنَمَتَانِ [see زَنَمَةٌ] of a camel: or two pieces of flesh in the head, resembling two horns: or two fangs projecting from the mouth: and other explanations are given by the interpreters of strange words [occurring in the traditions]. (TA.) زُبَيْبٌ a dim. of زُبٌّ, q. v. (Msb.) — — Also a shortened dim. of أَزَبُّ, q. v. (Ham p. 140.) زَبِيبَةٌ n. un. of زَبِيبٌ. (S, Msb) [See the latter throughout.] — — Also (tropical:) A small purulent swelling or pustule, that comes forth upon the hand, (S, A, K, TA,) like what is termed عَرْفَةٌ. (TA.) زُبَيْبَةٌ a dim. of زُبٌّ, q. v. (Msb.) زَبِيبِىٌّ [now vulgarly called زَبِيب] A beverage made from زَبِيب [or raisins] (Mgh, K) by steeping them in water. (K.) — — See also what next follows. زَبَّابٌ A seller of زَبِيب [or raisins]; as also ↓ زَبِيبِىٌّ. (K.) زَبْزَبٌ A sort of ship or boat: (S, K:) a small ship or boat: pl. زَبَازِبُ. (Msb.) — Also A certain beast, resembling the cat: (K:) it is an animal black and white, short in the fore and hind legs. (Dmr, TA.) أَزَبُّ Downy: (K:) and, applied to a man, having much hair: (A, K:) or having much and long hair: (S, TA: [but accord. to the former, it seems to be applied in this sense to a camel:]) or, applied to a man, having much hair in the ears and eyebrows: and having much hair on the fore arms and the eyebrows and eyes: (TA:) or, thus applied, having much hair on the chest: (Msb:) and, applied to a camel, having much fur: or having much fur on the face: (A:) or having much hair on the face and under the lower jaw: (K:) or, in the ears and on the eyes: (TA:) or having much hair on the face and body: and ↓ زُبَيْبٌ is a shortened dim. thereof: (Ham p. 140:) fem. زَبَّآءُ, applied to a woman as meaning having much hair in the eyebrows and on the fore arms and the hands: (A:) and to an ear as meaning having much hair: (TA:) pl. زُبٌّ. (A.) It is said in a prov., كُلُّ أَزَبَّ نَفُورٌ [Every one, of camels, that has much hair on the face &c. is wont to take fright, and run away at random]: for the camel thinks what he sees upon his eyes to be a person seeking him, and consequently takes fright, and runs away at random: (A:) the camel to which this epithet applies is seldom, or never, other than نفور; because there grow upon his eyebrow small hairs, and when the wind strikes them he

takes fright, and runs away at random. (S, TA.) — — الأَزَبُّ is a name of One of the devils: (K, TA:) mention is made in a trad. of a certain devil named أَزَبُّ العَقَبَةِ: (K, TA:) but in the L, and in the Seeret El-Halabee, it is written إِزْبُ العَقَبَةِ: and it is said to be a serpent. (TA in art. ازب.) — — الزَّبَّآءُ The اِسْتُ [i. e. podex, or anus], (K, TA,) with its hair. (TA.) — — عَامٌ أَزَبُّ (tropical:) A year abundant in herbage. (S, A, Msb, K.) — — يَوْمٌ أَزَبُّ: see أَحَصُّ, in two places. — — جَيْشٌ أَزَبُّ (assumed tropical:) An army having many spears. (Ham p. 259.) — — مَسْأَلَةٌ زَبَّآءُ ذَاتُ وَبَرٍ (tropical:) A dubious and difficult question: likened to the she-camel that [has much hair and fur upon the face &c., and consequently] is wont to take fright, and run away at random. (TA.) — — And دَاهِيَةٌ زَبَّآءُ (tropical:) A calamity, or misfortune, hard to be borne, severe, (A, K, TA,) and abominable; like شَعْرَآءُ (TA) and وَبْرَآءُ. (S and A and TA in art. شعر.) Hence the prov., جَآءَبِالشَّعْرَآءِ الزَّبَّآءِ [He brought to pass that which was a calamity hard to be borne, &c.] (TA.) مُزِبٌّ: see what follows. مُزَبِّبٌ and ↓ مُزِبٌّ Possessing much wealth. (K.) زبد 1 زَبَدَهُ, (As, S, A, Mgh, Msb, K,) aor. زَبُدَ, (As, S, A, Msb,) inf. n. زَبْدٌ, (As, Msb,) He fed him with, or gave him to eat, زُبْد [i. e. fresh butter]. (As, S, A, Mgh, Msb, K.) — — And hence, (Mgh,) زَبَدَهُ, (As, S, A, Mgh, Msb,) or زَبَدَ لَهُ, (K, [app. a mistranscription, for its aor. is there mentioned immediately after without the prep.,]) aor. زَبِدَ, (As, S, A, Mgh, Msb, K,) the verb in the sense here following being thus distinguished from that in the sense preceding, (As, Msb,) inf. n. as above, (As, S, Mgh,) (tropical:) He gave him a gift: (As, A, Mgh, Msb:) or he gave him somewhat, a little, not much, (S, K,) of property, (S,) or of his property. (K.) — — [Hence also,] زَبَدْتُهُ ضَرْبَةً, or رَمْيَةً, (tropical:) I struck him a blow, or shot or cast at him a missile, hastily, or quickly; as though feeding him with a piece of fresh butter. (A, TA.) — — زَبَدَتْ سِقَآءَهَا, (S, A,) or زَبَدَ السِّقَآءَ, (K,) inf. n. as above, (A,) She agitated her milk-skin, (S, A,) or he agitated the milk-skin, (K,) in order that its butter might come forth, (S, K,) or until its butter came forth. (A.) — — And زَبَدْتُ السَّوِيقَ [app. I put, or added, fresh butter to the meal of parched barley, like as one says سَمَنْتُ الطَّعَامَ and أَدَمْتُ الخُبْزَ &c.], aor. أَزْبِدُهُ, (A, TA,) with kesr; (A;) and السَّوِيقَ ↓ تَزَبَّدْتُ. (TA. [Both these phrases are mentioned together, as though to indicate that both signify the same: but Ibr D thinks that the latter means I swallowed the سويق like as one swallows fresh butter: in my copy of the A, it is written تَزَبَّدَتِ السَّوِيقُ, which is evidently wrong: perhaps the right reading is تَزَبَّدَ السَّوِيقُ; and the verb in this phrase, quasi-pass. of that in the former phrase.] 2 زبّد شِدْقُهُ, (S, K,) inf. n. تَزْبِيدٌ; (K;) and ↓ تزبّد; both signify the same [i. e. The side of his mouth had froth, or foam, appearing upon it; like زَبَّبَ and تَزَبَّبَ]: (S, K:) and ↓ تزبّد said of a man, [like تَزَبَّبَ,] He being angry, froth, or foam, appeared upon each corner of his mouth. (TA.) See also 4, in two places. — زَبَّدَتِ القُطْنَ, (A, L,) inf. n. as above, (S,) She separated, or loosened, the cotton [with her fingers, or by means of the bow and wooden mallet], (S, * L, A,) and prepared it well for spinning. (L.) 3 فُلَانٌ يُزَابِدُ فُلَانًا (tropical:) Such a one speaks in like manner as does such a one. (A, TA.) 4 ازبد, (S, A, Msb, K,) inf. n. إِزْبَادٌ, (Msb,) said of wine, or beverage, (S,) or of the sea, (A, Msb, K,) &c., (Msb,) or of the sea when in a state of commotion, (S, * A,) and of a cookingpot, and of the mouth of a braying camel, (A,) [&c., see زَبَدٌ,] It frothed, or foamed, or cast forth froth or foam: (S, * A, Msb, K:) and [in like manner] ↓ زبّد, inf. n. تَزْبِيدٌ, said of milk, it [frothed, or foamed; or] had froth, or foam, upon it. (A.) — — [Hence,] said of the سِدْر [or lote-tree], (S, A, K,) (tropical:) It blossomed; (S, K, TA;) i. e. (TA) it put forth a white produce like the froth, or foam, upon water. (A, TA.) And, said of the قَتَاد [or tragacantha], (assumed tropical:) It put forth its leaf (خُوصَة), and its wood, or branch, became strong, or hard, and its rind, or outer covering, coalesced, and it blossomed; as also ↓ زبّد. (L.) — — Also (tropical:) It became intensely white. (A, TA.) 5 تَزَبَّدَ see 1: — — and see also 2, in two places. — — تزبّدهُ (assumed tropical:) He swallowed it (K) like as one swallows a piece of fresh butter: (TA:) or he took the clear, or pure, or choice, part of it. (K, TA.) Of anything of which the clear, or pure, or choice part has been taken, one says, تُزُبِّدَ. (TA.) — — [Hence,] تزبّد اليَمِينَ (assumed tropical:) He took the oath hastily; was hasty in taking it. (AA, S, K.) It is said in a prov., تَزَبَّدَهَا حَذَّآءَ (assumed tropical:) He swallowed it [i. e. took it, namely, an oath, hastily,] like as one swallows butter. (TA in art. حذ.) زَبْدٌ [originally an inf. n.,] (tropical:) A gift. (S, A, Mgh, Msb.) So in the saying (S, TA) of Mo- hammad, (TA,) mentioned in a trad., إِنَّا لَا نَقْبَلُ زَبْدَ المُشْرِكِينَ (tropical:) [Verily we will not accept the gift of the believers in a plurality of Gods]. (S, TA.) And so in the saying, نَهَى عَنْ زَبْدِ المُشْرِكِينَ (tropical:) (A, Mgh, Msb) i. e. [He (Mohammad) forbade] the acceptance of the gift [of the believers in a plurality of Gods]. (Msb.) زُبْدٌ [Fresh butter of the cow or buffalo or sheep or goat;] what is produced by churning from milk (Mgh, Msb) of cows [or buffaloes] and of sheep or goats; what is thus produced from camels' milk being termed جُبَابٌ, not زُبْدٌ; (Msb;) the زُبْد of سَمْن before it is clarified over the fire; (L;) [i. e. butter before it is clarified over the fire;] the زُبْد [in the CK, erroneously, زَبَد] of milk; (S, K;) what is extracted from milk; (M;) and ↓ زُبَّادٌ signifies the same as زُبْدٌ: (K:) ↓ زُبْدَةٌ is a more particular term, (S, M, L, Msb,) meaning a piece, bit, portion, or somewhat, of زُبْد: (L:) and زُبْدُ اللَّبَنِ signifies also the froth (رَغْوَة) of milk [if this be not a mistake occasioned by finding الزُّبْدُ expl. as meaning زَبَدُ اللَّبَنِ instead of زُبْدُ اللَّبَنِ]. (L.) قَدْ صَرَّحَ المَحْضُ عَنِ الزُّبْدِ [The clear milk has become distinct from the fresh butter] is a prov., relating to the appearance of the truth after information that has been doubted. (L.) And ↓ اِرْتَجَنَتِ الزُّبْدَةُ is another prov. [expl. in art. رجن]. (L.) — — ↓ زُبْدَةٌ has for its pl. زُبَدٌ, which is metonymically applied to (tropical:) The choice, or best, portions, [or what we often term the cream (by which word the sing. also may be rendered) of anything; as, for instance,] of discourse, or of a story or the like. (Har p. 222, q. v.) — — [And it also means (assumed tropical:) An issue, or event: (see an ex. voce مَخَضَ:) generally, such as is relishable, or pleasing. Hence, app.,] one says, كَانَ لِقَاؤُكَ ↓ زُبْدَةَ العُمْرِ (tropical:) [The meeting with thee was emphatically the event of life; meaning, the most relishable, or pleasing, event of life]. (A, TA.) زَبَدٌ Froth, foam, spume, or scum: (L:) it is of water, (S, L, K,) &c.; (K;) of the sea, (A, Msb,) &c., like رَغْوَةٌ [in signification]; (Msb;) and of a cooking-pot; (A;) and of a camel, (S,) [i. e.] of a braying camel's mouth, (A,) or the white foam upon the lips of a camel when he is excited by lust; (TA;) and of the cud; and of spittle; (L;) and [the scum, or dross,] of silver: (S:) ↓ زَبَدَةٌ is a more particular term [meaning a portion, or somewhat, thereof]: (S:) the pl. of زَبَدٌ is أَزْبَادٌ. (A, TA.) — — تَخَرَّمَ زَبَدُهُ: see 5 in art. خرم, in two places. زُبْدَةٌ: see زُبْدٌ, in four places. زَبَدَةٌ: see زَبَدٌ. زُبْدِىٌّ [Butyraceous: a rel. n. from زُبْدٌ]. See خَشْخَاشٌ. زَبَادٌ [Civet;] a certain perfume, well known: the lawyers and the lexicologists err in saying that it is a certain beast, [meaning the civet-cat,] from which the perfume is milked: (K:) or this assertion is not to be reckoned as a mistake, the word being tropically thus applied: so says El- Karáfee: and Z and other authors worthy of confidence thus apply it [as a coll. gen. n.]: Z also mentions a saying in which ↓ زَبَادَةٌ is applied [as a n. un.] to an animal of the kind from which the perfume is obtained: (TA:) this animal is the cat, (K,) i. e. the wild cat, which is like the tame, but longer and larger, and its hair inclines more to blackness: it is brought from India and Abyssinia: (TA:) the perfume above mentioned is a fluid, or matter, exuded, (رَشْحٌ, thus in the TA and in my MS. copy of the K, but in the CK وَسَخٌ [i. e. dirt],) resembling black viscous dirt,

(TA,) which collects beneath the animal's tail, upon the anus (المَخْرَج), (K,) and in the inner sides of the thighs also, as says Ed-Demámeenee: (TA:) [see also زُهْمٌ:] the beast is taken, and prevented from struggling, and the said exuded fluid or matter, or dirt, (رَشْح, or وَسَخ, accord. to different copies of the K,) collected there, is scraped off with a piece of the exterior part of a cane, (K,) or, more commonly, with a spoon, (TA,) or with a piece of rag, (K,) or a thin [silver coin such as is called] دِرْهَم. (TA. [Other accounts of this perfume, which are less correct, I omit.]) — See also زُبَّادٌ. زُبَادٌ, like غُرَابٌ [in measure], Fresh butter (زُبْد) that has become bad, or spoiled, in the churning: or, as some say, thin milk. (TA voce اِخْتَلَطَ, q. v.) [See also زُبَّادُ اللَّبَنِ, below.] زَبَادَةٌ: see زُبَّادُ اللَّبَنِ. زُبَادٌ [The watery part of milk;] that [part] in which is no good, of milk. (S, K. [See also زُبَادٌ.]) It is said in a prov., اِخْتَلَطَ الخَاثِرُ بِالزُّبَّادِ (S) [The thick milk became mixed with the thin watery part: or] (tropical:) the good became mixed with the bad: relating to a case of difficulty, and applied to the mixture of truth with falsehood. (L. [See Freytag's Arab. Prov., i. 434: and see اِخْتَلَطَ.]) — — See also زُبْدٌ. — زُبَّادٌ and ↓ زُبَّادَى A certain plant, (S, K,) growing in the plains, or soft land, having broad leaves, and a [pericarp such as is called] سِنْفَة: it sometimes grows in hard ground, is eaten by men, and is good, or pleasant: AHn says that it has small, contracted, dust-coloured leaves, like those of the مَرْزَنْجُوش, and its branches, or twigs, spread out: and he adds, AZ says that the زُبَّاد, as also ↓ زَبَاد, the latter like سَحَاب [in measure], is of the [kind of plants called] أَحْرَار [pl. of حُرٌّ, q. v.]: (TA:) [some say that it is the psyllium. (Freytag's Lex.) See, again, اِخْتَلَطَ.] زُبَّادَى: see the next preceding paragraph. زَابِدٌ Possessing, or a possessor of, زُبْد [or fresh butter]; (L;) as also ↓ مُزْدَبِدٌ. (K.) بَحْرٌ مُزْبِدٌ [A frothing, or foaming, sea; or] a tumultuous, frothing, or foaming, sea. (S, A.) — — [Hence,] أَبْيَضُ مُزْبِدٌ (tropical:) Intensely white. (A, TA.) مُزْدَبِدٌ: see زَابِدٌ. زبر 1 زَبَرَ البِئْرَ, (A, TA,) [aor. زَبُرَ, and perhaps زَبِرَ also,] inf. n. زَبْرٌ, (S, K,) He cased the well, or walled it internally, with stones. (S, A, K.) — — زَبْرٌ also signifies The disposing a building, or construction, one part upon another; (K;) [as is done in casing a well;] and in this sense likewise it is an inf. n., of which the verb is زَبَرَ. (TK.) — — And زَبَرَهُ بِالحِجَارَةِ, (TA,) inf. n. زَبْرٌ, (K,) He threw stones at him; or pelted him with stones. (K, TA.) — — And [hence, perhaps, or] from زَبَرَ in the first of the senses expl. above, because him whom you restrain from error you strengthen like as a well is strengthened by its being cased, (TA,) زَبَرَهُ, (S, A, Mgh, Msb, K,) aor. زَبُرَ (S, Mgh, Msb, K) and زَبِرَ, (Ks, K,) inf. n. as above, (S, Mgh, Msb, K,) He chid him; or checked, restrained, or forbade, him with rough speech: (S, A, Mgh, Msb, K:) he prevented, hindered, or withheld, him: (S, Mgh, K:) he forbade, or prohibited, him: (K:) he repelled him with strength. (MF in art. هزبر.) You say, زَبَرَهُ عَنِ الأَمْرِ He restrained him with rough speech, or forbade and prevented him, from doing the thing. (TA.) And زَبَرَ السَّائِلَ He chid and repelled the beggar with rough speech. (TA.) — زَبَرَ, (S, A, Msb, K,) aor. زَبُرَ and زَبِرَ, (S, K,) inf. n. as above, He wrote (S, A, Msb, K) a writing, or book: (A, Msb:) or he wrote it firmly, skilfully, or well: (TA:) and he inscribed, or engraved, upon stones: (Az, TA:) and ↓ تَزْبِرَةٌ, also, is syn. with كِتَابَةٌ, like زَبْرٌ, (S, K,) and خَطٌّ: As says, I heard an Arab of the desert say, أَنَا أَعْرِفُ تَزْبِرَتِى, meaning خَطِّى and كِتَابَتِى [i. e. I know my writing, or handwriting]: (S:) and Fr says, It is either an inf. n. of ↓ زَبَّرَ, meaning he wrote, though I know not the verb with teshdeed, or it is a simple subst. like تَوْدِيَةٌ: (TA:) thus زَبَرَ is syn. with ذَبَرَ: (A 'Obeyd, T and S in art. ذبر:) [and so, perhaps, is ↓ زَبَّرَ with ذَبَّرَ.] — — And زَبَرْتُهُ signifies also I read it, or recited it; [or did so with a low, or faint, voice;] like ذَبَرْتُهُ [q. v.]. (As, TA.) — — زَبْرٌ is also syn. with كَلَامٌ [as meaning The act of speaking, or speech as a subst.]: (K:) [SM says,] thus it is found in all the copies: but [he adds] I have not found any authoritative ex. of it, so it requires consideration. (TA.) [Accord. to the TK, however, one says, سَأَلْتُهُ فَمَا زَبَرَ لِى بِزَبْرٍ, meaning I asked him, and he spoke not to me a speech, or sentence] — Accord. to the K, زَبْرٌ is also syn. with صَبْرٌ [meaning The being patient, or patience]: one says, مَا لَهُ زَبْرٌ وَلَاصَبْرٌ: ISd says, This is mentioned by IAar; but in my opinion, the meaning here is عَقْلٌ. (TA. [See زَبْرٌ below.]) [Or, as syn. with صَبْرٌ, it may be an inf. n.: for, accord. to the TK, one says, لم يزبر عليه, meaning He did not endure it with patience (لَمْ يَصْبِرْ).] — زَبَرَ, inf. n. زَبَارَةٌ, He (a ram) was, or became, bulky. (Lth, TA.) 2 زَبَّرَ see 1, in two places. 4 ازبر He (a man, TA) was, or became, large in body. (K.) — — And He was, or became, courageous, brave, or strong-hearted. (K.) — أَزْبَرْتُهُ, inf. n. إِزْبَارٌ, I rendered him (a ram) bulky. (Lth, TA.) 5 تزبّر He (a man) quaked, or trembled, by reason of anger. (TA. [See also Q. Q. 4.]) Q. Q. 1 زَأْبَرَ (S, A, K) and زَوْبَرَ (K) [and app. زَيْبَرَ (see مُزَأْبِرٌ)], said of a garment, or piece of cloth, (S, A, K,) Its زِئْبِر [or nap] came forth; (S, K; *) it had زِئْبِر. (TA.) — Also the first, [and app. the second and third likewise,] He made a garment, or piece of cloth, to have its زِئْبِر [or nap] come forth. (K.) [This verb and other similar words with hemzeh next after the ز are mentioned in the K in a separate art. before art. زبر.] Q. Q. 4 اِزْبَأَرَّ It (fur, or soft hair, and a plant, or herbage) grew forth. (S, K, TA.) — — It (hair) bristled up. (S, A, K.) — — He (a dog [and a horse]) bristled up his hair. (S, K.) Marrár Ibn-Munkid El-Handhalee says, (S, TA,) describing a horse, (TA,) فَهْوَ وَرْدُ اللَّوْنِ فِى ازْبِئْرَارِهِ وَكُمَيْتُ اللَّوْنِ مَا لَمْ يَزْبَئِرْ [And he is of a yellowish red colour on the occasion of his bristling up his hair, and of a dark bay colour as long as he does not bristle up his hair]. (S, TA.) — — Also He (a cat) had abundance of hair. (TA.) — — And He (a man) prepared for evil, or mischief: (K, TA:) or became affected by a quaking, or trembling, and a bristling-up of the hair. (TA) زَبْرٌ Stones. (K.) — — [The stone casing of the interior of a well: see جُولٌ. — — And hence,] (tropical:) Understanding, intellect, or intelligence, (S, A, K,) and judgment, (TA,) and self-restraint: (S, A:) originally an inf. n. [accord. to some; but this is evidently a mistake, as is shown by phrases in which it is coupled with جُولٌ]. (S.) One says, مَا لَهُ زَبْرٌ (tropical:) He has not understanding, or intellect, or intelligence, nor self-restraint: (S, A:) or judgment: or understanding to be relied upon. (TA.) And لَهُ زَبْرٌ وَجُولٌ: and مَا فَوْقَ ↓ هُوَ مَزْبُورٌ الجُولِ مِنْهُ وَصُلْبٌ مَا تَحْتَ الزَّبْرِ مِنَ الجُولِ: see جُولٌ. One says also of the wind, when it veers, or shifts, and does not continue to blow from one point, لَيْسَ لَهَا زَبْرٌ (tropical:) [It has not steadiness]. (TA.) — See also زِبِرٌ. زِبْرٌ [A thing] written; as also ↓ زَبِيرٌ: (K:) [or] a writing, or book; (S;) as also ↓ زَبُورٌ, of the measure فَعُولٌ in the sense of the measure مَفْعُولٌ, (S, Msb, K,) like رَسُولٌ: (Msb, TA:) زَبُورٌ signifying any writing or book: or any divine book with which it is difficult to become acquainted: or a book that is confined to intellectual science, exclusive of legal statutes or ordinances: (TA:) ↓ الزَّبُورُ signifies particularly the Book [of the Psalms] of David: (S, Mgh, Msb, K:) and also, and لُغَةُ الزَّبُورِ, the Syriac [or Hebrew] language: (Mgh:) the pl. of زِبْرٌ is زُبُورٌ; (S, K;) and the pl. of ↓ زَبُورٌ is زُبُرٌ. (S, Msb, K.) It is said in the Kur [xxi. 105], وَلَقَدْ كَتَبْنَا فِى مِنْ بَعْدِ الذِّكْرِ الزَّبُورِ ↓, meaning And we have written in the book sent down to David, after the تَوْرَاة [or Book of the Law revealed to Moses]: (Aboo-Hureyreh, TA:) Sa'eed Ibn-Jubeyr read الزُّبُور, [pl. of الزَّبْرُ,] and said that it means the Book of the Law revealed to Moses (التوراة) and the Gospel and the

Kur-án [together]; and that الذكر means what is in heaven: (TA:) and some also read زُبُورًا in the Kur iv. 161 and xvii. 57. (S, TA.) زَبَرٌ, syn. with زَوْبَرٌ &c.: see زِئْبِرٌ. زُبْرَةٌ A piece of iron: (S, Msb, K:) or a big piece of iron: (TA:) pl. زُبَرٌ (S, Msb, K) and زُبُرٌ. (S, K.) The former pl. occurs in the Kur xviii. 95. (S.) It is also said in the Kur [xxiii. 55], فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا, (S, TA,) and زُبَرًا; (TA;) meaning قِطَعًا, (S, TA,) in both cases; (Fr;) [i.e., But they have become divided, in their state, among themselves, into parties:] or he who reads زُبُرًا makes it pl. of ↓ زَبُورٌ, not of زُبْرَةٌ; for the measure فُعْلَةٌ does not assume the measure فُعُلٌ in the pl.; and the meaning is, they have made their religion [to be founded upon] various books: and زُبَرٌ is pl. of زُبْرَةٌ: or it may be also pl. of ↓ زَبُورٌ, and originally زُبُرٌ, being changed therefrom, like as some of the Arabs are related to have said جُدَدٌ for the pl. of جَدِيدٌ, which is originally and regularly جُدُدٌ; after the same manner as when one says رُكَبَاتٌ for رُكُبَاتٌ, and غُرَفَاتٌ for غُرُفَاتٌ: and this opinion is strengthened by AA's allowing the reading زُبْرًا and زُبْرًا and زُبَرًا; زُبْرًا being a contraction of زُبُرًا, like as عُنْقٌ is of عُنُقٌ. (IB, TA.) — — The anvil (K) of a blacksmith. (TA.) — The upper part of the back, next the neck; or the part between the two shoulder-blades; or the part where the neck is joined to the back-bone; syn. كَاهِلٌ: (K:) or the place of the كاهل: (S:) or a certain thing rising from the كاهل: (TA:) pl. in this sense, أَزْبَارٌ; or this is a pl. pl., as though it were pl. of زُبَرٌ, and this were pl. of زُبْرَةٌ in this sense. (TA.) One says, شَدَّ لِلْأَمْرِ زُبْرَتَهُ He strengthened his كَاهِل and his back for the affair. (TA.) — — Also, hence, (S,) The accumulation, or mass, of hair which is between the shoulder-blades of the lion; (S in art. لبد;) [the mane of a lion;] the collection of hair (Lth, A, K) between the shoulderblades of the lion &c., (K,) or upon the place of the كَاهِل [expl. above], and upon the elbows, of the lion; (Lth, A;) and any hair in a similar collected state. (Lth, TA.) — — And [hence,] الزُّبْرَةُ (tropical:) A certain asterism; (K;) two bright stars [d and q], (S, K,) in the كَاهِل [or part of the back next the neck], (K,) or which are the كَاهِلَانِ, (S,) of Leo; (S, K;) one [namely the Eleventh] of the Mansions of the Moon: (S, K:) [also called الخَرَاتَانِ: see this word: and see مَنَازِلُ القَمَرِ, in art. نزل:] it is of the dial. of El-Yemen. (TA.) [This description is incorrect if applied to the constellation as at present figured; but doubtless correct when applied to it as figured by the Arabs. Kzw, in his description of Leo, says that they are two stars, on the belly, and on the projecting part of the haunch-bone, of Leo.] — — Also The breast, or what projects of its upper part, (syn. صُدْرَةٌ,) of any beast. (TA.) زَبِرٌ, applied to a lion, (S, TA,) and to a man, (TA,) Strong; (AA, S, K, TA;) as also ↓ زَبْرٌ. (K.) زَبُورٌ: see زِبْرٌ, in four places; and see زُبْرَةٌ, in two places. زَبِيرٌ: see زِبْرٌ. — Applied to a ram, Bulky: (Lth, TA:) or large in the زُبْرَة [q. v.]: or compact. (TA.) — — Applied to a man, Strong: and also acute, sharp, or quick, in intellect; clever, ingenious, skilful, knowing, or intelligent. (TA.) — Also A calamity, or misfortune; (Fr, K;) and so ↓, زَوْبَرٌ, (Mohammad Ibn-Habeeb, TA,) which has been said to have this meaning in a verse of Ibn-Ahmar cited below voce زِئْبِرٌ. (TA.) — And Black mud; or black fetid mud. (Sgh, K.) زَأْبَرٌ: see the next paragraph. زُؤْبُرٌ: see the next paragraph. زِئْبِرٌ (S, and K in art. زأبر, in the CK [erroneously] written زِئْبَر,) and زِئْبُرٌ, (S, K,) sometimes thus pronounced, (S,) or this, which is mentioned by IJ and ISd, is incorrect, (K, * TA,) and ↓ زُؤْبُرٌ and ↓ زُوبُرٌ and ↓ زَوْبَرٌ, (K in arts. زأبر and زبر,) as also زَغْبَرٌ or زِغْبَرٌ (as in two different copies of the K in art. زغبر) or زِغْبِرٌ (as in another copy of the K and in the O and TA in the same art.) and زَغْبُرٌ (accord. to a copy of the K in that art.) or زِغْبُرٌ, (O and TA in that art., and so accord. to one copy of the K,) [The nap, or villous substance, upon the surface of a garment, or piece of cloth;] what is upon the surface of a new garment, or piece of cloth, like what is upon the surface of [the kind of cloth called] خَزّ; (S, TA;) the زِئْبِر of [the kind of cloth called] خَزّ, and of a قَطِيفَة, and of any garment, or piece of cloth; (Lth, TA;) the زغبر of a garment, or piece of cloth; (AZ, TA;) or what appears of the دَرْز [q. v., here meaning nap, or villous substance,] of a garment, or piece of cloth. (IJ, K.) [Hence] one says, ذَهَبَتِ الأَيَّامُ بِطَرَاوَتِهِ وَنَفَضَتْ زِئْبِرَهُ (tropical:) [lit. Days took away its freshness, and shook off its nap]; meaning its age became old. (A, TA.) And ↓ أَخَذَهُ بِزَوْبَرِهِ (S, A, K) and ↓ بِزَأْبَرِهِ (S, K) and ↓ بِزَبَرِهِ, (K,) as also بِزَغْبَرِهِ, (S, and K * in art. زغبر,) and ↓ بِزَنَوْبَرِهِ, incorrectly written in the K بِزَوْبَرِهِ, (TA,) (assumed tropical:) He took it altogether, (S, A, K,) leaving nothing of it. (S.) Ibn-Ahmar says, وَإِنْ قَالَ غَاوٍ مِنْ مَعَدٍّ قَصِيدَةً بِهَا جَرَبٌ عُدَّتْ عَلَيَّ بِزَوْبَرَا i. e. (assumed tropical:) [And if a howler of Ma'add utters an ode in which is a fault,] it is attributed to me altogether, (S, * L,) when I have not been the author of it: (L:) the last word, accord. to Aboo-'Alee [El-Fárisee], being imperfectly decl. because made a proper name for the قصيدة, and therefore combining the two qualities of being determinate and being of the fem. gender: so he said in answer to a question of IJ: but some say that the said word there means a calamity, or misfortune: and IB says that it is a proper name for a bitch (كلبة [if this be not a mistranscription]), of the fem. gender. (TA. [In one copy of the S, I find only the last three words of this verse: in another, it commences thus: إِذَا قَالَ غَاوٍ مِنْ تَنُوخَ: in the TA, the former reading is given, except that غَاوٍ is put in the place of عَاوٍ.]) One says also, رَجَعَ بِزَوْبَرِهِ ↓ (assumed tropical:) He returned disappointed, or unsuccessful; (TA;) without having obtained anything; (K, TA;) and without having accomplished his want. (TA.) زَوْبَرٌ: see زَبِيرٌ: — and see also زِئْبِرٌ, in four places. زُوبُرٌ: see زِئْبِرٌ. زَنْبَرِيٌّ: see art. زنبر. زِنْبَارٌ: see art. زنبر. زُنْبُورٌ: see art. زنبر. أَخَذَهُ بِزَنَوْبَرِهِ: see زِئْبِرٌ. أَزْبَرُ and ↓ مَزْبَرَانِيٌّ (the latter written in [some of] the copies of the K, [not in all of them, for in the CK it is written as above,] مُزْبِرٌ, which is a mistake, TA) Large in the زُبْرَة [q. v.]: (S, K:) the former applied to a man, and the latter to a lion: (S:) or, accord. to ISd, Khálid Ibn-Kulthoom is in error in saying that the latter is an epithet applied to the lion; and that the correct word is مَزْرُبَانِيٌّ: the fem. of the former is زَبْرَاءُ. (TA.) — — Also the former, Annoying, or hurting. (Sgh, K.) — — قَدْ هَاجَتْ زَبْرَاءُ [Zebrà has become excited], (S,) or هَاجَتْ زَبْرَاؤُهُ His anger has become excited, is said of any man when this has been the case: (TA:) [it is said that] Zebrà was a clamorous and foul-tongued slave-girl of ElAhnaf Ibn-Keys; and when she was angry, he used to say, قد هاجت زبرآء: and it became a proverb. (S, TA.) تَزْبِرَةٌ: see 1. مِزْبَرٌ A writing-reed; (S, A, K, TA;) a reed with which one writes. (TA.) مَزْبَرَةٌ: see art. زنبر. مَزْبَرَانِيٌّ: see أَزْبَرُ. بِئْرٌ مَزْبُورَةٌ A well cased, or walled internally, with stones. (S.) — — See also زَبْرٌ. مُزَأْبَرٌ and مُزَأْبِرٌ (S, K) and ↓ مُزَوْبِرٌ and ↓ مُزَيْبِرٌ, or ↓ مُزَوْبَرٌ and ↓ مُزَيْبَرٌ, (accord. to different copies of the K,) the third and fourth and the fifth and sixth said by Fr to be dial. vars. of the first and second, (Sgh, TA,) A garment, or piece of cloth, having nap (زِئْبِر) upon it: (S, K:) [or the second and fifth and sixth, having its nap made to come forth:] or the first is applied to a man [as meaning making to have its nap come forth; and so the third and fourth]: and the second, to a garment or a piece of cloth [as having the second of the meanings expl. above; and so the fifth and sixth]. (TA.) مُزَوْبَرٌ: see the next preceding paragraph. مُزَيْبَرٌ: see the next preceding paragraph. زبرج Q. 1 زَبْرَجَ He embellished, beautified, adorned, or decorated, a thing. (TA.) زِبْرِجٌ Embellishment, ornament, or decoration; consisting in variegated, or figured, work; or in jewels, or gems; (S, K, TA;) and the like: (S, TA:) embellishment, ornament, or decoration, of weapons: (TA:) and anything beautiful. (Th, TA.) [Hence,] زِبْرِجُ الدُّنْيَا The vanities and finery of the present world or state of existence. (TA, from

a trad. of 'Alee.) — — Also Gold: (S, K:) so some say. (S.) — — And Thin clouds, in which is a redness: (Fr, S, K:) or clouds spotted in the surface with blackness and redness: or light clouds which the wind sweeps away, or disperses: or red clouds: but AZ says that the first of these is the correct signification: and clouds spotted like the leopard, seeming to be such as will give rain: and thin clouds, in which is no water. (TA.) مُزَبْرَجٌ Embellished, adorned, or decorated: applied as an epithet to زِبْرِجٌ [either in the first or second of the senses expl. above, as is indicated in the S; and also as meaning clouds, as is likewise indicated in the S: in each case merely heightening the signification]. (S, K.) You say also سَحَابٌ مُزَبْرَجٌ [app. meaning Variegated clouds]. (TA.) زبرجد زَبَرْجَدٌ [The chrysolite; a certain green diaphonous gem;] a well-known gem; (S, Msb, K;) as also زَبَرْدَجٌ; (TA;) i. q. زُمُرُّذٌ; (S and K in art. زمرذ;) or said to be so; (Msb;) [but this appears to be a mistake;] or it is a kind of زُمُرُّذ: (TA:) the mine in which it receives its being is in the mine of the زمرّذ, with which it is found; but it is very rare, more so than the زمرّذ: at the present period, the year 640 [of the Flight], none whatever of it is found in the mine: some species of it are of a dark green colour; some, light green; and some, of a middling hue of green, of a good water, and very transparent, and these are the best and the most costly species thereof. (ElTeyfáshee, in De Sacy's Chrest. Arabe, 2nd ed., i. 267, q. v.) زبردج زَبَرْدَجٌ: see the next preceding art. زبع الزَّوْبَعَةُ The name of a certain devil; (Lth, K;) to which some add, insolent and audacious in pride and rebellion: (TA:) or a certain chief of the jinn, or genii: (S, K:) said to be one of those, nine or seven in number, spoken of in the Kur-án [xlvi. 28], as listening to the Kur-án. (TA.) — — And hence, زَوْبَعَةٌ, (S, K,) and (K,) or as some say, (S, TA,) أُمُّ زَوْبَعَةٍ, (S, and so in some copies of the K,) or أُمُّ زَوْبَعَةَ, (as in other copies of the K,) and, (K,) as the children of the Arabs of the desert call it, (Lth,) أَبُو زَوْبَعَةَ, or أَبُو زَوْبَعَةٍ, (accord. to different copies of the K,) i. q. إِعْصَارٌ; (Lth, S, K;) i. e. A whirlwind of dust [or sand] rising into the sky; (TA;) a wind that raises the dust [or sand] and rises towards the sky as though it were a pillar: (S:) [I have measured several of these whirling pillars of dust or sand, with a sextant, in circumstances peculiarly favourable to accuracy, in Upper Egypt, and found them from five hundred to seven hundred and fifty feet in height:] it is said [in the present day] that in the زوبعة is a devil, insolent and audacious in pride and rebellion. (K.) — — زَوَابِعُ [is the pl., and also] signifies Calamities, or misfortunes. (TA.) زبق 1 زَبَقَ, (IF, S, Msb, K,) aor. زَبِقَ (A 'Obeyd, S, K) and زَبُقَ, (K,) inf. n. زَبْقٌ, (TA,) He plucked out (IF, S, Msb, K) his hair, (IF, S,) or the hair, (Msb,) or his beard. (K.) — — زَبَقَتْ بِوَلَدِهَا She (a woman) cast forth her child. (Ibn-Buzurj, TA.) — Also, (K,) inf. n. as above, (TA,) He mixed a thing with (ب) another thing. (K.) — — He made a man to enter into (فى) a thing, and a house, or tent, or chamber. (IKh, TA.) — — He confined a man (As, A 'Obeyd, IF, K) in a prison. (TA.) — — He straitened a man. (TA.) — — He made fast, or bound or tied fast or firmly, a sheep, or goat, and a lamb, or kid, round the neck, with a cord; like رَبَقَ بِحَبْلٍ. (IKh, TA.) — Also He broke a thing. (TA.) — — And He opened a lock. (TA.) 2 زبّق, inf. n. تَزْبِيقٌ: see its syn. زَأْبَقَ, in art. زابق. 5 تزبّق He ornamented, or adorned, himself; like تزلّق. (Aboo-Turáb, TA in art. زلق.) 7 انزبق He entered (IKh, IF, S, K) into a house, or tent, or chamber; (IKh, IF, K;) and he entered into it and concealed himself: (TA:) [quasi-pass. of زَبَقَ, or] formed by transposition from انقزب. (S, TA.) And [simply] He hid, or concealed, himself. (TA.) — — And انزبق فِى الحِبَالَةِ He became caught, or entangled, in the snare. (Lh, TA.) مَا أَغْنَى زَبْقَةً He, or it, did not stand, or serve, instead of anything. (TA.) زِبِقَّانَةٌ A man very evil, bad, unjust, mischievous, or corrupt: and a woman narrow in disposition. (Ibn-'Abbád, TA.) لِحْيَةٌ زَبِيقَةٌ (K, TA, in the CK زَبْيَقَةٌ) A beard plucked out; as also ↓ مَزْبُوقَةٌ. (K.) زَنْبَقٌ, mentioned in the S and Msb in this art., and said in the latter to be of the measure فَنْعَلٌ: see art. زنبق. زِيبِقٌ: see زِئْبِقٌ, in art. زأبق. زَابُوقَةٌ An angle of a house: or the like of a دَغَل [q. v.] in a house (K, TA) or building, (TA,) in which are turning [or zigzag] angles: (K, TA:) so says Lth. (TA.) أَزْبَقُ One who plucks out the hair of his beard, because of his foolishness, or stupidity. (El-Wezeer Ibn-El-Maghribee, TA.) مُزَبَّقٌ: see مُزَأْبَقٌ, in art. زأبق. لِحْيَةٌ مَزْبُوقَةٌ: see زَبِيقَةٌ. مُزَيْبَقٌ: see مُزَأْبَقٌ, in art. زأبق. زبل 1 زَبَلَ, (S, Msb, K,) aor. زَبُلَ, (Msb,) or زَبِلَ, (K,) inf. n. زُبُولٌ and زَبْلٌ, (Msb,) He dunged, or manured, (S, K,) land, (S,) or seed-produce; (K;) he put land into a good state for sowing, with زِبْل and the like. (Msb.) [In a copy of the M, in art. سمد, this verb is written ↓ زَبَّلَ, which I believe to be post-classical.] — And زَبَلَ, inf. n. زَبْلٌ; and ↓ ازدبل; He bore, carried, or took up and carried, a thing; as also زَمَلَ and ازدمل. (TA.) You say, فُلَانٌ شَدِيدُ الزَّبْلِ لِلْقِرْبَةِ Such a one is strong to bear, or carry, or take up and carry, the water-skin. TA.) — — And It (a place, or ground,) held, or retained, water. (TA.) 2 زبّل: see 1. [It is thus commonly pronounced in the present day in the sense first assigned above to زَبَلَ.] 8 ازدبل: see the first paragraph. زِبْلٌ (S, Mgh, Msb, K) and ↓ زَبِيلٌ (K) i. q. سِرْجِينٌ (S) or سِرْقِينٌ (Mgh, K, TA) [Dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure]; and the like thereof. (TA.) — And the former, i. q. حَقِيبَةٌ [i. e. A bag, or receptacle, in which a man puts his travellingprovisions; and any other thing that is conveyed behind him on his beast: &c.]. (AA, TA.) زُبْلَةٌ A morsel, gobbet, or mouthful. (IAar, K.) زَبَلَةٌ: see زِبَالٌ, in two places. زُبَالٌ: see the next paragraph. زِبَالٌ A thing that the ant will carry in its mouth: (S, K, TA: [in some of the copies of the K, in the place of النَّمْلَةُ is put النَّحْلَةُ, which, as is said in the TA, is a mistake:]) or as much as the gnat will carry. (TA in art. رزأ.) Hence the saying, مَا أَصَابَ مِنْ فُلَانٍ زِبَالًا and ↓ زُبَالًا He obtained not from such a one anything. (IDrd, K, TA.) And مَا رَزَأْتُهُ زِبَالًا I did not take from him, or it, anything: (S:) and مَا رَزَأْتُهُ زَبَلَةً ↓ means the same: (K:) and in like manner, مَا أَغْنَى عَنْهُ زَبَلَةً ↓ [He, or it, did not stand him in stead of anything; or profit him at all]. (TA.) Hence also a saying of Ibn-Mukbil cited in art. رزأ, conj. 8. (S, TA.) [See also زُبَالَةٌ.] زَبِيلٌ (S, Msb, K) and ↓ زِبِّيلٌ (S, K) and ↓ زِنْبِيلٌ (S, Msb, K) and ↓ زَنْبِيلٌ, (K, TA,) the last mentioned by Sgh, on the authority of Fr, (TA,) A [basket of palm-leaves, such as is called] مِكْتَل, (Msb,) or قُفَّة: or a جِرَاب: or a وِعَآء, (K, TA,) in which things are carried: (TA:) a thing well known: (S:) pl. (of the first, Msb) زُبُلٌ (Msb, K) and زُبْلَانٌ, (K,) and (of the ↓ third, Msb) زَنَابِيلُ. (Msb, TA.) One says, عِنْدَهُ زُبُلٌ مِنْ تَمْرٍ and ↓ زَنَابِيلُ [With him are palm-leaf-baskets of dates]. (TA.) — For the first, see also زِبْلٌ. زُبَالَةٌ Sweepings. (Msb in art. كنس.) — — [And hence, Anything; like زِبَالٌ and زَبَلَةٌ.] One says, مَا فِى الإِنَآءِ, (S,) or البِئْرِ, (K,) and السِّقَآءِ, (TA,) زُبَالَةٌ, i. e. [There is not in the vessel, or the well, and the water-skin or milk-skin,] anything. (S, K, TA.) زَبَّالٌ A collector of زِبْل: (Msb:) one whose occupation is to carry زِبْل. (TA.) [In the present day it means A scavenger, or dustman.] زِبِّيلٌ: see زَبِيلٌ. زَابَلٌ and زَابِلٌ (S, K) and زَأْبَلٌ and زَأْبِلٌ, but mostly without ء, (K,) [applied to a man,] Short. (S, K.) زِئْبِلٌ A calamity, or misfortune: (Ibn-'Abbád, K:) pl. زَآبِلُ. (TA.) زِنْبِيلٌ and زَنْبِيلٌ, and the pl. زَنَابِيلُ: see زَبِيلٌ, in four places. مَزْبَلَةٌ (S, Mgh, Msb, K) and مَزْبُلَةٌ (S, Msb, K) A place of زِبْل: (S, Mgh, Msb, K:) a place where زِبْل is thrown down: (M, K:) pl. مَزَابِلُ. (TA.) زبن 1 زَبَنَهُ, (Msb, TA,) and زَبَنَ بِهِ, (TA,) aor. زَبِنَ, (Msb, TA,) inf. n. زَبْنٌ, (S, M, Mgh, Msb,

K,) He pushed it, or thrust it; or pushed it, or thrust it, away; (S, * Mgh, * Msb, K, * TA;) namely, a thing: (Msb, TA:) or a thing from another thing. (M, * TA.) You say of a she-camel, تَزْبِنُ حَالِبَهَا She pushes, or thrusts, or she pushes, or thrusts, away, her milker. (Mgh, Msb, TA.) And زَبَنَتْ, (S,) or زَبَنَتْ بِثَفِنَاتِ رِجْلِهَا, (TA,) She (a camel) struck with her stifle-joints (TA) on the occasion of being milked: زَبْنٌ being [generally] with the stifle-joints; and رَكْضٌ, with the hind leg; and خَبْطٌ, with the fore leg. (S, TA.) And تَزْبِنُ وَلَدَهَا عَنْ ضَرْعِهَا بِرِجْلِهَا She (a camel) pushes, or thrusts, away her young one from her udder with her hind leg. (M, TA.) And زَبَنَهُمْ He pushed, or thrust, them away; put them away, or removed them from their place. (TA.) And of war, or battle, (حَرْب,) one says, تَزْبِنُ النَّاسَ, meaning (tropical:) It dashes men [one against another], and pushes, or thrusts, them. (S, TA.) — — And زَبَنْتَ عَنَّا هَدِيَّتَكَ وَمَعْرُوفَكَ, inf. n. as above, (assumed tropical:) Thou hast turned away from us thy present and thy bounty, or favour: accord. to Lh, properly meaning thou hast turned them away from thy neighbours and acquaintance to others: or, accord. to the A, (tropical:) thou hast withdrawn, and withheld, from us thy present &c. (TA.) — — زَبْنٌ also signifies The selling any fruit upon its trees for [other] fruit by measure: (K:) whence ↓ المُزَابَنَةُ (see 3): it has been forbidden, because of the fraud, or deceit, and the ignorance, attending it: and is thus termed because either of the two parties, when he repents, repels the other [if able to do so] from the obligation that he has imposed upon him. (TA.) 3 زابنهُ, (K,) inf. n. مُزَابَنَةٌ, (TA,) i. q. دَافَعَهُ [He contended, or strove, with him in pushing, or thrusting, or in pushing, or thrusting, away; or he pushed him, &c., being pushed &c. by him; or he pushed against him]. (K.) — — مُزَابَنَةٌ signifies [also] The selling dates (S, Mgh, Msb, K) in their fresh ripe state (S, K) upon the heads of the palm-trees for dried dates (S, Mgh, Msb, K) by measure; (Mgh, Msb;) which is forbidden, because it is a sale by conjecture, [or] without measuring and without weighing: (S, TA:) it is from الزَّبْنُ; because it leads to contention and mutual repulsion: (Mgh:) and in like manner, the selling any fruit upon its trees for fruit by measure: see 1, last sentence: (TA:) accord. to Málik, any selling or buying of a thing by conjecture, not knowing its measure nor its number nor its weight, for something named of that which is measured and weighed and numbered: or the selling of a thing known for a thing unknown of its kind: or the selling of a thing unknown for a thing unknown of its kind: or a buying and selling in which is a mutual endeavour to endamage, or overreach, (بَيْعُ مُغَابَنَةٍ,) in a kind in which endamaging, or overreaching, is not allowable; (K;) because, in this case, he who is endamaged, or overreached, desires to annul the sale, and he who endamages, or overreaches, desires to make it take effect, so they repel one another, and contend. (TA.) 4 ازبنوا بُيُوتَهُمْ They removed their tents from the road, or way. (TA.) 5 تَزَبَّنَ see 10, in two places. 6 تزابنوا i. q. تدافعوا [They contended, or strove, together, in pushing, or thrusting, or in pushing, or thrusting, away; or they pushed, &c., one another; or pushed against one another]. (TA.) 7 انزبنوا They removed, withdrew, or retired to a distance. (K.) 10 استزبنهُ He made him a زَبُون; [i. e. treated him as such;] meaning a simpleton, or fool; one much, or often, endamaged, or overreached, defrauded, or deceived; as also ↓ تزبّنهُ: (Mgh:) or استزبنهُ and ↓ تزبّنهُ are like اِسْتَغْبَنَهُ and تَغَبَّنَهُ [both app. meaning he esteemed him غَبِين, i. e. weak in judgment, and therefore liable to be endamaged, or overreached, defrauded, or deceived; like as استضعفهُ and تضعّفهُ both signify " he esteemed him ضَعِيف, i. e. weak "]; or like اِسْتَغْبَاهُ and تَغَبَّاهُ [both app. meaning he esteemed him unintelligent, or one having little intelligence]. (TA.) زَبْنٌ A tent, or house, (بَيْتٌ,) standing apart from the [other] tents or houses: (K:) as though it were pushed from them. (TA.) — — See also زَبَنٌ. — — مَقَامُ زَبْنٍ A narrow standing-place, upon which a man cannot stand by reason of its narrowness and slipperiness. (TA.) — — [In one place in the CK, الزَّبْنُ is erroneously put for الزِّبْنُ.] زِبْنٌ: see زَبَنٌ. — Also A want, or thing wanted: you say, قَدْ أَخَذَ زِبْنَهُ مِنَ المَالِ, i. e. [He has taken] what he wanted [of the property], (K,) and مِنَ الطَّعَامِ [of the food]. (TA.) زَبَنٌ A side; a lateral, or an adjacent, part or tract or quarter: (K:) [and so, app., ↓ زَبْنٌ and ↓ زِبْنٌ: for] you say, حَلَّ زَبْنًا مِنْ قَوْمِهِ, with fet-h, [as well as زَبَنًا, with two fet-hahs,] and زِبْنًا, with kesr, meaning He alighted aside, or apart, from his people, or party; as though he were thrust from their place: scarcely ever, or never, used otherwise than as an adv. n. [of place] or as a denotative of state. (TA.) — Also A piece of cloth [shaped] after the fashion of the tent (عَلَى تَقْطِيعِ البَيْتِ), like the حَجَلَة [a kind of curtained canopy prepared for a bride]. (K.) زَبِنٌ, (K, TA,) like كَتِفٌ, (TA, [الزَّبْنُ in the CK being a mistranscription for الزَّبِنُ,]) Vehement in pushing, or thrusting; and so ↓ زُبُنٌّ. (K, * TA.) زِبْنِيَةٌ: see زَبَانِيَةٌ. زِبْنِيٌّ: see زَبَانِيَةٌ. زُبُنٌّ: see زَبِنٌ. زُبُنَّةٌ The hind leg of a she-camel: (TA:) the hind legs of the she-camel are called زُبُنَّتَاهَا (K, TA) because she pushes, or thrusts, with them. (TA.) زَبُونٌ One who pushes, or thrusts, or who pushes, or thrusts, away, [or who pushes &c. much or vehemently, or who is wont to push &c.,] a thing. (Msb.) A she-camel that pushes, or thrusts, or that pushes, or thrusts, away, (Mgh, Msb, K,) or that kicks, or strikes, and pushes, &c., (S, TA,) her milker, (S, Mgh, Msb, K, *) with her hind leg (Msb) [or with her stifle-joint: see 1]: or that is wont, or accustomed, to push, &c., her milker. (TA.) Hence, (A,) one says حَرْبٌ زَبُونٌ (S, A, Msb, K) meaning (tropical:) A difficult, or stubborn, war or battle; likened to the she-camel termed زبون: (A, TA:) or that dashes men [one against another], and pushes, or thrusts, them: (S:) or in which one portion pushes, or thrusts, or pushes or thrusts away, another, by reason of multitudinousness: (K:) or it is thus called because it repels the valiant men from advancing, through fear of death. (Msb.) — — As meaning غَبِىٌّ [i. e. (assumed tropical:) Unintelligent, or having little intelligence], and حَرِيفٌ [syn. with مُعَامِلٌ, and hence, as will be seen from what follows, app. here used in the sense of (assumed tropical:) a dealer with others in buying and selling, a meaning which مُعَامِلٌ often has, though, as I have shown in art. حَرف, I do not know any authority for assigning this meaning to حَرِيفٌ], (S, K, [the latter explanation thus written in my copies of the S and in my MS. copy of the K and in the CK, but in the TA, and hence in the TK, خريف, which has no meaning, that I know of, appropriate in this instance,]) it is post-classical, (K,) not of the language of the people of the desert: (S:) it signifies (tropical:) a simpleton, or fool, who is endamaged, or defrauded, (يُغْبَنُ,) much; by a tropical attribution [of the meaning of a pass. part. n. to a word which has properly the meaning of an act. part. n.; because the person thus termed is as though he were pushed, or thrust, away]: (Mgh:) it signifies also (assumed tropical:) a purchaser; because he pushes away another from the thing that is sold; [or because he is often duped;] and in this sense, [a sense in which it is commonly now used, or as meaning a customer, and also a dupe,] it is a post-classical word, not of the language of the people of the desert. (Msb.) [The pl. now commonly used is زَبَائِنُ, and some say زَبُونَاتٌ.] It is said in a post-classical prov., الزَّبُونُ يَفْرَحُ بِلَا شَىْءٍ [which I would render (assumed tropical:) The dupe rejoices without anything, or at nothing]: (Meyd:) or الزَّبُونُ يَفْرَحُ بِأَدْنَى شَىْءٍ, meaning [(assumed tropical:) The dupe rejoices at the least, or the meanest, thing: or] the dealer (المُعَامِلُ), or the purchaser (المُشْتَرِى), as the word signifies in the dial. the people of El-Basrah. (Har p. 76, q. v. [The editors of the sec. ed. of De Sacy's Har, to which reference is here

made, say, (Notes, p. 90,) " Nous pensons que le mot الزبون, dans l'acception qu'il prend dans ce proverbe dérive du chaldéen זְבַן 'vendre.'" (This verb is written in the Lex. of Gesenius זָבַן.) See also De Sacy's Chrest. Arabe, sec. ed., pp. 186 — 190.] — Also A well in which is a receding in its مَثَابَة [or place where the water collects, or place reached by the water when it returns and collects after one has drawn from it, &c.; (see art. ثوب;) as though its casing were pushed back in that part]. (K.) — And [An inner vest; so in the present day; pl. أَزْبِنَةٌ;] a thing that is cut so as to fit the body, and worn. (TA.) زُبَانَى is the sing. of which زُبَانَيَانِ is the dual. (Mz, 40th نوع.) زُبَانَى العَقْرَبِ signifies The horn [or claw] of the scorpion: (Msb:) its two horns [or claws] are called زُبَانَيَا العَقْرَبِ; (S, K;) because it pushes with them. (TA.) — — And الزُّبَانَيَانِ, (Ibn-Kunáseh, S, Kzw,) or زُبَانَيَا العَقْرَبِ, (K,) [the former the more common,] (assumed tropical:) The two horns [or claws] of Scorpio; [which, like the constellation Leo, the Arabs extended much beyond the limits that we assign to it, and which they thus made to include a portion of Libra;] (Kzw;) two stars, widely separated, (Ibn-Kunáseh, Kzw,) [that rise] before الإِكْلِيل [q. v.]; (Ibn-Kunáseh;) between which (Ibn-Kunáseh, Kzw) is the measure of a spear (رُمْح [q. v.]), more than the stature of a man, (Ibn-Kunáseh,) [or,] in appearance, the measure of five cubits: (Kzw:) two bright stars, (S, K,) in, or upon, (K,) the two horns [or claws] of Scorpio: (S, K:) [a and g of Libra, accord. to those who make النَّوْء to mean " the auroral setting; " and perhaps the same, or α and β of Libra, accord to those who make النَّوْء to mean " the auroral rising: "] one of the Mansions of the Moon, (S, Kzw,) namely, the Sixteenth Mansion. (Kzw. [See مَنَازِلُ القَمَرِ, in art. نزل.]) The saying عَضَّ بِأَطْرَافِ الزُّبَانَى قَمَرُهْ [lit. His moon bit the extremities of the claw of Scorpio], cited by IAar, is expl. as meaning " he is uncircumcised, except the part from which the قَمَر has contracted; " his قُلْفَة being likened to the زُبَانَى [and his كَمَرَة to the قَمَر]: and he is related to have said that he who is born when the moon is in Scorpio is unprosperous: but Th says, I asked him respecting this saying, and he disallowed it, and said, No, but he is a low, or mean, or sordid, person, who does not give food in winter; and when the moon [in winter] bites the extremities of the زُبَانَى, [i. e. enters Scorpio,] it is most intense cold. (TA.) — See also زَبَانِيَةٌ. زَبَانٍ: see the next paragraph. زَبَانِيَةٌ is a pl., of which the sing. is ↓ زِبْنِيَةٌ, (Akh, Zj, S, K,) as some say, or ↓ زَبَانٍ, (Akh, S,) or ↓ زُبَانَى, like سُكَارَى, (TA,) or ↓ زَابِنٌ, (Akh, S,) or ↓ زِبْنِىٌّ, (Ks, K,) the pl. of this last being originally زَبَانِىُّ, the ة [in زَبَانِيَةٌ] being substituted for the [last] ى: (Bd in xcvi. 18:) but the Arabs hardly, or in nowise, know this [attribution of a sing. to زَبَانِيَةٌ], holding it to be a pl. having no sing., like أَبَابِيلُ and عَبَادِيدُ. (Akh, S.) With the Arabs [of the classical age] it signifies The شُرَط [app. in the earlier sense of the braves of an army, or in the later sense of the armed attendants, officers, or soldiers, of the prefect of the police]: (S:) this is the primary signification: (Bd in xcvi. 18:) the sing. being syn. with شُرْطِىٌّ: and also signifying the مُتَمَرِّد [i. e. one who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience, &c.,] of the jinn, or genii, and of mankind: (K:) and i. q. شَدِيدٌ [i. e. strong, &c.]: (Secr, K:) each of these two significations [and the first also] being from the meaning of " pushing," or " thrusting. " (TA.) — — الزَّبَانِيَةُ signifies also Certain angels, [the tormentors of the damned in Hell,] so called because of their thrusting the people of the fire thereto; (Katádeh, S, Msb; *) the angels mentioned in the Kur [lxvi. 6] as غِلَاظٌ شِدَادٌ, (Zj,) i. e. rough in speech or in disposition, strong in deeds or in make. (Bd.) [زَبَّانٌ is said by Freytag to signify a foot (" pes "), as on the authority of J; as though he had found it expl. by the word رِجْل: but this is a mistake: it is said in the S that زَبَّانٌ is the name of a man (اِسْمُ رَجُلٍ).] زِبِّينٌ One striving to suppress the urine and ordure: (K, * TA: [the word, with the article ال, is expl. by مُدَافِعُ الأَخْبَثَيْنِ: see 3 in art. دفع, and see also أَخْبَثُ:]) such is said in a trad. to be one of those from whom prayer will not be accepted; or, as some relate it, it is the زِنِّين, with ن [in the place of the ب]: (TA:) or it means one withholding them against his will. (K.) — — One says also, مَا بِهَا زِبِّينٌ, meaning There is not in it [i. e. the house, الدَّار,] any one: so says Aboo-Shubrumeh. (TA.) زَءُونَةٌ Pride; syn. كِبْرٌ. (S.) — — And [hence, probably,] رَجُلٌ ذُو زَءُونَةٍ i. q. مَانِعٌ جَانِبَهُ [app. meaning A man who defends his honour, or reputation: see جَانِبٌ]: (S, TA:) or a man who defends what is behind his back (مَا وَرَآءَ ظَهْرِهِ [perhaps meaning his household: see ظَهْرٌ]). (TA, and so in a copy of the S.) — Also, and ↓ زَءُونَةٌ, The neck; (IAar, K;) as in the saying خُذْ بِقُرُونِهِ وَبِزَءُونَتِهِ [Take thou hold of his horns and his neck]: (IAar, TA:) or زَءُونَةٌ may signify the ear; and the pl. زَءُونَاتٌ, the head and neck of a horse, by a metonymy, because the ears are therein. (Ham p. 58, q. v.) زَءُونَةٌ: see the next preceding paragraph. زَابِنٌ: see زَبَانِيَةٌ, first sentence. زَابِنَةٌ An [eminence such as is termed] أَكَمَة, (K, TA,) raised high (TA) in a valley that bends, or turns, from it; (K, TA;) as though it pushed it, or thrust it, away. (TA.) زبى 1 زَبَاهُ, aor. يَزْبِيهِ, (S, K,) inf. n. زَبْىٌ, (S,) i. q. حَمَلَهُ [He bore it, carried it, took it up and carried it, conveyed it, &c.]; (S, K;) namely, a thing; (S;) as also ↓ اِزْدَبَاهُ; thus accord. to the T and S and M; (TA; [accord. to one of my copies of the S, i. q. احتمله, which is often syn. with حَمَلَهُ];) or ↓ أَزْبَاهُ; thus in the copies of the K: (TA:) or the first and ↓ last signify he bore upon his back a heavy burden: (JM:) and hence the saying of Kaab, فَقُلْتُ لَهُ كَلِمَةً أَزْبِيهِ ↓ بِذٰلِكَ (JM, TA) i. e. [(assumed tropical:) And I said to him a saying,] disquieting, or disturbing, him, (JM, TA, *) [by reason of that:] because, when a thing is borne, or carried, it is removed from its place. (JM.) — — Also, (K,) aor. and inf. n. as above, (TA,) He drove, urged, or incited, him; (K, TA;) and so ↓ زبّاهُ, (K,) inf. n. تَزْبِيَةٌ; (TA;) and ↓ ازدباه. (K.) [And i. q. دَعَاهُ.] You say, مَا زَبَاهُمْ إِلَى هٰذَا, i. e. مَا دَعَاهُمْ إِلَيْهِ [What drew, led, induced, caused, constrained, or drove, them to this? or What hath led, &c.?]. (JM, TA.) And ↓ زَبَّى لَهُ شَرًّا, inf. n. تَزْبِيَةٌ, i. e. دَعَاهُ [He drew, or caused, evil to him]. (TA.) And لَهُ ↓ زَبَّيْتُ, inf. n. تَزْبِيَةٌ, I prepared [app. evil] for him. (TA.) And زَبَاهُ بِشَرٍّ, (K, TA,) or بِمَكْرُوهٍ, (TA,) He smote him with evil. (K, TA.) 2 زبّى, inf. n. تَزْبِيَةٌ, accord. to the K, He spread flesh-meat upon a زُبْيَة as meaning a hill, or an elevated piece of ground, which the water did not overflow: but accord. to ISd, he threw flesh-meat into a زُبْيَة as meaning a hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread. (TA.) — — See also 5. — — And see 1, in three places. 4 أَزْبَى see 1, in three places. 5 تزبّى زُبْيَةً He made a pitfall for a lion (S, Mgh, K) or a wolf; (Mgh;) as also ↓ زبّاه, inf. n. تَزْبِيَةٌ. (K.) A rájiz says, وَلَا تَكُونَنَّ مِنَ اللَّذْ كِيدَا كَالَّلذْ تَزَبَّى زُبْيَةً فَاصْطِيدَا [And by no means be thou of those who have been beguiled; like him who has made a pitfall for a lion or a wolf, and then has himself been trapped]. (S, * Mgh.) — — And تزبّى فِى الزُّبْيَةِ, accord. to ISd, signifies the same as تَزَبَّاهَا [app. in a sense different from that expl. above; meaning He concealed himself from the objects of the chase in the hollow made for that purpose: or he fell into the زُبْيَة, like تَرَدَّى فِى الزُّبْيَةِ]. (TA.) 6 تزابى He walked with a stretching of himself, or with an elegant and a proud and selfconceited gait, and with slowness. (T, K, TA.) — — And He magnified himself; or behaved proudly, haughtily, or insolently; (K, TA;) and disdainfully. (TA.) 8 اِزْدَبَاهُ: see 1, in two places. زُبْيَةٌ A hill, or an elevated piece of ground, which the water does not overflow: (S, K:) pl. زُبًى. (S, TA.) Hence, (TA,) it is said in a prov., بَلَغَ السَّيْلُ

الزُّبَى [The torrent reached the tops of the hills which they do not usually overflow]: (S, TA:) or الزُّبَى is here pl. of الزُّبْيَةُ in the sense next following: [but the meaning is virtually the same:] (Meyd:) the prov. is applied to a thing, or an affair, or a case, exceeding the ordinary bounds or limit. (Meyd, TA.) — — A pitfall for a lion (S, Mgh, Msb, K) or a wolf (Mgh) &c., (Msb,) dug in a high place, (S, Mgh, Msb,) for which reason it is thus called: (S:) pl. as above. (Msb.) — — A hollow dug in the ground, in which a sportsman conceals himself [from the objects of the chase]. (TA.) — — A hollow dug in the ground, in which one roasts, or broils, for himself, and bakes bread. (ISd, TA.) — — A well: so where it is said in a trad. of an Arab of the desert, تَرَدَّى فِى زُبْيَةٍ [He fell into a well]. (Mgh.) — — The excavation made by ants; which they make not save in a high place. (TA.) — — Some include this word among those that have contr. significations. (TA.) أُزْبِىٌّ Quickness, and briskness, liveliness, or sprightliness: (S, K:) [originally أُزْبُوىٌ,] of the measure أُفْعُولٌ. (S) — — A certain mode of going, or pace, (S, M, K,) of camels: (M, TA:) accord. to As, أَزَابِىُّ, which is its pl., signifies various modes of going or pace. (S.) — — Evil: (AZ, S:) or a great evil: (K:) and a great, momentous, or terrible, thing or affair: (AZ, S, K:) pl. as above. (AZ, S.) One says, لَقِيتُ مِنْهُ الأَزَابِىَّ I experienced from him, or it, evils; and great, momentous, or terrible, things. (AZ, S.) — — And i. q. عَجَبٌ [app. as meaning A wonderful thing]. (TA.) — — And The sound of a bow; (JM, TA; *) its musical ringing, or plaintive, sound. (JM.) زتن أَرْضٌ زَتِنَةٌ: see زَيْتُونٌ, in art. زيت. زج 1 زَجَّهُ, (S, A, Msb,) aor. ◌ُ3زَجُ, (S,) inf. n. زَجٌّ, (S, A, Msb, K,) He pierced him, or thrust him, (i. e. a man, S, Msb,) with the زُجّ [or pointed iron foot of the spear]; (S, A, Msb, K; *) and cast at him with it: and زَجَّ also signifies he pierced, or thrust, with haste. (TA.) And زَجَجْتُهُ بِالرُّمْحِ I cast at him with the spear. (A, and Ham p. 147.) — — [Hence,] زَجَّ بِالشَّىْءِ (tropical:) He cast, or threw, the thing from himself: (A:) or زَجَّ بِالشَّىْءِ مِنْ يَدِهِ, aor. ◌ُ3زَجُ, (TA,) inf. n. as above, (K, TA,) (tropical:) he cast, or threw, the thing from his hand. (K, * TA.) — — [And hence,] زَجٌّ signifies also (tropical:) The running or the ostrich. (K, TA.) You say of the ostrich, زَجَّ بِرِجْلَيْهِ, (A, TA,) inf. n. as above, (TA,) (tropical:) He ran, (A, TA,) throwing out his legs. (TA.) — — [Hence also,] نَزَلْنَا بِوَادٍ يَزُجُّ النَّبَاتَ (tropical:) We alighted in a valley putting forth herbage; as though casting it from itself. (A, TA.) — — See also 4. — زَجَّ, sec. pers. زَجِجْتَ, aor. ◌َ3زَجَ, inf. n. زَجَجٌ, It (an eyebrow) was, or became, narrow and long: (TK:) or arched: (MA:) [or narrow and long and full and arched: see زَجَجٌ below.] 2 ◌َ3زَجَّ see 4. — زَجَّجَتْ حَاجِبَهَا, (S, A,) or زجّج حَاجِبَهُ, (K, TA,) inf. n. تَزْجِيجٌ, (TA,) She, or he, made her, or his, eyebrow narrow and long: (S, K:) [or made it arched: (see 1, last sentence:) or made it narrow and long and arched: (see زَجَجٌ below:)] or clipped the redundant portions of the hair thereof: or lengthened it [in appearance] with إِثْمِد [i. e. antimony, or ore of antimony, or a black collyrium; like as the ancient Egyptians were accustomed to do, as appears from their paintings and sculptures; and like as some of the Arab women still do; extending a black line towards the ear, and also a similar line from the outer angle of the eye]. (TA.) In the following verse of the poet Er-Rá'ee, إِذَا مَا الغَانِيَاتُ خَرَجْنَ يَوْمًا وَزَجَّجْنَ الحَوَاجِبَ وَالعُيُونَا [the last of these significations may be intended; so that it may be rendered, When the females content with their husbands, or with their beauty, &c., shall go forth (or went forth) one day, and shall lengthen (or lengthened) with black collyrium the eyebrows and the eyes: or] كَحَلْنَ is meant to be understood before العُيُونَا. (S.) — — Hence, from تَزْجِيجُ الحَوَاجِبِ as signifying " the clipping of the redundant portions of the hair of the eyebrows," زجّج مَوْضِعَهَا, occurring in a trad., referring to a hole made in a piece of wood in which a thousand deenars and a writing had been inserted, is expl. as meaning He made even, and adjusted, the place thereof: or, accord. to IAth, it may be that the hole was in the end of the piece of wood, and so it may mean he made a زُجّ [q. v.] upon the place thereof, to hold it fast, and to preserve what was in it. (TA.) 4 ازجّ الرُّمْحَ; (IAar, ISk, S, A, K;) and ↓ زجّجهُ; (A, TA;) and ↓ زَجَّهُ, aor. ◌ُ3زَجُ, inf. n. زَجٌّ; (Msb;) and زَجَّاهُ; (TA;) He put, or made, a زُجّ [q. v.] to the spear. (IAar, ISk, S, A, Msb, K.) — — The first of these phrases is said also to signify He removed, or took off, its زُجّ from the spear: (A:) IAar is related to have said thus; but he is also related to have said that this signification is not allowable. (TA.) 8 اِزْدَجَّ, said of the eyebrow, It reached to the outer extremity (ذُنَابَى) of the eye. (K.) — — And, said of herbage, Its intervening spaces became closed up. (TA.) زُجٌّ [The pointed iron foot, or heel, or shoe, of a spear;] the iron at the lower extremity of a spear; (S, A, Msb, K;) i. e. the iron which is fixed upon the lower extremity of a spear, and with which the spear is stuck into the ground: the iron which is fixed upon its upper extremity, and with which one pierces, being called سِنَانٌ: (ISd, TA:) pl. [of mult.] زِجَاجٌ and زِجَجَةٌ (S, Msb, K) and [of pauc.] أَزْجَاجٌ and أَزِجَّةٌ, (TA,) or this last is not allowable, (S, Msb, TA,) accord. to ISk. (Msb.) Zuheyr says, وَمَنْ يَعْصِ أَطْرَافَ الزِّجَاجِ فَإِنَّهُ يُطِيعُ العَوَالِى رُكِّبَتْ كُلَّ لَهْذَمِ [And he who refuses to yield to the points of the iron feet of the spears shall yield to the upper extremities thereof mounted with every sharp spear-head]: ISk says, he means that he who refuses to yield to a small thing will encounter a great thing: and Khálid Ibn-Kulthoom says, they used to meet their enemies, when they desired peace, with the iron feet of their spears turned towards them; and if they refused peace, they turned their spears' heads to them, and combated them. (TA.) [By a synecdoche, the pl.] زِجَاجٌ is also used to signify Spears, altogether. (Ham p. 147.) — — Hence, as being likened to the زُجّ of the spear, (L,) (tropical:) The extremity of the elbow, (S, L, K,) which is pointed: (L:) or the part [or joint] between the lower extremity of the os humeri and the extremity of the ulna at the elbow: (T in art. ابر:) or [simply] the elbow. (A.) You say, اِتَّكَأَ عَلَى زُجَّيْهِ (tropical:) He leaned upon his elbows: and اِتَّكَوُا عَلَى زِجَاجِ مَرَافِقِهِمْ (tropical:) [They leaned upon the extremities of their elbows]. (A.) — — [Hence also, (tropical:) A tush, or canine tooth:] زِجَاجُ الفَحْلِ signifies (tropical:) the tushes of the stallion-camel. (A, K.) — — [Hence also a signification mentioned by Golius on the authority of Meyd, (assumed tropical:) An iron pivot (" subscus ferrea ") round which a mill-stone turns.] — — Also An arrow-head: (IAar, K:) pl. زِجَجَةٌ and زِجَاجٌ (K) and أَزِجَّةٌ. (TA.) زَجَجٌ Narrowness and length in the eyebrows: (S, K:) or narrowness and archedness of the eyebrows: (A:) or archedness thereof: (MA:) or narrowness and length and fulness and arched- ness thereof. (TA.) [See 1, last sentence.] — — Also, in an ostrich, (assumed tropical:) Length of the shanks, and width of step. (L.) — — And in camels, (assumed tropical:) Width, or wideness, (رَوَحٌ) in [the space between] the hind legs. (TA.) — — And (assumed tropical:) Wideness of a solid hoof: which is a fault. (TA in art. صر.) زُجُجٌ Darts, or javelins, (حِرَابٌ,) furnished with iron heads: (K:) its sing. is not mentioned. (TA.) — — [It is also expl. in different copies of the K as meaning مُقْتَلَةٌ or حَمِيرٌ مُقْتَتِلَةٌ: the first I regard as the right reading; i. e. Asses (wild asses) fighting one another.] زُجَاجٌ and زَجَاجٌ and زِجَاجٌ, (AO, S, Msb, K,) the first of which is that used by the seven readers [of the Kur-án], (Msb,) and the last is the least common, (TA,) words of well-known meaning; (S, Msb, K;) [Glass: pieces of glass: glassvessels:] glass flasks or bottles; syn. قَوَارِيرُ: (TA:) and [glass] drinking-cups or bowls: (AO, TA:) pls. of ↓ زُجَاجَةٌ (AO, S) and ↓ زَجَاجَةٌ and ↓ زِجَاجَة: (AO:) or [rather] these are the ns. un. (Msb.) In the Kur [xxiv. 35], ↓ زُجَاجَة means A lamp, syn. قِنْدِيل,(Lth, Bd, Jel,)

of زُجَاج [i. e. glass]. (Bd.) — زَجَاجٌ, with fet-h, also signifies The berries of the clove-tree; syn. حَبُّ القَرَنْفُلِ. (Ktr, TA.) زِجَاجَةٌ and زُجَاجَةٌ and زَجَاجَةٌ: see the next preceding paragraph; the first, in two places. — The last also signifies The art, or occupation, of making زُجَاج [i. e. glass, glass vessels, &c.]. (TA.) زُجَاجِىٌّ (Msb, K, TA) [and زَجَاجِىٌّ and زِجَاجِىٌّ, the former in the CK, and both implied in the K and in the Msb,] A seller of زَجَاج [i. e. glass, glass vessels, &c.]. (Msb, K.) زَجَّاجٌ A maker, or manufacturer, of زُجَاج [i. e. glass, glass, vessels, &c.] (Msb, K.) الزَّجَّاجَةُ (assumed tropical:) The anus; because it emits (تَزُجُّ) wind and excrement. (TA.) أَزَجُّ, applied to a man, (S, A,) Having narrow and long eyebrows: (S, K:) or having narrow and arched eyebrows: (A:) [or having arched eyebrows: see زَجَجٌ:] or having narrow and long and full and arched eyebrows: (TA:) fem. زَجَّآءُ, (A, K,) applied to a woman: (A:) [pl. زُجٌّ:] and one says also أَزَجُّ الحَوَاجِبِ [meaning the same]. (L.) It is likewise applied to the eyebrow [as meaning Narrow and long: or narrow and arched: &c.]: (A, TA:) and so ↓ مُزَجَّجٌ: (TA:) or the former signifies an eyebrow narrow and long [&c.] naturally: and ↓ the latter, rendered so artificially. (MF.) And الأَزَجُّ is a name for The eyebrow [itself] in the dial. of El-Yemen. (TA.) — — Also, applied to a male ostrich, (assumed tropical:) Long in step: (S, K:) or longlegged and long in step: (L:) or that runs throwing out his legs: (TA:) or having white feathers above his eyes: (K:) fem. زَجَّآءُ: (S:) and pl. زُجٌّ (K.) And, applied to a man, (assumed tropical:) Long-legged. (L.) — — Also, applied to a solid hoof, (assumed tropical:) Wide. (TA in art. صر. [See زَجَجٌ, last sentence.]) مُزَجٌّ A spear having a زُجّ [q. v.] affixed to it. (ISk, S.) مِزَجٌّ A short spear, like the مِزْرَاق, (S, K, TA,) having at its lower extremity a زُجّ [q. v.]: and sometimes used as meaning one that transpierces, or passes through, quickly. (TA.) مِزَجَّةٌ An instrument with which the eyebrow is made such as is termed أَزَجُّ [or narrow and long, or narrow and arched, &c.]. (TA.) مُزَجَّجٌ: see أَزَجُّ in two places. مَزْجُوجٌ Pierced, or thrust, with the زُجّ [q. v.] of a spear. (S, TA.) And Cast at therewith. (TA.) — — Also A large bucket (غَرْبٌ) not made round, but having its two lips [or opposite edges] put together, and then sewed. (K.) زجر 1 زَجَرَهُ, (S, A, Mgh, Msb, K,) aor. زَجُرَ, (Msb, TA,) inf. n. زَجْرٌ, (S, A, Msb,) He chid him, by a cry, by his voice, or by reproof: (S, * K, * TA:) he checked him, restrained him, or forbade him, with rough speech: (TA:) or prevented, hindered, restrained, or withheld, him: or forbade, or prohibited, him: [by any kind of cry or speech:] as also ↓ ازدجرهُ; (S, A, Mgh, Msb, K;) the latter originally ازتجرهُ: (Msb, TA:) عَنْ كَذَا from [doing] such a thing: (A, * Mgh, TA:) and عَنِ السُّوْءِ from evil. (TA.) — — زَجَرَ الكَلْبَ, (K,) and السَّبُعَ, (TA,) and زَجَرَ بِهِ (K,) (assumed tropical:) He cried out to, or at, the dog, (K,) and the beast of prey, (TA,) in order that he might forbear, refrain, or abstain. (K, TA.) [See a tropical ex. voce جِنْوٌ.] — — زَجَرَ البَعِيرَ (tropical:) He incited the camel to quickness: (TA:) he drove, or urged, the camel, (S, K, TA,) and incited him with a peculiar cry, so that he became excited, and went on: (TA:) he said to the camel حَوْبِ: and زَجَرَ النَّاقَةَ (assumed tropical:) He said to the she-camel حَلْ: (AZ, TA:) and زَجَرَ الغَنَمَ (tropical:) He (a pastor) cried out to, or at, the sheep or goats: (A, Mgh, TA:) and in like manner, to or at, a horse or the like, and a camel, and a beast of prey, with a high, or loud, voice, and vehemently: (TA:) and الرِّيحُ تَزْجُرُ السَّحَابَ (tropical:) [The wind drives the clouds]. (A.) — — زَجْرٌ signifies The driving away with crying or a cry: and by subsequent applications, sometimes, (assumed tropical:) the driving away: and sometimes (assumed tropical:) the crying, or crying out, or a cry. (B, TA.) — — زَجَرَ الطَّائِرَ, (K,) aor. زَجُرَ, inf. n. زَجْرٌ; (TA;) and ↓ ازدجرهُ; (K;) (tropical:) He chid the bird, auguring evil from it. (K, TA.) — — And زَجَرَ الطَّيْرَ (tropical:) He threw a pebble at the birds, and cried out; and if, in flying, they turned their right sides towards him, he augured well from them; but if their left sides, evil. (A.) — — Hence, (A,) زَجْرٌ also signifies (tropical:) The auguring from the flight, alightingplaces, cries, kinds, or names, of birds: (S, A, K:) you say, هُوَ يَزْجُرُ الطَّيْرَ He augurs from the flight, &c., of birds: (A:) or زَجْرٌ signifies the auguring well from a bird's or some other thing's سُنُوح [or turning the right side towards one, or the contrary], and evil from its بُرُوح [or turning the left side towards one, or the contrary]. (Zj.) And زَجَرَ غُرَابَ البَيْنِ means (assumed tropical:) He went away, departed, or journeyed. (Har p. 308.) — — [Hence,] it also signifies (tropical:) The practising of divination: (K:) or a species thereof: you say, زَجَرْتُ أَنَّهُ يَكُونُ كَذَا وَكَذَا I have divined that it is so and so. (S, L.) [See also زَاجِرٌ] — — زَجَرَتْ بِمَا فِى بَطْنِهَا (assumed tropical:) She (a camel) cast forth what was in her belly. (K, TA.) 6 تَزَاجَرُوا عَنِ المُنْكَرِ [They checked, restrained, or forbade, one another, with rough speech; or] they prevented, hindered, or withheld one another; or they forbade, or prohibited, one another; from abominable, foul, or evil, conduct. (A, Msb.) 7 انزجر and ↓ اِزْدَجَرَ He, being chidden, by a cry, by the voice, or by reproof; or being checked, restrained, or forbidden, with rough speech; (TA;) or being prevented, hindered, restrained, or withheld; or being forbidden or prohibited; refrained, forbore, or abstained; (S, A, Mgh, Msb, K, TA;) عَنْ كَذَا from [doing] such a thing. (Mgh, TA.) — — ↓ اِزْدُجِرَ, in the Kur liv. 9, means He was driven away. (TA.) — — انزجر He (a dog) became urged, or incited, by a cry, to pursue the game. (Mgh.) 8 اِزْدَجَرَ, for اِزْتَجَرَ, trans. and intrans.: see 1 and 7; each in two places. Q. Q. 1 (accord. to the S). زَنْجَرَ: see art. زنجر. زَجْرٌ inf. n. of 1. (S, A, Msb.) — — A crying at camels [&c.], and an urging or inciting of them. (TA.) — — A cry by which one chides, i. e., either checks or urges, a beast &c.; like صَهْ to a man, and عَدَسْ to a mule, &c. (The lexicons, passim.) — See also what next follows. زَجَرٌ (Az, O, K) and ↓ زَجْرٌ (IDrd, O, K) Large fish, (K,) [i. e.] a species of large fish, (IDrd, O,) with small scales: (TA:) IDrd says, thus called by the people of El-'Irák, but I do not think the appellation to be genuine Arabic: (O:) pl. زُجُورٌ. (O, K.) زَجْرَةٌ A cry. (Mgh.) زَجُورٌ (tropical:) A she-camel that will not yield her milk abundantly until chidden: (A, K, TA:) or that yields her milk abundantly to her young one if beaten, but does not if let alone: (TA:) or (K, TA, but accord. to the CK " and ") a she-camel that knows [her young one] with her eye, but repudiates it with her nose [when she smells it]: (S, K:) and a she-camel that inclines to the young one of another, and not to her own, but only smells it, and refuses to yield her milk to it; syn. عَلُوقٌ. (K.) — — It is also applied, metaphorically, as an epithet to war. (A, TA.) [زَجَّارٌ One who chides, &c., much, or often.] زَاجِرٌ [act. part. n. of 1]. — — [Hence,] كَفَى بِالْقُرْآنِ زَاجِرًا (tropical:) [The Kur-án suffices as a chider, checker, restrainer, or forbidder]. (A, TA.) And الزَّاجِرُ (assumed tropical:) The exhorter, on the part of God, in the heart of the believer; i. e. the light shed into it, [or what we term the light of nature,] that invites him to the truth. (KT.) — — الزَّاجِرَاتُ, in the Kur xxxvii. 2, means (tropical:) The angels who are the drivers of the clouds. (K, * TA.) — — زَاجِرٌ also signifies (tropical:) A diviner; because, when he sees that which he thinks to be of evil omen, he cries out with a high, or loud, and vehement, voice, forbidding to undertake the thing in question. (Zj, TA.) — — أَبُو زَاجِرٍ (assumed tropical:) The crow; because one augurs by means of it. (Har p. 662.) [زَاجِرَةٌ a subst. formed from the epithet زَاجِرٌ by the addition of ة. Its pl.

occurs in the saying,] كَرِّرَتْ عَلَى سَمْعِهِ المَوَاعِظُ وَالزَّوَاجِرُ (tropical:) [Exhortations, and chiding or restraining speeches, were repeated in his ears]. (A, TA.) زِنْجِيرٌ and زِنْجِيرَةٌ: see art. زنجر. أَزْجَرُ A camel having a looseness in the vertebræ of his back, arising from disease, or from galls, or sores, produced by the saddle: (O, K: *) [or having a fracture in his back;] like أَخْزَلُ. (O.) مَزْجَرٌ [A place of زَجْر, i. e. chiding, &c.]. — — [Hence,] هُوَ مِنِّى مَزْجَرَ الكَلْبِ, an elliptical phrase, meaning (tropical:) [He is, in relation to me, or مِنِّى is here used in the sense of عِنْدِى, i. e., in my estimation,] as though he were in the مزجر of the dog; (Sb, TA;) [i. e., as though he were to be chidden like the dog, and driven away;] said by Z to be tropical. (TA.) مَزْجَرَةٌ [A cause of زَجْر, i. e. chiding, &c.: a noun of the same class as مَبْخَلَةٌ &c.; pl. مَزَاجِرُ]. A poet says, مَنْ كَانَ لَا يَزْعُمُ أَنِّى شَاعِرُ فَلْيَدْنُ مِنِّى تَنْهَهُ المَزَاجِرُ i. e. (assumed tropical:) [He who will not assert that I am a poet, let him approach me:] preventing causes forbid him. (TA.) And one says, ذِكْرُ اللّٰهِ مَزْجَرَةٌ لِلشَّيْطَانِ (tropical:) [The remembrance, or the mention, of God is a cause of driving away the devil]. (A, TA.) مُزْدَجَرٌ, in the Kur liv. 4, (Bd, TA,) is [an inf. n.,] syn. with اِزْدِجَارٌ, (Bd,) meaning (assumed tropical:) Depulsion, and prevention, or prohibition, from the commission of sinful actions; (TA;) or from punishment: or it there means a threatening: and some read مُزَّجَرٌ, changing the د into ز, and incorporating it [into the preceding letter]. (Bd.) زجل 1 زَجَلَ, (MA, K,) aor. زَجَلَ, (K,) inf. n. زَجَلٌ, (MA, K, KL, and Har p. 240,) He uttered his voice, or a cry; or made a sound, or cry: (MA, KL:) or he raised his voice, (K, Har,) to evince emotion. (Har.) — — [It seems to be indicated in the K that it signifies also He played, or sported: and He, or it (i. e. a company of men), raised cries, shouts, noises, a clamour, or confused cries or shouts or noises: and He trilled, or quavered, and prolonged his voice; or prolonged it, and modulated it sweetly. See the next paragraph.] زَجَلٌ inf. n. of زَجِلَ: (MA, K:) [and used as a simple subst:] i. q. صَوْتٌ [as an inf. n., meaning The uttering of the voice, or of a sound, or cry: or, as a simple subst., a voice, sound, or cry]: (S:) or a high, or loud, voice: such have the angels when celebrating the praises of God: (TA:) [and] a vehement sound. (Ham p. 627.) [Hence,] سَحَابٌ ذُو زَجَلٍ Clouds having a thundering: (TA:) [and] so ↓ سَحَابٌ زَجِلٌ. (S.) — — A clamour; or a confusion, or mixture, of cries or shouts or noises, or of crying or shouting or noise. (K.) — — [A low, or faint, sound: hence,] زَجَلُ الجِنِّ means عَزِيفُهَا [i. e. The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts; and said to be a sound like drumming: or the sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn]. (TA.) — — A trilling, or quavering, and prolonging of the voice; or a prolonging of the voice, and modulating it sweetly. (K.) A poet likens it to the voice of one urging on camels by singing to them, and to the playing on a reedpipe. (Sb, TA.) — — Also Play, or sport. (K.) — — And A species of verse, well known; [a vulgar sort of unmeasured song or balled;] in this sense post-classical. (TA.) زَجِلٌ Raising his voice; as also ↓ زَاجِلٌ. (K.) — — [Hence,] سَحَابٌ زَجِلٌ: see زَجَلٌ And غَيْثٌ زَجِلٌ Rain accompanied by the sound of thunder. (TA.) And نَبْتٌ زَجِلٌ A plant, or herbage, in which, or among which, the wind makes a sound. (K.) زَجْلَةٌ: see the next paragraph, in two places. زُجْلَةٌ The sound, or voice, or noise, of men; as also ↓ زَجْلَةٌ. (K.) — — And A company, a collection, or an assemblage: (K:) or a party, or company, of men, (S, K,) peculiarly: (TA:) as also ↓ زَجْلَةٌ: (K:) pl. of the former زُجَلٌ. (S.) زَاجِلٌ: see زَجِلٌ. — — It is also applied to a song, or singing, [meaning Loud,] in the saying, وَهُوَ يُغَنِّيهَا غِنَآءً زَاجِلًا [And he sings to her, or to them (probably referring to camels), with a loud song or singing]. (TA.) زجو 1 زَجَا, (S, K,) aor. يَزْجُو, (S,) inf. n. زَجَآءٌ (S, K, and Ham p. 78) and زَجْوٌ (K and Ham) and زُجُوٌّ, (K,) It (a thing) went, or became urged on or along, quickly. (Ham ubi suprà: there indicated by the context, but not expressed.) — — It (a bad piece of money) passed, or had currency. (Er-Rághib, TA.) — — It (an affair) was, or became, easy; and right, in a right state, or right in its direction or tendency. (K, TA.) Hence the trad., لَا تَزْجُو صَلَاةٌ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الكِتَابِ i. e. [A prayer in which the opening chapter of the Book (meaning the Kur-án) is not recited] will not be right. (TA.) — — Also, inf. n. زَجَآءٌ, said of the [tax called] خَرَاج, It was, or became, easy of collection. (S.) — — زَجَآءٌ also signifies The acting with penetrative energy, and effectiveness, in an affair. (S, K.) One says, هٰذَا الأَمْرُ قَدْ زَجَوْنَا عَلَيْهِ [app. meaning This affair, we have effected it, or accomplished it; like as one says, مَضَيْنَا عَلَى الأَمْرِ]. (T, TA.) And عَطَآءٌ قَلِيلٌ يَزْجُو خَيْرٌ مِنْ كَثِيرٍ لَا يَزْجُو [A small gift that is effective is better than much that will not be effective]. (S.) — One says also, ضَحِكَ حَتَّى زَجَا i. e. [He laughed until] his laughing became stopped, or cut short. (S, K. *) — See also what next follows, in two places. 2 زَجَّاهُ, (S, Msb, TA,) inf. n. تَزْجِيَةٌ, (S, TA,) He pushed it gently, (S, Msb, TA,) in order that it might go on; as also ↓ ازجاهُ; and ↓ زَجَاهُ, aor. يَزْجُوهُ, inf. n. زَجْوٌ: and this last, he drove it, or urged it on, gently; (TA;) [and so زَجَّاهُ and ↓ ازجاهُ, as will be shown by what follows:] or ↓ زَجَاهُ signifies [simply] he drove it, or urged it on: and he pushed it: and so [app. in both of these senses] زَجَّاهُ and ↓ ازجاهُ. (K.) Hence, i. e. from زَجَّيْتُهُ meaning " I pushed it gently," (Har p. 304,) one says, كَيْفَ تُزَجِّى الأَيَّامَ (S, Har) i. e. كَيْفَ تُدَافِعُهَا [How dost thou strive with the days in pushing them on, or making them to pass away?]: (S:) or كيف تَدْفَعُهَا [how dost thou push on the days? and thus may mean also كيف تدافعها]: (Har:) [or how dost thou make the days to pass away? for] زَجّى الأَيَّامَ means he made the days to pass away: (MA:) [or how dost thou pass the days? for it is also said that] تَزْجِيَةٌ signifies the passing [one's] days. (KL.) [زجّى الأَيَّامَ may be well rendered He made the days to pass away by means of exertion; and so دَفَعَهَا and دَافَعَهَا. Har (ubi suprà) uses the phrase أُزَجِّى أَيَّامًا مُسْوَدَّةً as meaning I push on evil and hard days.] ↓ ازجى الشَّىْءَ, also, inf. n. إِزْجَآءٌ, is expl. by Az as signifying دَافَعَ بِقَلِيلِهِ [app. meaning He strove to push on life, or to repel want or the like, with little of the thing]: and accord. to a saying heard by him from a man of the tribe of Fezárah, نُزَجِّدُنْيَانَا [or the correct reading may be ↓ نُزْجِى, and accord. to either reading the phrase may be rendered We strive to push on life, or to repel want &c., with little of our worldly possessions,] means we content ourselves in respect of our worldly possessions with scanty sustenance. (TA. [See also 5.]) One says also CCC الإِبِلَ ↓ أَزْجَيْتُ I drove the camels. (S.) And CCC وَلَدَهَا ↓ البَقَرَةُ تُزْجِى The [wild] cow drives her young one. (S.) CCC الرِّيحُ السَّحَابَ ↓ تُزْجِى The wind drives along the clouds: (S:) or drives along gently the clouds; as also تُزَجِّيهِ, but in an intensive sense. (Msb.) In like manner, ↓ سَحَابًا يُزْجِى is said of God, in the Kur [xxiv. 43]: and in the same [xvii. 68], رَبُّكُمُ الَّذِى لَكُمُ الْفُلْكَ فِى البَحْرِ ↓ يُزْجِى CCC [Your Lord is He who driveth along for you the ship in the sea]. (TA.) And a poet says, ↓ زَجَّيْتُهُ بِالقَوْلِ وَازْدَجَيْتُهُ i. e. [I drove him with speech, and] urged him on: for اِزْدَجَاهُ signifies سَاقَهُ [like زَجَّاهُ &c.]. (TA.) — — And زجّى حَاجَتِى He made easy the attainment of my want. (TA.) — زجّى الرُّمْحَ i. q. أَزَجَّهُ q. v. in art. زج. (TA in that art.) 4 أَزْجَوَ see 2, in ten places. ازجى also signifies He made money, or bad money, to pass, or be current. (Er-Rághib, TA.) 5 تَزَجَّيْتُ بِكَذَا I contented myself with such a thing: a rájiz says, تَزَجَّ مِنْ دُنْيَاكَ بِالبَلَاغِ [Content thyself with what is sufficient of thy worldly possessions]. (S. [See also 2.]) 8 إِزْتَجَوَ see 2, near the end of the paragraph. أَزْجَى More penetrating and effective in an affair than another: (S, K:) so in the saying, فُلَانٌ أَزْجَى بِهٰذَا الأَمْرِ مِنْ فُلَانٍ [Such a one is more penetrating and effective in this affair than such a one]. (S, K. *) مُزْجًى, applied to a horse [or other beast], That is driven, or urged on, (يزجى,

[i. e. يُزْجَى,]) in his pace, by little and little. (Ham p. 158.) — — A small, or scanty, thing; (S, Er-Rághib, TA;) or such as is mean, or paltry; that may be pushed and driven away because of the little account that is made of it. (Er-Rághib, TA.) بِضَاعَةٌ مُزْجَاةٌ means Small, or scanty, merchandise; little in quantity: (S, K:) and so it is said to mean in the Kur [xii. 88]: or, as in some copies of the S, little, or mean, or paltry, merchandise: (TA:) or mean, or paltry, merchandise, rejected by every one to whom it is offered: (A, TA:) or merchandise wherewith the days are pushed on (تُدْفَعُ [i. e. made to pass away by means of exertion]) because of its scantiness: (Msb, TA: [for مُزْجَاةٌ بِهَا:]) or, accord. to the shereef El-Murtadà, merchandise driven along portion after portion, scantily and feebly: (TA:) or merchandise in respect of which a lowering of the price is demanded on account of its badness (فِيهَا إِغْمَاضٌ); (Th, TA;) not in perfect condition: (Th, K, TA:) thus, too, it is expl. as used in the Kur: and some say that what is there mentioned consisted of fruit of the terebinth-tree, or of صَنَوْبَر [app. here meaning pine-cones]: some say, of commodities of the Arabs of the desert, wool, and clarified butter: and some say, of deficient pieces of money. (TA.) مُزَجًّى Weak: so termed because of his lagging behind, and requiring to be urged on: (Ham p. 441:) or anything not perfect in nobility, nor in any other praiseworthy quality: or, as some say, one driven to generosity against his will: (TA:) and also, (TA,) applied to a man, i. q. مُزَلَّجٌ [q. v., app. here meaning deficient in manliness, or manly virtue, or the like]. (S, TA.) [الزَّمَانُ المُزَجَّى, a phrase used by Har, is expl. (p. 429) as meaning حَقُّهُ أَنْ يُزَجِّيهِ النَّاسُ, i. e. Time that requires men to push it on, or to make it to pass away by means-of exertion.] مِزْجَآءٌ A man who urges on much the camel, or beast, that he rides. (TA.) زح 1 زَحَّهُ, (S, L, K,) aor. ◌ُ3زَحُ, (S, L,) inf. n. زَحٌّ; (L;) and ↓ زَحْزَحَهُ; (L;) He removed him, or it, from his, or its, place: (S, L, K:) and he pushed, or thrust, away, him, or it: (L, K:) or the latter, he removed him, or it, far away; placed, or put, him, or it, at a distance, far away, or far off: (S, A, Mgh, L, Msb:) and the former signifies also he drew, dragged, or pulled, away, him, or it, in haste. (L, K.) You say, ↓ زَحْزَحَهُ عَنْهُ He removed him, or it, far away; (S, K;) or pushed, or thrust, away; and removed; him, or it; (TA;) from it; (S, K;) i. e. from his, or its, place. (TA.) It is said in the Kur [iii. 182], فَمَنْ ↓ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الجَنَّةَ فَقَدْ فَازَ, i. e. [And he] who shall be removed [from the fire of Hell], or removed far away [therefrom, and made to enter Paradise, shall attain good fortune]. (TA.) R. Q. 1 زَحْزَحَ: see above, in three places: — and see also the paragraph here following. R. Q. 2 تَزَحْزَحَ He, or it, removed, or became removed; (S, A, Mgh, Msb;) and (Mgh, Msb) removed, or became removed, far away: (Mgh, Msb, K:) and accord. to Es-Semeen, ↓ زَحْزَحَ is likewise used in an intrans. sense, as well as a trans.; but MF says that its use in an intrans. sense is strange. (TA.) You say, دَخَلْتُ عَلَى فُلَانٍ فَتَزَحْزَحَ لِى عَنْ مَجْلِسِهِ, i. e. [I went in to such a one, and] he removed [for me from his sitting-place]. (Mgh, Msb. *) زَحْزَحٌ Distance: so in the saying, هُوَ بِزَحْزَحٍ مِنْهُ [He, or it, is at a distance from him, or it]. (S, K.) Az says that, accord. to some, this is a reduplicative word from زَاحَ, aor. يَزِيحُ, meaning تَأَخَّرَ; and some hold it to be from الزَّوْحُ meaning " the driving vehemently," as also الذَّوْحُ. (TA.) زَحْزَاحٌ Distant; remote. (K.) مُتَزَحْزَحٌ A place to which one removes, or may remove, [in an absolute sense, as is implied in the A, or] far away. (Ham p. 655.) One says, مَالِى عَنْهُ مُتَزَحْزَحٌ [There is not for me any place to which to remove from him, or it]. (A.) زحر 1 زَحَرَ, aor. زَحَرَ, and زَحِرَ, (K,) inf. n. زَحِيرٌ (A, K) and زُحَارٌ and زُحَارَةٌ, (K,) He emitted the voice, (K, * TA,) or (K, TA, in the CK " and,") the breath, with a moaning; (A, K;) [or he breathed hard; as appears from what follows;] in work, or labour, or in difficulty. (TA.) You say, سَمِعْتُ لَهُ زَحِيرًا [I heard him breathe hard; or emit the voice, or the breath, with a moaning]. (A.) And of a woman bringing forth, you say, زَحَرَتْ, aor. زَحَرَ and زَحِرَ, inf. n. زَحِيرٌ, She breathed hard. (S.) — — [Hence,] زَحَرَ said of a niggardly man, (assumed tropical:) He, being begged of, deemed the begging grievous, or troublesome, (K, TA,) and moaned thereat. (TA.) — — زَحَرَ, (A, K,) aor. زَحَرَ and زَحِرَ, (K,) inf. n. زَحِيرٌ (S, A, K) and زُحَارٌ (S, K) and زُحَارَةٌ; (K;) [and app. زُحِرَ also; (see مَزْحُورٌ;)] and ↓ تزحّر; (A, K;) and ↓ زحّر, inf. n. تَزْحِيرٌ; (K;) [all signify] He was, or became, affected with a looseness of the bowels: (S, A:) or with a violent looseness of the bowels, and with a griping pain in the belly, and a discharge of blood. (K.) — — And زَحَرَتْ بِهِ أُمُّهُ, and ↓ عَنْهُ تزحّرت, (tropical:) His mother brought him forth. (A, K.) — زَحَرَهُ بِالرُّمْحِ, accord. to the K, signifies He broke, or clave, his head with the spear: but IDrd says that this is not of established authority. (TA.) — زُحِرَ, like عُنِىَ, He was, or became, niggardly, or tenacious. (K.) 2 زَحَّرَ see 1. — زحّر النَّاقَةَ, inf. n. تَزْحِيرٌ, He put a ball (كُرَة) into a nose-bag (مِخْلَاة), and inserted it into the vulva of the she-camel whose young one had died during the period between the time [that should have been that] of bringing him forth and a month of the last part thereof, [i. e. during the last month of her proper period of gestation,] and left it for a night, having stopped up her nose, then drew forth the ball, having prepared another young camel, which he then showed to her, the nose being still stopped up, whereupon she thought that it was her young one, and that she had at that time brought it forth, then he unstopped her nose, and brought it near, and she affected it, and yielded her milk. (K, TA.) 3 زاحرهُ (tropical:) He treated him, or regarded him, with enmity, or hostility, (A, K, TA,) and behaved angrily (اِنْتَفَخَ) to him. (TA.) 5 تَزَحَّرَ see 1, in two places. — — هُوَ يَتَزَحَّرُ بِمَالِهِ شُحًّا (assumed tropical:) [He yields his property with pain, (app. from تَزَحَّرَتْ said of a woman in child-birth,) by reason of niggardliness]; as though he moaned, and strained himself; or moaned, being niggardly. (TA.) زُحَرٌ: see زَحَّارٌ. زَحْرَةٌ [inf. n. of un. of زَحَرَ; An emission [of the voice or] of the breath with a moaning: (A:) [or a hard breathing: (see 1:) it is said to be] like زَفْرَةٌ [q. v.]. (TA.) زُحَارٌ: see زَحَّارٌ. زَحْرَانٌ [an inf. n. of 1, q. v. — — Also] A certain disease that affects the camel, (K, TA,) in consequence of which he suffers from a violent looseness of the bowels, until, or so that, the extremity of his rectum turns inside-out, and nothing comes forth from it. (TA.) زَحَّارٌ [One who breathes hard; (this meaning being indicated, though not expressed, in the S;) or who emits the voice, or the breath, with a moaning: see 1, first sentence. — — And hence,] (assumed tropical:) Niggardly; tenacious; who moans on being begged of; (TA; [in which it is said to be with damm; but this is a mistake, occasioned by an incorrect point in the L;]) as also ↓ زُحَرٌ and ↓ زَحْرَانُ and ↓ مَزْحُورٌ. (K, * TA.) A poet says, أَرَاكَ جَمَعْتَ مَسْأَلَةً وَحِرْصًا وَعِنْدَ الفَقْرِ زَحَّارًا أُنَانَا [I see thee to have combined begging and covetousness, and in poverty to be niggardly, with moaning]: (S, TA: in the former thus, in two copies, in the present art. and in art. ان: in the TA زُحَّارًا:) أُنَانًا is said by IB to be [here] an inf. n. of أَنَّ, like أَنِينًا. (TA.) مَزْحُورٌ A man affected with a looseness, or with a violent looseness, of the bowels, and with a griping pain in the belly, and a discharge of blood. (A, * TA.) — — See also the next preceding paragraph. زحف 1 زَحَفَ, aor. زَحَفَ, inf. n. زَحْفٌ (S, Mgh, Msb, K) and زُحُوفٌ (Msb, K) and زَحَفَانٌ, (K,) He, or it, (an army, Mgh, Msb, * or a company of men, Msb) walked, marched, or went on foot, إِلَيْهِ [to him, or it]; (S, K;) and [generally] did so by little

and little; (accord. to an explanation of زَحْفٌ in the TA;) crept, or crawled, along; or went, or walked, leisurely, or gently: (Mgh:) and ↓ تزحّف إِلَيْهِ, (S, K,) as also ↓ ازدحف, (K,) i. q. تمشّى, (S, K,) i. e. he walked [with slow steps, or] heavily, with an effort, to him, or it: (TK:) and مِشْيَةُ زَحَفَانٍ means a gait in which is a heaviness of motion. (TA.) One says of a child, before he walks, (S, Msb, K,) or before he stands, (T, TA,) يَزْحَفُ [He drags himself along] (S, Msb, K) عَلَى الأَرْضِ [upon the ground], or عَلَى اسْتِهِ [upon his posteriors]: (TA:) or زَحَفَ alone, said of a child, he went along slowly, by little and little, upon his posteriors: (Bd in viii. 15:) and to the زَحْف of children is likened the marching of two bodies of men going to meet each other for fight, when each of them marches gently, or leisurely, towards the other, before they draw near together to smite each other: and one says likewise of a child, before he walks, عَلَى الأَرْضِ ↓ يَتَزَحَّفُ, or, as in the T, عَلَى بَطْنِهِ, i. e. he drags himself along [upon the ground, or upon his belly]. (TA.) — — زَحَفَ الدَّبَا [The young locusts not yet winged] went on, or forwards: (S, O, K:) مَشَى in this explanation in the K should be مَضَى, as in the S and A. (TA.) — — زَحَفَ said of an arrow, (assumed tropical:) It fell short of the butt, and then slid along to it. (S, * Msb.) — — Also, said of a camel, (S, Mgh, Msb, K,) aor. زَحَفَ, inf. n. زَحْفٌ and زُحُوفٌ, and زَحَفَانٌ, (TA,) He became fatigued, and dragged his foot, or the extremity of his foot; (S, Mgh, Msb, K;) as also ↓ أَزْحَفُ: (S, Mgh, Msb:) or this latter signifies he (a camel) became fatigued, (K, TA,) and stood still with his master: and رَاحِلَتُهُ مِنَ الإِعْيَآءِ ↓ أَزْحَفَتْ His saddle-camel stood still from fatigue: or, accord. to El-Khattábee, correctly, أُزْحِفَتْ عَلَيْهِ: (TA:) or this is a mistake, occurring in the Fáïk; and it is correctly with fet-h: (Mgh:) and accord. to the T, زَحَفَ signifies he (a camel) became fatigued, so that he stood still with his master: (TA:) or, as some say, زَحَفَ said of one walking, or marching, [i. e., of a man and of a beast,] (Msb, TA,) accord. to AZ, whether fat or lean, (Msb,) aor. زَحَفَ, inf. n. زَحْفٌ and زَحَفَانٌ, or, as AZ says, زَحْفٌ and زُحُوفٌ, (TA,) signifies, (Msb,) or signifies also, (TA,) he became fatigued, (Msb, TA,) in walking, or marching. (TA.) — — And زَحَفَ الشَّجَرُ (tropical:) The trees became in a state of gentle motion, by the influence of the wind. (TA.) — زَحَفَ الشَّىْءَ, inf. n. زَحْفٌ, He dragged the thing along gently. (TA.) 2 زحّف البَيْتَ بِالزَّحَّافَةِ [He swept the house, or chamber, with the زحّافة, q. v.]. (TA.) 3 زَاحَفُونَا, inf. n. مُزَاحَفَةٌ, They fought with us. (TA.) 4 أَزْحَفَ see 1, in the latter half, in two places. — — أَزْحَفَ said of a man means His camel, or his horse or the like, became fatigued. (S.) — — ازحف لَنَا بَنُو فُلَانٍ The sons of such a one became a زَحْف to us, (K, TA,) i. e., an army marching to us to fight with us. (TA.) — — And ازحف فُلَانٌ Such a one attained to the utmost of that which he sought, or desired. (K, * TA.) — ازحف said of long journeying, It fatigued the camels. (TA.) — — ازحفت الرِّيحُ الشَّجَرَ (tropical:) The wind put the trees into a state of gentle motion. (TA.) 5 تَزَحَّفَ see 1, in the former half, in two places. 6 تزاحفوا They drew near, one to another, in fight. (IDrd, Z, K.) They walked, or marched, one to, or towards, another; as also ↓ ازدحفوا. (TA.) 8 ازدحف [originally اِزْتَحَفَ]: see 1, first sentence: and see also 6. زَحْفٌ An army, or a military force, marching by little and little, or leisurely, to, or towards, the enemy, (S, A, K, TA,) or heavily, by reason of their multitude and force: (A, TA:) or a numerous army or military force; an inf. n. used as a subst.; (Mgh, Msb;) because, by reason of its multitude, and heaviness of motion, it is as though it crept, or crawled, along: (Mgh:) accord. to Az, from زَحَفَ عَلَى اسْتِهِ, said of a child: (TA:) not applied to a single individual: (IKoot, Msb:) pl. زُحُوفٌ. (Msb, TA.) — — And hence, as being likened thereto, (tropical:) A swarm of locusts. (TA.) — — فَرَّ مِنَ الزَّحْفِ, occurring in a trad., means He fled from war with unbelievers; and from encountering the enemy in war. (TA.) — — إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحْفًا, in the Kur [viii. 15], means, accord. to Zj, زَاحِفِينَ, i. e. [When ye meet those who have disbelieved] marching by little and little [in consequence of their great number, to attack you]. (TA.) زَحْفَةٌ [inf. n. of un. of 1; A walk, &c.]. — — نَارُ الزَّحْفَتَيْنِ The fire of the شِيح and the أَلَآء; because it quickly blazes in them [and then subsides]; (S, K;) so that one walks, or creeps, from them [and back to them]: (S:) or the fire of the عَرْفَج; (M, A;) because it quickly takes effect upon it; so that when it blazes, those who warm themselves at it walk, or creep, from it; then it soon subsides, and they walk, or creep, back to it: (M, TA:) and the like is said by IB; wherefore, he adds, it is called أَبُو سَرِيعٍ. (TA.) It was said to a woman of the Arabs, “Wherefore do we see you to be scant of flesh in the posteriors and thighs? ” and she answered, أَرْسَحَتْنَا نَارُ الزَّحْفَتَيْنِ [The fire of the شِيح and the أَلَآء, or of the عَرْفَج, has rendered us scant of flesh in the posteriors and thighs]. (S.) زُحَفَةٌ, (K,) or زُحَفَةٌ زُحَلَةٌ, A man (TA) who does not travel about in the countries: (K, TA:) so in the Moheet. (TA.) زَحُوفٌ: see زَاحِفٌ, in two places. — — [Also, accord. to Freytag, occurring in the Deewán el-Hudhaleeyeen as meaning Going along slowly.] زَحَّافَةٌ, in the dial. of Egypt, signifies مَا يُزَحَّفُ بِهِ البَيْتُ [i. e. The thing, generally a palm-branch, with which the house, or chamber, is swept, to remove the dust and cobwebs from the roof and walls]. (TA.) زَحَنْفَفَةٌ One who creeps along (يَزْحَفُ) upon the ground, (Ibn-'Abbád, K,) either from fatigue or old age. (TA.) — — Also A man (TA) whose heel-tendons nearly knock against each other. (Ibn-'Abbád, K, TA.) زَاحِفٌ [part. n. of 1; Walking, &c.]. — — (tropical:) An arrow that falls short of the butt, and then slides along to it: (S, * Msb, TA: *) pl. زَوَاحِفُ. (Msb.) — — A camel fatigued, and dragging his foot, or the extremity of his foot; (K;) as also ↓ زَاحِفَةٌ, in which the ة is added to denote intensiveness: (Msb:) or the latter is applied, in the sense expl. above, to a she-camel; (S, K;) and so ↓ زَحُوفٌ; (K;) or this last signifies a she-camel that drags her hind legs or feet: and ↓ مُزْحِفٌ, applied to a he-camel, has the former of these meanings: (S:) [see also سَحُوفٌ, said to be a dial. var. of زَحُوفٌ:] the pl. of ↓ زَاحِفَةٌ is زَوَاحِفُ; (S, Msb, K;) and the pl. of ↓ زَحُوفٌ is زُحُفٌ. (TA.) Also Fatigued and motionless; whatever it be, whether lean or fat; and so ↓ مُزْحِفٌ. (TA.) And, accord. to Aboo-Sa'eed Ed-Dareer, [simply] Fatigued; (TA;) and so ↓ مُزْحِفٌ; applied to a camel: (K:) or the latter, so applied, signifies fatigued, and standing still with his owner: the former is applied to the male and to the female; and its pl. is زَوَاحِفُ: it is said to be also the name of a certain camel; but Th denies this. (TA.) زَاحِفَةٌ: see the next preceding paragraph, in two places. مَزْحَفٌ: see مَزْحَفَةٌ. مُزْحِفٌ: see زَاحِفٌ, in three places. — — سَحَابٌ مُزْحِفٌ (tropical:) Clouds moving slowly, because carrying much water; likened to fatigued camels. (TA.) مَزْحَفَةٌ a n. of place, sing. of مَزَاحِفُ, (TK,) which signifies The places of the creeping of serpents; (S, K, TA;) and the marks, or tracks, of the passage thereof: (TA:) and ↓ مَزْحَفٌ, likewise signifies the mark, or track, of a serpent, upon the ground; like مَسْحَفٌ. (TA in art. سحف.) — — مَزَاحِفُ also signifies The places of fighting of a party, or people. (TA.) — — And (tropical:) The places of pouring [of the water] of the clouds; (TA;) the places where falls the rain of the clouds. (K, TA. [In the CK, السَّحَابُ is erroneously put for السَّحَابِ.]) مِزْحَافٌ A camel wont, or accustomed, to become fatigued, (S, K, TA,) and to drag his foot, or the extremity of his foot, (S,) or to stand still with his owner: (TA:) or (tropical:) a she-camel that quickly becomes attenuated, or chafed, or abraded, or worn, in the sole of the foot: (A, TA:) pl. مَزَاحِيفُ (S, TA) and مَزَاحِفُ. (TA.) زحل 1 زَحَلَ, (S, K,) aor. زَحَلَ, (K,) inf. n. زُحُولٌ (S, K) and زَحْلٌ (Ham p. 125) and مَزْحَلٌ, (S,) He removed, withdrew, or retired to a distance; (S, K, TA, and Ham ubi suprà;) and went back or backwards, drew back, receded, or retreated;

(TA;) عَنْ مَكَانِهِ [from his place]; as also ↓ تزحّل. (S, K.) Hence, in a trad., اِزْحَلْ عَنِّى فَقَدْ نَزَحْتَنِى, meaning [Remove thou, &c., from me,] for thou hast exhausted me of what I possessed. (TA.) And يَزْحَلُ عَنِ الأُمُورِ (K, TA, in the CK الأَمْرِ,) He removes, withdraws, or retires far away, from affairs. (TA.) — — And He, or it, was, or became, distant, or remote. (TA.) — — And زَحَلَ عَنْ مَقَامِهِ, aor. زَحَلَ, (K,) inf. n. زَحْلٌ and زُحُولٌ and مَزْحَلٌ, (TA,) It (a thing, TA) quitted its station, or standing-place; (K, TA;) as also ↓ تَزَحْوَلَ: (K:) in some copies of the K, in the explanation of this phrase, زَلَّ is put in the place of زَالَ. (TA.) — — And زَحَلَتْ She (a camel) held back, hung back, or lagged behind, in her course, or journeying. (K.) — — And زَحَلَ He (a man, TA) was, or became, fatigued, tired, or jaded. (K, TA.) 2 زَحَّلَ see what next follows. 4 ازحلهُ He removed him, or it, far away; as also ↓ زَحّلَهُ, inf. n. تَزْحِيلٌ. (K.) — — And ازحلهُ إِلَيْهِ (tropical:) He, or it, constrained him to betake himself, or repair, or have recourse, to him, or it. (K, TA.) 5 تَزَحَّلَ see 1, first sentence. Q. Q. 1 زَحْوَلَهُ عَنْ مَكَانِهِ He made him, or it, to slip (أَزَلَّهُ), [probably a mistranscription for أَزَالَهُ he removed him, or it, like as زَلَّ is put in some copies of the K in the place of زَالَ in a case mentioned above,]) from his, or its, place. (TA.) Q. Q. 2 تَزَحْوَلَ [quasi-pass. of Q. Q. 1]: see 1. زَحِلٌ and ↓ زِحْلِيلٌ Removing, withdrawing, or retiring to a distance; (S, K, TA;) and going back or backwards, drawing back, receding, or retreating; (TA;) from a place. (S, K, TA.) زُحَلٌ A man who removes, withdraws, or retires far away, from affairs, (K, * TA,) whether they be good or evil: (TA:) fem. with ة. (K.) — زُحَلُ, imperfectly decl., (S, K,) like عُمَرُ, (S,) because it is a proper name and deviates from the original form [which is app. الزَّاحِلُ, reg. part. n. of 1], (Mbr, TA,) [The planet Saturn;] a certain star, of those called الخُنَّسُ; (S, K;) so called because it is remote; and said to be in the Seventh Heaven. (TA.) غُلَامُ زُحَلَ [The young man, or slave, of Saturn] is [a surname of] Abu-l-Kásim the well-known astronomer or astrologer. (K.) زُحَلَةٌ A man who does not travel about in the countries. (K.) [See also زُحَفَةٌ.] — — And A certain beast that enters its hole with its hinder part foremost. (K.) زَحِلٌّ A camel that drives far away the [other] camels, pressing against them so as to remove them, in the coming to water, and then drinks. (K.) زُحْلُولٌ: see the next paragraph. — — Also Light in body. (TA.) زِحْلِيلٌ: see زَحِلٌ. — — Also Quick, or swift: (K:) mentioned by Sb, and expl. by Seer. (TA.) — — And A place that is strait and slippery, consisting of smooth stones; as also ↓ زُحْلُولٌ: (K:) and so زِحْلِيفٌ. (Aboo-Málik, TA.) نَاقَةٌ زَحُولٌ A she-camel which, when she comes to the watering-trough, and the driver (الذَّائِدُ, in the copies of the K erroneously written الرَّائِدُ, TA) strikes her face, turns her rump to him, and ceases not to recede until she comes to the water-ing-trough. (Lth, K, * TA.) — — And عُقْبَةٌ زَحُولٌ [in the CK erroneously written عَقَبَةٌ, A stage of a journey] far-extending. (K, TA.) زَيْحَلَةٌ A proud and self-conceited gait. (K.) مَزْحَلٌ an inf. n. of زَحَلَ. (S, TA.) — — And also A place to which one removes, withdraws, or retires far away. (S, TA.) Ibráheem Ibn-Kuneyf En-Nebhánee says, وَمَا لِامْرِئٍ عَمَّا قَضَى اللّٰهُ مَزْحَلُ i. e. And there is not, for a man, a place to which to go far away from that which God has decreed. (Ham p. 125.) And one says, إِنَّ لِى عِنْدَكَ لَمَزْحَلًا, meaning مُنْتَدَحًا [i. e. Verily there is, for me, with thee, ample scope, or freedom, or liberty]. (S, TA.) زحلف Q. 1 زَحْلَفَهُ, (S, K,) inf. n. زَحْلَفَةٌ, (S,) He rolled him, or it, down or along. (S, K.) — — And He pushed, impelled, repelled, or drove away, or back, him, or it. (S, K.) [Hence,] one says, زَحْلَفَ اللّٰهُ عَنَّا شَرَّكَ May God put away, or ward off, from us thy mischief. (TA.) — — زَحْلَفَ لِفُلَانٍ أَلْفًا He gave to such a one a thousand. (Sgh, K.) — — زَحْلَفَ الإِنَآءَ He filled the vessel. (Sgh, K.) — — زَحْلَفَ فِى الكَلَامِ He hastened, or was quick, in speech. (Sgh, K.) Q. 2 تَزَحْلَفَ He, or it, rolled down or along. (S, * K, * TA.) One says, يَتَزَحْلَفُونَ فِيهِ [They roll down it]; namely, a smoothed descending, or sloping, place. (IAar, T, S.) — — And He, or it, became pushed, impelled, repelled, or driven away or back. (S, K.) [Hence,] El-Ajjáj says, وَالشَّمْسُ قَدْ كَادَتْ تَكُونُ دَنَفَا أَدْفَعُهَا بِالرَّاحِ كَىْ تَزَحْلَفَا [And the sun had almost become near to setting, and to turning yellow; I repelling it with the palm of the hand in order that it might be warded off; تَزَحْلَفَا being for تَتَزَحْلَفَ]. (S.) See also the next paragraph. — — One says also تَزَحْلَفَتِ الشَّمْسُ meaning The sun inclined to setting: or declined from the meridian, at midday. (TA.) Q. 4 اِزْلَحَفَّ, as also اِزْحَلَفَّ, (Mgh, K,) He was, or became, far; he stood, or kept, aloof; (A 'Obeyd, Mgh, TA;) he removed, withdrew, or retired to a distance; (A 'Obeyd, Mgh, K, TA;) as also ↓ تَزَحْلَفَ; (TA;) عَنْ كَذَا from such a thing: (Mgh:) for ex., from adultery, or fornication. (A 'Obeyd, Mgh, TA.) زُحْلُوفٌ Smooth rock: to which is likened the portion of flesh and sinew bordering the backbone, when fat. (Ibn-'Abbád, TA.) زِحْلِيفٌ A slippery place. (TA.) [See also what next follows: and see زِحْلِيلٌ.] زُحْلُوفَةٌ The traces of the sliding of children from the top to the bottom of a hill: (As, S, K:) of the dial. of the people of El-'Áliyeh: in the dial. of Temeem, with ق [in the place of ف]: (S:) or [a sloping slide, or rolling-place; i. e.] a smoothed descending, or sloping, place; (IAar, S, K;) because they roll down it (يَتَزَحْلَفُونَ فِيهِ): (S:) or a slippery place of a mountain of sands, upon which children play; and likewise on smooth rock: (Aboo-Málik, TA:) pl. زَحَالِيفُ and زَحَالِفُ. (S.) زَحَالِفُ a pl. of زُحْلُوفَةٌ. (S.) — — حُمُرٌ زَحَالِفُ الصُّقْلِ Asses having smooth and fat bellies. (Ibn-'Abbád, TA.) — Also Small دَوَابّ [i. e. reptiles, or insects], having legs, that walk, resembling ants: (K:) or, as in the O, having legs resembling ants. (TA.) [مُتَزَحْلِفٌ, accord. to Freytag, occurs in the Deewán el-Hudhaleeyeen as meaning Smooth, applied to rock.] زحلق Q. 1 زَحْلَقَةٌ [inf. n. of زَحْلَقَ] The rolling [a thing] down; syn. دَحْرَجَةٌ. (S, K.) You say, زَحْلَقَ الحَجَرَ, i. e. دَحْرَجَهُ [He rolled down the stone]. (TK.) Q. 2 تَزَحْلَقَ He, or it, rolled down; syn. تَدَحْرَجَ: (S, K:) or he slid, or slipped, upon his posteriors. (TA.) زِحْلِقٌ A violent wind. (Ibn-'Abbád, K.) زِحْلِيقٌ: see the next paragraph. زُحْلُوقَةٌ i. q. زُحْلُوفَةٌ; (S, * K;) meaning [A sloping slide, or rolling-place; or] the traces of the sliding of children from above to below: (TA:) of the dial. of Temeem: pl. زَحَالِيقُ: (S:) which likewise signifies slippery places; as also ↓ زِحْلِيقٌ. (TA.) — — And (tropical:) A grave: (K, TA:) because one slips into it. (TA.) — — And i. q. أُرْجُوحَةٌ; i. e. [A seesaw;] a piece of wood [or a plank] which children lay upon an elevated place, and a number sit upon one end of it, and a number upon the other [end]; and when one of the two parties is heavier, the other rises, and threatens to fall; whereupon they [app. who are looking on] call out to them, أَلَا خَلُّوا أَلَا خَلُّوا [Now leave ye! now leave ye what ye are doing!]. (K. [See also أُرْجُوحَةٌ.]) مُزَحْلَقٌ [Rolled down: see Q. 1. — — And] Smooth. (TA.) زحم 1 زَحَمَهُ, (Mgh, Msb, K,) aor. زَحَمَ, inf. n. زَحْمٌ (Msb, K) and زَحْمَةٌ (Msb) and زِحَامٌ, with kesr; (K; [but see what here follows, and see also زَحْمَةٌ below;] and ↓ زاحمهُ, (S, Msb, TA,) inf. n. مُزَاحَمَةٌ (Msb, TA) and زِحَامٌ; (Msb;) i. q. ضَايَقَهُ [i. e. He straitened him, meaning, in this instance, by pressure; and properly, being in like manner straitened by him]: (K in explanation of زَحَمَهُ, and TA in explanation of زاحمهُ:) or i. q. دَفَعَهُ [he pushed him, or repelled him]; generally meaning [he pushed against him] in a strait, or narrow, [or crowded,] place: (Msb in explanation of زَحَمَهُ, and app. in explanation of زاحمهُ also:) [or i. q. دَافَعَهُ, which often signifies the same as دَفَعَهُ; but more properly, he pushed him, &c., being pushed, &c., by him: for] زَحَمَنِى النَّاسُ means دَافَعُونِى [i. e.

The people pushed against me; or pushed me, &c., being pushed, &c., by me;] in a strait, or narrow, [or crowded,] place: (Mgh:) [or pressed, crowded, or thronged, me:] and مُزَاحَمَةٌ is syn. with مُدَافَعَةٌ: (TA in art. دفع:) ↓ اِزْدَحَمَهُ in the place of زَحَمَهُ is a mistake. (Mgh.) One says, زَحَمَ القَوْمُ بَعْضُهُمْ بَعْضًا The people straitened one another; syn. تَضَايَقُوا; [or pressed, crowded, or thronged, one another;] in a sitting-place, or place of assembly: (Msb:) as also ↓ ازدحموا, (Msb, K, * TA,) in whatever place it be; (Msb;) and ↓ تزاحموا. (K, * TA.) One may also use the pass. form of زَحَمَ, i. e. زُحِمَ [meaning He was straitened, by pressure; &c.]; and that of زَاحَمَ, i. e. ↓ زُوحِمَ [meaning the same]. (Msb.) — ↓ زَحِمَ زُحْمَةً He gobbled a gobbet, or morsel, or mouthful: so in the " Nawádir; " as also زَهِمَهَا. (TA.) 3: see above, in two places. — — [Hence,] one says, زَاحَمَ عَلَى الرِّئَاسَةِ وَأَرَادَهَا (assumed tropical:) [He strove for headship, or command, and desired it]. (IAar, TA in art. رأس.) [And hence the prov. زَاحِم بِعَوْدٍ أَوْ دَعْ: see art. عود.] — — [Hence, likewise,] زاحمهُ also signifies (assumed tropical:) He treated him, or behaved towards him, with roughness, rudeness, hardness, harshness, or ill-nature. (TA. [I find this explanation noted down by me as taken from the TA, but without any reference to the art. from which I obtained it. It is not in the present art.]) — — زاحم الخَمْسِينَ He (a man, TA) approached, (K, TA,) and reached, or attained, (TA,) the [age of] fifty [years]; (K, TA;) as also زَاهَمَهَا. (TA.) 6 تَزَاْحَمَ see 1, and 8. — — تزاحمت الأَمْوَاجُ and ↓ ازدحمت The waves dashed against each other. (TA.) See a verse cited below, voce زَحْمٌ. 8 إِزْتَحَمَ see 1, in two places; and see also an ex. in a verse cited below, voce زَحْمٌ. One says also, ازدحموا and ↓ تزاحموا عَلَى كَذَا عَلَيْهِ [They pushed, pressed, crowded, or thronged, together, upon, or against, such a thing]. (S.) — — Hence, by way of metaphor, ازدحم الغُرَمَآءُ (tropical:) [The creditors were, or became, numerous and pressing]. (Msb.) — — See also 6. زَحْمٌ [originally an inf. n.,] i. q. قَوْمٌ مُزْدَحِمُونَ [A party, or company of men, straitening one another by pressure; pushing, pressing, crowding, or thronging, one another; i. e. a press, crowd, or throng]. (K, * TA.) A poet says, ↓ جَآءَ بِزَحْمٍ مَعَ زَحْمٍ فَازْدَحَمْ المَوْجِ إِذَا المَوْجُ الْتَطَمْ ↓ تَزَاحَمَ [He brought a crowd with a crowd, and they pressed, one against another, like the dashing together of the waves when the waves beat one another]: he uses [here] an inf. n. not conformable to the verb. (ISd, TA.) زُحْمٌ, with damm, a name of Mekkeh: (K, * TA:) so says Th: but ISd says that the name commonly known is أُمُّ رُحْمٍ [or أُمُّ الرُّحْمِ or أُمُّ رُحْمٍ]: (TA:) or it is أُمُّ الزُّحْمِ [probably, I think, a mistranscription for أُمُّ الرُّحْمِ]. (K, TA.) زَحْمَةٌ [an inf. n. of زَحَمَهُ accord. to the Msb] i. q. ↓ زِحَامٌ [likewise an inf. n. of زَحَمَهُ accord. to the K, and of زَاحَمَهُ accord. to the Msb: both signify A straitening, pushing, pressing, crowding, or thronging]. (S.) — — زَحْمَةُ الوِلَادَةِ The moaning, or hard breathing, (زَحْرَة,) with which the child comes forth; as also زَجْمَة and زَكْمَة. (K in the present art. and in art. زجم.) زُحْمَةٌ A gobbet, morsel, or mouthful. (TA.) See 1, last sentence. زِحَامٌ: see زَحْمَةٌ. مِزْحَمٌ i. q. كَثِيرُ الزِّحَامِ or شَدِيدُهُ [i. e. One who straitens, pushes, presses, crowds, or throngs, much or vehemently]. (K.) Hence, مَنْكِبٌ مِزْحَمٌ [A shoulder that pushes vehemently]. (TA.) هُوَ سَيِّدُ قَوْمِهِ غَيْرُ مُزَاحَمٍ i. q. غَيْرُ مُدَافَعٍ, (K in art. دفع, q. v.) مُزَاحِمٌ, (T, TA,) or أَبُو مُزَاحِمٍ, (T, K, TA,) or اِبْنُ مُزَاحِمٍ, (M, TA,) The elephant: (T, M, K:) and a bull having horns: so in the T, on the authority of IAar: (TA:) or a bull having the horns broken. (M, K, TA) — — مُزَاحِمٌ is also the name of A certain horse. (K, * TA.) زخ 1 زَخَّهُ, (S, A, K,) aor. زَخُ3َ, inf. n. زَخٌّ, (TA,) He pushed him, or thrust him, (S, A,) or made him to fall, (K,) into a depressed place, or a deep hollow or cavity: (S, A, K:) [or he pushed him, or thrust him, in any manner; for] زَخٌّ signifies, accord. to IDrd, any pushing, or thrusting. (TA.) You say, زُخَّ فِى النَّارِ, (A,) or زُخَّ بِهِ فِى النَّارِ, He was pushed, or thrust, and thrown, or cast, into the fire [of Hell]. (TA.) And زُخَّ فِى قَفَاهُ (A, TA) He was pushed, or thrust, on the back of his neck: or he was pushed, or thrust, on the back of his neck, and expelled. (TA.) And it is said in a trad. of Aboo-Moosà, مَنْ يَتَّبِعِ القُرْآنَ يَهْبِطْ بِهِ عَلَى رِيَاضِ الجَنَّةِ وَمَنْ يَتَّبِعْهُ القُرْآنُ يَزُخَّ فِى قَفَاهُ حَتَّى يَقْذِفَ بِهِ فِى نَارِ جَهَنَّمَ [Whosoever follows the Kur-án as his guide, it will make him to alight upon the gardens, or meadows, of Paradise; and whomsoever the Kur-án follows as a punisher, it will push, or thrust, upon the back of his neck, until it shall cast him into the fire of Hell]. (S.) One says also of lambs or kids, تُزَخُّ, meaning They are driven; and impelled from behind them. (TA.) And of a driver, زَخَّ الإِبِلَ He drove the camels quickly, and urged them on. (TA.) — — [Hence,] زَخَّ بِبَوْلِهِ, (K,) inf. n. as above, (TA,) He cast forth his urine; (K, TA;) and propelled it. (TA.) And زَخَّتْ بِالمَآءِ, and زَخَّتِ المَآءَ, She (a woman) ejected the [seminal] fluid. (TA. [See زَخَّاخَةٌ.]) — — Hence also, (TA,) زَخَّ المَرْأَةَ, (S, * A, * K,) aor. as above, (S, A,) and so the inf. n., (TA,) He compressed the woman; (A, K;) as also ↓ زَخْزَخَهَا, (K,) inf. n. زَخْزَاخٌ. (TA.) — — And زَخَّهُ بِالرُّمْحِ i. q. زَجَّهُ [He pierced him, or thrust him, with the pointed iron foot of the spear]; like زَلَخَهُ. (TA in art. زلخ.) — — And زَخَّ, (K,) and زَخَّ بِنَفْسِهِ, (TA,) [as though meaning " he propelled himself,"] He leaped: (K, TA:) thus, sometimes a man leaps a نَهْر [here meaning a rivulet for irrigation], putting his مِسْحَاة in the middle of it. (TA.) — — And زَخَّ, (K,) inf. n. as above, (TA,) He went quickly; [as though propelling himself:] (TA:) he (a driver) went, or journeyed, a violent, or rigorous, pace. (K, TA.) — زَخَّ, (S, K,) [aor., accord. to analogy, زَخِ3ِ,] inf. n. as above, (S,) He (a man) was, or became, angered, or enraged. (S, K. [See also زَخَّةٌ.]) — زَخَّ الجَمْرُ, (S, A, K,) in some copies of the K, erroneously, الخَمْرُ, (TA,) aor. زَخِ3ِ, (S, K,) with kesr, (S,) and زَخُ3ُ, with damm, [which is anomalous,] (TA,) inf. n. زَخِيخٌ (S, * A, * K) and زَخٌّ, (K,) The live coals glistened: (K:) or glistened vehemently: (S, A:) and in like manner, الحَرِيرُ [the silk]. (TA.) R. Q. 1 زَخْزَخَ المَرْأَةَ: see 1, in the latter half of the paragraph. زَخٌّ: see the next paragraph. زَخَّةٌ: see مَزَخَّةٌ. — Also, (S, L,) and ↓ زَخٌّ, (L,) [or the former is a simple subst. and the latter is an inf. n., (see 1, last sentence but one,)] Rancour, malevolence, malice, or spite; and anger, or rage: (S, L:) but زَخَّةٌ is said to have been heard in this sense only in a verse of Sakhrel-Gheí. (TA.) زُخَّةٌ The young ones of sheep or goats: of the measure فُعْلَةٌ in the sense of the measure مَفْعُولٌ; like قُبْضَةٌ and غُرْفَةٌ; so called لِأَنَّهَا تُزَخُّ, i. e. because they are driven, and impelled from behind them: from these, it is said in a trad. that no contribution to the poor-rates is to be taken. (TA.) زَخَّآءُ: see what next follows. زَخَّاخَةٌ A woman who ejects the [seminal] fluid on the occasion of جِمَاع; (K, TA;) as also ↓ زَخَّآءُ. (TA.) مَزَخَّةٌ The vulva of a woman; (K, TA;) because it is the place of الزَّخُّ. (TA. [See زَخَّ المَرْأَةَ.]) — — And (tropical:) A wife; (S, A, K;) as though she were the place of الزَّخُّ; (TA;) as also ↓ مِزَخَّةٌ and ↓ زَخَّةٌ. (K.) مِزَخَّةٌ: see what next precedes. زخر 1 زَخَرَ, (S, A, K,) aor. زَخَرَ, inf. n. زَخْرٌ and زُخُورٌ (K) and زَخِيرٌ, so in the A, (TA,) It (the sea) became full; or rose, and became full; as also ↓ تزخّر: (K:) or both, said of the sea, its flow, or tide, rose, or became full: (JK, A:) or the former, [or each,] said of the sea, it increased, and its water became abundant, and its waves rose. (TA.) — — It (a valley) flowed with much water, which rose high: (S, K:) it flowed copiously, and its torrent became full: or it flowed with abundance of water, and its waves rose. (TA.) — — زَخَرَتِ القِدْرُ, (K,) aor. زَخَرَ, inf. n. زَخْرٌ, (TA,) The cooking-pot boiled, or began to do so: (K, TA:) and in like manner, الحَرْبُ [war, or the war; i. e. raged, or began to do so]. (A, * K.) And زَخَرَ القَوْمُ The people, or party, became in a state of commotion for the purpose of going forth to execute some affair, (AA, JK, K, TA,) or for war. (JK, A, K.) — — [زَخَرَتِ الرِّيحُ The wind blew strongly, or vehemently. (Freytag, from the Deewán el-Hudhaleeyeen.)] — — زَخَرَ said of a plant, or

herbage, It became high, or tall; (A, K;) and so said of anything. (JK.) — — And, said of a man, He boasted (As, A, K) بِمَا عِنْدَهُ [of what he possessed], (As, K,) or بِمَا لَيْسَ عِنْدَهُ [of what he did not possess]; (A;) as also ↓ تَزَخْوَرَ: (K:) or this latter signifies he magnified himself; or behaved proudly, haughtily, or insolently; and threatened. (TA.) — زَخَرَ, (K,) inf. n. زَخْرٌ, (TA,) He filled a thing. (K.) — — It (the herb, or herbage,) fattened, and rendered comely, the cattle. (JK, K.) — — He caused a man to be affected with emotion [app. by reason of mirth or joy]; syn. أَطْرَبَ. (JK, K.) — — زَخَرَتِ الرِّيحُ السَّحَابَ The wind drove along the clouds. (JK.) — — زَخَرَ الدِّقَّ i. q. أَذْرَاهُ فِى الرِّيحِ [He threw, or scattered, the fine part, or particles, (accord. to the TK the flour and bran,) in the wind], (JK, K, TA,) with the مِذَرَّة [or instrument with which grain is scattered]. (TA.) — See also what next follows. 3 ↓ زَاْخَرَ زَاخَرْتُهُ فَزَخَرْتُهُ I vied with him in boasting, and surpassed him, or overcame him, therein. (JK, A, K. *) 5 تَزَخَّرَ see 1, first sentence. Q. Q. 2 تَزَخْوَرَ: see 1. زَخْرَةٌ [Fulness of the sea]. One says, رَأَيْتُ البِحَارَ فَلَمْ أَرَ أَغْلَبَ مِنْهُ زَخْرَةً وَالجِبَالَ فَلَمْ أَرَ أَصْلَبَ مِنْهُ صَخْرَةً [I have seen the seas, but I have not seen one more surpassing in fulness than he is in bountifulness; and the mountains, but I have not seen one more firm in rock than he is in heart]. (A.) زُخْرِىٌّ, applied to a plant, or herbage, &c., (TA,) Tall; (JK, K, TA;) as also ↓ زُخَارِىٌّ. (JK.) زِخْرِيَّةٌ, (JK,) or زِخْرِيَةٌ, like هِبْرِيَةٌ, (O, TA,) A plant, or herbage, full-grown; (IDrd, JK, O, TA;) as also ↓ زِخْرِيرٌ. (JK.) زِخْرِيرٌ: see what next precedes. [زَخُورٌ A wind blowing violently. (Freytag, from the Deewán el-Hudhaleeyeen.)] زَخْوَرٌ: see the next paragraph. زُخَارِىٌّ A plant, or herbage, full-grown, full of juice, luxuriant, or abundant and dense, (K, TA,) and in blossom; (TA;) as also ↓ زَخْوَرِىٌّ and ↓ زَخْوَرٌ. (K, TA.) See also زُخْرِىٌّ. — — مَكَانٌ زُخَارِىُّ النَّبَاتِ [A place having its plants, or herbage, full-grown, full of juice, luxuriant, or abundant and dense, and in blossom]. (S.) — — And زُخَارِىُّ النَّبَاتِ The blossoms, and the beauty and brightness, of plants, or herbage. (K.) [Hence,] أَخَذَ زُخَارِيَّهُ It (a plant, or herbage,) blossomed: (JK:) or became luxuriant, or abundant and dense, and put forth its blossoms; as also جُنَّ, inf. n. جُنُونٌ: (As, TA:) or obtained its full supply of moisture: (A, TA:) or acquired its due degree of beauty and brightness: (TA:) or became tall. (A.) Also It (any affair, or thing,) became complete, or perfect, and in a sound, or good, state. (A, TA.) And أَخَذَتِ الأَرْضُ زُخَارِيَّهَا The land had tall herbage: (A, TA:) when such is the case, it is termed أَرْضٌ ↓ زَاخِرَةٌ. (TA.) زَخْوَرِىٌّ: see the next preceding paragraph. — — كَلَامٌ زَخْوَرِىٌّ Speech in which is self-magnification, pride, haughtiness, or insolence, (JK, K, TA,) and threatening. (TA.) زَخَّارٌ: see the next paragraph. زَاخِرٌ A sea full, or flowing with much water, and rising high: (S, TA:) and a valley flowing with a copious and high tide of water: and ↓ زَخَّارٌ, also, is applied as an epithet to a sea [in a similar, but intensive, sense]. (TA.) [Hence,] one says, فُلَانٌ بَحْرٌ زَاخِرٌ وَبَدْرٌ زَاهِرٌ (assumed tropical:) [Such a one is a full sea, meaning bountiful, and a shining full moon, meaning illustrious]. (A, TA.) The saying of the Hudhalee, describing a woman, جَوَادٌ بِقُوتِ البَطْنِ وَالعِرْقُ زَاخِرُ means Liberal with the food of the belly in the time of hunger, when [the vein is full, and] the blood and the tempers are excited: or it means, and her lineage is high; for the vein of the generous flows fully with generousness. (S, TA.) One says also عِرْقُهُ زَاخِرٌ meaning (assumed tropical:) He is generous, increasing [in generosity], or abounding [therein]. (AO, S, K, TA.) And زَاخِرٌ signifies High nobility. (AA, K.) — — See also زُخَارِىٌّ, last sentence. — — Also Rejoicing, joyful, glad, or happy. (A, K.) [زَاخِرَةٌ a subst. from زَاخِرٌ, rendered such by the affix ة.] زَوَاخِرُ [is its pl., and] signifies Watercourses; or channels of water. (JK.) — — And Herbs: so in the saying, اِكْتَهَلَتْ زَوَاخِرُ الوَادِى [The herbs of the valley became tall, full-grown, or of their full height and in blossom]. (A, TA.) أَزْخَرُ [More, and most, full, &c.]. One says, هُوَ مِنَ البُحُورِ أَزْخَرُهَا وَمِنَ البُدُورِ أَزْهَرُهَا (assumed tropical:) [He is, of the seas, the most full, meaning, of the bountiful, the most bountiful; and of the full moons, the most shining, meaning, of the illustrious, the most illustrious]. (A, TA.) زخرف Q. 1 زَخْرَفَةٌ signifies The adorning, ornamenting, decorating, or embellishing, of a thing, (KL, and Har p. 3,) primarily, with زُخْرُف, i. e. gold: (Har ib.:) and hence, (Har,) the adorning, &c., of falsehood, or a lie: (KL, Har:) and the falsifying or adulterating [of speech &c.]. (KL.) You say, زَخْرَفَ البَيْتَ, inf. n. زَخْرَفَةٌ, He adorned, ornamented, decorated, or embellished, the house, or chamber, &c.; and rendered it complete: and زُخْرِفَ is said of anything as meaning It was adorned, ornamented, decorated, or embellished. (TA.) And زَخْرَفَ الكَلَامَ He arranged, or rightly disposed, or put into a right or proper state, the speech, or language: (TA:) and i. q. رَقَّشَهُ [i. e. he embellished it; generally meaning, with lies]. (S, A, K, in art. رقش.) [This verb is mentioned and explained by Freytag as on the authority of the K, in which it is not found in this art.] Q. 2 تَزَخْرَفَ He (a man) adorned, ornamented, decorated, or embellished, himself. (TA.) زُخْرُفٌ Gold: (Fr, S, M, K:) so in the Kur xvii. 95: and this, accord. to ISd, is the primary meaning. (TA.) — — Then applied to Any orna- ment, decoration, or embellishment: (ISd, TA:) anything adorned, ornamented, decorated, or embellished: (Ham p. 784:) and particularly applied to the decorations, and pictured works, in gold, with which the Kaabeh was ornamented in Pagan times. (TA.) The colours of the plants or herbage, of land, (K, TA,) red and yellow and white: its ornature, consisting in blossoms and flowers: or its perfection: so in the Kur x. 25. (TA.) And The furniture, or utensils, of a house or tent. (TA.) — — Anything varnished, or embellished with a false colouring, or falsified, is likened thereto [and so termed]. (S, TA.) [Hence,] زُخْرُفُ القَوْلِ The ornature of speech; (TA;) the fair appearance, or comeliness, of speech, produced by the embellishing with lies: (K, TA:) so in the Kur vi. 112: (TA:) or it there means varnished falsehoods. (Bd.) — — [Its pl.] زَخَارِفُ signifies The lines, or streaks, [that are seen on the surface] of water. (S, K.) — — And Ships: (T, K:) or ornamented, or decorated, ships: (M, TA:) or the ornature of ships, with which they are decorated. ('Eyn, TA.) — — Also Certain insects that fly upon the water, (T, O, K,) having four legs, resembling the common fly; (O, K;) small flies, having four legs, that fly upon the water: (M, TA:) the sing., زُخْرُفٌ, is expl. by Kr [in the Munjid] as meaning a kind of flying thing. (TA.) مُزَخْرَفٌ Adorned, ornamented, decorated, or embellished: (S, TA:) [&c.: see the verb.] زر 1 زَرَّ, aor. يَزُرُّ, (S, Mgh, Msb,) inf. n. زَرٌّ, (S, Mgh, Msb, K,) He buttoned a shirt [&c.]; (S, Mgh, Msb, K; *) as also ↓ زرّر, inf. n. تَزْرِيرٌ; (Mgh; [and so in the present day;]) or the latter verb [relates to several objects, or means he buttoned a shirt &c. with many buttons; for it] has an intensive signification. (Msb.) You say, أَزْرُرْ عَلَيْكَ قَمِيصَكَ, and زُرَّهُ, and زُرِّهِ, and زُرُّهُ, Button upon thee thy shirt. (S.) — — (assumed tropical:) He narrowed his eyes [as when one draws together the edges of a vest in buttoning it]. (K, * [in which, in this instance, as in others, only the inf. n. of the verb زَرَّ is mentioned,] and TA.) — — (tropical:) He collected, or drew together, vehemently, or forcibly. (A, Msb, K *) — — زَرَّهَا [referring to the pieces of cloth composing a tent] He made in them what are called أَزْرَار [pl. of زِرٌّ, q. v.]. (TA.) — — And زَرَّ, aor. as above, (S, A, TA,) and so the inf. n., (S, K,) (tropical:) He drove away. (S, A, K,

TA. [In the TA, the inf. n. is expl. by الشَّكُّ as well as الطَّرْدُ; but the former is a mistranscription for الشَّلُّ, the reading in the S.]) One says, هُوَ يَزُرُّ الكَتَائِبَ بِالسَّيْفِ (tropical:) He drives away the troops with the sword. (S, A.) — — (tropical:) He bit another. (S, * A, K. *) — — (assumed tropical:) He pierced, or thrust, another, (K, TA,) with a spear. (TK.) — — He plucked out hair. (K, * TA.) — — He shook goods, or household furniture, or the like, to remove dust &c. (O, K: * only the inf. n. is mentioned in the latter.) — زَرَّ, (K,) aor. يَزِرُّ, (TA,) He increased in intelligence, (K, TA,) and in probations, or experiences. (TA. [See also زَرِرَ, below, in this paragraph.]) — Also, aor. يَزِرُّ, inf. n. زَرِيرٌ, It (a spear-head) gleamed, or glistened. (A.) And زَرَّتْ عَيْنُهُ, aor. تَزِرُّ, (S,) inf. n. زَرِيرٌ, (S, K,) His eye gleamed, or glistened. (S, K. *) And عَيْنَاهُ تَزِرَّانِ فِى رَأْسِهِ His eyes gleam, or glisten, in his head. (Fr, S, * A, TA.) — زَرِرَ, like سَمِعَ, [by rule زَرَّ, sec. pers. زَرِرْتَ, aor. يَزَرُّ,] He acted wrongfully, injuriously, or unjustly, to his adversary, or antagonist. (K.) — — And He became intelligent after having been foolish, or stupid. (K. [See also a signification of زَرَّ, above.]) 2 زَرَّ3 see 1, first sentence: — — and see also 4. 3 زارّهُ, (A,) inf. n. مُزَارَّةٌ, (S, K,) (tropical:) He bit him, being bitten by him. (S, * A, K. *) 4 ازرّهُ, (A'Obeyd, S, Msb,) and ↓ زرّرهُ, (A,) He put أَزْرَار [i. e. buttons, or, as some say, loops for buttons,] upon it, namely, a shirt [&c.]. (A'Obeyd, S, A, Msb.) 5 تزرّر It (a shirt [&c.]) had أَزْرَار [i. e. buttons, or, as some say, loops for buttons,] put upon it. (S, TA.) R. Q. 1 زَرْزَرَ, (S, K,) inf. n. زَرْزَرَةٌ, (TA,) He (a زُرْزُور [or starling]) uttered a cry, or cries. (S, K.) — — He (a man) kept continually, or constantly, to the eating of the زُرْزُور. (IAar, K, TA.) — — زَرْزَرَ بِالمَكَانِ He continued, or remained fixed, or stationary, in the place. (K.) R. Q. 2 تَزَرْزَرَ He, or it, was, or became, in a state of motion, or commotion. (K.) زَرٌّ an inf. n. of زَرَّ [q. v.]. (S, Mgh, Msb, K. *) — See also زِرٌّ. زُرٌّ: see what next follows. زِرٌّ, (S, A, Msb, K, &c.,) and ↓ زُرٌّ, (ISk,) app. in the same sense, (Az,) and ↓ زَرٌّ has been also mentioned, but this is doubtful, (MF,) A button (IAar, A, Msb, TA) of a shirt, (IAar, S, A, Msb, K,) and of other things, as, for instance, of a curtain: (MF, TA:) or the loop into which a button is put: (ISh:) the latter, accord. to Az, is the right meaning: (TA:) [but the former is that to which the word is generally applied:] the former is also called زِيرٌ, by a change of the first ر: (IAar:) pl. [of pauc.] أَزْرَارٌ (S, A, Msb, K) and [of mult.] زُرُورٌ. (K.) [Hence the saying,] هُوَ أَلْزَمُ لِى مِنْ زِرِّى لِعُرْوَتِهِ [He is more fast to me than my button to its loop]. (A.) And أَعْطَانِيهِ بِزِرِّهِ (tropical:) He gave it to me altogether. (A.) — — الزِّرُّ [The star ξ of Gemini;] one of the two stars called الهَنْعَةُ. (Kzw.) — — زِرٌّ also signifies (tropical:) A certain piece of wood at the upper extremity of the pole of a tent: (A, K: *) pl. أَزْرَارٌ: (TA:) the upper end of the tent-pole is inserted into it: (L:) or the ازرار of a tent (خِبَآء) are certain pieces of wood which are sewed into the upper parts of the pieces of cloth which compose the tent, the lower ends of which [pieces of cloth] are upon the ground: and زَرَّهَا signifies " he made in them [namely the said pieces of cloth] such pieces of wood. " (TA.) — — (tropical:) The socket in which the head of the upper bone of the arm turns; (A, K; *) resembling the half of a nut: (A:) or the head itself of that bone: (TA:) and the extremity of the hip-bone, in the socket. (K.) — — (assumed tropical:) A certain small bone, (K,) resembling the half of a nut, (TA, [but this is probably a misplaced insertion, from the A, ubi suprà,]) beneath the heart, of which it is the support. (K.) — — (tropical:) The edge, (K,) or each of the two edges, (TA,) of a sword. (IAar, K, TA.) — — One says, إِنَّهُ لَزِرٌّ مِنْ أَزْرَارِ الإِبِلِ (S, * A, K *) (tropical:) Verily he is one who keeps close to the camels; (A;) a good pastor of them. (S, A, K. [Accord. to the A, it seems to be from زِرٌّ signifying " a button. "]) You term also زِرُّ مَالٍ (assumed tropical:) One who drives camels, or the like, vehemently; accord. to some; but the preceding meaning, given in the K, is the more correct: (TA:) or it signifies one acquainted with the right management thereof; (K, TA;) who manages them well; (TA;) as also ↓ زُرْزُورُ مَالٍ. (K.) — — زِرُّ الدِّينِ (assumed tropical:) The support, or prop, of the religion; (Abu-l-'Abbás, K;) like the small bone called زِرّ, which is the support of the heart: (Abu-l-'Abbás, TA:) applied, in a trad., to 'Alee: in another relation, it is زِرُّ الأَرْضِ, meaning he between whom and the earth is a mutual dependance, and without whose existence one would repudiate the earth and mankind: or, accord. to Th, he by whom the earth becomes firm, like as a shirt does by means of its زِرّ [or button]. (TA.) زَرَّةٌ Intellect, or intelligence. (O, TA.) زِرَّةٌ The mark left by a bite: (K, TA:) or, as some say, a bite itself. (TA.) And A wound with the edge of a sword. (TA.) — J says, When camels are fat, you say, بِهَا زِرَّةٌ: but this is a mistake for بَهَا زِرَةٌ, (Sgh, K,) which is pl. of بُهْزُورَةٌ. (TA in art. بهزر.) زَرِيرٌ, applied to a man, (O, TA,) Light, or active; and sharp, or acute, of mind, with quickness of perception, and of intelligence, understanding, sagacity, skill, or knowledge; as also ↓ زَرْزَارٌ; (O, K; [in the CK, الزَّكِىُّ is erroneously put for الذَّكِىُّ;]) which is also expl. as signifying light, or active, and quick; (TA;) and ↓ زُرَازِرٌ, (K,) of which the pl. is زَرَازِرُ. (TA.) — Also A certain plant, (O, K,) having a yellow blossom, (O,) with which one dyes: (O, K:) in this sense, a Pers., or foreign, word. (O.) زُرْزُرٌ: see زَرْزَارٌ. زُرْزُورٌ: see زَرِيرٌ. Accord. to As, it signifies A man whose eyes glisten. (TA.) زُرْزُورٌ [The starling;] a certain bird, (IDrd, S, O, K,) as also ↓ زُرْزُرٌ, (IDrd, O, K,) resembling the lark: pl. زَرَازِيرُ. (TA.) — مَرْكَبٌ زُرْزُورٌ A narrow مركب [or animal, or thing, upon which one rides or is carried; accord. to the TK, meaning a beast; for it is there added that one says حِمَارٌ زُرْزُورٌ, meaning a narrow ass]. (O, K. *) — زُرْزُورُ مَالٍ: see زِرٌّ last sentence but one. زُرَازِرٌ: see زَرِيرٌ. مِزَرٌّ An ass [app. meaning a wild ass] that bites much. (S, * TA.) مَزْرُورٌ is used by El-Marrár El-Fak'asee as meaning A she-camel's nose-rein; because it is plaited and tied. (S.) زرب 1 زَرْبٌ [as an inf. n.] signifies The constructing a زَرِيبَة, (K, TA,) i. e. an enclosure of wood, (TA,) for sheep, or goats: (K, TA:) you say, زَرَبْتُ الغَنَمَ, aor. أَزْرُبُهَا, inf. n. زَرْبٌ: (TA:) [or this, I think, is a mistake for what here follows:] زَرَبْتُ لِلْغَنَمِ, aor. أَزْرُبُ, inf. n. زَرْبٌ (Ks, S:) [i. e. I constructed an enclosure of wood for the sheep or goats: this meaning is plainly indicated, though not expressed, in the S and TA:] but in some copies of the K, in the place of بِنَآءُ الزَّرِيبَةِ لِلْغَنَمِ, as explaining الزَّرْبُ, we find بنات الزريبة الغنم [meaning that ↓ بَنَاتُ الزَّرِيبَةِ signifies sheep, or goats]. (TA.) — — And زَرَبَ البَهْمَ فِى زَرْبِهَا or زَرِيبَتِهَا He put the بهم [i. e. lambs or kids, or young lambs or kids,] into their place [or enclosure of wood]. (A. [And the like is said in the Ham p. 195.]) — زَرِبَ, aor. زَرَبَ, (K, TA,) said of water, (TA,) It flowed; (K, TA;) like سَرِبَ. (TA.) 7 انزرب البَهْمُ فِى الزَّرْبُ The بهم [i. e. lambs or kids, or young lambs or kids,] entered into the زرب [or enclosure of wood]. (A, TA. *) — — And انزرب الصَّائِدُ (S, TA) فِى قُتْرَتِهِ (TA) (assumed tropical:) The hunter, or sportsman, entered into his lurking-place. (S, TA.) 9 ازربّ, inf. n. اِزْرِبَابٌ, It (a plant, or herb,) became yellow, or red, while having in it greenness. (K, TA.) زَرْبٌ A place of entrance. (AA, S, A, K.) — — And hence, accord. to AA, (S,) the same word, (S, A, K,) and ↓ زِرْبٌ, (ISk, S, K,) as some pronounce it, (ISk, S,) and ↓ زَرِيبَةٌ, (S, A, K,) (assumed tropical:) The place of sheep or goats; (A, K, TA;) [i. e.] an enclosure of wood for sheep or goats: (S:) [said in the TA to be tropical; but not so accord. to the A:] pl. of the first (A, K) and second (K) زُرُوبٌ, (A, K,) and of the last زَرَائِبُ. (A.) — — And, as being likened thereto, (A,) زَرْبٌ and ↓ زَرِيبَةٌ signify also (tropical:) The lurking-place (قُتْرَة) of a hunter, or sportsman, (S, A, K,) or of an archer, or a shooter: (TA in explanation of the former word:) both signify a well [or pit] which the hunter, or sportsman, digs for himself that he may lie in wait therein for the game. (TA.)

— — See also the next paragraph. زِرْبٌ: see the next preceding paragraph. — — Also A channel in which water flows; (K;) and so ↓ زَرْبٌ. (TA.) It is said in a rejez of Kaab, تَبِيتُ بَيْنَ الزِّرْبِ وَالكَنِيفِ She passes the night between the channel of water and the concealing, or protecting, place: meaning that she is fed in the enclosures for camels &c., [فِى الحظائر, thus I read for الحضائر (an evident mistranscription) in the TA,] and among the tents, or houses; not in the pasture-land. (TA.) زِرْبِىٌّ and زُرْبِىٌّ, (K,) or, accord. to the L [and the A], on the authority of IAar, ↓ زَرْبِيَّةٌ, also said to be written زِرْبِيَّةٌ and زُرْبِيَّةٌ, (TA,) are sings. of ↓ زَرَابِىُّ, (K, TA,) which signifies نَمَارِقُ [app. as meaning Small pillows]: (S, A, K:) and carpets: or any things which are spread, and upon which one leans, or reclines: (A, K:) the like of this is said by Zj in explaining a phrase in which it occurs in the Kur lxxxviii. 16: or, accord. to Fr, it signifies carpets (طَنَافِس) having a fine nap, or pile: (TA:) also, [particularly,] (A,) carpets (قُطُوع, A, or طَنَافِس, Har p. 377) of the fabric of El- Heereh; and the like thereof in fabric: (A, and Har ubi suprà:) or ↓ زربيّة signifies [simply] a carpet (طِنْفِسَةٌ): and a carpet (بِسَاط) having a nap, or pile: and a [piece of leather that is spread upon the ground, such as is called] نِطَع: and the like thereof in make. (TA. [See also the last sentence of this paragraph.]) [Hence,] one says, البَغْضَآءِ بَيْنَهُمْ مَبْثُوثَةٌ ↓ زَرَابِىُّ (tropical:) [The embellished coverings of vehement hatred are spread between them; i. e. vehement hatred concealed by fair professions &c. subsists between them]. (A.) The following saying, of Artáh Ibn-Suheiyeh, وَنَحْنُ بَنُو عَمٍّ عَلَى ذَاتِ بَيْنِنَا فِيهَا بِغْضَةٌ وَتَنَافُسُ ↓ زَرَابِىُّ is expl. by En-Nemiree as meaning (assumed tropical:) [And we are sons of a paternal uncle, but] upon our enmity is a comely covering beneath which it is latent; [therein are vehement hatred and envious competition;] زَرَابِىُّ signifying [properly] carpets of sundry colours: (Ham p. 196:) it is also said to mean, in this instance, (assumed tropical:) [concealed] enmities, and sayings that give pain; [the former of these two meanings being] from زَرَبْتُ البَهْمَ فِى الزَّرِيبَةِ, i. e. أَدْخَلْتُهُ: [the latter of them app. suggested by another reading, namely, زَأَانِبُ in the place of زَرَابِىُّ; mentioned and thus explained in the Ham ubi suprà: the poet, therefore, is supposed to have meant, upon our state of union, or concord, (ذات بيننا having two contr. significations,) have supervened concealed enmities, &c.:] or, as some say, the reading in the deewán of Artáh is زَرَائِبُ, as though pl. of ↓ زَرِيبَةٌ, which is likewise made to denote enmity because it is made to enter (تُزْرَبُ, i. e. تُدْخَلُ,) into the heart; or which may be metaphorically applied to a place of enmity latent in the bosom, from the same word as signifying the " place in which are put lambs, or kids, and sheep, or goats: " or, supposing the right reading to be ↓ زَرَابِىُّ, the poet may very properly mean, upon the vacant space between our tents, or houses, are carpets (طَنَافِس and بُسُط) spread for us, and we sit thereon, near together in the places, but with the hearts remote: (idem p. 195:) but with the reading زَأَانِبُ, mentioned above, occurs another variation, thus: عَلَى ذَاكَ بَيْنَنَا زَأَانِبُ; meaning, notwithstanding that, between us are sayings that give pain. (Idem p. 196.) — — ↓ وَيْلٌ لِلزَّرْبِيَّةِ, occurring in a trad., is said to mean (tropical:) Wo to those who go in to lords, or princes, and, when they say what is evil, or say anything, say, He has spoken truth: such persons being likened, in respect of their variable conduct, to one of the زَرَابِىّ mentioned above in the first sentence of this paragraph; or to sheep, or goats, which are thus called in relation to the زَرْب, i. e. the enclosure to which they repair, because they are obsequious to the lords, or princes, and follow their steps with the submissiveness of sheep or goats to their pastor. (TA.) — — Accord. to El-Muärrij, (TA,) ↓ زَرَابِىُّ is applied to plants, as meaning Such as have become yellow, or red, while having in them greenness: (K, TA:) and when they saw the colours in carpets and other articles of furniture that are spread, they likened them to such plants. (TA.) زَرْبِيَّةٌ and زِرْبِيَّةٌ and زُرْبِيَّةٌ: see the next preceding paragraph, in three places. — — [Golius, finding the second and third of these words expl. by the Pers. شادروان, (which is often applied by Arabs in the present day to " an artificial fountain that throws up water,") has erroneously, as Freytag has observed, supposed that they may signify " Euripus, fons in altum saliens. "] زَرِيبَةٌ: see زَرْبٌ, in two places: and see 1, first sentence. — — Also (assumed tropical:) The lurking-place of a beast of prey. (S, K.) — — See also زَرَابِىُّ .زِرْبِىٌّ: see زِرْبِىٌّ, in five places. زِرْيَابٌ, (in the CK زِرْباب,) an arabicized word, (K, TA,) from [the Pers.] زَرْ آبْ, the hemzeh [in آبْ, for أابْ,] being changed into ى, (TA,) Gold: (IAar, K:) or the water thereof [i. e. water-gold; which may be deemed the more correct, as agreeing with the original]. (K.) — — And Anything yellow. (K.) — Also A certain black singingbird; (MF, TA;) called also ابو زولق, [app. a mistranscription for ابو زريق, as in Freytag's Lex., i. e. أَبُو زُرَيْقٍ,] accord. to the book entitled " Mantik et-Teyr. " (TA.) مِزْرَابٌ i. q. مِرْزَابٌ [q. v., said to be not a chaste word]. (K.) مَزْرُبَانٌ: see مَرْزُبَانٌ, in art. زرجن .رزب Q. 1 زَرْجَنَةٌ (as an inf. n. TK) i. q. تَخَارُجٌ [q. v.]: (K) one says, زَرْجَنُوا, meaning تَخَارَجُوا. (TK.) — — And The being deceitful, wicked, dishonest, or dissimulating, and mischief-making; or very deceitful &c.: and the act of deceiving, deluding, beguiling, circumventing, or outwitting: (K:) one says, زَرْجَنَهُ, meaning He deceived him, deluded him, &c. (TK.) زَرَجُونٌ, (S, K,) which is also written زُرْجُونٌ, like عُصْفُورٌ, is mentioned in art. زرج and also in the present art. by the author of the K, though he charges J with error in mentioning it in this art. because مُزَرَّجٌ is used by a rájiz as meaning " intoxicated: " whereas J is not in error, but is right, in doing thus; for the ن is radical accord. to the generality of the lexicologists and the authors on inflection, like the س in قَرَبُوسٌ; and the rájiz above referred to elided the ن in forming مُزَرَّجٌ because he imagined it to be augmentative: (MF in art. زرج:) it signifies Wine; (S, K;) and is a Pers. word, (As, Sh, Seer, S,) originally زركون, [i. e. زَرْگُونْ,] (Sh, TA,) meaning " goldcoloured: " (As, Sh, Seer, S:) or it signifies, (S, Mgh,) or signifies also [like as does عِنَبٌ, of which the primary signification is " grapes "], (K,) the grape-vine; (ISh, S, Mgh, K;) n. un. with ة; (ISh, TA;) and pl. زَرَاجِينُ: (Mgh:) it has this meaning in the dial. of Et-Táïf: (ISh, TA in art. زرج:) or the shoots of a grape-vine: (Mgh, K:) thus in the dial. of Et-Táïf and ElGhowr: (TA in the present art.:) or a shoot that is planted, of a grape-vine. (AHn, TA.) — — Also A certain red dye. (El-Jarmee, S, K.) — — And Water that remains or stagnates, or collects, or remains long and becomes altered, or becomes yellow and altered, in a rock: (K in art. زرج:) or clear water that remains or stagnates, &c., in a mountain. (MF, TA.) زرد 1 زَرِدَ, aor. زَرَدَ, (S, L, Msb, K,) inf. n. زَرَدٌ, (S, L, Msb,) or زَرْدٌ; (TA; [but this I find not in any other lexicon;]) or زَرَدَ, (A, Mgh,) or this also, aor. زَرُدَ, inf. n. زَرْدٌ and زَرَدَانٌ; this latter form of the verb being mentioned by IDrd in the Jm, and ISd in the M, and IKtt in the Af'ál; but it is disapproved by Th, and asserted by his expositors to be vulgar; (TA;) and ↓ اِزْدَرَدَ, (S, * A, Mgh, Msb, K,) inf. n. اِزْدِرَادٌ (S, A) and مُزْدَرَدٌ; (A, TA;) and ↓ تزرّد; (A, TA;) and اِزْدَارَ, mentioned by 'Amr El-Mutarriz, but this is the most strange; (TA;) He swallowed (S, A, Mgh, Msb, K) a morsel, or mouthful, (S, A, Msb, K,) or water, (Mgh,) [and medicine; for] you say صَعْبُ المُزْدَرَدِ ↓ دَوَآءٌ [A medicine difficult to swallow]. (A, TA.) And one says of a man

swearing, تَزَبَّدَهَا حَذَّآءَ and حَصَّاءَ ↓ تَزَرَّدَهَا (tropical:) [He swallowed it; meaning, took it hastily; i. e. the oath]. (A, TA.) — زَرَدَهُ, aor. زَرُدَ (S, K) and زَرِدَ, (TA, and so in a copy of the S, as well as زَرُدَ,) or زَرَدَ حَلْقَهُ, (A, TA, [in my copy of the A written زَرَّدَ,]) inf. n. زَرْدٌ, (S,) He strangled him, or throttled him, or squeezed his throat; syn. خَنَقَهُ, (S, K,) or عَصَرَ حَلْقَهُ. (A.) And زَرَدَهُ He took him, or seized him, by his throat. (TA.) — — زَرَدَ الدِّرْعَ, (K,) inf. n. زَرْدٌ, (S, A,) He fabricated the coat of mail, by inserting the rings one into another; i. q. سَرَدَهَا: (K:) الزَّرْدُ is like السَّرْدُ, meaning the inserting (تَدَاخُل [an intrans. inf. n. here used as though it were trans., as is shown in the S in art. سرد,]) of the rings of a coat of mail, one into another: (S:) [or, as Z says,] زَرْدُ الدِّرْعِ means سَرْدُهَا, because the coat of mail consists of narrow, or close, rings: (A:) the ز is said to be a substitute for س. (L, TA.) 2 زرّد عَيْنَهُ عَلَى صَاحِبِهِ (tropical:) He was angry with his companion, and looked sternly, austerely, or morosely, at him; i. e. he contracted his eye in looking at him, and did not open it until he had satisfied it with gazing at him. (A, TA.) 5 تَزَرَّدَ see 1, in two places. 8 اِزْدَرَدَ, inf. n. اِزْدِرَادٌ and مُزْدَرَدٌ: see 1, in two places. زَرْدٌ: see the next paragraph, in two places. زَرَدٌ, (S, A, K,) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, (A,) A coat of mail; (S, A, K;) as also ↓ زَرْدٌ, which is an inf. n. used as a subst. [and therefore used as a sing. and a pl., and applied, as is also زَرَدٌ to anything made of mail, a piece of mail, and rings in general, like سَرَدٌ, q. v.], (A,) and ↓ زَرَدِيَّةٌ: (mentioned as syn. with دِرْعٌ in art. درع in the Msb and in the TA, on the authority of IAth:) the pl. of ↓ زَرْدٌ is زُرُودٌ. (TA.) [See also رَفْرَفٌ and مِغْفَرٌ.] زَرِدٌ Quick in swallowing: (K:) but in the Nawádir el-Aaráb, food that is soft, and quick in descending [in the throat]. (TA.) زُرْدَةٌ [The quantity that is swallowed at once; like جُرْعَةٌ and بُلْعَةٌ;] a morsel, or small mouthful: so in the saying, ظَنَّ فُلَانٌ أَنِّى زُرْدَةٌ لَهُ (tropical:) [Such a one thought that I was a morsel for him]. (A, TA.) زَرْدَانٌ A guest: as though he throttled his companion. (A, TA.) زَرَدَانٌ The vulva of a woman: (K, TA:) accord. to some, (TA,) so called because it swallows (يَزْدَرِدُ), or because it compresses (يَزْرُدُ [in the CK يَزْدَرِدُ again]), (K, TA,) i. e. يَخْنُقُ, (TA,) the أُيُور, by its straitness. (K, TA.) زَرَدِيَّةٌ: see زَرَدٌ. زِرَادٌ (S, K) and ↓ مِزْرَدٌ (K) A cord by which the throat of a camel is compressed, in order that he may not eject his cud therefrom and bespatter his rider. (S, K.) The former word is also expl. in the K by مِخْنَقَةٌ, [in some copies of the K مِخْفَقَةٌ,] which signifies the same. (TA.) زِرَادَةٌ The art of fabricating coats of mail; (A, TA;) as also سِرَادَةٌ. (TA.) زَرَّادٌ A strangler or one who throttles, or squeezes the throat; syn. خَنَّاقٌ. (A, TA.) — — And A fabricator of coats of mail; (S, A, K;) as also سَرَّادٌ. (TA.) مَزْرَدٌ [The place of strangling or throttling; like ↓ مُزَرَّدٌ; meaning] the fauces; (S, K, TA;) the throat, or gullet. (TA.) مِزْرَدٌ: see زِرَادٌ. مُزَرَّدٌ: see مَزْرَدٌ. One says, أَخَذَ بِمُزَرَّدِهِ, like أَخَذَ بِمُخَنَّقِهِ, [properly He, or it, seized his throat, or throttled him, or choked him,] meaning (tropical:) he, or it, straitened him. (A, TA.) مَزْرُودٌ Strangled, throttled, or having his throat squeezed. (TA.) And, applied to the fauces [or throat], Squeezed, or compressed. (S.) زردم Q. 1 زَرْدَمَهُ, (S, K,) inf. n. زَرْدَمَةٌ, (TA,) He squeezed his throat: (S, K:) or he throttled him; or strangled him: (K:) as also زَرْدَبَهُ. (TA.) — — And He swallowed it. (K.) زَرْدَمَةٌ inf. n. of the verb above. (TA.) — Also The place of swallowing: (S, K:) or the غَلْصَمَة [or epiglottis]: (K:) or, as some say, it is [the part] beneath the حُلْقُوم [or windpipe: or, app., the part beneath the head of the حلقوم]: and in it, or upon it, is set the tongue: some say that the word is Pers. [in origin; app. holding it to be arabicized from the Pers. زَرْدَمَنْ, which signifies the " windpipe "]. (TA.) زرط زِرَاطٌ: see سِرَاطٌ. زرع 1 زَرَعَ, aor. زَرَعَ, (K,) inf. n. زَرْعٌ (S, TA) and زِرَاعَةٌ, (TA,) He sowed, or cast seed; (S, K, TA;) as also ↓ اِزْدَرَعَ, (S, Msb, K,) originally اِزْتَرَعَ, the ت being changed into د in order that it may agree with the ز, (S, K,) for د and ز are pronounced with the voice as well as the breath, whereas ت is pronounced with the breath only: (S, TA:) [or the latter verb, as appears from an explanation of it to be found below, may signify he sowed for himself.] They say, مَنْ زَرَعَ حَصَدَ [He who sows reaps]. (TA.) And [they use this verb transitively, saying,] زَرَعْتُ البُرَّ وَالشَّعِيرَ [I sowed wheat and barley]: and in like manner, زَرَعْتُ الشَّجَرَ [I sowed the trees; or sowed the seeds which should produce the trees: or it may signify I planted the trees]. (Ibn-Abi-l-Hadeed.) And زَرَعَ الحُبَّ لَكَ فِى القُلُوبِ كَرَمُكَ وَحُسْنُ خُلُقِكَ (tropical:) [Thy generosity and the goodness of thy disposition have sown love for thee in the hearts]. (TA.) And it is said in a trad., مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ فَإِنْ أَبَى فَلْيُمْسِكْ أَرْضَهُ [Whoso hath land,] let him sow it [or let him lend it, or give it, to his brother; and if he refuse, let him retain his land]. (TA.) — — زَرَعَ الأَرْضَ, (Mgh, Msb,) inf. n. زَرْعٌ, (Msb,) signifies [also] (tropical:) He ploughed up, or tilled, or cultivated, the land, or ground, for sowing. (Mgh, Msb.) Hence [the saying in a trad.], إِذَا زَرَعَتْ هٰذِهِ الأُمَّةُ نُزِعَ مِنْهَا النَّصْرُ (tropical:) When this nation shall employ itself altogether with agriculture and the affairs of the present world, and turn away from warring against unbelievers and the like, aid shall be withdrawn from it. (Mgh.) — — زَرَعَهُ اللّٰهُ signifies God caused it, or made it, to grow, vegetate, or germinate; (S, Mgh, Msb, K;) and, to increase; (Mgh;) namely, الحَرْثَ [the seed-produce]. (Mgh, Msb;) The verb is properly thus used of divine affairs, exclusively of human: (Er-Rághib:) and hence the saying in the Kur [lvi. 63-4], أَفَرَأَيْتُمْ مَا تَحْرُثُونَ أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ (S, * Er-Rághib) Now think ye, what ye sow, do ye cause it to grow, or are We the causers of growth? (Bd:) or, as some say, do ye cause it to increase, or are We the causers of its increase? the حَرْث [or sowing] being ascribed to them, and the زَرْع [or causing to grow] exclusively to God: when the latter is ascribed to a man, it is because he is an agent as a means of making to grow; as when you say, أَنْبَتُّ كَذَا (assumed tropical:) I was a means of causing such a thing to grow. (Er-Rághib.) [In like manner,] you say, ↓ اِزْدَرَعَ زَرْعًا, meaning (tropical:) [He raised seed-produce, i. e., was a means of causing it to grow,] for himself, in particular. (TA.) — — [Hence,] one says, with respect to a child, زَرَعَهُ اللّٰهُ (tropical:) May God render him sound and strong; syn. جَبَرَهُ: (S, K, TA:) like as one says أَنْبَتَهُ اللّٰهُ: and in like manner, زَرَعَ اللّٰهُ وَلَدَكَ لِلْخَيْرِ (tropical:) [May God render thine offspring sound and strong, or rather, cause thine offspring to grow up, for the doing, or enjoyment, of what is good]. (TA.) — — [Hence also,] زُرِعَ لَهُ بَعْدُ شَقَاوَةٍ (tropical:) [An increase was made for him after adversity; or] he obtained property after want; for the verb in this instance is like عُنِىَ. (Ibn-'Abbád, K.) 3 مُزَارَعَةٌ is of the measure مُفَاعَلَةٌ, [denoting a mutual action,] from الزِّرَاعَةٌ, (Mgh,) and its signification is well known; (S;) i. e. (tropical:) The making a contract, or bargain, with another, for labour upon land, [to till and sow and cultivate it, as is indicated in the Mgh and Msb,] for a share, or portion, of its produce, (Msb, K, TA,) the seed being from the owner of the land. (K, TA.) [You say, زَارَعَهُ (tropical:) He made with him a contract, or bargain, such as is above described; and in like manner, خَابَرَهُ, and آكَرَهُ. The doing this is forbidden, because of the uncertainty of the result.] 4 ازرع It (a plant, or herbage,) had, or became in the state of having, زَرْع [i. e. produce of its seed; i. e. it grew from its seed]: (TA:) and, said of زَرْع [or seed-produce], it became tall: (K:) or, as some say, it produced its leaves: and it attained to the proper time for its being reaped. (TA.) — — ازرع النَّاسُ signifies أَمْكَنَهُمُ الزَّرْعُ [expl. in the TK as meaning The men, or people, became able to sow seed; i. e., became possessors of seed: but I rather think that it means they had seedproduce within their power, or reach; they became able to avail themselves thereof; or they attained to a season when they had seed produce]. (K.) 5 تزرّع

إِلَى الشَّرِّ i. q. تسرّع [He hastened, or made haste, to do evil, or mischief]. (Sgh, K.) 8 اِزْدَرَعَ, originally اِزْتَرَعَ: see 1, in two places. 10 أَسْتَزْرِعُ اللّٰهَ وَلَدِى لِلْبِرِّ وَأَسْتَرْزِقُهُ لَهُ مِنَ الحِلِّ (tropical:) [I beg God to make my offspring grow up for piety, and I beg of Him means of subsistence for them, or him, of such kind as is of lawful attainment]. (TA.) زَرْعٌ, originally an inf. n., [see 1,] (Mgh, Msb, TA,) used as a subst. properly so termed, signifying Seed-produce; what is raised by means of sowing; (Mgh, Msb;) what is sown; (K, TA;) while in growth, [i. e. standing corn, and the like,] (K and TA voce أَزْرَعَ,) and also after it has been reaped; (S and Msb and K in art. رفع, &c.;) its predominant application is to wheat and barley; (TA;) but it signifies also plants, or herbage, [in general,] such as one reaps; or, as some say, only while fresh and juicy: (Msb:) [and often a sown field:] pl. زُرُوعٌ. (S, Mgh, Msb, K.) — — [Hence,] (tropical:) Offspring, or children; or a child. (IDrd, K, TA.) You say, هٰؤُلَاءِ زَرْعُ فُلَانٍ (tropical:) These are the offspring, or children, of such a one. (IDrd, TA.) And هُوَ زَرْعُ الرَّجُلِ (tropical:) He is the offspring, or child, of the man. (TA.) — — And (assumed tropical:) The seed, or seminal fluid, of a man. (TA.) — — [And (assumed tropical:) The fruit, or harvest, of a man's conduct; as though it were the produce of what he sowed.] One says, بِئْسَ الزَّرْعُ زَرْعُ المُذْنِبِ (assumed tropical:) [Very evil is the fruit, or harvest, of conduct; the fruit, or harvest, of the conduct of the sinner]. (TA.) زَرْعَةٌ and ↓ زُرْعَةٌ and ↓ زِرْعَةٌ and ↓ زَرَعَةٌ A place in which to sow. (AHn, Sgh, K.) You say, مَا فِى الأَرْضِ زَرْعَةٌ, &c., (K,) or زَرْعَةٌ وَاحِدَةٌ, &c., and in like manner, عَلَى الأَرْضِ, (TA,) There is not in the land, (K,) or upon the land, (TA,) a place, (K,) or a single place, (TA,) in which to sow. (K, TA.) — — [The first also app. signifies An ear of corn: see سَبَلٌ.] زُرْعَةٌ: see زَرْعَةٌ. — — Also Seed, or grain, for sowing, or that is sown; syn. بَذْرٌ. (K.) You say, أَعْطِنِى زُرْعَةً أَزْرَعُ بِهَا أَرْضِى [Give thou to me seed that I may sow therewith my land]. (TA.) [See also زَرِيعَةٌ.] — — And (tropical:) The young one of a قَبْجَة [generally meaning a partridge]. (Z, TA.) زِرْعَةٌ: see زَرْعَةٌ. زَرَعَةٌ: see زَرْعَةٌ. زَرِيعٌ [i. q. ↓ مَزْرُوعٌ Sown: &c.: see زَرِيعَةٌ]. — — Seed produce that is watered by the rain. (Ham p. 657.) — — And hence, (tropical:) Anything soft, or tender; as being likened thereto. (Id.) زِرَاعَةٌ [an inf. n. of 1, q. v.: and] The business, or occupation, of sowing, (tropical:) ploughing up, tilling, or cultivation, land. (Mgh, * Msb, * TA.) زَرِيعَةٌ A thing that is sown; (IDrd, K;) sometimes used in this sense; as though meaning ↓ مَزْرُوعَةٌ: (IDrd:) or grain that is sown: زَرِّيعَةٌ, with teshdeed, is wrong. (IB.) [See also زُرْعَةٌ.] زَرَّاعٌ: see زَارِعٌ. — — Also (tropical:) A calumniator: (IAar:) one who sows rancours in the hearts of friends. (TA.) زرِّيعٌ (tropical:) What grows in land that has been left unsown for a year or more, from what has become scattered upon it in the days of the reaping; (K;) i. e., of the grain; mentioned by Sgh, on the authority of ISh; and by Z, who says that it is also called كَاثٌّ. (TA.) زَرَّاعَةٌ: see مَزْرَعَةٌ, in two places. زَارِعٌ [act. part. n. of 1:] i. q. ↓ زَرَّاعٌ (TA) [One who sows:] (tropical:) one who ploughs up, tills, or cultivates, land: (Mgh:) pl. زُرَّاعٌ. (TA.) By this pl., in the Kur xlviii. 29, are meant Mohammad and his Companions, the inviters to El-Islám. (Zj.) — — Causing to grow, vegetate, or germinate: (S, TA:) causing to increase: (TA:) pl. with ون. (S, TA.) — Also The name of a certain dog: (Ibn-'Abbád, IF, K:) whence أَوْلَادُ زَارِعٍ meaning (tropical:) dogs. (Ibn-'Abbád, Z, K.) مَزْرَعَةٌ (S, Msb, K, &c.) and مَزْرُعَةٌ (Sgh, L, K) and مَزْرِعَةٌ (K) A place of زَرْع [or seed-produce]; as also ↓ مُزْدَرَعٌ; (S, Msb, K;) and ↓ زَرَّاعَةٌ; (Ham p. 657;) or this last signifies land that is sown: (TA:) pl. of the first مَزَارِعُ; (TA;) and of ↓ the last زَرَّاعَاتٌ. (Ham, TA.) — — [Hence the saying,] الدُّنْيَا مَزْرَعَةُ الآخِرَةِ (tropical:) [The present world is the place in which is produced the fruit, or harvest, to be reaped in the world to come]. (TA.) مَزْرُوعٌ and مَزْرُوعَةٌ: see زَرِيعٌ and زَرِيعَةٌ. مُزْدَرَعٌ: see مَزْرَعَةٌ. مُزْدَرِعٌ (tropical:) One who raises seed-produce (يَزْدَرِعُ زَرْعًا) for himself, in particular. (TA.) زرف زَرَافَةٌ (S, Msb, K) and ↓ زُرَافَةٌ (Msb as on the authority of A'Obeyd [but not found by me elsewhere in the sense here assigned to it]) and ↓ زَرَّافَةٌ, [which is of a rare form, like حَمَارَّةٌ, q. v.,] (A'Obeyd, IF, S, Msb, K,) this last mentioned by El-Kanánee, (A'Obeyd, S,) and by Kzz in his Jámi', but not known to A'Obeyd on any other authority than that of El-Kanánee, and the first is said by him (A'Obeyd) to be preferable, (TA,) A company, or congregated body, of men: (S, Msb, K:) or ten thereof: (K, TA:) accord. to some copies of the K what is termed an عَشِيرَة [i. e. a small portion of a tribe, &c.,] thereof: (TA:) pl. زَرَافَاتٌ (IF, S, Mgh, Msb) and زَرَّافَاتٌ: (IF, Msb:) in a poem of Lebeed, زَرَّافَات, with teshdeed to the ر. (TA.) One says, أَتَانِى القَوْمُ ↓ بِزَرَافَّتِهِمْ [or بِزَرَافَتِهِمْ, i. e. The people, or party, came to me with their whole company; meaning, all together]. (TA.) — Also زَرَافَةٌ and ↓ زُرَافَةٌ, (S, O, Mgh, L, Msb, K,) the latter, only, mentioned by IDrd, (TA,) who says, I doubt whether it be a genuine Arabic word, or not, (Msb, TA,) but some say that the latter is vulgar, (TA,) and ↓ زَرَافَّةٌ and ↓ زُرَافَّةٌ, (O, L, Msb, K,) but the first of these four is the most chaste, (L, TA,) [The camelopard, or giraffe;] a certain beast, (S, K, [in the Mgh erroneously said to be a beast of prey,]) of beautiful make, the fore legs of which are longer than its kind legs; (TA;) said to be called by a name signifying جَمَاعَةٌ because it has the form of an assemblage of animals; (Msb;) in Pers. called أُشْتُرْ گَاوْ پَلَنْك, (S, Mgh, K,) i. e. camel-ox-leopard, (TA,) because it has resemblances to the camel and the ox and the leopard: (K, TA:) pl. زَرَافَى, or زُرَافَى, or زَرَافِىُّ, (accord. to different copies of the K, the last accord. to the TA,) like زَرَابِىُّ. (TA.) زُرَافَةٌ: see the preceding paragraph, in two places. زَرَافَّةٌ and زُرَافَّةٌ: see the first paragraph; the former in three places. زرفن Q. 1 زَرْفَنَ صُدْغَيْهِ He disposed the hair hanging down upon each of his temples in the form of a زُرْفِين [or ring]: (S, * K:) but this is postclassical. (S.) زُرْفِينٌ and زِرْفِينٌ, (S, Mgh, K,) or the latter is the correct word, for there is no word of the measure فُعْلِيلٌ in the language, (Az, TA,) [though the former is agreeable with the Pers. word which is the original,] A ring of a door: (Mgh, K:) or [a ring] in a general sense: (K:) pl. زَرَافِينُ, occurring in a trad. as applied to rings of a coat of mail belonging to the Prophet, by which rings it was suspended: (TA:) arabicized, (S, K,) from the Pers. [زُرْفِينْ]. (S.) — — The latter also signifies A company of men [app. disposed in the form of a ring]. (TA.) زرق 1 زَرِقَ, (MA, TA,) [aor. زَرَقَ,] inf. n. زَرَقٌ (S, MA, KL, TA) and زُرْقَةٌ, (MA,) [or the latter is a simple subst.,] He had that colour of the eye which is termed زُرْقَة [q. v.]; (S, TA;) [i. e.] he was blue-eyed; (KL;) or gray-eyed; (MA, PS;) or of a greenish hue in the eye [so I render the Pers. explanation سبز چشم شد]. (MA.) And زَرِقَتْ عَيْنُهُ; (S, K;) and ↓ ازرقّت عَيْنُهُ, inf. n. اِزْرِقَاقٌ; (S;) and ↓ ازراقّت, (S, MA,) inf. n. اِزْرِيقَاقٌ; (S;) His eye was of the colour termed زُرْقَةٌ; (S, K;) [i. e.] his eye was gray; (MA;) [&c.] — — And زَرِقَ, (TK,) inf. n. زَرَقٌ, (K, TK,) He (a man, TK) was, or became, blind. (K, * TK.) — — [And زَرِقَ النَّصْلُ, inf. n. زَرَقٌ, is app. used as signifying The iron head or blade of an arrow &c. was, or became, very clear or bright: see زَرَقٌ, below.] — — And زَرِقَ المَاءُ The water was, or became, clear; as also ↓ ازرقّ. (Msb.) — زَرَقَتْ عَيْنُهُ نَحْوِى His eye turned towards me so that the white thereof appeared; (S, K;) as also ↓ أَزْرَقَتْ and ↓ اِزْرَقَّتْ. (Fr, K.) — زَرَقَهُ, (Mgh,) or زَرَقَهُ بِمِزْرَاقٍ, (S, K,) or بِرُمْحٍ, (Msb,) aor. زَرُقَ, (Msb, TA,) inf. n. زَرْقٌ, (Mgh, Msb,) He cast at him, (S, Mgh, K,) or he thrust him, or pierced him, (Mgh, Msb,) with a مزراق [or javelin], (S,

Mgh, K,) or with a spear. (Msb.) — — [Hence,] زَرَقَهُ بِعَيْنِهِ, and بِبَصَرِهِ, (tropical:) He looked sharply, or intently, or attentively, at him; he cast his eye at him. (TA.) — — زَرَقَتِ الرَّحْلَ, (S, TA,) or الحِمْلَ, (TA,) She (a camel) made the saddle, (S, TA,) or the load, (TA,) to shift backwards: (S, TA:) and ↓ أَزْرَقَتْ حِمْلَهَا, (K,) inf. n. إِزْرَاقٌ, (TA,) She (a camel) made her load to shift backwards. (K.) [See also 2.] — زَرَقَ, aor. زَرُقَ and زَرِقَ, (S, Msb, K,) inf. n. زَرْقٌ, (Msb,) said of a bird, i. q. ذَرَقَ [i. e. It muted, or dunged]. (S, Msb, K.) 2 زرّق, accord. to Golius, as on the authority of the KL, "i. q. Pers. چكانيد, Fecit ut stillaret, stillatim emisit: " but it appears from my copy of the KL that this should be زهّق; for I there find تَزْهِيقٌ (not تَزْرِيقٌ) expl. by the Pers. چكانيدن: then, however, immediately follows, in that copy, another explanation: — — and The shifting backwards of a camel's saddle from his back: therefore it seems that either تَزْرِيقٌ is there omitted before this second explanation, (see 1, last sentence but one, and see 7,) or تَزْهِيقٌ is there a mistake for تَزْرِيقٌ.] 4 أَزْرَقَ see 1, in two places. 7 انزرق It (an arrow) passed through, and went forth on the other side: (Lth, K:) and in like manner a spear. (K in art. زرنق.) — — He, or it, passed, so as to go beyond and away. (TA.) — — He entered into a burrow, and lay hid. (K in art. زرنق.) — — It (a camel's saddle, S, K, and a load, TA) shifted backwards. (S, K, TA. [In the CK, الرَّجُلُ is erroneously put for الرَّحْلُ. See an ex. in art. زهق, conj. 4.]) — — He (a man, As) laid himself down on his back. (As, K.) 9 إِزْرَقَّ see 1, in three places. 11 إِزْرَاقَّ see 1, second sentence. Q. Q. 2 تَزَوْرَقَ, (K, TA,) in some of the copies of the K تَزَرْوَقَ, (TA,) He (a man, TA) cast [forth] what was in his belly: (K, TA:) so says Fr. (TA.) زَرَقٌ [inf. n. of زَرِقَ, q. v.: and] i. q. زُرْقَةٌ, q. v. (K.) — — Blindness: (K:) in this sense also an inf. n. of which the verb is زَرِقَ. (TK.) — — The quality of being very clear or bright, in the iron head or blade of an arrow &c. (ISk, S. [See, again زَرِقَ, of which it is app., in this sense likewise, an inf. n.]) — — A sort of تَحْجِيل [i. e. whiteness in the legs, or in three of the legs, or in the two kind legs, or in one kind leg, beneath the knees and hocks, or beneath the hocks, or beneath the hock, of a horse,] not including the border of the pastern next the hoof: (AO, K:) or, as some say, (TA, but in the K " and ") a whiteness not surrounding the bone altogether, but [only] a whiteness of the hair (وَضَحٌ) upon a part thereof. (K, TA.) زَرَقَةٌ A certain bead (خَرَزَةٌ) for the purpose of fascination, (Ibn-'Abbád, K,) with which women fascinate [men]. (Ibn-'Abbád, TA.) زُرْقَةٌ A certain colour, (Msb, K,) well known; as also ↓ زَرَقٌ: (K:) it is [in various things; but is generally expl. as being] in the eye: (JK, S:) [a blue colour, (see 1, first sentence,) whether light or dark or of a middling tint, but generally the first;] sky-colour, or azure; (TK;) [blueness of the eye;] or grayness of the eye; (PS;) [or a greenish hue in the eye: (see again 1, first sentence:)] accord. to ISd, whiteness, wherever it be: and a خُضْرَة [by which may be meant greenness, or dust-colour intermixed with blackness or deep ask-colour,] in the سَوَاد [here meaning iris] of the eye: or, as some say, a whiteness overspreading the سَوَاد of the eye [app. when a person becomes blind: see 1, third sentence; and see also أَزْرَقُ.] (TA.) [In the present day it is often improperly used as meaning A black colour.] زُرْقُمٌ Having, in an intense degree, that colour of the eye which is termed زُرْقَة; (S, K; *) applied to the male and the female; (K;) [i. e.] applied also to a woman: (S:) accord. to Ibn-'Osfoor, it is [used as] a subst.; [or, app. as an epithet in which the quality of a subst. predominates;] not [as] an epithet with a subst.; (MF, TA;) but accord. to Lh, one says رَجُلٌ زُرْقُمٌ and إِمْرَأَةٌ زَرْقَاءُ: the م is augmentative. (TA.) زَرْقَمَةٌ [Intenseness of زُرْقَة, i. e. blueness, or grayness, in the eye;] the attribute denoted by the epithet زُرْقُمٌ. (Lh, TA.) زُرَيْقٌ [and app. أَبُو زُرَيْقٍ (see زِرْيَابٌ)] A certain bird. (K.) زُرَيْقَاءُ [dim. of زَرْقَاءُ fem. of أَزْرَقُ] (tropical:) A mess of crumbled bread (ثَرِيدَةٌ) dressed with milk and olive oil: (JK, Z, K:) likened, because of its seasoning, to the eyes that are termed زُرْق (Z, TA.) — Also A certain small beast, resembling the cat. (Lth, K.) زُرَّقٌ A certain bird used for catching other birds; (IDrd, S, K;) between the [species of hawk called] بَازِى and the بَاشَق [or sparrow-hawk]: (IDrd, TA:) or, accord. to Fr, the white بَازِى [or falcon]: (S, TA:) [but] it is said in the A, لَا يُقَاسُ الزُّرَّقُ بِالأَزْرَقِ [The زُرَّق is not to be compared with the أَزْرَق], which latter is the بازى: (TA:) the pl. is زَرَارِيقُ. (S, K.) — And A whiteness in the forelock of a horse; (K, TA;) or in the hinder part of his head, behind the forelock. (O, TA.) And Some white hairs in the fore leg of a horse; or in his hind leg. (TA.) — Also Sharp-sighted: mentioned by Sb, and expl. by Seer. (TA.) زَرَّاقٌ, applied to a man, Very deceitful; or a great deceiver. (TA.) زَرَّاقَةٌ, with fet-h and teshdeed, A short javelin; i. e. a spear shorter than the مِزْرَاقٌ: pl. زَرَارِيقُ. (TA.) — — Also i. q. مِنْضَحَةٌ; (IAar, L and K in art. نضح; in some copies of the K, زُرَّاقَة; and in the CK زَرافة;) i. e. An instrument made of copper, or brass, for shooting forth naphtha [into a besieged place]. (L in that art.) زُرْنُوقٌ: &c.: see art. زرنق. زَوْرَقٌ A sort of سَفِينَة [or boat]; (S;) [a skiff i. e.] a small سَفِينَة; (K;) or a small قَارِب: pl. زَوَارِقُ. (TA.) Dhu-r-Rummeh says, [referring to a she-camel,] نِعْمَتْ زَوْرَقُ البَلَدِ; [making it fem., because] meaning نِعْمَتْ سَفِينَةُ المَفَازَةِ [Excellent, or most excellent, is the boat, or skiff, of the desert, or waterless desert.] (S, TA.) أَزْرَقُ Of the colour termed زُرْقَة [q. v.]; (Msb, TA;) and ↓ أَزْرَقِيٌّ signifies the same: (TA:) an epithet applied to a man, signifying having what is termed زُرْقَة of the eye: (S:) blue, (KL,) [whether light or dark or of a middling tint, but generally the first;] sky-coloured, or azure; (TK;) blue-eyed; (MA, KL;) gray-eyed; (MA;) [or having a greenish hue in the eye: &c.: (see زُرْقَةٌ:)] fem. زَرْقَاءُ: (S, Msb:) pl. زُرْقٌ. (Msb.) [In the present day it is often improperly used as meaning Black: and is applied to a horse, an ass, a mule, a bird, and any animal, and sometimes to other things, as meaning gray, or ash-coloured.] — — [And Blind; properly by reason of a bluish, or grayish, opacity of the crystalline lens; i. e., by what is commonly termed a cataract in the eye.] وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا, in the Kur [xx. 102], means [And we will congregate, or raise to life, on that day, the sinners, or unbelievers,] blind; (Bd, K, * TA;) because the black of the eye of the blind becomes blue, or gray: (Bd:) Zj says that they will come forth from their graves seeing, as they were created at the first, and will become blind when congregated: (TA:) or the meaning is, thirsty: (Th, TA:) or with their eyes become blue, or gray, by reason of intense thirst: (ISd, TA:) or blue-eyed, or gray-eyed, (زُرْق العُيُونِ,) because الزُّرْقَةُ is the worst of the colours of the eye, and the most hateful thereof to the Arabs, for the Greeks were their greatest enemies, and are زُرْق. (Bd.) — — Applied to the iron head or blade of an arrow &c., Very clear or bright: (ISk, S, K:) and زُرْقٌ [used as a subst.] means spearheads (S, K) or the like; (K;) because of their colour; (S, TA;) or because of their clearness, or brightness; (TA;) or polished iron heads or blades of arrows &c. (Ham p. 313.) And Clear water: (IAar, S, Msb:) pl. as above. (TA.) — — Hence, العَدُوُّ الأَزْرَقُ The sheer enemy: or [the fierce enemy;] the enemy that is vehement in hostility; because زُرْقَة of the eyes is predominant in the Greeks and the Deylem, between whom and the Arabs is a confirmed enmity. (Har p. 148.) — — الأَزْرَقُ The بَازِى [i. e. hawk, or falcon: because of his colour]: pl. as above. (TA. [See also زُرَّقٌ.]) — — And The leopard. (TA.) — — الزَّرْقَاءُ Wine: (K:) [app. because of its clearness:] so says AA. (TA.) — — And the name of A horse of Náfi' Ibn-'Abd-El-'Ozzà. (Ibn-'Abbád, K.) أَزْرَقِيٌّ: see the next preceding paragraph, first sentence. — Also sing. of الأَزَارِقَةُ, (TA,) which is the appellation of A

certain sect of the [heretics, or schismatics, called] خَوَارِج, (S, K,) or حَرُورِيَّة; (TA;) so called in relation to Náfi' Ibn-ElAzrak, (S, K,) who was [of the family] of EdDool Ibn-Haneefeh: (S:) they asserted that 'Alee committed an act of infidelity by submitting his case to arbitration, and that Ibn-Muljam's slaughter of him was just; and they pronounced the Companions [of the Prophet] to have been guilty of infidelity. (TA.) مِزْرَاقٌ A javelin; i. e. a short spear, (S, Mgh, Msb, K,) lighter than the عَنَزَة. (Mgh, Msb.) — Also A camel that makes his load to shift backwards. (Az, K.) Quasi زُرْقُمٌ زرقم and زَرْقَمَةٌ are expl. in art. زرق. زرم 1 زرم زَرِمَ, (S, K,) aor. زَرَمَ, (K,) inf. n. زَرَمٌ, (TA,) said of one's urine, (S, K,) and of his flow of tears, and of his speech, (K,) and of his oath, (TA,) and of anything that had gone back, (S,) It became interrupted, or stopped; or it stopped; or ceased; (S, K;) as also ↓ اِزْرَأَمَّ. (K.) And so the former verb said of a sale. (TA.) — — And, said of a dog, (S, K,) and of a cat, (K,) His dung, (S, K,) or dry dung, (K,) stopped in his rectum. (S, K.) — زَرَمَهُ: see 4. — — زَرَمَتْ بِهِ She (his mother, S) brought him forth. (S, K.) 2 زَرَّمَ see 4. — — زرّمهُ, (S, TA,) inf. n. تَزْرِيمٌ, (TA,) He, or it, rendered him زَرِم, i. e. niggardly, or avaricious: (S:) or it (time, or fortune,) cut off from him good, good things, or prosperity. (TA.) 4 ازرمهُ He, or it, interrupted it, stopped it, or caused it to cease; namely, one's urine, and his flow of tears, and his speech; as also ↓ زَرَمَهُ, aor. زَرِمَ, (K,) inf. n. زَرْمٌ; (TA;) and ↓ زرّمهُ, (K,) inf. n. تَزْرِيمٌ. (TA.) — — And He interrupted, or stopped, his (another's) urine. (As, S, K.) — أَزْرَمَتْ She (a camel) interrupted her flow of urine by little and little. (AA, TA.) 8 اِزْدِرَامٌ The act of swallowing [a thing]: (S, K:) mentioned in the S in art. زدرم or زردم [accord. to different copies]; (TA;) and in the K, as an art. by itself; the reason whereof is not apparent; for it appears to be of the measure اِفْتِعَالٌ; not اِفْعِلَالٌ. (MF, TA.) Q. Q. 4 اِزْرَأَمَّ, (S, K,) inf. n. اِزْرِئْمَامٌ: (S:) see 1. — — [Also] He shrank, or drew himself together: (A'Obeyd, S:) or he shuddered and shrank. (TA.) — — And He was angry. (AZ, TA.) زرم [app. زَرْمٌ] Dung, or dry dung, stopping in the rectum of a dog or cat. (TA. [See 1, third sentence.]) — زَرْمٌ Caution. (K.) زَرِمٌ Anything becoming interrupted, or stopped; stopping, or ceasing; as also ↓ أَزْرَمُ. (TA.) Scanty, or little in quantity, and becoming interrupted, or stopped: so in the phrase رَجُلٌ زَرِمُ الدَّمْعِ: or this signifies [simply] a man whose tears are becoming interrupted, or stopped. (TA.) — — A she-camel that interrupts her flow of urine by little and little. (AA, TA. [Thus used as a fem. epithet without ة.]) — — A dog, and a cat, whose dung, or dry dung, has stopped in his rectum. (TA.) — — Straitened [app. in his means of subsistence]. (S.) — — Niggardly, or avaricious. (S.) — — Low, object, mean, or ignominious, whose near kinsfolk are few; (IAar, K;) as also ↓ زَرِيمٌ. (TA.) — — One who does not remain fixed, or settled, in any place. (As, K.) زَرِيمٌ: see the next preceding paragraph. زُرَأْمِيمٌ: see مُزْرَئِمٌّ. أَزْرَمُ: see زَرِمٌ. — — Also The cat. (ISd, K.) مُزْرَئِمٌّ Shrinking, or drawing himself together; (A'Obeyd, S, K;) as also ↓ زُرَأْمِيمٌ; (Th, K, TA; [in the CK زَرامِيْم;]) each with damm: (TA:) or, accord. to A'Obeyd, مُزْرَئِمٌّ signifies shuddering and shrinking; with the ر before the ز; and AZ doubted whether the word having this meaning were مُزْرَئِمٌّ or مُزْرَئِمٌّ; but Az says that the former is the right, with the ز before the ر and that it is thus accord. to Ibn-Jebeleh. (TA.) — — Also Angry. (AZ, TA.) — — And Silent. (IB, TA.) زرنب زَرْنَبٌ A certain perfume: or certain sweetsmelling trees: (K:) or a species of sweet-smelling plant: (S:) it consists of slender round twigs, between [مَا بَيْنَ, misprinted ملين,] the thickness of the large needle and the thickness of writingreeds, black inclining to yellowness, not having much taste nor odour, its little odour being of a fragrant kind like that of the citron: (Ibn-Seenà, book ii. p. 168:) [Freytag says, as on the authority of the K, but he seems to have taken it from the TK, that, "accord. to some, it signifies the leaves of a sweet-smelling plant, which has the name of رجل الجراد, locusts' foot: " and he adds, as though on the authority of Ibn-Seenà ubi suprá, " salix Aegyptiaca: " referring also to Sprengel, Hist. rei. herb., t. i. p. 270:] also saffron: (K:) it is of the measure فَعْلَلٌ; (S, TA;) and is a genuine Arabic word, though asserted by Ibn-El-Kutbee to be arabicized. (TA.) A rájiz says, يَا بِأَبِى أَنْتِ وَفُوكِ الأَشْنَبُ كَأَنَّمَا ذُرَّ عَلَيْهِ الزَّرْنَبُ [O, with my father thou shouldst be ransomed, and thy mouth that is cool and sweet, as though زَرْنَب were sprinkled upon it]. (S.) In the trad. of Umm-Zara, where it is said, المَسُّ مَسُّ أَرْنَبٍ وَالرِّيحُ رِيحُ زَرْنَبٍ [The feel is the feel of a hare, and the odour is the odour of زَرْنَب], IAth says that it signifies saffron; and she may mean the sweetness of his odour, or the perfume of his garments among the people. (TA.) — — Also The [dung such as is termed] بَعْر of wild animals. (K.) — Also, [and, as appears from what follows, ↓ زَرْنَبَةٌ likewise, if this be not a mistranscription,] The vulva of a woman: (K, * TA:) or such as is large: or the external portion thereof: (K:) or a piece of flesh (K, TA) within the زروان [a mistranscription for زَرَدَان, a name for the vulva], (TA,) behind the كَيْنَة [or كَيْن, q. v.]: (K, TA:) behind the ↓ زَرْنَبَة is another piece of flesh: so says IAar. (TA.) زَرْنَبَةٌ: see the next preceding sentence, in two places. زرنق Q. 1 زَرْنَقَةٌ [as inf. n. of زَرْنَقَ] The irrigating [land] by means of the زُرْنُوق [here app. meaning rivulet]. (Mgh, K.) — — And The setting up a [pillar-like structure such as is termed] زُرْنُوق by a well. (K.) — One says also, زَرْنَقْتُهُ, (K,) inf. n. as above, (TK,) meaning I clad him [app. فِى الثِّيَابِ in the clothes: see Q. 2]: or زَرْنَقْتُ اللِّبَاسَ إِيَّاهُ I put the clothing upon him; or clad him therewith. (TK) — And لَا يُزَرْنِقُكَ أَحَدٌ عَلَى فَضْلِ زَيْدٍ [No one will exceed to thee the excel-lence of Zeyd]. (TA. [It is there indicated that this is from زَرْنَقَةٌ as syn. with زِيَادَةٌ.]) — [See زَرْنَقَةٌ as a simple subst. below.] Q. 2 تَزَرْنَقَ He drew water by means of the زُرْنُوق, (Mgh, K, TA,) or the زُرْنُوقَانِ, (TA,) for hire. (Mgh, K, TA.) Hence the saying of 'Alee, لَا أَدَعُ الحَجَّ وَلَوْ تَزَرْنَقْتُ, meaning I will not omit, or neglect, the pilgrimage, though I should draw water by means of the زرنوق, or زرنوقان, and perform it with the hire obtained thereby: thus it is explained: another explanation will be found in what follows. (Mgh, TA.) — تزرنق فِى الثِّيَابِ He clad, and covered, himself in the clothes. (K.) — — And hence, [it is said,] because implying concealment of the excess [of the price] in the sale, (TA,) تزرنق also signifies تَعَيَّنَ, (Mgh, K, TA, [in the CK, erroneously, تَغَيَّرَ,]) from الزَّرْنَقَةُ meaning العِينَةُ; (Mgh;) i. e. He bought on credit, for an excess [in the amount of the price]. (TK.) And accord. to some, وَلَوْ تَزَرْنَقْتُ, in the saying of 'Alee mentioned above, means وَلَوْ تَعَيَّنْتُ, (Mgh,) i. e. وَلَوْ تَعَيَّنْتُ عِينَةَ الزَّادِ وَالرَّاحِلَةِ [though I should buy on credit, for more than the current price, the travelling-provision and the camel to be ridden]: (TA:) but the former explanation is the more likely. (Mgh.) زَرْنَقَةٌ inf. n. of زَرْنَقَ. (TK. [See Q. 1, above.]) — Also i. q. عِينَةٌ; (IAar, JK, Mgh, K;) i. e. The buying of a thing from a man on credit, for more than its [current] price: (JK, Fáïk:) or the doing thus, and then selling it to him, or to another, for less than the price for which it was purchased. (TA.) — — And Increase, excess, or addition; syn. زِيَادَةٌ. (K.) [For زَرْنَقَةٌ in this and the following senses, Freytag, in his Lex., has written زَرْنَق.] — — And Debt. (K, TA. [In the CK, الدِّينُ is erroneously put for الدَّيْنُ: and it is there added, "as though arabicized from زَرْنَهْ; i. e. الذَّهَبَ لَبِسَ: " but what this should be I know not, unless it be a mistranscription for الذَّهَبُ لَيْسَ; for, in Pers., زَرْ means " gold," and نَهْ is a negative.]) — Also Perfect, or consummate, beauty.

(K.) زُرْنُوقٌ, as some pronounce it, is by others pronounced زَرْنُوقٌ, which is of a strange form, [said to be] of the measure فَعْنُولٌ, (IJ, TA,) mentioned by Kr on the authority of Lh: (TA:) [the dual] زُرْنُوقَانِ, (S, Mgh, K,) mentioned by J in art. زرق, the ن being regarded by him as augmentative, but by the author of the K as radical, (TA,) also pronounced زَرْنُوقَانِ, (K,) signifies Two pillarlike structures (مَنَارَتَانِ) constructed by the head of a well, (S, Mgh, K,) on the two sides thereof; (K;) or two walls; or two posts; (Mgh;) across which is placed a piece of wood, (S, Mgh,) called the نَعَامَة; (S;) and to this is suspended the pulley by means of which the water is drawn: (S, Mgh:) or two structures like the signs set up to show the way, by the brink of a well, of clay or of stones: (TA:) accord. to the S, (TA,) if of wood, they are called دِعَامَتَانِ: or, as El-Kilábee says, if of wood, they are called نَعَامَتَانِ, and the crosspiece is called the عَجَلَة, and to this the large bucket is suspended: (S, TA:) pl. زَرَانِيقُ. (TA.) — — زُرْنُوقٌ also signifies A rivulet; (Sh, Mgh, K;) app. a rivulet in which runs the water that is drawn by means of the زرنوق. (Sh, Mgh,* TA.) زِرْنِيقٌ i. q. زِرْنِيخٌ [i. e. Arsenic]; an arabicized word; (K;) as is also the latter [q. v.]. (TA.) مُزَرْنِقٌ A setter-up of what are termed زَرْنُوقَانِ. (TA.) زرنيخ زِرْنِيخٌ [Arsenic;] a well-known kind of stone [or mineral, for it is a metal]; of which there are several species; one species is white [i. e. white arsenic]; and another is red [i. e. realgar, or red arsenic, also called sandarac]; and another is yellow [i. e. orpiment, or yellow arsenic]: (K, TA:) it is an arabicized word from the Pers. [زَرْنِيخْ or زَرْنِيقْ or زَرْنِىْ or زَرْنَهْ]. (Msb.) زرى 1 زَرَى عَلَيْهِ, (S, Msb, K,) or زَرَى عَلَيْهِ فِعْلَهُ, (Mgh, TA,) aor. يَزْرِى, (Msb, TA,) inf. n. زِرَايَةٌ, (S, Mgh, Msb, K, TA,) with kesr, (Msb, TA,) but by some written with fet-h, (TA, [زَرَايَة, thus in the CK and in one of my copies of the S and in my MS. copy of the K,]) and زَرْىٌ (Msb, K) and زَرْيَةٌ (Msb [perhaps a mistranscription for what next follows]) and مَزْرِيَةٌ and مَزْرَاةٌ and زُرْيَانٌ, with damm, (K,) but accord. to the copies of the T and M زَرَيَانٌ; (TA;) and ↓ تزرّى عليه, (S, Msb, K,) and ↓ ازرى عليه, but this is of rare occurrence, (K,) and ↓ اِزْدَرَاهُ; (Msb;) He blamed, found fault with, or reproved, (Lth, AZ, S, Mgh, Msb, K,) him, (S, Msb, K,) or his deed; (Mgh, TA;) or was angry with him, with the anger that proceeds from a friend: (S, TA:) and reproached him, upbraided him, or blamed him angrily or severely: (Lth, TA:) and he mocked, scoffed, or laughed, at him; derided him; or ridiculed him. (Msb.) — — See also 4, last sentence but one. 4 ازرى بِهِ, inf. n. إِزْرَآءٌ, He held it (i. e. a thing, S, Msb, or a case, or an affair, K) in little, or light, or mean, estimation, or in contempt; (S, Mgh, Msb, K;) as also ↓ اِزْدَرَاهُ. (Mgh.) And i. q. قَصَّرَ بِهِ [app. here meaning (in like manner as it is rendered below in this paragraph) He fell short of that estimation which was required by him, or due to him]; and ↓ اِزْدَرَاهُ, i. e. he contemned, or despised, him; [and so, app., ↓ استزراه; (see مُزْدَرٍ;)] or made him to be contemned or despised; syn. حَقَرَهُ or حَقَّرَهُ. (S, accord. to different copies. [But whether this last explanation be here meant to relate to ازرى به and ازدراه or to the latter alone, is not clear.]) He lowered his condition, or estimation. (Ham p. 117.) He brought against him the imputation of a fault, or vice, or the like, ('Eyn, K, TA,) or a thing, or an affair, or an action, whereby he desired to involve him in confusion. (ISd, K, TA.) ازرى بِعِلْمِهِ and ↓ زَرَى بِهِ, mentioned, but not explained, by Lh, are thought by ISd to signify قَصَّرَ بِهِ [app. meaning He fell short of that estimation which was required by, or due to, his knowledge]. (TA.) ازرى عَلَيْهِ: see 1. 5 تَزَرَّى: see 1. 8 اِزْدَرَاهُ: see 1: and see also 4, in two places. 10 إِسْتَزْرَى see 4. زَرِىٌّ, applied to a skin for water or milk (سِقَآءٌ) [Of middling size;] between small and large. (ISd, K.) زَارٍ عَلَى إِنْسَانٍ Blaming, finding fault with, or reproving, a man; or being angry with him, with the anger that proceeds from a friend; and being displeased with him: thus in a verse of Mejnoon cited voce اِسْتَدَامَ: (S, TA:) making no account of a man, and disapproving his conduct. (AA, Msb, TA.) مِزْرَآءٌ A man who blames, or finds fault with, people [app. much, or habitually]. (K,* TA.) مُزْدَرٍ Contemning, or despising; as also ↓ مُسْتَزْرٍ. (K, and in some copies of the S.) — — And [hence,] The lion. (K.) مُسْتَزْرٍ: see the next preceding paragraph. زيزم زِيزَمٌ and زِيزِمٌ: see art. زم. زع R. Q. 1 زَعْزَعَةٌ signifies The moving, agitating, shaking, or putting into a state of motion or commotion, (Lth, S, K,) a thing, (S,) or a tree, (Lth, K,) and the like, (K,) by the wind: (Lth, K:) or any vehement moving or agitating or shaking; or putting into a state of vehement motion or commotion. (K.) You say, زَعْزَعْتُهُ I moved it, agitated it, shook it, &c. (S.) And زَعْزَعَتِ الرِّيحُ الشَّجَرَةَ, inf. n. زَعْزَعَةٌ, The wind moved, or agitated, or shook, &c., the tree; as also زَعْزَعَتْ بِهَا, which may be a dial. var. of the former, or the verb in this case may be made trans. by means of the ب because it has the meaning of دَفَعَتْ بِهَا. (TA.) You say also, زَعْزَعَهُ, inf. n. as above, meaning He moved it, agitated it, shook it, &c., vehemently, desiring to pull it out or up or off, and to remove it. (TA.) — — [And hence,] زَعْزَعْتُ الإِبِلَ (tropical:) I drove the camels roughly, or violently; urged them on. (TA.) R. Q. 2 تَزَعْزَعَ It became moved, agitated, shaken, or put into a state of motion or commotion: (S, K:) [or it became moved, agitated, shaken, &c., vehemently:] quasi-pass. of زَعْزَعَتْهُ الرِّيحُ. (TA.) — — [And hence,] تَزَعْزَعَتِ الإِبِلُ (tropical:) The camels went roughly, or violently, being so driven, or urged on. (TA.) رِيحٌ زَعْزَعٌ and ↓ زَعْزَعَانٌ and ↓ زُعَازِعٌ, (S, K,) the last with damm, (K, TA,) but written by J with fet-h, (TA,) [and so I find it in one copy of the S, but in another copy with damm,] and ↓ زَعْزَاعٌ, (Sgh, K,) A wind that agitates things, shakes them, or puts them into a state of motion or commotion: (S, K, TA:) and ↓ رِيحٌ زَعْزُوعٌ [signifies the same; or] a violent wind. (IJ.) — — [And hence,] سَيْرٌ زَعْزَعٌ (tropical:) An agitating, or a jolting, pace; (S, [but not there explained, though the meaning is there implied,] Sgh, K;) a vehement pace. (L.) زَعْزَعَةٌ [see R. Q. 1]. — — زَعَازِعُ [which is its pl. when it is used as a simple subst.] signifies (tropical:) The calamities, or adversities, of fortune; (K, TA;) like زَلَازِلُ. (TA.) One says, كَيْفَ أَنْتَ فِى هٰذِهِ الزَّعَازِعِ (tropical:) How art thou in these calamities, or adversities? so in the L and the Moheet and the A. (TA.) زَعْزَعَانٌ: see زَعْزَعٌ. زَعْزَاعٌ: see زَعْزَعٌ. — — Also [Vehement motion, agitation, or shaking;] a subst. from زَعْزَعَهُ as signifying " he moved it," &c., "vehemently: " and metaphorically used by Ed-Dahnà in allusion to the ذَكَر. (TA.) زَعْزُوعٌ: see زَعْزَعٌ. زَعْزَاعَةٌ i. q. شِدَّةٌ [Vehemence; strength; &c.]. (IB.) — — A troop, or force, of many horsemen, (K, TA,) in a state of motion or commotion. (TA.) زُعَازِعٌ: see زَعْزَعٌ. مُزَعْزَعٌ i. q. فَالُوذٌ [A kind of sweet food: see the latter word]. (IAar, K.) زعب 1 زَعَبْتُهُ عَنِّى, [aor. زَعَبَ,] inf. n. زَعْبٌ, I pushed, thrust, drove away, or repelled, him, or it, from me. (S, TA.) — — [Hence,] زَعَبَ said of a torrent, aor. and inf. n. as above, It was impelled in its several parts, or portions, by the impetus of one part, or portion, acting upon another; in a valley: (S, TA:) [it was, or became, copious, and drove along, one portion impelling another; like ↓ اِزْلَعَبَّ:] it ran. (TA.) — — If you say رَعَبَ with the unpointed ر, (S, TA.) or thus and also زَعَبَ, aor. and inf. n. as above, (TA,) you mean It filled the valley. (S, TA.) And the latter, It filled everything: said of rain. (TA.) And He filled a vessel. (K, TA.) — — [Hence,] زَعَبَ المَرْأَةَ, (K, TA,) aor. and inf. n. as above, is a tropical phrase, meaning جَامَعَهَا فَمَلَأَ فَرْجَهَا بِفَرْجِهِ: (TA:) or جَامَعَهَا فَمَلَأَ فَرْجَهَا مَنِيًّا: (K, * TA:) [neither of which explanations needs translation:] but, accord. to some, this is said only of one that is large, or bulky. (TA.) — — زَعَبَ القِرْبَةَ He took up and carried the water-skin, it being full: (K, TA:) he carried it filled; as also زَأَبَهَا: (TA:) and both signify he carried it in his bosom: (TA in art. زأب:

[see also 8:]) the former also signifies he was impelled onwards (تدافع) by it, carrying it, by reason of its weight. (TA in the present art.) — — زَعَبَ بِحِمْلِهِ, said of a camel, (K, TA,) i. q. اِسْتَقَامَ [app. meaning He went right on, straight on, or undeviatingly, with his load]: (TA:) or, as also ↓ ازدعب بِهِ, he went along with his load oppressed by its weight: or he was impelled onwards (تَدَافَعَ) by it: (K, TA:) or مَرَّ يَزْعَبُ بِهِ he went along quickly with it: or he went along easily with it; namely, his load. (TA.) — — زَعَبَ الوَادِى The valley became filled, (K, TA,) so that the several parts, or portions, of the torrent impelled one another. (TA.) — — زَعَبَ فِى قَيْئِهِ He vomited much, so that one portion [of the vomit] impelled on another. (TA.) — — زَعَبَتِ القِرْبَةُ i. q. دفعت مَآءَهَا [The water-skin propelled its water: or the right reading is probably دَفَقَتْ مَآءَهَا, i. e., poured forth its water; or poured it forth with vehemence]. (TA.) — — زَعَبَ also signifies He cut off, or divided off; and so ↓ ازدعب. (K, TA.) You say, زَعَبَ لَهُ مِنَ المَالِ, and ↓ ازدعب, as also ازدهب, He cut off, or divided off, for him [a portion] of the property, or wealth. (TA.) And زَعَبْتُ لَهُ زُعْبَةً مِنَ المَالِ, and زَعْبَةً, (S, K, *) and زِعْبًا, (K,) I gave to him a part, or portion, of the property, or wealth: (S, K:) or a full, or an ample, or abundant, portion thereof. (TA.) — — زَعَبَ الشَّرَابَ, aor. and inf. n. as above, He drank all the wine, or beverage. (TA.) 5 تزعّب He was brisk, lively, or sprightly; (K, TA;) and quick. (TA.) — — He was, or became, angered, or enraged. (K.) — — تزعّب فِى أَكْلِهِ وَشُرْبِهِ He was immoderate in his eating and his drinking; he ate and drank much. (K.) — تزعّب القَوْمُ المَالَ The people, or party, divided among themselves the property, or wealth; (K;) divided it into parts, or portions. (TA.) 8 إِزْدَعَبْتُ الشَّىْءَ I carried the thing; took it up and carried it; or carried it off or away; syn. حَمَلْتُهُ: you say, مَرَّ بِهِ فَازْدَعَبَهُ [He passed by it and carried it off or away]. (S.) [See also ازدغب.] — — See also 1, in three places. Q. Q. 4 اِزْلَعَبَّ: see 1, second sentence; and see also art. زلعب. زَعْبٌ Muchness, copiousness, abundance, or a large quantity or number. (TA.) زِعْبٌ: see what next follows. زَعْبَةٌ: see what next follows. زُعْبَةٌ and ↓ زَعْبَةٌ A part, or portion, that is given, of property, or wealth; (S, K; *) as also ↓ زِعْبٌ: (K:) or a full, or an ample, or abundant, portion, that is given, thereof; and so زُهْبَةٌ. (TA.) [See 1, last sentence but one.] زَعُوبٌ: see what next follows, in two places. زَاعِبٌ A torrent driving along, one portion of it impelling another; (A, TA;) as also ↓ زَعُوبٌ [but app. in an intensive sense; and ↓ مُزْلَعِبٌّ, also, has the same, or a similar, meaning]: or the first and ↓ second signify a torrent filling the valley: and the first is also applied to rain, as meaning filling everything. (TA.) — — Also A guide of the way, one who is a frequent traveller. (S, K.) رُمْحٌ زَاعِبِىٌّ, (A,) and رِمَاحٌ زَاعِبِيَّةٌ, (A, K,) A spear, (A,) and spears, (A, K,) so called in relation to a certain man named Zá'ib (زَاعِبٌ), (A, K,) of El-Khazraj, who made spear-heads: (A:) so says Mbr: (TA:) or (assumed tropical:) the spears thus termed are such as quiver much (عَسَّالَةٌ), which, when shaken, have a motion like the torrent termed زَاعِبٌ, of which one portion impels another: the ى being that of the rel. n.; to give intensiveness to the signification, as in أَحْمَرِىٌّ: (A:) or (tropical:) such that, when they are shaken, their كُعُوب [i. e. knots, or joints, or their internodal portions,] are as though they ran one into another, (K, TA,) by reason of its pliancy: so says As: and this meaning is tropical; for it is from the phrase مَرَّ يَزْعَبُ بِحِمْلِهِ meaning " he went along [impelled by his load, or] easily with his load: " accord. to another explanation, زاعبىّ applied to a spear means such that, when it is shaken, the whole of it is [in appearance] impelled in its several parts by the impetus of one part acting upon another, as though its hind part ran into its fore part: (TA:) or زَاعِبِيَّةٌ signifies spears, (S, TA,) universally. (TA.) You say also سِنَانٌ زَاعِبِىٌّ (S, TA) A spear-head of Zá'ib. (TA.) مُزْلَعِبٌّ: see زَاعِبٌ; and see also art. زلعب. زعج 1 زَعَجَ: see 4. — — Also i. q. طَرَدَ [He drove away, &c.]. (K.) — And [i. q. زَعَقَ, meaning] He called, called out, cried out, or shouted. (K.) 4 ازعجهُ He disquieted, disturbed, agitated, or flurried, him; (IDrd, S, K;) and removed him from his place: (S, A, Msb, K:) and ↓ زَعَجَهُ signifies the same. (IDrd, K.) You say, أَزْعَجْتُهُ عَنْ مَوْضِعِهِ, (Msb,) or مِنْ مَحَلِّهِ, (A,) and مِنْ بِلَادِهِ, (L,) I removed him, or unsettled him, from his place, and from his country. (A, L, Msb.) And it is said in a trad., رَأَيْتُ عُمَرَ يُزْعِجُ أَبَا بَكْرٍ, meaning I saw 'Omar rousing Aboo-Bekr, and not suffering him to remain still. (TA.) And in another, الحَلِفُ يُزْعِجُ السِّلْعَةَ وَيَحْمَقُ البَرَكَةَ, meaning, accord. to Az, [Swearing] lowers in estimation [the commodity that one desires to recommend thereby and does away with the blessing thereof]: or, accord. to IAth, causes it to be easy of sale and to go forth from the hand of its owner [but does away with the blessing thereof]. (TA.) إِزْعَاجٌ [is the inf. n.; and as inf. n. of the pass. verb,] signifies [The being disquieted, &c.; and hence,] the quitting of home. (Har p. 392.) 7 انزعج He was, or became, disquieted, disturbed, agitated, or flurried; (S, K;) and was, or became, removed, or unsettled, from his place: (S, A, L, Msb, K:) it may be thus used as quasipass. of ازعج: (Kh, Msb:) or it should not be so used: (Msb:) it is, however, agreeable with analogy, as is also ↓ ازدعج: (L:) but the word commonly used in its stead is شَخَصَ: (L, Msb:) زَعَجَ in this sense is not allowable. (L.) 8 ازدعج: see what next precedes. زَعَجٌ Disquietude, disturbance, or agitation: (K, TA:) a subst. [not an inf. n.] in this sense. (TA.) مِزْعَاجٌ An unquiet woman, who remains not still, or settled, in one place. (S, A, K.) زعر 1 زَعِرَ, (S, A, Msb, K,) aor. زَعَرَ, (Msb, K,) inf. n. زَعَرٌ, (S, A, Msb, K,) His hair, (S, A, Msb,) and his plumage, (A,) was, or became, scanty, (S, A, Msb,) and thin; (A;) as also ↓ ازعارّ: (A:) and it (hair, and plumage, K, and fur, TA) was, or became, scanty, and thin; (K, TA;) as also ↓ ازعرّ and ↓ ازعارّ. (K.) — — Also, inf. n. as above, said of a man, (assumed tropical:) His good things, or wealth, or his beneficence, became scanty, or wanting; he became poor; or he became niggardly. (TA.) — — And, inf. n. as above, (tropical:) It (the disposition) became evil, or bad: but the verb is seldom used in this sense. (TA.) See زَعَارَّةٌ. 9 إِزْعَرَّ see above. 11 إِزْعَارَّ see 1, in two places. زَعَرٌ inf. n. of 1 [q. v.]. — — See also زَعَارَّةٌ. زَعِرٌ: see أَزْعَرُ, in two places: — — and see also the paragraph here following. زُعْرُورٌ (assumed tropical:) A man of bad disposition, or illnatured: (S, K:) the vulgar say ↓ زَعِرٌ. (S. [زَعِرُ الخُلُقِ occurs in the TA in art. لظ.]) — A well-known fruit; (S;) the fruit of a well-known tree; (K;) the fruit of a tree, of which there is a red species and a yellow, having a round and hard stone; (Mgh;) a fruit of the desert, in make resembling the نَبِق [or fruit of the lote-tree], and in the taste of which is acidity; (Msb;) it may be the wild نَبِق: (Msb, voce سِدْرٌ:) AA says that the نُلْك is the زعرور; and IDrd, that the Arabs do not know it: [it is a coll. gen. n.:] the n. un. is with ة: (TA:) [the name is now applied to the medlar, or a species thereof: accord. to Golius, the " mespilum; special. quod genus aronium vocat Dios. i. 169: "] accord. to ISh, the tree called دُلْب: (T:) this, says Sgh, is different from what J has mentioned. (TA.) زَعَارَّةٌ, (S, A, Msb, K,) [respecting the form of which see حَمَارَّةٌ,] and زَعَارَةٌ, (S, A, K,) the latter a vulgar form, (S,) and ↓ زَعَرٌ, (A,) (tropical:) Illnature; excessive perverseness or crossness: (S, Msb, K:) nouns having no corresponding verb: (S:) or the verb is ↓ زَعِرَ, but it is seldom used. (TA.) زَيْعَرٌ (tropical:) A man having little wealth. (K, TA.) أَزْعَرُ A man (S) having scanty hair, (S, A,

Msb,) and thin: and a bird having scanty and thin plumage: (A:) fem. زَعْرَآءُ: (A, Msb:) and hair and plumage that is scanty and thin; as also ↓ زَعِرٌ. (K.) — — (tropical:) A place having few plants, or little herbage; (S, A, K;) as also ↓ زَعِرٌ: (K, TA: in the CK, زَعْرٌ:) pl. [of the former] زُعْرٌ. (TA.) زعف 1 زَعَفَهُ, (S, K,) aor. زَعَفَ, (K,) inf. n. زَعْفٌ, (S,) He, or it, killed him on the spot; (S, K;) as also ↓ ازعفهُ, and ↓ ازدعفهُ; (K;) the last mentioned by As, as syn. with أَقْعَصَهُ: (TA:) or cast, or shot, at him, or smote him, so that he died on the spot, quickly: (L, TA:) and killed him quickly. (S.) — — See also 4. — زَعَفَ فِى حَدِيثِهِ He added, or exaggerated, or he lied, in his discourse, or narration. (Mj, L.) 4 أَزْعَفَ see above. — — ازعف عَلَيْهِ He despatched him; or hastened and completed his slaughter; (El-Khárzenjee, K;) as also ↓ زَعَفَهُ, aor. and inf. n. as above. (TA.) 8 ازدعفهُ [originally اِزْتَعَفَهُ]: see 1. زُعَافٌ, applied to poison, like زُؤَافٌ (S, K) and ذُعَافٌ [meaning Quick in its effect]; and in like manner applied to death: (S:) and ↓ مُزْعِفٌ, applied to death, and to a sword, that will not suffer one to linger; killing on the spot; (K;) as applied to a sword, thus expl. by As; as applied to death, expl. by Skr as meaning quick. (TA.) زُعُوفٌ [a pl. of which the sing. is not mentioned,] Places of destruction. (IAar, K.) حِسْىٌ مُزْعَفٌ [Water which the earth imbibes from sand above it, and which, when it reaches what is hard, is arrested thereby,] such as is not sweet. (Ibn-' Abbád, K.) مُزْعِفٌ: see زُعَافٌ. — — المُزْعِفُ is also the name of a certain sword, (K, TA,) belonging to 'AbdAllah Ibn-Sebreh, one of the braves of El-Islám; thus accord. to Az: (TA:) or this is with ر; (Sgh, K;) and is thus found in the handwriting of Mohammad Ibn-El-' Abbás El-Yezeedee, with a dot beneath the ر, to show that it is not ز. (Sgh, TA.) المِزْعَافَةُ The serpent; (K;) as also المِزْعَامَةُ. (TA.) [Accord. to Freytag, مِزْعَافَةُ الرِّيقِ occurs in the Deewán el-Hudhaleeyeen as meaning The serpent: or the lion.] [See also art. ذعف, passim.] زعفر Q. 1 زَعْفَرَ He dyed a garment, or piece of cloth, with زَعْفَرَان [or saffron]. (S, A, Msb, K.) زَعْفَرَانٌ A certain dye and perfume, (TA,) well-known; (Msb, K;) [namely, saffron:] if it be in a house or chamber, the [lizard called] سَامُّ أَبْرَصَ will not enter it: (K:) pl. زَعَافِرُ. (S, K.) — — Also (assumed tropical:) The rust of iron: pl. as above. (K.) مُزَعْفَرٌ A garment, or piece of cloth, dyed with زَعْفَرَان [or saffron]. (A, Msb.) — — [The kind of sweet food called] فَالُوذٌ, (K, TA,) and also called مُلَوَّصٌ and مُزَعْزَعٌ. (TA.) — — (assumed tropical:) A lion of the colour termed وَرْد [or red inclining to yellow]: (S, K:) because its [natural] colour is such: or because having upon him marks of blood. (TA) زعق 1 زَعَقَ, aor. زَعَقَ, (K,) inf. n. زَعْقٌ, (TA,) He called out, or cried out. (K, TA.) You say; زَعَقْتُ بِهِ, inf. n. as above, I called out, or cried out, to him: (S:) of the dial. of Syria. (TA.) — — And زَعَقَ بِدَوَابِّهِ, (K,) inf. n. as above, (TA,) He drove away his beasts: (K:) or he called out, or cried out, to his beasts, and drove them away quickly. (TA.) — — And زَعَقَهُ, (K,) and زَعَقَ بِهِ, (TA, as from the K,) aor. as above, (K,) and so the inf. n. in both cases, (TA,) He frightened him; as also ↓ ازعقهُ: and ↓ أَزْعَقُوهُ They frightened him: (K:) or they frightened him so that he became brisk, lively, or sprightly: (TA:) or you say, الخَوْفُ حَتَّى زَعِقَ ↓ ازعقهُ [Fear affected him so that he became brisk, lively, or sprightly, yet fearful]: accord. to As, one says ↓ أَزْعَقْتُهُ, and the epithet applied to the object is ↓ مَزْعُوقٌ, differing form rule; but accord. to El-Umawee, one says زَعَقْتُهُ, and the epithet so applied is ↓ مَزْعُوقٌ. (S.) — — زَعَقَتِ الرِّيحُ التُّرَابَ The wind raised the dust: or made it to go to and fro: syn. أَثَارَتْهُ, (K,) or أَمَارَتْهُ. (IB.) — — زَعَقَتْهُ العَقْرَبُ The scorpion stung him. (L, K.) — — زَعَقَ القِدْرَ, (K,) aor. and inf. n. as above, (TA,) He put much salt into the cooking-pot; as also ↓ ازعقها. (K.) — زَعِقَ, aor. زَعَقَ, (K,) inf. n. زَعَقٌ; (TA;) and زُعِقَ, like عُنِىَ; and ↓ انزعق: He feared by night: (K:) but in the T, the restriction to the night is not added; nor is it in the instance of the last of these verbs in the O. (TA.) — — And زَعِقَ, aor. زَعَقَ, (S, K, TA,) inf. n. زَعَقٌ; (S, TA;) and زُعِقَ; (K; [but only the former accord. to the TA, as in the S;]) He was, or became, brisk, lively, or sprightly, (S, K,) but with fear; (S;) as also ↓ انزعق. (S. [This meaning of the last verb is indicated, but not expressed, in the S.]) — زَعُقَ, (K,) inf. n. زَعَاقَةٌ (TK) [and زُعُوقَةٌ], It (water) was, or became, bitter, (K, TA,) so that it could not be drunk [by reason of its bitterness, or saltness, or bitterness and saltness, or burning saltness, or intense bitterness or saltness: see زُعَاقٌ]. (K.) 4 أَزْعَقَ see above, in five places. — أَزْعَقُوا السَّيْرَ [app. for فِى السَّيْرِ] They made haste [in the journey, or rate of going]. (Ibn-' Abbád, K.) — ازعق also signifies He produced, or fetched out, by labour [in digging], water such as is termed زُعَاق. (TA.) And ازعقوا They, in digging, came upon water such as is termed زُعَاق. (K.) 7 إِنْزَعَقَ see 1, latter part, in two places. — — انزعقت الدَّوَابُّ The beasts hastened, or went quickly. (Ibn-' Abbád, K.) — — And انزعق الفَرَسُ The horse went forward, or before. (Ibn-' Abbád, K.) زَعِقٌ Fearing, or fearing by night. (K, * TA.) — — Brisk, lively, or sprightly, (S, K,) but with fear. (S.) [See also مَزْعُوقٌ.] — — هَوْلٌ زَعِقٌ Vehement terror. (TA.) — بِئْرٌ زَعِقَةٌ A well of which the water is such as is termed زُعَاق. (TA.) [زَعْقَةٌ inf. n. un. of زَعَقَ; A call, or cry: pl. زَعَقَاتٌ.] زُعَاقٌ A disposition to take fright and run away at random. (IF, O, K.) — — And hence, (IF, O,) as an epithet applied to a mountain-goat, Wont to take fright and run away at random. (IF, O, K.) — Also Salt water: (S:) or very salt water; like حُرَاقٌ: (TA in art. حرق:) or water that is bitter, (مُرٌّ غَلِيظٌ, Lth, O, K, both of which epithets, applied to water, signify the same, TA in art. غلظ,) so that it cannot be drunk (Lth, O, K) by reason of its bitterness, or saltness, or bitterness and saltness, or burning saltness, or intense bitterness or saltness: (Lth, O:) used alike as sing. and pl. (TA.) — — One says also, أَكَلْتُهُ زُعَاقًا, meaning I ate it with so much salt in it that it was bitter. (Lth, O.) See also مَزْعُوقٌ. زَعِيقٌ: see مَزْعُوقٌ. زَعَّاقٌ One who drives away the beasts, and cries out after them. (TA.) [See also زَاعِقٌ.] — — Applied to a horse, A good goer; or strong to walk, or go: (Ibn-' Abbád, K:) and also (Ibn-' Abbád) very quick. (Ibn-' Abbád, K.) زُعْقُوقَةٌ The young of the قَبْج, (Lth, K, TA,) which means the حَجَل [or partridge], and [sometimes] the كَرَوَان [or stone-curlew]: pl. زَعَاقِيقُ. (TA.) زَاعِقٌ One who calls out, or cries out, to his beasts, and drives them away quickly: or who drives them, and cries out to them vehemently. (TA.) [See also زَعَّاقٌ.] مِزْعَقٌ Quick: so in the phrase سَيْرٌ مِزْعَقٌ [a quick pace or journeying]. (Ibn-' Abbád, K.) And one says also, نَزَعَ فِى القَوْسِ نَزْعًا مِزْعَقًا, (Ibn- ' Abbád, K,) i. e. [He drew the bow] quickly. (TA.) — It signifies also مِقْلَاعٌ تُقْلَعُ بِهِ الأَرَضُونَ [app. meaning An implement with which the lands, or fields, are broken up]. (Ibn-' Abbád, K.) مَزْعُوقٌ Frightened; as also ↓ زَعِيقٌ: (K:) [or frightened so as to be rendered brisk, lively, or sprightly, with fear:] see 1, in two places. [See also زَعِقٌ.] Applied to a colt, Frightened, and sharp in spirit: (S:) or, applied to a man, sharp in spirit: and, applied to a colt, well fed. (TA.) — — أَرْضٌ مَزْعُوقَةٌ Land rained upon by vehement rain falling in large drops. (K, TA.) — طَعَامٌ مَزْعُوقٌ Food having much salt put in it; (S, K;) as also ↓ زُعَاقٌ. (TA.) And قِدْرٌ مَزْعُوقَةٌ A cooking-pot in which much salt has been put. (TA.) زعل 1 زَعِلَ, (S, K,) aor. زَعَلَ, (K,) inf. n. زَعَلٌ; (S, TA;) and ↓ تزعّل; (K;) He was, or became, brisk, lively, sprightly, active, agile, prompt, and quick; (S, K, TA;) and he exulted, or exulted greatly, or excessively, and behaved insolently and unthankfully, or ungratefully. (TA.) — — And the former, (K,) inf. n. as above, (TA,) He (a horse) curvetted, pranced, leaped, sprang, or bounded, without his rider. (K.) — — And He writhed, or cried out and writhed, by reason of hunger. (TA.) — — [In the modern language, He was, or became, weary: one says, زَعِلْتُ مِنْهُ I was, or became, weary of it.] 4 ازعلهُ [in the CK erroneously written زاعَلَهُ] It (pasture, and fatness, TA) rendered him [i. e. a

beast] brisk, lively, sprightly, active, agile, prompt, and quick. (S, K, TA.) — — And ازعلهُ مِنْ مَكَانِهِ He, or it, removed him, or unsettled him, from his place. (Ibn-' Abbád, K.) 5 تَزَعَّلَ see 1. زَعِلٌ Brisk, lively, sprightly, active, agile, prompt, and quick; (S, TA;) as also ↓ إِزْعِيلٌ: (K:) the former is applied in this sense to a horse; and ↓ the latter, as well as the former, to an ass, [i. e. a wild ass,] as meaning brisk, lively, &c., and curvetting, prancing, leaping, springing, or bounding: and the former signifies also exulting, or exulting greatly, or excessively, and behaving insolently and unthankfully, or ungratefully: pl. زُعَّلٌ, applied by Tarafeh to male ostriches. (TA.) — — Also Writhing, or crying out and writhing, by reason of hunger. (S, K.) زُعْلُولٌ Light, or active, (Kr, K,) in spirit and in body: (TA in art. زغل:) accord. to Kr and Ibn-' Abbád, with ع and with غ: in the " Mu- sannaf " of A'Obeyd, with غ only. (TA.) زَعْلَانُ Writhing, or crying out and writhing, having no rest; as also ↓ مُتَزَعِّلٌ. (TA.) — — [In the modern language, Weary: (see 1, last sentence:) and having its fem. with ة.] إِزْعِيلٌ: see زَعِلٌ, in two places. مُتَزَعِّلٌ: see زَعْلَانُ. زعم 1 زَعَمَ, (S, Msb,) aor. زَعُمَ, (Msb, MS, JM, [not mentioned in the S nor in the K, app. because well known,]) inf. n. زَعْمٌ and زُعْمٌ and زِعْمٌ, (S, Msb, K,) the first of the dial. of El-Hijáz, (Msb, TA,) the second of the dial. of [the tribe of] Asad, (Msb,) or Benoo-Temeem, (TA,) and the third of the dial. of some of [the tribe of] Keys; (Msb;) [generally best rendered He asserted; for it mostly relates to a thing not certainly known: or] he said; (S, Msb, K;) as in the phrases زَعَمَتِ الحَنَفِيَّةُ [The Hanafees said or asserted, or have said or asserted,] and زَعَمَ سِيبَوَيْهِ [Seebaweyh said or asserted, or has said or asserted]; (Msb;) [and زَعَمَ أَنَّهُ كَذَا He said, or asserted, that it was thus;] either truly or falsely: (K:) mostly used in relation to a thing respecting which there is doubt, (Sh, Az, Msb, K,) and which is not certainly known: (Sh, Az, Msb:) or it is mostly used in relation to that which is false, or that respecting which there is doubt, or suspicion: (El-Marzookee, Msb:) or, as those skilled in the language of the Arabs say, in relation to a thing of which the speaker doubts, and does not know whether it may not be false: (Lth:) or زَعَمَ زَعْمًا means he related a piece of information not knowing whether it were true or false. (IKoot, Msb.) Hence the saying, زَعَمَ مَطِيَّةُ الكَذِبِ [i. e. (assumed tropical:) زَعَمَ is the conveyer, or vehicle, (properly the camel, or beast, that serves as the conveyer,) of lying]. (Msb.) It is said in a trad., بِئْسَ مَطِيَّةُ الرَّجُلِ زَعَمُوا [(assumed tropical:) Very evil, or bad, is the man's conveyer زَعَمُوا]: i. e., when a man desires to journey to a country, or town, he mounts his camel, or beast, that serves to convey him, and journeys until he accomplishes the object of his want: therefore, that with which the speaker prefaces his speech, and by means of which he attains the object of his desire, when he says زَعَمُوا كَذَا وَكَذَا, is likened to the camel, or beast, by means of which he attains the object of want: for زَعَمُوا is [generally] said only in the case of a narration that has no authority whereon to rest, and that contains no proof. (TA.) IKh says that الزَّعْمُ is used in relation to that which is discommended; and that its primary signification is said by some of the expositors of the Kur-án to be The act of lying: (TA: [this signification is also given in the K, as being contr. to the first:]) some say that it is metonymically used in this sense: (Msb:) and it is expl. as having this meaning in the Kur [vi. 137], where it is said, فَقَالُوا هٰذَا لِلّٰهِ بِزَعْمِهِمْ, i. e. [And they have said, "This belongeth unto God,"] with their lying. (Lth, TA.) — — [Sometimes] زَعَمَهُ signifies He described him, or it. (Har p. 204.) — — And sometimes زَعَمَ signifies He promised: whence the saying of ' Amr Ibn-Sha-s, تَقُولُ هَلَكْنَا إِنْ هَلَكْتَ وَإِنَّمَا عَلَىاللّٰهُ أَرْزَاقُ العِبَادِ كَمَا زَعَمْ [Thou sayest, or she says, "We perish if thou perish: " but verily upon God lie the means of subsistence of mankind, i. e. it lies upon Him to supply these, as He has promised]. (TA.) — — الزَّعْمُ is used also in the sense of الظَّنُّ: (Msb, TA:) one says, فِى زَعْمِى كَذَا [In my opinion it is thus]. (Msb.) [Hence, likewise,] زَعَمْتَنِى كَذَا, (K,) aor. تَزْعُمُنِى, (TA,) Thou thoughtest me to be thus. (K, TA.) Aboo-Dhu-eyb says, فَإِنْ تُزْعُمِينِى كُنْتُ أَجْهَلُ فِيكُمْ فَإِنِّى شَرَيْتُ الحِلْمَ بَعْدَكِ بِالجَهْلِ [And if thou think me such that I used to be ignorant, or to act ignorantly, among you, know that I have purchased intelligence since I was with thee (بَعْدَكِ being for بَعْدَ عَهْدِى بِكِ) in exchange for ignorance]. (TA. [The meaning of تزعمينى is there indicated by the context.]) — — It is also used in the sense of الاِعْتِقَادُ: whence the saying in the Kur [lxiv. 7], زَعَمَ الَّذِينَ كَفَرُو أَنْ لَنْ يُبْعَثُوا [They who have disbelieved our revelations have believed, or firmly believed, that they shall not be raised from the dead]. (Msb.) — — Sometimes, also, زَعَمَ is used in the sense of شَهِدَ: as in the saying of En-Nábighah, زَعَمَ الهُمَامُ بِأَنَّ فَاهَا بَارِدٌ [app. meaning The magnanimous chief bore witness that her mouth was cool]. (TA.) — زَعَمَ بِهِ, (S, Msb, K,) aor. زَعُمَ (S, Msb) and زَعَمَ, (Msb,) inf. n. زَعْمٌ (S, Msb, K) and زَعَامَةٌ, (S, K,) or the latter is a simple subst., (Msb,) He was, or became, responsible, answerable, amenable, surety, or guarantee, for it; (S, Msb, K;) namely, property. (Msb.) — — And زَعَمَ, like قَتَلَ, (Msb,) or زَعُمَ, like كَرُمَ, (TA,) aor. زَعُمَ, inf. n. زَعَامَةٌ, He was, or became, chief, lord, master, or prince, (Msb, TA,) of a people, (TA,) or عَلَى قَوْمٍ [over a people]; (Msb;) or spokesman of a people. (TA.) — See also 4, in two places. — زَعِمَ, aor. زَعَمَ, (S, K,) inf. n. زَعَمٌ (S, TA) and زُعْمٌ, (TA,) He coveted, or eagerly desired. (S, K.) [Like its syn. طَمِعَ, it is trans. by means of فِى.] One says, ↓ زَعِمَ فُلَانٌ فِى غَيْرِ مَزْعَمٍ, i. e. طَمِعَ فِى غَيْرِ مَطْعَمٍ [Such a one coveted a thing not to be coveted; meaning, a thing of which the attainment was remote, or improbable: see art. طمع]. (TA.) And ' Antarah says, عُلِّقْتُهَا عَرَضًا وَأَقْتُلُ قَوْمَهَا زَعَمًا لَعَمْرُ أَبِيكَ لَيْسَ بِمَزْعَمِ (S,) i. e. I became enamoured of her unintentionally, [or accidentally,] while I was slaying her people; eagerly desiring her love: by the life of thy father, I swear, this is not a [fit] occasion for eager desire: i. e. I can not attain to holding communion of love with thee, [or with her,] any day, while there is this conflict and hostility between the two tribes: (EM p. 222:) لَيْسَ بِمَزْعَمِ meaning لَيْسَ بِمَطْمَعٍ : (S:) or, [as some relate it,] زَعْمًا وَرَبِّ البَيْتِ لَيْسَ بِمَزْعَمِ [eagerly desiring: by the Lord of the House (i. e. the Kaabeh), &c.]. (TA. [زَعْمًا is there expressly said to be thus: but the measure does not require its being so.]) 3 زاعم, (K,) inf. n. مُزَاعَمَةٌ, (TA,) i. q. زَاحَمَ [q. v.]: (K:) the ع is a substitute for the ح. (TA.) 4 ازعم He made a person to be such as is termed زَعِيم; (Msb, TA;) as meaning responsible, answerable, amenable, surety, or guarantee. (Msb.) You say, أَزْعَمْتُكَ المَالَ, (Msb,) or الشَّىْءَ, (TA,) I made thee, or have made thee, responsible, &c., (Msb, TA, *) [for the property, or the thing;] i. e. زَعِيمًا بِهِ. (Msb, TA.) — He made one to covet, or eagerly desire. (S, K.) You say, أَزْعَمْتُهُ. (S.) [And أَزْعَمْتُهُ فِى الشَّىْءِ I made him to covet, or eagerly desire, the thing; like as you say, أَطْمَعْتُهُ فِيهِ. See زَعِمَ.] — He obeyed (K, TA) the زَعِيم [i. e. chief, lord, or prince]. (TA.) — It (an affair) was, or became, possible. (K.) — — It (milk) began to become good, or pleasant; [or fit to be drunk;] as also ↓ زَعَمَ, (K,) inf. n. زَعْمٌ. (TA.) — — ازعمت said of a young she-camel, or of one full-grown, She was thought to have fat in her hump. (IKh, TA. [The TA states it to have been asserted by IKh that the verb is only used in this sense, or (for the passage is ambiguous) in this sense and the first mentioned above.]) — — Also, (K,) or ↓ زَعَمَتْ, (TA, [but this I think to be probably a mistranscription,]) said of the earth, or land, (الأَرْضُ,) It put forth the first of its plants, or herbage. (IAar, K, TA.) 5 تزعّم i. q. تَكَذَّبَ [q. v.]: (S,

K:) [it seems here to mean He spoke falsely; and to be trans.; for] a poet says, أَيُّهَا الزَّاعِمُ مَا تَزَعَّمَا [app. meaning O thou asserter of that which thou hast spoken falsely]. (TA. [This hemistich is there cited as an ex. of تزعّم as expl. in the K; and I find no other explanation of this verb.]) 6 تَزَاعَمَا They two competed in discoursing of a thing, and differed respecting it: accord. to Z, it means they talked of, or related, زَعَمَات, i. e. [mere assertions, or] stories in which no confidence was to be placed. (TA.) Sh says that التَّزَاعُمُ is mostly used in relation to a thing respecting which there is doubt. (TA.) — One says also, تزاعم القَوْمُ, meaning The people, or party, became responsible, one for another: and hence, تزاعموا عَلَى كَذَا they leagued together, and aided one another, against such a thing. (TA.) زُعْمٌ [originally an inf. n. of زَعَمَ, like زَعْمٌ and زِعْمٌ,] is a word used by the vulgar as meaning كِبْرٌ [i. e. Pride; and, as often used in the present day, pretension: because implying false, or vain, assertion]. (TA.) زَعَمٌ and ↓ زَعَامَةٌ Responsibility, answerableness, amenableness, or suretiship; substs. from زَعَمَ بِهِ : (Msb:) or the latter is an inf. n. (S, K.) زَعِمٌ, applied to roasted meat, (K, TA,) Dripping with its gravy; or succulent, and dripping with its juice or fat; (TA;) having much grease, or gravy; quickly flowing [therewith] over the fire. (K.) زَعْمَةٌ [inf. n. of un. of زَعَمَ; An assertion; &c.: pl. زَعَمَاتٌ]. One says, هٰذَا وَلَا زَعْمَتَكَ and ولا زَعَمَاتِكَ [meaning This I think, and I think not to be true thine assertion and thine assertions]; أَتَوَهَّمُ being understood after لا : these words are used as meaning the rejection of what has been said by the person to whom they are addressed. (K, TA. [In the CK, erroneously, زَعْمَتِكَ and زَعْمَاتِكَ.]) They said also, زَعْمَةٌ صَادِقَةٌ لَآتِيَنَّكَ [i. e. It is a true assertion: I will assuredly come to thee]; using the nom. case : though they said, يَمِينًا صَادِقَةً لَأَفْعَلَنَّ [i. e. I swear " a true oath : I will assuredly do " such a thing]; using the accus. case. (Ks, TA.) And one says, تَحَادَثَا بِالزَّعَمَاتِ, meaning They two talked of, or related, each to the other, [mere assertions, or] stories in which no confidence was to be placed. (Z, TA.) زُعْمِيٌّ (with damm, TA) Mendacious: and veracious: (K:) thus bearing two contr. significations. (TA.) زُعْمُومٌ : see the next paragraph. زَعُومٌ, a fem. epithet, (S, K, &c.,) applied to a she-camel, and to a sheep or goat, Of which one doubts whether there be in her fat or not, (S, K,) and which is therefore felt with the hands, in order that one may know if she be fat or lean: (S:) or a sheep or goat of which one knows not whether there be in her fat or not: (As, TA:) or, as some say, of which men assert that there is in her marrow. (TA.) And, as a fem. epithet, Having little fat: and having much fat: thus bearing two contr. senses: as also ↓ مُزْعَمَةٌ [app. in both senses]: (M, K:) and ↓ مَزْعُومَةٌ also signifies having little fat; of which people, when they eat of her, say to her owner, "Didst thou assert her to be fat? " applied to a she-camel. (TA.) — Also Impotent in speech; (K;) and so ↓ زُعْمُومٌ. (S, * K.) زَعِيمٌ Responsible, answerable, amenable, surety, or guarantee. (S, Msb, K.) Hence, in the Kur [xii. 72], وَأَنَا بِهِ زَعِيمٌ [And I am responsible for it]. (TA.) — — Also The chief, lord, master, or prince, or a people; (Msb, K;) or [in the CK " and "] their spokesman: (K:) their chief is thus called because he speaks for them; like as he is called قَيْلٌ and مِقْوَلٌ: (Ham p. 705:) pl. زُعَمَآءُ. (K.) — Also Described; syn. مَوْصُوفٌ. (Har p. 204.) زَعَامَةٌ: see زَعَمٌ. — — Also High, or elevated, rank or condition or state; or nobility. (K.) And Chiefdom, lordship, mastery, or princedom: (IAar, S, K:) [accord. to the Msb, an inf. n. in this sense:] thus expl. by IAar as occurring in the following verse of Lebeed: (TA:) وَوتْرًا وَالزَّعَامَةُ لِلْغُلَامِ تَطِيرُ عَدَائِدُ الأَشْرَاكِ شَفْعًا (S and TA in the present art. and in art. عد) [The portions of inheritance of the sharers fly away, two together and singly; but the chiefdom is for the boy]: by his saying شَفْعًا وَوِتْرًا, he means that the male's share of inheritance is like that of two females [so that he has two portions when the female has one]: but other explanations, those here following, are given of الزعامة as used in this verse. (TA. [See also عَدِيدَةٌ.]) — — A weapon, or weapons; syn. سِلَاحٌ. (S, K.) So, accord. to J, in the verse of Lebeed: for, he says, they used, when they divided the inheritance, to give the weapon, or weapons, to the son, exclusively of the daughter. (TA.) — — A coat of mail: (K:) or coats of mail: and thus it is expl. by IAar as used in the verse of Lebeed. (TA.) — — The chief's share of spoil. (K.) — — And The best and most of the property of an inheritance and the like: (K:) and thus, also, it has been expl. as used in the verse of Lebeed. (TA.) — Also, and ↓ زَعَّامَةٌ, An animal of the ox-kind; [probably meaning one of the wild species;] syn. بَقَرَةٌ. (K.) زَعَّامَةٌ: see the next preceding sentence. مَزْعَمٌ A thing, or an affair, -in which no confidence is to be placed; (S, K;) this saying, or asserting, it to be thus, and this saying, or asserting, it to be thus: (S:) [pl. مَزَاعِمُ.] One says, فِى قَوْلِهِ مَزَاعِمُ (S, TA) i. e. [In his saying are things in which no confidence is to be placed; or] no confidence is to be placed in his saying. (TA.) And هٰذَا أَمْرٌ فِيهِ مَزَاعِمُ This is an affair that is not right; (TA;) [wherein are things] respecting which there is dispute. (K, TA.) And زَعَمَ غَيْرَ مَزْعَمٍ He said that which was not good, or right, or just; and asserted what was impossible. (Msb.) — Also A thing that is, or is to be, coveted, or eagerly desired; syn. مَطْمَعٌ. (S, TA.) See two exs. near the end of the first paragraph. مُزْعَمٌ: see its fem., with ة, voce زَعُومٌ. أَمْرٌ مُزْعِمٌ A thing, or an affair, that makes one to covet, or desire eagerly. (TA.) مَزْعُومٌ: see its fem., with ة, voce زَعُومٌ. مِزْعَامَةٌ A serpent. (K.) هُوَ مُزَاعَمٌ No confidence is to be placed in him, or it. (So in the TA. [But I incline to think it a mistranscription for فِيهِ مَزَاعِمُ. See مَزْعَمٌ.]) زغب 1 زَغِبَ, aor. زَغَبَ, (Msb, K,) inf. n. زَغَبٌ; (Msb;) and ↓ زغّب, (JK, S, A, K,) inf. n. تَزْغِيبٌ; (S;) and ↓ ازغابّ; (K;) It, or he, was, or became, downy; or had upon it, or him, what is termed زَغَبٌ meaning as expl. below; (JK, S, K;) in any of its senses: (TA:) said of a young bird, (JK, S, A, Msb,) meaning [as above, or] its زَغَب [or down] grew forth: (A:) or its feathers were small: and, said of a boy, or a young child, his زَغَب [or downy hair] grew forth: (Msb:) and ↓ اِزْلَغَبَّ is also said of a young bird [in the same sense as the verbs above: (see art. زلغب:) or] as meaning its feathers came forth. (S.) — — [Hence,] بَحْرٌ يَزْغَبُ (assumed tropical:) A sea, or great river, that becomes [foaming, or] in a state of commotion, and full. (JK.) 2 زَغَّبَ see the preceding paragraph: — — and that here following. 4 ازغب, said of a grape-vine, (S, K,) i. e., app., accord. to [J and] F, like أَكْرَمَ, but accord. to others of the leading lexicologists it seems to be [↓ ازغبّ,] like اِحْمَرَّ; as also ↓ ازغابّ; It produced what resembled زَغَب [or down], at the knots of the shoots, whence the bunches of grapes would grow: (TA:) this it does when the sap flows in it, (S, K, TA,) and it begins to produce leaves. (K, TA.) — — A'Obeyd, in applying to the truffles termed بَنَاتُ أَوْبَرَ the epithet مزغبة, [written in art. وبر in copies of the K ↓ مُزْغِبَةٌ, and in the T and S and M ↓ مُزَغِّبَةٌ, but in the present art. in the TA it seems to be indicated that it is probably ↓ مُزْغِبَّةٌ,] signifying having زَغَب [i. e. down], assigns to it a verb [which may be أَزْغَبَتْ or ↓ زَغَّبَتْ or ↓ اِزْغَبَّتْ, meaning They had, or produced, a kind of downy substance]. (TA.) 8 ازدغب مَا عَلَى الخِوَانِ He took away, or swept away, [or devoured,] the whole of what was on the table of food: like ازدغف. (TA.) [See also 8 in art. زعب.] 9 اِزْغَبَّ see 4, in two places. 11 اِزْغَابَّ see 1: — — and see also 4. Q. Q. 4 اِزْلَغَبَّ: see 1; and see also art. زلغب. زَغَبٌ [Down:] or the yellow [down resembling] small hairs upon the feathers of the young bird: (S:) or small and soft hair and feathers: or each of these when first coming forth: (A, K:) i. e. (TA) the small and soft hair when it first appears, of a young child, (Msb, TA,) and of a colt [or foal]; (JK, * TA;) and likewise of

an old man, when his hair becomes thin and weak; (Msb;) and the feathers when they first appear, (Msb, TA,) of the young bird: (TA:) and small feathers that do not become long nor good: (JK, Msb:) n. un. with ة: (TA:) and what remains upon the head of an old man when his hair has become thin. (K.) — — [Hence,] أَخَذَهُ بِزَغَبِهِ (assumed tropical:) He took it at its commencement, or in its first and fresh state. (JK, K.) And أَخَذَهُ بِزَغَبِ رَقَبَتِهِ [lit. He took him by the down of his neck;] meaning (assumed tropical:) he overtook him. (JK.) زَغِبٌ: see أَزْغَبُ, in three places. زُغَبٌ: see أَزْغَبُ. زُغَابَةٌ and ↓ زُغَابَى The smallest of زَغَب [or down]: (JK, K:) or something less in quantity than زَغَب: or something smaller than زَغَب. (TA.) One says, مَا أَصَبْتُ مِنْهُ زُغَابَةً (JK, A, K, TA) i. e. (assumed tropical:) [I obtained not from him, or it,] as much as what is termed زغابة: (L, TA:) or (tropical:) the least thing: (A:) or (assumed tropical:) anything. (K.) زُغَابَى: see the next preceding paragraph. أَزْغَبُ [Downy;] having upon it, or him, what is termed زَغَب; as also ↓ زَغِبٌ: fem. of the former زَغْبَآءُ; and pl. زُغْبٌ. (TA.) You say فَرْخٌ أَزْغَبُ [A downy young bird]: (A:) and فِرَاخٌ زُغْبٌ [downy young birds]. (S.) And رَجُلٌ ↓ زَغِبٌ [A downy man]: (JK:) or رَجُلٌ زَغِبُ الشَّعَرِ ↓ [a man having downy hair]. (Msb, TA.) And رَقَبَةٌ زَغْبَآءُ [A downy neck]. (JK, A, Msb.) And قِثَّآءٌ أَزْغَبُ (AHn, A, TA) (tropical:) [A species of cucumber] having upon it what resembles the زَغَب [or down] of fur, which falls off by degrees when they become large, leaving them smooth. (AHn, TA.) [For another epithet of similar meaning, see 4, in three places.] — — Also (assumed tropical:) A species of fig, (AHn, K,) larger than the وَحْشِىّ [or wild], upon which is زَغَب [or down]: when stripped of this, it comes forth black: it is large, thick, and sweet: but it is a worthless sort of fig. (AHn, TA.) — — Applied to a horse, Black and white; or white in the hind legs as high as the thighs; syn. أَبْلَقُ. (K.) And [in like manner] applied to a mountain, Of which the whiteness is intermixed with its blackness; as also ↓ زُغَبٌ. (JK, K, TA. [In some of the copies of the K, for مِنَ الجِبَالِ, we find من الحِبَالِ: that the former is the right reading, contr. to the assertion of Freytag app. based on the explanation in the TK, appears from its being added that the fem.] الزَّغْبَآءُ is the name of a certain mountain in El-Kibleeyeh; (K, TA;) in some copies of the K, El-Kabaleeyeh. (TA.) مُزْغِبَةٌ, or مُزَغِّبَةٌ, or مُزْغَبَّةٌ: see 4. زغبر Q. 1 زَغْبَرَ It (a garment, or piece of cloth,) had what is termed زِغْبِر, or زِغْبُر, &c., i. e. زِئْبِر [or nap]. (O, K.) زِغْبِرٌ, (O and TA, and so in a copy of the K,) or زِغْبَرٌ, or زَغْبَرٌ, (as in two different copies of the K,) and زِغْبُرٌ, (O and TA, and so accord. to a copy of the K,) or زَغْبُرٌ, (accord. to another copy of the K,) of a garment, or piece of cloth, i. q. زِئْبِرٌ [i. e. The nap: see زِئْبِرٌ, in art. زبر]. (O, K.) [Hence, app., supposing زَغْبَرٌ to be a dial. var., having the signification expl. above,] أَخَذَ الشَّىْءَ بِزَغْبَرِهِ He took the thing altogether, (O, K, * TA,) leaving nothing of it; as also بِزَأْبَرِهِ, and بِزَوْبَرِهِ. (O, TA.) زغرد Q. 1 زَغْرَدَةٌ The braying that is reiterated (L, K) in the fauces, or throat, (L,) or in the جَوْف [meaning chest], (K,) of the camel: (L, K:) an inf. n., of which the verb is زَغْرَدَ: you say, زَغْرَدَ البَعِيرُ. (TK.) — — Hence the زَغْرَدَة of women on the occasions of rejoicings. (TA.) [One says, of a woman, زَغْرَدَتْ, more commonly in the present day زَغْرَطَتْ, meaning She uttered shrill, quavering, or rapidly-reiterated, sounds, or cries of joy: which sounds, or cries, are termed ↓ زَغَارِيدُ, and now more commonly زَغَارِيط.] زَغَارِيدُ: see above. زغل 1 زَغَلَهُ, aor. زَغَلَ, (K,) inf. n. زَغْلٌ, (TA,) He, or it, poured it out, or forth, with an impetus, or with force. (K. [See also 4.]) And He, or it, spirted it forth; (K;) as also ↓ ازغله. (TA.) You say, الشَّرَابَ ↓ أَزْغَلْتُ I spirted forth the wine, or beverage. (JK.) And زَغَلَتِ المَزَادَةُ مِنْ عَزْلَائِهَا The leathern water-bag poured [or spirted] forth from its spout. (TA.) And زَغَلَتِ النَّاقَةُ بِبَوْلِهَا: see 4. — — زَغَلَ الأُمَّ He (a kid, TA) sucked the mother: (K, TA:) [and رَغَلَ is a dial. var. thereof:] so says Er-Riyáshee: or, as in the L, زَغَلَتِ البَهْمَةُ أُمَّهَا the young lamb or hid overpowered its mother and sucked her. (TA.) 4 ازغلهُ, inf. n. إِزْغَالٌ, He poured it out, or forth. (TA. [And زَغَلَهُ app. signifies the same.]) One says, أَزْغَلَ مِنْ عَزْلَآءِ المَزَادَةِ المَآءَ He poured forth, from the spout of the leathern water-bag, the water. (TA.) And مِنْ سِقَائِكَ ↓ أَزْغِلْ لِى زُغْلَةً, (S,) or مِنْ إِنَائِكَ, (K, [in the CK اِزْغَلْ, i. e. اِزْغَلْ, from زَغَلَهُ,]) Pour thou out, for me, somewhat (S, K) [or a gulp or mouthful] of milk from thy skin, (S,) or from thy vessel. (K.) See also 1, in two places. One says also, أَزْغَلَتِ النَّاقَةُ بِبَوْلِهَا (S, K) and بِهِ ↓ زَغَلَتْ (K) The she-camel ejected her urine (S, K, TA) in repeated small quantities (↓ زُغْلَةً زُغْلَةً), and interrupted it. (S, TA.) And أَزْغَلَتِ الطَّعْنَةُ بِالدَّمِ, like أَوْزَغت [i. e. The wound made with a spear or the like emitted blood in repeated gushes]. (S, K.) — — أَزْغَلَتْ وَلَدَهَا She suckled her child. (JK, TA.) And ازغل فَرْخَهُ He (a bird) fed his young one with his mouth, or bill: (S, K:) [and ارغل is a dial. var. thereof.] — أَزْغَلْتَ, said by 'Ásim to Mis'ar, when the latter was reading, or reciting, to him, and did so incorrectly, means Thou hast become like the زُغْلُول, i. e. young infant: mentioned by Z: (TA:) or he said أَزْغَلْتَ, which is a dial. var. of the former verb. (TA in art. رغل.) زَغَلٌ i. q. غِشٌّ [meaning Adulterated, or counterfeit, coin: so in the present day]. (TA.) [See also زُغْلِىٌّ.] زُغْلَةٌ A mouthful, or the quantity that fills the mouth; of milk [&c.]; heard in this sense by Az from an Arab of the desert; (TA;) a gulp of wine or beverage [&c.]: pl. زُغْلٌ [perhaps a mistranscription for زُغَلٌ: if not, it is a coll. gen. n.]. (MA.) See 4. — — The quantity that is emitted, or poured forth, at once, [without interruption,] of urine, (S, K,) &c. (K.) See, again, 4. — — The quantity that one spirts forth from his mouth, of wine or beverage. (K.) — الزُّغْلَةُ also signifies The إِسْت [i. e. podex, or anus]. (El-Hejeree, K.) زُغَلِىٌّ [A maker of adulterated, or counterfeit, coin; a meaning indicated in the TA, and obtaining in the present day:] an epithet from الزَّغَلُ, used by the vulgar and by persons of distinction. (TA.) زُغْلُولٌ Light, or active, (Kr, JK, S, K,) in spirit and in body, (IKh, TA,) and quick; an epithet applied to a man: (JK:) mentioned by Kr with ع and with غ: (TA:) in the " Musannaf " of A'Obeyd, with غ only. (TA in art. زعل.) — — Also A young infant: (JK, S, K:) pl. زَغَالِيلُ. (TA.) One says صِبْيَةٌ زَغَالِيلُ Little children. (TA.) And كَيْفَ زُغْلُولُكَ How is thy little one? (A, TA.) — — And An orphan. (IKh, TA.) — — And The young one of the pigeon. (TA.) — — [Freytag explains it as signifying also " Pallus ovis, cameli lactens; " but whether this be intended to express a single meaning is not clear to me: — — also, on the authority of Dmr, as signifying A man light in respect of dignity and manners: app. as being likened to a young child.] زَغُولٌ, applied to [the young one of] a camel and [of] a sheep or goat, Persistent in suching. (K.) مُزْغِلٌ [without ة because applied only to a female,] A woman suckling her child. (JK, TA.) مَزْغَلَةٌ A drinking-vessel that holds a [زُغْلَة i. e.] gulp, or as much as is swallowed at once [of wine or beverage]. (MA.) زف 1 زَفَّ العَرُوسَ, (K,) or زَفَفْتُهَا, (S,) or زَفَّتْهَا النِّسَآءُ, (Msb,) aor. ◌ُ3زَفُ, (Msb, K,) inf. n. زَفٌّ (S, Msb, K) and زِفَافٌ, (S, K,) or the latter is a simple subst.; (Msb;) and ↓ ازفّها, (K,) or ازففتها, (S,) or ازفّتها النساء; (Msb;) and ↓ ازدفّها, (K,) or ازدففتها, (S,) [or ازدفّتها النساء;] إِلَى زَوْجِهَا; all signify the same; (S, Msb, * K;) i. e. He, [or I,] or the women, sent [or conducted] the bride [with festive parade or pageantry, and generally with music,] to her husband: (Msb, K:) accord. to Er-Rághib, زفّ العروس is a metaphorical phrase, from زَفْزَفَةُ النَّعَامِ; because she is conducted with

joyous alacrity. (TA.) — زَفَّ, aor. ـِ3زَف, inf. n. زَفِيفٌ (S, K) and زَفٌّ and زُفُوفٌ, (K,) or زَفِيفٌ is a simple subst., (Msb,) said of an ostrich, (S, K,) and of a camel, (S,) &c., (K,) He hastened, or was quick; (S, K;) as also ↓ ازفّ: (IAar, K:) accord. to Lh, said of a man and of others; and ↓ ازفّ, he says, is the more unusual of the two: (TA:) or زَفَّ, aor. ـِ3زَف, is said, in this sense, of a man: and, accord. to the Mj, said of an ostrich, inf. n. زَفِيفٌ, it means he hastened, or was quick, so that a [sound such as is termed] زَفِيف was heard to be produced by his wings: (Msb:) or زَفٌّ and ↓ إِزْفَافٌ are like ذَمِيلٌ [which signifies the going a gentle pace; or a pace above that which is termed العَنَقُ, and above that which is termed التَّزَيُّدُ]: (K, * TA: [in the CK, الزَّمِيل is put for الذَّمِيل:]) or the first running of the ostrich: (K:) or زَفِيفٌ has this last meaning: (TA:) or signifies the going quickly and with short steps: (Lh, TA:) or the going quickly, with short steps, and quietly. (TA.) You say, زَفَّ القَوْمُ فِى مَشْيِهِمْ The people, or party, hastened, or were quick, in their walking, or marching, or going along: and hence, in the Kur [xxxvii. 92], فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ, (S,) i. e. [And they advanced towards him] hastening, or going quickly. (Fr, TA. [But there are other readings, for which see Bd.]) [Hence also,] one says زَفَّ رَأْلُهُ, meaning (tropical:) He was, or became, light of intellect, lightwitted, or irresolute. (S, Z, TA. [See also art. رأل]) — — زَفَّ, inf. n. زَفِيفٌ (O, K) and زَفٌّ, (K,) said of a bird, (O, K,) in his flight, (O,) He cast himself: ('Eyn, O, K:) or he spread his wings: and so ↓ زَفْزَفَ [app. in either sense]: (K:) and the latter, he moved [or flapped] his wings in running. (TA.) — — زَفَّتِ الرِّيحُ, (S, K,) aor. ـِ3زَف, (S,) inf. n. زَفِيفٌ and زُفُوفٌ, (TA,) The wind blew along, (S, K,) not violently: (S:) or blew gently and continually: (TA:) and ↓ زَفْزَفَت signifies the same: (K, TA:) or the latter, inf. n. زَفْزَفَةٌ, signifies it blew violently: so in the T: or it blew gently: (TA:) or زَفْزَفَةٌ signifies the moaning (حَنِين) of the wind, and its sounding among the trees. (S.) — — زَفَّ, (O, K,) inf. n. زَفِيفٌ, (TA,) said of lightning, It shone, or gleamed. (O, K, TA.) 4 ازفّ, inf. n. إِزْفَافٌ, intrans.: see 1, in three places. — ازفّ العَرُوسَ: see 1, first sentence. — — ازفّهُ He made him to hasten, or go quickly; (S, L, K;) namely, a camel, (S, L,) and an ostrich. (S.) — — [And accord. to Freytag, it occurs in the Deewán el-Hudhaleeyeen as meaning He led him to do light, vain, things.] 8 ازدفّ العَرُوسَ: see 1, first sentence. — — ازدفّ الحِمْلَ He carried, took up and carried, or raised upon his back, the load. (Ibn-' Abbád, K.) 10 استزفّهُ السَّيْلُ, (Ibn-' Abbád, A, O, TA,) thus correctly, but in the copies of the K السَّيْرُ, (TA,) The torrent found it light to carry (اِسْتَخَفَّهُ, Ibn-' Abbád, A, O, K), and took it away. (Ibn- ' Abbád, A, O, TA.) R. Q. 1 زَفْزَفَ, [inf. n. زَفْزَفَةٌ,] said of a man, He walked in a comely manner. (TA.) — — زَفْزَفَةٌ also signifies The running vehemently. (K.) — — And A certain manner, or rate, of going, of camels, said to be beyond, or above, what is termed الخَبَبُ. (TA.) — — Said of a bird: see 1, latter part. — — And زَفْزَفَت said of the wind: see, again, 1, latter part. The inf. n. signifies The wind's putting in motion the dry herbage, and making a sound therein: (K, TA:) you say, of the dry herbage, زَفْزَفَتْهُ الرِّيحُ [The wind put it in motion, &c.]. (TA.) — — The inf. n. signifies also The noising, or noise-making, of a procession, or company of men riding or walking along. (IDrd, K.) — — And The sounding of an arrow when it is twirled round upon the nail [of the left thumb: see دَرَّ السَّهْمُ, in art. در]. (TA.) — — It is related in a trad., that the Prophet said to a woman, مَا لَكِ تُزَفْزِفِينَ, (O, K, TA, in some copies of the K تُزَفْزِفِينَ,) with damm to the first letter; (K) to which she replied “ The fever, may God not bless it; ” and he said “ Revile not thou the fever, for it does away with the sins of the sons of Adam like as the blacksmith's skin with which he blows his fire does away with the dross of the iron: ” (O, TA:) the meaning is, [What aileth thee] that thou art made to tremble, or quake? (تُرْعَدِينَ: O, K, TA: in some copies of the K تُرْعِدِينَ:) [see also مَزْفُوفٌ:] or it is with fet-h to the ت, (O, K, TA,) i. e. تَزَفْزَفِينَ [for تَتَزَفْزَفِينَ, from ↓ تَزَفْزَفَتْ], (O,) meaning, that thou tremblest, or quakest? (O, K:) or it is with kesr to the [latter] ز, [تُزَفْزِفِينَ,] meaning, that thou moanest, as does he who is sick: (TA:) or, as some relate it, it is with ر [in the place of the ز, i. e. تُرَفْرِفِينَ, having the second of the meanings expl. above in this sentence, or nearly so]. (K.) R. Q. 1 تَزَفْزَفَتْ: see the next preceding paragraph, last sentence. زِفٌّ Small feathers of the ostrich, (S, K,) and (S, in the K “ or ”) of a bird (S, K) of any kind: (K:) or small feathers, like down, beneath the thickset feathers: (IDrd, O, TA:) accord. to some, only of the ostrich: (O, TA:) [pl., app., زِفَافٌ: see زَفَازِفُ.] One says أَلْيَنُ مِنْ زِفِّ النَّعَامِ [More soft than the small feathers of the ostrich]. (TA.) زَفَّةٌ (tropical:) A time; one time; syn. مَرَّةٌ: (K:) one says, جِئْتُهُ زَفَّةً, or زَفَّتَيْنِ, (tropical:) I came to him once, or twice. (TA.) A single act of زَفِيف [i. e. hastening, or going quickly]. (TA. [This seems to be the primary signification.]) زُفَّةٌ A company, or congregated body, of men. (O, K.) Hence the saying of the Prophet to Bilál, on the occasion of the marriage of Fátimeh, أَدْخِلِ النَّاسَ عَلَىَّ زُفَّةً زُفَّةً, meaning Bring thou in the people to me company after company. (O, TA.) زَفَفٌ, in a male ostrich, The quality of having abundant and dense زِفّ, i. e. small feathers. (S, K.) زَفُوفٌ: see زَفْزَفٌ. — — Hence it is applied to a she-camel, as being likened to an ostrich in her quickness; (TA;) meaning [Quick: or] good in pace, and quick. (Ham p. 750.) And الزَّفُوفُ is the name of a certain horse that belonged to Noamán Ibn-El-Mundhir. (O.) — — Also A twanging bow. (TA.) زَفِيفٌ (S, K) and ↓ أَزَفُّ and ↓ زِفَّانِيٌّ, (Ibn-'Abbád, K,) or ↓ زِفَّانٌ, without ى, (L, TA,) Quick, (Ibn-'Abbád, S, L, K,) like ذَفِيفٌ, (S,) and light. (L, TA. [In the CK the explanation is omitted.]) — It is also an inf. n.: (S, K, &c.:) or a simple subst. (Msb.) [See 1, in several places.) زِفَّانٌ: see the next preceding paragraph. زِفَّانِىُّ: see the next preceding paragraph. زَفْزَفٌ and ↓ زَفْزَافٌ [the latter of which is omitted in the CK] A wind that blows violently, with continuance; as also ↓ زَفْزَافَةٌ, (K, TA,) or زَفْزَفَةٌ: (CK:) or ↓ زَفْزَافَةٌ and زَفْزَفٌ a wind making a moaning (حَنِين), and sounding among the trees: (S:) or زَفْزَفٌ a quick, or swift, wind: or زَفْزَفَةٌ and ↓ زَفْزَافَةٌ and ↓ زَفْزَافٌ a violent wind, having a زَفْزَفَة, i. e. sounding: the pl. of زَفْزَفٌ is زَفَازِفُ. (TA.) — — Also, (i. e. the first and second words,) Light [in motion or action]. (Ibn-'Abbád, K.) — — And The ostrich; (K;) so called because of his lightness of pace; or because of his زَفْزَفَة, meaning his moving [or flapping] of his wings when running; (TA;) and so ↓ زَفُوفٌ. (K.) زَفْزَافٌ, and with ة: see the next preceding paragraph, in five places. زَفَازِفُ pl. of زَفْزَفٌ. — — It is also used by a Hudhalee poet [app. referring to birds] as meaning ذَوَاتُ زِفَافٍ [i. e., supposing زِفَاف to be pl. of زِفٌّ, agreeably with analogy, Having small, downy, feathers]. (TA.) [زَافٌّ act. part. n. of زَفَّ in the phrase زَفَّ العَرُوسَ: fem. with ة: pl. of the latter زَوَافُّ. Hence,] زَحَفَتْ زَوَافُّهَا, a phrase mentioned by Lh, meaning اللَّوَاتِىزَفَفْنَهَا [i. e. The women who conducted her to her husband walked along gently]. (TA.) أَزَفُّ A male ostrich having abundant and dense زِفّ, i. e. small feathers. (S, K.) — — See also زَفِيفٌ. مِزَفَّةٌ A [vehicle of the kind called] مِحَفَّةٌ in which, or upon which, the bride is sent [or conducted] to her husband. (Kh, S, K.) [مَزْفُوفٌ pass. part. n. of زَفَّ in a sense not mentioned, and perhaps not used. Hence,] بَاتَ مَزْفُوفًا a phrase meaning بات تُزَفْزِفُهُ الرِّيحُ [i. e. He passed the night made to tremble, or quake, by the wind]. (TA.) زفت 2 زفّت He smeared a receptacle [such as a wine-skin and a wine-jar] with زِفْت. (Msb.) زِفْتٌ [Pitch: or tar: or a sort of pitch: or crude pitch:] i. q. قَارٌ: (A, Mgh, K:) or قِيرٌ: (Msb:) or قَطِرَانٌ: (A, Msb:) or it is like قِيرٌ: (S:) it is not the قِير with which ships are smeared, but [like this inasmuch as] it is also a black substance, with which wine-skins are seasoned; for the قير of ships dries upon

them, whereas the زفت of skins does not dry: (TA:) or [crude pitch; i. e.] a produce of the pine, or pitch-tree; which is of two sorts, moist and dry; the latter being either cooked, or congealed of itself; such as flows of itself from the trees is called زفت; such as is prepared by cooking, and art, قَطِرَانٌ. (TK.) [See also كُفْرٌ: and see De Sacy's " Abd-allatif," p. 273.] — — Also, (K, * TA,) i. e. زِفْتٌ, (TA,) [not مُزَفَّتٌ, which Freytag has supposed to be here intended in the K, and not without some reason, for the passage is ambiguous,] A certain medicine; (K, TA;) a thing that comes forth from the earth, [app. a sort of bitumen, perhaps another name for قَفْرٌ يَهُودِىٌّ bitumen Judaicum, or Jew's pitch,] that is an ingredient in medicines: not the زفت commonly known. (TA.) مُزَفَّتٌ Smeared with زِفْت; (S, A, * Mgh, K;) applied to a wine-skin, (A,) or a vessel, or receptacle for wine; i. q. مُقَيَّرٌ. (TA.) The receptacle thus termed quickly occasions alteration [or fermentation] in the wine [contained in it]. (Mgh.) You say جَرَّةٌ مُزَفَّتَةٌ A jar smeared with زِفْت. (S.) And it is said in a trad., نَهَى عَنِ المُزَفَّتِ [He forbade the use of that skin, or vessel, which is smeared with زفت, for the beverage called نَبِيذ]. (TA.) زفر 1 زَفَرَ, aor. زَفِرَ, (S, K,) inf. n. زَفِيرٌ (S, A, K) and زَفْرٌ (K) and إِزْفِيرٌ, (M, [like إِرْزِيزٌ, app. an inf. n., or perhaps a simple subst.,]) He drew in his breath to the utmost, by reason of distress: (S:) it originally signifies he drew back his breath vehemently, so that his ribs became swollen out: (Er-Rághib:) زَفِيرٌ is the beginning of the cry of the ass, (Lth, S, A, Er-Rághib,) and of the like, (Lth,) and is generally used in this sense; (Er-Rághib;) and شَهِيقٌ is the ending thereof; (Lth, S, A, Er-Rághib;) for the former is the drawing in of the breath, and the latter is the sending it forth: (Lth, S:) or the verb signifies he sent forth his breath, after prolonging it: (M, K:) or he sent forth his breath with a prolonged sound: [i. e., he sighed, or uttered a long sigh, or sighed vehemently; or he groaned:] or he filled his chest, by reason of grief, and then sent forth his breath: (TA:) or he breathed, raising his voice, like one moaning, or in grief. (Har p. 20.) — — [Hence,] زَفَرَتِ النَّارُ (assumed tropical:) The fire made a sound to be heard from its burning, or its fierce burning: (K:) and this [sounding] is termed زَفِيرٌ. (TA.) [See also حَدْمٌ; where زَفْرٌ, its inf. n., is expl., on the authority of AZ, as signifying The flaming, or blazing, of fire.] And البَحْرُ يَزْفِرُ بِتَمَوُّجِهِ (tropical:) [The sea makes a roaring by its tumultuousness]. (A, TA.) — — زَفَرَتِ الأَرْضُ (assumed tropical:) The land put forth its plants, or herbage. (TA.) — زَفَرَ, aor. زَفِرَ, (S, A, K,) inf. n. زَفْرٌ; (S, K;) and ↓ ازدفر; (S, K;) He carried, (S, A, K,) a thing, (K,) or a load, or burden, (S, A,) as, for ex., a filled water-skin. (TA.) You say, يَزْفِرُونَ عَنْهُ الأَثْقَالَ [They bear, or carry, or take off from him, and carry, his burdens]. (A.) — — He drew, (K, TA,) and carried, (TA,) water. (K, TA.) 2 زَفَّرَ see the next paragraph. 5 تزفّر occurs in the Saheeh of El-Bukháree as meaning تَخَبَّطَ [q. v.]: but El-Jelál says, in the Towsheeh, that this is not known in the language of the Arabs. (MF.) — [Freytag explains it as meaning He ate fat food, breaking the fast; like ↓ زفّر; (which latter generally means, in the present day, he rendered greasy;) but this I believe to be post-classical. See De Sacy's Chrest. Ar., sec. ed., i. 270.] 8 إِزْتَفَرَ see 1, near the end of the paragraph. زِفْرٌ A load, or burden, syn. حِمْلٌ, (S, A, K,) on the back, (K,) or on the head, that is heavy, and in consequence of which the bearer breathes vehemently, or groans (يَزْفِرُ): (A:) pl. أَزْفَارٌ. (S, A.) — — A [water-skin of the kind called] قِرْبَة: (S, K:) a skin in which a pastor carries his water: pl. as above. (TA.) — — The apparatus of a traveller, (K,) comprising the water-skin &c. (TA.) — — A lamb; syn. حَمَلٌ: so in the Bári'. (K.) This signification and that of حِمْلٌ are both correct. (TA.) زَفْرٌ A prop of a tree. (K, TA.) — [In modern Arabic, it means Grease, greasy food, or flesh-meat: app. from the Pers. زَفَرْ or زَفْر, signifying " filth: " and hence, obscenity. Hence also the vulgar epithet زفِر (app. for زَفِرٌ), meaning Greasy: and foul, or filthy: and obscene. See 5.] زُفَرٌ (tropical:) A sea, (K,) that makes a roaring, (يَزْفِرُ,) by reason of its tumultuousness. (TA.) — — (tropical:) A river containing much water, (K,) so that it resembles a sea. (TA.) — — (tropical:) A large gift, (K,) as likened to a sea. (TA.) — — (tropical:) A liberal man; likened to a sea that makes a roaring, (يَزْفِرُ,) by reason of its tumultuousness; (A;) as also ↓ زَافِرَةٌ. (TA.) — — One who carries loads, or burdens; meaning, who has strength to carry water-skins. (K.) [See also زَافِرَةٌ.] — — (assumed tropical:) One who has power to bear responsibilities. (Sh, S. *) — — Hence, (assumed tropical:) A lord, master, chief, or the like: (S:) or, for the same reason, a great lord, or the like; (TA;) as also ↓ زَافِرَةٌ. (K, TA.) — — (assumed tropical:) A courageous man. (K, * TA.) — — (assumed tropical:) A lion. (K.) — — See also زَافِرَةٌ, in three places: — — and زَفِيرٌ. زَفْرَةٌ A drawing-in of the breath to the utmost, by reason of distress: (S:) [or a drawing-back of the breath vehemently, so that the ribs become swollen out: (see 1:)] or an emission of the breath after prolonging it; as also ↓ زُفْرَةٌ and ↓ مُزْدَفَرٌ and ↓ مُزْفَرٌ, (K, TA,) or ↓ مُزَفَّرٌ, (as in a copy of the K,) and ↓ مُزَفَّرَةٌ: (CK, but omitted in the TA and in my MS. copy of the K:) [or an emission of the breath with a prolonged sound; i. e., a sigh, or a long or vehement sigh; or a groan: or an emission of the breath after filling the chest with it by reason of grief: (see, again, 1:)] pl. زَفَرَاتٌ, because it is a subst., not an epithet; but sometimes, by poetic license, زَفْرَاتٌ. (S.) El-Jaadee says, يَرْجِعْ عَلَى دِقَّةٍ وَلَاهَضِمِ خِيطَ عَلَىزَفْرَةٍ فَتَمَّ وَلَمْ meaning As though he were sewed up after a drawing-in of the breath to the utmost, by reason of distress, so that he seemed to be constantly so drawing in his breath, on account of the largeness of his belly, [and did not become restored to slenderness nor lankness of the belly.] (S.) And another says, فَتَسْتَرِيحُ النَّفْسُ مِنْ زَفْرَاتِهَا [And the soul finds rest from its drawing-in of the breath to the utmost, by reason of distress; or from its sighs, &c.]. (S.) — — Also, ↓ all the words above mentioned, [A man] breathing [in the manner above described]; syn. مُتَنَفِّسٌ; [unless this be a mistranscription for مُتَنَفَّسٌ meaning the place of (such) breathing; as seems probable from the forms of more than one of these words, and from what follows, and also from an explanation of مُزْدَفَرٌ, below.] (K, TA.) — — Also زَفْرَةٌ (K, TA) and ↓ زُفْرَةٌ (S, K, * TA [but not the other words mentioned above, as is implied in the CK,]) The middle (S, K) of a thing, (K,) or of a horse: (S:) or the chest, or belly: pl. of the former, زَفَرَاتٌ. (TA.) One says, إِنَّهُ لَعَظِيمُ الزُّفْرَةِ ↓ Verily he is great in the middle: (S, TA:) or in the chest, or belly. (TA.) — — One says also, of a camel, or other beast, مَا أَشَدَّ زَفْرَتَهُ, meaning How strong is the knitting together of his joints! (TA.) زُفْرَةٌ: see زَفْرَةٌ, in four places. زَفِيرٌ A calamity; a misfortune; (S, K;) as also ↓ زُفَرٌ. (TA.) زَافِرٌ One who [carries or] helps to carry loads, or burdens: (TA:) and زَوَافِرُ [pl. of ↓ زَافِرَةٌ] female slaves that carry water-skins (S) or [other] loads, or burdens. (TA.) — — See also the next paragraph. زَافِرَةٌ: see what next precedes. — — Also (assumed tropical:) A bulky camel; (K;) and so ↓ زُفَرٌ: (Sgh, K:) because he carries loads, or burdens. (TA.) — — (assumed tropical:) The كَاهِل [or withers, or upper portion of the back, next the neck,] with what is next to it. (TA.) [Because loads are borne upon it.] — — (assumed tropical:) The side, or angle, (رُكْن,) of a building, (K,) upon which it [mainly] rests, or is supported: pl. زَوَافِرُ. (TA.) [Hence the expression] لِمَجْدِهِمْ زَوَافِرُ (tropical:) Their glory has props that strengthen it. (A, K. *) — —

(tropical:) A man's aiders, or assistants, (S, TA,) and his kinsfolk, or tribe, syn. عَشِيرَة, (S, A, K,) as also زَوَافِرُ; because they bear his burdens: (A:) his aiders, or assistants, and particular friends. (TA.) You say, هُمْ زَافِرَتُهُمْ عِنْدَ السُّلْطَانِ (tropical:) They are the persons who undertake and perform their business with the Sultán. (S.) And هُوَ زَافِرُ ↓ قَوْمِهِ, and زَافِرَتُهُمْ, also, عِنْدَ السُّلْطَانِ, (tropical:) He is the chief of his people, and the bearer of their burdens, with the Sultán. (A.) See also زُفَرٌ, in two places. — — (assumed tropical:) A company, or congregated body, (K,) of men; (TA;) as also ↓ زُفَرٌ. (K, * TA.) — — (assumed tropical:) An army; or a collected portion thereof; or a troop of horse; syn. كَتِيبَةٌ, as also ↓ زُفَرٌ. (K.) — — (tropical:) [A rib: pl. زَوَافِرُ.] You say فَرَسٌ شَدِيدُ الزَّوَافِرُ (tropical:) A horse having strong ribs. (A.) — — (tropical:) A bow: (K:) pl. زَوَافِرُ: (A:) so called as being likened to a rib: (TA:) [or perhaps from its sound.] — — (assumed tropical:) The part of an arrow exclusive of the feathers: (S, K:) or the part exclusive of two thirds, next the head: ('Eesà Ibn-'Omar, S, K:) or the part from a little below the head to the head: (ISh:) or about a third part of an arrow, and of a spear. (TA.) [Perhaps so called from its sound.] — أُمُّ زَافِرَةٍ The بَبْرَة [or female of the بَبْر]. (T in art. ام.) أَزْفَرُ A horse large in the sides: (K:) or in the ribs of the sides: or in the chest, or belly: or in the middle: (TA:) pl. زُفْرٌ. (K.) — — الزَّفْرَآءُ, used as a subst., The pudendum; like المَعْطَآءُ; syn. السَّوْءَةُ. (IAar, TA in art. معط.) مُزَفَّرٌ, or مُزْفَرٌ, and مُزَفَّرَةٌ: see زَفْرَةٌ, in two places. مَزْفُورٌ A beast, (K,) or camel, (TA,) having his joints strongly knit together. (K, TA.) You say also, هُوَ مَزْفُورُ الخَلْقِ [He is strongly compacted in make]. (TA.) مُزْدَفَرٌ The part of the breast (جُؤْجُؤ) of a horse from which the breathing termed زَفِير [see 1] proceeds. (AO, O, K.) — — See also زَفْرَةٌ, in two places. زفل أَزْفَلُ [whether with or without tenween is not shown; but accord. to general opinion, a word of this measure, if not an epithet, is perfectly decl., i. e. with tenween;] Anger; and sharpness, or hastiness of temper. (K.) أَزْفَلَةٌ A company, or collection, (S, K, TA,) of men, and of camels: (TA:) and ↓ أَزْفَلَى is like أَجْفَلَى, (S,) syn. therewith, (K,) signifying a collection, or an assemblage, of any things. (TA.) One says, جَاوُوا بِأَزْفَلَتِهِمْ (Fr, S, TA) and بِأَجْفَلَتِهِمْ (Fr, TA) They came with their company. (Fr, S, TA.) And جَاوُوا أَزْفَلَةً and أَجْفَلَةً They came in a company. (Fr, S and K * in art. جفل.) أَزْفَلَى: see the next preceding paragraph. إِزْفَلَّةٌ i. q. خِفَّةٌ [Lightness, levity, &c.]: (Sb, S, K:) so in the saying, أَخَذَتْهُ إِزْفَلَّةٌ [Lightness, or levity, &c., seized him, or affected him]. (Sb, S.) زفن 1 زَفَنَهُ, (TA, and Har p. 124,) aor. زَفِنَ, (TA,) inf. n. زَفْنٌ, (TA, Har,) in its primary acceptation, He pushed, or thrust, or he pushed, or thrust, away, (TA, Har,) vehemently: and he struck [or kicked] with the leg, or hind leg. (Har.) You say, دَنَوْتُ مِنْهُ فَزَفَنَنِى I approached him, and he pushed me, or thrust me, from him. (TA.) And هُوَ يَزْفِنُ المَطِىَّ He drives, or urges on, the saddlecamel. (TA.) And الرِّيحُ تَزْفِنُ السَّحَابَ and التُّرَابَ [The wind drives along the clouds and the dust]. (TA.) And الأَمْوَاجُ تَزْفِنُ السَّفِينَةَ [The waves drive along the ship]. (TA.) And المُحْتَضَرُ يَزْفِنُ بِنَفْسِهِ, i. e. [He who is at the point of death] urges on his soul. (TA.) — And زَفَنَ, aor. زَفِنَ, (S, Mgh, Msb, K, in the CK زَفَنَ,) inf. n. زَفْنٌ (S, Mgh, Msb) and زَفَنَانٌ, (TA,) He danced; (S, Mgh, Msb, K;) and played, or sported. (TA.) It is said in a trad. of Fátimeh, كَانَتْ تَزْفِنُ لِلْحَسَنِ She used to dance to El-Hasan. (TA.) زَفْنٌ: see what next follows. زِفْنٌ A covering which they make over their flat housetops to protect them from the heat and dew of the sea; (K;) of the dial. of 'Omán; and ↓ زَفْنٌ is a dial. var. thereof. (TA.) — — And Straight and slender palm-branches stripped of their leaves [and cut to certain required lengths], conjoined, one to another, [side by side, by means of split pieces of such branches passing through holes punched in the former,] like the woven mat: (K:) [of such are made chests for cooking utensils and provisions &c.:] of the dial. of Azd. (TA.) زَفُونٌ, applied to a she-camel, i. q. زَبُونٌ [That pushes, or thrusts, or that pushes, or thrusts, away, or that kicks, or strikes, and pushes, &c., her milker with her hind leg, or with her stiflejoint; or that is wont, or accustomed, to do so]: or lame; as also ↓ زَافِنَةٌ; (K;) as though she danced in her gait, in consequence of lameness. (TA.) زَفَّانٌ A dancer: [whence] one says, الصُّوفِيَّةُ زَفَّانَةٌ جَفَّانَةٌ The Soofees are dancers, providers of food with their جَفَنَات [or bowls, which many of them, leading a mendicant-life, as darweeshes, are in the habit of always carrying with them]. (TA.) زَافِنَةٌ: see زَفُونٌ. — — Also A woman that suffices her man, or husband, in respect of the means of جِمَاع. (K.) زِيَفْنٌ (S, K) and زِيفَنٌّ (K) Tall; (K;) and strong; (S, K;) and some add, light, or active. (TA.) [In one copy of the S, I find it written زَيْفَن; which its measure in poetry shows to be wrong.] زَيْزَفُونٌ, applied to a she-camel, Swift, (K,) and light, or active: IJ says that it is app. of the measure فَيْفَعُولٌ, from الزَّفْنُ [as meaning "the act of dancing"]; or it may be a quadriliteralradical word: IB says that دَيْدَبُونٌ [which see in art. ددن] is similar to it. (TA.) — — Also, applied to a bow, That makes a sound, or sounds, in consequence of being put in motion: and in this sense it is said by IJ to be of the measure فَيْفَعُولٌ, from الزَّفْنُ. (TA.) رَجُلٌ فِيهِ إِزْفَنَّةٌ A man in whom is motion, or commotion: and رَجُلٌ إِزْفَنَّةٌ A man in a state of motion, or commotion: mentioned by Sb, and expl. by Seer. (TA.) زق 1 زَقَّ فَرْخَهُ, said of a bird, aor. زَقُ3ُ, (S, M, Msb,) inf. n. زَقٌّ; (M, Msb, K;) and ↓ زَقْزَقَهُ, (IDrd, M,) inf. n. زَقْزَقَةٌ; (K;) It fed its young one (S, M, K) with its mouth [or bill]; (S, M; *) it ejected food [from its bill] into the mouth of its young one. (IDrd, TA.) — — [Hence,] one says, مَا زِلْتُ أَزُقُّهُ بِالعِلْمِ (tropical:) [I ceased not to instil into him, or to nourish him with, knowledge, or science]. (TA.) — زَقَّ بِسَلْحِهِ, mostly said of a bird, (M,) or زَقَّ بِذَرْقِهِ, said of a bird, (TA,) aor. as above, (M,) and so the inf. n.; (M, K, TA;) and ↓ زَقْزَقَ, (M, TA,) [بِسَلْحِهِ or] بِذَرْقِهِ, (TA,) inf. n. زَقْزَقَةٌ; (K;) He cast forth his excrement; (M;) it (a bird) muted, or dunged. (M, K, TA.) 2 زقّق, (M, TA,) inf. n. تَزْقِيقٌ, (S, TA,) He stripped off a hide, or skin, by commencing from the head, (S, M, TA,) in order to make of it a زِق [q. v.]. (M, TA.) The doing thus is different from the mode now practised. (S.) R. Q. 1 زَقْزَقَ, inf. n. زَقْزَقَةٌ: see 1, above, in two places. — — [As inf. n. of the same verb,] زَقْزَقَةٌ also signifies A bird's uttering its cry, or voice, at dawn: (Lth. K:) or it is a word imitative of the cry, or voice, of the bird; (M, TA;) and he who thus explains it does not restrict it by adding " at dawn. " (TA.) — — Also [as an onomatopæia] A weak laughing. (Ibn-'Abbád, K.) — — And The being light, or active, (K, and Har p. 375,) and quick. (Har ibid.) — — Also a word of the dial. of Kelb, app. meaning The being quick in speech, (Ibn-'Abbád, K, TA,) and making one part thereof to follow close upon another. (Ibn-'Abbád, TA.) — — And The dancing a child; (Lth, S, M, K;) as also زِقْزَاقٌ, [which is likewise an inf. n. of the same verb,] (Lth, M, K,) with kesr. (K.) زُقٌّ one of the names of Wine: (Moheet, K: *) pl., as in the Moheet, زِقَقَةٌ; but accord. to the K, زَقَقَةٌ. (TA.) زِقٌّ [A skin for holding wine &c.:] any receptacle, consisting of a skin, that is used for wine and the like: or, as some say, not thus called unless it be stripped off from the part next the animal's neck: or, accord. to AHn, one in which wine is conveyed: (M:) or a skin for water or milk; syn. سِقَآءٌ: (S, K:) or a skin of which the hair is clipped, not plucked out, (Lth, K,) for wine and the like, (Lth,) or for wine &c.: (K:) or a receptacle, (ظَرْفٌ, Msb, and Har p. 335,) of skin, in which are put clarified butter and vinegar and wine: (Har ibid.:) or, as some say, a ظَرْف smeared with زِفْت: (Msb:) AHát says that it is such as is smeared with زِفْت or with قِير: (TA:) pl. (of pauc., S) أَزْقَاقٌ (S, M, Msb, K) and أَزُقٌّ, mentioned by El-Hejeree, (M,) and (of mult., S) زِقَاقٌ (S, M, K) and زُقَّانٌ [in the CK erroneously written زُقَّاقٌ]. (S, M, Msb, K, TA.) زُقَّةٌ A certain small bird; (K;) a certain aquatic bird, that

remains still until it is almost seized, and then dives, and comes forth far off: pl. زُقّقٌ. (M.) زَقَاقٌ: see زُقَاقٌ. زُقَاقٌ A سِكَّة [meaning street]: (S, K:) or [rather a by-street, or lane;] a narrow طَرِيق [here meaning street], (M,) less than a سِكَّة, (M, Mgh, Msb,) whether a thoroughfare or not: (Mgh, Msb:) masc. (S, Msb) and fem.: (S, Msb, K:) Akh says that the people of El-Hijáz make الطَّرِيقُ and الصِّرَاطُ (S, Msb) and السَّبِيلُ (S) and السُّوقُ and الزُّقَاقُ (S, Msb) and الكَلَّآءُ, which is the market of El-Basrah, (S,) fem.; and Temeem make them masc., (S, Msb,) i. e. all of these: (S:) pl. [of pauc., but also used as a pl. of mult.,] أَزِقَّةٌ (S, M, Mgh, Msb, K) and [of mult.] زُقَّانٌ. (Sb, S, M, K.) مَنْ هَدَىزُقَاقًا, occurring in a trad., means He who has guided the erring and the blind to his way. (TA.) — — [Hence,] الزُّقَاقُ [The strait of Gibraltar;] the passage of the sea between Tanjeh and El-Jezeereh el-Khad- rà, in the west, (K, TA,) by El-Andalus; called زُقَاقُ سَبْتَةَ. (TA.) زَقَّاقٌ The maker of the [kind of skin called] زِقّ. (TA.) — Also, as in the copies of the Moheet and the A [and in the JK], or ↓ زَقَاقٌ, like سَحَابٌ, accord. to the K, but the former is probably the right, (TA,) One who drinks water (Moheet, A, K) at the table, (Moheet, K,) while having food in his mouth. (Moheet, A, K.) [As shown in the A, it is an epithet applied to a greedy man.] زَقْزَاقَةٌ Light, or active, in her walk; (K, TA;) applied to a woman. (TA.) مُزَقَّقٌ A ram skinned from his head to his hind leg; (Lh, TA;) as also ↓ مَزْقُوقٌ: (Lh, K, TA:) contr. of مُرَجَّلٌ (TA) and of مَرْجُولٌ. (K, TA.) — — And A skin of which the hair is clipped, not cut off. (K, TA.) — — And hence, as being like such a skin, (assumed tropical:) A head of which all the hair is cut off. (K, * TA.) And (assumed tropical:) A man having all the hair of his head cut off. (TA.) — — مُزَقَّقَةٌ A large she-camel: (Ibn-'Abbád, K:) or a she-camel whose skin is filled with fat after her fleshiness. (En-Nadr, TA.) مَزْقُوقٌ: see the next preceding paragraph. مُزَقْزَقٌ Any work that is accomplished quickly. (K.) زقب 1 زَقَبَهُ فِى جُحْرِهِ, (JK, S, K, *) and فِىالكُوَّةِ, (TA,) He made him (a field-rat, S, TA) to enter [into his hole, and into the aperture in a wall]. (S, K, TA.) — See also 7. 2 زقّب, (AZ, TA,) inf. n. تَزْقِيبٌ, (AZ, K, TA,) He (the bird called مُكَّآء) sent forth his voice, or cry. (AZ, K.) 7 انزقب He entered (T, S, K) into his hole, (JK, S, K,) said of a field-rat; (JK, S;) as also ↓ زَقَبَ; (K;) or into a thing; as also انزبق: (T, TA:) or he entered into it and concealed himself. (IKtt, TA in art. نمس.) زَقَبٌ, (K,) and طَرِيقٌ زَقْبٌ, (Lh, S,) [in which the latter word may be either a substitute for the former or an epithet,] A narrow road or way: (Lh, S, K:) pl. زُقُبٌ: (TA:) and n. un. with ة; or this and the pl. are alike. (K, TA.) The phrase مَطَارِبٌ زَقَبٌ occurs in a verse of Aboo-Dhu-eyb cited voce مَطْرَبٌ; [the former word being with tenween for the sake of the measure;] or, as some relate it, زُقُبٌ: (S, TA:) in this instance, زقب is a substitute for مطارب: or, accord. to A'Obeyd, مطارب signifies narrow roads or ways, and زقب signifies narrow: (TA:) or طَرِيقٌ زَقَبٌ signifies an obscure narrow road or way. (JK.) — — One says also, رَمَيْتُهُ مِنْ زَقَبٍ, meaning I threw, or shot, at him, or it, from a near spot. (JK, K.) زقم 1 زَقْمٌ is syn. with لَقْمٌ [The act of gobbling a thing; i. e. eating it quickly, and hastily; or drawing it with the mouth, and eating it quickly: or swallowing it: (see also 5 and 8:)]: (AA, K, TA:) or لَقْمٌ شَدِيدٌ [vehement gobbling; &c.]: (TA:) you say, زَقَمَهُ, aor. زَقُمَ, inf. n. زَقْمٌ, meaning لَقِمَهُ [He gobbled it; &c.]. (TK.) [And particularly] The eating what is termed الزَّقُّوم, as meaning a certain food in which are dates and fresh butter: (S:) [or so زَقْمُ زَقُّومٍ; for] you say, ↓ زقّم, inf. n. تَزْقِيمٌ, he ate الزَّقُّوم; as also زَقَمَهُ, inf. n. زَقْمٌ. (TA.) 2 زَقَّمَ see above. — [Freytag explains it as signifying He gave a person a thing to eat; but without indicating his authority.] 4 ازقمهُ الشَّىْءَ He made him to swallow the thing. (S, K. *) 5 تَزَقُّمٌ is syn. with تَلَقُّمٌ [The swallowing a thing in a leisurely manner]: (S, K:) [or simply the swallowing a thing: for] you say, تزقّم اللُّقْمَةَ [He swallowed in a leisurely manner the gobbet, or morsel, or mouthful: or simply] he swallowed the gobbet. (TA. [See also 1 and 8.]) — — Also The drinking milk much, or abundantly: and the subst. is زقم [app. ↓ زَقْمٌ, as it is written without any syll. signs; meaning, I suppose, A copious draught of milk]. (TA.) Accord. to IDrd, one says, تزقّم فُلَانٌ اللَّبَنَ, meaning Such a one drank immoderately of the milk; or drank the milk immoderately. (S, TA.) 8 اِزْدَقَمَهُ He swallowed it. (S, K. [See also 1 and 5.]) زَقْمٌ: see 5. زَقْمَةٌ Plague, or pestilence; syn. طَاعُونٌ. (Th, K.) One says, رَمَاهُ اللّٰهُ بِالزَّقْمَةِ [God smote him, or may God smite him, with the plague, or pestilence]. (TK.) زَقُّومٌ Fresh butter with dates; (M, K;) in the dial. of Ifreekeeyeh: (M, TA:) or a certain food of the Arabs, in which are dates and fresh butter. (S.) — — Also Any deadly food. (Th, TA.) — — The food of the people of the fire [of Hell]. (ISd, K.) A certain tree in Hell: (K:) [respecting which] I'Ab says that when the saying [in the Kur xliv. 43 and 44] إِنَّ شَجَرَةَ الزَّقُّومِ طَعَامُ الْأَثِيمِ [Verily the tree of الزَّقُّوم shall be the food of the sinner] was revealed, Aboo-Jahl said, "Dates and fresh butter: we will swallow it leisurely:" therefore God revealed [these other words of the Kur, xxxvii. 62 and 63,] إِنَّهَا شَجَرَةٌ تَخْرُجُ فِى أَصْلِ الْجَحِيمِ طَلْعُهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينِ [Verily it is a tree coming forth in the bottom of Hell, the fruit thereof being as though it were the heads of the devils, or of terrible serpents, foul in aspect, having manes, as expl. by Bd]: (S:) it is thus called after a tree of which a description here follows. (Bd in xxxvii. 60.) — — A certain tree having small leaves, stinking (دَفِرَة), and bitter, found in Tihámeh: (Bd ubi suprà:) AHn says, (S, TA, [but this passage is only in one of my two copies of the S,]) on the authority of an Arab of the desert, of Azd es-Saráh, that the زَقُّوم is a dust-coloured tree, (S, TA,) having small round leaves, without thorns, (TA,) having a pungent odour (ذَفِرَة [perhaps a mistranscription for دَفِرَة i. e. stinking]), and bitter, having knots in its stems, (S, TA,) many in number, and a small and very weak flower, which the bees eat, or lick, for making honey; (S, TA;) its flower is white; and the heads of its leaves are very foul, or ugly: (S, * TA:) [or] a certain plant in the desert (البَادِيَة), having a flower resembling in form the jasmine. (K.) — — Also A certain tree in Areehà [i. e. Jericho], of [the district called] the Ghowr, having a fruit like the date, sweet, with an astringent and bitter quality; the stone of which has an oil greatly esteemed for its beneficial properties, wonderful of operation in dispersing the cold kinds of flatus, and phlegmatic disorders, and pains of the joints, and gout in the foot (نِقْرِس), and sciatica, and the flatus that is confined in the socket of the hip: the weight of seven drachms thereof is drunk three days or five days; and sometimes, or often, it makes to rise and stand the crippled and those who are deprived of the power of motion: it is said that its original was the [species of] إِهْلِيلَج [or myrobalan] called كَابُلِىّ, which the Benoo-Umeiyeh removed (from India, TA), and planted in Areehà; and when it had long remained, the soil of Areehà altered it from the natural character of the اهليلج. (K.) زكأ 1 زَكَأَهُ, (S, K,) aor. زَكَأَ, (K,) inf. n. زَكْءٌ, (S,) He paid it in ready money, quickly, or promptly; or was quick, or prompt, in doing so. (ISk, S.) [The verb is doubly trans. in this sense:) you say, زَكَأَهُ أَلْفًا He paid him a thousand (meaning a thousand dirhems, TA) in ready money, quickly, or promptly. (K, TA.) And زَكَأْتُهُ حَقَّهُ, inf. n. as above, I paid him his due; as also نَكَأْتُهُ حقه, inf. n. نَكْءٌ. (ISh, TA) — — And زَكَأَتِ النَّاقَةُ بِوَلَدِهَا, (S, K,) aor. and inf. n. as above, (S,) The she-camel cast forth her young one at her hind legs, or hind feet, (S, and so in some copies of the K,) or at her hind leg, or hind foot: (so in other copies of the K:) or, in

labour, cast forth her young one. (T, TA.) And one says also, قَبَحَ اللّٰهُ أُمًّا زَكَأَتْ بِهِ, and لَكَأَتْ به, i. e. [May God remove from good, or prosperity, a mother that cast him forth from her womb, or] that brought him forth. (TA.) — — And زَكَأَهُ, aor. as above, (K,) and so the inf. n., (TA,) He beat him, or struck him. (K.) So in the phrase زَكَأَهُ مِائَةَ سَوْطٍ; [He beat him, or struck him, with a hundred stripes of the whip]. (TA.) — — And زَكَأَ جَارِيَتَهُ; He compressed his young woman, or female slave. (K.) — زَكَأَ إِلَيْهِ He had recourse to him, or it, for refuge, protection, preservation, concealment, covert, or lodging; he leaned, or stayed himself, upon him, or it. (AZ, K.) 8 اِزْدَكَأَ مِنْهُ حَقَّهُ He took, or received, from him his due; (K;) as also انتكأ. (TA.) زُكَأٌ: see what next follows, in two places. رَجُلٌ زُكَأَةٌ (S, K) and ↓ زُكَأٌ, (K,) and مَلِئٌ زُكَأَةٌ (S) and ↓ زُكَأٌ, (TA,) and ↓ زُكَاءُ النَّقْدِ, (S, K,) A wealthy man, quick, or prompt, in paying: (S, * K:) [or rather this is the meaning when you combine the two epithets ملىء and زكاة or زكأ: otherwise the meaning is only a man quick, or prompt, in paying: for] you say, لَتَجِدَنَّهُ زُكَأَةً نُكَأَةً meaning Thou wilt assuredly find him to be one who pays what he owes (TA) without putting off. (K in art. نكأ.) زُكَاءُ النَّقْدِ: see the next preceding paragraph. مَزْكَأٌ A refuge; an asylum; a place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging: [and applied to a man:] a poet says, speaking of Bishr Ibn-Marwán, وَنِعْمَ مَزْكَأُ مَنْ ضَاقَتْ مَذَاهِبُهُ [And excellent, or most excellent, is the refuge of him whose ways have become strait]. (TA.) زكر 1 زَكَرَ, (A, K,) aor. زَكُرَ, (TK,) inf. n. زَكْرٌ; (TA;) and ↓ زكّر, (K,) inf. n. تَزْكِيرٌ; (TA;) (tropical:) He filled (A, K) a vessel, (TA,) or a water-skin. (A.) 2 زَكَّرَ see 1: — — and 5. 5 تزكّر (tropical:) It (a child's belly) became large, (K,) or full, (S, A,) so that it was like a زُكْرَة, (A,) and in good condition; (K;) as also ↓ زكّر, inf. n. تَزْكِيرٌ. (K.) — — (assumed tropical:) It (beverage, or wine,) became collected (K) in a زُكْرَة. (TA.) زُكْرَةٌ A certain small receptacle; (Msb;) a receptacle of skin, (A,) or a skin, (K,) or a small skin, (S, Mgh,) for wine, (S, A, Mgh, K,) or for vinegar: (K:) pl. زُكَرٌ. (Msb.) زكم 1 زَكَمَ, (K,) inf. n. زَكْمٌ, (TA,) He filled a water-skin: (K, TA:) and زَكْبٌ signifies the same as زَكْمٌ, i. e. the act of filling: this is the primary meaning. (TA.) — — See also 4. — — زَكَمَ بِنُطْفَتِهِ (tropical:) He emitted his sperma genitale (M, A, K) like the discharge of mucus from the nose of the مَزْكُوم. (A.) — — زَكَمَتْ بِهِ أُمُّهُ (assumed tropical:) His mother brought him forth [in an absolute sense (as in a saying here following), or], accord. to IAar, easily. (TA.) One says, لَعَنَ اللّٰهُ أُمًّا زَكَمَتْ بِهِ (assumed tropical:) [May God curse a mother that brought him forth]. (TA.) — زُكِمَ He (a man, S) was, or became, affected with زُكَام: (S, Msb, K:) [it is app. from زَكَمَهُ; but is thought to be] from أَزْكَمَهُ, q. v.; [and therefore] anomalous. (Msb.) 2 زَكَّمَهُ is said by Golius to be syn. with أَزْكَمَهُ. But the only mention of زكّم that I find is in art. زكن in the S, where it is said that زَكَّنَ عَلَيْهِ and زكّم signify شَبَّهَ عَلَيْهِ, and لَبَّسَ.] 4 ازكمهُ He (God, S, Msb) caused him (a man, S) to be affected with زُكَام; (AZ, As, S, Msb, K;) as also ↓ زَكَمَهُ. (K.) زَكْمَةٌ: see زُكَامٌ. — Also (assumed tropical:) Progeny: so says IAar: or, accord. to Yaakoob, it is ↓ زُكْمَةٌ. (TA.) One says, هُوَ أَلْأَمُ زَكْمَةٍ سَوْءٍ [or ↓ زُكْمَةٍ, i. e. He is the basest, most ignoble, or meanest, of evil progeny; or] meaning that he is not a good son. (TA.) — Also The moaning, or hard breathing, (زَحْرَة,) with which the child comes forth; as also [زَحْمَةٌ and] زَجْمَةٌ. (K, * TA.) زُكْمَةٌ: see زُكَامٌ. — Also (tropical:) The last of the children of his two parents. (S, K, TA.) You say, هُوَ زُكْمَةُ أَبَوَيْهِ He is the last of the children of his two parents. (S, TA.) — — See also زَكْمَةٌ, in two places. — Also (tropical:) Heavy, and coarse, rough, or rude. (K, TA.) زُكَامٌ (S, Msb, K) and ↓ زَكْمَةٌ, (K,) or ↓ زُكْمَةٌ, with damm, (Msb,) [A coryza, or catarrhus ad nares; a rheum, in the most usual sense of the term, meaning a defluxion from the head, chiefly from the nose; commonly called a cold in the head;] a defluxion of redundant humour from the two anterior venters of the brain to the nostrils: (K:) well known: (S, Msb:) from زَكْمٌ meaning the act of " filling. " (TA.) مَزْكُومٌ [pass. part. n. of زَكَمَ]. You say قِرْبَةٌ مَزْكُومَةٌ A filled water-skin. (TA.) — — And, applied to a man, (AZ, As, S,) Affected with زُكَام: (AZ, As, S, Msb, K:) [regularly formed from زَكَمَهُ or زُكِمَ; but thought to be] from أَزْكَمَهُ; (AZ, As, S, Msb;) [and therefore] anomalous. (Msb.) زكو 1 زَكَا, aor. يَزْكُو, (S, Msb, K, &c.,) inf. n. زَكَاءٌ, (S,) or زُكُوٌّ, (Msb, [accord. to which the former seems to be a simple subst.,]) or both, (K, TA,) the latter like عُلُوٌّ, as in the M, but accord. to [some of] the copies of the K زَكْوٌ, (TA,) It increased, or augmented; (S, Msb, K, TA;) it received increase and blessing from God; it throve by the blessing of God; (Er-Rághib, TA;) and produced fruit; (TA in art. زكى;) and زَكِيَ, (K in that art.,) aor. يَزْكَى, inf. n. زَكَاةٌ, (TA in that art.,) signifies the same, (K, TA,) mentioned by ISd, on the authority of Lh, as a dial. var. of زَكَا, aor. يزكو; (TA;) and so ↓ ازكى; (Msb, K;) and ↓ تزكّى: (K in art. زكى:) it is said of seed-produce, (S, Msb, Er-Rághib, TA,) and of wealth, or cattle &c., and of other things: of anything that increases, or augments, one says يَزْكُو, inf. n. زَكَاءٌ. (TA.) [This is the primary meaning: or, accord. to some, the primary meaning is, It was, or became, pure:] some say that the root denotes purity: and some, that it denotes a state of increase, or augmentation. (Mgh.) You say also زَكَتِ الأَرْضُ The land throve, or yielded increase. (Msb.) And زَكَا الغُلَامُ [The boy grew, or throve], inf. n. زُكُوٌّ and زَكَاءٌ, on the authority of Akh. (S.) And زَكَا عَمَلُهُ (assumed tropical:) [His deed, or work, throve]. (K in art. در.) It is said in a trad. of 'Alee, المَالُ تَنْقُصُهُ النَّفَقَةُ وَالعِلْمُ يَزْكُو عَلَى الإِنْفَاقِ (assumed tropical:) [Wealth, what one expends diminishes it, but knowledge increases by expending]: زَكَاء being thus predicated of knowledge, though this is not a corporeal thing. (TA.) Accord. to El-Umawee, (S,) said of a man, زَكَا, (S, K,) aor. يَزْكُو, inf. n. زُكُوٌّ, (S,) means He enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; (S, K;) was in a state of abundance of the goods, conveniences, or comforts, of life. (S.) And likewise said of a man, (having the same aor. and inf. n., TA,) it means also He was, or became, good, or righteous; (Jel in xxiv. 21, Msb, K, TA;) and pure from sin. (Jel ibid.) [Hence,] هٰذَا الأَمْرُ لَا يَزْكُو بِفُلَانٍ means This thing, or affair, will not be suitable to such a one; will not befit him. (S.) 2 زكّاهُ, inf. n. تَزْكِيَةٌ: see 4. — — Also He purified him, or it. (Er-Rághib, TA.) Sometimes the agent of the verb in this sense is a man; as in the saying in the Kur [xci. 9], قَدْ أَفْلَحَ مَنْ زَكَّاهَا [Verily he prospereth who purifieth it; namely, his soul]: sometimes it is God; as in [the saying in the Kur xxiv. 21,] وَلٰكِنَّ اللّٰهَ يُزَكِّى مَنْ يَشَآءُ [But God purifieth whom He willeth]: and sometimes it is the Prophet; as in the saying [in the Kur ix. 104], خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا [Take thou, from their possessions, a poor-rate, whereby thou shalt cleanse them and purify them; where (J says in the S) they say that تُزَكِّيهِمْ means the same as تُطَهِّرُهُمْ]; and in the saying [in the Kur ii. 146], يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ [Who reciteth to you our signs, and purifieth you]. (Er-Rághib, TA.) — — [Hence, accord. to what is said in the Kur ix. 104, i. e. because the act which it signifies is believed to purify the performer, or because it is believed to purify, or to occasion an increase of, the rest of his property,] زكّى مَالَهُ, (S, Mgh, Msb,) inf. n. as above, (S, Msb,) He gave the زَكَاة [or poorrate] from his property. (S, Mgh.) And زكّاهُ, (S,) or زكّاهُمْ, (Mgh,) He took (S, Mgh) his, (S,) or their, (Mgh,) زَكَاة [or poor-rate]. (S, Mgh.) — — زَكَّيْتُهُ also signifies I attributed to him زَكَاء, i. e. [purity, or] goodness, or righteousness. (Msb.) [And hence, I praised him.] And زكّى نَفْسَهُ, (S, Mgh,) inf. n. as above, (S,) He praised himself. (S, Mgh.) The doing this is forbidden in the Kur liii. 33. (Er-Rághib, TA.) Hence, also, تَزْكِيَةُ الشُّهُودِ The pronouncing the witnesses to be veracious, and good, or righteous. (Mgh.) — هُوَ يُخَسِّى وَيُزَكِّى

He plays, and says, “Is it even or odd [or rather odd or even]?” (TA in art. خسو;) he takes, or holds, something in his hand, and says, “Is it even or odd [or odd or even]?” (TA in the present art.) [See زَكًا below.] 4 ازكاهُ He (God) made it to increase, or augment; (S, Msb, K;) [made it to thrive; and put it into a good, or right, state, or condition;] namely, seed-produce, (S, Msb, TA,) and wealth, or cattle &c, and any other thing capable of increase; (TA;) as also ↓ زكّاهُ, (Msb, K, TA,) inf. n. تَزْكِيَةٌ. (TA.) — — Also He put it into a bag, or some other receptacle; namely, property: thus expl. by Aboo-Moosà. (Nh, TA.) — See also 1, first sentence. 5 تزكّى: see 1, first sentence. — — Also He became purified; or he purified himself: (TA:) also pronounced ازَّكَّى, aor. يَزَّكَّى. (Bd in xxxv. 19.) — — And He endeavoured to attain much piety; from الزَّكَآءُ. (Bd in lxxxvii. 14.) — — And He gave the poor-rate. (S.) زَكًا, (S, K, * TA,) without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; and in like manner خَسًا, which is coupled with the former, is without tenween, and accord. to some with tenween, and not having the article ال prefixed to it; (TA;) [but each has ال prefixed to it in the K;] i. q. مِنَ العَدَدِ (S, K) الشَّفْعُ (K) [or شَفْعٌ, as meaning An even number; a number consisting of pairs; or a single pair]: said to be so called because the pair are more, or more perfect, or better, (↓ أَزْكَى,) than is the one. (TA.) You say خَسًا أَوْ زَكًا or خَسًا أَوْ زَكًا [Odd or even?]. (TA.) [See more voce خَسَا.] زَكَاةٌ. or زَكٰوةٌ, [accord. to El-Hareeree, to be written with ا when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed, even in the best MSS., nor have I in the similar cases of صَلٰوةٌ and حَيٰوةٌ, (to which it is also applied,) in the best copies of the Kur-án,] of the measure فَعَلَةٌ, [i. e., originally زَكَوَةٌ,] like صَدَقَةٌ [which is one of its syns.]; a noun of the class of homonyms: (IAth, TA:) it signifies Increase, or augmentation, (IAth, Er-Rághib, TA,) as also ↓ زَكَآءٌ [mentioned in the first paragraph as an inf. n.], (Msb,) resulting from the blessing of God; and this is [said to be] the primary meaning; and is considered as relating to the things of the present world and to those of the world to come. (Er-Rághib, TA.) — — And Purity. (IAth, TA.) And [particularly] The dryness of the earth or ground; which is its purity from defilement. (TA.) — — And Purification: a meaning which it is said to have in the saying in the Kur [xxiii. 4], وَالَّذِينَ هُمْ لِلزَّكٰوةِ فَاعِلُونَ, (IAth, Mgh, Er-Rághib, TA,) i. e. And who are acting in their religious service for God's purification of them; or for their purification of themselves: for لِلزَّكٰوة is not here an objective complement of فَاعِلُونَ; the ل therein denoting the aim and the cause. (Er-Rághib, TA.) — — Also, [as being a mode of purification of oneself,] Good, or righteous, conduct: and in this sense it has been expl. as used in the Kur xviii. 80: or as meaning goodness, or righteousness: (TA:) which ↓ زَكَآءٌ [also] signifies. (Msb.) And Religious service; as being the means of purification: so [accord. to some] it signifies in the saying [in the Kur xix. 14], وَحَنَانًا مِنْ لَدُنَّا وَزَكٰوةً, [And the disposition to mercy, or compassion, from us, and religious service]: (Er-Rághib, TA:) or it here means طُهْرَة [i. e. purification, or purity]: and [accord. to some, if we except the instances mentioned above in the next two preceding sentences,] this is the only instance in the Kur-án in which it is used in any other sense than that which next follows. (Kull p. 199.) — — And [The poor-rate;] the portion, or amount, of property, that is given therefrom, (M, IAth, Mgh, Msb, K, Er-Rághib, TA,) as the due of God, (Er-Rághib, TA,) by its possessor, (M, K, TA,) to the poor, (M, Mgh, Er-Rághib, TA,) in order that he may purify it thereby: (M, IAth, K, TA:) [in the S it is merely said that “ the زَكٰوة of property is well known: ” the giving it is obligatory, provided that the property is of a certain amount, and has been in possession eleven months: the portion given varies according to the nature and amount of the property; but is generally a fortieth part thereof, or of its value; i. e. two and a half per cent.:] it is thus termed [for the reason assigned above; or] as being a cause of the hope of increase, (Msb, Er-Rághib, TA,) or as causing the soul, or person, to thrive, or grow, by means of good things and blessings [procured thereby], or for both of these reasons. (Er-Rághib, TA.) زَكَاةُ الفِطْرِ [The alms of the breaking of the fast, given at the end of Ramadán,] is obligatory upon every person of the Muslims, the free and the slave, the male and the female, the young and the old, the poor and the rich; and purifies the faster from unprofitable and lewd discourse: it consists of a صَاع [q. v.] of dates, or of barley, [or of raisins or some other ordinary kind of food,] or half that quantity of wheat. (El-Jámi' es-Sagheer, voce زَكَاة.) [The pl. is زَكَوَاتٌ.] — — Also, [as being an attribution of purity or goodness or righteousness,] Praise. (IAth, TA.) — — And The pure, or best, part of a thing: (K, TA:) on the authority of Aboo-'Alee. (TA.) زَكَآءٌ an inf. n. of 1 [q. v.]. (S, K.) See also the next preceding paragraph, in two places. — — Also [The increase of the earth; or] the fruits caused to come forth by God. (TA.) زَكِىٌّ i. q. ↓ زَاكٍ, (Akh, S,) which signifies Increasing [&c., as act part. n. of زَكَا, q. v.]: (Ham p. 722:) [and growing, or thriving]: applied in this sense to a boy. (Akh, S.) — — غُلَامًا زَكِيًّا in the Kur xix. 19 means [A boy] pure from sins: or growing, or increasing, in goodness and righteousness: (Bd:) or purified by nature: or such as shall in the future become purified. (TA.) And نَفْسًا زَكِيَّةً in the Kur xviii. 73 means [A soul, or person,] pure from sins: some read ↓ زَاكِيَةً; but the former is more forcible: [or,] accord. to AA, ↓ the latter means that has never sinned: and the former, that has sinned and then been forgiven. (Bd.) [Or] رَجُلٌ زَكِىٌّ signifies A good, or righteous, man: and the pl. is أَزْكِيَآءُ. (Msb, K, * TA.) And also A man enjoying, or leading, a plentiful, and a pleasant or an easy, and a soft or delicate, life: pl. as above. (K, TA.) — — And أَرْضٌ زَكِيَّةٌ Good, fat land. (TA in art زكى.) زَكَوِىٌّ [generally meaning Of, or relating to, the poor-rate] is the rel. n. of زَكَاةٌ; like as حَصَوِىٌّ is that of حَصَاةٌ; because the rel. n. reduces the word to its original form: زَكَائِىٌّ is vulgar and wrong. (Msb.) زَاكٍ, and its fem. زَاكِيَةٌ: see زَكِىٌّ, in three places. أَزْكَى More, or most, profitable: (Bd in ii. 232:) or better, or best: (Jel ibid:) more, or most, pure: (Bd in xxiv. 28:) more, or most, lawful, (Bd and Jel in xviii. 18,) and good, or pleasant: or more, or most, abundant and cheap. (Bd ibid.) See also زَكًا as a noun. زكى 1 زَكِىَ, (K,) aor. يَزْكَى, inf. n. زَكَاةٌ, i. q. زَكَا, aor. يَزْكُو, as meaning It increased, or augmented; (Lh, ISd, K, * TA;) and produced fruit: (TA:) and ↓ تزكّى signifies the same. (K.) — Also He thirsted. (Th, K.) 5 تَزَكَّى see above; and see art. زكو. زَكِىٌّ: see art. زكو. زل 1 زَلَلْتَ, [third pers. زَلَّ,] aor. تَزِلُّ; (S, K;) and زَلِلْتَ, [third pers. likewise زَلَّ,] aor. تَزَلُّ; (Fr, S, K;) inf. n. زَلِيلٌ, (Lh, S, K,) which is of the former verb, (S,) and زَلٌّ, (Lh, K,) also of the former verb, (Msb,) and زُلُولٌ and زِلِّيلَى [or, accord. to the S, this is a simple subst.,] and زِلِّيلَآءُ (Lh, K) and مَزِلَّةٌ, (K,) [all app. of the former verb,] and زَلَلٌ, (Fr, S, K,) which is of the latter verb; (Fr, S;) Thou slippedst (K) in mud, or in speech, (S, K,) or in judgment, or opinion, or in religion: (TA:) or you say, زَلَّ عَنْ مَكَانِهِ, aor. يَزِلُّ, inf. n. زَلٌّ [&c. as above]; and زَلَّ, aor. يَزَلُّ, inf. n. زَلَلٌ; the former verb of the class of ضَرَبَ; and the latter, of the class of تَعِبَ; meaning he, or it, moved away, or aside, [or slipped,] from his, or its, place: and زَلَّ فِى مَنْطِقِهِ, or فِعْلِهِ, aor. يَزِلُّ, like يَضْرِبُ, inf. n. زَلَّةٌ, he made a slip, or mistake, in his speech, or his action.

(Msb.) فَإِنْ زَلَلْتُمْ, in the Kur ii. 205, means But if ye turn away, or aside, from entering thereinto fully: (Jel:) this is the common reading: but some read زَلِلْتُمْ. (TA.) And you say, زَلَّ زَلَّةً He committed a slip in speech and the like. (TA.) Accord. to IAth, زَلِيلٌ signifies The passing of a body from one place to another: and — — hence it is metaphorically used in like manner in relation to a benefit: one says, زَلَّتْ مِنْهُ إِلَى فُلَانٍ نِعْمَةٌ, inf. n. زَلِيلٌ, meaning (tropical:) A benefit passed, or was transferred, from him, (i. e. a benefactor,) to such a one. (TA.) — — زَلَّ, inf. n. زَلِيلٌ and زُلُولٌ, also signifies He (a man) passed along quickly: (ISh, K:) and زَلَّ, inf. n. زَلِيلٌ, he ran: and زَلِيلٌ, a light, or an agile, walking or pacing: (TA:) [and زَلَلٌ, mentioned above as an inf. n., seems to have the same, or a similar, signification:] a rájiz says, (S,) namely, Aboo-Mohammad El- Hadhlemee, (TA,) or Aboo-Mohammad ElFak'asee, (O,) إِنَّ لَهَا فِى العَامِ ذِى الفُتُوقِ وَزَلَلِ النَّيَّةِ وَالتَّصْفِيقِ رِعْيَةً مَوْلًى نَاصِحٍ شَفِيقِ (S in the present art., * and in art. صفق, * and art. فتق, but in this last with رَبٌّ in the place of مَوْلًى, and TA,) [i. e. Verily they have, in the year of little rain, (thus الفتوق, as here used, is expl. in the S in art. فتق,) and in the passing along lightly to the place which is the object of the journey, and in the being removed from a tract which they have depastured to a place in which is pasture, (thus التصفيق, as here used, is expl. in the S in art. صفق,) the tending of a master honest in his conduct, or desirous of their good, benevolent, or compassionate]: he is speaking of his camels: (S in art. فتق:) he means that they pass along lightly [so I render تَزِلُّ] from place to place in search of herbage: and النيّة means the place to which they purpose journeying. (S.) — — [Hence,] زَلَّ عُمُرُهُ (assumed tropical:) His life went, or passed, [or glided,] away. (K, TA.) — — زَلَّتِ الدَّرَاهِمُ, (S, Msb, * K,) aor. ـِ3 زَلِ, (S, Msb,) inf. n. زُلُولٌ, (S, K,) or زَلِيلٌ, (Msb,) The dirhems, or pieces of money, poured out, or forth: (K:) or were, or became, deficient in weight. (S, Msb, * K.) — — زَلَّ, inf. n. زَلَلٌ, (K,) said of a man, (TA,) [and app. of a wolf, (see أَزَلُّ,)] He was, or became, light [of flesh] in the hips, or haunches: (K:) or زَلَلٌ signifies a woman's having little flesh in the posteriors and thighs. (S.) — زَلَّ, aor. يَزَلُّ, accord. to analogy, as an intrans. v., from أَزْلَلْتُ إِلَيْهِ meaning " I gave to him " of food &c., should signify He took, or received: and hence the saying of the lawyers, وَيَزَلُّ إِنْ عَلِمَ الرِّضَى And he shall take, or receive, or the food [if he have knowledge of permission, or consent]. (Msb.) — زَلَّ i. q. دُقِّقَ [app. as meaning He, or it, was made, or rendered, thin, or slender]. (IAar, TA.) 2 ـَّ3 زَلَّ see the next paragraph, near its end.

4 ازلّهُ, (K,) inf. n. إِزْلَالٌ, (TA,) He, or it, made him, or caused him, to slip in mud, (K, TA,) or in speech, or in judgment, or opinion, or in religion; (TA;) and ↓ استزلّهُ signifies the same. (S, * MA, K, * PS. [But respecting this latter, see what follows.]) It is said in the Kur [ii. 34], فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا [And the Devil made them, or caused them, both, to slip, or fall, from it, namely, Paradise (الجَنَّة)]; and one reading is أَزَالَهُمَا, i. e. removed them: or, as some say, it means caused them to commit a slip, or wrong action, in consequence of it [referring to the tree]: or, accord. to Th, caused them to slip in judgment. (TA.) And in the same, iii. 149, ↓ اسْتَزَلَّهُمُ الشَّيْطَانُ The Devil made them, or caused them, to slip: (Jel:) or, as some say, sought to make them commit a slip, or wrong action. (TA.) — — One says also, أَزَلَّ فُلَانًا إِلَى القَوْمِ He sent forward such a one to the people, or party. (TA.) — — And أَزَلَّهُ عَنْ رَأْيِهِ He made him to turn from his opinion. (MA.) — — And as زَلِيلٌ signifies the " passing " of a body from one place to another, one says, speaking metaphorically, (IAth, TA,) أَزَلَّ إِلَيْهِ نِعْمَةً (tropical:) He did to him a benefit: (S, IAth, K:) whence, (TA,) it is said in a trad., مَنْ أُزِلَّتْ إِلَيْهِ نِعْمَةٌ فَلْيَشْكُرْهَا (assumed tropical:) He to whom a benefit is done [let him be grateful for it]. (A'Obeyd, S, * Mgh, Msb.) And أَزْلَلْتُ لَهُ زُلَّةً (assumed tropical:) I did to him a benefit: one should not say زللت [thus written, app. for ↓ زَلَّلْتُ: but see مُزَلِّلٌ]. (TA.) And أَزْلَلْتُ إِلَيْهِ [alone] (assumed tropical:) I gave to him: or I did to him a benefit. (Msb.) And أَزْلَلْتُ إِلَيْهِ مِنَ الطَّعَامِ وَغَيْرِهِ (assumed tropical:) I gave to him of the food and other things. (IKtt, TA.) And أَزَلَّ إِلَيْهِ مِنْ حَقِّهِ شَيْئًا (assumed tropical:) He gave to him somewhat of his due. (S, K.) And أَزَلَّ عَنْهُ نِعْمَةً (assumed tropical:) He drew forth from him a benefit. (TA.) 10 ـَ3 إِسْتَزْلَ see 4, in two places. R. Q. 1 زَلْزَلَهُ, (S, * Msb, K, &c.,) inf. n. زَلْزَلَةٌ and زِلْزَالٌ and زَلْزَالٌ and زُلْزَالٌ, (K,) or the first of these is an inf. n. [by universal consent], (S,) and so is the second, but the third is a simple subst., (Zj, S, Msb,) though this and the fourth [which is the least known] have the authority of certain readings of passages of the Kur, namely, xcix. 1 for both of these, and xxxiii. 11 for the latter of them, (TA,) He put it, or him, into a state of motion, commotion, or agitation: (Msb, K, TA:) or into a state of convulsion, or violent motion. (Zj, TA.) You say, زَلْزَلَ اللّٰهُ الأَرْضَ [i. e. God made the earth to quake: or to quake violently:] (S:) [or] put the earth into a state of convulsion, or violent motion. (Zj, TA) And جَاءَ بِالإِبِلِ يُزَلْزِلُهَا He came with, or brought, the camels, driving them with roughness, violence, or vehemence. (TA.) Some say that زَلْزَلَةٌ is from الزَّلَلُ فِى الرَّأْيِ [i. e. " the making a slip in judgment, or opinion "]: so when one says, زُلْزِلَ القَوْمُ the meaning is, The people, or party, were turned away from the right course, and fear was cast into their hearts. (TA.) It is said in a trad., اَللّٰهُمَّ اهْزِمِ الأَحْزَابَ وَزَلْزِلْهُمْ i. e. [O God, rout, defeat, or put to flight, the combined forces, and] make their state of affairs to be unsound, or unsettled. (TA.) Accord. to IAmb, أَصَابَتِ القَوْمَ زَلْزَلَةٌ means An affrighting befell the people, or party; from the saying in the Kur [ii. 210], وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ, i. e. And they were affrighted [so that the Apostle said]: (L, TA:) or were vehemently agitated. (Ksh, Bd.) — — مَا زَلْزَلْتُ قَطُّ مَاءً أَبْرَدَ مِنْ مَاءِ الثغوبِ [or الثَّغَبِ, as it is written in the explanation of this saying, the latter being app. the right reading], said by Aboo-Shembel, means I have not put into my throat, or fauces, ever, water slipping into it cooler than the water of the ثَغَب [or pool left by a torrent in the shade of a mountain]. (Az, TA.) R. Q. 2 تَزَلْزَلَ It was, or became, in a state of motion, commotion, agitation, convulsion, or violent motion. (Msb, TA.) You say, تَزَلْزَلَتِ الأَرْضُ (S, Msb, TA) The earth [quaked: or quaked violently:] was, or became, in a state of motion, commotion, &c.: (Msb:) the verb in this phrase [and in others] is quasi-pass. of R. Q. 1. (S, TA.) And تَزَلْزَلَتْ نَفْسُهُ His soul reciprocated in his chest at death. (TA.) زَلٌّ Slippery: (S:) a place in which one slips; (K;) and ↓ زَلَلٌ signifies the same; (S, K;) and ↓ زَلُولٌ [likewise, i. e.] a place in which the foot slips. (TA.) You say مَقَامٌ زَلٌّ and ↓ زَلَلٌ, and مَقَامَةٌ زَلٌّ and ↓ زَلَلٌ, [A standing-place] in which one slips. (K.) And زُحْلُوقَةٌ زَلٌّ and ↓ زَلَلٌ A slippery [sloping slide or rolling-place &c.]. (S.) [See also مَزِلَّةٌ.] زَلَّةٌ A slip (S, Msb, * K) in mud, or in speech; a subst. from 1 meaning as expl. in the first sentence of this art.; (S, K:) as also ↓ زِلِّيلَى: (S: [but this latter is mentioned by Lh and in the K as an inf. n.:]) a slip, or lapse; (K:) a fault, a wrong action, a mistake, or an error; (Msb, K;) or a sin, or crime; (K, * TA;) a fall into sin or crime. (Msb in art. عثر.) One says, زَلَّ الرَّجُلُ زَلَّةً قَبِيحَةً The man [made a foul slip; or] fell into the commission of a disapproved, or hateful, or foul, act; or committed an exorbitant, an abominable, or a foul, mistake: whence the trad., نَعُوذُ بِاللّٰهِ مِنْ زَلَّةِ العَالِمِ [We seek protection by God from the slip of the learned man]: and the well-known saying, زَلَّةُ العَالِمِ زَلَّةُ العَالَمِ [The slip of the learned man is the slip of the world at large]. (TA.) — — A benefit, or good action; (Mgh, * K;) as also ↓ زُلَّةٌ: (K:) a gift. (Msb.) — — A feast, or repast, that is prepared for guests. (Lth, O, Msb.) One says, اِتَّخَذَ فُلَانٌ زَلَّةً [Such a one made, or prepared, a feast for guests]. (Lth, O, Msb.) Hence, (Lth, TA,) it is also a name for Food that

is carried from the table of one's friend or relation: a word of the dial. of El-'Irák: (Lth, Msb, K:) or in this sense it is a vulgar word, (K, TA,) used by the common people of El-'Irák (TA.) And i. q. عُرْسٌ [as meaning A marriage-feast]. (ISh, Az, Msb, K.) So in the saying, كُنَّا فِى زَلَّةِ فُلَانٍ [We were at the marriage-feast of such a one]. (ISh, Az, Msb, TA.) زُلَّةٌ: see زَلَّةٌ. — Also A straitened state of the breath [unless النَّفَس be a mistranscription for النَّفْس the soul, which I think not improbable]. (K.) زِلَّةٌ Stones: or smooth stones: (K:) pl. زِلَلٌ. (TA.) زَلَلٌ an inf. n. of 1, [q. v,] (Fr, S, Msb, K,) in two [or three] senses. (K.) — See also زُلٌّ, in four places. — Also A deficiency: so in the saying, فِى مِيزَانِهِ زَلَلٌ [In its weight is a deficiency]. (Lh, K.) زُلَالٌ A certain animal, of small, white body; which, when it dies, is put into water, and renders it cool, or cold: (TA:) [Golius describes it as a worm that is bred in snow; of which Aristotle speaks in his Hist. Animalium, l. ↓. 19; and he adds, on the authority of Dmr, that it is of the length of a finger, generally marked with yellow spots; and swelling in water such as is termed ماء الزلال.] — — Hence, [it is said to be] applied to water, as meaning Cool, or cold: (TA:) or, so applied, sweet: (S:) or sweet, clear, or limpid, pure, easy in its descent, that slips into the throat; as also ↓ زُلَازِلٌ: (TA:) or quick in its descent and passage in the throat, (K, * TA,) cool, or cold, sweet, clear, or limpid, easy in its descent; as also ↓ زَلِيلٌ and ↓ زَلُولٌ and ↓ زُلَازِلٌ. (K.) — — And Clear, as applied to anything. (TA.) زَلُولٌ: see زُلٌّ: — — and see also زُلَالٌ. زَلِيلٌ: see زُلَالٌ. — — Also [The kind of sweet food called] فَالُوذ [q. v.]. (Sgh, K.) زِلِّيَّةٌ, an arabicized word from the Pers. زِيلُو, (K in art. زلى, in the CK زَيْلُو, [" a sort of woollen blanket,"] A carpet; syn. بِسَاطٌ: (K in the present art.:) a certain sort of بُسُط [or carpets, said by Golius to be generally woollen and villous, but by Freytag to be woollen but not villous]: (Msb:) [in Johnson's Pers. Arab. and Engl. Dict. expl. as meaning a coverlet of woollen, without a pile, neither striped nor painted:] pl. زَلَالِىُّ. (S, Msb, K.) زِلِّيلَى: see زَلَّةٌ. زَلْزَلٌ (S, K) and زُلْزُلٌ, and MF adds ↓ زُلْزَلٌ, (TA,) Household-goods; or utensils and furniture of a house or tent; (S, K;) as also زَلَزٌ. (Sh, TA.) زُلْزُلٌ Light, or agile; (TA;) as also ↓ أَزَلُّ: (IAar, TA:) the former applied as an epithet to a boy, or young man. (TA.) [See also زُلْزُولٌ.] — — And A skilful player on the drum. (Fr, K.) زُلَزِلٌ: see زَلْزَلٌ. زَلْزَلَةٌ: see what next follows. زَلْزَالٌ [Motion, commotion, agitation, convulsion, or violent motion; and particularly an earthquake, or a violent earthquake;] a subst. from R. Q. 1: (Zj, S, Msb:) or an inf. n. of R. Q. 1, as also زِلْزَالٌ and زُلْزَالٌ and ↓ زَلْزَلَةٌ [which last is often used as a simple subst., as such having for its pl. زَلَازِلُ, and is expl. in Jel xxii. 1 as signifying a violent earthquake]. (K.) زُلْزُولٌ Light, or active, (K, TA,) in spirit and body; (TA;) acute, sharp, or quick, in intellect; clever, or ingenious. (K, TA.) [See also زُلْزُلٌ.] — Lightness, or activity. (K.) — — Conflict, or fight, and evil condition. (Sh, K.) One says, تَرَكْتُ القَوْمَ فِى زُلْزُولٍ وَعُلْعُولٍ (As, Sh) i. e. [I left the people, or party.] in conflict, or fight, and evil condition. (Sh, TA.) زَلَازِلُ [a pl. of which the sing. is not mentioned,] Difficulties; (S, TA;) and terrors, or causes of fear. (TA.) [See also زَلْزَالٌ.] زُلَازِلٌ: see زُلَالٌ, in two places. زَالٌّ Deficient in weight; applied to a dirhem, (S, Msb, K, TA,) and to a deenár: (TA:) pl. زَوَالٌّ, (Msb,) or زُلَّلٌ. (TA.) One says, مِنْ دَنَانِيرِكَ زِلَّلٌ وَمِنْهَا وُزَّنٌ [Of thy deenárs are such as are deficient in weight, and of them are such as are of full weight]. (TA.) أَزَلُّ Quick, or swift. (IAar, K.) — — See also زُلْزُلٌ. — — Also Light [of flesh] in the hips, or haunches: (AA, S, K:) and having little flesh in the posteriors and thighs; or having small buttocks sticking together; syn. أَرْسَحُ; (M, TA;) in the copies of the K, erroneously, أَشَجُّ: (TA:) or it signifies one who is more than أَرْسَح; (K, * TA;) whose waist-wrapper will not retain its hold: (TA:) fem. زَلَّآءُ, (S, K,) applied to a woman; i. q. رَسْحَآءُ: (S:) or having no buttock: pl. زُلٌّ. (TA.) السِّمْعُ الأَزَلُّ means The wolf that has little flesh in the rump and thighs, (الذِّئْبُ الأَرْسَحُ, S, in the K ذِئْبٌ أَرْسَحُ,) begotten between the wolf and the she-hyena; (S, K; [the words والخِفَّةُ والقِتَالُ والشَّرُّ here immediately following in the CK should be erased; their proper place being in the second of the lines below in that edition, where they are again inserted; as observed by Freytag;]) and this epithet (الازلّ) is inseparable: (S:) or, accord. to IAth, الأَزَلُّ primarily signifies the small in the buttock: and as an epithet applied to the wolf, the light, or active; and it is said to be from زَلَّ signifying " he ran. " (TA.) It is said in a prov., هُوَ أَسْمَعُ مِنَ السِّمْعِ الأَزَلِّ [He is more quick of hearing than the سمع that is lean in the rump and thighs; or than the light, or active, سمع]. (S, TA.) — — قَوْسٌ زَلَّآءُ A bow from which the arrow slips, by reason of the rapidity with which it goes forth. (K.) إِزْلْزِلْ [said by Freytag to be written in the CK زِلْزِلْ, but in my copy of that edition it is إِزلْزَلْ,] is a word uttered on the occasion of the زَلْزَلَة, (so in copies of the K,) or on the occasions of زَلَازِل: (so in the TA:) [app. an ejaculation expressive of alarm, or of distress: the Turkish translator of the K thinks that it is originally أَزْلْزِلْ, contracted and altered in the vowels for the purpose of alleviating the utterance on account of the straitness of the time:] but IJ says that a word of four radical letters does not receive an augmentative like this as an initial; and holds it to be, as to the letter and the meaning, from الأَزْلْ [i. e. " straitness, distress," &c.], and of the measure فِعِلْعِلْ. (TA.) مَزَلَّةٌ: see the next paragraph. [Its primary signification is probably A cause of slipping: compare مَبْخَلَةٌ and مَجْبَنَةٌ &c.] مَزِلَّةٌ and ↓ مَزَلَّةٌ, (S, Msb, K,) the former the more chaste, (Msb,) the latter mentioned by AA, (TA,) A slippery place; (S, Msb, K, TA;) such as a smooth rock, and the like; and such the صِرَاط is said to be. (TA.) [See also زُلٌّ.] — The former is also an inf. n. of 1 [q. v.]. (K.) مُزَلِّلٌ One who bestows many benefits (K, TA) and gifts. (TA.) زلج 1 زَلَجَ, aor. زَلِجَ, inf. n. زَلْجٌ and زَلَجَانٌ and زَلِيجٌ; and ↓ انزلج; He went a gentle pace: and he walked, or ran, quickly: (L:) or زَلْجٌ signifies the being quick in going and in other things: and the going quickly: (TA:) and زَلَجَانٌ, the advancing, or preceding, (O, K, TA,) quickly, (O,) or in journeying: (TA: [see also زَلَخَانٌ:]) or, as some say, the going a gentle pace. (TA.) You say of a she-camel, زَلَجَتْ, aor. زَلِجَ, inf. n. زَلْجٌ, She went swiftly, [appearing] as though she did not move her legs by reason of her swiftness. (Lth, TA.) And زَلَجَتْ occurring in a verse of Dhu-r-Rummeh, [app. referring to draughts of water,] is expl. as meaning They descended quickly into the entrance of the gullet, by reason of vehemence of thirst. (TA.) You say also, زَلَجَتْ رِجْلُهُ His foot slipped; as also زَلَخَتْ. (AZ, L and TA in art. زلخ.) And مَرَّ يَزْلِجُ, inf. n. زَلْجٌ and زَلِيجٌ, He, or it, passed, going lightly upon the ground. (S, K.) And, of an arrow, يَزْلِجُ عَلَى وَجْهِ الأَرْضِ [app. It goes along lightly upon the ground]: and يَمْضِى مَضَآءً زَلْجًا [app. meaning the same]. (TA.) And زَلَجَ السَّهْمُ, aor. زَلِجَ, inf. n. زُلُوجٌ and زَلِيجٌ, The arrow fell upon the ground, and did not go straight to the animal at which it was shot. (TA. [See also زَلَخَ.]) — — زَلَجَ, aor. زَلِجَ, also signifies He escaped from difficulties, troubles, or distresses. (TA.) — — And He drank vehemently of anything. (TA.) — See also 4. 2 زلّج, inf. n. تَزْلِيجٌ, He uttered, and made current, his words, or speech, (K, TA,) and an ode, or an oration. (TA.) — — And تَزْلِيجٌ signifies also The striving to retain life with a bare sufficiency of the means of subsistence; التَّزْلِيجُ being expl. by مُدَافَعَةُ العَيْشِ بِالبُلْغَةِ. (K.) 4 ازلج السَّهْمَ He made the arrow to fall upon the ground, and not to go straight to the animal at which it was shot. (TA. [See also 4 in

art. زلخ.]) — — ازلج البَابَ He closed, or made fast, the door with the مِزْلَاج [q. v.]; (S, * K;) as also ↓ زَلَجَهُ, (K,) inf. n. زَلْجٌ. (TA. [See, again, 4 in art. زلج.]) 5 تزلّج He, or it, slipped, or slid along or down; syn. تَزَلَّقَ: (S, TA:) his foot slipped. (KL. [See also 5 in art. زلخ.]) — — One says of an arrow, يَتَزَلَّجُ عَنِ القَوْسِ or ↓ يَنْزَلِجُ [It slips from the bow]. (S and K, accord. to different copies.) — Also He persevered, or persisted, in drinking the beverage called نَبِيذ, (Lh, K, TA,) and wine; (Lh, TA;) like تسلّج. (TA.) 7 إِنْزَلَجَ see 1, first sentence: — — and see also 5 and زَلُوجٌ. زَلْجٌ, and مِزْلَاجٌ, as an epithet applied to a place, (S, TA,) Slippery; syn. [زَلْقٌ and] زَلَقٌ; [like زَلْخٌ;] as also ↓ زَلَجٌ (S, K) and ↓ زَلِيجٌ. (TA.) — — See also زَالِجٌ. — [Explained by Freytag as meaning " Quod aliquis in jaculando multum tollit manum, ut majori vi mittat telum," on the authority of Meyd, it is app. a mistranscription for زَلْخٌ, q. v.; or it may be a dial. var. of the latter.] زَلَجٌ: see the next preceding paragraph. زُلُجٌ Smooth rocks; (K;) because the feet slip from them. (TA.) زَلَجَى, like جَمَزَى [in measure and meaning], and ↓ زَلِيجَةٌ, (K, TA,) and ↓ زَلُوجٌ, (TA,) applied to a she-camel, Quick, or swift, (K, TA,) in pace, or journeying: or, as some say, that quickly finishes in being milked. (TA.) زِلَاجٌ: see مِزْلَاجٌ. زَلُوجٌ Quick, or swift; (K;) as also ↓ زَالِجٌ, applied to anything. (Ham p. 764.) See also زَلَجَى. [And see زَلُوخٌ.] — — An arrow, such as is called قِدْح, that slips (↓ يَنْزَلِجُ) quickly from the hand, (K, TA,) or from the bow. (TA.) See also زَالِجٌ. — — Applied to a well, i. q. زَلُوخٌ [q. v.]. (TA in art. زلخ.) — — عُقْبَةٌ زَلُوجٌ A far-extending, long [stage of a journey]; (Lh, K;) as also زَلُوقٌ. (Lh, K in art. زلق, and TA. [In the CK, in this art. and in art. زلق, عَقَبَةٌ: in my MS. copy of the K, in this art., عقبةٌ; but in art. زلق, عُقْبَةٌ, which is the right reading. See also زَلُوخٌ.]) So in the saying, سِرْنَا عقبةً زَلُوجًا [We journeyed a farextending, long stage]. (Lh, TA.) زَلِيجٌ: see زَلْجٌ: — — and its fem., with ة: see زَلَجَى. زَالِجٌ: see زَلُوجٌ. — — Also An arrow that slips (يَتَزَلَّجُ or يَنْزَلِجُ [see 5]) from the bow; (S, K;) and so ↓ زَلُوجٌ [q. v.]: (K:) or an arrow that is shot by the archer, and falls short of the butt, striking violently upon a rock, and bounding up from it to the butt: but such is not reckoned مُقَرْطِس: (AHeyth, TA: [see also زَالِخٌ:]) and ↓ زَلْجٌ, as though an inf. n. used as an epithet, an arrow that falls upon the ground, and does not go straight to the animal at which it is shot. (TA.) — — Also Escaping from difficulties, troubles, or distresses. (K.) — — And Drinking vehemently (K) of anything. (TA.) [مِزْلَجٌ, written in Freytag's Lex. مِزْلج, there expl. as meaning Quickly, or swiftly, passing; on the authority of the Deewán el-Hudhaleeyeen.] مُزَلَّجٌ Small in quantity or number: (K:) a mean, paltry, small, or little, gift: (S, TA:) one hat is imperfect, or incomplete: and anything that is not done superlatively, excellently, consummately, thoroughly, or soundly: (TA:) anything low, base, vile, mean, paltry, inconsiderable, or contemptible. (K. [See also مُزَلَّخٌ.]) — — Love (حُبّ [in the CK, erroneously, حَبّ]) that is not pure, or not genuine. (K.) — — Having little taste. (Ham p. 404.) — — Small in body. (Ham ibid.) — — And hence, (Ham ibid.,) A man (K) deficient, or defective, (K, Ham,) in manliness, or manly virtue or moral goodness, (Ham,) and weak: (TA:) or defective in make: and deficient in prudence, or discretion, and precaution, or sound judgment, or firmness of mind or of judgment: (TA:) and niggardly. (K.) — — One who is consociated with a people, not being of them: (S, K, TA:) or, as some say, i. q. دَعِيٌّ [i. e. one whose origin, or lineage, is suspected; or an adopted son; &c.]. (TA.) — — Also Life striven to be retained (مُدَافَعٌ) with a bare sufficiency of the means of subsistence. (TA.) مِزْلَاجٌ (S, K) and ↓ زِلَاجٌ (K) [A kind of latch, or sliding bolt; like مِزْلَاقٌ and مِزْلَاخٌ;] a [thing like the] مِغْلَاق, except that it is opened with the hand, whereas the مغلاق is not to be opened save with the key: (S, K:) a wooden thing by means of which one closes or makes fast [a door]: (Ham p. 764; in explanation of the former word:) so called because of the quickness with which it slips (↓ لِسُرْعَةِ انْزِلَاجِهِ): but ISh describes the kind of مزلاج used by the people of El-Basrah as having a crooked iron key, which slips into a hole in the door, by means of which the door is locked: pl. مَزَالِيجُ. (TA.) — Also the former word, applied to a woman, Having little flesh in her posteriors, or posteriors and thighs; or having small buttocks, sticking together; syn. رَسْحَآءُ. (S, K.) زلخ 1 زَلَخَتْ رِجْلُهُ, aor. زَلَخَ, inf. n. زُلُوخٌ, His foot slipped; (AZ, A, L, TA;) like زَلَجَتْ; (AZ, L, TA;) as also ↓ تزلّخت. (A.) — — [Hence,] one says of water, زَلَخَ عَنِ الصَّخْرَةِ (tropical:) [It slipped, or slid down, from the rock]. (A, TA.) And of an arrow, يَزْلَخُ عَلَى وَجْهِ الأَرْضِ ثُمَّ يَمْضِى (tropical:) [It slides along upon the ground; then penetrates]. (A, TA. [See also زَلَجَ.]) And زَلَخَ فِى مَشْيِهِ (tropical:) He hastened, or was quick, in his going, or gait. (A, TA.) [See also زَلَخَانٌ.] And زَلَخَ مِنْ فِيهِ كَلَامٌ (tropical:) [Speech slipped from his mouth]. (A.) — زَلَخَهُ بِالرُّمْحِ, aor. زَلِخَ, (K,) inf. n. زَلْخٌ, (TA,) i. q. زَجَّهُ [He pierced him, or thrust him, with the pointed iron foot of the spear]; (K;) as also زَخَّهُ. (TA.) — — And زَلَخَ رَأْسَهُ, inf. n. زَلْخٌ, He broke his head so as to slit, or cleave, the skin; syn. شَجَّهُ. (Kr, TA.) — زَلِخَ, aor. زَلَخَ, (K,) inf. n. زَلَخٌ, (TA,) He was, or became, fat. (K.) زَلِخَتْ is said of camels, meaning They were, or became, fat. (TA.) 2 زلّخهُ, inf. n. تَزْلِيخٌ, He made it, or rendered it, smooth. (K.) — — [And app. He, or it, made him to slip: see its pass. part. n., below.] — — See also a verse cited voce زُلَّخَةٌ. 4 ازلخ قَدَمَهُ He, or it, made his foot to slip. (A, TA.) — — [Hence,] ازلخ السَّهْمَ (tropical:) [He made the arrow to slide along upon the ground: see 1, third sentence]. (A, TA. [See also 4 in art. زلج.]) — — ازلخ البَابَ He closed, or made fast, the door with the مِزْلَاخ [q. v.]. (A, TA.) You say, [so in my copy of the A, but app. it should be " you do not say,"] أَزْلَخْتُ البَابَ when you require, for opening it, a key. (A. [See, again, 4 in art. زلج.]) 5 تزلّخ [He, or it, slipped, or slid along or down]: see 1, first sentence: and see زُلَّخَةٌ. [See also 5 in art. زلج.] زَلْخٌ A slippery place, from which the feet slip because of its moistness (S, K) or its smoothness; (K;) for it is [like smooth rock, or is] smooth rock; (S, TA;) as also ↓ زَلَخٌ. (K.) And one says also مَزَلَّةٌ زَلْخٌ [using the latter word as a corroborative]. (TA.) — — It is also an inf. n. used as an epithet; (TA;) meaning (assumed tropical:) Slippery; (S, A, TA;) applied to a standing-place, (S,) or to a place [absolutely]; (A, TA;) like زَلْجٌ; (S, TA;) as also ↓ زَلِخٌ. (A, TA. [In this sense, زَلْخٌ is said in the A to be tropical: app. because it is an inf. n. used as an epithet.]) It is also applied to a well (رَكِيَّة), meaning Smooth and slippery at its top [or mouth], so that he who stands upon it slips into it; (TA;) and so ↓ زَلُوخٌ, (S, TA,) and زَلُوجٌ. (TA.) — Also The limit, or extreme limit, to which an arrow is shot: (S, K:) a rájiz says, مِنْ مَائَةٍ زَلْخٍ بِمِرِّيخٍ غَالْ [app. meaning From a hundred fathoms, a limit, or an extreme limit, to which one shoots with a long four-feathered arrow rising in its flight so as to exceed the usual limit; from three hundred to four hundred cubits being said to be the limit, or extreme limit, to which an arrow is shot; and غَالْ being used by poetic license for غَالٍ]: (S:) or, accord. to ADk, زلخ here signifies the furthest limit to which an arrow is shot by him who endeavours to shoot it to the utmost distance: or, accord. to Lth, the raising the hand, or arm, in shooting an arrow to the furthest possible distance: so says Az; who adds that he had not heard this last explanation on any other authority than that of Lth, but hoped it might be correct. (L, TA.) [See also زَلْجٌ.] زَلِخٌ: see the next preceding paragraph, in two places. زُلَّخَةٌ: see زُلَّخَةٌ, below. زَلَخَانٌ and زَلْخَانٌ (assumed tropical:) The advancing, or preceding, accord. to the K, in going, or gait, but accord. to the parent-lexicons, in haste, or quickly; as also زلجان [i. e. زَلَجَانٌ, which is an inf. n.; and in like manner زَلَخَانٌ and زَلْخَانٌ, accord. to the TK, are inf. ns., of which the verb is زَلَخَ, aor. زَلْخَ; though it is more

probably زَلَخَ]. (TA.) زَلُوخٌ: see زَلَّخٌ. — — Also A quick, or swift, she-camel. (TA. [See also زَلُوجٌ.]) — — And عقبة زَلُوخٌ [i. e. عُقْبَةٌ, see زَلُوجٌ,] A long, far-extending [stage of a journey]. (TA.) زُلَّخٌ: see the next paragraph. زُلَّخَةٌ A sloping slide (زُحْلُوفَةٌ, S, K) down which children slide. (S. [In one copy of the S, ↓ يَتَزَلَّخُ مِنْهَا الصِّبْيَانُ: in two other copies, يَتَزَلَّجُ: and in one of these, عَلَيْهَا is put in the place of مِنْهَا.]) — — Also (tropical:) A pain that attacks in the back, (A, K,) which consequently becomes hard, or rigid, and rough, (K,) depriving one of the power of motion (A, K) by reason of its violence: (A:) and some pronounce the word ↓ زُلَخَةٌ, without teshdeed to the ل; and some, erroneously, with ج: (TA:) or it is a disease that attacks in the back and the side: (ISd, TA:) [and ↓ زُلَّخٌ appears to signify the same, or to be a coll. gen. n.: for] AA cites the following verse: وَصِرْتُ مِنْ بَعْدِ القَوَامِ أَبْزَخَا الدَّهْرُ بِظَهْرِى زُلَّخَا وَزَلَّخَ [app. meaning, And I have become, after goodliness of stature, or symmetry, or justness of proportion, protuberant in the breast and hollow in the back; and time has produced, in my back, pain that deprives me of the power of motion]. (S, TA.) عَنَقٌ زَلَّاخٌ (assumed tropical:) A vehement [pace of the kind termed] عَنَق [q. v.]. (TA.) زَالِخٌ (tropical:) An arrow that slides along (يَزْلَخُ) upon the ground, and then penetrates. (A, TA. [See also زَالِجٌ.]) مُزَلَّخٌ, applied to a man, (tropical:) Mean, ungenerous, or sordid; [as though] repelled, and made to slip, from generosity: — — and hence, applied to living, or sustenance, or means of subsistence, and to a gift, mean, paltry, scanty, or deficient. (A, TA. [See also مُزَلَّجٌ.]) مِزْلَاخٌ [A kind of latch, or sliding bolt; also called مِزْلَاجٌ, q. v., and مِزْلَاقٌ;] a thing with which doors are made fast without its being [itself] made fast [or locked]. (A, TA.) زلعب Q. 4 اِزْلَعَبَّ, (K,) inf. n. اِزْلِعْبَابٌ, (S in art. زعب,) said of a torrent, It was, or became, copious, and impelled in its several parts, or portions, by the impetus of one part, or portion, acting upon another. (S, K.) Accord. to the S, and AHei, the ل is augmentative; [as it is said with equal reason to be in اِزْلَغَبَّ;] but accord. to the K, it is radical, and therefore this is its proper place, not art. زعب. (TA.) — — Also i. q. اِزْلَغَبَّ, [q. v.,] said of hair. (TA in art. زلغب.) — — And ازلعبّ السَّحَابُ The clouds were, or became, dense, or thick. (K.) مُزْلَعِبٌّ A torrent that is copious, and impelled in its several parts, or portions, by the impetus of one part, or portion, acting upon another, (S in art. زعب, and K, and TA,) having much rubbish or many small particles or fragments [borne on its surface]. (TA.) [See also زَاعِبٌ.] — — Also a dial. var. of مُزْلَغِبٌّ, [q. v.,] applied to a young bird. (TA.) زلغب Q. 4 اِزْلَغَبَّ, said of a young bird, Its feathers came forth: (S in art. زغب, and K:) or its feathers began to come forth, (Lth, TA,) before their becoming black. (TA.) Also said of plumage, It began to come forth. (Lth, TA.) And said of hair, (S in art. زغب, and K,) as also ازلعبّ, (TA,) It grew forth after having been shaven: (S, K:) it began to grow forth, soft: and said of the hair of an old man, i. q. اِزْغَابَّ [it was, or became, downy]. (TA.) Accord. to the S, and AHei and IKtt and others, it belongs to art. زغب, like as اِزْلَعَبَّ is held by them to belong to art. زعب; but accord. to the K, the ل is radical, and therefore this is its proper place. (TA.) زلف 1 زَلَفَ: see 2: — and see also 8, in three places. 2 زلّفهُ, (O, TA,) inf. n. تَزْلِيفٌ, (O,) He did it previously, or beforehand; namely, a thing; (IAar, O, TA;) as, for instance, an evil action; (O, TA;) and so ↓ زَلَفَهُ; (IAar, TA;) syn. أَسْلَفَهُ, (O, TA,) and قَدَّمَهُ. (IAar, O, TA.) — — زلّف النَّاسَ, inf. n. as above, He disquieted, or agitated, the people, step by step: (Ibn-'Abbád, Z, O, TA:) accord. to Z, said of a guide. (TA.) — — زلّف فِى حَدِيثِهِ, (inf. n. as above, K,) He added, or exaggerated, in his discourse, or narration; (IDrd, O, K;) as also ذرّف. (IDrd, O.) 4 ازلفهُ He made, brought, or drew, him, or it, (namely, a thing, TA,) near. (S, Mgh, Msb, TA.) Hence, in the Kur [xxvi. 90 and l. 30], وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ And Paradise shall be brought near to the pious: meaning, accord. to Zj, that their entrance thereinto shall become near, and their view thereof. (TA.) [ازدلف ↓ بِهِ also signifies the same as ازلفه (agreeably with analogy); as is shown by what here follows:] it is said in a trad. of Mohammad El-Bákir, مَا لَكَ مِنْ عَيْشِكَ إِلَّا لَذَّةٌ تَزْدَلِفُ بِكَ إِلَى حِمَامِكَ [i. e. There is not remaining to thee, of thy life, save a pleasure that brings thee near to thy predestined term]. (O, TA.) And ↓ ازدلفهُ means He, or it, brought him near to destruction. (TA.) — — Also He collected it together; (Msb, TA;) namely, a thing. (Msb.) Hence, in the Kur [xxvi. 64], وَأَزْلَفْنَا ثَمَّ الآخَرِينَ [And we collected there the others]. (TA.) 5 تَزَلَّفَ see the next paragraph. 8 اِزْدَلَفَ, (Mgh, Msb,) originally اِزْتَلَفَ, (Msb,) or اِزْدَلَفُوا, and ↓ تزلّفوا, (S, O, L, K,) He, or they, approached, or drew near: (Mgh, O, L, Msb, TA: in the K, تَفَرَّقُوا is erroneously put for تَقَرَّبُوا: TA:) or (O, accord. to the K " and ") advanced; or went forward, or before: (S, O, K:) إِلَيْهِ [to him, or it], (Mgh, K,) and مِنْهُ [which means the same, as after دَنَا &c.]: (TA, and Har p. 452:) [and ↓ زَلَفَ and زَلَفُوا, inf. n. app. زَلْفٌ and زَلَفٌ, signify the same: for] you say also, زَلَفَ ↓ إِلَيْهِ He drew near to him, or it: and لَهُ ↓ زَلَفْنَا We advanced, or went forward, to him, or it: (TA:) and زَلَفٌ signifies the act of advancing, or going forward, (A'Obeyd, S, TA,) from place to place; as also زَلْفٌ. (TA.) One says, ازدلف السَّهْمُ إِلَى كَذَا The arrow approached, or drew near, to such a thing. (Msb.) And it is said in a trad., فَإِذَا زَالَتِ الشَّمْسُ فَازْدَلِفْ إِلَى اللّٰهِ فِيهِ بِرَكْعَتَيْنِ, meaning تَقَرَّبْ [i. e., When the sun declines from the meridian, then seek thou to draw near unto God therein by means of the prayers of two rek'ahs]. (TA.) — See also 4, in two places. زَلْفٌ: see زُلْفَةٌ. زُلْفٌ: see its accus. case voce زُلْفَةٌ, near the end of the paragraph. زِلْفٌ A meadow; syn. رَوْضَةٌ; (TS, K;) and so ↓ زَلَفَةٌ: (IB, TA:) thus the latter is expl. as occurring in a trad. relating to Ya-jooj and Ma-jooj, in which it is said, ثُمَّ يُرْسِلُ اللّٰهُ مَطَرًا فَيَغْسِلُ الأَرْضَ حَتَّى يَتْرُكَهَا كَالزَّلَفَةِ [Then God will send rain, and it will wash the earth so that it will leave it like the meadow]: but in this instance, several other meanings are assigned to it: see زَلَفَةٌ below. (TA.) زَلَفٌ: see زُلْفَةٌ, in two places: — and see also زَلَفَةٌ, in five places. زُلُفٌ: see its accus. case voce زُلْفَةٌ, near the end of the paragraph. زُلْفَةٌ i. q. قُرْبَةٌ [i. e. Nearness, with respect to rank, degree, or station]; (S, Mgh, O, Msb, K;) as also ↓ زُلْفَى, (S, Mgh, O, Msb,) and ↓ زَلَفٌ. (IDrd, O, K.) [It would seem that it means also Nearness with respect to place or situation: for SM immediately adds,] hence, in the Kur [lxvii. 27], فَلَمَّا رَأَوْهُ زُلْفَةً, [as though meaning But when they shall see it in a state of nearness: but] Zj says that the meaning is, but when they shall see it (i. e. the punishment) near (قَرِيبًا): and several authors say that زُلْفَةٌ is sometimes used in the sense of قَرِيبٌ, as is stated in the 'Ináyeh. (TA.) And Station, rank, grade, or degree; as also ↓ زُلْفَى, (S, O, K, TA,) and ↓ زَلْفٌ, (TS, K,) and ↓ زَلَفٌ: (K, TA:) pl. of the first زُلَفٌ: (S, * TA:) or (K) ↓ زُلْفَى is a quasi-inf. n.; (S, K;) and such it is in the saying in the Kur [xxxiv. 36], وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِى تُقَرِّبُكُمْ عِنْدَنَا زُلْفَى, as though meaning اِزْدِلَافًا [i. e. And neither your riches nor your children are what will bring you near to us in advancement: but here it may be well rendered, in station]: (S:) accord. to Ibn-'Arafeh, زُلْفَى signifies the bringing very near: (TA:) the saying of Ibn-El-Tilimsánee that it is pl. of زُلْفَةٌ is very strange, and unknown; the correct pl. of this last word being زُلَفٌ. (MF, TA.) — — Also A portion (S, K) of the first part (S) of the night, (S, K,) whether small or large: so accord. to Th: or, accord. to Akh, of the night absolutely: (TA:) pl. زُلَفٌ and زُلُفَاتٌ (S, K) and زُلْفَاتٌ and زُلَفَاتٌ: or زُلَفٌ signifies the hours, or periods, (سَاعَاتٌ,) of

the night, commencing from the daytime, and the hours, or periods, of the daytime, commencing from the night: (K:) and its sing. is زُلْفَةٌ. (TA.) وَزُلَفًا مِنَ اللَّيْلِ, in the Kur [xi. 116], means And at sunset and nightfall (the مَغْرِب and the عِشَآء): (Zj, TA:) some read ↓ زُلُفًا, with two dammehs; which may be a sing., like حُلُمٌ; or a pl. of زُلْفَةٌ, like as بُسُرٌ is of بُسُرَةٌ, with damm to the س in each: [but this is not a parallel instance; for بُسُرٌ is a coll. gen. n. of which بُسُرَةٌ is the n. un., and the latter is not of the same measure as زُلْفَةٌ:] and some read ↓ زُلْفًا, which is a pl. [or rather coll. gen. n.] of زُلْفَةٌ, like as دُرٌّ is of دُرَّةٌ; (K, TA;) or pl. of ↓ زَلِيفٌ, like as قُرْبٌ is of قَرِيبٌ, and غُرْبٌ of غَرِيبٌ: (TA:) and some read ↓ زُلْفَى, in which the alif [written ى] is a denotative of the fem. gender. (K, TA.) — See also the next paragraph. زَلَفَةٌ A full [reservoir of water such as is called] مَصْنَعَة: (S, K:) pl. [or rather coll. gen. n.] ↓ زَلَفٌ: (S:) so, accord. to Sh, in the trad. mentioned voce زُلْفٌ: (TA:) or ↓ زَلَفٌ signifies full watering-troughs, (K,) as pl. [or coll. gen. n.] of زَلَفَةٌ: (TA:) or a full watering-trough. (K.) Also A [bowl such as is called] صَحْفَة: (K;) and so ↓ زُلْفَةٌ; (Ibn-'Abbád, K;) of which the pl. is زُلَفٌ: (TA:) or a full صَحْفَة; and its pl. [or coll. gen. n.] is ↓ زَلَفٌ. (Lth, TA.) Also A green [vessel of the kind called] إِجَّانَة: (K:) so says AO: pl. [or coll. gen. n.] ↓ زَلَفٌ; and ↓ مَزَالِفُ likewise signifies green أَجَاجِين [app. as an anomalous pl. of زَلَفَةٌ or of زَلَفٌ, like as مَشَابِهُ is of شَبَهٌ]; both, also, mentioned on the authority of AO. (TA.) — — Also A mother-of-pearl-'shell, or an oyster-shell; syn. صَدَفَةٌ: (K:) Kt says that الزَّلَفَة in the trad. mentioned above voce زُلْفٌ has been expl. as meaning the مَحَارَة, i. e. the صَدَفَة; but he adds, I know not this explanation, unless a pool of water be called محارة because the water returns (يَحُورُ) to it and collects in it. (TA.) — — Also A smooth rock: (K:) so, too, said to mean in the same trad.: and some read الزلقة. (TA.) And Rugged ground. (K.) And Swept ground. (K.) And An even part of a soft mountain. (K.) Pl. (K) [or rather coll. gen. n.] in all these senses (TA) ↓ زَلَفٌ. (K.) — — See also زُلْفٌ. — — Also A mirror: (O, K: [in the CK, المِرْآةُ is put in the place of المَرْآةُ:]) [like زَلَقَةٌ:] mentioned by IB on the authority of Aboo-'Amr Ez-Záhid, and by Sgh on that of Ks: and so, too, it is said to mean in the trad. mentioned above; the earth being likened thereto because of its evenness and cleanness: (TA:) or the face thereof; (K;) as is said by IAar. (TA.) زُلْفَى: see زُلْفَةٌ, in four places. عُقْبَةٌ زَلُوفٌ [A stage of a journey] far-extend- ing: (O, K:) so says IF. (O.) [In the CK, عَقَبَةٌ is erroneously put for عُقْبَةٌ.] زَلِيفٌ Advancing; or going forward, or before. (O, K. [It is said in the TA that المُتَقَدِّمُ as the explanation of الزَّلِيفُ is erroneously put in the copies of the K for التَّقَدُّمُ: but this assertion is app. itself erroneous.]) See زُلْفَةٌ, near the end of the paragraph. [أَزْلَفُ expl. by Golius as on the authority of the KL, and by Freytag after him, as meaning Parvo naso præditus ejusque recto ac parvo mucrone, is a mistake for أَذْلَفُ, thus written in my copy of the KL.] [أَزْلَفَةٌ and أَزْلَفَى expl. by Freytag as meaning Copia parva, cœtus hominum parvus, as on the authority of El-Meydánee, are app. mistakes for أَزْفَلَةٌ and أَزْفَلَى.] مَزْلَفَةٌ Any town (قَرْيَةٌ) that is between the desert and the cultivated land: pl. مَزَالِفُ: (S, * K:) the latter is syn. with بَرَاغِيلُ, signifying the towns (بلاد) that are between the cultivated land and the desert; (S;) or, between the desert and the بَحْر [i.e. sea or great river]; such as El-Ambár and El-Kádiseeyeh. (M, TA.)– — [The pl.] مَزَالِفُ also signifies Places of ascent; or steps, or stairs, by which one ascends: (K:) because they bring one near to the place to which he ascends. (TA.) — For the pl. مَزَالِفُ, see also زَلَفَةٌ. زلق 1 زَلَقَ, aor. زَلُقَ, (K,) inf. n. زَلَقٌ; (TA;) and زَلِقَ, aor. زَلَقَ, (K,) inf. n. زَلْقٌ; (TA;) He slipped; syn. زَلَّ; (K, TA;) for which ذَلَّ is erroneously put in [some of] the copies of the K. (TA. [See also 5.]) And زَلِقَتْ رِجْلُهُ, (S,) or القَدَمُ, (Msb,) aor. زَلَقَ, inf. n. زَلَقٌ, (S, Msb,) His foot, (S,) or the foot, (Msb,) slipped, (S,) or did not remain firm, or fixed, in its place. (Msb.) The former is also said of an arrow, [app. as meaning It slid along the ground,] like زَهِقَ [q. v.]. (JK in art. زهق.) — — زَلِقَ بِمَكَانِهِ and زَلَقَ, He was, or became, disgusted by, or with, his place, or he loathed it, and removed, withdrew, or retired to a distance, from it. (K, TA.) — — زَلَقَتْ, said of a she-camel, She was, or became, quick, or swift. (O, TA.) — زَلَقَهُ: see 4. — — زَلَقَهُ عَنْ مَكَانِهِ, aor. زَلِقَ, (K,) inf. n. زَلْقٌ, (TA,) He removed him from his place. (K, TA.) Hence the reading of Aboo-Jaafar and Náfi', [in the Kur lxviii. 51,] وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيَزْلِقُونَكَ بِأَبْصَارِهِمْ, meaning [And verily they who have disbelieved almost] smite thee with their evil eyes so as to remove thee from thy station in which God has placed thee, by reason of enmity to thee. (TA. [Or this reading may be rendered agreeably with the common reading: see 4.]) — — زَلَقَ رَأْسَهُ, (S, K,) aor. زَلِقَ, inf. n. زَلْقٌ, (S,) He shaved his head; as also ↓ ازلقهُ; and ↓ زَلَّقَهُ, (S, K,) inf. n. تَزْلِيقٌ: (S:) IB says that, accord. to 'Alee Ibn-Hamzeh, it is only زَبَقَهُ, with ب; and that الزَّبْقُ means the plucking out; not the shaving: but accord. to Fr, one says of him who has shaved his head قد زلقه, [whether with or without teshdeed is not shown,] and ازلقه. (TA.) 2 زلّق, [inf. n. تَزْلِيقٌ,] He made a place slippery, (K, TA,) so that it became like the مَزْلَقَة; and thus too though there be no water therein. (TA.) — — Accord. to the O and K, [the inf. n.] تَزْلِيقٌ also signifies The anointing the body with oils and the like, so that it becomes like the مَزْلَقَة; to which is added in the O, and though it be without water: but this is a confusion of two meanings; one of which is the first expl. above in this paragraph; and the other is, the anointing the body with oils and the like; as in the L and the Tekmileh. (TA.) — — See also 4. — — And see 1, last sentence. — — زلّق الحَدِيدَةَ He made the iron thing to be always sharp. (K.) — — زلّقهُ بِبَصَرِهِ, inf. n. as above, He looked sharply, or intently, at him, or it. (Ez-Zejjájee, TA.) — — See also 2, last sentence, in art. دلص. 4 ازلقهُ He made him to slip; as also ↓ زَلَقَهُ. (K.) All the readers except those of El-Medeeneh read, [in the Kur lxviii. 51,] وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ, meaning [And verily those who have disbelieved] almost make thee to fall by their looking hard at thee, with vehement hatred: so accord. to El-'Otbee: or the meaning is, (assumed tropical:) [almost] smite thee with their [evil] eyes: (TA:) [it is also said that] ازلق فُلَانًا بِبَصَرِهِ means (tropical:) he looked at such a one with the look of a person affected with displeasure, or anger: (K:) or so نَظَرَ إِلَى فُلَانٍ فَأَزْلَقَهُ بِبَصَرِهِ: (Jm, TA:) and in this sense, also, is expl. the saying in the Kur mentioned above. (TA.) One says also ازلق رِجْلَهُ, (S,) or القَدَمَ, (Msb,) He made his (another's) foot to slip, (S,) or he made the foot not to remain firm, or fixed, in its place; and so ↓ زَلَّقَهَا. (Msb.) — — ازلقت, said of a camel, (S, K, TA,) and of a mare, (TA,) She cast her young one; syn. أَسْقَطَتْ; (S, TA;) or أَجْهَضَتْ [q. v.]: (K:) or she (a mare) cast forth her young one completely formed: or, as some say, [her fœtus] not completely formed: (JK:) and you say also, ازلقت بِجَنِينِهَا, like أَمْلَصَتْ به [q. v.]: (Abu-l- 'Abbás, TA in art. ملص:) or ازلقت وَلَدَهَا is said of a female [of any kind], and means she cast forth her young one before it was completely formed. (Mgh.) — — See also 1, last sentence. 5 تزلّق He, or it, slipped, or slid, along; (KL;) like تزلّج. (S and TA in art. زلج. [See also 1.]) One says, تزلّقت الغُدَّةُ بَيْنَ الجِلْدِ وَاللَّحْمِ [The ganglion slipped about between the skin and the flesh]. (M in art. ديص.) — — [Also It was, or became, smooth, or slippery: a signification indicated in the M, in art. ملس, where it is coupled with اِسْتَوَى.] — — He anointed his body with oils and the like. (JK.) — — He ornamented, or adorned, himself; (Aboo-Turáb, K, TA;) as also تزبّق: (Aboo-Turáb, TA:) and led an easy, and a soft, or delicate, life, so that his colour, and the exterior of his skin, had a shining, or glistening. (K, TA.) زَلْقٌ: see the next paragraph. مَكَانٌ زَلَقٌ, (S,) or زَلَقٌ [alone], (K,) which is originally an inf. n., (S,) and ↓ زَلِقٌ and ↓ زَلْقٌ (K) and ↓ زَلَاقَةٌ and ↓ مَزْلَقٌ and ↓ مَزْلَقَةٌ, (S, K, TA, [the last two erroneously

written in the CK مِزْلَق and مِزْلَقَة,]) all signify the same; (K;) A slippery place; a place on which the foot does not remain firm, or fixed. (S, TA.) Hence, in the Kur [xviii. 38], فَتُصْبِحَ صَعِيدًا زَلَقًا, i. e., [So that it shall become] smooth ground, with nothing in it, or with no plants in it: or, accord. to Akh, such that the feet shall not stand firmly upon it. (TA.) A poet says, (TA,) namely, Mohammad Ibn-Besheer, (Ham p. 551,) قَدِّرْ لِرِجْلِكَ قَبْلَ الخَطْوِ مَوْقِعَهَا فَمَنْ عَلَا زَلَقًا عَنْ غِرَّةٍ زَلَجَا [Appoint for thy foot, before the stepping, its place upon which it shall fall, or, as in the Ham p. 522, simply its place, (مَوْضِعَهَا,)] for he who goes upon a slippery place, in consequence of inadvertence, slips]. (TA.) — — زَلَقٌ also signifies The rump of a horse or similar beast. (S, K, TA.) زَلِقٌ: see the next preceding paragraph. — — Applied to a man, Quickly angry (O, K) at what is said. (O) — — And, (T, S, K,) as also ↓ زُمَلِقٌ (T, S, and K in art. زملق) and ↓ زُمَّلِقٌ and ↓ زُمَالِقٌ, (S, and K in art. زملق,) applied to a man, (T, S,) Qui semen emittit quum verba mulieri facit, sine congressu: (T, TA:) or qui semen emittit ante initum. (S, K.) زَلَقَةٌ A smooth rock; (K;) as also زَلَفَةٌ. (K in art. زلف.) — — And, (AZ, K,) as also the latter word, (AZ, TA,) A mirror. (AZ, K. [In the CK, المَرْآةُ is erroneously put for المِرْآةُ.]) نَاقَةٌ زَلُوقٌ A quick, or swift, she-camel; (AZ, K;) as also زَلُوجٌ. (AZ, TA.) — — And عُقْبَةٌ زَلُوقٌ [and زَلُوجٌ and زَلُوخٌ, in the CK, erroneously, عَقَبَةٌ,] A far-extending [stage of a journey]. (K, TA.) زَلِيقٌ i. q. سِقْطٌ [meaning A young one, or fœtus, that falls from the belly of the mother abortively, or in an immature, or imperfect, state, or dead, but having the form developed, or manifest]. (S, K.) زَلَاقَةٌ: see زَلَقٌ. زُلَّيْقٌ The smooth peach; (S, K;) called in Pers. شِيفْتَهْ رَنْگ. (S.) زُمَلِقٌ and زُمَّلِقٌ and زُمَالِقٌ: see زَلِقٌ. رِيحٌ زَيْلَقٌ A wind swift in its passage. (Kr, TA.) الزَّالُوقُ the name of a shield belonging to the Prophet; meaning That from which the weapon slips off, so that it does not wound the bearer. (TA.) أَزْلَقُ (K in art. دلص) Hairless and glistening in body. (TK in that art.) مَزْلَقٌ: see مَزْلَقَةٌ .زَلَقٌ: see زَلَقٌ. [Hence,] one says, هُوَ عَلَى مَزْلَقَةِ البَاطِلِ [He is on the slippery way of false religion or the like]. (MF voce جَادَّةٌ, q. v.) مِزْلَاقٌ i. q. مِزْلَاجٌ, (K,) a dial. var. of the latter word, [q. v.,] meaning The thing by means of which a door is closed, or made fast, and which is opened without a key. (S, K.) — — Also A mare [or other female (see 4)] that often casts her young; (S, K;) i. e., that usually does so; and applied in this sense to a camel. (TA.) زلقم Q. 1 زَلْقَمَ He swallowed a gobbet, or morsel, or mouthful. (TA.) — [The inf. n.] زَلْقَمَةٌ signifies [also], accord. to IB, The being wide, broad, or ample. (TA.) زُلْقُمٌ The sea; from زَلْقَمَةٌ meaning as expl. above; as also قُلْزُمٌ. (IKh, TA.) زُلْقُومٌ i. q. حُلْقُومٌ [The windpipe]. (IDrd, S in art. زقم, L, and K.) — — Also The خُرْطُوم [i. e. nose, or fore part thereof,] of a dog: and of a beast of prey: and, accord. to IAar, [the proboscis] of an elephant. (TA.) زلم 1 زَلَمَ, (aor. زَلُمَ, inf. n. زَلْمٌ, TK,) He cut off one's nose [and app. anything projecting, or prominent: see 2: and see also 8]. (ISh, K.) — — (assumed tropical:) He made his gift little, or small, in quantity or amount; (S, K;) [as though he cut off something from it;] in [some of the copies of] the S, [but not so in mine,] ↓ زلّم. (TA.) — — He filled (S, K) a water-ing-trough, or tank, (S,) or a vessel; (K;) as also ↓ زلّم, inf. n. تَزْلِيمٌ. (AHn, K.) 2 زلّم السَّهْمَ, (S, K, *) inf. n. تَزْلِيمٌ, (K,) He cut [or pared] the arrow, and made its proportion or conformation, and its workmanship, good: (S:) [he shaped it well:] or he made it even and supple. (K.) And زُلِّمَ is said of anything as meaning Its edges were pared off. (TA.) [Hence,] زلّم الرَّحَى He made the mill-stone round, and took from its edges. (K.) Dhu-r-Rummeh says, كَأَرْحَآءِ رَقْدٍ زَلَّمَتْهَا المَنَاقِرُ [Like the mill-stones of Rakd (a mountain so called) which the picks have rounded by taking from their edges]: he likens the foot of the camel to a mill-stone from the edges of which the مَعَاوِل have taken, (S, TA,) and which they have made even. (TA.) And زَلَّمْتُ الحَجَرَ signifies I cut the stone, and prepared it properly for a millstone. (TA.) — — See also 1, in two places. — — زلّم غِذَآءَهُ (assumed tropical:) He made his food, or nutriment, bad, [i. e. fed him ill,] (K, TA,) so that his body became small. (TA.) 8 اِزْدَلَمَ He cut off one's head. (ISh, K.) And He extirpated one's nose. (K.) زَلْمٌ or زُلْمٌ, whence the phrase هُوَ العَبْدُ زَلْمًا: see زَلَمَةٌ. زَلَمٌ and ↓ زُلَمٌ An arrow without a head and without feathers: pl. أَزْلَامٌ: (S, Mgh, Msb, K:) which was applied to those [divining-] arrows by means of which the Arabs in the Time of Ignorance sought to know what was allotted to them: (S, K:) they were arrows upon which the Arabs in the Time of Ignorance wrote “ Command ” and “ Prohibition; ” (Mgh, Msb;) or upon some of which was written “ My Lord hath commanded me; ” and upon some, “My Lord hath forbidden me; ” (Har p. 465;) or they were three arrows; upon one of which was written “ My Lord hath commanded me; ” and upon another, “My Lord hath forbidden me; ” and the third was blank; (Bd in v. 4;) and they put them in a receptacle, (Mgh, Msb,) and when any one of them desired to make a journey, or to accomplish a want, (Mgh,) or when he desired to perform some affair, (Msb,) he put his hand into that receptacle, (Mgh, Msb,) and took forth an arrow; (Msb;) and if the arrow upon which was “ Command ” [or “ My Lord hath commanded me ” (Har ubi suprà)] came forth, he went to accomplish his purpose; but if that upon which was “ Prohibition ” [or “ My Lord hath forbidden me ” (Har)] came forth, he refrained; (Mgh, Msb;) and if the blank came forth, they shuffled them a second time: (Bd ubi suprà:) or, as some say, the ازلام were white pebbles, upon which they thus wrote, and by means of which they sought to know what was allotted to them in the manner expl. above: (Har ubi suprà:) or, accord. to Az, the ازلام [were arrows that] belonged to Kureysh, in the Time of Ignorance, upon which were written “ He hath commanded ” and “ He hath forbidden,” and “ Do thou ” and “ Do thou not; ” they had been well shaped (زُلِّمَتْ) and made even, and placed in the Kaabeh, the ministers of the House taking care of them; and when a man desired to go on a journey, or to marry, he came to the minister, and said, “Take thou forth for me a زلم; ” and thereupon he would take it forth, and look at it; and if the arrow of command came forth, he went to accomplish that which he had purposed to do; but if the arrow of prohibition came forth, he refrained from that which he desired to do: [it is said that] there were seven of the arrows thus called with the minister of the Kaabeh, having marks upon them, and used for this purpose: (Jel in v. 4:) and sometimes there were with the man two such arrows, which he put into his sword-case; and when he desired to seek the knowledge of what was allotted to him, he took forth one of them. (TA.) Some say that the أَزْلَام are The arrows of the game called المَيْسِر: but this is a mistake. (TA.) The seeking to obtain the knowledge of what is allotted to one by means of the ازلام is forbidden in the Kur v. 4. (TA.) — — Hence, أَزْلَامُ البَقَرَةِ (tropical:) The legs of the [wild] ox or cow: likened to the arrows called ازلام because of their slenderness: or, accord. to the A, because of their strength and hardness. (TA.) [Hence, likewise,] the former of the two words (زَلَمٌ) signifies also (assumed tropical:) A strong and light or active boy: pl. as above: (TA:) [app. because] a poet likens [such] a boy to an arrow of the kind thus called. (S, TA. *) — Also, both words, (K,) the latter on the authority of Kr, (TA,) A cloven hoof: (K:) accord. to some, peculiarly of the ox-kind: (TA:) or the

[projecting] thing that is behind it: (S, K:) pl. as above. (K, * TA.) — And the latter of the same two words, (AA, S,) or each of them, (K,) [The hyrax Syriacus;] one of the [animals called] وِبَار [pl. of وَبْرٌ]: pl. as above. (AA, S, K.) زُلْمٌ: see the next preceding paragraph, throughout. هُوَالعَبْدُ زَلْمَةً and ↓ زُلْمَةً and ↓ زَلَمَةً and ↓ زُلَمَةً, [the last omitted in some copies of the K,] (S, K,) and also with ن in the place of the ل, (S and K in art. زنم) (assumed tropical:) He is one whose proportion, or conformation, (S, K,) or whose cut, (K,) is that of the slave: (S, K:) or he is the slave in truth: (Ks, S:) or he resembles the slave as though he were he: (Lh, K:) it is as though one said, ↓ هو العبد مَزْلُومًا, i. e. he is the slave, being thus created by God, so that every one who looks at him sees the characteristics of the slaves impressed upon him: and it is a prov. applied to him who is low, ignoble, or mean: (Meyd:) [i. e.,] one says thus in disapproval (فى النكرة [i. e. فِى النَّكَرَةِ or فِى النُّكْرَةِ]): (Lh: so in different copies of the S:) and in like manner one says of the female slave [هِىَ الأَمَةُ زَلْمَةً &c.]: (Lh, S, K:) As said, هُوَ العَبْدُ زَلْمَةُ, using the nom. case, without tenween; but IAar said, هو العبد زَلْمَةً, using the accus. case, with tenween: so in the handwriting of 'Abd-Es-Selám El-Basree: (TA:) and accord. to Lh, one says, يَا فَتَى ↓ هٰذَا العَبْدُ زَلْمًا, (so in some copies of the S,) or ↓ زُلْمًا, (so in other copies of the S, and in the TA,) with damm, (TA,) meaning (assumed tropical:) This is the slave in proportion, or conformation, and in cut, O young man: (S, TA:) or, as some say, the meaning is, truly. (TA.) زُلْمَة: see the next preceding paragraph. زَلَمَةٌ [A kind of wattle]: زَلَمَتَا العَنْزِ means the زَنَمَتَانِ of the she-goat: (K:) or, accord. to Kh, زَلَمَةٌ signifies a certain appertenance of goats; a thing hanging from their حُلُوق [here meaning throats, externally,] like the [kind of ear-ring called] قُرْط; the animal having two of such things: if an appertenance of the ear, it is called زَنَمَةٌ, [q. v.,] with ن. (S, TA.) زُلَمَة: see زَلْمَة. — See also أَزْلَمُ. زَلِيمٌ: see زَلْمَة. زُنَامِىٌّ: see نَاىٌ زُلَامِىٌّ. مُزَلَّمٌ see أَزْلَمُ. زنم, in art. زُنَامِىٌّ (K) and ↓ مُزَلَّمٌ, (A'Obeyd, K,) as also [أَزْنَمُ and زَنِمٌ and] مُزَنَّمٌ [applied to a camel], (TA,) Having the end of the ear cut, (A'Obeyd, K,) a [portion termed] ↓ زَلَمَة or زَنَمَة being left [hanging] to it: (A'Obeyd, TA:) this is done only to camels of generous race, (A'Obeyd, K,) and to sheep or goats: the fem. of the first is زَلْمَآءُ: (K:) [see also زَنِمٌ: or] أَزْلَمُ, fem. as above, is applied to a goat, as meaning having what are termed زَلَمَتَانِ [dual of زَلَمَةٌ expl. above]. (S.) — — الأَزْلَمُ الجَذَعُ signifies The mountain-goat; (K;) agreeably with the original meaning; (TA;) and so ↓ المُزَلَّمُ: (K: [in the CK, وَ is erroneously omitted between the words الصَّغِيرُ الجُثَّةِ and الوَعِلُ:]) and الزَّلْمَآءُ signifies The female mountain-goat. (Kr, K.) — — And also, i. e. الازلم الجذع, (K,) because it is [as though it were] always جَذَع, not becoming old, (TA,) (tropical:) Time, or fortune, (S, K,) that is hard, or rigorous, (K,) in its course, (TA,) abounding with trials (K) and deaths: accord. to Yaakoob, so called because deaths hang upon it, and follow it. (TA.) They said, أَوْدَى بِهِ الأَزْلَمُ الجَذَعُ and الأَزْنَمُ الجَذَعُ, [q. v.] i. e. (assumed tropical:) Time, or fortune, [&c.,] destroyed it; relating to a thing that has gone, and passed, and of which one has despaired. (TA.) [See also art. جذع.] — — الزَّلْمَآءُ also signifies The female of the hawk kind. (Kr, K.) مُزَلَّمٌ, applied to an arrow, (S, K, TA,) like ↓ زَلِيمٌ, (S, K,) Cut [or pared], (ISk, S,) and made good in its proportion or conformation, and its workmanship: (ISk, S, K:) [well shaped:] or made even and supple: (TA:) and in like manner the former, with ة, applied to a staff (عَصًا). (S.) — — See also أَزْلَمُ, in two places. — — Also (i. e. مُزَلَّمٌ) (assumed tropical:) Short [as though cropped] in the tail. (ISk, TA.) — — (assumed tropical:) Small in body: (K: [in the CK, وَ is erroneously omitted before the words explaining this meaning:]) and so مُزَنَّمٌ: (IAar, TA:) and the former, rendered small in the body by being badly fed: (TA:) or [simply] badly fed. (S.) — — Applied to a man, (S, TA,) (assumed tropical:) Light, (TA,) or, like مُقَذَّذٌ, made light, (S,) in form, figure, or person: so says ISk: (S, TA:) or (assumed tropical:) short, light, or active, and ظَرِيف [app. as meaning either elegant in form, or clever]; (M, K;) likened to a small arrow: (M:) and, with ة, applied to a woman as meaning (assumed tropical:) not tall; like مُقَذَّذَةٌ. (S.) — — Applied to a horse, (assumed tropical:) Of middling make; مُقْتَدِرُ الخَلْقِ or مُقْتَدَرُ الخلق: (so in different copies of the K:) thus expl. in the M. (TA.) — — And (assumed tropical:) Small [or scanted]; applied to a gift. (TA.) مَزْلُومٌ: see زَلْمَة. زلى زَلِّيَّةٌ [expl. in art. زل, q. v.,] sing. of زَلَالِىُّ. (K.) زم 1 زَمَّهُ, (K,) aor. زَمُ3ُ, inf. n. زَمٌّ, (TA,) He tied, or bound, it: fastened it; or made it fast. (K.) — — زَمَّ البَعِيرَ, (S, Mgh, Msb, K, &c.,) aor. and inf. n. as above, (Msb, TA,) He attached, (ISk,) or put, (Mgh,) or tied, or fastened, (Msb,) to the camel, (ISk, Mgh, Msb,) the زِمَام [q. v.], (ISk, Mgh,) or his زِمَام; (Msb;) he put in the camel's بُرَة, or his خِزَام, [each meaning a nose-ring,] or his خِشَاشَة, [or خِشَاش, a wooden thing fixed in the bone of the nose,] the زِمَام, and tied it, or fastened it, in order to restrain him thereby; (Har p. 329;) i. q. خَطَمَهُ: (S, K:) and ↓ زَمَّمَ الجِمَالَ [He attached أَزِمَّة (pl. of زِمَام) to the camels], (TA,) or ↓ زُمِّمَ الجِمَالُ [The camels had أَزِمَّة attached to them]; (S) with teshdeed because relating to several objects. (S, TA.) — — Hence, زَمَّ نَفْسَهُ (assumed tropical:) He restrained, or withheld, himself. (Mgh.) And زُمَّتِ الأَلْسِنَةُ (assumed tropical:) The tongues were restrained, or withheld. (Har p. 329.) And مَا أَتَكَلَّمُ بِكَلِمَةٍ حَتَّى أَخْطِمَهَا وَأَزُمَّهَا (assumed tropical:) [I say not a saying until I qualify it to be used with cogency or efficiency]. (TA.) — — Hence also, (Mgh,) زَمَّ النَّعْلَ, (S, Mgh, TA,) [aor. and] inf. n. as above, (TA,) (tropical:) He attached a زِمَام [q. v.] to the sandal; (S, Mgh, TA;) as also ↓ ازمّ النعل. (Mgh, TA.) — — [Hence likewise,] زَمَّ بِأَنْفِهِ, said of a camel, (assumed tropical:) He raised [his nose, and consequently] his head, by reason of a pain in it. (K.) And the same phrase, (S, K,) said of a man, (TA,) (assumed tropical:) He elevated his nose, from pride; (K;) or he magnified, or exalted, himself; or was proud; (S, K; *) as also ↓ إِزْدَمَّ; (K;) and ↓ زامّ, inf. n. مُزَامَّةٌ. (TA.) — — And زَمَّ بِرَأْسِهِ (tropical:) He raised his head; (K, TA;) inf. n. as above: (TA:) [and so زَمَّ رَأْسَهُ: for] you say, أَخَذَ الذِّئْبُ سَخْلَةً رَأْسَهُ ↓ فَذَهَبَ بِهَا زَامًّا, i. e. (assumed tropical:) [The wolf took a newborn lamb or kid, and went away with it] raising [his head], (S, TA,) or ↓ زَمًّا i. e. raising with it his head: (TA:) and you say of the wolf, زَمَّهَا and ↓ إِزْدَمَّهَا, both meaning the same, (S, K,) i. e. He took it, namely, the new-born lamb or kid, raising his head, or its head, (accord. to different copies of the K,) with it. (TA.) — — زَمَّ القِرْبَةَ, (K,) inf. n. as above, (TA,) (tropical:) He filled the water-skin. (K, TA.) — زَمَّتِ القِرْبَةُ, [aor., accord. to rule, زَمِ3ِ,] inf. n. زُمُومٌ, (tropical:) The water-skin became full: thus the verb is intrans. as well as trans. (K, TA.) — — And زَمَّ said of a camel's tush, (assumed tropical:) It rose. (TA.) — — And (assumed tropical:) He went forward, or onward; or before, or ahead; (S, K, TA;) as some say, (TA,) in journeying: (S, K, TA:) in this sense, the inf. n. is زَمٌّ. (TA.) — Also, (inf. n. زَمٌّ, A'Obeyd, TA,) He spoke, or talked. (A'Obeyd, K, TA.) — — One says also of the sparrow, يزمّ بِصَوْتٍ لَهُ ضَعِيفٍ [app. يَزِمُّ, as it is intrans., meaning The sparrow chirps with a feeble voice peculiar to it]: and thus do large hornets. (TA.) 2 زَمَّمَ3 see 1, second sentence, in two places. 3 زَامَّ3 see 1. — You say also, خَرَجْتُ مَعَهُ أُزَامُّهُ, and أُخَازِمُهُ, i. e. أُعَارِضُهُ [meaning (assumed tropical:) I went forth with him taking a different way from his until we both met in one place: see خَازَمَهُ]. (TA.) 4 أَزْمَ3 see 1, in the former half of the paragraph. 7 انزمّ It was, or became, tied, or bound; fastened; or made fast. (K.) 8 إِزْتَمَ3 see 1, in the latter half of the paragraph, in two places. — — One says also, ازدمّ الشَّىْءَ إِلَيْهِ, meaning (assumed tropical:) He stretched forth the thing to him. (TA.) R. Q. 1 زَمْزَمَةٌ [as inf. n. of زَمْزَمَ, and also as a simple subst.,] A distant sounding or sound, such

as is confused and continued. (K.) You say, of a thing, زَمْزَمَ, meaning It made a distant sound, confused and continued: and سَمِعْتُ زَمْزَمَةً I heard a distant sound, confused and continued. (TK.) — — The sounding, or sound, of thunder: (AZ, S:) or the consecutive reiteration of the sound of thunder; which is the best kind of sounding thereof, and the surest symptom of rain. (M, K.) One says, الرَّعْدُ يُزَمْزِمُ The thunder sounds with consecutive reiteration. (TK.) Accord. to AHn, the زَمْزَمَة of thunder is [The sounding thereof] when it is not loud and clear. (TA.) — — The speaking, or speech, of the Magians, on the occasion of their eating, (S, IAth,) with a low voice: (IAth:) or the gibbering, or uttering gibberish or jargon, one to another, of the Persians, or other foreigners, (تَرَاطُنُ العُلُوجِ,) over their eating, while they are [in a manner] speechless, not making use of tongue nor of lip [so as to articulate]; it being a sound which they roll in their noses and their fauces, but such that they understand one another: (K:) or زَمْزَمَ, said of a Magian, means He affected, or constrained himself, to speak, on the occasion of eating, while closing his mouth: whence the saying, وَانْهَوْهُمْ عَنِ الزَّمْزَمَةِ [And forbid ye them from the affecting, &c.]. (Mgh.) — — The crying [or roaring], or the cry [or roar], of the lion. (K.) You say of him, زَمْزَمَ [He cried, or roared]. (TA.) — — It is also [The uttering, or utterance, of a sound, or of the voice,] from the chest, when it is not clear. (TA.) — — Also The crying [or whinnying or neighing], or the cry [or neigh], of the horse: [see مُزَمْزِمٌ:] so in the saying, حَوْلَ الصِّلِّيَانِ الزَّمْزَمَةُ [Around the صلّيان (a kind of plant, or herbage,) is whinnying or neighing]: (Meyd:) this is a prov., applied to a man who hovers round about a thing, and does not make apparent his desire: (Meyd, TA:) or to a man who is served for the sake of his wealth: (Meyd:) the صلّيان is one of the most excellent kinds of pasture: and the prov. means that the cries and clamour that one hears are for the desire of what is to be eaten and enjoyed: Z says, (TA,) the صلّيان is cut for the horses that do not quit the tribe; (Meyd, TA;) and they neigh, or whinny, (تُزَمْزِمُ, and تُحَمْحِمُ,) around it: (TA:) some relate it otherwise, saying حَوْلَ الصُّلْبَانِ [around the crosses], pl. of صَلِيبٌ; and الزَّمْزَمَةُ [they say] means the crying, or cry, of the worshipper thereof. (Meyd.) — زَمْزَمَ also signifies He kept, guarded, or took care of, a thing. (TA.) — — And زَمْزَمْتُ المَالَ, inf. n. زَمْزَمَةٌ, I collected together the cattle, or property, and drove back, or put back, the outer ones, or outer portions, of what had become scattered thereof. (TA.) R. Q. 2 تَزَمْزَمَ, said of a camel, He brayed; syn. هَدَرَ. (K. [See also R. Q. 1, which has nearly the same meaning.]) — — تَزَمْزَمَتْ بِهِ شَفَتَاهُ His lips moved with it. (TA.) زَمٌّ [an inf. n. used in the sense of an act. part. n.]: see زَامٌّ: — — and see also 1, in the latter half of the paragraph. زَمَم is thought by ISd to be used only as an adv. n.: (TA:) [but see what follows.] وَجْهِى زَمَمَ بَيْتِهِ means My face is towards his house. (K.) An Arab of the desert said, لَا وَالَّذِى وَجْهِى زَمَمَ بَيْتِهِ مَا كَانَ كَذَا وَكَذَا, meaning [No, by Him] towards whose house [is my face, it was not thus and thus, or such and such things did not happen]. (S.) — — One says also, دَارِى مِنْ دَارِهِ زَمَمٌ, (S,) or دَارِى زَمَمَ دَارِهِ, (K, TA, in the CK زَمُمُ,) (tropical:) My house is near to his house. (S, K, TA.) — — And أَمْرُهُمْ زَمَمٌ (assumed tropical:) Their affair, or case, is conformable to the just mean; like أَمَمٌ: (S, K:) or easy, not exceeding the due measure, bound, or limit. (Lh, TA.) زِمَامٌ A thing with which one ties or binds, fastens, or makes fast: (K:) meaning [the noserein of a camel; i. e.] the cord that is tied to the بُرَة [or خِزَام, each meaning nose-ring of a camel], or to the خِشَاش [or wooden thing fixed in the bone of the nose], and to which, (S, Mgh, Msb, TA,) i. e. to the end of which, (S, TA,) is tied the مِقْوَد [or leading-rope]: (S, Mgh, Msb, TA:) and (afterwards, Msb) also applied to the مِقْوَد (S, Msb, TA) itself: (Msb:) pl. أَزِمَّةٌ. (Msb, K.) [See also خِطَامٌ.] It is said in a trad., لَا زِمَامَ وَلَا خِزَامَ فِى الإِسْلَامِ [There shall be no nose-rein nor nosering by which to lead a man in El-Islám]: meaning a practice of the devotees of the Children of Israel, who used to attach rings and reins to the noses, like as is done to the she-camel in order that she may be led thereby. (TA.) — — [Hence,] زِمَامُ الأَمْرِ (assumed tropical:) That by means of which the thing, or affair, subsists, and is conducted, or managed, and ordered. (TA.) And أَلْقَى فِى يَدِهِ زِمَامَ أَمْرِهِ (assumed tropical:) [He put in his hand, or power, the means of conducting his affair, or the conduct of his affair]: and يُصَرِّفُ أَزِمَّةَ الأُمُورِ (assumed tropical:) [He disposes as he pleases the various means of conducting the affairs]. (TA.) And هُوَ عَلَى زِمَامٍ مِنْ أَمْرِهِ (assumed tropical:) He is on the point of accomplishing his affair. (TA.) And النَّاقَةُ زِمَامُ الإِبِلِ (assumed tropical:) [The she-camel is the leader of the other camels]: said when she goes before them. (TA.) And هُوَ زِمَامُ قَوْمِهِ (assumed tropical:) [He is the leader of his people, or party]: and هُمْ أَزِمَّةُ قَوْمِهِمْ (assumed tropical:) [They are the leaders of their people, or party]. (TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 261 and 503; and see Quatremère's Hist. des Sultans Mamlouks, vol. i., sec. part, pp. 65 and 66.] — — زِمَامُ النَّعْلِ (assumed tropical:) [The زمام of the sandal] is the thing to which the شِسْع is attached, or tied: (S:) or the thong that is between the middle toe and that next to it, to which the شِسْع is attached, or tied: [but for the latter of these explanations, it seems that we should read the thong that is between the middle toe and that next to it: or the thong to which the شِسْع is attached, or tied: the شِسْع being the thong that passes through the sole, and between two of the toes, and to which the شِرَاك is attached: for it appears that the term زِمَام is applied by some to the thong called by others the شِرَاك, extending between the leg and the toes: and by some, to what is called by others the شِسْع, or قِبَال: to the latter as being likened to the cord that is tied to the camel's nose-ring; and to the former as being likened to the leading-rope which is tied to that cord: it being] a metaphorical term, from the زِمَام of the camel: (Mgh:) it is [said to be] the thong lies upon the back [meaning upper side] of the foot, [extending] from, or [consisting] of, the fore part of the شِرَاك, lengthwise: [for the term شِرَاك (q. v.) is sometimes used in a larger sense than that above assigned to it:] or it is like the قِبَال, [which is expl. in the same manner as the شِسْع, i. e., as] being between the middle toe and that next to it: (Har p. 539:) [and thus it is expl. by J and Mtr and F in another art.;] the قِبَال of the sandal is its زِمَام, (S, and Mgh and K in art. قبل,) i. e. its thong which is (Mgh in that art.) between the middle toe and next to it. (S and Mgh and K in that art.) زَمَّمٌ or زَمَّمٌ: see زُمَّامٌ .زَمْزَمٌ Tall herbs, (K,) rising above such as are termed لُعَاع. (TA.) زَمْزَمٌ Copious, or abundant, water; as also ↓ زُمَازِمٌ: (K:) [or] the latter, (Kz, TA,) [and app. the former also,] and ↓ زُمَزِمٌ, (IKh, TA,) and ↓ زَمْزَامٌ, (Kz, TA,) brackish water; i. e. such as is between salt and sweet. (IKh, Kz, TA.) — — Also, (accord. to some copies of the S and K,) or زَمْزَمُ, (accord. to other copies of the same, and accord. to the Msb,) imperfectly decl., because of the fem. gender and a proper name, (Msb,) the name of The well of Mekkeh, (so in a copy of the S and in the Msb,) or a certain [celebrated] well in Mekkeh, (so in another copy of the S,) [i. e.] a certain well adjacent to the Kaabeh; (K;) so called [because its water is somewhat brackish, or] because of the copiousness of its water; (JM;) as also ↓ زُمَزِم [i. e. زُمَزِمٌ or زُمَزِمُ], (IAar, TA,) and ↓ زُمَازِمٌ [or زُمَازِمُ], and ↓ زَمَّمٌ or زَمَّمُ, (accord. to different copies of the K,) the last (زَمَّم) on the authority of IAar. (TA.)

The names of this well, collected from trads. and lexicons, have been found to amount to more than sixty. (TA.) — — زَمْزَم [with or without tenween] is also the name of A celebrated well at El-Medeeneh, which is regarded as a means of obtaining a blessing, and the water of which is drunk and transported [like that of the more celebrated well of the same name at Mekkeh]. (TA.) — زَمْزَمُ or زَمْزَمٌ (accord. to different copies of the S, [used by a poet with tenween, but probably by poetic license, for it is app. a fem. proper name, and therefore imperfectly decl.,]) is also A name of, or for, a she-camel, like عَيْطَل. (S.) زِمْزِمٌ: see زِمْزِمَةٌ, in two places. زُمْزِمٌ or زُمْزُمٌ: see زَمْزَمٌ, in two places. زَمْزَمَةٌ [inf. n. of R. Q. 1 (q. v. passim); and also used as a simple subst., of which the pl. is زَمَازِمُ]. You say رَعْدٌ ذُو زَمَازِمَ and هَدَاهِدَ [Thunder having confused and continued, or murmuring, sounds, heard from a distance]. (TA.) And زَمَازِمُ النَّارِ The sounds of the blazing of fire. (TA.) زِمْزِمَةٌ A company, or collection, (S, K,) of men, (S, TA,) whatever it be: (TA:) or any collection; as also زمزوم [i. e. ↓ زُمْزُومٌ]: (Ham p. 233:) or fifty, (K,) and thereabout, (TA,) of camels, and of men; (As, K;) as also ضِمْضِمَةٌ; (As, TA;) neither of which words is formed by substitution from the other: (TA:) pl. زمازم [i. e. زَمَازِمُ], (Ham ubi suprà,) and [coll. gen. n.] ↓ زِمْزِمٌ, (S, * TA,) occurring in the saying of a rájiz, (S,) Aboo-Mohammad El-Fak'asee, (TA,) إِذَا تَدَانَى زِمْزِمٌ مِنْ زِمْزِمِ [When companies draw near to companies]. (S, TA.) Also A distinct number of jinn, or genii: or of beasts of prey. (K.) And A herd of camels among which are no young ones, or little ones; and so ↓ زِمْزِيمٌ: (K:) or, accord. to EshSheybánee, ↓ زِمْزِمٌ and ↓ زِمْزِيمٌ signify large, big, or bulky, camels. (S.) سَحَابٌ زَمْزَامٌ Clouds thundering, but not loudly and clearly. (AHn, TA.) [Accord. to one passage in the TA, زَمْزَامٌ seems to be expl. by IKh as meaning Thundering much: but the passage appears to be incorrectly transcribed.] — — See also زَمْزَمٌ. زُمْزُومٌ The best, or excellent, or choice, of camels: or a hundred thereof. (K.) And The best of a people; (K, TA;) the choice, best, or most excellent, portion thereof: in one copy of the K, [and so in the CK,] شَرُّهُمْ is put in the place of سِرُّهُمْ. (TA.) — — See also زِمْزِمَةٌ. زِمْزِيمٌ: see زِمْزِمَةٌ, last sentence, in two places. زُمَازِمٌ or زُمَازِمُ: see زَمْزَمٌ, in two places. زَامٌّ [act. part. n. of زَمَّ]. زَأَمَّهَا [meaning Attaching a زِمَام to her] occurs used by poetic license for زَامَّهَا, because of the concurrence of two quiescent letters; like اِسْوَأَدَّتْ for اِسْوَادَّتْ. (S.) — — (assumed tropical:) Magnifying, or exalting, himself; or elevating his nose, from pride: (S, TA:) [and in like manner ↓ زَمٌّ:] one says, رَأَيْتُهُ زَمًّا (assumed tropical:) I saw him magnifying, or exalting, himself, &c., not speaking: (TA:) pl. of the former زُمَّمٌ. (S, TA.) — — See also 1, in the latter half of the paragraph. — — Also, accord. to El-Harbee, applied to a man, (assumed tropical:) Fearing, or afraid; syn. فَزِعٌ. (TA.) زِيزَمٌ: see what next follows. زِيزِيمٌ a word imitative of The low, or faint, sound of the jinn, or genii, that is heard by night in the deserts; (TA in this art. and in art. زيم;) and so ↓ زِيزَمٌ: (IAar, K * and TA in art. زيم:) Ru-beh says, تَسْمَعُ لِلْجِنِّ بِهِ زِيزِيمَا [Thou hearest therein a low, or faint, sound of the jinn by night]. (TA.) الإِزْمِيمُ One of the nights called لَيَالِى المُحَاقِ [meaning the last three nights of the lunar month]. (K.) — — And The decrescent moon in the last part of the [lunar] month, (K,) when it becomes slender and bow-shaped: Dhu-r-Rummeh uses it in this sense without the article ال: and Th says that إِزْمِيمٌ is one of the names of the [moon when it is termed] هِلَال. (TA.) بَعِيرٌ مَزْمُومٌ A camel having a زِمَام attached to him; syn. مَخْطُومٌ: and ↓ إِبِلٌ مُزَمَّمَةٌ camels having أَزِمَّة attached to them; syn. مُخَطَّمَةٌ. (TA.) فَرَسٌ مُزَمْزِمٌ فِى صَوْتِهِ A horse quavering, or trilling, his voice, [or whinnying or neighing,] and prolonging it. (A'Obeyd, TA.) زماورد زُمَاوَرْدٌ, (S and K in art. ورد,) or زَمَاوَرْدٌ, as in the Commentaries on the Keshsháf, (MF,) or زُمَّاوَرْدٌ, (MA,) an arabicized word, vulgarly بَزْمَاوَرْدٌ, (S,) or بُزْمَاوَرْدٌ, (K,) and the vulgar appellation is correct, agreeing with the Pers. original, (Shifá el-Ghaleel,) [which is بَزْمَاوَرْدٌ, or] ماوردCپ, (MA,) A certain kind of food, composed of eggs and flesh-meat: (K:) or thin paste folded together, with flesh-meat within: or the kind of food called لُقْمَةُ القَاضِى, [i. e. small, light, spongy balls, generally about the size of walnuts, made of leavened dough, and eaten with honey poured over,] and also called لُقْمَةُ الخَلِيفَةِ, and نَرْجِسُ المَائِدَةِ, and مُيَسَّرٌ, and مُهَيَّأٌ; and in Khurásán called نَوَالَه: (MF:) or نواله بزرگان: (MA:) [or, as Golius says, on the authority of Meyd, a kind of food made of fine flour, bruised almonds, and honey.] زمت 1 زَمُتَ, aor. زَمُتَ, inf. n. زَمَاتَةٌ, He was, or became, grave, staid, steady, sedate, or calm. (A, K.) 5 تزمّت i. q. تَوَقَّرَ [He showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness; or he endeavoured, or constrained himself, to be grave, staid, &c.]. (A.) One says, مَا أَشَدَّ تَزَمُّتَهُ [How great is his show of gravity, &c.! or his endeavour, or constraint of himself, to be grave, &c.!]. (Fr, S.) زَمِيتٌ Grave, staid, steady, sedate, or calm, (IAar, S, A, K, TA,) in his sitting-place: (IAar, TA:) pl. زُمَتَآءُ, (A,) or زمت [app. زُمْتٌ or زُمُتٌ, if not a mistranscription for زُمَتَآءُ, which I rather think it to be]. (TA.) زِمِّيتٌ Very grave, staid, steady, sedate, or calm: (S, K, TA:) forbearing, or clement; quiet; of few words; like صِمِّيتٌ: or, as some say, silent. (TA.) فُلَانٌ أَزْمَتُ النَّاسِ Such a one is the most grave, staid, steady, sedate, or calm, of men. (S.) زمخ 1 زَمَخَ, (S, K,) or زَمَخَ بِأَنْفِهِ, (L,) aor. زَمَخَ, (K,) inf. n. زَمْخٌ, (L,) He exalted, or magnified, himself; was proud; (S, L, K;) behaved proudly, haughtily, or vainly; (S, L;) elevated his nose, from pride; (L;) i. q. شَمَخَ, or شَمَخَ بِأَنْفِهِ. (TA.) زَمَخٌ: see زَمُوخٌ, in two places. زِمْخٌ or زَمْخٌ The tree called سُمَّاق; as also ظِمْخٌ or ظِمَخٌ. (TA in art. ظمخ; but there written without any syll. signs.) عُقْبَةٌ زَمُوخٌ [in the CK عَقَبَةٌ] (JK, A, K) and ↓ زَمَخٌ (K) (tropical:) [A stage of a journey] far-extending, (K,) hard, or difficult. (AZ, IAar, JK, K.) One says, سَارَ عُقْبَةً زَمُوخًا (tropical:) [He journeyed a long and hard stage]. (A.) — — And نِيَّةٌ زَمُوخٌ (A, and L in art. شمخ) and ↓ زَمَخٌ, like شَمُوخٌ and شَمَخٌ, (L in that art.,) (tropical:) A distant, far-reaching, or faraiming, intention, purpose, or design. (A, and L ubi suprà.) زَامِخٌ i. q. شَامِخٌ [Proud, &c.]; (S, K;) or شَامِخٌ بِأَنْفِهِ [elevating his nose, from pride]: (A, L:) [pl. زُمَّخٌ.] — — أُنُوفٌ زُمَّخٌ i. q. شُمَّخٌ [Noses elevated, from pride]. (S, A.) — — [Hence,] جِبَالٌ لَهَا أُنُوفٌ زُمَّخٌ, (A, TA,) i. e. طِوَالٌ (tropical:) [Mountains having tall, or long, prominences]. (TA.) — — And كَيْلٌ زَامِخٌ (tropical:) Full measure. (JK, A, K.) زمر 1 زَمَرَ, aor. زَمِرَ and زَمُرَ, inf. n. زَمْرٌ (S, Msb, K) and زَمِيرٌ (Msb, K) and زَمَرَانٌ; (ISd, TA;) and ↓ زمّر, inf. n. تَزْمِيرٌ; (K;) He [piped, or] played upon (lit. sang in) a reed; (K;) he blew in a مِزْمَارٌ. (S, * A, Msb. *) — — [Hence,] زَمَرَ النَّعَامُ, (S, K,) and زَمَرَتِ الهَيْقَةُ, (A,) or النَّعَامَةُ, (TA,) aor. زَمِرَ, inf. n. زِمَارٌ (S, A, K) and زُمَارٌ, (TA,) (tropical:) The ostriches, (S, K,) and the she-ostrich, (A, TA,) cried, or uttered their, or her, cry. (S, A, K, TA.) [Said only of the females, or a female:] of the male ostrich one says only عَارَ. (S, TA.) — — And زَمَرَ بِالحَدِيثِ (tropical:) He published, or divulged, the story. (A, K.) — — And زَمَرَ فُلَانًا بِفُلَانٍ He excited, or incited, such a one against such a one. (A, * K, TA.) — زَمِرَ, (S, K,) aor. زَمَرَ, (K,) inf. n. زَمَرٌ, (S,) He had little hair, (S, * K, * TA,) and little wool. (K, * TA.) — — Also, [hence,] inf. n. as above, (S,) or زَمَارَةٌ and زُمُورَةٌ, (TA,) (tropical:) He (a man, S, TA) had little مُرُوْءَة [i. e. manliness, or manly virtue]. (S, K.) — — And زَمِرَ مَالُهُ, inf. n. as above, (assumed tropical:) His property became little, or scanty. (TA in art. قفر.) 2 زَمَّرَ see 1, first sentence. 10 استزمر (tropical:) He was, or became, abject, or ignominious, or weak, and small in body, and lean; being abased or brought low. (A, TA.) [See also the part n., below.] زَمْرٌ: see زُمْرَةٌ. زَمِرٌ Having little hair; (S, A, K;) and

having little wool: fem. with ة. (A, K.) You say صَبِىٌّ زَمِرٌ A child having little hair: and شَاةٌ زَمِرَةٌ [A sheep, or goat, having little wool or hair]: and غَنَمٌ زَوَامِرُ [Sheep, or goats, having little wool or hair]: (A, TA:) and نَاقَةٌ زَمِرَةٌ A she-camel having little fur: and نَبْتٌ زَمِرٌ [app. meaning A plant having few leaves]. (Ham p. 683.) And شَعَرٌ زَمِرٌ [Scanty, or thin, hair]. (A, TA.) — — Also, [hence,] (S, K,) or زَمِرُ المُرُوْءَةِ, (A,) (tropical:) A man (A) having little مُرُوْءَة [i. e. manliness, or manly virtue]. (S, A, * K.) — — And زَمِرُ المَالِ (assumed tropical:) A man having little, or scanty, property. (AZ, TA in art. قفر.) — — And عَطِيَّةٌ زَمِرَةٌ (tropical:) A scanty, or small, gift. (A, * TA.) — Also Good singing: (Th, TA:) [and] so ↓ زَمِيرٌ. (Az, O, TA.) — — And Goodly in countenance. (K.) زُمْرَةٌ A company, or congregated body, of men; (S, K;) as also ↓ زَوْمَرٌ: (TA:) or (so in the TA, but in the K " and ") a party in a state of dispersion: (K:) pl. زُمَرٌ: (S, A, K:) you say, جَاؤُوا زُمَرًا They came in parties in a state of dispersion, one after another: (A:) some say that زُمْرَةٌ is from ↓ زَمْرٌ [originally an inf. n., (see 1, first sentence,) and hence] signifying " sound," because a company of men is not without sound: others, that it signifies a company of few persons; from شَاةٌ زَمِرَةٌ: (MF:) but the former is the proper derivation, and is confirmed by what is said in the B. (TA.) زَمُورٌ: see the next paragraph. زَمِيرٌ Short; (Kr, K;) applied to a man: (TA:) pl. زِمَارٌ. (Kr, K.) — — And Beautiful; applied to a boy, or young man; (AA, Th, O, K;) as also ↓ زَوْمَرٌ (AA, O, K) and ↓ زَمُورٌ. (K.) — — See also زَمِرٌ. زِمَارَةٌ The act [or art] of [piping, or] playing upon the reed [or مِزْمَار]. (K.) زَمَّارٌ (As, S, A, Msb, K) and ↓ زَامِرٌ, (As, S, K,) but the latter is rare, (K,) or scarcely ever used, (S,) or it is not allowable, (Msb,) applied to a man; and ↓ زَامِرَةٌ, (S, Msb, K,) but not زَمَّارَةٌ, (S, Msb,) applied to a woman; (S, Msb, K;) A [piper, or] player upon a reed; (K;) one who blows in a مِزْمَار. (S, * A, Msb. *) — — Also زَمَّارَةٌ, (assumed tropical:) A fornicatress, or an adulteress: (Th, A'Obeyd, Az, S, K:) so in a trad., in which it is said نَهَى عَنْ كَسْبِ الزَّمَّارَةِ He prohibited the gain of the fornicatress: (Th, A'Obeyd, Az, S:) so called because she publishes her business: (Th:) some say that the correct word is here رَمَّازَة, because such a woman makes signs with her lips and her eyes and her eyebrows: Az says that he holds the former to be the right; and Abu-l-'Abbás Ahmad says that the latter is wrong, and that the former signifies a beautiful prostitute: but Az adds that the trad. may mean as above, or he prohibited the gain of the female singer, as AHát relates on the authority of As. (TA.) زَمَّارَةٌ [fem. of زَمَّارٌ, q. v. — — Also] i. q. مِزْمَارٌ, q. v. (K.) — — And (tropical:) A سَاجُور [i. e. collar, or collar of iron,] (O, A, K, TA) that is put upon the neck of a dog. (TA.) — — And metaphorically used as meaning (tropical:) A جَامِعَة; (A, TA;) [i. e.] A [shackle for the neck and hands, such as is called] غُلّ. (TA.) And (assumed tropical:) A bar of iron (عَمُودٌ) between the two rings of the [shackle called] غُلّ: (M, O, K:) so termed because of its sound. (O.) — — Also A she-ostrich. (Har p. 408.) زَامِرٌ; and its fem., with ة: see زَمَّارٌ. زَوْمَرٌ: see زُمْرَةٌ: — and see also زَمِيرٌ. — — Also Playing; or a player. (O.) مُزَمَّرٌ (assumed tropical:) Shackled [with a زَمَّارة]. (O, TA.) مِزْمَارٌ A musical reed, or pipe; (S, * A, Msb, * K, * TA;) what is called in Persian نَاىْ [now generally meaning a flute]; (marginal note in a copy of the KT;) as also ↓ زَمَّارَةٌ, (K,) [which latter, by many pronounced زُمَّارَة, and generally so pronounced in Egypt, is applied to a double reed-pipe, figured and described in my work on the Modern Egyptians,] and ↓ مَزْمُورٌ and ↓ مُزْمُورٌ, (IAth,) the latter like مَغْلُوقٌ and مُغْرُودٌ: (TA:) pl. of the first, (S, A,) and of the last two, مَزَامِيرُ. (S, * A.) It is related in a trad., that Mohammad, on hearing Aboo-Moosà El-Ash'aree reciting, said to him, لَقَدْ أُعْطِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ (tropical:) [Verily thou hast been gifted with a pipe like that of David himself]; likening the sweetness of his voice and melody to the sound of the مِزْمَار; (TA;) as though he had musical pipes in his throat: or مزامير آل داوود is here the same as مَزْمُورَات دَاوُد: (A:) for, — — مَزَامِيرُ دَاوُدَ also signifies [The Psalms of David;] what David used to sing, or chant, (يَتَغَنَّى بِهِ, in the CK يُتَغَنَّى به,) of the Psalms: (K:) and to such is likened the utmost sweetness of voice in reciting: and آل is said to be here redundant or pleonastic; meaning the person: (TA:) or (so in the TA, but in the K " and ") مزامير داوود signifies kinds of prayer, or supplication: it is pl. of مِزْمَارٌ and of ↓ مَزْمُورٌ or مُزْمُورٌ. (So in different copies of the K.) مَزْمُورٌ and مُزْمُورٌ: see مِزْمَارٌ, in two places. مُسْتَزْمِرٌ (tropical:) Shrinking, and abject, or ignominious, in his own estimation. (K, TA.) [See also its verb.] زمرد زُمُرُّدٌ: see the next article. زمرذ زُمُرُّذٌ (T, S, Mgh, L, Msb, K) and زُمُرَّذٌ, (Az, TA,) and accord. to some زُمُرُّدٌ, with the unpointed د (TA,) or, accord. to IKt, this is a mistranscription, and As says that it is correctly written with the pointed ذ (Msb,) [The emerald: accord. to some] i. q. زَبَرْجَدٌ; (Sudot;, L, Msb, K;) but Et-Teyfáshee [rightly] says that the زبرجد is a different kind of stone: [see this word:] and Ibn-Sá'id El-Ansáree says that the mine of the زبرجد is said to be near to that of the زمّرذ: (TA:) several authors say that the زمّرذ differs from the زبرجد in being more green: (MF, TA:) it is an arabicized word [from the Pers. زُمُرُّذْ]: (S, L, Msb, K:) [a coll. gen. n.:] n. un. with ة. (Msb.) زمع 1 زَمِعَ, aor. زَمَعَ, inf. n. زَمَعٌ, He became confounded, or perplexed, and unable to see his right course; or he became bereft of his reason or intellect; in consequence of fear: (S, Msb, * K: *) he feared, or was afraid: (K:) he was impatient; or had not sufficient strength to bear what befell him, and found not patience: (L:) he became disquieted, disturbed, agitated, flurried, or in a state of commotion. (Lh.) — زَمَعَتِ الأَرْنَبُ, aor. زَمَعَ, (TA,) inf. n. زَمَعَانٌ, (Lth, K, TA,) The hare was light, or active, and quick, or swift: (Lth, K, TA:) and ↓ ازمعت it ran, (S, TA,) and was light, or active. (TA.) And زَمَعَ, aor. زَمَعَ, inf. n. زَمَعَانٌ, He went slowly. (ISk, S, K.) Thus the verb has two contr. significations. (K.) And He went with short steps; as also ↓ تزمّع. (TA.) 2 زَمَّعَ see the next paragraph. 4 أَزْمَعْتُ الأَمْرَ, and أَزْمَعْتُ عَلَى الأَمْرِ; (S, K;) the former accord. to Ks.; the latter accord. to Kh, but disallowed by Ks; both, however, are authorized by Fr, as meaning the same, like أَجْمَعْتُهُ and أَجْمَعْتُ عَلَيْهِ; (S;) and أَزْمَعْتُ بِهِ; (TA;) I determined, resolved, or decided, upon the affair: (Fr, S, K:) my determination, resolution, or decision, became fixed upon the affair, (Lth or Kh, S, TA,) to execute it, or perform it, of necessity: (Lth, TA:) or I kept constantly, firmly, steadily, steadfastly, or fixedly, to the affair: syn. ثَبَتُّ عَلَيْهِ: (K:) and ↓ زَمَّعْتُ, (Ibn-'Abbád, K, [in the CK written without teshdeed,]) followed by عَلَى before the object, inf. n. تَزْمِيعٌ, (TA,) signifies the same: (Ibn- 'Abbád, K:) ازمع may be formed by transposition from عزم, or the ز may be a substitute for ج (IF.) You say, ازمع المَسِيرَ [and عَلَى المَسِيرِ] He determined, resolved, or decided, upon going, journeying, or departing. (Mgh.) — See also 1. — ازمعت الحُبْلَةُ (assumed tropical:) [The grape-vine, or its branch,] became large in its زَمَعَة, i. e. knot, or gem, [see زَمَعٌ,] (ISh, K, TA,) and its fruit-stalk was near to coming forth. (ISh, TA.) — — And ازمع النَّبْتُ The herbage made its first appearance in a scattered state: (S:) or was not all of it equal, or uniform, but consisted of scattered portions, (K, TA,) at its first appearance, (TA,) one part surpassing another. (K, TA.) 5 تَزَمَّعَ see 1, last sentence. زَمَعٌ; see زَمَاعٌ. — Also pl. [or rather coll. gen. n.] of ↓ زَمَعَةٌ, which [is the n. un. of the former, and] signifies A certain excrescence bekind the cloven hoof: (AZ, S, Msb, * K:) or a thing like the nails of

sheep or goats, in the part between the shank and foot; every leg having upon it two of the things thus termed (زَمَعَتَانِ), as though they were formed of pieces of horn: (Lth, K:) or a certain excrescence projecting above the hoof of the sheep or goat: (TA:) or the pendent hairs in the kinder part of the kind leg, or kind foot, of the sheep or goat, and of the gazelle, and of the hare: (K:) [the pl. of ↓ زَمَعَةٌ is زَمَعَاتٌ (occurring in the S and K in the present art., and in the K in art. زود &c.), and] the pl. of زَمَعٌ is زِمَاعٌ: (AZ, S, K:) see زَمُوعٌ. — — Hence, as being compared to the زَمَع of the cloven hoof, (L,) زَمَعٌ also signifies (assumed tropical:) The lower, or baser, or the lowest, or basest, or the refuse, of mankind: (S, L, K:) pl. أَزْمَاعٌ. (L.) One says, هُوَ مِنْ زَمَعِهِمْ, meaning (assumed tropical:) He is of the last of them; (S, L;) and of their followers. (L.) — — Also, i. e. زَمَعٌ The hairs behind the fetlock [-joint]; (K;) and so زَمَعَاتٌ [pl. of the n. un. ↓ زَمَعَةٌ]. (TA.) — — Also (tropical:) Knots, gems, or buds, in the places whence the racemes of the grape-vine come forth: (ISh, K, TA:) accord. to Et-Táïfee, (L in art. كمح,) [the n. un.] ↓ زَمَعَةٌ signifies the knot, or gem, in the place whence the raceme of grapes grows forth: (L ubi suprà, and TA:) or, as some say, the berry when it is like the head of a young ant; and the pl. is زَمَعَاتٌ and [coll. gen. n.] زَمَعٌ: (TA:) and (assumed tropical:) the gem of a leaf: (L in art. كمخ:) and زَمَعُ الكَرْمِ (assumed tropical:) The leaves that cover what is within them of the raceme of the grape-vine. (TA voce كَافُورٌ.) — — Also (assumed tropical:) An excrescence, or a redundance, (زِيَادَةٌ,) in the fingers or toes: and the epithet [applied to him who has such] is ↓ أَزْمَعُ. (K.) — — And Scattered portions of herbage, here and there; like portions of clouds in the sky. (TA.) زَمَعَةٌ: see the next preceding paragraph, in four places. زَمَاعٌ Penetrating energy, or sharpness, vigorousness, and effectiveness, in the performance of an affair, and determination, resolution, or decision, to do it; (L, K;) as also ↓ زِمَاعٌ and ↓ زَمَعٌ: (K:) and courage, such that when one has determined, resolved, or decided, upon an affair, he does not turn from it: (K:) and good judgment, with boldness to undertake affairs, (K, TA,) such that when one purposes an affair, he acts with a penetrating energy, or sharpness, vigorousness, and effectiveness, in performing it: (TA:) or courage, and great boldness: (S:) and quickness, and hastiness. (S, K.) زِمَاعٌ: see the next preceding paragraph. زَمُوعٌ: see زَمِيعٌ. — — Also A hare that runs with short steps, as though it ran upon its ↓ زَمَعَات, (As, T, S, K,) i. e. the pendent hairs on the kinder parts of its kind legs: (T, TA:) or such as, when it approaches its habitation, goes upon its زَمَعَة, (K, TA,) and with short steps, (TA,) in order that its foot-marks may not be traced: (K, TA:) and (K, TA, but in the CK " or ") such as is quick, or swift, and brisk, or sprightly. (K, TA.) زَمِيعٌ A man sharp, vigorous, or effective, in determination, resolution, or decision: (Mgh:) a courageous man, who, when he has determined, resolved, or decided, upon an affair, does not turn from it: (Lth, K: [in the CK, يَزْمَعُ is a mistake for يُزْمِعُ:]) and having good judgment, with boldness to undertake affairs, (K, TA,) so that when he has purposed an affair, he acts with a penetrating energy, or sharpness, vigorousness, and effectiveness, in performing it: (TA:) or زَمِيعُ الرَّأْيِ signifies a man having good judgment: (S:) and زَمِيعٌ signifies also quick; (K;) quick, and hasty; (S;) and so ↓ زَمُوعٌ: (S, K:) pl. of the former زُمَعَاءُ. (S, K.) هُوَ أَزْمَعُ مِنْهُ He is more sharp, vigorous, or effective, in determination, resolution, or decision, than he. (Mgh.) — See also زَمَعٌ, last sentence but one. أَنَا مُزْمِعٌ عَلَى أَمْرٍ, [or مُزْمِعٌ أَمْرًا, or both, and مُزْمِعٌ بِأَمْرٍ,] I am determining, resolving, or deciding, upon an affair: or] my determination, resolution, or decision, is fixed upon an affair. (Kh, S.) [See 4.] زمك زِمِكٌّ: see the following paragraph. زِمِكَّى, (Fr, S, K,) with kesr to the ز and م, (K,) like زِمِجَّى [in measure and in meaning, app. from the Pers. زِمِجِى], (S,) [in the O erroneously written زِمَكَّى,] and ↓ زِمِكٌّ, (Fr, K, TA,) like فِلِزٌّ, (TA,) [in the O erroneously written زِمَكّ, and in the CK زِمَك,] and ↓ زِمِكَّاءُ, (TA,) The place of the growth of the tail of a bird: (Fr, S, K:) or the root of the tail of a bird: (M, K:) or the whole tail of a bird: (K:) or sometimes, accord. to Lth, the tail itself is called زمكّى when it is short (إِذَا قَصُرَ), (O, TA, *) or, as in some copies [of his book, meaning the 'Eyn], when it is clipped (اذا قُصَّ). (TA.) زِمِكَّاءُ: see the preceding paragraph. زمل 1 زَمَلَ, aor. زَمُلَ and زَمِلَ, inf. n. زَمَالٌ, He ran, (K, TA,) and went along quickly, (TA,) leaning, or bearing, on one side, raising his other side; (K, TA;) as though he were bearing upon one leg; not with the firmness of him who bears upon both of his legs. (TA.) — — And زَمَلَ (K, TA) فِى مَشْيِهِ and عَدْوِهِ, aor. زَمُلَ, (TA,) inf. n. زَمْلٌ and زَمَالٌ [the latter accord. to the CK زِمَالٌ but said in the TA to be with fet-h like the former,] and زَمَلَانٌ (K, TA) and زَمَّلَ, (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) said of a horse or similar beast, (K, TA,) or of a wild ass, (TA,) He was as though he limped, by reason of his briskness, or sprightliness, (K,) or as though bearing upon his fore legs, by reason of pride, or self-conceit, and briskness, in his going and his running. (TA.) — زَمَلَهُ, (Mgh, Msb,) inf. n. زَمْلٌ, (TA,) He bore it, or carried it; namely, a thing: (Mgh, Msb:) and ↓ اِزْدَمَلَهُ (S, K,) originally ازتمله, (TA,) signifies the same; or he took it up and carried it, or he raised it upon his back; syn. إِحْتَمَلَهُ; (S, K;) at once; (K;) namely, a load: (TA:) like زَبَلَهُ and ازدبلهُ. (TA in art. زبل.) — — And زَمَلَهُ, (IDrd, K,) aor. زَمُلَ, inf. n. زَمْلٌ, (TA,) He made him to ride behind him, (IDrd, K,) عَلَى البَعِيرِ on the camel: (IDrd:) or he rode with him [on a camel, in a مَحْمِل,] so as to counterbalance him; (K, TK:) and so ↓ زامله, (Mgh,) inf. n. مُزَامَلَةٌ, (S,) he rode with him so as to counterbalance him (S * Mgh) on a camel, (S,) in the مَحْمِل. (Mgh.) — — [And زَمَلَ غَيْرَهُ, aor. زَمُلَ, He followed another:] see زَامِلٌ. 2 زَمَّلَهُ, (S, Mgh, Msb,) inf. n. تَزْمِيلٌ, (Msb, K,) He wrapped him (S, Mgh, Msb, K *) فِى ثَوْبِهِ [in his garment], (S, K, *) or فِى ثِيَابِهِ [in his garments], (Mgh,) or بِثَوْبِهِ [with his garment]. (Msb.) — — [Hence, app.,] تَزْمِيلٌ signifies also The act of concealing. (IAar, K.) 3 زَامَلَ see 1, last sentence but one. — — مُزَامَلَةٌ also signifies The requiting with beneficence. (AA, TA in art. حمل.) 5 تزمّل (S, Mgh, Msb, K) and اِزَّمَّلَ, (Mgh, K,) the latter of the measure اِفَّعَّلَ, (K,) [a variation of the former,] and ↓ اِزْدَمَلَ, (TA,) He wrapped himself (S, Mgh, Msb, K, TA) بِثِيَابِهِ [with his garments], (S,) and so تزمّل alone, (TA,) or فِى ثِيَابِهِ [in his garments], (Mgh, TA,) or بِثَوْبِهِ [with his garment]. (Msb.) 6 تزاملوا i. q. تراجزوا [i. e. They recited verses, or poetry, of the metre termed رَجَز, which is also termed زَمَل, one with another; or vied in doing so]. (TA.) 8 اِزْدَمَلَ: see 5. — اِزْدَمَلَهُ: see 1. Q. Q. 1 زَوْمَلَ, (TK,) inf. n. زَوْمَلَةٌ, (K,) He drove camels. (K, TK.) زِمْلٌ A load, or burden. (K.) It occurs in a trad. as meaning (assumed tropical:) A load of knowledge. (TA.) — — [Household-goods; or furniture and utensils. (Freytag, on the authority of the Deewán of the Hudhalees.) See also أَزْمَلٌ.] — — مَا فِى جُوَالِقِكَ إِلَّا زِمْلٌ means There is not in thy sack save a half. (AA, K.) — See also زَمِيلٌ. — And see زُمَّلٌ. زَمَلٌ The kind of verse, or poetry, [more commonly] termed رَجَز: [hence,] a poet says, لَا يُغْلَبُ النَّازِعُ مَا دَامَ الزَّمَلْ [The drawer of water will not be overcome as long as the زمل continues]; meaning, as long as he recites [or chants] the verse termed رَجَز [or زَمَل], he is strong enough to work: thus it is related on the authority of AA: another reading is الرَّمَلْ: both are correct as to meaning. (IJ, TA.) زَمِلٌ and زُمَلٌ: see زُمَّلٌ. زُمْلَةٌ A company of persons travelling together, or with whom one is travelling; (AZ, K;) as also ↓ زَوْمَلَةٌ: (En-Nadr, TA:) or, as some say, (TA,) a company or a collection [in an absolute sense]. (K, TA.) زِمْلَةٌ Luxuriant, or abundant, and dense [palmtrees such as are termed] جَبَّار: [الجُمّار in the CK is a mistranscription:] and a collection of وَدِىّ [i. e. small young palm-trees, or shoots cut

off from palm-trees and planted]: and young palm-trees exceeding the reach of the hand: (K, TA:) all on the authority of El-Hejeree. (TA.) زَمَلَةٌ: see أَزْمَلٌ, in two places. زِمَالٌ A limping in a camel. (K.) — And A wrapper that is put over a رَاوِيَة [or leathern water-bag]: pl. زُمُلٌ and أَزْمِلَةٌ: (Az, K:) you say ثَلَاثَةُ أَزْمِلَةٍ. (Az, TA.) زَمِيلٌ One who rides behind another (IDrd, S, K) on a camel (IDrd, TA) that carries the food and the household-goods or furniture and utensils; (TA;) and ↓ زِمْلٌ signifies the same, (K,) and so does ↓ مَزْمُولٌ: (IDrd, TA:) or one who rides behind another on a horse or similar beast: (TA:) or one who rides with another in a مَحْمِل so as to counterbalance him. (Mgh.) It is metaphorically used in the saying, أَنْتَ فَارِسُ العِلْمِ وَأَنَا زَمِيلُكَ (tropical:) [Thou art the horseman of science, or knowledge, and I am he who rides behind thee]. (TA.) — — Hence, A travelling-companion (Mgh, TA) who assists one in the performance of his affairs. (TA.) It is said in a trad., لَا يُفَارِقُ رَجُلٌ زَمِيلَهُ, i. e. [A man shall not separate himself from] his travelling-companion. (Mgh.) — — زَمِيلَانِ means Two men engaged in work upon their two camels: when they are without work, they are called رَفِيقَانِ. (K.) زُمَيْلٌ and زُمَيْلَةٌ: see زُمَّلٌ. زِمِيلٌ: see what next follows. زُمَّلٌ (S, K) and ↓ زُمَلٌ and ↓ زُمْلٌ [said in the CK to be like عِدَةٌ, but correctly like عِدْلٌ,] and ↓ زَمِلٌ and ↓ زُمَيْلٌ (K) and ↓ زُمَّيْلٌ and ↓ زُمَّالٌ (S, K) and ↓ زِمِيْلٌ and ↓ زُمَيْلَةٌ and ↓ زُمَّيْلَةٌ (K, or this is fem., S) and ↓ زُمَّالَةٌ (K) Cowardly, weak, (S, K, TA,) low, mean, or contemptible; who wraps himself up in his house, or tent; not rising and hastening to engage in warfare; indolently refraining from aspiring to great things. (TA.) [See also إِزْمِيلٌ. Accord. to J,] ↓ زُمَّيْلَةٌ signifies Weak as a fem. epithet. (S.) زُمَّالٌ: see the next preceding paragraph. زُمَّيْلٌ: see the next preceding paragraph. زُمَّالَةٌ: see the next preceding paragraph. زُمَيْلَةٌ: see زُمَّلٌ, in two places. زَامِلٌ, applied to a horse or similar beast, (K, TA,) or to a wild ass, (A' Obeyd, TA,) That is as though he limped, by reason of his briskness, or sprightliness. (A' Obeyd, K, TA.) [Hence, app., the name of] The horse of Mo'áwiyeh Ibn-Mirdás Es-Sulamee. (K.) — — Also One who follows (↓ يَزْمُلُ, [in the CK يُزَمِّلُ] i. e. يَتْبَعُ,) another. (K.) زَامِلَةٌ A camel (S, Mgh, Msb, K) or other beast (K) used for carrying (S, Mgh, Msb, K) the goods, or furniture and utensils, of a man (S, Mgh, Msb) travelling, (Mgh, Msb,) and his food; (S, Mgh;) the ة denoting intensiveness: (Msb:) or a she-camel upon which are carried the goods, or furniture and utensils, of the traveller: (Har p. 130:) from زَمَلَ " he bore, or carried," a thing: (Mgh, Msb:) pl. زَوَامِلُ. (TA.) [See also زَوْمَلَةٌ.] — — Afterwards used to signify The عِدْل [properly half-load] in which is the pilgrim's travelling-provision, consisting of biscuit, or dry bread, and fruit (ثمر [app. a mistranscription for تَمْر i. e. dates]), and the like. (Mgh.) زَوْمَلَةٌ Camels having their loads upon them: (IAar, M, K: * [in the K, وَالعِيرِ should be وَالعِيرُ, or rather وَالإِبِلُ:]) and so لَطِيمَةٌ: عِيرٌ signifies " camels laden or not laden: " (IAar, M:) زَوَامِلُ may be either its pl. or pl. of زَامِلَةٌ [q. v.]. (TA.) — — See also زُمْلَةٌ. — هُوَ ابْنُ زَوْمَلَتِهَا means He is a knower of it; (IAar, K;) i. e., of the affair. (IAar.) — — And اِبْنُ زَوْمَلَةَ, also, means The son of the female slave. (IAar, K.) أَزْمَلٌ A sound: (As, S:) or any mixed, or confused, sound: or a sound proceeding from the prepuce of a horse or similar beast: (K:) it has no verb. (TA.) A poet says, تَضِبُّ لِثَاتُ الخَيْلِ فِى حَجَرَاتِهَا وَتَسْمَعُ مِنْ تَحْتِ العَجَاجِ لَهَا ازْمَلَا [The gums of the horses water in the adjacent tracts thereof, and thou hearest, beneath the dust, a sound attributable to them]: he means أَزْمَلَا, but suppresses the ء, as is done in وَيْلُمِّهِ [for وَيْلٌ لِأُمِّهِ]. (S.) أَزَامِيلُ القِسِىِّ means The sounds of the bows: ازاميل being pl. of أَزْمَلٌ, with ى to give fulness to the sound of the vowel preceding it. (TA.) And ↓ أَزْمَلَةٌ signifies The twanging sound of a bow. (K, TA.) — تَرَكَ أَزْمَلَا and ↓ أَزْمَلَةً and ↓ زَمَلَةً He left a family, or household. (K.) And خَرَجَ فُلَانٌ وَخَلَّفَ أَزْمَلَهُ [Such a one went forth, and left behind him his family, or his family and his cattle]: and خَرَجَ بِأَزْمَلِهِ He went forth with his family and his camels and his sheep or goats, not leaving behind him aught of his property. (AZ, TA.) — — [Hence, app.,] أَخَذَهُ بِأَزْمَلِهِ [in one of my copies of the S, أَزْمَلَهُ,] He took it altogether; (S, K;) namely, a thing. (S.) And He took it with its أَثَاث [or utensils and furniture]; as also ↓ بِأَزْمُلِهِ and ↓ أَزْمَلَتِهِ (K) and ↓ زَمَلَتِهِ. (L, TA.) — — And ↓ عِيَالَاتٌ أَزْمَلَةٌ i. e. Numerous [families or households]. (S, K. *) أَزْمُلٌ, whence أَخَذَهُ بِأَزْمُلِهِ: see the next preceding paragraph, last sentence but one. أَزْمَلَةٌ: see أَزْمَلٌ, in four places. إِزْمَوْلٌ: see أُزْمُولَةٌ. إِزْمِيلٌ A shoemaker's knife (S, K, TA) with which he cuts the leather. (TA.) [In the TA, in art. ذرب, it is expl. as meaning A shoemaker's إِشْفَى with which he sews: but this I have not found elsewhere.] — — Also An iron (K, TA) like the new moon [in shape], (TA,) that is put at the end of a spear, for the purpose of catching wild oxen. (K, * TA.) — — And The [implement called] مِطْرَقَة [q. v.]. (K.) — — Applied to a man, (K, TA,) (assumed tropical:) A great, or vehement, eater; likened to the [shoemaker's] knife: (TA:) or strong: and also weak; (K, TA;) low, mean, or contemptible: (TA: [like زُمَّلٌ:]) thus having two contr. significations. (K.) أُزْمُولَةٌ (AA, S, K) and (S, K) some say (S) إِزْمَوْلَةٌ, (S, K,) the latter accord. to As and Sb and Ez-Zubeydee, (TA,) and ↓ إِزْمَوْلٌ, (S, TA,) which is said by IJ to be quasi-coordinate to جِرْدَحْلٌ, because the و in it is not a letter of prolongation, for the letter before it is with fet-h, (TA,) applied to a mountain-goat and to one of other animals, Vociferous: (AA, S, K, TA:) or the first, [or, app, any of the three,] applied to a mountain-goat, such as, when he runs, leans, or bears, on one side: so accord. to AHeyth: Fr explains the first or second as applied to a horse, meaning that runs swiftly: and in like manner to a mountain-goat. (TA.) مُزَمَّلَةٌ A certain thing in which water is cooled: of the dial. of El-'Irák: (K:) applied by the people of Baghdád to a green [jar such as is called] جَرَّة or خَابِيَة, in the middle whereof is a perforation, in which is fixed a tube of silver or lead, whence one drinks; so called because it is wrapped (تُزَمَّلُ i. e. تُلَفُّ) with a piece of cloth of coarse flax, or some other thing, between which and the jar is straw: it is in their houses in the days of summer: the water is cooled in the night by means of the [porous earthen bottles called] بَرَّادَات; then it is poured into this مزملة, and remains in it cool. (Har p. 548.) مَزْمُولٌ: see زَمِيلٌ. مُزَّمِّلٌ, originally مُتَزَمِّلٌ, A man wrapped with [or in] his garments: occurring in the Kur lxxiii. 1. (TA.) زملق Q. 1 زَمْلَقَ, inf. n. زَمْلَقَةٌ, He did the act denoted by the epithet زُمَلِقٌ expl. in art. زلق voce زَلِقٌ. (TA.) — — زَمْلَقَةٌ in asses is like هَمْلَجَةٌ [i. e. The going an easy and a quick pace] in a horse. (TA.) زُمَلِقٌ and ↓ زُمَّلِقٌ and ↓ زُمَالِقٌ are expl. in the S in art. زلق [q. v., voce زَلِقٌ]: in the K, in the present art., agreeably with the opinion of Aboo- 'Obeyd. (TA.) [The first is said in the TA, voce نَتٌّ, to be syn. with عِذْيَوْطٌ, q. v.] — — The first is also applied to an ass, as meaning Fat; whose back is even by reason of the fat. (Lh, TA.) زُمْلُوقٌ A boy, or young man, light, or active, upon whom his pursuer can hardly lay hold by reason of his lightness in his running, and his going this way and that, quickly, and deceitfully, or guilefully; as also ↓ زُمَالِقٌ: thus expl. by Az, on the authority of one of the Arabs: also said to signify light, or active, and inconstant, unsteady, or fickle; and so ↓ زُمَّلِقٌ and ↓ زُمَالِقٌ. (TA.) زُمَالِقٌ: see زُمَلِقٌ: — — and see also زُمْلُوقٌ, in two places. زُمَّلِقٌ: see زُمَلِقٌ: — — and see also زُمْلُوقٌ. زمن 1 زَمِنَ, aor. زَمَنَ, inf. n. زَمَنٌ (Msb, K) and زَمَانَةٌ (S, * Msb, K) and زُمْنَةٌ, (K,) He (a man, S, Msb) had, or was affected with, a malady of long continuance, (Msb,) or what is

termed زَمَانَةٌ, expl. below: (K:) he was, or became, afflicted [with what is so termed]: (S:) or he was, or became, crippled. (TK.) 3 عَامَلَهُ مُزَامَنَةً (S, K) and زِمَانًا (Lh, TA) [He bargained, or made an engagement, with him, to work, for a time], (S, K,) from الزَّمَنُ. (S,) is like مُشَاهَرَةً [and شِهَارًا] (S, K) from الشَّهْرُ. (S.) 4 ازمن [He, or it, continued a long time;] a long time passed over him, or it, (K, * TA,) i. e. a thing. (TA.) You say, ازمن بِالمَكَانِ He remained, staid, dwelt, or abode, a long time (زَمَانًا) in the place. (TA.) — — And [hence,] ازمن عَنِّى عَطَاؤُهُ (tropical:) His gift [was a long time kept back from me, or] was slow, or tardy, in coming to me. (TA.) — ازمن فُلَانًا He (God) made such a one to be such as is termed زَمِنٌ, i. e. affected with a protracted disease; (Msb, TA;) or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: or made him to be affected with what is termed [زَمَانَةٌ, expl. below, as meaning] عَاهَةٌ [&c.]. (TA.) It is said also of a disease [as meaning It deprived him of the power to move &c.]. (TA in art. عضب.) زَمَنٌ an inf. n. of زَمِنَ [q. v.]. (Msb, K.) — — And a simple subst. [meaning Continuance for a long time,] from أَزْمَنَ in the first of the senses assigned to it above; and so ↓ زُمْنَةٌ, with damm. (IAar, TA.) — — Also, and ↓ زَمَانٌ, (S, Msb, K, &c.,) the former a contraction of the latter, (Msb,) A time, whether little or much; (S, Msb, K;) thus accord. to Er-Rághib; (TA in art. دهر;) as being a space capable of division: (Msb:) and so says El-Munáwee: (TA:) a time considered with respect to its beginning and its end: (Er-Rághib, MF voce أَمَدٌ:) or i. q. عَصْرٌ [as meaning a space, or period, of time]: (M, K:) [often meaning, without any addition to qualify it, a long time; as in an instance of the usage of the latter word above: (see 4:) what follows here applies to each of these words:] زَمَانٌ differs in some respects from آنٌ and from أَمَدٌ: Sh asserts it to be syn. with دَهْرٌ; but AHeyth says that this is a mistake: (TA:) [it is so, however, sometimes, accord. to several authorities, as has been shown in art. دهر; and particularly as meaning fortune, or fate:] IAth says that it is applied to the whole of what is termed الدَّهْرُ [as meaning time], and to a portion thereof: AHeyth says that it is the زمان [i. e. season] of fruit, of ripe dates, and of heat and cold: and that it may be [a period of] two months [as meaning any one of the six seasons of the solar year] to six months [as meaning the half-year often termed summer and the half-year often termed winter]: (TA:) [thus] it is applied to any one of the four quarters of the year; (Msb, TA;) the first of which [in the order in which they are commonly mentioned by the Arabs, i. e. autumn,] is called by the Arabs [of the classical age] الرَّبِيعُ, but vulgarly الخَرِيفُ; called by the former name because the first rain is therein, giving growth to [the herbage called] the رَبِيع; and called by the latter name because the fruits are gathered therein; and it commences when the sun enters Libra: the second [i. e. winter] is called الشِّتَآءُ; and commences when the sun enters Capricornus: the third [i. e. spring] is الصَّيْفُ, vulgarly called الرَّبِيعُ; and commences when the sun enters Aries: the fourth [i. e. summer] is القَيْظُ, vulgarly called الصَّيْفُ; and commences when the sun enters Cancer: (Msb:) * * The two following tables exhibit the principal divisions of the Arabian Calendar. The latter of them shows the places of the months in relation to the solar year at the period when they received the names by which they are here designated. THE QUARTERS.THE SIX SEASONS.
OLDER NAMES.LATER NAMES.
Together called by some الشِّتَآءُ and الرَّبِيعُ.الرَّبِيعُ: الخَرِيفُ Autumn.Sept.الخَرِيفُ
Together called by some الشِّتَآءُ and الرَّبِيعُ.الرَّبِيعُ: الخَرِيفُ Autumn.Oct.الخَرِيفُ
Together called by some الشِّتَآءُ and الرَّبِيعُ.الرَّبِيعُ: الخَرِيفُ Autumn.Nov.الخَرِيفُ
Together called by some الشِّتَآءُ and الرَّبِيعُ.الرَّبِيعُ: الخَرِيفُ Autumn.Nov.الشِّتَآءُ
Together called by some الشِّتَآءُ and الرَّبِيعُ.الرَّبِيعُ: الخَرِيفُ Autumn.Dec.الشِّتَآءُ
Together called by some الشِّتَآءُ and الرَّبِيعُ.الشِّتَآءُ Winter.Dec.الشِّتَآءُ
Together called by some الشِّتَآءُ and الرَّبِيعُ.الشِّتَآءُ Winter.Jan.الشِّتَآءُ
Together called by some الشِّتَآءُ and الرَّبِيعُ.الشِّتَآءُ Winter.Jan.الرَّبِيعُ الأَوَّلُ or رَبِيعُ الكَلَإِ
Together called by some الشِّتَآءُ and الرَّبِيعُ.الشِّتَآءُ Winter.Feb.الرَّبِيعُ الأَوَّلُ or رَبِيعُ الكَلَإِ
Together called by some الشِّتَآءُ and الرَّبِيعُ.الشِّتَآءُ Winter.Mar.الرَّبِيعُ الأَوَّلُ or رَبِيعُ الكَلَإِ
Together called by some الرَّبِيعُ :الصَّيْفُ.الصَّيْفُ Spring.Mar.الصَّيْفُ
Together called by some الرَّبِيعُ :الصَّيْفُ.الصَّيْفُ Spring.Apr.الصَّيْفُ
Together called by some الرَّبِيعُ :الصَّيْفُ.الصَّيْفُ Spring.Mayالصَّيْفُ
Together called by some الرَّبِيعُ :الصَّيْفُ.الصَّيْفُ Spring.Mayالقَيْظُ
Together called by some الرَّبِيعُ :الصَّيْفُ.الصَّيْفُ Spring.Juneالقَيْظُ
Together called by some الصَّيْفُ :القَيْظُ.الصَّيْفُ Summer.Juneالقَيْظُ
Together called by some الصَّيْفُ :القَيْظُ.الصَّيْفُ Summer.Julyالقَيْظُ
Together called by some الصَّيْفُ :القَيْظُ.الصَّيْفُ Summer.Julyالرَّبِيعُ الثَّانِى or رَبِيعُ الثِّمَارِ
Together called by some الصَّيْفُ :القَيْظُ.الصَّيْفُ Summer.Aug.الرَّبِيعُ الثَّانِى or رَبِيعُ الثِّمَارِ
Together called by some الصَّيْفُ :القَيْظُ.الصَّيْفُ Summer.Sept.الرَّبِيعُ الثَّانِى or رَبِيعُ الثِّمَارِ THE MONTHS.THE PERIODS OF RAIN.
11. ذُو القَعْدَةِ Sept.1. الوَسْمِىالرَّبِيع
12. ذُو الحَجَّةِ Oct.1. الوَسْمِىالرَّبِيع
1. المُحَرَّمُ Nov.1. الوَسْمِىالرَّبِيع
2. صَفَرٌ Dec.1. الوَسْمِىالرَّبِيع
2. صَفَرٌ Dec.2. الشَّتَوِىُّالرَّبِيع
3. شَهْرُ رَبِيعٍ الأَوَّلُ Jan.2. الشَّتَوِىالرَّبِيع
4. شَهْرُ رَبِيعٍ الآخِرُ Feb.2. الشَّتَوِىالرَّبِيع
4. شَهْرُ رَبِيعٍ الآخِرُ Feb.3. الدَّفَئِىُّالرَّبِيع
5. جُمَادَى الأُولَى Mar.3. الدَّفَئِىُّالرَّبِيع
5. جُمَادَى الأُولَى Mar.4. الصَّيْفُ
6. جُمَادَى الآخِرَةُ Apr.4. الصَّيْفُ
7. رَجَبٌ May4. الصَّيْفُ
7. رَجَبٌ MayالحَمِيمُMostly Dry.
8. شَعْبَانُ JuneالحَمِيمُMostly Dry.
9. رَمَضَانُ JulyالحَمِيمُMostly Dry.
9. رَمَضَانُ JulyالخَرِيفُMostly Dry.
10. شَوَّالٌ Aug.الخَرِيفُMostly Dry.
10. Sept.الخَرِيفُMostly Dry.
it is also applied to the time, or period, of the reign, rule, prefecture, or the like, of a man: [and to the life-time of a man:] with the philosophers, it signifies the measure of the motion of the ninth (or greatest) sphere (الفَلَك الأَطْلَس): (TA:) [and there are various other explanations belonging to the conventional language of the schools, not to the proper language of the Arabs: (see the " Dict. of the Technical Terms used in the Sciences of the Musalmans: ")] the pl. (of زَمَنٌ, Msb) is أَزْمُنٌ and أَزْمَانٌ and (that of زَمَانٌ, Msb) أَزْمِنَةٌ. (S, Msb, K.) [The dim. of زَمَنٌ, i. e. زُمَيْنٌ, see below.] In the following trad., إِذَا تَقَارَبَ ↓ الزَّمَانُ لَمْ تَكَدْ رُؤيَا المُؤْمِنِ تَكْذِبُ [When the time becomes contracted, the dream of the believer will scarcely ever, or never, be false], what is meant is the end of time; and the approach of the resurrection; because when a thing becomes little, its extremities contract: or what is meant is the day's and the night's becoming equal; for the interpreters of dreams assert that the times [of dreams] most true of interpretation are the season of the breaking forth of the blossoms and that of the ripening of the fruit, which is when the day and the night become equal: or what is meant is the coming forth of El-Mahdee, when the year will be like the month, and the month like the week, and the week like the day, and the day like the hour, deemed short because deemed delightful: (K in art. قرب:) or it alludes to the shortness of lives and the scantiness of blessings. (TA in that art.) In another trad. it is said, كَانَتْ تَأْتِينَا أَزْمَانَ خَدِيجَةَ, meaning [She used to come to us] in the life-time [lit. times] of

Khadeejeh. (TA.) And one says also, مَا لَقِيتُهُ مُذْ زَمَنَةٍ ↓, meaning مذ زَمَانٍ ↓ [i. e. I have not met him for a long time past: but in this case, accord. to the more approved usage, one should say مُذْ زَمَنَةٍ and مُذْ زَمَانٌ, or مُنْذُ زَمَنَةٍ and مُنْذُ زَمَانٍ]. (Lh, K, * TA.) (For authorities, and further information, see the words here mentioned, and more particularly نَوْءٌ and رَبِيعٌ; under the latter of which it is said that the third and last of the Six Seasons are called by some, respectively, الرَّبِيعُ الثَّانِى and الرَّبِيعُ الأَوَّلُ; and also that the appellations of the 3rd and 4th months are differently pronounced by different persons; and that some exclude the وَسْمِىّ from the rains called الرَّبِيعُ: and for the Calendar of the Mansions of the Moon, see مَنَازِلُ القَمَرِ, in art. نزل.) The months are said to have received the names here given to them from Kiláb Ibn-Murrah, an ancestor of Mohammad, about two centuries before El-Islám. These months were lunar; and from this period, with the view of adapting their year to the solar, the Arabs added a month, which they called النَّسِىْءُ, at the end of every three years, until they were forbidden to do so by the Kur-án (ch. ix.): but the months still retrograded through the seasons, though much more slowly. The abolition of the intercalation was proclaimed by Mohammad at the pilgrimage in the tenth year of the Flight. زَمِنٌ (S, Mgh, Msb, K) and زَمِينٌ ↓, (K, TA,) applied to a man, (S, Msb, TA,) Having, or affected with, a malady of long continuance; (Mgh, Msb, TA; *) as also مُزْمَنٌ ↓; (Har p. 182;) or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: (TA:) or having what is termed زَمَانَةٌ [expl. below], i. e. عَاهَةٌ: (K, TA:) or afflicted [with what is so termed]: (S:) pl. زَمِنُونَ, (K, TA,) of the former, (TA,) and زَمْنَى, (Msb, K, TA,) [likewise] of the former, (Msb,) or of the latter, as also زَمَنَةٌ. (TA.) — — [Hence,] هُوَ فَاتِرُ النَّشَاطِ زَمِنُ الرَّغْبَةِ (tropical:) [He is remiss in respect of briskness or promptness, powerless in respect of desire]. (TA.) زُمْنَةٌ: see زَمَنٌ, second sentence. زَمَنَةٌ A space, or period, or a long space or period, of time. (TA.) See also زَمَنٌ, last sentence. زَمَانٌ: see زَمَنٌ, third sentence, and again in two places in the latter part of the paragraph. زَمِينٌ: see زَمِنٌ. زُمَيْنٌ [dim. of زَمَنٌ]. You say, لَقِيتُهُ ذَاتَ الزُّمَيْنِ, meaning thereby تَرَاخِى الوَقْتِ; (S, K;) [i. e. I met him some time ago;] like as one says ذَاتَ العُوَيْمِ, meaning بَيْنَ الأَعْوَامِ: (S:) or meaning فِى سَاعَةٍ لَهَا أَعْدَادٌ [in a time consisting of some, or several, subdivisions]: (TA:) or ذَاتَ الزُّمَيْنِ means مُذْ ثَلَاثَةِ أَزْمَانٍ [three seasons ago; or, app., three or more, to ten; (agreeably with an explanation of ذَاتَ العُوَيْمِ voce ذُو;) by ازمان being app. meant periods of two, or three, or six, months]; (T in art. ذُو;) and the like is said by IAar. (TA in art. صبح.) زَمَانَةٌ an inf. n. of زَمِنَ [q. v.]. (S, * Msb, K.) — — [Used as a simple subst.] it signifies also A disease, or an evil affection, syn. آفَةٌ, (S,) or عَاهَةٌ, (K,) in animals: (S:) [and particularly, in a man, a disease of long continuance: or such as cripples, or deprives of the power to move or to stand or to walk: (see زَمِنَ and زَمِنٌ:)] or want of some one or more of the limbs, or members; and privation of the powers, or faculties. (Har p. 315.) And i. q. دَهْرٌ [app. as meaning An evil event or accident, a misfortune, or a calamity]. (KL.) — — Also Love. (K.) [سَاعَةٌ زَمَانِيَّةٌ A while; an indefinite short time; as distinguished from سَاعَةٌ فَلَكِيَّةٌ, which is an astronomical hour: and so, often, سَاعَةٌ alone.] مُزْمَنٌ: see زَمِنٌ. مُزْمِنٌ Of long continuance; of long standing; over which a long time has past. (TA.) [You say مَآءٌ مُزْمِنٌ Stale water.] And سُعَالٌ مُزْمِنٌ [Chronic cough]. (K voce مُصْطَكَا.) زمهر Q. 1 زَمْهَرَ see the next paragraph. Q. 4 اِزْمَهَرَّتْ They (the stars) shone, (S, K,) and were intensely bright. (TA.) — — It (the eye) became red by reason of anger, (K,) on the occasion of some distressing event; (TA;) as also زَمْهَرَتْ ↓. (AZ, S, K.) — — ازمهرّ It (the face) grinned, so as to display the teeth; or became contracted, with a stern, an austere, or a morose, look. (K.) — — It (a day) became intensely cold. (K.) زَمْهَرِيرٌ Intense cold. (S, K.) Such is prepared by God as a punishment for the unbelievers in the latter state. (TA.) In the Kur lxxvi. 13, زَمْهَرِيرًا means Hurting cold: (Bd:) or [simply] cold: (Jel:) or, accord. to some, it there has the meaning next following. (Bd, Jel.) — — The moon; (K;) in the dial of Teiyi. (TA.) مُزْمَهِرٌّ Laughing so as to show the teeth: (K:) from the likeness to the shining of stars. (TA.) — — Angry: (K:) or violently angry. (S.) زن 1 زَنفـ3ـَ see 4, in five places. — زَنَّ عَصَبُهُ, [aor., accord. to rule, زَنـ3ـِ, or the sec. pers. may be زَنِنْتَ, and the aor. زَنـ3ـَ, and the inf. n., in this case, زَنَنٌ, which see below, but the TK makes its aor. to be زَنـ3ـُ, and the inf. n. زَنٌّ,] His sinews dried up. (K.) — — زَنَّ فَذَنَّ means حقن فقطر [which may be rendered He kept in, or retained, his urine, and then dribbled it, or his urine was kept in, or retained, and then dribbled]. (TA. [See زِنِّينٌ.]) 4 أَزْنَنْتُهُ I thought him to possess good or evil; as also زَنَنْتُهُ ↓, aor. زَنـ3ـُ, inf. n. زَنٌّ: or both mean I imputed, or attributed, to him good or evil: (Msb:) or زَنَّ ↓ فُلَانًا بِخَيْرٍ or بِشَرٍّ he thought such a one to possess good or evil; like أَزَنَّهُ; syn. ظَنَّهُ بِهِ: (K:) or, accord. to Lh, one says, أَزْنَنْتُهُ بِمَالٍ and بِخَيْرٍ I thought him to possess [property and (as appears from what is said below on his authority) wealth]: but زَنَنْتُهُ ↓ is what the vulgar say, and is wrong. (TA.) And أَزْنَنْتُهُ بِشَىْءٍ, (S,) or بِكَذَا, (K,) and also زَنَنْتُهُ ↓ بكذا, (Har p. 112,) [and accord. to Golius اِزْتَنَنْتُهُ ↓, mentioned by him as from the S, but not found therein by Freytag, nor by me in either of my copies,] I suspected him of a thing, or of such a thing: (S, K, and Har ubi suprà:) [but] Lh says, لَا يَكُونُ الإِزْنَانُ فِى الخَيْرِ [app. meaning that أَزَنَّ is not said in relation to that which is good: see what is cited on his authority above]. (TA.) And ازنّهُ بِالأَمْرِ He suspected him of the thing, or affair; like أَظَنَّهُ. (S.) And هُوَ يُزَنُّ بِكَذَا [He is suspected of such a thing]. (S.) Hassán says, حَصَانٌ رَزَانٌ مَا تُزَنُّ بِرِيبَةٍ i. e. [Chaste, staid,] she is not suspected of evil: [in which تُزَنُّ may be from زُنَّتْ ↓ or from أُزِنَّتْ:] but some restrict themselves to the quadriliteral verb [ازنّ]. (Msb.) 8 إِزْتَنـ3ـَ see 4. زَنَّةٌ A suspicion: whence the saying, أَبُو زَنَّةٍ شَرٌّ مِنْهُ أَخُو زَنَّةٍ ↓ The ape, or baboon, or monkey, (القِرْدُ,) worse than he is the person who has conceived a suspicion: (A, TA:) [for] — — أَبُو زَنَّةٍ, (so in three copies of the S and in my MS. copy of the K,) or ابو زِنَّةٍ ↓, (thus in the CK and TK and JM, [in the second and third of which it is expressly said to be " with kesr," which, however, the author of the K should have added, accord. to his usual practice, if he meant it to be thus,]) signifies القِرْدُ. (S, K.) أَبُو زِنَّةٍ: see what next precedes, in two places. مَآءٌ زَنَنٌ, and مِيَاهٌ زَنَنٌ, [which suggests that زَنَنٌ is an inf. n. used as an epithet,] A water, and waters, small in quantity, and narrow: (K:) [for] زَنَنٌ signifies strait, or narrow; like زَنَآءٌ and زَنِئٌ [which do not belong to this art.]: (TA:) or مَآءٌ زَنَنٌ means [a place of water] of which one knows not whether there be in it water or not. (K.) ظِلٌّ زَنَانٌ Short [or contracted] shade; like زَنَآءٌ [mentioned in art. زنأ]. (K.) زُنَانَى A fluid like mucus, that falls from the noses of camels: (K:) but the more approved word is ذُنَانَى. (TA.) زَنَانِىٌّ A man who suffices for himself, without any other. (K.) زَنَّانٌ One who opines, or conjectures, much; i. q. ظَنَّانٌ. (TA.) زِنِّينٌ One suppressing his urine and his ordure: occurring in a trad.: or, as some say, it is زِبِّينٌ, [q. v.,] with ب. (TA. [But see 1, and see also what here follows.]) أَزَنُّ One suppressing his urine [or his ordure]; syn. حَاقِنٌ: such is one of the persons forbidden, in a trad., to act as إِمَام to others. (TA in art. نصر: mentioned also, but not expl., in the present art. in the TA.) [See also the next preceding paragraph.] زنأ 1 زَنَأَ فِى الجَبَلِ, (S, Msb, K,) aor. زَنَاَ, (Msb, K, *) inf. n. زَنْءٌ and زُنُوْءٌ, (S, Msb, K,) He ascended the mountain. (S, Msb, K.) — — زَنَأَ إِلَيْهِ, (S, K,) aor. as above, (K,) inf.

n. زُنُوْءٌ (S, K) and زَنْءٌ, (K,) He (a man, S) had recourse to it (a thing, TA) for refuge, protection, preservation, concealment, covert, or lodging. (S, K.) — — And He approached it, or drew near to it; (K, TA;) namely, a thing. (TA.) [Hence,] زَنَأَ الخَمْسِينَ, (S,) or لِلْخَمْسِينَ, inf. n. زَنْءٌ, (TA,) He drew near to the [age of] fifty [years]. (S, TA.) — — زَنَأَ said of the shade, (S, K,) It became short; (S;) it contracted, shrank, or drew together. (K.) — — Said of a place, (TA in art. زنو,] It was, or became, strait, or narrow; and زَنَا, without ء, inf. n. زُنُوٌّ, is a dial. var. thereof in this sense. (ISd, K, TA ?? all in art. زنو.) — — Said of the urine, (S, Msb, K,) aor. زَنَأَ, (S, TA,) or زَنُأَ, (Msb,) inf. n. زُنُوْءٌ (S, Msb, TA) and زَنْءٌ, (TA,) It became retained, or suppressed. (S, Msb, K, TA.) — — Also He, or it, clave to the ground. (K.) — — He hastened, or made haste. (K.) — — And He was, or became, affected with a lively emotion, either of joy or of grief; syn. طَرِبَ. (K.) — See also 2, in two places: and see 4. — — زَنَأَ is also expl. in the K as signifying خَنَقَ [He throttled, or strangled]: but [SM says,] I have not found any of the leading lexicologists to have mentioned this, unless it be a mistranscription for حَقَنَ [a meaning assigned to this verb below: see 4]. (TA.) 2 زَنَّأَ عَلَيْهِ, inf. n. تَزْنِئَةٌ, He straitened, or oppressed, him; made strait, or close, to him; (S, K, TA;) as also ↓ زَنَأَ عليه. (TA.) The verb occurs without ء, written زَنَّى, by poetic license, in a saying of a rájiz cited in art. شدخ, as an ex. of the word شَادِخَةٌ. (S.) And عَلَيْهِ الحِجَارَةَ ↓ زَنَوُوا occurs in a trad. as meaning They made the stones strait, or close, to him, or upon him. (TA.) 4 ازناهُ فِى الجَبَلِ He made him to ascend the mountain. (Msb, K, * TA.) — — ازناهُ also signifies أَلْجَأَهُ: (S, K, TA:) so in the saying, ازناهُ إِلَى الأَمْرِ [He constrained him to have recourse to, or to do, the thing]. (TA.) — — ازنأ بَوْلَهُ He retained, or suppressed, his urine; (Msb, K; *) as also ↓ زَنَأَهُ; the latter verb being trans. as well as intrans. (Msb.) زَنَآءٌ Straitness, or narrowness; syn. ضِيقٌ. (S. [So in my copies: perhaps a mistranscription for ضَيِّقٌ, a meaning mentioned in the next sentence.]) — Strait, or narrow; syn. ضَيِّقٌ: you say مَكَانٌ زَنَآءٌ [A strait, or narrow, place]: and بِئْرٌ زَنَآءٌ [A narrow well]: so in the Fáïk. (TA.) — — Short (S, K) and compact, or contracted: (K:) applied to a man: and to shade. (S.) — — Retaining, or suppressing, his urine; (S, Msb, K;) as also ↓ زَانِئٌ. (Msb.) So in a trad. in which it is said that a man is forbidden to pray when he is زناء; (S, TA;) or where it is said that the prayer of one who is ↓ زَانِئ will not be accepted: (Msb:) or the latter word in this case means one who is ascending a mountain; because he has not full power [to pray], or because he is straitened by being out of breath. (TA.) — Also, [app. because of its narrowness,] A grave. (TA.) زَنِىْءٌ A small skin for water or milk. (K.) [See also زَنِيٌّ, in art. زنو.] زَانِئٌ: see زَنَآءٌ, in two places. أَزْنَأُ More, or most, strait: so in the saying كَانَ لَا يُحِبُّ مِنَ الدُّنْيَا إِلَّا أَزْنَأَهَا [He used not to love, of worldly enjoyments, or blessings, save the more, or most, strait thereof]. (MF.) زنبر Q. 2 تَزَنْبَرَ عَلَيْنَا He behaved proudly, or haughtily, to us, (K, * TA,) and frowned, or looked sternly, austerely, or morosely. (TA.) الزَّنْبَرُ The lion. (K.) زُنْبُرٌ Small, or young, (K, TA,) and light, or active: applied to a boy. (TA.) — — See also زُنْبُورٌ. زَنْبَرِىٌّ Large, or bulky; applied to a ship: (K:) you say سَفِينَةٌ زَنْبَرِيَّةٌ a large, or bulky, ship: (TA:) or زَنْبَرِيَّةٌ signifies a sort of large, or bulky, ship. (S in art. زبر.) — — Also Heavy; applied to a man. (K.) زِنْبَارٌ: see the next paragraph, in two places. زُنْبُورٌ [The hornet, or hornets; a large sort of wasp;] a stinging kind of fly; (K;) a certain kind of flying thing that stings; (T, TA;) i. q. دَبْرٌ, (S,) or دُبُورٌ; (TA;) and ↓ زُنْبُورَةٌ signifies the same, (K,) [or app. is the n. un.,] and so does ↓ زِنْبَارٌ; (S, K,) a dial. var. mentioned by ISk: (S:) [being a coll. gen. n.,] زنبور is [sometimes] made of the fem. gender: the pl. is زَنَابِيرُ: (S:) and الزَّنَابِيرُ sometimes means the flies of the meadows or gardens (ذُبَابُ الرَّوْضِ). (Ham p. 324.) — — Also A young ass that is able to bear burdens. (K.) — — And A large rat: pl. زَنَابِرُ, occurring in poetry [app. for زَنَابِيرُ]. (TA.) — — Also, [as an epithet,] Light, or active; clever, or ingenious; (K, TA;) mentioned by Abu-l-Jarráh, from a man of the Benoo-Kiláb, and he adds that it means light, or active; (TA;) quick in reply; (K, TA;) and so ↓ زُنْبُرٌ. (K.) — Also, and ↓ زِنبِيرٌ and ↓ زِنْبَارٌ, A certain tree, (K, TA,) of large size, (TA,) resembling the دُلْب [or plane-tree], (K, TA,) but not wide, the leaves of which are like those of the nut-tree in appearance and scent, having blossoms like those of the عُشَر [q. v.], white tinged [with another colour], and having a fruit exactly like the olive, which, when fully ripe, becomes intensely black and very sweet, and is eaten by men like ripe dates, has a stone like that of the غُبَيْرَآء [or fruit of the service-tree], and dyes the mouth like as does the mulberry: it is planted. (TA.) — — Also, the same three words, A species of the تين [or fig], called by the people of the towns and villages the تِين حُلْوَانِىّ; (IAar, K, TA;) one of the strange trees of the desert: pl. زَنَابِيرُ. (IAar, TA.) زِنْبِيرٌ: see the next preceding paragraph. زُنْبُورَةٌ: see the next preceding paragraph. أَخَذَهُ بِزَوْبَرِهِ is like أَخَذَهُ بِزَنَوْبَرِهِ, (K, TA,) meaning He took it altogether; mentioned in art. زبر. (TA.) أَرْضٌ مَزْبَرَةٌ A land abounding with زَنَابِير [or hornets, pl. of زُنْبُورٌ; the ن being rejected in its formation]: (S in art. زبر, and K:) similar to أَرْضٌ مَعْقَرَةٌ and مَثْعَلَةٌ, meaning ذَاتُ عَقَارِبَ and ثَعَالِبَ. (S.) زنبق زَنْبَقٌ [mentioned in the S and Msb in art. زبق] Oil of jasmine: (S, K:) or this is called دُهْنُ الزَّنْبَقِ, and is of the dial. of El-'Irák; (Az, TA;) [for] it is said that زَنْبَقٌ signifies the jasmine [itself]: (Msb:) or, as some say, it is a certain flower, which is put into شَيْرَج [i.e. oil of sesame, or, as being likened thereto, because of its clearness, white oil before it becomes altered], and the like, and of which is [thus] made an [odoriferous] oil; like as is done with other species of flowers. (MF.) [In the present day, this name is applied to several species of plants: namely, Mogorium sambac of Juss., Lam., Desfont.: — — Nyctanthes sambac of Linn.; nyctanthes undulata in notis Amœn. academ. 4, p. 449: (Delile, Flor. Aegypt. Illustr., no. 8:) — — and Iris germanica of Linn.; or Iris sambac of Forsk.: (Idem, no. 26:) — — also the lily.] — — Also The [musical reed, or pipe, called] زَمَّارَة, (AA, T, TA,) or مِزْمَار. (Aboo-Málik, K.) — — أُمُّ زَنْبَقٍ Wine: (IAar, K, and T in art. ام:) or wine such as is termed فَيْهَجٌ and قِنْدِيدٌ. (IAmb, TA in art. فهج.) زَنْبَاقٌ A certain herb, or leguminous plant, hot, burning, or biting, to the tongue, and that causes headache. (K.) زنبل زِنْبِيلٌ and زَنْبِيلٌ dial. vars. of زَبِيلٌ, mentioned in art. زبل [q. v.]: pl. زَنَابِيلُ. (TA.) زنج الزَّنْجُ and الزِّنْجُ, (AA, S, Msb, K,) the latter being a dial. var. of the former, (Msb,) both of them chaste, (TA,) [but the latter is the more common,] and ↓ الزُّنُوجُ (S, K) and ↓ المَزْنَجَةُ, (K,) A certain nation of the blacks; (S, Msb, K;) [the inhabitants of the country called by us " Zanguebar," including the " Zingis " of Ptolemy, near the entrance of the Red Sea, and a large portion of inner Africa:] their country is beneath, and to the south of, the equinoctial line; and beyond them is [said to be] no habitation, or cultivation: [sometimes applied to the Negroes absolutely; for] some say that their country extends from the western parts of Africa nearly to Abyssinia, [comprehending the whole of Nigritia properly so called, or at least the whole of the countries of the Negroes known to the Arabs of the classical ages,] and that part of it is on the Nile of Egypt: (Msb:) the n. un. is ↓ زَنْجِىٌّ and زِنْجِىٌّ, (AA, A'Obeyd, ISk, S, K,) like as رُومِىٌّ is of رُومٌ: (TA:) and ↓ أَزْنُجٌ occurs as a broken pl., meaning the divisions and subtribes [of that nation]: so says AAF, and so in the M. (TA.) زَنْجِىٌّ and زِنْجِىٌّ [of which the latter is the more common, A man, and a thing, of, or belonging to, or relating to, the زَنْج or زِنْج]: see the preceding paragraph. الزُّنُوجُ: see the first paragraph. أَزْنُجٌ: see the first paragraph. المَزْنَجَةُ: see the first paragraph. زنجبيل زَنْجَبِيلٌ [Ginger; amomum zinziber;] a certain plant growing in the country

of the Arabs, in the land of 'Omán, (AHn, TA,) and in El-Yemen also; (TA;) well known: (S:) [or the root thereof;] a certain root, or roots, (accord. to different copies of the K,) creeping beneath the ground; (K, TA;) burning, or biting, to the tongue; (TA;) growing like the stalks of the papyrus, (K, TA,) and the رَاسَن [mentioned below]: there is no wild sort of it; nor is it a tree that is eaten fresh like as herbs, or leguminous plants, are eaten; but it is used in a dry state; and its conserve is the best of conserves; and the best thereof is what is brought from the country of the Zinj and China: (TA:) it has a property that is heating, or warming, digestive, lenitive in a small degree, strengthening to the venereal faculty, (K, TA,) clearing to the phlegm, (TA,) sharpening to the intellect, (K * TA,) and exhilarating: (TA:) if mixed with the moisture of the liver of the goat, and dried, and pulverized, and used as a collyrium, it removes the film [upon the eye], and obscurity of the sight. (K, TA.) — — It is mentioned in the Kur, where it is said, [lxxvi. 17 and 18,] كَانَ مِزَاجُهَا زَنْجَبِيلًا عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا [The admixture whereof shall be زنجبيل, a fountain therein named Selsebeel]: i. e. it shall have the flavour of زنجبيل [or ginger], which the Arabs esteem very pleasant: it may mean that زنجبيل is [essentially] in the wine of Paradise: or that it is the admixture thereof: or that it is a name for the fountain whence this wine is taken, and which is named Selsebeel also. (Az, O, TA.) As some assert, (ISd, TA,) it means also Wine [absolutely]. (S, ISd, K.) — — زَنْجَبِيلُ الكِلَابِ A certain herb, or leguminous plant, the leaves of which are like [those of] the خِلَاف [or salix Aegyptia], and the twigs are red: it clears the [discoloration of the face termed] كَلَف, and the [spots in the skin termed] نَمَش; and it kills dogs; (K;) wherefore it is named in relation to them. (TA.) — — زَنْجَبِيلُ العَجَمِ i. q. الأُشْتُرْغَازُ [a word of Persian origin, now applied by Arabs to A species of carline thistle]. (K.) [Accord. to Freytag, Horminum, or salvia silvestris: but this, I believe, is what is called in Pers. أُشْتُرْغَان.] — — زَنْجَبِيلُ الشَّامِ i. q. الرَّاسَنُ [Inula helenium, common inula, or elecampane]. (K.) زنجر Q. 1 زَنْجَرَ, (Lth, K,) inf. n. زَنْجَرَةٌ, (S in art. زجر,) He [fillipped, or] struck the thumb upon, or against, the middle finger with the fore finger: (S in art. زجر:) or he fillipped with the nail of his thumb and that of his fore finger: (Lth, A, K: *) you say زَنْجَرَ لَهُ, meaning he put the nail of his thumb upon that of his fore finger, and then fillipped with them to him, (Lth, A, *) saying وَلَا مِثْلَ هٰذَا [Nor, or not even, the like of this will I give thee]; (Lth;) meaning thus, وَلَا أُعْطِيكَ مِثْلَ هٰذَا. (A.) The subst., (S,) or the name of this [action], (Lth,) is ↓ زِنْجِيرٌ. (Lth, S.) زِنْجِيرٌ [A fillip, such as is described above]: see what immediately precedes. — — A nail-paring: as also زِنْقِيرٌ: both foreign words introduced into the Arabic language: mentioned in the T among quadriliteral-radical words. (TA.) — — A whiteness [or white speck] seen on the nails of young persons; (AZ, K;) likewise called فُوفٌ and وَبْشٌ; (AZ, TA;) as also ↓ زِنْجِيرَةٌ. (AZ, K.) — — Accord. to IAar, ↓ this last signifies What the end of the thumb [or of the thumb-nail] takes from the extremity of the tooth when a man [presses the former against the edge of an upper front tooth and suddenly lets it go forward, and] says, مَا لَكَ عِنْدِى شَىْءٌ وَلَا ذِهْ I have not anything for thee: not even this: (TA:) [i. e. it means anything; always used in a negative phrase.] زِنْجِيرَةٌ: see the next preceding paragraph, in two places. زنجفر زُنْجُفْرٌ A certain dye, [or pigment,] well known, (K,) of a red colour, with which one writes as well as dyes; [namely, cinnabar:] its virtue is similar to that of white lead; or, as some say, of شَاذَنْج [a kind of stone, used medicinally, from the Persian شَاذَنَهْ]: it is of two kinds, native and factitious: the native is [formed by] the transition of a sulphureous substance into quicksilver: [it is a sulphureous ore of quicksilver:] the factitious [is what is called vermilion, and] is of various sorts. (TA.) زنخ 1 زَنِخَ, aor. زَنَخَ (S, K,) inf. n. زَنَخٌ, (S,) said of oil, (S K,) and clarified butter, (JK, L,) and food, (L,) It was, or became, altered [for the worse] (S, K, TA) in odour; (TA;) [stinking, rancid,] bad, or corrupt; like سَنِخَ. (JK.) — — And, said of a lamb, or kid, He raised his head in sucking, by reason of choking, or of dryness of the fauces. (K.) زَنِخٌ, applied to oil, (S, K,) and clarified butter, and food, (L,) Altered [for the worse] (S, K, TA) in odour; (TA;) [stinking, rancid, bad, or corrupt; like سَنِخٌ: see 1.] — — إِبِلٌ زَنِخَةٌ Camels having their bellies straitened, by reason of thirsting (Kr, K, TA) time after time. (Kr, TA.) زند 1 زَنَدَ النَّارَ, aor. زَنِدَ, He produced fire [with a زَنْد and زَنْدَة]. (A, TA.) — — [Hence,] زَنَدُوا نَارَ الحَرْبِ (assumed tropical:) [They kindled the fire of war]. (A, TA.) — See also 2. — زَنِدَ, aor. زَنَدَ, (K,) inf. n. زَنَدٌ, (TK,) He (a man, TA) thirsted. (K.) — زَنِدَتْ, inf. n. زَنَدٌ, said of a she-camel, Her womb came forth on her giving birth. (L.) 2 زنّد, inf. n. تَزْنِيدٌ, He made his زَنْد to produce fire. (K.) — He lied. (K.) — He filled (K, TA) a water-skin, or milk-skin; (TA;) as also ↓ زَنَدَ, (K, TA,) inf. n. زَنْدٌ; and in like manner a watering-trough, and a vessel: and he filled his water-skin, or milk-skin, so that it became like the زَنْد, i. e. [hard, or firm, being] full. (TA.) — — [He made, or rendered, narrow. You say,] لِلْفَرَسِ مَنْخِرٌ لَمْ يُزَنَّدْ The horse has a nostril which was not made narrow when he was created. (A, TA.) — — [He straitened, or scanted; made strait, or scanty: see the pass. part. n. Hence, app.,] زنّد عَلَى أَهْلِهِ [He straitened, or scanted, his family; made their circumstances, or subsistence, strait, or scanty, to them;] he was hard, severe, or rigorous, to his family. (L.) — — He punished beyond his right. (K, TA.) — — He charged with niggardliness: (TA:) or he, or it, made, or rendered, niggardly, mean, or sordid. (KL.) — — زُنِّدَتِ النَّاقَةُ, inf. n. تَزْنِيدٌ, The she-camel, having a [tumour of the kind called] قَرْن in her vulva, had her vulva perforated on every side, and leathern thongs inserted in the holes and tied tight: (ISh, TA:) or تَزْنِيدٌ [as inf. n. of زُنِّدَتْ] signifies a she-camel's having the vulva perforated with small sharp-pointed pieces of wood, and then tied with [threads or strings of] hair: this is done when her womb comes forth after her having given birth; (S, K;) on the authority of IDrd, with ن and ى. (S.) — See also the next paragraph. 4 ازند, (K,) said of a man, (TA,) i. q. زَادَ [He exceeded, &c.]. (K, TA.) — — [Hence, app.,] مَا يُزْنِدُكَ أَحَدٌ عَلَيْهِ, as also ↓ ما يُزَنِّدُكَ, i. q. مَا يَزِيدُكَ [meaning No one is more sufficient for thee than he: see art. زيد]: (K:) or no one exceeds him to thee in excellence. (TA.) — ازند فِى وَجَعِهِ i. q. رَجَعَ [i. e. He relapsed in his pain.] (K.) 5 تزنّد He was, or became, straitened, or embarrassed, and contracted in his bosom: (A:) he was, or became, straitened, or embarrassed, so as to be unable to reply, or to answer: and he was angry; (A, K;) and was incensed. (TA.) The saying of 'Adee, إِذَا أَنْتَ فَاكَهْتَ الرِّجَالَ فَلَا تَلَعْ وَقُلْ مِثْلَ مَا قَالُوا وَلَا تَتَزَنَّدِ [When thou jestest with men, be not altogether foolish, but say like as they have said, and be not straitened, &c.,] some relate with ى [in the last word, saying تَتَزَيَّدِ: see art. زيد]. (TA.) زَنْدٌ [A piece of stick, or wood, for producing fire;;] the upper one of the two pieces of stick, or wood, (عُودَانِ, S, M, L, K, or خَشَبَتَانِ, L,) with which fire is produced [in a manner described below]; (S, M, L, K;) of the masc. gender; (Msb;) [or masc. and fem.: (see مِيقَادٌ, in art. وقد:)] and ↓ زَنْدَةٌ is the appellation of the lower one thereof, (S, M, L, K,) in which is the notch, or hollow, (فُرْضَة, M, L, or فَرْض, A in art. فرض,) or in which is a hole (ثَقْب, S), [whence the fire is produced;] and this is fem.: (S, M:) one end of the زَنْد is put into the فَرْض of the زَنْدَة, and the زَنْد is then [rapidly] twirled round, in producing fire: (A in art. فرض:) [the best kind of زَنْد is made of عَفَار;

and the best kind of ↓ زَنْدَة, of مَرْخ: (see these two words:)] the dual زَنْدَانِ is applied to the two together; (S, M, L;) [and so, very often, is the sing. زَنْدٌ:] one should not say زَنْدَتَانِ; (S, M, L, K;) for it is a well-known rule that predominance is to be attributed to the masc.: (MF:) the pl. [of mult.] is ↓ زِنَادٌ, (S, M, Mgh, L, Msb, K,) which is also syn. with زَنْدٌ, (Kr, L,) and زُنُودٌ (L) and [of pauc.] أَزْنُدٌ and أَزْنَادٌ, (S, M, L, K,) the last anomalous [accord. to general opinion because the medial radical is not an infirm letter]; (TA;) and pl. pl. أَزَانِدُ. (L.) Hence one says, إِنَّهُ لَوَارِى الزَّنْدِ, (TA,) or وَارِى الزِّنَادِ, (A,) (tropical:) [lit. He is one whose زَنْد produces fire, or whose زِنَاد produce fire,] alluding to generosity and other commended qualities [of the person to whom it is applied]. (TA.) And وَرَتْ بِكَ زِنَادِى (tropical:) [lit. My زناد have, or has, produced fire by thy means], (S, A, K,) said by thee to one who has aided, or assisted, thee. (S, K.) And أَنَا مُقْتَدِحٌ بِزَنْدِكَ وَكُلُّ خَيْرٍ عِنْدِى مِنْ عِنْدِكَ (tropical:) [lit. I am one who produces fire by means of thy زند, and all the good in my possession is from thee]. (A.) [Hence also,] لَا يَرُدُّ بُكَاىَ زَنْدًا (assumed tropical:) [My weeping will not bring as a return for it so much as a زند; i. e. it will not avail aught]. (Ham p. 83.) And زَنْدَانِ فِى مُرَقَّعَةٍ: see art. رقع. And زَنْدَانِ فِى وِعَاءٍ (assumed tropical:) [Two pieces of stick, or wood, for producing fire, in a bag or the like]: a prov. denoting lowness, ignobleness, meanness, or weakness; and applied to two weak persons together. (Meyd.) And لَيْسَ فِى جَفِيرِهِ غَيْرُ زَنْدَيْنِ: see art. جفر. — — Hence, (A,) (tropical:) Each of the two bones of the fore arm; [the radius and the ulna;] (A, Mgh, L;) one of which is more slender than the other: the extremity of the زند next the thumb is called كُوعٌ, and that of the زند next the little finger is called كُرْسُوعٌ: the رُسْغ [or wrist] is the place of junction of the زَنْدَانِ, and the part where the hand of the thief is cut off: (L:) in this sense masc.; but improperly made fem.: (Mgh:) the two bones above mentioned are called the زَنْدَانِ as being likened to the زندان with which fire is produced. (A, Mgh. *) And in some one or more of the dialects, الأَعْلَى مِنَ الزَّنْدَيْنِ is The سَاعِد [q. v.]; and الأَسْفَلُ مِنَ الزَّنْدَينِ, the ذِرَاع [q. v.]. (L and TA in art. سعد.) [Also] The part of the fore arm which is divested of flesh: of the masc. gender: pl. زُنُودٌ. (Msb.) And (L) The part where the extremity of the fore arm joins to the hand [on the side of the thumb and also on the side of the little finger, as is shown by what follows]: there are two parts called together زَنْدَانِ; (S, L, K;) the كُوع and the كُرْسُوع. (S, L.) — Also A certain thorny tree. (K.) زَنْدٌ A دُرْجَة (K, TA) consisting of a stone wrapped up in pieces of rag (TA) which is stuffed into a she-camel's vulva, when she is made to take a liking to the young one of another: (K:) it has a string attached to it; and when it distresses her, they pull it out, and she imagines that she has brought forth a young one: so say AO and others. (TA.) زَنْدَةٌ: see زَنْدٌ, in two places. زِنَادٌ: see زَنْدٌ; of which it is a pl., and with which it is also syn. [In the present day it is commonly applied to A steel for striking fire: and has for its pl. أَزْنِدَةٌ.] مُزَنَّدٌ [Made, or rendered, narrow]. You say ثَوْبٌ مُزَنَّدٌ A garment, or piece of cloth, of little width. (S, K.) And مَزَادَةٌ مُزَنَّدَةٌ [A leathern water-bag] narrow, but long; [such that] when thou seest that there is somewhat in it, [thou lookest again, and] lo, there is nothing in it. (A, TA.) — — A small, scanty, gift. (A, TA. *) — — Narrow; (S, K;) niggardly; (S, A, K;) tenacious; (TA;) who will not confer a small benefit: (A:) low, ignoble, mean, or sordid: (TA:) charged with niggardliness, and held to be little: (Ham p. 178:) and i. q. دَعِىٌّ [i. e. one whose origin, or lineage, is suspected; or an adopted son; &c.]. (K.) And A man quick in becoming angry. (L.) زندق Q. 2 تَزَنْدَقَ [He adopted, or held, or professed, the tenets of the زِنْدِيق;] he was, or became, a زِنْدِيق: (S, * K, * TA:) [generally,] he was, or became, a مُلْحِد [i. e. deviater from the right religion, or an impugner of religions], and without religion; (KL;) [a disbeliever in the world to come and in the Deity, or the unity of the Creator: (see زَنْدَقَةٌ:) and an asserter of the endlessness of time: see زِنْدِيقٌ.] زَنْدَقٌ, (Th, O, L, K, [in some of the copies of the K, and in my copy of the Msb, زِنْدِيقٌ, which, as is said in the TA, is a mistake,]) and ↓ زَنْدَقِىٌّ, A man very niggardly or avaricious. (Th, O, L, K, Msb.) زَنْدَقَةٌ a subst from the verb above mentioned; (S, K;) [The adoption, or belief, or profession, of the tenets of the زِنْدِيق: generally, deviation from the right religion, or the impugning of religious, and the state of him who is without religion;] disbelief in the world to come and in [the Deity, or] the unity of the Creator: (T, Mgh, Msb:) [and the assertion of the endlessness of time: see زِنْدِيقٌ.] — — Also i. q. ضِيقٌ [as meaning Niggardliness, or avarice: see زَنْدَقٌ]. (L, TA.) زَنْدَقِىٌّ: see زَنْدَقٌ. زُنْدُوقٌ a dial. var. of صُنْدُوقٌ [q. v.]; (K;) like as قَزْدٌ is of قَصْدٌ. (TA.) زِنْدِيقٌ One who is of the ثَنَوِيَّة [or asserters of the doctrine of Dualism]: (S, O, K:) or one who asserts his belief in [the two principles of] Light and Darkness: or one who does not believe in the world to come, nor in the Deity: (O, K:) or one who does not believe in the world to come nor in the unity of the Creator: (T, Msb:) or one who conceals unbelief and makes an outward show of belief: (K:) an arabicized word, (S, Msb,) originally Pers., so they say, (Msb,) from الزَّنْدُ, which is a book belonging to them [i. e. the book of Zoroaster]: (PS:) [or from the Pers. زَنْدِيك, meaning magian, or fire-worshipper: and this seems to be its primary meaning; as De Sacy says in his " Chrest. Ar.," 2nd ed., ii. 274:] or, accord. to IDrd, it is an arabicized word from the Persian زِنْدَه, (Mgh, [thus in my copy, app. for زَنْدَهْ, in which the ه may be, as it is in many other instances, an affix denoting some kind of relationship,]) or زَنْد كِرْ, (TA, as from the L, [but not very clearly written, and with an erasure, such as to suggest that the original and right reading may be زَنْد گِيرْ, which may be rendered holder of the Zend, but]) which is expl. as meaning he [who] asserts his belief in the eternity, or the endlessness, of the present world: (Mgh, TA:) or it is arabicized from زَنْ دِين i. e. woman's religion: (O, K:) or the right explanation is this: that it is a term of relation to the زَنْد, which is the book of Mánee the Magian, who was in the time of Bahrám the son of Hurmuz the son of Sáboor [or Shápoor], and who claimed to be successor to the Messiah, on whom be peace; and, desiring fame, composed this book, which he hid in a tree, and then took forth: الزَّنْدُ, in their language, is " explanation; " and he meant that this was the explanation of the book of Zará- dusht [or Zoroaster] the Persian; and in it he held that there are two gods, Light and Darkness, Light creating good, and Darkness creating evil: (TA:) or, accord. to the " Mefáteeh el-'Uloom," زِنْدِيقٌ means a follower of Mánee, and also a follower of Mezdek, who (i. e. Mezdek) appeared in the days of Kubádh, and asserted that possessions and women were in common, and put forth a book which he called زند, which is the book of the Magians, that was brought by Zará- dusht, whom they assert to have been a prophet: and the companions of Mezdek were named in relation to [this] زند; which word, being arabicized, was converted into زِنْدِيقٌ: (Mgh:) Th says that زِنْدِيقٌ is not of the [genuine] language of the Arabs; (Mgh, TA;) and when the Arabs desire to express the meaning in which it is commonly used, (Mgh, * Msb, TA,) which is one who does not hold any religion, and who asserts his belief in the endlessness of time, (Msb,) they say مُلْحِدٌ, (Mgh, Msb, TA,) i. e. [a deviater from the right religion, or] an impugner of religions, (Msb,) and دَهْرِىٌّ: (Mgh, TA:) some say that it is from الزَّنْدَقَةُ; because the زنديق straitens himself: (L, TA:) an Arab of the desert is related to have explained it as meaning one who looks much into things, or affairs: (Msb:) the pl. is زَنَادِقَةٌ and زَنَادِيقُ; (S, O, Msb, K;) the latter being the original pl., and the ة of the former being a substitute for

the suppressed ى of the latter. (S, O.) زَنَرَهُ 1 زنر He filled it; (K;) namely, a vessel, and a water-skin. (TA.) — See also what next follows. 2 زَنّرهُ; (Msb;) or ↓ زَنَرَهُ, (K,) inf. n. زَنْرٌ; (TA;) [but the former is more probably correct, as تزنّر, mentioned below, is its quasi-pass.; or perhaps each is correct;] He put upon him a زُنَّار [or waist-belt]. (Msb, K.) — — زنّر عَيْنَهُ إِلَىَّ (assumed tropical:) He looked hard at me: so in the " Nawádir: " (TA: [see also the act. part. n., below:]) or زنّر إِلَىَّ بِعَيْنِهِ (tropical:) [he looked minutely at me]: and زَنَّرَتْ عَيْنُهُ (tropical:) his eye looked minutely. (A.) 5 تزنّر He (a Christian [or Jew or Sabian or Magian]) bound a زُنَّار [or waist-belt] upon his waist. (A, Msb.) — — (tropical:) It (a thing) became slender, or narrow, (A, K,) so as to be like a زُنَّار. (A.) زُنَّار (S, A, Msb, K) and ↓ زُنَّارَةٌ (A, K) and ↓ زُنَّيْرٌ (K) The thing [meaning waist-belt] that is upon the waist of the Christian (S, * A, * Msb, *K) and Magian; (K;) the thing which the ذِمِّىّ [or free non-Muslim subject of a Muslim government, who pays a poll-tax for his freedom and toleration, i. e., Christian, Jew, or Sabian,] binds upon his waist: (T, TA:) [accord. to the K, from تَزَنَّرَ " it became slender, or narrow: " but the reverse is implied in the A: see 5: and it is more probably derived from the Greek ζωνάρη, as observed by Golius, or ζωνάριον, as suggested by Freytag:] pl. زَنَانِيرُ. (A, Msb.) — See also زُنَّيْرٌ .زِنِّيرٌ: see زُنَّارٌ .زِنِّيرٌ, (T, TA,) or ↓ زِنِّيرَةٌ, as also ↓ زُنَّارَةٌ, (TA,) sing. of زَنَانِيرُ, (T, TA,) which signifies Pebbles: (IAar:) or small pebbles. (A'Obeyd, Kr, ISd, K.) — — Also زِنِّيرٌ and ↓ زُنَّارٌ (Kr,) or ↓ زِنِّيرَةٌ and ↓ زُنَّارَةٌ, (TA,) Certain small flies (Kr, K) that are in حُشُوش [i. e. gardens, or privies]. (Kr, TA.) زُنَّارَةٌ: see زُنَّارٌ: — and see زِنِّيرٌ, in two places. زِنِّيرَةٌ: see زِنِّيرٌ, in two places. مُزَنَّرَةٌ A woman tall, and large in body. (K, TA.) فُلَانٌ مُزَنِّرٌ إِلَىَّ بِعَيْنِهِ (assumed tropical:) Such a one is looking hard at me, and making the eye to project: so in the " Nawadir. " (T, TA. [See also the verb, 2.]) زَنَقَهُ 1 زنق, (JK, S, O, K,) namely, a mule, (JK, O,) or a horse, (S, K,) aor. زَنِقَ, (O, TA,) inf. n. زَنْقٌ, (JK, TA,) He put a ring in the thin skin beneath the part under his lower jaw, and then attached to it a cord: (JK, O, K:) this ring is put to the head of the refractory mule; and is called ↓ زِنَاقَةٌ: (JK, O, TA:) or he put a ↓ زِنَاق in the part under his lower jaw, in the skin: (S, O:) every cord with which a beast is tied, [attached to a ring or otherwise] in the skin beneath the part under the lower jaw, is called ↓ زِنَاقٌ [or ↓ زِنَاقَةٌ]: (O, TA:) in the K, زُنَاقٌ, like غُرَابٌ; but this is wrong: (TA:) what is in the nose, pierced, is called عِرَانٌ. (O, TA.) — — Also, (IDrd, K,) aor. زَنِقَ and زَنُقَ, (TA,) inf. n. as above, (KL,) He bound his legs by means of the شِكَال [or زِنَاق, q. v.]; namely, a mule's; (IDrd, K;) and in like manner, a horse'. (TA.) [This meaning alone I find in the KL, given on the authority of the Mj: but Golius says, as on the authority of the KL likewise, that it signifies also He fitted a shoe to a horse's foot; followed by an accus.] — — And زَنَقَ, (IAar, O,) or زَنَقَ عَلَى عِيَالِهِ, aor. زَنِقَ; (K;) and ↓ ازنق; and ↓ زنّق, (IAar, O, K,) inf. n. تَزْنِيقٌ; (IAar, O;) (assumed tropical:) He straitened his household, by reason of niggardliness or poverty. (IAar, O, K.) And زَنَقْتُ عَلَى فُلَانٍ, and ↓ أَزْنَقْتُ, I straitened such a one. (JK.) 2 زَنَّقَ see above, last sentence but one. 4 أَزْنَقَ see 1, last two sentences. زَنَقٌ The place of the زِنَاقٌ [or زِنَاقَة]. (S, K.) — — The thin part of an arrow-head: pl. زُنُوقٌ. (JK, Ibn-' Abbád, K.) زُنُقٌ: see زَنِيقٌ. زَنَقَةٌ A narrow سِكَّة [or street]. (S.) — — A narrow part of a valley. (JK, Ibn-' Abbád, O.) — — A bend in a wall; or in a سِكَّة [or street]; (Lth, JK, O;) or in a side of a house; or in a narrow, or very narrow, road of a valley, [so I render فِى عُرْقُوبِ وَادٍ, (see عُرْقُوبٌ,)] in which is what resembles a place of entrance and a twisting or winding: a subst. in all these senses, having no verb. (Lth, O.) زِنَاقٌ: see 1, in two places. — — Also i. q. شِكَالٌ [i. e. Hobbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet]. (TA.) — — And The kind of ornament called مِخْنَقَةٌ [i. e. a necklace, or the like]; (S, O, K; [in this sense correctly said in the K to be like كِتَابٌ;]) a certain ornament for women, (JK, Ibn-' Abbád, O,) of silver. (Ibn-' Abbád, O.) زَنِيقٌ [in its primary acceptation is app. syn. with مَزْنُوقٌ in the first of the senses assigned to the latter below: — — and hence,] (tropical:) Firm, strong, or sound; (JK, O, K, TA;) applied to judgment, or an opinion, (JK, O, TA,) and an affair, and management, or exercise of forecast or forethought. (TA.) And ↓ زُنُقٌ [which is app. its pl., or عُقُولٌ زُنُقٌ,] (assumed tropical:) Perfect understandings or intellects. (IAar, O, K.) زِنَاقَةٌ: see 1, in two places. مَزْنُوقٌ Tied, or bound, with the زِنَاق [q. v., or with the زِنَاقة]. (TA. [See also زَنِيقٌ.]) — — And (assumed tropical:) Suffering a suppression of the urine. (TA.) — — المَزْنُوقُ is the name of A horse of ' Ámir Ibn-Et- Tufeyl: (S, K:) and of a horse of ' Attáb Ibn-El-Warkà. (TA.) زنم 2 تَزْنِيمٌ [inf. n. of زنّم] The cutting a small portion of the ear of a camel or other animal, and leaving it hanging thereto. (KL. [See زَنَمَةٌ.]) — — [And hence,] The act of marking with a sign or token. (KL. [See also the same word as a subst. properly so termed, expl. below.]) — — And The conjoining any one with a people, or party, to which he does not belong. (KL.) — — زَنَّمُوا إِلَىَّ هٰذَا الخَصْمُ, (inf. n. تَزْنِيمٌ, TA,) They sent to me this adversary in order that he might contend in an altercation, dispute, or litigate, with me. (K.) 4 ازنم الشَّجَرُ (tropical:) The tress had a ↓ زَنَمَة (K, TA) [i. e. an excrescence] resembling the زَنَمَة of the شَاة [app. here meaning sheep as well as goat; though sheep are said in the S, and in one place in the TA, to have no زَنَمَة]. (TA.) زَنَمٌ The [projecting] thing that is behind the cloven hoof; also called زَلَمٌ; (S, K;) of which it is a dial. var. (S.) زَنِمٌ A camel having a ↓ زَنَمَة, i. e. a thing [or portion] of the ear cut (S, K) and left hanging down [therefrom], (S,) which is done to camels of generous race (S, K) only; (S;) as also ↓ أَزْنَمُ and ↓ مُزَنَّمٌ: fem. زَنِمَةٌ and ↓ زَنْمَآءُ and ↓ مُزَنَّمَةٌ: (S, K:) pl. of pauc. أَزْنُمٌ and زَنِمَاتٌ. (Yákoot, TA.) [See also أَزْلَمُ.] — — ضَائِنَةٌ زَنِمَةٌ (assumed tropical:) A ewe that is held in high estimation; [not signifying having a زَنَمَة, as meaning " having a kind of wattle; "] for [it is asserted that] the sheep has no زَنَمَة; that pertaining only to the goat. (S. [But see زَنَمَةٌ.]) هُوَ العَبْدُ زَنْمَةً and ↓ زُنْمَةً and ↓ زَنَمَةً and ↓ زُنَمَةً (S, K) i. q. زَلْمَةً &c., (K,) He is one whose proportion, or conformation, is that of the slave: or, as Ks says, (or Lh, TA,) the meaning is, truly. (S.) [See also زَلْمَة.] — — زَنَمَتَا الفُوقِ: see زَنَمَةٌ. زُنْمَة: see what next precedes. — زُنْمَةٌ also signifies A certain tree, having no leaves, as though it were the زَنَمَة of the شَاة [app. here meaning sheep as well as goat: see زَنَمَةٌ]. (TA.) زَنَمَةٌ of the ear of a camel: see زَنِمٌ: but accord. to El-Ahmar, it is a mark made by cutting off a portion of the ear. (TA.) — — [Of the ear of a man, it is app. The antitragus and also a small prominence of the antihelix immediately above the antitragus: for it is said that] زَنَمَتَا الأُذُنِ signifies two small things (هَنَتَانِ) next to the شَحْمَة [or lobule], opposite to the وَتَرَة [an evident mistranscription for وَتِدَة i. e. tragus]. (K. [So in all the copies that I have seen.]) — — Also [A kind of wattle, i. e.] a thing, (Msb,) or piece of flesh, (TA,) hanging from the حَلْق [here meaning throat, externally], (Msb, TA,) beneath each ear, (S and A and K in art. رعث,) of the شَاة [i. e., app., sheep as well as goat; though it is said in the S that " the sheep has no زَنَمَة; that pertaining only to the goat; " app. because it is uncommon in sheep]. (TA.) [See also زَلَمَةٌ; and see رَعِثَتْ and رَعْثَةٌ and رَعْثَآءُ.] — — To this is likened the زَنَمَة of a tree: see 4. (TA.) — — And [as the زَنَمَة of the ear of a camel, or of a goat or sheep, serves to distinguish it,] it signifies also (assumed

tropical:) A mark, sign, or token. (TA.) — — زَنَمَتَا الفُوقِ (tropical:) The two edges [or cusps] of the notch of an arrow, (Msb, K, TA,) between which is put the bow-string; (Msb, TA;) as also ↓ الفوق زَنْمَتَا; (K;) but the former is the more chaste: (TA:) also called شَرْخَا الفُوقِ. (S in art. شرخ, and A and TA.) — — See also أُذُنَا القَلْبِ, voce أُذُنٌ. — — الزَّنَمَةُ also signifies (assumed tropical:) A certain herb, or leguminous plant, (K, TA,) of which AHn had heard mention made, but remembered not any description: it is said to grow in plain, or soft, tracts, and in the form of the زَنَمَة of the ear; to have leaves; and to be one of the worst of plants. (TA.) — — See also زَنْمَة. زَنْمَة: see زُنَامٌ. زُنَامٌ A calamity, misfortune, or evil accident. (K.) — See also زُنَامِىٌّ. زَنِيمٌ, applied to a goat, [and app. to a sheep also,] Having [two wattles, such as are termed] زَنَمَتَانِ [of which see the sing., زَنَمَةٌ]; as also ↓ مُزَنَّمٌ. (TA.) — — Also, and ↓ مُزَنَّمٌ, (tropical:) One adopted among a people to whom he does not belong, (Fr in explanation of the former word as used in the Kur lxviii. 13, and S and K,) to which some add, (TA,) not being needed; as though he were a زَنَمَة among them: (S, TA:) and i. q. دَعِىٌّ [as meaning likewise one who is adopted among a people or by a person (though understood in some other sense by F)]; (Mbr, Mgh, Msb, TA;) conjoined [with them or him]: thus the former was expl. by I 'Ab as used in the Kur ubi suprà: (Mbr, TA:) but Az says that the latter word has only the meaning assigned to it above, voce زَنِمٌ as an epithet applied to a camel. (TA.) And the former word, (tropical:) Base, ignoble, or mean; known by his baseness, ignobleness, or meanness, (S, K, TA,) or his evil character, (K, TA,) like as the شَاة [i. e. sheep or goat] is known by its زَنَمَة: (S, TA: [in the latter of which is added, "because the cutting of the ear is a mark: " but by its زنمة is here meant " its wattle; " for the cutting of the ear of the camel is a mark of generous race:]) thus expl. by 'Ikrimeh as used in the Kur ubi suprà. (S.) And (assumed tropical:) The son of an adulteress or a fornicatress. (TA.) — — Also A commissioned agent, a factor, or a deputy. (TA.) — — الأَبَدُ الزَّنِيمُ The lion. (M and K in art. بد, q. v.) نَاىٌ زُنَامِىٌّ A ناى [or flute], so called because invented by ↓ زُنَام, a skilful زَمَّار [or player upon the musical reed] in the service of Er-Rasheed and El-Moatasim and El-Wáthik: vulgarly called زُلَامِىّ; said by Esh-Shereeshee to be thus miscalled by the common people of the West. (TA.) أَزْنَمُ, and its fem. (زَنْمَآءُ): see زَنِمٌ. — — الأَزْنَمُ الجَذَعُ i. q. الأَزْلَمُ الجَذَعُ [q. v.]; (K, TA;) meaning (tropical:) Time, or fortune, to which trials are appendant: or, as some say, hard, or rigorous, in its course. (TA.) — See also what next follows. أَزْنَمِىٌّ A camel of those called الأَزْنَمِيَّةُ; thus called in relation to [a sub-tribe (بَطْن) of بَنُو يَرْبُوعٍ or of تَمِيم named] ↓ بَنُو أَزْنَمَ. (IAar, TA.) تَزْنِيمٌ inf. n. of 2 [q. v.]. (TA.) — — And also a subst. like تَنْبِيتٌ and تَمْتِينٌ, signifying A certain mark of camels. (TA.) مُزَنَّمٌ, and its fem. (with ة): see زَنِمٌ. — — See also زَنِيمٌ, in two places. — — Also Small in body; like مُزَلَّمٌ. (IAar, TA in art. زلم.) — — Also The young ones of camels. (S, K.) — — And A certain stallion [-camel]; (S, K;) accord. to some, who read thus, in a verse of Zuheyr, مَغَانِمُ شَتَّى مِنْ إِفَالِ مُزَنَّمِ [Sundry spoils consisting of the young camels the offspring of Muzennem]: (S:) thus A'Obeyd read, instead of إِفَالٍ مُزَنَّمِ, in which the latter word is used for مُزَنَّمَةٍ, [by poetic license,] because إِفَالٌ is of a measure common to masc. and fem. words. (EM p. 120.) زنو 1 زَنَا, [aor. يَزْنُو,] inf. n. زُنُوٌّ, It was, or became, strait, or narrow; a dial. var. of زَنَأَ; (ISd, K, TA;) said of a place. (TA.) 2 زنّى عَلَيْهِ He straitened, or oppressed, him; made strait, or close, to him: (ISd, K:) it occurs thus, without ء, by poetic license, for زَنَّأَ, in a saying of a rájiz cited in art. شدخ, as an ex. of the word شَادِخَةٌ. (S in art. زنأ.) — زنّى also signifies He (a man) became lax in his joints. (TA in art. زن.) زَنَآءٌ: see what next follows, and also art. زنأ. زَنِىٌّ Strait, or narrow; (K;) as also ↓ زَنَآءٌ: (TA in art. زنأ from the Fáïk; and in art. زن:) the former mentioned in this sense by IAar; (TA;) applied to a bag, or other receptacle. (K, TA.) [See also زَنِىْءٌ, in art. زنأ.] زَنَوِىٌّ rel. n. from زِنًى: see the next article. زنى 1 زَنَى, aor. يَزْنِى, inf. n. زِنًى [often written زِنَا] and زِنَآءٌ, (S, Mgh, * Msb, K,) the latter an inf. n. of 3 (S, Mgh, Msb, K) also, (S, Mgh, K,) but said by some to be a dial. var. of the former, (Msb,) the former being of the dial. of the people of El-Hijáz, (Lh, S, Msb, TA,) and the latter of the dial. of Benoo-Temeem, (Lh, TA,) or of the people of Nejd, (S, Msb, TA,) He committed fornication or adultery; (El-Munáwee, Er-Rághib, TA;) بِهَا with her: (MA:) but accord. to El-Munáwee, [it seems to be properly a dial. var. of زَنَأَ as meaning he mounted; for he says that,] in the proper language of the Arabs, الزِّنَا signifies the mounting upon a thing; and in the language of the law it signifies the commission of the act first mentioned above: it is [thus] syn. with فَجَرَ: and in like manner one says of a woman [زَنَتْ]: (TA:) ↓ زنّى, inf. n. تَزْنِيَةٌ, also signifies the same: (TA:) and so does ↓ زانى, inf. n. مُزَانَاةٌ and زِنَآءٌ: (K:) one says of a woman, ↓ تُزَانِى, inf. n. مُزَانَاةٌ and زِنَآءٌ, meaning تُبَاغِى [i. e. She commits fornication or adultery; or prostitutes herself]. (S.) It is said in a prov., لَا حُصْنُهَا حُصْنٌ وَلَا الزِّنَآءُ زِنَآءٌ [Her continence is not continence, nor the fornication, or adultery, that she commits, fornication, or adultery]: applied to him who does not remain in one state, or condition; neither in good nor in evil: (Meyd:) or to him who refrains from doing good and then is excessive [therein], or from evil and then is excessive therein; not continuing to pursue one way. (TA.) [See also زَنْيَةٌ.] 2 زنّاهُ, inf. n. تَزْنِيَةٌ, (S, Mgh, Msb, TA,) He said to him يَا زَانِى [O fornicator or adulterer]: (S, TA:) or he imputed to him الزِّنَا [i. e. fornication or adultery]; (Mgh, Msb, TA;) and so ↓ زاناهُ, accord. to the copies of the K; but in the M, ↓ ازناهُ, which, it is there said, has not been heard except in a trad. of the daughter of El- Hasan. (TA.) — See also 1. — And see 2 in art. زنو. 3 زَانَاهَا, inf. n. مُزَانَاةٌ and زِنَآءٌ, [He committed fornication or adultery with her.] (Mgh, Msb.) — — See also 1, in two places. — And see 2. 4 أَزْنَىَ see 2. زِنًى, often written زِنَا: see the next paragraph, in two places. زَنْيَةٌ A single act of الزِّنَى [i. e. fornication or adultery]: (Msb, TA:) and ↓ زِنًى is [used in the same sense, (though properly an inf. n., not of un.,) as is shown by its being] dualized: they say زِنَيَانِ: (TA:) [but this is post-classical:] thus using the dual of زِنًى, the lawyers say, قَذَفَهُ بِزِنَيَيْنِ [He reproached him with two acts of fornication or adultery]: (Msb, TA:) but [in this instance, and] in the saying ↓ شَهِدَ عَلَى زِنَاءَيْنِ, [which is dual of زِنَآءٌ, properly an inf. n. like زِنًى,] or زِنَيَيْنِ, [He testified, or gave decisive information, respecting two acts of fornication or adultery,] the right word is زَنْيَتَيْنِ. (Mgh.) One says also, هُوَ ابْنُ زَنْيَةٍ, and sometimes ↓ زِنْيَةٍ, (K,) but the former is the more chaste, (Az, TA,) meaning ↓ ابْنُ زِنًى [i. e. He is a son of fornication or adultery]: (K:) or هُوَ وَلَدُ زَنْيَةٍ and ↓ زِنْيَةٍ, (Mgh, Msb,) and هُوَ [لِزَنْيَةٍ] and ↓ لِزِنْيَةٍ, (Mgh,) with fet-h and with kesr, [meaning as above, or وُلِدَ لِزَنْيَةٍ He is, or was, born of fornication or adultery,] contr. of وَلَدُ رِشْدَةٍ and لِرِشْدَةٍ, (Mgh,) or contr. of هُوَ لِرِشْدَةٍ: (Msb:) or ↓ هُوَ لِزِنْيَةٍ and لِزَنْيَةٍ, [He is the offspring of fornication or adultery,] contr. of لِرِشْدَةٍ and لِرَشْدَةٍ: (S:) accord. to Fr, one says, هُوَ لِغَيَّةٍ and لِزَنْيَةٍ and لِغَيْرِ رَشْدَةٍ, [all meaning the same, and] all with fet-h: accord. to Ks, however, one may say ↓ زِنْيَة and رِشْدَة, with kesr, but غَيَّة only with fet-h: (TA:) ISk says that زنية and غيّة are both with kesr and fet-h. (Msb.) زِنْيَةٌ [accord. to analogy signifies A mode, or manner, of fornication or adultery]. See the next preceding paragraph, in five places. — Also The last of a man's children; (K;) like as فِجْرَةٌ signifies the " last of a woman's children. " (TA.) زِنَآءٌ [properly an inf. n., but having a dual assigned to it]: see an instance of its dual voce زَنْيَةٌ زَنَوِىٌّ [meaning Of, or relating to, fornication or adultery] is the rel. n. from زِنًى; (S, Msb;) the [radical] ى being changed into و because three ىs are deemed difficult of

pronunciation: (Msb:) and the rel. n. from زِنَآءٌ [having the same meaning] is ↓ زِنَائِىٌّ. (S.) زِنَائِىٌّ: see what next precedes. زِنَّاءَةٌ an appellation applied to A female ape (قِرْدَةٌ). (S.) زَانٍ act. part. n. of زَنَى: [signifying Committing fornication or adultery: and also a fornicator or an adulterer:] (Msb:) fem. زَانِيَةٌ: (Kur xxiv. 2 and 3:) pl. masc. زُنَاةٌ, like قُضَاةٌ pl. of قَاضٍ: (Msb:) [and pl. fem. زَوَانٍ.] يَا زَانِى said to a woman is correct as being [for يَا زَانِيَةُ, O fornicatress, or adulteress,] apocopated. (Mgh.) زَانِيَةٌ fem. of زَانٍ [q. v.] — — Applied to a man, it has an intensive meaning [i. e. One much addicted to fornication or adultery]. (Mgh.) زهد 1 زَهِدَ فِيهِ, (S, A, Mgh, Msb, K,) and عَنْهُ, (S, Mgh, Msb,) aor. زَهَدَ; (S, K;) [the most usual form of the verb;] and زَهَدَ, aor. زَهَدَ; (S, Msb, K;) which is the most approved form, though MF says otherwise; (TA;) and زَهُدَ, aor. زَهُدَ; (Th, K;) inf. n. زُهْدٌ and زَهَادَةٌ (S, Mgh, Msb, K) and زَهْدٌ; (Sb, TA;) He abstained from it; [meaning, from something that would gratify the passions or senses;] relinquished it; forsook it; shunned, or avoided, it; did not desire it; (S, A, Mgh, Msb, K;) contr. of رَغِبَ [i. e. of رَغِبَ فِيهِ], (S, K,) and i. q. رَغِبَ عَنْهُ, (A, Mgh,) and لَمْ يُرِدْهُ, (Mgh,) and تَرَكَهُ and أَعْرَضَ عَنْهُ: (Msb:) or he abstained from it, meaning a thing of the lawfulness of which he was sure, so far as to take the least that was sufficient thereof, leaving the rest to God: (MF:) or زَهَادَةٌ relates only to worldly things; and زُهْدٌ, to matters of religion: (Kh, Msb, K:) or both signify the exercising oneself in the service of God, or in acts of devotion; as also ↓ تَزَهُّدٌ: (KL:) he who makes a difference between زَهِدَ فِيهِ and زَهِدَ عَنْهُ errs. (Mgh.) — — زَهَادَةٌ and زُهْدٌ also signify [particularly The being abstinent in respect of eating;] the eating little. (A, TA.) — — And زَهَدَ and ↓ ازهد He straitened his household, by reason of niggardliness or poverty. (TA in art. زنق.) — زَهَدَهُ, aor. زَهَدَ, (K,) inf. n. زَهْدٌ, (TA,) (tropical:) He computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, or number; or he computed by conjecture its quantity or measure &c., or the quantity of its fruit; as also ↓ ازهدهُ, (K, TA,) inf. n. إِزْهَادٌ; and ↓ زهّدهُ, inf. n. تَزْهِيدٌ: all used in relation to palm-trees. (TA.) You say, زَهَدْتُ النَّخْلُ, aor. and inf. n. as above, (tropical:) I computed by conjecture the quantity of the fruit upon the palm-trees. (Esh-Sheybánee, S, TA.) And زَهَدْتُ المَالَ (assumed tropical:) I computed by conjecture the quantity, or amount, of the property; or the number of the camels or cattle. (JK.) 2 زهّدهُ فِيهِ [and عَنْهُ] He made him, or caused him, to abstain from it; to relinquish it; to forsake it; to shun, or avoid, it; or to be not desirous of it; (L, Msb;) i. q. رَغَّبَهُ عَنْهُ; (L;) trans. of زَهِدَ فِيهِ: (Msb:) [i. e.] التَّزْهِيدُ فِى الشَّىْءِ and عَنْهُ is the contr. of التَّرْغِيبُ فِيهِ. (S, K. *) — — And التَّزْهِيدُ is also (tropical:) syn. with التَّبْخِيلُ. (K, TA. [In the CK, erroneously, التَّبْجِيلُ.]) One says, النَّاسُ يُزَهِّدُونَهُ and يُبَخِّلُونَهُ (tropical:) [Men, or the people, impute to him, or accuse him of, niggardliness, or stinginess]. (A, TA.) And 'Adee. Ibn-Zeyd says, وَ لَلْبَخْلَةُ الأُولَى لِمَنْ كَانَ بَاخِلًا أَعَقُّ وَمَنْ يَبْخَلْ يُلَمْ وَ يُزْهَّدِ i. e. (assumed tropical:) [And verily the first single act of niggardliness, of him who is acting in a niggardly manner, is most undutious to parents; (app. because generosity is what they enjoin above all things;) and he who is niggardly is blamed, and] is charged with being a niggard, a low or mean or sordid man. (TA.) — — See also 1. 4 ازهد, (JK, L,) inf. n. إِزْهَادٌ, (JK, S, L,) He was, or became, one whose property was not desired, because of its littleness; (JK, L;) he possessed little property, (S * L,) which, because of its littleness, was not desired. (L.) — — See also 1. — ازهدهُ: see 1, near the end. 5 تزهّد He manifested, or made a show of, زُهْد [or abstinence, &c., generally meaning exercise in the service of God, or devotion]: (KL:) [and] he devoted himself to the service of God, or to religious exercises; or applied himself to acts of devotion. (S, Msb.) See also 1. 6 تزاهدوهُ (assumed tropical:) They contemned, or despised, him, or it. (K.) It is said in a trad., of wine-drinkers, تزاهدوا الحَدَّ, i. e. they contemned the حَدّ [or prescribed castigation]; held it in little, or mean, estimation; regarded it as a small thing. (TA.) [See also what next follows.] 8 اِزْدَهَدَهُ (assumed tropical:) He reckoned it little. (K.) You say, فُلَانٌ يَزْدَهِدُ عَطَآءَ فُلَانٍ (assumed tropical:) Such a one reckons little the gift of such a one. (ISk, S.) [See also what next precedes.] زَهْدٌ (tropical:) A small quantity. (A.) You say, خُذْ زَهْدَ مَا يَكْفِيكَ (JK, S, K) (tropical:) Take thou the small quantity that is sufficient for thee: (A:) or as much as is sufficient for thee. (JK, S.) زَهْدٌ (tropical:) The poor-rate; syn. زَكَاةٌ: (A, K:) mentioned by Aboo-Sa'eed, on the authority of Mubtekir El-Bedawee: so called, accord. to Aboo-Sa'eed, because of its littleness; the زكاة of property being the least portion of it; or, accord. to the A, because the fortieth part [which is its general proportion] is little. (TA.) So in the saying, مَا لَكَ تَمْنَعُ الزَّهَدَ (tropical:) [What aileth thee that thou refusest the poor-rate?]. (A, TA.) أَرْضٌ زَهَادٌ (assumed tropical:) Land that does not flow with water except in consequence of much rain: (S:) or land that flows with water in consequence of the least rain; (ISk, JK, and TA in art. حشد;) as also حَشَادٌ; (ISk, TA in art. حشد;) [contr. of أَرْضٌ رَغَابٌ: see also زَهِيدٌ.] And زَهَادُ التِّلَاعِ (assumed tropical:) The small water-courses. (L.) زَهِيدٌ Who eats little; (T, K;) applied to a man; (T;) [and] so زَهِيدُ الأَكْلِ; (S;) or زَهِيدُ الطُّعْمِ: (A:) and so زَهِيدٌ or زَهِيدَةٌ, (as in different places in the T,) applied to a woman: contr. of [رَغِيبٌ and] رَغِيبَةٌ. (T.) You say, فُلَانٌ زَهِيدٌ ↓ زَاهِدٌ, i. e. [Such a one is abstinent, &c., and] a small eater. (A.) — — (assumed tropical:) Small in quantity or number: (S, Msb, K:) so applied to a gift. (S.) — — (assumed tropical:) Contemptible, despicable, mean, or paltry. (TA.) — — (tropical:) A man who possesses, or does, little, or no, good. (A, TA.) — — (assumed tropical:) A man (Lh, TA) narrow, or niggardly, in disposition; (Lh, K, TA;) as also ↓ زَاهِدٌ; (K;) fem. of the former with ة: (Lh, TA:) a low, ignoble, ungenerous, mean, or sordid, man; such that one does not desire what he possesses; as also ↓ زَاهِدٌ. (L.) — — هُوَ زَهِيدُ العَيْنِ, and لَهُ عَيْنٌ زَهِيدَةٌ, (tropical:) He is content with little; contr. of هُوَ رَغِيبُ العَيْنِ and لَهُ عَيْنٌ رَغِيبَةٌ. (A, TA.) — — وَادٍ زَهِيدٌ (assumed tropical:) A narrow valley: (JK, K:) or a valley that takes, or receives, little water; (ISh, S, TA;) that is made to flow by a slight quantity of water, even as much as a she-goat voids into it, because it is even and hard: (ISh, TA:) contr. of وَادٍ رَغِيبٌ. (TA in art. رغب.) [See also زَهَادٌ.] And زَهِيدُ الأَرْضِ (assumed tropical:) What is narrow, of land; and that from which much water does not come forth: pl. زُهْدَانٌ. (L.) زِهِّيدٌ: see the next paragraph. زَاهِدٌ act. part. n. of زَهِدَ [i. e. Abstaining, or abstinent; relinquishing; forsaking; shunning, or avoiding; not desiring or desirous: and particularly abstaining from, or shunning, or retiring from, worldly pleasures; exercising himself in the service of God, or in acts of devotion; a devotee]: and ↓ زِهِّيدٌ has a similar, but intensive, meaning [i. e. abstaining much, or very abstinent; &c.]: pl. of the former زُهَّادٌ. (Msb, TA.) See also زَهِيدٌ, in three places. مُزْهِدٌ A man possessing little property, (JK, S, A,) so that one does not desire it. (JK.) It is said in a trad., أَفْضَلُ النَّاسِ مُؤْمِنٌ مُزْهِدٌ, meaning [The most excellent of men is a believer] possessing little property. (S, A.) زهر 1 زَهَرَ and زَهَرَتْ, (S, A, K, &c.,) aor. زَهَرَ, (Msb, K,) inf. n. زُهُورٌ, (S, K,) It (a star, TA, and the moon, and a lamp, and the face, K) shone, or glistened; (K, TA;) as also ↓ ازدهر: (K:) it (fire, S, A, K, and the sun, A) gave light; shone; or shone brightly: (S, A, K:) it (a thing) was clear in colour, and gave light, or shone, or shone brightly: (Msb:) and you say also, of the moon

and of the sun, زَهَرَ [and زَهَرَتْ], aor. زَهَرَ, inf. n. زَهْرٌ; and زَهُرَ [and زَهُرَتْ, aor. زَهُرَ]. (TA.) — — زَهَرَ الزَّنْدُ The piece of stick, or wood, for producing fire emitted shining fire; made its fire to shine. (TA.) — — زَهَرَتْ بِكَ نَارِى (S, A) [lit.] My fire hath become strong and abundant by means of thee: (S:) and زَهَرَتْ بِكَ زِنَادِى (T, K) [lit.] my pieces of stick, or wood, for producing fire have become powerful and abundant [in fire] by means of thee: (K:) meaning, (tropical:) my want hath been accomplished by means of thee: (T, TA:) like وَرِيَتْ بِكَ زِنَادِى. (S.) — — زَهَرَ, aor. زَهَرَ; (Msb;) and زَهِرَ, aor. زَهَرَ, (K,) inf. n. زَهَرٌ; (TA;) and زَهُرَ; (K;) (assumed tropical:) He, or it, was, or became, white; (Msb, K;) and beautiful: (K: [so in the CK and in my MS. copy of the K; but omitted in the TA:]) or of a bright white colour: (TA:) or of any shining colour: (AHn, R:) and زَهَرَ (assumed tropical:) it (a plant) was, or became, beautiful: (AHn, TA:) and زَهِرَ aor. زَهَرَ, (tropical:) he (a man) was, or became, white, or fair, in face. (Msb.) — — See also 4, in two places. — زَهَرَتِ الشَّمْسُ الإِبِلَ The sun altered the camels. (K.) 4 ازهر He made a fire, (S, K,) and a lamp, (A,) to give light, to shine, or to shine brightly. (S, A, K.) — — أَزْهَرْتَ زَنْدِى [lit., Thou hast made my piece of stick, or wood, for producing fire to emit shining fire, or abundant fire; meaning, (tropical:) thou hast made me to accomplish my want: see 1]. (A.) — — ازهر (AHn, T, S, M, A, Msb, [and so in the CK and in my MS. copy of the K, but SM says that in all the copies of the K it is written ↓ اِزْهَرَّ, like اِحْمَرَّ,]) It (a plant, or herbage, S, K, &c., and a tree, TA) flowered, or blossomed; (AHn, T, S, Msb, &c.;) as also ↓ زَهَرَ, aor. زَهَرَ; (Msb;) and ↓ ازهارّ. (AHn, K.) — — أَزْهَرَتِ الأَرْضُ, and ↓ زَهَرَت, The land abounded with flowers. (Zj, TA.) 8 إِزْتَهَرَ see 1. — — اِزْدَهَرَ بِهِ, (originally اِزْتَهَرَ, TA,) He took care of it, (S, A, K,) and was mindful of it: (A:) or (so in the TA, but in the K " and ") he rejoiced in it; (IAth, K) his face became shining by reason of it: (IAth:) or he was mind ful of it: or [اِزْدَهِرْ بِهِ signifies be thou vigorous, sedulous, earnest, energetic, or diligent, in it; meaning, in the thing that I command thee to do; for] الاِزْدِهَارُ بِشَىْءٍ means [by implication] thy commanding thy companion to be vigorous, sedulous, earnest, energetic, or diligent, in the thing which thou commandest him to do: (K:) all which significations are from زَهْرَةٌ in the sense of " beauty, and brightness. " (TA.) It is said in a trad. that Mohammad bequeathed to Aboo- Katádeh the vessel from which he performed ablution, and said to him, اِزْدَهِرْ بِهٰذَا فَإِنَّ لَهُ شَأْنًا Take thou care of this, and do not lose it, (S, TA,) but be mindful of it, [for it is a thing of importance:] (TA:) or rejoice thou in this; let thy face become shining by means of it: (IAth:) or, accord. to Th, take it up; or charge thyself with it: and he says that this verb is Syriac: A 'Obeyd thinks it to be Nabathean or Syriac: Aboo-Sa'eed says that it is Arabic. (TA.) 9 إِزْهَرَّand 11: see 4. زَهْرٌ, a pl., (K,) or [rather a coll. gen. n.] like تَمْرٌ, (Msb,) of which the sing., (K,) or n. un., (Msb,) is ↓ زَهْرَةٌ, (Msb, K,) which latter signifies, as also ↓ زَهَرَةٌ, A flower, or blossom, of a plant: (S, Msb, K:) or a yellow flower or blossom; (IAar, K;) and white flowers are called نَوْرٌ: (IAar:) or a flower or blossom that has become yellow: (IAar, TA:) IKt says that the term زهرة is not applied to a flower until it becomes yellow: or it signifies an open flower or blossom; a flower or blossom before it opens being called بُرْعُومٌ: (Msb:) pl. أَزْهَارٌ, and pl. pl. أَزَاهِيرُ. (A, * K.) One says, كَأَنَّ زَهْرَ النُّجُومِ زَهْرُ النُّجُومِ [As though the flowers of the herbs were the shining of the stars]. (A.) — — Also ↓ زَهْرَةٌ (Th, K) and ↓ زَهَرَةٌ, (K,) or the former only, (TA,) A plant: (Th, K:) but ISd thinks that Th, by this explanation, means the signification first given above: and MF disallows the meaning of a plant as unknown. (TA.) زِهْرٌ A want. (K, TA.) So in the phrase, قَضَيْتُ مِنْهُ زِهْرِى [I accomplished what I wanted of him, or it]. (TA.) زَهْرَةٌ: see زَهْرٌ, in two places. — — زَهْرَةُ الدُّنْيَا, (S, M, A, Msb, K,) and ↓ زَهَرَتُهَا, (AHát, M, K,) the former agreeable with the reading of verse 131 of chap. xx. of the Kur obtaining among the people of the Harameyn, and the latter with that generally obtaining in El-Basrah, (AHát, TA,) [but the latter is disallowed in the Msb, and by MF,] The beauty and splendour of the present world or life; (M, A, K;) its goodliness; (S, M, A, K;) its sweetness, or pleasantness; or the abundance of its goods, conveniences, or comforts; (S, M;) its goods; (Msb;) its finery, (Msb, TA,) or beauty and splendour, and abundance of good things. (TA.) زُهْرَةٌ (assumed tropical:) Whiteness; (Yaakoob, S, K;) and beauty: (K:) whiteness, or fairness, characteristic of good birth: (S:) or bright whiteness: (TA:) or any shining colour. (AHn, R.) زَهَرَةٌ: see زَهْرٌ, in two places: — — زَهَرَةٌ and الزُّهَرَةُ [The planet Venus;] a certain star, (S, Msb, K,) well known, (K,) white and brilliant, (TA,) in the third heaven. (K.) — — الزُّهَرُ [the pl.]: see أَزْهَرُ, near the end of the paragraph. زَاهِرٌ [Shining; &c. See 1.] — — Applied to a زَنْد, or piece of stick, or wood, for producing fire, Emitting shining fire; making its fire to shine. (TA.) — — Applied to a plant, (assumed tropical:) Beautiful: and to the complexion of a man, bright; shining: and i. q. أَزْهَرُ, q. v. (TA.) — — أَحْمَرُ زَاهِرٌ (assumed tropical:) Intensely red. (Lh, K.) — — لِفُلَانٍ دَوْلَةٌ زَاهِرَةٌ (tropical:) [Such a one has a brilliant turn of fortune]. (A.) يَمْشِى الزَّاهِرِيَّةَ He walks with an elegant, and a proud, and self-conceited, gait, with an inclining of the body from side to side: (K, * TA:) occurring in the poetry of Aboo-Sakhr El-Hudhalee. (TA.) أَزْهَرُ Shining; giving light; bright. (Sudot;, K.) Hence, (TA,) الأَزْهَرُ The moon. (S, K.) And الأَزْهَرَانِ The sun and the moon. (ISk, S, A, K.) — — (assumed tropical:) White; (S, K;) and beautiful: (K:) or of a bright white colour: (TA:) or of any shining colour: (AHn, R:) as also ↓ زَاهِرٌ. (TA.) — — (tropical:) A man white, or fair, in face: (Msb:) having a bright, or shining, face: (K:) having a white, or fair, and bright, or shining, face: (S:) a man having a white, or fair, complexion, characteristic of good birth: (Sh, S: *) or of a bright white or fair complexion, with a shining face: or mixed with redness: (TA:) and زَهْرَآءُ a woman white, or fair, in face: (Msb:) having a bright, or shining, face: (K:) having a white, or fair, and bright, or shining, face: (S:) of a bright white or fair complexion intermixed with redness. (TA.) — — (assumed tropical:) Bright, or shining, applied to an animal and to a plant. (AA.) — — Applied also to water [app. as meaning Bright and clear] (TA.) — — And i. q. حُوَار [app. a mistranscription for حُوَّارَى, i. e. White, or whitened, applied to flour]. (TA.) — — (assumed tropical:) A wild bull: and زَهْرَآءُ a wild cow. (S, K.) — — (assumed tropical:) A white lion. (K.) — — A white ewer or jug, in which wine is made. (TA voce غَرَبٌ.) — — (assumed tropical:) Milk just drawn. (AA, K.) — — الزَّهْرَآءُ is applied by Ru-beh to The white cloud (سَحَابَة) lightning in the evening. (O, K.) — — دُرَّةٌ زَهْرَآءُ (tropical:) A white and clear pearl. (TA.) — — الزُّهْرُ Three nights of the beginning of the [lunar] month: (TA:) or so ↓ الزُّهَرُ. (Har p. 299.) — — اليَوْمُ الأَزْهَرُ Friday. (O, K, * TA.) — — الزَّهْرَاوَانِ [The two chapters of the Kur-án entitled] البَقَرَةُ and آلُ عِمْرَانَ. (O, K.) — A camel parting his legs wide, cropping the trees. (K.) مِزْهَرٌ A certain musical instrument; (Msb;) the lute (عُود) upon which one plays: (S, K:) pl. مَزَاهِرُ. (Msb.) — One who makes the fire bright, and turns it over [to prevent its going out or becoming dull,] (يُقَلِّبُهَا, K and TA, in the CK يُوقِدُها,) for [the purpose of attracting] guests. (K.) مَزْهُورٌ, applied by El-'Ajjáj to the lamp of the darkness [i. e. the moon], Made to shine; from أَزْهَرَهُ اللّٰهُ; like مَجْنُونٌ from أَجَنَّهُ: or, as some say, shining. (TA.) زهق 1 زَهَقَتْ نَفْسُهُ, and زَهِقَتْ, (S, Mgh, Msb, K,) the latter preferred by IKoot and Hr, but the former by A'Obeyd, (TA,) aor. زَهَقَ, (S, Msb, K, *) inf. n. زُهُوقٌ, (S, Mgh,) which is of both verbs, (S,) or this is of the former verb, and the inf. n. of the

latter is زَهَقٌ, (Msb,) [but in the K it seems to be indicated, by its being said of the latter verb that it is of the class of سَمِعَ, that the inf. n. of this verb is زَهْقٌ,] His soul went forth, passed forth, or departed: (S, Mgh, Msb, K, TA:) it perished: it died: (TA:) ↓ اِنْزَهَقَتْ نَفْسُهُ and اِنْزِهَاقُ الرُّوحِ are not of the [classical] language of the Arabs. (Mgh.) It is said in the Kur [ix. 55 and 86] وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ [And that their souls may depart while they are unbelievers]. (S.) The primary meaning of زُهُوقٌ is The going forth, passing forth, or departing, with difficulty. (Bd in ix. 55.) — — [Hence,] زَهَقَ الشَّىْءُ (tropical:) The thing perished, passed away, or came to nought; (Msb, K, TA;) became null, void, or of no effect. (K, TA.) And زَهَقَ البَاطِلُ (tropical:) What was false, or vain, passed away, or came to nought, (S, Msb, K, TA,) being overcome by the truth, or reality, or fact: or, accord. to Katádeh, by الباطل is here meant the devil. (TA.) — — And زَهَقَ السَّهْمُ (S, Msb, K, TA) and زَهِقَ (Msb) (tropical:) The arrow passed beyond the butt, (S, Msb, K, TA,) and fell behind it: (TA:) or went swiftly: (Ham p. 23:) or the former has this meaning: and the latter is syn. with زَلِقَ [app. meaning it slid along the ground]. (JK.) — — And زَهَقَ الفَرَسُ, aor. زَهَقَ, inf. n. زُهُوقٌ, (assumed tropical:) The horse preceded, went before, got before, outwent, or outstripped. (S, * Msb.) And زَهَقَتِ الرَّاحِلَةُ, inf. n. زُهُوقٌ (ISk, S, K) and زَهْقٌ, (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) (tropical:) The saddle-camel preceded, went before, got before, outwent, or outstripped, the horses, or horsemen; (ISk, JK, * S, K, TA;) and ↓ انزهقت signifies the same. (JK.) And زَهَقَ فُلَانٌ, inf. n. زَهْقٌ and زُهُوقٌ, (tropical:) Such a one preceded, went before, &c.; (K, TA;) or زَهَقَ بَيْنَ أَيْدِينَا (tropical:) preceded us, went before us, &c., and preceded, &c., the horses, or horsemen; (TA;) and ↓ انزهق signifies the same. (K.) — زَهَقَ said of a bone, (S, K,) aor. زَهَقَ, (K,) inf. n. زُهُوقٌ, Its marrow became compact and full; (S, K;) as also ↓ ازهق. (L, K.) And زَهَقَتِ الدَّابَّةُ, with the same aor. and inf. n., The beast was, or became, marrowy in the utmost degree, its marrow-bones being compacted and full. (TA.) — — Also, said of marrow, It was, or became, compact and full. (S, K.) 2 زَهَّقَ see 2 in art. زرق: and see 4 below. 3 زاهق الحَقُّ البَاطِلَ (TA [there expl. by زَهَقَه, a mistranscription, app. for ↓ أَزْهَقَهُ, meaning (assumed tropical:) The truth, or reality, or fact, made what was false, or vain, to pass away, or come to nought.]) 4 ازهق نَفْسَهُ He (God) caused his soul to go forth, pass forth, or depart. (Mgh, Msb.) The phrase القَتْلُ إِزْهَاقٌ means (assumed tropical:) Slaughter is a cause of making the soul to come to nought, and to depart. (Mgh.) — — [Hence,] ازهق البَاطِلَ (tropical:) He (God) caused what was false, or vain, to pass away, or come to nought. (S, K, TA.) See also 3. — — And ازهق السَّهْمَ (S, K) مِنَ الهَدَفِ (K) (tropical:) He made the arrow to pass beyond the butt. (S, K, TA.) — — And ازهقت الدَّابَّةُ السَّرْجَ (assumed tropical:) The beast shifted forward the saddle, and threw it upon its neck: (S, K:) and, or but, it is said to be with رَآء: [i. e. one says also, or correctly, accord. to some, أَرْهَقَتْهُ:] a rájiz says, أَخَافُ أَنْ تُزْهِقَهُ أَوْ يَنْزَرِقْ [(assumed tropical:) I fear that she may shift it forward, and throw it upon her neck, or it may shift backwards]: [thus, says J,] cited to me by Abu-lGhowth, with زَاى. (S.) [Accord. to my copy of the KL, ↓ تَزْهِيقٌ, inf. n. of زهّق, signifies (assumed tropical:) The shifting backwards of a camel's saddle from his back: see 2 in art. زرق.] — — And ازهق فِى السَّيْرِ (assumed tropical:) He was quick [as though urging himself forward] in pace, or journeying. (K.) — ازهقهُ also signifies He filled it; (S, O, K;) namely, a vessel: (S, O:) but accord. to the L, he overturned it; i. e. a vessel. (TA.) — See also 1, near the end. 7 إِنْزَهَقَ see 1, in three places. — — One says also انزهقت الدَّابَّةُ (assumed tropical:) The beast leaped, or leaped upwards, (S,) or went forward, or preceded, (O, K,) in consequence of beating, or taking fright. (S, O, K.) And The beast fell into a deep place, or from a mountain; or fell from a mountain and died; syn. تَرَدَّتْ. (TA. [See the next paragraph.]) زَهَقٌ A low, or depressed, part of the ground. (S, O, K.) A hollow, or cavity, or deep hollow or cavity, in the ground; syn. وَهْدَةٌ: (JK, TA:) sometimes, or often, beasts fall into it, and die. (TA. [See 7.]) زَهِقٌ (tropical:) Light, and unsteady, or lightwitted; (S, K, TA;) applied to a man. (S.) — And A beast not exceeded in fatness. (TA.) زَهَقَى (assumed tropical:) A mare that precedes, or outgoes, the [other] horses, or the horsemen. (Sh, K.) هُمْ زُهَاقُ مِائَةٍ and زهاقُ مائة i. q. زُهَآءُ مِائَةٍ, (K, * TA,) i. e. They are of the number of a hundred. (TA.) زَهُوقٌ (tropical:) A thing passing away, or coming to nought; or that passes away, or comes to nought; as also ↓ زَاهِقٌ. (K, TA.) Hence, in the Kur [xvii. 83], إِنَّ البَاطِلَ كَانَ زَهُوقًا, i. e. (tropical:) [Verily what is false, or vain,] is a thing that passes away, or comes to nought. (TA.) — — (tropical:) A deep well; (JK, S, K;) as also ↓ زَاهِقَةٌ; [in the TA زَاهِقٌ;] and in like manner both are applied to a place of destruction (مَتْلَفَةٌ); (JK;) and to a مَتْلَفَة [app. meaning a desert in which people perish] as meaning far-extending. (Ham p. 23.) And in like manner, (S,) the former is also applied [app. as an epithet] to a فَجّ [or road, or depressed road,] of an overpeering, or overhanging, mountain. (S, K.) — — Also (tropical:) Light, or active; syn. خَفِيفٌ. (JK.) زَاهِقٌ Perishing, or dying. (Az, TA.) — — See also زَهُوقٌ, in two places. — — (tropical:) An arrow passing beyond the butt, and falling behind it: (Mgh, TA:) whence the saying, in a trad., إِنَّ حَابِيًا خَيْرٌ مِنْ زَاهِقٍ [expl. in art. حبو]. (TA.) — — [(assumed tropical:) Preceding, or outgoing.] You say, جَآءَ زَاهِقًا (assumed tropical:) He came before, or in advance of, the horses, or horsemen. (JK.) And رَاحِلَةٌ زَاهِقَةٌ (assumed tropical:) A saddlecamel preceding, going before, getting before, outgoing, or outstripping, the horses, or horsemen. (S.) — — (assumed tropical:) A man put to flight: (S, O, K:) pl. زُهَقٌ, (so in my copies of the S,) or زُهَّقٌ, (so in the O,) or زُهْقٌ and زُهُقٌ, with damm and with two dammehs. (K.) — — (tropical:) Water running vehemently: (JK, K, TA:) and (assumed tropical:) a canal (خَلِيجٌ) running swiftly. (TA.) — Applied to a beast (دَابَّة), Fat, (JK, Az, S, K,) and marrowy: (S, K:) or marrowy, but not fat in the utmost degree: or having thin, or little, marrow: (TA:) and dry, or tough, (K, TA,) by reason of leanness; so says As: (TA:) and, (K,) or as some say, (JK,) very lean; (JK, K, TA;) Such that a foul odour is perceived arising from the meagreness of its flesh: (TA:) thus it bears two contr. meanings. (K.) — — And, applied to marrow, Compact and full: (S, TA:) or, so applied, good in respect of fatness: and some say, i. q. رَارٌ [i. e. in a melting state, or corrupt, by reason of emaciation; or thin; &c.]: so that [thus applied also] it bears two contr. meanings. (JK.) In the saying of a rájiz, (S, TA,) namely, 'Omárah Ibn-Tárik, (TA,) وَمَسَدٍ أُمِرَّ مِنْ أَيَانِقِ لَسْنَ بِأَنْيَابٍ وَلَا حَقَائِقِ وَلَا ضِعَافٍ مُخُّهُنَّ زَاهِقُ accord. to Fr, it is in the nom. case, the poetry being what is termed مُكْفَأٌ, [by which is here meant having one rhyme made to end with kesreh (which is substituted for fet-hah by poetic license) and another with dammeh,] the poet meaning [And a rope, or many a rope, tightly twisted, of the fur of she-camels, that were not aged ones, nor such as had their teeth fallen out by reason of extreme age, nor weak,] but whose marrow was compact and full: [or, agreeably with an explanation given above from the JK, زاهق may mean in a melting state, &c.:] another explanation is, that زاهق here means ذَاهِبٌ [going away]: (S, TA:) but, as Sgh says, the [right] reading is عِيسٍ عِتَاقٍ ذَاتِ مُخٍّ زَاهِقِ

[meaning but of a reddish, or yellowish, or dingy, white hue, of generous race, having compact and full marrow]. (TA.) أُزْهُوقَةٌ sing. of أَزَاهِيق in the phrase فَرَسٌ ذَاتُ أَزَاهِيقَ (tropical:) A mare having wonderful, or admirable, qualities in running: (A, TA:) or this means a mare having a swift running. (S, K.) — — One says also, جَآءَ تِ الخَيْلُ أَزَاهِقَ and أَزَاهِيقَ, meaning (assumed tropical:) [The horses, or horsemen, came] in troops in a state of dispersion. (A'Obeyd, TA.) — — أَزَاهِيقُ is also the name of A horse of Ziyád Ibn-Hindábeh. (K.) مُزْهِقٌ Slain. (El-Muärrij, S.) مُزْهِقٌ Slaying, or a slayer. (El-Muärrij, S.)– — And (assumed tropical:) A man quick [as though urging himself forward] in his pace, or journeying. (S, TA.) — — And (assumed tropical:) Loquacious. (JK.) مَزْهَقَةٌ [A cause of the departure of the soul: a word of the same class as مَبْخَلَةٌ and مَجْبَنَةٌ]. — — [Hence,] one says of a camel which others strive in vain to overtake, هٰذَا الجَمَلُ مَزْهَقَةٌ لِأَرْوَاحِ المَطِىِّ (tropical:) [This camel is one that takes away the breath of the other beasts, or saddle-camels]. (A, TA.) رَجُلٌ مَزْهُوقٌ (assumed tropical:) A man who is straitened. (TA.) زهم 1 زَهِمَ, inf. n. زُهُومَةٌ and زَهَمٌ, It stank: [in which sense زَهُمَ, inf. n. زُهُومَةٌ, is mentioned by Freytag on the authority of the Deewán el-Hudhaleeyeen:] said of flesh-meat. (MA. [See also زُهُومَةٌ and زَهَمٌ below.]) And زَهِمَتْ يَدُهُ (S, MA, K,) aor. زَهَمَ, (K,) inf. n. زَهَمٌ, (S, K,) His hand was, or became, greasy, (S, MA, K,) مِنَ الشَّحْمِ from the fat: (MA:) or had in it the odour of fat. (TA) — — زَهِمَ; also signifies He suffered from indigestion, or heaviness of the stomach arising from food which it was too weak to digest: (JK, K:) said of a man. (JK.) — — زَهَمَ, (K,) aor. زَهُمَ, inf. n. زَهْمٌ, (TK,) It (a bone) was, or became, marrowy; had, or contained, marrow; as also ↓ ازهم. (K, TA.) 4 أَزْهَمَ see what next precedes. زُهْمٌ Fat, as a subst.: (S:) or so ↓ زَهَمٌ; a particular term for it, not implying there being in it the odour of fat and stinking flesh-meat: (JK: [and the same is said in the TA in relation to the former word:]) or the latter signifies fat of a beast of prey: (TA:) or, as some say, flesh-meat that is raw, or not thoroughly cooked: (JK:) and the former, fat of a wild animal: or of the ostrich: or of horses: (K:) or, as some say, of a wild animal that does not chew the cud: (TA:) or in a general sense. (K.) — — And The perfume known by the name of زَبَاد [i. e. civet], which comes forth from the [cat called] سِنَّوْرُ الزَّبَادِ, from beneath its tail, in the part between the anus and the meatus urinarius. (K.) — Also A fetid odour. (K.) [See also زَهَمٌ and زُهُومَةٌ.] زَهَمٌ The fetid odour of corpses or carcases. (TA. [See also 1, first sentence; and the last explanation of زُهْمٌ; and see زُهُومَةٌ.]) — — And The remains of fat in a horse or similar beast (فِى دَابَّةٍ). (TA.) See also زُهْمٌ. زَهِمٌ [part. n. of زَهِمَ]. You say, لَحْمٌ زَهِمٌ Stinking, fat, flesh-meat. (JK.) And يَدُهُ زَهِمَةٌ His hand is greasy: (S, K:) or has in it the odour of fat. (TA.) — — And Very fat; having much fat: or having some remains of fatness. (K.) زُهْمَةٌ: see زُهُومَةٌ. زَهْمَانُ Suffering from indigestion, or heaviness of the stomach arising from food which it is too weak to digest: (JK, K:) and زهمان with damm [i. e. ↓ زُهْمَانٌ, with tenween, for, as is said in the S (voce عُرْيَانٌ), a word of the measure فُعْلَان has its fem. with ة meaning, if an epithet,] signifies [the same, or] satiated, sated, or satisfied in stomach; as also ↓ زُهْمَانِىٌّ. (Z, cited by Freytag in his Arab. Prov., ii. 196.) And [hence, app.,] زَهْمَانُ, (Abu-n-Nedà, IAar, TA,) or ↓ زُهْمَانُ, [imperfectly decl. (like the first word) as a proper name ending with ان] (AHeyth, IDrd, S, TA,) or each, (K,) the name of A certain dog. (S, K, &c.) It is said in a prov., زَادُهُ فِى بَطْنِ ↓ زَهْمَانَ In the belly of the dog زهمان is his provision: applied to a man who has with him his apparatus, and what he needs: or, accord. to AA, the case was this: a man slaughtered a camel, and divided it, and gave to [one whose name was] زهمان his share, and then زهمان returned to receive again with the [other] people; and it is applied to a man who seeks a thing when he has received once: (Meyd:) Z says that زُهْمَانُ is the name of a man who came to a people that had slaughtered a camel, and asked them to give him some food thereof, and they gave it him: then he returned to them, and they said to him thus, meaning " Thou has had thy provision thereof, and it is in thy belly; " and it is applied to any one who has received his share of a thing, and then come, after that, seeking it: or, as some relate it, it is with damm, [↓ زُهْمَان] and is applied to one who is invited to a repast when he is satiated: or it relates to one suffering from indigestion: or زهمان is the name of a dog; and it originated from the fact that a man prepared for himself some provision, and was unmindful of it, and a dog ate it; and it is applied to him for whom there is no share. (Z cited by Freytag ubi suprà.) زُهْمَانٌ and زُهْمَانُ: see the next preceding paragraph, in four places. زُهْمَانِىٌّ: see زَهْمَانُ, first sentence. زُهُومَةٌ The odour of fat and stinking flesh-meat; (JK, K; [and mentioned also, but not explained, in the S;]) as also ↓ زُهْمَةٌ: (K:) or the latter signifies a fetid odour [in a general sense]: (S:) but accord. to Az, the former signifies the disagreeableness of odour, without the being fetid, or altered [for the worse]; such as the odour of lean flesh-meat, or the odour of the flesh of a beast of prey, or strong-smelling sea-fish; the fish of the rivers having no زهومة. (TA.) [See also 1, first sentence; and زُهْمٌ, last signification; and زَهَمٌ.] زهو 1 زَهَا, said of seed-produce, It increased, or augmented; received increase and blessing from God; or throve by the blessing of God: (JK, TA:) [or,] said of herbage, aor. يَزْهُو, inf. n. زَهْوٌ, it attained its full growth: (Msb:) or it put forth its fruit: or it became tall: (TA:) and, said of palm-trees, (نَخْلٌ, S, Msb, K, TA,) and likewise of plants, (TA,) aor. as above, (Msb, TA,) and so the inf. n., (S, Msb, TA,) they became tall; (K, TA;) became tall and fullgrown; or became of their full height, and blossomed; (TA;) and ↓ ازهى signifies the same: (K:) or both signify they (i. e. palm-trees) showed redness, and yellowness, in their fruit; (S, Msb;) the latter verb mentioned by AZ, but [it is said that] As did not know it: (S: [see, however, what follows:]) or, as some say, the former signifies they put forth their fruit; and ↓ the latter, as expl. next before: (Msb:) accord. to Abu-lKhattáb and Lth, one says of palm-trees (نَخْل) only يُزْهِى; not يَزْهُو: and As [is related to have] said, [contr. to what has been asserted of him above,] that when redness appears in [the fruit of] palm-trees, one says ازهى. (TA.) And زَهَا التَّمْرُ, (JK,) or البُسْرُ; and ↓ ازهى; (Mgh, K;) and ↓ زهّى, (K,) inf. n. تَزْهِيَةٌ; (TA;) [The dates, or dates beginning to ripen,] showed their goodness by redness, and yellowness: (JK:) became red, and yellow: (Mgh:) became coloured. (K.) Hence the trad., نَهَى عَنْ بَيْعِ ثَمَرِ النَّخْلِ حَتَّى يَزْهُوَ, or ↓ يُزْهِىَ, [He forbade the selling of the fruit of the palm-trees until its becoming red or yellow], thus differently related. (Mgh.) — — You say also, زَهَا الغُلَامُ, (K,) aor. and inf. n. as above, (TA,) The boy grew up; or attained to youthful vigour, or the prime of manhood. (K.) — — And زَهَتِ الشَّاةُ, (JK, S, K,) aor. as above, (S,) and so the inf. n., (JK, S,) The ewe, or she-goat, became large in her udder: (JK:) or secreted milk in her udder, and was near to bringing forth. (AZ, S, K. *) — — And زَهَتِ الرِّيحُ The wind rose, blew, or became in a state of commotion. (S.) — — And زَهَتِ الإِبِلُ, (JK, S, M, K,) aor. as above, (JK, M,) and so the inf. n., (S, M,) The camels journeyed, after coming to water, (JK, S, M, K,) a night or more, (JK, S, M,) so says A'Obeyd, (S,) or a night or two nights. (K.) And The camels passed along, (مَرَّت,) so in the copies of the K, but correctly مَدَّت [i. e. made much advance in journeying], as in the M, (TA,) in search of pasturage, after they had drunk, (K, TA,) not pasturing around the water. (TA.) The verb used in relation to camels is also trans., as will be shown below. (S, &c.) — زَهْوٌ [as inf. n. of the trans. v. زَهَا, aor. يَزْهَى,] primarily signifies The act of raising, or elevating: and the act of shaking; or putting in motion, or into a state of commotion: whence زَهَاهُ السَّرَابُ and زَهَتِ الرِّيحُ

النَّبَاتَ [both expl. in what follows]. (Har p. 171.) You say, زَهَتِ الأَمْوَاجُ السَّفِينَةَ The waves raised the ship. (TA.) And زَهَا السَّرَابُ الشَّىْءَ, aor. يَزْهَاهُ, The mirage raised, or elevated, [to the eye,] the thing [seen in it or beyond it; or rather, made it to appear tall, and as though quivering, vibrating, or playing up and down; as is perhaps meant to be indicated by the citation above from Har]; syn. رَفَعَهُ; written only [thus] with ا [in the pret. and in the aor.]: (S:) and السَّرَابُ يَزْهَى القُبُورَ وَالحُمُولَ The mirage is as though it raised the tombs and the women's camel-vehicles; or elevated them; expl. by the words كَأَنَّهُ يَرْفَعُهَا. (TA.) — — And زَهَا المِرْوَحَةَ, said of a person fanning, He put in motion the fan; or put it into a state of commotion; as also ↓ زَهَّاهَا. (TA.) And زَهَتِ الريحُ الشَّجَرَ, (S,) or النَّبَاتَ, (K, * TA,) aor. تَزْهَاهُ, (S, TA,) inf. n. زَهْوٌ, (K, TA,) The wind shook, or put in motion or into a state of commotion, (S, K, * TA,) the trees, (S,) or the plants, or herbage, after the dew or rain (غِبَّ النَّدَى). (K, TA.) — — And زَهَاهُ, (S, TA,) inf. n. زَهْوٌ; (K, TA;) and ↓ ازدهاهُ, (S, TA,) inf. n. إِزْدِهَآءٌ; (K, TA;) [not ازهاهُ, as in the TK, followed by Freytag;] i. q. اِسْتَخَفَّهُ: (S, K, * TA:) and تَهَاوَنَ بِهِ: (S:) [the former of these two explanations as meaning He, or it, incited him, or excited him, to briskness, liveliness, or sprightliness; or to lightness, levity, or unsteadiness: and the latter of them, or both of them, for the former is often syn. with the latter, as meaning he held him, or it, in little, or light, estimation or account, or in contempt; he contemned, or despised, him, or it: but of this latter meaning I do not remember to have met with any ex.:] and ↓ ازدهى بِهِ signifies the same as ازدهاه (TA) meaning تَهَاوَنَ بِهِ. (JK.) You say, زَهَاهُ الشَّىْءُ and ↓ ازدهاهُ, meaning [agreeably with the former of the two explanations in the sentence immediately preceding] اِسْتَخَفَّهُ طَرَبًا: (Har p. 359:) and ↓ يَزْدَهِينِى as meaning [agreeably with the same explanation] يَسْتَخِفُّنِى and يَسْتَفِزُّنِى: (Id. p. 131:) and ↓ ازدهى القَوْمَ as meaning [in like manner] اِسْتَخَفَّهُمْ مِنَ الطَّرَبِ; and also as meaning He pleased the people, or party: (Id. p. 427:) and ↓ اِزْدَهَاهُ also as meaning حَمَلَهُ عَلَى الزَّهْوِ [He incited him, or excited him, to pride, or conceit, or the like]: (Id. p. 131:) and زَهَاهُ الكِبْرُ (K) Pride rendered him self-conceited. (TK.) 'Omar Ibn-'Abee-Rabeea says, وَلَمَّا تَقَاوَضْنَا الحَدِيثَ وَأَسْفَرَتْ وُجُوهٌ زَهَاهَا الحُسْنُ أَنْ تَتَقَنَّعَا meaning And when we discoursed together, and faces shone, beauty excited the possessors of them to levity (اِسْتَخَفَّ أَرْبَابَهَا) and prevented their veiling them with the قِنَاع [or head-covering], by reason of self-admiration: or, as some say, the ها in زهاها refers to a woman mentioned before, not to وجوه; and the meaning is, beauty excited her &c.: and thus the women of the Arabs used to do when they were beautiful: or you may consider the complement of لَمَّا as suppressed; as though he said, when we did all that, we behaved with mutual familiarity, or the like; for the complements of لَوْ and لَمَّا and حِينَ may be suppressed, and their vagueness by reason of their suppression is more forcible in respect of the meaning: أَنْ تَتَقَنَّعَا means مِنْ أَنْ تَتَقَنَّعَا; for they often suppress the preposition with أَنْ: (Ham pp. 552-3:) [J gives two readings of this verse, accord to one of my copies of the S: one is with تَنَازَعَا in the place of تَقَاوَضْنَا, and أَشْرَقَتْ in the place of أَسْفَرَتْ; which make no difference in the meaning: but this is omitted in my other copy: the other is as follows:] فَلَمَّا تَوَافَقْنَا سَلَّمْتُ أَقْبَلَتْ وُجُوهٌ زَهَاهَا الحُسْنُ أَنْ تَتَقَنَّعَا [And when we agreed together, and I saluted, faces advanced, which beauty excited &c, or the possessors of which beauty excited &c.]. (S.) And hence their saying, فُلَانٌ لَا يُزْدَهَى ↓ بِخَدِيعَةٍ [Such a one will not be incited, or excited, to briskness, &c., by means of deceit, or guile]. (S.) And ↓ ازدهاهُ الفَرَحُ, meaning اِسْتَخَفَّهُ [Joy incited him, &c.]. (MA.) [And hence, perhaps, may be derived most of the following significations.] — — زَهَا الطَّلُّ النَّوْرَ The طَلّ [or fine drizzling rain] made the flowers, or blossoms, to increase in beauty of aspect. (TA.) — — زَهَا السِّرَاجَ, (K,) aor. يزهوهُ [perhaps a mistranscription for يَزْهَاهُ], inf. n. زَهْوٌ, (TA,) He made the سراج [or lamp, or lighted wick,] to give a bright light. (K.) — — زَهَوْتُ الإِبِلَ I made the camels to journey, after coming to water, (A 'Obeyd, JK, S, K,) a night or more, (A 'Obeyd, JK, S,) or a night or two nights. (K.) Thus the verb in relation to camels is trans. as well as intrans. (S.) — — زَهَا بِالسَّيْفِ He made a sign with the sword by waving it, or brandishing it. (K, TA.) — — زَهَا بِالعَصَا He struck with the staff, or stick. (K.) — — زَهَا بِمِائَةِ رِطْلٍ He computed, or computed by conjecture, [to be of the weight of] a hundred pounds. (K.) You say, زَهَاهُ بِمِائَةِ رِطْلٍ meaning خرزه [a mistake for حَزَرَهُ i. e. He computed it, &c., to be of the weight of a hundred pounds]. (TK. In the TA, زها فلان بمائة رطل [الشَّىْءَ] or the like being omitted by an oversight,] aor. يَزْهَاهُ [which indicates an omission after فلان].) And زَهَوْتُ القَوْمَ I computed, or computed by conjecture, the number of the people, or party. (JK.) — زُهِىَ, (JK, S, K,) like عُنِىَ; (S, K;) and زَهَا, (IDrd, S, K,) like دَعَا, but this is rare, (K,) and was dissallowed by As in the sense of زُهِىَ, (TA in art. نخو,) aor. يَزْهُو, inf. n. زَهْوٌ; (IDrd, S;) and ↓ أَزْهَى; (K;) said of a man, (JK, S,) He behaved proudly, haughtily, or insolently; (S, K, * TA;) he was proud, vain, and boastful; (K;) or was pleased with himself, or self-conceited: (JK:) ازدهى [i. e. ↓ أُزْدُهِىَ], in like manner, means تَكَبَّرَ: (Har p. 264: [but this more properly signifies, as shown above by an explanation of اِزْدَهَاهُ, he was incited, or excited, to lightness, levity, or unsteadiness:]) the first of these verbs [may be originally pass. of زَهَا in the phrase زَهَاهُ الكِبْرُ, mentioned before, but, as J says,] is one of a class of verbs used in the pass. form though having the sense of the act. form: in using it imperatively, you say, لِتُزْهَ يَا رَجُلُ [Behave thou proudly, &c., O man; see art. ت]; and like this is the aor. [used as an imperative] of every verb of which the agent is not named; for when it is reduced to its essential import, you thereby command something, other than the person whom you address, to affect, or befall, that person; and the third person of the [aor. used as an] imperative is never without ل, as when you say, لِيَقُمْ زَيْدٌ: (S, TA:) J also says, (TA,) I said to an Arab of the desert, of [the tribe of] Benoo-Suleym, What is the meaning of زُهِىَ الرَّجُلُ? and he answered, The man was pleased with himself, or self-conceited: I said, Dost thou say, زَهَا as meaning اِفْتَخَرَ [He gloried, or boasted, &c.]? and he answered, As for us, we do not say it. (S, TA.) One says also, زُهِىَ فُلَانٌ بِكَذَا i. e. نُخِىَ [Such a one gloried, or boasted, and magnified himself, or behaved proudly, by reason of such a thing]; as though meaning زَهَاهُ الإِعْجَابُ بِنَفْسِهِ [i. e. self-conceit elevated him by reason of such a thing]. (Har p. 171.) — — And one says, زُهِىَ الشَّىْءُ لِعَيْنَيْكَ or بِعَيْنَيْكَ The thing was beautiful in aspect in, or to, thine eyes. (S, accord. to different copies. [The meaning is there shown by what immediately precedes. In three copies of the S, I find the verb in this phrase thus written, زُهِىَ; and only in the PS, زها, for زَهَا, which is the form given by Golius: Freytag writes the phrase زَهَى الشى بعينك.]) 2 زَهَّوَ see 1, in two places, in the former half of the paragraph. 4 أَزْهَوَ see 1, in four places, in the first three sentences: — — and again, in one place, in the last quarter of the same paragraph. — مَا أَزْهَاهُ [meaning How proud, vain, boastful, or selfconceited, is he!] is from زَهَا as syn. with زُهِىَ; not from the latter of these two verbs, because the verb of wonder is not formed from a verb of which the agent is not named. (S.) 8 اِزْدَهَى [originally اِزْتَهَى]: see 1, as a trans. verb, in eight places. And أُزْدُهِىَ: see 1, in the last quarter of the paragraph. زَهْوٌ [is the inf. n. of زَهَا (q. v.): and also has the significations here following. — —] Pride [as implying self-

elevation]: (JK, S, K:) vanity, or vain behaviour: (K:) boasting, or glorying: (S, K:) and wrongdoing, injustice, injuriousness, or tyranny. (TA.) — — A false, or vain, saying; syn. بَاطِلٌ; (S, K, and Ham p. 24;) a lie, or falsehood; (JK, S, K, and Ham * ubi suprà;) or an exaggeration in speech. (Ham ubi suprà.) You say, قَالَ زَهْوًا [He said a false, or vain, saying, &c.]. (Ham ubi suprà.) — — A beautiful aspect. (S, K.) — — The blossoms, or flowers, of a plant. (Lth, K.) — — The brightness of a plant (K, TA) by its becoming red or yellow; (TA;) as also ↓ زُهُوٌّ, (K, TA,) like عُلُوٌّ, (TA,) [in the CK كالزَّهْوِ is here put in the place of كَالزُّهُوِّ,] and ↓ زَهَآءٌ, (K, TA,) like سَحَابٌ, as the unrestricted mention of it requires, but in some of the copies of the K with damm [i. e. زُهَآءٌ]. (TA.) — — Also, [or نَبَاتٌ زَهْوٌ, as in the TK,] A plant beautiful and bright, (K,) or fresh. (TA.) — — And Dates beginning to ripen (بُسْرٌ) that are becoming coloured (مُلَوِّنٌ), (so in some copies of the S and K, and in the Mgh, or مُتَلَوِّنٌ [which signifies the same], Har p. 416), or that have become coloured (مُلَوَّنٌ); (so in other copies of the S and K;) as also ↓ زُهُوٌّ, (K, TA,) like عُلُوٌّ, thus in the handwriting of Az in the T: (TA:) [here, again, in the CK we find كالزَّهْوِ put in the place of كَالزُّهُوِّ: or perhaps it should be ↓ كَالزُّهْوِ; as appears from what follows in the next sentence:] in this sense, زَهْوٌ is an inf. n. used as a subst. (Mgh.) One says, when redness and yellowness appear in palm-trees, قَدْ ظَهَرَ فِيهِ الزَّهْوُ [Dates becoming, or become, red, or yellow, have appeared in them; i. e. فِى النَّخْلِ]: and the people of El-Hijáz say, ↓ الزُّهْوُ, with damm: (S:) [Fei says,] the subst. from زَهَا النَّخْلُ meaning "the palm-trees showed redness and yellowness in their fruit" is الزهو [i. e. ↓ الزُّهْوُ], with damm; and AHát says that this term is used only when the colour of the date has become free from admixture in redness or yellowness. (Msb.) — — You say also ثَوْبٌ زَهْوٌ A red and beautiful garment or piece of cloth: and ثِيَابٌ زَهْوَةٌ and ↓ زَاهِيَةٌ [red and beautiful garments &c.]. (JK.) زُهْوٌ: see the next preceding paragraph, latter half, in three places. زَهَا الدُّنْيَا The ornature, finery, show, pomp, or gaiety, of the present life or world. (K, TA.) The former noun [when indeterminate] is [with tenween, زُهًا,] like هُدًى. (K.) زَهْوَةٌ A shining, glistening, or brilliancy; whatever be the colour. (TA.) زَهَآءٌ: see زَهْوٌ, in the former half of the paragraph. زُهَآءٌ Number, or amount. (JK, Msb.) You say, كَمْ زُهَاؤُهُمْ How many is their number? or how much is their amount? (Msb, TA:) or, the computation of them? (TA.) And هُمْ زُهَآءُ مِائَةٍ [They are as many as a hundred;] they are the number, or amount, of a hundred; (El-Fárábee, S, Mgh, Msb, K; *) or their number, or amount, is a hundred: (Mgh:) and ↓ زِهَآءُ مِائَةٍ, also, with kesr: (El-Fárábee, Msb:) but the saying of the [common] people هُمْ زُهَآء عَلَى مِائَة is not [correct] Arabic. (Msb.) — — Also A large number: whence in a trad. respecting the time of the resurrection, إِذَا سَمِعْتُمْ بِنَاسٍ مِنْ قِبَلِ المَشْرِقِ أُولِى زُهَآءٍ i. e. [When ye hear of men coming from the direction of the east,] having a large number. (TA.) — — And زُهَآءُ الشَّىْءِ signifies The شَخْص [i. e. corporeal form or figure or substance, which one sees from a distance,] of the thing. (TA.) زِهَآءُ مِائَةٍ: see the next preceding paragraph. زُهُوٌّ: see زَهْوٌ, in two places. — — Also The redness of colour, and beauty, of garments or cloths. (JK.) زَاهٍ [act. part. n. of زَهَا]. — — إِبِلٌ زَاهِيَةٌ Camels that will not pasture upon the [plants, or trees, termed] حَمْض: (ISk, S:) pl. زَوَاهٍ. (TA.) — — ثِيَابٌ زَاهِى اللَّوْنِ Bright in respect of colour. (TA.) زَاهِيَةٌ: see زَهْوٌ, last sentence. أَزْهَى [meaning More, and most, proud, vain, boastful, or self-conceited, is, like مَا أَزْهَاهُ (q. v.), from زَهَا as syn. with زُهِىَ; not from the latter of these two verbs]. You say أَزْهَى مِنْ غُرَابٍ [More proud, &c., than a crow]; (S, Meyd;) because the crow, in walking, ceases not to go with a proud, or self-conceited, gait, and to look at itself: and مِنْ وَعِلٍ [than a mountain-goat]: and من طَاوُوسٍ [than a peacock]: and دِيكٍ and ذُبَابٍ and ثَوْرٍ and ثَعْلَبٍ [a cock and a fly and a bull and a fox]: all these are provs. (Meyd.) إِنْزَهْوٌ, in which each of the first two letters is augmentative, and which is said to be the only word of its kind except إِنْقَحْلٌ from قَحَلَ, (MF, TA,) applied to a man, Proud, haughty, or insolent; (Lh, K;) as also ↓ مُزْدَهًى [which more properly means incited, or excited, to lightness, levity, or unsteadiness]; (Har p. 264:) pl. of the former إِنْزَهْوُونَ. (Lh, TA.) [See also what next follows.] مَزْهُوٌّ, from زُهِىَ, applied to a man, Proud, haughty, or insolent; (S, TA;) [vain, and boast- ful;] pleased with himself, or self-conceited. (TA.) [See also what next precedes.] مُزْدَهًى: see إِنْزَهْوٌ, above. 1 زو زُىَّ عَلَيْنَا, or زِىَّ, (accord. to different copies of the S, in the TA زُىَّ,) [from زَوٌّ, originally زُوِوَ, then زُوِىَ, and then زُىَّ or زِىَّ,] or it is زُوِىَ, (thus in some copies of the S,) It was decreed against us. (S.) 4 أَزْوَى, (K,) said of a man, (TA,) [from زَوٌّ,] He came having with him another: (K, and T in art. تو:) mentioned by Az and Sgh on the authority of IAar: (TA:) opposed to أَتْوَى meaning "he came alone; by himself." (T in art. تو.) زَوٌّ A pair, or couple; two coupled together; (S, K, TA;) [of men, and] of ships and other things; (TA;) i. q. زَوْجٌ: (K, and T in art. تو:) opposed to تَوٌّ meaning "one, and no more." (K, and TA in this art. and in art. تو.) You say, جَآءَ فُلَانٌ زَوًّا, meaning Such one came with his companion. (S.) [See also art. تو.] — الزَّوُّ is also the name of A ship constructed by ElMutawekkil, (K, TA,) the 'Abbásee; in which he associated in drinking with the poet El-Bohturee. (TA.) Accord. to the S, it is the name of a mountain in El-'Irák: but Aboo-Zekereeyà EtTebreezee, and after him the author of the K, deny this, and suppose J to have been led into error in asserting such to be the case by the following saying of the poet above mentioned: وَلَا جَبَلًا كَالزَّوِّ يُوقَفُ تَارَةً وَيَنْقَادُ إِمَّا قُدْتَهُ بِزِمَامِ [Nor have I seen a mountain like الزَّوّ, that is made stationary at one time, and becomes led on at another time if thou draw it along with a leading-rope]: J, however, does not say that he took this from the poetry of El-Bohturee. (TA. [In the CK, in the verse above cited, إِذْ ما is put in the place of إِمَّا.]) — [J also says that,] accord. to As, زَوُّ المَنِيَّةِ signifies What happens of decreed perdition or death: and زَوٌّ is also said to signify a decree [of God]: (S, TA:) and in the M it is said that زَوٌّ signifies perdition, or death: and زَوُّ المَنِيَّةِ, the accidents, or calamities, of destiny or death: but accord. to the T, As said زَوْءُ المَنِيَّةِ, with ء (TA.) 2 زوج زَوَّجَ شَيْئًا بِشَىْءٍ, and زَوَّجَهُ إِلَيْهِ, [inf. n. تَزْوِيجٌ,] He coupled, or paired, a thing with a thing; united it to it as its fellow, or like. (TA.) So in the Kur [xliv. 54 and lii. 20], زَوَّجْنَاهُمْ بِحُورٍ عِينٍ We will couple them, or pair them, [with females having eyes like those of gazelles:] (S, Mgh, K, TA:) the meaning is not the تَزْوِيج commonly known, [i. e. marriage,] for there will be no [such] تزويج in Paradise. (MF, TA.) And so in the Kur [lxxxi. 7], وَإِذَا النُّفُوسُ زُوِّجَتْ And when the souls shall be coupled, or paired, or united with their fellows: (TA:) i. e., with their bodies: (Bd, Jel:) or, each with its register: (Bd:) or with its works: (Bd, TA:) or the souls of the believers with the حُور, and those of the unbelievers with the devils: (Bd:) or when each sect, or party, shall be united with those whom it has followed. (TA.) And so in the phrase, زَوَّجْتُ إِبِلِى I coupled, or paired, my camels, one with another: (A:) or زَوَّجْتُ بَيْنَ الإِبِلِ I coupled, or paired, every one of the camels with another. (TA.) So too in the Kur [xlii. 49], أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنَاثًا Or He maketh them couples, or pairs, males and females: or, accord. to AM, maketh them of different sorts [or sexes], males and females: for — — تَزْوِيجٌ signifies [also] The making to be of different sorts or species [&c.]. (TA.) — — زَوَّجْتُهُ امْرَأَةً, (T, S, A, * Mgh, Msb, K,) thus the Arabs say accord. to Yoo (S, Mgh) and ISK, (Mgh,) making the verb doubly trans. by itself, [without a particle,] meaning I married him, or gave him in marriage, to a woman; (Msb, TA;) as also بِامْرَأَةٍ; (A, K;) Akh says that this is allowable [app. as being of the dial. of Azd-

Shanooäh (see 5)]: (Msb, TA:) [when the verb is trans. by means of بِ, it generally has the meaning expl. in the first sentence of this art.:] زَوَّجْتُ مِنْهُ امْرَأَةً is not of the language of the Arabs: (T, Mgh, TA:) [but see a similar phrase in a verse cited in art. حصن, conj. 4:] the lawyers say, زَوَّجْتُهُ مِنْهَا [meaning I married him to her]; but this is a phrase for which there is no reasonable way of accounting, unless that it is accord. to the opinion of those who hold that مِنْ may be redundant in an affirmative proposition, or that of those who hold that it may be substituted for بِ. (Msb.) 3 زاوجهُ, [inf. n. مُزَاوَجَةٌ and زِوَاجٌ] It, or he, was, or became, a couple, or pair, with it, or him: or made a coupling, or pairing, with it, or him. (MA.) [And زَاوَجَا They two formed together a couple, or pair.] — — [And زاوجا, inf. n. as above, They married each other.] You say, هُذَيْلٌ يُزَاوِجُ عِكْرِمَةَ [The tribe of Hudheyl intermarry with that of 'Ikrimeh]. (A. [See also 6.]) — — زاوج بَيْنَهُمَا and ↓ ازوج (tropical:) [He made them two (referring to sentences or phrases) to have a mutual resemblance in their prose-rhymes, or in measure: or to be connected, each with the other; or dependent, each on the other]. (A, TA.) See also 8, in three places. 4 أَزْوَجَ see the next preceding paragraph. 5 تَزَوَّجْتُ امْرَأَةً, (T, S, A, * Mgh, Msb, K,) thus the Arabs say accord. to Yoo (S, Mgh) and ISK, (Mgh,) meaning I married a woman; i. e., took a woman in marriage; took her as my wife; (Msb, TA;) as also بِامْرَأَةٍ; (A, * K;) or this is rare; (K;) Akh says that it is allowable; (Msb, TA;) and it is said to be of the dial. of AzdShanooäh, (S, Mgh, Msb, TA,) by Fr; (S, TA;) but accord. to Yoo (S, Mgh) and ISK, (Mgh,) it is not of the language of the Arabs. (T, S, Mgh.) And تزوّج فِى بَنِى فُلَانٍ (A, Msb, TA) He married, or took a wife, among the sons of such a one. (Msb, TA.) And تزوّج إِلَيْهِ i. q. خَاتَنَهُ [He allied himself to him by marriage]. (K in art. ختن.) — — [Hence,] تزوّجهُ النَّوْمُ (assumed tropical:) Sleep pervaded him; syn. خَالَطَهُ. (K.) 6 تزاوج القَوْمُ and ↓ اِزْدَوَجُوا The people, or party, married one another; intermarried. (TA. [See also 3.]) — — See also the next paragraph, in three places. 8 اِزْدَوَجَتِ الطَّيْرُ [The birds coupled, or paired, one with another]. (TA.) — — See also 6. — — اِزْدَوَجَا and ↓ تَزَاوَجَا [and ↓ زَاوَجَا], said of two phrases, or sentences, (A, TA,) (tropical:) They bore a mutual resemblance in their prose-rhymes, or in measure: or were connected, each with the other; or dependent, each on the other: and in like manner, ازدوج and ↓ تزاوج, said of a phrase, or sentence, (tropical:) It was such that one part of it resembled another in the prose-rhyme, or in the measure: or consisted of two propositions connected, each with the other; or dependent, each on the other: (TA:) اِزْدِوَاجٌ and ↓ مُزَاوَجَةٌ (S, A, K) and ↓ تَزَاوُجٌ (S) are syn.: (S, A, * K:) ازدواج signifies A conformity, or mutual resemblance, [with respect to sound, or measure,] of two words occurring near together; as in the phrase مِنْ سَبَإٍ بِنَبَإٍ [in the Kur xxvii. 22]: (Kull p. 31:) and this is also termed ↓ مُزَاوَجَةٌ and مُقَابَلَةٌ and مُوَازَنَةٌ and مُحَاذَاةٌ and مُوَازَاةٌ. (Marginal note in a copy of the Muzhir, 22nd نوع.) زَاجٌ [Vitriol;] a well-known kind of salt; (K, TA;) called شَبٌّ يَمَانِىٌّ; [but see شَبٌّ;] which is a medicinal substance, and one of the ingredients of ink: (Lth, TA:) [pl. زَاجَاتٌ, meaning species, or sorts, of vitriol; namely, green, or sulphate of iron, which is an ingredient in ink, and is generally meant by the term زاج when unrestricted by an epithet; blue, or sulphate of copper; and white, or sulphate of zinc:] it is a Pers. word, (S,) arabicized, (S, K,) originally زاگ. (TA.) زَوْجٌ primarily signifies A sort of thing of any kind [that is one of a pair or couple]: and زَوْجَانِ signifies a pair, or couple, i. e. any two things paired or coupled together, whether they be likes or contraries: زَوْجٌ signifying either one of such two things: (Az, TA:) or, accord. to 'Alee Ibn- 'Eesà, a sort of thing [absolutely]: (Mgh:) or a sort of thing having its like, (El-Ghooree, Mgh, Msb,) as in the case of species; (Msb;) or having its contrary, (El-Ghooree, Mgh, Msb,) as the moist and the dry, and the male and the female, and the night and the day, and the bitter and the sweet; (Msb;) though sometimes applied to any sort of thing; and to a single thing: (El-Ghooree, Mgh:) or it is applied to a single thing only when having with it a thing of the same kind; (Mgh, Msb;) زَوْجَانِ signifying a pair, or couple, of such things: (Mgh:) the pl. is أَزْوَاجٌ: (TA:) you say زَوْجَانِ مِنْ حَمَامٍ and زَوْجَا حَمَامٍ [A pair of pigeons]: (A:) and اِشْتَرَيْتُ زَوْجَى حَمَامٍ [I bought a pair of pigeons], meaning a male and a female: (S:) and زَوْجَا نِعَالٍ [A pair of sandals]: (S, A:) and in like manner زَوْجَيْنِ is used in the Kur xi. 42 and xxiii. 28; (S;) meaning a male and a female: (Bd, Jel:) or, accord. to the M, زَوْجٌ signifies one of a pair or couple: and also a pair or couple together: (TA:) and in like manner says AO, (Mgh, Msb,) and IKt, and IF: (Msb:) and ISh says that it signifies two; (Mgh;) and so says IDrd: (Msb:) so that you say, هُمَا زَوْجٌ as well as هُمَا زَوْجَانِ [meaning They two are a pair, or couple]; (S, K, TA;) like as you say, هُمَا سَوَآءٌ and هُمَا سِيَّانِ: (S, TA:) and عِنْدِى زَوْجُ نِعَالٍ, meaning [I have] two [sandals]; and زَوْجَانِ, meaning four: (Msb:) or زَوْجُ حَمَامٍ as meaning a male and a female [of pigeons] is a phrase which should not be used; one to which the vulgar are addicted: (TA:) IAmb says, the vulgar are wrong in thinking that زَوْجٌ signifies two; for the Arabs used not to employ such a phrase as زَوْجُ حَمَامٍ, but used to say زَوْجَانِ مِنَ الحَمَامِ, (Mgh, Msb, TA,) meaning a male and a female; (TA;) and زَوْجَانِ مِنَ الخِفَافِ, (Mgh, Msb, TA,) meaning the right and the left [of boots]: (TA:) nor did they apply the term زَوْجٌ to one of birds, like as they applied the dual, زَوْجَانِ, to two; but they applied the term فَرْدٌ to the male, and فَرْدَةٌ to the female: (Mgh, Msb:) Es-Sijistánee, also, says that the term زَوْجٌ should not be applied to two, neither of birds nor of other things, for this is a usage of the ignorant; but to every two, زَوْجَانِ: (Msb:) Az says that the grammarians disapprove the saying of ISh that زَوْجٌ signifies two of any things, (Mgh, * TA,) and that زَوْجَانِ مِنْ خِفَافٍ signifies [Two pairs of boots, or] four [boots]; for زَوْجٌ with them signifies one [of a pair or couple]: a man and his wife [together] are termed زَوْجَانِ: and ثَمَانِيَةَ أَزْوَاجٍ in the Kur [vi. 144 and xxxix. 8] means Eight ones [of pairs or couples]: the primary meaning of زَوْجٌ being that first mentioned in this paragraph; (TA:) in the Kur xxii. 5 and l. 7 [it seems to be implied that it means pair or couple; but more probably in these instances] it means sort, or species: (Bd, Jel:) it is also expl. by the word لَوْنٌ [used in this last sense]: (T, TA;) in the Kur xxxviii. 58, its pl. أَزْوَاجٌ means أَلْوَانٌ and أَنْوَاعٌ [i. e. sorts, or species] of punishment: F explains the sing. as meaning لَوْنٌ مِنَ الدِّيبَاجِ وَنَحْوِهِ [a sort, or species, of silk brocade and the like]; but his restricting the signification by the words من الديباج ونحوه is not right, as is shown by a citation, in the T, of a verse of El-Aashà, in which he uses the phrase كُلُّ زَوْجٍ مِنَ الدِّيبَاجِ [every sort, or species, of silk brocade], as an ex. of زوج in the sense of لون. (TA.) — — [Hence,] A woman's husband: and a man's wife: in which latter sense ↓ زَوْجَةٌ is also used; (S, M, A, Mgh, * Msb, K; *) as in a verse of El-Farezdak cited in art بول, conj. 10; (S, Mgh;) but it is disallowed by As; (TA;) and the former word is the one of high authority, (Mgh, Msb,) and is that which occurs in the Kur, in ii. 33 and vii. 18, (S, Mgh, Msb, TA,) and in iv. 24, (Mgh, TA,) and in xxxiii. 37: (Mgh:) AHát says that the people of Nejd call a wife ↓ زَوْجَةٌ, and that the people of the Haram use this word: but ISk says that the people of El-Hijáz call a wife زَوْجٌ; and the rest of the Arabs, ↓ زَوْجَةٌ: the lawyers use this

latter word only, as applied to a wife, for the sake of perspicuity, fearing to confound the male with the female: (Msb:) the pl. of زَوْجٌ is أَزْوَاجٌ (Msb, K *) and زِوَجَةٌ; (K;) and the pl. of ↓ زَوْجَةٌ is زَوْجَاتٌ (A, Mgh, Msb) and أَزْوَاجٌ also; (A, Msb;) and أَزَاوِيجُ occurs [as a pl. pl., i. e. pl. of أَزْوَاجٌ,] in a verse cited by ISk. (TA in art. ناج.) — — [Hence also,] A consociate, an associate, or a comrade: (A:) its pl. in this sense is أَزْوَاجٌ, (S, A, K,) occurring in the Kur xxxvii. 22. (S, A.) — — And A fellow, or like: pl. أَزْوَاجٌ: in this sense, each one of a pair of boots is the زوج of the other; and the husband is the زوج of the wife; and the wife, the زوج of the husband. (TA.) You say, عِنْدِى مِنْ هٰذَا أَزْوَاجٌ I have, of this, fellows, or likes. (TA.) — — As used by arithmeticians, (Mgh, Msb,) contr. of فَرْدٌ; (S, Mgh, Msb, K;) i. e. it signifies An even number; a number that may be divided into two equal numbers; (Msb;) as, for instance, four, and eight, as opposed to three, and seven: (Mgh:) pl. أَزْوَاجٌ. (S, Mgh.) One says زَوْجٌ أَوْ فَرْدٌ [Even or odd?], like as one says خَسًا أَوْ زَكًا [or rather زَكًا أَوْ خَسًا and شَفْعٌ أَوْ وِتْرٌ. (S, Mgh.) — — Also A [kind of cloth such as is termed] نَمَط [q. v.]: or silk brocade; syn. دِيبَاجٌ: (TA:) or a نَمَط that is thrown over the [kind of vehicle called] هَوْدَج. (S, K, TA.) زِيجٌ: see art. زيج. زَوْجَةٌ: see زَوْجٌ, in four places, in the latter half of the paragraph. زَوْجِيَّةٌ and ↓ زَوَاجٌ [The marriage-state, or simply marriage]: the latter is a subst. from زَوَّجَ, [i. e. a quasi-inf. n.,] like سَلَامٌ from سَلَّمَ, and كَلَامٌ from كَلَّمَ. (Msb.) You say, بَيْنَهُمَا حَقُّ الزَّوْجِيَّةِ and ↓ الزَّوَاجِ [Between them two is the right of the marriage-state, or of marriage]: (A, Msb:) and الزِّوَاجِ is also allowable as [an inf. n. of 3,] coordinate to المُزَاوَجَة. (Msb.) زِوَاجٌ: see the next preceding paragraph, in two places. زَائِجَةٌ: see art زيج. مِزْوَاجٌ A woman who marries often: (S, K:) one who has had many husbands. (K.) زود 1 زَادَ, aor. يَزُودُ, (L,) inf. n. زَوْدٌ, (L, K,) He laid in a stock of provisions for travelling or for a fixed residence; syn. أَسَّسَ زَادًا: (L, K:) or زَادَهُ is syn. with زَوَّدَهُ; q. v.; and this is what is meant in the K by تَأْسِيسُ الزَّادِ as the explanation of الزَّوْدُ. (MF.) 2 زوّدهُ, (S, Msb, K,) inf. n. تَزْوِيدٌ; (KL;) as also ↓ ازداهُ, (K,) inf. n. إِزْوَادٌ; (TA;) and ↓ زَادَهُ, inf. n. زَوْدٌ; (MF;) He furnished him with, or gave him, provisions (S, Msb, K, * KL) for travelling [or for a fixed residence]. (S, Msb.) [It is doubly trans.:] you say, زَوَّدَهُمْ مِلْءَ المَزَاوِدِ [He furnished them with what filled the provision-bags for travelling-provision]: (A:) and زوّدهُ الزَّيْتَ [He furnished him with olive-oil for travelling-provision]. (S in art. زيت.) And Aboo-Khirásh says, وَقَدْ يَأْتِيكَ بِالأَخْبَارِ مَنْ لَا تُجَهِّزُ بِالحِذَآءِ وَلَا تُزِيدُ ↓ [And sometimes, or often, he will bring thee tidings whom thou wilt not furnish with the sandal nor furnish with travelling-provisions]. (TA.) — — [Hence,] زَوَّدْتُهُ كِتَابًا (tropical:) [I provided him with a letter]. (A, TA.) 4 أَزْوَدَ see 2, in two places. 5 تزوّد [He became furnished, or he furnished himself, with provisions for travelling or for a fixed residence;] he took, or prepared, for himself provisions (S, * KL, TA) for travelling or for a fixed residence: (TA: [Golius makes it to be trans. by means of بِ as on the authority of the KL; in which the only explanation, as that of the inf. n., is توشه برگرفتن:]) and he chose a thing as زَاد [or provision] for himself. (Har p. 92.) You say, تَزَوَّدَ مِنَّا فُلَانٌ [Such a one was furnished, or such a one furnished himself, with provisions from us]. (A.) And تزوّد لِسَفَرِهِ [He was furnished, or he furnished himself, with provisions for his journey]. (Msb.) And see another ex. voce زَادٌ. You say also, تَزَوَّدَ مِنَ الدُّنْيَا لِلْآخِرَةِ (tropical:) [Take thou provisions from the present world, i. e. make thou provision in it, for the world to come]. (A, TA.) And تَزَوَّدَ مِنَ الأَمِيرِ كِتَابًا لِعَامِلِهِ (tropical:) [He provided himself with a letter from the commander, or governor, or prince, to his prefect]. (A, TA.) And تَزَوَّدَ مِنِّى طَعْنَةً بَيْنَ أُذُنَيْهِ (tropical:) [He got from me a stab, or spear-wound, or the like, between his ears]. (A, TA.) زَادٌ Provisions, or a stock of provisions, for travelling (S, L, Msb, TA) and for a fixed residence: (L, TA:) pl. أَزْوَادٌ (L, Msb) and أَزْوِدَةٌ; the latter anomalous. (L.) — — And hence, as being likened thereto, (tropical:) Any deed, or acquirement, whether good or evil, whereby one becomes changed in state, or condition; (L;) [or rather, whereby one provides for a change of state, or condition, like as a traveller provides for a journey.] It is said in the Kur [ii. 193], وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ ↓ التَّقْوَى (L) meaning, [as is implied in the L, (tropical:) And make ye provision; but verily the best acquirement whereby to provide for a change of state, or condition, is fear of God, or piety: or the meaning is] and prepare ye provisions for your journey; and verily the best provision is that whereby one provides against begging from others, &c. (Jel.) — — [It is also said to be used as meaning (assumed tropical:) Salutation and the returning of a greeting. (De Sacy's Chrest. Ar., ii. 415, q. v.)] مَزَادٌ: see مَزَادَةٌ. مِزْوَدٌ A bag, or other receptacle, (S, * Msb, K, TA,) for travelling-provisions, (S, K, TA,) or for dates, made of leather: (Msb:) pl. مَزَاوِدُ. (S, A, Msb, K.) — — [Hence,] رِقَابُ المَزَاوِدِ [lit. The necks of provision-bags;] a nickname applied to the عَجَم [or Persians, or foreigners in general,] (S, K) by the Arabs. (S.) [See art. رقب.] مَزَادَةٌ [A leathern water-bag, one of a pair which is borne by a camel or other beast;;] the half (شَطْر) of a رَاوِيَة: pl. مَزَائِدُ; [regularly مَزَاوِدُ; or the medial radical is ى and therefore the reg. pl. is مَزَايِدُ;] and sometimes they said ↓ مَزَادٌ, [a coll. gen. n.,] without ة: [accord. to some,] it is of the measure مَفْعَلَةٌ, [originally مَزْوَدَةٌ,] from الزَّادُ, because one furnishes himself with water in it for travelling-provision: (Msb:) [and therefore it is mentioned in this art.:] but this is a mistake. (TA in art. زيد, q. v.) زور 1 زَارَهُ, aor. يَزُورُ, inf. n. زِيَارَةٌ (S, A, Msb, K) and زَوْرٌ (S, A, K) and مَزَارٌ (S, Msb, K) and زُوَارَةٌ (Ks, S) or زُوَارٌ; (K;) and ↓ ازدارهُ, (S, A, TA,) of the measure اِفْتَعَلَ from الزِّيَارَةُ, (S, TA,) is syn. with زَارَهُ; (A, TA;) [He visited him: lit.] he met him with his زَوْر [i. e. chest, or bosom]: or he repaired to his زَوْر, i. e. direction: (B, TA:) [or] he inclined towards him: (TA:) [see also زَوِرَ:] or he repaired to him: (A:) or he repaired to him from a desire to see him. (Msb.) — — [Hence,] زَارَ شَعُوبَ (tropical:) [lit., He visited death; i. e., he died]. (TA.) [See 4.] — زَارَهُ, (K,) aor. يَزُورُ, inf. n. زِوَارٌ, (TA,) He bound upon him (namely a camel) the rope called زِوَار, q. v. (K.) — زَوِرَ, aor. يَزْوَرُ, inf. n. زَوَرٌ, He, or it, inclined. (TA.) [App. always used in a proper, not a tropical, sense. See زَوَرٌ below.] — — He had the kind of distortion termed زَوَرٌ [which see, below]. (TA.) 2 زوّرهُ, (A, K,) inf. n. تَزْوِيرٌ, (S,) He honoured him; namely, a visiter; treated him with honour, or hospitality; (S, A, K;) made account of his visit; (A;) treated him well, and acknowledged his right as a visiter; (TA;) slaughtered for him, and treated him with honour or hospitality. (AZ.) — زوّر الشَّهَادَةَ He annulled the testimony; (K, TA;) impugned and annulled it. (TA.) — — El-Kattál says, وَنَحْنُ أُنَاسٌ عُودُنَا عُودُ نَبْعَةٍ صَلِيبٌ وَفِينَا قَسْوَةٌ لَا تُزَوَّرُ [And we are men whose wood of which our bows are made is hard wood of a neb'ah, and in us is hardiness not to be impugned and denied]: Aboo- 'Adnán says, [perhaps reading تُزْوَرُ, which may be the correct reading,] that he means, we are not to be calumniated, because of our hardness, or hardiness, nor to be held weak. (TA.) — — زوّر نَفْسَهُ He stigmatized himself by the imputation of falsehood. (K.) [See also other explanations, below.] — — زوّر كَلَامَهُ (assumed tropical:) He falsified his speech; he embellished his speech with lies; syn. زَخْرَفَهُ. (Msb.) [See also below.] — — زوّر الكَذِبَ, (K,) inf. n. تَزْوِيرٌ, (S,) (tropical:) He embellished the lie. (S, K, TA.) — — زوّر شَيْئًا (tropical:) He removed, or did away with, the obliquity of a thing; (TA;) he rectified, adjusted, or corrected, it; (IAar, S, Msb, K;) whether good or evil; (IAar, Msb;) he beautified, or embellished, it. (AZ, S, K.) — — زوّر كَلَامًا (tropical:) He made speech right and sound, (As,) prepared it, (As, Msb,) and measured it, (As,) فِى نَفْسِهِ in his mind, (Msb,) before he uttered it: (As:) he rectified, adjusted,

or corrected, it; and beautified, or embellished, it; as also ↓ تزوّرهُ, occurring in a verse of Nasr. Ibn-Seiyár. (TA.) And [in like manner] زوّر الحَدِيثَ (tropical:) He rectified, or corrected, the story, narrative, or tradition, removing, or doing away with, its obliquity: and ↓ تزوّرهُ he did so (زوّرهُ) to himself. (A.) — — رَحِمَ اللّٰهُ امْرَأً زَوَّرَ نَفْسَهُ عَلَى نَفْسِهِ, a saying of El-Hajjáj, May God have mercy upon a man who rectifies, or corrects, himself, against himself: (S, * TA:) or, as some say, who stigmatizes himself by the charge of falsehood against himself: or who accuses himself against himself: like as you say, أَنَا أُزَوِّرُكَ عَلَى نَفْسِكَ I accuse thee [of wrong] against thyself. (TA.) — تَزْوِيرٌ is also syn. with تَشْبِيهٌ [The likening a thing to another thing; &c.]. (TA.) — زوّر said of a bird, inf. n. as above, His crop (حَوْصَلَتُهُ) became high: (AZ, TA:) or became full. (TA.) 4 ازارهُ He incited him, or made him, to visit. (S, K.) You say أَزَرْتُهُ غَيْرِى I made him, or caused him, to visit another, not myself. (A.) — — أَزَرْتُهُ شَعُوبَ (tropical:) I made him to visit death; [i. e., I killed him.] (TA.) [See 1.] — — أَنَا أُزِيرُكُمْ ثَنَائِى (tropical:) [I will introduce you, or your name, in my eulogy; meaning I will praise you]. (A.) And أَزَرْتُكُمْ قَصَائِدِى (tropical:) [I have introduced you, or the mention of you, in my odes]. (A.) 5 تزوّر He said what was false; spoke falsely. (A.) — See also 2, in two places. 6 تزاوروا They visited one another. (S, A, K.) You say, بَيْنَهُمْ تَزَاوُرٌ Between them is mutual visiting. (A.) — — See also 9, in two places. 8 اِزْدَارَ: see 1. — Also, accord. to Aboo-'Amr El-Mutarriz, He swallowed a morsel, or mouthful; like اِزْدَرَدَ. (TA in art. زرد.) 9 ازورّ عَنْهُ, (S, A, Msb, K,) inf. n. اِزْوِرَارٌ; (S, A;) and ↓ ازوارّ, (S, A, K,) inf. n. اِزْوِيرَارٌ; (S;) and ↓ تزاور; (S, A, Msb, K;) He declined, or turned aside, from it. (S, A, * Msb, K.) ↓ تَزَّاوَرُ, in the Kur xviii. 16, is a contraction تَتَزَاوَرُ: (S;) تَزْوَرُّ is another reading. (TA.) — — فِى صَدْرِهِ ازْوِرَارٌ In his breast, or chest, is crookedness, curving, or distortion. (A.) 10 استزارهُ He asked him to visit him. (S, A, * K.) 11 إِزْوَارَّ see 9. زَارٌ: see زَارَةٌ. زَوْرٌ: see زَائِرٌ, in three places. — — Also A camel having the hump inclining. (TA.) — — And, with ة, A she-camel that looks from the outer angle of her eye, by reason of her vehemence and sharpness of temper: (K, * TA: [see زَوْرَةٌ below: and see also أَزْوَرُ:]) and a strong and thick she-camel. (TA.) — — And فَلَاةٌ زَوْرَةٌ A desert not of moderate extent, or not easy to traverse. (TA.) — The direction of a person to whom one repairs. (B.) — — The breast, or chest: (TA:) or its upper, or uppermost, part: (S, A, Mgh:) in a horse, narrowness in this part is approved, and width in the لَبَان; as the poet 'Abd-Allah Ibn-Suleymeh says, making a distinction between these two parts: (S:) or its middle: or the elevated part of it, to the shoulder-blades: or the part where the extremities of the breast-bones meet together: (K:) or the whole of the breast of the camel: pl. أَزْوَارٌ. (TA.) Hence, بَنَاتُ الزَّوْرِ The ribs and other parts around the breast. (TA.) [Hence also, app. from the action of the camel when he lies down,] أَلْقَى زَوْرَهُ (tropical:) [lit. He threw his breast upon the ground;] he remained, stayed, or abode. (A.) — — The lord, or chief, of a people; (K, * TA;) as also ↓ زُورٌ (Sh, K) and ↓ زُوَيْرٌ (IAar, S, K) and ↓ زَوِيرٌ (TA, as from the K, [in a copy of which SM appears to have found كَالزَّوِيرِ وَالزُّوَيْرِ, كَزُبَيْرٍ وَخِدَبٍّ, instead of كَالزُّوَيْرِ وَالزِّوَرِّ الخ,]) and ↓ زِوَرٌّ. (K, TA.) — Determination: (T, M:) or strength of determination. (K.) — — See also زُورٌ — A palm-branch, or straight and slender palm-branch, from which the leaves have been stripped off: (Sgh, K, TA:) of the dial. of El-Yemen. (Sgh, TA.) — Stone which appears to a person digging a well, and which, being unable to break it, he leaves apparent: (K:) or, as some say, a mass of rock, in an absolute sense. (TA.) زُورٌ A lie; a falsehood; an untruth: (S, Msb, K:) because it is a saying deviating from the truth. (TA.) So in the Kur xxii. 31: and so it is expl. in the trad., المُتَشَبِّعُ بِمَا لَمْ يُعْطَ كَلَابِسِ ثَوْبَىْ زُورٍ [He who boasts of abundance which he has not received is like the wearer of two garments of falsity]. (TA. [See art. شبع.]) So, too, in the Kur [xxv. 72], وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ And those who do not bear false witness. (Bd, Msb.) [But there are other explanations of these words of the Kur, which see below.] — — What is false, or vain: (K:) or false witness: and a thing for which one is suspected, syn. تُهَمَةٌ. (TA.) — — (tropical:) Anything that is taken as a lord in the place of God; (S;) a thing, (K,) or anything, (AO, A,) that is worshipped in the place of God; (AO, A, K;) as also زُونٌ, with ن: or a particular idol which was adorned with jewels, in the country of Ed-Dádar (الدَّادَر [a name I nowhere find]). (TA.) — — See also زَوْرٌ. — — (assumed tropical:) The association of another, or others, with God: (Zj, K:) so explained by Zj, in the Kur xxv. 72, quoted above: and so the phrase شَهَادَةُ الزُّورِ, occurring in a trad. (TA.) — — (assumed tropical:) [A place or] places in which lies are told: and the words in the Kur xxv. 72, quoted above, may mean, And those who are not present in places where lies are told: because the witnessing of what is false is participating therein: (Bd:) or the meaning here is the places where the Christians sit and converse: (Zj:) or where the Jews and Christians sit and converse: (TA, as from the K:) or the festivals of the Jews and Christians: (so in the CK and in a MS. copy of the K:) or (so in the TA, but in the K " and ") a place, (K,) or places, (Zj,) where persons sit, and hear singing: (Zj, K:) or places where persons sit, and entertain themselves by frivolous or vain diversion: (Th:) but ISd says, I know not how this is, unless he mean the assemblies of polytheism, which includes the festivals of the Christians, and other festivals. (TA.) — Judgment: (K:) or judgment to which recourse may be had: (S:) or strength of judgment. (A.) [See also زَوْرٌ.] You say, مَا لَهُ زُورٌ وَلَا صَيُّورٌ He has no judgment to which recourse may be had: (S:) or no strength of judgment: (A:) or no judgment, nor understanding or intellect or intelligence, to which recourse may be had: (TA:) for زُورٌ also signifies understanding, intellect, or intelligence; (Yaakoob, K;) and so ↓ زَوْرٌ: (A'Obeyd, K:) but A 'Obeyd thinks it a mistranscription, for لَا زَبْرَ. (TA.) — — Strength: in which sense the word is an instance of agreement between the Arabic and Persian languages: (AO, K:) or it is arabicized: (Sb:) but the Persian word is with the inclined, not the pure, dammeh. (TA.) You say لَيْسَ لَهُمْ زُورٌ They have not strength. (TA.) And حَبْلٌ لَهُ زُورٌ A rope having strength. (TA.) — — Deliciousness, and sweetness, or pleasantness, of food. (K.) — — And Softness, and cleanness, of a garment, or piece of cloth. (K.) زَوَرٌ inf. n. of زَوِرَ. (TA.) — — Inclination; (S, Msb, K;) such as is termed صَعَرٌ; (S;) crookedness; wryness; distortion. (A.) — — Distortion of the زَوْر, (Mgh, K,) which is the upper, or uppermost, part of the breast, (Mgh,) or the middle of the breast [&c.]: (TA:) or the prominence of one of its two sides above the other: (K:) in a horse, the prominence of one of the two portions of flesh in the breast, on the right and left thereof, and the depression of the other: (S:) in others than dogs, it is said by some to signify inclination [or distortion] of a thing or part which is not of a regular square form; such as the كِرْكِرَة and the لِبْدَة. (TA.) زِيرٌ, (S, K, &c.,) originally with و, written by the Sheykh-el-Islám Zekereeyà, in his commentaries on Bd, with hemz, contr. to the leading lexicologists; (TA;) or زِيرُ نِسَآءٍ; A visiter of women: (Az, TA in art. تبع:) a man who loves to discourse with women, and to sit with them, (S, K,) and to mix with them: (TA:) so called because of his frequent visits to them: or who mixes with them in vain things: or who mixes with them and desires to discourse with them: (TA:) without

evil, or with it: (K:) and a woman is termed زِيرٌ also: (K:) you say اِمْرَأَةٌ زِيرُ رِجَالٍ: (Ks:) but this usage is rare: (TA:) or it is applied to a man only: (K:) a woman of this description is termed مَرْيَمٌ: (TA:) pl. [of pauc.] أَزْوَارٌ and أَزْيَارٌ, (K,) the latter like أَعْيَادٌ pl. of عِيدٌ, (TA,) and [of mult.] زِيَرَةٌ. (S, K.) — Custom; habit; wont. (Yoo, K.) — A slender وَتَر [or bow-string]: (S, K:) or the most slender of such cords, (أَحَدُّهَا:) (K, TA: in the CK أَحَدُهَا:) and the most firmly twisted. (TA.) — — Hence the زِير [or smallest string] of a مِزْهَر [or lute] is thus termed. (TA.) [In this and the next preceding senses, it is app. of Persian origin.] — Flax: (Yaakoob, S, K:) and with ة a portion thereof: (K:) pl. أَزْوَارٌ. (TA.) — See also art. زير. زِوَرٌّ A vehement pace. (S, K.) — — Vehement; or strong: (K:) but to what applied is not particularized. (TA.) — — Applied to a camel, Strong; hardy; (TA;) prepared for journeys. (K.) And زِوَرَّةُ أَسْفَارٍ, applied to a she-camel, Prepared for journeys: or having an inclination to one side, by reason of her briskness, or sprightliness. (TA.) [See أَزْوَرُ.] — — See also زِيَرٌّ. زَوْرٌ, in the K زَيِّرٌ: see art. زير. زَارَةٌ The حَوْصَلَة [or crop] (AZ, K) of a bird; (AZ, TA;) as also ↓ زَاوَرَةٌ, (K, TA,) with fet-h to the و, (TA,) [in the CK زاوِرة,] and ↓ زَاوُورَةٌ (K, TA) [in the CK زاوُرَة]: and ↓ زَاوَرَةُ القَطَا The receptacle in which the [bird called] قطا carries water to its young ones. (TA.) — زَارَةُ الأَسَدِ The thicket, wood, or forest, or bed of reeds or canes, (أَجَمَة,) that is the haunt of the lion: so called because of his frequenting it. (IJ.) [See also زَأْرَةٌ, in art. زأر.] And ↓ زَارٌ A thicket, wood, or forest, (أَجَمَة,) containing [high coarse grass of the kind called] حَلْفَآء, and reeds or canes, and water. (TA.) — — (assumed tropical:) A collected number, (K,) or a large collected number, (TA,) of camels, (K,) and of sheep or goats, and of men: or of camels, and of men, from fifty to sixty. (TA.) [See, again, زَأْرَةٌ, in art. زأر.] زَوْرَةٌ A single visit. (S, TA.) — Distance; remoteness: (S, K:) from الاِزْوِرَارُ. (S.) A poet (Sakhr El-Ghei, TA) says, وَمَآءٍ وَرَدْتُ عَلَى زَوْرَةٍ [To many a water have I come, notwithstanding its distance]: (S:) or, accord. to AA, عَلَى زَوْرَةٍ, in this ex., accord. to one relation زُورَة, but the former is the better known, means upon a she-camel that looked from the outer angle of her eye, by reason of her vehemence and sharpness of temper. (TA.) زِيرَةٌ A manner of visiting. (K.) One says, فُلَانٌ حَسَنُ الزِّيرَةِ Such a one is good in his manner of visiting. (TA.) زِوَارٌ (AA, S, K) and ↓ زِيَارٌ (IAar, K) A rope, or cord, which is put between the camel's fore-girth and kind-girth, (AA, S, K,) to prevent the kindgirth from hurting the animal's ثِيل, and so causing a suppression of the urine: (AA, TA:) pl. أَزْوِرَةٌ. (S, K.) In a trad., Ed-Dejjál is described as bound with أَزْوِرَة; meaning, having his arms bound together upon his breast. (IAth.) — — Also, both words, (tropical:) Anything that is a [means of] rectification to another thing, (K,) and a defence, or protection; (IAar, K;) like the زِيَار of a beast. (IAar.) زِيَارٌ: see زِوَارٌ: — and see art. زير. زُوَيْرٌ and زَوِيرٌ: see زَوْرٌ. زَوُورٌ: see what next follows, in two places. رَجُلٌ زَوَّارٌ and ↓ زَوُورٌ [A man who visits much]: a poet says, إِذَا غَابَ عَنْهَا بَعْلُهَا لَمْ أَكُنْ لَهَا وَلَمْ تَأْنَسْ إِلَيَّ كِلَابُهَا ↓ زَوُورًا [When her husband is absent from her, I am not to her a frequent visiter, nor do her dogs become familiar to me]. (TA.) زَائِرٌ A person visiting; a visiter: (S, * Msb, K: *) fem. زَائِرَةٌ: (Sb:) pl. زَائِرُونَ, masc., (S, K,) and زَائِرَاتٌ, fem., (S, Msb,) and زُوَّارٌ, masc., (S, Msb, K,) and زُوَّرٌ, masc., (K,) and fem.: (Sb, S, Msb:) and ↓ زَوْرٌ signifies the same as زَائِرٌ (A, Msb, K, TA) and زَائِرَةٌ (TA) and زَائِرُونَ (S, A, K, TA) and زَائِرَاتٌ; (S, A, Msb, TA;) being originally an inf. n.; or, as syn. with زائرون, it is a quasi-pl. n.; by some called a pl. of زَائِرٌ. (TA.) It is said in a trad., إِنَّ لِزَوْرِكَ ↓ عَلَيْكَ حَقًّا [Verily there is to thy visiter, or visiters, a just claim upon thee]. (TA.) [And hence,] ↓ زَوْرٌ also signifies A phantom that is seen in sleep. (K.) زَاوَرَةٌ: see زَارَةٌ; the former, in two places. زَاوُورَةٌ: see زَارَةٌ; the former, in two places. أَزْوَرُ Inclining; (K;) crooked; wry; distorted: (A:) [fem. زَوْرَآءُ:] pl. زُورٌ. (K.) — — Having that kind of distortion in the زَوْر (or middle of the breast [&c.] TA) which is termed زَوَرٌ. (K, TA.) — — A dog whose breast (صَدْرِهِ (جَوْشَنُ)) is narrow, (K,) and the كَلْكَل [app. meaning the part between the two collar-bones] projecting, as though his, or its, sides had been squeezed. (TA.) — — A wry neck. (TA.) — — [A beast] that looks from the outer angles of his eyes (K) by reason of his vehemence and sharpness of temper: (TA: [see also زَوَرٌ:]) or a camel (TA) that goes with an inclination towards one side, when his pace is vehement, though without any distortion in his chest. (K.) [See also زِوَرٌّ. Hence, app.,] الزَّوْرَآءُ is a name of Certain camels (مَال) that belonged to Uheyhah (S, K) Ibn-El-Juláh ElAnsáree. (S.) — — زَوْرَآءُ (tropical:) A bow: (S, A, K:) because of its curving. (S.) — — (tropical:) A bent bow. (TA.) — — (tropical:) A menáreh (مَنَارَة) deviating from the perpendicular. (A.) — — (tropical:) A well (بِئْر) deep: (S, K, * TA:) or not straightly dug. (TA.) — — (tropical:) A land, (أَرْض, S, K,) and a desert, (مَفَازَة, A, or فَلَاة, TA,) far-extending, (S, A, K, TA,) and turning aside: (TA:) and أَزْوَرُ is applied [in the same sense] to a country, (TA,) and to an army. (S, TA.) — — (tropical:) A saying, or phrase, (كَلِمَة,) bad, and crooked, or distorted. (A.) — Also زَوْرَآءُ [as an epithet in which the quality of a subst. predominates] (assumed tropical:) A [drinking-cup or bowl of the kind called] قَدَح. (S, K.) — — And (assumed tropical:) A certain vessel (K) for drinking, (TA,) oblong, like the تَلْتَلَة. (TA.) — هُوَ أَزْوَرُ عَنْ مَقَامِ الذُّلِّ (A) (tropical:) He is most remote from the station, or state, of baseness, or ignominiousness. (TA.) مَزَارٌ A place [and a time] of visiting. (S, Msb.) مَزُورٌ Visited. (A.) مُزَوَّرٌ A camel distorted in the breast, or chest, when drawn forth from his mother's belly by the مُذَمِّر [q. v.], who therefore presses, or squeezes, it, in order to set it right, but so that an effect of his pressing, or squeezing, remains in him, whereby he is known to be مُزَوَّر. (Lth, K.) — — And كَلَامٌ مُزَوَّرٌ (assumed tropical:) Speech falsified, or embellished with lies. (TA.) And (tropical:) Speech rectified, adjusted, or corrected, [and prepared, (see 2,)] before it is uttered: or beautified, or embellished; as also ↓ مُتَزَوَّرٌ. (TA.) مُزْدَارَةٌ Visiters of the tomb of the Prophet. (A.) مُتَزَوَّرٌ: see مُزَوَّرٌ. زوغ 1 زَاغَ, (IDrd, O, K,) aor. يَزُوغُ, (IDrd, O,) inf. n. زَوْغٌ, (IDrd, O, K,) He declined, deviated, swerved, or turned aside, (IDrd, O, K,) from the right course or direction, (IDrd, O,) and from the road; as also زاغ, aor. يَزِيغُ, inf. n. زَيْغٌ, which latter is the more chaste: (O, TA:) the former is a dial. var. of the latter. (Msb in art. زيغ.) — — And زَاغَ فِى المَنْطِقِ, (Yz, O, K,) aor. يَزُوغُ, (Yz, O,) inf. n. زَوَغَانٌ, He declined, or deviated, from the right way in speech. (Yz, O, K.) — — See also 4. — It is also trans.: (O, TA:) you say, زَاغَ قَلْبَهُ, (O, K, * TA,) aor. يَزُوغُ, (O, TA,) He made his heart to decline, deviate, swerve, or turn aside. (O, K, * TA.) رَبَّنَا لَا تَزُغْ قُلُوبَنَا, with fet-h to the ت and damm to the ز, [O our Lord, make not our hearts to decline from the right way, in the Kur iii. 6, commonly read تُزِغْ, (see 4 in art. زيغ,)] is an extr. reading of Náfi. (O, TA.)– — [Hence, app., if it be correct,] زَاغَ النَّاقَةَ, (O, K,) aor. يَزُوغُ, inf. n. زَوْغٌ, (O,) He pulled the she-camel by the nose-rein: (O, K:) so says Ibn- 'Abbád: but [Sgh says,] the verb in this sense is with the unpointed ع only; which Ibn-'Abbád states to be the better known. (O, TA.) 3 زَاوَغَ see what next follows. 4 أَزْوَغَ ازاغهُ فِى المَنْطِقِ, inf. n. إِزَاغَةٌ, [He made him to decline, or deviate, from the right way in speech, (see 1,)] and ↓ زَاوَغْتُهُ, inf. n. مُزَاوَغَةٌ and زِوَاغٌ, [being mentioned immediately after, without any explanation, seems to signify I made him to decline, or deviate, from the right way therein, like as بَاعَدْتُهُ is used in the same sense as أَبْعَدْتُهُ,] (TA,) and ↓ زُغْتُ بِهِ. (O, TA.) زَاغٌ is said by Sgh to belong to art. زيغ [q. v.]. (Msb in the present art.) أَزْوَغُ [More, and most, wont to decline, deviate, swerve, or turn aside, from the right course &c.]. (IJ, TA.) زوق 2 زَوَّقَهُ, (O, Msb, TA,) inf. n. تَزْوِيقٌ, (Msb, K,) [seems to

signify primarily He washed it over with زَاوُوق, i. e. quicksilver; he silvered it therewith.] One says, زوّق الدَّرَاهِمَ [He washed over the dirhems with quicksilver]; from الزَّاوُوقُ. (MA.) — — [Then, He gilded it with an amalgam of quicksilver and gold: see زَاوُوقٌ. — — And hence,] He decorated it, and embellished it; namely, a thing [of any kind: and particularly he painted it]: but IF says that زوّقهُ, meaning thus, is without foundation; that they say it is from الزَّوُوقُ meaning الزِئْبَقُ; [as it is said to be in the K;] but that this is [mere] assertion. (O, TA.) [Whether properly or improperly, however,] one says, زَوَّقَ البَيْتَ بِالزَّاوُوقِ, i. e. He decorated the house, or chamber, [perhaps meaning the House of God, at Mekkeh, i. e. the Kaabeh, as appears to be probable from what here follows,] and changed its colour and its fashion or semblance, with زاووق, i. e. زئبق. (Har p. 107.) And it is related in a trad. that he [Mohammad] said to Ibn-'Omar, إِذَا رَأَيْتَ قُرَيْشًا قَدْ هَدَمُوا البَيْتَ ثُمَّ بَنَوْهُ فَزَوَّقُوهُ فَإِنِ اسْتَطَعْتَ المَوْتَ فَمُتْ [When thou seest Kureysh shall have demolished the House of God, then built it again, and decorated it, if thou be able to die, then die]: he disliked the تَزْوِيق of mosques because of its inducing desire for the things of the present world, and its finery, or because of its diverting the person praying. (TA.) — — One says also, (TA,) زَوَّقْتُ الكَلَامَ, and الكِتَابَ, (assumed tropical:) I embellished the speech, or language, and the writing, or book; and (tropical:) I rectified, or corrected, it. (S, TA.) And زَوَّرَ فُلَانٌ كِتَابَهُ and زَوَّقَهُ both mean (tropical:) Such a one rectified, or corrected, his writing, or book. (TA.) — — And زَوَّقُوا الجَارِيَةَ They embellished the girl, or young woman, with نُقُوش [or decorations, app. such as are made by tattooing, or staining with حِنَّاء]: such decoration is termed ↓ زَوَاقٌ, like سَحَابٌ: and hence, ↓ تَزَيَّقِى, [Embellish thyself &c.,] said to a woman; [so that it is originally ↓ تَزَوَّقِى;] or this is from زيق, [i. e. زِيقٌ,] with ى. (TA.) 5 تَزَوَّقَ see the last sentence above, in two places. زَوَقٌ: see زَاوُوقٌ. زَوَقَةٌ [pl. of زَائِقٌ, act. part. n. of the unused verb زَاقَ,] Decorators, or embellishers, of the ceilings of houses or chambers. (AA, TA.) [See also زَوَّاقٌ.] زَوَاقٌ: see 2, last sentence. [زَوَّاقٌ A decorator; an embellisher: and particularly a painter. See also زَوَقَةٌ, above.] زَاوُوقٌ, (S, O, K, [in the CK written زاوُقْ, as though it were زَاوُوقٌ, the quiescent و being indicated by the sign of sukoon after the dammeh,]) of the dial. of the people of El-Medeeneh, (AA, S, O,) i. q. زِئْبَقٌ [i. e. Quicksilver]; (AA, S, O, K;) as also ↓ زَوَقٌ; (AA, O, K;) but from what is said by IB, it would seem that this last word is pl. of زَاوُوقٌ: (TA:) it is used in ↓ تَزَاوِيق [meaning decorations, or embellishments, pl. of تَزْوِيقٌ used as a simple subst., or of the n. un. تَزْوِيقَةٌ]; (S, O;) and hence, [accord. to some,] التَّزْوِيقُ signifying " the act of decorating, and embellishing; " (K;) for it is put, together with gold, (S, O, K,) for overlaying therewith, (K,) upon iron, (S, O,) and then it is put into the fire, whereupon the زئبق [or quicksilver] goes from it [by evaporation], and the gold remains: (S, O, K:) and hence anything decorated, or embellished, is termed ↓ مُزَوَّقٌ, (S, O,) though not having in it زئبق. (S.) تَزْوِيقٌ inf. n. of 2. (Msb.) [Used as a simple subst., this, or the n. un. تَزْوِيقَةٌ, has for its pl. تَزَاوِيقُ:] see the next preceding paragraph. مُزَوَّقٌ Washed over with [زَاوُوق or] زِئْبَق [i. e. quicksilver]; applied to a dirhem. (TA.) Decorated therewith (TA) [or with an amalgam of quicksilver and gold subjected to the action of fire so that the quicksilver is evaporated]. — — And hence, (TA,) Anything decorated, or embellished, (S, O, Msb, K, TA,) though not having in it زِئْبَق. (S, O.) See زَاوُوقٌ. — — Also, applied to speech, or language, (assumed tropical:) Embellished: (Kr, TA:) and applied to a book, or writing, [in the same sense: (see 2:) or] as meaning (tropical:) rectified, or corrected; like مُزَوَّرٌ. (AZ, TA.) زول 1 زَالَ, aor. يَزُولُ, (K,) and, accord. to the K, also يَزَالُ, which is rare, on the authority of Aboo- 'Alee, but this is the aor. of زَالَ like خَافَ, [which has a different meaning from the former verb,] (MF, TA,) inf. n. زَوَالٌ (K) and زُوُولٌ (Lh, K) [which in all its senses except one mentioned below may app. be pronounced also زُؤُولٌ, like حُؤُولٌ for حُوُولٌ, pl. of حَوْلٌ,] and زَوِيلٌ and زَوْلٌ, (K, TA,) the last thus, with fet-h, accord. to a rule of the K, but in some of the copies زُولٌ, with damm, (TA,) and زَوَلَانٌ, (K,) It went away; passed away; departed; removed; shifted; (K, TA;) was, or became, remote, or absent; ceased to be or exist, or came to nought; (TA;) as also ↓ اِزْوَلَّ, inf. n. اِزْوِلَالٌ; (K;) or, accord. to the O, ↓ اِزْوَأَلَّ, like اِطْمَأَنَّ. (TA.) [See also 7.] Hence, الدُّنْيَا وَشِيكَةُ الزَّوَالِ [The world, or worldly enjoyment or good, is quick in passing away, or coming to nought]. (TA.) And زال زَوَالُهُ, and زَوَالُهَا: see زَوَالٌ: and for the former see also زَوِيلٌ. And زَوِيلُهُ, and زَوِيلُهَا: see زَوِيلٌ. And زال الشَّىْءُ عَنْ مَكَانِهِ, (S, TA,) or مَوْضِعِهِ, (Msb,) aor. يَزُولُ, inf. n. زَوَالٌ (S, Msb, TA) &c., as above, (TA,) The thing removed, went away, [or ceased,] from its place; it left, or quitted, its place. (TA.) And زُلْتُ عَنْ مَكَانِى, inf. n. زَوَالٌ and زُوُولٌ, [I went away, &c., from my place.] (K.) [And زال عَنْهُ, said of any affection of the mind or body, It went away, passed away, or ceased, from him; it left him, or quitted him.] And زَالُوا عَنْ مَكَانِهِمْ They turned away from their place; or returned, or went back, and fled, from it. (TA.) And زال عَنِ الرَّأْيِ, aor. يَزُولُ, inf. n. زُوُولٌ, [He turned, or swerved, from the opinion, or judgment, or sentiment.] (Lh, TA.) And زال alone, aor. يَزُولُ, He, or it, quitted his, or its, place. (AHeyth, TA.) And He removed from one town, or country, to another. (TA.) And زالت الخَيْلُ بِرُكْبَانِهَا, (K,) inf. n. زِيَالٌ, (TA,) The horses removed from their place with their riders. (K, TA. [Said in the TA to be tropical; but I see not why.]) — — Hence, زالت الشَّمْسُ, inf. n. زَوَالٌ and زُوُولٌ, without ء, (K,) as Th says, (TA,) and زِيَالٌ and زَوَلَانٌ, (tropical:) The sun declined from the meridian. (K, TA.) [And sometimes it signifies (assumed tropical:) The sun set: see 1 in art. دلك.] — — And hence, but not with زُوُولٌ for an inf. n. in the senses expl. in this sentence and the next following it, (TA,) زال النَّهَارُ, (K, TA,) inf. n. زَوَالٌ (TA) [and app. زِيَالٌ and زَوَلَانٌ,] (tropical:) (tropical:) The day became advanced, the sun being somewhat high; syn. اِرْتَفَعَ: (K, TA:) or, as some say, went away; or departed. (TA.) And زال الظِّلُّ, (TA,) or زال زَائِلُ ↓ الظِّلِّ, (K, TA,) (tropical:) (tropical:) The sun became high, and the shade contracted, or decreased, or went away, at midday. (K, * TA.) — — زال ظعنهم, [thus in the TK (ed. of Boolák), i. e. ظَعْنُهُمْ, thus in the K, and thus only, the verb being indicated by a preceding phrase; in the TA زالت ظعنهم, which is an evident mistranscription;] inf. n. زَيْلُولَةٌ, (K,) like قَيْلُولَةٌ [an inf. n. of قَالَ, aor. يَقِيلُ; but more properly compared to دَيْمُومَةٌ, an inf. n. of دَامَ, aor. يَدُومُ]; (TA;) [a phrase which may be rendered Their journeying ceased for a while;] expl. as meaning اِنْتَوَوْا مَكَانَهُمْ ثُمَّ بَدَا لَهُمْ [i. e. they abode in their place: then an opinion occurred to them different from their former opinion, so that it turned them therefrom, inducing them to remove]: (K:) in the K is added عَنْهُ; but this should be omitted: the passage is taken from the M; in which عَنْهُ refers to Lh as the authority. (TA.) — — زال [having for its inf. n., app., زَوَالٌ and زَوِيلٌ and زَوْلٌ (see the first of these below)] signifies also It moved; or was, or became, in a state of motion, commotion, or agitation; syn. تَحَرَّكَ: so in the saying, رَأَيْتُ شَبَحًا ثُمَّ زَالَ [I saw a bodily form or figure: then it moved, &c.]. (TA.) And one says, هُوَ يَزُولُ فِىالنَّاسِ, meaning He moves much among men, or the people, and does not remain still, or stationary. (TA.) — — زَالَتْ لَهُ ↓ زَائِلَةٌ means شَخَصَ لَهُ شَخْصٌ [A figure seen from

a distance rose to his view]. (TA.) — — And زال بِهِ السَّرَابُ The mirage raised, or elevated, (رَفَعَ,) and made apparent, him, or it. (TA.) — مَا زَالَ يَفْعَلُ كَذَا &c.: see in art. زيل. — زال, aor. يَزُولُ, also signifies He affected acuteness or sharpness or quickness of intellect, cleverness, ingeniousness, skilfulness, knowledge, or intelligence: or did so, not having it: syn. تَظَرَّفَ. (IAar, TA.) [See also 5.] — [As a trans. verb, it belongs to art. زيل, and app. to the present art. also.] See 4. You say, زال اللّٰهُ زَوَلَهُ, or زَوَالَهُ; and زال زَوَالَهَا: see زَوَالٌ. And زِيلَ زَوِيلُهُ and زَوِيلُهَا and زَوَالُهُ: see زَوِيلٌ: and for the first, see also زَوَالٌ. — — And زالهُ He separated himself from him; (K;) as also زايلهُ. (S and K in art زيل [to which the latter exclusively belongs.]) 2 زَوَّلَ see 4: — — and see also 5. 3 زاولهُ, inf. n. مُزَاوَلَةٌ (S, K) and زِوَالٌ, (K,) i. q. عَالَجَهُ [as meaning He laboured, exerted himself, strove, struggled, contended, or conflicted, with him, or it, to prevail, overcome, or gain the mastery or possession, or to effect an object: and accord. to the KL and PS and some other lexicons, it signifies also he treated him medically; which is another meaning of عالجه; but of this meaning I have not found any ex.]: and حَاوَلَهُ [as meaning he sought to obtain it, or effect it; or did so by artful, or skilful, management]: (S, * K:) and طَالَبَهُ [he made a demand on him, or prosecuted a claim upon him]. (K.) [Accord. to the TA, it seems to be used properly in relation to real things, and tropically in relation to ideal things. One says, زاول الصَّيْدَ He strove to gain possession of, or to catch, i. e. he hunted, the animals of the chase. (See طَرَدَ.)] And زَاوَلْتُهُ عَنِ الأَمْرِ [I strove with him to avert him, or to turn him back, from the affair]. (S, in art. جحس.) Zuheyr says, فَبِتْنَا وُقُوفًا عِنْدَ رَأْسِ جَوَادِنَا يُزَاوِلُنَا عَنْ نَفْسِهِ وَنُزَاوِلُهْ [And we passed the night standing at the head of our courser, he striving with us to repel us from himself, and we striving with him to master him]. (S.) And a man said to another, who upbraided him with cowardice, وَاللّٰهِ مَا كُنْتُ جَبَانًا وَلٰكِنِّى زَاوَلْتُ مُلْكًا مُؤَجَّلًا (assumed tropical:) [By God I was not a coward, but I strove, or sought, to preserve a possession appointed for a fixed time; i. e., to preserve my life though its term is fixed: see the Kur iii. 139]. (S.) One says also, يُزَاوِلُ حَاجَةً لَهُ i. e. يُحَاوِلُهَا (tropical:) [He seeks to accomplish a thing that is an object of want to him; or does so by artful, or skilful, management]: a tropical phrase. (TA.) And مَلِلْتُ مُزَاوَلَةَ هٰذَا الأَمْرِ (assumed tropical:) [I loathed, or was averse from, striving, or seeking, to accomplish this affair]. (TA.) 4 ازالهُ, (S, O, Msb, K,) inf. n. إِزَالَةٌ; (TA;) and ↓ زوّلهُ, (S, O, Msb, K,) inf. n. تَزْوِيلٌ; (O, TA;) and ↓ اِزْدَالَهُ, [originally اِزْتَالَهُ,] inf. n. اِزْدِيَالٌ (O,) this being syn. with إِزَالَةٌ; (K;) He removed it; made it to go away, pass away, depart, remove, or shift; (O, K, TA;) [and made it to cease to be or exist, or to come to nought: did away with it; annulled it: effaced, or obliterated, it:] and ↓ زِلْتُهُ, aor. أَزَالُهُ and أَزِيلُهُ, [which see in art. زيل,] signifies the same as أَزَلْتُهُ and زَوَّلْتُهُ. (K.) You say, ازالهُ عَنِ المَوْضِعِ He removed it from the place. (MA: and the like is said in the K.) [And ازال عَنْهُ كَذَا He removed from him such a thing; made it to go away, pass away, or cease, from him; or to leave him, or quit him; he freed him from it, or rid him of it. And ازالهُ عن رَأْيِهِ He, or it, made him to turn, or swerve, from his opinion, or judgment, or sentiment.] And ازال اللّٰهُ زَوَالَهُ and زَوَالَهَا: see زَوَالٌ. [See also 4 in art. زيل.] 5 تزوّلهُ and ↓ زوّلهُ i. q. أَجَآءَهُ [He made him, or it, to come]: so says AAF, on the authority of AZ: in the copies of the K, erroneously, أَجَادَهُ. (TA.) — And تزوّل, (K,) said of a young man, (TA,) He attained the utmost degree of acuteness or sharpness or quickness of intellect, or of cleverness, ingeniousness, skilfulness, knowledge, or intelligence. (K.) [See also 1, near the end of the paragraph.] 6 تزاولوا i. q. تَعَالَجُوا [They laboured, exerted themselves, strove, struggled, contended, or conflicted, one with another, to prevail, overcome, or gain the mastery or possession, or to effect an object]. (S, K. [See also 3.]) 7 انزال It was, or became, removed; or made to go away, pass away, depart, remove, or shift. (S, * TA.) — — And انزال عَنْهُ He became separated from him. (K.) [See also 7 in art. زيل.] 8 ازدالهُ: see 4, first sentence. 9 ازولّ: see 1, first sentence. 10 إِسْتَزْوَلَ [اِستزالهُ] He looked at it to see if it quitted its place.] One says, اِسْتَحِلْ هٰذَا الشَّخْصَ وَاسْتَزِلْهُ, meaning Look thou at this figure seen from a distance to see if it move and if it quit its place. (AHeyth, O, TA.) Q. Q. 4 اِزْوَأَلَّ: see 1, first sentence. زَوْلٌ an inf. n. of 1 in the first of the senses expl. above. (K, * TA.) — — See also زَوَالٌ. — As an epithet applied to a man, (S,) Light, agile, or active: acute or sharp or quick in intellect, clever, ingenious, skilful, knowing, or intelligent: (S, K:) at whose acuteness or sharpness or quickness of intellect, &c., one wonders: (ISk, S:) fem. with ة; (S, K;) said to mean skilful, knowing, or intelligent, (S, TA,) as also the masc., (TA,) and cunning: (S, TA:) and a servant-girl who is sharp and effective in the conveying of messages: and applied to a woman as meaning بَرْزَةٌ لِلرِّجَالِ [who goes or comes forth to men, and with whom they sit, and of whom they talk, and who abstains from what is unlawful and indecorous, and is intelligent; &c.: see art. برز]: (TA:) pl. masc. أَزْوَالٌ (K, TA) and fem. زَوْلَاتٌ; the former applied to young men, and the latter to young women. (TA.) — — Courageous; (K, TA;) in consequence of whose courage, men are abashed (يَتَزَايَلُوا [as though زَوْلٌ in this sense belonged to art. زيل]). (TA.) — — And Liberal, bountiful, munificent, or generous: (K, * TA:) pl. أَزْوَالٌ. (TA.) — (tropical:) A wonder, or wonderful thing: (S, K, TA:) pl. أَزْوَالٌ. (S.) One says, هٰذَا زَوْلٌ مِنَ الأَزْوَالِ (tropical:) This is a wonder of the wonders. (TA.) And one says also, [using it as an epithet,] سَيْرٌ زَوْلٌ (assumed tropical:) A journeying, or pace, wonderful in respect of its quickness and briskness or lightness: and شَتْوَةٌ زَوْلَةٌ (assumed tropical:) A winter, or winters, wonderful in respect of the severity and cold thereof. (TA.) [See also أَزْوَلُ.] — — (assumed tropical:) A trial, or an affliction; syn. بَلَآءٌ. (K.) — — (assumed tropical:) A form, or figure, that appears in the night [and by which one is frightened: see مُزَاوَلٌ]. (TA.) (tropical:) A form, or figure, of a man or some other thing, that one sees from a distance: or a person: syn. شَخْصٌ: (K, TA:) as also ↓ زَائِلَةٌ: see 1, near the end of the paragraph. (TA.) — The فَرْج [i. e. the anterior pudendum, or the pudenda,] of a man. (K.) One says, كَشَفَ زَوْلَهُ [He uncovered his فرج]. (TK.) — And A hawk. (K.) زَوَالٌ (S, Msb, K) and ↓ زَوِيلٌ and ↓ زَوْلٌ (K) are inf. ns. of زَالَ [q. v.]. (S, Msb, K.) — — And all signify Motion, commotion, or agitation. (TA in explanation of the first and last, and K in explanation of the second.) [Hence,] زَالَ زَوَالُهُ, or زَالَ ↓ زَوَالُهُ ↓, (accord. to different copies of the K,) or زَالَ ↓ اللّٰهُ زَوَالَهُ, (S in art. زيل, and TA,) and أَزَالَ ↓ اللّٰهُ زَوَالَهُ, (S in art. زيل, and K and TA,) are imprecations of destruction, or perdition, or death, (S, K,) and trial, or affliction, upon him to whom they relate: (S:) or such are the [second and] third and fourth of these phrases: but the first is a prayer for one's continuance where he is, [or his continuance in life; lit.] meaning May his motion cease; [and hence, may he continue where he is, or continue in life:] and, as expl. by ISk, the [second and] third and fourth [lit.] signify May [He i. e.] God cause his motion to cease; [and hence, may He, or God, put an end to his life;] these phrases being similar to the saying أَسْكَتَ اللّٰهُ نَامَتَهُ. (TA.) [Thus all four have virtually the same lit. signification. And the first has also another meaning; as will be seen below.] El-Aashà says, هٰذَا النَّهَارُ بَدَا لَهَا مِنْ هَمِّهَا مَا بَالُهَا ↓ زَوَالُهَا بِاللَّيْلِ زَالَ (S, TA,) [app. meaning This is the day-time: an opinion has arisen in her mind such as to turn her from her former opinion and induce her to absent herself, (بَدَآءٌ, I suppose, being understood after بَدَا لَهَا, like as it is after بَدَا لَهُمْ in the Kur xii. 35,) in consequence of her

anxiety: what will be her case in the night? may it (her phantom) be absent, like as she is absent: for] the meaning is said to be, زَالَ الخَيَالُ زَوَالَهَا: IAar says, he disliked the phantom only because it roused his desire: or [زَالَ may be here syn. with أَزَالَ, so that] the meaning may be ↓ اللّٰهُ زَوَالَهَا أَزَالَ [may God make her motion to cease]; and this is corroborated by the reading of AA, زَوَالُهَا, in the nom. case, [i. e. زَالَ ↓ زَوَالُهَا may her motion cease;] which makes this an instance of [the license termed] الإِقْوَآء: this, he says, is an old proverbial phrase of the Arabs, and El-Aashà has used it as he heard it: others than AA read [زَوَالَهَا,] in the accus. case, without إِقْوَآء, holding the meaning to be, may her phantom be absent from us in the night like as she herself is absent in the day-time. (TA.) ↓ زِيلَ ↓ زَوِيلُهُ, likewise, means His motion ceased, or may his motion cease: or, accord. to Z, he became fixed, or motionless, from fear; or may he become so. (TA in art. زيل.) [See also another rendering of this phrase in the next paragraph.] One says also, وَالعَوِيلُ ↓ أَخَذَهُ الزَّوِيلُ Commotion, or agitation, (K, TA,) and disquietude of mind, (TA,) and wailing, or raising of the voice in weeping, overcame him. (K, TA.) — See also the next paragraph, in three places. زَوِيلٌ: see the next preceding paragraph, in three places. — Also The side; syn. جَانِبٌ; and so ↓ زَوَالٌ: thus in the sayings, زَالَ ↓ زَوِيلُهُ and ↓ زَالَ ↓ زَوَالُهُ, meaning [app. His side became in a state of commotion, or it quivered,] by reason of fright: (K:) [or] زَوِيلٌ signifies the heart: so in the saying, زَوِيلُهُ ↓ زِيلَ [His heart became removed from its place]: (S:) a prov., applied to one whom an event that has disquieted him has befallen: as also ↓ زِيلَ ↓ زَوَالُهُ: (Meyd:) [see also two other renderings of the former phrase in the next preceding paragraph:] Dhu-r-Rummeh says, describing the egg of an ostrich, وَبَيْضَآءُ لَا تَنْحَاشُ مِنَّا وَأُمُّهَا مِنَّا زَوِيلُهَا ↓ إِذَا مَا رَأَتْنَا زِيلَ زِيلَ قَلْبُهَا meaning مِنَ الفَزَعِ [i. e. And a white thing (the egg which he is describing) will not take fright, and flee from us, or will not shrink from us, while its mother, when she sees us, her heart becomes removed from its place by fright in consequence of the approach of us]: (S in art. زيل, and Meyd:) or, as some relate it, مِنَّا ↓ زَالَ زَوِيلُهَا [which means her heart quits its place &c.]: (TA:) and the former reading may mean the same as this. (IB, TA in art. زيل.) زَوَّالٌ Having much زَوْلٌ, i. e. motion. (TA.) — — Accord. to J, it occurs in an أُرْجُوزَة, cited by AA, as meaning That moves much in his gait, but traverses a short space: but the right word in this case is زَوَّاكٌ, as is shown by the rhyme. (IB, K.) زويلى, with damm, [app. زُوَيْلَى, like قُبَيْطَى &c., for, as it is not said to be a dim., I know no other form of word with which to compare it,] A thing like a ladle, belonging to sailors. (TA.) زَائِلٌ [Going away; passing away; departing; transient; shifting; becoming remote, or absent; ceasing to be or exist; nonexistent: &c.: part. n. of زَالَ, q. v.]. — — [Hence,] لَيْلٌ زَائِلُ النُّجُومِ [properly A starless night, or night of which the stars are absent: but expl. as meaning] (assumed tropical:) a long night. (Z, TA.) — — زَالَ زَائِلُ الظِّلِّ: see 1. زَائِلَةٌ [from زَائِلٌ, the ة being affixed to transfer the word from the category of epithets to that of substantives,] Whatever has a soul, (K, TA,) of animals; that moves (يَزُولُ) from its place: (TA:) or anything that moves; (K, TA;) that does not remain fixed in its place; applied to a man and to other things. (TA.) — — زَوَائِلُ is its pl.: (TA:) and signifies [particularly] Animals of the chase. (K, TA.) — — And [hence,] (tropical:) Women. (O, K, TA.) One says رَجُلٌ رَامِى الزَّوَائِلِ (assumed tropical:) A man knowing in respect of the diseases, or faults, (أَدْوَآء,) of women: (O:) or (tropical:) skilful in the making of women to incline to him: whence the saying of Ibn-Meiyádeh, وَكُنْتُ امْرَأً أَرْمِى الزَّوَائِلَ مَرَّةً فَأَصْبَحْتُ قَدْ وَدَعْتُ رَمْىَ الزَّوَائِلِ (tropical:) [And I was a man having the art of making women to incline to me, once; but I have become such that I have relinquished the art of making women to incline to me]: this was a man who used to beguile women in his time of youthful vigour by his beauty; but when he became hoary and aged, no woman inclined to him. (TA.) — — Also (tropical:) The stars: (K, TA:) because of their motion from the east and the west in their revolving. (TA.) — — See also 1, near the end of the paragraph; and زَوْلٌ, last sentence but three. زَوْلٌ أَزْوَلُ (S, * TA) has an intensive signification [i. e. (assumed tropical:) A great wonder; or a very wonderful thing]: (TA:) [or a wonderful event that happens to one, preventing his fleeing;] accord. to Abu-sSemh, أَزْوَلُ denotes the happening to one of an event such as prevents him from fleeing. (IB, TA.) مِزْوَلَةٌ A certain instrument pertaining to astronomers, by means of which is known the declining of the sun from the meridian: [a sun-dial: used in this sense in the present day:] a vulgar term: pl. مَزَاوِلُ. (TA.) مُزَاوَلٌ pass. part. n. of 3: one says, مَا زَالَ هٰذَا الأَمْرُ مُزَاوَلًا بِأَيْدِيهِمْ (assumed tropical:) [This affair ceased not to be striven, or sought, to be accomplished by means of their hands]. (TA.) — Also Frightened by a زَوْلٌ, i. e. a form, or figure, appearing in the night. (TA.) زون

1 زَانَهُ [زَوْنٌ], aor. يَزُونُهُ, is a dial. var. of زَانَهُ having for its aor. يَزِينُهُ.] An Arab woman of the desert is related to have said to IAar, إِنَّكَ لَتَزُونُنَا إِذَا طَلَعْتَ, meaning تَزِينُنَا [i. e. Verily thou gracest us when thou comest to us (عَلَيْنَا)]. (TA.) زَانٌ Indigestion; syn. بَشَمٌ; for النَّشَمُ in the copies of the K is a mistranscription for البَشَمُ; (TA;) expl. by Ed-Dubeyreeyeh as syn. with تُخَمَةٌ; as in the phrase, لَيْسَ يَشْكُو الزَّانَ [He does not complain of indigestion]: (Fr, TA:) and so ↓ زَانَةٌ: (K and TA in art. زين:) or this signifies a single fit of indigestion. (TA in that art.) — [In the present day, applied to The beech-tree; and its wood: as a coll. gen. n.: n. un. with ة: see also زَانَةٌ below.] زَوْنٌ: see زَوَنٌّ. زُونٌ An idol: and anything that is taken as a deity and worshipped, (S, K, * TA,) beside God: as also زُورٌ: [an arabicized word:] in Pers. Cوُنْ○. (TA.) — — And A place in which idols are collected and set up. (K.) It is said to be from زِينَةٌ. (TA.) [But it may rather be from زُونَةٌ as a dial. var. of زِينَةٌ.] — See also زِوَنٌّ. زَانَةٌ A thing like a مِزْرَاق [or javelin], which the Deylem (الدَّيْلَم) cast: [perhaps made of the wood of the beech, (see زَانٌ, latter sentence,) and therefore so called:] pl. زَانَاتٌ. (Msb.) — See also زَانٌ, former sentence. زُونَةٌ i. q. زِينَةٌ [An ornament, &c.], (K,) in one of the dialects. (TA.) — — And An intelligent woman. (IAar, K.) زِوَنٌّ Short; (S, K;) applied to a man; (S;) and so, thus applied, ↓ زَوْنٌ and ↓ زُونٌ, (K,) of which two, the former is the more known: (TA:) fem. زِوَنَّةٌ, (S, K,) applied to a woman. (S.) زُوَانٌ and زِوَانٌ (S, M, Msb, K) and زَوَانٌ (K) i. q. زُؤَانٌ [q. v. in art. زأن]. (S, M, Msb, K.) طَعَامٌ مَزُونٌ Wheat in which is زُوَان [or the grain of a certain noxious weed, app. darnel-grass: مزون being a pass. part. n. of which no verb is mentioned]. (TA.) زوى

1 زَوَاهُ, (K,) aor. يَزْوِيهِ, (TA,) inf. n. زَىٌّ and زُوِىٌّ, (K, TA,) the latter [accord. to the CK زَوْىٌ, but it is correctly] like عُتِىٌّ, (TA,) He put it aside, or away, or apart; or removed it from its place. (K.) You say, زَوَى عَنْهُ كَذَا, inf. n. زُوِىٌّ, He averted, diverted, or removed, from him such a thing; turned, put, or sent, it away, or back, from him. (TA.) — — And زَوَى سِرَّهُ عَنْهُ He concealed his secret from him. (K.) — — Also (K) زَوَاهُ, (S, Msb, K,) aor. as above, inf. n. زَىٌّ, (Msb, TA,) He drew it, collected it, or gathered it, together; contracted it, or grasped it. (S, Msb, K.) It is said in a trad., زُوِيَتْ لِىَ الأَرْضُ فَأُرِيتُ مَشَارِقَهَا وَمَغَارِبَهَا [The earth was collected together to me, and I was shown its eastern parts and its western parts]. (S, TA.) And you say, زَوَى المَالَ, (S, Msb,) inf. n. زَىٌّ, (S,) He drew, or collected, together, or he grasped, the property, (Msb,) عَنْ وَارِثِهِ [from its inheritor]. (S.)

And زَوَى مَا بَيْنَ عَيْنَيْهِ (S, TA) He (a man, S) drew together, or contracted, the part between his eyes. (TA.) And جَآءَنَا بِصَرْبَةٍ تَزْوِى الوَجْهَ [He brought us some very sour milk such as contracts the face, or makes it to wrinkle]. (S in art. صرب.) And تَزْوِى الوُجُوهَ said of a cold north wind, It contracts [or wrinkles] the faces: a phrase used by Tarafeh Ibn-El-'Abd. (Ham p. 632.) 2 زوّى, inf. n. تَزْوِيَةٌ: see 5. — زَيَّيْتُهُ, (S, Msb, K,) which by rule should be زَوَّيْتُهُ, (S, Msb,) but is made to accord with زِىٌّ in order to facilitate the pronunciation, (Msb,) inf. n. accord. to the K تَزْيِيَةٌ, but correctly, as Lth says, تَزِيَّةٌ, in measure like تَحِيَّةٌ, (TA,) I invested him with, or made him to have, a زِىّ [i. e. garb, guise, &c.]; (S, * Msb, K, * TA;) by means of, or with, such a thing: you say, زَيَّيْتُهُ بِكَذَا [which may be rendered I invested, decked, or adorned, him with such a thing; agreeably with what follows]. (Msb.) Accord. to Fr, they say, زَيَّيْتُ الجَارِيَةَ, meaning I invested the girl, or young woman, with a garb, or guise, &c.; and decked, or adorned, her. (TA.) — — You say also, زَوَّى الكَلَامَ, meaning He prepared the speech in his mind; like زَوَّرَهُ. (TA.) — زَوَّيْتُ زَايًا and زَيَّيْتُ زَايًا [mean I wrote, or uttered, a ز]: some [hold the ا in زاى to be originally ى, and therefore] say زَيَّيْتُ: others [hold it to be originally و, and therefore] say زَوَّيْتُ. (IB, on the letter أَلِف.) Zeyd Ibn-Thábit said, in relation to the expression in the Kur [ii. 261] نُنْشِزُهَا, [accord. to one reading, or reciting,] هِىَ زَاىٌ فَزَيِّهَا, meaning [It is زاى, therefore make thou it زاى in thy reading, or reciting; or] read thou it, or recite thou it, with the زاى. (S.) 4 ازوى: see art. زو. 5 تزوّى He was, or became, [or placed himself,] in a زَاوِيَة, i. e. corner, of a house or chamber; as also ↓ زوّى, (K,) inf. n. تَزْوِيَةٌ; (TA;) and ↓ انزوى. (K.) — تَزَيَّا, from الزِّىُّ; (K, KL;) or تَزَيَّا بِزِىٍّ; (Lth, MA;) He invested himself with a garb, guise, or dress; [or with an external appearance;] (MA, KL;) he decked, or adorned, himself. (MA.) You say of a man, تزيّا بزِىٍّ حَسَنٍ [He invested himself with a beautiful, or goodly, garb, &c.]. (Lth, TA.) Hence the saying of El-Mutanebbee, وَقَدْ يَتَزَيَّا بِالهَوَى غَيْرُ أَهْلِهِ وَيَسْتَصْحِبُ الإِنْسَانُ مَنْ لَا يُلَائِمُهْ (TA:) i. e. [And verily, or sometimes, or often, one who is not entitled to it] assumes the guise of love; and the man asks to be his companion him who is not suited to him: (W p. 374:) his disciple Ibn-Jinnee, however, objected to him his saying يتزيّا, and expressed his opinion that the correct word is يَتَزَوَّى; and El-Mutanebbee admitted that he did not know the former word in any [classical] poetry, nor in any lexicological book, but asserted the verb in use to be only تَزَيَّا: (MF, TA:) in the M it is said that IJ held تَزَيَّا to be originally تَزَوْيَا, and the و to be changed into ى because quiescent, and incorporated into the ى preceded by it. (TA.) 7 انزوى It was, or became, put aside, or away, or apart; or removed from its place. (K.) — — اِنْزَوَتِ الجِلْدَةُ فِىالنَّارِ The piece of skin became contracted, or shrivelled, or shrunk, in the fire. (S.) And انزوى مَا بَيْنَ عَيْنَيْهِ The part between his eyes became drawn together, or contracted. (TA.) And انزوى القَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ The people, or party, drew together, one portion of them to another portion. (TA.) — — See also 5, first sentence. زَا and زًا and زَآءٌ and see زَاىٌ, below. زَىْ and زَىٌّ: see زَاىٌ, below. زِىٌّ, (S, Msb, K, &c.,) originally زِوْىٌ, (S, Msb,) Garb, guise, dress, habit, fashion of dress, and aspect, or outward appearance; syn. لِبَاسٌ, (S, TA,) and هَيْئَةٌ, (Fr, Msb, K, TA,) and مَنْظَرٌ: (Fr, TA:) pl. أَزْيَآءٌ. (K.) [In the Kur xix. 75,] some read أَحْسَنُ أَثَاثًا وَزِيًّا [Better in respect of household-goods and in respect of garb, &c.]: others read رِيًّا, with ر: (TA:) and رِئْيًا: and رِيئًا: and رِيًا. (Bd.) زَاىٌ, (Kr, S, K, &c.,) in which the ا, accord. to Lth, is originally ى, but accord. to Sb and IJ it is و, (TA,) A certain letter (i. e. ز); (S, TA;) [in spelling, pronounced زَاىْ; and] also called ↓ زَآءٌ, (Kr, S, K,) and ↓ زًا, and [in spelling (see the first sentence of art. ب)] ↓ زَا, (Kr, K, but omitted in some copies of the K,) this last being indecl., (Kr, TA,) and ↓ زَىٌّ (K) and [in spelling] ↓ زَىْ: (Kr, K:) of all which, the first is that which is held in [most] repute: (TA:) and this and زَآءٌ may be meant by J's saying, الزَّاىُ حَرْفٌ يُمَدُّ وَيُقْصَرُ وَلَا يُكْتَبُ إِلَّا بِيَآءٍ بَعْدَ الأَلِفِ; though the author of the K asserts J to have erred in saying this: (MF, TA:) the pl. is أَزْوَآءٌ and أَزْيَآءٌ, (Kudot;,) the former or the latter accord. to different opinions, (TA,) and أَزْوٍ and أَزْيٍ, (K,) each [originally] of the measure أَفْعُلٌ. (TA.) One says, هٰذِهِ زَاىٌ حَسَنَةٌ [This is a beautiful; ز]: and كَتَبْتُ زَايًا صَغِيرَةً [I wrote a small; ز]: and the like. (IJ, TA.) — زَاىْ is also said by the vulgar on an occasion of wonder, and of disapproval: but [SM says,] I know not what is its origin. (TA.) [It may be from the Pers. زَىْ, or زِهِى; which are likewise said on an occasion of wonder. إِزَّاىْ and إِزَّىَ and إِزَىْ, and with أَ in the place of إِ, are also said by the vulgar in Egypt on an occasion of wonder, and of denial, meaning How? And زَىْ is used by them for the prefix كَ, meaning Like.] زُوَيَّةٌ: see what next follows. زُيَيَّةٌ dim. of زَاىٌ [accord. to those who hold the ا in the latter to be originally ى, or ↓ زُوَيَّةٌ accord. to those who hold that letter to be originally و; like أُيَيَّةٌ and أُوَيَّةٌ as dims. of آءٌ accord. to different opinions: see art. ا, in the middle of the first column]. (TA.) زَاوِيَةٌ A corner, or an angle, (رُكْن,) of a house or room or the like: (K:) of the measure فَاعِلَةٌ from زَوَى signifying جَمَعَ; because of its em- bracing (لِأَنَّهَا جَمَعَتْ) a part, or portion, (قُطْرًا,) thereof: (Msb, TA:) pl. زَوَايَا [which is irreg.; for by rule it should be زَوَآءٍ, being originally of the measure فَوَاعِلُ, not فَعَائِلُ]. (S, K.) They say, كَمْ فِى الزَّوَايَا مِنَ الخَبَايَا [How many hidden things are there in the corners!]. (TA.) — — [In geometry, An angle. — — And hence, زَاوِيَةُ العَوَّآءِ The star γ of Virgo; العَوَّآءُ being composed of four stars, γ,δ,ε and η of Virgo, disposed nearly in the form of a capital L, with ε, δ, γ from top to bottom and η to the right.] — — In a saying cited voce رَاوِيَةٌ, the pl. زَوَايَا is used as meaning Houses, or tents. (T in art. روى.) — — [And in the present day, the term زَاوِيَةٌ is also applied to A small mosque, or chapel: and in some instances, a building of this kind, thus called, serves as a hospice, or an asylum for poor Muslims, students and others; like رِبَاطٌ.] زى 1 زُىَّ, or زِىَّ: see art. زو. 2 زَيَّيْتُ: see 2 in art. زوى, in two places. 5 تَزَيَّا: see 5 in art. زوى. زَىْ: see زَاىٌ, in art. زوى. زِى زِى an onomatopoeia significant of The sound of the jinn, or genii. (TA.) [See also زِيزَمٌ and زِيزِيمٌ, in art. زم.] زِىٌّ: see زَاىٌ, in art. زوى. زِىٌّ: see art. زوى. زُيَيَّةٌ: see art. زوى. زيب أَزْيَبُ is of the measure أَفْعَلُ, (S,) like أَحْمَرُ: (K:) or, as some say, of the measure فَعْيَل; but this is a weak assertion, for it is said that there is no Arabic word of this measure; مَرْيَمُ being a foreign proper name, and ضَهْيَأ being disputed. (MF, TA.) [In some of its senses it is an epithet, and used as such: in some, app. an epithet in which the quality of a subst. is predominant: and in some, a simple subst.: but in all its senses it is imperfectly decl.; and therefore seems to be originally an epithet.] — — Brisk, lively, sprightly, agile, or quick. (K.) — — A man who walks with short steps: (TA:) and short in stature and in step; (K, TA;) likewise applied to a man. (TA.) — — Ignoble, base, or base-born. (K.) The offspring of fornication or adultery; or the offspring of fornication, begotten on a slave. (Abu-l-Mekárim, TA.) One whose origin, or lineage, is suspected; or an adopted son; or one who claims as his father a person who is not his father; or who is claimed as a son by a person who is not his father; syn. دَعِىٌّ. (S, K.) — — A devil: (K:) accord. to some, a dial. var. of أَزَبُّ. (TA.) — — The hedge-hog. (IAar, K.) — — A disagreeable, a disapproved, or an abominable, thing or affair. (K.) — — A calamity, or misfortune. (K.) — — Much water: (AA, S:) and so أَذْيَبُ. (K in art. ذيب.) — — [A south-easterly wind; i. e.] the [wind termed] نَكْبَآء [q. v.] that blows between the صَبَا and the جَنُوب: (S, M, K:) or the south wind, or a southerly wind; syn. جَنُوبٌ; (M, K;) of the dial. of Hudheyl; so affirm Mbr in his “ Kámil ” and IF and Et-Tarábulusee: IAth says that the people of Mekkeh use this appellation much; and it is related to

be God's name for what men call the جنوب: Sh says that the people of El-Yemen, and those who voyage upon the sea between Juddah and 'Adan, cali the جنوب by the name of الأَزْيَبُ, and know not any other name for it; and that is because it is boisterous, and stirs up the sea, turning it upsidedown: [whence it seems to mean the boisterous, or violent:] ISh says that ذَاتُ أَزْيَبَ signifies any violent wind. (L,TA.) — — [Hence it appears that it signifies also Violence.] — — Also Enmity. (S, K.) — — And Briskness, liveliness, sprightliness, agility, or quickness: (ISk, S, K, TA:) [see also أُذَيْبٌ:] it is fem.: one says, مَرَّ فُلَانٌ وَلَهُ أَزْيَبُ مُنْكَرَةٌ [Such a one passed having a disapproved briskness, &c.]: this is said when one passes quickly by reason of briskness, &c. (ISk, S.) — — And Fear, or fright: (AZ, S, K:) and so أُذَيْبٌ. (K in art. ذيب.) One says, أَخَذَنِى مِنْ فُلَانٍ الأَزْيَبُ [Fear, or fright, arising from such a one, seized me]. (AZ, S.) زيت 1 زَاتَهُ, aor. يَزِيتُهُ, [inf. n. زَيْتٌ,] He anointed him, or it, with زَيْت, i. e. oil of the زَيْتُون [or olive]. (Msb.) You say, زِتُّ, meaning I anointed my head, and the head of another, with oil of the زيتون. (L.) — — And زِتُّهُ, (Lh, S, K,) aor. أَزِيتُهُ, (S, K, TA, in the CK أَزِتُّه, and so in my MS. copy of the K,) inf. n. زَيْتٌ, (K,) I put زَيْت [i. e. olive-oil] into it; namely, the food; (S, K;) or the crumbled bread: or I prepared it therewith: (TA:) or I moistened it, or stirred it about, or moistened and mixed it, with زيت; namely, bread, and crumbled bread. (Lh, TA.) — — And زَاتَهُمْ (Lh, S, K, TA, in the CK [erroneously] زَأَتَهُمْ) He fed them with زَيْت: (Lh, K:) or he made زيت to be the seasoning of their food. (S.) 2 زَيَّتَهُمْ He furnished them with زَيْت [i. e. olive-oil] for travelling-provision; (Lh, S, A;) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.) 4 أَزَاتُوا (in the CK [erroneously] أَزْاتُوا) They had much زَيْت [i. e. olive-oil]; their زَيْت became much; (Lh, K;) agreeably with a general rule relating to verbs similar to this in meaning. (Lh, TA.) 8 اِزْدَاتَ [so in the TA and in my MS copy of the K; in the CK, erroneously, اِزْدَأَتَ;] He anointed himself with زَيْت [i. e. olive-oil]. (K.) 10 استزات He sought, or demanded, زَيْت [i. e. olive-oil]. (K.) You say, جَاؤُوا يَسْتَزِيتُونَ They came asking for زَيْت as a gift; (S, L;) or seeking, or demanding, زيت. (A.) زَيْتٌ The oil, (S, Mgh, Msb, K,) or expressed juice, (M, TA,) or مُخّ [i. e. best, or choicest, of the constituents], (A, TA,) of the زَيْتُون [or olive]. (S, M, A, Mgh, Msb, K.) [In the present day it is applied to Any oil.] زَيْتُونٌ [The olive-tree;] a certain kind of tree, (Msb, K, *) well known, (S, Msb,) whence زَيْت is obtained; (S, Msb, K;) [a tree] of the kind called عِضَاه; (AHn, Mgh, TA;) As says, on the authority of 'Abd-El-Melik Ibn-Sálih Ibn-'Alee, that a single tree of this kind lasts thirty thousand years; and that every tree of this kind in Palestine was planted by the ancient Greeks who are called the Yoonánees: (TA:) and the fruit of that tree: (Mgh:) or it has the latter signification, and is tropically applied to the tree: or it properly has both of these significations: (TA:) [it is a coll. gen. n.:] n. un. with ة: (S, TA:) accord. to some, the ن is a radical letter, and the ى is augmentative, because they said ارض زتنة [i. e. أَرْضٌ زَتِنَةٌ, like أَرْضٌ عَضِهَةٌ from العِضَاهُ], meaning " a land in which are زَيْتُون; " so that the measure is فَيْعُولٌ; and if so, its proper place is art. زتن. (TA.) Respecting the phrase in the Kur xcv. l, وَالتِّينِ وَالزَّيْتُونِ, see تِينٌ. — — [زَيْتُونُ بَنِى إِسْرَائِيلَ Lapis Judaicus: so called because resembling an olive in shape, and found in Judæa.] [زَيْتُونِىٌّ Of, or relating to, the olive: olivecoloured.] زَيَّاتٌ One who sells, or expresses, زَيْت [i. e. olive-oil, and, vulgarly, any oil]. (TA.) — — [Hence,] جَآءَ فُلَانٌ فِى ثِيَابِ زَيَّاتٍ (assumed tropical:) Such a one came in dirty clothes. (A.) مَزِيتٌ and ↓ مَزْيُوتٌ Food into which زَيْت [i. e. olive-oil] has been put: (S, A, K:) or prepared therewith. (TA.) مَزْيُوتٌ: see what next precedes. مُزْدَاتٌ A man anointing himself, or who anoints himself, with زَيْت [i. e. olive-oil]. (TA.) مُزَيْتِيتٌ dim. of مُزْدَاتٌ. (TA.) زيج زيج The builder's string, or line, (K in art. زوج, improperly there mentioned, TA,) which he extends to make even, thereby, the row of stones, or bricks, of the building; syn. مِطْمَرٌ [q. v.]: (TA:) [also called زِيقٌ:] an arabicized word, (K,) from [the Pers.] زِهْ, signifying " a bowstring: " so in the " Shifá el-Ghaleel. " (TA.) — — Also, as is said in the " Mefáteeh el-'Uloom," [An astronomical almanac; or a set of astronomical tables;] a book, or writing, containing stellar calculations, year by year: in which sense, likewise, it is an arabicized word, from the Pers. زِهْ: pl. زِيَجَةٌ. (TA.) — — And The science of astronomy, or of the celestial sphere. (TA.) زَائِجَةٌ A four-sided, or round, scheme, made to exhibit the horoscope, or places [or configurations] of the stars at the time of a birth: an astrological term [arabicized from the Pers. زَايْچَهْ]: so in the " Shifá el-Ghaleel," from the " Mefáteeh el- 'Uloom," by Er-Rázee. (TA.) زيح 1 زَاحَ, (S, A, K,) aor. يَزِيحُ, inf. n. زَيْحٌ (S, K) and زُيُوحٌ (MA, K) and زِيُوحٌ (K) and زَيَحَانٌ; (MA, K; [in the CK, erroneously, زَيْحان;]) and ↓ انزاح; (A, K;) It (a thing, S) became distant, or remote: (S, A, K:) it went, went away, passed away, or departed. (S, K.) You say, زَاحَتْ عِلَّتُهُ (S, A, MA) and ↓ انزاحت (A) His pretext, pretence, or excuse, [or his malady,] became remote [or removed], or went away. (MA.) And زَاحَ عَنِّى البَاطِلُ What was false, or vain, ceased, passed away, or went away, from me. (TA, from a trad.) — — And زَاحَ, aor. as above, i. q. تَأَخَّرَ [He, or it, went back or backwards, &c.]. (TA in art. زح.) 4 ازاحهُ He made it (a thing, S) to be distant, or remote: [he removed it, did away with it, or caused it to cease:] he made it to go, go away, pass away, or depart. (S, K.) Hence the saying of El-Aashà, قَدْ أَزَحْنَا هُزَالَهَا [We had caused her leanness to cease]. (S.) And أَزَحْتُ عِلَّتَهُ: (S, A:) ازاح عِلَّتَهُ signifies He removed his pretext, pretence, or excuse; [or his malady;] or did away with it. (MA.) 7 إِنْزَيَحَ see 1, in two places. مَزَاحٌ A place to which one [goes away, or may go away; or] removes, or may remove, far away. (Ham p. 329.) زيد 1 زَادَ, (S, A, Mgh, Msb, K,) aor. يَزِيدُ, (S, Mgh, Msb,) inf. n. زِيَادَةٌ (S, A, * Msb, K *) and زَيْدٌ, (S, Mgh, Msb, K, *) with which are syn. زِيدٌ (S, K) and زَيَدٌ (K) and مَزِيدٌ (S, K) and زَيْدَانٌ, which last is anomalous, like شَنْآنٌ (K) and لَيَّانٌ, said to be the only instances of the kind, (TA,) all as inf. ns., (TK,) and so is مَزَادٌ, (TA,) and J adds that زُوَادَةٌ is mentioned by Yaakoob, from Ks, from El-Bekree, as syn. with زِيَادَةٌ, but this is a mistake, which is unfairly imputed to J by the author of the K, (MF,) [who says,] as to الزُّوَادَةُ, it is a mistranscription by J, for the words are الزِّيَارَةُ and الزُّوَارَةُ, [in the CK الرُّوادةُ and الرِّيادةُ,] with ر, and without the mention of [the signification of] النُّمُوُّ, (K, TA,) It (a thing, S, Mgh, Msb, [as, for ex.,] water, and property, A) increased, or augmented, or grew; (S, A, TA;) [and in like manner said of a man, and of any animal;] as also ↓ اِزْدَادَ: (S, A, Mgh, Msb, K:) or this latter has a more intensive signification than the former, like اِكْتَسَبَ in relation to كَسَبَ. (MF. [See also 5.]) In this sense it has a single objective complement; as in زَادَ كَذَا It, or he, increased, or augmented, or grew, in such a thing; as also ↓ اِزْدَادَ. (TA.) [The latter is more commonly used in this manner.] You say, ↓ اِزْدَدْتُ مَالًا (A, Mgh, Msb) [I increased in property: also] meaning I increased to myself, or for myself, property. (Mgh, * Msb.) And الأَمْرُ ↓ ازداد صُعُوبَةً [The affair increased in difficulty]. (A.) — — [Also It exceeded; it was, or became, redundant, or superfluous; it remained over and above. And زَادَ عَلَيْهِ It exceeded it; as also ↓ تزايد.] You say, زَادَ عَلَى الشَّىْءِ ضِعْفَهُ [It exceeded the thing by the like thereof, or more]. (A.) And زَادَ عَلَى مَا أَرَادَ [It exceeded what he desired]. (A.) — — Also He gave an addition: so in the saying, فَقَدْ أَرْبَى ↓ مَنْ زَادَ وَازْدَادَ He who gives an addition, and who

takes it, [each of these] practises usury. (Msb.) — — [And He added, or exaggerated.] يَزِيدُ فِى حَدِيثِهِ [He adds, or exaggerates, in his narration, or talk, or discourse,] is said of a liar. (A and TA voce سَرَّاجٌ. [See also 5.]) — It is also trans.: (Msb:) you say, زَادَهُ, aor. يَزِيدُهُ, inf. n. زِيَادَةٌ, He increased it, or augmented it. (L.) And in this sense it is doubly trans.: (MF:) you say, زَادَهُ اللّٰهُ خَيْرًا, (S, K,) or مَالًا, (A,) [God increased to him, or added to him, good fortune or prosperity or the like, or property; increased, or added to, his good fortune, &c.; or may God increase &c.;] as also ↓ زَيَّدَهُ: (K:) and زَادَ فِيمَا عِنْدَهُ, (S,) or فِى مَالِهِ, (A,) [He increased, or added to, what he possessed or his possessions, or his property; or may He (i. e. God) increase &c.] — — زَادَهُ also signifies He gave him an increase, or an addition, or more. (Msb.) See 10. — — You say also, مَا يَزِيدُكَ أَحَدٌ عَلَيْهِ [No one is more sufficient for thee than he]. (K in art. زند. [See 4 in that art.]) And لَا يَزِيدُكَ عَلَيْهِ جَمَلٌ No camel will be more sufficient for thee than he; i. q. لَا يَضُرُّكَ. (ISk, S in art. ضر [in which see other exs.].) 2 زَيَّد, [inf. n. تَزْيِيدٌ,] said of property, It increased, or augmented, much. (A.) — See also 1, latter part. 3 زايد أَحَدُ المُتَبَايِعَيْنِ الآخَرَ, inf. n. مُزَايَدَةٌ, [One of the two persons buying together outbade the other: see also 6.] (A.) 5 تزيّد It (a price, S, A) was, or became, excessive, or dear; (S, A, K;) as also ↓ تزايد. (A, TA.) — — He added, or exaggerated, (MA,) or lied, (S, MA, K,) in narration, or discourse. (S, MA. [See also 1, latter half.]) And He affected to exceed the due bounds in his narration, or discourse, and his speech; (TA;) he affected excess in speech, &c.; (K, TA;) i. e. in speech and in action; (TA;) as also ↓ تزايد: (K:) or التَّزَيُّدُ فِى الحَدِيثِ means the embellishing narration, or discourse, with lies, and adding in it what does not belong to it. (Har p. 195.) In the verse of 'Adee cited in art. زند, the last word is تَزَيَّدِ as some relate it, or تَزَنَّدِ as others relate it. (TA.) — — He went a pace exceeding that termed العَنَق. (S, K. [See also دَمَلَ, and نَصَبَ السَّيْرَ, and وَسَجَ.]) And تزيّدت She (A camel) stretched forth her neck, and went a pace exceeding that termed العَنَق, as though she were swimming with her rider?? (A, TA:) and in like manner one says of a mare, or horse. (TA.) And تزيّدت الإِبِلُ فِى سَيْرِهَا The camels tasked themselves in their pace beyond their ability. (TA.) 6 تزايد [It increased, augmented, or grew, gradually; contr. of تَنَاقَصَ]. See also 1. And see 5, in two places. تزايدوا عَلَى السِّلْعَةِ [They bade, one against another, for the commodity, or article of merchandise, successively raising the price]: said of the people of a market when a commodity is sold to him who bids more than others. (L.) And تزايدوا فِى الثَّمَنِ حَتَّى بَلَغَ مُنْتَهَاهُ [They augmented the price, one outbidding another, until it attained its utmost]. (A, TA.) 8 اِزْدَادَ [originally اِزْتَادَ]: see 1, in four places. — — Also He took an addition. (Msb.) See, again, 1. — — Also He took in addition: so in the saying, إِذَا ازْدَادَ الرَّاهِنُ دَرَاهِمَ مِنَ المُرْتَهِنِ [When the pledger takes money in addition from the receiver of the pledge]. (Mgh.) One says also, اِزْدَدْ مِنَ الخَيْرِ [Obtain thou, or gain thou, somewhat in addition of what is good: or it may mean seek thou, or desire thou, an increase, or addition, of what is good]. (A.) See what next follows, in two places. 10. استزاد He sought, or desired, or demanded, an increase, an addition, or more; (A, Mgh, Msb;) as also ↓ اِزْدَادَ; whence the saying, to a man to whom a thing has been given, ↓ هَلْ تَزْدَادُ Dost thou seek, or desire, or demand, more than what I have given thee? (L.) — — [Hence,] هُوَ يَسْتَزِيدُ فِى حَدِيثِهِ [He seeks, or desires, to add, or exaggerate, or to exceed the due bounds, or to embellish with lies and additions, in his narration, or discourse]. (A, TA. [See also 5.]) — — استزادهُ He sought, or desired, or demanded, of him an increase, an addition, or more. (Msb, K.) You say, ↓ لَوِ اسْتَزَدْتُهُ لَزَادَنِى If I had sought, or desired, or demanded, an increase, &c., he had given me an increase, &c. (Msb.) — — [And hence,] (tropical:) He reckoned him, or held him, to have fallen short of doing what he ought to have done, (S, A, K, TA,) and complained of him, (A, TA,) or reproved him, for a thing that he did not approve. (TA.) And كَتَبَ إِلَيْهِ كِتَابَ اسْتِزَادَةٍ (tropical:) [He wrote to him a letter of complaint, or reproof, for his having fallen short, &c.; requiring him to do more]. (A.) زَيْدٌ an inf. n. of زَادَ. (S, Mgh, Msb.) — — [Hence,] هُمْ زَيْدٌ عَلَى مِائَةٍ (S, A, L) and ↓ زِيدٌ (S, L) and ↓ زِيَادَةٌ (A) (tropical:) [They are more than a hundred]. زِيدٌ an inf. n. of زَادَ. (S, * K, * TK.) — — See the next preceding paragraph. زِيَادَةٌ an inf. n. of زَادَ. (S, Msb.) Using it as an inf. n., (Msb,) you say, اِفْعَلْ ذٰلِكَ زِيَادَةً [meaning Do thou that in addition]: (S, Msb:) the vulgar say ↓ زَائِدَةً, (S,) which one should not say. (Msb.) [Hence also,] حُرُوفُ الزِّيَادَةِ [The letters of augmentation; or the augmentative letters; i. e. the letters that are added to the radical letters in Arabic words]: they are ten, and are comprised in the saying, سَأَلْتُمُونِيهَا [" Ye asked me for them "], (TA,) and in أَلْيَوْمَ تَنْسَاهُ [" Today thou wilt forget it "]; (K, TA;) and more than a hundred and thirty other combinations comprising them have been mentioned: (MF:) [these letters are also called زَوَائِدُ, of which the sing. is ↓ زَائِدَةٌ.] See also زَيْدٌ. — — [As a simple subst., or a subst. properly so termed, it signifies An increase, or increment; and augmentation, or augment; an addition, additament, adjunct, or accessory: an accession: excess, redundance, or superfluity: and a redundant part or portion or appertenance; a surplus; a residue: an excrescence: pl. زِيَادَاتٌ and زَائِدُ. — — Hence,] إِبِلٌ كَثِيرَةُ الزَّيَائِدِ i.e. الزِّيَادَات [Camels having much increase; lit., much, or many, increases]. (K.) A poet says, بِهَجْمَةٍ تَمْلَأُ عَيْنَ الحَاسِدِ ذَاتِ سُرُوحٍ جَمَّةِ الزَّيَائِدِ [With a herd of forty or more camels, that fill, or glut, the eye of the envier, enjoying pasturing by themselves, having much increase]: some say, [in citing this verse,] الزَّوَائِدِ, which is pl. of ↓ زَائِدَةٌ; but الزوائد is said only in relation to the legs of a beast. (L.) — — [Hence also,] زِيَادَةُ الكَبِدِ, (so in a copy of the S, and in the A and L, and in several places in the K,) or ↓ زَائِدَةُ الكَبِدِ, (so termed by Zj, and so in the T, and in two copies of the S, and in the L,) both of which are correct, (TA,) [The redundant appertenance of the liver;] a certain small piece to which the liver is attached, or suspended: (Zj, in his " Khalk el-Insán: ") or a certain small appertenance of the liver (هُنَيَّةٌ مِنْهَا صَغِيرَةٌ), at its side, going away from it (مُتَنَحِّيَةٌ عَنْهَا): (S, L:) or a certain piece appended, or attached, to the liver (مُعَلَّقَةٌ بِهَا): (A:) or a certain appendage of the liver; [so I render هَنَةٌ مُتَعَلِّقَةٌ مِنْهَا, agreeably with the next preceding explanation; though it may be rendered a thing suspended from it, i.e. from the liver; or the right reading may be هنة متعلّقة بها, which is virtually the same as the explanation in the A, and agreeable with what here follows: so called] because it is a redundance (تَزَيُّدُ) upon its upper surface: (L:) [all of these explanations seem to denote the round ligament of the liver: the Hebrew יֹתֶרֶת הַכָּבֵד, in Ex. xxix. 22, literally signifies the same; like the slightly-varying appellations in Ex. xxix. 13 and Lev. iii. 4, and Lev. ix. 10: but the real meaning thereof is much disputed: the rendering of the LXX. is lobo\s tou* h>/patos; which is said to mean extrema pars hepatis: that of the Vulg., reticulum hepatis: that of our authorized Engl. Vers., the caul above the liver; (with this marginal note: " it seemeth by anatomy, and the Hebrew Doctors, to be the midriff: ") and it is remarkable that this is one of the meanings assigned to الخِلْبُ, which some hold to be syn. with زِيَادَةُ الكَبِدِ: (see خِلْبٌ:) Bochart (in his Hieroz. t. i., p. 498, seq.,) and Gesenius (in his Lex.) explain the Hebrew term as meaning the greater lobe of the liver: but this is hard to reconcile with the Hebrew or the Arabic; and utterly irreconcileable with the explanations given by the Arabs; among whom, it should be observed, were many of the Jewish religion, who cannot reasonably be supposed to have not known the correct meaning of a term relating to their sacrifices:] the pl.

of زيادة is زَيَائِدُ, (L,) and that of ↓ زائدة is زَوَائِدُ. (S, L.) Hence the saying, الوَلَدُ كَبِدُ ذِى الوَلَدِ وَوَلَدُ الوَلَدِ زِيَادَةُ الكَبِدِ [The child is as the liver of the parent, and the grandchild is as the redundant appertenance of the liver]. (A, TA.) زَائِدٌ act. part. n. of زَادَ, (Msb,) [Increasing, augmenting, or growing. — — Exceeding; in excess; redundant; superfluous; remaining over and above: excrescent: additional; in addition; adscititious.] You say, أَخَذْتُهُ بِدِرْهَمٍ فَزَائِدًا [I took it, i. e. bought it, for a dirhem and more]. (A.) [See also the next paragraph.] زَائِدَةٌ [fem. of زَائِدٌ: and also a subst.; being transferred from the category of epithets to that of substs. by the affix ة: pl. زَوَائِدُ]: see زِيَادَةٌ, in five places. — — [Hence,] الزَّوَائِدُ [Certain excrescences, or pendent hairs, termed] زَمَعَات, in the hinder part of the kind leg or foot. (K. [In the explanations there given, I read الرِّجْل, as in one copy, instead of الرَّحْل. It has been stated above, voce زِيَادَةٌ, on the authority of the L, that الزَّوَائِد is said only in relation to the legs of a beast.]) — — [But] ذُو الزَّوَائِدِ means The lion: (S, K:) by the زوائد being mean this claws and his canine teeth and his roaring and his impetuosity. (S.) — — زَائِدَةُ السَّاقِ The shin-bone. (L.) [زَوَائِدِىٌّ a rel. n. from زَوَائِدُ pl. of زَائِدَةٌ; and used, app., as meaning Having something redundant; for] Sa'eed Ibn-'Othmán was surnamed الزَّوَائِدِىُّ because he had three بَيْضَات: so they assert. (S.) بُرُودٌ تَزِيدِيَّةٌ, (S, K,) and تَزِيدِيَّاتٌ [alone], (S,) [Garments of the kind termed] بُرُود having in them red stripes, (S, K,) to which streaks of blood are likened: (S:) so called in relation to تَزِيد the son of حُلْوَان, the father of a tribe: (S, K:) or, as some say, تَزِيد the son of حَيْدَان: (MF:) or from تَزِيد, a city, or town, of ElYemen, in which such برود were woven: (TA:) or, accord. to some, J and F are in error; and the truth is, that there were some merchants in Mekkeh, called بَنُو يَزِيدٍ, thus with ى and in relation to them certain [camel-vehicles for women of the kind called] هَوَادِج were termed ↓ يَزِيدِيَّةٌ. (MF.) مَزَادٌ: see مَزَادَةٌ, in two places. مَزِيدٌ an inf. n. of زَادَ. (S, K.) You say, لَا مَزِيدَ عَلَى مَا فَعَلْتَ and ↓ لَا مُسْتَزَادَ, (A, Msb,) both meaning the same [i.e. There is no exceeding what thou hast done: or rather the latter means there is no desire for more than thou hast done, or there is no one of whom is desired more than thou hast done; for ↓ مُسْتَزَاد may be here an inf. n., and it may be a pass. part. n.]. (Msb.) — [It is also the pass. part. n. of زَادَ, signifying Increased, or augmented; as also مَزِيدٌ فِيهِ.] مَزَادَةٌ [A leathern water-bag, one of a pair which is borne by a camel or other beast;] the half (شَطْر) of a رَاوِيَة: (Msb in art. زود:) [a water-bag of this kind is represented in a sketch of " Sakkàs " in my work on the Modern Egyptians:] it has two loops, and two kidney-shaped pieces of leather (كُلْيَتَانِ), the former of which are sewed to the latter: (TA voce خُرْبَةٌ:) the رَاوِيَة consists of two mezádehs (مَزَادَتَانِ), which are bound upon the two sides of the camel with the [cord called] رِوَآء: the pl. is مَزَايِدُ [often written مَزَائِدُ]; and sometimes the Arabs elided the ة, saying ↓ مَزَادٌ: (T, TA:) [both of these forms are mentioned in the S and K as pls.:] and ↓ مَزَادٌ without ة, is [also] applied to the single one (فَرْدَة [meaning the single water-skin]) which the rider attaches behind his camel's saddle, having no عَزْلَآء, [or spout (which is closed by means of a thong tied round it) at one of the lower extremities for pouring out the water; thus] differing from the مَزَادَة: (T, TA:) or the مزادة is a رَاوِيَة, [app. accord. to some who applied this latter term to a single water-bag,] (S, A, K,) or only (K) such as is composed of two skins with a third inserted between them to widen it: (A 'Obeyd, S, M, A, K:) and so are the سَطِيحَة and the شَعِيب: (A 'Obeyd, S:) or the سَطيحة is made of two skins put face to face; and the مزادة is of two skins and a half, or of three skins: (ISh, TA:) or it is [a water-bag] joined (مَشْعُوبَة) at one side; if consisting of two faces (ان خرجت من وجهين [i. e. of two pieces of skin whereof each forms one face or side]) it is called a شَعِيب: or it is like a راوية having no عَزْلَآء [expl. above]: AM and the author of the Msb and some others assert that its medial radical letter is و, and that it is from الزَّوْدُ, (TA,) being so called because one furnishes himself with water in it for travellingprovision: (Msb in art. زود:) but this is a mistake: (TA:) it is thus called because it is enlarged by the addition of a third skin: (AO, El-Khafájee, TA:) [Fei says that] accord. to analogy it should be مِزَادَةٌ. (Msb in art. زود.) مُسْتَزَادٌ: see مَزِيدٌ, in two places. يَزِيدِيَّةٌ, applied to هَوَادِج: see تَزِيدِيَّةٌ. زير 2 زيّر الدَّابَّةَ He (a farrier) twisted the lip of the beast with a زِيَار: (S in art. زور, and TA:) and he put a زِيَار upon the حَنَك [or part beneath the chin] of the beast. (TA.) [In the present day, the instrument here mentioned is generally applied to the upper lip.] زِيرٌ [A large water-jar, wide in the upper part and nearly pointed at the bottom;] a [vessel of the kind called] دَنّ: or a [vessel such as is called] حُبّ, (K,) in which water is put: (TA: [but يعمل is there put by mistake for يُجْعَلُ:]) of the dial. of El-'Irák [and that of Egypt]: pl. أَزْيَارٌ: a foreign word. (TA in art. زور, in which, and in art. زير, the word is mentioned in the K.) — See also art. زور. — Also I. q. زِرٌّ; (IAar, TA in art. زور;) the former ر in the latter word being changed by some of the Arabs into ى in this and similar instances. (Az, TA.) — [See also بَصَلٌ.] زِيَرٌ, (Sgh, TA in art. زور,) in the K, erroneously, زَيِّرٌ, (TA,) Angry, (IAar, Sgh, K, TA,) and severing himself from his companion: (IAar, TA:) originally زِئْرٌ. (Az, TA.) زِيرَةٌ: see art. زور. زِيَارٌ [A kind of barnacle, used by a farrier;] an instrument with which a farrier twists the lip of a beast; (S in art. زور;) a thing that is put upon the mouth of a beast when he is refractory, in order that he may become submissive. (IAth, TA. [See 2.]) — — See also art. زور. زيزفون زَيْزَفُونٌ: see art. زفن. زيغ 1 زَاغَ, aor. يَزِيغُ, inf. n. زَيْغٌ (S, O, Msb, K) and زَيَغَانٌ and زَيْغُوغَةٌ (O, K) and زُيُوغٌ, (TA,) He, or it, (a thing, Msb,) declined, deviated, swerved, or turned aside, (S, O, Msb, K,) from the right course or direction, accord. to an explanation of زَيْغٌ by Er-Rághib; and from the truth: (TA:) and زَاغَ, aor. يَزُوغُ, inf. n. زَوْغٌ, is a dial. var. thereof. (Msb, TA. *) In the Kur iii. 5, (O,) زَيْغٌ means A doubting, and a declining, or deviating, from the truth. (O, K.) — — You say also, زَاغَتِ الشَّمْسُ, (S, Msb, K,) aor. تَزِيغُ, inf. n. زَيْغٌ (Msb, TA) and زُيُوغٌ, (TA,) The sun declined [from the meridian], (S, * Msb, K,) so that the shade turned from one side to the other. (S, * K.) — — And زاغ البَصَرُ, (S, O, K,) inf. n. زَيْغٌ, (TA,) (tropical:) The eye, or eyes, or the sight, became dim, or dull: (S, O, K, TA:) so in the phrase مَا زَاغَ البَصَرُ in the Kur [liii. 17]: (O, TA:) or, as some say, زَاغَتِ الأَبْصَارُ signifies the eyes turned aside from their places; as in the case of a man in fear. (TA.) 2 زَيَّغْتُ فُلَانًا, inf. n. تَزْيِيغٌ, I rectified the زَيْغ [or declining, or deviating, &c.,] of such a one. (Aboo-Sa'eed, O, K. *) 4 ازاغهُ, (S, O, Msb, K,) عَنِ الطَّرِيقِ, (S, O,) inf. n. إِزَاغَةٌ, (Msb,) He made him to decline, deviate, swerve, or turn aside, (S, O, Msb, K,) from the way. (S, O.) Hence, in the Kur [iii. 6, accord. to the usual reading], رَبَّنَا لَا تُزِغْ قُلُوبَنَا, (O, TA,) meaning O our Lord, make us not [or make not our hearts] to decline from the right way and course: make us not to err, or go astray. (TA. [See another reading in the first paragraph of art. زوغ.]) — — And He made him to fall into الزَّيْغ [app. as meaning deviation from the truth, or the right way of belief or conduct]. ((TA.) — — فَلَمَّا زَاغُوا أَزَاغَ اللّٰهُ قُلُوبَهُمْ, in the Kur [lxi. 5], means, accord. to Er-Rághib, And when they quitted the right way, God dealt with them according to that: (TA:) or God turned their hearts from the acceptance of the truth, and the inclining to the right course. (Bd.) 5 تَزَيَّغَتْ She (a woman) ornamented, or adorned, herself, and

showed, or displayed, her finery, or ornaments, and beauties of person or form or countenance, to men, or strangers, (AZ, S, K,) and decked herself with apparel; like تَزَيَّقَتْ: (AZ, TA:) IF says that its غ is a substitute for ن. (TA.) 6 تَزَايُغٌ i. q. تَمَايُلٌ, (JK, S, O, K,) An inclining towards each other, (PS,) accord. to some, peculiarly, (TA,) in the teeth. (JK, TA.) زَاغٌ [The rook;] a small غُرَاب [or bird of the crow-kind], inclining to white, (O, Mgh, K, TA,) that does not eat carrion, (O, Mgh, TA,) and is allowed to be eaten; now called in Egypt the غُرَاب نُوحِىّ [or Noachian crow]: (TA:) or a غُرَاب like the pigeon, black, with a dusty colour in its head; or, as some say, inclining to white; that does not eat carrion: (Msb in art. زوغ:) or a small black غُرَاب, that is eaten; also called حَذَفٌ, of which the n. un. is with ة: (ISh, TA in art. حذف:) [these descriptions correctly apply to different varieties of the rook; some of which are distinguished by more or less whiteness in the head and other parts: in the present day, the word is, by some, perhaps generally, erroneously applied to the carrion-crow:] Az says, "I know not whether it be Arabic or arabicized: " (Msb in art. زوغ, and TA:) the truth is, that it is a Pers. word, [زَاغْ,] arabicized; originally applied to crows (غِرْبَان), whether small or large; but when arabicized, applied peculiarly to one species thereof: (TA:) pl. زِيغَانٌ. (O, Mgh, Msb, K.) زَائِغٌ Declining, deviating, swerving, or turning aside: (TA:) pl. زَاغَةٌ, applied to a number of men, (S, O, K, TA,) i. q. زَائِغُونَ, (S, O, TA,) like بَاعَةٌ meaning بَائِعُونَ. (O, TA.) زيف 1 زَافَ, aor. يَزِيفُ, (S, O, K,) inf. n. زَيْفٌ and زَيَفَانٌ (O, K) and زُيُوفٌ, (TA,) said of a camel, (S, TA,) and of a man, &c., (TA,) He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side: (S, O, K:) or he went quickly, with an affected inclining of the body from side to side. (TA.) And زَافَتْ فِى مِشْيَتِهَا, said of a woman, She appeared as though she were turning round, or circling, in her gait. (Z, TA.) [This is app. from what next follows.] One says of a male pigeon, زاف عِنْدَ الحَمَامَةِ He dragged the tail, and impelled his fore part with his hinder part, and turned, or circled, around the female pigeon: (S, O, L, K, * TA:) and of a female pigeon one says, تَزِيفُ بَيْنَ يَدَيِ الحَمَامِ الذَّكَرِ, meaning She walks with boldness and presumptuousness before the male pigeon. (TA.) And a poet describing a battle says of it زَافَتْ, meaning The hinder part thereof impelled the fore part. (L, TA.) — — زاف, (Kr, TA,) inf. n. زَيْفٌ, (Kr,) said of a building, (Kr, TA,) &c., (TA,) It was, or became, high. (Kr, TA.) — زافت الدَّرَاهِمُ, (S, MA, Mgh, Msb, K,) aor. تَزِيفُ, (Msb,) inf. n. زَيْفٌ, (Msb,) or زُيُوفٌ, (Mgh, K,) for which the lawyers say زِيَافَةٌ, (Mgh,) The dirhems, or pieces of money, were bad: (MA, Msb:) or were rejected, or returned, (Mgh, K,) عَلَيْهِ [to him], (S, Mgh, K,) because of adulterating alloy therein: (Mgh, K:) or, accord. to the M, simply, were rejected, or returned; (TA;) [and] so ↓ زُيِّفَت. (Mgh.) — See also 2. — زاف الحَائِطَ, (O, K,) inf. n. زَيْفٌ, (TA,) He leaped the wall; syn. قَفَزَهُ; (O, K;) said of a man. (O.) 2 تَزْيِيفٌ is said to signify primarily The separating, or setting apart, such [money] as is passable, or current, from such as is termed زَائِف: and hence, the rejecting [money], or returning [it]: and the making [it], or proving [it] to be, false, or spurious. (TA.) One says, زيّف الدَّرَاهِمَ, (S, MA, Msb, K,) inf. n. تَزْيِيفٌ, (Msb,) He made, (MA, K,) or pronounced, (K,) or showed, (Msb,) the dirhems, or pieces of money, to be bad, (MA, Msb,) or to be such as are termed زُيُوف; (K;) as also ↓ زَافَهَا. (Lh, K.) See also 1, near the end of the paragraph. — — [Hence, التَّزْيِيفُ in relation to speech, or language: see 2 in art. رمل.] — — And زيّفهُ, (Kr, TA,) inf. n. as above, (Kr,) (tropical:) He made his blood to be of no account, to go for nothing, unretaliated, or uncompensated by a mulct; or made it allowable to take, or shed, his blood: (TA:) or he made him to be contemptible, ignominious, base, or vile, in the estimation of others: (Kr, TA:) from دِرْهَمٌ زَائِفٌ " a bad dirhem, or piece of money. " (TA.) 5 تزيّفت, said of a woman, [like تزيّقت,] She ornamented, or adorned, herself. (O.) — — [Accord. to Freytag, تزيّف signifies It was adulterated: and in Har p. 612 it is expl. as signifying صار زيّفا فى احواله, which seems to have this or a similar meaning; زيّفا being app. a mistranscription for زَيْفًا or مُزَيَّفًا.] زَيْفٌ: see زَائِفٌ, in four places. — Also The إِفْرِيز, i. e., (Kr, TA,) the طَنَف, (Kr, O, K, TA,) [meaning the coping, or ledge, or cornice,] that protects a wall, (O, K, TA,) surrounding the upper part of the wall, (Kr,) or surrounding the walls at the top of a house: (TA:) or, as some say, (O, in the K " and,") the steps, or stairs, of places of ascent: (O, K:) or, as some say, (Kr, O, in the K " and,") i. q. شُرَفٌ [meaning acroterial ornaments forming a single member of a cresting of a wall, or of the crown of a cornice]: n. un. with ة. (Kr, O, K.) زَيَّافٌ, and with ة: see the next paragraph, in three places. زَائِفٌ One who walks in the manner described in the first sentence of this art.; as also ↓ زَيْفٌ, which is an inf. n. used as an epithet: (TA:) [and so ↓ زَيَّافٌ, but properly in an intensive sense:] and ↓ زَيَّافَةٌ a she-camel proud and self-conceited [in her gait]. (S.) Hence, (TA,) الزَّائِفُ signifies The lion; as also ↓ الزَّيَّافُ; (O, K;) but the latter has an intensive meaning: (TA:) so called because of his proud and selfconceited walk. (O, TA.) — Also, and ↓ زَيْفٌ, (S, Kr, Mgh, O, Msb, K,) the latter an inf. n. used as an epithet, (Msb,) or, accord. to IDrd, this is a vulgar term, (O,) or bad, (K,) applied to a dirhem, or piece of money, (S, Mgh, O, Msb, K,) to gold and to silver, (Har p. 369, referring to the latter word,) Bad: (Kr, Msb, and Har ubi suprà:) or such as are rejected, or returned, because of adulterating alloy therein: (Mgh, O, K:) or, as some say, such as are less bad than what are termed بَهْرَج, being such as are rejected by [the officers of] the government-treasury; whereas the بهرج are such as are rejected by the merchants, or traders: (Mgh:) the pl. is زِيَافٌ and أَزْيَافٌ, (O, K,) [the latter a pl. of pauc.,] or the pl. of ↓ زَيْفٌ is زُيُوفٌ, and the pl. of زَائِفٌ is زُيَّفٌ: (Mgh, * Msb:) accord. to some, the زُيُوف are such as are done over with a compound of quicksilver and sulphur. (Msb.) [It is implied in the Msb that ↓ زَيْفٌ is the more common term, though, as has been stated above, it is said by IDrd to be vulgar: and it is also applied to human beings: for ex.,] a poet says, تَرَى القَوْمَ أَشْبَاهًا إِذَا نَزَلُوامَعًا وَفِى القَوْمِ زَيْفٌ مِثْلُ زَيْفِ الدَّرَاهِمِ [Thou seest the people to be likes when they alight together; but among the people are bad like the bad of dirhems.] (TA.) زيق 5 تزيّق He ornamented, or adorned, himself, and applied كُحْل to his eyes: (K:) or تزيّقت, said of a woman, (JK, S, O,) like تزيّغت, (S, O,) she ornamented, or adorned, herself, (JK, S, O,) and applied كُحْل to her eyes, (S, O, TA,) and some add, and decked herself with apparel: accord. to Z, it is from الزوق; [app. meaning الزَّوَقُ, syn. with الزَّوُوقُ; or from زَوَاقٌ, (see 2 in art. زوق, last sentence,) so that it is originally تزوّقت;] or it may be from زيق, [i. e. زِيقٌ,] with ى, [meaning the " builder's string, or line, with which he makes even the rows of stones, or bricks, and with which the building is proportioned,"] because she who embellishes herself makes her state right by adornment. (TA.) زِيقٌ The part, of a shirt, that surrounds the neck: (S, K:) the collar of a shirt: (KL:) or the border of a collar; (MA;) or the hemmed border of the opening at the neck and bosom of a shirt: (JK:) [app. an arabicized word from the Pers. زِهْ:] J, holding the medial radical to be [originally] و, has mentioned it in art. زوق. (TA.) — — [Hence, (assumed tropical:) The surrounding edge of the eyelid. (See حِتَارٌ.)] — — And The string, or line, of the builder, [also called زِيجٌ, q. v., with which he makes even the rows of stones, or bricks, and] with which the building is proportioned. (JK.) — — زِيقُ الشَّيَاطِينِ, expl. by Lth as meaning A certain thing that flies in the air, called by the Arabs لُعَابُ الشَّمْسِ, [i. e. the fine filmy cobwebs termed gossamer,] is a mistake for رِيقُ الشَّيَاطِينِ, with رَآء. (Az, O, K. *) زيل

1 زَالَهُ is syn. with أَزَالَهُ, q. v. (S, Msb, K.) — — زال زَوَالَهُ, or زال اللّٰهُ زَوَالَهُ; and زال زَوَالَهَا: see زَوَالٌ, in art. زول. And زِيلَ زَوِيلُهُ and زَوِيلُهَا and زَوَالُهُ: see زَوِيلٌ, in art. زول; and for the first, see also زَوَالٌ, in that art. — — زِلْتُهُ, (S, K,) aor. أَزِيلُهُ, inf. n. زَيْلٌ, (S,) [first pers. of زَالَهُ,] signifies also I put it, or set it, apart, away, or aside; removed it; or separated it; (S, K, TA;) namely, a thing, (S, TA,) from another thing: (TA:) and ↓ ازالهُ also signifies he separated it; like زَالَهُ. (TA.) See also 4. One says, زِلْ ضَأْنَكَ مِنْ مِعْزَاكَ Remove, or separate, thy sheep from thy goats. (S, * TA.) And ↓ زِلْتُهُ فَلَمْ يَنْزَلْ I separated it [partly], but it did not become [wholly] separated. (S, K.) — مَا زَالَ يَفْعَلُ كَذَا (S in art. زول, and Msb,) is like مَا بَرِحَ, both in its [original] measure, [which is مَا زَيِلَ accord. to most authorities,] and in its meaning, which is [He ceased not to do such a thing, or he continued to do such a thing, for it denotes] the continuing to do a thing [as in the ex. above], and a constant state [as in the phrase مَا زَالَ زَيْدٌ قَائِمًا Zeyd ceased not to be, or continued to be, standing]: (Msb:) [using the first pers.,] one says, مَا زِلْتُ أَفْعَلُهُ [and مَا زَلْتُ, as appears from what follows], meaning مَا بَرِحْتُ [i. e. I ceased not to do it, or I continued to do it], (K,) aor. أَزَالُ [supposing the measure of the pret. to be originally فَعِلْتُ] (Msb, K) and أَزِيلُ [supposing the measure of the pret. to be originally فَعَلْتُ]: (K:) the verb is seldom [in the Msb " never "] used without a negative particle: (Az, TA:) one says زِلْتُ أَفْعَلُ meaning مَا زِلْتُ أَفْعَلُ; but this is rare: (K:) and مَا زِيلَ يَفْعَلُ كَذَا, (S, Msb, K,) a phrase used by some of the Arabs, (Msb,) mentioned by Akh, (S, TA,) as is meant in [some of the copies of] the K by the addition عَنْهُ, though Akh is not mentioned in what precedes. (TA.) The verb in مَا زَالَ and لَا يَزَالُ is used in the manner of كَانَ in governing the noun [which is its subject] in the nom. case and the predicate in the accus. case [as in مَا زَالَ زَيْدٌ قَائِمًا, expl. above]; but one may not say, مَا كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا, like as one says, مَا زَالَ زَيْدٌ إِلَّا مُنْطَلِقًا; for زَالَ denotes a negation, [meaning he did not a thing, or he was not doing &c.,] and مَا and لَا denote negation, and two negations together denote an affirmation; so that ما زال is affirmative like كَانَ; and as one may not say, كَانَ زَيْدٌ إِلَّا مُنْطَلِقًا, so one may not say, مَا زَالَ زَيْدٌ إِلَّا مُنْطَلِقًا. (Er-Rághib, TA.) One says also, مَا زِلْتُ بِزَيْدٍ حَتَّى فَعَلَ ذٰلِكَ and مَا زِلْتُ وَزَيْدًا [I desisted not with Zeyd until he did that], (Sb, K, * TA,) inf. n. زِيَالٌ. (Sb, TA.) لَمْ يَزَلْ [He, or it, has not ceased to be &c., i. e., has ever been &c., (see أَزَلٌ,)] is said of God, as meaning He has never been nonexistent; and لَا يَزَالُ, said of Him, He will never be nonexistent. (Kull p. 31.) This [incomplete i. e. non-attributive] verb and the complete [i. e. attributive, which signifies " it ceased to be " or " exist," &c.,] differ in their components; the latter being composed of ز و ل; and this, of ز ى ل: or the incomplete is altered from the complete; being made to be with kesr to its medial radical letter, [for it is generally held to be from زَيِلَ or زَوِلَ,] after its having been [originally زَوَلَ,] with fet-h: or it is from زَالَهُ, aor. يَزِيلُهُ, meaning " he put it," or " set it, apart," &c. (K.) 2 زيّلهُ, (S, K,) inf. n. تَزْيِيلٌ, (S,) He separated it [i. e. acompany of men, or an assemblage of things,] much (Fr, Az, S, * K, * TA,) [or greatly, or widely; or dispersed it;] differing in degree from زَالَهُ like as مَيَّزَهُ does from مَازَهُ. (TA.) Hence, فَزَيَّلْنَا بَيْنَهُمْ [And we will separate them widely, one from another], (Fr, Az, S, K, TA,) in the Kur [x. 29]; (Fr, Az, S, TA;) where some read ↓ فَزَايَلْنَا بَيْنَهُمْ; like لَا تُصَعِّرْ and لا تُصَاعِرْ [in the Kur xxxi. 17]. (Fr, Az, TA.) [See also an ex. in a verse cited voce دُونَ.] زَيَّلْتُ is of the measure فَعَّلْتُ because its inf. n. is as above; for were it فَيْعَلْتُ, one would say زَيْلَةٌ [of the measure فَيْعَلَةٌ]. (S.) — تَزْيِيلٌ is also [said to be] an [irreg.] inf. n. of 5, q. v. (Lh, K.) 3 زايلهُ, (S, Msb, K,) inf. n. مُزَايَلَةٌ and زِيَالٌ, (S, K,) He separated himself from him. (S, Msb, K. [See also 1 in art. زول, last signification.]) One says, خَالِطُوا النَّاسَ وَزَايِلُوهُمْ, meaning [Mix ye with men in familiar, or social, intercourse, and] separate yourselves from them in deeds, or actions. (TA.) — — زَايَلَتْهُ بِوَجْهِهَا She veiled her face from him. (IAar on the authority of Ibn-Ez-Zubeyr, TA in art. برز.) [See also 6.] — — زَايَلْنَا بَيْنَهُمْ: see 2. And see also what next follows. 4 ازالهُ (S, Msb, K) مِنْ مَكَانِهِ (S) or عَنْ مَكَانِهِ, (K,) inf. n. إِزَالَةٌ (K) and إِزَالٌ; (Lh, K;) and ↓ زَالَهُ, (S, Msb, K, and Har p. 393,) aor. يَزِيلُهُ, (S, K, and Har ubi suprà,) or يَزَالُهُ, like يَنَالُهُ, (Msb,) inf. n. زَيْلٌ, (S, K, Har,) or زِيَالٌ; (Msb;) both signify the same; (S, Msb, K;) He removed it [from its place; as the former is expl. in art. زول]; (Msb in explanation of both, and Har ubi suprà in explanation of the latter;) and so ↓ زَايَلَهُ, of which the primary signification is that first assigned to it in the next preceding paragraph. (Har ubi suprà.) See also 1, fourth sentence. [And see 4 in art. زول.] 5 تزيّلوا, (S, * Msb, K,) inf. n. تَزَيُّلٌ and ↓ تَزْيِيلٌ, (K,) the latter [irreg., being properly inf. n. of 2,] of the dial. of El-Hijáz, mentioned by Lh; (TA;) and ↓ تزايلوا, inf. n. تَزَايُلٌ; (K;) i. q. تَفَرَّقُوا [i. e. They became separated much, or greatly, or widely; or became dispersed: or rather, the former verb, being quasi-pass. of 2, has this meaning; and the latter verb, as quasi-pass. of 3, means simply they became separated, one from another]: (S, K:) [for] ↓ التَّزَايُلُ signifies التَّبَايُنُ: (S, K:) تزيّلوا is syn. with تَمَيَّزُوا: thus in the Kur [xlviii. 25], where it is said, لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا [Had they been widely separated, one from another, we had assuredly punished those who disbelieved]: (Msb, * TA:) and some here read ↓ تَزَايَلُوا. (Bd.) [See also 7.] 6 تَزَايَلَ see 5, in three places. — — [Hence,] التَّزَايُلُ signifies also الِاحْتِشَامُ; (K, TA;) a tropical meaning: (TA:) one says, تزايل عَنْهُ, meaning اِحْتَشَمَهُ [i. e. (tropical:) He was, or became, abashed at him]: (O, TA:) because the مُحْتَشِم separates himself, and shrinks, from another. (TA.) — — [See also مُتَزَايِلَةٌ, whence it seems that one says, of a woman, تَزَايَلَتْ, meaning She veiled her face from men: see likewise 3.] 7 انزال It was, or became, put, or set, apart, away, or aside; removed; or separated; (S, K;) عَنْهُ [from him, or it]. (TA.) One says, زِلْتُهُ فَلَمْ يَنْزَلْ: see 1. (S, K.) [See also 5. And see 7 in art. زول.] زَيَلٌ Width between the thighs; (S, K;) like فَجَجٌ. (S.) أَزْيَلُ, (K,) or أَزْيَلُ الفَخِذَيْنِ, occurring in a trad., (TA,) Having the thighs wide apart. (K, TA.) مِزْيَلٌ A man acute or sharp or quick in intellect, clever, ingenious, skilful, knowing, or intelligent; knowing with respect to the subtilties, niceties, abstrusities, or obscurities, of things, affairs, or cases; as also ↓ مِزْيَالٌ: (K:) or vehement in altercation, or litigation, who shifts (يَزُولُ) from one plea, or argument, to another: occurring in a trad., in which it is said, with reference to two claimants, كَانَ أَحَدُهُمَا مِخْلَطًا مِزْيَلًا [One of them two was a person who mixed in, or entered into, affairs; vehement in altercation, &c.]: (IAth, TA:) accord. to which latter explanation, it should be mentioned in art. زول, as it is by the author of the L; but Z mentions it in the present art., like F. (TA.) مِزْيَالٌ: see the next preceding paragraph. الجيب المُزَايِلُ [a mistranscription for الحَبِيبُ] means البَائِنُ [i. e. The beloved, or the friend, who is in a state of separation, or disunion]. (TA.) مُتَزَايِلَةٌ A woman who veils her face from men. (IAar on the authority of Ibn-Ez-Zubeyr, TA in this art. and in art. برز.)

زين

1 زَانَهُ, (S, MA, Msb, K,) aor. يَزِينُهُ, (Msb,) inf. n. زَيْنٌ; (MA, Msb, KL, TA;) and ↓ زيّنهُ, (S, MA, Msb, K,) inf. n. تَزْيِينٌ; (Msb, KL, TA;) and ↓ أَزَانَهُ, (Msb, K,) and ↓ أَزْيَنَهُ, (K,) which is its original form, (TA,) inf. n. إِزَانَةٌ; (Msb;) signify the same; (S, MA, Msb, K;) He, or it, adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced, him, or it. (MA, KL, PS: [and the like is indicated in the S and Msb and K.]) [زَانَهُ said of a quality, and of an

action, and of a saying, is best rendered It adorned him, or graced him, or was an honour to him; contr. of شَانَهُ; as is indicated in the S and K: and sometimes means it was his pride: and ↓ زيّنهُ means as expl. above: and he embellished it, dressed it up, or trimmed it; said in this sense as relating to language: and he embellished it, or dressed it up, namely, an action &c. to another (لِغَيْرِهِ); often said in this sense of the Devil; (as in the Kur vi. 43, &c.;) i. e. he commended it to him:] زَانَهُ كَذَا and ↓ زيّنهُ [Such a thing adorned him, &c.,] are expl. as said when one's excellence [فَضْلُهُ, as I read for فعله, an evident mistranscription,] appears either by speech or by action: and اللّٰهِ لِلْأَشْيَآءِ ↓ تَزْيِينُ [God's adorning, &c., of things] is sometimes by means of his creating them مُزَيَّنَة [i. e. adorned, &c.]; and النَّاسِ ↓ تَزْيِينُ [The adorning, &c., of men], by their abundance of property, and by their speech, i. e. by their extolling Him. (Er-Rághib, TA.) One says, زَانَهُ الحُسْنُ [Beauty adorned, or graced, him, or it]. And Mejnoon says, فَيَا رَبِّ إِذْ صَيَّرْتَ لَيْلَى لِىَ الهَوَى فَزِنِّى لِعَيْنَيْهَا كَمَا زِنْتَهَا لِيَا [And, O my Lord, since Thou hast made Leylà to be to me the object of love, then grace Thou me to her eyes like as Thou hast graced her to me]. (S, TA: but in the former, مِنَ الهَوى in the place of لِىَ الهَوَى. [The reading in the S means of the objects of love: for هَوًى, being originally an inf. n., may be used alike as sing. and pl.]) السِّلْعَةِ فِى البَيْعِ ↓ تَزْيِينُ [means The setting off, or commending, of a commodity in selling; and] is allowed, if without concealment of a fault, or defect, from the purchaser, and without lying in the attribution and description of the article. (TA.) 2 زَيَّنَ see above, in six places. 4 أَزَانَهُ and أَزْيَنَهُ: see 1, first sentence. — See also the paragraph here following. 5 تزيّن and ↓ اِزْدَانَ, (S, K,) the latter of the measure اِفْتَعَلَ, [originally اِزْتَيَنَ, and then اِزْتَانَ,] (S,) quasi-pass. verbs, [the former of زَيَّنَهُ and the latter of زَانَهُ,] (K,) signify the same; (S;) [He, or it, was, or became, adorned, ornamented, decorated, decked, bedecked, garnished, embel-lished, beautified, or graced;] as also اِزَّيَّنَ, (S, * K,) [a variation of the first, being] originally تَزَيَّنَ, the ت being made quiescent, and incorporated into the ز, and the ا being prefixed in order that the inception may be perfect; (S, TA;) and ↓ ازيانّ; and ↓ ازينّ. (K.) One says, ↓ أَزْيَنَتِ الأَرْضُ بِعُشْبِهَا [perhaps a mistranscription for ↓ اِزْيَنَّتِ The earth, or land, became adorned, &c., with, or by, its herbage]; as also اِزَّيَّنَت, originally تَزَيَّنَت [as expl. above]; (S;) and some, in the Kur x. 25, read تَزَيَّنَت; and some, ↓ ازيانّت. (Bd.) And they said, إِذَا طَلَعَتِ الجَبْهَةُ تَزَيَّنَتِ النَّخْلَةُ [When الجبهة (the Tenth Mansion of the Moon) rises aurorally, the palm-tree becomes garnished with ripening dates: that Mansion thus rose in central Arabia, about the commencement of the era of the Flight, on the 12th of August, O. S; and in that region, at, or soon after, that period, the dates begin to ripen]. (TA.) [تزيّن is said of language, as meaning It was embellished, dressed up, or trimmed: and of an action &c., as meaning it was embellished, or dressed up, i. e. commended, to a person, by another man, and, more commonly, by the Devil.] — — And تزيّن also signifies He adorned, ornamented, decorated, decked, &c., himself. (MA, KL.) [Hence,] تزيّن بِالبَاطِلِ [He invested himself with that which did not belong to him]. (S and TA in art. شبع.) 8 اِزْدَانَ, originally اِزْتَيَنَ: see the next preceding paragraph, first sentence. 9 اِزْيَنَّ see 5, each in two places. 11 اِزْيَانَّ see 5, each in two places. زَانٌ: see art. زون. زَيْنٌ [as an inf. n., and also as a simple subst.,] is the contr. of شَيْنٌ: (S, Msb, K:) [as a simple subst.,] i. q. زِينَةٌ, q. v.: (Har p. 139:) [and commonly signifying A grace; a beauty; a comely quality; a physical, and also an intel-lectual, adornment; an honour, or a credit; and anything that is the pride, or glory, of a person or thing: in these senses contr. of شَيْنٌ:] pl. أَزْيَانٌ. (K.) — — Az says, I heard a boy of [the tribe called] Benoo- 'Okeyl say to another, وَجْهِى زَيْنٌ وَوَجْهُكَ شَيْنٌ, meaning My face is comely and thy face is ugly; for وَجْهِى ذُو زَيْنٍ وَوَجْهُكَ ذُو شَيْنٍ [my face is possessed of comeliness and thy face is possessed of ugliness]; using the inf. ns. as epithets; like as one says رَجُلٌ صَوْمٌ and عَدْلٌ. (TA.) — — Also The comb of the cock. (S.) زَانَةٌ [mentioned in this art. in the K]: see art. زون. زِينَةٌ, the subst. from زَانَهُ, (Msb,) signifies مَا يُتَزَيَّنُ بِهِ [i. e. A thing with which, or by which, one is adorned, ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced; or with which, or by which, one adorns, &c., himself]; (T, S, K;) any such thing; (T, TA;) [any ornament, ornature, decoration, garnish, embellishment, or grace;] and so ↓ زيانٌ; (K;) and ↓ زَيْنٌ, also, [which see above,] signifies the same as زِينَةٌ: (Har p. 139:) accord. to El- Harállee, زِينَةٌ denotes the [means of] beautifying, or embellishing, a thing by another thing; consisting of apparel, or an ornament of gold or silver or of jewels or gems, or aspect: or, as some say, it is the beauty [seen] of the eye that does not reach to the interior of that which is adorned [thereby]: accord. to Er-Rághib, its proper mean- ing is a thing that does not disgrace, or render unseemly, a man, in any of his states or conditions, either in the present world or in that which is to come: but that which adorns him in one state or condition, exclusively of another, is in one point of view شَيْنٌ: summarily speaking, it is of three kinds; namely, mental, such as knowledge or science, and good tenets; and bodily, such as strength, and tallness of stature, and beauty of aspect; and extrinsic, such as wealth, and rank or station or dignity; and all these are mentioned in the Kur: (TA:) the pl. is زِيَنٌ. (Bd in x. 25.) زِينَةُ الحَيَاةِ الدُّنْيَا [or simply زِينَةُ الدُّنْيَا generally means The ornature, finery, show, pomp, or gaiety, of the present life or world; and] particularly includes wealth and children. (Kur xviii. 44.) زِينَةُ الأَرْضِ [The ornature of the earth] means the plants, or herbage, of the earth. (TA.) يَوْمُ الزِّينَةِ [The day of ornature] is the festival (العِيدُ); (S, K;) when men used [and still use] to adorn themselves with goodly articles of apparel. (TA.) And also The day of the breaking [of the dam a little within the entrance] of the canal of Misr [here meaning the present capital of Egypt, El-Káhireh, which we call " Cairo "], (K, TA,) i. e. the canal which runs through the midst of Misr, and [the dam of] which is broken when the Nile has attained the height of sixteen cubits or more: this day is said to be meant in the Kur xx. 61: it is one of the days observed in Egypt with the greatest gladness and rejoicing from ancient times; and its observance in the days of the Fátimees was such as is inconceivable, as it is described in the " Khitat " of El-Makreezee. (TA. [The modern observances of this day, and of other days in relation to the rise of the Nile, are described in my work on the Modern Egyptians.]) قَمَرٌ زَيَانٌ A beautiful moon. (K.) زِيَانٌ: see زِينَةٌ. [زِيَانَةٌ The art, or occupation, of the مُزَيِّن: so in the present day.] زَائِنٌ: see the last paragraph in this art. مُزَيِّنٌ: see مُتَزَيِّنٌ. — — [Also,] applied to a man, Having his hair trimmed, or clipped, [or shaven, by the مُزَيِّن.] (S, TA.) مُزَيِّنٌ i. q. حَجَّامٌ [i. e. A cupper; who is generally a barber; and to the latter this epithet (مُزَيِّنٌ) is now commonly applied; as it is also in the MA]. (S, TA.) — See also مُتَزَيِّنٌ. مُزَيِّينٌ: see مُتَزَيِّنٌ. مُزَّانٌ: see each in two places in what follows. مُزْدَانٌ: see each in two places in what follows. مُتَزَيِّنٌ and ↓ مُزْدَانٌ and ↓ مُزَّانٌ signify the same [i. e. Adorned, ornamented, decorated, decked, bedecked, garnished, embellished, or graced; as also ↓ مُزَيَّنٌ: and the first signifies also selfadorned &c.]: (TA:) the second and third are part. ns. of اِزْدَانَ; the third being formed from the second by incorporation [of the د into the ز]: and the dim. of مُزْدَانٌ is ↓ مُزَيِّنٌ, like مُخَيِّرٌ the dim. of مُخْتَارٌ; and if you substitute [for the د], ↓ مُزَيِّينٌ: and in like manner in forming the pl. you say مَزَاينُ and مَزَايِينُ. (S.) You say, أَنَا بِإِعْلَامِكَ ↓ مُزَّانٌ and ↓ مُزْدَانٌ, meaning مُتَزَيِّنٌ بِإِعْلَامِ أَمْرِكَ [i. e. I am graced by the making known of thy command, or affair]. (TA.) And ↓ اِمْرَأَةٌ زَائِنٌ means مُتَزَيِّنَةٌ [i. e.

A woman adorned, &c.; or self-adorned &c.]: (K, TA:) in [some of] the copies of the K, erroneously, مُتَزَيِّنٌ. (TA.)

END OF THE THIRD PART OF BOOK I.

W. M. WATTS, 80 GRAY'S-INN ROAD.

AN

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AN

ARABIC-ENGLISH LEXICON

BY

EDWARD WILLIAM LANE

IN EIGHT PARTS

PART 4 ص – س

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1968

كَـــلمَة النَّـــاشِـــر

يَشْمُلُ الكِتابُ الأوّلُ مِنْ « مَدِّ القامُوس » لِلدكتور ادوَرْد لـــينْ جَميـــعَ الألفاظِ الفِياسيَّة وَمُشْتَتّاتِها وَاَساليبَ استعِمَالاتها ، وَيَقَـــع في ثمانيَـــةِ مُجَلّداتٍ ؛ وَقَد استَغَرقَ تأليفُه نَيِّفاً وَ ثَلاثينَ سَنَة .

امَّـا الكِتابُ الثَّاني الذي كَانَ الدّكتُور لين يُزْمِـــعُ اِصدَارَهُ ، وَهـو يَشْمُلُ الألفَاظَ وَالأوابدَ اللّغويّةَ النَادِرةَ ، فَقَد حَالَتْ وَفَاة المؤلِفِ عَـــام ١٨٧٦ دُون إكمالِه فَلَم يَصدر قَطّ .

وَقد قالَ الدّكتورج.ب. بادجَر في تعريفٍ لَه بمعجم لِين : « اِنّ هٰذا العَمَلَ الرَائعَ في شمولهِ وَغِنَاه ، في بحثهِ العَميق وَدِقّتهِ ، وَفي بَسَاطَةِ ترتيبهِ ، لَيَفُوق اِلِىَ حَدٍّ بَعيدٍ اَيَّ مُعجَمٍ كَان ، في أيّة لغَةٍ في العَالَم . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC - ENGLISH LEXICON Book I contains all the classical words, their derivatives, and there usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, "This marvelous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world."

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TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 4.

ص — س

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س

The twelfth letter of the alphabet; called سِينٌ. It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed أَسَلِيَّة, as also ص and ز, because proceeding from the tip of the tongue: its place of utterance is between that of ص and that of ز: and Az says hat it is never conjoined with either of these two letters in any Arabic word: (TA:) it is a sibilant letter; and is distinguished from ص by the raising of the tongue to the palate [in the utterance of the latter], and from ز by the suppression of the voice [in the utterance of the former]. (K in art. سين.) It is one of the letters of augmentation [occurring in the form اِسْتَفْعَلَ and its derivatives]. (S and L in art. سين.) [See also سِينٌ in art. سين. It is sometimes substituted for ص; as in سَقْرٌ, for صَقْرٌ: and for ش, as in سِطْرَنْجٌ, for شِطْرَنْجٌ: (see De Sacy's Chrest. Arabe, sec. ed., ii. 230-233: and iii. 530-532:)] and AZ says that some of the Arabs substitute for it ت, (S and L and K * in art. سين,) as in the saying (S and L in art. سين) of 'Alyà Ibn-Arkam, (L ib.,) يَا قَبَحَ اللّٰهُ بَنِى السِّعْلَاتِ عَمْرَو بْنَ يَرْبُوعٍ شِرَارَ النَّاتِ لَيْسُوا أَعِفَّآءَ وَلَا أَكْيَاتِ [O, may God remove far from good, or from prosperity, the sons of the Sialáh, 'Amr Ibn-Yarbooa, the worst of mankind: they are not chaste, nor sharp in intellect]: he means النَّاسِ and بِأَكْيَاسٍ: (S and L ib.:) and in like manner one says طَسْتٌ for طَسٌّ. (TA in art. كيت.) — — يٰس in the Kur [commencing ch. xxxvi.] is like آلم and حٰم at the commencement of chapters of the same; and is said by 'Ikrimeh to mean يَا إِنْسَانُ [O man]; because it is followed by the words إِنَّكَ لَمِنَ الْمُرْسَلِينَ: (S and L in art. سين:) or it means either thus, or يَا سَيِّدُ [O man of dignity]. (K in art. سين.) — سَ is a particle peculiarly prefixed to the aor., rendering it clearly denotative of the future, (Mughnee, and S * and L * in art. سين,) as in سَيَفْعَلُ [He will do such a thing], (S and L ib.,) and considered as forming a part thereof, for which reason it does not exercise any government upon it: it is not contracted from سَوْفَ, contrary to what the Koofees hold: nor is the extent of the future with it shorter than it is with سَوْفَ, contrary to what the Basrees hold: the analytical grammarians term it حَرْفُ تَنْفِيسٍ, by which is meant a particle of amplification; because it changes the aor. from the strait time, which is the present, to the ample time, which is the future: but plainer that their expression is the saying of Z and others, [that it is] a particle denoting the future. (Mughnee.) Kh asserts that it corresponds [as an affirmative] to [the negative] لَنْ. (S and L in art. سين.) Some assert that it sometimes denotes continuance, not futurity: this is mentioned in relation to the saying in the Kur [iv. 93], سَتَجِدُونَ آخَرِينَ [as though meaning Ye continually find others]; and they adduce as an evidence thereof the saying in the same [ii. 136], سَيَقُولُ السَّفَهَآءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمْ [as meaning The light-witted of the people continually say, What hath turned them away, or back, from their kibleh?]; affirming that this was revealed after their saying مَا وَلَّاهُمْ: but this the grammarians know not; and that this verse was revealed after their saying ما ولّاهم is not a fact agreed upon: moreover, if it be conceded, still continuance is inferred from the aor.; like as when you say, فُلَانٌ يَقْرِى الضَّيْفَ and يَصْنَعُ الجَمِيلَ, you mean that it is his custom to do thus. (Mughnee.) Z asserts that when it is prefixed to a verb signifying what is liked or disliked, it denotes that the event will inevitably happen: i. e., when it is prefixed to a verb signifying a promise or a threat, it corroborates and confirms its meaning. (Mughnee.) — [As a numeral, س denotes Sixty.] سا سَا i. q. سَوْفَ, q. v. سأب 1 سَأَبَهُ, (S, M, K,) aor. ^سَاَ, (M, K,) inf. n. سَأْبٌ, (S, M,) He throttled him, syn. خَنَقَهُ; (S, M, IAth, K;) i. e., squeezed his throat: (IAth:) or, so that he died, (S,) or so that he killed him. (M, K.) — — And سَأَبَهُ He widened it; namely, a سِقَآء [or skin for water or milk]. (S, K.) — سَأَبَ مِنَ الشَّرَابِ, (M, K,) aor. and inf. n. as above; (M;) and سَئِبَ, (M, K,) aor. ^سَاَ, (K,) inf. n. سَأَبٌ; (M;) He was satisfied with drinking of wine or beverage. (M, K.) سَأْبٌ and ↓ مِسْأَبٌ A [skin such as is termed] زِقّ, (S, M, K,) for wine: (M:) or such as is large: (M, K:) or a زِقّ of any kind: (M:) or a receptacle of skin, or leather, in which the زِقّ is put: (M, K:) the former also occurs in a verse in which it is read without ء, for the sake of the rhyme: (M:) and its pl. is سُؤُوبٌ: (S, M, K:) and (so in the S, but in the K " or,") the latter (مسأب) signifies a skin for honey; (S, K;) and in a verse of Aboo-Dhu-eyb, (S, M, K,) cited voce خَافَةٌ, (S, M,) it is written مِسَابٌ, (S, M, K,) without ء: (S, M:) and it signifies also a skin in which clarified butter is put. (S and L voce مِسَادٌ.) سُؤْبَانٍ, in the following saying, (IJ, M,) إِنَّهُ لَسُؤْبَانُ مَالٍ, meaning Verily he is one who pastures, or tends, the cattle, and takes care of them, and manages them, well, (IJ, M, K, *) is from سَأْبٌ signifying " a زِقّ " because the زِقّ is made only for the preservation of its contents. (IJ, M.) مِسْأَبٌ: see سَأْبٌ. — — Also, (K,) applied to a man, (TA), Who drinks much water. (K.) سأد 1 سَئِدَ: see 1 in art. سود. 4 إِسْآدٌ signifies The hastening, or being quick, in journeying; (S, K;) and is mostly used in relation to journeying by night: (S:) or the journeying all the night; (M;) or the journeying in the night without alighting to rest; (Mbr, S, K;) and تَأْوِيبٌ signifies the " journeying in the day without alighting to rest: " (Mbr, S:) or the journeying of camels night and day (AA, S, M, K) together. (M, K.) And ↓ سَأْدٌ occurs [as an inf. n. in the sense of إِسْآدٌ]; but [ISd says] I know not any verb [properly] belonging to it. (M.) — — You say also, اسأد السَّيْرَ He prosecuted the journey with energy, (M,) or persistently, or continually. (MA.) [See an ex. in a verse of Aboo-Duwád cited voce مَرْدُونٌ.] سَأْدٌ [an inf. n. of which the verb is not mentioned,] The act of walking, or going any pace on foot. (M.) سَأْدٌ: see 4, above. سُؤْدَةٌ Somewhat remaining of youthfulness (S, K) and strength (S) in a woman. (S, K. * [See also سُؤْرَةٌ.]) مِسْأَدٌ A skin for clarified butter, (S, K, [see بَدْرَةٌ,]) or for honey; as also مِسَادٌ, without ء; the former of the measure مِفْعَلٌ, and the latter of the measure فِعَالٌ: or a [skin of the kind called] زِقّ, smaller than the حَمِيت [which is similarly described as a skin, or small skin, of the kind called زِقّ]: (El-Ahmar, L:) but Sh says, what we have heard is مِسْأَبٌ, meaning a large [skin of the kind called] زِقّ. (L.) مَسْؤُودٌ: see art. سود. ساذج سَاذَجٌ (O, K, TA) and سَاذِجٌ (TA) arabicized from [the Pers.] سَادَهْ: (O, K: [in some copies of the K سَاذَهْ:]) this is the only explanation in some of the copies of the K: (TA:) Plain; i. e. without variegation, decoration, embellishment, or engraved or sculptured work: (O, TA:) or without any hair

upon it: or of one unmixed colour: this last is [said to be] the correct meaning [in many instances]; but the sheykh Welee-ed-Deen El-'Irákee says, in the Expos. of the " Sunan " of Aboo-Dáwood, respecting a pair of boots of the Prophet, described as خُفَّانِ أَسْوَدَانِ سَاذِجَانِ or سَاذِجَانِ, that this phrase seems to mean A pair of black boots of one unmixed colour; the last word being used in this sense in the common conventional language; though he had not found it with this meaning in the lexicons, nor in the books of authors on the strange words occurring in traditions. (TA.) — — Also Free from self-constraint: and one who knows not badness, wickedness, deceit, or guile; in whom is no latent rancour, malevolence, malice, or spite, nor cunning: (O:) or free in intellect; and easy [or simple or artless] in nature or disposition. (TA in art. سدج.) — — حُجَّةٌ سَاذَجَةٌ, also written سَاذِجَةٌ, is used by authors on the scholastic theology of the Muslims as meaning An argument, a plea, an allegation, an evidence, or a testimony, that is undecisive: and sometimes the same epithet is used [in like manner] in other cases. (L.) — In some copies of the K, it is said to be [the name of] Certain roots and shoots, that grow in waters, useful for such and such things; arabicized from ساذه [or سَادَهْ]: (TA:) or certain leaves and shoots, (O, CK,) used as a medicine, having a flower; one sort thereof called رُومِىٌّ; and another, هِنْدِىٌّ; [the latter name, i. e. سَاذَجٌ هِنْدِىٌّ, as well as سَاذَجٌ alone, applied in the present day to malabathrum, or Indian spikenard;] growing in waters that collect and stagnate in black muddy lands, (O,) standing up on the surface of the water, (O, CK,) like the plant called عَدَسُ المَآءِ, (O,) without attachment to a root; (O, CK;) beneficial for swellings of the eye. (CK.) سأر

1 سَأَرَ: see 4, in two places. — سَئِرَ, aor. ^سَأَ, (Msb, K,) inf. n. سُؤْرٌ, (Msb,) It remained; became left, as a residue. (Msb, K.) 4 اسأر He left a remainder, or somewhat remaining; (IAar, M, K;) as also ↓ سَأَرَ, (IAar, K,) or سَأَرَ سُؤْرًا, (A,) inf. n. سَأْرٌ: (TK:) or he left somewhat of the beverage in the bottom of the vessel from which he had drunk; (S, TA;) as also اسأر فِى الإِنَآءِ سُؤْرًا: (A:) the doing of which is prescribed in a trad. (TA.) You say also اسأرهُ He left it remaining. (Msb.) And اسأر سُؤْرًا and سُؤْرَةً He left a remainder, or residue. (T, TA.) And اسأر مِنْهُ شَيْئًا He left somewhat of it remaining. (M.) And أَسْأَرَتِ الإِبِلُ فِى الحَوْضِ and ↓ سَأَرَتْ سُؤْرًا; The camels left some water remaining in the trough, or tank. (A.) Also اسأر مِنَ الطَّعَامِ سُؤْرَةً (tropical:) He left somewhat remaining of the food. (A.) And اسأر مِنْ حِسَابِهِ (tropical:) He left somewhat of his calculation unreckoned. (M, * TA.) 5 تسأّر (so in the Tekmileh and M and CK, and in a MS. copy of the K; but in some copies of the K, and in a copy of the A, ↓ تَسَآءَرَ;) He drank the remains: (A:) or the remainder of the نَبِيذ; (K;) or so تسأّر النَّبِيذَ. (Lh, M.) 6 ^تَسَآ see what next precedes. سُؤْرٌ A remainder, or residue; (T, M, Msb, K;) of a thing, (M,) or of anything; (TA;) as also ↓ سُؤْرَةٌ: (T:) or a remainder of beverage in the bottom of a vessel after one has drunk; (S, * A;) such as is left by a rat or mouse &c. after drinking: (S:) properly applied to a remainder of water left by the drinker in a vessel or wateringtrough: and tropically to (tropical:) a remainder of food, &c.: (Mgh:) and ↓ سُؤْرَةٌ signifies likewise (tropical:) a remainder of food: (A:) pl. of the former أَسْآرٌ, (S, M, Mgh, Msb,) and, by transposition, آسَارٌ, like آبَارٌ and آرَامٌ, pls. of بِئْرٌ and رِئْمٌ. (M.) [See also سَائِرٌ, below.] — — ↓ سُؤْرَةُ الصَّقْرِ means (tropical:) What remains of the portion of the flesh of the game that is given to the hawk which has captured it. (A.) — — And ↓ سُؤْرَةٌ also signifies (tropical:) A remainder of youthful vigour in a man, (M, K,) or in a woman who has passed the prime of youth, (Lth,) or in a woman who has passed the period of youth but not been rendered decrepit by old age. (A.) [See also سُؤْدَةٌ.] — — And (assumed tropical:) What is good, or excellent, of property, or of camels or the like: pl. سُؤَرٌ. (L.) [App. because such is left when one has parted with the bad.] — — ↓ سُؤْرَةٌ مِنَ القُرْآنِ (tropical:) [means A chapter of the Kur-án;] so called because it is a portion, (A,) or a remainder: (TA:) or it may be from the signification immediately preceding: (L:) or it is a dial. var. of سُورَةٌ: (K:) pl. سُؤَرٌ. (A, TA.) — — فُلَانٌ سُؤْرُ شَرٍّ means Such a one is very evil or mischievous. (A.) سُؤْرَةٌ: see the next preceding paragraph, in five places. سَأّرٌ One who leaves a remainder, or residue, (S, M, K,) of beverage in the bottom of the vessel from which he has drunk: (S, M:) [and (tropical:) of food in a dish; &c.:] deviating from rule, (S, M,) like جَبَّارٌ from أَجْبَرَ: (S:) [see دَرَّاكٌ, which is said to be the only other instance of the kind:] by rule it should be ↓ مُسْئِرٌ; (S, K;) which is [said to be] also allowable: (K:) but MF denies this; (TA;) or it may be [regular] from سَأَرَ or [irregular] from أَسْأَرَ. (T, TA.) سَائِرٌ The rest, or remainder, (T, and M in art. سير, and Msb and K,) of a thing, (Z, M, Msb,) whether little or much; (T, Msb;) and of men, or people: (Sgh; Msb:) not the whole, or all, as many imagine it to mean, (Sgh, Msb, K,) though people use it in this latter sense, (IAth,) which Sgh asserts to be a vulgar error: (Msb:) it occurs repeatedly in trads., and always in the former sense: (IAth:) or it is sometimes used [in chaste Arabic] in the latter sense: (K:) and is correctly so used accord. to AAF and J and IJ and ElJawáleekee and IB, the last of whom confirms this signification by many examples and evident proofs: but whether, in this sense, it is derived from السَّيْر, as AAF and J and others hold, or from سُورٌ the " wall which surrounds a town or city," as others hold, is disputed: (TA:) and سَارُ الشَّىْءِ is a dial. var. of سَائِرُهُ. (S in art. سير.) — — An Arab of the desert became the guest of a party, and they ordered the female slave to perfume him; whereupon he said, بَطْنِى عَطِّرِى وَسَائِرِى ذَرِى [My belly perfume thou, and the rest of me leave thou]: (K:) but in other lexicons than the K, we find أَعْطِرِى. (TA in art. عطر.) This saying is a well-known prov. (TA.) [In the TA it is added that سائري here signifies the whole of me, or all of me: but this is an evident mistake.] You say this to a man who gives you what you do not want, and refuses you what you want. (Sgh, TA in art. عطر.) — — It is related, also, that a hostile attack was made upon a people, and they cried out for aid to the sons of their uncle; but these held back from them until they had been made captives and taken away; then they came inquiring respecting them; and the person asked replied, أَسَائِرَ اليَوْمِ وَقَدْ زَالَ الظُّهْرُ [What, all the day, when the noon has passed?] (K:) i. e., Dost thou covet what is remote, (مَا بَعُدَ, (S, K, TA, in a copy of the S and in one of the K and in the CK مَا بَعْدُ,) when [reason for] despair hath become manifest to thee: for when one wants the whole day, and the noon has passed, he must despair like as he despairs of accomplishing his want at sunset. (S in art. سير, and K.) This saying is a prov.; (S, A;) and is used with reference to a thing which one hopes to attain when its time has passed. (A.) [أَسَائِرُ expl. by Golius as a pl. meaning " Partes reliquæ " is an evident mistake, app. caused by a misunderstanding of the latter prov. mentioned above.] مُسْئِرٌ: see سَأّرٌ. سأسم سَأْسَمٌ a dial. var. of سَاسَمٌ without ء; A certain tree; [accord. to some,] i. q. شِيزَى. (TA.) [See art. سسم.] سأل 1 سَأَلَهُ (S, M, K) with كَذَا following it, and سَأَلَهُ عَنْ كَذَا and بِكَذَا, (S, * K,) aor. يَسْأَلُ, (M,) inf. n. سُؤَالٌ and مَسْأَلَةٌ, (S, M, K,) which latter is also pronounced مَسَلَةٌ, without the hemzeh, (TA,) and تَسْآلٌ and سَآلَةٌ, (M, K,) and سَأَلَةٌ or سَآلَةٌ, (accord. to different copies of the K, the former of these two accord. to the TA, [and it appears from a statement that will be found below, voce سُؤْلٌ, that one of these is correct, but in an excel-lent copy of the M, in the place thereof, I find, and ↓ سَآءَلَهُ, as a verb, doubly trans., first thus by itself, and secondly by means of عَنْ, as shown by an ex. in a verse cited below, (see 3,) and this also is correct,]) all [sometimes] signify the same, (S, * K,) i. e. He asked him such a thing; or asked

him, interrogated him, questioned him, or inquired of him, respecting such a thing: but عن كذا is more common than بكذا: when سَأَلَ means the asking, or demanding, of property, it is trans. [only] by itself or by means of مِنْ [so that you say سَأَلَهُ كَذَا and سَأَلَ مِنْهُ كَذَا meaning he asked, or demanded, of him such a thing]: (Er-Rághib, TA:) and one says also سَالَ, aor. يَسَالُ, (Akh, S, M, Msb, K,) like خَافَ, aor. يَخَافُ; (Msb, K;) which is of the dial. of Hudheyl; the medial letter of this being originally و, as is shown by the phrase, mentioned by AZ, هُمَا يَتَسَاوَلَانِ: (TA:) [respecting this dial. var., see what follows:] the imperative (S, Msb, K, TA;) of سَأَلَ (S, Msb, TA) is إِسْأَلْ; (S, M, Msb, K, TA;) and (S, K, &c.) that of سَالَ, (S, Msb, TA,) سَلْ, (S, Msb, K, TA,) dual. سَلَا, and pl. سَلُوا, [these two being] irregular; (Msb;) and AAF mentions that Aboo-'Othmán heard one say إِسَلْ, [a form omitted in some copies of the K, but mentioned in the CK,] meaning إِسْأَلْ, suppressing the ء, and transferring its vowel to the preceding letter, like as some of the Arabs said لَحْمَرُ for الأَحْمَرُ [as many do in the present day]: (M:) accord. to ISd, (TA,) the Arabs universally suppress the ء in the imperative except when they prefix to it فَ or وَ; (M, TA;) saying فَاسْأَلْ and وَاسْأَلْ: (TA:) or when وَ [or فَ] is prefixed, it is allowable to pronounce the ء and also to suppress it, as in saying وَاسْأَلُوا and وَسَلُوا: (Msb:) and for the pass. سُئِلَ, one may say سِيلَ, and سِيلَ, in this instance making the kesreh to partake of the sound of dammeh, and سُولَ; and also سُيِلَ, in which the middle letter is pronounced with a sound between that of ء and that of ى, or resembling that of و. (IJ, TA.) As Er-Rághib says, سُؤَالٌ signifies The asking, or demanding, knowledge, or information, or what leads thereto: and the asking, or demanding, property, or what leads thereto. (TA.) سَأَلْتُهُ عَنِ الشَّىْءِ means I asked of him information respecting the thing: (IB, TA: [and the like is said in the Msb:]) and سَأَلْتُهُ الشَّىْءَ [is sometimes used in the same sense, as has been shown above, but generally] means I asked him to give me the thing: (IB, TA:) you say, سَأَلَهُ مَالًا He asked, demanded, or begged, of him property, and in like manner, سَأَلَ مِنْهُ and سَأَلَ إِلَيْهِ [followed by مَالًا]: (MA:) and سَأَلْتُ اللّٰهَ العَافِيَةَ, inf. n. سُؤَالٌ and مَسْأَلَةٌ, I begged, or sought, of God health, or freedom from disease, &c. (Msb.) The saying in the Kur [lxx. 1], سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ means عَنْ عَذَابٍ [i. e. An asker asked respecting a falling punishment]: (S:) [for] one says, خَرَجْنَا نَسْأَلُ عَنْ فُلَانٍ and بِفُلَانٍ [meaning We went forth asking respecting such a one]: (Akh, S:) or the phrase in the Kur means a caller called [for a falling punishment]: (TA:) and some read سَالَ سَائِلٌ بعذاب واقع, (Bd, TA,) [likewise] from السُّؤَالُ: (Bd:) or this means سَالَ وَادٍ بعذاب واقع [i. e. a valley flowed with a falling punishment]; (Bd, TA;) so some say; (TA;) from السَّيَلَانُ. (Bd.) The saying, in a trad., نَهَى عَنْ كَثْرَةِ السُّؤَالِ [He (Mohammad) forbade much questioning or inquiring] is said to relate to subtile questions or inquiries, that are needless; like another trad., mentioned below, voce, مَسْأَلَةٌ: or to the begging, of men, their property needlessly. (TA.) 3 سَآءَلَهُ, (M, TA,) inf. n. مُسَآءَلَةٌ: (TA:) see 1, first sentence. Aboo-Dhu-eyb says, أَسَاءَلْتَ رَسْمَ الدَّارِ أَمْ لَمْ تُسَائِلِ عَنِ السَّكْنِ أَمْ عَنْ عَهْدِهِ بِالأَوَائِلِ [Didst thou ask the remains of the dwelling, or didst thou not ask, respecting the inhabitants, or respecting their knowledge of the former occupants?]. (M, TA.) — — In the saying of Bilál Ibn-Jereer, وَجَدْتَ بِهِمْ عِلَّةً حَاضِرَهْ إِذَا ضِفْتَهُمْ أَوْ سَآيَلْتَهُمْ [When thou becomest their guest, or askest of them, thou findest with them a ready excuse], سَآيَلْتَهُمْ is a combination of two dial. vars.; the ء being in the original phrase سَآءَلْتُ زَيْدًا, and the ى being a substitute in the phrase سَايَلْتُ زَيْدًا; the measure of سَآيَلْتَهُمْ being فَعَايَلْتَهُمْ: (M, K: *) so said Ahmad Ibn-Yahyà, [i. e. Th,] who had at first ignored the expression: (M:) and it is an instance of which we know not a parallel in the language. (M, K. *) — — [Accord. to analogy, سَآءَلَهُ also signifies He asked him, &c., being asked by him, &c. — — And Freytag states that Reiske has explained سَآءَلَ as meaning He always demanded that another should express wishes for his health: but I know not any instance of its being used in this sense.] 4 أَسْأَلَهُ سُؤْلَهُ ↓ أَسْآ^, (K,) or ↓ سُؤْلَتَهُ, (S,) and ↓ مَسْأَلَتَهُ, (S, K,) He accomplished for him his want. (S, K.) 5 تسآّل, in the modern language, signifies He begged, or asked alms; as also تَسَوَّلَ: both probably post-classical.] 6 تَسَآءَلُوا They asked, or begged, one another. (S, Msb, K.) You say, هُمَا يَتَسَآءَلَانِ, (M,) and also يَتَسَاوَلَانِ, (M, Msb, K,) and يَتَسَايَلَانِ. (TA.) In the Kur [iv. 1], some read وَاتَّقُوا اللّٰهَ الَّذِى تَسَّآءَلُونَ بِهِ; and others, تَسَآءَلُونَ بِهِ: in each case, originally تَتَسَآءَلُونَ: the meaning is, [And fear ye God,] by Whom ye demand [one of another] your rights, or dues: (M:) or by Whom ye ask, or demand, one of another; (Bd, Jel;) saying, I ask thee, or beg thee, by God; and I beseech thee, or adjure thee, by God. (Jel.) — — One says also تَسَآءَلُوا القَوْمَ, meaning They [together] asked, or begged, the people. (Mgh in art. نقض.) سُؤْلٌ, (S, M, K;) also pronounced سُولٌ, without ء, (S, K,) [A petition; or a request; meaning] a thing that people ask or beg; (S;) or a thing that one has asked or begged; (M, K;) as also ↓ سُؤْلَةٌ, (IJ, M, K,) which is likewise pronounced سُولَةٌ, without ء; (K;) and ↓ سُؤُولٌ; (Har p. 422; [or this is app. pl. of سُؤْلٌ, like as بُرُوجٌ is of بُرْجٌ, and بُرُودٌ of بُرْدٌ, &c.;]) [and ↓ سَأْلَةٌ or سَأَلَةٌ, as will be shown by what follows;] and ↓ مَسْؤُولٌ; (Msb;) [and ↓ مَسْأَلَةٌ:] see 4: the first of these said by Z to be of the measure فُعْلٌ in the sense of the measure مَفْعُولٌ; like عُرْفٌ and نُكْرٌ. (TA.) Thus in the Kur [xx. 36], قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَى Thou hast been granted thy petition, or the thing that thou hast asked, O Moses. (S, M, TA.) In the saying ↓ اَللّٰهُمَّ أَعْطِنَا سَآلَاتِنَا [O God, grant Thou us our petitions], mentioned by Aboo- 'Alee on the authority of AZ, the inf. n. is used as a subst., properly so termed, and is therefore pluralized. (M.) سَأَلَةٌ or سَأْلَةٌ; pl. سَآلَاتٌ: see the next preceding paragraph, in two places. سُؤْلَةٌ: see 4: and see also سُؤْلٌ. سُؤَلَةٌ, (S, K,) also pronounced سُوَلَةٌ, (TA,) A man (S) who asks, or begs, much; (S, K;) as also ↓ سَآَّلٌ, and ↓ سَؤُولٌ: (TA:) such is improperly termed ↓ سَائِلٌ. (Durrat el-Ghowwás, in De Sacy's Anthol. Gramm. Ar., p. 47 of the Ar. text.) سُؤَالٌ an inf. n. of 1. (S, M, K, &c.) — — [It is often used as a subst. properly so called; like مَسْأَلَةٌ; meaning A question; an interrogation; correlative of جَوَابٌ: and a demand, or petition: and as such has a pl., سُؤَالَاتٌ; perhaps postclassical.] سَؤُولٌ: see سُؤَلَةٌ. سُؤُولٌ: see سُؤْلٌ [of which it is app. pl.]. سَآَّلٌ: see سُؤَلَةٌ. سَائِلٌ [i. e. Asking; meaning interrogating, questioning, or inquiring; and demanding, or begging;] has for its pl. سَأَلَةٌ and سُؤَّالٌ. (TA.) See سُؤَلَةٌ. — — It also means [A beggar; i. e.] a poor man asking, or begging, a thing. (Er-Rághib, TA.) So it has been expl. as used in the Kur [xciii. 10], where it is said, وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ [And as for the beggar, thou shalt not chide him, or address him with rough speech]: or, accord. to El-Hasan, it here means the seeker of knowledge. (TA.) مَسْأَلَةٌ, an inf. n. of 1, is tropically used in the sense of a pass. part. n. [with the noun qualified by it understood; meaning (tropical:) A thing asked; i. e. a question; a problem, or proposition; a matter, or an affair, proposed for decision or determination]: (TA:) and the pl. is مَسَائِلُ. (Msb, TA.) So in the saying, تَعَلَّمْتُ مَسْأَلَةً (tropical:) [I learned a question, or problem, &c.]. (TA.) The saying, in a trad., كَرِهَ المَسَائِلَ وَعَابَهَا means (assumed tropical:) [He (Mohammad) disliked and discommended] subtile questions, such as are needless. (TA.) — — See also سُؤْلٌ: — — and see 4. مَسْؤُولٌ [pass. part. n. of 1: and used as a subst.]: see سُؤْلٌ.

سأم 1 سَئِمَ مِنْهُ, (S, M, Msb, K,) and سَئِمَهُ, (M, Msb, K,) aor. سَأَ^, (S, Msb, K,) inf. n. سَأَمٌ (S, M, K) and سَأْمٌ (K) and سَأَمَةٌ (S, M) and سَآمٌ and سَآمَةٌ, (S, Msb, K,) He

turned away with disgust from it; was averse from it; was disgusted at it or with it; loathed, or nauseated, it; (S, M, Msb, K;) namely, a thing; (S, M, K;) syn. مَلَّ, (S, M, Msb, K,) and ضَجِرَ: (Msb:) سَآمَةٌ exceeds مَلَالٌ. (Ham pp. 775-6.) It is said in the Kur [xli. 49], لَا يَسْأَمُ الْإِنْسَانُ مِنْ دُعَآءِ الْخَيْرِ [Man will not turn away with disgust from, or will not be weary of, praying for good, or wealth, or prosperity]. (Msb.) And in a trad., إِنَّ اللّٰهَ لَا يَسْأَمُ حَتَّى تَسْأَمُوا Verily God will not turn away with disgust until ye turn away with disgust; like لَا يَمَلُّ حَتَّى تَمَلُّوا, and thus the trad. is commonly related. (TA.) And it is related in a trad. of 'Áïsheh that she used to say to the Jews, عَلَيْكُمُ السَّأْمُ وَالذَّأْمُ وَاللَّعْنَةُ [Disgust, or loathing, and contempt, and cursing, rest upon you]: thus related with ء, meaning ye shall turn away with disgust from your religion: but commonly related without ء [and with a different meaning], as will be stated hereafter [in art. سوم]. (IAth, TA in this art. and in art. سوم.) 4 اسامهُ He, or it, made him to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate. (M, K.) سَؤُومٌ an [intensive] epithet from 1 [meaning Wont, or much disposed, to turn away with disgust, to be averse, to be disgusted, to loathe, or to nauseate]: (S, M, K:) or much affected with vexation, or disgust; having little patience. (Ham p. 532.) سأو 1 سَآهُ, (S, M, K,) like رَمَاهُ, [or rather like دَعَاهُ,] incorrectly [and differently] written in copies of the K, (TA,) i. q. سَآءَهُ, (S, M, K, TA,) formed from the latter by transposition; (S, M;) mentioned by Sb: you say, سَآهُ الأَمْرُ, like سَآءَهُ [The affair displeased, grieved, or vexed, him]: (M:) and سَأَوْتُهُ, meaning سُؤْتُهُ [I displeased, grieved, or vexed, him]. (S, TA.) — — And سَأَا بَيْنَهُمْ, (K, TA,) inf. n. سَأْوٌ, (TA,) He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them: (K, TA:) mentioned by Az: app. a dial. var. of سَعَى. (TA.) 4 أَسْأَيْتُ القَوْسَ I made a سِئَة [q. v.] to the bow. (K, TA.) سَآةٌ: see what next follows. سُوَةٌ: see what next follows. سِئَةٌ of a bow, and ↓ سُؤَةٌ, (Ibn-Málik, Az, ISd, K, TA,) and ↓ سَأَةٌ, (Ibn-Málik, K, TA,) [in the CK erroneously written ساءَة, and it is there implied that the other vars. are سِيْئَةٌ and سُوْءَةٌ,] dial. vars. of سِيَةٌ, (K, &c.,) i. e. The curved extremity thereof. (TA.) [See also art. سيو.] مَسْأَةٌ, like مَسْعَاةٌ, is a dial. var. of مَسَآءَةٌ, [or] formed from the latter by transposition; and has for its pl. مَسَآءٍ: whence the saying, أَكْرَهُ مَسَائِيَكَ [I dislike, or hate, thy vices, faults, or acts of disobedience]: (TA:) Sb mentions this saying; (M, TA;) and says, مَسَآءَةٌ is pluralized, and then the pl. is transformed, so that it is as though it were pl. of مَسْأَةٌ, like مَسْعَاةٌ. (M.) سب 1 سَبَّهُ, (S, M, K,) [aor. سَبُ3َ,] inf. n. سَبٌّ, (M,) He cut him, or it. (S, M, K.) — — And i. q. عَقَرَهُ [i. e. He wounded him; or hocked, houghed, or hamstrung, him; &c.]. (S, * K.) — — And, (S, M, K,) aor. as above, (S, TA,) and so the inf. n., (M, TA,) (tropical:) He pierced him in the سَبَّةٌ, i. e. the اِسْت. (S, M, K, TA.) [See an ex. in a verse cited in the first paragraph of art. سر.] — — Also سَبَّهُ, (S, M, A, Msb, K,) aor. as above, (S, M,) inf. n. سَبٌّ (S, M, Msb, K) and سِبِّيَى, (K,) [but the latter, accord. to analogy, has an intensive signification,] He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (S, M, A, MA, K, Bd in vi. 108, &c.;) from the same verb in the first of the senses expl. in this art.; (M;) as also ↓ سبّبهُ; (K;) or the latter signifies he reviled him, vilified him, &c., much; syn. أَكْثَرَ سَبَّهُ; (M;) or is more than سَبَّهُ (أَكْثَرُ مِنْ سَبَّهُ). (TA.) 2 سَبَّ3َ see what next precedes. — سبّب لِلْأَمْرِ, (MA,) inf. n. تَسْبِيبٌ, (KL, PS,) (assumed tropical:) He made, or appointed, or prepared, a means, or cause, (MA, KL, PS,) of attaining, or accomplishing, the thing, or affair. (MA.) [And سبّب, alone, (assumed tropical:) He, or it, caused or, occasioned.] You say, سَبَّبَ اللّٰهُ لَكَ سَبَبَ خَيْرٍ (tropical:) [May God make, or appoint, or prepare, for thee a means of attaining good, or prosperity]. (A, TA.) And سبّب لِلْمَآءِ مَجْرًى (tropical:) He made, or prepared, a channel for the water. (A, TA.) 3 سابّهُ, inf. n. سِبَابٌ (S, * M, A, Msb, K *) and مُسَابَّةٌ, (M, Msb, KL, TA,) He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him, (M, A, KL, TA,) being reviled, &c., by him. (M, A, TA.) You say, بَيْنَهُمَا سِبَابٌ Between them two is mutual reviling, &c. (A.) And المِزَاحُ سِبَابُ النَّوْكَى [Jesting is the mutual reviling, &c., of those that are foolish, or stupid]. (A, TA.) And it is said in a trad., سِبَابُ المُسْلِمِ فُسُوقٌ (TA) The mutual reviling of the Muslim is a departure from obedience to God. (El-Munáwee in his Expos. of the Jámi' es-Sagheer of Es-Suyootee.) 5 تسبّب [as quasi-pass. of 2, (assumed tropical:) It was, or became, made, or appointed, or prepared, as a means, or cause, of attaining, or accomplishing a thing, or an affair; followed by لِأَمْرٍ. And It was, or became, caused, or occasioned]. You say, تسبّب مَالُ الفَىْءِ (assumed tropical:) [The property of the spoil, or acquisition, or tribute, termed فَىْء was caused, or occasioned, to accrue]: for that whereby the property is caused, or occasioned, [to be obtained, as the abandonment of their abodes by unbelievers, or their making peace with Muslim invaders on the condition of paying a poll-tax or the like,] is made a means, or cause, of the accruing of the property to those to whom it is due of the recipients of the فَىْء (Az, TA.) [See also 10.] — — تسبّب بِهِ إِلَى شَىْءٍ (assumed tropical:) He made use of it as a means, or cause, of attaining, or accomplishing, a thing. (M.) And أَتَسَبَّبُ بِفُلَانٍ إِلَيْكَ (assumed tropical:) [I make use of such a one as a means of access to thee]. (TA in art. ذرع.) — — [Hence, in the present day, تسبّب is used as meaning (assumed tropical:) He trafficked; because trafficking is a using means to procure subsistence.] 6 تَسَابَّا, (K,) [or تسابّوا,] inf. n. تَسَابٌّ, (S,) They two cut each other, (S, * K,) [or they (i. e. more than two persons) cut one another.] — — [Hence, (see 1, last sentence,)] تسابّوا, (S, M, A, MA, K,) inf. n. as above; (S;) and ↓ استبّوا; (A, MA;) They reviled, vilified, upbraided, reproached, defamed, or gave bad names to, one another. (S, M, A, MA.) And بَيْنَهُمْ أُسْبُوبَةٌ يَتَسَابُّونَ بِهَا (S, M, A, * TA) Between them is a thing [meaning reviling or vilifying speech] with which they revile, or vilify, &c., one another. (M, TA.) 8 إِسْتَبَ3َّ see the next preceding paragraph. 10 استسبّ لِأَبَوَيْهِ [He invited, or attracted, reviling, or vilifying, to his two parents]. (A.) It is said in a trad. of Aboo-Hureyreh, لَا تَمْشِيَنَّ أَمَامَ أَبِيكَ وَلَا تَجْلِسْ قَبْلَهُ وَلَا تَدْعُهُ بِاسْمِهِ وَلَا تَسْتَسِبَّ لَهُ, i. e. [By no means walk thou before thy father, nor sit down before him, nor call him by his name,] nor expose him to reviling, or attract reviling to him, by reviling another's father, for in that case he may revile thy father in requital to thee. (TA.) — اِسْتَسْبَبَ لَهُ الأَمْرُ (tropical:) (A, TA) [The thing, or affair, or event, became caused, or prepared, for him: thus expl. by IbrD: see also 5]. R. Q. 1 سَبْسَبَ (assumed tropical:) He severed his tie, or ties, of relationship, by unkind behaviour to his kindred. (AA.) — He went a gentle pace. (AA. [Freytag, on the authority of " Hamak. Waked.," assigns this meaning to ↓ تَسَبْسَبَ.]) — He smelt a foul smell. (AA.) — He discharged his urine. (M, K.) He made water to flow. (K.) R. Q. 2 تَسَبْسَبَ It (water) ran, or flowed. (K.) — — See also R. Q. 1. سِبٌّ One who reviles, vilifies, upbraids, reproaches, or defames, much, being reviled, &c.; (A'Obeyd, S, M, Msb, * K;) as also ↓ مِسَبٌّ. (S, K.) And [simply] One's mutual reviler or vilifier &c.; (A'Obeyd, S, M, K;) as also ↓ سَبِيبٌ (M, K.) A poet, (S,) namely, 'Abd-Er-Rahmán Ibn-Hassán, satirizing Miskeen Ed-Dárimee, (TA,) says, لَا تَسُبَّنَّنِى فَلَسْتَ بِسِبِّى إِنَّ سِبِّى مِنَ الرِّجَالِ الكَرِيمُ [Thou shalt by no means revile me; for thou art not my mutual reviler: verily he, of men, who is my mutual reviler is the generous]. (S, TA.) [See also مُسْتَبٌّ: and سَبَّابٌ.] — A veil, or the like; syn. سِتْرٌ. (M.) — — A woman's muffler, or head-covering; syn. خِمَارٌ. (S, M, Msb, K.) — — A turban. (S, M, Mgh, Msb, K.) El-Mukhabbal Es-Saadee says, (S, M, Mgh,) using it in this sense, (M, Mgh,) وَأَشْهَدُ مِنْ عَوْفٍ حُلُولًا كَثِيرَةً يَحُجُّونَ سِبَّ الزِّبْرِقَانِ المُزَعْفَرَا [And I witness many persons

of 'Owf, alighting during their journeys, going repeatedly to and fro to see Ez-Zibrikán's turban dyed with saffron]: (S, M, Mgh:) for it was a custom of the chiefs of the Arabs to dye their turbans with saffron: or, as some say, the meaning is his إِسْت; [but this is correctly, or more commonly, termed سَبَّة;] and Ktr asserts that he was suspected: (M:) he says that Ez-Zibrikán used to tinge his است yellow; but this is a strange saying. (TA in art. زبرق.) — — Also, and ↓ سَبِيبَةٌ, An oblong piece (S, M, K) of cloth, (M,) or of thin cloth, (K,) or of thin linen cloth, (S,) or of white cloth: (M:) or a thin garment: (Aboo-'Omar, TA:) or so the latter word: (M:) or this signifies a linen stuff that is brought from the region of the Nile, of a kind commonly known among the merchants by [the name of] كرخ, some of which are made in Misr, and their length is eight by six [cubits: cubits being meant because the ns. of number here are fem., and ذِرَاع is fem.]: (Sh, TA:) or this same word signifies an oblong piece of cloth of any kind, or, as some say, of linen: (TA:) the pl. of the former is سُبُوبٌ; (S, K, TA;) and of the latter, سَبَائِبُ: (S, M, K, TA:) in a verse of 'Alkameh Ibn-'Abadeh, the phrase بِسَبَا الكَتَّانِ is used for بِسَبَائِبِ الكتّان. (M.) — — See also سَبَب, first signification. سَبَّةٌ i. q. اِسْتٌ (tropical:) [The podex, or the anus]: (S, M, A, K:) because it is discommended. (A.) [See also سِبٌّ.] — مَضَتْ سَبَّةٌ مِنَ الدَّهْرِ (tropical:) A space, or long space, of time passed; (S, M, A;) [thus termed] because time is always complained of; (A;) and so سَنْبَةٌ, in which the ن is [said to be] a substitute for the [former] ب of سَبَّةٌ, in like manner as it is substituted in the case of إِجَّاصٌ and إِنْجَاصٌ; because [it is asserted, though this is contradicted, that] there is no word of which the radical letters are سنب. (M.) And مَا رَأَيْتُهُ مُنْذُ سَبَّةٍ (assumed tropical:) I have not seen him for, or during, a space, or long space, of time; (S, K; *) like as you say مُنْذُ سَنْبَةٍ. (S.) And عِشْنَا بِهَا سَبَّةً and سَنْبَةً (assumed tropical:) We lived in it a space, or long space, of time. (Ks, TA.) And أَصَابَتْنَا سَبَّةٌ مِنَ الحَرِّ, and البَرْدِ, and الصَّحْوِ, (K, * TA,) and الرَّوْحِ, (TA,) (tropical:) A period of some days' continuance [of heat, and of cold and of serene weather, and of gentle wind, betided us]. (K, TA.) [The pl. is سِبَابٌ.] One says, الدَّهْرُ سِبَابٌ (assumed tropical:) Time consists of vicissitudes; one turn is thus, and one is thus. (ISh, TA.) سُبَّةٌ A disgrace; a shame; a thing that occasions one's being reviled. (S, M, A, K.) One says, صَارَ هٰذَا الأَمْرُ سُبَّةً عَلَيْهِ This thing became a disgrace to him, occasioning his being reviled. (S.) And أَنْتَ سُبَّةٌ عَلَى قَوْمِكَ [Thou art a disgrace to thy people]. (A.) [And ↓ مَسَبَّةٌ, in like manner, (a word of the class of مَبْخَلَةٌ and مَجْبَنَةٌ, being originally مَسْبَبَةٌ,) signifies A cause of reviling, or of being reviled; as is shown by the saying of Tufeyl El-Ghanawee, cited in the TA in art. عقب, فَلَمْ يَجِدِ الأَقْوَامُ فِينَا مَسَبَّةً And the people did not find in us a cause of reviling, or of being reviled: pl. مَسَابُّ.] One says, ↓ إِيَّاكَ وَالمَسَبَّةَ and المَسَابَّ [Beware thou of, or avoid thou, the cause of reviling or of being reviled, and the causes thereof]. (A.) — — Also One whom people revile (S, K) much. (K.) See also سُبَبَةٌ. السَّبَّةُ: see السَّبَّابَةُ. سَبَبٌ A rope, or cord; (S, M, A, Msb, K;) as also ↓ سِبٌّ; (S, M, K;) the latter of the dial. of Hudheyl, (S,) and occurring in this sense in a verse of Aboo-Dhu-eyb cited voce خَيْطَةٌ; (S, M;) accord. to some, as there meaning a wooden peg, [a meaning assigned to it in the K,] but the former is the correct meaning: (M:) the pl. of both words is أَسْبَابٌ, (M, TA, *) [and] the pl. of the latter word is سُبُوبٌ (S, TA) also: (TA:) or سَبَبٌ signifies any rope let down, or made to descend, from above: (AO, TA:) or a strong and long rope, but no rope is so called except one by means of which one ascends and descends: (Khálid Ibn-Jembeh, TA:) or this appellation is only given to a rope of which one end is attached to a roof or ceiling or the like: (TA:) or one by means of which one ascends palm-trees: (Er-Rághib, TA:) [and] a rope by means of which one reaches, or gains access to, water. (TA.) فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَآءِ ثُمَّ لِيَقْطَعْ, in the Kur [xxii. 15], means Let him stretch a rope to the roof, or ceiling, of his dwelling; then let him die strangled: i. e. let him die of rage: (M, TA:) or, as some say, let him stretch a rope to the lowest heaven; then let him traverse the intervening space until he reach the highest part thereof. (Bd.) The saying جَبَّتْ نِسَآءَ العَالَمِينَ بِالسَّبَبْ has been expl. in art. جب: in this instance, a rope or cord, may be meant; or a string, or thread. (M, TA.) — — Hence, (Msb,) (tropical:) A thing (S, M, Msb, K) of any kind (S, Msb, K) by means of which one attains, reaches, or gains access to another thing: (S, M, Msb, K:) pl. as above. (M.) One says, جَعَلْتُ فُلَانًا لِى سَبَبًا إِلَى فُلَانٍ فِى حَاجَتِى, i. e. (assumed tropical:) [I made such a one] a means of access [to such a one in the case of my want]. (TA.) Hence, (M,) أَسْبَابُ السَّمَآءِ (assumed tropical:) The places of ascent of the heaven, or sky: (M, K:) or the tracts, or regions, thereof: (S, K:) or the gates thereof. (Ibn-Es-Seed, K. [See an ex. in a verse cited voce ثَمَانُونَ.]) And the saying, اِرْتَقَى فِى الأَسْبَابِ, meaning (assumed tropical:) He excelled [or attained to excellence] in religion. (M.) — — (assumed tropical:) A road, or way. (A. [There mentioned among proper, not tropical, significations.]) So in the saying, in the Kur xviii. 88 and 91, ثُمَّ اتَّبَعَ سَبَبًا (assumed tropical:) [Then he followed a road, or way]. (Bd.) [And] so in the saying, مَا لِى إِلَيْهِ سَبَبٌ (assumed tropical:) [There is not for me any road, or way, to him, or it]. (A.) So too ↓ سَبِيبَةٌ: pl. سَبَائِبُ. (Ham p. 347.) — — [(assumed tropical:) A mean, or means, used in order to any end: a means by which a thing is brought about: a cause; but more properly only a second cause: an occasion, or accidental cause: and a reason, or motive.] One says, هٰذَا سَبَبُ هٰذَا (assumed tropical:) [This is the cause, or occasion, of this]. (Msb.) And بِسَبَبِهِ كَانَ كَذَا (assumed tropical:) [Because of him, or it, it was thus, or such a thing was]. (Msb in art اجل.) And سَبَّبَ اللّٰهُ لَكَ سَبَبَ خَيْرٍ (tropical:) [May God appoint, or prepare, for thee a means, or cause, of good, or prosperity]. (A.) — — (tropical:) A connexion, or tie, (S, A, K, TA,) of relationship (S, K, TA) by marriage; distinguished from نَسَبٌ, which is by birth: from the same word as signifying " a rope by means of which one reaches, or gains access to, water. " (TA.) One says, اِنْقَطَعَ بَيْنَهُمُ السَّبَبُ i. e. (tropical:) The connexion, or tie, [of affinity between them was severed,] and الأَسْبَابُ the connexions, or ties. (A) وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ [in the Kur ii. 161] means, accord. to I'Ab, (assumed tropical:) And their ties and affections [shall be dissundered]: or, accord. to AZ, (assumed tropical:) and their places of abode [shall be divided asunder]. (TA.) [But] قَطَعَ اللّٰهُ بِهِ السَّبَبَ means (assumed tropical:) [God cut short, or may God cut short,] his life. (M, K.) — — Also, [from the same word as signifying the " cord, or rope, of a بَيْت," properly meaning " tent," and tropically " verse,"] (assumed tropical:) A portion, or division, of a foot of a verse, consisting of a movent letter and a quiescent letter; and also one consisting of two movent letters: pl. أَسْبَابٌ. (M, K. [In some of the copies of the K, the latter kind is not mentioned.]) سَبَبٌ خَفِيفٌ (assumed tropical:) [A light cord] means a movent letter followed by a quiescent letter; as قُمْ and مِنْ: and سَبَبٌ ثَقِيلٌ (assumed tropical:) [A heavy cord], two movent letters; as لَكَ and لِمَ. (KT.) سَبَبَانِ مَقْرُونَانِ (assumed tropical:) [Two conjoined cords] means two portions in which are three successive short vowels followed by a quiescent letter; as مُتَفَا in مُتَفَاعِلُنْ, and عَلَتُنْ in مُفَاعَلَتُنْ: and سَبَبَانِ مَفْرُوقَانِ (assumed tropical:) [Two disjoined cords], two portions of which each consists of a movent letter and a quiescent letter, and which is followed by a movent letter; as مُسْتَفْ in مُسْتَفْعِلُنْ, and عِيلُنْ in مَفَاعِيلُنْ. (M, TA.) سُبَبَةٌ One who reviles people; (S, K;) as also ↓ مِسَبَّةٌ. (K.) One says, ↓ لَا تَكُنْ سُبَبَةً وَلَا سُبَّةً [Be not thou a reviler of others, nor one

whom others revile]. (A.) [سَبَبِيَّةٌ Causative.] [سَبَبِىٌّ Causality.] سَبِيبٌ: see سِبٌّ, second sentence. — Also The hair of the forelock, (AO, S, M, A, K,) and of the tail, (S, M, A, K,) the latter meaning [only] assigned to it by Er-Riyáshee, (TA,) and of the mane, (S, M, K,) of a horse: (M, A, K:) pl. أَسَابِيبُ and سَبَائِبُ. (A, TA.) — — And (assumed tropical:) A lock (خُصْلَة) of hair; as also ↓ سَبِيبَةٌ: (M, K:) pl. سَبَائِبُ: which is also expl. as (tropical:) syn. with ذَوَائِبُ [app. as meaning pendent locks, or pendent plaits, of hair]: (TA:) thus in the phrase اِمْرَأَةٌ طَوِيلَةُ السَّبَائِبِ (tropical:) A woman having the ذوائب long. (A, TA.) سَبِيبَةٌ see سِبٌّ: — — and سَبِيبٌ: — — and سَبَبٌ. — — عَلَيْهِ سَبَائِبُ الدَّمِ means (tropical:) Upon him are, or were, streaks of blood: (A, TA:) the sing. of سبائب in this sense is سَبِيبَةٌ. (Ham p. 347.) — Also [Trees of the kind called] عضاه abounding in a place. (M, K.) سَبَّابٌ [That cuts much, or sharply]. سَبَّابُ العَرَاقِيبِ means The sword: (K, TA:) or is an epithet applied to the sword: (A:) because it cuts the عراقيب [or hock-tendons]: (TA:) [but Z holds it to be tropical, from the signification following; for] it is added in the A, as though it were hostile to the عراقيب, and reviled them. (TA.) — — [One who reviles much or frequently; or a great reviler: a meaning indicated in the Msb, and of frequent occurrence.] السَّبَّابَةُ, an epithet in which the quality of a subst. is predominant, (M,) (tropical:) [The index, or fore finger;] the finger that is next to the thumb (S, M, A, * Msb, K, TA) and middle-finger; (M, TA;) between these two; (TA;) as also ↓ السَّبَّةُ: (K:) so called because one [often] points with it in reviling: (Msb:) called by persons praying المُسَبِّحَةُ and السَّبَّاحَةُ [because it is raised in asserting the unity of God]. (TA in the present art. and in art. سبح.) سَبْسَبٌ A desert; or a desert in which is no water, or in which is neither water nor herbage; syn. مَفَازَةٌ (S, K) and قَفْرٌ: (TA:) or a tract of land level and far-extending: (M, K:) or a [desert such as is termed] قَفْر that is far-extending, whether level or not level, rugged or not rugged, without water and without any one to cheer by his presence: (ISh, TA:) or a land affected with drought, barrenness, or dearth: (Aboo-Kheyreh, TA:) and بَسْبَسٌ signifies the same: (TA:) pl. سَبَاسِبُ: (M, TA:) A 'Obeyd explains سَبَاسِبُ and بَسَابِسُ as syn. with قِفَارٌ, [pl. of قَفْرٌ]. (TA.) One says also بَلَدٌ سَبْسَبٌ, (S, (K,) [using the latter word as an epithet;] and بَلَدٌ سَبَاسِبُ, (Lh, S, M, K,) thus using the pl. as though he termed every part of the بَلَد a سَبْسَب; (Lh, M;) or the pl. is added to give intensiveness to the meaning: (IAth, TA voce بَلْقَعٌ, q. v.:) but some say ↓ سُبَاسِبٌ, with damm; and this is more common, because it is a sing. epithet. (MF, TA.) — Also i. q. سَاسَبٌ [or سَيْسَبٌ (q. v. in art. سسب), if not a mistranscription for this last], i. e. A kind of tree, from which arrows, or, as in the book of AHn, camels' saddles (رِحَال), are made: Ru-beh says, [accord. to one reading, another being given in art. سسب, q. v.,] ↓ رَاحَتْ وَرَاحَ كَعَصَا السَّبْسَابِ [She went, and he went, like the rod of the sebsáb, meaning, the arrow]; in which the last word is a dial. var. of السَّبْسَب, or the ا is inserted by poetic license. (TA.) — — [Hence, perhaps,] السَّبَاسِبُ, (M, K,) or يَوْمُ السَّبَاسِبِ, (S, TA,) A certain festival of the Christians; (S, * TA;) i. q. أَيَّامُ السَّعَانِينِ, (Abu-l-'Alà, M, K,) or يَوْمُ السَّعَانِينِ [Palm-Sunday; now commonly called أَحَدُ الشَّعَانِين or عِيدُ الشَّعَانِين, with ش]. (TA.) سَبْسَابٌ: see the next preceding paragraph. سُبَاسِبٌ: see the next preceding paragraph. أُسْبُوبَةٌ [like أُهْجُوَّةٌ, contr. of أُمْدُوحَةٌ.] A thing [meaning reviling speech] with which persons revile one another: (M, TA:) pl. أَسَابِيبُ. (A, TA.) Using it in this sense, (M, TA,) one says, بَيْنَهُمْ أُسْبُوبَةٌ يَتَسَابُّونَ بِهَا [Between them is reviling speech] (S, M, A, * K) with which they revile one another. (M, TA.) أَسَابِيبُ pl. of سَبِيبٌ: — and also of أُسْبُوبَةٌ. — أَسَابِيبُ الوَجْهِ The beauties of the face. (TA in art. سر.) مِسَبٌّ: see سِبٌّ, first signification. مَسَبَّةٌ: see سُبَّةٌ, in two places: — — and مُسَبَّبٌ .سُبَبَةٌ [Much reviled: see its verb]. — — مُسَبَّبَةٌ as an epithet applied to camels, (S, K, TA,) or to horses, (A,) and to wild asses, (TA,) means (tropical:) Goodly, or excellent: (S, A, * K, TA:) because (S, TA) they are such that one says of them, (S, A, TA,) when admiring them, (S, TA,) or when deeming them goodly, or excellent, (A,) May God curse them, (قَاتَلَهَا اللّٰهُ, S, A, TA,) and abase them: (أَخْزَاهَا: A, TA:) how goodly, or excellent, are they! (TA.) — [Also Made, appointed, or prepared, as a means, or cause, of attainment or accomplishment, لِأَمْرٍ for a thing, or an affair. And Caused, or occasioned: and a thing caused or occasioned; an effect.] One says, هٰذَا مُسَبَّبٌ عَنْ هٰذَا [This is caused, or occasioned, by that: this is an effect of, or arising from, that]. (Msb.) مُسَبِّبٌ [Reviling much: see its verb. — And Making, appointing, or preparing, a means, or cause: and causing, or occasioning: and a causer]. مُسَبِّبُ الأَسْبَابِ [The Appointer, or Preparer, of means or causes; or the Causer of causes;] is an epithet applied to God. (S.) مُسْتَبٌّ [act. and pass. part. n. of 8]. It is said in a trad., المُسْتَبَّانِ شَيْطَانَانِ (A, TA) The two mutual revilers are two devils. (El-Munáwee in his Expos. of the Jámi' es-Sagheer of EsSuyootee.) سبأ 1 سَبَأَ الخَمْرَ, (S, M, K,) aor. سَبَاَ, (M, K,) inf. n. سَبْءٌ (S, M, K) and سِبَآءٌ, (M, K, TA,) like كِتَابٌ, (TA, in the CK سَباء,) [but see سِبَآءٌ below,] and مَسْبَأٌ; (S, K;) and ↓ استبأها; (S, M, K;) He bought wine, syn. شَرَاهَا, (M, K,) which mostly means " he sold it," (TA,) or اِشْتَرَاهَا, (S, O,) which is well known as meaning " he bought it," wherefore it is here used in the S and O, (TA,) in order that he might drink it: (S, O:) accord. to Ks, (TA,) when you buy wine to carry it to a place, you say, سَبَيْتُ الخَمْرَ, without ء; (S, TA;) and so say the [other] celebrated lexicologists, except Fei, accord. to whom you say in this case [as in others], سَبَأْتُهَا; and it is itself called سَبِيْئَةٌ: (TA:) the verbs are only used, in the sense of buying, in relation to wine. (S, Msb, TA.) [See also art. سبى.] — — And سَبَأَ الشَّرَابَ He collected the wine in vessels: occurring in this sense in a trad. (Aboo-Moosà, TA.) — سَبَأَتْهُ, (M,) or سَبَأَتِ الجِلْدَ, (K,) said of fire, (M, K,) and of whips, (M,) It, or they, burned, or hurt, (M, K,) or, as some say, (M, but in the K " and,") altered, (M, K,) him, (M,) or the skin: (K:) and in like manner one says of the sun, and of fever, and of journeying. (M.) — — And سَبَأْتُهُ بِالنَّارِ I burned him with fire: (AZ, S:) or سَبَأَ جِلْدَهُ, inf. n. سَبْءٌ, He burned his skin; or, as some say, stripped it off: (M:) or سَبَأَ الجِلْدَ he burned the skin: and سَبَأ signifies also he stripped off [skin], or he skinned. (K.) — — And سَبَأْتُ الرَّجُلَ, (inf. n. سَبْءٌ, TA,) I flogged the man. (S, K. *) — سَبَأَ عَلَى يَمِينٍ كَاذِبَةٍ, (S, M,) aor. سَبَاَ, inf. n. سَبْءٌ, (M,) He passed over a false oath [that he had sworn], not caring for it: (S): or he swore a false oath: and some say, سَبَأَ عَلَى يَمِينٍ, aor. and inf. n. as above, meaning he passed over an oath [that he had sworn], lying. (M.) — سَبَأَ is also syn. with صَافَحَ [He took by the hand: &c.]: (O, K:) deemed by MF a strange meaning. (TA.) 4 اسبأ He (a man) was, or became, silent. (Sh, TA in art. رطم.) — — اسبأ لِأَمْرِ اللّٰهِ He, (M, K,) or his heart, (L,) was, or became, submissive to the decree of God. (M, L, K.) — — And اسبأ عَلَى الشَّيْءِ His heart became in a bad state, or heavy, (خَبُثَ, [so in the M and in a copy of the K, in the CK and TA خَبَتَ, and thus in my MS. copy of the K, but there altered from خَبُثَ, app. on the authority of the TA, and I think it a mistranscription, although expl. in the TA as meaning اِنْخَضَعَ, which is a signification of أَخْبَتَ, the explanation of اسبأ in the next preceding sentence,]) at the thing. (M, K.) 7 انسبأ It (the skin) was, or became, stripped. off. (S, M.) — — And It (a person's skin) peeled off, or became abraded. (TA.) 8 إِسْتَبَأَ see 1, first sentence. سَبَأٌ: see سَبِيْئَةٌ — تَفَرَّقُوا أَيْدِى سَبَا, and أَيَادِى سَبَا, (M, K,) and with ذَهَبُوا in the place of تفرّقوا, (T, TA,) They became scattered, or dispersed, (K, TA,) and they went away in a state of dispersion, in the ways of Seba, (T, TA,) a people of El-Yemen, who were dispersed in consequence of the inundation of their lands by the bursting of their [famous] dam, (TA,) and who became proverbial on that account: (M, K, TA:) سَبَا is here made indecl., (M, K, TA, [بَنُوهُ in the CK

being a mistranscription for بَنَوْهُ, wherefore كما تَبَدَّد has been there interpolated, immediately before بَنُوهُ,]) with the last letter quiescent, and forms, with the preceding word, a compound like خَمْسَةَ عَشَرَ [which implies that we should read أَيْدِى سَبَا and أَيَادِسَبَا, but I have never found it thus written]: (TA:) it is not formed from سَبَأَ by suppression of the ء, but is a substitute for that word, (M, K, TA,) on account of the frequent use of this phrase. (M, TA.) [See also art. سبى.] سُبْأَةٌ A long, or far, journey, (IAar, T, M, K,) that alters one: (IAar, M, TA:) so termed because the sun alters him who makes a long journey. (T, TA. [See 1.]) You say, إِنَّكَ لَتُرِيدُ سُبْأَةً Verily thou desirest a long journey, (IAar, M, K, *) that will alter thee. (IAar, M.) In the case of a short journey, you say, تُرِيدُ سُرْبَةً. (T, TA.) السَّبَئِيَّةُ, (S, and so in a copy of the K,) or ↓ السَّبَائِيَّةُ; (so in another copy of the K and accord. to the CK;) MF says that the former is the correct term, but both are correct; (TA;) Certain of the غُلَاة, (S, K, TA,) i. e. extravagant zealots of the class of innovators; a party of the غُلَاة of the شِيعَة [q. v.]; who are divided into eighteen sects: (TA:) they are so called in relation to Seba (سَبَأ) the father of 'Abd-Allah, (K,) or in relation to 'Abd-Allah Ibn-Seba. (S.) سِبَآءٌ [The purchase of wine;] a subst. from سَبَأَ الخَمْرَ; (S;) or an inf. n. (M, K, TA.) — See also سَبِيْئَةٌ, in two places. سَبِيْءٌ The skin, or slough, of a serpent; (K;) as also سَبِىٌّ; for it is with, and without, ء. (TA.) سَبِيْئَةٌ (S, M, K) and ↓ سِبَآءٌ (M, K) and, accord. to Ks, ↓ سَبَأٌ, but the form commonly known is ↓ سِبَآءٌ, with kesr to the س, and with medd, (IAmb, TA,) Wine, (S, M, K,) in an absolute sense; (TA;) or, [as is perhaps meant in the S,] wine that is bought to be drunk, not for merchandise. (Har p. 409, in explanation of the first word.) [See an ex. of the second in a verse of Lebeed cited in art. دكن: and see also سَبِيَّةٌ, in art. سبى.] السَّبَائِيَّةُ: see السَّبَئِيَّةُ, above. سَبَّآءٌ A vintner, or seller of wine. (S, M, K.) — — [It is said in a marginal note in my MS. copy of the K that it signifies also A seller of graveclothes: but this is evidently a mistake, app. occasioned by a mistranscription, for سَيَّآء, with ى.] مَسْبَأٌ A road (S, K) in a mountain. (S.) سبت 1 سَبَتَ, (S, M, Msb,) aor. سَبُتَ (S, Msb) only, (S,) or سَبِتَ, (so written in a copy of the M,) [both of which are said by MF to be indicated, or implied, in the K, but this is not clearly the case,] inf. n. سَبْتٌ, (M, K, * TA,) He rested: (S, M, Msb, K: *) and ceased, or abstained, from works: (TA:) and was, or became, quiet, still, or motionless: (M, TA:) and ↓ اسبت signifies [the same, or] he was, or became, motionless: (S, TA:) Az says that سَبَتَ in the first of these senses is not known in the language of the Arabs: (TA:) [but J says that] the primary signification of سُبَاتٌ is " rest: " and hence the former of these verbs signifies he slept. (S.) — — And سَبَتَتِ اليَهُودُ, (S, * A, K,) aor. سَبِتَ (S, K) and سَبُتَ, (K,) inf. n. سَبْتٌ, (S, K,) The Jews kept, or performed, the ordinances of their سَبْت [or sabbath]: (S, K: *) or سَبَتُوا, aor. سَبِتَ (M, Msb) and سَبُتَ, (M,) inf. n. سَبْتٌ; (Msb;) and ↓ اسبتوا; (S, M, Msb;) they entered upon the سَبْت [or sabbath]: (S, M:) or they (the Jews) ceased from seeking the means of subsistence, and the labouring to acquire gain. (Msb.) It is said in the Kur [vii. 163], وَيَوْمَ لَا يَسْبِتُونَ And on the day when they were not keeping the ordinances of their سَبْت: (S:) where some read ↓ لا يُسْبِتُونَ, from أَسْبَتَ; and some, ↓ لا يُسْبَتُونَ, in the pass. form, meaning when they were not made to enter upon [the observance of] the سَبْت. (Bd.) — سَبَتَتْ, aor. سَبِتَ, inf. n. سَبْتٌ, She (a camel) went the pace termed سَبْتٌ meaning as expl. below. (M.) — — And سَبْتٌ signifies also The outstripping in running. (M.) — And as inf. n. of سَبَتَ said of a man, (TK,) سَبْتٌ also signifies The being confounded, or perplexed, unable to see one's right course, (K, TA,) and being [therefore] silent, or lowering the eyes, looking towards the ground. (TA.) — سَبَتَ الشَّىْءَ, (M, TA,) inf. n. سَبْتٌ, (M, A, Mgh, K,) i. q. قَطَعَهُ [meaning He cut the thing; or cut it off; severed it; and intercepted, or interrupted, it; put a stop, or an end, to it; or made it to cease; relating to ideal as well as real objects; for instance, to work, or action, as is shown in the TA]; (M, A, Mgh, K, TA;) as also ↓ سبّتهُ: expl. by Lh as relating particularly to necks. (M, TA.) [Hence,] سَبَتَ عِلَاوَتَهُ, (S, M,) inf. n. سَبْتٌ, (S, K,) He smote his neck [so as to decapitate him]: (S, M, K:) and سُبِتَتْ عِلَاوَتُهُ, His head was cut off. (A. [This is there said to be tropical; but why, I do not see.]) — — And سَبَتَتِ اللُّقْمَةُ حَلْقِى, and ↓ سَبَّتَتْهُ, i. q. قَطَعَتْهُ [i. e. The morsel, or gobbet, obstructed, or stopped, my fauces]: but the verb without teshdeed is the more usual. (M, TA.) — — And سَبَتَ رَأْسَهُ, (M, A, Mgh, Msb,) aor. سَبِتَ, (M, Msb, TA,) inf. n. سَبْتٌ, (S, M, A, Msb, K,) He shaved his head: (S, M, A, Mgh, Msb, K:) and in like manner, سَبَتَ شَعَرَهُ, he shaved off his hair; (TA;) as also ↓ سبّتهُ and ↓ اسبتهُ. (AA, TA in art. سبد.) — — And سَبْتٌ also signifies The letting down the hair, or letting it fall or hang down, after (lit. from, عَن,) [the twisting, or plaiting, termed] العَقْص. (S, K.) — سُبِتَ He (a man) was, or became, affected with [the kind, or degree, or semblance, of sleep termed] سُبَات [q. v.]: (IAar, M, TA:) and (TA) he swooned: (Msb, TA:) and he became prostrated like him who is sleeping, generally closing his eyes; said of a sick man: (TA:) and also he died. (Msb, TA.)

2 سَبَّتَ see 4: — and see also 1, latter half, in three places. 4 أَسْبَتَ see 1, former half, in four places. — — اسبتت الحَيَّةُ, inf. n. إِسْبَاتٌ The serpent was, or became, silent; or bent down its head, or lowered its eyes, looking towards the ground. (TA.) — [اسبت It (a drug) produced the kind, or degree, or semblance, of sleep termed سُبَات: and hence, it torpified, or benumbed: often used in this sense in medical works: and ↓ سبّت is also used in this sense in the present day.] — See also 1, near the end of the paragraph. 7 انسبت [It became cut off, interrupted, put a stop to, or put an end to, or it ceased: meanings indicated in this art. in the M and TA. — —] It became extended: (K:) or long and extended, together with softness. (TA.) It is said in a description of the countenance of the Prophet, (TA,) كَانَ فِى وَجْهِهِ انْسِبَاتٌ There was, in his face, length, and extension. (K, * TA.) — — It (a hide) became soft by the process of tanning. (IAar, TA.) — — انسبتت الرُّطَبَةُ The date became wholly pervaded by ripeness: (M, TA:) and became soft. (TA.) And انسبت الرُّطَبُ The dates became all ripe, or ripe throughout. (M, TA.) سَبْتٌ Rest: (S, K:) and quiet, stillness, or freedom from motion. (TA.) [See 1, of which it is an inf. n.] See also سُبَاتٌ. — — السَّبْتُ, (M, K,) or يَوْمُ السَّبْتِ, (S, Msb,) [The sabbath, or Saturday;] one of the days of the week; (M, K;) the seventh of those days: (M:) so called because the creation commenced on the first day of the week and continued to [the end of] Friday, and on the سبت there was no creation, the work having ceased thereon: or, as some say, because the Jews ceased thereon from work, and the management of affairs: (M, TA:) or because the days [of the week] end thereon: (S, TA:) Az says that he errs who asserts it to have been so called because God commanded the Children of Israel to rest thereon, and that God created the heavens and the earth in six days, whereof the last was Friday, then rested, and the work ceased, and therefore He named the seventh day يوم السبت: this, he says, is an error, because [he affirms that] سَبَتَ as meaning " he rested " is not known in the language of the Arabs, but signifies قَطَعَ; and rest cannot be attributed to God, because He knows not fatigue, and rest is only after fatigue and work: (TA:) the pl. [of pauc.] is أَسْبُتٌ and [of mult.] سُبُوتٌ: (S, M, Msb, K:) it has no dim. (Sb, S in art. امس.) — — سَبْتٌ also means A week; from the سَبْت to the سَبْت [i. e. from the sabbath to the sabbath]: so in the saying, in a trad., فَمَا رَأَيْنَا الشَّمْسَ سَبْتًا [And we saw not the sun for a week]: as when one says " twenty autumns " meaning " twenty years: " or it means in this instance a space of time, whether short or long. (TA.) — —

I. q. بُرْهَةٌ [i. e. A space, or period, or a long space or period,] (M, K, TA) مِنَ الدَّهْرِ [of time]: (TA:) so in the saying, أَقَمْتُ سَبْتًا [I remained, staid, dwelt, or abode, a space, or a long space, of time]; as also ↓ سَبْتَةً and ↓ سَنْبتًا and ↓ سَنْبَتَتًا. (M, K.) — — And i. q. دَهْرٌ [meaning Time; or a long time; or a space, or period, of time, whether long or short; &c.]; as also ↓ سُبَاتٌ. (S, M, K.) And [hence] ↓ اِبْنَا سُبَاتٍ means (assumed tropical:) The night and the day: (S, M, K:) Ibn Ahmar says, وَكُنَّا وَهُمْ كَابْنَىْ سُبَاتٍ تَفَرَّقَا سِوًى ثُمَّ كَانَا مُنْجِدًا وَتَهَامِيَا [And we were, with them, like the night and the day that parted asunder alike, then became one going towards Nejd and one going towards Tihámeh]: (S, K:) such, they say, is the meaning: (S:) or, as IB says, on the authority of Aboo-Jaafar Mohammad Ibn-Habeeb, ابنا سبات were two men, one of whom saw the other in a dream, and then one of them awoke in Nejd, and the other in Tihámeh: or they were two brothers, one of whom went to the east to see where the sun rose, and the other to the west to see where it set. (L, TA.) — Also A certain pace (S, M, K) of camels: (S, K:) or a quick pace: (TA:) or i. q. عَنَقٌ [q. v.]: (AA, S:) or a pace exceeding that termed العَنَقُ. (M.) — A swift, or an excellent, horse; (K, TA;) that runs much. (TA.) — — A boy, or young man, of bad disposition, or illnatured, and bold, or daring. (K) — — A man cunning, i. e. possessing intelligence, or sagacity, or intelligence mixed with craft and forecast; and excellent in judgment; or very cunning &c.; (K, TA;) silent, or lowering his eyes, looking towards the ground; (TA;) and ↓ سُبَاتٌ signifies the same. (K, TA.) — — A man who sleeps much; (K;) i. e. كَثِيرُ السُّبَاتِ. (TA.) See also مَسْبُوتٌ. — See also what next follows. سُبْتٌ A certain plant, resembling the خِطْمِىّ [or marsh-mallow]; (Kr, M, K;) as also ↓ سَبْتٌ, (K [there expressly said to be with fet-h],) or ↓ سِبْتٌ: (M [so written in a copy of that work]:) said to be a certain plant used for tanning. (MF.) See the next paragraph. سِبْتٌ The hides, or skins, of oxen; (M, K;) whether tanned or not tanned: so some say: (M:) or (so accord. to the M, in the K and TA "and," but the و is omitted in the CK,) any tanned hide; (As, AA, M, K;) said to be so called [because the tanning removes the hair,] from السَّبْتُ, "the act of shaving: " (AA, TA:) or such. as is tanned with قَرَظ [q. v.]: (M, K:) or only ox-hides tanned: so says AHn on the authority of As and AZ: (TA:) or ox-hides tanned with قَرَظ, (S, Mgh,) whereof are made [the sandals called] ↓ نِعَالٌ سِبْتِيَّةٌ: (S) these are hence thus called: (Mgh:) they are sandals having no hair upon them: (M, Msb:) or sandals tanned with قَرَظ: (AA, TA:) accord. to Az, they are thus called because their hair has been shaven off (سُبِتَ, i. e. حُلِقَ,) and removed by a wellknown process in tanning, (Mgh, * TA,) so that they are soft; and they are of the sandals of people that lead a life of ease and softness: (Mgh:) IAar says that they are thus called because of their having become soft by the tanning: accord. to this, they should be called ↓ سَبْتِيَّة; and so accord. to a saying of EdDáwoodee, that they are called in relation to سُوقُ السَّبْتِ [" the Market of the Sabbath "]: it is also said that they are called in relation to the ↓ سُبْت, with damm, which is a plant used for tanning therewith; so that they should be called ↓ سُبْتِيَّة, unless the appellation be an instance of a rel. n. deviating from its source of derivation [or unless this plant be also termed سِبْتٌ, as it is accord. to a copy of the M]: (TA:) see سُبْتٌ. It is related of the Prophet, that he saw a man walking among the graves wearing his sandals, and said, يَا صَاحِبَ السِّبْتَيْنِ اِخْلَعْ سِبْتَيْكَ [meaning (tropical:) O wearer of the pair of sandals of سِبْت, pull off thy pair of sandals of سِبْت]: (S, * TA:) and accord. to the A, they are thus termed tropically: it is like the saying " Such a one wears wool, and cotton, and silk; " meaning " garments made thereof; " as is said in the Nh: but, as some relate it, what he said was, ↓ يَا صَاحِبَ السِّبْتِيَّيْنِ, the last of these words being a rel. n.; and thus it is found in the handwriting of Az, in his book. (TA.) سِبِتٌّ, (M, L, K,) like فِلِزٌّ, (TA,) [in a copy of the M erroneously written سِبْت,] A certain plant; [anethum graveolens, or dill, of the common garden-species;] an arabicized word, from [the Pers.] شِبِتّ [or شِبِتْ]: (AHn, M, L:) or i. q. شِبِتٌّ; both words arabicized from شِوِذْ [or شِوِدْ]: (K:) asserted by some to be the same as سَنُّوتٌ [q. v.]: (M, L:) Az says that شِبِتٌّ, the name of a well-known herb, or leguminous plant, is an arabicized word; that he had heard the people of El-Bahreyn call it سِبِتٌّ, with the unpointed س, and with ت; that it is originally, in Pers., شِوِذْ; and that it has another dial. var., namely, سبط [i. e. سِبِطٌّ]. (El-Jawáleekee, TA.) سَبْتَةٌ: see سَبْتٌ, in the middle of the paragraph. — Also Goats, collectively. (K.) سَبْتَاءُ A [desert such as is termed] صَحْرَآء: (AZ, K:) or أَرْضٌ سَبْتَآءُ is like صَحْرَآءُ: or a land in which are no trees: (M:) and i. q. ↓ مَسْبُوتَةٌ [i. e. a bare land; as though shorn of its herbage]: (TA:) pl. سَبَاتِىُّ. (M.) — — Also, [in like manner] a fem. epithet, Having spreading, or expanded, ears, whether long or short. (K.) سَبْتِىٌّ One who fasts alone on the سَبْت [i. e. sabbath, or Saturday]: thus in the saying mentioned by Th, on the authority of IAar, لَا تَكُ سَبْتِيًّا [Be not thou one who fasts &c.]. (M.) نِعَالٌ سِبْتِيَّةٌ, and سَبْتِيَّةٌ, and سُبْتِيَّةٌ; and the dual. of سِبْتِىٌّ, applied to a pair of sandals: see سِبْتٌ, in four places. سِبْتَانٌ, with kesr, Foolish, stupid, or of little sense; (K, TA;) confounded, or perplexed, and unable to see his right course; without understanding. (TA.) سُبَاتٌ primarily signifies Rest [like سَبْتٌ]: (S, Msb:) and hence, sleep: (S, K:) or heavy sleep: (Msb:) or sleep that is hardly perceptible (خَفِىّ, M, K, [in some copies of the K, as mentioned by Freytag, خَفِيف, i. e. light,]), like a swoon: (M:) or the commencement of sleep in the head [and its continuance] until it reaches the heart: (Th, M, K:) or the sleep of one who is sick; i. e. light sleep: (TA:) and ↓ سَبْتٌ signifies the same as سُبَاتٌ. (T, TA.) Hence, in the Kur [lxxviii. 9, and in like manner the word is used in xxv. 49], وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا; (S;) i. e. قَطْعًا; as though a man, when he slept, were cut off from [the rest of] mankind: (IAar, TA:) or سبات is when one is cut off, or ceases, from motion, while the soul still remains in the body; i. e., the text means, And we have made your sleep to be rest unto you: (Zj, TA:) or we have made your sleep to be a cutting off from sensation and motion, for rest to the animal forces, and for causing their weariness to cease: or, to be death: (Bd:) or, to be rest unto your bodies by the interruption of labour, or work. (Jel.) — See also سَبْتٌ, latter half, in three places. سَبُوتٌ A she-camel that goes the pace termed سَبْتٌ: or constantly going the pace termed عَنَقٌ. (M.) سَبَنْتًى, (S, M, K,) as also سَبَنْدًى, (S,) Bold, or daring; (S, M, K;) as an epithet applied to anything [i. e. man or brute]: the ى is added to render it quasi-coordinate to the class of quinqueliteral-radical words, not to denote the fem. gender, for it receives ة as a termination [to denote the fem.], becoming سَبَنْتَاةٌ; (S;) and has tenween. (TA.) A poet applies the fem. epithet to a she-camel. (S.) — — Also The leopard; (S, M, K;) so too with ة; (AHeyth, L in art. سبد;) and so سَبَنْدًى: probably thus called because of his boldness, or daringness: (S:) or, as some ay, the lion: fem. with ة: or the fem, signifies a bold, or daring, lioness: or a she-camel of bold, or daring, breast; but this last is not of valid authority: (M:) and a beast of prey [absolutely]: (L in art. سيد:) pl. سَبَانِتُ; (K, TA;) and some of the Arabs make سَبَاتِى [or rather سَبَاتٍ] to be its pl. (TA.) — — The fem. also, applied to a woman, signifies Sharp in tongue; or clamorous; or clamorous and foul-tongued; or long-tongued and vehemently clamorous. (TA.) سَنْبَةٌ: see سَبْتٌ, in the middle of the paragraph. سَنْبَتَةٌ: see سَبْتٌ, in the middle of the paragraph. مُسْبِتٌ Motionless; not moving. (S, K.) — — And, accord. to the L and K, Entering upon the day called السَّبْتُ [i. e. the sabbath]: but correctly, entering upon the observance of the سَبْت [or sabbath]. (TA.) مَسْبُوتٌ Affected with [the kind, or degree, or semblance, of sleep termed] سُبَات [q. v.]: (IAar, M:) or affected with a

swoon: and, applied to a sick man, prostrated like him who is sleeping, generally closing his eyes: (S:) or confounded, or perplexed, and unable to see his right course: (Msb:) and ↓ سَبْتٌ signifies the same as مَسْبُوتٌ; as in the saying, cited by As, يُصْبِحُ مَخْمُورًا وَيُمْسِى سَبْتًا [He is in the morning affected with the remains of intoxication, and he is in the evening affected with sleep, or heavy sleep, &c.]. (T, TA.) — — Also Dead. (S, K.) — رَأْسٌ مَسْبُوتٌ [A head cut off.] (A.) — — أَرْضٌ مَسْبُوتَةٌ: see سَبْتَآءُ. رُطَبٌ مُنْسَبِتٌ Dates that have become all ripe, or ripe throughout. (S, K.) And رَطَبَةٌ مُنْسَبِتَةٌ [A date that is ripe throughout: and also] a soft date. (TA.) سبح 1 سَبَحَ, aor. سَبَحَ, inf. n. سَبْحٌ (Msb, K) and سِبَاحَةٌ, (S, * K,) or the latter is a simple subst., (Msb,) He swam, syn. عَامَ, (S, * K,) بِالنَّهْرِ and فِيهِ [in the river], (K,) or rather بِالمَآءِ (MF, TA) or فى المَآءِ (Msb) [i. e. in the water], for it is likewise in the sea, and in a pool, and also in any expanse: (MF, TA:) [or he swam upon the surface, without immersing himself; for,] accord. to Z, there is a difference between عَوْمٌ and سِبَاحَةٌ; the former signifying the " coursing along in water with immersion of oneself; " and the latter, the coursing along upon water without immersion of oneself. (MF, TA.) — — [Hence,] النُّجُومُ تَسْبَحُ فِى الفَلَكِ (A, TA) (tropical:) The stars [swim, or glide along, or] pass along, in the firmament, with a spreading forth. (TA.) It is said in the Kur xxi. 34 and xxxvi. 40, with reference to the sun and the moon, (Bd and Jel in xxi. 34,) with which the stars are meant to be included, (Jel ibid.,) كُلٌّ فِى فَلَكٍ يَسْبَحُونَ, i. e. (assumed tropical:) All [glide or] travel along swiftly, [in a firmament,] like the swimmer (Bd and Jel ibid.) upon the surface of the water, (Bd ibid.,) or in the water; (Jel ibid.;) wherefore the form of the verb used is that which is appropriate to rational beings, (Bd and Jel ibid.,) swimming being the act of such beings. (Bd ibid.) — — And [hence] one says, سَبَحَ ذِكْرُكَ مَسَابِحَ ↓ الشَّمْسِ وَ القَمَرِ (tropical:) [Thy fame has travelled as far as the sun and the moon; lit., swum along the tracts along which swim the sun and the moon]. (A, TA.) — — [Hence, likewise, as inf. n. of سَبَحَ, aor. as above,] سَبْحٌ also signifies (tropical:) The running of a horse (S, L, K, * TA) in which the fore legs are stretched forth well [like as are the arms of a man in swimming]. (L, K, * TA.) — — And (assumed tropical:) The being quick, or swift. (MF.) — — And (assumed tropical:) The being, or becoming, remote. (MF.) — — And (assumed tropical:) The travelling far. (K.) You say, سَبَحَ فِى الأَرْضِ (assumed tropical:) He went, or travelled, far, in, or into, the land, or country: (O, TA:) and سَبَخَ: both thus expl. by Abu-l-Jahm El-Jaafaree. (TA.) — — And (assumed tropical:) The journeying for the purpose of traffic (تَقَلُّب [q. v.]); and [a people's] becoming scattered, or dispersed, in the land, or earth. (K.) And (assumed tropical:) The busying oneself in going to and fro, or seeking gain, (IAar, TA,) and occupying oneself according to his own judgment or discretion, in the disposal or management of affairs, in respect of the means of subsistence. (IAar, S, K, TA.) You say, فُلَانٌ يَسْبَحُ النَّهَارَ كُلَّهُ فِى طَلَبِ المَعَاشِ (tropical:) [Such a one busies himself in going to and fro, or occupies himself according to his own judgment or discretion, in seeking the means of subsistence]. (A, TA.) And سَبَحَ فِى حَوَائِجِهِ (assumed tropical:) He occupied himself according to his own judgment or discretion in the accomplishment of his needful affairs. (Msb.) — — As used in the Kur [lxxiii. 7], where it is said, إِنَّ لَكَ فِى النَّهَارِ سَبْحًا طَوِيلًا, it is variously explained: (S, TA:) accord. to Katádeh (S) and El-Muärrij, (S, TA,) the meaning is, (assumed tropical:) [Verily thou hast in the day-time] long freedom from occupation; (S, K, * TA;) and in this sense, also, its verb is سَبَحَ, aor. سَبَحَ: (JM:) [thus it has two contr. significations:] or, accord. to Lth, (assumed tropical:) leisure for sleep: (TA:) accord. to AO, the meaning is, (assumed tropical:) long-continued scope, or room, for free action; syn. مُتَقَلَّبًا طَوِيلًا: and accord. to ElMuärrij, it means also (assumed tropical:) coming and going: (S, TA:) accord. to Fr, the meaning is, (assumed tropical:) thou hast in the day-time the accomplishment of thy needful affairs: (TA:) or the meaning is, (assumed tropical:) [long] occupation of thyself in thy affairs of business; not being free from occupation therein for the reciting of the Kur-án. (Jel.) Some read سَبْخًا, which has nearly the same meaning as سَبْحًا. (Zj, TA.) — — As inf. n. of سَبَحَ, (TK,) it signifies also (assumed tropical:) The state of sleeping. (K.) And as such also, (TK,) (assumed tropical:) The being still, quiet, or motionless. (K.) — — [Also (assumed tropical:) The glistening of the mirage.] You say, سَبَحَ السَّرَابُ, or الآلُ, meaning لَمَعَ [i. e. (assumed tropical:) The mirage glistened]. (O.) — — And (assumed tropical:) The digging, or burrowing, in the earth, or ground. (K, * TA.) You say of the jerboa, سَبَحَ فِى الأَرْضِ (assumed tropical:) He dug, or burrowed, in the earth, or ground. (O, TA.) — — And (assumed tropical:) The being profuse in speech. (K.) You say, سَبَحَ فِى الكَلَامِ (assumed tropical:) He was profuse in speech. (O, TA.) — — See also the next paragraph. in two places. 2 تَسْبِيحٌ signifies The declaring [God] to be far removed, or free, from every imperfection or impurity, or from everything derogatory from [his] glory; syn. تَنْزِيهٌ, (S, O, Msb, TA,) and تَقْدِيسٌ: (Msb:) the magnifying, celebrating, lauding, or praising, and glorifying, God; and declaring Him to be far removed, or free, from everything evil. (TA.) You say, سَبَّحَ اللّٰهَ, (T, A, Mgh, Msb, TA,) and سبّح لِلّٰهِ, (Kur lvii. 1 &c., and A,) in which the ل is redundant, (Jel in lvii. 1 &c.,) inf. n. تَسْبِيحٌ, and سُبْحَانٌ is a subst. that [sometimes] stands in the place of the inf. n., (T, TA,) or it is an inf. n. of which the verb is سَبَحَ, (K, TA,) He declared God to be far removed, or free, from every imperfection or impurity &c., (A, Mgh, TA,) or from what they say [of Him] who disacknowledge [his attributes]; (Msb;) [i. e. he declared, or celebrated, or extolled, the perfection or purity, or absolute glory, of God;] and he magnified, celebrated, lauded, or praised, God, by the mention of his names, saying سُبْحَانَ اللّٰهِ and the like: (Msb:) and سبّح [alone], (Mgh, K,) inf. n. تَسْبِيحٌ, (K,) he said سُبْحَانَ اللّٰهِ; (Mgh, K;) as also ↓ سَبَحَ, inf. n. سُبْحَانٌ; (K, TA;) the latter, which is like شَكَرَ, inf. n. شُكْرَانٌ, a dial. var. mentioned by ISd; and no regard should be paid to the saying of Ibn-Ya'eesh and others, that سبحان is an inf. n. of which the verb is obsolete: accord to El-Mufaddal, سُبْحَانٌ is the inf. n. of ↓ سَبَحَ signifying he raised his voice with supplication, or prayer, and magnification or celebration or praise [of God, as when one says سُبْحَانَ اللّٰهِ or the like]; and he cites as an ex., قَبَحَ الْإِلٰهُ وَجُوه تَغْلِبَ كُلَّمَا سَبَحَ الحَجِيجُ وَ كَبَّرُوا إِهْلَالَا [May God remove far from good, or prosperity, or success, the persons (وُجُوه here meaning نُفُوس) of the tribe of Teghlib, whenever the pilgrims raise their voices with supplication, &c., and say اَللّٰهُ أَكْبَرْ, ejaculating لَبَّيْكَ]. (MF, TA.) وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ, in the Kur ii. 28, is a phrase denotative of state, (Ksh, Bd, Jel,) meaning While we declare thy remoteness from evil [of every kind], (Ksh, Bd,) or while we say سُبْحَانَ اللّٰهِ, (Jel,) praising Thee, (Ksh,) [or with the praising of Thee, i. e.] making the praising of Thee to be an accompaniment, or adjunct, to our doing that: (Ksh, Bd, Jel:) so that we are the more worthy to be appointed thy vice-agents. (Ksh, * Bd, * Jel.) فَسَبِّحْ بِاسْمِ رَبِّكَ العَظِيمِ, in the Kur lvi. 73 and last verse, means Therefore declare thou the remoteness from what is unsuitable to his majesty by mentioning the name of thy Lord, or by mentioning the Lord, for the pronouncing of the name of a thing is the mentioning of it, [i. e., of the thing itself,] the great name, or the great Lord: (Bd:) or it means therefore pray thou commencing with, or uttering, the name of thy Lord [the great name or Lord]: (Kull p. 211:) [for]

— — تَسْبِيحٌ also signfies The act of praying. (K, Msb.) You say, سَبَّحَ meaning He prayed. (A, Mgh.) And [particularly] He performed the [supererogatory] prayer of [the period termed] الضُّحَى. (TA.) And فُلَانٌ يُسَبِّحُ اللّٰهَ, i. e. يُصَلِّى ↓ السَّبْحَةَ, meaning Such a one performs prayer to God, either obligatory or supererogatory: [but generally the latter: (see سُبْحَةٌ:)] and يُسَبِّحُ عَلَى رَاحِلَتِهِ performs supererogatory prayer [upon his camel that he is riding]. (Msb.) It is said in the Kur [iii. 36], وَسَبِّحْ بِالْعَشِىِّ وَالْإِبْكَارَ, i. e. And pray thou [in the evening, or the afternoon, and the early morning]. (TA.) And it is related of 'Omar, أَنَّهُ جَلَدَ رَجُلَيْنِ سَبَّحَا بَعْدَ العَصْرِ, meaning [That he flogged two men] who prayed [after the prescribed time of the afternoon-prayer]. (S, TA.) You say also, بِيَدِهِ يُسَبِّحُ بِهَا ↓ سُبْحَةٌ [i. e. In his hand is a string of beads by the help of which he repeats the praises of God: see سُبْحَةٌ, below]. (A, Msb. *) — — Also The making an exception, by saying إِنْ شَآءَ اللّٰهُ [If God will]: because, by so saying, one magnifies God, and acknowledges that one should not will unless God will: and thus is expl. the saying in the Kur [lxviii. 28], أَلَمْ أَقُلْ لَكُمْ لَوْ لَا تُسَبِّحُونَ [Did I not say to you, Wherefore will ye not make an exception? addressed to the owners of a garden, who " swore that they would certainly cut its fruit when they should be entering upon the time of morning, they not making an exception "]. (TA.) 3 سابحهُ, [inf. n. مُسَابَحَةٌ,] i. q. رَاسَاهُ, (T and K in art. رسو,) i. e. He swam with him. (TK in that art.) [And app. also He vied, or contended, with him in swimming.] 4 اسبحهُ He made him to swim (K, TA) فِى المَآءِ [in the water] or فَوْقَ المَآءِ [upon the water]. (TA.) سَبْحَةٌ Garments of skins: (K:) or, accord. to Sh, سِبَاحٌ, which is the pl., signifies shirts of skins, for boys: AO corrupted the word, relating it as written سُبْجَةٌ, with ج, and with damm to the س; whereas this signifies " a black [garment of the kind called] كِسَآء: " and a verse cited by him as presenting an ex. of its pl., in its last word, is from a poem of which each verse has for its fundamental rhyme-letter the unpointed ح: ISd, in art. سبج, mentions سِبَاجٌ as signifying " garments of skin," and having سبجة for its sing.; but says that the word with the unpointed ح is of higher authority; though he also states it, in the same art., to have been corrupted by AO. (TA.) — — [A meaning belonging to سُبْحَةٌ (q. v.) is assigned in some copies of the K to سَبْحَةٌ.] — السَّبْحَةُ, (K,) or سَبْحَةُ, from سَابِحٌ as an epithet applied to a horse, or mare, (IAth, TA,) is a proper name of A horse, or mare, belonging to the Prophet: (IAth, K, TA:) and of another belonging to Jaafar the son of Aboo- Tálib; (K;) or this was a mare named سَمْحَةُ: (O:) and of another belonging to another. (K.) سُبْحَةٌ Beads (S, Msb, K, TA) strung (Msb, TA) upon a string or thread, (TA,) [ninety-nine in number, and having a mark after each thirtythree,] with which (by counting them, K) one performs the act termed التَّسْبِيح [meaning the repetition of the praises of God, generally consisting in repeating the words سُبْحَانَ اللّٰهِ thirtythree times, الحَمْدُ لِلّٰهِ thirty-three times, and اَللّٰهُ أَكْبَرْ thirty-three times, which is done by many persons after the ordinary prayers, as a supererogatory act]: (S, A, Msb, K:) its appellation implies that it is an Arabic word; but Az says that it is post-classical: its pl. is سُبَحٌ (Msb) and سُبُحَاتٌ also. (Har p. 133.) See 2, last sentence but one. — — Also Invocation of God; or supplication: (K:) and prayer, (A, Msb,) whether obligatory or supererogatory: (Msb:) or supererogatory praise; (S;) and supererogatory prayer; (S, A, Mgh, K;) because of the تَسْبِيحٌ therein. (Mgh.) You say, فُلَانٌ يُصَلِّى السُّبْحَةَ, expl. above; see 2, in the latter part of the paragraph. (Msb.) And قَضَىسُبْحَتَهُ He performed, or finished, his prayer: (A:) or قَضَيْتُ سُبْحَتِى means I performed, or finished, my supererogatory praise and such prayer. (S.) And صَلَّى السُّبْحَةَ He performed the supererogatory prayer: (A:) and سُبْحَةَ الضُّحَى [the supererogatory prayer of the period termed الضُّحَى]. (Msb.) — — سُبْحَةُ اللّٰهِ, (IAth, K, TA,) with damm, (TA, [but in my MS. copy of the K written سَبْحَة, and so in the CK,]) means (assumed tropical:) The greatness, or majesty, of God: (IAth, K, TA:) or [the pl.] السُّبُحَاتُ, occurring in a trad., means (assumed tropical:) the greatness, or majesty, and the light [or splendour], of God: (Msb:) or by the saying سُبُحَاتُ وَجْهِ رَبِّنَا, with damm to the س and ب, is meant (assumed tropical:) the greatness, or majesty, of the face of our Lord: (S:) or سُبُحَاتُ وَجْهِ اللّٰهِ means (assumed tropical:) the lights [or splendours], (K,) or, accord. to ISh, the light [or splendour], (TA,) of the face of God: (ISh, K, TA:) some say that سُبُحَاتُ الوَجْهِ means (assumed tropical:) the beauties of the face; because, when you see a person of beautiful face, you say, سُبْحَانَ اللّٰهِ [to express your admiration]: and some, that [when it relates to God] it denotes a declaration of his being far removed from every imperfection; meaning سُبْحَان وَجْهِهِ. (TA. [See سُبْحَان.]) One says, [addressing God,] أَسْأَلُكَ بِسُبُحَاتِ وَجْهِكَ الكَرِيمِ, with two dammehs, meaning (tropical:) [I ask Thee] by the evidences of thy greatness, or majesty, [or of the greatness, or majesty, of thy glorious face,] by the acknowledgement whereof thy praise is celebrated. (A.) — — السُّبُحَاتُ also signifies (assumed tropical:) The places of prostration [probably meaning in the reciting of the Kur-án]. (K.) — Also, i. e. [the sing.,] سُبْحَةٌ, A piece of cotton. (TA.) سُبْحَانٌ is the inf. n. of سَبَحَ as syn. with سَبَّحَ [q. v.]; (K, TA;) and is a subst. that [sometimes] stands in the place of the inf. n. of the latter of these verbs, i. e. in the sense of تَسْبِيحٌ. (T, TA.) — — سُبْحَان is a proper name in the sense of التَّسْبِيح, and [for this reason, and also because it ends with ا and ن,] it is imperfectly decl., and is also invariable; being put in the accus. case in the manner of an inf. n. (Mgh.) You say سُبْحَانَ اللّٰهِ, meaning I declare [or celebrate or extol] the remoteness, or freedom, of God [from every imperfection or impurity, or from everything derogatory from his glory, i. e.] from the imputation of there being any equal to Him, or any companion, or anything like unto Him, or anything contrary to Him; or from everything that should not be imputed to Him: (L:) [I declare, or celebrate, or extol, his absolute perfection or glory or purity: or extolled be his absolute perfection &c.:] or I declare the remoteness of God, or his freedom (بَرَآءَة), from evil, (Zj, * S, K, TA,) or from every evil; (TA;) and [especially] from the imputation of his having a female companion, and offspring: (K:) or I declare God's being very far removed from all the foul imputations of those who assert a plurality of gods: (MF:) [it sometimes implies wonder, and may well be rendered how far is God from every imperfection! &c.:] in this case, سبحان is a determinate noun; (K;) i. e., a generic proper name, for التَّسْبِيح, like as بَرَّةُ is for البِرُّ. (MF:) Zj says, (TA,) it is put in the accus. case in the manner of an inf. n.; (S, K;) i. e., as the absolute complement of a verb understood; the phrase with the verb supplied being أُسَبِّحُ اللّٰهَ سُبْحَانَهُ; (MF;) meaning أُبَرِّئُ اللّٰهَ مِنَ السُّوْءِ بَرَآءَةً; (S, K, MF;) سبحان thus supplying the place of the verb: accord. to Ibn-El-Hájib and others, when it is prefixed to another noun or pronoun, governing it in the gen. case, it is a quasi-inf. n.; and when not so prefixed, it is a proper name, imperfectly decl.: but to this it is objected that a proper name may be thus prefixed for the purpose of distinction, as in the instances of حَاتِمُ طَيِّئٍ and زَيْدُ الفَوَارِسِ: some say that it is an inf. n. of an obsolete verb; but this assertion is not to be regarded; for, as an inf. n., its verb is سَبَحَ, like شَكَرَ of which the inf. n. is شُكْرَانٌ: others say that it may be an inf. n. of سَبَّحَ, though far from being agreeable with analogy: and some derive it from السَّبْحُ as signifying " the act of swimming," or " the being quick, or swift," or " the being, or becoming, remote," &c.: (MF:) [hence F adds,] or the phrase above-mentioned denotes quickness in betaking oneself to God, and agility in serving, or obeying, Him; [and therefore may be rendered I betake

myself quickly to the service of God, and am prompt in obeying Him;] (K;) so accord. to ISh, to whom a man presented himself in a dream, and indicated this explanation of the phrase, deriving it from سَبَحَ الفَرَسُ [" the horse ran stretching forth his fore legs, as one does with his arms in swimming "]. (L.) فَسُبْحَانَ اللّٰهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ, [in which سبحان is used in the place of the inf. n. of سَبَّحَ, and سَبِّحُوا is understood before it,] in the Kur [xxx. 16], means Therefore perform ye prayer to God [or declare ye the remoteness of God from every imperfection &c.] when ye enter upon the time of evening and when ye enter upon the time of daybreak. (Fr, TA.) And سُبْحَانَ اللّٰهِ عَمَّا يَصِفُونَ, in the Kur xxiii. 93, means Far [or how far] is God from that by which they describe Him! (Jel.) One says also, سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ, meaning سَبَّحْتُكَ بِجَمِيعِ آلَائِكَ وَبِحَمْدِكَ سَبَّحْتُكَ [i. e. I glorify Thee by enumerating all thy benefits, and by the praising of Thee I glorify Thee]. (Mgh. [See also the prep. بِ.]) — — سُبْحَانَ مِنْ كَذَا, (Msb, K,) or سُبْحَانَ اللّٰهِ مِنْ كَذَا, (S,) and سُبْحَانَ مِنْ فُلَانٍ, (A,) are (tropical:) phrases expressive of wonder (S, A, Msb, K) at a thing (S, Msb, K) and a person; (A;) originating from God's being glorified (أَنْ يُسَبَّحَ اللّٰهُ) at the sight of what is wonderful of his works, and afterwards, by reason of its being frequently said, employed in relation to anything at which one wonders; (Er-Radee, TA;) meaning (assumed tropical:) [I wonder greatly (lit., with wondering) at such a thing and such a person; as is shown by what follows; or] how extraordinary, or strange, is such a thing [and such a person!]. (Msb.) El-Aashà says, أَقُولُ لَمَّا جَآءَنِى فَخْرُهُ سُبْحَانَ مِنْ عَلْقَمَةَ الفَاخِرِ (S, Msb *) (assumed tropical:) [I saying, when his boasting reached me, I wonder greatly at' Alkameh the boasting]; i. e. العَجَبُ مِنْهُ, (S,) or [rather] عَجَبًا لَهُ [for أَعْجَبُ عَجَبًا لَهُ], lit. I wonder with wondering at him; (Msb;) [or how extraordinary a person is 'Alkameh the boasting !:] سبحان being without tenween because it is regarded by them as a determinate noun, and having a resemblance to a fem. noun: (S:) [though in what quality it resembles a fem. noun, except in its being of one of the measures of broken pls., I do not know:] or it is imperfectly decl. because it is a determinate noun, being a proper name for البَرَآءَة (IJ, IB) and التَّنْزِيه, (IJ,) and because of the addition of the ا and ن: (IJ, IB:) this is the true reason: but some hold that it is rendered determinate by its being prefixed to a noun understood, governing it in the gen. case; the complete phrase being سُبْحَانَ اللّٰهِ مِنْ عَلْقَمَةَ. (MF.) — — سُبْحَانًا, thus with tenween, as an indeterminate noun, occurs in the phrase سُبْحَانَهُ ثُمَّ سُبْحَانًا, in a poem of Umeiyeh. (IB.) — سُبْحَان is also used in the sense of نَفْس, in the saying أَنْتَ أَعْلَمُ بِمَا فِى سُبْحَانِكَ [Thou art possessed of more, or most, knowledge of that which is in thine own mind]. (K.) سَبُوحٌ: see سَابِحٌ, in three places. سِبَاحَةٌ an inf. n., (K,) or a simple subst., (Msb,) from سَبَحَ; (Msb, K;) Natation; or the act [or art] of swimming: (S, A, Msb, * K:) or the coursing along upon water without immersion of oneself. (MF, TA. [See 1, first sentence.]) سَبَّاحٌ: see سَابِحٌ, in two places. سُبُّوحٌ, also pronounced سَبُّوحٌ, (T, S, Msb, K, &c.,) the latter the more agreeable with analogy, but the former the more common, (Th, T, S, Msb, *) one of the epithets applied to God, (T, S, A, Msb, * K,) because He is an object of تَسْبِيح, (K,) and [often] immediately followed by قُدُّوسٌ, (A, Msb, K,) which is likewise also pronounced قَدُّوسٌ, though the former pronunciation is the more common: (Th, T, S, Msb: *) it signifies [All-perfect, all-pure, or all-glorious; i. e.] far removed, or free, from everything evil, (Zj, Mgh, Msb, TA,) and from every imperfection [and the like]. (Msb. [See 2, and see also سُبْحَانَ اللّٰهِ.]) It is said (S, Msb) by Th (S) that there is no word like the two epithets above, of the measure فعُّول with damm as well as with fet-h to the first letter, except ذرّوح: (S, Msb:) but the following similar instances have been pointed out: ستّوق among epithets, and ذرّوح and شبّوط and فرّوج and سفّود and كلّوب among substs. (TA.) Sb says, لَيْسَ فِى الكَلَامِ فُعَّولٌ بِوَاحِدَةٍ [expl. voce ذُرَّاحٌ]: (S:) [or] accord. to AHei, Sb said that there is no epithet of the measure فُعُّولٌ except سُبُّوحٌ and قُدُّوسٌ: Lh mentions سُتُّوقٌ also, as an epithet applied to a دِرْهَم, as well as سَتُّوقٌ. (TA.) السَّبَّاحَةُ: see المُسَبِّحَةُ, in two places. سَابِحٌ and ↓ سَبَّاحٌ (Msb, K) and ↓ سَبُوحٌ (K) are part. ns., or epithets, from سَبَحَ in the first of the senses assigned to it above: (Msb, K:) [the first signifies Swimming, or a swimmer:] the second has an intensive signification [i. e. one who swims much, or a great swimmer; as also the third]: (Msb:) the pl. of the first, accord. to IAar, not of the first and last as it appears to be accord. to the K, is سُبَحَآءُ: (MF:) that of the second is سَبَّاحُونَ: (K:) and that of the third is سُبُحٌ or سِبَاحٌ, the former reg., and the latter irreg. (MF.) — — السَّابِحَات, (K, &c.,) in the Kur [lxxix. 3], accord. to Az, (TA,) means The ships: (K:) or (assumed tropical:) the souls of the believers أَرْوَاحُ المُؤْمِنِينَ [for which Golius seems to have found in a copy of the K أَزْوَاجُ المُؤْمِنِينَ, for he gives as an explanation piæ et fidelium uxores,,]) (K, TA) which go forth with ease: or (assumed tropical:) the angels that swim, or glide, (تَسْبَحُ,) from من [app. a mistranscription for بَيْنَ between]) the heaven and the earth: (TA:) or (assumed tropical:) the stars, (K,) which swim, or glide along, (تَسْبَحُ,) in the firmament, like the سَابِح in water. (TA.) [The meanings fœminæ jejunantes and veloces equi and planetæ, assigned to this word by Golius as on the authority of the KL, are in that work assigned to سَائِحَات; the first of them as the meaning of this word in the Kur lxvi. 5.] And you say نُجُومٌ سَوَابِحُ (tropical:) [Stars gliding along in the firmament: سوابح being a pl. of سَابِحٌ applied to an irrational thing, and of سَابِحَةٌ]. (A.) — — سَابِحٌ is also applied as an epithet to a horse, (S, IAth, A, L,) meaning (tropical:) That stretches forth his fore legs well in running [like as one does the arms in swimming]; (S, * IAth, L;) and in like manner ↓ سَبُوحٌ [but in an intensive sense]: (A, L:) the pl. [of the former] is سَوَابِحُ and سُبَّحٌ. (A.) And سَوَابِحُ also signified (tropical:) Horses; (K, TA;) as an epithet in which the quality of a subst. is predominant; (TA;) because they thus stretch forth their fore legs in running. (K, * TA.) Hence, (TA,) ↓ السَّبُوحُ is the name of A horse of Rabeea Ibn-Jusham. (K, TA.) And in like manner, ↓ السَّبَّاحُ is the name of A celebrated courser: (TA:) and of A certain camel. (K, TA.) تَسْبِيحَاتٌ and تَسَابِيحُ [pls. of تَسْبِيحَةٌ A single act of تَسْبِيح: see 2]. (A.) [مَسْبَحٌ A place of swimming, &c.: pl. مَسَابِحُ.] — — See an ex. of the pl. in the first paragraph of this art. مُسَبَّحٌ, accord. to AA and the K, applied as an epithet to a [garment of the kind called] كِسَآء, means Strong: and accord. to the former, مُسَبَّحٌ, so applied, means " made wide. " (TA.) مُسَبِّحٌ [act. part. n. of 2]. فَلَوْلَا أَنَّهُ كَانَ مِنَ المُسَبِّحِينَ, in the Kur [xxxvii. 143], means And had he not been of the performers of prayer, (A, * Mgh, Msb, K, *) as some say. (Mgh.) المُسَبِّحَةُ (A, Msb, TA) and ↓ السَّبَّاحَةُ (A, TA) (tropical:) [The index, or fore finger;] the finger that is next the thumb: (Msb, TA:) so called because it is like the glorifier when one makes a sign with it [by raising it] when declaring [the unity of] the divine essence. (Msb, TA. *) One says, أَشَارَ إِلَيْهِ بِالمُسَبِّحَةِ and ↓ بِالسَّبَّاحَةِ (tropical:) [He pointed towards him, or it, with the fore finger]. (A, TA.) سبخ 1 سَبِخَتِ الأَرْضُ, (JK, A, Msb,) aor. سَبَخَ, inf. n. سَبَخٌ; (Msb;) and ↓ اسبخت; (JK, A, Msb, K;) The land, or earth, exuded water and produced salt: (JK, K:) or was, or became, salt; had in it salt. (A, Msb.) And سَبِخَ المَكَانُ, inf. n. as above, The place produced salt, and was such that the feet sank in it. (TA.) — See also 2. — سَبْخٌ, an inf. n. of which the verb is سَبَخَ, aor. سَبُخَ, (TK,) means also (assumed tropical:) The being in a state of sleep: (AA, S:) and ↓ تَسْبِيخٌ (assumed tropical:) The sleeping soundly: (S:) or both have this meaning: (K:) or the former

signifies (assumed tropical:) the being in a state of rest, and easing the body by sleep: (IAar, L:) and ↓ the latter, (assumed tropical:) the sleeping every hour: (TA:) and the former signifies also (assumed tropical:) the being unoccupied, at leisure, or free from work or business; (AA, S, K;) and so ↓ the latter. (K.) In the Kur lxxiii. 7, some read سَبْخًا [instead of سَبْحًا, q. v.]; (S, K;) meaning (assumed tropical:) rest, and easing of the body by sleep; (IAar, L;) and said by Fr to be from تَسْبِيخٌ, in the first of the senses expl. in the next paragraph: (L:) or (assumed tropical:) freedom from occupation or work or business. (S.) Accord to Zj, السَّبْحُ and السَّبْخُ are nearly the same in meaning. (TA.) You say also سَبْخٌ مِنْ نَوْمٍ and مَشْيٍ and حَرٍّ [app. meaning (assumed tropical:) A ceasing from sleeping and from walking or journeying and of heat]. (JK.) — — And سَبَخْتُ النَّوْمَ, inf. n. سَبْخٌ, (assumed tropical:) [I slept long; or] I lengthened sleeping. (JK.) — — And سَبَخْتُ فِى الأَرْضِ (assumed tropical:) I went, or travelled, far, in, or into, the land, or country; (JK, K, * TA;) like سَبَحْتُ. (TA.) 2 تَسْبِيخٌ [inf. n. of سبّخ] The separating, or plucking asunder, and loosening, of cotton, and making it [or spreading it out] wide. (Fr, L.) — — And The winding of cotton and the like, (K, TA,) such as wool, and soft hair (وَبَر), after the separating and loosening, for a woman to spin it; (TA;) [as also سَبْخٌ, inf. n. of ↓ سَبَخَ; see سَبِيخٌ.] — — [Hence,] (tropical:) The act of lightening, or alleviating. (S, A, K.) It is related in a trad. that the Prophet said to 'Áïsheh, when she had cursed a thief, (S, A, TA,) who had stolen something from her, (S, A, TA,) who had stolen something from her, (S, TA,) لَا تُسَبِّخِى عَنْهُ بِدُعَائِكِ عَلَيْهِ, (S, A, * TA,) meaning (tropical:) Do not thou alleviate (S, A, TA) the merited punishment of his crime by thy cursing him. (S, * TA.) And a poet says, فَسَبِّخْ عَلَيْكَ الهَمَّ وَاعْلَمْ بِأَنَّهُ إِذَا قَدَّرَ الرَّحْمٰنُ شَيْئًا فَكَائِنُ [Then alleviate thou the disquietude of thy mind; and know that, when the Compassionate decreeth a thing, it happeneth]. (S.) One says also, سَبَّخَ اللّٰهُ عَنْكَ الحُمَّى May God alleviate thy fever. (S.) And اَللّٰهُمَّ سَبِّخْ عَنَّا الأَذَى O God, remove from us, or alleviate to us, that which harms, or hurts. (TA.) — — And (assumed tropical:) The act of stilling, quieting, rendering motionless, appeasing, tranquillizing, calming, allaying, assuaging, or quelling. (K.) — Also (assumed tropical:) The becoming [alleviated, or lightened,] still, quiet, motionless, appeased, tranquil, calm, allayed, assuaged, or quelled. (K, * TA.) One says of heat, (S, K,) and of anger, (TA,) سبّخ, (S, K,) inf. n. as above; and ↓ تسبّخ; (K;) (assumed tropical:) It became abated, or allayed, (S, K, TA,) and alleviated. (S.) — — Also (assumed tropical:) The ceasing of veins from the throbbing occasioned by pain therein. (IAar, L, K. *) — — See also 1, in three places. 3 سابخ expl. by Freytag as meaning He contended with another in swimming is a mistake for سابح.] 4 اسبخ He reached salt earth in digging (S, K) a well. (TA.) — — See also 1, first sentence. 5 تَسَبَّخَ see 2, near the end of the paragraph. [سَبْخٌ is expl. by Freytag as applied in the Deewán of Jereer to A dense cloud that is seen suspended apart from other clouds.] سَبِخٌ; and its fem., with ة: see سَبَخَةٌ, in three places. سَبْخَةٌ: see the next paragraph, in three places. سَبَخَةٌ and ↓ سَبْخَةٌ [A piece, or tract, of] land that exudes water and produces salt: (K:) pl. (of the former, S, or of the latter, Msb) سِبَاخٌ: (S, A, Msb, K:) ↓ أَرْضٌ سَبِخَةٌ [also] signifies as above; (JK;) or land containing سِبَاخ, (S, A,) i. e. [places that exude water and produce salt, or simply] salt; (A;) or salt land or earth, as also ↓ ارض سَبْخَةٌ, in which the latter word is a contraction of سَبِخَةٌ, and ارض سَبَخَةٌ also: (Msb:) and ↓ سَبِخٌ signifies a place producing salt, (Msb, * TA,) and in which the feet sink: (TA:) the pl. of ↓ سَبِخَةٌ is سَبِخَاتٌ. (Msb.) The Prophet said to Anas, on his mentioning El-Basrah, إِنْ مَرَرْتَ بِهَا وَدَخَلْتَهَا فَإِيَّاكَ وَسِبَاخَهَا, meaning [If thou pass by it and enter it, then beware thou of] its tracts of land overspread with saltness, that seldom, or never, give growth to anything but some trees, or shrubs. (L.) — — Also, (K,) or the latter, i. e. ↓ سَبْخَةٌ, (JK,) A thing that overspreads water (JK, K, TA) in consequence of its having been long left, (TA,) resembling [the green substance called] طُحْلُب, (JK, K,) or such as طحلب and the like. (TA.) سَبِيخٌ Cotton, and wool, and soft hair (وَبَر), separated, or plucked asunder, and loosened; as also ↓ مُسَبَّخٌ: (TA:) [and ↓ سَبِيخَةٌ, in which the ة is added to convert the epithet into a subst., signifies a portion, i. e. a loose flock, thereof; and its pl. is سَبَائِخُ, whence] one says, طَارَتْ سَبَائِخُ القُطْنِ [The loose flocks of the cotton flew about]. (A.) — — [Hence,] (tropical:) Feathers (رِيش) that fall off (S, A, K) and become scattered: (K:) as also ↓ مُسَبَّخٌ: (TA:) the pl. of the former (K, TA) [used as a subst.], in this and in the following senses, (TA,) [or rather of ↓ سَبِيخَةٌ as a n. un. thus used,] is سَبَائِخُ. (K, TA.) One says, وَرَدْتُ مَآءً حَوْلَهُ سَبِيخُ الطَّيْرِ, and ↓ سَبَائِخُهُ, i. e. (tropical:) [I came to water around which were] the feathers that had fallen off [and become scattered] of birds. (A.) — — Also Cotton made wide for a medicament to be put upon it (K, TA) and for it to be applied upon a wound: (TA:) and ↓ سَبِيخَةُ signifies a portion of cotton thus prepared for this purpose. (JK, K. *) — — And Cotton, (S, K,) and wool, and soft hair (وَبَر), (S,) wound, after the separating and loosening, (S, K, in the former بَعْدَ النَّدْفِ ↓ يُسْبَخُ i. e. يُلَفُّ,) to be spun (S, K) by a woman: (S:) and ↓ سَبِيخَةٌ signifies a portion thereof. (S.) سَبِيخَةٌ; and its pl., سَبَائِخُ: see the next preceding paragraph, in five places. مُسَبَّخٌ: see سَبِيخٌ, in two places. 1 سبد سَبَدْ see what next follows. 2 سبّد شَعَرَهُ, (AA, TA,) inf. n. تَسْبِيدٌ, (K, TA,) He shaved off his hair; (AA, K, TA;) as also ↓ سَبَدَهُ, (AA, K,) inf. n. سَبْدٌ; (K, TA;) and ↓ اسبدهُ, (AA, TA,) inf. n. إِسْبَادٌ: (K, TA:) or all signify he shaved off his hair and [so] removed it utterly: and سَبَتَ شَعَرَهُ and سبّتهُ and اسبتهُ also have the former signification accord. to AA: (TA:) [and] تَسْبِيدُ الرَّأْسِ signifies the removing utterly the hair of the head [by shaving]: (S:) or سبّد شَعَرَهُ signifies he shaved off his hair and then left it until it had grown a little: (A'Obeyd, L:) or he removed utterly his hair, making it to be [shaven] close to the skin; (A'Obeyd, M, L;) as also سمّدهُ. (A'Obeyd, L.) — — And He let the whole of his hair grow ample and long: thus it has two contr. significations. (M.) — — And تَسْبِيدٌ signifies also The combing, or combing down, or letting down and loosing, and then moistening, and leaving, the hair of the head. (Suleymán Ibn-El-Mugheyreh, L, K. *) — — And The rendering [one's hair] matted, or compacted, and dusty. (M, L.) — — And [hence, app., the objective complement being meant to be understood,] The leaving off, or neglecting, the anointing of oneself [or of one's hair], (A'Obeyd, S, K, TA,) and washing: and some say تَسْمِيدٌ, which signifies the same. (A'Obeyd, TA.) — تَسْبِيدٌ is also used [intransitively,] as signifying The appearing of the hair of the head: (K:) or the growing after some days: (M:) or سبّد الشَّعَرُ means The hair grew so that its blackness appeared after the shaving. (S, M.) — — And The coming forth of the down [of a young bird]: (M:) or the appearing of the feathers of a young bird. (K.) You say, سبّد الفَرْخُ The young bird began to show its feathers, or to become fledged. (S.) — — And The growing of fresh shoots upon, or among, the old portions of the [plant called] نَصِىّ; as also ↓ إِسْبَادٌ: (K:) you say [of that plant], سبّد and ↓ اسبد: (TA:) or سبّد النَّبَاتُ The plant had heads coming forth, before the spreading thereof. (M.) 4 أَسْبَدَ see 2, in three places; first and last sentences. سِبْدٌ i. q. دَاهِيَةٌ [as meaning Cunning, or very cunning: and perhaps also as meaning a calamity: pl. أَسْبَادٌ]. (S, M, K.) You say, هُوَ سِبْدُ أَسْبَادٍ He is cunning, or very cunning, (دَاهٍ, S, M, or دَاهِيَةٌ, K,) in theft, or robbery. (S, M, K.) — — And [hence, perhaps, or the reverse may be the case,] A wolf: (K:) it occurs, in the accus. case, in a verse, in this sense, (TA,) or in the former sense; (S;) or, as some relate it, the word in this instance is سِيدًا [which has the latter

meaning]. (S, TA.) سَبَدٌ Hair [of goats]; syn. شَعَرٌ; (As, S, M;) as also ↓ سَدُودٌ: (M:) or a small quantity thereof: (K:) or fur [of camels]; syn. وَبَرٌ. (M.) One says, مَا لَهُ سَبَدٌ وَلَا لَبَدٌ (As, S, M, K) He has neither goats' hair nor wool: (As, * S, * M:) or neither camels' fur nor wool: or neither camels' fur nor goats' hair: meaning (tropical:) he has neither goats nor sheep: or (tropical:) neither camels nor sheep: or (tropical:) neither camels nor goats: (M:) or (tropical:) neither little nor much; (As, S, K, TA;) i. e. he has not anything. (TA.) [See also لَبَدٌ.] Hence سَبَدٌ is an appellation for (assumed tropical:) Cattle (مَالٌ). (TA.) Hence also the saying of' Átikeh Bint-Zeyd, لَمْ يَدَعْهُ اللّٰهُ يَمْشِى بِسَبَدْ [i. e. (assumed tropical:) God let him not walk with goats, &c.]; meaning (assumed tropical:) God reduced him to poverty, so that He left not [to him] anything. (Ham p. 495.) — — Also sing. of أَسْبَادٌ (TA) which signifies Black garments or cloths [app. of goats' hair or of camels' fur]. (K, TA.) — — أَسْبَادٌ, (K, TA,) as pl. of سَبَدٌ, (TA,) signifies also The heads of the [plant called] نَصِىّ when they first come forth: (K, TA:) or, as pl. of سَبَدٌ, the heads of plants coming forth, before spreading. (M.) — — And, likewise as pl. of سَبَدٌ, Remains of plants or herbage in a land. (TA.) [See also سَبِدٌ.] — سَبَدٌ also signifies Unluckiness, ill luck, or evil fortune: (M:) or so ↓ سُبَدٌ: (K, TA:) so says Lth, on the authority of ADk. (TA.) سَبِدٌ A remnant of herbage or pasturage. (K.) [See also سَبَدٌ, last sentence but one.] سُبَدٌ A certain bird, (S, M, K,) having plumage so soft, or smooth, that when two drops of water drop upon it, (S, M, * K,) upon its back, (S, M,) they run off from it; (S, * M, K, * TA;) or such that when a drop of water drops upon its back, it runs [off] (M:) the Arabs liken to it a horse when he sweats: (S:) or a certain bird like the eagle: (TA:) or the male eagle: (M, TA:) or the swallow of the desert (خُطَّاف بَرِّىّ): (As, TA:) or a bird like the خُطَّاف; when water falls upon it, it runs off from it quickly: so says Aboo-Nasr; and so Skr in his Expos. of the poetry of Hudheyl, on the authority of As: (TA:) said by As to be a certain black bird: (so in a marg. note in one of my copies of the S:) pl. سِبْدَانٌ. (S, M.) — — Also A piece of cloth with which the watering-trough (K, TA) such as is termed مَرْكُوّ [q. v.] (TA) is rendered close, or firm, [in its bottom and sides,] (يُسَدُّ, [in the L يُسْبَدُ, but I know not any apposite meaning of this verb,]) in order that the water may not become turbid: (K:) it is spread therein; and the camels are made to drink [the water] above it. (L.) — — See also سِبْدَةٌ. — And see سَبَدٌ, last sentence. سِبْدَةٌ, (M, L,) or ↓ سُبَدٌ, (K,) or both, (TA,) The pubes. (M, L, K.) سَدُودٌ: see سَبَدٌ, first sentence. سَبَنْدَى Tall, or long; (K;) in the dial. of Hudheyl: (TA:) and also bold, or daring; (S, M, K;) applied to anything [i. e. to any creature]; (S, K;) of the dial. of Hudheyl: (M:) as also سَبَنْتَى: (S, TA:) or, so applied, bold, or daring, to undertake anything: and the fem. [سَبَنْدَاةٌ, like سَبَنْتَاةٌ,] is said to signify a bold lioness: and a bold-breasted she-camel: and in like manner [the masc. signifies] a bold-breasted he-camel: (M, L:) and, (S, M, L, K,) as also سِبِنْدَى, (M, L,) the leopard; (As, S, M, L, K;) and so سَبَنْتَى, (As, S, L,) or سَبَنْتَاةٌ, which is also applied to a beast of prey [absolutely]: (A Heyth:) or the lion: (M, L:) pl. سَبَانِدُ and سَبَانِدَةٌ: or the meaning of this, or these, [i. e. of the latter pl. or of both, for the pronoun (هِىَ) may relate to the latter or to both,] is idle, and sportful, and vain, or frivolous, persons; (K, TA;) like سَبَادِرَةٌ. (TA.) مُسَبَّدٌ, like مُعَظَّمٌ, (TA,) or ↓ مُسَبِّدٌ, (accord. to a copy of the M,) as meaning (assumed tropical:) Consummate, (M, * TA,) is applied as an epithet to a calamity, دَاهِيَة, (M, TA,) which a poet terms, for the sake of the measure, أُمُّ فَأْرٍ, because it is termed أُمُّ أَدْرَاصٍ, and دِرْصٌ is applied to a young one of a bitch, and of a she-wolf, and of a she-cat, and of the [species of فَأْر called] جُرَذ, and of the jerboa. (M.) مُسَبِّدٌ [act. part. n. of 2]. It is said of Ibn-'Abbás, قَدِمَ مَكَّةَ مُسَبِّدًا رَأْسَهُ, meaning He came to Mekkeh having his head unanointed and unwashed. (A'Obeyd, S.) — See also the next preceding paragraph. سبر 1 سَبَرَ الجُرْحَ, (S, M, A, &c.,) aor. سَبُرَ (S, M, Msb) and سَبِرَ, (M, TA,) inf. n. سَبْرٌ; (S, M, Msb, K;) and ↓ استبرهُ; (K;) He probed the wound; measured its depth with the مِسْبَار, i. e., with an iron or other instrument; (A, Mgh:) tried, (K,) or examined, (S,) or endeavoured to learn, (Msb,) its depth; (S, Msb, K;) examined its extent. (M.) — — سَبَرَهُ (assumed tropical:) He determined, or computed by conjecture or by the eye, its measure, quantity, size, or bulk. (M, K, * TA.) — — (assumed tropical:) He tried, proved, or tested, it; proved it by experiment or experience; (S, M, TA;) namely, anything; as also ↓ استبرهُ. (S.) — — (assumed tropical:) He elicited its true, or real, condition. (TA.) — — It is related in the trad. of the cave, that Aboo-Bekr said to Mohammad, لَا تَدْخُلْهُ حَتَّى أَسْبُرَهُ قَبْلَكَ (assumed tropical:) Do not thou enter it until I explore it before thee, and see if there be in it any one, or anything that may hurt. (TA.) — — مَفَازَةٌ لَا تُسْبَرُ (tropical:) A desert of which the extent cannot be known. (A.) — — سَبَرْتُ فُلَانًا (tropical:) [I searched into such a one]. (A.) — فِيهِ خَيْرٌ كَثِيرٌ لَا يُسْبَرُ (tropical:) [In him is much good, the extent of which cannot be known]. (A.) — — أَمْرٌ عَظِيمٌ لَا يُسْبَرُ (tropical:) [A great affair, of which the uttermost cannot be known]. (A.) — — أُسْبُرْ لِى مَا عِنْدَهُ (assumed tropical:) Learn thou for me what he has [in his mind, or in his possession]. (M.) — — سَبَرْتُ القَوْمَ, aor. سَبُرَ and سَبِرَ, inf. n. سَبْرٌ, (assumed tropical:) I observed the people attentively, with investigation, one after another, that I might know their number. (Msb.) 8 إِسْتَبَرَ see 1, in two places. سَبْرٌ: see سِبْرٌ. — Also The lion. (El-Muärrij, K.) سِبْرٌ (S, M, K) and ↓ سَبْرٌ (M, K) The source, or origin, [of a thing,] syn. أَصْلٌ: (M, K:) pl. of both أَسْبَارٌ. (M.) — — (tropical:) Form, or appearance; figure, feature, or lineaments; external state or condition; state with regard to apparel and the like; (S, M, K;) or goodly form or appearance &c.; (K;) aspect; garb, or habit; (TA;) colour, or complexion; (M, K;) beauty; (K;) brightness of countenance: (M:) pl. of both as above. (M.) — — IAar says, I heard Aboo-Ziyád El-Kilábee say, I returned from Marw to the desert, and one of its people said to me, أَمَّا السِّبْرُ فَحَضَرِىٌّ وَأَمَّا اللِّسَانُ فَبَدَوِىٌّ (tropical:) As to garb and appearance, [thou art like] an inhabitant of a town; but as to tongue, an inhabitant of the desert. (S, * TA.) — — You say, فُلَانٌ حَسَنُ الحِبْرِ وَالسِّبْرِ (tropical:) Such a one is beautiful and of goodly appearance. (S.) [See also حِبْرٌ.] — — A woman of the desert said, أَعْجَبَنِى سِبْرُ فُلَانٍ (tropical:) The good condition, and flourishing state of body, of such a one pleased me: and رَأَيْتُهُ سَيِّئَ السِّبْرِ (tropical:) I saw him to have an altered and ill appearance of body: thus she assigned to سبر two significations. (TA.) — — One says also, إِنَّهُ لَحَسَنُ السِّبْرِ (tropical:) Verily he is goodly in complexion and appearance. (TA.) — — سِبْرٌ also signifies (tropical:) A characteristic by which one knows the generousness or ungenerousness of a beast. (AZ, M.) — — And (assumed tropical:) One's knowledge of the fruitfulness or unfruitfulness [or the good or bad condition] of a beast. (AZ, TA.) — — Also (assumed tropical:) Likeness; syn. شَبَهٌ. (K, TA. [In some copies of the K, سُبَّةٌ, which is an evident mistake.]) So in the phrase, occurring in a trad., غَلَبَ عَلَيْهِمْ سِبْرُ أَبِى بَكْرٍ (assumed tropical:) The likeness (شَبَه) of Aboo-Bekr predominated in them. (IAar, TA.) One says also, عَرَفَهُ بِسِبْرِ أَبِيهِ (assumed tropical:) He knew him by the appearance and likeness of his father. (TA.) — — Also the former (سِبْرٌ), Enmity, (K,) accord. to El-Muärrij; but Az says that this is strange. (TA.) سَبْرَةٌ A cold morning, between daybreak and sunrise: (S, M, A, Mgh, K:) or from the time a little before daybreak to daybreak: or from daybreak to sunrise: (M:) or a cold morning during the period next after sunrise: (Msb:) pl. سَبَرَاتٌ: (S, M, Mgh, Msb, K:) which latter

is also expl. as signifying the intenseness of the cold of winter, and of the year. (TA.) سُبْرُتٌ and سِبْرَاتٌ and سُبْرُوتٌ and سِبْرِيتٌ: &c.: see art. سبرت. سُبْرُورٌ Poor; (K, TA;) possessing no property: like سُبْرُوتٌ, in this sense, and in that following. (TA.) — — (tropical:) Land in which is no herbage. (K, TA.) سِبَارٌ and ↓ مِسْبَارٌ A probe; an instrument with which a wound is probed; (S, M, K;) as also ↓ مِسْبَرٌ: (Ham p. 818:) a twist like a wick, (T, Msb,) or a similar thing, (Msb,) which is put into a wound (T, Msb) to ascertain its depth; (Msb;) an iron or other instrument with which the depth of a wound is measured: (A, Mgh:) pl. of the first, سُبُرٌ; and of ↓ the second, مَسَابِيرُ. (Msb.) It is said in a prov., مَا عُرِفَ ↓ لَوْ لَا المِسْبَارُ غَوْرُ الجُرْحِ [Were it not for the probe, the depth of the wound would not be known]. (A.) And ↓ بَعِيدُ المِسْبَارِ is applied as an epithet to a woman's vulva [or vagina, in an obvious sense,] by Ibn-Habeeb: and accord. to the K, to a woman [in allusion to her vagina]. (TA in art. خجى.) سَبَارٍ an irreg. pl. of سُبْرُوتٌ: see the latter in art. سبرت. سَابِرِىٌّ A coat of mail made of slender rings, and strongly: (K:) so called in relation to the king Sáboor. (TA.) — — Hence, (TA,) or from Sáboor, a province of Persia, (Mgh, Msb,) A thin, or delicate, kind of garment or cloth, (IDrd, S, M, Mgh, Msb, K,) of excellent quality: (K:) and anything thin, or delicate. (M.) Whence the prov., عَرْضٌ سَابِرِيٌّ (S, M, * K *) A slight exhibition: (M:) [see variations of this phrase in art. عرض, under عَرَضَ الشَّىْءَ:] said to him to whom a thing is shown in a slight manner: (S:) because the garment or cloth called سابرىّ, (S, K,) being of the best of qualities, (S,) is desired when exhibited in the slightest manner. (S, K. [See the first paragraph in art. عرض; and see also عَرَضَ عَلَىَّ سَوْمَ عَالَّةٍ in the first paragraph of art. سوم.]) — — A certain sort of dates, (S, Msb, K,) of good quality. (Msb, K.) It is said that the best of the dates in El-Koofeh are the نِرْسِيَان and the سابرىّ. (S.) — — نَخْلَةٌ سَابِرِيَّةٌ A palmtree of which the unripe dates are yellow and somewhat long. (AHát, Msb.) مَسْبَرٌ (assumed tropical:) [The internal state or condition of a man]. You say, حَمَدْتُ مَسْبَرَهُ and مَخْبَرَهُ (assumed tropical:) [I praised his internal state or condition]: (S:) and ↓ مَسْبَرَةٌ also signifies (assumed tropical:) The internal state or condition; an internal, or intrinsic, quality; or the intrinsic, or real, as opposed to the apparent, state, or aspect. (TA.) مِسْبَرٌ: see سِبَارٌ. مَسْبَرَةٌ The utmost point of a wound. (M.) — — See also مَسْبَرٌ. مِسْبَارٌ: see سِبَارٌ, in four places. — — It may also be applied to (assumed tropical:) A man who probes a wound. (Ham p. 818.) مَسْبُورٌ Goodly in form or appearance; in figure, feature, or lineaments; in external state or condition; in state of apparel or the like. (K, TA.) سبرت Q. 1 سَبْرَتَ He begged; and became lowly, humble, or submissive; or affected to be like the مَسَاكِين [or destitute, or needy, &c.]; syn. قَنَعَ; (K, TA; [omitted in the CK, and in my MS. copy of the K erroneously written قَنِعَ;]) and تَمَسْكَنَ. (TA.) سُبْرُتٌ: see سُبْرُوتٌ. سِبْرَاتٌ: see the next paragraph, in two places. سُبْرُوتٌ A desert, syn. قَفْرٌ, (S, K,) or a plain, syn. قَاعٌ, (M,) in which is no herbage: (M, K:) or weak land: (TA:) and أَرْضٌ سُبْرُوتٌ and ↓ سِبْرِيتٌ (As, Lh, M) and ↓ سِبْرَاتٌ (M) Land in which is no herbage; (M;) or land in which is nothing: (As, Lh, M:) pl. سَبَارِيتُ and سَبَارٍ, the latter anomalous, mentioned by Lh: (M:) accord. to A'Obeyd, the pl. سَبَارِيتُ signifies deserts, or waterless deserts, (فَلَوَاتٌ,) in which is nothing: and accord. to As, land [or lands] in which nothing grows: (TA:) and one says also أَرْضٌ سَبَارِيتُ, (M, K,) a phrase of the same class as ثَوْبٌ أَخْلَاقٌ, (K,) as though the sing. سُبْرُوتٌ or سِبْرِيتٌ were applied to every portion thereof. (M.) — — Hence, (TA,) applied to a man, (AZ, S, TA,) Needy, in want, indigent, (AZ, As, S, M, K, TA,) poor, (AZ, As, K, TA,) possessing little, (M, TA,) or, as some say, possessing nothing; (S, * M, TA;) and ↓ سِبْرِيتٌ signifies the same, (AZ, S, M, K,) as also ↓ سِبْرَاتٌ, and ↓ سُبْرُتٌ: (M, K:) also bankrupt, or insolvent; syn. مُفْلِسٌ: (TA in explanation of the first [but equally applying to all]:) the epithet applied to a woman is سُبْرُوتَةٌ and ↓ سِبْرِيتَةٌ; (AZ, S;) the latter of which is applied to a man [app. in intensive sense, agreeably with analogy,] as well as to a woman: (M:) and the pl. is سَبَارِيتُ, applied to men and to women. (AZ, S.) — — [Hence, also,] applied to a youth, or young man, Beardless; or having no hair upon the sides of his face. (M, K, TA. [In the K, this signification is immediately followed by the mention of the pls. سَبَارِيتُ and سَبَارٍ.]) — — And Little, or small, in quantity or number; (S, M, K;) paltry, or inconsiderable: (K:) applied to a thing, (S, K,) and (S) to property, or cattle. (S, M.) — — Also Tall, or long. (M, TA.) — — And A skilful, or an expert, guide, well acquainted with the lands. (TA.) It is mentioned by Sb, who says that it is of measure فُعْلُولٌ, like زُنْبُورٌ and عُصْفُورٌ; and most hold him to be right: but some of the authors on inflection assert that it is of the measure فُعْلُوتٌ, from سَبَرْتُ الشَّىْءَ meaning "I tried, proved, or tested, the thing, or proved it by experiment or experience;" and that the ت is added to give intensiveness to the signification; which several deny: (MF, TA:) سُبْرُورٌ, however, is mentioned in the K, in art. سبر, as meaning "poor," and land "in which is no herbage." (TA.) سِبْرِيتٌ and سِبْرِيتَةٌ: see the next preceding paragraph, in three places. سَنْبَرِيتٌ A man (TA) of evil disposition or nature. (K, TA: but omitted in the CK.) مُسَبْرَتٌ Bald, or bare of hair. (K, TA: but omitted in the CK.) سبط 1 سَبِطَ, aor. سَبَطَ; (Sb, S, M, Msb, K;) and سَبُطَ, aor. سَبُطَ; (M, Msb, K;) inf. n. سَبَطٌ, of the former verb, (S, Msb,) or سَبْطٌ, (so in the K, as is remarked in the TA,) and سُبُوطَةٌ, (M, Msb, K,) which is of the latter verb, (M, Msb,) and سَبَاطَةٌ and سُبُوطٌ, (M, K,) which are also of the latter verb; (M;) It (hair, S, Msb) was, or became, lank, not crisp: (S, M, * Msb, K: *) or the former verb is used in this sense, said of hair; and the latter is said of a man, signifying he was, or became, lank, not crisp, in his hair. (TA.) — — سَبَاطَةٌ, relating to a man, also signifies The being tall: (M:) or the being long in the [bones called] أَلْوَاح [pl. of لَوْحٌ], and even therein. (TA.) — — Also سَبُطَ, inf. n. سَبَاطَةٌ; (M, TA;) and سَبِطَ, inf. n. سَبَطٌ; (M;) (tropical:) He (a man) was, or became, easy, or facile, بِالْمَعْرُوفِ in beneficence. (M, TA.) And سُبُوطَةٌ is likewise expl. as signifying (tropical:) The being liberal, bountiful, or munificent. (M, TA.) — — And سَبَاطَةٌ, relating to rain, (tropical:) The being abundant and extensive. (Sh, K, TA.) [— — See also the part. n. سَبِطٌ.] — سَبَطَ عَلَيْهِ العَطَآءَ (tropical:) He gave to him successive and large gifts. (Sgh, TA.) — سُبِطَ He was affected with fever. (Sgh, K.) [See سُبَاطٌ.] 2 سَبَّطَتْ, (M, K, &c.,) inf. n. تَسْبِيطٌ, (S, K,) She (a camel, AZ, As, M, K, and a ewe, K) cast her young one, or fœtus, in an incomplete state: (M, K:) or before its form was apparent; (AZ, K;) like أَجْهَضَتْ and رَجَعَتْ: (AZ:) or when its fur had grown, before completion; as also سَبَّغَتْ: (As, TA:) or سبّطت بِوَلَدِهَا she (a camel) cast her young one when its hair had grown: and سبّطت she (a ewe) cast her young one, or fœtus, abortively. (S.) The epithet applied to her in this case is ↓ مُسَبِّطٌ [without ة]. (M, K.) 4 اسبط He (a man, S, M) extended himself, or became extended or stretched, (S, M, K, TA,) upon the ground, (S, TA), in consequence of being beaten, (M, K, TA,) &c.: (TA:) he fell (M, K, TA) upon the ground, (TA,) and was unable to move, (M, K, TA,) by reason of weakness, (M, TA,) or from drinking medicine, or some other cause; on the authority of AZ: (M:) he fell upon the ground, and became extended or stretched, in consequence of being beaten, or from disease, and in like manner from drinking medicine. (TA.) And اسبط بِالأَرْضِ He clave to the ground. (Ibn-Jebeleh, M, K.) — — He was silent, by reason of fear, or fright: (M, L, K:) he was silent and still; or he lowered his eyes, looking towards the ground, and was still. (O.) — — اسبط فِى نَوْمِهِ He shut, or closed, his eyes, or eyelids, in his sleep. (Sgh, K.) — — اسبط عَنِ الأَمْرِ He feigned himself negligent of the thing or

affair, inattentive to it, or heedless of it. (Sgh, K.) سَبِطٌ: see سَبْطٌ, throughout. سِبْطٌ A grandchild; (S, Msb, K;) a son's child, and a daughter's child: (M, TA:) pl. أَسْبَاطٌ; (S, Msb, TA;) which is commonly used by the vulgar as signifying daughters' children; distinguished by them from أَحْفَادٌ [which they apply to son's children, pl. of حَفِيدٌ]; but the leading lexicologists expressly declare that it includes sons' children and daughters' children, as it is said to do by ISd: IAar explained سِبْطٌ and سِبْطَانِ and أَسْبَاطٌ as signifying the particularly distinguished, and choicest, of children. (TA.) It is said in a trad., (TA,) الحَسَنُ وَالحُسَيْنُ سِبْطَا رَسُولِ اللّٰهِ El-Hasan, and El-Hoseyn are the two grandsons of the Apostle of God. (M, TA. *) — — A tribe of the Jews: pl. أَسْبَاطٌ: (M, Msb, K:) سِبْطٌ (M) and أَسْبَاطٌ (S, Msb) in relation to the Jews, (M, Msb,) or [rather] the Children of Israel, (S,) being like قَبِيلَةٌ (M) and قَبَائِلُ (S, Msb) in relation to the Arabs: (S, M, Msb:) and the former are thus called to distinguish them from the children of Ishmael. (M, TA.) In the phrase, وَقَطَّعْنَاهُمُ اثْنَتَىْ عَشْرَةَ أَسْبَاطًا [And we divided them into twelve divisions, tribes], (S, M, K,) in the Kur [vii. 160], (S, M,) اسباطا is a substitute (S, M, K) for اثنتى عشرة, (S, M,) not a specificative, (S, M, K,) because the specificative may only be a sing.; (S, M;) the meaning being وقطّعناهم اثنتى عشرة فِرْقَةً اسباطا, (Akh, Zj, S,) and therefore the numeral is fem.; (Akh, S;) or this is a mistake; for it should be فِرَقًا اثنتى عشرة; and therefore the numeral is fem. (Abu-l-'Abbás, TA.) Accord. to Ktr, you say, هٰذَا سِبْطٌ and هٰذِهِ سِبْطٌ, and هٰؤُلَآءِ سِبْطٌ and using سبط as a pl., meaning فِرْقَةٌ. (TA.) The saying كَأَنَّهُ سِبْطٌ مِنَ الأَسْبَاطِ is [asserted to be] a mistake, inasmuch as its author imagined that سِبْطٌ meant a man: (M:) IDrd ascribes it to El-'Ajjáj or Ru-beh: it occurs in an أُرْجُوزَة by the latter. (Sgh, TA.) [But it is applied to a single man: for] it is said in a trad., (TA,) حُسَيْنٌ سِبْطٌ مِنَ الأَسْبَاطِ, i. e. Hoseyn is [as though he were] a nation of the nations (أُمَّةٌ مِنَ الأُمَمِ K) in goodness; so expl. by Aboo-Bekr: (TA:) or one of the fathers of tribes; because of the multitude of his descendants: or one of the sons of daughters. (So in a marginal note in a copy of the " Jámi' es-Sagheer " of Es-Suyootee.) — — Also A generation (قَرْن) that comes after another. (Zj, TA.) — And سِبْطٌ رِبْعِيَّةٌ, (TA in the present art. and in art. ربع,) or رِبْعِيَّةٌ ↓ سَبَطٌ, (so accord. to a copy of the M, in the present art.,) A palmtree of which the fruit ripens in the end of the summer, or hot-season. (M, TA.) سَبَطٌ: see the next paragraph, first sentence. — Also Such as is fresh of the [plant called] حَلِىّ; one of the plants of the sands; (M;) [i. e.] the [plant called] نَصِىّ, while fresh; (A'Obeyd, S, O, K;) when it has dried up, called حَلِىّ; (A'Obeyd, S, O;) a plant like the ثِيل [q. v.], except that it becomes tall; growing in the sands: (Lth, TA:) n. un. with ة: (Lth, S:) it is one of those that, when they dry up, become white, [as is said of the حَلِىّ,] resembling hoariness, like the ثُمَام [or panic grass]: (AHn, O: in the TA, the نَمَّام:) it is asserted that the Arabs say, "The صِلِّيَان is the bread of the camels, and the سَبَط is their خَبِيص: " (AHn, O:) its manner of growth is like [that of] دُخْن [q. v.]; and it is a good pasture: (K:) AHn says, a desert-Arab, of 'Anazeh, told me that its manner of growth is like that of large دُخْن, falling short of [so I render دُونَ, but this also signifies exceeding,] ذُرَة [q. v.], and it has grain like the grain termed بَزْر [q. v.], which will not come forth from its envelopes but by bruising, or pounding, and men extract it and eat it, made into bread, and cooked: (M, O:) the n. un. is with ة: and the pl. is أَسْبَاطٌ. (M.) Also The tree that has many branches and one أَصْل [meaning stem]: (K:) so says Az.; adding that hence is derived أَسْبَاطٌ [pl. of سِبْطٌ]; as though the father represented the tree and the children represented the branches: (TA: [but this is questionable:]) accord. to Abo-Ziyád, a certain tree, (AHn, M, O,) growing in the sands, (AHn, O,) tall, having slender branches, eaten by the camels and the sheep or goats, (AHn, M, O,) and collected by men, who sell it upon the roads (عَلَى الطُّرُق), (AHn, O,) or with the tamarisk (مَعَ الطَّرْفَآءِ); (so in the TA;) without blossom and without thorns, having thin leaves of the size of [those of] the كُرَّاث [or leek] (AHn, M, O) when this first comes forth. (AHn, O.) — — See also the last sentence of the next preceding paragraph. سَبِطٌ and ↓ سَبْطٌ and ↓ سَبَطٌ, (the first and third of these in one copy of the S, and the second alone in another copy of the S, and all in the M and Msb and K,) the first of the dial. of El- Hijáz, (TA,) from سَبِطَ, and the second from سَبُطَ, the last being an inf. n. used as an epithet, (Msb,) Lank, not crisp; (S, M, * Msb, K; *) applied to hair: (S, Msb:) pl. سِبَاطٌ, which is said by Sb to be of the measure most common for a pl. of an epithet of the measure فَعَلٌ, (M,) or فَعْلٌ. (TA.) — — سَبِطُ الشَّعَرِ, (S, M,) and ↓ سَبْطُهُ, (M,) A man having lank hair: (S, M:) and in like manner سِبَاطٌ, alone, applied to a number of persons. (TA.) ↓ سَبْطٌ is also metonymically applied to (tropical:) A foreigner, like as [its contr.] جَعْدٌ is to an Arab. (TA.) — — سَبِطٌ also signifies Tall; (M, K;) applied to a man: (M:) or, as also ↓ سَبْطٌ, (TA,) or سَبِطُ الجِسْمِ, (M,) so applied, long in the [bones called] أَلْوَاح [pl. of لَوْح], (M, TA,] and even therein: (TA:) or سَبِطُ الجِسْمِ or ↓ سَبْطُهُ, (accord. to different copies of the K,) or both, (S, TA,) goodly in stature, or person, or proportion, (S, K,) and evenness. (S.) Also Having extended limbs, and perfect in make. (TA.) And سَبِطُ القَصَبِ, and ↓ سَبْطُهَا, A man [long and even, or] extended, and without protuberances, in the bones of the fore arms and the shanks. (TA.) And سَبِطُ البَنَانِ and ↓ سَبْطُهَا, (tropical:) Long in the fingers. (TA.) And سَبِطُ الخَلْقِ A man lank in make: (L in art. رد:) and سَبِطَةُ الخَلْقِ, and ↓ سَبْطَتُهُ, (tropical:) a woman lank, or soft, or tender, in make. (M, Z, TA.) And سَبِطُ السَّاقَيْنِ A man soft, or flaccid, or uncompact, in the shanks. (Ham p. 238.) — — سَبْطُ ↓ اليَدَيْنِ, (M, K, TA,) and سَبِطُهُمَا, (TA, and so in the CK,) and سَبِطُ الكَفَّيْنِ, (TA,) (tropical:) A man who is liberal, bountiful, or munificent. (M, K, TA.) And سَبِطٌ بِالْمَعْرُوفِ (tropical:) A man easy, or facile, in beneficence. (M, TA.) — — مَطَرٌ سَبِطٌ, (Sh, TA,) and ↓ سَبْطٌ, (Sh, K,) (tropical:) Rain pouring abundantly and extensively, (Sh, K,) and consecutively. (Sh, TA.) سِبِطٌّ: see سِبِتٌّ. سَبَاطِ Fever: (M, O, K:) so called because the man attacked by it extends himself, and becomes relaxed: (Skr, O:) or fever attended with shivering, or trembling. (O.) سُبَاطٌ (AA, S, M, K) and سُبَاطُ, being perfectly and imperfectly decl., (AA, K,) and also written with ش, (TA, and K in art. شبط,) The name of a month in Greek; (S;) a certain month, [next] before آذَارُ; (K;) the month that is between the winter and the spring; (M;) [the fifth month of the Syrian year, corresponding with February O. S.;] it is in the winter-quarters, and in it is the completion of the day whereof the fractions circulate in the years: when the said day is complete in that month, the people of Syria call that year عَامُ الكَبِيسِ; and when a child is born, or a person arrives from a country, in that year, they consider it fortunate. (Az, TA.) [See كَبِيسٌ.] سُبَاطَةٌ Sweepings, syn. كُنَاسَةٌ, (S, M, Mgh, Msb, K,) which are thrown every day in the courts of houses. (K.) — — Also A place in which sweepings (Mgh, TA) and dirt (TA) are thrown: occuring in a trad., (Mgh, TA,) and so expl. by El-Khattábee: (Mgh:) but some assign to it there the former meaning. (TA.) [It should be observed that كُنَاسَةٌ also is said to have both these meanings.] — — Also What falls from, or of, hair when it is combed. (M, TA.) — A raceme of a palm-tree, with its fruit-stalks (عَرَاجِين) and its fresh ripe dates: of the dial. of Egypt. (TA.) سَابَاطٌ A roof (S, M, Mgh, Msb, K) between two walls, (S,) or between two houses, (M, K,) having beneath it a road, or way, or passage, (S, Mgh, Msb, K) which is a thoroughfare: (Mgh:) pl. سَوَابِيطُ (S, Msb, K) and سَابَاطَاتٌ. (S, K.) مَا لِى أَرَاكَ مُسْبِطًا Wherefore do I see thee hanging down thy head like one in grief,

or anxiety, lax in body? (S.) And تَرَكْتُهُ مُسْبِطًا I left him (meaning a sick person) not moving nor speaking. (TA.) — أَرْضٌ مُسْبِطَةٌ, (M, and so in some copies of the S,) or ↓ مَسْبَطَةٌ, (thus in other copies of the S, and in the O,) Land abounding with سَبَط [q. v.]. (S, M, * O.) مَسْبَطَةٌ: see what next precedes. مُسَبِّطٌ: see 2. سبطر Q. 4 اِسْبَطَرَّ He stretched himself: (M:) he lay upon his side, and stretched himself. (S, K.) — — He (a slaughtered beast) stretched himself to die. (TA.) — — اسبطرّت الإِبِلُ فِى سَيْرِهَا The camels hastened, (M, * K, * TA,) and stretched themselves, in their march, or course. (TA.) — — اسبطرّت لَهُ البِلَادُ The provinces became rightly disposed to him. (Fr, K. *) سِبَطْرٌ A lion stretching himself when about to spring or leap. (S, K.) — — A quick camel: pl. سِبَطْرَاتٌ: it has no broken pl. (Sb, M.) — — Also, the pl. above mentioned, Camels long, upon the surface of the ground [or horizontally]. (S, K.) The ت [says J] is not the denotative of the fem. gender: (S:) it is like that in رِجَالَاتٌ (S, K) and حَمَّامَاتٌ, as masc. pls.: (S:) but IB says, the ت in this word is the denotative of the fem. gender; for it is an epithet applied to جِمَالٌ, which is fem. as a [broken] pl.; as is shown by the saying الجِمَالُ سَارَتْ, and رَعَتْ, &c.: and he adds, J's saying that it is like رجالات and حمّامات is a mistake, inasmuch as he confounds رجالات with حمّامات; for رِجَالٌ is a fem. pl., as is shown by one's saying الرِّجَالُ خَرَجَتْ, and سَارَتْ; but حَمَّامٌ is masc., and should not regularly have a pl. with ا and ت, but, as Sb says, it has this pl. form, like some other masc. words, in lieu of a broken pl., and would not have it if it had a broken pl. (TA.) — — Also the sing., Penetrating; effective; (Lth, M, K;) [as though stretching far;] sharp in intellect; clever; acute: (K: [in the CK, الماضِى السَّهْم is put by mistake for الماضى الشَّهْمُ:]) or sharp in intellect, and very bold or daring or courageous. (TA.) — — Lank hair. (M.) — — A man (Sh) lank and tall. (Sh, K.) — — And with ة, A corpulent woman. (M.) سِبَطْرَى A proud and self-conceited gait, with an affected inclining of the body from side to side. (M, K.) سُبَاطِرٌ: see what next follows. سَبَيْطَرٌ and ↓ سُبَاطِرٌ Tall, or long. (M, K.) — — Also the former, A certain bird having a very long neck, (S, K,) which one sees always in shallow water; surnamed أَبُو العَيْزَارِ. (S.) [Freytag says, on the authority of Dmr, that it is also called مالك الحزين. See art. ملك.] سبع 1 سَبَعَهُمْ, aor. سَبَعَ (S, Msb, K) and سَبِعَ (Yoo, Msb, K) and سَبُعَ, (Yoo, Msb,) inf. n. سَبْعٌ, (Msb,) He was, or became, the seventh of them: (S, Msb, K:) or he made them, with himself, seven: (S in art. ثلث:) or it signifies, (S, and so in some copies of the K,) or signifies also, (Msb, and so in some copies of the K,) he took the seventh part of their property, or possessions. (S, Msb, K.) And He made them, they being sixty-nine, to be seventy with himself. (A 'Obeyd, S in art. ثلث.) And سَبَعَ also signifies He made sixteen to be seventeen. (T in art. ثلث.) — — سَبَعْتُ لَهُ الأَيَّامَ, aor. سَبَعَ, inf. n. as above, I completed to him the days by making them seven: and ↓ سَبَّعْتُهَا signifies the same in an emphatic manner. (Msb.) [See also 2.] — — سَبَعَ الحَبْلَ, (K,) aor. سَبَعَ, inf. n. as above, (TA,) He made the rope, or cord, of seven strands. (K, TA.) — — سُبِعَ المَوْلُودُ The infant had its head shaven, and an animal [generally a goat] sacrificed by way of expiation for it, on the seventh day [after its birth, (commonly called يَوْمُ السُّبُوع,) agreeably with an ordinance of Mohammad; the sacrifice being for the expiation of original sin]. (IDrd.) — سَبَعَ الغَنَمَ He (a wolf) seized the sheep, or goats, and broke their necks, or killed them, or made them his prey, (S, K, TA,) and ate them. (TA.) — — سُبِعَتِ الوَحْشِيَّةُ The female wild animal had her young, or young one, eaten by the سَبُع [or beast, or bird, of prey]. (TA.) — — سَبَعَهُ He stole it; [as though, like a سَبُع, he made it his prey;] as also ↓ استبعهُ. (AA, K.) — — He shot him [with an arrow or the like], or hurled at him and struck him [with a lance, or a missile of any kind]; namely, a wolf: or he frightened him; namely, a wolf; (K;) and also, a man. (TA.) — — (assumed tropical:) He reviled, vilified, or vituperated, him; charged him with a vice or fault or the like; (S, K, TA;) assailed him with foul language, such as displeased him: (TA:) or he bit him (K, TA) with his teeth, like as does the سَبُع. (TA.) 2 سبّعهُ, inf. n. تَسْبِيعٌ, He made it seven; or called it seven; (S, K;) as also ↓ اسبعهُ. (TA.) See also 1. — — He made it to have seven angles, or corners; to be heptagonal. (K.) — — He (God) gave him his reward, or recompense, seven times, or seven fold. (K.) An Arab of the desert said to a man who had done a good act to him, (TA,) سَبَّعَ اللّٰهُ لَكَ May God give thee thy reward, or recompense, seven times, or seven fold. (K, TA.) The Arabs also said, سَبَّعَ اللّٰهُ لَكَ أَجْرَهَا May God multiply to thee the reward, or recompense, for it; meaning, for this good act: (Aboo-Sa'eed:) [for] تَسْبِيعٌ is used by them to signify the act of multiplying, though it be more than seven fold. (TA.) And سَبَّعَ اللّٰهُ لِفُلَانٍ is used as meaning May God make a thing to be followed by another thing to such a one; in relation to good and to evil; as also تَبَّعَ لَهُ. (TA.) And سَبَّعَ اللّٰهُ لَكَ meaning May God bless thee with seven children. (TA.) — — He washed it (namely, a vessel,) seven times. (K.) Hence the saying of Aboo-Dhu-eyb, كَنَعْتِ الَّتِى قَامَتْ تُسَبِّعُ سُؤْرَهَا [Like her who has arisen to wash out seven times her remains of beverage in the bottom of a vessel, left by a drinker; that drinker, as is said in a marginal note in my copy of the TA, being her dog]: or, accord. to Es-Sukkaree, the meaning is, to give as alms her سُؤْر [remains of beverage in the bottom of a vessel after one had drunk, or remains of food &c.,], thereby seeking to have her reward, or recompense, multiplied; سُؤْرَهَا being used by the poet for بِسُؤْرِهَا. (TA.) — — سبّع القُرْآنَ [app. followed by لَهُ or عَلَيْهِ] He appointed him the reading, or recitation, of the Kur-án [in seven portions so that he should complete the whole] in every seven nights. (O, L, K.) — — سبّع لِامْرَأَتِهِ, (K, TA,) or لَهَا ↓ أَسْبَعَ and عِنْدَهَا, (TA,) He remained with his wife seven nights. (K, TA.) In like manner one says ثَلَّثَ; and thus of every number from one to ten; in relation to any saying or action. (TA.) — — سبّعت She (a woman) brought forth at seven months. (TA.) — — سبّع دَرَاهِمَهُ He made his dirhems to be seventy complete; but this is post-classical; (K;) and in like manner, سَبْعَنَ ↓ دراهمه, meaning the same, and also post-classical, and not allowable; the proper phrase to express the meaning " I made it to be seventy " being كَمَّلْتُهُ سَبْعِينَ. (TA.) — — سَبَّعَتِ القَوْمُ The people, or company of men, completed the number of seven hundred men: (K, TA:) occurring in a trad, (TA.) 3 سِبَاعٌ (K,) inf. n. of سابع, (TK,) The performing of the act of coïtus, (IAar, Th, K,) with a woman. (TK.) — — The vying with another in the endeavour to surpass him in obscene, or lewd, language, and in frequency of coïtus, and in speaking plainly of such subjects as should only be alluded to, in relation to women: (IAar, K: *) such seems to be its meaning in a trad. in which the doing this is forbidden. (IAar.) — — (assumed tropical:) Mutual reviling, vilifying, or vituperating; (K, TA;) when each of two men assails the other with foul language, such as displeases him: (TA:) this is said by some to be its meaning in the trad. in which it is forbidden. (TA.) 4 اسبع, said of a party of men, It became seven: (S, K:) also, it became seventy. (M and L in art. ثلث.) — — Said of a man, it signifies He was, or became, one whose camels came to the water on the seventh day [counting the day of the next preceding watering as the first]. (S, K.) — — اسبع لِامْرَأَتِهِ: see 2. — — أَسْبَعَتْ She brought forth her seventh offspring. (TA in art. بكر.) — — اسبعهُ: see 2, first signification. — It (a road) abounded with سِبَاع [or animals of prey]. (TA.) — — اسبع الرُّعْيَانُ The pastors had their beasts fallen upon by the سَبُع [or animal of prey]. (Yaakoob, S, K.) — اسبعهُ i. q. أَطْعَمَهُ السَّبُعَ [which may be rendered He gave him as food the animal of prey, or he gave him as food to the animal of prey; but it seems from what here follows that the former

is meant]: (S, K:) in the " Mufradát," [he gave him as food] the flesh of the سَبُع. (TA.) — He gave him, or delivered him, (namely, his son,) to the ظُؤُورَة [which means both nurse and nurses]. (S, K.) — — He left him to himself; or left him without work, or occupation; namely, his slave; syn. أَهْمَلَهُ. (S, K.) [See مُسْبَعٌ.] 8 إِسْتَبَعَ see 1. Q. Q. 1 سَبْعَنَ: see 2. last sentence but one. سَبْعٌ fem. of سَبْعَةٌ, q. v. — See also سَبُعٌ in two places. — السَّبْعُ The place to which mankind shall be congregated (K, TA) on the day of resurrection. (TA.) Hence the trad., (K, TA,) which relates that while a pastor was among his sheep, or goats, the wolf rushed upon him, and took from them a sheep, or goat, and the pastor pursued him until he rescued it from him; whereupon the wolf looked aside towards him, and said to him, (TA,) مَنْ لَهَا يَوْمَ السَّبْعِ, meaning Who will be for it [namely, the sheep, or goat, as aider, or defender,] on the day of resurrection? (K, TA:) thus expl. by I Aar, and mentioned by Sgh and the author of the L: (TA:) but to this is contradictory, or repugnant, يَعْكُرُ, [in the CK erroneously written يَعْكَرُ,]) the saying of the wolf, (K, TA,) after the words mentioned above, (TA,) " the day when it shall have no pastor but me; " for the wolf will not be a pastor on the day of resurrection: or the meaning is, who shall be for it on the occasion of trials, when it shall be left to itself, without pastor, a spoil to the animals of prey: the animal of prey being thus made to be a pastor to it: (K, TA:) this is in the way of a trope: and accord. to this explanation, it may be [↓ يَوْمَ السَّبُعِ] with damm to the ب: (TA:) or يَوْمُ السَّبْعِ was a festival of their's in the Time of Ignorance, on which they were diverted from everything by their sport: (AO, K, TA:) and accord. to one relation [of the trad.] it is with damm to the ب. (L, K.) سُبْعٌ (S, Msb, K) and ↓ سُبُعٌ, (Mgh, Msb,) of which the former is a contraction, (Msb,) A seventh part; one of seven parts; (S, Mgh, Msb, K;) as also ↓ سَبِيعٌ; (S, Msb, K;) the last not heard by Sh on any authority beside that of AZ: (TA:) pl. of the first (Msb) and second (Mgh, Msb) أَسْبَاعٌ. (Mgh, Msb, TA.) Hence, أَسْبَاعُ القُرْآنِ [The seven sections, or volumes, of the Kur-an,] in which one reads: said to be postclassical. (Mgh.) — See also أُسْبُوعٌ, in three places. سِبْعٌ A certain ظِمْء of the أَظْمَآء of camels; (T, S, K;) i. e. their coming to the water on the seventh day [counting the day of the next preceding watering as the first]; (K;) or [in other words, which have virtually the same meaning,] their remaining in their places of pasturing five complete days, and coming to the water on the sixth day, not reckoning the day of the [next preceding] return from the water. (Az, TA.) You say, وَرَدَتْ إِبِلُهُ سِبْعًا His camels came to the water &c. (S, K.) — — Also The seventh young one, or offspring. (A in art. ثلث.) سَبَعٌ: see what next follows. سَبُعٌ (S, Sgh, Msb, K) and ↓ سَبْعٌ, (Sgh, Msb, K,) a dial. var., (Sgh, Msb,) and the form in common use with the vulgar, (Msb,) adopted also by several readers of the Kur in v. 4, (Msb, TA,) and often occurring in the poems of the Arabs, (TA,) and ↓ سَبَعٌ, (Sgh, K,) a form adopted by two readers of the Kur in the place above mentioned, and perhaps a dial. var., (Sgh, TA,) The animal of prey; the rapacious animal; (K;) [whether beast or bird; being sometimes applied to the latter, as, for instance, in the K, voce مِخْلَبٌ; but generally to the former:] or whatsoever has a fang, or canine tooth, with which it makes hostile attacks, and seizes its prey; (Msb;) such as the lion, [to which it is particularly applied by most of the Arabs in the present day,] and also (TA) such as the wolf and the lynx and the leopard, (Msb, TA,) and the like of these, that has a fang, and attacks men and beasts and makes them its prey: (TA:) the fox, however, is not thus called, though having a fang, (Msb, TA,) because he does not attack with it nor take prey, (Msb,) or because he does not attack small beasts, nor seize with his fang any animal; (TA;) and in like manner the hyena (Msb, TA) is not reckoned among the hostile animals thus called, wherefore the Sunneh allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory or by a person in the state of ihrám: but as to the jackal, it is a noxious سبع, and its flesh is unlawful, because it is of the same kind as wolves, except that it is smaller in size and weaker in body: thus says Az: but some others say that the سبع is any hostile beast having a مِخْلَب [or tearing claw]: and it is said in the Mufradát to be thus called because of the perfectness of its strength; for السَّبْعُ [seven] is one of the perfect numbers: (TA:) the pl. is سِبَاعٌ, (Sb, S, Msb, K,) i. e., of سَبُعٌ, which has no other pl.; (Sb, Msb;) أَسْبُعٌ is also a pl., (Sgh, Msb, K,) but this is pl. of pauc. of ↓ سَبْعٌ, (Sgh, Msb,) which, not being a contraction [of سَبُعٌ, but a dial. var. thereof], has also for its pls. [of mult.] سُبُوعٌ and سُبُوعَةٌ, like صُقُورٌ and صُقُورَةٌ, pls. of صَقْرٌ. (TA.) See also سَبْعٌ: [and see سَبُعَةٌ.] You say of him who is very injurious, or mischievous, مَا هُوَ إِلَّا سَبُعٌ مِنَ السِّبَاعِ (tropical:) [He is none other than one of the animals of prey]. (TA.) — — السَّبُعُ is also the name of (assumed tropical:) The constellation [Lupus] behind [i. e. on the east of] Centaurus, containing nineteen stars in the figure. (Kzw.) سُبُعٌ: see سُبْعٌ. سَبْعَةٌ, (S, K,) sometimes pronounced ↓ سَبَعَةٌ but some disallow this latter, and say that it is pl. of سَابِعٌ, (K,) [Seven;] a well-known number; and called one of the perfect numbers: (TA:) fem. سَبْعٌ. (S, K.) You say, سَبْعَةُ رِجَالٍ [Seven men]: and سَبْعُ نِسْوَةٍ [seven women]. (S, K.) — — أَخَذَهُ أَخْذَ سَبْعَةٍ: see سَبُعَةٌ. — — وَزْنَ سَبْعَةٍ means Of the weight of seven مَثَاقِيل: (S, K:) one says, أَخَذْتُ مِنْهُ مِائَةَ دِرْهَمٍ وَزْنَ سَبْعَةٍ, meaning [I took, or received, from him a hundred dirhems] every ten whereof were of the weight of seven mithkáls. (TA.) [But see دِرْهَمٌ.] — — إِحْدَى مِنْ سبعٍ [lit. One of seven;] means (assumed tropical:) a great, momentous, or difficult, thing, or affair: (Sh, K: *) an affair difficult to decide: perhaps as being likened to one of the seven nights in which God sent the punishment upon [the tribe of] 'Ád: or, as some say, the seven years [of famine in the days] of Joseph. (Sh, TA.) — — السَّبْعُ المَثَانِى The Fátihah; [or first chapter of the Kur-án;] because it consists of seven verses: or the long chapters from البَقَرَة to الأَعْراف [a mistake for الأَنْفَال]; as in the Mufradát: or, as in the L, to التَّوْبَة, reckoning التوبة and الانفال as one chapter, for which reason they are not separated by the بَسْمَلَة. (TA.) [See also مَثْنًى.] — — El-Farezdak says, وَكَيْفَ أَخَافُ النَّاسَ وَاللّٰهُ قَابِضٌ عَلَى النَّاسِ وَالسَّبْعَيْنِ فِى رَاحَةِ اليَدِ meaning [And how should I fear men when God is comprehending mankind and] the seven heavens and seven earths [in the palm of the hand?]. (K.) — — See also أُسْبُوعٌ; last sentence. — — [سَبْعَةٌ is also used in a vague manner, as meaning Seven or more; or several; or many; as Bd says, in ix. 81, and as is indicated, though not plainly declared, in the TA. See 2: and see also سَبْعُونَ. — — Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which سَبْعَة is imperfectly decl., see ثَلَاثَةٌ. See also سِتَّةٌ.] — — سَبْعَةَ عَشَرَ [indecl. in every case, meaning Seventeen,] is pronounced by some of the Arabs سَبْعَةَ عْشَرَ: and [the fem.] سَبْعَ عَشْرَةَ, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced سَبْعَ عَشِرَةَ in the dial. of Nejd. (S in art. عشر.) — See also سَبُعَةٌ, in two places. سَبَعَةٌ: see سَبْعَةٌ. سَبُعَةٌ and ↓ سَبْعَةٌ, the latter a contraction of the former, The lioness. (ISk, S, Msb, K.) Hence the saying, ↓ أَخَذَهُ أَخْذَ سَبْعَةٍ, (ISk, S, K,) or السَّبْعَةِ, (Msb,) He seized him with the seizing of a lioness, (ISk, S, K,) or of the lioness, (Msb,) which is more impetuous (أَنْزَقُ) than the lion, (ISk, S,) or more bold than the lion: (Msb:) or the saying is, أَخَذَهُ أَخْذَ سَبْعَةَ (S, K) he seized him with the seizing of Seb'ah, who was a certain strong man, (Ibn-El-Kelbee, S,) or a certain insolent and audacious rebel, (Ibn-El-Kelbee, Lth, K,) of the

Arabs, (TA,) whom one of the kings of El-Yemen seized, and, after having cut off his hands and feet, or arms and legs, crucified; [so that the meaning is, he punished him with the punishment of Seb'ah;] and hence it was said, لَأُعَذِّبَنَّكَ عَذَابَ سَبْعَةَ [I will assuredly punish thee with the punishment of Seb'ah]; (El-Kelbee, Lth, K; *) and لَأَعْمَلَنَّ بِكَ عَمَلَ سَبْعَةَ I will assuredly do with thee as was done with Seb'ah: (O:) or the man's name was سَبُعٌ, and it was contracted, and made fem. by way of contempt: or the meaning of the first saying is, he seized him with the seizing of seven men: (K:) and in like manner the last saying is expl. by some [who say سَبْعَةٍ instead of سَبْعَةَ]. (TA.) The dim. is ↓ سُبَيْعَةٌ. (Msb.) [See also سَبُعٌ.] [سَبُعِىٌّ Of, or relating to, an animal of prey.] سَبْعُونَ [Seventy;] a well-known number; (K;) the round number that is between سِتُّونَ and ثَمَانُونَ. (TA.) — — The Arabs also use it as meaning [Seventy or more; or] many. (TA.) Thus it is used in the Kur [ix. 81], where it is said, إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ ٱللّٰهُ لَهُمْ, meaning If thou beg forgiveness for them many times, even then God will not forgive them; not that God would forgive them if forgiveness were begged more than seventy times: (Bd, * TA:) and سَبْعَةٌ and سَبْعُمِائَةٍ and the like are used in the same manner. (Bd.) — — [Also Seventieth.] [سُبَاعَ as meaning Seven and seven, or seven and seven together, or seven at a time and seven at a time, seems not to have been used; for] A'Obeyd says that more than أُحَادَ and ثُنَآءَ and ثُلَاثَ and رُبَاعَ has not been heard, excepting عُشَارَ. (TA in art. عشر.) سَبُوعٌ [app. Wont to frighten]: (TA: [in which the meaning here given seems to be indicated.]) سُبُوعٌ: see أُسْبُوعٌ, in four places. سَبِيعٌ: see سُبْعٌ: — — and سَابِعٌ. سُبَيْعَةٌ dim. of سَبْعَةٌ, q. v. سُبَاعِىٌّ A garment, or piece of cloth, seven cubits, or seven spans, in length. (TA.) — — A great and tall camel; (En-Nadr, K;) [as though seven cubits in height:] fem. with ة. (K.) And سُبَاعِىُّ ٱلْبَدَنِ, (S, K,) applied to a man, has the like meaning; (K;) complete, or full-grown, in body; (S, TA;) [or seven spans in height; for] when a boy has attained seven spans, he is a man. (S, voce خُمَاسِىٌّ, q. v.) سَابِعٌ [act. part. n. of 1: generally meaning Seventh]: pl. سَبَعَةٌ. (K.) You say, كُنْتُ سَابِعَهُمْ [I was the seventh of them]. (S, K.) And هٰذَا هٰذَا ↓ سَبِيعُ, meaning سَابِعُهُ [This is the seventh of this: not the seventh part; though the former has also this latter meaning]. (TA.) And هُوَ سَابِعُ سَبْعَةٍ [He is the seventh of seven]. (TA.) And هُوَ سَابِعٌ سِتَّةً [He is making six to become seven]. (TA.) — — إِبِلٌ سَوَابِعُ [pl. of سَابِعَةٌ] Camels coming to the water on the seventh day [counting the day of the next preceding watering as the first]. (TA.) [See سِبْعٌ.] — — [سَابِعَ عَشَرَ and سَابِعَةَ عَشْرَةَ, the former masc. and the latter fem., meaning Seventeenth, are subject to the same rules as ثَالِثَ عَشَرَ and its fem., expl. in art. ثلث, q. v.] أُسْبُوعٌ A certain number of days; (S, * Msb, K; *) i. e. seven days; a week; (Msb;) also termed ↓ سُبُوعٌ, (Lth, Msb, K,) by some of the Arabs; (Lth, Msb;) [and ↓ سُبْعٌ, as shown by what follows:] pl. of the first أَسَابِيعُ. (Msb, TA.) One says, ↓ أَقَمْتُ عِنْدَهُ سُبْعَيْنِ [in the sense of أُسْبُوعَيْنِ, which is more common,] i. e. I remained at his abode two weeks. (TA.) — — Also The seventh day; and so ↓ سُبُوعٌ; as in a trad., where it is said, إِذَا كَانَ يَوْمَ سُبُوعِهِ, meaning When his seventh day after the celebration of his marriage is come. (TA.) [↓ يَوْمُ السُّبُوع is used in this sense in the present day: and also as meaning The seventh day after childbirth; in which sense it is generally to be understood when used unrestrictedly; as this day is celebrated with more rejoicing than the former: also as meaning the seventh day after the return from pilgrimage.] — — And Seven circuitings [round the House of God, meaning the Kaabeh]: (Lth, Mgh, Msb:) pl. أَسَابِيعُ (S, Mgh, Msb) and أُسْبُوعَاتٌ. (Lth, Mgh, Msb.) You say, طَافَ بِٱلْبَيْتِ أُسْبُوعًا, (S, Mgh, * K,) and ↓ سُبُوعًا, (Lth, IDrd, K,) but A boo Sa'eed says, I know not any one who has said this except IDrd, and the former is the word commonly known, (TA,) and ↓ سَبْعًا, (K,) and ↓ سُبْعًا, (TA,) He circuited round the House [of God] seven times, (S, TA,) or seven circuitings; (Mgh;) and ثَلَاثَةَ أَسَابِيعَ [thrice seven times, or thrice seven circuitings]. (S.) مُسْبَعٌ Given, or delivered, to the ظُؤُورَة [which means both nurse and nurses]: (Skr, S, TA:) this is the primary signification: (Skr:) or whose mother dies, and who is therefore suckled by another; (K; in which the next following signification may be regarded as implied, TA;) left to himself; or left without work, or occupation; applied to a slave; syn. مُهْمَلٌ: (Skr, S:) or مُتْرَفٌ, (Sgh, K,) [which has the same and other significations; or] which is [here] nearly the same as مُهْمَلٌ, for he who is مُهْمَل is usually مُتْرَف: (TA:) or one who is left to himself with the سِبَاع [or animals of prey] so that he becomes like one of them in mischievousness, or noxiousness, or evilness: (AO, K:) or who is left to himself and not restrained from his daringness, so that he remains daring: and a slave left to himself, and daring; left until he has become like the سَبُع: (TA:) or one whose origin is suspected; (K;) whose father is not known: (Er-Rághib, Sgh:) or a bastard: (K:) or one whose lineage is of slaves, (K, TA,) or ignoble, (TA,) up to seven male ancestors, (K, TA,) or, to seven female ancestors; (TA;) or, to four male ancestors; (En-Nadr, K;) or whose lineage is traced up to four female ancestors all of them slaves: (TA:) or born at seven months; (K, TA;) not matured by the womb, his months not being completed. (Az, IF, TA.) مُسْبِعٌ One whose camels come to the water on the seventh day [counting the day of the next preceding watering as the first]. (TA.) — A slave finding a سَبُع [or rapacious animal] among his sheep, or goats. (Aboo-Sa'eed Ed-Dareer, S.) أَرْضٌ مَسْبَعَةٌ, (S, Mgh, Msb, K,) with fet-h (S, Msb) to the first and third letters, (Msb,) like مَرْحَلَةٌ, (K) and مَذْأَبَةٌ, with an inseparable ة, (Sb,) A land containing, (S,) or abounding with, (Mgh, Msb, K,) سِبَاع [or animals of prey]. (S, Mgh, Msb, K.) مُسَبَّعٌ A verse consisting of seven feet. (TA.) — — A camel having, in the middle part of his back, between the withers and the rump, seven vertebræ redundant [app. meaning in size]. (TA.) — — [See also مُثَلَّثٌ.] مَسْبُوعٌ A rope consisting of seven strands. (M, voce مَثْلُوثٌ.) — With ة, A cow, (S, TA,) [app. meaning a wild cow,] or [other] female wild animal, (TA,) whose offspring has been eaten by the سَبُع [or beast, or bird, of prey]. (S, TA.) مُتَسَبَّعٌ The place of a سَبُع [or beast, or bird, of prey]. (TA.) سبغ 1 سَبَغَ, (Msb, K, &c.,) aor. سَبُغَ (MA, Msb) and سَبَغَ, (MA,) inf. n. سُبُوغٌ, (Msb, K, &c.,) It (a garment [&c.]) was complete, full, ample, or without deficiency: (MA, Msb:) it (a thing, Lth, Msb, of any kind, JK, Msb, such as a garment, TA, a coat of mail, JK, Msb, TA, and the like, TA, and hair, JK, TA) was long, (JK, Msb, K,) from above to below, (Msb,) or reaching to, or towards, the ground. (Lth, K.) [Hence,] ذُو سُبُوغٍ [The ample, or long, &c.,] was the name of a coat of mail belonging to the Prophet. (TA.) — — [Hence also] سَبَغَتْ قُصَيْرَى ٱلْفَرَسِ The قصيري [app. here meaning the rib next the flank] of the horse was of full length. (TA.) — — And سَبَغَ ٱلمَطَرُ (tropical:) The rain approached the earth, and extended. (TA.) — — And سَبَغَتِ ٱلنِّعْمَةُ, (S, Msb, K,) inf. n. as above, (S, Msb,) (tropical:) The benefit, or boon, was, or became, ample. (S, Msb, K, TA.) One says, ٱلحَمْدُ لِلّٰهِ عَلَى سُبُوغِ ٱلنِّعْمَةِ Praise be to God for the ampleness of the benefit, or boon. (TA.) — — And سَبَغَ لِبَلَدِهِ (assumed tropical:) He tended towards, and reached, his town, or country; (AA, * K;) inf. n. as above. (TA.) 2 سَبَّغَتْ, inf. n. تَسْبِيغٌ, She (a camel, As, JK, S, or a pregnant female, K) cast her young one, or fœtus, (As, JK, S, K,) in an incomplete state, (TA,) or when its hair had grown, (As, S, K,) or when its fur had grown; (JK;) accord. to the T, (TA,) i. q. أَجْهَضَت: (JK, TA:) or, accord. to AA, سَبَّغَتِ ٱلإِبِلُ بِأَوْلَادِهَا the camels cast their young abortively; and, in like manner, accord. to Lth, one says of all pregnant females: (TA:) [see also سَبَّقَت:] the epithet applied to her is ↓ مُسَبِّغٌ, without ة. (As, K,

TA.) 4 اسبغهُ He made it complete, full, ample, or without deficiency; (Msb;) he made it wide; namely, his garment [&c.]: and he made it long; namely, [his garment, and the like, and] his hair, (TA.) — — [Hence,] اسبغ اللّٰهُ عَلَيْهِ النِّعْمَةَ (S, Msb, * K *) (tropical:) God made the benefit, or boon, complete, full, or ample, to him. (S, * Msb, * K, * TA.) And اسبغ لَهُ فِى النَّفَقَةِ (assumed tropical:) He expended upon him what was completely sufficient for his wants; bestowed upon him amply. (TA.) — — And اسبغ الوُضُوْءَ, (K,) inf. n. إِسْبَاغٌ, (S,) (tropical:) He performed completely the [ablution termed] وضوء, (S, K, TA,) making it to reach to the proper places thereof, and giving fully to every member its due. (K, TA.) — And اسبغ He put on a wide, or an ample, [or a long,] coat of mail. (KL.) سُبْغٌ: see مُسْبِغٌ. سَبْغَةٌ (tropical:) Plentifulness, and pleasantness or easiness, and softness or delicacy, of life. (K, TA.) One says, إِنَّهُمْ لَفِى سَبْغَةٍ مِنَ العَيْشِ (tropical:) Verily they are in a state of plentifulness, &c., of life. (TA.) سَابِغٌ, applied to a thing (JK, S) of any kind, (JK,) Complete, full, ample, or without deficiency: (S, TA:) [and] long. (JK.) You say, دِرْعٌ سَابِغَةٌ A coat of mail that is wide, or ample, (S, K, * TA,) and long: (K, TA:) or such that one drags it upon the ground, or [that falls] against one's ankles, by reason of length and ampleness: pl. سَوَابِغُ. (TA.) And ذَنَبٌ سَابِغٌ A complete, a full, or an ample, tail. (S.) And دَلْوٌ سَابِغَةٌ (tropical:) A long دلو [or leathern bucket]. (TA.) And نَاقَةٌ سَابِغَةُ الضَّرْعِ (tropical:) A she-camel full, or without lack or defect, in the udder: (Lth, and so in the K accord. to the TA:) or سَابِغَةُ الضُّلُوعِ without lack or defect, and long, in the ribs. (So in copies of the K.) And عَجِيزَةٌ سَابِغَةٌ and أَلْيَةٌ سَابِغَةٌ (Msb, K) signify in like manner, (K,) [or] (tropical:) A long buttock. (Msb, TA. *) And رَجُلٌ سَابِغُ الأَلْيَتَيْنِ (assumed tropical:) A man large in the buttocks. (TA.) And فَحْلٌ سَابِغٌ (tropical:) A stallion long in the veretrum: (S, K, TA:) the contr. thereof is termed كَمِشٌ. (S, TA.) And لِثَّةٌ سَابِغَةٌ (tropical:) A foul, or an ugly, gum. (Lth, K, TA.) — — And مَطْرَةٌ سَابِغَةٌ (tropical:) A compious rain. (K, * TA.) — — And نِعْمَةٌ سَابِغَةٌ (tropical:) A complete, a full, or an ample, benefit, or boon. (K, * TA.) — — See also تَسْبِغَةٌ. أَسْبَغُ More [and most] complete, full, ample, or free from deficiency [in breadth and in length]: occurring in this sense in a trad., relating to a coat of mail. (TA.) تَسْبِغٌ: see what next follows. تَسْبِغَةٌ (JK, S, K) and تَسْبَغَةٌ and ↓ تَسْبِغٌ and تَسْبَغٌ, (JK, K,) the first of which is the most chaste, (TA,) I. q. مِغْفَرٌ [q. v.]: (JK:) or a portion of the mail of the coat of mail, that is conjoined to the helmet, and protects the neck: (JK, S, K:) for the helmet becomes lengthened (تَسْبُغُ) thereby; and but for it, there would be between it and the opening at the neck of the coat of mail an intervening space: (S:) or the mail composing the رَفْرَف of the helmet, at the bottom thereof, with which the man protects his neck, and which is also called the مِغْفَر: or, accord. to " the Book of the Coat of Mail and the Helmet," by AO, the رَفْرَف of the helmet is other than its تَسْبِغَة; for he says that, of helmets, there is that which has a رَفْرَف, [consisting of] rings [or mail] encompassing the bottom thereof, so as to surround the back and other parts of the neck, and the two cheeks, and to reach to the مَحْجِرَانِ [q. v.] of the two eyes; and he afterwards says, but when it [the helmet] is not of plate, or expanded metal, but is [a head-covering] of mail, it is called مِغْفَرٌ and غِفَارَةٌ and تَسْبِغَةٌ: (TA:) [the pl. is تَسَابِغُ:] and the helmet [that has a تَسْبِغَة attached to it, accord. to those who mean by this term the mail attached to the bottom thereof,] is called بَيْضَةٌ لَهَا ↓ سَابِغٌ: (JK:) or, accord. to As, one says لَهَا تَسَابِغُ سَابِغٌ, (S,) or لَهَا تَسَابِغُ. (K, TA: in the CK [erroneously] تَسَابُغٌ.) مُسْبِغٌ, (S, A, L, TA,) in the O and K ↓ سُبُغٌ, like عُنُقٌ, which seems to be a mistranscription, copied by the author of the K, accord, to his usual practice, from the O, (TA,) A man having upon him a coat of mail such as is termed سَابِغَةٌ. (S, A, O, L, K.) مُسَبَّغٌ is expl. by Kr as meaning The young that is cast by its mother after the soul has been blown into it. (TA. [But see its verb, 2.]) مُسَبِّغٌ: see 2. مِسْبَاغٌ A she-camel that usually casts her young abortively: but a term not well know, (IDrd, TA.) سبق 1 سَبَقَهُ, (S, O, Msb, K, &c.,) aor. سَبِق (O, Msb, K) and سَبُقَ, (O, K,) but the former is of higher authority, or more usual, (O, TA,) inf. n. سَبْقٌ, (S, Msb,) He preceded him; he was, or became, got, went, or came, before him, or ahead of him; he outwent, or outstripped, him; he had, got, or took, precedence of him; syn. تَقَدَّمَهُ; (K, TA;) in running, and in everything. (TA.) Some read, in the Kur [xxi. 27], لَا يَسْبُقُونَهُ بِالقَوْلِ, thus, with damm, meaning They say not [anything] without his having taught them: (O, TA:) or they say not anything until He has said it: originally, لَا يَسْبُِقُ قَوْلُهُمْ قَوْلَهُ [their saying does not precede his saying]: this reading is from the phrase سَابَقْتُهُ فَسَبَقْتُهُ, [expl. below,] aor. of the latter أَسْبُقُهُ. (Bd.) See 3. — — سَبَقَ الفَرَسُ فِى الحَلْبَةِ The horse outstripped, or came in first, among those started together for a wager, or in the race-ground. (O, K.) Hence the trad. of 'Alee, سَبَقَ رَسُولُ اللّٰهِ وَصَلَّى أَبُو بَكْرٍ وَثَلَّثَ عُمَرُ (assumed tropical:) [The Apostle of God came in first in the race, and Aboo-Bekr came in next, and 'Omar came in third]. (O, TA.) [And سَبَقَ used in like manner with the objective complement understood means He preceded, &c., as above; and hence, he was, or became, first, foremost, or beforehand; he had, or got, the priority, or precedence. And He was, or became, one of the first or foremost: see سَابِقٌ. See also قَصَبُ السَّبْقِ in art. قصب.] — — سَبَقَ النَّاسَ إِلَى الأَمْرِ [He preceded the other people; was, or became, before them; or had, got, or took, precedence of them; in betaking, or applying, himself to the affair]. (S, K.) And in like manner one says, لَهُ سَبْقٌ فِى هٰذَا الأَمْرِ To him belongs priority, or precedence, in this affair; like سَابِقَةٌ; syn. قُدْمَةٌ. (A, TA.) — — [Hence,] سَبَقَ وَهْمُهُ إِلَى شَىْءٍ فَغَلِطَ فِيهِ (assumed tropical:) [He preconceived a thing, and therefore made a mistake, or erred, respecting it]. (Msb, in explanation of دُخِلَ عَلَيْهِ.) [And سَبَقَ ذِهْنُهُ إِلَى الشَّىْءِ means in like manner (assumed tropical:) He preconceived the thing: or his mind adverted hastily, before reflection, or without premeditation, to the thing; from what next follows.] — — سَبَقَ إِلَيْهِمْ He went, or passed, hastily, or quickly, to them. (TA.) — — [And hence,] سَبَقَ إِلَيْهِ مِنِّى قَوْلٌ (assumed tropical:) A saying proceeded hastily, before reflection, or without premeditation, to him from me; syn. فَرَطَ: (S in art. فرط:) and سَبَقَ مِنْهُ كَلَامٌ (assumed tropical:) speech proceeded hastily, &c., from him; syn. فَرَطَ: (Msb in that art.:) [but this phrase also means, more agreeably with the primary signification of the verb, (assumed tropical:) speech proceeded previously from him; (see the Kur x. 20, &c.;) and in like manner the former phrase.] See also 8. And سَبَقَهُ القَىْءُ, (S, Msb, K, all in art. ذرع,) i. e. سَبَقَهُ فِى الخُرُوجِ إِلَى فِيهِ [meaning (assumed tropical:) The vomit came forth to his mouth before he was aware]. (TA in that art.) [And سَبَقَ القَلَمُ (assumed tropical:) The pen anticipated, skipping over something, in transcribing.] — — One says also, سَبَقْتُ عَلَيْهِ, meaning (tropical:) I overcame him. (TA.) And سَبَقَ عَلَى قَوْمِهِ (assumed tropical:) He overcame his people in generosity. (TA.) And سَبَقَهُ فِى الكَرَمِ (assumed tropical:) He exceeded him in generosity. (TA.) 2 سبّق, (inf. n. تَسْبِيقٌ, Mgh,) He took, or received, the سَبَق [i. e. stake, or wager, laid at a race or a shooting-match, to be taken by the successful competitor]: (IAar, O, K:) or سَبَّقْتُهُ I took, or received, the سَبَق, from him. (Az, Mgh, Msb.) — — And He gave the سَبَق: (IAar, O, K:) or سَبَّقْتُهُ I gave him the سَبَق. (Az, Mgh, Msb.) Thus it has two contr. significations. (IAar, Az, Mgh, O, Msb, K.) Hence, in the trad. of Rukáneh the wrestler, مَا تُسَبِّقُنِى, i. e. What wilt thou give me [if I overcome] ? and he said, The third of my sheep, or goats. (Mgh.) And سَبَّقَ البَدْرَةَ بَيْنَ الشُّعَرَآءِ

(tropical:) He made the [sum of money termed] بدرة to be a سَبَق [i. e. stake, or wager,] among the poets, to be taken by him who should overcome. (Z, TA.) And it is said in a trad., أَمَرَ بِإِجْرَآءِ الخَيْلِ وَسبَّقَهَا ثَلَاثَةَ أَعْذُقٍ مِنْ ثَلَاثِ نَخَلَاتٍ, meaning [He ordered the making of the horse to run, and] gave them as a سَبَق [three racemes of dates from three palm-trees]: or it may mean, he took, or received, as their سَبَق: or it [i. e. سبقها] may be without teshdeed, [as a subst. with its affixed pronoun,] meaning the property assigned [as their سَبَق]. (L, TA.) — — One says also, سَبَّقْتُ بَيْنَ الخَيْلِ [app. meaning I gave a سَبَق among the horses]: (O:) or سَبَّقْتُ الخَيْلَ, and ↓ سابقت بَيْنَهَا, meaning I sent forth the horses with their riders upon them, to see which of them would outstrip. (TA.) — — And سبّقت الشَّاةُ, inf. n. as above, The ewe, or she-goat, cast her young one, or fœtus, in an incomplete state: (Ibn-'Abbád, O, K:) but سبّغت, with غ, is better known. (Ibn-'Abbád, O.) — سَبَّقْتُ الطَّائِرَ (tropical:) I put the سِبَاقَانِ [or pair of jesses] upon the legs of the bird, and [so] shackled it. (TA.) 3 سَابَقْتُهُ, inf. n. مُسَابَقَةٌ and سِبَاقٌ, [I strove, or contended, with him to precede him; to be, or become, get, go, or come, before him, or ahead of him; to outgo, or outstrip, him; to have, get, or take, precedence of him; in running (i. e. I raced, or ran a race, with him); and in everything.] (Msb, TA.) You say, ↓ سَابَقْتُهُ فَسَبَقْتُهُ [I strove, or contended, with him to precede him, &c., and I surpassed him, or overcame him, in doing so]: (S:) the aor. of the latter verb in this case is أَسْبُقُهُ, (Bd in xxi. 27,) and the inf. n. is سَبْقٌ. (S.) — — See also 6. — — And see 2. 4 اسبق القَوْمُ إِلَى الأَمْرِ [perhaps a mistranscription for ↓ استبق] The people, or party, hastened to the thing, or affair; or employed the fulness of their power, or force, to hasten to it; syn. بَادَرُوا. (TA.) 6 تسابقا and ↓ استبقا signify the same: (K, TA:) thus the saying [in the Kur xii. 25] وَاسْتَبَقَا البَابَ means تَسَابَقَا إِلَيْهِ, i. e. And they strove, or contended, each with the other, to precede, or get before, to the door. (TA.) [And both are trans. by means of إِلَى:] you say, تسابقوا and ↓ استبقوا إِلَى كَذَا [They strove, or contended, together, to precede, or be first, in attaining to such a thing: and so ↓ سَابَقُوا: see the Kur lvii. 21, here سَابِقُوا إِلَى مَغْفِرَةٍ is expl. by Bd as meaning سَارِعُوا مُسَارَعَةَ المُسَابِقِينَ فِى المِضْمَارِ i. e. Strive ye, one with another, in hastening, with the striving of those that contend to outstrip in the hippodrome, to obtain forgiveness]. (Msb.) And you say, ↓ تَسَابَقْنَا فِى العَدْوِ, meaning اِسْتَبَقْنَا [i. e. We strove, or contended, one with another, to precede, get before or ahead, or outstrip, in running: and in like manner each of these verbs is used in relation to any object of contention for precedence]. (S.) — — And تسابقوا and ↓ استبقوا (tropical:) They competed, or contended, together in shooting. (TA.) ↓ ذَهَبْنَا نَسْتَبِقُ, in the Kur [xii. 17], means (assumed tropical:) We went to compete, or contend, together in shooting: (S, Bd:) or in running. (Bd.) — — And ↓ the latter of these verbs, as well as the former, signifies also They laid bets, wagers, or stakes, one with another. (TA.) 8 استبقه [اِسْتَبَقَ and اِسْتَبَقَ إِلَيْهِ] i. q. بَادَرَ. Thus] فَاسْتَبِقُوا الخَيْرَاتِ [إِلَيْهِ], in the Kur [ii. 143 and v. 53], means Therefore hasten ye to good acts, &c.; or employ the fulness of your power, or force, in hastening thereto; syn. بَادِرُوا إِلَيْهَا. (O.) See also 4. — — You say also, استبق إِلَيْهِ الأَمْرُ, (K in art. بدر,) or ↓ سَبَقَ, (M in that art.,) The thing, or event, came to him, or happened to him, hastily, quickly, or speedily; and beforehand [or before he expected it]; syn. بَدَرَهُ, and بَدَرَ إِلَيْهِ. (M and K in that art.) — — فَاسْتَبَقُوا الصِّرَاطَ, in the Kur xxxvi. 66, in which الصراط is in the accus. case because of إِلَى suppressed before it, or by making الاِسْتِبَاقُ to imply the meaning of الاِبْتِدَارُ, (Bd,) means And they would hasten, make haste, or strive to get first or beforehand, to the road that they were wont to travel: (Bd, Jel:) or (tropical:) they would go along the road and leave it behind them, (Bd, * O, K, TA,) so that they would wander from the right way. (O, K, TA.) — — See also 6, throughout. سِبْقٌ A competitor of another in striving to precede, to be before or ahead, to outgo or outstrip, or to have precedence: [pl. أَسْبَاقٌ; and the sing. is also used as a pl.:] you say, هُمْ سِبْقِى and أَسْبَاقِى: (L:) and هُمَا سِبْقَانِ They are two that compete &c. (El-Moheet, O, K.) سَبَقٌ A stake, or wager, that is laid between the persons concerned in a race, (T, S, O, Mgh, * Msb, * K,) and in a shooting-match; in the former case taken by [the owner of] the one that outstrips; (T, TA:) and ↓ سُبْقَةٌ signifies the same: (K:) pl. of the former أَسْبَاقٌ. (O, K.) It is said in a trad., لَا سَبَقَ إِلَّا فِى خُفٍّ أَوْ حَافِرٍ أَوْ نَصْلٍ, meaning There shall be no stake, or wager, except in the case of the racing of camels, or of horses or mules or asses, or in the case of [the arrowhead or lance-head, i. e.] shooting or casting [the lance]: for all these affairs are preparations for engaging in fight with the enemy; and mules and asses are included because they carry the baggage of the army. (O, TA.) — — Also (assumed tropical:) The lesson of a boy, that is learned each day in the school; also called إِمَامٌ. (TA in art. ام.) سُبْقَةٌ: see the next preceding paragraph. سِبَاقٌ an inf. n. of 3 [q. v.]. (Msb, TA.) — — [As a simple subst., A race, or contest in running. — — And The preceding part of a discourse &c. You say سِبَاقُ الكَلَامِ وَسِيَاقُهُ The preceding and following parts of the discourse; the context, before and after.] — — سِبَاقَا البَازِى The قَيْدَانِ [or pair of shackles, i. e. jesses,] of the hawk or falcon, of leathern thongs or straps, or of other material. (S, O, K.) سَبُوقٌ: see سَابِقٌ. هُوَ سَبَّاقُ غَايَاتٍ (tropical:) He is one who [often] obtains the winning canes (قَصَبَات السَّبْق [see art. قصب]). (O, K, TA.) سَابِقٌ [act. part. n. of 1, Preceding, &c.: and sometimes it means one of the first or foremost: as is shown by what here follows]: sometimes what is thus termed has one coming up with it; as [sometimes happens] in the case of the سابق of horses: and sometimes it is like him who obtains the winning-cane (قَصَبَة السَّبْق [see art. قصب]); for he outstrips to it and has none to share with him in it, there being none coming up with him. (Msb.) It is applied to a horse That outstrips; as also ↓ سَبُوقٌ: (T, Msb, TA: *) and the pl. [masc., i. e. pl. of the former,] applied to horses is سُبَّقٌ and [fem., i. e. pl. of سَابِقَةٌ,] سَوَابِقُ: (TA:) [or] سَوَابِقُ may be pl. of سَابِقٌ regarded as a subst. like كَاهِلٌ and غَارِبٌ of which the pls. are كَوَاهِلُ and غَوَارِبُ. (Ham p. 46.) — — By the سابقات mentioned in the Kur lxxix. 4 are meant The angels that precede the devils with the revelation [that they convey] to the prophets: (TA:) or the angels that precede the jinn, or genii, in listening to the revelation: (T, K, TA:) or the angels that precede with the souls of the believers to Paradise (Bd, Jel) and with the souls of the unbelievers to Hell: (Bd:) or the horses [that precede in battle]: (Zj, TA:) or the souls of the believers, that go forth with ease: or the stars [that precede other stars]. (TA. [See more in the Expositions of Bd and others.]) — — [The pl.] سُبَّقٌ, applied to palm-trees, means (assumed tropical:) That produce their fruit early. (TA.) سَابِقَةٌ [fem. of سَابِقٌ, q. v.: and also a subst. formed from the latter by the affix ة, signifying Priority, or precedence]. One says, لَهُ سَابِقَةٌ فِى هٰذَا الأَمْرِ (tropical:) [To him belongs priority, or precedence, in this affair,] when he has preceded the [other] people [in betaking, or applying, himself] to the affair: (S, K, TA:) like as you say, لَهُ سَبْقٌ [mentioned above: see 1]. (TA.) — — [Also, as used by physicians, A predisposition to disease.] سَابِقِيَّةٌ [The state, or condition, of preceding]. (De Sacy's Anthol. Gramm. Ar. p. 302.) أَسْبَقُ [More, and most, preceding or prevenient; more, and most outgoing or outstripping; &c.]. أَسْبَقُ مِنَ الأَجَلِ and مِنَ الأَفْكَارِ are provs. [meaning More prevenient than the period of death and than the thoughts]. (Meyd.) مُسَبَّقٌ A horse much, or often, outstripped. (Msb.) مَسْبُوقِيَّةٌ [The state, or conditon, of being preceded]. (De Sacy's Anthol. Gramm. Ar. p. 302.) سبك 1 سَبَكَ, (S, Mgh, Msb, K,) aor. سَبِكَ, (S, K,) so says El-Fárábee, and so in the Jm, and in the

handwriting of Aboo-Sahl El-Harawee, (TA,) or سَبَكَ, (Msb,) thus in the handwriting of Az, (TA,) inf. n. سَبْكٌ, (S, Mgh, Msb,) He melted, (S, Mgh, Msb, K, TA,) and cleared of its dross, (Mgh,) and poured forth (K, TA) into a mould, (TA,) gold, (Mgh, Msb, TA,) or silver, (S, Mgh, TA,) &c.; (S, TA;) and ↓ سبّك signifies the same, (K,) inf. n. تَسْبِيكٌ; (TA;) this inf. n. and سَبْكٌ both signifying the melting of gold and silver, and pouring it forth into a مِسْبَكَة [or mould] of iron, like the half of a cane divided lengthwise. (Lth, TA.) — — Hence, سَبْكٌ is metaphorically used in the sense of تَجْرِبَةٌ. (Har pp. 140 and 211.) One says, فُلَانٌ سَبَكَتْهُ التَّجَارِبُ (tropical:) [Such a one, tryings tried, or have tried, him]. (TA.) And كَلَامٌ لَا يَثْبُتُ عَلَى السَّبْكِ is another tropical phrase [app. meaning (tropical:) Speech or language, that does not stand good, or is not sound, or valid, when tried, or tested; that will not stand trying, or testing]. (TA.) 2 سَبَّكَ see the preceding paragraph. 7 انسبك said of تِبْر [i. e. native, or unwrought, gold or silver or the like], It melted. (TA.) سَبِيكٌ, applied to تِبْر [i. e. native, or unwrought gold or silver or the like, Melted and cleared of its dross, and poured forth into a mould], i. q. ↓ مَسْبُوكٌ. (TA.) سَبِيكَةٌ [a subst. formed from the epithet سَبِيكٌ by the affix ة, An ingot, i. e.] a piece (Lth, Mgh, Msb, K) of gold, (Lth, Mgh, Msb, TA,) or of silver, (Lth, S, Mgh, TA,) &c., (Mgh,) [i. e.,] sometimes, of any metal, (Msb,) of an oblong form, (Mgh, Msb,) that has been melted, (Lth, S, Mgh, Msb, K, TA,) and cleared of its dross, (Mgh,) and poured forth (K, TA) into a mould, (TA,) [i. e.,] into a مِسْبَكَة of iron like the half of a cane divided lengthwise: (Lth, TA:) pl. سَبَائِكُ. (Lth, S, Msb.) An Arab of the desert likened to it a difficult mountain that he desired to ascend, because of its smoothness; saying, أَىُّ سَبِيكَةٍ هٰذِهِ [What an ingot is this !]. (A, TA.) — — The pl. is also applied to رُقَاق [i. e. (assumed tropical:) Thin, flat, bread]; this being so called because it is made of choice, or pure, flour; and is as though it were prepared therefrom by being melted and poured into a mould (كَأَنَّهُ سُبِكَ مِنْهُ), and cleared from the bran. (TA.) [سَبَّاكٌ A melter and purifier and caster, or one who makes سَبَائِك, of gold, or silver, or the like. — — Hence,] هُوَ سَبَّاكٌ لِلْكَلَامِ a tropical phrase [app. meaning (tropical:) He is a trier, or tester, or a purifier, of speech, or language: see 1]. (TA.) سُنْبُكٌ: see art. سنبك. مِسْبَكَةٌ A mould of iron like the half of a cane divided lengthwise, into which molten gold and silver (Lth, TA) and the like (TA) are poured: (Lth, TA:) pl. مَسَابِكُ. (TA.) مَسْبُوكٌ: see سَبِيكٌ. سبكر Q. 4 اِسْبَكَرَّ i. q. اِسْبَطَرَّ in its several significations: (K:) i. e. (TA) — — He stretched himself: (TA:) he lay upon his side, and stretched himself: (AA, S, TA:) [&c.] — — He (a youth, or young man,) became tall: (Lh:) and اسبكرّت She (a girl) became of erect and justly-proportioned stature. (S, K.) An ex. occurs in a verse of Imra-el-Keys, cited voce مِجْوَلٌ. (S.) — — It (a plant) became tall and full-grown: (TA:) and it (anything) became extended, and long, or tall. (Lh.) — — He went at random, or heedlessly; without consideration, or certain aim. (Lh.) — — It (a river) flowed. (TA.) — — اسبكرّت عَيْنُهُ His eye shed tears. (Lh.) But ISd says that this is not known in classical Arabic. (TA.) مُسْبَكِرٌّ [act. part. n. of the verb above]. — — A youth, or young man, of just proportion, and full grown. (Aboo-Ziyád El-Kilábee, S, K.)— — Hair that hangs down; lank; not crisp: (S, K:) or of just length: or full-grown, and standing out. (TA.) — — And Anything extended, and long, or tall. (Lh.) سبل 2 سبّلهُ, inf. n. تَسْبِيلٌ, means جَعَلَهُ فِى سَبِيلِ اللّٰهِ [He assigned it, or the profit, or revenue, or usufruct, thereof, to be employed in the way, meaning cause, of God, or of religion; or in the doing of anything, or all, that God has commanded, or of the works whereby one pursues the way that leads to advancement in the favour of God; he dedicated it to pious, or charitable, uses or purposes]; (K, TA;) as though [meaning] he made it a trodden way [whereby to advance] to [the favour of] God. (TA.) You say, سبّل ضَيْعَتَهُ, using the verb in this sense [i. e. He assigned the profit, or revenue, or usufruct, of his estate to be employed in the cause of God, or of religion]; (S;) to be given to the wayfarer, and the poor, and the warrior against unbelievers, and others. (TA voce سَبِيلٌ.) And سبّل الثَّمَرَةَ He assigned the profit to be employed in the ways of good works (Mgh, Msb) and the various kinds of pious deeds: (Msb:) or he made the profit to be allowable, or free, to those for whose benefit the property itself was made unalienable in perpetuity. (TA. [See an ex. in the first paragraph of art. حبس, relating to some palm-trees which 'Omar desired to give in charity.]) — سبِل, [either سَبَِلَ or, سُبِّلَ both app. allowable, (see the part. ns., below,)] He (a man) was, or became, long in the سَبَلَة [q. v.]; as though he had a long سَبَلَة given to him. (TA.) — — See also 4. 4 أَسْبَلَتِ الطَّرِيقُ The road had many passengers following, or succeeding, one another, or going repeatedly to and fro, upon it. (M, K.) — اسبل إِزَارَهُ, (S, M, K,) inf. n. إِسْبَالٌ, (TA,) He let loose, let down, or lowered, his waist-wrapper; (S, M, K;) and so السِّتْرَ the veil, or curtain, (Msb,) or he let down, let fall, or made to hang down, the veil, or curtain: (Mgh:) the former act is forbidden in a trad. (TA.) And اسبلت ذَيْلَهَا [She made her skirt to hang down; or to hang down low, so that she dragged it on the ground]; said of a woman. (M.) And اسبل ثَوْبَهُ He dragged his garment [on the ground]; (O;) and ↓ سبّلهُ signifies the same, (O, TA,) inf. n. تَسْبِيلٌ. (TA.) And اسبل ذَنَبَهُ He made his tail to hang down; he hung down his tail; said of a horse. (M.) — — [Hence,] اسبل المَآءَ (assumed tropical:) He (a man) poured forth the water. (Msb.) And اسبل دَمْعَهُ (M, K, TA) (tropical:) He shed, or let fall, his tears. (K, TA.) — The verb is also similarly used intransitively. (TA.) You say, of a part of the beard, اسبل عَلَى الصَّدْرِ [It fell, or hung down, upon the breast]. (Az, O, TA.) — — And اسبل المَطَرُ (tropical:) The rain let fall a shower, and became dense; as though it let down a curtain: (A, TA: [but accord. to this explanation, the verb is app. trans.; and the phrase, elliptical:]) or the rain fell continuously, or in consecutive showers, and in large drops: and in like manner, الدَّمْعُ the tears. (S, K,) — — And اسبلت السَّمَآءُ (AZ, S, M, K) (assumed tropical:) The sky let fall its rain issuing from the clouds and not as yet having reached the earth: (AZ, S, TA:) or [simply] the sky rained. (K.) And اسبلت أَرْوَاقُ العَيْنِ (tropical:) The sides of the eye shed tears. (O, K, * TA, all in art. روق.) — — And اسبل عَلَيْهِ (tropical:) He poured forth his speech against him abundantly, [or in torrents,] (A, K, * TA,) like as rain pours. (A. TA.) — اسبل الزَّرْعُ The seed-produce put forth its سُنْبُل [or ears]; (S;) and so ↓ سَنْبَلَ; (S, Mgh, Msb;) or put forth its سَبَل, (Msb in explanation of the former,) which is syn. with سُنْبُل, (S, M, Msb, K,) or its سَبُولَة: (K in explanation of the former:) [Mtr says,] ↓ تَسَنْبَلَ I have not found. (Mgh.) Q. Q. 1 سَنْبَلَ: see 4, last sentence: — and art. سنبل. Q. Q. 2 تَسَنْبَلَ: see 4, last sentence. سَبَلٌ A thing that one has let loose, let down, let fall, or made to hang down, and to drag [on the ground]; like as نَشَرٌ signifies " a thing that one has spread " &c.: whence the trad., مَنْ جَرَّ سَبَلَهُ مِنَ الخُيَلَآءِ لَا يَنْظُرُ اللّٰهُ يَوْمَ القِيٰمَةِ [He who drags what he has made to hang down of his garment from pride, or self-conceit, God will not look towards him on the day of resurrection]: (O:) or سَبَلٌ means garments made to hang down [so as to drag]; and is pl. of ↓ سَبَلَةٌ; [or rather a coll. gen. n. of which سَبَلَةٌ is the n. un.;] whence جَرَّ سَبَلَتَهُ, (TA,) which means [He dragged his garment; though said to mean,] his garments. (K, TA.) — — Also (tropical:) Rain: (S, M, K:) or rain issuing from the clouds and not as yet having reached the earth: (AZ, S, TA:) or flowing rain: and likewise flowing blood. (Ham p. 359.) — — [Hence, app., as indicating swiftness,] سَبَلٌ is the name of (assumed tropical:)

A certain mare, (S, K,) an excellent mare, said by As to have been the mother of أَعْوَجُ, and to have belonged to [the tribe of] Ghanee. (S, TA.) — — And سَبَلٌ [or سَبَلُ as a fem. proper name] is a name for (assumed tropical:) A ewe, or she-goat: and such is called to be milked by saying سَبَلْ سَبَلْ. (Ibn-'Abbád, TA.) — Also i. q. ↓ سُنْبُلٌ, (S, M, Msb, K,) which signifies The ears of corn: (MA: [and in like manner both are expl. in the KL, but as singulars, app. because used as gen. ns.:]) n. un. of the former with ↓ ة, and so of ↓ the latter: and the pl. of ↓ سُنْبُلٌ, which is of the measure فُنْعُلٌ, is سَنَابِلُ: (Msb:) or this is pl. of سُنْبُلَةٌ, (S,) as also سُنْبُلَاتٌ: (Kur xii. 43 and 46:) or سُنْبُلَةٌ [in the CK (erroneously) سُبْلَة] signifies an ear of corn [so I render زَرْعَةٌ (in the CK زُرْعَة)] that is bending, or inclining, as also ↓ سَبُولَةٌ [mentioned in one of my two copies of the S as syn. with سُنْبُلَةٌ but not in the other copy] and ↓ سُبُولَةٌ (M, K) and ↓ سَبَلَةٌ; (K;) or, accord. to Lth, ↓ سَبُولَةٌ signifies an ear (سُنْبُلَة) of millet (ذُرَة), and of rice, and the like, when bending, or inclining: (O, TA:) and some say that سَبَلٌ signifies spreading, or expanding, awn of the سُنْبُل [or ears of corn]; (M, TA;) or the extremities thereof; (TA;) and the pl. is سُبُولٌ; (M;) or سبول is syn. with سُنْبُلٌ, in the dial. of بنو هميان [?]. (TA.) ↓ السُّنْبُلَةُ is also the name of A certain sign of the Zodiac [i. e. Virgo]: (S in the present art., and K in art. سنبل:) [or Spica Virginis;] a star in Virgo; thus called by astrologers; also called السِّمَاكُ الأَعْزَلُ. (Kzw. [See art. سمك.]) سُنْبُلُ ↓ الطِّيبِ is A well-known plant, [spikenard, which is called in the present day السُّنْبُلُ الهِنْدِىُّ,] brought from India. (O. [See also art. سنبل.]) — — Also sing. of أَسْبَالٌ, which signifies (assumed tropical:) The uppermost parts of a bucket, (O,) or the lips thereof: (S:) or ↓ سَبَلَةٌ is the sing. of أَسْبَالٌ in these senses; and signifies (tropical:) the head of a vessel [like as it signifies the " ear," which is the " head," of a culm of wheat &c.]. (TA.) You say, مَلَأَهَا إِلَى أَسْبَالِهَا (tropical:) He filled it (i. e. the winecup, الكَأْسَ, M, TA, or the bucket, الدَّلْوَ, O) to its edges, (M, K, TA,) and to its lips. (K.) And a poet says, (S,) namely Bá'ith Ibn- Sureym El-Yeshkuree, (TA,) إِذْ أَرْسَلُونِى مَاتِحًا بِدِلَائِهِمْ فَمَلَأْتُهَا عَلَقًا إِلَى أَسْبَالِهَا [When they sent me drawing with their buckets, and I filled them with blood to their brims]: he says, they sent me seeking to execute their blood-revenges, and I slew many: العَلَق meaning " blood. " (S, TA. [See also Ham p. 268, where some different readings are mentioned; and it is said that the اسبال may mean the knots that are connected with the cross-pieces of wood of the bucket.]) — — And (assumed tropical:) A number of spears, few or many. (K. [Perhaps because their heads are likened to the heads of corn.]) — Also The nose: (K:) pl. سِبَالٌ: so in the Moheet. (TA.) One says, أَرْغَمَ اللّٰهُ سَبَلَهُ [May God make his nose to cleave to the earth, or dust: or (assumed tropical:) abase, or humble, him]. (TA.) — And Garments made of the hards, or hurds, of flax of the coarsest of qualities: and so ↓ سَبَلَةٌ [if one of these words be not a mistranscription for the other]. (TA.) — And A certain disease in the eye, [thus رِيحُ السَّبَلِ is expl. in the M,] resembling a film, as though it were the web of a spider, with red veins: (S:) or a film of the eye, from the swelling, or inflation, of its external veins upon the surface of the مُلْتَحِمَة, (K,) which is one of the layers of the eye, (TA,) [namely, the tunica albuginea, or white of the eye, so called in the present day,] and the appearance of a web, or thing woven, between the two, [i. e. between those veins and the white tunic,] like smoke: (K:) or a film covering the eye; as though from إِسْبَالٌ meaning the " letting down " of a veil, or curtain. (Mgh.) — Also A reviling, or vilifying. (K.) One says, بَيْنِى وَ بَيْنَهُ سَبَلٌ Between me and him is a reviling, or vilifying: so in the Moheet. (TA.) سَبِلٌ [is app. a possessive epithet, meaning Having length and flaccidity]. خُصْيَةٌ سَبِلَةٌ means [A scrotum] that is long (M, K, TA) and flaccid. (TA.) سُبْلَةٌ (assumed tropical:) A rain of wide extent. (IAar, O, K.) سَبَلَةٌ: see سَبَلٌ, in five places. — — Also (assumed tropical:) The شَارِب [or mustache]: (S:) or the دَائِرَة [or small protuberance termed حِثْرِمَة, q. v.,] in the middle of the upper lip: or the hair that is upon [app. meaning of] the شَارِب; (M, K;) whence the saying, طَالَتْ سَبَلَتُكَ فَقُصَّهَا [thy hair of the mustache has become long, therefore clip it]; and it is tropical: (TA:) or the extremity of that hair: (M, K:) or the two mustaches together: (M, K: *) or what is upon the chin, to the extremity of the beard: or the fore part of the beard: (M, K:) or what hangs down, of, or from, the fore part of the beard: (Zj, in his " Khalk el-Insán: ") or, accord. to Az, it signifies, with the Arabs, the fore part of the beard, and what hangs down thereof, or therefrom, upon the breast: or, accord. to IDrd, some of them apply it to the extremity of the beard; and some, to the hair of the mustache that hangs down on the beard: in a trad., in which it is said that he [Mohammad] was full in the سَبَلَة, Az says that it means the hairs beneath the lower jaw: accord. to AZ, it is what appears, of the fore part of the beard, after [or exclusive of] the hair of the side of each cheek and the عُثْنُون [here app. meaning the portion of the beard next the front of the throat], and what is concealed [thereof]: (TA:) or, accord. to Th, the beard altogether: (M:) the pl. is سِبَالٌ, (S, K,) [to which ة is sometimes added, agreeably with a common license, as appears from an ex. in what follows,] and سَبَلَاتٌ, occurring in the saying, إِنَّهُ لَذُو سَبَلَاتٍ, mentioned by Lh, in which the term سَبَلَة is made to apply to every separate portion [so that the meaning is, Verily he has a سَبَلَة]. (M.) One says, of enemies, هُمْ صُهْبُ السِّبَالِ (assumed tropical:) [They are red, or reddish, in respect of the mustaches, &c.: see art. صهب]. (TA.) And of a man who has come threatening, one says, جَآءَ فُلَانٌ وَ قَدْ نَشَرَ سَبَلَتَهُ (tropical:) [Such a one came having spread out his mustache, &c.]. (K, * TA.) And in a trad. respecting Dhu-th-Thudeiyeh, [see art. ثدى,] it is said, عَلَيْهِ شُعَيْرَاتٌ مِثْلُ سِبَالَةِ السِّنَّوْرِ [app. meaning (assumed tropical:) Having upon him small hairs like the whiskers of the cat]. TA.) — — سَبَلَةُ البَعِيرِ means (assumed tropical:) The part of the camel, in which he is stabbed, or stuck, in the uppermost part of the breast; (T, M;) called also the تَرِيبَة: (T:) or the fur that flows down upon that part of the camel. (M, K. [In the CK, مَنْخَره is erroneously put for مَنْحَرِهِ.]) You say لَبَّبَ فِى سَبَلَةِ النَّاقَةِ, meaning (assumed tropical:) He stabbed, or stuck, the she-camel in the part above mentioned: (M in art. لتب: [in the K, in the present art., كَتَبَ is erroneously put, in this phrase, in the place of لَتَبَ:]) Az heard an Arab of the desert say لَتَمَ فِى سَبَلَةِ بَعِيرِهِ, [which means the same as لَتَبَ,] and he supposes the سَبَلَة to be hairs in the part above mentioned. (TA.) You say also, بَعِيرٌ حَسَنُ السَّبَلَةِ, meaning (assumed tropical:) [A camel goodly in respect of] the thinness of his skin (جِلْدِهِ): so in the O and K: but accord. to the T, of his cheek (خَدِّهِ); and this is probably the right explanation. (TA.) سَبَلَانِىٌّ: see أَسْبَلُ. سَبِيلٌ A way, road, or path; (S, M, Msb, K;) and what is open, or conspicuous, thereof; (M, K;) and Er-Rághib adds, wherein is easiness: (TA:) and ↓ سَبِيلَةٌ signifies the same: (Ibn- 'Abbád, K:) the former is masc. and fem.; (S, M, Mgh, Msb, K;) like زُقَاقٌ; (Msb;) made fem. by the people of El-Hijáz, and masc. by Temeem; (Akh, S voce زُقَاقٌ;) but mostly fem.; (IAth, TA;) in the Kur it is made masc. in vii. 143, and fem. in xii. 108: (S, M, TA:) pl. سُبُلٌ, (M, K,) or, accord. to ISk, it has this pl. when masc., and سُبُولٌ, like عُنُوقٌ when fem., (Msb, [but this distinction and the latter pl. are both strange,]) and it has also as a pl. [of pauc.] أَسْبِلَةٌ. (TA.) In the saying, وَ عَلَى اللّٰهِ قَصْدُ السَّبِيلِ [And upon God it rests to show the right way (see art. قصد)], (M, K,) in the Kur [xvi. 9], (M,) it is used as a gen. n., because it is added, وَ مِنْهَا جَائِرٌ. (M, K.) — — اِبْنُ السَّبِيلِ means (assumed tropical:) The son of the road; (M, K;) he whom the road has brought, or [as it were] brought forth; (IB;) the wayfarer, or traveller: (Mgh, Msb:) or he who travels much or often: (TA:) or the traveller who is far from his place of abode: (Er-Rághib:) as used in the verse

of the Kur, (M, Mgh, Msb,) ix, 60, (M,) it means the person to whom the way has become cut short [so that he is unable to continue his journey]; (M, K;) to which has been added, who desires to return to his country, or town, and finds not what will suffice him: (TA:) or the traveller who is cut off from his property: (Mgh, Msb:) or the person who desires to go to a country, or town, other than his own, for a necessary affair: or, accord. to Ibn-'Arafeh, the guest who has become disabled from proceeding in his journey, his means having failed him: to such should be given as much as will suffice him to his home. (TA.) — — تَقْطَعُونَ السَّبِيلَ, in the Kur [xxix. 28], means (assumed tropical:) [And ye cut off] the way of offspring [by your unnatural practices]: or and ye oppose yourselves to men in the roads [or road] for the purpose of that which is excessively, or enormously, foul or abominable. (TA.) — — [سَبِيلُ اللّٰهِ means (assumed tropical:) The way, or cause, of God, or of religion; or the way whereby one seeks approach to God, or advancement in his favour.] It is said in the Kur [ii. 191], وَ أَنْفِقُوا فِى سَبِيلِ اللّٰهِ, meaning (assumed tropical:) And expend ye in warring against unbelievers and the like, and in every good work commanded by God; (M, K;) such being of the ways [that lead] to God: (M:) mostly used in relation to warring against unbelievers and the like. (M, K.) And in the same, iii. 163, الَّذِينَ قُتِلُوا فِى سَبِيلِ اللّٰهِ, meaning [Who have been slain in the cause of God, or of his religion, i. e.,] for the sake of the religion of God. (Jel.) And you say, جَعَلَ ضَيْعَتَهُ فِى سَبِيلِ اللّٰهِ (assumed tropical:) [He made his estate to have its profit, or revenue, or usufruct, employed in the cause of God, or of religion]. (S.) — — سَبِيلٌ also signifies (assumed tropical:) A means of access; a connexion, or a tie: so in the saying, in the Kur [xxv. 29], يَا لَيْتَنِى اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا (assumed tropical:) [O would that I had obtained, with the Apostle, a means of access to Paradise]: (S, Msb, TA:) thus it has been explained: (TA:) or the meaning is, [O would that I had taken, with the Apostle,] a way to safety: or one way, the way of truth. (Bd.) — — [Also, in the present day, applied to A public drinking-fountain.] سَبُولَةٌ and سُبُولَةٌ: see سَبَلٌ, in three places. سَبِيلَةٌ: see سَبِيلٌ, first sentence. سَابِلٌ Travelling upon a road: pl. سَوَابِلُ and [coll. gen. n.] ↓ سَابِلَةٌ; (TA:) this last signifies travellers, (S, M, *) or a company of people, (Mgh, K,) following, or succeeding, one another, or going repeatedly to and fro, (S, M, Mgh, K,) upon the roads, (S, Mgh,) or upon the road, (M, K,) for the accomplishment of their wants: it is made fem. as denoting a جَمَاعَة. (Mgh.) — — Also, ↓ سَابِلَةٌ, (TA in art. شعر,) or سَبِيلٌ سَابِلَةٌ, (M, K, * TA,) A travelled road; (M, K, TA;) a beaten road. (TA in art. شعر.) — غَيْثٌ سَابِلٌ (assumed tropical:) Rain falling continuously, or in successive showers, and in large drops, and copiously. (TA.) سَابِلَةٌ: see the next preceding paragraph, in two places. سُنْبُلٌ and سُنْبُلَةٌ: see سَبَلٌ, in five places: and see also art. سنبل. سَلْسَبِيلُ the name of A certain fountain in Paradise: determinate; [without tenween;] but occurring at the end of a verse of the Kur [lxxvi. 18], (Akh, S, K,) and being with fet-h, (Akh, S,) ا is added to it, (Akh, S, K,) for the sake of conformity [with the endings of other verses before and after it]. (K.) See also art. سلسبل. أَسْبَلُ (tropical:) A man long in the سَبَلَة [q. v., here said in the TA to mean the beard, but this is questionable], as also ↓ سَبَلَانِىٌّ and ↓ مُسْبِلٌ and ↓ مُسْبَلٌ and ↓ مُسَبِّلٌ and ↓ مُسَبَّلٌ. (M, K, TA.) — — And the fem., سَبْلَآءُ, (assumed tropical:) A woman having hair in the place of the mustache. (TA.) — — And (assumed tropical:) An eye having long lashes. (M, K.) مُسْبَلٌ: see the next preceding paragraph. مُسْبِلٌ A man lengthening his garment, and making it to hang down to the ground. (IAar, TA.) [And in like manner,] applied to a woman, [though without ة,] Who has made her skirt to hang down [app. to the ground]. (M.) — — See also أَسْبَلُ. — — And المُسْبِلُ signifies (tropical:) The penis: (M, K, TA:) because of its pendulousness. (TA.) — — And (assumed tropical:) The [lizard called] ضَبّ. (K.) — — And the fifth of the arrows used in the game called المَيْسِر: (M, K:) or the sixth of those arrows, (Lh, S, M, K,) also called المُصْفَحُ, (S,) in which are six notches, and to which are assigned six shares [of the slaughtered camel] if it win, and six fines if it do not win: (M:) pl. المَسَابِلُ. (TA.) — — And مُسْبِلٌ is one of the names of Dhul-Hijjeh; (M, K; *) of the time of 'Ád. (M.) مُسَبَّلٌ: see أَسْبَلُ. — — Also An ugly old man: (K:) app. because of the length of his beard. (TA.) مُسَبِّلٌ: see أَسْبَلُ. سبى 1 سَبَى العَدُوَّ وَ غَيْرَهُ, (S, M, Msb, K,) (M,) aor. يَسْبِى, (Msb, TA,) inf. n. سَبْىٌ (S, M, Msb, K) and سِبَآءٌ, (S, M, K,) or ↓ the latter is a simple subst., as also ↓ سِبًا or سِبًى, (Msb,) He made captive, captived, or took prisoner, [the enemy, and other than an enemy;] (S, K;) as also ↓ اِسْتَبَاهُ. (S, Msb, K.) — — [Hence,] تَسْبِى قَلْبَ الرَّجُلِ (assumed tropical:) [She captivates the heart of the man], said of a woman. (S.) — — And سَبَيْتُ قَلْبَهُ and ↓ اِسْتَبَيْتُهُ (assumed tropical:) I captivated his heart. (M.) And قَلْبَ ↓ اِسْتَبَتْ الفَتَى, said of a girl, or young woman, i. q. سَبَتْهُ [i. e. (assumed tropical:) She captivated the heart of the youth, or young man.] (TA.) — — One says also, إِنَّ اللَّيْلَ طَوِيلٌ وَ لَا أُسْبَ لَهُ and لا أُسْبَى له, the latter on the authority of Lh, who says that it means a prayer, (M, TA,) for which reason the verb [in the former instance] is in the mejzoom form, (TA,) i. e. [Verily the night is long, and] may I not be made as the captive [to it]. (M, TA.) — — سَبَى الخَمْرَ, (S, M, K,) aor. as above, (M,) inf. n. سَبْىٌ and سِبَآءٌ, (T, M, K,) though J says only the latter, (K,) He conveyed wine from one town, or country, to another; (S, K;) or he brought wine from one land to another; as also ↓ اِسْتَبَاهَا: (M:) [and] so سَبَأَهَا, with hemz: (Msb:) or سَبَأْتُ, with hemz, means " I bought " (S, M) wine, to drink it. (S. [See art. سبأ.]) — — سَبَاهُ اللّٰهُ, (ISk, S, M, K,) aor. as above, (S,) inf. n. سَبْىٌ, (S, M,) God estranged him; (ISk, S, M, K;) removed him far away; (S, K;) and cursed him: (M:) or it is like the saying لَعَنَهُ اللّٰهُ: (S:) [or may God estrange him; &c.:] one says, مَا لَهُ سَبَاهُ اللّٰهُ [What ails him? May God estrange him; &c.]. (TA.) — — سَبَى المَآءَ, (M, K,) aor. as above, (M,) inf. n. سَبْىٌ, (TA,) He dug until he reached the water. (M, K.) 5 تسبّى لَهُ (assumed tropical:) He manifested, or showed, love, or affection, to him; and became inclined to him. (TA.) 6 تسابوا They made one another captive. (Az, K.) 8 إِسْتَبَى see 1, in four places. سَبْىٌ i. q. ↓ مَسْبِىٌّ [i. e. Made captive]; (M;) or السَّبْىُ signifies مَا يُسْبَى [i.e. what is made captive; but I rather think that the right explanation is مَنْ يُسْبَى i. e the person who is made captive; agreeably with what follows]: pl. سُبِىٌّ: (M, K:) one says قَوْمٌ سَبْىٌ [a company, or party, of men made captive]; the latter word in this case being an inf. n. used as an epithet; [therefore, as such, it is applicable to a single person, male or female, as well as to a pl. number;] and accord. to As, one says not otherwise than thus in speaking of a company, or party, of men: (Msb, TA:) [but] ↓ سَبِىٌّ is [also] applied to a single person, to the male and the female, (M, K,) i. e. to the latter, as to the former, without ة, (M,) as meaning made captive: (K:) or سَبِىٌّ is applied to a boy, or young man, or male slave, as also ↓ مَسْبِىٌّ; and سَبِيَّةٌ to a girl, or young woman, or female slave, as also ↓ مَسْبِيَّةٌ; (Msb;) or to a woman, in this sense: (S:) and the pl. of ↓ سَبِىٌّ, (M, K,) or of سَبِيَّةٌ, (Msb,) is سَبَايَا, (M, Msb, K,) applied to women. (M.) — — Also Women, (IAar, M, K,) universally; (IAar, M;) because they captivate the hearts; or because they are made captive, and possessed as property. (M, K.) سَبًا: see سَبِىٌّ. — Also A tribe of El-Yemen; regarded as a حَىّ, perfectly decl.; and regarded as a قَبِيلَة, [and therefore a fem. proper name,] imperfectly decl. [and written سَبَا]: (M, TA:) or, as is said in the Msb, it is the name of a town, or province, in El-Yemen; masc., and therefore perfectly decl.; and fem., and therefore

imperfectly decl.; called by the name of its builder: (TA:) [hence,] one says, ذَهَبُوا أَيْدِى سَبَا and أَيَادِى سَبَا, [making the last word to be without tenween either as a fem. proper name or because of pausing after it,] i. e. They went away scattered, or dispersed: (S, M, K:) J says, (TA,) they are two nouns made one, like مَعْدِى كَرِبَ, perfectly decl. because not occurring otherwise than as a denotative of state, [and therefore indeterminate,] whether you make the former to be a prefixed noun governing the latter in the gen. case, or do not so. (S, TA. [See also art. سبأ.]) — In a verse of 'Alkameh Ibn-'Abadeh, the phrase بِسَبَا الكَتَّانِ is used for بِسَبَائِبِ الكَتَّانِ. (M in art. سب: see سِبٌّ.) سِبًى or سِبًا: see 1, first sentence. سَبَآءٌ: see سَبِىٌّ. سِبَآءٌ: see 1, first sentence. سَبِىٌّ: see سَبْىٌ, in two places. — — Also, (K,) or عُودٌ سَبِىٌّ, (M,) A branch, or piece of stick or wood, brought by a torrent from one tract, or region, to another, (M, K,) or from a distant place; (M;) and ↓ سَبَآءٌ and ↓ سَبًا signify the same. (K.) — — سَبِىُّ الحَيَّةِ The slough of the serpent; (M, * K;) as also سَبِيؤُهَا. (K in art. سبأ. [Accord. to different copies of the K in the present art., سَبْءٌ or سِبْءٌ or سَبْىٌ, all of which are wrong.]) — — سَبِيَّةٌ [or دُرَّةٌ سَبِيَّةٌ] A pearl, or large pearl, brought out by the diver (K, TA,) from the sea. (TA.) — — Also, [or خَمْرٌ سَبِيَّةٌ,] Wine brought from one town, or country, to another: (S, M, K:) if bought to be drunk, it is termed سَبِيْئَةٌ, with ء: (S, M:) or, perhaps, the former may be an instance of the alleviation of ء. (M. [See also سَبِيْئَةٌ in art. سبأ.]) سَابِيَآءُ The مَشِيمَة [or membrane enclosing the fœtus in the womb], which come forth with the young: (S, K:) or a thin pellicle over the nose of the fœtus, which dies if it be not removed from it at the birth: (K:) or the water that comes forth upon the head of the fœtus, (T, M,) [i. e.] at the birth: (T:) pl. سَوَابِى [or سَوَابٍ]. (S.) — — Hence, as being likened thereto, because of its fineness, (M,) (assumed tropical:) The dust of the burrows, or holes, of the jerboa; (K;) or fine dust which the jerboa extracts from its burrow, or hole: said by Abu-l-'Abbás to be [one] of the burrows, or holes, of the jerboa; but this saying of his has been rebutted. (M.) — — Hence also, (M,) (tropical:) Increase or offspring [of camels or the like]; (S, M, K, TA;) called by the name of that from which they come: (M, TA:) or (so accord. to the M, but accord. to the K " and ") camels for breeding: and numerous cattle: (M, K:) or also sheep, or goats, having numerous offspring: (T, S, K:) and it is also applied to denote a large number [app. of animals &c.]. (TA.) One says, لِآلِ فُلَانٍ سَابِيَآءُ, meaning (tropical:) [To such a one belong] numerous cattle. (TA.) إِسْبَآءَةٌ A streak of blood; (AO, S, M, K;) as also ↓أُسْبِيَّةٌ: (M, TA:) pl. أَسَابِىُّ. (AO, S, M, K.) — — And An extended thread or string of [goats'] hair. (TA.) — — And [the pl.] أَسَابِىُّ signifies The conspicuous tracks of a road. (TA.) أُسْبِيَّةٌ: see the next preceding paragraph. مَسْبِىٌّ; and its fem., with ة: see سَبْىٌ, in three places. ست 1 سَتَّهُ, [aor. سَتُ3ُ, accord to rule, and inf. n. app. سَتٌّ, q. v.,] He attributed or imputed to him, or charged him with, or accused him of, a fault, or defect, or the like; as also سَدَّهُ; syn. عَابَهُ. (TA. [The sense in which عابه is there used is indicated by the context.]) سَتٌّ a dial. var. of اِسْتٌ: see the latter word in art. سته, in two places. سَتٌّ Foul, or evil, speech or language. (IAar, K.) — — And also, [like سَدٌّ,] A fault, or defect, or the like; syn. عَيْبٌ. (K.) سِتٌّ: see سِتَّةٌ, of which it is the fem. — — سِتِّى said to a woman means, (K, TA,) accord. to the explanation of IAmb, (TA,) يَا سِتَّ جِهَاتِى [O thou who occupiest the six places in relation to me; or, who art above me, below me, before me, behind me, on my right, and on my left]: (K, TA:) as though alluding to her holding the speaker in her possession: (TA:) or it is an incorrect expression; (K;) or it is vulgar, and held in low estimation; (IAar, TA;) and is correctly سَيِّدَتِى [my lady, or my mistress]: (K:) it may be regarded as a contraction of سَيِّدَتِى, accord. to Esh-Shiháb El-Kásimee: (TA:) and Es-seyyid 'Eesà Es-Safawee says that it should not be restricted to the class of expression used as vocatives. (MF, TA.) سِتَّةٌ (Lth, T, S, M) and ↓ سِتَّ, (Lth, T, S, M, K,) the former masc. and the latter fem., (S,) [signifying Six,] are originally سِدْسَةٌ (Lth, T, M) and سِدْسٌ; (Lth, T, S, M, K;) the latter س is changed into ت, and the د is incorporated into it; (Lth, T, S, M, K;) for the dim, of سِتَّةٌ is سُدَيْسَةٌ [and that of سِتٌّ is سُدَيْسٌ], and the pl. is أَسْدَاسٌ. (Lth, T, S.) You say, عِنْدِى سِتَّةُ رِجَالٍ وَ نِسْوَةٍ [I have with me, or at my abode, six men and women], i. e., three men and three women: and you may say, عِنْدِى سِتَّةُ رِجَالٍ وَ نِسْوَةٌ, meaning, six men, and also women: and in like manner you do in the ease of any number that can be divided so as to apply to two plurals, as six and seven and the higher numbers: but in the case of a number that cannot be divided so as to apply to two plurals, as five and four and three, you put the latter noun in the nom. case only, saying, for ex., عِنْدِى خَمْسَةُ رِجَالٍ وَ نِسْوَةٌ. (ISk, S.) [Respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which سِتَّة is imperfectly decl., see ثَلَاثَةٌ and تِسْعَةَ.] — — سِتَّةَ عَشَرَ [indecl. in every case, meaning Sixteen,] is pronounced by some of the Arabs سِتَّةَ عْشَرَ: and [the fem.] سِتَّ عَشْرَةَ, thus in the dial. of El-Hijáz [and of most of the Arabs], is pronounced سِتَّ عَشِرَةَ in the dial of Nejd. (S in art. عشر.) — — سِتُّمِائَةٍ [meaning Six hundred] should be written thus, without separating the two words; because سِتٌّ is originally سِدْسٌ and the union of the two words is to compensate for the incorporation of the د into the ت. (El-Hareeree, in De Sacy's Anthol. Gramm. Ar., p. 72 of the Arabic text.) سِتُّونَ [Sixty,] one of the tenfold numbers, (M, TA,) namely, that between خَمْسُونَ and سَبْعُونَ, (TA,) is derived from سِتٌّ. (M, TA.) — — [Also Sixtieth.] سَاتٌّ [Sixth]. You say, جَآءَ فُلَانٌ سَادِسًا and سَادِيًا and سَاتًّا [Such a one came sixth]; سادسا being formed from سِدْسٌ; and ساتّا, from سِتَّةٌ and سِتٌّ: in ساديا, the [latter] س [of سادسا] is changed into ى; for certain letters in other cases are sometimes so changed; as in أَمَّا and أَيْمَا and تَلَعَّعَ and تَلَعَّى, and تَقَضَّضَ and تَقَضَّى, and تَسَنَّنَ and تَسَنَّى and تَسَرَّرَ and تَسَرَّى. (ISk, S.) اِسْتٌ: see arts. است and سته: it is properly mentioned in the latter art., being originally سَتَهٌ. (S, TA.) ستر 1 سَتَرَ, aor. سَتُرَ (S, M) and سَتِرَ, (M,) inf. n. سَتْرٌ (S, M) and سَتَرٌ, (M,) He, or it, veiled, concealed, or hid, a thing; (M;) covered it: (S:) and ↓ ستّر signifies the same, (M,) [or has an intensive sense, or denotes frequency or repetition of the action, or its application to many objects: accord. to Golius, "sub velo, obtenso eo [sic], ne quis vir intueretur eam, custodivit puellam: et clam asservavit habuitque eam: " as on the authority of the KL: in which I find nothing of the kind but تَسْتِيرٌ expl. by the words در پرده داشتن (to have or hold, within a curtain.] — — (assumed tropical:) He protected another. (The Lexicons passim.) — سَتُرَتْ, inf. n. سَتَارَةٌ, (tropical:) She (a woman) was, or became, سَتِيرَةٌ, (A,) i. e., modest, or bashful. (M.) — — And سَتَرَ, inf. n. سِتْرٌ, (assumed tropical:) He was, or became, intelligent. (M.) 2 سَتَّرَ see the preceding paragraph. 3 سَاتَرَهُ العَدَاوَةَ, inf. n. مُسَاتَرَةٌ, (tropical:) [He concealed enmity with him]. (A.) [See also the act. part. n., below.] 5 تَسَتَّرَand 7: see the next paragraph. 8 استتر and ↓ تستّر (S, M, K) and ↓ انستر (IAar, M) It became veiled, concealed, or hidden; or it veiled, concealed, or hid, itself: (M:) it became covered; or it covered itself. (S, K.) — — [Hence,] فُلَانٌ لَا يَسْتَتِرُ مِنَ اللّٰهِ بِسِتْرٍ (tropical:) [Such a one does not protect himself from the displeasure of God by piety; i. e.,] such a one does not fear God. (A, TA.) سِتْرٌ and ↓ سُتْرَةٌ [which latter see also below] and ↓ سِتَارَةٌ (S, M, K) and ↓ سِتَارٌ (K) and ↓ سَتَرَةٌ and ↓ إِسْتَارٌ (TA) and ↓ إِسْتَارَةٌ, (M, K,) which last is only known to occur in one instance, in a trad., (M, TA,) and ↓ مِسْتَرٌ, (M, K,) Anything by which a person or thing is veiled, concealed, hidden, or covered; a veil; a curtain; a screen; a cover; a covering; a covert; (S, M, K:) [and the first and second, anything by which one is protected, or sheltered:] the pl. of سِتْرٌ is سُتُورٌ

and أَسْتَارٌ (S, M, K) [the latter a pl. of pauc.] and سُتُرٌ; (M, TA;) which last is also pl. of ↓ سِتَارٌ, (K,) like as كُتُبٌ is of كِتَابٌ; (TA;) and the pl. of ↓ سِتَارَةٌ is سَتَائِرُ. (S, K.) ↓ [Hence the phrase] هَتَكَ اللّٰهُ سِتْرَهُ [lit., God rent open, or may God rend open, his veil, or covering; meaning,] (tropical:) God manifested, or made known, or may God manifest, or make known, his vices, or faults: (A:) [or God disgraced, or dishonoured, him, or exposed him to disgrace, or dishonour, or may God disgrace or dishonour him &c.] And مَدَّ اللَّيْلُ أَسْتَارَهُ (tropical:) [Night spread its curtains]. (A.) And أَمُدُّ إِلَى اللّٰهِ يَدَىَّ تَحْتَ سِتَارِ ↓ اللَّيْلِ (tropical:) [I stretch forth my hands in supplication to God beneath the veil of night]. (A.) — — سِتْرٌ also signifies (tropical:) Fear. (K.) [Because by it one protects himself from the displeasure of God. See 8.] And (tropical:) Modesty, or bashfulness. (K.) One says, مَا لِفُلَانٍ سِتْرٌ وَ لَا حِجْرٌ (tropical:) Such a one has not modesty nor intelligence. (TA.) — — And Intelligence; syn. عَقْلٌ. (M.) In the K it is explained by عَمَلٌ; but this appears to be a mistranscription, for عَقْلٌ. (TA.) سَتَرٌ A shield. (M, K.) سُتْرَةٌ: see سِتْرٌ. — — Its predominant application is to A thing which a person praying sets up before him; [sticking it in the ground, or laying it down if the ground be hard, in order that no living being or image may be the object next before him;] such as a whip, and a staff having a pointed iron at its lower extremity. (Mgh.) [See عَنَزَةٌ: and see my "Modern Egyptians," 5th ed., p. 72.] — — Also A parapet, or surrounding wall, of a flat house-top. (Mgh.) — — And i. q. ظُلَّةٌ [q. v.]. (Mgh.) سَتَرَةٌ: see سِتْرٌ. سِتَرَةٌ: see سَتِيرٌ, in two places. سِتَارٌ: see سِتْرٌ, in three places. سَتِيرٌ (S, M, K) and ↓ مَسْتُورٌ, (S, A, K,) applied to a man, (S, A, &c.,) and سَتِيرَةٌ (S, M, A, K) and سَتِيرٌ and ↓ سِتَرَةٌ, (M,) applied to a girl (S) or female, (M, &c.,) [properly Veiled, concealed, or covered. — — And hence,] (tropical:) Modest; bashful; (M;) chaste: (S, K:) pl. of سَتِيرٌ, as masc., سُتَرَآءُ; (M;) and of ↓ مَسْتُورٌ, [مَسْتُورُونَ and] مَسَاتِيرُ; (A;) and, app. of سَتِيرٌ [as fem.] and سَتِيرَةٌ also, سَتَائِرُ; and the pl. of ↓ سِتَرَةٌ is سِتَرَاتٌ only, accord. to a rule laid down by Sb. (M.) — — شَجَرٌ سَتِيرٌ (tropical:) Trees having many boughs or branches. (A.) — سَتِيرٌ applied to God is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, meaning (assumed tropical:) Veiling, or protecting; a veiler, or protector. (TA.) سِتَارَةٌ: see سِتْرٌ, in two places. — — Also The piece of skin that is upon the nail. (K.) سَتَّارٌ One who veils, or conceals, [much, or often; or who does so] well. (KL.) [Hence,] اَللّٰهُ سَتَّارُ العُيُوبِ (tropical:) God is He who is wont to veil vices, or faults]. (A.) — — And The keeper of the curtain [that hangs over, and closes, the door of a chamber]. (MA.) إِسْتَارٌ: see سِتْرٌ. — Also Four: (S, M, A, K:) said by Aboo-Sa'eed and Az to be arabicized, from the Pers. چَهَارْ: pl. أَسَاتِيرُ and أَسَاتِرُ. (TA.) It is applied to men: (S, M:) and you also say, أَكَلْتُ إِسْتَارًا مِنَ الخَبْزِ meaning I have eaten four cakes of bread. (TA.) — — And The fourth of a party of people. (TA.) — — And The weight of four mithkáls (مَثَاقِيل) and a half: (S, K: [see رِطْلٌ:]) likewise arabicized: (Az:) [app. from the Greek σατὴρ:] pl. أَسَاتِيرُ. (S.) إِسْتَارَةٌ: see سِتْرٌ. مِسْتَرٌ: see سِتْرٌ. مَسْتُورٌ: see سَتِيرٌ, in two places. — — حِجَابًا مَسْتُورًا, in the Kur xvii. 47, means A veil covered by another veil; implying the thickness of the veil: (S:) or مستورا is here of the measure مَفْعُولٌ in the sense of the measure فَاعِلٌ, like مَأْتِيًّا in the Kur xix. 62, (S, M,) which some say is the only other instance of the kind; (TA;) and Th explains it as signifying preventing, or hindering, or obstructing; and says that it is of the measure مَفْعُولٌ because the veil itself is hidden from man. (M.) جَارِيَةٌ مُسَتَّرَةٌ A girl kept behind, or within, the curtain. (S.) هُوَ مُدَاجٍ مُسَاتِرٌ (tropical:) [He is a wheedler, or cajoler, who conceals enmity]. (A.) ستق سَتُّوقٌ (S, Mgh, K) and سُتُّوقٌ, (S, K,) [said to be] the only instances of the kind except سبّوح and قدّوس and ذرّوح, all of which are with damm and with fet-h, (S,) [but see سُبُّوحٌ,] as also ↓ تُسْتُوقٌ, (K,) this last mentioned by Lh on the authority of a desert-Arab of Kelb, (TA,) applied to a dirhem, Such as is termed زَيْفٌ (S, K) and نَبَهْرَجٌ (S) or بَهْرَجٌ (K) [i. e. bad, &c.]; worthless; (TA;) coated with silver: (K:) accord. to ElKarkhee, such as consists for the most part of brass or of copper: and it is said in the "Risáleh Yoosufeeyeh" that the ↓ سَتُّوقَة it is unlawful to take, as being فُلُوس [which means certain small coins of copper; whence it seems that ستّوقة has a pl. meaning, though otherwise it would seem to be a sing. subst.]: it is said to be arabicized, from سِهْ تُو, (Mgh, TA,) which is Pers., meaning "three fold;" as is [thought to be] indicated by its being said to be coated with silver. (TA.) سَتُّوقَةٌ: see the preceding paragraph. تُسْتُوقٌ: see the preceding paragraph. مُسْتَقَةٌ (S, O, K) and مُسْتُقَةٌ, (O, K,) the latter allowed by Ibn-'Abbád, (O,) A fur-garment, (فَرْوَة, K,) or one of what are termed فِرَآء, (S, O,) with long sleeves: (S, O, K:) accord. to A'Obeyd, (S, O,) arabicized, from the Pers. مُشْتَهْ: [or app., in the sense above expl., from the Pers. مُشْتِى; and in the sense following, from the former Pers. word:] pl. مَسَاتِقُ. (S, O.) — — Also An instrument with which the صَنْج [q. v.] and the like are beaten. (K.) ستہ 1 سَتَهَهُ, (S, K,) aor. سَتَهَ, (K,) inf. n. سَتْهٌ, (S,) He struck his إِسْت; (S, K;) i. e. a man's. (S. [See إِسْت below.]) — — And, (K,) inf. n. as above, (TA,) He followed him from behind, (K, TA,) not quitting him; because following his إِسْت. (TA.) 4 أُسْتِهَ He (a man) was, or became, large in the buttocks. (TA.) سَتْهٌ and سُتْهٌ: see إِسْتٌ, below. سِتْهٌ: see إِسْتٌ, below, in two places. سَتَهٌ: see إِسْتٌ, below, in two places. — Also Largeness of the إِسْت. (S, K.) سَتِهٌ; and its fem., with ة: see أَسْتَهُ, in two places: and see what next follows. سَتَهِىٌّ Of, or relating to, the إِسْت; and in the same sense, if you will, you may say ↓ إِسْتِىٌّ; and ↓ سَتِهٌ also, with kesr to the ت, like as they said حَرِحٌ. (S.) سُتْهُمٌ: see أَسْتَهُ, in three places. سُتَيْهَةٌ dim. of إِسْتٌ, from the original of the latter, i. e. سَتَهٌ. (TA.) سُتَاهِىٌّ: see أَسْتَهُ, in two places. سُتَيْهِىٌّ: see what next follows. سَيْتَهِىٌّ, thus correctly, in the handwriting of Sgh, on the authority of Fr; in the K, ↓ سُتَيْهِىٌّ; (TA;) One who always walks, or goes, at the rear of a people, or party, (IB, K, TA,) remaining behind them, and looking to their goods. (IB, TA.) اِسْتٌ (S, Mgh, K, written with the conjunctive hemzeh, Msb in art. است) and ↓ سَتَهٌ (S Mgh, K) and ↓ سَتْهٌ (K) and ↓ سِتْهٌ (CK [but not in my MS. copy of the K nor in the TA, and of doubtful authority, as will be seen from what follows,]) signify the same, (S, * Mgh, * K,) i. e. The podex, buttock or buttocks, posteriors, rump, or croup; and sometimes the anus; (S;) ↓ سَتَهٌ being the original form, as is shown by the pl., (S, Mgh,) which is أَسْتَاهٌ; (S, Mgh, K;) like جَمَلٌ and أَجْمَالٌ: it may not be [↓ سِتْهٌ and ↓ سُتْهٌ] like جِذْعٌ and قُفْلٌ, of which the pls. are also of the measure أَفْعَالٌ, because, when you restore the ء which is the final radical, and reject the medial radical [which is ت], you say سَهٌ, with fet-h, (S, Mgh, *) which has both of the meanings expl. above, as also سُهٌ, (K,) but [SM says,] this last, mentioned by the author of the K, is strange, and I have not seen it on the authority of any one [else]: (TA:) and some say سَتٌ, (IKh, S, Mgh, TA,) suppressing the final radical [of سَتَهٌ], (S,) i. e., without ه at the end and without hemzeh [or ا] at the beginning. (TA.) [All are of the fem. gender.] It is said in a trad., العَيْنُ وِكَآءُ السَّهِ, or, as some relate it, السَّتِ, (S, Mgh, TA,) [The eye is the tie of the anus,] meaning that when one [closes the eye and] sleeps, the tie of the سه becomes loosed, and the excrement and wind issue. (TA.) And أَبُو الأَسْتَاهِ means He who has large posteriors. (Az, TA.) بِاسْتِ فُلَانٍ is a phrase of the Arabs significant of reviling; (S;) said when holding one in contempt; meaning لَصِقَ العَارُ بِاسْتِ فُلَانٍ (assumed tropical:) [May disgrace cleave to the است of such a one]. (Mgh.) And يَا ابْنَ اسْتِهَا (tropical:) [O son of her است], (K, TA,) a prov. of the Arabs, (TA,) is an allusion to one's

father's إِحْمَاض [see 2 in art. حمض] of the former's mother; (Z, TA;) and is said to mean أَنَّهُ وُلِدَ مِن اسْتِهَا: (TA:) and the Arabs called the sons of the female slave بَنُو اسْتِهَا. (Sh, TA.) And one says to a man who is deemed abject and weak, اِسْتُ أُمِّكَ أَضْيَقُ [lit. Thy mother's است is too contracted], and اِسْتُكَ أَضْيَقُ مِنْ أَنْ تَفْعَلَ كَذَا وَ كَذَا [Thine است is too contracted, meaning (assumed tropical:) thine ability is too small, for thy doing such and such things]: (TA: [see also Freytag's Arab. Prov., i. 607:]) and أَنْتُم أَضْيَقُ أَسْتَاهًا مِنْ أَنْ تَفْعَلُوهُ [in like manner] is an allusion to inability [meaning (assumed tropical:) Ye are unable to do it]. (K.) The saying of a poet, وَ أَنْتَ مَكَانُكَ مِنْ وَائِلٍ مَكَانُ القُرَادِ مِنِ اسْتِ الجَمَلْ (tropical:) [And thou, thy place in the tribe of Wáïl is like the place of the tick in the rump of the camel,] is tropical; for they do not [properly] say اِسْتُ الجَمَلِ, but عَجُزُ الجَمَلِ. (S.) One says also to a man who is deemed low, or base, أَنْتَ الإِسْتُ السُّفْلَى, (TA,) and انت السَّهُ السُّفْلَى, meaning (assumed tropical:) Thou art among others in the condition of the است of mankind: (S, TA:) and of low, or base, men, one says, هٰؤُلَآءِ الأَسْتَاهُ; and of such as are excellent, هٰؤُلَآءِ الأَعْيَانُ and الوُجُوهُ. (TA.) And one says, لَقِيتُ مِنْهُ اسْتَ الكَلْبَةِ, (A, K,) a prov., (TA,) meaning (assumed tropical:) I experienced from him, or it, what I disliked, or hated. (A, K, TA. [See also Freytag's Arab. Prov., ii. 445.]) And اِسْتُ البَائِنِ أَعْرَفُ, or أَعْلَمُ: see art. بين. And مَا لَكَ اسْتٌ مَعِ اسْتِكَ (assumed tropical:) Thou hast no one [with thee] to assist thee: (A, K, TA:) another prov., related on the authority of AZ as said to one who has no large amount of property, nor number of men. (Sgh, TA.) And تَرَكْتُهُ بِاسْتِ الأَرْضِ, another prov., (TA,) meaning (assumed tropical:) I left him destitute, poor, (K, TA,) possessing nothing: (TA:) or تَرَكْتُهُ بِاسْتِ المَتْنِ (assumed tropical:) I left him on the hard ground, alone. (Meyd.) And مَا لَكَ فِى هٰذَا الأَمْرِ اسْتٌ وَ لَا فَمٌ (assumed tropical:) Thou hast not in this thing, or affair, root nor branch: Jereer says, فَمَا لَكُمُ اسْتٌ فِى العَلَآءِ وَ لَا فَمُ [And ye have not any root in eminence, nor branch]. (TA.) And كَانَ ذٰلِكَ عَلَى اسْتِ الدَّهْرِ (tropical:) That was in the beginning of time: (A, K, TA:) or in the olden time; (AO, S, TA;) as also عَلَى إِسِّ الدَّهْرِ. (AO, TA.) See also art. است. [And see other exs. in Freytag's Arab. Prov. i. 355 and 378 (a variation of a prov. mentioned in the preceding page) and 607 and 622 and 729-730.] أَسْتَهُ, applied to a man, (ISk, S, Mgh,) Large in the اِسْت, (ISk, S, Mgh, K,) or عَجُز; (S;) as also ↓ سُتَاهِىٌّ, (ISk, S, Mgh, K,) and ↓ سُتْهُمٌ: (S:) and so, applied to a woman, سَتْهَآءُ [fem. of the first], and ↓ سُتْهُمٌ, in which the م is augmentative, (ISk, S,) and ↓ سَتِهَةٌ: (TA:) pl. [of the first] سُتْهٌ, like كُتْبٌ, and سُتْهَانٌ: (K:) and ↓ مُسْتَهٌ, applied to a man, signifies large in the buttocks. (TA.) — — And, as also ↓ سُتَاهِىٌّ and ↓ سَتِهٌ and ↓ سُتْهُمٌ, A seeker, or desirer, of the اِسْت; (K;) or one addicted thereto; (TA;) i. q. لُوطِىٌّ [one addicted to the crime of the people of Lot]. (TK.) اِسْتِىٌّ: see سَتَهِىٌّ, with which it is syn. مُسْتَهٌ: see [its syn.] أَسْتَهُ. ستهم سُتْهُمٌ Large in the posteriors: (K:) accord. to the S, syn. with أَسْتَهُ; [see this latter, in art. سته, in three places;] and the م is augmentative: (TA:) some explain it as syn. with اِسْتٌ: the author of the K [a mistake for the S], in art. سته, as meaning large in the اِسْت. (MF, TA.) ستى 1 سَتَى, (K,) aor. يَسْتِى, said of a camel, (TA,) He hastened, made haste, or went quickly; (K, TA;) as also سَدَى: mentioned by Az. (TA.) 2 سَتَّى see 4, in two places. 3 سَاْتَى ساتاهُ, (K,) inf. n. مُسَاتَاةٌ, (TA,) He played with him the [game called] شَفَلَّقَة [expl. in art. شفلق in the K as consisting in one's striking with the hand, or with the fore part of the foot, the hinder part, or backside, of a man, from behind him, and so throwing him down prostrate: whence it seems that the verb is perhaps irregularly derived from the سَتَهَة, q. v.]. (K.) 4 استى الثَّوْبَ (S, K) and ↓ ستّاهُ (M, TA) are syn. with اسداهُ (S, K) and سدّاهُ, (M, TA,) [i. e. He set, or disposed, the warp of the garment, or piece of cloth,] said of a weaver; contr. of أَلْحَمَهُ; except that ↓ ستّى means he did so for himself and for another, whereas سدّى means he did so for another, تسدّى meaning he did so for himself. (TA.) 12 إِسْتَوْتَى[accord. to the S and K]. اِسْتَاتَتْ, inf. n. اِسْتِيتَآءٌ, said of a she-camel, She became relaxed by reason of last: (S, K:) thus mentioned here by J and in the K; but its proper place, as is evident, is art. اتى, in which it has been explained. (TA: see 10 in art. اتى.) سَتًّى is syn. with سَدًى, (S, M, K,) relating to a garment, or piece of cloth; (S, M;) as also ↓ أُسْتِىٌّ; (K;) both signify [The warp thereof;] the contr. of لُحْمَةٌ; like سَدًى and أُسْدِىٌّ: (M:) and ↓ سَتَاةٌ is [the n. un. of the former, or] syn. with سَدَاةٌ, relating to a garment, or piece of cloth: (AZ, S:) [whence,] one says to him who neither harms nor profits, مَا أَنْتَ لُحْمَةٌ وَ لَا سَتَاةٌ ↓ [lit. Thou art neither a woof nor a warp: see also a similar saying voce نِيرٌ]: (TA: [see also سَدًى:]) and ↓ أُسْتِىٌّ signifies also ثَوْبٌ مُسَدًّى or مُسْدًى (accord. to different copies of the K) [lit. a garment, or piece of cloth, having its warp set or disposed; perhaps meaning having a good, or strong, warp; in art. اسد written, as from the L, مَسْدِىٌّ, for which I find no other authority]; so expl. by AHeyth: but accord. to others, it is what the weavers term سَتًّى, as mentioned above, i. e. the warp. (TA. [See also أُسْتِىٌّ in art. است, and أُسْدِىٌّ in art. اسد and in art. سدو and سدى.]) — Also i. q. مَعْرُوفٌ [as meaning A favour, benefit, benefaction, or the like]; (K;) in this sense also a dial. var. of سَدًى. (TA.) — Also a dial. var. of سَدًى signifying Dates while continuing green and small; syn. بَلَحٌ. (TA.) سَتَاةٌ: see the next preceding paragraph, in two places. أُسْتِىٌّ: see سَتًّى, above, in two places. سجح 1 سَجَحَ, aor. سَجَحَ, inf. n. سَجَحٌ, (so accord. to the L, and the text of the K followed in the TA,) or سَجْحٌ, (so accord. to the CK and my MS. copy of the K,) and سَجَاحَةٌ, [which last suggests that سَجُحَ also may be used in the sense here following,] said of a cheek, It was even, and soft, and long, in moderation, with little flesh, (M, TA,) and wide: (TA:) or was smooth, and long, with little flesh, and wide. (L. [See سَجَحٌ, below.]) — — سَجُحَ, inf. n. سَجَاحَةٌ, is said of a man's natural disposition, [meaning It was, or became, gentle, or easy: (see سَجِيحٌ, voce سُجُحٌ, below:)] and one says, فِى عَقْلِهِ رَجَاحَةٌ وَ فِى خُلُقِهِ سَجَاحَةٌ [In his intellect is gravity, and in his natural disposition is gentleness, or easiness]. (A.) — سَجَحَتِ الحَمَامَةُ i. q. سَجَعَت [i. e. The pigeon cooed; or reiterated its voice or cry; &c.]: (Lth, K:) but said by some to be a mispronunciation, and disallowed by IDrd. (MF.) — سَجَحَ لَهُ بِكَلَامٍ He expressed a meaning to him obliquely, indirectly, obscurely, or allusively, by speech; as also ↓ سجّح: (Az, K:) so in the " Nawádir. " (Az, TA.) 2 سَجَّحَ see what next precedes. 4 إِسْجَاحٌ signifies The pardoning, or forgiving, with goodness. (S, O, K.) One says, مَلَكْتَ فَأَسْجِحْ; (S, A, O, TA;) a prov., relating to pardoning, or forgiving, when having power [to punish or to take vengeance]; (TA;) meaning [Thou hast become possessed of power, then pardon, or forgive, with goodness; or] thou hast attained thine object, then act with goodness; (A, * TA;) and thou hast obtained power, then pardon, or forgive, in an easy and a good manner: (TA:) it was said by the Prophet to Ibn-ElAkwa', and by 'Áïsheh to 'Alee on the " Day of the Camel. " (O.) And one says also, إِذَا سَأَلْتَ فَأَسْجِحْ When thou askest, or beggest, then make thy words, or expressions, easy, and be gentle. (S.) 7 انسجح لى بِكَذَا i. q. اِنْسَمَحَ [app. syn. with أَسْمَحَ, or perhaps a mistranscription for this last word, meaning He was liberal, or generous, to me with such a thing; or he complied with my desire in such a thing]. (K.) سُجْحٌ: see سُجُحٌ, in five places. سَجَحٌ Beauty, and justness of proportion, (T, S, L,) of the make, (T,) or of the face, (S,) or of a man. (L.) [See also 1, first sentence.] سُجُحٌ Soft, or gentle, and even, or easy; as also ↓ سَجِيحٌ. (K.) You say مِشْيَةٌ سُجُحٌ An easy (S, A) and a direct, or right, (A,) gait, or manner of going. (S, A.) And مَشَى فُلَانٌ مَشْيًا سُجُحًا and ↓ سَجِيحًا, and مِشْيَةً سُجُحًا, Such a one walked, or went, with an easy gait or manner of going: (L:) or with an equable gait, without inclining the body from side

to side in pride. (T.) And ↓ خُلُقٌ سَجِيحٌ A gentle, or an easy, natural disposition. (L.) And رَجُلٌ سُجُحٌ A man easy and good in natural disposition: (Har p. 314:) and سَجِيحُ ↓ الخُلُقِ [which means the same]. (A.) — Also The middle of a road, (S, A, K,) or its main part, or beaten track; (A, K;) and so ↓ سُجْحٌ: (S, A, K:) because of its evenness. (TA.) One says, خَلِّ لَهُ عَنْ سُجْحِ الطَّرِيقِ ↓ or سُجُحِ الطريق [Leave thou for him the middle of the road]. (S, accord. to different copies.) And ↓ مَنْ طَلَبَ بِالحَقِّ وَ مَشَى فِى سُجْحِهِ أَوْصَلَهُ اللّٰهُ إِلَى نُجْحِهِ [He who seeks, demands, or sues for, that which is a right, or due, and goes in the beaten track thereof, God will conduct him to the attainment of his object]. (A, TA.) — And Measure, size, or proportion; (S, K;) as also ↓ سُجْحٌ, (S,) and ↓ سَجِيحَةٌ: (S, A, K:) so in the saying, بَنَى القَوْمُ بُيُوتَهُمْ عَلَى سُجُحٍ وَاحِدٍ (S, K *) and وَاحِدٍ ↓ سُجْحٍ (S) and سَجِيحَةٍ وَاحِدَةٍ (S, A) [The people, or party, constructed their tents, or houses, of one uniform measure &c.]. سَجْحَةٌ: see سَجِيحَةٌ. سُجَاحٌ The air. (O, K.) [Perhaps a mistranscription for سَحَاحٌ.] سِجَاحٌ i. q. تُجَاهَ: (Fr, O, K: *) so in the saying, قَعَدْتُ سِجَاحَ وَجْهِهِ [I sat over against, or fronting, his face]. (Fr, O.) سَجِيحٌ: see سُجُحٌ, in four places. سَجِيحَةٌ: see سُجُحٌ, in two places. — — Also Natural disposition; (S, A, K;) and so ↓ سَجْحَةٌ (K, in the TA سجح,) and ↓ مَسْجُوحَةٌ and ↓ مَسْجُوحٌ, (K,) the last an inf. n., though having no verb. (Abu-l-Hasan, TA.) You say, هُوَ كَرِيمُ السَّجِيحَةِ He is generous in respect of the natural disposition. (A.) And رَكِبَ فُلَانٌ سَجِيحَةَ رَأْسِهِ Such a one followed his own opinion. (AZ, TA.) أَسْجَحُ Beautiful, and of just proportion; (T, S, L, K;) applied to the make, (T,) or to the face, (S,) or to a man: (L:) or a face equable in form. (A.) And رَجُلٌ أَسْجَحُ الخَدَّيْنِ (A, L, TA) A man even, and soft, and long, in moderation, with little flesh, and wide, in the cheeks: (TA:) or smooth, and long, with little flesh, and wide, in the cheeks. (L.) — — Also A camel thin in the lip. (Ham p. 283.) — — And the fem., سَجْحَآءُ, A she-camel perfect, or complete, (L, K,) in length, or tallness, and in largeness: (L:) and a she-camel long in the back. (K.) مَسْجُوحٌ: see سَجِيحَةٌ. — — Also i. q. جِهَةٌ [The place, or point, towards which a person, or thing goes, tends, or is directed]. (O, K.) مَسْجُوحَةٌ: see سَجِيحَةٌ. سجد 1 سَجَدَ, (S, A, Msb, K, &c.,) [aor. سَجُدَ,] inf. n. سُجُودٌ, (Msb,) He was, or became, lowly, humble, or submissive; syn. خَضَعَ, (S, A, K, TA,) or تَطَامَنَ, and ذَلَّ: (Msb:) or he bent him-self down towards the ground: (Aboo-Bekr, TA: [and such is often meant by خَضَعَ and by تَطَامَنَ:]) [or it has both of these significations combined; i. e. he was, or became, lowly, humble, or submissive, bending himself down; for] the primary signification of السُّجُودُ is تَذَلُّلٌ together with تَطَأْمُنٌ [or تَطَامُنٌ]. (Bd in ii. 32.) And ↓ اسجد He lowered his head, and bent himself; (AA, S, Mgh, K;) said of a man; (AA, S, Mgh;) and put his forehead on the ground: (Mgh:) and likewise said of a camel; (S, A;) in the latter case tropical; (A;) as also سَجَدَ; (A, Mgh, Msb;) meaning (tropical:) he lowered his head, (S, A, Mgh, Msb,) to be ridden, (S, Mgh,) or to his rider, (A,) or on the occasion of his being ridden, or mounted. (Msb.) — — The سُجُود of prayer is from سَجَدَ in the first of the senses expl. above; (S;) and means The [prostrating oneself;] putting the forehead on the ground: (S, Mgh:) سَجَدَ, (ISd, Msb, TA,) aor. and inf. n. as above, (ISd, TA,) signifies he put his forehead on the ground: (ISd, Msb, TA:) but سُجُود to God denotes a particular manner [of doing this; i. e. the prostrating oneself in prayer by dropping gently upon the knees, placing the palms of the hands on the ground, a little before the place of the knees, and then putting the nose and forehead on the ground, the former first, between the two hands]. (Msb.) — — It is said of Kisrà, in a trad., كَانَ يَسْجُدُ لِلطَّالِع, i. e. He used to lower himself, or bend himself down, to the arrow passing beyond the butt, going over it; which they used to reckon like that which hit the butt; meaning that he used to concede to the shooter thereof: or, accord. to Az, it means that he used to lower his head when his arrow was elevated [too high] above the object shot at, in order that the arrow might be rightly directed, and might hit the circle. (TA.) — — And [as salutation is often accompanied with a bending of the body,] سُجُودٌ also signifies (assumed tropical:) The act of saluting. (L, TA.) [You say, سَجَدَ لَهُ (assumed tropical:) He saluted him. And also (assumed tropical:) He paid respect, or honour, to him; or magnified him; see Ham p. 294.] — — You say also, سَجَدَتِ النَّخْلَةُ (tropical:) The palm-tree bent, or inclined, (AHn, Mgh, TA,) by reason of the abundance of its fruit. (Mgh.) And السَّفِينَةُ تَسْجُدُ لِلرِّيحِ (tropical:) The ship bends, or inclines, by the influence of the wind. (A, TA.) — — وَ النَّجْمُ وَ الشَّجَرُ يَسْجُدَانِ, in the Kur [lv. 5], means, accord. to Fr, (assumed tropical:) [And the herbs and the trees] turn towards the sun and incline with it until the afternoon-shade becomes broken: (TA:) or the herbs and the trees humbly submit to his will. (Bd, Jel.) The سُجُود of inanimate things to God we understand, in the Kur, as denoting obedience to that whereto they are made subservient, and as a fact to be believed without inquiry into the manner thereof. (I'Ab, L.) — Also He stood erect: (Lth, Msb, K:) so in the dial. of Teiyi. (Msb.) It is said in the K, immediately after the mention of the first signification and this last, that thus the verb has two contr. meanings: but it may be said that there is no [necessary, or absolute,] contrariety between الخُضُوع and الاِنْتِصَاب. (MF.) — سَجِدَتْ رِجْلُهُ, aor. سَجَدَ, (tropical:) His leg became inflated, or swollen. (K, TA.) 4 اسجد: see 1, second sentence. — — Also, (K,) inf. n. إِسْجَاد, (S,) (tropical:) He looked continuedly and tranquilly: (TA:) or he looked continuedly, (S, K,) and lowered the eyelids in a languid, or languishing, manner, (S, [the inf. n. being there expl. by إِدَامَةُ النَّظَرِ وَ إِمْرَاضُ الأَجْفَانِ,]) or lowering the eyelids [&c.], (K, * TK,) with a look indicative of [amorousness, and feigned coyness or opposition, or] confidence in one's love, and consequent presumptuousness: (TA:) or he had a languid, or languishing, eye. (L.) — — And اسجدت عَيْنَهَا (tropical:) She lowered her eye. (A, TA.) سَجْدَةٌ A single act of سُجُود [as meaning prostrating oneself in prayer or the like: pl. سَجَدَاتٌ]: so in the phrase سَجَدْتُ سَجْدَةً [I performed a prostration of myself]: (Msb:) and قَرَأْتُ سُورَةَ السَّجْدَةِ [I recited, or read, the chapter of the prostration; which is the thirty-second chapter of the Kur-án]. (S, * Msb.) سِجْدَةٌ a subst. from سَجَدَ; (S;) A species, or sort, [or kind,] of سُجُود [as meaning prostration of oneself in prayer or the like]: so in the phrase سَجَدْتُ سِجْدَةً طَوِيلَةً [I performed a long kind of prostration of myself]. (Msb.) رَجُلٌ سَجَّادٌ [A man who prostrates himself much, or frequently, in prayer or the like]. (A, TA.) سَجَّادَةٌ A [small mat, such as is termed] خُمْرَة, (S, Mgh, L, TA,) [of an oblong shape, and a small oblong carpet,] upon which one prostrates himself [and stands and sits in prayer]; (L, TA;) also called ↓ سُجَّادَةٌ, (A, TA,) and ↓ مِسْجَدَةٌ. (A, L, TA.) You say, بَسَطَ سَجَّادَتَهُ &c. [He spread his prayer-mat, or prayer-carpet]. (A.) — — And The mark of سُجُود [or prostration in prayer] upon the forehead [when dust adheres to it]. (S, A, Mgh.) سُجَّادَةٌ: see the next preceding paragraph. سَاجِدٌ act. part. n. of سَجَدَ: (L:) [Being lowly, humble, or submissive: bending himself down towards the ground: &c.: and hence, prostrating himself in prayer; putting his forehead on the ground: &c.:] pl. سُجَّدٌ (S, A, L) and سُجُودٌ. (L.) — — وَ ادْخُلُوا الْبَابَ سُجَّدًا, in the Kur [ii. 55 and vii. 161], means And enter ye the gate bending down your heads: (I'Ab, K:) it was a narrow [or low] gate. (I'Ab.) — — And سُجَّدًا لِلّٰهِ, in the Kur xvi. 50, means (tropical:) Humbling themselves to God, with subserviency. (TA.) — — You say also شَجَرَةٌ سَاجِدَةٌ, and شَجَرٌ سَاجِدٌ and سَوَاجِدُ, [this last word being pl. of سَاجِدَةٌ,] (tropical:) A tree, and trees, bending, or inclining: (A:) and نَخْلٌ سَوَاجِدُ (assumed tropical:) palm-trees bending, or

inclining: (AHn:) and نَخْلَةٌ سَاجِدَةٌ (assumed tropical:) a palm-tree bent by its fruit. (K.) [But it is said that] عُلْبٌ سَوَاجِدُ, occurring in a verse of Lebeed, means (assumed tropical:) Firmly-rooted [tall] palm-trees. (IAar.) — — And فُلَانٌ سَاجِدُ المَنْخِرِ (tropical:) Such a one is object, low, humble, or submissive. (A, TA.) — — And عَيْنٌ سَاجِدَةٌ (tropical:) A languid, or languishing, eye. (A, K.) أَسْجَدُ (tropical:) Having his leg inflated, or swollen: (K, TA:) applied to a man. (TA.) دَرَاهِم الأَسْجَاد, (O, K,) or الإِسْجَاد, (S, O, K,) thus some relate it, with kesr to the ء, (O, K,) in the saying of El-Aswad Ibn-Yaafur. مِنْ خَيْرِ ذِى نَطَفٍ أَغَنَّ مُنَطَّقٍ وَافَى بِهَا لِدَرَاهِمِ الإِسْجَادِ [Of the wine of one with earrings, having a nasal twang, girded with a waist-belt, i. e., of a foreigner: he brought it for what are termed دراهم الاسجاد], (S, * O, K, but in the copies of the K كَدَرَاهِم, [which I think a mistranscription,]) means dirhems whereon were effigies to which people performed the act of سُجُود: (S, O, K:) it is said that upon them was the effigy of Kisrà, and he who beheld them lowered his head to them and showed humility [as the Persians in the present day do to the picture of their King]: (IAmb, TA:) or الأَسْجَاد means the tax called جِزْيَة: (O, K:) so says AO, (O,) or A 'Obeyd: (TA:) or the Jews and the Christians: (O, K:) some say the former and some say the latter: (O:) and it is read with kesr to the ء, and expl. as meaning the Jews, (O, K,) by IAar. (O.) [Whatever be the signification of the last word, the verse plainly means, "of wine of a foreigner, sold by him for foreign money. "] مَسْجَدٌ The forehead, (S, K,) where is the mark made by the سُجُود [or prostration in prayer]. (S.) [Said in the TA to be tropical; but not so accord. to the A.] And sing. of مَسَاجِدُ which signifies The parts of a man that are the places of سُجُود; (Lth, Mgh, Msb, L;) المَسَاجِدُ meaning the forehead, the nose, the hands, the knees, and the feet: (Mgh, L:) or the forehead, the hands, and the knees: (Mgh:) or the seven آرَاب; (S, K;) namely, the forehead, the hands, the knees, and the feet: (TA in art. ارب:) such, accord. to some, is its meaning in the Kur lxxii. 18. (L.) — — See also the next paragraph, in two places. مَسْجِدٌ [Any place in which one performs the act of سُجُود, or acts of worship or devotion; and particularly a mosque; a Muslim temple; an oratory;] a house in which one performs the act of سُجُود; (IB;) a house of prayer; (Mgh, Msb;) any place in which one performs acts of worship or devotion: (Zj:) a word of well-known meaning; (K;) sing. of مَسَاجِدُ; (S, Mgh, K;) and also pronounced ↓ مَسْجَدٌ: (S, K:) this latter word signifies, accord. to IAar, the مِحْرَاب [here meaning oratory, or place of private prayer,] of a house; and the place of prayer of the congregations; (TA;) or it signifies any of the parts of the ground, as well as of the body, that are the places of سُجُود: (Lth, L:) or the place of the forehead [on the ground in the act of prostration in prayer]. (IB.) Fr says, (S,) the مَفْعل of every verb of the class of فَعَلَ having its aor. of the measure يَفْعُلُ is with fet-h to the medial radical letter, whether it be a subst, or an inf. n., (S, K,) without any difference, so that you say, دَخَلَ مَدْخَلًا, and هٰذَا مَدْخَلُهُ; (S;) except some words (S, K) among substs., (S,) as مَسْجِدٌ and مَطْلِعٌ (S, K) and مَغْرِبٌ (S) and مَشْرِقٌ and مَسْقِطٌ and مَفْرِقٌ and مَجْزِرٌ and مَسْكِنٌ and مَرْفِقٌ (S, K) from رَفَقَ, aor. يَرْفُقُ, (S,) and مَنْبِتٌ and مَنْسِكٌ (S, K) from نَسَكَ, aor. يَنْسُكُ; (S;) these being with kesr (S, K) to the medial radical letter (K) as a sign of their being substs.; but sometimes some of the Arabs pronounce it with fet-h in the subst.: مَسْكَنٌ and مَسْكَنٌ have been transmitted; and we have heard المَسْجِدُ and ↓ المَسْجَدُ, and المَطْلِعُ and المَطْلَعُ: and he further says, (S,) fet-h is allowable, (S, K,) in all of these, (S,) even if we have not heard it: but when the verb is of the class of فَعَلَ having its aor. of the measure يَفْعِلُ, the n. of place [or time] is with kesr, and the inf. n. is with fet-h, to distinguish the one from the other; so that you say, نَزَلَ مَنْزَلًا, meaning نُزُولًا, and هٰذَا مَنْزِلُهُ, meaning دَارُهُ. (S, K. *) — — [Hence مَسْجِدٌ جَامِعٌ A congregational mosque; i. e. a mosque in which a congregation assembles to perform the Friday-prayers.] المَسْجِدُ الحَرَامُ [The sacred mosque of Mekkeh]. (Msb in art. حرم.) المَسْجِدُ الأَقْصَى The furthest mosque [which is in Jerusalem]. (Msb in art. قصو.) مَسْجِدُ الخَيْفِ The mosque of the خَيْف [q. v.] in Minè. (S &c. in art. خيف.) And المَسْجِدَانِ The two mosques; that of Mekkeh and that of El-Medeeneh: (S, Mgh:) so in a verse cited in the first paragraph of art. ثرو. (S.) مِسْجَدَةٌ: see سَجَّادَةٌ. سجر 1 سَجَرَهُ, (S, A, Msb, K,) aor. سَجُرَ, (Msb,) inf. n. سَجْرٌ (Msb, TA) and سُجُورٌ; (TA;) and ↓ سجّرهُ, inf. تَسْجِيرٌ; (TA;) He filled it; (S, A, Msb, K;) namely, a river, or channel for water; (S, A, K;) and a vessel; as also سَكَرَهُ; (TA;) with water. (S.) You say, سَجَرَ السَّيْلُ الآبَارَ [The torrent filled the wells]. (A.) And سُجِرَتِ الثِّمَادُ The ثماد [see its sing. ثَمْدٌ] became filled by the rain. (S.) In the Kur [lxxxi. 6], وَ إِذَا الْبِحَارُ سُجِرَتْ, some read thus; and others, ↓ سُجِّرَتْ; (Zj;) and Th explains it, and so Zj the former reading, as signifying, And when the seas shall be filled: but ISd says that there is no way of understanding this unless it mean filled with fire: or it means and when the seas shall overflow: or shall meet together and become one sea: (TA:) or ↓ سُجِّرَتْ signifies shall flow forth, one into another, and thus become one sea, (Zj, Bd,) and so be filled: (Bd:) and there are other explanations of the above-mentioned words of the Kur, which see below. — — سَجَرَ المَآءَ فِى حَلْقِهِ He poured the water into his throat. (K.) — — سَجَرَ التَّنُّورَ, (S, A, Msb, K,) aor. سَجُرَ, inf. n. سَجْرٌ; (S;) and ↓ سجّرهُ; (Bd in lxxxi. 6;) or the latter has an intensive signification; (Mgh;) He heated the oven; (S, A, K;) kindled fire in it: (Msb:) or filled it with firewood, to heat it: (Mgh Bd:) or he heated it fully with fuel. (TA.) The words of the Kur quoted above, و اذا البحار سُجِرَتْ, are said to signify And when the seas shall be set on fire: (El-Hasan El-Basree:) or shall become without water, (Katádeh,) or shall be dried up, by the kindling of fire therein: (B:) or shall be kindled, and become fire: (Jel:) or shall be mixed together, and dry up, and become fire; (El-Ubbee;) an explanation founded upon the license to employ a homonym in its several significations together: (MF:) or by " sea " is meant hell. (Kaab.) You say also, سَجَرَ الوَقُودَ بِالْمِسْجَرَةِ [He stirred the fuel with the مسجرة]. (A.) — سَجَرَتِ النَّاقَةُ, (S, A, K,) aor. سَجُرَ, (S,) inf. n. سَجْرٌ (S, A, K) and سُجُورٌ; (S, K;) and ↓ سجّرت, inf. n. تَسْجِيرٌ; (A;) (tropical:) The she-camel prolonged her yearning cry (حَنِين, S, A, K) after her young one, (As, A,) and filled her mouth with it. (A.) — سَجَرَهُ, inf. n. سَجْرٌ; [and ↓ سجّرهُ, and ↓ سَوْجَرَهُ; (see the pass. part. ns., below;)] He made it [namely hair or the like] to hang down. (TA. [See also سَرَجَتْ شَعْرَهَا.]) — سَجَرَهُ; (A, K;) and ↓ سجّرهُ, (A,) inf. n. تَسْجِيرٌ; (TA;) and ↓ سَوْجَرَهُ; (IJ, A, K;) He put a سَاجُور upon, or around, his (a dog's) neck: (A:) or he bound him (a dog) with a ساجور. (K.) 2 سجّر المَآءَ, inf. n. تَسْجِيرٌ, He opened a way to the water; made it to flow forth, (Aboo-Sa'eed, K,) whithersoever he would. (Aboo-Sa'eed.) — — See also 1, throughout. 3 سَاجَرَهُ, (A,) inf. n. مُسَاجَرَةٌ, (A, K,) (tropical:) He acted or associated with him as a friend, or as a true friend; (A, * K, * TA;) mixed, or held intercourse, with him: from سَجَرَتِ النَّاقَةُ. (A.) 7 انسجر It (a vessel) became full. (TA.) — — [It (hair) hung down. (See the part. n., voce مَسْجُورٌ.)] — — انسجرت الإِبِلُ The camels followed one another in a continuous series, or uninterruptedly, in their march, or progress: (S, K: * [but in some copies of the K, for انسجر فى السَّيْرِ, is put أَسْجَرَ:]) or they advanced and hastened; as also انشجر. (TA.) Q. Q. 1 سَوْجَرَهُ: see 1, last two sentences. سَجَرٌ (T, S, M, K, &c.) and ↓ سُجْرَةٌ (T, M, K) Turbidness, or dinginess: this is the primary signification: and hence, (TA,) (tropical:) an intermixture of redness in the white of the eye: (S, K:) or redness in the white of the eye: (T:) or redness inclining to whiteness: or redness inclining to blueness: or redness in the black of the eye: or an intermixture, or a tinge, of redness in the black of the eye: or a slight redness

mixing with the blackness: or an inclining of the black to redness: or a slight whiteness in the black of the eye: or a dinginess in the interior of the eye, arising from neglecting, or leaving off, the use of collyrium. (TA.) سُجْرَةٌ: see سَجَرٌ. — — Also [A fall of] rainwater which fills what are called ثِمَاد [pl. of ثَمَدٌ, q. v.]: pl. سُجَرٌ. (S.) بِئْرٌ سُجُرٌ A full well. (TA.) سَجُورٌ Fuel with which an oven (تَنُّور) is heated; (S, A, Mgh, K;) as also ↓ مِسْجَرٌ (K) and ↓ مِسْجَرَةٌ. (TA). [See also مِسْجَرَةٌ below.] سَجِيرٌ (tropical:) A man's friend, or true or sincere friend: pl. سُجَرَآءُ: (S, A, K:) from سَجَرَتِ النَّاقَةُ; because each of two friends yearns towards the other. (A.) — — And hence, (assumed tropical:) A sword. (Ham p. 265.) سَاجِرٌ A torrent that fills everything. (TA.) — — A place upon which a torrent comes and which it fills: (S, A, K:) a possessive epithet, or of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ. (TA.) — See also مَسْجُورٌ. سَاجُورٌ A wooden thing, or piece of wood, (S, K,) that is put, (S,) or hung, (K,) upon the neck of a dog: (S, K:) or a collar, (TA,) or ring or collar of iron, (A,) that is put upon the neck of a dog: (A, TA:) [pl. سَوَاجِيرُ or سَوَاجِرُ.] One says, فِى أَعْنَاقِهِمْ سَوَاجِرُ (tropical:) Upon their necks are iron collars. (A.) أَسْجَرُ, applied to a pool of water left by a torrent (غَدِيرٌ), (assumed tropical:) Having mud unmixed with sand; or having good mud: (S, K:) or (assumed tropical:) of which the water inclines to a red colour; which is the case when its rain-water is recent, before it has become clear: (TA:) and (tropical:) rain-water intermixed with turbidness and redness. (A.) — — (tropical:) A man having what is termed سَجَرٌ or سُجْرَةٌ in the eye or eyes: fem. سَجْرَآءُ. (TA.) — — عَيْنٌ سَجْرَآءُ (tropical:) An eye of which the white is intermixed with redness: (S, A, K:) an eye in which is what is termed سَجَرٌ [q. v.]. (TA.) — — قَطْرَةٌ سَجْرَآءُ (tropical:) A turbid drop: (A, * TA:) and in like manner نُطْفَةٌ. (TA.) مِسْجَرٌ: see سَجُورٌ: and also what here follows. مِسْجَرَةٌ: see سَجُورٌ. — — Also [and app. ↓ مِسْجَرٌ] A piece of wood, or stick, with which the fuel in an oven (تَنُّور) is stirred. (A, L, TA.) مَسْجُورٌ Filled: (AZ:) applied to the sea in this sense: (S:) or the sea [itself]: (K: [in the TA, by the omission of وَاللَّبَنُ after البَحْرُ, it is made to signify " a sea of which the water is more than it is itself; " a meaning which, as there remarked, is not found in other lexicons:]) and مَسْجُورٌ بِالنَّارِ filled with fire: ('Alee:) and عَيْنٌ مَسْجُورَةٌ, and ↓ مُسَجَّرَةٌ, a full eye or source; syn. مُفْعَمَةٌ. (A, TA.) — — Milk of which the water is more than it is itself. (Fr, S, K.) — — Made to flow forth. (TA.) — — Empty. (AZ, Aboo-'Alee.) Thus it bears two contr. significations. (TA.) — — Kindled. (K.) — — Still, or quiet; (K;) as also ↓ سَاجِرٌ: (TA:) or still, or quiet, and full at the same time. (A 'Obeyd, TA.) — — لُؤْلُؤٌ مَسْجُورٌ Pearls strung and hanging down: (A 'Obeyd, S, K:) or that have fallen and become scattered from their string: and لُؤْلُؤَةٌ مَسْجُورَةٌ is said to signify a pearl of much brilliancy. (TA.) — — شَعَرٌ مَسْجُورٌ, (TA,) and ↓ مُسَجَّرٌ, and ↓ مُسَوْجَرٌ, (K,) and ↓ مُنْسَجِرٌ, (S, K,) Hair made to hang down; (K;) hanging down. (S, K.) — — كَلْبٌ مَسْجُورٌ, (AZ, A,) and ↓ مُسَجَّرٌ, (A,) and ↓ مُسَوْجَرٌ, (S, A,) A dog having a سَاجُور (q. v.) upon his neck. (AZ, S, A.) مُسَجَّرٌ: see مَسْجُورٌ, in three places. — — Also, Dried up; of which the water has sunk into the ground. (TA.) مُسَوْجَرٌ: see مَسْجُورٌ, in two places. مُنْسَجِرٌ: see مَسْجُورٌ. سجس 1 سَجِسَ, (S, A, K,) aor. سَجَسَ, (K,) inf. n. سَجَسٌ, (TA,) It (water) became altered, changed in odour, or stinking; syn. تَغَيَّرَ: (IAar, A 'Obeyd, S, A, K:) it became turbid, thick, or muddy: (ISk, A, K:) or it became corrupted, and stirred up. (TA.) 2 سجّسهُ, inf. n. تَسْجِيسٌ, He made it (namely, water,) turbid, thick, or muddy. (K, TA.) سَجْسٌ: see the next paragraph, in five places. سَجَسٌ: see the next paragraph, in five places. سَجِسٌ: see the next paragraph, in five places. مَآءٌ سَجِيسٌ Water that is altered, changed in odour, or stinking; syn. مُتَغَيِّرٌ: turbid, thick, or muddy: as also ↓ سَجِسٌ, (K, TA,) and ↓ سَجْسٌ: (TA:) or corrupted, and stirred up; as also ↓ مُسَجَّسٌ: or the last signifies made turbid, thick, or muddy, and stirred up: the [only] form mentioned in the S is ↓ سَجَسٌ: but Aboo-Sahl says that ↓ سَجِسٌ is the form learned by him in reading under Aboo-Usámeh in the Musannaf; and as to ↓ سَجَسٌ, it is only an inf. n. (TA, from a note in the handwriting of Aboo-Zekereeyà.) — — Hence the saying, (TA,) لَا آتِيكَ سَجِيسَ اللَّيَالِى I will not come to thee to the end of nights: (TA:) or ever; (S, K;) as also سَجِيسَ اللَّيَالِي وَ الأَيَّامِ, (TA,) and سَجِيسَ الأَوْجَسِ, (S, K,) and سَجِيسَ الأَوْجُسِ, (K,) and سَجِيسَ عُجَيْسٍ: (S, K:) or while time lasts; as also سَجِيسَ الدَّهْرِ, and سَجِيسَ الأَوْجَسِ: (A:) it is from سَجِيسٌ meaning " turbid," because water thus termed is the last that remains: عُجَيْس is a corroborative; and عَجْسُ اللَّيْلِ signifies " the last part of the night: " (TA:) or سَجِيسَ اللَّيَالِى means while the nights glide along continuously. (Ham p. 243.) سَاجِسِىٌّ A ram having much wool: fem. with ة: (A:) or a ram having white wool, good for tupping, or covering, and of excellent breed. (K, * (TA.) And Certain sheep [i. e. a breed of sheep] belonging to the Benoo-Teghlib, (K, * TA,) in El-Jezeereh. (TA.) مُسَجَّسٌ: see سَجِيسٌ. سجع 1 سَجَعَ, aor. سَجَعَ, inf. n. سَجْعٌ, He pursued an even, uniform course; he pursued an even course, following one order: this is the primary signification. (TA.) [It seems to be properly intrans.; but is sometimes used as a trans. verb, لِ or إِلَى being perhaps understood; as in the following phrase;] سَجَعَ ذٰلِكَ المَسْجَعَ He pursued, or aimed at, that object of pursuit or aim; (K, TA;) occurring in a trad. (TA.) — — And It was even and uniform, one part thereof being like another. (TA.) — — [Hence,] سَجَعَتِ الحَمَامَةُ, (IDrd, S, Msb, K,) aor. سَجَعَ, (Msb, K,) inf. n. سَجْعٌ, (Mbr, TA,) and quasi-inf. n. ↓ سِجْعٌ, (TA,) The pigeon continued its cry uninterruptedly in one uniform way or manner; or called, and prolonged its voice or cry, modulating it sweetly: (Mbr, in the " Kámil; " and TA:) or cooed: or reiterated its voice or cry: syn. هَدَرَتْ: (S, Msb:) and صَوَّتَتْ: (Msb:) or رَدَّدَتْ صَوْتَهَا. (IDrd, K.) It is said in a prov., لَا آتِيكَ مَا سَجَعَ الحَمَامُ [I will not come to thee as long as the pigeon cooes;] meaning I will never come to thee. (Lh.) — — You say also, سَجَعَتِ النَّاقَةُ, (S, TA,) inf. n. سَجْعٌ, (TA,) The she-camel prolonged her yearning cry in one uniform manner. (S, TA.) — — And سَجَعَتِ القَوْسُ (tropical:) The bow prolonged its twang in one uniform manner, monotonously. (TA.) — — And hence by way of comparison to the سَجْع of the pigeon, سَجَعَ كَلَامَهُ (tropical:) He (a man) made his speech, or language, [to be rhyming prose, i. e.,] to have فَوَاصِل like the rhymes of verse, without its being measured. (Msb.) And سَجَعَ [alone], (S, K,) aor. سَجَعَ, (K,) inf. n. سَجْعٌ; (S, TA;) and ↓ سجّع, inf. n. تَسْجِيعٌ; (S, TA;) (tropical:) He (a man, S) spoke, or uttered, [or composed,] (S, * K, TA,) rhyming speech or language, (S,) [i. e., rhyming prose, i. e.,] speech, or language, having فَوَاصِل (K, TA) like the فَوَاصِل of verse, without measure: as is said in a description of Sijistán, مَاؤُهَا وَشَلٌ وَ لِصُّهَا بَطَلٌ وَتَمْرُهَا دَقَلٌ إِنْ كَثُرَ الجَيْشُ بِهَا جَاعُوا وَ إِنْ قَلُّوا ضَاعُوا [Its water is such as scantily distils, in interrupted drops, from mountains or rocks, and its robber is a man of courage, and its dates are of the worst kind: if the army be numerous in it, they hunger; and if they be few, they perish]: so says Lth. (TA.) You say also, سَجَعَ بِالشَّىْءِ, meaning (tropical:) He uttered the thing in the manner above described. (TA.) [See also سَجْعٌ, below.] 2 سَجَّعَ see the preceding paragraph. سَجْعٌ; [originally inf. n. of سَجَعَ, q. v.;] (S, Msb, K, &c.;) or, as some say, ↓ سِجْعٌ, but the former is that which commonly obtains, the latter being said to be a subst. like ذِبْحٌ meaning " what is slaughtered," unknown, however, in the lexicons, and probably one of the instances of the elicitations of the foreigners, (MF, TA,) the object of him who says that it is سِجْعٌ being app. to make a distinction between the simple subst. and the inf. n., as in the case of the simple subst. and the inf. n. of سَجَعَ said of the pigeon; [see سَجَعَتِ الحَمَامَةُ;] (TA;) and ↓ أُسْجُوعَةٌ; (S, * K;) (tropical:)

Rhyming speech or language; (S, K, TA;) [i. e. rhyming prose; i. e.] speech, or language, having فَوَاصِل like the rhymes of verse, without being measured; so called as being likened to the سَجْع of the pigeon; (Msb;) or because of its uniformity, (TA,) and the mutual resemblance and agreement of the words which end its clauses: (IJ, TA:) or a consecution [of clauses] of speech or language, with one رَوِىّ [which is the principal, or only, rhyme-letter]: (Jm, K:*) or it consists in the agreement of the endings of words [or clauses], in a certain order, like the agreement of the rhymes (قَوَافِ) [of verses]: (Mbr, in the " Kámil; " TA:) each clause ends with a quiescent letter; and consists of at least two words: (Kull p. 208:) [see an ex. in the first paragraph of this art.:] you say also ↓ كَلَامٌ مُسَجَّعٌ (S) and ↓ كَلَامٌ مَسْجُوعٌ, meaning the same as سَجْعٌ: (TA:) the pl. of سَجْعٌ is أَسْجَاعٌ (S, K) and , accord. to IJ, سُجُوعٌ, but ISd says, I know not whether he have related this from another or coined it, (TA,) and أَسَاجِيعُ, (S,) or this last is pl. of ↓ أُسْجُوعَةٌ (K) [and is also a pl. pl., i. e. pl. of أَسْجَاعٌ, like as أَزَاهِيرُ is pl. of أَزْهَارٌ which is pl. of زَهْرٌ, and many similar instances might be added, such instances being numerous app. because أَفْعَالٌ is properly a measure of a pl. of paucity]. السَّجْعُ المُطَرَّفُ is That [rhyming prose] in which the two words [that end two corresponding clauses] agree in the letter of the سَجْع but not in measure; as الرِّمَمْ and الأُمَمْ: and السَّجْعُ المُتَوَازِى is that in which the measure is observed in the two words as well as the letter of the سَجْع; as القَلَمْ and القَسَمْ. (K T.) It is said in a trad., that Mohammad forbade سَجْع in prayer: [but many of the forms of prayer which he himself prescribed, and many others commonly used by Muslims in every age to the present time, are سَجْع, and the Kur-án is a composition of the same kind, though some do not allow this term to be applied to it, because سَجْع is a highly artificial style of prose-language, characterized by a kind of rhythm as well as rhyme, and it is obviously not proper to ascribe such artificial language to God, nor is it proper to use it in prayer, wherefore] Az says that سَجْع is disapproved in prayer because it resembles the language of the diviners, or soothsayers, but that other kinds of rhyming styles are allowable in خُطَب and رَسَائِل. (TA.) He is also related to have said, إِيَّاكُمْ وَ سَجْعَ الكُهَّانِ (tropical:) [Avoid ye the rhyming prose of the diviners, or soothsayers]. (TA.) One says also, ↓ بَيْنَهُمْ أُسْجُوعَةٌ [Between them is a discourse, or colloquy, oral or written, in rhyming prose]. (S.) سِجْعٌ: see سَجَعَتِ الحَمَامَةُ: — — and سَجَّاعَةٌ: see سَاجِعٌ. سَجَّاعٌ: see سَاجِعٌ. سَجُوعٌ: see سَجْعٌ. سَاجِعٌ: see سَاجِعٌ. Pursuing [an even, uniform, course, or] a direct, or right, course, (AZ, S, K, TA,) in going, or journeying, (AZ, S, TA,) [and] (tropical:) in speech, &c. (K, TA.) Dhu-r-Rummeh says, قَطَعْتُ بِهَا أَرْضًا تَرَى وَجْهَ رَكْبِهَا إِذَا مَا عَلَوْهَا مُكْفَأً غَيْرَ سَاجِعِ i. e. [I traversed, or have traversed, with her a land in which thou wouldst see the face of every one of the company of travellers riding over it, when they get upon it,] جَائِرًا غَيْرَ قَاصِدٍ [turning aside from the right course, (or rather turned aside, unless, which is not improbable, the right reading be مُكْفِئًا,) not direct], (AZ, S, TA,) or not direct towards one point: (TA:) but in the O we find, as on the authority of AZ, غَيْرَ سَاجِعٍ غير جَائِرٍ عَنِ القَصْدِ [which is evidenily a mistranscription; the right reading being غَيْرَ سَاجِعٍ أَىْ جَائِرًا عَنِ القَصْدِ, or the like]. (TA.) — — [Hence,] A face justly proportioned; [symmetrical;] well, or beautifully, formed. (K.) — — [Hence also,] حَمَامَةٌ سَاجِعَةٌ, and ↓ سَجُوعٌ, (K,) without ة, (TA,) [A pigeon continuing its cry uninterruptedly in one uniform way or manner; or calling, and prolonging its voice or cry, modulating it sweetly: or cooing: (see 1:) or] reiterating its voice or cry: pl. [of the former or of both] سُجَّعٌ and [of the former] سَوَاجِعُ. (K.) — — And نَاقَةٌ سَاجِعٌ A she-camel prolonging her yearning cry in one uniform manner: (TA:) or quavering, and prolonging her voice, [in the copies of the K مُطْرِبَة, but correctly مُطَرِّبَة,] in her yearning cry: (K:) or tall; (AA, K;) but Az says, I have not heard this on any authority beside that of AA. (TA.) — — [And hence,] سَاجِعٌ also signifies (tropical:) [A rhyming-proser, or rhyming-prosaist;] one who speaks, or utters, [or composes,] سَجْع: and in like manner, [↓ سَجَّاعٌ (mentioned by Golius, and by Freytag as on the authority of the K, in no copy of which do I find it,) meaning one who speaks, or utters, or composes, سَجْع much: and] ↓ سَجَّاعَةٌ [meaning one who does so very much: the three epithets being similar to رَاجِزٌ and رَجَّازٌ and رَجَّازَةٌ]. (K, TA.) أُسْجُوعَةٌ: see سَجْعٌ, in three places. مَسْجَعٌ A place, or an object, [to which latter it is applied in a phrase mentioned in the second sentence of this art.,] of pursuit or aim; syn. مَقْصِدٌ. (K.) مُسَجَّعٌ: see سَجْعٌ. مَسْجُوعٌ: see سَجْعٌ. سجف 1 سَجَفَ البَيْتَ: see 2. — سَجِفَتْ, aor. سَحَفَ, inf. n. سَجَفٌ, She (a woman) was, or became, slender in the waist: and lank in the belly. (TK.) [See also سَجَفٌ, below.] 2 سجّف البَيْتَ, (K,) inf. n. تَسْجِيفٌ, (TA,) He let down the curtain (السِّجْف) upon [the entrance of] the tent, or chamber; as also ↓ سَجَفَهُ, and ↓ اسجفه: (K, TA:) accord. to the T, التَّسْجِيف signifies the letting down of the سَجْفَانِ [or two separate halves, that hang side by side, of a curtain]: accord. to the M, the letting down of the curtain. (TA. [See also what next follows.]) 4 اسجف السِّتْرَ He let down the curtain. (S, K, TA.) — — [Hence,] اسجف اللَّيْلُ (tropical:) i. q. أَسْدَفَ, (S, K, TA,) i. e. The night became dark. (TA.) — — See also 2. سَجْفٌ: see the next paragraph. سِجْفٌ and ↓ سَجْفٌ [of which the former is the more common] A curtain; a veil; or a thing that veils, conceals, hides, covers, or protects; (S, K;) as also ↓ سِجَافٌ, and ↓ سِجَافَةٌ: (TA:) or a pair of curtains having an opening between them: (IDrd, K:) or each half of a pair of curtains, (Lth, K, TA,) divided in the midst, (Lth, TA,) by which any door, or entrance, is veiled; (Lth, K, TA;) as also ↓ سِجَافٌ: (K, TA:) this last is not a pl. of سِجْفٌ: (TA:) thus السِّجْفَانِ signifies the two separate halves [that hang side by side, so as to meet together,] of the curtain of a tent, (Lth, S, TA,) in the fore part thereof: (S:) so in a verse of En-Nábighah EdhDhubyánee cited in the second paragraph of art. رفع: (S, TA:) the pl. of سِجْفٌ and سَجْفٌ is أَسْجَافٌ and سُجُوفٌ; and the pl. of ↓ سِجَافٌ is سُجُفٌ. (TA.) [Hence] one says, أَرْخَى اللَّيْلُ سُجُوفَهُ (tropical:) The night let down its curtains. (TA.) — — سِجْفٌ also signifies The part that is behind a door or an entrance. (O, TA.) سَجَفٌ Slenderness of the waist: and lankness of the belly. (K.) One says فِى خَصْرِهِ سَجَفٌ In his waist is slenderness: and فِى بَطْنِهِ سَجَفٌ In his belly is lankness. (TA.) [See also سَجِفَتْ, in the first paragraph.] سُجْفَةٌ A period (سَاعَةٌ) of the night; (K;) like سُدْفَةٌ. (TA.) سِجَافٌ: see سِجْفٌ, in three places. — — Hence, The thing [i. e. edging, such as a fringe, &c., (thus applied in the present day,)] that is affixed to the borders of a garment, or piece of cloth. (TA.) سِجَافَةٌ: see سِجْفٌ. — — Hence the saying of Umm-Selemeh to ' Áïsheh, وَجَّهْتِ سِجَافَتَهُ i. e. هَتَكْتِ سِتْرَهُ and أَخَذْتِ وَجْهَهَا (assumed tropical:) [i. e. وَجْهَ سِجَافَتِهِ (as in the JM in art. وجه in explanation of وَجَّهْتِ سِدَافَتَهُ) Thou hast rent open his veil, or covering; both of these explanations meaning the same, as is said in the O and K in art. سدف]: but it is also related otherwise, i. e. وجّهت سِدَافَتَهُ, which has the same meaning. (TA. [See art. سدف.]) بَيْتٌ مُسَجَّفٌ [A tent; or chamber,] having a pair of curtains (سِجْفَانِ) upon its entrance, or door. (As, TA.) El-Farezdak applies this masc. sing. epithet to a pl. n., saying الحِجَالُ المُسَجَّفُ. (TA.) سجل 1 سَجَلَ المَآءَ, (S, K,) inf. n. سَجْلٌ, (TA,) He poured out, or forth, the water, (S, K, JM, TA,) continuously. (JM, TA.) — — Hence, سَجَلَ القُرْآنَ He read, or recited, the Kur-án continuously. (JM. [See also سَحَلَ.]) — — See also 2: — — and 4. 2 سجّل, inf. n. تَسْجِيلٌ, (S, Msb, K,) said of a judge, (S,) or kádee, (Msb,) He wrote a سِجِلّ [q. v.]: (S, * K:) or he decided judicially, and recorded his sentence in the سِجِلّ: (Msb:) and Mtr says that ↓ إِسْجَالٌ may be syn. with تَسْجِيلٌ, signifying the writing of سِجِلَّات [pl. of سِجِلٌّ],

though not found by him in the lexicons: (Har p. 473:) [but I have found it, for Sgh says,] the إِسْجَال of the kádee and his تَسْجِيل are one [in meaning]. (O.) You say, سجّل بِهِ He decided it judicially, [and recorded it in the سِجِلّ;] or he decreed it decisively; so expl. by the Shereef: or, as in the 'Ináyeh, he established it and recorded it [in the سِجِلّ]. (TA.) And سجّل القَاضِى لِفُلَانٍ بِمَالِهِ The kádee secured to such a one his property [by a judicial decision recorded in the سِجِلّ]. (TA.) And سجّل عَلَيْهِ القَاضِى [The kadee decided judicially against him, and recorded his sentence in the سِجِلّ]. (Mgh.) — — And سجّل عَلَيْهِ بِكَذَا (assumed tropical:) He rendered him notorious by reason of such a thing, and stigmatized him with it. (Z, TA.) — And سجّل بِهِ He threw it from above; as also ↓ سَجَلَ, inf. n. سَجْلٌ. (K.) — And سجّل, inf. n. as above, He (a man, TA) became affected with carnal appetite. (K.) 3 ساجلهُ, (K,) inf. n. مُسَاجَلَةٌ, (S, IB, TA,) [and app. سِجَالٌ also, (see سَجْلٌ,)] He vied, competed, or contended for superiority, with him; emulated, or rivalled, him; or imitated him; (S, IB, * K;) doing like as he did; (S, IB;) originally in the drawing of water; (S, * IB;) each of them bringing forth in his سَجْل [or bucket] the like of what the other brought forth [or endeavouring to do so]; the one, of them, that desisted being overcome: (IB:) and also, (assumed tropical:) in running: or in watering. (S.) Hence, فُلَانٌ يُسَاجِلُ فُلَانًا (tropical:) Such a one vies with such a one, each of them producing, [of the evidences] of nobility, the like of what the other produces; the one, of them, that desists being overcome. (IB.) El-Fadl Ibn- 'Abbás Ibn-'Otbeh Ibn-Abee-Lahab says, مَنْ يُسَاجِلْنِى يُسَاجِلْ مَاجِدًا يَمْلَأُ الدَّلْوَ إِلَى عَقْدِ الكَرَبْ [He who contends for superiority with me contends for superiority with one possessing glory, who fills the bucket to the tying of the rope that is attacked to the middle of its cross-bars]: and hence the saying, الحَرْبُ سِجَالٌ. (S. [See سَجْلٌ.]) 4 اسجلهُ He gave him a bucketful (سَجْلًا) or two bucketfuls (سَجْلَيْنِ): (K:) or, as some say, (assumed tropical:) he gave him much. (TA.) — — And اسجل الحَوْضَ He filled the watering-trough, or tank; (S, K;) as also ↓سَجَلَهُ. (JM.) — — أُسْجِلَتِ البَهِيمَةُ مَعَ أُمِّهَا The beast was sent forth, or set loose or free, with its mother. (TA.) It is said in a trad., لَا تُسْجِلُوا أَنْعَامَكُمْ, meaning Set not loose your cattle in men's fields of seed-produce. (TA.) — — And you say, اسجل النَّاسَ He left, or left alone, the people. (K.) — — And اسجل لَهُمُ الأَمْرَ (assumed tropical:) He made the affair free, or allowable, to them. (K.) — — And أَسْجَلْتُ الكَلَامَ (assumed tropical:) I made the speech, or language, to be unrestricted. (S.) — اسجل He (a man, TA) abounded in goodness, (K, TA,) and beneficence, and gifts to men. (TA.) — أَسْجَلْتُ لِلرَّجُلِ, inf. n. إِسْجَالٌ, I wrote a writing for the man. (Msb.) — — See also 2. 6 تساجلوا They vied, competed, or contended for superiority, one with another; emulated, or rivalled, one another; or imitated one another; [originally, in the drawing of water: and hence, (assumed tropical:) in other things: (see 3:)] (S, TA:) and هُمَا يَتَسَاجَلَانِ They two vie, &c., each with the other. (K.) 7 انسجل It (water) poured out, or forth; or became poured out, or forth; (S, K;) [app., continuously: see 1.] سَجْلٌ A full bucket: so accord. to Az and ElFárábee and others: (MS:) or a bucket containing water, whether little or much: such as is empty is not called سَجْلٌ nor ذَنُوبٌ: (S:) or a great bucket: (Msb: [see also سَجِيلٌ:]) or a great bucket that is full (K, TA) of water: (TA:) and a bucketful; the quantity that fills a bucket: (K:) it is of the masc. gender [though دَلْوٌ (the most common word for " a bucket ") is generally fem.]: (S, K:) pl. سِجَالٌ. (S.) — — And [hence,] (assumed tropical:) A share, or portion; (Msb;) like دَلَاةٌ [which likewise originally signifies " a bucket "]. (S in art. دلو. [See also سَجِيلٌ.]) And hence is derived the saying, الحَرْبُ سِجَالٌ, [as though meaning (assumed tropical:) War is an affair of shares, or portions;] i. e. the victory in war is shared by turns among the people [engaged therein]: (Msb:) [but it is implied in the S that it is from المُسَاجَلَةُ, and that سِجَالٌ is here an inf. n. like مُسَاجَلَةٌ, agreeably with analogy; and if so, the saying may be rendered war is a contention for superiority: (see 3:)] or the saying الحَرْبُ بَيْنَهُمْ سِجَالٌ means (assumed tropical:) [War between them consists of portions, in such a manner that] a سَجْل [or portion] thereof is against these, and another is against these: (K:) originating from the act of two men drawing water with two buckets from a well, each of them having [in his turn] a full bucket. (TA.) You say also, أَعْطَاهُ سَجْلَهُ مِنْ كَذَا (tropical:) He gave him his share, or portion, of such a thing; like as one says, ذَنُوبَهُ. (Har p. 19.) The phrase سَجِيلٌ ↓ سَجْلٌ in the saying لَهُمْ مِنَ المَجْدِ سَجْلٌ سَجِيلٌ (K, * TA) has an intensive signification; (K, TA;) [the saying app. meaning (assumed tropical:) They have, of glory, a large share.] — — Hence likewise, metaphorically applied to signify (tropical:) A gift: one says جَوَادٌ عَظِيمُ السَّجْلِ (tropical:) [A bountiful man who is large in gift]. (Har ibid. [The first word in this saying is there written جوّاد.]) One says also, لَهُ بِرٌّ فَائِضُ السِّجَالِ (assumed tropical:) [He has overflowing goodness or beneficence]. (TA.) — — Also (assumed tropical:) A bountiful man. (Abu-l-' Omeythil, K.) — — And (assumed tropical:) A great udder: pl. سِجَالٌ and سُجُولٌ. (K.) — See also سِجِلٌّ, in two places. سِجْلٌ: see the next paragraph. سِجِلٌّ A writing; or paper, or piece of skin, written upon; (K, * TA;) as also سُجُلٌّ (TA) and ↓ سِجْلٌ (K, TA) [and ↓ سَجْلٌ, as appears from what follows]: or a طُومَار [meaning a roll, or scroll, or the like,] for writing upon or written upon: (Bd in xxi. 104:) and a written statement of a contract and the like; (K, TA;) i. e. (TA) i. q. صَكٌّ: (S, TA: [but see this word, which has also other meanings, and among them that here following, which is the most common meaning of سِجِلٌّ:]) the record of a kádee, or judge, in which his sentence is written; (Msb;) a judicial record: (Mgh:) [see also مَحْضَرٌ:] pl. سِجِلَّاتٌ. (Msb, K.) كَطَىِّ السِّجِلِّ لِلْكِتَابِ, in the Kur xxi. 104, means Like the folding of the طُومَار [expl. above] for the purpose of writing [thereon]: or for what is to be written: (Bd:) or upon what is written; (Bd, * Jel;) i. e., upon the written record [of the works] of the son of Adam at his death: (Jel:) or السِّجِل here has the third of the meanings here following: (Bd, Jel:] or the second thereof. (Bd.) — — And A writer, or scribe: (K:) and so some explain it in the verse above cited. (TA.) — — And السِّجِلُّ A certain scribe of the Prophet. (K.) — — And A certain angel, (K,) who folds the written statements of [men's] works. (Bd ubi suprà.)— — And, without the article, A man, in the Abyssinian language. (K.) In the verse cited above, I' Ab read ↓ السَّجِلِ, and explained it as meaning A certain man: but it is also said to mean a certain angel: and another reading is السُّجُلِّ, a dial. var. mentioned above. (TA.) السِّجَالُ a name for The ewe. (Ibn-'Abbád, O.) — — And سِجَال سِجَال [i. e. سِجَالْ سِجَالْ, so in my MS. copy of the K, but in the CK سِجالِ سِجالِ,] is A call to the ewe to be milked. (Ibn- 'Abbád, O, K.) سَجُولٌ A she-goat abounding in milk: thus correctly, as in the O: in the copies of the K, in the place of عَنْزٌ is put عَيْنٌ [making the meaning to be a spring abounding in water or an eye abounding in tears]. (TA.) سَجِيلٌ, applied to a bucket (دَلْو), Large, or big; as also with ة: (K:) or ↓ سَجِيلَةٌ [alone, i. e. as a subst., rendered such by the affix ة,] signifies a large, or big, bucket. (S.) — — And, applied to an udder (ضَرْع), Long: (S:) or pendent and wide; as also ↓ أَسْجَلُ: (K:) or this latter, applied to an udder, but only of a sheep or goat, wide, flaccid, and tossing about; striking the animal's hind legs, from behind. (ISh, TA.) — — And, with ة, applied to a testicle (خُصْيَة), Flaccid and wide in the scrotum. (K.) — — See also سَجْلٌ. — — Also Hard, and strong. (K.) — And A share, or portion: (K:) IAar says, it is of the measure فَعِيلٌ from سَجْلٌ meaning " a full bucket " [and likewise " a share, or portion "];

but, he adds, it does not please me. (TA.) سَجَالَةٌ, in a testicle, Flaccidity and wideness in the scrotum. (K.) سَجِيلَةٌ: see سَجِيلٌ. سِجِّيلٌ Stones like lumps of dry, or tough, clay: arabicized from سَنْگ وَ گِلْ; (K, TA;) which are Pers. words, meaning " stone and clay; " the conjunction falling out in the arabicizing: (TA:) or baked clay: (Jel in xi. 84 and xv. 74 and cv. 4:) or stones (S, K) of clay (S) baked by the fire of Hell, whereon were inscribed the names of the people [for whom they were destined]: (S, K:) so in the Kur; as is indicated therein, in li. 33 and 34: (S:) or مِنْ سَجِّيلٍ in the Kur means مِنْ سِجِلٍّ, i. e. of what had been written [or decreed] for them, that they should be punished therewith; and سِجِّيل means the same as سِجِّين, mentioned and expl. in the Kur lxxxiii. 8 and 9: (K:) AO says that من سجّيل means many and hard; and that سِجِّينٌ is syn. with سِجِّيلٌ in this sense: (TA:) it is also said to be from سِجِّينٌ meaning Hell; the ن being changed into ل: (Bd in xi. 84:) also, to be from أَسْجَلْتُهُ meaning " I sent forth him or it: " or from أَسْجَلْتُ meaning " I gave; " and to be from السَّجْلُ. (TA.) — Also i. q. دَائِمٌ; and so سِجِّينٌ [q. v.]. (L in art. سجن.) سَجَنْجَلٌ A mirror: (S, K:) or a Chinese mirror: (MA:) [said to be] a Greek word (رُومِىٌّ), (S, K,) arabicized: (S:) and some say زَجَنْجَلٌ. (Az, TA.) [Pl., accord. to Freytag, سَنَاجِلُ.] — — And (assumed tropical:) Pieces such as are termed سَبَاجِلُ, of silver; (K, * TA;) as being likened to the mirror. (TA.) — — And Gold. (K.) — — And Saffron. (K.) أَسْجَلُ: see سَجِيلٌ. — — سَجْلَآءُ, [the fem.,] applied to a she-camel, (S, K,) means (assumed tropical:) Long in the udder: (S:) or big in the udder: pl. سُجْلٌ. (K.) — — And, applied to a woman, (assumed tropical:) Big in the posteriors: (K:) pl. as above. (TA.) مُسْجَلٌ Allowed, or made allowable, to every one; (S, K;) not denied to any one. (S.) — — Mohammad Ibn-El-Hanafeeyeh said, in explaining the words of the Kur [lv. 60], هَلْ جَزَآءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ [Shall the recompense of doing good be other than doing good?], هِىَ مُسْجَلَةٌ لِلْبَرِّ وَ الفَاجِرِ, meaning (assumed tropical:) It is unrestricted in its relation to the righteous and the unrighteous: a righteous person is not made to be conditionally intended thereby, exclusively of an unrighteous. (As, S, TA.) — — And one says, فَعَلْنَاهُ وَ الدَّهْرُ مُسْجَلٌ (assumed tropical:) [We did it when fortune was unrestricted], i. e., when no one feared any one. (K.) سجم 1 سَجَمَ الدَّمْعُ, (S, K, JM,) aor. سَجُمَ, (JM,) inf. n. سُجُومٌ and سِجَامٌ; (S, K;) and ↓ انسجم; (S, JM;) The tears flowed: (JM:) or poured forth; (TA in explanation of the latter verb;) and so the latter verb said of water. (TA.) — — And سَجَمَ عَنِ الأَمْرِ (tropical:) He held back from the thing, or affair, delaying to do it; (A, K, TA;) and shrank from it. (A, TA.) — سَجَمَتِ العَيْنُ دَمْعَهَا, (S, K, *) aor. سَجُمَ and سَجِمَ inf. n. سَجْمٌ and سُجُومٌ and سَجَمَانٌ, The eye shed its tears in drops: or shed its tears, little or much: (K:) or poured forth its tears. (TA.) And in like manner, سَجَمَتِ السَّحَابَةُ المَآءَ (tropical:) The cloud poured forth the water, (K, TA,) little or much: (K:) and السحابة ↓ اسجمت (assumed tropical:) The cloud rained continually; as also اثجمت: (IAar, TA:) and اسجمت السَّمَآءُ The sky poured forth [rain]; as also اثجمت. (S.) And سَجَمَهُ [He poured it forth, app. meaning either دَمْعَهُ or المَآءَ]; and [so] ↓ اسجمهُ; and [app. in an intensive sense] ↓ سجّمهُ, inf. n. تَسْجِيمٌ and تَسْجَامٌ. (K: omitted in the TA.) 2 سَجَّمَ see the last sentence above. 4 أَسْجَمَ see 1, last two sentences. 7 إِنْسَجَمَ see 1, first sentence. — — انسجم الكَلَامُ (tropical:) The language was, or became, rightly, or regularly, ordered, arranged, or disposed. (TA.) دَمْعٌ سَجْمٌ and ↓ سِجَامٌ and ↓ سُجُومٌ (TA) [are instances of inf. ns. used as epithets, (as is said in the TA of the first and second, to which the third is obviously similar,) meaning Tears flowing, or pouring forth: or the first may be more correctly rendered tears shed in drops, or simply shed, or poured forth]. سَجَمٌ Tears: (K:) or flowing tears. (TA.) — — And Water: (so in copies of the K:) i. e. the water of the sky: (TA:) or water that is apparent, or manifest. (CK.) — Also The leaves of the [tree called] خِلَاف [q. v.]; (K;) to which broad and long arrow-heads are likened. (TA.) سِجَامٌ an inf. n. used as an epithet: see سَجْمٌ. (TA.) عَيْنٌ سَجُومٌ [An eye shedding many tears]. (S, TA.) — — And سَحَابٌ سَجُومٌ (assumed tropical:) [Clouds pouring forth much rain; like سَجَّامٌ]. (TA.) — — And نَاقَةٌ سَجُومٌ (tropical:) A she-camel yielding much milk: (A, TA:) or that parts her hind legs on being milked, and raises her head: (K, TA: [in the CK, سَعَطَتْ is erroneously put for سَطَعَتْ:]) as also ↓ مِسْجَامٌ. (K.) — — رَجُلٌ سَجُومٌ عَنِ المَكَارِمِ (tropical:) A man who shrinks from generous actions. (TA.) سُجُومٌ: see سَجْمٌ. [As it is originally an inf. n., used as an epithet,] you say also أَعْيُنٌ سُجُومٌ Eyes shedding tears in drops, or simply shedding tears, or pouring forth tears; i. q. سَوَاجِمُ [pl. of ↓ سَاجِمَةٌ fem. of ↓ سَاجِمٌ, of which last, accord. to Freytag, سُجُمٌ is a pl.]. (TA.) سَحَابٌ سَجَّامٌ (assumed tropical:) Clouds pouring forth much rain. (TA. [See also سَجُومٌ.]) سَاجِمٌ; and its fem., with ة: see سُجُومٌ. سَاجُومٌ A certain dye. (K.) أَسْجَمُ A camel that does not utter the grumbling cry termed رُغَآء: (S, TA:) or that does not bray clearly: (TA:) i. q. أَزْيَمُ. (K.) مِسْجَامٌ: see سَجُومٌ. أَرْضٌ مَسْجُومَةٌ (tropical:) Land watered by rain. (S, TA.) سجن 1 سَجَنَهُ, (S, Msb, K,) aor. سَجُنَ, inf. n. سَجْنٌ, (S, Msb,) He imprisoned him. (S, Msb, K.) — — [Hence,] it is said in a trad., مَا شَىْءٌ أَحَقَّ بِطُولِ السَّجْنِ مِنْ لِسَانٍ (assumed tropical:) [There is not anything more deserving of long restraint than a tongue]. (L.) — — And سَجَنَ الهَمَّ (tropical:) He secreted anxiety; did not reveal it. (L, K.) A poet says, وَ لَا تَسْجُنَنَّ الهَمَّ إِنَّ لِسَجْنِهِ عَنَآءً وَ حَمِّلْهُ المَهَارَى النَّوَاجِيَا (tropical:) [And by no means secrete thou anxiety: verily to the secreting thereof pertains embarrassment: but load with it fleet camels of Mahreh]. (L.) 2 سجّنهُ, inf. n. تَسْجِينٌ, i. q. شَقَّقَهُ [He cut it, or divided it, lengthwise; clave it; split it; &c.]. (K.) — — And سجّن النَّخْلَ He made the palmtrees to be such as are termed سِلْتِين [or سِجِين; i. e. he dug at their feet trenches to conduct the water to them when it did not reach to them]. (K.) سِجْنٌ A prison; (S, L, Msb, K;) as also ↓ سِجِّينٌ: (L:) pl. of the former سُجُونٌ. (Mgh, Msb.) سَجِينٌ is syn. with ↓ مَسْجُونٌ [Imprisoned]; pl. سُجَنَآءُ and سَجْنَى: and is applied to a female likewise, as also سَجِينَةٌ; pl. سَجْنَى and سَجَائِنُ. (K.) سَجَّانٌ The keeper of a prison. (K.) سِجِّينٌ: see سِجْنٌ. — — [In the Kur lxxxiii. 7,] A certain place in which is the record [of the deeds] of the wicked; (S, L, K;) or, as I 'Ab says, in which are their registers: AO says, it is of the measure فِعِّيلٌ from السِّجْنُ, like الفِسِّيقُ from الفِسْقُ: (S, L:) or a certain valley in Hell: or a certain stone, [or rock,] (L, K,) beneath, (L,) or in, (K,) the seventh earth: (L, K:) [these explanations are given by those who hold that مَا سِجِّينٌ in the next verse is for مَا كِتَابُ سِجِّينٍ:] or it there means a register comprising the deeds of the wicked, (Bd, Jel, *) of the jinn, or genii, and of mankind, (Bd,) or of the devils and the unbelievers: (Jel:) or ما سجّين in the next verse is for ما كتاب سجّين, and the meaning is the place, (Bd, Jel,) which is beneath the seventh earth, the abode of Iblees and his forces: (Jel:) IAth says, it occurs in a trad. with the article ال; and without that article it is a proper name for the fire [of Hell], and hence the mention of it in the Kur lxxxiii. 7. (L.) [See also سِجِّيلٌ.] — Also Anything hard: (L:) and hard, vehement, or severe; (S, L, K;) applied to a beating. (S, L.) — — And Continuing, lasting, or everlasting; syn. دَائِمٌ; (L, K;) as also سِجِّيلٌ: so accord. to El-Muärrij. (L. [See, again, سِجِّيلٌ.]) — And i. q. عَلَانِيَةٌ: (L, K:) so in the saying, عَمِلَ ذٰلِكَ سِجِّينًا [He did that openly, or publicly]. (L.) — Also Palm-trees (نَخْل) such as are termed سِلْتِين (As, L, K) in the dial. of the people of El-Bahreyn; (As, L;) [app. meaning that the latter word is of that dial.; for it is said that] the Arabs [app. the Arabs in general] say سِجِّين in the place of سِلْتِين, which is not Arabic: (L:) the palm-trees thus termed are such as have trenches dug at their feet to conduct the water to them when it has not reached to them. (L, and K in art. سلتن.) سَاجُونٌ Iron such as is termed أَنِيثٌ [i. e. female, meaning soft]. (L.) [مَسْجَنَةٌ, accord. to

Freytag, The act of imprisoning: but it seems rather to be a word of the class of مَجْبَنَةٌ and مَبْخَلَةٌ &c., and to signify a cause of imprisonment.] مَسْجُونٌ: see سَجِينٌ. سجو 1 سَجَا, (S, Msb, K, &c.,) aor. يَسْجُو, (S, Msb,) inf. n. سُجُوٌّ (S, K, TA) and سَجْوٌ, (TA,) said of the night, (Fr, IAar, Msb, TA,) &c., (TA,) It was, or became, silent, quiet, or still: (Fr, IAar, S, K, TA:) and dark: (Fr, TA:) or its darkness became extended: (IAar, TA:) or it covered, or concealed, by its darkness. (Msb, TA.) وَ اللَّيْلِ إِذَا سَجَا, in the Kur [xciii. 2], means And the night when it becomes still, silent, or quiet: (IAar, Zj, S, Jel:) or when it covers with its darkness: (Jel:) or when its people become silent: or when its darkness becomes still: from سَجَا البَحْرُ, inf. n. سُجُوٌّ, The sea became calm. (Bd.) And one says, سَجَتِ الرِّيحُ The wind became still. (TA.) — — سَجَتِ النَّاقَةُ The she-camel prolonged her حَنِين [or cry of yearning towards her young one]. (K.) — — See also 2. 2 سجّى He covered anything; as also ↓ اسجى, and ↓ سَجَا. (IAar, TA.) You say, سجّى المَيِّتَ, (S, Mgh, Msb,) inf. n. تَسْجِيَةٌ, (S, Mgh, K,) He covered the dead person (Mgh, Msb, K) with a garment, or piece of cloth, (Mgh, Msb,) and the like. (Msb.) 3 ساجاهُ, (K,) inf. n. مُسَاجَاةٌ, (TA,) He touched it. (K.) One says, أَتَانَا بِطَعَامٍ فَمَا سَاجَيْنَاهُ i. e. [He brought us food, and] we did not touch it. (AZ, TA.) — — And i. q. عَالَجَهُ [meaning He worked, or laboured, upon it, or at it; &c.]. (K.) One says, هَلْ تُسَاجِى ضَيْعَةً i. e. تُعَالِجُهَا [meaning Dost thou work, or labour, upon a landed estate? or, probably, dost thou cultivate a landed estate by the work, or labour, of others?]. (Aboo-Málik, TA.) 4 أَسْجَوَ see 2. — اسجت النَّاقَةُ The she-camel had much milk. (Sgh, K.) [سَجِىٌّ A sincere companion and friend. (Golius, from Meyd.)] سَجِيَّةٌ A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. خُلُقٌ, and طَبِيعَةٌ, (S,) or غَرِيزَةٌ: (Msb:) or a faculty, or quality, firmly rooted in the mind, not easy of removal: (MF:) pl. سَجَايَا. (Msb.) نَاقَةٌ سَجْوَآءُ A she-camel still, or quiet, when being milked. (M, K.) — — And A she-camel whose fur is unruffled: and شَاةٌ سَجْوَآءُ a sheep whose wool is unruffled. (TA.) — — And رِيحٌ سَجْوَآءُ A gentle wind. (TA.) — — And اِمْرَأَةٌ سَجْوَآءُ الطَّرْفِ i. e. ↓ سَاجِيَتُهُ, (K,) meaning A woman languid, or languishing, in the eye. (TA.) سَاجٍ Still, silent, or quiet: thus applied to the sea [as meaning calm, or unruffled]. (S, K.) And لَيْلَةٌ سَاجِيَةٌ A calm night, in which the wind is still, and such as is not dark: (T, TA:) or a night in which the cold has become allayed, and in which the wind and the clouds have become still, and which is not dark. (M, TA.) And طَرْفٌ سَاجٍ A still, or motionless, eye: (S, K:) [or] عَيْنٌ سَاجِيَةٌ, accord. to IAar, means an eye that has a languid, or languishing, look; which is an accessory to beauty in women. (TA.) See also the next preceding paragraph. سح 1 سَحَّ, (S, A, TA,) aor. ـُ3 سَحُ, (S, TA,) inf. n. سَحٌّ, (S, K, &c.,) He poured out, or forth, (S, A, K,) water, (S, A,) &c.: (S:) or, accord. to IDrd, سَحٌّ signifies the pouring out, or forth, in consecutive quantities: or, accord. to the Msb, [but this art. is not in my copy of that work,] the pouring forth much, or abundantly; and the like is said in the Jámi' of Kz. (TA.) You say also, سَحَّتِ السَّمَآءُ مَطَرَهَا [The sky poured forth its rain]. (A, TA.) See also an ex. of the inf. n. voce سَحَّآءُ, below. — — [Hence,] one says, اِسْتَنْشَدْتُهُ قَصِيدَةً فَسَحَّهَا عَلَىَّ (tropical:) [I asked him to recite an ode, and he poured it forth to me; lit., upon me], inf. n. as above. (A.) — — [Hence likewise,] سَحٌّ signifies also (assumed tropical:) The act of flogging. (K, TA.) One says, سَحَّهُ مِائَةَ سَوْطٍ, (S, TA,) aor. and inf. n. as above, (TA,) (assumed tropical:) He inflicted upon him a hundred stripes of a whip. (S, TA.) — — And (assumed tropical:) The act of beating, striking, or smiting. (K.) — — And (assumed tropical:) The act of thrusting or piercing [with a spear or the like]. (TA.) — سَحَّ, (S, A,) aor. ـُ3 سَحُ, (S,) so says Fei, or, accord. to some, ـِ3 سَح, agreeably with analogy, (TA,) inf. n. سَحٌّ (S, K) and سُحُوحٌ, (K,) or the former is the inf. n. of the trans. verb, and the latter is that of the intrans., (MF,) It flowed from above; (S, K;) [i. e. it flowed down;] said of water, (S,) and of rain, and of tears; (S, A;) as also ↓ تَسَحْسَحَ and ↓ تسحّح: (K:) or سَحَّ signifies, or signifies also, it poured out, or forth, vehemently: (TA:) and ↓ تسحسح, it flowed; said of water, (S, TA,) and of a thing. (TA.) — — [Hence,] سَحَّتِ الشَّاةُ, (S, A, TA,) and البَقَرَةُ, (TA,) aor. تَسِحُّ, (S, TA,) or, accord. to Lh and Z, تَسُحُّ, (TA,) inf. n. سَحٌّ, (K,) or سُحُوحٌ, (S, A,) or both, (TA,) and سُحُوحَةٌ, (S, Ibn-Et-Teiyánee, TA,) (tropical:) The sheep or goat, and the animal of the ox-kind, became fat: (AZ, AHn, S, TA:) or became fat to the utmost degree: (K:) or became fat so as to flow with grease: (A:) or became fat, but not to the utmost degree. (TA.) 5 تَسَحَّ ـَ3 see 1, in the latter half of the paragraph. 7 انسحّ عَرَقًا It (a camel's arm-pit) poured with sweat. (TA.) R. Q. 2 تَسَحْسَحَ: see 1, latter half, in two places. سَحٌّ Rain pouring abundantly and extensively: (K in art. سبط:) and ↓ سَحْسَاحٌ (S, K) and ↓ سَحْسَحٌ (K) rain pouring vehemently, (S, K, * TA,) paring the surface of the earth: (TA:) and ↓ سَحُوحٌ, applied to rain that falls in large drops, pouring much, or abundantly; and also applied to a thundering cloud, (سَحَابَةٌ فِيهَا رَعْدٌ i. e. حَنَّانَةٌ, [or, accord. to the S and A, to any cloud, سَحَابَة,]) pouring forth much rain: (Ham p. 391: [in which it is said that in the latter case it may be proper; and in the former case, tropical:]) and ↓ عَيْنٌ سَحْسَاحَةٌ, so in a copy of the K, [and thus in my MS. copy of it,] in other copies ↓ سَحَّاحَةٌ, but the former is the right, (TA,) an eye pouring forth tears abundantly, or much: (K, TA:) and ↓ طَعْنَةٌ مُسَحْسِحَةٌ (S, TA) [a spear-wound, or the like,] flowing [with blood]. (TA.) — — [Hence,] حَلِفٌ سَحٌّ (assumed tropical:) A swearing in which oaths pour forth consecutively. (L.) — Also (assumed tropical:) i. q. قَسْبٌ [i. e. Dry, or tough, dates, that crumble in the mouth and have hard stones]; (K:) Az relates his having heard the Bahránees thus term a certain kind of قَسْب: (TA:) or (tropical:) scattered dates: (A:) or (tropical:) dry, or tough, dates, (K, TA,) not sprinkled with water [in order that they may stick together, for thus they do for this purpose, or they sprinkle the palm-leaf-receptacle of the dates for this purpose], (TA,) scattered (K, TA) upon the ground, not collected in a receptacle, and not packed; (TA;) as also ↓ سُحٌّ, (IDrd, K,) which is of the dial. of El-Yemen. (IDrd.) سُحٌّ: see what next precedes. سَحَاحٌ The air. (Fr, T, O, K.) [See also سُجَاحٌ, which is perhaps a mistranscription.] سَحُوحٌ: see سَحٌّ. سَحَّآءُ a fem. epithet, an instance of فَعْلَآءُ having no أَفْعَلُ, [i. e. not having أَسَحُّ for the masc. form], occurring in a trad., in which it is said, (TA,) يَمِينُ اللّٰهِ سَحَّآءُ لَا يَغِيضُهَا شَىْءٌ اللَّيْلَ وَ النَّهَارَ (A, TA) i. e. (tropical:) The right hand of God is continually pouring with gifts, nothing will render it deficient, night and day: or, as some relate it, the phrase is ↓ يَمِينُ اللّٰهِ مَلْأَى سَحًّا [the right hand of God is full, with pouring forth]; the last word being with tenween, as an inf. n.: it is thus likened to the abundant source that is not diminished by drawing from it, nor by descending into it and filling the bucket. (TA.) — — You say also غَارَةٌ سَحَّآءُ (A, TA) (tropical:) [An incursion into the territory of an enemy] that pours calamity upon people with sudden impetuosity. (TA.) — — [Golius explains سَحَّآءُ, on the authority of Meyd, as signifying (assumed tropical:) A hot wind: it is probably a mistranscription for سَخْنَآءُ.] سَحَّاحَةٌ: see سَحٌّ. سَحْسَحٌ: see سَحٌّ. — — Also, applied to land (أَرْضٌ), (assumed tropical:) Wide, or spacious: but IDrd says, I know not the truth of this. (TA.) — Also, and ↓ سَحْسَحَةٌ, A court, or a spacious portion in which is no building or that is vacant, of a house, (S, K, TA,) and of a place of alighting, or of a settlement, or of a collection of houses or tents: the former expl. by IAar as meaning a man's quarter, or tract, in which he alights. (TA.) سَحْسَحَةٌ: see what next

precedes. سَحْسَاحٌ; and its fem., with ة: see سَحٌّ: — — and see also the fem. in what here follows. شَاةٌ سَاحٌّ, (A, K,) after the manner of a possessive noun, (TA,) and سَاحَّةٌ, (K,) the latter occurring in a trad., or, as some relate it, ↓ سَحْسَاحَةٌ, which means the same, (TA,) (tropical:) A sheep, or goat, that is fat: (S, TA: but in the former, only a pl., as applied to sheep or goats, is mentioned; namely, the first of the pls. below:) or that flows with grease by reason of its fatness: (A:) or full of fat: (TA:) or fat in the utmost degree: (K:) [or fat, but not in the utmost degree; for] one says مَهْزُولٌ; then مُنْقٍ when it has become a little fat; then شَنُونٌ; then سَمِينٌ; then سَاحٌّ; and then مُتْرْطِمٌ, which means fat in the utmost degree: (Aboo-Ma'add El-Kilábee, TA:) pl. سُحَّاحٌ, (Th, S, L,) thus in the handwriting of J, and mentioned by Aboo-Mis-hal, (TA,) or سِحَاحٌ (IKtt, K) and سُحَاحٌ, which is extr. [in form]. (K.) And لَحْمٌ سَاحٌّ (assumed tropical:) Fat flesh-meant; as though, by reason of its fatness, it poured forth grease. (As, S, TA.) فَرَسٌ مِسَحٌّ (tropical:) A swift horse; (Kz, K, TA;) as though it poured forth running; (S, Kz, TA;) likened to rain in swiftness. (TA.) طَعْنَةٌ مُسَحْسِحَةٌ: see سَحٌّ. سحب 1 سَحَبَهُ, (S, A, Msb, K,) aor. سَحَبَ, (Msb, K,) inf. n. سَحْبٌ, (Msb, TA,) He dragged it, or drew it along, (S, A, Msb, K,) namely, his ذَيْل [or skirt], (S,) or a thing, such as a garment &c., (TA,) upon the ground. (Msb, K, TA.) One says of a woman, تَسْحَبُ ذَيْلَهَا [She drags, or draws along, her skirt upon the ground]. (TA.) And سَحَبَتِ الريحُ التُّرَابَ [The wind drew along the dust upon the ground]. (TA.) — — [Hence,] سَحَبَتِ الرِّيَاحُ أَذْيَالَهَا (tropical:) [The winds dragged their skirts upon the ground; i. e., blew so as to efface the traces upon the ground]. (A: in the TA, الرِّيحُ.) And اِسْحَبْ ذَيْلَكَ عَلَى مَا كَانَ مِنِّى (tropical:) [Drag thy skirt over that which has proceeded from me; i. e. efface what has proceeded from me, as when a person dragging his skirt effaces the traces upon the sand or dust over which he walks]. (A, TA.) And مَا اسْتَبْقَى رَجُلٌ وُدَّ صَاحِبِهِ بِمِثْلِ مَا سَحَبَ الذَّيْلَ عَلَى مَعَايِبِهِ (tropical:) [A man has not preserved, or kept alive, the love, or affection, of his companion with anything that is in its effect like his dragging the skirt over his vices, or faults]. (A, TA.) — — [Hence like wise, as will be shown by what next follows,] سَحَبَ, aor. سَحَبَ, (K, TA,) inf. n. as above, (S, TA,) means also (tropical:) He ate and drank vehemently. (S, K, TA.) 4 أَسْحَبْتُ مِنَ الطَّعَامِ وَ الشَّرَابِ (tropical:) I took, or ate and drank, much of the food and beverage; as also ↓ تَسَحَّبْتُ: because it is the habit of the glutton to draw and appropriate to himself the victuals [and beverages]. (A, TA.) 5 تَسَحَّبَ see 4. — — تسحّب عَلَيْهِ (assumed tropical:) He acted, or behaved, towards him with boldness, or presumptuousness; or did so confiding in his love, or affection: (Az, S, MA, TA:) or with coquettishness, and feigned opposition. (Az, * MA, TA. *) — — تَسَحَّبَتْ فِى حَقِّهِ, occurring in a trad. of Sa'eed and [a woman named] Arwà, means (assumed tropical:) She took his right, or rightful property, by force, and annexed it to her own, and to her land. (TA.) 7 انسحب It was, or became, dragged, or drawn along, (S, A, Msb, K,) upon the ground: (Msb, K:) said of one's skirt, (S,) or of a thing, such as a garment &c. (TA.) — — [Hence,] اِنْسَحَبَتْ فِيهَا ذَلَاذِلُ الرِّيحِ (tropical:) [The skirts of the wind were, or became, dragged upon it, i. e., upon the ground (الأَرْض), so as to efface the traces upon it]. (A, TA.) سُحْبَةٌ i. q. غِشَاوَةٌ [app. as meaning particularly A covering, or film, upon the eye: expl. by Freytag, from the Deewán el-Hudhaleeyeen, as meaning oculorum caligo]. (K.) — — And Remains of water in a pool left by a torrent; as also ↓ سُحَابَةٌ: (K, TA:) dim. of the former ↓ سُحَيْبَةٌ. (TA.) رَجُلٌ سَحْبَانُ A man who takes, or carries, or sweeps, away everything by which he passes. (K.) — — [Golius explains سَحْبَانٌ, as on the authority of Meyd, as meaning A portion of water remaining in a skin or other thing: but I think that this is a mistranscription for سُحْبَةٌ.] سَحَابٌ [termed in the S and K pl. of سَحَابَةٌ, as also سُحُبٌ and سَحَائِبُ,] is, accord. to As, [correctly,] a coll. gen. n., used alike as masc. and fem. and sing. and pl.; (MF, TA;) and سَحَابَةٌ is its n. un.; (MF, Msb, * TA;) and سُحُبٌ is pl. of سَحَابٌ or of سَحَابَةٌ; (L, Msb, * MF, TA;) it may be pl. of either of these; (L, MF, TA;) and سَحَائِبُ is pl. of سَحَابَةٌ absolutely, and of سَحَابٌ when used as fem.: (MF, TA:) it signifies Clouds [or a collection of clouds]; (S, K, KL, TA, &c.;) and [clouds] from which the rain comes: (TA:) so called because drawn along in the air; (Msb, TA;) or because they draw along one another; or because the winds draw them along; (TA;) or because they draw along their fringes. (TA in art. حبو.) One says, مَطَرَتْهُمُ السَّحَابَةُ [The cloud rained upon them]. (A.) — — [Hence,] أَقَمْتُ عِنْدَهُ سَحَابَةَ نَهَارِى (tropical:) I remained at his abode the whole of my day: originally said in relation to a cloudy day; and then proverbially used in relation to any day. (A, TA.) And مَا زِلْتُ أَفْعَلُهُ سَحَابَةَ يَوْمِى (tropical:) I ceased not to do it the whole of my day. (K, * TA.) — — مَآءُ السَّحَابِ [properly The water of the clouds] is a term for (assumed tropical:) wine. (TA in art. جفن.) — — السَّحَابُ is a name of (assumed tropical:) The Prophet's turban; (Mgh, TA:) it was thus called as being likened to the سحاب of the rain because of its being drawn along in the air. (TA.) — — Also the name of A sword of Dirar Ibn-El-Khattáb. (K.) سَحَابَةٌ n. un. of سَحَابٌ [q. v.]. (As, Msb, &c.) سُحَابَةٌ: see سُحْبَةٌ. سُحَيْبَةٌ dim. of سُحْبَةٌ, q. v. (TA.) أُسْحُوبٌ (tropical:) A man who eats and drinks much, (S, A,) or vehemently: (K:) Az says that the word known to him in the former sense is أُسْحُوتٌ, with ت; but that perhaps اسحوب is allowable. (L, TA.) [مَسْحَبٌ A place of dragging, or drawing along, of a skirt, or garment, &c., upon the ground: pl. مَسَاحِبُ: see Har p. 78.] سحت 1 سَحَتَهُ, [aor. سَحَتَ, inf. n. سَحْتٌ,] He extirpated it, eradicated it, exterminated it, or destroyed it utterly; as also ↓ اسحتهُ: (S, K, TA:) both signify he, or it, made it to go, go away, pass away, or depart; made away with it, did away with it, made an end of it, or destroyed it; namely, a man's property: and the latter, he destroyed utterly what he (a man) possessed. (TA.) You say, سَحَتَ الخِتَانَ, inf. n. as above; and ↓ اسحتهُ; He performed the circumcision so as to remove the prepuce utterly. (TA.) And سَحَتَ شَعَرَهُ He removed his hair utterly in shaving and cutting: (A:) and سَحَتَ رَأْسَهُ, inf. n. as above; and ↓ اسحتهُ; He shaved his head so as to remove the hair utterly. (Lh, TA.) And سَحَتَ الشَّحْمَ عَنِ اللَّحْمِ, (aor. as above, K,) He peeled off the fat from the flesh; (S, A, K;) as also سَحَفَهُ. (S.) And سَحَتَ شَيْئًا, aor. and inf. n. as above, He peeled, or peeled off, a thing by little and little. (L, TA.) And سَحَتَ وَجْهَ الأَرْضِ He, or it, effaced the traces, or the like, upon the surface of the earth. (A, TA.) فَيَسْحَتَكُمْ بِعَذَابٍ, in the Kur xx. 64, means Lest He destroy you [by a punishment], (Bd, Jel,) or utterly destroy you; (Bd;) and some read ↓ فَيُسْحِتَكُمْ, (S, Bd, Jel,) which means the same; (Bd, Jel;) this being of the dial. of Nejd and Temeem; and the former, of the dial. of El-Hijáz: (Bd:) or (tropical:) lest He harass, or distress, or afflict, you [by a punishment]: (A, TA:) or (assumed tropical:) lest He pare you [from the surface of the earth thereby]. (TA.) سَحَتْنَاهُمْ and ↓ أَسْحَتْنَاهُمْ both signify (tropical:) We harassed, or distressed, or afflicted, them: and سَحَتَهُمْ [and ↓ أَسْحَتَهُمْ], He slaughtered them. (TA.) — See also the next paragraph, in two places. 4 أَسْحَتَ see above, in six places. — — [Hence,] أُسْحِتَ, said of a man, (assumed tropical:) His property went away. (Lh, TA.) — اسحت He gained, or earned, what is termed سُحْت [i.e. gain that was unlawful, &c.]; (S, A, K;) as also ↓ سَحَتَ: (K:) or he earned little. (Msb.) You say, اسحت فِى تِجَارَتِهِ He earned such gain in his traffic; (S, A;) as also ↓ سَحَتَ فِيهَا: (TA:) or he earned little therein; and so اسحت تِجَارَتَهُ. (Msb.) And اسحتت تِجَارَتُهُ His traffic was, or became, disapproved, abominable, or foul, and unlawful. (K.) سَحْتٌ inf. n. of 1 [q. v.]. (L, TA.) — — Also (assumed tropical:) Vehemence of eating and drinking.

(TA.) — — And (assumed tropical:) Punishment, castigation, or chastisement. (TA.) — — بَرْدٌ سَحْتٌ, (K,) [as also سَخْتٌ, q. v.,] and بَحْتٌ, and لَحْتٌ, (TA,) [and لَخْتٌ,] i. q. صَادِقٌ [i. e. (assumed tropical:) Vehement, or intense, cold: see بَحْتٌ &c.]. (K.) — — See also سُحْتُوتٌ: — — and مَسْحُوتٌ: — — and see the paragraph here following, in two places. سُحْتٌ (S, A, Msb, K) and ↓ سُحُتٌ, (S, Msb, K,) the former a contraction of the latter, (Msb,) A thing that is forbidden, prohibited, or unlawful; (S, A, K;) and (so in the A, but in the K " or ") what is disapproved, abominable, or foul, of gains, (A, K, TA,) that occasions disgrace (K, TA) and bad repute; as the price of a dog, and of wine, and of a pig; (TA;) any pro- perty that is forbidden, not lawful to be gained (Msb, TA) nor to be eaten; (Msb;) anything forbidden, or unlawful, and of bad repute: sometimes it means what is disapproved; and sometimes, what is unlawful; the context showing in which sense it is used: and it is also applied to signify a bribe that is given to a judge or the like: so called because it cuts off blessing: (TA:) in the Kur v. 46, some read لِلسُّحْتِ; and some, لِلسُّحُتِ; (Bd, TA;) and it has also been read as the inf. n., ↓ لِلسَّحْتِ: (Bd:) the pl. is أَسْحَاتٌ. (K.) — — Also Little, or small, in quantity or number; paltry, mean, or inconsiderable. (Msb.) — — مَالُهُ سُحْتٌ or ↓ سَحْتٌ (accord. to different copies of the K [the former the better known]) His property may be taken and destroyed with impunity: and in like manner, دَمُهُ سحت His blood may be shed with impunity. (K, * TA.) — — See also مَسْحُوتٌ. سُحُتٌ: see the next preceding paragraph. سَحْتِىٌّ: see what next follows. سُحْتُوتٌ An old and worn-out garment or piece of cloth; as also ↓ سَحْتٌ and ↓ سَحْتِىٌّ. (K.) — — [A mess of] سَوِيق [or meal of parched barley, &c.,] having little grease or gravy [mixed with it]; as also ↓ سِحْتِيتٌ; (K;) the latter a dial. var. of سِخْتِيتٌ [q. v.]. (TA.) — — And A desert (مَفَازَةٌ) of which the earth is soft. (K.) سِحْتِيتٌ: see the next preceding paragraph. سَحِيتٌ: see مَسْحُوتٌ, in two places. — — سَحَابَةٌ سَحِيتَةٌ A cloud that carries away, or sweeps away, that by which it passes. (TA.) عَامٌ أَسْحَتُ, and أَرْضٌ سَحْتَاْءُ, (assumed tropical:) A year, and a land, in which is no pasture. (K.) أُسْحُوتٌ: see the following paragraph. مُسْحَتٌ: see the following paragraph. مَسْحُوتٌ (assumed tropical:) Property (مَالٌ) made to go away, or depart; made away with, made an end of, or destroyed; as also ↓ مُسْحَتٌ, (S, K,) as in a verse cited voce مُجَلَّفٌ, (S,) and ↓ سُحْتٌ and ↓ سَحِيتٌ. (K.) — — (assumed tropical:) A man who eats and drinks vehemently; as also ↓ سَحْتٌ and ↓ سَحِيتٌ: (TA in the present art.:) and ↓ أُسْحُوتٌ signifies [the same, or] a man who eats and drinks much., (Az, TA voce أُسْحُوبٌ, q. v.) And مَسْحُوتُ الجَوْفِ (assumed tropical:) A man (S) who does not become satiated: (S, K:) having a capacious belly, (K, TA,) and who does not become satiated with food: (TA:) and as some say, hungry: (TA:) and one who suffers much from indigestion. (K, TA.) And مَسْحُوتُ المَعِدَةِ (tropical:) A man having a greedy, or gluttonous, stomach. (A, TA.) سحج 1 سَحَجَهُ, (S, A, K, TA,) aor. سَحَجَ, (K, TA,) inf. n. سَحْجٌ, (TA,) He abraded, or otherwise removed, its outer integument, or superficial part; (S, A, K, TA;) relating to one's skin: (S, A, TA:) and he scratched him; or wounded him in the outer skin: also he rubbed it, namely, a thing, with another thing, so as to abrade, or remove, its superficial part: and it, namely, a thing, hitting another thing, abraded from it a little of its superficial part; as when a thing hits the solid hoof previously to [that state of attenuation and abrasion which is termed] الوَجَى. (TA.) You say, سَحَجْتُ جِلْدَهُ I abraded, or removed, the outer integument [i. e. the cuticle] of his skin. (S.) And أَصَابَهُ شَىْءٌ فَسَحَجَ وَجْهَهُ [A thing hit him, and abraded the cuticle of his face]. (S.) And سَحَجَ العُودَ بِالمِبْرَدِ He abraded the outer part of the wood, or piece of wood, or stick, with the file. (TA.) And يَسْحَجُ الأَرْضَ بِخُفِّهِ, referring to a camel, (S, K, TA,) He pares the surface of the ground with his foot, so that he is not slow in becoming attenuated and abraded in the sole. (TA.) And سَحَجَتِ الرِّيَاحُ الأَرْضَ [The winds pared the surface of the earth, removing the dust and pebbles: like سَهَجَت]. (A.) — — Also He bit him so as to make a mark, or marks, upon him; [or so as to lacerate his skin;] used especially in relation to wild asses; and so ↓ سحّجهُ, [but in an intensive sense, i. e. he so bit him much, or many times, (see مُسَحَّجٌ,)] inf. n. تَسْحِيجٌ and مُسَحَّجٌ [of which latter see an ex. in the next paragraph]. (TA.) — — also signifies The combing gently upon the skin of the head: (K, TA:) [combing the hair with a gentle pressure upon the skin of the head:] one says, سَحَجَ شَعَرَهُ بِالمُشْطِ, inf. n. سَحْجٌ, He combed his hair [pressing the comb] gently [upon the skin of his head]. (TA.) — — And The going quickly [as though paring the surface of the earth with the feet, or making marks upon it]. (O, K.) You say, مَرَّ يَسْحَجُ He passed along going quickly: and [so] يَسْحَجُ السَّيْرَ. (O, TA.) — — And A running of beasts falling short of such as is vehement. (K.) — — And [hence, app.,] سَحَجَ الأَيْمَانَ, (TA,) aor. as above, (K, TA,) (assumed tropical:) He made the oaths to follow one another with little, or no, interruption. (K, * TA.) — See also 7. 2 سحّجهُ, (S, K,) inf. n. تَسْحِيجٌ and مُسَحَّجٌ, [of which latter, see an ex. in what follows,] (TA,) He abraded, or otherwise removed, its outer integument, or superficial part, much, or often. (S, K.) — — See also 1. An ex. of the latter inf. n. occurs in the following hemistich of the " Jeemeeyeh " of El-'Ajjáj: جَأْبًا تَرَى بِلِيتِهِ مُسَحَّجَا [A bulky, or strong, wild ass, in the side of whose neck thou seest much biting, or lacerating of the skin, that has made marks upon it]: thus heard by AHát from the mouth of AZ, and thus recited by the former to As, who disallowed it, and said, تَلِيلَهُ [i. e. whose neck, or cheek, thou seest to be much bitten, &c., instead of بِلِيتِهِ], but abstained from objecting after AHát had adduced other exs. [of similar inf. ns.], and among them the saying in the Kur [xxxiv. 18], وَ مَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ: Az says that مسحّجا is here made an inf. n., like تَسْحِيجًا. (TA) 5 تسحّج It had its outer integument, or superficial part, abraded, or otherwise removed, much, or often: (S, K:) said of the skin [&c.]. (S.) 7 انسحج It had its outer integument, or superficial part, abraded, or otherwise removed: (S, K:) said of the skin: (S:) [and it seems from the phrase سَحَجُ الفَخِذَيْنِ occurring in the O and K in art. بذح, that ↓ سَحِجَ, inf. n. سَحَجٌ, may signify the same: but سَحَجُ may there be a mistranscription for سَحْجُ.] One says, اِنْسَحَجَ جِلْدُهُ مِنْ شَىْءٍ مَرَّ بِهِ His skin had its cuticle abraded in consequence of a thing that passed by him. (TA.) سَحْجٌ inf. n. of سَحَجَ. (TA.) — — And [hence, Dysentery, or the like; because attended by abrasion, or excoriation, of the colon;] a certain disease of the bowels; (PS;) an abrading disease in the belly. (TA.) You say, بِهِ سَحْجٌ (S) i. e. In him is the disease above mentioned. (PS.) سَحُوجٌ: see سَحَّاجٌ. سَحِيجٌ Having its outer integument, or superficial part, abraded, or otherwise removed; as also ↓ مَسْحُوجٌ. (TA.) سَحَّاجٌ A camel that pares the surface of the ground with his foot, (S, * K, * TA,) so that he is not slow in becoming attenuated and abraded in the sole. (TA.) — — Also (assumed tropical:) A man who makes oaths to follow one another with little, or no, interruption: (TA:) and so ↓ مِسْحَاجٌ and ↓ سَحُوجٌ applied to a woman. (K, * TA.) And حَلِفٌ سَحَّاجٌ (assumed tropical:) A swearing in which the oaths are made so to follow one another. (TA.) [سَاحِجٌ act. part. n. of سَحَجَ: fem. with ة: pl. of the fem. سَوَاحِجُ. Hence,] رِيَاحٌ سَوَاحِجُ [Winds paring, or that pare, the surface of the earth, removing the dust and pebbles]. (A, TA.) [مَسْحَجٌ A place of abrasion, &c.: pl. مَسَاحِجُ. — — Hence,] one says, of an ass, (A,) i. e. a wild ass, (TA,) عَلَيْهِ المَسَاحِجُ Upon him are the marks, or scars, of the biting of other asses. (A, TA.) مِسْحَجٌ

The [instrument called] مِبْرَاة with which one pares, or shapes, wood. (O, K.) — — [And hence, app., A rain that is as though it pared the surface of the earth. Accord. to Freytag, مَسْحَجٌ occurs in this sense in the Deewán of Jereer: pl. مَسَاحِجُ: but the correct word is evidently مِسْحَجٌ.] — — Also, and ↓ مِسْحَاجٌ, (O, K, TA,) A wild ass that bites [other asses] much, or frequently: (TA:) [or each signifies, though not so expl. in the TA,] an ass [i. e. a wild ass] that runs a pace falling short of such as is vehement. (O. K.) مُسَحَّجٌ An ass [i. e. a wild ass] much bitten. (S, A, K.) — — [See also 2.] مِسْحَاجٌ: see مِسْحَجٌ: — — and see also سَحَّاجٌ. مَسْحُوجٌ: see سَحِيجٌ. سحر 1 سَحَرَهُ He, or it, hit, or hurt, his سَحْر [or lungs, &c.], (Mgh, TA,) or his سُحْرَة [i. e. heart]. (TA.) — — And the same, aor. سَحَرَ, inf. n. سِحْرٌ, (T, TA,) [said to be] the only instance of a pret. and aor. and inf. n. of these measures except the verb فَعَلَ, aor. يَفْعَلُ, inf. n. فِعْلٌ, (MF,) (tropical:) He turned it, (T,) or him, (TA,) عَنْ وَجْهِهِ [from its, or his, course, or way, or manner of being]: and hence other significations here following. (T, TA. [Accord. to the T, this seems to be proper; but accord. to the A, tropical.]) In this sense the verb is used in the Kur xxiii. 91. (Fr.) The Arabs say to a man, مَا سَحَرَكَ عَنْ وَجْهِ كَذَا وَ كَذَا (tropical:) What has turned thee from such and such a course? (Yoo.) أُفِكَ and سُحِرَ are syn. [as meaning (tropical:) He was turned from his course &c.]. (TA.) — — And (tropical:) He turned him from hatred to love. (TA.) — — Hence, (TA,) aor. and inf. n. as above, (T, S, TA,) and inf. n. also سَحْرٌ, (KL, TA,) (tropical:) He enchanted, or fascinated, him, or it; (S, * K, * KL, PS;) and so ↓ سحّرهُ (MA, TA) [in an intensive or a frequentative sense, meaning he enchanted, or fascinated, him, or it, much, or (as shown by an explanation of its pass. part. n.) time after time]: and سَحَرَ عَيْنَهُ He enchanted, or fascinated, his eye. (MA.) You say, سَحَرَ الشَّىْءَ عَنْ وَجْهِهِ, meaning (tropical:) He (an enchanter, سَاحِرٌ) apparently turned the thing from its proper manner of being, making what was false to appear in the form of the true, or real; causing the thing to be imagined different from what it really was. (T, TA. [See سِحْرٌ, below.]) And المَرْأَةُ تَسْحَرُ النَّاسَ بِعَيْنِهَا (tropical:) [The woman enchants, or fascinates, men by her eye]. (A.) And سَحَرَهُ بِكَلَامِهِ (assumed tropical:) He caused him, or enticed him, to incline to him by his soft, or elegant, speech, and by the beauty of its composition. (Msb.) — — (tropical:) He deceived, deluded, beguiled, circumvented, or outwitted, him; (S, Mgh, K; *) as also ↓ سحّرهُ, [but app. in an intensive or a frequentative sense,] (K, TA,) inf. n. تَسْحِيرٌ. (TA. [Accord. to the Mgh, the former verb in this sense seems to be derived from the same verb in the first of the senses expl. in this art.]) — — And in like manner, (assumed tropical:) He diverted him [with a thing], as one diverts a child with food, that he may be contented, and not want milk; syn. عَلَّلَهُ; as also ↓ سحّرهُ, inf. n. تَسْحِيرٌ. (S, TA.) One says, سَحَرَهُ بِالطَّعَامِ وَ الشَّرَابِ, and ↓ سحّرهُ, (assumed tropical:) He fed him, and diverted him [from the feeling of want], with meat and drink. (TA.) — — And سَحَرْتُ الفِضَّةَ (assumed tropical:) I gilded the silver. (Ham p. 601.) — — سِحْرٌ is also syn. with فَسَادٌ [as quasi-inf. n. of أَفْسَدَ, as is indicated in the TA; thus signifying The act of corrupting, marring, spoiling, &c.: see the pass. part. n. مَسْحُورٌ]. (TA.) [Hence,] one says, سَحَرَ المَطَرُ الطِّينَ and التُّرَابَ, (assumed tropical:) The rain spoiled the clay, and the earth, or dust, so that it was not fit for use. (TA.) — — And one says of the adhesion of the lungs to the side by reason of thirst, يَسْحَرُ أَلْبَانَ الغَنَمِ, meaning (assumed tropical:) It causes the milk of the sheep, or goats, to descend before bringing forth. (TA.) — سَحَرَ also signifies He went, or removed, to a distance, or far away; syn. تَبَاعَدَ; (T, K;) said of a man. (T, TA.) — سَحِرَ, aor. سَحَرَ, (assumed tropical:) He went forth early in the morning, in the first part of the day; or between the time of the prayer of daybreak and sunrise; syn. بَكَّرَ. (O, K. [See also 4.]) 2 سحّر, inf. n. تَسْحِيرٌ: see 1, in four places. — — Also (tropical:) He fed another, or others, with the food, or meal, called the سَحُور: (M, Mgh, TA:) or سَحَّرَهُمْ signifies he gave to them the meal so called. (Mgh.) 4 اسحر (tropical:) He was, or became, in the time called the سَحَر; (S, A, K;) as also ↓ استحر. (TA.) And (tropical:) He went, or journeyed, in the time so called: (S, K, TA:) or he rose to go, or journey, in that time; and so ↓ استحر: (TA:) or this latter signifies he went forth in that time. (A. [See also 1, last sentence.]) 5 تسحّر (A, Mgh, Msb) and تسحّر السَّحُورَ (Az, TA) (tropical:) He ate the food, or meal, [or drank the draught of milk,] called the سَحُور. (Az, A, Mgh, Msb, TA.) — — And تسحّر بِهِ (tropical:) He ate it, (S, * K, * TA,) namely, food, or سَوِيق [q. v.], [or drank it, namely, milk,] at the time called the سَحَر. (TA.) 8 استحر: see 4, in two places. — — Also (assumed tropical:) He (a cock) crowed at the time called the سَحَر: (S, K:) and he (a bird) sang, warbled, or uttered his voice, at that time. (TA.) سَحْرٌ, and ↓ سَحَرٌ, (S, Mgh, Msb, K,) sometimes thus because of the faucial letter, (S,) and ↓ سُحْرٌ, (S, Msb, K,) and, accord. to El-Khafájee, in the 'Ináyeh, ↓ سِحْرٌ, but this is not mentioned by any other, and therefore requires confirmation, (TA,) The lungs, or lights: (S, A, Mgh, Msb, K:) or what adheres to the gullet and the windpipe, of [the contents of] the upper part of the belly: or all that hangs to the gullet, consisting of the heart and liver and lungs: (Msb, TA:) and the part of the exterior of the body corresponding to the place of the lungs: (Mgh, TA: *) and سَحْرٌ signifies also the liver; and the core, or black or inner part, (سَوَاد,) and sides, or regions, of the heart: (TA:) and ↓ سُحْرٌ, the heart; (ElJarmee, K;) as also ↓ سُحْرَةٌ: (TA:) the pl. (of سَحْرٌ, S, Msb) is سُحُورٌ, and (of ↓ سُحْرٌ, S, Msb, and of ↓ سَحَرٌ, Msb) أَسْحَارٌ. (S, Msb, K.) — — Hence, اِنْتَفَخَ سَحْرُهُ, (S, A, K,) and مَسَاحِرُهُ ↓ اِنْتَفَخَتْ, (A, K,) (tropical:) His lungs became inflated, or swollen, by reason of timidity and cowardice: (A:) said of a coward: (S:) and of one who has exceeded his due bounds: Lth says that, when repletion arises in a man, one says انتفخ سحره, and that the meaning is, [as given also in the K,] he exceeded his due bounds: but Az says that this is a mistake, and that this phrase is only said of a coward, whose inside is filled with fear, and whose lungs are inflated, or swollen, so that the heart is raised to the gullet: and of the same kind is the phrase in the Kur [xxxiii. 10] وَبَلَغَتِ القُلُوبُ الحَنَاجِرَ. (TA.) — — And المُقَطَّعَةُ الأَسْحَارِ, and السُّحُورِ, (assumed tropical:) [She that has her lungs burst asunder], an appellation given to the أَرْنَب [i. e. hare, or female hare], (S, K,) or to the swift ارنب, (TA in art. قطع,) by way of good omen, meaning that her lungs will burst asunder; like المُقَطَّعَةُ النِّيَاطِ: (S:) and some (of those of later times, S) say المُقَطِّعَةُ, with kesr to the ط; (S, K;) as though, by her speed and vehemence of running, she would burst asunder her lungs; (S;) or because she bursts the lungs of the dogs by the vehemence of her running, and the lungs of him who purses her. (ISh, Sgh.) — — And اِنْقَطَعَ مِنْهُ سَحْرِى (tropical:) I despaired of him, or it. (A, K.) And أَنَا مِنْهُ غَيْرُ صَرِيمِ سَحْرٍ (tropical:) I am not in despair of him, or it. (A, B.) صَرِيمُ سَحْرٍ is also expl. as signifying (tropical:) Having his hope cut off: and (tropical:) anything despaired of. (TA.) And صُرِمَ سَحْرُهُ means (tropical:) His hope was cut off. (TA.) — Also The scar of a gall on the back of a camel, (K, TA,) when it has healed, and the place thereof has become white. (TA.) — And The upper, or highest, part of a valley. (TA.) — See also سَحَّارَةٌ. — And see سَحَرٌ, in two places. سُحْرٌ: see the next preceding paragraph, in three places. سِحْرٌ: see سَحْرٌ, first sentence. — [Also] an inf. n. of سَحَرَهُ, meaning (tropical:) The turning a thing from its proper manner of being to another manner: (T, TA: [accord. to the T, this seems to be proper; but accord. to the A, tropical:]) and hence, (T, TA,) (tropical:) enchantment, or fascination: (T, * S, * MA, KL, PS:) for when. the enchanter (السَّاحِرُ) makes what is false to appear in the form of

truth, and causes a thing to be imagined different from what it really is, it is as though he turned it from its proper manner of being: (T, TA:) the producing what is false in the form of truth: (IF, Msb:) or, in the common conventional language of the law, any event of which the cause is hidden, and which is imagined to be different from what it really is: and embellishment by falsification, and deceit: (Fakhred-Deen, Msb:) or a performance in which one allies himself to the devil, and which is effected by his aid: (TA:) i. q. أَخْذَةٌ [meaning a kind of enchantment, or fascination, which captivates the eye and the like, and by which enchantresses withhold their husbands from other women]: (S:) and anything of which the way of proceeding or operation (مَأْخَذُهُ) is subtile: (S, K:) accord. to Ibn-Abee-'Áïsheh, سِحْر is thus called by the Arabs because it changes health, or soundness, to disease: (Sh:) [and in like manner it is said to change hatred to love: (see 1:)] pl. أَسْحَارٌ and سُحُورٌ. (TA.) — — Also (tropical:) Skilful eloquence: (TA:) or used absolutely, it is applied to that for which the agent is blamed: and when restricted, to that which is praiseworthy. (Msb.) Thus it is in the saying of Mohammad, إِنَّ مِنَ البَيَانِ لَسِحْرًا (tropical:) [Verily there is a kind of eloquence that is enchantment]: because the speaker propounds an obscure matter, and discloses its true meaning by the beauty of his eloquence, inclining the hearts [of his hearers] in like manner as they are inclined by سِحْر: or because there is in eloquence a novelty and strangeness of composition which attracts the hearer and brings him to such a pass as almost diverts him from other things; therefore it is likened to سِحْر properly so called: and it is said to be السِّحْرُ الحَلَالُ [or lawful enchantment]. (Msb.) The saying of Mohammad mentioned above was uttered on the following occasion: Keys Ibn-'Ásim El-Minkaree and EzZibrikán Ibn-Bedr and 'Amr Ibn-El-Ahtam came to the Prophet, who asked 'Amr respecting EzZibrikán; whereupon he spoke well of him: but Ez-Zibrikán was not content with this, and said, " By God, O apostle of God, he knows that I am more excellent than he has said; but he envies the place that I have in thine estimation: " and thereupon 'Amr spoke ill of him; and then said, "By God, I did not lie of him in the first saying nor in the other; but he pleased me, and I spoke as pleased; then he angered me, and I spoke as angered: " then Mohammad uttered the above-mentioned words. (TA.) Their meaning is, but God knows best, he praises the man, speaking truth respecting him, so as to turn the hearts of the hearers to him, (K,) or to what he says; (TA;) and he dispraises him, speaking truth respecting him, so as to turn their hearts also to him, (K,) or to what he says after. (TA.) A' Obeyd says nearly the same. Or, as some say, the meaning is, that there is an eloquence that is sinful like سِحْر. (TA.) — — Also (tropical:) Skill; science: Mohammad said, مَنْ تَعَلَّمَ بَابًا مِنَ النُّجُومِ فَقَدْ تَعَلَّمَ بَابًا مِنَ السِّحْرِ (tropical:) [He who learneth a process of the science of the stars (meaning astrology or astronomy) learneth a process of enchantment], which may mean that the science of the stars is forbidden to be learned, like the science of enchantment, and that the learning of it is an act of infidelity: or it may mean that it is skill, and science; referring to what is acquired thereof by way of calculation; as the knowledge of eclipses of the sun or moon, and the like. (ISd, TA.) — — Also (tropical:) Food; aliment; nutriment: so called because its effect is subtile. (TA.) — — غَيْثٌ ذُو سِحْرٍ means (assumed tropical:) Superabundant rain. (TA.) سَحَرٌ: see سَحْرٌ, in two places. — Also, (S, A, Mgh, Msb, K, &c.,) and ↓ سَحْرٌ, (TA,) and ↓ سُحُرٌ, (Msb,) and ↓ سَحَرِىٌّ, and ↓ سَحَرِيَّةٌ, (K,) (tropical:) The time a little before daybreak: (S, K:) or [simply] before daybreak: (Msb:) or the last part of the night: (Lth, Mgh:) or the last sixth of the night: (Mgh:) the pl. of سَحَرٌ (Msb) and of ↓ سَحْرٌ (TA) and of ↓ سُحُرٌ, (Msb,) is أَسْحَارٌ: (Msb, K, TA:) the سَحَر is thus met. called because it is the time of the departure of the night and the coming of the day; so that it is the مُتَنَفَّس [lit. the " time of the breathing," by which is meant the " shining forth,"] of the dawn: (A:) there are two times of which each is thus called; one, which is [specially] called السَّحَرُ الأَعْلَى, [or the earlier سَحَر,] (A, Mgh,) is before daybreak; (Mgh;) or a little before daybreak: (A:) and the other, at daybreak: (A, Mgh:) like as one says " the false dawn " and " the true: " (A:) the earlier سَحَر is also called ↓ سُحْرَةٌ: (S, K:) or the سُحْرَة is the same as the سَحَر: or it is the last third of the night, to daybreak. (TA.) Using سَحَر indeterminately, you make it perfectly decl., and say, أَتَيْتُهُ بِسَحَرٍ [I came to him a little before daybreak], agreeably with the phrase in the Kur liv. 34; (S;) and in like manner, ↓ بِسُحْرَةٍ [in the earlier سَحَر]: (S, K:) you also say سَحَرًا, and ↓ سُحْرَةً, (A,) and مَا زَالَ عِنْدَنَا مُنْذُ السَّحَرِ :and سَحَرًا مِنَ الأَسْحَارِ [He ceased not to be with us, or at our abode, from a little before daybreak]: and لَقِيتُهُ بِالسَّحَرِ الأَعْلَى, and بِأَعْلَى سَحَرَيْنِ, and بِأَعْلَى السَّحَرَيْنِ, (TA,) and فِى أَعْلَى السَّحَرَيْنِ, (A, TA,) [I met him in the earlier سَحَر;] but بِأَعْلَى سَحَرٍ, a phrase used by El-'Ajjáj, is erroneous: (TA:) and هٰذِهِ اللَّيْلَةِ ↓ لَقِيتُهُ سَحَرِىَّ and ↓ سَحَرِيَّتَهَا [I met him in the time a little before daybreak of this last night]. (TA.) When, by سَحَر alone, you mean the سَحَر of the night immediately preceding, you say, لَقِيتُهُ سَحَرَ يَا هٰذَا [I met him a little before daybreak this last night, O thou man], (S, K,) making it imperfectly decl. because it is altered from السَّحَرَ, (S,) or because it is for بِالسَّحَرِ; (TA;) and it is thus determinate by itself, (S, K,) without its being prefixed to another noun and without ال: (S:) and in the same sense you say بِسَحَرَ: (TA:) and you say, سِرْ عَلَى فَرَسِكَ سَحَرَ يَا فَتَى [Go thou on thy horse a little before daybreak this night, O youth: so in the TA; but in two copies of the S, for سِرْ I find سِيرَ]: you do not make it to terminate with damm, [like قَبْلُ and بَعْدُ &c.,] because it is an adv. n. which, in a place where it is fitting to be such, may not be used otherwise than as such: (S:) and [in like manner] you say, لَقِيتُهُ سُحْرَةَ يَا هٰذَا ↓ [I met him in the earlier سَحَر of this last night, O thou man]. (TA.) If you make سَحَر the proper name of a man, it is perfectly decl.: and so is the dim.; for it is not of the measure of a noun made to deviate from its original from, like أُخَرُ: you say, ↓ سِرْ عَلَى فَرَسِكَ سُحَيْرًا [Go thou on thy horse a very little before daybreak: so in the TA; but here again, in two copies of the S, for سِرْ I find سِيرَ]: you do not make it to terminate with damm, [like قَبْلُ &c.,] because its being made of the dim. form does not bring it into the class of adv. ns. which may also be used as nouns absolutely, though it does bring it into the class of nouns which are perfectly declinable. (S, TA.) — — سَحَرٌ also signifies (tropical:) Whiteness overspreading blackness; (K;) like صَحَرٌ; except that the former is mostly used in relation to the time so called, of daybreak; and the latter, in relation to colours, as when one says جِمَارٌ أَصْحَرُ; (TA;) and ↓ سُحْرَةٌ signifies the same; (TA;) i. q. صُحْرَةٌ. (K.) — — And (tropical:) The extremity (T, A, K) of a desert, (T,) and of the earth or a land, (A,) or of anything: (K:) from the time of night so called: (A:) pl. أَسْحَارٌ. (T, A, K.) سَحِرٌ: see سَحِيرٌ. سُحُرٌ: see سَحَرٌ, first sentence, in two places. سُحْرَةٌ: see سَحَرٌ: — and سَحَرٌ, in five places. سَحَرِىٌّ and سَحَرِيَّةٌ: see سَحَرٌ; each in two places. سَحُورٌ A meal, or food, (Mgh, Msb, TA,) or [particularly] سَوِيق [generally meaning meal of parched barley], that is eaten at the time called the سَحَر; (S, * Mgh, Msb, K* TA;) or a draught of milk that is drunk at that time. (TA.) It is repeatedly mentioned in trads. [relating to Ramadán, when the Muslim is required to be exact in the time of this meal], and mostly as above; but some say that it is correctly [in these cases] with damm, [i. e. سُحُور, which see below,] because the blessing and recompense

have respect to the action, and not to the food. (TA.) سُحُورٌ, an inf. n. [without a verb properly belonging to it, or rather a quasi-inf. n., for its verb is تَسَحَّرَ], (TA,) The act of eating the meal, or food, [or drinking the draught of milk,] called the سَحُور [q. v.]. (Msb, TA.) سَحِيرٌ: see مَسْحُورٌ. — — Also A man having his lungs (سَحْرُهُ) ruptured; and so ↓ سَحِرٌ. (TA.) — — And Having a complaint of the belly, (K, TA,) from pain of the lungs. (TA.) — — And A horse large in the belly, (K,) or in the جَوْف [which often means the chest]. (TA.) — [And An arrow wounding the lungs: so accord. to Freytag in the " Deewán el-Hudhaleeyeen. "] سُحَيْرًا: see سَحَرٌ, in the latter half of the paragraph. سُحَارَةٌ The parts, of a sheep or goat, that the butcher plucks out (K, TA) and throws away, (TA,) consisting of the lungs, or lights, (سَحْر) and the windpipe, (K, TA,) and the appendages of these. (TA.) سَحَّارٌ: see سَاحِرٌ, in two places. سَحَّارَةٌ (tropical:) A certain plaything of children; (A, K, TA;) having a string attached to it; (A;) which, when extended in one direction, turns out to be of one colour; and when extended in another direction, turns out to be of another colour: (A, * TA:) it is also called ↓ سَحْرٌ: and whatever. resembles it is called by the former appellation: so says Lth. (TA.) سَاحِرٌ (tropical:) [An enchanter;] a man who practices سِحْر; as also ↓ سَحَّارٌ [in an intensive sense, or denoting habit or frequency]: pl. of the former سَحَرَةٌ and سُحَّارٌ; and of ↓ the latter, سَحَّارُونَ only, for it has no broken pl. (TA.) [Hence,] one says, لَهَا عَيْنٌ سَاحِرَةٌ (tropical:) [She has an enchanting, or a fascinating, eye], and عُيُونٌ سَوَاحِرُ [enchanting, or fascinating, eyes]. (A, TA.) And أَرْضٌ سَاحِرَةُ السَّرَابِ (tropical:) [A land of delusive mirage].(A, TA.) — — And (assumed tropical:) Knowing, skilful, or intelligent. (S, * TA.) مُسَحَّرٌ, of which the pl. occurs in the Kur xxvi. 153 and 185, means Having سُحْر or سَحْر [i. e. lungs]; (Bd, TA;) or created with سَحْر [or lungs]; (S;) i. e. a human being: (Bd:) or diverted [from want] with food and drink: (S, * TA:) and this seems to be implied by the explanation in the K; which is hollow; from Fr: (TA:) or enchanted time after time, so that his intellect is disordered, or rendered unsound: (A, TA:) or enchanted much, so that his reason is overcome: (Bd, Jel:) [see also مَسْحُورٌ:] or deceived, deluded, beguiled, circumvented, or outwitted. (TA.) مَسْحُورٌ Having his lungs (سَحْرُهُ), or his heart (سُحْرَتُهُ), hit, or hurt; as also ↓ سَحِيرٌ [q. v.]. (TA.) — — [(tropical:) Enchanted, or fascinated.] — — (assumed tropical:) Deprived of his reason or intellect; corrupted or disordered [in his intellect]. (IAar, Sh.) [See also مُسَحَّرٌ.] — — (assumed tropical:) Food (طَعَامٌ) marred, or spoilt, (K, TA,) in the making thereof. (TA.) (assumed tropical:) Herbage marred, or spoilt. (TA.) (assumed tropical:) A place marred, or spoilt, by much rain, or by scantiness of herbage. (K.) The fem., with ة, accord. to Az, signifies (assumed tropical:) Land (أَرْضٌ) marred, or spoilt, by superabundant rain, or by scantiness of herbage: accord. to ISh, (assumed tropical:) land in which is little milk; i. e. [because] without herbage: accord. to Z, [in the A,] (tropical:) land that produces no herbage. (TA.) — — And the fem., applied to a she-goat, (tropical:) Having little milk: (A, TA:) or large in her udder, but having little milk. (Ham p. 26.) مَسَاحِرُ: see سَحْرٌ, second sentence. سحف 1 سَحَفَهُ, (S, K, TA,) aor. سَحَفَ, (K, TA,) inf. n. سَحْفٌ, (S, TA,) He pared it, or peeled it, off; (S, K, TA;) namely, a thing; (TA;) and [particularly] the fat from the back (S, K) of the sheep or goat, (S, TA,) not of the she-camel, as is indicated by the context in the K, (TA,) by reason of its abundance, after which he roasted it, (S, TA,) i. e., accord. to the S, the fat, but correctly the sheep or goat: (TA:) so says ISK. (S, TA.) — — And سَحَفَهُ, (Lth, TA,) inf. n. as above, (Lth, K, TA,) He removed it, or stripped it off, namely, hair from skin, so that none of it remained. (Lth, K, TA.) — — Hence, (TA,) سَحَفَتِ الإِبِلُ (tropical:) The camels ate what they would. (K, TA.) — — And سَحَفَتِ الرِّيحُ السَّحَابَ (assumed tropical:) The wind removed the clouds; (Lth, K;)as also ↓ أَسْحَفَتْهُ, (Zj, K, TA: in the CK اسْتَحَفَّتْهُ.) — — سَحَفَ رَأْسَهُ, (S, K,) inf. n. as above, (TA,) He shaved his head (S, K, TA) so as to remove the hair utterly. (TA.) — — سَحَفَ الشَّىْءَ, and النَّخْلَةَ وَغَيْرَهَا, (K,) aor. and inf. n. as above, (TA,) He burned the thing, and the palm-tree &c.; (K, TA;) in the case of the palm-tree, by kindling fire at the stumps of the branches, being unable to strip them off. (Aboo-Nasr, TA.) — — And سَحَفَهُ He (i. e. God) caused him to be affected with سُحَاف, i. e. consumption, or ulceration of the lungs. (TA.) 4 اسحف He sold the fat termed سَحْفَة. (K.) — See also 1. سَحْفٌ Fat, as a subst.: pl. سِحَافٌ. (TA.) An Arab of the desert said, أَتَوْنَا بِصِحَافٍ فِيهَا لِحَامٌ وَسِحَافٌ They brought us bowls in which were sorts of flesh-meat and of fat. (IAar K, * TA.) سَحْفَةٌ A piece, or portion, of fat; in a general sense: (TA:) or the portion of fat that is upon the back, (S, K, TA,) sticking to the skin, in the part between the two shoulder-blades, extending to the haunches: so says ISk: (S, TA:) or that is upon the two sides and the back: and it is never but from fatness: accord. to IKh, it is in all beasts except the camel: ISd says that, accord. to some, it is in the camel [also]. (TA.) — — And [the dual] سَحْفَتَانِ The two sides of the tuft of hair that is between the lower lip and the chin: (Aboo-Sa'eed, K:) pl. سَحَفَاتٌ. (TA.) — See also سَحِيفٌ. — [Freytag makes it to be also syn. with مَسْحَفٌ, as on the authority of the K, in which I do not find it in this sense.] سُحَفَةٌ: see what next follows. سُحَفْنِيَةٌ (in which the ن is augmentative, TA) A man having the head shaven; (IB, K, TA;) as also ↓ سُحَفَةٌ. (IB, TA.) — — And with the article ال, What one has shaven off: thus it is sometimes a subst.; and sometimes, [i. e. in the former sense,] an epithet. (IB, TA.) — Also A certain beast, or creeping thing: (Seer, TA:) [SM says,] I think it is the سُلَحْفِيَة [or tortoise]. (TA.) سُحَافٌ Consumption; or ulceration of the lungs; syn. سِلٌّ. (S, K.) سَحُوفٌ A bucket (دَلْو) that takes, and bears away, the water that is in a well. (Seer, K.) — Also, applied to a she-camel, Of which the fat has gone away. (ISd, TA.) — — And, applied to a sheep or goat, or to a ewe or she-goat, (شَاة,) Having a portion of fat such as is termed سَحْفَة, or two such portions of fat; as also ↓ أُسْحُوفٌ: (TA:) or, so applied, (S,) and applied to a she-camel, (S, K,) and to a he-camel, (K,) having abundance of سَحَائِف, (S, * K, TA,) pl. of سَحِيفَةٌ [q. v.]; or having abundance of the fat termed سَحْفَة. (TA.) — — Also A she-camel long in the teats. (IDrd, K.) — — And A she-camel narrow in the orifices of the teats. (IDrd, K.) — — And A she-camel that drags her feet, or the extremities of her feet, upon the ground, in going along; (K, TA;) so say some; i. e., by reason of fatigue: a dial. var. of زَحُوفٌ. (TA.) — — And A sheep, or ewe, thin in the wool of the belly. (K.) — — In the K, three other meanings are erroneously assigned to this word; one of them belonging to سَحِيفَةٌ, and each of the others to سَحِيفٌ. (TA.) سَحِيفٌ, (ISk, S, Sgh, TA,) accord. to the context in the K سَحُوفٌ, which is wrong, in this and the next sense, (TA,) The sound of the mill when one grinds. (ISk, S, Sgh, K *) And The sound of the streaming of milk from the udder; (O, K, * TA;) as also ↓ سَحْفَةٌ. (K, * TA.) سَحِيفَةٌ The fat called سَحْفَةٌ that one has pared off from the back of a sheep or goat. (ISk, S.) — — And sing. of سَحَائِفُ, (Lth, TA,) which signifirs The layers of fat between the layers [of flesh] of the flanks: and similar wide portions of fat that are seen adhering to the skin. (Lth, K, TA.) — — Also A rain (مَطْرَةٌ) that sweeps away that along which it passes: (S, O, L, TA:) in the K, by the omission of كَسَفِينَةٍ, this meaning is erroneously assigned to سَحُوفٌ: accord. to As, a sharp rain, that sweeps away everything: and سَحِيقَةٌ, with ق, a vehement rain, consisting of large drops, but of little width: pls. سَحَائِفُ and سَحَائِقُ. (TA.) أُسْحُوفٌ: see سَحُوفٌ. — — أُسْحُوفُ الأَحَالِيلِ, (K,) mentioned by ISh, on the authority of Aboo-Aslam, (TA,) and إِسْحَوْفُ

الاحاليل, (K,) thus accord. to Sb, (TA,) A she-camel wide in the orifices of the teats: (Aboo-Aslam, K:) or having much milk, the streaming of which causes a sound to be heard. (Aboo-Málik, K, * TA.) مَسْحَفٌ The mark, or track, of a serpent, upon the ground; (Ibn-'Abbád, K;) as also مَزْحَفٌ. (TA.) أَرْضٌ مُسْحَفَةٌ, with fet-h [to the ح, or perhaps to the م and ح], A land of which the herbage is thin [or scanty]: mentioned in the K in art. سخف, as being [written مُسْخِفَةٌ,] like مَحْسِنَةٌ. (TA.) مِسْحَفَةٌ A thing with which flesh, or flesh-meat, is pared. (Ibn-'Abbád, K.) مَسْحُوفٌ A man affected with سُحَاف, i. e. consumption, or ulceration of the lungs; (S;) syn. مَسْلُولٌ. (K.) سحق 1 سَحَقَهُ, (S, Mgh, Msb, K,) aor. سَحَقَ, (Msb, K) inf. n. سَحْقٌ, (Msb,) He bruised, brayed, or pounded, it; syn. دَقَّهُ; (Mgh, K;) namely, a thing, (S, TA,) or medicine: (Mgh, Msb:) or i. q. سَهَكَهُ [app. as meaning he bruised, brayed, or pounded, it coarsely; but see this latter verb]: (S, K:) or it signifies [he did so in a degree] less than what is meant by دَقَّهُ: (Lth, K:) or [he powdered, or pulverized, it; i. e.] he bruised, brayed, or pounded, it finely: or he bruised, brayed, or pounded, it time after time. (TA.) — — [Hence,] سَحَقَتِ الرِّيحُ الأَرْضَ, (K,) aor. and inf. n. as above, (TA,) (tropical:) The wind effaced the traces of the ground, (K, TA,) and carried away the broken particles [that were upon it]: (M, TA:) or passed along as though it were bruising, or braying, or pounding, (كَأَنَّهَا تَسْحَقُ,) the dust: (O, K:) or pared, or abraded, the surface of the earth by its vehement blowing; as also سَهَكَتْهَا [q. v.]. (T, A, TA.) — — And سَحَقَهُ, (K, TA,) aor. and inf. n. as above, (TA,) (tropical:) He wore it out; namely, a garment. (K, TA.) And سَحَقَهُ مَرُّ الزَّمَانِ (assumed tropical:) The course of time rendered it (a garment) thin and worn out. (O, TA.) And سَحَقَهُ البِلَا (assumed tropical:) [Wear wasted it]; namely, a garment. (TA.) — — Also He, or it, rendered it soft, or smooth; namely, a hard thing. (K.) — — And (assumed tropical:) He destroyed it; and so ↓ اسحقهُ. (Har p. 257-8.) — — سَحَقَ القَمْلَةَ He killed the louse. (K.) — — سَحَقَ رَأْسَهُ He shaved his head. (K.) — — سَحَقَتِ العَيْنُ دَمْعَهَا The eye spent its tears; (K, TA;) shed them, or let them fall. (TA.) — — See also 4. — سَحُقَ, aor. سَحُقَ, inf. n. سُحُوقَةٌ, (assumed tropical:) It (a garment) was, or became, old, and worn out; (K;) [and so, app., سَحِقَ, inf. n., سَحَقٌ, accord. to a usage of this noun, in the Deewán el-Hudhaleeyeen, mentioned by Freytag, and agreeably with the phrase ثَوْبٌ سَحِقٌ, mentioned below;] as also ↓ اسحق, (Yaakoob, S, Msb, K,) inf. n. إِسْحَاقٌ. (Msb.) — سَحُقَ, (S, Msb, K,) aor. سَحُقَ; and سَحِقَ, aor. سَحَقَ; (K;) inf. n. سُحْقٌ (S, * Msb, * K) [and app. سُحُقٌ also]; It (a thing, S, or a place, Msb) was, or became, distant, or remote; (S, Msb, K;) as also ↓ اسحق, and ↓ انسحق. (TA.) سُحْقٌ and سُحُقٌ are both syn. with بُعْدٌ. (S, K.) One says, سُحْقًا لَهُ, (S, Msb,) a form of imprecation, (Msb,) meaning May God alienate him, or estrange him, from good, or prosperity! or curse him! i. e. may he not be pitied with respect to that which has befallen him! like بُعْدًا لَهُ: the most approved way is to put the noun thus in the accus. case as an inf. n.; but the tribe of Temeem say, بُعْدٌ لَهُ, and سُحْقٌ. (TA in art. بعد.) — — سَحَقَتِ النَّخْلَةُ The palm-tree became tall: (K:) or tall with smoothness [of its trunk]. (TA.) — سَحَقَتِ الدَّابَّةُ, [inf. n. سَحْقٌ,] The beast ran vehemently: or ran a pace above that termed مَشْىٌ and below that termed حُضْرٌ, (K, TA,) agreeably with what is said in explanation of السَّحْقُ in the S: or below that termed حُضْرٌ and above that termed سَحْجٌ. (TA.) 3 مُسَاحَقَةُ النِّسَآءِ [meaning (tropical:) The mutual act, of women, indicated by the epithet سَحَّاقَةٌ (q. v.), as also ↓ تَسَاحُقٌ,] is post-classical: (T, TA:) such it is said to be. (Mgh.) 4 اسحقهُ: see 1. — — Said of God, (S, TA,) He removed him far away, or alienated him, or estranged him, in a general sense, or from good, or prosperity; syn. أَبْعَدَهُ; (S, O, K, TA; [accord. to the CK انسحقهُ, which is wrong;]) as also ↓ سَحَقَهُ: or, from his mercy. (TA.) — اسحق as intrans.: see 1, in two places. — — Also, [in the CK, erroneously, انسحق,] said of a came's foot, It was, or became, smooth, with a degree of hardness; syn. مَرَنَ. (ISk, S, O, K.) — — And said of an udder, It lost its milk, and became wasted, and clave to the belly: (ISk, S, O, K:) or it dried up: (As, TA:) or it went away; and wasted. (A'Obeyd, TA.) — — And اسحقت الدَّلْوُ The bucket became empty of what was in it. (TA.) 6 تَسَاحُقٌ The act of rubbing together. (KL.) See also 3. 7 انسحق [It was, or became, bruised, brayed, or pounded: &c.:] quasi-pass. of سَحَقَهُ as expl. in the first sentence of this art. (S, O, K.) — — Said of a garment, It was, or became, [worn out; or thin and worn out; (see 1;) or] threadbare, or napless, while new. (TA.) — — And [said of a place,] It was wide, or ample. (O, K.) — — See also 1. — — انسحق الدَّمْعُ The tears were shed. (TA.) سَحْقٌ An old and worn-out garment, (S, Mgh, O, Msb, K,) that has become thin, (O,) and threadbare; (Ham p. 591;) also used as a prefixed noun, (Mgh, Msb,) so that you say سَحْقُ ثَوْبٍ [meaning as above], (Mgh,) and سَحْقُ بُرْدٍ [an old and worn-out بُرْد], and سَحْقُ عِمَامَةٍ [an old and worn-out turban]: (Mgh, Msb:) and one says ثَوْبٌ سَحْقٌ, [using it as an epithet,] (O, TA,) and ↓ ثَوْبٌ سَحِقٌ, (Har p. 258, [but for this I have found no other authority, and it may be a mistranscription,]) and ↓ ثَوْبٌ مُنْسَحِقٌ likewise signifies an old and worn-out garment: (TA:) سَحْقٌ applied to a garment is an inf. n. used as a subst.: (O, TA:) the pl. is سُحُوقٌ. (TA.) Hence one says سَحْقُ دِرْهَمٍ, meaning (tropical:) A [bad] dirhem [or] such as is termed زَائِفٌ. (Mgh.) — — Also A pastor's bag (كِنْفٌ): so in a verse cited voce خُفٌّ. (S in art. خف.) — — And (tropical:) Thin clouds: (K:) likened to an old and worn-out garment. (TA.) — — And The mark, or scar, of a gall, or sore, on the back of a camel, when it has healed, and the place thereof has become white: (TA:) [like سَلْقٌ and سَلَقٌ.] سَحِقٌ: see the next preceding paragraph. [سُحْقَةٌ Baldness: of the dial. of El-Yemen. (Freytag, from IDrd.)] سَحُوقٌ Tall; applied to a palm-tree; (S, Msb, K;) as also سُيْحُوقٌ; (S;) and to a he-ass and to a she-ass; (S, K) and by some, metaphorically, to a woman; (TA;) and ↓ سَوْحَقٌ signifies the same, (K,) applied to a man; (TA;) and ↓ سَوْحَقُ الرِّجْلَيْنِ long in respect of the legs: (IB:) or سَحُوقٌ applied to a palm-tree signifies tall so that its fruit is far above the gatherer; As says, I know not whether that be with a bending: or, accord. to Sh, so applied, smooth and tall, having no stumps of the branches remaining [upon the trunk]; and to such the neck of a horse is likened by a poet: and applied to a he-ass and to a she-ass, tall, and advanced in age: (TA:) pl. سُحُقٌ, (S, O, Msb,) like رُسُلٌ, (Msb,) or سُحْقٌ. (So in the K.) One says also جَنَّةٌ سُحُقٌ, meaning A garden of tall palm-trees. (TA.) سَحِيقٌ Bruised, brayed, or pounded: (Mgh:) [&c.: (see 1, first sentence:)] i. q. ↓ مَسْحُوقٌ: (O:) applied to musk; (Mgh, O;) and to saffron. (Mgh in art. ورس.) — — and Distant; remote; (S, Msb, K;) applied to a thing, (S,) or to a place; (Msb, K;) as also ↓ أَسْحَقُ; (IB, TA;) and ↓ سَاحِقٌ in the same sense, applied to a place, is allowed in poetry. (TA.) One says, إِنَّهُ لَبَعِيدٌ سَحِيقٌ [app. meaning Verily he, or it, is very distant or remote]. (TA.) سَحِيقَةٌ A great rain that sweeps away that along which it passes: (K:) or, accord. to As, سَحِيفَةٌ, with ف, has this meaning; and the former word signifies a vehement rain, consisting of large drops, (TA in the present art.,) but of little width: pls.سَحَائِقُ and سَحَائِفُ. (TA in art. سحف.) سَحَّاقَةٌ [Fricatrix; quæ confrictu libidinem alterius explet: (Golius, from Meyd:)] an epithet of evil import, applied to a woman: (O, K:) pl. سَحَّاقَاتٌ: of such it is said that they are cursed by God. (Mgh.) سَاحِقٌ: see سَحِيقٌ. — — You say also سُحْقٌ سَاحِقٌ, meaning Great distance or remoteness. (TA.) سَوْحَقٌ: see سَحُوقٌ, in two places. أَسْحَقُ: see سَحِيقٌ. — — [Also Bald: of the dial. of El-Yemen. (Freytag, from IDrd.)] مِسْحَقٌ An instrument with which one bruises, brays, or

pounds: &c.: (يُسْحَقُ بِهِ:) [see 1, first sentence.] (TA.) مَسْحُوقٌ: see سَحِيقٌ. مُنْسَحِقٌ: see سَحْقٌ. — — Also Wide, or ample. (TA.) — — دَمْعٌ مُنْسَحِقٌ Tears pouring forth; syn. مُنْدَفِقٌ: (Lth, Az, TA:) in the K, مُنْدَفِعٌ: (TA:) pl. مَسَاحِيقُ, which is extr.; (K;) like مَكَاسِيرُ, pl. of مُنْكَسِرٌ. (TA.) سحل 1 سَحَلَهُ, aor سَحَلَ, (K,) inf. n. سَحْلٌ, (S, TA,) He pared it; peeled it; or stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part: or he pared, peeled, or stripped, it off: (S, K, TA:) this is the primary signification: (S:) and he filed it. (TA.) It is said in a trad., فَجَعَلَتْ تَسْحَلُهَا لَهُ, i. e. And she betook herself to paring off from it the flesh that was upon it for him: or, as some relate it, تَسْحَاهَا, which means the same. (TA.) — — [Hence,] الرِّيَاحُ تَسْحَلُ الأَرْضَ (tropical:) The winds strip off what is upon the earth, (K, TA,) or the surface of the earth. (TA: and the like is said in the S.) — — And سَحَلَهُ مِائَةَ سَوْطٍ, (S, K,) inf. n. as above, (TA,) (assumed tropical:) He struck him a hundred lashes, or strokes of a whip, (S, K, TA,) and pared off his skin, (TA,) or as though he pared off his skin. (S.) — — And سَحَلَ فُلَانٌ (assumed tropical:) Such a one reviled [another], and blamed [him: like as you say, قَشَرَ بِاللِّسَانِ]. (K. [See مِسْحَلٌ as meaning " a tongue. "]) One says, وَجَدَ النَّاسَ يَسْحَلُونَهُ (assumed tropical:) He found the people reviling him, (K, TA,) and blaming him, and speaking evil of him behind his back, or in his absence, or otherwise. (TA.) — — سَحَلْتُ الشَّىْءَ i. q. سَحَقْتُهُ [I bruised, brayed, or pounded, the thing: or pulverized it: &c.]. (S.) — — سَحَلَ الثِّيَابَ He washed the clothes, [beating them in doing so,] and removed [or rubbed off] from them the soils. (TA.) — — سَحَلْتُ الدَّرَاهِمَ I made the pieces of money smooth. (S.) Accord. to ISk, I poured out, or forth, the pieces of money; as though I rubbed them, one against another. (S.) [Or] سَحَلَ الدَّرَاهِمَ, aor. as above, (K,) and so the inf. n., (TA,) i. q. اِنْتَقَدَهَا [which signifies He picked the pieces of money, separating the good from the bad; or examined them to do so: and also he received the pieces of money]. (K.) And سَحَلْتُهُ مِائَةَ دِرْهَمٍ I paid him a hundred dirhems in ready money. (S.) [Or] سَحَلَ الغَرِيمَ مِائَةَ دِرْهَمٍ He paid the creditor a hundred dirhems in ready money. (K.) — سَحَلَ الثَّوْبَ, (K,) aor. and inf. n. as above, (TA,) He wove the garment, or piece of cloth, of spun thread not formed of two twists: (K:) or he wove it without having twisted its warp [i. e. without having made its warp to consist of threads of two twists]. (TA.) — — And سَحَلْتُ الحَبْلَ I formed the rope of a single twist; (S, TA;) and accord. to some, one says also ↓ أَسْحَلْتُهُ, but the former is the chaste expression. (TA.) [Hence,] سُحِلَتْ مَرِيرَةُ فُلَانٍ is said of one whose strength has become weakened; meaning (tropical:) His well-twisted rope, or rope of two twists, has become a rope of a single twist. (TA.) — — سَحَلَ القِرَآءَةَ, inf. n. سَحْلٌ, He performed the reading, or recitation, in consecutive portions, continuously: and some relate it with ج [i. e. سَجَلَ]: سَحْلٌ is syn. with سَرْدٌ, signifying the making [a thing] to be consecutive in its parts, or portions. (TA.) — — بَاتَتِ السَّمَآءُ تَسْحَلُ لَيْلَتَهَا (tropical:) The sky continued pouring forth water that night: (As, S, TA:) inf. n. as above. (TA.) — — And سَحَلَتِ العَيْنُ, (K,) aor. as above, (TA,) inf. n. سَحْلٌ and سُحُولٌ, (tropical:) The eye wept; (K;) poured forth tears. (TA.) — سَحَلَ, aor. سَحِلَ (S, K) and سَحَلَ, (K,) inf. n. سَحِيلٌ and سُحَالٌ, (S, * K, [the latter inf. n. erroneously written in the CK سِحال,]) He (an ass) made a rolling sound in his chest; whence the ass of the desert is called ↓ مِسْحَلٌ: (S: [see also سَحِيلٌ below:]) he (a mule, K, and an ass, TA) brayed. (K, TA.) 3 ساحلوا, (S, K,) inf. n. مُسَاحَلَةٌ, (TA,) (tropical:) They took, (S,) or came, (K,) to the سَاحِل [or shore, &c., of the sea]. (S, K, TA.) Hence, in a trad. respecting Bedr, فَسَاحَلَ بِالْعِيرِ And he brought the caravan to the سَاحِل of the sea. (TA.) — هُوَ يُسَاحِلُهُ, inf. n. سَحَالٌ and مُسَاحَلَةٌ, He contends, disputes, or litigates, with him. (TA.) 4 اسحل فُلَانًا (assumed tropical:) He found the people reviling such a one, (K, TA,) and blaming him, and speaking evil of him behind his back, or in his absence, or otherwise. (TA.) — See also 1, in the latter half of the paragraph. 7 انسحل It became pared, or peeled; or had its outer covering or integument, or its superficial part, stripped off, scraped off, rubbed off, abraded, or otherwise removed: or it became pared, peeled, or stripped, off. (K.) It is said, in this sense, of the surface of the earth [as meaning (assumed tropical:) It was stripped of what was upon it by the wind: see 1, third sentence]. (TA.) — — انسحلت الدَّرَاهِمُ The pieces of money became smooth. (S.) — It poured out, or forth; or became poured out, or forth. (TA.) — — انسحلت النَّاقَةُ (assumed tropical:) The she-camel was, or became, quick, or swift, in her going, or pace. (As, TA.) — — انسحل بِالكَلَامِ (tropical:) He (an orator, S, TA) ran on with speck: (S, K, TA:) or was fluent, and diffuse, or without pause, or hesitation, therein. (TA.) سَحْلٌ A white garment or piece of cloth: (Msb:) or a white, thin garment or piece of cloth: (TA:) or a white garment or piece o cloth, of cotton, (S, K,) of those of El-Yemen: (S:) pl [of mult.] سُحُولٌ and سُحُلٌ (S, Msb, K) and [of pauc.] أَسْحَالٌ. (K. [See also ثِيَابٌ سَحُولِيَّةٌ, below.]) — — And A garment, or piece of cloth, of which the spun thread is not composed of two twists; as also ↓ سَحِيلٌ: (K:) or, as some say, the latter is not applied to a garment, or piece of cloth; but to thread, in a sense expl. below: (TA:) or, accord. to Aboo-Nasr, it (the latter) is applied also to a garment, or piece of cloth, of which the spun thread is a single yarn: the مُبْرَم is that of which the spun thread is twisted of two yarns: and the مِتْآم is that of which the warp and the woof are each of two yarns. (S, TA.) — — Also, (K,) or ↓ سَحِيلٌ, (S,) or both, (TA,) A rope that is of a single strand; (K, TA;) or the latter, a rope that is twisted of one twist, like as the tailor twists his thread: the مُبْرَم is that which is composed of two twists twisted together into one: (Aboo-Nasr, S, TA:) such a rope is also termed ↓ مَسْحُولٌ; but not ↓ مُسْحَلٌ, for the sake of [analogy to] مُبْرَمٌ; (S, TA;) or the latter epithet is sometimes applied to it: (S, TA: [see also مِسْحَلٌ:]) ↓ سَحِيلٌ likewise signifies thread not twisted; (Aboo-Nasr, S, TA;) or spun thread not composed of two twists. (TA.) — Also Ready money: (S, TA:) an inf. n. used as a subst. [properly so termed]. (TA.) سُحَالٌ: see سَحِيلٌ. سِحَالٌ: see مِسْحَلٌ. سَحُولٌ One who beats and washes and whitens clothes: hence, accord. to some, ثِيَابٌ سَحُولِيَّةٌ [q. v.]. (TA.) سَحِيلٌ: see سَحْلٌ, in three places. — Also, and ↓ سُحَالٌ, [both mentioned above as inf. ns., (see 1, last sentence,)] The rolling sound in the chest of the ass: (S, K:) or the former, [and probably the latter also,] the most vehement braying of the wild ass. (TA.) سُحَالَةٌ Filings of gold and of silver (S, K) and the like, (S,) or of anything. (TA.) — — The husks of wheat and of barley and the like (K, TA) when stripped off therefrom, and so of other grains, as rice and [the species of millet called] دُخْن: accord. to Az, the particles that fall off of rice and of millet (ذُرَة) in the process of bruising, or braying, or pounding, like bran. (TA.) — — And [hence,] (tropical:) The refuse, or lowest or basest or meanest sort, of a people or party of men. (IaAr, K, TA.) ثِيَابٌ سَحُولِيَّةٌ Certain garments, or pieces of cloth, (S, Mgh, Msb, K, TA,) of cotton, (S, TA,) white, (Mgh, TA,) so called in relation to سَحُولٌ, (S, Mgh, Msb,) a place, (S, K,) or town, (Mgh, Msb,) of El-Yemen, (S, Mgh, Msb, K,) where they are woven, (K,) or whence they are brought: (Msb:) some say سُحُولِيَّةٌ, with damm; (Mgh, Msb, TA;) so say Az and El-Kutabee; (Mgh;) a rel. n. from سُحُولٌ, pl. of سَحْلٌ, (Mgh, Msb, * TA,) meaning " a white garment or piece of cloth (Mgh, TA) of cotton; " (TA;) but this is [said to be] a mistake; (Msb;) or it is allowable because فُعُولٌ sometimes occurs as the measure of a sing., to which this pl. is likened; as is said in the O: (TA:) or the former appellation is applied, as some say, to garments, or pieces of cloth, beaten and washed and whitened; so called in relation to سَحُولٌ meaning " one who beats and washes and whitens clothes. " (TA.) سَاحِلٌ

(tropical:) A shore of a sea or great river (S, Msb, K, TA) [and] of a river (نَهْر) like جُدٌّ; (Mgh in art. جد;) [generally, a sea-shore, seacoast, or seaboard;] and a tract of cultivated land, with towns or villages, adjacent to a sea or great river: (K:) a reversed word, (IDrd, S, K,) by rule مَسْحُولٌ, (IDrd, K,) of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ, (TA,) because the water abrades it, (IDrd, S, K, TA,) or comes upon it: (TA:) or [it is a possessive epithet, like لَابِنٌ and تَامِرٌ,] meaning having abrading water (ذُو سَاحِلٍ مِنَ المَآءِ) when the tide flows and ebbs and so sweeps away what is upon it. (K.) And The side (سِيف) of a valley. (K. in art. سيف.) Pl. سَوَاحِلُ. (Msb.) إِسْحِلٌ A kind of trees, (AHn, S, K,) resembling the [species of tamarisk called] أَثْل, and growing in the places where the [trees called] أَرَاك grow, in plain, or soft, tracts: (AHn, TA:) its twigs are used for cleaning the teeth: (AHn, K * TA:) and Imra-el-Keys likens the fingers of a woman to tooth-sticks (مَسَاوِيك) thereof. (S, TA. [See EM p. 30.]) It is [said to be] a word that has no parallel in form except إِذْخِرٌ and إِجْرِدٌ and إِبْلِمٌ and إِثْمِدٌ. (TA.) أَسَاحِلُ [a pl. of which the sing. is not mentioned] Water-courses, or places in which water flows. (Ibn-'Abbád, K.) مُسْحَلٌ: see سَحْلٌ. مِسْحَلٌ An implement for cutting, hewing, or paring, (Lth, K, TA,) of wood. (Lth, TA.) — — A file. (S, K.) — — [Hence,] (assumed tropical:) The tongue, in an absolute sense: (K, TA:) [see مِبْرَدٌ: or as being an instrument of reviling,] from سَحَلَ " he reviled. " (TA.) J explains المِسْحَلُ as meaning اللِّسَانُ الخَطِيبُ, (K, TA,) and MF defends this as meaning The tongue that speaks well: (TA:) [and it is said in the Ham p. 683 to signify اللِّسَانُ الَّذِى لَا يَتَأَنَّى لِلْكَلَامِ, app. meaning the tongue that does not prepare itself for speech; i. e, the ready tongue:] but [F says that] the right reading is اللِّسَانُ وَالخَطِيبُ (K) [i. e.] — — مِسْحَلٌ also signifies i. q. خَطِيبٌ (assumed tropical:) [A speaker, an orator, or a preacher; or a good speaker &c.]: and and eloquent خَطِيب; (K, TA;) one who scarcely, or never, stops short in his speech; excelling such as is termed مِصْقَعٌ. (TA.) — — (assumed tropical:) One who is skilled in the reading, or reciting, of the Kur-án: (K:) from سَحْلٌ meaning the " making " [a thing] " to be consecutive in its parts, or portions; " and the " pouring forth " [water &c.]. (TA.) — — A copious rain: (K:) from سَحْلٌ meaning the act of " pouring forth. " (TA.) — — A water-spout (مِيزَاب) of which the water is not to be withstood [so I render لَا يُطَاقُ مَاؤُهُ, app. meaning, that pours forth its water with such violence that no obstruction will resist it]. (O, K.) — — The mouth of a مَزَادَة [or leathern water-bag]. (O, K.) — — A brisk, lively, sprightly, or active, waterer, or cup-bearer. (O, K.) — — Extreme (نِهَايَةٌ) in bounty, or munificence. (O, K.) — — A courageous man, who acts, (يَعْمَلُ, so in the M and K, TA,) or charges, or makes an assault or attack, (يَحْمِلُ, so in the O, TA,) alone, or by himself. (M, O, K.) — — The flogger who inflicts the castigations appointed by the law (O, K) before, or in the presence of, the Sultán. (O.) — I. q. لِجَامٌ [as meaning The bridle, or headstall and reins with the bit and other appertenances]; as also ↓ سِحَالٌ; (K;) like as you say مِنْطَقٌ and نِطَاقٌ, and مِئْزَرٌ and إِزَارٌ: (TA:) or its فَأْس; (K;) which is the piece of iron that stands up in the mouth [from the middle of the bit-mouth]; as IDrd says in the " Book of the Saddle and Bridle: " (TA:) and two rings, (K, TA,) one of which is inserted into the other, (TA,) at the two extremities of the شَكِيم of the bridle, (K, TA,) which is [generally applied to the bit-mouth, but is here said by SM to be] the piece of iron that is beneath the lower lip: or, accord. to IDrd, the مِسْحَل of the bridle is a piece of iron which is beneath the lower jaw; and the فَأْس is the piece of iron that stands up in the شَكِيمَة; and the شَكِيمَة is the piece of iron that lies crosswise in the mouth: and the pl. is مَسَاحِلُ: (TA:) or the مِسْحَلَانِ are two rings at the two extremities of the شَكِيم [or bit-mouth] of the bridle, one of which is inserted into the other [so that they occupy the place of our curb-chain]: (S:) they are [also said to be] the خَدَّانِ [lit. two cheeks] of the bridle: (TA:) the مِسْحَل is beneath the part in which is the bridle, and upon it flow the foam and blood of the horse. (Az, TA voce قَيْقَبٌ. [See also لِجَامٌ and فَأْسٌ.]) One says of a horse when exerting himself, and being quick, in his going, and thrusting forward therein his head, رَكِبَ مِسْحَلَهُ [He bore upon his bridle, &c.]. (O, TA.) And hence, (TA,) this phrase means [also] (assumed tropical:) He (a man, TA) followed his error, not desisting from it: (K, TA:) مِسْحَلٌ signifying (assumed tropical:) error: (K:) and [in like manner] طَعَنَ فِى مِسْحَلِ ضَلَالَتِهِ means (assumed tropical:) He hastened, and strove in his error. (TA.) Also, the former of these two phrases, (assumed tropical:) He resolved, or determined, upon the [or his] affair, and strove, or exerted himself therein: (O, TA:) [for] مِسْحَلٌ signifies also (assumed tropical:) decisive resolution or determination. (O, K, TA.) And (assumed tropical:) He went on with energy in his discourse, sermon, speech, oration, or harangue: (S, TA:) and so in his poetry. (A, TA.) — — Also, [from the same word as meaning the " bridle," or " headstall &c.,"] (tropical:) The side of the beard: [like as it is called عِذَار because it is in the place corresponding to that of the عِذَار of a horse or the like: (جانِبِ in the CK is a mistake for جَانِبُ:)] or the lower part of each عِذَار [or side of the beard], to the fore part of the beard; both together being called مِسْحَلَانِ: (K, TA: [أَسْفَلَ in the CK is a mistake for أَسْفَلُ:]) or the place of the عِذَار: (Az, TA:) or the temple; مِسْحَلَانِ meaning the two temples: (TA:) and (K) the عَارِض [or side of the cheek] of a man. (Ibn- 'Abbád, O, K.) One says, شَابَ مِسْحَلُهُ, meaning (tropical:) The side of his beard became white, or hoary. (TA.) — A clean (O, K, TA) thin (TA) garment, or piece of cloth, of cotton. (O, K, TA. [See also سَحْلٌ.]) — — A rope, (K,) or string, or thread, (M, TA,) that is twisted alone: (K:) if with another, [i. e. with another strand,] it is termed مُبْرَمٌ, and مُغَارٌ. (TA. [See, again, سَحْلٌ.]) — — A sieve. (O, K.) — The wild ass: (S, TA:) [because of his braying:] see 1, last sentence: an epithet in which the quality of a subst. predominates. (TA.) — — A brisk, lively, sprightly, or active, ass. (O.) — — A low, vile, mean, or sordid, man. (O, TA.) — — A devil. (O, TA.) — — The name of The تَابِعَة (S, O) or [familiar] jinnee or genie (K) of [the poet] El-Aashà. (S, O, K. [In the K it is implied that it is with the article ال: but accord. to the S and O and TA, it is without ال.]) مُسَحَّلَةٌ A ball of spun thread. (AA, TA.) مَسْحُولٌ [Pared, peeled, &c.: see 1. — — And hence, because abraded by the feet of men and beasts,] A road. (TA in art. رفغ.) — — And An even, wide place. (O, K.) — See also سَحْلٌ. — As an epithet applied to a man, Small and contemptible. (O, K.) — — And the name of A camel belonging to [the poet] El-' Ajjáj. (O, K.) سحم 1 سَحِمَ, aor. سَحَمَ, inf. n. سَحَمٌ; and سَحُمَ; He, or it, was, or became, black. (Msb.) 2 سَحَّمُوا وَجْهَهُ They blackened his face; syn. حَمَّمُوهُ; as also سَخَّمُوهُ. (A, TA.) 4 اسحمت السَّمَآءُ The sky poured forth its water: (K:) mentioned as on the authority of IAar: but it has been mentioned before, on his authority, as with ج. (TA.) سَحَمٌ: see سُحْمَةٌ. — A sort of tree; (S, K;) like ↓ سَحْمَآءُ: (S:) the latter also signifies a sort of tree: (K:) the former is said by ISk to be a certain plant: and by AHn, to be a plant that grows like the نَصِىّ and صِلِّيَان and عَنْكَث, except that it is taller; the سَحَمَة [i. e. the single plant of this species] being sometimes as tall as a man, and larger. (TA.) — Also Iron: (IAar, K:) n. un. with ة; meaning a lump, or piece, of iron. (IAar, TA.) سُحُمٌ [a pl. of which the sing. is not mentioned,] The blacksmith's hammers. (IAar, K.) سُحْمَةٌ Blackness; (S, Msb, K;) as also ↓ سَحَمٌ, [mentioned above as inf. n. of سَحِمَ,] and ↓ سُحَامٌ; (K;) like [سُخْمَةٌ and] سَخَمٌ: (TA in art. سخم:) a blackness like the colour of the crow to which the epithet ↓ أَسْحَمُ is applied. (Lth, TA.) سُحَامٌ: see the next preceding paragraph. سُحَيْمٌ: see the next

following paragraph. أَسْحَمُ Black; (S, Msb, K;) like أَسْخَمُ; (TA in art. سخم;) applied to the crow; see سُحْمَةٌ: (Lth, TA:) fem. سَحْمَآءُ; (Msb, TA;) applied to a plant of that colour; (ISk, TA;) and particularly to the نَصِىّ when it is of that colour, and thus applied as an intensive epithet; and to a woman in the same sense: (TA:) and ↓ إِسْحِمَانٌ signifies anything black (ISd, K) accord. to some; but this is a mistake, for it is only أَسْحَمُ. (ISd, TA.) — — [Hence,] الأَسْحَمُ is the name of A certain idol, (K, TA,) which was black. (TA.) — — And The night. (TA.) — — [Hence likewise,] أَسْحَمُ signifies also Clouds (سَحَابٌ): (S, K:) or, as some say, black clouds: and سَحْمَآءُ signifies a black cloud. (TA.) — — Also Blood into which are dipped the hands of persons swearing, one to another; (K;) or blood into which the hand is dipped on the occasion of swearing with another or others: said to have this meaning in the saying of El-Aashà, رَضِيعَىْ لِبَانِ ثَدْىِ أُمٍّ تَحَالَفَا بِأَسْحَمَ دَاجٍ عَوْضُ لَا تَتَفَرَّقُ [Two foster-brothers by the sucking of the breast of one mother swore together, by dark blood into which they dipped their hands, that you, or they, i. e. a tribe (قَبِيلَة) or a company of men (جَمَاعَة), for, without the context, the meaning is doubtful, should not ever become separated]: or it has here one, or another, of three meanings here following. (S.) — — The womb. (S.) — — The nipple of a woman's breast: (K:) or the blackness of the nipple of a woman's breast. (S.) — — A skin such as is termed زِقّ for wine: (S, K:) because of its blackness: and ↓ سُحَيْمٌ also signifies a زِقّ (TA.) — — Also A horn: (S, K:) thus in the saying of Zuheyr, وَتَذْبِيبُهَا عَنْهُ بِأَسْحَمَ مِذْوَدِ [And the frequent repelling of her, or them, from him with a horn; so that مذود is merely an explicative adjunct, for it also means a horn, or it may be rendered here an instrument for repel-ling]: (S, * TA:) or [اسحم is here an epithet, and] the meaning is, with a black horn. (TA.) Another poet uses the phrase تَذُبُّ بِسَحْمَاوَيْنِ [so in the TA, app. a mistranscription for تَذُبُّ,] i. e., [reading تَذُبُّ, She repels] with a pair of horns; using the fem, as meaning بِصِيصِيَتَيْنِ; as though he said بِصِيصِيَتَيْنِ سَحْمَاوَيْنِ [with two black horns]. (IAar, TA.) — — The fem., السَّحْمَآءُ also signifies The دُبُر [here meaning anus]: (K:) because of its colour. (TA.) — — For another signification of the fem., see سَحَمٌ. أُسْحُمَانٌ Of the colour termed أُدْمَةٌ [here app. meaning tawniness] in an intense degree. (TA.) — — Also A sort of tree. (M, K.) A poet uses the phrase الأُسْحُمَانُ الأَسْحَمُ [The black, or dark, اسحمان]. (M, TA.) إِسْحِمَانٌ: see أَسْحَمُ, first sentence. سحن 1 سَحَنَ, (S, L, K,) aor. سَحَنَ, (K,) inf. n. سَحْنٌ, (L,) He broke a stone. (S, L, K.) And He crushed, bruised, brayed, or pounded, a thing. (L.) — — Also He rubbed [in the CK ذٰلِكَ is erroneously put for دَلَكَ] a piece of wood so as to make it smooth, (L, K,) with an instrument called مِسْحَن, without taking anything from it. (L.) 3 ساحن المَالَ: see 5. — — The inf. n. مُسَاحَنَةٌ signifies also The meeting [another] face to face. (L, K.) — — And you say, سَاحَنْتُكَ, (L,) inf. n. مُسَاحَنَةٌ, (S, L, K,) I mixed with thee in familiar, or social, intercourse: (L:) and did so in a good manner. (S, L, K.) And سَاحَنَهُ الشَّىْءَ He joined, or took part, with him in the thing. (L.) 5 تسحّن المَالَ He looked at the سَحْنَآء [or aspect &c.] of the مال [i. e. cattle, or other property]; as also ↓ ساحنهُ. (L, K.) You say, تَسَحَّنْتُ المَالَ فَرَأَيْتُ سَحْنَآءَهُ حَسَنَةً [I looked at the aspect of the cattle, or other property, and saw the aspect thereof to be goodly]. (S, L.) سَحْنٌ A numerous congregation: so in the phrase يَوْمُ سَحْنٍ [A day of a numerous congregation]. (K.) سِحْنٌ Quarter, shelter, or protection; syn. كَنَفٌ: so in the saying, هُوَ فِى سِحْنِهِ [He is in his quarter or shelter or protection]. (K.) سَحْنَةٌ and ↓ سَحَنَةٌ, (L, K,) or the latter, and, as sometimes pronounced, سَحْنَةٌ, (S,) and ↓ سَحْنَآءُ and ↓ سَحَنَآءُ, (S, L, K,) pronounced سَحَنَآءُ by Fr, the only person heard by A'Obeyd to pronounce it thus, and said by Ibn-Keysán to be thus pronounced because of the faucial letter, (S, L,) but ↓ سَحْنَآءُ is better, (L,) Aspect, appearance, or external state or condition: (S, L, K:) and simply state, or condition: (L:) and colour: and softness, or smoothness, of the external skin: and i. q. نَعْمَةٌ [as meaning softness, or delicateness: in the CK. النِّعْمَةُ is erroneously put for النَّعْمَةُ]. (L, K.) You say, إِنَّهُ لَحَسَنُ السَّحْنَةِ (L) and ↓ السَّحْنَآءِ (S, L) [Verily he is goodly in aspect, &c.]: and ↓ هٰؤُلَآءِ قَوْمٌ حَسَنٌ سَحَنَتُهُمْ [These are a people, or party, whose aspect, &c., is goodly]. (S, L.) And سَحْنَةٌ is also expl. as signifying The beauty of the hair, and of the complexion, and of the external skin, of a man. (L.) And it occurs in a trad. as meaning The external skin of the face; and is sometimes pronounced ↓ سِحْنَةٌ, and is also called the ↓ سَحْنَآء. (L.) سِحْنَةٌ: see what next precedes. سَحَنَةٌ: see سَحْنَةٌ, in two places. سَحْنَآءُ and سَحَنَآءُ: see سَحْنَةٌ; the former in four places. مُسْحِنٌ A horse goodly in condition; as in the saying, جَآءَ الفَرَسُ مُسْحِنًا [The horse came goodly in condition]: fem, with ة: (L, K:) you say فَرَسٌ مُسْحِنَةٌ, (L,) or ↓ مُسَحَّنَةٌ, (S, [so in my copies,]) a mare goodly in condition and in aspect, (L,) or goodly in aspect. (S.) مِسْحَنٌ An instrument with which wood is rubbed so as to make it smooth without taking anything from it. (L.) مِسْحَنَةٌ A thing with which stones are broken. (S, L, K.) I. q. صَلَآءَةٌ [i. e. A stone such as fills the hand: or a stone with which, or on which, one brays, or powders, perfumes or other things]. (L, K. [In the CK, الصَّلابَةُ is erroneously put for الصَّلَآءَةُ or its var. الصَّلَايَةُ.]) A thing with which gold is rubbed so that it becomes smooth and glistening. (Skr pp. 154 and 155.) And its pl. مَسَاحِنُ is said to signify Stones with which are crushed, or brayed, the stones of [i. e. containing] silver. (Skr, L.) And Mill-stones with which one grinds. (Skr.) And Thin stones with which iron is made thin, (L, * K, [in the former of which يهبّى is erroneously put for يُمْهَى,]) like [as is done with] the مِسَنّ. (L.) And Stones of [i. e. containing] gold and silver: (Skr, K:) so says Ibn-Habeeb. (Skr.) فَرَسٌ مُسَحَّنَةٌ: see مُسْحِنٌ. سحو and سحى 1 سَحَا الطِّينَ, (K,) first pers. سَحَوْتُ (S, Msb) and سَحَيْتُ, (S,) aor. يَسْحُو, (S, Msb, K,) and يَسْحَى, and يَسْحِى, (S, K,) inf. n. سَحْوٌ (Msb, TA) and سَحْىٌ, (K, TA,) He scraped off, (S, K,) or cleared away, (Msb, K,) [the clay, soil, or mud,] عَنْ وَجْهِ الأَرْضِ [from the surface of the earth], (S, Msb,) with the مِسْحَاة [q. v.]. (Msb.) — — سَحَا الجَمْرَ He cleared, or swept, away the live, or burning, coals: (K:) ISd says, I think that Lh has mentioned this; but the verb well known in this sense is with خ (TA. [See سَخَا.]) — — سَحَا الشَّحْمَ عَنِ الإِهَابِ, inf. n. سَحْوٌ, He scraped, or pared, off the fat from the skin, or hide. (TA.) It is said in a trad., as some relate it, فَجَعَلَتْ تَسْحَاهَا, or, as others relate it, تَسْحَلُهَا, both meaning the same, i. e. And she betook herself to paring, or stripping, off from it the flesh that was upon it. (TA in art. سحل.) And اللَّحْمَ ↓ استحى signifies He pared, or stripped, off the flesh. (TA.) — — سَحَا الشَّعَرَ, (K,) aor. يَسْحُو and يَسْحِى, inf. n. [app. سَحْوٌ and] سَحْىٌ, (TA,) He shaved off the hair; as also ↓ استحاهُ. (K.) — — سَحَوْتُ القِرْطَاسَ, and سَحَيْتُهُ, aor. أَسْحَى, I scraped off, or otherwise removed, the superficial part of the paper. (S.) [And] سَحَا مِنَ القِرْطَاسِ He took, a little from the paper. (K, * TA. [See سِحَآءَةٌ, second sentence.]) — — سَحَا الكِتَابَ, (K,) first pers. سَحَوْتُ and سَحَيْتُ, (S,) aor. يَسْحُو and يَسْحِى, (TA,) He bound the writing (S, K) with a سِحَآءَة (K) or with the سِحَآء [q. v.]; (S;) and so ↓ سحّاهُ, (K,) inf. n. تَسْحِيَةٌ; (TA;) and ↓ اسحاهُ; (K;) as in the M. (TA.) 2 1ّ3ّ0ّ2 see the next preceding sentence. 4 اسحى He (a man S) had many أَسْحِيَة [pl. of سِحَآءَةٌ, (q. v.,) n. un. of سِحَآءٌ]. (S, K.) — See also 1, last sentence. 7 انسحى It was, or became, pared; or pared off. (TA.) 8 إِ1ْتَ2َ3َ0ّ see 1, in two places. سَحًا: see the next paragraph, in two places. سَحَاةٌ The قِشْر [or covering, integument, peel, or the like,] of anything: pl. [or rather coll. gen. n.] ↓ سَحًا. (S.) See also سِحَآءَةٌ. — A certain thorny tree; (K, TA;) the fruit thereof is white: it is a herb in the spring-season, as long as it remains green: when it dries up in the hot season, it is a tree. (TA.) — A bat: (ISh, S, K:) pl. ↓ سَحًا; (K;) or [rather] it is the n. un. of سَحًا, which is syn. with خُفَّاشٌ [used as a gen. n.]: (ISh, S:) and

↓ سِحَآءٌ is a dial. var. of سَحًا used in this sense, accord. to Az. (TA.) — I. q. سَاحَةٌ [i. e. The court, or open area, of a house]: (S, K:) formed from the latter word by transposition: (TA:) one says, لَا أَرَيَنَّكَ بِسَحْسَحِى وَسَحَاتِى [I will assuredly not see thee in my quarter, or tract, and my court]. (S.) And I. q. نَاحِيَةٌ [A side, region, quarter, or tract, &c.]. (K.) سِحَآءٌ: see سِحَآءَةٌ, in two places. — Also A certain plant, (S, K,) having thorns, (K,) and having a blossom of a red hue inclining to whiteness, called the بهرنة [app. a mistranscription for بَهْرَمَة]: (TA:) the bees feed upon it, (S, K,) and their honey in consequence thereof becomes sweet (S, K *) in the utmost degree. (K.) — See also سِحَآءَةٌ .سَحَاةٌ, of a writing, (S, K, TA, [in the CK and in my MS. copy of the K, written, سَحَاءَة,]) and ↓ سِحَآءٌ, (TA,) or [rather] the former is the n. un. of the latter, (S,) A certain thing with which a writing is bound; (S, K, TA;) called in Pers. مُهْر نَامَه, (PS,) or بَنْد نَامَه; (Adillet el-Asmà of Meyd, cited by Golius;) and in Turkish نَامَه بَاغِى; (Mirkát el-Loghah, cited by the same;) [a sealed strip of paper with which a letter, or the like, is bound:] the letter of a kádee to another kádee is perforated for the سِحَآءَة, and is then sealed [upon this strip:] (Mgh in art. خزم:) pl. أَسْحِيَةٌ. (S.) [The same seems to be meant by what here follows:] سِحَآءَةُ القِرْطَاسِ, (K, TA,) with ء, (TA,) and ↓ سِحَاوُهُ, (K, TA,) with و [and.], (TA,) or ↓ سَحَاتُهُ, (so in the CK,) or this last also, like حَصَاة, is a dial. var. of the first, (TA,) and ↓ سِحَايَتُهُ, (K, TA, [in the CK written with fet-h to the س, but it is]) like كِتَابَة, with ى, (TA,) What is taken from paper; (K;) the small portion [or strip, app.,] that is taken from paper: (TA:) pl. أَسْحِيَةٌ [as above]. (K.) — — Also, (S, M,) or ↓ سِحَايَةٌ, (K,) A portion (K) of cloud. (S, K.) One says, مَا فِى السَّمَآءِ سِحَآءَةٌ مِنْ سَحَابٍ [There is not in the sky a portion of cloud]. (S.) — — السِّحَآءَةُ [in the CK السَّحاءَة] also signifies أُمُّ الرَّأْسِ [q. v.], (K, TA,) [app. here meaning The meninx; for SM adds,] in which is the brain; (TA;) as also ↓ السِّحَايَةُ, with kesr [to the س]. (K.) سِحَايَةٌ, (K, TA,) [in the CK سَحَايَةٌ, but it is] with kesr, (TA,) Anything that is pared, or peeled, from a thing. (K, TA.) — — See also سِحَآءَةٌ, in three places. — Also The art, or craft, of making the kind of implement called مِسْحَاة: (K, TA:) in this sense, likewise, with kesr, agreeably with analogy. (TA.) سَحَّآءٌ A maker of the kind of implement called مِسْحَاة. (T, K.) سَاحٍ, applied to a [lizard of the species called] ضَبّ, That feeds upon the plant called سِحَآء. (S.) سَاحِيَةٌ, (S, K,) [from سَاحٍ,] the ة denoting intensiveness, (TA,) A torrent that carries away everything; (K;) that pares and sweeps away everything. (TA.) — — And A rain that falls with vehemence, (S, K,) paring the surface of the earth. (S.) أُسْحِيَّةٌ (with damm, TA) Any integument of skin upon the portions of flesh that are on bones. (Az, K.) أُسْحُوَانٌ, with damm, (S, K,) A man (S) that eats much. (S, K.) — — And (K) Beautiful, or comely, (K,) so expl. by AO, (TA,) [and] tall, (K,) thus expl. by Fr, likewise applied to a man. (TA.) مِسْحَاةٌ A shovel, or spade, of iron; (MA, PS;) an implement (S, Msb, K) like the مِجْرَفَة, except that it is of iron, (S, Msb,) with which clay, soil, or mud, is cleared away (Msb, K) from the surface of the earth: (Msb:) a مِسْحَاة [for digging, i. e. a spade,] has a cross piece of wood upon which the digger presses his foot: K, voce عِتْرٌ:) and there is a curved kind, [app. a sort of hoe,] such as is called in Pers. كَنْد: (S:) pl. مَسَاحٍ. (S, Msb.) Ru-beh likens the toes, or extremities of the fore parts of the hoofs, of horses, to مَسَاحٍ; because with them they pare the ground: so in the T: or, accord. to the M, he likens thereto the hoofs of asses. (TA.) — — مِسْحَاةُ النَّارِ means [The fire-shovel;] a thing with which the fire is stirred. (TA voce مِحْرَاثٌ.) سخب 1 سَخَبٌ [inf. n. of سَخِبَ] i. q. صَخَبٌ [inf. n. of صَخِبَ], (A, K,) signifying The raising a loud cry, or a clamour: (TA:) or it [is used as a subst., and] signifies a confusion of sounds. (Mgh, MF, TA.) The substitution of س for ص is allowable in every word containing خ: [for instance,] in a trad. [cited voce خَشَبٌ, q. v., as some relate it], the hypocrites are described as خُشُبٌ بِاللَّيْلِ سُخُبٌ بِالنَّهَارِ. (TA.) سِخَابٌ A necklace (قِلَادَة) made of [the composition termed] سُكّ and of other things, without any jewels: (S:) or a قِلَادَة of cloves and سُكّ and مَحْلَب [q. v.], without jewels, (A, K, TA,) and without pearls: and likewise, of gold: and of silver: or, accord. to Az, it is, with the Arabs, any قِلَادَة, whether with jewels or without: accord. to IAth, a string on which are strung beads, worn by boys and by girls: (TA:) it is thus called because of the sound of its beads when in motion: (MF, TA:) pl. سُخُبٌ. (S, K.) [Hence] one says, وَجَدْتُكَ وَارِثَ السِّخَابِ [I have found thee to be the inheritor of the سخاب], meaning, (tropical:) like the boy that has no knowledge. (A, TA.) سخبر سَخْبَرٌ A certain kind of trees, (S, K,) the heads of which, when it grows tall, bend and hang down; [a coll. gen. n.;] n. un. with ة: (TA:) it resembles the إِذْخِر; (K;) or it is like the ثُمَام [or panic grass], and has a [root such as is termed] جُرْثُومَة; its branches, or twigs, are, in abundance, like the كراث [app. كَرَاث, a certain large tree, growing on the mountains]; and its fruits resemble brooms of reeds, or are more slender: (AHn:) serpents make their abodes at its roots. (TA.) It is related in a trad. of Ibn-Ez-Zubeyr, that he said to Mo'áwiyeh, لَا تُطْرِقْ إِطْرَاقَ الأُفْعُوَانِ فِى أُصُولِ السَّخْبَرِ [Do not thou look down upon the ground like as does the male viper at the roots of the sakhbar]; meaning (assumed tropical:) do not thou affect heedlessness of the state in which we are, or of the affair in which we are engaged. (TA.) One says also, رَكِبَ فُلَانٌ السَّخْبَرَ, meaning, (assumed tropical:) Such a one acted perfidiously, treacherously, or unfaithfully. (S.) And a poet says, وَالغَدْرُ يَنْبُتُ فِى أُصُولِ السَّخْبَرِ (assumed tropical:) [And perfidy grows at the roots of the sakhbar]: (S:) [because the viper lives there: or] the poet means, that the people of whom he speaks dwelt in places where the sakhbar grew; and they are thought to have been of the tribe of Hudheyl: IB says that he likens the perfidious to this tree because, when it is full-grown, its head hangs down, not remaining erect; and that he means, ye do not remain faithful, like as this tree does not remain in one state. (TA.) سخت سَخْتٌ, (S, K,) originally Pers., (TA,) Vehement, or intense; (S, K;) as also ↓ سَخِيتٌ (K) and ↓ سِخْتِيتٌ. (S, K.) One says, هٰذَا حَرٌّ سَخْتٌ, (Lh, S,) or سَخْتٌ لَخْتٌ, (TA,) This is vehement, or intense, heat; a phrase well known in the language of the Arabs, who use certain Pers., or foreign, words, as, for instance, بَلَاس for مِسْح. (Lh, S, TA. [See also سَخْتٌ.]) And سِخْتِيتٌ ↓ حَلِفٌ Vehement swearing. (S.) And سِخْتِيتٌ ↓ كَذِبٌ A vehement lie: and a pure, or an unmixed, lie. (TA.) — — Also, from the Pers., Anything hard and thin or fine. (TA.) سَخِيتٌ: see the preceding paragraph: — — and that here following. سِخْتِيتٌ: see the first paragraph, in three places. — — Also Dust rising very high: (S, K:) and ↓ سَخِيتٌ likewise signifies [the same, or] dust rising high; (TA in art. شخت;) as also شِخْتِيتٌ and شَخِيتٌ and شِخِّيتٌ; (K in that art.;) said to be arabicized words from the Pers. سَخْتٌ: (TA in that art.:) and the first (سختيت [and app. the others also]), fine dust. (TA in the present art.) And Anything fine; as, for instance, flour, or meal. (AA, TA.) Fine سَوِيق [or meal of parched barley, &c.]: (As, TA:) or سويق that is not moistened with any seasoning, or savoury admixture: (S:) or سويق having little grease or gravy [mixed with it]; as also سِخْتِيتٌ and سُخْتُوتٌ. (K and TA in the present art. and in art. سحت.) And Fine حُوَّارَى [or white flour]. (As, K.) سِخْتِيَانٌ and سَخْتيان (K, TA) and accord. to some سُخْتيان; the second of which is asserted by the expositors of Bkh to be the most common and most chaste; but Esh-Shiháb [El-Khafájee], in the " Sharh esh-Shifà," mentions only the form with kesr to the س and fet-h and kesr to the ت; and Ibn-Et-Tilimsánee mentions only the form with damm to the س and fet-h and kesr to the ت, adding that it is also

written with ج; MF, however, deems what this last says to be very strange, and more especially with respect to the word's being written with ج, which he affirms to be unknown; (TA;) [Morocco-leather; so in the present day;] tanned goat's skin; an arabicized word, (K,) from the Pers.: expl. by IAth as jujube-coloured [or dark dull red] skins (جُلُودٌ عُنَّابِيَّةٌ); not [such as from their red colour are termed] أُدْمٌ. (TA.) سِخْتِيَانِىٌّ A preparer and seller of سِخْتِيَان. (K, * TA.) سخد سُخْدٌ [The matter contained in the secundines;] a yellow, thick water [or fluid], that comes forth with the fœtus; (S, M, K;) as also سُخْتٌ: (M, TA:) hence, in a trad., the appearance upon the face produced by excitement from remaining awake during the night is termed, by way of comparison, سُخْد upon the face: (S, * L:) or blood and water in the membrane that envelops the fœtus of a beast: or what comes forth with the membrane that envelops the fœtus: said to be peculiar to the human species: or common to the human species and beasts: (L:) or the water [or fluid] in that membrane; as also سُخْتٌ and نُخْطٌ and فَقْءٌ: (IAar, TA in art. فقأ:) or [the placenta; i. e.] a thing like the liver, or like the spleen, compact, which is in the membrane that envelops the fœtus of a beast: sometimes children play with it: or that membrane itself: and i. q. رَهَلٌ [which is expl. as meaning yellow water in the سُخْد, and it is also the inf. n. of رَهِلَ, q. v.]: and صُخْدٌ is a dial. var. thereof in all its senses, those above mentioned and those following. (L.) — — Also The urine of a camel's fœtus (فَصِيل) in its mother's belly. (L.) — — And (assumed tropical:) Yellowness in the face [as in the trad. above mentioned]. (L.) مُسَخَّدٌ (assumed tropical:) Having the stomach in a heaving state, agitated by a tendency to vomit, or disordered; (K;) yellow, (S, K,) heavy, (S,) and swollen, (S, K,) by disease or by some other cause. (TA.) سخر 1 سَخِرَ مِنْهُ, (Fr, Akh, S, A, Msb, K,) and بِهِ, (AZ, Akh, S, Msb, K,) like as one says ضَحِكَ مِنْهُ and بِهِ, and هَزِئَ مِنْهُ and بِهِ, (Akh, S,) but the former is the more chaste, (En-Näwawee, TA,) and is that which occurs in the Kur ix. 80, and xi. 40, [&c.,] (TA,) and J says that the latter is the worse of the two, (S,) and Fr disallows it absolutely, (TA,) aor. سَخَرَ, (S, Msb, K,) inf. n. سَخَرٌ (S, Msb, K) and سَخْرٌ (K) and سُخْرٌ and سُخُرٌ (S, K) and سُخْرَةٌ (K) and مَسْخَرٌ, (S, K,) He mocked at, scoffed at, laughed at, derided, or ridiculed, him; (S, * A, Msb, K, &c.;) as also ↓ استسخر: (A, * K:) and ↓ يَسْتَسْخِرُونَ, in the Kur xxxvii. 14, signifies, accord. to Ibn-Er-Rummánee, they invite one another to mock, scoff, deride, or ridicule. (TA.) — — It is said in a trad., أَتَسْخَرُ مِنِّى وَأَنَا المَلِكُ Dost thou mock at me, or deride me, when I am the king? or, as some say, it is tropical, and means, (tropical:) dost thou put me in a place which I do not regard as my right? so that it seems to denote a species of mockery. (TA.) — — And in another trad. it is said, أَنَا أُقُولُ كَذَا وَلَا أَسْخَرُ (tropical:) [I say so, and I do not jest]; meaning I say not aught but the truth. (A, * TA.) — — The words (of the Kur [xi. 40] TA) إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ are said to signify If ye deem us ignorant, we also deem you ignorant like as ye deem us ignorant. (K.) — سَخَرَهُ: see 2. — — سَخَرَتِ السَّفِينَةُ, aor. سَخَرَ, (tropical:) The ship had a good wind and voyage; (K;) [as though it made the wind subservient, or submissive, to it; (see 2;)] it obeyed, and ran its course. (TA.) 2 سخّرهُ, inf. n. تَسْخِيرٌ, He constrained him, or compelled him, (JK, S, K,) namely, a servant, or a beast, to do what he [the latter] did not desire, (JK, TA,) or to work, without recompense, or hire, or wages, (S, K,) and without price; (TA;) as also ↓ تسخّرهُ: (S, Mgh, * K:) and [in like manner,] ↓ سَخَرَهُ, aor. سَخَرَ, inf. n. سِخْرِىٌّ and سُخْرِىٌّ, he constrained him to do what he did not desire; compelled him: (K:) or سخّرهُ, he made use of him without compensation, (A, Msb,) فِى العَمَلِ [in work]. (Msb.) You say, ↓ تَسَخَّرْتُ دَابَّةً لِفُلَانٍ I rode a beast belonging to such a one without recompense. (TA.) — — He brought him under, or into subjection; rendered him subservient, submissive, tractable, or manageable. (S, K.) You say, سخّر اللّٰهُ الإِبِلَ God hath made the camels subservient, or submissive, and manageable. (Msb.) And in the Kur [xiv. 37], it is said, وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ (assumed tropical:) And He hath made subservient to you, or submissive for you, the sun and the moon [to run their appointed courses]. (TA.) سُخِّرَ لَهُ [as also ↓ تُسُخِّرَ له] signifies (assumed tropical:) It (anything) was rendered submissive or manageable or practicable, to him, or prepared or disposed for him agreeably with his desire. (TA.) You say also, سخّر اللّٰهُ السَّفِينَةَ, inf. n. تَسْخِيرٌ, (tropical:) God made the ship to obey and to run its course; to have a good wind and voyage. (TA.) سَخَّرَهَا عَلَيْهِمْ, in the Kur lxix. 7, means (assumed tropical:) He sent it upon them by force; namely, the wind: (Jel:) or made it to prevail against them by his power. (Bd.) 5 تَسَخَّرَ see 2, in three places. 10 إِسْتَسْخَرَ see 1, in two places. سُخْرَةٌ One who is mocked at, scoffed at, laughed at, derided, or ridiculed; a laughingstock; (S, A, K;) as also ↓ سِخْرِىٌّ and سُخْرِىٌّ; (Az, A;) which are used as sing., as in the phrase اِتَّخَذُوهُ سِخْرِيًّا they made him a laughingstock; (A;) and as pl., as in هُمْ لَكَ سِخْرِىٌّ, and also ↓ سِخْرِيَّةٌ, the former being masc. and the latter fem., they are to thee laughingstocks; the former occurring in the Kur [see xxiii. 112, and xxxviii. 63, and xliii. 31,] with damm and with kesr accord. to different readings. (Az, TA.) — — Also One who is constrained, or compelled, to do what he does not desire, or to work, without recompense, or hire, or wages; (JK, S, * Mgh, * Msb, * K, * TA;) applied to a servant, (JK, S, Msb,) and to a beast; (JK, Msb;) as also ↓ سُخْرِىٌّ (Msb, K) and سِخْرِىٌّ; (K) or the former of these, only, is used in this sense; and the latter, and sometimes the former also, in the sense immediately preceding: (TA:) and سُخْرَةٌ is also used as a pl., (JK, A,) as in the phrase هٰؤُلَآءِ سُخْرَةٌ لِلسُّلْطَانِ these are persons made use of without compensation for the Sultán: (JK, * A:) it also signifies one who employs any person, (K, TA,) or beast, (TA,) that he has subjected, or compelled to obey him, without recompense, or hire, or wages: (K, TA:) [or this is a mistake, and the correct signification is] one who is so employed by him who has subjected him. (L.) — — It is also syn. with تَسْخِيرٌ [inf. n. of 2]. (TA in art. سمع.) سُخَرَةٌ One who mocks at, scoffs at, laughs at, derides, or ridicules, others, (S, K,) much. (S.) [See also مَسْخَرَةٌ.] سُخْرِىٌّ and سِخْرِىٌّ (T, S, Msb, K) and سِخْرِيَّةٌ (T, S, K) Mockery; scoff; derision; ridicule. (T, S, Msb, K.) — — See also سُخْرَةٌ, in three places. سُخَّرٌ A certain herb, or leguminous plant, (Sgh, K,) in Khurásán; (K;) accord. to AHn, i. q. سَيْكُرَانٌ [q. v.]. (TA.) سُفُنٌ سَوَاخِرُ [pl. of سَفِينَةٌ سَاخِرَةٌ] (tropical:) Ships obeying, and having a good wind. (S.) مَسْخَرَةٌ [An occasion, or a cause, of mockery, scoffing, derision, or ridicule]: pl. مَسَاخِرُ. (A.) You say رُبَّ مَسَاخِرَ يَعُدُّهَا النَّاسُ مَفَاخِرَ [Many occasions of mockery, &c., men reckon occasions of boasting, or glorying]. (A.) And هُوَ مَسْخَرَةٌ [He is a cause of mockery, &c.]. (A.) [See also مَخْسَرَةٌ.] — — Also One who mocks at, scoffs at, laughs at, derides, or ridicules, others. (A.) [See also سُخَرَةٌ.] مُسَخَّرٌ Any one that is constrained, or compelled, [brought into subjection, or made subservient or submissive,] and managed, unable to free himself from constraint. (TA.) — — وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ [in the Kur xvi. 12 means And the stars are made subservient, or submissive,] running their courses. (Az, TA.) سخط 1 سَخِطَ, aor. سَخَطَ, inf. n. سَخَطٌ (S, * Msb, K *) [and مَسْخَطٌ, (see سُخْطٌ, below,)] He was, or became, displeased, or discontented; (S, * K, TA;) as also ↓ تسخّط; (K, TA;) syns. كَرِهَ and تَكَرَّهَ [the latter of which, app. referring particularly to ↓ تسخّط, properly and generally signifies, when intrans., he expressed, or showed, dislike, displeasure, disapprobation, discontent, or hatred]: (TA:) he was, or became, angry; (S, Msb, TA;) and ↓ تسخّط signifies the same; or he became angered; syn. تَغَضَّبَ. (TA.) You say, سَخِطَ عَلَيْهِ [He was, or became, displeased,

or discontented, or angry, with him]. (Kur v. 83.) And سَخِطَهُ He was, or became, displeased, or discontented, with him; as also ↓ تسخّطهُ; both expl. by لَمْ يَرْضَ بِهِ; (Ham p. 502;) and the latter by تَكَرَّهَهُ [which signifies as above, like كَرِهَهُ, and also he expressed, or showed, dislike of it, displeasure with it, disapprobation of it, discontent with it, or hatred of it]; (K, TA;) and لَمْ يَرْضَهُ; (TA;) as in the saying, ↓ كُلَّمَا عَمِلْتُ لَهُ عَمَلًا تَسَخَّطَهُ [Every time that I did for him a deed, he expressed, or showed, dislike of it, &c.]; and in like manner, ↓ أَعْطَاهُ قَلِيلًا فَتَسَخَّطَهُ [He gave him little and he expressed, or showed, dislike of it, &c.]: (TA:) and [hence,] ↓ تَسَخَّطَ عَطَآءَهُ He deemed his gift little, and it did not stand with him in any stead; expl. by اِسْتَقَلَّهُ وَلَمْ يَقَعْ مِنْهُ مَوْقِعًا. (S, K.) You say also, اَللّٰهُ يَسْخَطُ لَكُمْ كَذَا, meaning God forbiddeth you such a thing: or will punish you for such a thing: or it may refer to the desire of punishing for it. (TA.) 4 اسخطهُ [He displeased, or discontented, him:] he angered him; made him angry. (S, Msb, K.) 5 تَسَخَّطَ see 1, in seven places. سُخْطٌ, (S, Msb, K,) a subst. from سَخِطَ, (Msb,) Dislike, displeasure, disapprobation, or discontent; (TA;) contr. of رِضًى; (S, K, TA;) as also ↓ سُخُطٌ (Sgh, K) and ↓ سَخَطٌ (S, K) and ↓ مَسْخَطٌ: (Sgh, K:) [the last two of which are inf. ns.:] anger; (Msb;) as also ↓ سَخَطٌ. (TA.) سَخَطٌ: see سُخْطٌ, in two places. سُخُطٌ: see سُخْطٌ. سَاخِطٌ [Displeased; discontented:] angry. (S.) مَسْخَطٌ: see سُخْطٌ. مَسْخَطَةٌ [A cause, or means, or an occasion, of dislike, displeasure, disapprobation, or discontent: and, of anger: or a cause, &c., of procuring dislike, &c.: pl., app., مَسَاخِطُ and مَسَاخِطَةٌ. Hence the saying,] البِرُّ مَرْضَاةٌ لِلرَّبِّ مَسْخَطَةٌ لِلشَّيْطَانِ [Piety is a cause of approbation to the Lord; a cause of disapprobation, or anger, to the devil]. (TA.) مَسْخُوطٌ Disliked, disapproved, or hated: (A, K:) in this sense applied to a gift. (A, TA.) You say also, هُوَ مَسْخُوطٌ عَلَيْهِ He is an object of anger. (TA.) — — [Hence,] Transformed, or metamorphosed, into a worse, or more foul, or more ugly, shape: [and hence applied by the Arabs in the present day to any idol or other image of ancient workmanship; such being regarded by them as metamorphosed in consequence of having incurred the wrath of God:] and short: but thus applied, it is a vulgar term. (TA.) سخف 1 سَخُفَ, [aor. سَخُفَ,] inf. n. سَخَافَةٌ (Mgh, Msb, TA) and سُخْفٌ, or, accord. to Kh, the former only, (Msb,) said of a garment, or piece of cloth, (Mgh, Msb, TA,) It was, or became, thin, flimsy, or unsubstantial; (Msb;) scanty in the yarn; (Mgh, Msb;) or thin in texture. (TA.) And سَخُفَ, (TA,) inf. n. سَخَافَةٌ, said of anything, It was, or became, thin, slender, or unsubstantial. (Msb, * TA. [See سَخَافَةٌ below, voce سُخْفٌ.]) And سَخُفَ, inf. n. سُخْفٌ, (K,) or rather سَخَافَةٌ, accord. to what is said below of a distinction between these two ns., (TA,) said of a skin for water or milk, It was, or became, unsound, (K, TA,) altered for the worse, old, and worn out. (TA.) — — سَخُفَ, aor. سَخَافَةٌ, [or سُخْفٌ, q. v. infrà,] is also said of a man, meaning He was, or became, slender, or shallow, or weak, in intellect. (S, K. *) And it is also said of the intellect, meaning It was, or became, slender, &c. (K, * TK.) 2 سخّفهُ, inf. n. تَسْخِيفٌ, [It rendered him thin, lean, or emaciated,] said of hunger. (A, TA.) 3 ساخفهُ, (S, K,) inf. n. مُسَاخَفَةٌ, (TA,) i. q. حَامَقَهُ [He aided him in his foolishness, or stupidity]. (S, K.) — مُسَاخَفَةٌ signifies [also] The showing, or making a show of, foolishness or stupidity. (KL.) 4 اسخف, inf. n. إِسْخَافٌ, said of a man, His property became little, or scanty. (TA.) — مَا أَسْخَفَهُ How [slender, shallow, weak,] deficient, or defective, is he in intellect! (Sb, TA.) 10 استسخفهُ He deemed him slender, shallow, or weak, in intellect: but this is perhaps postclassical.] سَخْفٌ Slenderness of the means of subsistence. (AA, K.) — — See also the next paragraph. سُخْفٌ (AA, JK, S, Mgh, Msb, K) and ↓ سَخْفٌ (JK, K) and ↓ سُخْفَةٌ and ↓ سَخَافَةٌ (K) Slenderness, shallowness, or weakness, of intellect, (AA, JK, S, Mgh, Msb, K) &c.: (K:) or, as some say, a lightness [of body] incident to a man when he is hungry: [but it is not clearly shown whether this refer to all of the foregoing words or only to the last, or last two, of them: (see سَخْفَة, below:)] and some say that ↓ سُخْفَةٌ signifies weakness of intellect; or deficiency thereof: (TA:) or سُخْفٌ is in the intellect; and ↓ سَخَافَةٌ is [thinness, &c., (see 1,)] in everything; (Kh, Msb, K, TA;) as, for instance, in clouds, and in a skin for water or milk, and in herbage, and in a garment, or piece of cloth, &c. (TA.) سَخْفَةُ الجُوعِ, (S, K,) and ↓ سُخْفَتُهُ, (JK, K,) The thinness, and leanness, or emaciation, consequent upon hunger. (JK, S, K.) One says, بِهِ سَخْفَةٌ مِنَ الجوع In him is thinness, &c., consequent upon hunger. (S, TA.) سُخْفَةٌ: see سُخْفٌ, in two places: — — and see the paragraph here next preceding. سَخِيفٌ, applied to a garment, or piece of cloth, (JK, Mgh, Msb, K, TA,) Thin, flimsy, or unsubstantial; (Msb;) scanty in the yarn; (Mgh, Msb;) or thin in texture. (JK, TA.) It is also applied to anything, as, for instance, clouds (سَحَاب), and herbage, (JK,) in both of these cases meaning Thin; (TA;) and to a skin for water or milk [as meaning unsound, altered for the worse, old, and worn out; see 1]: (JK:) and to the iron head or blade of an arrow or a spear or the like as meaning long and broad [and app. thin]. (AHn, TA.) — — Also, applied to a man, Slender, or shallow, or weak, in intellect: (JK, S, Mgh, Msb, K: *) and, thus applied, (K,) or سَخِيفُ العَقْلِ, (TA,) lightwitted; or light, or unsteady, in intellect: (K, TA:) from the same epithet applied to a garment, or piece of cloth. (Mgh, Msb.) سَخَافَةٌ: see سُخْفٌ, in two places. [And see also 1, of which it is an inf. n.] أَرْضٌ مُسْخِفَةٌ A land in which is little herbage: (ISh, K:) from سَخِيفٌ as an epithet applied to a garment, or piece of cloth. (TA.) [See also ارض مُسْحَفَةٌ, in art. سحف.] سخل 1 سَخَلَهُمْ, aor. سَخَلَ, (K,) inf. n. سَخْلٌ, (TA,) He drove away, repelled, or banished, them: (K, TA: [in the CK, نَقَّاهُمْ is erroneously put for نَفَاهُمْ:]) and خَسَلَهُمْ signifies the same. (TA.) — — And سَخَلَ الشَّىْءَ He took the thing by deceit (K, TA) and by seizure: but not known to Az except on the authority of Lth; and its correctness is doubted by him, unless it be formed by transposition from خَلَسَ, like as they said جَذَبَ and جَبَذَ, and بَضَّ and ضَبَّ. (TA.) 2 سخّلت النَّخْلَةُ, inf. n. تَسْخِيلٌ, The palmtree bore dates such as are termed [سُخَّل, i. e.] شِيص: (S, TA:) so in the dial. of El-Hijáz: (TA:) or it was weak in its date-stones and its dates: or it shook off its dates. (K, TA.) — — And سخّل, (K,) or سخّل النَّخْلَةَ, (TA,) said of a man, He shook the palm-tree in order that its dates might fall off. (K, TA.) — And سخّلهُ, (S,) or سخّلهُمْ, inf. n. as above, (K,) He attributed, or imputed, to him, or them, a vice, fault, or defect, (S, K, TA,) and reckoned him, or them, weak: of the dial. of Hudheyl. (S, TA.) 4 اسخلهُ It (an affair, or event, TA) kept him, or held him, back; delayed him, or retarded him. (K, TA.) سَخْلٌ: see سَخْلَةٌ. — — Also (assumed tropical:) An infant that is an object of love to his parents: (IAar, O, TA:) originally, the " offspring of the sheep or goat " [app. as a sing. as well as a coll. gen. n.]. (TA.) — — See also سُخَّلٌ, in two places. سَخْلَةٌ A lamb, or kid, in whatever state it be; (K;) male or female: (TA:) or a lamb, or kid, when just born; male or female: (S, M, O, Msb, K:) or, accord. to some, peculiarly applied to a lamb; and this is affirmed by 'Iyád and Er-Ráfi'ee: accord. to some, peculiarly to a kid; and so affirms IAth: (TA:) [see also بَهْمٌ, in three places:] pl. ↓ سَخْلٌ, (S, O, Msb, K,) [or rather this is a coll. gen. n.] like as تَمْرٌ is of تَمْرَةٌ, (Msb,) [and is app. also used as a sing., (see the next preceding paragraph,)] and [the pl. properly so termed is] سِخَالٌ (S, O, Msb, K) and سِخَلَةٌ, which is extr. [as a pl. form, so much so that Sb holds it to be a quasi-pl. measure, not a broken pl. measure, as is said in the TA voce جِبَأَةٌ]. (K.) سُخَّلٌ (Az, S, O, K) and ↓ سُخَّالٌ, (Az, O, K,) applied to men, Weak; (S, O, K;) bad, vile, or

base; (K;) or low, ignoble, mean, or sordid: (Az, O:) a pl. having no sing.: (Az, S, O:) or its sing. is ↓ سَخْلٌ: (K, TA: in the CK سُخَّلٌ [like the former pl.]:) so says Khálid. (IJ, TA.)— — Also سُخَّلٌ, (CK,) or ↓ سَخْلٌ, (TK,) [in the TA without any syll. signs,] Anything not completed. (IJ, K.) — — Also the former, (S, O, K,) in the dial. of the people of El-Medeeneh, (S, O,) The sort of dates termed شِيص, (S, O, K,) i. e. of which the stones do not become hard: (TA:) or, accord. to 'Eesà Ibn-'Omar, dates of which two or three grow together in one place, intermingling. (O, TA.) سُخَالَةٌ Refuse; syn. نُقَايَةٌ. (JK, O, K, TA: in the CK نُقايَة.) سُخَّالٌ: see سُخَّلٌ. مَسخُولٌ Pronounced to be low, base, vile, mean, or contemptible: (K:) like مَخْسُولٌ. (TA.) — — Unknown: (S, O, K:) and so مَخْسُولٌ. (O.) A poet says, تُرَى فِى السَّمَآءِ وَلَا تُعْلَمُ وَأَنْتُمْ كَوَاكِبُ مَسْخُولَةٌ [And ye are stars unknown, that are seen in the sky but not known]: or, as some relate it, مَخْسُولَةٌ. (S, O.) سخم 2 سَخَّمَ وَجْهَهُ, [inf. n. تَسْخِيمٌ,] He blackened his face (S, Mgh, Msb, K) with سُخَام, i. e. crock of the cooking-pot, (Msb,) or it is from السُّخَامُ; (Mgh;) like سحّمهُ, (Z, TA,) which is from الأَسْحَمُ. (Mgh.) 'Omar said of him who bears false witness, يُسَخَّمُ وَجْهُهُ [His face shall be blackened]. (TA.) And one says, سَخَّمَ اللّٰهُ وَجْهَهُ, i. e. May God blacken his face: (S:) [or (assumed tropical:) may God disgrace him:] or (tropical:) may God hate him, or hate him in the utmost degree; and be angry with him. (Msb.) — — سخّم المَآءَ, He heated the water, (IAar, K, TA,) and made it to boil. (IAar, TA.) — — And سخّم بِصَدْرِهِ, inf. n. as above, (assumed tropical:) He angered him. (K.) — سخّم اللَّحْمُ, (K,) inf. n. as above, (TA,) The flesh-meat became stinking; (K, TA;) became altered [for the worse]. (TA.) 5 تسخّم عَلَيْهِ (assumed tropical:) He became affected with rancour, malevolence, malice, or spite, against him: (K:) or he became angered against him. (TA.) سَخَمٌ: see what next follows. سُخْمَةٌ, (S, TA, [so in both of my copies of the former, erroneously written by Golius and Freytag, in the first of the following senses, سَخَمَةٌ,]) with damm, (TA,) Blackness; (S, TA;) as also ↓ سَخَمٌ, (K, TA,) and [سُحْمَةٌ and] سَحَمٌ. (TA.) — — And (assumed tropical:) Anger. (TA.) See also سَخِيمَةٌ. سُخَامٌ Crock, or black matter, [that collects upon the outside] of a cooking-pot. (S, Mgh, Msb, K.) — — And Charcoal: (K:) heard in this sense from a man of Himyer. (As, TA.) — — [Hence,] Black hair. (TA.) And لَيْلٌ سُخَامٌ and ↓ سُخَامِىٌّ Black night. (Ham p. 38.) — Also Soft feathers beneath the upper feathers of a bird: (K, * TA:) n. un. with ة. (TA.) — — And Soft to the feel, (K, TA,) and goodly; (TA;) applied to a garment, or piece of cloth; such as [the kind of cloth called] خَزّ; and cotton; and the like: (K, TA:) you say ثَوْبٌ سُخَامُ المَسِّ a garment soft to the feel; such as خَزّ: and رِيشٌ سُخَامٌ feathers soft to the feel: and قُطْنٌ سُخَامٌ [cotton soft to the feel]: it is not from the signification of " blackness. " (S.) And hence, (S,) خَمْرٌ سُخَامٌ Wine that descends smoothly and easily [down the throat]; as also ↓ سُخَامِيَّةٌ (S, K) and ↓ سُخَامِىٌّ, (K,) or, accord. to 'Alee Ibn- Hamzeh, only the former of these two: (TA:) and [in like manner] طَعَامٌ سُخَامٌ food that is soft, or smooth, and easy in descent. (IAar.) سَخِيمٌ, applied to water, Neither hot nor cold; as also سَخِينٌ. (AA, L in art. سخن.) سَخِيمَةٌ (S, K) and ↓ سُخْمَةٌ (K) Rancour, malevolence, malice, or spite; (S, K;) and anger in the soul: (S, TA:) pl. of the former سَخَائِمُ. (TA.) [See two exs. in the first paragraph of art. سل.] — — And the former, by a metonymy, is used as meaning (tropical:) Excrement, or dung: so in the trad., مَنْ سَلَّ سَخِيمَتَهُ فِى طَرِيقِ المُسْلِمِينَ لَعَنَهُ اللّٰهُ (tropical:) [Whoso voids his excrement in the road, or path, of the Muslims, him God curses]. (TA.) سُخَامِىٌّ, and سُخَامِيَّةٌ: see سُخَامٌ, in three places. أَسْخَمُ Black; (S, K;) like أَسْحَمُ. (TA.) — — [The fem.] سَخْمَآءُ is said to be applied to wine (خَمْر) as meaning Inclining to blackness: but what has been said above [app. as to the word and the meaning] is more approved. (TA.) — — Also, applied to a [stony tract such as is termed] حَرَّةٌ, Of which what is smooth, or soft, or plain, thereof, is intermixed with what is rugged. (K.) مُسَخَّمٌ One in whom is سَخِيمَة, i. e. rancour, malevolence, malice, or spite. (K.) سخن 1 سَخُنَ, (JK, S, MA, L, Msb, K,) aor. سَخُنَ; (TA;) and سَخَنَ, (S, MA, L, Msb, K,) aor. سَخُنَ; (TK;) and سَخِنَ, (L, Msb, K,) which is of the dial. of Benoo-'Ámir, (L,) aor. سَخَنَ; (TK;) inf. n. سُخُونَةٌ, (JK, S, MA, L, Msb, K,) which is of the first [agreeably with analogy] (JK, S, MA) and of the second also, (S,) and سُخْنَةٌ, (JK, L, K,) which is of the first, (JK,) and سُخْنٌ, (MA, L, K, [accord. to some copies of the K, in which بِضَمَّتَيْنِ is put instead of بِضَمِّهِنَّ after these three inf. ns., سُخُنٌ,]) which is likewise of the first, (MA,) [or of the first and second,] and سَخَانَةٌ, (L, Msb, K,) [also of the first accord. to general analogy,] and سَخَنٌ, (K,) [which is of the third verb;] It was, or became, hot, or warm; (JK, S, MA, L, K;) said of water, (JK, S, L, Msb,) &c. (S, MA, L, Msb.) And سَخُنَتِ النَّارُ, and القِدْرُ, [and سَخُنَتْ,] aor. سَخُنَ, inf. n. سُخْنٌ and سُخُونَةٌ, [The fire, and the cooking-pot, became hot.] (L.) And سَخُنَتِ الأَرْضُ and سَخَنَت and سَخِنَت [The ground became hot]. (L.) And سَخُنَتْ عَلَيْهِ الشَّمْسُ [The sun became hot upon him]: in the dial. of Benoo-'Ámir سَخِنَتْ. (L.) And سَخُنَ اليَوْمُ, (L, Msb,) and سَخَنَ, aor. سَخُنَ, and some say سَخِنَ, aor. سَخَنَ, inf. n. سُخْنٌ and سُخُنٌ, [The day was, or became, hot, or warm.] (L.) And سَخُنَتِ الدَّابَّةُ The beast, being made to run, became hot in its bones, and light, or agile, in its running; [or simply, became hot, or heated; (see EM pp. 172 and 173;)] as also سَخَنَت. (L.) And سَخِنَتْ عَيْنُهُ, with kesr, (JK, * S, MA, L, K,) and سَخُنَتْ, (JK, L,) or the former only, (L,) inf. n. سُخْنَةٌ (JK, S, * MA, L, K, [in the CK, erroneously, سَخْنَة,]) and سُخُونٌ (JK, L, K) and سَخَنٌ, (L, K, [accord. to the CK سَخْنٌ, but this is a mistake,]) contr. of قَرَّتْ (S, * L, K *) [i. e.] His eye was, or became, hot, [or heated, or inflamed, by weeping, or by grief or sorrow; or hot] in its tears. (MA.) 2 سَخَّنَ see the next paragraph. 4 اسخنهُ; (L, Msb, K;) inf. n. إِسْخَانٌ, (S, L,) He heated it, or warmed it; made it hot, or warm; (S, * L, Msb, * K;) namely, water, (S, L, Msb,) &c.; (L, Msb;) as also ↓ سخّنهُ, (L, Msb, K,) inf. n. تَسْخِينٌ. (S, L.) And اسخن اللّٰهُ عَيْنَهُ, (S, L, K,) and بِعَيْنِهِ, (L, K,) [God made his eye to become hot, or heated, or inflamed, by weeping, or by grief or sorrow; or, simply,] made him to weep. (S, L, K.) سَخْنٌ: see سُخْنَةٌ. — — [The signification of " calor aquæ aliarumve rerum," assigned to it by Freytag as on the authority of J, is a mistake, probably occasioned by a fault in his copy of the S.] سُخْنٌ an inf. n. of 1 [q. v.]. (MA, L, K.) — — Also Hot, or warm; (MA, PS;) i. q. حَارٌّ; (S, MA, Mgh, L, K;) contr. of بَارِدٌ; (JK, L;) an epithet applied to water, (JK, MA, Mgh, L,) &c.; (Msb;) as is also (in the same sense, JK, MA, Mgh, L) ↓ سَخِينٌ, (JK, S, MA, Mgh, L, Msb, K,) and ↓ سَاخِنٌ, (Msb,) and ↓ مُسْخَنٌ, syn. with سَخِينٌ like as مُبْرَمٌ is with بَرِيمٌ, &c., (IAar, S, L,) or ↓ مُسَخَّنٌ, [which is syn. with مُسْخَنٌ as meaning heated, or warmed,] like مُعَظَّمٌ [in measure], (K,) and ↓ سِخِّينٌ, (L, K,) and ↓ سُخَاخِينٌ, which is the only instance of the measure, (S, L, K, [which measure is said in the S to be فُعَاعِيلٌ, but in the K فُعَالِيلٌ,]) and which is also applied to food; (L;) syn. حَارٌّ: (L, K:) or, accord. to AA, ↓ سَخِينٌ, applied to water, means neither hot nor cold; as also سَخِيمٌ. (L.) And يَوْمٌ سُخْنٌ and ↓ سَاخِنٌ (S, L, Msb, K) and ↓ سَخْنَانٌ or ↓ سَخَنَانٌ, (accord. to different copies of the S,) or both these, (K,) and ↓ سُخْنَانٌ, (L, K, * [in the CK and in my MS. copy of the K written سُخْنَانُ, which is incorrect, and in like manner سَخْنَانٌ is there written ↓ سَخْنَانُ, but this, as well as سَخْنَانٌ, may be correct, for it appears that سَخْنَان has سَخْنَآءُ for its fem. as well as سَخْنَانَةٌ,]) and ↓ سُخَاخِينٌ signifies the same, [i. e. A hot, or warm, day,] or, accord. to IAar, ↓ يَوْمٌ سُخَاخِينٌ signifies a day that is [so hot as to be] hurtful, and painful: (L:) and لَيْلَةٌ سُخْنَةٌ (S, L, Msb, K) and ↓ سَاخِنَةٌ (L, Msb, K) and ↓ سَخْنَانَةٌ or ↓ سَخَنَانَةٌ, (S, accord. to different copies,) or both, (K,) and ↓ سُخْنَانَةٌ, (L, K,) [i. e. a hot, or warm, night,] or ↓ يَوْمٌ سَخَنَانٌ signifies a day intensely hot, and ↓ لَيْلَةٌ سَخْنَآءُ [the latter word being fem. of سَخْنَانٌ] a sultry night, or intensely hot so that it takes away the

breath: (JK:) and it is said in a trad. of Mo'áwiyeh Ibn-Kurrah, ↓ شَرُّ الشِّتَآءِ السَّخِينُ, meaning [The worst of winter is] the hot in which is no cold; in the " Ghareeb " of El- Harbee, ↓ السُّخَيْخِينُ, expl. as meaning the same, but this is probably a mistranscription. (L.) سَخَنٌ an inf. n. of 1 [q. v., last sentence]. See also سُخْنَةٌ. سَخَنَةٌ: see the next paragraph. سُخْنَةٌ an inf. n. of 1 [q. v.]. (JK, S, * &c.) [Hence,] one says, إِنِّى لَأَجِدُ فِى نَفْسِى سُخْنَةً, (L, K, *) as also ↓ سَخَنَةً (S, L, K, the only form mentioned in the S in this case) and ↓ سَخْنَةً (L, K) and ↓ سِخْنَةً and ↓ سَخْنًا, (K,) or ↓ سَخَنًا, (JK,) and ↓ سَخْنَآءَ (L) and ↓ سُخُونَةً (L, K) [and ↓ إِسْخِنَةً (in the JK erroneously written أَسْخِنَةً) contr. of إِبْرِدَةً], meaning [Verily I find, or experience, in myself,] an excess of heat arising from pain: (S, L:) or [simply] heat: or fever. (L, K.) [Hence also,] سُخْنَةُ العَيْنِ contr. of قُرَّتُهَا [i. e. it signifies A hot, or heated, or an inflamed, state of the eye, by reason of weeping, or of grief or sorrow; or heat in the tears of the eye: see 1, last sentence]. (S, L, K.) سِخْنَةٌ: see the next preceding paragraph. — — One says also, عَلَيْكَ بِالأَمْرِ عِنْدَ سِخْنَتِهِ, meaning (assumed tropical:) [Keep thou to the affair] while it is in its first state, before it become cold [i. e. unmanageable, like cold iron]. (L.) سَخَنَةٌ: see سُخْنَةٌ. سَخْنَآءُ [as fem. of سَخْنَانُ]: see سُخْنٌ, latter part. — — See also سُخْنَةٌ. سَخْنَانُ and سُخْنَانٌ, and سَخَنَانٌ in two places, and the same with ة: see سُخْنٌ. سَخُونٌ Broth heated, or made hot. (S, L, K.) سَخِينٌ: see سُخْنٌ, in three places. [See also a saying of ' Amr Ibn-Kulthoom cited in the first paragraph of art. سخو and سخى.] — — Also, (K,) or سَخِينُ العَيْنِ, (S, MA, L,) A man whose eye is [hot, or heated, or inflamed, by weeping, or by grief or sorrow; or] hot in its tears. (S, * MA, L, * K. *) — — And ضَرْبٌ سَخِينٌ, (K,) or ↓ سِخِّينٌ, (L,) (assumed tropical:) A hot, [i. e.] painful, smiting. (L, K. [Both are probably correct: that the latter is so is shown by what here follows.]) Ibn-Mukbil says, ↓ ضَرْبًا تَرَامَتْ بِهِ الأَبْطَالُ سِخِّينَا [A smiting which the brave men cast, one at another, burning, or painful: the measure (بَسِيط) requires us to read the last word thus, with tesh-deed to the خ]. (L.) سَخُونَةٌ: see سَخِينَةٌ. سُخُونَةٌ an inf. n. of 1 [q. v.]. (JK, S, &c.) See also سُخْنَةٌ. سَخِينَةٌ A certain thin food, made of flour; (K;) a kind of food made of flour, thinner than [the kind of gruel called] عَصِيدَة and thicker than [the soup called] حَسَآء; like نَفِيتَة, it is eaten only in a time of straitness, and dearth, and leanness of the cattle; and Kureysh were taunted on account of their eating it; (S, L;) for they ate it much; and were called سَخِينَة: accord. to Az, it is also called ↓ سَخُونَةٌ: accord. to AHeyth, on the authority of an Arab of the desert, it is flour thrown upon water or upon milk, and cooked, and then eaten [with dates (see خَزِيرٌ)], or supped; and this is what is called حَسَآء: [it is said in the Mgh to be the same as حَسَآء:] accord. to others, hot food: or food made of flour and clarified butter: or, of flour and dates, thicker than حَسَآء and thinner than عَصِيدَة. (L.) سِخِّينٌ: see سُخْنٌ: and سَخِينٌ, in two places. — Also, (L, K,) in the S سَخِينٌ, which is a mistake, (K,) A مِسْحَاة [or shovel, or spade]: or a curved مِسْحَاة: of the dial. of 'Abd-El-Keys: (S, L:) pl. سَخَاخِينُ. (L, K.) [And] The مَرّ [or shovel, or spade,] with which one works in earth or mud: (JK:) or the handle of the [implement called] مِحْرَاث [q. v.]; (L, K;) i. e., (L,) its مَرّ, which is also called مِعْزَق. (IAar, L.) And A knife: or a butcher's knife: pl. as above. (IAar, L, K.) سُخَاخِينٌ: see سُخْنٌ, in three places. Also Rain coming in the intense heat of summer. (JK.) السُّخَيْخِينُ: see سُخْنٌ, last sentence. سَاخِنٌ; and its fem., with ة: see سُخْنٌ, in three places. إِسْخِنَةٌ contr. of إِبْرِدَةٌ: (K:) [see the latter word: and] see سُخْنَةٌ. تَسْخَنٌ and تَسْخَانٌ: see the next paragraph; the latter, in two places. تَسَاخِينُ, accord. to Th, (Mgh, L, Msb,) a pl. having no sing., (S, Mgh, L, Msb, K,) like تَعَاشِيبُ; (S;) or its sing. is ↓ تَسْخَانٌ and ↓ تَسْخَنٌ, (Mgh, L, Msb, K,) Boots; syn. خِفَافٌ [pl. of خُفٌّ]: (JK, S, Mgh, L, Msb, K:) occurring in a trad., in which it is said, أَمَرَهُمْ أَنْ يَمْسَحُوا عَلَى المَشَاوِذِ وَالتَّسَاخِينِ, (S, L,) [expl. as] meaning [He ordered them to wipe] the turbans and the boots. (L.) [But see what here follows.] — — Also A kind of thing like the طَيَالِس [pl. of طَيْلَسَانٌ, q. v.]: (K:) Hamzeh El-Isbahánee says, ↓ تَسْخَانٌ is an arabicized word from [the Pers.] تَشْكن [?], the name of a certain kind of headcovering, which the learned men, and the lawyers of the Persians or the judges of the Magians, exclusively of other persons, used to put upon their heads; and by such as knew not its Pers. original, it has been expl. as meaning a boot. (IAth, L.) — Also i. q. مَرَاجِلُ [i. e. Cookingpots, or copper cooking-pots, &c.; pl. of مِرْجَلٌ, q. v.]. (L, K. [In the CK, المَرَاجِلُ الخِفافُ is erroneously put for المَرَاجِلُ وَالخِفَافُ.]) See also مِسْخَنَةٌ. مُسْخَنٌ: see سُخْنٌ, second sentence. مَسْخَنَةٌ [A cause of heat or warmth]: see an ex. voce مَبْرَدَةٌ [which signifies the contrary]. مِسْخَنَةٌ A cooking-pot (قِدْرٌ, JK, S, L) of the kind called بِرَام [pl. of بُرْمَةٌ, q. v.], (L, K,) like the [vessel called] تَوْر [q. v.], (JK, S, L, K,) in which food is heated: or accord. to ISh, a small cooking-pot in which one cooks for a child. (L.) مُسَخَّنٌ: see سُخْنٌ, second sentence. سخو and سخى 1 سَخَا, aor. يَسْخُو; (S, Msb, K;) and سَخِىَ, aor. يَسْخَى; (K;) and سَخِىَ, aor. يَسْخَى; and سَخُوَ, aor. يَسْخُو; (S, Msb, K;) inf. n. سَخَآءٌ, (S, * M, Msb, * K, TA,) of the first verb, (M, Msb, * TA,) and of the second, (TA,) and سُخُوٌّ, (M, K, TA, [in the CK سَخْو,]) of the first verb, (M, TA,) or of the last, (TA,) and سُخُوَّةٌ, (M, K, TA,) of the first verb, (M, TA,) or of the third, (TA,) and سَخًى, (Msb, K, TA,) of the third verb, (Msb, TA,) and سَخَاوَةٌ, of the last verb; (S, Msb, TA;) He was, or became, liberal, bountiful, munificent, or generous; or he affected, or constrained himself, to be generous; (S, * Msb, * K, * TA;) syn. جَادَ, and تَكَرَّمَ; (TA;) the inf. ns. signifying جُودٌ (S, Msb) and كَرَمٌ (Msb) [or تَكَرُّمٌ]. And سَخَتْ نَفْسُهُ His mind was, or became, liberal, &c. (Msb.) [Accord. to J,] the saying of 'Amr Ibn-Kulthoom, [relating to wine,] إِذَا مَا المَآءُ خَالَطَهَا سَخِينَا means [When the water mixes with it, and we drink it,] we are, or become, liberal, or bountiful, with our riches; and the assertion that سخينا is from السُّخُونَةُ, in the accus. case as a denotative of state, is a mistake: (S:) the former is the saying of AA; and the latter, of As: but IB says, on the authority of IKtt, that the right explanation is that which J disallows; and Es- Safadee says the like. (TA.) [See also 5.] — — [Hence,] سَخِيَتْ نَفْسِى عَنِ الشَّىْءِ I left, or relinquished, the thing. (S.) And سَخَا بِنَفْسِهِ عَنْهُ He left, or relinquished, it; (TA:) or he held himself far from it; or withdrew his heart from it; as also نَفْسَهُ عَنْهُ and سخى بِنَفْسِهِ عَنْهُ ↓ سَخَّى: (MA:) سخّيت بِنَفْسِى عَنْهُ and نَفْسِى عَنْ هٰذَا الشَّىْءِ ↓ سَخَّيْتُ or I left, or relinquished, this thing, and my soul did not strive with me to incline me to it. (JK.) And سَخَا قَلْبِى عَلَيْكَ [perhaps a mistranscription for عَنْكَ] I endured with patience the being debarred from thee. (JK.) — سَخَا, (K,) aor. يَسْخُو, inf. n. سَخْوٌ, (TA,) He (a man) rested from his state of motion: (K:) from ISd. (TA.) — سَخَا النَّارَ, aor. يَسْخُو, inf. n. سَخْوٌ; (AA, S, K;) and سَخِيَهَا, aor. يَسْخَى, inf. n. سَخْىٌ; (AA, S;) and سَخَاهَا, aor. يَسْخَى, inf. n. سَخْىٌ; (Sgh, K;) He made an opening in the live and extinct coals of the fire which had become collected together after it had been kindled: (T, S:) or he made a way [or vent] for the fire, beneath the cooking-pot: (M, K:) or سَخَا النَّارَ signifies فَتَحَ عَيْنَهَا [i. e. he made an opening in the live coals of the fire, that had become collected together, (as expl. in the TK in art. صخو,) i. e., that had become compacted; in order that it might burn up well]; as also صَخَاهَا: or, as some say, he cleared, or swept, away the live, or burning, coals of the fire; as also with ح: (TA: [see سَحَا:]) and النَّارَ ↓ سَخَّيْتُ, inf. n. تَسْخِيَةٌ, I opened the heart of the place where the fire was kindled, in order that it might burn up well. (JK.) And one says, اِسْخَ نَارَكَ meaning Make thou a place upon which to kindle thy fire. (S.) — — And سَخَا القِدْرَ, (K,) aor. يَسْخُو, inf. n. سَخْوٌ, (TA,) He made a way [or vent] for the fire beneath the

cooking-pot; (K;) mentioned by ISd, who adds that one says also, سَخَا الجَمْرَ مِنْ تَحْتِ القِدْرِ: (TA:) or the former phrase, [and app. the latter also,] he put aside the live coals from beneath the cooking-pot; (JK, TA;) as also ↓ سَخَّاهَا. (JK.) — سَخِىَ, aor. يَسْخَى, inf. n. سَخًا, said of a camel, (S, K,) and of a young weaned camel, (S,) He became affected with a limping, or halting, (S, K,) having leaped with a heavy load, in consequence of which a flatus had intervened between the skin and the shoulderblade: (S:) the epithet applied to the animal in this case is ↓ سَخٍ, (S, K,) mentioned by Yaakoob, (S,) and ↓ سَخِىٌّ, (JK, K,) this latter mentioned by Sgh, and anomalous, being of a measure proper to an epithet from a verb of the measure فَعُلَ, with damm to the medial radical; (TA;) and the pl. of this latter epithet is سَخَايَا and سَخَاوَى. (JK.) 2 1◌3◌◌2 see above, in four places. 5 تسخّى He affected, or constrained himself, to be liberal, bountiful, munificent, or generous, (S, K,) عَلَى أَصْحَابِهِ [over and above his companions]. (S.) سَخْوٌ مِنْ كَلَامٍ Somewhat of speech. (JK.) سَخٍ: see سَخِىٌّ: — and see also 1, last sentence. سَخِىٌّ Liberal, bountiful, munificent, or generous; (S, * Msb, K;) as also ↓ سَاخٍ and ↓ سَخٍ: (Msb, TA:) fem. of the first with ة: pl. masc. أَسْخِيَآءُ and سُخَوَآءُ: and pl. fem. سَخِيَّاتٌ and سَخَايَا. (K.) — — [Hence,] one says, إِنَّهُ لَسَخِىُّ النَّفْسِ عَنْهُ [Verily he is content to leave, or relinquish, it]. (TA.) — See also 1, last sentence. سَخَآءٌ A certain plant of the [season called] رَبِيع: n. un. with ة: (JK:) the latter, of which the former is [said to be] the pl., signifies a certain herb, or leguminous plant, (K, TA,) rising upon a stem, having what resembles in form an ear of wheat, in which are grains like those of the يَنْبُوت [which is variously explained], and a heart, or kernel, (لُبَاب,) the grain of which is a remedy for wounds: it is also called صَخَآءَةٌ; but the more approved pronunciation is with س. (TA in art. صخو.) سَخْوَآءُ: see the next paragraph. سَخَاوِىٌّ applied to a place, and سَخَاوِيَّةٌ applied to a land (أَرْضٌ), Soft in the earth [thereof]; (S, TA;) to which is added in the S, وَهِىَ مَنْسُوبَةٌ [and it is rel. n.]; but in the handwriting of Aboo-Zekereeyà وَهِىَ مُسْتَوِيَةٌ [i. e. and such as is even, or level]: (TA:) or the former is pl. [or rather coll. gen. n.] of the latter, which signifies land soft in the earth [thereof]: or wide, or ample: as also ↓ سَخْوَآءُ: (K:) or this last signifies a soft, or plain, and wide, or ample, land: (S:) and its pl. is سَخَاوَى and سَخَاوِى [or rather سَخَاوٍ, when indeterminate]: (S, K: [in the former, these two pls. are correctly written with the article السَّخَاوَى and السَّخَاوِى:]) or, accord. to AA, سَخَاوِىٌّ signifies land, or lands, [for the explanation is ambiguous, app. meaning the latter,] in which is nothing; and in like manner سَخَاوِيَّةٌ [but app. as a n. un.]: accord. to As and A'Obeyd, land; but correctly lands: (TA:) or width, or wide extent, (JK, TA,) so some say, (TA,) of a desert, or waterless desert, and vehemence of heat thereof. (JK.) سَاخٍ: see سَخِىٌّ. أَسْخَى [More, and most, liberal, bountiful, munificent, or generous]: see an ex. voce لافِظٌ. مَسْخَى النَّارِ The place that is widened [or hollowed], in the fire, beneath the cooking-pot, in order that it may be able to burn up well: and hence, some say, is derived السَخَآءُ meaning الجُودُ; because the bosom becomes expanded on the occasion of giving. (TA.) سد 1 سَدَّ, (S, M, A, Mgh, Msb, K,) aor. ◌3سَدُ, (S, M, Msb, K,) inf. n. سَدٌّ; (S, M, Mgh, Msb;) and ↓ سدّد; (M;) [but the latter has an intensive signification, or relates to several objects;] He closed, or closed up, an interstice, or intervening space: (M:) and stopped, or stopped up, (M,) or repaired, and made firm or strong, (S, A, K,) a breach, or gap, (S, M, A, Mgh, Msb, K,) and the like. (S, Msb.) — — [Hence one says,] سُدَّتْ عَلَيْهِ الطَّرِيقُ (assumed tropical:) [The road, or way, became closed, or stopped, against him]. (K.) And سُدَّ طَرِيقُهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ (assumed tropical:) [His road, or way, became closed, or stopped, before him and behind him]. (Zj, M.) And سَدَّ الأُفُقَ (tropical:) [It obstructed the horizon]; said of a multitudinous swarm of locusts. (S, A, * K.) And سَدَّ عَلَيْهِمْ, and ↓ أَسَدَّ, It closed, or obstructed, against them, the horizon; [الأُفُقَ being understood;] said of a collection of clouds rising. (M.) And سَدَّ مَا وَرَآءَهُ [It barred, or excluded, what was behind it]. (M.) — — [Hence also,] سَدَدْتُ عَلَيْهِ بَابَ الكَلَامِ (assumed tropical:) [I closed, or stopped, to him the door of speech; i. e.] I prevented him from speaking; as though I closed, or stopped, his mouth. (Msb.) And مَا سَدَدْتُ عَلَى لَهَوَاتِ خَصْمٍ قَطُّ (assumed tropical:) I never stopped the way of speech of an adversary, nor prevented his saying what was in his mind. (Shureyh, Mgh.) And مَا سَدَدْتُ عَلَى خَصْمٍ قَطُّ (assumed tropical:) I never stopped an adversary from speaking; (El-Fáïk, Mgh, L;) on the authority of Esh-Shaabee: (Mgh:) occurring in a trad. (L.) — — And هُوَ يَسُدُّ مَسَدَّ ↓ أَبِيهِ (tropical:) [He fills up, or supplies, the place of his father]: and يَسُدُّونَ مَسَدَّ ↓ أَسْلَافِهِمْ (tropical:) [They fill up, or supply, the place of their ancestors]. (A, TA.) And يُسَدُّ بِهِ الحَاجَةُ (tropical:) Want is supplied thereby: (M, * TA:) [whence the saying,] تَصَدَّقُوا وَلَوْ بِتَمْرَةٍ فَإِنَّهَا تَسُدُّ مِنَ الجَائِعِ (assumed tropical:) [Give ye something as alms, though it be but a date, or a dried date; for it will supply somewhat of the want of the hungry]: a trad. (El-Jámi' es-Sagheer.) And يَسُدُّ الرَّمَقَ (assumed tropical:) [It stays, or arrests, the remains of life; as though it stopped the passage of the last breath from the body; or] it maintains, and preserves, the strength. (Msb in art. رمق.) — — And سَدَّهُ (assumed tropical:) He attributed, or imputed, to him, or he charged him with, or accused him of, a fault; [as though he thereby stopped his mouth; (see سَدٌّ;)] as also سَتَّهُ. (TA in art. ست.) — سَدَّ, aor. يَسِدُّ, (S, L, K,) with kesr, (S,) inf. n. سَدَادٌ and سُدُودٌ, (L, the former inf. n. expl. in the S and K as signifying اِسْتِقَامَةٌ,) said of a spear, and an arrow, (TA,) and a saying, (S,) and an action, (TA,) or a thing [absolutely]; (L;) or سَدَّ, [sec. pers. سَدِدْتَ,] aor. يَسَدُّ, with fet-h to the س, (A,) inf. n. سَدَدٌ, (TK, expl. in the S and K as signifying اِسْتِقَامَةٌ, like سَدَادٌ, of which it is said in the S to be a contraction,) said of a saying, and an affair; (A;) or سَدَّ, aor. يَسِدُّ and يَسَدُّ, inf. n. سَدَدٌ; (MA;) i. q. صَارَ سَدِيدًا [i. e. It was, or became, right, direct, or in a right state; it had, or took, a right direction or tendency; it tended towards the right point or object]: (S, A, L, K, TA:) and [in like manner] ↓ استدّ is syn. with اِسْتَقَامَ [which signifies the same]; (S, K;) as also ↓ اسدّ and ↓ تسدّد: (TA:) ↓ استدّ said of an affair signifies it was, or became, rightly ordered or disposed; in a right state. (Msb.) You say, لَهُ ↓ تسدّد and ↓ استدّ It was, or became, rightly directed towards it. (M.) And سَاعِدُهُ ↓ استدّ and ↓ تسدّد His fore arm was, or became, in a right state, or rightly directed, عَلَى الرَّمْىِ [for shooting]; syn. استقام. (A.) A poet says, أُعَلِّمُهُ الرِّمَايَةَ كُلَّ يَوْمٍ فَلَمَّا اسْتَدَّ ↓ سَاعِدُهُ رَمَانِى [I teaching him the art of shooting every day; and when his fore arm became in a right state, he shot me]: As says that [the reading] اشتدّ, with ش, is not to be regarded. (S, TA.) — — And سَدَّ, aor. يَسِدُّ, with kesr to the س, (A, Msb, TA,) inf. n. سُدُودٌ (Msb) [and app. also, as above, سَدَادٌ, q. v. infrà], is said of a man, (A, Msb, TA,) in like manner meaning صَارَ سَدِيدًا [i. e. He was, or became, in a right state; he had, or took, a right direction or tendency; he tended towards the right point or object]: (A, TA:) or, (Msb,) as also ↓ اسدّ, (S, K, TA,) he hit the right thing (S, Msb, K, TA,) in his saying (S, Msb, TA) and in his action: (Msb:) or ↓ اسدّ signifies he said, or did, what was right: (Msb:) or he sought what was right; (L, K;) as also ↓ سدّد; (L;) or it has this last meaning also. (S, * L.) You say, إِنَّهُ ↓ لَيُسِدُّ فِى القَوْلِ Verily he hits the right thing in the saying. (S, L.) And قَدْ ↓ أَسْدَدْتَ مَا شِئْتَ (S, * L) is said to a man when he seeks [or has sought] what is right, (S,) meaning Thou hast sought what is right; whether the person thus addressed have hit the right thing or not. (L.) One says also, سَدَّ عَلَيْكَ الرَّجُلُ, aor. يَسِدُّ, inf. n. سد [app. a mistranscription for سَدَاد or سُدُود], The man said, or did, what was right [against thee]: so in the handwriting of Sh. (Az, TA.) 2 ◌3سَدَّ see 1, first sentence. — — [Hence,] سدد مَلَأَهُ [He filled it up]; namely, a

vessel, and a water-ing-trough. (Aboo-Sa'eed, TA in art. خنق.) — — And سدّد عَلَيْهِمْ كُلَّ شَىْءٍ قَالُوهُ (assumed tropical:) He annulled, in opposing them, everything that they said. (Jábir, as related by Aboo-'Adnán.) — سدّده, (S, A, L, Msb, K,) inf. n. تَسْدِيدٌ, (K,) He directed it, (A, * L, Msb, K,) namely, an arrow, (A, Msb,) نَحْوَهُ towards him or it, (A,) or إِلَى الصَّيْدِ towards the game; (Msb;) and شدّده, with ش, is a dial. var. thereof: (Towsheeh, TA:) and [in like manner] his spear; contr. of عَرَضَهُ, (S, Msb,) or عَرَّضَهُ. (L.) — — And He taught him the art of shooting. (TA.) — — Also, (M, A, K,) inf. n. as above, (S,) He directed, accommodated, adapted, or disposed, him (S, M, A, K) to that which was right, or words and of actions: (S, K: [and the like is implied in the M and A:]) said of God. (M, A.) And you say, سَدِّدْ صَاحِبَكَ Teach thou thy companion, and direct him to the right course. (Sh, TA.) — — And [hence,] سَدِّدْ مَالَكَ Act thou well with thy property, or cattle. (L.) And سَدَّدَ الإِبِلَ, inf. n. as above, He gave the camels easy access to every pasturage, and to every place where the ground was soft and spacious. (L.) — See also 1, near the end of the paragraph. 4 أَسْدَ see 1, near the beginning: — and see also the latter half of the same paragraph, in five places. 5 تَسَدَّ see 1, in the latter half of the paragraph, in three places. 7 انسدّ, said of an interstice, or intervening space, It became closed, or closed up; as also ↓ استدّ: (M:) and both, said of a breach, or gap, (M, A,) it became stopped, or stopped up, (M,) or repaired, and made firm or strong. (A.) عُيُونُ الخَرْزِ ↓ اِسْتَدَّتْ and اِنْسَدَّتْ signify the same [i. e. The punctures made in the sewing of the skin became closed]; (S, K;) expressing a consequence of pouring water into-a skin. (S.) 8 إِسْتَدَ see the next preceding paragraph, in two places: — and see also 1, in the latter half of the paragraph, in five places. سَدٌّ and ↓ سُدٌّ Any building, or construction, with which a place is closed or closed up, or stopped or stopped up: (M: [see also سِدَادٌ:]) a dam: (Msb:) a thing intervening, as a separation, a partition, a fence, a barrier, a rampart, or an obstacle, or obstruction, between two other things; (S, Msb, K:) and a mountain: (S, M, K: [in the last it seems that this meaning is restricted to the former word; but if restricted to either, it should be to the latter:]) or, as some say, anything that faces one, or is over against one, and bars, or excludes, (يَسُدُّ,) what is behind it: whence goats are said to be سَدٌّ يُرَى مِنْ وَرَائِهِ الفَقْرُ (assumed tropical:) [a barrier behind which is seen poverty]; meaning that they are not of great utility: (M:) or سَدٌّ signifies what is made by man; and سُدٌّ, what is created by God, (Zj, M, Msb, K,) as a mountain: (Msb:) in the Kur xviii. 92 and 93, and xxxvi. 8, some read with fet-h, and some with damm: (M, TA:) the pl. is أَسْدَادٌ, [a pl. of pauc.,] (A, Msb,) or أَسِدَّةٌ, [also a pl. of pauc.,] and سُدُودٌ, [a pl. of mult.,] the latter of these two agreeable with general analogy, and the former of them anomalous, or, [ISd says,] in my opinion, this (أَسِدَّةٌ) is pl. of سِدَادٌ. (M.) You say, ضُرِبَ بَيْنَهُمَا سَدٌّ and سُدٌّ [A barrier, or an obstacle, was set between them two]: and ضُرِبَتْ بَيْنَهُمَا الأَسْدَادُ [Barriers, or obstacles, were set between them two]. (A.) And ضَرَبَتْ عَلَيْهِ الأَرْضُ بِالأَسْدَادِ (tropical:) [The earth, or land, set barriers, or obstacles, against him]; meaning, the ways became closed, or stopped, against him, and the courses that he should pursue became obscure to him: (K: in the CK ضُرِبَتْ:) the sing. of أَسْدَادٌ [accord. to general analogy] is سُدٌّ. (TA.) — — [Hence,] the former (سَدٌّ) also signifies, (Fr, S, M, L, K,) or ↓ سِدَادٌ, (A,) or the former and ↓ سَدَادَةٌ, (L,) (tropical:) A fault, or defect, (Fr, S, M, A, &c.,) such as blindness and deafness and dumbness, (S,) or such as closes, or stops, one's mouth, so that he does not speak: (A:) pl. of the first, (S, M, K,) or of the second, (A,) أَسِدَّةٌ, [a pl. of pauc.,] (S, M, A, K,) accord. to analogy سُدُودٌ, (S, M, K,) or أَسُدٌّ [which is a pl. of pauc.]. (M.) You say, مَا بِهِ ↓ سِدَادٌ (tropical:) There is not in him any fault &c.: and فُلَانٌ بَرِىْءٌ مِنَ الأَسِدَّةِ (tropical:) Such a one is free from faults &c. (A.) And مَا ↓ تَسُدُّ فَاهُ عَنِ الكَلَامِ بِفُلَانٍ سَدَادَةٌ (assumed tropical:) There is not in such a one a fault that stops his mouth from speaking. (Aboo-Sa'eed, L.) And لَا تَجْعَلَنَّ بِجَنْبِكَ الأَسِدَّةَ (tropical:) By no means render thou thy bosom contracted so that thou shalt be unable to return an answer, like him who is deaf or dumb. (S, K.) — — See also سُدٌّ. — — سدّ [so in the TA, i. e. either سَدٌّ or سُدَّ,] also signifies (assumed tropical:) A she-camel by which the sportsman conceals himself from the game; also called دَرِيْئَةٌند دَرِيعَةٌ whence the saying, رَمَاهُ فِى سدِّ نَاقَتِهِ (assumed tropical:) [He shot him, or shot at him, by his she-camel whereby he was concealing himself]. (IAar, TA.) — — And سَدٌّ, (M,) or سُدٌّ, (O, K,) is also syn. with ظِلٌّ [as meaning (tropical:) Shade, or shadow; or cover, or protection]. (IAar, M, O, K, TA.) A poet cited by IAar says, قَعَدْتُ لَهُ فِى سَدِّ نِقْضٍ مُعَوَّدٍ لِذٰلِكَ فِى صَحْرَآءَ جِذْمٍ دَرِينُهَا (tropical:) [I sat for him, i. e. lay in wait for him, in the shade, or cover, of a camel rendered lean by travel, accustomed to that, in a desert whereof the dry herbage was old]: i. e. I made him a cover, or screen, to me, in order that he might not see me: and by جِذْم he means " old," because الجِذْمُ signifies الأَصْلُ, and there is nothing older than the أَصْل; and he uses it as an epithet because it implies the meaning of an epithet. (M.) — سَدٌّ also signifies A thing, (S, K,) [i. e.] a [basket such as is called] سَلَّة, (M, TA,) made of twigs, (S, M, K,) and having covers (أَطْبَاق): (S, K: [but this addition in the S and K seems properly to apply to the pl., as will be shown by what follows:]) pl. سِدَادٌ and سُدُودٌ: (M, TA:) or, accord. to Lth, سُدُودٌ signifies [baskets such as are called] سِلَال, [pl. of سَلَّةٌ,] made of twigs, and having covers (أَطْبَاق); one of which is called [not سَدٌّ but] ↓ سَدَّةٌ: and it is said also on other authority that the سَلَّة is called سَدَّةٌ and طَبْلٌ. (L, TA.) سُدٌّ: see the next preceding paragraph, passim. — — Also (assumed tropical:) A swarm of locusts obstructing the horizon: (M:) or so سُدٌّ مِنْ جَرَادٍ: (TA:) and جَرَادٌ سُدٌّ (tropical:) locusts (S, M, A, K) that have obstructed, (S, K,) or obstructing, (M, A,) the horizon, (S, M, A, K,) by their multitude: (S, A, K:) in which case, سُدٌّ is either a substitute for جَرَادٌ and therefore a substantive, or it is pl. of ↓ سَدُودٌ signifying that which obstructs the horizon and therefore an epithet. (M.) — — And (tropical:) A black cloud, (AZ, S, K, TA,) that has risen in any tract of the sky: (TA:) or a collection of clouds rising, obstructing the horizon: (M:) pl. سُدُودٌ: (S, M, K:) [or] ↓ سَدٌّ and صَدٌّ, but the former is the more approved, signify (assumed tropical:) a cloud, or collection of clouds, rising high, and appearing like a mountain. (M and L in art. صد.) — — And A valley: (K:) so called because it becomes closed, or stopped up. (TA.) — — And A valley containing stones and masses of rock, in which water remains for some time, or a long time: pl. سِدَدَةٌ: (S, L, K:) or you say, أَرْضٌ بِهَا سِدَدَةٌ [a land in which are valleys containing stones and masses of rock, &c.]; and the sing. is ↓ سُدَّةٌ. (L.) — — And (assumed tropical:) The departure [or loss] of sight: (IAar, M:) from the same word in the first of the senses expl. in the next preceding paragraph. (M.) سِدٌّ: see سَدَّةٌ. سَدِيدٌ: see سَدٌّ, last sentence. سُدَّةٌ A certain disease in the nose, (S, M, L, K,) which stops it up, (M, L,) attacking the passage of the breath, (L,) and preventing respiration; (S, L;) as also ↓ سُدَادٌ. (S, M, L, K.) A thing that obstructs the passage of the humours, and of the food, in the body. (KL.) [And Any obstruction in the body: pl. سُدَدٌ.] — — See also سُدٌّ. — Also [A vestibule, or porch, for shade and shelter, before the door of a house: this is a common signification of the word, and is app. what is meant by its being said that] the سُدَّة is what is before the door of a house: (M, A:) or, as some say, a سَقِيفَة [i. e. roof, or covering, such as projects over the door of a house &c.; or a place

roofed over]; (M:) or a ظُلَّة [i. e. roof, or covering, for shade and shelter,] over a door: (Mgh:) or it is [a thing, or place,] like a صُفَّة [or سَقِيفَة] before a بَيْت [or house, or perhaps here meaning tent]: and a ظُلَّة at the door of a house (دَار): (AA, TA:) or, accord. to Aboo-Sa'eed, (TA,) in the language of the Arabs [of the desert] it signifies [a space such as is termed] a فِنَآء pertaining to a tent of hair-cloth and the like; and those who make it to be like a صُفَّة, or like a سَقِيفَة, explain the word accord. to the way in which it is used by the people of the towns and villages: (Msb, TA:) or it signifies the door [itself]: (S, A, Mgh, K:) or it has this meaning also: (Msb:) some thus apply it to the door itself: (A'Obeyd, L:) and the surrounding portico [of the interior court] of the largest, or larger, mosque: (M, TA:) pl. سُدَدٌ. (S, L, Msb, K.) You say, رَأَيْتُهُ قَاعِدًا بِسُدَّةِ بَابِهِ [I saw him sitting in the vestibule of his door]: (S, TA:) and بِسُدَّةِ دَارِهِ [in the vestibule before the door, or at the door, of his house]. (TA.) Abu-d-Dardà said, مَنْ يَغْشَ سُدَدَ السُّلْطَانِ يَقُمْ وَيَقْعُدْ, (S, L,) or مَنْ يَأْتِ الخ, i. e. [He who comes to the vestibules, or gates, of the Sultán] experiences returns of recent and old griefs, disquieting him so that he is not able to remain at rest, but stands up and sits down: (Mgh in art. قدم:) this he said when he came to the gate of Mo'áwiyeh and did not receive permission to enter. (L.) And it is said in a trad., الشُّعْثُ الرُّؤُوسِ الَّذِينَ لَا تُفْتَحُ لَهُمُ السُّدَدُ الأَبْوَابُ, (S, A,) meaning [i. e. The shaggy, or dishevelled, and dusty, in the heads are those to whom the doors will not be opened]. (A.) — — Hence, Umm-Selemeh, addressing' Áïsheh, termed her a سُدَّة, i. e. a بَاب [meaning (assumed tropical:) A means of communication[, between the Prophet and his people. (L, from a trad.) — Also Palm-sticks, i. e. palmbranches stripped of their leaves, bound together, [side by side,] upon which one sleeps. (M.) سَدَدٌ: see the next paragraph, in four places: — — and see also سَدِيدٌ. سَدَادٌ [an inf. n. of the intrans. verb سَدَّ; as also ↓ سَدَدٌ]. [Hence,] one says, إِنَّهُ لَذُو سَدَادٍ Verily he has a faculty of hitting the right thing, or his object or aim, in speaking, and in the managing or disposing of affairs, and in shooting. (TA.) — — [Hence also, as a subst.,] A thing that is right, syn. صَوَابٌ, (S, A, Msb, K,) and قَصْدٌ, (S,) of what is said and of what is done; (S, A, * Msb, K;) as also ↓ سَدَدٌ, (S, A,) which is a contraction of the former. (S.) One says, قَالَ سَدَادًا مِنَ القَوْلِ He said a right thing [lit. of what is said, i. e., a right saying]; (S, A;) as also ↓ سَدَدًا. (A.) And يُصِيبُ السَّدَادَ He hits the right thing in speech [or action]. (S.) And هُوَ عَلَى سَدَادٍ مِنْ أَمْرِهِ and ↓ سَدَدٍ [He is following a right course of action in respect of his affair]. (A.) And أَمْرُ فُلَانٍ يَجْرِى عَلَى السَّدَادِ The affair of such a one goes on according to that which is right. (S.) — — [And hence the saying,] أَتَتْنَا رِيحٌ مِنْ سَدَادِ أَرْضِهِمْ (tropical:) A wind came to us from the direction of their land. (A, TA.) — — It is also used as an epithet, syn. with سَدِيدٌ, q. v. (L.) — — And السَّدَادُ [as though meaning The right projecter] is a name that was given to a bow belonging to the Prophet, as ominating the hitting of the object aimed at by that which was shot from it. (TA.) — See also سِدَادٌ, in three places. سُدَادٌ: see سُدَّةٌ, first sentence. سِدَادٌ A thing with which an interstice, or intervening space, is closed, or closed up: (AO, M, L: [see also سَدٌّ:]) and a thing with which a breach, or gap, (M, A,) is stopped, or stopped up, (M,) or repaired, and made firm or strong: (A:) pl. أَسِدَّةٌ. (M.) Primarily, accord. to ISh, (Meyd, in explanation of a prov. mentioned in what follows,) Somewhat of milk that dries up in the orifice of a she-camel's teat; (Meyd, K;) because it stops up the passage of the milk. (Meyd.) Also A stopper of a bottle (S, * Mgh, * Msb, K, * TA) &c.: (Msb:) in this sense [as well as in those before mentioned] with kesr (S, Mgh, Msb, K) only [to the س]: and so in the sense next following. (S, K.) A body of horse and foot serving as blockaders of the frontier of a hostile country. (S, K, * TA.) — — سِدَادٌ مِنْ عَوَزٍ and ↓ سَدَادٌ, (ISk, S, M, Msb, K,) but the former is the more chaste, (S,) and it alone is mentioned by most authors in this saying, because it is from سداد as meaning the " stopper " of a bottle; (Msb;) and some say that ↓ سَداد, with fet-h, is a corruption; (Msb, K;) expressly disallowed by As and ISh; (Msb;) a prov.; (Meyd;) meaning (tropical:) A thing by which want is supplied, (S, M, Msb, K,) and by which life is preserved; accord. to ISh, if incomplete; and accord. to As, a thing by which somewhat of the entire wants of one's case is supplied. (Msb.) One says also, أَصَبْتُ بِهِ سِدَادًا مِنَ العَيْشِ and ↓ سَدَادًا (tropical:) I attained thereby a thing by which want was supplied; (S, K, * TA;) or a means of sustaining life. (AO, L.) — — See also سَدٌّ, in two places. سَدُودٌ: see سَدِيدٌ. سُدٌّ, applied to a spear, Seldom missing; and [to the same, and] to an arrow, that hits the mark; (TA;) and to a saying, (S, M, L,) as also ↓ سَدَادٌ (M, L) and ↓ سَدَدٌ; (L;) and an action; (TA;) and an affair, as also ↓ أَسَدُّ; (S, A, L;) right, direct, or in a right state; having, or taking, a right direction or tendency; tending towards the right point or object: (S, M, A, L, TA:) and ↓ سِدٌّ, applied to speech, signifies the same; (TA;) and true. (K, TA.) — — And applied to a man, meaning Who pursues a right course; as also ↓ أَسَدُّ; (M;) and [in an intensive sense] ↓ سَدَّادٌ: (TA:) or, (Msb,) as also ↓ مُسِدٌّ, (S,) who hits the right thing in his saying (S, Msb) and in his action. (Msb.) سَدَادَةٌ: see سَدٌّ, in two places. سَدَّادٌ: see سَدِيدٌ. سَادَةٌ (tropical:) An eye (عَيْنٌ) of which the sight has gone; (A;) that has become white, and with which one does not see, but which has not yet burst: (Az, A, * L, K:) or that is open, but does not see strongly: (IAar, L, K:) pl. سُدُودٌ, (IAar, L,) or سُدَّدٌ. (K.) — — Also (assumed tropical:) An old and weak she-camel. (IAar, K.) أَسَدُّ: see سَدِيدٌ, in two places. مَسَدٌّ [properly A place of closing, or stopping, &c.]: see 1, in two places. مُسِدٌّ: see سَدِيدٌ. مُسَدَّدٌ Directed; pointed in a right direction. (S TA.) — — And A man directed, accommodated, adapted, or disposed, to that which is right [of words and of actions]; (L;) who does that which is right, (يَعْمَلُ بِالسَّدَادِ وَالقَصْدِ, S, L,) keeping to the right way; in which sense it is related by some with kesr, ↓ مُسَدِّدٌ. (L.) [Golius explains it as meaning, on the authority of the S, who executes his affairs with sure and good judgment, and with happy success: and Freytag thus explains ↓ مُسَدِّدٌ, as from the S.] مُسَدِّدٌ: see the next preceding paragraph, in two places. سدج 1 سَدَجَهُ بِشَىْءٍ, (O, K,) aor. سَدُجَ, inf. n. سَدْجٌ, (TK,) He thought a thing to be in him; (O, K;) i. e. he suspected him of a thing: (TA:) or سَدَجَ بِشَىْءٍ he imagined, or thought, a thing. (L.) — — See also what next follows, in two places. 5 تسدّج; (S, L, K;) and ↓ سَدَجَ, inf. n. سَدْجٌ; (L;) He lied, affected lying, or lied purposely; and forged, or fabricated: (S, L, K: [in the CK, تَخَلَّفَ is erroneously put for تَخَلَّقَ:]) he forged and uttered false and vain tales: (L:) or ↓ سَدَجَ, aor. سَدِجَ, signifies [simply] he lied; (O, in the present art. and in art. سرج;) like سَرَجَ. (O in art. سرج.) [See also تَسَرَّجَ.] 7 انسدج He fell prostrate; fell upon his face; (O, K, TA;) like him who is prostrating himself in prayer: (TA:) [it may perhaps be a mistranscription for انسدح; which seems to be better known in this sense: but it is said to be] formed by transposition from انسجد and [so] اندسج. (TA.) سَدَاجَةٌ, used by Ibn-El-Khateeb and others of the people of El-Andalus, [and by post-classical writers of other countries,] as meaning Easiness, and goodness of nature or disposition, [or rather simplicity, or plainness, of mind or manners,] is from سَاذَجٌ, an arabicized word from [the Pers.] سَادَهْ, signifying, with them, "free in intellect," and " easy in nature or disposition: " frequent usage occasioned the change of the ذ into د. (TA. [See De Sacy's Chrest. Ar., 2nd ed., ii. 292.]) سَدَّاجٌ A great, or habitual, liar, (S, O, L, K,) who will not tell thee truly whence he comes, but will tell thee lyingly. (L.) [See also سَرَّاجٌ.] سدر 1 سَدِرَ, aor. سَدَرَ, inf. n. سَدَرٌ and سَدَارَةٌ, (S, K,) He became dazzled by a thing at which he looked, so that he turned away his face from it: or became

confounded, or perplexed, and unable to see his right course: syn. تَحَيَّرَ: (K:) and he (a camel) became dazzled by a thing at which he looked, so that he turned away his face from it, by reason of intense heat: (S, * K:) also, (TA,) or سَدِرَ بَصَرُهُ, (M,) he [app. a man or any animal] was hardly able to see: (M, TA:) or سَدِرَ بَصَرُهُ he was dazzled, or confounded or perplexed, and did not see well; as also ↓ اِسْمَدَرَّ. (A, TA.) [See also سَدَرٌ, below.] — سَدَرَ, (M, K,) or سَدَرَتْ, (S,) aor. سَدُرَ, inf. n. سَدْرٌ, (M,) He, or she, let down, let fall, or made to hang down, his, or her, hair; (S, M, K;) and in like manner, a curtain, or veil, (M,) and a garment; (Lh;) a dial. var. of سَدَلَ. (S, K. *) — — Also سَدَرَ, aor. سَدِرَ, inf. n. سَدْرٌ and سُدُورٌ, He rent his garment. (Yaa- koob, M.) 4 اسدرتِ الشَّمْسُ عَيْنَهُ [The sun dazzled his eye, and confused his sight]. (K in art. جهر.) 5 تسدّر بِثَوْبِهِ He covered himself with his garment. (AA.) 7 انسدر It (hair, S, M, K, and a curtain or veil, M) hung down; (S, M, K;) a dial. var. of انسدل. (S, K. *) — — انسدر يَعْدُو He was somewhat quick, or made some haste, running: (S, M: *) or he went down, or downwards, and persevered (A 'Obeyd, K) in his running, going quickly. (A 'Obeyd.) [In the CK, for يعدو, is put by mistake بَعْدَ.] Q. Q. 4 اِسْمَدَرَّ بَصَرُهُ His sight became weak, in the manner described below, voce سَمَادِيرُ. (S in art. سدر, and M and K in art. سمدر.) It is of the measure اِفْمَعَلَّ, from السَّدَرُ; (IKtt;) the م being augmentative. (S.) See also سَدِرَ. — — اسمدرّت عَيْنُهُ His eye shed tears; accord. to Lh; but this is not known in the classical language. (M in art. سمدر.) سِدْرٌ [a coll. gen. n., The species of lote-tree called by Linnæus rhamnus spina Christi; and by Forskål, rhamnus nabeca;] the tree, or trees, of which the fruit is called نَبِق and نَبْق: (S, M, Mgh, Msb, K:) sing., (Msb,) or [rather] n. un., (S, M, K,) سِدْرَةٌ: (S, M, Msb, K:) and sometimes سِدْرٌ is used as meaning the smallest or smaller of numbers [generally denoting from three to ten inclusively]: (Ibn-Es-Sarráj, Msb:) AHn says, accord. to Aboo-Ziyád, the سِدْر is of the kind called عِضَاه, and is of two species, عُبْرِىٌّ and ضَالٌ: the عبرى is that which has no thorns except such as do not hurt: the ضال has thorns [which hurt]: the سدر has a broad round leaf: and sometimes people alight and rest beneath a tree of this kind; but the ضال is small: the best نبق that is known in the land of the Arabs is in Hejer (هَجَر), in a single piece of land which is appropriated to the Sultán alone: it is the sweetest of all in taste and odour: the mouth of him who eats it, and the garments of him who has it upon him, diffuse an odour like that of perfume: (M, TA:) it is [also] said that the سدر is of two species; whereof one grows in the cultivated lands, and its leaves are used in the ablution termed غُسْل, and its fruit is sweet; and the other grows in the desert, and its leaves are not so used, and its fruit is juicy: the زُعْرُور is so described that it may be supposed to be the wild نبق: (Msb:) when سِدْرٌ is used absolutely, with relation to the ablution termed غُسْل, it means the ground leaves of the tree so called: (Mgh, * Msb:) the pl. of سِدْرَةٌ is سِدْرَاتٌ and سِدِرَاتٌ and سِدَرَاتٌ (S, K) and سِدَرٌ (S, M, K) and سُدُورٌ, (M, K,) which last is extr. (M.) — — سِدْرَةُ المُنْتَهَى is said to be The lote-tree in the Seventh Heaven; (Lth, K; *) beyond which neither angel nor prophet passes, and which shades the water and Paradise: (Lth:) in the Saheeh it is said to be in the Sixth Heaven: 'Iyád reconciles the two assertions by the supposition that its root is in the Sixth, and that it rises over the Seventh: accord. to IAth, it is in the furthest part of Paradise to which, as its furthest limit, extends the knowledge of ancients and moderns. (MF, TA.) سَدَرٌ [see 1]. You say, فِى بَصَرِهِ سَدَرٌ, and ↓ سَمَادِيرُ, In his sight is a confusedness, so that he does not see well. (A.) — — Some say that it signifies An affection resembling vertigo, common to a voyager upon the sea: or [simply] vertigo. (TA in art. بقل.) سَدِرٌ Having his eyes dazzled by a thing, so that he turns away his face from it: or in a state of confusion or perplexity, and unable to see his right course: syn. مُتَحَيِّرٌ: (K:) as also ↓ سَادِرٌ: (S, K:) and the former, a camel having his eyes dazzled by a thing, so that he turns away his face from it, by reason of intense heat: (S:) and also one having his eyes dazzled by snow; as well as by intense heat. (IAar.) — — عَيْنُهُ سَدِرَةٌ His eye is confused in its vision, or dazzled, so that he cannot see well. (A.) — — And سَدِرَةٌ means An old and weak she-camel. (IAar, TA in art. سد.) — — Also سَدَرٌ The sea: (S, M, K:) one of the [proper] names thereof; (S;) occurring only in a poem of Umeiyeh Ibn-Abi-s-Salt: (M:) he says, فَكَأَنَّ بِرْقِعَ وَالمَلَائِكُ حَوْلَهُ سَدِرٌ تَوَاكَلَهُ القَوَائِمُ أَجْرَدُ [And as though the first heaven, with the angels around it, were the sea, the winds deserting it, and smooth]: (S, M, TA: [but in the M and TA, for حَوْلَهُ, we find حَوْلَهَا; and in the S, for أَجْرَدُ, we find أَجْرَبُ, which is inconsistent with the rhyme of the poem:]) by القوائم he means the winds; and by تواكله, [for تَرَكَتْهُ ,تَتَوَاكَلُهُ [or rather تَتْرُكُهُ]: he likens the sky to the sea when calm: (TA:) Th quotes thus: وَكَأَنَّ بِرْقِعَ وَالمَلَائِكُ تَحْتَهَا سَدِرٌ تَوَاكَلُهُ قَوَائِمُ أَرْبَعُ and says that the poet likens the angels, with respect to their fear of God, to a man affected with a vertigo [lit., turning round, though it would seem more appropriate had he said, the poet likens them to a camel so affected, whom his four legs failed: he prefaces this explanation with the words, سَدِرٌ يَدُورُ وَقَوَائِمُ أَرْبَعُ هُمُ المَلَائِكَةُ; to which he or ISd adds, لَا يَدْرِى كَيْفَ خَلْقُهُم: but (using a common phrase of ISd) I can only say, لَا أَدْرِى كَيْفَ هٰذَا; unless there be some omission in the transcription]: (M, TA:) Sgh says that the correct reading is سِدْرٌ, meaning the kind of tree so called, not the sea; and the author of the Námoos adopts his opinion; but MF rejects it: (TA:) some read رَقْعًا [in the place of برقع] and explain it as meaning the seventh heaven. (TA in art. رقع.) سِدْرِىٌّ One who grinds and sells the leaves of the سِدْر. (TA.) [See also سَدَّارٌ.] سِدَارٌ A thing resembling a [curtain of the kind called] خِدْر: (K:) or resembling a كِلَّة, which is put across a [tent of the kind called] خِبَاء. (M.) سَدَّارٌ A seller of the leaves of the سِدْر. (TA.) [See also سِدْرِىٌّ.] سَادِرٌ: see سَدِرٌ. — — Also Losing his way: you say, إِنَّهُ سَادِرٌ فِى الغَىِّ Verily he is losing his way, in error. (A.) And أَتَى أَمْرَهُ سَادِرًا i. e. [He entered into, or did, his affair] in a wrong way. (Ham p. 432.) — — A man without firmness, or deliberation. (M.) You say, تَكَلَّمَ سَادِرًا He spoke without deliberation. (A.) — — A man who cares not for anything, nor minds what he does: (S, * M, K:) or one who occupies himself with vain or frivolous diversion. (TA.) سُمْدُورٌ A cloudiness of the eye; (K;) and weakness of sight: (TA:) and سَمَادِيرُ [originally pl. of the preceding, app.,] weakness of sight, (S, M, K,) or something appearing to a man by reason of weakness of his sight, (M, K,) on the occasion of, (S, M,) or [arising] from, (K,) intoxication (S, M, K) by drink &c., (M,) and from [or if the reading in the CK be correct this prep. should be omitted] the insensibility arising from drowsiness and vertigo. (S, K.) The م is augmentative. (S: but the word is mentioned in the M and K in art. سمدر.) See also سَدَرٌ. — Also A king: because the eyes become weak, or dazzled, in consequence of looking at him. (K in art. سمدر.) الأَسْدَرَانِ The shoulder-joints, (S, M, A, K,) and the sides: (S, K:) or (so in the M, but accord. to the K " and ") two veins (M, K) in the eye, (M,) or in the two eyes: (K:) or beneath the temples. (M.) Hence the saying جَآءَ يَضْرِبُ أَسْدَرَيْهِ He came beating (with his hands, TA) his shoulder-joints (S, A, K) and his sides; (S, K;) meaning, (tropical:) he came empty, (S, A, K,) having nothing in his hand, (S,) or having no occupation, (M,) and without having accomplished the object of his desire: (S, K:) and in like manner, جَآءَ يَنْفُضُ أَسْدَرَيْهِ: (S:) and أَصْدَرَيْهِ, (AZ,) and أَصْدَرَيْهِ, (TA,) and أَزْدَرَيْهِ, (ISk,) he came shaking his shoulder-joints: (AZ:) or his sides: meaning as above. (TA.) مَسْدُورٌ Hair [let down, or made to hang down, or] hanging down;

like مَسْدُولٌ. (TA.) مُسْمَدِرٌ A dazzled eye. (TA in art. سمدر.) — A long and direct road. (K ibid.) — — And hence, (TA ibid.,) (assumed tropical:) Right speech or language. (K and TA ibid.)

سدس

1 سَدَسَ القَوْمَ, (S, M, Msb, K, *) aor. سَدُسَ, (S, M, Msb,) inf. n. سَدْسٌ, (M, Msb, TA,) He took the sixth part of the possessions of the people. (M, Msb, K.) — — And سَدَسَ القَوْمَ, aor. سَدِسَ, (S, M, Msb, K,) inf. n. سَدْسٌ, (Msb, TA,) He was, or became, the sixth of the people: (M, Msb, K:) or he made them, with himself, six. (S in art. ثلث.) And He made the people, they being fifty-nine, to be sixty with himself. (A 'Obeyd, S in art. ثلث.) And سَدَسَ also signifies He made fifteen to be sixteen. (T in art. ثلث.) 2 سدّسهُ, inf. n. تَسْدِيسٌ, He made it six. (EshSheybánee, and K voce وَحَّدَهُ.) — — He made it to be six-cornered; six-angled; hexagonal: or sixribbed. (Sgh, TA.) — — سدّس لِامْرَأَتِهِ, or عِنْدَهَا, He remained six nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.) 4 اسدس القَوْمُ The party of men became six: (S, M, Msb:) also the party of men became sixty. (M and L in art. ثلث.) — — اسدس البَعِيرُ The camel cast the tooth after the رَبَاعِيَة; (S, Msb, K;) cast the tooth called سَدِيس; (M, A;) which he does in his eighth year: (S, IF, A, Msb:) and in like manner one says of a sheep or goat. (M.) — — اسدس الرَّجُلُ The man was, or became, one whose camels came to water on the sixth day, counting the day of the next preceding drinking as the first. (S, * K, * TA.) [See سِدْسٌ.] سُدْسٌ: see سُدُسٌ. سِدْسٌ is the original form of سِتٌّ, (M, K,) fem. of سِتَّةٌ, which is originally سِدْسَةٌ, (M,) [meaning Six; for] the dim. [of سِتٌّ is ↓ سُدَيْسٌ, and that] of سِتَّةٌ is ↓ سُدَيْسَةٌ; and the pl. is أَسْدَاسٌ. (S in art. ست, q. v.) — — Also [The drinking of camels on the sixth day, counting the day of the next preceding drinking as the first; as will be seen from what here follows;] the period of the drinking of camels [next] after that called خِمْسٌ: or after six days and five nights: (M, TA:) or their being kept from the water five days, and coming to it on the sixth: (S:) but Sgh says that this is a mistake, and that the correct meaning of the term is, their being kept from the water four days, and coming to it on the fifth; and so it is explained in the [A and] K: (TA:) or their drinking one day, then being kept from the water four days, then coming to it on the fifth day; so [by the application of the term سِدْسٌ] they include in their reckoning the first day in which the camels drink: (Aboo-Sahl, TA:) or their remaining in the place of pasture four days [after drinking], then coming to the water on the fifth: (TA:) pl. أَسْدَاسٌ. (M, Sgh, TA.) You say, وَرَدَتْ إِبِلُهُ سِدْسًا [His camels came to the water on the sixth day, counting the day of the next preceding drinking as the first]. (S, A, K.) [Hence the saying,] ضَرَبَ أَخْمَاسًا لِأَسْدَاسٍ [which see expl. voce خِمْسٌ]. (A.) — — Also The sixth young one, or offspring. (A in art. ثلث.) سَدَسٌ: see سَدِيسٌ, in three places: — — and, as an epithet applied to a calf, see عَضْبٌ. سُدُسٌ (S, M, A, Msb, K) and ↓ سُدْسٌ (S, Msb, K) A sixth part; (S, M, A, Msb, K;) as also ↓ سَدِيسٌ, (S, Msb, K,) a form used by some, like as one says عُشْرٌ and عَشِيرٌ: (S:) pl. أَسْدَاسٌ. (M, Msb, TA.) — — [Hence, app., the saying, ضَرَبَ أَخْمَاسَهُ فِى أَسْدَاسِهِ, which see expl. voce خُمْسٌ.] [سُدَاسَ as meaning Six and six together, or six at a time and six at a time, seems not to have been heard: see عُشَارَ. But Freytag mentions سُدَاسٌ as used by El-Mutanebbee for سِتَّة.] سَدُوسٌ: see the next paragraph. سُدُوسٌ (Sh, S, M, K) and ↓ سَدُوسٌ, (Sh, M, K,) As used to say the latter, (S,) A [garment of the kind called] طَيْلَسَان: (M:) or a طيلسان, (S, M, K,) or any garment, (Sh,) of the colour termed خُضْرَة [here app. meaning a dark, or an ashy, dust-colour]. (Sh, S, M, K.) — And the former, (K,) or the latter, (M,) Smoke-black of fat; or lamp-black; syn. نِيلَنْجٌ. (M, K.) سَدِيسٌ: see سُدُسٌ: — — and see سُدَاسِىٌّ. — Also The tooth that is before that called the بَازِل; (S, K;) after that called the رَبَاعِيَة; (M, L, TA;) as also ↓ سَدِسٌ; (S, K;) masc. and fem., because the fem. names of teeth are all with ة, except سَدَسٌ and سَدِيسٌ and بَازِلٌ: (S:) the pl. (of the former, S,) is سُدُسٌ and (of the latter, S) سُدْسٌ. (S, K.) You say, of a camel, أَلْقَى سَدِيسَهُ and ↓ سَدَسَهُ [He cast his tooth called the سديس and سدس]. (A.) — — And hence, (Mgh,) A camel, (M, A, Mgh, Msb,) and a sheep or goat, (M, TA,) casting his سَدِيس, (M, A, TA,) or his tooth that is after the رَبَاعِيَة; (Msb;) i. e., in the eighth year; (A, Mgh, Msb;) as also ↓ سَدَسٌ: (A, Mgh, TA:) masc. and fem.: (M, TA:) or a sheep or goat six years old: (S, K:) pl. سُدُسٌ. (M.) A poet, (S,) namely, Mansoor Ibn-Misjáh, speaking of a fine for homicide, taken from among selected camels, (TA,) says, فَطَافَ كَمَا طَافَ المُصَدِّقُ وَسْطَهَا يُخَيِّرُ مِنْهَا فِى البَوَازِلِ وَالسُّدْسِ [And he went round about, as the collector of the poor-rate went round about, amid them, preferring certain of them, among the nine-year-old and the eight-year-old camels]. (S, TA.) — Also A sort of measure, or a sort of مَكُّوك, [in some copies of the K ضَرْبٌ مِنَ المَكَايِيلِ, and in others and in the O ضرب من المَكَاكِيكِ,] (O, K,) with which dates are measured. (O.) — سَدِيسَ in the saying لَا آتِيكَ سَدِيسَ عُجَيْسٍ is a dial. var. of سَجِيسَ, q. v. (S.) سُدَيْسٌ and سُدَيْسَةٌ: see سِدْسٌ. سُدَاسِىٌّ, applied to a garment of the kind called إِزَارٌ, (S, A, K,) Six cubits in length; (A, K;) as also ↓ سَدِيسٌ. (S, * A, Msb, K.) — — Also [as meaning Six spans in height, said to be] applied to a slave. (Msb in art. خمس.) [But see خُمَاسِىٌّ.] — — [Also A word composed of six letters, radical only, or radical and augmentative.] سَادِسٌ [Sixth]: fem. with ة. (S, K, &c.) See also سَاتٌّ, in art. ست. — — [سَادِسَ عَشَرَ, and the fem. سَادِسَةَ عَشْرَةَ, meaning Sixteenth, are subject to the same rules as ثَالِثَ عَشَرَ and its fem., expl. in art. ثلث, q. v.] سُنْدُسٌ: see art. سندس. مُسَدَّسٌ A thing composed of six layers or strata, or of six distinct fascicles or the like. (TA in art. ثلث. [See also مَسْدُوسٌ, below.]) — — [Hexagonal; a hexagon.] — — A verse composed of six feet. (M.) مَسْدُوسٌ A rope composed of six strands. (M in art. ثلث.)

سدغ

سُدْغٌ a dial. var. of صُدْغٌ, (K,) which is the more common. (TA. [See the latter.]) مِسْدَغٌ: see what follows. مِسْدَغَةٌ a dial. var. of مِصْدَغَةٌ [q. v.]; (TA;) as also مِزْدَغَةٌ; (L and TA in art. زدغ;) and ↓ مِسْدَغٌ and مِزْدَغٌ signify the same [as dial. vars. of مِصْدَغٌ]. (TA.)

سدف

2 سدّفهُ, (M, TA,) inf. n. تَسْدِيفٌ, (TA,) He cut it in pieces; namely, a camel's hump. (M, TA.) 4 اسدف It (the night) became dark; (S, M, K;) accord. to some, after the جِنْح [app. as meaning the first part thereof; or about the half; or a great, or the greater, part]: (M:) or let down its curtains, and became dark: and ازدف and اسدف signify the same. (AO, TA.) — — And اسدف القَوْمُ The people, or party, entered upon the [period of the night called] سُدْفَة. (M.) — — And اسدف He slept; (AA, K, TA;) as also ازدف. (AA, TA.) — — And (tropical:) His eyes became dark by reason of hunger or age: (K, TA:) said of a man. (TA.) — — Also, said of the daybreak, or dawn, It shone: (S, K, TA:) [thus,] as AO says, it has two contr. significations. (TA.) — — And He lighted the lamp: (K:) or one says, in the dial. of Hawázin, أَسْدِفُوا, i. e. أَسْرِجُوا [Light ye a lamp, or with a lamp]; from السِّرَاجُ: (S, TA:) or one says in that dial., أَسْدَفُوا لَنَا, i. e. أَسْرَجُوا [They lighted for us a lamp, or with a lamp]. (M.) — — Also He moved away or aside [in order that the light might enter a place]. (K.) When a man is standing at a door or an entrance, one says to him, أَسْدِفْ, i. e. Move thou away or aside from the door, or entrance, in order that the chamber, or tent, may become light. (AA, TA. [See also the last sentence of this paragraph.]) — — [In all of these senses, perhaps excepting one, it is intrans.: in others, trans.] — You say of a woman, اسدفت القِنَاعَ, (S, TA,) and الحِجَابَ, (TA,) She let down [the head-covering, and the veil, or curtain]. (S, TA.) — — And اسدف السِّتْرَ He raised [the veil, or curtain]. (K.) — — One says also, أَسْدِفِ البَابَ Open thou the door, or entrance, in order that the chamber, or tent, may become light. (S.) سَدَفٌ: see سُدْفَةٌ, in three places. — — Also The night. (S, TA.) — — And The daybreak, or dawn: (AA, S, K:) and the advent thereof: (Fr, S, K:) and the whiteness of day. (TA.) — Also A ewe: (Ibn-'Abbád, K:) or such as has a blackness

like that of night. (TA.) — — And سَدَفْ سَدَفْ is A call to the ewe to be milked. (K.) سَدْفَةٌ: see the next paragraph. سُدْفَةٌ and ↓ سَدْفَةٌ i. q. ↓ سَدَفٌ, (As, S, M, K,) as meaning The darkness, (As, S, K,) in the dial. of Nejd, (As, S,) or of Temeem; (K;) or as meaning the darkness of night; or, as some say, after the جِنْح [which here app. means the first part of the night; or about the half; or a great, or the greater, part]: (M:) and also as meaning the light, (As, S, K, and M in explanation of the first word,) in the dial. of others, (As, S,) or of Keys: (K:) thus having two contr. significations; (S, K;) or the darkness and the light are called by one and the same name because each of them comes upon the other: (K:) or the first, (S, M, K,) and second, (K,) the commingling of the light and the darkness, (S, M, K,) as in the time between the rising of the dawn, (S,) or as in the time between the prayer of the dawn, (M,) and that when the sun becomes white, (S, M,) accord. to some, as is said by A 'Obeyd; (S;) or, as 'Omárah says, the first signifies darkness in which is light, of the former part of the night and of the latter part thereof, between the redness after sunset and the darkness and between the dawn and the prayer [of the dawn]; And Az says that this is the correct explanation: (TA:) and the first and second, a portion of the night: (M, K:) or the first, a remaining portion of the night: (Ibn- Habeeb, TA:) or the first of five divisions of the night: (TA in art. خدر: see خُدْرَةٌ, voce خَدَرٌ:) and the first, (K, TA,) i. e. with damm, (TA,) or the second, (CK,) as also ↓ سَدَفٌ, the blackness of night: (K:) the pl. of the first is سُدَفٌ; as in the saying of 'Alee, كَشَفْتُ عَنْهُمْ سُدَفَ اللَّيْلِ I removed from over them the darknesses of night: (TA:) and the pl. of ↓ سَدَفٌ is أَسْدَافٌ. (M, TA.) You say also, رَأَيْتُ سُدْفَةَ شَخْصِهِ مِنْ بُعْدٍ (tropical:) I saw the blackness of his body, or form, from a distance. (TA.) — Also the first, A door, or an entrance: (M, K:) or its سُدَّة [i. e. vestibule, or porch, &c.]: (K:) and a sort of covering over a door to protect it from the rain. (K, * TA.) سُدُوفٌ [a pl. of which the sing. is app. سَدَفٌ, like شَدَفٌ,] The corporeal forms or figures or substances of men or other things which one sees from a distance: (K:) accord. to Sgh, (TA,) correctly with ش: (K, TA:) but the truth is, that they are two dial. vars. (TA.) سَدِيفٌ A camel's hump: (S:) or a camel's hump cut into pieces: (M, TA:) or pieces [or slices] of a camel's hump: (Ham p. 258:) or the fat of a camel's hump: (M, K, and Ham p. 257:) [or a very fat hump of a camel: (Freytag, from the Deewán of Jereer:)] pl. سَدَائِفُ and سِدَافٌ. (TA.) سِدَافَةٌ A veil, or covering; a thing that veils, conceals, covers, or protects: whence the saying of Umm-Selemeh to 'Áïsheh, (O, K, TA,) when she desired to go forth to El-Basrah, (TA,) قَدْ وَجَّهْتِ سِدَافَتَهُ i. e. هَتَكْتِ السِّتْرَ i. e. أَخَذْتِ وَجْهَهَا [i. e. وَجْهَ سِدَافَتِهِ (JM in art. وجه) Thou hast rent open his veil, or covering, meaning the Prophet's, as is shown in the TA]: (O, K, TA:) or thou hast removed his veil, or covering: (O, TA:) or thou hast removed his veil, or covering, from its place, to which thou wast commanded to keep, and hast placed it before thee: (O, K, TA:) but the saying is also related otherwise, i. e. وَجَّهْتِ سِجَافَتَهُ, mentioned before [in art. سجف]. (TA.) One says also, وَجَّهَ فُلَانٌ سِدَافَتَهُ, meaning Such a one quitted his veil, or covering, and came forth from [behind] it. (TA.) أَسْدَفُ, as an epithet applied to night, Dark, (M, [as also مُسْدِفٌ,]) or black. (K.) مُسْدِفٌ Dark: [like أَسْدَفُ:] and also light: having two contr. significations. (M, TA.) — — And Entering upon the [period called] سُدْفَة. (TA.). سَنَامٌ مُسَدَّفٌ A camel's hump cut into pieces [or slices]. (M.) حِجَابٌ مَسْدُوفٌ A veil, or curtain, let down. (TA.) سدل 1 سَدَلَهُ, aor. سَدُلَ, (S, M, Mgh, Msb, K,) and سَدِلَ, (M, K,) inf. n. سَدْلٌ, (S, M, Mgh, Msb,) He let it loose, let it down, lowered it, or let it fall; (S, M, K;) namely, his garment, (S, M,) and hair, (Fr, M, K,) and a veil, or curtain; (M;) and سَدَنَهُ signifies the same; (Fr, TA;) as also ↓ اسدلهُ; (M, K;) or this latter is a mistake; (Mgh; [but this the author asserts because, he says, he had searched through books without finding it except in the " Nahj-el-Balághah; "]) not allowable; (Msb;) and the former signifies he let it down, or let it fall, namely, the garment, without drawing together its two sides: (Mgh, Msb:) or, as some say, he threw it upon his head, and let it loose, let it down, or let it fall, upon his shoulders: (Mgh:) and he let it down, or let it fall, namely, hair, not مَعْقُوف [i. e. made recurvate at the extremities], nor tied in knots: (Lth, TA:) and one says also, يَزْدُلُ ثَوْبَهُ, changing the س into ز. (Sb, M.) The سَدْل that is forbidden in prayer is The letting down one's garment without drawing together its two sides: or the enveloping oneself with his garment, and putting his arms within, and bowing the head and body, and prostrating oneself, in that state; as the Jews used to do; and this applies uniformly to the shirt and other garments: or the putting the middle of the إِزَار [or waist-wrapper] upon the head, and letting fall its two ends upon one's right and left, without making it to be upon his two shoulder-blades. (TA.) سَدَلَ عِمَامَتَهُ بَيْنَ كَتِفَيْهِ is said in a trad. [as meaning He made the end of his turban to hang down between his two shoulder-blades]. (Mgh.) And one says also, شَعَرَهُ عَلَى ↓ سدّل عَاتِقَيْهِ وَعُنُقِهِ, [meaning He let his hair fall down abundant and long upon his shoulders and his neck,] inf. n. تَسْدِيلٌ. (ISh, TA. [See its pass. part. n., voce مُنْسَدِلٌ.]) — — Also, aor. سَدِلَ, (M, K,) inf. n. as above, (TA,) He slit it, or rent it; namely, his garment. (M, K.) — — And سَدَلَ فِى البِلَادِ, (O, K,) inf. n. as above, (TA,) He went away into the countries, or provinces. (O, K.) 2 سَدَّلَ see 1, last sentence but two. 4 أَسْدَلَ see 1, first sentence. 5 تَسَدَّلَ see the next paragraph. 7 انسدل [and accord. to Freytag ↓ تسدّل also, but he names no authority for this, and I have not found it in any MS. lexicon, but it is agreeable with analogy as quasi-pass. of 2,] It was let loose, let down, lowered, or let fall; said of hair [&c.]. (MA, KL.) — — And انسدل يَعْدُو He was somewhat quick, or made some haste, running; like انسدر; the ر and ل being app. interchangeable. (Har p. 576.) Q. Q. 1 سَوْدَلَ He (a man) had long mustaches, (IAar, TA,) or he had a long mustache. (As, K.) سُدْلٌ and ↓ سِدْلٌ [the former written in a copy of the M سَدْل, but said in the K to be with damm,] A veil, or curtain: pl. [of mult.] سُدُولٌ and [of pauc.] أَسْدَالٌ (M, K) and أَسْدُلٌ. (K.) In a verse of Homeyd Ibn-Thowr, as it is related by Yaakoob, السُّدُول is used as a sing., because it is of a measure which is [in some instances] that of a sing., such as السُّدُوس, meaning a sort of garment: but others relate it differently, saying السَّدِيل, which is correctly a sing. (M.) [See also سِدْنٌ.] سِدْلٌ A string of gems or jewels: (S:) or a string of pearls or large pearls, reaching to the breast: (M, K:) pl. سُدُولٌ. (S.) — — See also سُدْلٌ. سَدَلٌ An inclining. (M, K.) [See أَسْدَلُ.] سِدِلَّى, of the measure فِعِلَّى, an arabicized word, originally, in Pers., سِهْ دِلَّهْ [" three-hearted "], as though it were three chambers in one chamber (كَأَنَّهُ ثَلَاثَةُ بُيُوتٍ فِى بَيْتٍ), like the حَارِىّ بِكُمَّيْنِ [i. e., I suppose, "like the garment of El-Heereh with two sleeves; " app. meaning that it signifies An oblong chamber with a wide and deep recess on either hand at, or near, one extremity thereof; so that its ground-plan resembles an expanded garment with a pair of very wide sleeves: in the present day, it is commonly applied to a single recess of the kind above mentioned, the floor of which is elevated about half a foot or somewhat more or less above the floor of the main chamber, and which has a mattress and cushions laid against one or two or each of its three sides]. (S.) [Golius explains it, as on the authority of the S, (in which is nothing relating to it but what I have given above,) thus: Pers. سِيدَلَهْ seu سِدرَهْ, i. q. سُدَّرٌ.] سَدِيلٌ The thing [or hanging] that is let down, or suspended, upon the [kind of camel-vehicle for women called] هَوْدَج: (S, O, K:) pl. [of mult.] سُدُولٌ and سَدَائِلُ and [of pauc.] أَسْدَالٌ: (S, O:) the first of which pls. is expl. by As as meaning the pieces of

cloth with which the هودج is covered; as also سُدُونٌ. (TA.) — — Also A thing [app. a hanging or curtain] that is extended across, or sideways, (يُعَرَّضُ,) in the space from side to side of the [tent called] خِبَآء (فِى سَعَةِ الخِبَآءِ): and (some say, M) the curtain of the حَجَلَة [or bridal canopy, &c.,] of a woman: (M, K:) pls. as above. (TA.) سَنْدَلٌ, or سَمَنْدَلٌ, (accord. to different copies of the S,) A certain bird, that eats [the poisonous plant called] بِيش [generally applied to the common wolf's-bane, aconitum napellus]: on the authority of El-Jáhidh. (S.) [See also art. سمندل.] سَوْدَلٌ The mustache. (S, IAar, K.) You say, طَالَ سَوْدَلُهُ, (As, K,) or سَوْدَلَاهُ, (IAar,) His mustache, or mustaches, became long. (As, IAar, K.) ذَكَرٌ أَسْدَلُ An inclining penis: (M, K:) pl. [by rule سُدْلٌ, but it is said to be] سُدُلٌ, i. e. like كُتُبٌ. (K.) مُسْدَلٌ and مُسَدَّلٌ: see what follows. مُنْسَدِلٌ Hair let loose, let down, lowered, or let fall: (S:) or lank, or long, and pendent; (M, K;) as also ↓ مُسْدَلٌ: (TA:) or abundant and long, (Lth, TA,) and so ↓ مُسَدَّلٌ, (ISh, TA,) falling upon the back. (Lth, TA.) سدم 1 سَدِمَ, (S, M, K,) aor. سَدَمَ, (K,) inf. n. سَدَمٌ, (S, M, K,) He repented and grieved: (S:) or he was, or became, affected with anxiety: or with anxiety together with repentance: or with wrath, or rage, together with grief. (M, K.) [Hence,] one says, مَا لَهُ هَمٌّ وَلَا سَدَمٌ إِلَّا ذَاكَ [He has no object of anxiety nor of repentance and grief except that: or this saying may be from what next follows]. (S.) — — سَدِمَ بِالشَّىْءِ, aor. and inf. n. as above, He desired the thing vehemently, eagerly, greedily, very greedily, or excessively; hankered after it, or coveted it; and he was, or became, devoted, addicted, or attached, to it: (TK:) [but these meanings of the verb are perhaps only inferred from the saying that] السَّدَمُ is syn. with الحِرْصُ: and اللَّهَجُ بِالشَّىْءِ, (M, K, [in the CK اللَّهْجُ,]) and الوُلُوعُ. (TA.) Hence the trad., مَنْ كَانَتِ الدُّنْيَا هَمَّهُ وَسَدَمَهُ جَعَلَ اللّٰهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ [To whomsoever the present state of existence is the object of his anxiety and of his eager desire &c., God places his poverty before his eyes]. (TA.) — And سدم, [i. e. سَدِمَ, as is indicated by the form of the part. n. سَدِمٌ, and by سَدَمٌ as an inf. n. used in the sense of that part. n.,] said of water, It became altered [for the worse] by reason of long standing, and overspread with [the green substance termed] طُحْلُب, and choked with dust and other things that had fallen into it. (A, TA.) — [And سَدِمَ said of a stallion, He was withheld from covering: so in the Deewán of Jereer, accord. to Freytag: it is said of a stallion-camel: see سَدِمٌ.] — سَدَمَ المَآءَ طُولُ العَهْدِ بِالشَّارِبَةِ [The length of time that had elapsed since the coming thereto of the drinkers] altered the water [for the worse]. (A, TA.) — — And سَدَمَ البَابَ He shut, or closed, the door; syn. رَدَّهُ; (IAar, M, TA;) in the K, erroneously, رَدَمَهُ: and so سَطَمَهُ. (TA.) — See also سَدِيمٌ. 2 تَسْدِيمٌ [inf. n. of سدّم] The binding, or closing, the mouth of a camel [with a muzzle; i. e. the muzzling of a camel: see the pass. part. n., below]. (KL.) 4 أُسْدِمَ, said of water, It was prevented from flowing by dust and wind: so in the Deewán of Jereer, accord. to Freytag.] 7 انسدم دَبَرُ البَعِيرِ The galls, or sores, on the back of the camel became healed. (K, TA.) سُدْمٌ, as a sing. epithet: see سَدِمٌ, last sentence. It is also a pl. of سَدُومٌ. (M, TA.) سَدَمٌ inf. n. of سَدِمَ. (S, M, K. [See 1, first four sentences.]) — — See also سَدِمٌ, in two places. سَدَمٌ: see the latter half of the next paragraph. سَدِمٌ [is a part. n. of سَدِمَ: and is also app. used as an imitative sequent to نَدِمٌ]. You say [سَدِمٌ and] ↓ سَادِمٌ and ↓ سَدْمَانُ (M, K, TA) meaning Repenting and grieving: (TA:) or affected with anxiety: or with anxiety together with repentance: or with wrath, or rage, together with grief: (M, K, TA:) and نَدِمٌ سَدِمٌ, in which one is used as an imitative sequent to the other; and نَادِمٌ ↓ سَادِمٌ, and نَدْمَانُ ↓ سَدْمَانُ, [app. in like manner,] السَّدَمُ being seldom used without النَّدَمُ: (TA:) or [نَدِمٌ سَدِمٌ, and] نَادِمٌ سَادِمٌ ↓, and ↓ نَدْمَانُ سَدْمَانُ; in which one is said to be an imitative sequent to the other: (S:) or, accord. to IAmb, ↓سَادِمٌ in the phrase رَجُلٌ سَادِمٌ نَادِمٌ means, as some say, altered [for the worse] in intellect in consequence of grief; from مَآءٌ سُدُمٌ, i. e. "water that has become altered [for the worse]:" or, as others say, grieving, not able to go nor to come. (TA.) You say also رَجُلٌ سَدِمٌ A man affected with wrath, or rage. (S, TA.) — — And عَاشِقٌ سَدِمٌ Affected with amorous, or passionate, desire, in a vehement degree. (AO, K.) — — And in like manner, (TA,) فَحْلٌ سَدِمٌ (S, M, K) and ↓ سَدَمٌ [which is an inf. n. used as an epithet] and ↓ مَسْدُومٌ and ↓ مُسَدَّمٌ (M, K) A stallion [camel] excited by lust for the female: (S, M, K:) or one that is sent among the she-camels, and that brays amidst them, and, when they have become excited by lust, is taken forth from them, because what he begets is disesteemed; (M, K, TA;) therefore, when he is excited by lust, he is shackled, and pastures around the dwelling; and if he attacks the she-camels, he is muzzled: (TA:) or one that is in any manner debarred from covering; (K;) or the last two epithets have this last signification. (M.) — — And نَاقَةٌ سَدِمَةٌ An old and weak she-camel. (AO, (TA.) — مَآءٌ سَدِمٌ and ↓ سَدَمٌ and ↓ سُدُمٌ (M, K) and ↓ سُدْمٌ (K) and ↓ سَدُومٌ (M, TA) and ↓ سُدُومٌ and ↓ سَدِيمٌ (TA) i. q. مُنْدَفِنٌ [i. e. Water filled up, stopped up, or choked up, with earth or dust; or into which the dust has been swept by the wind]: (M: [in the K and TA, erroneously, مُنْدَفِقٌ:]) pl. أَسْدَامٌ [a pl. of pauc.] and سِدَامٌ [a pl. of mult.]; or the sing. and pl. are alike; (M, K;) [i. e.] you say مَآءٌ أَسْدَامٌ and سِدَامٌ, applying pl. epithets to a sing. noun; (Z, TA;) as well as مِيَاهٌ أَسْدَامٌ (IAmb, TA, and Ham p. 102) and سِدَامٌ (IAmb, TA) meaning waters altered [for the worse] (IAmb, TA, and Ham ubi suprà) in consequence of long standing, and so سُدُمٌ: (Ham:) this last is pl. of ↓ سَدُومٌ, as also سُدْمٌ: (M, TA:) [and each of these two is also used as a sing.; i. e.] you say also ↓ رَكِيَّةٌ سُدْمٌ and ↓ سُدُمٌ meaning a well filled up, stopped up, or choked up, with earth or dust; or into which the dust has been swept by the wind: (S, K, TA: [in the CK, مُنْدَفِقَةٌ is erroneously put for مُنْدَفِنَةٌ:]) or into which varieties of small rubbish, and dust, or small pebbles, whirled round by the wind, have fallen, so that it is nearly choked up: (Lth, TA:) and ↓ مَآءٌ سُدُمٌ is expl. as meaning water that has become altered [for the worse]: (IAmb, TA:) ↓ مُسَدَّمٌ, also, applied to water, signifies the same as سَدِمٌ; (M, K;) and so does ↓ مَسْدُومٌ: (TA:) [or ↓ the former of these, so applied, prevented from flowing by dust and wind. (Freytag, from the Deewán of Jereer.)] سُدُمٌ, as a sing. epithet: see the latter half of the next preceding paragraph, in three places. It is also a pl. of سَدُومٌ. (M, TA.) سَدْمَانُ: see سَدِمٌ, second sentence, in three places. سَدُومٌ and سُدُومٌ: see سَدِمٌ, in the latter half of the paragraph; the former word, in two places. سَدِيمٌ: see سَدِمٌ, in the latter half of the para- graph. — Also Mist; syn. ضَبَابٌ: or such as is thin. (M, K.) — And i. q. كَثِيرُ الذِّكْرِ (K) [app. as meaning Remembering God, or celebrating Him, much, or frequently: for SM adds], hence the saying, لَا يَذْكُرُونَ اللّٰهَ إِلَّا سَدْمًا [app. They remember not, or celebrate not, God, otherwise than doing so much, or frequently: from which it seems that one says, اللّٰهَ ↓ سَدَمَ, inf. n. سَدْمٌ, meaning He remembered, or celebrated, God, &c.]. (TA.) — And i. q. تَعَبٌ [Fatigue: but I incline to think that this explanation is a mistranscription]. (TA.) سَادِمٌ: see سَدِمٌ, second sentence, in four places. مُسَدَّمٌ: see سَدِمٌ, in the former half of the paragraph. — — Also A camel left to pasture by itself (K, TA) around the dwelling. (TA.) — — And A [camel of generous race, such as is termed] فَنِيق having a muzzle put upon his mouth. (S.) — — And A camel having galls, or sores, upon his back, and therefore exempted from the saddle until his galls, or sores, have become healed. (K.) — See also سَدِمٌ, last sentence, in two places. مَسْدُومٌ: see سَدِمٌ, in the former half of the paragraph: — and again in the last sentence. — — Also A door shut, or closed. (TA.) سدن 1 سَدَنَ, (S, L, K,) aor. سَدُنَ, (S, L,) inf. n. سَدْنٌ and سِدَانَةٌ, [or the latter, accord. to the Msb, seems to be a simple subst.,] He acted as minister, or servant, of the Kaabeh,

and [so in the S and L, but in the K " or "] of the temple of idols; (S, L, K;) and performed the office of doorkeeper, or chamberlain. (K.) [And] سَدَنَ الكَعْبَةَ. aor. سَدُنَ, inf. n. سَدْنٌ, has the former meaning. (Msb.) A 'Obeyd says, (L,) سِدَانَةُ الكَعْبَةِ signifies The ministry, or service, of the Kaabeh, (Mgh, L,) and the superintendence thereof, and the opening and locking of its door. (L.) The سِدَانَة and the لِوَآء [q. v.] belonged to [the family named] Benoo-'Abd-ed-Dár in the Time of Ignorance, and the Prophet confirmed it to them in El-Islám: (S, L:) [in the first age of ElIslám,] the سدانة of the Kaabeh belonged to the sons of 'Othmán Ibn-Talhah [of the family of Benoo-'Abd-ed-Dár]. (Mgh.) السِّدَانَةُ signifies [also (L)] الحِجَابَةُ [which seems to be properly a subst., meaning The office of door-keeper, or chamberlain, but here seems, from the context, to be used as an inf. n., meaning the performing that office]: you say, سَدَنَهُ, aor. as above, [app. meaning He acted as door-keeper, or chamberlain, to it, namely a temple, or for him:] (M, L:) or سَدَنَهُ, inf. n. سِدَانَةٌ, signifies he served it, or him. (MA.) — سَدَنَ ثَوْبَهُ, (S, L, K,) and السِّتْرَ, (S, L,) aor. سَدِنَ and سَدُنَ, (K,) He (a man, S, L) let down, or lowered, his garment, (S, L, K,) and the curtain, or veil, (S, L,) and الشَّعَرض the hair; like سَدَلَهُ [which is held by some to be the original, the ن being held by them to be a substitute for ل: see سِدْنٌ]. (Fr, TA in art. سدل.) سَدْنٌ: see what next follows, in two places. سِدْنٌ, (L, Msb,) or ↓ سَدْنٌ, (so in a copy of the M,) or ↓ سَدَنٌ, and ↓ سَدَانٌ, (K,) as also ↓ سَدِينٌ, (AA, L, K,) A curtain, or veil: (AA, M, L, Msb, K:) [like سِدْلٌ and سُدْلٌ:] pl. of the first (L) or second (M) [and app. of the last also, like as أَسْدَالٌ is pl. of سِدْلٌ or سُدْلٌ and also of سَدِيلٌ,] أَسْدَانٌ; in which the ن is said by some to be a substitute for ل: (M, L:) or أَسْدَانٌ is a dial. var. of أَسْدَالٌ signifying the سُدُول of the [kind of camel-vehicles for women called] هَوَادِج; (S, L;) [i. e.,] accord. to ISk, it signifies the pieces of cloth with which the هَوْدَج is covered; (L;) as also سُدُونٌ; (As, TA voce سَدِيلٌ;) and its sing. is [سَدِينٌ, like سَدِيلٌ, or] ↓ سَدْنٌ. (L. [The last word is there thus written, in this instance, with fet-h.]) سَدَنٌ: see the next preceding paragraph. سَدَانٌ: see the next preceding paragraph. سَدِينٌ: see سِدْنٌ. — — Also Fat, as a subst. (AA, L, K.) — — And Blood. (K.) — — And Wool. (K.) سِدَانَةٌ Ministry, or service. (Msb.) [And particularly The ministry, or service, and superintendence, of a temple of idols; and afterwards, of the Kaabeh: see 1.] سَادِنٌ A minister, or servant, of the Kaabeh, (S, Mgh, L, Msb, K,) and [so in the S and L, but in the K " or "] of the temple of idols; (S, L, K;) and one who performs the office of doorkeeper, or chamberlain: (K:) pl. سَدَنَةٌ: (S, Mgh, L, Msb, K:) or سَدَنَةٌ signifies the doorkeepers, or chamberlains, (حُجَّاب, [pl. of حَاجِب,]) of the House [of God, i. e. the Kaabeh]; and the intendants of the idols in the Time of Ignorance; the latter being the primary application: (M, L:) but IB says that there is this difference between the سَادِن and the حَاجِب; that the latter precludes, and his license to do so belongs to another; whereas the سادن precludes, and his license to do so belongs to himself. (L.) سدو and سدى 1 سَدَا بِيَدَيْهِ, (M,) or بِيَدِهِ, (K,) [aor. يَسْدُو,] inf. n. سَدْوٌ, (S, M, K,) He stretched forth (S, M, K) his arms or hands, or, as when said of a camel, his fore legs, (M,) or his arm or hand, or his fore leg, (S, K, TA,) إِلَيْهِ [towards him or it], (CK,) or نَحْوَ الشَّىْءِ [towards the thing], like as do camels (كَمَا تَسْدُو الإِبِلُ) in their going along; (TA;) as also ↓ استدى, (M, K, TA,) in [some of] the copies of the K اسدى, but the former is the right. (TA.) You say of a man, سَدَا, aor. يَسْدُو, He stretched forth his arm, or hand, towards a thing: and of a camel, سَدَا, inf. n. سَدْوٌ, he stretched forth his fore leg in going along: (Msb:) or of a she-camel, سَدَتْ, (S, K,) aor. تَسْدُو, inf. n. سَدْوٌ, (S,) she went with wide steps; (K;) or she stretched forth her arms in going along, and went with wide steps: and مَا أَحْسَنَ سَدْوَ رِجْلَيْهَا وَأَتْوَ يَدَيْهَا [How good, or beautiful, is her stretching forth of her hind legs, and her returning of her fore legs in her going!]. (S.) See also سَتَى. — — سَدَا, (M,) or يَسْدُو, (S,) كَذَا ↓ سَدْوَ, (S, M,) He went, (M,) or he goes, (S,) towards, or in the direction of, such a thing; (S, M;) said of a man. (S.) — — سَدْوٌ also signifies The going at random, heedlessly, or in a headlong manner, without consideration, or without any certain aim, or object, not obeying a guide to the right course, in journeying; (S, M;) said in relation to camels and horses. (M.) — — Hence, (M,) سَدَا بِالجَوْزِ, (K,) aor. يَسْدُو, (TA,) inf. n. سَدْوٌ, (M, TA,) He (a boy, or child,) played with walnuts, (M, K, TA,) throwing them into a hole; (TA;) a dial. var. of زَدَا; (K;) or, accord. to the T, the latter is of the dial. of children; (TA;) as also ↓ استدى, (M, K, TA,) in [some of] the copies of the K, erroneously, اسدى. (TA.) See also مِدْحَاةٌ, in art. دحو. — See also 5. — سَدِيَتِ الأَرْضُ The land was, or became, moistened by much dew, (S, Msb,) either from the sky or from the ground. (S.) And سَدِيَتِ اللَّيْلَةُ The night was, or became, moist with much dew. (M, * TA.) — — سَدِىَ البُسْرُ, (S, K,) or البَلَحُ, (M,) inf. n. سَدًى; (TA;) and ↓ أَسْدَى; (M;) The dates in the state in which they are termed بلح, or بلح, [see these words,] were, or became, lax in their تَفَارِيق [or bases, so as to be easily detached therefrom], (S, M, K,) and moist. (M.) 2 1ົ3ົ2 see 4, first three sentences, in four places. — — [Hence,] one says of honey, يُسَدِّيهِ النَّحْلُ (assumed tropical:) [The bees make, prepare, or produce, it]. (M.) — — See 4, again, in two places. — See also 5. 4 اسدى الثَّوْبَ, (S, Msb, K,) and استاهُ; (S;) as also ↓ سدّاهُ, (K,) inf. n. تَسْدِيَةٌ; (TA;) and ↓ تسدّاهُ; (K;) He set, or disposed, the warp (السَّدَى) of the garment, or piece of cloth; (S, * Msb, K, * TA;) he made a warp (سَدًى) in the garment, or piece of cloth: (Har p. 241:) or ↓ سدّاهُ means he did so for another; and ↓ تسدّاهُ, he did so for himself. (M, TA.) [Golius explains ↓ سدّى as signifying also " Oblivit telam viscosiore aquâ, ut cui mistus fuerit panis, quod fit roboris conciliandi ergo; " as on the authority of the KL; in my copy of which I find only its inf. n., تَسْدِيَةٌ, expl. as meaning the weaver's making a warp in a garment, or piece of cloth (تار درجامه كردن جولاه): and Freytag adds, as a signification assigned to the same verb by Jac. Schultens, " Cirris s. fimbriis ornavit vestem. "] — — [Hence,] one says, الأُمُورَ وَيُنِيرُهَا ↓ هُوَ يُسَدِّى (A in art. نير) or يُسْدِى (TA in that art.) [meaning (assumed tropical:) He commences things, or affairs, and completes them]. And أَلْحِمْ مَا أَسْدَيْتَ (assumed tropical:) Complete what thou hast commenced (S and K in art. لحم) of beneficence. (S in that art.) — — Hence also, اسدى بَيْنَهُمْ حَدِيثًا i. q. نَسَجَهُ [i. e. (tropical:) He wove, or composed, or he forged, a discourse between them]. (M, TA.) — — And اسدى بَيْنَهُمَا i. q. أَصْلَحَ [i. e. (assumed tropical:) He effected a rectification of affairs, an agreement, a harmony, or a reconciliation, between them two]. (AA, Az, K.) — — And اسدى إِلَيْهِ (assumed tropical:) He did a benefit to him; as also ↓ سدّى, inf. n. تَسْدِيَةٌ: (K:) or اسدى إِلَيْهِ سَدًى, and سدّاهُ ↓ عَلَيْهِ, (M, TA, [thus in the latter case, عليه, not اليه,]) or اسدى إِلَيْهِ مَعْرُوفًا, (Msb,) he did to him, or conferred upon him, a benefit, benefaction, favour, or the like: (M, * Msb, TA:) [app. from اسدى الثَّوْبَ, and سدّاهُ; and accordingly mentioned in the M in art. سدى: or] it is from سدى [or rather سَدَا, inf. n. سَدْوٌ,] as meaning " he (a camel) put forward his fore legs in going along; " for he of whom one says أَسْدَاكَ خَيْرًا [he did to thee good, like أَسْدَى إِلَيْكَ خَيْرًا,] is as though he stretched forth to the his arm, or hand, therewith, advancing: (Ham p. 696:) you say, اسدى نِعْمَةً, meaning اِصْطَنَعَ [i. e. he did a benefit, &c.]. (Idem p. 759.) — — You say also, طَلَبْتُ أَمْرًا فَأَسْدَيْتُهُ i. e. (assumed tropical:) [I sought a thing, and] I attained it, or obtained it: [as though meaning I stretched forth my hand to it and reached it:] if you do not attain it, or obtain it, you say, أَعْمَسْتُهُ: (S:) or إِسْدَآءٌ signifies the

attaining quickly. (KL. [There expl. by the words زود دريافتن: for which Golius seems to have found in his copy زود رفتن; for he has assigned to اسدى, as on the authority of the KL, the meaning of cito incessit.]) — اسداهُ also signifies He left, let alone, or neglected, him, or it: (K:) he left him to himself, uncontrolled, (M, Msb,) neither commanded nor forbidden. (M.) And you say, أَسْدَيْتُ إِبِلِى, (AZ, T, S,) inf. n. إِسْدَآءٌ, (AZ, T,) I left my camels to pasture by themselves. (AZ, T, S.) — اسدى البَلَحُ: see 1, last sentence. — — اسدى النَّخْلُ The palm-trees had dates such as are termed سَدٍ. (As, T, S, K.) 5 تسدّاهُ: see 4, first sentence, in two places. — Also He mounted it, or mounted upon it; (M, K;) he was, or became, or got, upon it; (S, M, K;) syn. رَكِبَهُ, (M, K,) and عَلَاهُ; (S, M, K;) namely, a thing. (M.) A poet says, (S, TA,) namely, Imra-el-Keys, (TA,) فَلَمَّا دَنَوْتُ تَسَدَّيْتُهَا فَثَوْبًا نَسِيتُ وَثَوْبًا أَجُرْ [And when I drew near, I got upon her, and a garment I forgot, or neglected, and a garment I was dragging upon the ground: أَجُرْ being for أَجُرُّ]. (S, TA.) And سدى جَارِيَتَهُ [or ↓ سَدَا (for تسدّاهُ meaning as expl. above is mentioned in the M in art. سدو), or it may be ↓ سدّى] signifies [in like manner] عَلَاهَا. (TA.) — — And He followed him, (K, TA,) and overtook him. (TA.) — — And He overcame, or overpowered, him; namely, a man. (TA.) And He conquered, or mastered, it; namely, an affair. (TA.) 8 استدى: see 1, in two places. — Also, said of a horse, He sweated. (K.) سَدْوٌ inf. n. of سَدَا. (S, M, K.) Hence, يَسْدُو سَدْوَ كَذَا or سَدَا سَدْوَ كَذَا: see 1. And خَطَبَ الأَمِيرُ فَمَا زَالَ عَلَى سَدْوٍ وَاحِدٍ i. e. [The prince, or commander, recited an oration, or a harangue, &c., and ceased not to keep to] one proserhyme. (M.) سَدًى of a garment, or piece of cloth, (S, M, K, &c.,) The warp; (MA, KL;) contr. of لُحْمَةٌ; (S, M, Msb;) i. e. (Msb [in the M " and it is said to mean "]) the portion [or threads] thereof extended longitudinally (M, * Msb, K *) in the weaving: (Msb:) and it is said to mean the lower, or lowest, part thereof: (M: [but this is a strange explanation, which I do not find elsewhere:]) it is [said to be] from السَّدْوُ [inf. n. of سَدَا] signifying " the stretching forth the arm, or hand, or the fore leg, towards a thing: " (Har p. 241: [but it is mentioned in the M as belonging to art. سدى; and its dual, mentioned below, requires its being so:]) and ↓ أُسْدِىٌّ, (M, K,) also [and more commonly] written ↓ أَسْدِىٌّ, (K,) signifies the same; (M, K;) as also ↓ سَدَاةٌ; (S, K;) or this last is the n. un. of سَدًى, (M, TA,) having a more special signification, (Msb, TA,) [as though meaning a warp, or a sort of warp; or the لُحْمَةٌ may be affixed for the purpose of assimilating the word to its contr. سَدًى, with which it is often coupled:] the dual [of سَدًى] is سَدَيَانِ: (S, Msb, TA:) and the pl. is أَسْدِيَةٌ (accord. to the S) or أَسْدَآءٌ. (Msb.) ↓ مَا أَنْتَ بِلُحْمَةٍ وَلَا سَدَاةٍ [lit. Thou art neither a woof nor a warp] is said to him who neither harms nor profits. (TA. [See also سَتًى.]) — — Hence, as being likened thereto, (M, [see 2, second sentence,]) (tropical:) Honey in its comb; syn. شَهْدٌ or شُهْدٌ. (M, K, TA.) — — And (tropical:) A benefit, benefaction, favour, or the like. (S, M, K, TA. [See also the next two sentences.]) — — The nightdew; (S, M, Msb, K;) by means of which seedproduce lives: (S, * Msb:) or, as some say, سَدًى and نَدًى are syn. [and both applied to dew in an absolute sense]: and the pl. is أَسْدَآءٌ. (M.) — — And (tropical:) Liberality, bounty, munificence, or generosity; as being likened thereto; and so نَدًى. (S in art. ندو and ندى.) [See an ex. in a verse cited voce رِقْبَةٌ.] — Green dates, (M, K,) with their شَمَارِيخ [or fruit-stalks]; (M;) as also ↓ سَدَآءٌ; (M, K;) of the dial of El-Yemen: n. un. ↓ سَدَاةٌ and ↓ سَدَآءَةٌ, (M, TA,) on the authority of AA, and of Sh also, who says that they are of the dial. of El-Medeeneh. (TA.) [See also the last sentence of the next paragraph: and see سَيَابٌ.] — Also sometimes used in the sense of سُدًى. (S, K.) See this latter word. سَدٍ [originally سَدِىٌ] Moist; applied in this sense to anything. (AHn, M.) — — And [particularly] Moist with dew, [or with night-dew, or with much thereof,] applied to a place. (M.) And you say أَرْضٌ سَدِيَةٌ A land moist with much night-dew. (S, Msb.) And لَيْلَةٌ سَدِيَةٌ A night moist with much dew: (M, * TA:) the epithet [سَدٍ] is seldom applied to a day. (M, TA.) — — And بَلَحٌ سَدٍ Dates in the state in which they are termed بَلَح, (S, M, K,) accord. to As, when they have fallen, (T, TA,) that have become lax in their ثَفَارِيق [or bases, so as to be easily detached therefrom], (As, T, S, M, K,) and moist: (As, T, M:) one thereof [i. e. a بَلَحَة] is termed سَدِيَةٌ: (As, T, TA:) the ثُفْرُوق is the قِمَع of the بُسْرَة [or بَلَحَة]. (TA.) You say also بُسْرٌ سَدٍ; and بُسْرَةٌ سَدِيَةٌ, which is the same as ↓ سَدَاةٌ [expl. above, voce سَدًى]. (S.) سُدًى and ↓ سَدًى, (S, M, K,) the former the more common, (S, K,) used alike as sing. and pl., (S, * M, K,) Left, let alone, or neglected; or left to pasture by itself or by themselves; (S, M, K;) applied to a camel, (K, TA,) and to camels: (S, K, TA:) you say نَاقَةٌ سُدًى (TA) and إِبِلٌ سُدًى: (S, TA:) and ↓ سَادٍ signifies the same [as a sing. epithet]. (M, K.) أَيَحْسَبُ الإِنْسَانُ أَنْ يُتْرَكَ سُدًى, in the Kur [lxxv. 36], means Doth man think that he is to be left to himself, uncontrolled, neither commanded nor forbidden? (M.) سَدَاةٌ: see سَدًى, in three places: and see also سَدٍ. سَدَآءٌ: see سَدًى, last sentence but two. سَدَآءَةٌ: see سَدًى, last sentence but two. سَدُوٌّ A she-camel that stretches forth, and flings out, her fore legs in going along. (M.) [See also سَادٍ.] الرُّمَّانُ السَّدَوِىُّ The pomegranate of السُّدَيَّا, a town near Zebeed. (K.) سَادٍ Stretching forth the arms, or fore legs, in going along, (M, * TA,) and wide in step; (TA;) applied to a camel: (M, TA:) and so سَوَادٍ, [pl. of the fem. سَادِيَةٌ,] applied to she-camels: (S, K, * TA:) [see also سَدُوٌّ:] or, accord. to the T, the Arabs apply the term سَوَادٍ as a name for the fore legs of camels, because of their stretching them forth in going along; and then as a name for the camels themselves. (TA.) And سَادٍ signifies also Good in pace or going; applied to a camel; and so زَادٍ. (TA.) — — See also سُدًى. — السَّادِى is also used for السَّادِسُ; (S, K, TA;) the س being changed into ى. (TA.) One says, جَآءَ فُلَانٌ سَادِسًا and سَادِيًا [Such a one came sixth]. (ISk, S voce سَاتٌّ, q. v.) أُسْدِىٌّ and أَسْدِىٌّ: see سَدًى — — The former also signifies ثَوْبٌ مُسَدًّى [like أُسْتِىٌّ: see this last word, voce سَتًى]. (AHeyth, K.) [مِسْدَاةٌ A weaver's yarn-beam, or roller; i. e., as expl. by Golius, on the authority of Meyd, the implement on which the weaver rolls the warp.] المَسَادِى: see مِدْحَاةٌ, in art. دحو. سذب سُذْبَةٌ A bag, or other receptacle, for travellingprovisions or for goods or utensils &c.; syn. وِعَآءٌ. (K.) سَذَابٌ, said to be an arabicized word, because [it is asserted that] س and ذ are not combined in any Arabic word; [and if so, سُذْبَةٌ also, men- tioned above, is arabicized;] but in some of the books on plants it is written with the unpointed د; (TA;) i. q. فَيْجَنٌ, (K,) which is an ancient Greek word, (TA,) [i. e. πήγανο, meaning Rue;] a well-known بَقْل [or kind of herb], (K,) having properties described in the medical books. (TA.) سَذَابِىٌّ A seller of سَذَاب [or rue]. (K, * TA.) سذج سَاذَجٌ and سَاذِجٌ, mentioned under this head in the O and K: see art. ساذج. سر 1 سَرَّهُ, accord. to the TA, has two contr. significations: for it is there stated that " one says سَرَرْتُهُ meaning كَتَمْتُهُ and سَرَرْتُهُ meaning أَعْلَنْتُهُ: " and it is added that " it will occur again soon: " but it does not again occur in that work, nor have I found it in any other lexicon: I therefore think that it is a mistranscription, for أَسْرَرْتُهُ, first pers. of أَسَرَّهُ, q. v.] — سَرَّهُ, (S, O, Msb, K, &c.,) aor. ـُ3 سَرُ, (MS,) inf. n. مَسَرَّةٌ (S, O, K) and سُرُورٌ [which latter, from the explanations of it which will be found below, seems to be generally, if not only, as an inf. n., that of سُرَّ,] and سُرٌّ [which is also syn. with سُرُورٌ in the senses assigned to the latter below] and سُرًّى and تَسِرَّةٌ [which last may be also an inf. n. of ↓ سرّرهُ expl. by Freytag as syn. with سَرَّهُ in the sense here following, but without an indication of any authority], (O, K,) He, or it, rejoiced him; gladdened him; or made him happy; syn. أَفْرَحَهُ: (Msb, K:) [or made him to experience a pleasure, or delight, and dilatation of the heart, of which there was no external sign: see سُرُورٌ, below.] And سُرَّ, [inf. n. سُرُورٌ, (see above,)] He rejoiced;

was joyful, or glad; or was happy: (S, * A, * K:) [or he experienced a pleasure, or delight, and dilatation of the heart, of which there was no external sign; accord. to an explanation of سُرُورٌ:] you say, سُرَّ بِهِ and ↓ اِسْتَسَرَّ [He rejoiced, was joyful or glad, or was happy, by reason of him, or it]. (A.) — — سَرَّهُ, (K,) aor. as above, (TA,) also signifies He saluted him with [the offering of what are termed] المَسَرَّة, i. e. the extremities of sweet-smelling plants. (K.) — Also سَرَّهُ, (S, M,) aor. as above, inf. n. سَرٌّ, (S,) or سِرٌّ, (so in a copy of the M,) He cut his (a child's) سِرَر, or سُرّ, i. e. navel-string. (S, M.) And سُرَّ He (a child) had his navel-string cut. (K.) — — And سَرَّهُ, aor. as above, He pierced him, or thrust him, [with a spear or the like,] in his سُرَّة [or navel]: a poet says, وَإِنْ أَدْبَرُوا فَهُمْ مَنْ يُسَبْ نَسُرُّهُمُ إِنْ هُمْ أَقْبَلُوا [We pierce them in the navel if they advance; and if they retreat, they are those who are pierced in the podex; يُسَبْ being for يُسَبُّ]. (S.) — سَرَّ الزَّنْدَ, aor. as above, inf. n. سَرٌّ, He put a piece of wood, (M, K,) or a little piece of wood, (S,) in the interior of the زند [or piece of stick, or wood, for producing fire], (M,) or in its extremity, (S, K,) inserting it in its interior, (S,) in order that he might produce fire with it. (S, M, K.) One says, سُرَّ زَنْدَكَ فَإِنَّهُ أَسَرُّ Fill up the interior of thy زند, that it may produce fire, (AHn, M,) for it is [worn] hollow. (S, K.) — سَرَّ, [sec. pers. سَرِرْتَ,] aor. يَسَرُّ, (IAar, Sgh, L, K,) inf. n. سَرَرٌ, remarked upon by MF as extr., [though it is agreeable with a general rule,] said of a man, (TA,) He had a complaint of the سُرَّة [or navel]. (IAar, Sgh, L, K.) — — Also, aor. and inf. n. as in the next preceding case, said of a camel, He had the pain, or disorder, termed سَرَرٌ [q. v.]. (IAar, M.) 2 سَرَّ3 see 1, second sentence. — سَرَّرْتُهُ in the phrase سَرَّرْتُهُ سُرِّيَّةً I gave him, or caused him to take, a concubine slave, doubly trans., is [said to be] changed to سَرَّيْتُهُ for alleviation of the pronunciation. (Msb.) — سرّرهُ, inf. n. تَسْرِيرٌ, said of water, It reached his سُرَّة [or navel]. (K.) 3 سارّهُ, inf. n. مُسَارَّةٌ and سِرَارٌ, (S, M,) [He spoke, or discoursed, secretly to him or with him;] he acquainted him with a secret. (M.) You say, سارّهُ فِى أُذُنِهِ He spoke secretly to him in his ear. (S, * K, * TK.) And كَانَ يُحَدِّثُهُ كَأَخِى السِّرَارِ occurs in a trad., meaning He (Mohammad) used to talk to him ('Omar) in a low voice, like him who is telling a secret. (TA.) — — بَيْعُ السِّرَارِ is The selling in which one says, "I will put forth my hand and thou shalt put forth thy hand, and if I produce my signet-ring before thee, it is a sale for such a price; and if thou produce thy signet-ring before me, for such a price: " if they produce together, or do not both produce, they do thus again. (Mgh.) 4 اسرّهُ, (S, M, A, Mgh, Msb, K,) inf. n. إِسْرَارٌ; (Msb;) [and accord. to the TA سَرَّهُ; but see the first sentence of this art.;] He concealed it; suppressed it; kept it secret; (S, M, A, Mgh, Msb, K;) namely, a story, or the like: (A, Mgh, Msb:) and, contr., he manifested it; revealed it; published it; made it known. (S, M, Msb, K.) Both of these significations have been assigned to the verb in the phrase وَأَسَرُّوا النَّدَامَةَ, in the Kur [x. 55 and xxxiv. 32]: (S:) some say, that the meaning is They will manifest repentance: Th says, they will conceal it from their chiefs: the former [says ISd] is the more correct: (M:) the former meaning is also given on the authority of AO; but Sh says, I have not heard it on the authority of any other; and Az says that the lexicologists most strongly disapprove of the saying of AO; and it is said that the meaning is, they, the chiefs of the polytheists, will conceal repentance from the lower class of their people, whom they shall have caused to err; and in like manner say Zj and the [other] expositors. (TA.) In like manner also the two contr. significations are assigned to the verb in the saying of Imra-el- Keys, [in his Mo'allakah,] لَوْ يُسِرُّونَ مَقْتَلِى, which As used to quote with ش, thus, لَوْ يُشِرُّونَ مَقْتَلِى, meaning that they might publish, or make known, my slaughter. (S.) You say also, أَسَرَّ إِلَيْهِ حَدِيثًا He revealed unto him a story (S, K) secretly. (TA.) An ex. occurs in the Kur lxvi. 3. (TA.) And أَسْرَرْتُ إِلَيْهِ المَوَدَّةَ, and بِالمَوَدَّةِ, I showed, or manifested, to him love, or affection. (S.) It is said in the Kur [lx. 1], تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ, meaning, Ye reveal to them the news of the Prophet by reason of the love that is between you and them; the objective complement of the verb being suppressed: or المودّة may be an objective complement, the ب being a redundant corroborative, as in أَخَذَ الخِطَامَ and أَخَذَ بِهِ: (Msb:) and this interpretation is correct; for إِسْرَارٌ to a person necessarily implies revealing a secret to him and at the same time concealing it from another. (B.) — — وَأَسَرُّوهُ بِضَاعَةً, in the Kur xii. 19, signifies And they concealed, or kept secret, his case, making him as an article of merchandise: (Jel:) or they conjectured in their minds that they should obtain, by selling him, merchandise. (TA.) [See also an ex. voce اِرْتَغَى, in art. رغو.] — — اسرّ الفَاتِحَةَ, and بِالفَاتِحَةِ, He recited the Fátihah [or First Chapter of the Kur-án] secretly, or inaudibly: (Msb:) or the latter form of expression is a mistake. (Mgh.) — — أَسْرَرْتُهُ also signifies نَسَبْتُهُ إِلَى السِّرِّ [which may mean either I attributed it to secrecy, or, like many phrases of this kind, by inversion, I attributed to him secrecy, or mystery]. (Msb.) 5 تسرّر and تسرّى, (M, K,) and ↓ استسرّ, (K,) He took to himself a concubine-slave. (M, * K, * TA.) And تَسَرَّرْتُ جَارِيَةً, and تَسَرَّيْتُهَا, (S,) and ↓ اِسْتَسَرَّيْتُهَا, (TA,) I took to myself a girl, or young woman, as a concubine-slave. (S, * TA.) تَسَرَّرْتُهَا is [said to be] thus changed to تَسَرَّيْتُهَا, (T, S, Msb,) for alleviation of the pronunciation, (Msb,) on account of the three ر s following one another, (T,) being like تَظَنَّنْتُ and تَظَنَّيْتُ. (T, * S.) Lth says that تسرّيت is a mistake; but Az says that it is correct. (TA.) ↓ اِسْتَسَرَّنِى occurs in a trad. as signifying He took me to himself as a concubine-slave; but by rule one should say تَسَرَّرَنِى, or تَسَرَّانِى: as to ↓ استسرّنى, it [more properly] signifies "He revealed to me his secret." (TA.) — — تَسَرَّرَ فُلَانٌ بِنْتَ فُلَانٍ [as though signifying Such a one took to himself the daughter of such a one as a concubine-slave] is said when a man of low birth takes as his wife a woman or girl of high birth because of the abundance of his property and the littleness of hers. (M.) 6 تسارّوا They spoke, or discoursed, secretly together; acquainted one another with secrets. (S, K.) [See also 3.] — تسارّإِلَى ذٰلِكَ (tropical:) He experienced pleasure, or delight, at that: as, for instance, at his scratching a part of his body, or pressing, or kneading, it; and at a thing disliked by another person. (A, TA.) [But I am in some doubt as to the correctness of this, and incline to think that it is a mistake for ↓ استسرّ.] 10 استسرّ He, or it, became concealed; or he, or it, concealed himself or itself: (K:) it (a thing, or an affair,) became hidden or concealed or secret: (A, Msb:) it (the moon) became concealed (S, M, A, TA) by the light of the sun, (TA,) [i. e. by its proximity to the sun,] for one night, or for two nights. (AO, S.) — استسرّهُ He took extraordinary pains in concealing it, or keeping it secret. (TA.) — — See also 5, in four places. — — اِسْتَسَرَّنِى He revealed to me his secret. (TA.) — See also 1; and see 6, last sentence. سَرٌّ A man who rejoices, or gladdens, another; or makes him happy; (S, K;) [and so ↓ سَارٌّ:] fem. سَرَّةٌ; with which ↓ سَارَّةٌ is syn. (Lh, M, K.) You say رَجُلٌ بَرٌّ سَرٌّ A man who treats with goodness and affection and gentleness, and rejoices &c., (S, K, TA,) his brethren: (TA:) pl. بَرُّونَ سَرُّونَ. (S, K.) سُرٌّ: see سُرُورٌ: — and سِرٌّ, last sentence but one. — It is also a contraction of سُرُرٌ, pl. of سَرِيرٌ. (Sb, M.) — Also, and ↓ سِرَرٌ, (S, M, K,) and ↓ سَرَرٌ, (S, K, in the CK سُرَر,) The navel-string of a child; i. e. the thing that the midwife cuts off from the navel (سُرَّة) of a child; (S, K;) the thing that hangs from the navel (سُرَّة) of a newborn child, and that is cut off: or ↓ سِرَرٌ signifies the part that is cut off thereof, and that goes away: (M:) pl. (of سِرَرٌ, S, [or of سُرٌّ or سَرَرٌ,]) أَسِرَّةٌ, (Yaakoob, S, M, K,) which

is extr. (M.) One says, عَرَفْتُ ذٰلِكَ قَبْلَ أَنْ يُقْطَعَ سُرُّكَ [I knew that before thy navel-string was cut]: one should not say سُرَّتُكَ; for the سُرَّة is not cut. (S.) And وَلَدَتْ ثَلَاثَةً فِى سَرَرٍ ↓ وَاحِدٍ She brought forth three [boys] consecutively, or one at the heels of another. (M.) [See also سِرٌّ, last sentence.] سِرٌّ A secret; a thing that is concealed, or suppressed, (S, M, A, Mgh, Msb, K,) in the mind; (TA;) as also ↓ سَرِيرَةٌ: (S, M, A, K:) or the former has the above-mentioned signification, and the latter signifies a secret action, whether good or evil: (Lth:) [and the former, also, a mystery:] pl. of the former, أَسْرَارٌ; (S, M, A, Mgh, Msb, K;) and of the latter, سَرَائِرُ. (S, A, K.) It is said in a prov., مَا يَوْمُ حَلِيمَةَ بِسِرٍّ [The day of Haleemeh is not a secret]: applied to anything commonly known: alluding to Haleemeh the daughter of El-Hárith the son of Aboo-Shemir El-Ghassánee; for, when her father sent an army to El-Mundhir the son of Má-es-Semà, she took forth for the soldiers some perfume in a vessel (مِرْكَن), and perfumed them with it. (S.) [You say also, هُوَ مَوْضِعُ سِرِّى He is the depositary of my secret, or secrets.] The words of the Kur [lxxxvi. 9] يَوْمَ تُبْلَى ↓ السَّرَائِرُ signify In the day wherein the secret tenets and intentions shall be tried and revealed: (Jel:) or by السرائر is here meant fasting, and prayer, and alms-giving, and ablution on account of the pollution termed جَنَابَة. (TA.) [See also a verse cited in the third paragraph of art. عرض.] — — A thing that is revealed, appears, or is made manifest: thus it has two contrary significations. (MF.) — — السِّرُّ [for مَحَلُّ السِّرِّ, (assumed tropical:) The heart; the mind; the recesses of the mind; the secret thoughts; the soul;] is a syn. of الضَّمِيرُ. (K in art. ضمر. [See also سَرِيرَةٌ.]) [لَا تُتْعِبْ سِرَّكَ (assumed tropical:) Weary not thy heart, or mind, is a common modern phrase. And one says, of a deceased holy man, قَدَّسَ اللّٰهُ سِرَّهُ (assumed tropical:) May God sanctify his soul.] — — سِرٌّ also signifies Secrecy; privacy; contr. of عَلَانِيَةٌ. (S in art. علن.) You say سِرًّا وَعَلَانِيَةً [Secretly and openly; or privately and publickly]. (Kur ii. 275, &c.) — — Concealment. (S.) — — Suppression; contr. of إِعْلَانٌ. (Msb.) [So in the phrase تَكَلَّمَ سِرًّا He spoke with a suppressed, or low, voice; softly.] — — [One having private knowledge of a thing. You say,] فُلَانٌ سِرُّ هٰذَا الأَمْرِ (assumed tropical:) Such a one has [private] knowledge of this thing. (TA.) — — (tropical:) The penis (T, S, M, K) of a man: (T:) and (tropical:) the vulva, or external portion of the organs of generation, of a woman. (K.) One says, اِلْتَقَى السِّرَّانِ (tropical:) The two pudenda met. (A.) — — (tropical:) Concubitus. (AHeyth, S, Mgh, K.) — — (tropical:) Marriage: (M, A, Msb, K:) pl. أَسْرَارٌ. (TA.) You say, وَاعَدَهَا سِرًّا (tropical:) He promised her marriage, she promising him the same. (A.) So, accord. to some, in the Kur ii. 235. (TA.) — — (tropical:) Plain declaration of marriage: (K:) i. e., a man's offering himself in marriage to a woman during her عِدَّة: so expl. as occurring in the Kur ubi suprà: (TA:) or a man's demanding a woman in marriage during her عِدَّة. (Mujáhid.) — — (tropical:) Adultery, or fornication: (AHeyth, (K:) so, accord. to Aboo-Mijlez and El-Hasan, in the Kur ubi suprà. (TA.) Hence the saying, لَا يُرْجَى مِنْ وَلَدِ السِّرِّ بِرٌّ (tropical:) One does not hope for filial piety from the offspring of adultery, or fornication. (TK.) — — (assumed tropical:) Origin; syn. أَصْلٌ; (M, K;) as in the phrase هُوَ كَرِيمُ السِّرِّ كَثِيرُ البِرِّ He is of generous origin, of much filial piety. (TK.) — — (assumed tropical:) The commencement, or first night, of a lunar month: (K, TA:) or its middle; (K;) app. meaning what are called الأَيَّامُ البِيضُ: (TA:) but Az says, I know it not in this sense. (IAth.) — — (assumed tropical:) The interior of anything; its heart. (K.) Whence سِرُّ الشَّهْرِ and اللَّيْلِ (assumed tropical:) [The middle of the lunar month and of the night]. (TA.) — — The marrow of anything. (TA.) — — (tropical:) The pure, or choice, or best, part of anything. (Fr, M, K.) You say, أَعْطَيْتُكَ سِرَّهُ (tropical:) I gave thee the pure, or choice, or best, part of it. (A.) — — (tropical:) The pure, or genuine, quality of race, or lineage: (S, A, K:) its best quality: (S, K:) and the middle sort thereof; (S;) and of rank, or quality, or the like: (M:) as also ↓ سَرَارٌ and ↓ سَرَارَةٌ. (M, K.) One says, هُوَ فِى سِرِّ قَوْمِهِ (tropical:) He is of the best [in race or family] of his people: (TA:) or of the middle sort of them. (S.) — — (tropical:) The low, or depressed, part of a valley: (K:) the best, (S, K,) or most fruitful, (As, M, TA,) part thereof: (As, S, M, K:) as also ↓ سَرَارٌ (M, K) and ↓ سَرَارَةٌ (As, S, M, K) and ↓ سُرَّةٌ: (M, K:) or the last signifies the middle of a valley: (S:) the pl. of سِرٌّ is سِرَرٌ and سُرُورٌ (M) and أَسِرَّةٌ, like as أَقِنَّةٌ is of قِنٌّ, (S,) or the last is pl. of ↓ سَرَارٌ, like as أَقْذِلَةٌ is of قَذَالٌ; (M;) and that of ↓ سَرَارَةٌ is ↓ سَرَارٌ, (S,) or [this is a coll. gen. n., and the pl. is] سَرَائِرُ: (M:) also ↓ سُرَّةٌ (assumed tropical:) the middle of a city: and أَسِرَّةٌ the middles of meadows. (TA.) And أَرْضٌ سِرٌّ (assumed tropical:) Fruitful, good, land; (M, K;) as also ↓ سَرَّآءُ. (K, * TA.) — — Also (assumed tropical:) Goodness; excellence. (Msb.) — — Also, and ↓ سُرٌّ, (M, K,) and ↓ سِرَرٌ, (S, M, K,) and ↓ سُرُرٌ, (K,) and ↓ سِرَارٌ, (S, M, K,) A line of the palm of the hand, (M, K, *) and of the face, (M,) and of the forehead: (S, M, Mgh:) pl. (of سِرٌّ, TA, or of ↓ سِرَارٌ, S) أَسِرَّةٌ, (M, TA,) and (of the same, K, or of ↓ سِرَرٌ, S, Mgh) أَسْرَارٌ; (S, M, Mgh, K;) and pl. pl., [i. e. pl. of أَسْرَارٌ,] أَسَارِيرُ: (S, M, (Mgh, K:) this last, accord. to AA, signifies the lines in the forehead, from the shrivelling of the skin; and its sing. is ↓ سَرَرٌ: (TA:) some also apply the pl. أَسِرَّةٌ to (tropical:) lines, or streaks, of herbage; as being likened to the lines of the hand and of the face, but this is not of valid authority: (M:) and أَسَارِيرُ (as pl. of أَسْرَارٌ, which is pl. of سِرَرٌ, TA) also signifies the beauties of the face, and of the cheeks, and of the elevated parts of the cheeks. (K, TA.) — — وُلِدَ لَهُ ثَلَاثَةٌ عَلَى سِرٍّ, (K,) and عَلَى ↓ سِرَرٍ وَاحِدٍ, (K, * TA,) means Three children were born to him, whose navel-strings were cut in a similar manner, without any female among them. (K. [See also سُرٌّ.]) سُرَّةٌ The navel; i. e. the place from which the navel-string (سُرّ) has been cut off; (S;) the small cavity, or hollow, of the belly, (M, TA,) in the middle thereof; (TA;) what remains of the سِرَر: (M:) [see سُرٌّ:] pl. سُرَرٌ [in the CK erroneously سِرَرٌ] and سُرَّاتٌ. (S, K.) — — [Hence,] سُرَّةُ الفَرَسِ (assumed tropical:) [The navel of the horse,] the star, of Pegasus, that is in the head of Andromeda. (Kzw.) — — [Hence likewise] سُرَّةٌ also signifies (assumed tropical:) A perforation in the middle of a jar such as is termed مُزَمَّلَة [q. v.], in which is fixed a tube of silver or lead, whence one drinks. (Har p. 548.) — — And (assumed tropical:) The place where the water rests, in the furthest part, of a watering-trough, or tank. (K, TA.) — — See also سِرٌّ, in two places, in the latter part of the paragraph. سَرَرٌ a subst. from سَارَّهُ [like its syn. نَجْوَى from نَاجَاهُ, signifying Secret discourse, or a secret communication, between two persons or parties]. (M.) — See also سَرَارُ الشَّهْرِ: — and سِرٌّ, last sentence but one: — and سُرٌّ, in two places. — Also A pain which a camel suffers in his كِرْكِرَة [or callous projection upon the breast], arising from a gall, or sore: (S, * K:) or sores in the hinder part of the كركرة of a camel, nearly penetrating into his inside, but not mortal: or a disease that attacks the horse: (M:) it is said by Lth to be a pain in the navel; but Az and others say that this is a mistake. (TA.) — — Also Hollowness of a spear-shaft [&c.]. (S, K.) [See أَسَرُّ.] سُرُرٌ: see سِرٌّ, last sentence but one: — and سُرُورٌ. — It is also a pl. of سَرِيرٌ [q. v.]. (S, M, Msb, K.) سِرَرٌ: see سَرَارُ الشَّهْرِ: — and سِرٌّ, last two sentences, in three places: — and سُرٌّ, in two places. — Also The coats, or coverings, and earth, that are upon truffles; (S, K;) and ↓ سَرِيرٌ signifies the same, (TA,) or the sand (K, TA) and earth and coats or coverings (TA) upon truffles: (K, TA:) here, and in some copies of the Tekmileh, for كَمْأَة, is put أَكَمَة: (TA:) or both signify the earth that is upon truffles: (M:) or the former signifies the round clod of earth in which a truffle grows: (ISh, TA:) pl. of the former, (ISh, S,) and of ↓ the latter,

(TA,) أَسْرَارٌ. (ISh, S, TA.) سَرَارُ الشَّهْرِ and ↓ سِرَارُهُ, (S, M, K,) but the latter is not approved by the lexicologists [in general], (Az,) and ↓ سَرَرُهُ (S, M, K) and ↓ سِرَرُهُ, (M,) and ↓ لَيْلَةُ السِّرَارِ (S) [or السَّرَارِ &c.], The last night of the lunar month: (S, K:) or when the month is twenty-nine, it is the twenty-eighth night; and when the month is thirty, it is the twenty-ninth night: (Fr:) or the night in which the moon becomes concealed by the light of the sun: (M:) sometimes this is the case one night, and sometimes it is two nights. (AO, S.) [See also الدَّعْجَآءُ, voce أَدْعَجُ.] — سَرَارٌ is also syn. with سِرٌّ, in two senses: see سِرٌّ, in the latter part of the paragraph, in four places. — It signifies also [Dates in the unripe state in which they are termed] سَيَابٌ [q. v.]. (K.) سِرَارٌ: see the next preceding paragraph, in two places: — and سِرٌّ, last sentence but one, in two places: — and مَسَرَّةٌ. سَرُورٌ: see what next follows. سُرُورٌ, (S, M, A, Msb,) or ↓ سَرُورٌ, when used as a simple subst., (IAar, Sgh, K,) but this is strange, and, accord. to MF, unknown, whether as a simple subst. or as an inf. n., (TA,) and ↓ سُرٌّ (M, Msb) and ↓ سَرَّآءُ and ↓ تَسُرَّةٌ, (M,) Happiness, or joy, or gladness; syn. فَرَحٌ; (M, K; *) contr. of حُزْنٌ: (S:) or dilatation of the bosom with delight, or pleasure, wherein is quiet or tranquillity or rest of mind, of short or of long continuance; whereas فَرَحٌ is dilatation of the bosom with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; but فَرَح is sometimes called سُرُور, and vice versâ: (Er-Rághib, TA in art. فرح:) or سُرُورٌ signifies pleasure, or delight, and dilatation of the heart, of which there is no external sign; distinguished from حُبُورٌ, which is cheerfulness, i. e., pleasure, or delight, or dilatation of the heart, which has a visible effect in the aspect. (TA.) — Also sing. of ↓ سُرُرٌ, (TA,) which signifies The upper extremities of the stems of plants. (K, TA.) See also مَسَرَّةٌ. سَرِيرٌ [A couch-frame; a bedstead: a raised couch, or couch upon a frame: a throne:] a thing upon which one lies; syn. مُضْطَجَعٌ: (M, K:) or a thing upon which one sits: (TA:) pl. [of pauc.] أَسِرَّةٌ and [of mult.] سُرُرٌ, (S, M, Msb, K,) and some, for the latter, say سُرَرٌ, as more easy of pronunciation, (S, Msb,) and make the same change in other similar pls., (S,) and he who says سُرَرٌ says سُرٌّ for صُيُدٌ, pl. of صَيُودٌ [for صِيَدٌ]. (Sb, M.) It is said to be derived from سُرُورٌ, because it generally belongs to persons of ease and affluence and of authority, and to kings. (MF.) — — Hence, and as an appellation of good omen, (Er-Rághib,) A bier, before the corpse is carried upon it: (K:) when the corpse is carried upon it, it is called جِنَازَةٌ [and نِعْشٌ]. (TA.) — — [Hence,] سَرِيرُ بَنَاتِ نَعْشٍ (assumed tropical:) [The bier of BenátNaash;] the seven stars that are upon the neck and breast and two knees of the Greater Bear, resembling a semicircle; [app. τ, η, υ, ø, q, e, and f; (as in Freytag's Lex.;)] also called الحَوْضُ. (Kzw.) — — [Hence likewise] سَرِيرٌ also signifies (tropical:) Dominion, sovereignty, rule, or authority: and ease, comfort, or affluence: (S, * K: [in some copies of each of which, we find النَّعْمَةُ in the place of النِّعْمَةُ:]) and settled means of subsistence. (M, TA.) You say, زَالَ عَنْ سَرِيرِهِ (tropical:) He ceased to enjoy authority, or power, and ease, comfort, or affluence. (A.) [See also an ex. in a verse cited in art. دغفل.] — — And (tropical:) The part where the head rests upon the neck: (S, M, K, TA:) pl. أَسِرَّةٌ and سَرَائِرُ. (TA.) — See also سِرٌّ, in two places: — and مَسَرَّةٌ. سَرَارَةٌ: see سِرٌّ, in the latter part of the paragraph, in three places. It signifies also (assumed tropical:) The best of the productive parts of a meadow. (TA.) — — And hence, (TA,) (assumed tropical:) Pureness, choiceness, or excellence, of anything: (M, K:) pureness, and excellence, of race, or lineage. (S.) It has no verb. (M.) You say, هُوَ فِى سَرَارَةٍ مِنْ عِيشَةٍ (tropical:) [He is in the best condition, or mode, of life]. (A.) And لَهَا عَلَيْهَا سَرَارَةٌ (assumed tropical:) She possesses superiority over her. (Fr.) سَرِيرَةٌ; and its pl. سَرَائِرُ: see سِرٌّ, first and fourth sentences, in three places. — — Also The heart, or mind. (KL. [And so سِرٌّ, q. v.]) And One's inner man; syn. جَوَّانِىٌّ: opposed to عَلَانِيَةٌ and بَرَّانِىٌّ [q. v.]. (T in art. بر.) سَرَّآءُ Ampleness, or freedom from straitness, of the means, or circumstances, of life; syn. رَخَآءٌ; [or a happy state or condition;] contr. of ضَرَّآءُ; (S;) i. q. ↓ مَسَرَّةٌ and ↓ سَارُورَآءُ [contr. of مَضَرَّةٌ and ضَارُورَآءُ]. (K.) — — See also سُرُورٌ: — — and see سِرٌّ, near the end of the paragraph. — — Also i. q. بَطْحَآءُ [q. v.]. (TA.) سِرِّىٌّ [rel. n. from سِرٌّ; Of, or relating to, anything secret: a secret, or mysterious, thing. — — And] A man who does things secretly: pl. سِرِّيُّونَ. (M.) سُرِّيَّةٌ A concubine-slave; a female slave whom one takes as a possession and for concubitus; (M;) a female slave to whom one assigns a house, or chamber, in which he lodges her, (S, K,) and whom he takes as a possession and for concubitus: (TA:) of the measure فُعْلِيَّةٌ, (S, M, Mgh, Msb,) from سِرٌّ as signifying " concubitus," (S, M, * Mgh, Msb, K,) or as signifying " concealment," because a man often conceals and protects her from his wife; (S;) altered from the regular form of a rel. n., (S, M, Msb, K,) by its having damm [in the place of kesr]; (S, Msb;) for the rel. n. is sometimes thus altered, as in the instances of دُهْرِىٌّ from الدَّهْرُ and سُهْلِىٌّ from الأَرْضُ السَّهْلَةُ: (S:) or it is with damm to distinguish it from سِرِّيَّةٌ, which is applied to " a free woman with whom one has sexual intercourse secretly," (Msb,) or " one who prostitutes herself: " (TA:) or it is from سُرٌّ in the sense of سُرُورٌ; because her owner rejoices in her; (Akh, * S, * Msb;) and if so, it is agreeable with analogy: (Msb:) so says A Heyth; and this is the best that has been said respecting it: (TA:) or it is of the measure فُعُولَةٌ, from سَرْوٌ, (M, Mgh,) the latter و being changed into ى for euphony, and then the [other] و being incorporated into it and thus becoming ى like it, after which the dammeh is changed into a kesreh because the ى is next to it: (M:) the pl. is سَرَارِىُّ (ISk, S, TA) and سَرَارٍ; (ISk, TA;) the latter, by poetic license. (Ham p. 304.) سِرِّيَّةٌ A free woman with whom one has sexual intercourse secretly, (Msb, TA, *) or who prostitutes herself: (TA:) distinguished from سُرِّيَّةٌ [q. v.]. (Msb, TA.) سُرْسُورٌ Intelligent; knowing; skilful; (S, M, K;) entering much into affairs, (S, K,) by means of his good artifices or artful contrivances. (TA.) You say, هُوَ سُرْسُورُ مَالٍ He is one who manages well, or takes good care of, property, or cattle, (AA, M, * K, * TA,) knowing what is conducive to the good thereof. (AA, TA.) And هُوَ ابْنُ سُرْسُورِهَا He is the knowing with respect to it. (T in art. بنى.) — — A person beloved, or a friend; a special, or choice, companion; (K;) as also ↓ سُرْسُورَةٌ. (TA.) — Also The نَصْلُ [or spun thread, that has come forth,] of the spindle. (K.) سُرْسُورَةٌ: see the next preceding paragraph. سَارٌّ; and its fem., with ة: see سَرَّآءُ. سَارُورَآءُ: see أَسَرُّ. سَرَّآءُ An adventive; one abiding among a people to whom he is not related; syn. دَخِيلٌ. (S, K.) Lebeed says, وَجَدِّى فَارِسُ الرَّعْشَآءِ مِنْهُمْ رَئِيسٌ لَا أَسَرُّ وَلَا سَنِيدُ [And my grandfather, the rider of Er-Raashà, was of them; a chief, not an adventive, nor of suspected origin]. (S.) — Also a camel having a gall, or sore, in the كِرْكِرَة [or callous projection upon the breast]: (S:) or having a pain therein, arising from a gall, or sore: (K:) or having sores in the hinder part thereof, nearly penetrating into his inside, but not mortal: or having the disorder termed ضَبٌّ, which is a tumour in the breast: (M:) fem. سَرَّآءُ. (M, K.) [See سَرَرٌ.] — — زَنْدٌ أَسَرُّ A زند [or piece of stick, or wood, for producing fire,] that has become hollow [by wear]. (AHn, S, M, K. [See 1, near the end of the paragraph.]) And قَنَاةٌ سَرَّآءُ A hollow spearshaft. (S, M, K.) تَسُرَّةٌ: see سُرُورٌ. مَسَرَّةٌ an inf. n. of سَرَّهُ [q. v.] (S, O, K.) — — [And A cause of سُرُور, i. e. happiness, or joy, or gladness;] a thing whereby one is made happy, or joyful, or glad: pl. مَسَارُّ. (Msb.) — — See also سَرَّآءُ. — — Also, [perhaps as being a cause of

pleasure,] The extremities of sweet-smelling plants; (M, O, K;) and so ↓ سُرُورٌ: (O, K:) or the latter, the upper halves of the stems of plants; (Lth, M, O; [but see سُرُورٌ;]) properly, the parts of a lotus-plant that are concealed [by the water] and are consequently succulent and soft and beautiful: and ↓ سَرِيرٌ, the root, or lower part, of a lotusplant, whereon it rests: (O:) or this last, the pith of the lotus-plant; (M, K;) and so ↓ سِرَارٌ: (TA:) [accord. to Az,] اِبْنُ المَسَرَّةِ signifies the branch [or sprig] of رَيْحَان [or of a sweetsmelling plant]. (T in art بنى.) مِسَرَّةٌ An instrument in which one speaks secretly, like a طُومَار [i. e. a roll, or scroll] (S, K) &c. (TA.) مَسْرُورٌ Happy, or joyful, or glad; or affected with سُرُور [q. v.]. (S, TA.) — Having the navel-string cut. (TA, from a trad.) — — And with ة, applied to the kind of jar termed مُزَمَّلَة, Having a سُرَّة, meaning a perforation in the middle, in which is fixed a tube of silver or lead, whence one drinks. (Har p. 548.) وَقَفْتُ عَلَى مُسْتَسَرِّهِ I became acquainted with his hidden, or secret, affair. (A, * TA.) سرأ 1 سَرَأَتْ, (S, K,) aor. سَرَاَ, inf. n. سَرْءٌ; (S, TA;) and ↓ سرّأت, inf. n. تَسْرِئَةٌ; (K;) said of the female locust, (S, K,) and of the female of the [lizard called] ضَبّ, (TA,) [and of a fish, and the like, (see سَرْءٌ,)] She laid eggs: (S, K, TA:) and سَرَتْ, inf. n. سَرْوٌ, is a dial. var. thereof. (TA in art. سرو.) [And accord. to El-Kanánee, as cited in the TA, it seems that one says also, of locusts (جَرَاد), سَرَأَ بِهِ and سَرَأَ البَيْضَ.] — — Also, each of these two verbs, (K,) the former mentioned by IDrd, and ↓ the latter by Fr, (TA,) said of a woman, She bore many children. (K.) 2 سَرَّأَ see above, in two places. 4 اسرأت, said of a female locust, [and app. of a female of the lizard called ضَبّ, and a fish, and the like, (see سَرْءٌ,)] She attained the period of laying eggs. (S, K.) سَرْءٌ and ↓ سَرْأَةٌ (M, K) and ↓ سِرْأَةٌ (K [for ويُكسر in the CK should be وَتُكْسَرُ, referring to the second form,]) and ↓ سِرْءٌ, (TA, [accord. to which وتكسر refers to the س in the first and second, but this I think improbable,]) or سرأة is with kesr [only, i. e. ↓ سِرْأَةٌ], (S, K, [supposing that in the latter the pronoun هِىَ refers to سرأة, but accord. to the TA it means الكَلِمَةُ, so as to refer to سرء also,]) and most hold this to be correct, (TA,) The egg, (S, K,) or eggs, (M,) of the locust, (S, M, K,) and of the [lizard called] ضَبّ, (M, TA,) and of fish (M, K, TA) and the like; (M, TA;) and سِرْوَةٌ signifies the same, but is originally with ء: (S:) accord. to 'Alee Ibn-Hamzeh El-Isbahánee, ↓ سِرْأَةٌ and سِرْوَةٌ signify the eggs of the locust; but some say, only when laid: accord. to Lth, سرء [app. سَرْءٌ] signifies the eggs of the fish and the like, as also سُرُوْءٌ; [the former as a coll. gen. n., and the latter as its pl., agreeably with analogy;] and one is called سرأة [app. ↓ سَرْأَةٌ as a n. un., agreeably with analogy; or it may be ↓ سِرْأَةٌ]. (TA. [See also سِرْوَةٌ in art. سرو: and see دَبًى.]) سِرْءٌ: see the next preceding paragraph. سَرْأَةٌ: see سَرْءٌ, in two places. سِرْأَةٌ: see سَرْءٌ, in four places. سِرْوَةٌ, originally سِرْأَةٌ [q. v., voce سَرْءٌ]. — — Also A dust-coloured arrow: in this sense like wise originally with ء: thus expl. by 'Alee Ibn- Hamzeh. (TA.) [See also art. سرو.] سَرَآءٌ A species of tree, of which bows are made: n. un. with ة. (TA.) [See art. سرى.] سَرُوْءٌ, applied to a female locust, (El-Isbahánee, K,) and to the female of the [lizard called] ضَبّ, (Lth, TA,) [and to a fish and the like, (see سَرْءٌ,)] Laying eggs: (El-Isbahánee, K, * TA:) or having eggs in her belly; not yet laid: (Lth, K, * TA:) pl. سُرُؤٌ (Lth, El-Isbahánee, K) and سُرًّأ, which latter is extr. in form as pl. of a sing. of the measure فَعُولٌ, (K,) and سُرُوْءٌ [which is also extr., like هُجُودٌ as pl. accord. to some of هَجُودٌ]. (MF.) أَرْضٌ مَسْرُوَةٌ, (S, K,) or مَسْرُوْءَةٌ, (TA,) A land containing سِرْوَة [meaning locusts' eggs]: (ElIsbahánee, S:) or abounding with locusts (K, * TA) [or with locusts' eggs: for the explanation in the K is ambiguous]. Quasi سرال and سرأن إِسْرَائِيلُ a surname of [the patriarch] Jacob; (Ksh and Bd * and Jel * in ii. 38;) also pronounced إِسْرَائِلُ, (Ksh and Bd ibid.,) and إِسْرَائِلٌ, (Ksh ibid.,) and إِسْرَالُ, and إِسْرَايِيلُ. (Bd ibid.) — — And the name of A certain angel; also pronounced إِسْرَائِينُ; in which the ن is asserted by Yaakoob to be a substitute for the ل. (TA.) — — [But the ! is more properly to be regarded as a radical letter.] سرب 1 سَرَبَ aor. سَرُبَ, inf. n. سُرُوبٌ, He went forth: and he went away. (M.) You say, سَرَبَ فِى الأَرْضِ, (M, A, Mgh, Msb,) aor. as above, (M, Msb,) and so the inf. n., (M, A, Msb,) He went away [into the country, or in the land]. (M, A, Mgh, Msb.) And سَرَبَ فِى حَاجَتِهِ He went, or went away, (A'Obeyd, M,) or, as some say, during the day, (M,) for the accomplishment of his want. (A'Obeyd, M.) And هُوَ يَسْرُبُ النَّهَارَ كُلَّهُ فِى حَوَائِجِهِ [He goes, or goes away, all the day, accomplishing his wants]. (A.) — — سَرَبَ [or rather سَرَبَ فِى الأَرْضِ] also signifies He (a man) went away at random into the country, or in the land. (Har pp. 448 and 511.) A poet says, (S,) namely, Keys Ibn-El-Khateem, (TA,) ↓ أَنَّى سَرَبْتِ وَكُنْتِ غَيْرَ سَرُوبِ [i. e. Whence hast thou gone away at random? for thou wast not one wont to go away at random:] (S, TA:) thus, سربت, as related by IDrd: accord. to others, [سَرَيْتِ,] with ى. (TA.) — — سَرَبَتِ الإِبِلُ, aor. and inf. n. as above, The camels went away into the country, or in the land, going forth whithersoever they would: and in like manner سَرَبَ is said of a stallion [camel]': (Az, TA:) or سَرَبَ, (S, K,) said of a stallion [camel], aor. as above, (S,) and so the inf. n., signifies he repaired, or betook himself, to the place of pasture: (S, A, K:) and سَرَبَ المَالُ, aor. يَسْرُبُ, inf. n. سَرْبٌ, the camels, or cattle, pastured during the day without a pastor. (Msb.) — — سَرَبَ المَآءُ, (A, Mgh, Msb,) aor. as above, (Msb,) inf. n. سُرُوبٌ; (Mgh, Msb;) or سَرِبَ, [aor. سَرَبَ,] inf. n. سَرَبٌ; (M;) The water ran (A, Mgh) upon the surface of the ground: (A:) or flowed; as also ↓ انسرب: (M:) [or the latter signifies it ran swiftly: (see Har p. 586:)] and in like manner one says of the سَرَاب [or mirage], يَسْرُبُ, inf. n. سَرْبٌ, it runs. (AHeyth, TA.) And سَرِبَتِ العَيْنُ, inf. n. سَرَبٌ; and سَرَبَتْ, aor. سَرَبَ, inf. n. سُرُوبٌ; The عين [or source, or perhaps (assumed tropical:) eye, (see مَسْرَبٌ,)] flowed; as also ↓ تسرّبت: so says Lh. (M.) And سَرِبَتِ المَزَادَةُ, aor. سَرَبَ, (S, K,) inf. n. سَرَبٌ, (S,) The مزادة [or leathern water-bag] flowed. (S, K.) And خَرَجَ المَآءُ سَرَبًا The water came forth from the punctures made in sewing the skin. (TA.) [Or] سَرِبَتْ said of a new [water-skin such as is termed] قِرْبَة, or of a مَزَادَة, signifies It had water poured into it in order that the thong [with which it was sewed] might become moistened, so as to swell, and fill up the holes made in the sewing. (M.) — — See also سَرْبٌ, below. — — [Golius explains سَرَبَ, inf. n. سَرَبَانٌ, as on the authority of the KL, as signifying " Ingressus fuit in rem, totum subivit implevitve locum: " but this is a mistake, evidently occasioned by his finding سَرَبَانٌ, explained in this sense, instead of سَرَيَان, the reading in my copy of the KL.] — سَرْبٌ [as an inf. n.] is [also] syn. with خَرْزٌ [signifying The sewing of a skin or the like]. (Kr, K, TA. [In a copy of the M, I find السَّرْبُ الخَرْزُ erroneously written for السَّرْبُ الخَرْزُ.]) You say, سَرَبْتُ القِرْبَةَ, inf. n. سَرْبٌ, I sewed the قربة [i. e. water-skin, or milk-skin]. (TK.) — سُرِبَ, (M, K,) like عُنِىَ, [i. e. pass. in form but neuter in signification,] (K,) said of a man, (TA,) He became affected with suppression of the feces, or constipation of the bowels, (أَخَذَهُ حُصْرٌ or حَصَرٌ accord. to different copies of the K,) by the entrance of the fume of [molten] silver [see أُسْرُبٌّ] into the innermost parts of his nose, and other passages, (K,) or into his mouth, and the innermost parts of his nose, and his anus, (M, * TA,) and other passages: (TA:) the epithet applied to a man thus affected is ↓ مَسْرُوبٌ: (K:) sometimes he recovers, and sometimes he dies. (TA.) 2 سرّب [سرّب] سَرَّبَ app. signifies, primarily, He sent camels in a herd or drove, together, to pasture. And hence, — —] سرّب عَلَىَّ الإِبِلَ (tropical:) He sent [against me] the camels [app. with armed riders], one detached number after another: (As, S, A, K, TA:) and in like manner, الخَيْلَ (tropical:) [the horsemen]. (S, A,

Mgh, TA.) It is said in a trad. of ' Áïsheh, [referring to girls who were her playmates,] كَانَ يُسَرِّبُهُنَّ إِلَىَّ فَيَلْعَبْنَ مَعِى (assumed tropical:) He used to send them to me [app. party after party, and they would play with me]. (TA.) And one says, سَرَّبْتُ إِلَيْهِ الشَّىْءَ (assumed tropical:) I sent to him the thing, one by one; or rather, portion by portion. (L, TA.) And سَرَّبْتُ إِلَيْهِ الأَشْيَآءَ (tropical:) I gave him the things, one after another. (A, TA.) And سَرَّبَهُ He sent him back in his سرب [i. e. سَرْب], meaning way [by which he had come]. (Har p. 20.) — — See also 4. — سرّب سَرَبًا He made a subterranean excavation. (M, A.) — — سرّب الحَافِرُ, (As, TA,) inf. n. تَسْرِيبٌ, (S, K,) The digger [of a well], in digging, took [i. e. dug] towards the right and left: (As, S, * K, * TA:) in some copies of the K, [and in the S,] right or left: but the former is the correct explanation. (TA.) — سرّب القِرْبَةَ, (S, M, A,) inf. n. as above, (K,) He poured water into the قربة [i. e. water-skin, or milk-skin], in order that the holes made in the sewing might become filled up (S, M, A, K) by their being moistened, (S, K,) or by the moistening, and consequent swelling, of the thong [with which it was sewed]; the قربة being new. (M.) 4 اسرب He made water to flow; as also ↓ سرّب. (M.) 5 تَسَرَّبَ see 1, near the middle of the paragraph. — — [Hence, app.,] تسرّبوا فِيهِ (assumed tropical:) They followed one another continuously in it; namely, a road. (M.) — — See also 7. — تسرّب مِنَ المَآءِ He became full of water. (TA.) 7 إِنْسَرَبَ see 1, near the middle of the paragraph. — — انسرب فِيهِ He entered into it; (S, M, K;) i. e., a wild animal, into his سَرَب, (S, M, Msb,) meaning his subterranean habitation, (S, Msb,) or his place of abode; (M;) and a fox, (S,) into his burrow; as also ↓ تسرّب. (S, K.) سَرْبٌ Pasturing مَال, (M, A, TA,) i. e. camels: (M, TA:) or camels, and مَال [here meaning cattle in general], that pasture: (S:) or مَال [i. e. camels or cattle] pasturing during the day without a pastor; an inf. n. used as a subst. in this sense; and ↓ سَارِبٌ [meaning مَالٌ سَارِبٌ] signifies the same: (Msb:) or, accord. to IAar, (M,) any مَاشِيَة [i. e. camels and other cattle]; (M, K;) thus say IJ and Ibn-Hishám El-Lakhmee: and accord. to Kz, ↓ سِرْبٌ also, [q. v.,] with kesr, signifies مَالٌ [syn. with مَاشِيَةٌ]; and IO says the like: (TA:) pl. of the former سُرُوبٌ, (M, TA,) and some say أَسْرَابٌ [which is a pl. of pauc.]. (TA.) Hence the saying, اِذْهَبْ فَلَا أَنْدَهُ سَرْبَكَ, i. e. Go thou away, for I will not drive back thy [pasturing] camels; (S, Msb; *) they shall go, (S,) or I will leave them to pasture, (Msb,) where they will; (S, Msb;) meaning, I have no need of thee: (S:) in the Time of Ignorance, they used to divorce by saying thus, (S, M, Msb,) اِذْهَبِى فَلَا أَنْدَهُ سَرْبَكِ. (S, M, A.) — — [Freytag also explains it, from the Deewán el-Hudhaleeyeen, as meaning A sheep-fold.] — Also A way, or road; (AZ, S, M, A, Mgh, Msb, K;) and so ↓ سِرْبٌ with kesr; (M, K;) the latter accord. to Aboo-' Omar and Th, but' disallowed by Mbr, who knew only the former in this sense; said by Ibn-Es-Seed to have been pronounced by AZ with fet-h, and by Aboo-' Omar with kesr: (TA:) and one's way, or course; (M, K, * TA;) the way by which one goes. (T, TA. [See also سُرْبَةٌ, and مَسْرَبٌ.]) One says, خَلِّ سَرْبَهُ Leave thou free, or unobstructed, his way (T, M, Mgh, Msb, TA) by which he goes, (T, TA,) and his course; (M, TA;) and so ↓ سِرْبَهُ, with kesr; (M, TA;) accord. to Aboo-' Omar: (TA:) or خَلِّ لَهُ سَرْبَهُ leave thou free, or unobstructed, to him his way. (S, A.) And أَطْلَقَ الأَسِيرَ وَخَلَّى سَرْبَهُ [He loosed the captive and left free to him his way]. (A.) Hence, in a trad., مَنْ أَصْبَحَ آمِنًا فِى سَرْبِهِ, meaning فِى مُتَقَلَّبِهِ and مُتَصَرَّفِهِ [i. e. He who has become secure in his scope, or room, for free action]: or, accord. to one reading, the last words are فِى ↓ سِرْبِهِ, meaning, (tropical:) in respect of his wives, or women under covert, and his household, or family; a metaphorical sense, from the سِرْب of gazelles &c. (A, and so in the Fáïk. [See also سِرْبٌ.]) Hence also the saying, إِذَا كَان مُخَلَّى السَّرْبِ, meaning When he is made to be in ample circumstances; not straitened. (Mgh.) And you say وَاسِعُ السَّرْبِ, instead of السَّرْبِ; meaning Whose way that he pursues is ample. (TA. [But see what follows.]) — Also The bosom, or breast; or the mind; syn. صَدْرٌ. (Mbr, M, K.) إِنَّهُ لَوَاسِعُ السَّرْبِ means Verily he is of ample bosom, or mind; and judgment; and love: (M, TA:) or, as some say, ample of bosom, or mind; slow of anger. (M. [The latter meaning is assigned in the Msb and TA to وَاسِعُ السِربِ: see the next paragraph.]) سِرْبٌ: see سَارِبٌ. — — [Hence, app.,] A قَطِيع, (S, M, K,) or جَمَاعَة, (Mgh, Msb,) [i. e. herd,] of gazelles, (S, M, A, Mgh, Msb, K,) and of oxen, (M, Mgh, Msb,) [app. meaning wild oxen,] and of [wild] asses, (M,) and of wild animals [in general], (S, Msb,) and [a flock or herd] of sheep or goats, (M,) and [a flock] of the birds called قَطًا, (S, Msb,) and of birds [in general], (M,) and [a party, or bevy,] of women, (S, M, Msb, K,) &c.; (K;) and, as used by El-' Ajjáj, it is of men also: (Sh, TA:) and a poet of the Jinn, as they assert, used it metaphorically in speaking of a سِرْب of the [lizards called] عَظَآء: (M:) it signifies also (assumed tropical:) a collection of palm-trees; (M, K; in some copies of the latter of which النَّحْل is erroneously put for النَّخْل; TA;) so says AHn; and Abu-l-Hasan thinks it to be by way of comparison: and ↓ سُرْبَةٌ is like it [in its meanings]: (M: [particularly mentioned in the K as used in the last of the senses above mentioned:]) each of these words is said to be applied to a قطيع of the birds called قَطًا, and of gazelles, and of sheep or goats, on the authority of As; and the latter [or each] of them is applied to a قطيع of women as being likened to gazelles: (TA:) the pl. of the former is أَسْرَابٌ; (Sh, M, Msb, TA;) and of ↓ the latter, سُرُبٌ, (K, accord. to the TA,) with two dammehs, (TA,) [in the CK سُرُوبٌ,] or سُرْبٌ, (so in my MS. copy of the K, [either a contraction of the former pl. or a coll. gen. n. of which سُرْبَةٌ is the n. un.,]) or both. (TA. [See also سُرْبَةٌ below, where the pl. is said to be سُرَبٌ.]) — — [Hence, as some explain them, two phrases mentioned below in this paragraph.] — — See also سَرْبٌ, first sentence. — It is also syn. with سَرْبٌ as meaning A way, or road: and a course: see سَرْبٌ in two places. — — Also i. q. بَالٌ [app. as syn. with حَالٌ, i. e. State, or condition]. (S, Msb, K.) One says, فُلَانٌ وَاسِعُ السِّرْبِ, meaning رَخِىُّ البَالِ [i. e. Such a one is in an ample, or unstraitened, state or condition: or the meaning may be, such a one is easy, or unstraitened, in mind: see what follows, and see also بَالٌ]: (S, Msb:) or, as some say, ample of bosom, or mind; slow of anger: (Msb, TA:) [see also وَاسِعُ السَّرْبِ, in two places near the end of the next preceding paragraph:] MF thinks that for بَال we should read مَال, agreeably with an explanation of a phrase in what here follows. (TA.) — — Also The قَلْب [meaning heart, or mind]: (M, K:) and the نَفْس [meaning self]. (IAar, M, Msb, K.) One says, هُوَ آمِنٌ فِى سِرْبِهِ He is secure in, or in respect of, his heart, or mind: or, himself: (M:) but IDrd disallows this latter explanation; and says that the meaning is, his family, and his مَال [or camels, or cattle, or other property], and his, children; as though the phrase آمن فى سربه were originally used in relation to the pastor, and the stallion [camel], and then extended in its relation to others, metaphorically: (TA:) or the meaning is [simply], his مَال: or, his people, or party: (M, TA:) or as expl. above, voce سَرْبٌ, q. v.: or, accord. to Kz, his way. (TA.) The pl. is سِرَابٌ. (El-Hejeree, M, TA.) — See also مَسْرَبَةٌ. سَرَب A subterranean excavation: (M, K:) or a habitation (S, Mgh, Msb, TA) of a wild animal, (S, * Msb,) in, (S, Mgh, Msb,) or beneath, (TA,) the earth, or ground, (S, Mgh, Msb, TA,) having no passage through it; also called وَكْرٌ: (Msb:) such as has a passage through it is termed نَفَقٌ: (Mgh, Msb:) the burrow, or hole, (M, K,) of a wild animal, (K,) or of a fox, and likewise [the den] of a lion, and of a hyena, and of a wolf; and the place into which a wild animal enters:

(M:) pl. أَسْرَابٌ. (M, A, Msb.) In the saying in the Kur [xviii. 60], فَاتَّخَذَ سَبِيلَهُ فِى الْبَحْرِ سَرَبًا [And it (the fish) took its way into the sea &c.], Fr says that when the fish was restored to life by the water that came upon it from the fountain [of life], and fell into the sea, its way became congealed, and like a سَرَب [or subterranean excavation, &c.]: Zj says that سربا may be considered as put in the accus. case in two ways; either as a second objective complement of the verb, or as an inf. n. [of ↓ سَرِبَ, q. v.]: and AHát thinks that it here means ذَهَابًا [going away]: or, accord. to IAth, سَرَبٌ signifies a secret, or hidden, place of passage: or, as used by El-Moatarid Edh-Dhafaree, it means [simply] a road, or way. (TA.) It signifies also A subterranean channel or conduit, by which water enters a حَائِط [or garden, or walled garden of palm-trees]. (M, K.) And طَرِيقٌ سَرَبٌ means A way, or road, in which people follow one another continuously. (M.) — — Also Flowing water: (M, K: [see also سَرِبٌ:]) or water flowing from a مَزَادَة [or leathern water-bag] and the like: (S:) or water dropping from the punctures made in the sewing of a water-skin. (A.) — — And Water that is poured into a قِرْبَة [or skin for water or milk], (M, K,) when it is new, or into a مَزَادَة [or leathern water-bag], (M,) in order that the thong [with which it is sewed] may become moistened, (M, K,) so as to swell, and fill up the holes made in the sewing. (M.) سَرِبٌ Flowing water. (S, * M. [See also سَرَبٌ.]) You say also مَزَادَةٌ سَرِبَةٌ, i. e. [A leathern-water-bag] flowing. (S, K.) سَرْبَةٌ: see the next paragraph. — I. q. خَرْزَةٌ [A single puncture, or stitch-hole, made in sewing a skin or the like]. (K. [There expressly said to be, in this sense, with fet-h; but I think that we should read سُرْبَةٌ, and خُرْزَةٌ: see, again, the next paragraph.]) سُرْبَةٌ A short journey; (IAar, M;) or so ↓ سَرْبَةٌ. (K. [But I think that the former is the right.]) You say, إِنَّكَ لَتُرِيدُ سُرْبَةً Verily thou desirest a short journey. (IAar, M.) A long journey is termed سُبْأَةٌ. (TA.) — — And i. q. مَذْهَبٌ (S, M, A, K) and طَرِيقَةٌ (A, K) [i. e. A way by which one goes or goes away, a proper meaning of the former word; and a way, course, mode, or manner, of acting or conduct or the like, which is a meaning of both of these words]. One says, فُلَانٌ بَعِيدُ السُّرْبَةِ, (S, A, TA,) meaning [Such a one is] one who takes a distant way into the country, or land: (TA:) or meaning بَعِيدُ المَذْهَبِ (S, A) and الطَّرِيقَةِ (A) [i. e., who follows a distant, or remote, way in journeying, and a long way, course, mode, or manner, of acting or conduct or the like. See also سَرْبٌ, and مَسْرَبٌ]. Esh-Shenfarà says, عَدَوْنَا مِنَ الوَادِى الَّذِى بَيْنَ مِشْعَلٍ وَبَيْنَ الحَشَا هَيْهَاتَ أَنْسَأْتُ سُرْبَتِى [We passed from the valley that is between Mish' al and El-Hashà: distant was it: I made my way to lead me far off]; meaning, how distant was the place from which I commenced my journey! (TA.) And one says also, إِنَّهُ لَقَرِيبُ السُّرْبَةِ, meaning قَرِيبُ المَذْهَبِ [i. e. Verily he is one who pursues a near way]; who hastens, or is quick, in accomplishing his want. (Th, M.) — Also A portion, or detached number, (S, Mgh, Msb,) of what compose a سِرْب, (Mgh, Msb,) i. e., of a collection [or herd] of gazelles, and of [wild] oxen, (Mgh,) or [of a flock] of the birds called قَطًا, and of horses, and asses, and gazelles: (S:) pl. سُرَبٌ, like غُرَفٌ pl. of غُرْفَةٌ. (Msb.) See also سِرْبٌ, in two places; in the latter of which the pl. is said to be سُرُبٌ and سُرْبٌ. — — A collection of خَيْل [i. e. horses, or horsemen], from twenty to thirty, (M, K,) or from ten to twenty. (M.) — — A company of men who steal away from an army, and make a hostile incursion into the territory of a people, and return. (IAar, TA.) — — A row of grape-vines: (M, K:) and any طَرِيقَة [meaning row or line]. (M.) — — See also مَسْرُبَةٌ. — — Also i. q. خُرْزَةٌ [i. e. A seam, or a stitch, or a puncture, or stitch-hole, of a skin or the like]. (M. [See also سَرْبَةٌ.]) سَرَابٌ [The mirage;] i. q. آلٌ: (As, M, TA:) or the semblance of water, (S, M, A, K,) of running water, (M,) at midday, (S, M, A, K,) cleaving to the ground, (M,) and [in appearance] lowering everything so that it becomes [as though it were] cleaving to the ground, having no شَخْص; (TA;) whereas the آل is that which is in the ضُحَى [or early part of the day when the sun is yet low], raising figures seen from a distance, and making them to quiver: (M:) [several other distinctions between the سراب and the آل, mentioned here in the TA, see voce آلٌ:] سَرَابٌ has no pl. (S and K voce نَهَارٌ.) One says أَخْدَعُ مِنْ سَرَابٍ [More deceitful than a middaymirage]. (A.) — سَرَابِ, like قَطَامِ, (A, K, TA,) i. e. indecl., with kesr for its termination, as also سَرَابُ, imperfectly decl., (TA,) determinate, (K, TA,) as a proper name, not having the article ال prefixed to it, (TA,) is the name of The she-camel of El-Basoos (البَسُوس), (K,) or the she-camel El-Basoos, (A, TA,) for El-Basoos was her surname: (TA:) whence the saying أَشْأَمُ مِنْ سَرَابِ [More inauspicious than Sarábi]: (A, K, TA:) a celebrated prov.: for she was the cause of a famous war. (TA.) سَرُوبٌ [Wont to go away at random]: see 1, near the beginning of the paragraph. سَرِيبَةٌ A sheep, or goat, (شَاةٌ,) which one drives back, or brings back, from the water, when the sheep, or goats, are satisfied with drinking, and which they follow. (M, TA. [See also شَرِيبَةٌ.]) سَارِبٌ Going forth: and going away; as also ↓ سِرْبٌ; the latter expl. by IAar as syn. with ذَاهِبٌ and مَاضٍ: (M: [in one place in the TA the latter is erroneously written سيرب:]) or going away at random into the country, or in the land. (S, K.) See also سَرْبٌ, first sentence. You say مَالٌ سَارِبٌ, (A,) and فَحْلٌ سَارِبٌ, (TA,) i. e. [Camels, or cattle, and a stallion-camel,] repairing to the place of pasture: (A, TA:) and ظَبْيَةٌ سَارِبٌ (M) or سَارِبَةٌ (TA) [a she-gazelle] going away in her place of pasture. (M, TA.) A poet says, (S, M,) namely, El-Akhnas Ibn-Shiháb ElTeghlibee, (TA,) وَكُلُّ أُنَاسٍ قَارَبُوا قَيْدَ فَحْلِهِمْ وَنَحْنُ خَلَعْنَا قَيْدَهُ فَهُوَ سَارِبُ [And all other men have contracted the shackles of their stallion-camel; but we have pulled off his shackles, and he is going away whithersoever he will in his place of pasture]: (S, M, TA: but in the last, حَلَلْنَا is put in the place of خَلَعْنَا: [in the Ham (p. 347) it begins thus: أَرَى كُلَّ قَوْمٍ:]) this, says As, is a prov.; meaning [other] men have abode in one place, not daring to remove to another, and have contracted the shackles of their stallion, that is, confined him, that he may not advance, and be followed by their [other] camels; fearing a hostile attack upon them: but we are people of might, wandering about the land, and going whithersoever we will; and we have pulled off the shackles of our stallion, that he may go whither he will; and whithersoever he hastes away to herbage produced by the rain, thither we follow him: (IB, TA:) or it may be that by the فحل he means the chief, whom, Abu-l-'Alà says, he likens to the stallion-camel. (Ham p. 347.) And hence the saying in the Kur [xiii. 11], مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ, (S, M, TA,) i. e. [Hiding himself by night, and] appearing by day: (S:) or appearing by day in his way, or road, or in the roads: or, as is related on the authority of Akh, appearing by night, and hiding himself by day; and Ktr says the same of سارب. (TA.) أُسْرُبٌ, (M, K,) and أُسْرُبٌّ, (M, Msb, K,) the former mentioned by Sh, (TA,) [the latter the more common,] a Pers. word, (M, TA,) arabicized, (Msb, TA,) originally أُسْرُبْ, (M,) [or أُسْرُپْ,] or أُسْرُفْ, (Msb, MF, TA,) [and in the TA سترب,] i. q. رَصَاصٌ [i. e. Lead], (M, Msb,) or آنُكٌ [which signifies the same, or black lead, or tin, or pewter]. (K.) — — And the latter, The fume of [molten] silver. (M. [See 1, last sentence.]) مَسْرَبٌ A way by which one goes; [like سَرْبٌ and سُرْبَةٌ;] syn. مَذْهَبٌ: (Har p. 448:) a place in which the مَال [i. e. camels, or cattle,] go to pasture (تَسْرُبُ); (Ham p. 99;) and ↓ مَسْرَبَةٌ signifies [the same, or] a place of pasture: (S, K:) pl. of the former مَسَارِبُ, (Ham ubi suprà,) and so of the latter. (S, K.) — — And A channel of water. (A, and Har ubi suprà.) [Hence,] one says, اِخْضَلَّتْ مَسَارِبُ عَيْنَيْهِ i. e. (tropical:) The channels of the tears [of his eyes became moist so as to scatter drops]. (A.) مَسْرَبَةٌ: see the next preceding paragraph. — — Also The passage, and

place of exit, of the dung; (Mgh, Msb, TA;) in this sense with fet-h (Mgh, Msb) only [i. e. to the ر]; or so and likewise ↓ مَسْرَبَةٌ: and both signify the upper part of the anus. (TA.) — — See also the next following paragraph. — — Also [A sitting-place] like a صُفَّة [q. v.], before a [chamber such as is called] غُرْفَة: not مشربة; for this is a غُرْفَة [itself]. (TA.) مَسْرُبَةٌ, (S, M, A, Mgh, Msb, K,) with damm to the ر, (S, Mgh, Msb,) and ↓ مَسْرَبَةٌ, (M, Msb,) with fet-h, (Msb,) i. e. to the ر, (TA,) and ↓ سُرْبَةٌ, (M, K,) The narrow hair that extends from the breast to the navel: (S:) or the hair growing in the middle of the breast, extending to the belly: (M, K:) or the hair extending from the breast to the pubes: (A, Mgh:) or the hair of the breast, extending to the pubes: (Msb:) and ↓ سِرْبٌ, also, signifies the hair of the breast. (TA.) [See an ex. in a verse cited voce جِذْمٌ.] — — The مَسَارِب of beasts are The soft parts of their bellies: (M, TA:) or the مسربة of any beast means the upper parts, from the part next the neck to the root of the tail: and the soft parts of the belly, and the groins, or any similar parts. (A 'Obeyd, TA.) — — See also مَسْرَبَةٌ. مَسْرُوبٌ: see 1, last sentence. مُنْسَرِبٌ Very tall; (K, TA;) applied to a man: and very long; applied to hair. (TA.) سربخ Q. 1 سَرْبَخْتُ فِى المَشْىِ, inf. n. سَرْبَخَةٌ, I walked, or marched, an hour, or a while: (JK:) [or in the middle of the day: and gently, or in a leisurely manner: for] — — سَرْبَخَةٌ signifies The walking, or marching, in the middle of the day. (K.) And The walking, or marching, gently, or in a leisurely manner. (JK, K.) — — And The being light, or agile, or active; light in any work or action, or unsteady or lightwitted, or so on an occasion of anger, or hasty, with foolishness or ignorance; syn. خِفَّةٌ and نَزَقٌ. (K.) سَرْبَخٌ A wide, or spacious, land: (S, K:) or one far extending: (TA:) and a land in which one cannot find his way. (K, * TA.) مَهْمَهٌ سِرْبَاخٌ A desert, or waterless desert, wide, or spacious, (K, TA,) in the sides: (TA:) and ↓ مَهْمَهٌ مُسَرْبَخٌ a desert, or waterless desert, far extending, (K, * TA,) wide, or spacious: so in a verse of Aboo-Duwád cited voce مَرْدُونٌ, q. v. (TA.) مُسَرْبَخٌ: see what next precedes. سربل Q. 1 سَرْبَلَهُ, (S, K,) or سَرْبَلَهُ سِرْبَالًا, (M, Msb,) inf. n. سَرْبَلَةٌ, (KL,) He clad him with a سِرْبَال. (S, Msb, K.) Q. 2 تَسَرْبَلَ, (S,) or تَسَرْبَلَ سِرْبَالًا (Msb) or بِسِرْبَالٍ, (M, K,) He clad himself, or became clad, with a سِرْبَال: (S, M, Msb, K:) and so تَسَرْبَنَ, in which, accord. to Yaakoob, the ن is a substitute for the ل of the former. (M.) سَرْبَلَةٌ Broken, or crumbled, bread, (ثَرِيدٌ, M, K,) or a mess of broken, or crumbled, bread, (ثَرِيدَةٌ, AA, TA,) having, (K,) or moistened with, (AA,) grease, or dripping, or gravy, (AA, K,) or having much thereof. (M.) سِرْبَالٌ A shirt: (S, M, Msb, K:) and [so in the M, and in the Ham p. 65, but in the Msb and K " or "] a coat of mail: (M, Msb, K:) the former is the primary signification: (Ham p. 349:) or anything that is worn: (M, K:) pl. سَرَابِيلُ, (Msb, TA,) which occurs in the Kur xvi. 83 [in the first and also in the second of the senses mentioned above]: (TA:) and سِرْبَانٌ signifies the same as سِرْبَالٌ, the ن being, accord. to Yaakoob, a substitute for the ل. (M.) — — In the following words of a trad. of 'Othmán, لَا أَخْلَعُ سِرْبَالًا سَرْبَلَنِيهِ اللّٰهُ [I will not pull off a garment with which God has invested me], it is metonymically applied to the office of Khaleefeh. (TA.) سربن Q. 2 تَسَرْبَنَ: see تَسَرْبَلَ. سِرْبَانٌ: see سِرْبَالٌ. سرج 1 سَرَجَ, (O, K,) aor. سَرُجَ, (K,) inf. n. سَرْجٌ, (TK,) (assumed tropical:) He lied; as also سَرِجَ, (O, K,) aor. سَرَجَ; (K;) but the latter is outweighed [in authority]; (TA;) like سَدَجَ: (O:) and so ↓ سرّج: (TA:) and شَرَجَ. (O and K * in art. شرج.) You say, تَكَلَّمَ فُلَانٌ بِكَلِمَةٍ فَسَرَجَ عَلَيْهَا ↓ بِأُسْرُوجَةٍ (assumed tropical:) [Such a one spoke a word, or sentence, and followed it with a lie]. (O.) — — And سَرَجَ الكَذِبَ, aor. سَرُجَ, inf. n. سَرْجٌ, (assumed tropical:) He forged the lie. (TA.) [See also 2.] — سَرَجٌ, as an inf. n., signifies The being bright, or shining. (KL.) — — [And hence,] سَرِجَ, (O, K,) aor. سَرَجَ, (K,) inf. n. سَرَجٌ, (TK,) said of one's face, (assumed tropical:) It was, or became, beautiful: (O:) or, said of a man, (TA,) (tropical:) he was or became, beautiful in his face: (K, TA:) but said by some, to be post-classical; and by some, to be strange. (TA.) — سَرَجَتْ شَعْرَهَا, (O, K, TA, but not in the CK,) and ↓ سرّجت, (K, TA, but not in the O,) [thought by SM to be a mistranscription for سرّحت, with the unpointed ح,] She (a woman, O) plaited her hair; (O, K;) like سَجَرَتْهُ. (O.) — [سَرَجَ, aor. سَرُجَ, expl. as signifying " Ephippio instruxit instravitve equum " by Golius and Freytag, by the latter as on the authority of the S and K, I do not find in either of those lexicons, nor in any other. The verb having this meaning is اسرج only.] 2 سرّجهُ, (A, K,) inf. n. تَسْرِيجٌ, (K,) (tropical:) He rendered it beautiful; (A, K;) namely, a person's face; said of God: (A:) (assumed tropical:) he adorned, ornamented, decorated, or embellished, it; namely, a thing. (L.) The meaning given in the K [and A] has the authority of El-Beyhakee and IKtt and Es-Sarakustee and IKoot; but Aboo-'AbdAllah Mohammad Ibn-Esh-Shádhilee thought it to be not of established authority as belonging to the ancient language. (TA.) [Hence,] one says, سَرِّجْ إِلَيْهِ أَمْرَكَ (assumed tropical:) Embellish and elucidate thou to him thy affair, or case. (Ham p. 326.) — — And i. q. وَفَّقَهُ (assumed tropical:) [He accommodated, adapted, or disposed, him, or it, to a right course, or issue]. (TA.) — — One says also, ↓ سرّج عَلَىَّ أُسْرُوجَةً (tropical:) [He forged against me a lie]. (A, TA.) And عَلَىَّ ↓ تسرّج (tropical:) He lied, or lied purposely, against me. (A, TA. [See also تسدّج.]) And إِنَّهُ يُسَرِّجُ الأَحَادِيثَ (tropical:) [Verily he forges traditions, or stories]. (A, TA.) — — See also 1, first sentence. — سرّجت شَعْرَهَا: see 1. 4 أَسْرَجْتُ السِّرَاجَ (O, Msb, TA) I lighted the lamp, or wick. (Msb, TA.) — — [And اسرج signifies also He lighted himself or another with a lamp &c.; and so ↓ استسرج: or each of these, with بِهِ following it, he employed it (i. e. a lamp, or oil, &c.,) as a means of light: see اِصْطَبَحَ, in art. صبح.] — أَسْرَجْتُ الدَّابَّةَ, (S, K, *) or الفَرَسَ, (Msb,) I bound the saddle, or his saddle, upon the beast, or horse: (Msb, K:) or I made a saddle for the [beast, or] horse. (Msb.) 5 تَسَرَّجَ see 2. 10 إِسْتَسْرَجَ see 4. Q. Q. 1 سَرْجَنَ الأَرْضَ He manured the land with سِرْجِين. (L in art. سرجن.) سَرْجٌ A certain appertenance of a horse or similar beast, (Msb, K, *) well known; (S, Msb;) i. e., his رَحْل [or saddle]: (TA:) an Arabic word; or, accord. to the Shifá el-Ghaleel, arabicized from سرك [which is written by Freytag شرك, and said by him to be Pers., but I know not either of these two words in Pers. with an apposite meaning]: (TA:) dim. ↓ سُرَيْجٌ: (Msb:) and pl. سُرُوجٌ. (Mgh, Msb, TA.) [Hence,] مَالَ سَرْجُكَ (assumed tropical:) Thy affair, or case, was or has become, in a disordered, or an unsound, state: a proverbial saying. (Ham p. 242.) سُرْجَجٌ Continuing, or lasting; or continuing, or lasting, long; or, for ever. (O, K.) سُرْجُوجٌ Foolish, or stupid. (O, K.) سِرْجِينٌ i. q. زِبْلٌ [i. e. dung of horses or other solid-hoofed animals, or fresh dung of camels, sheep and goats, wild oxen, and the like; used for manure]: (Msb, and K in art. سرجن:) a foreign, or Pers., word, (Msb,) originally سَرْكِين, [meaning سَرْگِينْ,] (Msb, K,) arabicized, (Msb, and S and K in art. سرجن,) by the conversion of the ك [or گ] into ج, and also into ق, so that one says also سِرْقِينٌ [q. v.]: As is related to have said, I know not how to say it, and I only say رَوْثٌ: it is with kesr to the first letter in order to agree with Arabic words; fet-h not being allowable, because there is no instance of the measure فَعْلِيلٌ; though it is said in the M to be سِرْجِينٌ and سَرْجِينٌ: (Msb:) [the word being arabicized, all its letters should be regarded as radical; but] many assert the ن to be augmentative [and therefore mention the word, or the two words, in the present art., as does the author of the Msb]. (TA.) سُرْجُوجَةٌ (S, O, K) and ↓ سِرجِيجَةٌ (O, K) Nature; or natural, native, or

innate, disposition, or temper, or the like: (S, O, K, TA:) and a way, mode, or manner, of acting or conduct or the like. (S, O, TA.) One says, هُمْ عَلَى سُرْجُوجَةٍ وَاحِدَةٍ They are of one uniform nature or disposition. (As, S, O.) And الكَرَمُ مِنْ سِرْجِيجَتِهِ and سُرْجُوجَتِهِ Generosity is a quality of his nature or disposition. (Lh, TA.) And إِنَّهُ لَكَرِيمُ السِّرْجِيجَةِ and السُّرْجُوجَةِ Verily he is generous of nature or disposition. (AZ, TA.) سِرْجِيجَةٌ: see the next preceding paragraph. سِرَاجٌ a word of well-known meaning; (S, O, K;) i. q. مِصْبَاحٌ [i. e. A lamp, or its lighted wick, (the latter of which meanings is assigned to both of these words by Jel in xxiv. 35,)] (L, Msb, TA) that gives light by night: (L, TA:) or, properly, a lighted wick; its employment to signify the place thereof [i. e. a lamp, generally a vessel of glass having in its bottom a small glass tube into which the lower part of the wick is inserted,] being a well-known tropical application: (MF, TA:) pl. سُرُجٌ. (O, Msb, TA.) [See also مَسْرَجَةٌ.] — — [Hence,] the sun is called a سِرَاج [in the Kur lxxi. 15, and also xxv. 62, and lxxviii. 13], (S, O,) and السِّرَاجُ, (K,) and سِرَاجُ النَّهَارِ (tropical:) [The lamp of day]. (A, TA.) So too is the Prophet. (Kur xxxiii. 45.) 'Omar, also, is called in a trad. سِرَاجُ أَهْلِ الجَنَّةِ (assumed tropical:) [The lamp of the people of Paradise]. (TA.) And one says, الهُدَى سِرَاجُ المُؤْمِنِينَ (tropical:) [The Kur-án is the lamp of the believers], (A,) or سِرَاجُ المُؤْمِنِ [the lamp of the believer]. (TA.) — — Also, metaphorically, (tropical:) The eye; because of its being often likened to a سِرَاج. (Har p. 554.) سُرَيْجٌ dim. of سَرْجٌ, q. v. (Msb.) سِرَاجَةٌ The craft, or occupation, of the سَرَّاج [or saddler]. (O, K, TA.) سُيُوفٌ سُرَيْجِيَّةٌ, (O, K,) or سُرَيْجِيَّاتٌ, (As, S,) Certain swords so called in relation to a blacksmith named سُرَيْجٌ: (As, S, O, K:) or they may be so called because having much water, and [glistening] wavy marks or streaks or grain. (Ham p. 326.) [See also مُسَرَّجٌ.] سَرَّاجٌ A saddler; i. e. a maker of سُرُوج [or saddles]: (O, K, * TA:) or a seller thereof. (TA.) — Also (tropical:) A great, or habitual, liar, (K, TA,) who will not tell thee truly whence he comes, but will tell thee lyingly. (TA.) One says, إِنَّهُ سَرَّاجٌ مَرَّاجٌ (tropical:) Verily he is a lying person, (A,) or a great, or habitual, liar, (TA,) who adds, or exaggerates, (يَزِيدُ,) in his narration, or talk, or discourse. (A, TA.) And it is used alone, [without مَرَّاجٌ,] so that one says, رَجُلٌ سَرَّاجٌ (tropical:) [A man who lies much, or habitually, &c.]. (TA.) [See also سَدَّاجٌ.] جَبِينٌ سَارِجٌ (assumed tropical:) [A side of a forehead, or a forehead itself,] clear, or white, [and bright,] like the سِرَاج [or lamp]. (Th, TA.) سِيرَجٌ i. q. شَيْرَجٌ; (TA in the present art. and in art. شرج; [but in the present art., غير الشَّيْرَج is erroneously put for عَيْنُ الشَّيْرَجِ, meaning the same as الشيرج;]) but vulgar; (TA in art. شرج;) i. e. Oil of sesame, or sesamum: an arabicized word, from [the Pers.] شِيرَهٌ. (TA in the present art.) أُسْرُوجَةٌ (tropical:) A lie. (TA.) See 1 and 2. مُسْرَجٌ, applied to a horse, (A,) or beast (دَابَّةٌ), [or app., when applied to the latter, with ة,] Saddled; i. e. having the سَرْج bound upon it. (TA.) مَسْرَجَةٌ, with fet-h (S, Mgh, O, Msb) to the م and ر, (Msb,) [A lamp; i. e.] the thing in which is the wick and the oil: (S, Mgh, O, TA:) and also the thing upon which the سِرَاج [app. here meaning lamp] is put: (O:) or the thing upon which the ↓ مِسْرَجَة is placed: (Msb:) or ↓ مِسْرَجَةٌ, with kesr, has the last of these meanings: مَسْرَجَةٌ, with fet-h, having the first thereof: or, as some say, the reverse is the case; (Mgh;) [i. e.] ↓ مِسْرَجَةٌ, with kesr, signifies the thing in which is the wick [and the oil]: and مَسْرَجَةٌ, with fet-h, the thing upon which that is put: (A, TA:) the pl. (of either, Mgh) is مَسَارِجُ. (Mgh, Msb.) [See also سِرَاجٌ.] مِسْرَجَةٌ: see the next preceding paragraph, in three places. مُسَرَّجٌ (tropical:) A face rendered beautiful by God. (A.) — — A nose beautiful in thinness and evenness: used in this sense by El-'Ajjáj: likened by him to the kind of sword called سُرَيْجِىّ. (S, O.) سرجن Q. 1 سَرْجَنَ: see art. سرج. سَرْجِينٌ: see art. سرج. سرح 1 سَرَحَ المَالُ, (TA,) or سَرَحَتِ المَاشِيَةُ, (S, TA,) or الإِبِلُ, (Mgh, Msb,) aor. سَرَحَ, (Msb, TA,) inf. n. سُرُوحٌ (S, A, Msb, K) and سَرْحٌ, (Mgh, Msb, K,) The cattle, or camels, pastured, (S, Mgh, Msb, K, TA,) or pastured where they pleased, (S, K, TA,) by themselves; (S, * Msb, K, * TA; *) [or in the morning; for] you say, رَاحَتْ and سَرَحَتْ بِالغَدَاةِ بِالعَشِىِّ: (S:) or pastured in the morning until the ضُحَى [or period of bright morning-sunshine]. (AHeyth, TA.) — — [Hence, app.,] هُوَ يَسْرَحُ فِى أَعْرَاضِ النَّاسِ [as though meaning He feeds upon the reputations of men;] i. e. (tropical:) he defames men; or defames men in their absence. (A, TA.) — — And سَرَحْتُ أَنَا, inf. n. سُرُوحٌ, I went, or went away, in the morning. (AHeyth, TA.) And أَسْرَحُ إِلَيْكَ I go, or walk, to thee. (Har p. 44.) — — And سَرَحَ السَّيْلُ, (A, TA,) aor. سَرَحَ, inf. n. سَرْحٌ and سُرُوحٌ, (TA,) The torrent ran, or flowed, easily: (A, TA:) on the authority of Aboo-Sa'eed. (TA.) — — And سَرَحَ البَوْلُ, (A, K,) aor. سَرَحَ, inf. n. سَرْحٌ (K) and سَرِيحٌ, (TA,) The urine had vent, poured out or forth, flowed, or streamed, (A, K, TA,) after its having been suppressed. (A, TA.) — سَرَحَ المَاشِيَةَ, (AHeyth, S, A, * TA,) or الإِبِلَ, (Mgh, Msb,) aor. سَرَحَ, (Msb,) inf. n. سَرْحٌ; (S, A, Mgh, Msb, TA;) and ↓ سرّحها, (Mgh, Msb,) inf. n. تَسْرِيحٌ, (Mgh, K,) but the teshdeed in this verb denotes intensiveness, or muchness, or frequency, of the action, or its application to many objects; (Msb;) He sent forth, or set free, [or drove,] the cattle, or camels, to pasture, (S, * Mgh, Msb, * K, *) or to pasture where they pleased, (S, K, TA,) by themselves: (S, * Msb K, * TA:) [or he did so in the morning, as is indicated in the S; i. e.] he made them to go forth in the morning to the pasturage. (AHeyth, TA.) You say, أَرَحْتُ المَاشِيَةَ and أَنْفَشْتُهَا and أَسَمْتُهَا and أَهْمَلْتُهَا and سَرَحْتُهَا; this last alone without ا. (S. [Yet Golius mentions the last also with ا, though without assigning any authority for it.]) And hence, in the Kur [xvi. 6], حِينَ تُرِيحُونَ وَحِينَ تَسْرَحُونَ [When ye bring, or drive, them back in the evening, and when ye send, or drive, them forth in the morning]. (AHeyth, S.) — — [Hence also,] سَرَحَ, aor. سَرَحَ, inf. n. سَرْحٌ; (K;) and ↓ سرّح, (S, A, L,) inf. n. تَسْرِيحٌ; (L;) He sent (S, L, K) a messenger to another person, (A, TA,) or such a one to such a place, (S, L,) or to accomplish some needful affair. (L.) — — [And hence, app.,] سَرَحَهُ اللّٰهُ, and ↓ سرّحهُ, (tropical:) God disposed him [to what was right or good], or adapted him [thereto]: mentioned by Az, on the authority of El-Iyádee, but as being strange. (TA.) One says, ↓ اللّٰهُ لِلْخَيْرِ سَرَّحَكَ (tropical:) May God dispose thee, or adapt thee, to that which is good. (A.) — — And سَرَحَ, aor. سَرَحَ, inf. n. سَرْحٌ, He voided his excrement, or ordure; or, in a thin state; [the objective complement being understood;] syn. سَلَحَ. (K.) — — And سَرَحْتُ مَا فِى صَدْرِى, (K, * TA,) aor. سَرَحَ, inf. n. سَرْحٌ, (K,) (assumed tropical:) I manifested, or gave forth, (أَخْرَجْتُ,) what was in my bosom. (K, * TA.) — سَرِحَ, aor. سَرَحَ, He set out easily in his affairs. (K.) 2 سَرَّحَ see above, in four places. — — تَسْرِيحٌ also signifies The dismissing a wife by divorcement. (S, K.) You say, سَرَّحَهَا He dismissed her by divorcement: (A, Msb:) from سَرَّحَ الإِبِلَ [expl. above]. (Msb.) And He sent her forth from his abode; (Bd in xxxiii. 48;) or let her go free; (Jel ibid.;) meaning one to whom he had not gone in. (Bd and Jel ibid.) [See also سَرَاحٌ, below; a subst. used as a quasi-inf. n. of this verb.] — — [Also The putting, or sending, another away, far away, or far off; removing him far away; or alienating, or estranging, him: see Har p. 44.] — — And The act of removing, or clearing away: you say, سرّح عَنْهُ He removed, or cleared away, from him [grief or sorrow]; syn. فَرَّجَ. (L, TA.) — — [And The causing water to flow; or letting it flow.] You say, سَرَّحُوا المَآءَ فِى الخَنْدَقِ [They caused the water to flow, or let it flow, into the moat]; from سَرَّحَ الإِبِلَ. (Mgh.) — — And The letting down, and loosing, the hair, (S, K,) before the combing: (S:) or the disentangling the hair: or the separating it with the comb: or the combing it: (Mgh:) or the combing down the hair; and disentangling it with the comb. (Az, TA.) You say, سَرَّحَتْ شَعْرَهَا (A) or الشَّعْرَ, inf. n. as

above, (Msb,) She combed [&c.] her hair (A) [or the hair]. — — [And it is used also in relation to poetry, or verses.] You say also, سرّح الشَّاعِرُ الشِّعْرَ [app. meaning The poet trimmed the poetry, or verses; as seems to be indicated by the context; for it is mentioned by Z immediately after what here precedes it]. (A.) — — And The act of facilitating, or rendering easy. (S, K.) 5 تسرّح He (a man) went away, and went forth, from a place. (TA.) — — See also the next paragraph. 7 انْسِرَاحٌ The act of running, or going along [quickly and easily]. (KL.) You say of a she-camel, اِنْسَرَحَتْ فِى سَيْرِهَا She was, or became, quick and easy in her pace. (A.) — — And انسرح He lay upon his back, or lay as though thrown down or extended, and parted his legs. (S.) — — And He was, or became, naked, bare, or without clothing. (KL. [See also its part. n., مُنْسَرِحٌ.]) — — And It (grief or sorrow) became removed, or cleared away; [syn. اِنْفَرَجَ;] as also ↓ تسرّح; quasi-pass. of سَرَّحَ signifying فَرَّجَ. (L, TA.) سَرْحٌ Cattle, or camels &c., pasturing, (S, A, Mgh, Msb, K,) or pasturing where they please, by themselves: (S, A, K:) or only such as are sent, or driven, forth [to pasture] in the morning, and brought, or driven, back in the evening to their nightly resting-place: (L:) an inf. n. used as a subst. (Mgh, Msb.) A'Obeyd says that سَرْحٌ and ↓ سَارِحٌ and ↓ سَارِحَةٌ signify Cattle, or camels &c.: and Khálid Ibn-Jembeh says that ↓ سَارِحَةٌ means camels and sheep or goats: and a single beast; as well as a collection [of beasts]. (TA.) — Also A certain kind of trees, of great size, (S, K, TA,) and tall, (S, TA,) not depastured, or seldom eaten by the camels &c., but used for their shade: they grow in Nejd, in plain, or soft, and in rugged ground, but not in sand nor upon a mountain; and have a yellow fruit: (TA:) n. un. with ة: and it is said to be the same as the آء: (S:) but this is a mistake; the fact being that it bears a kind of berry termed آء, (K, TA,) resembling the olive: (TA:) or any trees without thorns: (K:) n. un. in this sense with ة: (Fr, Ham p. 603, TA:) or any tall trees: (K:) or [trees] of the kind called عِضَاه, great, with spreading branches, beneath which men alight in the صَيْف [or summer]: (Ham ubi suprà:) accord. to AHn, the سَرْحَة is a great tree with spreading branches, beneath which people often alight, widely extending; men alight beneath it in the صَيْف [or summer], and pitch tents, or build houses, beneath it; and its shade is good: accord. to information given to Az by an Arab of the desert not known by him to have uttered a lie, it has a dusty colour, is not so tall as the أَثْل [a species of tamarisk], has small leaves, and lank branches, or twigs, and always grows slanting, its inclination among all the trees being towards the south (اليَمِين): Lth says that the سَرْح are a kind of trees that have a fruit, and they are the أَلَآء (الالآء) [app. a mistranscription for الآء, i. e. the آء,]; but Az says that this is a mistake: Lth cites the saying of' Antarah, بَطَلٌ كَأَنَّ ثِيَابَهُ فِى سَرْحَةٍ تُحْذَى نِعَالُ السِّبْتِ لَيْسَ بِتَوْءَمِ (L,) i. e. He is a man of valour, tall of stature, as though his clothes were upon a great tree such as is called سرحة; sandals of سبت [q. v.] are cut and made for him, such as are worn by the kings; and he is not a twin; so that he has been well suckled: (EM p. 245:) thus he describes this person as tall of stature, showing that the سرحة is a large tree: but the الآء [or آء] has no trunk nor tallness: IAar says that the سَرْح are ذَكْوَان that have become large; and the ذكوان are certain trees having beautiful [shoots such as are termed] عَسَالِيج: the pl. is سِرَاحٌ. (L.) — — The n. un., سَرْحَةٌ, is applied to signify (tropical:) A man's wife, (S, A,) by a metonymy. (S.) The Arabs are said by Az to term a woman, or wife, a سَرْحة growing over water, because in this case it is in the most beautiful condition. (TA.) — — [Accord. to Forskål, (Flora Aegypt. Arab. pp. cvi. and 68,) the name of سرح is applied to a plant of the class pentandria, which he terms Cadaba farinosa, (described by him in p. 68,) growing in the lower region of the mountains of Wádee-Surdud, in Tiháméh.] — Also The exterior court or yard of a house, (K,) or, as in the L, of a gate, or door. (TA.) سُرُحٌ Easy; as also ↓ سَرِيحٌ. (L.) You say, وَلَدَتْهُ سُرُحًا She brought him forth with ease. (TA.) And تَخْرُجُ سُرُحًا It passes forth easily and quickly: occurring in a trad., describing a draught of water that satisfies thirst (شُرْبَةُ مَآءٍ). (TA.) And نَاقَةٌ سُرُحٌ and ↓ مُنْسَرِحَةٌ A quick, or swift, she-camel; (S;) as also ↓ سَرُوحٌ: (L:) or a she-camel quick and easy in pace. (A, MA, and Har p. 481.) And فَرَسٌ سُرُحٌ and ↓ مُنْسَرِحٌ (K) and ↓ سِرْيَاحٌ, (TA,) or خَيْلٌ سُرُحٌ, (S,) A horse, or horses, quick, or swift. (S, K.) [See also سَرَاحِ, and سَرَّاحٌ.] And مِلَاطٌ سُرُحُ الجَنْبِ A shoulderblade, (TA,) or an upper arm-bone, of a camel, (ISh, T, TA,) quick to go and come [or move forwards and backwards]. (As, S, TA.) And مِشْيَةٌ سُرُحٌ An easy gait, or manner of going; (S, K;) like سُجُحٌ. (TA.) And عَطَآءٌ سُرُحٌ (assumed tropical:) A gift promptly given, without deferring: (K:) or (tropical:) a gift that is easy and quick; a metaphorical phrase from نَاقَةٌ سُرُحٌ expl. above. (Har p. 481.) — [See also سَرِيحَةٌ, of which, in two senses, it is a pl.] سَرْحَةٌ A single tree of the kind called سَرْحٌ [q. v.]. (Fr, S, TA.) — Also A she-ass that has attained to maturity but has not become pregnant. (O, K.) — And سَرْحَةُ, (O,) or السَّرْحَةُ, (K,) is the name of A certain dog. (O, K.) سِرْحَانٌ, of the measure فِعْلَانٌ, the ن being an augmentative letter, (Sb, S,) from the verb سَرَحَ, (TA,) The wolf; (S, A, Mgh, Msb, K;) as also سِرْحَالٌ; (Yaakoob, K;) fem. سِرْحَانَةٌ (Ks, S) and سِرْحَالَةٌ; (TA;) and the lion, (S, O, Msb, K,) in the dial. of Hudheyl: (S, O:) pl. سَرَاحِينُ (S, A, O, Msb, K) and سَرَاحِ and سِرَاحٌ, (O, L, K,) but the last not remembered to have been heard by Az. (L.) It is said in a prov., سَقَطَ العَشَآءُ بِهِ عَلَى سِرْحَانٍ [The evening-meal, or supper, (i. e. the seeking for it,) made him to fall, or light, upon a wolf]: (S, Meyd:) accord. to A'Obeyd, it originated from a man's going forth to seek the eveningmeal, and falling upon a wolf, which devoured him: accord. to As, from the like accident to a beast: accord. to IAar, from a man's being slain by another man, named سِرْحَان: it is applied to the seeking an object of want that leads one to destruction. (Meyd. [See Freytag's Arab. Prov. i. 599: but the name there written " Hasahah " is هُزْلَة; accord. to Meyd, the father, but accord. to the O, the brother, of Sirhán.]) — — Hence, (Mgh, Msb,) i. e. from السِّرْحَانُ as meaning " the wolf," or, as some say, "the lion," (TA,) ذَنَبُ السِّرْحَانِ The false dawn; (Mgh, O, K, TA;) i. e. the first [dawn]. (TA. [A term nearly agreeing with the Greek λυ� degreesó�(assumed tropical:) ω�]) — — السِّرْحَانُ, (O, K,) or سِرْحَانٌ, (TA,) is also the name of A certain dog: and of a certain horse: and of another horse. (O, K.) — Also The middle of a wateringtrough or tank: (O, K:) pl. as above. (K.) سَرَاحٌ a subst. from تَسْرِيحُ المَرْأَةِ; (S, Msb, K;) [i. e., a subst.] signifying The dismissal of a wife by divorcement: (Bd in xxxiii. 28 [where it is used as a quasi-inf. n., as it is also in verse 48 of the same chap.]:) like طَلَاقٌ and فِرَاقٌ, it signifies divorcement explicitly. (L.) — — [And Dismissal in a general sense. Hence,] it is said in a prov., السَّرَاحُ مِنَ النَّجَاحِ (tropical:) [i. e. Dismissal is a part of the accomplishment of one's want]; (S, A, L;) meaning, when thou canst not accomplish a man's want, make him to despair; for thy doing so will be in his estimation an act that will stand him in lieu of thy helping him to accomplish it: (S, L: [in some copies of the former, for فَأَيْئِسْهُ, we find فَآيَسْتَهُ:]) or it is applied to a man who does not desire to accomplish the want [of another]; and means, it behooves thee to make him to despair if thou accomplish not his want. (Meyd. [See a similar prov. voce شَرَاحٌ.]) — — Also Haste, ex- pedition, or promptness. (TA.) — — And (assumed tropical:) Ease: so in the saying, اِفْعَلْ ذٰلِكَ فِى سَرَاحٍ وَرَوَاحٍ (TA) i. e. (tropical:) Do thou that in a state of ease (S and A and K in art. روح) and rest. (A in that art.) — سَرَاحِ [indecl.]

like قَطَامِ, [app. as meaning The quick, or quick and easy in pace, like السُّرُحُ,] the name of a certain horse. (K.) سَرُوحٌ: see سُرُحٌ. سَرِيحٌ: see سُرُحٌ. — — أَمْرٌ سَرِيحٌ An affair done quickly, expeditiously, or promptly; (TA;) in which is no deferring. (A.) You say also, لَا يَكُونُ ذٰلِكَ إِلَّا فِى سَرِيحٍ That will not be save with quickness, expedition, or promptness. (TA.) And إِنَّ خَيْرَكَ لَفِى سَرِيحٍ and انّ خيرك لَسَرِيحٌ, Verily thy bounty is quick, expeditious, or prompt. (TA.) — — فَرَسٌ سَرِيحٌ A horse without a saddle. (S, K.) — See also the next paragraph, in five places. سَرِيحَةٌ A thong with which one sews soles or sandals or the like: (S, O, K:) pl. سَرَائِحُ (S, O, K *) and سُرُحٌ (TA) and [coll. gen. n.] ↓ سَرِيحٌ: (S, TA:) or, as some say, the thong wherewith is fastened, or tied, the خَدَمَة which is a [thick plaited] thong that is fastened upon the pastern [of a camel, encircling it like a ring, for the attachment of a leathern shoe, or sandal]: (TA:) the pl. سُرُحٌ is also expl. as signifying the نِعَال [or leathern shoes, or sandals,] of camels: or, as some say, the thongs, or straps, of their نِعَال; each thong, or strap, being called سَرِيحَةٌ: (L, TA:) Suh says, in the R, that ↓ سَرِيحٌ signifies a kind of thing like the نَعْل with which camels' feet are clad. (TA.) The سَرَائِح of an arrow are The sinews that are wound around it; sing. سَرِيحَةٌ: and also certain marks upon it, like those of fire. (TA.) — — Also A piece of a garment (K, TA) that has been much torn: (TA:) pl. سَرَائِحُ (K, TA) and [coll. gen. n.] ↓ سَرِيحٌ. (TA.) — — And A conspicuous elongated strip of ground, (O, K,) even, (O,) narrow, and having more trees, or shrubs, (O, K,) or, as Az says, having more plants, or herbage, and trees, or shrubs, (TA,) than what is around it, (O, K, TA,) and rising above what surrounds it; (TA;) so that one sees it to be oblong, abounding with trees, or shrubs, what is around it having few trees, or shrubs: and sometimes it is what is termed عَقَبَةٌ [app. as meaning a long mountain lying across the way, and over which one passes]: (O, TA:) pl. سَرَائِحُ (O, K, * TA) and [coll. gen. n.] ↓ سَرِيحٌ. (TA.) — — And An oblong, or enlongated, tract of blood, (K, TA,) when flowing: (TA:) pl. سَرَائِحُ (K, * TA) and [coll. gen. n.] ↓ سَرِيحٌ. (TA.) سِرْيَاحٌ: see سُرُحٌ. — — Also Tall; (S, K;) as an epithet applied to a man. (TA.) — And Locusts, or the locust. (S, O, K, TA. [In the CK, and in my MS. copy of the K, الجَوادُ is erroneously put for الجَرَادُ.]) And أُمُّ سِرْيَاحٍ The female locust: (Aboo-'Amr Ez-Záhid, IB.) and the name of A certain woman, (S, K,) in one instance only. (Aboo-'Amr Ez-Záhid, IB.) — — السِّرْيَاحُ, (K,) or سِرْيَاحٌ, (O,) is the name of A certain dog. (O, K.) سَرَّاحٌ [probably meaning Quick, or quick and easy in pace, like سُرُحٌ,] the name of a horse of El-Mohallak Ibn-Hantam. (O, K.) سَارِحٌ and سَارِحَةٌ: see سَرْحٌ, second sentence, in three places. مَا لَهُ سَارِحَةٌ وَلَا رَائِحَةٌ [lit. He has not any camels, &c., that go away to pasture, nor any that return from pasture,] means (assumed tropical:) he has not anything: (S, TA:) and sometimes it means (assumed tropical:) he has not any people, or party. (Lh, TA.) — — سَيْلٌ سَارِحٌ A torrent running, or flowing, easily. (Aboo-Sa'eed, A, TA.) — سَارِحٌ is also used as a subst., signifying A pastor who sends forth, or sets free, camels, or cattle, to pasture, or to pasture where they please, by themselves, or who sends them forth in the morning to the pasturage: and a people, or party, having camels, or cattle, pasturing, or pasturing where they please, by themselves, or sent forth in the morning to the pasturage. (TA.) مَسْرَحٌ A place of pasturage: (K:) or a place into which beasts are sent forth, or sent forth in the morning, to pasture: (O:) pl. مَسَارِحُ. (TA.) لَهُ إِبِلٌ قَلِيلَاتُ المَسَارِحِ occurs in a trad., of UmmZara, meaning [He has camels whose places of pasturage are few; i. e.] his camels do not go forth into distant pasturage, but lie down in his outer court, or yard, in order that they may be near by to supply the guests with their milk and their flesh. (TA.) مِسْرَحٌ A comb. (O, K.) — — And [the dual] مِسْرَحَانِ Two wooden things, or two pieces of wood, [composing a yoke,] that are bound upon the neck of the bull with which one ploughs. (AHn, TA.) مِسْرَحَةٌ An instrument with which hair and flax or the like are separated and combed. (TA.) مَسْرُوحٌ The سَرَاب [or mirage]: (K: [in some copies of which, الشَّرَابُ is put in the place of السَّرَابُ:]) mentioned on the authority of Th; but he was not sure of its correctness: (TA:) a dial. var. of مَشْرُوحٌ in this sense. (TA in art. شرح.) مُنْسَرِحٌ; and its fem., with ة: see سُرُحٌ, in two places. — — Also the former, (K, TA,) applied to a man, (TA,) Lying upon his back, or lying as though thrown down or extended, and parting his legs. (K, TA.) — — And Denuded, or divested, of his clothes; or making himself to be so: or having few clothes; lightly clad: (TA:) or coming, or going, forth from his clothes; (S, O, K;) or so مُنْسَرِحٌ مِنْ ثِيَابِهِ. (A.) [Hence,] one says, هُوَ مُنْسَرِحٌ مِنْ أَثْوَابِ الكَرَمِ (tropical:) He is divested, or divesting himself, of the apparel of generosity. (A.) — — And [applied to a camel as meaning] Divested of his وَبَر [i. e. fur, or soft hair]. (TA.) — — المُنْسَرِحُ is also the name of A kind of verse; (S, O, K;) [namely, the tenth;] the [full] measure of which is مُسْتَفْعِلُنْ مَفْعُولَاتُ مُسْتَفْعِلُنْ twice. (O.) سرحب سُرْحُوبٌ, applied to a mare, Long-bodied; (S, K; *) [said to be] applied only to a female: (S:) or, as some say, a mare that moves the fore legs quickly in running: and a horse of generous race, or excellent, and light, or active: said by Az to be mostly applied to the horse-kind, but restricted by some to the female. (TA.) And A she-camel swift, and long [in the body]. (TA.) It is also applied to a man, (K,) meaning Tall, and beautiful in body: and with ة, to a woman: but not known to the Kilábees as applied to a human being. (TA.) — — السُّرْحُوبُ The jackal; syn. اِبْنُ آوَى. (K.) — — And A certain blind devil, dwelling in the sea. (K.) — سُرْحُوبْ سُرْحُوبْ, (K, TA,) with the ب quiescent, (TA,) [in the CK with بُ,] A cry by which the ewe is called on the occasion of milking. (K.) سرحل سِرْحَالٌ; fem with ة: see سِرْحَانٌ, in art. سرح. سرد 1 سَرَدَ سَرْقَدَ, aor. سَرُدَ, inf. n. سَرْدٌ, He carried on a thing, or put it forward from one stage to another, in regular order, consecutively, or one part immediately after another, uninterruptedly; he made it consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like: (M, L:) [and so ↓ سرّد, inf. n. تَسْرِيدٌ; or this may have an intensive signification.] — — You say, سَرَدَ الدِّرْعَ, (A,) [aor. and] inf. n. as above, (S, K,) He fabricated the coat of mail (S, A, K) by inserting the rings one into another: (S, A:) [and so (as appears from an explanation of its pass. part. n.) ↓ سرّدها; or this may have an intensive signification:] and زَرَدَهَا signifies the same. (K in art. زرد.) [See also سَرْدٌ below.] — — And سَرَدَ الشَّىْءَ (M,) inf. n. as above; (M, K;) and ↓ سرّدهُ, (M,) inf. n. تَسْرِيدٌ; (K;) and ↓ اسردهُ, (M,) inf. n. إِسْرَادٌ; (TA;) He perforated the thing [as one does in fabricating a coat of mail, (see, again, سَرْدٌ, below,) and in sewing leather]: (M, K:) some say that سَرْدٌ signifies the act of perforating. (S.) — — And سَرَدَ النَّعْلَ وَغَيْرَهَا, [inf. n. as above and سِرَادٌ,] He sewed the sandal &c.; (A;) [as also ↓ سرّد, for] سَرْدٌ (S, K) and سِرَادٌ (K.;) and ↓ تَسْرِيدٌ (S, K) signify the sewing of leather. (S, K.) — — And سَرَدَ خُفَّ البَعِيرِ, inf. n. سَرْدٌ, i. q. خَصَفَهُ بِالقِدِّ [app. meaning He covered the camel's foot with thongs interwoven]. (M.) — — And سَرَدَ الحَدِيثَ (M, A, Msb) وَنَحْوَهُ, (M,) aor. سَرُدَ, (S, M, Msb,) inf. n. سَرْدٌ; (S, M, Msb, K;) and ↓ سرّدهُ; (TA;) (tropical:) He carried on, or continued, uninterruptedly, (S, * M, A, Msb, K, *) and well, (S, K,) the narrative, or tradition, or discourse, (S, M, A, Msb, K,) and the like; (M;) and in like manner,القِرَآءَة the recitation, or reading: (A:) from سَرَدَ الدِّرْعَ and النِّعَالَ [or النَّعْلَ, expl. above]: (Har p. 307:) and سَرَدَ القُرْآنَ He carried on, or continued, uninterruptedly and with rapidity the recitation, or reading, of the Kur-án. (M, L.) And سَرَدَ الصَّوْمَ (Sudot;, K *) or الصِّيَامَ, (TA,) and صَوْمَهُ, aor. سَرُدَ, inf. n. سَرْدٌ, (K,) (assumed tropical:) He continued uninterruptedly the fast, (S, K,) and his fast. (K.

[See also what next follows.]) — سَرِدَ, aor. سَرَدَ, (K,) inf. n. سَرَدٌ, (TK,) He (a man, TA) fasted uninterruptedly. (K.) 2 سَرَّدَ see the preceding paragraph, in six places. 4 أَسْرَدَ see 1. — اسرد النَّخْلُ The palm-trees had hard green dates, which are termed سَرَاد. (K.) 5 تسرّد الدُّرُّ (tropical:) The pearls, or large pearls, followed one another, or did so uninterruptedly, upon the string. (A.) And تسرّد دَمْعُهُ كَمَا يَتَسَرَّدُ اللُّؤْلُؤُ (tropical:) His tears followed one another, or did so uninterruptedly, like as do pearls. (A.) And تسرّد الحَدِيثُ, and, القِرَآءَةُ, (tropical:) The narrative, or tradition, and the recitation, or reading, was carried on, or continued, uninterruptedly [and well: see 1]. (A.) Q. Q. 3 اِسْرَنْدَاهُ, (S, M, K,) inf. n. اِسْرِنْدَآءٌ, (S,) It (a thing, M) prevailed against him, or overcame him; (S, * M, K; *) like اِغْرَنْدَاهُ: (S, * K:) these two are said to be the only verbs of this measure: (TA:) [but several others should be added; as اِعْلَنْدَى and اِكْلَنْدَى and اِغْلَنْتَى:] the ى in اسرندى [and the like] is to render it quasi-coordinate to [quadriliteral-radical verbs of the measure] اِفْعَنْلَلَ. (S.) A rájiz says, قَدْ جَعَلَ النُّعَاسُ يَغْرَنْدِينِى أَطْرُدُهُ عَنِّى وَيَسْرَنْدِينِى [Drowsiness was beginning to prevail against me; I driving it from me, and it overcoming me]. (S, M; but in the latter, with أَدْفَعُهُ in the place of أَطْرُدُهُ.) سَرْدٌ inf. n. of 1 [q. v.]. (S, M, &c.) [Hence,] وَقَدِّرْ فِى السَّرْدِ, in the Kur xxxiv. 10, means And do thou make a due adaptation of the rings in the fabrication of the coats of mail: (Bd, Jel:) or and do thou properly adapt the nails, or pins, and the holes of the rings, [in the fabrication,] not making the former thick and the latter small, nor the reverse: (M, Bd, * L:) or السَّرْد means السَّمْر [i. e. the nailing, or the making firm, or fast, with nails], (Zj, M, L,) in this instance. (Zj, L.) — Also (assumed tropical:) Coats of mail; (S, M, L, K;) a gen. n. in this sense: (S, K:) [and a single coat of mail; like زَرْدٌ and زَرَدٌ:] and (tropical:) any other حَلَق [properly signifying rings, but here meaning mail]; (S, A, K;) [i. e.] it signifies also the like of coats of mail, made of حَلَق: (M, L:) [said to be] so called because the two extremities of each ring are perforated by the nail, or pin; and these rings are [termed] ↓ المُسْرَدُ: (L:) [if so, the word is an inf. n. used in the sense of a pass. part. n.,] see مَسْرُودٌ, [and then as a subst.; and, being originally an inf. n., it is used alike as sing. and pl.; or, as Z says,] it is an inf. n. used as a subst.: (A:) or السَّرْدُ, as some say, means السَّمْرُ, [as mentioned above,] and ↓ السَّرَدُ means الحَلَقُ [like الزَّرَدُ]. (M.) — Also (tropical:) Consecutive, or following one another: so in the phrase نُجُومٌ سَرْدٌ (tropical:) [Stars that are consecutive: the epithet retaining the masc. sing. form, though applied to a pl. subst., because originally an inf. n.; like عَدْلٌ in the phrase رِجَالٌ عَدْلٌ]. (A.) So too as an epithet applied to three of the sacred months, in the saying, ثَلَاثَةٌ سَرْدٌ وَوَاحِدٌ فَرْدٌ [Three are consecutive and one is separate]: (A:) thus an Arab of the desert answered when asked if he knew the sacred months: (S, M, Msb:) the سرد are Dhu-l-Kaadeh and Dhu-l-Hijjeh and El-Moharram, and the فرد is Rejeb. (S, M.) سَرَدٌ: see السَّرْدُ in the next preceding paragraph. سَرَادٌ Hard green dates: (K:) and dates that are injured by want of water, (K, TA,) and consequently dry up before ripening: (TA:) or unripe dates that drop before attaining to maturity, while green: n. un. with ة: (AHn, M, TA:) or the latter signifies a date that becomes sweet before it becomes coloured, being such as is termed a بَلَحَة. (M, TA.) [See بُسْرٌ.] — See also مِسْرَدٌ. — [سَرَادٌ and سُرُودٌ said by Golius, and by Freytag after him, to signify the same as the " Pers. رَمِيدَنْ Pavidum fugacemque esse," as on the authority of the KL, are mistranscriptions for شِرَادٌ and شُرُودٌ, which I find thus expl. in the KL.] سِرادٌ: see مِسْرَدٌ سَرِيدٌ: see مِسْرَدٌ in two places. سِرَادَةٌ The art of fabricating coats of mail; as also زِرَادَةٌ. (TA in art. زرد.) سَرَّادٌ A fabricator of coats of mail; (TA in art. زرد;) i. q. زَرَّادٌ. (M and TA in art. زرد.) — — And A sewer of leather; (TA;) as also ↓ سَارِدٌ. (AA, L, TA.) سَرْمَدٌ and سَرْمَدِىٌّ: see art. سرمد. سَرَنْدًى Strong: (S, M, K:) or bold, daring, brave, or courageous: (M:) and quick in his affairs: (K:) or a man who goes on, or advances, boldly; derived from السَّرْدُ: (Sb, TA:) [accord. to Sb, therefore, this is its proper art; but accord. to the K, its proper art. is سرند, in which F mentions it again: it is perfectly decl., i. e., with tenween, for] the fem, is سَرَنْدَاةٌ. (S, TA.) — — Also A sword that penetrates the thing that it strikes. (L.) سَارِدٌ: see سَرَّادٌ. المُسْرَدُ: see سَرْدٌ. مِسْرَدٌ (S, M, A, L, Msb) and ↓ سِرَادٌ (S, M, A, L) An instrument for perforating: (M, L, Msb:) and, (M,) or as some say, (Msb,) an instrument with which leather is sewed; (S;) syn. مِخْرَزٌ; (M, L, Msb;) or إِشْفًى; which is [said to be] the same thing as the مِخْرَز; (L;) as also ↓ سَرِيدٌ: (K:) or an [instrument of the kind called] إِشْفًى that has a hole at its extremity; (A;) and so ↓ سَرِيدٌ and ↓ سَرَادٌ. (TA: [but the last I think a mistake for سِراد.]) — — [Hence,] one says, هُوَ ابْنُ مِسْرَدٍ, (K,) or هُوَ ابْنُ أُمِّ مِسْرَدٍ, (A,) (tropical:) He is the son of a female slave: (A, K:) because she is a sewer of skins, or leather: (A:) an expression of vituperation. (K.) — — [Hence, likewise,] مِسْرَدٌ also signifies (tropical:) The tongue. (M, A.) So in the saying, فُلَانٌ يَخْرِقُ الأَعْرَاضَ بِمِسْرَدِهِ (tropical:) [Such a one wounds reputations with his tongue]. (A.) — Also A sandal having its لِسَان [or tongue, i. e. the thing projecting in its fore part,] faced with another piece sewed on. (M, L.) مُسَرَّدٌ; and its fem., with ة: see the next paragraph, in three places. خَرْزٌ مَسْرُودٌ and ↓ مُسَرَّدٌ [app. A sewing of leather or skin carried on in regular and uninterrupted order]. (S. [In one of my copies of the S, I find خَرَز in the place of خَرْز; and so in the L; but the latter appears from the context to be the right reading.]) — — And likewise دِرْعٌ مَسْرُودَةٌ and ↓ مُسَرَّدَةٌ, (S,) or دِرْعٌ مَسْرُودٌ, and ↓ لَبُوسٌ مُسَرَّدٌ, [though دِرْعٌ and لَبُوسٌ are both generally fem.,] and ↓ لَأْمَةٌ سَرْدٌ, [in which the epithet retains the masc. form because originally an inf. n., like عَدْلٌ in the phrase اِمْرَأَةٌ عَدْلٌ,] A coat of mail fabricated by inserting the rings one into another. (A.) And مَسْرُودَةٌ signifies A coat of mail (دِرْعٌ) perforated [in its rings]. (S.) لُؤْلُؤٌ مُتَسَرِّدٌ (tropical:) Pearls following one another, or doing so uninterruptedly. (A.) And مَاشٍ مُتَسَرِّدٌ (tropical:) One walking, or going, with consecutive, or uninterrupted, steps. (A.) مُسْرَنْدٍ [A thing] that overcomes one. (S.) سرداب سِرْدَابٌ, an arabicized word, (K,) from [the Pers.] سَرْدٌ [i. e. " cold "] and آبْ [" water "], (TA,) A subterranean structure, for the summer: (El-Ahmar, K:) or a narrow place into which one enters: (Msb:) [applied in the present day to a cellar, or subterranean vault, in which anything is put to be kept cool:] pl. سَرَادِبُ (Msb) [or سَرَادِيبُ]. السِّرْدَابِيَّةُ A people of those who compose the extravagant zealots of the [sect called] رَافِضَة [q. v.], who expect El-Mahdee's coming forth from the سِرْدَاب that is in Rei, wherefore they bring a saddled and bridled horse every Friday, after the prayer [of the congregations at noon], saying, "O Imám: in the name of God: " three times. (TA.) سردق [Q. 1. سَرْدَقَ, inf. n. سَرْدَقَةٌ, He covered a house with an awning over its interior court, as a protection from the heat of the sun: so accord. to Golius, as on the authority of the KL: and the same is indicated by the explanation of the pass. part. n. in the PS: but in the KL, I find only the inf. n. expl. by سَرَاپَرْدَهْ كَرْدَنْ: the verb may, however, be better expl. as signifying he furnished with a سُرَادِق, q. v.] سُرَادِقٌ, said by El-Jawáleekee to be an arabicized word from [the Pers.] سَرَادَرْ or سَرَاطَاقْ, (MF,) An awning extended over the interior court of a house: (S, O, Msb, K:) [and the cover of a tent:] and any tent of cotton: (S, O, K, and mentioned in the Msb as on the authority of J:) or a [tent of the kind called] فُسْطَاط; (Bd in xviii. 28;) so says AO: (Msb:) also (Msb) an enclosure around a خَيْمَة [or tent], consisting of pieces of cloth, without a roof: (Mgh, Msb:) or an enclosure (حُجْرَة) around

a فُسْطَاط: (Ksh and Bd ubi suprá:) or what surrounds the [tent called] خَيْمَة and the [tent called] قُبَّة: (Ham p. 772:) or any wall or enclosure, or [tent such as is called] مِضْرَب or [such as is called] خِبَآء that surrounds a thing: (IAth, TA:) pl. سُرَادِقَاتٌ: (S O, K:) it has this pl., though it is masc., because. it has no broken pl. (Sb, TA.) ElKedhdháb El-Hirmázee says, not Ru-beh as in the " Book " of Sb [and in the S], addressing Hakam Ibn-El-Mundhir Ibn-El-Járood, سُرَادِقُ المَجْدِ عَلَيْكَ مَمْدُودْ (assumed tropical:) [The canopy of glory is extended over thee]. (O, TA.) — — [Hence,] (assumed tropical:) Dust rising; or spreading, or diffusing itself. (Az, O, K.) — — And (assumed tropical:) Smoke rising high, and surrounding a thing. (Az, O, K.) — — In the Kur xviii. 28, it is applied to what will surround the unbelievers, of the fire of Hell, (Ksh, Bd,) as being likened to a فُسْطَاط, (Bd,) or to an enclosure around a فسطاط; or as meaning the smoke of the fire; or a wall thereof. (Ksh, Bd.) بَيْتٌ مُسَرْدَقٌ (Lth, S, &c.) [A house, or tent,] having a سُرَادِق: (Ksh in xviii. 28, and PS:) or having the whole of its upper part, and of its lower part, مَشْدُود [accord. to the TK here meaning curtained, which seems to be the only apposite rendering, but I know not any authority for it], (Lth, JK, O, K, TA,) or مَسْدُود [i. e. closed, &c.]. (So in the CK.) سرط 1 سَرِطَهُ, aor. سَرَطَ, inf. n. سَرَطٌ (S, M, Msb, K) and سَرَطَانٌ; (M, K;) and سَرَطَهُ; (Sgh, K;) but the former is the more chaste, and is the form commonly known, and the latter is by some disallowed; (TA;) He swallowed it: (S, M, Msb, K:) or, as in some of the copies of the S, without chewing: or, accord. to the A, by little and little: (TA:) and ↓ استرطهُ signifies the same; (S, M, Msb, K;) and so ↓ تسرّطهُ: (As, K:) and in like manner, زَرِدَهُ and ازدردهُ (TA) [and تزرّدهُ]. It is said in a prov., لَا تَكُنْ حُلْوًا فَتُسْرَطَ وَلَا مُرًّا فَتُعْقَى Be not thou sweet, so that thou shouldest be swallowed; nor bitter, so that thou shouldest be put out of the mouth because of thy bitterness: (S, TA:) or, accord. to one relation, فَتُعْقَى, i. e., so that thou shouldest be disliked for being very bitter: used in enjoining the taking of a middle course of conduct: so in the O. (TA.) 4 أَسْرَطْتُهُ ذِرَاعِى I put my fore arm upon his throat [from behind him], to strangle him, or throttle him. (TA in art. ذرع.) 5 تَسَرَّطَ see 1. 7 انسرط فِى حَلْقِهِ It (a thing, M) passed easily in his throat. (M, K.) 8 إِسْتَرَطَ see 1. Q. Q. 1 سَرْطَمَ: see art. سرطم. سُرُطٌ A man that swallows quickly; (Ibn- 'Abbád, O;) as also ↓ سُرَطَةٌ (Ibn-'Abbád, O) and ↓ سُرَطْرِطٌ: (O:) or ↓ سَرَطْرَطٌ (so accord. to the TA) and ↓ مِسْرَطٌ and ↓ سَرَّاطٌ a man that eats quickly: (TA:) or the first, and ↓ سَرَطَانٌ and ↓ سِرْطِيطٌ, (M, K,) a man (M) that swallows well, (M,) or largely. (K.) [See also سُرَاطِىٌّ.] — — Also, and ↓ سَرَطَانٌ, (M, K,) (tropical:) A horse (M, TA) that runs vehemently. (M, * K, TA.) [See again سُرَاطِىٌّ.] سُرَطَةٌ: see the next preceding paragraph. سِرْطِمٌ and سَرْطَمٌ: see سُرَاطِىٌّ, in three places. — — Hence, (M,) the former also signifies (assumed tropical:) An eloquent speaker; (M, K;) as also ↓ سَرَطَانٌ. (TA.) [See also art. سرطم.] سَرَطَانٌ: see سُرُطٌ, in two places: and سُرَّيْطَى: and سِرْطِمٌ. — Also [The crab;] a certain aquatic creature; (S) a certain animal of the sea; (Msb;) a certain creeping thing (دَابَّة), of aquatic creatures; (M;) a certain fluvial creeping thing (دابّة); and also a marine kind, which is an animal that becomes hard like stone: the former kind is of much utility; the quantity of three مَثَاقِيل of its ashes, when burnt in a cooking-pot of copper (نُحَاسٍ أَحْمَرَ [for the latter of which words we find in the CK خُمْرَ]), with water or wine, or with half its weight of gentian (جِنْطِيَانَا), is very good against the bite of the mad dog; if its eye be hung upon a person affected with a tertian fever, he is cured; and if its leg be hung upon a tree, its fruit falls spontaneously: (K:) this is [said of] the سرطان that is bred in rivers: (TA:) of the marine kind, what is burnt is an ingredient in collyriums, (K,) for removing whiteness, (TA,) and in dentifrices (سَنُونَات, so in copies of the K and in the TA [but in the CK, erroneously, سُفُوفَات]), and strengthens the gum: (TA:) pl. سَرَطَانَاتٌ. (Msb.) — — السَّرَطَانُ is also the name of (assumed tropical:) A certain sign of the Zodiac; (S, M, K;) [Cancer;] the fourth sign; so called because resembling the creature above mentioned in form. (TA.) — — [The disease called cancer;] a black-biliary tumour, which begins like an almond, and smaller, and when it becomes large, there appear upon it veins, red and green, resembling the legs of the سَرَطَان: there is no hope for its cure; and it is treated medicinally only in order that it may not increase: (K:) a certain disease that attacks men and beasts: (M:) it is also (K) a certain disease in the pastern of a beast, rendering it hard, or rigid, so that the animal inverts his hoof: (S, K:) a certain disease that appears in the legs of beasts: (T, TA:) some say that it is a disease which affects a man in his fauces, having relation to the blood, and resembling the دُبَيْلَة [which is explained by ISh, in describing the disease termed ذَاتُ الجَنْبِ, as an ulcer that perforates the belly]: and some say, that it is [the disease called] دَاءُ الفِيلِ. (TA.) سِرْطِيطٌ: see سُرُطٌ. سُرَطْرِطٌ or سَرَطْرَطٌ: see سُرُطٌ. سِرِطْرَاطٌ (Lth, Lh, S, M, K) and سَرَطْرَاطٌ, (Lth, M, K,) the former said by Az to be a good form, like جِلِبَّابٌ and سِجِلَّاطٌ, but the latter to be the only instance of its form known to him, (TA,) and ↓ سُرَيْطٌ, like زُبَيْرٌ, (accord. to the K,) or ↓ سُرَّيْطٌ, (as in the M,) like قُبَّيْطٌ, (TA, [in which this is said to be the right form,]) [The kind of sweet food called] فَالُوذٌ, [Lh, S, M, K,) or فَالُوذَجٌ; (as in some copies of the K and in the TA;) so called because very delicious to eat and swallow, from سَرَطٌ signifying the " act of swallowing; " (Az, TA;) of the dial. of Syria: (Lh, M:) or [the kind of sweet food called] خَبِيصٌ. (M, K.) سُرَاطٌ: see سُرَاطِىٌّ. سِرَاطٌ A road, or way: (Msb:) or a conspicuous road or way; (M, K;) so called because he who goes away on it disappears like food that is swallowed; (K) i. q. صِرَاطٌ, (S, M, Msb, K,) which is of the dial. of the early Kureysh, (Fr,) and is the more approved, on account of the mutual resemblance [of the ص and ط], (M, K,) though the former is the original; (M, Msb, K;) and زِرَاطٌ; for the saying that the pronunciation with the pure ز is a mistake, is [itself] a mistake: (K:) [ISd says,] As mentions the reading الزِّرَاط, with the pure ز; but this is a mistake; for he only heard the resemblance, and imagined it to be ز; and As was not a grammarian, that he should be trusted in this matter: (M:) this is [itself, however,] a mistake; for AA is related to have read الزّراط, and the same is related of Hamzeh, by Ks. (TA.) One says also, هُوَ فِى دِينِهِ عَلَى سِرَاطٍ مُسْتَقِيمٍ (tropical:) [He is, in respect of his religion, on, or in, a right way]. (TA.) [It is fem. as well as masc.: see زُقَاقٌ.] سِرْوَطٌ: see سُرَاطِىٌّ. سُرَيْطٌ: see سِرِطْرَاطٌ: — — and سُرَّيْطَى. سُرَيْطَآءُ: see سُرَّيْطَى. — — and سُرَيْطَى. سُرَاطِىٌّ A great eater; (K;) as also ↓ سِرْوَاطٌ (Seer, M, K,) and ↓ سِرْطِمٌ: (K:) or one who swallows everything; as also ↓ سِرْوَاطٌ (M) and ↓ سِرْطِمٌ and ↓ سَرْطَمٌ; (Lh, M;) from الإِسْتِرَاطُ; the م, accord. to IJ, being augmentative; (M;) and so ↓ سِرْوَطٌ. (TA.) [See also سُرَطٌ.] — — Also, (S, M, K,) and ↓ سُرَاطٌ, (M, K,) (tropical:) A sword that cuts (S, K, TA) much, or well; (K, TA;) that passes into the object that is struck with it; (M, TA;) that goes quickly into the flesh. (Ibn- Habeeb, O, in explanation of the former word.) — — سُرَاطِىُّ الجَرْىِ (tropical:) A horse that runs vehemently. (K, TA.) [See again سُرَطٌ.] سُرَيْطَآءُ, (Jm, M, K, TA,) or ↓ سُرَيْطَى, (L,) A kind of soup, or food that is supped, (Jm, M, K, TA,) like خَزِيرَة [q. v.]; (Jm, M, TA;) in the K, erroneously, like حَرِيرَة: (TA:) or resembling خَزِيرَة. (L in explanation of the latter word.) — — See also سُرَّيْطَى. سِرْوَاطٌ: see سُرَاطِىٌّ, in two places. سُرَّاطٌ: see سُرُطٌ. سُرَّيْطٌ: see سِرِطْرَاطٌ: — — and see also the paragraph here following. سُرَّيْطَى a word occurring in the following prov.: الأَخْذُ سُرَّيْطَى وَالقَضَآءُ ضُرَّيْطَى, (S, K,) or ↓ سُرَيْطَى and ضُرَيْطَى, (so in a copy of the M, without teshdeed,) and one says also ↓ سِرِّيطَى and ضِرِّيطَى, (O, K,) and ↓ سُرَيْطَآءُ and ضُرَيْطَآءُ, (O, K, TA, in the CK سُرَيْطا and ضُرَّيْطٌ,) and ↓ سُرَيْطٌ and ضُرَيْطٌ, (K, and so in a copy of the S,) each like زُبَيْرٌ, (TA,) or

↓ سُرَّيْطٌ and ضُرَّيْطٌ, (so in another copy of the S,) or both, (M,) [Taking, or receiving, is a swallowing, and paying is a making with the mouth a sound like that of the emission of wind from the anus; i. e.] one takes, or receives, a loan, or the like, (S, M, O, K,) and swallows it, (M, O, K,) and when payment is demanded of him he makes with his mouth a sound like that of the emission of wind from the anus: (S, M, O, K, TA:) meaning that taking, or receiving, is liked, and paying is disliked: (TA:) and ↓ الأَخْذُ سَرَطَانٌ, (O, K,) or, as some relate it, سَلَجَانٌ, (O,) وَالقَضَآءُ لَيَّانٌ. (O, K. [See 1 in art. سلج.]) سِرِّيطَى: see the next preceding paragraph. مَسْرَطٌ and ↓ مِسْرَطٌ The gullet: (M, K:) also written with ص. (M.) مِسْرَطٌ: see what next precedes: — — and see also سُرَطٌ. سرطم Q. 1 سَرْطَمَ He (a man) was, or became, silent. (Sh, TA in art. رطم.) — — [From what follows, it would seem to signify also He was perspicuous in speech, or eloquent.] سَرْطَمٌ Long, or tall; (S, K;) as also ↓ سِرْطِمٌ: (K:) in the latter sense, the former epithet is applied to a man; as also ↓ سِرْطُومٌ and ↓ سُرَاطِمٌ: (M:) and a poet (namely 'Adee Ibn-Zeyd, TA) uses the phrase سَرْطَمُ اللَّحْيَيْنِ [long in the two jawbones]. (S.) — — And The gullet; because of its width. (M.) — — And, as also ↓ سِرْطِمٌ, Wide in the fauces, quick in swallowing, (M, K,) or that swallows much, (TA,) with [largeness of] body and make: (M, K:) or that swallows everything: held by Kh to be of the triliteral-radical class; (M, TA;) and mentioned in art. سرط. (TA. [See سُرَاطِىٌّ.]) — — And hence ↓ the latter, (assumed tropical:) An eloquent speaker: (M in art. سرط and in the present art., and K * in the former:) or perspicuous in speech; (M and K in the present art.;) as also سَرْطَمٌ. (K.) — — سَرْطَمٌ is also expl. as meaning الذى يستوعب الزمام [which may be rendered That takes the whole of the nose-rein, or leading-rope; but the exact meaning must be determined from the context]; and so ↓ سُرْطُمَانٌ. (Freytag, from the Deewán of Jereer.) سِرْطِمٌ: see سَرْطَمٌ, in three places. سُرْطُمَانٌ: see سَرْطَمٌ, last sentence. سُرْطُومٌ: see سَرْطَمٌ, first sentence. سُرَاطِمٌ: see سَرْطَمٌ, first sentence. سرع 1 سَرُعَ, aor. سَرُعَ, inf. n. سِرَعٌ (S, Msb, K) and سَرَعٌ (TA [and mentioned in the K, but app. as a simple subst.,]) and سِرْعٌ and سَرْعٌ and سَرَاعَةٌ (TA) and سُرْعَةٌ, (K,) or this last is a simple subst. from أَسْرَعَ, (Msb,) [but it is also generally used as syn. with the inf. ns. before mentioned when they are employed as simple substs., and is more common than any of them,] He, or it, was quick, expeditious, hasty, speedy, rapid, swift, or fleet: [in course, tendency, action, speech, &c.:] (S, K:) or, said of a man, i. q. أَسْرَعَ [which may mean as above, or he hastened, made haste, or sped,] in his speech and in his actions: (IAar, TA:) but Sb makes a difference between سَرُعَ and أَسْرَعَ: see the latter below: (TA:) one says also سَرِعَ, aor. سَرَعَ; a dial. var. of سَرُعَ: and ↓ تسرّع, said of an affair, or event, signifies the same as سَرُعَ. (TA.) One says, السِّرَعَ السِّرَعَ like الوَحَآءَ الوَحَآءَ, (S, K,) i. e. [Make thou] haste; or haste to be first, or before, or beforehand: haste; or haste to be first, &c. (S and TA in art. وحى.) And سَرُعَ مَا فَعَلْتَ ذَاكَ, (S, * TA,) and سَرْعَ, which is a contraction of the former; for the Arabs contract by the suppression of dammeh and kesreh because they are difficult of pronunciation, saying فَخْذٌ for فَخِذٌ and عَضْدٌ for عَضُدٌ, but one should not say حَجْرٌ for حَجَرٌ, (S, TA,) or the like, accord. to the Basrees, though the Koofees allow the contraction in the case of fet-hah also, as in سَلْفَ for سَلَفَ; (M in art. سلف;) and one says also سُرْعَ, as a contraction of سَرُعَ; all meaning سَرْعَانَ [i. e. Quick was thy doing that: or how quick was thy doing that! or, which is nearly the same, excellently quick was thy doing that; for سَرُعَ is similar to قَضُوَ and رَمُوَ, denoting excellence]. (TA.) 2 سَرَّعَ see 4. 3 مُسَارَعَةٌ signifies The hastening with another; or vying, or striving, with another, in hastening; or hastening to be, or get, before another or others; (S, K;) إِلَى شَىْءٍ to a thing; (S;) as also ↓ تَسَارُعٌ; syn. مُبَادَرَةٌ; (S, K;) with which, also, [not, however, as it is expl. above, but in the sense of بُدُورٌ, i. e. simply the hastening to a thing,] ↓ إِسْرَاعٌ is syn. (TA.) One says, سَارَعُوا إِلَى كَذَا and ↓ تسارعوا إِلَيْهِ, [They hastened, one with another, &c., to such a thing,] both signifying the same. (S.) And [of a single person,] سارع إِلَى الشَّىْءِ He hastened to the thing; syn. بادر. (Msb.) And it is said in the Kur [iii. 127,] وَسَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ [And vie ye, one with another, in hastening to obtain forgiveness from your Lord]. (TA.) And again, [iii. 170,] الَّذِينَ يُسَارِعُونَ فِى الكُفْرِ Who fall into unbelief hastily, or quickly, (Bd, Jel,) and eagerly. (Bd.) 4 اسرع is originally trans.; (S, K;) [signifying He quickened, or hastened, himself, or his going, &c.;] and hence the saying, in a trad., إِذَا مَرَّ أَحَدُكُمْ بِطِرْبَالٍ مَائِلٍ فَلْيُسْرِعِ المَشْىَ [When any one of you passes by a high wall, or the like, that is inclining, let him quicken, or hasten, the pace, or going]. (K, * TA.) But [it is used also elliptically, as meaning He hastened, in an intrans. sense; he made haste; he sped; he went quickly; and hence] you say, اسرع فِى السَّيْرِ, (S, K,) like سَرُعَ [He was quick, expeditious, hasty, speedy, rapid, swift, or fleet, in going, journeying, or pace]: (K:) or [rather he hastened, made haste, or sped, therein; for] اسرع signifies he endeavoured, or sought, and affected, to be quick, &c., as though he hastened the pace, or going; but ↓ سَرُعَ denotes what is as it were an innate quality: (Sb:) the verb being originally trans., when you say of one اسرع فى السير it is as though [meaning] he urged himself forward with haste; or he quickened, or hastened, the pace, or going; and it is only because the meaning is understood by the persons addressing one another, that the objective complement is not expressed: (Lth, K:) or the verb may be trans. by means of a particle and without a particle: or when made immediately trans., the phrase may be meant to be understood as elliptical. (TA.) [Accord. to Fei,] اسرع فِى مَشْيِهِ, &c., inf. n. إِسْرَاعٌ, is originally اسرع مَشْيَهُ [He quickened, or hastened, his pace, or going]; فى being redundant; or اسرع الحَرَكَةَ فِى مَشْيِهِ [he quickened, or hastened, the motion in his going]: and اسرع إِلَيْهِ means اسرع المُضِىَّ إِلَيْهِ [he quickened, or hastened, the going to him]. (Msb.) ↓ سرّع is syn. with اسرع. (TA.) And you say, ↓ تسرّع إِلَى الشَّرِّ, (S, K,) meaning He hastened, or made haste, to [do] evil, or mischief; (K;) as also تزرّع. (Sgh and K in art. زرع.) And ↓ تسرّع بِالأَمْرِ He hastened to do the thing, or affair; syn. بَادَرَ بِهِ. (TA.) See also 3. — — اسرع إِلَيْهِ occurs in a trad. as meaning He was quick, or hasty, in being angry with him, or in blaming him, or in reviling him. (Mgh.) — — اسرع بِهِ: see [its contr.] بَطَّأَ بِهِ. — — أَسْرَعُوا signifies also, Their beasts on which they rode were, or became, quick, swift, or fleet. (AZ, S, K.) — — مَا أَسْرَعَ مَا صَنَعْتَ كَذَا [How quick was thy doing that!]. (S, K.) 5 تَسَرَّعَ see 1 and 4; the latter in two places. 6 تَسَارَعَ see 3, in two places. سَرْعٌ [originally an inf. n. of سَرُعَ, like سِرْعٌ and سَرَعٌ accord. to the TA]: see سَرِيعٌ, in two places. سَرُعٌ: see [1 and] سَرِعٌ. سُرْعَةٌ: see سَرِيعٌ. سُرْعَةٌ Quickness, expedition, haste, speed, rapidity, swiftness, or fleetness; [of course, tendency, action, speech, &c.;] (S, K;) as also ↓ سَرَعٌ; (K;) [the former said in the K, and the latter in the TA, to be an inf. n. of سَرُعَ:] and a hastening, making haste, or speeding; i. q. إِسْرَاعٌ [inf. n. of 4]; (TA;) or a subst. therefrom. (Msb.) You say, عَجِبْتُ مِنْ سُرْعَةِ ذَاكَ [I wondered at the quickness, &c., of that]. (S.) سَرْعَانَ and سُرْعَانَ and سِرْعَانَ (S, K) and ↓ سَرُعَانَ, the last with damm to the ر (IAar,) occurring in the phrase سرعان ذَا خُرُوجًا, (IAar, S, K,) meaning سَرُعَ ذَا خُرُوجًا [Quick is this in coming forth: or how quick is this in coming forth! or, which is nearly the same, excellently quick &c.], (S, K,) are dial. vars., changed from the original form, which is سَرُعَ, and, for this reason, (S,) made indecl., with the final vowel of سَرُعَ for their termination. (S, K.) The word سرعان is used as a simple enunciative [placed before its inchoative], and also as an

enunciative denoting wonder: [see بُطْآنَ:] and hence the saying, (K,) لَسَرْعَانَ مَا صَنَعْتَ كَذَا How quick was thy doing that! (S, K.) The saying سَرَعَانَ ذَا إِهَالَةً originated from the fact that a man had a lean ewe, her snivel running from her nostrils by reason of her leanness, and it being said to him " What is this? " he answered, "Her grease: " whereupon the asker said as above: the last word is in the accus. case as a denotative of state; and the meaning is, Quick, or how quick, is this snivel [coming forth] in the state of melted grease! or the last word is a specificative, under the supposition that the action is transferred [from its proper agent, which thus becomes a specificative], as in the phrase تَصَبَّبَ زَيْدٌ عَرَقًا; and the meaning to be understood is, Quick, or how quick, is the melted grease of this! the saying is applied to him who tells of a thing's coming to pass before its time: (O, K:) it is a prov. (TA.) — سَرْعَانُ; and its fem., سَرْعَى: see سَرِيعٌ, in two places: see also the paragraph here next following, in two places, سَرَعَانُ النَّاسِ, (S, Mgh, Msb, K,) and ↓ سَرْعَانُ الناس, (IAar, K,) The first, or foremost, of the men, or people, (IAar, S, Mgh, Msb, K,) striving, one with another, to be the first to do a thing; (K;) so says As, with reference to soldiers hastening: (TA:) the former word in this phrase is [distinguished from سَرْعَانَ in being] declinable in every case: (S:) in two trads. in which the phrase occurs, we find it differently related, سَرَعَان and سُرْعَان; the latter being pl. of سَرِيعٌ. (TA.) سَرَعَانُ الخَيْلِ, also, signifies The first or foremost, of the horsemen, and sometimes they said الخيل ↓ سَرْعَانُ. (K.) Abu-l-'Abbás says that when سرعان is an epithet applied to men, it has both of the above-mentioned forms; but when applied to others, the former is the more chaste, though the latter is allowable. (TA.) سَرُعَانَ: see سَرْعَانَ. سُرَاعٌ; and its fem., with ة: see what next follows, in three places. سَرِيعٌ Quick, expeditious, hasty, speedy, rapid, swift, or fleet; [in course, tendency, action, speech, &c.;] (S, Msb, * TA;) as also ↓ سَرِعٌ [and ↓ سَرْعٌ] and ↓ سُرَاعٌ, of which the fem. is with ة, and ↓ سَرْعَانُ, of which the fem. is سَرْعَى; (TA;) i. q. ↓ مُسْرِعٌ, (K,) which signifies as above; (TA;) [and which also signifies hastening, making haste, or speeding;] and ↓ مِسْرَعٌ, also, signifies quick, &c., (سَرِيع,) to [do] good or evil: (K:) the pl. of سريع is سُرْعَانٌ, (K,) and سِرَاعٌ is [also a pl. of the same,] syn. with مُسْرِعُونَ. (Msb.) You say, فَرَسٌ سَرِيعٌ and ↓ سُرَاعٌ [A quick, swift, or fleet, horse]: (IB:) and ↓ حِجْرٌ سُرَاعَةٌ meaning سَرِيعَةٌ [a quick, swift, or fleet, mare]. (K.) And ↓ اِسْعَ عَلَى رِجْلِكَ السَّرْعَى [Go thou quickly; lit. go thou, or walk thou, or run thou, upon thy quick, or swift, leg]. (Fr.) And ↓ جَآءَ سَرْعًا meaning سَرِيعًا [He, or it, came quickly, hastily, speedily, &c.]. (TA.) And God is said [in the Kur ii. 198, &c.] to be سَرِيعُ الحِسَابِ [Quick in reckoning], meaning that his reckoning will inevitably come to pass; or that one reckoning will not divert Him from another reckoning, nor one thing from another thing; or that his actions are quick, none of them being later than He desireth, because it is done without manual operation and without effort, so that He will reckon with mankind, after raising them from death and congregating them, in the twinkling of an eye, without numbering, or calculating: (K:) and [in like manner He is said in the same, chap. vi., last verse, to be] سَرِيعُ العِقَابِ [quick in punishing]. (El-Mufradát, B.) — — Also A certain kind of going, or pace; coupled with سُنْبُكٌ, which signifies another kind thereof. (Ibn-Habeeb, TA.) — — [السَّرِيعُ The ninth metre (بَحْر) in prosody, in which each hemistich originally consisted of مُسْتَفْعِلُنْ مُسْتَفْعِلُنْ مَفْعُولَاتُ.] — — And أَبُو سَرِيعٍ The [shrub called] عَرْفَج: or the fire that is therein. (K. [See زَحْفَةٌ.]) — Also A shoot, or twig, that falls from the بَشَام [or tree of the balsam of Mekkeh]: pl. سُرْعَانٌ and سِرْعَانٌ. (K.) أَسْرَعُ [More, and most, quick, expeditious, hasty, speedy, rapid, swift, or fleet, of course, tendency, action, speech, &c.]. [It is said, of God, in the Kur vi. 62,] وَهُوَ أَسْرَعُ الحَاسِبِينَ [And He is the quickest of the reckoners]. (K.) [The fem.] سُرْعَى is applied to a she-camel by Honeyf El-Hanátim [as meaning Surpassingly quick or fleet]. (IAar, TA in art. بهى.) مُسْرِعٌ: see سَرِيعٌ. مِسْرَعٌ: see سَرِيعٌ. مِسْرَاعٌ Very quick, or hasty, (K, TA,) to [do] good or evil, (K,) or in affairs. (TA.) 1 سرف سَرِفَ, aor. سَرَفَ, inf. n. سَرَفٌ, He was ignorant: or he was unmindful, negligent, or heedless. (Msb.) [In these senses it is trans.: you say,] سَرِفَهُ, (S, M, K,) aor. سَرَفَ, (K,) inf. n. سَرَفٌ, (S, * M, K, *) He was unmindful, negligent, or heedless, of it; (S, M, K;) namely, a thing: (S, M:) and he was ignorant of it: (S, K:) and he missed it; (S, * M, K; * [in the first and third of which, only the inf. n. of the verb in this sense in mentioned, and expl. as syn. with خَطَأٌ;]) syn. أَخْطَأَهُ. (M.) And طَلَبْتُهُمْ فَسَرِفْتُهُمْ I sought them and missed them: or was ignorant of them. (Msb.) And سَرِفَ القَوْمَ He passed by the people, or party, and left them behind him. (M.) As relates, of an Arab of the desert, with whom some companions of his made an appointment to meet him in a certain place of the mosque, and to whom he broke his promise, that, being asked respecting that, he said, مَرَرْتُ بِكُمْ فَسَرِفْتُكُمْ, meaning [I passed by you and] I was unmindful of you. (S.) And hence the saying of Jereer, (S, TA,) praising the Benoo-Umeiyeh, أَعْطَوْا هُنَيْدَةَ يَحْدُوهَا ثَمَانِيَةٌ مَا فِى عَطَائِهِمُ مَنٌّ وَلَا سَرَفُ (TA,) meaning [They gave a hundred camels, eight persons driving them, or urging them by singing to them: there was not in their gift reproach for a benefit conferred, nor] unmindfulness: or the meaning is, nor missing (خَطَأٌ); that is, they did not miss the proper place of the gift by their giving it to such as did not deserve it and refusing it to the deserving. (S, TA.) You say also, سَرِفْتُ يَمِينَهُ I was unacquainted with, or knew not, his oath. (TA.) — — [سَرَفٌ is also, as expl. below, syn. with إِسْرَافٌ, but as a subst., having no verb properly belonging to it.] — سَرَفَتِ الشَّجَرَةَ, (ISk, S, K,) aor. سَرُفَ, inf. n. سَرْفٌ, (ISk, S,) said of the سُرْفَة [q. v.], It ate the leaves of the tree: (ISk, S, K:) and سَرَفَتِ الخَشَبَ is likewise said of the سُرْفَة [as meaning it ate the wood]. (Z, TA.) And سُرِفَتِ الشَّجَرَةُ, (ISk, S, M, TA,) inf. n. سَرْفٌ, (ISk,) The tree had its leaves eaten by the سُرْفَة: (S:) or was smitten, or lighted on, by the سُرْفَة: (ISk, M, TA:) and سَرِفَ الخَشَبُ [the wood was eaten by the سُرْفَة], the verb in this phrase being quasi-pass. of the verb in the phrase سَرَفَتِ السُّرْفَةُ الخَشَبَ, like as حَطِمَ and صَعِقَ are quasi-passives of the verbs in the phrases حَطَمَتْهُ السِّنُّ and صَعَقَتْهُ السَّمَآءُ: (Z, TA:) and [hence] one says also, سَرِفَ الطَّعَامُ (tropical:) The wheat, or food, was, or became, cankered, or eaten away; as though smitten, or lighted on, by the سُرْفَة. (M, TA.) — — [Hence also,] سُرِفَتْ أُذُنُ الشَّاةِ (tropical:) The ear of the sheep, or goat, was entirely cut off. (A, TA.) — — And سَرَفَتْ وَلَدَهَا (tropical:) She (a mother) injured her child by too much milk. (A, K, * TA.) 4 اسرف, (Msb,) inf. n. إِسْرَافٌ, (M, Msb,) He exceeded, or transgressed, the just, or right, bound, or limit, or measure; acted extravagantly, exorbitantly, or immoderately: (M, Msb:) or إِسْرَافٌ signifies the being extravagant in expenditure, syn. تَبْذِيرٌ; (K) or so إِسْرَافٌ فِى النَّفَقَةِ: (S, TA:) or, as some say, تبذير means the " exceeding in respect of the right objects of expenditure," which is ignorance of the [right] manner, and of things that should prevent it; and اسراف means the exceeding with respect to quantity [in expenditure], and is ignorance of the values of the right objects: (MF in art. بذر:) or the latter signifies the expending otherwise than in obedience of God, (Sufyán, K, * TA,) whether little or much; (TA;) as also ↓ سَرَفٌ: (M, TA:) it is also said to mean the eating that which it is not lawful to eat; and this is said to be meant in the Kur vi. 142 or vii. 29: and the putting a thing in a wrong place [as when one expends his money upon a wrong object]: and accord. to Iyás Ibn-Mo'áwiyeh, الإِسْرَافُ is that [action] whereby one falls short of what is due to God. (TA.) You say

also, اسرف فِى مَالِهِ, meaning He was hasty in respect of his property, [i. e. in expending it,] without pursuing the just course, or keeping within due bounds. (M.) And اسرف فِى الكَلَامِ and فِى القَتْلِ He exceeded the due bounds, or just limits, in speech, and in slaying. (M.) الإِسْرَافُ فِى القَتْلِ, which is forbidden in the Kur xvii. 35, is said to mean The slaying of another than the slayer of one's companion: (Zj, M, Mgh: *) or the slaying the slayer without the authority of the Sultán: or the not being content with slaying one, but slaying a number of persons, because of the high rank of the slain and the low condition of the slayer: or the slaying one higher in rank than the slayer: (Zj, M:) or the slaying two when the slayer is one: or the maining or mutilating [before slaughter]. (Mgh.) إِسْرَافٌ also signifies The committing of many faults, offences, or crimes, and sins. (TA.) And you say, أَكَلَهُ إِسْرَافًا (TA) and ↓ سَرَفًا, (M, TA,) meaning He ate it hastily. (M, TA.) 5 تسرّف He sucked: and ate, gnawed, or devoured. (KL. [App. from سُرْفَةٌ, q. v. See also سَرَفَتِ الشَّجَرَةَ, &c., in the latter half of the first paragraph.]) سَرَفٌ inf. n. of سَرِفَ [q. v.]. (S, * M, Msb, K. *) — — And also a subst. from أَسْرَفَ; (Msb;) i. q. إِسْرَافٌ; (M;) signifying Excess, or transgression, of the just, or right, bound, or limit, or measure; extravagant, exorbitant, or immoderate, action or conduct; (M, Msb, TA;) contr. of قَصْدٌ. (S, K.) See also 4, in two places. — — [Hence,] (tropical:) The overflowing of water from the sides of a watering-trough, or tank; as in the saying, ذَهَبَ مَآءُ الحَوْضِ سَرَفًا (tropical:) The water of the watering-trough, or tank, [went away running to waste, or] overflowed from its sides: (K, TA:) or سَرَفُ المَآءِ means (assumed tropical:) what goes, of water, without irrigating and without profit: [or rather its going for nought:] you say, أَرْوَتِ البِئْرُ النَّخِيلَ وَذَهَبَ بَقِيَّةُ المَآءِ سَرَفًا (assumed tropical:) [The well irrigated the palmtrees, and the rest of the water went for nought, in waste]. (Sh, TA.) — — And Addictedness (ضَرَاوَةٌ, S, K, or لَهَجٌ M) to a thing, (M,) or in respect of wine. (K, TA.) It is said in a trad. (S, M) of 'Áïsheh, (TA,) إِنَّ لِلَّحْمِ سَرَفًا كَسَرَفِ الخَمْرِ [Verily there is an addictedness to flesh-meat like the addictedness to wine]: (S, M, TA:) i. e. he who is accustomed to it is addicted to the eating thereof, like as he who is constantly drinking wine is addicted thereto, having little selfrestraint therefrom: or the meaning here is unmindfulness [of consequences with respect to flesh-meat &c.]: or corruptness of conduct, arising from hardness of heart, and daringness to disobey, and self-impulsion to the gratification of appetite: (TA:) or it may be [that the meaning is, there is an extravagance with respect to flesh-meat &c.,] from الإِسْرَافُ (S, TA) in expenditure for that which is not needed, or otherwise than in obedience [to the law of God]. (TA.) — — It is also said in a trad., لَا يَنْتَهِبُ الرَّجُلُ نُهْبَةً ذَاتَ سَرَفٍ وَهُوَ مُؤْمِنٌ, meaning, ذَاتَ شَرَفٍ وَقَدْرٍ كَبِيرٍ [i. e. The man shall not take a thing as spoil that is of high and great estimation, he being a believer]: (K, TA:) [for] people disapprove of that: (TA:) and it is also related with ش [i. e. ذات شَرَفٍ]. (K.) سَرِفٌ Ignorant; (IAar, M, Msb, TA;) as also ↓ مُسْرِفٌ: (IAar, TA:) or unmindful, negligent, or heedless. (Msb.) And رَجُلٌ سَرِفُ الفُؤَادِ (tropical:) A man missing, or mistaking, in heart, or mind; negligent, or heedless, therein. (S, K, TA.) And رَجُلٌ سَرِفُ العَقْلِ (assumed tropical:) A man having little intellect, or intelligence: or (tropical:) corrupt in intellect; accord. to Z, from سَرَفَتِ السُّرْفَةُ الخَشَبَ, of which the quasipass. is سَرِفَ [q. v.; meaning that it is from سَرِفٌ as a part. n. of this latter verb]. (TA.) — — أَرْضٌ سَرِفَةٌ, (S, M, K,) and وَادٍ سَرِفٌ, (M, TA,) A land, and a valley, abounding with the [worm, or caterpillar, or small creeping thing, called] سُرْفَةٌ. (S, M, * K, TA.) سُرُفٌ A certain white thing [or substance] resembling the web of the silkworm. (Ibn-'Abbád, O, K.) سُرْفَةٌ [A certain worm, or caterpillar, or small creeping thing;] a small creeping thing that makes for itself a habitation, (S, K,) four-sided, or square, (S,) of fragments of wood, (S, K,) joining them together by means of its spittle, in the form of a نَاوُوس [here meaning coffin], (S,) which it then enters, and [therein it] dies: (S, K:) or the silkworm: or a certain small creeping thing, dust-coloured, that constructs a beautiful habitation in which it is: or a very small creeping thing, like the half of a lentil, that bores a tree, and then constructs therein a habitation of pieces of wood, which it conjoins by means of what resembles the web of the spider: or a very small dust-coloured creeping thing, that comes to a piece of wood and excavates it, and then brings a bit of wood and puts it therein, then another, then another, and then weaves what resembles the web of the spider: or, accord. to AHn, a certain small creeping thing, like the worm, inclining in some degree to blackness, found upon the [plants called] حَمْض, that constructs a four-sided, or square, habitation, of pieces of wood, joining the extremities of these together by means of a thing [or substance] resembling the web of the spider: or the worm [or caterpillar] that weaves [a web] upon certain trees, and eats their leaves, and destroys the rest thereof by that weaving: or a certain worm [or caterpillar] like the finger, hairy, speckled with black or white, that eats the leaves of trees so as to make them bare: or a certain worm [or caterpillar] that weaves upon itself, of the size of the finger in length, a thing like the قِرْطَاس [or roll, or scroll, of paper], which it enters, so becoming unattainable: or a certain light, small creeping thing, like a spider: (M:) pl. سُرَفٌ. (TA.) Hence the prov., أَصْنَعُ مِنْ سُرْفَةٍ [More skilled in fabricating than a سُرْفَة]. (S, M, K.) And one says also, أَخَفُّ مِنْ سُرْفَةٍ [Lighter than a سُرْفَة]. (M.) [سَرَافٌ, accord. to Freytag, (but he has not named his authority,) The erosion of a tree by wood-fretters (" teredines," by which he means سُرَف, pl. of سُرْفَةٌ).] سَرُوفٌ Hard, severe, or difficult; great, momentous, or formidable: (O, K, TA:) an epithet applied to a day. (O, TA.) سَرِيفٌ A row of grape-vines. (O, K.) سَرَافِيلُ: see إِسْرَافِيلُ, below. أُسْرُفٌ i. q. آنُكٌ [i. e. Lead, or black lead, or tin, or pewter]; (O, K;) of Pers. origin, (O,) arabicized, from سُرُبْ, (O, L, K,) or أُسْرُبْ. (CK.) [See also أُسْرُبٌ.] إِسْرَافِيلُ, (S, M, O, K,) and El-Kanánee used to say ↓ سَرَافِيلُ, the name of A certain angel; (M; [in which it is mentioned among quadriliteral-radical words; but it is there said that the ا may be radical;]) the angel who is to blow the horn on the day of resurrection: (Jel in vi. 73, &c.:) [see رُوحَانِىٌّ:] a foreign word (S, O, K) prefixed, (K,) or as though prefixed, (S, O,) to إِيلُ: (S, O, K:) and إِسْرَافِينُ is a dial. var. of the same; (Kh, S, M, O, K;) like as they said جَبْرِينُ and إِسْمَاعِينُ and إِسْرَائِينُ. (Akh, S, O.) مُسْرِفٌ [Exceeding, or transgressing, the just, or right, bound, or limit, or measure; acting extravagantly, &c.: see its verb (4)]. — — See also سَرِفٌ. — — [Also] Denying, or disacknowledging, the favours, or benefits, or the unity, and the prophets and law, of God; a disbeliever, an unbeliever, or an infidel: it is said to be used in this sense in the Kur xl. 36. (TA.) مَسْرُوفٌ Eaten by the سُرْفَة [q. v.]. (TA.) And شَجَرَةٌ مَسْرُوفَةٌ A tree of which the leaves have been eaten by the سُرْفَة; (S;) or smitten, or lighted on, by the سُرْفَة. (ISk, TA.) — — شَاةٌ مَسْرُوفَةٌ (tropical:) A sheep, or goat, that has had its ear entirely cut off. (M, A.) سرفل and سرفن and إِسْرَافِيلُ and إِسْرَافِينُ سَرَافِيلُ: see the next preceding art. سرق 1 سَرَقَ مِنْهُ مَالًا, (S, Mgh, O, Msb,) or الشَّىْءَ, (K,) and سَرَقَهُ مَالًا, (S, Mgh, O, Msb,) thus also they sometimes said, (S, O,) the prep. being suppressed for the sake of alleviation, but meant to be understood, (Ham p. 155,) aor. سَرِقَ inf. n. سَرَقٌ (S, Mgh, O, Msb, K) and سَرِقٌ and سَرَقَةٌ (Mgh, K) and سَرِقَةٌ and سَرْقٌ, (K,) He stole from him property, [or the thing,] i. e. he took it [from him] secretly, and by artifice; (Mgh;) or he came clandestinely to a place of custody, and took what belonged to him, namely, another person; (O, K;) as also ↓ استرقهُ [followed

by مِنْهُ]. (IAar, K.) And سَرَقَهُمْ [alone, He stole from them; or robbed them]. (JK and K in art. بوق.) It is said in a prov., سُرِقَ السَّارِقُ فَانْتَحَرَ (S, O) The thief was robbed, and in consequence slew himself: applied to him who has a thing not belonging to him taken from him, and whose impatience consequently becomes excessive. (Meyd, * O.) And ↓ سرّقهُ, inf. n. تَسْرِيقٌ signifies the same as سَرَقَهُ: El-Farezdak says, لَا تَحْسِبَنَّ دَرَاهِمًا سَرَّقْتَهَا تَمْحُو مَخَازِيكَ الَّتِى بِعُمَانِ [By no means reckon thou that dirhems which thou stolest will efface thy disgraceful practices that were committed in 'Omán]. (IB, TA.) And you say in selling a slave, بَرِئْتُ إِلَيْكَ مِنَ الإِبَاقِ وَالسَّرَقِ [I am irresponsible to thee for running away and stealing]. (TA.) — — One says also, سَرَقَ السَّمْعَ, meaning استرقهُ . (Msb. See 3.) — — And سُرِقَ صَوْتُهُ [lit. His voice was stolen], meaning (tropical:) he became hoarse. (Z, TA.) — — And سرقت يا قوم [app. سُرِقْتُ يَا قَوْمِ, expl. as meaning سرقت عرضى, which I think a mistranscription for سُرِقْتُ عِرْضِى, i. e. (assumed tropical:) I have been robbed of my honour, or reputation, O my people]. (TA.) — — And سَرَقْنَا لَيْلَةً مِنَ الشَّهْرِ (assumed tropical:) We passed pleasantly, or with enjoyment, a night of the month. (TA.) — — And سَرَقَتْنِى عَيْنِى (tropical:) My eye overcame me. (TA.) — سَرِقَ, aor. سَرَقَ, (Yoo, IDrd, K,) inf. n. سَرَقٌ, (TK,) said of a thing, (Yoo, IDrd,) i. q. خَفِىَ [It was, or became, unperceived, or imperceptible, or hardly perceived or perceptible, &c.]. (Yoo, IDrd, K.) — — And سَرِقَتْ مَفَاصِلُهُ, aor. as above, (IDrd, K,) and so the inf. n., (TA,) His joints became weak, or feeble; (IDrd, K;) as also ↓ انسرقت. (K.) 2 سرّقهُ: see 1. — — Also, (S,) inf. n. تَسْرِيقٌ, (K,) He attributed to him [or accused him of] theft. (S.) It is said in the Kur [xii. 81], accord. to one reading, إِنَّ ابْنَكَ سُرِّقَ [Verily thy son has been accused of theft]. (S.) 3 هُوَ يُسَارِقُ النَّظَرَ إِلَيْهِ (tropical:) He avails himself of, (S, O,) or seeks, (K,) his inadvertence, to look at him: (S, O, K:) [he takes an opportunity of looking at him by stealth:] and in like manner one uses the phrases ↓ تَسَرُّقُهُ and ↓ اِسْتِرَاقُ النَّظَرِ [as meaning (tropical:) the taking an opportunity of looking by stealth]: and ↓ التَّسَرُّقُ [alone] signifies (assumed tropical:) the taking an opportunity of looking and of hearing: (TA:) [and the hearing discourse by stealth; as is indicated in the TA:] and ↓ استرق السَّمْعَ [and استرق alone, as appears from an explanation of the part. n. مُسْتَرِقٌ, below,] (tropical:) He listened, (S, O,) or heard, (Msb,) by stealth; (S, O, Msb;) as also ↓ السَّمْعَ سَرَقَ. (Msb.) 5 تسرّق He stole [by degrees, or] one thing and then another. (O, K.) So in the phrase تسرّق شِعْرِى [He stole my poetry, bit by bit], used by Ru-beh. (O, TA.) — — See also 3, in two places. 7 انسرق He went, drew, or shrank, back, in order to go away, عَنْهُمْ from them. (K, TA. [In this and the following sense, the verb is erroneously written in the CK أَسْرَقَ.]) — — And He was, or became, languid, and weak, or feeble. (O, K, TA.) See also 1, last sentence. 8 استرق: see 1, first sentence: — — and see 3, in two places. [See also كَبِيسٌ.] — — Also (tropical:) He deceived, or circumvented, secretly, [or by stealth,] like him who [so] listens. (TA.) — — And you say, استرق الكَاتِبُ بَعْضَ المُحَاسَبَاتِ (tropical:) The writer suppressed some of the items of the reckoning. (TA.) Q. Q. 1 سَرْقَنَ الأَرْضَ He manured the land with سِرْقِين. (L in art. سرقن.) سَرَقٌ Oblong pieces (S, O, Msb, * K) of silk; (S, O, Msb;) accord. to A'Obeyd, (S, O,) of white silk: (S, O, K:) or silk in general: (K:) said by A'Obeyd to be arabicized from the Pers. سَرَهْ, meaning " good: " (S, O:) n. un. with ة; (S, O, Msb;) which is expl. as meaning a piece of good silk. (TA.) سَرِقٌ and ↓ سَرِقَةٌ [the former of which is said in the Mgh and K, and the latter in the K, to be an inf. n., are also said to be] substs. from سَرَقَ, [as such signifying Theft,] as also ↓ سَرْقَةٌ, (O, K,) or ↓ سِرْقَةٌ. (Msb.) سَرْقَةٌ: see what next precedes. سِرْقَةٌ: see what next precedes. سَرِقَةٌ: see سَرِقٌ. — — Also, (Msb,) A thing stolen; (Mgh, Msb;) and so ↓ سُرَاقَةٌ; [pl. of the latter سُرَاقَاتٌ;] whence the saying عِنْدَهُ سُرَاقَاتُ الشِّعْرِ [He has stolen things of poetry or verse]. (TA.) سِرْقِينٌ, (K, and S and Msb in art. سرج,) sometimes written سَرْقِينٌ, (K,) as also سَرْجِين, (Msb, TA,) Dung of horses or other solid-hoofed animals, syn. رَوْثٌ, and زِبْلٌ, (Msb,) or fresh dung of camels, sheep and goats, wild oxen, and the like; (TA in art. ذأر;) a manure for land: (L:) arabicized from سركين [or سَرْگِينْ], (Msb, K,) a Pers. word. (Msb.) [See سِرْجِينٌ, in art. سرج.] سَرُوقٌ [Thievish; a great thief]; an epithet applied to a man, and to a dog: pl. سُرُقٌ. (TA.) سُرَاقَةٌ: see سَرِقَةٌ. — — Also A stealer of poetry or verses. (TA.) سَرُوقَةٌ [Very thievish; a very great thief]: it has no pl. (TA.) سَارِقٌ [Stealing; a thief; or] one who comes clandestinely to a place of custody, and takes what does not belong to him: (O:) pl. سَرَقَةٌ and سُرَّاقٌ (TA) and سُرَّقٌ. (Mgh.) سُورَقٌ A certain disease in the members, or limbs. (Ibn-'Abbád, O.) سَارِقَةٌ sing. of سَوَارِقُ, which signifies [Collars by means of which the two hands are confined together to the neck, called also] جَوَامِعُ, (O, K, TA,) of iron, attached to fetters or shackles. (TA.) — — And the pl., سَوَارِقُ, signifies also The adjuncts (زَوَائِد) in the catches (فَرَاش [q. v.]) of a lock. (Ibn-'Abbád, O, K.) مَسْرُوقُ الصَّوْتِ [lit. Having the voice stolen,] means (tropical:) hoarse in voice. (Z, TA.) And hence, مَسْرُوقُ البُغَامِ (tropical:) [A young gazelle] having a nasal sound, or twang, in its cry; as though its voice were stolen: a phrase used by El-Aashà. (TA.) مُسْتَرِقٌ (tropical:) Listening by stealth, (K, TA,) like the thief. (TA.) — — (assumed tropical:) Defective, weak in make. (Ibn-'Abbád, O, K.) — — مُسْتَرِقُ القَوْلِ (tropical:) Weak in speech or saying. (A, TA.) — — مُسْتَرِقُ العُنُقِ (tropical:) Short in the neck; (Ibn-'Abbád, O, K, TA;) applied to a man; (Ibn-'Abbád, O, TA;) contracted therein. (A, TA.) [In the CK, المُسْرِقُ is erroneously put for المُسْتَرِقُ.] سرقن Q. 1 سَرْقَنَ: see the next preceding art. سَرْقِينٌ: see the next preceding art. سرم سُرْمٌ The anus; (IAar, T;) the place of egress of the feces; i. e. the extremity of the rectum; (S, K;) a post-classical word: (S:) or the interior of the extremity of the rectum: (Lth, TA:) or the edge, or margin, of the rectum: accord. to some, peculiarly in beasts of prey that have claws: pl. أَسْرَامٌ. (M.) Hence the phrase رَجُلٌ وَاسِعُ السُّرْمِ ضَخْمُ البُلْعُومِ, occurring in a trad., meaning (assumed tropical:) A man strong, or vehement, and violent, or wrongful or unjust or tyrannical in conduct: or a man prodigal of wealth and of blood: and therefore described as wide in the places of egress and ingress. (TA in art. بلعم and in the present art.) سَرَمٌ Pain of the anus. (K, TA.) سرمد سَرْمَدٌ [signifies, or implies,] Continuance, or incessant continuance, (دَوَام, Kh, M, L, and اِتِّصَال, Kh, L,) of time, (Kh, M, L,) either of night or of day. (Kh, L.) [I have said " or implies " because I have not found it used otherwise than as an epithet, in the following senses.] — — Continuing; or continuing incessantly, or endlessly; syn. دَائِمٌ; (Zj, S, L, K;) or دَائِمٌ لَا يَنْقَطِعُ. (Nh, L.) It is applied in this sense to night (Nh, L) [and also to day: to each in the Kur xxviii. 71 and 72]: and to night as meaning Long. (L, K.) — — Accord. to El-Fakhr Er-Rázee, it is derived from السَّرْدُ, which denotes consecutiveness and uninterruptedness, and the م is added to give intensiveness to the signification: if so, its proper place is in art. سرد; its measure being فَعْمَلٌ: (MF:) [thus] its م is augmentative like the م in دُلَامِصٌ. (Bd in xxviii. 71.) — — One says also, هُوَ لَكَ سَرْمَدًا He, or it, is thine ever, or for ever. (Mgh in art. سمد.) سَرْمَدِىٌّ Having neither beginning nor end. (KT.) سرند اِسْرَنْدَاهُ: and سَرَنْدَى: and مُسْرَنْدٍ: see art. سرد. سرهد Q. 1 سَرْهَدَ, (S, K,) inf. n. سَرْهَدَةٌ, (S,) He fed, or nourished, a child well. (S, L, K.) — And He cut a camel's hump [in pieces: see the pass. part. n., below]. (K.) سَرْهَدٌ a term sometimes applied to The fat of a camel's hump. (S, L.) — And Much water. (L.) مُسَرْهَدٌ A fat camel's hump: (S, L, K:) or a camel's hump cut in pieces. (L.) — — Supplied with the comforts and conveniences of life, and well fed: and, with ة, a woman fat, and well fed. (L.) [Applied also to a young camel: see an ex. in a hemistich cited in the first paragraph

of art. رجل.] سرو 1 سَرُوَ, (S, M, Mgh, K,) aor. يَسْرُو; (S, K;) and سَرَا, (S, M, K,) aor. as above; (S, K;) and سَرِىَ, (S, M, K,) aor. يَسْرَى; (S, K;) inf. n. سَرَاوَةٌ, (S, M, K,) of the first verb, (S, M,) and سَرْوٌ, (Sb, Lh, S, M, Mgh, K,) of the same verb, (M, Mgh,) and of the second, (S, M,) and of the third, (S,) and سَرًا and سَرَآءٌ, (M, K,) both of the third, but سَرَآءٌ, and this only, is mentioned by Lh as inf. n. of the second verb; (M;) He was, or became, possessed of liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue: (S, Mgh:) or manliness, or manly virtue, (M, K,) and (M,) or combined with, (K,) high or elevated rank or condition, nobility, dignity, honour, or glory. (M, K.) — سَرْوُ المَسَاقِى means The cleaning out of what are termed مَسَاقٍ [pl. of مَسْقَاةٌ or مِسْقَاةٌ, which see in art. سقى]. (TA.) — سَرْوٌ also signifies, like تَسْرِيَةٌ [inf. n. of ↓ سرّى], and إِسْرَآءٌ [inf. n. of ↓ اسرى], The throwing off a thing from oneself [or from another]; (K, TA;) and the pulling off a thing. (TA.) You say, سَرَوْتُ الثَّوْبَ عَنِّى, (ISk, S,) or عَنْهُ, aor. أَسْرُو, (Mgh,) inf. n. سَرْوٌ, I threw off the garment from me, (ISk, S,) or I removed the garment from over him; (Mgh;) and سَرَيْتُ is a dial. var. thereof; (S;) or سَرَا ثَوْبَهُ عَنْهُ, inf. n. سَرْوٌ; and ↓ سرّاهُ; he pulled off his garment from him: (M:) and سَرَوْتُ الجُلَّ عَنِ الفَرَسِ, (TA,) or عَنْ ظَهْرِ الفَرَسِ, (M,) and ↓ سَرَّيْتُهُ, and ↓ أَسْرَيْتُهُ, I threw off [the horse-cloth from the horse, or from the back of the horse]. (TA.) And سَرَوْتُ عَنِّى دِرْعِى [I threw off from me my coat of mail]: in this case the verb is only with و. (S.) [Hence,] ↓ سُرِّىَ عَنْهُ, (M,) or سُرِّىَ عَنْهُ الهَمُّ, (S, K, *) inf. n. تَسْرِيَةٌ, (TA,) (tropical:) Anxiety became removed from him; as also ↓ انسرى الهَمُّ عَنْهُ: (S, K, * TA:) or his anxiety became removed, or cleared away. (M, in explanation of the first of these phrases.) And ↓ سُرِّىَ عَنْهُ الخَوْفُ (assumed tropical:) Fear was made to quit him: the teshdeed denotes intensiveness. (TA.) And hence the phrase in a trad., فَلَمَّا سُرِّىَ ↓ عَنْهُ بُرَحَآءُ الوَحْىِ (assumed tropical:) [And when the vehement distress of mind arising from the oppression caused by inspiration was made to quit him]; referring to the Prophet. (Mgh.) — سَرَتْ, (K,) inf. n. سَرْوٌ, (TA,) said of the female locust, She laid eggs: (K:) a dial. var. of سَرَأَتْ. (TA.) 2 اليَوْمَ تَسَرَّوْنَ, said by the Prophet on the occasion of the expedition of Ohod, means Today ye shall have your سَرِىّ [or that person, among you, who is distinguished by liberality and manliness, &c.,] slain: and [accordingly] Hamzeh was then slain. (TA.) — See also 1, in six places. 3 ساراهُ, inf. n. مُسَارَاةٌ, i. q. فَاخَرَهُ [i. e. He vied with him, or contended with him for superiority, in glory, or rather in liberality and manliness, &c.: see 1, first sentence]. (TA.) 4 اسرى He became in, or upon, land, or ground, such as is termed سَرَاة: belonging to the present art., accord. to Er-Rághib: (TA:) or he betook himself to the سَرَاة [app. meaning the mountainous tract so called]: (K and TA in art. سرى:) it is like أَنْجَدَ and أَتْهَمَ. (TA in that art.) — See also 1, in two places. 5 تسرّى signifies تَكَلَّفَ السَّرْوَ, (S, K, * TA,) i. e. [He affected, or constrained himself, to possess liberality and manliness, &c., (see 1, first sentence,) or] high or elevated rank or condition, nobility, dignity, honour, or glory, and manliness, or manly virtue: (TA:) or it signifies أَخَذَ سُرِّيَّةً [he took a concubine-slave]: (K:) or — one says also, تسرّى الجَارِيَةَ [He took the girl, or young woman, as a concubine-slave], from السُّرِّيَّةُ; said by Yaakoob to be originally تَسَرَّرَ, [which see in art. سر,] from السُّرُورُ. (S.) — — And تسرّاهُ signifies ↓ أَخَذَ أَسْرَاهُ [i. e. He took the best thereof]. (M, TA. [See also 8.]) 7 إِنْسَرَوَ see 1, in the latter part of the paragraph. 8 استرى He chose, or selected, as being the best, (S, M, K,) a thing, (M,) or men, (S, K,) and camels, and sheep or goats. (S.) And اِسْتَرَيْتُهُ I took the best of it. (T, TA. [See also 5, last sentence.]) And اِسْتَارَ signifies the same as استرى, being formed from the latter by transposition. (TA.) One says, استرى المَوْتُ بَنِى فُلَانٍ, (S,) or الحَىَّ, (K,) i. e. Death chose [or took] the best of the sons of such a one, or of the tribe. (S, * K, * TA.) سَرْوٌ an inf. n. of 1 [q. v.]. (S, M, K, &c.) [Used as a simple subst., Liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue; &c.] — — Hence, أَبُو السَّرْوِ (assumed tropical:) Aloes-wood, or the like, that is used for fumigation; syn. البَخُورُ. (Har p. 228.) — Also A part that rises from [the bottom of] a valley, and slopes down from the rugged portion of a mountain: (M, K:) or that rises from the channel in which the water flows, and slopes down from the rugged portion of a mountain: (M:) it is like a خَيْف. (S.) السَّرْوُ, (S, K,) or سَرْوُ حِمْيَرَ, occurring in a trad., is said to mean مَحَلَّةُ حِمْيَرَ [The settlement of Himyer]. (S, M, K.) — And A certain kind of tree, (S, M, K,) well-known; (K;) [the common, or evergreen, cypress; cupressus sempervirens of Linn.: applied thereto in the present day: (Delile's Floræ Aegypt. Illustr., no. 900:)] n. un. with ة. (S, M, K.) — And Certain worms that light upon plants, (M, K, TA,) and eat them: (M:) النَّيَّاب, in [some of] the copies of the K, is a mistranscription for النَّبَات: (TA:) sing. [or rather n. un.] with ة. (M.) سَرَاةٌ The back (S, M, K) of anything: (S:) pl. سَرَوَاتٌ: (S, M, K:) it has no broken pl. (M.) And The higher, or highest, part of anything: (M in the present art., and K in art. سرى:) so [for instance] of a mountain. (TA in art. سرى.) [Hence,] سَرَاةُ اليَمَنِ, (M,) or السَّرَاةُ [by way of preeminence, for سَرَاة is prefixed to the names of a number of places and of tribes, as is said in the TA in art. سرى], A certain mountain [or mountainous tract] commencing near 'Arafát and extending to Nejrán of El-Yemen: (Msb:) pl. as above. (M.) — — The highest [or most advanced state] of the day: (TA:) [or] the state of advancement, when the sun has become somewhat high, (syn. اِرْتِفَاع,) of the day, (M, K, TA,) and so of other things; by some said to mean the middle thereof; (M;) so in the S, in relation to the day; but this is [said to be] a mistake: (TA:) in a verse of El-Bureyk El-Hudhalee, of the night: pl. as above: and the sing. also occurs used as a pl. (M.) — — The middle of anything: pl. as above. (S.) The middle and main part of a road; (Mgh, Msb;) the hard and elevated part thereof. (K.) It is said in a trad., لَيْسَ لِلنِّسَآءِ سَرَوَاتُ الطَّرِيقِ (S, Mgh) The back and middle of the road, (S,) or the middle and main parts thereof, (Mgh,) are not for the women; meaning that they should walk upon the side parts. (S.) — — Accord. to Er-Rághib, A wide tract of land. (TA in art. سرى.) — It is also a pl., of a rare form, (S, Msb,) or a quasi-pl. n., (M, K,) of سَرِىٌّ [which see in several places]. (S, M, Msb, K.) سَرْوَةٌ n. un. of سَرْوٌ [q. v.] in two senses. — See also سُرْوَةٌ. سِرْوَةٌ: see what next follows. سِرْوَةٌ (Th, AHn, T, S, M, K) and ↓ سُرْوَةٌ (Th, M, IAth, K) and ↓ سَرْوَةٌ (Kr, M, K) A small arrow: (S:) or a small and short arrow: or an arrow broad and long in the head; (M, K, TA;) but therewithal slender and short; with which one shoots at the butt: (TA:) or such as is round and smooth, not broad; the broad and long being termed مِعْبَلَةٌ: (M:) or the very slenderest of arrow-heads, that penetrates into the coats of mail: (Th, M:) or it [is an arrow that] penetrates into the coats of mail, for which reason it is called الدِّرْعِيَّةُ, its head entering like the needle: (T, TA:) or an arrow-head resembling an ordinary needle or a large needle: it is mentioned also in art. سرى, [as being a small, short, round and smooth arrow-head, having no breadth, and as being called سِرْوَةٌ and سِرْيَةٌ,] because the word belongs to that art. and to this: (M:) [see also مِرْمَاةٌ; and see سِرْوَةٌ in art. سرأ:] the pl. is سُرًى [or سِرًى?] accord. to the T, or سِرَآءٌ accord. to the S. (TA.) — The first (سِرْوَةٌ) also signifies The locust in its first state, when it is a larva; (S;) or in its first state of growth, when it comes forth from its egg: (M:) originally with hemz: (S:) [see سَرْءٌ, in two places:] and سِرْيَةٌ is a dial. var. thereof. (S.) [See also جَرَادٌ.] سَرِىٌّ, as an epithet applied to a man, (S, M, K, &c.,) may be

from اِسْتَرَيْتُ الشَّىْءَ " I chose, or selected, the thing," or from السَّرَاةُ " the higher, or highest, part " of a thing, (Ham p. 337,) or, accord. to Er-Rághib, from سَرَوْتُ الثَّوْبَ عَنِّى " I pulled off the garment from me," (TA, [in which this derivation is said to be good, but I think it far-fetched,]) Possessing liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue: (S, Mgh:) or possessing manliness, or manly virtue, (M, K,) and, (M,) or combined with, (K,) high or elevated rank or condition, nobility, dignity, honour, or glory: (M, K:) or i. q. رَئِيسٌ [meaning a chief, or person high in rank or condition]: (Msb:) [or a generous and manly or noble person:] fem. with ة: (M, K:) and ↓ مَسْرَوَانٌ signifies the same, applied to a man; and ↓ مَسْرَوَانَةٌ applied to a woman: (M:) the pl. of سَرِىٌّ is أَسْرِيَآءُ and سُرَوَآءُ (Lh, M, K) and سُرًى, (Az, K,) which is anomalous, (TA,) and سَرَاةٌ, (T, S, Mgh, * Msb,) [originally سَرَوَةٌ,] which is [also] anomalous, (T, TA,) the only instance of فَعَلَةٌ as the measure of a pl. of a word of the measure فَعِيلٌ, (S, Msb,) or it is a quasi-pl. n., (Sb, M, K,) and its pl. is سَرَوَاتٌ; (S, M, Mgh, * K;) meaning سَادَاتٌ [or chiefs, &c.]; (Mgh); and سُرَاةٌ, with damm, [originally سُرَوَةٌ,] is a dial. var. of سَرَاةٌ, as pl. [or quasi-pl. n.] of سَرِىٌّ: (IAth, TA:) the pl. of سَرِيَّةٌ is سَرِيَّاتٌ and سَرَايَا. (M, K.) Also Chosen, or choice, or select: (M:) what is good of anything; pl. [or quasi-pl. n.] سَرَاةٌ: (Ham p. 337:) the best, (Msb, TA, and Har p. 56,) and in like manner سَرَاةٌ [as a pl.]; (M, Msb, TA, and Ham p. 57, and Har ubi suprà;) the former, of men, (Har ubi suprà,) and of camels; (S;) and the latter, of men, (S, TA, and Ham ubi suprà, and Har,) and of cattle or camels and the like, (S, M, TA,) as also the former. (TA.) — See also art. سرى. سُرِّيَّةٌ, said by some to be originally of the measure فُعُّولَةٌ, from سَرْوٌ: see art. سر. أَسْرَى is of the measure أَفْعَلُ [denoting the comparative and superlative degrees] from السَّرْوُ signifying " liberality, bountifulness, munificence, or generosity, combined with manliness, or manly virtue: " [&c.:] whence the phrase أَسْرَاهُمْ سُودَدًا, meaning The best of them in respect of chiefdom or the like: or it may be from السُّرَى; meaning in this instance that the fame of the chiefdom, or the like, of him to whom it relates has pervaded the countries and spread among mankind; and this is more worthy of regard in respect of the method of grammatical analysis; from Mtr: (Har p. 363: [see art. سرى:]) [ISd, however, assigns the word to the present art.:] see 5, last sentence. أَرْضٌ مَسْرُوَّةٌ A land containing the سِرْوَة, or locust in its first state, when it is a larva. (S.) [In a copy of the M, it is said to be from السَّرْوَةُ; and the context there indicates the meaning to be A land infested by a worm of the kind termed سَرْوٌ, of which سَرْوَةٌ is the n. un.: but probably السَّرْوَةُ, in this instance, is a mistranscription for السِّرْوَةُ, which is mentioned immediately after as meaning " the locust in its first state of growth, when it comes forth from its egg. "] مَسْرَوَانٌ; and its fem., with ة: see سَرِىٌّ. سرول Q. 1 سَرْوَلَهُ, (inf. n. سَرْوَلَةٌ, TA,) He clad him with سَرَاوِيل. (S, M, K.) Q. 2 تَسَرْوَلَ He clad himself, or became clad, with سَرَاوِيل. (S, M, K.) سِرْوَالٌ: see سَرَاوِيل, latter half, in two places. سِرْوِيلٌ: see سَرَاوِيل, in the latter half. سِرْوَالَةٌ: see the next paragraph, latter half, in two places. سَرَاوِيل a Pers. word, (S, * M, Msb, * K,) originally شَلْوَار, (MA, KL, [in the former loosely expl. by the word إِزَارٌ, and so in the PS,]) of well-known meaning, (S,) [Drawers, trousers, or breeches; originally applied to such as are worn under other clothing;] a certain under-garment; (MA;) [but now applied also to such as are worn externally;] is masc. [and perfectly decl., i. e. with tenween], and fem. [and imperfectly decl., i. e. without tenween]; (S, M, Msb, K; *) sometimes masc., (Msb, K,) but not known to As otherwise than as fem.; (M;) accord. to the usage most commonly obtaining, it is imperfectly decl. and fem.: (MF:) Sb says that it is a sing., and is a foreign, or Pers., word, arabicized; resembling, in their [the Arabs'] language, what is imperfectly decl. [as a pl. of the measure فَعَالِيلُ] when determinate and when indeterminate; but is perfectly decl. when indeterminate; and imperfectly decl. if applied as a proper name to a man, and so is its dim. if so applied, because it is fem. and of more than three letters: (S:) or it is imperfectly decl. as a proper name because it is also originally a foreign word; and its dim., ↓ سُرَيْيِيل, [for سُرَيْوِيل, the و being changed into ى, as in سَيِّدٌ for سَيْوِدٌ,] is perfectly decl. unless used as a proper name, in which latter case it is imperfectly decl. [for the reason above mentioned or] because it is fem. and determinate: (IB, TA:) it (i. e. سَرَاوِيل) is made, as a pl., imperfectly decl. when indeterminate by some of the grammarians; (S;) and it occurs in poetry imperfectly decl. [when indeterminate]: (S, M, * IB, TA:) [but this may be by poetic license:] thus in the saying of Ibn-Mukbil, أَتَى دُونَهَا ذَبُّ الرِّيَادِ كَأَنَّهُ فَتًى فَارِسِىٌّ سَرَاوِيلَ رَامِحُ [The came as an obstacle intervening in the way to her, or them, the wild bull, as though he were a Persian youth in drawers; one with a pair of horns]: (S, * IB, TA:) the former [however] is the usual way, [contrary to what has been said on the authority of MF,] though the latter is more valid: (S:) the pl. is سَرَاوِيلَاتٌ: (S, M, Msb, K:) Sb says that it has no broken pl., because, if it had, it would be the same as the sing.: (M:) or, (K,) some say, (S, M, Msb,) namely those grammarians who make it imperfectly decl. when indeterminate, (S,) holding it to be [originally] an Arabic word, (Msb,) it is a pl. of which the sing. is ↓ سِرْوَالَةٌ (S, M, Msb, K) and ↓ سِرْوَالٌ (S, K) and ↓ سِرْوِيلٌ, which is [said to be] the only instance of a word of the measure فَعْوِيلٌ: (K:) [this, therefore, confirms the opinion that I hold, that the measure of this word is فِعْلِيلٌ, and that all the words of the present art. are quadriliteral-radical, agreeably with an assertion in the TA that سرل is not genuine Arabic: though it seems that all the lexicographers regard the و in the words of this art. as augmentative:] a poet says, فَلَيْسَ يَرِقُّ لِمُسْتَعْطِفٍ * عَلَيْهِ مِنَ اللُّؤْمِ سِرْوَالَةٌ ↓ [Upon him is an under-garment of ignobleness, (i. e. ignobleness cleaves to him like a pair of drawers,) so that he does not become tenderhearted to one who endeavours to conciliate him]: (S, * M:) in the " Mujarrad," سَرَاوِيلُ is made fem., and ↓ سِرْوَالٌ masc.: (Msb:) سَرَاوِين is a dial. var.; (K;) or syn. with سَرَاوِيل; the ن in the former being asserted by Yaakoob to be a substitute for the ل [in the latter]: (M:) and شِرْوَالٌ, with ش, is likewise a dial. var. [of سِرْوَالٌ], (K,) mentioned by Es-Sijistánee, on the authority of some one or more of the Arabs: (TA:) [the common modern pronunciation is شَرْوَال: pl. شَرَاوِيل.] سُرَيْيِيل: dim. of سَرَاوِيل, q. v. (IB, TA.) مُسَرْوَلٌ Clad with سَرَاوِيل; as also ↓ مُتَسَرْوِلٌ. (A, TA.) — — [Hence,] طَائِرٌ مُسَرْوَلٌ (tropical:) A bird whose plumage clothes its legs. (M, L, TA.) And حَمَامَةٌ مُسَرْوَلَةٌ (tropical:) A pigeon having feathers upon its legs. (S, K, TA.) And فَرَسٌ أَبْلَقُ مُسَرْوَلٌ, (K,) or فَرَسٌ مُسَرْوَلٌ, (A'Obeyd, S, TA,) (tropical:) [A horse, or a black and white horse,] whose whiteness of the legs extends (A'Obeyd, S, K) beyond, (A'Obeyd, K, TA,) or to, (S,) the arms and thighs: (A'Obeyd, S, K:) or مُسَرْوَلٌ applied to a horse means white in the hinder part, [and black, or of some other colour, in the hind legs,] the whiteness descending to the thighs. (A, voce أَزَرُ.) — — And المُسَرْوَلُ signifies (assumed tropical:) The wild bull: because of the blackness that is in his legs. (Az, TA.) مُتَسَرْوِلٌ: see the next preceding paragraph. سرون سَرَاوِين: see سَرَاوِيل, in art. سرول. سرى 1 سَرَى, (S, M, K,) or سَرَى اللَّيْلَ (Msb) and بِاللَّيْلِ, (Mgh, Msb,) aor. يَسْرِى, (K,) inf. n. سُرًى (S, M, Mgh, K) and مَسْرًى (S, K) and سَرْيَةٌ and سُرْيَةٌ (M, K) and سِرَايَةٌ; (S, * and TA as from the K, but not in the CK nor in my MS. copy of the K;) the first of a form rare among inf. ns., because it is one of the forms of pls., as is shown by the fact that some of the Arabs make it and هُدًى fem., namely, Benoo-Asad, supposing them to be pls.

of سُرْيَةٌ and هُدْيَةٌ, (S,) and Lh knew not سُرًى but as a fem. noun; (M;) or the inf. n. is سَرْىٌ, and سُرْيَةٌ and سَرْيَةٌ are more special [in meaning, as will be shown below, voce سَرْيَةٌ], and سُرًى is pl. of سُرْيَةٌ; (Msb;) or سَرْيَةٌ is an inf. n. un., and سُرْيَةٌ is a simple subst., and so is سُرًى, (S, TA,) and so is سِرَايَةٌ (Msb, TA) also, as some say; (TA;) He journeyed, or travelled, by night, or in the night, (S, M, Mgh, Msb, K,) in a general sense; (M, K;) accord. to AZ, in the first part part of the night, and in the middle thereof, and in the last part thereof; (Msb, TA;) and ↓ اسرى signifies the same (S, M, Mgh, Msb, K) in the dial. of El-Hijáz, (S, Msb,) inf. n. إِسْرَآءٌ; (M;) as also ↓ استرى; (M, K;) and perhaps ↓ تسرّى likewise. (Mgh.) [See also سُرًى and سَرْيَةٌ below.] It is said in a prov., ذَهَبُوا إِسْرَآءَ ↓ قُنْفُذٍ [They went away in the manner of a hedge-hog's night-travelling; meaning they went away by night]; because the قنفذ goes all the night, not sleeping. (M.) — — [Hence, as denoting unseen progress,] it is said also of the root of a tree, meaning It crept along beneath the ground; (Az, M, K;) aor. as above, (M,) inf. n. سَرْىٌ. (TA.) — — And it is said of ideal things, as being likened to corporeal things; tropically, and by extension of the signification; (Msb, TA;) or metaphorically; [as, for instance,] of calamities, and wars, and anxieties: (M, TA:) and the predominant inf. ns. [in these cases] are سِرَايَةٌ and سَرَيَانٌ. (TA.) One says, سَرَى عِرْقُ السُّوْءِ فِى الإِنْسَانِ (tropical:) [The root, or strain, of evil crept in the man]. (Es-Sarakustee, Msb, TA.) And سَرَى فِيهِ السَّمُّ (tropical:) [The poison crept in him, or pervaded him]; and similarly one says of wine; and of the like of these two things. (El-Fárábee, Msb, TA. [See also دَبَّ.]) And the lawyers say, سَرَى الجُرْحُ إِلَى النَّفْسِ (tropical:) [The wound extended to the soul], meaning that the pain of the wound continued until death ensued in consequence thereof: (Mgh, * Msb, TA:) and قُطِعَ كَفُّهُ فَسَرَى إِلَى سَاعِدِهِ (tropical:) [His hand was cut off, and it extended to his upper arm], meaning that the effect of the wound passed by transmission: and سَرَى التَّحْرِيمُ, and العِتْقُ, (tropical:) The prohibition, and the emancipation, [extended, or] passed by transmission: phrases current among the lawyers, but not mentioned in books of repute, though agreeable with others here preceding and following. (Msb, TA.) One says also, سَرَى عَلَيْهِ الهَمُّ (tropical:) Anxiety came to him [or upon him] by night: and سَرَى هَمُّهُ (tropical:) His anxiety went away. (Msb, TA.) And similar to these is the phrase in the Kur [lxxxix. 3], وَاللَّيْلِ إِذَا يَسْرِ (tropical:) And by the night when it goes away: (Msb, TA:) or, as some say, when one journeys in it; like as one says لَيْلٌ نَائِمٌ meaning " night in which one sleeps: " the [final] ى [of the verb] is elided because it terminates a verse. (TA.) — — It is made trans. by means of ب: (Msb:) one says, سَرَى بِهِ [He made him to journey, or travel, or he transported him, by night, or in the night; or it may be rendered he journeyed, or travelled, with him, by night, or in the night]; (M, Msb, K;) and in like manner, [and more commonly,] بِهِ ↓ أَسْرَى; (S, M, Msb, K;) and ↓ أَسْرَاهُ; (S, M, K;) like as one says, أَخَذَ بِالخِطَامِ as well as اخذ الخِطَامَ. (S.) As to the saying in the Kur [xvii. 1], سُبْحَانَ الَّذِى بِعَبْدِهِ لَيْلًا ↓ أَسْرَى [Extolled be the glory of Him who transported his servant by night!], it is an instance of corroboration, (S, K, * TA,) like the saying, سِرْتُ أَمْسِ نَهَارًا and البَارِحَةَ لَيْلًا: (S, TA:) or the meaning is [simply] سَيَّرَهُ: (K, TA:) accord. to 'Alam-ed-Deen Es-Sakháwee, لَيْلًا is added, although الإِسْرَآء is not otherwise than by night, because the space over which he was transported is not to be traversed in less than forty days, but was traversed by him in one night; as though the meaning [intended] were, فِى لَيْلٍ وَاحِدٍ; and it denotes wonder: لَيْلًا is here used instead of لَيْلَةً because when they say سَرَى لَيْلَةً the meaning generally is he occupied the whole of the night in journeying: Er-Rághib holds the verb in this instance to be from سَرَاةٌ signifying " a wide tract of land," to belong to art. سرو, and to be like أَجْبَلَ and أَتْهَمَ; the meaning being, who transported his servant over a wide tract of land: but this is strange. (TA.) — سَرَى مَتَاعَهُ, (M, K,) aor. يَسْرِى, (M, TA,) inf. n. سَرْىٌ, (TA,) He threw his goods, or utensils and furniture, upon the back of his beast. (M, K.) — — And سَرَى عَنِّى الثَّوْبَ, inf. n. سَرْىٌ, He removed from over me the garment: but و is more approved [as the final radical: see 1 in art, سرو]. (M, TA.) You say, سَرَيْتُ عَنْهُ الثَّوْبَ and ↓ سَرَّيْتُهُ I pulled off the garment: and سُرِّىَ ↓ It was removed from over him, and removed from its place: the teshdeed denotes intensiveness. (TA.) 2 سرّى, (K,) or سرّى سَرِيَّةً, (TA,) inf. n. تَسْرِيَةٌ, He (the leader of an army, TA) detached a سَرِيَّة [q. v.] (K, TA) to the enemy by night. (TA.) — — سرّى العَرَقَ عَنْ بَدَنِهِ, inf. n. as above, He exuded the sweat from his body. (TA.) — — See also 1, last sentence, in two places. 4 أَسْرَىَ see 1, in the former half of the paragraph, in two places: — — and again, in the latter half, in three places. — — See also 4 in art. سرو. 5 تَسَرَّىَ see 1, first sentence. 8 إِسْتَرَىَ see 1, first sentence. سُرًى, [said by some to be an inf. n., by some to be a simple subst., and by some to be pl. of سُرْيَةٌ, or supposed to be so, and therefore made fem., as mentioned in the first sentence of this art.,] meaning A journeying, or travelling, by night, or in the night, in a general sense, is masc. and fem., (M, K,) by some of the Arabs made fem., (S,) and not known to Lh but as a fem. noun. (M.) It is said in a prov., عِنْدَ الصَّبَاحِ يَحْمَدُ القَوْمُ السُّرَى [At daybreak, the party commend night-journeying]: applied to the man who endures difficulty, or distress, or fatigue, hoping for rest, or ease: (Meyd:) and in inciting to labour for the accomplishment of an affair with patience, and to dispose and subject the mind, until one commends the result thereof. (Har p. 555, q. v.) سَرَاةٌ: see art. سرو. سَرْيَةٌ and ↓ سُرْيَةٌ are inf. ns. of سَرَى: (M, K:) or have a more special signification than the inf. n. of that verb, which is سَرْىٌ: one says, سَرَيْنَا سَرْيَةً مِنَ اللَّيْلِ and ↓ سُرْيَةً [We journeyed by night a journey of the night]: and the pl. of ↓ سُرْيَةٌ is [said to be] سُرًى: (Msb:) or one says, سَرَيْنَا سَرْيَةً وَاحِدَةً [We journeyed by night a single night-journey]: and the subst. [signifying a journeying, or travelling, by night, or in the night,] is ↓ سُرْيَةٌ, and سُرًى. (S, TA.) سُرْيَةٌ: see the next preceding paragraph, in four places. سِرْيَةٌ meaning An arrow-head, (As, M, TA,) such as is small, short, round and smooth, having no breadth, (M, TA,) is a dial. var. of سِرْوَةٌ [q. v.], (As, TA,) or formed from the latter word by the substitution of ى for و because of the kesreh: (M, TA:) accord. to the K, ↓ سَرِيَّةٌ signifies a small round arrow-head; but this is a mistake; the correct word being سِرْيَةٌ, with kesr, and without teshdeed to the ى. (TA.) — It is also a dial. var. of سِرْوَةٌ signifying The locust in its first state, when it is a larva. (S in art. سرو.) سَرَآءٌ A certain tree, (AHn, S, M, K,) from which bows are made, (AHn, S, M,) the wood whereof is of the best of woods, and which is of the trees of the mountains: (AHn, M:) ElGhanawee El-Aarábee says, the نَبْع and شَوْحَط [q. v.] and سَرَآء are one: (TA in art. شحط:) [it is also mentioned in the TA in art. سرأ:] n. un. سَرَآءَةٌ. (M, K.) سَرِىٌّ i. q. نَهْرٌ [A river, &c.]: (Th, M:) or a rivulet, or streamlet: (S, M, Msb:) or a rivulet running to palm-trees: (M, K:) pl. [of pauc.] أَسْرِيَةٌ (S, M, K) and [of mult.] سُرْيَانٌ: (Sb, S, M, Msb, K:) أَسْرِيَاءُ as its pl. has not been heard. (S.) Thus it has been expl. as occurring in the Kur xix. 24. (M, TA.) — See also art. سرو. سَرِيَّةٌ A portion of an army: (S, Msb:) of the measure فَعِيلَةٌ in the sense of the measure فَاعِلَةٌ; because marching by night, privily; (Mgh, Msb;) thus originally, and afterwards applied also to such as march by day: (Ham p. 45:) or it may be from الاِسْتِرَآءُ " the act of choosing, or selecting; " because a company chosen from the army: (Mgh: [but if so, belonging to art. سرو:]) from five persons to three hundred: (M, K:) or four hundred: (K:) or,

of horsemen, about four hundred: (M:) or the best thereof, (S,) or the utmost, (Nh,) consists of four hundred: (S, Nh:) or, accord. to the " Feth el-Bári," from a hundred to five hundred: (TA:) or nine, and more than this; three, and four, and the like being termed طَلِيعَةٌ, not سَرِيَّةٌ: but it is related of the Prophet that he sent a single person as a سَرِيَّة: (Mgh:) the pl. is سَرَايَا (S, Msb) and سَرِيَّاتٌ. (Msb.) — See also سِرَايَةٌ .سِرْيَةٌ A journeying, or travelling, by night, or in the night: (S, Msb, TA:) an inf. n.; (TA as from the K; [see 1, first sentence;]) or a simple subst. (Msb, TA.) [سَرَيَانِىٌّ, from the inf. n. سَرَيَانٌ, Pervasive: occurring in philosophical works, and probably post-classical.] [السُّرْيَانِيَّةُ The Syriac language.] سَرَّآءٌ One who journeys much, or often, by night. (K.) سَارٍ Journeying, or travelling, by night, or in the night, in a general sense: (M, TA: *) pl. سُرَاةٌ. (TA.) — — Hence, because of his going [about] by night, (TA,) السَّارِى signifies The lion; as also ↓ المُسَارِى and ↓ المُسْتَرِى. (K, TA.) سَارِيَةٌ A party, or company of men, journeying by night. (Er-Rághib, TA.) — — And A cloud that comes by night: (S, Msb:) or clouds that travel by night: (K:) or a cloud that is between that which comes in the early morning and that which comes in the evening: [perhaps thus termed as having previously travelled in the night:] or, accord. to Lh, a rain that comes in the night: (M, TA:) pl. سَوَارِى [app. a mistranscription for سَوَارٍ, being indeterminate]. (K, TA.) — — One says, جَآءَ صَبِيحَةَ سَارِيَةٍ He came in the morning of a night in which was rain. (TA.) — — And the pl. السَّارِيَاتُ signifies The asses: (M:) or the wild asses: (TA:) because they rest not by night: (M:) or because they pasture by night. (TA.) — Also A column, syn. أُسْطُوَانَةٌ, (S, M, Msb, K,) of stone, or of baked bricks; so in the " Bári': " (TA:) pl. سَوَارٍ. (Mgh.) — — [And A mast: see حَنَّ and صَرَّ: and see also صَارِيَةٌ.] أَسْرَى [More, and most, used to night-journeying]. أَسْرَى مِنْ قُنْفُذٍ [More used to go about by night than a hedge-hog] is a prov. of the Arabs. (TA.) [See also the same word in art. سرو.] مَسْرًى may be a n. of place and a n. of time, [signifying A place, and a time, of night-journeying,] as well as an inf. n. (Ham p. 23.) It is [used also in a larger sense, as] syn. with مَذْهَبٌ [A place, and a time, of going &c.: a way by which one goes &c.]. (Har p. 540.) المُسَارِى: see سَارٍ, above. المُسْتَرَى: see سَارٍ, above. المُتَسَرِّى He who goes forth in, or among, the [company termed] سَرِيَّة. (IAth, TA.) سسب سَاسَبٌ and ↓ سَيْسَبٌ, (M, K,) i. q. سَبْسَبٌ, with two ب s, (L, TA,) the second of which is commonly pronounced سِيسب, and by some سيسم, (TA,) A kind of tree, (M, K,) a kind of lofty tree, (TA,) of which arrows are made, (M, K, TA,) and bows. (TA.) In the saying of Rubeh, ↓ رَاحَتْ وَرَاحَ كَعِصِىِّ السَّيْسَابٌ [She went, and he went, like the rods of the seysáb, (of which see another reading voce سَبْسَبٌ, in art. سب,) meaning, like arrows], it may be that السيساب is a dial. var. of السَّيْسَب, or it may be that the ا is added for the sake of the rhyme like as it is in العَقْرَاب in a verse cited in art. عقرب. (M. [Accord. to the K and TA, ↓ السَّيْسَاب is used by Ru-beh for السَّيْسَبَان: but this is evidently a mistake.]) سَيْسَبٌ: see the preceding paragraph: — — and see also سَيْسَبَانٌ .سَيْسَبَا, and سَيْسَبَى, and سَيْسَبَّى, and سَيْسَبَآءٌ: see the paragraph that next follows. سَيْسَبَانٌ and ↓ سَيْسَبَى, (K,) or the former and ↓ سَيْسَبَآءُ, which is mentioned by Th, (M,) A kind of tree; (M, K;) accord. to AHn, it grows from its seeds, and becomes tall, but does not endure the winter; it has leaves like those of the دِفْلَى [q. v.], beautiful; people sow it in the gardens, desiring its beauty; and it has a produce like the oblong pericarps (خَرَائِط) of sesame, but thinner: (M, TA:) AHn adds that, when its pericarps dry, it makes a rustling sound (a sound such as is termed خَشْخَشَة) [in the wind], like the [species of cassia called] عِشْرِق: (TA:) [the sesbania Aegytiaca of Persoon; æschynomene sesban of Linn.; (Delile, Flor. Aegypt. Illustr., no. 682;) dolichos sesban of Forskål (in his Flora Aegypt. Arab, p. lxx., no. 362):] AHn further says, وَحَكَى الفَرَّآءُ فِيهِ سَيْسَبًا: (M, TA:) [this may perhaps mean that Fr has mentioned, as a var. of this word, ↓ سَيْسَبٌ, as it is in the accus. case: but I think that the right reading is ↓ سَيْسَبَى, and also سَيْسَبَى, (which last has been mentioned above on the authority of the K,) for it is immediately added in the TA, "it is masc. and fem.," app. indicating that it is with, and without, tenween: then it is there further and strangely added, "it is brought from India: "] a rájiz uses the form ↓ السَّيْسَبَا, at the end of a verse, for السَّيْسَبَانَ, necessarily eliding [the ن for the sake of the rhyme]. (M, TA.) سَيْسَابٌ: see the first paragraph, in two places. سسم سَاسَمٌ, without ء, (AHát, TA,) A kind of tree, of which arrows are made: (AHát, M:) a kind of black tree: (S, K:) or a kind of tree (AHn, M, K) of the mountains, of the [sort termed] عُتُق, (AHn, M,) of which bows are made: (AHn, M, K:) or, (K,) as some assert, (AHn, M,) the [tree called] آبِنُوس [i. e. ebony]: (AHn, M, K:) or, (K,) as others assert, (AHn, M,) the [tree called] شِيز: (AHn, M, K: [in some copies of the K شِيزَى, which means the same:]) but neither of these two is suitable for bows. (AHn, M.) سطب أُسْطُبَّةٌ [an arabicized word, app. from the Greek σύππη σύπη,] Tow; i. e. what falls from flax in the process of combing. (K. [See also art. صطب.]) مَسْطَبَةٌ and مِسْطَبَةٌ are sings. of مَسَاطِبُ, which signifies The [wide benches, of stone or brick &c., generally built against a wall, called] دَكَاكِين, upon which people sit: (AZ, K:) [and particularly such as surround the court of a mosque: for] one says, رَأَيْتُهُمْ قَاعِدِينَ عَلَى المَسَاطِبِ, mean- ing [I saw them sitting upon] the دَكَاكِين around the court of the mosque. (A. [See also art. صطب.]) — — The pl. also signifies Blacksmiths' anvils. (IAar, K. [See, again, art. صطب.]) — — And Waters stopped up, or choked up, with earth or dust; or altered for the worse by long standing; syn. مِيَاهٌ سُدُمٌ [q. v.]. (IAar, K.) سطح 1 سَطَحَهُ, (A, K,) aor. سَطَحَ, (K,) inf. n. سَطْحٌ, (Msb,) He spread it, spread it out or forth, or expanded it: (A, Msb, K:) this is the primary signification. (Msb.) You say, سَطَحَ اللّٰهُ الأَرْضَ, inf. n. as above, God spread, or expanded, the earth. (S.) And سَطَحَ التَّمْرَ, aor. and inf. n. as above, He spread the dates [to dry]. (Msb.) And سَطَحَ الثَّرِيدَ فِى الصَّحْفَةِ [He spread evenly the crumbled, or broken, bread in the bowl]. (A.) And سَطَحَ سُطُوحَهُ He made even his سُطُوح [or flat roofs]; as also ↓ سَطَّحَهَا, (K,) inf. n. تَسْطِيحٌ. (TA.) And سَطَحَ البَيْتَ, aor. and inf. n. as above; [He made a flat roof to the house, or chamber;] as also ↓ سطّحهُ. (TA.) And القَبْرَ ↓ سَطَّحْتُ, inf. n. as above, I made the top [or roof] of the grave [flat] like the سَطْح [of a house]: (Msb:) تَسْطِيحُ القَبْرِ is the contr. of تَسْنِيمُهُ. (S, A.) — — He threw him down (A, L, K) [so that he lay] extended on the back of his neck, (A,) or spread upon the ground. (L.) And He threw him down on his side. (K.) And سَطَحَ النَّاقَةَ He made the she-camel to lie down on her breast. (TA.) — — And He sent him with his mother; namely, a lamb or kid, or a new-born lamb or kid. (O, K.) 2 سَطَّحَ see above, in three places. 5 تَسَطَّحَ see what next follows. 7 انسح It was, or became, spread, spread out or forth, or expanded; as also ↓ تسطّح. (TA.) — — Said of a man, He became extended [lying] on the back of his neck, (S, Msb,) affected by a disease of long continuance, or crippled, (Msb,) and moved not: (S, Msb:) or he became thrown down [so that he lay] extended on the back of his neck. (A.) Q. Q. 3 [accord to the S, but of an extr. form]. اِسْلَنْطَحَ It (a thing) was, or became, long and wide. (AA, S. [Mentioned in the S in this art., as though of the measure اِفْلَنْعَلَ: see also art. سلطح.]) سَطْحٌ a word of well-known meaning; (S;) The upper, or uppermost, part [or surface] of a house or chamber &c.; (Msb;) [the flat top or roof of a house &c.;] the back (ظَهْر) of a house or chamber (K, TA) when it is flat, level, or even; because of its expansion: (TA:) and the upper, or uppermost, part [or surface] of anything: (K:) or it has this last meaning [primarily]: and hence the سَطْح of a house or chamber: (A:) pl. سُطُوحٌ. (Msb, TA.) — — [In geometry, A plane; i. e.] the سَطْح is that which is divisible in length and

breadth and is terminated by a line [or lines]. (KT.) سَطِيحٌ Spread, spread out or forth, or expanded; as also ↓ مَسْطُوحٌ. (TA.) — — Extended, (Msb,) or thrown down [so as to be lying] extended, (A,) or lying as though thrown down or extended, (S,) on the back of his neck, (S, A, Msb,) in consequence of disease of long continuance, or crippleness; (S, Msb;) and ↓ مُنْسَطِحٌ signifies the same: (A:) or spread [upon the ground], slow in rising, by reason of weakness, (L, K,) or And One born weak, unable to stand and to sit, so that he is always spread [upon the ground]. (TA.) And Slain, spread [upon the ground]; as also ↓ مَسْطُوحٌ. (K.) — — See also the next paragraph. سَطِيحَةٌ One of the vessels for water; (TA;) a [leathern water-bag of the kind called] مَزَادَة, (S, A, Mgh, Msb, K, TA,) made of two skins (Mgh, TA) placed opposite to each other; it is small, and large; but the مزادة [properly so called] is larger than it; (TA;) and ↓ سَطِيحٌ signifies the same. (S, K, TA.) سُطَّاحٌ A certain kind of plant, (As, AHn, S, O, K,) of the plants that grow in plain, or soft, ground: (AHn, O:) n. un. with ة: (As, AHn, S, O:) accord. to Az, the سُطَّاحَة is a certain herb, or leguminous plant, upon which cattle pasture, and with the leaves of which the heads are washed: (TA:) or it is a certain plant growing in plain, or soft, tracts, and spreading upon the ground: or a certain tree, or shrub, that grows in the places where cattle recline around the waters, spreading, but scanty, and of no use. (L.) And Any kind of plant that spreads (AHn, O, K) upon the ground, and does not grow tall: such as run and extend, as the melon or water-melon (بِطِّيخ), and the cucumber (قِثَّاء), and the colocynth, are all called شَرْىٌ: and such especially as are eaten [by men], like the gourd, and the cucumber (قِثَّاء and خِيَار), and the melon or water-melon (بِطِّيخ), are called يَقْطِينٌ. (AHn, O.) مَسْطَحٌ, (Msb,) or ↓ مِسْطَحٌ, (K,) or both, (S, O,) the former because it means a place, (O,) A place (S, R, O, Msb) that is even, or level, (R,) in which, (S, O, Msb,) or upon which, (R,) dates are spread (S, R, O, Msb) and dried; (S, R, O;) i. q. جَرِينٌ; (K;) of the dial. of El-Yemen: (TA:) [pl. مَسَاطِحُ.] — — رَأَيْتُ الأَرْضَ مَسَاطِحَ means I saw the land [bare, or] destitute of pasturage; likened to بُيُوت مَسْطُوحَة [i. e. flat-topped houses]. (TA.) مِسْطَحٌ A rolling-pin; i. e. the implement with which bread [or dough] is expanded. (O, K.) — — The pole, (S, A, Mgh, O, Msb,) or a pole, (K,) of a [tent such as is called] خِبَآء, (S, A, O, Msb, K,) or of a [tent such as is called] فُسْطَاط. (Mgh.) — — The transverse piece of wood upon the two props of the grape-vine, with the hoops [that are affixed upon it]. (K.) ISh says that when a grape-vine had a raised support made for its branches to lie thereon, recourse was had to props, for [the feet of] which holes were dug in the ground, each prop having two forking portions [at the head]; then a piece of wood (خَشَبَةٌ, so in the O, in the TA [erroneously] شعبة,) is taken, and laid across two props, and this transverse piece of wood is called the مِسْطَح, [pl. مَسَاطِحُ,] and upon the مَسَاطِح are placed hoops, from the nearest part thereof to the furthest; (O, TA;) and the مساطح with the hoops are called مساطح. (O.) — — A smooth piece of rock or hard stone, surrounded with stones, in which water collects: (S, O, K:) or a wide slab of rock or hard stone, bordered round, for the rain-water [to collect therein]: and sometimes God creates, at the mouth of the well, a smooth, even, piece of rock or hard stone, [thus called,] which is surrounded with stones, and from which the camels are watered, like the حَوْض. (T, TA.) [See also حَوِيَّةٌ.] — — Also i. q. مَسْطَحٌ, q. v. (S, O.) — — And A mat (S, O, K) woven (O) of خُوص (A, K) or طُفْى (O) [i. e. leaves] of the دَوْم [or Theban palm]; (O, K;) as also ↓ مِسْطَاحٌ. (A.) — — A large roasting-pan (مِقْلًى) for wheat, (K, TA,) which is roasted therein. (TA.) — — And A mug (كُوز) that is used in travelling, having one جَنْب [app. here meaning flat side]; (O, K, TA;) as also ↓ مِسْطَحَةٌ: it is like the مِطْهَرَة; not foursided. (TA.) مِسْطَحَةٌ: see what next precedes. مُسَطَّحٌ [Plane, or flat; opposed to كُرِىٌّ &c.]. — — A flat roof (سَطْحٌ) made even. (A, TA.) — — A nose spreading very widely. (S, K.) مِسْطَاحٌ: see مِسْطَحٌ, last sentence but two. مَسْطُوحٌ: see سَطِيحٌ, in two places. — — بَيْتٌ مَسْطُوحٌ [A house, or chamber, having a flat roof made to it]. (TA.) مُنْسَطِحٌ: see سَطِيحٌ. سطر 1 سَطَرَ, (S, M, Msb, &c.,) aor. سَطُرَ, (S, M, Msb;) inf. n. سَطْرٌ; (S, M, Msb, K; *) and ↓ سطّر; (M;) and ↓ استطر; (S, M, A, Msb, K;) He wrote (S, M, * A, Msb, K) a writing or book. (M, Msb.) — — [And سَطَرَ He ruled a book. (See مِسْطَرَةٌ.)] — — Also سَطَرَ, (TA,) inf. n. as above, (K, TA,) (tropical:) He cut another man with a sword. (K, * TA.) — — And سَطَرَهُ He prostrated him; threw him down prostrate. (S.) 2 سطّر: see 1. — — Also, inf. n. تَسْطِيرٌ, He composed (M, K) lies, falsehoods, (TA,) or أَسَاطِير, i. e. stories having no foundation, &c. (M.) — — Also, [not تسطّر as in Gol.,] He said what was false: and he pretended a false thing. (KL.) And سطّر عَلَيْنَا He told us أَسَاطِير, i. e. stories having no foundation; or no right tendency or tenour: (M, K:) or he told us stories resembling falsehoods: (Lth:) or he embellished stories to us with lies: (TA:) or he related to us wonderful stories of the ancients. (A.) And سطّر فُلَانٌ فُلَانًا Such a one told falsehoods to such a one. (Msb.) — — And سطّرهُ He made him to form wishes, or desires. (Sgh, TA.) 4 اسطر اسْمِى He passed over the line in which was my name. (Az, K.) — — And اسطر (tropical:) He committed a mistake, or an error, (Ibn-Buzurj, K, TA,) in his reading, or recitation. (K.) 8 إِسْتَطَرَ see 1, first sentence. 11 اسطارّ, aor. يَسْطَارُّ, [app. signifies It (beverage, or wine,) became what is termed مُسْطَار or مُسْطَارّ, q. v.] (TA.) Q. Q. 1 سَيْطَرَ عَلَيْنَا, (S, M, A, K,) inf. n. سَيْطَرَةٌ; (A;) and سَوْطَرَ; (K;) or سُوطِرَ; (so in a copy of the M; [but see what is said below respecting the pass. form of سَيْطَرَ;]) and ↓ تَسَيْطَرَ; (A, K;) He had, or exercised, absolute authority over us: (M, A, K:) or he was set in absolute authority over us, to oversee us, and to pay frequent attention to our various states or conditions, and to write down our manner of action: (S:) or he acted as a watcher and guardian over us, (M, K, TA,) paying frequent attention to us: (TA:) also written with ص in the place of س; but originally it is with س, from السَّطْرُ: and every س immediately followed by ط may be changed into ص: (TA:) the pass. form of سَيْطَرَ is not used. (T.) Q. Q. 2 تَسَيْطَرَ: see the next preceding paragraph. سَطْرٌ, (S, M, A, Msb, K,) originally an inf. n., [see 1,] (S,) and ↓ سَطَرٌ, (S, M, Msb, K,) A line (S, M, K) of a book or writing: (M, A, K:) and a writing: (S, K:) and (tropical:) a line or row (S, M, A, Msb, K) of buildings, (S, A,) and of trees, (S, M, A, Msb, K,) &c., (Msb, K,) and [particularly] of palm-trees, and the like, (M,) [and so, app., ↓ مُسْطَارٌ, q. v.:] pl. (of the former, S, Msb) أَسْطُرٌ (S, M, A, Msb, K) and (of the latter, S) أَسْطَارٌ (S, M, A, K) [both pls. of pauc.] and (of the former, S, Msb) سُطُورٌ, (S, M, A, Msb, K,) and أَسَاطِيرُ (Lh, S, M, K) is a pl. pl., (S, K,) i. e. pl. of أَسْطَارٌ. (S.) You say, كَتَبَ سَطْرًا مِنْ كِتَابَةٍ [He wrote a line of writing]: (A:) and بَنَى سَطْرًا مِنْ بِنَائِهِ (tropical:) He built a row (S, A) [of his building]: (A:) and غَرَسَ سَطْرًا (tropical:) He planted a row (S, A) مِنْ وَدِيِّهِ [of his palm-shoots, or young palm-trees]. (A.) — — [Hence the saying,] اِجْعَلِ الأَمْرَ سَطْرًا وَاحِدًا (assumed tropical:) Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. بأج.) — Also the former, (سَطْرٌ,) A yearling (عَتُودٌ, T, M, K) of goats, (M,) or of sheep or goats: (T, K:) and صَطْرٌ is a dial. var. thereof. (IDrd, M.) سَطَرٌ: see the next preceding paragraph. سُطْرَةٌ: see أُسْطُورَةٌ. سُطْرٌ (tropical:) An object of wish or desire. (K, TA.) You say, رَاجَعْتُ فُلَانًا وَلَمْ يُسَاعِدْ سُطْرَتِى (tropical:) [I consulted such a one, and he did not aid in the accomplishment of the object of my wish or desire]. (TK.) سَطَّارٌ: see what next follows. سَاطِرٌ (tropical:) A butcher; (Fr, O, K, TA;) as also ↓ سَطَّارٌ. (Fr, O, TA.) سَاطُورٌ A butcher's cleaver; (MA, O, K; *) i. e. the great knife

with which the butcher cuts [the slaughtered beast: pl. سَوَاطِيرُ]. (O.) أُسْطُورَةٌ [resembling the Greek ἱστορία] (S, M, A, Msb, K) and أُسْطُورٌ (M, Msb, K) and إِسْطَارَةٌ (S, M, Msb, K) and إِسْطَارٌ and إِسْطِيرَةٌ and إِسْطِيرٌ (M, K) sings. of أَسَاطِيرُ, (S, M, A, Msb, K,) which signifies Lies; or falsehoods; or fictions: (S, Msb, TA:) or stories having no foundation, or no right tendency or tenour: (لَا نِظَامَ لَهَا:) [such as we commonly term legends:] (M, K:) or wonderful stories of the ancients: (A:) or their written stories: (Bd in viii. 31:) or their written tales: (Jel in lxxxiii. 13:) or their written lies: (Bd in xxiii. 85, and Jel in xxvii. 70:) or stories embellished with lies; as also ↓ سَطْرٌ: (TA:) or, accord. to some, أَسَاطِيرُ is pl. of أَسْطَارٌ which is pl. of سَطْرٌ: or, accord. to AO, اساطير is pl. of أَسْطُرٌ which is pl. of سَطْرٌ: or, accord. to Abu-l-Hasan, اساطير has no sing.: (M:) or the pl. of أَسْطُرٌ, accord. to AO, is أَسَاطِرُ, i. e., without ى: or, as some say, اساطير is an irreg. pl. of سَطْرٌ. (TA.) مِسْطَرَةٌ An instrument with which a book is ruled (يُسْطَرُ) [made of a piece of pasteboard with strings strained and glued across it, which is laid under the paper; the latter being ruled by being slightly pressed over each string]. (TA.) مُسَطَّرٌ مَسْطَرٌ Written. (S, M.) مُسَطِّرٌ: see مُسَيْطِرٌ. مُسْطَارٌ: see سَطْرٌ. — — (assumed tropical:) Dust rising into the sky; (K, TA;) as being likened to a row of palm-trees or other things. (TA.) — Also, (thus in some copies of the K, and so correctly written accord. to Sgh, with damm, TA,) or مِسْطَارٌ, (thus in the S, and in some copies of the K,) with kesr to the م, (S,) or with teshdeed, [مُسْطَارٌّ,] as written by Ks, and this also shows it to be with damm, being in this case from إِسْطَارَّ, aor. يَسْطَارُّ, (Sgh, TA,) A kind of wine in which is acidity; (S;) an acid kind of wine: (A'Obeyd, K:) or a kind of wine which prostrates its drinker: (K:) or new, or recently-made, wine, (K,) of which the taste and odour are altered: (TA:) or wine made of the earliest of grapes, recently: (T, TA:) or a wine in which is a taste between sweet and sour; also termed ↓ مُسْطَارَةٌ: (Har p. 618:) Az says, it is of the dial. of the people of Syria; and I think that it is Greek, [or perhaps it is from the Latin " mustarius," which is from " mustum,"] because it does not resemble an Arabic form: it is with ص, or, as some say, with س; and [app. a mistake for " or "] I think it to be of the measure مُفْتَعَلٌ from صَارَ, with the ت changed into ط. (TA.) مُسْطَارَةٌ: see the next preceding paragraph, مُسَيْطِرٌ (S, M, A, Msb, K) and ↓ مُسَطِّرٌ, (S, K,) as also مُصَيْطِرٌ, (S, A,) One who has, or exercises, absolute authority (M, A, K) over others: (M:) one who is set in absolute authority over a thing [or people], to oversee it, and to pay frequent attention to its various states or conditions, and to write down its manner of action: from السَّطْرُ: (S:) or a watcher and guardian; (M, K;) one who pays frequent attention to a thing. (Msb, * TA.) سطرنج سِطْرَنْجٌ [commonly pronounced سَطْرَنْج] a dial. var. of شِطْرَنْجٌ. (K in art. شطرنج, q. v.) سطع 1 سَطَعَ, aor. سَطَعَ, (S, Mgh, * Msb, K,) inf. n. سُطُوعٌ (S, K) and سَطْعٌ (TA) and سَطِيعٌ, which last is rare, (K,) It rose: (S, Mgh, Msb, K, TA:) or it spread, or diffused itself: (Mgh, TA:) said of duct, and of the dawn, (S, Msb, K,) [meaning as above, and it radiated, gleamed, or shone, (see سَاطِعٌ,)] and of light, (TA,) and of lightning, and of the rays of the sun, (K,) and (tropical:) of odour, (S, Mgh, Msb, K,) in relation to which last it is tropical, and signifies it diffused itself, and rose: or it was originally said only of light; and was then used absolutely, as meaning it appeared, or became apparent. (TA.) You say also سَطَعَ السَّهْمُ The arrow, being shot, rose into the sky, glistening. (TA.) And يَسْطَعُ, the aor. of سَطَعَ, is used by Dhu-r-Rummeh, in describing an ostrich, as meaning He raises his head, and stretches his neck. (TA.) And you say, سَطَعَ لِى أَمْرُكَ (assumed tropical:) Thine affair became, or has become, apparent, or manifest, to me. (Lh.) — — سَطَعَتْنِى رَائِحَةُ المِسْكِ (tropical:) The odour of the musk rose to my nose. (K, TA.) — سَطَعْتُ الشَّىْءَ I laid hold of the thing with the palm of the hand, or with the hand, striking [the thing]. (Msb.) And سَطَعَ بِيَدَيْهِ, inf. n. سَطْعٌ, He clapped with his hands: whence the subst. سَطَعٌ [q. v.]. (IDrd, K.) — سَطِعَ, aor. سَطَعَ, (K,) inf. n. سَطَعٌ, (TK,) He was long-necked; he had a long neck. (K.) [See أَسْطَعُ.] 2 سطّعهُ, inf. n. تَسْطِيعٌ, He marked him (namely a camel) with the mark called سِطَاع. (K.) اِسْطَعْتُهُ (for اِسْتَطَعْتُهُ), aor. أَسْطِيعُهُ (for أَسْتَطِيعُهُ); or أَسْطَعْتُهُ (for أَطَعْتُهُ), aor. أُسْطِيعُهُ (for أُطِيعُهُ): see in art. طوع. (TA.) سَطَعٌ Length of neck. (S.) It is said of Mo- hammad, فِى عُنُقِهِ سَطَعٌ In his neck was length. (TA.) [See أَسْطَعُ.] — A clapping with the hands, or striking with one hand upon the other, or upon the hand of another: (K:) or a striking a thing with the palm of the hand, or with the fingers. (TA.) And The sound of a striking or throwing: as in the saying, سَمِعْتُ لِوَقْعِهِ سَطَعًا شَدِيدًا [I heard, in consequence of its falling, a loud sound of a striking or throwing]. (K.) It is with fet-h to the medial radical because it is an onomatopœia, not an epithet nor an inf. n., for onomatopœias are sometimes made to differ [in form] from epithets. (Lth, K.) سِطَاعٌ The pole of the [tent called] بَيْت: (S, K:) and the longest of the poles of the [tent called] خِبَآء: (K:) from سَاطِعٌ applied to the dawn: (Az, TA:) and a pole that is set up in the middle of the خباء and of the [tent called] رِوَاق: pl. [of pauc.] أَسْطِعَةٌ and [of mult.] سُطُعٌ. (TA.) — — Hence, as being likened thereto, (tropical:) The neck. (TA.) — — Hence also, (Az, TA,) (tropical:) A tall, bulky, camel. (Az, Ibn-'Abbád, K, TA.) — (assumed tropical:) A mark made with a hot iron upon the neck of a camel, (Az, S, K,) or upon his side, (TA,) lengthwise: (Az, S, K, TA:) in the R, it is said to be upon the limbs, or members. (TA.) سَطِيعٌ Tall, or long. (K.) — — See also سَاطِعٌ. سَاطِعٌ Rising: or spreading, or diffusing itself: [and radiating, gleaming, or shining:] applied [to dust, (see 1,) and] to the dawn, and to light, and to fire [&c.]: applied to the dawn, it denotes that extending lengthwise into the sky, and called ذَنَبُ السِّرْحَانِ [q. v.]. (TA.) — — Also The dawn [itself]; (TA;) and so ↓ سَطِيعٌ; (S, TA;) because of its shining, and spreading; when it first breaks, extending lengthwise. (TA.) — — نَاقَةٌ سَاطِعَةٌ A she-camel having the front of the neck, and the [whole] neck, extended. (TA.) أَسْطَعُ Long-necked; (K;) applied to a camel, and an ostrich: (TA:) fem. سَطْعَآءُ; applied to a she-camel, (TA,) and a she-ostrich. (S.) — — عُنُقٌ أَسْطَعُ A long, erect, neck: (TA:) and عُنُقٌ سِطْعَآءُ a neck that is long, and erect in its sinews. (AO, in describing horses; and TA.) مِسْطَعٌ Chaste in speech; or eloquent; (Lh, K, TA;) fluent in speech. (TA.) مُسَطَّعٌ (assumed tropical:) A camel marked with the mark called سِطَاع; (S, TA;) fem. with ة. and ↓ مَسْطُوعَةٌ signifies the same, applied to a she-camel. (TA.) — — And إِبِلٌ مُسَطَّعَةٌ (assumed tropical:) Camels tall as the tent-poles called سُطُعٌ, pl. of سِطَاعٌ. (TA.) مَسْطُوعَةٌ: see مُسَطَّعٌ. سطل 1 سَطَلَهُ, inf. n. سَطْلٌ, said of a medicine, It intoxicated him: but it is a vulgar word. (TA.) — — [And hence, (assumed tropical:) He, or it, charmed, or fascinated, or delighted, him.] 7 اِنْسِطَالٌ A state of intoxication produced by the حَشِيش [or herb, or perhaps species of hemp,] known by the name of زيه; as also ↓ اِسْتِطَالٌ. (De Sacy's Chrest. Ar., 2nd ed., i. 282; from the book entitled كتاب الكواكب السائرة فى اخبار مصر والقاهرة.) [Both app. post-classical: see 1, of which each is quasi-pass.] 8 اِسْتِطَالٌ: see what next precedes. Q. Q. 2 جَآءَ يَتَسَيْطَلُ He came alone, having nothing with him. (Ibn-'Abbád, K.) سَطْلٌ A طُسَيْسَة [or small vessel of the kind called طَسّ, or طَسْت, q. v.], (M, K,) like the تَوْر [q. v.], (M,) having a loop-shaped handle, (M, K,) like that of the مِرْجَل; (TA;) well known: (S, Msb:) a genuine Arabic word: (M:) or an arabicized word: [said by Golius to be in Pers. سَطْل:] and صَطْلٌ is a dial. var. thereof: (Msb:) a vessel of copper, a large [vessel of the kind called] طَاس [q. v.], for the hot bath; (MA;) the thing [i. e. vessel] in which water is drawn from the hot bath: (KL:) [in the present day applied to a kind of pail, of

tinned copper, which the women take with them to the hot bath, containing the water that they require for washing after the other operations of the bath; and also used for various other purposes; as also ↓ سَطْلَةٌ:] and ↓ سَيْطَلٌ signifies the same: (S, M, K, KL:) or this last signifies, (K,) or signifies also, (M,) a [vessel of the kind called] طَسْت; (M, K;) not the well-known [vessel called] سَطْل: (K:) the pl. [of mult.] of سَطْلٌ is سُطُولٌ (M, Msb, K) and [of pauc.] أَسْطَالٌ. (Msb.) سَطْلَةٌ: see the next preceding paragraph. سَاطِلٌ Dust rising, or rising high; as also طَاسِلٌ. (K.) سَيْطَلٌ: see سَطْلٌ. — Also A tall man: (K:) or سَيْطَلٌ نَيْطَلٌ a man tall, or long, in body. (Ibn-'Abbád, TA.) أُسْطُولٌ A ship of war, prepared for fighting with. the unbelievers on the sea: mentioned by El-Makreezee in the " Khitat; " and he says, "I do not think this word to be [genuine] Arabic: " (TA:) [it is evidently from the Greek στόλο�:] several writers mention it among arabicized words. (MF, TA.) سطن 2 سطّن a verb of which only the pass. part. n. (q. v. infrà) is mentioned: if used, app. signifying He supported upon أَسَاطِين, i. e. columns: — — and hence, upon long legs: — — and he made firm.] سَاطِنٌ i. q. خَبِيثٌ [Bad, corrupt, &c.; like شَاطِنٌ]. (M, L, K.) أَسْطَانٌ [a pl. of which the sing. is not mentioned] Vessels of صُفْر [or brass]. (L, K.) أُسْطُوَانٌ, an arabicized word, (Az, L,) [app. from the Pers. أُسْتُونْ, like the word next following,] A man long in the legs and back. (M, L.) And A camel long in the neck, (M, L, K,) or (K) high. (S, M, L, K.) — — What is termed أُسْتُوَانُ البَيْتِ is well known [app. meaning The pole of the tent: (see what next follows:) and this seems to be the primary signification]. (M, L.) أُسْطُوَانَةٌ a word of well-known meaning, (S, L,) arabicized from [the Pers.] أُسْتُونْ [which signifies the same], (K,) i. q. سَارِيَةٌ [meaning A column, of stone or of baked bricks]: (S, M, L, Msb, K:) pl. أَسَاطِينُ (S, M, * L, Msb, K *) and أُسْطُوَانَاتٌ: (Msb:) it is of the measure أُفْعُوَالَةٌ, (S, L, Msb, K,) because its pl. is أَسَاطِينُ, the ن being radical, (L, Msb,) accord. to Kh (Msb) and Fr, who says that it is the only instance of this measure; (L;) or of the measure فُعْلُوَانَةٌ, (S, L, K,) accord. to Akh, but, (J says, L,) if so, the و is augmentative and has next to it two augmentative letters, and this is scarcely ever, or never, the case; (S, L;) IB, however, says that this is the true measure, as is shown by its pl., أَسَاطِينُ, and its dim., ↓ أُسَيْطِينَةٌ: (L:) accord. to some, it is of the measure أُفْعُلَانَةٌ, (S, L, Msb,) but, if it were so, it would not have for its pl. أَسَاطِينُ, as there is no instance of the measure أَفَاعِينُ. (S, L.) — — [Also A portico. Hence, أَهْلُ الأُسْطُوَانَةِ The Stoics. — — And A cylinder.] — — And The legs of a beast: (K:) [or rather the pl.] أَسَاطِينُ has this meaning. (L.) — — And The penis. (K.) أُسَيْطِينَةٌ dim. of أُسْطُوَانَةٌ, q. v. (IB, L.) مُسَطَّنٌ [app. Supported upon أَسَاطِين, i. e. columns. — — And hence,] A man, and a beast, having long legs. (L.) — — And أَسَاطِينُ مُسَطَّنَةٌ (S, M, L, K,) [Columns] made firm. (K.) سطو 1 سَطَا بِهِ (S, M, Msb, K, &c.) and عَلَيْهِ (M, Msb, K,) aor. يَسْطُو, (Msb,) inf. n. سَطْوٌ (S, M, Msb, K) and سَطْوَةٌ, (M, Msb, K,) or the latter is an inf. n. un., (S,) He sprang, or rushed, upon him; made an assault, or attack, upon him; syn. صَالَ: (M, K:) he sprang upon him and seized him violently or laid violent hands upon him: (Bd in xxii. 71:) he seized him violently with uplifted hand: (Er-Rághib, TA:) he overbore him, overpowered him, or subdued him, (قَهَرَهُ, Lth, S, Msb, K, or تَطَاوَلَ عَلَيْهِ, T, TA,) by seizing him violently, or laying violent hands upon him, (Lth, S, K,) and abased him; or he seized him with great violence: (Msb:) or he stretched forth his hand to him [to seize him]. (Th, M, TA.) And in like manner, (M,) one says of a stallion [camel], يَسْطُو عَلَى طَرُوقَتِهِ [He springs, or rushes, upon, or he overbears, the she-camel that he covers]. (S, M. *) — — سَطَا عَلَى النَّاقَةِ, (S, M, K,) and الفَرَسِ, inf. n. سَطْوٌ and سُطُوٌّ, (M,) He (the pastor) put his hand into the رَحِم [or vulva] of the she-camel, (S, M, K,) and of the mare, (M,) to extract, (S, K,) or and extracted, (M,) the sperma of the stallion: (S, M, K:) when this is not extracted, the she-camel does not conceive: (S:) or this is done when she has been leaped by a stallion of low race; or when the sperma is bad, and she has not conceived in consequence of it. (M.) And He extracted from her (i. e. a she-camel, TA) the fœtus, dead: (M, TA:) and مَسَطَ signifies " he extracted the sperma of the stallion: " thus Az distinguishes between the two verbs. (TA.) Accord. to IAar, one says, سَطَا عَلَى الحَامِلِ, and سَاطَ, which is formed by transposition, meaning He extracted the fœtus, or young one, of the pregnant female. (TA.) And A'Obeyd mentions السَّطْوُ as used in relation to a woman: it is said in a trad. of El-Hasan, لَا بَأْسَ أَنْ يَسْطُوَ الرَّجُلُ عَلَى المَرْأَةِ [There is, or will be, no harm in the man's extracting the fœtus of the woman]; (M, TA;) which Lth explains by saying, when her child sticks fast in her belly, dead, it may be extracted [by him] when fear is entertained for her and a woman is not found to do this. (TA.) — — سَطَا said of a horse, (M, K,) inf. n. سَطْوٌ, (M,) He went at random, heedlessly, or in a headlong manner, not obeying guidance. (M, K.) — — Also, said of a horse, He went with wide step: (S, M, K:) or raised his tail in running; the doing of which is approved. (M.) — — Also (tropical:) It was, or became, abundant, or copious; said of water. (S, M, Msb, K, TA.) — — And (tropical:) He tasted food; (K, TA;) and took it with the hand, or with the extended hand. (TA.) — — And i. q. عَاقَبَ [app. as meaning He punished: see سَطْوَةٌ, below]. (M, TA.) — — And سَطَاهَا He compressed her; [and so سَطَأَهَا and شَطَأَهَا;] on the authority of Aboo-Sa'eed. (TA.) 3 ساطاهُ, (K,) inf. n. مُسَاطَاةٌ, (TA,) He treated him with hardness, severity, or rigour: (K, TA:) so says Az, on the authority of IAar. (TA.) — — And He treated him with gentleness, or tenderness. (IAar, T, TA.) Thus it has two contr. significations. (TA.) سَطْوَةٌ [as a simple subst., or] as an inf. n. un., has for its pl. سَطَوَاتٌ. (S.) It signifies [A spring, or rush; or an assault, or attack: &c.: (see 1, first sentence:) impetuosity in war or battle:] a reviling: a beating: and punishment, or chastisement; as in the saying, اِتَّقِ سَطْوَتَهُ [Guard thyself against his punishment, or chastisement; or it may mean in this phrase, his violence, or impetuosity]. (TA.) سَاطٍ [act. part. n. of 1, Springing, or rushing; making an assault, or attack: &c. — — Hence,] applied to a horse, That springs, or rushes, upon other horses, and stands upon his hind legs and attacks with his fore legs: (T, TA: [in the Ham p. 383, and raises his fore legs:]) or a horse wide in step: (As, S, M, K:) or that attacks other horses: (S:) or that raises his tail in his running; (S, M, K;) the doing of which is approved. (M.) — — And A stallion-camel excited by lust, and going forth from camels to other camels (S, K) in consequence thereof. (S.) — — And What is tall, or long, (K, TA,) of camels &c. (TA.) — — الأَيْدِى السَّوَاطِى The hands that reach, or take, or take hold of, a thing. (TA.) سعب 5 تسعّب It (a thing, TA, [such as saliva, and any thick liquid,]) roped; i. e. drew out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts; or was, or became, viscous, glutinous, cohesive, sticky, ropy, or slimy; syn. تَمَطَّطَ. (K.) 7 انسعب It (water [&c.]) flowed; (K;) [or flowed in a continuous stream;] like انثعب (TA) [and انذعب]. سَعْبٌ Any kind of wine, or beverage, &c., that ropes; i. e. that draws out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts; or that is viscous, glutinous, &c. (K.) سُعْبُوبٌ and سُعْبُوبَةٌ: see the next paragraph. سَعَابِيبُ What extend like threads, or strings, from honey (A, * K) and marsh-mallows, (K,) and the like: (A, K:) pl. of ↓ سُعْبُوبٌ. (TA.) You say, سَالَ فَمُهُ سَعَابِيبَ His slaver extended, or stretched out, like threads, or strings. (A, K.) And فُوهُ يَجْرِى سَعَابِيبَ His mouth runs with clear water, having an extended [or a ropy] flow; like يجرى ثَعَابِيبَ. (S.) — — And What

follow the hand in milking, [stretching out] like phlegm: pl. of ↓ سُعْبُوبَةٌ. (ISh, TA.) هُوَ مُسَعَّبٌ لَهُ كَذَا وَكَذَا To him are allowed, or permitted, such and such things: (K:) like مُسَغَّبٌ and مُرَغَّبٌ. (TA.) سعتر سَعْتَرٌ A certain plant, (S, Msb, K,) of the kind called بُقُول, (Mgh,) well known; (Msb, K;) and applied also to the grain, or seed, thereof: (Mgh:) [a species of origanum, or majoram: so in the present day; and so says Golius, as on the authority of Ibn-Beytár, “origani species, sc. consonante voce, satureia, Hisp. axedrea: ” accord. to Forskål, (Flora Aeg. Arab. p. cxiv.,) “ thymus serpyllum: ”] some write the word in books of medicine with ص, in order that [when written without the diacritical points] it may not be confounded with شَعِيرٌ: (S, Mgh:) in the T, it is with ص, on the authority of AA, only; and thus in the book of Lth: in the Jámi' of ElGhooree, with س and ص: (Mgh:) or the س is changed into ص in the dial. of Bel'ambar [or Benu-l-'Ambar]; and some pronounced it only with ص: (Msb:) accord. to Abu-l-'Alà, the vulgar pronounce it with س, and the approved word is with ص. (Ham p. 462.) [In the present day, it is also written with ز.] سَعْتَرِىٌّ i. q. شَاطِرٌ [q. v.], (K,) in the dial. of the people of El-'Irák. (TA.) — — And Generous, noble, or high-born, and courageous, brave, or strong-hearted. (K.) The pronunciation with ص is of higher authority. (K. [This remark is probably there meant to relate to both of the words of this art.]) سعد 1 سَعِدَ, (S, A, Msb, K,) aor. سَعَدَ; (Msb, K;) and سُعِدَ; (S, A, Msb, K;) inf. n. of the former, (Msb,) or of the latter, (MA,) or of both, (TA,) سَعْدٌ, (MA, Msb, TA,) and of the former, (MA,) or of both, (TA,) سَعَادَةٌ, (MA, TA,) or this latter is a simple subst.; (Msb;) He (a man, S, A, Msb) was, or became, prosperous, fortunate, happy, or in a state of felicity; (S, MA, Msb, TA;) contr. of شَقِىَ; (S, * Msb, K *) with respect to religion and with respect to worldly things. (Msb.) You say, سَعِدْتُ بِهِ and سُعِدْتُ [I was, or became, prosperous, &c., by means of him, or it]. (A.) In the Kur xi. 110, Ks read سُعِدُوا [instead of the common reading سَعِدُوا]. (S.) [See also سَعَادَةٌ, below.] — — And سَعَدَ يَوْمُنَا, aor. سَعَدَ, inf. n. سُعُودٌ (S, K) and سَعْدٌ, (K,) Our day was, or became, prosperous, fortunate, auspicious, or lucky; (S, K;) [contr. of نَحِسَ; and in like manner the verb is used in relation to a star or an asterism &c.; and] سَعِدَ, inf. n. سَعْدٌ, signifies [likewise] the contr. of نَحِسَ. (Mgh.) [See also سُعُودَةٌ, below.] — — سَعَدَ المَآءُ فِىالأَرْضِ means The water came upon the land unsought; i. e., came flowing [naturally] upon the surface of the land, not requiring a machine to raise it for the purpose of irrigation. (TA, from a trad.) — See also 4, in three places.

3 ساعدهُ, (A, L, Msb,) inf. n. مُسَاعَدَةٌ (S, L, Msb) and سِعَادٌ; (L;) and ↓ اسعدهُ, (K,) inf. n. إِسْعَادٌ; (S;) He aided, assisted, or helped, him; syn. of the former عَاوَنَهُ, (S, * L, Msb,) and of the latter أَعَانَهُ: (S, * K:) [like as is said of عَاوَنَهُ and أَعَانَهُ,] both signify the same: or مُسَاعَدَةٌ signifies the aiding, or assisting, or helping, in any manner or case; and is said to be from a man's putting his arm, or hand, upon the سَاعِد [or fore arm] of his companion when they walk together to accomplish some object of want, and aid each other to do a thing: [so that سَاعَدَهُ more properly signifies he aided him, being aided by him: but see سَاعِدٌ:] whereas ↓ إِسْعَادٌ signifies specially a woman's aiding, assisting, or helping, another to wail for a dead person: so says El-Khattábee: and this is what is meant in a trad. in which اسعاد is forbidden. (L.) One says, ساعدهُ عَلَيْهِ [He aided, assisted, or helped him against him, or it, or to do it]: and النَّائِحَةُ الثَّكْلَى ↓ أَسْعَدَتِ The wailing-woman assisted the woman bereft of her child to weep and wail. (A.) Accord. to Fr, [but this is questionable,] the primary signification of مُسَاعَدَةٌ and ↓ إِسْعَادٌ is A man's performing diligently the command and good pleasure of God. (L.) 4 اسعدهُ اللّٰهُ, [inf. n. إِسْعَادٌ,] God rendered him prosperous, fortunate, happy, or in a state of felicity; (S, Msb, K;) as also ↓ سَعَدَهُ, aor. سَعَدَ; (T, Msb, TA;) but the former is the more common. (Msb.) And اسعد اللّٰهُ جَدَّهُ, (A, L,) God made his good fortune to increase; as also ↓ سَعَدَ جَدَّهُ. (L.) And accord. to Az, اسعدهُ اللّٰهُ and ↓ سَعَدَهُ signify God aided, assisted, or helped, him; and accommodated, adapted, or disposed, him to the right course. (L, TA.) See also 3, in four places. 5 تسعّد He sought after the plant called سَعْدَان. (K.) 10 استسعد بِهِ He deemed it, or reckoned it, fortunate, auspicious, or lucky. (K.) You say, استسعد بِرُؤْيَةِ فُلَانٍ He deemed, or reckoned, the sight of such a one fortunate, auspicious, or lucky. (S.) — — He became fortunate by means of him, or it. (MA.) — — He sought good fortune by means of him, or it. (MA.) — — [And استسعدهُ He desired, or demanded, his aid or assistance: for] إِسْتِسْعَادٌ also signifies the desiring, or demanding, aid or assistance [of another]. (KL.) سَعْدٌ an inf. n. of سَعِدَ, (Msb,) or of سُعِدَ, (MA,) or of both: (TA:) and of سَعَدَ: (K, TA:) [and also used as a simple subst.:] see سَعَادَةٌ [with which it is syn.]: and see also سُعُودَةٌ [with which it is likewise syn.]; i. q. يُمْنٌ. (S, A.) — — It is also an inf. n. used as an epithet, i. e. Prosperous, fortunate, auspicious, or lucky, applied to a day, and to a star or an asterism [&c.: so that it may be used alike as masc. and fem. and sing. and pl.: but it is also used as originally an epithet, forming its fem. with ة; and in this case it has for pl. of mult. سُعُودٌ and pl. of pauc. أَسْعُدٌ]: you say يَوْمٌ سَعْدٌ, as well as يَوْمُ سَعْدٍ [in which it is used as a subst.]; and كَوْكَبٌ سَعْدٌ: and IJ mentions لَيْلَةٌ سَعْدَةٌ, in which سَعْدَةٌ is like جَعْدَةٌ as fem. of جَعْدٌ. (L.) — — [Hence,] السَّعْدَانِ is an appellation of The two planets Venus and Mercury: like as [the contr.] النَّحْسَانِ is applied to Saturn and Mars. (Ibn-'Abbád, TA in art. نحس.) — — And [hence, also,] سَعْدٌ is an appellation given to Each of ten asterisms, (S, L, K,) four of which are in the signs of Capricornus and Aquarius, (S, L,) and are Mansions of the Moon: pl. [of mult.] سُعُودٌ (S, L, K) and سُعُدٌ; but the former is the more known, and more agreeable with analogy; and pl. of pauc. أَسْعُدٌ: (L:) they are distinguished by the following names: — سَعْدُ الذَّابِحِ, (S, L, K,) [or سَعْدُ الذَّابِحُ, see art. ذبح,] Two stars near together, one of which is called الذابح because with it is a small obscure star, almost close to it, and it seems as though the former were about to slaughter it; and الذابح is a little brighter that it; (Ibn-Kunáseh;) they are the two stars [α and β] which are in one of the horns of Capricornus; so called because of the small adjacent star, which is said to be the sheep (شاة) of الذابح, which he is about to slaughter; the Twenty-second Mansion of the Moon: (Kzw:) [see also art. ذبح:] — — سَعْدُ بُلَعَ (S, L, K) Two obscure stars, lying obliquely, of which Aboo-Yahyà says, the Arabs assert that they rose [at dawn] when God said, يَا أَرْضُ ابْلَعِى مَآءَكِ [Kur xi. 46]; and said to be thus called because one of them seems as though about to swallow the other, on account of its nearness to it: (Ibn-Kunáseh:) or three stars [app. ε and μ with the star of the same magnitude next to them on the north] on [or rather near] the left hand of Aquarius; [the Twenty-third Mansion of the Moon:] (Kzw, descr. of Aquarius:) [See also art. بلع:] — — سَعْدُ السُّعُودِ (S, L, K) Two stars, the most approved of the سُعُود, and therefore thus named, resembling سعد الذابح [app. a mistake for سَعْدُ البَارِعِ, or some other سعد, not of the Mansions of the Moon,] in the time of their [auroral] rising; (Ibn-Kunáseh;) the star β] which is on the left shoulder-joint of Aquarius, together with the star [δ] in the tail of Capricornus; [the Twentyfourth Mansion of the Moon:] (Kzw, descr. of Aquarius:) or a certain solitary bright star: (S:) — — سَعْدُ الأَخْبِيَةِ (S, L, K) [also called الأَخْبِيَةُ and الخِبَآءُ (see خِبَآءٌ in art. خبى)] Three stars, not in the track of the other سُعُود, but declining from it [a little], in, or respecting, which there is a discordance; they are neither very obscure nor very bright; and are thus called because, when they rise [aurorally], the venomous or noxious reptiles of the earth, such as scorpions and serpents, come forth from their

holes; (Ibn-Kuná- seh;) [and this observation is just; for this asterism, about the commencement of the era of the Flight, rose aurorally, in Central Arabia, on the 24th of February, O. S., after the end of the cold season: see مَنَازِلُ القَمَرِ, in art. نزل:] or it consists of three stars, like the three stones upon which the cooking-pot is placed, with a fourth below one of them; (S;) the star [g] that is on the right arm, together with the three stars [ζ, η, and π,] on the right hand of Aquarius: so called because, when it rises [aurorally], the venomous or noxious reptiles that have hidden themselves beneath the ground by reason of the cold appear: (Kzw, descr. of Aquarius; [in some copies, incorrectly, for " that have hidden themselves," &c., " hide themselves beneath the ground by reason of the cold: "]) it is said that the سعد is one star, the brightest of four, the other three of which are obscure; and it is [correctly] said to be called thus because, when it rises [aurorally], the venomous or noxious reptiles that are hidden beneath the ground come forth: it is the Twenty-fifth Mansion of the Moon: (Kzw, descr. of the Mansions of the Moon:) — — the following are the other سعود, which are not Mansions of the Moon: (S, L, K:) — — سَعْدُ نَاشِرَةَ (S, L, K) [Two stars, situate, accord. to Ideler, as is said in Freytag's Lex., in the tail of Capricornus]: — — سَعْدُ المَلِكِ (S, L, K) The two stars [a and o?] on the right shoulder of Aquarius: (Kzw:) — — سَعْدُ البِهَامِ (S, L, K) The two stars [ε and θ?] on the head of Pegasus: (Kzw: [but ii. the copies of his work the name is written سَعْدُ البَهَائِمِ:]) — — سَعْدُ الهُمَامِ (S, L, K) The two stars [ζ and 31 ?] on the neck of Pegasus: (Kzw:) سَعْدُ البَارِعِ (S, L, K) The two stars near together [μ and and λ?] in the breast of Pegasus: (Kzw:) — — سَعْدُ مَطَرٍ (S, L, K) The two stars [η and o ?] on the right [or left ?] knee of Pegasus: (Kzw: but there called سَعْدُ المَطَرِ:) — — each سعد of these six consists of two stars: between every two stars, as viewed by the eye, is [said to be] a distance of a cubit, (ذِرَاع,) (S, L,) or about a cubit; (K;) [but this is not correct;] and they are disposed in regular order. (S, L.) — — It is also the name of A certain object of idolatrous worship that belonged to the sons of Milkán (S, K) the son of Kináneh, (S,) in a place on the shore of the sea, adjacent to Juddeh. (TA.) A poet says, وَهَلْ سَعْدُ إِلَّا صَخْرَةٌ بِتَنُوفَةٍ مِنَ الأَرْضِ لَا تَدْعُو لِغَيٍّ وَلَا رُشْدِ [And is Saad aught but a mass of rock in a desert tract of the earth, not inviting to error nor to a right course?]. (S, TA.) Hudheyl is said to have worshipped it in the Time of Ignorance. (TA.) — — بِنْتُ سَعْدٍ is metonymically used as meaning (tropical:) The virginity, or hymen, of a girl or woman. (TA.) — — أَسَعْدٌ أَمْ ↓ سُعَيْدٌ, meaning (tropical:) Is it a thing liked or a thing disliked? (S, A, K,) is a prov., (S, A,) which [is said to have] originated from the fact that Saad and So'eyd, [the latter name erroneously written in some copies of the S and K سَعِيد,] the two sons of Dabbeh the son of Udd, went forth (S, K, TA) to seek some camels belonging to them, (TA,) and Saad returned, but So'eyd was lost, and his name became regarded as unlucky: (S, K, TA:) Dabbeh used to say this when he saw a dark object in the night: and hence it is said in allusion to care for one's relation; and in inquiring whether a good or an evil event have happened. (TA.) [The saying may also be rendered, Is it a fortunate thing or a little fortunate thing?] — — سَعْدَيْكَ, in the saying لَبَّيْكَ وَسَعْدَيْكَ, signifies Aiding Thee after aiding [i. e. time after time]; syn. إِسْعَادًا لَكَ بَعْدَ إِسْعَادٍ: (ISk, T, S, L, K:) or aiding Thee and then aiding: (Ahmad Ibn-Yahyà, L:) or aiding thy cause after aiding [i. e. time after time]: (T, L:) and hence it is in the dual number: (IAth, L:) El-Jarmee says that it has no sing.; and Fr says the same of it, and also of لَبَّيْكَ: it is in the accus. case as an inf. n. governed by a verb understood. (L.) It occurs in the form of words preceding the recitation of the Opening Chapter of the Kur-án in prayer, لَبَّيْكَ وَسَعْدَيْكَ وَالخَيْرُ بَيْنَ يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ [meaning I wait intent upon thy service, or upon obedience to Thee, time after time, and upon aiding thy cause time after time; and good is before Thee, and evil is not imputable to Thee]. (L, TA.) — Also The third part of the لِبْنَة [or gore] (K, TA) of a shirt: (TA:) [the dim.] ↓ سُعَيْدٌ signifies the fourth part thereof. (K, TA.) سُعْدٌ and ↓ سُعَادَى A certain kind of perfume, (S, K,) well known: (K:) or the former is pl. of ↓ سُعْدَةٌ, [or rather a coll. gen. n. of which سُعْدَةٌ is the n. un.,] and this last is [the name of] a certain kind of sweet-smelling root; it is a rhizoma (أُرُومَة), round, black, hard, like a knot; which forms an ingredient in perfumes and medicines: (AHn:) and ↓ سُعَادَى is the name of its plant; (Lth, AHn;) and its pl. is سُعَادَيَاتٌ: (AHn:) or the سُعْد is a certain plant having a root (أَصْل) beneath the ground, black, and of sweet odour: and the ↓ سُعَادَى is another plant: (Az:) [in the present day, the former of these two names (سُعْد) is applied to a species of cyperus: a species thereof is termed by Forskål (in his Flora Aegypt. Arab, pp. lx. and 14,) cyperus complanatus; and he writes its Arabic name " sæad " and " sææd: "] it has a wonderful efficacy applied to ulcers, or sores, that heal with difficulty. (K.) سُعُدٌ A certain sort of dates. (K, TA.) سُعْدَةٌ: see سُعْدٌ [of which it is the n. un.]. دُرُوعٌ سَعْدِيَّةٌ Coats of mail of the fabric of a town called السَّعْدُ. (TA.) سَعْدَانٌ, in which the ن is an augmentative letter, because there is not in the language any word of the measure فَعْلَالٌ except خَزْعَالٌ and قَهْقَارٌ unless it is of the reduplicative class, (S,) A certain plant, (S, K,) growing in the plain, or soft, tracts, (TA,) one of the best kinds of the pastures of camels, (S, K,) as long as it continues fresh; (TA;) having [a head of] prickles, (T, S, K,) called حَسَكَةُ السَّعْدَانِ, (T, S,) to which the nipple [or the areola] of a woman's breast is likened: (S, K: [see سَعْدَانَةٌ, below:]) the Arabs say that the camels that yield the sweetest milk are those that eat this plant: (TA:) and they fatten upon it: (Az, TA:) it is of the kind of plants called أَحْرَار [pl. of حُرٌّ, meaning slender, and succulent or soft or sweet], dust-coloured, and sweet, and eaten by everything that is not large, [as well as by camels,] and it is one of the most wholesome kinds of pasture: (AHn, TA:) it is a herb, or leguminous plant, having a round fruit with a prickly face, which, when it dries, falls upon the ground on its back, and when a person walking treads upon it, the prickles wound his foot: it is one of the best of their pastures in the days of the ربيع, and sweetens the milk of the camels that feed upon it; for it is sweet as long as it continues fresh; and in this state men such it and eat it: (Az, L:) the n. un. is with ة. (TA.) Hence the prov., مَرْعًى وَلَا كَالسَّعْدَانِ [Pasture, but not like the سعدان]: (S, K:) said of a thing possessing excellence, but surpassed in excellence by another thing; or of a thing that excels other things of the like kind. (TA.) — — Also The prickles of the palm-tree. (AHn, TA.) سُعْدَانَ, like سُبْحَانَ, is a name for الإِسْعَاد [inf. n. of 4, and, like سبحان, invariable, being put in the accus. case in the manner of an inf. n.]: one says, أُسَبِّحُهُ وَأُطِيعُهُ سُبْحَانَهُ وَسُعْدَانَهُ, meaning [i. e. I declare, or celebrate, or extol, his (i. e. God's) remoteness, or freedom, from every imperfection, or impurity, &c., (see art. سبح,) and I render Him obedience, or aid his cause]. (K, TA.) سَعْدَانَةٌ n. un. of سَعْدَانٌ. (TA.) — — سَعْدَانَةُ الثُّنْدُوَةِ The nipple of a woman's breast; as being likened to the [head of] prickles of the plant called سَعْدَان, as mentioned above: (S, K:) or سَعْدَانَةُ الثَّدْيِ, i. e. the blackness [or areola] around the nipple: (A:) or the part surrounding the ثَدْى [here meaning nipple], like the whirl of a spindle. (TA.) — — [Hence likewise,] سَعْدَانَةٌ signifies also The knot of the شِسْع [or appertenance that passes between two of the toes and through the sole] of the sandal, (S, A, K,) beneath, (A, K,) next the ground; (S;) also called رُغْبَانَةٌ. (K in art. رغب.) —

— And The knot beneath the scale of a balance: (K, * TA:) the knots beneath the scale of a balance (S, A) are called its سَعْدَانَات. (A.) — — And the pl., سَعْدَانَاتٌ, Things in the lower parts of the [tendons, or sinews, called] عُجَايَة, resembling nails (أَظْفَار). (S, K.) — — Also the sing., The callous protuberance upon the breast of the camel, (S, A, K,) upon which he rests when he lies down: (A, TA:) so called because of its roundness. (TA.) — — And The anus: (K:) or the sphincter thereof. (TA.) — — And The part of the vulva of a mare where the veretrum enters. (TA.) — Also A pigeon: or السَّعْدَانَةُ is the name of a certain pigeon. (K, *, TA.) سَعِيدٌ, applied to a man, (S, Msb,) Prosperous, fortunate, happy, or in a state of felicity; (T, S, A, Msb, K;) with respect to religion and with respect to worldly things; (Msb;) as also ↓ مَسْعُودٌ: (A, * K:) or the latter signifies, (T, S, Msb,) or signifies also, (K,) and so may the former signify, (T, TA,) rendered prosperous, fortunate, happy, or in a state of felicity, by God; (T, S, Msb, K;) irregularly derived from أَسْعَدَهُ, (S, * K * MF,) or regularly from سَعَدَهُ: (T, Msb:) one should not say مُسْعَدٌ: (S, K:) fem. of the former [and latter] with ة: (TA:) pl. of the former سُعَدَآءُ, (A, Msb, TA,) and, accord. to Lh, سَعِيدُونَ and أَسَاعِدُ; but ISd says, I know not whether he mean [of] the [proper] name or of the epithet; but أَسَاعِدُ as pl. of سَعِيدٌ is anomalous: (TA:) the pl. of ↓ مَسْعُودٌ is [مَسْعُودُونَ and] مَسَاعِيدُ. (A, TA.) — Also A نَهْر [i. e. river, or rivulet, or canal of running water,] (K, TA) that irrigates the land in the parts adjacent to it, when it is appropriated thereto: or a small نَهْر: the نَهْر for irrigation of a tract of seed-produce: pl. سُعُدٌ. (TA.) سُعَيْدٌ: see سَعْدٌ, [of which it is the dim.,] in the last quarter of the paragraph, in two places. سَعَادَةٌ an inf. n. of سَعِدَ (MA, TA) and of سُعِدَ, (TA,) or a simple subst., (Msb,) Prosperity, good fortune, happiness, or felicity, of a man; (S, Msb, K;) contr. of شَقَاوَةٌ; (S, Msb, * K;) with respect to religion and with respect to worldly things: (Msb:) [and so ↓ سَعْدٌ used as a simple subst.:] it is of two kinds; أُخْرَاوِيَّةٌ [relation to the world to come] and دُنْيَاوِيَّةٌ [relating to the present world]: and the latter is of three kinds; نَفْسِيَّةٌ [relating to the soul] and بَدَنِيَّةٌ [relating to the body] and خَارِجِيَّةٌ [relating to external circumstances]. (Er-Rághib, TA in art. شقو.) [See also what next follows.] سُعُودَةٌ Prosperousness, fortunateness, auspiciousness, or luckiness, (S, L,) of a day, and of a star or an asterism [&c.]; (L;) [as also ↓ سَعْدٌ used as a simple subst.;] contr. of نُحُوسَةٌ. (S, L.) السَّعِيدَةُ A temple to which the Arabs (K, TA) of the tribe of Rabeea (TA) used to perform pilgrimage, (K, TA,) at [Mount] Ohod, in the Time of Ignorance. (TA.) سُعَادَى: see سُعْدٌ, in three places. سَعِيدِيَّةٌ A sort of garments of the kind called بُرُود, of the fabric of El-Yemen: (S, K:) app. so called in relation to the mountains of BenooSa'eed. (TA.) — — And حُلَّةٌ سَعِيدِيَّةٌ [A certain kind of dress]: so called in relation to Sa'eed Ibn-El-'Ás, whom, when a boy, or young man, the Prophet clad with a حُلَّة, the kind of which was thence thus named. (Har. p. 596.) سَاعِدٌ The fore arm (ذِرَاع) of a man; (K;) the part of the arm from the wrist to the elbow; (T, L;) or from elbow to the hand: (Mgh, Msb:) so called because it aids the hand in seizing a thing (T, Msb) or taking it (T) and in work: (Msb:) or it signifies, (S,) or signifies also, (Msb,) the upper arm, or upper half of the arm, from the elbow to the shoulder-blade, syn. عَضُدٌ, [q. v.,] (S, Msb,) of a man: (S:) [and in like manner, of a beast, both the fore shank and the arm:] in some one or more of the dialects, the upper of the زَنْدَان [which may mean either the upper arm or the radius]; the ذِرَاع being the lower of them [which may mean either the " fore arm " or the " ulna "]: (L, TA:) of the masc. gender: (Msb:) pl. سَوَاعِدُ. (T, Mgh, Msb, TA.) One says, شَدَّ اللّٰهُ عَلَى سَاعِدِكَ and سَوَاعِدِكُمْ [May God strengthen thy fore arm and aid thee, and your fore arms and aid you]. (A, TA.) — — And hence, [A kind of armlet;] a thing that is worn upon the fore arm, of iron or brass or gold. (Mgh.) — — [Hence also,] سَاعِدَا الطَّائِرِ (assumed tropical:) The two wings of the bird. (S, K.) — — And السَّوَاعِدُ (tropical:) The anterior, or primary, feathers of the wing: so in the phrase, طَائِرٌ شَدِيدُ السَّوَاعِدِ (tropical:) [A bird strong in the anterior, or primary, feathers of the wing]. (A, TA.) — — Also the sing., (assumed tropical:) A chief, upon whom people rely. (TA.) — — And the pl., سَوَاعِدُ, (tropical:) The channels in which water runs to a river or small river (نَهْر), (S, A, K,) or to a sea or large river (بَحْر); (AA, S, K;) the sing. said by AA to be سَاعِدٌ, without ة: or this latter signifies a channel in which water runs to a valley, and to a sea or large river (بَحْر): or the channel in which a large river (بَحْر) runs to small rivers (أَنْهَار). (L.) And (tropical:) The places from which issues the water of a well: the channels of the springs thereof. (L.) — — Also (assumed tropical:) The medullary cavities; the ducts through which runs the marrow in a bone. (S, K.) — — And (tropical:) The ducts (AA, A, TA) in the udder (A, TA) from which the milk comes (AA, A, TA) to the orifice of the teat; as being likened to the سواعد of the بَحْر: (AA, TA:) the قَصَب of the udder: (As, TA:) or سَاعِدٌ signifies the orifice of a she-camel's teat, from which the milk issues: and سَاعِدُ الدَّرِّ, a duct by which the milk descends to the she-camel's udder: and in like manner سَاعِدٌ signifies a duct that conveys the milk to a woman's breast or nipple. (TA.) — — أَمْرٌ ذُو سَوَاعِدَ means (tropical:) An affair having several modes, or manners, [in which it may be performed,] and several ways of egress therefrom. (A, TA.) سَاعِدَةٌ The bone of the shank. (TA.) — — And A piece of wood, (K, TA,) set up, (TA,) that holds the pulley. (K, TA.) — سَاعِدَةُ is a name of The lion: (S, K:) imperfectly decl., like أُسَامَةُ. (TA.) أَسْعَدُ [More, and most, prosperous or fortunate or happy; an epithet applied to a man:] masc. of سُعْدَى: (S, K:) but IJ says that سُعْدَى as an epithet has not been heard. (TA.) — Also A [cracking of the skin, such as is termed] شُقَاق, resembling mange, or scab, that happens to a camel, and in consequence of which he becomes decrepit, (K, TA,) and weak. (TA.) مَسْعُودٌ: see سَعِيدٌ, in two places. سعر 1 سَعَرَ النَّارَ, (S, A, Msb, K,) aor. سَعَرَ, (Msb, K,) inf. n. سَعْرٌ; (Msb;) and ↓ اسعرها, (A, Msb, K,) inf. n. إِسْعَارٌ; (Msb;) and ↓ سعّرها, (A, K,) inf. n. تَسْعِيرٌ; (TA;) or the last has an intensive signification; (S;) He lighted, or kindled, the fire; or made it to burn, to burn up, to burn brightly or fiercely, to blaze, or to flame; syn. أَوْقَدَهَا, (Msb, K,) or هَيَّجَهَا and أَلْهَبَهَا. (S, A.) In the Kur lxxxi. 12, some read سُعِرَتْ; and others, ↓ سُعِّرَتْ, which latter has an intensive signification. (S.) And سَعَرَ النَّارَ He stirred the fire with a مِسْعَر. (TA.) — — [Hence,] سَعَرَ الحَرْبَ, (S, K,) aor. as above, (K,) and so the inf. n.; (TA;) and ↓ اسعرها, and ↓ سعّرها; (K;) (tropical:) He kindled war; (K, TA;) excited, or provoked, it. (S, TA.) And سَعَرُوا نَارَ الحَرْبِ (tropical:) [They kindled, or excited, the fire of war]. (A.) — — [Hence also,] سَعَرَهُمْ شَرٌّ (tropical:) [Evil, or mischief, excited them, or inflamed them]. (A.) And سَعَرَ عَلَى قَوْمِهِ (tropical:) [He excited, or inflamed, against his people]. (A.) — — And سَعَرَهُمْ شَرًّا (tropical:) He did extensive evil, or mischief, to them: (ISk, S, TA: *) or he did evil, or mischief, to them generally, or in common; as also ↓ اسعرهم, and ↓ سعّرهم; (TA;) or one should not say ↓ اسعرهم. (ISk, S, TA.) — — And سَعَرْنَاهُمْ بِالنَّبْلِ (assumed tropical:) We burned and pained them [or inflicted upon them burning pain] with arrows. (S.) — — And سَعَرَ الإِبِلَ, aor. as above, (K,) and so the inf. n., (TA,) (tropical:) He (a camel, TK) communicated to the [other] camels his mange, or scab. (K, TA.) — — And سُعِرَ, (S, A,) inf. n. سُعَارٌ, (TA,) (tropical:) He (a man) was smitten by the [hot wind called] سَمُوم. (S, A.) And (tropical:) He (a man) was, or became, vehemently hungry and thirsty. (TA.) And (assumed tropical:) He was, or became, mad, insane, or a demoniac. (MA.) — — You say also, سَعَرْتُ اليَوْمَ فِى حَاجَتِى سَعْرَةً (assumed tropical:) I made a circuit during the day, or to-day, for the accomplishment of my want. (S.)

And لَأَسْعَرَنَّ سَعْرَهُ, i. e. لَأَطُوفَنَّ طَوْفَهُ (assumed tropical:) [app. meaning I will assuredly practise circumvention like his practising thereof]. (Fr, O, K.) — — And سَعَرَ اللَّيْلَ بِالمَطِىِّ, inf. n. as above, (assumed tropical:) He journeyed throughout the night with the camels, or beasts, used for riding. (ISk, TA.) — — And سَعَرَتِ النَّاقَةُ (assumed tropical:) The she-camel was quick, or swift, in her going. (TA.) [See also سَعَرَانٌ, below.] 2 سَعَّرَ see 1, in four places. — سعّرهُ [from سِعْرٌ], (Sgh, Msb,) inf. n. تَسْعِيرٌ; (Msb;) and ↓ اسعرهُ; (Sgh, Msb;) He assigned to it a known and fixed price: (Msb:) or he declared its current price, or the rate at which it should be sold. (Sgh.) And سعّر لَهُمْ, (A, TA,) inf. n. as above; (S;) and ↓ اسعر لهم; (A;) He (a governor, A) fixed the amount of the prices of provisions &c. for them; (S, TA;) the doing of which is not allowable. (TA.) — — And سعّروا, inf. n. as above; and ↓ اسعروا; They agreed as to a price, or rate at which a thing should be sold. (K.) 3 ساعرهُ app. signifies (assumed tropical:) He acted with him, or it, like one mad, or like a mad dog; for, accord. to Et-Tebreezee, (Ham p. 785,) it is from مِسْعَرٌ as an epithet applied to a dog, meaning " mad. "] 4 أَسْعَرَ see 1, in four places. — — أَسْعَرَنَا قَفْزًا, said of a wild animal, means (assumed tropical:) He excited and annoyed us by leaping, or bounding. (TA, from a trad.) — See also 2, in three places. 5 تَسَعَّرَ see the next paragraph. 8 استعرت النَّارُ, (S, A, Msb, K,) and ↓ تسعّرت, (S, A, K,) [but the latter, app., has an intensive signification,] The fire burned or burned up, burned brightly or fiercely, blazed, or flamed. (S, A, Msb, K.) — — [Hence,] استعرت الحَرْبُ (tropical:) The war [raged like fire, or] spread. (K, TA.) And in like manner, (TA,) استعر الشَّرُّ (tropical:) The evil, or mischief, [raged, or] spread. (K, TA.) — — And استعر اللُّصُوصُ, (S, A, K,) or استعرت, (TA,) (tropical:) The thieves, or robbers, put themselves in motion, (K, TA,) for mischief, (TA,) as though they were set on fire. (S, K, TA.) — — And استعر الجَرَبُ فِى البَعِيرِ (tropical:) The mange, or scab, began in the armpits and the groins or similar parts (AA, S, A, * K) and the lips (S) of the camels. (AA, S, A, K.) — — And استعر النَّاسُ فِى كُلِّ وَجْهٍ (assumed tropical:) The people ate the fresh ripe dates in every direction, and obtained them; like اِسْتَنْجَوْا. (Aboo-Yoosuf, TA.) رَمْىٌ سَعْرٌ (tropical:) A vehement shooting or throwing: (A:) [or a burning, painful shooting; as is indicated in the S:] one says ضَرْبٌ هَبْرٌ وَ طَعْنٌ نَثْرٌ وَرَمْىٌ سَعْرٌ (assumed tropical:) [a smiting that cleaves off a piece of flesh, and a piercing inflicted with extraordinary force, and a burning, painful shooting]. (S.) It is said in a trad. of 'Alee, اِضْرِبُوا هَبْرًا وَارْمُوا سَعْرًا (assumed tropical:) [Smite ye so as to cleave off a piece of flesh, and] shoot ye quickly: the shooting being thus likened to the burning of fire. (TA.) سُعْرٌ: see سُعَارٌ. — — [Hence,] (assumed tropical:) Madness, insanity, or demoniacal possession; (K;) as also ↓ سُعُرٌ: (S, K:) so ↓ the latter is expl. by AAF as used in the Kur liv. 47: and so it is expl. as used in verse 24 of the same chap.: (TA:) or it signifies in the former, (S,) or in the latter, (TA,) (assumed tropical:) fatigue, or weariness, or distress, or affliction, and punishment: (Fr, S, TA:) or, accord. to Az, إِنَّا إِذًا لَفِى ضَلَالٍ وَسُعُرٍ, in verse 24, may mean (assumed tropical:) verily we should in that case be in error, and in punishment arising from what would necessarily befall us: or, accord. to Ibn-'Arafeh, it means, in a state that would inflame and excite us. (TA.) — — Also (assumed tropical:) Hunger; and so ↓ سُعَارٌ: (Fr, K, TA:) or the former signifies vehemence of desire for flesh-meat: (K, TA:) and ↓ the latter, vehemence of hunger: (S:) or the burning of hunger: (TA:) and the burning of thirst. (A.) — — And (assumed tropical:) A disease, such as the mange, or scab, that is transitive from one to another; or the transition of the mange, or scab, or other disease, from one to another; syn. عَدْوَى. (K. [See 1.]) سِعْرٌ The current price, or rate, at which a thing is to be sold: (MA, K:) pl. أَسْعَارٌ. (S, A, Msb, K.) One says, لَهُ سِعْرٌ, meaning It is exceedingly valuable: and لَيْسَ لَهُ سِعْرٌ It is exceedingly cheap. (Msb.) سَعَرٌ: see سُعْرَةٌ. سَعِرٌ (assumed tropical:) Mad, insane, or possessed by a demon: (K:) and so ↓مَسْعُورَةٌ applied to a she-camel: (S:) or the latter, so applied, that will not remain still; from سُعُرٌ meaning " madness, or insanity, or demoniacal possession: " (Ham p. 785:) [See also مِسْعَرٌ:] the pl. of سَعِرٌ is سَعْرَى. (K.) سُعُرٌ: see سُعْرٌ, in two places. سَعْرَةٌ (assumed tropical:) A cough: (O, K:) or a sharp cough; as also ↓ سَعِيرَةٌ. (IAar, TA.) — — And (assumed tropical:) The beginning of an affair or a case; and the newness thereof: (K, TA:) in some copies of the K, حِدَّتُهُ is erroneously put for جِدَّتُهُ. (TA.) سُعْرَةٌ A colour inclining to blackness, (S, TA,) a little above what is termed أُدْمَةٌ; as also ↓ سَعَرٌ. (TA.) سَعَرَانٌ [an inf. n.] Vehemence of running. (O, K.) [See 1, last signification.] سِعْرَارَةٌ (S, K) and ↓سُعْرُورَةٌ (K) (assumed tropical:) Daybreak. (K.) — — And (assumed tropical:) The rays of the sun entering an aperture of a house or chamber: (K, * TA:) or the motes that are seen in the rays of the sun (Az, S, TA) when they fall into a chamber, moving to and fro. (Az, TA.) سُعْرُورَةٌ: see the next preceding paragraph. سُعَارٌ The heat (S, K) of fire; (S;) as also ↓ سُعْرٌ: (K:) and (tropical:) of night. (A.) — — See also سُعْرٌ, in two places. — — Also (assumed tropical:) Evil, or mischief: so in the saying, لَا يَنَامُ النَّاسُ مِنْ سُعَارِهِ [Men will not sleep by reason of his evil, or mischief], occurring in a trad. (TA.) سَعُورٌ (assumed tropical:) A she-camel quick, or swift, in her going. (TA.) [See 1, last signification.] سَعِيرٌ Lighted, or kindled; or made to burn, burn up, burn brightly or fiercely, blaze, or flame: (K, TA:) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (TA:) [and thus] similar to دَهِينٌ and صَرِيعٌ; for you say نَارٌ ↓ مَسْعُورَةٌ: (Akh, S:) or نَارٌ سَعِيرٌ signifies fire kindled, or made to burn &c., with other fire. (Lh, TA.) — — Also Fire (S, K) itself; (S;) and so ↓ سَاعُورَةٌ and ↓ سَاعُورٌ: (K:) or [so in the TA, but in the K " and,"] its flame; (K;) as also ↓ سَاعُورَةٌ and ↓ سَاعُورٌ. (TA.) — السَّعِيرُ: see what next follows. السُّعَيْرُ, (O, K,) and ↓ السَّعِيرُ, (S,) or the latter is a mistake, (O, TA,) A certain idol, (S, K,) belonging peculiarly to [the tribe of] 'Anazeh. (Ibn-El-Kelbee, S.) [See an ex. in a verse cited in art. مور.] سَعِيرَةٌ: see سَعْرَةٌ. سَاعُورٌ: see سَعِيرٌ, in two places. — — Also A sort of fire-place, or oven, (تَنُّورٌ, K, TA,) dug in the ground, in which bread is baked. (TA.) — And The chief of the Christians in the knowledge of medicine (K, TA) and of the instruments thereof: [said to be] originally سَاعُورَآء, a Syriac word, meaning the investigator of the cases of the diseased. (TA.) سَاعُورَةٌ: see سَعِيرٌ, in two places. أَسْعَرُ, applied to a man, Of the colour termed سُعْرَةٌ: fem. سَعْرَآءُ. (TA.) — — And, so applied, (TA,) Having little flesh, (K, TA,) lean, or lank in the belly, (TA,) having the sinews apparent, altered in colour or complexion, or emaciated, (K, TA,) and slender. (TA.) مَسْعَرٌ The slender part of the tail of a camel. (K.) — — See also مِسْعَرٌ. مَسَاعِرُ. مِسْعَرٌ and ↓ مِسْعَارٌ (S, K) The thing, (K,) or wood, (S,) or instrument of iron or of wood, (TA,) with which a fire is stirred [or made to burn or burn up &c.]: (S, * K, * TA:) pl. (of the former, A) مَسَاعِرُ (A, TA) and [of the latter] مَسَاعِيرُ. (TA.) — — Hence one says of a man, إِنَّهُ لَمِسْعَرُ حَرْبٍ (tropical:) Verily he is one who makes the fire of war to rage; (S, A, * K, * TA;) a stirrer of the fire of war. (TA.) — — Also the former, (مِسْعَرٌ), (assumed tropical:) Long; (AA, S, K;) applied to a neck (K) or some other thing: (TA:) or strong. (As, K.) — — And, applied to a dog, (assumed tropical:) Mad. (Ham p. 785.) [See also سَعِرٌ.] — — المِسْعَرُ as an epithet applied to a horse means اَلَّذِى يُطِيحُ قَوَائِمَهُ مُتَفَرِّقَةً وَلَا صَبْرَ لَهُ [i. e., app., That makes his legs to fall spread apart, and that has no leaping with his legs put together]: (K:) or, in the words of AO, [and so in the O,] الذى تُطِيحُ قَوَائِمُهُ [app. whose legs

thow makest to fall &c.]: (TA:) [in the CK, ولا صَبْرَ لَهُ, which is, I doubt not, a mistake: and in the TA is added, وقيل وَثْبٌ مُجْتَمِعُ القَوَائِمِ, in which وقيل is evidently a mistranscription for وَهُوَ, referring to صَبْر, which is well known as meaning وَثْبٌ مُجْتَمِعُ القَوَائِمِ:] and ↓ مُسَاعِرٌ signifies the same. (AO.) مِسْعَارٌ: see the next preceding paragraph. مَسْعُورٌ: see its syn. سَعِيرٌ. — — [Hence,] (tropical:) A man smitten by the [hot wind called] سَمُوم. (S, A.) — — And (tropical:) Vehemently hungry and thirsty: (TA:) eager for food, even though his belly be full; (K;) and, it is said, for drink also. (TA.) — — See also سَعِرٌ. مَسَاعِرُ [a pl. of which the sing., if it have one, is probably ↓ مَسْعَرٌ,] (assumed tropical:) The armpits, and the groins or similar parts, (S, A, * K,) and the lips, (S,) of camels. (S, A, K.) مُسَاعِرٌ: see مِسْعَرٌ, last sentence. سعط 1 سَعَطَ see what next follows. 4 اسعطهُ, (S,) or اسعطه دَوَآءً, (AA, IDrd, Mgh, Msb, K,) He poured, (S, Mgh, Msb,) or introduced, (K,) medicine into his (a man's, S) nose; (S, Mgh, Msb, K;) as also ↓ سَعَطَهُ, aor. سَعُطَ and سَعَطَ, (K,) the former of which, namely سَعُطَ, is the more approved, inf. n. سَعْطٌ. (TA.) Both are also written with ص. (K and TA in art. صعط.) — — [Hence,] اسعطهُ الرُّمْحَ (tropical:) He pierced him in his nose with the spear: ('Eyn, K:) or it is like أَوْجَرَهُ, meaning he pierced him in his breast, or chest, with the spear. (S.) — — [Hence also,] اسعطهُ عِلْمًا (tropical:) He took extraordinary pains in making him to understand science, (K, TA,) and in repeating to him what he taught him. (TA.) 8 استعط He (a man, S) poured medicine into his (i. e. his own) nose; or had it poured therein; (S, Mgh;) or introduced it, or had it introduced, therein: (K:) the pass. form, أُسْتُعِطَ, is not allowable. (Mgh.) 10 استسعط (assumed tropical:) He (a camel, TA) smelled the urine of the she-camel, (K,) or somewhat thereof, (TA,) and it, (K,) or some of it, (TA,) entered into his nose; (K;) then he covered her, and failed not to impregnate. (TA.) سَعْطَةٌ وَاحِدَةٌ A single introduction of medicine into the nose; as also ↓ إِسْعَاطَةٌ واحدة. (Lth, K.) سُعَاطٌ: see سَعِيطٌ, in four places. سَعُوطٌ Medicine that is poured, (S, Mgh, Msb,) or introduced, (K,) into the nose; (S, Mgh, Msb, K;) [an errhine;] as also صَعُوطٌ; (Lh, K;) which is thought, by ISd, to be an instance of assimilation [like صِرَاطٌ for سِرَاطٌ] such as Sb mentions. (TA.) — — Also Sweat. (TA.) سُعُوطٌ: see the next paragraph, in two places. سَعِيطٌ Sweet, or pleasant, odour, of wine and the like, or of anything: (A'Obeyd, K:) and sharpness, or pungency, of odour; as also ↓ سُعَاطٌ; (K;) the former, [for instance,] of mustard, (ISk,) and so ↓ سُعُوطٌ: (TA:) and ↓ سُعَاطُ المِسْكِ signifies the odour of musk. (Fr.) A rájiz says, describing camels and their milk, حَمْضِيَّةٌ طَيِّبَةُ السُّعَاطِ [That eat the plants called حَمْض, sweet in odour]. (AHn.) And you say, ↓ هُوَ طَيِّبُ السُّعُوطِ and ↓ الإِسْعَاطِ [He, or it, is sweet in odour: but the latter is perhaps a mistranscription, for السُّعَاطِ]. (TA.) — — The dregs, lees, or sediment, of wine. (S, K.) — — The بَان [or ben]: (K:) the oil thereof: (IB, K:) the oil of mustard: (K:) and the oil of the زَنْبَق [or jasmine]. (TA.) — I. q. مُسْعَطٌ [pass. part. n. of 4, q. v.]. (TA.) إِسْعَاطٌ: see the next preceding paragraph. إِسْعَاطَةٌ: see سَعْطَةٌ. مُسْعُطٌ, (S, Msb, K,) and مِسْعَطٌ, (Lth, K,) the former an instance of the instr. n. with damm, (S, Msb, TA,) which is extr., (Msb, TA,) like مُنْخُلٌ &c., (TA,) The thing, (K,) or vessel, or receptacle, (S, Msb,) into which سَعُوط is put, (S, Msb, K,) and from which it is poured into the nose. (K.) سعف 1 سَعَفَهُ بِحَاجَتِهِ: see 4. — سَعِفَتْ يَدُهُ, (S, TA,) inf. n. سَعَفٌ, (S, K,) His hand became cracked around the nails; (S, K, * TA;) as also سَنِفَتْ. (S, TA.) — — سَعِفَتِ النَّاقَةُ, in the K, erroneously, سُعِفَت, with damm, (TA,) or سَعِفَ البَعِيرُ, (ISk, S,) The she-camel, (K, TA,) or he-camel, (ISk, S,) became affected with what is termed ↓ سَعَفٌ, meaning a disease in the mouth, like mange, or scab, in consequence of which the hair of the خُرْطُوم [i. e. nose, or fore part of the nose,] falls off, (ISk, S, K,) and the hair of the eyes: (ISk, S:) the like thereof in sheep or goats is termed غَرَبٌ: (S:) accord. to IAar, it is not used in relation to he-camels; and A'Obeyd says the like: accord. to some, as AZ says, it is allowable to use it in relation to he-camels; (TA;) but it is rarely thus used. (K, TA.) — — سُعِفَ, (S, K,) like عُنِىَ, (K,) said of a boy, He became affected with the pustules termed سَعْفَةٌ [q. v.]. (S, K.) 2 تَسْعِيفٌ The mixing of musk and the like with aromatic perfumes (K, TA) and sweetscented oils. (TA.) One says, سَعِّفْ لِى دُهْنِى [Mix thou for me my oil with aromatic perfumes]. (ISh, TA.) 3 ساعفهُ, (K, TA,) inf. n. مُسَاعَفَةٌ, (S, TA,) He aided, assisted, or helped, him; [like أَسْعَفَهُ;] or [so accord. to the K, but accord. to the S " and,"] agreed, or complied, with him, (S, * K, TA,) to perform an affair, (TA,) acting towards him with reciprocal purity, or sincerity, of love, or affection, and aiding, assisting, or helping, with him, (K, TA,) well. (TA.) — — [Hence,] ساعفهُ جَدُّهُ (tropical:) His fortune aided him: and in like manner, ساعفتهُ الدُّنْيَا (tropical:) [Worldly prosperity aided him]. (A, TA.) 4 اسعف, (K,) inf. n. إِسْعَافٌ, (TA,) It (a thing, TA) drew near, or approached: (K, TA:) and اسعف بِهِ it drew near, or approached, to him, or it. (TA.) — — اسعف لَهُ It (an object of the chase) became within his power, or reach. (K.) — — اسعف إِلَيْهِ He tended, repaired, or betook himself, to, or towards, him, or it. (TA.) — — اسعف بِأَهْلِهِ He came to his family; syn. أَلَمَّ. (K.) [And in a similar sense the verb is trans. without a particle, as will be shown by the last sentence of this paragraph.] — أَسْعَفْتُهُ I aided, assisted, or helped, him to perform his affair. (Msb. [See also 3.]) — — And اسعفهُ بِحَاجَتِهِ, (S, Msb, K, *) inf. n. إِسْعَافٌ, (Msb,) He performed, or accomplished, for him the object of his want; (S, Msb, K;) as also ↓ سَعَفَهُ بِهَا, (Ibn-'Abbád, K, * TA,) aor. سَعَفَ, (K,) inf. n. سَعْفٌ. (TA.) — — It is said in a trad., thus related, فَاطِمَةُ بَضْعَةٌ مِنِّى يُسْعِفُنِى مَا يُسْعِفُهَا, meaning [Fátimeh is a part of me:] that betides, or happens to, [or affects,] me which betides, or happens to, [or affects,] her. (TA. [See another reading in art. بضع.]) سَعْفٌ A commodity; an article of merchandise. (O, K, TA.) One says, إِنَّهُ سَعْفُ سَوْءٍ Verily it is a bad commodity. (O, TA.) — — And A man vile, or mean, and despised in all his circumstances. (AHeyth, O, K.) سَعَفٌ Palm-branches, (Az, * S, Msb, K,) as long as they have the leaves upon them: when these are removed from them, called جَرِيدٌ: (Msb:) or the part [or parts] of palm-branches upon which leaves have grown: (S voce عَسِيبٌ:) or the leaves of palm-branches, (Mgh, K, TA,) of which are woven [baskets of the kind called] زُبُل (Mgh) or زُبْلَان (TA) [pls. of زَبِيلٌ], and [the similar receptacles called] جِلَال [pl. of جُلَّةٌ], (TA,) and fans [which are made in the form of small flags], (Mgh, TA,) and the like: (TA:) and sometimes palm-branches themselves are thus called: (Mgh:) accord. to Lth, (Mgh, TA,) such as have become dry [of palm-branches] are mostly thus called; the fresh [palm-branch] being called شَطْبَةٌ: (Mgh, K, TA:) sing., (S,) or [rather] n. un., (Mgh, Msb,) with ة: (S, Mgh, Msb:) which also signifies a palm-tree itself; and its pl. is سَعَفَاتٌ. (TA.) — — [Hence, as being likened to palm-leaves,] The forelock of a horse: so in the saying of Imrael-Keys, وَأَرْكَبُ فِى الرَّوْعِ خَيْفَانَةً كَسَا وَجْهَهَا سَعَفٌ مُنْتَشِرْ [And I ride, in war, or battle, a brisk, or an agile, leaving mare, whose face a spreading forelock has clad]: which shows that سَعَفٌ [properly] signifies the leaves [of a palm-branch]. (Az, TA.) [Jac. Schultens, as mentioned by Freytag, explains it as meaning A whiteness upon the forehead of a horse: but this explanation is perhaps conjectural, from the verse cited above.] — The paraphernalia (جَهَاز) of a bride: pl. سُعُوفٌ. (IAar, K.) — — Anything good, goodly, or excellent, and consummate, such as a slave, or any precious thing, or a house that one possesses. (IAar, K.) — A species of fly: mentioned by a poet as smiting a lion. (IB, TA.) — See also 1. سَعْفَةٌ A certain disease, (Kr, TA,) or pustules, (S, K, TA,) coming forth upon the head (Kr, S, K, TA) of a child, (S, K, TA,) and upon his face: (K, TA:) said by AHát to be دَاءُ الثَّعْلَبِ [i. e. alopecia], which

occasions baldness; and ↓ سَعَفَةٌ is a dial. var. thereof in this last sense. (TA.) سَعَفَةٌ n. un. of سَعَفٌ [q. v.]. (S, * Mgh, Msb.) — See also the next preceding paragraph. سُعَافٌ A cracking, and scaling off, around the nail: (TA:) or a cracking at the root of the nail. (Ibn-'Abbád, O.) [See 1.] سُعُوفٌ Large [drinking-cups or bowls such as are called] أَقْدَاح. (IAar, K.) — — And The goods, or furniture and utensils, of a tent or house, (S, TA,) and its carpets or the like: or, as some say, particularly such as are held in little estimation, as the [drinking-vessel called] تَوْر, and the bucket, and the rope, and the like. (TA.) — — [See also سَعَفٌ, of which it is pl.] — Also The natural dispositions, (AA, IAar, K, TA,) generous and other, of men: (IAar, K, TA:) AA says, I have not heard any sing. thereof. (TA.) أَسْعَفُ A camel having the disease termed سَعَفٌ (see 1): fem. سَعْفَاءُ, applied to a she-camel: (ISk, S, K:) A'Obeyd mentions only the fem. epithet. (TA.) — — Also A horse white, (S, * K,) or hoary, (S,) in the forelock, (S, K,) when there is some other colour in it, different from the white: (TA:) when the whole of it is white, he is termed أَصْبَغُ: (S, TA:) so in the " Book of Horses " by AO. (TA.) مَسْعُوفٌ A boy affected with the pustules termed سَعَفَةٌ [q. v.]. (S, K.) مُسَاعِفٌ A place, (K,) and a place of alighting, (TA,) near. (K, TA.) سعل 1 سَعَلَ, aor. سَعُلَ, (S, O, Msb, K,) inf. n. سُعَالٌ (S, O, K) and سُعْلَةٌ, (K,) or the latter of these is the inf. n., and the former is a simple subst., (Msb,) [He coughed:] سُعْلَةٌ signifies [the having] a motion whereby nature expels somewhat hurtful from the lungs and the organs connected therewith: (Ibn-Seenà, K, TA:) wherefore the ducts of the lungs are called قَصَبُ السُّعَالِ [the tubes of coughing, meaning the bronchial tubes,] because it [i. e. what is hurtful in the lungs] has its exit by them. (TA.) One says, إِنَّهُ يَسْعُلُ سُعْلَةً مُنْكَرَةً [Verily he coughs with an abominable coughing]. (TA.) And بِهِ سُعْلَةٌ [In him is a coughing; i. e. he has a coughing, or cough]. (TA.) And أَغْصَّكَ السُّؤَالُ فَأَخَذَكَ السُّعَالُ [The question, or petition, has choked thee, and consequently coughing has seized thee]. (TA.) — — Hence the saying, رَمَاهُ فَسَعَلَ الدَّمَ [He shot him, and he consequently coughed up blood]; i. e., he threw [up] blood from his chest. (TA.) — سَعِلَ, aor. سَعَلَ, inf. n. سَعَلٌ; accord. to the K, app., سَعَلَ, aor. سَعُلَ, inf. n. سَعَلٌ; [and thus the pret. and inf. n. are written in the copies of the K;] but the former is the right; (TA;) (assumed tropical:) He was, or became, brisk, lively, or sprightly; (K, TA;) like زَعِلَ, inf. n. زَعَلٌ. (TA. [See the part. n., سَعِلٌ, below.]) 4 اسعلهُ It [made him to cough, or] occasioned him a coughing. (TA.) — And (assumed tropical:) He, or it, made him, or pronounced him, to be like the سِعْلَاة [q. v.]. (O, TA.) — — And (assumed tropical:) He. (a man, K, TA,) and it, (pasture, or herbage, O, TA,) rendered him (a horse, TA) brisk, lively, or sprightly; (O, K, TA;) as also أَزْعَلَهُ. (O, TA.) 10 استسعلت (tropical:) She (a woman) became a سِعْلَاة, i. e., very clamorous, and foul-tongued; (S, O;) or like a سِعْلَاة, (K, TA,) in badness, wickedness, or guile, and clamorousness, and foulness of tongue: (TA:) similar to استكلبت, and to استأسد said of a man, &c. (AZ, TA.) سَعَلٌ Dry [dates of the bad sort termed] شِيص. (IAar, O, K.) سَعِلٌ, applied to a horse, (assumed tropical:) Brisk, lively, or sprightly; like زَعِلٌ. (AO, O, TA.) سِعْلَى: see the next paragraph. سِعْلَاةٌ and ↓ سِعْلَاءُ (S, O, K [app. thus, without tenween, as a fem. noun, though فِعْلَاء without tenween is unusual,]) and ↓ سِعْلَى (S, O, TA) The [kind of goblin, demon, devil, or jinnee, called] غُول: (K:) or the female of the غُول: (Abu-l-Wefee El-Aarábee, TA in art. غول; and Har p. 76:) or the worst, most wicked, or most guileful, of the غِيلَان [pl. of غُول]: (S, O:) or an enchantress of the jinn, or genii: (K:) pl. [of the first] سَعَالٍ [written with the article السَّعَالِى] (S, O, K) [and of the second سَعَالِىُّ] and of the third سِعْلَيَاتٌ, which is said to signify the females of the غِيلَان. (TA.) — — [Hence,] سِعْلَاةٌ signifies (tropical:) A very clamorous, foul-tongued, woman: (S, O, TA:) accord. to Aboo-'Adnán, a woman foul in face, evil in disposition, is likened to the سِعْلَاة: but some of the Arabs say that the Arabs do not apply the epithet سِعْلَاةٌ to any but an old woman. (TA.) — — And [the pl.] السَّعَالِى signifies (tropical:) Horses; as being likened to what are [properly] so termed. (TA.) — — And [the same pl.] السَّعَالِى, (K, TA,) with kesr to the ل, (TA,) [in the TK السَّعَالِىُّ, and in the CK ↓ السُّعالى,] signifies (assumed tropical:) A certain plant, the leaves of which make [the ulcers termed] دُبَيْلَات to discharge their contents, and dissolves them; and the fresh thereof remove the mange, or scab: it is a most excellent remedy for the cough; [wherefore it is also called حَشِيشَةُ السُّعَالِ; (TK;)] and causes the erection of the ذَكَر to subside (وَيَفُشُّ الإِنْتِصَابَ, K, TA, for which we find in some copies of the K وَنَفْسِ الإِنْتِصَابِ); even the fumigating of oneself therewith. (K.) سِعْلَاءُ: see the next preceding paragraph. سُعَالٌ an inf. n. of سَعَلَ [q. v.]: (S, O, K:) or a simple subst. [meaning A cough]. (Msb.) السُّعَالى: see سِعْلَاةٌ. سَاعِلٌ [Coughing]. You say نَاقَةٌ سَاعِلٌ, (O, K,) without ة, (O,) meaning A she-camel having a cough. (O, K.) — — And إِنَّهُ لَذُو سُعَالٍ سَاعِلٍ [Verily he has a violent cough]: (O, K: *) a phrase having an intensive meaning: (K:) by rule one should say سُعَال مُسْعِل; but thus the Arabs said, like as they said شُغْلٌ شَاغِلٌ and شِعْرٌ شَاعِرٌ: and [in like manner] a poet cited by Lth says ذُو سَاعِلٍ. (O.) — — See also what follows. مَسْعَلٌ The part of the fauces, or throat, which is the place of coughing: (S, Msb:) or [simply] the fauces, or throat; as also ↓ سَاعِلٌ; (K) which latter is expl. by Az as meaning The mouth; because with it one coughs. (TA.) سعو and سعى 1 سعى سَعَى, aor. يَسْعَى, inf. n. سَعْىٌ (S, Msb, K, &c.) [and مَسْعًى, agreeably with general analogy], He walked, went, or went along, (Er-Rághib, Msb, K, TA,) quickly: (Er-Rághib, Mgh, TA:) this, accord. to Er-Rághib, is the primary signification: and hence, السَّعْىُ بَيْنَ الصَّفَا وَالمَرْوَةِ [The tripping to and fro between Es-Safà and ElMarweh]: (TA:) and سَعَى فِى مَشْيِهِ [app. meaning He tripped along, or he trudged along, in his walking]: (Msb:) [or] السَّعْىُ signifies the going along with vigorousness, and with lightness, activity, or quickness. (Ham p. 665.) — — He (a man, S) ran; syn. عَدَا; (IAar, S, K, TA;) or جَرَى: by the former of which is meant [he went] a pace below what is termed الشَّدُّ and above what is termed المَشْىُ. (IAar, TA.) — — I. q. قَصَدَ [as meaning He repaired, or betook himself]. (K.) The saying, in the Kur [lxii. 9], فَٱسْعَوْا إِلَى ذِكْرِ ٱللّٰهِ is expl. as meaning فَاقْصِدُوا [Then repair ye to prayer to God]: (TA:) or then go ye (فَأمْضُوا) to prayer [to God]: (Jel:) and Ibn-Mes'ood read فَأَمْضُوا. (TA.) Or سَعَى إِلَى الصَّلَاةِ means He went to prayer, in any manner [i. e. whether quickly or not]. (Msb.) — — He was active, or busy and bustling, in procuring the means of subsistence: (TA:) he strove, laboured, or exerted himself; employed himself vigorously, strenuously, or with energy; in any affair, whether good or evil; but mostly used in relation to what is praiseworthy, or praised: (Er-Rághib, TA:) he occupied himself according to his own judgment or discretion or free will, in any work, or deed: (Msb:) he worked, or wrought, or did, (S, Msb, K, TA,) any work, or deed, good or evil: (TA:) he earned, or gained. (S, K, TA.) One says, هُوَ يَسْعَى عَلَى قَوْمِهِ He manages, conducts, orders, regulates, or superintends, the affairs of his people, or party. (Ham p. 771, Msb. *) And سَعَى لَهُمْ and عَلَيْهِمْ He worked, or wrought, and earned, or gained, for them. (TA.) And المَرْءُ يَسْعَى لِغَارَيْهِ, a prove., meaning The man earns for his belly and his pudendum. (TA.) And سَعَى المُكَاتِبُ فِى عِتْقِ رَقَبَتِهِ, (S,) or فِى فَكِّ رَقَبَتِهِ, i. e. [The slave who had made a contract with his master to pay him a certain sum for his emancipation] laboured to earn the means of releasing himself: (Msb:) the inf. n. of the verb thus used is سِعَايَةٌ: (S, Msb:) and this term is employed when a slave emancipated in part,

and in part retained in slavery, labours and earns for the completion of his release. (IAth, TA.) The saying, in the Kur [liii. 40], لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى means [There is nothing imputable to the man] but what he hath wrought, or done. (Msb.) And فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعْىَ, in the same [xxxvii. 100], means And when he attained to working with him: or and when he was able to assist him in his working. (TA.) — — Also He superintended, managed, or conducted, in his own person, the collection of the poor-rates; (K, TA;) he went to exact them, and received them; (TA;) and the inf. n. in this case also is سِعَايَةٌ: (K, TA:) or سَعَى عَلَى الصَّدَقَةِ, (S, Msb,) aor. يَسْعَى, inf. n. سَعْىٌ, (Msb,) he officiated in the exacting, or receiving, or collecting, of the poor-rate. (S, * Msb.) [And سَعَى is trans. without a prep. as meaning He exacted the poor-rate:] a poet says, (namely, 'Amr Ibn-'Addà, TA,) سَعَى عِقَالًا فَلَمْ يَتْرُكْ لَنَا سَبَدًا فَكَيْفَ لَوْ قَدْ سَعَى عَمْرٌو عِقَالَيْنِ [He exacted the poor-rate of a year, and left not to us camels' fur, or goats' hair: then how would be the case if 'Amr had exacted the poor-rate of two years?]. (S.) — — سَعَيْتُ فِى أَمْرِ فُلَانٍ is said when one rectifies, redresses, or reforms, the affair of such a one, or mars, vitiates, or perverts it, by his سَعْى [or striving, or labouring; and may be rendered I strove, or laboured, in respect of the affair of such a one, either to rectify, redress, or reform, it, or to mar, vitiate, or pervert, it]: and وَالَّذِينَ سَعَوْا فِى آيَاتِنَا, in the Kur xxii. 50 [and xxxiv. 5], means And they who strive, or labour, in respect of our signs, to mar, or vitiate, or pervert, their meaning, by impugning their character; seeing that they called them enchantment, and poetry, and tales, or legends, or fictions: (Ksh in xxii. 50:) or these words of the Kur mean and they who strive, or labour, to falsify, or nullify, our signs; i. e. the Kur-án. (Jel.) — — سَعَى بَيْنَهُمْ means He created, or excited, disorder, or discord, between them, or among them; made, or did, mischief between them, or among them; as also سَأَا, which is app., in this case, a dial. var. of سَعَى. (TA in art. سأو.) [Hence,] سَعَى بَيْنَ النَّاسِ بِالنَّمَائِمِ [He created, or excited, disorder, &c., among the people by calumnies, or slanders: or it may be well rendered he busied himself among the people with propagating calumnies, or slanders]. (S and O in art. اكل; &c.) — — And سَعَى (tropical:) He calumniated him, or slandered him, (S, Msb, K, * TA,) إِلَى الوَالِى [to the ruler, or magistrate]; (S, Msb, K;) inf. n. سِعَايَةٌ. (TA.) — — سَعَتْ, said of a female slave, (K, TA,) aor. تَسْعَى, inf. n. سَعْىٌ, (TA,) She committed fornication, or prostituted herself. (K, TA.) [See also 3.] — سَاعَانِى فُلَانٌ فَسَعَيْتُهُ: see 3. 3 ↓ سَاعَانِى فُلَانٌ فَسَعَيْتُهُ, aor. of the latter أَسْعِيهِ, means [Such a one strove with me in walking, or going along, quickly, &c.,] and I overcame him [therein]. (S, TA.) The inf. n. مُسَاعَاةٌ signifies The walking, or going, quickly [&c., or rather the striving, or contending, in doing so,] with any one. (KL.) Hence the trad. of 'Alee, in discommendation of worldly enjoyments, مَنْ سَاعَاهَا فَاتَتْهُ, meaning مَنْ سَابَقَهَا [i. e. He who runs a race with them, they evade him, or escape his pursuit]. (TA.) — — مُسَاعَاةٌ also signifies One's committing fornication with a female slave: and a female slave's committing fornication with any one: (KL:) you say, of a man, زَنَى and عَهَرَ, and this is with a free woman and with a female slave; but one says in the case of a female slave, peculiarly, قَدْ سَاعَاهَا [He has committed fornication with her]; مُسَاعَاةٌ not being with any but with female slaves: thus in a trad., إِمَآءٌ سَاعَيْنَ فِى الجَاهِلِيَّةِ [Female slaves that committed fornication in the Time of Ignorance]: and أُتِىَ عُمَرَ بِرَجُلٍ سَاعَى أَمَةً [There was brought to 'Omar a man who committed fornication with a female slave]: (S, TA: *) [and hence, وَلَدُ المُسَاعَاةِ (occurring in the L, in art. بهث, as mentioned by IAar on the authority of Abu-l-Mekárim), meaning The offspring of fornication, begotten on a slave:] or ساعاها, (K, TA,) inf. n. as above, (TA,) signifies [or rather signifies also] He sought her for the purpose of fornication: (K, [in which the context seems to indicate that it relates to a female slave,] and TA:) accord. to Th, relating to the free woman and the female slave: it is also said that مُسَاعَاةُ المَرْأَةِ signifies The imposing upon the woman, by her owner, an impost which she is to pay by means of [the gain of] prostitution: and it is said in a trad. that there shall be no مُسَاعَاة in El-Islám. (TA.) — [It is said in the TA in art. ربع, that مُسَاعَاةٌ from السَّاعَةُ is like مُشَاهَرَةٌ from الشَّهْرُ and مُرَابَعَةٌ from الرَّبِيعُ &c.; but I think that مساعاة in this instance is a mistranscription for مُسَاوَعَةٌ: see art. سوع.] 4 اسعاهُ signifies جَعَلَهُ يَسْعَى, (K, TA,) i. e. He made him to earn, or gain. (TA.) — — And اسعى عَلَى صَدَقَاتِهِمْ He employed a collector of their poor-rates. (TA.) [See also 10.] — — And أَسْعَوْا بِهِ They gave him, or performed or accomplished for him, what he desired, or sought, or needed. (Sgh, K, TA.) 10 استسعى العَبْدَ (S, Msb, K) فِى قِيمَتِهِ (S, Msb) He required of the slave that he should labour to earn the means of releasing himself: (Msb:) or he imposed upon the slave work by means of which he should pay for himself, when he had been emancipated in part, in order to his completing his emancipation: and ↓ سِعَايَةٌ signifies the work so imposed. (K.) — — And استسعاهُ He employed him as collector of the poor-rate. (JM; and the like is said in the TA, from a trad.) [See also 4.] سَعْوٌ: see the next paragraph, in two places: — and see also سَعْوَةٌ. سِعْوٌ, with kesr, (T, S, TA,) [and ↓ سَعْوٌ, with fet-h, as shown by what follows,] or ↓ سِعْوَةٌ, with kesr, (K,) or ↓ سَعْوَةٌ, thus written in the M, with fet-h, (TA,) and ↓ سِعْوَآءٌ, (T, S, ISd, K, [Freytag found this last written in a copy of the S سَعْوَاء, and in one of my copies of the S it is written سِعَاوَى,]) which is said to be masc., (TA,) [and therefore with tenween, accord. to a general rule applying to ns. of the measure فِعْلَآء,] and ↓ سُعْوَآءٌ, (IAar, Sgh, K,) A [portion, or short portion, such as is termed] سَاعَة, (S, M, K, &c.,) of the night: (S, M, TA:) [like سِهْوَآءٌ, q. v.:] one says, مَضَى مِنَ اللَّيْلِ سِعْوٌ, (S, TA,) and ↓ سَعْوٌ, with fet-h as well as with kesr, (TA, and thus in the Ham p. 708,) and ↓ سَعْوَةٌ, with fet-h, (TA,) [or ↓ سِعْوَةٌ,] and ↓ سِعْوَاءٌ, (S,) [and ↓ سُعْوَآءٌ,] A portion (قِطْعَةٌ) of the night passed; (TA;) [or a short portion:] and سِهْوٌ مِنَ اللَّيْلِ signifies the same: (Ham p. 708:) or, as some say, ↓ سعوآء signifies more than a ساعة, of the night, and likewise of the day; and one says, كُنَّا عِنْدَهُ فِى سِعْوَاوَاتٍ مِنَ اللَّيْلِ وَالنَّهَارِ [app. meaning We were with him, or at his abode, during some considerable portions of the night and of the day]: so in the T. (TA.) سَعْىٌ inf. n. of 1 [in most of its senses]. (S, Msb, K, &c.) — See also سَعَاةٌ. سَعْيَةٌ The occupation of oneself according to his own judgment or discretion or free will (K, TA) in procuring the means of subsistence, and in earning, or gain. (TA.) Hence the prov., شَغَلَتْ سَعَايَتِى جَدْوَاىَ [My occupation of myself in procuring the means of subsistence has diverted me from giving]: El-Mundhiree says that شِعَابِى, with ش, is a mistranscription: it is applied to him whose disposition is generous but who is in want. (TA. [See also art. شعب.]) سَعْوَةٌ: see سِعْوٌ, in two places. — Also i. q. شَمْعَةٌ or شَمَعَةٌ [i. e. A piece of wax, or a candle]: (IAar, TA:) in the K, السمعة is erroneously put for الشمعة: [so in the TA; but it is omitted in the CK and in my MS. copy of the K:] pl. [or rather coll. gen. n.] ↓ سَعْوٌ. (TA.) سِعْوَةٌ: see سِعْوٌ, in two places. — Also, [accord. to the K, سِعْوَةٌ, for it is there written with the article ال, but] accord. to IAar without the article ال, [app. سِعْوَةُ, as a proper name,] (TA,) A woman foul, unseemly, or obscene, in tongue; having little, or no, shame or modesty: (IAar, K, * TA:) الخَالِعَةُ in the K is a mistranscription for الجَالِعَةُ, with جِيم. (TA.) سَعْيَةُ a proper name for The she-goat. (K.) And she is called to be milked by the cry ↓ سَعْى سَعْيَه. (TA.) سِعْوَآءٌ and سُعْوَآءٌ: see سِعْوٌ, in five places. سِعَايَةٌ an inf. n. of سَعَى, in three of its senses. — — See also 10. سُعَاوِىٌّ One who patiently endures sleeplessness and travel: (K:) very laborious, active, and bustling. (TA.) سَاعٍ act. part. n. of 1. (Msb.) A messenger; a courier, or messenger that journeys with haste; or a messenger on a beast of the post; syn. بَرِيدٌ. (TA.)

[See an ex. at the end of the first paragraph of art. ريم.] — — Any manager, conductor, orderer, regulator, or superintendent, (S, K,) of a thing, over a people, or party, (S,) or of an affair, and of a people, or party, whatever it be: (K:) pl. سُعَاةٌ. (S, * TA.) Mostly, (S, TA,) or when used without restriction, (Msb,) applied to The intendant, or collector, of the poor-rate: pl. as above. (S, Msb, TA. [See رَكِيبٌ.]) And particularly The headman of the Jews and Christians, (K, TA,) from whose opinion, or judgment, they do not deviate, and without whom they do not decide an affair. (TA.) And [the pl.] سُعَاةٌ signifies Persons who take upon themselves responsibility for the prevention of the shedding of blood, and for the stilling of sedition, or discord, or the like; because they labour in the reforming, or amending, of the circumstances subsisting between parties. (TA.) — — Also A calumniator, or slanderer; [and especially] to the ruler, or magistrate: whence the saying, in a trad., السَّاعِى لِغَيْرِ رِشْدَةٍ The calumniator is not trueborn: and in another trad., السَّاعِى مُثَلِّثٌ [The calumniator of another to the ruler is a trebler of evil]; meaning that he destroys, by his calumny, himself, and the calumniated, and the ruler. (TA.) مَسْعًى, syn. with سَعْىٌ, [an inf. n. of سَعَى,] signifying The act of running, and working, and earning or gaining, [&c., when used as a simple subst.,] has for its pl. مَسَاعٍ. (Har p. 384.) مَسْعاةٌ A means of attaining honour and eminence or elevation, in the various kinds of glory; (K;) a good, or laudable, act or endeavour; generosity: pl. مَسَاعٍ. (MA.) [See an ex. voce مَدْعَاةٌ, and another voce أَقْعَدُ.] J says, [in the S,] المَسْعَاةُ وَاحِدَةُ المَسَاعِى فِى الكَلَامِ وَالجُودِ: and the author of the K, following Sgh, says that he has committed a mistake in saying فِى الكَلَامِ instead of فِى الكَرَمِ: in some copies of the S is found فِى الكَرَمِ; but this is an emendation: the original reading is فِى الكَلَامِ: which, however, should be termed a slip of the pen [rather than a mistake, for it cannot be that J was ignorant of the meaning of so common a word as مَسْعَاةٌ]. (TA.) مَسْعِىٌّ بِهِ Calumniated, or slandered, [and especially] to a ruler, or magistrate. (TA.) سغب

1 سَغِبَ, aor. سَغَبَ; (S A, Msb, K;) and سَغَبَ, aor. سَغُبَ; (A, K;) inf. n. سَغَبٌ, (S, A, * Msb, K,) which is of the former, (Sudot;, Msb, TA,) and سَغْبٌ, (K,) which is of the latter, (TA,) and سُغُوبٌ (K) and سَغَابَةٌ and مَسْغَبَةٌ, (A, * K,) the last syn. with مَجَاعَةٌ; (S, Msb;) He was, or became, hungry: (S, A, Msb, K:) or suffered hunger together with fatigue. (A, Msb, K.) You say, بِهِ سَغَبٌ and مَسْغَبَةٌ and سَغَابَةٌ, [using these ns. as simple substs.,] In him is hunger: or hunger together with fatigue. (A.) And يَتِيمٌ ذُو مَسْغَبَةٍ [An orphan] having hunger. (S.) And فِى يَوْمٍ ذِى مَسْغَبَةٍ, in the Kur [xc. 14], means In a day of hunger. (TA.) [See also سَغْبَةٌ and سَغَبٌ below.] 4 اسغب He (a man, TA) entered upon a state of hunger. (K.) سَغَبٌ an inf. n. of سَغِبَ [q. v.]. (S, &c.) — — It also signifies Thirst: but is unused: (K:) [or] thirst is sometimes thus termed. (Msb.) سَغِبٌ: see سَاغِبٌ. سَغْبَةٌ Hunger: or hunger combined with fatigue. (TA.) [See also 1.] سَغْبَانُ; and its fem., سَغْبَى: see the next paragraph, in three places. سَاغِبٌ and ↓ سَغْبَانُ (S, A, Msb, K) and ↓ سَغِبٌ (K) Hungry: (S, A, Msb, K, TA:) or suffering hunger together with fatigue: (A, Msb, K:) or thirsty: (TA:) fem. [of the second] ↓ سَغْبَى, (S, K,) pl. سِغَابٌ. (K.) You say also, هُوَ سَاغِبٌ لَاغِبٌ (A, TA) and لَغْبَانُ ↓ سَغْبَانُ (TA) [He is hungry and fatigued, or fatigued in the utmost degree]. And it is said in a trad., مُسْغِبُونَ ↓ دَخَلَ خَيْبَرَ وَهُمْ, expl. as meaning [He entered Kheyber] they being hungry. (TA.) مُسْغِبٌ: see its pl. in what next precedes. هُوَ مُسَغَّبٌ لَهُ كَذَا and مَسَغَّبٌ [the latter written in the CK مُسْغَبٌ] To him is allowed, or permitted, such a thing. (K, TA.) سف

1 سَفَّ, (A'Obeyd, Az, S, M, K,) aor. سَفُ3َ, inf. n. سَفٌّ; (S, TA;) and ↓ اسفّ, (A'Obeyd, S, M, K,) inf. n. إِسْفَافٌ; (TA;) He wove (A'Obeyd, Az, S, M, Z, K) with his fingers (Z, TA) [or plaited] a mat, (A'Obeyd, TA,) or palm-leaves, (Az, S, M, K,) and any other thing that may be woven with the fingers; (TA;) like رَمَلَ and أَرْمَلَ. (A'Obeyd, TA.) — سَفَّ (Lth, O, K) عَلَى وَجْهِ الأَرْضِ, (Lth, O,) [aor. سَفُ3َ accord. to the TK, but more probably سَفِ3ِ, agreeably with a general rule relating to intrans. verbs of this class,] inf. n. سَفِيفٌ, He (a bird) went along upon the surface of the earth. (Lth, O, K.) [See also 4.] — سَفِفْتُ, (S, M, Mgh, * Msb, K,) third pers. سَفَّ, (Mgh,) aor. أَسَفُّ, (Msb, TA,) inf. n. سَفٌّ; (M, Msb, K;) and ↓ إِسْتَفَفْتُ; (S, M, Msb, K; [in one of my copies of the S, erroneously, أَسْفَفْتُ;]) I took [into my mouth], (S, K,) or ate, (Mgh, Msb,) medicine, (S, M, Mgh, Msb, K,) and meal of parched barley or wheat, (S, M, Mgh,) and the like of either of these, (M,) or anything dry, (Mgh, Msb,) not moistened, (S, Msb, K,) and not kneaded [with water &c.]; (S;) or i. q. قَمِحْتُ, (M, K, TA,) which signifies as above, (TA,) or I took it in the palm of my hand, (A and L in art. قمح,) and conveyed it to my mouth, (A in that art.,) or licked it up: (L in that art.:) and ↓ سَفَّةٌ signifies the doing thus once. (TA.) And [hence,] سَفٌّ signifies also Camels' eating dry herbage. (K.) Hence the saying of 'Amr Ibn-Kulthoom, تَسَفُّ الجِلَّةُ الخُورُ الدَّرِينَا The she-camels advanced in age, abounding with milk, eating the [dry and] old and wasted herbage. (Mgh. [See EM p. 208: and the same, p. 224.]) Hence also the phrase, لَأَنْ أَسَفَّ التُّرَابَ Assuredly that I should eat the dust. (Mgh.) — — And سَفِفْتُ المَآءَ, (M, K,) aor. أَسَفُّ, inf. n. سَفٌّ, (TA,) I drank much of the water without satisfying my thirst: (M, K:) and so سَفِتُّهُ, aor. أَسْفَتُهُ, inf. n. سَفْتٌ. (TA.) — — سُفَّ الرَّمَادُ فِى وَجْهِهِ: see 4. 4 اسفّ: see 1, first sentence. — — [Hence,] أَسْفَفْتُ الشَّىْءَ, inf. n. إِسْفَافٌ, I stuck one part of the thing to another. (Yz, TA.) — — [And from the same signification, as is indicated in the O and TA,] اسفّ النَّظَرَ (tropical:) He looked sharply, (S, M, A, O, K,) and hardly, (S, O,) and minutely, (A,) towards, or at, (إِلَى,) a person, (S, A, O,) and an affair, (A,) and AAF adds, and inclined towards the ground. (M.) — Also He fed a camel with dry herbage. (K.) — — [Hence,] اسفّ الفَرَسَ اللِجَامَ (assumed tropical:) He put the bit into the mouth of the horse. (Moheet, L, K.) — — And اسفّ الدَّوَآءَ (assumed tropical:) He stuffed the wound with the medicament: (M:) or اسفّ الجُرْحَ دَوَآءً (tropical:) he put a medicament into the wound; (K, TA;) as though he put سَفُوف to it. (TA.) — — And اسفّ الوَشْمَ نَؤُورًا (assumed tropical:) He filled in the tattoo with نؤور [i. e. smoke-black of fat]. (M.) — — And أُسِفَّ وَجْهُهُ النَّؤُورَ (assumed tropical:) His face was sprinkled with نؤور. (S.) It is said in a trad., فَكَأَنَّمَا أُسِفَّ وَجْهُهُ, meaning (assumed tropical:) His face was altered, (S, K, *) as though something that altered it had been sprinkled upon it. (S.) You say also, كَأَنَّ وَجْهَهُ أُسِفَّ رَمَادًا, meaning (assumed tropical:) His face became of a blackish, or an ashy, hue, altered, as though ashes had been sprinkled upon it: and ↓ سُفَّ الرَّمَادُ فِى وَجْهِهِ (assumed tropical:) [Ashes were sprinkled upon his face], meaning his face became altered. (Har p. 626.) — Also It approached the earth, or ground; (S, M, K;) said of a bird in its flight; (S, K;) or of a bird &c.: (M:) or it (a bird) flew over the ground so near that its feet almost reached it. (A.) And اسفّت السَّحَابَةُ The cloud approached the earth. (S, K.) — — Said of a stallion, He stooped his head to bite. (M, K.) And one says of man, اسفّ مِنَ الأَرْضِ [and إِلَى الارض He stooped towards the ground]. (O in art. شب.) — — And, said of a man, (S,) (assumed tropical:) He pursued small, or little, things: (S, K:) and (assumed tropical:) he followed after low, or mean, things: (K:) [(assumed tropical:) he stooped to such things:] or اسفّ إِلَى مَدَاقِ الأُمُورِ وَ أَلَائِمِهَا (assumed tropical:) He approached [or pursued] small, or little, things, and the meanest, or most ignoble, thereof; or became mean, or ignoble: (M, * TA:) and اسفّ لِلْأَمْرِ الدَّنِىِّ, [or correctly الدَّنِىْءِ,] and إِلَيْهِ, (assumed tropical:) He approached [the thing that was near, or that

was low, or mean]; from اسفّ said of a bird in its flight, meaning It approached the ground so that its feet almost touched it. (Har p. 206.) [Hence the saying,] تَحَفَّظْ مِنْ الغَمَلِ السَّفْسَافِ وَلَاتُسِفَّ لَهُ بَعْضَ لِإِسْفَافِ (tropical:) [Guard thyself from the bad action, and approach it not with any degree of approaching]. (TA.) — — You say also, مَاأَسَفَّ مِنْهُ بِتَافِهٍ He obtained not [from him, or of it, a paltry acquisition], (K, TA,) [or] anything. (TA.) — — And اسفّ He fled from his companion, (K, TA,) running most vehemently. (TA.) 8 إِسْتَفَ3ّ see 1. R. Q. 1 سَفْسَفَ, (K,) inf. n. سَفْسَفَةٌ, (S, M,) He cleared, or sifted, (اِنْتَخَلَ,) flour, (S, M, K,) and the like, (S, K,) with the مُنْخُل [or sieve], and the like. (L, TA.) One says, سَمِعْتُ سَفْسَفَةَ المُنْخُلِ [I heard the sifting of the sieve]. (TA.) — — And سَفْسَفَ عَمَلَهُ (tropical:) He did his deed imperfectly, or not soundly. (IDrd, M, K, TA.) — — And سَفْسَفَتِ الريحُ The wind raised the fine dust, blowing a little above the surface of the earth. (TA.) R. Q. 2 لَا تَزَالُ تَتَسَفْسَفُ فِى هٰذَا الأَمْرِ a phrase mentioned by Ibn-'Abbád as meaning Thou wilt not cease to destroy, or bring to nought, this thing, or affair. (O, TA.) سَفْ, with the ف quiescent, i. q. سَوْفَ; as in the phrase سَفْ تَفْعَلُ [Thou wilt do such a thing]: mentioned by Th. (M. [See art. سوف; and see also the letter س.]) سَفٌّ, accord. to the K, or ↓ سِفٌّ, with kesr, accord. to Sgh, [in the O,] (TA,) A spadix, or a spathe, (طَلْعَة) of a male palm-tree. (AA, O, K) — — See also سُفٌّ .سِفٌّ: see what next follows. سِفٌّ and ↓ سُفٌّ, (O, K,) or the former and ↓ سَفٌّ, (so in a copy of the M,) The serpent called أَرْقَم: (AA, O, K:) or the serpent that flies (M, O, K) in the air: (M, O:) and sometimes peculiarly applied to the أَرْقَم: (M:) or the male serpent. (O.) And the Hudhalee poet EdDákhil Ibn-Harám uses the first of these words as meaning (assumed tropical:) A man like a سِف. (M.) — — See also سَفَّةٌ .سَفٌّ [an inf. n. un.]: see 1. سُفَّةٌ A plait of palm-leaves, (M, K, TA,) i. e. a ↓ سَفِيفَة, (TA,) made according to the measure of the زَبِيل or the جُلَّة [of which it is to form a part]. (K, TA.) — — And A thing of the kind termed قَرَامِلُ [pl. of قِرْمِلٌ], (K, TA,) [i. e. a plait] of [goat's] hair, or of wool, (TA,) which a woman attaches to her [plaits of] hair: it was not disapproved by Ibráheem En-Nakha'ee; (K, TA;) though he disapproved of other things attached to the hair: IAth explains it as a thing that a woman puts upon her head, and attaches to her hair in order that it may be lengthened [thereby]. (TA.) — A small portion, (حَبَّةٌ,) and (S) a handful, (S, K,) of meal of parched barley or wheat, (S,) or of wheat, and the like. (K.) — — See also what next follows. سَفُوفٌ Medicine, (S, M, Msb, K,) and meal of parched barley or wheat, (S, M,) and the like of either of these, (M,) or anything dry, (Msb,) taken [into the mouth], (S, M, * K,) or eaten, (Msb,) not moistened, (S, M, * Msb, K,) or not kneaded [with water &c.]; (S;) and ↓ سُفَّةٌ signifies the same; (M, K;) each a subst. from سَفِفْتُ السَّوِيقَ and الدَّوَآءَ &c. (M.) — Also Blackness of the gum. (M, TA.) سَفِيفٌ Woven [with the fingers, or plaited,] of palm-leaves. (KL.) — — [And hence,] The girth of the رَحْل [or camel's saddle], (S, M, K,) and of the [women's vehicle called] هَوْدَج: (M:) the fore-girth of the رَحْل; because made broad, like the سَفِيف of palm-leaves. (T, TA.) [See also the next paragraph.] — A certain plant. (IDrd, K.) — The sharpness of the ears of the wolf. (M, TA.) — And السَّفِيفُ is A name of Iblees: (O, K:) so says AA: (O:) in one or more of the copies of the "Nawádir," ↓ السَّفْسَفُ. (TA.) سَفِيفَةٌ A thing woven [with the fingers, or plaited,] of palm-leaves: (S, O:) a piece of woven [or plaited] work of palm-leaves (K voce عَرَقٌ) &c.: (TA ibid.:) pl. سَفَائِفُ. (TA.) See سُفَّةٌ, first sentence. — — A wide belly-girth with which a رَحْل [or camel's saddle] is bound, or fastened. (M.) [See also سَفِيفٌ.] — — The appertenance [or suspensory] of a water-skin (قِرْبَة), which the carrier of the قربة puts over his chest [when carrying the قربة on his back]. (K voce عَرَقٌ.) — — See also جُمَانٌ. — — A [receptacle for dates, such as is called] دَوْخَلَّة, [made of palmleaves,] before it is woven. (M, TA.) — — And [the pl.] سَفَائِفُ signifies Wide ribs: or, as some say, all the ribs. (M.) سَفْسَفٌ A certain plant; (M, TA;) said by IDrd to be of the dial. of El-Yemen; that which the people of Nejd call the عَنْقَز, which is the مَرْزَنْجُوش [or marjoram]. (TA.) — See also سَفْسَافٌ .سَفِيفٌ The dust of flour, that rises, (K,) or flies and rises, (TA,) at the sifting. (K, TA.) — — The fine particles or dust: (S, Mgh, K:) or such as rises, or spreads, of dust. (M.) — — Hence, (Mgh,) سَفْسَافُ الشِّعْرِ (Mgh, K) (assumed tropical:) What is bad of poetry, (K, TA,) imperfectly, or unsoundly, done. (TA. [In the CK, الشَّعَرِ is erroneously put for الشِّعْرِ; and Freytag appears to have read سَفْسَافٌ الشَّعِيرِ.]) signifies (assumed tropical:) Bad poetry: and (assumed tropical:) anything imperfectly, or unsoundly, done. (M.) Anything bad. (S, K. [Compare the Hebr. אֲסַפְסֻף occurring with the article, and with the quiescent, in Numbers xi. 4.]) (assumed tropical:) Such as is bad of natural dispositions. (M.) And (assumed tropical:) A contemptible, or despicable, thing or affair. (S, K.) It is said in a trad., إِنَّ اللّٰهَ يُحِبُّ مَعَالِىَ الأُمُورِ وَ يَكْرَهُ سَفْسَافَهَا, (S, M, Mgh, TA,) or يُبْغِضُ سَفْسَافَهَا, (S, TA,) i. e. (assumed tropical:) [Verily God loves lofty things, or things whereby one acquires eminence or nobility, and] hates paltry, and mean, things. (Mgh, Sgh, TA.) سَفْسَافٌ signifies [also] (assumed tropical:) An action, and a saying, in which is no good. (Ham p. 232; where the foregoing trad. is cited as an ex.) And (assumed tropical:) Any bad wind: (TA:) [or] سَفْسَافَةٌ signifies a wind running a little above the ground; and so ↓ مُسَفْسِفَةٌ: (M:) or the latter, a wind that raises the fine dust, and runs a little above the ground. (S, K.) — — حَلِفٌ سَفْسَافٌ (tropical:) A false, or lying, swearing, in which is no ratification. (TA.) سُفَاسِفٌ Vehement hunger. (Ibn-'Abbád, K.) مُسِفٌّ [act. part. n. of 4, q. v.]. — — Anything cleaving, or sticking, to another thing. (A'Obeyd, TA.) — — مَرَّ مُسِفًّا He passed by fleeing from his companion, running most vehemently. (Ibn- 'Abbád, TA.) مُسَفْسِفَةٌ: see سَفْسَافٌ, last sentence but one. — Also, without the ة, (tropical:) Ungenerous, or mean, in giving. (S, M.) سفح 1 سَفَحَ, (S, A, Msb, K,) aor. سَفَحَ, (Msb, K,) inf. n. سَفْحٌ, (Msb,) [and app. سُفُوحٌ also, mentioned in what follows,] He poured out, or forth, water: (S, A:) and he shed blood, (S, A, Msb, K,) the blood of another; (S, A;) and tears; (Msb, K;) inf. n. as above, and سُفُوحٌ: (K:) or سَفَحَتِ العَيْنُ دَمْعَهَا [the eye shed its tears]. (A.) The saying, in a trad., فَقَتَلَ عَلَىرَأْسِ المَآءِ حَتَّى سَفَحَ الدَّمُ المَآءَ has been explained as meaning [And he slew at the head of the water so that] the blood covered the water: but IAth says that this is not consistent with the language; for سَفْحٌ signifies the act of "pouring out, or forth;" and that the meaning may therefore be, that the blood made the water to pour forth; like as when, into a full vessel, something heavier than what is in it is poured; for in this case there comes forth from it as much as has been poured into it. (TA.) — — سُفِحَ فِى الأَرضِ (assumed tropical:) [He was stretched, or extended, upon the ground], said of a camel. (K.) — The verb is also used intransitively; you say, سَفَحَ المَآءُ, (Msb,) and الدَّمْعُ, inf. n. سُفُوحٌ and سَفَحَانٌ (O, K) and سَفْحٌ, (K,) The water, (Msb,) and the tears, (O, K,) poured out, or forth. (O, Msb, K.) 2 سفّح, inf. n. تَسْفِيحٌ, (assumed tropical:) He did a deed that profited him not; (K;) likened to the arrow called السَّفِح. (TA.) 3 سَافَحَ, [سافحهُ, inf. n. سِفَاحٌ, and perhaps مُسَافَحَةٌ also, He contended with him in the shedding of blood.] You say, بَيْنَهُمْ سِفَاحٌ Between them is a shedding of blood. (TA.) — — And [hence,] بَيْنَهُمَا سِفَاحٌ (tropical:) Between them two is a contending in fight: or, in hocking [of camels] (مُعَاقَرَة). (A, TA.) — — And سِفَاحٌ and مُسَافَحَةٌ also signify (tropical:) The committing fornication with another; (S, A, Msb, K;) لِأَنَّ المَآءَ يُصَبُّ ضَائِعًا; (Msb;) as also ↓ تَسَافُحٌ [which is said of more than one pair]. (K.) You say, سَافَحَهَا (tropical:) He committed fornication with her. (A, Msb.) And سَافَحَتْهُ (tropical:) She committed fornication with him: (L:) or she abode with him in the practice of fornication.

(TA.) [In all the copies of the S that I have been able to consult, three in number, I find سَافِحَة.] And فِى النِّكَاحِ غُنْيَةٌ عَنِ السِّفَاحِ (tropical:) [In marriage is that which renders one in no need of fornication]. (A, Msb.) In the Time of Ignorance, when a man demanded a woman in marriage, he said, اِنْكِحِينِى; and when he desired fornication, he said, سَافِحِينِى. (TA.) 4 أَجْرَوْا إِسْفَاحًا (assumed tropical:) They made [horses] to run without a wager. (K.) [App., like 2, from السَّفِيحُ, the arrow thus called.] [5 تسفّح تَسَفَّحَaccord. to Freytag, signifies It was, or became, poured out, or forth: but he names no authority for this.] 6 تسافحوا الدِّمَآءَ [They mutually shed blood; lit., bloods]. (A.) — — See also 3. سَفْحٌ The base, foot, bottom, or lowest or lower part, (أَصْل, K, or أَسْفَل, S, A, K,) of a mountain, (S, A, K,) which is the part whereinto is poured (يُسْفَحُ) the water [from the parts above]; i. e. the part where the side thereof rests upon the ground: (S: [as also صَفْحٌ:]) or the [part called] عَرْض thereof, [see this word,] that rests its side upon the ground: or the حَضِيض [app. as meaning the low ground at, or by, the base, or foot,] thereof: (K:) or the spreading part thereof: (A: [there said to be in this sense tropical; but why, I see not:]) or the face thereof: (Msb:) or the lowest, or lower, part thereof, where it is rugged: (Ham p. 80:) pl. سُفُوحٌ. (K.) — — [The pl.] سُفُوحٌ also signifies Rocks that are soft, or smooth, (K, TA,) and slippery. (TA.) سَفُوحٌ: see سَافِحٌ. You say جَفْنٌ سَفُوحٌ [An eyelid shedding copious tears]. (A.) سَفِيحٌ A sack; syn. جُوَالِقٌ: (K:) سَفِيحَانِ signifies a pair of sacks which are placed (S, L) upon a camel, (L,) like the خُرْج. (S, L.) — — And A thick, or coarse, [garment of the kind called] كِسَآء. (O, K.) — — السَّفِيحُ [incorrectly written by Freytag سَفِيحة, as on the authority of the S,] is the name of An arrow used in the game called المَيْسِر, to which no portion pertains: (S, A, * K:) it is the fourth of the arrows to which the term غُفْل is applied, which have no notches, and to which is assigned no portion and no fine; these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: the first of them is called المُصَدَّرُ; the next, المُضَعَّفُ; the next, المَنِيحُ; and the next, السَّفِيحُ. (Lh, TA.) — — See also مُسَافِحٌ. سَفَّاحٌ A shedder of much blood. (A.) [Hence,] السَّفَّاحُ is the name of A sword of Homeyd Ibn-Bahdal. (K.) — — [Hence also,] (assumed tropical:) A giver of many gifts; or one who gives much. (K.) — — And (assumed tropical:) Chaste [or rather fluent or eloquent] in speech; syn. فَصِيحٌ: (K:) or possessing ability for speech. (S.) سَافِحٌ Pouring out, or forth; (O, L, Msb, K;) applied to water, (A, Msb,) [and blood,] and tears (دَمْعٌ): (O, L, K:) [accord. to some, unacquainted with the intrans. verb سَفَحَ, a possessive epithet, i. e.] meaning ذُو سَفْحٍ: (Ham p. 709:) syn. with ↓ سَفُوحٌ, [or rather this is an intensive epithet,] and ↓ مَسْفُوحٌ also is syn. with سَفُوحٌ; (TA;) or [rather] signifies poured out, or forth; (A, * L, Msb;) and is applied to water, (A, Msb,) and tears (دَمْعٌ). (L.) أَسْفَحُ (assumed tropical:) Bald in the fore part of the head; (K;) as also أَسْقَحُ (TA) [and أَصْقَحُ.] مَسْفَحٌ A place where water is poured out, or forth; and where blood, and tears, are shed: pl. مَسَافِحُ. One says, لِلْوَادِى مَسَافِحُ The valley has places where it pours out, or forth. (A, TA.) مُسْفِحٌ (assumed tropical:) One who does a deed that profits him not. (K. [See 2.]) مَسْفُوحٌ: see سَافِحٌ. — — [Hence,] applied to a camel, it means قَدْ سُفِحَ فِى الأَرْضِ وَمُدَّ (assumed tropical:) [Stretched, or extended, upon the ground; وَمُدَّ being an explicative adjunct]. (K.) — — (assumed tropical:) Wide. (K.) You say نَاقَةٌ مَسْفُوحَةُ الإِبْطِ (tropical:) A she-camel wide in the arm-pit. (A, K.) And جَمَلٌ مَسْفُوحُ الضُّلُوعِ (tropical:) A camel [wide i. e.] not contracted in the ribs. (A, TA.) — — (assumed tropical:) Thick, coarse, or big. (K.) — — You say also, إِنَّهُ لَمَسْفُوحُ العُنُقِ, meaning (assumed tropical:) Verily he is long, and thick, coarse, or big, in the neck. (TA.) — — And المَسْفُوحُ is the name of (assumed tropical:) A horse of Sakhr Ibn-'Amr Ibn-El-Hárith. (K.) مُسَافِحٌ (assumed tropical:) A fornicator. (TA.) And مُسَافِحَةٌ (assumed tropical:) A fornicatress; (TA;) a woman who does not abstain from fornication. (Aboo-Is-hák, TA.) اِبْنُ مُسَافِحَةٍ means (assumed tropical:) A son of a fornicatress; (TA;) and [in like manner] ↓ سَفِيحٌ a son who is the offspring of fornication. (Sgh, TA in art. عرض.) سفد 1 سَفِدَ and سَفَدَ, (S,) or سَفِدَ عَلَى الأُنْثَى and سَفَدَ [عَلَيْهَا], (K,) or سَفِدَهَا (M, Msb) and سَفَدَهَا, (M, A,) aor. of the former سَفَدَ, (S, M, Msb, K,) and of the latter سَفِدَ, (M, K) inf. n. سِفَادٌ (S, M, Msb) and سَفْدٌ, which are of both the verbs; (M;) and ↓ سَافَدَهَا, inf. n. سِفَادٌ; (A;) He leaped the female: (S, K:) said of a bird, (A, Msb,) &c.; (Msb;) or of any beast or bird of prey; (As, TA;) or of a quadruped and of a bird; (M, TA;) or of a goat (S, TA) and of a camel (As, S, TA) and of a bull and of a beast of prey and of a bird; (S, TA;) and, in poetry, of a swimmer [app. meaning a fish]: (M, TA:) sometimes, also, it is used to convey an allusion to الجِمَاع [relating to human beings]. (A.) 2 تَسْفِيدُ اللَّحْمِ (assumed tropical:) The arranging of the flesh- meat upon the سَفُّود, to roast: (K:) Z [app.] makes it tropical, by his derivation of سَفُّودٌ [q. v.]. (TA.) 3 سَافَدَ see 1: — — and see also 6. 4 اسفدهُ He made him to leap [the female]. (S, * K, * PS, TK.) — — أَسْفِدْنِى تَيْسَكَ, mentioned by Lh, means Lend me thy he-goat in order that he may leap my she-goat: and Umeiyeh Ibn-Abi-s-Salt uses its pass. part. n. metaphorically in relation to the زَنْد [or piece of stick used for producing fire]; saying, وَالأَرْضُ لِلْمَآءِ حَتَّى كُلُّ زَنْدٍ مُسْفَدُ ↓ صَيَّرَهَا الإِلٰهُ طَرُوقَةً [And the land, God made it to be soaked by the water, so that every زند was lent; no man being able to go far enough to cut one for himself]. (M, TA.) 5 تسفّد فَرَسَهُ He mounted his mare from behind; (M;) as also ↓ استسفدها: (AAF, M:) or استسفد ↓ بَعِيرَهُ he came to his camel from behind, and mounted him: (IAar, K:) and [in like manner] تسفّدهُ i. q. تَعَرْقَبَهُ, (K,) i. e. he mounted him from behind. (TA.) 6 تسافدت السِّبَاعُ (S) and الطُّيُورُ, (A,) or تسافد السِّبَاعُ (K) and الطُّيُورُ, (TA,) and سافدت ↓ الشِّيَاهُ, (Msb, [perhaps a mistranscription for تسافدت,]) The beasts of prey [and the birds and the sheep or goats] leaped one another. (TK.) 10 إِسْتَسْفَدَ see 5, in two places. سَفْدُ اللِّقَاحِ A certain game, in which boys arrange themselves one behind another, every one laying hold upon the حُجْزَة [or uppermost part of the waist-wrapper] of his fellow, from behind him. (T in art. جعر, and TA.) سَفُودٌ A mare that is not allowed to be leaped [by the stallion] until she has completed her مُنْيَة, which is a period of twenty days. (Kr, M.) سَفُّودٌ (S, M, Msb, K) and سُفُّودٌ (M, TA) (assumed tropical:) An iron instrument, (S, M, K,) with curved prongs, (M, TA,) with which flesh-meat is roasted: (S, K:) Z makes is to be tropical, saying [in the A] that it is so called because of its adhering to that which is roasted upon it: (TA:) pl. سَفَافِيدُ. (Msb, TA.) [For instances of substs. similar to سَفُّودٌ and سُفُّودٌ, see سُبُّوحٌ.] إِسْفِنْدٌ and إِسْفَنْدٌ Wine: (K:) the etymologists assert that its د is a substitute for the ط in إِسْفَنْطٌ, which is one of the names of wine. (TA.) مُسْفَدٌ pass. part. n. of 4, q. v. سفر 1 سَفَرَ, (S, M, A, K,) aor. سَفِرَ, inf. n. سَفْرٌ, (M, K,) He swept a house, or chamber, (S, M, A, K,) &c. (M.) — — And He, or it, [swept away; or took away, or carried off, in every direction: and] dispersed: (M, K:) and removed, took off, or stripped off, a thing from a thing which it covered. (M * A, * K.) You say, سَفَرَتِ الرِّيحُ التُّرَابَ, and الوَرَقَ, (assumed tropical:) The wind swept away the dust, and the leaves: or too them away, or carried them off, in every direction. (M.) And سَفَرَت ۞ الرِّيحُ الغَيْمَ (assumed tropical:) The wind dispersed the clouds: (M, TA:) or (assumed tropical:) removed the clouds from the face of the sky. (A, * TA.) And you say of a woman, سَفَرَتْ, (S, M, A, Mgh, K,) aor. سَفِرَ, (M,) inf. n. سُفُورٌ, (M, Mgh,) meaning She removed her veil (M, A, Mgh) عَنْ وَجْهِهَا from her face: (A, M:) and [elliptically] (M) she uncovered her face: (S, M,

K:) [for] سَفَرْتُ الشَّىْءَ, [being for سفرت عَنِ الشَّىْءِ,] aor. سَفِرَ, inf. n. سَفْرٌ [or سُفُورٌ?], signifies I uncovered the thing; made it apparent, or manifest: (Mgh:) [but accord. to Mtr,] the phrase تَسْفِرُ وَجْهَهَا [meaning she uncovers her face] is of weak authority. (Mgh.) — — Hence, i. e. from سَفَرَتْ meaning " she uncovered her face," (M,) سَفَرْتُ بَيْنَ القَوْمِ, (S, M, Mgh, * Msb, K,) aor. سَفِرَ (S, Msb, K) and سَفُرَ, (K,) inf. n. سِفَارَةٌ (S, Mgh, Msb, K) and سَفَارَةٌ and سَفْرٌ, (K,) (assumed tropical:) I made peace, effected a reconciliation, or adjusted a difference, between the people; (S, Mgh, Msb, K;) because he who does so exposes what is in the mind of each party: (TA:) or I exposed what was in the mind of this and the mind of this in order to make peace, &c., between the people. (M.) [See also سِفَارَةٌ, below.] — — [And likewise, perhaps, from سَفَرَتْ meaning " she uncovered her face,"] سَفَرَتِ الشَّمْسُ, aor. سَفِرَ, inf. n. سَفْرٌ, (assumed tropical:) The sun rose. (Msb.) — — See also 4, in two places. — — سَفَرَ, (S,) Msb,) aor. سَفِرَ, (S,) or سَفُرَ, (Msb,) inf. n. سُفُورٌ, (S,) or سَفَرٌ, (Msb,) [the former of which inf. ns. perhaps indicates a radical relation to سَفَرَتْ said of a woman, and of the sun, expl. above,] He went forth to journey: (S, Msb:) this verb, however, in this sense, [which appears to have been unknown, or not acknowledged, by the authors of the M and K, (see مُسَافِرٌ,)] is obsolete; but its inf. n. سَفَرٌ is used as a simple subst. (Msb. [See 3, the verb commonly used in this sense.]) — — [Hence, app,] سَفَرَ شَحْمُهُ (tropical:) His fat went away. (A, TA.) — — and سَفَرَتِ الحَرْبُ (tropical:) The war declined; syn. وَلَّت. (A, K.) — سَفَرَ الكِتَابَ, (S, A,) aor. سَفِرَ, inf. n. سَفْرٌ, (S,) He wrote the book, or writing. (A. [See سِفْرٌ.]) — سَفَرَ البَعِيرَ, (S, K,) or سَفَرَهُ بِالسِّفَارِ, (M,) aor. سَفِرَ, (M, K,) inf. n. سَفْرٌ; (M;) and ↓ اسفرهُ, (AZ, M, K,) inf. n. إِسْفَارٌ; (TA;) and ↓ سفّرهُ, (Kr, M, K,) inf. n. تَسْفِيرٌ; (TA;) He put the سِفَار [q. v.] upon the nose of the camel. (S, M, K.) — سَفَرَ الغَنَمَ He sold the best of the sheep, or goats. (K.) 2 سفّرهُ, inf. n. تَسْفِيرٌ, He sent him to go a journey. (K, TA.) — — سفّر الإِبِلَ, (K,) inf. n. as above, (TA,) He pastured the camels between sunset and nightfall, and in the سَفِير, (K, TA,) i. e., the whiteness [of the sky] before night: (TA:) or he fed the camels with سَفِير [q. v.]: (so in the O:) and سفّر فَرَسَهُ, inf. n. تَسْفِيرُ, He fed his horse with سَفِير: or he kept him continually going, and trained him, in order that he might become strong to journey. (JM.) — — سفّر النَّارَ, (K,) inf. n. as above, (TA,) He made the fire to flame, or blaze; (K, TA;) kindled it; or made it to burn, burn up, or burn brightly or fiercely, (TA.) — See also 1, last sentence but one. 3 سَاْفَرَ [سافر is trans. and intrans.] You say, الرِّيَاحُ يُسَافِرُ بَعْضُهَا بَعْضًا [The winds vie, one with another, in sweeping the ground, effacing one another's traces]: for the east wind removes and disperses the longitudinal traces made by the west wind, and the south wind makes traces across them. (S, * K, * TA.) — And سافر, inf. n. مُسَافَرَةٌ (S, Msb, K) and سِفَارٌ, (S, K,) He journeyed, or went, (K,) or went forth to journey, (S, Msb,) إِلَى بَلَدِ كَذَا [to such a country, or town]. (S, K.) And سَافَرَ سَفَرًا بَعِيدًا [He journeyed, or went, a far journey]. (A, Mgh.) [See also 1.] — — [Hence,] (assumed tropical:) He died. (K.) — — And سَافَرَتِ الشَّمْسُ عَنْ كَبِدِ السَّمَآءِ (tropical:) [The sun declined from the middle of the sky]. (A.) — — And سَافَرَتْ عَنْهُ الحُمَّى (tropical:) [The fever departed from him]. (A.) 4 اسفرت الشَّجَرَةُ The tree had its leaves blown off [and swept away] by the wind; (K, * TA;) they having become changed in colour, and white. (TA.) — — And اسفر, (inf. n. إِسْفَارٌ, Mgh, Msb,) It (the dawn, or daybreak,) shone, (T, S, M, A, Mgh, Msb, K,) so that there was no doubt respecting it; (T, TA;) as also ↓ سَفَرَ, (M, K,) aor. سَفِرَ, (K,) inf. n. سَفْرٌ: (TA:) it has a special relation to colour; meaning it shone in colour. (B, TA.) — — It (the moon) caused a shining [in the sky] before its rising. (M.) — — (tropical:) It (a man's face) shone (S, M) [with happiness (see مُسْفِرٌ)]; or with beauty; for you say, اسفر حُسْنًا; (S;) as also ↓ سَفَرَ: (M:) or became overspread with beauty. (Msb.) — — And He entered upon the time of dawn, or daybreak; (M;) or the time when the dawn became white. (K.) The Prophet said, أَسْفِرُوا بِالفَجْرِ, meaning Perform ye the prayer of daybreak when ye enter upon the time in which the dawn shines, or becomes white: (S, * Msb:) or when the dawn has become manifest, so that there is no doubt respecting it, every one knowing it to be the true dawn when he sees it; accord. to EshShâfi'ee and Ibn-Hambal and others: (T, TA:) or prolong ye the prayer of daybreak until ye enter upon the time when the dawn becomes white: (S, TA:) some say that it relates especially to nights in [the end of] which the moon shines, because in such the commencement of daybreak is not manifest: (TA:) or أَسْفَرَ بِالصَّلَاةِ means he performed prayer in the shining of the dawn: and the ب is for the purpose of making the verb transitive. (Mgh.) — — اسفرت الحَرْبُ (tropical:) The war became vehement. (A, K.) — See also 1, last sentence but one. 5 تسفّر means أَتَى بِسَفَرٍ, (O, K,) i. e. He came in [the time of] the whiteness of day [either before sunrise or after sunset]. (TA.) — — And تسفّرت الإِبِلُ The camels pastured between sunset and nightfall, (O, K,) and in the سَفِير, (K, TA,) i. e. the whiteness [of the sky] before night. (TA. [But see 2, second sentence.]) — تسفّر النِسَآءَ (O, K, TA) عَنْ وُجُوهِهِنَّ (O, TA) i. q. ↓ إِسْتَسْفَرَهُنَّ, (O, K, TA,) i. e. He sought the brightest of the women in face and in beauty (TA, TK *) for marriage. (TK.) — — And تسفّر شَيْئاً مِنْ حَاجَتِهِ (tropical:) He attained, or obtained, somewhat of the object of his want (O, K, TA) before its becoming beyond his reach. (TA.) — — And تسفّر فُلَانًا (assumed tropical:) He sought to obtain of such a one the half (النَّصْفَ, O, K, TA [in the CK. النَّصَفَ, by which, if it be correct, may perhaps be meant what was equitable, and النَّصْفَ may bear the same interpretation,]) of a claim (تَبِعَة) that he had upon him. (O, K, TA.) — تسفّر الجِلْدُ The skin received, or had, a mark, or an impression: (O, K:) from سَفْرٌ meaning أَثَرٌ. (TA.) 7 انسفر الغَيْمُ (assumed tropical:) The clouds became dispersed: (M, TA:) [or] became removed from the face of the sky. (TA.) — — انسفر مُقَدَّمُ رَأْسِهِ مِنَ الشَّعَرِ (assumed tropical:) The fore part of his head became divested of the hair. (S, K. *) — — انسفرت الإِبِلُ فِى الأَرْضِ (assumed tropical:) The camels went away into the country, or land. (M, K. *) 9 إِسْفَرَّ [إِسْفَرَّتِ الشَّمْسُ], inf. n. إِسْفِرَارٌ, app. means The sun became white, previously to setting.] See 10 .سَفَرٌ استسفر النِّسَآءَ: see 5. — استسفرهُ He sent him as a سَفِير [q. v.]. (JM.) سَفْرٌ: see مُسَافِرٌ, in two places. — Also A mark, an impression, a trace, or a vestige, (أَثَرٌ, K, TA,) remaining: (TA:) pl. سُفُورٌ. (K.) [Accord. to Freytag, it occurs in the Deewán El-Hudhaleeyeen as meaning The track, or trace, of a surge, or torrent.] سِفْرٌ A book, or writing: (S, M:) or a great, or large, book: or a section of the Book of the Law revealed to Moses: (M, K:) or a book that discovers, or reveals, truths: (TA:) or a book is thus called because it discovers things, and makes them evident: (M:) pl. أَسْفَارٌ. (S, M.) — — With respect to the saying of Aboo-Sakhr El-Hudhalee, زِلَيْلَى بِذَاتِ البَيْنِ دَارٌعَرَفْتُهَا وَأُخْرَى بِذَاتِ الجَيْشِ آيَاتُهَاسِفْرُ Skr says, [the poet means,] the marks, or traces, thereof had become effaced: [accordingly, the verse may be rendered, To Leylà there was in Dhát-el-Beyn an abode that I knew, and another in Dhát-el-Jeysh whereof the marks, or traces, are effaced:] IJ says, [app. holding the meaning to be, the marks, or traces, whereof are (like those of) an ancient book, such as a portion of the Mosaic Law,] the last word should be from the phrase سَفَرْتُ البَيْتَ, i. e. " I swept the house, or chamber; " as though the writing were swept off from the طِرْس [or " written paper " or the like, to which the poet seems to compare the site of the abode in Dhát-el-Jeysh]. (M, TA.) سَفَرٌ Journey, or travel; the act of journeying or travelling; (S, A, K;) contr. of حَضَرٌ: (M, K:) thus called because of the going and coming in it, like the going and coming of the wind sweeping away fallen leaves: (M:) or the act of going forth to journey; an inf. n.

used as a simple subst.: (Msb:) [therefore] the pl. is أَسْفَارٌ: (S, M, A, Msb, K:) [and therefore it is often used as a n. un.; but, properly speaking, the n. un. is ↓ سَفْرَةٌ:] you say, كَانَتْ سَفْرَتُهُ قَرِيبَةً [His journey was near]: and the pl. of سَفْرَةٌ, accord. to rule, is سَفَرَاتٌ. (Msb.) In law, [as relating to the obligation of fasting &c.,] The going forth with the intention of performing a journey of three days and nights, or more. (KT.) — Also The whiteness of dawn or daybreak: (A:) or the whiteness of the day: (S, M:) and i. q. صَبَاحٌ [dawn, or morning, or forenoon; but app. here used in the first of these senses]: (M:) and ↓ سَفِيرٌ, the whiteness [of the sky] before night: (A, TA:) or the former, the remains of the whiteness of day after sunset. (K.) You say سَفَرًا i. e. صَبَاحًا [app. as meaning In the dawn]. (A.) And the prose-rhymer says, إِذَا طَلَعَتِ الشِّعْرَى سَفَرًا لَمْ تَرَ فِيهَا مَطَرًا (S, * TA) i. e. When Sirius rises in the whiteness of day [meaning in the clear twilight of morning, thou seest not then rain: for Sirius rises aurorally, in Arabia, in the middle and the latter half of July, when rain scarcely ever falls there]. (S. [Accord. to the TA, the meaning, app. taken without consideration from one of the foregoing explanations of سَفَرٌ, is, when Sirius rises at nightfall: but this is during the usual winter-rains.]) You say also, لَقِيتُهُ سَفَرًا, and فِى سَفَرٍ, meaning ↓ عِنْدَاسْفِرَارِ الشَّمْسِ لِلْغُرُوبِ, thus related, with س [in the word اسفرار (not with ص), and app. meaning I met him when the sun was becoming white, previously to the setting]. (M.) And بَقِىَ سَفَرٌ مِنْ نَهَارٍ [There remained a white gleam of daylight]. (A.) سَفْرَةٌ: see the next preceding paragraph. سُفْرَةٌ The food of the traveller; (M, K;) the food that is prepared for the traveller, (S, Msb,) or for a journey: (TA:) pl. سُفَرٌ. (Msb.) This is the primary signification. (TA.) You say, أَكَلُوا السُّفْرَةَ They ate the food for the journey. (A.) — — Hence, (tropical:) The receptacle thereof; (TA;) the piece of skin in which it is put. (S, * M, * Msb, K, * TA.) [This is commonly of a round form, with a running string; so that it is converted into a bag to contain the food, at one time, and at another time is spread flat upon the ground, when persons want to eat upon it.] — — And hence, (tropical:) The thing [whatever it be] upon which one eats: (TA:) [in the desert, it is generally a round piece of skin, such as I have described above: in the towns, in the houses of the middle classes, a round tray of tinned copper, which is usually placed on a low stool; and in the dwellings of some of the highest classes, and the lowest, respectively, of silver and wood:] accord. to the T, سُفْرَةٌ has the last of the significations given before this, and the thing which it denotes is thus called because it is spread when one eats upon it. (TA.) سِفَارٌ (Lh, S, M, K) and ↓ سِفَارَةٌ (Lh, M) A piece of iron, (S, M, K,) or a cord, (M,) or a piece of skin, (K,) that is put over the nose [and jaws] of a camel, in the place of the حَكَمَة [q. v.] (Lh, S, M, K) of the horse: (S, K:) or a cord that is attached to the خِطَام [q. v.] of a camel, a part being twisted round it, and the rest being made a rein: and sometimes it is of iron: (Lth:) pl. [of pauc., of the former,] أَسْفِرَةٌ (M, K) and [of mult.] سُفُرٌ (S, M, K) and [of either] سَفَائِرُ. (M, K.) سَفِيرٌ Leaves which the wind sweeps away; (M;) leaves which fall from trees (S, A, K) and which the wind sweeps away, (A,) or because the wind sweeps them away: (S:) or leaves of herbs; because the wind sweeps them away: (T, TA:) or what have fallen of the leaves of trees and of the lower portions of seed-produce. (JM.) — Also A messenger: (S:) and (assumed tropical:) a mediator; or a man who makes peace, effects a reconciliation, or adjusts a difference, between a people; (S, M, Msb;) as also ↓ سَافِرٌ: (Msb:) or a messenger who makes peace, &c.: (T, Mgh, TA:) [see 1:] pl. of the former سُفَرَآءُ, (S, M, Mgh,) and of the latter سَفَرَةٌ. (Har p. 255. [See also سِفَارَةٌ, below.]) — — And (assumed tropical:) A commissioned agent, a factor, or a deputy; and the like: pl. as above: app. so called because he discovers, and makes manifest, the affair in which he acts as a substitute for another person. (Msb.) — See also سَفَرٌ. سُفَارَةٌ Sweepings. (S, M, K.) سِفَارَةٌ an inf. n. of سَفَرَ in the phrase سَفَرَ بَيْنَ القَوْمِ [q. v.]. (S, Mgh, Msb, K.) [And hence, The office of the سَفِير (q. v.). See also De Sacy's Chrest. Ar., sec. ed., i. 126 and 172: and Quatremère's Hist. des Sultans Mamlouks, i. 193.] — Also The falling of one's hair from [above] his forehead. (Sgh, TA.) — See also سِفَارٌ. سَافِرٌ [act. part. n. of 1:] A woman having her face uncovered: (S, M, Mgh, K:) pl. سَوَافِرُ. (TA.) — — And a horse (assumed tropical:) having little flesh: (K:) or so سَافِرُ اللَّحْمِ, a phrase used by Ibn-Mukbil. (TA.) — — See also سَفِيرٌ. — — And see مُسَافِرٌ, in two places. — Also A writer; a scribe: (Akh, S, M, K:) in the Nabathæan language سَافِرَا: (M:) pl. سَفَرَةٌ: (Akh, S, M, K:) which is also applied to the angels who register actions. (M, K.) تَسْفِيرَةٌ: see مِسْفَرَةٌ. مَسْفَرٌ sing. of مَسَافِرُ, (A,) which signifies The part that appears [or parts that appear] of the face. (S, A, * K.) — — [Also, or مَسْفِرٌ, A place of journeying or travelling: in which sense, likewise, its pl. is مَسَافِرُ.] One says, بَيْنِى وَبَيْنَهُ مَسَافِرُ بَعِيدَةٌ [Between me and him, or it, are farextending tracts to be travelled]. (A.) مُسْفِرٌ [act. part. n. of 4, q. v.:] (tropical:) A face shining (A, TA) with happiness. (A.) — — النَّاقَةُ المُسْفِرَةُ الحُمْرَةِ [in the CK (erroneously) الحُمْرَةُ] means (assumed tropical:) [The she-camel] that is somewhat above such as is termed صَهْبَآء [in respect of redness]. (O, K, TA.) مِسْفَرٌ: see مِسْفَرَةٌ. — — Also A man (TA) that journeys, or travels, much; (K;) and so ↓ مِسْفَارٌ: (A:) or that journeys, or travels, much, and is strong for journeying: (M:) and, applied to a camel, (S, M, A,) strong for journeying; (S, M, A, K;) fem. with ة, (S, M, K,) applied to a she-camel, (S, M,) as also ↓ مِسْفَارٌ, thus applied. (M.) مِسْفَرَةٌ A broom; a thing with which one sweeps; (S, M, K;) as also ↓ مِسْفَرٌ, and ↓ تَسْفِيرَةٌ, of which last, (expl. by مَا يُسْفَرُ بِهِ,) the pl. is تَسَافِيرُ. (TA.) مُسَفِّرٌ i. q. مُجَلِّدٌ [i. e. One who binds books (أَسْفَار, pl. of سِفْرٌ), or covers them with leather]. (A, TA.) مِسْفَارٌ: see مِسْفَرٌ, in two places. مَسْفُورٌ Distressed, or fatigued, by journeying or travel. (TA.) مُسَافِرٌ A man journeying, or travelling; a traveller; a wayfarer; (S, M, K;) as also ↓ سَافِرٌ; (M, * K;) which latter is [said to be] not a part. n., but [a possessive epithet] meaning ذُو سَفَرٍ, (M,) having no verb belonging to it (M, K) that we have seen; (M;) or it is from سَفَرَ, and signifies going forth on a journey: (S, Msb:) pl. of the former مُسَافِرُونَ, (S,) and of the latter سُفَّارٌ (S, M, A, Msb, K) and أَسْفَارٌ (M, K) and سُفَّرٌ; (TA;) and you also say ↓ قَوْمٌ سَافِرَةٌ [fem. of سَافِرٌ], (S, * M, Msb, K,) and ↓ قَوْمٌ سَفْرٌ, (S, M, A, Msb, K,) [سَفْرٌ being a quasi-pl. n.,] like صَحْبٌ in relation to صَاحِبٌ: (S, Mgh, Msb:) and ↓ سَفْرٌ is also used as a sing., (M, K,) being originally an inf. n. (TA.) — — مُسَافِرَةٌ is used by Zuheyr as a name for A [wild] cow. (M, TA.) سَفَرْجَلٌ جَلٌ سَفَرْجَلٌ [The quince; pyrus cydonia of Linn.;] a certain fruit, (K,) well known; (S, K;) abundant in the land of the Arabs: (AHn, TA:) it is astringent, or constipating; strengthening; diuretic; exites the appetite (K, TA) for food and venery; (TA;) allays thirst; and when eaten upon [other] food, loosens [the bowels]; and the most beneficial thereof is that which has been scooped out, and had its pips extracted, and honey put in the place thereof, and been plastered over with clay, and baked (K, TA) in the oven: (TA:) [a coll. gen. n.:] n. un. with ة: (K:) and pl. سَفَارِجُ: (S, K:) the dim. is سُفَيْرِج and سُفَيْجِلٌ, mentioned by Az. (TA.) — — [سَفَرْجَلٌ هِنْدِىٌّ Annona glabra; a species of custard-apple; mentioned by Forskål, Flora Aegypt. Arab., p. cxiv.] — The saying of Sb, that there is not in the language the like of سفر جال does not mean that this word is applied to anything: and in like manner his saying that there is not in the language the like of اسفرجلت does not mean that this word is used. (TA.) سفط 1 سَفُطَ, aor. سَفُطَ, (M,

K,) inf. n. سَفَاطَةٌ, (M, TA,) He was, or became, cheerful, happy, or free from straitness, in mind: liberal, bountiful, or munificent. (M, K, TA.) 4 مَاأَسْفَطَ نَفْسَهُ عَنْكَ How pleased, or content, is his mind to give thee up, or relinquish thee! syn. مَا أَطْيَبَهَا. (IAar, K.) 5 تسفّط الخَمْرَ It (a jar) drank up, or absorbed, the greater part of the wine. (K.) 8 اِسْتِفَاطٌ The drinking up entirely [what is in a vessel]; syn. اِشْتِفَافٌ. (K.) سَفَطٌ A thing (M, Mgh, Msb, K) like a جُوَالِق [or sack], (M, K,) or like a قُفَّة [or basket woven of palm-leaves], (K,) in which are stowed perfume and similar things, (Mgh, Msb, TA,) of the apparatus of women: (Mgh, TA:) an Arabic word, well known: (TA:) pl. أَسْفَاطٌ. (S, M, Mgh, Msb, K.) — — And hence, (tropical:) A casket, or small chest. (Mgh.) It is related that an Arab of the desert, passing by at the burial of Mohammad, asked why they had not placed the Apostle of God in a سَفَط of brown aloes-wood encased with gold. (TA.) سَفِيطٌ Cheerful, happy, or free from straitness, in mind: liberal, bountiful, or munificent. (S, M, K.) You say, هُوَسَفِيطُ النَّفْسِ He is cheerful, happy, or free from straitness, and liberal, in mind: (TA:) or cheerful, or brisk, to do what is kind or beneficent. (As.) And نَفْسُهُ سَفِيطَةٌ بِكَذَا [His mind is pleased, or content, with such a thing]. (TA.) — Vile, or mean, and despised in all his circumstances: (M, K:) a man, (IAar, M, K,) or thing, (IAar, M,) of no estimation. (IAar, M, K.) Thus it has two contr. significations. (K.) — — What drop from the tree, of green unripe dates. (M, L, K.[المُتَسافِطُ in the CK is a mistake for المُتَسَاقِطُ.]) — أَمْوالُهُمْ سَفِيطَةٌ بَيْنَهُمْ Their possessions are mixed among them. (AZ, S.) سُفَاطَةٌ The goods, or utensils and furniture, of a house or tent. (IDrd, S, [but wanting in one copy,] M, K.) سَفَّاطٌ A maker of what is called سَفَط. (TA.) إِسْفَنْطٌ, (S, M, K,) so in the handwriting of J, (TA,) and إِسْفِنْطٌ, (M, K,) also written with ص, (As, and K in art. صفط,) Perfumed juice of grapes: (M, L, K:) or wine in which are aromatics: (TA:) or the upper part of wine; (AO, M, K;) the clear part thereof; (AO, TA;) so called because the jars (دِنَان) have drunk up, or absorbed, the greater portion of it, (K, TA,) the clear part remaining; (TA;) or from سَفِيطٌ in the first of the senses assigned to it above: (IAar, K:) or various wines mixed together: (TA:) or it signifies a certain sort of beverage or wine: and is a Persian word, [originally إِسْفَنْدْ,] arabicized: (S, K:) or, accord. to As, a Greek word, (S, M,) signifying wine: (TA:) if not Arabic, all its letters are radicals: and Sb says that it is a quinqueliteral-radical word, like إِصْطَبْلٌ. (TA.) مُسَفَّطُ الرَّأْسِ A man having a head like a سَفَط. (IAar, K.) 1 سفع سَفَعَتْهُ السَّمُومُ, (S,) or سَفَعَ السَّمُومُ وَجْهَهُ, (K,) and النَّارُ, (S,) and الشَّمْسُ, (TA,) aor. سَفَعَ, (K,) inf. n. سَفْعٌ, (TK,) The hot wind, (S, K,) and the fire, (S,) and the sun, (TA,) smote, or burned, (S, K,) him, (S,) or his face, (K,) slightly, (S, K,) so that it altered the colour of the external skin, (S,) and, as some add, blackened it; (TA;) as also ↓ سفّعهُ, (K,) inf. n. تَسْفِيعٌ. (TA.) [It is app. from سُفْعَةٌ signifying " blackness tinged with redness. "] — — [And hence,] سَفَعَهُ, aor. as above, (K,) and so the inf. n., (TA,) He made a mark upon it: and he made a mark upon it with a hot iron, or with fire. (K, * TA.) — — Also, aor. as above, (L, K,) and so the inf. n., (L,) (assumed tropical:) He slapped (L, K) it, a man's face, (L,) or him, a man, (K,) with his hand. (L.) And (assumed tropical:) He struck it (a man's neck) with his expanded hand: in which sense it is also written with ص. (TA.) And (assumed tropical:) He struck him, or beat him, (K,) with a staff, or stick. (TA.) And (assumed tropical:) He (a bird) slapped it, (S, [in which only the inf. n. is mentioned,] and K,) namely, the object struck by him, (K,) with his wing, (S,) or with his wings. (K: and so [as is implied in the TA] in some copies of the S.) — — سَفَعَ بِنَاصِيَتِهِ, (Lth, S, K,) aor. and inf. n. as above, (TA,) He laid hold upon, or seized, (Lth, S, K,) and dragged, (Lth, K,) his ناصية, (Lth, S, K,) i. e. the fore part of his head (TA) [or his forelock or the hair over his forehead]: or سَفْعٌ signifies the laying hold upon, or seizing, the سُفْعَة of the head, i. e. the black part of its ناصية. (ElMufradát, TA.) You say, سَفَعَ بِنَاصِيَةِ الفَرَسِ لِيَرْكَبَهُ [He laid hold upon, or seized, the forelock of the horse, to mount him]. (TA.) And سَفَعَ بِرِجْلِهِ He laid hold upon, or seized, and dragged, his foot. (TA.) And سَفَعَ بِيَدِهِ He laid hold upon his hand: (IAar:) or he laid hold upon his hand and raised him: often used in this sense by 'Obeyd-Allah Ibn-Al-Hasan, Kádee of El-Basrah. (Sgh.) It is said in the Kur [xcvi. 15], لَنَسْفَعًا بِالنَّاصِيَةِ; (S, K, &c.;) [or لَنَسْفَعَا; (see أَلِفُ النُّونِ الخَفِيفَةِ in art. ا;)] the Arabs [sometimes] substituting ا for the quiescent ن [in a case of this kind]; (Sgh;) i. e. We will assuredly take by the ناصية (Az, S, TA) to the fire [of hell]: (Az, TA:) or we will assuredly lay hold upon his ناصية and drag him thereby with violence to the fire: (Bd:) or we will assuredly drag him thereby to the fire: (O, K:) or we will assuredly blacken his face; the ناصية being put for the face because it is the fore part thereof: (Fr, Az, K:) or we will assuredly mark him with the mark of the people of the fire, (O, K,) making his face black, and his eyes blue: (O:) or we will assuredly abase him: or, render him despicable: (O, K:) or we will assuredly abase him and make him to stand: so in the L and other lexicons; for these, instead of أولَنُقْمِئَنَّهُ in the O and K, have وَلَنُقِيمَنَّهُ, and this is shown to be the right reading by the last explanation in the sentence next preceding. (TA.) — سَفِعَ, aor. سَفَعَ, inf. n. سَفَعٌ, It (a thing) was, or became, of the colour termed سُفْعَة, i. e. black tinged, or intermixed, with red. (Msb.) 2 سَفَّعَ see 1; first sentence. 3 سافعهُ, inf. n. مُسَافَعَةٌ, (S, TA,) (tropical:) He slapped him, being slapped by him: he struck him, or beat him, being struck, or beaten, by him: and he fought with him; namely his adversary: (TA:) [or he charged upon, or assaulted, or attacked, him, the latter doing the same; for] مُسَافَعَةٌ is like مُطَارَدَةٌ. (S.) — — (assumed tropical:) He embraced him, being embraced by him. (TA.) 5 تسفّع He warmed himself, (K, TA,) بِالنَّارِ with the fire. (TA.) 8 أُسْتُفِعَ لَوْنُهُ His colour became altered by reason of fear, or the like, (K, TA,) as, for instance, disease. (TA.) — — [اِسْتَفَعَ He, or it, became swollen, or affected with a tumour; for] اِسْتِفَاعٌ is like تَهَيُّجٌ, (K, TA,) with ب before the ج. (TA: [in the CK تَهَبُّج.]) — اِسْتَفَعَ [from سَفْعٌ] He (a man) put on, or clad himself with, his garment: and اِسْتَفَعَتْ She (a woman) put on her garments. (TA.) سَفْعٌ مِنَ النَّارِ A mark, from fire, altering the colour of a man. (TA.) — سَفْعٌ also signifies A garment of any kind: (K:) but mostly such as is dyed: pl. سُفُوعٌ. (TA.) — — [And hence, perhaps,] The spathe, or spadix, (طَلْع,) of a tree called ظِمْخٌ. (AA, T in art. ظمخ.) سُفْعٌ: see أَسْفَعُ, of which it is pl., though sometimes used as a subst. سَفَعٌ: see سُفْعَةٌ. سَفْعَةٌ (assumed tropical:) A stroke from a devil: (TA:) or a touch of madness or diabolical possession, in a person, as though a devil had laid hold upon his نَاصِيَة: (S, TA:) [see سَفَعَ بَنَاصِيَتِهِ:] or a stroke with the evil eye: (TA:) or a stroke of an [evil] eye by which one is affected from the jinn's looking at him; as also نَظْرَةٌ: (T in art. نظر:) or an evil eye. (K, TA: [in the CK, for سَفْعَةٌأَىْ عَيْنٌ, is put سَفْعَةٌ أَوْ عَيْنٌ.]) One says, بِهِ سَفْعَةٌ In him is a touch of madness, &c. (S.) And أَصَابَتْهُ سَفْعَةٌ An evil eye smote him. (K, TA.) سُفْعَةٌ Blackness tinged, or intermixed, with redness: (Lth, S, Msb, K:) or blackness that is not much: or blackness with another colour: or blackness with blueness; or, with yellowness; accord. to the Towsheeh: but Lth says that, as meaning a colour, it has the first of all these meanings only: (TA:) or [simply] blackness. (Mgh.) In the face, it is A blackness in the cheeks of a wan, or haggard, woman: (S:) and ↓ سَفَعٌ [which is properly the inf. n. of سَفِعَ, q. v.,] a blackness tinged with redness in the cheeks of a wan, or haggard, woman, (O, K,) and of a sheep, or goat. (O.) One says also, أَرَىفِى وَجْهِهِ سُفْعَةً مِنْ غَضَبٍ (tropical:) I see in his face a change to blackness in consequence of anger. (TA.) The سُفْعَة of the head is The blackness of its نَاصِيَة [i. e. fore part, or forelock, or hair over

the forehead]. (El-Mufradát, TA.) And سُفْعٌ [which is the pl.] signifies Black spots, or specks, on the face of a bull. (TA.) — — Also A spot of ground, in the traces of a house, differing, in its blackness, from the rest of the colour of the ground: (S, TA:) [i. e. a black, or dark, patch of ground where a house has stood:] or dung of beasts, (K, TA,) or sand, (TA,) or ashes, or sweepings commingled and compacted together, in the traces left by the inhabitants of a house, differing in colour from the ground [around]; (K, TA;) so says Lth. (TA.) سَافِعٌ [act. part. n. of سَفَعَ,] A man laying hold upon, or seizing, the نَاصِيَة [or forelock] of his horse [to mount him]. (S, * and Ham p. 7.) — سَوَافِعُ [pl. of سَافِعَةٌ,] Burning blasts of the [wind called] سَمُوم. (S, K.) أَسْفَعُ Of a black colour tinged, or intermixed, with redness: (S, Msb:) or black: (Mgh:) applied to a man: (S:) fem سَفْعَآءُ: (Mgh, Msb:) and سُفْعٌ [is the pl., and] signifies blacks inclining to redness. (K.) Applied to an ostrich, i. q. أَرْبَدُ [which is variously explained, as signifying Of a colour inclining to blackness, or of the colour of dust, &c.]. (TA.) And the fem., applied to a ewe, Having black cheeks, the rest of her being white. (TA.) The masc. also signifies A wild bull: (K:) or, applied to a wild bull, it signifies having in his cheeks a blackness inclining a little to redness. (TA.) And The hawk; (K;) because it has spots of black: (Er-Rághib:) all hawks are سُفْعٌ: (S:) and the fem., A pigeon (حَمَامَةٌ); because of the سُفْعَة upon its neck: (S:) or, applied to a pigeon, it signifies of which the سُفْعَة is upon its neck, (K, TA,) exclusively of the head, (TA,) in the part on each side of the neck above the ring. (K, * TA.) It is also a name for Sheep, or goats; used when they are called to be milked: (K:) so in the O: but in some copies, and in the TS, for the she-goat: (TA:) thus in the phrase, أَشْلِ إِلَيْكَ الأَسْفَعَ [Call thou to thee the sheep, or goats, or the she-goat, to be milked]: (O, TS, K:) mentioned by Ibn-'Abbád. (TA.) — — Applied to a garment, or piece of cloth, Black. (K.) — — ↓ The pl. is also applied to The أَثَافِىّ, (Lth, S, K,) or three stones upon which the cooking-pot is set up; (TA;) because of their blackness: (Lth, Er-Rághib:) [see حَاضِنٌ:] and a single one thereof is called سَفْعَآءُ: (K:) or an iron أُثْفِيَّة [meaning trivet], (K, TA,) upon which the cooking-pot is set up; and this is said to be the primary application. (TA.) — — سُفْعٌ also signifies The seeds, or grain, of the colocynth; (Ibn-'Abbád, K;) because of their blackness: (TA:) n. un. with ة. (K.) مُسَفَّعٌ applied to a man clad in armour, Black from the rust of the iron. (TA.) Applied to a bull, Having black spots, or specks, on his face. (TA.) مَسْفُوعٌ A man (I'Ab) smitten by an evil eye. (I 'Ab, K.) — — مَسْفُوعُ العَيْنِ A man whose eye is sunk, or depressed, in his head. (I 'Ab, K.) — — [See also مَشْفُوعٌ.] مُسَافِعٌ (assumed tropical:) Striking, or beating, another, being struck, or beaten, by him. (K.) (assumed tropical:) Charging upon, or assaulting, or attacking, another who is doing the same. (K.) — — [And hence,] (assumed tropical:) The lion (K, TA) that prostrates his prey. (TA.) — — (assumed tropical:) Embracing. (K.) — — (tropical:) I. q. مُسَافِحٌ; (Ibn-'Abbád, K;) i. e. having sexual intercourse without marriage. (TA.) سفق 1 سَفَقَ البَابَ, (T, S, Msb, K,) aor. سَفِقَ, inf. n. سَفْقٌ; (Msb;) and ↓ اسفقهُ; (T, S, Msb, K;) He shut, or closed, the door; (T, S, Msb, K;) or locked it: (Msb:) and in like manner with ص [in the place of the س]. (TA.) — — سَفَقَ وَجْهَهُ, (inf. n. as above, TA,) He slapped his face. (IDrd, Msb, K.) [See also صَفَقَ.] — — السَّفْقُ فِى الأَسْوَاقِ, occurring in a trad., means The striking of the hands [of the contracting parties] on the occasion of selling and buying [in token of the ratification thereof in the markets]: and so with ص. (TA.) — — سَفَقَ أُمْرَأَتَهُ, inf. n. as above, i. q. أَصَابَهَا [app. meaning He compressed his wife; like اصاب مِنْهَا]. (TA.) — سَفُقَ, (S, Msb, K,) aor. سَفُقَ, (K,) inf. n. سَفَاقَةٌ, (S, Msb,) It (a garment, or piece of cloth,) was thick, substantial, close, or compact, in texture; (T, S, Msb, K;) not سَخِيف; (T;) contr. of سَخُفَ: (Msb:) [and so صَفُقَ.] 4 أَسْفَقَ see above, first sentence. — — اسفق الغَنَمَ He milked the sheep, or goats, but once in the day: and so with ص. (TA.) — — اسفق الثَّوْبَ He (a weaver) made the garment, or piece of cloth, thick, substantial, close, or compact, in texture. (TA.) 7 انسفق It (a door) became shut, or closed: (S, TA:) and so with ص. (TA.) أَعْطَاهُ سَفْقَةَ يَمِينِهِ i. q. بَايَعَهُ [He sold and bought with him: he made a covenant, a compact, an engagement, or the like, with him: or he promised, or swore, allegiance to him]: (O, K:) occurring in a trad., related thus and with ص. (TA.) — — And اِشْتَرَيْتُ الشَّيْئَيْنِ سَفْقَةً وَاحِدَةً, (O,) or فِى سَفْقَةٍ وَاحِدَةً, (K,) I purchased the two things by a single act of purchasing. (O, K.) سَفِيقٌ, applied to a garment, or piece of cloth, Thick, substantial, close, or compact, in texture. (T, S, Msb, K.) — — And [hence,] سَفِيقُ الوَجْهِ (assumed tropical:) A man (S, O, TA) having little shame. (S, O, K, TA.) سَفِيقَةٌ A broad, thin, long piece of wood, which is put, or laid down, and upon which are then wound the [mats of reeds called] بَوَارِىّ, (Lth, O, K,) above the house-tops of the people of ElBasrah. (Lth, O. [See also سَقِيفَةٌ.]) — — And Any piece of gold, and of silver, or other metal, that is beaten thin and long. (Lth, O, K. * [See, again, سَقِيفَةٌ.]) سفك 1 سَفَكَ, aor. سَفِكَ (S, M, O, Msb, K) and سَفُكَ, (O, Msb, TA, &c.,) inf. n. سَفْكٌ, (S, O, Msb,) He shed, poured forth, or caused to run or flow, blood, (S, O, Msb, K, TA,) and tears, (S, O, Msb, TA,) and water, and any fluid or liquid, but app. most especially blood. (TA.) — — And [hence,] سَفَكَ الكَلَامَ, (K,) inf. n. as above, (TA,) (tropical:) He poured forth speech profusely, (K, TA,) with haste, or quickly. (TA.) 2 سفّكهُ,inf. n. تَسْفِيكٌ, He fed him (i. e. his guest) with something whereby to content, or satisfy, him, [so as to allay the craving of his stomach,] before the morning-meal; i. q. لَمَّجَهُ (O, TA.) 6 تسافكوا دِمَآءَهُمْ [They contended together in the mutual shedding of blood]. (TA in art. نجز) 7 اسفك, said of blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) It was, or became, shed, poured forth, or caused to run or flow; or it poured forth, or flowed. (K, TA.) سُفْكَةٌ A portion of food that is presented to a guest, to content, or satisfy, him, [so as to allay the craving of his stomach,] before the morningmeal; like لُمْجَةٌ. (IAar, O, K. *) سَفُوكٌ: see سَفَّاكٌ, in two places. — — Also (assumed tropical:) The soul: (K:) [like كَذُوبٌ: app. because of its proneness to lying.] سَفِيكٌ Blood, (K, TA,) and tears, and water, and any fluid or liquid, (TA,) Shed, poured forth, or caused to run or flow; as also ↓ مَسْفُوكٌ (K, TA.) سَفَّاكٌ One who sheds blood, and tears, much; (Msb;) [as also ↓ سَفُوكٌ.] You say سَفَّاكٌ لِلدِّمَآءِ A great shedder of blood. (TA.) — — And (assumed tropical:) Eloquent; (Kr, K;) an able speaker. (S, K.) — — And (tropical:) Mendacious; a great, or habitual, liar; (TA;) as also ↓ سَفُوكٌ, (K,) or سَفُوكٌ بَالكَلَامِ (TA.) سَافِكٌ Shedding, or pouring forth, blood and tears [&c.]. (Msb.) You say عُيُونٌ سَوَافِكُ Eyes shedding, or pouring forth, tears. (TA.) — — And دُمُوعٌ سَوَافِكُ [Tears pouring forth; properly] meaning ذَوَاتُ سَفْكٍ [having a shedding or pouring forth], the latter word being pl. of سَافِكَةٌ: so as used in a verse of Mutemmim Ibn-Nuweyreh: but the obviously-right expression is ↓ مَسْفُوكَةٌ (Ham p. 370.) مِسْفَكٌ (assumed tropical:) Loquacious; garrulous. (K, * TA.) مَسْفُوكٌ: See سَفِيكٌ and سَافِكٌ. سفل 1 سَفَلَ, aor. سَفُلَ; (M, MA, Mgh, O, * Msb, K;) and سَفُلَ, aor. سَفُلَ; (M, Msb, K;) and سَفِلَ, (O, K,) aor. سَفَلَ; (K;) inf. n. (of the first, Mgh, Msb, TA, and of the last, TA) سُفُولٌ (M, MA, Mgh, Msb, K) and سَفَالٌ (M, MA, K, TA, in the CK [erroneously] سِفال,) and of the second سَفَالَةٌ (TA;) and ↓ تسفّل; (M, K;) He, or it, was, or became, low; (M, * Mgh, O, K; *) the first contr. of عَلَا (Mgh, O;) and the third, of عَلِىَ; and (assumed tropical:) both are said of a man; (O;) سُفُولٌ and سَفَالٌ being the contr. of عُلُوٌّ and عَلَآءٌ: (S, K:) or became lower than another: (Msb:) [and] the first signifies it descended, subsided, or sank downwards. (MA.) Hence the phrase بِنْتُ بِنْتِ

بِنْتٍ وَإِنْ سَفَلَتْ (assumed tropical:) [A daughter of a daughter of a daughter, and if she be lower in descent]: سَفُلَتْ i. e. with damm to the ف, in this case, is a mistake. (Mgh.) And سَفَلَتْ مَنْزِلَتُهُ عِنْدَ الأَمِيرِ (assumed tropical:) [His station with, or in the estimation of, the commander, governor, or prince, was, or became, low, or lower]. (TA.) And أَمْرُهُمْ فِسَفَالٍ (assumed tropical:) [Their case is in a low state]. (TA.) And سَفَلَ فِىالشَّىْءِ, (K, * TA, [in the former of which the context implies that it is سَفُلَ, but it is]) like نَصَرَ, [aor. سَفُلَ,] (TA,) inf. n. سُفُولٌ, [It subsided in the thing;] it descended from the upper, or uppermost, part of the thing, to the lower, or lowest, part thereof. (K.) — — And سَفُلَ, [aor. سَفُلَ,] inf. n. سَفَالَةٌ (Fr, S, MA, Mgh, O, K *) and سَفَالِيَةٌM) and سُفْلٌ, (Fr, O,) (assumed tropical:) He was, or became, low, base, vile, ignoble, mean, or sordid; (Fr, S, MA, Mgh, O, K; *) as also سَفَلَ, with fet-h, (Fr, O,) or سَفِلَ. (MA.) You say, سَفَلَ, like قَتَلَ, (Msb,) or سَفُلَ, like كَرُمَ, (K,) فِى خُلُقِهِ, and عَمَلِهِ, (Msb, K,) and نَسَبِهِ, (TA,) [aor. in either case سَفُلَ,] inf. n. سَفْلٌ (Msb, K) and سُفْلٌ (K) and سِفَالٌ, (Msb, * K, [in the former without any indication of the syll. signs,]) the last like كِتَابٌ; (K;) [and app. سَفِلَ also accord. to the MA, as shown above;] and ↓ تسفّل, and ↓ استفل; (TA;) (tropical:) He was low, base, vile, ignoble, or mean, in his lot, [or, as seems to be indicated in the Msb, inferior to others,] in respect of his disposition, and his deed, and his lineage: (TA:) ↓ تسفّل is the contr. of جَادَ. (Msb.) 2 تَسْفِيلٌ The act of lowering, or depressing; syn. تَصْوِيبٌ. Sudot;, O.) 3 هُوَيُسَافِلُ فُلَانًا (assumed tropical:) He vies with, or imitates, such a one in his low, base, vile, ignoble, mean, or sordid, actions. (TA.) 5 تَسَفُّلٌ [quasi-pass. of 2,] The being lowered, or depressed; syn. تَصَوُّبٌ (S, O;) contr. of تَعَلّ. (TA.) — — See also 1, first sentence: — — and the same, last sentence, in two places. 8 إِسْتَفَلَ see 1, last sentence. سُفْلٌ and ↓ سِفْلٌ (S, M, Mgh, O, Msb, K) [but it is strangely added in the Msb that IKt disallowed the pronunciation with damm] and ↓ سِفْلَةٌ (M, K) and ↓ سُفَالَةٌ (S, O, K) The lowest, or lower, part [of a thing]; contr. of عُلْوٌ (S, M, Mgh, O, Msb, K) and عِلْوٌ (S, Mgh, O, Msb, K) and عِلْوَةٌ (K) and عُلَاوَةٌ; (S, O, K;) [and so ↓ سَافِلَةٌ, contr. of عَالِيَةٌ:] كُلّ شَىْءٍ ↓ سُفَالَةُ signifies, (K,) or is said to signify, (M,) the lowest, or lower, part of anything; i. e. ↓ أَسْفَلُهُ (M, K;) and عُلَاوَتُهُ [The contr., i. e.] أَعْلَاهُ. (M.) سِفْلٌ: see the next preceding paragraph. سَفِلٌ from سَفِلَ, and ↓ سَفِيلٌ from سَفُلَ, (assumed tropical:) A low, base, vile, ignoble, mean, or sordid, man: (MA:) or ↓ سَفِيلٌ signifies low (↓ سَافِلٌ) [in condition], deficient in lot, or fortune: (TA:) and ↓ سَفِلَةٌ, (S, M, MA, Mgh, Msb, K,) said by some to be from this word as signifying the " legs " (Mgh, Msb) of a camel (Mgh) or of a beast, or quadruped, (Msb,) and ↓ سِفْلَةٌ, (S, M, MA, Mgh Msb, K,) a contraction of سَفِلَةٌ, (S, Mgh, Msb, or it may be pl. of ↓ سَفِيلٌ, like as عِلْيَةٌ is of عَلِىٌّ, (Mgh,) (assumed tropical:) low, base, vile, ignoble, mean, or sordid, persons; (S, * MA, Mgh, Msb;) or the lowest, or lower, basest, or baser, vilest, or viler, &c., of mankind, or of people; the refuse, or rabble, thereof: (S, * M, K:) and ↓ سِفِلَةٌ, with two kesrehs, is a dial. var. of سَفِلَةٌ and سِفْلَةٌ, mentioned by Sgh and IB on the authority of Yoo and IKh, and is said to mean the lowest, basest, &c., of the low, base, &c.: the pl. of ↓ سِفْلَةٌ is سِفَلٌ; (TA;) one should not say, ↓ هُوَ سَفِلَةٌ because this is [used only as] a pl.: (S:) the vulgar say ↓ رَجُلٌ مِنْ قَوْمٍ سِفَلٍ سِفْلَةٌ; (S, Mgh; *) but this has been disallowed: (Mgh:) a man is related to have said to his wife, (Mgh, TA,) who had called him سِفْلَةٌ, (TA,) إِنْ كُنْتُ سِفْلَةً فَأَنْتِ طَالِقٌ, (Mgh, TA,) meaning If I be low, base, &c., in my intellect and my religion [thou art divorced]; (Mgh;) whence it seems that سِفْلَةٌ may be applied to a single person; but this requires consideration. (TA.) ↓ أَيْمَانُ السَّفِلَةِ means (assumed tropical:) [The oaths] of the ignorant: or accord. to Aboo- Haneefeh, of the heretics, or schismatics: such [oaths] are said to be وَوَجْهِ اللّٰهِ and وَأَمَانَةِ اللّٰهِ. (Mgh.) سِفْلَةٌ see سُفْلٌ: — — and see also سَفِلٌ, in three places. سَفِلَةٌ The legs (S, M, Mgh, Msb, K) of a camel (S, M, Mgh, K) or of a beast, or quadruped: (Msb:) because they are lowest. (M.) — — See also سَافِلَةٌ: — — and see سَفِلٌ, in three places. سِفِلَةٌ see سَفِلٌ. سُفْلِىٌّ [Of, or relating to, the lowest, or lower, part or place;] a rel. n. from سُفْلٌ. (TA.) [Hence, the pl.] سُفْلِيُّونَ means Persons alighting, or abiding, in the lowest, or lower, parts of a country: opposed to عَلْيُونَ (TA in art. علو.) — — It is also opposed to عَلِىٌّ [in relation to condition]: whence the saying, مَنْ يَرْحَمِ السُّفْلِىَّ يَرْحَمْهُ العَلِىُّ (assumed tropical:) He who has mercy on the low in condition, on him will the high in condition have mercy]. (TA.) سُفْلِيُّونَ, meaning (assumed tropical:) Persons low in condition, is opposed to عِلْيُونَ, meaning " opulent persons. " (TA in art. علو.) سَفِيلٌ: see سَفِلٌ, in three places. سُفَالَةٌ see سُفْلٌ, in two places. — — One says, قَعَدَ سُفَالَةَ الرِّيحِ, and فِى سُفَالَةِ الرِّيحِ, (M, K, * TA,) or بِسُفَالَةِالرِّيحِ, (S,) [He sat in, or on, the leeward side; like as one says in French, sous le vent;] in, or on, the side, or quarter, towards which the wind blew; (S, M, K, * TA;) and particularly with respect to the object or objects of the chase [in order that his smell might not be perceived thereby]: (TA in the present art. and in art. علو:) opposed to عُلَاوَتَهَا, and فِى عُلَاوَتِهَا, (M, K, * TA,) or بِعُلَاوَتِهَا. (S.) سَافِلٌ Low; contr. of عَالٍ. (S, Msb, * TA.) See also سَفِلٌ: and see an ex. voce أَسْفَلُ سَافِلَةٌ: see سُفْلٌ. — — [Hence,] سَافِلَةُ الرُّمْحِ The half that is next to the زُجّ [or pointed iron shoe, or foot,] of the spear: (M, K:) [opposed to عَالِيَتُهُ.] — — And السَّافِلَةُ The bottom, podex, posteriors, or buttocks; and the anus; syn. المَقْعَدَةُ, (S,) and الدُّبُرُ; (TA;) as also ↓ السَّفِلَةُ; syn. الدُّبُرُ. (L in art. خجر.) أَسْفَلُ Lower, and lowest; contr. of أَعْلَى (M, Msb, K:) fem. سُفْلَى: (TA:) and pl. أَسَافِلُ. (M, TA.) One says, صَارَأَسْفَلَ مِنْ غَيْرِهِ [He, or it, became lower than another]. (Msb.) And it is said in the Kur [viii. 43], والرَّكْبُ أَسْفَلَ مِنْكُمْ The caravan being in a place lower than ye; اسفل being here an adv. n.: or, as some read, أَسْفَلُ مِنْكُمْ, i. e. being lower than ye. (M.) — — ↓ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ, in the Kur [xcv. 5], means (assumed tropical:) [Then we rendered him the lowest of low: or] we reduced him to extreme old age, or decrepitude: or to a state of perishing, or passing away: or to a state of error; relating to him who has disbelieved; (M, K;) for every infant is born of the natural constitution with which he is created in his mother's womb, and he who disbelieves and errs is reduced to this state: (M:) or the meaning is, we have made him to be of the people of the fire [of Hell]: or [we have made him to go down] to the fire [of Hell]. (Bd.) — — سُفْلَى مُضَرَ [The lower of Mudar] is said to denote those of Mudar with the exception of Kureysh and Keys: opposed to عُلْيَامُضَرَ. (TA in art. علو.) — — See also سُفْلٌ. — — The pl. أَسَافِلُ means The lower, or lowest, parts of valleys [&c.]. (TA.) The phrase كِلَابُ الأَسَافِلِ occurs in a verse of Aboo-Dhu-eyb as meaning [The dogs] of the lower, or lowest, parts of the valleys. (M.) — — And (assumed tropical:) The young ones of camels. (As, S, * TA.) سفن 1 سَفَنَهُ, (S, M, L, K,) aor. سَفِنَ, (M, L, K,) inf. n. سَفْنٌ, (S, M, L,) i. q. قَشَرَهُ [i. e. He divested or stripped it of, or he stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part; he pared it, peeled it, &c.: and he, or it, pared, peeled, stripped, or rubbed, it off; namely, anything superficial and generally a thing adhering to the surface of another thing]. (S, M, L, K.) Imra-el-Keys says, فَجَاءَ خَفِيًّا يَسْفِنُ الأَرْضَ بَطْنُهُ تَرَىالتُّرْبَ مِنْهُ لَاصِقًا كُلَّ مَلْصَقِ [And he came clandestinely, his belly paring the ground, thou seeing the dust sticking to him with the utmost sticking]; (S, M, L; but in the S, لَازِقًا and مَلْزَقِ;) meaning that he came cleaving to the ground in order that the objects of the chase might not see him and flee from him. (S, L.) — — And He pared and smoothed it; as also ↓ سفّنهُ [but app. in an intensive sense, or used in relation to several objects]. (M, L.) — — And سَفَنَتِ الريحُ التُّرَابَ, (M, L,) aor. as above, (L,) and so the inf. n., (M, L,) The wind reduced the dust to a fine powder: (M, L:) or سَفَنَتِ الريحُ التُّرَابَ عَنْ وَجْهِ

الأَرْضِ [The wind pared off the dust from the surface of the earth]. (S, L.) — — And سَفَنَتِ الرِّيحُ, aor. سَفُنَ, (Lh, M, L, K,) inf. n. سُفُونٌ, (Lh, M, L,) The wind blew upon the surface of the earth [app. removing the dust]; as also سَفِنَتِ, (Lh, M, L, K,) aor. سَفَنَ. (K.) — — And السَّفِينَةُ تَسْفِنُ عَلَى وَجْهِ الأَرْضِ The ship, or boat, sticks upon the ground. (L.) 2 سَفَّنَ see the preceding paragraph. سَفَنٌ A carpenter's adz, or axe, (L,) or a large adz or axe, (M, L,) or a thing (S, L, K) of any kind, (K,) with which one hews, or shapes out, or pares, a thing; as also ↓ مِسْفَنٌ: (S, L, K:) or an adz with which palm-trunks are pared; as also سَفَرٌ and شَفَرٌ. (ISk, L.) — — Also Rough skin, (S, M, L, K,) thick, or coarse, (M,) such as the skins of crocodiles, (S, L,) which is put upon the hilts of swords: (S, M, L:) or the skin of the fish called أَطُوم, which is a rough skin, wherewith whips and arrows are rubbed [to smooth them], and which is upon the hilts of swords: (Mgh, L: *) accord. to AHn, (M, L,) a rough piece of the skin of the [lizard called] ضَبّ, or of the skin of a fish, with which the arrow is rubbed so as to remove from it the marks of the paring-knife: (M, L, K:) or, as some say, (M, L,) a stone with which one shapes out, or pares, and smooths: (M, L, K:) sometimes, accord. to Lth, an iron implement with which one rubs wood so as to smooth it: (L:) accord. to AHeyth, a cane which is hollowed, and has some notches cut in it, through which an arrow is put and repeatedly drawn [to smooth it]; also called طَرِيدَةٌ. (L in art. طرد.) See an ex. in a verse cited in art. خوف, conj. 5. سَفُونٌ A wind that blows upon the surface of the earth [app. removing the dust]; (M, K;) as also ↓ سَافِنَةٌ: (K:) or the former, a wind always blowing: (L:) and ↓ the latter signifies a wind as though wiping the surface of the earth; (A 'Obeyd, L;) or paring it; (L;) or [simply] a wind; (S;) and its pl. is سَوَافِنُ. (A 'Obeyd, S, L, K.) سَفِينٌ: see سَفِينَةٌ, in two places. سِفَانَةٌ The craft, or occupation, of constructing, (M, L, K,) and of navigating, (M, L,) ships or boats. (M, L, K.) سَفِينَةٌ A ship, or boat; (M, L;) of the measure فَعِيلَةٌ in the sense of the measure فَاعِلَةٌ; (IDrd, S, M, L, Msb;) as though it pared the surface of the water; (IDrd, S, L, Msb;) or so called because it pares [meaning skims] the surface of the water; (M, L;) or because it pares the sands [by running aground] when the water is little [in depth]; or because [in that case] it sticks upon the ground; or it may be from سَفَنٌ meaning "a carpenter's adz or axe with which he hews &c.," and, if so, having the meaning of the measure مَفْعُولَةٌ: (L:) the pl. is سَفَائِنُ and سُفُنٌ (M, L, Msb, K) and [coll. gen. n.] ↓ سَفِينٌ: (S, M, L, Msb, K:) the first of these is a regular pl.: (Sb, M, L:) the second is pl. of the third, (Msb,) or it is as though it were pl. of the third: (Sb, M, L:) ↓ the third is anomalous, being of a class proper to created things, as in the instances of تَمْرَةٌ and تَمْرٌ, and نَخْلَةٌ and نَخْلٌ, and only heard in a few instances in the cases of things made by art; and some say that it is a dial. var. of سَفِينَةٌ. (Msb.) [Hence,] السَّفِينَةُ (assumed tropical:) [The constellation Argo;] one of the southern constellations, of which the stars are five and forty, the bright great star upon the southern oar being سُهَيْلٌ [i. e. Canopus], accord. to Ptolemy, and it is the most remote star from the سفينة, in the south, and is marked on the astrolabe; but some of the Arabs say that the bright star at the extremity of the second oar [but what star is meant thereby I know not] is called سُهَيْلٌ, without restriction. (Kzw.) — — [Also An oblong book: and a commonplace book: app. post-classical.] سَفَّانٌ A constructor, or builder, of ships or boats: (M, L, K:) and a navigator, (M, L,) or a master, (S, Msb,) of a ship or boat. (S, M, L, Msb.) سَفَّانَةٌ A pearl. (K.) سَافِنَةٌ; pl. سَوَافِنُ: see سَفُونٌ, in two places. السَّافِنُ A certain vein in the inner side of the spine, extending lengthwise, with which is united the نِيَاط [q. v.] of the heart. (K.) [Golius and Freytag explain it as meaning the " Saphæna: " but this is called الصَّافِنُ.] سِيفَنَّةٌ A certain bird [found] in Egypt, that does not alight upon a tree without eating all the leaves thereof. (K.) مِسْفَنٌ: see سَفَنٌ. سفند and إِسْفَنْدٌ and سفنط and إِسْفَنْطٌ: see arts. سفد and سفط. سفه 1 سَفِهَ, (S, MA, Msb,) aor. سَفَهَ; (Msb;) and سَفُهَ, [aor. سَفُهَ;] (S, Msb;) inf. n. سَفَهٌ and سَفَاهَةٌ (S, MA, Msb, K *) and سَفَاهٌ, (S, MA, K, *) [all mentioned in the MA as of the former verb, and so in the TA when that verb is trans., but properly] the first is of the former verb, and the second is of the latter verb, (S, Msb,) and so is the third; (S;) He (a man, S) was, or became, such as is termed سَفِيه; (S, TA;) [i. e.] he was, or became, unwise, witless, or destitute of wisdom or understanding, or [rather] lightwitted. (MA.) — — The phrase سَفِهَ نَفْسَهُ, [of which an instance occurs in the Kur ii. 124, and] to which غَبِنَ رَأْيَهُ and أَلِمَ بَطْنَهُ and وَفِقَ أَمْرَهُ and بَطِرَ عَيْشَهُ and رَشِدَ أَمْرَهُ are similar, was originally سَفِهَتْ نَفْسُ زَيْدٍ [or rather سَفِهَتْ نَفْسُهُ i. e. Himself, or his mind, was, or became, lightwitted, &c.]; but when [the dependence of] the verb became transferred [from the نفس] to the man, what followed the verb was put in the accus. case by being its objective complement, for the phrase became identical in meaning with ↓ سَفَّهَ نَفْسَهُ [he made himself, or his mind, lightwitted, &c.]: so say the Basrees and Ks; and it is allowable with them to make this accus. to precede [the verb]; like as it is allowable to say, غُلَامَهُ ضَرَب زَيْدٌ: (S, TA:) accord. to the K, the verb thus used has three forms; (TA;) you say سَفِهَ نَفْسَهُ and رَأْيَهُ, (K, TA,) and حِلْمَهُ, (TA,) and سَفُهَ, and سَفَهَ, meaning حَمَلَهُ عَلَى السَّفَهِ [which is virtually the same as سَفَّهَهُ i. e. he made himself, or his mind, lightwitted, or unwise, &c., and in like manner his judgment, or opinion, and he made his gravity, or forbearance, or the like, to become levity, or hastiness, &c.]: or he attributed سَفَه [i. e. lightwittedness, &c., to himself, or his mind, and to his judgment, or opinion]: or he destroyed it; (K, TA;) agreeably with the meaning assigned to سَفِهَ نَفْسَهُ by AO: (TA:) or this means he held himself in mean, or light, estimation; (MA, and Ksh and Bd in ii. 124;) and rendered himself low, base, or contemptible: (Bd ibid.:) but Lh says that سَفِهَ نَفْسَهُ, with kesr [to the ف], inf. n. سَفَهٌ and سَفَاهَةٌ and سَفَاهٌ, means حَمَلَهُ عَلَى السَّفَهِ [or حَمَلَهَا], and is the approved form, and that some say سَفُهَ, which is rare: and accord. to J and others, (TA,) when they say سفه نَفْسَهُ, and رَأْيَهُ, they do not say it otherwise than with kesr [to the ف], because فَعُلَ is not trans.: (S, TA:) so that the three forms of the verb mentioned in the K require consideration: (TA:) accord. to Fr, when [the dependence of] the verb in the phrase سَفِهَ نَفْسَهُ became transferred from the نفس to the possessor thereof, what followed the verb became an explicative, to indicate that the سَفَه [or lightwittedness, &c.,] was therein; and by rule it should be سَفِهَ زَيْدٌ نَفْسًا, for the explicative should not be otherwise than indeterminate; but it was left in its state of a prefixed noun, and put in the accus. case in the manner of an indeterminate noun as being likened thereto; [the meaning, therefore, accord. to him, is he was, or became, lightwitted, &c., as to his mind;] it is not allowable, however, in his opinion, to make this accus. to precede [the verb], because the explicative may not precede; and similar to this is the phrase طِبْتُ بِهِ نَفْسًا, and ضِقْتُ بِهِ ذَرْعًا, meaning طَابَتْ نَفْسِى بِهِ and ضَاقَ ذَرْعِى بِهِ: (S, TA:) but this saying [of Fr] is disallowed by the grammarians; for they say that explicatives are indeterminate, and that determinate nouns may not be used as indeterminate: some of the grammarians say that إِلَّا مَنْ سَفِهَ نَفْسَهُ in the Kur [ii. 124] means الّا من سَفِهَ فِى نَفْسِهِ [but he who is lightwitted, &c., in his mind], i. e., who becomes سَفِيه; [the prep.] فى being suppressed [and the noun therefore put in the accus. case agreeably with a general rule]: Zj holds that the approvable saying is, that it means إِلَّا مَنْ جَهِلَ نَفْسَهُ, i. e., but he who is [ignorant or silly or foolish or] unreflecting in his mind: and in like

manner, سَفِهَ رَأْيَهُ means جَهِلَهُ [i. e. he was ignorant, &c., in his judgment, or opinion]; and his judgment, or opinion, was unsound, without rectitude: and سَفِهَ نَفْسَهُ signifies also he lost himself, or his own soul. (TA.) سَفِهَ الحَقَّ is likewise expl. as meaning ↓ سَفَّهَ الحَقَّ [He made the truth, or right, to be foolishness, or the like]; and Yoo held the one to be a dial. var. of the other, and the measure of the former verb to denote intensiveness; and accord. to this explanation one may say, سَفِهْتُ زَيْدًا meaning ↓ سَفَّهْتُ زَيْدًا [I pronounced Zeyd lightwitted, &c.]: or the meaning is جَهِلَ الحَقَّ [he ignored the truth, or right], and he did not see it to be the truth, or right: (TA:) or he regarded the truth, or right, as foolishness, or ignorance. (S and TA in art. غمط.) See also 2. — — سَفِهَ عَلَيْهِ signifies جَهِلَ [i. e., when thus trans. by means of عَلَى, He feigned ignorance to him]; as also سَفُهَ, (K, TA,) and ↓ تسافه. (K.) — — And سَفِهْتُ نَصِيبِى [and it is implied in the K that one says سَفَهْتُ نصيبى also, but only the former is authorized by the TA,] I forgot my share, or portion. (Th, K, TA.) — — And سَفَهَ صَاحِبَهُ, aor. سَفُهَ, He overcame his companion in what is termed مُسَافَهَة [inf. n. of 3, q. v.]. (K.) You say, ↓ سَافَهَهُ فَسَفَهَهُ. (TA.) — — سَفِهَتِ الطَّعْنَةُ, (JK, K, TA,) inf. n. سَفَهٌ, (TA,) (tropical:) The spear-wound, or the like, emitted blood which came from it quickly (JK, K, TA) and dried up (وَجَفَّ [in the TK وخف]): (K, TA:) so in the A. (TA.) — — سَفِهَ الشَّرَابَ, (S, K,) inf. n. سَفَهٌ, (TA,) He drank much of the beverage, or wine, without having his thirst satisfied thereby. (S, K, TA.) See also 3. And سَفِهَ المَآءَ (tropical:) He drank the water immoderately. (TA.) — — And سَفِهْتُ and سَفَهْتُ signify شُغِلْتُ, (so in the CK,) in [some of] the copies of the K شَغَلْتُ, but the right reading is شُغِلْتُ [i. e. I was occupied, or busied, or diverted from a thing]: or, accord. to the copies of the K, تَشَاغَلْتُ; but correctly, or شَغَلْتُ [i. e. I occupied, or busied, or diverted from a thing]. (TA.) 2 سَفَّهَ see 5. — — [Hence,] سفّههُ, inf. n. تَسْفِيهٌ, (S, Msb, K,) signifies جَعَلَهُ سَفِيهًا [i. e. He, or it, made him to be, or he pronounced him to be, lightwitted, &c.]; as also ↓ سَفِهَهُ; (K, TA;) on the authority of Akh and Yoo: (TA:) or he attributed to him what is termed سَفَه [i. e. lightwittedness, &c.]: (S, Msb:) or he said to him that he was such as is termed سَفِيه. Msb.) And سفّه الجَهْلُ حِلْمَهُ Ignorance made him light, inconstant, unsteady, irresolute, or fickle; syn. أَطَاشَهُ and أَخَفَّهُ. (TA.) See also 1, in three places. 3 سافههُ, (S, MA, K,) inf. n. مُسَافَهَةٌ, (S, KL,) He acted [in a lightwitted manner,] foolishly, or ignorantly, with him; (MA, KL;) showed lightness, levity, weakness of mind, and lack of حِلْم [or gravity, &c.], with him. (KL.) You say, سَافَهَهُ فَسَفَهَهُ: see 1, near the end of the paragraph. [سافهه in this instance may mean as above, or may have the meaning here next following.] — — He reviled him; or he reviled him, being reviled by him; syn. شَاتَمَهُ: whence the prov., يَجِدْ مُسَافِهًا ↓ سَفِيهٌ لَمْ [A lightwitted person found not a reviler, or mutual reviler]; (K, TA;) mentioned in the S. (TA.) [See also 5.] — — سافه الدَّنَّ, (S, K,) or الوَطْبَ, (S,) (assumed tropical:) He sat with (قَاعَدَ) the دنّ [or wine-jar], (S, K,) or the وطب [or milk-skin], (S,) and drank from it while after while. (S, K.) And سافه الشَّرَابَ (tropical:) He exceeded the due bounds in respect of the beverage, or wine, drinking it without measure; (K, TA;) as also ↓ سَفِهَهُ. (K.) And سَافَهْتُ المَآءَ (tropical:) I drank the water immoderately, (Lh, TA,) or without measure. (A, TA.) [See also 1, near the end of the paragraph.] — — And سَافَهَتِ النَّاقَةُ الطَّرِيقَ (tropical:) The she-camel kept to the road, or way, (A, K, TA,) or took to it, (A, TA,) with a vehement pace: (A, K, TA:) or was light, or agile, in her pace, or going. (TA.) 4 أَسْفَهْتُهُ I found him to be سَفِيه [i. e. lightwitted, &c.]. (TA. [There said to be tropical; but I see not why.]) — — أَسْفَهَكَ اللّٰه الشَّرَابَ (assumed tropical:) May God make thee to drink of the beverage, or wine, without having thy thirst satisfied thereby: or أَسْفَهَهُ اللّٰهُ God made him, or may God make him, to drink without having his thirst satisfied: (S, accord. to different copies:) or اسفه اللّٰهُ فُلَانًا المَآءَ God made, or may God make, such a one to drink much water. (TA.) 5 تسفّهت الرِّيَاحُ The winds became in a state of commotion. (TA.) — — تسفّهت الرِّيحُ الشَّجَرَ, (S,) or الغُصُونَ, (K, TA,) and ↓ سَفَّهَتِ الرِّيحُ الغُصُونَ, (Ham p. 359,) The wind made the trees, (S,) or the branches, (K,) to bend, or incline: (S, K:) and put the branches in motion: (K, and Ham ubi suprà:) or ruffled, and put in motion, the branches. (TA. [There said to be tropical: but see what is said of the primary signification of سَفَهٌ, below.]) — — [Hence,] it is said in a prov., فُرَارَةٌ تَسَفَّهَتْ قَرَارَةً A lamb, or kid, made a sheep, or goat, to incline [to silly behaviour]: applied to the old whom the young incites to lightwittedness (السَّفَه) and levity. (Meyd. [See also a similar prov. in Freytag's Arab. Prov., ii. 253.]) — — تسفّههُ عَنْ مَالِهِ He deluded him, or beguiled him, of his property. (S, K.) — — تسفّه عَلَيْهِ He acted with سَفَاهَة [i. e. lightwittedness, &c.], or foolishly, towards him. (MA.) — — And تَسَفَّهْتُ عَلَيْهِ signifies أَسْمَعْتُهُ [as meaning I reviled him]. (S.) [See also 3.] 6 تسافه عَلَيْهِ: see 1, in the last quarter of the paragraph. — — [And تسافهوا They behaved in a lightwitted, foolish, or ignorant, manner, one with another. See also 3, which has a similar meaning. — — And They reviled one another: as seems to be indicated in the TA. See also Har p. 522: and see, again, 3.] — — تَسَافَهُ أَشْدَاقُهَا, in a verse of Khalaf Ibn-Is-hák El-Bahránee, [describing swift camels,] means Their sides of the mouth casting forth their foam, one at another: like the saying of El-Jarmee, تَسَافَهُ أَشْدَاقُهَا بِاللُّغَامِ [Their sides of the mouth casting forth the foam, one at another]. (TA. [تسافه, there written without any syll. signs, is app. thus, (for تَتَسَافَهُ,) not تُسَافِهُ.]) سَفَهٌ, (S, TA,) as also ↓ سَفَاهَةٌ and ↓ سَفَاهٌ, (TA,) [all mentioned as inf. ns. in the first paragraph of this art.,] primarily signifies خِفَّةٌ [in its proper sense of Lightness], and motion, commotion, or agitation. (S, TA.) — — And hence (S, TA) the first, (S, K, TA,) like each of the others, (K, TA,) signifies [generally Lightwittedness, or the like;] the contr. of حِلْمٌ; (S, K, TA;) [i. e.] خِفَّةٌ [as meaning lightness or levity, inconstancy, unsteadiness, irresoluteness; or lightness or levity, &c., and hastiness; for, as is said in the TA in art. رجح, the contr. of حِلْمٌ is described by the terms خِفَّةٌ and عَجَلٌ, like as حِلْمٌ is described by the term ثِقَلٌ]; and slenderness, shallowness, or weakness, of judgment; qualities which deficiency of intellect, or understanding, necessarily involves: (Bd in ii. 12, in explanation of سَفَهٌ:) or خِفَّةُ حِلْمٍ [i. e. slightness of gravity or staidness or sedateness or calmness &c.]: or جَهْلٌ [i. e. ignorance, or silliness or foolishness]: (K, TA:) all of which explanations are nearly alike: (TA:) or سَفَهٌ is a deficiency in intellect or understanding: (Msb:) or a lightness, or levity, accidental to a man, arising from joy or anger, inducing him to act unreasonably and unlawfully. (KT.) سَفَاهٌ: see the next preceding paragraph. سَفِيهٌ [Having the quality termed سَفَهٌ; i. e., accord. to the explanation of the primary signification of the latter, above, Light; and in a state of motion, commotion, or agitation:] applied to a camel's nose-rein, (S, K,) light: (S:) or quivering; (K, TA;) because of the she-camel's shaking it, and contending in pulling it. (TA: but there said to be, when thus applied, tropical.) Dhu-rRummeh says, عَلَى ظَهْرِ مِقْلَاتٍ سَفِيهٍ جَدِيلُهَا i. e. [Upon the back of a she-camel that had brought forth but once and not conceived after,] whose nose-rein was light. (S. In the TA, زِمَامُهَا is here put in the place of جَدِيلُهَا.) And one says also نَاقَةٌ سَفِيهَةُ الزِمَامِ, (K, TA,) meaning [A she-camel whose nose-rein is light, or quivering: or] light, or agile, in pace or going. (TA: in which this, also, is said to be tropical.) — — Also Lightwitted; light of intellect or understanding; (TA;) deficient in intellect or understanding; (Msb;) ignorant; (Mujáhid, K, TA;) weak; foolish, stupid, unsound in intellect or

understanding, dull therein, or having little, or no, intellect, or understanding; (Mujáhid, TA;) and ↓ سَافِهٌ, also, [which is syn. with سَفِيهٌ in all the senses mentioned above,] is expl. by IAar as having this last meaning of foolish, stupid, &c.: (TA:) the fem. is سَفِيهَةٌ: (Msb, K:) and the pl. of the masc., (K,) or of the masc. and fem., (Msb, TA,) is سُفَهَآءُ, (Msb, K, TA,) and of both, سِفَاهٌ, and of the fem., سَفِيهَاتٌ also and سَفَائِهُ and سُفَّهٌ. (K, TA.) In the Kur ii. 282, سَفِيهًا means, accord. to Ibn-'Arafeh, Ignorant of the ordinances, or statutes; one who does not dictate well, and knows not what dictation is; for he who is ignorant in all his circumstances may not deal with another upon credit: accord. to ISd, ignorant or صَغِير [meaning under the age of puberty]; not ignorant of dictating, as Lh asserts it to mean, because it is added, "or not able to dictate, himself: " this, says Er-Rághib, denotes سَفه in respect of worldly matters: in the Kur lxxii. 4, سَفِيهُنَا denotes سَفه in religion. (TA.) In the Kur iv. 4, the pl. السُّفَهَآء is said to mean Women, and young children; because they are ignorant of the proper object of expense: and I'Ab is related to have said that women are termed السُّفَّهُ and السُّفَهَآءُ: (Lh, TA:) Az, also, says that a woman is termed سَفِيهَةٌ because of the weakness of her intellect, and because she does not manage well her property; and in like manner are termed children as long as they are not known to be characterized by maturity of intellect, and rectitude of actions, and good management of affairs. (TA.) — — ثَوْبٌ سَفِيهٌ (tropical:) A garment, or piece of cloth, badly woven; thin, flimsy, unsubstantial, or scanty in the yarn. (K, * TA.) سَفَاهَةٌ: see سَفَهٌ. سَافِهٌ: see سَفِيهٌ. — — Also, applied to a man, (assumed tropical:) Vehemently thirsty: and so سَاهِفٌ. (Az, TA.) وَادٍ مُسْفَهٌ (tropical:) A valley filled [with water]: (K, TA:) as though it exceeded the due bounds, and became such as is termed سَفِيه: imagined to be from أَسْفَهْتُهُ signifying " I found him to be سَفِيه. " (TA.) طَعَامٌ مَسْفَهَةٌ, (K, TA, in the CK [erroneously] مُسْفِهٌ,) as also مَسْهَفَةٌ, (TA,) (assumed tropical:) Food that incites [in the CK يُتْعِبُ is erroneously put for يَبْعَثُ] to the drinking of much water. (IAar, * K, TA.) مُسَافِهٌ act. part. n. of 3, q. v. سفو and سفى 1 سَفَا, (S, M,) aor. يَسْفُو, inf. n. سُفُوٌّ, (S, TA,) like عُلُوٌّ, (TA,) or سَفْوٌ, (so accord. to a copy of the M,) He was quick, or swift, in walking, or going, and in flying. (S, M.) — سَفَتِ الرِّيحُ التُّرَابَ, (S, M, Mgh, K,) aor. تَسْفِي, (S, K,) inf. n. سَفْيٌ, (S, M,) The wind raised the dust, or made it to fly, and carried it away, or dispersed it; (S, Mgh, K;) and cast it: (Mgh:) or bore it, carried it, or carried it away; (M, K;) as also ↓ أَسْفَتْهُ, (K,) a dial. var. of weak authority, mentioned by Sgh on the authority of Fr; (TA;) [or it may be thus expl. by a mistake originating from the fact that] IAar mentions سَفَتِ الرِّيحُ and أَسْفَتْ, [as syn.,] but [in a sense to be expl. hereafter,] not making either of them trans.: (M:) [and ↓ سَافَتِ الرِّيحُ التُّرَابَ occurs in the M and L in art. سنف:] and تَسْفِي بِهِ, relating to the wind and the dust, also occurs; the ب being redundant, or added because the verb implies the meaning of رَمَت [which is trans. by means of ب]. (Mgh.) — — And سَفَتِ الرِيحُ The wind blew; as also ↓ أَسْفَت. (IAar, TA.) And سَفَتْ عَلَيْهِ الرِيَاحُ [The winds blew upon him, or it]. (Z, TA.) — — And سَفَى التُّرَابُ, aor. يَسْفِى, [The dust, or earth, poured down,] the verb being intrans. as well as trans. (Ham p. 454. [It is there indicated that the meaning is اِنْهَالَ.]) — سَفِىَ: see سَفًا, below. — سَفِيَتْ يَدُهُ His hand became much cracked, or chapped, (K, TA,) in consequence of. work. (TA.) — And سَفِىَ, [aor. يَسْفَى,] inf. n. سَفًا and سَفَآءٌ, He was, or became, lightwitted; or unwise, witless, or destitute of wisdom or understanding; i. q. سَفِهَ, inf. n. سَفَهٌ and سَفَاهٌ; (M, K;) as also ↓ اسفى. (Az, K.) 3 سافت الريحُ التُّرَابَ: see 1. — سافاهُ, (S, K,) inf. n. مُسَافَاةٌ and سِفَآءٌ, i. q. سَافَهَهُ [He acted in a lightwitted manner, foolishly, or ignorantly, with him]. (S, K.) — And He treated him medically, or curatively: (K:) from سَفَآءٌ. (TA. [But see سِفَآءٌ, below.]) 4 اسفى He took for himself a mule such as is termed سَفْوَآء, i. e. quick [&c.]. (K.) — أَسْفَتْ said of the wind, intrans. and trans.: see 1, in two places. — اسفى said of corn, It became rough, or coarse, in the extremities [or awn] of its ears. (S, K.) — — اسفت said of بُهْمَى [or barley-grass], It let fall its سَفَا [or prickles, or awn, or extremities]. (M, K.) — — And اسفى said of a man, He took the prickles [or awn or extremities] of the بُهْمَى [or barley-grass]. (TA.) — Also, said of a man, He removed dust, or earth, (سَفًا, TA) from one place to another. (Az, K.) — And اسفت said of a she-camel, (tropical:) She became lean, or emaciated, (K,) so that she was like the سَفَا [or prickles of barley-grass]. (TA.) — See also 1, last sentence. — اسفاهُ It (an affair, or event, M) incited him (a man, K) to unsteadiness, and levity. (M, K.) — — And hence, perhaps, (M,) اسفى بِهِ He did evil or ill, or acted ill, to him, or with him, (M, K,) i. e., his companion. (M.) 8 استفى وَجْهَهُ i. q. اِصْطَرَفَهُ, (Sgh, K,) i. e. He turned away his face. (TK.) سَفًا Lightness, thinness, or scantiness, in the hair of the forelock, (S, M, Mgh, K,) of the horse, in which it is discommended, (S, * Z, Mgh,) and of the mule and ass, in both of which it is commended: (Z, Mgh:) or shortness, and scantiness, of the forelock: accord. to Th, it is ↓ سَفَآءٌ, with medd: which is metaphorically used by a poet as meaning scantiness in milk. (M.) [Accord. to the TK, the former is an inf. n., of which the verb is ↓ سَفِىَ, said of a horse, as meaning He was, or became, light, thin, or scanty, in the forelock.] — — And, accord. to IAar, A whiteness [or a tinge thereof] in the hair [of a horse]: particularly said by him in one place to be such as is termed أَدْهَم, and such as is أَضْلَرRقَرْ. (M, in art. سفو.) — Also, [but more properly written سَفًى, the last radical in this case being ى,] Dust, or earth; (S, M, K;) and so ↓ سَافٍ: (TA:) or this is applied to earth, or dust, [as meaning pouring down,] from سَفَى التُّرَابُ [expl. above]: (Ham p. 454:) the former signifies dust, or earth, though not raised and carried away, or dispersed, by the wind: or, accord. to the T, whatever is raised and carried away, or dispersed, by the wind: (TA:) accord. to IAar, dust, or earth, taken forth from a grave or a well: (M:) سَفَاةٌ is a more special term, (S,) the n. un., (M,) سَفَاةٌ مِنْ تُرَابٍ signifying a collection (كُبَّةٌ) of dust, or earth. (Ham p. 810.) — Also Any kind of tree having prickles, or thorns: (K: [but this seems to have been erroneously taken from what here follows:]) the prickles [or awn or beard] of بُهْمَى [or barley-grass], (S, M,) and of the ears of corn, [of wheat or barley, (TA in art. خدضْلَرR,)] and of anything having prickles: accord. to Th, the extremities of بُهْمَى: n. un. سَفَاةٌ, as above. (M.) — Also Leanness, or emaciation, (K, TA,) in consequence of disease. (TA.) — It is also an inf. n. of سَفِىَ as syn. with سَفِهَ, expl. above. (M, K.) سَفَآءٌ: see the first sentence of the next preceding paragraph: it is expl. in the K [and also in the M] as signifying A stopping, stopping short, or ceasing, of the she-camel's milk: and ISd cites [in the M, after Th], from a poet, the phrase فِى أَلْبَانِهِنَّ سَفَآءُ [ending a verse,] referring to [she-camels such as are termed] قَلَائِص: but Az relates it differently, فِى أَلْبابِهِنَّ with ب [in the place of ن]; saying that سَفَآءٌ means lightness, or levity, in anything; and ignorance; and that the phrase, as he cites it, means in whose faculties of understanding is lightness. (TA.) [See 1, last sentence: and] see also what next follows. سِفَآءٌ, accord. to the K, signifies A medicine, or remedy: [see 3, last signification:] but this requires consideration; for it is said in the M, [↓ السَّفَآءُ signifies unsteadiness, and levity; and IAar says,] السَّفَآءُ from السَّفِىُّ is like الضُلَرRقَآءُ from الضُلَرRقِىُّ. (TA.) سَفِىٌّ Dust raised, or made to fly, and carried away, or dispersed, by the wind; (S, K;) and (K) so ↓ سَافٍ, (M, K,) i. q. ↓ مَسْفِىٌّ; a possessive epithet, or of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ.

(M. [See another explanation of سَاف voce سَفًا, from the Hamáseh. Freytag explains both سَفِىٌّ and سَافٍ, as on the authority of the K, as epithets applied to the wind, not to the dust.]) — — Also Clouds; [app. as being driven by the wind;] syn. سَحَابٌ. (S.) — And i. q. سَفِيهٌ [Lightwitted, &c.: see 1, last sentence]. (M, K.) [And it seems to be indicated in the S that ↓ سَافٍ is syn. with سَافِهٌ, which is syn. with سَفِيهٌ.] سَفَّآءٌ: see مُسْفٍ. سَافٍ: fem. سَافِيَةٌ, pl. سَوَافٍ: see this last in the next paragraph: — — and for the first, see سَفًا: and سَفِىٌّ, first sentence. — See also سَفِىٌّ again, last sentence. سَافِيَآءُ Dust, syn. غُبَارٌ: (M, K:) or dust (تُرَابٌ) and dry herbage or the like: (Ham p. 445:) or dust (تُرَابٌ) with the wind: (M:) or wind that bears, or carries, or carries away, dust, (M, K, TA,) much, upon the surface of the earth, impelling it against men: (TA, and in like manner in the Ham ubi suprà:) and ↓ رِيَاحٌ سَوَافٍ, (TA,) pl. of رِيحٌ سَافِيَةٌ, (Ham ubi suprà,) winds that raise the dust, or make it to fly, and carry it away, or disperse it: you say, لَعِبَتْ بِهِ السَّوَافِى [The winds raising the dust, &c., made sport with him, or it]. (TA.) — — [Also Tracks, or streaks, upon a pool put in motion by the wind: so says Freytag; but he names not any authority for this.] أَسْفَى applied to a horse, (As, S, M, Mgh,) Light, thin, or scanty, in the hair of the forelock: (As, S, M, Mgh, K:) or short and scanty therein: fem. سَفْوَآءُ: (M:) [and accord. to some, it seems to be in like manner applied to a mule and an ass: (see سَفًا:)] one says فَرَسٌ أَسْفَى and بَغْلَةٌ سَفْوَآءُ: (Mgh:) [or,] accord. to As, أَسْفَى in the sense first expl. above is not applied to anything but a horse: applied to a mule, it means (assumed tropical:) quick, or swift: (S:) or بَغْلَةٌ سَفْوَآءُ signifies (tropical:) a she-mule that is quick, or swift, (S, M, A, K, TA,) like the wind, (A, TA,) active, or light, (S,) of middling make, compact and strong in the back; (M, TA;) and in like manner سَفْوَآءُ is applied to a wild she-ass. (M.) — — Accord. to IAar, الأَسْفَى applied to the horse signifies اَلَّذِي تَنْزِعُهُ بَيْضَاءُ شَعَرَةٌ ضُلَّر [app. meaning Distinguished by some white hairs, though I find no authority for thus rendering the verb here used] whether he be bay or of some other colour: or having that whiteness of the hair which is termed سَفًا [expl. above], which is particularly said by him in one place to be in such as is termed أَدْهَم, and such as is أَضْلَر قَرْ: and the fem. in this sense also is as above. (M.) — — One says also رِيحٌ هَوْجَآءُ, meaning (tropical:) A swift wind; like as one says مُسْفٍ. (TA.) مُسْفٍ [and, accord. to Golius, ↓ سَفَّآءٌ, mentioned by him as on the authority of the K, in which, however, I do not find it, nor did Freytag,] A calumniator, or slanderer. (K.) مَسْفِىٌّ: see سَفِىٌّ. سقب 1 سَقِبَ, aor. سَقَبَ, inf. n. سَقَبٌ, He, or it, was, or became, near. (Msb.) سَقَبٌ is syn. with قُرْبٌ. (S, A, K.) You say, سَقِبَتْ دَارُهُ, (S, and so in the K accord. to the TA,) with kesr [to the ق], (S,) [inf. n. as above;] or سَقَبَت, (so in the CK and in my MS. copy of the K and in my copy of the Mgh,) inf. n. سَقْبٌ, (so in my copy of the Mgh,) or سُقُوبٌ; (K;) [but I believe the verb to be correctly سَقِبَت, like its syn. صَقِبَت, and the inf. n. to be correctly سَقَبٌ, and perhaps سُقُوبٌ also;] His house was near; (S, Mgh, K;) as also ↓ أَسْقَبَت. (S, K.) It is said in a trad., الجَارُ أَحَقُّ بِسَقَبِهِ, meaning [The neighbour has a better, or the best, claim to pre-emption] by reason of his being near: (S, * A, Msb:) or the ب is a connective of احقّ with its complement, (Mgh, Msb,) not to denote a cause, (Mgh,) and بِسَقَبِهِ is expl. as meaning بِالضُّلَر شُفْعَة; (Mgh, Msb;) i. e. the neighbour has a better, or the best, claim to الضُّلَر شُفْعَة [or pre-emption], when his house is contiguous: (Mgh:) IAth says that it is adduced as an evidence that الضُّلَر شُفْعَة belongs to the neighbour though not a sharer; i. e., that he has a better claim thereto than one who is not a neighbour: but some explain الجار as meaning the partner, or sharer: or the meaning of the trad. may be, the neighbour has a better, or the best, claim to kindness and assistance because of his being near. (L, TA. [See also another reading (بِصَقَبِهِ), and explanations thereof, in art. صقب.]) 4 اسقبهُ He made him, or it, to be near: (K:) or اسقب دَارَهُ he made his house to be near. (S.) [And so with ص.] — See also the paragraph above. — أَسْقَبَتْ is also said of a she-camel, meaning She brought forth mostly males. (A, * TA.) [And اسقب He got, or got mostly, male offspring.] In the following saying, (S, TA,) of Ru-beh, describing the two parents of a man eulogized [by him], (TA,) وَكَانَتِ العِرْسُ الَّتِى تُنُخِّبَا لِفَحْلٍ أَسْقَبَا ↓ غَرَّآءَ مِسْقَابًا [And the wife whom he chose was generous, or noble, or fair, one that brought forth, or brought forth mostly, male offspring, to a male that begot, or begot mostly, such offspring,] the last word is a verb, in the pret. tense, not an epithet applied to فحل. (S, * TA. [In the former, only the second hemistich is cited.]) 6 تساقبت أَبْيَاتُهُمْ was probably used as meaning Their tents, or houses, were near together: see the part. n. of this verb below.] سَقْبٌ The young one of a camel: or, when just brought forth: (K:) or only the male young one of a camel: (S, K:) [see also صَقْبٌ:] when a she-camel has brought forth her young one, the latter, when just born, is called سَلِيلٌ, before it is known whether it is a male or a female; but when it is known, if it is a male, it is called سَقْبٌ: (As, TA:) the female is not called سَقْبَةٌ, (S, K,) but حَائِلٌ: (S:) or it is [sometimes] called by the former of these appellations: (K:) [see De Sacy's Chrest. Arabe, 2nd ed., ii. 358: and see سَقْبَةٌ below:] the pl. is أَسْقُبٌ [a pl. of pauc.] and سِقَابٌ and سُقُوبٌ and سُقْبَانٌ. (K.) أَذَلُّ مِنَ السُّقْبَانِ بَيْنَ الحَلَائِبِ [More vile than the male young ones of camels among the milch camels] is a prov. [from a verse of Keys Ibn-El-Khateem]. (TA.) — — Tall: (K: [see also سَكْبٌ:]) or anything tall, together with plumpness; or fatness, softness, thinness of the skin, and plumpness. (S. [See also صَقْبٌ.]) Applied to a branch, Juicy, thick, and long: (Az, TA: [and so صَقْبٌ:]) or anything of the like kind full and complete. (ADk, TA.) In the following verse, cited by Sb, وَسَاقِيَيْنِ مِثْلَ زَيْدٍ وَجُعَلْ سَقْبَانِ مَمْضُلَر سَقْبَانِ العَضَلْ مَكْنُوزَا وقَانِ signifies طَوِيلَانِ [tall], and is also written صَقْبَانِ: (Sh, TA:) [so that the meaning may be, And two waterers, or givers of drink, like Zeyd and Jo'al: they being two tall persons, light of flesh, compact in the muscles: I suppose هُمَا to be understood before the latter hemistich; because of the ns. in the nom. case: and I have substituted مَكْنُوزَا for مَنْكُوزَا, the reading in the TA, doubtless a mistranscription:] or it is for مِثْلَ سَقْبَيْنِ [meaning like two male young ones of camels]. (L, TA.) — — And The pole of a [tent such as is called] خِبَآء; (S, K;) as also ↓ سَقِيبَةٌ: and so صَقْبٌ: (S:) pl. of the first سِقْبَانٌ. (K.) سَقَبٌ inf. n. of سَقِبَ [q. v.]. (Msb.) — See also سَاقِبٌ, in three places. سَقْبَةٌ The female foal of a wild ass. (S, K, * TA.) — — [See also سَقْبٌ, of which, in the first of the senses assigned to it above, it is said by some to be the fem.] سِقَابٌ A bit of cotton which a woman afflicted (K, TA) by the death of her husband, in the Time of Ignorance, after shaving her head, and scratching her face, (TA,) used to make red with her blood, (K, TA,) i. e. her own blood, (TA,) and put upon her head, making its extremity to protrude from a hole, or rent, of her قِنَاع [or head-covering], in order that people might know her to be so afflicted. (K, * TA.) سُقُوبٌ a pl. of سَقْبٌ [q. v.]. (K.) — — Also The hind legs of camels: (IAar, K:) pronounced also with ص. (IAar, TA in art. صقب.) سَقِيبٌ: see سَاقِبٌ. سَقِيبَةٌ: see سَقْبٌ, last sentence. — — Also A baker's kneading-board: or his rolling-pin. (MA.) سَاقِبٌ [in the CK ثاقب] Near; (A, Msb, K;) and likewise with ص; (A;) as also ↓ سَقِيبٌ (Msb) and ↓ سَقَبٌ, [likewise pronounced with ص,] (Mgh, K, * TA,) for ذُو سَقَبٍ, or it may be an inf. n. used as a subst. or an epithet, (Mgh,) and ↓ مُسْقِبٌ. (K, * TA.) You say مَكَانٌ سَاقِبٌ A near place: (A:) and ↓ مَنْزِلٌ سَقَبٌ and ↓ مُسْقِبٌ a near place of alighting or abode: (K, * TA:) and دَارِى ↓ سَقَبٌ مِنْ دَارِهِ My house is near his house. (Mgh.) — — Also Distant: (Msb, K:) this meaning is mentioned by some, as well as the former: (Msb:) thus it has two contr. meanings:

(K:) the latter of these is mentioned in the Mj; and the following verse is cited as a proof thereof; تَرَكْتَ أَبَاكَ بِأَرْضِ الحِجَازِ وَرُحْتَ إِلَى بَلَدٍ سَاقِبِ [Thou leftest thy father in the land of El-Hijáz, and wentest to a distant country]. (MF, TA.) سَوْقَبٌ A man tall and slender. (Suh, TA.) أَسْقَبُ or أَصْقَبُ, occurring in a trad., accord. to different relaters, Nearer [and nearest]. (TA in art. صقب.) مُسْقِبٌ: see سَاقِبٌ, in two places. مِسْقَبٌ The dam of a سَقْب [q. v.]; as also ↓ مَسْقَابٌ: (K:) [or] the latter signifies a she-camel that usually brings forth males. (S.) مِسْقَابٌ: see what next precedes: and see a verse cited above, conj. 4. أَبْيَاتُهُمْ مُتَسَاقِبَةٌ Their tents, or houses, are near together. (K.) سقر 1 سَقَرَ الضُّلَّرRمُسُ◌ّ◌ّ, (S,) aor. سَقُرَ, inf. n. سَقْرٌ, (TA,) The sun scorched, or burned, him, altering the colour of his complexion and shin, (S, * TA,) and pained him, or pained his brain by its heat: (TA:) melted and heated him, or it. (TA.) And سَقَرَتْهُ النَّارُ The fire altered the colour of his skin; or scorched his skin, and altered its colour; as also صَقَرَتْهُ. (Bd in liv. 48.) سَقْرٌ The heat, and hurtful action, of the sun. (K.) سَقَرُ Hell: (S, K:) one of the [proper] names thereof: (S:) Aboo-Bekr says, There are two opinions respecting this word: some say, that the fire of the world to come is thus called, and that the derivation of the word is unknown, and that it is imperfectly decl. because it is determinate and a foreign word: others say that it is from سَقَرَتْهُ الضُّلَّرRمُسُ◌ّ◌ّ, because it melts the bodies and souls, and that it is an Arabic word; and he who holds it to be such says that it is imperfectly decl. because it is determinate and of the fem. gender. (TA.) سَقَرَاتٌ The vehemence of the stroke of the sun. (S.) مُسْمَقِرٌّ A day vehemently hot. (S in this art., and K in art. سمقر.) This is its proper place. (TA.) سقرقع سُقُرْقَعٌ, an arabicized word from سُكُرْكه, (S, K,) [or سُكُرْگَهْ, so written in Persian,] A certain beverage, (O, K,) the wine of the Abyssinians, (S,) made from ذُرَة [or millet]: (S, K:) or a certain beverage of the people of El-Hijáz, from barley and [other] grains; to which they have become addicted: (Lth, K:) Lth says, (TA,) it is an Abyssinian word, (K, TA,) not of the language of the Arabs, because (TA) there is not in the language a quinqueliteral-radical word having damm to the first syllable and fet-h to the last, (K, TA,) except such as is reduplicative, like ذُرَحْرَحٌ. (TA.) [See also سُكُرْكَةٌ, and مِزْرٌ, and غُبَيْرَآءُ.] سقط 1 سَقَطَ, (S, M, &c.,) aor. سَقُطَ, (M, MS,) inf. n. سُقُوطٌ (S, M, Mgh, Msb, K) and مَسْقَطٌ, (S, K,) It fell; fell down; dropped; dropped down; tumbled down; (M, Mgh, Msb, K;) upon the ground; (Mgh;) or from a higher to a lower place; (Msb;) namely, a thing from the hand; (S;) or from a high place, as a roof of a house; and from a low place, as when said of a person in an erect posture; (B;) also said of a building; (TA in art. هور;) and of a جُرْف [q. v.]: (Msb and TA in that art.:) [and often used by anatomists and physicians, as meaning it delapsed; it slipped, or fell, down:] and ↓ اِسَّاقَطَ [originally تَسَاقَطَ] signifies the same; (K;) as in the phrase in the Kur [xix. 25], تَسَّاقَطْ عَلَيْكِ رُطَبًا جَنِيًّا, or يَسَّاقَطْ, accord. to different readings, It, namely the palm-tree (نَخْلَة) accord. to the former reading, and the trunk (جِذْع) accord. to the latter reading, shall drop upon thee with fresh ripe dates, plucked; رطبا جنيّا being transferred from its proper place, and used as a specificative; the meaning being, يَسَّاقَطْ رُطَبُ الجِذْعِ: so says Fr. (Az, TA.) [This phrase of the Kur, with the above-mentioned explanation, but less fully given, occurs in a copy of the S which, throughout this art., differs much from other copies.] You say also, سَقَطَ فُلَانٌ مَغْشِيًّاR◌ّ عَلَيْهِ [Such a one fell down in a swoon]. (TA.) And مَنْ نَازَعَ أَطْوَلَ مِنْهُ سَقَطَ الضُّلَّرRغُرَيْبَةً◌ّ◌ّ [He who contends with one taller than himself falls by the trick which consists in one's twisting his leg with the leg of the other]. (TA.) — — سَقَطَ الوَلَدُ مِنْ بَطْنِ أُمِّهِ, (Kh, S, Msb, K,) inf. n. سُقُوطٌ, (Msb,) The child, or fœtus, came forth [or fell] from the belly of its mother (Msb, K) abortively, or in an immature, or imperfect, state, (Msb,) or dead, (A,) but having the form developed, or manifest: (Msb:) you do not say وَقَعَ (Kh, S, Msb, K) unless the child is born alive. (A, TA.) — — سُقِطَ فِيِدِهِ, and ↓ أُسْقِطَ يده فى, (Fr, Zj, S, M, K,) but the former is more common, and better, (Fr,) the latter allowed by Akh, but disallowed by AA and by Ahmad Ibn-Yahyà [i. e. Th], (S,) [lit. There was a falling, and there was a making to fall, upon his hand; i. e., of his hand upon his hand, or of his teeth upon his hand, by reason of repentance, and grief, or regret; meaning] (tropical:) he repented, (Fr, Zj, S, M, K,) of what he had done; and grieved for, or regretted, an act of inadvertence; (Zj, M;) or, and became confounded, or perplexed, and unable to see his right course: (O, K:) or both signify, (TA,) or signify also, (K,) or the former signifies also, (M,) he slipped; fell into an error, or a fault; committed a mistake. (M, K.) Hence the saying in the Kur [vii. 148], وَلَمَّا سُقِطَ فِى أَيْدِيهِمْ (tropical:) And when they repented: (S:) or struck their hands upon their hands, by reason of repentance; accord. to AAF: (M:) or repented greatly; because he who repents, and grieves, or regrets, bites his hand in sorrow, so that his hand is fallen upon [by his teeth]: (Bd:) the phrase was not known to the Arabs before the time of the Kur-án: (O:) it has also been read سَقَطَ فى ايديهم, (Akh, S, M,) as though النَّدَمُ were understood; (Akh, S;) i. e. سَقَطَ النَّدَمُ; like as you say, قَدْ حَصَلَ فِى يَدِهِ مِنْ هٰذَا مَكْرُوهٌ, likening what comes into the heart, and into the mind, to what comes into the hand, and is seen with the eye: (M, TA:) and this, as well as the former, is tropical. (TA.) — — سَقَطَ القَمَرُ (tropical:) The moon set: and in like manner النَّجْمُ [the star, or asterism; generally meaning the Pleiades; and when this is the case, the phrase in most instances means the Pleiades set at dawn: see مَسْقَطٌ]. (Mgh, TA.) — — سَقَطَ الرَّجُلُ (tropical:) The man died. (TA.) — — [And (assumed tropical:) The man tottered by reason of age.] You say of an old man, سَقَطَ مِنَ الكِبَرِ (assumed tropical:) [He tottered by reason of age]. (S in art. درهم.) — — سَقَطَ إِلَىَّ القَوْمُ, (M, K,) inf. n. سُقُوطٌ, (TA,) (tropical:) The people, or company of men, alighted at my abode: (M, K, TA:) they came to me. (TA.) سَقَطَ إِلَى جِيرَانٍ لَهُ, occurring in a trad., means (tropical:) He came to some neighbours of his, and they gave him refuge, and protected him. (M, TA.) And it is said in a postclassical prov., حَيْثُمَا سَقَطَ لَقَطَ [Wherever he alights he picks up something]: applied to him who practises evasions, shifts, artifices, or the like. (Meyd, and Har p. 660.) — — سَقَطَ عَلَى ضَالَّتِهِ (tropical:) He stumbled upon, lighted on, or became acquainted with, the place of his stray, or lost, beast; he lighted on his stray, or lost, beast. (TA.) Mohammad said to El-Hárith Ibn-Hassán, on the latter's asking him respecting a thing, عَلَى الخَبِيرِ سَقَطْتَ (tropical:) On the possessor of knowledge thou hast lighted: and this is a prov. current among the Arabs. (TA.) And it is said in a prov., سَقَطَ العَشَلَرRآءُ بِهِ عَلَى سِرْحَانٍ◌ّ (assumed tropical:) [The evening-meal, or supper, (i. e. the seeking for it,) made him to fall, or light, upon a wolf: or سرحان, as is said in a copy of the S, is here the name of a certain man: see also art. سرح]: applied to him who seeks an object of desire, and falls into a thing that destroys him. (TA.) — — سَقَطَ also signifies He descended [from the place which he occupied], and his place became vacant. (TA.) And you say, سَقَطَ فُلَانٌ مِنْ مَنْزِلَتِهِ (tropical:) [Such a one fell from his honourable station]. (TA.) And سَقَطَ فُلَانٌ مِنْ عَيْنِى (tropical:) [Such a one fell from the place which he held in my regard]. (TA.) سَقَاطَةٌ, as an inf. n., meaning (assumed tropical:) The being ignoble in respect of the deeds or qualities of one's ancestors, and of oneself, [as though its verb were سَقُطَ,] is a mistake, although it has been used, for the purpose of assimilation, coupled with وَقَاحَةٌ. (Mgh.) — — [Also, (assumed tropical:) He dropped off; fell behind: he, or it, remained behind, or in the rear. See سَاقِطٌ.] — — سَقَطَ

عَنِ الطَّرِيقِ (assumed tropical:) [He deviated from the road]. (IAar, TA in art. فجر.) — — سَقَطَ فِى كَلَامِهِ, (M, K,) and بِكَلَامِهِ, (TA,) inf. n. سُقُوطٌ; (M, TA;) and ↓ أَسْقَطَ فى كلامه; (S, TA;) (tropical:) He committed a mistake in his speech. (M, K, TA.) And تَكَلَّمَ فَمَا سَقَطَ بِكَلِمَةٍ ↓ مَا أَسْقَطَ كَلِمَةً, (M, TA,) and ↓ مَاأَسْقَطَ فِى كَلِمَةٍ, (M, K,) (tropical:) He spoke, and did not commit a mistake in a word. (M, K, TA.) And تَكَلَّمَ بِكَلَامٍ فَمَا سَقَطَ بِحَرْفٍ, and ↓ مَا أَسْقَطَ حَرْفًا, [held by him on whose authority it is mentioned to mean (assumed tropical:) He spoke speech, and did not drop a letter, or a word; for this is] said by Yaakoob to be like دَخَلْتُ بِهِ and أَدْخَلْتُهُ, &c. (S.) — — سَقَطَ ذِكْرُهُ (assumed tropical:) [The mention of him, or it, was, or became, dropped, left out, or omitted]. (TA, passim.) And سَقَطَ الرَّجُلُ (tropical:) The man's name fell out, or became dropped, from the register of soldiers or pensioners. (TA.) — — سَقَطَتْ قُوَّتُهُ دُونَ بُلُوغِ الأَمْرِ [His power fell short of the attainment or accomplishment, of the affair.] (TA in art. ذرع.) — — [سَقَطَ, inf. n. سُقُوطٌ, likewise signifies (assumed tropical:) It (a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &c.,) became null, annulled, void, of no force, or of no account; as though it fell to the ground, or became dropped; whence سَقَطَ حُكْمُهُ, by which phrase بَطَلَ, q. v., is expl. in the Msb.] You say, سَقَطَ الفَرْضُ (assumed tropical:) [The assigned, or appointed, gift, or soldier's stipend or pay, became annulled], meaning سَقَطَ طَلَبُهُ وَالأَمْرُ بِهِ (assumed tropical:) [the demand for it and the order for it became dropped]. (Msb.) And إِذَاصَحَّتِ المَوَدَّةُ سَقَطَتْ شُرُوطُ الأَدَبِ وَ التَّكْلِيفِ (assumed tropical:) [When love, or affection, is free from imperfection, the conditions of politeness and constraint become annulled]. (TA.) And سَقَطَتْ خَطَايَاهُ (assumed tropical:) His sins fell [from him]; went away; or departed. (TA in art. خر.) — — سَقَطَ الحَرُّ, (M, K,) aor. سَقُطَ, inf. n. سُقُوطٌ, (M,) (tropical:) The heat fell [like as one says of rain]; (M, K;) it befell; (TA;) it came. (K.) But سَقَطَ عَنَّا الحَرَّ (assumed tropical:) The heat left us or quitted us: (IAar, M, K:) as though the verb had two contr. significations. (M, K. *) — — سَقَطَ الحَدِيثُ مِنْكَ إِلَيْهِ وَمِنْهُ إِلَيْكَ (tropical:) [Discourse fell from thee to him, and from him to thee]: (M:) or سَقَطَ مِنْ كُلٍ عَلَى الآخَرِ (tropical:) [it fell from each to the other]. (K.) 3 ساقطهُ, (S, M, K,) inf. n. مُسَاقَطَةٌ and سِقَاطٌ, (M, K,) i. q. ↓ أَسْقَطَهُ [q. v.]: (K:) or he made it to fall, fall down, drop, drop down, or tumble down, in consecutive portions or quantities; syn. تَابَعَ إِسْقَاطَهُ [in the CK أَسْقاطَهُ]: (M, K:) or it has both of these significations. (So in the L, and in some copies of the S; but in one copy of the S, the former only is mentioned.) A poet says, (S, M,) namely Dábi Ibn-El-Hárith ElBurjumee, (TA,) describing a [wild] bull and the dogs, (S,) يُسَاقِطُ عَنْهُ رَوْقُهُ ضَارِ يَاتِهَا سِقَاطَ حَدِيدِ القَيْنِ أَخْوَلَ أَخْوَلَا [His horn makes to fall consecutively from him those of them that were trained for hunting, as the iron of the blacksmith makes sparks to fall consecutively, scattered about]. (S, M.) — — ساقط الخَيْلَ (tropical:) He (a horse) outstripped the [other] horses: (TA:) [as though he made them to drop behind him, one after another.] — — ساقطهُ الحَدِيثَ, (M, K,) inf. n. سِقَاطٌ (S, M, A) and مُسَاقَطَةٌ, (TA,) (tropical:) [He discoursed with him alternately;] discourse fell (سَقَطَ) from each of them to the other, (M, K,) so as that one discoursed, and the other listened to him, and when he became silent, he who had been silent discoursed: (S, K:) or he discoursed to him telling him thing after thing. (A, TA.) — — كَانَ يُسَاقِطُ ذٰلِكَ عَنْ رَسُولِ اللّٰهِ (assumed tropical:) He used to relate that from the Apostle of God amid his discourse; as though he mixed his discourse therewith. (TA, from a trad.) — ساقط الفَرَسُ العَدْوَ, (M, K,) inf. n. سِقَاطٌ, (S, M, K,) (tropical:) The horse came [running] in a slack, or languid, manner: (S, * M, K, TA:) or سِقَاطٌ in a horse is the incessantly having the foot wounded and made to bleed by stones, or hurt thereby. (A, TA.) You say also فَرَسٌ رَيِّثُ السِقَاطِ (assumed tropical:) A horse slow in running. (TA.) — — ساقط الرَّجُلُ, inf. n. سِقَاطٌ, (tropical:) The man failed of attaining to the condition of the generous, or noble. (TA.) 4 اسقطهُ He made it to fall, fall down, drop, drop down, or tumble down; threw it down; dropped it; let it fall; (S, * M, Mgh, Msb;) upon the ground; (Mgh;) or from a higher to a lower place. (Msb.) See also 3, first sentence. — — أَسْقَطَتْ, (S, Mgh, O, Msb, K,) or اسقطت وَلَدَهَا, (M, K,) or the latter is wrong, (MF,) for the Arabs disused, as some say, the objective complement after this verb, scarcely, or never, saying أَسْقَطَتْ سِقْطًا, nor do they say, أُسْقِطَ الوَلَدُ, (Msb, MF,) or the lawyers use these last two phrases, but they are not Arabic, (Mgh,) or a phrase like the last, i. e. أُسْقِطَتِ الأَجِنَّةُ, occurs in an Arabic verse, (TA,) She (a pregnant female, Mgh, Msb, or a woman, M, B, and so in a copy of the S, or a camel or other animal, as in some copies of the S and in the O, or, accord. to El- Kálee, only said of a woman, like as اجهضت is only said of a she-camel, TA,) cast her young one, or fœtus or her young; brought forth her young one, or fœtus, or her young, abortively, or in an immature, or imperfect, state, (S, * M, Msb, K, B,) or dead, (Mgh,) but having the form developed, or manifest. (Mgh, Msb.) — — أُسْقِطَ فِى يَدِهِ: see 1. — — اسقطهُ السُّلْطَانُ (tropical:) [The Sultán made him to fall, or degraded him, مِنْ مَنْزِلَتِهِ from his honourable station]. (TA.) — — [اسقط also signifies (assumed tropical:) He dropped, left out, or omitted, a letter of a word, a word of a phrase, &c.] You say, اسقط حَرْفًا, and كَلِمَةً, and فِى كَلِمَةٍ, and فِبكَلَامِهِ: see 1. And اسقط الفَارِضُ اسْمَهُ (tropical:) The appointer, or registrar, of the stipends of soldiers or pensioners dropped, left out, or omitted, his name. (TA.) — — [Also (assumed tropical:) He, or it, annulled; made, or rendered, null, void, of no force, or of no account; he rejected; said in relation to a claim or demand, a due, an argument or a plea, a condition, a law, a command or prohibition, a gift, a reward, a punishment, a good action, a sin, &c.; of any of these you say, اسقطهُ, and اسقط حُكْمَهُ: see an ex. voce هَدَرَ: and see 1, near the end of the paragraph. Hence,] اسقط مِنَ الثَّمَنِ كَذَا (assumed tropical:) He abated of the price so much; syn. حَطَّ. (Mgh and Msb in art. حط.) — — اسقطهُ is erroneously put in the K, in one instance, for استسقطهُ. (TA.) See 5. — أَسْقَطُوا لَهُ بِالكَلَامِ (tropical:) They reviled him with evil speech. (TA.) 5 تسقّطهُ (tropical:) He sought his mistake, or error: (S, K, TA:) (tropical:) he strove, or laboured, to make him commit a mistake, or an error; or to make him lie; or to make him reveal what he had to tell; (M, K, TA;) as also ↓ استسقطهُ; (M, TA;) in the copies of the K, ↓ أَسْقَطَهُ, which is a mistake. (TA.) — — تسقّط الخَبَرَ (tropical:) He took, or received, the news, or information, by little and little; (K, TA;) thing after thing: mentioned by Aboo-Turáb, on the authority of Abu-l-Mikdám EsSulamee. (TA.) 6 تساقط: see its variation إِسَّاقَطَ in 1; first sentence. — — It fell in consecutive portions or quantities [like the leaves of a tree, &c.; by degrees; gradually]. (M, K.) A poet says, وَيَوْمٍ تَسَاقَطُ لَذَّاتُهُ كَنَجْمِ الثُّرَيَّا وَأَمْطَارِهَا i. e. (assumed tropical:) [Many a day] of which the pleasures come one thing after another; [such a day being like the asterism of the Pleiades, and the pleasures thereof like its rains;] meaning the abounding of its pleasures. (TA.) And you say, تَسَاقَطَ إِلَىَّ خَيْرُ فُلَانٍ (tropical:) [The wealth of such a one fell, or came, to me, one thing after another]. (TA.) — — تساقط عَلَى الشَّىْءِ He threw himself upon the thing. (S.) You say, تساقط عَلَى الرَّجُلِ يَقِيهِ بِنَفْسِهِ [He threw himself upon the man, protecting him with his own person]. (TA.) 10 إِسْتَسْقَطَ see 5. سَقْطٌ: see سِقْطٌ, in three places: — and سَقِيطٌ, in two places: — — and سَاقِطٌ: — — and سَقْطَةٌ: see سِقْطٌ, in three places. سِقْطٌ and ↓ سُقْطٌ and ↓ سَقْطٌ A child, or young one, or fœtus, that falls from the belly of the mother abortively, or in an immature, or imperfect, state, (S, M, Msb, K,) or dead, (Mgh,) but having the form developed, or manifest; (Mgh, Msb;) for otherwise it is not so

called; (Mgh;) whether male or female: (Msb, TA:) the first of these three forms is the most common: and the pl. is أَسْقَاطٌ. (TA.) The reward which a father will receive for such offspring is [held to be] more than that for adult offspring. (TA.) — — Hence, (M, B, TA,) the same three words, (K,) or سِقْطُ النَّارِ and ↓ سُقْطُهَا and ↓ سَقْطُهَا, (S, M, Msb,) (tropical:) What falls, (S, M, Msb, K,) of fire, (S,) from the زَنْد, (Msb,) or between the زَنْدَانِ, (M, K,) when one produces fire, (S,) or before the emission of the fire is thoroughly effected: (M, K:) masc. and fem. (Fr, S, K.) — — Also سِقْطُ رَمْلٍ and ↓ سُقْطُهُ and ↓ سَقْطُهُ (S, M, Msb, K,) and ↓ مَسْقَطُهُ (M, K) and ↓ مَسْقِطُهُ (M, TA) [The fall, or slope, of a tract, or quantity, of sand;] the place where sand [falls, or slopes, and] ends: (S:) or the place to which the extremity of sand extends: (Msb:) or the place where the main portion of sand ends, and where it [falls, or slopes, and] becomes thin; (M, K;) for it is [derived] from سُقُوطٌ [inf. n. of 1]. (M.) — — Also سِقْطٌ (tropical:) The edge, or extremity, of a cloud: (M, K:) or the part of a cloud where the edge, or extremity, is seen as though it were falling upon the earth, in the horizon. (S.) — — And hence, or from the same word as used in relation to sand, (TA,) (tropical:) The similar part of a [tent of the kind called] خِبَآء: (S:) or the lowest strip of cloth, that is next the ground, on either side of a خبآء: (A, TA:) or the side of a خبآء: (K:) or [each of] the two sides thereof. (M.) — — Also, (S, M, K,) and ↓ سِقَاطٌ and ↓ مَسْقَطٌ, (M, K,) (tropical:) The wing; (K;) each of the two wings; (S, M;) of a bird; (M, K;) or of a male ostrich. (S.) And سِقْطُ جَنَاحِ الطَّائِرِ (tropical:) The part of the wing of the bird which it drags upon the ground. (S, TA.) — — [And hence,] سِقْطَا اللَّيْلِ (tropical:) The two sides of the darkness of night; (TA;) the beginning and end thereof; (S, TA;) as also ↓ سِقَاطَاهُ: (TA:) whence the saying of the poet, (S, TA,) namely Er-Rá'ee, (TA,) حَتَّى إِذَامَا أَضَاءَالصُّبْحُ وَ أَنْبَعَثَتْ عَنْهُ نَعَامَةُ ذِى سِقْطَيْنِ مُعْتَكِرِ (tropical:) [Until, when the dawn shone, and the blackness of confused night became dispelled from it]: he means by نعامة the " blackness " of night: he says that the night, having its beginning and end, passed, and the dawn shone clearly. (S, TA.) سَقَطٌ What is made to fall, thrown down, or dropped, of, or from, a thing, (M, K,) and held in mean estimation: (TA:) and [in like manner] ↓ سُقَاطَةٌ the refuse of anything; (IDrd;) or what falls, of, or from, a thing, (M, K,) and is held in mean estimation; (TA;) as also ↓ سُقَاطٌ; (K;) or, accord. to some, this last is a pl. [or rather a coll. gen. n.], and ↓ سُقَاطَةٌ is its sing. [or n. un.]; and سُقَاطَاتٌ is also a pl. of this last. (TA.) [Hence,] سَقَطُ الطَّعَامِ (tropical:) What is worthless, of food: (M, K: *) or what falls from, or of, food: (M:) and [in like manner] ↓ سُقَاطَةٌ and ↓ سُقَاطٌ refuse that falls, and is held in mean estimation, of, or from, food and beverage and the like: (TA:) the pl. of سَقَطٌ is أَسْقَاطٌ. (K.) And سَقَطُ المَتَاعِ (tropical:) What is worthless, paltry, mean, vile, or held in little account, of the furniture or utensils of a house or tent, or of household goods: (S, Msb, K:) or the refuse thereof; (Mgh;) and so سُقَاطَةُ ↓ المَتَاعِ: (TA:) and سَقَطُ البَيْتِ signifies the same; (M;) or such articles of the tent or house as the needle and the axe and the cookingpot and the like: (Lth:) pl. as above. (M.) And hence, سَقَطُ النَّاسِ أَسْقَاطُ النَّاسِ (q. v. infrà, as also, voce سَاقِطٌ). (Lh, M.) سَقَطٌ also signifies (assumed tropical:) Things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like; (M, TA;) or such as sugar and raisins. (A, TA.) Also (assumed tropical:) The parts of a slaughtered beast that are held in mean estimation; such as the legs and the stomach and the liver, and the like of these: pl. as above. (TA.) — — (tropical:) A mistake, or an error, (S, M, Mgh, Msb, K,) in speech, (M, Msb, K,) in reckoning, (S, M, K,) in writing, (S, M, Mgh, K,) and in action; (Msb;) as also ↓ سِقَاطٌ. (M, K.) [See also ↓ سَقْطَةٌ.] — — (tropical:) A disgraceful; or shameful, thing; a vice, or fault, or the like. (M, K, TA.) — — سَقَطُ الكَلَامِ (tropical:) Evil speech. (TA.) سَقْطَةٌ [A fall: or] a violent fall. (M, TA.) — — (tropical:) A slip, lapse, fault, or wrong action; as also ↓ سِقَاطٌ; (S, K;) and ↓ سَقَطٌ; which last is also used in a pl. sense: (TA:) or the second (سقاط) is pl. of سَقْطَةٌ: (Msb, K:) as sing., it is an inf. n. of سَاقَطَ: (TA:) and سَقْطَةٌ also signifies a bad word or saying, that swerves from rectitude: (TA in art. عور:) its pl., or one of its pls., is سَقَطَاتٌ. (TA.) You say, لَايَخْلُو أَحَدٌ مِنْ سَقْطَةٍ (tropical:) [No one will be free from a slip]. (TA.) And الكَامِلُ مَنْ عُدَّتْ سَقَطَاتُهُ (tropical:) [The perfect is he whose slips are so few that they may be counted]. (TA.) سَقَطِىٌّ (Mgh, K) and ↓ سَقَّاطٌ, (S, Mgh, K,) the latter disallowed by some, (Mgh, TA,) but occurring in a trad., (S, Mgh, TA,) A seller of what is worthless, or mean, or vile, of the furniture or utensils of a house or tent, or of household goods; (S, K;) or of the refuse thereof; (Mgh;) of what are termed سَقَطُ المَتَاعِ: (S, Mgh, K:) those who disallow the latter epithet term such a person صَاحِبُ سَقَطٍ: (TA:) or ↓ the latter epithet signifies a seller of things of which the sale is held in mean estimation; such as the seeds that are used in cooking, for seasoning food; and the like; which are termed سَقَطٌ. (M.) [See also أَسْقَاطِىٌّ.] سَقَّاطٌ: see سَقَطِىٌّ. سُقَاطٌ: see سَقَطٌ, in two places. سِقَاطٌ What falls from palm-trees, of unripe dates: (K:) or such are termed سِقَاطُ النَّخْلِ: (M:) سقاط, thus used, may be a sing., or pl. of سَاقِطٌ [q. v.]. (TA.) — — (tropical:) Dates that are brought from El-Yemámeh by those who journey thither to procure them. (M, K.) — — See also سَقْطَةٌ: and سَقَطٌ, near the end of the paragraph: — — and see سِقْطٌ, in two places, near the end of the paragraph. سَقُوطٌ: see سَاقِطٌ. سَقِيطٌ Hoar-frost, or rime; i. e. dew that falls and congeals upon the ground; (S, M, K;) also called جَلِيدٌ and ضَرِيبٌ; (S in art. جلد;) of the dial. of Teiyi. (M.) — — Snow; (S, TA;) as also ↓ سَقْطٌ. (K, TA.) — — Hail: (K:) or this is called سَقِيطُ السَّحَابِ. (M, TA.) — — What falls, or has fallen, of dew, (M, K, TA,) upon the ground; (M, TA;) as also ↓ سَقْطٌ. (K, TA.) — — وَرَقٌ سِقَاطٌ دُرٌّ سَقِيطٌ Scattered pearls. (TA.) And [Scattered leaves]: the latter word is pl. of سَقِيطٌ, like as طِوَالٌ is pl. of طَوِيلٌ. (TA.) — — See also سَاقِطٌ. — A whelp; syn. جِرْوٌ. (TA.) — It is also said by some to signify Baked pottery; but the correct word in this sense is with ش. (TA.) سُقَاطَةٌ: see سَقَطٌ, in four places. سَقِيطَةٌ: see سَاقِطٌ, in two places. سَقَّاطٌ (S, Sgh, L, K) and ↓ سَقَاطٌ, (K,) or سَقَّاطٌ وَرَآءَ الضَّرِيبَةِ, (M,) A sword that falls behind the object struck therewith, cutting it so as to pass to the ground: (S, K:) or that cuts the object struck therewith, and then reaches to what is after it: (M, K:) or that cleaves so as to reach to the ground after cutting: (IAar, M:) or that passes through the object struck therewith, and then falls. (Expos. of the Deewán of the Hudhalees.) — See سَقَطِىٌّ, in two places. سُقَّيْطٌ i. q. حَبُّ العَزِيزِ [The small tubercles that compose the root of the cyperus esculentus: or that plant itself]. (TA.) سُقَّاطَةٌ [A door-latch;] a thing that is put over the upper part of a door, and that falls upon it, so that it becomes fastened. (TA.) سَاقِطٌ Falling; falling down; dropping; dropping down; tumbling down; as also ↓ سَقُوطٌ; (M, K;) which latter is both masc. and fem. (M, TA.) — — ↓ سَاقِطَةٌ [its fem., as an epithet in which the quality of a subst. predominates,] A fruit that falls before maturity: pl. سَوَاقِطُ: which also signifies what falls from palm-trees: or branches that fall; not fruits. (Mgh.) — — هُوَ سَاقِطٌ فِى يَدِهِ: see مَسْقُوطٌ. — — لَاقِطَةٌ ↓ لِكُلِّ سَاقِطَةٍ (tropical:) For every saying that falls from one, there is a person who will take it up: (Msb:) or for every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and publish it: a prov., relating to the guarding of the tongue: (TA:) the ة in لاقطة is either to give intensiveness to the meaning or for the purpose of assimilation. (Msb.) — — ↓ مِنْ حَرٍ

سَوَاقِطُ (tropical:) Fallings of heat. (M, TA.) [See 1, near the end of the paragraph.] — — سَاقِطٌ also signifies Hanging down; pendent; pendulous: and the pl. is سُقَّاطٌ. (TA.) — — [And Tottering by reason of age.] You say شَيْخٌ سَاقِطٌ كِبَرًا [An old man tottering by reason of age]. (K in art. درهم.) — — Also (assumed tropical:) Low, ignoble, base, vile, or mean, in respect of the deeds or qualities of his ancestors, and of himself; (S, Mgh;) and so ↓ سَاقِطَةٌ: (S:) or, (assumed tropical:) in respect of the deeds or qualities of his ancestors, and of his race; and so ↓ سَاقِطَةٌ: (TA:) (assumed tropical:) one who is not reckoned among the better, or best, class of young men; as also ↓ سَقْطٌ: (K:) (tropical:) one who is, or remains, behind, or in the rear of, other men: (M, K:) [obscure, unnoted, reputeless, or of no reputation:] pl. سُقَّاطٌ (S, Mgh, TA) and سَقْطَى (S, TA) and سِقَاطٌ, which last is like نِيَامٌ as pl. of نَائِمٌ, and سُقَطَآءُ, [by rule a pl. of سَقِيطٌ, which see in what follows,] and ↓ سَوَاقِطُ [is pl. of سَاقِطَةٌ]. (TA.) The epithets سَاقِطٌ مَاقِطٌ لَاقِطٌ are used together, as signifying (assumed tropical:) Low, ignoble, base, vile, or mean; applied to a man; as is said in the L: or, accord. to the O, [and the S in art. مقط,] the Arabs say, in reviling, فُلَانٌ سَاقِطُ بْنُ مَاقِطِ بْنِ لَاقِطٍ, meaning Such a one is a slave of a slave of a slave of a freedman, son of a slave of a slave of a freedman, son of a slave of a freedman; the ساقط being the slave of the ماقط, and the ماقط being the slave of the لاقط, and the لاقط being the slave of the freedman. (TA.) سُقَّاطُ النَّاسِ signifies, accord. to IAar, (assumed tropical:) The refuse, rabble, or lowest or basest or meanest sort, of mankind, or of people; (TA in art. خشر;) as also ↓ سَقَطُ النَّاسِ, (TA,) and ↓ أَسْقَاطُ, as being likened to those articles of a tent or house which are termed سَقَطٌ, q. v.: (Lh, M:) and سُقَّاطُ الجُنْدِ (assumed tropical:) Soldiers of whom no account is made. (TA.) ↓ سَاقِطَةٌ, (M, L, TA,) in the K ↓ سَقِيطَةٌ, but this is a mistake, (TA,) or, applied to a man, only used when immediately followed by لَقِيطَةٌ, (TA in art. لقط,) also signifies (assumed tropical:) Deficient in intellect, or intelligence, or understanding; (M, L, K;) as also ↓ سَقِيطٌ; (Ez-Zejjájee, M, L, K;) and ↓ سَقِيطَة is the fem. of the latter; (M, L, TA;) and signifies also, applied to a woman, (assumed tropical:) Low, ignoble, base, vile, or mean, (S, TA,) and stupid. (So in some copies of the S, and in the TA.) You say also, هُوَ ↓ سَاقِطَةُ الفِعْلِ (assumed tropical:) [He is mean in conduct: or one of whose actions no account is made]. (TA.) — — Also, [as signifying (assumed tropical:) Vile, mean, or paltry,] applied to a thing: (TA in art. لقط:) [a thing] (assumed tropical:) falling short of the due, or just, mean. (M in art. وسط.) — — سَاقِطُ الشَّدِ (assumed tropical:) A horse that runs interruptedly. (A, TA.) — — ↓ سَوَاقِطُ (tropical:) Persons who come to El-Yemámeh to bring thence for themselves provisions of dates. (M, K, TA.) — — And ↓ this last word, (assumed tropical:) Small, low mountains, [as though] cleaving to the ground. (TA.) سَاقِطَةٌ, and its pl. سَوَاقِطُ: see سَاقِطٌ, throughout. أَسْقَاطِىُّ (assumed tropical:) One who sells the parts of a slaughtered beast that are called سَقَطٌ [q. v.]. (TA.) [See also سَقَطِىٌّ.] مِسْقِطٌ (S, M, K) and مَسْقَطٌ, (M, K,) the former extr. [with respect to rule, though the contr. with respect to usage], (M,) and the latter an inf. n. as well as a noun of place [and of time], (S, K,) A place [and a time] of falling, falling down, dropping, dropping down, or tumbling down, (S, M, K,) of a thing; (M, TA;) as, for instance, of a whip, and of rain: pl. مَسَاقِطُ. (TA.) — — مَسْقِطُ الرَّأْسِ, (K,) and مَسْقَطُهُ, (As,) and المسقط alone, (A, TA,) (tropical:) The place of birth. (K, TA.) You say, هٰذَامَسْقِطُ رَأْسِى (tropical:) This is my birthplace. (S.) And البَصْرَةُ مَسْقَطُ رَأْسِى (tropical:) [El-Basrah is my birth-place]. (M.) And هُوَ يَحِنُّ إِلَىمَسْقِطِهِ (tropical:) He yearns towards his birth-place. (A, TA.) — — اتَانَا فِى مَسْقِطِ النَّجْمِ (tropical:) He came to us at the time of the setting of the star, or asterism; (S, TA;) [meaning, at the time of the auroral setting of the Pleiades: see مَنَازِلُ القَمَرِ, in art. نزل.] — — مَسْقِطٌ also signifies The place of the ending of anything. (TA.) See سِقْطٌ, in three places. مُسْقِطٌ Casting her young one or fœtus; bringing it forth abortively, or in an immature, or imperfect, state, (M, K,) [or dead, but having the form developed, or manifest: see 4.] هٰذَا الفِعْلُ مَسْقَطَةٌ لَلْإِنْسَانَ مِنْ أَعْيُنِ النَّاسِ (tropical:) [This deed is a cause of a man's falling from the place which he holds in the regard of people]: (S, K: *) said when one does a thing that is not proper for him to do. (TA.) مِسْقَاطٌ Accustomed to cast her young; to bring them forth abortively, or in an immature, or imperfect, state, (K,) [or dead, but having the form developed, or manifest: see 4.] تَمْرَةٌ مَسْقُوطَةٌ [A fallen date]: some say that this means سَاقِطَةٌ: others, ذَاتُ سُقُوطٍ [having a falling]: it may be from أَسْقَطَهُ; like مَحْمُومٌ from أَحَمَّهُ اللّٰهُ. (TA.) — — هُوَ مَسْقُوطٌ فِى يَدِهِ (tropical:) He is repenting, and abject; as also فِى ↓ سَاقِطٌ يَدِهِ (TA.) مَشَى مُتَسَاقِطًا (tropical:) [He walked, or went, in a slack, or languid, manner; as though repeatedly stumbling; or as though throwing himself down: see 3, near the end; and see also 6]. (A in art. طرح.)

سقف 1 سَقَفَ البَيْتَ, (S, O, Msb, K,) aor. سَقُفَ, (S, O, Msb,) or سَقِفَ, (K, [but this is app. a mistake, being anomalous,]) inf. n. سَقْفٌ, (S, O, Mgh,) He made a سقف [i. e. ceiling, or roof,] to the house or chamber or tent; [he ceiled it, or roofed it;] (S, O, Msb, K;) as also ↓ اسقفهُ; (Msb;) and ↓ سقّفهُ, inf. n. تَسْقِيفٌ; (O, K;) or this last has an intensive signification. (Msb.) — سَقِفَ, [aor. سَقَفَ,] inf. n. سَقَفٌ, He was, or became, tall, and bent, or bowed; said of a man, and of an ostrich, &c. (TA.) — See also 5. 2 سَقَّفَ see 1. — سُقِفَ, inf. n. تَسْقِيفٌ, He was made an أُسْقُفّ [i. e. a bishop]. (O, K.) 4 أَسْقَفَ see 1. 5 تسقّف He became an أُسْقُفّ [i. e. a bishop]; (O, K;) as also ↓ سقف [app. سَقَفَ], inf. n. سِقِّيفَى [like خِلِيفَى inf. n. of خَلَفَ]. (TK.) سَقْفٌ The ceiling, roof, or covering, (JK, MA, PS,) of a house or chamber or tent; (JK, S, MA, K, PS;) as also ↓ سَقِفٌ; (K;) so called because of its height, and the tallness of its wall [or walls]: (TA:) pl. of the former سُقُوفٌ and سُقُفٌ, (S, Msb, K,) the latter pl. on the authority of Akh, (S,) extr., (Msb,) or, accord. to Fr, this is pl. of ↓ سَقِيفٌ, (S, Msb, TA,) or, accord. to Fr, it may be a pl. pl., i. e. you may say سَقْفٌ and سُقُوفٌ and [then] سُقُفٌ [as pl. of سُقُوفٌ], (TA,) and سُقْفٌ [also] is a pl. of سَقْفٌ. (Ham p. 227.) [In the Kur xliii. 32,] Aboo-Jaafar read سَقْفًا مِنْ فِضَّةٍ; with fet-h: (TA:) others read سُقُفًا: (S, TA:) in the former reading, it is a sing. denoting a pl. meaning; i. e., "we would have made to the house of every one of them a سقف of silver." (TA.) — — [Hence,] The sky, or heaven: (S, K:) this is called سَقْفُ الأَرْضِ [the ceiling, or roof, of the earth]: of the masc. gender: occurring in the Kur xxi. 33 and lii. 5. (TA.) — Also, applied to the لَحْى [or part on which the beard grows] Long, and flaccid, or pendulous; syn. طَوِيلٌ مُسْتَرْخٍ. (S, K.) — See also أُسْقُفٌ. سُقْفٌ: see أُسْقُفٌ. — Also a pl. of سَقْفٌ [q. v.: perhaps a contraction of سُقُفٌ]. (Ham p. 227.) سَقَفٌ Tallness, with a bending, or bowing: (S, K:) it is in a man, (S,) [and] in an ostrich &c. (K.) [See 1, second sentence.] السُّقَفَاءَ in the saying of El-Hajjáj, إِيَّاىَوَهٰذِهِ السُّقَفَاءَ [Beware ye of me with respect to these سقفاء], (S, K, * TA,) is [said to be] a word of which the meaning is unknown: (S:) Kt says, "I have asked often respecting it, and no one knew it:" but accord. to Z, as is related by IAth, (TA,) it is said to be a mistranscription for الشُّفَعَآء, (K, * TA,) pl. of شَفِيعٌ; (TA;) for they used to assemble in the presence of the Sultán and intercede for him who was suspected, (K, TA,) and for criminals; and he [i. e. El-Hajjáj] forbade their doing that. (TA.) سَقِيفٌ: see سَقْفٌ, in two places: — — and see also the paragraph here following, in two places. سَقِيفَةٌ A صُفَّة, (S, Msb, K, TA,) or the like, (TA,) [i. e. a roof, or covering,] such as projects [over the door of a house], (TA,) [or of which the ends of the beams rest upon opposite houses; i. e.] a ظُلَّة; [often applied in the present day to a roofed, or covered, portion of a street or the like;] and any wing or porch or other thing [of a building] that is roofed over: (Msb:) of the measure فَعِيلَةٌ in the sense of the

measure مَفْعُولَةٌ: (TA:) pl. سَقَائِفُ (Msb) and [coll. gen. n.] ↓ سَقِيفٌ. (MA.) — — Any broad piece of wood, such as a plank, or a broad piece of stone, with which one may form a roof (O, K, TA) to the lurking-place of a hunter &c. (O, TA.) And [the pl.] سَقَائِفُ signifies The طوايق [app. a mistranscription for طَوَابِق, and, if so, meaning, agreeably with a modern usage, flat stones covering a hollow such as that] of the lurking-place of the hunter. (TA.) [And The pieces of wood which form the roof of the kind of vehicle called مَحْمِل: see عَارِضَةٌ: and see also خُذْرُوفٌ.] — — (tropical:) A plank [app. of the deck] of a ship or boat: (S, K, TA:) pl. as above. (S, TA.) — — (tropical:) A single cranial bone of the head of the camel: (Ibn- 'Abbád, K, TA:) the cranial bones being termed سَقَائِفُ الرَّأْسِ. (Ibn-'Abbád, TA.) — — And (tropical:) A single rib of a camel: (K, TA:) its ribs being termed سَقَائِفُ (Az, Z, O, TA) and ↓ سَقِيفٌ. (O, TA.) One says, هَدَمَ السَّفَرُ سَقَائِفَ البَعِيرِ [Travel disjointed, or luxated,] the ribs of the camel. (Az, Z, TA.) — — Also (tropical:) A splint; i. e. a piece of wood with which a bone is set, or reduced from a fractured state: (O, K, TA:) pl. as above. (O, TA.) — — And A broad and long piece of wood, which is put, or laid down, and upon which are wound the mats of reeds (البَوَارِىّ) above the house-tops of the people of El-Basrah. (TA. [See also سَفِيقَةٌ.]) — — And (assumed tropical:) Any piece of gold, and of silver, that is beaten thin and long. (TA. [See, again, سَفِيقَةٌ.]) سَقَّافٌ One whose occupation is the construction of ceilings or roofs (سُقُوف). (TA.) سِقِيفَى [and ↓ أُسْقُفِيَّةٌ or أُسْقُفِيَّةٌ] The office of an أُسْقُفّ [i. e. of a bishop]. (K, * O, TA.) [See also 5.] أَسْقَفُ Tall, and bent, or bowed; (S, K;) applied to a man, (S, TA,) and to an ostrich, &c.; (K, TA;) as also with damm, (K,) i. e. ↓ أُسْقُفٌ: (TA:) fem. سَقْفَاءُ, (K,) mentioned by IB as an epithet applied to a female ostrich: (TA:) and hence the ↓ أُسْقُفّ of the Christians, (S, K,) accord. to ISk [and others ignorant of its true derivation], because he affects lowliness. (S.) And, applied to a man, [simply,] Tall; (K;) likened to the سَقْف [or ceiling, or roof,] in height; (TA;) and so ↓ مُسَقَّفٌ: (O, K:) or thick and big in the bones: (K:) and [simply] bent, or bowed: (TA:) and, applied to an ostrich, crooked in the neck (K, TA) and the legs: (TA:) fem. as above; (K;) which is applied to a female ostrich as meaning long and crooked in the legs: (O:) or to a she-camel as meaning long in the hind legs, and in like manner applied to a she-ostrich. (JK.) — — And, applied to a camel, Having no fur upon him. (K.) أُسْقُفٌ: see the next preceding paragraph: — — and the next following also. أُسْقُفٌّ and ↓ أُسْقُفٌ, (S, Msb, K,) as also ↓ سُقْفٌ (K) and ↓ سُقُفٌ, (TA,) [each a variation of] a foreign word used by the Arabs, (TA,) [from the Greek ἐπίσ� degreesοπο�, A bishop; i. e.] a headman of the Christians (S, Msb, K) in religion; (S, K;) or [more exactly] one who is above the قِسِّيس [i. e. presbyter, or priest], and below the مَطْرَان [or metropolitan]: (K:) or one who is learned (K, TA) in their religion: (TA:) or a king who affects lowliness in his gait: (K: [a very strange explanation:]) pl. أَسَاقِفَةٌ (Msb, K) and أَسَاقِفُ. (K.) See also أَسْقَفُ. أُسْقُفِيَّةٌ or أُسْقُفِيَّةٌ: see سِقِيفَى. مُسَقَّفٌ Wide in the bone [or bones] of the body. (JK.) — — See also أَسْقَفُ. شَعَرٌ مُسْقَنْفَفٌ, (K accord. to the TA,) or ↓ مُسْتَقِفٌّ, (so in several copies of the K,) or both, (TK,) Hair that is raised, and shaggy, or dishe-velled, or disordered. (K.) مُسْتَقِفٌّ: see what next precedes. سقم 1 سَقِمَ, aor. سَقَمَ; (S, Msb, K;) and سَقُمَ, aor. سَقُمَ; (Msb, K;) inf. n. سَقَمٌ, (S, Msb, TA,) of the former verb; (S, Msb;) and سُقْمٌ, of the latter verb, (Msb,) and سَقَامَةٌ and سَقَامٌ, (TA,) [also of the latter verb, the last like جَمَالٌ of جَمُلَ, &c.,] or the last is a simple subst.; (Msb;) He was, or became, diseased, disordered, distempered, sick, or ill; syn. مَرِضَ: (S, K, TA:) or he was long diseased &c. (Msb.) [See also سُقْمٌ below.] 2 سَقَّمَ see what next follows. 4 اسقمهُ, (S, Msb, TA,) inf. n. إِسْقَامٌ; (TA;) and ↓ سقّمهُ, (Msb, TA,) inf. n. تَسْقِيمٌ; (TA;) He (God) [or it] caused him to be, or become, diseased, disordered, distempered, sick, or ill: (S, TA:) or caused him to be long diseased &c. (Msb.) — And أَسْقَمَ الرَّجُلُ The man had his family affected with diseases, and the diseases came afterwards upon him. (TA.) سُقْمٌ and ↓ سَقَمٌ and ↓ سَقَامٌ [are all inf. ns.; or the last, accord. to the Msb, is a simple subst.; and all are used as substs., signifying] A disease, disorder, distemper, malady, sickness, or an illness; syn. مَرَضٌ: (S, K, TA:) سُقْمٌ and مَرَضٌ are both said to be in the body, and also (assumed tropical:) in religion [&c., as is implied by phrases mentioned below, voce سَقِيمٌ]: (Aboo-Is-hák, TA in art. مرض:) pl. [of the first] أَسْقَامٌ. (TA.) ↓ سَقَمُ الجُفُونِ means (assumed tropical:) Languidness, and slowness in motion, of the eyelids. (Har p. 113.) سَقَمٌ: see the next preceding paragraph, in two places. سَقِمٌ: see سَقِيمٌ. سَقَامٌ: see سُقْمٌ. سَقِيمٌ Diseased, disordered, distempered, sick, or ill; (S, K, TA;) as also ↓ سَقِمٌ: (TA:) or long diseased &c.: (Msb:) pl. of the former سِقَامٌ, (Msb, K,) like كِرَامٌ pl. of كَرِيمٌ. (Msb.) See also مِسْقَامٌ, and مُسْقِمٌ. The phrase إِنِّي سَقِيمٌ, occurring in the Kur [xxxvii. 87], as a saying of Abraham, is expl. by some as meaning [Verily I am] smitten with the طَاعُون [or pestilence]: or the meaning is, I shall be diseased at a future time, when the period shall have come; and it is said that he inferred, from looking at the stars, the time of a fever's coming to him: or it means (assumed tropical:) verily I am sick of your worshipping what is not God: IAth says that, in truth, it is one of his three lies; all of which were for the sake of God and his religion. (TA.) You say also قَلْبٌ سَقِيمٌ (tropical:) [A diseased, a sickly, or an unsound, heart]: and فَهْمٌ سَقِيمٌ (tropical:) [Diseased, unsound, faulty, or weak, understanding]: and كَلَامٌ سَقِيمٌ (tropical:) [Unsound, faulty, or weak, language]. (TA.) And هُوَ سَقِيمُ الصَّدْرِ عَلَيْهِ (tropical:) He is affected with rancour, malevolence, malice, or spite, against him. (TA.) سَوْقَمٌ A kind of tree resembling the خِلَاف [q. v.], but not the same as this latter: (TA:) or a kind of large tree, (AHn, K, TA,) exactly like the أَثْأَب, (AHn, TA,) which is a tree of the figkind, (TA in art. ثأب,) except that it is taller than the latter, and less broad, having a fruit like the fig (التِين), which, when green, is [like] stone in hardness, but when it ripens it becomes somewhat yellow, and soft, and very sweet, and of a pleasant odour, and people send it, one to another, as a present. (AHn, TA.) [Forskål, in his Flora Aegypt. Arab., p. cxxiv., mentions سقم, which is evidently a mistranscription for سوقم, and which he writes in Italic letters " sokam," as one of the names of the ficus sycomorus; and app. of another species or variety of fig which he terms ficus sycomoroides.] مُسْقِمٌ ↓ رَجُلٌ سَقِيمٌ A man who is diseased and whose family are diseased. (TA.) مَسْقَمَةٌ [A cause of disease: a word of the same class as مَجْبَنَةٌ and many others of the measure مَفْعَلَةٌ]: see an ex. voce كِظَّةٌ. مِسْقَامٌ i. q. ↓ سَقِيمٌ [Diseased, disordered, &c.]: (TA:) or [rather, agreeably with analogy,] much, or often, diseased &c.: (S, TA:) and accord. to Lh it is also applied as an epithet to a female. (TA.) سقمونيا سَقْمُونِيَا, (so in copies of the K,) or سَقَمُونِيَآءُ, (Mgh, Msb,) said to be an ancient Greek word, [*skammwhi/a] or, as some say, (Msb,) Syriac, (Mgh, Msb,) [Scammony;] a certain plant, from the hollows of which is extracted a mucilage, which is dried, and is called by the name of its plant: it is more repugnant to the stomach and the bowels than all the laxatives; but it is rendered good by aromatic substances, such as pepper and ginger and aniseed: the weight of six barleycorns thereof to twenty eases the yellow bile, and noxious viscosities, from the most remote parts of the body; and a portion thereof with a portion of تُرْبُد, or تِربَد, [so in different copies of the K, or تُرْبَذ, or تِرْبَذ, i. e. turpeth,] in fresh milk, taken fasting, will not leave a single worm in the belly: it is wonderful in that effect, and proved by

experiment. (K.) سقى 1 سَقَاهُ, aor. يَسْقِيهِ, (K,) inf. n. سَقْىٌ; (TA; [see also سِقَايَةٌ, which is likewise said to be an inf. n. of the same verb;]) and ↓ سقّاهُ, (K,) with teshdeed; (TA;) and ↓ اسقاهُ; (K, TA; [in the CK, erroneously, اِسْتَقَاهُ;]) all have one meaning; (TA;) [i. e. He gave him to drink, generally water, often milk, and sometimes poison or some other thing: and the first often signifies he watered him, namely, a beast; and in like manner seed produce &c., i. e. irrigated it; as will be shown by what follows:] or سَقَاهُ [is said when you mean he gave him drink] لِشَفَتِهِ [to his lip], (S,) or بِالشَّفَةِ [by means of the lip], as also ↓ سقّاهُ; and ↓ اسقاهُ means he directed him to water, (K,) or he watered (سَقَى) his cattle or his land: (S, * K:) or both of them, (K, TA,) i. e. سَقَاهُ and ↓ اسقاهُ, (TA,) signify he assigned to him, or gave to him, (جَعَلَ لَهُ,) water, (K, TA,) or drink, or water for irrigation; so that سَقَاهُ is like كَسَاهُ, and ↓ اسقى is like أَلْبَسَ, as Sb says: (TA:) or, as some say, سَقَيْتُهُ I gave him water to his mouth; and ↓ أَسْقَيْتُهُ, I assigned to him, or gave to him, (جَعَلْتُ لَهُ,) drink, or water for irrigation, that he might do as he would; and like them are كَسَوْتُهُ and أَكْسَيْتُهُ: (Ham p. 45:) Er-Rághib says that السَّقْىُ signifies the giving one drink; and ↓ الإِسْقَآءُ, the giving one drink so that he may take it howsoever he will; so that the latter is more ample in meaning than the former. (TA.) Both سَقَى and ↓ اسقى are sometimes used in relation to what is in the bellies of camels or other cattle; [meaning their milk;] as in the Kur [xxiii. 21], where it is said, مِمَّا فِى بُطُونِهَا ↓ نُسْقِيكُمْ, or نَسْقِيكُمْ, [i. e. We give you to drink of what is in their bellies,] accord. to different readings. (TA.) One says, سَقَاهُ المَآءَ, [He gave him to drink water, or the water,] inf. n. as above: (Mgh:) and المَآءَ ↓ سَقَّيْتُهُ [I gave him to drink water, or the water, much, or often]: the teshdeed denotes muchness, or frequency. (S.) [See also a tropical usage of the former verb in a verse cited in p. 85, col. 3: and another, from Tarafeh, in p. 134, col. 3. One says also, سَقَى المَآءَ, without a second objective complement, He supplied, or gave, water, or the water.] And سَقَيْتُ الزَّرْعَ, [I watered, or irrigated, the seed-produce,] inf. n. as above; as also ↓ أَسْقَيْتُهُ, (Msb.) And سَقَيْتُ فِى القِرْبَةِ and ↓ أَسْقَيْتُ فِيهَا [I poured water into the water-skin]: a poet says, [in one of my copies of the S, Dhu-r-Rummeh,] وَمَاشَنَّتَا خَرْقَآءَ وَاهٍ كِلَاهُمَا سَقَى فِيهِمَا مُسْتَعْجِلٌ لَمْ تَبَلَّلَا بِأَنْبَعَ مِنْ عَيْنَيْكَ لِلدَّمْعِ كُلَّمَا تَعَرَّفْتَ دَارًا أَوْ تَوَهَّمْتَ مَنْزِلَا [And two old and worn-out skins of an unskilful woman who has not sewed them well, each of them unsound, into which a person in haste has poured water, they not having been previously moistened, (تَبَلَّلَا being for تَتَبَلَّلَا,) are not more liable to the shedding of their water than are thine eyes to the shedding of tears whenever thou investigatest a dwelling or imaginest a place of alighting, or abode]. (S.) [And hence, app.,] سَقَى فُلَانٌ فِى ذَكَرِهِ (assumed tropical:) Such a one became vehemently affected by sexual appetite. (JK.) One says also, سَقَاهُ اللّٰهُ الغَيْثَ and ↓ اسقاهُ (S, Msb, * K) God sent down rain to him, or may God send &c.: (K:) both of these verbs being used by Lebeed in his saying, سَقَى قَوْمِى بَنِى مَجْدٍ وَأَسْقَى نُمَيْرًا وَالقَبَائِلَ مِنْ هِلَالِ [May He send down rain to my people, the sons of Mejd, and may He send down rain to Numeyr, and the tribes of Hilál]. (S.) [Hence,] one says, سَقَى اللّٰهُ عَصْرَ الشَّبِيبَةِ (assumed tropical:) [May God freshen as with rain the times, or mornings, or afternoons, of youth, or young manhood]. (A and TA in art. شب.) And سَقَيْتُ فُلَانًا, (S,) and ↓ أَسْقَيْتُهُ, and ↓ سَقَّيْتُهُ, (S, K, *) which last is the form in most repute as expressive of a prayer, (Ham p. 45,) and of which the inf. n. is تَسْقِيَةٌ, (K,) I said to such a one سَقَاكَ اللّٰهُ [May God send down rain to thee], (S and K in explanation of the second and third,) or سَقْيًا [which virtually means the same, for سَقَاكَ اللّٰهُ سَقْيًا]: (S in explanation of the first and second, and K in explanation of the second and third:) [or,] accord, to some, one says سَقَيْتُهُ when it [which he gives, i. e. water or the like,] is in his hand; [agreeably with the first explanation in this art.;] and ↓ أَسْقَيْتُهُ signifies I prayed for him, saying سَقْيًا لَكَ. (Msb.) — — سَقَى بَطْنُهُ, (JK, S, MA, K,) inf. n. سَقْىٌ; (JK, S;) and سُقِىَ, (JK, IAth, TA,) or سَقِىَ, aor. يَسْقَى, inf. n. سِقًى or سَقًى; (MA;) and ↓ استسقى; (JK, S, K; [in my copy of the Msb استقى, which I doubt not to be a mistranscription, as the verb most commonly known in the sense here following is استسقى, and as this is not there mentioned;]) His belly [was, or became, diseased with dropsy, i. e.] had yellow water [meaning serum] (JK, S, Msb, K, * TA) apparent in it, (JK,) or collected in it; (S, K, TA;) for which there is scarcely, or never, any cure; (Msb, TA;) his belly became swollen [with dropsy]. MA.) — — [In the phrase written in the CK سُقِىَ قُلْبُهُ عَدَاوَةًَ, the verb is correctly سُقِىَ: see 2.] — — سَقَىالعَرَقُ The sweat flowed without stopping. (TA.) — — سَقَى الثَّوْبَ, and ↓ سقّاهُ, He made the garment, or piece of cloth, to imbibe a dye. (TA.) — — [سَقَى also signifies He tempered steel; and is used in this sense in the present day: and accord. to a reading in one of my copies of the S, in art. شرخ, ↓ سقّى also has this meaning.] — — See also 4, last sentence. 2 سَقَّى see 1, in six places. — — سُقِّىَ قَلْبُهُ عَدَاوَةً, (K, TA, [in the CK, erroneously, سُقِىَ,]) and بِالعَدَاوَةِ, (TA, and thus, and thus only, in the JK,) inf. n. تَسْقِيَةٌ, (JK, TA,) (tropical:) His heart was made to imbibe enmity, (K, TA,) is said of a man to whom a thing that he dislikes, or hates, has been repeatedly done. (TA.) 3 مُسَاقَاةٌ [The giving to drink, one with another. See a tropical usage of its verb in an ex. cited in art. شف, conj. 8. — —] The drawing of water together. (KL.) — — And a man's employing a man to take upon himself, or manage, the culture [or watering & c.] of palm-trees or grape-vines [or the like] on the condition of his having a certain share of their produce: (S, TA:) Az says that the people of El-'Irák term it مُعَامَلَةٌ. (TA.) 4 أَسْقَى see 1, in thirteen places. — — One says also, أَسْقَيْتُهُ رَكِيَّتِى I assigned to him my well [to draw water therefrom]: and أَسْقَيْتُهُ جَدْوَلًا مِنْ نَهْرِى I assigned to him [a streamlet as] a place, or source, of irrigation, from my river, or rivulet; and أَسْقَيْتُ لَهُ مِنْهُ [which means the same]. (TA.) — — And اسقاهُ It produced in him [dropsy, or] yellow water. (JK. [See 1, near the end of the paragraph.]) — — And He gave him a made [shin such as is termed] سِقَآء: (Az, K, TA: [it is said in the TA that وَهَبَ مِنْهُ in the K should be وَهَبَ لَهُ, as in the explanation by Az: but see art. وهب, in which it is said that وهب منه is allowable, and occurs in several trads.:]) or he gave him a hide to make of it a سِقَآء: (K:) or اسقاهُ has the latter meaning: (JK, TA:) and أَسْقِ إِهَابًا occurs in a trad. as meaning Give thou its hide to him who will make of it a سِقَآء, (TA,) or make thou its hide to be a سِقَآء for thee. (JK.) — — Also, (JK, S, K, TA,) and ↓ سقّاهُ, (K,) the latter mentioned as on the authority of IAar, but disallowed by Sh, (TA,) i. q. اِغْتَابَهُ (tropical:) [He spoke evil of him, or traduced him, in his absence or otherwise], (JK, S, K, TA,) in a foul manner; (TA;) and imputed to him a vice, fault, or the like: (S, TA:) and J cites [in the S] a verse of Ibn-Ahmar ending with the phrase سِقَائِيَا ↓ أَسْقَى [app. as meaning (assumed tropical:) Who has spoken evil of me, & c.]. (TA.) 5 تسقّى It (a thing) received, or admitted, moisture, (M, TA,) or irrigation; or became plentifully irrigated, or succulent, or sappy. (M, K, TA.) The Hudhalee (El-Mutanakhkhil, TA) says. مُجَدَّلٌ يَتَسَقَّى جِلْدُهُ دَمَهُ كَمَا تَقَطَّرَ جِذْعُ الدَّوْمَةِ القُطُلُ meaning [Thrown down upon the ground, his skin] becomes drenched with his blood (يَتَشَرَّبُهُ) [like as drips the severed trunk of the Theban palm-tree]: or, as some relate the verse, يَتَكَسَّى [becomes overspread, here meaning suffused], from الكِسْوَةُ. (S, TA.) — — تَسَقَّتِ الإِبِلُ الحَوْذَانَ (assumed tropical:) The camels ate the حوذان (a certain plant, TA) in its fresh and moist state, and became fat upon it. (K.) 6 تَسَاقَوْا They gave to drink, one to another, (S, MA, TA,) with the full measure of the vessel in which they were given to drink. (S, TA.) [See also 3.] 8 استقى He drew water (TA) مِنَ البِئْرِ [from the well], (S, TA,) and مِنَ النَّهْرِ [from the river, or rivulet]. (TA. [Golius and Freytag make the verb

in this sense, erroneously, استسقى; but the former mentions استقِي also in the same sense.]) [And استقى عَلَى بَعِيرٍ He drew water upon a camel in a manner expl. voce سَانِيَةٌ, q. v.: often occurring in the Lexicons.] — — And (tropical:) He was, or became, fat, (K, TA,) and satisfied with drinking of water. (TA.) — — See also 10, in two places. 10 استسقى He sought, or demanded, drink (سِقْيًا, K, TA, [in the CK سَقْيًا,] i. e. مَا يُشْرَبُ, TA); مِنْهُ [from him]; as also ↓ استقى. (K, TA. [In the CK is immediately added after this explanation, وسَقِيًّا: but this is a mistranscription for وَتَقَيَّأَ; expressing another signification of these two verbs, which will be expl. below.]) And He asked, begged, or prayed, for rain; (Msb, * TA;) i. q. اِسْتَمْطَرَ (S in art. مطر, and Msb. *) [Hence, صَلَاةُ الإِسْتِسْقَآءِ The prayer of the petitioning for rain. And استسقى لَهَا He said سَقَاهَااللّٰهُ May God send down rain upon it, namely, a land: see Har p. 300.] — — And He constrained himself to vomit; or vomited intentionally; syn. تَقَيَّأَ; [see a statement above, in this paragraph, respecting a mistranscription in the CK;] as also ↓ استقى; (K, TA;) mentioned by ISd. (TA.) — — See also 1, in the last quarter of the paragraph. سَقْى in the phrase سَقْىُ الفُرَاتِ, which means The towns, or villages, [or lands,] watered by the Euphrates, is said by Mtr to be an inf. n. used as a subst. [properly so termed, and, being originally an inf. n., it may be used alike as sing. and pl.]; or, in this phrase, a noun that should be prefixed to it [such as ذَات], is suppressed: or, accord. to some, it is سِقْى [q. v.], an instance of the measure فِعْلٌ in the sense of the measure مَفْعُولٌ; and thus it is in the handwriting of El- Hareeree in his 22nd Makámeh. (Har p. 246.) — — See also the next paragraph. سِقْىٌ Drink; or what is drunk; (TA;) or what is given to drink; (K, TA;) a subst. from سَقَاهُ and أَسْقَاهُ; (S, TA; [in the former of which, this meaning is indicated, and also the meaning of water given to drink to cattle; and water with which land is irrigated;]) in the M, drink given to camels: (TA:) pl. أَسْقِيَةٌ. (S, TA.) And [particularly] A share, or portion, of water [for irrigation]: one says, كَمْ سِقْىُ أَرْضِكَ [How many bucketfuls or skinfuls, (the specificative being suppressed,) virtually meaning how much, is the share, or portion, of water for the irrigation of thy land?]. (S, TA.) — — And Water, (K, TA, [in the CK ما, a mistranscription for مَآءٌ,]) i. e. yellow water [meaning serum, effused in dropsy], incidental in the belly, (K, TA,) scarcely, or never, curable; (TA;) as also ↓ سَقْىٌ: (K: [وَيُفْتَحُ being there added: and the word as meaning " yellow water " is written only with fet-h in the JK: but in the TA, ويفتح forms part of the addition here following:]) or it is in white نَفَافِيخ [meaning cells] in the fat of the belly; [in which sense, also, the word is written only with fet-h in the JK;] and it [app. meaning the belly] is opened (وَيُفْتَحُ) on the occasion of its issuing: so says ISd: (TA:) a subst. from سَقَى بَطْنُهُ [q. v.]. (S, TA.) And A skin [or membrane] containing yellow water, which cleaves asunder from over the head of the young one [at the birth]: (K, TA:) or, as in the T, the water that is in the [membrane called] مَشِيمَة, that comes forth عَلَى رَأْسِ الوَلَدِ [meaning at the birth]. (TA.) — Also Land that is irrigated; having the meaning of the measure مَفْعُولٌ, like نِقْضٌ [in the sense of مَنْقُوضٌ]: (Er-Rághib, TA: [see also سَقْى:]) or it signifies, (K,) or so ↓ سَقِىٌّ, of the same measure as شَقِىٌّ and صَبِىٌّ, (Mgh,) and ↓ مَسْقَوِىٌّ, (S, Mgh, K,) app. a rel. n. from مَسْقًى, not from مَسْقِىٌّ, for if it were from the latter it would be مَسْقِىٌّ, (M, TA,) [or, accord. to some, if from مَسْقِىٌّ, it may be either مَسْقِىٌّ or مَسْقَوِىٌّ, (see Lumsden's Arab. Gr. p. 630,)] seed-produce irrigated (S, Mgh, K) by water running upon the surface of the earth; (S, Mgh;) [i. e., not by rain only;] ↓ سَقِىٌّ being the contr. of بَخْسِىٌّ; (Mgh;) and ↓ مَسْقَوِىٌّ, contr. of مَظْمَئِىٌّ, (Mgh, TA,) which signifies " watered [only] by the rain; " and the vulgar say ↓ مِسْقَاوِى. (TA.) بَطْنٌ سَقٍ A belly swollen [with dropsy]. (MA.) سُقْيَا A giving of drink; [or a giving to drink;] like [the inf. n.] سَقْىٌ. (Er-Rághib, TA.) — — And A sending down of rain upon mankind and the lands: (TA:) a subst. from سَقَاهُ اللّٰه الغَيْثَ. (S, K, * TA. *) One says, دَعَوْتُ لَهُ بِالسُّقْيَا [I prayed for him for the sending down of rain]. (JK.) And it is said in a form of prayer, سُقْيَا رَحْمَةٍ وَلَا سُقْيَا عَذَابٍ [We ask of Thee a sending down of a rain of mercy, and not a sending down of a rain of punishment]; meaning, send Thou down upon us a rain in which shall be benefit, without injury, and without laying waste. (Msb.) One says also أَرْضٌ خَافِضَةُ السُّقْيَا Land easy of irrigation [either by the rain or otherwise]: (K in art. خفض:) and the contr. is termed رَافِعَةُ السُّقْيَا. (TA in that art.) — — Also i. q. شرب [i. e. شِرْبٌ, meaning A beast's share, or portion, of water]: so in the Kur xci. 13. (Jel.) سِقَآءٌ A skin, (KL,) or a قِرْبَة, (JK,) [i. e.] a skin of a young goat or sheep when it has entered its second year, (M, K,) used for water and for milk, (ISk, JK, S, Msb, K, KL,) or, accord. to ISd, only for water: (TA:) it is termed اِبْنُ أَدِيمٍ [made of one hide; but there are larger sorts]; and if larger, it is termed اِبْنُ أَدِيمَيْنِ [made of two hides], and اِبْنُ ثَلَاثَةِ آدِمَةٍ [made of three hides]: (T and TA in art. بنى:) accord. to ISk, the وَطْب is peculiarly for milk; and the نِحْى, for clarified butter; and the قِرْبَة, for water: (S:) the pl. (of pauc., S) is أَسْقِيَةٌ and أَسْقِيَاتٌ and (of mult., S) أَسَاقٍ, (S, K,) or this last is a pl. pl. (T, TA.) — — See also 4, last sentence. — — [And see a phrase voce حِذَآءٌ, in art. حذو, where it is applied to (assumed tropical:) The stomach of a camel, in which water is stored.] سَقِىٌّ: see سِقْىٌ, last sentence, in two places. — — Also A cloud having large drops [of rain], (S, K,) vehement in the falling [thereof]: (S:) [like رَمِىٌّ and رَوِىٌّ:] pl. أَسْقِيَةٌ. (S, K.) — — And The papyrus (بَرْدِىّ): (JK, S, K:) or tender papyrus: so called because of its growing in, or near to, water: (TA:) occurring in a verse of Imra-el- Keys, cited voce مُذَلَّلٌ: (S, TA: [but see what is said under this word, مذلّل: and see Ham p. 555:]) n. un. سَقِيَّةٌ. (S.) — — And Palm-trees; (S, K;) and سَقِيَّةٌ signifies [the same, or] palmtrees that are irrigated by means of water-wheels (دَوَالٍ, [pl. of دَالِيَةٌ, q. v.]). (TA.) سُقَايَةٌ: see what next follows. سِقَايَةٌ and ↓ سُقَايَةٌ and ↓ مَسْقَاةٌ and ↓ مِسْقَاةٌ A place for giving to drink or for watering: (K, * TA:) what is termed سِقَايَةُ المَآءِ is well known: (S:) i. e. سِقَايَةٌ signifies a place made, or prepared, for the giving to drink to people: (Msb:) a construction for water: (Mgh:) or a place in which beverage is made, or prepared, at the fairs, or festivals, &c.: (JK, T, TA:) [and particularly a place in which a beverage made of raisins steeped in water was given at the general assembly of the pilgrims:] and ↓ مَسْقَاةٌ signifies a drinkingplace [in a general sense]: and he who pronounces it with kesr to the [م ↓] مِسْقَاةٌ makes it to be like the utensil called مِسْقَاةُ الدِّيكِ [the drinking-vessel of the cock]: (S:) [see تُرْفَةٌ:] and the pl. is مَسَاقٍ. (TA.) — — سِقَايَةٌ also signifies A vessel in which one is given to drink: (K:) in the Kur [xii. 70], it means the king's drinking-cup; (Mgh;) his صُوَاع, in [or from] which he drank, (JK, S, TA,) and with which they measured corn; and it was a vessel of silver. (TA.) — — And سِقَايَةُ الحَاجِ means The beverage made of raisins steeped in water which [the tribe of] Kureysh used to give to the pilgrims to drink: it was under the superintendence of El-'Abbás in the Time of Ignorance and in El-Islám: (TA:) or سِقَايَة in this phrase is an inf. n.; so in the Kur ix. 19; (Mgh;) where it is said, أَجَعَلْتُمْ سِقَايَةَ الْحَاجِ وَعِمَارَةَالْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ; the two words سقاية and عمارة being inf. ns. of سَقَى and عَمَرَ; (Bd;) the meaning being أَجَعَلْتُمْ أَهْلَ سِقَايَةِ الحَاجِ وَ عِمَارَةِ المَسْجِدِ الحَرَامِ [i. e. Have ye made, or pronounced, the authors of the giving to drink to the pilgrims, and of the keeping in repair of the sacred mosque, to be like him who has believed in God and the last day?]; and this is confirmed by another reading, which is, سُقَاةَ الحَاجِ وَعَمَرَةَ المَسْجِدِ: (Ksh, Bd:) or the meaning is, أَجَعَلْتُمْ سِقَايَةَ

الحَاجِ كَإِيمَانِ مَنْ آمَنَ [&c., i. e. have ye made, or pronounced, the giving to drink to the pilgrims, &c., to be like the belief of him who has believed &c.?]. (Bd.) [See also سَقَّآءٌ ;[رِفَادَةٌ and the fem. سَقَّاءَةٌ and سَقَّايَةٌ: see سَاقٍ, in six places. — — السَّقَّآءُ is also the appellation of A certain intelligent bird, that draws water for itself. (JK.) [It is applied in the present day, by some, to The pelican: and by some, to the aquiline vulture; commonly called the رَخَم.] سَاقٍ and ↓ سَقَّآءٌ Giving to drink; or one who gives to drink: (K, TA:) the former signifies [generally as above, or a cup-bearer: and also] watering seed-produce; or a waterer of seedproduce: (Msb:) [and ↓ the latter generally signifies a water-carrier:] the pl. of the former is سُقًّى, (K, TA,) with damm and then teshdeed, (TA,) [accord. to the CK سُقِيٌّ, which is app. a mistranscription,] and سُقَّآءٌ, (K, TA,) like رُمَّانٌ, (TA,) or سُقَاةٌ: (CK: [this last is a well-known pl. of سَاقٍ, and as such has occurred above, voce سِقَايَةٌ:]) the pl. of ↓ سَقَّآءٌ is سَقَّاؤُونَ: (K:) and a woman is termed ↓ سَقَّآءَةٌ and ↓ سَقَّايَةٌ. (S, K.) It is said in a prov., ↓ اِسْقِ رَقَاشِ إِنَّهَا سَقَّايَةٌ [Give thou to drink to Rakáshi: verily she is one who gives to drink: رَقَاشِ being a woman's name]: it is applied to him who does good: meaning do thou good to him, because of his doing good. (A'Obeyd, S.) — — [Hence,] سَاقِى العَيْنِ A certain vein [app. the central artery of the retina] which passes from the interior of the head to the eye, and the severing of which occasions the loss of the sight. (JK.) [See also the next paragraph.] سَاقِيَةٌ [a subst. from سَاقٍ, made so by the affix ة,] A rivulet, or streamlet, (T, K, TA,) for the irrigation of seed-produce; (T, TA;) a small channel for the irrigation of land; (Msb;) it is larger than a جَدْوَل, and than a نَهْر: (Mgh:) pl. سَوَاقٍ. (Mgh, TA.) It is now vulgarly applied to designate The [kind of water-wheel for irrigation termed] دُولَاب [q. v.]. (TA in art. دلب.) — — And [the pl.] السَّوَاقِى signifies Certain veins which discharge into the أَبْهَرَانِ [dual of أَبْهَرُ, q. v.]. (JK.) مَسْقًى A time [and a place] of giving to drink. (JK, TA.) مَسْقَاةٌ: see سِقَايَةٌ in tow places. One says when the Sultán has dealt gently with his subjects in his government of them, أَبْلَغَ السُّلْطَانُ الرَّاتِعَ مَسْقَاتَهُ (assumed tropical:) [The Sultán has caused the beast pasturing at pleasure amid abundant herbage to come to his drinking-place]. (TA.) [See also شَرَبَةٌ.] مِسْقَاةٌ: see سِقَايَةٌ, in two places. — — Also A thing which is made for the جِرَار [or water-jars], and upon which the mugs are hung. (JK, TA.) مَسْقِىٌّ [Given to drink: and] watered seedproduce [&c.]. (Msb.) — — [Hence,] إِنَّهُ لَمَسْقِىُّ الدَّمِ Verily he is tinged with redness. (JK.) مَسْقَوِىٌّ and مِسْقَاوِى: see سِقْىٌ, last sentence, in three places. سك 1 سَكَّ الشَّىْءَ, aor. ◌ُ3سَكُ, (TA,) inf. n. سَكٌّ, (K, TA,) i. q. سَدَّهُ [i. e. He closed or closed up, or he stopped or stopped up, or repaired, and made firm or strong, the thing]. (K, * TA.) [In the place of سَدُّالشَّىْءِ, the explanation of the inf. n. accord. to the reading in the TA, we find in the CK شَدُّ الشَّىْءِ: and it seems that شَدَّهُ is a correct meaning of سَكَّهُ; for it is said that] from مَسْكُوكٌ as signifying مَشْدُودٌ is the post-classical phrase سَكُّ الأَبْوَابِ [i. e. The making fast of doors]. (TA.) [In the present day, سَكَّ البَابَ, aor. and inf. n. as above, means He locked, and he bolted, the door.] — — And سَكَّهُ, (TA,) inf. n. as above, (S, K, TA,) He clamped it (ضَبَّبَهُ) with iron; namely, a door, (S, K, TA,) and wood. (TA.) — Also سَكَّهُ, aor. as above, (S, TA,) and so the inf. n., (K, TA,) He cut off his ears. (S, K, * TA.) — سَكَّ بِمَا فِى بَطْنِهِ, (TA,) inf. n. as above, (K, TA,) He cast forth what was in his belly; (K, * TA;) muted, or dunged; (TA;) said of an ostrich: (K, TA:) and so سَجَّ. (TA.) And سَكَّ بِسَلْحِهِ, (AA, TA,) inf. n. as above, (K, TA,) He cast forth his excrement, or ordure, (AA, K, TA,) in a thin state; (AA, * K, TA;) as also زَكَّ, (AA, TA,) and هَكَّ. (TA.) And هُوَ يَسُكُّ, inf. n. as above, He voids thin excrement or ordure; (As, S, TA;) as also يَسُجُّ, inf. n. سَجٌّ. (As, TA.) And أَخَذَهُ سَكٌّ [He was taken with a looseness of the bowels;] he had thin evacuations of the bowels; expl. by قَعَدَ مَقَاعِدَ رِقَاقًا: and أَخَذَهُ سَكٌّ فِى بَطْنِهِ [signifies the same; or] his bowels became loose; as also سَجٌّ; so says Yaakoob; and he asserts it to be formed by substitution; but which of the two is so formed is unknown. (TA.) — — سَكَّ فِى الأَرْضِ He went at random in the land, or country, not knowing whither to go, and was perplexed. (Ibn-'Abbád, O. [See also 7.]) — One says also, أَيْنَ تَسُكُّ Whither goest thou? (Ibn-'Abbád, O.) — — مَا سَكَّ سَمْعِى مِثْلُ ذٰلِكَ الكَلَامِ The like of that speech has not entered my ear, or ears: and مَااسْتَكَّ فِى مَسَامِعِى مِثْلُهُ ↓ The like of it has not entered my ears. (TA.) — سَكَّ, [sec. pers., app., سَكُكْتَ,] aor. ◌ُ3سَكُ, (TA,) inf. n. سُكٌّ, (K, TA,) It (one's nature, or disposition,) was, or became, base, ignoble, mean, or sordid. (K, * TA.) — سَكَّ, (Msb, TA,) sec. pers. سَكِكْتَ, (Msb, K, TA, [in the CK, erroneously, سَكِكْتَ,]) inf. n. سَكَكٌ, (S, Mgh, Msb, K, TA,) said of a man, &c., (K,) (assumed tropical:) He was small in the ear, (S, Mgh, Msb, K, TA,) with a sticking thereof to the head, and small projection thereof: (K, TA:) or he was short in the ear, with a sticking thereof to the part behind it: (TA:) or he was small in the قُوف [here meaning either the upper part or the helix (in the CK قُوب)] of the ear, and narrow in the ear-hole. (K, TA.) And (assumed tropical:) He was, or became, deaf. (K, TA.) 7 انسكّت الإِبِلُ The camels went at random. (Ibn-'Abbád, O, TA. [See also سَكَّ فِى الأَرضَ, above.]) اِنْسِكَاكٌ in the case of the birds called قَطًا means Their going at random, and depressing their breasts, after soaring in their flight and circling in the air. (Ibn-'Abbád, O, K.) 8 استكّ It (a thing) was, or became, closed or closed up, or stopped or stopped up, or repaired, and made firm or strong; quasi pass. of 1 in the first of the senses assigned to it above; syn. اِنْسَدَّ. (TA.) — — [Hence,] استكّت مَسَامِعُهُ (tropical:) His ears became stopped up, or deaf, (S, Msb, K, *) and narrow [in the aperture]. (S, K.) — — And استكّ النَّبْتُ (assumed tropical:) The herbage became luxuriant and dense, (S, K,) its interstices becoming closed up. (S.) And استكّت الرِّيَاضُ (assumed tropical:) The meadows became luxuriant and dense [in their herbage]. (As, TA.) — See also 1. سَكٌّ A nail; a pin, or peg, of iron; as also ↓ سَكِّىٌّ; (S, K;) like as one says دَوٌّ and دَوِىٌّ: (S:) pl. سِكَاكٌ (S, K) and سُكُوكٌ. (K.) [A verse of Aboo-Dahbal El-Jumahee is cited as an ex. in the TA as follows: دِرْعِى دِلَاصٌ سَكُّهَا سَكٌّ عَجَبْ وَجَوْبُهَا القَاتِرُ مِنْ سَيرِ اليَلَبْ but see يَلَبٌ.] — A straight, or an even, building, and excavation, (O, K,) like a wall, without curvity, or bending. (O.) — — A coat of mail narrow in the rings; (S, K;) as also ↓ سُكٌّ, and ↓ سَكَّآءُ: (K:) or, accord. to the O, soft in the rings. (TA.) — — See also the next paragraph. سُكٌّ A well narrow (Lth, AZ, As, S, O, K) in its cavity, or interior, (Lth, O,) or from its top to its bottom, (AZ, S, O,) or in its aperture; as also ↓ سَكٌّ, and ↓ سَكُوكٌ: (K:) or a well even in its cavity, or interior, and in its casing: or, accord. to Fr, one well, or strongly, or compactly, cased, and narrow; the pl. of سُكٌّ is سِكَاكٌ; and the pl. of ↓ سَكُوكٌ is سُكٌّ, so that the latter is both a sing. and a pl. (TA.) — — And A narrow road: (I'Abbád, O:) or a road stopped up: (K:) or a road narrow and stopped up. (Lh, TA.) — — See also سَكٌّ. — — Also The hole of the scorpion, (Ibn- 'Abbád, S, O, K,) in the dial. of the BenooAsad; (Ibn-'Abbád, O;) and of the spider, (O, K,) likewise, because of its narrowness. (TA.) — Also A sort of perfume, (S, Mgh, O, Msb, K,) prepared from رَامَك [q. v.], (K,) or from musk and رَامَك, (O,) the former being bruised, or pounded, sifted, kneaded with water, and wrung hard, and wiped over with oil of the خِيرِىّ [q. v.] in order that it may not stick to the vessel, and left for a night; then musk is pounded, or powdered, (يُسْحَقُ,) and put into it by degrees, and it is [again] wrung hard, and cut into small, round, flat pieces, and left for two days, after which it is perforated with a large needle, and strung upon a hempen string, and left for a year; and as it becomes old, its odour becomes the more sweet. (K.) — Also pl. of أَسَكُّ. (K.) سِكَّةٌ A ploughshare; i. e. the iron thing with which the ground is ploughed; (S, TA;) the iron appertenance of the plough. (K.) Hence the

trad., مَا دَخَلَتِ السِّكَّةُ دَارَ قَوْمٍ إِلَّا ذَلُّوا [The ploughshare enters not the abode of a people, or party, but they become abased]; meaning, in consequence of the violence and the demands that the agriculturists experience from the ruling power. (TA.) — — And A die, i. e. an engraved piece of iron, (S, * Msb, K, TA,) having an inscription upon it, (TA,) with which dirhems and deenárs are stamped, (S, * Msb,) or upon which pieces of money (دَرَاهِم) are struck: (K:) pl. سِكَكٌ. (Msb.) — — And, because stamped therewith, A coined dirhem, and deenár; (TA;) which latter is called [also] ↓ سِكِّيٌّ, (O, K, TA,) [in the CK سَكِّىّ, but it is] with kesr. (TA.) — Also A row (طَرِيقَةٌ مُصْطَفَّةٌ, S, O, Msb, or سَطْرٌ, K, or سَطْرٌ مَصْطَفٌّ, TA) of palm-trees. (S, O, Msb, K, TA.) Hence their saying, (S,) or the saying of the Prophet, (O,) خَيْرُ المَالِ مُهْرَةٌ مَأْمُورَةٌ أَوْ سِكَّةٌ مَأْبُورَةٌ, (S, in the O سكّة مابورة او مهرة مأمورة,) meaning [The best of property is] a prolific filly (TA) or a row of palm-trees fecundated: (S, TA:) or, accord. to As, سكّة مابورة here signifies a ploughshare properly prepared [for ploughing]; and, he says, the meaning is, that the best of property is a brood [of a mare] or seed-produce. (S.) [It has been suggested to me that, if طريقة in the explanation above have the signification here assigned to it, the epithet مصطفّة is redundant; and therefore that طريقة alone may be the proper explanation, and may mean in this case, as it does in many others, a tall palm-tree, or the tallest of palm-trees, or a smooth palm-tree, or a palm-tree the head of which is reached by the hand; and that مصطفّة may have been added in consequence of misunderstanding, and سطر substituted for طريقة for the same reason: but I think it much more probable that the epithet has been added because طريقة is ambiguous; and this is confirmed by what here follows.] — — Also A زُقَاق [meaning street]: (S, O, * Msb:) or [rather] a wide زُقَاق: (Msb:) or an even road, (K, TA,) [or street,] of such as are termed أَزِقَّة [pl. of زُقَاق]: (TA:) so called because the houses therein form a row or rows [on either side]; (O, TA;) being likened to a سِكَّة of palm-trees: (TA:) [in the present day, often applied to a highway, and to any road:] pl. سِكَكٌ [as above]: (O:) and ↓ سَكَائِكُ is syn. with سِكَكٌ [as meaning] أَزِقَّةٌ. (TA.) — — [Hence also, app., one says,] اِجْعَلِ الأَمْرَ سِكَّةً وَاحِدَةً (assumed tropical:) Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. باج.) — — And أَخَذَ الأَمْرَ بِسِكَّتِهِ, (K,) and أَدْرَكَهُ بِسِكَّتِهِ, (TA,) (assumed tropical:) [He took the thing, and he attained it, in its proper way, or] when it was possible. (K, TA.) — — And فُلَانٌ صَعْبُ السِّكَّةِ (tropical:) Such a one will not remain quiet, or still, or steady, by reason of hastiness of temper. (Ibn- 'Abbád, Z, O, TA.) — Also The house [or station] of the بَرِيد [or messenger that journeys on a beast of the post, or messengers on beasts of the post: it is likewise called سِكَّةُ البَرِيد: see بَرِيدٌ]: and أَصْحَابُ السِّكَكِ, occurring in a letter of 'Omar Ibn-'Abd-El-'Azeez, means the بُرُد [or messengers on beasts of the post] who are stationed there to be sent on affairs of importance. (Mgh.) سِكَّةُ البَرِيدِ is well known [as having the meaning assigned to it above: and also as meaning The space, or distance, between each station of the messengers above mentioned and the station next to it: see, again, بَرِيدٌ]. (Ibn-'Abbád, O.) سَكَكٌ inf. n. of سَكَّ, sec. pers. سَكِكْتَ. (Msb, TA. [See 1, last sentence but one.]) سُكَّكٌ [a pl. of which the sing. is not mentioned,] Bustards; syn. حُبَارَيَاتٌ. (TA.) سُكَاكٌ The air that is next to the clouds, or to the higher part, (عَنَان,) of the sky; as also ↓ سُكَاكَةٌ: (S, K:) or both signify the air, or atmosphere, between heaven and earth: like لُوحٌ: the pl. of the second is سَكَائِكُ. (TA.) Hence the saying, لَا أَفْعَلُ ذٰلِكَ وَلَو نَزَوْتَ فِىالسُّكَاكِ, meaning [I will not do that even if thou leap] into the sky. (S.) — — Also The part, of an arrow, which is the place of the feathers. (Ibn- 'Abbád, O, K.) سَكُوكٌ: see سُكٌّ, in two places. ضَرَبُوا بُيُوتَهُمْ سِكَاكًا [They pitched their tents] in one row: (Th, K:) and said with ش, [i. e. شِكَاكًا,] accord. to IAar: (TA:) but Th says that it is only with س, deriving it from سِكَّةٌ signifying "a wide زُقَاق." (TA in art. شك.) سُكَاكَةٌ Small in the ear, (M, K,) or in the ears. (IAar, TA.) [See also أَسَكُّ.] — — And (assumed tropical:) One who is alone in his opinion, having none to share with him in it, (AZ, K, TA,) who acts without caring how his opinion happens to be: pl. سُكَاكَاتٌ: it has no broken pl. (AZ, TA.) — See also سُكَاكٌ. سَكَائِكُ pl. of سُكَاكَةٌ as syn. with سُكَاكٌ [q. v.]. (TA.) — — See also سِكَّةٌ, in the latter half of the paragraph. سَكِّىٌّ: see سُكٌّ. سِكِّىٌّ: see سِكَّةٌ, in the former half of the paragraph. — Also i. q. بَرِيدٌ [meaning either A beast of the post or a messenger who journeys on a beast of the post]: a rel. n. from سِكَّةٌ. (Ibn-'Abbád, O, TA.) سَكَّاكٌ [A stamper of money;] one who strikes the سِكَّة. (TA.) — — [And said by Golius, as on the authority of Meyd, to signify A maker of knives; like سَكَّانُ.] سَكَّاكَةٌ [as a coll. gen. n., app. derived from سِكَّةٌ signifying "a road,"] Wayfarers. (TA.) سِكِّينٌ, mentioned by Ibn-'Abbád in this art., and said in the Mgh to be of the measure فِعْلِينٌ from السَّكُّ, or فِعِّيلٌ from السُّكُونُ: see art. سكن. أَسَكُّ Small in the ear, (Mgh, K,) with a sticking thereof to the head, and small projection thereof: (K:) or short in the ear, with a sticking thereof to the part behind it: (TA:) or small in the قوف [meaning either the upper part or the helix] of the ear, and narrow in the ear-hole: (K:) applied to a man, (Mgh, K,) &c.: (K:) fem. سَكَّآءُ: (S, Mgh, O, Msb, K:) applied [to a woman, as is implied in the K, and to a female bird, and particularly to a female ostrich, and] to a single bird of the species called قَطًا, because having no ear [apparent or projecting], (TA,) and to a she-goat, meaning, with the lawyers, having no ear except the ear-hole, or, accord. to El-Kudooree, naturally earless: (Mgh:) and applied to an ear, as meaning small: (S, Msb:) pl. سُكٌّ: applied [to human beings, &c., more commonly to birds, and particularly] to ostriches, (K,) and to birds of the species called قَطًا: (TA:) it is said that every سَكَّآء is oviparous, and every شَرْفَآء is viviparous; the former meaning a female that has no ear (S, O) apparent, or external; (O;) and the latter, "a female that has an ear (S, O) apparent, or external, (O,) though it be slit." (S.) A rájiz says, لَيْلَةَ حَكٍّ لَيْسَ فِيها شَكُّ أَحُكُّ حَتَّى سَاعِدِى مُنْفَكُّ أَسْهَرَنِى الأُسَيْوِدُ الأَسَكُّ [A night of scratching: there is no doubt respecting it: I scratch so that my fore arm, or my upper arm, (for ساعد is used in both of these senses,) is dislocated: the little black thing without ears having rendered me sleepless]: he means the fleas, using the sing. as a gen. n. (TA.) — — Also Having the ears cut off. (TA.) [This seems to be the primary, though not a usual, signification.] — — And (assumed tropical:) [Having the ears stopped up: (see 8:) or] deaf. (K.) It is applied in this sense to the ostrich, because [they say that] he does not hear. (Lth, TA.) — — And الأَسَكُّ was the name of A certain horse. (O, K.) — — See also سَكٌّ. مِنْبَرٌ مَسْكُوكٌ [A pulpit] nailed with nails of iron: but also said to be with ش, [i. e. مَشْكُوكٌ,] meaning مَشْدُودٌ [made firm or strong, &c.]. (TA.) سكب 1 سَكَبَ, (S, A, Msb, K,) aor. سَكُبَ, (A, TA,) inf. n. سُكُوبٌ (S, A, Msb, K) and سَكْبٌ (Msb) and تَسْكَابٌ, (S, [this last assigned in the K to the trans. verb,]) said of water, (S, A, Msb, K,) and a flow of tears (دَمْع), (A, TA,) and the like, (TA,) It poured out or forth; or was, or became, poured out or forth; (S, A, Msb, K;) as also ↓ انسكب. (S, K.) — And سَكَبَهُ, (S, A, Mgh, Msb, K,) aor. as above, (A, TA,) inf. n. سَكْبٌ (S, Mgh, K) and تَسْكَابٌ, (K, [the latter assigned in the S to the intrans. verb,]) He poured it out or forth; namely, water, (S, A, Mgh, Msb, K,) and a flow of tears, (A, TA,) and the like; (TA;) as also ↓ اسكبهُ. (A.) The people of El-Medeeneh say, أُسْكُبْ عَلَى يَدَىَّ Pour thou out, or forth, upon my hands. (A.) And it is said in a trad., هَاهُنَا تُسْكَبُ العَبَرَاتُ [Here tears are to be poured forth], meaning this is the place in which one should weep, seeking forgiveness. (Mgh.)

4 أَسْكَبَ see the next preceding paragraph. 7 إِنْسَكَبَ see the next preceding paragraph. سَكْبٌ and ↓ سَاكِبٌ and ↓ سَكُوبٌ and ↓ سَيْكَبٌ (K) and ↓ سَكِيبٌ (CK [omitted in the TA and in my MS. copy of the K]) and ↓ أُسْكُوبٌ (K) Water poured out or forth, or being poured out or forth: or poured out or forth, (K, TA,) running upon the surface of the earth without any excavation: (TA:) or the first signifies water poured out or forth; and is an inf. n. used as an epithet, like صَبٌّ and غَوْرٌ applied as epithets to water: and ↓ سَكُوبٌ, water running upon the surface of the earth without any excavation: and ↓ أُسْكُوبٌ, water pouring out or forth, or being poured out or forth; (S;) or, as some say, pouring much: (Har pp. 469 et seq.:) and also this last, running water: (TA:) or this signifies دَائِمُ الهَطَلَانِ [i. e. continually pouring, or continually pouring dispersedly and in large drops; as also سَكْبٌ; for hence it appears evident that الهَطَلَانُ الدَّائِمُ as an explanation of السَّكْبُ and الأُسْكُوبُ in the K is a mistake for الدَّائِمُ الهَطَلَانِ]; and is applied as an epithet to water and to blood; (A;) and also [probably in this sense] to clouds (سَحَابٌ); and to a wound made with a spear or the like (طَعْنَةٌ): and ↓سَاكِبٌ is applied as an epithet to tears (دَمْعٌ). (TA.) — — [Hence] سَكْبٌ applied to a horse means (tropical:) Wide in step: (S, A, K:) or fleet, or swift, or excellent in running; (A, K;) that runs much: (Mgh, TA:) or light, or active: and ↓ أُسْكُوبٌ, so applied, has one or another of these meanings: (A:) or the former, thus applied, that runs vehemently; as also فَيْضٌ; likened to water pouring forth: (EthThaalebee, TA:) also, (K, TA,) applied to a horse and a man and a boy, (TA,) (assumed tropical:) light of spirit; and brisk, lively, or sprightly, (K, TA,) in work, or action. (TA.) السَّكْبُ was the name of the first horse possessed by the Prophet; (Mgh, * K;) as also ↓ السَّكَبُ: and the name of a horse of Shebeeb Ibn-Mo'áwiyeh. (K.)— — [Hence also,] (assumed tropical:) A certain sort of clothes, or garments, (T, S, K,) thin so as to resemble dust, and as though resembling pouring water by reason of its thinness; and so, accord. to IAar, ↓سَكَبٌ. (T, TA.) — — Applied to a man, (assumed tropical:) Tall; (K;) a dial. var. of سَقْبٌ [q. v.]. (TA.) — — And (tropical:) A necessary thing or affair: (A, K, TA:) and (tropical:) a disgrace (سُبَّةٌ) that is necessary, or unavoidable. (A, TA.) Lakeet Ibn-Zurárah said to his brother Maabad, when he required him to ransom him with two hundred camels, he being a captive, نُمِيطُ عَنْكَ شَيْئًا يَكُونُ عَلَى أَهْلِ بَيْتِكَ سُبَّةً سَكْبًا, meaning (tropical:) [We will put away from thee a thing that would be to the people of thy house] a necessary, or an unavoidable, disgrace. (TA.) — Also Copper, or brass; syn. نُحَاسٌ: or lead: (IAar, K:) and so ↓ سَكَبٌ, (K,) in the latter sense, or in both senses, or in all the senses. (TA.) سَكَبٌ: see the next preceding paragraph, latter half, in three places. — Also A certain kind of tree, (S, K,) of sweet odour, (S,) as though its odour were that of [the perfume called] خَلُوق [q. v.], growing apart from others, upon a single root, having a downy substance, and leaves like those of the صَعْتَر [a species of origanum, or marjoram], except in being more green: it grows in the plains and the valleys; and what has dried up thereof is of no use to any one: it has a fruit which is eaten, and the people of El-Hijáz make of it a [beverage such as is termed] نَبِيذ: its fruit does not grow forth in one year, but only in several years: AHn says that the سَكَب is a herb that rises to the height of a cubit, having dustcoloured leaves like those of the هِنْدَبَاء [or endive], and a blossom intensely white, of the form of that of the فِرْسِك [i. e. peach, or a species or variety thereof]: (TA:) n. un. with ة: (S, TA:) As mentions the سَكَب as one of the plants of the plain, or soft, tracts. (TA.) — — It is also said to be The [plant called] ريح [app. رَيِّح or ريح which seem to be coll. gen. ns. of each of which the n. un. is with ة (see رَيِّحَةٌ)], having a yellow blossom. (TA.) — — And The anemone (شَقَائِقُ النُّعْمَانِ). (K.) — — And One of the trees of the hot season. (TA.) سَكَابٌ and سَكَابِ, the latter [indecl., with kesr for its termination,] like قَطَامِ, and ↓ سَكَّابٌ, [all app. meaning The fleet, or swift, like السَّكْبُ and الأُسْكُوبُ,] are names of certain horses. (K: the second only mentioned in the S.) سَكُوبٌ: see سَكْبٌ, in two places. سَكِيبٌ: see سَكْبٌ. سَكَابٌ: see سَكَّابٌ. سَاكِبٌ: see سَكْبٌ, in two places. — [And act. part. n. of سَكَبَهُ. Hence,] سَاكِبُ المَآءِ (assumed tropical:) [The sign of Aquarius;] the eleventh of the signs of the Zodiac; also called الدَّلْوُ. (Kzw.) سَيْكَبٌ: see سَكْبٌ أُسْكُبَّةٌ The أُسْكُفَّة [i. e. threshold] of a door. (K.) إِسْكَابٌ: see the next paragraph. أُسْكُوبٌ: see سَكْبٌ, in three places. — — Also Lightning extending towards the earth. (K.) So in the saying of Zuheyr El-Mázinee, بَرْقٌ يُضِيْءُ أَمَامَ البَيْتِ أُسْكُوبُ [Lightning shining, or shining brightly, before the tent, or house, extending towards the earth]; as though it were pouring forth rain. (TA.) — — And A row of palm-trees; (IAar, K;) as also أُسْلُوبٌ: if of other than palm-trees, it is termed أُنْبُوبٌ, and مِدَادٌ. (IAar, TA.) — Also i. q. إِسْكَافٌ [A maker of shoes or boots, or a sewer of leather, &c.]; like ↓ إِسْكَابٌ: or a blacksmith. (K.) المِسْكَبَةُ [altered in a copy of the A from المَسْكَبَةُ, which may perhaps be the right word,] The higher, or highest, rivulet, or small channel for irrigation, from which the other rivulets, or small channels, are supplied with water. (A.) — — [In a copy of the A (in art. سطب), المَسْطَبَة, which I believe to be in that instance a mistranscription for المسكبة, occurs expl. as meaning (assumed tropical:) The Milky Way.] سكبج Q. 1 سَكْبَجَ He prepared سِكْبَاج. (TA.) سِكْبَاجٌ an arabicized word, (O, Msb, K,) with kesr (Msb, K) to the س, not with fet-h, because there is no word of the measure فَعْلَالٌ except of the reduplicate class [like زَلْزَالٌ &c.], (Msb,) from سِكْ, meaning "vinegar," in Pers., and بَاج, [arabicized from the Pers. بَاهَا,] i. e. لَوْنٌ [as meaning "a sort," or "species," of food or viands]; (O; [in which it is erroneously said that بَاج is in Pers. بَاوَا;]) or from [the Pers.] سِرْكَهْ پَاچَهْ; [سِرْكَهْ meaning "vinegar;" and پَاچَهْ "sheeps' feet," or "trotters;"] (TA;) [but the former derivation is evidently the more probable;] A well-known kind of food; (Msb;) flesh-meat cooked with vinegar: this is the best that is said [in explanation of the word]: (TA:) [in the present day, applied to a sort of food composed of flesh-meat, wheat-flour, and vinegar; and sometimes to other varieties of food, but vinegar, I believe, enters into the composition of them all: also called سِكْبَا; from the Pers. سِكْ "vinegar," and بَا "spoon-meat:" accord. to Golius, on the authority of the Loghat NiametAllah Khaleel Soofee, a sort of food composed of flesh-meat cut in pieces, (to which are afterwards added raisins, a few figs, and some vetches,) with vinegar and honey, or acid syrop: and سِكْبَاجُ البَقَرِ is a name given to such food prepared with beef:] سِكْبَاجٌ أَصْفَرُ is a well-known sort of broth [or soup] in which is saffron, wherefore it is termed اصفر. (Mgh.) سكبينج سَكْبِينَجٌ an arabicized word [from the Pers. سَكْبِينَهْ]; (O;) [Sagapenum;] a certain medicine, (O, K,) well-known; (K;) the gum of a certain tree (O, TA) in Persia, (TA,) [supposed to be the ferula Persica,] in which is no useful property, but only in its gum: some say that there is a sort of قِنَّة [or galbanum] that changes from its original state and becomes سكبينج. (O.) سكت 1 سَكَتَ, (S, Msb, TA,) aor. سَكُتَ, (Lth, TA,) inf. n. سُكُوتٌ and سَكْتٌ (S, A, Msb, K) and سُكَاتٌ (S, K) and سَاكُوتَةٌ, (K,) [all these ns. said in the K to signify the same, but this is not exactly the case, for the last is of an intensive form,] He was, or became, silent, mute, or speechless; contr. of نَطَقَ; (TA;) i. q. صَمَتَ: (Lth, Msb, TA:) or سَكَتَ is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas صَمَتَ is sometimes said of that which has not the power, or faculty, of speech: (Er-Rághib, MF, TA:) or سَكَتَ, aor. سَكُتَ, inf. n. سُكُوتٌ and سَكْتٌ, signifies he (a man) ceased, or stopped, speaking; and سَكَتَ, aor. سَكُتَ, inf. n. سَكْتٌ, (assumed tropical:) he (a man) was, or became, still, or quiet; syn. سَكَنَ: (Zj, TA:) [it is

said that] ↓ اسكت, also, is syn. with صَمَتَ, like سَكَتَ; (Msb;) accord. to AZ, one says of a man, صَمَتَ and أَصْمَتَ and سَكَتَ and ↓ أَسْكَتَ: (TA:) or, as some say, ↓ اسكت signifies he was, or became, silent, or he spoke not; and he ceased [from speech], or broke off [therefrom], or became cut short [therein]: (Msb:) or سَكَتَ signifies he was, or became, silent intentionally; and ↓ اسكت, he was, or became, silent by reason of thought or disease or fear: (TA:) or you say تَكَلَّمَ ثُمَّ سَكَتَ without ا [when you mean he spoke and then became silent, i. e., intentionally]; (S) but you say ↓ اسكت when you mean his speech became broken off, or cut short, and so he spoke not. (S, K.) It is said in a prov., سَكَتَ أَلْفًا ونَطَقَ خَلْفًا He held his tongue from a thousand words (سَكَتَ عَنْ أَلْفِ كَلِمَةٍ), and then uttered what was wrong. (ISk, S and Msb in art. خلف.) And you say [of the quiescent ه that is sometimes added at the end of a word, after a vowel or a letter of prolongation, as in لَمْ يَرْضَهْ and وَا زَيْدَاهْ], هٰذِهِ هَاءُ السَّكْتِ [This is the هاء of pausation]. (A, TA.) One says also, of a she-camel, سَكَتَتْ, inf. n. سُكُوتٌ, meaning She uttered not the [grumbling] cry termed رُغَآء when the saddle was put upon her. (ISd, TA.) — — [Hence سَكَتَ, aor. as above, inf. n. سَكْتٌ, as syn. with سَكَنَ, meaning as expl. above; and also (assumed tropical:) It was, or became, still, quiet, motionless, at rest, stilled, quieted, appeased, tranquillized, calm, allayed, assuaged, or quelled; it remitted; it subsided; and so ↓ اسكت.] You say, ضَرَبَهُ حَتَّى سَكَتَتْ حَرَكَتُهُ (A) or ↓ أَسْكَتَتْ حركته (TA) (tropical:) [He beat him until his motion became stilled]; and ↓ حتّى أَسْكَتَ (assumed tropical:) [until he became still]. (TA.) And سَكَتَ الغَضَبُ i. q. سَكَنَ, (S, Msb, TA,) meaning فَتَرَ [i. e. (assumed tropical:) The anger remitted; or became stilled, appeased, or allayed]; (TA:) as also ↓ اسكت: (Msb:) and سَكَتَ عَنْهُ الغَضَبُ (tropical:) [Anger, or the anger, became stilled so that it departed from him]. (A.) Hence, in the Kur [vii. 153], وَلَمَّا سَكَتَ عَنْ مُوسَى الغَضَبُ, (S,) meaning, accord. to Zj, سَكَنَ [i. e. (assumed tropical:) And when the anger became stilled so that it departed from Moses]: or, as some say, the phrase is inverted, the meaning being وَلَمَّا سَكَتَ مُوسَى عَنِ الغَضَبِ [And when Moses was silent, ceasing from anger]: but the former is the explanation of those skilled in the Arabic language. (TA. [See also 4.]) You say also, سَكَتَ الحَرُّ, meaning (assumed tropical:) The heat became vehement, or intense, the wind being still. (TA.) — — [Hence also,] (assumed tropical:) He died: (K:) occurring in this sense in a trad. (TA.) — — سَاكَتَنِى فَسَكَتُّ: see 3. — سَكَتَ said of a horse, [from السُّكَيْتُ,] He came in tenth in a race. (TA.) 2 سَكَّتَ see 4, in two places. 3 ↓ سَاكَتَ سَاكَتَنِى فَسَكَتُّ [may mean He kept silence with me and I was silent: or he vied with me in keeping silence and I surpassed therein: or it may have both of these meanings; both being agreeable with analogy]. (S, TA; in neither of which it is explained.) 4 اسكت as an intrans. verb: see 1, in nine places. — — He turned away, and spoke not; occurring in this sense in a trad.: and اسكت عَنِ الشَّىْءِ He turned away from the thing. (TA.) — اسكتهُ and ↓ سكّتهُ (S, A, Msb) both signify the same, said of God (S) [and of a man]; He made him, or rendered him, silent, mute, or speechless; (Msb;) [he silenced, or hushed, him;] namely, a person speaking. (A.) And اسكتهُ عَنِى [He made him to abstain from speaking of, or to, me]. (As, TA in art. نصت.) And اسكت الصَّبِىَّ بِسُكْتَةٍ [He silenced, or hushed, the child with a سُكْتَة]. (Lh, S, A, K.) And أُسْكِتَ means He was silenced in a dispute or the like. (A, TA.) — — [And hence, (assumed tropical:) He stilled, quieted, appeased, tranquillized, calmed, allayed, assuaged, or quelled, it.] In the Kur vii. 153, some read, ↓ وَلَمَّا سُكِتَ عَنْ مُوسَى الغَضَبُ and أُسْكِتَ [i. e. (assumed tropical:) And when the anger was stilled so that it was made to depart from Moses]. (Bd. [For the usual reading see 1, latter part.]) سَكْتٌ an inf. n. of 1 [q. v.]. (S, &c.) — — And [hence,] A division [or pause] between two musical sounds, or notes, without breathing; (T, K, TA;) as also ↓ سَكْتَةٌ. (TA.) — See also سِكِّيتٌ, in two places. سَكْتَةٌ A single state of silence, muteness, or speechlessness. (Msb.) One says, لِلْحُبْلَى صَرْخَةٌ ثُمَّ سَكْتَةٌ [To the pregnant woman is attributable a vehement cry, then a silence]. (A, TA.) — — In prayer, A silence [or pause] after the commencement; [i. e. after what precedes the first recitation of the Opening Chapter of the Kur-án;] which is approved: and, in like manner, after the ending of the recitation of the Opening Chapter of the Kur-án. (T, TA.) — See also سَكْتٌ. — — Also A certain disease [by which a person loses his powers of speech and motion], (S, K, TA,) well known among the physicians; (TA;) [i. e. apoplexy; thus called in the present day:] accord. to some, the word in this sense should be written ↓ سِكْتَةٌ, because it denotes a mode [of silence or stillness]; but this is incorrect, being at variance with the authority of transmission. (TA.) — — See also the next paragraph: — and see سِكِّيتٌ. سُكْتَةٌ: see سِكْتَةٌ. — — Also A thing (S, A, Msb, K) of any kind (S) with which one silences, or hushes, or quiets, a child, (S, A, Msb, K,) or other person; (S, K;) [generally meaning a lullaby of any kind for a child:] and somewhat remaining in a bag or other receptacle, (K, TA,) i. e. of food. (TA.) One says, مَا لَهُ سُكْتَةٌ لِعِيَالِهِ, and ↓ سَكْتَةٌ, meaning He has not any food with which to silence, or quiet his family, or household. (Lh, TA.) سِكْتَةٌ is a subst. from سَكَتَ; [signifying Silence, &c.; like سُكُوتٌ used as a subst.;] as also ↓ سُكْتَةٌ. (Lh, TA.) — — See also سَكْتَةٌ. سُكَاتٌ Constant, or continual, silence. (Msb.) Hence, by way of comparison, one says, الإِفْحَامُ سُكَاتٌ [as though meaning The state of being silenced in a dispute, &c., is a state of constant, or continual, silence: but it seems to mean, more probably, الافحام (as an act. inf. n.) is an act that silences; agreeably with what here follows]. (Msb.) — — رَمَاهُ بِسُكَاتٍ (AZ, M, K) and ↓ سُكَاتَةٍ, (AZ, S, M, A, K,) to which latter is generally added وَصُمَاتَةٍ, (M, TA,) He (a man, S, M, and God, TA) smote him, or afflicted him, with a thing that silenced him; (S, A, K;) thought by ISd to mean, with anxiety, or grief, that silenced him, or a thing in consequence of which he became silent: not expl. by AZ. (TA.) — — [In like manner] one says also, ↓ رَمَاهُ بِالمُسْكِتَاتِ [He smote him, or afflicted him, with the words, or acts, that silenced him]. (T in art. رم, from Aboo-Málik.) And بِهِ سُكَاتٌ [He has in him that which makes him silent]: said of one long silent in consequence of disease (A, TA) or of some evil in him. (TA.) And أَصَابَ سُكَاتًا He met with, or experienced, a disease that prevented him from speaking. (TA.) — — هُوَ عَلَى سُكَاتِ الأَمْرِ He is at the point of accomplishing the affair. (K.) And كُنْتُ عَلَى سُكَاتِ هٰذِهِ الحَاجَةِ I was at the point of attaining this want, or needful affair. (S.) — — حَيَّةٌ سُكَاتٌ (tropical:) A serpent that bites before one has knowledge of it; (S, A, K, TA;) as also ↓ سَكُوتٌ. (TA.) سَكُوتٌ: see سِكِّيتٌ. — — Applied to a she-camel, That does not utter the [grumbling] cry termed رُغَآء when the saddle is put upon her. (M, TA.) — — See also سُكَاتٌ, last sentence. سُكَيْتٌ: see سِكِّيتٌ. — — السُّكَيْتُ and ↓ السُّكَّيْتُ, (S, Msb, K,) sometimes pronounced thus with teshdeed, (S,) the former being the more common, (Msb,) The tenth horse in a race; i. e. the last of them; (Msb;) the last horse among those that start together in a race, (S, K,) of the ten that are reckoned; (S;) also called الفِسْكِلُ (S, Msb) and القَاشُورُ; those that come in after this one not being reckoned. (S.) The other nine are thus called, beginning with the first of these: المُجَلِّى, المُصَلِّى, التَّالِى, المُرْتَاحُ, العَاطِفُ, الحَظِىُّ, المُؤَمَّلُ, and اللَّطِيمُ. (TA.) Sb says that سُكَيْتٌ is a contracted dim. of سُكَّيْتٌ; the uncontracted dim. of which is سُكَيْكِيتٌ. (TA.) — — [Hence,] one says, فُلَانٌ سُكَيْتُ الحَلْبَةِ [lit. Such a one is the tenth horse of those that are started together for a wager], meaning (tropical:) such a

one is scrupulously nice and exact, or neat, [and therefore deliberate,] in his handicraft. (A, TA.) سُكَاتَةٌ: see سِكِّيتٌ. سُكَاتٌ: see سُكَّيْتٌ. — — السُّكَيْتُ: see السُّكَيْتُ. سِكِّيتٌ (S, A, Msb, K) and ↓ سُكَيْتٌ (S, A, K) and ↓ سَكُوتٌ (A, TA) and ↓ سَاكُوتٌ and ↓ سُكَّيْتٌ and ↓ سِكِّتِيتٌ and ↓ سَاكُوتَةٌ, (K,) [all intensive epithets, and the last doubly intensive,] A man constantly, or continually, silent: (S in explanation of the first and second:) or much, or often, silent, (Msb in explanation of the first, and K in explanation of all above-cited therefrom,) restraining himself from speech; (Msb;) and ↓ سَكْتٌ signifies the same: (K:) and ↓ this last, [which is originally an inf. n., and therefore used as an intensive epithet, like عَدْلٌ &c.,] (AZ, K,) and ↓ سَاكُوتٌ and ↓ سَاكُوتَةٌ and ↓ سُكْتَةٌ, (TA,) [but the last, which is written in the TA without any syll. signs, is doubly intensive, as is also that next preceding it,] a man who speaks little, (AZ, K, TA,) without inability to express his mind, or to express what he would say, (AZ, TA,) and, when he speaks, does so well. (AZ, K, TA.) سِكِّتِيتٌ: see the next preceding paragraph. سَاكِتٌ [part. n. of 1; Silent, &c.: pl. سُكُوتٌ]. (TA.) سَاكُوتٌ: see سِكِّيتٌ; each in two places. سَاكُوتَةٌ: see سِكِّيتٌ; each in two places. اسْكَاتٌ The temperate days in the latter, or last, part of the صَيْف [app. here meaning summer]. (K.) — — Remains of anything: (K:) as though pl. of سُكْتَةٌ, before mentioned. (TA.) — — Also, (K,) or أَسْكَاتٌ مِنَ النَّاسِ, (IAar, Lh,) Sundry, or scattered, parties, or classes, of people: (IAar:) or i. q. أَوْبَاشٌ [i. e. a medley, or mixed multitude; or the lowest or basest or meanest sort, or refuse, or riffraff]: (Lh, K:) IAar does not assign to it a sing.: some say that its sing. is سكت [app. سَكْتٌ]; but this demands consideration. (TA.) إِسْكَاتَةٌ, of the measure إِفْعَالَةٌ from السُّكُوتُ; A silence [or pause] of short duration, requiring something to be said or read or recited after it: or an abstaining from elevating the voice in speech; not an absolute silence, in which one ceases, or abstains, from reading or reciting or speaking; for it occurs in a trad. in the words, مَا تَقُولُ فِى إِسْكَاتَتِكَ [What dost thou say in thy اسكاتة?]. (IAth, TA.) رَمَاهُ بِالمُسْكِتَاتِ: see سُكَاتٌ. المُسَكِّتُ The last of the قِدَاح [or arrows used in the game called المَيْسِر]. (K.) This is omitted in some of the copies of the K. (MF.) الحِكْمَةُ المَسْكُوتُ عَنْهَا The secrets of the science of the Divine Essence. (TA in art. حكم, q. v.)

سكر

1 سَكِرَ, aor. سَكَرَ, inf. n. سَكَرٌ (S, Mgh, Msb, K) and سُكْرٌ, (A, Mgh, K,) or this is a simple subst., (S, Msb,) and سُكُرٌ and سَكْرٌ (K) and سِكَرٌ (Msb) and سَكَرَانٌ, (K,) He was, or became, intoxicated, inebriated, or drunken; (MA, KL, &c.;) contr. of صَحَا. (S, A, K.) [See also سُكْرٌ, below.] — — [Hence,] سَكِرَ عَلَنْقُلَانٌ, (A,) inf. n. سَكَرٌ, (K,) (tropical:) Such a one was, or became, violently angry with me: (A:) or angry; or enraged. (K.) And لَهُ عَلَىَّ سَكَرٌ (tropical:) He has violent anger against me. (A.) — — And سَكِرَتْ أَبْصَارُنَا; and سَكِرَت أَبْصَارُ القَوْمِ; and سَكِرَتْ عَيْنُهُ: see 2. — — Also سَكِرَ, aor. سَكَرَ, (TK,) inf. n. سَكَرٌ, (IAar, K,) It (a wateringtrough, or tank, TK) was, or became, full. (IAar, K, TK.) — — And سَكِرَتِ الرِّيحُ, (A, and so in my MS. copy of the K,) or سَكَرَت, (S, O, and so in the CK,) aor. سَكَرَ, (S, O,) or, as some relate a verse of Jendel Ibn-El-Muthennà Et- Tuhawee, in which it occurs, سَكَرَ, (O,) [indicating that the pret. is سَكِرَت or that the aor. is irreg.,] inf. n. سُكُورٌ (S, O, K) and سَكَرَانٌ, (K,) (tropical:) The wind became still, (S, A, O, K,) after blowing. (S.) And سَكَرَ, [or سَكِرَ,] inf. n. سُكُورٌ, (tropical:) It (water) became still, ceasing to run: so says AZ: and (tropical:) it (the sea) became calm, or motionless: so says IAar. (TA.) And سَكِرَ, (A,) or سَكَرَ, aor. سَكُرَ, (TA,) (tropical:) It (food [in a cooking-pot], or hot water, A, or a hot thing, TA) ceased to boil, or estuate, (A, TA,) or to burn, or be hot: (TA:) and (assumed tropical:) it (heat) became allayed, or it subsided. (TA.) — سَكَرَهُ: see 4. — — Also, (IAar, TA,) aor. سَكُرَ, (TK,) inf. n. سَكْرٌ, (K,) He filled it. (IAar, K, * TA.) — — Also, (S, Mgh, Msb,) aor. as above, (S, Msb,) and so the inf. n.; (S, Mgh, Msb, K;) and ↓ سكّرهُ, inf. n. تَسْكِيرٌ; (MF;) He stopped it up, or dammed it; namely, a river, or rivulet. (S, Mgh, Msb, K, MF.) And hence, سَكَرَ البَابَ, and ↓ سكّرهُ, (assumed tropical:) He closed, or stopped up, the door. (TA.) — — سُكِرَتْ أَبْصَارُنَا: see 2. 2 سكّرهُ: see 4. — — And see also 1, last two explanations. — — سُكِّرَتْ أَبْصَارُنَا, in the Kur [xv. 15], means (tropical:) Our eyes have been prevented from seeing, and dazzled: (S, K:) or have been covered over: (Aboo-' Amr Ibn-El-' Alà, S, K:) and ↓ سُكِرَتْ, without teshdeed, have been prevented from seeing: (Fr, K: *) or this latter, which is the reading of El-Hasan, means, accord. to him, have been enchanted: (S:) or both mean, have been covered and closed by enchantment, so that we imagined ourselves to behold things which we did not really see: (T, TA:) Mujáhid explains the latter reading as meaning, have been stopped up; i. e., have been covered by that which prevented their seeing, like as water is prevented from flowing by a سِكْر [or dam]: (A 'Obeyd:) and another reading is ↓ سَكِرَتْ, meaning, have become dazzled, like those of the intoxicated: (Ksh, Bd: *) AO says that ↓ سَكِرَتْ أَبْصَارُ القَوْمِ means (tropical:) The people became affected by a giddiness; and an affection like cloudiness of the eye, or weakness of the sight, came over them, so that they did not see; and Aboo-'Amr Ibn-El-'Alà says that this signification is derived from سُكْرٌ; as though their eyes were intoxicated: Zj says that ↓ سَكِرَتْ عَيْنُهُ means (assumed tropical:) his eye became dazzled, and ceased to see. (TA.) — — سُكِّرَ لِلْحَاجَةِ, meaning (assumed tropical:) His judgment, or opinion, was confused respecting the object of want, is said of a man only before he has determined upon the thing alluded to. (TA.) — — سكّرهُ, inf. n. تَسْكِيرٌ, also signifies He squeezed his throat, or throttled him. (S, K.) One says, البَعِيرُ يُسَكِّرُ آخَرَ بِذِرَاعِهِ حَتَّى يَكَادُ يَقْتُلُهُ [The camel throttles another with his arm so that he almost kills him]. (S.) 4 اسكرهُ It (wine, or beverage,) intoxicated, or inebriated, him; (S, A;) or deprived him of his reason; (Msb;) as also, accord. to some, ↓ سَكَرَهُ; (MF, TA;) but the former is that which commonly obtains; (TA;) [and ↓ سكّرهُ has the same signification; or its inf. n.] تَسْكِيرٌ signifies the causing, or making, to be affected with the remains of intoxication. (KL. [See the pass. part. n. of this last, below.]) The first is also said of قريض [app. a mistranscription for قريص, which may be syn. with قَارِصٌ, meaning "sour milk," for this has an effect like intoxication when too much of it has been drunk]; and thus applied it is tropical. (TA.) 6 تساكر He feigned intoxication, or a state of drunkenness. (S, A. *) 8 استكر الضَّرْعُ The udder became full of milk. (MA.) — — And استكرت السَّمَآءُ The sky rained vehemently. (MA.) سَكْرٌ: see سَكْرَانُ: — and سِكْرٌ. — Also A certain herb, or leguminous plant, (بَقْلَةٌ,) of such as are termed أَحْرَار [pl. of حُرٌّ], (Aboo-Nasr, K,) which is of the best of بُقُول: (TA as from the K: [but not in my MS. copy of the K nor in the CK:]) AHn says that no description of its general attributes or qualities had come to his knowledge. (TA.) سُكْرٌ an inf. n., (A, Mgh, K,) or a simple subst., signifying Intoxication, inebriation, or drunkenness; i. e. the state thereof; (S, Msb;) a state that intervenes as an obstruction between a man and his intellect; mostly used in relation to intoxicating drinks: but sometimes as meaning (assumed tropical:) such a state arising from anger, or from the passion of love: a poet says, سُكْرَانِ سُكْرُ هَوًى وَسُكْرُ مُدَامَةٍ أَنَّى يُفِيقُ فَتًى بِهِ سُكْرَانِ [Two intoxications, the intoxication of love and the intoxication of wine: how shall a youth recover his senses in whom are two intoxications?]. (Er-Rághib, TA.) سِكْرٌ a subst. from السَّكْرُ (Mgh, K) as meaning "the stopping up, or damming," of the river, or rivulet; (K;) i. e. A dam; a thing with which a river, or rivulet, is stopped up; (S, * Msb, K, TA;) and ↓ سَكْرٌ, originally an inf. n., occurs in the same sense: (Mgh:) the pl. of the former is سُكُورٌ. (K.) سَكَرٌ Wine: (K:) so, accord. to Fr and others in the Kur [xvi. 69], تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا, meaning, ye

obtain therefrom wine, and raisins and dried dates and the like; this being said before wine was prohibited: (TA:) and the [beverage called] نَبِيذ (S, A) prepared from dried dates: (S:) so in the Kur, ubi suprà: (S:) or the expressed juice of fresh ripe dates when it has become strong; (Mgh, Msb;) originally an inf. n.: (Mgh:) or an infusion of dried dates, untouched by fire: (A 'Obeyd:) a beverage, (A,) or نَبِيذ, (K,) made from dried dates and from كَشُوث [a species of cuscuta, or dodder] (A, K) and myrtle, آس, (A,) which is the most bitter beverage in the world, (A,) and forbidden like wine; (TA;) or made from dried dates and كشوث, disposed layer upon layer, upon which water is poured; and some assert that sometimes myrtle (آس) is mixed with it, and this increases its strength: (AHn:) also anything that intoxicates: (K:) and what is forbidden [that is obtained] from fruit (I'Ab, T, K) [of the palm-tree and grape vine], meaning wine, before its being forbidden; and الرِّزْقُ الحَسَنُ is what is lawful [that is obtained] from grapes and dates: (I 'Ab, T, TA:) and vinegar; (K;) accord. to some of the expositors of the Kur, ubi suprà; but this is a meaning unknown to the leading lexicologists: (B, TA:) and food: (K:) so accord. to AO alone; as in the following saying of a poet; جَعَلْتَ أَعْرَاضَ الكِرَامِ سَكَرَا [Thou hast made the reputations of the generous to be food: or] thou hast made the vituperation of the generous to be food to thee: but the leading lexicologists disallow this; and Zj says that the more probable meaning here is wine. (TA.) سَكِرٌ: see سَكْرَانُ: — — and سِكِيرٌ. سَكْرَةٌ A fit of intoxication: (A, Mgh:) pl. سَكَرَاتٌ. (Mgh.) You say, ذَهَبَ بَيْنَ الصَّحْوَةِ وَالسَّكْرَةِ He went away in state between that of sensibility and insensibility, or mental perception and inability thereof. (TA.) — — And (tropical:) A fit of anger. (TA.) — — And (tropical:) An overpowering sensation of delight, affecting youth. (TA.) — — سَكْرَةُ المَوْتِ (tropical:) [The intoxication of death; meaning] the confusion of the intellect by reason of the severity of the agony of death: (B, TA:) the oppressive sensation attendant upon death, which deprives the sufferer of reason: (Bd in l. 18:) the oppressive sensation, (S, A, * Mgh, K,) and disturbance of the mind, and insensibility, (K,) attendant upon death. (S, * A, Mgh, K.) And in like manner, سَكْرَةُ الهَمِ, (K,) and النَّوْمِ, (TA,) (tropical:) The oppressive sensation, &c., attendant upon anxiety, (K,) and upon sleep. (TA.) سَكَرَةٌ I. q. شَيْلَمٌ; (K;) [or resembling the شَيْلَم; (see زُوَانٌ;) a certain plant, app. called by the former name because a decoction thereof is used as an anæsthetic; said to be] the same that is called مُرَيْرَآءُ, that is [often found] in wheat. (TA.) سَكْرَانُ (S, A, Mgh, Msb, K) and سَكْرَانٌ, (TA,) which latter is seldom used, and is of the dial. of the Benoo-Asad, as is said in the S and Msb of its fem., (TA,) and ↓ سَكْرٌ; (K; [in the TA ↓ سَكِرٌ, but this is afterwards mentioned in the K as an intensive epithet;]) fem. [of the first,] سَكْرَى; (S, Mgh, Msb, K;) and [of the second,] سَكْرَانَةٌ; (S, Msb, K;) and [of the third,] سَكْرَةٌ; (K; [in the TA سَكِرَةٌ;]) Intoxicated; inebriated; drunken: (S, Msb, K:) [see سُكْرٌ:] pl. سُكَارَى [which is said in the TA to be also pl. of سَكِرٌ] and سَكَارَى, (S, Msb, K:) of which the former is the more common, or, as some say, the latter, and the former of which is said to be the only instance of the kind, except كُسَالَى and عُجَالَى and غُيَارَى, (TA,) [to which should be added حُيَارَى, and probably some other instances,] and سَكْرَى; (S, K;) or this is a fem. sing. applied as an epithet to a pl. n.; (Fr;) and in the Kur iv. 46, ElAamash read سُكْرَى, with damm, which is very strange, since no pl. of the measure فُعْلَى is known. (TA.) Th says that the words of the Kur [iv. 46] لَا تَقْرَبُواالصَّلَاةَ وَأَنْتُمْ سُكَارَى [Engage ye not in prayer when ye are intoxicated] was said before the prohibition of wine was revealed: others say that the meaning is, when ye are intoxicated with sleep. (TA.) سُكُرْكَةٌ, written by Sh سُكْرُكَةٌ: see art. سكرك. (TA.) سَكُورٌ: see سِكِيرٌ. سُكَّرٌ [Sugar;] a certain sweet substance, (TA,) well known: (Msb, TA:) a Pers. word, (S,) arabicized, (S, K,) from شَكَرْ: (K:) n. un. with ة [signifying a piece of sugar]: (S, K:) it is hot and moist, accord. to the most correct opinion; but some say, cold: and the best sort of it is the transparent, called طَبَرْزَذٌ; and the old is more delicate than the new: it is injurious to the stomach, engendering yellow bile; but the juice of the لَيْمُون and نَارَنْج counteract its noxiousness: it is said to be a word recently introduced; but some say that it occurs in one trad. (TA.) — — Also Like سُكَّر [or sugar] in sweetness: so used by Aboo-Ziyád El-Kilábee. (TA.) — — Also A certain kind of sweet fresh ripe dates; (K;) a sort of fresh ripe dates, likened to sugar in sweetness: (Mgh:) or a kind of very sweet dates; (AHát, T, Msb;) known to the people of ElBahreyn, (T,) and in Sijilmáseh and Dar'ah, and, as some say, in El-Medeeneh, where, how- ever, they require to be dried artificially. (MF.) — — A kind of grapes, which, being affected by what is termed مَرَق, fall off, (K,) for the most part: their bunches are of middling size; and they are white, juicy, and very sweet, (TA,) of the best kinds of grapes; (K;) and are made into raisins. (TA.) سُكَّرِيٌّ [Sugary; saccharine. — — And] Cake containing sugar, or barley-sugar, with almonds, or pistachio-nuts. (MA.) سَكَّارٌ One who makes, or sells, the beverage called نَبِيذ; syn. نَبَّاذٌ. (S, K.) سِكِّيرٌ One who intoxicates himself much, or often; a drunkard; a tippler; (K;) as also ↓ مِسْكِيرٌ (S, K) and ↓ سَكُورٌ (IAar, K) and ↓ سَكِرٌ: (K:) or constantly intoxicated: (S:) the pl. of سَكِرٌ is سُكَارَى, which is also pl. of سَكْرَانُ. (TA.) رِيحٌ سَاكِرَةٌ (tropical:) Wind becoming still. (A.) And لَيْلَةٌ سَاكِرَةٌ (tropical:) A still night; a night in which the wind is still; (S, * A;) a night in which there is no wind. (TA.) And مَآءٌ سَاكِرٌ (tropical:) Still, not running, water. (AZ, TA.) سَيْكُرَانٌ A certain plant, always green, the grain whereof is eaten: (K: [but this description seems to be an incorrect abstract of what here follows:]) Ed-Deenawaree [i. e. AHn] says, it is of the plants that continue green throughout the whole of the summer: I asked a sheykh of the Arabs of Syria, and he said, it is the سُخَر, [correctly سُخَّر,] and we eat it in its fresh state, with what an eating! and, he said, it has green grains, like the grain of the رَازِيَانَج [or fennel], except that they are round: (O:) [in the present day, it is applied to henbane, or a species thereof: accord. to Forskål, (Flora Aegypt. Arab., p. lxiii.,) hyoscyamus datora. See also شَيْكُرَانٌ.] مُسَكَّرٌ Affected with the remains of intoxication. (S, K.) مِسْكِيرٌ: see سِكِيرٌ. سكرج سُكُرُّجَةٌ, or سُكُرَّجَةٌ, accord. to different authorities, (TA,) or both, (MF,) not an Arabic word, but occurring in a trad.; [arabicized from the Pers. سُكُرْچَهٌ, meaning A saucer;] a sort of small bowl-shaped vessel, in [or out of] which one eats: it is of two sizes; the larger holding six ounces; and the smaller, three ounces, or four mithkáls, or between two thirds of an ounce [and some other quantity more or less (for there is an omission in this place in my original)]: in such vessels, placed upon the tables, around the meats, the Arabs used to put sauces and the like to excite the appetite and to aid digestion: expl. by Ed-Dáwoodee as a small, varnished, bowlshaped vessel. (TA.) سكرك سُكُرْكَةٌ, (Mgh, and so in some copies of the K,) thus written by IAth, (TA,) [and thus in copies of the S and A voce مِزْرٌ, and of the S and K voce سُقُرْقَعٌ, and of the Mgh and Msb and K voce غُبَيْرَآءُ, &c.,] or سُكُرُكَةٌ, thus written by Sh, (TA in art. سكر, and thus in a copy of the K,) an Abyssinian word, (TA,) arabicized, (Mgh, TA,) A certain beverage, (Mgh, K, TA,) of the Abyssinians, (Mgh,) prepared from ذُرَة [or millet], (Mgh, K, TA,) which intoxicates; the wine of the Abyssinians; also called سُقُرْقَعٌ [q. v.], (TA,) and غُبَيْرَآءُ, (Mgh and Msb and K in art. غبر, and TA in the present art.,) and مِزْرٌ [q. v.]. (A in art. مزر.) سكف 1 مَا سَكِفْتُ البَابَ, (Ibn-'Abbád, K, TA,) and بَابَهُ, (TA in art, عتب,) aor. سَكَفَ, (K,) I did

not tread, or have not trodden, upon the threshold of the door, (Ibn-'Abbád, K, TA,) and of his door; (TA;) as also ↓ مَا تَسَكَّفْتُهُ: (K:) and ↓ لَهُ بَابًا لَا أَتَسَكَّفُ [I will not tread upon the threshold of a door of his; or] I will not enter a house, or chamber, of his. (Z, TA.) 4 اسكف, (inf. n. إِسْكَافٌ, Msb,) He was, or became, an إِسْكَاف [q. v. infrà]. (IAar, T, Msb, K.) 5 تَسَكَّفَ see 1, in two places. سِكَافَةٌ The craft, or handicraft, of the إِسْكَاف [q. v.]: (K:) termed by Lth an inf. n., the source of الإِسْكَافُ, having no [unaugmented] verb. (TA.) سَكَّافٌ: see إِسْكَافٌ. سَاكِفٌ The lintel of a door, in which turns the صَائِر, (O, K, TA,) this latter word meaning [the upper and] the lower extremity of the door, the upper of which turns [in a socket in the lintel, and the lower in a socket in the threshold]: so says En-Nadr. (O, TA. [The explanation of صَائِرٌ in the O seems to have been mutilated by a copyist, and requires the additions which I have made, according to modern usage.]) سَيْكَفٌ: see إِسْكَافٌ. أَسْكَفٌ: see إِسْكَافٌ, in two places. أُسْكُفُّ العَيْنَيْنِ The parts on which grow the eyelashes of the two eyes: (IAar, K:) or the lower eyelids. (Z, K.) أُسْكُفَّةٌ The threshold of a door, (S, O, K,) upon which one treads; (O, K;) as also ↓ أُسْكُوفَةٌ: (TA:) or the lintel of a door: and sometimes [or rather almost universally] used in the former sense, which is the only meaning mentioned in the T [and] in the Abridgment of the 'Eyn [and in most other lexicons]: pl. اسكاف [app. أَسْكَافٌ, and, if so, anomalous]. (Msb.) — Also The خرقة [i. e. خِرْقَة, or rag, or ragged garment, or perhaps it is a mistranscription for حِرْفَة, i. e. craft, or handicraft, like سِكَافَةٌ,] of the إِسْكَاف: extr.: on the authority of Fr. (TA.) إِسْكَافٌ (Sh, S, M, Msb, K, &c.) and ↓ أُسْكُوفٌ (Sh, S, M, K) and ↓ أَسْكَفٌ and ↓ سَكَّافٌ and ↓ سَيْكَفٌ (K) A maker of boots, (Sh, Msb, K,) or of shoes or sandals; (MA;) or a sewer of boots &c.: (Msb;) or the first word, (Msb, K, TA,) as used by the Arabs [of the desert], (Msb, TA,) any artificer, or artisan, (Msb, K, TA,) thus expl. in the M, and so its three [perhaps a mistake for four] dial. vars., but said by J [in the S] to be a meaning not known, (TA,) except the maker of boots, for he is called ↓ أَسْكَفٌ, (K, TA,) i. e. when they mean such as is called إِسْكَافٌ in the cities or towns or villages: (TA:) or a carpenter; (K;) in which sense it is used by Esh-Shemmákh, but J says, [in the S,] only on the ground of supposition; (TA;) and any handicraftsman who works with an iron tool: (AA, K, * TA:) pl. أَسَاكِفَةٌ (S, Msb, TA) [and أَسَاكِيفُ]. — — Also the first word, Skilful with an affair. (O, K.) Sh says, I heard El-Fak'asee say, إِنَّكَ لَإِسْكَافٌ بِهٰذَا الأَمْرِ, meaning Verily thou art skilful with this affair. (O.) — Accord. to Ibn-'Abbád, الإِسْكَافُ is also used (O, K) by Ibn-Mukbil (O) as meaning The redness of wine: but this is a mistranscription, (O, K,) and a perversion of the meaning: (O:) the right word is الإِسْكَاب. (O, K.) أُسْكُوفٌ: see the next preceding paragraph. أُسْكُوفَةٌ: see أُسْكُفَّةٌ. سكن 1 سَكَنَ, (S, Mgh, L, Msb, K,) aor. سَكُنَ, (L,) inf. n. سُكُونٌ, (S, Mgh, L, Msb, K,) said of a thing, (S, L,) of a thing that moves, (Mgh, Msb,) It was, or became, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled, (هَدَأَ, Abu-l-'Abbás, L, or قَرَّ, K,) after motion; (Abu-l-'Abbás, L;) its motion [ceased, or] went away; (L, Msb;) and in like manner said of a man, and of a beast: (Abu-l-'Abbás, L:) and said of anything such as wind and heat and cold and the like; of rain; [and of pain;] and of anger; [&c.;] it was, or became, still, calm, tranquillized, appeased, allayed, assuaged, or quelled; [it died away, passed away, or ceased to be: and it remitted, or subsided; became alleviated, light, slight, or gentle:] and said of a man [or beast or the like, and of a voice or sound], he [or it] was, or became, still, or silent. (L.) [Hence,] one says, سَكَنَ الدَّمْعُ, and الدَّمُ, meaning رَقَأَ [The tears, and the blood, stopped, or ceased to flow]. (S and Mgh in art. رقأ.) [And one says of heat, and cold, and pain, &c., سَكَنَ عَنْهُ It passed away from him; quitted him. And سَكَنَتِ النَّارُ The fire became extinguished; or became allayed or assuaged; subsided; or ceased to flame or blaze or burn fiercely,] — — [Hence also, It (a letter) was or became, quiescent; i. e., without a vowel immediately following it; contr. of تَحَرَّكَ.] — — And سَكَنَ إِلَيْهِ, (Msb, [where the aor. is said to be سَكِنَ, but this is either a mistake or rare, for the aor. accord. to common usage is سَكُنَ, as in the Kur vii.] 189 and xxx. 20,]) inf. n. سُكُونٌ (Mgh, Msb) and سَكَنٌ, (Msb,) He trusted to it, or relied upon it, so as to be, or become, easy, or quiet, in mind; i. q. رَكَنَ إِلَيْهِ; (S and K &c. in art. ركن;) and اِطْمَأَنَّ إِلَيْهِ; (TA in art. طمن;) [and اِعْتَمَدَ عَلَيْهِ; and وَثِقَ بِهِ; &c.; and he inclined to it; syn. مَالَ إِلَيْهِ; and became familiar with it; syn. اِسْتَأْنَسَ بِهِ, and أَلِفَ; agreeably with explanations here following;] namely, a thing: (Msb:) and سَكَنَ إِلَيْهَا, aor. سَكُنَ, he trusted to her, or relied upon her, so as to be, or become, easy, or quiet, in mind; &c., as above; syn. اِطْمَأَنَّ إِلَيْهَا; (Ksh and Bd in vii. 189, and Ksh in xxx. 20;) and مَالَ إِلَيْهَا; (Ksh in vii. 189, and the same and Bd in xxx. 20;) and اِسْتَأْنَسَ بِهَا, and أَلِفَ; (Bd in the same two places;) namely, his wife. (Ksh and Bd.) — — And سَكَنَ الدَّارَ, (S, MA, Mgh, L, Msb, K,) and فِى الدَّارِ, (Mgh, Msb,) and بِالمَكَانِ, (L,) aor. سَكُنَ, (L, Msb, JM,) inf. n. سُكْنَى (MA, Mgh, L, JM) and سُكُونٌ (MA, L) and سُكْنٌ, (MA,) or ↓ سُكْنَى is a simple subst., and the inf. n. is سكن, (Msb, [accord. to which the latter is app. سَكْنٌ, for it is there said that the verb in this case is like طَلَبَ, the unaugmented inf. n. of which is طَلَبٌ, but this inf. n. سَكَنٌ I have not found elsewhere, and what is generally used as the inf. n. or quasi-inf. n. of the verb in this case is ↓ سُكْنَى,]) or ↓ سُكْنَى is a subst. in the sense of إِسْكَانٌ, as expl. below, (Mgh,) [or rather it is also a subst. in this sense,] He inhabited, or dwelt or abode in, the house [and the place]. (MA, Mgh.) وَلَهُ مَا سَكَنَ فِى اللَّيْلِ وَالنَّهَارِ, in the Kur [vi. 13], is from السُّكْنَى (Ksh, Bd) or from السُّكُونُ: (Bd:) if from the former, (Ksh, Bd,) it signifies To Him belongeth what taketh up its abode in the night and the day; (IAar, Ksh, * Bd, * L, Jel;) meaning, what the night and the day include within their limits: (Ksh, * Bd:) or, if from السُّكُونُ, (Bd,) what is still, or motionless, (Abu-l-'Abbás, Bd, L,) and what moves; one of the two contraries being mentioned as sufficient [to show what is intended] without the other; (Bd;) app. meaning the creation, collectively, or all created beings. (Abu-l-'Abbás, L.) — — And سَكَنَ, (L, K,) aor. سَكُنَ, (K,) He became such as is termed مِسْكِين [q. v.]; (L, K;) as also سَكُنَ, (K,) and ↓ اسكن, and ↓ تسكّن, and ↓ تَمَسْكَنَ: (L, K:) and [thus it means particularly] he was, or became, lowly, humble, or submissive; and low, abject, abased, and weak; as also ↓ اسكن, (L,) and ↓ تسكّن, and ↓ تَمَسْكَنَ; (S, * L;) the former of these being the regular form, (S, L,) and the more common and more chaste; (L;) the latter of them anomalous, [from المِسْكِينُ,] like تَمَنْدَلَ from المِنْدِيلُ, and تَمَدْرَعَ from المِدْرَعَةُ; (S, L;) and ↓ استكن, (L, Msb,) and ↓ اِسْتَكَانَ, of the measure اِفْتَعَلَ (L, Msb, K) from المَسْكَنَةُ (L, K) or from السُّكُونُ, (Msb,) with ا added, (L, Msb,) the vowel of the medial radical letter being thus rendered full in sound, (L, Msb, K,) or it is of the measure اِسْتَفْعَلَ from الكِينَةُ, signifying “ evil state or condition,” (Msb,) or from الكَيْنُ signifying “ the [piece of] flesh in the interior of the vulva,” because he who is lowly and abject is the most obscure of mankind. (L. [See also arts. كون and كين.]) 2 سكّنهُ, (S, L, Msb, K,) inf. n. تَسْكِينٌ, (S, L, K,) He, or it, caused it to be, or become, still, motionless, stationary, in a state of rest, quiet, calm, or unruffled; (S, * L, Msb, K;) namely, a thing: (S, L, Msb:) [and caused it, namely, anything such as wind, and heat, and cold, and the like, as rain, and pain, and anger, to be, or become, still, or calm; stilled, calmed, tranquillized, appeased, allayed, assuaged, or quelled, it; caused it to die away, pass away, or cease to be: and caused it to remit, or subside; to become alleviated, light, slight, or gentle: and caused him, and it, namely, a man or beast or the like, and a voice or sound, to

become still, or silent: (see 1, first sentence:)] and ↓ اسكنهُ signifies the same. (L.) [Hence,] one says of God, سكّن دَمْعَهُ, meaning أَرْقَأَهُ [He caused his tears to stop, or cease flowing]. (S and TA in art. رقأ.) — — [And hence, He made it (a letter) quiescent; i. e., made it to be without a vowel immediately following it; contr. of حَرَّكَهُ.] — تَسْكِينٌ also signifies The straightening a cane, or spear, (صَعْدَة,) with fire [which is termed السَّكَن]. (IAar, L, K.) — And The constantly riding a light and swift ass which is termed سُكَيْن. (IAar, L, K.) 3 ساكنهُ, inf. n. مُسَاكَنَةٌ, i. q. جَاوَرَهُ [meaning He lived in his neighbourhood, or near to him]. (TA in art. جور.) 4 اسكن: see 1, near the end, in two places. — اسكنهُ: see 2, first sentence. — — [Hence,] said of poverty, It made him to be little, or seldom, in motion. (Aboo-Is-hák, L, K.)— — And, said of God, He made him to be such as is termed مِسْكِين [q. v.]. (L, K.) — — And اسكنهُ الدَّارَ, (S, L, Msb, K,) or المَنْزِلَ, (MA,) He made him [or gave him] to inhabit the house, or abode; (S, * MA, L, * Msb, * K; *) he lodged him therein. (MA.) 5 تسكّن, said of a man, is from السَّكِينَةُ [i. e. He had, or possessed, or affected, the quality thus termed; meaning he was, or became, or affected to be, calm, tranquil, grave, staid, steady, or sedate; &c.]. (L.) See also Q. Q. 2, below: and see 1, above, near the end, in two places. 8 استكن, and its var. or syn. اِسْتَكَانَ: see 1, near the end. Q. Q. 2 تَمَسْكَنَ He affected to be like, or he imitated, such as are termed مَسَاكِين [pl. of مِسْكِينٌ, q. v.]. (IAth, L.) — — See also 1, near the end, in two places. You say, تَمَسْكَنَ لِرَبِّهِ He humbled, or abased, himself to his Lord; or addressed himself with earnest, or energetic, supplication to Him: and ↓ تسكّن is like تَمَسْكَنَ. (Lh, L.) سَكْنٌ, a quasi-pl. n. of ↓ سَاكِنٌ, like as شَرْبٌ is of شَارِبٌ, called by Akh a pl., (L,) The inhabitants, people, or family, of a house or tent; (S, L, K;) a household. (L.) — — And The collective body of the people of a tribe: one says, تَحَمَّلَ السَّكْنُ فَذَهَبُوا [The collective body of the people of the tribe bound the loads, or burdens, upon their beasts, and went away]. (Lh, L.) — — See also سَكَنٌ. — — And see the paragraph here next following. سُكْنٌ: see سُكْنَى. — — And see also مَسْكَنٌ, in three places. — — Also, (L, JM, [thus written in both, and expressly said in the latter to be " with damm,"]) or ↓ سَكْنٌ, (thus in copies of the K,) or ↓ سَكَنٌ, (thus in the CK,) [but the first is app. the right,] Food, aliment, or victuals, syn. قُوتٌ; (L, K, JM;) like نُزْلٌ meaning " food (طَعَام, L, JM) of a party alighting to partake of it," and said to be called سُكْنٌ because by means of it a place is inhabited, like as the نُزْل of an army means the " appointed rations of an army alighting at a place." (L.) سَكَنٌ A thing, (S, L, Msb, K,) of any kind, (S, L,) to which one trusts, or upon which one relies, so as to be, or become, easy, or quiet, in mind; (S, L, Msb, K;) and in like manner, a person, or persons, to whom one trusts, &c.: applied in this sense to a family, or wife, (L, Msb,) as well as to property, (Msb,) &c.: (L, Msb:) and hence [particularly] signifying a wife. (L.) One says, [app. using it in this sense, as seems to be indicated by the context in the S,] فُلَانٌ أَبْنُ السَّكَنِ [Such a one is the son of the سَكَن]; and As used to say ↓ السَّكْنِ: (S, L:) accord. to Ibn-Habeeb, one says سَكَن and سَكْن. (L.) And it is said in the Kur [vi. 96], جَعَلَ ٱللَّيْلَ سَكَنًا He hath made, or appointed, the night to be a resource for ease, or quiet. (L.) And in the same [ix. 104], إِنَّ صَلَوَاتِكَ سَكَنٌ لَهُمْ, i. e. [Verily thy prayers for forgiveness are] a cause of ease, or quiet, to them. (Zj, L.) [And ↓ سُكْنَةٌ seems to have a similar meaning: for] ISh says, تَغْطِيَةُ الوَجْهِ عِنْدَ النَّوْمِ سُكْنَةٌ, app. [The covering of the face on the occasion of sleep is a cause of ease, or quiet,] in the case of loneliness, or of fear arising therefrom. (L.) And it is said in a trad., اَللّٰهُمَّ أَنْزِلْ عَلَيْنَا فِى أَرْضِنا سَكَنَهَا, meaning O God, send down upon us, in our land, the succour, or relief, of its inhabitants, [app. alluding to rain,] to which they may trust so as to be easy, or quiet, in mind. (L.) — — Also i. q. مَسْكِنٌ. (Lh, L, and Ham p. 400.) See the latter word, in three places. — — And Fire; [app. first applied thereto as being a cause of ease, or comfort;] (S, L, K;) as in the saying [of a rájiz], وَسَكَنٍ تُوقَدُ فِمِظَلَّهْ [And a fire kindled in a large tent of hair-cloth, or in a booth, or shed], (S, L,) describing himself as driven to have recourse thereto by the night, and by a moist wind, or a wind cold with moisture; and [afterwards used without any allusion to its being a cause of ease, or comfort,] as in the saying of another, describing a cane, أَقَامَهَا بِسَكَنٍ وَأَدْهَانْ meaning He straightened it with fire and oils. (L.) — — And Mercy, pity, or compassion. (K, [See also سَكِينَةٌ.]) — — And i. q. بَرَكَةٌ [A blessing; prosperity, or good fortune; increase; &c.]. (K.) — See also سُكْنٌ: — and سُكْنَى: — and see سَاكِنٌ. [سَكْنَةٌ A quiescence of a letter; its having no vowel immediately following; opposed to حَرَكَةٌ: pl. سَكَنَاتٌ.] — — تَرَكْتُهُمْ عَلَى سَكَنَاتِهِمْ: see سَكِنَةٌ. سُكْنَةٌ: see سَكَنٌ. سَكِنَةٌ A place; [properly] a place of habitation or abode: pl. سَكِنَاتٌ. (L.) It is said in a trad., اِسْتَقِرُّوا عَلَى سَكِنَاتِكُمْ فَقَدِ انْقَطَعَتِ الهِجْرَةُ, (S, L, K, *) i. e. Rest ye, or remain ye, at your places, (S, L,) or in your places of habitation or abode, (S, L, K,) for emigration has [ended, having] become no longer needful. (L.) And one says, النَّاسُ عَلَى سَكِنَاتِهِمْ, [virtually] meaning, accord. to Fr, The people are in their right state: (S, L:) and in like manner is expl. the saying, تَرَكْتُهُمْ عَلَى سَكِنَاتِهِمْ and ↓ سَكَنَاتِهِمْ and نَزَلَاتِهِمْ; but the approved explanation is, [I left them] at their places of habitation, which is that of Th; or, as in the M, their places of alighting, or abode. (L.) — — Also The part, of the neck, which is the resting-place of the head. (S, L, K.) So in the saying, (S, L,) attributed to several poets, (L,) بِضَرْبٍ يُزِيلُ الهَامَ عَنْ سَكِنَاتِهِ [With a smiting that removes the heads from their resting-places on the necks]. (S, L.) سُكْنَى is an inf. n. of سَكَنَ in the phrase سَكَنَ الدَّارَ: (MA, Mgh, L, JM:) or a simple subst. therefrom: (Msb:) or a subst. in the sense of إِسْكَانٌ, like رُقْبَى in the sense of إِرْقَابٌ: (Mgh:) see 1, in three places: or it is a subst. (S, L, K) also (L) from أَسْكَنَهُ الدَّارَ, (S, L, K,) like as عُتْبَى is from إِعْتَابٌ, (S, L,) and so is ↓ سَكَنٌ, (Lh, L, K,) [which is app. mentioned in the Msb as an inf. n. of the former verb,] signifying, as also ↓ سُكْنٌ, [so in one place, as on the authority of Lth, in the L, and said in the MA to be, like سُكْنَى, an inf. n. of the verb first mentioned above,] The making [or giving] a man a place, or an abode, to inhabit, without rent; (L, and Ham p. 400 in explanation of the first of these words;) the term سُكْنَى being similar to عُمْرَى. (L.) — — See also مَسْكَنٌ, in five places. سُكَيْنٌ An ass light, or active, and quick, or swift: and سُكَيْنَةٌ is applied to a she-ass (L, K) in the same sense. (L.) — — Hence the latter is used as a name for (assumed tropical:) A girl, or young woman, or a female slave, that is of a light, or an active, spirit. (L.) — — The former also signifies A wild ass. (L.) — — And السُّكَيْنَةُ is the name of The gnat that entered into the nose of Numrood [or Nimrod]. (L, K.) سَكِينَةٌ (S, L, Msb, K) and ↓ سِكِّينَةٌ (Ks, L, K) and ↓ سَكِّينَةٌ, (L, Msb,) mentioned in the " Nawádir," (Msb,) on the authority of AZ, (L,) but of a measure of which there is no [other] known instance, (L, Msb,) Calmness, or tranquillity; (S, L, Msb, K;) gravity, staidness, steadiness, or sedateness; (S, L, Msb;) and a quality inspiring reverence or veneration: (Msb:) and, as some say, mercy, pity, or compassion: [see also سَكَنٌ:] and aid or assistance; or victory or conquest: and a thing whereby a man is calmed, or tranquillized: (L:) pl. of the first word سَكَائِنُ. (Har p. 62.) One says of a man who is calm or tranquil, or grave &c., عَلَيْهِ السَّكِينَةُ [Upon him is resting, or abiding, calmness &c.]. (L.) And it is said in a trad., respecting the Prophet, on the occasion of the coming down of revelation, فَغَشِيَتْهُ السَّكِينَةُ, meaning And calmness, or tranquillity, and غَيْبَة [i. e., as here used, absence of mind from self and others by its being exclusively occupied by the

contemplation of divine things], came upon him. (L.) And in the Kur [ii. 249], it is said, [with reference to the coming of the ark of the covenant,] فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ, meaning [In which shall be] a cause of your becoming tranquil, [or easy in your minds,] when it cometh to you [from your Lord]: (Zj, L, K:) or, as some say, there was in it a head like that of the cat; when it uttered a cry, victory betided the Children of Israel: (L:) or a thing having a head like that of the cat [and a tail like that of the cat (Bd)], of chrysolite and sapphire, and a pair of wings: (L, K:) or an image like the cat, that was with them among their forces, on the appearance of which their enemies were routed: or an animal having a face like that of a human being, compact [in substance], the rest thereof being unsubstantial like the wind and the air: or the images of the Prophets, from Adam to Mohammad: (Bd:) or the signs, or miracles, with the performance of which Moses was endowed, and to which they trusted so as to be easy, or quiet, in their minds: (L:) or by the تَابُوت to which these words refer is meant the heart, [or rather the chest, i. e. bosom,] and the سكينة is the knowledge, and purity, or sincerity, in the heart [or bosom]. (Bd.) In a trad. of' Alee, respecting the building. of the Kaabeh, it is said, فَأَرْسَلَ اللّٰهُ إِلَيْهِ السَّكِينَةَ, meaning [And God sent to him] the wind swift in its passage. (L.) سُكَيْنَةٌ fem. of سُكَيْنٌ [q. v.]. (L, K. *) الطُّرَّةُ السُّكَيْنِيَّةُ [The hair over the forehead (of a girl or woman) that is cut with a straight, or even, edge, or with two such edges one above the other, so as to form a kind of border, after the fashion of Sukeyneh,] is so called in relation to Sukeyneh the daughter of El-Hoseyn. (S, L, K.) سَكَّانٌ A maker of سَكَاكِين [or knives], (ISd, L, K, *) pl. of سِكِّينٌ; (ISd, L;) as also ↓ سَكَاكِينِىٌّ, (ISd, L, K,) which latter is held by ISd to be post-classical, being formed from the pl., whereas by rule it should be formed from the sing. (L.) سُكَّانٌ The ذَنَب, (Lth, S, MA, Mgh, L,) [i. e.] the rudder, (MA, KL, PS,) of a ship or boat, (Lth, S, MA, Mgh, L,) by means of which it is rightly directed, (Lth, Mgh, * L,) and made still, or steady; (Mgh, L;) its خَذْف; (AA, L;) i. q. خَيْزُرَانٌ and كَوْثَلٌ [meaning the same, or its tiller]: (A 'Obeyd, L:) it is an Arabic word. (L.) Hence the saying of Tarafeh, (L,) likening to it the elevated neck of a she-camel, as being long, and quick in motion, (EM p. 73,) [and thus app. applying it to the upper and narrow part of a rudder,] كَسُكَّانِ بُوصِىٍّ بِدِجْلَةَ مُصْعِدِ (L, EM,) i. e. Like the سُكَّان of a vessel of the sort called بُوصِىّ [ascending the Tigris]. (EM.) — Also pl. of سَاكِنٌ [q. v.]. (L, Msb.) سِكِّينٌ a word of well-known meaning; (S, Msb, K;) i. e. A knife; (MA, PS;) i. q. مُدْيَةٌ; (L;) as also ↓ سِكِّينَةٌ, (ISd, L, K,) a dial. var., (ISd, L,) occurring in a trad., but the former is that which is commonly known: (L:) so called because it stills the animals slaughtered with it: (Az, L, Msb:) of the measure فِعِّيلٌ: (IDrd, L, Msb:) or, accord. to some, its ن is augmentative, so that it is of the measure فِعْلِينٌ: (Msb:) it is masc., and sometimes fem.: (Zj, IAmb, * L, Msb, K: *) not heard as fem. by IAar: (L:) held to be only masc. by AZ and As and some others: (Msb:) but sometimes it occurs in poetry as fem. on the ground of meaning [as being syn. with مُدْيَةٌ or شَفْرَةٌ], (Msb,) and as such it occurs in a trad.: (L:) the pl. is سَكَاكِينُ. (ISd, MA, L.) [See an ex. in a prov. cited voce سَلًى.] سَكِينَةٌ: see سَكِينَةٌ. سِكِّينَةٌ: see سِكِّينٌ. سَكَاكِينِىٌّ: see سَكَّانٌ. — — and see also سَكِينَةٌ. سَاكِنٌ Still, motionless, stationary, in a state of rest, quiet, calm, or unruffled: [applied to a letter, quiescent; i. e. without a vowel immediately following it:] still, calm, tranquil, becoming appeased or allayed or assuaged or quelled; [dying away, passing away, or ceasing to be: remitting, or subsiding; becoming alleviated, light, slight, or gentle:] still, or silent. (L. [See its verb, سَكَنَ, first sentence.]) — — Inhabiting, dwel-ling, or abiding; an inhabitant, or a lodger: (L, Msb:) and ↓ سَكْنٌ signifies the same as سَاكِنٌ [app. thus used]: (L:) the pl. of سَاكِنٌ is سُكَّانٌ. (L, Msb.) You say, هُمْ سُكَّانُ فُلَانٍ [They are the lodgers of such a one]. (S, L.) And سُكَّانُ الدَّارِ signifies The Jinn, or Genii, inhabiting the house. (L. [Respecting the custom of sacrificing an animal to the Jinn on the occasion of buying a house, in order to prevent any injury from the Jinn thereof, see ذِبْحٌ. The belief that houses are inhabited by Jinn obtains among the Arabs in the present day.]) See also سَكْنٌ. — — [Other meanings are indicated by explanations of its verb.] أَسْكَنُ [More, and most, still, &c.] مَسْكَنٌ and مَسْكِنٌ; (S, L, Msb, K;) the people of El-Hijáz say the former, (S, L,) and the latter is anomalous; (L;) [A place of habitation;] a place of alighting, abiding, sojourning, or lodging; an abode, or a dwelling; (S, L, K;) a house, or a tent; (S, L, Msb;) pl. مَسَاكِنُ: (Msb:) and ↓ سَكَنٌ signifies the same as مَسْكِنٌ, [thus in the Kur xvi. 82,] (Lh, L, and Ham p. 400,) as also ↓ سُكْنَى, (Lh, L,) and ↓ سُكْنٌ: you say, دَارٌ فِيهَا ↓ سَكَنٌ and ↓ سُكْنٌ, i. e. ↓ سُكْنَى [or مَسْكَنٌ, meaning A house in which is a place of habitation, or a lodging]: (L: [↓ سَكَنٌ and ↓ سُكْنٌ are there mentioned as syn., each of them, with مَسْكَنٌ and سُكْنَى, but in different places; and I incline to think that سُكْنٌ thus mentioned may be a mistranscription for سَكَنٌ: I have not found it elsewhere in this sense:]) and ↓ دَارِى لَكَ سُكْنَى, in which the last word is [said to be] virtually in the accus. case, as a denotative of state, meaning [My house is for thee,] as made [or given] to be inhabited, or as being inhabited: (Mgh:) or ↓ لَكَ دَارِى هٰذِهِ سُكْنَى, meaning To thee this my house is a lent dwelling-place: and ↓ سُكْنَى المَرْأَةِ means The wife's dwelling-place in which the husband lodges her. (L.) مَرْعًى مُسْكِنٌ Abundant pasturage, [that causes people to abide in it,] not requiring to go away; like مُرْبِعٌ and مُنْزِلٌ. (L.) — — أَصْبَحُوا مُسْكِنِينَ They became in the state termed مَسْكَنَةٌ. (L, K.) مَسْكَنَةٌ (L, Msb, K) The state of him who is termed مِسْكِينٌ: primarily, lowliness, humility, or submissiveness: and meaning also lowness, abjectness, ignominiousness, abasement, or humiliation; and paucity of property; and an evil state or condition; also poverty of mind; and weakness; (IAth, L:) it is from السُّكُونُ [an inf. n. of سَكَنَ meaning as expl. in the first sentence of this art.]. (L.) مُسْكَانٌ, meaning " an earnest," or " earnest money," and of which [as well as of مِسْكِينٌ] the pl. is مَسَاكِينُ, belongs to art. مسك. (TA.) مِسْكِينٌ (S, Mgh, L, Msb, K, &c.) and مَسْكِينٌ, (L, Msb, K,) the latter anomalous, for there is no [other] instance of the measure مَفْعِيلٌ, (L,) of the dial. of Benoo-Asad, (L, Msb,) mentioned by Ks as heard by him from some one or more of that tribe, (L,) others saying مِسْكِينٌ, (Msb,) of the measure مِفْعِيلٌ (L) from السُّكُونُ, because the person to whom it is applied trusts to, or relies upon, others, so as to be, or become, easy, or quiet, in mind: (Mgh, L, Msb:) primarily, (L,) it signifies Lowly, humble, or submissive; (IAth, Mgh, L;) and therefore the Prophet said, اَللّٰهُمَّ أَحْيِنِى مِسْكِينًا وَأَمِتْنِى مِسْكِينًا وَاحْشُرْنِى فِى زُمْرَةِ المَسَاكِينِ O God, make me to live lowly, and make me to die lowly, and gather me among the congregation of the lowly]: (Mgh, * L:) and hence it sometimes applies to him who possesses little and [sometimes] to him who possesses much: (L:) sometimes, (S,) it signifies (S, IAth, L, Msb, K) also (IAth, L) low, abject, ignominious, or in a state of abasement or humiliation; (S, IAth, L, Msb, K;) and weak; (S, L, K;) and subdued, or oppressed; though possessing riches or competence: (Msb:) [therefore] Sb says, it is one of the words expressive of pity, or compassion; [and as such may be rendered poor;] you say, مَرَرْتُ بِهِ المِسْكِينَ [I passed by him, I mean the poor man], putting it in the accus. case by the implication of أَعْنِى, though it may be in the genitive case as a substitute [for the pronoun], and in the nom. case by the suppression of هُوَ meant to be understood: (L:) in other cases, (S,) it is syn. with فَقِيرٌ, (S, L, Msb,) meaning (Msb) destitute, i. e. possessing nothing: (L, Msb, K:) or accord. to ISk, مسكين means thus; but the فقير is he who possesses a sufficiency of the means of subsistence: (Msb:) or the former means possessing somewhat; (L;) or

[rather] needy, i. e. possessing what is not sufficient (L, K) for him (K) or for his family: (L:) or caused by poverty to have little power of motion; (L, K;) thus expl. by Aboo-Is-hák; but this is improbable; for مسكين has the meaning of an active part. n., and his explanation [like one of the others mentioned above] makes it to have that of a pass. part. n.: (L:) Yoo says the like of ISk: (Msb:) he used to say that the مسكين is in a harder condition than the فقير: (S, L, * Msb: *) he says, I asked an Arab of the desert, Art thou فقير? and he answered, No, by God, but rather مسكين; (S, L, * Msb;) but 'Alee Ibn-Hamzeh says that this man may have meant that he was low, or abject, by reason of his distance from his people and his home; and that he does not think he meant anything but that: (L:) [J also adds,] it is said in a trad. that the مسكين is not he whom a mouthful or two mouthfuls will turn back, or away, but is only he who does not beg, and who is not known so that he may be given [anything]; (S;) but Ziyádet-Allah Ibn-Ahmad says that the فقير is he who sits in his house, not begging, and the مسكين is he who begs and is given; and hence it is argued that the latter is in a better condition than the former; though it indicates that the former is more highminded than the latter: (L:) accord. to As, the مسكين is better in condition than the فقير; and this is [said to be] the right assertion, (Mgh, L, Msb,) for the pl. of the former is applied in the Kur xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (L, Msb;) but they may have been thus termed because they were humbled and abased by the tyranny of the king who took every ship, or boat, that he found upon the sea, by force; (L;) and it is said that these men were hirers, not owners, of the vessel: (TA voce فَقِيرٌ, q. v.:) 'Alee Ibn-Hamzeh says, that the مسكين is better in condition than the فقير is shown by a passage in the Kur [ix. 60], where it is said that the poor-rates are for the فُقَرَآء and the مَسَاكِين; for you will find the classes to be there mentioned in such an order that the second is better in condition than the first, and the third than the second, and in like manner the fourth and the fifth and the sixth and the seventh and the eighth: and he says that the same is shown by the fact that the Arabs sometimes used مسكين as a proper name, but not فقير: (L:) or when these two words are used together, they differ in signification; and when used separately, they [sometimes] signify the same: (El-Bedr El-Karáfee, TA in art. فقر:) [see more voce فَقِيرٌ:] a woman is termed مِسْكِينَةٌ (Sb, S, L, Msb, K) and مِسْكِينٌ also; (S, L, K;) the former by way of assimilation to فَقِيرَةٌ; (Sb, S, L;) the latter being accord. to rule, for an epithet of the measure مِفْعِيلٌ is regularly applied alike to a male and a female; (S, Msb;) or, as Abu-l-Hasan says, this is only when it is an intensive epithet, which مِسْكِينَةٌ is not: (L:) the pl. is مَسَاكِينُ and مِسْكِينُونَ, (S, L, K,) applied to men, (K,) or to a company of people, (S, L,) and مِسْكِينَاتٌ applied to female. (S, L, K.)

سل

1 سَلَّ الشَّىْءَ, (S, M, Mgh,) aor. ـُ3 سَلُ, (S, M,) inf. n. سَلٌّ; (S, M, Mgh, K;) and ↓ استلّهُ, (M,) inf. n. إِسْتِلَالٌ; (K; [in the CK, الإسْلال is put in the place of الاِسْتِلَال;]) He drew the thing out or forth from another thing: (Jel in xxiii. 12:) or he pulled out the thing, or drew it forth, gently: (M, K: *) or he drew, or pulled, the thing out, or forth, as a sword from its scabbard, and a hair from dough. (Mgh.) You say, سَلَّ السَّيْفَ, (S, Msb,) aor. and inf. n. as above; (Msb;) and ↓ استلّهُ, both signifying the same; (S;) [i. e. He drew the sword;] as also ↓ اسلّهُ, inf. n. إِسْلَالٌ. (TA.) In the saying of El-Farezdak, ذَآنِينُ فِى أَعْنَاقِكُمْ لَمْ ↓ غَدَاةَ تَوَلَّيْتُمْ كَأَنَّ سُيُوفَكُمْ تُسَلْسَلِ [In the morning when ye turned back, as though your swords were ذآنين (pl. of ذُؤْنُونٌ a species of fungus) upon your necks, (for the sword was hung upon the shoulder, not by a waist-belt,) not drawn forth], he has separated the doubled letter: thus the verse is related by IAar: but by Th, ↓ لَمْ تَسَلَّلِ [for تَتَسَلَّلِ]. (M.) It is said in a trad., لَأَسُلَّنَّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةُ مِنَ العَجِينِ [I will assuredly draw thee forth from them like as the single hair is drawn forth from dough]. (TA.) And in another trad., اَللّٰهُمَّ أَسْلُلْ سَخِيمَةَ قَلْبِى (tropical:) [O God, draw forth the rancour of my heart]: and hence the saying الهَدَايَا تَسُلُّ السَّخَائِمَ وَتَحُلُّ الشَّكَائِمَ (tropical:) [Presents draw away feelings of rancour, and loose, or melt, resistances, or incompliances]. (TA.) And سُلَّ, said of a colt, means He was drawn forth a سَلِيل [q. v.]. (M, TA.) — — Also He took the thing. (Msb.) Hence one says, تُسَلُّ المَيِّتُ مِنْ قِبَلِ رَأْسِهِ إِلَى القَبْرِ, i. e. [The dead body] is taken [head-foremost to the grave]: (Msb:) [or is drawn forth &c.: for] it is said of the Apostle of God, سُلَّ مِنْ قِبَلِ رَأْسِهِ, meaning He was drawn forth [&c.] from the bier. (Mgh.) — — Also, aor. and inf. n. as above, He stole the thing: (Msb, TA:) or he stole it covertly, secretly, or clandestinely; (TA;) and so ↓ اسلّهُ. (TK. [But see 4, below, where اسلّ meaning " he stole " is mentioned only as intrans.]) You say, سَلَّ البَعِيرَ جَوْفِ اللَّيْلِ He drew away the camel from among the other camels in the middle of the night: and in like manner you say of other things. (TA.) — سَلَّ, aor. ـَ3 سَلِ, (K,) inf. n. سَلٌّ, (TK,) said of a man; (TA;) or سَلَّتْ, aor. ـَ3 سَلَ, [whence it would seem that the sec. pers. of the pret. is سَلِلْتَ, and the inf. n. سَلَلٌ,] said of a sheep or goat, شاة; (M;) He, or it, lost his, or its, teeth: (M, K:) on the authority of Lh. (M.) — سُلَّ, (M, Msb, K,) in the pass. form, (Msb,) with damm, (K,) He was, or became, affected with the disease termed سِلّ [q. v.]. (M, Msb, K.)

4 أَسَلَّ ـَ3 see 1, second sentence. — — اسلّ, (ISk, S, M, Mgh,) inf. n. إِسْلَالٌ, (ISk, S, K,) also signifies He stole: (ISk, S, Mgh:) or he stole covertly, secretly, or clandestinely. (M, K.) See also 1, in the latter half of the paragraph. You say, اسلّ مِنَ المَغْنَمِ He stole of the spoil. (Mgh.) — — إِسْلَالٌ signifies also An open raid or predatory incursion. (TA.) — — And اسلّ He aided another to steal, or to steal covertly, secretly, or clandestinely. (TA.) — — [See also إِسْلَالٌ below. Accord. to Freytag, اسلّ signifies He received a bribe: but this requires consideration: he gives no authority but the K, which does not justify this explanation.] — اسلّهُ He (God) caused him to be affected with the disease termed سِلّ [q. v.]. (S, M, Msb, K.)

5 تسلّل: see 7: and see also 1, in the former half of the paragraph. — — Also i. q. اِضْطَرَبَ [It was, or became, in a state of commotion, agitation, &c.]; said of a thing; as though it were imagined to be repeatedly drawn forth. (Er-Rághib, TA.)

7 انسلّ It (a thing) became pulled out, or drawn forth, gently; (M;) it became drawn, or pulled out or forth, as a sword from its scabbard, and a hair from dough. (Mgh.) You say, انسلّ السَّيْفُ مِنَ الغِمْدِ The sword [became drawn from the scabbard: or] slipped out from the scabbard. (TA.) And انسلّ قِيَادُالفَرَسِ مِنْ يَدِهِ [The leading-rope of the horse slipped out or] came forth [from his hand]. (Mgh.) — — And [hence], as also ↓ تسلّل, (S, M, K,) He slipped away, or stole away; i. e., went away covertly, secretly, or clandestinely: (M, K:) or he went forth, مِنْ بَيْنِهِمْ [from among them]. (S.) And اِنْسَلَلْتُ مِنْ بَيْنِ يَدَيْهِ I went away, and went forth, deliberately, or leisurely, and by degrees, from before him. (TA.) Sb says that اِنْسَلَلْتُ [used in this or a similar sense] is not a quasi-pass. verb; but is only like [a verb of the measure] فَعَلْتُ; like as اِفْتَقَرَ is like ضَعُفَ. (M.) It is said in a prov., رَمَتْنِى بِدَائِهَاوَانْسَلَّتْ [She reproached me with her own fault, and slipped away]: (S, Meyd, TA:) [originally] said by one of the fellow-wives of Ruhm, daughter of El-Khazraj, wife of Saad Ibn-Zeyd-Menáh, on Ruhm's reproaching her with a fault that was in herself. (Meyd, TA. [See also Freytag's Arab. Prov. cap. x. no. 2; and another prov. there referred to in cap. ii. no. 78.]) And one says also, ↓ استلّ بِكَذَا, meaning He went away with such a thing covertly, secretly, or clandestinely. (TA.)

8 إِسْتَلَّ ـَ3 see 1, first and second sentences: — and see also 7, last sentence.

10 استسل النَّهْرُ جَدْوَلًا (tropical:) The river had a rivulet or streamlet, branching off from it.

(TA.) R. Q. 1 سَلْسَلَةٌ [as inf. n. of سُلْسِلَ (see مُسَلْسَلٌ below)] signifies A thing's being connected with another thing. (M, K.) [It is also inf. n. of سَلْسَلَ, as such signifying The connecting a thing with another thing.] — — [Hence, or the reverse may be the case,] سَلْسَلْتُهُ I bound him with the سِلْسِلَة [or chain]. (O. TA.) — — And سَلْسَلْتُ المَآءَ فِى الحَلْقِ I poured the water into the throat, or fauces, [app. in a continuous stream.] (S, * O.) — — And مَاسَلْسَلَ طَعَامًا He did not eat food: (K:) as though he did not pour it into his throat, or fauces. (TA.) — Accord. to IAar, سَلْسَلَ signifies He ate a سَلْسَلَة, i. e., a long piece of a camel's hump. (O.) — See also 1, third sentence. R. Q. 2 تَسَلْسَلَ, said of water, It ran into the throat, or fauces: (S, O:) or it ran down a declivity, or declivous place: (M, K:) or (assumed tropical:) it became [fretted with a succession of ripples] like a chain, in running [in a shallow and rugged bed], or when smitten by the wind. (S.) — — And, said of lightning, (assumed tropical:) It assumed the form of سَلَاسِل, [i. e. chains, meaning elongated streams,] pl. of سِلْسِلَةٌ [q. v.], in the clouds. (M.) — — And تَسَلْسُلٌ signifies (assumed tropical:) The glistening, and [apparent] creeping, of the diversified wavy marks, streaks, or grain, [resembling a chain, (see مُسَلْسَلٌ,) and also likened to the creeping of ants, (see فِرِنْدٌ, and رُبَدٌ,)] of a sword. (TA. [See also أَثْرٌ.]) — — And تَسَلْسَلَ said of a garment, (assumed tropical:) It was worn until it became thin; (O, K;) like تَخَلْخَلَ. (O.) سَلٌّ, (M, K,) applied to a man, (M,) Whose teeth are falling out; (M;) losing his teeth: (K:) fem. with ة: (M, K:) likewise applied to a sheep or goat (شَاةٌ); on the authority of Lh; (M;) and to a she-camel whose teeth have fallen out from extreme old age; or one extremely aged, having no tooth remaining; on the authority of IAar. (TA.) — See also سَلَّةٌ, in two places. سُلٌّ: see what next follows. سِلٌّ (S, M, Msb, K) and ↓ سُلَالٌ, (S, M, K,) the former [the more common, and] often occurring in the verses of chaste poets, though El-Hareeree says in the " Durrat el-Ghowwás " that it is an erroneous term of the vulgar, and that the latter is the right term, (TA,) signify the same, (S, M, K,) as also ↓ سُلٌّ and ↓ سَلَّةٌ, (K,) [Consumption: or phthisis:] an emaciating, oppressive, and fatal malady: (T, TA:) a certain disease, well known; said in the medical books to be one of the diseases of girls, because of the abundance of blood in them: (Msb:) accord. to the physicians, (TA,) an ulcer, (K, TA,) or ulcers, (Msb,) [or ulceration,] in the lungs; (Msb, K, TA;) succeeding (تُعَقِّبُ [grammatically referring to سَلَّة]) either ذَات الرِّئَة [i. e. inflammation of the lungs] or ذَات الجَنْب [i. e. pleurisy]: (in the CK, بِعَقَبِ ذات الرِّيَةِ اوذاتِ الجَنْبِ is [erroneously] put in the place of تُعَقِّبُ ذَاتَ الرِّئَةِ أَوْ ذَاتَ الجَنْبِ: and in what here follows, the gen. case is put in the place of the nom. in four instances:) or a rheum (زُكَامٌ), and defluxions (نَوَازِلُ), or a long cough, and attended with constant fever. (K, TA.) — — Hence the saying, in a trad., غُبَارُذَيْلِ المَرْأَةِ الفَاجِرَةِ يُورِثُ السِّلَّ (assumed tropical:) [The dust of the skirt of the vitious woman occasions the loss of property]; meaning that he who follows vitious women and acts vitiously, loses his property, and becomes poor: the diminution and departure of property being likened to the diminution and wasting away of the body when one has the disorder termed سِلّ. (TA.) سَلَّةٌ The drawing of swords; (S, M, K;) as also ↓ سِلَّةٌ. (K.) So in the saying, أَتَيْنَاهُمْ عِنْدَ السَّلَّةِ [We came to them on the occasion of the drawing of swords]. (S, M, K.) — — And Theft: (S, Msb:) or covert, secret, or clandestine, theft; (M, K;) like إِسْلَالٌ [except that the former is a simple subst., and the latter is an inf. n., i. e. of 4]: (K:) one says, فِى بَنِى فُلَانٍ سَلَّةٌ [Among the sons of such a one is theft, or covert theft]: (S:) and الخَلَّةُ تَدْعُو إِلَى السَّلَّةِ [Want invites to theft, or covert theft]. (TA.) — Also (tropical:) The rush (دُفْعَة) of a horse among other horses, in running: (TA:) or the rush (دُفْعَة) of a horse in striving to outstrip: (S, TA: [I read فِى سِبَاقِهِ, as in a copy of the S; instead of فى سِيَاقِهِ, as in other copies of the S and in the TA:]) so in the saying, فَرَسٌ شَدِيدُ السَّلَّةِ (tropical:) [A horse of which the rush &c. is vehement]: (S, TA:) and خَرَجَتْ سَلَّتُهُ عَلَى الخَيْلِ (S) or عَلَى سَائِرِ الخَيْلِ (TA) (tropical:) [His rush in striving to outstrip proceeded against the other horses]. — — And A revulsion of shortness of breathing (اِرْتِدَادُ رَبْوٍ) in the chest of a horse, in consequence of his suppressing such shortness of breathing [so I render مِنْ كَبْوَةٍ يَكْبُوهَا, but this phrase admits of other renderings, as will be seen in art. كبو]: (M, K:) when he is inflated thereby, one says, أَخْرَجَ سَلَّتَهُ [app. meaning he has manifested his revulsion of shortness of breathing]; and thereupon he is urged to run with vehemence, and made to sweat, and coverings are thrown upon him, and that shortness of breathing (ذٰلِكَ الرَّبْوُ) passes forth. (M.) — — [In a sheep or goat, or a ewe or she-goat, it seems to mean Power, or force, of long continuance: see مَسْلُولَةٌ, voce مَسْلُولٌ.] — See also سِلٌّ. — Also A [basket of the kind called] جُونَة: (K:) or a thing like the جُونَة, (M,) or like the covered جُونَة, which is also called سَبَذَةٌ; so says Az: (TA:) a receptacle in which fruit is carried: (Msb:) [sometimes covered with red skin: (see حَوَرٌ:) in the present day commonly applied to a basket made of twigs, oblong and deep, generally between a foot and a foot and a half in length:] and ↓ سَلٌّ signifies the same: (M, K:) what is termed سَلَّةُ الخُبْزِ [the bread-basket] is well known: (S:) سَلَّةٌ meaning as expl. above is not thought by IDrd to be an Arabic word: (M:) [the dim. ↓ سُلَيْلَةٌ occurs in the K voce جُونَةٌ, and in the Mgh voce رَبْعَةٌ, &c.:] the pl. is سِلَالٌ (M, K) and سَلَّاتٌ (Msb) and [coll. gen. n.] ↓ سَلٌّ, of which Abu-l-Hasan says that it is in his opinion a rare kind of pl. [or coll. gen. n.] because it denotes what is made by art, not created, and it should more properly be regarded as of the class of كَوْكَبٌ and كَوْكَبَةٌ [which are syn.] because this is more common than the class of سَفِينَةٌ and سَفِينٌ. (M.) — Also A fault, or defect, in a water-ing-trough or tank, or in a [jar of the kind called] خَابِيَة: (M, K:) or a breach between the أَنْصَاب, (K,) or [more properly] between the نَصَائِب, [i. e. the stones set up, and cemented together with kneaded clay, around the interior,] (M,) of a watering-trough or tank. (M, K.) — — And Fissures in the ground, that steal [i. e. imbibe] the water. (TA.) — Also One's sewing [a skin, or hide, with] two thongs in a single puncture, or stitch-hole. (M, K.) سِلَّةٌ: see سَلَّةٌ, first sentence. سُلَالٌ i. q. سِلٌّ, q. v. (S, M, K.) سَلِيلٌ A drawn sword; i. q. ↓ مَسْلُولٌ. (M, K.) — — (assumed tropical:) A child, or male offspring; [because drawn forth;] (S, M, Msb, K;) as also ↓ سُلَالَةٌ; (M, Mgh, Msb, K;) metonymically so termed: (Mgh:) or, when it comes forth from the belly of its mother; as also ↓ the latter; the former so called because created from the [sperma genitalis, which is termed] سُلَالَة: (Akh, TA:) fem. of the former ↓ سَلِيلَةٌ, (S, M, Msb, K,) applied to a daughter. (AA, K.) — — A colt; (M, K;) and with ة a filly; (S, * M, TA;) the ة being affixed, though سليل is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, because the word is made a subst.: (Ham p. 102:) or, as some say, (M, in the K " and ") the former signifies a colt that is born not in a [membrane such as is called] مَاسِكَة nor [in one such as is called] سَلًى: if in either of these, it is termed بَقِيرٌ [not بُقَيْرٌ as in the CK]. (M, K.) [See also دُعْمُوصٌ.] — — And A young camel when just born, before it is known whether it is a male or a female. (As, S, TA.) — Clear, or pure, beverage or wine; (K, TA;) as though gently drawn away from dust or motes or particles of rubbish or the like: such is said to be the beverage, or wine, of Paradise: or cool beverage or wine: or such as is clear from dust or motes or particles of rubbish or the like, and from turbidness; of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: or such as is easy [in its descent] in the throat, or fauces. (TA.) [See also سُلَالَةٌ, and سَلْسَالٌ.] — The channel of the water, or place in which the water flows, in a valley: or the middle of a valley, (M, K, *) where flows the main

body of water. (M.) And A wide (S, M, K) and deep (M, K) valley, (S, M, K,) that gives growth to the [trees called] سَلَم and سَمُر, (S, K,) or that gives growth to the سَلَم and ضَعَة and يَنَمَة and حَلَمَة; (M;) and ↓ سَالٌّ signifies the same: (M, K:) or this latter, a place in which are trees: (TA:) or a narrow channel of a torrent in a valley: (As, S, TA:) or a low place surrounded by what is elevated, in which the water collects: (En-Nadr, TA:) pl. of both سُلَّانٌ, (M, K,) or of the former accord. to Kr, (M, TA,) and of the latter accord. to As [and the S], (TA,) or that of the latter is سَوَالُّ. (En-Nadr, K, TA.) One says سَلِيلٌ مِنْ سَمُرٍ like as one says غَالٌّ مِنْ سَلَمٍ. (S.) The phrase سَالَ السَّلِيلُ بِهِمْ [lit. The wide, or wide and deep, valley, &c., flowed with them] is used by the poet Zuheyr (S, IB) as meaning (assumed tropical:) they journeyed swiftly. (IB, TA.) — The brain of the horse. (M, K.) — — The hump of the camel. (M, K.) — — The نُخَاع [or spinal cord]. (M, K.) — — And سَلِيلُ اللَّحْمِ The [portions that are termed] خَصِيل [q. v. voce خَصِيلَةٌ] of flesh: [the former word in this case being app. a coll. gen. n., of which the n. un. is ↓ سَلِيلَةٌ (q. v.); the more probably as it is added that] the pl. is سَلَائِلُ. (TA.) سُلَالَةٌ What is, or becomes, drawn forth, or drawn forth gently, from, or of, a thing: (M, K:) or so سُلَالَةُ شَىْءٍ: (S:) [an extract of a thing: and hence,] the clear, or pure, part, or the choice, best, or most excellent, part [of a thing]; (Mgh; and Ksh and Bd and Jel in xxiii. 12;) because drawn from the thick, or turbid, part. (Mgh.) It is said in the Kur [xxiii. 12], وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ, meaning [And verily we created man from] what was drawn forth from every kind of dust, or earth: (Fr, TA:) or from a pure, or choice, or most excellent, sort of earth or clay. (Ksh, Bd, Jel.) — — And [hence,] The sperma genitalis of a man, or human being; (S, TA;) what is drawn from the صُلْب [app. here meaning loins] of the man and from the تَرَائِب [pl. of تَرِيبَة, q. v.,] of the woman: (AHeyth, TA:) the water (مَآء) that is drawn from the back. ('Ikrimeh, TA.) — — See also سَلِيلٌ, second sentence, in two places. سَلِيلَةٌ: see سَلِيلٌ, second sentence. — — Also A sinew, (عَصَبَةٌ, (M, K, or عَقَبَةٌ, K,) or a portion of flesh having streaks, or strips, (M, K,) that separate, one from another. (TA.) And The oblong portion of flesh of the part on either side of the backbone: (K:) or this is called سَلِيلَةُ المَتْنِ: (M:) [or] accord. to As, [the pl.] سَلَائِلُ signifies the long streaks, or strips, of flesh extending with the backbone. (TA.) See also سَلِيلٌ, last sentence. [Also] A small thin thing [or substance] resembling flesh: pl. سَلَائِلُ. (TA in art. خشم.) And سَلَائِلُ السَّنَامِ Long slices cut from the camel's hump. (TA.) — — And the pl., Oblong نَغَفَات [or portions of dry mucus or the like] in the nose. (M.) — — Also [Goats'] hair separated, or plucked asunder, with the fingers, then folded, and tied; then the woman draws from it one portion after another, which she spins: (M:) or سَلِيلَةٌ مِنْ شَعَرٍ signifies what is drawn forth from a ضَرِيبَة of [goats'] hair, which is a portion thereof separated, or plucked asunder, with the fingers, then folded, and rolled up into long portions, the length of each being about a cubit, and the thickness that of the half of the fore arm next the hand: this is tied, then the woman draws from it one portion after another, and spins it. (S.) [See also عَمِيتَةٌ.] — Also A certain long fish, (K, TA,) having a long مِنْقَار [app. meaning beak-like snout, or nose]. (TA.) سُلَيْلَةٌ: see سَلَّةٌ (of which it is the dim.), in the latter half of the paragraph. سُلَّآءٌ; n. un. with ة; mentioned in the M and K in this art. as well as in art. سلأ: see the latter art. سَلَّالٌ: see سَالٌّ. — [And it seems to be somewhere mentioned in the S, though not in the present art., as meaning A maker of the sort of baskets called سِلَال (pl. of سَلَّةٌ): for Golius explains it, as on the authority of J, as signifying qui sportas qualosque contexit.] سَلْسَلٌ and ↓ سَلْسَالٌ and ↓ سُلَاسِلٌ (S, M, K) Sweet water, (M, K,) that descends easily in the throat, or fauces; (M;) water that enters easily into the throat, or fauces, by reason of its sweetness and clearness: (S:) or cold, or cool, water: (M, K:) or water that has fluctuated to and fro, in the place where it has continued, until it has become limpid, or clear. (Er-Rághib, TA.) And the first and ↓ second, Mellow wine: (M, K:) the former is expl. by Lth as meaning sweet and clear, that runs [easily] into the throat, or fauces, when drunk. (TA.) — — And غَدِيرٌ سَلْسَلٌ [A pool of water left by a torrent] which, being smitten [or blown upon] by the wind, becomes [rippled so as to be] like the سِلْسِلَة [or chain]. (TA.) سُلْسُلٌ A boy, or young man, light, or active, in spirit; as also لُسْلُسٌ. (IAar, O.) سِلْسِلٌ: see سِلْسِلَةٌ, in two places. سَلْسَلَةٌ [as an inf. n.: see R. Q. 1. — Also] A long piece of a camel's hump: (IAar, O, K:) accord. to AA, it is called لَسْلَسَةٌ: accord. to As, لِسْلِسَةٌ. (O.) سِلْسِلَةٌ A chain, i. q. زِنْجِيرْ in Pers.; (KL;) rings (دَائِرٌ [app. used as a coll. gen. n., though I do not know any authority for such usage of it,] K [in the M دَائِرَةٌ]) of iron (S, M, K) or the like (M, K) of metals: derived from السَّلْسَلَة signifying " the being connected " with another thing: (M: [see R. Q. 1:]) pl. سَلَاسِلُ. (S, Mgh, TA.) It was a custom to extend a سِلْسِلَة over a river or a road, the ships or beats or the passengers being arrested thereby, for the purpose of the taking of the tithes from them by an officer set over it. (Mgh.) — — [Hence,] سِلْسِلَةُ بَرْقٍ (tropical:) An elongated stream of lightning [like a chain] in the midst of the clouds: (S, TA: *) or سَلَاسِلُ البَرْقِ means what have assumed the form of chains (مَاتَسَلْسَلَ), of lightning, (M, K,) in the clouds; (M;) and السَّحَابِ [i. e., of the clouds in like manner]: (K: [but I think that وَالسَّحَابِ in the K is evidently a mistranscription for فِى السَّحَابِ the reading in the M:]) sing. سِلْسِلَةٌ (M, K) and ↓ سِلْسِلٌ, (K,) thus in the copies of the K, but in the L ↓ سِلْسِيلٌ, which is [said to be] the correct word. (TA. [See, however, what follows.]) And in like manner, سَلَاسِلُ الرَّمْلِ (assumed tropical:) What have assumed the form of chains (مَا تَسَلْسَلَ) of sands: (M:) or سَلَاسِلُ signifies (tropical:) sands that become accumulated, or congested, (يَنْعَقِدُ,) one upon another, and extended along: (A'Obeyd, S, O, K, TA:) you say رَمْلٌ ذُوسَلَاسِلَ (tropical:) [sands having portions accumulated, or congested, &c.]: and ذَاتُ سَلَاسِلَ, which has been expl. as meaning (assumed tropical:) elongated sands: (TA:) sing. سِلْسِلَةٌ (M, TA) and ↓ سِلْسِلٌ, (M,) or ↓ سِلْسِيلٌ; and الرَّمْلِ ↓ سَلْسُولُ, with fet-h [to the first letter], is a dial. var. of سِلْسِيلُهُ. (TA.) — — And سَلَاسِلُ كِتَابٍ (tropical:) The lines of a book or writing. (O, K, TA.) — — And بِرْذَوْنٌ ذُو سَلَاسِلَ (assumed tropical:) [A hackney] upon whose legs one sees what resemble سَلَاسِل [or chains]. (M.) — Also The وَحَرَة, (O, K,) which is a small reptile, [a species of lizard, the same that is called السِلْسِلَةُ الرَّقْطَآءُ, (see أَرْقَطُ,)] spotted, black and white, having a slender tail, which it moves about when running. (TA.) سَلْسَالٌ: see سَلْسَلٌ, in two places. سَلْسُولٌ: see سِلْسِلَةٌ. سِلْسِيلٌ: see سِلْسِلَةٌ, in two places. سُلَاسِلٌ: see سَلْسَلٌ. سَالٌّ [act. part. n. of سَلَّ, Drawing out, or forth: &c. — — Stealing: or stealing covertly, secretly, or clandestinely:] a thief; as also ↓ سَلَّالٌ [which is commonly applied in the present day to a horse-stealer and the like] and ↓ أَسَلُّ. (TA.) — See also سَلِيلٌ. أَسَلُّ: see the next preceding paragraph. إِسْلَالٌ A bribe. (S, M, K.) It is said in a trad., لَا إِغْلَالَ وَلَا إِسْلَالَ There shall be no treachery, or perfidy, and no [giving or receiving of a] bribe: or, and no stealing. (S in this art. and in art. غل. [See 4.]) مَسَلّ in the phrase مَضْجَعُهُ كَمَسَلِّ شَطْبَةٍ, in the trad. of Umm-Zara, meaning [His sleepingplace is] like a green palm-stick drawn forth from its skin [by reason of his slenderness], or, as some say, a sword drawn forth [from its scabbard], is [originally] an inf. n. used in the sense of a pass. part. n. (TA. [See also art. شطب.]) مِسَلَّةٌ A large needle: (S, M, Mgh, Msb, K:) [a packing-needle:] pl. مَسَالُّ. (S, Mgh, Msb.) مُسَلِّلٌ Subtle of machination in stealing. (TA.) مَسْلُولٌ: see سَلِيلٌ. — — [Hence, elliptically,] A

man (Msb) whose testicles have been extracted. (Mgh, Msb.) — Also Affected with the disease termed سِلّ: (S, M, Msb, K:) [regularly derived from سُلَّ, but] anomalous [as derived from أَسَلَّهُ]: (S, M, Msb:) Sb says, as though the سِلّ were put into him. (M.) — AA says that the مَسْلُولَة of غَنَم [meaning sheep or goats, i. e., applied to a شَاة, meaning a sheep or goat, or a ewe or she-goat,] is One whose powers, or forces, are of long continuance (اَلَّتِى يَطُولُ قُوَاهَا): and that one says [of such] فِى فِيهَا سَلَّةٌ [in which phrase فى seems evidently to have been preposed by mistake: see سَلَّةٌ]. (O, TA.) مُسَلْسَلٌ A thing having its parts, or portions, connected, one with another. (S, O.) — — And [hence, (see سِلْسِلَةٌ,)] Chained; bound with the سِلْسِلَة. (TA.) [المَرْأَةُ المُسَلْسَلَةُ is the name of The constellation Andromeda; described by Kzw and others.] — — (assumed tropical:) Lightning that assumes the form of chains (يَتَسَلْسَلُ) in its upper portions, and seldom, or never, breaks its promise [of being followed by rain]. (IAar, TA.) — — Applied to hair, [as also ↓ مُتَسَلْسِلٌ, (K in art. حجن,) (assumed tropical:) Forming a succession of rimples, like water running in a shallow and rugged bed, or rippled by the wind; (see R. Q. 2;) or] crisp, or curly, or twisted, and contracted; syn. جَعْدٌ. (Mgh.) — — (assumed tropical:) A sword having in it, or upon it, diversified wavy marks, streaks, or grain, resembling the سِلْسِلَة [or chain]. (TA.) [See also مُسَلْسَلٌ.] — — (assumed tropical:) A garment, or piece of cloth, figured with stripes, or lines; (K;) as also مُلَسْلَسٌ: as though formed by tranposition. (TA.) Also, and ↓ مُتَسَلْسِلٌ, (assumed tropical:) A garment, or piece of cloth, woven badly (M, K) and thinly. (M.) — — حَدِيثٌ مُسَلْسَلٌ (assumed tropical:) A tradition [related by an uninterrupted chain of transmitters,] such as when one says, I met face to face such a one who said, I met face to face such a one, and so on, to the Apostle of God. (O, TA.) مُتَسَلْسِلٌ: see the next preceding paragraph, in two places. — — Also (assumed tropical:) A garment worn until it has become thin, (TA.) سلأ 1 سَلَأَ السَّمْنَ, (S, M, Mgh, Msb, K,) aor. سَلَأَ, (M, Msb, K,) inf. n. سَلْءٌ; (M, Msb;) and ↓ اِستلأهُ; (S, K;) He cooked the سَمْن [here meaning butter], (S, M, Mgh, Msb, K,) and worked it together, (S, Mgh, K,) and melted its زُبْد [or fresh, unclarified, portion], (M,) until it became clear (Mgh, Msb) from the milk remaining in it; (Msb;) he cleared the سمن [or butter] from the زُبْد [or fresh, unclarified, portion]; (Ham p. 2, in explanation of the former phrase; [i. e. he clarified the butter:] and سُلِئَ سَمْنًا, said of fresh butter, it was made into سَمْن [or clarified butter; i. e., was clarified]. (Mgh.) — — And سَلَأَ السِمْسِمَ, (M, K,) [aor. and] inf. n. as above, (M,) He pressed the sesame, or sesamum, (M, K,) and extracted its oil. (M.) — سَلَأَ النَّخْلَ, (AZ, S,) or النَّخْلَةَ, (AHn, M,) or الجِذْعَ, (M, K,) and العَسِيبَ, [aor, and] inf. n. as above, (AZ, AHn, S, M,) He plucked off the prickles, (AZ, S, M, K,) i. e. (K) what are called the سُلَّاء, (AHn, M, K,) of the palm-trees, (AZ, S,) or of the palm-tree, (AHn, M,) or of the palm-trunk, (M, K,) and of the [part called] عَسِيب [of a palm-branch]. (AZ, AHn, S, M.) — سَلَأَهُ مِائَةَ سَوْطٍ, (As, S, M, K, *) [aor. and] inf. n. as above, (M,) He inflicted upon him a hundred lashes of the whip. (M, K. *) — — And سَلَأَهُ مِائَةَ دِرْهَمٍ, (As, S, M, K, *) [aor. and] inf. n. as above, (M,) He payed him, or payed him in ready money, a hundred dirhems, (As, S, M, K, *) promptly, or quickly. (K.) 8 إِسْتَلَأَ see above, first sentence. [See also 8 in art. سلى.] سِلَاْءٌ [Clarified butter;] the subst. from سَلَأَ السَّمْنَ: pl أَسْلِئَةٌ. (S, M, K.) El-Farezdak says, كَانُوا كَسَالِئَةٍ حَمْقَآءَ إِذْ حَقَنَتْ سِلَآءَهَا فِى أَدِيمٍ غَيْرِ مَرْبُوبِ [They were like a stupid female clarifying butter, when she collected her clarified butter in a skin not seasoned with rob]. (S.) — See also what follows. سُلَّاءٌ The prickles of the palm-tree: [a coll. gen. n.:] n. un. with ة. (S, M, Msb, K.) — — Also, (K,) or [correctly the n. un.] سُلَّاءَةٌ, (M,) A sort of arrow-head, or spear-head, (M, K, *) in shape like the prickle of the palm-tree: (M, K:) and سلاءة, app. [سِلَآءَةٌ] without teshdeed [and with kesr], occurs in a trad. in this sense; for it is said that its pl. is ↓ سِلَآءٌ, of the same measure as حِمَارٌ. (TA.) — Also A certain bird, (M, K,) dust-coloured, and long-legged. (M.) سلب 1 سَلَبَهُ, (S, A, K,) aor. سَلُبَ, (TA,) inf. n. سَلْبٌ (S, K) and سَلَبٌ, (K,) from the former of which the pl. سُلُوبٌ has been formed, on the authority of hearsay, (El-Jurjánee, Msb in art. قصد,) He seized it, or carried it off, by force; (S, A, K;) as also ↓ استلبهُ. (S, K.) You say, سَلَبَهُ الشَّىْءَ, aor. سَلُبَ, inf. n. سَلْبٌ and سَلَبٌ; and ↓ استلبهُ إِيَّاهُ; (M, TA;) He seized, or carried off, by force [from him the thing; or he spoiled him, despoiled him, plundered him, or deprived him, of the thing]. (TA.) And سَلَبْتُهُ ثَوْبَهُ, (Mgh, * Msb,) aor. سَلُبَ, (Msb,) inf. n. سَلْبٌ, (Mgh, Msb,) I took away from him his garment; (Mgh, * Msb;) as also ↓ اسلبتهُ [perhaps a mistranscription for ↓ استلبتهُ, but another instance of the former of these two verbs, in a similar sense, occurs in what follows]: originally, سَلَبْتُ ثَوْبَ زَيْدٍ [I took away the garment of Zeyd]; but the verb has been made to have زيد for its object, and the ثوب is postponed, and put in the accus. case as a specificative [though by rule the specificative should be indeterminate]; and it may be suppressed, [so that you may say simply, سَلَبْتُهُ, meaning I took away from him what was upon him or with him, spoiled him, or plundered him,] the meaning being understood. (Msb.) — — [Hence] one says also, سَلَبَهُ فُؤَادَهُ وَعَقْلَهُ (tropical:) [He, or it, despoiled him, or deprived him, of his heart and his reason], and ↓ اسلبهُ. (A, TA.) [The latter one might think to be a mistranscription for ↓ استلبهُ were it not for an instance of the same verb before men- tioned, and for the fact that it is immediately followed in the A by وَهُوَ مُسْلَبُ العَقْلِ: perhaps, however, مُسْلَب may be here a mistake for مُسْلِب.] — — And أُسْلُبْ هٰذِهِ القَصَبَةَ (assumed tropical:) Peel thou this cane, or reed. (TA.) — — [In grammar and logic, سَلْبٌ is used to signify (assumed tropical:) Privation, or deprivation, in a general sense; and (assumed tropical:) negation; opposed to إِثْبَاتٌ and إِيجَابٌ.] — سَلْبٌ [as an inf. n. of which the verb (app. سَلَبَ) is not mentioned] (assumed tropical:) The going, or journeying, lightly and quickly. (M, K.) Ru-beh says, قَدْ قَدَّحَتْ مِنْ سَلْبِهِنَّ سَلْبَا قَارُورَةُ العَيْنِ فَصَارَتْ وَقْبَا (assumed tropical:) [The black of the eye became depressed so that it became a hollow in consequence of their going with much lightness and quickness: سَلْبًا, for سَلْبًا, being an absolute complement to the inf. n. in سَلْبِهِنَّ]. (M. [See also 7.]) — سَلِبَ [or سَلِبَتْ, as appears from what follows], aor. سَلَبَ, (assumed tropical:) He [or she] put on black garments (K, TA) which women wear at assemblies for the purpose of mourning. (TA. [See also 5.]) 2 سَلَّبَ see 5, in three places. 3 سالبهُ الشَّىْءَ, if used, means He contended with him in a mutual endeavour to seize, or carry off, the thing by force. See 6.] 4 اسلبت, said of a she-camel, (S, M, K,) (tropical:) She became deprived of her young one by death (M, K, TA) or by some other means: (M, TA:) or she cast her young one in an imperfect state. (S, M, K.) — — اسلب الشَّجَرُ (tropical:) The trees became bare of their fruit, and dropped their leaves. (K, TA.) — — اسلب الثُّمَامُ (S, TA) (assumed tropical:) The ثمام [or panic grass] put forth its خُوص [or leaves, so that it became fit to be cut: see سَلَبٌ]. (TA.) — See also 1, in two places. 5 تسلّبت, (S, K,) said of a woman, (S,) i. q. أَحَدَّتْ [i. e. (assumed tropical:) She abstained from the wearing of ornaments, and the use of perfumes, and dye for the hands &c., and put on the garments of mourning,] عَلَى زَوْجِهَا [for her husband]: (K:) or, as some say, إِحْدَادٌ is for the husband; (S, A;) but تَسَلُّبٌ is sometimes for another than the husband: (S, TA:) [therefore] تسلّبت signifies (assumed tropical:) she put on the black garments of mourning; (M, TA;) as also ↓ سلّبت: (M, A:) you say, ↓ تُسَلِّبُ عَلَى زَوْجِهَا or حَمِيمِهَا (Lh, M) (assumed tropical:) She puts on the black garments of mourning [for her husband or her loved and loving relation or friend]: (M:) and ↓ سَلَّبَتْ عَلَى مَيِّتِهَا (assumed

tropical:) She put on the black garments of mourning for her dead one: تَسْلِيبٌ having a general application. (A.) 6 تسالبا الشَّىْءَ They both contended together, each endeavouring to seize, or carry off, the thing by force. The inf. n. occurs in the S and K in art. خلس, as a syn. of تَخَالُسٌ.] 7 انسلب (assumed tropical:) He went a very quick pace: (K:) or he went well; said of a horse and of a camel: (KL:) but mostly (TA) one says, انسلبت النَّاقَةُ (assumed tropical:) The she-camel went so quick a pace that she was as though she went forth from her skin: (S, TA:) [or she outstripped: see an ex. voce عَاسِجٌ.] 8 إِسْتَلَبَ see 1, in four places. سِلْبٌ The longest [thing] of the apparatus of the plough: (AHn, M, K:) or a piece of wood that is joined to the base of the لُؤْمَة [here meaning ploughshare], its end being [inserted] in the hole, or perforation, of the latter. (M, K.) سَلَبٌ: see سَلِيبٌ. — — Spoil, plunder, or booty; (TA;) what is seized, or carried off, by force, (M, Msb, K, TA,) from a man, of spoils, whatever it be; (TA;) comprising all the clothing that is upon the man; (Mgh, Msb, TA;) accord. to Lth and Az (Mgh) and the Bári'; (Msb;) or whatever one of two antagonists in war takes from the other, of the things upon him and with him, i. e. of clothes and weapons, and his beast: of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, i. e., (TA,) i. q. مَسْلُوبٌ [used in the manner of a subst., or as an epithet in which the quality of a subst. is predominant]: (Mgh, TA:) pl. أَسْلَابٌ. (M, A, Msb, K.) You say, أَخَذَ سَلَبَ القَتِيلِ [He took the spoil of the slain man], and أَسْلَابَ القَتْلَى [the spoils of the slain men]. (A.) — — Also (assumed tropical:) The hide and shanks and paunch of a slaughtered animal. (K. [App. so called because given to the slaughterer, as though they were his spoil; or, in the case of an animal of the chase, to the dog or dogs: see the verses cited voce بَدَنٌ.]) — — And (assumed tropical:) The peel, or rind, [or skin,] of a cane, or reed, (K, TA,) and of a tree. (TA.) And [particularly] The bark, or rind, of a kind of tree (S, K) well known (S) in El-Yemen, of which ropes are made, (S, K,) and which is coarser and harder than the fibres of the Theban palm-tree: (S:) hence it is that a well-known kind of [thick] rope [made of the fibres of the common palm-tree] is called by the vulgar ↓ سَلَبَةٌ: (TA:) or the bark of a kind of tree of which are made [baskets of the kind called] سِلَال: (Sh, TA:) there is a market called ↓ سُوقُ السَّلَّابِينَ in El-Medeeneh, (Sh, S, K, TA,) and in Mekkeh also, as being the market [of the sellers, or manufacturers, of what are made] of سَلَب: (Sh, TA:) it is also [said to be] (K) a certain kind of tall tree, (M, K,) growing symmetrically, which is taken and laid beneath hot ashes (يُمَلُّ) and then split asunder, whereupon there comes forth form it a white مُشَاقَة [or coarse fibrous substance] like [the fibres of the palm-tree, called] لِيف; and it is one of the best of the materials of which ropes are made: the n. un. is with ة: (M:) and (M, K) AHn says, (M,) it is a certain plant (M, K) which grows in form like candles, except that it is larger and longer, and of which are made ropes of every sort: (M:) and (M, K) some say, (M,) it is the fibrous substance (ليف) of the Theban palm-tree, (M, K,) this Lth asserts it to be, (TA,) which is brought from Mekkeh, (M,) and Lth adds, and it is white; but Az says that Lth has erred respecting it: A'Obeyd says, I asked respecting it, and was told, it is not the fibrous substance of the Theban palm-tree, but is a kind of tree well known in El-Yemen, of which ropes are made: and some say that it is the خُوص [or leaves] of the ثُمَام [or panic grass]: and this [says SM] is what is commonly known among us in El-Yemen: (TA:) [accord. to Forskål, (Flor. Aegypt. Arab., p. cx.) this name is applied in El-Yemen to a species of hyacinth, which he terms hyacinthus aporus.] A poet says, (S,) namely, [Murrah] Ibn-Mahkán [El-Temeemee], (M,) فَنَشْنَشَ الجِلْدَ عَنْهَاوَهْىَ بَارِكَةٌ كَمَا تُنَشْنِشُ كَفَّا فَاتِلٍ سَلَبَا (S, M, *) i. e. And he stripped off quickly the skin [from her, while she was lying upon her breast, like as the two hands of the twister of ropes strips off quickly the seleb]: (S in art. نش:) some read قَاتِلٍ, meaning [by the word following it] " what is seized, or carried off by force, from one slain: " (M:) As read فَاتِلٍ, with ف; IAar, with ق: Th says that the right reading is that of As. (S in the present art.) سَلِبٌ Light, or active, (K, TA,) and quick. (TA.) You say, رَجُلٌ سَلِبُ اليَدَيْنِ بِالطَّعْنِ A man light, or active, in the arms, or hands, in thrusting, or piercing: and ثَوْرٌ سَلِبُ الطَّعْنِ بِالقَرْنِ A bull light, or active, in thrusting, or piercing, with the horn. (S, TA.) And فَرَسٌ سَلِبُ القَوَائِمِ A horse light, or active, (S, M, K,) in the legs, (M, K,) [i. e.,] in the shifting of the legs: (S:) or, accord. to Az, the right meaning is, long in the legs: (TA:) [for] — — سَلِبٌ signifies also Long or tall; (S, M, K;) applied to a spear, and to a man [&c.]: pl. سُلُبٌ. (M.) سُلُبٌ, as a sing., see سَلِيبٌ, in three places. — — It is also a pl. of سَلِبٌ [q. v., last sentence]: (M:) and of سِلَابٌ, as a subst.: (S, K:) and of سَلُوبٌ as an epithet applied to a spear: (Ham p. 171:) and of the same, (S, M,) or of سِلَابٌ, (M,) as an epithet applied to a she-camel (S, M) and to a woman: (M:) and of سَلِيبٌ as an epithet applied to a tree. (S.) سُلْبَةٌ i. q. جُرْدَةٌ [i. e. The denuded, or unclad, part, or parts, of the body]: (IAar, K:) or a state of nudity. (TA.) One says, مَا أَحْسَنَ سُلْبَتَهَا [How goodly is what is unclad of her person! or, her state of nudity!]. (K.) سَلَبَةٌ: see سَلَبٌ, in the former half of the paragraph: — — and see also سِلَابٌ. — Also A string, or cord, that is tied to the خَطْم [i. e. muzzle, or nose,] of the camel, exclusive of the خِطَام [q. v.]. (M.) — — And A sinew that is bound upon an arrow: accord. to AHn, the sinew that is wound upon the لِيط [or skin of the reed, or cane,] of the arrow. (M.) سِلَابٌ sing. of سُلُبٌ, which signifies The black garments of women at their assemblies for mourning: (S:) MF says that the former is expl. in the K as meaning black garments, which necessarily implies that it is a pl.; and the latter is there said to be its pl., which necessarily implies that it is a sing.: (TA:) [but it may be replied that the author of the K regarded the former as a pl. without a sing.; and the latter, as a pl. pl.:] or both signify black garments worn by women; and the sing. is ↓ سَلَبَةٌ: (M:) accord. to the T, سِلَابٌ signifies a black garment with which a woman mourning for the death of her husband covers her head: accord. to the R, a black خِرْقَة [or piece torn off from a garment or cloth] that is worn by a woman bereft of her child, or of a person beloved, by death. (TA.) — See also سَلِيبٌ. سَلُوبٌ: see سَلِيبٌ, in four places. — Also A spear that takes away life: pl. سُلُبٌ. (Ham p. 171.) سَلِيبٌ i. q. ↓ مَسْلُوبٌ [as meaning Seized, or carried off, by force: — — and more commonly spoiled, despoiled, plundered, or deprived of what was upon one or with one]: (S, A, * Msb:) as also ↓ سَلَبٌ [but app. in the former sense only]. (S.) [Hence] one says شَجَرَةٌ سَلِيبٌ (tropical:) A tree despoiled, or deprived, of its leaves and its branches: (M, K, TA:) or of which the leaves and fruit have been taken: (A:) pl. سُلُبٌ, as in the phrases نَخْلٌ سُلُبٌ palm-trees upon which is no fruit, and شَجَرٌ سُلُبٌ trees upon which are no leaves; the sing. being of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (S:) and one says also ↓ شَجَرَةٌ سُلُبٌ, [using سُلُبٌ as a sing., like other words of the same measure mentioned in what follows,] meaning a tree of which the leaves have become scattered, or strewn. (Az, TA.) And سَلِيبٌ is applied to a woman as meaning (assumed tropical:) Whose husband has died, or her loved and loving relation or friend, and who puts on the black garments of mourning for him; as also ↓ مُسَلِّبٌ and ↓ سَلُوبٌ: (Lh, M:) or ↓ مُسَلِّبٌ, so applied, signifies [simply] (assumed tropical:) putting on, or wearing, the black garments of mourning. (M. [See an ex. of this last word with the affix ة, used as a pl., in a verse cited voce خَطْبٌ; and an ex. of its pl., مُسَلِّبَات, in a verse cited voce ثَدْىٌ.]) Also, applied, to a she-camel, and so ↓ سَالِبٌ and

↓ سَلُوبٌ and ↓ مُسْلِبٌ, (K,) the last in one instance in the copies of the K erroneously written مُسَلِّبٌ, (TA,) and ↓ سُلُبٌ, (K, TA,) with damm to the first and second letters, (TA,) [in the CK سُلْبٌ, and said to be with damm,] or ↓ سَلُوبٌ thus applied, (S, M,) and ↓ سِلَابٌ, (M,) (assumed tropical:) Whose young has died: (M, K:) or that has cast her young one in an imperfect state: (S, M, K: and in this latter sense, as applied to a she-camel, ↓ مُسْلِبٌ is particularly mentioned in the M:) and in like manner applied to a woman: (M, K:) the pl. (of سَلُوبٌ, S, M, or سِلَابٌ, M) is سُلُبٌ (S, M, K, TA, in the last expressly stated to be like كُتُبٌ, but in the CK سُلْبٌ,) and سَلَائِبُ: (M, K:) and sometimes they said ↓ اِمْرَأَةٌ سُلُبٌ, like فَرَسٌ فُرُطٌ and نَاقَةٌ عُلُطٌ, and numerous other instances that have been enumerated by A'Obeyd, in which words of the measure فُعُلٌ, without ة, are used as fem. epithets: (M:) or ↓ سَلُوبٌ signifies (tropical:) a she-camel whose young one has been taken; and its pl. is سَلَائِبُ; (A:) and, applied to a she-camel, it signifies also اَلَّتِى يُرْمَى وَلَدُهَا (tropical:) [which may mean whose young one is cast abortively; or cast away because abortive; or cast at, or shot at, and killed]: (L, TA:) and is also applied to a she-gazelle, as meaning despoiled, or deprived, of her young one: and so ↓ سَالِبٌ. (M.) Applied to a man, (M,) it signifies also ↓ مُسْتَلَبُ العَقْلِ (assumed tropical:) [Despoiled, or deprived, of reason]; (M, K;) and you say [also] ↓ مُسْلَبُ العَقْلِ, [perhaps a mistranscription for ↓ مُسْلِب, see 1,] a tropical expression: (A:) pl. سَلْبَى. (M, K.) سَلَبُوتٌ, (Lh, M, K, TA, [in the CK, erroneously, سَلَبُوبٌ,]) of the measure فَعَلُوتٌ, from سَلَبَهُ الشَّىْءَ, (M,) and ↓ سَلَّابَةٌ, are [doubly intensive] epithets of which each is applied to a man and to a woman; (Lh, M, K;) meaning Wont to spoil, or plunder, people [very often, or] constantly. (TK.) سَلَّابٌ [One who spoils, or plunders, people much or often. — And A seller, or manufacturer, of ropes, or baskets, made of سَلَب]: see its pl., voce سَلَبٌ. سَلَّابَةٌ: see سَلَبُوتٌ. سَالِبٌ: see سَلِيبٌ, in two places. أُسْلُوبٌ A row of palm-trees; as also أُسْكُوبٌ. (IAar, TA in the present art. and in art. سكب. [This is app. the primary signification; as seems to be indicated, by its occupying the first place, in the TA.]) — — A road, or way, (M, Msb, K, TA,) that one takes: (M, TA:) any extended road or way: a way or direction [in which one goes]: (TA:) a way, course, mode, or manner, of acting or conduct or the like: (A, TA:) a mode, manner, sort, or species; syn. فَنٌّ: (S, M, * Msb, TA:) pl. أَسَالِيبُ. (S, M, A, Msb.) You say, هُوَ عَلَى أُسْلُوبٍ مِنْ أَسَالِيبِ القَوْمِ, i. e. [He is following] a way of the ways of the people, or party. (Msb.) And هُمْ فِى أُسْلُوبِ سَوْءٍ [They are in a bad, or an evil, way]. (TA.) And سَلَكَ أُسْلُوبَهُ He pursued his way, course, mode, or manner, of acting or conduct or the like. (A, TA.) And أَخَذَ فِى أَسَالِيبَ مِنَ القَوْلِ He began, or entered upon, modes, manners, sorts, or species, [meaning varieties, or diversities,] of speech; syn. فُنُونٍ, (S,) or أَفَانِينَ. (M.) And كَلَامُهُ عَلَى أَسَالِيبَ حَسَنَةٍ [His speech, or language, is according to good, or beautiful, modes, manners, sorts, or species]. (A, TA.) And one says of him who is proud, أَنْفُهُ فِى أُسْلُوبٍ (M, A) [His nose is kept in one direction], meaning (tropical:) he looks not to the right nor to the left. (A.) [Hence it is said that] أُسْلُوبٌ signifies also (tropical:) Elevation in the nose, from pride. (K, TA.) — — Also The aperture of a watering-trough, or tank, through which the water flows. (IAar, TA in art. بيب.) — — And The neck of the lion. (K.) أُسْلُوبَةٌ A certain game of the Arabs of the desert: or some action that they perform among them: one says, بَيْنَهُمْ أُسْلُوبَةٌ [Among them is a performance of what is termed اسلوبة]. (Lh, M.) مُسْلَبُ العَقْلِ: see سَلِيبٌ, last sentence. مُسْلِبٌ: see سَلِيبٌ, in three places. مُسَلِّبٌ: see سَلِيبٌ, in two places. — — مَالِى أَرَاكَ مُسَلِّبًا i. e. [What hath happened to me that I see thee] unfamiliar, not inclining to any one? is a saying whereby a man is likened to a wild animal: one says also, إِنَّهُ لَوَحْشِىٌّ مُسَلَّبٌ, meaning Verily he is unsociable and ungentle. (AZ, L, TA.) مَسْلُوبٌ: see سَلِيبٌ, first sentence. مُسْتَلَبُ العَقْلِ: see سَلِيبٌ, last sentence. المُسْتَلِبُ the name of A sword of 'Amr Ibn Kulthoom: and of another, belonging to Aboo-Dahbal. (K.) سلت 1 سَلَتَ المِعَى, aor. سَلِتَ, (M, K) and سَلُتَ, (K,) inf. n. سَلْتٌ, (M, TA,) He extracted, or made to come forth, [the contents of] the gut [by compressing it] with his hand. (M, K. [In both it is expl. by أَخْرَجَهُ بِيَدِهِ: but it seems that a fault has been accidentally committed by a copyist in the former or in its original, and thence passed into the latter; and that the words which I have supplied are necessary to explain the true meaning. That such is the case, appears from what here follows.]) It is said in the L that السَّلْتُ signifies The griping, with the hand, a thing that is contaminated by dirt, or filth, so that what is in it comes forth; and thus is done with a gut. (TA.) It is also said to signify The extracting, or causing to come forth, what is fluid, or moist, adhering to another thing. (MF, TA.) [Hence,] سَلَتَ خَمْشَهُ مُخَاطَهُ عَنْ أَنْفِهِ i. e. [He cleansed his nose of the mucus that was in it by compressing it with his fingers]: occurring in two trads.; in one of which, the Prophet is related to have been in the habit of doing this to El-Hoseyn when he used to carry him upon his shoulder. (TA.) [Hence, likewise,] it is said in a trad., فَيَنْفُذُ الجَحِيمُ إِلَى جَوْفِهِ فَيَسْلُتُ مَافِيهِ, i. e. [And the fire of Hell shall penetrate to his inside, and] shall exscind and extirpate what is in it. (TA.) — — You say also, سَلَتَ القَصْعَةَ, (S, A, K,) aor. سَلُتَ, inf. n. سَلْتٌ; (S;) and ↓ استلتها; (K;) He cleansed the bowl by taking off with his finger what remained upon its sides; (S;) he wiped the bowl (A, K) with his fingers (A) or with his finger. (K.) And سَلَتَتْ خِضَابَهَا عَنْ يَدِهَا, (S, Msb, K,) aor. سَلُتَ, inf. n. سَلْتٌ, (Msb,) She cast from her, or from her hand, the remains of her stuff for dyeing the hands or hair: (S, K:) or she put away, or removed, that stuff from her hand: (Msb:) or she wiped off, and cast away, that stuff from her hand: (TA:) or سَلَتَ الخِضَابَ, aor. سَلُتَ, he took away, and wiped off, the material for dyeing the hands or hair; and in like manner. a similar thing; and sweat; and blood. (Mgh.) سَلَتَ الدَّمَ عَنْهَا occurs in a trad. as meaning He removed the blood [from her or it]. (TA.) — — سَلَتَ دَمَ البَدَنَةِ (M, K) means, accord. to Lh, He scraped off the blood of the بدنة [or beast brought to Mekkeh for sacrifice, or there sacrificed,] with the knife: but [ISd says, (and in like manner هَلَتَ دَمَ البَدَنَةِ is expl. in the L as on the authority of Lh,)] in my opinion the meaning is, he scraped off the skin of the بدنة with the knife so that he made its blood to appear. (M. [The explanation in the K is made up from the two different explanations in the M, being as follows: قَشَرَهُ حَتَّى أَظْهَرَ دَمَهَا, as though meaning he scraped off the dried blood of the بدنة so that he made its fresh blood to appear: but in the copy of the K followed in the TA, النَّدَبَةِ (i. e. the scar) is put in the place of البَدَنَةِ, and the former of these two (i. e. الندبة) I regard as the right word.]) — — سَلَتَ also signifies (assumed tropical:) He cut off a thing. (K. [This is said in the TA to be the primary meaning: but accord. to the A, the phrase here following, in which it has this meaning, is tropical.]) You say, سَلَتَ أَنْفَهُ, (S, M, A, K,) aor. سَلِتَ and سَلُتَ, inf. n. سَلْتٌ, (M,) (tropical:) He cut off his nose (S, M, A, K) entirely (TA) with a sword. (S, A.) And سَلَتَ يَدَهُ بِالسَّيْفِ (assumed tropical:) He cut off his hand, or arm, with the sword. (M.) And سَلَتَ شَعَرَهُ (assumed tropical:) He shaved off his hair. (M, K.) And سَلَتَ رَأْسَهُ (tropical:) He shaved his head. (As, S, L.) — — سَلَتَهُ (assumed tropical:) He beat, struck, or smote, him: (K, TA:) and flogged him. (TA.) You say, سَلَتُّهُ مِائَةَ سَوْطٍ (assumed tropical:) I inflicted upon him a hundred strokes of the whip. (S, TA.) — — And سَلَتَ بِسَلْحِهِ (assumed tropical:) He cast forth his excrement, or ordure. (K.) 7 انسلت عَنَّا He stole, or slipped, away from us without his being known to do so. (M, K.) 8 إِسْتَلَتَ see 1, in the former half of the paragraph. سُلْتٌ A species of شَعِير [or barley], (Lth, S, M, Mgh, Msb, K,) having no hush, (Lth, S, Mgh, Msb,) أَجْرَدُ [which may mean either beardless or smooth], (Lth,) [in appearance] as

though it were wheat, (S,) growing in El-Ghowr and El- Hijáz; (Mgh, Msb;) the سَوِيق [or meal of the parched grain] whereof is employed as a cooling diet in the صَيْف [or summer]: (TA:) or i. q. شَعِير [i. e. the common barley]; (M, K;) as some say: (M:) or the sour (حَامِض) sort of شعير: (M, K:) or a white شعير, without husk: or, as some say, a species of wheat; but the explanation next preceding this last is the more correct, for البَيْضَآءُ and السُّلْتُ are mentioned in a trad. as distinct, each from the other, and by the former is meant wheat: (TA:) or a species of شعير with a thin husk and small grain: (IF, Msb:) or a grain between wheat and barley (شعير), not having a husk like that of the latter, and thus being like wheat in smoothness, and like barley (شعير) in its nature, or quality, and in its coolness: (Az, Msb:) accord. to Es-Seydelánee, like barley (شعير) in its form, and like wheat in its nature, or quality; but this is a mistake: (Ibn-Es-Saláh, Msb:) [gymnocrithon (i. e. hordeum nudym) of Galen: tragus of Diosc. (Golius.)] ذَهَبَ مِنِّى فَلْتَةً وَسَلْتَةً It (a thing, or an affair, TA) escaped me: (K, TA:) accord. to some, سلتة is here an imitative sequent. (TA.) سَلْتَآءُ A woman who does not make frequent use of حِنَّآء [for tinging, or dyeing, her hands]; (S;) a woman who does not frequently tinge her hands with خِضَاب: (M:) or a woman who does not make use of خِضَاب for herself (M, A, K) at all: so some say. (M.) It is related of the Prophet, in a trad., that he cursed such a woman. (TA.) سُلَاتَةٌ What is extracted, or made to come forth, (M, K, *) from a gut [by compressing it] with the hand. (M.) — — What is taken off with the finger from the sides of a bowl, to clean it. (S, K. *) أَسْلَتُ A man (S) whose nose has been cut off (S, M, K) entirely. (S, K.) مِسْلَاتُ حِنَّآءُ [app. An instrument with which حنّاء is scraped off, or removed, from the hand]. One says, أَعْطِنِى مِسْلَاتَ حِنَّائِكَ [Give thou to me &c.]. (A.) مَسْلُوتٌ That whereof the flesh that was upon it has been taken off or away, or removed. (K.) — — And A shaven head. (As, S, L.) سلتم سِلْتِمٌ A calamity, or misfortune. (S, M, K.) — — A hard, or severe, year. (S, M, K.) — — A [goblin, or demon, such as is termed] غُول. (S, M, K.) — — A she-camel having no tooth remaining, and whose lower lip has fallen and she is unable to raise it. (K, TA. [The explanation in the CK is faulty: the last words should be لَا تَسْتَطِيعُ رَفْعَهُ.]) Some say that the م is augmentative. (TA.) — — One says also مَا أَصَابَ سِلْتِمًا, [in the CK سَلْتَمًا,] meaning He got not anything. (K, TA.) سلج 1 سَلِجَ, aor. سَلَجَ, inf. n. سَلَجَانٌ (S, O, Msb, K) and سَلْجٌ, (S, O, K,) He swallowed (S, O, Msb, K) a morsel, or mouthful, or gobbet, (S, O, K,) and food, (TA,) or a thing; (Msb;) as also سَلَجَ, aor. سَلُجَ; (Msb;) and ↓ تسلّج: (O, K: *) or سَلَجَانٌ signifies the eating quickly. (TA.) Hence the saying, الأَكْلُ سَلَجَانٌ وَالقَضَآءُ لَيَّانٌ [Eating is a swallowing, and paying is a putting off], (S, Meyd, O,) or الأَخْذُ سَلَجَانٌ الخ [Taking, or receiving, is a swallowing, &c.]: (Meyd, TA:) i. e., when a man receives a loan, or the like, he devours it [greedily]; but when he from whom he has received it demands his due, he puts him off by promising to pay it: (S, O:) a prov., (Meyd, O, TA,) applied to him who takes the property of others and to whom it is easy to do so; but when he is sued for payment, puts off, and it is difficult to him: (Meyd:) meaning that one loves to take, and hates to return, or restore. (L. [See also سُرَّيْطَى.]) — — سَلَجَ النَّاقَةَ, said of a young camel, He sucked the she-camel; (O, K;) as also مَلَجَهَا. (L, TA.) — سَلَجَتِ الإِبِلُ, aor. سَلُجَ, (S, K, TA,) inf. n. سُلُوجٌ; (TA;) and سَلِجَت, aor. سَلَجَ; (K, TA;) or the latter only accord. to AHn; (TA;) or the latter is better than the former accord. to Sh; (O, TA;) The camels had a looseness (S, K) of their bellies (S) from eating the plant called سُلَّج. (S, K.) 5 تسلّج: see 1, first sentence. — — Also He persevered, or persisted, in drinking (Lh, O, K) the beverage called نَبِيذ, (Lh,) or wine; (O, K;) like تَزَلَّجَ; (Lh;) meaning he made it to enter his سِلَّجَان; (O;) or as though he filled with it his سِلَّجَان, (K,) i. e. his حُلْقُوم: (TA:) and so ↓ استلج. (O, K.) 8 إِسْتَلَجَ see what next precedes. سَلِيجٌ: see سَلَجْلَجٌ, below. سَلِيجَةٌ A سَاجَة, (O, K,) i. e. an oblong and squared piece of wood of the tree called سَاج, as brought from India, (TA in art. سوج,) from which a door is cloven, or divided off, lengthwise: (O, K:) so says AHn. (TA.) — See also what next follows. سُلَّجٌ A certain plant, (S, K,) upon which the camels pasture, (S,) soft, flaccid, or fragile, of the shrub-kind; (TA;) also called ↓ سُلُّجَانٌ, (K, TA,) or ↓ سُلَّجَانٌ, (CK,) like قمّحان; (K;) and ↓ سَلِيجَةٌ: (TA:) or the ↓ سلجان, (O, TA,) i. e. سُلَّجَان, with damm to the س, and teshdeed and fet-h to the ل, (O,) is a species of the سُلَّج; (O, TA;) and this last is one of the largest of the kind of trees called حَمْض: (O:) accord. to AHn, (TA,) or as is said by some one or more of the Arabs of the desert, (O,) the سُلَّج is a large kind of trees, like the tails of the [lizards called] ضِبَاب [pl. of ضَبٌّ], green, and having thorns, and [of the kind termed] حَمْض: (O, TA:) in the T it is said to be a sort of حَمْض that ceases not to be green in the summer, or hot season, and in the رَبِيع [app. here meaning autumn], and is weak, or weak and soft: Az also says that it grows in the plains, or level tracts, has a fruit, or produce, with a sharpness in the extremities thereof, and is green in the [season called] رَبِيع, and then dries up, and becomes yellow: and he adds, [contr. to what has been said above, from his work, the T,] it is not reckoned among the trees called حَمْض. (L, TA.) سُلُّجَانٌ or سُلَّجَانٌ: see the next preceding paragraph, in three places. سِلَّجَانٌ The حُلْقُوم [properly the windpipe, but here app. meaning the gullet: see 5]. (O, K.) One says, رَمَاهُ اللّٰهُ فِى سِلَّجَانِهِ [May God smite him, or afflict him, in his سلّجان]. (O.) طَعَامٌ سَلَجْلَجٌ and سُلَجْلَجٌ and ↓ سَلِيجٌ Good, or pleasant, food, (O, K, TA,) that is swallowed (K, TA) with ease. (TA.) أَسْلَجُ Bald in the fore part of the head; like أَسْلَحُ; but the former is the more common. (TA in art. سلخ.) سلجم سَلْجَمٌ and ↓ سُلَاجِمٌ Tall, or long; (S, K;) as epithets applied to a horse, and to a man, and to the iron head or blade of an arrow &c.: (K:) or, applied to this last, the former word signifies long and broad: (AHn, TA:) or slender; as also سَلْمَجٌ: and the pls. of these two words are سَلَاجِمُ and سَلَامِجُ: which, applied to such iron heads or blades, signify [also] sharpened, or pointed, or sharp-pointed: (TA:) and سَلَاجِمُ applied to arrows signifies long in the iron heads. (S.) سَلْجَمٌ and ↓ سُلَاجِمٌ are also applied as epithets to a camel: (S, K: [in the former it is implied that in this case they have the first of the significations above; but see what follows:]) thus applied, they signify Advanced in age, and strong: (K:) or the former, so applied, signifies strong: (S voce صَلْخَدٌ:) the pl. of each is سَلَاجِمُ, with fet-h [to the س]. (S, K.) — — Also the former, applied to the لَحْى [or jaw-bone], Strong, (K, TA,) full-sized, (TA,) and thick, or compact. (K, TA.) And, applied to a head, Long in the لَحْيَانِ [or jaw-bones]. (K, TA.) — — Also A well ancient (عَادِيَّةٌ) and having much water. (K.) — سَلْجَمٌ is also the name of A certain well-known plant; (K, TA;) of those termed بُقُول; which is eaten; (TA;) [namely, colza; or brassica napus oleifera: so in the present day:] it is an arabicized word, [from the Pers. شَلْغَمْ,] originally with ش, but pronounced by the Arabs with س: (AHn, TA:) one should not say ثَلْجَمٌ, nor شَلْجَمٌ, or this is a word of weak authority: (T, K, TA:) Az says that some pronounce it with ش, but that it is correctly with س. (TA.) سُلَاجِمٌ: see the preceding paragraph, in two places. سِهَامٌ مُسَلْجَمَاتٌ Arrows made long and broad [in their iron heads]. (TA.) سلح 1 سَلَحَ, (S, Mgh, K,) aor. سَلَحَ, (Msb, K,) inf. n. سَلْح, (S, Mgh, Msb,) said of a man, (TA,) He voided his excrement, or ordure; (S, K;) [or thin excrement: see سَلْحٌ: and] said of a bird, it muted, or dunged; (Msb;) like تَغَوَّطَ (Mgh, * Msb) said of a man: (Msb:) and said also [of other animals, as, for instance,] of a camel, (S, K, TA,) and of a bull. (K in art. ثلط.) 2 سلّحهُ He armed him with a weapon or weapons. (A.)

And سلّحهُ السَّيْفَ, (K, TA,) and القَوْسَ, (TA,) He armed him with the sword, (K, TA,) and the bow. (TA.) — سلّح الإِبِلَ, (A, TA,) inf. n. تَسْلِيحٌ, (TA,) It caused the camels to void سُلَاح [or thin excrement; i. e. it purged them]; said of a herb. (A, TA.) [See also 4.] — سلّح نِحْيَهُ, inf. n. as above, He rubbed over his نِحْى [or skin for holding clarified butter] with سُلْح, i. e. rob, or inspissated juice. (K, TA.) 4 اسلحهُ He made him to void سُلَاح [or thin excrement]. (S, K.) [See also 2.] 5 تسلّح He wore, or put on, [or armed himself with,] a weapon, or weapons. (S, A, L, K.) — — [Hence,] تَسَلَّحَتِ الإِبِلُ بِأَسْلِحَتِهَا: see سِلَاحٌ. سَلْحٌ Excrement, ordure, or dung: (L, TA: [and evidently so accord. to the Msb; in my copy of which, and so, app., in the copy used by SM, immediately after the mention and explanation of the verb سَلَحَ, is added, وهو سلحة تسمية بالمصدر; plainly showing, by what follows سلحة, that this word is a mistranscription for سَلْحُهُ; and that the meaning is, "and it is its سَلْح, an instance of the inf. n. used as a subst. properly so called; " i. e., the dung of a bird is called its سَلْح; for the verb is there said to relate to a bird; though in truth it has a general application:]) or such as is thin, of any dung: (L, TA: [and this is the sense in which it is commonly known:]) and ↓ سُلَاحٌ signifies [the same: i. e.] excrement, ordure, or dung, (S, A, MA, L, K, KL,) of a human being, (KL,) or of a bird (MA) [and of any animal]: or thin excrement or dung: (MA:) this latter is said to be the correct meaning in a marginal note in a copy of the S: (TA:) the pl. of the former is سُلُوحٌ and سُلْحَانٌ. (L, TA.) [رَمَى بِسَلْحِهِ frequently occurs in the Lexicons &c., meaning He cast forth his excrement, or ordure; or properly, in a thin state.] يَا سَلْحَ الغُرَابِ [lit. O dung of the crow], an expression used by 'Omar, means يَا خَبِيثُ (assumed tropical:) [O foul, or filthy, man]. (Mgh.) سُلْحٌ signifies رُبٌّ [i. e. Rob, or inspissated juice, generally of dates,] with which a skin for clarified butter is rubbed over, (K, TA,) for the purpose of seasoning it. (TA.) سِلْحٌ: see سِلَاحٌ. سَلَحٌ Rain-water in pools left by torrents: (K:) so says ISh: but not heard by Az from the Arabs. (TA.) سُلَحٌ The young of the حَجَل [or partridge]; (S, K;) like سُلَكٌ and سُلَفٌ: (S:) [a coll. gen. n.: n. un. with ة: for] it is said in the T that سُلَحَةٌ and سُلَكَةٌ signify the young one of the حَجَل: (TA:) pl. سِلْحَانٌ, (T, S, K,) like سِلْكَانٌ. (T, TA.) سَلِحٌ: see سِلَاحٌ. سُلَحَانٌ: see سِلَاحٌ. سُلَاحٌ: see سَلْحٌ. — — [Also A looseness, or flux of thin excrement from the bowels: diarrhœa.] سِلَاحٌ, (S, A, Mgh, Msb, K, &c.,) as also ↓ سَلَحٌ (accord. to the K) or ↓ سِلْحٌ (accord. to the Msb) and ↓ سُلْحَانٌ, (K,) [the last mentioned in the L as a pl.,] A weapon, or weapons; i. e. an instrument, or instruments, of war; (A, K;) the thing [or things] with which one fights in war, and repels, or defends oneself; (Msb;) anything with which one repels the enemy, as a sword and spear &c.: (Ham p. 73:) or a weapon, or weapons, of iron: (Lth, Mgh, K:) it is of the masc. gender, (S, Msb, TA,) accord. to the more approved usage, (TA,) or that which most prevails, (Msb,) because in the pl. it takes the form of أَسْلِحَةٌ, which is a pl. form of a masc. n., (S, Msb, *) as in the instances of أَحْمِرَةٌ, pl. of حِمَارٌ, and أَرْدِيَةٌ, pl. of رِدَآءٌ, (S,) but it is also fem., (S, Msb, K,) and has also for pls. سُلُحٌ and سُلْحَانٌ, (L,) and the pl. fem. is سِلَاحَاتٌ. (Msb.) You say رَجُلٌ ذُو سِلَاحٍ [A man having a weapon or weapons]. (K.) And قَوْمٌ ذَوُو سِلَاحٍ [A people, or party, having weapons, or arms]. (S, A, K.) And لَبِسَ السِّلَاحَ [He wore, or put on, the weapon, or the weapons, or arms]. (S, A, K.) And أَخَذَ القَوْمُ أَسْلِحَتَهُمْ The people, or party, took their weapons, or arms, each taking his. (Msb.) — — A sword (Az, Mgh, K) alone is sometimes termed سِلَاحٌ. (Az, Mgh.) — — And A bow without a string (K) is likewise thus termed. (TA.) — — And A staff, or stick. (K.) — — سِلَاحُ الثَّوْرِ means (assumed tropical:) The horns of the bull. (S, * TA.) — — ذُو السِّلَاحِ is (tropical:) an appel-lation of السِّمَاكُ الرَّامِحُ [i. e. The star Arcturus]. (A, TA.) — — And أَخَذَتِ الإِبِلُ سِلَاحَهَا and بِأَسْلِحَتِهَا mean (tropical:) The camels became fat, and of goodly appearance; (A, L, TA;) i. e. their fat became as though it were weapons with which they prevented their being slaughtered: (L, TA:) and the like has been mentioned before, [voce رُمْحٌ,] in art. رمح. (TA.) سَالِحٌ A man having, (K,) or having with him, (S,) a weapon, or weapons: (S, K:) an epithet [of the possessive kind, having no verb,] similar to تَامِرٌ and لَابِنٌ. (TA.) — And A she-camel that has voided excrement, [or thin excrement,] in consequence [of the eating] of herbs, or leguminous plants. (S, K.) أَسْلَحُ مِنْ حُبَارَى [More wont to mute than a bustard] (Meyd, A, Mgh) and مِنْ دَجَاجَةٍ [than a domestic hen]: the former mutes in the time of fear; and the latter, in the time of security: (Meyd:) a prov. (Meyd, Mgh.) إِسْلِيحٌ A certain plant, the pasturing upon which causes the milk (S, K) of the camels (S) to become abundant: (S, K:) or a certain kind of tree, or shrub, that has this effect: (L:) [see also إِسْلِيخٌ:] it was said to an Arab woman of the desert, "What is thy father's tree? " and she answered, شَجَرَةُ أَبِى الإِسْلِيحُ رُغْوَةٌ وَصَرِيحٌ وَسَنَامٌ إِطْرِيحٌ [The tree of my father is the isleeh: froth upon the milk, and milk free from froth; and a long, or tall, hump: these are the consequences of pasturing upon it]: (S, * L:) or it is a certain herb, or leguminous plant, of those that are slender and soft (مِنْ أَحْرَارِ البُقُولِ), growing in the winter, that causes the camels to void سُلَاح [or thin excrement] when they eat much of it: or a certain herb (عُشْبَة), resembling the جِرْجِير [or rocket], growing upon tracts of sand such as are termed حُقُوف: or a certain kind of plant, growing conspicuously in plain, or soft, tracts, having a thin and delicate leaf, and a pericarp (سِنْفَة) stuffed with grains, or seeds, like those of the poppy; which is one of the plants of the rain of the صَيْف [here meaning spring (see زَمَنٌ)], and which causes the cattle to void سُلَاح: n. un. with ة: Aboo-Ziyád says that the places in which the اسليح grows are sands. (L.) مَسْلَحَةٌ A ثَغْر [or frontier of a hostile country]: (K:) or a place of arms or weapons, (Mgh,) like a ثَغْر and a مَرْقَب [which is an elevated place of observation], (S, Mgh, TA,) wherein are parties that watch the enemy, lest they should make an invasion at unawares, and , when they see them, inform their companions, in order that they may prepare themselves for them: (Nh, TA:) pl. مَسَالِحُ. (S, Mgh.) — — Also, [in one of my copies of the S erroneously written مُسَلَّحَة,] A people, or party, having arms, or weapons; an armed people or party; (S, A, K, TA;) composing a numerous body, in a place of observation, with the keeping of which they are entrusted, at the frontier of an enemy's country; a single person of whom is termed ↓ مَسْلَحِيٌّ; (A, * L;) and مَسْلَحَةٌ [also] is thus applied to a single person in a saying of 'Omar: (Mgh:) they are thus called because of their having weapons, or because of their occupying the place called مَسْلَحَةٌ: (Nh:) or the مسلحة of the army are a party of capturers that go before the army, exploring for them the way, and searching as spies to learn news of the enemy, lest the enemy should make a sudden assault upon them; not suffering any one of the enemy to enter the territory of the Muslims, and warning the Muslims of the approach of an army. (ISh.) مَسْلَحِيٌّ: see the next preceding paragraph. سلحب Q. 4 إِسْلَحَبَّ It was, or became, right, direct, rightly directed, straight, or even. (S, K.) — — It (a road) was extended: (S:) or conspicuous and extended. (K.) — — [And app. It was, or became, spread out, or expanded: see the part n., below.] سُلْحُوبٌ A woman who cares not for what she does nor for what is said to her. (AA, TA.) مُسْلَحِبٌّ Right, direct, rightly directed, straight, or even: (S, K:) like مُتْلَئِبٌّ. (TA.) — — Extended: (S:) or conspicuous and extended: (K:) applied to a road: (S, K:) like مُطْلَحِبٌّ. (L.) — — I. q. مُنْبَطِحٌ [app. as meaning Spread out, or expanded]. (TA.) — — ظَلَّ يَوْمُنَا مُسْلَحِبًّا means Our day was, or became, one of protracted journeying. (L, TA.) سلحف سُلَحْفَى (AZ, Msb, K) and سُلْحَفَى, (Fr, K,) pronounced by the vulgar سِلْحَفَى, (TA,) and سُلْحَفَاةٌ [which is the

most common of the dial. vars.] (S, Msb, K) and سِحْفَاةٌ (Fr, K) and سُلْحَفَاةٌ, (Msb,) and سُلْحَفَآءُ, (AZ, Msb, K,) and سُلْحَفِيَةٌ, (S, K,) [The tortoise, commonly so called; and also the turtle, or sea-tortoise; applied to both in the present day;] a certain wellknown beast; (K;) [and] a certain aquatic animal; (Msb;) called in Pers. بَاخَهْ and كَشَفْ (MA, PS) and سَنْگ پُشْتْ; (MA;) applied to the male and the female: (Msb:) pl. سَلَاحِفُ: (S, Msb:) or, accord. to Fr, the male of the سَلَاحِف is called غَيْلَمٌ; and the female is called سلحفاة in the dial. of Benoo-Asad: (Msb:) [it is said to be derived from the Pers. سولاخ پای; because there is a hole in the body, into which the foot enters: (Freytag's Lex.:)] its blood and its gall-bladder are [asserted to be] beneficial to him who is affected with epilepsy; and the smearing with its blood, to the joints; (K, TA;) which thereby become strong: (TA:) and it is said that when the cold has become intense in a place, (K, TA,) and one fears for the seedproduce from it, (TA,) and this beast is placed upside-down, so that its fore and hind legs are towards the air, the cold will not alight upon that place. (K, TA.) — — [السُّلْحَفَاةُ or السُّلْحَفَاةُ is also a name of (tropical:) The constellation Lyra; commonly called الشَّلْيَاقُ.] سلخ 1 سَلَخَ, (S, A, Msb, K, &c.,) aor. سَلَخَ, (S, K, [as in the Kur xxxvi. 37,]) or سَلِخَ, (Msb, [but this I find in no other lexicon,]) and سَلُخَ, (S, Msb, K,) inf. n. سَلْخٌ, (S, Msb,) He stripped off (S, K) the hide, or skin, of a sheep or goat: (S:) or he skinned a sheep or goat. (A, Msb.) And سُلِخَ جِلْدُهَا [Its skin was stripped off]. (A.) One does not say of a camel, سَلَخْتُ جِلْدَهُ; but كَشَطْتُهُ, and نَجَوْتُهُ, and أَنْجَيْتُهُ. (Msb.) — — [Hence,] (assumed tropical:) He pulled off or stripped off [a garment]. (K, TA.) You say of a woman, سَلَخَتْ دِرْعَهَا, (S, TA,) and سَلَخَتْ عَنْهَا دِرْعَهَا, (A, TA,) (tropical:) She pulled off her shift; stripped it off. (S, TA.) — — And [hence,] سَلَخَ الشَّهْرَ, (S, A, Msb,) or شَهْرَهُ, (K,) aor. سَلَخَ (L, Msb) and سَلُخَ, (L,) inf. n. سَلْخٌ and سُلُوخٌ, (L, Msb,) (tropical:) He passed the month, or his month; (S, K, TA;) came to the end of it. (S, A, Msb, K.) سَلَخْنَا الشَّهْرَ means (tropical:) We passed forth from the month; having pulled off from ourselves every night one thirtieth part until the nights were complete, when we pulled off from ourselves all of it: and أَهْلَلْنَا هِلَالَ شَهْرِ كَذَا means " We entered upon [the period of the new moon of] such a month; clothing ourselves with it and increasing the clothing of ourselves therewith until the passing of the half of it: " then we pull off from ourselves [by degrees] the whole of it: hence a verse cited voce جُمَادَى. (T, TA.) And one says of God, سَلَخَ النَّهَارَ مِنَ اللَّيْلِ (tropical:) He drew forth gently the day from the night: (K, TA:) or He separated the day from the night. (Jel in xxxvi. 37.) — — See also 7, in three places. — — سَلَخَ الحَرُّ جِلْدَ الإِنْسَانِ and [in an intensive sense] ↓ سلّخهُ (assumed tropical:) [The heat made the skin of the man to peel off; or excoriated the man]. (TA.) And سَلَخَ الجَرَبُ جِلْدَهُ (tropical:) [The mange, or scab, excoriated him, i. e., a camel]: (A, TA:) [and so سَلَخَهُ without the mention of the skin:] see سَالِخٌ. And سُلِخَ الظَّلِيمُ (assumed tropical:) The ostrich had a disease in his feathers [app. such as caused many of them to fall off]. (TA.) — — سَلَخَ النَّبَاتُ (assumed tropical:) [The plant shed its foliage, and then became altogether green again: (see سَالِخٌ:) or] the plant became green again after having dried up. (M, K.) — — فَسَلَخُوا مَوْضِعَ المَآءِ كَمَا يُسْلَخُ الإِهَابُ فَخَرَجَ المَآءُ, in a trad. respecting Solomon and the هُدْهُد [or hoopoe, i. e. (assumed tropical:) And they stripped off the surface of the place of the water, like as the hide is stripped off, and thereupon the water came forth], means that they dug until they found the water. (TA.) — — سُلِخَ مِنْ بَطْنِ أُمِّهِ, said of a child, means (assumed tropical:) He was drawn out from the belly of his mother. (TA.) — — سَلْخُ الشِّعْرِ is (assumed tropical:) The substituting throughout the poetry, for the original words, other words synonymous therewith: what falls short of this is termed مَسْخٌ. (TA. [See Har p. 263.]) 2 سَلَّخَ see 1, in the latter half of the paragraph. 5 تَسَلَّخَ see the next paragraph, first sentence. 7 انسلخ جِلْدُهُ and [in an intensive sense] ↓ تسلّخ [His skin became stripped off: — — and (assumed tropical:) he became excoriated by heat]. (A, TA. [The latter meaning is indicated in the TA.]) — — انسلخت الحَيَّةُ مِنْ قِشْرِهَا [The serpent cast off, or divested itself of, its slough]: (S:) and ↓ سَلَخَت الحَيَّةُ, (L, K,) aor. سَلَخَ, inf. n. سَلْخٌ, (L,) [signifies the same, or] the serpent withdrew itself from its slough: (L, K:) and in like manner one says of any creeping thing: (L:) and one says of the serpent termed السَّالِخُ [q. v.], جِلْدَهُ ↓ يَسْلَخُ [He casts off his slough]. (S.) — — One says also of a man, انسلخ مِنْ ثِيَابِهِ (assumed tropical:) [He became stripped, or divested, or he divested himself, of his clothes]. (S.) — — And انسلخ الشَّهْرُ (S, A, Msb, K) مِنْ سَنَتِهِ (S) (tropical:) The month passed, or passed away [from its year]; (Msb, K, TA;) as also ↓ سَلَخَ. (K.) And انسلخ النَّهَارُ مِنَ اللَّيْلِ (S, A, K) (tropical:) The day became drawn forth gently from the night; (K, TA;) came forth from the night so as not to leave with it aught of its light. (TA.) [As used in this phrase and in others,] انسلخ مِنْهُ means (assumed tropical:) It became altogether separated from it; quitted it entirely. (MF.) 9 اسلّخ, inf. n. اِسْلِخَاخٌ He lay upon his side. (K.) سَلْخٌ: see مِسْلَاخٌ in two places. — — سَلْخُ الشَّهْرِ (assumed tropical:) The last, or end, of the month; (Msb, K;) as also ↓ مُنْسَلَخَهُ: (K:) or the last day thereof. (MA.) سِلْخٌ: see مِسْلَاخٌ, in two places. سَلَخٌ The spun thread that is upon the spindle. (K.) سَلْخَةٌ: see مِسْلَاخٌ. سَلِيخٌ A skinned sheep or goat; (L;) as also ↓ مَسْلُوخٌ (S, K) and ↓ مَسْلُوخَةٌ: (TA:) or this last is an epithet in which the quality of a subst. is predominant, meaning a skinned sheep or goat, without head and without legs and without belly: (Mgh:) and the first is an epithet applied to a sheep or goat until some part of it has been eaten; after which, what remains is called شِلْوٌ, whether much or little. (L.) — سَلِيخٌ مَلِيخٌ A thing, (JK,) accord. to the K a person, but this is not in the other lexicons, (TA,) insipid; without taste. (JK, K, TA.) — — And A man (TA) vehement in جِمَاع, without impregnating. (K, TA.) فِيهِ سَلَاخَةٌ وَمَلَاخَةٌ In it (accord. to the K in him, but see سَلِيخٌ, TA) is insipidity, or tastelessness. (K, * TA.) سُلَاخَةٌ [app. A piece of skin, or hide, stripped off]. (K voce جَرٌّ.) — The urine of the mountaingoat. (KL.) [In Pers. سَلَاحَةٌ: thus, with ح, and with fet-h to the first letter, accord. to Johnson's Pers. Ar. and Engl. Dict. Golius adds, on the authority of Ibn-Beytár, that it is black and viscous like pitch, and is collected from the rocks.] سَلِيخَةٌ (assumed tropical:) A certain perfume, or odoriferous substance, resembling bark stripped off, (JK, K, TA,) and having شُعَب [or forking projections]. (TA.) — — (assumed tropical:) Of the [plants called] رِمْث (JK, S, K) and عَرْفَج, (JK, S,) [Such as has been stripped of what was good for pasture;] the portion that has in it nothing for pasture (JK, S, K, TA) remaining; (TA;) consisting only of dry wood: (S, TA:) and of the عرفج, such as is thick, of what has become dried up. (TA.) — — And (assumed tropical:) The oil of the fruit, or produce, of the بَان [or bentree] before it has been seasoned (K, TA) with aromatics: when it has been seasoned with musk and [other] perfume, and then expressed, it is termed مَنْشُوشٌ; and one says of it, نُشَّ. (TA.) Also (assumed tropical:) Offspring: (JK, K, TA:) because it has been drawn out (سُلِخَ i. e. نُزِعَ) from the belly of its mother. (TA.) سُلَّخَةٌ an extr. pl. [or quasi-pl. n.] of سَالِخٌ, q. v. (TA.) سَلَّاخٌ A skinner, or flayer. (KL.) سَالِخٌ Skinning, or flaying. (KL.) — — (assumed tropical:) Mange, or scab, in consequence of which the camel is excoriated (↓ يُسْلَخُ). (K.) — — [A serpent casting off its slough. And hence,] A black serpent, (JK, S, K,) intensely black: (JK, TA:) you say, أَسْوَدُ سَالِخٌ, (S, K,) not prefixing the former word so as to govern the latter in the gen. case: [so called] because it

casts off its slough (يَسْلَخُ جِلْدَهُ) every year: (S:) the female is called أَسْوَدَةٌ, and is not qualified by the epithet سَالِخَةٌ: (S, K:) and you say أَسْوَدَانِ سَالِخٌ, (K,) not giving to the epithet the dual form, accord. to AZ and As; but IDrd authorizes its being in the dual form, though the former mode is the better known: (TA:) and أَسَاوِدُ سَالِخَةٌ and سَوَالِخُ and سُلَّخٌ and ↓ سُلْخَةٌ, (K,) which last is extr. [i. e. anomalous]. (TA.) — — Also (assumed tropical:) A plant of the kinds termed حَمْض &c. that has shed its foliage (سَلَخَ) and then become altogether green again. (TA.) أَسْلَخُ, applied to a man, (JK,) (assumed tropical:) Very red [as though skinned]. (JK, K.) — — And [its pl.] سَلْخَى, applied to camels, (assumed tropical:) Having mange, or scab, by which they are excoriated. (JK.) — — Also (assumed tropical:) Bald in the fore part of the head: (K:) but أَسْلَحُ is more common in this sense. (TA.) إِسْلِيخٌ A certain plant. (K.) [Perhaps a dial. var. of إِسْلِيحٌ, or a mistranscription for this latter.] مَسْلَخٌ A place in which sheep or goats are skinned. (Msb.) مِسْلَاخٌ A skin, or hide; (JK, S, K;) as also ↓ سَلْخٌ: (TA:) or, of a sheep or goat; (A;) as also ↓ سِلْخٌ, i. e. its skin, or hide, that is stripped off. (K, TA.) [Hence,] one says, فُلَانٌ حِمَارٌ فِى مِسْلَاخِ إِنْسَانٍ (tropical:) [Such a one is an ass in the skin of a man]. (A, TA.) — — And The slough of a serpent; (JK, S, A, L, K;) as also ↓ سِلْخٌ, (MA, KL, and so in the CK,) or ↓ سَلْخٌ, (TA,) and ↓ سَلْخَةٌ. (L, and so in copies of the K and in the TA.) — — Also (assumed tropical:) A palm-tree of which the unripe dates fall and become scattered about in a green state. (S, K.) مَسْلُوخٌ; and with ة: see سَلِيخٌ. مُنْسَلَخُ الشَّهْرِ: see سَلْخٌ. سلس 1 سَلِسَ, [aor. سَلَسَ,] inf. n. سَلَسٌ and سَلَاسَةٌ and سُلُوسَةٌ, [It was, or became, loose, not tight; as meaning slack; the only signification indicated by ISd; (see سَلِسٌ, below;) and also as meaning unsteady:] (M:) [in the K, سَلَسٌ and سَلَاسَةٌ are said to be simply substs.: see the former of these two words below.] — — سَلِسَ, (Msb, TA,) aor. سَلَسَ, inf. n. سَلَسٌ (Msb) [and app. سَلَاسَةٌ also, (see سَلَسٌ below,)] said of a colt, (TA,) [and of a horse, and, tropically, of a man, (see سَلِسٌ,)] He was, or became, tractable, submissive, compliant, obsequious, (TA;) or easy, (Msb, TA,) and gentle. (Msb.) You say, سَلِسَ لِى بِحَقِّى (tropical:) (He was easy to me in giving me my due, or right]. (A, TA.) And سَلِسَ بَوْلُهُ, (TA,) inf. n. سَلَسٌ, (Msb,) (assumed tropical:) His urine flowed involuntarily; he was unable to retain his urine; (Msb, TA;) by reason of disease. (Msb.) [The explanations of سَلَسٌ and سَلِسٌ &c. below will serve to give further illustrations of this verb.] — — سَلِسَتِ النَّخْلَةُ, aor. سَلَسَ, The palm-tree lost the stumps, or lower ends, of its branches; (Ibn-'Abbád, K;) as also ↓ أَسْلَسَت: and the epithet applied to the palm-tree in this case is ↓ مِسْلَاسٌ; (K;) or, accord. to the Tekmileh and O and L, ↓ مُسْلِسٌ; but it seems that ↓ نَخْلَةٌ مُسْلِسٌ means a palm-tree that lets fall and strews its unripe dates; and ↓ مِسْلَاسٌ, that usually does thus: (TA:) and ↓ سَلَسٌ means what falls from the palm-tree. (Ibn-Abbád, TA.) — — سَلِسَتِ الخَشَبَةُ, (inf. n. سَلَسٌ, TA,) The piece of wood became old and crumbling and wasted. (Ibn-'Abbád, K.) — سُلِسَ, (S, M, K,) inf. n. سَلْسٌ and سَلَسٌ, (IAar, M,) He became bereft of reason. (S, M, K.) 2 سلّس, (Ibn-'Abbád,) inf. n. تَسْلِيسٌ, (K,) He set, fixed, or put together, a composite ornament, of the ornaments worn by women, not consisting of خَرَز [or beads]. (Ibn-'Abbád, K, * TA.) 4 أَسْلَسَتْ She (a camel) produced her young one before the completion of the days: (T, K:) the epithet applied to her in this case is ↓ مُسْلِسٌ; and to the young one, ↓ مُسْلَسٌ, (TA,) and ↓ سَلَسٌ. (Ibn-'Abbád, TA.) — — See also 1. سَلْسٌ A string upon which beads, (M,) or white beads worn by female slaves, (S, K,) are strung: (S, M, K:) pl. سُلُوسٌ: (S, M:) or [a woman's ear-drop; i. e.] the woman's ornament called قُرْط. (Ibn-'Abbád, K.) — — And [the pl.] سُلُوسٌ signifies also Women's mufflers, or headcoverings; syn. خُمُرٌ [pl. of خِمَارٌ]: so says IAar; and he cites as an ex., قَدْ مَلَأَتْ مَرْكُوَّهَا رُؤُوسَا كَأَنَّ فِيهِ عُجُزًا جُلُوسَا شُمْطَ الرُّؤُوسِ أَلْقَتِ السُّلُوسَا [They (referring to camels) had filled their watering-trough with heads, as though there were in it old women sitting, with grizzled heads, having thrown off the mufflers]: they having eaten of [the kind of plants, or trees, called] حَمْض, so that their faces and heads had become white, he likens them to old women that had thrown off the mufflers. (M.) سَلَسٌ and ↓ سَلَاسَةٌ [said in the M to be inf. ns. of سَلِسَ, (q. v.,) and in the K to be simply substs., signify, as substs., Looseness; as meaning slackness; and as meaning unsteadiness: — — and also] Easiness, gentleness, tractableness, submissiveness; compliance, or obsequiousness. (S, K.) [Hence,] one says, ↓ فِى كَلَامِهِ سَلَاسَةٌ (tropical:) [In his speech is easiness]. (A.) — For the former, see also 1: — — and 4. سَلِسٌ part. n. of سَلِسَ; as also ↓ سَالِسٌ: (M:) Loose, not tight; meaning [slack; (see 1, first sentence;) and also] unsteady; applied to a nail, (A, TA,) and to any other thing. (TA.) A rájiz says, ↓ مَمْكُورَةٌ غَرْثَى الوِشَاحِ السَّالِسِ تَضْحَكُ عَنْ ذِى أُشُرٍ غُضَارِسِ [A female of slender make, whose loose وِشَاح (q. v.) required more than it had within it to fill it, laughing so as to discover cool and sweet serrated and sharp teeth]. (M, TA.) — — Easy; applied to a thing: (S:) easy, (Msb, K,) gentle; (S, Msb, K;) tractable; submissive; compliant; obsequious; (S, K;) applied [to a horse and the like, and, tropically,] to a man. (S.) You say, فَرَسٌ سَلِسُ القِيَادِ [A horse easy to be led; tractable]. (A.) And فُلَانٌ سَلِسُ القِيَادِ and ↓ مِسْلَاسُ القِيَادِ (tropical:) [Such a one is easy to be led, or persuaded; tractable, submissive, or compliant]. (A.) — — (tropical:) A man easy in private conference; expl. by سَهْلُ الخَلْوَةِ. (Msb.) — — Beverage, or wine, that descends gently or easily [down the throat]. (TA.) — — سَلِسُ البَوْلِ A man whose urine flows involuntarily; who is unable to retain his urine; (S, A, Msb, K;) by reason of disease. (Msb.) سَلِسَةٌ A certain herb, bearing a near resemblance to the نَصِىّ, (AHn, M, K, * TA,) except that it has a grain like that of the [species of barley called] سُلْت; (AHn, TA;) and when it dries up, it has an awn that flies about, when it is put in motion, like arrows, sticking into the eyes and the nostrils, and often blinding the pasturing beasts: (AHn, M, TA:) the places of its growth are the plain, or soft, tracts. (AHn, TA.) سُلَاسٌ Loss, or departure, of reason or intellect. (S, M, K.) سَلَاسَةٌ: see سَلَسٌ, in two places. سَالِسٌ: see سَلِسٌ, in two places. مُسْلَسٌ: see 4. مُسْلِسٌ: see 1, in two places: — — and see also 4. مُسَلَّسٌ A sword having wavy marks resembling a chain: occurring in a verse of Ibn-Kilábeh ElHudhalee, as some relate it; but accord. to others, مُلَسْلَس, formed by transposition from مُسَلْسَل. (TA.) مِسْلَاسٌ: see سَلِسٌ: — — and see also 1, latter part, in two places. مَسْلُوسٌ Bereft of reason, or intellect; (S, M;) and [of bulk] of body, (M, TA,) as some say; but accord. to the T, one says رَجُلٌ مَسْلُوسٌ in respect of his reason, or intellect, but مَهْلُوسٌ in respect of his body: (TA:) possessed, or insane. (K.) سلسبل سَلْسَبِيلٌ, a quinqueliteral-radical word, (M,) Easy [as a beverage] in the utmost degree: (TA:) [applied as an epithet to milk, (لَبَن, so in a copy of the M, and so in the CK,) or signifying smooth, (لَيِّن, so in copies of the K,)] in which is no roughness: (M, K:) and sometimes applied as an epithet to water, (M, TA,) or beverage, meaning easy of entrance into the throat, or fauces. (TA.) — — And Wine: (K:) so accord. to some, as in the saying of 'Abd-Allah Ibn-Rawáhah, in which it is [said to be] used as a syn. adjunct to the preceding word: إِنَّهُمْ عِنْدَ رَبِّهِمْ فِى جِنَانٍ يَشْرَبُونَ الرَّحِيقَ وَالسَّلْسَبِيلَا [as though meaning Verily they are with their Lord, in gardens, drinking wine and fermented juice of the grape: but the meaning may be, the choicest of wine, or the sweetest thereof, &c., (see رَحِيقٌ,) and wine easy to swallow, or the like]. (TA.) — — And A certain fountain in Paradise [mentioned in art. سبل, q. v.]: (M, K:) Aboo-Bekr says that it may be a proper name of the fountain, and properly imperfectly decl. [i. e. without

tenween] as being determinate and of the fem. gender, but made to be with tenween at the end of a verse in the Kur [lxxvi. 18] in order that it may be conformable with other endings of verses; or it may be an epithet applied to the fountain, and therefore perfectly decl.: (TA:) Sb mentions it as an ex. of an epithet: IAar says that he had not heard it except in the Kur-án: (M, TA:) I'Ab says that سَلْسَبِيلًا [in the Kur] means that slips, or steals, (يَنْسَلُّ,) into the throats, or fauces: [as though the radical letters were only س and ل, which some assert to be the case:] accord. to Aboo-Jaafar El-Bákir, it means soft in the part between the حَنْجَرَة [or head of the windpipe] and the حَلْق [or fauces]: the explanation as meaning [سَلْ سَبِيلًا i. e.] سَلْ رَبَّكَ سَبِيلًا إِلَى هٰذِهِ العَيْنِ [Ask of thy Lord a way of access to this fountain] is a mistake, not allowable. (TA.) — — The pl. is سَلَاسِبُ and سَلَاسِيبُ: and the pl. of [the fem.] سَلْسَبِيلَةٌ is سَلْسَبِيلَاتٌ. (TA.) — — [In the present day it is applied to An artificial fountain that throws up water.] سلط 1 سَلُطَ, aor. سَلُطَ, (M,) inf. n. سَلَاطَةٌ, (S, M, B,) He, or it, overcame, prevailed, or predominated: (S, TA:) or was, or became, firm, or established, in superior power or force: (B, TA:) he possessed power of dominion or sovereignty or rule. (M.) — — It (anything, as, for instance, a solid hoof, and a camel's foot,) was, or became, strong, or hard. (M.) — — He was, or became, sharp. (TA.) And the same verb, (M, Msb, K,) inf. n. as above (S, M, Msb, K) and سُلُوطَةٌ, (S, M, K,) He was, or became, chaste, or perspicuous, in speech, or eloquent, and sharp in tongue: (S:) or long-tongued;; (M, K;) as also سَلِطَ, aor. سَلَطَ, (K,) inf. n. سَلَطٌ: (TS, TA:) or clamorous and foultongued: (Msb:) [or this verb, said of a man, has the first of these three significations; but] سَلُطَتْ, inf. n. سَلَاطَةٌ, signifies she (a woman) was, or became, long-tongued, and vehemently clamorous. (Lth.) [See سَلِيطٌ, below.] 2 سلّطهُ عَلَيْهِ, (S, M, Msb,) inf. n. تَسْلِيطٌ, (M, K,) also written with ص, (Ibn-'Abbád, and K in art. صلط,) He (God, S) made him to overcome him; to prevail, or predominate, over him; or to have, or exercise, superior power or force over him: (S, K:) he made him to have mastery, dominion, or authority, and power, over him: (Msb:) he made him to have, or exercise, absolute dominion or sovereignty or rule, over him; (M;) or absolute superiority of power or force: (K:) he gave him power over him, and superior power or force. (TA.) [You say also, سلّط عَلَيْهِ الكِلَابَ He set the dogs upon him.] 5 تسلّط عَلَيْهِمْ He overcame them; prevailed or predominated, over them; or was made to do so; he had, or exercised, or was made to have or exercise, superior power or force over them: (S:) he had, or was made to have, mastery, dominion, or authority, and power, or absolute dominion or authority and power, over them: (Msb:) he had, or received, power over them; and superior power or force; quasi-pass. of سَلَّطَهُ عَلَيْهِمْ. (TA.) سَلْطٌ: see سَلِيطٌ; for the former, in four places; and for the latter, in seven. سَلِطٌ: see سَلِيطٌ; for the former, in four places; and for the latter, in seven. سُلْطَةٌ: see سُلْطَانٌ; for the latter, in three places. سَلْطَنَةٌ: see سُلْطَانٌ; for the latter, in three places. سُلْطَانٌ Strength, might, force, or power; (TA;) as also ↓ سَلْطَنَةٌ: (Bd in iii. 144:) predominance; the possession, or exercise, of superior power or force, or of dominion, or authority, and power, or of absolute dominion or authority and power; (Mgh;) as also ↓ سُلْطَةٌ; (S;) the former being syn. with تَسَلُّطٌ [used as a subst.]; (Mgh;) and the latter being the subst. from تَسَلَّطَ: (S:) power of dominion; sovereign, or ruling, power; (M;) [in this sense, as well as in the first,] i. q. ↓ سَلْطَنَةٌ; (Msb;) power of a king; (Lth, Mgh, K;) and of a governor; (Mgh, Msb;) [i. e.] delegated power, or power given to one who is not a king; (TA;) also written سُلُطَانٌ; (M, Msb, K;) which is the only instance of this form: (Msb:) it is masc. and fem.; (M, TA;) generally masc., in the opinion of the skilful; but sometimes fem.; so say IAmb and Zj and others: (Msb:) but ISk says that it is fem. (TA.) One says, (ISk,) or some say, (Msb,) قَضَتْ بِهِ السُّلْطَانُ (ISk, Msb) The sovereign, or ruling, power (↓ السَّلْطَنَةُ) decreed it. (Msb.) And Aboo-Zuheyr says, I heard one, in whose chasteness of speech I have confidence, say, أَتَتْنَا سُلْطَانٌ جَائِرَةٌ [A tyrannical sovereign, or ruling, power, came to us]. (Msb.) It is said in a trad., إِلَّا أَنْ تَسْأَلَ ذَا سُلْطَانٍ, meaning Unless thou ask the ruler, or governor, or the king, for thy due from the public treasury. (Mgh.) And you say, قَدْ جَعَلْتُ لَكَ سُلْطَانًا عَلَى أَخْذِ حَقِّى مِنْ فُلَانٍ I have given thee power, or authority, to take, or receive, my due from such a one. (TA.) And لَا يَؤُمُّ الرَّجُلُ الرَّجُلَ فِى سُلْطَانِهِ [A man shall not take precedence of a man in his authority]; meaning, in his house, and where he has predominance, or superior power, or authority; nor shall he sit upon his cushion; for in doing so he would show him contempt. (Mgh.) — — Strength, or hardness, of anything: (M, K:) sharpness of anything: force, or violence, of anything. (TA.) The vehemence of winter. (TK.) An excited and predominant state of the blood; or inflammation thereof. (IDrd, M, K.) The flaming, or blazing, of fire. (IDrd.) — — A proof; an evidence; an argument; a plea; an allegation; syn. حُجَّةٌ, (S, M, Mgh, Msb, K,) and بُرْهَانٌ: (S, Msb:) a حُجَّة being thus called because of the force with which truth attacks the mind: (B:) or, accord. to Mohammad Ibn-Yezeed, from سَلِيطٌ, (M, TA,) signifying " oil of olives," because it enlightens: (TA:) and in these senses it has no pl., because it is used in the place of an inf. n. (S, TA.) Accord. to I'Ab, it signifies حُجَّة wherever it occurs in the Kur. (TA.) But in the words of the Kur [xvii. 35], فَقَدْ جَعَلْنَا لِوَلِيِّهِ سُلْطَانًا, the meaning may be either [We have given to his executor, or heir,] authority, and power, or absolute authority and power, or the like; or a plea, or the like. (Mgh.) And again, in the Kur [lxix. 29], هَلَكَ عَنِّى سُلْطَانِيَهْ, the meaning may be My dominion, and my authority and power over men, has perished from me; or my plea. (Bd, B.) And sometimes it means A miracle; as in the words of the Kur [li. 38], إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُبِينٍ [When we sent him to Pharaoh with a manifest miracle]. (TA.) Az says that it is sometimes masc. because it has a masc. form; and thus it is in the last of the instances above. (TA.) — — Also A ruler, or governor, or the like; a king; a sovereign; (S, K, TA;) a khaleefeh: (TA:) these are its most common applications [in the writings of post-classical times]: (TA:) thus applied because the person so called is made to predominate; to have, or exercise, superior power or force; to have dominion, or the like: or because he is one of the evidences of God: (Aboo-Bekr, TA:) or because he possesses proof or evidence [of his right]: or because by him pleas and rights are established: (TA:) or because he enlightens the earth, (Msb, * B,) and is of great usefulness; (B;) the word being derived from سَلِيطٌ [signifying " olive-oil "]: (Msb:) it is of the measure فُعْلَانٌ: (S:) and when [thus] applied to a person, it is masc.: (Msb:) or it is masc. and fem.: (S, TA:) accord. to Mohammad Ibn-Yezeed, (TA,) fem. because it is [originally] pl. of سَلِيطٌ applied to " oil; " as though the kingdom shone by him; or because it has the signification of حُجَّةٌ: and sometimes masc., because regarded as meaning a man; (K, TA;) or because regarded as a sing.: so says Mohammad Ibn-Yezeed; but Az observes that none beside him says this: Fr says that he who makes it masc. regards it as meaning رَجُلٌ; and he who makes it fem. regards it as meaning حُجَّةٌ: (TA:) the pl. is سَلَاطِينُ. (S, Msb.) It is also, itself, sometimes used as a pl.; as in the phrase سَيِّدُ السُّلْطَانِ, used by a poet, meaning سَيِّدُ السَّلَاطِينَ [The lord of kings]; i. e. the khaleefeh: [but this may be rendered the lord of sovereign power, &c.:] or, as some say, the latter word is here pl. of سَلِيطٌ, like as رُغْفَانٌ is pl. of رَغِيفٌ. (Msb.) سَلَطَانَةٌ, and سِلِطَانَةٌ, or سِلِطَّانَةٌ: see سَلِيطٌ. سَلِيطٌ Strong, or hard; (M, K;) as also

↓ سَلِطٌ, (M,) or ↓ سَلْطٌ. (K.) You say, ↓ حَافِرٌ سَلِطٌ, (M,) or ↓ سَلْطٌ, (TA,) and سَلِيطٌ, (M, TA,) A strong, or hard, solid hoof. (M, TA.) And الحَافِرِ ↓ دَابَّةٌ سَلِطَةُ A beast having a strong, or hard, hoof. (M.) And الخُفِّ ↓ بَعِيرٌ سَلِطُ A camel having a strong, or hard, foot. (M.) — — Sharp; applied to anything. (K.) You say also ↓ سَنَابِكُ سَلِطَاتٌ Sharp edges of the fore parts of hoofs. (S, TA.) — — Chaste in speech, or eloquent, (S, K,) and sharp in tongue: (S:) an epithet of praise when applied to the male, and of dispraise when [with ة] applied to the female: (IDrd, K:) also, (K,) long-tongued; (M, K;) and so ↓ سَلِطٌ, (M,) or ↓ سَلْطٌ; (K;) fem. سَلِيطَةٌ, and ↓ سَلْطَانَةٌ, (M, K,) and ↓ سِلِطَانَةٌ, (K,) or ↓ سِلِطَّانَةٌ; (M;) the last written [thus] with tesh-deed to the ط in the Jm., and there explained as signifying long-tongued and clamorous: (TA:) or سَلِيطٌ signifies clamorous and foul-tongued; and so سَلِيطَةٌ applied to a woman: (Msb:) or the latter, applied to a woman, clamorous: (S:) or long-tongued and vehemently clamorous: (Lth:) or سَلِيطَةُ اللِّسَانِ is applied to a woman in two senses; signifying sharp-tongued; and long-tongued. (Az, TA.) You say also, لِسَانٌ سَلِيطٌ, (M, K,) and ↓ سَلِطٌ, (M,) or ↓ سَلْطٌ, (K,) A long tongue. (M, K.) — Oil of olives; (S, M, Msb, K;) so applied by the generality of the Arabs: but by the people of El-Yemen applied to oil of sesame, or sesamum: (S, M:) IDrd, in the Jm, says the reverse; and IF has followed him; but what J says is right, as Sgh, has observed in the O: (TA:) also, (K,) or as some say, (M,) any oil expressed from grains or berries: (M, K:) pl. سُلْطَانٌ. (Msb, K.) أَسْلَطُ More, and most, overcoming, prevailing, predominating, or superior in power or force. (Har p. 661.) — — هُوَ أَسْلَطُهُمْ لِسَانًا He is the most chaste, or eloquent, and the sharpest, [&c., (see an ex. voce سِلْقٌ,)] of them in tongue. (S.) سلطح Q. 3 إِسْلَنْطَحَ It (a thing) was, or became, long and wide. (AA, O and L in this art.: mentioned in the S in art. سطح.) — — It (a valley) became wide: (K:) accord. to IF, both the ل and ن are added to give intensiveness to the signification. (O.) — — He (a man) extended himself or became extended [app. on the ground]; syn. إِنْبَسَطَ: (L:) or he became thrown down upon his face: or he lay, or lay as though thrown down or extended: or he stretched himself; or lay, and stretched himself; upon his face, extended upon the ground: syn. إِنْطَبَحَ: (O:) or he lay as though thrown down or extended, upon the back of his neck: (Ibn-'Abbád, O:) or he (a man, L) fell upon his face: (L, K:) and upon his back. (L.) سُلْطَحٌ, (K,) or ↓ سُلْطُوحٌ, (O,) A smooth mountain: (O, K:) so says Ibn-'Abbád. (O.) سَلْطَحَةٌ, applied to a girl, or young woman. Broad. (K.) سُلْطُوحٌ: see سُلْطُحٌ. سُلَاطِحٌ wide. (Lth, T, O, K.) It is said of rain [as meaning Wide-spreading]. (O.) سَلَنْطَحٌ A wide open tract; (IDrd, O, K;) as also ↓ مُسْلَنْطِحٌ. (K.) مُسْلَنْطِحٌ: see what next precedes. سلع 1 سَلَعَ رَأْسَهُ, aor. سَلَعَ, (S, Msb,) inf. n. سَلْعٌ, (S, TA,) He clave, or split, his head, [i. e., the skin thereof, (see سَلْعَةٌ,)] (S, Msb, TA,) by striking it, with a staff, or stick. (TA.) — سَلِعَتْ, قَدَمُهُ, (S, K, *) aor. سَلَعَ, inf. n. سَلْعٌ, (S, K,) His foot became chapped, or cracked, (S, K,) in its upper part and in its under, like زَلِعَتْ. (S, TA.) [See also 5.] — — سَلَعَ جِلْدُهُ بِالنَّارِ, [so in the L and TA, app. a mistranscription for سَلِعَ,] inf. n. سَلْعٌ, His skin became burned by fire so that the mark thereof was seen upon it. (L, TA.) — — سَلِعَ, aor. سَلَعَ, inf. n. سَلْعٌ, He was, or became, affected with بَرَص [i. e. leprosy, particularly the white, malignant kind thereof]. (IDrd, K.) 2 تَسْلِيعٌ [inf. n. of سَلَّعَ as used in the phrase سلّع البَقَرَ, or ثِيرَانَ الوَحْشِ, (see مُسَلَّعَةٌ,)] signifies a practice which was observed in the Time of Ignorance, when the people were afflicted with drought, or barrenness of the earth; which was The hanging the [kind of tree, or plant, called] سَلَع, with the [species of swallow-wort called] عُشَر, to wild bulls, and sending them down from the mountains, having kindled fire in the سلع and عشر; seeking thereby to obtain rain: (K, TA:) or the loading the backs of those animals with the fire-wood of the سلع and عشر, then kindling fire therein; seeking to obtain rain by the flame of the fire, which was likened to the gleaming of lightning. (TA.) [See also سَلَعٌ, where a meaning somewhat different from those above is indicated.]) 4 اسلع He (a man, TA) had a [wound in the head, such as is termed] شَجَّة, (K, TA,) i. e., a سَلْعَة: (TA:) or he had a [kind of ulcer in the belly, called] دُبَيْلَة. (TA.) 5 تسلّع عَقِبُهُ His heel became chapped, or cracked. (Sgh, K.) [See also 1; and see 7.] 7 انسلع It clave, or split, or slit, in an intrans. sense. (S, K.) [See also 1, and 5.] سَلْعٌ A chap, or crack, in the human foot: pl. سُلُوعٌ. (S, K.) — — See also the next paragraph, in two places. سِلْعٌ A cleft, or fissure, in a mountain, (Lh, IAar, Yaakoob, S, K,) having the form of a crack; (TA;) as also ↓ سَلْعٌ, (S, K,) accord. to some: (S, TA:) pl. [of either] أَسْلَاعٌ (Yaakoob, S, K) and (of the latter, TA) سُلُوعٌ. (K.) — Also A like, or fellow; (AA, L, K;) and so ↓ سَلْعٌ: (L, TA:) pl. أَسْلَاعٌ. (IAar, L, K.) You say, هٰذَا سِلْعُ هٰذَا This is the like of this. (TA.) And غُلَامَانِ سِلْعَانِ Two boys, or young men, that are fellows, or equals in age: and غِلْمَانٌ أَسْلَاعٌ. (Ibn-'Abbád, K.) And أَعْطَاهُ أَسْلَاعَ إِبِلِهِ He gave him the likes, or fellows, of his camels. (L.) — And the pl. أَسْلَاعٌ signifies also The portions of flesh that cling to the نَسَيَانِ [or two sciatic veins] of a mare when she is fat. (Sgh, K.) سَلَعٌ [originally inf. n. of سَلِعَ, q. v.,] Marks left by fire upon the skin. (TA.) — A certain kind of bitter tree; (S, K;) which, in the Time of Ignorance, was used in one or the other of the manners described above in the explanations of تَسْلِيعٌ; (K, TA;) or they used, in the case of drought, or barrenness of the earth, to hang somewhat of this tree and of the عُشَر to the tails ذُنَابَى [a sing. used as a pl.]) of [wild] bulls or cows, then to kindle fire therein, and make them to ascend upon the mountain; and thus, they assert, they used to obtain rain: (S, TA:) the author of the K says that J has made a mistake in saying ذنابى, in the above-cited passage; that he should have said أَذْنَاب; but others had made this remark before the author of the K; and 'Abd-El-Kádir Ibn-'Omar El-Baghdádee says that the mistake is to be imputed to these, and not to J, who has only used a sing. in the sense of a pl., like as الدُّبُرَ is used in the Kur [liv. 45], for الأَدْبَارَ: (MF, TA:) AHn cites an Arab of the desert, of the سَرَاة, as saying that the سلع grows near to a tree, and then clings to it, and climbs it, with long, green, leafless shoots, twining upon the branches and interweaving themselves, and having a fruit like bunches of grapes, which is small, and, when ripe, becomes black, and is eaten only by the monkeys, or apes, not by men, nor by the beasts that are left to pasture at their pleasure; and adding, I have not tasted it, but I think that it is bitter; and when it is broken, there flows from it a viscous fluid, clear, and having strings: such is the description of the man of the سراة: (TA:) or it is a certain poisonous plant, (K, TA,) not to be tasted, like زَرْع [here meaning wheat or barley] when it first comes forth, scantily scattered in the ground, and having a small, yellow, prickly leaf, its prickles being downy; it is a herb, or leguminous plant, which spreads itself upon the surface of the ground, like [the plant called] رَاحَةُ الكَلْبِ, having no root, and it is not improbable that the ostrich may feed upon it, notwithstanding its bitterness, for it sometimes feeds upon the colocynth: (Aboo-Ziyád, TA:) or it is a species of aloes: (K:) or a herb, or leguminous plant, (K, TA,) of those termed ذُكُور [that are hard and thick, or thick, and inclining to bitterness, or thick and rough], (TA,) of bad, or nauseous, or disgusting, taste: (K, TA:) so says Aboo-Nasr: (TA:) [Forskål found this name applied in El-Yemen to the sælanthus quadragonus: (Flora Ægypt. Arab., pp. cv. and 33:) and the cacalia sonchifolia: (Ibid., p. cxix.:) and the name of سَع أَبْيَض, or سَلَع البَقَر, to the senecio hadiensis. (Ibid., pp. cxix. and 149.)] سَلْعَةٌ A wound by which the head is broken, syn. شَجَّةٌ, (S, L, Mgh, Msb, K,) of whatever kind it be; as also ↓ سَلَعَةٌ: or that [only] cleaves the skin: (K:) pl. سَلْعَاتٌ (Msb, K, [in the CK, erroneously, سَلَعَاتٌ,]) and سِلَاعٌ, and quasi-pl.

n. [or coll. gen. n.] سَلَعٌ. (K.) — — See also what next follows. سِلْعَةٌ [A ganglion;] a thing like the غُدَّة, that comes forth upon the body, or person; (K, * TA;) as also ↓ سَلْعَةٌ, (K,) which is the form of the word now commonly known, (TA,) and ↓ سَلَعَةٌ, (K,) and ↓ سِلَعَةٌ: (Ibn-'Abbád, K:) or an excrescence (S, Mgh, K) of flesh, (Mgh,) that arises in the body, (S, Mgh, K,) or a [kind of spontaneous swelling that comes forth upon the body, such as is termed] خُرَاج, (Msb,) like the غُدَّة, (S, Mgh, Msb, K,) that moves about when moved, (S, Msb, K,) or moves to and fro between the skin and the flesh, (Mgh,) and varies from [the size of] a chick-pea to [that of] a melon; (S, K;) also termed ضَوَاةٌ: (S:) the physicians say that it is a thick tumour, not adhering to the flesh, moving about when moved, having a cyst, or case which encloses it, and capable of increase, because it is extrinsic to the flesh, wherefore the doctors of practical law allow its being cut off, when it is safe to do so: (Msb:) or a خُرَاج [vide suprà] in the neck: (K:) or a غُدَّة in the neck: (Ibn-'Abbád, K:) pl. سِلَعٌ. (Msb.) — — [Hence,] A thing [i. e. a knob] that comes forth in a tree. (AHn, TA in art. بلط.) — — [Hence also,] A leech; (K;) because it attaches itself to the body like the غُدَّة: (TA:) pl. سِلَعٌ. (K.) — A commodity; an article of merchandise; (S, * Mgh, * Msb, K; *) a thing with which one trafficks: (K:) pl. سِلَعٌ. (Msb, K.) سَلَعَةٌ: see سِلْعَةٌ: — — and سِلَعَةٌ: see سِلْعَةٌ. سَلِيعَةٌ Nature, or disposition: so in the phrase إِنَّهُ لَكَرِيمُ السَّلِيعَةِ [Verily he is generous in respect of nature, or disposition]. (TA.) [But perhaps this may have originated from a mistranscription for سَلِيقَةٌ.] سَوْلَعٌ The bitter aloe. (IAar, Sgh, K.) أَسْلَعُ A man having the foot chapped, or cracked: pl. سُلْعٌ. (K.) — — A man having his skin burned by fire so that the mark thereof is seen upon it. (TA.) — — A man affected with بَرَص [i. e. leprosy, particularly the white, malignant kind thereof]. (Mgh, K.) — — And Humpbacked. (TA.) مُسْلَعٌ [A man having a wound in the head, such as is termed سَلْعَة: (see 4; and see also مَسْلُوعٌ:) or] having a [kind of ulcer in the belly, called] دُبَيْلَة. (TA.) مِسْلَعٌ A guide that directs aright: (Lth, K:) so called because he cleaves the desert. (TA.) بَيْقُورٌ مُسَلَّعَةٌ A number of [wild] bulls or cows having some firewood of the سَلَع hung to their tails, [with عُشَر, and then set on fire,] (S, * TA,) or having their backs laden therewith. (TA.) [See 2, and see also سَلَعٌ.] مَسْلُوعٌ A man having [the skin of] his head cleft, or split; (Msb;) a man having [a سَلْعَة, i. e.] a شَجَّة; as also ↓ مُنْسَلِعٌ. (TA.) [See also مُسْلَعٌ.] — — Having a سِلْعَة, i. e. [ganglion, or] thing like the غُدَّة, &c. (K.) — — مَسْلُوعَةٌ The main part, or middle, of a road; the part of a road along which one travels; syn. مَحَجَّةٌ: (Ibn-'Abbád, L, K:) because it is cleft, or furrowed. (L.) مُنْسَلِعٌ: see مَسْلُوعٌ. سلغ 1 سَلَغَتِ البَقَرَةُ, and الشَّاةُ, aor. سَلَغَ, inf. n. سُلُوغٌ, The bovine animal, and the sheep or goat, shed the tooth [next] behind that called the سَدِيس; (S, K;) as also صَلَغَت: (S:) this is in the sixth year; (S, K;) and سُلُوغٌ in cloven-hoofed animals is like بُزُولٌ in camels: for it is the furthest of their teeth [that they then shed]: (S:) or bred its [tooth called the] نَاب: (K:) or attained its full fatness: (TA: [or more probably, I think, its full age; for I think that سمنها in the TA is a mistranscription for سنّها: see أَسَنَّ:]) the epithet is ↓ سَالِغٌ and صَالِغٌ, applied [to the male and] likewise to the female, without ة: (S:) you say بَقَرَةٌ سَالِغٌ and نَعْجَةٌ سَالِغٌ: (Lth, K:) the young one of the بَقَرَة in the first year being termed عِجْلٌ, then تَبِيعٌ, (S, Sgh, K,) or, correctly, accord. to IB, in the first year عِجْلٌ and تَبِيعٌ, (TA,) then جَذَعٌ, then ثَنِىٌّ, then ♀ رَبَاع, then سَدِيسٌ, then ♀ سَالِغُ سَنَةٍ and ♀ سَالِغُ سَنَتَيْنِ, and so on; and the young one of the شَاة in the first year being termed حَمَلٌ or جَدْىٌ, then جَذَعٌ, then ثَنِىٌّ, then ♀ رَبَاع, then سَدِيسٌ, then سَالِغٌ: (S, Sgh, K:) and سُلَّغٌ is [the pl.,] applied to [bovine animals and] sheep or goats, like صُلَّغٌ. (TA.) — — You say also, سَلَغَ الحِمَارُ, meaning قَرِحَ [i. e. The ass finished teething]. (TA.) سَالِغٌ: see the preceding paragraph. سلف 1 سَلَفَ, (S, M, Msb, K,) aor. سَلُفَ, (S, M, Msb,) or, accord. to some, سَلِفَ, and accord. to IKtt, سَلَفَ and سَلِفَ, (MF,) inf. n. سَفٌ, (S, K,) or سُلُوفٌ, (Msb,) [both app. correct,] It (a thing, K) [and also he (a man)] passed; passed away; (S, Msb, K;) came to an end, or to nought; or became cut off: (Msb:) and, (K,) inf. n. سَلْفٌ, (M, MF, and so in copies of the K,) or سَفٌ, (so in the CK,) and سُلُوفٌ, (M, K,) he (a man, K) [and also it (a thing)] went before, or preceded; (M, K;) and so ↓ سالف, said of a camel. (K.) In a verse cited voce رَدَادٌ سَلْفَ is used by poetic license for سَلَفَ: but this kind of contraction is allowed by the Basrees only in verbs of which the medial radical letter is with kesr or damm, as in عَلْمَ for عَلِمَ, and كَرْمَ for كَرُمَ. (M. [See سَرُعَ.]) — — You say also, سَلَفَ لَهُ عَمَلٌ صَالِحٌ, meaning A good, or righteous, deed of his preceded [so as to prepare for him a future reward]. (TA.) — — And سَلَفَتِ النَّاقَةُ, inf. n. سُلُوفٌ, The she-camel was, or became, among the foremost of the camels in arriving at the water. (TA.) — — [Golius and Freytag mention also سَلَفَ as a trans. verb; the former explaining it as signifying " Præteriit, præcessit, rem; " and the latter adding " tempore," and assigning to it the inf. ns. سَلْفٌ and سُلُوفٌ; as on the authority of the K; in which I find no indication of such a usage of this verb.] — سَلَفَ الأَرْضَ, (S, M, K;) aor. سَلُفَ, inf. n. سَلْفٌ; (S, M;) and ↓ اسلفها; (M, K;) He turned over the land for sowing: (M, K:) or (so in the K, but in the M " and ") he made it even with the مِسْلَفَة [q. v.]. (S, M, K.) — — سَلَفَ المَزَادَةَ, inf. n. سَلْفٌ, [in some copies of the K سَلَف,] He oiled, or greased, the مزادة [or leathern water-bag]. (K.) 2 تَسْلِيفٌ signifies The making [a thing] to go before, or precede. (S, K.) — — And I. q. إِسْلَافٌ. (K.) See 4, in six places. — — And The giving to another the portion of food termed سُلْفَة [q. v.]. (S.) You say, سلّف الرَّجُلَ, (S,) or القَوْمَ, (M,) inf. n. as above, (S,) He gave to the man, (S,) or to the people or party, (M,) the portion of food so called; (S, M;) as also [سلّف لَهُ, or] سلّف لَهُمْ. (M.) — — And The eating of the [portion of food termed] سُلْفَة. (K.) [See also 5.] 3 سالف: see 1, first sentence. — سالفهُ فِى الأَرْضِ, (Ibn-'Abbád, K,) inf. n. مُسَالَفَةٌ, (Ibn- 'Abbád, TA,) i. q. سَايَرَهُ [i. e. He went, or kept pace, or ran, with him, or he vied, contended, or competed, with him in going or running, in the land; as though striving to be before him]. (Ibn- 'Abbád, K.) — — And سالفهُ He equalled him in an affair. (Ibn-'Abbád, K.) 4 اسلفهُ He did it previously, or beforehand. (O and TA in art. زلف.) — — [Hence,] اسلف فِى كَذَا, (S, Mgh, Msb, TA,) inf. n. إِسْلَافٌ; (TA;) and ↓ سلّف فِيهِ, (Mgh, Msb, TA,) inf. n. تَسْلِيفٌ; (Msb, TA;) He paid in advance, or beforehand, for such a thing, (S, Mgh, TA,) i. e. a commodity described to him, (S,) or wheat or the like, for which the seller became responsible, [with something additional to the equivalent of the current price at the time of the payment, (see سَلَفٌ,)] (TA,) to be delivered at a certain period: (S:) and أَسْلَمَ signifies the same. (TA.) You say, أَسْلَفْتُ إِلَيْهِ فِى كَذَا and ↓ سَلَّفْتُ إِلَيْهِ [I paid in advance to him for such a thing, &c.]. (Msb.) Hence the saying in a trad., مَنْ سَلَّفَ ↓ فَيُسَلِّفْ فِى كَيْلٍ مَعْلُومٍ وَوَزْنٍ مَعْلُومٍ إِلَى أَجَلٍ مَعْلُومٍ i. e. He who pays in advance for a commodity for which the seller is responsible, let him pay in advance for a certain measure, and a certain weight, to be delivered at a certain period. (TA.) — — And اسلفهُ مَالًا, (S, M, Mgh, TA,) and ↓ سلّفهُ, (M, Mgh, TA,) He lent him property [to be repaid, or returned, without any profit]. (M, Mgh, TA. [See, again, سَلَفٌ.]) [Whence one says, اسلفهُ إِحْسَانًا and سلّفهُ, and ↓ سلّفهُ, meaning (assumed tropical:) He did to him, to be requited it, a good action and an evil action; as is shown by the words مَا أَسْلَفْتَ مِنْ إِسَآءَةٍ أَوْ إِحْسَانٍ وَمَا تُعْطِيهِ لِتُقْضَاهُ in art. قرض in the K, and by the corresponding words مَا سَلَّفْتَ مِنْ إِحْسَانٍ وَمِنْ إِسَآءَةٍ in the same art. in the S: see also Bd in xxxvi. 11: and see زَلَّفَهُ. And hence,] a poet says, الجَارَ شِرْبًا وَهْىَ حَائِمَةٌ ↓ تُسَلِّفُ وَالمَآءُ لَزْنٌ بَكِىْءُ العَيْنِ مُقْتَسَمُ (assumed tropical:) [They (referring

to camels) yield promptly to the neighbour a draught of milk, while they are thirsty, and going round about the water, when the water is crowded upon, scanty in the source, divided by lot]. (TA. [See also some verses of El-Akra' Ibn-Mo'ádh, in which the former hemistich occurs with a different latter hemistich, in the Ham p. 753.]) — See also 1, last sentence but one. 5 تسلّف He received payment in advance: and ↓ استسلف [perhaps a mistranscription for ↓ استلف] signifies [the same; or] he took, or received, what is termed سَلَف. (Msb.) — — [And hence,] تسلّف مِنْهُ He received from him a loan; syn. اِقْتَرَضَ; as also ↓ استلف. (A in art. قرض.) And تسلّف مِنْهُ كَذَا He received as a loan from him such a thing. (TA.) — — See also 10. — — And تسلّف He ate the [portion of food termed] سُلْفَة. (MA.) [See also 2.] 6 تسالفا They two took as their wives two sisters. (M, K.) 8 إِسْتَلَفَ see 5, in two places. 10 اِسْتَسْلَفْتُ مِنْهُ دَرَاهِمَ I sought, or demanded, of him money as a loan; as also ↓ تَسَلَّفْتُ. (S, * TA.) Hence, استسلف مِنْ أَعْرَابِىٍّ بَكْرًا He sought, or demanded, as a loan, from an Arab of the desert, a [youthful he-camel such as is termed] بَكْر. (TA.) — — And استسلف ثَمَنَهُ He sought, or demanded, its price in advance; syn. اِسْتَقْرَضَهُ. (Har p. 530.) — — See also 5. — [And استسلف He took as his wife the wife of his deceased brother: so in a version of the Bible, in Deut. xxv. 5: mentioned by Golius.] سَلْفٌ A [bag for travelling-provisions &c., such as is termed] جِرَاب, (M, K,) of any sort: (M:) or a large جِرَاب: (S, M, K:) [and the contr., i. e. a small one: (Freytag, from the Kitáb el-Addád:)] or a hide not well, or not thoroughly, tanned: (M, K, TA:) pl. [of pauc.] أَسْلُفٌ and [of mult.] سُلُوفٌ. (M, K.) سُلْفٌ [perhaps a mistranscription for سُلَفٌ, q. v.,] A certain species of bird, not particularized. (TA.) — — See also سِلْفٌ. مِسْلَفٌ; and its fem., with ة; and their duals: see سَلِفٌ, in five places: — and see سَلَفٌ, last sentence. سَلَفٌ Such as have gone before, or preceded; (M, Msb; *) [i. e. the preceding generations;] as also ↓ سَلِيفٌ and ↓ سُلْفَةٌ and ↓ سَلُوفٌ; all quasipl. ns.; (M;) of which the sing. is ↓ سَالِفٌ: (M, Msb: *) or such as have gone before, or preceded, of a man's ancestors (S, K) and of his relations, (K,) that are above him in age and in excellence; [but this addition is not always agreeable with usage;] one of whom is termed ↓ سَالِفٌ: (TA:) the pl. of سَلَفٌ is أَسْلَافٌ and سُلَّافٌ, (S, K,) [the former a pl. of pauc. and the latter of mult.,] or the latter is pl. of ↓ سَالِفٌ, and so is سَلَفٌ [said to be, though this is more properly termed, as it is in the M, a quasi-pl. n.]: (IB, Msb, TA:) and, accord. to Zj, سُلُفٌ is pl. of ↓ سَلِيفٌ, and سُلَفٌ is pl. of ↓ سُلْفَةٌ, which means a company (عُصْبَةٌ) that has passed away: (M:) or ↓ سَالِفٌ and ↓ سَلِيفٌ signify the same; going before; preceding; syn. مُتَقَدِّمٌ. (S.) [Accord. to Abu-lMahásin, السَّلَفُ is particularly applied to 'Áïsheh the wife of Mohammad, the three Khaleefehs Aboo-Bekr and 'Omar and 'Othmán, Talhah and Ez-Zubeyr, the Khaleefeh Mo'áwiyeh, and 'Amr Ibn-El-Ás. (De Sacy's Chrest. Ar., sec. ed., i. 156.)] And السَّلَفُ الصَّالِحُ is applied to the first chief persons of the Tábi'ees. (TA.) And السَّلَفُ المُقَدَّمُ is an appellation of the prophet Mohammad. (Ham p. 780.) [Hence, مَذَاهِبُ السَّلَفِ The tenets of the early Muslims.] — — Also A people, or party, going before, or preceding, in journeying. (TA.) — — And [simply] A company of men; as in the saying, جَآءَنِى سَلَفٌ مِنَ النَّاسِ [A company of men came to me]. (M.) — — And Any good, or righteous, deed, that one has done beforehand [by way of preparing a future reward]: or any فَرَط [i. e. cause of reward, or recompense, in the world to come, such as a child dying in infancy], that [as it were] goes before one. (A 'Obeyd, O, K.) — — And i. q. سَلَمٌ; (T, Hr, Mgh, O, K, TA;) i. e. Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description: (T, TA:) or payment for a commodity to be delivered at a certain [future] period with something additional to [the equivalent of] the current price at the time of such payment; this [transaction] being a cause of profit to him who makes such payment; and سَلَمٌ also has this meaning: (TA:) or a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period: (S, O:) it is a subst. from الإِسْلَافُ. (Msb, * K, TA.) — — And A loan (قَرْضٌ) in which is no profit (Hr, O, Mgh, K, TA) to the lender (Hr, O, K, TA) except recompense [in the world to come] and thanks, (TA,) and which it is incumbent on the recipient thereof to return as he received it: (Hr, O, K, TA:) thus the Arabs term it: (Hr, O, TA:) and in this sense also the word is a subst. from الإِسْلَافُ. (TA.) — Also A stallion-camel. (IAar, M, TA.) — Also, (M,) or ↓ سُلْفَةٌ, (O, TA,) The prepuce of a boy; (M, O, TA;) so says Lth; (O, TA;) and ↓ سَلِفٌ and ↓ سِلْفٌ signify the same; for this is meant by الجِلْدُ as an explanation of السَّلِفُ and السِّلْفُ in the K, in some copies of which الخُلْدُ is erroneously put for الجِلْدُ. (TA.) سَلِفٌ and ↓ سِلْفٌ The husband of the sister of the wife of a man: (S, K:) and [the duals] سَلِفَانِ (M, TA) and ↓ سِلْفَانِ (M, K) signify the two husbands of two sisters: (M, K:) accord. to IAar, the epithet سَلِفَةٌ [or ↓ سِلْفَةٌ] is not applied to a woman; (M;) one only uses the term سَلِفَانِ applied to two men: (M:) or, (M, K,) accord. to Kr, سِلْفَتَانِ, (M,) or ↓ سِلْفَتَانِ, (K,) is applied to the two wives of two brothers: (M, K:) [in the present day, ↓ سِلْفَةٌ is used as meaning a woman's husband's sister, and her brother's wife:] the pl. applied to men is أَسْلَافٌ, (M, K, TA,) and that applied to women is سَلَفٌ. (TA.) — See also سَلَائِفُ, last sentence. سَلَفٌ The young one of the حَجَل [or partridge]: (S, M, K:) or, accord. to Kr, of the قَطَاة [n. un. of قَطًا, q. v.]: (M:) AA says that he had not heard سُلَفَةٌ, applied to the female; but if one said سُلَفَةٌ, like as one says سُلَكَةٌ as meaning a single female of what are termed سِلْكَان, it would be approvable: (S:) the pl. is سِلْفَانٌ (S, M, K) and سُلْفَانٌ: (M, K:) some say that سِلْفَانٌ signifies a species of bird, not particularized. (M.) [See also سُلَحٌ and سُلَكٌ.] سُلْفَةٌ: see سَلَفٌ, first sentence, in two places. [Hence,] one says, جَاؤُوا سُلْفَةً سُلْفَةً, meaning They came [one before another; or, which is virtually the same,] one after, or near after, or at the heels of, another. (AZ, K.) — — Also A portion of food (S, M, TA) which a man takes betimes, (S,) or with which one contents, or satisfies, himself [so as to allay the craving of his stomach], (M,) before the [morning-meal called] غَدَآء; (S, M, TA;) i. q. لُمْجَةٌ (K, TA) and لُهْنَةٌ: (TA:) or a لُهْنَة that is supplied betimes for a guest, before the غَدَآء. (TA.) — — And السُّلْفَة also signifies That which a woman reposits, or prepares, or provides, [app. of food,] to present to her visiter. (M.) — Also A piece, or portion, of land of seed-produce made even [with the مِسْلَفَة, q. v.]: pl. سُلَفٌ. (Az, O, K.) — And Thin skin (M, O, K) which is put as a lining to boots, (O, K,) sometimes red, and [sometimes] yellow. (O.) — — See also سَلَفٌ, last sentence. سِلْفَةٌ; and its dual: see سَلِفٌ, in three places. أَرْضٌ سَلِفَةٌ Land in which are few trees. (AA, K.) — [See also سَلَفٌ.] سُلَافٌ (T, S, M, Mgh) and ↓ سُلَافَةٌ (T, M, Mgh) The portion that flows before its being expressed, (S, Mgh,) of the juice of the grape; (S;) and this is the most excellent of wine: (Mgh:) or the first that is expressed, of wine: or the portion that flows without its being expressed: or the first that descends, thereof: (M:) or the clearest, or purest, and most excellent, of wine, such as flow from the grapes without their being pressed, and without steeping, or maceration; (T, TA;) and in like manner, such as flows from dates, (T, TA,) and from raisins, before water has been added to it (T, M, * TA) after the exuding of the first thereof; (T, TA:) or the latter signifies the first that is expressed, of anything: (M:) or it has this meaning also: and the former is a name for wine [absolutely]: (S:) or each has this meaning: (K:) or each signifies the clear, or pure, of wine, and of anything. (M.) — — سُلَافُ العَسْكَرِ: see سَالِفٌ. سَلُوفٌ: see سَلَفٌ, first sentence. — — Also,

applied to a she-camel, (S, M, K,) That is among the foremost of the camels when they come to the water: (S, K:) or that precedes the [other] camels to the watering-trough or tank: (M:) or that precedes, or leads, the other camels; opposed to عَنُودٌ. (El-Keysee, TA in art. عند.) — — And A swift, or fleet, horse: (M, K:) pl. سُلُفٌ. (K.) — — And An arrow having a long head: (M:) or a long arrow-head. (K.) سَلِيفٌ: see سَلَفٌ, first sentence, in three places. — Also A road, or way. (TA.) سُلَافَةٌ: see سُلَافٌ. سَالِفٌ Passing; passing away; coming to an end, or to nought; becoming cut off: (Msb:) and going before; preceding: (S:) pl. سُلَّافٌ and [quasi-pl. n.] سَلَفٌ: (IB, Msb, TA:) see سَلَفٌ, first sentence, in four places. [Hence,] الأُمَمُ السَّالِفَةُ The peoples going before, or preceding, [or that have gone, or passed away, before,] those remaining, or continuing: (K, * TA:) pl. سَوَالِفُ. (TA.) One says, كَانَ ذٰلِكَ فِى الأُمَمِ السَّالِفَةِ وَالقُرُونِ السَّوَالِفِ [That was in the time of the preceding peoples, and the preceding generations]: the pl. in this instance being used because every portion of the قرون is termed سَالِفَةٌ. (TA.) [Hence also,] سُلَّافُ العَسْكَرِ, in the K, by implication, العسكر سُلَافُ ↓, the former word like غُرَاب, whereas it is correctly like رُمَّان, The van of the army, as expl. in the K. (TA.) سَالِفَةٌ [fem. of سَالِفٌ, q. v. — — And hence, as a subst.,] The side of the fore part of the neck, from the place of suspension of the ear-ring to the hollow (قَلْت [in the CK erroneously قَلْب]) of the collar-bone: (S, K:) or the upper, or uppermost, part of the neck: (M:) or the side of the neck, (M, Mgh, TA,) from the place of suspension of the ear-ring to the حَاقِنَة [here meaning the pit of the collar-bone]: pl. سَوَالِفُ. (M.) In the saying إِنَّهَا لَوَضَّاحَةُ السَّوَالِفِ [Verily she is fair in respect of the سَالِفَة], mentioned by Lh, the term سالفة is made applicable to every part thereof, and then the pl. is used accordingly. (M.) It is said in a trad. respecting [the covenant at] El-Hodeybiyeh, لَأُقَاتِلَنَّهُمْ حَتَّى تَنْفَرِدَ سَالِفَتِى i. e. [I will assuredly fight with them, or combat them,] until the side of my neck shall become separate from what is next to it: an allusion to death. (TA.) — — And [hence, i. e.] by the application of the name of the place to that which occupies the place, (assumed tropical:) The locks of hair that are made to hang down upon the cheek [or rather upon the side of the fore part of the neck]: said by MF to be metonymical, or tropical. (TA.) — — Also The fore part of the neck of a horse (K, TA) &c.: so in the O and L. (TA.) بَيْنَهُمَا أُسْلُوفَةٌ Between them two is صِهْرٌ [i. e. affinity, app. by their having married to sisters: see سَلِفٌ]. (O, K.) مُسْلِفٌ, (S, M, O, L,) thus in some copies of the K, as in the S &c., but in other copies of the K, erroneously, ↓ سُلُفٌ, (TA,) A woman that has attained the age of five and forty years, (S, M, O, K,) and the like: (S, M, O:) or i. q. نَصَفٌ [i. e. middle-aged, or forty-five years old, or fifty years old]: (M:) an epithet specially applied to a female. (S, O.) A poet says, فِيهِ ثَلَاثٌ كَالدُّمَى وَكَاعِبٌ وَمُسْلِفُ [Among them three females like the images of ivory, or of marble, &c., and one with swelling breasts, and one of middle age, &c.]. (S, M: in the O with إِلَى in the place of فيها.) مِسْلَفَةٌ An instrument with which land is made even, (S, M, O, K, TA,) of stone: A 'Obeyd says, I think it is a stone made round [or cylindrical, i. e. a stone roller,] which is rolled upon the land to make it even. (TA.) [In the present day, applied to A harrow.] أَرْضٌ مَسْلُوفَةٌ, الجَنَّةِ occurring in a trad., The ground of Paradise is made even: (As, T, S, O, TA:) said by As to be of the dial. of El-Yemen and Et-Táïf: accord. to IAth, smooth and soft. (TA.) سلق 1 سَلَقَهُ, (S, K,) [aor. سَلُقَ,] inf. n. سَلْقٌ, (TK,) He prostrated him on the back of his neck; (K;) or threw him down on his back; (S;) as also ↓ سَلْقَاهُ, inf. n. سِلْقَآءٌ. (S, K.) You say, طَعَنْتُهُ فَسَلَقْتُهُ and ↓ سَلْقَيْتُهُ, i. e. [I thrust him, or pierced him, and] threw him down on his back. (S.) And سَلَقَنِى لِحُلَاوَةِ القَفَا and عَلَى قَفَاىَ ↓ سَلْقَانِى He threw me down on my back: and so with ص; but more commonly with س. (TA, from a trad.) And سَلَقَهُ الطَّبِيبُ عَلَى ظَهْرِهِ The physician extended him on his back. (TA.) And سَلَقَهَا, (S, Msb, K,) inf. n. as above, (TA,) He threw her down on the back of her neck [or on her back] for the purpose of compressing her; namely, his wife: (Msb:) or he spread her, and then compressed her; (S, K;) as also ↓ سَلْقَاهَا; (S;) namely, a girl, or young woman. (K.) — — He thrust him, or pierced him, (K, TA,) with a spear; (TK;) and pushed him, or repelled him; and dashed himself, or his body, against him; (TA;) and ↓ سَلْقَاهُ signifies the same; (K, TA;) inf. n. سِلْقَآءٌ: (TA:) [and he struck him, or smote him; for the inf. n.] سَلْقٌ signifies the act of striking, or smiting. (TA.) [Hence,] سَلَقَهُ بِالكَلَامِ, (S, K,) aor. سَلُقَ, (TA,) inf. n. سَلْقٌ, (S, TA,) (tropical:) He hurt him, or displeased him, with speech; (S, K, TA;) spoke strongly, or severely, to him; (S, TA;) made him to hear that which he disliked, or hated, and did so much: (TA:) and سَلَقَهُ بِلِسَانِهِ (assumed tropical:) he said to him that which he dislike, or hated. (Msb.) سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ, in the Kur xxxiii. 19, means (tropical:) They hurt you, or displease you, (Fr, Jel, TA,) by what they say, or bite you, (Fr, TA,) or are extravagant, or vehement, in speech to you, (AO, S, TA,) or smite you, (Bd, Jel,) with sharp tongues: (Fr, Bd, TA:) سَلْقٌ signifying the act of assaulting, and smiting, with force, with the hand, or arm, or (assumed tropical:) with the tongue: (Bd:) and the verb is also with ص; but this is not allowable in the reading [of the Kur]. (TA.) — — You say also, سَلَقَتِ الأَقْدَامُ وَالحَوَافِرُ الطَّرِيقَ, (TK,) inf. n. سَلْقٌ, (K,) The feet of men, and the hoofs of horses or the like, marked, or made marks upon, the road. (K, TK.) — — And سَلَقَهُ He flayed him with a whip. (K.) — — He galled it; namely, the back of his camel. (TA.) — — He (a beast) abraded the inner side of his (the rider's) thigh. (TA.) — — He peeled it off; namely, the flesh from the bone (عَنِ العَظْمِ); syn. أِلْتَحَاهُ; (O, K, TA;) he removed it therefrom. (TA.) — — He removed its hair, (Msb, K,) and its fur, (K,) with hot water, (Msb, K,) leaving the traces thereof remaining; (K;) aor. سَلُقَ, inf. n. سَلْقٌ. (Msb.) — — He boiled it with fire: (K:) or he boiled it slightly: inf. n. as above. (TA.) You say, سَلَقْتُ البَقْلَ I boiled the herbs, or leguminous plants, with fire, slightly: (S:) or I boiled them with water merely: thus heard by Az from the Arabs: (Msb:) and in like manner, eggs, (S, Msb,) in their shells: so says Az. (Msb.) You say also, سَلَقْتُ شَيْئًا بِالمَآءِ الحَارِّ [I cooked a thing with hot water]. (Lth, TA.) And سُلِقَ is said of anything as meaning It was [boiled, i. e.] cooked with hot water (TA.) — — سَلَقَ البَرْدُ النَّبَاتَ The cold nipped, shrunk, shrivelled, or blasted, the herbage, or plants; syn. أَحْرَقَهُ [q. v.]. (K.) — — سَلَقَ المَزَادَةَ, (inf. n. as above, TA,) He oiled, or greased, the leathern water-bag: (S, K:) and in like manner, الأَدِيمَ [the hide, or tanned hide]. (TA.) And سَلَقَ البَعِيرَ بِالهِنَآءِ (K, TA) (TA) He smeared the camel all over with tar: (K, TA:) from Ibn-'Abbád. (TA.) — سَلَقَ الجُوَالِقَ, aor. سَلُقَ, (TA,) inf. n. سَلْقٌ, (S, TA,) He inserted one of the two loops of the [sack called] جوالق into the other: (S, TA:) or سَلَقَ العُودَ فِى العُرْوَةِ he inserted the stick into the loop [of the جوالق]; as also ↓ اسلقهُ: (K:) accord. to AHeyth, سَلْقٌ signifies the inserting the [stick called] شِظَاظ at once into the two loops of the [two sacks called] جُوَالِقَانِ when they are put and bound upon the camel. (TA. [See also قَطَبَ الجُوَالِقَ.]) — سَلَقَ الحَائِطَ: see 5. — سُلِقَتْ أَفْوَاهُنَا مِنْ أَكْلِ وَرَقِ الشَّجَرِ Our mouths broke out with pimples, or small pustules, from the eating of the leaves of trees. (TA. [See سُلَاقٌ.]) — الَّتِى سُلِقَ عَلَيْهَا ↓ هٰذِهِ سَلِيقَتُهُ and سُ◌قَهَا [This is his nature, to which he was constitutionally adapted or disposed]: said by Sb. (TA.) — سَلَقَ, [intrans., aor. سَلُقَ,] (S, K,) inf. n. سَلْقٌ, (TA,) He called out, cried out, or shouted; or did so vehemently; or with his utmost force: (S, K:) a dial. var. of صَلَقَ: (S:) he raised the voice: (Ibn-El-Mubárak, TA:) or he raised his voice on the occasion of the death of a man, or on the occasion of a calamity: (A 'Obeyd, TA:) accord. to IDrd, the meaning [of the inf. n.] is a woman's

slapping and scratching her face: but the first explanation is more correct. (TA.) — — Also He ran. (K.) You say سَلَقَ سَلْقَةً He ran a run. (Ibn-'Abbád, O.) 4 اسلق, said of a man, His camel's back became white after the healing of galls. (TA.) — And He hunted, snared, or trapped, a she-wolf, (IAar. K,) which is called سِلْقَة. (IAar.) — See also 1, in the latter half of the paragraph. 5 تَسَلَّقَ see Q. Q. 3. — — تسلّق عَلَى فِرَاشِهِ ظَهْرًا لِبَطْنٍ (IAar, K, TA) (IAar, TA) He was, or became, restless, agitated, or in a state of commotion, upon his bed, by reason of anxiety or pain: (IAar, K, TA:) but Az says that the verb known in this sense is with ص. (TA.) — تسلّق الحَائِطَ, (S, K,) or الجِدَارَ; and ↓ سَلَقَهُ, inf. n. سَلْقٌ; (TA; [comp. the Chald. 165;]) He ascended, climbed, or scaled, the wall: (S, K, TA:) or تَسَلُّقٌ signifies the ascending a smooth wall: or it is like the تَسَلُّق of the Messiah to Heaven. (TA.) 7 انسلق [app. signifies It was, or became, affected with what is termed سُلَاق; said of the tongue: and in like manner said of the eye: or,] said of the tongue, it was, or became, affected with an excoriation: and اِنْسِلَاقٌ in the eye is a redness incident thereto. (TA.) Q. Q. 1 سَلْقَاهُ &c.: see 1, in five places. Q. Q. 3 اِسْلَنْقَى, of the measure اِفْعَنْلَى, (S,) He lay, or slept, (نَامَ,) on his back; (Seer, S, O, K;) like اِسْتَلْقَى [which belongs to art. لقى]; (O, K;) as also ↓ تسلّق. (TA.) سَلْقٌ The mark, or scar, of a gall, or sore, on the back of a camel, when it has healed, and the place thereof has become white; (K;) [like سَحْقٌ;] as also ↓ سَلَقٌ. (S, K.) — — And The mark made by the [plaited thong called] نِسْع upon the side of the camel, (K, TA,) or upon his belly, from which the fur becomes worn off; (TA;) and so ↓ سَلِيقَةٌ: (S, K: *) سَلَائِقُ [is pl. of ↓ the latter word, and] signifies the marks made by the feet of men and by the hoofs of horses or the like upon the road: (K, TA:) and to these the marks made by the [plaited thongs called] أَنْسَاع upon the belly of the camel are likened. (TA.) سِلْقٌ [Bete; and particularly red garden-bete: so called in the present day; and also called شَوَنْدَر and سَوَنْدَر and بَنْجَر:] a certain plant, (S, Msb,) or herb (بَقْلَةٌ), (K,) that is eaten, (S,) well known; (Msb, K;) i. q. جغندر [or چُغُنْدُرْ, whence the vulgar name شَوَنْدَر, and hence سَوَنْدَر]; so says ISh; i. e. in Pers.; in some of the MSS. جلندر [a mistranscription for چُكُنْدُرْ]; a plant having long leaves, and a root penetrating [deeply] into the earth, the leaves of which are tender, and are cooked: (TA:) it clears [the skin], acts as a dissolvent, and as a lenitive, and as an aperient, or a deobstruent; exhilarates, and is good for the نِقْرِس [i. e. gout, or podagra,] and the joints: its expressed juice, when poured upon wine, converts it into vinegar after two hours; and when poured upon vinegar, converts it into wine after four hours; and the expressed juice of its root, used as an errhine, is an antidote to toothache and earache and hemicrania. (K.) [See also حُمَّاضٌ, and كُرْنُبٌ.] سِلْقُ المَاءِ and سِلْقُ البَرِّ, also, are the names of Two plants. (K.) — Also The he-wolf: (S, Msb, K:) and ↓ سِلْقَةٌ the she-wolf: (S, K:) or the latter signifies thus; but سِلْقٌ is not applied to the he-wolf: (K:) the pl. of سِلْقَةٌ is سُلْقَانٌ and سِلْقَانٌ: (JM, TA;) or these are pls. of سِلْقٌ; and the pl. of سِلْقَةٌ is سِلَقٌ and سِلَقٌ, (K,) or [rather] this last is a coll. gen. n. of which سِلْقَةٌ is the n. un. (Sb.) Hence the prov., ↓ أَسْلَطُ مِنْ سِلْقَةٍ (JK, Meyd) i. e. More clamorous than a she-wolf: or it may mean more overpowering. (Meyd.) — — And hence, (TA,) ↓ سِلْقَةٌ is applied to a woman as meaning (tropical:) Clamorous; or long-tongued and vehemently clamorous, (S, K, TA,) foul, evil, or lewd; (K, TA;) likened to the she-wolf in respect of her bad qualities: (TA:) pl. سُلْقَانٌ and سِلْقَانٌ. (K.) — — ↓ سِلْقَةٌ also signifies A female lizard of the kind called ضَبّ, (JK,) or a female locust, (TA,) when she has laid her eggs. (JK, TA.) — Also A water-course, or channel in which water flows, (K, TA,) between two tracts of elevated, or elevated and rugged, ground: or, accord. to As, an even, depressed tract of ground: (TA:) pl. سُلْقَانٌ (K) and أَسْلَاقٌ and أَسَالِقُ, which (i. e. the second and third of these pls.) are also said to be pls. of سَلَقٌ [q. v.]. (TA.) سَلَقٌ An even plain: (S:) or a smooth, even, tract, of good soil: (O, K: [a meaning erroneously assigned in the CK to سَلْقَةٌ:] or a depressed, even, plain, in which are no trees: (ISh:) or a low tract, or portion, of land, that produces herbage: (JK:) pl. [of mult.] سُلْقَانٌ (S, O, K) and سِلْقَانٌ (K) and [of pauc.] أَسْلَاقٌ, (JK, O, K,) and أَسَالِقُ is also a pl. of سَلَقٌ, or of its pl. أَسْلَاقٌ, as is likewise أَسَالِيقُ: (TA:) ↓ سَمْلَقٌ, also, with an augmentative م, signifies the same, and its pl. is سَمَالِقُ: (S:) or the pl. سُلْقَانٌ signifies meadows (رِيَاض) in the higher parts of [tracts such as are termed] بِرَاق [pl. of بُرْقَةٌ] and قِفَاف [pl. of قُفٌّ]. (Az, TA in art. روض.) — — See also سَلْقٌ. سِلْقَةٌ: see سِلْقٌ, in four places. سَلْقَاةٌ A certain mode of compressing, upon the back. (Ibn-'Abbád, K, TA.) [See 1.] سُلَاقٌ Pimples, or small pustules, that comes forth upon the root of the tongue: or a scaling in the roots of the teeth: (S, K:) sometimes it is in beasts (دَوَابّ). (TA.) — — And A thickness, or roughness, in the eyelids, by reason of a corrosive matter which causes them to become red and occasions the falling off of the eyelashes and then the ulceration of the edges of the eyelids: (K:) thus سلاق of the eye is expl. in the " Kánoon. " (TA.) سَلِيقٌ What fall off [app. of the leaves] (S, K) from trees, (S,) or from shrubs, or small trees; (K;) or from trees which the cold has nipped, or blasted: or, accord. to As, trees which heat, or cold, has nipped, or blasted: (TA:) pl. سُلُقٌ. (K.) — — And What has dried up of [the plant called] شِبْرِق, (Ibn-'Abbád, K,) and become parched by the sun. (Ibn-'Abbád.) — Also Honey which the bees build up (Ibn-'Abbád, O, K) along the length of their hive, or habitation: (K:) or, accord. to the T, ↓ سَلِيقَةٌ signifies a certain thing which the bees fabricate in their hive, or habitation, lengthwise: (TA:) pl. سُلُقٌ. (K.) — Also The side of a road. (K.) The two sides of the road are called سَلِيقَا الطَّرِيقِ. (Ibn- 'Abbád, O.) سَلِيقَةٌ What is cooked with hot water (مَا سُلِقَ), of herbs, or leguminous plants, and the like: (K:) or, accord. to Az, what is cooked (مَا طُبِخَ) with water, of the herbs, or leguminous plants, of the [season called] رَبِيع, and eaten in times of famine: pl. سَلَائِقُ, which occurs in a trad., and, as some relate it, with ص. (TA.) — — And Millet (ذُرَةٌ) bruised, (IAar, IDrd, Z, K,) and dressed, (IAar, IDrd, K,) by being cooked with milk: (IAar:) or أَقِط [a preparation of dried curd] with which are mixed [plants called] طَرَاثِيث. (K.) — Accord. to Lth, (TA,) The place where the [plaited thong called] نِسْع comes forth [from the ropes that form the breast-girth], (O, K, TA,) in the side of the camel: said by him to be derived from the phrase سَلَقْتُ شَيْئًا بِالمَاءِ الحَارِّ; because it is [as though it were] burnt by the ropes: or, accord. to another explanation, its pl., سَلَائِقُ, signifies the strips of flesh between the two sides. (TA.) — — See also سَلْقٌ, in two places. — And see سَلِيقٌ. — And The nature, or natural disposition or constitution, (AZ, IAar, S, K,) of a man. (IAar, S.) See 1, in the last quarter of the paragraph. One says, إِنَّهُ لَكَرِيمُ السَّلِيقَةِ Verily he is generous in respect of nature. (AZ.) [See also سَلِيقِيَّةٌ.] سَلُوقِىٌّ [applied in the present day to A greyhound, and any hunting-dog;] a sort of dog: (MA:) and a sort of coat of mail: (TA:) ↓ سَلُوقِيَّةٌ [as a coll. n.] is applied to certain coats of mail: (S, K: *) and to certain dogs: so called in relation to سَلُوقُ, [said by Freytag to be written in the K سَلُوقة, but it is there said to be like صَبُور,] a town in El-Yemen; (S, MA, K; *) or a town, or district, in the border of Armenia, (K,) called اللَّان [or لَان]: (TA:) or the coats of mail are so called in relation to the former سلوق; (so in a copy of the S;) and the dogs, in relation to سَلُوق which is the city of اللَّان [or لَان]: (S, TA: *) or both are so called in relation to سَلَقِيَّةٌ, a town in the Greek Empire, (IDrd as on the authority of As, and K,) said by ElMes'oodee to have been on the shore of [the province of] Antioch, remains of which still exist; (TA;) and if so, it is a rel. n. altered from its proper form. (K, TA.) — — [It is also said in the TA to signify A sword: but a verse there cited, after Th, as an ex.

of it in this sense, is mistranscribed, and casts doubt upon the orthography of the word, and upon this explanation.] كَلَامٌ سَلِيقِىٌّ [Natural, or untaught, speech;] speech whereof the desinential syntax is not much attended to, but which is chaste and eloquent in respect of what has been heard, though often tripping, or stumbling, in respect of grammar: (Lth, L, TA:) or the speech which the dweller in the desert utters according to his nature and his proper dialect, though his other speech be nobler and better. (L, TA.) And ↓ سَلِيقِيَّةٌ [in like manner, the ة being affixed to the epithet سَلِيقِىٌّ to convert it into a subst.,] signifies The dialect in which the speaker thereof proceeds loosely, or freely, according to his nature, without paying much attention to desinential syntax, and without avoiding incorrectness. (O, TA.) You say, ↓ فُلَانٌ يَتَكَلَّمُ بِالسَّلِيقِيَّةِ, meaning Such a one speaks according to his nature, not from having learned. (S, K.) And ↓ فُلَانٌ يَقْرَأُ بِالسَّلِيقِيَّةِ Such a one reads, or recites, according to the natural condition in which he has grown up, not as having been taught. (TA.) سَلُوقِيَّةٌ: see سَلُوقِىٌّ. — Also The sitting-place of the رُبَّان [or captain] of a ship. (Ibn-'Abbád, O, K.) سَلِيقِيَّةٌ: see سَلِيقِىٌّ, in three places. سَلَّاقٌ: see مِسْلَقٌ, in two places. السُّلَاقُ A certain festival of the Christians; (K;) that of the Ascension of Jesus into Heaven: (TK:) derived from سَلَقَ الحَائِطَ [expl. above (see 5)]: said by IDrd to be a foreign word (أَعْجَمِىٌّ), and in one place said by him to be Syriac, arabicized. (TA.) سَالِقَةٌ A woman raising her voice, on the occasion of a calamity, (K, TA,) or on the occasion of the death of any one: (TA:) or slapping her face: (K, TA:) thus says Ibn-El-Mubárak: but the former explanation is the more correct: it occurs in a trad., in which such is said to have been cursed by the Prophet; and, as some relate it, with ص. (TA.) سَمْلَقٌ: see سَلَقٌ: and see also art. سملق. سَيْلَقٌ Quick, or swift; a fem. epithet; (Ibn- 'Abbád, O, K;) applied to a she-camel: (Ibn-'Abbád, O:) in the Tekmileh, سَلِيقٌ, which is a mistake: in the L, a she-camel having a penetrative energy in her pace. (TA.) الأَسَالِقُ What is next to the لَهَوات [app. here a pl. used as a sing., meaning the uvula] of the mouth, internally: (Ibn-'Abbád, O, K:) or the upper parts of the interior of the mouth: (TA:) or the upper parts of the mouth, (M, TA,) those to which the tongue rises: thus applied, it is a pl. having no sing. (TA.) خَطِيبٌ مِسْلَقٌ and ↓ مِسْلَاقٌ and ↓ سَلَّاقٌ (tropical:) An eloquent speaker or orator or preacher: (S, K, TA:) because of the vehemence of his voice and his speech. (S, TA.) And لِسَانٌ مِسْلَقٌ and ↓ سَلَّاقٌ (tropical:) A sharp, cutting, or eloquent, tongue. (TA.) مِسْلَاقٌ: see the next preceding paragraph. مَسْلُوقَةٌ, meaning A skinned fowl cooked [i. e. boiled] with water, by itself, [and also any boiled meat, is agreeable with a classical usage of the verb from which it is derived, but] is [said to be a vulgar term. (TA.) سلك 1 سَلَكَ الطَّرِيقَ, (IAar, MA, Msb,) or المَكَانَ, (K,) aor. سَلُكَ, (Msb, TA,) inf. n. سُلُوكٌ (MA, Msb, K) and سَلْكٌ, (K, [but I doubt this latter's being correctly used as an inf. n. of the verb in the sense here immediately following,]) He travelled, (MA,) or went along in, (Msb,) the road, (IAar, MA, Msb,) or the place: (K:) or سَلَكَ المَكَانَ he entered into the place. (TK.) [In these and similar instances, it seems that the prep. فِى is suppressed, and the noun therefore put in the accus. case, as in دَخَلَ البَيْتَ &c.: for it is said that] سَلَكَ as meaning He entered (دَخَلَ) is intrans.: (Kull p. 206:) ↓ انسلك [likewise] has this meaning: (S:) ↓ اسلك as an intrans. verb [in the sense of سَلَكَ] is extr. (Msb.) [سَلَكَ طَرِيقًا is also often used tropically, as meaning (tropical:) He pursued a course of conduct or the like.] — And سَلَكَهُ الطَّرِيقَ, (IAar, Msb,) or المَكَانَ, and فِيهِ, (K,) [inf. n. سَلْكٌ;] and اسلكهُ ↓ إِيَّاهُ, (Msb, K,) this also is allowable, (IAar, TA,) and فِيهِ, and عَلَيْهِ; (K;) He made him [to travel or] to go along in [or to enter] the road, (IAar, * Msb,) or the place: (K:) and so سَلَكَ بِهِ الطَّرِيقَ: (Msb:) and ↓ سلّكه, inf. n. تَسْلِيكٌ, signifies the same as [سَلَكَهُ thus used, and] اسلكهُ. (TA.) And سلَكْتُ الشَّىْءَ فِى الشَّىْءِ, (S, Msb,) inf. n. سَلْكٌ, (S,) I made the thing to enter, or I inserted it, or introduced it, into the thing: (S:) or I made the thing to go, or pass, through the thing: (Msb:) and ↓ أَسْلَكْتُهُ signifies the same. (S. [See an ex. of the latter verb in a verse of 'Abd-Menáf Ibn-Riba El-Hudhalee, voce إِذَا; cited there and here also in the S.]) You say, سَلَكَ الخَيْطَ فِى الإِبْرَةِ He inserted the thread into the needle. (MA.) And سَلَكَ يَدَهُ فِى الجَيْبِ He inserted [his hand, or arm, into the opening at the neck and bosom of the shirt]; as also ↓ أَسْلَكَهَا: (K:) and so into the skin for milk or water, and the like. (TA.) And it is said in the Kur [xxvi. 200], كَذٰلِكَ سَلَكْنَاهُ فِى قُلُوبِ المُجْرِمِينَ Thus we have caused it to enter [into the hearts of the sinners]. (S.) And in the same [xxxix. 22], فَسَلَكَهُ يَنَابِيعَ فِى الأَرْضِ [And hath caused it to enter into springs in the earth]. (TA.) 2 سَلَّكَ see 1. — — [In the present day, سلّك signifies He cleared a passage or way. And He cleaned out a pipe for smoking. — And, from سِلْكٌ, He wound thread upon a reel or into a skein.] 4 أَسْلَكَ see 1, in four places. 7 إِنْسَلَكَ see 1, second sentence. سِلْكٌ Thread, or string, (S, Mgh, K,) with which one sews: (K:) or upon which beads are strung; (Ham p. 42;) [but] not having beads upon it; for if it have, it is termed سِمْطٌ: (S and Mgh in art. سمط:) [in the present day it signifies wire:] a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is ↓ سِلْكَةٌ: the pl. [of pauc.] of سِلْكٌ is أَسْلَاكٌ and [of mult.] سُلُوكٌ. (K.) — — [Hence,] one says, هٰذَا كَلَامٌ رَقِيقُ السِّلْكِ (tropical:) This is speech, or language, [subtile; or] abstruse in its course, or tenour; i. e. ↓ خَفِىُّ المَسْلَكِ. (TA.) — — And مَا أَنْتَ بِمُتَجَرِّدِ السِّلْكِ, (AZ, TA in art. جرد,) or بِمُنْجَرِدِ السِّلْكِ, (so in a copy of the A in that art.,) said to one who is shy, or bashful, (assumed tropical:) meaning [Thou art] not free from shyness in appearing [before others]: (AZ, TA in that art.:) or (tropical:) thou art not celebrated, or well-known. (A and TA in that art.) — Also The first of what is emitted by the she-camel [from her udder], before the لِبَأ [or biestings]. (Ibn-'Abbád, K.) سُلَكٌ The young one of the حَجَل [or partridge]; (S, K;) like سُلَحٌ: (S in art. سلح:) or of the bird called قَطًا: (K:) fem. سُلَكَةٌ, (S, K,) and ↓ سِلْكَانَةٌ, but the latter is rare: (K:) pl. سِلْكَانٌ, (S, K,) like صِرْدَانٌ pl. of صُرَدٌ (S) [and سِلْحَانٌ pl. of سُلَحٌ]. سِلْكَةٌ: see سِلْكٌ. طَعْنَةٌ سُلْكَى [A thrust, or piercing thrust,] directed right towards the face. (S, K.) And أَرٌ سُلْكَى [An affair] rightly directed; (K, TA;) and so رَأْىٌ [an opinion]: (TA:) or the former, [an affair] following one uniform course. (ISk, TA.) — — In the saying of Keys Ibn-'Eyzárah, غَدَاةَ تَنَادَوْا ثُمَّ قَامُوا فَأَجْمَعُوا بِقَتْلِى سُلْكَى لَيْسَ فِيهَا تَنَازُعُ he means [In the morning when they congregated, then arose and determined upon my slaughter] with a strong resolution in respect of which there was no contention. (TA.) سَلَكُوتٌ, like جَبَرُوتٌ [in measure], A certain bird. (K.) سِلْكَانَةٌ: see سُلَكٌ. مَسْلَكٌ [A place of passage of a man or beast and of anything;] a way, road, or path: pl. مَسَالِكُ. (TA.) — — [Hence,] مَسْلَكَا المَرْأَةِ [The vagina and rectum of the woman]. (M in art. فيض. [See أَفَاضَ المَرْأَةَ in that art.]) — — [Hence, also,] one says, خُذْ فِى مَسَالِكِ الحَقِّ (tropical:) [Enter thou upon the ways of truth]. (TA.) — — See also سِلْكٌ. مَسْلَكَةٌ A border (طُرَّة) slit from the side of a garment, or piece of cloth: (K:) so called because extended, like the سِلْك. (TA.) مُسَلَّكٌ Slender, or lean, (IDrd, K, TA,) in body; applied to a man and to a horse. (IDrd, TA.) And مُسَلَّكُ الذَّكَرِ Sharp in the head of the penis: and so مُسَمْلَكُ الذَّكَرِ. (AA, TA.) سلم 1 سَلِمَ, [aor. يَسْلَمُ,] inf. n. سَلَامَةٌ (S, M, A, Mgh, Msb, K) and سَلَامٌ (A, TA) and سَلَمٌ and سَلْمٌ and سِلْمٌ, (Bd in xxxix. 30,) He was, or became, safe, or secure; or he escaped; (M, TA;) or he was, or became, free; (TA;) مِنَ الآفَاتِ [from evils of any kind], (S, Mgh,) or مِنَ الآفَةِ [from evil of any kind], (K,) or مِنَ البَلَآءِ [from trial, or affliction], (A, TA,) or مِنَ الأَمْرِ [from the affair]: (M:) he (a traveller) was, or became, safe, secure, or free, from evils of

any kind: (Msb:) and سَلِمَ مِنَ العَيْبِ he was, or became, free from fault, defect, imperfection, blemish, or vice; syn. بَرِئَ. (Msb in art. برأ.) [Hence,] one says, لَا بِذِى تَسْلَمُ مَا كَانَ كَذَا وَكَذَا, (ISk, S, K, *) meaning No, by God [or Him] who maketh thee to be in safety, (ISk, S, K,) [such and such things were not;] and to two persons لا بذى تَسْلَمَانِ, and to a pl. number لا بذى تَسْلَمُونَ, and to a female لا بذى تَسْلَمِينَ, and to a pl. number [of females] لا بذى تَسْلَمْنَ. (ISk, S, K. *) And لَا أَفْعَلُ ذٰلِكَ بِذِى تَسْلَمُ, meaning, بِذِى سَلَامَتِكِ [i. e. I will not do that, by the Author (lit. Lord or Master) of thy safety]; and in like manner, بذى تَسْلَمَانِ, and بذى تَسْلَمُونَ. (Sb, M. [See also ذو.]) And اِذْهَبْ بِذِى تَسْلَمُ, i. e. اِذْهَبْ بِسَلَامَتِكَ [Go thou with thy safety; or, with the Author of thy safety to protect thee; meaning go thou in safety]; and [to two persons] اِذْهَبَا بِذِى تَسْلَمَانِ. (S, K.) ذى is thus prefixed to a verb [as virtually governing it in the gen. case] like as آيَة is in an instance mentioned under this latter word; but these are two extr. instances; for only a noun significant of time is [regularly] prefixed to a verb, as in the phrase هٰذَا يَوْمُ يُفْعَلُ, meaning يُفْعَلُ فِيهِ: (Akh, S:) it is not prefixed to any but this verb تَسْلَمُ [and its variations as above mentioned]. (Sb, M, K.) — — And hence, (Mgh,) one says also, سَلِمَتْ لَهُ الضَّيْعَةُ, meaning [The landed estate] was, or became, free from participation to him; syn. خَلَصَت. (Mgh, TA.) — سلمهُ, [app. سَلَمَهُ, or perhaps سَلِمَهُ, for some verbs of this measure are trans., as حَسِبَ and وَرِثَ,] inf. n. سلم, [app. سَلْمٌ, q. v. infrà,] He made him a captive. (TA.) — سَلَمَتْهُ الحَيَّةُ, (TA,) inf. n. سَلْمٌ, (M, K, TA,) The serpent bit him: (M, * K, * TA:) mentioned by Az, but he adds that no one but Lth has said this. (TA.) — سَلَمَ الجِلْدَ, aor. سَلِمَ, (S, K,) inf. n. سَلْمٌ, (TA,) He tanned the skin with [قَرَظ, i. e. leaves of] the سَلَم [or mimosa flava]. (S, K, TA.) — — سَلَمَ الدَّلْوَ, (M, K,) aor. سَلِمَ, inf. n. سَلْمٌ, (M,) He finished making the leathern bucket; and made it firm, strong, or sound, or made it firmly, strongly, or soundly. (M, K.) 2 سلّمهُ, (S, M, Msb, K,) inf. n. تَسْلِيمٌ, (K,) He (God) made him to be safe, secure, or free; saved, secured, or freed, him; (M, Msb, TA;) مِنَ الآفَاتِ [from evils of any kind], (S, Msb,) or مِنَ الآفَةِ [from evil of any kind], (K,) or مِنَ الأَمْرِ [from the affair]. (M.) [Freytag assigns the same meaning to ↓ اسلمهُ also, as on the authority of the Ham; in which I find no explanation of this verb except one which will be found later in this paragraph.] — — [Hence,] التَّسْلِيمُ is also syn. with السَّلَامُ, (S, K, TA,) as meaning The saluting, or greeting, one with a prayer for his safety, or security, or freedom, from evils of any kind in his religion and in his person; and the interpretation thereof is [the expressing a desire for] التَّخْلِيصٌ; (Mbr, TA;) or the saluting, or greeting, one with a prayer for his life; or, by saying سَلَامٌ عَلَيْكَ [q. v. infrà, voce سَلَامٌ]; syn. التَّحِيَّةُ. (TA.) You say, سَلَّمَ عَلَيْهِ [meaning He so saluted, or greeted, him]. (M, Msb.) [This, when said of God, virtually means سَلَّمَهُ, i. e. He saved him; and should be rendered agreeably with this explanation in the phrase commonly used after the mention of the Prophet, صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ May God bless and save him. You say also, سَلَّمَ عَلَيْهِ بِالخِلَافَةِ He saluted him with the acknowledgment of his being Khaleefeh; saying, سَلَامٌ عَلَيْكَ يَا أَمِيرَ المُؤْمِنِينَ Salutation to thee, or peace be on thee, &c., O Prince of the Faithful.] التَّسْلِيمَةُ signifies The salutation that is pronounced on finishing every two rek'ahs in prayer: (Har p. 180:) [and also that which is pronounced after the last rek'ah of each of the prayers (i. e. after the sunneh prayers and the fard alike), addressed to the two guardian and recording angels: (see my " Modern Egyptians," ch. iii., p. 78 of the 5th ed.:) and سَلَّمَ means He pronounced either of those salutations.] — — [Hence also,] سلّم إِلَيْهِ الشَّىْءَ, (S, K, *) inf. n. as above; (K;) and ↓ اسلم اليه الشىءَ; (M;) He gave to him the thing; (S, * M, K;) or delivered it to him: (M:) [he resigned it to him:] and سلّم إِلَيْهِ الوَدِيعَةَ, (Mgh,) or سلّم الوَدِيعَةَ لِصَاحِبِهَا, He delivered the deposit [to him, or] to its owner: (Msb:) and ↓ اسلم الثَّوْبَ إِلَى الخَيَّاطِ (Mgh) signifies the same as سلّمهُ إِلَيْهِ [i. e. He delivered the garment, or piece of cloth, to the tailor]. (Har p. 166.) — — See also 4, in two places. — — You say also, سلّم الأَجِيرُ نَفْسَهُ لِلْمُسْتَأْجِرِ The hired man gave himself up, or gave authority over himself, to the hirer. (Msb.) And ↓ أَسْلَمْتُهُ and سَلَّمْتُهُ I left him in the power of him who desired to kill him or to wound him. (Ham p. 115.) And ↓ اسلمهُ لِلْهَلَكَةِ [He gave him up to destruction]: in this case with [the prep.] ل only. (Har p. 166.) And ↓ اسلم الرَّجُلَ, (S, * M, Msb, *) or العَدُوَّ, (K,) He left, forsook, or deserted, (M, K,) the man, (S, * M, Msb, *) or the enemy; (K;) or abstained from aiding, or assisting, him; (S, M, Msb, K;) and threw him into destruction. (IAth, TA.) And ↓ اسلمهُ لِمَا بِهِ He left him [to that bane which was in him: app. referring to the bite of a serpent, or any evil affection: see سَلِيمٌ, third sentence]. (S, * M.) — — And سلّم أَمْرَهُ إِلَى اللّٰهِ and ↓ اسلمهُ, both meaning the same, (S, Msb, K, TA,) i. e. He committed his case to God. (TA.) — — And سلّم الدَّعْوَى He acknowledged the truth [or justice] of the claim, demand, or suit; [he conceded its truth or justice;] from سلّم الوَدِيعَةَ لِصَاحِبِهَا, expl. above; denoting an ideal delivering [or yielding of a thing to another person]. (Msb.) [Hence one says, سلّم أَنَّهُ كَذَا He conceded that it was thus.] — — And التَّسْلِيمُ signifies also [The assenting, or] the giving [one's] approval (S, K, TA) unreservedly, (S,) to that which is ordained, or decreed, (S, K, TA,) by God; and the submitting to his commands; and the abstaining from offering opposition in the case in which it is not becoming [to do so]. (TA.) You say, سلّم لِأَمْرِ اللّٰهِ He assented to the command of God: [or he gave his approval to it:] or he submitted to it; as also ↓ اسلم. (MA.) 3 سالمهُ, (M, Msb,) inf. n. مُسَالَمَةٌ (S, M, Msb) and سِلَامٌ, (M, Msb,) He made peace, or became at peace or reconciled, with him; or he reconciled himself with him: [implying mutual concession, or a compromise:] (S, * M, Msb:) and سَالَمَا They made peace, or became at peace or reconciled, or they reconciled themselves, each with the other. (K.) 4 أَسْلَمَ see 2, in nine places. [The first of the meanings there assigned to this verb is, in my opinion, more than doubtful. In all its senses, it seems to be properly trans.: when it is used as an intrans. verb, an objective complement is app. understood. Thus,] أَسْلَمَ is syn. with أَسْلَفَ [as meaning He paid in advance, or beforehand]; (S, M, Mgh, Msb;) الثَّمَنَ [the price] being suppressed, though sometimes it is expressed; (Mgh;) as also ↓ سلّم; (M;) and ↓ تسلّم, as occurring in a trad., where it is said, مَنْ تَسَلَّمَ فِى شَىْءٍ فَلَا يَصْرِفُهُ إِلَى غَيْرِهِ [Whoso pays in advance for a thing, he shall not turn it over, or transfer it, to another than him]; but Kt says that he had not heard this verb thus used except in this instance. (TA.) So the first of these verbs signifies in the saying, اسلم فِى الطَّعَامِ (S) or فى البُرِّ (Mgh) [He paid in advance for the wheat], and فى الشَّىْءِ [for the thing], as also ↓ سلّم. (M.) And hence the saying, إِذَا أَسْلَمَ صُوفًا فِى لِبْدٍ أَوْ شَعَرًا فِى مِسْحٍ لَمْ يَجُزْ [If he give in advance wool for felt, or goats' hair for a garment, or piece, of haircloth, it will not be allowable]. (Mgh.) And so in the phrase, أَسْلَمْتُ إِلَيْهِ [I paid in advance to him]. (Msb.) — — Also [He resigned, or submitted, himself; نَفْسَهُ being understood: or] he was, or became, resigned, or submissive; (M, K;) and so ↓ استسلم: (S, M, Msb, K:) you say, اسلم لِلّٰهِ [He resigned, or submitted, himself, or he was, or became, resigned, or submissive, to God: see also an ex. (before referred to) in the last sentence of the second paragraph: or he was, or became, sincere in his religion, or without hypocrisy, towards God: see مُسْلِمٌ]: (Msb:) [or] اسلم signifies he entered into السِّلْم, (S, Msb,) which here means الاِسْتِسْلَام [i. e. the state of resignation, or submission]. (S.) — — And He became a Muslim; as also ↓ تسلّم; (M, * K;) as in the saying, كَانَ كَافِرًا ثُمَّ تَسَلَّمَ, i. e. أَسْلَمَ [He was an unbeliever, or a denier of the unity of God, &c.; then he became a Muslim]: (M:) or he entered [the pale, or communion, of] the religion of الإِسْلَام. (S, * Msb.) الإِسْلَامُ as a principle of the law of God is The manifesting of

humility or submission, and outward conforming with the law of God, and the taking upon oneself to do or to say as the Prophet has done or said: for this, the blood is to be spared, and one may demand the repelling of evil: (T, * M:) and if there is therewith firm belief with the heart, it is إِيمَانٌ: (T:) this is the doctrine of Esh-Sháfi'ee; but the doctrine of Aboo-Haneefeh makes no difference between these two terms: (KT:) [agreeably with the former doctrine,] Th well and briefly says, الاسلام is with the tongue, and الايمان is with the heart: and he says, in explaining verse 48 of ch. v. of the Kur, that every prophet has been sent with الاسلام, though the ordinances differ. (M.) — — One says also, أَسْلَمْتُ عَنْهُ, meaning I left it [app. an affair, as in an explanation in the TK,] after I had been [engaged] in it. (Ibn-Buzurj, K.) And اسلم occurs intransitively in the saying, كَانَ رَاعِىَ غَنَمٍ ثُمَّ أَسْلَمَ, meaning [He was a pastor of sheep, or goats; then] he left them. (M.) — — [Freytag assigns to اسلم another signification " Adscendere fecit (vid. a سُلَّم)," as from the Ham, p. 39: but this is app. a mistake, into which he has been led by a saying, there cited, of Zuheyr, which I read thus: هَوِىَّ الدَّلْوِ أَسْلَمَهَا الرِّشَآءُ (meaning, The descent, or as the descent, of the bucket that the well-rope has let go): and by its being there said that " you should not prefer any reading of هوى to that with damm, though it has been said otherwise: " whereas the correct reading is, in my opinion, هَوِىّ, agreeably with what here follows:] Er-Riyáshee says, on the authority of AZ, that الهَوِىُّ, with fet-h, is downwards; and with damm, upwards; and he cites the saying above as an ex. of the word as meaning downwards. (TA in art. هوى.) 5 تسلّم مِنْهُ He asserted, or declared, himself to be free from, or clear of, or quit of, it, or him. (M.) — — تسلّم is also syn. with أُسْلَمَ, in two senses: see the latter, in two places. — And تسلّمهُ signifies He took it, or received it; namely, a thing given, or delivered. (S, M, Msb, K.) 6 تسالموا, (M,) and تسالما, (K,) inf. n. تَسَالُمٌ, (S,) They, (M,) or they two, (K,) made peace, or became at peace or reconciled, (S, * M, K,) one with another, (S, M,) or each with the other. (S, K.) [See also 8.] — — One says of a man, (M,) of a great, or frequent, liar, (TA,) لَا تَتَسَالَمُ خَيْلَاهُ, [for تَتَسَالَمُ,] (M,) or لَا يَتَسَالَمُ خَيْلَاهُ, (K, TA,) [(assumed tropical:) His two troops of horses will not agree in pace, each with the other;] meaning (tropical:) [his assertions will not be found to agree together; or] he will not say what is true, so that it may be accepted from him: for تَسَالَمَتْ, said of horses, means (assumed tropical:) they kept pace, one with another; (تَسَايَرَتْ [q. v.];) not exciting one another. (M, K, TA.) 8 استلم He became at peace, or reconciled. (TA.) Hence the saying, (TA,) هُوَ لَا يَسْتَلِمُ عَلَى سَخَطِهِ He will not become at peace, or reconciled, during his displeasure at a thing. (K, TA.) [See also 6.] — — استلم الزَّرْعُ The seed-produce put forth its ears. (K.) — استلم الحَجَرَ He touched, (S, K,) or reached, (Mgh,) the stone, [meaning the Black Stone of the Kaabeh,] by kissing, or with the hand: (S, Mgh, K:) or he wiped it, or stroked it, with the hand: (Mgh:) or he kissed the stone: or he embraced it: (M:) and اِسْتَلْأَمَهُ signifies the same; (M, K;) but is not the original: (M:) accord. to ISk, the Arabs pronounced it with hemz, contr. to analogy; (Msb;) or it should not be pronounced with hemz, though some thus pronounce it, (S,) the original being استلم, (ISk, Msb,) because it is from سِلَامٌ [pl. of سَلِمَةٌ] signifying " stones," (ISk, S, * M, Msb, * [in the Mgh, from سَلِمَةٌ signifying " a stone," and in the Msb the pl. of سَلِمَةٌ is said to be سَلَامٌ, like كَلَامٌ,]) accord. to Sb, who says that it does not denote the act of taking; (M;) or, accord. to Sb, it is from السَّلَامُ, with fet-h, meaning " salutation," and it means the touching with the hand by way of salutation in order to obtain a blessing thereby: (TA:) but accord. to IAar, the original is with hemz, from المُلَآءَمَةُ, meaning الاِجْتِمَاعُ [" the coming together," &c., because denoting contact]. (Msb.) Abu-t-Tufeyl is related to have said, رَأَيْتُ رَسُولَ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يَطُوفُ عَلَى رَاحِلَتِهِ يَسْتَلِمُ بِمِحْجَنِهِ وَيُقَبِّلُ المِحْجَنَ [i. e. I saw the Apostle of God (may God bless and save him) circuiting around the Kaabeh, upon his camel, touching the Black Stone with his hooked staff, and kissing the hooked staff]. (TA.) The primary signification of الاِسْتِلَامُ is [said to be] The wiping, or stroking, the سَلِمَة, i. e. the stone: afterwards it was used in relation to other things, and one said اِسْتَلَمْتُ يَدَهَا, meaning I stroked, or kissed, her hand. (Har pp. 30 and 31.) — — استلم الخُفُّ قَدَمَيْهِ means The boot rendered his feet soft [after he had been accustomed to walking barefoot]. (TA.) 10 إِسْتَسْلَمَ see 4, in the former half of the paragraph. — استسلم ثَكَمَ الطَّرِيقِ He went upon the middle of the road, not missing it. (K, * TA. [In the CK, after انقادَ واسْتَسْلَمَ, for وثَكَمَ الطَّرِيقِ, meaning واستسلم ثَكَمَ الطَّرِيقِ, is erroneously put وتَسَلَّمَ الطَّرِيقَ, assigning to تسلّم a meaning belonging to استسلم.]) Q. Q. 2 تَمَسْلَمَ [from مُسْلِمٌ] He named, or called, himself a Muslim; or he named himself Muslim; his name having before been Mohammad: (M, K:) mentioned by Er-Ru-ásee. (M.) سَلْمٌ: see the next paragraph, in six places. — Also A leathern bucket (دَلْوٌ) having one عُرْوَة [or loop-shaped handle], (T, S, M, K,) with which the waterer walks, like the buckets (دِلَآء) of the attendants of the camels or other beasts upon which water is drawn or which carry water, (T, TA,) or like the دَلْو of the water-carriers: (S, K:) expl. in the S as above as on the authority of AA; but IB says that the correct explanation is, having one عَرْقُوَة [or stick fixed across from one part of the brim to the to the opposite part, serving as a handle as well as to keep it from collapsing]: (TA:) of the masc. gender [whereas دَلْوٌ is fem.]: (M:) pl. [of pauc.] أَسْلُمٌ and [of mult.] سِلَامٌ, (M, K,) and Lh mentions as its pl. أَسَالِمُ, which is extr. [unless as a pl. pl., i. e. pl. of أَسْلُمٌ]. (M.) سِلْمٌ Peace, or reconciliation; as also ↓ سَلْمٌ; (S, M, Msb, K;) masc. and fem.; (S, Msb, K; *) and ↓ سَلَمٌ and ↓ سَلَامٌ are like سِلْمٌ [in signification]: (M: [the context there shows that the signification mentioned above is what is meant in this instance:]) or سِلْمٌ signifies the making peace, or becoming at peace or reconciled, with another or others; (Ham p. 80;) as also ↓ سَلْمٌ; and both are sometimes fem. as being syn. with مُصَالَحَةٌ. (L voce جَنَحَ, q. v.) In the saying of El-Aashà, وَقَدْ تُكْرَهُ ↓ أَذَاقَتْهُمُ الحَرْبُ أَنْفَاسَهَا الحَرْبُ بَعْدَ السِّلِمْ [War made them, or has made them, to taste its draughts, and verily war is disliked after peace], he has transferred the vowel of the م to the ل, in pausing; or it may be that he has inserted a kesreh in imitation of the preceding kesreh: it is not an instance like إِبِل, in the opinion of Sb; for in his opinion the latter is the only instance of its kind. (M.) It is said in a trad., respecting El-Hodeybiyeh, أَخَذَ ثَمَانِينَ مِنْ أَهْلِ مَكَّةَ سِلْمًا, or ↓ سَلْمًا, or ↓ سَلَمًا, accord. to different relations, meaning [He took forty of the people of Mekkeh] peaceably: thus expl. by El-Homeydee, in his " Ghareeb. " (TA. [See also سَلَمٌ below.]) — — Also i. q. ↓ سَلَامٌ, (S, K, TA,) as signifying Selfresignation, or submission; (TA; [and thus the latter is expl. in one place in the S;]) which is also a signification of ↓ سَلَمٌ: (S, M, K, TA:) and this is meant in the Kur [iv. 96], where it is said, وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ ↓ لَسْتَ مُؤْمِنًا, (Bd, TA,) or ↓ السَّلَمَ, as some read, (Bd,) [i. e. And say not ye to him who offers to you submission, Thou art not a believer:] or ↓ السَّلَامَ here means the salutation of الإِسْلَام [by saying سَلَامٌ عَلَيْكُمْ]: (Bd, TA: *) or salutation, and submission by uttering the profession of الإِسْلَام; and so ↓ السَّلَمَ: (Jel:) [or the latter here means, simply, salutation; and this is app. what is meant by its being said that] السَّلَمَ is the subst. from التَّسْلِيمُ; (K;) [but accord. to SM,] this means the unreserved approval of what is decreed; and this is said to be meant by the reading السَّلَمَ mentioned above. (TA.) — — And [hence] السِّلْمُ signifies also الإِسْلَامُ [as meaning The religion of the Muslims; because it is a religion of

self-resignation, or submission]: (S, K:) this is meant in the Kur [ii. 204], where it is said, أُدْخُلُوا فِى السِّلْمِ كَافَّةً [Enter ye into the religion of El-Islám wholly]; (S, Bd, Jel;) and so ↓ السَّلْمِ, as some there read; (Bd, Jel;) or both there mean submission and obedience to God: (Bd:) [and] ↓ السَّلَمُ [also] has the former meaning. (M.) — Also, (S, M, K,) and ↓ سَلْمٌ, (M,) A man, (S, K, TA,) [and] a woman, (M,) who makes peace, or is at peace, with another; (S, M, K;) and in like manner, a company of men (قَوْمٌ). (M.) This is said to be meant in the Kur [xxxix. 30], where it is said, وَرَجُلًا سِلْمًا لِرَجُلٍ, as some read, i. e. And a man who is at peace with respect to a man: (TA:) or سِلْمًا and ↓ سَلْمًا and ↓ سَلَمًا, three different readings, in the place of [the more common reading] سَالِمًا, are all inf. ns. of سَلِمَ, used as epithets [syn. with سَالِمًا], or ذَا is suppressed before them. (Bd.) You say, أَنَا سِلْمٌ لِمَنْ سَالَمَنِى [I am one who is at peace with respect to him who is at peace with me]. (S, TA.) And a poet says, [using this word in two different senses, the latter of which has been mentioned above,] أَنَائِلُ إِنَّنِى سِلْمٌ لِأَهْلِكِ فَاقْبَلِى سِلْمِى [O Náïleh, (نَائِلُ being for نَائِلَةٌ, a woman's name, apocopated,) verily I am one who is at peace with respect to thy family, therefore accept thou my submission]. (TA. [It seems to be there indicated by the context that سلمى here means my peace, or reconciliation; which is less appropriate than the meaning that I have assigned to it.]) سَلْمٌ: see سَلَامٌ: and see also سِلْمٌ, in seven places. — — Also, in buying or selling, (Msb,) the subst. from أَسْلَمَ فِى الشَّىْءِ and سَلَّمَ signifying أَسْلَفَ, (M,) i. q. سَلَفٌ; (S, Msb, K;) i. e. Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description: (T and TA in art. سلف:) or payment for a commodity to be delivered at a certain [future] period with something additional to [the equivalent of] the current price at the time of such payment; this [transaction] being a cause of profit to him who makes such payment: (TA in that art.:) or a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain [future] period: (S and O in that art., in explanation of سَلَفٌ:) but it is said in a trad. that the term سَلَمٌ as meaning سَلَفٌ was disliked; app. because the former is applied to obedience, and self-resignation, or submission, to God. (TA.) — And The making [one] captive. (K. [See 1, in the latter part of the paragraph.]) — And A captive; (K;) because he submits himself. (TA.) One says, أَخَذَهُ سَلَمًا, (M, TA, [in the TK بِالسَّلَمِ,]) He took him [a captive], (TA,) or made him captive, (M,) without war: (M, TA:) or he brought him in a state of submission, not resisting; and so, if wounded: (IAar, M, TA:) and thus El-Khattábee has expl. the phrase in the trad. respecting El-Hodeybiyeh cited above, voce سِلْمٌ. (TA.) — Also A sort of tree, (S, M, Msb, K,) [the mimosa flava of Forskål, who writes its Arabic name in Italic characters syllæm, and in Arabic characters سليم, (Flora Aegypt. Arab., p. cxxiii.,)] a species (M) of the [kind of thorny trees called] عِضَاه, (S, M, Mgh, Msb, TA, [not غَضَاة, as in the Lexicons of Golius and Freytag,]) the leaves whereof are the قَرَظ, with which skin is tanned: (TA:) AHn says, its branches are long, like rods; and it has no wood such as is used in carpentry, even if it grows large: it has slender, long thorns, grievous when they wound the foot of a man; and a yellow [fruit such as is termed] بَرَمَة [n. un. of بَرَمٌ, see this word, and see also حُبْلَةٌ,] which is the sweetest of the بَرَم in odour; and they tan with its leaves: and it is said, on the authority of the Arabs of the desert, that it has a yellow flower, containing a green grain (حَبَّة خَضْرَاء [or this may mean a grain of a dark, or an ashy, dustcolour]), of sweet odour, in which is somewhat of bitterness, and of which the gazelles are very fond: (M:) the n. un. is with ة: (S, M, Mgh, Msb, K:) and pl. أَسْلَامٌ, (M,) and سِلَامٌ is said by IB to be pl. of the n. un., like as إِكَامٌ is of أَكَمَةٌ. (TA.) [Hence,] ذَاتُ أَسْلَامٍ A land (أَرْض) that gives growth to the [trees called] سَلَم. (K.) See also سَلَمَان. سِلْمٌ Stones; (S, M;) as also ↓ سِلَامٌ: (M:) and ↓ سَلِمَةٌ [as n. un. of the former and sing. of the latter, (incorrectly written by Freytag, in one place, سَلَمَةٌ, and incorrectly said by him to be of the dial. of the people of Himyer,)] signifies a stone: (S, M, Mgh, Msb:) [or] the pl. [or quasipl. n.] of سَلِمَةٌ in this sense is ↓ سَلَامٌ, like كَلَامٌ in measure: (Msb:) or ↓ سَلِمَةٌ signifies stones; (K;) or hard stones; (TA;) and ↓ سِلَامٌ is its pl.: (K:) [said to be] so called because of their freedom (سلَامَة) from softness: (TA:) or this last signifies stones, the small thereof and the large; and they assign to it no sing.: (ISh, TA:) or سلام [probably meaning ↓ سَلَامٌ] is a quasi-pl. n.: (Aboo-Kheyreh, TA:) and it is also said to be a name for any broad stone. (TA.) See also سَلَمَان. A poet says, (namely, Bujeyr Ibn- 'Anameh, IB, TA,) يَرْمِى وَرَائِى بِامْسَهْكِ وَامْسَهُمِ وَامْسَلِمَهْ [He casts from behind me (i. e. defends me) with the arrow and the stone]: this [usage of ام for ال] is of the dial. of [Teiyi and] Himyer. (S, TA.) السِّلْمُ for السَّلْمُ: see سِلْمٌ, second sentence. سَلِمَةٌ: see سَلِمٌ, in two places: and سَلَمَان. — Also A woman soft, or tender, in the أَطْرَاف [or fingers, or other extremities]. (K.) — — And An old and weak she-camel. (IAar, TA in art. سد.) سَلْمَى A certain plant (K, TA) which becomes green in the [season called] صَيْف [app. here meaning spring]. (TA.) — — أَبُو سَلْمَى The [species of lizard called] وَزَغ: (K:) or, some say, [as is said in the M,] ↓ أَبُو سَلْمَانَ. (TA.) — — See also the next paragraph. — — [In the CK, by a mistranscription, a meaning belonging to سُلَامَى is assigned to سَلْمَى.] السَّلْمَآء, accord. to Aboo-Mis-hal, as meaning The earth, occurs in the prov., أَنْفٌ فِى المَآءِ وَاسْتٌ فِى السَّلْمَآءِ [A nose in the water and a rump on the earth]: and if this be correct, it may be derived from سلام [i. e. سِلَامٌ] meaning " stones: " and it may be originally ↓ السَّلْمَى, and lengthened for the sake of the rhyme. (Ham p. 214.) [But the reading commonly known is, أَنْفٌ فِى السَّلْمَآءِ وَاسْتٌ فِى المَآءِ.] هُوَ سَلْمَانُ بَيْتِهِ He is the special, or particular, friend of his [another's] house; one who mixes with him much: from the saying of the Prophet, سَلْمَانُ مِنَّا أَهْلَ البَيْتِ [Selmán is of us, the people of the house]; referring to Selmán El-Fárisee. (Har p. 472.) — — أَبُو سَلْمَانَ: see سَلْمَى. — — Also A species of the [black beetles called] جِعْلَان [pl. of جُعَلٌ, q. v.]: (M:) or i. q. جُعَلٌ, (IAar, K,) or أَبُو جَعْرَان, with fet-h [app. a mistake for kesr] to the ج: (Kr, TA:) or the largest of the جِعْلَان: or a certain insect like the جُعَل, having a pair of wings: (TA:) or the male of the [black beetles called] خَنَافِس [pl. of خُنْفَسَآءُ, q. v.]. (IAar, TA in art. فرض.) سَلَمَان or سِلَمَان, accord. to different readings, occurs in a trad. of Ibn-'Omar, in which it is said, كَانَ يُصَلِّى عِنْدَ سَلَمَانٍ فِى طَرِيقِ مَكَّةَ [He used to pray at certain selem-trees, or certain stones, in the road of Mekkeh]: each may be a pl. [or rather a quasi-pl. n.]; the former, of ↓ سَلَمَةٌ, the " tree so called; " the latter, of ↓ سَلِمَةٌ, " stones " [or a " stone: " but both of these explanations are strange]. (TA.) سَلَامٌ, (S, K, TA,) in its primary acceptation, (TA,) is syn. with ↓ سَلَامَةٌ, (S, K, TA,) as is also ↓ سَلْمٌ, (S, [so in one of my copies, but omitted in the other copy,]) and signifies Safety, security, immunity, or freedom, from faults, defects, imperfections, blemishes, or vices, (S, * [mentioned in one only of my two copies, and there as relating peculiarly to the third word,] K, [in which it ostensibly relates peculiarly to the first word, but in the CK, by the omission of a و before it, it is made to relate only to the second word,] and TA, [accord. to which it relates to the first and second words, as it is well known to do,]) and from evils of any kind: (TA:) or [simply] safety, security, immunity, or freedom; as also ↓ سَلَامَةٌ: (Sb, M:) IKt says that these two words may be dial. vars. [syn. each with the other]; or the former may be pl. of the latter [or rather a coll. gen. n. of which the latter is the n. un.]: (M, TA:) and Suh says, in the R, that most of the lexicologists hold them to have one [and the same] meaning: but that if they considered the language of the Arabs, and

the distinction, or limitation, denoted by the ة, they would see that between them is a great difference [inasmuch as the former has a large range of meaning which the latter has not, as will be seen from what follows]. (TA.) سَلَامٌ عَلَيْكُمْ is an announcement of the continuance of سَلَامَة [or safety, &c.]: (Bd in xiii. 24:) [it may therefore be rendered Safety, &c., be, or light and abide, on you; or, generally, peace be, or light and abide, on you; for] it means nothing disliked, or evil, shall befall you henceforth: (Bd in xvi. 34:) and سَلَامٌ عَلَيْكَ [may be rendered in like manner; for it virtually] means I will not do to thee anything that is disliked, or evil; (Bd and Jel in xix. 48;) nor say to thee henceforward what would annoy thee, or be disagreeable, or evil, to thee. (Bd ibid.) It may also be [rendered May safety, &c., or peace, be, or light and abide, on you; as] a prayer for سَلَامَة, to those to whom it is addressed, from the state in which they are at the time. (Bd in xxviii. 55.) [It is generally held that this salutation may not be used by, nor to, any but a Muslim.] In the beginning of an epistle, the approved practice is to write سَلَامٌ عَلَيْكَ, without the article ال; and in repeating it, at the end, to write it with that article. (Durrat el-Ghowwás, in De Sacy's Anthol. Gramm. Arabe, p. 72 of the Arabic text. [In the latter case, the general practice in the present day is to write simply وَالسَّلَام, suppressing عَلَيْكَ.]) In saluting the dead, one puts عَلَيْكَ first, saying, عَلَيْكَ سَلَامُ اللّٰهِ. (Ham p. 367.) You also say, مَا كَانَ كَذَا وَكَذَا ↓ لَا بِسَلَامَتِكَ [No, by thy safety, such and such things were not]. (S.) السُّلَامُ is also a name of God, (S, M, Msb, K,) [applied to Him in the Kur lix. 23, accord. to some for ذُو السَّلَامِ, i. e. ذُو السَّلَامَةِ,] because of his safety, or freedom, from defect, and imperfection, and cessation of existence; (IKt, M, TA;) or from variations, and as being the everlasting, who brings the creation to nought and will not come to nought; or, accord. to Suh in the R, He is so named [as being the Author of Safety, Security, &c.; i. e.] because He has rendered all his creatures safe, or free, from defectiveness, or unsoundness, and mankind and the jinn, or genii, from the betiding of injustice, or wrong, to them, from Him; and the expositors who assert that He is thus named because of his safety, or freedom, from imperfections, and evils of any kind, utter an unseemly saying, making سَلَامٌ to be syn. with ↓ سَالِمٌ, which latter applies only to him who is liable to evil of any kind, and who expects it, and then becomes safe, or free, from it. (TA.) دَارُ السَّلَامِ is an appellation of Paradise, (M, K,) [applied thereto in the Kur vi. 127 and x. 26,] as being the abode of everlasting safety, or security; (Zj, M, TA;) the abode of safety, or security, from evils of any kind, from death and decrepitude and diseases [&c.]: (TA:) or as being the abode of God. (M, TA.) — — See also سِلْمٌ, in four places. — — [As is there stated,] it signifies also Salutation, or greeting; (M, TA;) particularly the salutation of الإِسْلَام [by saying سَلَامٌ عَلَيْكَ or سَلَامٌ عَلَيْكُمْ, expl. above]; (Bd in iv. 96;) a subst. (S, Mgh, Msb, TA) from سَلَّمَ عَلَيْهِ, (Msb,) [i. e.] from التَّسْلِيمُ, (S, Mgh, TA,) like كَلَامٌ from التَّكْلِيمُ. (Mgh. [See 2, third sentence.]) — — In the saying in the Kur [xxv. 64], وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا [And when the ignorant speak to them, they say, سَلَامًا], this last word signifies تَسَلُّمًا, (Sb, M,) or تَسَلُّمًا مِنْكُمْ [for نَتَسَلَّمُ مِنْكُمْ تَسَلُّمًا We declare ourselves to be clear, or quit, of you], and مُتَارَكَةً لَّكُمْ [for نُتَارِكُكُمْ مُتَارَكَةً we relinquish you], (Bd,) [and means] there shall be neither good nor evil between us (Sb, M, Bd) and you: it is not the سلام that is used in salutation; for the verse was revealed at Mekkeh, and the Muslims had not then been commanded to salute the believers in a plurality of gods: (Sb, M:) [in iv. 88 of the Kur, which was promulgated afterwards, at ElMedeeneh, is a general command to return a salutation with a better or with the same; but the Sunneh prescribes that the salutation of سَلَامٌ عَلَيْكَ or سَلَامٌ عَلَيْكُمْ when addressed to a Muslim by one not a Muslim is to be returned only by saying وَعَلَيْكَ or وَعَلَيْكُمْ:] or the meaning in xxv. 64 is, they say a right saying, in which they are secure from harming and sinning. (Bd.) Sb asserts that Aboo-Rabee'ah used to say, إِذَا لَقِيتَ فُلَانًا فَقُلْ سَلَامًا, meaning أَتَسَلَّمُ مِنْكَ تَسَلُّمًا [for تَسَلُّمًا], i. e. When thou meetest such a one, say, I declare myself to be clear, or quit, of thee]: and he says that some of them said سَلَامٌ, meaning The case of me and thee is the [case of] being clear, or quit, each of the other; and the [case of] mutual relinquishing. (M.) [It is usual, in the present day, to say, اِفْعَلْ كَذَا وَالسَّلَام, meaning Do thou such a thing, and there will be an end of altercation between us.] — See also سَلِيمٌ. — Also A kind of trees; (S, M, Msb, K;) they assert that they are evergreen; nothing eats them; but the gazelles keep to them, and protect themselves by their shade, but do not hide among them; and they are not great trees, nor of the kind called عِضَاه: (AHn, M:) they are also called ↓ سِلَامٌ; (K;) or this is pl. of سَلَمَةٌ [n. un. of سَلَمٌ], which is of another kind; like as إِكَامٌ is pl. of أَكَمَةٌ: (IB, TA:) n. un. with ة. (S, M.) السَّلَامُ عَلَيْكَ was said to an Arab of the desert; and he replied, الجَثْجَاثُ عَلَيْكَ: and being asked, " What is this reply? " he answered, "They are two bitter trees: thou hast put upon me one, so I have put upon thee the other. " (K.) — See also سَلِمٌ, in two places. سِلَامٌ: see سَلِمٌ, in two places: — and the paragraph here next preceding, last sentence but two. سَلِيمٌ i. q. ↓ سَالِمٌ, (S, M, K,) which means Safe, secure, or free, (Msb,) from evils of any kind; (K, Msb, TA;) applied to a man: (M:) pl. سُلَمَآءُ; (M, K, TA;) in some copies of the K سَلْمَى, like جَرْحَى pl. of جَرِيحٌ; (TA;) [but this is probably its pl. only when it is used in the sense of جَرِيحٌ or the like, as seems to be the case from what follows.] Also, (M,) applied to a heart: (S, M:) بِقَلْبٍ سَلِيمٍ, in the Kur xxvi. 89, means With a heart free from unbelief: (M, TA:) or, divested of corruptness, or unsoundness: (Er-Rághib, TA:) in the Kur xxxvii. 82, some say that it means with a grieving, or sorrowful, heart; from سَلِيمٌ in the sense here next following. (Bd.) — — Also i. q. لَدِيغٌ [meaning Bitten by a serpent]; (S, M, K;) as also ↓ سَلَامٌ (S, K) and ↓ مَسْلُومٌ: (K:) app., (S,) as implying a good omen, of safety; (S, M;) or because the person is left (مُسْلَمٌ) to that [bane] which is in him: (IAar, S, * M:) and sometimes it is metaphorically used as meaning (tropical:) wounded: (M:) or it means wounded, at the point of death, (M, K,) as some say: (M:) pl. سَلْمَى. (M, and Ham p. 214.) — Also, (M, K,) of a horse, (M,) The part, of the hoof, that is between the أَشْعَر [or hair, or extremity of the skin, next the hoof], (M, TA,) or that is between the أَمْعَر [q. v.], (K,) but the former is the right, (TA,) and the interior of the hoof. (M, K, TA.) سَلَامَةٌ [the most usual inf. n. of سَلِمَ]: see سَلَامٌ, in three places. — Also n. un. of سَلَامٌ applied to a kind of trees [described above]. (S, K.) سُلَامَى, a noun of the fem. gender, (Msb,) A certain bone that is in the فِرْسِن [q. v., here meaning foot] of the camel: (S, K:) this is said by A'Obeyd to be the primary signification: (S:) or the سُلَامَى of the camel are the bones of the فُرْسِن [or foot]: (M:) [for] سُلَامَى is used alike as sing. and pl., and sometimes it has also a pl., (S,) which is سُلَامَيَاتٌ: (S, M, K:) or it is a pl. [or rather a coll. gen. n.], of which the sing. [or n. un.] is سُلَامِيَةٌ, signifying the أَنْمَلَة [q. v.] of [any of] the fingers: (IAth, TA:) [but this is a strange explanation:] it is said that the last parts in which مُخّ [here meaning marrow or pulp and the like] remains in a camel when he has become emaciated are the سُلَامَى and eye; and when it has gone from these, he has none remaining: (S:) the pl. سُلَامَيَاتٌ, (S, TA,) or سُلَامَى, (M, Msb,) also signifies the bones of the أَصَابِع, (S, M,) so says Kh, and Zj adds that they are also called the قَصَب, (Msb,) of the hand and of the foot; (M;) [i. e., of the fingers and of the toes; and this seems to be the most common meaning, in relation to a human being;

namely, the phalanges of the fingers and of the toes;] that are between every two joints [and what are beyond the extreme joints] of the أَصَابِع: accord. to Lth, the سلامى are the bones of the أَصَابِع [or fingers and toes] and the أَشَاجِع and the أَكَارِع, and are hard and compact bones like كِعَاب [pl. of كَعْبٌ]: (TA: [see the words that I have here left untranslated, for the senses in which they are here used are doubtful:]) accord. to IAar, (M,) certain small bones, of the length of the إِصْبَع [or finger], (M, K,) or nearly so, (M,) or less, (K,) of which there are four, or three, (M,) [or app., five, for the meaning here seems to be the metacarpal and metatarsal bones, to which the terms سُلَامَى and سُلَامَيَاتٌ are sometimes applied, (see أَشْجَعُ and مُشْطٌ,)] in the hand and in the foot, (K,) [i. e.] in each hand and foot: (M:) Ktr says that the سلاميات are the عُرُوق [app. a mistake for عِظَام i. e. bones] of the outer side of the hand and foot: (Msb:) سلامى is also said to signify any small hollow bone: and any bone of a human being: and ISh says that in every horse are six سلاميات [app. in the fore legs and the same in the hind legs; for he seems to mean that the term سلامى is applied to each of the pasternbones and to the coffin-bone; these three corresponding to the phalanges of a human being: see فَصٌّ]: (TA:) it is not allowable to write سلامى otherwise than with what is termed the short alif. (MF, TA.) — سُلَامَى, (M, K,) like سُكَّارَى, (K, TA, [in the CK like سَكْرٰى, which is shown to be wrong by a verse cited in the M and TA,]) signifies also The [south, or southerly, wind called] جَنُوب. (M, K.) سَلَامَانٌ A kind of tree, (S, M, K,) growing in soft, or plain, tracts: (M:) AZ says, it is like the أَلَآء, which is a tree resembling the myrtle, which changes not in the midst of summer, and which has a produce resembling the head [or ear] of millet (ذُرَة), except that it is smaller than the الآء; tooth-sticks (مَسَاوِيك) are made from it; and its produce is like that of the الآء; and it grows in the sands and the deserts: (TA in art. الا:) n. un. with ة. (M.) نَمْلُ سُلَيْمَانُ Red ants [lit. the ants of Solomon]. (TA voce أَحْوَى, in art. حو.) سُلَّمٌ A ladder, or a series of stairs or steps, syn. مِرْقَاةٌ, (M, K,) and دَرَجَةٌ, (M,) or مِعْرَاجٌ, (Msb,) upon which one ascends; (S, Mgh;) either of wood or of clay [&c.]: (Mgh:) said by Zj to be so called because it delivers thee (يُسَلِّمُكَ) to the place to which thou desirest to go, (Mgh, TA,) i. e., to some high place, and thou hopest for safety (السَّلَامَة) by means of it: (Er-Rághib, TA:) masc. and fem.; (Lth, M, Mgh;) [app., accord. to Lth and F, generally fem.; for] accord. to Lth, one says, هِىَ السُّلَّمُ and هُوَ السُّلَّمُ; (Mgh;) [and F says,] it is sometimes made masc.: (K:) pl. سَلَالِيمُ (S, Mgh, K) and سَلَالِمُ, (K,) [which latter is the original, for] the ى in سَلَالِيمُ is added by poetic license. (M, TA.) [Hence,] السُّلَّمُ (assumed tropical:) Certain stars, below [those called] العَانَةُ, on the right of them; (K;) as being likened to the سُلَّم [above-mentioned]. (TA.) — — And The غَرْز [or stirrup of the camel's saddle] (S, K) is sometimes thus called [as being a means of mounting]. (S.) — — And (tropical:) A means to a thing; (K, TA;) because it leads to another thing like as does the سُلَّم upon which one ascends. (TA.) — — And السُّلَّمُ is the name of The horse of Zebbán (in the CK Zeiyán) Ibn-Seiyár. (K.) سَالِمٌ: see سَلِيمٌ; and see سَلَامٌ, near the middle of the paragraph. [See also an ex. voce شَاحِبٌ.] — — [Hence,] كَلِمَةٌ سَالِمَةُ العَيْنَيْنِ (tropical:) A good word or expression or sentence. (TA.) — The saying of J [in the S], (K,) in which he has followed his maternal uncle El-Fárábee, (TA,) that it signifies The portion of skin between the eye and the nose, is a mistake; (IB, K;) and his citation, as an authority, of the verse of 'AbdAllah Ibn-'Omar (K) in which he says, وَجِلْدَةُ بَيْنَ العَيْنِ وَالأَنْفِ سَالِمُ (TA,) is futile: (K:) for, as IB says, Sálim was the son of Ibn-'Omar, who, by reason of his love of him, thus makes him to be as the skin between his eyes and his nose: or, as MF says, the truth is, that the said verse is by Zuheyr, and Ibn-'Omar used it as a proverb: and [SM says], if this be correct, it strengthens the saying of J. (TA.) أَسْلَمُ [More, and most, safe or secure or free from evils of any kind]. You say, هٰذَا أَسْلَمُ مِنْ هٰذَا [This is more safe &c. than this]: and هٰذَا الأَسْلَمُ [This is the most safe &c.]; and هٰذِهِ السُّلْمَى. (Ham p. 214.) — And الاسلم [app. الأَسْلَمُ] signifies, like الطفى [i. e. الطَّفْىُ]; The leaves (خُوص) of the دَوْم [or Theban palm]. (Ibn-Beytár, app. from AHn, cited by De Sacy in his Chrest. Arabe, 2nd ed., iii. 480.) الإِسْلَامُ [inf. n. of 4, q. v. — — It is the general term for The religion of Mohammad: differing from الإِيمَانُ, as shown above: see 4. — — And hence, for أَهْلُ الإِسْلَامِ, or the like,] The Muslims, collectively. (M in art. بيض, &c.) إِسْلَامِىٌّ [Of, or relating to, الإِسْلَام as meaning the religion of Mohammad. — — And particularly] A poet of the class next after the مُخَضْرَمُون and next before the مُوَلَّدُون. (Mz 49th نوع.) [See the Preface to the present work, p. ix.] The most celebrated of the poets of this class, it seems, were Jereer, El-Farezdak, El-Akhtal, and Dhu-rRummeh, who were contemporaries, and flourished in the first and second centuries of the Flight. (Mz ubi suprà, and Ibn-Khillikán in art. جَرِير.) — — لَفْظٌ إِسْلَامِىٌّ A word, or phrase, introduced, or used in a new sense, on the occasion of the promulgation and establishment of the religion of الإِسْلَام, by means of the Kur-án &c. (Mz 20th نوع.) الأُسَيْلِمُ [The vena salvatella;] a certain vein (S, M, K) in the hand, (M,) between the little finger and the finger next to this: (S, K:) it occurs only [thus] in the dim. form. (M.) مُسْلِمٌ act. part. n. of 4 [q. v.]. (Msb.) وَاجْعَلْنَا مُسْلِمِينَ لَكَ, in the Kur ii. 122, means And make both of us self-resigned, or submissive, to Thee: (Bd, Jel:) or, sincere in religion, or without hypocrisy, towards Thee; syn. مُخْلِصَيْنِ: (M, Bd:) and therefore مسلمين is made trans. by means of لِ. (M.) — — [It commonly means One who holds, or professes, the religion of الإِسْلَام.] And one says, ↓ كَانَ كَافِرًا ثُمَّ هُوَ اليَوْمَ مُسْلَمَةٌ [He was an unbeliever: then, to day, he has become a Muslim]. (M.) مَسْلَمَةٌ: see what next precedes. المُسَلَّم is said to be used in the sense of ↓ المُسْتَلَم in the saying of El-'Ajjáj, بَيْنَ الصَّفَا وَالكَعْبَةِ المُسَلَّمِ [Between Es-Safà and the Kaabeh of which the Black Stone is touched with the hand, or kissed: see 8]. (M.) مَسْلُومٌ: see سَلِيمٌ. — — — — Also A hide, or skin, tanned with [قَرَظ, or leaves of] the سَلَم. (S, M.) أَرْضٌ مَسْلُوَمَآءُ A land abounding with the trees called سَلَم. (M, K.) — — Suh says, on the authority of AHn, that مَسْلُوَمَآءُ is a name for A collection of سَلَم; like مَشْيُوخَآءُ applied to " many elders, or men advanced in age. " (TA.) المُسْتَلَم: see المُسَلَّم. — — مُسْتَلَمُ القَدَمَيْنِ means A man soft, or tender, in the feet. (TA.) سلهب Q. 4 إِسْلَهَبَّ, said of a horse running, He stretched himself forth; or extended, or elongated, himself: (S: [the meaning is there indicated, and it is expressed by an interlinear explanation in one of my copies of that work:]) or he pressed onward with a penetrative energy or force, or with sharpness of spirit. (TA.) Some hold that the ه in the words of this art. is augmentative: others, [app. the greater number,] that it is radical. (MF.) سَلْهَبٌ, sometimes pronounced with ص, (S, TA,) Long, or tall; (K, TA;) as an epithet of general application: (TA:) or a tall man: pl. سَلَاهِبَةٌ. (K.) — — Applied to a horse, Long-bodied: (S:) or, so applied, large, (K, TA,) and long, or tall, (TA,) and long in the bones; as also ↓ سَلْهَبَةٌ, (K, TA,) which is applied to the male: (TA:) and the former, likewise applied to a horse, that presses onward with a penetrative energy or force, or with sharpness of spirit: (TA:) or, so applied, large and long or tall: and likewise applied to a spear: and tropically, [but in what sense is not explained,] to a wind (رِيحٌ). (A.) — — The fem. ↓ سَلْهَبَةٌ signifies Corpulent, or large in body; (K, TA;) not an epithet of commendation: (TA:) or, applied to a woman, it signifies tall or beautiful. (JK.) — — And سَلْهَبٌ is the name of A certain dog. (K, * TA.) سَلْهَبَةٌ: see سَلْهَبٌ, in two places. سِلْهَابٌ: see what follows. سِلْهَابَةٌ and ↓ سِلْهَابٌ, each as a fem. epithet, (K, TA,) and each with kesr [to the س], (TA,) [but each in the CK is with fet-h,] Bold, daring, brave, or courageous.

سلو 1 سَلَا عَنْهُ, (S, M, Msb, K,) first pers. سَلَوْتُ, (S, Msb,) aor. يَسْلُو, (Msb, K,) and يَسْلَا also, [or يَسْلَى,] though neither the second nor the third radical is a faucial letter; (Ham p. 568;) and سَلَاهُ, (M, K,) aor. يَسْلُوهُ; (K;) and سَلِىَ عَنْهُ, first pers. سَلِيتُ, (S, Msb,) aor. يَسْلَى; (Msb;) or سَلِيَهُ, (M, K,) aor. يَسْلَاهُ; (K;) and سَلَاهُ, first pers. سَلَيْتُهُ, aor. يَسْلِيهِ; (TA in art. سلى, on the authority of Esh-Shereeshee;) inf. n. سُلُوٌّ, (S, M, Msb, K,) of the first, (S, Msb, TA,) and سَلْوٌ, (M, K,) [app. of the second,] and سُلْوَانٌ, (M, MA, K,) of the first, as also سَلْوَةٌ, (MA,) or this last is a simple subst., (M, * Msb, K,) and سُلِىٌّ, (S, M, MA, K,) of the third, (S,) or of the first, (MA,) and سِلِىٌّ [with kesr substituted for damm because of the kesr of the medial radical]; (M, TA;) He was, or became, forgetful, unmindful, or neglectful, (M, K, TA,) or diverted from the remembrance, (TA,) of him, or it: (M, K, TA:) he endured with patience the loss, or want, of him, or it: (Msb:) he was, or became, content, or happy, without him, or it: (PS:) [or he experienced comfort, or consolation, for the loss, or want, of him, or it:] accord to AZ, السُّلُوُّ [or rather سُلُوُّ الإِلْفِ عَنِ الأَلْفِ] signifies the familiar's being content, or happy, without the familiar: (Msb:) or السُّلُوُّ [or السُّلُوُّ عَنْ شَىْءٍ] signifies the being content, or happy, without a thing. (Ham p. 403.) One says also, سَلَا عَنِ الحُبِّ, meaning He was or became, free from love, or affection. (MA.) [And سَلَا عَنِ الهَمِّ He was, or became, free from anxiety. See also 5.] — — Also مَا سَلِيتُ أَنْ أَقُولَ ذَاكَ, meaning I did not forget, but neglected, to say that: and one does not say سَلِيتُ أَنْ أَقُولَهُ except as meaning مَا سَلِيتُ أَنْ أَقُولَهُ. (AZ, TA.) 2 سَلَّاهُ عَنْهُ, (M, TA, *) inf. n. تَسْلِيَةٌ; (TA;) and ↓ اسلاهُ عَنْهُ; (M, K;) He, or it, made him, or rendered him, forgetful, unmindful, or neglectful, (M, K, TA,) or made him to be diverted from the remembrance, (TA,) of him, or it: (M, K, TA:) [made him to endure with patience the loss, or want, of him, or it: made him to be content, or happy, without him, or it: or comforted him, or consoled him, for the loss, or want, of him or it: see 1, first sentence:] and the former verb occurs, in a verse of Aboo-Dhu-eyb, followed by an accus. as a second objective complement, in the place of a gen. preceded by عَنْ. (M, TA.) And one says also, سَلَّانِى مِنْ هَمِّى, inf.n. as above; and ↓ أَسْلَانِى; meaning [He freed me from my anxiety; or] he removed from me my anxiety. (S.) And سلّاه [alone] He, or it, [made him to be content, or happy; comforted, or consoled, him; or] freed him from grief [or anxiety]. (MA.) 4 أَسْلَوَ see 2, in two places. — Also اسلى القَوْمُ The people, or party, were, or became, secure, or safe, from the beast of prey. (K.) 5 تسلّى عَنْهُ quasi-pass. of سَلَّاهُ عَنْهُ (M) or of أَسْلَاهُ عَنْهُ (M, K) [and therefore signifying He was made, or rendered, forgetful, unmindful, or neglectful, or was made to be diverted from the remembrance, of him, or it: was made to endure with patience the loss, or want, of him, or it: was made to be content, or happy, without him, or it: or was comforted, or consoled, for the loss, or want, of him, or it]: or تسلّى signifies تَكَلَّفَ السُّلْوَانَ [he affected the being forgetful, &c., of a person, or thing]: (Ham p. 403:) [he made himself content, or happy: comforted, or consoled, himself: diverted, or amused, himself: and, like سَلَا, (with which it is said in the Ham p. 572 to be syn.,) or nearly so,] he became free from, or he relinquished, anxiety. (MA.) See also what next follows. 7 انسلى عَنْهُ الهَمُّ Anxiety became removed, or cleared away, from him; as also ↓ تسلّى. (S.) 8 إِسْتَلَوَ see art. سلى. سَلًا or سَلًى: see art. سلى. سَلْوَةٌ, (M, Msb, K,) as also ↓ سُلْوَةٌ, (M, K,) a subst. from سَلَا عَنْهُ (M, Msb, K) [as such signifying A state of forgetfulness, unmindfulness, or neglectfulness, or of diversion from remembrance, of a person or thing: patient endurance of a loss or want: content, or happiness, in a case of privation: or comfort, or consolation, for a loss or want: accord. to the MA, the former is an inf. n.]. One says, سَقَيْتَنِى مِنْكَ سَلْوَةً and ↓ سُلْوَانًا Thou hast made me content, or happy, [or hast infused into me content, or happiness,] without thee [or in thine absence]. (As, S.) And هُوَ فِى سَلْوَةٍ مِنَ العَيْشِ He is in a state of life ample in its means or circumstances, unstraitened, or plentiful, and pleasant. (AZ, S.) سُلْوَةٌ: see the next preceding paragraph. سَلْوَى [accord. to those who make the alif to be a sign of the fem. gender] or سَلْوًى [accord. to those who make that letter to be one of quasicoordination] A certain bird, (S, M, Msb, K,) [in the present day applied to the quail,] i. q. سُمَانَى [which is also applied in the present day to the quail], (Ksh and Bd and Jel in ii. 54,) [or] white [?], resembling the سُمَانَى, (M,) or like the pigeon, but longer in the shank and neck than the latter, and of a colour resembling that of the سُمَانَى, quick in motion: accord. to Akh, the word is used as sing. and pl.: (Msb:) [or] Akh says, I have not heard any sing. thereof, and it seems that the single one is thus called like the pl. number, in like manner as دفْلَى is [said to be] applied to one and to the pl. number: (S:) or the n. un. is سَلْوَاةٌ; (M, K;) of which Lth cites as an ex. this saying, [in which بَلَّلَهُ should be بَلَّلَهَا,] كَمَا انْتَفَضَ السَّلْوَاةُ بَلَّلَهُ القَطْرُ [Like as shakes the selwáh which the rain has much wetted]. (TA.) — Also Honey; (S, M, K;) and so ↓ سُلْوَانَةٌ, with damm: (K:) the former is used in this sense by a poet, (S, M,) namely, Khálid Ibn-Zuheyr; and Zj says that Khálid has made a mistake, the word سلوى signifying only a certain bird; but, accord. to AAF, (M,) — — السَّلْوَى signifies [also] Whatever renders thee forgetful, or content, or happy, in a case of privation; (كُلُّ مَا سَلَّاكَ, M, K;) and honey is thus called because it renders thee thus by its sweetness. (M.) سُلْوَانٌ A water which is drunk and which renders one forgetful, or content, or happy, in a case of privation; or comforts, or consoles, for a loss or want: (Lh, M, K:) or a thing that is given to drink to the passionate lover in order that he may be forgetful, or content, or happy, without the woman: (Lh, M:) or it consists in one's taking some of the dust, or earth, of a grave, and sprinkling it upon water, and giving it to drink to the passionate lover, (M, K, *) whereupon his love dies: (K:) or rain-water poured upon a certain bead (خَرَزَةٌ) called ↓ سُلْوَانَةٌ, of which they used to say that when the passionate lover drank this water he became forgetful, or content, or happy, in his privation: (S:) or a certain medicine which is given to drink to him who is in grief and in consequence of which he becomes happy; (S, K;) called by the physicians مُفَرِّحٌ: (S:) or a certain bead (خَرَزَةٌ) for captivating, or fascinating, also called ↓ سُلْوَانَةٌ, (Lh, M, K,) and ↓ سَلْوَانَةٌ, (Sgh, K,) with which women captivate, or fascinate, men, restraining them from other women: (Lh, M:) or ↓ سُلْوَانَةٌ signifies [or, accord. to the K, signifies also] a certain bead (خَرَزَةٌ, M, K,) transparent, (M,) which, when one has buried it in the sand and then scraped the sand up from over it, is seen to be black, and is given [in water] to drink to a man, and renders him forgetful, or content, or happy, in a case of privation: (M, K: *) or a pebble upon which water is poured and given to drink to a man, who thereupon becomes forgetful, or content, or happy, in a case of privation: (M:) Ru-beh says, لَوْ أَشْرَبُ السُّلْوَانَ مَا سَلِيتُ مَابِى غِنًى عَنْكِ وَإِنْ غَنِيتُ (S, M, *) and Nuseyr Ibn-Abee-Nuseyr, in answer to a question of As respecting the meaning of السلوان, said that it is a bead (خَرَزَةٌ) which is bruised, or pulverized, [and upon which water is then poured,] the water of which occasions in the drinker thereof forgetfulness, or content, or happiness, in a case of privation: but As disallowed this, and said that it is an inf. n. of سَلَوْتُ, and that the meaning is لَوْ أَشْرَبُ السُّلُوَّ [i. e. (assumed tropical:) Were I made to drink forgetfulness, &c., I should not become forgetful, &c.: there is not in me freedom from want of thee, though I be free from want of others]. (TA.) See also سَلْوَةٌ. سَلْوَانَةٌ: see the next preceding paragraph. سُلْوَانَةٌ: see سَلْوَى: — — and

see also سُلْوَانٌ, in three places. سُلَّى, [said to be] like رُبَّى, [but it may be سُلًّى, as there is no apparent cause for its being imperfectly decl.,] A quality that renders forgetful of the objects of love or affection, or that renders content, or happy, without them. (TA in art. سلى.) سَالٍ [act. part. n. of 1: as such often signifying] Having his heart free from love, or affection. (Har p. 41.) مُسْلَاةٌ [a noun of the class of مُبْخَلَةٌ and مَجْبَنَةٌ &c., originally مَسْلَوَةٌ]. One says, فِيهِ مَسْلَاةٌ عَنِ الكُرَبِ [In him is a cause of forgetfulness of, or freedom from, anxieties]: like مُغْلَاةٌ [in form]. (TA.) المُسَلِّى The third [in arriving at the goal] of the ten horses that are started together for a race: so called because he renders his owner content, or happy (يُسَلِّيهِ). (Ham p. 46.) مُتَسَلًّى [a noun of place from 5]. One says, مَاعَنْهُ مُتَسَلًّى [There is not any place in which one may be rendered forgetful, &c., of him, or it; or in which one may be rendered content, or happy, without him, or it]. (TA.) سلى 1 سَلِيَتٌ, (M, K,) aor. سَلَىَ, (K,) inf. n. سَلًى, said of a ewe, or she-goat, [and of a she-camel,] Her secundine (سَلَاهَا) became disrupted [in her belly]. (M, K.) — سَلَاهَا, inf. n. سَلْىٌ; (M;) or ↓ سلاها, inf. n. تَسْلِيَةٌ; (S, K;) He pulled out or off, or removed from its place, her secundine (سَلَاهَا), namely, a ewe's, or she-goat's, (S, M, K,) or a she-camel's. (So in one of my copies of the S.) And سَلَيْتُ النَّاقَةَ I drew [forth] the she-camel's secundine (سَلَاهَا) after the bringing forth without letting it fall (الرَّحِمِ or بَعْدَ الرَّحِمِ). (Lh, M.) — سَلَيْتُهُ a dial. var. of سَلَوْتُهُ, mentioned by Esh-Shereeshee. (TA.) See 1 in art. سلو, first sentence. 2 سَلَّىَ see the preceding paragraph. 8 اِسْتَلَتْ She (a camel, TA, [or a ewe or goat,]) cast forth her secundine (سَلَاهَا). (K, TA.) — — She (a ewe, or goat,) became fat. (K in art. سلو, and TA in the present art.) — استلت سمنًا [i. e. سَمْنًا] She collected سمن [or clarified butter]. (TA. [See also 8 in art. سلأ.]) سَلًى or سَلًا [thus differently written, the former the more correct, unless the word be derived from السَّلْوَةُ, as it is said to be in the Ham p. 656, but this is improbable,] The secundine; i. e. the skin, [or membrane,] (M, K,) or thin skin, (S,) in which is the fœtus, or young, [in the womb,] (S, M, Msb, K,) of human beings, and of horses and camels, (M,) or of human beings and of cattle, (K,) or [peculiarly] of cattle, (T, S,) that of human beings being termed مَشِيمَةٌ: (TA:) it is pulled off from the face of the young camel at the time of the birth, or else it kills it, like as it does when it becomes disrupted in the belly: when it comes forth, the she-camel is safe, and so is the young one; but if it becomes disrupted in the belly, she perishes, and so does the young one: (S:) pl. أَسْلَآءٌ. (M, Msb, K.) [Hence,] one says, اِنْقَطَعَ السَّلَى فِى البَطْنِ (assumed tropical:) [The secundine became disrupted in the belly]; (S, Meyd, K;) i. e. artifice departed [or came to an end]; (S;) a prov. applied in the case of an affair's becoming beyond one's power of accomplishment, and coming to an end; (Meyd;) like the saying, بَلَغَ السِّكِّينُ العَظْمَ [The knife reached to the bone]. (S, K.) And هُوَ آكِلُ الأَسْلَآءِ (assumed tropical:) [He is the eater of secundines]; meaning he is low, base, vile, or sordid. (TA.) And وَقَعَ القَوْمُ فِى سَلَى جَمَلٍ (assumed tropical:) [The people, or party, fell into the like of the secundine of a hecamel]; meaning they fell into a difficult affair or case; (S, K *) or they fell into an unparalleled evil; (Meyd;) for the he-camel has no سلى. (S, Meyd.) سَلْيَاءُ A ewe, or she-goat, (S, K,) and a she-camel, (S,) whose secundine (سَلَاهَا) has become disrupted [in her belly]. (S, K.) — — And A ewe, or she-goat, [or she-camel,] whose secundine (سَلَاهَا) has been pulled out or off, or removed from its place. (TA.) سُلًّى, [or سُلَّى,] mentioned in this art. in the TA: see art. سلو. سم 1 سَمَّهُ, (S, Msb, K,) aor. ـُ3سَمَّ, inf. n. سَمٌّ, (Msb,) He put poison into it; [poisoned it; infected it with poison;] namely, food. (S, Msb, K.) And He gave him to drink poison. (S, K.) And سَمَّتْهُ الهَامَّةُ The هامّة [or venomous reptile or the like] smote him with its poison. (M.) — — [Hence, perhaps, He suggested it, إِلَيْهِ to him: a signification mentioned by Freytag, but without any indication of the authority.] — — [And, app., It perforated it; transpierced it; or pierced, or passed, through it: for it is said that] مَسَمٌّ may be an inf. n. of the verb [signifying نَفَذَ], and may also signify a place of نُفُوذ. (Msb.) — — And, (K,) aor. ـُ3سَمُّ, (S, TA,) inf. n. سَمٌّ, (TA,) (tropical:) He probed it; namely a case, or an affair; and examined, or endeavoured to learn, its depth. (S, K, TA.) — — Also, inf. n. سَمٌّ i. q. شَدَّهُ [He made it firm, fast, or strong; &c.]: (M:) [or this may be a mistranscription for سَدَّهُ; for] you say, سَمَمْتُ القَارُورَةَوَنَحْوَهَا, (S, K, *) inf. n. as above, (TA,) meaning سَدَدْتُ [i. e. I closed, stopped, or stopped up, the flask, or bottle, and the like]. (S, K. *) — — Also, (M, K,) aor. ـُ3سَمُّ, inf. n. سَمٌّ, (TA,) i. q. أَصْلَحَهُ [He rectified it; or put it into a good, sound, right, or proper, state; &c.]; namely, a thing. (M, K.) And سَمَّ بَيْنَ القَوْمِ, (S, M,) or سَمَّ بَيْنَهُمَا, (K,) aor. ـُ3سَمُّ, [for the verb is trans., الأَمْرَ being understood, or بَيْنَ meaning ذَاتَ البَيْنِ,] (M,) inf. n. سَمٌّ, (S, M,) i. q. أَصْلَحَ [He rectified, or reformed, or amended, the circumstances subsisting between the people, or between them two; or he effected a rectification of affairs, or an agreement, a harmony, or a reconciliation, between the people, or between them two]. (S. M, K.) — — And سَمَّ الوَدَعَ He strung the وَدَع [or cowries]; which, when strung, are termed سُمَّةٌ and سُمٌّ (M.) — — سَمَّهُ, inf. n. سَمٌّ, signifies also He appropriated it to a particular, peculiar, or special, object. (M.) You say, سَمَّ النِّعْمَةَ He so appropriated the benefit, or bounty. (K.) And سَمَّتِ النِّعْمَةُ The benefit, or bounty, was, or became, particular, peculiar, or special, as to its object: (S, K:) the verb being intrans. as well as trans. (K.) El-'Ajjáj says, هُوَ الَّذِى أَنْعَمَ نُعْمَى عَمَّتْ عَلَى الَّذِينَ أَسْلَمُوا وَسَمَّتْ (S,) or the latter hemistich is عَلَى البِلَادِ رَبُّنَا وَسَمَّتْ (M,) [He is the Being who has bestowed bounty that has been general and that has been particular upon those who have become Muslims, or upon the countries, namely, our Lord]: he means that it has reached all. (S.) — — [And i. q. قَصَدَهُ:] you say, سَمَمْتُ سَمَّكَ, i. e. قَصَدْتُ قَصْدَكَ [which means I tended, repaired, betook myself, or directed my course, towards thee; or I have tended, &c.: and also I pursued, or have pursued, thy way, or course, doing like thee]. (S.) — [سُمَّ It was smitten by the wind called سُمُوم; applied to a plant; and in like manner to a man: see its part. n., مَسْمُومٌ. And] سُمَّ يَوْمُنَا, with damm [to the س], Our day was, or became, attended with the wind called سَمُوم. (S, K.) 2 تَسْمِيمٌ signifies The making loops to the [girth called] وَضِين. (TA.) [You say, سمّم الوَضِينَ He made loops to the وَضِين: see the pass. part. n., below. And also He adorned the وَضِين with سُمُوم, i. e. strung cowries: see, again, the pass. part. n.] R. Q. 1 سَمْسَمَ He (a man) walked, or went along, gently. (IAar, TA.) And He (a fox) ran; [or ran in a certain manner;] inf. n. سَمْسَمَةٌ: (TK:) the latter signifies the running, (K,) or a sort of running, (M,) of the fox. (M, K.) سَمٌّ Poison, or vemom; (PS, TK;) or deadly poison or venom; (KL;) or the poison, or venom, of the serpent; (MA;) a certain deadly thing, (S, M, Msb, K,) well known; (K;) as also ↓ سُمٌّ, (S, M, Msb, K,) which is of the dial. of the people of El-'Áliyeh, (Yoo, Msb, TA,) and is said to be the most chaste; (MF, TA;) and ↓ سِمٌّ, (Msb, K,) which is [said to be] of the dial. of Temeem, (Msb,) [but is thought by SM to be vulgar, and] accord. to Yoo, the first is of the dial. of Temeem, (TA,) and this is the most common of the three: (Msb:) pl. سِمَامٌ (S, M, Msb, K) and سُمُومٌ: (S, Msb, K:) and ↓ سَمْسَمٌ signifies the same, in the sing. sense. (ISk, K, TA.) [In some copies of the K, by a mistranscription وَالسَّمِّ) or وَالسُّمِّ for سَمٌّ والسَّمّ or سُمٌّ وَالسُّمّ is made to be syn. with سَمْسَمٌ as signifying " a fox. " That the right reading is that which I have followed is shown in the TA by an ex., in which سَمْسَم is spoken of as drunk.] — — [Hence,] سَمُّ الفَأْرِ Arsenic; [in like manner called by us ratsbane;] syn. الشَّكُّ, (K, TA,) i. e. الرَّهَجُ [which is a modern word for arsenic]. (TA.) [Also applied in the present day to The hyoscyamus muticus of Linn.

(Delile's Floræ Aegypt. Illustr., in the Descr. de l'Égypte, no. 242.)]– — And سَمُّ الحِمَارِ The [tree called] دِفْلَى [q. v.]. (K.) — — And سَمُّ السَّمَكِ The tree called مَاهِيزَهْرَهْ [or مَاهِى زَهْرَهْ], (K,) which latter appellation is Pers., meaning the same, [i. e. " fish-poison,"] (TA,) and also known by the name of البُوصِيرُ: it is beneficial for pains of the joints, and pain of the hip and the back, and the نِقْرِس [i. e. gout, or specially gout in the foot or feet]; but the only part of its tree that is beneficial is its لِحَآء [or bark]: (K, TA:) when somewhat thereof, (K, * TA,) kneaded mith leaven, (TA,) is put into a pool of water, it intoxicates the fish thereof, (K, TA,) so that they float upon the surface of the water: (TA:) and its leaves burn in lamps in lieu of wicks, (K, TA,) by reason of their oleaginous property. (TA.) — — سَمُّ أَبْرَصَ: see سَامٌّ. — Also, and ↓ سُمٌّ, (S, M, Msb, K,) and ↓ سِمٌّ, (Msb, K,) [but the last is thought by SM to be vulgar, in this sense as well as in the first,] A perforation, bore, or hole, (S, M, Msb, K,) of anything; (M;) or such as is narrow; (TA;) for instance, (S, TA,) [the eye] of a needle; (S, Msb, TA;) as in the Kur vii. 38; [see جُمَّلٌ;] and the hole of the nose, and of the ear: (TA:) pl. سُمُومٌ, (M,) or سِمَامٌ, (Msb,) or both. (S, K.) The سُمُوم and سِمَام of a human being are His mouth and his nostril and his ear, (S,) or his mouth and his nostrils and his ears; (K;) and the sing. is سَمٌّ and ↓ سُمٌّ: (S:) or the سُمُوم of a human being, and of a horse or the like, are the clefts (مَشَاقّ) of the skin thereof. (M.) And the سُمُوم of the horse are The thin portions of the hard bone, [extending] from the two sides of the nasal bone to the channels of the tears: sing. سَمٌّ: (M:) or, as some say, (M,) the سَمَّانِ, (S, M,) or the سَمّ, (K, [but this seems evidently to be a mistake for the dual,]) means two veins in the nose (أَنْف, M, or خَيْشُوم, S, K, [which latter often means the same as the former,]) of the horse: (S, M, K:) accord. to Lth, سُمُومٌ, as pl. of سَمٌّ, signifies the channels of the tears of the horse: AO says that in the face of the horse are سُمُوم; and the bareness of his سُمُوم is approved, and is regarded as indicative of generous breed. (TA.) By the سُمُوم of the horse are also meant Any bone [or rather bones] in which is marrow. (TA.) And the سُمُوم of a sword are Notches therein, whether new or old. (TA.) — — أَصَابَ سَمَّ حَاجَتِهِ [is app. from سَمٌّ as signifying the " eye " of a needle, or the like, and] means (assumed tropical:) He hit, or attained, the object of his aim or pursuit: (M, K:) and in like manner, هُوَ بَصِيرٌ بِسَمِّ حَاجَتِهِ [He is knowing, or skilful, in respect of the object of his aim or pursuit]. (M.) — — [And hence, perhaps, though another derivation is asserted in what follows,] one says also, مَالَهُ سَمٌّ وَلَا حَمٌّ غَيْرُكَ and ↓ سُمٌّ وَلَا حُمٌّ, (S, M,) meaning (assumed tropical:) He has no object in his mind except thee; syn. هَمٌّ: (M:) and in like manner, مَالَهُ سَمٌّ وَلَا حَمٌّ and ↓ سُمٌّ وَلَا حُمٌّ [alone]: or, accord. to Fr, it means he has not any who hopes for him: this is from [سَمَمْتُ سَمَّكَ and] حَمَمْتُ حَمَّكَ and هَمَمْتُ هَمَّكَ meaning قَصَدْتُ قَصْدَكَ; سَمٌّ and حَمٌّ being the inf. ns., and ↓ سُمٌّ and حُمٌّ the simple substs.; and the meaning is, he has not any who seeks after him; i. e. he has no good in him for which he is to be sought after: (Meyd:) or it means he has neither little nor much. (K and TA in art. حم.) — — سَمٌّ also signifies The loop (عُرْوَة) of the [girth called] وَضِين: pl. سُمُومٌ. (TA. [See مُسَمَّمٌ.]) — — And Anything like وَدَع [or cowries] brought forth from the sea, (S, K, TA,) and strung for ornament. (TA.) And also, (TA,) or ↓ سُمٌّ and ↓ سُمَّةٌ, (M,) Strung وَدَع [or cowries]: (M, TA:) pl. سُمُومٌ. (TA.) سُمٌّ: see the next preceding paragraph, in seven places. سِمٌّ: see سَمٌّ, in two places. سَمَّةٌ The meatus of the vagina of a woman; (As, TA;) as also ↓ سِمَامٌ, [which is shown to be thus used as a sing., by a citation from a trad., though said to be] from سِمَامٌ as signifying the " eyes " (ثُقَب) of the needle [or of needles]: or the rima of a woman, with the parts that are next to it of the haunch and of the borders of the vulva, i. e. of the labia majora. (TA.) — — See also سِمَّةٌ. — Also السَّمَّةُ, (AA, TA,) or سَمَّةُ القَلْبِ, (TA,) The heart, or cerebrum, of the palm-tree: pl. سمم [app. سِمَمٌ, or سُمَمٌ]. (TA.) سُمَّةٌ: see سَمٌّ, last sentence. — Also A mat, (AHn, M,) or a سُفْرَة [q. v.], (K,) or a thing like a wide سُفْرَة, (T, TA,) made, (AHn, M,) [i. e.] woven, (T, TA,) of خُوص [or leaves] (AHn, T, M, K) of the غَضَف [a tree resembling a dwarfpalm-tree]: (AHn, M:) it is spread beneath the palm-tree (T, K, TA) when the dates are cut off, (T, TA,) and upon it fall what become scattered (T, K, TA) of the dates: (T, TA:) pl. سِمَامٌ, (AHn, M, TA,) or سُمَمٌ, (K,) or, as in the T, سُمُومٌ. (TA.) — See also سَامٌّ, latter part, in two places. سِمَّةٌ The اِسْت [here app. meaning anus]; as also ↓ سَمَّةٌ [q. v.]. (K.) سَمَامٌ A sort of bird, (T, S, M,) less than the species called قَطًا, in make, (T, TA,) like the سُمَانَى [or quail]: (M, TA:) [accord. to explanations of سَمَامَةٌ in the MA, mountain-swallows: or, accord. to the same and Meyd, birds like swallows: accord. to Dmr, as stated by Golius, i. q. طير ابابيل: but this is app. said in relation to an assertion of 'Áïsheh, mentioned in art. ابل in the Msb, that the birds termed أَبَابِيل in the Kur cv. 3 were most like to swallows:] the word is a pl., (S,) [or rather a coll. gen. n.,] and the sing. [or n. un.] is with ↓ ة, (S, M,) pl. سَمَائِمُ: (Meyd:) see سَمَاسِمُ. — — And hence, as being likened thereto, A banner, an ensign, or a standard; syn. لِوَآءٌ: (M:) or so ↓ سَمَامَةٌ. (K.) — — And [hence, also, perhaps, without ة, as in a verse cited by IB and in the TA, for the coll. gen. n. may be used as a sing.,] A swift she-camel: (S, IB, TA:) [pl. سَمَائِمُ, mentioned by Freytag, from Reiske, as signifying swift she-camels.] — — Also, and ↓ سَمْسَامٌ and ↓ سُمَاسِمٌ and ↓ سُمْسُمَانٌ and ↓ سُمْسُمَانِىٌّ, applied to anything, [of men and of beasts &c.,] Light, active, or agile, and slender, and swift; (M, K;) and so ↓ سَمْسَمَةٌ: (M: [thus there written; not سَمَامَةٌ nor سَمْسَامَةٌ, though both of these are app. correct:]) or ↓ سَمْسَامٌ and ↓ سُمْسُمَانِىٌّ, applied to a man, signify light, or active, or agile, and swift, or quick; (S;) and ↓ سُمْسُمٌ so applied, and ↓ سُمْسُمَةٌ and ↓ سَمَامَةٌ, applied to a woman, signify light, or active, or agile, and slender: (TA:) or ↓ سُمْسُمٌ, applied to a man, signifies [simply] light, or active, or agile. (K.) سِمَامٌ a pl. of سَمٌّ or سُمٌّ: (S, M, Msb, K:) — — and also used as a sing.: see سَمَّةٌ. — — [In one place, in the CK, erroneously put for سَمْسَام as syn. with سَمْسَم, q. v.] سَمُومٌ, of the fem. gender, (S,) A hot wind, (S, M, Msb, K,) or, as some say, a cold wind, (M, [perhaps a mistake occasioned by a misunderstanding of the phrase سَمُومٌ بَارِدٌ, expl. below,]) in the night or in the day, (M,) or generally (K) in the day, (Msb, K,) but authorities differ respecting it, as has been shown voce حَرُورٌ; (Msb;) accord. to AO, it is in the day, and sometimes in the night; and the حَرُور is in the night, and sometimes in the day: (S:) but some say that the former is in the night, and the latter in the day: (Ibn-Es-Seed in the " Fark," TA:) [in the present day it is commonly applied to a violent and intensely-hot wind, generally occurring in the spring or summer, in Egypt and the Egyptian deserts usually proceeding from the south-east or south-south-east, gradually darkening the air to a deep purple hue, whether or not (according to the nature of the tract over which it blows) accompanied by clouds of dust or sand, and at length entirely concealing the sun; but seldom lasting more than about a quarter of an hour or twenty minutes:] the word is used as a subst. [i. e. alone], and also as an epithet [qualifying the subst. رِيحٌ]: (M:) pl. سَمَائِمُ. (S, M, K.) One says also سَمُومٌ بَارِدٌ, meaning A سَمُوم that is constant, continual, permanent, settled, or incessant. (S and L in art. برد.) [See also بَارِحٌ.] سَمَامَةٌ: see سَمَامٌ, in three places: — and see سُمْسُمٌ. — Also A certain feather, (دَائِرَة, M, K, TA,) which is approved (K, TA) by the Arabs, (TA,) in the neck of the horse, (K,) in the middle of the neck of the horse, (M,) or in the side of his neck. (TA.) — And The شَخْص [or corporeal form or figure, or person,] (M, K,) of a man: (K:) or, as some say, (M, but accord. to

the K “ and ”) the aspect; (M, K;) as in the saying, هُوَ بَهِىُّ السَّمَامَةِ [He is beautiful, or pleasing, in aspect]. (TA.) — — And A portion standing up of ruined dwellings. (K.) سَمَّاسٌ A seller of سِمْسِم [q. v.]; like لَآلٌ signifying a seller of لُؤْلُؤ. (IKh, TA.) سَمَّانٌ A certain plant. (K.) — [See سَمَّانٌ in art. سمن.] سِمَّانٌ The decorations, or embellishments, (تَزَاوِيق,) of a ceiling: so says IAar; and in like manner, Lh; and he says, I have not heard a sing. of it. (TA.) [See also سَمَّانٌ, in art. سمن.] سَمْسَمٌ: see سَمٌّ, first sentence. — It is also an epithet, of which only the fem., with ة, is mentioned: see سَمَامٌ. — — [Hence,] سَمْسَمٌ and ↓ سَمْسَامٌ, (M,) or السَّمْسَمُ and ↓ السَّمْسَامُ, (K, TA,) [the latter erroneously written in the CK السِّمام,]) The wolf; (M, K;) because of his lightness, or activity, or agility: (M:) or السَّمْسَمُ signifies the wolf that is small in the body. (M, K.) — — And السَّمْسَمُ The fox; (S, M, K;) as also سَمْسَمٌ [without ال], (M,) and ↓ السُّمَاسِمُ. (K.) سُمْسُمٌ; and its fem., with ة: see سَمَامٌ, last sentence, in three places. — Also, the former, and ↓ سِمْسِمٌ, or the latter is a mistake, [ascribed in the K to J,] Red ants: n. un. with ة: (K:) or سُمْسُمَةٌ (M) and سِمْسِمَةٌ (S, M) signify a certain insect, (M,) a red ant; (S, M;) as also ↓ سَمَامَةٌ: (M:) accord. to Lth, an insect of the form of the اكلة [app. a mistranscription for نَمْلَة, i. e. ant], of a red colour: Az says, I have seen it in the desert, and it bites, or stings, painfully: (TA:) pl. سَمَاسِمُ, (S, TA,) said by Aboo-Kheyreh to be certain things found in El-Basrah, that bite vehemently, having longish heads, and the colours of which incline to redness. (TA.) See سَمَاسِمُ below. سِمْسِمٌ [Sesame; sesamum orientale of Linn.; applied in the present day to the plant and its grain;] a well-known grain; (Msb;) it is called in Pers. كُنْجُدْ; (MA, KL;) i. q. جُلْجُلَانٌ, (M, K,) said by AHn to be abundant in the Saráh (السَّرَاة), and El-Yemen, and to be white; (M;) [by this is evidently here meant sesame, or the grain thereof, or both; though it also signifies the “ fruit of the coriander; ” for otherwise, the most commonly-known meaning of سِمْسِمٌ would be unmentioned in the M;] the grain of the حَلّ; [i. e. the grain from which the oil called حَلّ is expressed;] (S, K; [by the author of the latter of which, this was evidently understood to be different from the جُلْجُلَان, which is mentioned by him after the description of properties here following;]) it is glutinous, corruptive to the stomach and the mouth; but is rendered good by honey; and when it is digested, it fattens; and the washing of the hair with the water in which its leaves have been cooked lengthens and improves it: the wild sort thereof is known by the name of جَلْبَهَنْك, (K, TA,) thus, with fet-h to the ج and ب and ه, and sukoon to the ل and ن, [but written in the CK جَلْبَهَنَكَ,] a Pers. word, [originally جلْبَهَنْگ,] arabicized; (TA;) its action is nearly like that of the خَرْبَق [or hellebore]; and sometimes from half a drachm to a drachm is administered to him who is affected with palsy, and he is cured thereby, (K, TA,) speedily; (TA;) but a drachm thereof is dangerous, (K, TA,) in a great degree. (TA.) — — السِّمْسِمُ الهِنْدِىُّ: see خِرْوَعٌ, in art. خرع. — Also The serpent: (K, TA:) or a certain creeping thing resembling it. (TA.) — — See also the next preceding paragraph, where it and its n. un. with ة are mentioned. سُمْسُمَانٌ: see سَمَامٌ. سُمْسُمَانِىٌّ: see سَمَامٌ, in two places. سَمْسَامٌ: see سَمَامٌ, in two places: — — and see also سَمَسَمٌ, likewise in two places. سَمَاسِمُ A species of bird, (M, K,) resembling the swallow; [but see what follows;] thus expl. by Th, who has not mentioned any sing. thereof; (M;) and Lh adds that its eggs are unattainable: (TA:) so in the prov., كَلَّفْتَنِى بَيْضَ السَّمَاسِمِ [Thou hast imposed upon me the task of procuring the eggs of the سَمَاسِم]; (M;) applied in the case of a man's being asked for that which he will not find, and which will not be: (TA:) or السَّمَاسِم is here pl. of ↓ السمسمة [i. e. السُّمْسُمَةُ or السِّمْسِمَةُ], and means the red ants: thus some relate the prov.: but others say, ↓ السَّمَائِمِ, pl. of سَمَامَةٌ, [n. un. of سَمَامٌ,] which means a species of bird like the swallow, the eggs of which are unattainable. (Meyd. [By Freytag, سَمَائِمُ is erroneously said, as on the authority of Meyd, to be pl. of سَامَّةٌ in this sense.]) In [some of] the copies of the K, السُّمَاسِمُ is here erroneously put for السَّمَاسِمُ. (TA.) سُمَاسِمٌ: see سَمَامٌ: — — and see also سَمْسَمٌ. سَامٌّ [act. part. n. of سَمَّ; as such signifying Poisoning, or infecting with poison]. سَامَّةٌ, as an act. part. n. [in the fem. form because applied to things of the fem. gender (such as the عَقْرَب &c.), and to such as are denoted by gen. ns., which are used in a pl. sense], (Msb,) Such as is, or are, venomous (S, Msb, K) of animals, (K,) or of creeping things, [and insects,] but of which the venom does not kill; as the scorpion, and the hornet: (Msb:) and such things (Sh, Msb) and the like thereof (Sh) are termed سَوَامُّ, (Sh, Msb,) which is the pl. of سَامَّةٌ. (Msb.) — — [And hence,] سَامُّ أَبْرَصَ (S, M, Mgh, K) and سَامَّ أَبْرَصَ, as one word, (S and Msb in art. برص, and the latter in the present art. also,) and سَمُّ ↓ أَبْرَصَ, (K,) A species of the [lizard called] وَزَغ: (M:) or such as are large, of the وَزَغ: (A in art. برص, and Msb:) or [one] of the large [sorts] of the وَزَغ: (S, Mgh, K:) also called السَّامُّ: (TA, from a trad.:) [see more in art. برص:] applied to the male and the female: (Zj, Msb:) dual سَامَّا أَبْرَصَ; (TA;) and pl. سَوَامُّ أَبْرَصَ. (M, Mgh, TA.) — — And يَوْمٌ سَامٌّ [as though meaning “ a poisoning day ”] (M, K) and ↓ مُسِمٌّ, (IAar, M, K,) the latter rare, (M,) [and anomalous, being from سَمَّ,] and ↓ مَسْمُومٌ, (S, M, K,) A day attended with the wind called سَمُوم. (S, M, K.) — [سَامَّةٌ is also fem. of سَامٌّ as part. n. of the intrans. verb سَمَّ signifying “ it was, or became, particular, peculiar, or special. ” And hence,] السَّامَّةُ signifies also (tropical:) The خَاصَّة [or distinguished people, or people of distinction; and the particular, peculiar, or special, friends, intimates, familiars, or the like] (S, M, IAth, K, TA) of a man; (IAth, TA;) and ↓ السُّمَّةُ, pl. سُمَمٌ, signifies the same; (M;) and so ↓ المَسَمَّةُ, like as المَعَمَّةُ signifies العَمَّةُ: (IAar, TA:) or ↓ السُّمَّةُ signifies the relations, syn. القَرَابَةُ; (K;) or the particular, or choice, relations: (TA:) and ↓ أَهْلُ المَسَمَّةِ signifies the relations; syn. الأَقَارِبُ; (M;) or the خَاصَّة [expl. above], (El-Umawee, S, K,) and the relations. (K.) One says, كَيْفَ السَّامَّةُ وَالعَامَّةُ (assumed tropical:) [How are the people of distinction, &c., and the common people, or people in general?]. (S.) And عَرَفَهُ العَمَّةُ وَالسَّامَّةُ (tropical:) [The people in general, or the vulgar, and the people of distinction, &c., knew it, or him]. (TA.) سَامَّةٌ [fem. of سَامٌّ: see the latter in several places]. — السَّامَّةُ also signifies Death: (M, K:) but this is extr.: (M, TA:) the word commonly known, (M,) or the correct word in this sense, (TA,) is السَّامُ, [belonging to art. سوم,] without teshdeed (M, TA) to the م, and without ة. (TA.) أَسَمُّ A nose narrow (K, TA.) and fat (TA) in the nostrils. (K, TA.) مَسَمٌّ A place of perforation, of transpiercing, or of passing through: pl. مَسَامُّ. (Msb.) [Hence,] مَسَامُّ الجَسَدِ (S, K) or البَدَنِ (Msb) The perforations [or pores] of the body (S, Msb, K) through which the sweat and the exhalation of the interior thereof pass forth: (Msb:) المَسَامُّ [thus] applied to the مَنَافِذ [of the body] is a term of the physicians. (Mgh.) مُسِمٌّ: see سَامٌّ. مِسَمٌّ One who eats what he is able to eat. (K.) المَسَمَّةُ and أَهْلُ المَسَمَّةِ: see سَامٌّ. مُسَمَّمٌ, applied to a [girth such as is called] وَضِين, Having three سُمُوم, i. e. loops (عُرًى) [attached to it]. (TA.) And also, thus applied, Adorned with سُمُوم, i. e. strung cowries. (TA.) مَسْمُومٌ [Poisoned; infected with poison;] having had poison put into it; applied to food. (TA.) And A man having had poison given him to drink. (TA.) — — Also Smitten by the wind called سَمُوم; applied to a plant; and in like manner to a man. (TA.) See also سَامٌّ.

سمت 1 سَمْتٌ [as an inf. n.] is syn. with قَصْدٌ [in an intrans. sense], (S, * Msb,) and هُدًى [in the sense of رَشَادٌ], and اِسْتِقَامَةٌ: (Msb:) or حُسْنُ نَحْوٍ: (M, K:) you say, سَمَتَ, aor. سَمُتَ, (S, M, K,) and سَمِتَ, (K,) or in this case the former only, (TA,) inf. n. سَمْتٌ, (M, TA,) He pursued a right course; syn. قَصَدَ: (S, TA:) or (assumed tropical:) he followed a good direction (M, K, * TA *) in the way of religion [&c.]. (TA.) Accord. to Khálid Ibn- Dabbeh,

it signifies (assumed tropical:) The following the truth and the right way or direction, and being a good neighbour, and doing little harm. (TA.) [But more commonly, or primarily, it relates to the course that one pursues in journeying.] An Arab of the desert, of [the tribe of] Keys, says, سَوْفَ تَجُوبِينَ بِغَيْرِ نَعْتٍ تَعَسُّفًا أَوْ هٰكَذَا بِالسَّمْتِ i. e. [Thou shalt traverse (addressing a woman), or, more probably, ye shall traverse (addressing camels or other beasts), a land without a description], journeying without any sign of the way and without any track [for guidance], such being the meaning of تعسّفا, or thus, pursuing a right course, السَّمْتُ meaning القَصْدُ. (TA.) Accord. to Sh, السَّمْتُ signifies The seeking, searching, or inquiring, for, or after, the right way or direction. (TA.) — — السَّمْتُ also signifies قَصدُ الطَّرِيقِ [i. e. سَمْتُ الطَّرِيقِ signifies The road's having a right, or direct, tendency]: (M:) or [سَمْتُ الشَّىْءِ] signifies قَصْدُ الشَّىْءِ [i. e. The thing's having a right, or direct, tendency]. (K.) [This last explanation has been misunderstood by the Turkish translator of the K; who has hence been led to assert that one says, سَمَتَ الشَّىْءَ as well as سَمَتَ نَحْوَهُ, meaning قَصَدَهُ: it is تَسَمَّتَهُ that (like سَمَتَ نَحْوَهُ) signifies قَصَدَهُ; not سَمَتَهُ, for سَمَتَ is always intrans.] — — Also The journeying (S, M, K) upon the road (M, K) [guided only] by opinion (S, M, K) and conjecture: (S:) or, as some say, the journeying by conjecture and opinion, not upon a [known] road. (TA.) A poet says, ↓ لَيْسَ بِهَا رِيعٌ لِسَمْتِ السَّامِتِ [There is not, or was not, in it, a road of any kind (see رِيعٌ) for the journeying by opinion and conjecture of him who so journeys]. (S, TA.) — — And The pursuing a course, or direction, [of any kind,] and [particularly] (assumed tropical:) in religion and in worldly affairs. (TA.) You say, هُوَ يَسْمُتُ سَمْتَهُ (assumed tropical:) He pursues his [another's] way, or course, doing as he [the latter] does. (TA.) [سَمْتَهُ is here an absolute (not an objective) complement of يَسْمُتُ; like سَيْرَهُ in the phrase هُوَيَسِيرُ سَيْرَهُ. See also سَمْتٌ below.] — — Also سَمَتَ, aor. سَمُتَ, inf. n. سَمْتٌ, (assumed tropical:) He (a man) was, or became, grave, staid, steady, sedate, or calm. (Msb.) — — And سَمَتَ لَهُمْ, aor. سَمِتَ, (Fr, K,) inf. n. سَمْتٌ, (Fr, TA,) (assumed tropical:) He prepared, arranged, or disposed, for them, the mode, or manner, of speech, and of judging, or forming an opinion, (Fr, K, TA,) and of work, or action. (Fr, TA.)

2 تَسْمِيتٌ The keeping to the سَمْت [i. e. road, &c.]. (K.) It is said in a trad., فَانْطَلَقْتُ لَا أَدْرِى أَيْنَ أَذْهَبُ إِلَّا أَنَّنِى أُسَمِّتُ, meaning [And I departed, not knowing whither I should go, but] I kept to the course, or direction, of the road: or as some say, I prayed to God. (TA.) — — Also (assumed tropical:) The mentioning of God, (S, M, A, Msb, K,) or, as in some copies of the S, the mentioning of the name of God, [like تَسْمِيَةٌ, inf. n. of سَمَّى,] (TA,) upon, or over, a thing, (S, M, A, Msb, K,) or in any case. (TA.) One says, سَمَتَ عَلَى الطَّعَامِ (assumed tropical:) He mentioned the name of God upon, or over, the food. (TK.) — — And سمّت لَهُ and عَلَيْهِ, inf. n. تَسْمِيتٌ, (assumed tropical:) He prayed for what was good for him; prayed for a blessing upon him; as also شمّت. (L and TA in art. شمت, q. v.) In a trad. respecting eating, it is said, سَمُّوا اللّٰهَ وَدَنُّوا وَسَمِّتُوا, meaning (assumed tropical:) [Pronounce ye the name of God, and take what is next you of the food, or make your words to be near together, (see 2 in arts. دنو and سمو,) and,] when ye have ended, invoke a blessing upon him at whose abode or table ye have eaten. (TA.) — — التَّسْنِيتُ also signifies, (M, K,) or تَسْمِيتُ العَاطِسِ, (S, Msb,) (assumed tropical:) The praying for the sneezer; (M, Msb, K;) saying, هَدَاكَ اللّٰهُ إِلَى السَّمْتِ [May God guide thee to the right, or good, course]; because the person sneezing is disturbed and disquieted: so says AAF: (M, TA:) or the saying to him, يَرْحَمُكَ اللّٰهُ [May God have mercy on thee]: (Th, S, M:) or التَّسْمِيتُ signifies the saying بَارَكَ اللّٰهُ فِيكَ [May God bless thee]: (ISh, TA:) it is with س and with ش: (S, M, Msb:) one says سَمَّتَهُ, (T, M, Msb,) i. e. سَمَّتَ العَاطِسَ, meaning He prayed for the sneezer, [saying as above,] (A,) and شَمَّتَهُ: (T, M, Msb:) Th says that the former is preferred, (S,) or is the original, (Msb,) being from السَّمْتُ signifying القَصْدُ, (S, M, Msb,) and الهُدَى, and الاِسْتِقَامَةُ, (Msb,) and المَحَجَّةُ, (S,) or الطَّرِيقُ; (M;) as though one made a person his object by this prayer; (M;) and that the س is changed [by some] into ش: (TA:) but A 'Obeyd says that the pronunciation with ش is of higher authority, and more common. (S, Msb.) The Prophet said, When any of you sneezes, let him say, الحَمْدُ لِلّٰهِ [Praise be to God]; and he who prays for him [يُسَمِّتُهُ], or يُشَمِّتُهُ] [يَرْحَمُكَ اللّٰهُ] الَّذِى; and let him [i. e. the sneezer] say [in reply], يَهْدِيكُمُ اللّٰهُ وَيُصْلِحُ بَالَكُمْ [May God direct you aright, and render good your state, or condition, or case]. (Har p. 250.)

3 سامتهُ, inf. n. مُسَامَتَةٌ, He, or it, faced, or fronted, or was opposite to or over against, him, or it. (Msb, TA.)

5 تسمّتهُ, (As, S, A, TA,) [and] تسمّت لَهُ, (M,) He directed himself, or his course, or aim, to, or towards, him, or it; syn. قَصَدَهُ, (S, M,) or تَعَمَّدَهُ, and قَصَدَ نَحْوَهُ. (As, A, TA.)

سَمْتٌ inf. n. of 1 [q. v.]. (M, TA.) — — Also A road, or way; syn. طَرِيقٌ, (S, M, A, Mgh, Msb, K,) and مَحَجَّةٌ, (Th, S,) and نَحْوٌ: (A:) [pl. سُمُوتٌ.] One says, اِلْزَمْ هٰذَا السَّمْتَ Keep thou to this road, or way. (TA.) — — And [hence,] (assumed tropical:) The way, or course, that one pursues in his religion and his worldly affairs: (TA:) (assumed tropical:) a way, mode, or manner, of acting or conduct or the like: (S, TA:) (tropical:) the mode, or manner, [of life,] syn. هَيْئَة, (S, A, Mgh, Msb, K, TA,) of good people, (S, A, Mgh, K, TA,) in respect of religion, not in respect of goodliness of person: (TA:) a metaphorical meaning, from the same word as signifying " a road," or " way. " (Mgh.) One says, إِنَّهُ لَحَسَنُ السَّمْتِ (assumed tropical:) Verily he is good in respect of the way, or course, that he pursues in his religion and his worldly affairs: (TA:) or هُوَحَسَنُ السَّمْتِ means (assumed tropical:) he is good in his هَيْئَة [i. e., as here used, mode, or manner, of life]. (Msb.) And مَا أَحْسَنَ سَمْتَهُ (tropical:) How good is his way, mode, or manner, of acting or conduct or the like! (S, A, * Mgh, * TA.) — — [Hence,] (assumed tropical:) Gravity, staidness, steadiness, sedateness, or calmness. (Msb.) — — السَّمْتُ also signifies The region, or quarter, to which, or towards which, the course, or aim, is directed. (M.) — — [And hence, The bearing, or direction, of an object by the compass. And more particularly, The azimuth. — — And سَمْتُ الرَّأْسِ The zenith; or vertical point in the heavens. (" Zenit " appears to have been, as Golius observes, a mistranscription for " zemt," or " semt. ") — — سَمْتُ الشَّمْسِ The path of the sun; the ecliptic: from سَمْتٌ signifying " a road," or " way. " — — سَمْتُ الاِعْتِدَالِ The equinoctial colure. And سَمْتُ الاِنْقِلَابِ The solstitial colure.]

سَامِتٌ [part. n. of 1]: see an ex. in the latter half of the first paragraph of this art.

مُسَمِّتٌ (assumed tropical:) Any one praying, or who prays, for what is good, (S and TA in art. شمت,) لِأَحَدٍ [for any one]; (TA in that art.;) as also مُشَمِّتٌ: (S and TA in that art.:) any one praying, or who prays, for a return to the right, or good, way, and continuance therein. (Msb.)

مُتَسَمَّتُ النَّعْلِ The part of the sandal that is below its مُخَصَّر [or narrow part, more commonly called its خَصْر, extending thence] to its extremity. (K.)

سمج

سَمُجَ, [aor. سَمُجَ,] inf. n. سَمَاجَةٌ (S, O, Msb, K) and سُمُوجَةٌ; (L, TA;) and سَمِجَ, [aor. سَمَجَ,] (Lh, TA, and so in a copy of the A,) inf. n. سَمَاجَةٌ; (A;) It (a thing, S, O, Msb) was, or became, foul, unseemly, or ugly; (S, A, O, Msb, * K;) or devoid of beauty. (A, L, Msb.)

2 سمّجهُ, (A, O, L, Msb, K,) inf. n. تَسْمِيجٌ, (O, K,) He, or it, rendered it foul, unseemly, or ugly; (O, Msb, * K;) or devoid of beauty. (L, Msb.) One says, مَا سَمَّجَهُ عِنْدِى إِلَّا كَذَا [Nothing rendered it foul, unseemly, &c., in my estimation, but such a thing]. (A.)

4 مَا أَسْمَجَ فِعْلَهُ [How foul, or unseemly, is his deed!]. (A.)

10 استسمجهُ He reckoned it, or

esteemed it, foul, unseemly, or ugly; (S, O;) or devoid of beauty. (L.) One says, أَنَا أَسْتَسْمِجُ فِعْلَكَ [I reckon, or esteem, thy deed foul, or unseemly]. (A, TA.) سَمْجٌ, (S, O, K,) like ضَخْمٌ from ضَخُمَ, (S, O,) and ↓ سَمِجٌ, (S, A, O, Msb, K,) like خَشِنٌ (S, A, O, Msb) from خَشُنَ, (S, O,) and ↓ سَمِيجٌ, (S, A, O, K,) like قَبِيحٌ (S, A, O) from قَبُحَ, (S, O,) Foul, unseemly, or ugly; (S, A, O, Msb, * K;) or devoid of beauty: (A, L, Msb:) pl. سِمَاجٌ, (S, O, K,) [of سَمْجٌ,] like ضِخَامٌ [pl. of ضَخْمٌ, or of سَمِيجٌ, like قِبَاحٌ pl. of قَبِيحٌ], applied to a number of men, (S, O,) and, so applied, سَمَاجَى, [of سَمِجٌ, like حَذَارَى pl. of حَذِرٌ, or of سَمِيجٌ, like قَبَاحَى pl. of قَبِيحٌ,] (IF, O, L,) and سُمَجَآءُ, [of سَمِيجٌ,] and سَمِجُونَ: (L:) ↓ سَمِيجٌ is of the dial. of Hudheyl; and is said by some to signify possessing no good, or no good things. (L.) One says also سَمْجٌ لَمْجٌ and سَمِجٌ ↓ لَمِجٌ and لَمِيجٌ ↓ سَمِيجٌ, using the latter word in each case as an imitative sequent [for the purpose of corroboration]. (AO, S and K in art. لمج, q. v.) — — سَمْجٌ applied to milk signifies Greasy, and bad, or foul, in flavour; as also ↓ سَمِيجٌ; (S, O, K;) and so سَمْهَجٌ and سَمَلَّجٌ: (S:) or having no flavour; (L;) or so ↓ سَمِجٌ: (Msb:) and bad, or foul, in odour. (L.) سَمِجٌ: see the next preceding paragraph, in three places. سَمِيجٌ: see سَمْجٌ, in four places. سمح 1 سَمُحَ, (S, Msb, K,) aor. سَمُحَ, (Msb, K,) inf. n. سَمَاحٌ and سَمَاحَةٌ and سُمُوحٌ and سُمُوحَةٌ and سَمْحٌ and سِمَاحٌ, (K,) He was, or became, liberal, bountiful, munificent, or generous; (S, * Msb, * K;) as also ↓ اسمح: (Msb, K:) but the unaugmented verb commonly known, but faultily omitted in the K, is سَمَحَ, aor. سَمَحَ; and this is the only one mentioned by IKtt and IKoot and a number of other authors: سَمُحَ, like كَرُمَ, means he became of the people of السَّمَاحَة [i. e. liberality, &c.]: (MF:) [but] سَمَحَ and ↓ اسمح both signify as above; he was, or became, liberal, &c.; and he gave from a motive of generosity and liberality: this is the correct explanation of both; though some say that the former only is used in this sense; and the latter, in relation to compliance and submissiveness. (L.) You say, سَمَحَ بِهِ, (S, A, Msb,) aor. سَمَحَ, inf. n. سَمَاحٌ and سَمَاحَةٌ (S, * A, * Msb) and سُمُوحٌ, (Msb,) He was liberal, bountiful, munificent, or generous, with it; (S, A, Msb;) and gave it; and complied therein with that which was desired of him; as also ↓ اسمح. (Msb.) [And سَمَحَ لَهُ He was liberal, &c., to him; as also ↓ اسمح; whence,] God is represented, in a trad., as saying, أَسْمِحُوا ↓ لِعَبْدِى كَإِسْمَاحِهِ إِلَى عِبَادِى Be ye liberal, &c., to my servant, [meaning Mohammad,] like as he is liberal, &c., to my servants. (L.) And سَمَحَ لِى, (S,) or لَهُ, (A,) He gave (S, A) to me, (S,) or to him: (A:) and سَمَحَ بِكَذَا ↓ سَامَحَهُ he gave him such a thing. (Msb.) And لِى بِذٰلِكَ, and ↓ اسمح, and ↓ سامح, He complied with my desire in that thing. (L: see also a similar phrase below.) — — سَمَحَتْ, said of a she-camel, means She became submissive, and went quickly: (L:) and ↓ اسمحت said of a beast (دَابَّة), it became gentle and submissive after being refractory: (L, K: *) and in like manner ↓ اسمح; (A;) and ↓ سمّح, inf. n. تَسْمِيحٌ; (L;) said of a camel: (A, L:) or تَسْمِيحٌ signifies the going an easy pace: (S, L, K:) and the going quickly: (L, K:) or (so in the L, but in the K " and ") the act of fleeing. (L, K.) And ↓ اسمح It became easy and submissive. (L.) You say, أَسْمَحَتْ ↓ قَرُونَتُهُ, (S, A, K,) and قَرِينَتُهُ, as also ↓ سَامَحَتْ, (L,) His mind became submissive, (S, A, L, K,) لِذٰلِكَ الأَمْرِ to that thing. (L.) — — سَمَحَ, inf. n. سَمَاحٌ; (L;) and ↓ سمّح, (Mgh, L,) inf. n. تَسْمِيحٌ; (L, K;) and ↓ سامح, (Mgh, L,) inf. n. مُسَامَحَةٌ; (S, A, L, K;) and ↓ اسمح, (Mgh,) and ↓ تسمّح; (L;) also signify He acted in an easy, or a gentle, manner; (S, A, Mgh, L, K;) and he made easy, or facilitated; (L;) فِى أَمْرٍ in an affair: (Mgh, L:) and ↓ مُسَامَحَةٌ signifies the acting in an easy, or a gentle, manner in a contest in thrusting, or piercing, with spears or the like, and smiting with swords, and running. (L.) It is said in a well-known trad., السَّمَاحُ رَبَاحٌ The acting in an easy, or a gentle, manner, in affairs, is a means of gain, or profit, to the performer thereof. (L.) And you say, ↓ سامحهُ فِى الأَمْرِ He acted in an easy, or a gentle, manner with him. (TK.) And سَمَحَ لَهُ and بِهِ, and ↓ اسمح, He made [a thing] easy to him. (L.) And اِسْمَحْ يُسْمَحْ لَكَ (Meyd, Mgh, L) and بِكَ, (L,) and ↓ أَسْمِحْ يُسْمَحْ لَكَ (Meyd, L) and بِكَ, (L,) a trad., (Mgh, L,) meaning Facilitate thou, and facilitation shall be rendered to thee: (As, Sh, L:) or act thou in an easy, or a gentle, manner, and easy, or gentle, treatment, shall be rendered to thee: (Mgh:) or be thou compliant, and compliance shall be rendered to thee. (Meyd.) And سَمَحَ لَهُ بِحَاجَتِهِ, and ↓ اسمح, He made easy to him the object of his want. (IAar, L: see also a similar phrase above.) — — سَمَاحَةٌ (A, TA) and سُمُوحَةٌ, (TA,) [app. inf. ns. of which the verb is سَمُحَ,] in a branch, or rod, signify (tropical:) The being even and smooth, without any knots [or inequality of thickness: see سَمْحٌ]. (A, TA.) 2 سَمَّحَ see 1, in two places. — — تَسْمِيحُ الرُّمْحِ means (assumed tropical:) The straightening, or making even, of the spear, (S, K, TA,) so as to render it smooth. (TA. [See 1, last sentence.]) 3 سَاْمَحَ see 1, in six places. 4 أَسْمَحَ see 1, in all but four sentences. 5 تَسَمَّحَ see 1, in the latter half of the paragraph: — — and see also the paragraph here following, in two places. 6 تسامحوا They acted in an easy, or a gentle, manner, one with another. (S, A, K.) — — [Hence] تَسَامُحٌ [as a conventional term in lexicology, or in relation to language,] is [A careless, or defective, manner of expression,] when the meaning of a sentence is not known, and, in order to its being understood, requires another word or phrase to be supplied: (KT:) [or the using a careless mode of expression, relying upon the understanding of the reader or hearer; as also ↓ تَسَمُّحٌ: or] a deficiency in what a speaker says, relying upon [the knowledge of] the person addressed. (Marginal note in a copy of the KT, subsigned سمع [app. to denote that the authority is Isma'eel Hakkee].) [See also تَسَاهُلٌ, which is often used as though it were syn. with تَسَامُحٌ.] — — The primary meaning of تَسَامُحٌ and ↓ تَسَمُّحٌ is [said to be] The being wide, or ample: whence the phrase فِى الحَقِّ مَسْمَحٌ [expl. below]. (Msb.) 7 السمح [app. syn. with أَسْمَحَ, or perhaps a mistranscription for the latter word]: see اِنْسَجَحَ. سَمْحٌ (T, S, A, Mgh, Msb, K) and ↓ سَمِحٌ, of which the former is a contraction, (Msb,) [but which is seldom used,] as also ↓ سَمِيحٌ and [in an intensive sense] ↓ مِسْمَحٌ (T, M, TA) and ↓ مِسْمَاحٌ (T, S, * M, A, * K, * TA) [and ↓ سَمُوحٌ, occurring in the K voce نَعُوسٌ, the last three fem. as well as masc.], Liberal, bountiful, munificent, or generous: (T, S, M, A, Mgh, Msb, K, TA:) fem. سَمْحَةٌ: (T, S, M, A, K:) pl. سِمَاحٌ, (Th, T, S, M, A, Msb, K,) applied to women (Th, S, Msb, K) only, (Th, S, K,) or to men and to women, (T, M, TA,) and سُمَحَآءُ, (T, S, M, A, Msb, K,) applied to a party of people, (S, A,) [i. e.] to men and to women, (T, M, TA,) as though pl. of سَمِيحٌ, (S, K,) and مَسَامِيحُ, (T, S, M, A, K,) applied to men and to women, (T, M, A, *) pl. of مِسْمَاحٌ, (A,) or as though pl. of مِسْمَاحٌ. (S, K.) The dim. of سَمْحٌ is ↓ سُمَيْحٌ and ↓ سُمَيِّحٌ; (K;) but the latter is by some disallowed. (TA.) You say also, فُلَانٌ سَمْحٌ لَمْحٌ and لَمِيحٌ ↓ سَمِيحٌ [app. meaning Such a one is very liberal, &c.; for in each case the latter epithet is probably an imitative sequent, and therefore a corroborative]. (L.) — — دَابَّةٌ سَمْحَةٌ [A beast that is submissive, or easy, or gentle: and probably also quick: see 1]. (A, voce جَمْحَةٌ, q. v.) — — [Hence, app.,] سَمْحَةُ is the name of A mare of Jaafar the son of Aboo-Tálib. (K. [See also سَبْحَة.]) — — And أُمُّ سَمْحَةَ The she-goat. (T in art. ام.) — — And قَوْسٌ سَمْحَةٌ (assumed tropical:) A pliant bow. (K, * TA.) — — And عُودٌ سَمْحٌ (tropical:) A branch, or rod, that is even and smooth, (A, * Msb, * TA,) without any knot: (A, K, TA:) or of even growth, so that what is between its two extremities is not more slender than its two extremities or than one of them. (AHn, TA.) One says also سَاجَةٌ سَمْحَةٌ (tropical:) [An oblong squared piece, or a board or tablet, of the wood of the ساج (q. v.), that is even and smooth]. (TA.) — — And مِلَّةٌ سَمْحَةٌ (assumed tropical:) A religion in which is no straitness (K, TA) nor difficulty. (TA.) — — The saying of 'Omar Ibn-'AbdEl-'Azeez أَذِّنْ أَذَانًا سَمْحًا

means (assumed tropical:) [Recite thou a call to prayer] without a prolonging of the voice, and trilling, and without modulation. (Mgh.) سَمِحٌ: see the next preceding paragraph. سِمَاحٌ Tents (بُيُوت) made of skins. (Ibn-ElFaraj, K.) سَمُوحٌ: see سَمْحٌ, first sentence. سَمِيحٌ: see سَمْحٌ, in two places. سُمَيْحٌ and سُمَيِّحٌ dims of سَمْحٌ, q. v. (K.) أَسْمَحُ [More, and most, liberal, bountiful, munificent, or generous]. See an ex. voce عَلَيْكَ بِالحَقِّ فَإِنَّ فِيهِ .لَافِظٌ لَمَسْمَحًا, (A, Msb, * K, *) Keep thou to the truth, for verily in it is ample scope for avoiding falsity; expl. by مُتَّسَعًا, (A, Msb, K,) and مَنْدُوحَةً عَنِ البَاطِلِ. (A, Msb.) مِسْمَحٌ: see سَمْحٌ, first sentence. مِسْماح: see سَمْحٌ, first sentence. سمحج سَمْحَجٌ, applied to a she-ass and to a mare, (S, O, K,) but not to a male, (AO, S, O,) and sometimes to a she-camel, (TA,) Long in the back; (S, O, K;) as also ↓ سِمْحَاجٌ (O, K) and ↓ سَمْحُوجٌ: (O:) [see an ex. in a verse cited voce شَغَبَ:] pl. of the last but one, or of the last, not of the first as it is asserted to be by A'Obeyd and by Kr, سَمَاحِيجُ: (TA:) and the first, a mare slender in the body, or lean in the belly, but thick in the part between the shoulder and shoulder-blade, (O, K, TA,) having thick and strong flesh: (TA:) applied only to females. (K.) — — Also, applied to a bow, Long. (O, K.) سَمْحَجَةٌ Length in anything. (T, O, K.) سِمْحَاجٌ: see سَمْحَجٌ. سُمْحُوجٌ: see سَمْحَجٌ. — — Also Tall and hateful or hated; (O, K;) applied in this sense to a man. (O.) سمحق سِمْحَاقٌ [The pericranium; i. e.] the thin skin, (T, Mgh, Msb,) or thin integument, (S, Mgh, K,) above the skull: (T, S, Mgh, Msb, K:) and any thin skin resembling that; (Msb;) or [the periosteum of any bone; i. e.] the skin that is between the bone and the flesh, above the bone and beneath the flesh; every bone having what is thus termed: (TA:) [pl. سَمَاحِيقُ. — — Hence,] one says, عَلَى ثَرْبِ الشَّاةِ سَمَاحِيقُ مِنْ شَحْمٍ, (S, K, TA,) i. e. (tropical:) [Upon the fat that covers the stomach and bowels of the sheep or goat is or are] a thin integument [or thin integuments of fat]. (TA.) — — And سَمَاحِيقُ السَّمَآءِ (tropical:) The [strata or] thin portions of cloud. (S, K, TA.) — — سِمْحَاقٌ also signifies [The cicatrix which is] the mark of circumcision. (TA.) — — And A wound by which the head is broken (شَجَّةٌ [q. v.]) reaching to the thin skin, or integument, thus called. (T, S, Msb, K.) سُكْحُوقٌ Tall; applied to a palm-tree; (S, O, K;) as also سَحُوقٌ: (S:) or tall and thin: (Lth, TA:) not known to Az on any other authority than that of Lth. (TA.) [J held the م in each of these words, as he says, to be augmentative; and has therefore mentioned them in art. سحق.] سمد 1 سَمَدَ, (S, M, &c.,) aor. سَمُدَ, (M, L,) inf. n. سُمُودٌ, He (a man, IAar) was, or became, high, or elevated. (IAar, S, M, L, K. [عَلاءٌ in the CK is a mistake for عَلا.]) — — He raised his head; (L; [and the same is implied in the S; see سَامِدٌ;]) and so سَمِدَ: (M, L:) [and] he raised his head in pride. (S, L, K.) And in the former sense it is said of a camel, in his going along. (Bd in liii. 61.) — — Also He (a man) stood, raising his head, and with his breast erect; like as the stallion [camel] does when excited by lust: (A:) [for] it is said of a stallion [camel] when thus excited. (L.) — — And hence, (A,) (tropical:) He sang: (M, A, L:) because the singer raises his head and erects his breast: (A:) but Th says that this is rare: (M:) accord. to I'Ab, سُمُودٌ signifies the act of singing in the dial. of Himyer. (L.) — — Also, (M, K,) aor. as above, (TA,) and so the inf. n., (S, M,) (assumed tropical:) He diverted himself, sported, or played. (S, M, K, TA. [For لَهِىَ in the CK, I read لَهَا, as in the M, and in MS. copies of the K, and in the TA; and agreeably with the S, in which the inf. n. is expl. as syn. with لَهْوٌ.]) — — He was, or became, negligent, inattentive, inadvertent, inconsiderate, or heedless; and went away from, or relinquished, or left, a thing. (L.) — — He was, or became, confounded, perplexed, or amazed, and unable to see his right course; or affected with wonder; or cut short, or silent, being confounded, or perplexed, and unable to see his right course; syn. بُهِتَ: inf. n. as above: (M:) [or] he stood confounded, or perplexed, and unable to see his right course; syn. قَامَ مُتَحَيِّرًا. (K. [After this explanation and لَهَا immediately following it, it is said in the K, والسُّمُودُ يَكُونُ حُزْنًا وَسُرُورًا: meaning that it is by reason of grieving, or mourning, as signifying the " standing confounded " &c.; and by reason of rejoicing, or being happy, as signifying the " diverting oneself " &c. See as an ex. of its usage in a case of grief the verses which I have cited at the close of the first paragraph of art. رد, and which are cited in the present art. in the L and TA.]) — — Also He kept constantly, or continually, (M, L,) to an affair, (M,) or upon the ground, or in the land. (L.) — — He strove laboured, or exerted himself, or he wearied himself, in work, (K, TA,) and in journeying. (TA.) And سَمَدَتِ الإِبِلُ (S, M, K) فِى سَيْرِهَا, (S,) aor. and inf. n. as above, (M,) The camels strove, laboured, or exerted themselves, in their journeying: (S, K:) or knew not fatigue, or weariness. (M.) [See also سَمْدٌ, (which is likewise, perhaps, an inf. n. of the same verb,) below.] — سَمَدَهُ, inf. n. سَمْدٌ, i. q. قَصَدَهُ [He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; &c.]; like صَمَدَهُ. (M.) — And سَمَدَ الأَرْضَ, inf. n. سَمْدٌ, He made the land, or ground, plain, or smooth, or soft. (M.) 2 سمّدهُ, (M, TA,) inf. n. تَسْمِيدٌ, (TA,) (assumed tropical:) He diverted him: (M, TA:) [and in like manner, ↓ اسمدهُ; for] one says to a slave-songstress, أَسْمِدِينَا, [in one of my copies of the S, erroneously, اسْمُدِينَا,] meaning Divert thou us by singing. (S, O, L, TA.) — سمّد الأَرْضَ, (M, Msb, K,) inf. n. as above, (S, Msb, K,) He manured the land with سَمَاد [q. v.]: (S, Msb, K:) he dunged, or manured, the land; syn. زَبَّلَهَا. (M. [So in a copy of the M: in the TA زبلها, without teshdeed; and thus only, I believe, correctly; though it is commonly pronounced with teshdeed in the present day.]) — سمد شَعَرَهُ, (M,) or الشَّعَرَ, (K,) inf. n. as above, (TA,) He removed utterly his hair, or the hair; (M, K, TA;) taking the whole of it [in shaving]: a dial. var. of سبّد. (TA.) تَسْمِيدُ الرَّأْسِ is The removing utterly the hair of the head [by shaving]: a dial. var. of تَسْبِيد. (S.) — — And تَسْمِيدٌ is also used [alone, the objective complement being app. meant to be understood,] as meaning The leaving off, or neglecting, the anointing of oneself [or of one's hair], and washing: and so تَسْبِيدٌ. (A 'Obeyd, TA in art. سبد.) 4 أَسْمَدَ see 2, first sentence. 9 إِسْمَدَّ see Q. Q. 4, in two places. 11 إِسْمَادَّ see what next follows. Q. Q. 4 اِسْمَأَدَّ, (S, M, L,) inf. n. اِسْمِئْدَادٌ, (S,) He, or it, became swollen: (M, L:) or became much swollen: (AZ, M, L:) or he (a man) became swollen with anger; (S, L;) or so ↓ اِسْمَادَّ, inf. n. اِسمِيدَادٌ; and ↓ اِسْمَدَّ, inf. n. اِسْمِدَادٌ. (K.) One says, اسمأدّت يَدُهُ His arm, or hand, became swollen: and اسمأدّت رِجْلُهَا Her leg, or foot, became inflated and swollen. (L, TA.) — — Also, said of anything, It went, or passed, away: or perished; and so ↓ اسمدّ. (L, TA.) And اسمأدّ مِنَ الغَضَبِ He perished by reason of anger. (L.) سَمْدٌ Continuing, or unceasing, journeying. (M, L.) [Perhaps an inf. n.: see سَمَدَتِ الإِبِلُ, and what next precedes it, in the latter part of the first paragraph.] — — هُوَ لَكَ سَمْدًا, (K, TA,) or ↓ سَمَدًا, (M,) [in my copy of the Mgh سمدا, and in the O سَمدًا,] He, or it, is thine ever, or for ever; syn. سَرْمَدًا, (Th, M, Mgh, O, K,) and أَبَدًا. (Th, M, Mgh.) And لَا أَفْعَلُ ذٰلِكَ سَمْدًا or ↓ سَمَدًا, (M,) I will not do that ever. (M, TA.) سَمَدًا: see the next preceding paragraph, in two places. سَمَادٌ A compost, or manure, consisting of سِرْجِين, (S, Mgh, Msb,) or سِرْقِين, (K,) [both meaning dung of beasts, such as horses, camels, sheep and goats, wild oxen, and the like,] with ashes, (S, K,) or with earth or dust: (Mgh, Msb:) or a manure consisting of strong earth. (M.) سَمِيدٌ i. q. حُوَّارَى (A, K) [app. as meaning White, or whitened, flour: but said in the TK to mean fine bread]: accord. to Kr, i. q. طَعَامٌ [app. as meaning wheat]; and said by him to be with the unpointed د: (K:) but more chastely, (K,) and

better known, (TA,) with ذ. (K, TA.) [In the present day, applied to Semoulia; a kind of paste made of very fine wheat-flour, reduced to small grains. See also إِسْمِيدٌ, below.] سَامِدٌ Any [man or animal] raising his head [in pride or otherwise]. (S, M, L.) — — A man standing: (IAar; and so in a copy of the S:) or standing, raising his head, and with his breast erect; (A, IAth;) as the stallion [camel] does when excited by lust. (A.) — — [And hence, as is indicated in the A, (see 1,)] (assumed tropical:) A singer; or singing. (M, L; and so in two copies of the S.) And the latter is said to be the meaning of the pl. in the Kur liii. 61. (M, L.) — — [Hence also,] Behaving proudly. (I 'Ab in explanation of the pl. in the Kur liii. 61; and IAar.) — — Diverting himself; playing; or sporting. (IAar, S, M; and Bd in liii. 61,) — — Negligent, inattentive, inadvertent, inconsiderate, or heedless. (Lth, IAar A.) Thus the pl. is said by Lth to mean in the Kur liii. 61. (TA.) — — Standing in a state of confusion, perplexity, or amazement: (Mgh:) and so the pl. is said to mean in the Kur liii. 61: (TA:) or confounded, perplexed, or amazed, by reason of inordinate exultation. (IAar.) — — And Silent. (So in a copy of the S.) — — And Grieving, or mourning, and lowly, humble, or submissive. (So, too, in a copy of the S.) — — In the saying of Ru-beh, (K,) describing camels, (TA,) سَوَامِدُ اللَّيْلِ خِفَافُ الأَزْوَادْ the meaning is, Continuing journeying, (K,) or striving, labouring, or exerting themselves, or wearying themselves, [during the night,] having no fodder in their bellies: (L:) F says that J has erred in saying that the meaning is, "having no fodder in their bellies: " but this is the explanation of the words خفاف الازواد, as IM and others have expressly stated; and this necessarily indicates that سوامد has the meaning assigned to it in the K; so that no error is attributable to J in this case: or, as some say, خفاف الازواد means not having upon their backs [much] provision for the riders. (TA.) — — سَامِدٌ as an epithet applied to a وَطْب [or skin in which milk is put] means (tropical:) Full, [so as to be] standing upright. (A, TA.) إِسْمِيدٌ What is called in Persian سِمِدٌ [app. a mistranscription for شَمَذْ, i. e. white bread]; an arabicized word: [so says ISd; and he adds,] I know not whether it be the same as سَمِيدٌ expl. by Kr as signifying طَعَامٌ, or not. (M.) مِسْمَدٌ i. q. زَبِيلٌ [i. e. A basket of palm-leaves; probably one used for carrying سَمَاد, or manure]: so says Lh; adding that one should not say مِسْمَدَةٌ. (M.) سمدر Q. 4 إِسْمَدَرَّ accord. to the M and K, إِسْمَدَرَّ: and مُسْمَدِرٌّ and سُمْدُورٌ and سَمَادِيرٌ: see art. سدر. سمدع سَمَيْدَعٌ, (S, K, &c.,) of the measure فَعَيْلَلٌ, (Sb, TA,) so accord. to the grammarians, but Aboo-Usámeh Junádeh El-Azdee says that it is of the measure فَمَيْعَلٌ, from سَدْعٌ as syn. with ذَبْحٌ and بَسْطٌ, (Sgh, TA,) pronounced by the vulgar سُمَيْدَع, with damm to the س, (IDrst, TA,) which is a mistake, (Th, IDrst, S, K, &c.,) for there is not in the language of the Arabs a noun of the measure فُعَيْلَلٌ, (IDrst, TA,) A lord, master, chief, prince, or man of rank or quality; ('Eyn, S, O, K;) to which Et-Teiyánee adds, from As, on the authority of Munteji' Ibn-Nebhán, (TA,) of easy nature or disposition, generous, and very hospitable, — or in whose vicinity his companion has power or authority or dignity, not being harmed nor inconvenienced; (S, K, TA;) and thus expl. by AHát also; (TA;) generous; noble, or elevated in rank; liberal, bountiful, or munificent: (O, K:) and also (K) courageous: (Lth, K:) and goodly, and stout, bulky, or corpulent: (AZ, EtTeiyánee:) pl. سَمَادِعُ. (IJ.) — — The lion. (Ibn-Ed-Dahhán, T, S, O.) — — And hence, [accord. to SM, but the reverse I think more probable,] (tropical:) A chief, or person of authority. (TA.) — — The wolf; (En-Nadr, K;) because of his swiftness. (En-Nadr.) — — And hence, (TA,) (tropical:) A man active, agile, or prompt, in accomplishing his wants. (K, TA.) — — And A sword. (K.) سمذ سَمِيذٌ i. q. سَمِيدٌ [q. v.]; (K:) [said to be] more chaste than the latter: (K in art. سمد:) [but] accord. to Kr, it is with the unpointed د. (M in that art.) سمر 1 سَمَرَ, (S, M, K,) aor. سَمُرَ, (S, M,) inf. n. سَمْرٌ and سُمُورٌ, (M, K,) He held a conversation, or discourse, by night: (S:) or he waked; continued awake; did not sleep: (M, K:) and ↓ اسمر may signify the same; or may be of the same class as أَهْزَلَ and أَسْمَنَ, and thus signify he had, or came to have, a سَمَر [or conversation, or discourse, by night]. (M.) [See also 3.] — — سَمَرَتِ المَاشِيَةُ, aor. سَمُرَ, inf. n. سُمُورٌ, (assumed tropical:) The cattle pastured by night without a pastor; or dispersed themselves by night: (M, TA:) [or simply pastured by night; for] one says, إِنَّ إِبِلَنَا تَسْمُرُ, meaning (assumed tropical:) Verily our camels pasture by night: (TA:) and سَمَرَتِ الإِبِلُ لَيْلَتَهَا كُلَّهَا (tropical:) The camels pastured during their night, the whole of it. (A.) And سَمَرَتِ المَاشِيَةُ النَّبَاتَ (assumed tropical:) The cattle pastured upon the herbage; (M, K;) aor. as above: (M:) [or pastured upon the herbage by night: like as one says,] سَمَرَ الخَمْرَ (assumed tropical:) He drank mine, or the mine, (K, TA,) by night: (TA:) and بَاتُوا يَسْمُرُونَ الخَمْرَ (tropical:) They passed, or spent, their night drinking wine, or the wine. (A.) — — See also سَمِيرٌ, in three places. — سَمُرَ, (S, M, Msb, K,) aor. سَمُرَ; (K;) and سَمِرَ, (S, K, in a copy of the M سَمَرَ,) aor. سَمَرَ; inf. n. of each سُمْرَةٌ; (K;) and ↓ اسمارّ, (S, M, K,) inf. n. إِسْمِيرَارٌ; (S;) He, or it, was, or became, [tawny, brownish, dusky, or dark in complexion or colour; i. e.,] of the colour termed سُمْرَة [expl. below]. (S, M, Msb, K.) — سَمَرَهُ: see 2, first signification. — — [Hence,] سمر عَيْنَهُ i. q. سَمَلَهَا, (M, K,) which signifies He put out, or blinded, (فَقَأَ,) his eye with a heated iron instrument: (S and Msb in art. سمل:) or he put out, or blinded, (كَحَلَ,) his eye with a مِسْمَار [or nail] (Mgh, Msb, TA) of iron (TA) made hot (Mgh, Msb, TA) in fire: (Msb:) or [simply] he put out, or blinded, his eye; syn. فَقَأَهَا. (K.) — سَمَرَ اللَّبَنَ: — and سَمَرَ سَهْمَهُ: see 2. 2 سمّرهُ, (S, M, Mgh, Msb, K,) inf. n. تَسْمِيرٌ; (S;) and ↓ سَمَرَهُ, (S, M, Mgh, &c.,) aor. سَمُرَ (M, Msb, K) and سَمِرَ, (M, K,) inf. n. سَمْرٌ; (M, Msb;) or the former has an intensive signification; (Msb;) [He nailed it; i. e.] he made it fast, firm, or strong, (M, Mgh, K,) with a nail [or nails]; (S, * M, * Mgh, Msb, K; *) namely, a door [&c.]. (Mgh, Msb.) [See also سَرْدٌ.] — سمّر اللَّبَنَ, (M, TA,) inf. n. تَسْمِيرٌ; (S;) and ↓ سَمَرَهُ, (K, TA,) aor. سَمُرَ; (TA;) He made the milk thin with water; (S;) made it to be what is termed سَمَار [q. v.]. (M, K.) — سمّر, inf. n. as above, is also syn. with شَمَّرَ (S, M, K) and أَرْسَلَ. (M, K.) You say, سمّر سَهْمَهُ He discharged, or shot, his arrow; (M, TA;) as also ↓ سَمَرَهُ: (K, TA:) or the former, he discharged it, or shot it, hastily; (K;) opposed to خَرْقَلَ; for one says, سَمِّرْ فَقَدْ أَخْطَبَكَ الصَّيْدُ [Discharge, or shoot, thine arrow quickly, for the game has become within thy power], and خَرْقِلْ حَتَّى يُخْطِبَكَ [Discharge, or shoot, deliberately, in order that it may become within thy power]. (IAar, TA.) One says also, سمّر جَارِيَتَهُ He dismissed his female slave, or let her go free. (S and M, from a trad.) A 'Obeyd says that this is the only instance in which سمّر, with س, has been heard [in this sense: but several other instances have been mentioned]. (TA.) You also say, سمّر الإِبِلَ He let the camels go, or left them: and he hastened them; syn. كَمَّشَهَا; as also ↓ أَسْمَرَهَا; originally with ش: (TA:) or he sent them, or left them, to pasture by themselves, without a pastor, by night [which is perhaps the more proper meaning (see 1)] or by day; syn. أَهْمَلَهَا. (M, TA.) And سمّر السَّفِينَةَ He sent off, or launched forth, the ship; let it go; or let it take its course. (M, TA.) 3 سامرهُ, (M,) inf. n. مُسَامَرَةٌ, (S, A,) He held a conversation, or discourse, with him by night. (S, M.) [See also 1, first sentence.] 4 أَسْمَرَ see 1: — — and سَمِيرٌ, in four places: — and see also 2. 11 اسمارّ: see 1, in the latter half of the paragraph. سَمَرٌ Conversation, or discourse, by night; (S, M, K;) as also مُسَامَرَةٌ. (S, A. *) It is said in a trad., السَّمَرُ بَعْدَ العِشَآءِ, or, accord. to one relation, السَّمْرُ, Conversation or discourse by night is after nightfall. (TA.) And you say, لَا أَفْعَلُهُ السَّمَرَ وَالقَمَرَ I will not do it as long as men hold conversation or discourse in a night when the

moon shines: (S:) or as long as men hold conversation or discourse by night, and as long as the moon rises: (Lh, M:) or ever. (M.) [See also below. The pl., أَسْمَارٌ, is often used as meaning Tales related in the night, for amusement: but this usage is probably post-classical.] — — (tropical:) Conversation, or discourse, by day. (TA.) — — A place in which people hold conversation or discourse by night; or in which they make, or remain awake; (M, K;) as also ↓ سَامِرٌ; (S, * M, K;) which latter is expl. by Lth as signifying a place in which people assemble for conversation or discourse by night. (TA.) — — A people's assembling and holding conversation or discourse in the dark. (TA.) — — And hence, (TA,) The dark; or darkness. (As, M, K, TA.) So in the saying حَلَفَ بِالسَّمَرِ وَالقَمَرِ He swore by the darkness and the moon. (As.) — — Night: (M, K:) you say, أَتَيْتُهُ سَمَرًا I came to him in the night. (A.) — — A night in which there is no moon: hence the saying لَا أَفْعَلُ ذٰلِكَ السَّمَرَ وَالقَمَرَ I will not do that when the moon does not rise nor when it does rise. (Fr.) [See also above.] — — The shade of the moon. (M, K.) — — The light of the moon; moonlight; accord. to some, the primary signification; because they used to converse, or discourse, in it. (TA.) — — The time of daybreak: you say, طُرِقَ القَوْمُ سَمَرًا The people were come to at daybreak. (AHn, M.) — — See also سَمِيرٌ. سَمُرٌ A certain kind of tree, (M, K,) well known; (K;) i. q. طَلْحٌ [the gum-acacia-tree; acacia, or mimosa, gummifera]; (Msb;) or [a species] of the طَلْح, (S,) of the kind called عِضَاه, (Mgh, Msb,) having small leaves, short thorns, and a yellow fruit (بَرَمَة) which men eat: there is no kind of عضاه better in wood: it is transported to the towns and villages, and houses are covered with it: (M:) its produce is [a pod] termed حُبْلَةٌ [q. v.]: (TA in art. حبل:) [the mimosa unguis cati of Forskål (Flora Aegypt. Arab., pp. cxxiii. and 176:)] n. un. سَمُرَةٌ: (M, Mgh, Msb, K:) [in the S, سَمُرٌ is said to be pl. of سَمُرَةٌ: but it is a coll. gen. n.:] the pl. of سَمُرَةٌ is سَمُرَاتٌ, and أَسْمُرٌ, a pl. of pauc., of which the dim. is ↓ أُسَيْمِرٌ. (S.) It is said in a prov., شَرْجًا لَوْ أَنَّ أُسَيْمِرًا ↓ أَشْبَهَ شَرْجٌ [Sharj would resemble Sharj if a few gum-acacia-trees were found there: Sharj is a certain valley of El-Yemen: for the origin of this prov., see Freytag's Arab. Prov., i. 662]. (S.) يَا أَصْحَابَ السَّمُرَةِ [O people of the gumacacia-tree], in a saying of the Prophet, was addressed to the persons meant in the Kur xlviii. 18. (Mgh.) سُمْرَةٌ [A tawny, or brownish, colour, of various shades, like the various hues of wheat; (see أَسْمَرُ;) duskiness; darkness of complexion or colour;] a certain colour, (S, Msb,) well known, (Msb,) between white and black, (M, K,) in men and in camels and in other things that admit of having it, but in camels the term أُدْمَةٌ is more common, and accord. to IAar it is in water also; (M;) in men, the same as وُرْقَةٌ [in camels]; (IAar, TA;) a colour inclining to a faint blackness; (T, TA;) the colour of what is exposed to the sun, of a person of whom what is concealed by the clothes is white: (IAth:) from سَمَرٌ signifying the " shade of the moon. " (TA.) السَّمَرَةُ: see السَّامِرَةُ. إِبِلٌ سَمُرِيَّةٌ Camels that eat the tree called سَمُر. (AHn, M, K.) سَمَرْمَرَةٌ The [demon called] غُول. (Sgh, K.) سَمَارٌ Thin milk: (S:) milk containing much water: (Th, M, K:) or [diluted] milk of which water composes two thirds: n. un. with ة, signifying some thereof. (M.) — — [See also a tropical usage of this word in a prov. cited voce رَبَضٌ.] — [In the present day it is also applied to A species of rush, growing in the deserts of Lower and Upper Egypt, of which mats are made for covering the floors of rooms; the juncus spinosus of Forskål, (Flora Aegypt. Arab., p. 75,) who writes its Arabic name " sammar; " the juncus acutus β of Linn.] سَمُورٌ, applied to a she-camel, (K, TA,) Swift: (K:) or generous, excellent, or strong and light, and swift. (TA.) سَمِيرٌ i. q. ↓ مُسَامِرٌ; (M, A, K;) i. e. A partner in conversation, or discourse, by night. (TA.) You say, أَنَا سَمِيرُهُ and ↓ مُسَامِرُهُ [I am his partner &c.]. (A.) — — Afterwards used unrestrictedly [as signifying (assumed tropical:) A partner in conversation, or discourse, at any time]. (TA.) — — [Golius and Freytag add the meaning of A place of nocturnal confabulation; as from the K; a sense in which this word is not there found.] — — اِبْنُ سَمِيرٍ The night in which is no moon: [contr. of اِبْنُ ثَمِيرٍ:] a poet uses the phrase اِبْنُ سَمِيرٍ ↓ مَا أَسْمَرَ, meaning As long as the moonless night allows the holding conversation, or discourse, in it. (M. [See also another explanation of this phrase in what follows.]) — — سَمِيرٌ is also syn. with دَهْرٌ [as meaning Unlimited time, or time without end]; (Lh, S, M, K;) as also ↓ سَمَرٌ, (Fr, M, K,) whence the saying فُلَانٌ عِنْدَ فُلَانٍ السَّمَرَ Such a one is with, or at the abode of, such a one ever, or always. (M.) Hence, or because people hold conversation, or discourse, in them, (S,) اِبْنَا سَمِيرٍ means The night and the day. (S, M, K.) You say, لَا ↓ اِبْنَا سَمِيرٍ أَفْعَلُهُ مَا سَمَرَ, (S, K,) and لَا آتِيكَ الخ, (M,) and ↓ اِبْنُ سَمِيرٍ مَا سَمَرَ اِبْنَا سَمِيرٍ ↓ مَا سَمَرَ السَّمِيرُ, (M, K,) and ↓ مَا سَمَرَ, and ↓ اِبْنُ مَا أَسْمَرَ سَمِيرٍ مَا أَسْمَرَ, (Lh, M, K,) and ↓ مَا أَسْمَرَ السَّمِيرُ, (K,) i. e. [I will not do it, and I will not come to thee,] ever, (S,) or in all time, (M,) or while night and day alternate. (K.) And لَا أَفْعَلُهُ سَمِيرَ اللَّيَالِى (S, M) [I will not do it] to the end of the nights. (M.) — — اِبْنَا جَالِسٍ وَسَمِيرٍ is expl. by AHeyth, in his handwriting, as meaning Two roads that differ, each from the other. (Az, TA.) سُمَيْرِيَّةٌ A certain kind of ships. (S.) [سُمَيْرِىٌّ signifies the same, (Golius on the authority of Meyd.,) applied to A single ship of that kind.] — — IAar mentions the saying, أَعْطَيْتُهُ سُمَيْرِيَّةً مِنْ دَرَاهِمَ كَأَنَّ الدُّخَانَ يَخْرُجُ مِنْهَا, without explaining it: [ISd says,] I think he meant, [I gave him] دَرَاهِمِ سُمْر, i. e. dusky dirhems, as though smoke were issuing from them by reason of their duskiness: or dirhems of which the whiteness was fresh. (M.) سَمُّورٌ [The sable; mustela zibellina, or viverra zibellina;] a certain beast, (Mgh, K,) or animal, (Msb,) well known, (Mgh,) found in Russia, beyond the country of the Turks, resembling the ichneumon; in some instances of a glossy black; and in some, of the [reddish] colour termed شُقْرَة: (Msb, TA:) costly furred garments are made of its skin: (K, TA:) pl. سَمَامِيرُ. (Msb.) — — Also A جُبَّة [or any garment] made with its fur. (TA.) سِمِّيرٌ A companion of [or one who habitually indulges in] conversation, or discourse, by night. (M, K.) سَامِرٌ A man holding, or who holds, a conversation, or discourse, by night: (S:) pl. سُمَّارٌ (S, M, K) and سُمَّرٌ. (TA.) It is also a quasi-pl. n., (M, K,) [as such occurring in a verse cited voce مُرِمٌّ, in art. رم,] and is syn. [as such] with سُمَّارٌ, signifying persons holding, or who hold, conversation, or discourse, by night: (S, M:) or persons waking, continuing awake, not sleeping; as also ↓ سَامِرَةٌ [a fem. sing., and therefore applicable as an epithet to a broken pl. and to a quasi-pl. n. and to a coll. gen. n.]: (M, K:) سَامِرٌ is a pl. [or rather quasi-pl. n.] applicable to males and to females: (T, TA:) or it is a sing., and, like other sings., is used as a qualificative of a pl. only when the latter is determinate; as in the phrase تَرَكْتُهُمْ سَامِرًا [I left them holding a conversation & c.]. (Lh, M.) — — Also A camel pasturing by night. (TA.) — — See also سَمَرٌ. سَامِرَةٌ: see سَامِرٌ. — السَّامِرَةُ (M, Msb, K) and ↓ السَّمَرَةُ (TA) [The Samaritans; a people said to be] one of the tribes of the Children of Israel; (M;) or a sect, (Msb,) or people, (K,) of the Jews, differing from them (Msb, K) in most, (Msb,) or in some, (K,) of their institutes: (Msb, K:) Zj says, they remain to this time in Syria, and are known by the appellation of ↓ السَّامِرِيُّونَ: (M:) most of them are in the mountain of n-Nábulus: (TA:) ↓ سَامِرِىٌّ is the rel. n. of السَّامِرَةُ. (M, Msb, K.) سَامِرِىٌّ, and its pl.: see the next preceding paragraph. أَسْمَرُ [Tawny, or brownish; dusky; dark-complexioned or dark-coloured;] of the colour termed سُمْرَةٌ [q. v.]: (S, M, K, & c.:) fem سَمْرَآءُ: (Msb, & c.:) and pl. سُمْرٌ. (A.) You say بَعِيرٌ أَسْمَرُ A camel of a white

colour inclining to شُهْبَة [which is a hue wherein whiteness predominates over blackness]. (M.) And قَنَاةٌ سَمْرَآءُ [A tawny spearshaft]. (M.) And حِنْطَةٌ سَمْرَآءُ [Tawny wheat]. (M.) — — [Hence,] السَّمْرَآءُ Wheat: (S, Msb, K:) because of its colour. (Msb.) And الأَسْمَرَانِ Wheat and water: (AO, S, K:) or water and the spear. (S, K.) — — الأَسْمَرُ, also, signifies Milk: (M:) or milk of the gazelle: (IAar, M, K:) app. because of its colour. (M.) — — And [for the same reason] السَّمْرَآءُ signifies also Coarse flour, or flour of the third quality, full of bran; syn. خُشْكَارٌ. (K.) You say خُبْزُ السَّمْرَآءِ Bread made of such flour. (L in art. السَّمْرَآءِ.) — — And The [kind of milking-vessel called] خرج. (Sgh, K.) — — And عَامٌ أَسْمَرُ (assumed tropical:) A year of drought, in which is no rain. (M.) أُسَيْمِرٌ dim. of أَسْمُرٌ: see سَمُرٌ, in two places. مِسْمَارٌ A nail; a pin, or peg, of iron; (Mgh;) a certain thing of iron; (S, K) a thing with which one makes fast, firm, or strong: (M, K:) pl. مَسَامِيرُ. (S, Msb, K.) — — Also, (K, TA,) مِسْ○مارُإِبِلٍ or, (A, O,) (tropical:) A good manager of camels; (A, O, K, TA;) a skilful, good pastor thereof. (A.) مَسْمُورٌ Nailed; made fast, firm, or strong, with a nail [or nails]. (S, * Mgh.) — — (assumed tropical:) A man, (TA,) having little flesh, strongly knit in the bones and sinews. (K, TA.) — — And, with ة, (tropical:) A woman, (M,) or girl, or young woman, (A, O, K,) compact, or firm, in body, (M, A, O, K,) not flabby in flesh. (M, O, K.) — عَيْشٌ مَسْمُورٌ (tropical:) A turbid life: (M, O, * K, * TA:) from سَمَارٌ applied to milk. (M, TA.) مُسَامِرٌ: see سَمِيرٌ, in two places. سيرج Q. 1 سَمْرَجَةٌ [inf. n. of سَمْرَجَ] The collecting of the [tax called] خَرَاج: (Ibn-'Abbád, O:) [and the giving, or paying, thereof: for] one says, سَمْرِجْ لَهُ, meaning Give thou to him [the tax so called]. (ISh, O, K. [It seems to be intentionally indicated in the O and K, by what immediately precedes the explanation of this phrase, which explanation is أَعْطِهِ, that الخَرَاجَ is to be understood after it.]) سمرج [written without any syll. signs, and therefore probably سَمْرَجُ,] sing. of سَمَارِجُ, (TA,) which signifies Even, or plain, places [or tracts] of land. (T, * Ibn-'Abbád, O, TA. *) سَمَرَّجٌ and ↓ سَمَرَّجَةٌ, (S, O, K,) each a Pers. word arabicized, (S, O,) [or rather a compound of the Pers. سِهْ " three " and the Arabic مَرَّة for " a time,"] The levying of the [tax called] خَرَاج at three several times [or instalments]: (S, O, K:) or the name of the day on which payment of the خَرَاج is received; (K;) thus the former word is expl. by ISh; (O;) the day of the collecting of the خراج; (Ibn-'Abbád, ISd, O, TA;) a day when the foreigners, or Persians, (العَجَم) levy the خراج at three several times [or instalments]: also mentioned as written with ش. (TA.) سَمَرَّجَةٌ: see the next preceding parapraph. سمس سَمَّاسٌ: see art. سم. سمسر Q. 1 سَمْسَرَ, inf. n. سَمْسَرَةٌ, He acted as a سِمْسَار [q. v.]. (K.) سِمْسَارٌ A broker; or one who acts as an intermediary between the seller and the buyer, (Lth, Mgh, K,) for effecting the sale; whom people call دَلَّالٌ, because he directs the purchaser to the merchandise, and the seller to the price: (TA:) pl. سَمَاسِرَةٌ: (Mgh, K:) a Pers. word, arabicized: (Lth, Mgh:) or one who sells wheat to the people: (M, TA:) or (TA, in the K " and ") the possessor of a thing: (K:) or (TA, in the K " and ") one who has the care of a thing. (K.) — — (tropical:) A messenger, or mediator, (سَفِيرٌ,) between two lovers or friends. (K.) — — سِمْسَارُ الأَرْضِ (tropical:) He who is acquainted with the land, or country; (K;) an acute scrutinizer of its circumstances: (TA:) fem. with ة. (K.) — — هُوَ ابْنُ سِمْسَارِهَا [app. means (assumed tropical:) He is the careful and skilful manager of it]. (Fr, TA voce حِلسٌ.) سمط 1 سَمَطَهُ, and سَمُطَ, and سَمِطَ, (S, M, Msb, K,) inf. n. سَمْطٌ, (S, M, Msb,) namely, a kid, (S, M, Msb, K,) and a lamb, (M,) He removed its hair, (Msb,) or wool, (K,) or cleansed it of the hair, [or wool,] (S,) by means of hot water; (S, Msb, K;) in order to roast it; (S;) or it is generally done for this purpose: (TA:) or he plucked from it the [hair, or] wool, after putting it into hot water. (A.) — — [And It scalded it: for] you say, of boiling water, يَسْمُطُ الشَّىْءَ [it scalds the thing]. (TA.) — سَمَطَهُ, (M, K,) inf. n. as above, (M,) also signifies He hung it; suspended it; namely, a thing; (M, K;) as also ↓ سمّطهُ, inf. n. تَسْمِيطٌ: (TA:) or the latter, he hung it, or suspended it, upon, (S, K,) or by means of, (so in some copies of the K and in the TA,) سُمُوط, (S, K,) meaning thongs, or straps. (TA.) And ↓ سمّط الدِّرْعَ, (M,) inf. n. تَسْمِيطٌ, (TA,) He hung the coat of mail upon the hinder part of his horse. (M.) 2 سَمَّطَ see 1, in two places. — — سَمَّطْتُ الشَّىْءَ, inf. n. تَسْمِيتٌ, also signifies I kept, or clave, to the thing: hence a verse cited voce دَرِينٌ. (TA in art. درن.) 5 تسمّط It (a thing, TA) was, or became, hung, or suspended. (K.) سِمْطٌ A thread, or string, having upon it beads (S, Mgh) or pearls; (Mgh;) otherwise it is called سِلْكٌ: (S, Mgh:) a string of beads or the like; (M, K;) so called because it is hung, or suspended; (M;) a single string thereof; like يَكْ رَسَنْ [in Persian]; a necklace of two strings thereof being called ذَاتُ سِمْطَيْنِ: (IDrd:) or it signifies, (M,) or signifies also, (K,) a necklace longer than the مِخْنَقَة: (IDrd, M, K:) or [simply] a necklace: (Msb:) pl. سُمُوطٌ: (M, K:) which also signifies the things that are suspended (مَعَالِيقُ) from necklaces. (TA.) — — A thong, or strap, that is suspended from the horse's saddle; (S, K;) sing. of سُمُوطٌ. (S.) — — The redundant part of the turban, which is left hanging down upon the breast and the shoulder-blades: (K:) pl. as above. (TA.) — — A coat of mail which the horseman hangs upon the hinder part of his horse. (M, K.) — — (tropical:) A trail, or long and elevated tract, (حَبْل,) of sand, (K, TA,) regularly disposed, as though it were a necklace. (TA.) — See also سُمُطٌ, in two places. نَعْلٌ سُمُطٌ, (M, K,) and ↓ سَمِيطٌ, (S, M, K,) and ↓ أَسْمَاطٌ, (M, K,) which last is pl. of سَمِيطٌ, (TA,) A sandal, or sole, that is of a single piece [of leather, not of two or more pieces sewed together, one upon another], (طَاقٌ وَاحِدٌ, S, TA,) in which is no patch: (S, M, K:) or the last, (S,) or all, (M,) not having a second piece sewed on to it; (AZ, S, M;) as also ↓ سِمْطٌ. (So in the K, voce فَرْدٌ.) — — ثَوْبٌ سُمُطٌ (the latter word occurring twice in art. لجف in the TA, and there opposed to مُبَطَّنٌ, and said to be masc. and fem.,) i. q.] ↓ ثَوْبٌ سِمْطٌ A garment having no lining; [either] a طَيْلَسَان, or such as is of cotton: (ISh, K:) but one does not say كِسَآءٌ سِمْطٌ nor مِلْحَفَةٌ سِمْطٌ, because such are not [ever] lined: (ISh:) or [accord. to some] سِمْطٌ signifies a garment that is lined below; expl. by saying, أَوِ السَّمْطُ مِنَ الثِّيَابِ مَا ظَهِّرَ مِنْ تَحْتُ, (K, TA, [in the CK, and in a MS. copy of the K, for ظَهِّرَ, we find ظَهَرَ,]) i. e. جُعِلَ لَهُ ظَهْرٌ: (TA:) [but I think that ظَهَرَ is undoubtedly the right reading; and that سِمْطٌ means any portion that appears of a garment worn beneath a shorter garment:] see سَنَدٌ, last sentence. — — ↓ سَرَاوِيلُ أَسْمَاطٌ Trousers, or drawers, not stuffed: (M, K:) i. e., (K,) or, as Th says, (M,) of single cloth, طَاقٌ وَاحِدٌ. (M, K.) — — نَاقَةٌ سُمُطٌ, (Kr, M, K,) and ↓ أَسْمَاطٌ, (K,) A she-camel without any brand, or mark made by a hot iron. (Kr, M, K.) — سُمُطٌ is also a pl. of سِمَاطٌ [q. v.]. (K.) سِمَاطٌ A rank of people: (M, K:) or a side, or lateral part or portion: (Msb:) each of the two sides, or lateral portions, of men, and of palmtrees. (S, Msb.) You say, قَامَ بَيْنَ السِّمَاطَيْنِ He stood between the two ranks. (TA.) And قَامَ القَوْمَ حَوْلَهُ سِمَاطَيْنِ The people stood around him in two ranks. (TA.) And هُمْ عَلَى سِمَاطٍ وَاحِدٍ They are according to one order. (K.) And مَشَى بَيْنَ السِّمَاطَيْنِ He walked between the two sides. (S, Msb.) And خُذُوا سِمَاطَيِ الطَّرِىِّ Take ye the two sides of the fresh, or moist. (TA.) And اِجْعَلِ الأَمْرَ سِمَاطًا وَاحِدًا Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. بأج.) — — The part of a valley which is between the upper extremity and the lower: (M, K:) pl. سُمُطٌ. (K.) — — سِمَاطُ الطَّعَامِ The thing upon which food is spread: (K:) pronounced by the vulgar سُمَاط: [and applied by them to such as is long, prepared for a large company of people:] pl. أَسْمِطَةٌ [a pl. of pauc.] and سِمَاطَاتٌ. (TA.) سَمِيطٌ and ↓ مَسْمُوطٌ, applied to a kid, (S, M, Msb, K,) and to a lamb, (M,) Of which the hair, (Msb,) or wool, (K,) has

been removed, (Msb, K,) or cleansed of its hair [or wool], (S,) by means of hot water; (S, Msb, K;) in order to its being roasted: (S:) or of which the [hair or] wool has been plucked off from it, after its having been put into hot water: (M:) or the former, plucked of its [hair or] wool, and then roasted with its skin: (Lth:) and a roasted sheep or goat: the former word of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA.) — See also سَمِيطٌ, and its pl. أَسْمَاطٌ, voce سُمُطٌ; the pl. in three places. سَامِطٌ Boiling water, that scalds (يَسْمُطُ) a thing. (TA.) — Hanging a thing by a rope behind him; from السُّمُوطُ [pl. of السِّمْطُ]. (TA.) مَسْمُوطٌ: see سَمِيطٌ. سمع 1 سَمِعَهُ, (S, Msb, K, *) aor. سَمَعَ, (K,) inf. n. سَمْعٌ (S Msb, K) and سِمْعٌ, or this latter is a simple subst., (Lh, K,) and سَمَاعٌ, (S, K,) or this last [also] is a simple subst., (Msb,) and سَمَاعَةٌ and سَمَاعِيَةٌ (K) and مَسْمَعٌ, (TA,) [He heard it, (namely, a thing, as in the S,) or (tropical:) him;] and ↓ تسمّع, (Msb, K,) also written and pronounced إِسَّمَّعَ; (K, TA;) and ↓ استمع; (Msb;) are syn. with سَمِعَ (Msb,K) as trans. By itself; (Msb;) and استمع [also] in sys. With سَمِعَ [as trans. by itself]: (Ham p. 694, where occurs a usage of its act. part. n. showing the verb to be trans. by itself:) or ↓ استمع denotes what is intentional, signifying only he gave ear, hearkened, or listened: but سَمِعَ, [as also ↓ تمسّع and ↓ استسمع,] what is unintentional, as well as what is intentional. (Msb.) You say, سَمِعَ الشَّىْءَ [He heard or listened to, the thing] (S.) And تسمّع ↓ الصَّوْتَ [He listened to, or heard, the sound]. (TA.) [And سَمِعْتُ لَهُ صَوْتًا I heard him, or it, utter, or produce, a sound; lit. I heard a sound attributable to him, or it. And سَمِعَهُ مِنْهُ He heard it form him. And سَمِعَهُ عَنْهُ He heard it as related from him; he heard it on his authority. And سَمِعَهُ يَقُولُ كَذَا He heard him say such a thing.] And سَمِعَ بِهِ [He heard of it; for سَمِعَ التَّكَلُّمَ بِهِ, or the like]. (Kur xii. 31 and xxviii. 36 and xxxviii. 6, S, K, TA.) [When trans. by means of لِ alone, or إِلَى, it denotes what is intentional.] You say, سَمِعْتُ لَهُ, (S, Msb, TA,) and إِلَيْهِ, (S, TA,) meaning I gave ear, hearkened, or listened, to him, or it; (S, Msb, * TA;) and تسمّعت ↓ له (Msb,) or اليه, and إِسَّمَّعْتُ, (S, TA,) signify the same; (S, Msb, TA;) and so ↓ له استمعت, (S, Msb, K,) and اليه. (K.) It is said in the Kur [xxxvii. 8], accord. to different readings, لَا يَسْمَعُونَ إِلَى المَلَإِ الأَعْلَى, and ↓ لَا يَسَّمَّعُونَ, They shall not listen [to the archangels]: (S:) or the former has this signification, they shall not listen to the angels (Bd, Jel) in heaven, (Jel,) or the exalted angels: (Bd:) and ↓ the latter, they shall not seek, or endeavour, to listen &c. (Bd.) And in the same [xvii. 50], ↓ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ [We are cognizant of that on account of which they hearken when they hearken to thee]; به meaning بِسَبَبِهِ, (Bd, Jel,) and لِأَجْلِهِ, (Bd,) alluding to scoffing, or derision. (Bd, Jel.) [For various usages of سَمْعٌ and other inf. ns., whether employed as inf. ns. or as simple substs., see those words below.] — — It also signifies He understood it; (TA;) he understood its meaning; i. e., the meaning of a person's speech. (Msb.) You say, لَمْ تَسْمَعْ مَا قُلْتُ لَكَ Thou didst not understand what I said to thee. (TA.) And such is the most obvious meaning of the verb in the saying, إِنْ كَانَ يَسْمَعُ الخَطِيبَ [If he understand the words of the preacher]; for this is the proper meaning in this case: but it may be rendered tropically, (tropical:) if he hear the voice of the preacher. (Msb.) — — Also He knew it: as in the saying, سَمِعَ اللّٰهُ قَوْلَكَ [God knew thy saying]. (Msb.) — — Also (assumed tropical:) He accepted it; namely, evidence, and praise: or, said of the latter, (assumed tropical:) he recompensed it by acceptance: (Msb:) (tropical:) he paid regard to it, and answered it; namely, prayer: (tropical:) he answered, or assented to, or complied with, it; namely, a person's speech. (TA.) The saying سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ means May God accept the praise of him who praiseth Him: or, accord. to IAmb, may God recompense by acceptance the praise of him who praiseth Him: (Msb:) or may God answer the prayer of him who praiseth Him. (TA, as on the authority of IAmb.) — — Also (assumed tropical:) He obeyed him: as in the saying in the Kur [xxxvi. 24], إِنِّى آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ (assumed tropical:) [Verily I believe in your Lord, and do ye obey me]. (TA.) — — Lth says that the phrase سَمِعَتْ أُذُنِى زَيْدًا يَفْعَلُ كَذَا وَكَذَا means (assumed tropical:) My eye saw Zeyd doing such and such things: but Az says, I know not whence Lth brought this; for it is not of the way of the Arabs to say سمعت اذنى as meaning my eye saw: it is in my judgment corrupt language, and I am not sure but that it may have been originated by those addicted to innovations and erroneous opinions. (TA.) 2 تَسْمِيعٌ [inf. n of سمّع, as also تَسْمِعَةٌ, q. v. infrà, voce سُمْعَةٌ,] is syn. with ↓ إِسْمَاعٌ [The making one to hear]. (K.) You say, سمّعهُ الصَّوْتَ and ↓ اسمعهُ [He made him to hear the sound]. (S.) And سمّعهُ الحَدِيثَ (TA) and ↓ اسمعهُ (S, TA) [He made him to hear the narra- tive]; both signifying the same. (TA.) [And سمّع بِهِ He made to hear of it, or him.] It is said in a trad., مَنْ سَمَّعَ النَّاسَ بِعَمَلِهِ سَمَّعَ اللّٰهُ بِهِ أَسَامِعَ خَلْقِهِ وَحَقَّرَهُ وَصَغَّرَهُ (S, * Mgh, TA) [Whoso maketh men to hear of his deed,] God will make the ears of his creatures to hear of him on the day of resurrection; (TA;) or whoso maketh his deed notorious, that men may see it and hear of it, God will make notorious his hypocrisy, and fill with it the ears of his creatures, and they shall be generally acquainted with it, [and He will render him contemptible, and small in estimation,] so that he will become disgraced; (Mgh;) or the meaning may be, God will manifest to men his internal state, and fill their ears with the evilness of his secret intentions, in requital of his deed: or, as some relate it, [for أَسَامِعَ خَلْقِهِ] we should say, سَامِعُ خَلْقِهِ, which is an epithet applied to God; so that the meaning is, Go [the Hearer of his creatures] will disgrace him: (TA:) [for] — — سمّع به, (S, Mgh, Msb,) inf. n. تَسْمِيعٌ, (S, Mgh, K,) signifies [also] He rendered him, or it, notorious, and infamous: (S, Mgh, K: *) or he spread it abroad, for men to speak of it. (Msb.) — — Also He raised him from obscurity to fame. (S, K. *) — — And He made him to hear what was bad, evil, abominable, or foul, and he reviled him: (AZ, T and L in art. ند:) and ↓ اسمعهُ [also] has the latter of these two significations. (S, K.) 4 اسمعهُ, inf. n. إِسْمَاعٌ: see 2, in four places. — — He told him [a thing]. (Msb) — — He made him to understand: the verb being used in this sense in the Kur [viii. 23], لَوْعَلِمَ اللّٰهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ [Had God known any good in them, He had made them to understand]. (TA.) — — أَسْمَعَكَ اللّٰهُ May God not make thee to be deaf. (TA.) — — أَسْمَعَتْ She sang. (TA.) One says to a female singer, أَسْمِعِينَا Sing thou to us: thus used in a verse of Tarafeh. (TA.) — — أَسْمَعْتَ Thou hast said a saying that ought to be heard and followed. (Har p. 398.) — اسمع الدَّلْوَ (tropical:) He made, or put, a مِسْمَع [q. v.] to the bucket. (S, K, TA.) And in like manner, اسمع الزِّنْبِيلَ (K) (tropical:) He made, or put, what are termed مِسْمَعَانِ to the basket. (TA.) — أَسْمِعْ بِهِمْ وَأَبْصِرْ; and أَبْصِرْ بِهِ وَأَسْمِعْ; see art. بصر. 5 تَسَمَّعَ, also written and pronounced إِسَّمَّعَ: see 1, in the former half of the paragraph, in six places. 6 تسامع بِهِ النَّاسُ (S, K) The people heard of it, [or him,] one from another: (PS, TK:) [or the people heard one another talk of it, or him:] or it, or he, became notorious among the people. (TA.) — — تسامع also signifies He feigned himself hearing. (KL.) 8 إِسْتَمَعَ see 1, in the former half of the paragraph, in four places. 10 إِسْتَسْمَعَ see 1, in the first sentence, in two places. سَمْعٌ inf. n. of سَمِعَ, (S, Msb, K,) like ↓ سَمَاعٌ, (S, K,) [&c.,] or the latter is a simple subst. [used in the abstract sense of the former]. (Msb.) You say, سَمْعًا وَطَاعَةً, [for أَسْمَعُ سَمْعًا وَأُطِيعُ طَاعَةً, an emphatic mode of expression, meaning I hear and I obey, or for سَمِعْتُ سَمْعًا وَأَطَعْتُ طَاعَةً, which means the same, but more emphatically; طَاعَةً being a quasi-inf. n. for إِطَاعَةً;] the verb [of each] being understood: and سَمْعٌ وَطَاعَةٌ, meaning أَمْرِى ذٰلِكَ [i. e. أَمْرِى سَمْعٌ

وَطَاعَةٌ My affair is hearing and obeying]. (K.) You say also, [in like manner,] اَللّٰهُمَّ سَمْعًا لَا بَلْغًا, (K,) and سَمْعٌ لَا بَلْغٌ: (TA:) see سِمْعٌ. And سَمْعُ أُذُنِى فُلَانًا يَقُولُ ذٰلِكَ, (K,) [said to be] the only instance of the kind among inf. ns. of trans. verbs except رَأْىُ عَيْنِى, (TA in art. رأى,) [in a copy of the M, in art. رأى, written سَمْعَ اذنى and رَأْىَ عينى,] and ↓ سِمْعُ اذنى, and ↓ سَمْعَةُ اذنى, and ↓ سِمْعَةُ اذنى [My ear heard (lit. my ear's hearing) such a one say that]. (K) — — [As a simple subst., it signifies] The sense of the ear; (K;) [i. e., of hearing;] the faculty in the ear whereby it perceives sounds. (TA.) Thus in the Kur [l. 36], أَوْ أَلْقَى السَّمْعَ, (TA,) meaning, Or who hearkeneth. (Bd, Jel.) [And hence,] أُمُّ السَّمْعِ The brain; (Z, O, K;) as also ↓ أُمُّ السَّمِيعِ. (O, K.) One says, ضَرَبَهُ عَلَى أُمِّ السَّمْعِ [He struck him upon the brain]. (TA.) — — [It is also used for the inf. n. of أَسْمَعَ. Hence] one says, قَالُوا ذٰلِكَ سَمْعَ أُذُنِى, and in like manner, ↓ سِمْعَ اذنى, and ↓ سَمَاعَ اذنى, and ↓ سَمَاعَةَ اذنى, i. e. إِسْمَاعَهَا [They said that making my ear to hear]: (K:) and one may say, سَمْعًا [making to hear]: this latter one says when he does not particularize himself. (Sb, K.) And ↓ كَلَّمَهُ سِمْعَهُمْ, with kesr, meaning, [He spoke to him making them to hear, or] so that they heard. (TA.) And a poet says, ↓ سَمَاعَ اللّٰهِ وَالعُلَمَآءِ أَنِّى أَعُوذُ بِخَيْرِ خَالِكَ يَاابْنَ عَمْرٍو [Making God and the learned men to hear that I seek protection by the goodness of thy maternal uncle, O son of 'Amr; or أَعُوذُ بِحَقْوِ خَالِكَ, i. e. I have recourse for protection to thy maternal uncle; thus in the TA in art. حقو;] using the subst. in the place of the inf. n., as though he said إِسْمَاعًا عَنِّى. (TA.) One says also, أَخَذْتُ ذٰلِكَ عَنْهُ سَمْعًا, and in like manner, ↓ سَمَاعًا, [i. e. I received that from him by being made to hear, which virtually means, by hearsay, or hearing it from him,] making the inf. n. [in each case] to be of a different form from that of the verb to which it belongs [in respect of signification; i. e., using an inf. n. of سَمِعَ for that of أَسْمَعَ]. (K, * TA.) [See also سُمْعَةٌ.] — — It also signifies The ear; (S, * Mgh, Msb, * K;) as also ↓ مِسْمَعٌ, (S, Msb, K, TA,) because it is the instrument of hearing, (TA,) and ↓ مَسْمَعٌ, [because it is the place thereof,] (Aboo-Jebeleh, TA,) and ↓ سَامِعَةٌ; (S, K;) or ↓ مِسْمَعٌ signifies the ear-hole; (TA;) and so ↓ مَسْمَعٌ, and ↓ مُسْتَمَعٌ: (Er-Rághib, TA:) and سَمْعٌ is also used as a pl., (S, K,) being originally an inf. n.; but sometimes (S) it has for its pl. أَسْمَاعٌ (S, Msb, K) and أَسْمُعٌ, (Mgh, O, K,) a pl. of pauc., (TA,) [as is also the former,] and أَسَامِعُ is a pl. pl., (S, Mgh, O, K,) i. e. pl. of أَسْمَاعٌ, (S,) or of أَسْمُعٌ: (Mgh, O:) [for an ex. of the pl. pl., see 2:] the pl. of ↓ مِسْمَعٌ is مَسَامِعُ; (Msb, K;) or this may be an irreg. pl. of سَمْعٌ, like as مَشَابِهُ is of شَبَهٌ. (Sgh, TA.) You say, سَمْعَكَ إِلَىَّ i. e. [Incline thine ear to me; or] hear thou from me. (S, K.) And طَرَقَ الكَلَامُ السَّمْعَ [The speech struck the ear]. (Msb.) سَمْعٌ is used as a pl. in the Kur [ii. 6], where it is said, خَتَمَ اللّٰهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ [God hath set a seal upon their hearts and upon their ears]. (S.) One also says, ↓ فُلَانٌ عَظِيمُ المِسْمَعَيْنِ Such a one is great in the ears. (S.) The phrase هُوَ بَيْنَ سَمْعِ الأَرْضِ وَبَصَرِهَا means (assumed tropical:) It is not known whither he has repaired: (AZ, K:) or he is between the ears of the people of the land and their eyes, [so that they neither hear him nor see him,] the prefixed noun أَهْل being suppressed: (AO, K, * TA:) or (assumed tropical:) in a void land, wherein is no one; (ISk, K;) i. e., none hears his speech, nor does any see him, except [the wild animals of] the desert land: (K:) or (tropical:) between the length and breadth of the land. (K, TA.) You say also, أَلْقَى نَفْسَهُ بَيْنَ سَمْعِ الأَرْضِ وَبَصَرِهَا (assumed tropical:) He exposed himself to perdition, or imperilled himself, and cast himself no one knew where: (IAar, Th:) or (assumed tropical:) he cast himself where no voice of man was heard, nor eye of man seen. (K, * TA.) — — Also What rests in the ear, of a thing which one hears. (L, K.) — — See also سِمْعٌ, in three places, beside the two places before referred to. سِمْعٌ i. q. سَمْعٌ, either as an inf. n. or as a a simple subst. (Lh, K.) You say, اَللّٰهُمَّ سِمْعٌ لَا بِلْغًا, (S, K,) and ↓ سَمْعًا لَا بَلْغًا, (K,) and سِمْعًا لَا بِلْغٌ, and ↓ سَمْعٌ لَا بَلْغٌ, (TA,) a form of prayer, (K,) meaning O God, may it be heard of but not fulfilled: (S, K:) or may it be heard but not come to: or may it be heard but not need to be come to: or it is said by him who hears tidings not pleasing to him: (K:) Ks says that it means I hear of calamities but may they not come to me. (TA.) You say also, سِمْعُ أُذُنِى فُلَانًا يَقُولُ ذٰلِكَ: see سَمْعٌ. — — Also i. q. إِسْمَاعٌ: so in the phrase قَالُوا ذٰلِكَ سِمْعَ أُذُنِى: (K:) and in the phrase كَلَّمَهُ سِمْعَهُمْ: (TA:) both explained above: see سَمْعٌ. — — Also Mention, fame, report, that is heard; as also ↓ سَمْعٌ, and ↓ سَمَاعٌ: (K:) fame, or good report; (S, Msb, K, TA;) and so ↓ سَمْعٌ and ↓ سَمَاعٌ. (TA.) You say, ذَهَبَ سِمْعُهُ فِى النَّاسِ His fame, or good report, went among mankind. (S.) And the Arabs say, لَا وَ ذِكْرِ اللّٰهِ وَسِمْعِ اللّٰهِ [or ↓ لَا وَسَمْعِ,] meaning [No, by the glory of God]. (TA.) — — [It is also used as an epithet: thus,] رَجُلٌ سِمْعٌ means يُسَمِّعُ [A man who makes others to hear of him]: or one says, هٰذَا امْرُؤٌ ذُو سِمْعٍ, and ↓ ذُوسَمَاعٍ, [This is a man of fame, or notoriety], (K,) whether good or bad. (Lh, TA.) — Also A certain mongrel beast of prey, (S,) the offspring of the wolf, begotten from the hyena: (S, Mgh, Msb, K:) fem. with ة: they assert that it does not die a natural death, like the serpent, (K, TA,) but by some accident that befalls it, not knowing diseases and maladies; and that it is unequalled by any other animal in running, (TA,) its running being quicker than [the flight of] the bird; and its leap exceeding thirty cubits, (K, TA,) or twenty. (TA.) It is said in a prov., أَسْمَعُ ↓ مِنَ السِّمْعِ الأَزَلِّ [More quick of hearing than the سمع that is lean in the buttocks and thighs; or than the light, or active, سمع]: and sometimes they said أَسْمَعُ مِنْ سِمْعٍ [more quick of hearing than a سمع]. (S.) سَمْعَةٌ A single hearing, or hearkening, or listening. (K.) — — سَمْعَةُ أُذُنِى فُلَانًا يَقُولُ ذٰلِكَ: see سَمْعٌ. — — See also سُمْعَةٌ. — أُذُنٌ سَمْعَةٌ: see سَامِعٌ. سُمْعَةٌ is syn. with تَسْمِيعٌ, like as سُخْرَةٌ is with تَسْخِيرٌ. (TA.) You say, فَعَلَهُ رِئَآءً وَسُمْعَةً He did it [to make men to see it and hear of it, or] in order that men might see it and hear of it. (S.) And مَافَعَلَهُ رِئَآءً وَلَاسُمْعَةً, and ↓ سَمْعَةً, and ↓ سَمَعَةً, He did it not making it notorious so as to make [men] to see and to hear [it]. (K.) And فَعَلْتُهُ ↓ تَسْمِعَتَكَ, and تَسْمِعَةً لَكَ, I did it in order that thou mightest hear it. (AZ, K.) [See also سَمْعٌ, where similar phrases are mentioned and explained.] — — السُّمْعَةُ, also, signifies What is heard, of fame, or report, &c.: (Har p. 34:) and [particularly] good report. (Id. p. 196.) سِمْعَةٌ A mode, or manner, of hearing, hearkening, or listening. (K.) You say, سَمِعْتُهُ سِمْعَةً حَسَنَةً [I heard it with a good manner of hearing]. (TA.) — — سِمْعَةُ أُذُنِى فُلَانًا يَقُولُ ذٰلِكَ: see سَمْعٌ. — سُمْعَةٌ: see سَمَعَةٌ. أُذُنٌ سَمِعَةٌ: see سَامِعٌ. سُمْعُنَّةٌ نُظْرُنَّةٌ and سِمْعَنَّةٌ نِظْرَنَّةٌ, (S, K,) the former accord. to AZ, the latter accord. to ElAh, (S,) and سِمْعِنَّةٌ نِظْرِنَّةٌ, (K,) or the second and third are without teshdeed, and mentioned by Yaakoob also, (TA in art. نظر, [but this, I think, is a mistake,]) applied to a woman, Who listens, or hearkens, and endeavours to see, and, not seeing nor hearing anything, thinks it, or opines it: (S, * K, * [the latter in art. نظر,] and TA:) and one also applies to her the epithet سِمْعَنَّةٌ, meaning who listens, or hearkens, and does so much, or habitually. (K.) سَمَعْمَعٌ (of the measure فَعَلْعَلٌ, S) Small in the head, (S, K,) and in the body; for او اللِّحْيَةِ in the K is a mistranscription for وَالجُثَّةِ: (TA:) cunning, or very cunning: (K, TA:) light of flesh, quick in work, wicked, and clever: (TA:) or [simply] light and quick: and applied as an epithet to a wolf. (K.) — — Also A woman that grins and frowns in thy face when thou enterest, and wails after thee when thou goest forth. (K, * TA.) — — And A tall and slender man: (K, TA:) fem. in this sense with ة. (TA.) — — And A wicked, deceitful, or crafty, devil. (TA.) سَمَاعِ [an imperative verbal n.] Hear thou: (S, K:) like دَرَاكِ and مَنَاعِ, meaning أَدْرِكْ and اِمْنَعْ. (S.) سَمَاعٌ: see its syn. سَمْعٌ; first sentence. — — Also syn. with إِسْمَاعٌ, as in three exs. expl. above; see سَمْعٌ, in the middle portion of the paragraph. — — Also [an inf. n. used in the sense of a pass. part. n., meaning

What has been heard, or heard of:] a thing that one has heard of, and that has become current, and talked of. (TA.) [Hence, used in lexicology and grammar as meaning What has been received by hearsay; i. e. what is established by received usage: as in the phrase, مَقْصُورٌ عَلَى السَّمَاعِ restricted to what has been received by hearsay; &c.: and in the phrase شَاذٌّ فِى السَّمَاعِ deviating from the constant course of speech with respect to what has been receeived by hearsay; &c.; which virtually means deviating from what is established by received usage: " what has been received by hearsay " always meaning " what has been heard, either immediately or mediately, from one or more of the Arabs of the classical times. "] — — [Also What is heard, or being heard, of discourse, or narration, and of matters of science. See an ex. voce مُرِدٌّ, in art. رد.] — — And [hence,] Singing, or song; and any [musical performance whether vocal or instrumental or both combined, or any other] pleasant sound in which the ears take delight: as in the saying, بَاتَ فِى لَهْوٍ وَسَمَاعٍ [He passed the night in the enjoyment of diversion and singing, &c.]. (TA.) [See an ex. in a verse cited voce مُشَارٌ, in art. شور.] — — See also سِمْعٌ, in three places. سَمُوعٌ: see سَامِعٌ, in two places. سَمِيعٌ: see سَامِعٌ, in six places. — — It is also syn. with مُسْمِعٌ [Making to hear; &c.]. (S, K.) Az remarks its being wonderful that persons should explain it as having this meaning in order to avoid the assigning to God the attribute of hearing, since that attribute is assigned to Him in more than one place in the Kur-án, though his hearing is not like the hearing of his creatures: he, however, adds, I do not deny that, in the language of the Arabs, سميع may be syn. with سَامِعٌ or مُسْمِعٌ; but it is mostly syn. with سَامِعٌ, like as عَلِيمٌ is with عَالِمٌ, and قَدِيرٌ with قَادِرٌ. (TA.) — — Also [Made to hear; or] told; applied to a man. (Msb.) — — أُمُّ السَّمِيعِ: see سَمْعٌ. — السَّمِيعَانِ Two long pieces of wood [fixed] in the yoke with which the bull is yoked for ploughing the land. (Lth, TA.) سَمَاعَةٌ an inf. n. of سَمِعَ. (K.) — — And i. q. إِسْمَاعٌ, whence a phrase expl. above: see سَمْعٌ. [سَمَاعِىٌّ, in lexicology and grammar, applied to a word &c., means Relating, or belonging, to what has been received by hearsay; i. e., to what is established by received usage. See سَمَاعٌ.] سُمَّعٌ Light, active, or agile: and applied as an epithet to a غُول. (K.) سَمَّاعٌ One who hearkens, or listens, much to what is said, and utters it. (TA.) [Its primary signification is simply One who hears, hearkens, or listens, much, or habitually: and it signifies also quick of hearing.] See also سَامِعٌ. — — A spy, who searches for information, and brings it. (TA.) — — (assumed tropical:) Obedient. (TA.) سَامِعٌ and ↓ سَمِيعٌ are syn.; [signifying Hearing; and hearkening, or listening;] (Az, S, Msb, K;) like عَالِمٌ and عَلِيمٌ, and قَادِرٌ and قَدِيرٌ. (Az, TA.) [↓ السَّمِيعُ, applied to God, signifies He whose hearing comprehends everything; who hears everything. (TA.) And [hence, also,] ↓ this same epithet is applied to The lion that hears the faint sound (K, TA) of man and of the prey (TA) from afar. (K, TA.) You say also, أُذُنٌ سَامِعَةٌ, and ↓ سَمِيعَةٌ, and ↓ سَمِيعٌ, and ↓ سَمْعَةٌ, and ↓ سَمَعَةٌ, and ↓ سَمِعَةٌ, and ↓ سَمَّاعَةٌ, and ↓ سَمُوعٌ: [the first signifying A hearing, or a hearkening or listening, ear: and the last two, and app. all but the first, an ear that hears, or hearkens or listens, much; or that is quick of hearing:] the pl. of ↓ the last is سُمُعٌ. (K.) سَامِعَةٌ fem. of سَامِعٌ [q. v.]. — — [It is also used as an epithet in which the quality of a subst. is predominant]: see سَمْعٌ, in the latter half of the paragraph. أَسْمَعُ [More, and most, quick of hearing]: see سِمْعٌ; last sentence. تَسْمِعَةٌ [an inf. n. of 2]: see سُمْعَةٌ. مَسْمَعٌ A place whence [and where] one hears, or hearkens, or listens. (IDrd, K.) You say, هُوَ مِنِّى بِمَرْأًى وَمَسْمَعٍ He is where I see him and hear his speech; (IDrd, K;) and in like manner, هُوَ مِنْ مَرْأًى وَمَسْمَعٌ; (TA;) and مَرْأًى وَمَسْمَعًا, (M and K in art. رأى, q. v.,) and sometimes they said مَرًى. (TA.) And فُلَانٌ فِى مَنْظَرٍ وَمَسْمَعٍ Such a one is in a state in which he likes to be looked at and listened to. (T, A, TA, in art. نظر.) — — See also سَمْعٌ, in the latter half of the paragraph, in two places. — — It is also an inf. n. of سَمِعَ. (TA.) مُسْمَعٌ [pass. part. n. of 4, q. v.]. وَاسْمَعْ غَيْرَ مُسْمَعٍ, in the Kur [iv. 48], means [And hear thou without being made to hear; i. e.] mayest thou not be made to hear: (Ibn-'Arafeh, K:) or mayest thou not hear, (Akh, S, Bd, Jel,) by reason of deafness, or of death; (Bd;) said by way of imprecation: (Az, Er-Rághib:) or hear thou without being made to hear speech which thou wouldest approve: or not being made to hear what is disliked; accord. to which explanation, it is said hypocritically: or hear thou speech which thou wilt not be made [really] to hear; because thine ear will be averse from it; accord. to which explanation, what follows the verb is an objective complement: or hear thou without having thine invitation assented to: (Bd:) or without having what thou sayest accepted. (Mujáhid, K.) مُسْمِعٌ [act. part. n. of 4, q. v.] — — [Hence,] مُسْمِعَةٌ A female singer. (S, K.) [See an ex. of the pl. in a verse cited voce شَارِبٌ.] — — And hence, (TA in art. زمر,) the former is applied to (tropical:) A shackle. (K, and TA in art. زمر.) مِسْمَعٌ An instrument of hearing. (TA.) — — See سَمْعٌ, in the latter half of the paragraph, in four places. — (assumed tropical:) A loop which is in the middle of the [large bucket called] غَرْب, and into which is put a rope in order that the bucket may be even; (S, K;) so called as being likened to an ear: (ElMufradát, TA:) or the part of the [leathern water-bag called] مَزَادَة which is the place of the loop: or what goes beyond, or through, the hole of the loop. (TA.) — — Also, (K,) or مِسْمَعَانِ, (El-Ahmar, TA,) (tropical:) The two pieces of wood that are put into the two loops of the [basket called] زِنْبِيل when earth is taken forth with it from a well. (El-Ahmar, K, TA.) — — And the latter, (i. e. the dual,) A pair of socks, or stockings, worn by the sportsman when he is pursuing the gazelles during midday, or during midday in summer when the heat is vehement. (TA.) مُسَمَّعٌ (tropical:) Shackled: the explanation in the K, shackled and collared, applies to مُسَمَّعٌ مُسَوْجَرٌ together; not to the former of these two words alone. (TA.) [See مُسْمِعٌ.] مَسْمُوعَاتٌ [Things heard]. See 4 in art. جوز. مَسَامِعُ is pl. of مِسْمَعٌ (Msb, K) [and of مَسْمَعٌ]. — — As a pl. without a sing., it is applied to All the holes of a human being; such as are [the holes of] the eyes, and such as the nostrils, and the anus. (TA.) مُسْتَمَعٌ: see سَمْعٌ, in the latter half of the paragraph. سمغ السَّامِغَانِ The two sides of the mouth, beneath the two extremities of the mustache, on the right and left; a dial. var. of الصَّامِغَانِ [q. v.]. (IDrd, K.) سمق 1 سَمَقَ, (S, O, L, K,) aor. سَمُقَ, (O, L,) inf. n. سُمُوقٌ (S, O, L, K) and سَمْقٌ, (L,) It was, or became, high, or tall: (S, O, L, K:) or tall in the highest degree: (JK:) said of a plant, or herbage, (JK, L,) of a tree, and [particularly] of a palmtree. (L.) — — See also سُمَاقٌ. سِمِقٌّ Tall; applied to a man. (Kr, TA.) [See also سَامِقٌ.] سُمَاقٌ Pure; sheer; unmixed. (S, O, K.) You say كَذِبٌ سُمَاقٌ A sheer, unmixed, lie; (S, O;) and حُبٌّ سُمَاقٌ pure, unmixed, love; meaning such as have overtopped (↓ سَمَقَا) every lie and love. (O.) سَمِيقٌ: see سُمَاقٌ. سَامِقٌ: see سُمُوقٌ. — The dual, سَمِيقَانِ, signifies The [yokes or] two pieces of wood that belong to the نِير, surrounding the necks of the two bulls, (S, Z, O, K,) like the neck-ring, (S, O,) the two extremities of each being made to meet together beneath the bull's dewlap, and bound with a cord: (Z, TA:) pl. أَسْمِقَةٌ. (TA.) — — And [its pl.,] أَسْمِقَةٌ, Certain pieces of wood in the utensil upon which bricks, or crude bricks, (لَبِن,) are conveyed. (Ibn-'Abbád, O, L, K.) سُمَّاقٌ (S, O, K) and ↓ سُمُوقٌ, (O, K,) in the Tekmileh with teshdeed, [i. e. ↓ سَمُّوقٌ,] (TA,) [Sumach; the rhus coriaria of Linn.; or its berry:] a certain fruit, (K,) well known; (S, K;) a certain acid thing, with which one cooks; (O;) the fruit of certain trees of the [high grounds termed] قِفَاف and of the mountains, acid, consisting of bunches of small

berries, which are cooked; (AHn, TA;) not known to AHn as growing in any part of the land of the Arabs except in Syria; and he says that it is intensely red: in the T, said to be the acid berry called عَبْرَب: n. un. with ة: (TA:) it excites appetence; stops chronic diarrhœa; and the application of water in which it has been steeped, or macerated, as a collyrium, is beneficial for the [disorder termed] سُلَاق and for ophthalmia. (K.) قِدْرٌ سَمُّوقٌ: see the next preceding paragraph. سُمَّاقِيَّةٌ: see عَرَبْرَبِيَّةٌ, in art عرب سَامِقٌ and ↓ سَمِيقٌ High, or tall; applied to a plant, or herbage, and to a tree, and [particularly] to a palm-tree. (L.) [See also سِمِيقٌ.] سمعر مُسْمَقِرٌّ: see art. سقر. سمك 1 سَمَكَ, [aor. سَمُكَ,] inf. n. سُمُوكٌ, It (a thing) rose, or became high or elevated or lofty. (S, K.) — — And, aor. and inf. n. as above, He ascended. (TA.) One says, أُسْمُكْ فِى الرَّيْمِ Ascend thou the stairs. (S, TA. [See رَيْمٌ.]) — And سَمَكَهُ, (S, K,) aor. as above, (TA,) inf. n. سَمْكٌ, He raised, elevated, upraised, or uplifted, it. (S, K.) So in the phrase, سَمَكَ اللّٰهُ السَّمَآءَ [God raised the heaven]. (S.) سَمْكٌ The roof of a house, or chamber: (S, Mgh, * K: *) or the interior uppermost part [i. e. the ceiling] of a house, or chamber; the exterior uppermost part thereof being called صَهْوَةٌ: (Ham p. 725:) or [the height] from the top to the bottom of a house or chamber. (K.) [And hence, The canopy of the heaven or sky: or] the measure of the height of the heaven from the earth: or the thickness thereof, upwards. (Bd in lxxix. 28.) And The stature, or height in a standing posture, or anything: (K:) thus expl. by Lth: one says بِعِيرٌ طَوِيلُ السَّمْكِ [A camel tall of stature]. (TA.) [In the present day, it signifies The extent of anything from top to bottom; its height, depth, and thickness: and is vulgarly pronounced سُمْك.] سَمَكٌ Fish; syn. حُوتٌ; (K;) a kind of aquatic creatures: [a coll. gen. n.:] n. un. with ة: pl. of the former سِمَاكٌ and سُمُوكٌ. (S, TA.) شَوَى فِى الحَرِيقِ سَمَكَتَهُ [He broiled his fish in the fire of a burning house] is a post-classical prov. of the people of Baghdád, relating to the concealing, disguising, or cloaking, of a fault, for the purpose of seizing an opportunity; orginating from the fact that the thief used, when he saw the fire of a burning house in a place, to go thither for the purpose of theft; and if it were in his power, he did what he desired; and if he were lighted on, he said, I came to broil a fish. (Mtr, in Har pp. 481-2.) — — السَّمَكَةُ [is a name of (tropical:) The constellation Pisces; also called السَّمَكَتَانِ;] a certain sign of the Zodiac; (K, TA;) thought by ISd to be so called because it is a watery sign; and also called الحُوتُ. (TA.) سِمَاكٌ A thing with which a thing is raised, elevated, upraised, or uplifted; (K, TA;) whether a wall or a roof: (TA:) pl. سُمُكٌ. (K.) — السِّمَاكَانِ is the name of Two bright stars; السِّمَاكُ الأَعْزَلُ and السِّمَاكُ الرَّامِحُ: (S, O, K:) the former is a star [namely a] in Virgo, called by astrologers السُّنْبُلَةُ [or Spica Virginis]; (Kzw;) and is one of the Mansions of the Moon, (S, O, and Kzw in his descr. of the Mansions of the Moon,) the Fourteenth thereof; (Kzw ibid.;) it is one of the أَنْوَآء [pl. of نَوْءٌ, q. v.], and rises aurorally in تِشْرِينُ الأَوَّلُ [October, O. S.; its auroral rising, in Central Arabia, about the commencement of the era of the Flight, began on the 4th of that month]; it is called الا عزل because it has no star [near] before it, like the اعزل that has with him no spear; or, as some say, because, when it rises [aurorally], it is not accompanied by wind nor by cold: (TA:) the latter سِماك, i. e. الرَّامِحُ, [thus called for a reason expl. in art. رمح, q. v., is the star Arcturus, and] is not of the Mansions of the Moon, (S, O, TA,) and has not any نَوْء [here meaning supposed influence in bringing rain &c.]; it is towards the north; the former being towards the south; (TA;) and is also called السِّمَاكُ المِرْزَمُ: (AZ, TA in art. برمح:) [it is erroneously said that] the سماكان are in the sign of Libra: (TA:) and it is said that they are the two kind legs of Leo (رِجْلَا الأَسَدِ): (S, O, K: *) [for it appears, as I have before observed, (voce ذِرَاعٌ,) that the ancient Arabs, or many of them, extended the figure of Leo (as they did also that of Scorpio) far beyond the limits which we assign to it: and hence,] السماك الا عزل was also called سَاقُ الأَسَدِ [the thigh, or the hind shank, of Leo]. (Kzw in his descr. of Virgo.) The rhyming-proser says, إِذَا طَلَعَ السِّمَاكُ ذَهَبَ العِكَاكُ فَأَصْلِحْ فِنَاكْ وَأَجِدَّ حِذَاكْ فَإِنَّ الشِّتَآءَ قَدْ أَتَاكْ [When السماك rises aurorally, (i. e. السماك الا عزل,) the sultriness has gone, therefore do thou put thy court, or yard, in good condition, and renew thy sandal, for the winter has come to thee: فِنَاك and حِذَاك being contractions of فِنَآءَك and حِذَآءَك, for the sake of the rhyme]. (O, TA.) The نَوْء [here app. meaning the rain consequent upon the auroral setting] of السماك الاعزل [about the 4th of April, O. S. in Central Arabia] is abundant, but disapproved, because it gives growth to the نَشْر [q. v.], which diseases the camels that pasture upon it. (Kzw in his descr. of the Mansions of the Moon.) [The epithet ↓ سِمَاكِيٌّ is applied to the rain above mentioned.] — — السِّمَاكُ also signifies, (K,) or سِمَاكُ التَّرْقُوَةِ, (Ibn-'Abbád, O,) The upper part of the chest, next to the collar-bone. (Ibn-'Abbád, O, K.) سِمَاكِيٌّ: see the next preceding paragraph. سُمَيْكَآءُ i. q. حُسَاسٌ; (S, O, K;) i. e. Certain small fish, which are dried; also called هِفٌّ. (O, TA.) سَمَّاكٌ A fishmonger. (MA.) سَنَامٌ سَامِكٌ A high, (S, TA,) or long and high, and plump, (TA,) camel's hump. (S, TA.) — — شَرَفُكَ تَامِكٌ وَإِقْبَالُكَ سَامِكٌ (tropical:) [Thy nobility is lofty, and thy good fortune is high]. (A and Ta in art. تمك.) المُسْمَكَاتُ The heavens; (K;) which are seven in number: (TA:) or so ↓ المَسْمُوكَاتُ: (S:) or this is wrong; or it is a dial. var.: (K:) the latter word is used by the vulgar, but is correct. (TA.) مِسْمَاكٌ A pole of a [tent such as is called] خِبَآء, (S, K,) which latter is raised thereby. (S.) مَسْمُوكٌ Tall; (IDrd, O, K;) applied to a man. (IDrd, O.) — — And, applied to a horse, [مِن الحَبْلِ in the CK being a mistake for مِنَ الخَيْلِ,] (tropical:) Firm (Ibn-'Abbád, Z, O, K, TA) in the [ribs called] جَوَانِح. (Z, TA.) — — المَسْمُوكَاتُ: see المُسْمَكَاتُ. بَيْتٌ مُسْتَمِكٌ and ↓ مُنْسَمِكٌ A tall house or tent. (TA.) مُنْسَمِكٌ: see what next precedes. سمل 1 سَمَلَ عَيْنَهُ, (S, * M, Mgh, * Msb, K,) aor. سَمُلَ, (M, Msb,) inf. n. سَمْلٌ, (S, M, Msb,) He put out, or blinded, (فَقَأَ,) his eye (S, M, Mgh, Msb, K, TA) with an iron instrument (S, Msb, TA) made hot; (S, Msb;) or with some other thing; sometimes with a thorn; (TA;) like سَمَرَهَا: (M and K in art. سمر:) and he pulled it out: (Mgh:) and ↓ استملها signifies the same. (Fr, K.) — — سَمَلَ الحَوْضَ, (S, M, K,) inf. n. as above; (M;) and ↓ سمّلهُ, (M, K,) inf. n. تَسْمِيلٌ; (TA;) He cleansed, or cleared, the watering-trough, or tank, (S, M, K,) from the سَمَلَة, (M, K,) [i. e.] from the black mud, or black fetid mud, [that was in it,] and from the mud, or clay. (S.) And سَمَلْتُ البِئْرَ I cleansed, or cleared out, the well. (Msb.) — — سَمَلَ بَيْنَهُمْ, (S, M, Msb, K,) aor. and inf. n. as above, (S, M,) He effected a rectification of affairs, or an adjustment, or a reconciliation, between them; as also ↓ اسمل: (S, M, K:) or he strove, laboured, or exerted himself, in effecting a rectification between them; and so فِى المَعِيشَةِ [in respect of the means of subsistence]. (Msb.) — سَمَلَ, (S, M, K,) aor. سَمُلَ, (M,) inf. n. سُمُولٌ (S, M, K) and سُمُولَةٌ, [or this is probably the inf. n. of the latter of the next two following syn. verbs,] (K,) It (a garment, or piece of cloth,) was, or became, old, and worn out; as also ↓ اسمل; (S, M, K;) and so سَمُلَ, like كَرُمَ; (K;) and ↓ اِسْمَأَلَّ, inf. n. اِسْمِئْلَالٌ. (TA.) — — See also the next paragraph. 2 سمّل الحَوْضَ: see 1. — سمّل الحَوْضُ, (M, K,) inf. n. تَسْمِيلٌ, (K,) The watering-trough, or tank, yielded but little water. (Lh, M, K.) And in like manner, (K,) سمّلت الدَّلْوُ, (M, K,) inf. n. as above, (K,) The bucket yielded, (M,) or produced [from the well], only what is termed السَّمْلَة, (K,) i. e., (TA,) little water; (M, TA;) as also ↓ سَمَلَت, (K,) inf. n. سَمْلٌ; but the former verb is said by Fr to be preferable. (TA.) — سمّل فُلَانًا بِالقَوْلِ He was soft, or tender, or easy and sweet, or elegant, graceful, or ornate, to such a one, (رَقَّقَ لَهُ, in the CK رَفَّقَ له,) in speech. (K.) — And accord. to IDrd, تَسْمِيلٌ signifies A laxness of the ذَكَر on the occasion of جِمَاع. (TA.) 4 أَسْمَلَ see 1, in two places. 5 تسمّل, (K,) or تسمّل سَمَلًا, (M,) He

drank, or took, remains in a vessel, (M, K,) of wine, or beverage, &c. (M.) — — And تسمّل النَّبِيذَ He persevered, or persisted, in the drinking of the [beverage called] نبيذ. (Lh, M, K.) 8 إِسْتَمَلَ see 1, first sentence. Q. Q. 4 اِسْمَأَلَّ, (S, O, K,) inf. n. اِسْمِئْلَالٌ, (S,) He (a man, O) was, or became, slender, lean, or lank, (S, O, K,) in the belly. (S, * O, * K.) — — Said of the shade, It contracted; or went away; syn. قَلَصَ, (O,) or اِرْتَفَعَ. (TA.) The phrase إِذَا اسْمَأَلَّ التُّبَّعُ, in a verse which is here cited in the S and O and TA, [and which I have cited in art. تبع,] means [accord. to J,] إِذَا رَجَعَ الظِّلُّ إِلَى أَصْلِ العُودِ [app. When the shade cast by the leaves of a tree returns to the lower part of the branch; i. e. when the sun becomes high: virtually the same as when the shade contracts]: (S, TA:) or, as some say, by التُّبَّعُ is meant [the star, or asterism, called] الدَّبَرَان, and the phrase means when الدبران rises. (TA. [See art. تبع.]) — — Said of a person's face, It became altered in consequence of emaciation. (TA.) — — See also 1, last sentence but one. سَمَلٌ: see سَمَلَةٌ, in three places. — Applied to a garment, or piece of cloth, Old, and worn out; (S, M, K;) as also ↓ سَمَلَةٌ and ↓ سَمِيلٌ and ↓ سَمُولٌ (M, K) and ↓ سَمِلٌ and ↓ مُسْمَئِلٌّ: (K:) the pl. of سَمَلٌ is أَسْمَالٌ: (A'Obeyd, TA:) and one says also ثَوْبٌ أَسْمَالٌ, (S, M, K,) like بُرْمَةٌ أَعْشَارٌ and رُمْحٌ أَقْصَادٌ. (S.) The phrase سَمَلُ قَطِيفَةٍ occurs in a trad. [as meaning An old and worn-out garment of the kind called قطيفة]: and in another trad., أَسْمَالُ مُلَيَّتَيْنِ [meaning two old and wornout small garments of the kind called مُلَآءَة]; مُلَيَّةٌ being a dim. of مُلَآءَةٌ. (TA.) And ↓ سَوْمَلٌ signifies [in like manner] An old and worn-out [garment of the kind called] كِسَآء, on the authority of Ez-Zejjájee. (M.) — — Also, (i. e. سَمَلٌ,) applied to a ewe, Having ragged wool: — — and سَمَلْ سَمَلْ is A cry by which a ewe is called to be milked. (O, TA.) سَمِلٌ: see the next preceding paragraph. سُمْلَةٌ Tears poured forth (AZ, K) by the eyes affected with pain in consequence of hunger, (AZ,) or on an occasion of vehement hunger, (K,) as though putting out the eye. (AZ, K.) — — See also the next following paragraph. سَمَلَةٌ A small quantity of water (S, M, K) remaining in the bottom of a vessel &c.; like ثَمِيلَةٌ: (S:) as also ↓ سُمْلَةٌ: (S, M, * K: [app., accord. to the M, the latter is syn. with the former absolutely:]) pl. ↓ سَمَلٌ, (S, M, K,) which is used of wine, or beverage, &c., (M,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] سُمُولٌ (As, S) and أَسْمَالٌ [a pl. of pauc.]: (AA, S:) and ↓ سُمْلَانٌ [app. pl. of ↓ سَمَلٌ, agreeably with analogy,] signifies remains of [the beverage called] نَبِيذ, (M, K,) and of water also. (TA.) Also A remaining portion of water in a watering-trough, or tank: (M, K:) and, (K,) as some say, (M,) black mud, or black fetid mud, (M, K,) therein: (M:) pl. ↓ سَمَلٌ [or rather this is a coll. gen. n., as observed above,] and سِمَالٌ; (M, K;) and سَمَائِلُ is pl. of the latter of these pls. (TA.) — See also سَمَلٌ. سُمْلَانٌ: see the next preceding paragraph. سَمُولٌ: see سَمَلٌ. سَمِيلٌ: see سَمَلٌ. سَمَّالٌ [One who puts out the eyes of others]. A certain tribe were called بَنُو السَّمَّالِ, (M, K, *) or بَنُو سَمَّالٍ, (S, TA,) because their founder had put out the eye of a man. (S, M, K.) سَامِلٌ One who strives, labours, or exerts himself, (S, M, K,) in, (S,) or for, (M, K,) the right management of affairs for procuring the means of subsistence. (S, M, K.) سَوْمَلٌ: see سَمَلٌ. سَوْمَلَةٌ A small [cup of the kind called] فِنْجَانَة, (S, M, K, TA,) which latter is a post-classical word, originally فِلْجَانَة: or the سوملة, as some say, is a small فِيَالَجَة, an arabicized word from the Pers. پِيَالَهْ; which is also called طَرْجَهَارَةٌ; (TA;) and this is the same as the فِلْجَان. (TA voce طرجهارة.) مُسْمَئِلٌّ Slender, lean, or lank, in the belly; (M, K;) applied to a man. (TA.) — — See also سَمَلٌ. — Also A certain bird. (K.) سملق سَمْلَقٌ An even plain; (K, TA;) like سَلَقٌ; mentioned by J in art. سلق; or a desert in which is no herbage: or an even tract of land destitute of herbage: and [the pl.] سَمَالِقُ signifies [deserts such as are termed] صَحَارَى: or, accord. to ElWáhidee, far-extending, long land. (TA.) [See an ex. in a verse cited voce أَرْقَلَ: and another voce رِيَاغٌ, in art. ريغ.] — — [Hence,] (assumed tropical:) A woman that bears no offspring: likened to land that does not give growth to anything. (TA.) — — (assumed tropical:) A woman bad in sexual intercourse; as also with ة. (TA.) And the latter, (assumed tropical:) A woman that has no إِسْكَتَانِ [or labia majora of the vulva]: (TA:) [or] a woman having no buttocks. (ISk, TA in art. رقع.) — — And (assumed tropical:) A clamorous old woman: or, accord. to AA, one of evil disposition. (TA.) كَذِبٌ سَمَلَّقٌ [like سُمَاقٌ] A sheer, unmixed, lie. (TA.) سمن 1 سَمِنَ, (S, M, L, Msb, K,) aor. سَمَنَ; (L, Msb, K;) and سَمُنَ, aor. سَمُنَ; (Msb;) inf. n. of the former سِمَنٌ (S, M, L, K) and سَمَانَةٌ, (M, L, K,) or the former is a simple subst. (Msb) [and the latter by rule inf. n. of the latter verb]; He was, or became, fat, or plump; (S, M, L;) or in the condition of having much flesh and fat: (Msb:) and ↓ تسمّن has a like meaning [i. e. he was, or became, fattened, rendered plump, or made to have much flesh and fat]. (S, L. *) A poet says, رَكِبْنَاهَا سَمَانَتَهَا فَلَمَّا بَدَتْ مِنْهَا السَّنَاسِنُ وَالضُّلُوعُ (IAar, M, L,) meaning We rode her during her state of fatness, or plumpness, [but when the edges of her vertebræ, and the ribs, became apparent, ...] (M, L.) — — [Hence,] سَمِنَ البُرُّ, inf. n. سِمَنٌ, (assumed tropical:) The wheat became full in the grain. (A in art. صفر.) — سَمَنَهُ, (S, M, L, K,) aor. سَمُنَ, inf. n. سَمْنٌ, (S, M, L,) He made it, [or prepared it,] namely, food, with سَمْن [q. v. infrà]; (M, L, K;) as also ↓ سمّنه, and ↓ اسمنهُ: (K:) or the first signifies, (S,) or signifies also, and so ↓ the second and ↓ third, (M, L,) he moistened it, and stirred it about, (S, M, L,) namely, food, (S, L,) or bread, (M, L,) with سَمْن, (S, M, L,) لَهُمْ for them. (S.) — — Also, and ↓ اسمنهُ, (L,) or سَمَنَ القَوْمَ, (M, K,) aor. and inf. n. as above, (M,) He fed him, or the people, or party, with سَمْن. (M, L, K.) — — And سَمَنْتُ لَهُ I seasoned his bread for him with سَمْن. (L.) 2 سَمَّنهُ, (S, M, L, Msb, K,) inf. n. تَسْمِينٌ; (K;) He, or it, rendered him fat, or plump; (S, M, L, K; *) or caused him to have much flesh and fat: (Msb:) and ↓ اسمنهُ signifies the same. (M, L, Msb.) It is said in a prov., سَمِّنْ كَلْبَكَ يَأْكُلْكَ [Fatten thy dog, and he will eat thee]. (S, L, Msb. [See Freytag's Arab. Prov., i. 609.]) — — سَمَّنَهُمْ, (S, M, L,) inf. n. as above, (S, L,) He furnished them with سَمْن for travelling-provision, &c. (S, M, L.) — — See also 1, in two places. — تَسْمِينٌ also signifies The act of cooling, (S, M, L, K,) in the dial. of Et-Táïf (S, M, L) and ElYemen. (S.) A fish was brought to El-Hajjáj, (S, M, L,) broiled, (L,) and he said to the cook, (S,) or to the man who brought it, (M, L,) سَمِّنْهَا, (S, M, L,) meaning Cool it: (S:) the man who brought it knew not what he meant; so 'Ambeseh Ibn-Sa'eed said to him, He says to thee Cool it (M, L) a little. (L.) 4 اسمن He (a man, M, L) was fat, or plump, by nature. (M, L, K.) — — He (a man, S, M, L) possessed a thing that was fat, or plump: (S, M, L, K:) or bought such: (M, L, K:) or gave such (S, M, L, K) to another. (S.) And اسمن القَوْمُ The people, or party, became in the state of those whose cattle had become fat, or plump. (M, L, K. *) — — Also He bought سَمْن. (L.) — — And اسمنوا They became in the condition of having much سَمْن. (M, L, K.) — اسمنهُ: see 2: — — and see also 1, in three places. 5 تَسَمَّنَ see 1. — — [Hence,] تسمّن also signifies (assumed tropical:) He prided himself in the abundance of his wealth, and collected it but did not expend it: (TA in art. هنأ:) or he made a boast of abundance of goodness, or goods, which he did not possess; and laid claim to nobility that was not in him: or collected wealth for the purpose of attaining to the condition of the noble: or loved to indulge himself largely in eatables and drinkables that are the causes of fatness, or plumpness. (L.) 10 استسمنهُ He deemed, or reckoned, (S, L, Msb, K,) or he found, (M, L, K,) it, or him, (namely, a thing, M, L, and flesh-meat, L, or a man, K,) to be

fat, or plump, (S, M, L, K,) or to have much flesh and fat: (Msb:) or he sought it, or demanded it, fat, or plump. (M, L.) — And جَاؤُوا يَسْتَسْمِنُونَ They came seeking, or demanding, that سَمْن [in the CK السَّمِين i. e. that which was fat or plump] should be given to them. (S, M, L, K. *) سَمْنٌ Clarified butter; ghee; i. e. سِلَآء of fresh butter, (M, L, K,) or of milk; (L;) it is of the cow, and sometimes of the goat: (S, L:) what comes forth, (Mgh,) or is made, (Msb,) [or clarified, by cooking it, or boiling it, sometimes with an admixture of سَوِيق (or meal of parched barley or wheat), or dates, or globules of gazelles' dung, (see خُلَاصَةٌ, and قِشْدَةٌ, and قِلْدَةٌ,)] from the milk of cows, and of goats, (Mgh, Msb,) or sheep: (Msb:) [n. un. with ة:] pl. [of mult.] سُمْنَانٌ (S, M, L, Msb, K, in the CK [erroneously] سِمْنَانٌ) and سُمُونٌ and [of pauc.] أَسْمُنٌ: (M, L, K:) it counteracts all poisons, clears away the filth from foul ulcers, matures all tumours, and removes the [discoloration and spots termed] كَلَف and نَمَش from the face, applied as a liniment. (K.) — — سَمْنُ الهَبِيدِ [Decocted juice of the colocynth, or of its pulp, or seed]. (TA voce خَوْلَعٌ, q. v.) سِمَنٌ Fatness, or plumpness; contr. of هُزَالٌ; (M, L;) or the condition of having much flesh and fat. (Msb.) [See 1, first sentence.] سَمْنَةٌ, (M, L,) or ↓ سُمْنَةٌ, with damm, (K,) A certain herb, (M, L, K,) having leaves, and slender twigs, and a white flower: said by AHn to be of the [kind called] جَنْبَة, (M, L,) which grows forth بِنُجُومِ الصَّيْفِ [which may mean either by the influence of the stars of the season called الصيف, i. e., of its rains, or with the herbs of that season, in either case in spring or summer,] and is evergreen. (M, L, K.) سُمْنَةٌ A medicine for fattening, or rendering plump: (M, L, K:) or a medicine by which women are fattened, or rendered plump. (T, S, L.) — — See also سَمْنَةٌ. السُّمَنِيَّةُ A certain sect of idolaters, who assert the doctrine of metempsychosis, and deny that knowledge comes from informations; (S, Msb;) a certain people, of the Indians, who hold that the duration of the present world is from eternity, or that it is everlasting, (M, L, K,) and assert the doctrine of metempsychosis: (K:) the word is said to be an irregular rel. n. from سُومَنَات, a town of India. (Msb.) سَمِينٌ Fat, or plump; (S, M, L, K; *) contr. of مُهْزُولٌ; (S, L;) or having much flesh and fat; (Msb;) and ↓ سَامِنٌ signifies the same: (M, L, K:) fem. with ة: (M, L, Msb:) [see سَاحّ:] pl. (of the first, and of its fem., Msb) سِمَانٌ, (Sb, M, L, Msb, K,) used instead of سُمَنَآءُ, which they did not say: (Sb, M, L:) accord. to Lh, (M, L,) ↓ مُسْمِنٌ signifies fat, or plump, by nature; (M, L, K;) applied to a man: and some say ↓ اِمْرَأَةٌ مُسمِنَةٌ meaning a woman fat, or plump, syn. سَمِينَةٌ, (M, L,) or ↓ امرأة مُسْمَنَةٌ, like مُكْرَمَةٌ [in measure], meaning [a woman rendered fat, or plump,] by nature; (K;) and ↓ مُسَمَّنَةٌ بِالأَدْوِيَةِ [rendered fat, or plump, by medicines]; (M, L, K;) and woe, on the day of resurrection, by reason of languor in the bones, is denounced in a trad. against women who make use of medicine to render themselves thus. (L.) — — [Hence,] أَرْضٌ سَمِينَةٌ (assumed tropical:) [Fat land; i. e.] land of good soil, with few stones, strong to foster plants or herbage: (M, L:) or land consisting of soil in which is no stone. (K.) — — And كَلَامٌ سَمِينٌ (assumed tropical:) Chaste, eloquent, or excellent, language. (L in art. قصد.) — — See also مَسْمُونٌ. سُمَانَى [accord. to those who make the alif to be a sign of the fem. gender] or سُمَانًى [accord. to those who make that letter to be one of quasicoordination] A certain bird, (S, M, L, Msb, K,) well known; (Msb;) [the quail; tetrao coturnix: so called in the present day: and also called سَلْوَى:] used as a pl. and as a sing.; (M, L, K;) sometimes as a sing.: (M, L:) [or] the n. un. is سُمَانَاةٌ: (S, M, L, K:) pl. سُمَانَيَاتٌ: (S:) one should not say سُمَّانَى, with teshdeed. (S, L.) سَمَّانٌ A seller of سَمْن. (S, M, L.) — Also Certain dyes [or pigments] with which one decorates, or embellishes. (M, L, K.) [See also سِمَّانٌ, in art. سم.] — سَمَّانٌ, the name of A certain plant, see in art. سم. سَامِنٌ: see سَمِينٌ. — — Also A possessor of سَمْن: (M, L, K:) like لَابِنٌ and تَامِرٌ as meaning " a possessor of milk " and " of dates. " (L.) أَسْمَانٌ Waist-wrappers; syn. أُزُرٌ [pl. of إِزَارٌ]: and old and worn-out garments or pieces of cloth: (L:) or old and worn-out أُزُر. (K.) مُسْمَنٌ: see its fem., with ة, voce سَمِينٌ. مُسْمِنٌ; and its fem., with ة: see سَمِينٌ. — — قَوْمٌ مُسْمِنُونَ A people, or party, whose cattle have become fat, or plump. (L.) طَعَامٌ مَسْمَنَةٌ لِلْجِسْمِ [Food that is a cause of fattening to the body]. (M, L, K: * in the CK [erroneously] مُسْمِنَةٌ.) [See also an ex. voce كِظَّةٌ.] مُسَمَّنٌ: see its fem., with ة, voce سَمِينٌ. مَسْمُونٌ Food made [or prepared] with سَمْن: (L:) or moistened, and stirred about, therewith: (S:) [and ↓ سَمِينٌ signifies the same; for] a rájiz says, لَحْمُ جَزُورٍ" غَثَّةٍ سَمِينَةْ [And a capacious bowl came to us early in the morning, flesh of a slaughtered camel, lean, prepared with clarified butter]: i. e. فَبَاكَرَتْنَا جَفْنَةٌ بَطِينَةْ, from السَّمْنُ, not from السِّمَنُ. (S, L.) سمندل سَمَنْدَلٌ [The phenix;] a certain bird that is in India; that enters into the fire without having its plumage burned: (Kr, M, K: * [mentioned in the M as a quadriliteral-radical word; the ن being regarded by ISd as augmentative:]) also called سَبَنْدَلٌ, with ب [in the place of م]: it is said that when it becomes extremely aged, and is without offspring, it casts itself into burning coals, and returns to its youthful state. (TA.) [See also سَنْدَلٌ, in art. سدل.] سمهدر سَمَهْدَرٌ Fat, as an epithet, (S, K,) applied to a boy, in praise of his fleshiness; (Fr, S;) a boy fat and fleshy. (TA.) — — (tropical:) The penis, (K,) as likened to a fat, or fat and fleshy, boy. (TA.) — — Applied to a country, or region, (بَلَدٌ,) Ample, (S, K,) wide, or far-extending, in its limits: or in which the sight is perplexed by its levelness. (TA.) — — A land far-extending; that causes one to lose his way in it. (K, TA.) سمهر Q. 1 سَمْهَرَ, said of seed-produce, It did not multiply; as though every grain [of the seed] had its [single] head. (T, K.) Q. 4 اِسْمَهَرَّ It (a spear, TA) was, or became, hard. (S, K.) — — It (a thorn) was, or became, dry, or tough, and hard. (S.) — — It was, or became, strong; (said of a rope; TA;) or pressing, or severe, or difficult; (said of an affair; TA;) or intense; (S, K;) said of darkness: (S, TA:) and, said of darkness, it became disagreeable, and intense. (K.) — — He (a man) became vehement in fight. (S.) — — It (a penis) became straight and erect. (K, TA.) رُمْحٌ سَمْهَرِىٌّ, (S, K,) and قَنَاةٌ سَمْهَرِيَّةٌ, (S,) A hard spear, (S, K,) and a hard spear-shaft: (S:) or so called in relation to a man named سَمْهَرٌ, (S, K,) husband of رُدَيْنَةُ, (K,) who (as well as his wife, K) used to straighten spears: (S, K:) or in relation to a town or village of Abyssinia, (K,) called سَمْهَرٌ: so says Ez-Zubeyr Ibn-Bekkár, but Sgh distrusts this; and the former opinion is the more common. (TA.) You say also رِمَاحٌ سَمْهَرِيَّةٌ [Hard spears; &c.]. (S.) — — وَتَرٌ سَمْهَرِىٌّ A strong bow-string. (TA.) — — قَدٌّ سَمْهَرِىٌّ A straight stature. (TA.) مُسْمَهِرٌّ A tough thorn. (TA.) — — A penis hard and strong; or distended and erect and hard: (L, TA: [but in both, عود, as an epithet applied to ذَكَرٌ, is put by mistake for عَرِدٌ]:) or the penis [itself]. (K.) — — Straight. (AZ.) سمو 1 سَمَا, (S, M, Msb, K,) first pers. سَمَوْتُ, like عَلَوْتُ, (S,) aor. يَسْمُو, (Msb, TA,) inf. n. سُمُوٌّ; (S, M, K;) and سَمِىَ, first pers. سَمِيتُ, (Th, S, TA,) like عَلِيتُ; (S;) He, (a man, Th, S,) or it, (a thing, M,) was, or became, high, lofty, raised, upraised, uplifted, upreared, exalted, or elevated; it rose, or rose high: (S, M, Msb, K:) and ↓ تسامى signifies the same. (MA. [See also 5.]) — — سَمَالِىَ الشَّىْءُ The thing became raised from afar so that I plainly distinguished it: (K:) or, as in the S, سَمَا لِىَ الشَّخْصُ the form, or figure, seen from a distance, rose, or became raised, to me [i. e. to my view] so that I plainly distinguished it. (TA.) — — سَمَا الهِلَالُ The moon near the change rose مُرْتَفِعًا [app. meaning upreared, not decumbent: see أَدْفَقُ]. (TA.) — — [سَمَا لَهُ or نَحْوَهُ He rose, and betook himself, to, or towards, him, or it. Hence,] مَاسَمَوْتُ لَكُمْ I will not [or (unless the phrase be an apodosis) I did not] rise and hasten to fight you. (TA.) — — سَمَا بَصَرَهُ His sight, or eye, rose, or became raised. (S, TA.) [And سَمَاطَرْفُهُ lit. signifies the same; but means

(assumed tropical:) His look was lofty; or he was proud: see سَامٍ, below.] — — سَمَا is also said of him who is termed حَسِيبٌ and شَرِيفٌ [i. e. it signifies He was, or became, noble; or high, or exalted, in rank]. (TA.) — — سَمَتة هِمَّتُهُ إِلَى مَعَالِى الأُمُورِ [His ambition soared, or aspired, to high things, or the means of attaining eminence;] he sought glory, or might, and eminence. (Msb, TA.) — — سَمَابِى شَوْقٌ بَعْدَ أَنْ كَانَ أَقْصَرَ [A yearning, or longing, of the soul arose in me after it had ceased]. (TA.) — — هُمْ يَسْمُونَ عَلَى المِائَةِ They exceed [or are above] the number of a hundred. (TA.) — — سَمَوْا, (S, K, TA,) and ↓ استموا, (S,) They went forth to pursue the animals of the chase (S, K, TA) in their deserts: (TA:) [or] one says of the hunter, or sportsman, يَسْمُو الوَحْشَ, and ↓ يَسْتَمِيهَا, meaning he sees, or looks to see, (يَتَعَيَّنُ,) the coming forth of the wild animals, and pursues them. (M. [See also 8 below.]) — — سَمَا الفَحْلُ, inf. n. سَمَاوَةٌ, The stallion sprang, or rushed, upon, (S,) or he overbore, (S, * M, K,) his she-camels that had passed seven or eight months since the period of their bringing forth. (S, M, K.) — سَمَابِهِ: see 4. — See also 2. 2 سمّاهُ فُلَانًا and بِفُلَانٍ, (S, M, Msb, K,) accord. to Sb originally with ب, but Lh says that the former is that which is usual, (M,) [inf. n. تَسْمِيَةٌ,] and in like manner ↓ اسماهُ, (S,) i. e. اسماهُ فُلَانًا and بِفُلَانٍ, (M, K,) and accord. to Th, ↓ سَمَاهُ فُلَانًا and بِفُلَانٍ, (K, [in the correct copies of which the form of the verb first mentioned is without teshdeed, while in the CK the first and last are both alike with teshdeed, or, as is said in the M, Th has mentioned سَمَوْتُهُ, but none other has mentioned it,]) He named him, or called him, Such a one; (S, M, Msb, K;) as Zeyd; i. e., he made Zeyd to be his name, his proper name. (Msb.) — — [One says also, سمّى اللّٰهَ عَلَى شَىْءٍ, or simply سمّى عَلَيْهِ, which is the more common, meaning He pronounced the name of God, saying بِسْمِ اللّٰهِ (In the name of God), upon, or over, a thing; such as food, and an animal about to be slaughtered.] The Prophet said, سَمُّوا وَسَمِّتُوا وَدَنُّوا, [cited, with some variations, and expl., in arts. دنو and سمت,] meaning سَمُّوا اللّٰهَ [Pronounce ye the name of God, &c.]; i. e. whenever ye eat, [before ye begin to do so, accord. to the general custom, or] between two mouthfuls. (M.) 3 ساماهُ, (S, M, K, TA,) inf. n. مُسَامَاةٌ, (TA,) He vied, competed, or contended for superiority, in highness, loftiness, or eminence, or in glory, or excellence, [or in an absolute sense,] with him; syn. عَالَاهُ, (M,) or فَاخَرَهُ, and بَارَاهُ. (K.) It is said in the trad. respecting the lie [against 'Áïsheh], لَمْ تَكُنِ امْرَأَةٌ تُسَامِيهَا غَيْرُ زَيْنَبَ, meaning There was not any woman that vied with her in eminence (تُعَالِيهَا and تُفَاخِرُهَا) except Zeyneb; المُسَامَاةُ meaning المُطَاوَلَةُ فِى الحُ◌ظْوَةِ. (TA.) And one says, فُلَانٌ لَا يُسَامَى وَقَدْ عَلَا مَنْ سَامَاهُ [Such a one will not be vied with in highness, &c.: and he has overcome him who vied with him, &c.]. (S.) And إِنَّ أَمَامِى مَا لَا أُسَامِى, said when one fears an affair, or event, before him; on the authority of IAar; meaning [Verily before me is an affair, or event,] with which I cannot vie. (M.) A poet cited by Th says, بَاتَ ابْنُ أَدْمَآءَ يُسَامِى الأَنْدَرَا سَامَى طَعَامَ الحَىِّ حَتَّى نَوَّرَا and he says that سَامَى means اِرْتَفَعَ, and صَعِدَ; but [it seems that the verse should be rendered, Ibn-Admà passed the night aspiring to reach the heap of reaped wheat: he aspired to attain the wheat of the tribe until it attained to maturity: for ISd says,] in my opinion he means, as the seed-produce rose by growth, he rose to it, until it attained to maturity, when he reaped it and stole it: and he cites also the saying, فَارْفَعْ يَدَيْكَ ثُمَّ سَامِ الحَنْجَرَا [And raise thy hands, then endeavour to reach the windpipe]; explaining سَامِ الحَنْجَرَ as meaning raise thy hands to his حَلْق [or throat, properly, fauces]. (M.) 4 اسماهُ He raised, upraised, uplifted, upreared, exalted, or elevated, him, or it; as also ↓ سَمَا بِهِ [lit. he rose, &c., with him, or it]. (M, K.) — — أَسْمَيْتُهُ مِنْ بَلَدٍ I made him to go up, or away, from a town, or country. (TA.) — — اسمانا, (TA,) or ↓ اِسْتَمَانَا, (M,) He, or it, incited us to hunt, or chase: so says Th. (M, TA.) — Also He looked at, or towards, his, or its سَمَاوَة [expl. immediately before the mention of this phrase in the M as meaning the form, or figure, seen from a distance, and the aspect, of anything]. (M, TA.) — And اسمى He (a man) took the direction of, (S,) or came to, (M,) Es-Semáweh (السَّمَاوَة, S, M) a certain water in the desert (البَادِيَة, M) or a place between El-Koofeh and Syria, (K,) a well-known desert. (TA.) — See also 2. 5 تسمّى [expl. by Golius, first, as meaning Altus fuit, eminuit; like سَمَا; but for this he names no authority, and I find none for it. —] He named himself. (KL.) — — تسمّى بِزَيْدٍ He was named Zeyd: (S, * M, * Msb, K: *) تسمّى بِكَذَا means Such a thing became his name: it is quasi-pass. of سَمَّاهُ and أَسْمَاهُ. (TA.) — — And تسمّى بِبَنِى فُلَانٍ, (M,) or بِالقَوْمِ, (K,) and إِلَيْهِمْ, (M, K,) He asserted his relationship to the sons of such a one [by the assumption of a name of relationship to them], or to the people. (M, K.) 6 تَسَامَوْ see 1, first sentence. — — تَسَامَوْا عَلَى الخَيْلِ They mounted upon the horses. (TA.) — — And تساموا They vied, competed, or contended for superiority, [in highness, loftiness, or eminence, or in glory, or excellence, or in an absolute sense, (see 3,)] one with another. (S, K.) — And تساموا signifies also They called one another by their names. (TA.) 8 استمى He (a hunter, or sportsman, [الصّاعِدُ in the CK being a mistranscription for الصَّائِدُ,]) attired himself with the socks, or stockings, called مِسْمَاة, (M, K, TA,) to protect himself from the heat of the burning ground, (TA,) for the hunting of gazelles, in the time of heat. (M.) And (M, in the K " or ") استماهُ He asked of him the loan of the socks, or stockings, above named, for that purpose, (M, K, *) i. e. for the hunting of gazelles at midday. (TA.) And استمى, (M, CK,) or استمى الظِّبَآءَ, (so in some copies of the K and in the TA,) He sought, or pursued, the gazelles in their caves, or hiding-places, (فِى غِيرَانِهَا, M, and so in copies of the K, by the غِيرَان being meant the كُنُس, M,) or in what was not their time, or season, (فِى غَيْرِ انِهَا, thus in some copies of the K,) at the auroral rising of Canopus (سُهَيْل [which rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.]): (M, K:) so says IAar. (M.) [Freytag says, on the authority of scholia to the Deewán of Jereer, as follows: In the time of the greatest heat, they drive out a wild animal repeatedly from its hiding-place, permitting it to return thither at night, when, thus disturbed, it does not issue from its place; in order that they may be able to strike it.] — — And He hunted, or chased, wild animals. (M.) — — See also 1, latter part, in two places. — — And see 4. — اِسْتَمَيْتُهُ also signifies I made him the object of a visit: or I perceived in him good, or goodness, by a right opinion formed from its outward signs. (K.) — — And استماهُ He chose it, took it in preference, or selected it. (IAar, L voce اِقْتَرَحَ.) — — And IAar mentions the saying, البَكْرَةُ مِنَ الإِبِلِ تُسْتَمَى بَعْدَ أَرْبَعَ عَشْرَةَ لَيْلَةً أَوْبَعْدَ إِحْدَى وَعِشْرِينَ, as meaning [The youthful she-camel] is tested for the purpose of discovering whether or not she be pregnant [after fourteen nights or after one and twenty]: but Th disallows this, and says that the word is تُسْتَمْنَى, from المُنْيَةُ, which means " the period by the end of which one knows whether or not the she-camel is pregnant. " (M.) 10 استسمى [or استسمى فُلَانًا, the word فلانا having app. been inadvertently omitted by a copyist,] He asked, or demanded, his [or such a one's] name. (TA.) سِمٌ and سُمٌ and سَمٌ: see اِسْمٌ, in three places, near the beginning of the paragraph; and in four places near the end of the same. سَمًا: see سَمَآءٌ: — and see also اِسْمٌ, near the beginning of the paragraph. سُمًا and سِمًا: see اِسْمٌ, in two places, near the beginning of the paragraph; and in the last sentence but one of the same. سَمَآءٌ The higher, or upper, or highest, or uppermost, part of anything: [in this sense] masc. (M.) — — [In its predominant acceptation,] a word of well-known meaning; (K, TA;) i. e. (TA) [The sky, or

heaven;] the canopy of the earth: (M, Msb, TA:) in this sense (M, Msb) masc. and fem.; (IAmb, S, M, Msb, K; *) sometimes fem.; (M;) rarely so, and thus as having the next but one of the significations here following: (Fr, Msb:) Az says that it is fem. because it is pl. [or coll. gen. n.] of سَمَآءَةٌ: (TA:) or it is as though it were pl. of ↓ سَمَاوَةٌ, [or rather its coll. gen. n.,] like as سَحَابٌ is of سَحَابَةٌ: (Msb, TA:) Er-Rághib says that the سَمَآء as opposed to the أَرْض is fem., and sometimes masc.; and is used as a sing. and as a pl.; as the latter in the Kur ii. 27 [where it is shown to apply to seven heavens]; and that it is like نَخْلٌ and شَجَرٌ and other [coll.] gen. ns.: (TA:) in this sense (M) the pl. is أَسْمِيَةٌ [a pl. of pauc.] (S, M, K) and سُمِىٌّ, (M, K,) the latter [originally سُمُوىٌ] of the measure فُعُولٌ, and both [also] pls. of سَمَآءٌ in another sense, mentioned in what follows, (TA,) and سَمَاوَاتٌ or سَمٰوَاتٌ, (S, M, Msb, K,) and accord. to the K, [in which all of these are mentioned as though pls. of سَمَآءٌ in all its senses,] ↓ سَمًا, [in the CK سُمًا,] but in the M سَمَآءٌ [like the sing., as mentioned above], where it is said that it must be a pl. in the Kur ii. 27 for the reason already stated, as though pl. of سَمَآءَةٌ or سَمَاوَةٌ; (TA;) and a poet assigns to سَمَآءٌ the anomalous pl. سَمَآءٍ, by his saying, سَمَآءُ الْإِلٰهِ فَوْقَ سَبْعِ سَمَآئِيَا [The heaven of God, above seven heavens]: (S, M:) the dim. is ↓ سُمَيَّةٌ. (Ham p. 452.) — — And Any canopy, or covering over-head, of a person. (S, Msb, * TA.) — — And hence, (S, TA,) The ceiling, or roof, (S, Msb, K, TA,) of a house, or chamber, or tent, (S, K, TA,) and of anything; (K, TA;) in this sense masc.; (Msb, TA;) and ↓ سَمَاوَةٌ also has this meaning. (S.) — — And The رِوَاق, (M, K,) i. e. the شُقَّة [or oblong piece of cloth] that is beneath the upper, or uppermost, شُقَّةٌ, (M,) of a بَيْت [or tent]; (M, K;) in which sense it is fem., and sometimes masc.; (M;) as also ↓ سَمَاوَةٌ; (M, K;) [and so, app., ↓ سِمَايَةٌ; for] one says, أَصْلَحَ سِمَايَتَهُ, with kesr, [He repaired his سماية,] meaning, his سَمَاوَة. (TA.) — — And The clouds; (Zj, K;) because of their height: (Zj, TA:) or a cloud. (Msb.) — — And Rain; (S, M, Msb, K;) because it comes forth from the سَمَآء [i. e. sky or clouds]: (TA:) or a good rain (مَطْرَةٌ جَيِّدَةٌ): (K, TA:) or a new rain (مَطْرَةٌ جَدِيدَةٌ): (T, TA:) or, as some say, rain that has not fallen upon the earth; so called in consideration of what has been said above [of its meaning the " clouds " &c.]: (Er-Rághib, TA:) [but] one says, مَا زِلْنَا نَطَأُ السَّمَآءَ حَتَّى أَتَيْنَاكُمْ [We ceased not to tread upon the rain until we came to you]: (S, TA:) applied to rain, it is masc., and fem. also because of its connexion with the سَمَآء that canopies the earth; (M;) or it is fem., as meaning سَحَابَةٌ: (Msb:) the pl. [of mult.] is سُمِىٌّ (S, M, Msb, TA) and [of pauc.] أَسْمِيَةٌ. (S, TA.) بَنُو مَآءِ السَّمَآءِ is an appellation of The Arabs; [signifying the sons of the water of the heaven;] because of their keeping much to the deserts which are the places of the falling of rain [by means of which they subsist]: or by مَآء السمآء is meant Zemzem, which God made to well forth for the Arabs, who are therefore like the sons thereof. (TA.) — — [Hence, app., as being likened to rain by reason of the swiftness of his running,] a certain horse, (M, K,) belonging to Sakhr the brother of El-Khansà, (M,) was named السَّمَآءُ. (M, K.) — — [Hence, likewise, as being likened to rain, (assumed tropical:) Bounty.] One says, أَصَابَنِى بِرَشْحَةٍ مِنْ سَمَائِهِ (assumed tropical:) [He gave me a gift from his store of bounty]. (A in art. رشح.) — — Also (assumed tropical:) Herbage; because produced by the rain, which is thus called. (TA.) — — And The back of a horse; (S, Msb, K;) because of its height: coupled with [its opposite] أَرْضٌ [q. v.]. (S, TA.) — — And of a sandal, [in like manner opposed to أَرْضٌ,] The upper part [of the sole, i. e. the upper surface thereof], upon which the foot is placed. (M.) — See also سَمَاوَةٌ. سَمَاوٌ: see سَمَاوَةٌ. سَمِىٌّ: see سَامٍ, in two places. — — [Also] A competitor, or contender for superiority, in highness, loftiness, or eminence, or in glory, or excel-lence; i. q. ↓ مُسَامٍ, (S, TA,) and مُطَاوِلٌ: (TA:) thus the word, in the accus. case, is said to signify in the Kur xix. 66: (S, TA:) or it there has the meaning here next following. (S, M, TA.) — — A like, or an equal: (S, M, K TA:) and this meaning the word, in the accus. case, is said by some to have in the Kur xix. 8: or in this instance it has the meaning here following. (M, TA.) — — A namesake of another. (S, M, K, TA.) — — The fem. is سَمِيَّةٌ. (M, TA.) سُمَىٌّ dim. of اِسْمٌ, q. v. سُمَيَّةٌ dim. of سَمَآءٌ, q. v. سِمَوِىٌّ and سُمَوِىٌّ: see اِسْمِىٌّ. سَمَاوَةٌ: see سَمَآءٌ, in three places. — — Also The form, or figure, seen from a distance, (S, M, K, TA,) [or] such as is high, or elevated, (TA,) of anything; (S, M, K, TA;) and the aspect thereof: pl. [or rather coll. gen. n.] ↓ سَمَآءٌ and ↓ سَمَاوٌ; the latter mentioned by Ks. (M, TA.) El-'Ajjáj says, سَمَاوَةُ الهِلَالِ حَتَّى احْقَوْقَفَا [The form, &c., of the moon when near the change, until it became curved]. (S.) سِمَايَةٌ: see سَمَآءٌ, in the middle of the paragraph. سَمَآئِىٌّ and سَمَاوِىٌّ [Of, or relating to, the sky or heaven; heavenly; celestial;] rel. ns. from سَمَآءٌ. (Msb, TA.) سَامٍ [High, or lofty; as also ↓ سَمِىٌّ: pl. of the former سَوَامٍ; applied to women as pl. of سَامِيَةٌ, whence the phrase سَوَامِى الطَّرْفِ in a verse cited voce بُضْعٌ; and to irrational animals, as in an instance here following]. One says الْقُرُومُ السَّوَامِى The stallions [meaning the stallion-camels high in their heads, or] raising their heads high. (S, TA.) And سَامِيَاتٌ, [pl. of سَامِيَةٌ,] applied to camels, That raise, or raise high, their eyes and their heads. (Ham p. 791.) And رَدَدْتُ مِنْ سَامِى طَرْفِهِ [app. an elliptical phrase, نَخْوَتَهُ (which is expressed in the explanation) or a similar word being understood; i. e. (assumed tropical:) I repelled the pride, or haughtiness, of him who was lofty in look;] meaning I contracted to him [or to the lofty in look] his soul, and annulled his pride, or haughtiness. (S, TA.) And ↓ الأَنْفِ سَمِىُّ [lit. Highnosed] means (assumed tropical:) disdainful, or scornful. (T and K in art. انف.) — — [Also act. part. n. of 1 in all its senses. — — And hence,] سُمَاةٌ, (S, M, K,) of which it is the sing., (M,) signifies Hunters (S, M, K) going forth to the chase: (K:) an epithet in which the quality of a subst. predominates: or, as some say, hunters in the day-time, peculiarly: or hunters wearing the socks, or stockings, called مِسْمَاة. (M.) اِسْمٌ, (S, M, Msb, K,) with the conjunctive ا, [i. e. written اسْمٌ,] but this is made disjunctive by poetic license [as well as when the word commences a sentence], (S,) usually with kesr [when the | is disjunctive], (Lh, M, TA,) and أُسْمٌ, (S, M, K,) of the dial. of Benoo-'Amr-Ibn-Temeem and of Kudá'ah, (M, TA,) mentioned by IAar, (TA,) and ↓ سِمٌ and ↓ سُمٌ (S, M, K) and ↓ سَمٌ, (K,) and ↓ سُمًا (M, K) and ↓ سِمًا and ↓ سَمًا, (K,) [The name of a thing; i. e.] a sign [such as may be uttered or written] conveying knowledge of a thing; syn. عَلَامَةٌ: and a word applied to denote a substance or an accident or attribute, for the purpose of distinction: (M, K:) [or a substantive in the proper sense of this term, i. e. a real substantive; and a substance in a tropical sense of this term, i. e. an ideal substantive:] as expl. by El-Munáwee, in the " Towkeef," the اسم is that which denotes a meaning in itself unconnected with any of the three times [past and present and future]: if denoting what subsists by itself, it is termed اِسْمٌ عَيْنٍ; and if denoting what does not subsist by itself, [i. e. an accident or attribute,] whether existent, as العِلْمُ [i. e. knowledge], or non-existent, as الجَهْلُ [i. e. ignorance], it is termed اِسْمُ مَعْنًى: (TA:) the pl. is أَسْمَآءٌ [a pl. of pauc.] and أَسْمَاوَاتٌ, (S, M, K,) the latter said by Lh to be a pl. of اِسْمٌ, but it is rather a pl. of أَسْمَآءٌ, for otherwise there is no way of accounting for it, (M,) and أَسَامٍ (S, M, K) and أَسَامِىُّ (M, K) are [likewise] pls. of أَسْمَآءٌ: (K, * TA:) the word اسْمٌ [i. e. اِسْمٌ or أُسْمٌ] is derived from سَمَوْتُ, (S, TA,) or from السُّمُوُّ, (Msb, Er-Rághib, TA,) because the اسم is a means of raising into notice the thing denoted thereby, and making it known: (S, * Er-Rághib, TA:) it is of the measure اِفْعٌ [or أُفْعٌ, accord. to different dialects], the last radical, و, being wanting in it, (S, Msb, TA,) and the hemzeh [or rather |] being

prefixed by way of compensation for it, accord to a general rule; (Msb, TA;) for it is originally سِمْوٌ (S, Msb, Er-Rághib, TA) or سُمْوٌ, (S, Msb, TA,) its pl. being أَسْمَآءٌ, and its dim. being ↓ سُمَىٌّ [originally سُمَيْوٌ]: (S, Msb, Er-Rághib, * TA:) some of the Koofees hold that it is from الوَسْمُ, meaning العَلَامَةُ, the و, which is the primal radical, being rejected, and the hemzeh [or ا] being substituted for it, so that its measure is اِعْلٌ [or أَعْلٌ]; but this is a weak opinion, for, were it so, the dim. would be وُسَيْمٌ and the pl. would be أَوْسَامٌ. (Msb, TA.) One says, اِسْمُ هٰذَا كَذَا [The name of this is thus, or such a word]; and if you will you may say, أُسْمُ هٰذا كذا; and in like manner, ↓ سِمُهُ and ↓ سُمُهُ: Lh says that اِسْمُهُ فُلَانٌ [His name is Such a one] is the [common] phrase of the Arabs; and he mentions أُسْمُهُ فُلَانٌ as heard from [the tribe of] Benoo-'Amr-Ibn-Temeem: and Ks cites, as heard from some of [the tribe of] Benoo-Kudá'ah, the saying, ↓ بِاسْمِ الَّذِى فِى كُلِّ سُورَةٍ سُمُهْ [In the name of Him whose name is in every chapter of the Kur-án], and ↓ سِمُهْ as heard from others, not of Kudá'ah. (M.) سِرْ عَلَى اسْمِ اللّٰهِ is an elliptical phrase [for سِرْ مُعْتَمِدًا عَلَى ذِكْرِ اسْمِ اللّٰهِ Journey thou relying upon the mention of the name of God]. (IJ, M in art. دل: see دَلِيلٌ.) — — [Hence,] اسْمٌ signifies also (assumed tropical:) Fame, renown, report, or reputation, of a person: (TA:) and so ↓ سُمًا, in relation to good, (K, TA,) not to evil; mentioned by Az. (TA.) One says, ذَهَبَ اسْمُهُ فِى النَّاسِ, i. e. His fame &c. [went, or spread, among mankind, or the people]. (TA.) اِسْمِىٌّ [Of, or relating to, a name or noun or substantive;] rel. n. from اِسْمٌ; as also ↓ سِمَوِىٌّ and ↓ سُمَوِىٌّ. (S, TA.) [Hence, جُمْلَةٌ اسْمِيَّةٌ A nominal proposition or phrase; as distinguished from فِعْلِيَّةٌ, or verbal.] [اِسْمِيَّةٌ The quality of a name or noun or substantive.] مِسْمَاةٌ The socks, or stockings, worn by a hunter, (M, K, TA,) to protect him from the heat of the burning ground. (TA.) مُسَمًّى [Named]. — — [Hence,] one says, هُوَ مِنْ مُسَمَّى قَوْمِهِ and مُسَمَّاتِهِمْ, meaning (assumed tropical:) He is of the best of his people or party. (TA.) مُسَامٍ: see سَمِىٌّ. سن 1 سَنَّهُ, (M, L, K,) [aor. ◌ٌ3سَنُ,] inf. n. سَنٌّ, (M,) He (a man, M, L) bit him (another man, M, L) with his أَسْنَان [or teeth]. (M, L, K: but in the K, with the أَسْنَان.) [Hence, app.,] سُنَّتِ الأَرْضُ The herbage of the land was eaten. (L, K.) — — And, (M, L, in the K " or,") aor. and inf. n. as above, (M, L,) He broke his (a man's, M, L) أَسْنَان [or teeth]. (M, L, K.) — — سُنَّتِ البَدَنَةُ: and سَنَّهَا اللّٰهُ: see 4. — — Also, (accord. to the M and L, but accord. to the K " or,") aor. and inf. n. as above, (M, L,) He pierced him, or thrust him, with the سِنَان [or spear-head]. (M, L, K.) And سَنَّهُ بِالرُّمْحِ He pierced him, or thrust him, with the spear. (L.) — — And He fixed, or mounted, upon it (i. e. the spear) the سِنَان [or iron head]; (M, L, K;) and ↓ أَسَنَّهُ he put to it a سِنَان. (L.) — — Also, (S, M, L, Msb, K,) aor. and inf. n. as above, (M, L, Msb,) He sharpened it, whetted it, or made it sharp-pointed, (S, M, L, Msb, K,) and polished it, (M, L, K,) namely, a thing, (M, L,) or a knife; (S, L, Msb, K;) and so ↓ سنّنهُ: (M, L, K:) and سَنَّ he sharpened, whetted, or made sharp-pointed, a spear-head upon the مِسَنّ: (L:) and he rubbed, or grated, a stone upon a stone. (Fr, L.) — — [Hence,] سَنَّنِى هٰذَا الشَّىْءُ (assumed tropical:) This thing [sharpened my appetite;] made me desirous of food. (K.) The Arabs say [also] الحَمْضُ تَسُنُّ الإِبِلَ عَلَى الخُلَّةِ (assumed tropical:) The [plants, or trees, called] حمض strengthen the camels [or sharpen their appetites] for the [plants, or trees, called] خلّة, like as the whetstone strengthens [or sharpens] the edge of the knife. (L.) — — [Hence also,] سَنَّ أَضْرَاسَهُ, (M, L, K, *) [aor. and] inf. n. as above, (M, L,) He rubbed and cleaned his teeth with the stick used for that purpose; (M, L, K;) as though he polished them. (M, L.) — — And سَنَّ الإِبِلَ, (ISk, S, M, L,) or المَالَ, (K,) aor. and inf. n. as above, (M, L,) He tended well, (K,) or pastured and tended well, (ISk, S, L,) or pastured, and rendered fat, or plump, (M, L,) the camels, (ISk, S, M, L,) or the cattle; (K;) [so that they became in good condition, free from mange or the like;] as though he polished them. (ISk, S, M, L, K.) — — And سَنُّوا المَالَ They sent the cattle into the pasturage. (El-Muärrij, S, L, K. *) — — And سَنَّ الإِبِلَ, (M, L, K,) [aor. and] inf. n. as above, (M, L,) He drove the camels quickly: (M, L, K:) or, as some say, السَّنُّ signifies السَّيْرُ الشَّدِيدُ [i. e. the making to go vehemently; السَّيْرُ being here syn. with التَّسْيِيرُ]: (M, L:) you say, سَنَنْتُ النَّاقَةَ I made the she-camel to go (سِرْتُهَا, S, or سَيَّرْتُهَا, L) vehemently. (S, L.) — — إِنَّمَا أُنَسَّى لِأَسُنَّ, occurring in a trad., meaning I am made to forget only that I may drive men by directing to the right way, and show them what is needful for them to do when forgetfulness occurs to them, may be from سَنَّ [expl. above as] meaning " he pastured and tended well " the camels. (L.) — — سَنَّ عَلَيْهِ المَآءَ, [aor. and inf. n. as above,] He poured forth the water upon him, or it; (M, L, K;) as also ↓ اسنّهُ: (Ham p. 611:) or he discharged the water gently upon him, or it. (M, L.) You say, سَنَنْتُ المَآءَ عَلَى وَجْهِى, (S, L,) or عَلَى الوَجْهِ, (Msb,) or سَنَّ المَآءَ عَلَى وَجْهِهِ, (L,) or فِى وَجْهِهِ, (Mgh,) aor. as above, (Mgh, L,) and so the inf. n., (L,) I [or he] discharged the water without scattering upon his face: if scattering it in pouring, you say, شَنَنْتُ: (S, L:) or I, or he, poured the water gently (Mgh, L, Msb) upon the face, (Msb,) or upon his face. (Mgh, L.) And سَنَّ التُّرَابَ He poured the dust, or earth, gently upon the ground: (S, L:) and he put it gently upon a corpse. (L.) And سَنَّتِ العَيْنُ الدَّمْعَ, aor. and inf. n. as above, The eye poured forth tears. (M, L.) And أُسْنُنْ قُرُونَ فَرَسِكَ Make the [issues of] sweat to flow from thy horse by plying him hard, in order that he may become lean, or light of flesh: and سُنَّ لَهُ قَرْنٌ, and قُرُونٌ, An issue, and issues, of his sweat, was, and were, made to flow. (L.) سَنَّ عَلَيْهِ الدِّرْعَ, (S, M, L, K,) aor. and inf. n. as above, (S, M, L,) He put (lit. poured) upon him the coat of mail. (S, M, L, K.) — — سَنَّ الفَحْلُ النَّاقَةَ The stallion threw down the she-camel (كَبَّهَا, in copies of the K [erroneously] رَكِبَهَا,) upon her face. (L, K. * [See also 3.]) — — سَنَّ الطِّينَ He plastered pottery with the clay: (M, L:) or he made the clay into pottery. (M, L, K.) — — سَنَّهُ, (S, L, K,) aor. as above, (S,) and so the inf. n., (S, L,) also signifies He formed it, fashioned it, or shaped it; (S, L, K;) namely, a thing: (K:) and some say, he made it long. (L.) — — And [from the former of these two meanings, app.,] He instituted, established, or prescribed, it, i. e. a custom, practice, usage, or the like, whether good or bad; set the example of it; originated it as a custom &c. to be followed by others after him. (L.) You say, سَنَنْتُ لَكُمْ سُنَّةً فَاتَّبِعُوهَا [I have instituted &c., for you an institute, a custom, a practice, a usage, or the like, to be followed, therefore follow ye it]. (L.) And سَنَّ فُلَانٌ طَرِيقًا مِنَ الخَيْرِ, aor. and inf. n. as above, Such a one originated [or instituted] an act of goodness, or piety, [or a good, or pious, way of acting,] which his people knew not, and which they afterwards followed, or pursued. (L.) And سَنَّ اللّٰهُ سُنَّتَهُ لِلنَّاسِ God manifested, or made known, his statutes, or ordinances, and commands and prohibitions, [i. e. his laws,] to men: (M, L:) and سَنَّ اللّٰهُ سُنَّةً God manifested, or made known, a right way [of acting &c.]: (L:) [and in like manner one says of any one,] سَنَّ الأَمْرَ He manifested, or made known, the thing, affair, or case. (K.) — — And سَنَّ سُنَّةً, (M, L,) or طَرِيقَةً, (K,) [aor. and] inf. n. as above, (M, L,) He pursued [a way, course, rule, mode, or manner, of acting or conduct or life or the like]; as also ↓ استنّها; (M, L;) or ↓ استسنّها; (so in the K;) and ↓ استنّ بِهَا: (K in art. سير:) and بِطَرِيقٍ مِنَ الخَيْرِ ↓ استسنّوا [They followed, or pursued, a good, or pious, way of acting]. (L.) It is said in a trad. respecting the Magians, ↓ سُنُّوا بِهِمْ أَهْلِ الكِتَابِ سُنَّةَ, i. e. Pursue ye with them the way of the People of the Scripture, or Bible; act with them as ye act with these; granting them security on the condition of receiving [from them] the [tax called] جِزْيَة. (Mgh, L. *) — سُنَّ is also expl. as meaning He, or it, became altered for the

worse, or stinking: so in a trad. of Barwaa the daughter of Wáshik, where it is said, كَانَ زَوْجُهَا سُنَّ فِى بِئْرٍ [Her husband had become altered for the worse, or stinking, having died, in a well which he had descended]: from the saying in the Kur مِنْ حَمَأٍ مَسْنُونٍ: [see مَسْنُونٌ:] but some say that he [who used this phrase] meant [to say, or meant thereby,] أَسِنَ, i. e. his head became affected with vertigo by reason of a foul odour that he smelt, and he swooned. (L.) 2 سنّنهُ: see 1, near the beginning. — — [Hence,] سنّن المَنْطِقَ (assumed tropical:) He made the speech good, or beautiful; (M, L, K;) as though he polished it. (M, L.) — — And سنّن إِلَيْهِ الرُّمْحَ, (M, L, K,) inf. n. تَسْنِينٌ, (M, L,) He directed, or pointed, the spear towards him, or it. (M, L, K.) 3 سانّ النَّاقَةَ, inf. n. مُسَانَّةٌ and سِنَانٌ, (S, M, L, K,) He (the stallion-camel) bit the she-camel with the fore part of the mouth: (L:) or he opposed himself to her, (M, L,) or drove her, (S, L,) or bit her with the fore part of the mouth, and drove her, (K,) to make her lie down, (S, M, L, K,) in order that he might cover her: (S, M, * L, K:) or he covered her without her desiring it, or before she desired it, by force. (IB, L.) 4 اسنّ, (S, M, L, Msb, K,) inf. n. إِسْنَانٌ, (Mgh, L, Msb,) said of a man, (S, M, L, Msb, K,) and of other than man, (Msb,) i. q. كَبِرَ [meaning He became advanced in age, or fullgrown], (S, L, Msb,) or كَبِرَتْ سِنُّهُ [which means the same]; (M, L, K;) as also ↓ استسنّ: (K:) but Az says that الإِسْنَانُ in the case of an animal of the ox-kind and of the sheep or goat, is not the same as in that of a man: for in such animals it means [the attaining to the age of] the coming forth of the [permanent] ثَنِيَّة [or central incisor]: (Msb:) or in such animals it means at least [the attaining to the age of] the shedding of the [tooth called] ثنيّة [which is generally said to be in the third year]; and at the utmost in such animals, [the attaining to the age of] what is termed الصُّلُوغ or السُّلُوغ [which is in the sixth year]; and at the utmost in camels, [the attaining to the age of] what is termed البُزُول [which is generally in the ninth year]. (Mgh, L.) [It is also expl. in the K as meaning His tooth grew forth: but the right explanation is one given in the Mgh and L; i. e. his tooth whereby he became مَسِنّ grew forth.] لَمْ يُسْنَنْ, occurring in a trad. of Ibn-'Omar, as some relate it, is a mistake for لَمْ يُسْنِنْ. (Mgh, L.) And البَدَنَةُ ↓ سُنَّتِ, a phrase mentioned by Kt, as meaning The teeth of the بدنة grew forth, is also a mistake [for أَسَنَّت]. (L.) — — You say also, اسنّ سَدِيسُ النَّاقَةِ The [tooth called] سديس of the she-camel grew forth, i. e. in the eighth year. (S, L.) — Also, said of God, He made a tooth to grow forth. (S, L, K.) اللّٰهُ ↓ سَنَّهَا, [referring to the teeth of a بَدَنَة,] a phrase mentioned by Kt, is a mistake [for أَسَنَّهَا]. (L.) — — See also 1, in the former half of the paragraph, in two places. 5 تسنّن بِهِ [He took him, or it, as an exemplar, example, or object to be imitated]. (K voce قُدْوَةٌ.) — — تسنّن فِى عَدْوِهِ He (a man) went at random, heedlessly, or in a headlong manner, in his running; as also ↓ استنّ. (M, L.) — See also 5 in art. سنه, last signification. 6 تَسَانَّتِ الفُحُولُ i. q. تَكَادَمَت [meaning The stallion-camels bit one another with the fore part of the mouth]. (L, K.) 8 استنّ He rubbed and cleaned his teeth with the سِوَاك [or piece of stick used for that purpose]; (S, M, L, K;) he made use of the سِوَاك, passing it over his teeth. (L.) — — And He took, or seized, with the teeth. (KL.) — استنّت العَيْنُ The eye poured forth its tears. (M, L.) — — استنّ said of the blood of a wound made with a spear or the like, It issued in a gush. (AZ, L.) — — Said of the سَرَاب [or mirage], It was, or became, in a state of commotion, went to and fro, or quivered. (M, L, K.) — — Said of a horse, i. q. قَمَصَ [app. as meaning He pranced, leaped, sprang, or bounded]: (S, K:) he frisked; or was brisk, lively, or sprightly: he ran, in his friskiness, briskness, liveliness, or sprightliness, in one direction: he ran, by reason of his friskiness, briskness, liveliness, or sprightliness, a heat, or two heats, without a rider upon him: (L:) he ran to and fro, by reason of briskness, liveliness, or sprightliness: from سَنَّ as signifying " he poured forth " water, and as signifying " he sharpened " iron upon a whetstone. (Har p. 47.) It is said in a prov., اِسْتَنَّتِ الفِصَالُ حَتَّى القَرْعَى, (S, Meyd, L,) or الفُصْلَانُ, (Meyd,) i. e. The young weaned camels leaped, sprang, or bounded; (S * L;) even those affected with the small pustules called قَرَع; (Meyd, L;) which are small white pustules, the remedy for which is salt, and the butter (جُبَاب) of camels' milk: (Meyd:) when the healthy young weaned camels do thus, those affected with such pustules do the like in imitation, but become disabled from doing it by weakness: the prov. is applied to the man who introduces himself among a people, or party, to whom he does not belong: (L:) or to him who speaks with one before whom he should not speak by reason of the greatness of his rank: and some related it differently, saying, القُرَيْعَى [which is the dim. of القَرْعَى]; (Meyd;) and القُرْعُ [which is pl. of الأَقْرَعُ, q. v.]: and some say that استنّت الفِصَالُ signifies the young weaned camels became fat, or plump, and their skins became [sleek] like مَسَانّ [or whetstones]. (L.) And it is said in a trad. of 'Omar, رَأَيْتُ أَبَاهُ يَسْتَنُّ بِسَيْفِهِ كَمَا يَسْتَنُّ الجَمَلُ, meaning [I saw his father] exulting with briskness, liveliness, or sprightliness, and brandishing his sword, [like as the camel exults with briskness, and lashes with his tail.] (L.) See also 5. — — [Also He took, held, or followed, the سَنَن, i. e., road, or way, or main and middle part thereof: and he, or it, was, or lay, in the way. Hence,] one says, خُذْ مَا اسْتَنَّ, meaning [Take thou what lies in the way;] what is easily attainable; what offers itself without difficulty. (AA, TA voce اِنْتَدَبَ.) — — See also 1, near the end of the paragragh, in two places. 10 إِسْتَسْنَ3ََ see 4: — and see also 1, near the end of the paragraph, in two places. — — اِسْتَسَنَّتِ الطَّرِيقُ The road was travelled. (K.) R. Q. 1 سَنْسَنَتِ الرِّيحُ The wind blew coldly, or coolly; as also نَسْنَسَت: so in the Nawádir. (L.) سِنٌّ i. q. ضِرْسٌ [as meaning A tooth; in which sense this latter word is often used; though it is frequently restricted to a molar tooth, or to any of the teeth except the central incisors]: (M, L, K:) [or, accord. to some, a single tooth; i. e. one that is not of the double, or molar, kind; as shown by a description in what follows:] of the fem. gender: (S, M, L, Msb:) pl. أَسْنَانٌ (S, M, L, Msb, K) and أَسِنَّةٌ and أَسُنٌّ, (M, L, K,) the last of these mentioned by Lh, and this and the second anomalous; (M, L;) or the second is allowable as pl. of the first of these pls.; (S;) or it is pl. of the سِنَان of the spear; but may also be pl. of أَسْنَانٌ as pl. of سِنٌّ applied to herbage upon which camels pasture, in an instance to be cited in what follows: (A'Obeyd, T, L:) the vulgar say إِسْنَان and أُسْنَان, which are wrong: (Msb:) the أَسْنَان of a human being consist of four ثَنَايَا, and four رَبَاعِيَات, and four أَنْيَاب, and four نَوَاجِذ, and sixteen أَضْرَاس: or, as some say, four ثنايا, and four رباعيات, and four انياب, and four نواجذ, and four ضَوَاحِك, and twelve أَرْحَآء: (Msb:) or the أَسْنَان and أَضْرَاس together make up the number of thirty-two; the ثنايا are four, two above and two below [in the middle]; next are the رباعيات, which are four, two above and two below; next are the انياب, which are four [likewise, two above and two below]; and next are the اضراس, which are twenty, on each side five above and five below; and of these [last] the four that are next to the انياب are the ضواحك; next to each ناب, above and below, is a ضَاحِك; next to the ضواحك are the طَوَاحِن, also called the أَرْحَآء, which are twelve, on each side [above and below] three; and next to these are the نواجذ, which are the last of the teeth in growth, and the last of the اضراس, on each side of the mouth one above and one below: (Zj in his " Khalk el-Insán: ") the dim. of سِنٌّ is ↓ سُنَيْنَةٌ, because it is fem. (S.) One says, لَا آتِيكَ سِنَّ الحِسْلِ, (S, M, L,) i. e. I will not come to thee as long as remains the tooth of the young one of the [kind of lizard called] ضَبّ; (M, L;) meaning, ever; (S, M, * L;) because the حسل never sheds a tooth: (S, L:)

or, as Lh relates it, on the authority of ElMufaddal, سِنَّىْ حِسْلٍ; [using the dual form of سِنٌّ;] and [it may be rendered, accord. to the former reading, (assumed tropical:) during the life of the young one of the ضَبّ, for] he says, they assert that the ضبّ lives three hundred years, and that it is the longest-lived creeping thing upon the earth. (M, L.) A poet (Aboo-Jarwal El-Jushamee, whose name was Hind, L) says, describing camels taken as a bloodwit, فَجَآءَتْ كَسِنِّ الظَّبْىِ لَمْ أَرَ مِثْلَهَا بَوَآءَ قَتِيلٍ أَوْ حَلُوبَةَ جَائِعِ [And they came; (assumed tropical:) like the age of the gazelle was the age of every one of them: I have not seen the like of them for an equivalent of a slain person, or a milch camel of one hungry: (I have given a reading of this verse that I have found in the M and TA in art. ظبى, instead of that in the present art. in the S and L, in which سناَءَ and سَنَاءَ are put in the place of بَوَآءَ app. for سِنَآءَ, an inf. n. of سَانَاهُ, and as such here meaning a soothing, or the like:)] he means that they were ثُنْيَان, [pl. of ثَنِىٌّ], because the ثَنِىّ is one shedding [or that has shed] his ثَنِيَّة, and the gazelle has no ثَنِيَّة [in the upper jaw], so that he is always [one that may be termed] a ثَنِىّ. (S, L.) It is said in a trad., إِذَا سَافَرْتُمْ فِى الخِصْبِ فَأَعْطُوا الرُّكُبَ أَسِنَّتَهَا, [expl. as] meaning When ye journey in the land abounding with herbage, enable ye the ridden beasts to take of the pasturage: (S, L:) but Az states that A'Obeyd says, I know not أَسِنَّة except as pl. of the سِنَان of the spear; and if the trad. be [correctly] preserved in memory, it seems to be pl. of أَسْنَان; for سِنٌّ [sometimes] signifies the [portion of] herbage upon which camels pasture; and its pl. is أَسْنَانٌ; one says, أَسْنَانٌ مِنَ المَرْعَى; and the pl. of أَسْنَانٌ is أَسِنَّةٌ: Aboo-Sa'eed says that this last is pl. of سِنَانٌ, not of أَسْنَانٌ, and ↓ سِنَانٌ is applied to the [plants, or trees, called] حَمْض, as meaning (assumed tropical:) a strengthener [i. e. a sharpener of the appetite] of the camels for the [plants, or trees, called] خُلَّة: [see a phrase in the earlier part of the first paragraph:] in like manner, also, [he says,] when they light upon what is termed سِنٌّ مِنَ المَرْعَى [a portion of pasturage], this is termed ↓ سِنَانٌ عَلَى السَّيْرِ [a strengthener, or sharpener, for journeying]: this explanation is approved by Az, and likewise that of A'Obeyd: it is also related, on the authority of Fr, that السِّنُّ signifies the eating vehemently: [a signification mentioned in the K as well as in the L:] and Az says, I have heard more than one of the Arabs say, أَصَابَتِ الإِبِلُ اليَوْمَ سِنًّا مِنَ المَرْعَى [The camels have obtained to-day a good portion of pasturage] when they have eaten well of the best of the pasturage: Z says that ↓ أَعْطُوا الرُّكُبَ أَسِنَّتَهَا means (assumed tropical:) Give ye to the ridden beasts what will prevent their being slaughtered; for when their owner pastures them well, they become fat, and goodly in his eye, and therefore he withholds himself, with niggardliness, from slaughtering them, and this [condition of them] is likened to أَسِنَّة [as meaning " spear-heads "] pl. of سِنَانٌ: [see also أَخَذَتْ رِمَاحَهَا, said of camels, voce رُمْحٌ:] or if the pl. of سِنٌّ be intended by it, the meaning is, enable ye them [i. e. the ridden beasts] to take of the pasturage; and hence the trad., أَعْطُوا السِّنَّ حَظَّهَا مِنَ السِّنِّ, i. e. Give ye the possessors of the سِنّ [meaning tooth] their share of the سِنّ which is the pasture. (L.) السِّنُّ is also used for ذَوَاتُ السِّنِّ [The possessors of the tooth] as meaning the slave and horses and the like and other animals, [collectively, in like manner as خُفٌّ and حَافِرٌ are used,] in a trad. of 'Omar. (L.) And it is said in a trad. of Ibn-Dhee-Yezen, لَأُوطِئَنَّ أَسْنَانَ العَرَبِ كَعْبَهُ, for ذَوِى أَسْنَانِ العَرَبِ, meaning [I will assuredly make] the great men and the nobles [of the Arabs to tread upon his ankle]. (L.) [But اسنان in this instance may be pl. of سِنٌّ in the sense here next following; so that ذوى اسنان may be rendered the advanced in age.]) — — Hence, (L,) (tropical:) Life; (S, M, L, Msb;) metaphorically used in this sense as indicative of its length and its shortness; (L;) [for the teeth vary with the length of life;] the measure, (K,) or extent, of life; (Msb, K;) [the age attained;] used in relation to human beings and others: (M, L, K:) of the fem. gender in this sense also, (M, L, Msb,) because meaning مُدَّةٌ: (Msb:) pl. أَسْنَانٌ, (M, L, K,) only. (M, L.) You say رَجُلٌ حَدِيثُ السِّنِّ, meaning (assumed tropical:) A young man. (S, Msb, K, all in art. حدث.) And جَاوَزْتُ أَسْنَانَ أَهْلِ بَيْتِى (assumed tropical:) [I have exceeded] the lives of the people of my house. (L.) And صَدَقَنِى سِنَّ بَكْرِهِ [and سِنُّ بَكْرِهِ, expl. in art. بكر]. (L.) — — And (assumed tropical:) A like, an equal, or a match, in age, of another; (M, L, K;) like تِنٌّ; (M, L;) as also ↓ سَنِينٌ, (M, L, K,) and ↓ سِنِينٌ, (L,) or ↓ سَنِينَةٌ: (M, K:) in this sense also fem.; and [therefore] the dim. is ↓ سُنَيْنَةٌ; (L;) one says, اِبْنِى سُنَيْنَةُ ابْنِكَ [My son is the equal in age of thy son]: (El-Kanánee, L:) and the pl. is أَسُنٌّ and أَسْنَانٌ. (L.) — — Also (assumed tropical:) A tooth of a مِنْجَل [or reaping-hook]: (M, L, K: *) pl. أَسْنَانٌ, signifying its أُشُر. (L and K in art. اشر.) — — [And (assumed tropical:) A tooth of a comb.] The Arabs say كَأَسْنَانِ المُشْطِ meaning (assumed tropical:) [Like the teeth of the comb] in equality, in respect of any state, or condition: but if they mean equality in respect of evil, they say سَوَاسِيَةٌ كَأَسْنَانِ الحِمَارِ [Equals like the teeth of the ass]; سواسية being an anomalous pl. of سَوَآءٌ. (Har p. 39.) — — And (assumed tropical:) The nib, i. e. the place of paring, of a writingreed: (S, L, K:) [and each lateral half of that part; for] the writing-reed has a right سِنّ and a left سِنّ: (TA in art. حرف:) [and ↓ سِنَّةٌ occurs in the K voce جِلْفَةٌ as meaning the point of a writing-reed.] One says, أَطِلْ سِنَّ قَلَمِكَ وَسَمِّنْهَا وَحَرِّفْ قِطَّتَكَ وَأَيْمِنْهَا [Make long the nib, or pared portion, of thy writing-reed, and make it thick (lit. fat), and make thy mode of cutting the extremity of the nib oblique, and make it to incline towards the right]. (S, L. *) — — A tooth [or pin] of a key [app. of the kind of wooden lock called ضَبَّة, q. v.]. (MA.) — — See also سِنْسِنٌ. — — Also, (M, K, and A and K in art. فص,) or ↓ سِنَّةٌ, (S, JM,) A clove, (فَصٌّ, S and A as syn. with سِنٌّ in art. فص, and JM in explanation of سِنَّةٌ in the present art., or فَصَّةٌ, S and L in explanation of سِنَّةٌ,) or a حَبَّة [app. here meaning small distinct portion] of the head [app. here meaning bulb], (M and L and K in explanation of سِنٌّ,) of garlic. (S, M, A, L, K, JM.) — [Accord. to some,] one says, وَقَعَ فُلَانٌ فِى سِنِّ رَأْسِهِ, meaning Such a one fell into [what equalled] the number of his hairs, of good, (M, * L, K, *) and of evil: (L:) or, as some say, into what he willed, or wished, and had authority to decide: (L, K:) but this is a mistranscription: (Meyd:) the correct saying is فِى سِىِّ رَأْسِهِ, (Az, Meyd, L,) and سَوَآءِ رَأْسِهِ, meaning he fell into a state of enjoyment, or welfare; (Meyd;) the former sometimes expl. as meaning, [he lighted upon, or came upon, what equalled] the number of the hairs of his head, of wealth, or good: (A'Obeyd, Meyd:) or what equalled [the hairs of] his head, of abundance of herbage, or of the goods, conveniences, or comforts, of life: (Az, L, and Meyd * on the authority of IAar:) the saying is a prov. (Meyd.) — السِّنُّ also signifies The wild bull. (L, K.) سَنَّةٌ, (K,) or ↓ سِنَّةٌ, (so in the L,) A she-bear; syn. دُبَّةٌ. (K: in the L دِبَّة.) And A she-lynx: syn. فَهْدَةٌ. (L, K.) سُنَّةٌ A way, course, rule, mode, or manner, of acting or conduct or life or the like; syn. طَرِيقَةٌ, (Mgh, L, Msb,) as also ↓ سَنَنٌ, (S, L,) and سِيرَةٌ; (S, M, L, Msb, K;) whence the saying, سُنُّوا بِهِمْ سُنَّةَ أَهْلِ الكِتَابِ, expl. in the first paragraph of this art., last sentence but one, (Mgh,) and the saying of the Hudhalee [Khálid Ibn-Zuheyr] cited in the first paragraph of art. سير; (S;) and this is [said to be] the primary signification; (L;) whether good, or bad; (M, L;) approved or disapproved: (Msb:) or, accord. to Sh, a way [of acting &c.] that has been instituted, or pursued, by former people, and has become one pursued by those after them; and this, he says, is the primary signification: (L:) it signifies also [particularly] a way of acting &c. that is commended, or approved, and right;

wherefore one says, فُلَانٌ مِنْ أَهْلِ السُّنَّةِ [Such a one is of the people of the commended and right way of acting &c.; generally meaning, of those who follow the institutes, or ways, of the Prophet]; and is from ↓ سَنَنٌ signifying " a way," or " road; " (T, L;) and is also syn. with سَنَنٌ: (L:) and [the laws, i. e] the statutes, or ordinances, and commands and prohibitions, of God: (Lh, M, L, K:) [also a practice or saying, or the practices and sayings collectively, of Mohammad, or any other person who is an authority in matters of religion, namely, any prophet, or a Companion of Mohammad, (see Kull p. 203,) as handed down by tradition:] when used unrestrictedly in matters of the law, السُّنَّةُ means only what the Prophet [Mohammad] has commanded, and what has been handed down from him by tradition, [or, as in the JM, and what he forbade,] and what he has invited to do, by word or deed, of such things as are not mentioned in the Kur-án; wherefore one says, in speaking of the directions, or evidences, of the law, الكِتَابُ وَالسُّنَّةُ meaning the Kur-án and the Traditions: (L:) [thus used, it may be rendered the institutes of the Prophet; or his rule or usage:] or in the law it signifies the way of acting &c. that is pursued in religion without being made obligatory, or necessary; it is what the Prophet persevered in doing, or observing, with omitting, or neglecting, [it] sometimes; and if the said persevering is in the way of religious service, it constitutes [what are termed] سُنَنُ الهُدَى; if in the way of custom, سُنَنُ الزَّوَائِدِ: so that سُنَّةُ الهُدَى [the سُنَّة of right direction] is that of which the observance is a completion of religion, and it is that to the omission, or neglect, whereof attach blame and misdemeanour; and سُنَّةُ الزَّوَائِدِ [the سُنَّة of supererogatory acts] is that of which the observance is good, but to the omission, or neglect, whereof neither blame nor misdemeanour attaches, such as the ways of the Prophet in his standing and sitting and clothing and eating: (KT:) سُنَنٌ is the pl. (Msb.) سُنَّةُ الأَوَّلِينَ, in the Kur xviii. 53, i. e. سُنَّتُنَا فِى الأَوَّلِينَ [The way pursued by us in respect of the former, or preceding peoples], means the destruction decreed to befall them; (Jel;) or extirpation; (Bd;) or, as Zj says, their beholding punishment; (أَنَّهُمْ عَايَنُوا العَذَابَ; [or, as expl. in the K, مُعَايَنَةُ العَذَابِ;]) for the believers in a plurality of gods said, [as is related in the Kur viii. 32,] O God, if this be the truth from Thee, then do Thou rain down upon us stones from heaven. (M, L.) — — Also Nature; natural, or native, disposition, temper, or other quality or property: (M, L, K:) pl. سُنَنٌ. (M, L.) — — And The face; (M, L, K;) because of its polish and smoothness: (M, L:) or the ball of the cheek (حُرُّ الوَجْهِ): or the circuit (دَائِرَةُ) of the face: or the form: (M, L, K:) or the form of the face: (S:) or the forehead and two sides thereof: (M, L, K:) all from the meaning of polish and smoothness and evenness: (M, L:) or the principal part of the face; the part thereof in which beauty is generally known to lie: (M in art. ام:) or the side of the cheek: pl. سُنَنٌ. (L.) You say, رَجُلٌ قَبِيحُ السُّنَّةِ A man foul, or ugly, in respect of the form, and of what confronts one, of the face. (L.) And هُوَ أَشْبَهُ شَىْءٍ سُنَّةً وَأُمَّةً He is the most like thing in form, and face, and in stature. (L.) — — And The black line, or streak, on the back of the ass. (L.) — Also, (S, K,) or ↓ سِنَّةٌ, (so in the L,) A sort of dates, of ElMedeeneh, (S, L, K,) well known. (L.) سِنَّةٌ: see سِنٌّ, in the last quarter of the paragraph, in two places. — — Also i. q. سِكَّةٌ, meaning A ploughshare; i. e. the iron thing with which the ground is ploughed up: (AA, IAar, S, L: [see also لُؤَمَةٌ:]) pl. سِنَنٌ. (L.) — — [And] A twoheaded فَأْسٌ [i. e. hoe or adz or axe]: (K:) or [its pl.] سِنَنٌ signifies [simply] i. q. فُؤُوسٌ [pl. of فَأْسٌ]. (L.) — See also سَنَّةٌ: — and see سُنَّةٌ, last sentence. سَنَنٌ A way, or road: (T, L:) the main and middle part thereof; (A'Obeyd, Mgh, L;) the beaten track, or part along which one travels, thereof; as also ↓ سُنَنٌ: (A'Obeyd, L:) the نَهْج [i. e. plain, or open, track] of the road; and so ↓ سُنَنٌ and ↓ سُنُنٌ (M, L, K) and ↓ سِنَنٌ: (K:) and, all of these, the course, or direction, of the road: (M, L, K:) but ISd says, [in the M,] I know not ↓ سِنَنٌ on any other authority than that of Lh. (L.) One says, تَنَحَّ عَنْ سَنَنِ الطَّرِيقِ (S, L, Msb) and ↓ سُنَنِهِ and ↓ سُنُنِهِ [Go thou away, or aside, from the main and middle part of the road, or from the beaten track thereof; &c.]: (S, L:) and عَنْ سَنَنِ الخَيْلِ (S, Msb) from the way of the horses, (Msb,) or from the course, or direction, thereof. (S.) And تَرَكَ فُلَانٌ لَكَ سَنَنَ الطَّرِيقِ and ↓ سُنَنَهُ (Lh, M, L) and ↓ سُنُنَهُ (L) and ↓ سِنَنَهُ (Lh, M, L) [respecting which last see what precedes] Such a one left, or has left, to thee the course, or direction, of the road. (Lh, M, L.) And اِمْضِ عَلَى سَنَنِكَ and ↓ سُنَنِكَ (L) or ↓ سُنُنِكَ (M) Go along on thy course. (M, L.) سَنَنٌ also signifies A way of acting or the like; syn. طَرِيقَةٌ; (S, L;) as also سُنَّةٌ: (Mgh, L, Msb: see the latter word, in the former half of the paragraph, in two places:) you say, اِسْتَقَامَ فُلَانٌ عَلَى سَنَنٍ وَاحِدٍ [Such a one went on undeviatingly in one way]: (S, L, Msb: *) and [in like manner] ↓ جَآءَتِ الرِّيحُ سَنَائِنَ The wind came in one way, (S, K,) in one course, or direction, and one way, (M, L,) not varying: (S, L:) and [similar to the former of these two phrases is the saying] بَنَى القَوْمُ بُيُوتَهُمْ عَلَى سَنَنٍ وَاحِدٍ i. e. [The people, or party, built their houses, or constructed their tents,] in one mode, or manner. (M, L.) Also The aim, or intention, of a man. (ISh, M, * L.) [Accord. to Fei,] السَّنَنُ also signifies الوَجْهُ مِنَ الأَرْضِ [by which may be meant The place, or tract, or quarter, of the land, towards which one goes; or it may mean the face, or surface, of the ground]: and so ↓ سُنُنٌ and ↓ سُنَنٌ. (Msb.) — الإِبِلُ تَسْتَنُّ فِى عَدْوِهَا also signifies السَّنَنُ [app. meaning The camels that leap, spring, or bound, in their running; (see 8;) or rather السَّنَنُ مِنَ الإِبِلِ has this meaning, as appears from what here follows]: (K:) or [a horse, or camel,] that perseveres in his running and advancing and retiring: and one says, جَآءَ سَنَنٌ مِنَ الخَيْلِ, i. e. شَوْطٌ [app. meaning There came a number of horses running a heat; for شوط in this explanation seems, from the phrase to which it relates and from what immediately precedes the mention of that phrase, to be an inf. n. used as an epithet in which the quality of a subst. predominates, and therefore, agreeably with a common rule, applied to a pl. number as well as to a single individual]: (M, L:) and جَآءَ مِنَ الخَيْلِ سَنَنٌ لَا يُرَدُّ وَجْهُهُ [app. meaning, in like manner, There came, of the horses, a number running a heat, the course of which was not to be turned away]; (S, L; not expl. in either;) and so, مِنَ الإِبِلِ [of the camels]. (L.) — — And Sh explains سَنَنٌ as applied in a verse of El-Aashà to People, or a party, hastening to fight, or slay. (L.) — Also, [as a quasi-inf. n.,] The leaping, springing, or bounding, [so I here render إِسْتِنَان, inf. n. of 8, which see for other, similar, meanings,] of camels and of horses. (L. [It is there mentioned in another place, and in the M, as a subst., meaning a quasi-inf.n., from اِسْتَنَّ.]) سُنَنٌ: see the next preceding paragraph, in six places. — — It is also pl. of سُنَّةٌ [q. v.]. (Msb, &c.) سُنُنٌ: see سَنَنٌ, in five places. سِنَنٌ: see سَنَنٌ, in three places. سَنَان, also pronounced سَنَّان: see سَنَا, in art. سنو and سنى, last sentence. سِنَانٌ, (K,) or سِنَانُ رُمْحٍ, (S, M, Mgh, Msb,) A spear-head; (K;) the iron [head] of a spear: so called because of its polish: (M, L:) pl. أَسِنَّةٌ. (T, S, Msb, K.) One says, هُوَ أَطْوَعُ السِّنَانِ He is one to whom the spear-head is subservient, howsoever he will. (K.) — — See also an ex. of its pl. voce سِنٌّ, in the middle of the paragraph. — And سِنَانٌ is syn. with مِسَنٌّ, q.v. (S, M, L.) — — See also سِنٌّ, near the middle of the paragraph, in two places. — Also Flies; syn. ذِبَّانٌ [pl. of ذُبَابٌ]. (El-Muärrij, L.) سَنُونٌ A dentifrice; (S, M, L, K;) a medicament with which the teeth are rubbed and cleansed, compounded for the purpose of strengthening and freshening them: (L:) pl. سَنُونَاتٌ. (K in art. سرط [where, in the CK, سُفُوفَاتٌ is erroneously put in its place].) — See also سُنُونَ and سِنُونَ pls. of سَنَةٌ: see this last in art. سنه. سَنِينٌ: see مَسْنُونٌ, in two places. — — Also

What flows [upon, or from, the whetstone] on the occasion of sharpening iron [or a knife or the like], and which is always stinking. (Fr, L.) And What falls from a stone when one rubs, or grates, it (Fr, S, L, K) upon another stone. (Fr, L.) — See also سِنٌّ, in the latter half of the paragraph. سِنِينٌ: see سِنٌّ, in the latter half of the paragraph. — See also سَنَةٌ (of which it is a pl.) in art. سنه. سَنِينَةٌ Elevated sands extending lengthwise upon the ground: or sands having the form of جِبَال [pl. of جَبْلٌ, q. v.]: and ↓ سَنُونٌ is syn. therewith in the former or latter of these senses: (M, L:) or سَنَائِنُ has the former of these meanings, and سَنِينَةٌ is its sing. (S, K.) — Also Wind: (M, L, K:) [or a gentle wind: (Freytag, from the Deewán of the Hudhalees:)] pl. سَنَائِنُ. (L.) — — See also the pl., in relation to wind, voce سَنَنٌ, near the middle of the paragraph. — See also سِنٌّ, in the latter half of the paragraph. سُنَيْنَةٌ: see سِنٌّ, of which it is the dim., in the former half of the paragraph: — and again, in the latter half of the same. — See also سَنَةٌ (of which it is an irreg. dim.) in art. سنه. سِنْسِنٌ The edge (S, M, L, K) of a vertebra (S, M, L) or of the vertebræ (K) of the back; (S, M, L, K;) as also ↓ سِنْسِنَةٌ and ↓ سِنٌّ: (M, L, K:) pl. سَنَاسِنُ: (S, L:) and the head [of any] of the bones of the breast: and the extremity of the rib in the breast: (K:) or, as some say, سَنَاسِنُ signifies the heads of the extremities of the bones of the breast, which are the soft heads of the bones of the زَوْر: or the extremities of the ribs in the breast: or, of a horse, the prominent [ribs, or anterior parts of the ribs, called] جَوَانِح, resembling the ضُلُوع, but stopping short of the ضُلُوع: (M, L:) or the upper part of the hump of a camel: (Ham p. 689:) [or the middle of the lower part of the hump; for,] accord. to Az, لَحْمُ سَنَاسِنِ البَعِيرِ signifies the flesh that is between the two sides, or halves, of the hump of the camel; which is the best of the sorts of flesh, and is marbled with fat: (L:) or سَنَاسِنُ signifies bones [in general]; as also شَنَاشِنُ: (IAar, L:) and (S) accord. to Ibn-'Amr [or Aboo-'Amr?] and others, (L,) it signifies the heads of the مَحَالَة [app. here meaning vertebræ]; (S, L;) and [it is also said that the sing.] سِنْسِنٌ signifies the head of the مَحَالَة [which signifies a vertebra as well as vertebræ, or is more correctly without ة when applied to the latter]. (K.) — Also Thirst. (K.) سِنْسِنَةٌ: see the next preceding paragraph. سَنْسَانٌ [app. A blast of smoke]. One says نَسْنَاسٌ مِنْ دُخَانٍ and سَنْسَانٌ, meaning [of] the smoke of fire. (L in the present art. and TA in art. نس.) رِيحٌ سَنْسَانَةٌ A cold, or cool, wind; as also نَسْنَاسَةٌ. (L.) أَسَنُّ More [and most] advanced in age: (M, L, K:) a correct Arabic word. (M, L.) You say, هٰذَا أَسَنُّ مِنْ هٰذَا This is more advanced in age than this: (M, L, K: *) and Th says, speaking of Moosà Ibn-'Eesà-Leythee, أَدْرَكْتُهُ أَسَنَّ أَهْلِ البَلَدِ [meaning I lived in his time, he being the most advanced in age of the people of the town, or country]. (M, L.) مُسِنٌّ Advanced in age, or full-grown; (L, Msb;) applied to a beast, contr. of فَتِىٌّ: (S and Mgh and Msb in art. فتو:) or, applied to an animal of the ox-kind and to the sheep or goat, [at the least,] in the third year: (L: [see the verb, 4:]) fem. with ة: (Msb:) pl. مَسَانٌّ, (L, Msb,) which, applied to camels, is [said to be] syn. with كِبَارٌ [as meaning advanced in age, or full-grown], (K,) contr. of أَفْتَآءٌ [pl. of فَتِىٌّ so applied. (S, L.) مِسَنٌّ A whetstone; i. e. a stone, (S, M, L, Msb,) or anything, (K,) with which, (S, K,) or upon which, (M, L, Msb, K,) one sharpens, or whets, or makes sharp-pointed, (S, M, L, Msb, K,) and polishes, (M, L, K,) a knife and the like; (Msb;) and ↓ سِنَانٌ signifies the same. (S, M, L.) مَسْنُونٌ [Bitten with the teeth: whence, app., what next follows]. You say أَرْضٌ مَسْنُونَةٌ and ↓ سَنِينٌ meaning Land of which the herbage has been eaten. (L, K.) — — Sharpened, or whetted, or made sharp-pointed, and polished; as also ↓ سَنِينٌ; (M, L, K;) applied to a knife (K) or thing [of any kind]. (M, L.) Made smooth. (S, L.) Formed, fashioned, or shaped. (S, M, L.) Made long. (L.) You say وَجْهٌ مَسْنُونٌ (assumed tropical:) A face in which is length, without breadth; (مَخْرُوطٌ;) smooth and even; or smooth and long; or long, and not high in the ball; or soft, tender, thin, and even; as though the flesh were ground (سُنَّ [like as a thing is ground in sharpening and polishing]) from it. (M, L.) And رَجُلٌ مَسْنُونُ الوَجْهِ (assumed tropical:) A man beautiful and smooth in the face: (Lh, M, L, K:) or a man in whose nose and face is length: (S, L, K:) or beautiful and long in the face. (L.) مِنْ حَمَإٍ مَسْنُونٍ, in the Kur [xv. 26 and 28 and 33], (L,) means (assumed tropical:) [Of black mud] altered [for the worse in odour]; (AA, S, L;) in which sense مَسْنُون is also applied to water; (AHeyth, L;) [or] stinking: (AA, S, M, L, K:) from سَنَنْتُ الحَجَرَ عَلَى الحَجَرِ "I rubbed, or grated, the stone upon the stone;" what flows between them, termed سَنِين, being always stinking: (Ksh and Bd in xv. 26: [and the like is said in the L, on the authority of Fr:]) or, accord. to I'Ab, it means moist: accord to AO, poured forth: or, as some say, poured forth in a form, or shape: (L:) or formed, fashioned, or shaped: (Ksh, Bd:) or poured forth in order to its drying [or hardening], and becoming formed, fashioned, or shaped, like as molten, or liquified, substances are poured forth into moulds. (Ksh, * Bd.) مُسْتَنُّ الحَرُورِ is said to mean The place of the running of the سَرَاب [or mirage, app. in consequence of the hot wind]: or the place of the vehement heat of the hot wind; as though it were running to and fro therein (كَأَنَّهَا تَسْتَنُّ فِيهِ عَدْوًا): or it may mean the place whence issues the [hot] wind: but the first is the explanation given by the preceding authorities. (M, L.) — المُسْتَنُّ [an epithet used as meaning] The lion. (K. [Thus applied, act. part. n. of اِسْتَنَّ.]) مُسْتَسَنٌ and مُسْتَسِنٌّ: see what follows. مِسَنْسَنٌ A travelled road; (T, M, L, and so in the CK; in some copies of the K ↓ مُسْتَسَنٌ;) as also ↓ مُسْتَسِنٌّ. (K.) سنبق سُنْبُوقٌ A small زَوْرَق [or skiff], (Sgh, K, TA,) made on the coasts of the sea: a word of the dial. of the people of all the coasts of the Sea of El-Yemen: (Sgh, TA:) whether the ن be radical requires consideration: Sgh says, in the Tekmileh, that the word is of the measure فُنْعُولٌ, from السَّبْق. (TA.) سنبك سُنْبُكٌ [mentioned in the S and Msb in art. سبك, and said in the latter to be of the measure فُنْعُلٌ, The toe of a horse or mule or ass; i. e.] the extremity of the fore part of the solid hoof; (S, Msb;) or the extremity of the solid hoof (Lth, O, K) and its two sides anteriorly: (Lth, O:) pl. سَنَابِكُ. (S, O, Msb.) — — (assumed tropical:) The extremity (T, O, K, TA) of the نَعْل [or iron shoe at the lower end of the scabbard], (T, TA,) or of the حِلْيَة [or gold or silver ornament], (O, K,) of a sword. (T, O, K, TA.) — — (assumed tropical:) The قَوْنَس [or tapering top] of an iron helmet. (O, K,) — — Of a بُرْقَع (assumed tropical:) The شِبَام [meaning each, or either, of the two threads, or strings, of the face-veil called برقع, by which the woman draws and binds the two upper corners to the back of her head]: (K, TA: [in the CK, شِيام is erroneously put for شِبَام:]) the سَنَابِك of the برقع are its شُبُم. (O.) — — (assumed tropical:) A rugged region or tract of the earth or land, in which is little, or no, good: (S, O, Msb, K:) likened to the سنبك of the solid hoof. (S, O.) And سَنَابِكُ الأَرْضِ (assumed tropical:) The extremities of the earth or land. (TA.) — — (assumed tropical:) The first of rain: (O, K:) and, (TA,) as some say, (Msb,) of anything. (Msb, TA.) One says, أَصَابَتْنَا سُنْبُكُ السَّمَآءِ (assumed tropical:) [The first of the rain fell upon us]. (TA.) And one says also, سُنْبُكٌ مِنْ كَذَا (assumed tropical:) Preceding such a thing. (O, K.) And كَانَ ذٰلِكَ عَلَى سُنْبُكِهِ (assumed tropical:) That was in the time thereof, (O, K, TA,) and in the first thereof. (TA.) — It is also said to signify The [tax called] خَرَاج: (O:) so says IAar. (TA.) — And A sort of run. (K.) سنبل Q. 1 سَنْبَلَ الزَّرْعُ The seed-produce put forth its سُنْبُل [or ears]; (M, K;) as also أَسْبَلَ [q. v.]: the former of the dial. of Temeem, and the latter of that of El-Hijáz. (TA.) — سَنْبَلَ ثَوْبَهُ, (K,) inf. n. سَنْبَلَةٌ, (TA,) He (a man)

dragged a shirt of his garment behind him; so says Khálid Ibn-Jembeh: (TA:) or he dragged his garment behind him or before him. (K.) سُنْبُلٌ [Ears of corn: n. un. with ة: pl. سَنَابِلُ and سُنْبُلَاتٌ, the latter pl. occurring in the Kur xii. 43 and 46: it is said in the M, in art. سنبل, that سُنْبُلَةٌ signifies one of the سُنْبُل of زَرْع; in the K, in this art., that it signifies one of the سَنَابِل of زَرْع: see سَبَلٌ]. السُّنْبُلَةُ is also the name of A certain sign of the Zodiac [i.e. Virgo]; (K, TA;) the sixth sign; the third of the summer signs: (TA:) [or Spica Virginis;] a certain star in Virgo. (Kzw.) [See, again, سَبَلٌ.] — — Also A certain perfume; (M;) a certain plant of sweet odour, also called سُنْبُلُ العَصَافِيرِ, (K,) and الرَّيْحَانُ الهِنْدِىُّ; (TA;) [spikenard, called in the present day السُّنْبُلُ الهِنْدِىُّ;] the best whereof is the سُورِىّ, (K,) what is brought from سُور [or سُورَى?], a town, or district, of El-'Irák; (TA;) and the weakest is the هِنْدِىّ: it is an aperient; a discutient of flatulences; (K, * TA;) strengthening to the brain and the spleen and the kidneys and the bowels; and diuretic; and has the property of arresting the excessive flow of blood from the womb. (K, TA. [Mentioned also voce سَبَلٌ, as called سُنْبُلُ الطِّيبِ.]) السُّنْبُلُ الرُّمِىُّ [also signifies Spikenard, or perhaps a variety thereof;] i. q. النَّارِدِينُ.(K.) سَنْبَلَةٌ The [kind of trees called] عِضَاه [q. v.]. (Fr, K.) [It is said in the TA that the ن in this word is augmentative: but the same is held by some to be the case in other words mentioned in this art.] قَمِيصٌ سُنْبُلَانِىٌّ A shirt ample in length, or reaching to, or towards, the ground: or so called in relation to a town, or district, in the Greek Empire. ('Abd-El-Wahháb El-Ghana wee, K, TA.) سنت 2 سَنَّتَ القِدْرَ, inf. n. تَسْنِيتٌ, He put سَنُّوت, (S, K,) meaning كَمُّون [i. e. cumin, or cuminseed], (S,) into the cooking-pot. (S, K.) 3 سانتوا الأَرْضَ They sought after the herbage of the land, doing so diligently, or with labour or perseverance, or time after time. (M, K.) 4 اسنتوا They experienced drought, or barrenness: (S, M, A, K:) derived from سَنَةٌ; the و being changed into ت, [for سَنَةٌ is originally سَنَوَةٌ, or, accord. to one dial. سَنَهَةٌ,] to distinguish between this verb and أَسْنَى as signifying " he remained in a place a year: " or, as Fr says, they imagined the ه [meaning ة, in سَنَةٌ,] to be a radical letter, finding it to be the third letter, and therefore changed it into ت: (S:) accord. to Sb, the ت [in أَسْنَتَ] is substituted for the ى [in أَسْنَى]; and there is no instance of the like except ثِنْتَانِ [in which the ت is substituted for the final radical, ى], (M in the present art.,) and in words of the measure اِفْتَعَلَ [as اِتَّسَرَ for اِيتَسَرَ]. (M in art. ثنى.) 5 تَسَنَّتَهَا [He married her, or took her as his wife, he being an ignoble, or a low-born, but rich, man, and she being a noble, or high-born, but poor, woman; or] he, an ignoble, or a low-born, man, married her, a noble, or high-born woman, because of the paucity of her property and the abundance of his property. (S) And تسنّت كَرِيمَةَ آلِ فُلَانٍ He married the noble or highborn, woman of the family of such a one in the year of drought, dearth, or scarcity. (TA.) أَصَابَهُمْ سَنَتٌ, for سَنَةٌ, Drought, or barrenness, afflicted them, or befell them. (S, TA.) رَجُلٌ سَنِتٌ, (S, A, * K, *) or رَجُلٌ سَنِتُ الخَيْرِ, (M,) A man possessing little, or no, good; possessing few, or no, good things; or poor: (S, M, A, * K: *) pl. سَنِتُون: (M, K:) it has no broken pl. (M.) And the former, A man afflicted with drought, or barrenness; (TA in art. بقع;) as also ↓ مُسْنِتٌ: (TA in the present art.:) and ↓ رَجُلٌ مُسْنِتٌ a man indigent and desolate, possessing nothing: probably from أَرْضٌ مُسْنِتَةٌ, or عَامٌ مُسْنِتٌ, [both expl. below,] or from أَسْنَتُوا meaning as expl. above. (MF.) — — And أَرْضٌ سَنِتَةٌ and ↓ مُسْنِتَةٌ Land that has not given growth to anything, (AHn, M, K,) in consequence of its not having been rained upon: but if containing any of the dry herbage of the preceding year, it is not termed مسنتة: it is not thus termed unless having in it nothing. (AHn, M.) [See also سَنِيتٌ.] رَجُلٌ سَنُوتٌ A man evil in disposition. (M, L.) [See also مَسْنُوتٌ.] عَامٌ سَنِيتٌ and ↓ مُسْنِتٌ A year of drought, or barrenness. (AHn, M, K.) [See also سَنِتٌ.] سَنُوتٌ, also pronounced سِنَّوْتٌ, (S, M, K,) the latter a dial. var. mentioned by Kr, (M,) and سُنُّوتٌ, a form mentioned by IAth and others, but the first is that which is commonly known, and the most chaste; (TA;) a word of which the meaning is differently explained, as follows: (M, TA:) Honey: (S, M, A, K:) i. q. رُبٌّ [i. e. rob, or inspissated juice, &c.]: (M, K:) a species of dates: fresh butter; syn. زُبْدٌ: cheese: (K:) i. q. كَمُّونٌ [i. e. cumin, or cumin-seed]; (Yaakoob, S, M, K;) so in the dial. of El-Yemen: (M:) or a certain plant resembling the كَمُّون: (IAar, M:) i. q. سِبِتٌّ [i. e. anethum graveolens, or dill, of the common garden-species; in the CK شِبِتّ]: and i. q. رَازِيَانَجٌ; (M, K;) which last is what is called in the Egyptian dial. شَمَرٌ [a name given in Egypt to the anethum graveolens, above mentioned, and to its seed; and also to the anethum fæniculum, or fennel]. (TA.) مُسْنِتٌ; and its fem., with ة: see سَنِتٌ, in three places: and see also سَنِيتٌ. مَسْنُوتٌ One who associates with another and is angry without cause, (K, TA,) by reason of his evil disposition. (TA.) [See also سَنُوتٌ.] سنج 1 سَنَجَ He smeared anything with a colour different from its own colour. (O, K.) سُنُجٌ The عُنَّاب [or jujube]. (IAar, K.) سَنْجَةٌ, as also صَنْجَةٌ, but the former is the more chaste, (T, O, Msb, K,) accord to Fr, (O,) because ص and ج do not both occur in any [genuine] Arabic word, (Msb,) or the former only is allowable accord. to Fr, (T, Msb,) or, accord. to ISk, (T, O, Msb, and S in art. صنج,) and IKt, (T, Msb,) the latter only is allowable; (T, O, Msb, and S and O in art. صنج;) an arabicized word, (O, Msb, and S and A and K in art. صنج,) from [the Pers.] سنك [or سَنْگ, as meaning " a weight "]; (O;) [or rather from the Pers. سَنْجَهْ meaning " a balance " and " a weight; "] i. q. مِيزَانٌ [A balance]: (A in art. صنج:) [in the present day, applied to a steel-yard: and also, more commonly, (agreeably with the explanation of صَنْجَةٌ in the MA,) to a weight of a balance; which last seems to be intended in the S and O and Msb and K &c. by the expressions سَنْجَةُ المِيزَانِ and صَنْجَتُهُ, unless these expressions be instances of what is termed إِضَافَةُ الشَّىْءِ إِلَى نَفْسِهِ (i. e. the prefixing a noun, governing the gen. case, to another noun signifying the same thing), which I think unlikely:] pl. سِنَجٌ (A, Msb) and سَنَجَاتٌ. (Msb.) One says, اِتَّزَنَ منّى بِالسَّنْجَة الرَّاجِحَةِ [He received by weight from me with the inclining balance, or with the preponderating weight], and بِالسَّنَجِ الوَافِيَةِ [with the full weights]. (A.) And a rájiz says, كَأَنَّهَا سَنْجَةُ أَلْفٍ رَاجِحَهْ [As though it, or she, were the weight of a thousand, preponderating]: or, as some relate it, صَنْجَةٌ. (O.) سُنْجَةٌ i. q. رُقْطَةٌ [i. e. Blackness mixed with speckles of white: or the reverse: or speckles of white, and of black, and of red, and of yellow, in an animal]: (AA, O, K:) pl. سُنَجٌ, (O, K, TA, in the CK سُنْجٌ,) like حُجَرٌ (K, TA, in the CK like حُجْرٌ,) as pl. of حُجْرَةٌ. (TA.) سِنَاجٌ The mark, or effect, of the سِرَاج [i. e. lamp, or its lighted wick], (A, O, K,) upon the wall. (O, K, TA.) One says, لَابُدَّ لِلسِّرَاجِ مِنَ السِّنَاجِ [The lamp, or its lighted wick, cannot but have the mark, or effect, thereof upon the wall]. (A.) — — Also The سِرَاج [itself; i. e. a lamp, or its lighted wick]: (ISd, K:) as also ↓ سَنِيجٌ. (K.) سَنِيجٌ: see what next precedes. بُرْدٌ مُسَنَّجٌ A [garment of the kind called] بُرْد striped. (O, K.) [SM thinks that it may be a mistranscription for مُسَبَّجٌ, meaning " wide," applied to a كِسَآء: but this I think improbable.] سنجاب سِنْجَابٌ [a Pers. word, arabicized; in the pre sent day applied to The squirrel; and particularly the gray squirrel: and the minever:] a certain animal, of the length of the jerboa, larger than the فَأْر [or rat], the fur of which is of the utmost softness: furred garments are made with its skin; and the best skins of this animal are the smooth and gray. (Dmr, TA.) سِنْجَابِىٌّ Gray; of the colour of the سِنْجَاب.] سنح 1 سَنَحَ is syn. with عَرَضَ [signifying It showed, or presented, its side: and hence, it presented itself; it occurred]. (A, O, L.) One says of a gazelle, (S, K,) or of a bird, (S, * A, Msb,) or some other thing, (IF, S, Msb, as implied by explanations of the part. n. سَانِحٌ,) سَنَحَ لِى, (S, A, Msb, K) (S,)

or لَهُ, (A,) and عَلَيْهِ, (L,) and سَنَحَهُ, (A,) aor. سَنَحَ, (S, L,) inf. n. سُنُوحٌ (S, L, K) and سُنَّحٌ and سُنُحٌ; (L;) and ↓ سانح, inf. n. سِنَاحٌ; (S, TA;) [It presented to me, or to him, its right side, or its left side, in its passage;] it passed along from the direction of my [or his] left hand to the direction of my [or his] right hand: (S:) or it passed along from the direction of [my or] his right hand (A, L, Msb) to the direction of [my or] his left hand: (L, Msb: *) contr. of بَرَحَ (K. [See سَانِحٌ, below.]) And سَنَحَ لِى فِى المَنَامِ He presented himself to me in sleep; syn. عَرَضَ: occurring in a saying of 'Alee, referring to the Prophet. (O.) And سَنَحَ لِى رَأْىٌ (S, A, Msb, K) فِى كَذَا, (S, Msb,) aor. سَنَحَ, inf. n. سُنُوحٌ and سُنْحٌ and سُنُحٌ, (K, TA,) the second with damm and sukoon and the third with two dammehs, (TA, [but written in the CK سَنْح and سُنْح,]) (tropical:) An idea, or an opinion, presented itself, or occurred, syn. عَرَضَ, (S, A, K,) or appeared, syn. ظَهَرَ, (Msb,) to me, (S, A, * Msb, K,) respect ing such a thing. (S, Msb.) سَنَحَ is also said of poetry, (L, K,) meaning (assumed tropical:) It presented itself, or occurred, syn. عَرَضَ, to me (لِى): (L:) or it became easy; (L, K;) and in this last sense, said of a thing, aor. سَنَحَ, inf. n. سُنُوحٌ (Msb.) And it is related in a trad. of 'Áïsheh, that she said, [referring to the Prophet,] أَكْرَهُ أَنْ أَسْنَحَهُ, mean ing I dislike that I should confront him with my hands [engaged] in prayer; from سَنَحَ as signify ing عَرَضَ. (L.) — — سَنَحَ بِكَذَا (assumed tropical:) He mentioned such a thing obliquely, or indirectly, (S, K,) in terms understood by the person addressed but uninteligible to others, (S,) not speaking explicitly. (K.) — — سَنَحَ الخَاطِرُ بِهِ i. q. جَادَ (assumed tropical:) [The mind granted it liberally]. (Msb.) — سَنَحَهُ He turned him away, or back, (O, K,) عَمَّا أَرَادَ [from that which he desired, or meant], (O,) or عَنْ رَأْيِهِ [from his opinion]. (K.) — — And سَنَحَ بِهِ and عَلَيْهِ He caused him to fall into straitness, or difficulty; or into sin, or crime; syn. أَحْرَجَهُ; (K, TA; in the CK, [erroneously,] أَخْرَجَهُ;) [i. e. أَوْقَعَهُ فِى الحَرَجِ;] and did evil to him. (K.) 3 سَانَحَ see 1, second sentence. 5 تَسَنَّحَ see 10. — تَسَنَّحْ مِنَ الرِّيحِ means اِسْتَتْرِمِنْهَا [i. e. Shelter thyself from the wind]: so says Aboo-'Amr Esh-Sheybánee. (O [and so, probably, in correct copies of the K: in my MS. copy of the K, اِسْتَتْر منها: in the CK, اِسْتَدِرْ منها: in the TA, strangely, استدَّر منها, and expl. as meaning أُطْلُبْ منها الدَّرَّ: in the TK, استدبر منها, and expl. as meaning ولّها ظهرك: Freytag, app. having to choose only between the reading in the CK and that in the TK, has followed the latter, without mentioning their disagreement; though, if the meaning were " turn thy back towards the wind," the explanation should be اِسْتَدْبِرْمِنْهَا, not اِسْتَدْبِرْهَا.]) 10 اِسْتَنْسَحْتُهُ عَنْ كَذَا, and ↓ تَسَنَّحْتُهُ, i. q. اِسْتَفْصَحْتُهُ [meaning I asked him, or desired him, to explain such a thing]: (O, K:) and so اِسْتَنْحَسْتُهُ عن كذا, and تَنَحَّسْتُهُ. (TA.) سُنْحٌ Prosperity, good fortune, good luck, or auspiciousness; blessing, increase, or plenty: syn. يُمْنٌ, and بَرَكَةٌ. (O, K.) — — Also, (K,) or ↓ سُنُحٌ, with two dammehs, (O,) The middle of a road: (O, K:) like [سُجُحٌ or] سُجْحٌ. (O.) [Both are also inf. ns. of 1, q. v.] سِنْحٌ i. q. أَصْلٌ [i. e. Origin, &c.]; like سِنْخٌ [q. v.]. (O, TA.) — — And i. q. هَيْئَةٌ and سَحْنَآءُ [i. e. Form, aspect, appearance, &c.]. (O.) سُنُحٌ: see سُنْحٌ. سَنْحَآءُ غَارَةٌ [app. as meaning An incursion into the territory of an enemy taking by surprise], accord. to one reading of a trad., is from سَنَحَ الرَّأْىُ [expl. above]: but the reading commonly known is سَحَّآء [q. v.]. (IAth, TA.) سَنِيحٌ: see سَانِحٌ. — Also Pearls; or large pearls; syn. دُرٌّ: (O, K:) or (K, but accord. to the O, "also ") the string upon which they are to be strung, before they are strung thereon: (O, K:) when they have been strung, it is termed عِقْدٌ: (O:) pl. سُنُحٌ. (TA.) — — And [Ornaments such as are termed] حُلِىّ. (O, K.) سِنَاحَةٌ i. q. سُتْرَةٌ [i. e. Anything by which a person or thing is veiled, concealed, hidden, or covered; &c.]. (O.) سَنْحَنَحٌ A man who sleeps not during night: (K:) or سَنْحَنَحُ اللَّيْلِ a man who is vigilant; who sleeps not; who journeys during the night. (O.) سَانِحٌ (S, A, Msb, K, &c.) and ↓ سَنِيحٌ (S, A, K) both signify the same, (S, A, K,) applied to a gazelle, (S, K, *) or to a bird, (S, A, Msb,) &c., (S, Msb,) Turning its right side towards the spectator; thus expl. by Ru-beh to Yoo, in the presence of AO; i. e. passing from the direction of the left hand of the spectator towards the direction of his right hand: (S:) or coming from the direction of the right side of the spectator (Aboo-'Amr Esh-Sheybánee, IF, A, L, Msb) towards the direction of his left hand; turning towards him its left side, which is that termed الإِنْسِىُّ: contr. of بَارِحٌ [q. v.]: (Aboo-'Amr Esh-Sheybánee, L:) the pl. [of the former] is سَوَانِحُ and سَانِحَاتٌ and [of either] سُنُحٌ: and this last is also employed to signify auspicious and inauspicious gazelles [&c.], accord. to the different opinions of the Arabs. (L.) The Arabs [who apply the epithet in the latter of the two senses first explained] regard the سَانِح as a good omen, and the بَارح as an evil omen; (Aboo-'Amr Esh-Sheybánee, S, L;) because one cannot shoot at the latter without turning himself: (S in art. برح:) but some of them hold the reverse of this: (Aboo-'Amr Esh-Sheybánee, L:) the people of Nejd hold the سانح to be a good omen; but sometimes a Nejdee adopts the [contr.] opinion of the Hijázee. (IB, TA,) It is said in a prov., مَنْ لِى بِالسَّانِحِ بَعْدَ البَارِحِ [expl. in art. برح]. (S, K.) — — [It is said in Har p. 671 that السَّانِحُ also signifies المتطيّر المتفأّل, as though meaning The person auguring, or who augurs, evil or good, from birds: but I think that the right reading is المُتَطَيَّرُ بِهِ وَالمُتَفَأَّلُ بِهِ مِنَ الطُّيُورِ, i. e. what is regarded as an evil omen and as a good omen, of birds.] سنخ 1 سَنِخَتْ أَسْنَانُهُ, (JK, A, TA,) [aor. سَنَخَ,] inf. n. سَنَخٌ, (A,) His teeth became eroded at the roots. (JK, A, TA.) — — And سَنِخَ, said of a man, He had his teeth eroded at the roots. (A, TA.) — — And said of the mouth, It lost the roots (أَسْنَاخ) of its teeth. (Msb.) — — Also, (JK,) inf. n. as above, (K,) i. q. تغيّر [meaning (assumed tropical:) It became altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt]. (JK, K.) It is said [in this sense] of oil, (S, K,) or food, (A, L,) &c., (L,) as a dial. var. of زَنِخَ, (S, K, *) or from سَنِخَ الأَسْنَانِ, and therefore tropical; as also ↓ تسنّخ; (A;) its odour became bad. (S, * TA.) And سَنِخ مِنَ الطَّعَامِ He ate much food; syn. أَكْثَرَ. (L, K.) — سَنَخَ, aor. سَنَخَ, inf. n. سُنُوخٌ, (L, K,) He, or it, was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established; syn. رَسَخَ. (L, K *) So in the phrase سَنَخَ فِى العِلْمِ, (S, L, Msb,) aor. سَنَخَ, (L,) or سَنُخَ, (Msb,) inf. n. سُنُوخٌ, (S, L, Msb,) [He was, or became, firmly rooted or established, in knowledge, or science;] and this means also he attained to eminence therein. (L.) 2 تَسْنِيخٌ The seeking, desiring, or demanding, a thing. (K.) You say, سَنَّخَ مِنْهُ الشَّىْءَ He sought, desired, or demanded, from him the thing. (TK.) 5 تَسَنَّخَ see 1. سِنْخٌ The أَصْل [i. e. origin, source, root, foundation, &c.,] (JK, S, Msb, K) of anything: (JK, Msb, TA:) as also سِنْحٌ: (L:) pl. [of pauc.] أَسْنَاخٌ (L, Msb) and [of mult.] سُنُوخٌ. (L.) One says, رَجَعَ فُلَانٌ إِلَى سِنْخِ الكَرَمِ [app. meaning Such a one traced back his lineage to an ancestor who was the origin, or source, of generosity or nobility: or such a one returned, or reverted, to the original state, or condition, of generosity: the latter I think the more probable, as it is immediately added], and إِلَى سِنْخِهِ الخَبِيثِ [which seems to mean, to his bad original state]. (L.) And it is said in a trad., المُرَابَطَةُ أَصْلُ الجِهَادِ وَسِنْخُهُ الرِّبَاطُ فِى سَبِيلِ اللّٰهِ i. e. عَلَيْهِ [meaning The very essence of fighting against unbelievers, and the first principle thereof, is constancy, or perseverance, or assiduity, in the way, or cause, of God]. (L.) — — Also The place of growth (مَنْبِت) [i. e. the socket] of a tooth: (K:) or the part of a tooth that enters into the flesh [of the gum]; (Zj in his " Khalk el-Insán; ") [i. e.] the أَسْنَاخ of the teeth, (S,) or of the central incisors, (Msb,) are the roots thereof (أُصُولُهَا). (S, Msb.) — — And [The tongue, or tang, of a blade;] the part of a knife, and of a sword, that enters

into, or is inserted in, the handle: and the part of an arrow-head that enters into, or is inserted in, the head of the shaft. (L.) — — And The paroxysm of a fever. (K.) — — أَسْنَاخُ النُّجُومِ, accord. to IAar, as is related by Th, means The stars that do not make their [temporary] abode in the Mansions of the Moon, which [latter] are called نُجُومُ الأَخْذِ: ISd says, I am not sure whether he mean the أُصُول [a term applied to the seven, or five, planets], or others: some say, [and so IAar is stated in the TA in art. شيخ to have said,] that they are called only أَشْيَاخُ النُّجُومِ [q. v.]. (L, TA. *) طَعَامٌ سَنِخٌ (tropical:) [Food altered for the worse in odour or otherwise, stinking, rancid, bad, or corrupt: see 1]. (A.) — — And بَلَدٌ سَنِخٌ (assumed tropical:) A town, or country, in which is fever, or much fever. (K.) سَنْخَةٌ and ↓ سَنَاخَةٌ A fetid odour: and the latter, [and app. the former also,] dirt; and remains of matter used for tanning. (K, TA.) One says بَيْتٌ لَهُ سَنْخَةٌ (S, TA) and ↓ سَنَاخَةٌ (TA) or ↓ سِنَاخَةٌ (so in three copies of the S) [A tent, or house, or chamber, that has a fetid odour; as is indicated in the S and TA]. And Aboo-Kebeer says, ↓ فَأَتَيْتُ بَيْتًا غَيْرَ بَيْتِ سِنَاخَةٍ (so in three copies of the S,) or ↓ فَدَخَلْتُ بَيْتًا غَيْرَ بَيْتِ سَنَاخَةٍ (so in the TA,) i. e. [And I came to, or and I entered,] a tent, or house, or chamber, not one of tanning-matter nor of clarified butter. (S.) سُنْخَتَانِ The measure of two statures of a man. (K.) سَنَاخَةٌ or سِنَاخَة: see سَنْخَةٌ, in five places. بَيْتُ فُلَانٍ بَيْتُ سَنِيخَةٍ means [The house of such a one is a house of unstableness; or] is not one of stableness. (JK.) [أَسْنَخُ, as stated by Freytag, is expl. by Reiske, in his additions to the Lex. of Golius, as meaning Pulled out from the root (سنخ): but no authority for this is named by him.] سند 1 سَنَدَ إِلَيْهِ, (S, M, Msb, K,) aor. سَنُدَ, (S, M, Msb,) inf. n. سُنُودٌ; (S, M, Msb, K;) and سَنِدَ, aor. سَنَدَ; (Msb;) and ↓ استند, [which is the most common,] (S, M, Msb, K,) and ↓ تساند, (S, M, A, K,) and ↓ اسند; (M, TA;) signify the same; (S, M, * Msb, K *;) i. e. He (a man, S, Msb, [and in like manner it is said of a thing,]) leaned, rested, or stayed himself, against it, or upon it; syn. اِعْتَمَدَ; (TK;) [or اعتمد عَلَيْهِ;] namely, a thing, (S, M, Msb,) or a wall, (A, Msb,) &c. (Msb.) — — سَنَدَفِى الجَبَلِ, (M, K,) aor. سَنُدَ, inf. n. سُنُودٌ, (M,) He ascended the mountain; as also ↓ اسند. (M, K.) And [hence,] أَسْنَدْتُ ↓ إِلَى فُلَانٍ (tropical:) I ascended to such a one. (A.) — — And سَنَدَ فِى الخَمْسِينَ, (M, and so in some copies of the K,) or لِلْخَمْسِينَ, (so in other copies of the K,) (tropical:) He approached, or drew near to, [the age of] fifty: (K, TA:) [likewise] from سَنَدَ فِى الجَبَلِ. (M, TA. *) — — سَنَدَ ذَنَبُ النَّاقَةِ, (K,) or ↓ أَسْنَدَ, (so in the O,) The tail of the she-camel tossed about, and lashed her croup, or rump, on the right and left. (O, K.) 2 سنّد, inf. n. تَسْنِيدٌ, He set up [pieces of] wood [as stays, or props,] against a wall. (KL. [See the pass. part. n., below. And see also 3 and 4.]) — Also, inf. n. as above, He (a man) wore, or clad himself with, the kind of بُرْد called سَنَد. (IAar, K.) 3 سَانَدْتُهُ إِلَى الشَّىْءِ: see 4. [Hence,] سُونِدَ المَرِيضُ [The sick man was stayed, or propped up, against a pillow or the like]: and قَالَ سَانِدُونِى [He (the sick man) said, Stay ye me, or prop ye me up]. (A, TA.) And يُسَانِدُ بَعْضُهُ بَعْضًا [One part of it stays, or supports, and so renders firm or strong, another part]. (Sh, O, K. [See مُسَانَدَةٌ.]) — — [And hence,] سُونِدَ خَلْقُهَا, referring to a she-camel, (assumed tropical:) Her frame, or make, was symmetrical; or conformable in its several parts. (Ham p. 783.) — — And ساندهُ, (S, K,) inf. n. مُسَانَدَةٌ, (S,) He aided, or assisted, him; namely, another man. (S, K.) — — And (tropical:) He requited, compensated, or recompensed, him, (A, K, TA,) عَلَى العَمَلِ [for work, or for the work or deed]. (K.) 4 أَسْنَدْتُهُ إِلَى الشَّىْءِ (AZ, S, * M, * Msb, K * TA) I made him, or it, to lean, rest, or stay himself or itself, against, or upon, the thing; (TK;) and إِلَيْهِ ↓ سَانَدْتُهُ signifies the same. (AZ, TA.) You say, اسند ظَهْرَهُ إِلَى الحَائِطِ He leaned his back against the wall. (MA.) And اسندهُ He stayed, propped, or supported, it; namely, a thing leaning; syn. دَعَمَهُ. (TA in art. دعم.) — — [Hence,] أَسْنَدْتُ إِلَيْهِ أَمْرِى (tropical:) [I rested, or stayed, upon him my affair]. (A.) — — And اسند الحَدِيثَ إِلَى قَائِلِهِ (T, M, * L, Msb,) inf. n. إِسْنَادٌ [q. v. infrà], (S, &c.,) (tropical:) He traced up, or ascribed, or attributed, the tradition to the author thereof, [resting it upon his authority,] (T, S, M, L, Msb, TA,) by mentioning him, (Msb,) or by mentioning, uninterruptedly, in ascending order, the persons by whom it had been transmitted, up to the Prophet; (T, L, KT;) [or by mentioning the person who had related it to him from the Prophet if only one person intervened;] saying, " Such a one told me, from such a one," [and so on, if more than one intervened between him and the Prophet,] " from the Apostle of God; " (KT;) [or it may be with an interruption in the mention of the person by whom it had been transmitted: see مُسْنَدٌ, below.] — — إِسْنَادُ أَمْرٍ إِلَى آخَرَ إِيجَابًا أَوْ سَلْبًا [is a conventional phrase, used in logic, meaning (assumed tropical:) The judging a thing to stand to another thing in the relation of an attribute to its subject, affirmatively or negatively]. (Kull p. 157, in explanation of الحُكْمُ as a logical term [meaning " judgment "].) — — [إِسْنَادٌ مَجَازِىٌّ is another conventional term, used in lexicology and rhetoric, meaning (assumed tropical:) A tropical attribution of an act or a quality or a meaning; as in عِيشَةٌ رَاضِيَةٌ for مَرْضِيَّةٌ, and in زَبُونٌ (q. v.) in one of its senses: see Har p. 432 — — أُسْنِدَ الفِعْلُ إِلَى زَيْدٍ, another conventional phrase, is said of the verb زَيْدٌ in the phrases ضُرِبَ زَيْدٌ and قَامَ زَيْدٌ and قَامَ meaning The verb is made an attributive to Zeyd: and, in an unusual manner, it is said (in the Msb in art. سلب) of the verb in the saying سَلَبْتُ زَيْدًا ثَوْبَهُ; so that it means in this instance The verb is made to have Zeyd for its object. And أُسْنِدَ إِلَيْهِ فَاعِلَانِ فَصَاعِدًا is said (in the TA in art. سوى) of the verb in the phrase اِسْتَوَى زَيْدٌ وَعَمْرٌو وَخَالِدٌ فِى هٰذَا; so that it means Two and more agents are assigned to it.] — — اسندهُ فِى الجَبَلِ He made him to ascend the mountain. (K.) — اسند as an intrans. verb: see 1, in four places. — — You say also, اسند فِى العَدْوِ, (M, L,) inf. n. إِسْنَادٌ (L,) He was vehement in running; he strove, laboured, or exerted himself, therein. (M, L.) — — And He (a camel) went a pace between that called ذَمِيلٌ and that called هَمْلَجَةٌ. (L.) 6 تَسَانَدَ see 1, first sentence. — — تساند القَوْمُ means The people went forth, every commander of them with a [separate] corps. (Ham p. 783.) [See also the act. part. n. below.] 8 إِسْتَنَدَ see 1, first sentence. سِنْدٌ, (S, L,) or السِّنْدُ, (M, L, K,) A certain country, (S, L, K,) well known, (K,) said in the " Marásid " to be a country between India (الهِنْد) and Karmán and Sijistán: (TA:) or a people; (K;) [the people of that country;] a well-known nation; (M, L;) a nation bordering upon India, whose colours incline to yellowness, and who are generally slender: (Mgh:) or one of these meanings is the original of the other: (TA:) ↓ سِنْدِىٌّ signifies a single person thereof: (S, K:) and سِنْدٌ is the pl., (K,) or [rather] is applied to the people collectively; (S;) these two words being like زِنْجِىٌّ and زِنْجٌ: (TA:) the pl. of سِنْدٌ is سُنُودٌ and أَسْنَادٌ. (M, L.) السِّنْدُ is also the name of A great river of الهِنْد [or India; i. e. the Indus]: and of a district in El-Andalus: and of a town in Western Africa (المَغْرِب). (K.) سَنَدٌ The part that faces one, of a mountain, and rises from (عَن) the سَفْح [i. e. base, or foot]; (S, K;) the acclivity, or rising part, in the face, or front, [or side,] of a mountain or a valley: (T, M, A:) or a rising, or an elevated, portion of ground: (Mgh:) pl. أَسْنَادٌ, (M, A,) [properly a pl. of pauc., but] the only pl. form. (M.) — — A thing, such as a wall &c., against, or upon, which one leans, rests, or stays himself: (Mgh, Msb:) and ↓ مِسْنَدٌ and ↓ مُسْنَدٌ [the latter in the TA said to be with fet-h, but this is evidently a mistake, occasioned by a copyist's writing ويفتح for ويضمّ,] signify [the same,] a thing against, or upon, which one leans, rests, or stays himself; [and the former of these two particularly signifies a cushion, or pillow, and more particularly a large cushion or pillow, against which one leans; as expl. by Golius on the authority of Meyd;] pl. مَسَانِدُ. (L, Msb.) — — Applied to a man, i.

q. مُعْتَمَدٌ [meaning (tropical:) A person upon whom one leans, rests, stays himself, or relies]; (S;) a man's مُعْتَمَد [i. e. (tropical:) stay, support, or object of reliance]; (K, TA;) as also ↓ مُسْتَنَدٌ. (TA.) You say سَيِّدٌ سَنَدٌ (tropical:) [A lord, or chief, upon whom people lean, &c.]. (A, TA.) And هُوَسَنَدِى and ↓ مُسْتَنَدِى (tropical:) [He is my stay, support, or object of reliance]. (A.) And حَدِيثٌ قَوِىُّ السَّنَدِ (tropical:) [A tradition valid in respect of the authority upon which it rests, or to which it is traced up or ascribed]. (A, TA. [See also إِسْنَادٌ, below.]) — — See also مُسْنَدٌ. — Also A sort of garment of the kind called بُرُود, (IAar, K,) of the fabric of ElYemen: (IAar:) pl. أَسْنَادٌ: (K:) or the pl. is like the sing.: (IAar, K:) one says أَثْوَابٌ سَنَدٌ [meaning garments of the kind called سَنَد]: (TA, from a trad.:) Ibn-Buzurj says that السَّنَدُ means الأَسْنَادُ مِنَ الثِّيَابِ, i. e. garments of those called بُرُود: and he cites, from a poet, the phrase جُبَّةُ أَسْنَادٍ, which, he says, means a red jubbeh of those [made] of what are called بُرُود. (TA.) Accord. to Lth, it signifies A sort of clothing, [consisting of] a shirt with a shirt over it: and in like manner, short shirts made of pieces of cloth, one whereof is concealed beneath another: whatever appears (كُلُّ مَا ظَهَرَ) thereof is termed سِمْطٌ [q. v.]: (O:) [this app. explains the meaning of what here follows:] السَّنَدُ is [a term used in the case of] thy wearing a long shirt beneath a shirt shorter than it. (M.) سِنْدِىٌّ: see سِنْدٌ [of which it is the n. un.]. سَنْدَانٌ, with fet-h, (Mgh, Msb, K,) or ↓ سِنْدَانٌ, (thus in a copy of the M, [and thus I have generally found it written, agreeably with the common modern pronunciation,]) The عَلَاة, (M,) or زُبْرَة, (Msb,) [both meaning anvil,] of the blacksmith. (Msb, K.) سِنْدَانٌ Great and strong; applied to a man and to a wolf. (K.) — See also the next preceding paragraph. سِنْدَانَةٌ A she-ass [either domestic or wild: probably the latter, because of her strength]. (K.) سِنْدِيَانٌ [The ilex, or evergreen oak; so called in the present day;] a kind of tree. (TA.) [See إِسْنَادٌ.] سِنَادٌ applied to a she-camel, (S, M, &c.,) Strong: (K:) or strong in make: (AA, S:) or tall in the hump: (M:) or long in the legs, (A, L,) and elevated [so I render مسندة, conjecturally, as though meaning propped up,] in the hump: (L:) or lean, and lank in the belly; (AO, M, L;) but Sh disapproves of this last explanation. (L.) سَنِيدٌ: see مُسْنَدٌ. أَسْنَدُ [a comparative and superlative epithet from أَسْنَدَ الحَدِيثَ, q. v., though (like أَسْوَدُ and أَبْيَضُ when used as epithets of this kind) deviating from a general rule, which requires that such an epithet be formed from an unaugmented triliteralradical verb]. You say أَسْنَدُ لِلْحَدِيثِ, meaning أَنَصُّ لَهُ, q. v. (TA in art. نص.) إِسْنَادٌ inf. n. of 4 [q. v.]. (S, &c.) — — [Used as a simple subst., signifying (tropical:) The ascription of a tradition to an authority in the manner expl. voce أَسْنَدَ it has a pl., namely, أَسَانِيدُ; as in the saying,] الأَسَانِيدُ قَوَائِمُ الأَحَادِيثِ (tropical:) [The ascrip- tions to authorities, whereon they rest, &c., are the foundations of traditions]. (A, TA. [See also سَنَدٌ.]) — — Also used in the sense sf رِوَايَةٌ [q. v., as a simple subst.]: pl. as above. (Har p. 32.) — Also A certain kind of tree. (M.) [In the TA, it is said that the name commonly known is سِنْدِيَان: but I think that this is a mistake: see the latter word.] مَسْنَدٌ A place in, or upon, which one leans, rests, or stays himself: [and hence applied to a couch, and a throne:] pl. مَسَانِدُ. (KL. [See also مُسْنَدٌ, voce سَنَدٌ.]) مُسْنَدٌ [pass. part. n. of 4, Made to lean, rest, &c., against, or upon, a thing: and stayed, propped, or supported; or set up. — — Hence used in the sense of مِسْنَدٌ, as being a thing set up]: see سَنَدٌ. — — Also (tropical:) A tradition (حَدِيثٌ) traced up, or ascribed, or attributed, to the author thereof, (T, L, K, TA,) [rested on his authority by the mention of him, (see 4,) or] by the mention, uninterruptedly, in ascending order, of the persons by whom it has been transmitted, up to the Prophet; (T, L, KT;) [or by the mention of him who has related it from the Prophet when only one has intervened;] opposed to مُرْسَلٌ and مُنْقَطِعٌ; (T, L;) or it may be منقطع, i. e. interrupted in the mention of the persons by whom it has been transmitted: (KT:) pl. مَسَانِدُ, (K,) agreeably with analogy, (TA,) and مَسَانِيدُ, (Esh-Sháfi'ee, K,) which latter has ى added to render the sound of the kesreh more full; or, accord. to some, it is a dial. var.; and accord. to some, agreeable with analogy. (TA.) — — And i. q. دَعِىٌّ [as meaning (assumed tropical:) One who claims as his father a person who is not his father; or an adopted son; or one whose origin, or lineage, or parentage, is suspected]; (S, M, L, K;) as also ↓ سَنِيدٌ; (M, L, K; [see an ex. in a verse cited voce أَسَرٌّ;]) opposed to كَرِيمٌ. (L.) — — المُسْنَدُ, accord. to Sb, signifies (assumed tropical:) The first portion [i. e. the subject] of a proposition; and المُسْنَدُ إِلَيْهِ, (assumed tropical:) the second portion [i. e. the attribute, or predicate,] thereof: (M, L:) of, accord. to Kh, a proposition consists of a ↓ سَنَد and a مُسْنَد إِلَيْه; and in the phrase عَبْدُ اللّٰهِ رَجُلٌ صَالِحٌ, [for ex.,] عبد اللّٰه is a سند, and رجل صالح is a مسند اليه: (O, L:) [but accord. to other authors, and general modern usage, and agreeably with the proper meanings of the terms, المُسْنَدُ (meaning the attributed) signifies the attribute, or predicate; and المُسْنَدُ إِلَيْهِ, (meaning that to which a thing or an accident is attributed) signifies the subject.] — — Also The Himyeree, or Himyeritic, character of writing; the character of Himyer; (S, M, A, O, K;) differing from the modern Arabic character: (S, O:) they used to write it commonly in the days of their rule; and AHát says that it continued in use among them in El-Yemen in his day [i. e. in the latter half of the second century of the Flight and the former half of the third century]: (M, TA:) Abu-l-'Abbás says, المُسْنَدُ was the language of the sons of Seth; (O, TA;) [i. e. the language written in the character so called;] and the like is said in the " Sirr es-Siná'ah " of IJ. (TA.) [See also De Sacy's Chrest. Ar., sec. ed., vol. ii., p. 122 of the Ar. text, and 311 of the transl.] — — And i. q. الدَّهْرُ [i. e. Time, from the beginning of the world to its end; or time absolutely; or a long time; or a long unlimited time; or time without end; &c.]. (S, M, A, K.) So in the saying, لَا أَفْعَلُهُ آخِرَ المُسْنَدِ [I will not do it to the end of time]. (A, TA.) One says also, لَا آتِيهِ يَدَ المُسْنَدِ, meaning [I will not do it, or I will not come to him or it,] ever. (IAar, TA.) مَسْنَدٌ: see سَنَدٌ, second sentence. مُسَنَّدٌ [pass. part. n. of 2, q. v.]. In the phrase خُشُبٌ مُسَنَّدَةٌ, [in the Kur lxiii. 4, meaning Pieces of wood made to lean, or incline, against a wall, (Jel,)] the latter word is with teshdeed because of its relation to many objects (لِلْكَثْرَةِ). (S.) — مُسَنَّدَةٌ also signifies A certain sort of cloths, or garments; and so ↓ مَسْنَدِيَّةٌ. (M, TA.) مَسْنَدِيَّةٌ: see what next precedes. مُسَانَدَةٌ (O, K, and Ham p. 783, in the CK and TK [erroneously] مُسَانِدَةٌ) (assumed tropical:) A she-camel having the breast and fore part prominent: (As, O, K:) or whereof one part of her frame stays, or supports, (يُسَانِدُ,) [and so renders firm or strong,] another part: (Sh, O, K:) or having prominent withers: (Ibn-Buzurj, L:) or strong in the back: or whose frame, or make, is symmetrical, or conformable in its several parts: or, as some say, whose frame, or make, is dissimilar, or unconformable, in its several parts; because the hump differs from the other parts; so that it is from the phrase تَسَانَدَ القَوْمُ meaning as expl. above [see 6]: (Ham p. 783:) and مُسَانَدَةُ القَرَا (tropical:) a she-camel hard, firmly compacted, in the back. (M, L, TA.) مُسْتَنَدٌ: see سَنَدٌ, in two places. خَرَجَا مُتَسَانِدَيْنِ (tropical:) They two went forth aiding, or assisting, each other; (A, * L, TA;) as though each of them leaned, or stayed himself, upon the other, and aided himself by him. (L, TA.) The latter word is used, in this sense, of two men going on a hostile, or hostile and plundering, expedition: and of two wolves attacking a person. (A.) And one says, خَرَجُوا مُتَسَانِدِينَ, meaning (tropical:) They went forth under sundry, or different, banners, or standards, (S, A, M, L, K, *) every party by itself,

(A, L,) the sons of one father under one [separate] banner, (L,) not all under the banner of one commander. (S, L. K.) سندر Q. 1 سَنْدَرَةٌ (M, K) inf. n. of سَنْدَرَ, which signifies He (a man) went quickly: (TK:) [or was quick or expeditious:] syn. of the former سُرْعَةٌ: (M, K:) Sgh mentions it in art. سدر, regarding the ن as augmentative. (TA.) Hence, accord. to some, the saying of 'Alee, أَنَا الَّذِى سَمَّتْنِ أُمِّى حَيْدَرَهْ كَلَيْثِ غَابَاتٍ غَلِيظِ القَصَرَهْ أَكِيلُكُم بالسَّيْفِ كَيْلَ السَّنْدَرَهْ [I am he whom my mother named Heydereh, like a lion of forests, thick in the neck: I will measure you with the sword with a quick measuring:] meaning, I will slay you quickly, before flight. (TA. [But see what follows.]) — — A large, or an ample, sort of كَيْل [or measuring]: (M, K:) so expl. by some in the saying of 'Alee above quoted: or in that saying it is from سَنْدَرَةُ as the name of a certain woman, who used to sell wheat and give full measure, or of a man who did so. (TA.) [See also سَنْدَرَةٌ as a subst., below.] — — Also The being bold, or daring: or boldness, or daringness. (TA.) — — And The being sharp in affairs, and acting with penetrative energy: or sharpness in affairs, and penetrative energy. (TA.) سَنْدَرٌ: see the next paragraph but one. سِنْدْرٌ A man bold, or daring, in his affair, not frightened at anything. (TA.) سَنْدَرَةٌ, [said in the TK to be the inf. n. of Q. 1, q. v.,] (S in art. سدر,) or ↓ سَنْدَرٌ, (so in a copy of the M,) or ↓ سَنْدَرِىٌّ, (IAar, K, TA,) A مِكْيَال [or measure, for measuring corn, &c.], (S, M, K,) well known, (M,) of large size, (S, K,) like the قَنْقَل and the جُرَاف: this is said in explanation of the first of these words as used in the saying of 'Alee quoted above: (S, TA:) i. e., the saying has hence been expl. as meaning, I will make a wide and quick slaughter of you: (TA:) or it may be a measure (مكيال) made of the tree called سَنْدَرَةٌ: (Kt, TA:) [for] — — it is also the name of A certain tree, (S, M, K,) of which bows and arrows are made. (M, K.) سَنْدَرِىٌّ A man quick, or expeditious, (K, TA,) in his affairs; who strives, exerts himself, or is diligent, therein. (TA.) — — And the pl. سَنَادِرَةٌ signifies [the contr., or] Persons without occupation; people of sport and idleness; as also سَبَادِرَةٌ. (TA.) — — Also, the sing., Bold, or daring; (O, K, TA;) who makes a boast of more than he possesses. (TA.) — — The lion; (K;) because of his boldness, or daringness. (TA.) — — Strong, or vehement; (O, K;) thus applied to anything. (TA.) — — Tall, or long; (O, K;) thus in the dial. of Hudheyl. (O.) — — Large in the eyes. (K.) — — Good: and the contr., i. e. bad. (M, K.) — — A certain sort of arrows, and of arrow-heads or the like: (M:) or the white of these, (M, K,) i. e. of the latter: (K:) and a spear-head very clear or bright, (K, TA,) and sharp: (TA:) or, applied to an arrow, it means made of the tree called سَنْدَرَة: (S * in art. سدر, and M, and TA:) and قَوْسٌ سَنْدَرِيَّةٌ means a bow made of that tree: (TA:) or a bow having its string braced, and strongly, or skilfully, or well, made. (K, TA.) — — Also A species of bird. (K.) — — See also the next preceding paragraph. سندس سُنْدُسٌ Thin, or fine, دِيبَاج [or silk brocade]: (Th, M, Bd and Jel in xviii. 30, Jel in xliv. 53, Msb, K, TA:) or thin, or fine, حَرِير [q. v.]: (Bd in xliv.:) opposed to إِسْتَبْرَقٌ: (TA:) or i. q. بِزْيَوْنٌ [expl. by IB as meaning thin, or fine, ديباج: so in the TA in art. بزن]: (S:) or a kind of بزيون; (Lth, K, TA;) made of [the kind of down called] مِرْعِزَّى: (Lth, TA:) or a kind of بُرُود [pl. of بُرْدٌ, q. v.]: (M, K:) [accord. to Golius, præstans et subtile panni serici genus; as on the authority of Ibn-Maaroof: and Attalicus pannus, aurum argentumve intextum habens; as on the authority of J, who, however, explains it only by the word بِزْيَوْنٌ: it is mentioned in the S and Msb in art. سدس; and in the latter, is said to be of the measure فُنْعُلٌ; but accord. to the K, the ن is a radical letter:] it is [said to be] an arabicized word, without contradiction, (Lth, K,) as well as إِسْتَبْرَقٌ: (Lth:) but both these words occur in the Kur-án, and Esh-Sháfi'ee and others deny that any arabicized word occurs therein: [though they are opposed by Bd (xvii. 37) and others:] some say that they are instances of the agreement of different languages. (MF.) سندق سُنْدُوقٌ a dial. var. of صُنْدُوقٌ, q. v.; (Fr, L, K;) like زُنْدُوقٌ: (TA:) pl. سَنَادِيقُ. (L.) سندل سَنْدَلٌ: see art. سدل. سنر 1 سَنِرَ, aor. سَنَرَ, (TK,) inf. n. سَنَرٌ, (M, K,) He (a man, TK) was, or became, illnatured, or very perverse or cross: (K, TK:) or narrow in disposition. (M.) Hence is derived سِنَّوْرٌ, in the first of the senses expl. below. (M.) [Or perhaps the reverse may be the case.] سُنَارٌ, or سُنَّارٌ: see the last paragraph. سَنَوَّرٌ A coat made of thongs, (S, M, K,) worn in war, (M,) like a coat of mail: (S, K:) [and] any weapon of iron: (A:) and weapons, or arms, collectively: (M, K:) or, accord. to some, coats of mail: (M:) so As means in explaining السَّنَوَّرُ as signifying what consists of rings: (TA:) or, as some say, a coat of mail: (Ham p. 352:) or all iron. (AO.) سِنَّوْرٌ The cat; of the masc. gender; syn. هِرٌّ; (M, A, Msb;) as also ↓ سُنَّارٌ, (K,) or ↓ سُنَارٌ: (as in a copy of the M:) fem. with ة: (Msb:) pl. سَنَانِيرُ: (S, Msb, K:) but سنور is rare in the language of the Arabs: هِرٌّ and ضَيْوَنٌ are more common. (IAmb, Msb.) And اِبْنُ السِّنَّوْرِ The دَرِص [or دَرْص, i. e. kitten, or the like]. (T in art. بنى.) — — A lord, master, or chief; (M, K;) in some copies of the K, سيد is erroneously put for سَيِّد; (TA;) a chief of a tribe: (Sgh:) pl. as above. (Sgh, K.) — — A vertebra (M, K) of the upper part (TA) of the neck (M, K) of a camel: (M, TA:) pl. as above. (TA.) — — The root of the tail: (Er-Riyáshee, K:) pl. as above. (K.) سنط 1 سَنُطَ, aor. سَنُطَ; (M, K;) or سَنِطَ, aor. سَنَطَ, inf. n. سَنَطٌ; (Msb;) or both; (TA;) He was, or became, such as is termed سِنَاطٌ [q. v.]. (M, Msb, K.) سَنْطٌ [The mimosa Nilotica; also called acacia Nilotica;] a قَرَظ, [or this is properly the name of its fruit,] (M, K,) which grows in the صَعِيد [or Upper Egypt], (M,) or [rather] in Egypt; [for it grows in Lower, as well as Upper, Egypt;] (K;) it is the best kind of firewood of the people of that country, who assert that it has most of fire, and least of ashes; so says AHn, on the authority of a person well informed; and he adds that they tan with it [or rather with its pods]: the word is foreign: (M:) and is also written صَنْطٌ: Sgh says that is an arabicized word, from the Indian حبذ. [So in the TA, doubtless a mistranscription. In the CK, السَّنَطُ is erroneously put for السَّنْطُ.] سِنَاطٌ (S, M, Mgh, Msb, K) and سُنَاطٌ (M, O, L, CK) and ↓ سَنُوطٌ (S, M, K) and ↓ سَنُوطِىٌّ (S, K) A man (Msb) having no beard: (M, Mgh, Msb:) or having no hair at all upon his face: (M:) or having no hair upon the sides of his face [so I render كَوْسَج], and no beard at all: (S, K:) or having little hair upon the sides of the face, (Mgh, Msb,) or upon the side of the face, but not reaching to the state of the كَوْسَج: (IAar, K:) or i. q. كَوْسَجٌ: (Mgh:) or whose beard is on his chin [only], having nothing on the sides of the face: (As, K:) or this last signification, accord. to As, applies to سَنُوطٌ: (TA:) the pl. (of سَنُوطٌ accord. to some copies of the K and the TA) is سُنُطٌ (IAar, K) and أَسْنَاطٌ [which is a pl. of pauc.]: (K:) سناط is used as a sing. and pl. epithet: it is used as a pl. by Dhu-r-Rummeh. (IB, TA.) سَنُوطٌ: see the next preceding paragraph. — Also A well-known medicine. (K.) سَنُوطِىٌّ: see سِنَاطٌ. سنف 1 سَنَفَ البَعِيرَ, aor. سَنِفَ and سَنُفَ, (S, M, K,) inf. n. سَنْفٌ; (M, K;) and ↓ اسنفهُ; (S, * M, K;) or, accord. to As, the latter only; (S;) He bound the سِنَاف [q. v.] upon the camel: (S, M, K:) and the latter, he put to him (i. e. the camel), or made for him, a سِنَاف; (K, TA;) thus expl. by El-'Ozeyzee. (TA.) [Hence, accord. to some,] one says, in a prov., of a person confounded or perplexed, and unable to see his right course, in his affair, ↓ عَىَّ بِالإِسْنَافِ, (S, Meyd,) meaning He was confounded, or perplexed, and unable to see his right course, by reason of fright, like him who knows not where to bind the سِنَاف: (Z, TA:) it originated from the fact of a man's being thus confounded, or perplexed: (Meyd:) a poet says, (namely, Ibn-Kulthoom, TA,) إِذَا مَا عَىَّ بِالإِسْنَافِ قَوْمٌ مِنَ الأَمْرِ المُشَبَّهِ أَنْ يَكُونَا [as though meaning When a people are unable to find the right way to bind the سناف, in consequence of the affair that is uncertain to be: (thus related

by Meyd; but in the TA with حَىٌّ in the place of قوم, and عَلَى in the place of من:)] Az, however, says that this is not the meaning: that الاسناف here signifies the advancing, or preceding; and that the meaning is, are unable to find the right way of advancing, or preceding; (Meyd, TA;) from أَسْنَفَ said of a horse, expl. below. (TA.) — See also the next paragraph. 4 اسنف, inf. n. إِسْنَافٌ: see above, in two places. — — Hence, i. e. from this verb in the sense expl. in the first sentence, (S, TA,) اسنف أَمْرَهُ (tropical:) He performed his affair skilfully, soundly, or thoroughly. (S, M, K, TA.) — Also He (a horse) preceded the other horses: (S, TA:) and اسنفت she (a camel) preceded the other camels (K, TA) in going, or journeying, or pace; (TA;) as also ↓ سَنَفَتْ. (K, TA.) [See the verse cited in the preceding paragraph, and the explanation of it by Az.] Said of a camel, it means also He put forward his neck, to go on: (K, TA:) or he advanced, or preceded. (TA.) — — Said of lightning, It appeared, or was seen, near; and so said of the clouds (السَّحَاب). (K.) — — And اسنفت الر○○يحُ The wind blew violently, and raised the dust. (Ibn-'Abbád, K.) سَنْفٌ: see the next paragraph. سِنْفٌ A leaf; (M, and so in copies of the K, and in the TA;) or leaves: (so in other copies of the K:) pl. سِنْفٌ; thus in the copies of the K, [like the sing.,] but this requires consideration; and it seems that it is سُنُوفٌ, a pl. assigned to سِنْفٌ in a sense that will be mentioned in what follows: (TA:) [or the pl. is سِنَفَةٌ, likewise mentioned, as a pl. of سِنْفٌ, in what follows, in three places:] also (K) the leaf of the [tree called] مَرْخ: (AA, S, O, K:) or the pericarp of the مَرْخ: (S, M, O, K:) this, says IB, is the correct meaning, as those acquainted with the مرخ affirm; for, as 'Alee Ibn-Hamzeh says, the مرخ has not leaves, nor thorns, but consists of slender twigs; it grows in [water-courses such as are termed] شُعَب: (TA:) a poet likens thereto the ears of horses: (S:) the pl. is سِنَفَةٌ: (M:) or the pericarps of any tree having a produce consisting of grains in a long pod, (AHn, O, K,) that become scattered, when they dry, from that pod, the shale thereof remaining; (AHn, O;) one such pod is termed ↓ سِنْفَةٌ; (AHn, O, K;) and the pl. [or coll. gen. n.] is سِنْفٌ; (K;) and this last has for its pl. سِنَفَةٌ: (AHn, O, K:) Aboo-Ziyád says that it is like [the pod of] the بَاقِلَّى [or bean], except that it is wider, and pointed at the extremity; wherefore a poet likens thereto the ear of a horse: (O:) or, accord. to AHn, ↓ سِنْفَةٌ signifies any pericarp, whether oblong or not oblong; and the pl. [or coll. gen. n.] is سِنْفٌ; and the pl. of سِنْفٌ is سِنَفَةٌ: (M:) [see also حُبْلَةٌ:] and the shale of the [bean called] بَاقِلَّاء, and of the [species of kidney-bean called] لُوبِيَاء, and of the lentil, and the like; (IAar, TA;) or the shale of the first of these three when what was in it has been eaten; (K;) and the pl. is سُنُوفٌ. (IAar, TA.) — — Also, (K,) or ↓ سَنْفٌ, with fet-h, (IAar, O, L,) A branch, or twig, (عُودٌ,) stripped of its leaves. (IAar, O, L, K.) — — And the former, The [grain called] دَوْسَر [i. e. زُوَان, q. v.,] which is sometimes in wheat and barley, (O, K,) and which vitiates them, and lowers their prices. (O.) — Also i. q. صِنْفٌ [A sort, or species]. (K.) One says, هٰذَا طَعَامٌ سِنْفَانِ [This is food, or wheat,] of two sorts, good and bad. (AA, O.) — — And A company of men. (Ibn-'Abbád, O, K.) One says, جَآءَنِى سِنْفٌ مِنَ النَّاسِ A company of men came to me. (Ibn- 'Abbád, O.) سِنْفَةٌ: see the next preceding paragraph, in two places. سُنْفُتَانِ and سَنْفَتَانِ Two pieces of wood set upright, between which is put the [pulley called] مَحَالَة [by means whereof water is drawn.] (K.) سِنَافٌ The [breast-girth called] لَبَب: (K:) or the appertenance of the camel that is as the لَبَب to the horse or similar beast: (Kh, S:) or a cord which you tie to the تَصْدِير [or breast-girth of the camel], then you bring it forward so as to put it behind the callous protuberance upon the breast, [and there, app., make it fast in some manner,] and it keeps the تصدير in its place: (As, S, O, K:) this is done only when the belly of the camel has become lank, and his تصدير has [consequently] become unsteady: (S, O, K: *) or a cord that is tied from the hind girth of the camel to his breast-girth and is then tied to his neck, when he has become lank: (M:) pl. [of mult.] سُنُفٌ (M, K) and سُنْفٌ (K) and [of pauc.] أَسْنِفَةٌ: (TA:) and a leathern strap or thong, or some other thing, that is put behind the [breast-girth called] لَبَب, in order that it may not slip [from its place]. (M.) سَنُوفٌ A horse that shifts the saddle forwards. (Ibn-'Abbád, O, K.) [See also مِسْنَافٌ.] سَنِيفٌ A cloth that is put, (AA, O, K,) or tied, (M,) upon the shoulders of the camel: pl. سُنُفٌ (AA, M, O, K) and سُنْفٌ: (K:) the cloths that are similarly placed upon the hinder parts of camels are called أَشِلَّةٌ [pl. of شَلِيلٌ]. (AA, O.) — — Also The حَاشِيَة [properly meaning selvage, or selvedge,] of a carpet; (Ibn-'Abbád, O, K;) i. e., its خَمْل [which generally means nap; but this addition I think doubtful]. (Ibn-'Abbád, O.) مُسْنَفَةٌ A she-camel having the سِنَاف [q. v.] tied upon her. (S, TA.) — — And خَيْلٌ مُسْنَفَاتٌ Horses having the [withers, or parts called] مَنَاسِج high, or elevated: denoting a quality approved in them; for it is only in the best, and the generous, thereof: and when they are thus, the saddles recede upon their backs; wherefore the سِنَاف is put to them, to keep the saddles in their places. (M.) مُسْنِفَةٌ A mare, (S, M, K,) and a she-camel, (M,) preceding others in going, or journeying, or pace; (S, M, K;) as also ↓ مِسْنَافٌ: (M:) and مَسَانِيفٌ [being pl. of the latter] signifies the same; and is applied to camels: (Th, TA:) or [so in the K, but more properly " and "] مُسْنَفَةٌ, with fet-h to the ن is specially applied to the she-camel, (K, TA,) in the sense first assigned to it above: (TA:) or مُسْنِفَةٌ, (K, TA,) with kesr to the ن, (TA,) signifies a [youthful she-camel such as is termed] بَكْرَة that has completed the tenth month of her pregnancy, and whose udder has become swollen. (Ibn-'Abbád, K, TA,)— — Also, (El-'Ozeyzee, O, K,) or مُسْنِفٌ and ↓ مِسْنَافٌ, (AA, M,) applied to a she-camel, Lean, or light of flesh, (AA, El-'Ozeyzee, M, O, K,) or lank in the belly. (AA, M.) — — And مُسْنِفَةٌ signifies also Land affected with drought, barrenness, or dearth: (El-'Ozeyzee, O, K:) or a year of drought, barrenness, or dearth: [thus expl. as a subst., or an epithet in which the quality of a subst. is predominant:] pl. مَسَانِفُ. (AHn, M.) مِسْنَافٌ (tropical:) A camel that makes the saddle to shift backwards; (S, M, K, TA;) wherefore a سِنَاف is put to him: (S, TA:) and, (K,) or as some say, (S,) that makes it to shift forwards: (S, K, TA:) so says Lth: but ISh disallows his explanation, saying that it means a she-camel that makes the load to shift forwards; and that مِجْنَأَةٌ [a word which I have not found anywhere except in this instance] signifies the contrary: (TA:) or that makes her fore girth to slip forward; contr. of مُدْرِجٌ and مِدْرَاجٌ. (TA in art. درج.) — — See also مُسْنِفَةٌ, in two places. سنق 1 سَنِقَ, (S, K,) aor. سَنَقَ, (K,) inf. n. سَنَقٌ, (S,) He (a young camel) suffered indigestion (S, K) مِنَ اللَّبَنِ [from the milk]. (K.) One says, of a young camel, شَرِبَ حَتَّى سَنِقَ He drank until, or so that, he suffered indigestion. (S.) And one says, of an ass, and of any beast, سَنِقَ, inf. n. as above, meaning, He was affected with what resembled indigestion from eating fresh herbage. (TA.) 4 اسنقهُ النَّعِيمُ i. q. تَرَّفَهُ [i. e. Ease and plenty caused him to exult, or to exult greatly, or excessively, and to behave insolently and unthankfully, or ungratefully: or wealth made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty]. (O, K.) سَنِقٌ Satiated, or sated, like him who is suffering indigestion: (A'Obeyd, TA:) applied by Lebeed as an epithet to a horse. (TA.) سُنَّيْقٌ A house, or chamber, plastered with gypsum: (Ibn-'Abbád, O, K:) pl. سُنَّيْقَاتٌ and سَنَانِيقُ: (K:) or, accord. to Sh, these are pls. of the word in the sense next following. (TA.) — — Any [hill of the kind termed] أَكَمَة: pl. as above: so accord. to Sh: (T, O, TA:) or it is the name of a particular أَكَمَة,

(T, O, K, * TA,) well known; occurring, without ال, in a poem of Imra-el-Keys. (T, O, TA.) — — And السُّنَّيْقُ, A certain white star. (Ibn-'Abbád, O, K.) سنم 1 سَنِمَ, (M, Msb, K,) aor. سَنَمَ, (Msb, K,) inf. n. سَنَمٌ; (M, Msb;) so some say; others saying سُنِمَ, in the pass. form; and ↓ أَسْنَمَ, as some say; others saying ↓ أُسْنِمَ; (Msb;) He (a camel) was, or became, large in the سَنَام [or hump]. (M, Msb, K.) 2 سنّمهُ, (M, K,) inf. n. تَسْنِيمٌ, (K,) It (herbage, or pasture,) made him (a camel) large in the سَنَام [or hump]; as also ↓ اسنمهُ: (M, K:) or both signify it made him fat. (TA.) — — And He made it gibbous, namely, a grave; i. e. he raised it from the ground like the سَنَام: (Msb:) تَسْنِيم (S, K) of a grave (S) is the contr. of تَسْطِيح. (S, K.) He raised it, [app. so as to make it gibbous,] namely a thing. (M.) — — And He filled it, namely, a vessel, (AZ, M, Msb, K,) and then put upon it what was like a سَنَام of wheat or some other thing, (AZ, Msb,) or so that there was above it what was like the سَنَام. (M.) — — See also 5. — — [And see تَسْنِيمٌ, below.] 4 أَسْنَمَ see 1, in two places: — — and 2, first sentence. — — اسنم الدُّخَانُ, (S, K,) inf. n. إِسْنَامٌ, (S,) The smoke rose, or rose high. (S, K.) And اسنمت النَّارُ The fire became large in its flame: (M, K:) or the fire had a high flame. (TA.) 5 تسنّم النَّاقَةَ He mounted, or rode upon, the سَنَام [or hump] of the she-camel. (Har pp. 332, and 390.) — — He (the stallion) mounted the she-camel; (M, TA;) he leaped the she-camel. (TA.) — — And تسنّمهُ He, or it, mounted, ascended, got, was, or became, upon it, (S, M, Msb, K,) namely, a thing; (M, Msb, K;) as also ↓ سنّمهُ, (M, K,) inf. n. تَسْنِيمٌ. (TA. [Freytag adds استنمهُ in this sense, as on the authority of J, whom I do not find to have mentioned it.]) And He mounted, or ascended, upon it from its side, namely, a wall. (TA.) And He rode upon it, namely, anything, [meaning any animal,] advancing, or retiring. (TA.) — — Also It became abundant upon him, and spread; said of hoariness; as also تَشَيَّمَهُ; (IAar, M, TA;) like أَوْشَمَ فِيهِ. (TA.) — — And تسنّم السَّحَابُ الأَرْضَ The clouds rained copiously, or abundantly, upon the land. (TA.) — — التَّسَنُّمُ also signifies The taking, or seizing, suddenly, unexpectedly, or by surprise. (M, K.) سَنَمٌ [a coll. gen. n.]: see سَنَمَةٌ [its n. un.]. سَنِمٌ A camel having a large سَنَام [or hump]: (Lth, S, M, K:) fem. with ة. (Lth, TA.) — — Also A tall plant, of which the سَنَمَة, (S, K,) i. e. the head, resembling the ear of corn, (S,) or the blossom, (K,) has come forth. (S, K.) [And] سَنِمَةٌ signifies Any tree (شَجَرَة) that does not bear; its extremities having dried up, and become altered. (M. [In the TA, the word in this sense is said to be سَنَمَةٌ: but the former is app. the right reading.]) — — Also, (TA,) or سَنِمٌ عَلَى وَجْهِ الأَرْضِ, (S, in which it is only mentioned as said of water,) Water rising, or rising high, and appearing upon the surface of the earth. (TA.) سَنَمَةٌ The blossom (M, K) of a plant; (K;) i. e. (TA) the head thereof, resembling the ear of corn, (S, TA,) [or] it is of the طَرِيفَة [q. v.], not of the [herbs called] بَقْل: (M:) and signifies also the extremities [or an extremity] of the صِلِّيَان, which are [or is] shed thereby: (M, TA:) and the head of a tree [or plant] of the kind termed دِقّ [q. v.], in form like what is upon the head of the reed, or cane, except that it is soft, and the camels eat it in the manner termed خَضْمٌ [inf. n. of خَضَمَ, q. v.]: (TA:) [it is the n. un. of ↓ سَنَمٌ, the latter being a coll. gen. n., as is shown by what follows:] AHn says, some assert that the سَنَمَة is such of the produce of herbs as resembles the produce of the إِذْخِر [q. v.] and the like; and such as the produce of the reed, or cane; and that the most excellent of the سَنَم are the سَنَم of a herb called the ↓ إِسْنَامَة [n. un. of إِسْنَامٌ]; and the camels eat it in the manner termed خَضْمٌ, because of its softness; or, as in some of the copies [of his work], the camels do not eat it. (M.) سَنَامٌ of the camel, (S,) of the he-camel and of the she-camel, [The hump; i. e.] the highest part of the back: (M, TA:) [in substance,] it is to the camel like the أَلْيَة [here meaning the fat of the tail] to the sheep: (Msb:) pl. أَسْنِمَةٌ (S, M, Msb, K) [and app. أَسْنَامٌ also, as seems to be indicated by an explanation of this latter pl. in what follows]. Hence, in a trad., نِسَآءٌ عَلَى رُؤُوسِهِنَّ كَأَسْنِمَةِ البُخْتِ [Women upon whose heads are the like of the humps of the Bactrian camels]; meaning such as wind the head-coverings as turbans upon their heads so as to enlarge them [in appearance] thereby. (TA.) [Hence, also, سَنَامُ النَّاقَةِ (assumed tropical:) The name of a star in the constellation of Cassiopea: mentioned by Freytag, with a reference to Ideler Untersuch. p. 84.] — — Also The highest, or highest part, of anything: (TA:) and the best, or choice part, (M, TA,) of anything; (TA;) because the سَنَام is the best, or the choice part, of what is in the camel. (M.) [Hence,] أَسْنِمَةُ الرِّمَالِ The protuberant, or elevated, parts of the sands; as being likened to the hump of the she-camel: (M, TA:) and أَسْنِمَةُ الرَّمْلِ the backs of the sands, that rise from the main portions thereof. (TA.) And سَنَامُ الأَرْضِ The بَحْر [q. v.] (S, TA [in some copies of the S نَحْر, perhaps correctly نَجْد, i. e. high, or elevated, part]) of the land: (S, TA:) and the middle of the land. (S, K.) And سَنَامُ النَّعْلِ The rising part of the middle of the upper side of the sandal, which is in the place of the hollow of the foot. (Har p. 559.) And أَسْنَامُ نَارٍ The highest parts of a fire: (EM p. 156, and TA:) أَسْنَام being pl. of سَنَامٌ, which signifies the highest part of a thing. (EM ubi suprà.) And سَنَامُ المَجْدِ (assumed tropical:) The highest [of a people] in respect of glory. (TA.) السُّنَّمُ The ox, or cow; syn. البَقَرَةُ: (M, K:) or, as some say, the wild بَقَرَة. (TA.) إِسْنَامٌ The fruit, or produce, of the حَلِىّ [q. v.]; (M, K, TA; [in the CK, of the حُلَيّا;]) mentioned by Seer on the authority of Aboo-Málik: (M:) n. un. with ة. (K.) And the latter signifies A certain herb: (see سَنَمَةٌ:) or a species of tree: pl. [or rather coll. gen. n.] إِسْنَامٌ. (M.) تَسْنِيمٌ [originally inf. n. of 2, q. v.,] A certain water in Paradise; so called because running above the elevated chambers (S, K *) and the pavilions: mentioned in the Kur lxxxiii. 27: (S:) or a certain fountain, or source, (عَيْنٌ,) in Paradise: so they assert; and this requires its being determinate, imperfectly decl.: or, accord. to Zj, a water coming upon them from above, from the elevated chambers: (M:) or a certain fountain, or source, coming upon them from above. (K [and in like manner Az explains it].) أَرْضٌ مُسْنِمَةٌ A land that gives growth to the إِسْنَامَة, n. un. of إِسْنَامٌ. (K, TA.) مُسَنَّمٌ A camel left unridden [so that he is made to have a large hump]. (K, * TA.) — — And قَبْرٌ مُسَنَّمٌ An elevated [or a gibbous] grave: from السَّنَامُ. (Mgh.) — — And مَجْدٌ مُسَنَّمٌ (assumed tropical:) Great glory. (M, TA.) سنه 1 سَنَهُ see 5, in two places. 3 سانههُ, inf. n. مُسَانَهَةٌ and سِنَاهٌ; and سَاناهُ, inf. n. مُسَانَاةٌ; (K;) or عَامَلَهُ مُسَانَهَةً, and مُسَانَاةً; (Msb;) He made an engagement, or a contract, with him for work or the like, by the year: (K:) and إِسْتَأْجَرْتُهُ مُسَانَهَةً, and مُسَانَاةً, [I hired him by the year:] (S:) مُسَانَهَةٌ and مُسَانَاةٌ from السَّنَةُ are like مُعَاوَمَةٌ from العَامُ, and مُشَاهَرَةٌ from الشَّهْرُ, and مُرَابَعَةٌ from الرَّبِيعُ, &c. (TA in art. ربع.) — — سانهت النَّخْلَةُ The palm-tree bore one year and not another; (As, K;) as also عَاوَمَت. (As, TA.) 4 أَسْنَهَ In this form of the verb, the final radical letter is changed into ت, so that they say أَسْنَتُوا, meaning They experienced drought, or barrenness. (TA. [See also art. سنت.]) 5 تَسَنَّهْتُ عِنْدَهُ, (S,) and تَسَنَّيْتُ عنده, (S, Msb,) I remained, stayed, dwelt, or abode, with him, or at his abode, a year: (Msb:) both signify the same. (TA.) [See also 5 in art. سنو and سنى.] — — تسنّهت النَّخْلَةُ (assumed tropical:) The palm-tree underwent the lapse of years; (S, Msb;) as also ↓ سَنِهَت: (S:) and in like manner one says of other things. (Msb.) — — تسنّه said of food and of beverage, (Fr, S, TA,) (assumed tropical:) It became altered [for the worse]; as also ↓ سَنِهَ, aor. سَنَهَ, inf. n. سَنَهٌ: (TA:) or it became altered [for the worse] by the lapse of years: (Fr, S, TA:) and التَّسَنُّهُ in relation to bread and beverage &c. means the becoming mouldy, or musty, or spoiled. (S: and so in some copies of the K and in the TA: in other copies of the K, السَّنِهُ, like كَتِفٌ, is put in the place of التَّسَنُّهُ; and المُتَكَرِّجُ in the place of

the explanation التَّكَرُّجُ.) فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ, in the Kur [ii. 261], means (assumed tropical:) [But look at thy food and thy beverage,] it has not become altered [for the worse] by the lapse of years: (Fr, S, TA:) Az says that this is the right way of reading, by pronouncing the ه in يتسنّه in pausing after it and in continuing without pausing: Ks used to suppress the ه in the latter case and to pronounce it in the former: and Aboo-'Amr EshSheybánee says that the original form [of يَتَسَنَّ] is يَتَسَنَّنْ; the like change being made in it as is made in تَظَنَّيْتُ [for تَظَنَّنْتُ] and in قَصَّيْتُ أَظْفَارِى [for قَصَّصْتُ اظفارى]. (TA. [See also 5 in art. سنو and سنى, last sentence.]) سَنَةٌ a word of which the final radical letter is rejected, (S, Msb,) and of which there are two dial. vars., (Msb,) being, accord. to some, originally سَنْهَةٌ, (S, Msb,) like جَبْهَةٌ (S) or سَجْدَةٌ, (Msb,) and accord to others, سَنْوَةٌ, (S, * Msb,) like شَهْوَةٌ, and upon each of these originals are founded modifications of the word, (Msb,) therefore it is mentioned in the K [and S and other lexicons] in the present art. and again in art. سنو, (TA,) A year; syn. حَوْلٌ; (Msb;) or عَامٌ: (M, K:) or, as Suh says, in the R, the سَنَة is longer than the عَام; the latter word being applied to the [twelve] Arabian months [collectively], and thus differing from the former word: (TA:) with the Arabs it consists of four seasons, mentioned before [in art. زمن, voce زَمَنٌ]: but sometimes it is tropically applied to (tropical:) a single فَصْل [or quarter]; as in the saying, دَامَ المَطَرُ السَّنَةَ كُلَّهَا, meaning [The rain continued] during the فَصْل [or quarter, all of it]: (Msb:) [see more in art. سنو and سنى:] the dim. is ↓ سُنَيْهَةٌ (S, Msb) accord. to those who make the original of سَنَةٌ to be سَنْهَةٌ, (Msb,) and ↓ سُنَيَّةٌ (S, Msb) accord. to those who make the original of سَنَةٌ to be سَنْوَةٌ; (Msb;) and some say سُنَيْنَةٌ, but this is rare: (TA:) the pl. is سَنَهَاتٌ (Msb, K) accord. to those who make the original of سَنَةٌ to be سَنْهَةٌ, (Msb,) and سَنَوَاتٌ (Msb, K) accord. to those who make the original of سَنَةٌ to be سَنْوَةٌ; (Msb;) and سِنُونَ also, (S, Msb, K,) like the masc. perfect pl., (Msb,) [agreeably with a rule applying to other cases of this kind,] with kesr, to the س, (S, TA,) and سِنِينَ [in the accus. and gen. cases], (Msb, TA,) so that one says, هٰذِهِ سِنُونَ [These are years], and رَأَيْتُ سِنِينَ [I saw years], (TA,) and the ن is elided when it is prefixed to another noun, governing the latter in the gen. case, (Msb,) and some say سُنُونَ, with damm to the س; (S, TA;) and in one dial., the ى is retained in all the cases, and the ن is made a letter of declinability, with tenween when the word is indeterminate, [so that one says سِنِينٌ,] and is not elided when the word is prefixed to another noun, governing the latter in the gen. case, because it is [regarded as] one of the radical letters of the word; and of this dial. is the saying of the Prophet, اَللّٰهُمَّ اجْعَلْهَا عَلَيْهِمْ سِنِينًا كَسِنِينِ يُوسُفَ [O God, make them to be to them years like the years of Joseph]; (Msb; [but in my copy of the Mgh, I find كَسِنِى يُوسُفَ;]) or with respect to سِنِينٌ, like مِئِينٌ, with refa [and tenween], there are two opinions; one is, that it is of the measure فِعْلِينٌ, like غِسْلِينٌ, with a rejection [of one letter], though this is an anomalous pl., for there sometimes occurs among pls. that which has no parallel, as عِدًى, and this is the opinion of Akh; the other is, that it is of the measure فَعِيلٌ, changed to فِعِيلٌ because of the kesreh of the second letter; the pl. being in some instances of the measure فَعِيلٌ, like كَلِيبٌ and عَبِيدٌ; but he who holds this opinion makes its final ن to be a substitute for و, and that of مِائَةٌ a substitute for ى: (S:) you may also suppress the tenween in سِنِينٌ; [in which case it seems that one says سِنِينَ in the nom. case (assimilating it to سِنُونَ) as well as in the accus. and the gen.; like as one does in the instances of بُرِين and بِرِين, pls. of بُرَةٌ, accord. to the K, though, as I have shown in art. برو, there is some doubt on this point;] but the suppression of the tenween in سِنِينٌ is more rare than its pronunciation: (I' Ak p. 18:) and another pl. is سُنِىٌّ, [originally سُنُوٌّ,] of the measure فُعُولٌ. (Er-Rághib, TA in art. سنو.) The phrase ثَلٰثَ مِائَةٍ سِنِينَ, in the Kur [xviii. 24], is said by Akh to be for ثَلٰثَمِائَةٍ مِنَ السِّنِينَ [Three hundred of years]: and he says that if the سِنُون be an explicative of the مِائَة, it is in the gen. case [to agree with مِائَةٍ]; and if an explicative of the ثَلٰث, it is in the accus. case [to agree with ثَلٰثَ]. (S. [See also Bd on this phrase; and see De Sacy's Ar. Gr., 2nd ed., i. 423.]) [لِسَنَةٍ, relating to an animal or a plant or the like, means To the completion of a year: and لِسَنَتِهِ, to the completion of his, or its, year; i. e. in his, or its, first year.] And one says, لَقِيتُهُ مُنْذُ سُنَيَّاتٍ ↓ [I met him some years ago; three or more, to ten, years ago]: a phrase like لَقِيتُهُ ذَاتَ العُوَيْمِ. (Az, TA in art. عوم.) And ↓ سُنَيَّةٌ is a dim. of enhancement, of سَنَةٌ: one says سُنَيَّةٌ حَمْرَآءُ A severe year of drought or barrenness or dearth: (TA:) and وَقَعُوا فِى السُّنَيَّاتِ ↓ البِيضِ [They lapsed into the severe years of scantiness of herbage]: these were years that pressed hard upon the people of ElMedeeneh. (K, TA.) — — سَنَةٌ [alone] also signifies (tropical:) Drought, or barrenness: (Msb, K, TA:) or vehement, or intense, drought: (TA in art. سنو:) an instance of a noun used especially in one of its senses, like دَابَّةٌ applied to " a horse," and مَالٌ applied to " camels:" pl., in this, as in the former, sense, سَنَهَاتٌ [and سَنَوَاتٌ] and سِنُونَ and سِنِينٌ. (TA.) One says of a land (أَرْضٌ), أَصَابَتْهَا السَّنَةُ (tropical:) Drought, or barrenness, befell it. (Msb.) And in like manner one says of people, أَصَابَتْهُمُ السَّنَةُ (tropical:) [Drought, &c., befell them]. (TA.) A seeker of herbage and of a place in which to alight was sent to a tract, and found it dried up by want of rain, and when he returned, being asked respecting it, he said, السَّنَةُ, meaning (tropical:) Drought, &c. [has befallen it]. (TA.) And it is said in a trad., اَللّٰهُمَّ أَعِنِّى عَلَى مُضَرَ بِالسَّنَةِ, i. e. (tropical:) [O God, aid me against Mudar] by drought &c. (TA.) — It is also [used as an epithet,] applied to land (أَرْضٌ), as meaning (tropical:) Affected with drought, or barrenness; (As, S, K;) as also ↓ سَنْهَآءُ and سَنْوَآءُ. (Msb.) One says likewise, هٰذِهِ بِلَادٌ سِنِينٌ (tropical:) These are countries, or tracts, affected with drought &c.: and Et-Tirimmáh says بِمُنْخَرَقٍ تَحِنُّ الرِّيحُ فِيهِ حَنِينَ الحُلْبِ فِى البَلَدِ السِّنِينِ (tropical:) [In a gusty tract, the wind moaning therein like the moaning of the milch ewes or goats (see حَلُوبٌ) in the country affected with drought, or the countries, &c., بَلَد being regarded as a coll. gen. n. and therefore qualified by a pl., like قَوْمٌ in the phrase قَوْمٌ كَافِرُونَ]. (TA.) سَنَهْ سَنَهْ, also pronounced with teshdeed to the ن: see سَنًا, in art. سنو and سنى, last sentence. طَعَامٌ سَنِهٌ (assumed tropical:) [Food, or wheat,] that has undergone the lapse of years; (AZ, K;) as also سَنٍ. (AZ, TA.) — — See also مُتَسَنِّهٌ. نَخْلَةٌ سَنْهَآءُ (assumed tropical:) A palm-tree that bears one year and not another: (S, K:) or a palm-tree affected by a year of drought. (S.) And سَنَةٌ سَنْهَآءُ A year in which is no herbage nor rain. (TA.) — — See also سَنَةٌ, last sentence but one. سُنَيْهَةٌ and سُنَيَّةٌ (dims. of سَنَةٌ), and the pl. سُنَيَّات: see سَنَةٌ, in five places: and see also سُنَيَّةٌ in art. سنو and سنى. مُتَسَنِّهٌ, applied to bread, (S, K,) and so ↓ سَنِهٌ applied to bread and to beverage &c., (CK, but see 5, third sentence,) (assumed tropical:) Mouldy, or musty, or spoiled. (S, K.) سنو and سنى 1 سَنَا, [aor. يَسْنُو,] inf. n. سُنُوٌّ and سِنَايَةٌ and سِنَاوَةٌ, i. q. سَقَى [as meaning He watered, or irrigated, land]. (M.) [Hence,] one says أَرْضٌ ↓ مَسْنُوَّةٌ and ↓ مَسْنِيَّةٌ, (S, M, K,) meaning Watered, or irrigated, land: (M:) the و in مَسْنِيَّةٌ being changed into ى, (S, M,) in the opinion of Sb, (M,) like as it is in قِنْيَةٌ; (S;) for he knew not سَنَيْتُهَا [as meaning I watered it], holding مَسْنِيَّةٌ to be from سَنَاهَا [having for its aor.] يَسْنُوهَا. (M.) One says [also], سَنَتِ النَّاقَةُ, aor. تَسْنُو, (S, K,) inf. n. [as above, or] سِنَايَةٌ and سِنَاوَةٌ, (TA,) The she-camel watered, or irrigated, land. (S, K, TA.) And السَّحَابَةُ تَسْنُو الأَرْضَ (S, Msb) The cloud waters the land. (Msb.) And سَنَاكَ الغَيْثُ (assumed tropical:) [The rain gave thee water for thy land, or may the rain

give thee water], inf. n. سنو and سنى [app. سُنُوٌّ and سُنِىٌّ]. (TA.) And السَّحَابُ يَسْنُو المَطَرَ (assumed tropical:) [The clouds send down rain]. (TA.) And سَنَتِ السَّحَابَةُ بِالمَطَرِ (assumed tropical:) [The cloud watered, or irrigated, with rain], aor. تَسْنُو and تَسْنِى. (M, TA.) And سَنَتِ السَّمَآءُ, aor. تَسْنُو, inf. n. سُنُوٌّ, (tropical:) The sky rained. (TA.) — — سَنَتِ الدَّابَّةُ, aor. تَسْنِى; (M in art. سنى;) or سَنِيَت, (K, * TA,) aor. تَسْنَى, like تَرْضَى; (K, TA;) The beast [by which is app. meant, in the M, the horse, for it is there added وَغَيْرُهَا, meaning that the verb is said in like manner of other animals, which is the case, for it is generally said of a camel,] was used for the drawing of water upon it [to irrigate land: see سَانِيَةٌ, below]. (M, K.) And سَنَا, aor. يَسْنُو, said of a beast [turning a water-wheel], He turned round about the well. (R, TA.) And القَوْمُ يَسْنُونَ لِأَنْفُسِهِمْ, (S, K,) inf. n. سِنَايَةٌ, and sometimes سانِيَةٌ, (TA,) The people, or party, draw water for themselves; (S, K; [in some copies of the former of which, إِذَا أَسْقَوْا is erroneously put for إِذَا اسْتَقَوْا, the reading in both of my copies;]) and so ↓ اِسْتَنَوْا لانفسهم. (M, * TA.) And سَنَا عَلَى البَعِيرِ, inf. n. سَنَايَةٌ [app. a mistranscription for سِنَايَةٌ], He drew water upon the camel; which camel is termed سَانِيَةٌ. (MA.) And بَعِيرٌ يُسْنَى عَلَيْهِ A camel upon which water is drawn. (Mgh and Msb in explanation of سَانِيَةٌ.) And بِئْرٌ يُسْنَى مِنْهَا [A well from which water is drawn, app. by means of the camel called سَانِيَة]. (M.) And سَنَوْتُ الدَّلْوَ, inf. n. سِنَايَةٌ, I drew the bucket from the well. (TA.) — سَنَتِ النَّارُ, (M, K,) aor. تَسْنُو, inf. n. سَنَآءٌ, (M,) The fire became high in its light. (M, K.) And سَنَا البَرْقُ, (M, K,) aor. يَسْنُو, inf. n. سَنَآءٌ, (TA,) The lightning shone, shone brightly, or gleamed: (M, K, TA:) [or gleamed upwards, or shot up: for, in the Kur xxiv. 43,] some read, يَكَادُ سَنَآءُ بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ, meaning The rising and gleaming upwards of his lightning [nearly taketh away the sight, lit. sights]; others reading سَنَا, of which سَنَآء is not a dial. var. (M.) And ↓ اسنى البَرْقُ signifies [in like manner] The lightning shone, or gleamed; or diffused itself, and rose. (M.) And سَنَا إِلَى مَعَالِى الأُمُورِ (assumed tropical:) He rose [or aspired] to the means of attaining eminence. (M.) And سَنُوَ فِى حَسَبِهِ, inf. n. سَنَآءٌ, (assumed tropical:) He became high, or exalted, in his grounds of pretension to respect or honour. (M.) And سَنِىَ, like رَضِىَ, He (a man, TA) was, or became, high, or exalted, in rank. (K, * TA.) — See also 2, in two places. — And see 5.

2 سنّاهُ, (M, TA,) inf. n. تَسْنِيَةٌ, (TA,) He ascended, rose, mounted, got, was, or became, upon it, namely, a thing; (M, TA;) as also ↓ تسنّاهُ. (M.) And ↓ تسنّى البَعِيرُ النَّاقَةَ The he-camel mounted the she-camel to compress her. (K.) — And سنّاهُ, (S, K,) inf. n. as above, (K,) He opened it; (S, K, TA;) namely, a knot, and a lock: (TA:) and made it easy. (S, K, TA. [In the last of these, said to be tropical.]) A poet says, وَأَعْلَمُ عِلْمًا لَيْسَ بِالظَّنِّ أَنَّهُ إِذَا اللّٰهُ سَنَّى عَقْدَ شَىْءٍ تَيَسَّرَا [And I know with a knowledge that is not mere opinion, that, when God opens, and makes easy, the tying, or knotting, of a thing, it becomes easy]. (S.) And one says, سَنَّيْتُ الشَّىْءَ, and الأَمْرَ, (assumed tropical:) I opened the way of doing the thing, and the affair. (TA.) And البَابَ ↓ سَنَيْتُ, (K,) inf. n. سنى [app. سَنْىٌ], (TA,) I opened the door; as also ↓ سَنَوْتُهُ; (K, TA;) the verb in this sense having ى and و for its last radical. (TA.) — See also 5.

3 سَانَيْتُ الرَّجُلَ, (S, M, * K, *) inf. n. مُسَانَاةٌ (TA) [and سِنَآءٌ (see what I have said respecting a verse cited voce سِنٌّ)], (tropical:) I vied with the man in being pleased, well pleased, or content; or I agreed, consented, accorded, or was of one mind or opinion, with him: (S, M, * K: *) and I treated him with gentleness, or blandishment; soothed, or coaxed, him: and behaved well to him in my social intercourse with him: (S, K:) or مُسَانَاةٌ signifies the treating one with gentleness, or blandishment, in suing for a thing: (Az, TA:) or the endeavouring to conciliate one. (TA.) — And ساناهُ, inf. n. مُسَانَاةٌ and سِنَآءٌ, He hired him for [or by] the year; (M, K;) or he made an engagement, or a contract, with him for work or the like, by the year; like سَانَهَهُ: (K in art. سنه:) and اِسْتَأْجَرَهُ مَسَانَاةً and عَامَلَهُ مُسَانَاةً signify the same as مُسَانَهَةً [q. v.]. (M, TA.)

4 اسناهُ He raised, exalted, or elevated, him, or it. (S, Msb, K.) — — اسنى النَّارَ He raised the light of the fire. (M.) — — اسنى لَهُ الجَائِزَةَ He raised [in value], to him, the جائزة [i. e. gift, or present]. (TA.) And أَسْنَيْنَا لَهُ الجَعَالَةَ We made much and high [in amount], to him, the pay. (Har p. 134.) — — And اسنى جِوَارَهُ i. q. أَحْسَنَهُ [app. meaning He made good his covenant of protection]. (TA.) — اسنى البَرْقُ The lightning sent its light into the house, or tent, or chamber: or fell upon the ground: or flew along in the clouds; (K, TA;) or, sometimes, elsewhere, not in the clouds: but it is only in the night. (TA.) See also another explanation near the end of the first paragraph. — اسنى القَوْمُ, (S, M, K,) inf. n. إِسْنَآءٌ, (S) The people, or party, tarried a year (S, K) in a place: (S:) or it signifies أَتَى عَلَيْهِمُ العَامُ [the year passed over them; meaning they remained to the end of the year]. (M.) But أَسْنَتُوا signifies They were afflicted with drought, or barrenness: (S, M, * K: [Freytag has erroneously assigned this signification to اِسْتَنَوْا:]) the و, (S,) or the ى, which is originally و, (M,) being changed into ت, (S, M,) to distinguish between this verb and اسنى in the sense expl. above. (S. [See art. سنت.])

5 تسنّى: see 2, in two places. — — Also i. q. رقى رقية [in the CK رَقَا رُقْيَةً, and in my MS. copy of the K رَقَا رُقْيَةً, but correctly رَقِىَ, meaning He ascended: agreeably with this rendering, the inf. n. is expl. in the TK as meaning يوكسكه چقمق:] said of a man. (K, * TA.) — Also It opened, or became opened or open: said of a lock [&c.]. (TA.) — — It was, or became, facilitated, or easy; and ready, or prepared. (Har pp. 159 and 508.) — — And i. q. تَسَهَّلَ فِى أُمُورِهِ, said of a man, (K,) i. e. He found, or experienced, ease, or facility, in his affairs. (TK.) — Also i. q. تَرَضَّى: so in the phrase تسنّى فُلَانًا [He sought to please, content, or satisfy, such a one; or he pleased, contented, or satisfied, such a one, after striving, labouring, or toiling]: (K:) but it is said in the M, [app. a mistake, perhaps for the T, for in the M I do not find it,] that سنيت فلانا [by which may be meant either ↓ سَنَيْتُ or ↓ سَنَّيْتُ] means ترضّيته. (TA.) — تَسَنَّيْتُ عِنْدَهُ I remained, stayed, dwelt, or abode, with him, or at his abode, a year; like تَسَنَّهْتُ عِنْدَهُ: (Msb in art. سنه:) or it means ↓ أَقَمْتُ عِنْدَهُ سُنَيَّاتٍ [I remained &c., with him, or at his abode, some years; three or more, to ten, years]. (TA.) — — Hence, (TA,) تسنّى signifies also It became altered [for the worse], (S, K, TA,) accord. to Er-Rághib, so that it lost its freshness, by the lapse of years: (TA: [see also تَسَنَّهَ:]) but accord. to AA, it is from the phrase in the Kur [xv. 26 and 28 and 33] مِنْ حَمَإٍ مَسْنُونٍ; one of the ن being changed into ى; and is similar to تَقَضَّى for تَقَضَّضَ. (S, TA.)

8 اِسْتَنَوْا لِأَنْفُسِهِمْ: see 1. — استنى النَّارَ He looked at the light of the fire. (IAar, M.)

سَنًا Light: (Msb, MF:) or the light of lightning, (S, M, K,) and of fire: (M:) or the point, or extremity, of the light of lightning: (T, TA:) or light shining or gleaming, or diffusing itself and rising: (Er-Rághib, TA:) or a high light: and applied also to the shining, or gleaming, of weapons: (Ham p. 271:) MF says that the apparent particularization in the K [&c.] seems to have been taken from the verse of the Kur [xxiv. 43], and that the word is correctly a general term, meaning as expl. in the Msb: (TA:) [it is originally سَنَوٌ, though mentioned in the K as belonging to art. سنى; for] the dual is سَنَوَانِ: As knew not a verb belonging to it. (TA.) — Also [The cassia senna of Linn.; the common senna of medicine; so called in the present day; and also called سَنَامَكَّة, and سَنَا حِجَازِىّ;] a certain plant, (S, M, Msb, K,) used as a medicine; (S, TA;) and recommended in a trad.; (TA;) an attenuant of the yellow bile and the black bile and the phlegm, (K, TA,) howsoever used; (TA;) [and] used as a collyrium; (M;) AHn describes it as a shrub, or small tree, of the [class called] أَغْلَاث [pl. of غَلْثٌ], which is mixed with حِنَّآء, and improves and strengthens its colour, and blackens it; and which has a fruit of such kind that, when it dries up, and is put in motion by the wind, it causes to be heard a sound such as is termed زَجَل [q. v.]:

(M in arts. سنو and سنى, and TA:) its name is as above and ↓ سَنَآءٌ: (M, K:) and the n. un. is سَنَاةٌ and سَنَآءَةٌ: (M in arts. سنو and سنى:) the dual of سَنًا is سَنَيَانِ, and some say سَنَوَانِ. (M in art. سنى.) [Accord. to a gloss. in a copy of the S, as stated by Golius, the dual سَنَوَانِ is applied to The leaves of cyprus (or حِنَّآء) and senna mixed together, with which the hair is dyed black.] In the phrase سَنَا المِسْكِ, in a verse of El-Jaadee, the plant [above mentioned] may be meant, as though it were mixed with musk: or it may be from سَنًا signifying " light; " because the diffusion of odour is like that of light. (M.) — سَنَا, (JM,) or سَنَا سَنَا, (TA,) without teshdeed, and also with tesh-deed, to the ن, is an Abyssinian expression, meaning حَسُنَ [q. v.], (JM, TA,) occurring in a trad. of Umm-Khálid; but it is differently related; some saying سَنَهْ سَنَهْ; and some, سَنَان; and pronouncing each with, as well as without, teshdeed: so in the Nh. (TA.) طَعَامٌ سَنٍ [Food, or wheat,] that has undergone the lapse of years; as also سَنِهٌ. (AZ, TA in art. سنه.) سَنَةٌ, applied to a portion of time, (M,) signifying A year, syn. حَوْلٌ, (Mgh,) or عَامٌ, (K,) but a distinction is made between عَامٌ and سَنَةٌ, [as has been stated in art. سنه,] (TA,) belongs to arts. سنو and سنه [in both of which it is mentioned in many of the lexicons: see what has been said respecting it in art. سنه in the present work]: (M:) accord. to Suh, in the R, it is from سَنَا, aor. يَسْنُو, said of a beast [turning a water-wheel], meaning " he turned round about the well; " so that it signifies a single revolution of the sun; and it is sometimes termed دَارٌ: he says also that it is longer than the عَام, which is applied to the [twelve] Arabian months [collectively]: but سَنَةٌ is also applied to twelve revolutions of the moon: the سَنَة شَمْسِيَّة [or solar year] is three hundred and sixty-five days and a quarter of a day: and the سَنَة قَمَرِيَّة [or lunar year] is three hundred and fifty-four days and a third of a day: it is also said, on the authority of Er-Rághib, that سَنَةٌ is used as denoting a year in which is difficulty, and drought, or barrenness, or dearth; and عَامٌ, as denoting that in which is ampleness of the means, or circumstances, of life, and abundance of herbage or the like; and by this is explained the nice point in the words of the Kur [xxix. 13], أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا [a thousand years save fifty years]; because the fifty years passed before the mission of the prophet [Noah], before which no harm happened to him from his people; but after his mission, the years were difficult to him. (TA.) [Respecting the dims., (which are سُنَيَّةٌ and سُنَيْهَةٌ, the former accord. to those who make the original of سَنَةٌ to be سَنْوَةٌ, and the latter accord. to those who make it to be سَنْهَةٌ,) and the pls., (which are سَنَوَاتٌ and سَنَهَاتٌ and سِنُونَ and سُنُونَ and سِنِينٌ and سِنِينَ, the last whereof is originally سِنِينٌ, and سُنِىٌّ also,) see سَنَةٌ in art. سنه — — Also respecting سَنَةٌ used alone as signifying (tropical:) Drought, or barrenness, or vehement or intense drought, see that word in art. سنه. — Also respecting the same word used as an epithet, applied to land (أَرْضٌ), as meaning (tropical:) Affected with drought or barrenness, like سَنْوَآءُ and سَنْهَآءُ, see that same word in art. سنه.] سَنَةٌ سَنْوَآءُ (assumed tropical:) A hard, rigorous, or distressing, year. (M, K.) And أَرْضٌ سَنْوَآءُ (assumed tropical:) A land affected with drought or barrenness [like أَرْضٌ سَنَةٌ]. (TA.) [See also سَنْهَآءُ, in art. سنه.] سَنَآءٌ inf. n. of سَنَت said of fire, (M,) and of سَنَا said of lightning, (TA,) and of سَنُوَ. (M.) — — [Used as a simple subst.,] High, or exalted, rank or condition. (S, * Msb, K, TA.) — See also سَنًا. سَنِىٌّ High, or exalted, in rank or condition: (S, M:) as also ↓ سَنَايَا, applied to a man. (K, * TA.) سُنَيَّةٌ dim. of سَنَةٌ, (S and Msb in art. سنه,) accord. to those who make the latter word to be originally سَنْوَةٌ: (Msb in that art.:) pl. سُنَيَّاتٌ. (K and TA in that art., and TA in the present art.) See 5, last sentence but one; and see also سَنَةٌ, in art. سنه, in four places. أَخَذَهُ بِسِنَايَتِهِ (S, K) and بِصِنَايَتِهِ (S) He took it wholly. (S, K.) سَنَايَا: see سَنِىٌّ. سَانٍ Watering: [and drawing water:] applied [as an epithet] to a man and to a camel: pl. سُنَاةٌ; which is applied by Lebeed to men [as meaning] drawing water by means of سَوَانٍ [pl. of سَانِيَةٌ, q. v.]. (TA.) سَانِيَةٌ [a subst. from سَانٍ, made so by the affix ة,] A she-camel, (S, * M, K,) or a camel, (Mgh, Msb,) a he-camel as well as a she-camel, (TA,) upon which water is drawn (S, * M, Mgh, Msb, K, TA) from a [deep] well (Mgh, Msb) [by a man riding or leading it away from the well, it having the two extremities of a long rope tied to the saddle, and the upper end of the wellrope being tied to the middle of the former rope, as expl. voce ثِنَايَةٌ]; i. q. نَاضِحَةٌ: (S, TA:) [it seems also to signify, sometimes, a camel that carries water for irrigating seed-produce; a meaning likewise assigned to نَاضِحَةٌ and نَاضِحٌ:] and a beast (دابّة) that turns round about a well [raising water from it by means of the machine called دُولَاب]: (R, TA:) pl. سَوَانٍ. (S, Mgh, TA.) Hence the prov., سَيْرُ السَّوَانِى سَفَرٌ لَا يَنْقَطِعْ [The course of the beasts that draw water in either of the ways described above is a journey that does not end]. (S, Mgh, TA.) — — Also the غَرْب [or large bucket with which water is drawn] together with its gear, or apparatus. (M, Mgh, K.) — — And (assumed tropical:) A cloud watering the earth. (Msb.) أَرْضٌ مَسْنُوَّةٌ and مَسْنِيَّةٌ: see 1, second sentence. مُسَنَّاةٌ i. q. عَرِمٌ [q. v.]: (S, K:) [or rather] A dam; i. e. a thing constructed [or raised] to keep back the water of a torrent; (Mgh;) a [kind of] wall built in the face of water: (Msb in art. سن:) so called because there are in it sluices, or openings for the water, according to what may be required; from سَنَّيْتُ الشَّىْءَ, and الأَمْرَ, expl. above: so in the T: (TA:) pl. مُسَنَّيَاتٌ. (MA.) مَسْنَوِيَّةٌ, (M, TA,) or بِئْرٌ مَسْنَوِيَّةٌ, (Az, TA,) A well (Az, M, TA) of which the rope is long, (Az, TA,) from which one draws water only by means of the camel called سَانِيَة. (Az, M, * TA.) سه سَهٌ and سُهٌ: see اِسْتٌ, in art. سته, in four places. سهب 1 سَهْبٌ The act of taking. (JK, K.) You say, سَهَبَ الشَّىْءَ, aor. سَهَبَ, inf. n. سَهْبٌ, He took the thing. (TK.) 2 تَسْهِيبٌ The departure of reason, or intellect: its verb [which was probably سُهِّبَ, like أُسْهِبَ, q. v.,] is obsolete. (TA.) 4 اسهب He went far, or to a great or an extraordinary length, in a thing; for instance, in journeying; as in a trad., in which it is said of horses, or horsemen, أَسْهَبَتْ شَهْرًا They went far for a month; and in eating and drinking; as in another trad.: (TA:) it is from سُهْبٌ, signifying " a plain and far-extending land; " as though meaning He traversed a plain and far-extending tract of land; like as one says أَسْهَلَ and أَحْزَنَ. (Har p. 572.) He (a horse) ran with wide steps, and preceded, or outstripped. (S, TA. [See also سَهْبٌ, below.]) And [hence,] He was, or became, loquacious, or profuse of speech; (IAar, S, K;) like اسهم; (K * and TA in art. سهم;) [and] so اسهب فِى المَنْطِقِ: (JK:) or he doted; or was disordered in his intellect; but when a man makes many mistakes in his speech, you say of him أَفْنَدَ: (As, TA:) or he doted much, or often; or was much, or often, disordered in his intellect: (AO, TA:) [and it seems from an explanation of the part. n. مُسْهِبٌ that it probably signifies also he was eloquent, or profuse of correct speech:] or he was very greedy, and (in some copies of the K " or ") covetous, so as to refrain from nothing: (K, TA:) and you say also اسهب كَلَامَهُ He prolonged, or was prolix in, his speech: and فِى كَلَامِهِ إِسْهَابٌ In his speech is prolixity. (A, TA.) Also He (a man) gave much, or largely; and so ↓ استهب: (Lth, K:) [or, in this sense,] you say, اسهب فِى العَطَآءِ. (A.) — — اسهبوا They reached sand, in digging [a well], and water came not forth: (S:) or they dug, and came upon sand or a current of air: (K:) or they dug, and came upon a current of air, and the water disappointed them of its coming: (Az, TA:) or they dug without attaining any good: (K:) or اسهب signifies he dug until he reached sand: and, accord. to Th, he dug a well and reached water. (TA.) — — اسهبوا الدَّابَّةَ They left the beast alone, or by itself, (K, TA,) to pasture [where it

would]. (TA.) — اسهب الشَّاةَ وَلَدُهَا Her young one sucked, (K,) or licked, (TA,) the ewe, or she-goat. (K.) — أُسْهِبَ He (a man, S) lost his reason, (S, K, TA,) as some say, (TA,) from the bite of a serpent, (S, K, TA,) or the sting of a scorpion: (TA:) or his colour became altered in consequence of love or fright or disease: (K:) or, accord. to AHát, اسهب, [so in the TA, in which it seems to be implied that أَسْهَبَ, not أُسْهِبَ, is meant,] inf. n. إِسْهَابٌ, signifies he (a man bitten by a serpent, or stung by a scorpion,) lost his reason and lived. (TA. [See also the part. n., مُسْهَبٌ, below.]) إِسْهَابُ اللُّبِّ [in which the former word is probably the inf. n. of أُسْهِبَ, not of أَسْهَبَ,] means The mind's being confounded, or perplexed, by [love of] a woman. (JK.) 8 إِسْتَهَبَ see 4, in the middle of the paragraph. سَهْبٌ A desert, or waterless desert; syn. فَلَاةٌ: (S, K:) pl. سُهُبٌ. (TA.) [See also سُهْبٌ.] — A horse wide of step in running, (S, K, TA,) and (TA) vehement therein, (JK, K, * TA,) slow to sweat; (JK, TA;) and ↓ مُسْهَبٌ and ↓ مُسْهِبٌ, (K,) but the latter of these is said to be peculiarly the chaste form in this sense, (TA,) signify the same. (K.) — — بِئْرٌ سَهْبَةٌ A deep well; (S, A, O, K;) as also ↓ بِئْرٌ مُسْهَبَةٌ: (S * O:) or the former, a deep well (JK, TA) from which sand comes forth (JK) or from which wind, or a current of air, comes forth: (TA:) and ↓ the latter, a well of which the coarse sand baffles one so that he cannot reach the water [in digging it]; (K;) or a well that people dig until they reach pouring earth, which baffles them by its pouring down, so that they leave it; (Sh, TA;) or a well of which the bottom and the water are not reached; (Ks, TA;) or a well that is dug until one reaches the water upon which is the earth. (Az, TA. [See 4.]) — A portion of time; as in the saying, مَضَى سَهْبٌ مِنَ اللَّيْلِ [A portion of the night passed]. (TA.) سُهْبٌ A plain and smooth, or plain and smooth and soft, tract of land: pl. سُهُوبٌ: (K:) or the pl. signifies plain and far-extending tracts of land: (JK, A, TA:) or wide land [or lands (for the sing. is expl. in the TA in one place as signifying a wide land)]: (AA, TA:) or سُهُوبُ الفَلَاةِ signifies, (K,) or signifies also, (JK,) tracts, or regions, of the فلاة [i. e. desert, or waterless desert,] in which there is no way. (JK, K.) [See an ex. in a verse cited in art. رقل, conj. 4: and see also سَهْبٌ, above, first sentence.] مُسْهَبٌ, with fet-h to the ه, [contr. to rule, being of the measure مُفْعَلٌ in the sense of the measure مُفْعِلٌ,] Going far, or to a great or an extraordinary length, in a thing: and prolonging. (TA.) — — See also سَهْبٌ: and its fem., with ة, see in two places in the same paragraph. — — Also Long, or tall: (JK:) applied [in the latter sense] as an epithet to a man: and طَوِيلٌ مُسْهَبٌ excessively tall. (A.) — — Also, and ↓ مُسْهِبٌ, (K,) both said to have been mentioned by ISk, (TA,) or the former, but not ↓ the latter, (AZ, IAar, IKt, Zbd, S, TA,) though the former is extr. [with respect to rule], (S, TA,) Loquacious, or profuse of speech: (AZ, IAar, ISk, IKt, Zbd, S, K, TA:) or, accord. to Aboo-'Alee El-Baghdádee, as is stated by IB, the former signifies profuse and erroneous in speech: and the ↓ latter, eloquent, or profuse and correct in speech: and in like manner says El-Aalam, adding that ↓ the latter is shown to have this meaning by its being applied to a horse that is fleet, or swift, and excellent: (TA:) or the former signifies doting; or disordered in his intellect: (As, TA:) or doting much, or often; or much, or often, disordered in his intellect: (AO, TA:) [and similar explanations of it will be found below:] other instances of verbs of the measure أَفْعَلَ having مُفْعَلٌ as the measure of the part. n. used in the sense of the measure مُفْعِلٌ are أَلْفَجَ and أَحْصَنَ and أَجْرَشَتِ الإِبِلُ and أَهْتَرَ: as used in the first of the senses expl. in this sentence, مُسْهَبٌ is from سُهْبٌ signifying " a wide land: " or, as some say, it is from أَسْهَبُوا الدَّابَّةَ, expl. above; as though the person to whom it is applied were left to speak what he would, or made to have ample scope to say what he would. (TA.) — — Both مُسْهَبٌ and ↓ مُسْهِبٌ signify also Very greedy, and covetous, so as to refrain from nothing. (TA.) — — And the former, One who has lost his reason; as some say, from the bite of a serpent, or the sting of a scorpion: or one who talks irrationally, or foolishly, or deliriously, in consequence of doting, or disorder of his intellect: or whose colour has become altered in consequence of love or fright or disease. (TA.) And مُسْهَبُ الجِسْمِ A man whose body is wasting away in consequence of love: so says Yaakoob: and Lh mentions the phrases العَقْلِ ↓ مُسْهِبُ, with kesr, and الجِسْمِ, and مُسْهِم, which is formed by substitution [of م for ب], as meaning a man whose reason is departing, and whose body is wasting away, in consequence of love: and accord, to AHát, مسهب, [app. ↓ مُسْهِبٌ, as the context seems to imply,] applied to one bitten by a serpent or stung by a scorpion, signifies who has lost his reason, and lives. (TA.) — — Also Land farextending, and plain, with depression, consisting of low tracts, the depression whereof is little, extending for the space of a day and a night [of journeying], and thereabout: the بُطُون [or low tracts] of land of which it consists are in [deserts such as are termed] صَحَارَى, and in elevated and plain, or hard and elevated, tracts of ground, and sometimes they flow [with torrents], and sometimes they do not flow, for they comprise parts that are rugged, and parts that are plain, or soft, producing much herbage, and in them are places wherein are trees [or shrubs], and places wherein are none. (L, TA.) — — Also A place that does not obstruct nor retain water. (TA.) مُسْهِبٌ: see سَهْبٌ, second signification: — — and see مُسْهَبٌ, in seven places. — — Also A man who overcomes, or surpasses, and is bountiful, in his gifts. (TA.) سهج 1 سَهَجَتِ الرِّيحُ, (S, A, K,) aor. سَهَجَ, (JK,) inf. n. سَهْجٌ, (TA,) The wind blew violently: (S, A, K, TA: [like سَهَكَت:]) or continually and violently. (TA.) — — سَهَجَتِ الإِبِلُ The camels journeyed, or went, quickly, or hastily. (JK.) — — سَهَجَ القَوْمُ لَيْلَتَهُمْ, (S, K,) inf. n. as above, (S,) The people, or party, passed their night journeying (S, K) continually. (TA.) — سَهَجَتِ الرِّيحُ الأَرْضَ [like سَحَجَت] The wind pared the ground: (S, K:) or pared its surface. (TA.) — — And سَهَجَ الطِّيبَ, (S, K,) aor. and inf. n. as above, (TA,) He bruised, brayed, or pounded, or he pounded small, powdered, or pulverized, the perfume: (S, K:) or سَهْجٌ signifies any bruising, braying, or pounding. (TA.) رِيحٌ سَهُوجٌ and سَهْوَجٌ (O, K) and ↓ سَيْهَجٌ (S, O, K) and ↓ سَيْهُوجٌ, (S, A, O, K,) in the last two of which the ج is asserted by Yaakoob to be a substitute for ك, (Az, TA,) and ↓ سَيْهَجَةٌ, (TA,) A violent wind. (S, A, O, K.) And you say also رِيَاحٌ سُهَّجٌ (JK, S, O) and سَاهِجَاتٌ (JK) [both pls. of ↓ رِيحٌ سَاهِجَةٌ, and signifying, accord. to the context in the JK and O, Violent winds: or, accord. to the context in the S, winds that pare the ground: the sing. like رِيحٌ سَهُوكٌ and سَاهِكَةٌ &c.]. رِيحٌ سَاهِجَةٌ; pl. رِيَاحٌ سُهَّجٌ and سَاهِجَاتٌ: see the next preceding paragraph. — — غُبَارٌ سَاهِجٌ Dust rising high. (JK.) سَيْهَجٌ, and with ة: see سَهُوجٌ. سَيْهُوجٌ: see سَهُوجٌ. أَسَاهِيجُ [like أَسَاهِيُّ and أَسَاهِيكُ] Various sorts (JK, O, K) of running, (JK,) or of going, or pace, (O, K,) or, as in one copy of the K, of the going, or pace, of camels. (TA.) — — And Varieties of false, or vain, things or sayings or deeds. (JK, TA.) مَسْهَجٌ [like مَسْهَكٌ] A place where the wind passes along [or blows violently]. (AA, S, O, K.) AA cites, as an ex., the saying, إِذَا هَبَطْنَ مُسْتَحَارًا مَسْهَجَا [When they descend into, or enter, a place of confusion, or perplexity, where one is unable to see his right course, a place where the wind blows, or blows violently]. (S, O.) مِسْهَجٌ One who runs on, in speech, like the wind: (JK:) eloquent; or fluent in speech: (O, K, TA:) applied to an orator; (JK, T, TA;) as also مِسْهَكٌ. (T, TA.) — — And One who speaks on every true and false subject. (O, K.) سهد 1 سَهِدَ, aor. سَهَدَ, (S, L, K,) inf. n. سُهَادٌ (S, * A, * L) and سُهْدٌ (A, * L, K *) and سَهَدٌ, (S, L,) [all these are mentioned as inf. ns. in the L and TA, and app. in the K, but the first seems to be mentioned in the S as a simple subst.,] He was sleepless: syn. أَرِقَ; (S, A, * L, K;) he did not sleep (لَمْ يَنَمْ); contr. of رَقَدَ. (L.) [See

also سُهَادٌ below.] 2 سهّدهُ, (S, A, L, K,) inf. n. تَسْهِيدٌ; (PS;) and ↓ اسهدهُ; (A, TA;) He, (a man, S, L, K,) and it, (anxiety, or grief, A, L, and pain, L,) rendered him sleepless. (S, A, L, K.) And فُلَانٌ يُسَهَّدُ Such a one is not suffered to sleep. (L.) 4 أَسْهَدَ see 2. — اسهدت بِالوَلَدِ She [a woman] brought forth the child with a single moan, or hard breathing; (IAar, K;) [or with a single impulse;] like زَكَبَتْ بِهِ, &c. (IAar, L in art. خفد.) 5 تسهّد is said by Freytag, as on the authority of the K, in which I do not find it, to signify He was sleepless; like سَهِدَ: if used, it more probably signifies he was rendered sleepless; as quasi-pass. of سَهَّدَهُ.] شَىْءٌ سَهْدٌ مَهْدٌ A good, or beautiful, thing: (L, K:) مهد is here an imitative sequent to سهد. (L.) سُهُدٌ: see سُهَادٌ, in two places. سُهُدٌ One who sleeps little; (S, A, L, K;) as also ↓ مُسَهَّدٌ: (A:) and some say سُهَدُ, like عُمَرُ; but this is [of a measure used] only in proper names: (Ham p. 39:) and an eye (عَيْنٌ) that sleeps little. (L.) — — [Hence,] (tropical:) Vigilant; cautious; applied to a man; as also ↓ مُسَهَّدٌ. (A, TA.) — — And Little sleep. (L.) سَهْدَةٌ (tropical:) Vigilance: so in the saying, هُوَ ذُو سَهْدَةٍ (tropical:) [He is possessed of vigilance] (A, K) فِى أَمْرِهِ [in his affair]. (A.) — — You say also, مَا رَأَيْتُ مِنْهُ سَهْدَةً, meaning (tropical:) I experienced not, or I have not experienced, from him any mindfulness of what is good, nor any desire for it: (A, TA:) or anything upon which to place reliance, of words or of good actions, (S, L, K,) or of good actions or satisfactory words. (L.) سُهَادٌ (S, A, L) and ↓ سُهْدٌ (A, L, K) Sleeplessness. (S, A, L, K. [Both mentioned in the L and TA as inf. ns. of 1.]) One says فِى عَيْنِهِ ↓ سُهْدٌ and سُهَادٌ In his eye is sleeplessness. (A.) سَهْوَدٌ, applied to a boy, or young man, Tender, or flourishing, and fresh: (Sh, K:) or tall and strong. (K.) أَسْهَدُ [More, and most, sleepless.] — — [Hence,] هُوَ أَسْهَدُ رَأْيًا مِنْكَ (tropical:) He is more cautious and vigilant in judgment, or opinion, than thou. (A, K, * TA.) مُسَهَّدٌ Rendered sleepless. (S, L, K.) — — See also سُهُدٌ, in two places. سهر 1 سَهِرَ, aor. سَهَرَ, inf. n. سَهَرٌ, He waked, was sleepless or wakeful, or did not sleep, by night; (S, K;) he abstained from sleep by night; (Lth;) he remained awake all the night or a part thereof: you say سَهِرَ اللَّيْلَ, or بَعْضَ اللَّيْلِ, He remained awake during the night, or a part of the night: (Msb:) [he passed the night, or a part of the night, sleepless, or without sleeping:] and سَهِرْتُ البَارِحَةَ I remained awake last night. (A.) — — مَالَهُ سَهِرَ وَعَهِرَ What aileth him? May he be sleepless by night, and may he grieve, or mourn, is an imprecation of the Arabs. (AZ, TA in this art. and art. عبر.) — — سَهِرَ البَرْقُ (tropical:) The lightning gleamed, or glistened, during the night. (A.) 3 مُسَاهَرَةٌ signifies The being sleepless, or awake, with another: (KL, and Har p. 329:) [and the vying with another in remaining sleepless or awake:] and [like إِسْهَارٌ, but I think this doubtful,] the making [one] sleepless or awake. (KL.) ساهر النُّجُومَ means He passed the night sleepless like as do the stars. (Har ubi suprà.) 4 اسهرهُ He, (S, Msb,) or it, (A,) as anxiety, or trouble of mind, and pain, (TA,) caused him to wake, to be sleepless, or wakeful, or to remain awake. (S, A, Msb, TA.) سَهَرٌ: see سَاهُورٌ. سُهَرَةٌ: see سَاهِرٌ. سَهْرَانٌ: see سَاهِرٌ. سُهَارٌ A state of waking; sleeplessness, or wakefulness; (K;) i. q. سُهَادٌ; (T;) as also ↓ سَاهُورٌ. (K.) سَهَّارٌ: see سَاهِرٌ, in two places. سَاهِرٌ and ↓ سَهْرَانٌ (S, Msb, K) and ↓ سَهَّارٌ (K) and ↓ سُهَرَةٌ, (S, K,) the last of which is an intensive epithet, (S,) [and so is the third, and sometimes the second,] Waking, sitting up, sleepless, wakeful, or not sleeping, by night; (S, K;) [abstaining from sleep by night;] remaining awake all the night or a part thereof: (Msb:) and the last, [and third, and sometimes the second,] wakeful, or waking much, &c. (S.) You say, ↓ رَجُلٌ سَهَّارُ العَيْنِ A man whom sleep does not overcome. (Lh.) — — بَرْقٌ سَاهِرٌ (tropical:) Lightning gleaming, or glistening, during the night. (A.) — — لَيْلٌ سَاهِرٌ (tropical:) A night of waking or sleeplessness or wakefulness: (K:) like as one says لَيْلٌ نَائِمٌ. (TA.) — — سَاهِرَةُ العِرْقِ (assumed tropical:) A she-camel that yields milk long and abundantly. (TA.) — — عَيْنٌ سَاهِرَةٌ (tropical:) A running spring or fountain: (K:) a spring or fountain that runs night and day, unremittingly. (A, * TA.) It is said in a trad., خَيْرُ المَالِ عَيْنٌ سَاهِرَةٌ لِعَيْنٍ نَائِمَةٍ (tropical:) The best of property is a spring of water that runs night and day while its owner is sleeping; (TA;) its owner having his mind unoccupied by it. (A.) — — أَرْضٌ سَاهِرَةٌ (tropical:) Land that produces plants quickly: as though it passed the night doing so. (A.) — — Also سَاهِرَةٌ [alone], (tropical:) A wide, or an extensive, tract of land, the traverser of which remains awake during the night: (A:) or the earth, or land: (K:) or the surface of the earth: (Fr, Lth, S, K:) because it produces plants or herbage alike by night and day: (Ibn-Es-Seed:) so in the Kur lxxix. 14: (S:) or (TA, but in the K " and ") a desert, syn. فَلَاةٌ, (K,) the traverser of which remains awake during the night: (TA:) or (TA, but in the K " and ") an untrodden land: (K:) or (TA) a land which God will create anew on the day of resurrection: (K:) or a land on which none has disobeyed God: (Ibn-Es Seed:) or (TA) Hell: (Katádeh, K:) or (TA) [in the Kur ubi suprà] a certain mountain of Jerusalem: (Wahb Ibn-Munebbih, K:) or (TA) the land of Syria. (Mukátil, K.) سَاهِرَةٌ fem. of سَاهِرٌ [q. v.]. — — See also سَاهُورٌ. سَاهِرِيَّةٌ A certain perfume: [so called] because one is caused to be sleepless in preparing it, and making it good. (Sgh, K.) سَاهُورٌ: see سُهَارٌ. — Also The sheath of the moon, (S, K,) which it enters when it is eclipsed, (TA,) accord. to the assertion of the Arabs; (S, TA;) as also ↓ سَاهِرَةٌ. (K.) One says, of the moon, when it is eclipsed, دَخَلَ فِى سَاهُورِهِ It has entered into its sheath. (Kt.) [Or] The shade, or shadow, of the سَاهِرَة, i. e., of the surface of the earth. (S, K.) — — The moon (K, TA) itself; as also ↓ سَهَرٌ; of Syriac origin, accord to IDrd. (TA.) — — The halo (دَارَة) of the moon: (K:) a Syriac word. (TA.) — — And السَّاهُورُ, The last nine nights of the lunar month: (K:) or so لَيَالِى السَّاهُورِ: because the moon is absent in its first part. (ISk.) — — Also سَاهُورٌ, The source of a spring of water. (K, * TA.) — — And Multitude; abundance. (K.) الأَسْهَرَانِ (tropical:) Two ducts (عِرْقَانِ) in the two nostrils, (S, K, *) in the inside, (TA,) which, when an ass is excited by lust, flow with water, (S, TA,) or with blood: (TA:) so in the verse of Esh-Shemmákh, تُوَائِلُ مِنْ مِصَكٍّ أَنْصَبَتْهُ حَوَالِبُ أَسْهَرَيْهِ بِالذَّنِينِ [She seeks to escape from a strong (he-ass) whom the ducts of his two nostrils flowing with mucus have fatigued]: (S:) or the nose and the penis: (Sh, K:) or (TA, but in the K " and ") two ducts in the flesh and sinew next the back-bone, through which runs the seminal fluid into the penis: (K:) or (TA) two ducts rising from the two testicles, and meeting together in the interior of the penis, (K,) or of the فَيْشَلَة [or glans of the penis]; which are the ducts of the seminal fluid: (TA:) or the two veins or ducts of the penis which become prominent when it is in a state of erection: (TA:) and two veins or ducts in the eye: (K:) but As disallows اسهريه, and says that the true reading, in the verse of Esh-Shemmákh, is أَسْهَرَتْهُ, meaning, [that] have not suffered him to sleep. (TA.) [See also حَالِبٌ.] سهك 1 سَهِكَ, aor. سَهَكَ, (Msb, K,) inf. n. سَهَكٌ, (Msb,) He (a man, Msb) had a disagreeable smell proceeding from sweat. (Msb, K.) [And app. It (a thing) had a foul smell from fish, and from the rust of iron, &c.: see سَهِكٌ below.] — سَهَكَتِ الرِّيحُ The wind blew vehemently. (S, O. [And so سَهَجَت.]) — — And سَهَكَتِ الدَّابَّةُ, (S, O, K,) inf. n. سُهُوكٌ, (O, K,) The beast ran lightly, or with agility: (S, O, K:) or frisked away to the right and left. (O.) — سَهَكَهُ, (S, O, K,) aor. سَهَكَ, inf. n. سَهْكٌ, (S, O,) i. q. سَحَقَهُ [He bruised, brayed, or pounded, it; &c.]; (K;) a dial. var. of the latter: (S, O:) or it is like the latter, except that سَهْكٌ appears to be coarser than سَحْقٌ; for you say of the perfumer, سَهَكَ العَطَّارُ الطِّيبَ عَلَى الصَّلَاءَةِ وَلَمَّا يَسْحَقْهُ [The perfumer bruised, brayed, pounded, or crushed, coarsely, the perfume,

upon the stone used for that purpose, and did not as yet powder it, or pulverize it]. (IDrd, O.) — — And سَهَكَتِ الرِّيحُ الأَرْضَ عَنِ التُّرَابَ, (O,) or الأَرْضِ, (K,) or التراب عَنْ وَجْهِ الأَرْضِ, (TA,) The wind made the dust to fly [from the ground, or from the surface of the earth]. (O, K, TA.) [And سَهَجَتِ الرِّيحُ الأَرْضَ, q. v., has a similar meaning.] سَهَكٌ (S, O, Msb, K) and ↓ سَهْكَةٌ (Fr, O, K) and ↓ سُهَكَةٌ (O, K) A disagreeable smell which one perceives from a human being when he sweats; (Msb, * K;) and the smell of fish; (S, O, K;) and of the rust of iron; (S, Msb;) or they signify also the rust of iron; (O, K;) and the foulness of the smell of stinking flesh-meat: (K:) and Har uses ↓ سُهُوكَةٌ in the first of these senses for the purpose of assimilation to سُهُومَةٌ, agreeably with a practice often observed. (Har p. 449.) — — The first is also inf. n. of سَهِكَ [q. v.]. (Msb.) سَهِكٌ Having a disagreeable smell proceeding from sweat. (K.) You say, إِنَّهُ لَسَهِكُ الرِّيحِ Verily he is one who has a disagreeable smell, &c. (Moheet, L.) And يَدِى مِنَ السَّمَكِ وَمِنْ صَدَإِ الحَدِيدِ سَهِكَةٌ [My hand is disagreeable in smell from fish and from the rust of iron]; like as you say وَضِرَةٌ when it is from milk and butter, and غَمِرَةٌ when it is from flesh-meat. (S.) سَهْكَةٌ and سُهَكَةٌ: see سَهَكٌ. رِيحٌ سَهُوكٌ and ↓ سَاهِكَةٌ (K) and ↓ سَيْهَكٌ and ↓ سَيْهُوكٌ (S, K) [like سَهُوجٌ and سَاهِجَةٌ &c.] A vehement, or violent, wind, (S, K, TA,) paring [the ground]; (TA;) as also ↓ مَسْهَكَةٌ: (O, K:) [pl. of ↓ the second سَوَاهِكُ:] El-Kumeyt says, رَمَادًا أَطَارَتْهُ السَّوَاهِكُ رِمْدِدَا [Ashes which the violent winds made to fly away reduced to the most minute particles]. (S.) — — السَّهُوكُ The eagle. (K.) سُهُوكَةٌ: see سَهَكٌ. سَهَّاكٌ: see مِسْهَكٌ. سَاهِكٌ Ophthalmia; syn. رَمَدٌ. (K.) So in the phrase, بِعَيْنِهِ سَاهِكٌ [In his eye is ophthalmia]. (TA.) — — رِيحٌ سَاهِكَةٌ: see سَهُوكٌ, in two places. سَيْهَكٌ: see سَهُوكٌ. سَيْهُوكٌ: see سَهُوكٌ. أَسَاهِيكُ [like أَسَاهِيجُ] Various sorts of running (Ibn-'Abbád, O, K) of beasts; and their frisking away (K, TA) to the right and left. (TA.) مَسْهَكٌ [like مَسْهَجٌ] A place where the wind passes along [or blows violently]; as also ↓ مَسْهَكَةٌ. (S, K.) مِسْهَكٌ A horse swift in running; (S;) that runs much; (K;) that runs like the wind. (TA.) — — And [like مِسْهَجٌ, q. v.,] Eloquent, or fluent, in speech; running therein like the wind; (O, K;) as also ↓ سَهَّاكٌ. (Kr, K.) مَسْهَكَةٌ: see سَهُوكٌ: — — and see also مَسْهَكٌ. سهل 1 سَهُلَ, said of a place, (S,) or of a thing, and, accord. to IKtt, they said also سَهَلَ and سَهِلَ, (Msb,) and سَهُلَتْ, said of land, (أَرْضٌ,) aor. سَهُلَ, (K,) inf. n. سُهُولَةٌ, (S, Msb, K, KL,) It was, or became, smooth or soft, plain or level, or smooth and soft; (S, Msb, K, KL, TA;) i. e. contr. of حَزُنَ and حَزُنَتْ, (S, * K, * TA,) inf. n. حُزُونَةٌ. (TA.) — — And سَهُلَ, (MA, Msb, K,) inf. n. سُهُولَةٌ, (MA, KL,) or سَهَالَةٌ, (K,) [but the former is the more common,] It (a thing, Msb) was, or became, easy. (MA, Msb, * K, * KL.) — — One says كَلَامٌ فِيهِ سُهُولَةٌ (tropical:) [Language, or speech, in which is smoothness, or easiness]. (TA.) 2 سهّلهُ, (Msb, K,) inf. n. تَسْهِيلٌ, (S, K,) i. q. صَيَّرَهُ سَهْلًا [which may mean He rendered it smooth or soft, plain or level, or smooth and soft; namely, a place &c.: or what next follows]. (TA.) — — He made it easy; he facilitated it; (S, K;) namely, a thing; said of God (Msb) [and of a man]. — — One says, سَهَّلَ سَبِيلَ المَاءِ [He smoothed, made easy, or prepared, the way, course, passage, or channel, of the water], (S and K in art. اتى,) in order that it might pass forth to a place. (S in that art.) And سهّل مَسِيلًا لِمَآءٍ [He smoothed, made easy, or prepared, a channel for water]. (M in that art.) — — And سهّل اللّٰهُ عَلَيْكَ الأَمْرَ, and لَكَ, a form of prayer, meaning May God [make easy, or facilitate, to thee the affair; or] take upon Himself, for thee, the burden of the affair; and lighten [it] to thee. (TA.) [And in like manner سهّل اللّٰهُ عَلَيْكَ is often said with الأَمْرَ or أَمْرَكَ understood.] — — [And أَهَّلَ بِهِ وَسَهَّلَ, or أَهَّلَهُ وَسَهَّلَهُ, inf. ns. تَأْهِيلٌ and تَسْهِيلٌ, He said to him ↓ أَهْلًا وَسَهْلًا, meaning (as expl. in the Msb in art. اهل) أَتَيْتَ قَوْمًا أَهْلًا وَمَوْضِعًا سَهْلًا, i. e. Thou hast come to a people who are like kinsfolk, and to a place that is smooth, plain, or not rugged: see أَهَّلَ and أَهْلٌ: and see also Ham p. 184.] 3 ساهلهُ, (MA, K,) inf. n. مُسَاهَلَةٌ, (TA,) He was easy, or facile, with him; (MA, K *) or gentle with him; syn. يَاسَرَهُ: (K:) and ↓ تساهل عَلَيْهِ [has a similar meaning, i. e. he acted, or affected to act, in an easy, or a facile, manner towards him; or gently]. (S and K in art. غمض: see 4 in that art.) [See also the paragraph here following.] 4 اسهلوا They descended to the سَهْل [i. e. smooth or soft, or plain or level, or smooth and soft, tract]: (JK, Msb:) or they betook themselves to the سَهْل: (S:) or they became in the سَهْل: (K:) and they alighted and abode in the سَهْل, after they had been alighting and abiding in the حَزْن [i. e. rugged, or rugged and hard, or rugged and high, ground]. (TA.) Hence, in a trad. respecting the throwing of the pebbles [at Minè], يُسْهِلُ occurs as meaning He betakes himself to the interior of the valley. (TA.) — — Also They used smoothness, or easiness, (سُهُولَة,) with men: opposed to أَحْزَنُوا. (TA.) [See also 3.] — اسهل is also trans., signifying He found [a thing, a place, &c.,] to be smooth or soft, plain or level, or smooth and soft. (Ham p. 675.) — — اسهل الطَّبِيعَةَ (S) or البَطْنَ, (Msb, K,) said of medicine, (S, Msb, K,) It relaxed, or loosened, the bowels; syn. أَلَانَ, (K,) or أَطْلَقَ. (Msb.) And أُسْهِلَ الرَّجُلُ [The man was relaxed in his bowels]: and أُسْهِلَ بَطْنُهُ [His bowels were relaxed]. (K.) [Hence the inf. n. إِسْهَالٌ signifies A diarrhœa. And اسهل, likewise said of medicine, signifies also It attenuated a humour of the body.] — — اسهلت بِهِ She brought it forth (i. e. her fœtus, or offspring,) prematurely; i. q. أَمْلَصَتْ بِهِ [q. v.] &c. (Abu-l-'Abbás [i. e. Th], TA in art. ملص.) 5 تسهّل [It was, or became, rendered easy, or facilitated;] quasi-pass. of 2: (Msb:) or [like سَهُلَ] it was, or became, easy. (KL.) You say, تسهّل لَهُ الأَمْرُ [The affair was, or became, rendered easy to him]. (Msb in art. اتى.) And تسهّلت طَرِيقُ الأَمْرِ [The way of accomplishing the affair was, or became, rendered easy]. (TA in that art.) — — And تسهّل فِى أُمُورِهِ, said of a man, (K in art سنى,) He found, or experienced, ease, or facility, in his affairs. (TK in that art.) 6 تَسَاهَلَ is syn. with تَسَامُحٌ. (S, K.) You say تساهلوا meaning They acted in an easy, or a facile, manner, one with another; (MA, TA in art. يسر;) or gently; syn. تَيَاسَرُوا. (TA in that art.) — — See also 3. — — [In the present day it is used as meaning The being negligent, or careless, فِى أَمْرٍ in an affair.] — — [As a conventional term in lexicology, or in relation to language, it means A careless mode of expression occasioning] a deficiency in the language of a [writer or] speaker without reliance upon the understanding of [the reader or] the person addressed: (KT: [in one of my copies of that work, this explanation is omitted in the text, but written in the margin; and it is there added that it is what commonly obtains:]) or it means [sometimes such a mode of expression] that a phrase is not correct if held to be used according to the proper meaning, but is correct if held to be used according to a tropical meaning: or the mention of the whole when meaning a part. (Marginal notes in the copy of the KT above mentioned.) [See also تَسَامُحٌ, for which it is often used.] 8 استهل, of the measure اِفْتَعَلَ from السَّهْلُ, occurs in a trad., where it is said, مَنْ كَذَبَ عَلَىَّ فَقَدِ اسْتَهَلَ مَكَانَهُ فِى جَهَنَّمَ, meaning [He who lies against me] takes for himself easily his place of abode in Hell. (TA.) 10 استسهلهُ He reckoned it سَهْل, (S, K,) i. e. easy, or facile. (TK.) [See an ex. in a verse cited voce أَوْ, p. 123.] سَهْلٌ Smooth or soft, plain or level, or smooth and soft: (Msb:) or anything inclining to smoothness or softness, plainness or levelness, or smoothness and softness; (JK, M, K;) inclining to have little roughness, or ruggedness and hardness; (JK, M, TA;) and ↓ سَهِلٌ signifies the same. (K.) You say أَرْضٌ سَهْلَةٌ, [meaning the same as سَهْلٌ used as a subst., expl. in what follows,] (S, Msb,) contr. of حَزْنَةٌ. (TA.) See also 2, last sentence. — — Also Easy, or facile; (MA, Mgh, KL;) contr. of صَعْبٌ. (Mgh.) You say رَجُلٌ سَهْلُ الخُلُقِ [A man easy of disposition]: (S, Msb, * TA:) [and] سَهْلُ

المَقَادَةِ [easy to be led]. (TA.) And كَلَامٌ سَهْلُ المَأْخَذِ (tropical:) [Language easy in respect of the source of derivation]. (TA.) رَجُلٌ سَهْلُ الوَجْهِ, (K, TA,) a phrase mentioned, but not explained, by Lh, (TA,) means A man having little flesh in the face, (K, TA,) in the opinion of ISd: and [it is said that] سَهْلُ الخَدَّيْنِ, in a description of the approved characteristics of the Prophet, means having expanded cheeks, not elevated in the balls thereof. (TA.) — [As a subst.,] A smooth or soft, plain or level, or smooth and soft, tract of land; [generally meaning a soft tract, or a plain;] (IF, S, MA, Mgh, Msb, K, TA;) i. e. contr. of جَبَلٌ, (S, Msb,) or of حَزْنٌ: (IF, Mgh, Msb, K, TA:) it is one of the nouns that are used as adv. ns. [of place]: (TA:) [for ex. you say, نَزَلُوا سَهْلًا, (a phrase occurring in the TA,) meaning They alighted and abode in a سهل:] pl. سُهُولٌ (MA, Msb, K) and سُهُولَةٌ [of which latter an ex. occurs in a verse cited voce رَأْسٌ.] (MA.) — Also The crow; i. e. raven, carrion-crow, rook, &c.; syn. غُرَابٌ. (K.) سَهِلٌ: see سَهْلٌ, first sentence. — — نَهْرٌ سَهِلٌ, (S, K,) and أَرْضٌ سَهِلَةٌ, (K,) [A river, and a land,] having, (S,) or abounding with, (K,) what is termed سِهْلَةٌ [q. v.]. (S, K.) سِهْلَةٌ Sea-sand: (IAar, TA:) or sand such as is not fine: (S:) or coarse sand, such as is not fine and soft: (IAth, TA:) or a sort of earth like sand, (JK, K,) brought by water: (K:) or sand of a conduit in which water runs: (S in art. رض:) سِهْلَةُ الزُّجَاجِ is sea-sand that is made an ingredient in the substance of glass: (Mgh:) Az says that he had not heard the word سِهْلَة except on the authority of Lth. (TA.) [And Coarse sand that comes forth from the bladder; (Golius on the authority of Meyd;) what we commonly term gravel.] سُهْلِىٌّ, with damm, [Of, or relating to, and growing in, and pasturing in, the kind of tract termed سَهْل;] a rel. n. from سَهْلٌ, (S, Msb, K,) or from أَرْضٌ سَهْلَةٌ, (Aboo-'Amr Ibn-El-'Alà, TA,) irregularly formed. (S, Msb.) You say نَبْتٌ سُهْلِىٌّ [A plant growing in the سَهْل]. (The Lexicons passim.) And بَعِيرٌ سُهلِىٌّ A camel that pastures in the سَهْل. (K.) سَهُولٌ Laxative to the bowels; syn. مَشُوٌّ; (O, K; in the CK [erroneously] مُشُوّ;) as also ↓ مُسْهِلٌ; applied to a medicine. (Msb, TA.) سُهَيْلٌ A certain star [well known; namely, Canopus]; (T, S, K;) not seen in Khurásán, but seen in El-'Irák; (T, TA;) as Ibn-Kunáseh says, seen in El-Hijáz and in all the land of the Arabs, but not seen in the land of Armenia; and between the sight thereof by the people of ElHijáz and the sight thereof by the people of El- 'Irák are twenty days: (TA:) it is said that سهيل was a tyrannical collector of the tithes on the road to El-Yemen, and God transformed him into a star: (Lth, TA:) [it rose aurorally, in Central Arabia, about the commencement of the ear of the Flight, on the 4th of August, O. S.: the place where it rises, in that latitude, is S. 29 degrees E.; and the place where it sets, in the same latitude, S. 29 degrees W.: (see 10 in art. حب: and see جَنُوبٌ:)] at the time of its [auroral] rising, the fruits ripen, and the قَيْظ [q. v., here meaning the greatest heat,] ends. (K.) [بَالَ سُهَيْلٌ, which is a prov., and the saying of a poet, بَالَ سُهَيْلٌ فِى الفَضِيخِ فَفَسَدْ have been expl. in art. بول.] 'Omar Ibn-'AbdAllah Ibn-Abee-Rabeea says respecting Suheyl Ibn-'Abd-Er-Rahmán Ibn-'Owf, and his taking in marriage Eth-Thureiyà El-'Ableeyeh of the Benoo-Umeiyeh, deeming their coming together to be a strange thing by likening them to the stars named Eth-Thureiyà and Suheyl, أَيُّهَا المُنْكِحُ الثُّرَيَّا سُهَيْلًا عَمْرَكَ اللّٰهَ كَيْفَ يَلْتَقِيَانِ هِىَ شَامِيَّةٌ إِذَا مَا اسْتَقَلَّتْ وَسُهَيْلٌ إِذَا اسْتَقَلَّ يَمَانِى [O thou marrier of Eth-Thureiyà to Suheyl, by thine acknowledgment of the everlasting existence of God, (or, as it sometimes means, I ask God to prolong thy life,) tell me, how can they meet together? She is of the northern region when she rises, and Suheyl, when he rises, is of the southern region]. (Har p. 276. [But I have substituted اللّٰهَ for اللّٰهُ, and يَمَانِى for يَمَانٍ. See also the notice of the poet above named in the work of Ibn-Khillikán: (I have the express authority of the TA for thus writing this name:) and De Sacy's Anthol. Gramm. Arabe, p. 139.]) [Freytag states that قَدَمَا سُهَيْلٍ is the name of Two stars which are behind Canopus; on the authority of Meyd: and also mentions the name of سهيل الشام, and سهيل الفرد, as given to Certain stars in the constellation Anguis; adding that Canopus is distinguished from سهيل الشام by the name of سهيل اليمن.] The name of أُخْتَاسُهَيْلٍ [The two sisters of Canopus] is applied to الشِّعْرَى العَبُورُ [or Sirius] and الشِّعْرَى الغُمَيْصَاءُ [or Procyon], together. (S and K in art. شعر.) [See also حَضَارِ and الوَزْنُ.] أَكْذَبُ مِنْ سُهَيْلَةَ is a prov., (O, K,) said to mean [More lying than] the wind: (O:) or سهيلة was a certain liar. (K.) مُسْهَلٌ Relaxed, or loosened, by medicine; applied to the belly: no credit is to be given to people's saying مَسْهُولٌ, unless an express authority be found for it. (Msb.) مُسْهِلٌ: see سَهُولٌ. [Also an attenuant medicine.] 1 سهم سَهَمْتُهُ, aor. سَهَمَ, inf. n. سَهْمٌ: see 3. — سَهَمَ, (S, MA, K,) aor. سَهَمَ; (K;) and سَهُمَ, aor. سَهُمَ; inf. n. سُهُومٌ, (S, MA, K,) of both verbs, (S, TA,) and of the latter سُهُومَةٌ also, agreeably with analogy; (Har p. 449;) He, (a man, TA,) or it, (one's face, S, MA, and Har ubi suprà,) was, or became, altered in colour, (MA,) or he was, or became, lean or lank, in the belly, and altered [in colour]; (S, K, and Har ubi suprà;) [or, accord. to an explanation of سُهُومٌ in the Ham p. 360, he, or it, was, or became, altered in colour, and emaciated, and dried up;] and سُهِمَ, also, aor. يُسْهَمُ, inf. n. سُهُومٌ, has the first of these meanings: (MA:) [see also سُهُومٌ below:] or سُهِمَ signifies he (a man) was, or became, lean, or lank, in the belly: (TA:) or he (a man, S) was, or became, smitten, or affected, by the heat of the [wind called] سَمُوم, (S, K, [see سَهَامٌ,]) or by the burning, or vehement heat, of summer. (K, TA.) 2 تَسْهِيمٌ The making a garment to be marked with stripes or lines [like سِهَام, i. e. arrows: see the pass. part. n. below]. (KL. [And the same meaning is indicated in the TA.]) Dhu-r-Rummeh says, describing a dwelling, [or rather the traces thereof,] كَأَنَّهَا بَعْدَ أَحْوَلٍ مَضَيْنَ لَهَا بِالأَشْيَمَيْنِ يَمَانٍ فِيهِ تَسْهِيمُ [As though it were, after years had passed with respect to it, in El-Ashyamán, a garment of El-Yemen in which was a marking with stripes or lines: the epithet يَمَانٍ being often applied to a garment of this kind, and ثَوْبٌ being here understood]: (TA:) الأَشْيَمَانِ, or, as some call them, الأَشْأَمَانِ, are two places, or two mountains, mentioned by Dhu-r-Rummeh in several places in his poetry. (TA in art. شيم.) 3 ساهمهُ, (S, MA, Mgh, Msb,) inf. n. مُسَاهَمَةٌ, (Msb,) He shot arrows [سِهَام] with him [in competition]. (MA.) — — [And hence,] He cast, or drew, lots [or more properly arrows for sortilege, as expl. in the PS,] with him; practised sortilege [or sortilege with arrows] with him; or competed with him in doing so. (S, MA, Mgh, Msb.) You say, ↓ سَاهَمْتُهُ فَسَهَمْتُهُ; (S;) or سَاهَمَهُمْ فَسَهَمَهُمْ; (TA;) aor. of the latter verb سَهَمَ, (S,) and inf. n. سَهْمٌ; (TA;) I competed with him in casting, or drawing, lots [or arrows for sortilege] or in practising sortilege [or sortilege with arrows] with him, and overcame him therein; or He did so with them, and overcame them therein. (S, * TA.) Hence, فَسَاهَمَ in the Kur xxxvii. 141, (TA,) where [the objective complement] أَهْلَ السَّفِينَةِ is understood. (Jel.) — — [And hence, He shared with him, فِى كَذَا in such a thing. See an ex. voce مُشِدٌّ, and another voce نَاوَبَ. — — And app. He contended with him for a thing: see 6.] 4 اسهم بَيْنَهُمْ i. q. أَقْرَعَ [i. e. He ordered, or commanded, them to cast, or draw, lots, or to practise sortilege, or sortilege with arrows, among themselves, for a thing; or he prepared, or disposed, them for doing so; or he cast, or drew, lots, or practised sortilege, or sortilege with arrows, among them: see أَقْرَعَ]. (S.) — — And أَسْهَمْتُ لَهُ I gave him a lot, share, or portion. (Msb.) — And أَسْهَمَ is syn. with أَسْهَبَ, (K, TA,) meaning He was, or became, loquacious, or profuse of speech: its م is said by Yaakoob to be a substitute for ب. (TA.) [See also مُسْهَمٌ, below.]

6 تساهموا: see 8. — — [Hence, They shared together.] El-Hakam El-Khudree says, ثَوْبَاهَا فَفِى الدِّرْعِ رَادَةٌ تَسَاهَمَ وَفِى المِرْطِ لَفَّاوَانِ رِدْفُهُمَا عَبْلُ i. e. Her two garments shared together; for in the shift was a soft, or tender, body, with a slender waist, and within the waist-wrapper were too thick thighs whereof the part above them, behind, was large. (Ham p. 579.) — — Also They contended [for a thing], one with another. (JM.) 8 استهموا (S, Msb) and ↓ تساهموا (S) They cast, or drew, lots, or practised sortilege, [or sortilege with arrows,] one with another; syn. اقترعوا (S, Msb) and تقارعوا, (S,) both of which signify the same. (S &c. in art. قرع.) سَهْمٌ An arrow; i. e. one of what are called نَبْل, (Msb, K, TA,) having the iron head [and the feathers] affixed: (TA:) the سَهْم before it has its feathers and its iron head affixed to it is [generally] called قِدْحٌ: (S and K in art. قدح:) accord. to some it signifies the iron head itself; i. q. نَصْلٌ; (Msb;) ISh says that this is its meaning; and he says, if one pick up a نصل, you say " What is this سَهْم with thee? " but if one pick up a قِدْح, you do not say thus; and the نَصْل is the broad and long سَهْم, and may be nearly of the length of the space between the extremity of the thumb and that of the fore finger when they are stretched out; and the مِشْقَص is of half the size of the نَصْل: (TA:) [but this meaning of سَهْمٌ seems to be very rare, and little known:] the pl. [of mult.] is سِهَامٌ (S, TA) and [of pauc.] أَسْهُمٌ. (TA.) [Hence,] سَهْمُ الرَّامِى (assumed tropical:) [The arrow of the archer], (K,) or [simply] السَّهْمُ [the arrow], (Kzw,) a certain constellation, (K, * Kzw,) [namely Sagitta,] one of the northern constellations, composed of five stars, between the bill [meaning the star β] of الدَّجَاجَةُ [which is Cygnus] and النَّسْرُ الطَّائِرُ [which consists of the stars α and β and γ of Aquila], in the Great Milky Way, having its head towards the east and its notch towards the west; and its length, as it appears to the eye, when it is in the middle of the sky, is about two cubits (نَحْوُ ذِرَاعَيْنِ: see ذِرَاعٌ). (Kzw.) — — Also The قِدْح [or featherless and headless arrow] with which one casts, or draws, lots, (IAth, Mgh, TA,) in the game called المَيْسِر; (IAth, Mgh, TA;) and the قِدْح with which one plays at a game of hazard [of any kind; i. e. an arrow for sortilege, and a gaming-arrow]; the primary meaning of the word being the missile سَهْم; (Mgh;) or the primary meaning is the قِدْح with which one casts, or draws, lost in the game called المَيْسِر: (IAth, TA:) pl. سِهَامٌ (K) [and أَسْهُمٌ, as above]. See a verse cited voce رَقِيبٌ. — — Then applied to The thing won by him whose arrow is successful [in the game above mentioned]. (IAth, TA.) — — And then (IAth, TA) applied also to A lot, share, or portion, (S, IAth, Mgh, Msb, K, TA,) whatever it be; (IAth, TA;) as also ↓ سُهْمَةٌ: (S, Msb, K:) pl. of the former سُهْمَانٌ (S, Mgh, Msb, K) and سِهَامٌ [both pls. of mult.] and أَسْهُمٌ [pl. of pauc.] (Mgh, Msb, TA) and [quasi-pl. n.] ↓ سُهْمَةٌ, (M, K, TA,) this last like أُخْوَةٌ. (TA.) It is said in a trad., كَانَ لَهُ سَهْمٌ مِنَ الغَنِيمَةِ شَهِدَ أَوْ غَابَ [There was, or is, for him a share of the spoil whether he were, or be, present or absent]. (TA.) And one says, فُلَانٌ مِنْ هٰذَا كَذَا ↓ سُهْمَةٌ The share of such a one, of this, is such a thing: and it may be from السِّهَامُ meaning the arrows (قِدَاح) that are shuffled among the persons competing in sortilege, in order that each one may appropriate to himself what comes forth for him as his share. (Ham p. 579.) — — سَهْمُ السَّفِينَةِ [The mast of the ship: so called as being likened to an arrow, because the curved yard of the sail, resembling a bow, is suspended from the top]: (S, and K in art. دقل:) [in like manner] called in Pers. تِيرِ كِشْتِى. (PS in that art.) — — سَهْمُ البَيْتِ The beam (جَائِز) of the house or chamber; (S, K;) [similarly] called in Pers. تِير. (S voce جَائِزٌ, q. v.) — — سَهْمٌ also signifies The measure of six cubits [as used] in men's sales and purchases in their measurings of land. (K.) — — And A stone which is placed upon the entrance of a chamber constructed for the purpose of capturing therein the lion, so that, when he enters it, it falls upon the the entrance and closes it. (K, * TA.) [The word in this sense is also mentioned in the K as written with ش.] سُهُمٌ, thus, with two dammehs, [The fine filmy substance termed gossamer,] with the article ال, i. q. غَزْلُ عَيْنِ الشَّمْسِ [lit. the spun-thread of the rays of the sun]: (IAar, K:) and ↓ سَهَامٌ [signifies the same], with the article ال i. q. مُخَاطُ الشَّيْطَانِ [q. v., lit, the snivel of the devil]. (K.) — — And Overpowering heat. (IAar, K.) — Also [a pl. of which the sing. is not mentioned, signifying] Intelligent, knowing, or skilful or judicious, working men; (K, TA;) and so with ش. (TA.) سُهْمَةٌ: see سَهْمٌ, in the latter half of the paragraph, in three places. — — Also Relationship. (S, K.) Whence ذُو السُّهْمَةِ [A relation]. (S, TA.) سَهَامٌ The heat of the [wind called] سَمُوم; (S, K;) and the burning, or vehement, heat of summer; (K;) and the clouds of dust thereof: or a hot wind; and hot winds; used alike as sing. and pl. (TA.) — — See also سُهُمٌ. — — And see what next follows. سُهَامٌ (S, K) and ↓ سَهَامٌ, (K, and only thus in some copies of the K,) the former mentioned by several authors, (TA,) Leanness, or lankness in the belly, and an altered state (S, K, TA) of the colour, and dryness of the lips. (TA.) — — And the former, [in some copies of the K the latter, but the former, as is said in the TA, is the right, agreeably with analogy as a word signifying a disease,] A certain disease incident to camels. (El-Umawee, S, K.) سَهُومٌ, with fet-h [to the س, by Freytag erroneously written سَهَوْمٌ, in consequence of his having been misled by a double mistranscription immediately preceding in the CK], The flying eagle: (K:) the epithet " flying " being here used only as an explicative. (TA.) سُهُومٌ an inf. n. of 1. (S, &c.) — — Also A frowning (عُبُوسٌ, K, TA) of the face by reason of anxiety. (TA. [In the CK, السَّهُومُ and العَبُوسُ are erroneously put for السُّهُومُ and العُبُوسُ: in the TA, السهوم is expressly said to be with damm, in this case, and the meaning is shown by two verses there cited.]) سَهَّامٌ A maker of arrows. (MA.) سَاهِمُ الوَجْهِ, applied to a man, Altered in face. (TA.) The saying of 'Antarah, وَالخَيْلُ سَاهِمَةُ الوُجُوهِ كَأَنَّمَا تُسْقَى فَوَارِسُهَا نَقِيعَ الحَنْظَلِ is expl. by Th as meaning And the owners of the horses were altered in their complexions in consequence of the state of difficulty wherein they were [as though they, i. e. the riders thereof, were given to drink infusion of colocynth]. (TA.) [But] سَاهِمُ الوَجْهِ, is applied as an epithet to a horse as meaning Urged, or made, to perform a distressing act of running: and in like manner to a man when he is urged, or made, to perform a distressing part in war, or battle. (TA.) — — [The fem.] سَاهِمَةٌ, applied to a she-camel, means Lean, or lank in the belly: (S, K: [see also مَسْهُومٌ:]) and [its pl.] سَوَاهِمُ, applied to camels, altered by journeying. (S.) مُسْهَمٌ A horse half-blooded, got by a stallion of generous race out of a mare not of such race; syn. هَجِينٌ: (K:) to [the rider of] such is given less than the سَهْم [or share] of the spoil that is given to [the rider of] the horse of generous race. (TA.) [It is applied in this sense to a stallioncamel as well as to a horse.] A poet says, بَنِى يَثْرِبِىٍّ حَصِّنُوا أَيْنُقَاتِكُمْ وَأَفْرَاسَكُمْ مِنْ ضَرْبِ أَحْمَرَ مُسْهَمِ [Sons of Yethribee, keep ye your she-camels and your mares from the being covered by one that is red, (i. e. of goodly appearance, for the red among camels are the most admired by the Arabs, and in like manner the bay among horses,) but half-blooded]: he means, keep ye your women from being taken as wives by such as are not their equals. (TA.) — — You say also, رَجُلٌ مُسْهَمُ الجِسْمِ A man whose body is wasting away in consequence of love: (K:) and in like manner, مُسْهَمُ العَقْلِ [whose reason is departing]: mentioned by Lh: (TA:) and so ↓ مُسْهِم, in both cases: (TA voce مُسْهَبٌ, q. v.:) the م being a substitute for ب. (TA in the present art.) — — And مُسْهَمٌ, (K, TA,) or ↓ مُسْهِمٌ, (CK,) [both app. correct,] from أَسْهَمَ, is like مُسْهَبٌ [q. v.], (K, TA,) or مُسْهِبٌ, (CK,) from أَسْهَبَ, in measure and in meaning; (K, TA;) meaning Loquacious, or profuse in speech: the م, accord. to Yaakoob, being [in this case also] a substitute for ب.

(TA.) مُسْهِمٌ: see the next preceding paragraph, in two places. مُسَهَّمٌ A [garment of the kind called] بُرْد marked with stripes, or lines, (S, K, TA,) like سِهَام [i. e. arrows]. (TA.) — See also the following paragraph. مَسْهُومٌ, applied to a man, Lean, or lank in the belly: [see also سَاهِمٌ:] or affected with what is termed سهام [app. سَهَام, and meaning the heat of the wind called سَمُوم]. (TA.) — — And, applied to a camel, Smitten with the disease termed سُهَام: and so ↓ مُسَهَّمَةٌ applied to camels. (S, K.) سَهَا 1 سهو, عَنْهُ, (S, Msb,) or فِيهِ, (K,) aor. يَسْهُو, inf. n. سَهْوٌ (S, Msb, K) and سُهُوٌّ, (M, K,) He was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it; (S, Msb;) namely, a thing; syn. غَفَلَ عَنْهُ: (S, * Msb:) or he forgot it, or neglected it, (نَسِيَهُ,) and was, or became, unmindful, forgetful, &c., of it, or inadvertent to it, (غَفَلَ عَنْهُ,) his mind adverting to another thing or affair or case; (K, TA;) thus expl. in the M and T; so that السَّهْوُ and الغَفْلَةُ and النِّسْيَانُ are made to be one [in signification]; (TA;) but accord. to Esh-Shiháb, السَّهْوُ is a slight غَفْلَة [or unmindfulness &c.] of that which is within the scope of the retentive faculty, such as when one's attention is roused by the least rousing thereof; whereas النسيان denotes its passing away from the memory entirely; though all are used in one sense by a careless reliance upon the understanding of the reader or hearer: in the Msb it is said that a distinction is made between السَّاهِى and النَّاسِى by the latter's being applied to him who, when he is reminded, remembers, and the former's being applied to him who is in the contrary case: accord. to IAth, سَهَافِى الشَّىْءِ means he neglected, or omitted, the thing unknowingly; and سَهَا عَنْهُ, he neglected, or omitted, it knowingly: or, as some say, السَّهْوُ is the doing wrong from unmindfulness (عَنْ غَفْلَة); as when an insane person reviles another, which is pardonable; and as when one drinks wine and then some unpleasing action proceeds from him unintentionally, which is punishable. (TA.) One says, سَهَافِى الصَّلَاةِ, and عَنْهَا, i. q. غَفَلَ [He was, or became, unmindful in prayer, and of it]. (TA.) — — [Hence, app., as implying an unexpected event,] حَمَلَتْ سَهْوًا She (a woman, S) conceived in menstruis. (Az, S, Z, K.) And حَمَلَتْ بِهِ أُمُّهُ سَهْوًا His mother conceived him in menstruis. (JK.) — — السَّهْوُ also signifies السُّكُونُ (JK, S, K) and اللِّينُ (JK, S,) [app. as an inf. n., i. e. as meaning The being still, or quiet, and gentle; though it is immediately added in the S that the pl. is سِهَآءٌ; for it seems that an early transcriber of the S has omitted to insert after اللِّينُ the words وَالسَّاكِنُ وَاللَّيِّنُ: see سَهْوٌ below]. One says, فَعَلَهُ سَهْوًا رَهْوًا He did it voluntarily, without its being asked, or demanded; (K, TA;) and without constraint: (TA:) or quietly, or calmly, without being hard, or difficult. (TA in art. رهو.) And سَهَا إِلَيْهِ He looked at him, or it, with motionless eye. (Msb, TA.) And العَيْنُ تَسْهُو فِيهِ The eye expatiates in it; syn. تَنْبَسِطُ. (JK.) — سَهَاوَةٌ, as denoting a quality of a camel, The being easy to ride; (K;) an inf. n., of which the verb is سَهُوَ. (TA.) — مَالٌ لَا يُسْهَى وَلَا يُنْهَى [Cattle] of which the end is not to be reached. (AA, JK, S, K.) You say, يَرَاحُ عَلَى بَنِى فُلَانٍ مِنَ المَالِ مَا لَا يُسْهَىوَلَا يُنْهَى [There returns from the place of pasture in the evening, or afternoon, to the sons of such a one, of cattle,] what is not to be numbered for multitude: (T, TA:) or what is not to be computed, or computed by conjecture. (IAar, TA.) And ذَهَبَتْ تَمِيمُ فَلَا تُسْهَى وَلَا تُنْهَى, meaning لَا تُذْكَرُ [i. e. Temeem went away, and will not be remembered, or will not be mentioned]: a saying of El-Ahmar. (TA.) 3 ساهاهُ, inf. n. مُسَاهَاةٌ, i. q. غَافَلَهُ [app. meaning He acted with him in the manner of him who is unmindful, forgetful, neglectful, heedless, or inadvertent]. (TA.) [Or] the inf. n. signifies [The acting with moderation with another; or] the abstaining from going to the utmost length in social intercourse: (S, K:) or the being easy, or facile, with another: (A, TA:) or the behaving in a good [or pleasing] manner in social intercourse: (T, TA:) or the comporting oneself with another, or others, (مُخَالَقَةٌ,) in a good manner, in social intercourse. ('Eyn, M, TA.) And one says, هُوَ يُسَاهِى أَصْحَابَهُ He comports himself with his companions, or does so with good nature; syn. يُخَالِقُهُمْ. (TA.) And ساهاهُ means also He mocked at him, or derided him. (TA.) 4 اسهى He (a man, TA) constructed what is termed a سَهْوَة (K, TA) in a بَيْت [or chamber &c.]. (TA.) السُّهَا [often written السُّهَى] A certain dim star, (S, K,) in [the asterism called] بَنَات نَعْش الكُبْرَى, (S, [in the K, erroneously, بنات نعش الصُّغْرَى,]) by the middle star of those thus called; (TA;) [i. e.] a small star by that called العَنَاقُ, (which latter is the middle star [ζ] of the three in the tail of Ursa Major, Kzw,) by looking at which persons try their powers of sight; (Kzw, TA;) mentioned in art. قود [voce قَائِدٌ, q. v.]; (K;) [it is the star 80, by ζ;] also called ↓ السُّهَيَّا, which is the diminutive. (TA.) It is said in a prov., أُرِيهَا السُّهَا وَتُرِينِى القَمَرَ [I show her Es-Suhà and she shows me the moon]. (S, TA. [See also Freytag's Arab. Prov. vol. i. pp. 527—9.]) And one says, أَنَّى يَلْتَقِى سُهَيْلٌ وَالسُّهَا How can Suheyl [or Canopus] meet Es-Suhà? for the former is southern and the latter is northern. (Har p. 276.) سَهْوٌ [an inf. n. used as an epithet,] Easy; applied to a man, and to an affair, (K, TA,) and to an object of want: (TA:) and so [the fem.] سَهْوَةٌ, applied to a mare; and applied to a she-mule as meaning easy in pace, that does not fatigue her rider: the epithet سَهْوٌ, however, is not applied to a he-mule: so in the T: (TA:) [but] it is applied to a he-camel, meaning easy to ride: and سَهْوَةٌ to a she-camel, (K, TA,) meaning gentle, easy to ride: and رَاهٍ ↓ سَاهٍ, applied to a he-camel, means [likewise] gentle in pace; and so [the pls.] سَوَاهٍ رَوَاهٍ applied to camels: (TA:) [and so ↓ سَهْوَآءُ applied to a mare; for] a certain mare was named السَّهْوَآءُ because of the gentleness of her pace. (TA.) Also, applied to water, Cool, sweet, or limpid; easy of descent in the throat. (K, * TA.) And قَوْسٌ سَهْوَةٌ A bow that is compliant, (K, TA,) and easy. (TA.) And رِيحٌ سَهْوٌ A gentle wind: [or a quiet, gentle wind:] pl. سِهَآءٌ: (TA:) a poet (said to be El-Hárith Ibn- 'Owf, TA) says, تَنَاوَحَتِ الرِّيَاحُ لِفَقْدِ عَمْرٍو وَكَانَتْ قَبْلَ مَهْلِكِهِ سِهَآءَا i. e. [The winds blew violently for the loss of 'Amr; but they were before his death] quiet and gentle. (S, TA.) One says also أَرْضٌ سَهْوَةٌ Soft land, without barrenness. (TA.) — And السَّهْوُ means The moon, in the language of the Nabathæans. (JK.) سِهْوَآءٌ: see سَهْوٌ. سَهْوَةٌ An instance, or a case, of unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence. (Msb.) — A rock, or great mass of stone, (K,) in the dial. of Teiyi, who call nothing else by this name: so in the M: or, accord. to the T, in that dial., the rock, or great mass of stone, upon which the waterer [app. of camels] stands: (TA:) or a rock, or great mass of stone, standing up, not having any foundation [app. meaning not partly imbedded] in the ground: and in the dial. of Teiyi, a single stone, great or small. (JK.) — — A بَيْت [app. here meaning booth, or the like,] which the Arabs of the desert set up at the water, and by the shade of which they shelter themselves. (TA.) A صُفَّة [or kind of roofed vestibule, or the like, or a covering for shade and shelter], (K, TA,) between two houses: (TA:) or a thing like the صُفَّة, which is before, or in the front of, houses: (As, JK, S:) or [in some copies of the K " and "] a kind of closet (مُخْدَع) between two chambers, (K, TA,) in which the waterers of the camels shelter themselves: or, as some say, a small wall which is build between the two [opposite main] walls of the chamber, the roof being placed over the whole; what is in the middle [or main part] of the chamber being [called] a سَهْوَة; [see عَرْسٌ;] and what is within it, [app. behind,] a مُخْدَع: (TA:) or the like of a رَفّ and طَاق, [app. meaning a kind of arched construction with a flat top which forms a shelf, against a wall; or simply a shelf, or ledge projecting from a wall, (see رَفٌّ and طَاقٌ,)] in

which, or upon which, a thing is placed: (ISd, K:) or a small بَيْت [or chamber], (S, K,) descending into the earth, having its roof elevated above the ground, (S,) resembling a small خِزَانَة [or closet, or storeroom], (S, K,) in which are [deposited] the household-goods, or furniture and utensils; thus as heard by A'Obeyd from more than one of the people of El-Yemen: (S:) or it signifies, (K,) or signifies also, (JK,) four sticks, or pieces of wood, (JK, K,) or three, (K,) which are placed crosswise, one upon another, and upon which is then put anything of the household-goods, or furniture and utensils: (JK, K:) so in the M: (TA:) and (accord. to the T, TA) i. q. كَنْدُوجٌ, (K,) which means a small closet or store-room: (TA:) and i. q. رَوْشَنٌ and كُوَّةٌ [i. e. a window, or mural aperture]: and a [kind of curtained canopy, or the like, such as is called] حَجَلَة: and a curtain, or screen, before the court, or yard, of a house, (K, TA,) and sometimes, surrounding the house, like a wall: (TA:) its pl. (in all of these senses, K, TA) is سِهَآءٌ (JK, K, TA) and سَهْوَاتٌ. (JK.) سَهْوَآءُ: see سَهْوٌ: — and see also what here follows. سِهْوَآءٌ, (IAar, JK, S, TA,) like سِعْوَآءٌ and تِهْوَآءٌ, all with kesr, on the authority of IAar, but in the K ↓ سَهْوَآء, (TA,) A [portion, or short portion, such as is termed] سَاعَة, of the night; (S, K, TA;) and (S, TA) the first part thereof: (JK, S, TA:) or it may be like ↓ سَهْوَان, [which is app. in this case with tenween, and] which seems to mean a period in which people are unmindful of the places, or ways, in which things are, or should be, sought by them; or سهوان may be from سَاهِيَةٌ, expl. below: and مِنَ اللَّيْلِ ↓ سِهْوٌ signifies the same as سِعْو and سَعْو [and سِهْوَآء] and سِعْوَاء. (Ham p. 708.) One says, لَقِيتُهُ بَعْدَ سِهْوَآءٍ مِنَ اللَّيْلِ i. e. [I met him after a portion, or short portion, of the night; or] after the first part of the night had passed. (JK.) سَهْوَان: see سَاهٍ: — and see also سِهْوَآءٌ. السُّهَيَّا dim. of السُّهَا, q. v. سَاهٍ Unmindful, forgetful, neglectful, heedless, or inadvertent; (JK, S, Msb, K;) as also ↓ سَهْوَانُ; (S, K;) whence the prov., إِنَّ المُوَصَّيْنَ بَنُو سَهْوَانْ (S) i. e. Only the unmindful [lit. the sons of the unmindful] are such as require to be enjoined: (S, Meyd:) or, as some say, by بنو سهوان are meant all mankind; because all become unmindful: but the most correct explanation is, that those who are enjoined to do a thing are subject to unmindfulness: it is applied to him who is unmindful of pursuing that which he is commanded to do: and سهوان may be syn. with [the inf. n.] سَهْوٌ; or it may be an epithet, syn. with سَاهٍ, and is applied to Adam, because he forgot his cove- nant, so that بنو سهوان may mean the sons of Adam, and hence, the unmindful. (Meyd. [See also Freytag's Arab. Prov. i. 3-4.]) — — See also سَهْوٌ. سَاهِيَةٌ A tract of land long and wide, without any covert of trees, or the like, [to obstruct the view, or] to repel the eye. (JK, and Ham p. 708.) أَسْهَآءٌ and أَسْهَآءَةٌ: see what follows. أَسَاهِىُّ, (JK, TA,) in the K, erroneously, ↓ أَسْهَآء, (TA,) i. q. أَلْوَانٌ [generally signifying Colours; but also meaning sorts, or species; and here used in this latter sense, as is indicated in the TA]: a pl. having no sing.: (K, TA:) so in the M: (TA:) or it signifies, (JK,) or signifies also, (TA,) various sorts (ضُرُوبٌ مُخْتَلِفَةٌ, JK, TA) of pace of camels; like أَسَاهِيجُ: (TA:) and its sing. is ↓ أَسْهَآءَةٌ. (JK.) سو سوء i. q. سَوْفَ, q. v. سَآءَ 1 سوأ, (Lth, M, Msb, K,) aor. يَسُوْءُ, (Lth, Msb,) inf. n. سَوْءٌ, (Lth, M,) or سَوَآءٌ, like سَحَابٌ, (K,) [but the former is that which is commonly known,] It (a thing, Lth, M) was, or became, evil, bad, abominable, foul, unseemly, unsightly, or ugly. (Lth, M, Msb, K.) It is used in this sense, (IKt, TA,) or [rather] is like بِئْسَ, (Bd, Jel,) in the Kur [xvii. 34], where it is said, سَآءَ سَبِيلًا [Evil, &c., is it as a way of acting]: (IKt, Bd, Jel, TA:) which is like the saying, سَآءَ هٰذَا مَذْهَبًا [Evil, &c., is this as a way of acting or believing, &c.]: the noun being in the accus. case as a specificative. (IKt, TA.) And so in the saying, سَآءَ مَا فَعَلَ فُلَانٌ صَنِيعًا [Evil, &c., as an action, is that which such a one has done]. (TA.) — — One says also, سُؤْتُ بِهِ ظَنًّا, and بِهِ الظَّنَّ ↓ أَسَأْتُ, [lit. I was evil in opinion respecting him, or it, and I made the opinion respecting him, or it, to be evil, each virtually meaning I held, or formed, an evil opinion respecting him, or it,] the noun being determinate, with the article ال, in the latter case, (ISk, S, Msb, TA,) because it is an objective complement, for the verb is trans., (IB, TA,) and the noun being indeterminate in the former case, (IB, Msb, TA,) because it is in the accus. case as a specificative; (IB, TA;) but some allow it to be indeterminate after ↓ أَسَأْتُ, which is here the contr. of أَحْسَنْتُ. (Msb.) — It is also trans.: (Lth, TA:) you say, سَآءَهُ, (S, M, K,) aor. يَسُوْؤُهُ, (S,) inf. n. سَوْءٌ (S, M, K) and (??), with damm also, (TA, [and said to be an (??)n. in the Ksh and by Bd in ii. 46, but as it is (??)entioned as an inf. n. in the S nor in the M (??) the K, but is expressly said in all these to (??)st., I think that is should be rejected, or (??) as a quasi-inf. n. like كَلَامٌ and ثَوَابٌ (??) سَوَآةٌ (K) and سَوَآءَةٌ (AZ, M, K) and (??), K,) of the measure فَعَالِيَةٌ, like (??) M,) and سَوَايَةٌ, (S, M, K,) which is a contraction of that next preceding, (Kh, S, M,) and مَسَآءٌ (M, K) and مَسَآءَةٌ, (S, M, K,) originally مَسْوَأَةٌ, (Har p. 81,) and مَسَائِيَةٌ, which is originally مَسَاوِئَةٌ, (Kh, S, M, K,) and مَسَايَةٌ, (S, M, K,) which is a contraction of that next preceding, (Kh, S,) and مَسَائِيَّةٌ, (M, K,) this last written in the L with two ى s, [i. e. مَسَايِيَّةٌ,] (TA,) [He did evil to him;] he did to him that which he disliked, or hated; (M, K;) he displeased, grieved, or vexed, him; contr. of سَرَّهُ. (S.) One says, سُؤْتُ الرَّجُلَ, meaning I displeased, grieved, or vexed, the man by what he saw [or experienced] from me. (S.) And أَرَدْتُ مَسَآءَتَكَ and مَسَائِيَتَكَ [I desired to displease, grieve, or vex, thee]. (Lth, TA.) And إِنَّ اللَّيْلَ طَوِيلٌ وَلَا يَسُؤْ بَالُهُ [Verily the night is long, and may the state thereof not displease, grieve, or vex, me]: meaning لَا يَسُؤْنِى بَالُهُ; and expressing a prayer. (Lh, M. [In the TA, in the place of بَالُهُ is put ما له; as though meaning مَا لَهُ مِنَ الحَوَادِثِ or the like, i. e. its events, or accidents, &c.]) And لَهُ عِنْدِي مَا سَآءَهُ وَنَآءَهُ [I have, belonging to him, or I owe him, what grieved him, and oppressed him by its weight], and مَا يَسُوْؤُهُ وَيَنُوْؤُهُ [what does, or will, grieve him, &c.]. (S.) تَرَكَ مَا يَسُوْؤُهُ وَيَنُوْؤُهُ [He left, or has left, what will grieve him, and oppress him by its weight, on the day of judgment, by the responsibility that it has imposed upon him,] is a prov., said of him who has left his property to his heirs. (Meyd, TA.) It is said that El-Mahboobee was possessed of riches; and when death visited him, he desired to make a testament; so it was said to him, "What wilt thou write? " and he answered, "Write ye, 'Such a one,' meaning himself, 'has left what will grieve him, and oppress him by its weight:' " i. e., property which his heirs will devour, while the burden thereof will remain upon him. (Meyd, TA.) [See also 4.] — — One says also, سُؤْتُ وَجْهَ فُلَانٍ, aor. أَسُوْؤُهُ, inf. n. مَسَآءَةٌ and مَسَائِيَةٌ, (Lth, TA,) i. q. قَبَّحْتُهُ [i. e. I said, May God remove the person (lit. the face) of such a one far from good, or prosperity, &c.]. (TA. [It is said in a copy of the M, that سُؤْتُ لَهُ وَجْهَهُ means قَبَّحْتُهُ: but I think that the right explanation is قَبَحْتُهُ, without tesh-deed, meaning I said to him, قَبَحَ اللّٰهُ وَجْهَكَ: see art. قبح.]) سوّأ 2 [He corrupted, or marred]. You say, سَوِّ وَلَا تُسَوِّئْ Rectify thou, and do not corrupt, or mar. (A, TA.) [See also 4.] — — سوّأ عَلَيْهِ He said to him أَسَأْتَ [Thou hast done ill]. (M.) You say, سَوَّأْتُ عَلَيْهِ مَا صَنَعَ, (S,) or صَنِيعَهُ, (K,) i. e. فِعْلَهُ, (TA,) inf. n. تَسْوِئَةٌ and تَسْوِىْءٌ, I discommended to him what he had done, or his deed; and said to him أَسَأْتَ [Thou hast done ill]. (S, K.) And إِنْ أَسَأْتُ فَسَوِّئْ عَلَىَّ [If I do ill, say thou to me, Thou hast done ill]. (S.) أَسَآءَ 4, [inf. n. إِسَآءَةٌ,] He did evil, or ill; or acted ill; contr. of أَحْسَنَ: (S, M, K:) [and so] اسآء فِى فِعْلِهِ. (Msb.) You say, اسآء إِلَيْهِ (S, K) and لَهُ and عَلَيهِ and بِهِ (TA) He did evil or ill, or acted ill, to him. (S, K, TA.) — — [See also أَسْوَى, in several senses, in art. سوي.] — اساءهُ He corrupted it, or marred it; (M, K;) [did it ill;] did it not well; namely, a thing. (M.) It is said in a prov., أَسَآءَ كَارِهٌ مَا عَمِلَ [An unwilling person did ill what he did]; relating to a man who was compelled against his will, by another, to do a thing, and marred it, or did it not well: it is

applied to the man who seeks an object of want and does not take pains to accomplish it. (M, Meyd. *) See also 1, in two places, in the former half of the paragraph. [And see 2.] 8 استآء He experienced evil, or that which he disliked or hated, (S, * K, TA,) or displeasure, (TA,) or grief, or anxiety. (M, TA.) اِسْتَآءَ لَهَا occurs in a trad. as meaning He (the Prophet) became displeased, or grieved, or anxious, on account of it; i. e., on account of a dream that had been related to him: or, accord. to one relation, the right reading is اِسْتَأْلَهَا, meaning " he sought the interpretation of it, by consideration. " (TA.) سَوْءٌ is an inf. n. of سَآءَ, (Lth, S, M, K,) intrans., (Lth, M,) and trans.: (S, M, K:) and is also used as an epithet, applied to a man, (M, Msb, and Ham p. 712,) and to an action. (Msb.) You say رَجُلُ سَوْءٍ (S, M, Msb, K) [A man of evil nature or doings; or] a man who does what is evil, displeasing, grievous, or vexatious: (M, TA:) and رَجُلُ السَّوْءِ [the man of evil nature or doings &c.]: (S, K:) and ذِئْبُ السَّوْءِ [the wolf of evil nature &c.], as in a verse cited voce أَحَالَ, in art. حول: (S:) and عَمَلُ سَوْءٍ [a deed of evil nature]: (M, Msb:) and عَمَلُ السَّوْءِ [the deed of evil nature]: (Ham p. 498:) and نَعْتُ سَوْءٍ [an epithet of evil nature]: (O and K in art. سحق:) and سَعْفُ سَوْءٍ a bad commodity: (O and TA in art. سعف:) and if you make the former word determinate [by means of the article ال], you use the latter as an epithet [also], (M, * Msb, and Ham, p. 712, *) and you say الرَّجُلُ السَّوْءُ [the evil man, or the man who does what is evil &c.]: (Msb, and Ham p. 712:) and العَمَلُ السَّوْءُ [the evil deed]: (Msb:) [this last phrase I hold to be correct, regarding السَّوْءُ in this case as originally an inf. n. of the intrans. verb سَآءَ, and therefore capable of being used as an epithet applied to anything; though] IB says that السَّوْءُ used as an epithet is applied to a man but not to a deed: (TA:) [in what here follows from the S, denying the correctness of another phrase mentioned above on the authority of lexicologists of high repute, there is, in my opinion, an obvious mistranscription, twice occurring, السَّوْءُ for السُّوْءُ, which I suppose to have passed from an early copy of that work into most other copies thereof, for I find it alike in all to which I have had access:] Akh says, one should not say الرَّجُلُ السَّوْءُ, though one says الحَقُّ اليَقِينُ as well as حَقُّ اليَقِينِ; for السَّوْءُ is not the same as الرَّجُلُ, but اليَقِينُ is the same as الحَقُّ: he says, also, nor should one say, هٰذَا رَجُلُ السُّوْءِ with damm: (S:) [here the expres- sion " with damm " may perhaps be meant to refer to السوء in all of the three instances above; not in the last only:] IB says, [in remarking on this passage of the S, in which he appears to have read السُّوْءِ, with damm, in all of the three instances,] Akh allows one's saying رَجُلُ السَّوْءِ and رَجُلُ سَوْءٍ, with fet-h to the س in both; but not رَجُلُ السُّوْءِ, with damm to the س, because السُّوْءُ is a subst., meaning " harm, injury, hurt, mischief, or damage," and " evilness of state or condition; " and رَجُل is prefixed, as governing a gen. case, only to the inf. n.: and he adds that one says, هٰذَا الرَّجُلُ السَّوْءُ, not prefixing [the former noun to the latter, but using the latter as an epithet]. (TA.) — — See also the next paragraph, in six places. سُوْءٌ is the subst. from سَآءَهُ; (S, M, * K;) [so, app., accord. to the generality of the lexicologists;] or inf. n. (Ksh and Bd in ii. 46) of سَيِّئٌ, (Ksh ibid.,) or of سَآءَ, aor. يَسُوْءُ, (Bd ibid.,) or of سَآءَهُ [q. v.]; (TA;) signifying Evilness, badness, abominableness, foulness, or unseemliness; [and displeasingness, grievousness, or vexatiousness;] as, for instance, of natural disposition, and of doings: (Ksh ubi suprà:) vitious, immoral, unrighteous, sinful, or wicked, conduct: [hence, رَمَاهُ بِسُوْءٍ: see art. رمي:] anything disapproved, or disallowed; or regarded as evil, bad, abominable, foul, or unseemly: (S, TA:) [an evil action or event:] evilness of state or condition: harm, injury, hurt, mischief, or damage: (IB, TA:) anything that is mentioned as being سَيِّئ [i. e. evil, &c.]: (Lth, TA:) any evil, evil affection, cause of mischief or harm or injury, noxious or destructive thing, calamity, disease, or malady: (M, K, TA:) [pl. أَسْوَآءٌ, accord. to a general rule.] The saying مَا أُنْكِرُكَ مِنْ سُوْءٍ means I do not disacknowledge thee in consequence of سُوْء [i. e. evilness, &c.,] that I have seen in thee, but only in consequence of my little knowledge of thee. (S.) لِنَصْرِفَ عَنْهُ السُّوْءَ وَالفَحْشَآءَ, in the Kur [xii. 24], is said by Zj to mean, [In order that we might turn away from him] unfaithfulness to his master, and adultery. (M, TA.) And سُوْءُ الحِسَابِ, in the Kur [xiii. 18, i. e. The evilness of the reckoning], is expl. by him as meaning a reckoning in which no good work will be accepted, and no evil work passed over; because infidelity will have made the former to be of no avail: or, as some say, it means a reckoning pursued to the utmost extent, in which no evil work will be passed over. (M, TA.) لَا خَيْرَ فِى قَوْلِ السُّوْءِ means There is no good in thy saying سُوْء [i. e. a thing that is evil; قول being here used in its original sense of an inf. n.]: but if you say ↓ السَّوْء, [you use قول in the sense of مَقُول, and] the meaning is, in evil speech. (TA as from the K, but not in the CK nor in my MS. copy of the K.) سُوْءٌ accord. to one reading, and ↓ سَوْءٌ accord. to another, (K, TA, [but all that is given in this sentence as from the K is so given only on the authority of the TA, not being in the CK nor in my MS. copy of the K]) the latter of which readings is the more common, (TA,) in the phrase دَائِرَةُ السّوء, (K, TA,) in the Kur [ix. 99 and xlviii. 6], (TA,) mean Defeat, and evil; (K, TA;) and trial, or affliction, and torment; (TA;) and perdition, and destruction, or corruption: (K, TA:) and in like manner in the saying, أُمْطِرَتْ مَطَرَ السّوءِ, (K, TA,) in the Kur [xxv. 42]: (TA:) or السُّوْء means harm, injury, hurt, mischief, or damage; and evilness of state or condition; [as expl. before;] and ↓ السَّوْء, corruption, or destruction, or perdition: (K, * TA:) or السُّوْء in the phrase دَائِرَةُ السُّوْءِ means defeat and evil; and the reading ↓ السَّوْء is from [i. e. syn. with] المَسَآءَة [as inf. n.]. (S. [See also دَائِرَةٌ, in art. دور.]) Accord. to Zj, in the saying in the Kur [xlviii. 6], ↓ الظَّآنِّينَ بِاللّٰهِ ظَنَّ الأَمْرِ السَّوْءِ, (TA,) meaning [i. e. Who opine, of God, the opining of the evil thing], (Bd,) it is allowable to read ظَنَّ السُّوْءِ; (T, TA;) and thus some read in this instance: (Jel:) but AM says, in the saying in the Kur [xlviii. 12], ↓ وَظَنَنْتُمْ ظَنَّ السَّوْءِ [And ye opined the evil opining], it is read only with fet-h, and damm to the س is not allowable in this instance, for there is in it no meaning of trial, or affliction, and torment: (TA:) [for this distinction, however, I see no reason; and it is not correct; for] السوء is with fet-h and with damm to the س in the three sentences [whereof this last is one] in which it occurs in this chapter. (Jel.) — — In the Kur vii. 188, it is said to mean (assumed tropical:) Diabolical possession; or insanity, or madness. (M, TA.) — — (tropical:) Leprosy, syn. بَرَصٌ, (Lth, S, M, K, TA,) is said to be its meaning in the Kur xx. 23 and xxvii. 12 and xxviii. 32. (S, TA.) — — (assumed tropical:) The fire: so in the Kur xxx. 9, accord. to the reading السُّوْءَ: (K, TA:) said to mean there Hell: but the reading commonly known is ↓ السُّوْءَى. (TA.) — — And (assumed tropical:) Weakness in the eye. (K. [Thus, i. e. with damm to the س, in the CK and TK: in the TA said to be بالفتح; but this is evidently a mistake for بالضمّ.]) سَيْءٌ: see سَيِّئٌ. سَوْءَةٌ The عَوْرَة [or pudendum], (S, Mgh, Msb,) i. e. (Msb) the فَرْج [which means the same, or the external portion of the organs of generation], (Lth, M, IAth, Msb, K,) of a man, and of a woman: (Lth, Msb, TA:) and the anus: (Az and TA in art. سوى:) dual سَوْءَتَانِ: and pl. سَوْآتٌ: so called because its becoming exposed to men displease [or shames] the owner thereof; (Msb;) or because of its unseemliness. (Ham p. 510.) In the Kur vii. 19, for سَوْآتِهِمَا, some read سَوَاتِهِمَا; and some, سَوَّاتِهِمَا. (Bd.) — — In the Kur v. 34, it means The dead body, or corpse; (Bd, Jel;) because it is deemed

unseemly to be seen. (Bd.) — — Accord. to IAth, the former is the primary signification: and hence it is transferred to denote Any saying, or action, of which one is ashamed when it appears: (TA:) any evil, bad, abominable, foul, or unseemly, saying or action; (S, K, TA;) as also ↓ سَوْآءُ: (M:) any disgracing action or thing: (Lth, TA:) an evil, abominable, or unseemly, property, quality, custom, or practics; (K, TA;) as also ↓ سَوْآءُ, or ↓ سَوْءَى; (accord. to different copies of the K; [the latter perhaps fem. of ↓ أَسْوَأُ like the former, of the same class as دَفْأَى and دَنْأَى, or fem. of ↓ سَوْآنُ, like عَطْشَى fem. of عَطْشَانُ;]) or so both of these; (TA;) or so ↓ سَوْءَةٌ سَوْآءُ: (S:) [or this last means a property, &c., that is very evil &c.] One says, سَوْءَةً لِفُلَانٍ May a disgracing action or thing befall such a one; [or disgrace, or shame, to such a one;] using the accus. case because it is an expression of reviling and imprecation. (Lth, TA.) [See also سَيِّئَةٌ and سُوْءَى.] — — السَّوْءَةُ السَّوْءَى ↓ [or السَّوْءَةُ السَّوْآءُ ↓] also means The contrarious wife or woman. (TA.) سَايَةٌ as used in the saying ضَرَبَ فُلَانٌ عَلَى فُلَانٍ سَايَةً is held by some to be originally with ء, and of the measure فَعْلَةٌ, from السَّوْءُ; so that the saying means Such a one did to such a one a thing that caused displeasure to him; and did evil to him: others hold that the saying means such a one made a way to do what he desired to such a one; in which case, ساية is of the measure فَعْلَةٌ from سَوَّيْتُ; originally سَوْيَةٌ, which is changed into سَيَّةٌ, and then into سَايَةٌ, in like manner as دِوَّانٌ is changed into دِيوَانٌ. (Aboo-Bekr, TA.) [See the same word in art. سوى.] سَوْءَى: see سَوْءَةٌ, in two places. سُوْءَى is [fem. of ↓ أَسْوَأُ, q. v., as meaning More, and most, evil, bad, abominable, foul, unseemly, unsightly, or ugly: and is also] a subst. signifying an evil, a bad, an abominable, a foul, or an unseemly, action; (Msb, TA;) i. q. فَعْلَةٌ سَيِّئَةٌ [and سَيِّئَةٌ alone]: in this sense, [as well as in the former,] (TA,) contr. of حُسْنَى. (S, M, K, TA.) — — In the Kur xxx. 9, (S, TA,) accord. to the reading commonly known, (TA,) [as contr. of الحُسْنَى,] السُّوْءَى means (assumed tropical:) The fire (S, K, TA) of Hell. (TA.) See also سُوْءٌ, last explanation but one. سَوْآءُ: see أَسْوَأُ (of which it is said by some to be fem.) in two places: — — and see also سَوْءَةٌ, in four places. خَزْيَانُ سَوْآنُ is [app. an instance of the alteration of the latter of two epithets to assimilate it to the former, originally خَزْيَانُ أَسْوَأُ, meaning Ashamed, or base, or vile, or ignominious, and evil, bad, &c.,] from القُبْحُ. (M, TA.) — — See also سَوْءَةٌ. سَيِّئٌ, [originally سَيْوِئٌ (as will be shown below, voce سَيِّئَةٌ), then سَيِّيِئٌ, and then سَيِّئٌ,] applied to a thing [of any kind], (Lth, TA,) Evil, bad, abominable, foul, unseemly, unsightly, or ugly; (Lth, Msb, TA;) contr. of حَسَنٌ: (Msb:) sometimes contracted into ↓ سَيْءٌ, like as هَيِّنٌ is contracted in هَيْنٌ, and لَيِّنٌ into لَيْنٌ; as in the saying of Et-Tuhawee, وَلَا يَجْزُونَ مِنْ حَسَنٍ بِسَيْءٍ وَلَا يَجْزُونَ مِنْ غِلَظٍ بِلِينِ [And they will not requite good with evil, nor will they requite roughness with gentleness]. (S.) You say قَوْلٌ سَيِّئٌ [An evil saying; or] a saying that displeases. (M, TA.) And فَعْلَةٌ سَيِّئَةٌ [An evil action or deed]. (TA.) And it is said in the Kur [xxxv. 41], وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ [And in the plotting of that which is evil; but the evil plotting shall not beset any save the authors thereof]. (M, TA.) One says also, فُلَانٌ سَيِّئُ الاِخْتِيَارِ [Such a one is evil in respect of choice, or preference]. (S.) [See also the next paragraph.] سَيِّئَةٌ [fem. of سَيِّئٌ, q. v.: and also a subst., being transferred from the category of epithets to that of substs. by the affix ة], originally سَيْوِئَةٌ, (S,) An evil act or action; contr. of حَسَنَةٌ; (Msb;) a fault, an offence, or an act of disobedience; or such as is intentional; a sin, a crime, or an act of disobedience for which one deserves punishment; syn. خَطِيْئَةٌ: (M, K:) pl. سَيِّئَاتٌ. (TA.) It is said in a trad., الحَسَنَةُ بَيْنَ السَّيِّئَتَيْنِ [The good act is between the two evil acts]; meaning that the exceeding of the just bounds is a سَيِّئَة, and the falling short thereof is a سَيِّئَة, and the pursuing a middle course between these two is a حَسَنَة. (TA.) [See also سَوْءَةٌ and سُوْءَى.] — — Also; tropically, (tropical:) The recompense of a سَيِّئَة properly so termed [i. e. as expl. above]. (Msb in art. مكر.) — — An evil, or evil accident; a calamity; a misfortune; (Ksh in iv. 81;) a trial, or an affliction; opposed to حَسَنَةٌ; (Ksh and Bd in iv. 80;) scarcity of herbage, or of the goods, conveniences, and comforts, of life; straitness of circumstances; and unsuccessfulness; thus [likewise] opposed to حَسَنَةٌ in the Kur iv. 80. (Er-Rághib, TA in art. حسن.) أَسْوَأُ; fem. سُوْءَى: see the latter word. One says, هُوَ أَسْوَأُ القَوْمِ He is the most evil, &c., of the people, or party; syn. أَقْبَحُهُمْ: and هِيَ السُّوْءَى She is the most evil, &c. (Msb.) And the [common] people say أَسْوَأُ الأَحْوَالِ, meaning The [worst, or] most scanty, and weakest, of states or conditions. (Msb.) — [Also,] applied as an epithet to a man, (El-Umawee, M, TA,) Evil, bad, abominable, foul, unseemly, unsightly, or ugly: (ElUmawee, M, K, TA:) fem. ↓ سَوْآءُ, (El-Umawee, M, K,) which is thus applied to a woman; (ElUmawee, S, M;) or this is an instance of the measure فَعلاَءُ having no [masc. of the measure] أَفْعَلُ. (M, TA.) See also سَوْءَةٌ, in four places. It is said in a trad. (M, TA) of the Prophet, or of 'Omar, (TA,) وَلُودٌ خَيْرٌ مِنْ حَسْنَآءَ عَقِيمٍ ↓ سَوْآءُ [An ugly prolific woman is better than a beautiful barren one]. (M, TA.) مَسَآءَةٌ an inf. n. of سَآءَهُ: (S, M, K:) and [also a subst. signifying An evil, as being] a cause of grief or vexation; contr. of مَسَرَّةٌ: originally مَسْوَأَةٌ: and therefore the pl. is ↓ مَسَاوٍ, for مَسَاوِئُ; (Msb;) signifying also vices, faults, defects, or imperfections; (S, Msb, K, TA;) and diseases; (S, TA;) and acts of disobedience: (Msb:) so in the saying, بَدَتْ مَسَاوِيهِ His acts of disobedience, and vices, faults, &c., appeared: (Msb:) and الخَيْلُ تَجْرِى عَلَى مَسَاوِيهَا Horses run, notwithstanding their vices, or faults, &c., (S, Meyd, K,) and diseases; (S, Meyd;) for their generousness impels them to do so: (S, Meyd, K: but omitted in the CK:) and in like manner, the ingenuous generous man bears difficulties, and defends, or protects, what he is bound to defend or protect, or to regard as sacred, or inviolable, though he be weak, and practises generosity in all circumstances: (Meyd, TA:) or it is applied in relation to the protection and defence of what should be sacred, or inviolable, or of wives, or women under covert, and the members of one's household, notwithstanding harm, or injury, and fear: or it means that one may seek to defend himself by means of a man though there be in him qualities disapproved: (MF, TA:) but accord. to Lh, المَسَاوِى has no proper sing., like المَحَاسِنُ: (Meyd, TA: *) accord. to some of the writers on inflection, it is the contr. of المَحَاسِنُ, and an anomalous pl. of السُّوْءُ, being originally with ء. (TA.) مَسَاوٍ: see the next preceding paragraph. سوب سُوبَةٌ A long, or far, journey; like سُبْأَةٌ; (K, TA;) of which it is a dial. var.: a short journey is termed سُرْبَةٌ. (TA.) سُوبِيَةٌ A well-known [beverage of the kind called] نَبِيذ, prepared from wheat, and much drunk by the people of Egypt, (L, TA,) at their festivals: (TA:) and also prepared from rice: (MF, TA:) [also from the pips of a species of melon, called in Egypt عَبْدَلَّاوِىّ; (see art. عبد; and see also White's " Abdollatiphi Hist. Aegypti Compendium," pp. 52-3; or De Sacy's transl., pp. 34-5;) moistened and pounded, and steeped in water, which is then strained, and sweetened with sugar:] it is mentioned in a trad. and by several writers. (TA.) سوج 1 سَاجَ نَسِيجَهُ بِالمِسْوَجَةِ, said of a weaver, He passed the مِسْوَجَة, i. e. the sprinkling instrument, to and fro over his web [to dress the warps with the preparation termed سَوْج]. (A, TA. *) — — [Hence, app., unless the reverse be the case, the inf. n.] سَوَجَانٌ signifies The act of going and coming: (AA, O, K, TA:) asserted by some to be سَوْجَانٌ, [and thus it is in the CK,] but this is a mistake. (TA.) You say, سَاجَ, aor. يَسُوجُ, inf. n. سَوْجٌ [and سَوَجَانٌ], He, or it, went and came. (TA.) — — And ساج, (IAar, O, K,) aor. as above, (IAar, O,) inf. n. سَوْجٌ and سُوَاجٌ and سَوَجَانٌ, He went along gently, softly, or in a leisurely manner. (IAar, O, K.) IAar cites the following [as an ex. of an epithet hence derived]: غَرَّآءَ لَيْسَتْ بِالسَّؤُوجِ ↓ الجِلْبِحِ

[A female fair in face: she is not the ugly old woman that goes along gently, or softly, by reason of decrepitude]. (O.) 2 سوّج عَلَى الكَرْمِ (A, Msb) وَنَحْوِهِ (Msb) He made a سِيَاج, i. e. an enclosure (A, Msb) composed of thorns and the like, (Msb,) around the grape-vines (A, Msb) and the like; as also سيّج, with ى, agreeably with the word سياج [from which it is derived]: (Msb:) and سيّج حَائِطَهُ, inf. n. تَسْيِيجٌ, he made an enclosure (K and TA in art. سيج) of thorns and the like (TA in that art.) around his garden of palm-trees or vines. (K and TA in the same art.) سَاجٌ [The teak-tree; tectona grandis; to which the name of ساج is applied in Pers.; remarkable for its huge size, and enormous leaves: or the Indian, or Oriental, plane-tree: or the Indian plantain-tree: (see De Sacy's Chrest. Ar., sec. ed., iii. 473:)] a certain species of tree, (S, A, Mgh, O, Msb, K,) of great size, (Msb,) growing to a very great size, (Mgh,) that grows only in India, and is conveyed thence to other countries; (Mgh, Msb;) so they say: (Mgh:) Z says, (Msb,) it is a black, heavy, wood, which is brought from India, (A, Msb,) in pieces made of an oblong form, and squared, (A,) and which the woodfretter can hardly, or not at all, wear, or waste; (A, Msb;) and he says that its pl. is سِيجَانٌ: (Msb: [but this is said in the A only to be pl. of ساج meaning " a rounded, wide, طَيْلَسَان: "]) some say that it resembles ebony, but is less black: (Msb:) accord to the A, Noah's ark was made of it: but several authors say that it is related in the Book of the Law revealed to Moses that it was made of the صَنَوْبَر [or pine-tree]; and some say that the صنوبر is a species of the ساج: (TA:) AHn describes it, (O, TA,) on the authority of one who had seen it in its places of growth, (O,) as a species of tree that grows to a great size, tall and wide, having leaves like the shields of the Deylem (الدَّيْلَم, q. v.), with one of which leaves a man may cover himself, and it will protect him from the rain, and it has a sweet odour, like the odour of the leaves of the walnut, and is fine and soft, or smooth; (O, TA,) the elephants [he says] are fond of it, and of the leaves of the banana, both of which they eat: it is not of the trees that grow in the land of the Arabs, nor does it grow in any country except those of India and the Zenj; nor does any tree grow so tall, nor any so big: (O:) ↓ سَاجَةٌ is the n. un.; and its pl. is سَاجَاتٌ: (Msb:) and it signifies a piece of wood of the tree called ساج, made of an oblong form, and squared, as brought from India; (A, * Mgh, TA;) such as is cut and prepared for a foundation and the like: (Mgh:) one says, فِى أَسَاسِ بِنَائِهِ سَاجَةٌ [In the foundation of his building is a piece of wood of the ساج cut in an oblong form, and squared]: (A:) a ساجة from which a door is cloven, or divided off lengthwise, is called سَلِيجَةٌ: (TA:) and the term سَاجَةٌ is also applied to the board, or tablet, [of wood of the ساج,] upon which stand [or rest] the two scales of the balance when one weighs with it. (Ham. p. 818.) — Also A [garment of the kind called] طَيْلَسَان of the colour termed خُضْرَة [here meaning a dark, or an ashy, dust-colour]: (S, A, O, K:) or a black طيلسان: (IAar, O, K:) or a large, thick, or coarse, طيلسان: (TA:) or a طيلسان made of a round form, (A, TA,) and wide: (A:) or a طيلسان hollowed out in the middle (مُقَوَّرٌ); so woven: (Az, O, Msb:) this last is said to be meant in a trad. in which it is said that the Prophet used to wear in war such قَلَانِس [pl. of قَلَنْسُوَةٌ, q. v.,] as were [made] of سِيجَان: (TA:) سِيجَانٌ is the pl.: (T, S, A, O, Msb:) the dim. is ↓ سُوَيْجٌ. (TA.) It is tropically applied to signify (tropical:) A [garment of the kind called] كِسَآء made of a square form, or four-sided; and is described as a sort of مِلْحَفَة, woven. (TA.) As meaning a طيلسان, it is said by some, that its ا is originally ى. (L, TA.) — — It is also used, by a poet, in the manner of an epithet, as meaning Of the colour termed خُضْرَة [expl. above]. (TA.) سَوْجٌ A preparation of clay, [app. made into a sort of ooze, and] cooked; with which the weaver does over [i. e. dresses] the warps of the web. (TA. [See 1, first sentence.]) سَاجَةٌ n. un. of سَاجٌ, q. v. (Msb.) سَؤُوجٌ [an epithet from سَاجَ in the last of the senses assigned to it above]: see 1, last sentence. سُوَيْجٌ A small طَيْلَسَان of the kind called سَاج, q. v. (TA.) سِيَاجٌ An enclosure (A, Msb) made with thorns and the like (Msb) around grape-vines (A, Msb) and the like: (Msb:) an enclosure made with trees around grape-vines or a garden: (L in art. سيج:) an enclosure (O and K in that art.) of any kind (O) around a thing, such as palm-trees and grape-vines: (O, K:) and a wall (O, K) of any kind, whether roofed or not roofed: (O:) pl. [of pauc.] أَسْوِجَةٌ and [of mult.] سُوجٌ; (A, Msb;) the latter originally سُوُجٌ, like كُتُبٌ pl. of. كِتَابٌ. (Msb.) Fei makes the medial radical letter to be و, and so do [Z and] AHei and most of the grammarians: Az [and Sgh] and IM hold it to be ى. (TA.) مِسْوَجَةٌ The sprinkling instrument (مِرَشَّة, A) which the weaver passes to and fro over his web [to dress the warps with the preparation termed سَوْج]. (A, TA. *) كِسَآءٌ مُسَوَّجٌ A [garment of the kind called] كساء made into a ساج: (A:) or, made round (O, K, TA) and wide, or ample: (TA:) and also applied to signify such as is made square, or four-sided. (TA.) سوح سَاحٌ [originally سَوَحٌ]: see what follows. سَاحَةٌ [originally سَوَحَةٌ] The court, or open area, of a house; i. e. a spacious vacant part or portion thereof, in which is no building; (Msb voce عَرْصَةٌ;) a part of a house in which is no building nor roof: (Har p. 33:) its بَاحَة: (S:) or its yard; i. e. a spacious place in front of a house: (Msb in the present art.:) or a wide, or spacious, place, among the dwellings of a tribe: and a side, region, quarter, or tract; or a lateral, or an outward or adjacent, part or portion; syn. نَاحِيَةٌ: (K:) the pl. is ↓ سَاحٌ [or rather this is a coll. gen. n. of which ساحة is the n. un.] and [the pl. is] سَاحَاتٌ (S, Msb, K) and سُوحٌ; (S, K;) the last like بُدْنٌ pl. of بَدَنَةٌ, and خُشْبٌ pl. of خَشَبَةٌ: (S:) the dim. is ↓ سُوَيْحَةٌ. (TA.) [See also 7 in art. سيح.] One says, عَمَرَ اللّٰهُ سَاحَتَكَ [May God people thy court, or yard; or make it to be well stocked with people and the like]. (A.) And in a case of drought you say, اِحْمَرَّ اللُّوحُ وَاغْبَرَّ السُّوحُ [The air, or atmosphere, has become red, and the courts, or yards, have become very dusty]. (A.) You say also, إِنَّهُ لَبَرِىْءُ السَّاحَةِ, a phrase like إِنَّهُ لَبَرِىْءُ العَذِرَةِ [expl. in art. عذر]. (TA in art. عذر.) سُوَيْحَةٌ dim. of سَاحَةٌ, q. v. (TA.) سوخ 1 سَاخَتْ قَوَائِمُهُ, (S, Msb, K,) or قَوَائِمُ الدَّابَّةِ, (A,) فِى الأَرْضِ, (S, Msb,) or بِالأَرْضِ, (A,) aor. تَسُوخُ, (S, A, Msb,) inf. n. سَوْخٌ (L, Msb) and سُؤُوخٌ and سَوَخَانٌ, (L,) His legs, or the legs of the beast, sank into the ground: (Msb, * TA:) or sank, and became concealed, in the ground or earth: (S, Msb, * TA:) and so سَاخَتْ, aor. تَسِيخُ, (S, Msb, TA,) inf. n. سَيْخٌ (Msb) [and سَيَخَانٌ: see art. سيخ]: and in like manner one says of the feet: (A, TA:) like ثَاخَتْ. (S, K.) — — And سَاخَ, (L, K,) aor. يَسُوخُ, (L,) It (a thing) sank [in water &c.], or subsided; syn. رَسَبَ. (L, K.) — — And سَاخَتْ بِهِمُ الأَرْضُ, (A, L, Msb, K,) aor. تَسُوخُ, (L, Msb,) inf. n. سَوْخٌ (L, Msb, K) and سُؤُوخٌ and سَوَخَانٌ, (L, K,) The ground, or earth, sank with them; or sank with them and swallowed them up or enclosed them; syn. اِنْخَسَفَتْ, (L, K,) or خَسَفَتْ: and so سَاخَتْ, aor. تَسِيخُ, inf. n. سَيْخٌ. (Msb.) 4 اساخهُ He (God) made him, or it, to sink into, or to sink and become concealed in, the ground or earth. (Msb.) 5 تسوّخ He fell into a place rendered very slimy by rain; (L, K;) or into mud rendered very watery by rain; as also تزوّخ. (L.) صَارَتِ الأَرْضُ سُوَّاخًا (L, K) and ↓ سُوَّاخًا (L) and ↓ سُوَّاخَى, (L, K,) or ↓ سَوَاخَى, of the measure فَعَالَى, (S,) said in the K to be a mistake, but the S is not the only lexicon in which it is thus written, (TA,) The earth became very slimy by reason of rain. (S, L, K.) سَوَاخَى: see the next preceding paragraph. فِيهِ سَوَاخِيَةٌ In it is much mud. (K.) صَارَتِ الأَرْضُ سُوَّاخًا i. q. سُوَاخًا, q. v. (L.) سُوَّاخَى Mud rendered very watery by rain. (L.) See صَارَتِ الأَرْضُ سُوَاخًا, above. — — Also, and ↓ مَسْوَخَةٌ, Tumid earth that breaks in pieces when trodden upon. (L voce رَخَّآءٌ.) — — بَطْحَآءُ

سُوَّاخَى [A wide water-course, or channel of a torrent, containing fine, or minute, or broken, pebbles, &c.,] into which the feet sink, or in which the feet sink and become concealed. (L.) سُوَيْخَةٌ dim. of سُوَّاخَى. (L, K.) مَسْوَخَةٌ: see سُوَّاخَى. سود 1 سَادَ, aor. يَسُودُ, inf. n. سِيَادَةٌ (Msb, TA) and سُودٌ and سُودَدٌ [and its vars. mentioned in the next sentence] and سَيْدُودَةٌ, (TA,) or سُودَدٌ is a simple subst. signifying as expl. below, (Msb,) He was, or became, [a سَيِّد, i. e. chief, lord, master, &c.; or] possessed of glory, honour, dignity, eminence, exalted or elevated state, or nobility. (Msb, TA.) — — [It is also trans.:] you say, سَادَ قَوْمَهُ, (S, M, * A,) aor. يَسُودُهُمْ, (S, A,) inf. n. سِيَادَةٌ (S, M, K *) and سُودٌ (M, K *) and سُودَدٌ, (S, M, A, K *) in which last the [final] د is added to render the word quasi-coordinate to words of the measure فُعْلَلٌ, as جُنْدَبٌ and بُرْقَعٌ, (S,) and سُودُدٌ and سُؤْدَدٌ (M, TA *) and سُؤْدُدٌ, (M, K, *) of the dial. of Teiyi, (M,) and سَيْدُودَةٌ, (S, M,) He was, or became, the سَيِّد [or chief, lord, master, &c.,] of his people; (S;) [he ruled his people, or held dominion over them;] and ↓ اِسْتَادَهُمْ signifies the same. (M, L.) And سَادَهُ, inf. n. سِيَادَةٌ and سِيَادٌ and سُودَدٌ [&c.], He exercised rule, or dominion, over him. (MA.) [See also سُودَدٌ below.] — — [Hence,] سَادَتْ نَاقَتِى المَطَايَا (tropical:) My she-camel left behind the [other] camels or beasts. (A, TA.) — — سَاوَدَنِى فَسُدْتُهُ: see 3. — سَوِدَ and سَادَ as syn. with اِسْوَدَّ: see this last, in three places. — سَادَهُ as syn. with سَاوَدَهُ: see this latter. — سَادَ, aor. يَسُودُ, also signifies He drank water such as is termed مَسْوَدَة, which occasions a disease termed سُوَادِ. (M, K.) — — And سِيدَ, (M,) or سُئِدَ, like عُنِىَ, (K,) He was, or became, affected with السُّوَاد. (M, K. [In the former, the context indicates that this means here a disease that attacks the liver from eating dates: in the latter, that it here means a disease incident to sheep or goats.]) 2 سوّدهُ قَوْمُهُ, [inf. n. تَسْوِيدٌ,] His people made him a سَيِّد [i. e. chief, lord, &c.; generally meaning over them]. (S, M, * A.) It is said in a trad. of 'Omar, تَفَقَّهُوا قَبْلَ أَنْ تُسَوَّدُوا, (M,) or ↓ تَسَوَّدُوا [for تَتَسَوَّدُوا], (O,) meaning Learn ye knowledge, or science, before ye be [made] chiefs, looked at; for if ye learn not before that, ye will be ashamed to learn after becoming advanced in age, or attaining to full growth, (بَعْدَ الكِبَرِ,) and so will remain ignorant, taking it [i. e. knowledge] from the younger ones, and that will lower your estima- tion: (M:) or the meaning is, before ye be married, and become masters of houses, or tents, and be diverted by the marriage-state from [the acquisition of] knowledge, or science. (Sh, O.) [See also 5.] — — سوّد also signifies He slew: (Az, TA:) or [the inf. n.] تَسْوِيدٌ signifies the slaying of سَادَة [i. e. chiefs, lords, &c., pl. of سَيِّد]. (K.) — — [And accord. to the K, تَسْوِيدٌ is also syn. with جُرْأَةٌ The being bold, daring, brave, or courageous: but accord. to the O, سَوَّدَ signifies خَرِئَ He voided his excrement, or ordure; as though from what next follows: which of these two explanations is right (for it seems improbable that both are right) I find no ex. to indicate.] — سَوَّدْتُهُ, (S, M, * TA,) or سوّدته بِالسَّوَادِ, inf. n. تَسْوِيدٌ, (Msb,) I blackened it; made it, or rendered it, أَسْوَد [i. e. black]; (S, * M, Msb; *) I changed its بَيَاض [or whiteness] to سَوَاد [or blackness]. (TA.) — — [Hence, سوّد وَجْهَهُ lit. He, or it, blackened his face: meaning (assumed tropical:) rendered his face expressive of sorrow, or displeasure; or grieved, or displeased, him: and also, disgraced him: see the contr. بَيَّضَ: and see also 9. — — Hence also سوّد meaning He wrote anything in a rough manner, as one writes the first draught, or original copy, of a book or the like; contr. of بَيَّضَ in this sense also: probably post-classical.] — — And سَود الإِبِلَ, (S, M, O,) inf. n. تَسْوِيدٌ, (S, K,) (assumed tropical:) He beat, or pounded, old worn-out hair-cloth, and applied it as a remedy to the galls, or sores, on the backs of the camels. (Fr, A'Obeyd, S, M, O, K. *) — — And سَوِّدُوا ضَيْفَكُمْ (assumed tropical:) Feed ye your guest with something to allay the craving of his stomach before the morning-meal (الغَدَآء). (ElUmawee, TA in art. لهج.) 3 سَاوَدَنِى فَسُدْتُهُ ↓ سَاوَدَ (S, A, K, * &c.) He vied with me, or contended with me for superiority, in the rank, or quality, or qualities, of a سَيِّد [or chief, lord, &c.], and I overcame, or surpassed, him therein: (S, A, L, K: *) — and also He vied with me in blackness, and I surpassed him therein. (S, L, K. *) — — And ساودهُ, inf. n. سِوَادٌ, He met him in the blackness of the night. (M, L.) — — And سَاوَدْتُهُ, (S, A, O,) inf. n. سِوَادٌ (S, O, K *) and مُسَاوَدَةٌ, (S,) (tropical:) I spoke secretly with him; (S, A, O, K; *) because you bring near your سَوَاد [or person] to his [when you so speak with another]; or [because] originally meaning I brought near my سَوَاد, i. e. person, to his: (S:) or ساودهُ, inf. n. سِوَادٌ, signifies he spoke secretly with him, and so brought near his سَوَاد to his [the other's]; as also ↓ سَادَهُ, inf. n. سَوْدٌ. (M.) It was said to the daughter of El-Khuss, Wherefore didst thou commit fornication? (S, O, L,) or What caused thee to commit fornication? or Wherefore didst thou become pregnant? (M, L,) thou being the mistress of thy people? (S, O, L:) and she answered, قُرْبُ الوِسَادِ وَطُولُ السِّوَادِ, (S, M, O, L, [in my two copies of the S قُرْبَ and طُولَ, as though a verb were understood,]) i. e. [The nearness of the pillow, and the long continuance of] secret speaking with another: (Lh, M, L:) or, as some say, السواد here means the enticing to جِمَاع: or, as others say, الجِمَاع itself [if the question put to her were the last mentioned above]. (M, L.) — — ساودهُ also signifies (assumed tropical:) He acted deceitfully, or guilefully, with him: (K:) or he endeavoured to turn him [to a thing] by blandishment, or by deceitful arts; or to entice him; as shown above. (TA.) — — And (assumed tropical:) He drove him away; namely, a lion. (O, K.) — — And ساودت الإِبِلُ النَّبَاتَ (assumed tropical:) The camels laboured at the herbage with their lips, and could not master it, because of its shortness (O, K) and its scantiness. (K.) 4 أَسَادَ and أَسْوَدَ He begat a boy that was a سَيِّد [or chief, lord, &c.]: (S, O, K:) or they signify, (O, K,) or signify also, (S,) he begat a black boy: (S, O, K:) or he had a black child born to him: (M:) and اسودت she brought forth black children. (A.) 5 تسوّد He became married: (K:) or he became married, and master of a house, or tent. (Sh, O.) See 2, second sentence. 8 إِسْتَوَدَ see 1. — — استادوا بَنِى فُلَانٍ They slew the سَيِّد [or chief, lord, &c.,] of the sons of such a one: (AZ, S, M, O, K:) or (so in the K, but in the S and O " and in like manner ") they took him captive: (S, O, K:) or they asked, or demanded, of him a woman in marriage. (IAar, S, M, O, K.) And استاد القَوْمَ, and فِى القَوْمِ, and مِنْهُمْ, He asked, or demanded, in marriage, a سَيِّدَة [or woman of rank or quality], among the people: (M:) or استاد فِى بَنِى فُلَانٍ, and مِنْهُمْ, he married one of the chief, or noble, women of the sons of such a one. (IAar, O.) And استاد He married among سَادَة [or chiefs, lords, &c.]. (L.) 9 اسوّد, (S, M, Msb, K,) inf. n. إِسْوِدَادٌ; (S, K;) and ↓ اسوادّ, (S, M, K,) inf. n. إِسْوِيدَادٌ; (S, K;) and in poetry it is allowable to say ↓ اِسْوَأَدَّ, to avoid the concurrence of two quiescent letters; imperative [of ↓ the second] إِسْوَادِدْ, and the last two letters in this may be incorporated together [so that you may say إِسْوَادّ]; (S;) said of a thing; (S, Msb;) and ↓ سَوِدَ, (S, M, Msb,) said of a man, (S, TA,) and of a thing, (TA,) aor. يَسْوَدُ; (Msb;) and ↓ سَادَ, (M,) first pers. سُدْتُ, a form used by some; (S;) It, and he, became أَسْوَد [i. e. black]: (S, M, Msb, K:) and ↓ اسوادّ it, or he, became intensely so. (TA.) Nuseyb says, فَلَمْ أَمْلِكْ سَوَادِى وَتَحْتَهُ ↓ سَوِدْتُ قَمِيصٌ مِنَ القُوهِىِّ بِيضٌ بَنَائِقُهُ [I am black, (for Nuseyb was a slave,) and am not master of my person; but beneath it, or within it, is a shirt like the cloth of Koohistán, the gores of which are white: by this قميص he means his heart; القَمِيصُ, or قَمِيصُ القَلْبِ, tropically meaning " the pericardium; " and, by a synecdoche, "the heart itself, with its appertenances "]. (S, TA.) — — [Hence,] اسودّ وَجْهُهُ [lit. His face became black: meaning] (tropical:) his face became expressive of grief, or sorrow, or displeasure, occasioned by fear [&c.]: (Bd in iii. 102:) he became grieved, sorrowful, or

displeased; and confounded, or perplexed, and unable to see his right course, by reason of shame, or in consequence of a deed that he had done (Bd in xvi. 60) [&c.: and often meaning he became disgraced]: opposed to اِبْيَضَّ. (Bd in iii. 102.) 11 إِسْوَادَّ see 9, in three places. Q. Q. 4 اِسْوَأَدَّ: see 9, first sentence. سَوْدٌ A سَفْح (M, K, TA) of a mountain, (M, TA,) [app. meaning, in this case, a low tract at the base, or foot, of a mountain,] forming a narrow strip of ground, (M, TA,) rough and black, (M,) or level, abounding with black stones, (K, TA,) which are rough, and the predominant colour whereof is blackness; seldom found but at a mountain in which is a mine: so says Lth: or a piece of ground in which are black rough stones resembling dry human dung: (TA:) or land, or ground, in which blackness predominates, which is seldom anywhere but at a mountain in which is a mine: (Msb:) pl. أَسْوَادٌ: (M, TA:) and ↓ سَوْدَةٌ signifies a portion thereof; (M, Msb, K, TA;) and the pl. of this is سَوْدَاتٌ, and the pl. of سَوْدَاتٌ is ↓ أَسْوَادَتٌ, which occurs in a trad. (TA.) سُودٌ: see سُودَدٌ. سَيْدٌ a contraction of سَيِّدٌ, q. v. سِيدٌ: see art. سيد. سَوْدَةٌ: see سَوْدٌ — — Also (assumed tropical:) Land in which are palm-trees: opposed to بَيْضَةٌ. (TA in art. بيض. [See also السَّوْدَآء, voce أَسْوَدُ, near the end.]) سُودَدٌ a subst. from سَادَ, inf. n. سِيَادَةٌ; signifying [The rank, station, or condition, or the quality or qualities, of a سَيِّد; i. e. chiefdom, lordship, mastery, &c.; or] glory, honour, dignity, (Msb,) or eminence, exalted or elevated state, or nobility: (M, Msb:) or this word, (S, M, K,) and its vars. سُودُدٌ and سُؤْدَدٌ (M, TA) and سُؤْدُدٌ, (M, K,) of the dial. of Teiyi, (M,) and ↓ سُودٌ, (M, K,) are syn. with سِيَادَةٌ (S, M, K) and سَيْدُودَةٌ as inf. ns. of سَادَ [q. v.]. (S, M.) سَوْدَآءُ fem. of أَسْوَدُ [q. v.]. (Msb.) سَوْدَانَةٌ or سُودَانَةٌ: see سَوْدَانِيَّةٌ. سِيدَانَةٌ: see سِيدٌ, in art. سيد. سَوْدَانِيَّةٌ, (M, A, TA,) or سُودَانِيَّةٌ, (Mgh, O,) and ↓ سَوْدَانَةٌ, (M, O,) or سُودَانَةٌ, with damm, like the first, (TA,) and ↓ سَوَادِيَّةٌ (A, K) and ↓ أَسْوَدُ (K) all signify the same; (TA;) A certain bird, that eats grapes: or i. q. عُصْفُورٌ [i. e. the sparrow; or a bird of the passerine kind]: (K:) or a certain small bird, (A, Mgh, O, TA,) having a long tail, (Mgh,) resembling the عصفور, (TA,) sometimes (Mgh) called also ↓ العُصْفُورُ الأَسْوَدُ, (Mgh, O,) of such a size that it may be grasped in the hand, that eats grapes (A, Mgh, O, TA) and dates (A, TA) and locusts. (Mgh, O, TA.) سَوَادٌ Blackness; contr. of بَيَاضٌ; (M, Mgh;) a certain colour, (S, Msb,) well known. (Msb.) One says, لَقِيَهُ فِى سَوَادِ اللَّيْلِ [He met him in the blackness of night]. (TA.) And الشَّاةُ تَمْشِى فِى سَوَادٍ وَتَأْكُلُ فِى سَوَادٍ وَتَنْظُرُ فِى سَوَادٍ [The sheep, or goat, walks in blackness, and eats in blackness, and looks in blackness]; meaning the blackness of its legs and of its mouth and of what is around its eyes. (Mgh, * Msb.) And إِذَا كَثُرَ البَيَاضُ قَلَّ السَّوَادُ [When whiteness becomes much, blackness becomes little]; by whiteness meaning milk; and by blackness, dates. (TA.) — — Black clothing. (Mgh in art. بيض. [See its contr. بَيَاضٌ.]) — — [Hence,] سَوَادُ القَلْبِ (S, M, A, K) and ↓ سَوَادَتُهُ (M) and ↓ أَسْوَدُهُ and ↓ سَوْدَاؤُهُ (S, M, K) and ↓ سُوَيْدَاؤُهُ, (S, M, A, K,) the last a dim., (TA,) The heart's core; the black, or inner, part of the heart: or a black thing in the heart: or the black clot of blood that is within the heart [resembling a piece of liver (Zj in his " Khalk el-Insán ")]: or the heart's blood: i. q. حَبَّتُهُ: (S, M, K, TA:) or, as some say, دَمُهُ. (M, TA.) One says, اِجْعَلْهُمْ فِى سَوَادِ قَلْبِكَ (A, TA) and ↓ سُوَيْدَائِهِ (A) (tropical:) [Place them in the inmost part of thy heart; i. e. give them the best, or most intimate, place in thy affections]. (A, TA.) — — سَوَادُ البَطْنِ signifies The liver. (L, TA.) — — سَوَادٌ is also syn. with شَخْصٌ (tropical:) [as meaning A person; and also, in a more general sense, a bodily, or corporeal, form or figure or substance]; (A'Obeyd, S, M, A, Msb, K;) of a man, and of other things; (Msb;) expressly said by A'Obeyd to be of any article of household goods or utensils and furniture and the like, and of other things: (M:) because appearing black when seen from a distance: (TA:) pl. أَسْوِدَةٌ and أَسَاوِدُ, (S, M, A,) the latter a pl. pl. (S, M.) El-Asshà says, تَنَاهَيْتُمْ عَنَّا وَقَدْ كَانَ فِيكُمْ أَسَاوِدُ صَرْعَى لَمْ يُوَسَّدْ قَتِيلُهَا [Ye refrained from retaliating upon us when there were among you prostrate persons the slain whereof had not been pillowed in graves]: by the اساود meaning the شُخُوص of the slain. (S.) And it is said in a trad., إِذَا رَأَى أَحَدُكُمْ سَوَادًا بِلَيْلٍ فَلَا يَكُنْ أَجْبَنَ السَّوَادَيْنِ فَإِنَّهُ يَخَافُكَ كَمَا تَخَافُهُ [When any one of you sees a bodily form, or a person, by night, let him not be the more cowardly of the two bodily forms, or persons; for he feareth thee, like as thou fearest him]: سوادا here meaning شَخْصًا. (L.) The saying لَا يُزَايِلُ سَوَادِى بَيَاضَكَ is expl. by As as meaning لَا يُزَايِلُ شَخْصِى شَخْصَكَ [i. e. My person will not separate itself from thy person]: سَوَادٌ, with the Arabs, meaning شَخْصٌ, and in like manner بَيَاضٌ. (IAar, L.) [Hence, app.,] قَالَ لِىَ الشَّرُّ أَقِمْ سَوَادَكَ [as though lit. signifying Evil said to me, Erect thy person]; meaning (assumed tropical:) be thou patient: a prov. (TA.) — — As its pl. أَسَاوِدُ means the شُخُوص of the vessels of a house, [accord. to the statement of A'Obeyd cited above,] such as the مِطْهَرَة and the إِجَّانَة and the جَفْنَة, these being called أَسَاوِدُ الدَّارِ, it is also used as meaning (assumed tropical:) Household goods or utensils or furniture and the like, absolutely. (Har p. 495.) [And in like manner] the sing. is also used as meaning (assumed tropical:) The travelling-apparatus and baggage and train (ثَقَل) of a commander: (S:) and (assumed tropical:) the tents and apparatus and beasts and other things, collectively, of an army. (TA.) — — Also, the sing., (assumed tropical:) Property, or cattle, &c.; syn. مَالٌ: (Aboo-Málik, TA:) or much thereof; (A'Obeyd, S, K;) as in the saying لِفُلَانٍ سَوَادٌ [To such a one belongs much property, &c.]. (A'Obeyd, S.) — — Also (tropical:) A collection, company, or collective body, of men; (M, A, L;) as in the saying كَثَّرْتُ سَوَادَ القَوْمِ بِسَوَادِى (tropical:) [I increased the number of the collective body of the people, or party, by my person]: (A, TA:) and ↓ أَسْوِدَاتٌ and أَسَاوِدُ are used in the same sense; (M;) or [rather] as pls. of this meaning: (L, TA:) or all these as meaning (assumed tropical:) sundry, distinct or separate, sorts of men, or people: (M:) [but] سَوَادُ المُسْلِمِينَ means (assumed tropical:) the collective body of the Muslims: (Mgh, Msb:) and so السَّوَادُ الأَعْظَمُ, a tropical phrase [in which مِنَ المُسْلِمِينَ is understood]: (A:) or this means (tropical:) the great number of the Muslims agreed in obedience to the Imám. (TA.) (assumed tropical:) The commonalty, or generality, of men of people: (S, K:) (assumed tropical:) the bulk, or main part, of a people: (M, TA:) or (assumed tropical:) the greater number. (Msb.) And (assumed tropical:) A great number (S, Msb, K) of any kind. (S.) — — (assumed tropical:) A collection of palmtrees and of trees in general; on account of their greenness and blackness, because greenness nearly resembles blackness. (M, L.) — — And (tropical:) The rural district of any province; i. e. the district around the towns or villages, and the رَسَاتِيق [i. e. districts of sown fields with towns or villages], of any province: (M, TA:) or the environs, consisting of towns, or villages, and of cultivated land, (A, TA,) [but more properly applied to the latter than to the former,] of a city, (A,) or of the chief city of a province: (TA:) or the towns, or villages, [but properly with the cultivated lands pertaining to them,] of a province of city: (K:) thus [particularly] of El-Koofeh and El-Basrah: (S, O:) hence, (A,) سَوَادُ العِرَاقِ, (A, Mgh, O, Msb,) or [simply] السَّوَادُ, (K,) the district of towns or villages, and cultivated lands, of El- 'Irák; (O, K; *) or the district between ElBasrah and El-Koofeh, with the towns, or villages, around them; (A;) or extending in length from Hadeethet El-Mowsil to 'Abbádán, and in breadth from El-'Odheyb to Holwán; (Mgh;) so called because of the خُضْرَة [which means both greenness and a colour approaching to blackness] of its trees and its seed-produce; (Mgh, Msb;) for that which is أَخْضَر the Arabs term أَسْوَد because it appears to

be thus at a distance. (Msb.) سُوَادٌ Secret speech with another; as also سِوَادٌ: (M, K, TA:) each a subst. from سَاوَدَهُ, accord. to A'Obeyd: (M, TA:) but [ISd says,] in my opinion the latter is the inf. n. of سَاوَدَ, [and as such it has been mentioned above, (see 3,)] and the former is the simple subst., the two words being like مُزَاحٌ and مِزَاحٌ: (M:) As disallowed the former, but it is authorized by AO and others. (TA.) — Also A certain disease incident to sheep or goats. (K.) — — And A certain disease incident to man; (K;) a pain that attacks the liver, in consequence of eating dates, and that sometimes, or often, kills. (M, TA.) — — And A yellowness in the complexion, and a greenness (خُضْرَة [app. here meaning a blackish hue inclining to greenness]) in the nail, (K, TA,) incident to people from [drinking] salt water. (TA.) سَيِّدٌ, (S, M, K, &c.,) of the measure فَعِيلٌ; [originally سَوِيدٌ, for a reason to be mentioned below; the kesreh upon the و, being deemed difficult of pronunciation, is suppressed, and the quiescent و and ى thus coming thgether, the latter receives the rejected kesreh, and the و is changed into ى and incorporated into the augmentative ى; as in the case of جَيِّدٌ with those who hold it to be originally جَوِيدٌ;] or, accord. to the Basrees, it is of the measure فَيْعِلٌ; [originally سَيْوِدٌ;] (S;) and also ↓ سَيْدٌ; (Mz, 40th نوع, section on the class of هَيْنٌ and هَيِّنٌ;) A chief, lord, or master: (M, L, Mgh, Msb: [accord. to the last of which, this is a secondary signification, as will be seen below:]) a prince, or king: (Fr, L:) one who is set before, or over, others: a master of a household: (L:) a woman's husband: (Fr, M, Msb:) a possessor, an owner, or a proprietor: (L, Msb:) a slave's master, or owner: (Fr, M, Msb:) a superior in rank or station or condition; one possessing pre-eminence or excel-lence; a man of rank or quality; a personage; a man of distinction: (L:) one who surpasses others in intelligence and property, and in repelling injury, and in beneficence, or usefulness, who makes a just use of his property, and aids others by himself: (ISh, L:) one possessed of glory, honour, dignity, eminence, exalted or elevated state, or nobility; (L, Msb; [accord. to the latter of which, this is the primary signification;]) generous, noble, or high-born: (L:) the most generous, noble, or high-born, of a people: (Msb:) a liberal, bountiful, or munificent, person: (Fr, L:) clement; forbearing; one who endures injurious treatment from his people: (L:) devout, abstaining from unlawful things, and clement, or forbearing: (Katádeh, L:) one who is not overcome by his anger: ('Ikrimeh, L:) accord. to As, the Arabs say that it signifies any one who is subdued, or repressed, by his principle of clemency, or forbearance: (L:) and ↓ سَائِدٌ signifies the same as سَيِّدٌ: or one inferior to a سَيِّد: (K:) or, accord. to Fr, one says, هٰذَا سَيِّدُ قَوْمِهِ اليَوْمَ [this is the lord, &c., of his people today]; but if you announce that he will be their سيّد after a little while, you say هُوَ سَائِدُ قَوْمِهِ عَنْ قَلِيلٍ, and سَيِّدُ: (S:) the fem. of سَيِّدٌ [and of ↓ سَائِدٌ] is with ة: (M, L, Msb:) pl. of سَيِّدٌ, (S, Msb,) or of ↓ سَائِدٌ, (M, K,) سَادَةٌ (S, M, Msb, K) and سَيَائِدُ (S, K) and [pl. of سَادَةٌ] سَادَاتٌ: (Msb:) [J says that] سَادَةٌ is of the measure فَعَلَةٌ, [orinally سَوَدَةٌ,] because سَيِّدٌ is of the measure فَعِيلٌ; [as has been before mentioned;] and it is like سَرَاةٌ as pl. of سَرِىٌّ, the only other instance of the kind; this being shown to be the case by the fact that سَيِّدٌ has also as a pl. سَيَائِدُ, with ء, [and with the و changed into ى because it is so changed in the sing.,] like as أَفِيلٌ has أَفَائِلُ, and like as تَبِيعٌ has تَبَائِعُ; but the Basrees, who hold سَيِّدٌ to be of the measure فَيْعِلٌ, say that it becomes of the measure فَعَلَةٌ in the pl. as though it were سَائِدٌ, like قَائِدٌ, which has قَادَةٌ as a pl., and like ذَائِدٌ, which has ذَادَةٌ as a pl.; and they also say that سَيَائِدُ, with ء, as pl. of سَيِّدٌ, is contr. to analogy; for by rule it should be without ء. (S.) — — [In the present day it is also particularly applied to signify, like شَرِيف, Any descendant of the Prophet.] — — One of the poets has used it in relation to the jinn, or genii; saying, يَنْدُبْنَ سَيِّدَهُنَّهْ جِنٌّ هَبَبْنَ بِلَيْلٍ [Genii that were roused from their sleep by night, summoning, or perhaps bewailing and eulogizing their chief]: Akh says that this is a well-known verse of the poetry of the Arabs: but it is asserted by one, or more, likewise deserving of reliance, that it is of the poetry of El-Weleed [and therefore post-classical]. (M.) — — And the wild ass is called (assumed tropical:) the سَيِّد of his female. (TA.) — — Also, (Ks, S, M, Mgh, Msb, K,) and ↓ سِيِّدٌ, (K,) the latter on the authority of Aboo-'Alee, (TA,) applied to a he-goat, (assumed tropical:) Advanced in years: (Ks, S, M; Mgh, Msb, K:) or in its third year: (Mgh:) or great, though not advanced in years: (TA:) or it is of general application, for it occurs in a trad. applied to the camel and the ox-kind. (M, TA.) — — And the former also signifies (assumed tropical:) What is most eminent, exalted, or noble, of any things: and is applied by Zj to the Kur-án, because, he says, it is سَيِّدُ الكَلَامِ (assumed tropical:) [The paragon of speech]. (M.) سِيِّدٌ: see the last sentence but one above. سُوَيْدٌ the abbreviated dim. of أَسْوَدُ: (S, Mgh, Msb:) see the latter. — — Also [as a subst., or an epithet in which the quality of a subst. predominates,] Water; (M, Mgh, L;) as also ↓ أَسْوَدُ: (M: [but see الأَسْوَدَانِ, voce أَسْوَدُ:]) the former is [said to be] used in this sense in negative phrases only: (M, L:) one says, مَاسَقَاهُمْ مِنْ سُوَيْدٍ قَطْرَةً He gave them not to drink a drop of water. (M, Mgh, * L.) — — أُمُّ سُوَيْدٍ means The anus; syn. الاِسْتُ; (K;) [and] so ↓ السُّوَيْدَآءُ. (M.) سَوَادَةُ القَلْبِ: see سَوَادٌ, near the beginning of the paragraph. سُوَادِىٌّ [or perhaps سَوَادِىٌّ, i. e. " belonging to the Sawád of El-'Irák,"] i. q. سِهْرِيزٌ (M) A wellknown sort of dates, (K voce سهريز,) found in abundance at El-Basrah. (TA ibid.) سُوَيْدَآءُ. سُودَانِيَّةٌ: see سُوَادِيَّةٌ dim. of سَوْدَآءُ, fem. of أَسْوَدُ, q. v.: (Mgh:) — — see also سَوَادٌ, in two places: — — and سُوَيْدٌ: — — and أَسْوَدُ, near the end of the paragraph. — — Also A certain bird. (M.) — — And Salt tracts (سِبَاخ) of [plants of the kind called] نَجِيل: Kr explains it by نِبْتَةٌ [app. a mistranscription for نَبْتَةٌ a plant]; without describing it. (M.) سَائِدٌ: see سَيِّدٌ, in the middle of the paragraph, in three places. أَسْوَدُ Greater, and greatest, in respect of estimation, rank, or dignity; syn. أَجَلُّ: (S, K:) and, as some say, more [and most] liberal or bountiful or munificent: or more [and most] clement or forbearing. (TA.) One says, هُوَ أَسْوَدُ مِنْ فُلَانٍ He is greater &c. (أَجَلُّ) than such a one. (S.) And الأَسْوَدُ مِنَ القَوْمِ means The greatest &c. (الأَجَلُّ) of the people, or party. (K, TA.) — Also Black; i. e. having سَوَاد, (M, * Mgh,) which is the contr. of بَيَاض: (M, Mgh:) and ↓ أَسْوَدِىٌّ signifies the same as أَسْوَدُ: (Ham p. 379:) [or has an intensive signification, like أَحْمَرِىٌّ:] the fem. of أَسْوَدُ is سَوْدَآءُ: (Mgh, Msb:) the dim. of أَسْوَدُ is ↓ أُسَيِّدُ, (S, Msb,) and it is allowable to say ↓ أُسَيْوِدُ, [as is shown by an ex. voce أَسَكُّ,] meaning [a little black thing; or blackish, or] approaching to black; (S;) and the abbreviated dim. is ↓ سُوَيْدٌ: (S, Mgh, Msb:) the dim. of سَوْدَآءُ is ↓ سُوَيْدَآءُ: (Mgh:) the pl. of أَسْوَدُ (M, Msb) and of سَوْدَآءُ (Msb) is سُودٌ (M, Msb) and سُودَانٌ [which latter is especially applied to human beings]. (M.) السُّودَانُ is said in the R to denote [The negroes;] that particular people, or race, who are the most stinking of mankind in the armpits and sweat, and the more so those who are eunuchs. (TA.) [It (i. e. السودان) is also sometimes used for بِلَادُ السُّودَانِ, or أَرْضُ السُّودَانِ, (The land, or the country, of the negroes,) or the like: it is thus used in the TA voce سَمْغَرَةٌ.] And the epithet أَسْوَدُ is also applied by the Arabs to a thing that is أَخْضَر [i. e. green]; because it appears to be thus at a distance. (Msb. [See أَخْضَرُ: and see حَدِيقَةٌ دَهْمَآءُ and مُدْهَامَّةٌ, voce أَدْهَمُ.]) — — [Hence,] أَسْوَدُ القَلْبِ and سُوَيْدَاوُهُ: see سَوَادٌ. — — [And السَّوْدَآءُ The black bile; one of the four humours of the body; of which the others are the yellow bile (الصَّفْرَآءُ), the blood (الدَّمُ), and the phlegm (البَلْغَمُ).] — — أَسْوَدُ as opposed to أَحْمَرُ [and meaning The Arab race, and also, accord. to some, in this case also, the black]: see أَحْمَرُ, in two places. — — As applied to

a certain bird: see سُودَانِيَّةٌ, in two places. — — Also, as a subst., (S,) or an epithet in which the quality of a subst. predominates, (Sh, M,) so that it is used as a subst., (Sh, TA,) but imperfectly decl., (TA,) (tropical:) A great serpent, (S, M, K,) in which is blackness: (S, M:) the worst and greatest and most noxious of serpents, than which there is none more daring, for sometimes it opposes itself to a company of travellers, and follows the voice, and it is that which seeks retaliation, and he who is bitten by it will not escape death: (Sh, TA:) it is pluralized as a subst., (Sh, S, M,) its pl. being أَسَاوِدُ (S, M) and أَسَاوِيدُ and ↓ أَسْوَدَاتٌ: (M:) were it an epithet [used as such], its pl. would be سُودٌ: it is also called أَسْوَدُ سَالِخٌ, because it casts off its slough every year: you do not say أَسْوَدُ سَالِخٍ: (S:) the female is called ↓ أَسْوَدَةٌ, (S, M,) which is extr.; (M;) and to this the epithet سَالِخَةٌ is not applied. (S.) — — الأَسْوَدَانِ means (assumed tropical:) The serpent and the scorpion; (Sh, Mgh, Msb, K;) which are to be killed during prayer: (Sh, Mgh, Msb:) so called by the attribution of predominance [to the former]. (Sh, TA.) — — And (tropical:) Dates and water; (El-Ahmar, As, S, M, A, Mgh, Msb, K;) both together being thus called by a term which properly applies to one only, [accord. to some,] for [they say that] الأَسْوَدُ alone signifies dates, not water, and especially, or mostly, the dates of El-Medeeneh; and in like manner, Aboo-Bekr and 'Omar together are called العُمَرَانِ; and the sun and the moon together, القَمَرَانِ: (TA:) or, as some say, it means water and milk; and is applied by a rájiz to water and the herb called الفَثّ, of [the grain of] which bread is made, and is eaten [in time of dearth or drought]. (M, L.) See also سُوَيْدٌ. — — Also (assumed tropical:) The حَرَّة [or tract strewn with black and crumbling stones] and night: (S, M, L:) so called because of their blackness. (M, L.) A party came as guests to Muzebbid El-Medenee, and he said to them, "There is nothing for you with us but the أَسْوَدَانِ: " and they replied, "Verily therein is a sufficiency: dates and water: " but he said, " I meant not that: I only meant the حَرَّة and the night. " (S, M.) And as to the saying of 'Áïsheh, that she was with the Prophet when they had no food, but only the أَسْوَدَانِ, which is expl. by the lexicologists as meaning dates and water, [and thus by Mtr in the Mgh, ISd says,] in my opinion she only meant the حَرَّة and night. (M.) — — هُوَ أَسْوَدُ الكَبِدِ [lit. He is black-livered] means (tropical:) he is an enemy: (A, TA:) and سُودُ الأَكْبَادِ means (tropical:) enemies. (M, A.) — — You say also, جَآءَ فُلَانٌ بِغَنَمِهِ سُودَ البُطُونِ, and, in like manner, حُمْرَ الكُلَى, both meaning (tropical:) Such a one brought his sheep, or goats, in a lean, or an emaciated, state. (As, S, and A in art. حمر.) — — And رَمَى بِسَهْمِهِ الأَسْوَدِ (tropical:) He shot with his lucky arrow, (A, K,) that was smeared with blood, (A,) by means of which he looked for good fortune, (K, TA,) because he had shot with it and hit the object shot at, (TA,) or as though it were black (K, TA) with blood, (TA,) or by its having been much handled. (K, TA.) — — And كَلَّمْتُهُ فَمَا رَدَّ عَلَيَّ سَوْدَآءَ وَلَا بَيْضَآءَ (tropical:) I spoke to him, and he did not return to me a bad word nor a good one: (S, L:) or a single word. (A.) — — وَطْأَةٌ سَوْدَآءُ means (assumed tropical:) A footstep, or footprint, that is becoming effaced: a recent one is termed حَمْرَآءُ. (S.) — — السَّوْدَآءُ (assumed tropical:) Cultivated, or planted, land; opposed to البَيْضَآءُ [q. v.]. (TA in art. بيض [See also سَوْدَةٌ.]) — — [But سَنَةٌ سَوْدَآءُ means (assumed tropical:) A very severe year; more severe than such as is termed حَمْرَآءُ; which is more severe than the بَيْضَاء, and still more so than the شَهْبَآء: see arts. شهب and حمر.] — — الحَبَّةُ السَّوْدَآءُ, said in a trad. to be a remedy for every disease except death, (TA,) i. q. الشُّونِيزُ [q. v.], (K,) as also ↓ السُّوَيْدَآءُ, (TA,) [i. e.] this latter signifies حَبَّةُ الشُّونِيزِ, (M,) or properly الشِّينِيز, for thus the Arabs called it accord. to IAar: or, as some say, i. q. الحَبَّةُ الخَضْرَآءُ [q. v. in art. حب], because the Arabs [often] call black أَخْضَر, and green أَسْوَد. (TA.) — It is also used as an epithet denoting excess; but as such is anomalous, being formed from a verb whence the simple epithet is of the measure أَفْعَلُ: so in the saying, أَسْوَدُ مِنْ حَلَكِ الغُرَابِ [Blacker than the blackness, or intense blackness, of the crow, or raven: see حَلَكٌ]. (I'Ak p. 237. [See also its contr. أَبْيَضُ, voce بَيَاضٌ; and see Har p. 286.]) أَسْوَدَةٌ fem. of أَسْوَدُ, q. v., used as a subst. (S, M.) أَسْوَدَاتٌ: see سُودٌ: — — and سَوَادٌ: — — and أَسْوَدُ. أَسْوَدِىٌّ: see أَسْوَدُ, fourth sentence. أُسَيْدِىٌّ, rel. n. of أُسَيِّدٌ with the movent ى rejected, Of, or relating to, [a blackish colour, or] a colour approaching to black. (S.) أُسَيِّدُ and أُسَيْوِدُ: see أَسْوَدُ, fourth sentence. مِسَادٌ, A skin for clarified butter, or for honey. (TA in this art. [See also art. مسد; and see مِسْأَدٌ, in art سأد.]) مَسُودٌ One over whom rule, or dominion, is exercised; or of whom another is سَيِّد [or chief, lord, master, &c.]. (TA.) مُسْوِدٌ [act. part. n. of أَسْوَدَ, q. v.:] with ة, i. e. مُسْوِدَةٌ, A woman who brings forth black children: the contr. is termed مُبْيِضَةٌ, (Fr, K in art. بيض,) or, more commonly, مُوضِحَةٌ. (O and TA in that art.) مَآءٌ مَسْوَدَةٌ Water that is a cause of [the disease called] سُوَاد (M, K, TA) to such as drink it. (TA.) ظَلَّ وَجْهُهُ مُسْوَدًّا, in the Kur [xvi. 60 and xliii. 16], means (assumed tropical:) [His face becomes, or continues, or continues all the day,] expressive of sorrow, or displeasure. (Mgh. [See the verb, 9.]) And أَيَّامٌ مُسْوَدَّةٌ means (assumed tropical:) [Days of] evil state or condition, and hardness, or difficulty, of living. (Har p. 304.) — — [مُسْوَدَّةٌ The first draught, or original copy, of a book, or the like: (not called مُسَوَّدَةٌ:) opposed to مُبْيَضَّةٌ, q. v.: probably postclassical.] مُسَوَّدٌ Guts (مُصْرَان) containing blood drawn by venesection from a she-camel, bound at the head, roasted and eaten. (IAar and K as expl. by MF.) المُسَوِّدَةُ The partisans of the dynasty of the 'Abbásees; [so called because they made their clothes black;] opposed to the مُبَيِّضَة. (S and K in art. بيض.) مَسْوُودٌ part. n. of سُئِدَ. (K. [See 1, last signification.]) سور 1 سَارَ, aor. يَسُورُ, (S, M, K,) inf. n. سُؤُورٌ, (S,) or سَوْرٌ, (M,) or both, (K,) or سَوْرَةٌ, (Mgh,) [but this last is an inf. n. of un.,] He leaped or sprang, (S, M, A, Mgh, K,) إِلَيْهِ to, or towards, him, (S, M, K,) and عَلَيْهِ upon him. (A.) — — He leaped, or sprang, [or committed an assault, upon another,] like as he does who behaves in an annoying manner towards his cup-companion in his intoxication. (TA. [See also 3.]) — — [Hence,] سَارَ الشَّرَابُ فِى رَأْسِهِ, (S, M, A, K,) inf. n. سَوْرٌ and سُؤُورٌ (M, K) and سُؤُورٌ, agreeably with the root, (M,) and سُوَارٌ, (TA,) (tropical:) [The wine assaulted, or rushed into, his head]: (A:) [or] the wine circulated in his head, and rose into it: (M, K:) or سَارَ الشَّرَابُ, inf. n. سَوْرٌ and سَوْرَةٌ, the wine had an overpowering influence upon the head: (Msb:) and سَارَتْ فِيهِ حُمَيَّا الكَأْسِ the force or overpowering influence, (سَوْرَة,) [or fumes,] of the cup of wine mounted, or rose, to his head, or into his head. (TA in art. حمى.) — — And سار, aor. as above, (assumed tropical:) He was angry. (Msb.) — — سار, aor. as above, inf. n. سَوْرٌ, also signifies He (a man) rose, or became elevated. (M.) سُرْتُ إِلَيْهِ فِى أَعَالِى السُّورِ means I rose to him [upon the upper, or uppermost, parts of the wall of the city or town &c.]. (TA.) — — And one says to a man, سُرْسُرْ [Rise thou, rise thou, to eminence,] in enjoining aspiration to the means of acquiring eminence, or nobility: (IAar, K, * TA:) from سُرْتُ الحَائِطَ, meaning I ascended, or mounted, upon the wall. (TA.) — — See also 5, in two places. — سُورَبِهِ: see 2 in art. سير. 2 [سوّر] سَوَّرَ, inf. n. تَسْوِيرٌ, He walled a city or town &c. (See 2 in art. خفر.)] — — See also 5. — And سَوَّرْتُهُ, [inf. n. as above, (see an ex. voce دَهْقَنَ,)] I put upon him [or decked him with] the سِوَار [or bracelets; or I decked him with bracelets]. (S.) 3 مُسَاوَرَةٌ signifies The leaping, or springing, of two antagonists, each upon the other, or their assaulting, or assailing, each other, in mutual fight. (Har p. 329.) — — And ساورهُ, (S, M, K,) inf. n. مُسَاوَرَةٌ and سِوَارٌ, (M, K,) He leaped, or sprang, upon him; he assaulted, or assailed, him;

syn. وَاثَبَهُ. (S, M, K.) You say, الحَيَّةُ تُسَاوِرُ الرَّاكِبَ [The serpent springs upon, or assaults, the rider]. (A.) And it is said in a trad. of 'Omar, فَكِدْتُ أُسَاوِرُهُ فِى الصَّلَاةِ, meaning And I was near to leaping upon him, or assaulting him, and fighting him, during prayer. (TA.) [See also 1.] You say also, سَاوَرَتْنِى الهُمُومُ (tropical:) [Anxieties assaulted, or assailed, me]. (A.) — — Also i. q. أَخَذَ بِرَأْسِهِ [which, as it is mentioned immediately after سَوَّارٌ in the last of the senses assigned to that word below, is app. said of speech, or language, meaning (assumed tropical:) It had an overpowering influence upon his head]. (M, K.) 5 تسوّرهُ He ascended, or mounted, upon it; (namely, a wall;) as also ↓ سَارَهُ, inf. n. سَوْرٌ: (TA:) he climbed, ascended, or scaled, it, (namely, a wall,) like a thief; (IAar, S, * M, A, * K, * TA;) as also تسوّر عَلَيْهِ; (M;) and ↓ سَارَهُ, inf. n. as above: (K:) and he climbed, or ascended, and took, it; as also تسوّر عليه, and ↓ سَوَّرهُ: (TA: [this last from a trad., in which, however, the verb is, in my opinion, probably mistranscribed:]) he climbed, or ascended, its سُور [or wall]. (Bd in xxxviii. 20.) — And تسوّر He put on himself [or decked himself with] the سِوَار [or bracelet; or he decked himself with bracelets]. (S.) 6 تَساوُرٌ signifies The leaping, or springing, one with [or upon] another. (KL. [See also 3.]) — — And تَسَاوَرْتُ لَهَا means رَفَعْتُ لَهَا شَخْصِى [I raised, or elevated, my person to her, or it, or them; or stretched myself up &c.; like تَطَاوَلْتُ]. (TA.) 8 اِسْتَارَ: see اِسْتَرَى in art. سرو, from which it is formed by transposition. سُورٌ The wall of a city [or town &c.]: (S, M, A, Msb, K:) [properly] masc.; but Ibn-Jurmooz, in a verse, makes it fem., because it is a part of the مَدِينَة: (M:) pl. أَسْوَارٌ (S, M, Msb, K) and سِيرَانٌ. (S, K.) — — And The upper, or uppermost, part of the head; occurring in a trad., as some relate it; or, accord. to others, it is ↓ سُورَة; or شُؤُون, which is said by some of the later authors to be the reading commonly known. (TA.) — See also سُورَةٌ, in three places. — And see سِوَارٌ. — Also An entertainment of a guest or guests; (K;) a repast to which people are invited: (Abu-l-'Abbás, TA:) a Pers. word, honoured by the Prophet; (K;) i. e. by his saying to his companions, as is related in a trad., قُومُوا فَقَدْ صَنَعَ جَابِرٌ سُورًا [Arise ye, for Jábir has made an entertainment, or a repast]. Abu-l-'Abbás, TA.) — [It is also the name of A species of fig, called by Forskål (Flora Aegypt. Arab., pp. cxxiv. and 180,) ficus sur, (not " mimosa sur," as in Freytag's Lex.,) observed by him at Jubleh, in El-Yemen.] سَوْرَةٌ A leap, or spring. (TA.) — — (assumed tropical:) The assault of wine upon the head; or its rush into the head: and in like manner, the assault, or rush, of venom, such as that of the scorpion: (S:) or the force, or strength, of wine &c.; (M, K, Msb, and MF voce حَدٌّ;) as also ↓ سُوَارٌ; (M, K;) and in like manner, of hunger: (Msb:) the overpowering influence of wine upon the head: (Msb:) or ↓ سُوَارٌ signifies the creeping of wine in the head: and سَوْرَةٌ is said to signify the assault, or force, or intoxicating operation, or overpowering influence upon the head, (حُمَيَّا,) produced by the creeping of wine, in, or through, the drinker: and in like manner, فَرَحٍ ↓ سُوَارُ means (assumed tropical:) a motion of joy like the creeping of wine in the head. (TA.) — — [(assumed tropical:) A paroxysm of fever. — — (assumed tropical:) An ebullition, a fierceness, or an impetuousness, of anger; as when] one says إِنَّ لِغَضَبِهِ لَسَوْرَةً (assumed tropical:) [Verily his anger has an ebullition, a fierceness, or an impetuousness]: (S:) [(tropical:) an outburst, or outbreak, of anger: and] (assumed tropical:) anger itself: [or (assumed tropical:) a fit of anger, or irritation:] pl. سَوْرَاتٌ. (Msb.) — — [(assumed tropical:) The flush, or impetuosity, of youth: see حُمَيَّا.] — — Impetuousness in war. (A.) [It is said in the TA that فُلَانٌ ذُوسَوْرَةٍ فِى الحَرْبِ means ذُو نَظَرٍ شَدِيدٍ, i. e. Such a one has strong inspection in war: but I think that نَظَرٍ is here a mistranscription for سَطْوٍ, i. e. impetuousness.] — — Violence, force, or oppression, and tyranny, of a Sultán: (S, K:) and might, or valour, (Msb, TA,) of a Sultán. (TA.) — — (assumed tropical:) Vehemence, or intenseness, of cold: (K:) or vehement, or intense, cold. (M.) You say, أَخَذَتْهُ السَّوْرَةُ (assumed tropical:) Intense cold seized him. (TA.) — — See also سُورَةٌ. سُورَةٌ (tropical:) Eminence, or nobility: (S, A, K:) rank or station: (S, M, A, K:) or high, or exalted, rank or station: (Ibn-Es-Seed:) excellence: (A:) pl. سُوَرٌ and ↓ سُورٌ: [the latter of which is an anomalous pl.; or a coll. gen. n. of which سُورَةٌ is the n. of un., as in another sense mentioned below:] (M:) and سُورَةٌ, (M,) or ↓ سَوْرَةٌ, (K,) a mark, or sign, of glory, honour, dignity, or nobility; and height thereof. (M, K.) You say, لَهُ سُورَةٌ فِى المَجْدِ (tropical:) He has eminence in glory. (A.) And لَهُ سُورَةٌ عَلَيْكَ (tropical:) He has superiority, and rank or station, over, or above, thee; he is of higher rank or dignity than thou. (A.) And سُوَرُ الإِبِلِ, (M,) [in the A سُوَرٌ مِنَ الإِبِلِ,] or ↓ سُوْرُ الإِبِلِ, (K,) means (assumed tropical:) The excellent ones of camels: (M, K:) sing. سُورَةٌ, which, accord. to some, signifies hardy and strong. (M.) — — سُورَةٌ also signifies What is goodly and tall, of structures. (M, K.) — — And The extremity (حَدّ) of anything. (IAar, TA.) — — See also سُورٌ. — — Also A row of stones or bricks of a wall: (L, K: in the L, عَرَقٌ مِنْ أَعْرَاقِ الحَائِطِ: in the K, عَرَقٌ من عُرُوقِ الحائط, or, as in the CK, عِرْقٌ الخ:) any degree (مَنْزِلَة) of a structure: (S:) pl. ↓ سُورٌ, (S, K,) [or this is a coll. gen. n.,] like as بُسْرٌ is of بُسْرَةٌ, (S,) and سُوَرٌ. (K.) — — Hence its application in relation to the Kur-án, [to signify A chapter thereof,] because each of what are thus called forms one degree, or step, (S, M, * K,) distinct from another, (S, K,) or [leading] to another: (M:) or from the same word signifying " eminence: " (IAar:) or as being likened to the wall of a city: (B:) some pronounce it with hemz; (see art. سأر;) but it is more common without: (TA:) pl. سُوَرٌ, (S, Msb,) and سُورَاتٌ and سُوَرَاتٌ are also allowable. (S.) — — A sign, or token. (IAar, M, K.) You say, بَيْنَهُمَا سُورَةٌ Between them two is a sign, or token. (IAar, M.) سُوَارٌ: see سَوْرَةٌ, in three places: — and see what here follows. سِوَارٌ (S, M, Msb, K) and ↓ سُوَارٌ (M, Msb, K) and ↓ إِسْوَارٌ (S, MF, and others) and ↓ أُسْوَارٌ (M, K) A woman's bracelet, (S, * M, Msb, * K,) syn. قُلْبٌ, (M, K, [in the CK, erroneously, قَلْب,]) of silver or of gold; (Zj;) [and a man's bracelet also: see 2 and 5, and see also مُسَوَّرٌ:] all arabicized, from the Pers. دَسْتْوَارْ or دستوار [دَسْتْوَارْ or دَسْتُوَارْ]: (B, TA:) pl. [of pauc.] of سِوَارٌ, (S, M, Msb,) and of سُوَارٌ, (M,) أَسْوِرَةٌ, (S, M, Msb, K,) and (pl. pl., M) أَسَاوِرُ, (S, M, K,) accord. to Aboo- 'Amr Ibn-El-'Alà pl. of إِسْوَارٌ, (S,) and أَسَاوِرَةٌ, (S, Msb, K,) also pl. of إِسْوَارٌ or أُسْوَارٌ, (M, TA,) or of أَسْوِرَةٌ, or perhaps of أَسَاوِرُ; (S;) and (pl. of mult., M) ↓ سُوْرٌ, (M, Msb, K,) originally سُوُرٌ, like كُتُبٌ pl. of كِتَابٌ, (Msb,) and سُؤُورٌ, (K, [in a copy of the M سُوُرٌ,]) said by Sb to be used by poetic license. (M, TA.) سَوَّارٌ is an epithet applied to a dog [as meaning Wont to spring or leap or assault]. (A.) — — And it signifies The lion; (TS, K;) because of his leaping, or springing; (TA;) as also ↓ مُسَاوِرٌ. (TS, TA.) — — Also One who is wont to leap or spring upon another, or to assault him; (S;) who behaves in an annoying manner towards his cupcompanion in his intoxication; (S, A, Mgh;) who assaults [or insults] his cup-companion when he drinks. (TA.) — — (assumed tropical:) One into whose head wine quickly rises: (M, K:) as though it were he himself that rose. (M.) — — And (assumed tropical:) Speech, or language, that has an overpowering influence upon the head (الَّذِى يَأْخُذُ بِالرَّأْسِ). (M, K.) سُوَّارَى Height: so expl. by Th as used in the saying, كَمَا تُحِبُّ فرخَهَا الحُبَارَى أُحِبُّهُ حُبًّا لَهُ سُوَّارَى [I love him with a love that has height (i. e. rising to a high degree), like as the bustard loves her young one]: meaning that the bustard is stupid, and, when she loves her young one, is excessive in stupidity. (M.) أُسْوَارٌ: see the next paragraph: — and see also إِسْوَارٌ .سِوَارٌ (S, M, Msb, K) and ↓ أُسْوَارٌ (S, M, K) The leader of the Persians; (M, A, Msb, K;) like the أَمِير among the Arabs: (Msb:) or their greatest king: arabicized [from the Pers. سُوَارْ]: (TA: [but said in the A to be tropical:]) or a

horseman of the Persians, (A 'Obeyd, S, TA,) who fights: (A 'Obeyd, TA:) or one who is firm on the back of his horse: (K:) or one who excels in sitting firmly on the back of his horse: (M:) or (so in the M, but in the A and K " and ") one who is skilful in shooting arrows: (M, A, K:) pl. أَسَاوِرَةٌ (S, M, A, Msb, K) and أَسَاوِرُ; (M, K;) in the former of which the ة is to compensate for the ى of the original form, which is أَسَاوِيرُ. (S.) — — See also الخَضَارِمَةُ. — And see سِوَارٌ. مِسْوَرٌ A leathern pillow, upon which one leans, or reclines; as also ↓ مِسْوَرَةٌ: (M, K:) pl. مَسَاوِرُ. (TA.) مِسْوَرَةٌ: see what next precedes. مُسَوَّرٌ [Decked with a bracelet or bracelets. And hence,] (tropical:) Made a king [or chief]. (A, TA. [See دَهْقَنَ.]) — — And The place of the bracelet; (M, K;) like as مُخَدَّمٌ signifies the " place of the خَدَمَة. " (M.) مُسَاوِرٌ: see سَوَّارٌ. سوس 1 سَاسَ الدَّوَابَّ, aor. يَسُوسُ, (A, Mgh,) inf. n. سِيَاسَةٌ, (TA,) He managed, or tended, the beasts, (قَامَ عَلَيْهَا,) and trained them. (Mgh, TA.) [And سَاسَ المَالَ He managed, or tended, the camels or other property. See سَائِسٌ.] — — Hence, (Mgh,) سَاسَ الرَّعِيَّةَ, aor. and inf. n. as above, (S, A, * Mgh, K, &c.,) (tropical:) He ruled, or governed, the subjects; presided over their affairs as a commander, or governor, or the like; (S, * Mgh;) he commanded and forbade them. (A, K.) And سَاسُوهُمْ, inf. n. سَوْسٌ, (tropical:) They were, or became, heads, chiefs, commanders, or the like, over them. (TA.) One says, فُلَانٌ مُجَرَّبٌ قَدْسَاسَ وَسِيسَ عَلَيْهِ (S, K) (tropical:) [Such a one is experienced: he has ruled and been ruled: or] he has commanded and been commanded: (S:) or he has taught and been taught; or has disciplined and been disciplined. (K.) — — سَاسَ الأَمْرَ, aor. as above, inf. n. سِيَاسَةٌ, (tropical:) He managed, conducted, ordered, or regulated, the affair; syn. دبّرهُ, (Msb,) and قَامَ بِهِ: (M, Msb, TA:) سِيَاسَةٌ signifies the managing a thing (قِيَامٌ عَلَى شَىْءٍ) in such a manner as to put it in a right, or proper, state. (TA.) [Used as a simple subst., the inf. n. may be rendered Management, rule, government, or governance.] — سَاسَ, (S, M, A, K,) aor. يَسَاسُ, (S, M, K,) and يَسُوسُ, (Kr, M,) inf. n. سَوَسٌ, (M,) or سَوْسٌ; (Ibn- 'Abbád, K;) and سَوِسَ, aor. يَسْوَسُ; (K, TA; but the aor. is omitted in the CK;) or سَاسَ, aor. يَسُوسُ, inf. n. سَوْسٌ and سَاسٌ; and سَاسَ, aor. يَسْوُسُ, inf. n. سَوَسٌ; (Msb;) and سِيسَ; (Yoo, K;) and ↓ أَسَاسَ; and ↓ سَوَّسَ; (S, M, A, Msb, K; but the last is omitted in the TA;) and ↓ استاس; and ↓ تسوّس; (M, TA;) It (wheat, or other food, [&c.,]) had in it, or became attacked by, [the grub called] سُوس; [the grub called] سُوس fell upon it, or into it. (S, M, * A, * Msb, K, * TA.) One says also, سَاسَتِ الشَّجَرَةُ, aor. تَسَاسُ, inf. n. سِيَاسٌ; and ↓ اساست; [The tree had in it, or became attacked by, the grub called سُوس.] (AHn, M, TA. *) And سَاسَتِ الشَّاةُ, aor. تَسَاسُ, (S, M, K,) inf. n. سَوْسٌ, (S, K,) or سَوَسٌ; (M;) and ↓ اساست, (S, M, K,) inf. n. اِسَاسَةٌ; (TA;) The sheep, or goat, abounded with قمل. (AZ, S, M, K. [In a copy of the S and in one of the K, I find قُمل: in another of the S and another of the K, and in the CK, and in a copy of the M, قَمْل: the right reading apears to be قُمَّل; for this last word is said by some to be syn. with سُوس.]) You also say, when you are gradually perishing by reason of grief, إِذَا تَهَالَكْتَ غَمًّا,) عَظْمِى وَدَوَّدَ لَحْمِى ↓ سَوَّسَ (tropical:) [My bone has bred grubs, and so my flesh]. (A.) — — سَوِسَتِ الدَّابَّةُ, inf. n. سَوَسٌ, The beast was attacked by the disease termed سَوَسٌ [q. v. infrà]. (TK.) 2 سَوَّسُوهُ (tropical:) They made him, or appointed him, ruler, or governor, over them; (M, * TA;) as also ↓ اساسوهُ. (TA.) — — سُوِّسَ الرَّجُلُ أُمُورَ النَّاسِ, (S, K,) or أَمْرَ النَّاسِ, (as in the TA,) or أَمْرَ قَوْمِهِ, (A,) (tropical:) The man was made ruler of the affairs of the people; (S;) [or of the affairs of his people, accord. as the phrase is given in the A:] or was made king. (K.) Accord. to a relation of a verse of El-Hotei-ah, he uses the expression سَوَّسْتَ أَمْرَ بَنِيكَ [as though meaning Thou hast ruled the affairs of thy sons]; but Fr says that سَوَّسْتَ is a mistake. (S. [Thus I find it in one copy of the S: but in another copy of the S, I find سَوَّسْتِ, which is clearly wrong; and in the TA, سُوِّسْتَ, which Fr can hardly be supposed to have disallowed.]) — — سَوَّسَ لَهُ أَمْرًا (assumed tropical:) He made an affair easy to him; syn. رَوَّضَهُ and ذَلَّلَهُ. (TA.) You say, سَوَّسَ فُلَانٌ لَهُ أَمْرًا فَرَكِبَهُ (assumed tropical:) [Such a one made an affair easy to him, or, perhaps, commended it to him by making it seem easy, and so he embarked in it, or undertook it]: like as you say, سَوَّلَ لَهُ, and زَيَّنَ لَهُ. (AZ, K. *) — — سوّس المَرْأَةَ He slit the vulva of the woman. (TA.) — See also 1, in two places. 4 أَسْوَسَ see 2: — and see 1, in three places. 5 تَسَوَّسَ see 1. 8 إِسْتَوَسَ see 1. سَاسٌ: see سُوسٌ. — — Also A canker, or corrosion, (قَادِحٌ,) in a tooth: (AZ, K:) without and without teshdeed. (AZ.) — And A tooth that has been eaten, or corroded: (L, K, * TA:) originally سَائِسٌ; like هَارٌ and هَائِرٌ. (K.) — — See also مَسُوسٌ, in two places. سُوسٌ [The grub, or larva of the phalæna tinea and of the curculio; i. e. the moth-worm and the weevil;] the kind of worm that attacks wool (S, A, K) and cloths (TA) and wheat or other food: (S, TA:) and with ة, [a n. un.,] i. q. عُثَّةٌ; (Mgh, Msb;) as also ↓ سَاسٌ; (TA;) i. e., a worm that attacks wool and cloths (Mgh, Msb) and wheat or other food: (Mgh:) and سُوسٌ, the kind of worm (M, Msb) called عُثٌّ, (M,) that eats grain (M, Msb) and wood: (Msb:) n. un. with ة: (M, Msb:) and any eater of a thing is termed سُوسُهُ, whether worm or other thing. (M.) One says, العِيَالُ سُوسُ المَالِ (assumed tropical:) [The persons who compose a household are the grubs of property]: i. e., they consume it by little and little like as سُوس consume grain, which can scarcely be cleared of them when they attack it. (Msb.) — [The licoriceplant; so called in the present day;] a kind of tree, (AHn, M, K,) or plant, (Mgh,) well known, (Mgh, K,) with which houses are covered above the roofs, (AHn, M, Mgh,) the expressed juice of which is an ingredient in medicine, (AHn, M,) the leaves of which are put into [the beverage called] نَبِيذ, and make it strong like [the strong drink called] دَاذِىّ, (Mgh,) in the roots of which is sweetness (AHn, M, K) intense in degree, (AHn, M,) and in its branches is bitterness, (AHn, M, K,) and it abounds in the countries of the Arabs: (AHn, M:) or a kind of tree that grows in leaves without twigs: (M:) or a certain herb resembling [the species of trefoil called] قَتّ. (TA.) [The root is vulgarly called, in the present day, عِرْق سُوس: and so is a strong infusion prepared from it, which is a very pleasant drink: and its inspissated juice is called رُبّ السُّوس.] — Nature; natural disposition: (S, M, A, K:) and origin. (S, A, K.) One says, الفَصَاحَةُ مِنْ سُوسِهِ (S, M) Chasteness of speech, or eloquence, is [a quality] of his nature. (S.) And الكَرَمُ مِنْ سُوسِهِ (Lh, M, A) Generosity is [a quality] of his nature. (A.) And فُلَانٌ مِنْ سُوسِ صِدْقٍ Such a one is of good origin. (S.) سَوَسٌ A certain disease in the rump of a horse or similar beast, (M, K, TA,) between the hip and the thigh, occasioning, as its result, weakness of the kind leg: (TA:) or a disease that attacks the beast in its legs. (M.) [See 1, last sentence.] سَوَاسٌ A certain kind of tree: n. un. with ة: (M, K:) AHn says, (M, TA,) on the authority of Aboo-Ziyád, (TA,) it is of the kind called عِضَاه, resembling the مَرْخ, having a pericarp like that of the مرخ, (M, TA,) without thorns and without leaves, growing high; and persons shade themselves beneath it; one of the Arabs said that it is the same that is called ↓ سَوَاسٍ (written with the article السَّوَاسِى); and AHn says, I asked him respecting it, and he said that this and the مَرْخ and the مَنْح all three resemble one another; (M;) and it is one of the best of materials used for producing fire, (Lth, * M, K, *) not giving a sound without emitting fire, (M,) or because it seldom gives a sound without emitting fire. (Lth, TA.) سُوَاسٌ A certain disease in the necks of horses, rendering them rigid, (ISh, K, TA,) so that they die. (ISh, TA.) سَوَاسٍ (with the article السَّوَاسِى): see سَوَاسٌ. — And for the same word, and سَوَاسِيَةٌ and سَوَاسِوَةٌ: see art. سوى. سَائِسٌ [A

groom, who has the care and management of a horse or horses or the like;] one who manages, or tends, beasts or horses or the like, and trains them: (TA:) pl. سَاسَةٌ and سُوَّاسٌ. (A.) And سَائِسُ مَالٍ [A manager, or tender, of camels or cattle or other property]. (K in art. ازى, &c.) — — [And hence,] (tropical:) A manager, a conductor, an orderer, or a regulater, of affairs: pl. as above. (M, TA.) أَسْوَسُ A beast having the disease termed سَوَسٌ. (K.) [Freytag, misled by an ambiguity in the K, assigns to it a signification belonging to سَوَسٌ.] — Also, [or أَسْوَسٌ, unless originally an epithet,] A kind of stone upon which is generated the salt called زَهْرَةُ أَسْوَس: the author of the " Minháj " says that this may be caused by the moisture and dew of the sea falling upon it. (TA in art. سيس.) طَعَامٌ مَسُوسٌ and ↓ مُسَوَّسٌ, (TA,) or ↓ مُسَوِّسٌ, [which is app. the more correct,] (S,) and ↓ سَاسٌ, (M,) Wheat, or other food, attacked by [the grub called] سُوس: (M, TA:) and ↓ حِنْطَةٌ أَرْضٌ مَسُوسَةٌ مُسَوِّسَةٌ wheat so attacked. (Mgh.) And and ↓ سَاسَةٌ [Land attacked by such grubs], (M, TA,) in like manner. (TA.) And ↓ شَجَرَةٌ مُسِيسٌ [or مُسِيسَةٌ A tree containing, or attacked by, such grubs]. (TA.) And ↓ شَاةٌ مُسِيسٌ, (M,) or مُسِيسَةٌ, (TA,) A sheep, or goat, abounding with قمل [i. e. قُمَّل: see 1, near the end of the paragraph]. (M, TA.) مُسِيسٌ: see مَسُوسٌ, in two places. مُسَوَّسٌ and مُسَوِّسٌ: see مَسُوسٌ, in three places. سوسن سَوْسَنٌ, (M, Msb, K,) like جَوْهَرٌ [in measure], (Msb, K,) by the vulgar pronounced سُوسَنٌ, with damm to the first letter, (Msb, [and thus written in one of my copies of the S, in the other of those copies, and app. in most others, omitted,]) a Pers., or foreign, word, (أَعْجَمِىٌّ,) current in the language of the Arabs, (M,) [i. e.] an arabicized word, [app. from the Pers. سُوسَنْ, in Hebr. שׁוּשַׁן,] (S,) [applied in the present day to The lily: and also the iris: and the pancratium: and app. to other similar flowers:] a certain plant, (M, Msb, K, *) of sweet odour, (K,) resembling what are called رَيَاحِين, with broad leaves, but not having an odour that diffuses itself like the رياحين; (Msb;) it is well known, and of many kinds, the sweetest of which is the white: (S: [but only, as mentioned above, in one of my two copies thereof:]) there is a wild kind; and the garden-kind is of two sorts, namely, the آزَاد, which is the white, and the إِيرِسَاء, [i. e. the iris, in the CK, erroneously, أَبْرَسا,] which is the آسْمَانْجُونِىّ, [i. e. azure-coloured, from the Pers. آسْمَانْ گُونْ,] beneficial as a remedy against the dropsy, an attenuant of thick matters; and the آزَاد is of a delicate, or subtile, nature, [so I here render لَطِيفٌ, but it has other meanings,] beneficial as a remedy for cold disorders in the brain, a discutient of the thick kinds of flatus that collect therein; its أَصْل [app. here meaning root] is a detergent of the skin, discutient; and its leaves are beneficial as a remedy against the burning of hot water, and against the sting of venomous reptiles or the like, and particularly of the scorpion: the n. un. is with ة. (K.) سوط 1 سَاطَهُ, [aor. يَسُوطُ,] (M,) inf. n. سَوْطٌ, (S, M, K,) He mixed it, (S, M, K,) one part with another, (S,) and stirred it about, and beat it; (M;) as also ↓ سوّطهُ, (M, K, *) inf. n. تَسْوِيطٌ: (K:) or سَوْطٌ signifies the putting together two things in a vessel, then beating them with the hand until they become mixed: (Jm, K:) or, accord. to some, it relates particularly to a cooking-pot, when its contents are mixed: (M:) you say, سَاطَ قِدْرَهُ بِالمِسْوَطِ, [he mixed, and stirred about, and beat, the contents of his cooking-pot with the مِسْوَط, q. v.]: (TA:) but you say also, سَاطَ الهَرِيسَةَ, and ↓ سَوَّطَهَا, he stirred about the [food called] هريسة with a piece of wood, in order that it might become mixed: (TA:) or ↓ سوّطهُ signifies he mixed it much. (S.) — — [Hence,] سِيطَ حُبُّكَ بِدَمِى and مِنْ دَمِى (assumed tropical:) [The love of thee is mixed with my blood]. (TA.) And هُوَ يَسْوطُ الأَمْرَ (assumed tropical:) He turns over the affair [in his mind]. (TA.) And فُلَانٌ يَسُوطُ الحَرْبَ and ↓ يُسَوِّطُهَا (assumed tropical:) Such a one superintends, manages, or conducts, in person, the war. (A, TA.) And فُلَانٌ سَوَّطَ ↓ أُمُورَهُ, inf. n. as above, (S, TA,) (tropical:) Such a one rendered his affairs confused, or disordered, or perplexed: (TA:) and in like manner, رَأْيَهُ [his opinion]. (M.) And سَوَّطَ ↓ أَمْرَهُ (tropical:) He created confusion, or disorder, in his affair, or case. (K, TA.) — سَاطَهُ, (M,) aor. يَسُوطُ, (S,) inf. n. سَوْطٌ, (M, K,) He whipped him; struck him with a سَوْط; (S, M, K;) namely, a beast, and a man. (TA.) — — سَاوَطَنِى فَسُطْتُهُ: see 3. 2 سَوَّطَ see 1, in six places. — سَوَّطَ الكُرَّاثُ, (M, K,) inf. n. تَسْوِيطٌ, (K,) (tropical:) The leeks put forth their سِيَاط [or seed-stalks: see سَوْطٌ]. (M, K, TA.) 3 سَاوَطَ ↓ سَاوَطَنِى فَسُطْتُهُ, aor. of the latter أَسُوطُهُ: thus mentioned by Lh, without any addition: app. meaning He acted roughly with me with his whip, or he contended with me therewith, and I overcame him [with my whip]: a mode of expression which is rare in relation to substances; rather relating to accidents, or attributes. (M.) 8 2 إِسْتَوَطَ, which is extr., [for by rule it should be إِسْتَاطَ,] It (a thing) was, or became, mixed. (M.) — — [Hence,] اِسْتَوَطَ عَلَيْهِ أَمْرُهُ (tropical:) His affair, or case, was, or became, confused, or disordered, to him. (M, K, * TA.) سَوْطٌ [A whip;] a certain thing, (S, M,) namely, plaited skin, (Bd in lxxxix. 12,) [or a lash,] with which one beats, or strikes, (S, M,) well known; (Msb;) i. q. مِقْرَعَةٌ: (K:) so called because it mixes the flesh with the blood (IDrd, M, K) when a man or a beast is struck with it; (IDrd, TA;) or because its several component parts are mixed together: (Bd, ubi suprà:) pl. [of pauc.] أَسْوَاطٌ and [of mult.] سِيَاطٌ: (S, M, Msb, K:) the latter originally سِوَاطٌ. (TA.) The saying ضَرَبْتُ زَيْدًا سَوْطًا means ضَرَبْتُ زَيْدًا بِسَوْطٍ [I struck Zeyd with a whip]: (M, Msb: *) or it is one of those rare instances in which a prefixed n. is suppressed; being originally ضَرَبْتُهُ ضَرْبَةَ سَوْطٍ [I struck him a stroke, or lash, of a whip], meaning ضَرْبَةً بِسَوْطٍ [a stroke, or lash, with a whip]: (M:) or ضَرْبَةً وَاحِدَةً بِسَوْطٍ [one stroke, or lash, with a whip]. (Mgh.) One says also, ضَرَبَهُ مِائَةَ سَوْطٍ [He struck him a hundred strokes, or lashes, of the whip]. (S and K in art. سحل.) — — In the Kur [lxxxix. 12], where it is said, فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ, (S, Msb,) it signifies (tropical:) A portion, or share: (S, K:) or (S, Msb, but in the K, " and ") (tropical:) vehemence, or severity; (S, Msb, K;) as being likened to the paining of a whip; (Msb;) because punishment is sometimes with the سَوْط; (S;) and this word is used by the Arabs to denote every kind of punishment when it is extreme, though there be in it no beating: (Fr:) [therefore,] the above-cited saying in the Kur means, (tropical:) [And thy Lord poured upon them a portion, or a share, or vehemence, or severity, of punishment: or it means,] a mixture; prepared for them, of various punishments: or it is designed to show that what befell them in the present world was, in comparison with what is prepared for them in the final state, like the whip in comparison with the sword: (Bd:) or the meaning is (assumed tropical:) a kind of punishment. (Jel.) [Agreeably with this last explanation, it is said that] the phrase هُمَا يَتَعَاطَيَانِ سَوْطًا وَاحِدًا means (tropical:) They two are agreed upon one mode: (A:) or the meaning is (tropical:) [they two enter, or plunge, into; or venture boldly upon, and do;] one thing, or affair; (S, and K; but wanting in one copy of the former; and in the latter, in the place of هما is put ما;) i. e., one sort [of thing or affair]. (S.) — — قِيدُ سَوْطٍ [The measure of a whip, i. e. a whip's length, is an astronomical measure, which seems, from several instances that I have noted, in the work of Kzw &c., to be the same as رُمْحٌ is in modern usage; i. e. four degrees and a half, by rule; but, like the latter, not precise nor uniform in every instance.] — — [The pl.] سِيَاطٌ also signifies (tropical:) The seed-stalks of leeks; (TK;) the stalks, of leeks, upon which are the زَمَالِيق thereof: (M, K:) so called as being likened to the سياط with which one strikes. (M.) — — And سَوْطٌ signifies also (tropical:) A remaining portion (A, K) of water, (A,) or of a pool of water left by a torrent, (K, [in some copies of which الغَدِيل is erroneously put for الغَدِير,]) extended like the سَوْط

[with which one strikes]: (A:) pl. سِيَاطٌ. (TA.) — — And (assumed tropical:) A place where water collects and stagnates: (K:) pl. أَسْوَاطٌ. (TA.) — — And (tropical:) A road, or track, of little width, between two elevations: pl. أَسْيَاطٌ [or سِيَاطٌ?] and أَسْوَاطٌ: so in the A: but some say شَوْطٌ, q. v. (TA.) — — Also (assumed tropical:) A kind of tent, of [goats'] hair. (Ibn-El-Kelbee, TA voce بَيْتٌ, q. v.) — — And سَوْطُ بَاطِلٍ (tropical:) Light entering from an aperture in a wall, in sunshine; (K, TA;) also termed خَيْطُ بَاطِلٍ: but as some say, with ش. (TA: and it is mentioned with ش in art. شوط in the S, and again in the K.) سَوِيطٌ; fem. with ة: see مَسُوطٌ. سَوَّاطٌ The شُرْطِىّ [or officer of the prefect of police] who has with him the سَوْط [or whip]. (TA.) مَسَوطٌ Mixed. (TA.) So in a trad. of 'Alee with Fátimeh, [in which the former expresses the intimacy of her union with him, as though they two were one person,] مَسُوطٌ لَحْمُهَا بِدَمِى وَلَحْمِى (assumed tropical:) Her flesh is blended and mixed with my blood and my flesh. (TA.) You say also, أَمْوَالُهُمْ بَيْنَهُمْ ↓ سَوِيطَةٌ Their possessions are mixed among them; (AZ, S, K;) i. q. ↓ مُسْتَوطَةٌ. (M.) مِسْوَطٌ: see what next follows. مِسْوَاطٌ A thing with which one mixes a thing, (S, * M, K,) and stirs it about; (M;) i. e., a stick, or the like, used for that purpose; as also ↓ مِسْوَطٌ. (K.) — A horse that will not put forth his power of running unless by means of the whip; (Ibn-'Abbád and K; and so in a copy of the S, on the authority of AO, but omitted in another copy;) as though (TA) keeping it in store. (S, TA.) مُسْتَوطٌ; fem. with ة: see مَسُوطٌ. سوع 1 سَاعَتِ الإِبِلُ, aor. تَسُوعُ, (S, K,) inf. n. سَوْعٌ, (S,) The camels were left to themselves, (S, K,) without a pastor; (K;) as also ساعت with تَسِيعُ for its aor. and سَيْعٌ for its inf. n. (Sh.) 3 عَامَلَهُ مُسَاوَعَةً [He bargained with him for work by, or for, the hour,] is from السَّاعَةُ, like مُيَاوَمَةً from اليَوْمُ. (S, K. [See also the last sentence of the second paragraph of art. سعى.]) [It is added in the S, that neither of them is used otherwise than thus: but accord. to SM one says also,] ساوعهُ, inf. n. سِوَاعٌ, He hired him, or took him as a hireling, for the hour. (TA.) 4 اساعهُ He left to himself, or itself, left alone, or neglected, and lost, or destroyed, him, or it. (K.) Er-Rághib says, [but why, I do not well see,] that the meaning of neglecting, or the like, is imagined as derived from السَّاعَةُ. (TA.) You say, أَسَعْتُ الإِبِلَ I left the camels to themselves, left them alone, or neglected them. (S.) And رُبَّ نَاقَةٍ تُسِيعُ وَلَدَهَا حَتَّى تَأْكُلَهُ السِّبَاعُ, meaning [Scarce, or many, a she-camel] leaves to itself, or leaves alone, or neglects, her young one [so that the beasts of prey devour it]. (TA.) [See also 4 in art. سيع.] — أَسْوَعَ He (a man, Zj) passed from سَاعَة to سَاعَة [i. e. time to time, or hour to hour]; (Zj, K;) as also اساع, inf. n. إِسَاعَةٌ: (Zj, TA:) or he remained behind, or held back, or delayed, for a سَاعَة [i. e. a time, or an hour]. (Ibn- 'Abbád, K.) سَاعٌ: see سَاعَةٌ, in two places. سَوْعٌ and ↓ سُوَاعٌ i. q. هدْءٌ, as used in the phrase, جَآءَنَا بَعْدَ سَوْعٍ مِنَ اللَّيْلِ [He came to us after a period, or portion, of the night; or after about a third or fourth part of the night had elapsed, when men were asleep, or at rest, and the night, and the foot of the passenger, were still; or after a third part of the night]: (S, K: *) or this phrase means he come to us after a سَاعَة [i. e. a short period, or an hour,] of the night. (TA.). سَاعَةٌ [An hour;] one of the divisions of the night and the day; (Lth, K, TA;) both of which together consist of four and twenty of those divisions; each of them, when they are of equal length, consisting of twelve such divisions; (TA;) [also termed سَاعَةٌ فَلَكِيَّةٌ (an astronomical hour; fifteen دَرَجَات of time; sixty minutes of time;) because ساعة alone is often used in a vague sense, as meaning what is termed سَاعَةٌ زَمَانِيَّةٌ; i. e.] a time of night or of day: but used absolutely by the Arabs as meaning a time; a while; a space, or period; an indefinite [short] time; and a little while; (Msb;) a [short or] little portion, or division, [or space, or period,] of the night and of the day: (TA:) and السَّاعَةُ signifies the pre- sent time: (S, K:) pl. سَاعَاتٌ and ↓ سَاعٌ, (S, Msb, K,) [or the latter is rather a coll. gen. n. of which ساعة is the n. un.,] and سِوَاعٌ. (Msb.) It is used unrestricted in the Kur [vii. 32 and in other places], where it is said, لَا يَسْتَأْخِرُونَ سَاعَةً (Msb) They will not remain behind (Bd) for a time, or any while, (Msb,) or the shortest time: or they shall not seek to remain behind, by reason of intense terror. (Bd.) And so in a trad., where it is said, مَنْ رَاحَ فِى السَّاعَةِ الأُولَى Whoso goeth in the first time; not in the first astronomical ساعة, for then it would necessarily mean that he who should come in the latter part thereof would be on a par with the former person, which is not the case. (Msb.) [سَاعَةً signifies, as shown above, For, or during, an hour: and awhile; for a little while; during a short time; as in the phrase,] جَلَسْتُ عِنْدَكَ سَاعَةً I sat with thee, or at thine abode, for a little while, or during a short time. (TA.) [And فِى سَاعَةٍ, In a short time: in a moment. And السَّاعَةَ, Now: just now: this moment. And سَاعَتَئِذٍ, Then; at that time: or in that hour.] And مُذْ سَاعَةٍ [A little while ago;] in the first time near to us: (K in art. انف:) or this signifies السَّاعَةَ [expl. above]. (Zj, T and M in art. انف.) [And مِنْ سَاعَتِهِ At the moment thereof; instantly. Hence, سَمَّ سَاعَةٍ An instantaneous poison.] — — السَّاعَةُ also signifies (tropical:) The resurrection; (S, K, TA;) the raising of mankind for the reckoning; also termed السَّاعَةُ الكُبْرَى: (Er-Rághib, B:) or the time thereof: (K:) because of the quickness with which its reckoning will be accomplished: (TA:) or because it will come suddenly upon mankind, in a moment, and all creatures will die at one cry. (Zj, Az, TA.) Hence, in the Kur [liv. 1], اِقْتَرَبَتِ السَّاعَةُ (tropical:) The resurrection [or the time thereof] hath drawn nigh. (Jel, TA.) And [in vii. 186 and lxxix. 42,] يَسْأَلُونَكَ عَنِ السَّاعَةِ (tropical:) They ask thee concerning the resurrection [or the time thereof]. (Bd, Jel, TA.) And [in xxxi. last verse and xliii. 85,] عِنْدَهُ عِلْمُ السَّاعَةِ (tropical:) With Him is the knowledge of the resurrection, (TA,) or of the time thereof. (Bd, Jel.) — — Also (assumed tropical:) The death of one generation; termed, for distinction, السَّاعَةُ الوُسْطَى: as in the saying of Mohammad, when he saw 'AbdAllah Ibn-Uneys, إِنْ يَطُلْ عُمْرُ هٰذَا الغُلَامِ لَمْ يَمُتْ حَتَّى تَقُومَ السَّاعَةُ (assumed tropical:) [If the life of this boy last long, he will not die until the death of the generation shall come to pass]: accordingly it is said that he was the last that died of the Companions. (Er-Rághib, B.)— — Also (assumed tropical:) The death of any man; termed, for distinction, السَّاعَةُ الصُّغْرَى: as in the Kur [vi. 31,] قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللّٰهِ حَتَّى إِذَا جَآءَتْهُمُ السَّاعَةُ بَغْتَةً (assumed tropical:) [They have suffered loss who disbelieved in, or denied as false, the meeting with God until, when death came to them suddenly]. (Er-Rághib, B)— — Also (assumed tropical:) Difficulty, distress, or affliction; and so ↓ السَّاعُ. (TA.) — — And (assumed tropical:) Distance, or remoteness. (TA.) — See also سَائِعٌ. سَاعَةٌ سَوْعَآءُ A severe, grievous, or distressing [hour or time]; (S, K;) like the phrase لَيْلَةٌ لَيْلَآءُ. (S.) سُوَاعٌ: see سَوْعٌ. — Also, (S, K, [in the CK erroneously without tenween,]) and سَوَاعٌ, (Kh, K,) A certain idol (S, K) which belonged to the people of Noah, (S,) in whose time it was worshipped; then the deluge buried it, but Iblees exhumed it, and it was worshipped [again]; (K;) so says Lth; (TA;) then it became the property of [the tribe of] Hudheyl, (S, K,) and was at Ruhát, (S,) and pilgrimage was performed to it: (S, K:) or it belonged to [the tribe of] Hemdán: (Bd, TA:) Abu-l-Mundhir says, I have not heard the mention of it in the poems of Hudheyl: but one of the Arabs, in verse, mentions Hudheyl as paying devotion to it: (TA:) it is said that it had the form of a woman: (Har p. 362:) [if so, as a fem. proper name, it would be without tenween: but] it is mentioned in the Kur [lxxi. 22, and is there with tenween]. (TA.) [See also وَدٌّ.] هُوَ ضَائِعٌ سَائِعٌ He is left to himself, left alone, or neglected. (S, * K, * TA.) ↓ سَاعَةٌ [is pl. of سَائِعٌ; and

also signifies] In a state of perdition or destruction; perishing; or dying; in a pl. sense; like جَاعَةٌ as signifying جِيَاعٌ, (K,) and طَاعَةٌ as signifying مُطِيعُونَ. (TA.) مُسِيعٌ: see the following paragraph. مِسْيَاعٌ A she-camel that leaves her young one so that the beasts of prey devour it: (Sh, K:) or a she-camel that goes away in the place of pasturing: (S:) belonging to this art. and to art. سيع, q. v. (K.) You say also, رَجُلٌ مِضْيَاعٌ مِسْيَاعٌ لِلْمَالِ [A man who is wont to neglect the camels or the like; or to leave them to themselves, or alone; or to lose them]; and accord. to A'Obeyd, مُضِيعٌ ↓ مُسِيعٌ. (S.) سوغ 1 سَاغَ, (S, Mgh, Msb, K,) or ساغ فِى الحَلْقِ, (JK,) aor. يَسُوغُ, (S, Msb,) inf. n. سَوْغٌ (JK, S, Mgh, Msb, K) and سَوَاغٌ, or سُوَاغٌ, accord. to different copies of the K, (TA,) and سَوَغَانٌ, (CK, [not in my MS. copy of the K nor in the TA,]) and مَسَاغٌ, (MA,) It (beverage, or wine, JK, S, K, or food, Mgh, or each of these, TA) [was easy and agreeable to swallow;] was easy of entrance into the fauces; (S, Mgh, Msb, K; *) or passed the fauces easily and agreeably. (Bd in xiv. 20.) [See an ex. in a verse cited voce حَمِيمٌ.] — — [Hence,] one says, ↓ سُغْ فِى الأَرْضِ مَاوَجَدْتَ مَسَاغًا (assumed tropical:) Enter thou into the land while thou findest a place of entrance. (TA.) — — And ساغ فِعْلُ الشَّىْءِ (tropical:) The doing of the thing was allowable; or passed for lawful. (Msb.) And ساغ لَهُ مَافَعَلَ (tropical:) What he did was allowable to him; or passed for lawful to him. (S, K, TA.) — — And ساغ النَّهَارُ (tropical:) The day was, or became, easy. (TA.) — — ساغت بِهِ الأَرْضُ, (K,) inf. n. سَوْغٌ, (TA,) i. q. سَاخَتْ (assumed tropical:) [The ground, or earth, sank with him; or sank with him and swallowed him up, or enclosed him]. (AA, K, TA.) — — And ساغت النَّاقَةُ (assumed tropical:) The she-camel became apart, or alone, syn. شَذَّتْ, (K, TA,) or ran, syn. شَدَّتْ, (JK, and so in the CK and in my MS. copy of the K,) and went far away. (JK, TA.) — See also 4, in two places. 2 سوّغهُ [سَوَّغَ is app., in its primary sense, syn. with أَسَاغَهُ: and hence what here follows.] — — You say, سوّغهُ مَا أَصَابَ, (JK, TA,) inf. n. تَسْوِيغٌ, (JK,) (assumed tropical:) He made pleasant, or agreeable, to him what he attained: or, as some say, he left clear to him what he had attained. (TA.) — — And سوّغهُ, (inf. n. as above, K,) (tropical:) He made it allowable, lawful, or free, (S, Msb, K,) لَهُ to him. (S.) And سوّغهُ مَالًا (tropical:) [He made property allowable, &c., to him]: so in the " Mufradát. " (TA.) — — And سوّغ لَهُ كَذَا (assumed tropical:) He gave him such a thing. (IDrd, K.) — — [See also تَسْوِيغَات, below.] 4 اساغهُ, (JK, Msb,) inf. n. إِسَاغَةٌ, (JK,) or إِسَاغٌ, (Msb,) said of God, (JK,) or of a man, (Msb,) [He made it easy and agreeable to swallow;] he made it easy of entrance into the fauces; (Msb;) [or made it to pass the fauces easily and agreeably;] namely, beverage [&c.: see 1, first sentence]; (JK;) as also ↓ سَاغَهُ. (Msb.) — — [Hence,] أَسِغْ لِى غُصَّتِى [Make thou easy to me to swallow the thing that is choking me; or let me swallow it;] meaning (assumed tropical:) grant thou to me some delay, or respite; or act gently, or in a leisurely manner, towards me, or with me; (S, K;) and do not hurry me. (S.) — — And أَسَغْتُهُ, (S, Mgh, Msb,) inf. n. as above, (S, Msb, TA,) I swallowed it: (Msb, and Jel in xiv. 20:) or I received it into my fauces easily (S, Mgh, and Bd in xiv. 20) and agreeably; (Bd ibid.;) namely, beverage, or wine, (S, K,) or food, (Mgh,) or each of these; (TA;) and ↓ سُغْتُهُ and سِغْتُهُ, aor. أَسُوغُهُ and أَسِيغُهُ, (S, K,) inf. n. سَوْغٌ and سَيْغٌ, (TA in art. سيغ,) signify the same. (S, K.) — — اساغ فُلَانٌ بِفُلَانٍ means (assumed tropical:) Such a one completed his affair by means of such a one, (Ibn-Buzurj, K, TA, [in the CK, ثُمَّ امَرَهُ بِه is erroneously put for تَمَّ أَمْرُهُ بِهِ,]) and accomplished the object of his want by means of him: (Ibn-Buzurj, TA:) the case is that of one's desiring a certain number of men or of pieces of money of which one remains to complete the affair: when he obtains it, one says, اساغ بِهِ. (Ibn-Buzurj, K.) — أَسْوَغَ أَخَاهُ He (a man, Lh) was born with his brother: (Lh, K:) or he was born [next, or immediately,] after his brother. (Ibn-'Abbád, K.) [See what next follows.] هٰذَا سَوْغُ هٰذَا and سَيْغُهُ (S, K) and ↓ سَوْغَتُهُ (K) mean (tropical:) This is he who was born next after this, (S, K, TA,) or, as in the " Mufradát," immediately after this; (TA;) and the like is also said of the female: (K:) one says, هِىَ أُخْتُهُ سَوْغُهُ and ↓ سَوْغَتُهُ [She is his sister that was born &c.], (S, TA,) as well as هُوَ أَخُوهُ سَوْغُهُ and ↓ سَوْغَتُهُ [He is his brother that was born &c.]: or سَوْغُ الرَّجُلِ means he who was born after the man, or near after him, though not his brother: and Fr heard a man of Benoo-Temeem say سَوْغُهُ, and another of the same tribe say ↓ سَوْغَتُهُ, meaning he who followed him: (TA:) [the pl. of سَوْغٌ is أَسْوَاغٌ; and it is said that] أَسْوَاغُ الرَّجُلِ means those who were born with the man in one case of childbirth, after him, no other childbirth having occurred between him and them: (TA:) or those born next after him: (JK:) and أَصْوَاغ is a dial. var. thereof: but IF says that هٰذَا سَوْغُ هٰذَا means This is of the cast, mould, form, or fashion, of this; and that the س may be a substitute for ص; as though the one were cast, moulded, formed, or fashioned, like the other: (TA:) and [in like manner] one says, هٰذَا سَيْغُ هٰذَا this is proportionate to this, or of the proportion of this. (TA in art. سيغ.) سَوْغَةٌ: see the next preceding paragraph in four places. سِوَاغٌ A thing whereby one makes to enter easily into his fauces [and to pass down his throat] that which is choking him. (S, Msb, K.) One says, المَآءُ سِوَاغُ الغُصَصِ [Water is that whereby one makes easy of entrance into the fauces and of passage down the throat the things that are choking him]. (S.) سَائِغٌ, applied to beverage, or wine, (JK, K, TA,) and food, (TA,) Descending easily [and agreeably] down the throat; (JK, Msb, K, TA, and Bd and Jel in xvi. 68 and Bd in xxxv. 13;) [or easy and agreeable to swallow;] not choking; (Jel in xvi. 68;) and ↓ أَسْوَغُ signifies the same; (IDrd, K, TA;) and so ↓ سَيِّغٌ, applied to food [&c.]; (TA;) [and ↓ مُسْتَسَاغٌ, accord. to Freytag, as from the K, in which I do not find it.] سَيِّغٌ: see the next preceding paragraph. أَسْوَغُ: see سَائِغٌ. [Freytag assigns to it also another signification, which belongs not to it, but to سَوْغ.] تَسْوِيغَاتُ السَّلَاطِينِ is a post-classical term, (O, K,) from سَوَّغْتُهُ لَهُ, inf. n. تَسْوِيغٌ, meaning " I made it allowable, lawful, or free, to him: " (O:) and what is meant by [the sing. of تسويغات i. e.] تَسْوِيغٌ is The permission [of the Sultán] for the taking of that which is one's right, or due, on a particular account, with facilitation thereof to the taker. (MF.) مَسَاغٌ [A place of easy entrance or passage for beverage, or food, into the fauces or throat. — — And hence,] (assumed tropical:) A place of entrance into a land [&c.]; as in a saying cited in the first paragraph of this art., q. v. (TA.) — — And [hence] one says, هٰذَا لَا أَجِدُ لَهُ مَسَاغًا (tropical:) This, I do not find to it a passage, or an [easy] entrance; or a way, or place, of entrance. (TA.) مُسْتَسَاغٌ: see سَائِغٌ. سوف 1 سَافَ الشَّىْءَ, aor. يَسُوفُ (S, M, Msb) and يَسَافُ, (M,) inf. n. سَوْفٌ; (S, M, K;) and so ↓ ساوفهُ; (M, TA;) and ↓ استافهُ, (M, Msb, K, *) inf. n. اِسْتِيَافٌ; (S;) [and, accord. to Freytag, ↓ سوّفهُ; but he has not named his authority; if correct, probably having an intensive signification;] He smelled the thing. (S, M, Msb.) A poet says, (Msb,) namely, Ru-beh, (S, M,) إِذَا الدَّلِيلُ اسْتَافَ ↓ أَخْلَاقَ الطُّرُقْ [When the guide smells the natures of the roads to know whether he be pursuing the right course or deviating therefrom]. (S, M, Msb.) — — [And hence, He hunted. (Freytag, from the Deewán el-Hudhaleeyeen.)] — سَوْفٌ is also Syn. with صَبْرٌ. (IAar, K.) You say, of a man, ساف عَلَيْهِ, inf. n. سَوْفٌ, He endured it with patience. (TK.) — سَافَ, (S, M, O, K,) aor. يَسُوفُ (S, O, K) and يَسَافُ, (O, K,) inf. n. سَوْفٌ, (M,) said of a man, (M,) and of cattle, (مَال, M, O, K,) He, or they, perished, or died: (S, M, O, K:) or, said of cattle, they had a murrain occurring among them. (K.) — [سَافَ expl. by Freytag in this art., as though having for its aor. يَسُوفُ, and meaning He smote a person with a sword, is a mistake, caused by a mistranscription (of سُفْتُهُ for سِفْتُهُ) in art. سيف in some copies of the K.] 2 سوّفهُ, (S, M, K,) or سوّف

بِهِ, (Msb,) inf. n. تَسْوِيفٌ, (S, M, Msb, K,) He said to him time after time سَوْفَ أَفْعَلُ [I will do such a thing]; (S, Msb, TA;) derived from the particle سَوْفَ: (IJ, M:) and hence, (Msb,) he delayed, or deferred, with him; or put him off with promises; syn. مَطَلَهُ; (S, * Msb, K, TA;) saying سَوْفَ أَفْعَلُ; (TA;) or promising to be faithful to his engagement; (Msb;) mostly used in relation to a promise that is not to be fulfilled; as is said by Ibn-Abi1-Hadeed: (MF, TA:) and ↓ ساوفهُ signifies [the same, as is implied in the M, being syn. with] مَاطِلَهُ: see an ex. in a verse cited voce سَوْفَ, last sentence. (TA.) التَّسْوِيفُ is [also expl. as] Syn. with التَّأْخِيرُ [app. as meaning the postponing, putting off, delaying, or deferring, anything]. (TA.) [And it is implied in art. عظب of the TA that it is Syn. with التَّمْرِينُ and التَّصْبِيرُ: so that you say, سوّفهُ عَلَيْهِ, meaning He inured, or accustomed, him to it; and made him to endure it with patience: see سَافَ عَلَيْهِ, above.] — — You say also, سَوَّفْتُهُ أَمْرِى, meaning I made him (a man) to have the ordering and deciding of my affair, or case, (S, K,) to do what he would: (S:) and so سَوَّمْتُهُ. (TA.) — See also 1, first sentence. 3 ساوفهُ: see 1: — and 2. — Also i. q. سَارَّهُ [He spoke, or discoursed, secretly to him or with him; or acquainted him with a secret]. (K.) — — And ساوف المَرْأَةَ i. q. ضَاجَعَهَا [He slept with the woman in, or on, one bed]. (K.) 4 اساف, (S, M, K,) inf. n. إِسَافَةٌ, (TA,) said of a man, (S, M,) His cattle perished, or died: (S, K:) or he had murrain occurring among his cattle: so in a verse of Tufeyl, cited voce إِسْتَرْخَى, in art. رخو. (M.) [Hence,] one says, أَسَافَ حتّىٰ مَايَشْتَكِى السَّوَافَ, (AA, S, Meyd, K,) or السُّوَافَ, (As, Meyd,) [He had murrain among his cattle until he did not complain of the murrain:] a prov., (Meyd,) applied to him who has become accustomed to casualties; (S, K;) or to him who has become inured to calamities, (A'Obeyd, Meyd, A,) so that he is not impatient of the vicissitudes of fortune. (A'Obeyd, Meyd.) — — اساف الوَالِدَانِ The two parents lost their child by his death: in which case, the child is said to be ↓ مُسَافٌ; and his father, ↓ مُسِيفٌ; and his mother, ↓ مِسْيَافٌ. (Ibn-'Abbád, K.) — اسافهُ اللّٰهُ God destroyed him, or took away his life. (M.) — — اساف الخَرْزَ i. q. خَرَمَهُ [i. e. He spoiled the sewing of the skin, or hide; as when one uses a thick instrument for sewing or perforating, and a thin thong; or as when one rends two stitch-holes into one]. (M.) And اساف الخَارِزُ The sewer of a skin, or hide, perforated, or sewed, in such a manner that the two stitch-holes became rent [into one]. (A'Obeyd, K.) 8 إِسْتَوَفَ see 1, first and second sentences. سَافٌ Any row, or course, (S, M, L, K, TA,) [i. e.] a single row, or course, (Mgh,) of bricks, (S, M, Mgh, L, K, TA,) or (so in the Mgh, but in the TA " and ") of clay, (Mgh, TA,) of a wall, (S, Mgh, K, TA,) or in a wall, (TA,) or in a building; (M, L, TA;) as also مِدْمَاكٌ: (TA:) pl. of pauc. آسُفٌ [formed by transposition, like آدُرٌ pl. of دَارٌ,] (L,) and سَافَاتٌ: (Mgh:) Lth explains السَّافُ as signifying what is between the سَافَات of the building: its ا is originally و. (TA.) [سَافَةٌ mentioned by Freytag as signifying " a single series of stones in a wall," on the authority of the K, I do not find there, nor in any other lexicon.] — Also A certain bird, that preys. (M.) سَوْفَ, for which one also says سَفْ, (M, Mughnee, K,) rejecting the medial radical letter, (M, Mughnee,) and سَوْ, (M, Mughnee, K,) rejecting the final radical, (M, Mughnee,) and سَىْ, (M, Mughnee, K,) rejecting the final radical and changing the medial into ى for the purpose of alleviation [of the utterance], (M, Mughnee,) and accord. to the L سَا, (TA,) is a particle, (IJ, M, K,) denoting inception; (K;) or a word denoting تَنْفِيس, (Sb, S, M, K,) i. e. amplification, because it changes the aor. from the strait time, which is the present, to the ample time, which is the future; (Mughnee voce سَ [q. v.];) i. e., denoting تنفيس with respect to that which has not yet happened; (Sb, S, K;) and postponement; (M;) and is used in terrifying and threatening and promising; (IDrd, K;) or it is a word denoting promising or threatening: (Msb:) it is syn. with سَ accord. to some, or has a larger meaning than this latter accord. to others. (Mughnee.) You say, سَوْفَ أَفْعَلُ [I will do such a thing]. (Sb, S.) And one may not introduce a separating word between it and its verb, [except in a case mentioned in what follows,] because it occupies the place of the س in سَيَفْعَلُ [&c.]. (Sb, S.) [But] it is distinct from سَ by its [sometimes] having ل prefixed to it; as in [the phrase in the Kur xciii. 5], وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى [And thy Lord will give thee, and thou wilt be well pleased]: (Mughnee:) in this phrase, [however,] the ل is [considered as] pre- fixed to the verb, not to the particle: (M:) or the phrase is elliptical, for لَأَنْتَ سَوْفَ يُعْطِيكَ. (Bd.) And it is distinct from سَ in this, that it is sometimes separated [from its verb] by a verb divested of government both as to the letter and the meaning; as in the saying, وَمَا أَدْرِى وَسَوْفَ إِخَالُ أَدْرِى أَقَوْمٌ آلُ حِصْنٍ أَمْ نِسَاءُ [And I know not, but I shall, I think, know, whether the family of Hisn be a company of men or women]. (Mughnee.) — — When you desire to make it a subst., [i. e. to use it as a subst.,] you make it to have tenween [when it is indeterminate]. (IDrd, K.) IDrd cites as an ex., إِنَّ سَوْفًا وَإِنَّ لَيْتًا عَنَآءٌ [Verily سَوْفَ and verily لَيْتَ are a weariness]: but one reading is إِنَّ لَوًّا; and another, إِنَّ لَيْتًا وإِنَّ لَوًّا; and there is no such reading as إِنَّ سَوْفًا. (O, TA.) One says also, فُلَانٌ يَقْتَاتُ السَّوْفَ [lit. Such a one feeds upon the word سَوْف]; meaning (tropical:) Such a one lives by means of things hoped for: (S, K, TA:) and in like manner, مَا قُوتُهُ إِلَّا السَّوْفُ [lit. His food is not anything but, or other than, the word سَوْفَ]. (A, TA.) — — In the following verse of Ibn-Mukbil, cited by Sb, ↓ لَوْ سَاوَفَتْنَا سَوْفَ العَيُوفِ لَرَاحَ الرَّكْبُ قَدْ قَنِعَا بِسَوْفٍ مِنْ تَحِيَّتِهَا [Had she put us off with a سَوْفَ as part of her greeting, with the putting off even of such as is affected with dislike, the riders had gone contented], سَوْفَ is put in the accus. case [for مُسَاوَفَةَ, i. e.] as an inf. n. with the augmentation [meaning the augmentative letters] rejected. (M.) سِيفَةٌ: see مَسَافَةٌ, in two places. سَوَافٌ The [cucumber commonly called] قِثَّاء [q. v.]: (M, K, TA:) so says AHn, (M, TA,) on the authority of Et-Toosee. (TA.) — See also what next follows. سُوَافٌ and ↓ سَوَافٌ; with damm accord. to As, and so, he says, all the names of diseases, as نُحَازٌ and دُكَاعٌ and قُلَابٌ and خُمَالٌ [&c.]; accord. to AA, not so, but with fet-h, and in like manner said 'Omárah Ibn-'Akeel; (S;) or none relates it with fet-h except AA, and his relation is nought; (IB;) Disease of cattle, and death thereof: (S:) or each signifies death among mankind and cattle: (M:) or the latter, a mortality, or murrain, among camels; or so the former: or the latter, a mortality among mankind and cattle: (K:) and the former, disease of camels; (AHn, M, K;) and so the latter. (K.) One says, وَقَعَ فِى المَالِ سَوَافٌ [or سُوَافٌ] Death [or a murrain] happened among the cattle. (S.) مَسَافٌ The nose: because one smells (يُسَافُ, K, i. e. يُشَمُّ, TA) with it: (K:) so in the Moheet. (TA.) — — See also مَسَافَةٌ, in two places. مُسَافٌ A child taken from his parents by death: see 4. (Ibn-'Abbád, K.) مُسِيفَ A man whose cattle have died. (TA.) — — And A father having lost his child by death: see 4. (Ibn-'Abbád, K.) مَسَافَةٌ [properly A place of smelling: — — and hence,] (tropical:) Distance; (S, K, TA;) and ↓ مَسَافٌ and ↓ سِيفَةٌ signify the same in this sense [or in others here following]: (K:) [a space, or tract, or an extent, over which one journeys:] a far-extending tract that one traverses: originally a place of smelling of the guides, in order that they may know whether it be far or near, out of the way or in the right way: (A, TA:) or a [desert, or such as is termed] مَفَازَة: (M:) said to be from سَافَ الشَّىْءَ meaning " he smelled the thing; " for the guide smells the dust of the place wherein he is; and if he smell the odour of urine and dung of camels, he knows that he [or some other] has traversed it; but otherwise, not: (Msb:) or because the guide, when he is in a desert, (S, M,

K,) and has lost his way therein, (M,) smells its dust, (S, M, K,) in order that he may know, (S, K,) or and thus knows, (M,) whether he be in the right way, (S, M, K,) or not: (S, K:) then, by reason of frequency of usage of this word [as meaning " a place of smelling of the guides "] it became a term for " distance: " (S, K:) pl. مَسَاوِفُ (A, TA) and مَسَافَاتٌ. (Msb.) One says, كَمْ مَسَافَةُ هٰذِهِ الأَرْضِ and ↓ مَسَافُهَا and ↓ سِيفَتُهَا (tropical:) [How long is the distance, or how much is the extent, of this land?]. (TA.) And بَيْنَهُمْ مَسَافَةٌ بَعِيدَةٌ (assumed tropical:) [Between them is a far-extending distance or space]. (Msb.) And بَيْنَنَا مَسَافَةُ عِشْرِينَ يَوْمًا (tropical:) [Between us is the distance, or space, of twenty days]. (TA.) — — In the following saying of Dhu-rRummeh, it is doubly tropical: وَأَبْعَدُهُمْ مَسَافَةَ غَوْرِ عَقْلٍ إِذَا مَا الأَمْرُ ذُو الشُّبُهَاتِ عَالَا (tropical:) (tropical:) [And the furthest of them in the extent of the depth of intelligence when the affair, or case, in which are dubiousnesses overcomes and is onerous]. (A, TA.) مُسَوِّفٌ One who does what he will, [as though he said time after time سَوْفَ أَفْعَلُ,] whom no one will make to turn back. (K.) — — And, with ة, A woman who will not comply with the desire of her husband when he calls her to his bed, and strives with him to repel him in respect of that which he desires of her, and says سَوْفَ أَفْعَلُ: such is said, in a trad., to be cursed. (TA.) — — Also, with ة, A well (رَكِيَّةٌ) of which one says, Water will be found (سَوْفَ يُوجَدُ) in it: or of which the water is smelt (يُسَافُ), and disliked, and loathed. (Ibn- 'Abbád, Z, K.) — — And, without ة, Very patient or enduring. (TA.) مُسْتَافٌ A place of smelling, or that is smelt. (O, K.) مِسْيَافٌ A mother having lost her child by death: see 4. (Ibn- 'Abbád, K.) إِنَّهَا لَمُسَاوِفَةٌ لِلسَّيْرِ [app. referring to a she-camel] Verily she is one that has ability for journeying. (M.) سوق 1 سَاقَ المَاشِيَةَ, (S, K,) or النَّعَمَ, (Mgh,) or الدَّابَّةَ, (Msb,) aor. يَسُوقُ, (S, Mgh, Msb,) inf. n. سَوْقٌ (S, Mgh, Msb, K) and سِيَاقٌ, (S, [so in both of my copies, but it is said in the JK that this latter is used in relation to death, and such is generally the case,]) or سَيَاقٌ, like سَحَابٌ, (TA, [but this I have not found elsewhere, and I doubt its correctness,]) and سِيَاقَةٌ and مَسَاقٌ, (O, K, TA,) He drove the cattle [or the beast]; he urged the cattle [or the beast] to go; (Mgh;) and ↓ استاقها signifies the same, (S, K,) as also ↓ اساقها, and ↓ سوّقها; (TA;) or تَسْوِيقٌ, the inf. n. [or this last], signifies the driving well: (KL:) [and accord. to Freytag, ↓ استساق, followed by an accus., signifies the same as سَاقَ as expl. above; but for this he names no authority.] Hence, in the Kur [lxxv. 30], إِلَى رَبِّكَ يَوْمَئِذٍ المَسَاقُ (TA) i. e. To thy Lord, and his judgment, on that day, shall be the driving. (Bd, Jel.) And the saying, in a trad., لَاتَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاهُ [properly rendered The resurrection, or the hour thereof, shall not come to pass until a man come forth from the tribe of Kahtán driving the people with his staff], allusive to his having the mastery over them, and their obeying him; the staff being mentioned only to indicate his tyrannical and rough treatment of them. (TA.) [And hence the saying, ساق عَلَىَّ فُلَانًا (assumed tropical:) He urged such a one to intercede for him with me.] — — [Hence also,] سَاقَهُ القَدَرُ إِلَى مَا قُدِّرَ لَهُ (assumed tropical:) [Destiny drove him, or impelled him, to that which was destined for him]. (TA.) [And in like manner one says of desire, &c.] — — And ساق إِلَى المَرْأَةِ مَهْرَهَا, (K,) or صَدَاقَهَا, (S, Msb,) inf. n. سِيَاقٌ; (TA;) and ↓ اساقهُ; (Msb, K;) (tropical:) He sent to the woman her dowry; (K, TA;) or conveyed it, or caused it to be conveyed, to her; (Msb;) though consisting of dirhems or deenárs; because the dowry, with the Arabs, originally consisted of camels, which are driven. (TA.) And hence, مَاسُقْتَ إِلَيْهَا, meaning (assumed tropical:) What didst thou give her as her dowry? occurring in a trad.; or, as some related it, مَا سُقْتَ مِنْهَا, i. e. What didst thou give for her, or in exchange for her? (TA.) And ساق إِلَيْهِ الشَّىْءَ (assumed tropical:) [He made, or caused, the thing to go, pass, or be conveyed or transmitted, to him; he sent to him the thing]. (M and K in art. اتى.) And ساق إِلَيْهِ خَيْرًا (tropical:) [He caused good, or good fortune, to betide him]. (TA.) And ساق لِأَرْضِهِ أَتِيًّا (assumed tropical:) [He made a rivulet, or a channel for water, to run to his land], (M in art. اتى.) — — [Hence likewise,] سَاقَتِ الرِّيحُ السَّحَابَ (tropical:) [The wind drove along the clouds]. (S, * TA.) — — [And ساق الحَدِيثَ, inf. n. سِيَاقٌ and سَوْقٌ and مَسَاقٌ, (tropical:) He carried on the narrative, or discourse.] You say, فُلَانٌ يَسُوقُ الحَدِيثَ أَحْسَنَ سِيَاقٍ (tropical:) [Such a one carries on the narrative, or discourse, in the best manner of doing so]. (Mgh, TA.) And إِلَيْكَ يُسَاقُ الحَدِيثُ (tropical:) [To thee as its object the narrative, or discourse, is carried on]. (TA.) And كَلَامٌ مَسَاقُهُ إِلَى كَذَا (tropical:) [Speech whereof the carrying-on is pointed to such a thing]. (TA.) And جِئْتُكَ بِالحَدِيثِ عَلَى سَوْقِهِ (tropical:) [I uttered to thee the narrative, or discourse, after the proper manner of the carrying-on thereof]. (TA.) [In like manner also one says,] ساق الأُمُورَ أَحْسَنَ مَسَاقٍ (assumed tropical:) [He carried on, or prosecuted, affairs, or the affairs, in the best manner of doing so]. (A in art. حوذ.) — — ساق [from سَوْقُ المَعْلُومِ مَسَاقَ غَيْرِهِ الحَدِيثَ expl. above] means (assumed tropical:) The asking respecting that which one knows in the manner of one's asking respecting that which he knows not: a mode of speech implying hyperbole: as when one says, أَوَجْهُكَ هٰذَا أَمْ بَدْرٌ [Is this thy face or a full moon?]. (Kull p. 211.) — — ساق said of a sick man, (K,) and ساق نَفْسَهُ, [app. thus originally,] (Ks, Msb, TA,) and ساق بِنَفْسِهِ, (TA,) aor. يَسُوقُ, (Ks, S, O, Msb, TA,) inf. n. سِيَاقٌ, (S, O, Msb, K,) originally سِوَاقٌ, (TA,) and سَوْقٌ (O, K) and سُؤُوقٌ, (TA,) (tropical:) He cast forth, or vomited, his soul; (Ks, TA;) he gave up his spirit; or was at the point of death, in the agony of death, or at the point of having his soul drawn forth; (S, O, Msb, TA;) or he began to give up his spirit, or to have his soul drawn forth. (K.) You say, رَأَيْتُ فُلَانًا يَسُوقُ (tropical:) I saw such a one giving up his spirit at death. (S, O, TA.) And رَأَيْتُ فُلَانًا بِالسَّوْقِ [or فِى السِّيَاقِ, as in the Msb,] (tropical:) I saw such a one in the act [or agony] of death; and يُسَاقُ [having his soul expelled], inf. n. سَوْقٌ: and إِنَّ نَفْسَهُ لَتُسَاقُ (tropical:) [Verily his soul is being expelled]. (ISh, TA.) — سَاقَهُ, (K,) first pers. سُقْتُهُ, (S,) aor. as above, inf. n. سَوْقٌ, (TA,) also signifies He hit, or hurt, his (another man's, S) سَاق [or shank]. (S, K.) 2 سوّق, inf. n. تَسْوِيقٌ: see 1, first sentence. — — سوّق فُلَانًا أَمْرَهُ (assumed tropical:) He made such a one to have the ruling, or ordering, of his affair, or case. (Ibn- 'Abbád, K.) — — See also 5. — Said of a plant, (TA,) or of a tree, (K,) more properly of the former, (TA,) (assumed tropical:) It had a سَاق [i. e. stem, stock, or trunk]. (K, TA.) 3 ساوقهُ He vied, or competed, with him, in driving: (K: [in the CK, for فِى السَّوْقِ, is put فِى السُّوْقِ:]) or he vied, or competed, with him to decide which of them twain was the stronger; from the phrase قَامَتِ الحَرْبُ عَلَى سَاقٍ. (S.) [Hence,] one says بَعِيرٌ يُسَاوِقُ الصَّيْدَ (tropical:) [A camel that vies with the animals of the chase in driving on, or in strength]. (JK, Ibn-'Abbád, O, K, TA.) — — مُسَاوَقَةٌ is also syn. with مُتَابَعَةٌ [app. as meaning (assumed tropical:) The making to be consecutive, or successive, for it is added], as though driving on one another, or as though one portion were driving on another. (TA. [See 6, its quasi-pass.].) — — [Freytag also assigns to ساوق the meaning of He, or it, followed (secutus fuit), as on the authority of the Hamáseh; but without pointing out the page; and it is not in his index of words explained therein.] 4 أَسْوَقَ see 1, in two places. — — أَسَقْتُهُ إِبِلًا I made him to drive camels: (K:) or I gave to him camels, to drive them: (S, TA:) or (tropical:) I made him to posses camels. (TA.) 5 تسوّق القَوْمُ The people, or party, [trafficked in the سُوق, or market; or] sold and bought: (S, TA:) the vulgar say ↓ سَوَّقُوا. (TA.) 6 تساوقت الإِبِلُ (tropical:) The camels followed one another; (Az, O, Msb, K, TA;) and in like manner one says تَقَاوَدَت; (O, K, * TA;) as though, by reason of their weakness and leanness, some of them held

back from others. (TA.) And تساوقت الغَنَمُ (tropical:) The sheep, or goats, pressed, one upon another, (K,) or followed one another, (O,) in going along, (O, K,) as though driving on one another. (O.) [See also 7.] — — The lawyers say, تساوقت الخِطْبَتَانِ, meaning (tropical:) [The two demandings of a woman in marriage] were simultaneous: but [Fei says] I have not found it in the books of lexicology in this sense. (Msb.) 7 انساقت المَاشِيَةُ The cattle went, or went along, being driven; [or as though driven; or drove along;] quasi-pass. of سَاقَهَا. (S, TA.) And انساقت الإِبِلُ [has the like signification: or means] (assumed tropical:) The camels became consecutive. (TA. [See also 6.]) 8 إِسْتَوَقَ see 1, first sentence. 10 إِسْتَسْوَقَ see 1, first sentence. سَاقٌ The shank; i. e. the part between the knee and the foot of a human being; (Msb;) or the part between the ankle and the knee (K, TA) of a human being; (TA;) the ساق of the human foot: (S, TA:) and [the part properly corresponding thereto, i. e. the thigh commonly so called, and also the arm, of a beast;] the part above the وَظِيف of the horse and mule and ass and camel, and the part above the كُرَاع of the ox-kind and sheep or goat and antelope: (TA:) [it is also sometimes applied to the shank commonly so called, of the hind leg, and, less properly, of the fore leg, of a beast: and to the bone of any of the parts above mentioned: and sometimes, by synecdoche, to the hind leg, and, less properly, to the fore leg also, of a beast: it generally corresponds to ذِرَاعٌ: of a bird, it is the thigh commonly so called: and sometimes the shank commonly so called: and, by synecdoche, the leg:] it is of the fem. gender: (Msb, TA:) and for this reason, (TA,) the dim. is ↓ سُوَيْقَةٌ: (Msb, TA:) the pl. [of mult.] is سُوقٌ (S, Mgh, O, Msb, K) and سِيقَانٌ and [of pauc.] أَسْؤُقٌ, (S, O, K,) the و in this last being with ء in order that it may bear the dammeh. (O, K.) A poet says, لِلْفَتَى عَقْلٌ يَعِيشُ بِهِ حَيْثُ تَهْدِى سَاقَهُ قَدَمُهْ meaning The young man has intelligence whereby he lives when his foot directs aright his shank. (IAar, TA.) And one says of a man when difficulty, or calamity, befalls him, كَشَفَ عَنْ سَاقِهِ [lit. He uncovered his shank; meaning (assumed tropical:) he prepared himself for difficulty]: so says IAmb: and hence, he says, (TA, [in which a similar explanation is cited from ISd also,]) they mention the ساق when they mean to express the difficulty of a case or an event, and to tell of the terror occasioned thereby. (K, TA.) Thus, the saying يَوْمَ يُكْشَفُ عَنْ سَاقٍ, (S, K, TA,) in the Kur [lxviii. 42], (S, TA,) [lit. On a day when a shank shall be uncovered,] means (assumed tropical:) on a day when difficulty, or calamity, shall be disclosed. (I'Ab, Mujáhid, S, K, TA.) It is like the saying, قَامَتِ الحَرْبُ عَلَى سَاقٍ, (S, TA,) which means (assumed tropical:) The war, or battle, became vehement, (Msb in this art. and in art. حرب,) so that safety from destruction was difficult of attainment: (Id. in art. حرب:) and كَشَفَتِ الحَرْبُ عَنْ سَاقٍ, [as also شَمَّرَتْ عَنْ سَاقِهَا,] i. e. (assumed tropical:) The war, or battle, became vehement. (Jel in lxviii. 42.) And in like manner, وَالْتَفَّتِ السَّاقُ بِالسَّاقِ, (K, TA,) in the Kur [lxxv. 29], (TA,) means (assumed tropical:) And the affliction of the present state of existence shall be combined with that of the final state: (K, TA:) or it means when the [one] leg shall be inwrapped with the other leg by means of the grave-clothes. (TA.) One says also, قَامَ القَوْمُ عَلَى سَاقٍ (assumed tropical:) The people or party, became in a state of toil, and trouble, or distress. (TA.) And قَرَعَ لِلْأَمْرِ سَاقَهُ, [originating from one's striking the shin of his camel in order to make him lie down to be mounted; lit. He struck his shank for the affair;] meaning (assumed tropical:) he prepared himself for the thing, or affair; syn. تَشَمَّرَ: (JK:) or he was, or became, light, or active, and he rose, or hastened, to do the thing; or (assumed tropical:) he applied himself vigorously, or diligently, or with energy, to the thing, or affair; i. q. شَمَّرَ لَهُ [q. v.]; (TA;) or تَجَرَّدَ لَهُ. (A and TA in art. قرع [q. v.: see also ظُنْبُوبٌ, in several places].) [It is also said that] أَوْهَتْ بِسَاقٍ means كِدْتُ أَفْعَلُ [i. e. I nearly, or almost, did what I purposed: but this explanation seems to have been derived only from what here, as in the TA, immediately follows]: Kurt says, describing the wolf, وَلٰكِنِّى رَمَيْتُكَ مِنْ بَعِيدٍ فَلَمْ أَفْعَلْ وَقَدْ أَوْهَتْ بِسَاقِ [i. e., app., But I shot at thee from afar, and I did not what I purposed, though it (the shot, الرَّمْيَةُ, I suppose, being meant to be understood,) maimed a shank: which virtually means, though I nearly did what I purposed: the poet, I assume, says اوهت بساق for the sake of the measure and rhyme, for أَوْهَتْ سَاقًا: see what is said, in the explanations of the preposition بِ, respecting the phrase وَامْسَحُوا بِرُؤُسِكُمْ]. (TA.) — — By a secondary application, سَاقٌ signifies (assumed tropical:) [A greave; i. e.] a thing that is worn on the ساق [or shank] of the leg, made of iron or other material. (Mgh.) — — Also (tropical:) [The stem, stock, or trunk, i. e.] the part between the أَصْلٌ [here meaning root, or foot, (though it is also syn. with ساق in the sense in which the latter is here explained,)] and the place where the branches shoot out; (TA;) or the support; (Msb;) or the جِذْعٌ; (S, K;) of a tree, or shrub: (S, Msb, K, TA:) pl. [of mult.] سُوقٌ (Msb, TA) and سُوقٌ and سُؤُوقٌ and [of pauc.] أَسْوُقٌ and أَسْؤُقٌ. (TA.) It is related in a trad. of Mo'áwiyeh, that a man said, I applied to him to decide in a litigation with the son of my brother, and began to overcome him therein; whereupon he said, Thou art like as Aboo-Duwád says, أَنَّى أُتِيحَ لَهُ حِرْبَاءُ تَنْضُبَةٍ لَا يُرْسِلُ السَّاقَ إِلَّا مُمْسِكًا سَاقَا [Whencesoever, or however, a preparation is made for him, to catch him, he is like a chameleon of a tree of the kind called تَنْضُب, he will not loose the stem thereof unless grasping a stem]: he meant that no plea of his came to nought but he clung to another; likening him to the chameleon, which places itself facing the sun, and ascends half-way up the tree, or shrub, then climbs to the branches when the sun becomes hot, then climbs to a higher branch, and will not loose the former until it grasps the other. (O, TA. *) — — [Hence, perhaps, as it seems to be indicated in the O,] one says, وَلَدَتْ فُلَانَةُ ثَلَاثَةً بَنِينَ عَلَى سَاقٍ, (K, [in the copies of which, however, I find ثَلَاث put for ثَلَاثَةً,]) or عَلَى سَاقٍ وَاحِدٍ, (S,) or وَاحِدَةٍ, (O,) i. e. (tropical:) Such a woman brought forth three sons, one after another, without any girl between them: (S, O, K, TA:) so says ISk: and وُلِدَ لِفُلَانٍ ثَلَاثَةُ أَوْلَادٍ سَاقًا عَلَى سَاقٍ, i. e. (tropical:) Three children were born to such a one, one after another. (TA.) And بَنَى القَوْمُ بُيُوتَهُمْ عَلَى سَاقٍ وَاحِدٍ (assumed tropical:) [The people, or party, built their houses, or constructed their tents, in one row or series]. (TA.) — — سَاقٌ also signifies (assumed tropical:) The soul, or self; syn. نَفْسٌ: hence the saying of 'Alee (in the war of the [schismatics called] شُرَاة), لَابُدَّ لِى مِنْ قِتَالِهِمْ وَلَوْ تَلِفَتْ سَاقِى (assumed tropical:) [There is not for me any way of avoiding combating them, though my soul, or self, should perish by my doing so]. (Abu-l-'Abbás, O, TA.) So too in the saying, قَدَحَ فِى سَاقِهِ [as though meaning (tropical:) He cankered his very soul]: (IAar, TA in art. قدح:) [or] he deceived him, and did that which was displeasing to him: (L in that art.:) or (tropical:) he impugned his honour, or reputation; from the action of canker-worms (قَوَادِح) cankering the stem, or trunk, of a shrub, or tree. (A in that art.) — سَاقُ حُرٍّ [is said to signify] The male of the قَمَارِىّ [or species of collared turtle-doves of which the female is called قُمْرِيَّةٌ (see قُمْرِىٌّ)]; (S, Msb, K;) i. e. the وَرَشَان: (S, Msb:) the former appellation being given to it as imitative of its cry: (As, K:) it has neither fem. nor pl.: (AHát, TA:) or السَّاقُ is the pigeon; and الحُرُّ, its young one: (Sh, K:) the poet Ibn-Harmeh uses the phrase كَسَاقِ ابْنِ حُرٍّ. (O, TA.) [See more in art. حر.] سَوْقٌ: see سِيَاقٌ. سُوقٌ [A market, mart, or fair;] a place in which commerce is carried on; (ISd, Msb, TA;) a place of articles of merchandise: (Mgh, TA:) so called because

people drive their commodities thither: (TA:) [in the S unexplained, and in the K only said to be well-known:] of the fem. gender, and masc., (S, Mgh, Msb, K, *) the former in the dial. of the people of El-Hijáz, and the latter in that of Temeem, (S and Msb voce زُقَاقٌ, q. v.,) the former the more chaste, or the making it masc. is a mistake: (Msb:) pl. أَسْوَاقٌ: (TA:) the dim. is ↓ سُوَيْقَةٌ [with ة, confirming the opinion of those who hold سُوقٌ to be only fem.]: also signifying merchandise, syn. تِجَارَةٌ; as in the phrase, جَاءَتْ سُوَيْقَةٌ [Merchandise came]. (TA.) — — [Hence,] سُوقُ الحَرْبِ (tropical:) The thickest, or most vehement part (حَوْمَة) of the fight; (S, K, TA;) and so ↓ سُوقَةُ الحَرْبِ; i. e. the midst thereof. (TA.) سَوَقٌ Length of the shanks: (S, K:) or beauty thereof: (K:) or it signifies also beauty of the shank. (S.) سَاقَةٌ (tropical:) The rear, or hinder part, of an army: (S, Mgh, K, TA:) pl. of ↓ سَائِقٌ; being those who drive on the army from behind them, and who guard them: (TA:) or as though pl. of سَائِقٌ, like as قَادَةٌ is of قَائِدٌ. (Mgh.) And hence, سَاقَةُ الحَاجِّ (tropical:) [The rear of the company of pilgrims]. (TA.) سُوقَةٌ (assumed tropical:) A subject, and the subjects, of a king; (K, TA;) so called because driven by him; (TA;) contr. of مَلِكٌ; (S, Mgh, Msb;) whether practising traffic or not: (Mgh:) not meaning of the people of the أَسْوَاق [or markets], as the vulgar think; (Msb;) for such are called سُوقِيُّونَ, sing. سُوقِيٌّ: (Ham p. 534:) it is used alike as sing. and pl. (S, Mgh, Msb, K) and dual (Mgh, Msb) and masc. and fem.: (S, K:) but sometimes it has سُوَقٌ for its pl. (S, K.) — سُوقَةُ الطُّرْثُوثِ [in the CK, erroneously, الثُّرْثُوثِ] The part of the [plant called] طرثوث that is below the نِكْعَة [or نَكَعَة or نُكَعَة, which is the head from the top to the extent of a finger, or the flower at the head thereof]; (O, K;) sweet and pleasant: so says Ibn-' Abbád: (O:) AHn says [of the طرثوث], it is like the penis of the ass, and there is no part of it more pleasant, nor sweeter, than its سوقة; which is in some instances long; and in some, short. (TA.) — See also سُوقٌ, last sentence. سُوقِيٌّ [Of, or relating to, the سُوق, or market]. Its pl., سُوقِيُّونَ, means The people of the سُوق (Ham p. 534.) — — [Hence,] أَدِيمٌ سُوقِيٌّ A skin, or hide, prepared, or dressed; in a good state: or not prepared or dressed: it is ascribed to the vulgar: and there is a difference of opinion respecting it: the second [explanation, or meaning,] is that which is commonly known. (TA.) سَوِيقٌ Meal of parched barley (شَعِير), or of [the species thereof, or similar grain, called] سُلْت, likewise parched; and it is also of wheat; but is mostly made of barley (شعير); (MF, TA;) what is made of wheat or of barley; (Msb, TA;) well known: (S, Msb, K, TA:) [it is generally made into a kind of gruel, or thick ptisan, being moistened with water, or clarified butter, or fat of a sheep's tail, &c.; (see لَتَّ;) and is therefore said (in the Msb in art. حسو and in the KT voce أَكْلٌ, &c.,) to be supped, or sipped, not eaten: but it is likewise thus called when dry; and in this state is taken in the palm of the hand and conveyed to the mouth, or licked up: (see حَاقّ, and قَمِحَ:) it is also made of other grains beside those mentioned above; and of several mealy fruits; of the fruit of the Theban palm; (see حَتِيٌّ;) and of the carob; (see خَرُّوبٌ;) &c.:] it is also, sometimes, with ص: so says IDrd in the Jm: and he adds, I think it to be of the dial. of Benoo-Temeem: it is peculiar to that of Benul-' Ambar: (O, TA:) the n. un. [meaning a portion, or mess, thereof] is with ة: (AAF, TA in art. جش:) and the pl. is أَسْوِقَةٌ. (TA.) — — And Wine: (AA, K:) also called سَوِيقُ الكَرْمِ. (AA, TA.) سِيَاقٌ [an inf. n. of 1 (q. v.) in several senses. — — As a subst., properly so termed,] (tropical:) A dowry, or nuptial gift; (K, TA;) as also ↓ سَوْقٌ [which is likewise originally an inf. n.: see 1]. (TA.) — — [Also, as a subst. properly so termed, (assumed tropical:) The following part of a discourse &c.; opposed to سِبَاقٌ: you say سِبَاقُ الكَلَامِ وَسِيَاقُهُ (assumed tropical:) the preceding and following parts of the discourse; the context, before and after: see, again 1. And (assumed tropical:) The drift, thread, tenour, or scope, of a discourse &c.] سُوَيْقَةٌ dim. of سَاقٌ, q. v.: (Msb, TA:) — and of سُوقٌ, also, q. v. (TA.) سَوَّاقٌ: see سَائِقٌ. — Also A seller, and a maker, of سَوِيق. (Mgh.) سُوَّاقٌ Long in the سَاق [or shank]. (AA, K. [See also أَسْوَقُ.]) — — And (assumed tropical:) Having a سَاق [or stem]; applied to a plant. (Ibn-Abbád, K.)— — And (assumed tropical:) The طَلْع [or spadix] of a palm-tree, when it has come forth, and become a span in length. (K.) سَائِقٌ [Driving, or a driver;] the agent of the verb in the phrase سَاقَ المَاشِيَةَ: as also ↓ سَوَّاقٌ (S, K) in an intensive sense [as meaning Driving much or vehemently, or a vehement driver]: (S, TA:) pl. of the former سَاقَةٌ, q. v. (TA.) مَعَهَا سَائِقٌ وَشَهِيدٌ, in the Kur [l. 20], is said to mean Having with it a driver to the place of congregation [for judgment] and a witness to testify against it of its works: (TA:) i. e. an angel driving it, and another angel testifying of its works: or an angel performing both of these offices: or a writer of evil deeds and a writer of good deeds: or its own person, or its consociate [devil], and its members, or its works. (Bd.) سَيِّقٌ, [originally سَيْوِقٌ,] (assumed tropical:) Clouds (سَحَابٌ, AZ, As, S, K) driven by the wind, (AZ, As, S,) containing no water, (AZ, S, K,) or whether containing water or not. (As.) سَيِّقَةٌ, [a subst. formed from the epithet سَيِّقٌ by the affix ة,] originally سَيْوِقَةٌ, (TA,) Beasts (دَوَابّ) driven by the enemy; (S, K;) like وَسِيقَةٌ: so in a verse cited voce جَبَأَ: (S:) or a number of camels, of a tribe, driven away together, or attacked by a troop of horsemen and driven away. (Z, TA.) — — [Hence,] one says, المَرْءُ سَيِّقَةُ القَدَرِ (assumed tropical:) [Man, or the man, is the impelled of destiny]; i. e. destiny drives him to that which is destined for him, and will not pass him by. (TA.) — — سَيِّقَةٌ signifies also An animal by means of which [in the O بِهَا for which فِيهَا is erroneously put in the K,] the sportsman conceals himself, and then shoots, or casts, at the wild animals: (O, K:) like قَيِّدَةٌ: (A in art. قود:) said by Th to be a she-camel [used for that purpose]: (TA:) [so called because driven towards the objects of the chase: see دَرِيْئَةٌ:] pl. سَيَائِقُ. (K.) [See also مِسْوَقٌ.] أَسْوَقُ A man (S, * TA) long in the shanks: (S, K: [see also سُوَّاقٌ:]) or thick in the shanks: (IDrd, TA:) or it signifies, (K,) or signifies also, (S,) beautiful in the shank or shanks, (S, K,) applied to a man: and so سَوْقَاءُ applied to a woman: (S:) Lth explains the latter as meaning a woman having plump shanks, with hair. (TA.) إِسَاقَةٌ (Lth, O, K, in the CK أَسَاقة,) The strap of the horse's stirrup. (Lth, O, K.) بَعِيرٌ مِسْوَقٌ, (JK, O, and TA as from the Tekmileh,) or مُسْوِقٌ, like مُحْسِنٌ, (K, [but this I think to be a mistake,]) means الَّذِى يُسَاوِقُ الصَّيْدَ [i. e. (tropical:) A camel that vies with the animals of the chase in driving on, or in strength]; (JK, O, K;) so says Ibn-' Abbád: (O:) accord. to the L, a camel by means of which one conceals himself from the animals of the chase, to circumvent them. (TA. [See also سَيِّقَةٌ, last signification.]) [مِسْوَقَةٌ A staff, or stick, with which cattle are driven: pl. مَسَاوِقُ: perhaps post-classical.] مُنْسَاقٌ i. q. تَابِعٌ [app. as meaning (assumed tropical:) A follower, or servant; as though driven]. (Ibn-' Abbád, O, K.) — — And (assumed tropical:) A relation; syn. قَرِيبٌ. (Ibn- ' Abbád, O, K.)— — And عَلَمٌ مُنْسَاقٌ (assumed tropical:) A mountain extending along the surface of the earth. (Ibn- ' Abbád, O, K *) سوك 1 سَاكَ الشَّىْءَ, (IDrd, O, Msb, K,) aor. يَسُوكُ, inf. n. سَوْكٌ, (IDrd, O, Msb,) He rubbed the thing, or rubbed it well. (IDrd, O, Msb, K.) — — See also 2. — And see 6. 2 سوّك فَاهُ, (S, O, Msb,) or سوّك فَمَهُ بِالعُودِ, (K,) inf. n. تَسْوِيكٌ; (S, O, Msb, K;) and ↓ سَاكَهُ, (O, K,) aor. and inf. n. as in the first paragraph, (O,) or inf. n. سِوَاكٌ; (Msb; [there said to be an inf. n., as well as a subst. syn. with مِسْوَاكٌ, but without the mention of its verb;]) and ↓ استاك and ↓ تسوك, these two used without the mention of the mouth (S, O, Msb, K) or the stick; (K;) [He rubbed and cleaned his teeth with the سِوَاك, or مِسْوَاك.] 5 تَسَوَّكَ see the next preceding paragraph. 6 تَسَاوُكٌ and سِوَاكٌ [each an inf. n., the verb of the latter, if

it have one, being app. ↓ سَاكَ,] A weak manner of going: or a bad manner of going, resulting from slowness or emaciation: (K, TA:) so says ISk. (TA.) One says, جَآءَتِ الإِبِلُ تَسَاوَكُ, [for تَتَسَاوَكُ,] i. e. The camels came inclining from side to side, in consequence of weakness, in their going along. (S, O.) [Or] تساوكت الإِبِلُ means The camels had an agitation of their necks in consequence of leanness. (IF, Msb.) In the M it is said that جَآءَت الغَنَمُ مَاتَسَاوَكُ means The sheep, or goats, came, not moving their heads, in consequence of weakness. (TA.) 8 إِسْتَوَكَ see 2. سِوَاكٌ and ↓ مِسْوَاكٌ signify the same; (S, Mgh, O, Msb, K;) i. e. A tooth-stick; a piece of stick with which the teeth are rubbed [and cleaned, the end being made like a brush by beating or chewing it so as to separate the fibres]; (K, * TA;) [commonly] a piece of stick of the [kind of tree called] أَرَاك: (Msb:) accord. to IDrd, derived from سُكْتُ الشَّىْءَ meaning " I rubbed, or rubbed well, the thing; " (O, Msb;) accord. to IF, from تساوكت الإِبِلُ [expl. above]: (Msb:) accord. to Lth, (T, TA,) سِوَاكٌ is masc. and fem., (IDrd, T, M, O, K,) though it is the more approvable way to make it masc.; (O;) but Az holds this to be a mistake, and the word to be masc. [only]; and Hr says that this assertion of Lth is one of his foul mistakes: (TA:) its pl. is سُوُكٌ (S, O, Msb, K) and سُوْكٌ (Az, TA) and سُؤُكٌ, (AHn, TA,) and [of pauc.] أَسْوِكَةٌ; and the pl. of ↓ مِسْوَاكٌ is مَسَاوِيكُ. (TA.) In the saying, in a trad., خَيْرُ خِلَالِ الصَّائِمِ السِّوَاكُ, a prefixed n. is [said to be] suppressed [so that the meaning is The best of the habits, or customs, of the faster is the use of the tooth-stick: but see 2, where سِوَاكٌ is said, on the authority of the Msb, to be also an inf. n.]. مِسْوَاكٌ: see سِوَاكٌ, in two places. سول 1 سَالَ, aor. يَسَالُ, (Akh, and S, M, Msb, K, all in art. سأل,) like خَافَ, aor. يَخَافُ, (Msb and K ibid.,) first pers. pret. سِلْتُ, [like خِفْتُ,] (Sb, M in the present art., [in the K in this art., erroneously, سَلْتُ,]) and aor. أَسَالُ, (Sb, M and K in this art.,) imperative سَلْ, (S, Msb, K, TA, all in art. سأل,) dual سَلَا, and pl. سَلُوا, these two being irregular, (Msb in that art.,) inf. n. سُوَالٌ, (M and K in the present art.,) mentioned by Sb and by Th, (M ibid.,) and سِوَالٌ, (M and K ibid.,) mentioned by Th, (M ibid.,) i. q. سَأَلَ [He asked, &c.], (Akh, and S, M, Msb, K, all in art. سأل,) and سَأَلْتُ; a dial. var. of the verb with أ, (Sb, M and K in the present art.,) the medial radical being originally و, (M and K ibid.,) not a substitute for أ, (M ibid.) as is shown by the phrase هُمَايَتَسَاوَلَانِ, (M and K ibid.,) mentioned by AZ: (M ibid.:) it is of the dial. of Hudheyl. (TA in art. سأل.) [For the pass. (سِيلَ &c.), see سَأَلَ.] A certain elegant scholar says, سَالَتْ هَذَيْلٌ رَسُولَ اللّٰهِ فَاحِشَةً i. e. [Hudheyl] asked of the Apostle of God as a thing wished for [something beyond measure evil]: it is not from سَأَلَ, [i. e. it is originally سَوَلَ, not formed from سَأَلَ by the substitution of ا for أ,] as many of the elegant scholars say. (Er-Rághib, TA.) — سَوِلَ, (M, K,) [aor. يَسْوَلُ,] inf. n. سَوَلٌ, (M,) He, or it, was, or became, lax, flaccid, or uncompact; or it hung down loosely; was, or became, pendent, or pendulous: (M, K:) [or, said of a man, he was, or became, flaccid, or pendulous, in the belly, or in the part of the belly below the navel; as appears from an explanation of أَسْوَلُ and from what here follows:] سَوَلٌ, (S, TA,) in the K, erroneously, ↓ سَوْلَة, (TA,) signifies flaccidity, or uncompactness, or pendulousness, (S, K, TA,) of the belly, (K,) and so ↓ تَسَوُّلٌ and تَسَوُّنٌ, (TA,) or of the part of the belly below the navel; (S, TA;) and of other things, (K, TA,) as, for instance, (TA,) of a cloud also. (S, TA.) 2 سَوَّلَتْ لَهُ نَفْسُهُ أَمْرًا, (S,) or كَذَا, (M, K,) or الشَّىْءَ, (Msb,) inf. n. تَسْوِيلٌ, (TA,) His soul embellished [or commended] to him (S, M, Msb, * K) a thing, or an affair, (S,) or such a thing, (M, K,) or the thing: (Msb:) or made it [to appear] easy to him, and a light matter in his eyes; from سَوَلٌ signifying " laxness " or the like: (Bd in xii. 18:) the inf. n. signifies the embellishing, a thing, and making it to be loved or approved, in order that one may do it or say it: (TA:) or the soul's embellishing a thing that is eagerly desired, and picturing what is foul thereof as goodly: (Er-Rághib, TA:) and it is said to be from سُولٌ signifying " an object of a man's desire, which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world. " (TA.) — — You say also, يُسَوَّلُ إِلَىَّ كَذَا Such a thing is imaged in the mind to me; is an object of fancy to me; or seems to me. (L in art. هد.) — — And سوّل لَهُ said of the Devil, He led him into error; or made him to err: (M, K:) or facilitated to him the commission of great sins; from سَوَلٌ meaning as expl. above in this paragraph: or incited him to indulgence in appetences, or lusts; from السُّولُ meaning [by implication] التَّمَنِّى: (Bd in xlvii. 27:) or [as though meaning] let down his rope [to him to aid in the accomplishment of his desire]. (Ham p. 748.) 5 تَسَوَّلَ see 5 in art. سأل: — and 1, last sentence, in the present art. 6 هُمَايَتَسَاوَلَانِ [They two ask, or beg, each other; i. q. يَتَسَآءَلَانِ, q. v.]: (M, K:) a phrase mentioned by AZ. (M.) سُولٌ i. q. مَسْأَلَةٌ [as signifying A petition; or a request; meaning a thing that is, or has been, asked, or begged; see سُؤْلٌ]; (TA;) as also ↓ سُولَةٌ; (K, TA;) each, (TA,) a dial. var. of the word with ء: (K, TA: [but it is also said in the latter that سُؤْلٌ is the original of سُولٌ because the readers of the Kur-án read the word with ء in chap. xx. verse 36:]) or an object of desire or wish (أُمْنِيَّةٌ), which one asks; (TA:) or an object of want, which the soul eagerly desires: (Er-Rághib, TA:) or an object of a man's desire (أُمْنِيَّةٌ), which embellishes to the seeker thereof that which is false, or vain, and other things of the deceptions of the present world: but there is a difference between سُولٌ and ↓ سُولَةٌ on the one hand and أُمْنِيَّةٌ on the other hand, in that the former relate to what is sought, or demanded, and امنيّة relates to what is meditated (قُدِّرَ); (TA;) [for] this last primarily signifies " a thing that a man meditates (يُقَدِّرُهُ) in his mind," from مَنَى signifying قَدَّرَ; (Bd in ii. 73;) so that the ↓ سُولَة seems to be after the أُمْنِيَّة: (TA:) سُولٌ may be from سَوَّلَتْ لَهُ نَفْسُهُ كَذَا in the first of the senses assigned to it above, and [from] سَوَّلَ said of the Devil in the last of the senses assigned to it above. (Ham p. 748.) [See also سُوَالٌ, below.] سَوْلَةٌ: see 1, last sentence. سُولَةٌ: see سُولٌ, in three places. سُوَلَةٌ, (M, K,) applied to a man, (M,) One who asks, or begs, much; (K;) i. q. [سُؤَلَةٌ and] سَؤُولٌ. (M.) سُوَالٌ an inf. n. of سَالَ as syn. with سَأَلَ: (Sb, Th, M, K:) [and used as a simple subst., like سُولٌ and سُولَةٌ, for] IJ mentions أَسْوِلَةٌ as its pl. (M, TA.) سَوِيلٌ An equal. (M, K.) So in the saying, أَنَا سَوِيلُكَ فِى هٰذَا الأَمْرِ [I am thy equal in this affair]. (M.) أَسْوَلُ Lax, flaccid, or uncompact; or hanging down loosely; or pendent, or pendulous; in the lower part: (M, K:) or a man flaccid, or pendulous, in the part of the belly below the navel: fem. سَوْلَآءُ: and pl. سُولٌ. (S.) And سَحَابٌ أَسْوَلُ Clouds that are uncompact, (S, TA,) their skirts, or fringes, hanging down; and in like manner, سَحَائِبُ سُولٌ; sing. سَحَابَةٌ سَوْلَآءُ. (TA.) And دَلْوٌ سَوْلَآءُ A large bucket. (M, K. *) سوم 1 سَوْمٌ, inf. n. of سَامَ, primarily signifies The going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: and sometimes it is used as meaning the going, or going away; as when it is said of camels [or the like]: and sometimes, as meaning the seeking, or seeking for or after, or seeking to find and take or to get; as when it relates to selling or buying. (Er-Rághib, TA.) — — You say, سَامَتِ المَاشِيَةُ (S, Mgh, Msb, TA) or النَّعَمُ (M) or المَالُ, (K,) aor. تَسُومُ, (S, M, Msb,) inf. n. سَوْمٌ, (S, M, Mgh, Msb,) The cattle pastured (S, M, Mgh, Msb, K, TA) by themselves (Msb) where they pleased; and in like manner, الغَنَمُ [the sheep or goats]: or went away at random, or roved, pasturing where they pleased. (TA.) — — [Hence, سام, inf n as above, He did as he pleased.] You say, خَلَّيْتُهُ وَسَوْمَهُ I left him to do as he pleased. (S, M, K * [In the CK, خَلّاهُ وَسَوْمَهُ لِمَا يُرِيدُهُ is put for خَلَّاهُ وَسَوَّمَهُ لِمَايُرِيدُهُ; and the like is done in one of my copies of the S.

See also 2.]) — — And سَامَ, (S,) or سَامَتِ الإِبِلُ, and الرِّيحُ, (M, K,) or الرِّيَاحُ, (S,) inf. n. as above, (S, M,) He, or it, (S,) or the camels, and the wind, (M, K,) or the winds, (S,) passed, went, or went on or along: (S, M, K:) or سَوْمٌ signifies the passing, &c., quickly; one says of a she camel, سَامَت, aor. and inf. n. as above, she passed, &c., quickly; (As, TA;) and hence the saying of Dhu-l-Bijádeyn cited in art. عرض, voce تَعَرَّضَ: or the passing, &c., quickly, with the desire of making a sound in going along. (TA.) — — And سَامَتِ الطَّيْرُ عَلَى الشَّىْءِ, (M, K,) aor. and inf. n. as above, (M,) The birds went, [or hovered,] or circled, round about the thing: (M, K:) or, as some say, سَوْمٌ signifies any going, [or hovering,] or circling, round about. (M.) — [As mentioned in the first sentence of this art.,] سَوْمٌ is also in selling and buying. (S.) You say, سام السِّلْعَةَ, (Mgh, Msb,) aor. and inf. n. as above, (Msb,) He (the seller) offered the commodity, or article of merchandise, (Mgh, Msb:) and it is also said of the purchaser, like ↓ اِسْتَامَهَا, (Mgh, Msb,) meaning he sought to obtain the sale of the commodity, or article of merchandise: and one says also of the seller, and of the purchaser, سام بِالسِّلْعَةِ, meaning he mentioned the price of the commodity [in offering it for sale, and in offering to purchase it]: (Msb:) and in like manner, سُمْتُ فُلَانًا سِلْعَتِى, inf. n. as above, I said to such a one, "Wilt thou take [or purchase] my commodity for such a price? " (TA:) and سَامَنِى بِسِلْعَتِهِ he (the seller, Msb) mentioned to me the price of his commodity [in offering it for sale]: (Msb, TA:) [and, agreeably with these explanations,] Kr says that السَّوْمُ signifies العَرْضُ [i. e. the act of offering, &c.]: (M, TA:) or سُمْتُ بِالسِّلْعَةِ, inf. n. سَوْمٌ (M, K) and سُوَامٌ, with damm; (K, TK; [in the former only said to be syn. with سَوْمٌ in selling and buying;]) and ↓ سَاوَمْتُ, (M, K,) inf. n. سِوَامٌ; (TA;) and ↓ اِسْتَمْتُ بِهَا and عَلَيْهَا; signify غَالَيْتُ [which means I offered the commodity for sale, mentioning its price, and was exorbitant in my demand: and also I purchased the commodity for a dear, or an excessive, price: and both these meanings are app. here intended]: (M, K, TA:) and in like manner, ↓ اِسْتَمْتُهُ السِّلْعَةَ [I offered to him the commodity for sale, &c.: and I purchased of him the commodity, &c.]: (TA:) or, as some say, (so in the TA, but in the M and K " and,") this last, as also ↓ اِسْتَمْتُهُ عَلَى السِّلْعَةِ, means ↓ سَأَلْتُهُ سَوْمَهَا [i. e. I asked him the price at which the commodity was to be sold]: (M, K, TA:) and سَامَنِيهَا, (M,) or ↓ سَاوَمَنِيهَا, (TA, [but the former is app. the right,]) means ↓ ذَكَرَ لِى سَوْمَهَا [i. e. he mentioned to me the price at which it was to be sold]: (M, TA:) you say also, ↓ اِسْتَمْتُ بِسِلْعَتِى عَلَيْهِ when you mention the price of the commodity [i. e. it means I mentioned to him the price at which I would sell my commodity]: and you say, ↓ اِسْتَامَ مِنِّى سِلْعَتِى when he is the person who offers to thee the price [i. e. it means he offered to me a price for my commodity; or he sought to obtain from me the sale of my commodity by offering a price for it]: (TA:) and ↓ اِسْتَامَ عَلَىَّ he contended [by bidding] against me in a sale: (S, * PS:) or ↓ اِسْتَامَ عَلَىَّ السِّلْعَةَ, which means استام عَلَى سَوْمِى [i. e. he sought to obtain the sale of the commodity in opposition to me, or to my seeking it]. (Msb. [See also 3.]) Hence, [Mo- hammad is related to have said,] لَا يَسُومُ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ, (Mgh,) or لايسوم أَحَدُكُمْ على سوم اخيه, (Msb,) i. e. [The man, or any one of you,] shall not purchase [in opposition to his brother]: (Mgh, Msb:) and it may mean shall not sell; the case being that of a man's offering to the purchaser his commodity for a certain price, and another's then saying, "I have the like thereof for less than this price: " so that the prohibition relates in common to the seller and the buyer: (M:) and the saying is also related otherwise, i. e. ↓ لَايَسْتَامُ, meaning shall not purchase. (Mgh.) And it is said in a trad., نَهَى عَنِ السَّوْمِ قَبْلَ طُلُوعِ الشَّمْسِ, meaning, accord. to Aboo-Is-hák, أَنْ ↓ يُسَاوِمَ بِسِلْعَتِهِ [i. e. He (Mohammad) forbade the offering a commodity for sale before the rising of the sun]; because that is a time in which God is to be praised, and one should not be diverted by other occupation: or, he says, it may mean the pasturing of camels; because, before sunrise, when the pasturage is moist with dew, it occasions a fatal disease. (TA.) You say also, ↓ سُمْتُكَ بَعِيرَكَ سِيمَةً حَسَنَةً [I have mentioned to thee a good price for thy camel]. (S.) And ↓ اِسْتَامَ فِيهِ ↓ سِيمَةً غَالِيَةً [He demanded for it a dear price]. (TA in art. حتر.) And سَامَهُ بِعَمَلٍ [He made to him an offer of working, mentioning the rate of payment; or bargained, or contracted, with him for work]. (K in art. عمل. [See also 3.]) — — The Arabs also say, عَرَضَ عَلَىَّ سَوْمَ عَالَّةٍ [He offered to me in the manner of offering water to camels taking a second draught]; meaning like the saying of the vulgar, عَرْضَ سَابِرِىٍّ: (Ks, TA: [see art. سبر:]) a prov. applied to him who offers to thee that of which thou hast no need. (Sh, TA. [See also art. عل; and see Freytag's Arab. Prov. ii. 84.]) — — And you say, سَامَهُ الأَمْرَ, (M, K,) aor. as above, (TA,) inf. n. سَوْمٌ, (M, TA,) He imposed upon him, or made him to undertake, the affair, as a task, or in spite of difficulty or trouble or inconvenience; or he ordered, required, or constrained, him to do the thing, it being difficult or troublesome or inconvenient: (M, K, TA:) or he brought upon him the affair, or event; (Zj, M, K, TA;) as also ↓ سَوَّمَهُ, (K,) inf. n. تَسْوِيمٌ: (TA:) or he endeavoured to induce him, or incited him, or made him, to do, or to incur, the affair, or event: (Sh, TA:) it is mostly used in relation to punishment, and evil, (Zj, M, K, TA,) and wrong-doing: and hence the saying in the Kur [ii. 46 and vii. 137 and xiv. 6], يَسُومُونَكُمْ سُوْءَ الْعَذَابِ They bringing upon you evil punish- ment or torment: (Zj, M, TA:) or seeking, or desiring, for you evil punishment: (Ksh and Bd in ii. 46:) or endeavouring to induce you to incur it: (Ksh ibid.:) from سَامَهُ خَسْفًا [expl. by what here follows]. (Ksh and Bd ibid.) You say, سُمْتُهُ خَسْفًا I brought upon him خَسْف [i. e. wrong, or wrong treatment, as expl. in the Ksh and by Bd ubi suprà]: or I endeavoured to induce him to incur it (أَرَدْتُهُ عَلَيْهِ): (S:) [see also خَسْفٌ: and سُمْتُهُ خُطَّةَ خَسْفٍ; expl. in art. خط:] and سِيمَ الخَسْفَ He was constrained to incur, or to do, what is termed الخَسْف [meaning abasement or ignominy, or that which was difficult]: (TA:) and سُمْتُهُ ذُلًّا I abased him. (Msb.) — سَامَهُ, aor. as above, also signifies He kept, or clave, to it, not quitting it. (M, * TA.) — See also 4. 2 سوّم الخَيْلَ, (S, K,) or الإِبِلَ, (M,) [inf n. تَسْوِيمٌ,] He sent forth (S, M, K) the horses, (S, K,) or the camels, (M,) [sometimes meaning] to the pasturage, to pasture where they would. (TA. [See also 4.]) — — [Hence,] سوّمهُ means خَلَّاهُ وَسَوْمَهُ, (AZ, S, M, K,) i. e. [He left him] to do as he pleased; namely, a man. (AZ, S, K. [In the CK is a mistranscription in this place, before mentioned: see 1, fourth sentence.]) Whence the prov., عَبْدٌ وَسُوِّمَ A slave, and he has been left to do as he pleases. (TA.) — — And سَوَّمْتُ فُلَانًا فِى مَالِى I gave such a one authority to judge, give judgment, pass sentence, or decide judicially, respecting my property. (AO, S: and in like manner سَوّمهُ فِى مَالِهِ is expl. in the M and K.) And سَوَّمْتُهُ أَمْرِى I made him to have the ordering and deciding of my affair, or case, to do what he would; like سَوَّفْتُهُ أَمْرِى. (TA in art. سوف.) — — And سوّم عَلَى القَوْمِ He urged his horses [خَيْلَهُ being understood] against the people, or party, and made havoc among them. (S, K.) — — And تَسْوِيمٌ signifies also The making a horse to sweat well. (KL.) — — See also 1, in the last quarter of the paragraph. — And سوّم الفَرَسَ, (M, K,) inf. n. تَسْوِيمٌ, (K,) He put a mark upon the horse: (M, K:) he marked the horse with a piece of silk (بحريرة [perhaps a mistranscription for بِحَدِيدَةٍ i. e. with an iron such as is used for branding]), or with something whereby he should be known. (Lth, TA.) See also 5. [And see 4.] 3 سَاوَمْتُهُ (S, Msb) بِالسِّلْعَةِ (MA) [and فِى السِّلْعَةِ agreeably with what here follows and with an ex. in art. بكر], inf. n. سِوَامٌ (S, Msb) and مُسَاوَمَةٌ, (TA,) [I bargained, or chaffered, with him, or] I contended with him in bargaining, or chaffering, for the commodity, or article of

merchandise, (MA, Msb, * TA,) and in deciding the price: (TA:) and ↓ تَسَاوَمْنَا (S, Msb, TA *) فِى السِّلْعَةِ (TA) [and بِالسِّلْعَةِ agreeably with what here precedes] We bargained, or chaffered, for the commodity, or article of merchandise, [or contended in doing so,] one offering it for a certain price, and another demanding it for a lower price. (Msb.) See also 1, in three places. 4 اسام المَاشِيَةَ, (S, Mgh, Msb,) or الإِبِلَ, (M, K,) inf. n. إِسَامَةٌ, (Mgh,) He pastured the cattle, or the camels: (M, Mgh, K, TA:) or he sent forth, or took forth, the cattle, or the camels, to pasture: (S, TA:) or he made the cattle [or the camels] to pasture by themselves [where they pleased (see 1)]: (Msb:) and [in like manner] سُمْتُ ↓ الإِبِلَ I left the camels to pasture [by themselves where they pleased]. (Th, TA. [See also 2.]) Hence, in the Kur [xvi. 10], فِيهِ تُسِيمُونَ (S) Upon which ye pasture your beasts. (Jel.) — — [And accord. to Freytag, اسام occurs in the Deewán of Jereer as meaning He urged a horse to run: or, as some say, he marked a horse with some sign. See also 2.] — — اسام إِلَيْهِ بِبَصَرِهِ He cast his eye, or eyes, at him, or it. (K.) — See also سَامَةٌ. 5 تسوّم He set a mark, token, or badge, upon himself, whereby he might be known [in war &c.]. (S.) In a trad. (S, TA) respecting [the battle of] Bedr, (TA,) occur the words, تَسَوَّمُوا فَإِنَّ المَلَائِكَةَ قَدع تَسَوَّمَتْ, (S, TA,) or فانّ الملائكة قد ↓ سَوِّمُوا سَوَّمَتْ, accord. to different relations; i. e. Make ye a mark, token, or badge, for yourselves, whereby ye may know one another [in the fight, for the angels that are assisting you have done so]. (TA.) 6 تَسَاوَمَ see 3. 8 ↓ مُسْتَامَةٌ ↓ تُسْتَامُ, (M,) or أَرْضٌ تُسْتَامُ فِيهَا الإِبِلُ, (TA,) means A land in which the camels pasture by themselves where they please (تَسُومُ فِيهَا): (M:) or a land into which they go away [to pasture]. (TA.) [See also مَسَامٌ.] — استام السِّلْعَةَ: &c.: see 1, in ten places. سَامٌ Death: (IAar, S, M, Mgh:) and سَامَةٌ [as its n. un.] a death: (IAar, TA:) but the former [signifies the same in Pers., and] is said to be not Arabic. (TA.) It is related in a trad., respecting the salutation of the Jews, that they used to say, السَّامُ عَلَيْكُمْ [Death come upon you, instead of السَّلَامُ عَلَيْكُمْ]; and that he [i. e. Mohammad] used to reply, عَلَيْكُمْ; accord. to the generality of the relaters, وَعَلَيْكُمْ, but correctly without the و, because the و implies participation: and it is related of 'Áïsheh that she used to say to them, عَلَيْكُمُ السَّأْمُ وَالذَّأْمُ وَاللَّعْنَةُ, as mentioned in art. سأم: (TA:) the Jews are also related to have said [to the Muslims], عَلَيْكُمُ السَّامُ الدَّامُ meaning المَوْتُ الدَّائِمُ. (TA in art. دوم: see دَائِمٌ in that art.) — Also A kind of tree, of which are made the masts (أَدْقَال [pl. of دَقَلٌ]) of ships: (Kr, M, TA:) accord. to Sh, (TA,) the [tree called] خَيْزُرَان. (K, TA. [And accord. to some copies of the K, سَامَةٌ also has this signification, and the signification expl. in the sentence here next following: but accord. to the text of the K as given in the TA, وَالسَّامَةُ has been erroneously substistituted in the copies above referred to for وَالسَّاقَةُ, which, by reason of what precedes it, means that سَامَةٌ also signifies the same as سَاقَةٌ; and if the former reading were right, the context in the K would imply that السامة is also the name of a son of Noah, which is incorrect; the name of that son being only سَامٌ.]) — Also A [hollow, or cavity, in the ground, such as is called] نُقْرَة, in which water remains, or stagnates, and collects. (K. [For the verb in this explanation, which is written يُنْقَعُ in the CK and in my MS. copy of the K, I read يَنْقَعُ.]) — Also a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is سَامَةٌ: (M, K:) the former signifies Veins of gold: and the latter, a single vein thereof: (S:) or the latter, a vein in a mountain, differing from its [general] nature; (M, K;) if running from east to west, not failing of its promise to yield silver: (M:) or the former, (M,) or latter, (K, TA,) gold, and silver; (M, K, TA;) accord. to As and IAar: (M, TA:) or, as some say, an ingot of gold, and of silver: (TA:) or veins of gold, and of silver, in the stone [or rock]: (M, K:) En-Nábighah El-Jaadee, (M,) or Edh-Dhubyánee, (TA,) uses السام as meaning silver; for he likens thereto a woman's front teeth in respect of their whiteness: (M, TA:) and Aboo-Sa'eed says that silver is called in Pers. سِيمْ, and in Ar. سَامٌ: (TA:) but the meaning most commonly known is gold. (M, TA.) A poet says, (M,) namely, Keys Ibn-El-Khateem, (S,) لَوَ انَّكَ تُلْقِى حَنْظَلًا فَوْقَ بَيْضِنَا تَدَحْرَجَ عَنْ ذِى سَامِهِ المُتَقَارِبِ (S, M,) [i. e. If thou threwest colocynths upon our helmets, they would roll along from what is gilded thereof, they being near together: لَوَ انَّكَ is for لَوْ أَنَّكَ: and] the ه in سَامِهِ relates to the بيض [which are described as] gilded therewith: (S:) the poet is describing the party as being close together in fight, so that colocynths, notwithstanding their smoothness and the evenness of their parts, if they fell upon their heads, would not reach the ground. (Th, S, * M.) سَوْمٌ [is originally an inf. n.: see 1, passim: — and is also used as a subst. signifying The price of any commodity, or article of merchandise; like ↓ سِيمَةٌ and ↓ سُومَةٌ]. You say, سَأَلْتُهُ سَوْمَهَا, and ذَكَرَ لِى سَوْمَهَا, referring to a سِلْعَة [or commodity]: see 1, in the former half of the paragraph. And ↓ حَسَنَةً سُمْتُكَ بَعِيرَكَ سِيمَةً, and ↓ إِسْتَامَ غَالِيَةً فِيهِ سِيمَةً: see again 1, in the latter half of the paragraph. And ↓ إِنَّهُ لَغَالِى السِّيمَةِ (S, M, K) and ↓ السُّومَةِ, meaning السَّوْمِ [i. e. Verily it is dear in price]. (M, K.) ↓ سِيمَةٌ and ↓ سُومَةٌ are both substs. from سَامَ as used in the phrase سَامَنِى الرَّجُلُ بِسِلْعَتِهِ [and the like]; (TA;) syn. with قِيمَةٌ. (Har p. 435 in explanation of the former.) سَامَةٌ [as n. un. of سَامٌ: see the latter, first sentence, and last but one. — Also] A حَفْر, (M, and so in copies of the K,) or حُفْرَة, (K accord. to the TA,) [i. e. hollow dug in the ground, app. to be filled with water for cattle,] by a well (عَلَى رَكِيَّةٍ): its pl. is سِيَمٌ [originally سِوَمٌ]: and you say, ↓ أَسَامَهَا, (M, K, TA,) inf. n. إِسَامَةٌ, meaning He dug it [i. e. the سامة]. (TA.) — Also i. q. سَاقَةٌ [q. v.], (K, accord. to the TA, [as mentioned above, see سَامٌ,]) on the authority of IAar. (TA.) سُومَةٌ; see سَوْمٌ, in three places. — Also, (S, M, K,) and ↓ سِيمَةٌ (M, K) and ↓ سِيمَى, also written سِيمَا, (S, M, K, TA, but omitted in some copies of the K,) and ↓ سِيمَآءُ and ↓ سِيمِيَآءُ, (S, M, K,) the last mentioned by As, (TA,) [and it occurs with tenween by poetic license, being properly like كِبْرِيَآءُ, a rare form, q. v.,] A mark, sign, token, or badge, by which a thing is known, (S, * M, K,) or by which the good is known from the bad: (TA:) accord. to J, (TA,) the سُومَة is a mark, &c., that is put upon a sheep or goat, and such as is used in war or battle; (S, TA;) whence the verb تَسَوَّمَ [q. v.]: (S:) and accord. to IAar the ↓ سِيمَة is a mark upon the wool of sheep; and its pl. is سِيَمٌ: [see also سِمَةٌ, in art. وسم:] accord. to IDrd, one says, ↓ عَلَيْهِ سِيمَى حَسَنَةً, meaning Upon him, or it, is a good mark &c.; and it is from وَسَمْتُ, aor. أَسِمُ; being originally وِسْمَى; the و being transposed, and changed into ى because of the kesreh before it: (TA:) this form occurs in the Kur [xlviii. 29], where it is said, سِيمَا هُمْ فِى وُجُوهِهِمْ [Their mark is upon their faces; and in several other places thereof]. (S.) سِيمَةٌ: see سَوْمٌ, in five places: — and see also سُومَةٌ, in two places. [For the meanings "pactus" and "pastum missus," assigned to it by Golius, as from the S, and copied by Freytag, I find no foundation.] سِيمَى, also written سِيمَا: see سُومَةٌ, in two places. سِيمَآءُ: see سُومَةٌ. سِيمِيَآءُ: see سُومَةٌ. — — [In the present day it is applied to Natural magic: from the Pers. سِيمِيَا.] سَوَامٌ: see سَائِمٌ. — Also Two small hollows (نُقْرَتَانِ) beneath the eye of the horse. (K.) — [And accord. to Freytag, it occurs in the Deewán el-Hudhaleeyeen in a sense which he explains by "Malum" (an evil, &c.).] سُوَامٌ [The offering a commodity for sale, &c.: see 1. — Also] A certain bird. (K.) لَاسِيَّمَا: see art. سوى. سَائِمٌ [Going, or going away, engaged, or occupied, in seeking, or in seeking for or after, or in seeking to find and take or to get, a thing: (see 1, first sentence:)] going away at random, or roving, wherever he will. (TA.) And [particularly], (S,) as also ↓ سَوَامٌ (As, S, M, K) and ↓ سَائِمَةٌ, (As, S, M, Mgh, Msb, K,) Cattle, (مَالٌ, S, TA, or مَاشِيَةٌ, Mgh, Msb,)

or camels, (As, M, K, TA,) and sheep or goats, (TA,) pasturing (S, M, Mgh, Msb, K, TA) by themselves (Msb) where they please; (TA;) or sent forth to pasture, and not fed with fodder among the family [to whom they belong]; (As, Mgh, TA;) or pasturing in the deserts, left to go and pasture where they will: (TA:) the pl. of سَائِمٌ and of سَائِمَةٌ is سَوَائِمُ: (S:) the pass. part. n. مُسَامٌ is not used. (Msb.) It is said in a trad., فِى سَائِمَةِ الغَنَمِ زَكَاةٌ [In the case of pasturing sheep or goats, there is a poor-rate]. (TA.) And in another trad., السَّائِمَةُ جُبَارٌ, i. e. The beast (دَابَّة) that is sent away into its place of pasture, if it hurt a human being, the injury committed by it is a thing for which no mulct is exacted. (TA.) And it is related in a trad. respecting the emigration to Abyssinia, that the Nejáshee said to those who had emigrated to his country, اُمْكُثُوا فَأَنْتُمْ سُيُومٌ بِأَرَضِى, i. e. [Tarry ye, and ye will be] secure [in my land]: IAth says that thus it is explained: and سيوم is [said to be] an Abyssinian word: it is related also with fet-h to the س: and some say that سُيُومٌ is pl. of سَائِمٌ [like as شُهُودٌ is said to be of شَاهِدٌ]; i. e., ye shall rove (تَسُومُونَ) in my country like the sheep, or goats, pasturing where they please (كَالغَنَمِ السَّائِمَةِ), no one opposing you: (TA:) or, as some relate the trad., it is شُيُومٌ. (TA in art. شيم.) [مَسَامٌ A place where cattle pasture by themselves where they please; a place where they rove about, pasturing: like أَرْضٌ مُسْتَامَةٌ.] — — Freytag explains it as meaning A place of passage: — — and A quick passage: from the Deewán el-Hudhaleeyeen.] مَسَامَةٌ A wide and thick piece of wood at the bottom of the قَاعِدَتَانِ [or two side-posts] of the door. (K.) — — And A staff in the fore part of the [women's camel-vehicle called] هَوْدَج. (K.) الخَيْلُ المُسَوَّمَةُ means The pastured horses: (S, Msb, TA:) or the horses sent forth with their riders upon them: (AZ, Az, Msb, TA:) or it means, (TA,) or means also, (S, Msb,) the marked horses; (S, Msb, TA;) marked by a colour differing from the rest of the colour; or by branding: (TA:) or the horses of goodly make. (Ham p. 62, and TA. [See the Kur iii. 12.]) — — مُسَوِّمِينَ, in the Kur [iii. 121], may mean, accord. to Akh, either Marked [by the colours, or the like, of their horses, so as to be distinguished from others], or sent forth; and is thus with ي and ن [because applied to rational beings, namely, angels, and] because the horses were marked, or sent forth, and upon them were their riders. (S.) — — And حِجَارَةً مِنْ طِينٍ مُسَوَّمَةً عِنْدَ رَبِّكَ, (S, * M, K, *) in the Kur [li. 33 and 34], (S, M,) means [Stones of baked clay] having upon them the semblance of seals [impressed in the presence of thy Lord], (S, K, Er-Rághib,) in order that they may be known to be from God: (Er-Rághib:) or marked (Zj, M, Bd, K, Jel) with whiteness and redness, (Zj, M, K,) as is related on the authority of El-Hasan, (Zj, M,) or with a mark whereby it shall be known that they are not of the stones of this world (M, K) but of the things wherewith God inflicts punishment, (M,) or [each] with the name of him upon whom it is to be cast: (Jel:) or sent forth: (Bd, TA:) but Er-Rághib says that the first is the proper way of explaining it. (TA.) مُسْتَامَةٌ, applied to a land (أَرْضٌ): see 8. تَسَوُّونٌ 5 سون: see 1 in art. سول, last sentence. سَوِىَ 1 سوى, aor. يَسْوَى: see 3, in two places. — [Accord. to Golius, سَوَى, inf. n. سِوًى, signifies He intended, or proposed to himself: this he says as on the authority of the KL, in which only the inf. n. is mentioned with the explanation قصد وآهنگ كردن: and to this, Freytag adds the authority of Meyd; and also that the verb governs the thing which is its objective complement in the accus. case. In the S and other lexicons of good repute, I find the meaning of قَصَدَ assigned to اِسْتَوَى followed by إِلَى; but in none to سَوَى.] 2 سوّاهُ, (S, M, &c.,) inf. n. تَسْوِيَةٌ, (K,) He made it equal, equable, uniform, even, level, flat, plane or plain; (S, * M, MA, Msb, K;) or equal in respect of elevation or of depression; (Er-Rághib, TA;) [and straight, right, direct, or rightly directed; (see its quasi-pass. 8;)] and ↓ اسواهُ signifies the same; (M, K;) namely, a place, (Msb, K,) or a thing, (S, M, Er-Rághib, TA,) or an uneven, or a crooked, thing. (Mgh.) It is said in a trad., فَأَمَرَ بِالخِرَبِ فَسُوِّيَتْ [And he gave orders respecting the ruins, and they were levelled]. (TA in art. خرب.) And in another trad., سَوَّيْنَا عَلَى رُقَيَّةَ, meaning We buried Rukeiyeh, and made the earth of the grave even, or level, over her. (Mgh.) [Hence also,] سُوِّيتْ عَلَيْهِ الأَرْضُ: see 8. And hence the saying in the Kur [iv. 45], لَوْ تُسَوَّى بِهِمُ الْأَرْضُ, (TA,) i. e. That they were buried, and that the ground were made level over them; (S, * Bd;) ب being here syn. with عَلَى: (TA in art. ب:) or the meaning is, that they became like the dust of the earth; (M, Jel;) thus expl. by Th; (M;) or that they had not been created, and that they and the earth were alike. (Bd.) [Hence also,] بَلَى قَادِرِينَ عَلَى أَنْ نُسَوِّىَ بَنَانَهُ, in the same [lxxv. 4], is said to mean [Yea: we are able] to make his hand like the foot of the camel, without fingers: or to make his fingers uniform, of one measure or size: (TA:) or the meaning is, we are able to put together the bones of his fingers [consistently] as they were. (Bd, Jel.) And حَتَّى إِذَا سَاوَى الصَّدَفَيْنِ ↓ بَيْنَ, in the Kur [xviii. 95], means سَوَّى بَيْنَهُمَا [i. e. Until, when he had made the space between the two sides of the mountains even, or level, by filling it up]. (TA.) — — [Also He made it uniform, equal, or consimilar, with another thing.] One says, سَوَّيْتُهُ بِهِ, (M, K,) inf. n. as above; (K;) and ↓ سَاوَيْتُهُ به, (M, * TA, TK,) and ↓ أَسْوَيْتُهُ به; I made it uniform, or equal, with it; or like it: (M, K, TA:) and ↓ سَاوَيْتُ هٰذَا بِذَاكَ I raised this so as to make it equal in measure, or quantity, or amount, with that. (TA.) And سَوَّيْتُ بَيْنَهُمَا, and ↓ سَاوَيْتُ, (S, M, K,) I made them uniform, or equal, each with the other; or like each other. (M, K, TA.) — — [And He made it symmetrical or symmetrically, by, or with, a just adaptation of its component parts; made it congruous or consistent in its several parts, or with congruity or consistency in its several parts: he made it, formed it, or fashioned it, in a suitable manner: he made it to be adapted, or so as to be adapted, to the exigencies, or requirements, of its case, or of wisdom: he made it complete, or in a complete manner; completed it, or completed its make: he made it right or good, or in a right or good manner; rectified it; adjusted it; or put it into a right, or good, state.] In the Kur xxxii. 8, it means He made him symmetrical [or symmetrically], by the fit, or suitable, formation of his members. (Bd,) And سَوَّيْتُهُ in the same, xv. 29 and xxxviii. 72, I made his creation symmetrical: (Bd:) or I completed him, or made him complete. (Jel.) And سَوَّى in the same, lxxxvii. 2, He made what He created congruous or consistent in the several parts. (Jel.) And الَّذِى خَلَقَكَ فَسَوَّاكَ, in the same [lxxxii. 7], means [Who created thee,] and made thy creation to be adapted to the exigencies, or requirements, of wisdom. (TA.) وَنَفْسٍ وَمَا سَوَّاهَا, in the same, [xci. 7, means By a soul and what made it to be adapted to its exigencies, i. e., to the performance of its functions, for it] is indicative of the faculties of the soul: this explanation is more proper than that which makes ما to mean [Him who, i. e.] God. (TA.) And رَفَعَ سَمْكَهَا فَسَوَّاهَا, in the same, lxxix. 28, means He hath raised high [its canopy, or] the measure of its elevation from the earth, or its thickness upwards, and made it symmetrical, or even, (Bd,) or completed it by adorning it with the stars, (Bd, TA, *) agreeably with what is said in the Kur xxxvii. 6, (TA,) and by means of the revolvings [thereof], &c.: from the saying next following. (Bd.) سوّى فُلَانٌ أَمْرَهُ Such a one rectified, or adjusted, his affair; or put it into a right, or good, state. (Bd in lxxix. 28.) [Hence,] one says, سَوِّ وَلَا تُسَوِّئْ Rectify thou, and do not corrupt, or mar. (A and TA in art. سوأ.) [One says also, سوّى الطَّعَامَ He cooked the food thoroughly: see 8 as its quasi-pass.] And سوّى فُلَانٌ مَنْصُوبَةً [Such a one framed a stratagem, or plot]. (TA in art. نصب.) — سَوَّى [as an intrans. verb, if not a mistranscription for سُوِّىَ], inf. n. as above:

see 8. — And سَوِّىَ, [app. for سُوِّىَ,] inf. n. as above, signifies It was, or became, altered [for the worse]; syn. غُيِّرَ. (TA.) 3 ساواهُ, (S, * M, * Msb,) inf. n. مُسَاوَاةٌ (M, Er-Rághib, Msb, TA) and سِواءٌ, (M,) It was, or became, equal to it, (S, Er-Rághib, Msb, TA,) and like it, in measure, extent, size, bulk, quantity, or amount, and in value, (Msb, TA,) or in linear measure, and in weight, and in the measure of capacity, [as well as in value:] one says هٰذَا الثَّوْبُ مُسَاوٍ ↓ لِذٰلِكَ الثَّوْبِ [This garment, or piece of cloth, is equal in length and breadth to that garment, or piece of cloth]; and هٰذَا الثَّوْبُ لِذٰلِكَ الدِّرْهَمِ ↓ مُسَاوٍ [This garment, or piece of cloth, is equivalent to that dirhem]: and sometimes it means in mode, or manner of being: one says, هٰذَا السَّوَادُ ↓ لِذٰلِكَ السَّوَادِ [This blackness is equal in quality to this blackness]. Er-Rághib, TA.) It is said in a trad., سَاوَى الظِّلُّ التِّلَالَ The shade, or shadow, was like, in its extent, to the mounds, in their height. (TA.) [And ساوى الشَّىْءُ رَأْسَهُ means The thing equalled in height his head: see an ex. of the verb tropically used in this sense voce سِىٌّ.] One says also, هٰذَا يُسَاوِى دِرْهَمًا This is worth, or equal in its value to, a dirhem: and in a rare dial., one says, سَوِىَ ↓ دِرْهَمًا, aor. يَسْوَاهُ; (Msb, TA;) which AZ disallows, saying, one says ساواه, but not يَسْوَاهُ. (Msb.) And هٰذَا الشَّىْءُ لَا يُسَاوِى كَذَا This thing is not equivalent to [or is not worth] such a thing: (Fr, S:) or لَايُسَاوِى شَيْئًا [It (a garment, or some other thing, M) is not worth anything]: (M, K:) ↓ لا يَسْوَى is of a rare dial., (K,) unknown to Fr, (S,) disallowed by A'Obeyd, but mentioned by others: (M:) Az says that it is not of the language of the Arabs [of pure speech], (Msb, TA,) but is post-classical; and in like manner ↓ لا يُسْوِى is not correct Arabic: this last is with damm to the [first] ى: MF says that the generality of authorities disallow it, and the Fs expressly disallows it, but the expositors thereof say that it is correct and chaste, of the dial. of the people of El-Hijáz, though an instance of a verb of which the aor. only is used. (TA.) One says likewise, ساوى الرَّجُلُ قِرْنَهُ The man equalled his opponent, or competitor, in knowledge, or in courage. (TA.) — — See also 6. — And see 2, in four places, in the former half of the paragraph. 4 اسوى as a trans. verb: see 2, in two places, in the former half of the paragraph. — — لَايُسْوِى in the sense of لَايُسَاوِى is not correct Arabic: see 3, in the latter part of the paragraph. — As an intrans. verb: see 8. — — Also He was like his son, or offspring, [in some copies of the K his father, which, as is said in the TA, is a mistake,] in make, (M, K,) or in symmetry, or justness of proportion; (Fr, TA;) or simply he was like his son, or offspring. (M.) [In this instance, and in all the senses here following that are mentioned in the K, the verb is erroneously written in the CK استوى.] — — اسوى فِى المَرْأَةِ i. q. أَوْعَبَ, (M, K, TA,) i. e. He inserted the whole of his ذَكَر into the فَرْج [of the woman]. (TA.) — Also, [as though originally أَسْوَأَ,] He was, or became, base, abased, object, vile, despicable, or ignominious; syn. خَزِىَ; (M, K;) from السَّوْأَةُ. (TA.) — — And He voided his ordure; syn. أَحْدَثَ; (Az, M, K;) [likewise] from السَّوْأَةُ, as meaning " the anus. " (Az, TA.) — — And hence, in the opinion of Az, and thought by J to be originally أَسْوَأَ [as he says in the S], (TA,) [though trans.,] He dropped, left out, omitted, or neglected, (S, M, K,) and did so through inadvertence, (S, K,) a thing, (S,) or a letter, or word, of the Kur-án, (M, K,) or a verse thereof: (M:) mentioned by A'Obeyd: (S:) and in like manner, accord. to IAth, in reckoning, and in shooting, or casting: and Hr says that أَشْوَى, with ش, is allowable, as meaning أَسْقَطَ. (TA.) — — Also He was, or became, affected with بَرَص [or leprosy, which is sometimes termed السُّوْءُ; so that the verb in this sense also seems to be originally أَسْوَأَ]. (TA.) — — And He was, or became, restored to health, [or free from سُوْءٌ as meaning an evil affection, (as though the verb were in this sense likewise originally أَسْوَأَ, the incipient أ being privative, as it is in many other instances, like the Greek privative α,)] after a disease, or malady. (TA.) — أَسْوَيْتُهُ بِهِ: see Q. Q. 1 in art. اسو. 5 تَسَوَّىَ see 8. 6 تَسَاوَيَا They two were, or became, equal, like each other, or alike; as also ↓ اِسْتَوَيَا. (M, K.) ↓ استوى has two and more agents assigned to it: one says, استوى زَيْدٌ وُعَمْرُو وَخَالِدٌ فِى هٰذَا [Zeyd and 'Amr and Khálid were equal, or alike, in this]; i. e. تَسَاوَوْا: whence the saying in the Kur [ix. 19], عِنْدَ اللّٰهِ ↓ لَا يَسْتَوُونَ [They will not be equal, or alike, in the sight of God]. (TA.) And one says, تَسَاوَوْا فِى المَالِ They were, or became, equal in respect of the property, none of them exceeding another; as also فِيهِ ↓ اِسْتَوَوْا. (Msb.) It is said in a trad., as some relate it, ↓ مَنْ سَاوَى يَوْمَاهُ فَهُوَ مَغْبُونٌ, in which the meaning is said to be تَسَاوَى [i. e. He whose two days are alike, neither being distinguished above the other by any good done by him, is weak-minded]. (TA.) And in another it is said, لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا تَفَاضَلُوا فَإِذَا تَسَاوَوْا هَلَكُوا, (S, * TA,) i. e. [Men will not cease to be in a good state while they vie in excellence,] but when they cease from vying in excellent qualities and are content with defect [and thus become alike, they perish]: or when they become equal in ignorance: or when they form themselves into parties and divisions, and every one is alone in his opinion, and they do not agree to acknowledge one exemplar or chief or leader [so that they are all alike]: or, accord. to Az, when they are alike in evil, there being none among them possessed of good. (TA.) 8 استوى [seems, accord. to Bd, to signify primarily He sought, or desired, what was equal, equable, uniform, even, or the like: for he says (in ii. 27) that the primary meaning of الإِسْتِوَآءُ is طَلَبُ السَّوَآءِ; app. indicating the sense in which السوآء is here used by what follows. — — And hence, accord. to him, but I would rather say primarily, as being quasi-pass. of سَوَّاهُ,] It was, or became, equal, equable, uniform, even, level, flat, plane or plain, [or equal in respect of elevation or of depression, (see 2, first sentence,)] straight, right, direct, or rightly directed; syn. اِعْتَدَلَ (S, M, Msb, K, TA, and Ksh and Bd in ii. 27) فِى ذَاتِهِ, (TA,) said of a place, (Msb,) and اِسْتَقَامَ, said of a stick, or piece of wood, &c. (Ksh ubi suprà.) And ↓ سَوِّىَ, [if not a mistranscription for سُوِّىَ,] inf. n. تَسْوِيَةٌ, signifies the same as استوى [app. meaning as above], accord. to IAar; and so does ↓ أَسْوَى, as also أَوْسَى, formed from it by transposition. (TA.) One says, اِسْتَوَتْ بِهِ الأَرْضُ [lit. The earth, or ground, became equable, uniform, even, &c., with him, he having been buried in it], meaning he perished in the earth; as also ↓ تَسَوَّتْ, and ↓ عَلَيْهِ سُوِّيَتْ. (M, K.) And استوت أَرْضُهُمْ Their land became [even in its surface, being] affected with drought, or barrenness. (M, * TA.) And استوى المَآءُ وَالخَشَبَةَ, meaning مَعَ الخَشَبَةِ [i. e. The water became even, or level, with the piece of wood]. (TA.) See also 6, in four places. One says also, استوى المُعَوَّجُ [or المُعْوِجُّ (as in the MA) i. e. The crooked, or uneven, became straight, or even]: (Mgh:) and استوى مِنِ اعْوِجَاجٍ [It became even from a state of unevenness]. (S.) فَاسْتَوَى عَلَى سُوقِهِ, in the Kur xlviii. last verse, means And has stood straight, or erect, (Bd,) or become strong, and stood straight, or erect, (Jel,) upon its stems. (Bd, Jel. [Golius erroneously assigns a similar meaning to استسوى, a verb which I do not anywhere find.]) And فَاسْتَوَى in the same, liii. 6, And he stood straight, or erect, in his proper form in which God created him: or was endowed by his strength with power over the affair appointed to him: (Bd:) or became firm, or steady. (Jel.) استوى said of a stick &c. means It stood up or erect: and was, or became, even, or straight: hence one says, استوى إِلَيْهِ كَالسَّهْمِ المُرْسَلِ He, or it, went towards him, or it, with an undeviating, a direct, or a straight, course, like the arrow hot forth: and hence, ثُمَّ اسْتَوَى إِلَى السَّمَآءِ is metaphorically said of God, in the Kur ii. 27 [and xli. 10]; (Ksh;) meaning (tropical:) Then He directed himself by his will to the [heaven, or] elevated regions, (Ksh, Bd,) or upwards, (Ksh,) or to the heavenly

bodies; (Bd;) syn. عَمَدَ, (Zj, M, K,) and قَصَدَ (Zj, S, M, K, and Ksh and Bd) بِإِرَادَتِهِ; (Ksh, Bd;) for when الاِسْتِوَآءُ is trans. by means of إِلَى it imports the meaning of the directing of oneself, or, as in this case, of one's design: (TA;) you say of any one who has finished a work and has directed himself to another, قَدِ اسْتَوَى لَهُ and إِلَيْهِ: (Har p. 631:) or the meaning here is صَعِدَ, (Zj, M, K,) or صَعِدَ أَمْرُهُ [i. e. his command ascended]; (M;) and this is what is intended here by صَعِدَ: (TA:) or أَقْبَلَ عَلَيْهَا [i. e. He advanced to it, namely, the heaven]; (Fr, Th, M, K;) like as one says, كَانَ فُلَانٌ مُقْبِلًا عَلَى فُلَانٍ ثُمَّ اسْتَوَى عَلَىَّ يُشَاتِمُنِى and إِلَىّض also, meaning أَقْبَلَ [i. e. Such a one was advancing against such a one, then he advanced against me, and to me, reviling me, or contending with me in reviling]: (TA:) or it means اِسْتَوْلَى, (M, K,) as some say: (M:) J says, [in the S,] but not explaining thereby the verse above cited, that it signifies also اِسْتَوْلَى and ظَهَرَ [as meaning He had, or gained, the mastery, or victory]: and hence the saying of El-Akhtal, cited by him [in the S,] قَدِ اسْتَوَى بِشْرٌ عَلَى العِرَاقِ مِنْ غَيْرِ سَيْفٍ وَدَمٍ مُهْرَاقِ [Bishr has gained the mastery over El-'Irák without sword and without shed blood]: Er-Rághib says that when this verb is trans. by means of عَلَى, it imports the meaning of الاِسْتِيلَآء; as in the saying in the Kur [xx. 4], اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوَى [which may be rendered, The Compassionate hath ascendancy over the empyrean so as to have everything in the universe equally within his grasp; agreeably with what here follows]: he then adds, it is said to mean that everything is alike in relation to Him in such manner that no one thing is nearer to Him than another thing, since He is not like the bodies that abide in one place exclusively of another place. (TA.) The saying لَمَّا اسْتَوَتْ بِهِ رَاحِلَتُهُ عَلَى البَيْدَآءِ means [When his riding-camel] ascended with him upon the desert: or stood up with him straight upon its legs. (Mgh.) And one says, استوى عَلَى ظَهْرِ دَابَّتِهِ, (S, TA,) or عَلَى الفَرَسِ, (Msb,) He was, or became, firm, or steady, [or he settled himself, or became firmly seated, or sat firmly,] upon the back of his beast, or upon the horse: (S, Msb, TA:) and استوى جَالِسًا [He became firm, or steady, sitting; or he settled himself in his sitting place; or sat firmly]. (Msb.) [استوى as quasi-pass. of سَوَّاهُ also signifies It was made, or became, symmetrical; congruous, or consistent in its several parts: was made, formed, or fashioned, in a suitable manner: was made, or became, adapted to the exigencies, or requirements, of its case, or of wisdom: was made, or became, complete: was made, or became, right, or good; became rectified, adjusted, or put into a right or good state. And hence,] استوى الرَّجُلُ i. q. بَلَغَ أَشُدَّهُ [q. v.]; (M, K;) [generally meaning] The man [became full-grown, of full vigour, or mature, in body, or in body and intellect; i. e.] attained the utmost limit of [the period termed] his شَبَاب; (S;) or attained the utmost limit of his شَبَاب, and the completion of his make and of his intellect, by the completion of from twenty-eight to thirty [years]: (T, TA:) or attained to forty (T, M, K) years. (K.) And استوى الطَّعَامُ The food became thoroughly cooked. (Msb.) [خَطُّ الاِسْتِوَآءِ means The equinoctial line.] سَىٌّ, [app. a dial. var. of سِىٌّ]: see لَا سِيَّمَا, in the next paragraph. سِىٌّ, originally سِوْىٌ; and its dual: see سَوَآءٌ, in ten places, all except one in the latter half of the paragraph. — — [Hence,] of him who is, or has become, in a state of wealth, or welfare, [or rather, of abundant wealth or welfare,] one says, هُوَ فِى سِىِّ رَأْسِهِ and ↓ سَوَآءِ رَأْسِهِ, (Fr, S,) or وَقَعَ فِى سِىِّ رَأْسِهِ [in the CK (erroneously) سَىِّ] and رأسه ↓ سَوَآءِ (M, K) and رأسه ↓ سِوَآءِ, (K,) or وَقَعَ رأسه ↓ مِنَ النِّعْمَةِ فِى سِوَآءِ, (Ks, M,) i. e. (assumed tropical:) [He is in, or has lighted upon, or come upon,] what is in the predicament of his head (حُكْمِ رَأْسِهِ) [in point of eminence, of wealth, or welfare]: or what covers his head [thereof]: (M, K:) or what equals his head [in eminence] (يُسَاوِى رَأْسَهُ), of wealth, or welfare: (T, TA:) or what has equalled his head [in eminence], of wealth, or welfare; i. e. what has accumulated upon him, and filled [or satisfied] him: (M:) or [what equals] the number of the hairs of his head, of wealth, or good; (A'Obeyd, S, K;) as some explain it. (A'Obeyd, S.) See also سِنٌّ, last sentence but one. — — [Hence likewise,] لَا سِيَّمَا, (S, M, Msb, K,) also pronounced لا سِيَمَا, without teshdeed, (Msb, Mughnee, K,) and ↓ لا سَيَّمَا is a dial. var. thereof, (Msb,) a compound of سِىّ and مَا, denoting exception: (S:) one says, لَا سِيَّمَا زَيْدٍ, i. e. لَا مِثْلَ زَيْدٍ [lit. There is not the like of Zeyd; virtually, and generally, meaning above all Zeyd, or especially Zeyd]; مَا being redundant: and لا سيّما زَيْدٌ also; like as one says, دَعْ مَا زَيْدٌ: (M, K:) [J says,] with respect to the case of the noun following ما, there are two ways: you may make مَا to be in the place of الَّذِى, and mean that an inchoative is to be understood, [namely, هو or the like,] and put the noun that you mention in the nom. case as the enunciative; thus you may say, جَآءَنِى القَوْمُ لَا سِيَّمَا أَخُوكَ, meaning لَا سِىَّ الَّذِى هُوَ أَخُوكَ [i. e. The people, or party, came to me, and there was not the like of him who is thy brother; or above all, or especially, he who is thy brother]: (S, TA: [thus in a copy of the S: in other copies of the same, and in the TA, for سِيَّمَا, سِىَّ:]) but this rendering is invalidated in such a phrase as وَلَا سِيَّمَا زَيْدٌ by the supression of the correlative of the noun in the nom. case where there is no lengthiness, and by the applying ما to denote a rational being: (Mughnee:) or you may put the noun after it in the gen. case, making ما redundant, and making سِىّ to govern the noun in that case because the meaning of سِىّ is مِثْلُ: [and this is the preferable way:] (Mughnee:) in both of these ways is recited the saying of Imra-el-Keys, أَلَا رُبَّ يَوْمٍ لَكَ مِنْهُنَّ صَالِحٍ وَلَا سِيَّمَا يَوْمٍ بِدَارَةِ جُلْجُلِ [Verily many a good day was there to thee by reason of them; but there was not the like of a day, or above all a day, or especially a day, at Dárat Juljul, a certain pool, where Imra-el-Keys surprised his beloved, 'Oneyzeh, with others, her companions, bathing: see EM pp. 9 and 10]: you say also, أَضْرِبُ القَوْمَ وَلَا سِيَّمَا أَخِيكَ, meaning وَلَا مِثْلَ ضَرْبِ أَخِيكَ [i. e. I will beat the people, or party, but there shall not be the like of the beating of thy brother]: and if you say, وَلَا سِيَّمَا أَخُوكَ, the meaning is, وَلَا مِثْلَ الَّذِى هُوَ أَخُوكَ [and there shall not be the like of him who is thy brother]: in the saying إِنَّ فُلَانًا كَرِيمٌ وَلَا سِيَّمَا إِنْ أَتَيْتَهُ قَاعِدًا, accord. to Akh, ما is a substitute for the affixed pronoun ﻩُ, which is suppressed; the meaning being, وَلَا مِثْلَهُ إِنْ أَتَيْتَهُ قَاعِدًا [i. e. Verily such a one is generous, and there is not the like of him if thou come to him sitting]: (S, TA:) it is said in the Msb, [after explaining that ما in سيّما may be redundant, and the noun after it governed in the gen. case as the complement of a prefixed noun; and that ما may be used in the sense of الَّذِى, and the noun following put in the nom. case as the enunciative of the inchoative هو which is suppressed;] that, accord. to some, the noun following may be in the accus. case, as being preceded by an exceptive; [or, as a specificative; (Mughnee;) in which case we must regard ما as a substitute for the affixed pronoun ﻩُ;] but that this is not a good way; [and in this case, accord. to the generality of the authorities, it must be an indeterminate noun, not, like زَيْدٌ, determinate: (Mughnee:)] also that سيّما should not be used without لا preceding it: and that it denotes the predominance of what follows it over what precedes it: but it is added that لا is sometimes suppressed [as is said in the Mughnee] because known to be meant, though this is rare. (TA.) One says also, لَاسِىَّ لِمَا فُلَانٌ (Lh, M, K) i. e. There is not the like of such a one: (TA:) and لَا سِيَّكَ مَا فُلَانٌ (Lh, M, K) i. e. Such a one is not the like of thee. (TA.) [In both of these instances, ما is obviously redundant. Other (similar) usages of سِىّ are mentioned voce سَوَآءٌ, to which reference has been made above.] — — سِىٌّ also signifies A [desert such as is termed] مُفَازَة; (S, M, K) because of the evenness of its routes, and its uniformity. (TA.) [Hence السِّىُّ is the name of a particular tract, said in the M to be a certain smooth place in the بَادِيَة.]

— — See also art. سيو. سِيَّة: see سَوَآء, near the end of the paragraph. سُوًى: see سَوَآءٌ, in seven places: — — and see also سِوًى, in two places. سِوًى: see سَوَآءٌ, in seven places. — — Also, and likewise ↓ سُوًى, (Akh, S, Msb, Mughnee, K,) and ↓ سَوَآءٌ, (Akh, S, M, Mughnee, K,) and ↓ سِوَآءٌ, (Mughnee,) i. q. مَكَانٌ, (Mughnee,) or غَيْرٌ, (Akh, S, M, Msb, Mughnee, K,) accord. to different authorities: each used as an epithet, and as denoting exception, like غَيْر; accord. to Ez-Zejjájee and Ibn-Málik, used in the same sense and manner as غَيْر: but accord. to Sb and the generality of authorities, an adv. n. of place, always in the accus. case, except in instances of necessity: (Mughnee:) one says, عِنْدِى رَجُلٌ سِوَى زَيْدٍ, meaning مَكَانَ زَيْدٍ and بَدَلَ زَيْدٍ [i. e. I have with me a man instead of Zeyd and in the place of Zeyd]: (Ham p. 570, and TA: *) [but] one says [also] مَرَرْتُ بِرَجُلٍ سِوَاكَ and ↓ سُوَاكَ and ↓ سَوَائِكَ, meaning غَيْرِكَ [i. e. I passed by a man other than thee]: (S:) and ↓ جَآءَنِى سَوَاؤُكَ [and سِوَاك &c. Other than thou came to me], using it as an agent; and ↓ رَأَيْتُ سَوَآءَكَ [and سِوَاكَ &c. I saw other than thee], using it as an objective complement: and ↓ مَا جَآءَنِى أَحَدٌ سَوَآءَكَ [and سِوَاكَ &c. None except thou came to me]: and ↓ مَا جَآءَنِى أَحَدٌ سَوَاؤُكَ [and سِوَاكَ &c. None other than thou came to me]: (Mughnee:) and قَصَدْتُ القَوْمَ سِوَى زَيْدٍ, meaning غَيْرَ زَيْدٍ [i. e. I betook myself to, or towards, the people, or party, others than Zeyd, which is virtually the same as except Zeyd]: (Msb:) and لَئِنْ فَعَلْتَ ذَاكَ وَأَنَا سِوَاكَ لَيَأْتِيَنَّكَ مِنِّى مَا تَكْرَهُ, meaning [If thou do that] when I am in a land other than thy land, [what thou dislikest, or hatest, shall assuredly come to thee from me.] (Ibn-Buzurj, TA.) — — The Arabs also said, عَقْلُكَ سِوَاكَ, meaning Thine intellect has departed from thee. (IAar, M.) — The strangest of the meanings of سِوَى, in this sense with the short alif and with kesr, is قَصْدٌ. (Mughnee.) سِوَى الشَّىْءِ means قَصْدُهُ [i. e. The tendency, or direction, of the thing]. (M.) And one says, قَصَدْتُ سِوَى فُلَانٍ, meaning قَصَدْتُ قَصْدَهُ [i. e. I tended, or betook myself, in the direction of, or towards, such a one]. (S, K. * [In the CK, and in my MS. copy of the K, سَوَاهُ is erroneously put for سِوَاهُ.]) And hence, (Mughnee,) a poet says, (namely, Keys Ibn-El-Khateem, TA,) وَلَأَصْرِفَنَّ سِوَى حُذَيْفَةَ مِدْحَتِى [And I will surely turn towards Hodheyfeh my eulogy]. (S, Mughnee.) سَوَآءٌ [in some copies of the K erroneously written without ء] in its primary acceptation is an inf. n., [but without a proper verb, used as a simple subst.,] meaning Equality, equability, uniformity, or evenness; syn. اِسْتِوَآءٌ; (Mughnee;) as also ↓ سَوِيَّةٌ: (M, K:) or [rather] it is a subst., (S, and Ksh and Bd in ii. 5,) meaning اِسْتِوَآءٌ, (Ksh and Bd ibid.,) from اِسْتَوَى in the sense of اِعْتَدَلَ; (S;) and signifies [as above: and] equity, justice, or rectitude; syn. عَدْلٌ; (S, M, K;) as also ↓ سَوِيَّةً; (M;) and ↓ سِوًى and ↓ سُوًى, as well as سَوَآءٌ, accord. to Fr, are syn. with نَصَفٌ; and accord. to him, (TA,) and to Akh, (S, TA,) syn. with عَدْلٌ; (S, K, TA;) [but app., only syn. with عَدْلٌ and نَصَفٌ not as a subst. but as an epithet, like وَسَطٌ thus used, as will be shown by what follows, although] each said by Er-Rághib to be originally an inf. n. (TA.) One says, هُمَا مِنْ هٰذَا الأَمْرِ ↓ عَلَى سَوِيَّةً, meaning سَوَآءٍ [i. e. They two are on an equality, or on a par, in respect of this affair, or case]: (S, TA:) and ↓ هُمْ عَلَى سَوِيَّةٍ, meaning [likewise] اِسْتِوَآءٌ [i. e. They are on an equality, or on a par], (M, K,) فِى هٰذَا الأَمْرِ [in this affair, or case]. (M.) And ↓ قَسَمْتُ الشَّىْءَ بَيْنَهُمَا بِالسَّوِيَّةِ, (S,) meaning بِالعَدْلِ [i. e. I divided the thing between them two with equity, justice, or rectitude]. (TA.) And it is said in the Kur [viii. 60], فَانْبِذْ إِلَيْهِمْ عَلَى سَوَآءٍ, meaning عَدْلٍ [as expl. in art. نبذ, q. v.]. (S, * TA.) [Hence,] لَيْلَةُ السَّوَآءِ The night of the thirteenth [of the lunar month; the first being that on which the new moon is first seen]; (As, S, K, TA;) in which the moon becomes equable or uniform (يَسْتَوِى) [in illumination]: (TA:) or the night of the fourteenth. (M, K.) — — And i. q. وَسَطٌ [as meaning The middle, or midst, of a thing]; (S, M, Mughnee, K;) as also ↓ سُوًى and ↓ سِوًى. (Lh, M, K.) Hence, سَوَآءُ الشَّىْءِ The middle, or midst, of the thing; (S, M;) as also ↓ سُوَاهُ and ↓ سِوَاهُ. (Lh, M.) It is said in the Kur [xxxvii. 53,] فَرَآهُ فِى سَوَآءِ الْجَحِيمِ [And he shall see him] in the middle or midst [of the fire of Hell]. (S, * Mughnee, TA.) In like manner also one says سَوَآءُ السَّبِيلِ [The middle of the road]: or, accord. to Fr, it means the right direction of the road or way. (TA.) And one says, اِنْقَطَعَ سَوَائِى, meaning My waist [broke], or my middle. (TA.) And سَوَآءُ النَّهَارِ means The middle of the day. (M, K. [In some copies of the K, مُتَّسَعُهُ is erroneously put for مُنْتَصَفُهُ.]) — — [Hence, perhaps, as being generally the middle or nearly so,] The summit of a mountain. (M, K.) And An [eminence, or a hill, or the like, such as is termed] أَكَمَة: or a [stony tract such as is termed] حَرَّة: or the head of a حَرَّة. (M.) — It is also used as an epithet; (Mughnee;) and signifies Equal, equable, uniform, or even; syn. ↓ مُسْتَوٍ; (M, Mughnee, K;) applied in this sense to a place; (Mughnee;) as also, thus applied, ↓ سَوِىٌّ, and ↓ سِىٌّ; (M, K;) or these two signify, thus applied, [like سَوَآءٌ as expl. hereafter,] equidistant in respect of its two extremities. (TA.) And as syn. with ↓ مُسْتَوٍ, it is applied [to a fem. noun as well as to a sing., and] to one and more than one, because it is originally an inf. n.; whence the phrase لَيْسُوا سَوَآءً [They are not equal; in the Kur iii. 109]. (Mughnee.) Using it in this sense, one says أَرْضٌ سَوَآءٌ [An even land]: and دَارٌ سَوَآءٌ A house uniform (↓ مُسْتَوِيَةٌ) in respect of the [appertenances termed] مَرَافِق: and ثَوْبٌ سَوَآءٌ A garment, or piece of cloth, equal, or uniform, (↓ مُسْتَوٍ,) in its breadth and its length and its two lateral edges: but one does not say جَمَلٌ سَوَآءٌ, nor حَمَارٌ سَوَآءٌ, nor رَجُلٌ سَوَآءٌ: (M, TA:) though one says رَجُلٌ سَوَآءُ البَطْنِ A man whose belly is even with the breast: and سَوَآءُ القَدَمِ having no hollow to the sole of his foot. (TA.) One says also رَجُلٌ سَوِىٌّ ↓ الخَلْقِ, (S, M,) meaning ↓ مُسْتَوٍ [i. e. A man uniform in make, or symmetrical; or full-grown, of full vigour, or mature in body, or in body and intellect: see 8]: (S:) and ↓ رَجُلٌ سَوِىٌّ A man equally free from excess and deficiency in his dispositions and his make: (Er-Rághib, TA:) or sound in limbs: (TA voce مِرَّةٌ, q. v.:) and ↓ غُلَامٌ سَوِىٌّ A boy, or young man, uniform in make, or symmetrical, (الخَلْقِ ↓ مُسْتَوِى,) without disease, and without fault, or defect: (Mgh:) and the fem. is سَوِيَّةٌ. (M.) Accord. to Er-Rághib, ↓ السَّوِىُّ signifies That which is preserved from excess and deficiency: and hence ↓ الصِّرَاطِ السَّوِىِّ [in Kur xx. last verse, as though meaning The road, or way that neither exceeds, nor falls short of, that which is right]; (Er-Rághib, TA;) the right, or direct, road: (Bd, Jel:) and some read السَّوَآءِ, meaning the middle, good, road: and السَّوْءِ (Ksh, Bd) i. e. the evil, or bad, road: (Bd:) and السُّوْءَى [i. e. most evil, or worst; fem. of أَسْوَأُ; for الصِّرَاطُ is fem. as well as masc.]: (Ksh, Bd:) [and] ↓ السُّوَى, of the measure فُعْلَى from السَّوَآءُ, [with which it is syn.,] or originally السُّوْءَى [mentioned above]: (K:) and ↓ السُّوَىِّ, (Ksh, Bd,) which is dim. of السَّوَآء, (Lth, TA,) [or] as dim. of السَّوْء [in which case it is for السُّوَىْءِ]. (Ksh, Bd.) — — [Hence,] it signifies also Complete: (Mughnee:) you say, هٰذَا دِرْهَمٌ سَوَآءٌ (M, Mughnee) This is a complete dirhem; (Mughnee;) using the last word as an epithet: and سَوَآءً also, using it as an inf. n., as though you said اِسْتِوَآءً: and in like manner in the Kur xli. 9, some road سَوَآءً; and others, سَوَآءٍ. (M.) — — And Equitable, just, or right; syn. عَدْلٌ: used in this sense in the saying in the Kur [iii. 57], تَعَالَوْا إِلَى كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ [Come ye to an equitable, or a just, or right, sentence, or proposition, between us and you]. (Az, TA.) — — And Equidistant, or midway, (عَدْلٌ, and وَسَطٌ, S, or نَصَفٌ, Mughnee,) between two parties, (S,) or between two places; (Mughnee;) applied as an epithet to a place; as also ↓ سِوًى and ↓ سُوًى; (S, Mughnee;) of which three words the second (سِوًى) is the most chaste; (Mughnee;) or the last two signify equal (مُسْتَوٍ) in respect of its two

extremities; and are used as epithets and as adv. ns.; originally, inf. ns. (Er-Rághib, TA.) ↓ مَكَانًا سِوًى and ↓ سُوًى, (M, K,) in the Kur xx. 60, accord. to different readings, means A place equidistant, or midway, (Ksh, Bd, Jel,) between us and thee, (Ksh, Bd,) or to the comer from each of the two extremities: (Jel:) or مَكَانٌ سِوًى and سُوًى means مُعْلَمٌ [i. e. a place marked], (so in a copy of the M and in one of the K,) or مَعْلَمٌ, (so in other copies of the K and in the TA,) which is for ذُو مَعْلَمٍ, meaning having a mark, or sign, by which one is guided, or directed, thereto. (MF, TA.) — — [Also Equal, or alike, in any respect.] One says, مَرَرْتُ بِرَجُلٍ سَوَآءٍ وَالعَدَمُ, (M, Mughnee, K,) and وَالعَدَمُ ↓ سِوًى ↓, (K,) and وَالعَدَمُ ↓ سُوًى, and وَالعَدَمُ, (M, K,) meaning وُجُودُهُ وَعَدَمُهُ سَوَآءٌ [i. e. I passed by a man whose existence and whose non-existence are equal, or alike, to me, or in my opinion]: (M, K: *) and Sb mentions the phrase, سَوَآءٌ هُوَ وَالعَدَمُ [as meaning His existence and his nonexistence are equal, or alike, to me]. (M.) And سَوَآءٌ عَلَىَّ قُمْتَ أَوْ قَعَدْتَ [It is equal, or alike, to me, that thou stand or that thou sit, or whether thou stand or sit; or that thou stand or that thou sit is equal, or alike, to me: see Kur ii. 5, and the expositions thereof]. (S.) [And ↓ سِوًى is used as an adv. n., or as an inf. n. adverbially, meaning Alike: see an ex. in a verse cited voce سَبْتٌ.] — — Also A like; a similar person or thing; (S, M, K;) and so ↓ سِىٌّ: [each used as masc. and fem.; and the former as sing. and dual and pl., though having proper dual and pl. forms:] the pl. of the former is أَسْوَآءٌ, (S, M, K,) and also, (S, * K,) but anomalous, (S,) or [rather] quasi-pl. ns., all anomalous, (M,) ↓ سَوَاسِيَةٌ (S, M, K) and ↓ سَوَاسٍ and ↓ سَوَاسِوَةٌ: (M, K:) and أَسْوَآءٌ is also pl. of ↓ سِىٌّ: (TA:) as to ↓ سَوَاسِيَةٌ, Akh says, سَوَآءٌ is of the measure فَعَالٌ, and سِيَةٌ may be of the measure فِعَةٌ or فِلَةٌ, the former of which is the more agreeable with analogy, the و being changed into ى in سِيَةٌ because of the kesreh before it, for it is originally سِوْيَةٌ; and it is from أَسْوَيْتُ الشَّىْءَ meaning "I neglected the thing: " [see 4:] (S:) accord. to Aboo-'Alee, the ى in سَوَاسِيَةٌ is changed from the و in سَوَاسِوَةٌ, in which latter some preserve it to show that it is the final radical: (M:) accord. to Fr, سَوَاسِيَةٌ has no sing., and relates only to equality in evil: (T, TA:) so in the saying, سَوَاسِيَةٌ كَأَسْنَانِ الحِمَارِ [Equals like the teeth of the ass]. (TA.) It requires two [or more nouns for its subjects]: you say, سَوَآءٌ زَيْدٌ وَعَمْرٌو, meaning ذَوَا سَوَآءٍ [i. e., lit., Two possessors of equality, or likeness, are Zeyd and 'Amr], (M, K,) because it is [originally] an inf. n.: (M:) and هُمَا فِى هٰذَا الأَمْرِ سَوَآءٌ [They two are in this affair, or case, likes]: (S:) and هُمَا سَوَآءَانِ (S, M, K) and ↓ سِيَّانِ i. e. They two are likes: (S, M, Mgh, Msb, K:) and هُمْ سَوَآءٌ and أَسْوَآءٌ and ↓ سَوَاسِيَةٌ i. e. They are likes; (S; [the first and last of these three are mentioned in the Mgh as identical in meaning;]) or, accord. to Fr, the last means they are equals in evil, not in good: (T, TA:) and ↓ مَاهُوَ لَكَ بِسِىٍّ He is not a person like to thee: and مَاهُمْ لَكَ بِأَسْوَآءٍ [They are not persons like to thee]: (Lh, M:) and ↓ مَاهِىَ لَكَ بِسِىٍّ (Lh, M, K *) i. e. She is not a person like to thee: (TA:) and مَاهُنَّ لَكَ بِأَسْوَآءٍ [They (females) are not persons like to thee]: and لِمَنْ فَعَلَ ذَاكَ ↓ لَا سِىَّ [There is not a like to him who did that]: and إِذَا فَعَلْتَ ذَاكَ ↓ لَا سِيَّكَ [There is not the like of thee when thou doest that]: (Lh, M, K:) and فُلَانٍ ↓ لَا سِيَّةَ (K) [There is not the like of such a one: in the CK, فُلَانٌ: perhaps the right reading is فُلَانٌ ↓ لَا سِيَّكَ Such a one is not the like of thee]. سَوَآءٌ and ↓ سِيَّانِ should not be used with أَوْ in the place of وَ except by poetic license: one of the exceptions to this rule is the saying of Aboo-Dhu-eyb, وَكَانَ سِيَّانِ أَلَّا يَسْرَحُوا نَعَمًا أَوْ يَسْرَحُوهُ بِهَا وَاغْبَرَّتِ السُّوحُ [And they were two like cases that they should not send forth cattle to pasture or send him forth with them when the tracts were very dusty by reason of drought]. (M.) For two other exs. of سَوَآء, [as well as of its syn. سِىّ, and for لَا سِيَّمَا also,] see سِىٌّ. — — See also سِوًى in six places. سِوَآءٌ: see سِىٌّ, second sentence, in two places: and سَوَآءٌ also, in the latter half of the paragraph: — — and see سِوًى. — — بَعَثُوا بِالسِّوَآءِ وَاللِّوَآءِ means (assumed tropical:) They sent seeking, or demanding, aid, or succour. (K in art. لوى. [The proper signification of السِّوَآء in this instance I do not find explained.]) سَوِىٌّ: see سَوَآءٌ, in the former half of the paragraph, in six places. سُوَىٌّ: see سَوَآءٌ, in the middle of the paragraph. سَوِيَّةٌ: see سَوَآءٌ, in five places. — — [Also fem. of سَوِىٌّ. — — And hence, as a subst.,] A kind of vehicle of female slaves and of necessitous persons: (K:) or a [garment of the kind called] كِسَاء, stuffed with panic grass (ثُمَام), (S, M, K, and L in art. كرب,) or palm-fibres (لِيف), (M,) or the like, (S, M, and L ubi suprà,) resembling the بَرْذَعَة [q. v.], (S, and L ubi suprà,) which is put on the back of the camel, (M,) or on the back of the ass &c., (L ubi suprà,) and which is one of the vehicles of female slaves and of necessitous persons: (M:) and likewise such as is put upon the back of the camel, but in the form of a ring because of the hump, and [also] called حَوِيَّةٌ [q. v.]: pl. سَوَايَا. (S.) سَوَاسٍ and سَوَاسِوَةٌ and سَوَاسِيَةٌ: see سَوَآءٌ, in the latter half of the paragraph; the last of them in three places. سَوَّآءٌ لَوَّآءٌ, each of the measure فَعَّالٌ, irregularly derived from اِسْتَوَى and اِلْتَوَى; a prov., applied to women, meaning Straight and bending, and collecting together and separating; not remaining in one state, or condition. (Meyd.) — — And أَرْضٌ سَوَّآءٌ Land of which the earth, or dust, is like sand. (IAth, TA.) سَايَةٌ is [held by some to be] of the measure فَعْلَةٌ from التَّسْوِيَةُ [inf. n. of سَوّى]; (K;) mentioned by Az on the authority of Fr; but in copies of the T, فَعْلَةٌ from السَّوِيَّةُ. (TA.) One says, ضَرَبَ لِى سَايَةً, meaning He prepared for me a speech: (K:) or an evil speech, which he framed (سَوَّاهَا) against me to deceive me: mentioned by Az on the authority of Fr. (TA.) [See the same word in art. سوأ.] أَسْوَى [More, and most, equal, equable, uniform, or even: and more, or most, equitable, &c.]. One says, هٰذَا المَكَانُ أَسْوَى هٰذِهِ الأَمْكِنَةِ i. e. [This place is] the most even [of these places]. (M.) تَسْوَآءٌ An even place; occurring in a trad.: the ت is augmentative. (TA.) مُسْوٍ [act. part. n. of 4]. One says in answer to him who asks, "How have ye entered upon the morning? " (S,) or " How have ye entered upon the evening? " (M, TA,) مُسْوُونَ صَالِحُونَ [as enunciatives of نَحْنُ understood], (S, M,) or صَالِحِينَ ↓ مُسْتَوِينَ [as enunciatives of أَصْبَحْنَا or أَمْسَيْنَا understood, but I think that مُسْتَوِينَ is a mistranscription for مُسْوِينَ], meaning In a good, right, state, with respect to our children and our cattle. (S, M, TA.) مُسَاوٍ: see 3, in three places. مُسْتَوٍ: see سَوَآءٌ, in the former half of the paragraph, in six places: and see also هِلَالٌ مُسْتَوٍ. [أَذْفَقُ :see مُسْتَوٍ.] سِىٌّ and سَىٌّ, q. v. سَوْفَ i. q. سى سَىْ see art, سوى; and see the latter in art. سيو .سيأ 2 سَيَّأَ النَّاقَةَ, (K,) or ↓ تسيّأها, (M,) or both, (TA,) He drew forth the she-camel's سَىْء, or milk that descended before the full flow: (M, K:) from El-Hejeree. (M.) 5 تَسَيَّأَ see above. — تسيّأت, (S, M, and so in copies of the K,) or اِسَّيَّأَتْ, [a variation of the former,] (TA, as from the K,) She (a camel) emitted her milk, (Fr, S, K,) i. e., what is termed سَىْء, (M,) without its being drawn forth. (Fr, S, K.) — — Hence, إِنَّ فُلَانًا لَيَتَسَيَّأُ لِى بِشَىْءٍ قَلِيلٍ (assumed tropical:) [Verily such a one yields me, or gives me, little]. (TA.) — — تسيّأ بِحَقِّى (assumed tropical:) He acknowledged my right, or due, after he had denied it. (K.) — — تَسَيَّأَتْ عَلَىَّ الأُمُورُ (assumed tropical:) The affairs have become discordant, or diverse, to me, (K, * TA,) so that I know not which of them to pursue; (TA;) as also تَسَأْسَأَتْ. (TA in art. سأ.) 7 انسيأ اللَّبَنُ The milk, such as is termed سَىْء, issued without being drawn forth. (Fr, S.) سَىْءٌ (Fr, S, M, K) and ↓ سِىْءٌ (M, K) The milk that issues without being drawn forth; (Fr, S;) the milk (S, M, K,) that is in the extremities of the camel's teats, (S, K,) or in the fore part of the udder, (IAth, TA,) descending (K) before, (قَبْلَ, so in copies of the S and M and K,) or at the first of, (قُبُلَ, so in the TA as from the K,) the full flow. (S, M, K.) — See also the former word in art. سوأ. سِىْءٌ: see the next preceding paragraph. سَيِّئٌ: and سَيِّئَةٌ: see art. سوأ. سَيَّآءٌ, occurring in a trad., is expl. as meaning One who

sells grave-clothes, and [therefore] wishes for people's death: it may be from السَّوْءُ and المَسَآءَةُ: or from السَّىْءُ meaning " the milk that is in the fore part of the udder: " or it may be from سَيَّأْتُهَا meaning " I milked her. " (IAth, TA.) سيب 1 سَابَ, (S, M, A, Mgh, Msb, K,) aor. يَسِيبُ, (S, A,) inf. n. سَيْبٌ, (S, M, A, K,) It ran; (S, M, A, * Mgh, Msb, K;) said of water: (S, M, A, Msb:) and ↓ انساب, likewise said of water, it ran of itself. (Msb.) — — [Hence,] سابت الحَيَّةُ, (M,) aor. as above; (M, A;) and ↓ انسابت; (S, M, A, Msb;) (tropical:) The serpent ran: (S, A, * Msb:) or went along (M, TA) in a uniform, or continuous, course, (M,) or quickly. (TA.) ساب and ↓ انساب both signify (assumed tropical:) He, or it, walked, or went along, quickly: (K, TA:) [or] so the former verb. (M.) It is said in a trad., respecting a man who drank from the mouth of a skin, فِى بَطْنِهِ حَيَّةٌ ↓ إِنْسَابَتْ (tropical:) A serpent entered and ran into his belly with the running of the water: wherefore it was forbidden to drink from the mouth of a skin. (TA.) El-Hareeree, in [his first Makámeh, entitled] the San'áneeyeh, [p. 20,] uses the phrase, فِيهَا عَلَى غَرَارَةٍ ↓ انساب, meaning He entered into it as the serpent enters into its lurking place. (TA.) And you say of a viper, ساب and ↓ انساب, meaning (tropical:) It came forth from its lurkingplace. (TA.) And نَحْوَكُمْ ↓ انساب (assumed tropical:) He returned towards you. (S.) — — ساب, (Mgh, Msb,) aor. as above, inf. n. سَيَبَانٌ, said of a horse and the like, (assumed tropical:) He went away at random: (Msb:) or (assumed tropical:) he [app. a horse or the like] went any, or every, way: (Mgh:) or سابت الدَّابَّةُ (tropical:) The beast was left alone, or by itself, to pasture, without a pastor. (S, * A, TA.) — — And ساب فِى مَنْطِقِهِ (tropical:) He took every way [or roved at large] in his speech: (TA:) or he dilated, or was profuse, without consideration, in his speech. (A, TA.) And ساب فِى الكَلَامِ (tropical:) He entered into talk, or discourse, with loquacity, or irrationality. (TA.) It is said in a trad., إِنَّ الحِيلَةَ بِالمَنْطِقِ أَبْلَغُ مِنَ السُّيُوبِ فِى الكَلِمِ, meaning (tropical:) [Verily art, or skill, in speech is more eloquent, or effective,] than what is loose, or unrestrained, [or rambling,] in words; i. e. elegance of speech, with paucity, [is more eloquent, or effective,] than profusion. (L, TA. [السُّيُوب is here an inf. n.]) 2 سيّب (assumed tropical:) He left, left alone, or neglected, a thing. (M.) — — (tropical:) He left a beast, (S, A,) or a she-camel, (Mgh,) alone, or by itself, to pasture where it would, without a pastor. (S, A, Mgh.) — — (assumed tropical:) He emancipated a slave so that he (the emancipator) had no claim to inherit from him, and no control over his property; he made him to be such as is termed سَائِبَة. (Msb.) — — See also what next follows. 4 اساب, said of a horse, [and جُرْدَانَهُ ↓ سيّب has the same or a similar meaning,] i. q. رَفَّضَ, q. v. (TA in art. رفض.) 7 إِنْسَيَبَ see 1, in seven places. سَيْبٌ [is an inf. n. of 1, used in the sense of سَائِبٌ (q. v.), as will be shown in what follows in this paragraph. — — And hence,] (tropical:) A gift: (S, M, A, Mgh, Msb, K:) and a voluntary gift, by way of alms, or as a good work: (TA:) and a benefaction, an act of beneficence or kindness, a favour, or a benefit: (M, K:) pl. سُيُوبٌ. (L, TA.) It is said in a trad. respecting a prayer for rain, وَاجْعَلْهُ سَيْبًا نَافِعًا (tropical:) And make Thou it to be a beneficial gift: or the meaning in this instance may be, a flowing rain. (TA.) And one says, فَاضَ سَيْبُهُ عَلَى النَّاسِ (tropical:) His gifts flowed abundantly upon the people. (A, TA.) [See also an ex. in a verse cited voce جُبًّا.] — — Also i. q. رِكَازٌ (tropical:) [i. e. Metal, or mineral; or pieces of gold or silver, that are extracted from the earth; or any metals or other minerals; or buried treasure of the people of the Time of Ignorance]: (A, Msb:) or so سُيُوبٌ; (A 'Obeyd, S, M, Mgh, K;) which is the pl.: (A, Msb:) the latter signifies, accord. to Th, metals, or minerals: (M, TA:) accord. to Aboo-Sa'eed, veins of gold and of silver, that come into existence, and appear, in the mines: so called because of their running (لِانْسِيَابِهَا) in the earth: accord to Z, treasure buried in the Time of Ignorance: or metal, or mineral: (TA:) because of the gift of God, (M, Z, Mgh, TA,) to him who finds it. (Z, TA.) The Prophet said, (Mgh, TA,) فِى السُّيُوبِ الخُمُسُ, i. e. In the case of رِكَاز, the fifth part [is for the government-treasury]. (A, Mgh, TA.) — Also The hair of the tail of a horse. (M, K.) — And A pole with which a ship or boat is propelled. (M, K.) سِيبٌ A place, or channel, in which water runs: (S, M, K:) or so سِيبُ مَآءٍ: (A:) pl. سُيُوبٌ. (M.) — And The apple: in this sense a Pers. word [arabicized]: and hence the name of [the celebrated grammarian] سِيبَوَيْهِ; as though meaning " the scent of apples; " (M, K, * TA;) accord. to Abu-l-'Alà, (M, TA,) and Seer: (TA:) by some, [app. such as mispronounce it,] this name is said to be from the Pers. سِىْ signifying " thirty " and بُويَهْ signifying " odour; " as though meaning " thirty odours: " (MF, TA:) and some say that وَيْهِ is an ejaculation; and that the relaters of traditions dislike pronouncing this name therewith, as also other similar names, and therefore say سِيبُويَهْ, changing the ه into ة, but pausing upon it [so as to pronounce it ه]. (TA.) سَيَابٌ and ↓ سُيَّابٌ (S, M, K) and ↓ سَيَّابٌ (K) [Unripe dates in the state in which they are called] بَلَح: (S, M, K:) or [in the state in which they are called] بُسْر: (K:) or green بُسْر: (AHn, M:) As says that the flowers of the palm-tree when they have become بَلَح are termed سَيَابٌ, without teshdeed: (TA:) [but see بُسْرٌ:] the n. un. is سَيَابَةٌ (S, M) and سُيَّابَةٌ (S) [and سَيَّابَةٌ]: Sh says that they are called سَدَآء in the dial. of ElMedeeneh, and one is called سيابة in the dial. of Wádi-l-Kurà: and he adds, I have heard the Bahránees say ↓ سُيَّاب and سُيَّابَة. (TA.) سَيَابَةٌ n. un. of سَيَابٌ; (S, M;) like as سُيَّابَةٌ is of سُيَّابٌ. (S.) — — Also Wine. (K.) سُيَّابٌ and سَيَّابٌ: see سَيَابٌ, in three places. سَائِبٌ Running water. (Msb.) [See also سَيْبٌ, first sentence.] سَائِبَةٌ (tropical:) Any beast that is left to pasture where it will, without a pastor: (M, A, K: *) pl. سَوَائِبُ and سُيَّبٌ. (A.) (assumed tropical:) A camel that has lived until his offspring have had offspring, and is therefore set at liberty, and not ridden, (M, K,) nor laden with a burden. (M.) In the Kur v. 102, (TA,) (assumed tropical:) A she-camel that was set at liberty to pasture where it would, (S, Mgh, Msb, K,) in the Time of Ignorance, (S, K,) on account of a vow (S, Mgh, Msb, K) and the like: (S, K:) or the mother of a بَحِيرَة; (S, Mgh; [in the Msb, said to be a بَحِيرَة (itself); and in one place in the TA said to be a she-camel of which the dam is a بَحِيرة; but both of these explanations require consideration, as will be seen from what follows;]) or (K) a she-camel which, having brought forth females at ten successive births, was set at liberty to pasture where she would, (S, K,) and not ridden, nor was here milk drunk except by her young one or a guest, until she died, when the men and the women ate her together; and the ear of her last female young one was slit, and she was [therefore] called بَحِيرَة, and was a سَائِبَة like her mother: (S:) or a she-camel of which a man, (M, IAth, K,) in the Time of Ignorance, (M,) when he came from a far journey, (M. IAth, K,) or re- covered from a disease, (IAth, TA,) or had been saved by his beast from difficulty or trouble, (M, IAth,) or when his beast had been saved therefrom, (K,) or from war, said, هِىَ سَائِبَةٌ; (M, IAth, K;) i. e. she was left to pasture where she would, without a pastor, and no use was made of her back, nor was she debarred from water, nor from herbage, nor ridden: (IAth, TA:) thus it signifies in the Kur: (M:) or a she-camel from whose back a vertebra or [some other] bone was taken forth, (M, K,) so that she became known thereby, (M,) and which was not debarred from water nor from herbage, nor ridden, (M, K,) nor milked: (TA:) the pl. is سُيَّبٌ, like نُوَّحٌ pl. of نَائِحَةٌ, and نُوَّمٌ pl. of نَائِمَةٌ; (S;) and سَوَائِبُ. (TA.) It is said in a trad., "I saw 'Amr Ibn-Loheí dragging his intestines in the fire [of

Hell]: ” and he was the first who set at liberty سَوَائِب: the doing of which is forbidden in the Kur v. 102. (TA.) And it is related that a hostile attack was made upon a certain man of the Arabs, and he found not any [other] beast to ride, so he rode a سَائِبَة: whereupon it was said to him, “Dost thou ride what is forbidden? ” and he replied, يَرْكَبُ الحَرَامَ مَنْ لَا حَلَالَ لَهُ [He rides what is forbidden who has not what is allowed]: and this saying became a proverb. (M.) السَّائِبَتَانِ means The بَدَنَتَانِ [i. e. two camels, or cows or bulls, for sacrifice,] which the Prophet brought as offerings to the House [of God at Mekkeh], and which one of the believers in a plurality of gods took away: they are thus called because he gave them up (سَيَّبَهُمَا) to God. (TA.) — — Also (assumed tropical:) A slave emancipated so that the emancipator has no claim to inherit from him, (S, M, A, Mgh, Msb, K,) except, accord. to EshSháfi'ee, in the case of the slave's dying without appointing any heir, in which case his inheritance belongs to his emancipator, (TA,) [for] such an emancipated slave may bestow his property where [or on whom] he pleases, (S, Mgh, Msb, TA,) agreeably with a trad.: (Mgh, TA:) [in the S, and in the Msb as on the authority of IF, it is added, that “ this is what is related to have been forbidden: ” but from what has been stated above, this appears to be a mistake; and I think that these words have been misplaced in the S and Msb, and that they relate only to the she-camel termed سَائِبَة:] a slave is thus emancipated by his owner's saying to him, أَنْتَ سَائِبَةٌ. (S.) 'Omar said, السَّائِبَةُ وَالصَّدَقَةُ لِيَوْمِهِمَا [The sáïbeh and alms are for their day]: i. e., for the day of resurrection; so that one may not return to the deriving of any advantage from them in the present world. (AO, Mgh, TA.) سيج 2 سَيَّجَ: see art. سوج. سِيَاجٌ: see art. سوج. سيح 1 سَاحَ, (S, Mgh, K,) or سَاحَ عَلَى وَجْهِ الأَرْضِ, (A,) aor. يَسِيحُ, (S, K,) inf. n. سَيْحٌ (S, A, Mgh, K) and سَيَحَانٌ, (K,) It (water) ran upon the surface of the earth. (S, A, Mgh, K.) — — And hence, (TA,) سَاحَ فِى الأَرْضِ, (S, A, Msb,) aor. as above, (S, Msb,) inf. n. سِيَاحَةٌ, (A,) or سَيْحٌ, (Msb,) or both, and سُيُوحٌ and سَيَحَانٌ, (S, K,) said of a man, (A,) (tropical:) He went, or journeyed, through the land, or earth, (S, L, K, &c.,) for the purpose of devoting himself to religious services or exercises: (L, K:) or in this restricted sense, which MF asserts to be unmentioned in most of the older books, and thinks to be conventional, the verb has only the first of the inf. ns. above, and in the absolute sense it has the second and third and fourth. (TA.) It is said in a trad., لَا سِيَاحَةَ فِى الإِسْلَامِ (S, A, TA) i. e. (tropical:) [There shall be no going about through the land, or earth, in the way of devotees, in ElIslám: or] no quitting of the cities, or towns, and going, or journeying, through the land, or earth: (TA:) or no quitting of the cities, or towns, and dwelling in the deserts, and forsaking the being present at the congregational prayers and at assemblies: or no going about through the land, or earth, doing evil, or mischief, and calumniating and corrupting. (IAth, TA.) The سِيَاحَة of the Muslims [in a religious sense, and such as is approvable,] is (assumed tropical:) Fasting. (TA.) — — [Hence also,] سَاحَ الظِّلُّ The shade changed, or turned, or moved, from side to side, or from place to place. (S, K.) 2 سيّح [سَيَّحَ is said by Golius, as on the authority of the K, to signify He made water to flow: and this is probably its primary and proper signification, whence other meanings, which are tropical: but it is not in the K.] — — See 4. — — سيّح فُلَانٌ, [app. for سيّح كَلَامَهُ,] inf. n. تَسْيِيحٌ, (tropical:) Such a one talked much. (A, TA.) — — And سُيِّحَ, inf. n. as above, (assumed tropical:) It (a garment, or piece of cloth,) had in it [or was diversified with] various stripes. (L.) [And in like manner it is said of other things: see its part. n., مُسَيَّحٌ.] 4 اساح نَهْرًا He made a river, or rivulet, to flow, or run. (A, K.) [See also 2.] — — اساح الفَرَسُ جُرْدَانَهُ (A) or ذَكَرَهُ (L) (tropical:) The horse put forth his veretrum from its prepuce; (L;) and ↓ سيّح signifies the same: (A, L:) or both of these verbs, said of a horse, are syn. with رَفَضَ [q. v.]. (TA in art. رفض.) — — And اساح بِذَنَبِهِ, said of a horse, (assumed tropical:) He let his tail hang down loosely: (K:) accord. to the K, J is in error in writing this verb اشاح; and Az says that اساح is right, and that اشاح is a mistranscription: the like is also said in the TS: but اشاح is asserted by more than one to be the right word. (TA.) 7 انساح بَطْنُهُ (assumed tropical:) His belly became large (K, TA) and wide, (TA,) and approached [the ground] by reason of fatness. (K, TA.) One says of a she-ass, انساح بَطْنُهَا, meaning (assumed tropical:) Her belly became big, and approached the ground. (IAar, T.) — — انساح بَالُهُ (tropical:) [His, or its, state, or condition,] became free from straitness, or unstraitened. (S, O, K.) A poet says, (S,) namely, Dhu-r-Rummeh, (O,) أُمَنِّى ضَمِيرَ النَّفْسِ إِيَّاكِ بَعْدَمَا يُرَاجِعُنِى بَثِّى فَيَنْسَاحُ بَالُهَا (tropical:) [I make the secret thoughts of the soul to wish for thee after my grief, or sorrow, returns to me; and then the state, or condition, thereof, becomes free from straitness]. (S, O.) — — انساح said of a garment, or piece of cloth, (K, TA,) &c., (TA,) (assumed tropical:) It became much rent, or rent in several places. (K, TA.) In like manner it is said of the dawn [as meaning (assumed tropical:) It broke]. (TA.) And it is said in the trad. relating to the cave (الغَار [mentioned in the Kur ix. 40]) فَانْسَاحَتِ الصَّخْرَةُ, meaning (assumed tropical:) [And the mass of rock] became impelled and riven: and hence, [accord. to some,] the ↓ سَاحَة of a house [expl. in art. سوح]: but as some relate it, the verb in this instance is [انصاخت,] with ص and خ. (TA.) سَيْحٌ Running water; (S, Msb;) an inf. n. used as a subst.: (Msb:) or running external water: (K:) or external water running upon the surface of the earth: (T, TA:) the water of rivers and valleys: (Mgh:) pl. سُيُوحٌ. (T, TA.) [And it is used as an epithet:] you say also (TA) مَآءٌ سَيْحٌ (A, TA) and ↓ سَائِحٌ (A) Water running upon the surface of the earth: (A, TA:) pl. of the former أَسْيَاحٌ. (TA.) — — Also (assumed tropical:) A striped [garment of the kind called] كِسَآء, (K, TA,) with which one covers himself, and which one spreads: (TA:) or a striped [garment such as is called] عَبَآءَة: and a sort of [the garments called] بُرُود: (S:) pl. سُيُوحٌ. (TA.) See also مُسَيَّحٌ. سَاحَةٌ: see 7; and see also art. سوح. سَيَّاحٌ (tropical:) An itinerant, a roamer, or frequent traveller: (A, * MA:) from سَاحَ فِى الأَرْضِ. (A.) سَائِحٌ: see سَيْحٌ. — — [Hence,] (tropical:) A man going, or journeying, [as a devotee, or otherwise,] through the land or earth. (A.) — — And, as being likened thereto, (tropical:) Fasting, or a faster: (A:) or a faster who keeps to the mosques: (K:) the faster is said to be thus called because he who journeys as a devotee does so without having any provision with him, and eats only when he finds provision: therefore the faster is likened to him. (TA.) السَّائِحُونَ in the Kur ix. 113 means (tropical:) The fasters: (Bd, Jel, TA:) so say Zj and I'Ab and Ibn-Mes'ood: (TA:) or those who observe the obligatory fasts: or those who fast constantly: (TA:) or those who journey to war against unbelievers, or to seek knowledge. (Bd.) And سَائِحَات in the Kur lxvi. 5 means (assumed tropical:) Women who fast: or who forsake their country or homes [for the sake of God]. (Bd, Jel.) — — This last (سائحات [if not a mistranscription for سَابِحَات]) also means (assumed tropical:) Swift horses: — — and (assumed tropical:) The planets. (KL.) مَسَاحٌ or مَسَاحَةٌ, the latter of the measure مَفْعَلَةٌ, from السِّيَاحَةُ, [each app. meaning (assumed tropical:) A place of سِيَاحَة, or journeying,] is sing. of مَسَايِحُ, in which the ى is like that in مَعَايِشُ, as in other similar words of which the medial radical is an infirm letter, except مَصَائِبُ, by rule مَصَاوِبُ. (Har p. 15.) — — [The pl. مَسَايِحُ is also expl. by Freytag as applied in the Deewán of Jereer to (assumed tropical:) The part of the head between the temples as far as the forehead (where the hairs are).] مُسَيَّحٌ (assumed tropical:) Striped; applied in this sense to a [garment of the

kind called] بُرْد; (S, K;) and also, with ة, to a [garment such as is called] عَبَآءَة: (S:) or applied to [the garments called] عَبَآء as meaning having alternate stripes of white and black, the latter not intensely black: every عباءة also is termed ↓ سَيْحٌ and مُسَيَّحَةٌ: but that which has not stripes is a كِسَآء, not an عباءة. (ISh, TA.) So too applied to locusts (جَرَاد); (K;) and with ة applied to a single locust [i. e. جَرَادَة]: (TA:) or, applied to locusts, it means marked with black and yellow and white stripes or streaks. (As, TA.) It is also applied as an epithet to the [bird called] حَيْقُطَان. (S.) — — (tropical:) The wild ass: so called because of his streak that makes a division between the belly and the side. (K, TA.) مُسَيَّحُ العَجِيزَةِ (tropical:) [He that has the rump streaked] is an epithet applied to the [wild] ass because of the whiteness on his rump. (A, TA.) — — (tropical:) A road of which the tracks (شَرَك or شُرُك in different copies of the K) are rendered apparent: (K, TA:) likened to the عَبَآء thus termed. (TA.) مِسْيَاحٌ (tropical:) One who goes about calumniating, and making mischief, in the land: (S, A, K:) pl. مَسَايِيحُ: so in the trad., لَيْسُوا بِالمَسَايِيحِ وَلَا بِالمَذَايِيعِ البُذُرِ (tropical:) [They are not of those who go about calumniating, &c., nor of the babblers who cannot keep secrets.] (S, TA.) Sh derives it, not from السِّيَاحَةُ, but, from تَسْيِيحُ الثَّوْبِ. (L, TA.) سيخ 1 سَاخَ, aor. يَسِيخُ, inf. n. سَيْخٌ and سَيَخَانٌ, i. q. رَسَخَ and ثَاخَ [both app. as signifying It sank into the ground: or by the former may here be meant it was, or became, firm, steady, steadfast, stable, fixed, fast, settled, or established]. (K.) See also 1 in art. سوخ, in two places. سِيَاخٌ A building of clay, (JK, TK,) of any kind: (JK:) pl. سُيُوخٌ. (JK, TK.) In the copies of the K, بُنَاةُ الطِّينِ is erroneously put for بِنَآءُ الطِّينِ. (TK.) سيد سَيْدٌ a contraction of سَيِّدٌ, q. v. in art. سود. سِيدٌ A wolf: (S, M, A, K: mentioned in the K in art. سود; and in the S, at the close of that art.:) accord. to Sb, its medial radical letter is ى; its dim. being ↓ سُيَيْدٌ: not like رِيحٌ [of which the dim. is رُوَيْحَةٌ], nor like دِيمَةٌ: (M:) and ↓ سِيدَانَةٌ signifies the same: (K:) or so ↓ سِيدَانٌ; (M;) which is the pl. (S, M, A) also: (M:) and ↓ سِيدَانَةٌ signifies a she-wolf; (M, A, and Ham p. 274;) [and] so ↓ سِيدَةٌ; (Ks, S;) or this is not allowable. (Ham ubi suprà.) One says سِيدُ رَمْلٍ [A wolf of sands; i. e., that frequents the sands; meaning a savage wolf]. (S.) Hence, ↓ اِمْرَأَةٌ سِيدَانَةٌ (tropical:) A bold woman, (M, A,) like the she-wolf. (A.) — — And A lion (S, M, K) is sometimes thus called, (S,) in the dial. of Hudheyl. (M.) The former is the primary signification accord. to J and others; though the contr. seems to be indicated in the K. (TA.) سِيدَةٌ fem. of سِيدٌ, q. v., accord. to Ks: (S:) but said to be not allowable. (Ham p. 274.) سِيدَانٌ: see سِيدٌ. سِيدَانَةٌ: see سِيدٌ, in three places. سُيَيْدٌ dim. of سِيدٌ, q. v. (Sb, M.) سَيِّدٌ: and سَيِّدٌ: see art. سود. مَسْيِدٌ mentioned by Ez-Zarkeshee as a dial. var. of مَسْجِدٌ [q. v.]: though by MF to be postclassical: and in the [classical] language of the Arabs i. q. مَكْتَبٌ [A place where the art of writing is taught]. (TA.) سير 1 سَارَ, aor. يَسِيرُ, inf. n. سَيْرٌ and مَسِيرٌ, (S, M, A, Mgh, Msb, K,) which latter is extr., for by rule it should be of the measure مَفْعَلٌ, with fet-h [to the ع], (S,) and مَسِيرَةٌ (M, K) and سَيْرُورَةٌ (M, Mgh, K) like قَيْلُولَةٌ, but [Mtr says] we have not heard it, (Mgh,) and تَسْيَارٌ, (S, M, K,) which last denotes repetition or frequency of the action, (M,) He, or it, went [in any manner, or any pace]; went, or passed, along; marched, journeyed, or proceeded; went away, passed away, or departed; (M, * K, * TA;) by night and by day. (Msb, TA.) You say, سَارَتِ الدَّابَّةُ [The beast went, went along, &c.]. (S.) [And سار سَيْرًا شَدِيدًا He (a camel or other beast, and a man,) went a vehement pace, or vehemently. And سار العَنَقَ He (a camel, or a horse,) went the pace, or in the manner, termed العَنَق: and the like.] And سَارُوا مِنْ بَلَدٍ لِبَلَدٍ [They went, or journeyed, from town to town, or from country to country]: (A:) or سار مِنْ بَلَدٍ إِلَى بَلَدٍ [he went, &c.]. (Mgh.) And بَارَكَ اللّٰهُ فِى مَسِيرِكَ i. e. سَيْرِكَ [May God bless thy journeying]. (S.) And سِرْ عَنْكَ Go thou from thy place; pass thou from it: (L in art. نفذ:) or (assumed tropical:) feign thou heedlessness, and bear, or endure, or be forbearing; an elliptical phrase; as though it were originally سِرْ وَدَعْ عَنْكَ المِرَآءَ وَالشَّكَّ [go thou, and leave wrangling and doubt]. (S.) — — [Hence,] سارت السَّفِينَةُ (tropical:) The ship went, or sailed: for] سَيْرُ السَّفِينَةِ is a tropical phrase. (Mgh.) — — And سار سِيرَةً حَسَنَةً (tropical:) [He pursued a good way, course, mode, or manner, of acting, or conduct, or the like], (S, A, Msb,) and سِيرَةً قَبِيحَةً [a bad way, &c.]. (Msb.) — — And سار فِى النَّاسِ (assumed tropical:) It became current, or commonly known, among the people; [as also ↓ تَسَيَّرَ, alone; (see Har p. 318;)] i. e. a proverb, and a saying. (M.) — — And سارت سُنَّةٌ (assumed tropical:) [A way, course, mode, or manner, of acting, or conduct, or the like, obtained, or was usual, among people]. (M.) — سار is also trans., syn. with سَيَّرَ. (S, M, Msb, K.) See the latter, in five places. — — [Hence,] سار سُنَّةً (assumed tropical:) He made, or caused, a way, course, mode, or manner, of acting, or conduct, or the like, to obtain, or became usual, among people. (S, M, * TA.) The Hudhalee (Khálid Ibn-Zuheyr, M) says, فَلَا تَجْزَعَنْ مِنْ سُنَّةٍ أَنْتَ سِرْتَهَا فَأَوَّلُ رَاضٍ سُنَّةً مَنْ يَسِيرُهَا [Then by no means be thou impatient of a way of acting which thou hast made usual; for the first who should be content with a way of acting is he who makes it usual]. (S, M, L, TA: but in the M and TA, in the place of تجزعن, we find تَغْضَبَنْ.) 2 سيّرهُ, (M, A, Msb, K,) inf. n. تَسْيِيرٌ; (TA;) and ↓ اسارهُ; (M, A, K;) and ↓ سارهُ, (K,) inf. n. سَيْرٌ and سِيرَةٌ and مَسَارٌ and مَسِيرَةٌ [or مَسِيرٌ, as below]; (TA;) and ↓ سار بِهِ; (IJ, M, K;) He made him (a man, A, Msb) to go [in any manner, or any pace]; to go, or pass, along; to march, journey, or proceed; to go away, pass away, or depart: (M, A, Msb, K, TA:) and ↓ سُورَ بِهِ [for سِيرَ بِهِ, the reg. pass. form of سَارَ بِهِ,] is mentioned; like هُوبَ and كُولَ. (M.) And سيّر الدَّابَّةَ; (M, A, Msb;) and ↓ اسارها; (M;) and ↓ سارها, (S, M, Msb,) inf. n. سَيْرٌ and سِيرَةٌ and مَسَارٌ and مَسِيرٌ [or مَسِيرَةٌ, as above]; (M;) He made the beast to go &c.: (S, M, A, Msb:) or ↓ سِرْتُ الدَّابَّةَ signifies I rode the beast [and thus made it to go &c.]: (Ibn-Buzurj, TA:) but when you ride it to pasture, you say, ↓ أَسَرْتُهَا, (Msb,) or اسرتها إِلَى الكَلَإِ (Ibn-Buzurj, TA) or الى المَرْعَى. (A.) And سيّرهُ مِنْ بَلَدِهِ He made him to go, or depart, from his town, or country; expelled, or banished, him from it. (S, A.) — — [Hence] سيّر (tropical:) He removed, or put off, or took off, the horsecloth, or covering, (S, A, K,) from the horse, (K,) or beast, (A,) or from the back of the beast. (S.) — — And (tropical:) He made a proverb, (K,) and a saying, (TA,) to become current; (K;) he published it among the people. (TA,) — — And سيّر سِيرَةً (assumed tropical:) He related stories of the ancients. (M, K.) — سيّرهُ [from سَيْرٌ meaning "a thong"] He made stripes upon it; namely, a garment, or piece of cloth, and an arrow. (M.) And سَيَّرَتْ خِضَابَهَا She (a woman) made her dye to have the form of stripes, like thongs. (K, * A, * TA.) 3 سايرهُ, (S, M, A,) inf. n. مُسَايَرَةٌ, (A,) He went, went along, &c., (سَارَ,) with him: (M:) he went at an equal rate, or kept pace, with him: (PS:) he ran with him; syn. جَارَاهُ. (S, A.) — — [And He vied, contended, or competed, with him in going, or in running: and hence, (assumed tropical:) in any affair; like جَارَاهُ,] See also 6. 4 أَسْيَرَ see 2, in three places. 5 تَسَيَّرَ see 8: — — and see also 1, in the latter half of the paragraph. — تسيّر [from سَيْرٌ meaning "a thong"] said of a man's skin, It peeled off, (A, K, TA,) and became like thongs. (TA.) 6 تسايرا They two [went, or went along, (see 3,) or] went at an equal rate, or kept pace, each with the other: (PS:) or ran, each with the other. (S, A.) — — One says of a great, or frequent, liar, لَا تَسَايَرَهُ خَيْلَاهُ [lit. His two troops of horses will not run together, each troop with the other: meaning (assumed tropical:) his assertions will not be found to agree together]: (so in a copy of the M:) or ↓ لَا تُسَايَرُ خَيْلَاهُ. (So in

the K and TA voce خَيْلٌ, q. v.; and so in the TA in the present art. [See also 6 in art. سلم.]) — — [And They two vied, contended, or competed, each with the other, in going, or in running: and hence, (assumed tropical:) in any affair.] — — One says also, تَسَايَرَ عَنْ وَجْهِهِ الغَضَبُ (tropical:) Anger went [or disappeared by degrees] from his face. (TA, from a trad.) 8 استار بِسِيرَتِهِ, (O, K, TA,) or ↓ تسيّر بسيرته, (as in the CK,) (assumed tropical:) He pursued his way, course, mode, or manner, of acting, or conduct, or the like. (O, K, * TA.) — And استار [from سِيرَةٌ in the last of the senses assigned to this word below] He procured for himself wheat, or other provision, from a place, to be laid up in store. (S, O, K.) سَارٌ: see سَائِرٌ. سَيْرٌ an inf. n. of 1 [q. v.]. (S, M, A, &c.) [Used as a simple subst., A going, in any manner, or any pace; passage, march, journey, progress, or course: a pace: pace as meaning degree of celerity, or rate of going: departure: see also سِيرَةٌ.] — Also A thong, or strap, or strip of skin or leather; (S, Msb, K;) i. q. شِرَاكٌ: (M:) pl. [of mult.] سُيُورٌ (S, M, A, Msb) and سُيُورَةٌ and [pl. of pauc.] أَسْيَارٌ. (M.) It is said in a prov., قُدَّتْ سُيُورُهُ مِنْ أَدِيمِكَ [His thongs have been cut from thy hide]: applied to two things exactly resembling each other. (AHeyth, Meyd.) And لَيْسَ فِى العَصَا سَيْرٌ is a post-classical prov., (Meyd,) meaning There is not in the staff, or stick, a thong: the سير in this case being the thong that is inserted into the perforation of the head of the staff, or stick, and whereof a ring is tied, into which the hand is put: the prov. is applied to him who is unable to perform that which he desires to do. (Har p. 232.) سَيْرَةٌ: see the next paragraph, in two places. سِيرَةٌ [i. q. سَيْرٌ as meaning A going, in any manner, or any pace; &c.: see above:] a subst. from 1 in the first of the senses assigned to it above. (M, K.) Lh mentions the saying, إِنَّهُ لَحَسَنُ السِّيرَةِ [Verily he is good in going, &c.]. (M: in the TA, ↓ السَّيْرَةِ, as having the meaning here next following.) — — Also, (M,) or ↓ سَيْرَةٌ, (K,) [but the former seems to be the right, being agreeable with analogy, whereas the latter is anomalous,] A mode, or manner, of going, &c. (M, K.) — — And the former, (tropical:) A way, course, rule, mode, or manner, of acting or conduct or life or the like; syn. طَرِيقَةٌ (S, M, Mgh, Msb, K) and سُنَّةٌ (M, K) and مَذْهَبٌ: (Mgh:) pl. سِيَرٌ. (Mgh, Msb.) You say, سَارَ بِهِمْ سِيرَةً حَسَنَةً (tropical:) [He pursued with them a good way of acting]. (S.) And سَارَ الوَالِى فِى الرَّعِيَّةِ سِيرَةً حَسَنَةً (tropical:) [The prefect, or governor, pursued among the subjects a good way of acting]; (A, Msb; *) and in like manner, سِيرَةً قَبِيحَةً [a bad way of acting]. (Msb.) — — (assumed tropical:) The record of a man's actions and pious works; the prefixed noun صَحِيفَة being understood. (Mgh.) — — (tropical:) Stories of the ancients: (M, K:) [or so سِيرَةُ أَوَّلِينَ:] you say, هٰذَا فِى سِيرَةِ الأَوَّلِينَ (tropical:) [This is in the stories of the ancients]. (A.) — — [Hence it is used in the present day as meaning (assumed tropical:) The mention of a person or thing: and (assumed tropical:) a matter, or subject, of discourse.] — — Also, as a law term, (Mgh,) or so [the pl.] سِيَرٌ, (Mgh, Msb,) (assumed tropical:) Military expeditions; or the memorable actions thereof; (Msb;) or the affairs thereof. (Mgh.) And they say السِّيَرُ الكَبِيرُ [meaning (assumed tropical:) The great book of military expeditions; for كِتَابُ السِّيَرُ الكَبِيرُ]; using a masc. epithet in lieu of the [suppressed] prefixed noun كِتَاب. (Mgh.) — — Also, the sing., (assumed tropical:) Mode, or manner, of being; state, or condition; syn. هَيْئَةٌ, (M, O, Msb, K,) and حَالَةٌ. (O, Msb.) So in the Kur xx. 22. (M, O, TA.) — Also Wheat, or other provision, that is brought from a place to be laid up in store. (S, O, K.) سُيَرَةٌ That goes, or journeys, much: or a great goer: (IJ, M, K:) and ↓ سَيُورٌ is applied as an epithet [in the same sense] to a hackney, and to an ass. (Az, TA in art. فره.) سِيَرَآءُ (S, M, K, &c.) and سِيْرَآء (TA) [which latter, according to analogy, should be with tenween, but perhaps it is without tenween as being a contraction of the former,] A sort of garment, or cloth, of the kind called بُرُود, (Fr, S, M, Mgh, Msb, K,) having yellow stripes; (S, Mgh, Msb, K;) or mixed with silk; (K;) or mixed with [the silk termed] قَزّ: (AZ, A'Obeyd, Mgh:) or a sort of بُرُود of silk: (A:) or a sort of garment, or cloth, having stripes, made of of قَزّ: or certain garments, or cloths, of El-Yemen; (M;) which are now commonly known by the name of مَضْف: (TA:) or a sort of بُرُود mixed with silk like thongs; and hence its appellation, from سَيْرٌ, "a thong: " it is asserted by certain of the later writers that it is a subst., not an epithet; and he who says so cites Sb as asserting that a word of the measure فِعَلَاءُ is not an epithet, but is a subst.: hence, he says, it is used with a prefixed noun, as in the ex. حُلَّةُ سِيَرَآءَ; and is expl. as signifying clear silk. (IAth, TA.) — — Also (tropical:) The diaphragm, or midriff: (M, K: *) metaphorically used in this sense by a poet. (M.) — — And (assumed tropical:) The peel [or pellicle] adhering to the stone of a date. (M, K.) — — And A palm branch stripped of its leaves. (M, K.) — — And Gold: (M:) or clear, pure, gold. (K, * TA.) — — And A certain plant, (M, K, TA,) not described by Ed-Deenawaree [i.e. AHn]; as some say, (TA,) resembling the خُلَّة [q. v.]: (K, TA:) so in the Tekmileh. (TA.) سَيُورٌ: see سُيَرَةٌ. سَيَّارٌ A journeyer, or traveller: (A:) and سَيَّارَةٌ, (S, M, Mgh, Msb, K,) for جَمَاعَةٌ سَيَّارَةٌ, (Mgh,) or قَوْمٌ سَيَّارَةٌ, (A,) a company of persons journeying: (S, M, A, Mgh, Msb, K:) [accord. to ISd,] سَيَّارَةٌ is made fem. because meaning رُفْقَةٌ, or جَمَاعَةٌ. (M.) — — السَّيَارَةُ [and السَّيَّارَاتُ] (assumed tropical:) The five planets; Mercury, Venus, Mars, Jupiter, and Saturn. (TA in art. كنس.) سَائِرٌ [part. n. of 1, Going, &c. — — Hence,] (assumed tropical:) A proverb [and a saying] current, or commonly known. (TA.) — Also, and ↓ سَارٌ, (S, M, K,) both are syn., (K,) signifying The rest, or remainder, of a thing: (M:) [and accord. to some,] the whole, or all, of a thing or of people. (S, TA.) [See the former word in art. سأر.] مَسُورٌ: see the next paragraph. مَسِيرٌ an inf. n. of سَارَ. (S, M, A, &c.) — — [Also A place, and a time, of going, or journeying.] — — And pass. part. n. of سَارَ; (Msb, MF;) [and so ↓ مَسُورٌ, for] you say طَرِيقٌ مَسُورٌ فِيهِ, (K,) or طَرِيقٌ مَسُورٌ, (IJ, M,) [A travelled road,] and رَجُلٌ مَسُورٌ بِهِ [A man made to go, or journey, &c.]: (IJ, M, K:) accord. to Kh, in this case, and in others like it, the ى is changed into و [so that مَسْيُورٌ, the original form of مَسِيرٌ and of مَسُورٌ, becomes مَسْوُورٌ, and is then contracted into مَسُورٌ]: (M:) or, accord. to Kh, the ى is rejected: but accord. to Akh, it is the و that is rejected [so that مَسْيُورٌ becomes مَسْيُرٌ; and then, مَسُيْرٌ; and then مَسُورٌ]. (TA.) مَسِيرَةٌ A space which one traverses in journeying; a journey as measured by the time that it occupies; as in the phrase, مَسِيرَةُ شَهْرٍ a month's journey; (TA;) and بَيْنَهُمَا مَسِيرَةُ يَوْمٍ [Between them two is the space of a day's journey]. (S, TA.) مَسِيرَةُ يَوْمٍ [A day's journey] is twenty-four miles. (MF in art. قرطش.) مُسَيَّرٌ A garment, or piece of cloth, figured with stripes (S, M, A, K) like thongs, (S, M, A,) made of silk: or a بُرْد mixed with silk. (TA.) [See also سِيَرَآءُ.] — — And عُقَابٌ مُسَيَّرَةٌ A striped eagle. (M.) — — And المُسَيَّرُ, (K,) or مُسَيَّرُ القرعِ, (TA, [but the orthography of the latter word I think doubtful,]) A certain sweetmeat, (K, TA,) wellknown. (TA.) مُسْتَارٌ [A place whence one procures wheat, or other provision, for subsistence, to be laid up in store: from اِسْتَارَ in the latter of the senses assigned to it above, agreeably with analogy, and as is indicated in the S]. A rájiz says, [namely, Aboo-Wejzeh, as in a copy of the S,] أَشْكُو إِلَى اللّٰهِ العَزِيزِ الغَفَّارْ ثُمَّ إِلَيْكَ اليَوْمَ بُعْدَ المُسْتَارْ [I complain unto God, the Mighty, the Very Forgiving, then unto thee, this day, the remoteness of the place whence I have to procure provision for subsistence]: or, accord. to some, المُسْتَار, in this verse, is of the measure مُفْتَعَلٌ from السَّيْرُ [and, like it, meaning the journey]. (S.) سيع 1 سَاعَ, aor. يَسِيعُ, inf. n. سَيْعٌ and سُيُوعٌ, It (water, and the سَرَاب [or mirage],) ran, and was in a state of commotion, upon the surface of the ground; (S, O, K;) as also ↓ انساع: (S:) or the latter,

said of water, it ran upon the surface of the ground; as also ↓ تَسيّع: and ↓ انساع, said of a thing in a congealed or solid state, signifies also it melted; became fluid, or liquid. (TA.) — — سَاعَتِ الإِبِلُ, (Sh, K,) aor. as above, inf. n. سَيْعٌ, (Sh,) The camels were left to themselves, without a pastor; (Sh, K;) as also ساعت having تَسُوعُ for its aor. and سَوْعٌ for its inf. n. (Sh, S * and K * in art. سوع.) — — And سَاعَ الشَّىْءُ, aor. as above, The thing became left, or neglected, or lost; or it perished. (TA.) 2 تَسْيِيعٌ The act of plastering with mud [or with سَيَاع]. (K.) You say, سَيَّعْتُ الحَائِطَ I plastered the wall with mud and chopped straw. (S.) — — And The act of anointing with fat and the like. (K.) You say, سَيَّعَتِ المَرْأَةُ مَزَادَتَهَا The woman anointed [with fat, or the like, her leathern water-bag]. (TA.) 4 اساعهُ He left it, neglected it, lost it, or destroyed it. (TA.) [See also art. سوع.] 5 تَسَيَّعَ see 1. — تسيّع البَقْلُ The herbs, or leguminous plants, dried up; or became yellow. (TA.) 7 إِنْسَيَعَ see 1, in two places. سَيْعٌ Water running upon the surface of the ground. (Lth, K.) سَيَاعٌ, (K,) or سِيَاعٌ, (S,) or both, (MF, TA,) Mud: (TA:) or mud [mixed] with chopped straw, with which one plasters. (Kr, S, K.) The saying of the poet, (S, K,) namely El-Kutámee, (K,) describing his she-camel, (TA,) فَلَمَّا أَنْ جَرَى سِمَنٌ عَلَيْهَا كَمَا طَيَّنْتَ بِالفَدَنِ السَّيَاعَا presents an inversion, the meaning being كما طيّنت بالسيّاع الفَدَن [i. e. And when fatness extended upon her, as when thou plasterest with mud and chopped straw the pavilion]; الفَدَن signifying القَصْر. (S, K: [but in the former, only the latter hemistich is cited; and in some copies of the former, and in the O, we find بَطَّنْتَ in the place of طَيَّنْتَ.]) — — Also Fat with which a مَزَادَة [or leathern water-bag] is anointed. (K.) — — And (tropical:) Pitch, or tar; syn. زِفْتٌ; as being likened to mud, because of its blackness. (TA.) ضَائِعٌ سَائِعٌ, mentioned in this art. in the TA: see art. سوع. سَرَابٌ أَسْيَعُ A mirage [running upon the surface of the ground, (see 1,) and] in a state of commotion: (S, * TA:) or, as some say, [in a state of exceeding commotion; for] the form of the epithet in this case denotes مُفَاضَلَة. (TA.) مِسْيَعَةٌ A plasterer's trowel; syn. مَالَجَةٌ: (S:) a piece of wood made smooth, used by skilful plasterers with mud. (Lth, K.) مِسْيَاعٌ A she-camel that goes away in the place of pasturing: (K:) mentioned by J in art. سوع, q. v.: (TA:) or that bears, or suffers, neglect, or being left alone, (اَلَّتِى تَحْمِلُ الضَّيْعَةَ), [for the last of which words we find in some copies of the K الضَّيْعَةَ, but it is said in the TA that the former is the right reading, as is shown by its being added,]) and bad superintendence or management; (K, TA;) thus expl. by As: (TA:) or upon which one journeys and returns; (K;) thus expl. by Sgh, but this is the explanation of مِرْبَاعٌ, with which it is coupled. (TA.) سيغ 1 سِغْتُهُ, aor. أَسِيغُهُ, inf. n. سَيْغٌ: see 4, in art. سوغ. هٰذَا سَيْغُ هٰذَا: see هذا سَوْغُ هذا, in art. سوغ, in two places. سَيْغٌ: see سَائِغٌ, in art. سوغ. سيف 1 سَافَهُ, (S, M, O, K,) first pers. سِفْتُهُ, (S, O, Msb, K, [in the CK, erroneously, سُفْتُهُ,]) aor. يَسِيفُ, (S, O, Msb, K,) inf. n. سَيْفٌ, (M,) He struck him, or smote him, with the سَيْف [or sword]; (S, M, O, Msb, K;) as also ↓ تسيّفهُ. (TA.) — — See also 3. — سَيِفَ, inf. n. سَيَفٌ; and ↓ انساف; [app., as seems to be indicated by the context, said of palm-trees (نَخْلٌ) or of palmbranches (سَعَفٌ), as meaning They had upon them what is termed سِيف, q. v.:] (M, TA: *) and سَيِفَت and ↓ انسافت are said of a palm-tree (نَخْلَةٌ) [app. as meaning it had سِيف upon it]. (TA.) 3 مُسَايَفَةٌ signifies The contending with another in fight, or in smiting, with the sword. (S, Mgh.) ↓ سَايَفَنِى فَسِفْتُهُ, a phrase mentioned, without his adding anything thereto, by Lh, app. means [He contended with me in smiting with the sword, and] I was more skilled in the use of the sword (كُنْتُ أَسْيَفَ) than he. (M.) — — See also 6. 4 اساف القَوْمُ The people, or party, came to the سِيف [or sea-shore]. (AAF, M.) — اساف الخَرْزَ (S, K) i. q. خَرَمَهُ (S, TA) [expl. in art. سوف] is said to belong to the present art., in which it is mentioned by IF as well as J. (TA.) 5 تَسَيَّفَ see 1. — [Accord. to Freytag, تَسَيَّفَ signifies He was slain with the sword: but he mentions no authority for this. Perhaps the pass. form of this verb may have this meaning.] 6 تسايفوا They contended, one with another, in smiting with swords; (S, M, K;) as also ↓ سايفوا; (K;) and so ↓ استافوا, (M, K,) as expl. by the lexicologists; but this last properly signifies they took, or took hold of, the swords. (IJ, M.) 7 إِنْسَيَفَ see 1, in two places. 8 اِسْتِيَافٌ signifies The act of [putting to the sword,] destroying, or killing. (KL.) One says, أُسْتِيفَ القَوْمُ [app. meaning The people, or party, were put to the sword]: (K:) a phrase mentioned by Lth. (TA.) — — See also 6. سَيْفٌ A sword; (MA, PS, &c.;) a certain thing with which one smites; (M;) well known: its names exceed a thousand: (K: in which it is added that its author has mentioned these names in [his book entitled] الرَّوْضُ المَسْلُوفُ:) [for the names of particular parts thereof, see ذُبَابٌ:] pl. [of pauc.] أَسْيَافٌ (S, M, O, Msb, K) and أَسْيُفٌ (Lh, M, O, K) and [of mult.] سُيُوفٌ (S, M, O, Msb, K) and [quasi-pl. n.] ↓ مَسْيَفَةٌ, like مَشْيَخَةٌ, (O, K, TA,) or مَسِيفَةٌ, like مَشِيخَةٌ. (CK.) [Hence,] سَيْفُ الجَبَّارِ (assumed tropical:) [The sword of Orion;] the three stars [η, θ, � degrees, beneath the girdle] of الجبّار, in a sloping direction, near together, disposed in a row. (Kzw.) — — (assumed tropical:) A certain fish, (Ibn-'Abbád, O, K,) resembling a سَيْف [or sword]; (Ibn-'Abbád, O;) as also ↓ سِيفٌ. (K.) — — (assumed tropical:) The سَبِيب, (M,) [i. e.] the hair of the tail, (K,) of a horse. (M, K.) — — سَيْفُ الغُرَابِ (assumed tropical:) i. q. الدَّلَبُوثُ; (K) A certain plant, the stem (أَصْل) and leaves of which are exactly like those of the saffron, and the bulb of which is enclosed in a covering of [fibres of the kind called] لِيف; (AHn;) so called because its leaves are slender at the extremity like the سَيْف [or sword]. (AHn, K.) — — هُمْ أَسْيَافٌ [lit. They are swords] means أَحْزَابٌ [i. e. (assumed tropical:) they are bodies, or parties, of men prepared, or ready, for fighting, &c.]. (Ibn-'Abbád, O, K.) — — And one says, بَيْنَ فَكَّيْهِ سَيْفٌ صَارِمٌ (tropical:) [Between his two jaws is a sharp tongue; lit., a cleaving sword]. (TA.) سِيفٌ The shore (سَاحِل) of the sea or of a great river: (S, M, O, Mgh, Msb, K:) and the side (سَاحِل) of a valley: or [the margin of the shore of a sea or of a great river; for it is added,] every سَاحِل has a سِيف: or السِّيفُ is applied only to the سِيف [or sea-shore, or seaboard,] of 'Omán: (K:) [if otherwise applied,] its pl. is أَسْيَافٌ. (S, M.) One says, هُمْ أَهْلُ أَسْيَافٍ وَأَرْيَافٍ [They are people of the shores of the sea or of a great river, and of the tracts of towns, or villages, and cultivated lands]. (TA.) — Also A thing that adheres to the lower parts, or roots, of palm-branches, like [the fibres called] لِيف, but not the same as لِيف: (S: in which is added, "this I have taken from a book, without having heard it: ") or the [fibrous substance called] لِيف, (K,) or the thick, or coarse, لِيف, (M,) adhering to the lower parts, or roots, of palm-branches, which is the worst sort thereof, [i. e. of لِيف,] (M, K,) and the harshest, and coarsest. (M.) [See شِيفٌ.] — See also سَيْفٌ. سِيفَةٌ: see art. سوف. سَيْفَانٌ, applied to a man, Tall and slender, (Ks, S, M, O, K,) like the سَيْف [or sword], (M,) lank in the belly: (Ks, S, O:) and with ة applied to a woman, (Ks, S, M, O, K,) meaning tall; resembling a sword-blade: (O:) or it is peculiar to women; (K;) [i. e.] accord. to Kh, one does not apply to a man the epithet سَيْفَانٌ. (O.) سَيَّافٌ An owner, or a possessor, of a سَيْف [or sword]; (S, M, O, K;) as also ↓ مُسِيفٌ: (M:) pl. [or rather coll. gen. n.] of the former سَيَّافَةٌ: (S, M, O, K:) or this last signifies a people, or party, whose حُصُون [or fortresses] are their سُيُوف [or sword; i. e. whose only means of defence are their swords]. (Lth, O, K. *) — — Also (tropical:) A man who is a frequent shedder of blood; or who sheds much blood. (TA.) [An executioner who slays with the sword.] — — And A maker of سُيُوف [or swords]. (TA.) [And A seller of

swords.] سَائِفٌ Striking, or smiting, with the سَيْف [or sword]. (S.) — — And A man having a سَيْف [or sword]: (S, O, K:) or having with him a سَيْف. (Msb.) أَسْيَفُ [More, and most, skilled in the use of the sword]: see 3. مُسِيفٌ One having upon him a سَيْف [or sword]; (S, O, K;) having hung upon himself a سَيْف: (Ks:) and (K) accord. to Ibn-'Abbád, a courageous man having with him a سَيْف. (O, K.) — — See also سَيَّافٌ. — And see art. سوف. مُسَيَّفٌ .سَيْفٌ see :مَسِيفَةٌ or ,مَسْيَفَةٌ, applied to a [garment of the kind called] بُرْد, Having upon it what resemble the forms of سُيُوف [or swords]: (M, TA:) and, so applied, having broad stripes, like the سَيْف [or sword]. (TA.) — — And applied to a dirhem, of which the sides are plain, or clear of any impress or the like. (IAar, O, K.) مِسْيَافٌ A wind (رِيحٌ) that cuts like the سَيْف [or sword]. (M.) — See also art. سوف. سيل 1 سَالَ, (S, M, Msb, K,) said of water, (S, Msb, TA,) or of a thing, (M,) aor. يَسِيلُ, (Msb, K,) inf. n. سَيْلٌ and سَيَلَانٌ (S, M, Msb, K, TA) and مَسِيلٌ and مَسَالٌ, (TA,) It flowed, or ran: (M, K, TA:) or, said of water, it rose so as to become excessively copious, and flowed, or ran: and سال said of thing, it was, or became, fluid, or liquid; contr. of جَمَدَ. (Msb.) — — The Arabs say, سَالَ بِهِمُ السَّيْلُ وَجَاشَ بِنَا البَحْرُ [The torrent flowed with them, and the sea estuated with us so as to be unnavigable;] meaning, (assumed tropical:) they fell into a hard case, and we fell into one that was harder than it: (M, Meyd:) a proverb. (Meyd.) — — And سَالَتْ عَلَيْهِ الخَيْلُ (tropical:) [The horsemen poured upon him]. (TA. [See also 6.]) — — And سالت الغُرَّةُ (assumed tropical:) [The blaze upon the face of a horse] extended, or spread, long and wide: (S:) [or, simply, extended down the face; as appears from an explanation of the word شِمْرَاخٌ in the S and K &c.: see also سَائِلَةٌ, below. And in like manner سال is often said of flowing, or defluent, hair.] — سِيلَ &c. for سُئِلَ, pass, of سَأَلَ: see this last word, in art. سأل. 2 سَيَّلَ see 4. 3 سَايَلْتُ: see 3 in art. سأل. 4 اسالهُ, (S, M, Msb, K,) inf. n. إِسَالَةٌ, (Msb,) He made it to flow, or run; (S, * M, Msb, K;) as also ↓ سيّلهُ, (S, TA,) inf. n. تَسْيِيلٌ. (TA.) It is said in the Kur [xxxiv. 11], وَأَسَلْنَا لَهُ عَيْنَ القِطْرِ (M, TA) i. e. And we made [the source of copper, or of brass,] to flow, or run, for him. (TA.) — — And (assumed tropical:) He made it long, (M, K,) and complete; (M;) namely, the point of the iron head or blade an arrow or of a spear &c. (M, K.) 6 تسايلت الكَتَائِبُ (tropical:) [The troops of horse] poured [together] from every quarter. (S, TA. [See also 1.]) — هُمَا يَتَسَايَلَانِ: see 6 in art. سأل. سَيْلٌ A torrent, or flow of water; (MA;) [i. e.] much water, (M, K,) or a collection of rainwater, (Msb,) flowing, or running, (M, Msb, K,) in a valley, or water-course, or torrent-bed: (Msb:) or water that comes to one [from rain, in any case, or] from rain that has not fallen upon one: (TA:) originally an inf. n.: (Msb, TA:) pl. سُيُولٌ: (S, M, Msb, K:) ↓ سَائِلَةٌ, also, signifies the same as سَيْلٌ; and its pl. is سَوَائِلُ [expl. in the M as meaning flowing, or running, waters]. (TA.) — — And they said also, مَآءٌ سَيْلٌ, meaning ↓ سَائِلٌ [i. e. Flowing, or running, water]; (M, K;) putting the inf. n. in the place of the epithet. (M.) وَجَدْتُ بَقْلًا وَبُقَيْلًا وَمَآءً غَلَلًا سَيْلًا, meaning I found herbs full-grown and large and tall, and herbs not full-grown and therefore small, [and water among trees, flowing, or running,] is a saying of one sent to seek for herbage and water; mentioned by Th. (M.) سِيلَةٌ A mode, or manner, of flowing or running of water. (K.) سِيلَانٌ The سِنْخ [or tongue] of [meaning that enters into] the hilt, or handle, of a sword (M, K) and of a knife (M) and the like; (M, K;) the part, (S, TA,) in the A the tail, (TA,) that enters into the hilt, or handle, of a sword and of a knife: heard by A'Obeyd, though not from a learned man: (S, TA:) but AA cites the following ex. from Ez-Zibrikán Ibn-Bedr: وَلَنْ أُصَالِحَكُمْ مَا دَامَ لِى فَرَسٌ وَاشْتَدَّ قَبْضًا عَلَى السِّيلَانِ إِبْهَامِى [And I will not make peace with you while I have a horse and my thumb grasps firmly upon the tongue of the sword]. (El-Jawáleekee, IB, TA.) (assumed tropical:) سَيَالٌ pl. of سَيَالَةٌ, (K,) [or rather the former is a coll. gen. n. of which the latter is the n. un., applied in the present day to A species of mimosa, or acacia, mentioned by Forskal in his Flora Aegypt. Arab., pp. lvi. and cxxiv., and by Delile in his Floræ Aegypt. Illustr. (in the Descr. de l'Égypte), no. 965: and to a species of thistle; carduus lacteus; or wild artichoke:] a species of trees having thorns, of the kind called عِضَاه: (S:) certain trees having white thorns: (M:) or the [thorny plant called] شَبَه: (AA, M:) a certain plant; (K;) said to have white thorns, from which, when these are plucked, there issues what resembles milk: (AA, M, K: *) certain trees having lank branches and white thorns of which the bases resemble the middle pairs of the teeth of virgins: (TA:) or, (K,) accord. to Aboo-Ziyád, (AHn, M,) tall سَمُر [or gum-acacia-trees]: (AHn, M, K:) accord. to the A, the trees called خِلَاف [now applied to the salix Aegyptia of Linn.] in the dial. of El-Yemen. (TA.) سَيَّالٌ [Flowing, or running, much]. One says, نَزَلْنَا بِوَادٍ ♀ نَبْتُهُ مَيَّالٌ وَمَاؤُهُ سَيَّالٌ [We alighted in a valley the herbage whereof was inclining much, by reason of its luxuriant growth, and the water whereof was flowing, or running, much, by reason of its copiousness]. (TA.) — — [And Distilling much: see رَثَدٌ.] — Also A certain mode of calculation. (O, K, TA. [In the CK, الحِيتَانْ is erroneously put for الحِسَابِ.]) سَيَّالَةٌ: see سَائِلَةٌ. — — Also A bending in a sea or great river. (TA.) سَائِلٌ: see سَيْلٌ. — — Also Fluid, or liquid. (Msb.) — — سَائِلُ الأَطْرَافِ, in a description of the Prophet, means (assumed tropical:) Extended in the fingers: or, as some relate it, سَائِن, with ن, which has the same meaning. (O.) And غُرَّةٌ سَائِلَةٌ means (assumed tropical:) [A blaze upon the face of a horse] extending, or spreading, long and wide: (S:) or [extending so as to be] equable, or uniform, upon the bone of the nose: or that has extended upon the extremity of the nose so as to make it white: (M, K:) or that has spread widely upon the forehead and the bone of the nose: (TA:) if narrow, it is termed شِمْرَاخٌ. (S, TA.) سَائِلَةٌ [as a subst. formed from the epithet سَائِلٌ by the affix ة]; pl. سَوَائِلُ: see سَيْلٌ. — — [Hence the saying,] رَأَيْتُ سَائِلَةً مِنَ النَّاسِ (assumed tropical:) I saw a company of men that had poured from some quarter; and so ↓ سَيَّالَةً. (TA.) — — The pl. سَوَائِلُ also signifies Valleys [app. flowing with water, or because they flow with water]. (T in art. ذنب.) مَسَلٌ: see مَسِيلٌ. مُسَالٌ الخَدَّيْنِ [app. meaning (tropical:) Having expanded cheeks, not elevated in the balls thereof, like سَهْلُ الخَدَّيْنِ,] is a tropical phrase. (TA.) — — مُسَالَا الرَّجُلِ (assumed tropical:) The two sides of the beard of the man: (O, and so in one of my copies of the S:) or, of his jaws: (so in the TA and in my other copy of the S; i. e. لَحْيَيْهِ instead of لِحْيَتِهِ:) sing. مُسَالٌ: and pl. مُسَالَاتٌ. (S, O.) And also (assumed tropical:) The two sides of the man [himself]; syn. عِطْفَاهُ. (S, O.) مَسِيلٌ A place [or channel] in which a torrent flows: (Msb:) or مَسِيلُ مَآءٍ ♀ and ↓ مَسَلُ مَآءٍ ♀, (S, K,) the latter anomalous, so much so that a parallel to it is scarcely, or in no wise, known, (MF,) a water-course; i. e. a place [or channel] in which water flows, or runs: pl. [of pauc., of the former,] أَمْسِلَةٌ, (S, K,) and [of mult.] مَسَايِلُ and مُسُلٌ; and مُسْلَانٌ; (S, Msb, K, TA;) the second pl. regular, without ء, (TA, [though written in the CK with ء,]) and the rest irregular, (S, * TA,) the sing. being likened to رَغِيفٌ, (S, Msb, TA,) which has for its pl. أَرْغِفَةٌ and رُغُفٌ (S, TA) and رُغْفَانٌ. (S, Msb, TA.) — — It is also an inf. n. (TA. [See 1, first sentence.]) — — Also Rain causing much flowing; opposed to مَرْزَغٌ [q. v.]. (Ham p. 632.) [See also what follows.] مُسِيلٌ Rain that causes the valleys and water-courses (تِلَاع) to flow; opposed to مُرْزِغٌ [q. v.]. (S in art. رزغ, and Ham p. 632.) [See also what next precedes.] Quasi سيم سِيمَةٌ and سِيمَى and سِيمَآءٌ and سِيمِيَآءُ: see art. سوم. سُيُومٌ: see سَائِمٌ [of which it is said to be pl.], in art. سوم. لَسِيَّمَا and لا سِيَمَا and لا سَيَّمَا: see art. سوى. سين سِينٌ One of the letters of the alphabet: (S, M, L, K:) [i. e., the name of that letter: (see art. س:)] of the masc. gender as being supposed to be a حَرْف [or letter], and fem. as

being supposed to be a كَلِمَة [or word]. (L.) The saying فُلَانٌ لَا يَحْسِنُ سِنَهُ means Such a one will not form well one of the three شُعَب [i. e. teeth, or cusps,] of his س. (S, L.) سِينَآءُ Certain stones, (M, L, K,) so says Zj, (M, L,) well-known: (K:) whence the name of a certain mountain in Syria. (M, L.) سِينِيَّةٌ A certain tree; (M, L, K;) mentioned by AHn on the authority of Akh: (M, L:) pl. سِينِينٌ. (M, L, K.) سيو سِيَةٌ The curved part of each of the two extremities of a bow: pl. سِيَاتٌ: (S, K:) the ة in the sing. is a substitute for و: AO says that Ru-beh used to pronounce it [سِئَةٌ,] with ء; and the rest of the Arabs, [سِيَةٌ,] without ء. (S, TA.) [See also art. سأو.] سَىٌّ: see art. سوى. سِىٌّ, with the compound سِيَّمَا: see art. سوى. – — [Hence, perhaps, because of its uniformity, and, if so, belonging to art. سوى,] كَلَأٌ سِىٌّ Much, or abundant, herbage: mentioned by Sgh. (TA.) سِيَّةٌ: see art. سوى. سِيَوِىٌّ Of, or relating to, the سِيَة of a bow. (S.)

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ش

The thirteenth letter of the alphabet: called شِينٌ. It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed شَجْرِيَّة, (TA,) from الشَّجْرُ, which means " the place of the opening of the mouth. " (TA on the letter ج. See also شِيْنٌ in art. شين.) It is sometimes substituted for the affixed pronoun of the second pers. fem., كِ; as in رَأَيْتُشِ for رَأَيْتُكِ, and as in the following verse, فَعَيْنَاشِ عَيْنَاهَا وَجِيدُشِ جِيدُهَا وَلٰكِنَّ السَّاقِ مِنْشِ رَقِيقُ [And thy two eyes are her two eyes, and thy neck is her neck; but the bone of thy shank is slender]; i. e. عَيْنَاكَ and جِيْدُكِ and مِنْكِ: this substitution for the affixed pronoun of the second pers. fem. is of dial. of Benoo-'Amr and Temeem; and is not restricted to cases of pausation, as is shown by the verse above cited, though some assert it to be so: it is also substituted for the ك of دِيك, when with kesr, so that they said دِيشِ: also for ج, as in مُدَمَّشٌ[or مُدْمَشٌ], for مُدَمَّجٌ [or مُدْمَجٌ]: and for س, as in جَعْشُوشٌ, for جَعْسُوسٌ. (MF. [See also De Sacy's Chrest, Arabe, sec. ed., iii. 530-31.]) — [As a numeral, it denotes Three hundred.] شاب شُؤْبُوبٌ A shower, or fall, or what pours forth at once or without intermission, of rain (S, A, O, K) &c.: (S, O:) or of rain with hail; for otherwise this term is not applied to rain: (ISd, TA:) pl. شَآبِيبُ: (S, A, O, K: *) this is the pl. of شُؤْبُوبٌ (K, TA) in all its senses: (TA:) or rain that falls upon one place and misses another; like نَجْوٌ and نَجَآءٌ. (AZ, TA.) — — [A thin, not wide, cloud, of which the rain falls with vehemence. (Freytag, from the Deewán of the Hudhalees.)] — — A heat, or an unintermitted act, of running. (TA.) — — Sharpness, vehemence, force, or strength, of anything: (K:) violence, or vehemence, of impetus or pushing or driving, (S, A, O, K,) of rain, (A,) or of anything. (K.) Kaab Ibn-Zuheyr says, speaking of a he-ass and she-asses, إِذَا مَا انْتَحَاهُنَّ شُؤْبُوبُهُ رَأَيْتَ لِجَاعِرَتَيْهِ غُضُونَا i. e. When he runs vehemently [towards them, or rather when his vehemence of running is directed towards them], thou seest a wrinkling [or wrinkles] in his جَاعِرَتَانِ [dual of جَاعِرَةٌ, q. v.]. (S, O.) — — The first appearance [or bloom] of beauty. (K.) One says of a girl, or young woman, إِنَّهَا لَحَسَنَةُ شَآبِيبِ الوَجْهِ Verily she is goodly in respect of the first appearances [or bloomings] of beauty of countenance in the eye of the beholder. (O.) — — The vehemence of the heat of the sun. (K.) — — And The طَرِيقَة of the sun: (K:) شَآبِيبُ الشَّمْسِ signifies the lines, or streaks, (طَرَائِق,) of the sun when it rises. (O.) — — شَآبِيبُ الصَّمْغِ What flows, of the [manna, or gum, called] مِغْفَر [q. v.], and remains like strings, or threads, between the trees and the ground. (T, L.) [See also مَعَابِيبُ.] شاب شَئِيتٌ A horse that has a habit of stumbling; or that stumbles often: (S, K:) it has no corresponding verb: and accord. to As, it signifies (S) a horse whose hind hoofs fall short of reaching [the spots that have been trodden by] his fore hoofs: (S, K:) [but see شَبُوبٌ:] pl. شُؤُوتٌ. (TA.) [See also أَحَقُّ.] شاف 1 شَئِفَتْ رِجْلُهُ, (S, O, K,) aor. شَاَ^, (K,) inf. n. شَأَفٌ; (S, O;) and شُئِفَتْ رجله; (O, K;) His foot became affected with an ulcer, or imposthume, such as is termed شَأْفَةٌ, breaking out in it. (S, O, K.) — — Accord. to some, (O,) شَأْفُ الجُرْحِ (O, K, [in my MS. copy of the K شَأْفُ, and so accord. to the TK, and in the CK without ء, but I think that the right reading is شَأَفُ, and that its verb is شَئِفَ, or it may be شَأْفُ, and inf. n. of شُئِفَ,]) signifies The wound's becoming in a corrupt state, so that it will hardly, or not at all, be cured. (O, K.) — — شَئِفَ صَدْرُهُ عَلَىَّ His bosom bore concealed enmity and violent hatred, or rancour, malevolence, malice, or spite, against me. (TA.) — — شَئِفَتْ أَصَابِعُهُ, (Az, O, K,) or يَدُهُ, (M, TA,) His fingers, or his hand, became cracked, or disintegrated, in the parts around the nails; (Az, M, O, K;) as also سَئِفَتْ, (O, TA,) and سَعِفَتْ: so say AZ and IAar, and in like manner says Th. (TA.) — شَنِفْتُهُ, (S, O, K,) and شَئِفْتُ لَهُ, (AZ, O, K,) aor. شَاَ^, (K,) inf. n. شَأْفٌ, (S, O, K,) in the Bári' شَأَفٌ, with fet-h to the ء, (TA,) and شَآفَةٌ; (O, K;) and شَئِفْتُ مِنْهُ, inf. n. شَأْفٌ, omitted in the K [and S, and O], but correct, as Sgh has indicated in the Tekmileh; (TA;) I hated him; (S, O, K;) like شَنِفْتُ لَهُ; (S and O in art. شنف;) namely, a man: (S, O:) or the first and second signify, (K,) or the first also signifies accord. to IAar, (O,) I feared, when I saw him, namely, a man, that I should smite him with an evil eye, or should guide against him one whom he disliked, or hated; (O;) or I feared that he would smite me with an evil eye, or I guided against him one whom he disliked, or hated. (K.) — — And شُئِفَ He (a man, A'Obeyd, O) was frightened, or afraid. (A'Obeyd, O, K.) 10 اِسْتَشْأَفَتْ, said of a قُرْصَة, [so in the TA, an evident mistranscription, app. for قَرْحَة, and so in the next paragraph, i. e. an ulcer, or imposthume,] means صَارَ لَهَا أَصْلٌ [It had, or acquired, root, or rootedness, or permanence; as though it became a شَأْفَة]. (TA.) شَئِفٌ [part. n. of شَئِفَ, and properly meaning Having an ulcer, or imposthume, such as is termed شَأْفَة,] is applied as an epithet to a heart, in the following verse, cited by IKtt, يَا أَيُّهَا الجَاهِلُ أَلَا تَنْصَرِفْ وَلَمْ تُدَاوِ قُرْصَةَ القَلْبِ الشَّئِفْ [in which قُرْصَةَ is doubtless a mistranscription (like that in the next preceding paragraph) for قَرْحَة; the obvious meaning of the verse being, (assumed tropical:) O thou ignorant one, wherefore wilt not thou revert, when thou hast not cured the sore of an ulcerated heart?]. (TA.) ?? An ulcer, or imposthume, (قَرْحَةٌ,) that breaks out in the bottom of the foot, and is cauterized, (S, IAth, O, K,) or is cut, (Yaakoob, IAth, O,) and goes away; (Yaakoob, S, IAth, O, K;) and the word is also pronounced without ء [i. e. شَافَةٌ]: (IAth, TA:) or an ulcer, or imposthume, in the foot of a person, who dies if it is cut: (O, K:) and it is also said to be a tumour in the hand, and foot, from the entering of a piece of wood, or stick, into the flesh of the foot, or the palm of the hand, and its remaining therein, so that the place swells, and becomes large. (TA.) اِسْتَأْصَلَ اللّٰهُ شَأْفَتَهُ (S, O, K) is a prov. (S, O) meaning (assumed tropical:) May God cause him to go away like as the شافة above mentioned goes away: (S, O, K:) or this means may God extirpate him: for — — شَأْفَةٌ is also syn. with أَصْلٌ [i. e. Root, &c.]: (O, K:) so says Sh. (O.) [See also 10 in art. اصل: and see what here follows.] — — It is also said to signify The family and household of a man: and hence the form of imprecation, اِسْتَأْصَلَ اللّٰهُ شَأْفَتَهُمْ [May God extirpate their family and household]. (TA.) — — And (tropical:) Enmity. (TA.) شَأَفَةٌ, thus with fet-h to the ء, is an epithet applied to a

man, meaning Mighty, potent, powerful, or strong; inaccessible, or difficult of access. (TA.) رِجْلٌ مَشْؤُوفَةٌ A foot affected with an ulcer, or imposthume, such as is termed سَأْفَةٌ, breaking out in it: (O, K:) from شُئِفَتْ رِجْلُهُ. (O, * K, * TA.) — — And مَشْؤُوفٌ, from شُئِفَ, Frightened, or afraid; (A'Obeyd, O, K;) applied to a man. (A'Obeyd, O.) 1 شُئِمَ عَلَيْهِمْ (S; MA, K,) inf. n. شُؤْمٌ, (MA,) He (a man, S) was, or became, unlucky, or inauspicious, (صَارَ شُؤْمًا, S, K, in the MA شوم شد,) to them: (S, MA, K;) as also شَأَمَهُمْ, and شَأَمَ عليهم, and شَؤُمَ عليهم: (K:) or شَأَمَهُمْ, (AZ, Ham p. 224,) or شَأَمَ عَلَيْهِمْ, (S,) or both of these, (TA,) aor. شَأَ^, (S, TA,) inf. n. شَأْمٌ, (TA,) he drew upon them ill luck, or evil fortune; (S, TA;) or caused ill luck, or evil fortune, to befall them from him: (AZ, Ham ubi suprà, TA:) or شُؤْمٌ as an inf. n. signifies the being unlucky: and the rendering unlucky: and so شُومٌ [as it is commonly pronounced: see شُؤْمٌ below]. (KL.) — And شَأَمَهُمْ, inf. n. شَأْمٌ, so in the L; in the K, ↓ شَأَّمَهُمْ, inf. n. تَشْئِيمٌ; but the former is the right; (TA;) He made them to go, or journey, to الشَّأْم [i. e. Syria]. (K, TA.) 2 شَأَّ^ see what next precedes. 3 شَائِمْ بِأَصْحَابِكَ Take thou the direction of the left hand with thy companions: (S, K, TA:) يَامِنْ signifies " take thou the direction of the right hand. " (TA.) — — And شَآمَ He (a man) came to الشَّأْم [i. e. Syria]: like يَامَنَ signifying " he came to El-Yemen. " (TA. [See also 4.]) 4 اشأم He desired the left: like as أَيْمَنَ signifies " he desired the right. " (TA in art. يمن.) — — And He (a man, S) came to الشَّأْم [i. e. Syria]: (S, K, TA: [see also 3:]) or he went thither: and أَيْمَنَ signifies " he came to El-Yemen. " (TA.) — مَا أَشْأَمَهُ (S, K, TA) How unlucky, or inauspicious, is he! (TA:) the vulgar say, مَا أَيْشَمَهُ. (S, TA.) 5 تشأّم بِهِ, (MA, TA,) from الشُّؤْمُ, (TA,) He found him, or it, unlucky, or inauspicious: and he became unlucky by means of him, or it: (MA:) or تشأّم signifies he had ill luck, or evil fortune. (KL.) See also 6. — — And تشأّم He took the direction of his left hand: (K, TA:) and in like manner تَيَامَنَ, [whence it seems that تشأّم in the sense expl. above may be a mistake for ↓ تشآءم,] " he took the direction of his right hand. " (TA.) — — And He asserted his relationship to [the people of] الشَّأْم [i. e. Syria]: (S, K:) a verb similar to تكوّف and تقيّص. (S.) 6 تشاءموا بِهِ, (S, Msb, K, TA, &c.,) in some of the copies of the K ↓ تشأّموا, (TA,) [and in like manner تشأّم بِهِ, which is often opposed to تَيَمَّنَ بِهِ, (see an instance in Bd xvii. 14,) is used in the K in art. عطس, and تشأّم مِنْهُ in the TA in the same art. as on the authority of IKh, whence it seems that both these verbs are correct in the sense here following, though the former is probably preferable, and ↓ استشأم بِهِ is used in the same manner in " Les Oiseaux et les Fleurs," p. 83, as mentioned by Freytag, so that تشأّم and استشأم به are the contr. of تيمّن به and استيمن,] They augured evil from him, or it; regarded him, or it, as an evil omen; (Msb, KL; *) like تَطَيَّرُوا بِهِ: (Msb:) deemed him, or it, unlucky, or inauspicious. (KL.) — — تشآءم, thus, with medd, also signifies He took the direction of الشَّأْم [i. e. Syria]. (TA.) — — See also 5. 10 إِسْتَشْأَ^ see the next preceding paragraph. الشَّأْمُ, the name of a certain country [i. e. Syria], is masc. and fem.; (S;) sometimes masc.: (K:) and may also be pronounced الشَّامُ [as it commonly is in the present day]. (Msb.) — — [And as this country lies on the north of Arabia, الشَّأْمُ also signifies The northern region; opposed to اليَمَنُ.] شُؤْمٌ, (S, Msb, K, &c.,) thus, with ء, but always pronounced شُومٌ, without ء, (TA,) is an inf. n.: (MA, KL: [see 1, first sentence, in two places:]) and signifies [as a simple subst.] Unluckiness, inauspiciousness, unfortunateness, unprosperousness, evil fortune, or ill luck; contr. of يُمْنٌ; (S, K;) [i. e.] i. q. نَحْسٌ : (Har p. 158:) evil [of any kind]; syn. شَرٌّ: (Msb:) [and particularly] an evil omen: (PS:) and ↓ مَشْأَمَةٌ signifies the same as شُؤْمٌ: (TA:) [or, like مَنْحَسَةٌ, a cause of unluckiness, &c.:] مَشَائِمُ is a pl. of شُؤْمٌ, [or of ↓ مَشْأَمَةٌ: if of the former,] irreg., like as its syn. مَنَاحِسُ is [said to be] of نَحْسٌ. (TA in art. نحس.) It is said in a trad., إِنْ كَانَ الشُّؤْمُ فَفِى ثَلَاث المَرْأَةِ وَالدَّارِ وَالْفَرَسِ, meaning If there be that whereof the consequence is disliked, or hated, and feared, [or if there be unluckiness,] it is in three things, the wife, and the house, and the horse: i. e., if any of you have a wife whose companionship he dislikes, or a house in which he dislikes dwelling, or a horse that he dislikes taking for the purpose of keeping post on the enemies' frontier, let him separate himself therefrom, by divorcing the wife, and removing from the house, and selling the horse: or, as some say, the شوم of the wife is her not producing children; and that of the house, its straitness, and the badness of its neighbour; and that of the horse, one's not going to war upon it. (JM.) — — See also مَشْؤُومٌ. — Also Black camels: and حِضَارٌ signifies " white " camels, (K, TA,) and is also written and pronounced حَضَارٌ: (TA:) neither of these has a sing.: (K:) both occur in a verse of Aboo-Dhueyb: but accord. to one reading thereof it is شِيم; pl. of أَشْيَمُ: so says AA: and IJ says that شُومٌ, [without ء,] being originally شُيْمٌ, of the measure فُعْلٌ, may also be pl. of أَشْيَمُ. (TA.) شَأْمَةٌ and ↓ مَشْأَمَةٌ The left, meaning the left side or direction or relative location or place; (S, K;) i. q. [يَسْرَةٌ and] مَيْسَرَةٌ; (S;) contr. of يَمْنَةٌ and مَيْمَنَةٌ. (K.) One says of a man, قَعَدَ شَأْمَةً [He sat on the left]. (S.) And one says, خُذْ بِهِمْ شَأْمَةً i. e. [Take thou with them] the direction of the left hand. (S.) And نَظَرْتُ يَمْنَةً وَشَأْمَةً [I looked in a right direction and in a left direction]. (TA.) And hence ↓ أَصْحَابُ المَشْأَمَةِ, in the Kur [lvi. 9 and xc. 19], (TA,) meaning [The occupants of the left: or] those who shall have their records given to them in their left hands: or the occupants of the low, or ignoble, place, or station: or the havers of unfortunateness (الشُّؤْم): and أَصْحَابُ المَيْمَنَةِ is expl. as having the contr. senses. (Ksh and Bd in lvi. 9.) — Also, the former, A mole (خَالٌ) upon the person: thus, with ء, as mentioned by IAth: also mentioned without ء in art. شيم. (TA.) — — See also شَامَةٌ as meaning " a black she-camel," in art. شيم. شِئْمَةٌ Nature; natural, native, or innate, disposition, temper, or other quality or property: (K, TA:) mentioned thus, as with ء, by AZ and Lh, and said by IJ to be sometimes thus pronounced; but the pronunciation thereof with ء is held by ISd to be extraordinary. (TA.) [See art. شيم.] شَامِيٌّ, (S, Msb, K, TA,) without ء, (TA,) and ↓ شَآمٍ, (S, Msb, K,) of the measure فَعَالٍ, (S,) an allowable form, without ى, (Msb,) like تَهَامٍ and يَمَانٍ, (TA,) and ↓ شَآمِيٌّ, (Sb, S, K,) [Syrian;] of, or relating to, الشَّأْم: (S, Msb, K:) one should not say شَأْمٌ; any instance [of this] occurring by poetic license being accounted for as a case of the use of the name of the country for the rel. n.: (S:) the fem., applied to a woman, is شَامِيَّةٌ and ↓ شَآمِيَةٌ, the latter without teshdeed: (S, TA;) the pl. of شَامِيٌّ is شُوَامٌ, like غُرَابٌ [in measure]. (TA.) — — [And hence, Northern.] شَآمٍ, and شَآمِيَةٌ the fem. of the former; and شَآمِيٌّ: see the next preceding paragraph. شَائِمٌ: see مَشْؤُومٌ. أَشْأَمُ [More, and most, unlucky, inauspicious, unfortunate, or unprosperous]. The Arabs say, أَشْأَمُ كُلِّ امْرِئٍ بَيْنَ لَحْيَيْهِ, (Meyd, TA,) as some relate it, or, as others relate it, فَكَّيْهِ, which means the same, (Meyd,) [app. meaning accord. to the TA, The most unlucky thing of every man is between his two jaws, or the two lateral portions of his lower jaw; but it is said that] أَشْأَمُ is here used in the sense of شُؤْمٌ [i. e. the unluckiness, &c.]; and in a similar manner [the contr.] أَيْمَنُ is used [in the sense of يُمْن]: so says AHeyth: (Meyd:) the prov. meaning the tongue. (AHeyth, TA.) The fem. is شُؤْمَى. (TA.) — — Hence, (TA,) اليَدُ الشُّؤْمَى The left hand or arm; contr. of اليُمْنَى; (K, TA;) i. q. الشِّمَالُ. (TA.) It is said in a trad., respecting camels, لَا يَأْتِى خَيْرُهَا إِلَّا مِنْ جَانِبِهَا الأَشْأَمِ [Their goodness comes not save from their left side]: i.

e. they are milked and mounted only from the left side. (TA.) — — See also مَشْؤُومٌ, in three places. — — Zuheyr, in the following saying, فَتُنْتَجْ لَكُمْ غِلْمَانَ أَشْأَمَ كُلُّهُمْ كَأَحْمَرِ عَادٍ ♀ ثُمَّ تُرْضِعْ فَتَفْطِمِ uses it in the sense of the inf. n. شُؤْم; (S;) meaning غِلْمَانَ شُؤْمٍ ♀: (S, and EM p. 124:) he says, And it, i. e. war, will bring forth for you boys of ill luck, or evil omen; all of them like Ahmar of' Ád: then it will suckle these boys, and wean them: by Ahmar of ' Ád, he means Ahmar of Thamood, for Ahmar was the surname of him who hamstrung the she-camel of Sálih, and his name was Kudár: he says thus for the sake of the measure: or, as some say, Thamood were called 'Ád-el-Ákhireh. (EM.) مَشْأَمَةٌ: see شُؤْمٌ, in two places: — — and see also شَأْمَةٌ, likewise in two places. مَشْؤُومٌ, (S, MA, K, KL,) and مَشُومٌ, (S, K,) the latter like مَقُولٌ, (TA,) [a contraction of the former,] Unlucky, or inauspicious, (S, MA, K, KL,) عَى قَوْمِهِ [to his people, or party], (S, MA, K,) and عَلَى نَفْسِهِ [to himself]: (Ksh and Bd in lvi. 9:) [and so ↓ شُؤْمٌ; (as in an ex. in the first sentence of this art.;) this being an epithet as well as a subst., like its syn. نَحْسٌ; syn. with مَشْؤُومٌ, like as نَحْسٌ is syn. with مَنْحُوسٌ; and app., like نَحْسٌ, used alike as sing. and pl., for it seems to be originally an inf. n.:] and so ↓ شَائِمٌ; (K;) or this signifies drawing ill luck, or evil fortune, upon his people [and upon himself]: (S, TA:) and أَشَائِمُ, a pl., likewise signifies unlucky, or inauspicious; (KL;) contr. of أَيَامِنُ; (S, K, TA;) these being pls. of ↓ أَشْأَمُ and أَيْمَنُ: (TA:) the pl. of مَشْؤُومٌ is مَشَائِيمُ, (S, KL, TA,) which is extr., for by rule it should be مَشْؤُومُونَ. (TA.) One says also ↓ طَائِرٌ أَشْأَمُ meaning [An omen] happening, or occurring, (جَارٍ ♀,) with unluckiness, or inauspiciousness; [i. e. an unlucky, or inauspicious, omen;] (K, TA;) and [in like manner] ↓ طَيْرٌ أَشْأَمُ: and the pl. is أَشَائِمُ [as above]. (TA.) شأن 1 شَأَنْتُ شَأْنَهُ i. q. قَصَدْتُ قَصْدَهُ [meaning I pursued his (another's) way, or course, doing as he did]; (S, L, K: * in the K, شَأَنَ شَأْنَهُ and قَصَدَ قَصْدَهُ;) and in like manner one says, ↓ اشتأن شَأْنَهُ. (K.) — — And اِشْأَنْ شَأْنَكَ Do thou what thou dost well. (S, L, K. *) And Keep thou to thy affair. (IAar, L.) — — And مَا شَأَنَ شَأْنَهُ He did not know, or had not knowledge of, him, or his affair or case or state: (Lh, IAar, L, K:) [from a passage in the L, imperfectly written, it seems, accord. to Lh, to be said of one who does what another likes or dislikes, app. without regard to his liking it or disliking it, agreeably with what here follows:] or (K) this means, (S, K,) or means also, (L,) he did not care for, mind, heed, or regard, him. (S, L, K. [In the S and L, the verb in the sense thus expl. is in the first pers.: and in one place in the L it is expl. by أَرَادَ, which often has this meaning.]) One says also, لَأَشْأَنَنَّ شَأْنَهُمْ, meaning I will assuredly know, or try, prove, or test, (لَأَخْبُرَنَّ,) their affair or case or state: (L:) or this means I will assuredly corrupt, or pervert, or mar, their affair or case or state: (S, L, K: *) and لَأَشْأَنَنَّ خَبَرَهُ, (L,) or خَبَرَهُمْ, (K,) means I will assuredly know, or try, prove, or test, [his, or their, state, or] him, or them. (L, K. [In the CK and in my MS. copy of the K, لَأَخْبِرَنَّهُمْ, is erroneously put for لَأَخْبُرَنَّهُمْ.]) — شَأَنَ بَعْدَكَ means صَارَ لَهُ شَأْنٌ [i. e., app., He became a person to whom importance attached (accord. to the general meaning of لَهُ شَأْنٌ) after thou knewest, or sawest, or mettest, him; بَعْدَكَ being for بَعْدَ عَهْدِكَ بِهِ, agreeably with common usage]. (K.) 4 اشان شَأْنَهُمْ is mentioned by Golius as meaning " Corrupit ac pervertit rem eorum," as on the authority of the S, (the right reading in which has been given above,) and on that of the KL, in my copy of which I find nothing of the sort.] 8 إِشْتَأَ^ see 1, first sentence. شَأْنٌ A thing, an affair, or a business; syn. أَمْرٌ; (S, L, K;) and خَطْبٌ [in the same sense, or in that next following]: (L, K:) a great thing or affair: (Har p. 274:) state, condition, case, quality, or manner of being; syn. حَالٌ: (S, L:) [also property, or nature: and importance attaching to a person or thing:] pl. شُؤُونٌ and شِئَانٌ, (L, K,) the latter mentioned by IJ on the authority of AAF, and شُونٌ occurs in poetry for the former of these, or as another pl. originally شُؤْنٌ, of the measure فُعْلٌ. (L.) It is said in the Kur [lv. 29], كُلَّ يَمٍ ♀ هُوَ فِى شَأْنٍ ♀ [Every day He is employing Himself in an affair of some kind]: expl. as meaning that, of his business (مِنْ شَأْنِهِ [which may also be rendered " of his property "]) it is to render mighty one who is brought low, and to bring low one who is mighty, and to enrich one who is poor, and to impoverish one who is rich; and no affair occupies him so as to divert him from an affair (لَا يَشْغَلُهُ شَأْنٌ عَنْ شَأْنٍ ♀). (L.) [And one says, مَا شَأْنُكَ What is thy affair? or what is thy case? And شَأْنَكَ, for اِشْأَنْ شَأْنَكَ i. e. Pursue thy way or course, or thy affair; or do what thou dost well; or keep to thy affair: or the like: and to this is often added, وَمَا تُرِيدُ i. e. and what thou wilt, or wishest, or desirest. And مِنْ شَأْنِهِ أَنْ يَفْعَلَ كَذَا It is of his business, or of his property, or nature, to do, or that he should do, such a thing. And رَجُلٌ سَهْلُ الشَّأْنِ (a phrase occurring in the S and K in art. هش) A man of easy nature. And لَهُ شَأْنٌ, sometimes meaning There is for him, or he has, a great thing or affair to perform or transact: but more commonly, great importance attaches to him, or to it: see 1, last sentence. And a grandee, or a prince, is said to be عَظِيمُ الشَّأْنِ i. e. Of great importance or rank or dignity.] — Also [A suture of the skull; i. e.] the place of junction of the قَبَائِل [or principal bones, namely, the frontal, occipital, and two parietal, bones,] of the head: (K:) sing. of شُؤُونٌ, (Mgh,) which signifies the places of junction, (As, S, Mgh, L,) and of meeting, (S, L,) of the قَبَائِل (As, S, Mgh, L) of the head; (S, L;) between every two of which قبائل is a شَأْن: (As, L:) [it is fancifully said that] from them come the tears: (As, S, L:) the pl. is also expl. as meaning the سَلَاسِل [i. e. sutures as being likened to the سلاسل (or lines) of writing] that unite the قبائل: by Lth, as the نَمَائِم [likewise meaning sutures resembling lines of writing] of the skull; between the قبائل: by AHát, as the شُعَب [meaning serrated edges] that unite the قبائل of the head. (L.) — — And The channel by which the tears flow, or run, to the eye: pl. [of pauc.] أَشْؤُنٌ and [of mult.] شُؤُونٌ: (L, K:) [perhaps thus called because supposed to come from the sutures of the skull: but they may have been supposed to come thence because tears are called مَاءُ الشُّؤُونِ (as in a verse cited voce رَسَمَ); for this phrase may have been misunderstood as signifying " the water of the sutures of the skull," whereas it seems to be properly rendered " the water of the channels of the tears: "] it is said that the شُؤُون connect the قبائل of the head [expl. above] to the eye: Lth says that they are the ducts (عُرُوق) of the tears from [the interior of] the head to the eye: and Th, that they are certain ducts (عروق) above the قبائل, which become strong by degrees as the man advances in age: (L: [but it seems that Th has confounded explanations of شؤون in two different senses:]) accord. to ISk, (S,) or AA and others, (L,) the شَأْنَانِ are two ducts (عِرْقَانِ) descending from [the upper part of] the head to the eyebrows and then to the eyes. (S, L.) — — [The pl. شُؤُونٌ is also expl. as though meaning Tears themselves, in a phrase mentioned voce ذَبْرٌ (q. v.), on the authority of the K.] — — And شُؤُونُ الخَمْرِ means (assumed tropical:) The effluvia of wine that creep (مَا دَبَّ مِنَ الخَمْرِ) in the veins of the body. (L.) — — شَأْنٌ also signifies A vein of earth in a mountain, (L, K,) i. e. a cleft therein, (L,) in which palm-trees are planted; (L, K;) or in which trees of the kind called نَبْع grow; or that produces plants, or herbage: (L:) pl. شُؤُونٌ: (L, K:) which is said by ISd to mean lines, or streaks, in a mountain: or, as some say, cracks, or clefts: and to these cracks, or clefts, the poet Keys Ibn-Kuráa likens [imaginary] clefts in the liver, occasioned by love. (L.) إِنَّهُ لَمِشْأَنُ شَأْنٍ ♀ أَنْ نُفْسِدَكَ is a saying mentioned by Lh, expl. [only] by the words اى ان نعمل فى فسادك [i. e. أَنْ نَعْمَلَ فِى فَسَادِكَ, app. meaning

Verily he is busying himself in the doing of a thing in order that we may labour in causing thee to be in a bad, or corrupt, state]. (L.) شاهبلوط شَاهْبَلُّوط [a Pers. word, and also used by the Arabs in the present day, applied to The chestnut]: also written شَاهْ بَلُّوط. (TA voce بَلُّوطٌ and voce جَمَلٌ.) شاهين شَاهِينٌ A certain well-known bird, (K, TA,) of those that prey; (Msb, * TA;) it is of the birds called صُقُور [pl. of صَقْرٌ], as are also the بَاشَق and the بَازِى and the زُرَّق and the يُؤْيُؤ; (AHát in " the Book of Birds," TA in art. بشق;) [said by Golius, on the authority of Dmr, to be the white falcon; and to this bird it is perhaps applied by some of the Arabs; but some of them, I believe most of them, and I believe also that they do so most properly, apply this appellation in the present day to the gerfalcon, which is not wholly white; and some, to the falcon gentle:] the word is [of Pers. origin,] not genuine Arabio; (TA;) it is an arabicized word: the pl. is شَوَاهِينُ, and sometimes شَيَاهِينُ is used in its stead, formed by substituion [of ى for و] for facilitating the pronunciation. (Msb.) — — Also (assumed tropical:) The عَمُود [meaning beam] of the balance. (K.) — — And i. q. صَنْجَةٌ [which signifies A balance, and a steelyard, and a weight of a balance]: so in the Expos. of the " Muwatta. " (MF, TA.) شأو 1 شَأَوْتُ القَوْمَ, (AZ, S,) aor. شَأَ^, (JM, PS,) or شَأَ^, (Ham p. 786,) inf. n. شَأْوٌ, (AZ, S, K,) I preceded, or outwent, the people, or party. (AZ, S, K. *) Accord. to [several of] the copies of the K, شَآءَهُ i. e. like شَاعَهُ in measure, which is incorrect, [in other copies ↓ شَآءَاهُ, agreeably with what is said in the S,] signifies He strove, or contended, with him to precede him, or outgo him: or he preceded him, or outwent him: but in the S it is said, شَآءَاهُ, of the measure فَاعَلَهُ, signifies he strove, or contended, with him to precede him, or outgo him: and شَآءَهُ like شَأَاهُ, [the former belonging to art. شوأ and] formed by transposition, signifies he preceded him, or outwent him; and both of these are used by the poet (El-Hárith Ibn-Khálid El-Makhzoomee, TA) in his saying, مَرَّ الحُدُوجُ وَمَا شَأَوْنَكَ نَقْرَةً وَلَقَدْ أَرَاكَ تُشَآءُ بِالأَظْعَانِ this [passage in the S], however, is taken from what is said by A'Obeyd, in [his work] " ElGhareeb el-Musannaf," which is as follows: شَآءَنِى الأَمْرُ, like شَاعَنِى [in measure], and شَآنِى, like شَعَانِى, mean the affair, or event, grieved me; and thus in the verse of El-Hárith Ibn-Khálid, which he cites; and the same is said in the T on the authority of IAar, who says that the poet has used two dial. vars.: [accordingly the verse may be rendered, The camels with their saddles upon them passed along and they grieved thee not at all; but I see thee that thou art grieved by the women borne in the camel-vehicles:] it is said in the M, شَآءَنِى الشَّىْءُ means the thing preceded me, or outwent me: and also the thing grieved me: formed by transposition from شَآنِى, as is proved by its having no inf. n.: IAar says that they are two dial. vars. because of his not being a grammarian. (TA.) [See also 8.] — And شَأَوْتُ البِئْرَ, (Lh, TA,) or شاوت مِنَ البِئْرِ, (S,) inf. n. شَأْوٌ, (K, TA,) I drew forth the earth from the well: (S, K: *) or I drew forth a basketful of earth (شَأْوًا) or two basketfuls of earth (شَأْوَيْنِ) from the well. (Lh, TA.) 3 شَآءَاهُ: see 1. يُشَاوِى occurs in a verse of Milhah El-Jarmee, meaning يُسَابِقُ, from شَأْوٌ meaning طَلَقٌ: one says شَأَاهُ, aor. يَشْأَاهُ, meaning سَبَقَهُ: but the verb of the measure regularly formed from الشَّأْوُ is شَآءى; so that يشاوى is formed by transposition and by the change of the ء into ى. (Ham p. 786.) 6 تَشَآءَى مَا بَيْنَهُمَا, (S, K, TA, [in the CK, erroneously, تَشَاوَى,]) like تَشَاعَى [in measure], (S,) The space between them two became farextending. (S, K.) — — And تشآءى القَوْمُ The people, or party, became scattered, or dispersed. (S, K.) 8 اِشْتَأَى He preceded, or outwent: (S, K:) so says El-Mufaddal. (S.) — — And He gave ear, hearkened, or listened. (S, K.) شَأْوٌ The utmost extent, term, limit, point, reach, or goal. (S, Msb, K.) — — And A heat, or single run to a goal or limit: so in the saying, عَدَا شَأْوًا (S) or جَرَى شَأْوًا (Msb) [He (a horse, TA) ran a heat]. — — And i. q. هِمَّةٌ: thus in the saying, إِنَّهُ لَبَعِيدُ الشَّأْوِ (assumed tropical:) [Verily he is far-aiming, or far-aspiring, in purpose, desire, or ambition]: (Lh, TA:) and سَأْوٌ is a dial. var. thereof. (TA.) — Also A [basket such as is termed] زَبِيل; and so ↓ مِشْآةٌ: (K:) or ↓ زَبِيل in which the earth of a well is taken forth; of the measure of مِشْعَاةٌ; and the pl. is ♀ مَشَآء: (S:) and شَأْوٌ signifies, (S,) or signifies also, (K,) the earth that is taken forth from a well (S, K) with the like of the مِشْآة, (as in a copy of the S,) or such as fills the مِشْآة: (so in another copy of the S [agreeably with what next follows]:) a زَبِيل of the earth of a well. (As, T, TA.) — — And hence, i. e. as being likened to a زبيل of the earth of a well, (assumed tropical:) The dung that the he-ass and the she-ass casts forth: (As, T, TA:) or the dung of the she-camel; (M, K;) but the more approved word is [سَأْوٌ,] with س. (M, TA.) — Also The nose-rein (زِمَام) of a she-camel. (Lth, K.) مِشْآةٌ; see the next preceding paragraph, in two places. ♀ مُشْتَأً [part. n. of 8, q. v.: — — and] i. q. مُخْتَلِفٌ [app. as meaning Disagreeing, differing, or discordant]. (TA.) شب 1 شَبَّ, aor. شَبِ3َ, (S, Mgh, Msb, K,) inf. n. شَبَابٌ (S, Mgh, Msb, K *) and شَبِيبَةٌ (S, Msb, K *) and شُبُوبٌ and شَبِيبٌ, (TA,) He became a youth, or young man; i. e. he attained to the state termed شَبَابٌ meaning as expl. below; (S, Mgh, Msb, K;) said of a boy. (S, Msb.) [And in like manner شَبَّتْ is said of a girl, i. e. She became a young woman.] — — شُبَّ used as a noun: see below. — — [Perhaps as an inf. n. of which the verb is شَبَّ, (as Freytag has assumed,) but more probably of شُبَّ, which will be found mentioned in this paragraph, for I do not find the former verb in the requisite sense,] شَبٌّ signifies Anything's being, or becoming, raised, or elevated. (K.) — — شَبَّ said of a horse, (S, Msb, K,) aor. شَبِ3َ, and شَبُ3َ, (S, K,) inf. n. شِبَابٌ and شَبِيبٌ (S, Msb, K) and شُبُوبٌ, (K,) He was brisk, lively, or sprightly, (S, Msb, K, *) and raised his fore legs (S, Msb, K) together, (S, Msb,) as though in leaping, (TA,) and played. (S. [See also شَبَّت in art. شبو, said of a mare.]) And likewise He was or became, restive, or refractory: one says, برِئْتُ إِلَيْكَ مِنْ شِبَابِهِ and شَبِيبِهِ and عِضَاضِهِ and عَضِيضِهِ [I am irresponsible to thee for his being restive, or refractory, and for his biting]. (S.) — — شَبَّتِ النَّارُ, [aor., accord. to rule, شَبِ3َ,] (Msb, K,) and شُبَّت [pass. of the trans. verb شَبَّ, q. v. infrà], inf. n. شُبُوبٌ (which is of the intrans., TA) and شَبٌّ (which is of the trans. verb, TA), The fire burned, burned up, burned brightly or fiercely, blazed, or flamed. (Msb, K. [See also 5.]) [And hence,] شَبَّتِ الحَرْبُ بَيْنَهُمْ (tropical:) [War, or the war, burned, or burned fiercely, between them]. (A, TA.) — شُبَّ It was raised, or elevated. (O, TA.) — — شَبَّ النَّارُ, aor. شَبُ3َ, (S, O, Msb,) inf. n. شَبٌّ (S, O, K) and شُبُوبٌ, (S, K,) or the latter is the inf. n. of the intrans. verb mentioned above, (TA,) He kindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame; (S, O, Msb, K; *) as also ↓ شَبَّبها, inf. n. تَشْبِيبٌ; (L;) and ↓ اشبّها: (A and TA in art. حش:) and so شَبَاهَا. (TA in art. شبو.) And in like manner, شَبَّ الحَرْبَ (assumed tropical:) He kindled war, or the war; or made it to burn, or burn fiercely. (S.) — — [Hence,] شَبَّ, aor. شَبُ3َ, said of the blackness of a garment, (Sh, A, TA,) (tropical:) It heightened and increased, (A,) or made to appear bright and beautiful, and [as it were] burning, or glowing, (Sh, TA,) the whiteness of the wearer. (Sh, A, TA.) And شَبَّ لَوْنَهَا (aor. as above, S) (assumed tropical:) It (a woman's hair) showed, [or set off,] and rendered beautiful, her colour, or complexion: (S:) it (a woman's head-covering, and her hair,) increased, and showed, [or heightened, and set off,] her beauty: (K:) it (a

woman's black headcovering) increased her fairness, and rendered her beautiful. (TA.) And يَشُبُّ الوَجْهَ, said of patience, (assumed tropical:) It gives beauty and colour to the countenance. (TA, from a trad.) — — See also 4, in two places. 2 شبّب النَّارَ, inf. n. تَشْبِيبٌ: see the preceding paragraph. — — Hence, تَشْبِيبُ الشِّعْرِ (tropical:) The making the commencement of poetry elegant, or ornate, by the mention of women: (L, TA:) or the primary meaning of التَّشْبِيبُ is the mention of the days of youth and of play or sport, and amatory language; and it is in the commencing of odes; and the commencement thereof is so called, absolutely, though there be not in it any mention of youth: (TA:) it means النَّسِيبُ, (S, O,) or النَّسِيبُ بِالنِّسَآءِ, (K, TA, [in the CK, erroneously, التَّشَبُّبُ بالنِساءِ,]) i. e. بِذِكْرِهِنَّ: (TA:) one says, يُشَبِّبُ بِفُلَانَةَ, (S, O,) and ↓ يتشبّب بِهَا [if this be not a mistranscription for يُشَبِّبُ], (TA,) meaning يَنْسِبُ بِهَا: (S, O, TA:) [see this fully expl. in art. نسب: i. e.] شبّب بِفُلَانَةَ, inf. n. تَشْبِيبٌ, means, (tropical:) He spoke of such a female in amatory language [in the commencement of his ode], (Msb, TA,) and alluded to the love of her: (Msb:) and شبّب قَصِيدَتَهُ (assumed tropical:) He embellished [the commencement of] his ode by the mention of women: (Mgh, Msb:) and شبّب قَصِيدَتَهُ بِفُلَانَةَ (tropical:) [He embellished the commencement of his ode by mentioning, in amatory language, such a female]: (A, TA:) and ↓ شَبَابٌ is used in the sense of تَشْبِيبٌ; thus a قَصِيدَة is said to be حَسَنَةٌ الشَّبَابِ (tropical:) [Beautiful in the mention of women &c.]; and Jereer is said to have been أَرَقُّ النَّاسِ شَبَابًا (tropical:) [The most elegant of men in the mention of women &c.]. (A, TA.) — — Hence, i. e. from تَشْبِيبُ القَصِيدَةِ, may be derived التَّشْبِيبُ as a conventional term in the science of the division of inheritances; meaning (assumed tropical:) The mention of daughters according to the different degrees [of descent]: (Mgh:) it is as when one says, "he died, and left three daughters of a son, subordinate one to another, and three daughters of a son's son, in like manner, and three daughters of a son's son's son, in like manner, and the sons died and the daughters remained. " (O.) — — تَشْبِيبُ الكُتُبِ signifies (assumed tropical:) The commencing of books, or writings: and hence شَبَّبَ يُجَاوِبُهُ, occurring in a trad., meaning (assumed tropical:) He commenced answering him: not from the تَشْبِيب of women in poetry. (TA.) 4 اشبّهُ اللّٰهُ God made him, or may God make him, to become a youth, or young man; i. e., to attain to the state termed شَبَابٌ meaning as expl. below: and اشبّ اللّٰهُ قَرْنَهُ means the same: (S, A, TA:) the latter [lit. means God made, or may God make, his equal in age to become a youth, &c., (see Har p. 572,) and therefore] is tropical. (A, TA.) — — أَشْبَبْتُ الفَرَسَ I excited the horse to be brisk, lively, or sprightly, and to raise his fore legs together, as though in leaping, and to play. (S, * K, * TA.) — — اشبّ النَّارَ: see 1. — — أُشِبَّ لِىَ الرَّجُلُ, inf. n. إِشْبَابٌ; as also ↓ شُبَّ; (tropical:) The man appeared before my upraised eyes when not hoped for. (AZ, TA.) — — And أُشِبَّ لِى كَذَا, and ↓ شُبَّ, (tropical:) Such a thing was prepared, or appointed, or ordained, for me. (S, K, * TA.) — أَشَبَّ (tropical:) He became one whose child, or children, had attained to the state of شَبَاب [i. e. youth, or young manhood, &c.]: (K:) [or] أَشَبَّ الرَّجُلُ بَنِينَ (tropical:) the man became one whose children had attained to that state: (S, TA:) and in like manner, أَشَبَّتْ أَوْلَادًا is said of a woman. (TA.) — — And أَشَبَّ said of [the species of bovine antelope called] the wild bull, (S, K,) He became such as is termed شَبَبٌ [q. v.], i. e., (S,) he became advanced in age, or full-grown; (مُسِنّ, S, K;) one whose state termed إِسْنَان [q. v.] had ended. (S.) 5 تَشَبَّتِ النَّارُ [تَشَبَّ3ّ] The fire became kindled; or made to burn, burn up, burn brightly or fiercely, blaze, or flame: see also 1.] One says on the occasion of kindling fire, تَشَبَّبِى تَشَبُّبَ النَّمِيمَهْ جَآءَتْ بِهَا تَمْرٌ إِلَى تَمِيمَهْ [Be thou kindled like the state of kindling of the calumny that Temr brought to Temeemeh: but to what this alludes I know not]: it is like the saying, أَوْقَدَ بِالنَّمِيمَةِ نَارًا [He kindled a fire with calumny]. (A, TA.) — — See also 2. 10 إِسْتَشْبَ3ّ It is said in a trad., يَجُوزُ شَهَادَةُ الصِّبْيَانِ عَلَى الكِبَارِ يُسْتَشَبُّونَ [The boy's giving testimony against those that are full grown is allowable, when they (the former) are deemed to have attained to the state of youths, or young men]: it is as though it were said that if they take upon themselves the bearing witness in boyhood, and give their testimony when full grown, it is allowable: (TA:) or يُسْتَشَبُّونَ means they shall be sought youths, such as have attained to puberty, or maturity, in the case of giving testimony: or they shall be waited for, in the case of giving testimony, until the period of becoming youths, or young men. (Mgh.) — — And it is said in another trad., إِسْتَشِبُّوا عَلَى أَسْوُقِكُمْ فِى البَوْلِ, i. e. Sit upon your shanks as one does when preparing to rise, not stooping with the whole body near to the ground; [having your feet only upon the ground; in the voiding of urine:] from شَبَّ الفَرَسُ meaning " the horse raised his fore-legs together from the ground. " (TA.) R. Q. 1 شَبْشَبَ He completed [a thing]; (AA, O, K;) said of a man. (AA, TA.) شَبٌّ, and its fem. شَبَّةٌ: see شَابٌّ. — Also The stones of زَاج [or vitriol]: (K:) or the stones from which زاج and the like thereof are obtained; the best whereof is that which is brought from El-Yemen, which is white شبّ, and is very glistening: (TA:) [but شَبٌّ يَمَانِىٌّ, as also شَبٌّ alone, is a name now commonly given to alum:] or it is a certain thing resembling زاج: (S, Msb:) or a species thereof: accord. to El-Fárábee, the stones from which come زاج and the like: Az says, it is one of the minerals produced by God in the earth, with which one tans, and resembling زاج, and the name [correctly] heard is thus, with ب, but is by some mistranscribed with the three-dotted ث, [i. e. شَثٌّ,] which is a kind of tree of bitter taste, and I know not whether one tans with it or not: accord. to Mtr, in the saying that one tans with شبّ, this word is a mistranscription; for شبّ is a dye, and one does not tan with a dye; it is mistranscribed for شَثّ, which is a kind of tree like the dwarf apple-tree, whereof the leaves are like those of the خِلَاف [q. v.], and with them one tans: El-Fárábee also says, in the section of ث, that the شَثّ is a species of mountain-tree, with which one tans: from all which it appears that one tans with both of them; for an affirmation is to be preferred to a negation: (Msb:) and it is a well-known medicine; (K, TA;) as some say: so accord. to the correct copies of the K, in some of which, دَآءٌ is put for دَوَآءٌ. (TA.) شُبّ and دُبّ, though originally verbs, are used as nouns, by the introduction of مِنْ before them: one says, أَعْيَيْتَنِى مِنْ شُبَّ إِلَى دُبَّ and مِنْ شُبٍّ إِلَى دُبٍّ [expl. in art. دب]: (S:) and in like manner they are used in another saying expl. in art. دب [q. v.]: (S in that art.:) or, without tenween, they may be regarded as verbs used in the way of حِكَايَة [or imitation]. (MF.) شَبَّةٌ The burning, burning up, burning brightly or fiercely, blazing, or flaming, of fire. (TA.) شَبَبٌ and ↓ شَبُوبٌ, applied to a [bovine antelope of the species called the] wild bull, (As, S, K,) and to a sheep or goat, (K,) and ↓ مُشِبٌّ, applied to the former, and ↓ مِشَبٌّ, (As, S, K,) sometimes, applied to the former, (As, S,) or to both, (K,) Advanced in age, or full-grown, (مُسِنٌّ, S, K,) whose state termed إِسْنَان [q. v.] has ended; (As, S;) and ↓ مُشِبَّةٌ is in like manner applied to a she-camel as meaning مُسِنَّةٌ: (TA:) or ↓ شَبُوبٌ, (AA, K,) applied to both, (K,) as also ↓ مُشِبٌّ, (TA,) or to a bull, (AA,) is syn. with ↓ شابٌّ [meaning youthful, or in the prime of life]: (AA, K, TA:) and accord. to AO, شَبَبٌ, applied to a bull, means that has attained to the end of شَبَاب [i. e. youthfulness, or the prime of life]: (S, TA:) or, as some say, that has attained to the end of his full growth and strength; as also ↓ شَبُوبٌ, which is likewise applied to the female; or, accord. to AHát and ISh, when he is a year old, and weaned, he is called دَبَبٌ; and then, شَبَبٌ [meaning more

than a year old]; and the female, شَبَبَةٌ. (TA.) شَبَابٌ and ↓ شَبِيبَةٌ [both mentioned above as inf. ns.] (S, Msb, K) [and ↓ شَبَابِيَّةٌ which is a simple subst.] Youth, youthfulness, the prime of man- hood, or young manhood; syn. فَتَآءٌ; (K;) or حَدَاثَةٌ; contr. of شَيْبٌ: (S:) or the state from puberty to the completion of thirty years; or from sixteen years to thirty-two; after which a man is called كَهْلٌ; (TA;) the age before الكُهُولَة: (Msb:) or the state between thirty and forty: (Mgh:) or, accord. to Mohammad Ibn-Habeeb, the state from the seventeenth year to the completion of fifty-one years is termed ↓ شَبَابِيَّةٌ; the period before, from birth, being termed غُلُومِيَّةٌ; and in the period after, a man being called شَيْخٌ, until he dies. (TA.) One says, سَقَى اللّٰهُ عَصْرَ ↓ الشَّبِيبَةِ [May God freshen as with rain the times, or mornings, or afternoons, of youth, &c.], and عُصُورَ الشَّبَائِبِ [the times, &c., of the states of youth, &c.]. (A, TA.) — — [شَبَابٌ often signifies (assumed tropical:) The sap, or vigour, of youth or young manhood.] One says, اِسْتَحَارَ شَبَابُهَا, as in a verse of Aboo-Dhu-eyb, (assumed tropical:) The sap [or vigour] of youth (مَآءُ الشَّبَاب) flowed in her. (IB, TA in art. حير.) And اِمْتَلَأَ شَبَابًا (assumed tropical:) [He became full of the sap, or vigour, of youth or young manhood]. (The lexicons, &c., passim.) [But] مَآءُ الشَّبَابِ signifies [also] (tropical:) The freshness, or brightness, and beauty, of youth. (Har p. 340.) [And ↓ شَبِيبَةٌ app. signifies also (assumed tropical:) Youthful folly, or the like; (see an ex. voce غَمْرَةٌ;) and so, probably, does شَبَابٌ.] — — [Hence,] شَبَابٌ also signifies (assumed tropical:) The first, or beginning, or the new, or recent, state, of a thing; (K, TA;) and so ↓ شَبِيبَةٌ. (TA.) One says, قَدِمَ فِى شَبَابِ الشَّهْرِ (A, TA) (tropical:) He came, or arrived, in the beginning of the month. (TA.) And لَقِيتُهُ فِى شَبَابِ النَّهَارِ (A, TA) (tropical:) I met him in the beginning of the day: (TA:) and جِئْتُكَ فِى شَبَابِ النَّهَارِ and بِشَبَابِ النَّهَارِ (assumed tropical:) I came to thee in the beginning of the day: (Lh, TA:) or شَبَابُ النَّهَارِ means the period when the sun has risen high, when one fifth of the day has passed. (A in art. رأد.) And one says also ↓ فَعَلَ ذٰلِكَ فِى شَبِيبَتِهِ He did that at the commencement thereof. (TA.) — See also شَابٌ — And see 2. شِبَابٌ an inf. n. of شَبَّ said of a horse. (S, Msb, K.) — See also the next paragraph, in two places. شِبَابٌ: see شَبَّ, in three places. — — Also A horse whose hind feet pass beyond his fore feet; (K;) which is a fault: accord. to Th, such is termed ↓ شَبِيبٌ: IM says that the correct word is شَئِيتٌ: [but] see this in its proper place. (TA.) — Also A thing with which a fire is kindled, or made to burn, burn up, burn brightly or fiercely, blaze, or flame; (S, K;) and so ↓ شِبَابٌ. (K.) — — And [hence, as also ↓ شِبَابٌ,] (tropical:) A thing that serves [as a foil] for beautifying, or setting off, (K,) [or making to appear bright and beautiful,] or for increasing, or enhancing, and strengthening, [or heightening, in beauty,] (S, TA,) to another thing. (S, K, TA.) So in the saying, هٰذَا شَبُوبٌ لِكَذَا (tropical:) This is a thing that serves for increasing, or enhancing, [or heightening, in beauty,] to such a thing. (S, TA.) One says of a woman's headcovering, هُوَ شَبُوبٌ لِوَجْهِهَا (tropical:) [It is a thing that serves for giving an appearance of additional brightness and beauty to her face]. (A.) شَبِيبٌ: see the next preceding paragraph. شَبِيبَةٌ: see شَبَابٌ, in five places. عَسَلٌ شَبَابِىٌّ Honey of Shebábeh (شَبَابَة); (A, TA;) or, of Benoo-Shebábeh, (Mgh,) a people of Et-Táïf, (A, Mgh, TA,) of [the tribe of] Khath'am, who possessed bees, and hence it was thus called. (Mgh.) شَبَابِيَّةٌ: see شَبَابٌ, in two places. شَبَّذَا زَيْدٌ i. q. حَبَّذَا [q. v. in art. حب]. (Th, TA.) شَابٌّ part. n. of شَبَّ said of a boy; (Msb;) [Youthful, or in the prime of manhood; a youth, or a young man;] in the state from puberty to the completion of thirty years; or from sixteen years to thirty-two; after which a man is called كَهْلٌ; (TA;) in the age before الكُهُولَة: (Msb:) or in the state between thirty and forty: (Mgh:) [or in the state from the seventeenth year to the completion of fifty-one years: (see شَبَابٌ:)] and IAar mentions ↓ شَبٌّ as an epithet applied to a man [in the same sense as شَابٌّ]: (TA:) a female is termed شَابَّةٌ (S, Msb, K) and ↓ شَبَّةٌ; both signifying the same: (S, K:) the pl. of شَابٌّ is شُبَّانٌ (S, A, Mgh, Msb, K) and شَبَبَةٌ (S, A, K) and ↓ شَبَابٌ, (S, A, * K,) or the last is an inf. n. used as an epithet applied to a pl. number, (Mgh, and Ham p. 50,) or it is a quasi-pl. n.: (TA:) females, (Msb,) or women, (K,) are termed شَوَابٌّ (Msb, K) and شَبَائِبُ, (K,) the latter said by AZ to be allowable in the sense of the former, (TA,) which is pl. of شَابَّةٌ, (Msb,) شَبَائِبُ, accord. to Az, being pl. (not of شَابَّةٌ but) of شَبَّةٌ, like as ضَرَائِرُ is of ضَرَّةٌ: (TA:) the dim. of شَابَّةٌ is ↓ شُوَيْبَّةٌ, and some of the Arabs say ↓ شُوَابَّةٌ, changing the ى into ا before a double letter [as in دُوَابَّةٌ for دُوَيْبَّةٌ]. (ISd, L in art. هد.) One says, مَرَرْتُ بِرِجَالٍ ♀ شَبَبَةٍ meaning ♀ شُبَّانٍ [i. e. I passed by men that were youths, or persons in the prime of manhood]. (S.) — — See also شَبَبٌ. شُوَابَّةٌ: dims. of شَابَّةٌ fem. of شَابٌّ, q. v. شُوَيْبَّةٌ: dims. of شَابَّةٌ fem. of شَابٌّ, q. v. شَوْشَبٌ The scorpion. (IAar, K.) — — And The louse; syn. قَمْلٌ: (K in this art.:) or the ant; syn. نَمْلٌ: (K in art. شوشب:) fem. [or perhaps n. un.] with ة. (TA.) مُشِبٌّ, and its fem., with ة: see شَبَبٌ, in three places. — — Also the former, A lion: (K:) or a full-grown lion: syn. أَسَدٌ كَبِيرٌ. (TA.) مِشَبٌّ: see شَبَبٌ. مُشَبَّبُ الأَظَافِرِ [or rather الأَظَافِيرِ, pl. of the pl. أَظْفَارٌ or of أُظْفُورٌ,] (tropical:) Having sharp-pointed nails or talons or claws; as though they flamed, by reason of their sharpness. (A, TA.) مَشْبُوبٌ [pass. part. n. of 1]. You say نَارٌ مَشْبُوبَةٌ A fire kindled, or made to burn, burn up, burn brightly or fiercely, blaze, or flame: شَابَّةٌ in this sense is not allowable. (K.) — — [Hence,] applied to a man, (A, TA,) (tropical:) Comely, (S, TA,) of goodly countenance; (A, TA;) as though lighted up: bright, or fair, in complexion, and of goodly countenance; as though his countenance were lighted up with fire: pl. مَشَابِيبُ. (TA.) And (tropical:) A man of acute mind. (TA.) And طَلَعَتِ المَشْبُوبَتَانِ الزُّهَرَتَانِ [or الزَّهْرَاوَانِ?] (tropical:) Venus and Jupiter, so called on account of their beauty and splendour, rose. (A, TA.) شبت شِبِتٌّ [Anethum graveolens, or dill, of the common garden-species;] a certain herb, or leguminous plant, well known: (K:) it is said that سِبِتٌّ is an arabicized word from شِبِتٌّ; but it has been stated before [in art. سبت, q. v.,] that both these are arabicized words from شِودْ [or شِوِدْ]; and that سبط [i. e. سِبِطٌّ] is a dial. var. (TA.) [See also شِبِتٌّ.] شبت 1 شَبِثَتْ see the next paragraph, in two places. 5 تَشَبَّثَ بِهِ He, or it, clung, caught, clave, or adhered, to it, (S, A, L, Msb, K, * TA,) namely, a thing; (S, L, TA;) as also ↓ شَبِثَ بِهِ, aor. شَبَثَ, inf. n. شَبَثٌ: (L, TA:) or, accord. to Esh-Shiháb, in the Expos. of the Shifè, to a thing in which was weakness: or, accord. to the 'Ináyeh, he, or it, clung, &c., to it with weakness; and therefore ↓ مُتَشَبِّثٌ is used as an epithet applied to a spider; and تَمَسُّكَ signifies a stronger action; and تشبّث به is also expl. as meaning he, or it, took fast, or firm, hold upon it: (L, TA:) and he stuck, or fixed, or struck, the claw, or talons, or nails, into it: (MA, PS:) and ↓ شَبِثَ الشَّىْءَ he laid hold upon the thing, and took it: IAar was asked respecting some verses, and he said, مَا أَدْرِى مِنْ أَيْنَ شَبِثْتُهَا I know not whence I laid hold upon them [and took them]. (L, TA.) Q. Q. 1 accord. to the S and L, شَنْبَثَ: see art. شنبث. شَبَثٌ The spider: (K:) or a large spider, with many legs. (TA.) — — Also (K) A certain small creeping thing, (S, A, Msb, K,) having many legs, (S, A, K,) of the أَحْنَاش [or creeping things &c.] of the earth: (S, Msb:) it should not be called شِبْثٌ: (S:) or a certain small creeping thing, having six long legs, yellow in the back, and in the outer sides of the legs, black in the head, and blue in the eye: or a certain small creeping thing, having many legs, large in the head, of the احناش of the earth: or a certain small creeping thing, wide in the mouth, high in

the hinder part, that perforates the ground, is found where there is moisture, and eats scorpions; and it is what is called شَحْمَةُ الأَرْضِ: (TA:) pl. شِبْثَانٌ. (S, A, Msb, K.) The [marks termed] أُثْر of the blade of a sword are likened by a poet, (S, TA,) namely, Sá'ideh Ibn-Ju-eiyeh, (TA,) to the tracks of شِبْثَان. (S, TA.) رَجُلٌ شَبِثٌ A man whose nature it is to cling, catch, cleave, or adhere, to a thing. (S, K.) And ضِرْسٌ ضَبِثٌ شَبِثٌ [A tooth, or molar tooth,] that catches, or fastens, to a thing. (TA.) شُبَثَةٌ, (K,) or شُبَثَةٌ ضُبَثَةٌ, (TA,) A man (TA) who cleaves to his قِرْن [i. e. opponent, or adversary], not quitting him. (K, TA.) شِبِثٌّ [erroneously written in some copies of the K شِبْثٌ, and in the L شِبِثٌ,] A certain wellknown plant; (AHn, L, Msb;) a certain herb, or leguminous plant; (K;) [i. q. شِبِتٌّ and سِبِتٌّ, q. v.; i. e. anethum graveolens, or dill, of the common garden-species:] Sgh says that شبث is a foreign word of which سِبِتٌّ is an arabicized form; and it is made of the measure فِعِلٌّ because this measure has many examples; whereas the measure فِعِلٌ, of which إِبِلٌ is an instance, is extraordinary. (Msb.) شَبَّاثٌ: see what next follows. شَبُوثٌ and ↓ شَبَّاثٌ [so in the CK and in my MS. copy of the K, but the latter is strangely said in the TA to be with kesr,] sings. of شَبَابِيثُ, which signifies The flesh-hooks (كَلَالِيب) of the fire. (K.) الشَّنْبَثُ: see art. شنبث. الشُّنَابِثُ: see art. شنبث. مَتَشَبِّثٌ an epithet applied to a spider: see 5. شبح 1 شَبَحَ, (S, K,) inf. n. شَبَاحَةٌ, (TK,) said of a man, (S,) He was, or became, broad in the fore arms: (S, K, TA:) or long therein. (TA.) — شَبَحَهُ, (A, O, Mgh, L, Msb, K,) aor. شَبَحَ, (K,) inf. n. شَبْحٌ, (TK,) He extended, stretched, or stretched out, it, or him; (A, O, Mgh, L, Msb, K;) namely, a thing; (IF, L, Msb;) a hide, or skin, (A, L, K,) or some other thing, (L,) between pegs, or stakes; (K;) and a man, (Mgh, L, Msb,) between two things, to be flogged, (L,) [i. e.,] between two stakes inserted and fixed in the ground, (Mgh, Msb,) which are called عُقَابَانِ, (Mgh,) when he was beaten, or crucified, (Mgh, Msb,) or like him who is crucified; and ↓ شبّحهُ is used, accord. to some, in the same manner. (L.) And شَبَحَ يَدَيْهِ He extended, or stretched forth, his arms, or hands: (L:) or شَبَحَ [alone] he extended his arm, or hand, to offer a prayer, or supplication; (K;) or he extended and raised his arms, or hands, in his prayer, or supplication. (A.) And الحِرْبَآءُ يَشْبَحُ عَلَى العُودِ (tropical:) The chameleon extends (S, A, O) itself (S, O) or its fore legs (A) upon the branch. (S, A, O.) — — Also, inf. n. as above, He cut, hewed, or pared, it, namely, a stick, or piece of wood, so as to make it wide. (O, L. [See also 2.]) — — And He clave it, or split it, (K, * TA,) namely, another's head, or anything whatever. (TA.) — — شَبَحَ لَنَا He (a man, K) stood erect [as though drawing himself up] to us. (O, K.) — — And شَبَحَ لَكَ It (a thing) appeared, or became apparent, to thee. (L.) — ♀ شُبِحَ بِأَمْرٍ He was, or became, attached, or addicted, to an affair; or fond of it. (O.) 2 شبّحهُ: see 1. — — Also, (K,) inf. n. تَشْبِيحٌ, (S,) He made it (a thing) wide. (S, K.) — — And تَشْبِيحٌ signifies also The act of paring, or peeling, or the like. (O. [See also 1.]) — — And The act of pulling, or plucking, out, or up. (O.) — And شبّح, (O, K,) inf. n. as above, (K,) He (a man, TA) became aged, and saw a [thing such as is termed] شَبَح appearing as though it were two. (O, K.) شَبْحٌ: see شَبَحٌ, in two places: — and see also مَشْبُوحٌ. شَبَحٌ (S, A, O, Msb, K) and ↓ شَبْحٌ (S, O, K) i. q. شَخْصٌ [i. e. The body, or bodily or corporeal form or figure or substance, of a man or some other thing or object, which one sees from a distance]: (S, A, O, Msb, K:) a man, or some other creature, of which the شَخْص [or body, &c.,] appears to one: (L:) and a thing that is perceived by sense (A, O, L) and by sight: (O, L:) pl. أَشْبَاحٌ, (A, O, Msb, K,) which is of the former, (A, Msb,) and [of the latter] شُبُوحٌ. (K.) One says, لَاحَ لِى شَبَحٌ, meaning شَخْصٌ [i. e. A body, or bodily form, appeared, loomed, or gleamed, to me]. (A.) And ♀ هُمْ أَشْبَاحٌ بِلَا أَرْوَاحٍ [They are bodies without souls]. (A.) And ♀ أَدَقُّ مِنْ شَبَحٍ ♀ بَاطِلٍ, (A, O,) and ♀ مِنْ خَيْطِ بَاطِلٍ, a prov., (O,) meaning [More minute, or inconsiderable, than] the atoms that are seen in the rays of the sun entering from a mural aperture in a chamber: (A, * O:) or, as some say, than the thread that comes forth from the mouth of the spider; [meaning gossamer;] called by the children مُخَاطُ الشَّيْطَانِ. (O.) And ♀ الأَسْمَآءُ ضَرْبَانِ أَسْمَآءُ أَشْبَاحٍ ♀ وَأَسْمَآءُ أَعْمَالٍ, meaning [Nouns are of two sorts,] the names of things perceived by sense, and the names [of actions, or rather of accidents or attributes, i. e.] of other things; like as they say أَسْمَآءُ الأَعْيَانِ and أَسْمَآءُ المَعَانِى. (A.) And هَلَكَ أَشْبَاحُ مَالِهِ The known ones of his camels, and sheep or goats, and other cattle, perished. (O, K. *) — شَبَحٌ also signifies A door or gate, of high structure; (O, K;) and so ↓ شَبْحٌ: (K:) [but the latter may have originated from a mistranscription; for Sgh says,] and so شَبَجٌ. (O.) — See also شَبَحَةٌ. شَبْحَةٌ A rafter, or timber, (عُود,) of the ceiling, or roof, of a house: so in a trad. where it is said, فَنَزَعَ سَقْفَ بَيْتِى شَبْحَةً شَبْحَةً [And he pulled off the roof of my house, rafter by rafter, or timber by timber]. (JM, * TA.) شِبْحَةٌ of horses: what is thus called is well known [as being A rope which is extended from a horse's fore leg to his hind leg: so in the present day]. (TA.) شَبَحَةٌ a word occurring in the K and TA voce مُشْطٌ and in the TA voce مِحَرٌّ &c. [app. as meaning A broad piece of wood]. — — الشَّبَحَتَانِ signifies The two pieces of wood of the مِنْقَلَة, (O, K,) which is the thing upon which bricks are carried from place to place: the pl. is الشَّبَحَاتُ and [the coll. gen. n., of which شَبَحَةٌ is the n. un., is] ↓ الشَّبَحُ. (O.) شَبْحَان [whether with or without tenween is not apparent, as the fem. is not mentioned,] Tall; (AA, S, O, K;) an epithet applied to a man. (TA.) شَبِيحَةٌ sing. of شَبَائِحُ, (O,) which signifies Pieces of wood, (O, K,) broad, (O,) placed transversly, (O, K,) contrariwise, or on contrary sides, (O,) in the [camel's saddle called] قَتَب (O, K) that is of wood: so expl. by Shujáa. (O.) مُشَبَّحٌ, applied to a [garment of the kind called] كِسَآء, Strong, or stout: (O, K: *) or, as some say, wide. (O.) — — And [applied to a stick, or piece of wood,] Pared, (K, TA,) and cut, or hewed [app. so as to be made wide: see 1]. (TA.) — And A species of fish.. (TA.) مَشْبُوحٌ Wide between the shoulders. (L.) — — مَشْبُوحُ الذِّرَاعَيْنِ and ↓ شَبْحُ الذِّرَاعَيْنِ A man broad in the fore arms: (S, K:) or long therein: but AAF and Ibn-El-Jowzee prefer the former explanation. (TA.) — ♀ مَشْبُوحٌ بِأَمْرٍ Attached, or addicted, to an affair; or fond of it. (O.) شبر 1 شَبَرَ, aor. شَبُرَ (S, A, Msb) and شَبِرَ, (S,) inf. n. شَبْرٌ; (IAar, S, Msb, K;) and ↓ شبّر, inf. n. تَشْبِيرٌ; (IAar, K;) He measured by the شِبْر [or span] (IAar, S, A, Msb, K) a garment, or piece of cloth, (S, K,) or a thing: (A, Msb:) from الشِّبْرُ; like as one says بَاعَهُ from البَاعُ. (S.) مَنْ لَكَ أَنْ تَشْبُرَ البَسِيطَةَ (tropical:) [Who will be guarantee for thee that thou wilt measure the earth with thy span?] is a prov. applied to him who imposes upon himself that which he is unable to accomplish. (A, TA.) — — شَبَرَ المَرْأَةَ, inf. n. as above, (assumed tropical:) He compressed the woman. (TA.) — — شَبَرَهُ, (ISk, S, A,) aor. شَبُرَ and شَبِرَ, (TA,) inf. n. as above; (S, K;) and ↓ اشبرهُ, (S, A,) inf. n. إِشْبَارٌ; (K;) and ↓ شبّرهُ, inf. n. تَشْبِيرٌ; (TS, TA;) He gave him (ISk, S, A, TS, K *) wealth, or property, (ISk, S, A,) or a sword, (ISk, S,) or a coat of mail. (S, IB.) — شَبِرَ, aor. شَبَرَ, He exulted; or exulted greatly, or excessively; and behaved insolently and unthankfully, or ungratefully. (TS, K, TA.) 2 شَبَّرَ see 1, in two places. — — Also شبّرهُ, (AHeyth, K,) inf. n. تَشْبِيرٌ, (AHeyth, TA,) He magnified him, or honoured him; namely, a man: (AHeyth, K, TA:) and made him a near companion, a familiar, or a favourite. (AHeyth, TA.) 4 اشبر He (a man) begat children tall in the أَشْبَار, i. e. statures: and he begat children short therein. (IAar, TA.) — اشبرهُ: see 1. 5 تشبّر He was, or became, magnified, or honoured: and made a near companion, a familiar, or a favourite. (AHeyth, TA.) 6 تشابرا They (two bodies

of men, S) drew near, each to the other: (S, K:) as though they became a span (شِبْر) distant, one from the other; or as though each extended the span to the other. (S.) شَبْرٌ The measure [of the width (see ذِرَاعٌ)], by the span, of a garment, or piece of cloth: so in the saying, كَمْ شَبْرُ ثَوْبِكَ [How much is the measure of the width, by the span, of thy garment, or piece of cloth?]. (Msb.) — — Stature; (Fr, K;) and so ↓ شِبْرَةٌ; whether short or tall: (TA:) pl. [app. of the latter] أَشْبَارٌ. (IAar, TA.) You say, مَا أَطْوَلَ شَبْرَهُ How tall is his stature! (TA.) — — Life, or age; as also ↓ شِبْرٌ. (TS, K.) Thus in the saying, قَصَّرَ اللّٰهُ شَبْرَهُ and ↓ شِبْرَهُ [May God shorten, or God shortened, his life]. (TS, TA.) — — (tropical:) The act of giving: (A, IAth:) like as بَاعٌ and يَدٌ are said for "generosity." (A.) — — See also شَبَرٌ, in two places. — — (assumed tropical:) The due for marriage, and for concubitus; (Sh, S, * K; *) such as what are termed مَهْرٌ and عُقْرٌ. (Sh, TA.) You say, أَعْطَيْتُ الْرْأَةَ شَبْرَهَا I gave the woman her due for marriage, or for concubitus. (S.) — — (assumed tropical:) The hire that is given for the stallion-camel's covering of the female. (IAar, T, S, Msb, K. *) The taking of this is forbidden. (T, S, Msb.) — — (tropical:) Marriage: (IAth, K:) because it is accompanied by a gift. (IAth, TA.) بَارَكَ اللّٰهُ فِى شَبْرِكُمَا May God bless your marriage is a saying mentioned in a trad. (IAth, TA.) شِبْرٌ A span; the space between the extremity of the thumb and that of the little finger (Msb, K) when extended apart in the usual manner: (Msb:) of the masc. gender: (K:) pl. أَشْبَارٌ, (S, Msb, K,) the only pl. form. (Sb.) [See also بُصْمٌ, and ذِرَاعٌ.] [Hence,] قَصِيرُ الشِّبْرِ (applied to a man, S) (tropical:) Contracted, or short, in make: (S, A, K:) or, accord. to some of the lexicons, in step. (TA.) — — [As a measure in astronomy, it is said in several of the law-books to be The twelfth part of the رُمْح; and therefore twentytwo minutes and a half, accord. to modern usage: but there is reason to believe that ancient usage differed from the modern with respect to both of these measures, and was not precise nor uniform. See رُمْحٌ.] — — قِبَالُ الشِّبْرِ (assumed tropical:) The serpent: (IAar, K:) and so قِبَالُ الشِّسْعِ. (IAar, TA.) — — See also شَبْرٌ, in two places. شَبَرٌ (tropical:) A gift; (S Mgh, K, TA;) as also ↓ شَبْرٌ (Mgh, TA) and ↓ شِبْرَةٌ: (IAar, TA:) and wealth, or the like; syn. خَيْرٌ: (K:) the first is a word similar to خَبَطٌ and نَفَضٌ; and he who says that it is used by poetic license for شَبْرٌ [as it is said to be in the S] is in error: ↓ شَبْرٌ and شَبَرٌ are said to be two dial. vars., like قَدْرٌ and قَدَرٌ. (TA.) — — Also A certain thing which the Christians give, one to another, (بعْضُهُمْ لِبَعْضٍ, TA,) يَتَعَاطَاهُ النَّصَارَى, K, TA,) like the قُرْبَان [or Eucharist], (K, TA,) seeking to ingratiate themselves thereby: (TA:) or the Eucharist (قُرْبَان) itself: (K:) or a thing which the Christians give (تُعْطِيهِ), one to another, as though seeking to ingratiate themselves thereby: (Kh, Sgh, TA:) or (TA, in the K "and") bodies: and powers, or faculties: (K, TA:) or (TA, in the K "and") the Gospel. (K, TA.) شِبْرَةٌ: see شَبْرٌ: — — and see also شَبَرٌ. شَبُّورٌ A trumpet; syn. بُوقٌ; (S, K;) a certain thing in which one blows: (Mgh:) said to be an arabicized word; (S;) not genuine Arabic: (Mgh, TA:) accord. to IAth, it is Hebrew: (TA:) [app. from the Hebr. שׁוֹפָר, as observed by Golius.] — — See also أُشْبُورٌ. رَجُلٌ شَابِرُ المِيزَانِ (assumed tropical:) A man that is a thief. (Sgh, K.) أَشْبَرُ Wider in span; syn. أَوْسَعُ شِبْرًا. (A, TA.) So in the saying, هُوَ أَشْبَرُ مِنْ صَاحِبِهِ [He is wider in span than his companion]. (A.) أُشْبُورٌ A certain fish; (K;) called by the vulgar ↓ شَبُّور. (TA.) مَشْبَرٌ sing. of مَشَابِرُ, (TA,) which signifies Certain notches (حُزُوزٌ [pl. of حَزٌّ, in the CK erroneously written خُزُوْزٌ,]) in the cubit, by means of which buying and selling are transacted: (K, TA:) of them is the notch (حَزّ) of the span, and the notch of the half of the span, and of the quarter thereof: every notch of these, small or great, is termed مَشْبَرٌ: mentioned by Sgh, from Aboo-Sa'eed. (TA.) — مَشَابِرُ also signifies Rivers, or rivulets, (أَنْهَار,) that are depressed, so that the water comes to them from several places, (K, TA,) of such as overflows from the lands: (TA:) pl. of مَشْبَرٌ and ↓ مَشْبَرَةٌ. (K, TA.) مَشْبَرَةٌ: see what next precedes. مَشْبُورَةٌ A liberal, bountiful, or generous, woman. (IAar, K.) شبط شُبَاطٌ (AA, K) and شُبَاطُ, being perfectly and imperfectly decl., (AA, TA,) The name of a month in Greek; (AA, K;) i. q. سُبَاط, q. v. (AA, TA.) شَبُّوطٌ (S, K) and شُبُوطٌ, (K,) the latter mentioned in the O on the authority of Lth, but in the L on the authority of Lh, and said by him to be a Greek word, (TA,) [a coll. gen. n.,] n. un. with ة, and sometimes that with fet-h is without teshdeed, (K,) i. e. شَبُوطَةٌ, mentioned by ISd, but with the expression of a doubt as to its correctness, (TA,) [now applied to A species of cyprinus, or carp: or, accord. to Golius, a fish resembling the alosa, or shad, but three times larger; wont to be brought from the Euphrates to Aleppo:] a species of fish, (Lth, S, K,) slender in the tail, wide in the middle part, soft to the feel, small in the head, resembling a بَرْبَط [or Persian lute]: (Lth, K:) the بربط when long, not broad, is likened to this fish; and this fish, to the بربط: the pl. is شَبَابِيطُ. (TA.) [See سُبُّوحٌ.] شبع 1 شَبِعَ, [aor. شَبَعَ,] inf. n. شِبَعٌ (IDrd, S, Msb, K) and شِبْعٌ, (IDrd, Msb, TA,) which is a contraction of the former, or accord. to some it is a subst., having the signification assigned to it below, (Msb,) or it is both, (TA,) and شَبْعٌ, (Ibn-'Abbád, K,) He was, or became, satiated, sated, or satisfied in stomach; شِبَعٌ being the contr. of جُوعٌ, (S, K,) and one of those inf. ns. [which are of a measure often] denoting natural affections or qualities [such as رِوًى and سِمَنٌ &c.]. (S.) You say بَلَدٌ قَدْ شَبِعَتْ غَنَمُهُ A country of which the sheep, or goats, have become completely satiated, or satisfied, by abundance of herbage. (TA.) And شَبِعْتُ خُبْزًا, and لَحْمًا, (S, Msb, K,) and مِنْ خُبْزٍ, and مِن لَحْمٍ, (S, K,) I was, or became, satiated, sated, or satisfied, with bread, and with flesh-meat. (S, K.) — — Hence, metaphorically, شَبِعْتُ مِنْ هٰذَا الأَمْرِ وَرَوِيتُ (tropical:) I have become, or I became, disgusted [or satiated to loathing] with this thing, or affair. (S, * TA.) — — [See also another metaphorical usage of this verb voce خُزَانَةٌ.] — شَبُعَ عَقْلُهُ (assumed tropical:) His intellect was, or became, full, perfect, (K,) strong, or solid. (TA.) 2 شَبَّعَتْ غَنَمُهُ, (S, K, [in some copies of the former, erroneously, شَبِعَتْ,]) inf. n. تَشْبِيعٌ; (K;) and شُبِّعَتْ; (as in one place in the TA;) (tropical:) His sheep, or goats, were, or became, nearly, but not quite, satiated, or satisfied. (S, K, TA.) 4 اشبعهُ [signifying It satiated him, sated him, or satisfied his stomach,] is said of food and of abundance of drink. (TA.) — — أَشْبَعْتُهُ [I satiated him, sated him, or satisfied his stomach; or] I fed him so that he became satiated, sated, or satisfied. (Msb.) And أَشْبَعْتُهُ مِنَ الجُوعِ [I fed him so as fully to relieve him from hunger]. (S, K.) [Hence,] أَشْبَعْتُ الثَّوْبَ مِنَ الصِّبْغِ (S, TA) (S) (tropical:) I saturated the garment, or piece of cloth, with the dye. (TA.) — — [Hence also,] اشبعهُ (tropical:) He made it (namely anything, TA) full, without lack or defect, or abundant, or copious. (K, * TA.) It is said of other things beside substances; as, for instance, of blowing, and of reading or reciting, and of any expression. (TA.) You say also, سَاقَ فِى هٰذَا المَعْنَى فَصْلًا مُشْبَعًا [He carried on, respecting this idea, a full section]. (TA.) [And اشبع حَرَكَةً He rendered a vowel full in sound, by inserting after it its analogous letter of prolongation. And such a letter of prolongation is said to be inserted, or added, لِلْإِشْبَاعِ to render the sound full; as in نُكَاتٌ for نُكَتٌ, and أَنْظُورُ for أَنْظُرُ, and مَرَاضِيعُ for مَرَاضِعُ. And إِشْبَاعًا is also used as signifying For the sake of, or by way of, pleonasm, or giving fulness of expression.] — اشبع الرَّجُلُ The man's beasts were, or became, completely satiated, or satisfied, by abundance of

herbage. (TA.) 5 تشبّع He ate immediately after eating. (K.) — — He feigned himself satiated, sated, or satisfied in stomach, not being so. (K, TA.) — — [And hence,] (tropical:) He made a boast of abundance or riches, (Msb, K, * TA,) or of more than he possessed; and invested himself with that which did not belong to him. (TA.) [See مُتَشَبِّعٌ.] شِبْعٌ a subst., signifying A thing that satiates one, sates one, or satisfies one's stomach; (S, Msb, K;) consisting of bread, and of flesh-meat, &c.; (Msb;) as also ↓ شِبَعٌ: (K:) accord. to some, the former is an inf. n.: (Msb:) or it is an inf. n. and also a subst. signifying as above. (TA.) You say, الرَّغِيفُ شِبْعِى The cake of bread [is that which] satiates me, &c. (Msb.) شِبَعٌ inf. n. of 1 [q. v.]. — — Also (tropical:) Thickness in the shanks. (TA.) — See also شِبْعٌ. You say, أَرْضٌ ذَاتُ شِبَعٍ ♀ A land having abundance of herbage, and plenty. (Mgh.) شُبْعَةٌ مِنْ طَعَامٍ ♀ The quantity with which one is satiated, sated, or satisfied, once, of food. (S, K.) أَرْضٌ شَبِعَةٌ ♀ i. q. ذَاتُ شِبَعٍ [q. v.]. (Mgh.) شَبْعَانُ Satiated, sated, or satisfied in stomach; (S, Msb, * K;) as also ↓ شَابِعٌ, but this is allowable only in poetry: (K:) fem. of the former شَبْعَى, (S, Msb, K,) and شَبْعَانَةٌ (Sgh, K) is sometimes used: (Sgh:) the pl. of شبعان and of شبعى is شِبَاعٌ and شَبَاعَى. (TA.) [Hence the saying,] قَوْمٌ إِذَا جَاعُوا كَاعُوا وَتَرَاهُمْ سِبَاعًا إِذَا كَانُوا شِبَاعًا [A people who, when they are hungry, are fearful and cowardly, and thou seest them to be beasts of prey when they are satiated]. (A, TA.) — — [And hence,] شَبْعَى الخَلْخَالِ (tropical:) A woman who fills up the anklet by reason of her fatness. (S, K, TA.) And شَبْعَى السِّوَارِ (tropical:) Who fills up the bracelet by reason of fatness. (K, TA.) And شَبْعَى الوِشَاحِ (tropical:) A woman large in the belly. (TA.) And شَبْعَى الدِّرْعِ (tropical:) A woman bulky in make: (A, O, L, TA:) in the K erroneously written شَبْعَى الذِّرَاعِ, and expl. as meaning bulky in the forearm. (TA.) شَبِيعٌ Food that satiates, sates, or satisfies the stomach. (Fr.) — — (assumed tropical:) An arrow that kills much or many or often. (Ibn-'Abbád.) — — ثَوْبٌ شَبِيعُ الغَزْلِ (tropical:) A garment, or piece of cloth, [of full texture, or] of many threads: (S, K, TA:) pl. ثِيَابٌ شُبْعٌ. (TA.) And حَبْلٌ شَبِيعٌ, (K,) or شَبِيعُ الثَّلَّةِ, (TA,) (assumed tropical:) A rope abundant, (K, TA,) and firm, or strong, in the wool, (TA,) or in the hair, or fur, [of which it is composed:] (K, TA:) pl. شُبْعٌ. (TA.) — — رَجُلٌ شَبِيعُ العَقْلِ (assumed tropical:) A man full, or perfect, (K, TA,) and strong, or solid, (TA,) in intellect; (K, TA;) from IAar; (TA;) as also ↓ مُشْبَعُهُ. (K.) And رَجُلٌ ↓ مُشَبَّعُ القَلْبِ [or perhaps مُشْبَعُ ↓ القَلْبِ] (assumed tropical:) A man strong, or firm, in heart. (TA.) شُبَاعَةٌ A portion of food that remains, or is redundant, after one is satiated, or satisfied. (Ibn-Abbád, K. *) شَابِعٌ: see شَبْعَانُ. — — بَهِيمَةٌ شَابِعٌ A beast that has attained to eating; an epithet applied to such a beast until it is nearly weaned. (TA.) فُلَانٌ فِى رِىٍّ وَمَشْبَعٍ ♀ [Such a one is in a state in which he is satiated, or satisfied, with drink and food]. (T, A, TA, in art. نظر.) [See مَنْظَرٌ.] مُشْبَعٌ pass. part. n. of 4 [q. v.]. See also شَبِيعٌ, in two places. مُشَبَّعٌ: see شَبِيعٌ. — — البَاءُ المُشَبَّعُ [or المُشَبَّعَةُ] The letter پ. (TA in art. بلس.) مُتَشَبِّعٌ (tropical:) One who invests himself with, and makes a boast of, more than he possesses; who invests himself with that which he does not possess; (S, TA;) who affects goodly qualities more than he possesses; like him who feigns himself satiated, or satisfied in stomach, not being so: (TA:) or he who feigns himself satiated, or satisfied in stomach, not being so: and hence, (assumed tropical:) a lying person, who affects to be commended or praised for, or boasts of, or glories in, that which he does not possess. (Mgh.) Thus in a trad., (S, Mgh,) in which it is said, المُتَشَبِّعُ بِمَا لَا يَمْلِكُ كَلَا بِسِ ثَوْبَىْ زُورٍ ♀, (S, TA,) or بِمَا لَيْسَ عِنْدَهُ, (Mgh,) (tropical:) [He who invests himself with, and makes a boast of, more than he possesses, &c., is like the wearer of two garments of falsity: or] accord. to A'Obeyd, it means [that such is like] the hypocrite who wears the garments of the devotees in order that he may be thought to be a devotee, not being so: or, as some say, the person who wears a shirt to the sleeves of which he attaches two other sleeves in order to make it appear that he is wearing two shirts: or [the wearer of the garments of the false witness; for] it is said that there used to be in the tribe the man of goodly exterior, and when false witness was needed, he bore [such] witness, and was not rejected, because of the goodliness of his apparel. (Mgh.) [See also art. زور, in which this trad. is cited with a small variation.] 1 شبق شَبِقَ, (S, M, O, Msb, K,) aor. شَبَقَ, (Msb, K,) inf. n. شَبَقٌ, (S, M, Mgh, O, Msb,) He was, or became, affected with vehement lust, or carnal desire: (S, M, Mgh, O, Msb, K:) said of a man; (M, Msb;) and in like manner one says of a woman; and also, sometimes, of other than human beings. (M, TA.) — — And شَبِقَ مِنَ اللَّحْمِ He suffered indigestion, or turned away with disgust, from flesh-meat. (Ibn-'Abbád, O, K.) شَبِقٌ Affected with vehement lust or carnal desire; (Msb, TA;) applied to a man; and sometimes to other than man: (Msb:) fem. with ة. (Msb, TA.) شُوبَقٌ A certain wooden implement of the baker, or maker of bread; (K;) a baker's rolling-pin; (MA;) [thus called, and also شُوبَك, in the present day;] an arabicized word, (Ibn-'Abbád, O, K,) from [the Pers.] جُوبَه [or چُوبَهْ, or from the Pers. شُوبَجْ]. (TA.) [See also كَرِيبٌ.] 1 شبك شَبَكَهُ, aor. شَبِكَ, (K, TA,) inf. n. شَبْكٌ; (TA;) and ↓ شبّكه, inf. n. تَشْبِيكٌ; He infixed, (K, TA,) and inserted, (TA,) one part thereof into another, or parts thereof into others: (K, TA:) so in the M: (TA:) [but the latter more usually signifies he infixed, and inserted, many parts thereof into others: (see 8, first sentence, respecting its quasipass.:) and hence, he made it reticulated, retiform, like a net; and like a lattice, or trellis, or grating, or cage: and both signify also he made it commingled in its several parts, intricate, complicated, perplexed, or confused; either properly, as when the object is a fabric, or anything made by art, or created; or tropically, as when the object is ideal:] primarily, (TA,) الشَّبْكُ signifies الخَلْطُ [i. e. the mixing together a thing or things]; and [implies] التَّدَاخُلُ [i. e. the entering of one part of a thing into another part, or of parts of a thing or things into other parts; or the being intermixed, or intermingled]. (S, TA.) Hence, ↓ تَشْبِيكُ الأَصَابِعِ, (S, TA,) meaning The inserting of some of the fingers [i. e. those of one hand] amid the other fingers; (Msb, TA;) which it is forbidden to do in prayer: (TA:) one says, شبّك بَيْنَ أَصَابِعِهِ, [or أَصَابِعَهُ,] He inserted, or interserted, his fingers together [so as to conjoin his two hands]: (MA:) or, as some interpret it, تَشْبِيكُ الأَصَابِعِ which is forbidden in prayer is (assumed tropical:) the mixing, and entering, into contentions, or altercations. (TA.) [Hence also,] ↓ كَانَتِ الرِّيحُ شَبَّكَتْهُمْ, a saying of Mohammad Ibn-Zekereeyà, meaning (assumed tropical:) The wind had made them like the شَبَكَة [or net], in the interknitting and contraction of the limbs. (Mgh.) — — شَبَكَهُ عَنْهُ, inf. n. as above, means (assumed tropical:) He, or it, diverted him, or occupied him so as to divert him, from him, or it. (TA.) 2 شَبَّكَ see above, in three places: — and see also 8, in two places. 3 شابك بَيْنَهُمَا, inf. n. مُشَابَكَةٌ, [app. (assumed tropical:) He caused an embroilment between them two,] occurring in a tradition, (TA.) 4 اشبكوا They dug wells (O, K) such as are called شِبَاكٌ (O) or such as are called شَبَكَةٌ. (K.) — — And أَشْبَكَ It (a place) had [such] wells dug in it by many persons. (TA.) 5 تَشَبَّكَ see 8, in four places. 6 تَشَابَكَ see 8, in three places, — — تشابكت السِّبَاعُ The beasts of prey leaped [the females]; syn. نَزَتْ: (K:) or desired to do so (أَرَادَتِ النِّزَاءَ). (IAar, TA.) — — تَشَابَكَا [app. (assumed tropical:) They became embroiled, each with the other;] quasi-pass. of شَابَكَ بَيْنَهُمَا. (TA.) 8 اشتبك, quasi-pass. of شَبَكَهُ, It had one part thereof infixed, (K, TA,) and inserted, (TA,) into another, or parts thereof into others; as also ↓ تشبّك, quasi-pass. of شبّكه: (K, TA:) so in the M: but ↓ the latter imports

muchness, or multiplicity: (TA:) [i. e. it signifies it had many parts thereof infixed, and inserted, into others: and hence, it was reticulated, retiform, like a net; and like a lattice, or trellis, or grating, or cage: and both signify also it was, or became, commingled in its several parts, intricate, complicated, perplexed, or confused; either properly, as when said of a fabric, or anything made by art, or created; or tropically, as when said of what is ideal.] One says, اشتبكت النُّجُومُ, and ↓ تشابكت, and ↓ شَبَّكَت, [or the last may be a mistranscription for ↓ تشبّكت,] The stars were intermixed among themselves, and confused: (TA:) [or were clustered together:] or اِشْتِبَاكُ النُّجُومِ signifies the stars' being numerous, and being intermixed among themselves; from شَبَكَةُ الصَّائِدِ ["the net of the fisherman" or "sportsman"]: (Mgh:) or their being numerous, and [as though] gathered [or clustered] together: (Msb:) or, as some say, the appearing of all the stars [which causes them to appear confused]. (TA.) And اشتبكت العُرُوقُ The veins were knit together, commingled, or intricately intermixed or intermingled; syn. اِشْتَجَرَت. (O, TA.) And اشتبك السَّرَابُ The mirage became intermixed, or confused. (TA.) And اشتبك الظَّلَامُ (tropical:) The darkness became confused. (S, O, TA.) And اشتبكت الأُمُورُ, and ↓ تشابكت, and ↓ شَبَّكت, (K, TA,) and ↓ تشبّكت, (TA,) (assumed tropical:) The affairs became intricate, complicated, perplexed, or confused. (K, TA.) And اشتبكت الحَرْبُ بَيْنَهُمْ (assumed tropical:) The war, or fight, became intricate, and entangled between them; syn. نَشِبَت. (TA in art. نشب.) And اشتبكت أَنْيَابُهُ وَاخْتَلَفَتْ [His canine teeth locked together, and were dissimilar]; referring to a lion. (O. [See also شَابِكٌ.]) اِشْتِبَاكُ الرَّحِمِ means (tropical:) The close [or intimate] connexion of relationship by birth: (TA:) [and in like manner, تَشَابُكُ ↓ الأَرْحَامِ such connexion of relationships by birth: see an ex. of its part. n., voce مُشْتَبِكٌ.] شَبْكٌ: see شَبَكَةٌ. — — Also The teeth of a comb; (O, K;) because of their nearness together. (TA.) بَيْنَهُمَا شُبْكَةٌ, (K,) or شُبْكَةُ نَسَبٍ ♀, (S, Msb,) (tropical:) Between them two is [a close or an intimate connexion of] relationship by birth: (S, K, TA:) and بَيْنَ القَوْمِ شُبْكَةُ نَسَبٍ ♀ (tropical:) Between the people, or party, is an intermingling [of relationship]. (O, TA.) شَبَكَةٌ The شَرَكَة [meaning net] of the صَيَّاد [i. e. fisherman, and fowler or sportsman]; (K;) the مِصْيَدَة, (Lth, O, TA,) or instrument of الصَّيْد, (S,) that is used in the water [i. e. for catching fish] and on the land [i. e. for catching fowls or wild animals]; (Lth, O, * TA;) applied by some peculiarly to the مِصْيَدَة of the water; (TA;) and ↓ شُبَّاكٌ signifies the same: (K:) pl. of the former شِبَاكٌ (S, Msb, K) and شَبَكَاتٌ (Msb) and [coll. gen. n.] ↓ شَبَكٌ: (Msb, K:) and the pl. of ↓ شُبَّاكٌ is شَبَابِيكُ (K.) — — And A certain thing for the head; (Lth, O;) [a small net, for the head, a veil of net-work, in order that the face may not be known. (Golius, on the authority of Meyd.)] — Also Wells near together, (K, TA,) of which the water is near [to the mouths], communicating [app. by filtration] one with another: so accord. to El-Kutabee: (TA:) or wells separate, one from another: (M and L in art. مأد:) and, (K,) or as some say, (TA,) wells (O, K, TA) that are open to view, (K, TA,) dug in a rugged place, of the depth of the stature of a man, and twice and thrice that measure, in which the rain-water becomes retained: so called because of their mutual proximity, and confusedness: a single one of them is not called شَبَكَةٌ; for this is only a name for a plural number; but the pl. شِبَاكٌ is applied to aggregates thereof in sundry places: (O, TA:) or شِبَاكٌ, (S,) or شَبَكَةٌ, (Msb,) signifies wells that are numerous and near together in a [tract of] land; (S, Msb;) form اِشْتِبَاكُ النُّجُومِ: (Msb:) or, accord. to As, شَبَكَةٌ signifies wells, or other pits or hollows dug in the ground, that are numerous; and the pl. is شِبَاكٌ. (IDrd, O.) — — And A [tract of] land in which are many wells, (K, TA,) not tracts that exude water and produce salt, nor such as give growth to plants, or herbage: (TA:) or [the pl.] شِبَاكٌ signifies places, of the earth, that are not such as exude water and produce salt, nor such as give growth to plants, or herbage; such as the شِبَاك of El-Basrah. (Lth, O.) — — And The burrow of the [field-rat called] جُرَذ: (K, TA:) or the burrows thereof, which are near together: pl. شِبَاكٌ. (TA.) شِبَاكٌ, (thus in the 'Eyn and O and L and TA,) or ↓ شُبَّاكٌ, (thus in the K, there said to be like زُنَّارٌ,) but [SM says that] the latter is a manifest mistake, (TA,) A thing, (K, TA,) or anything, (Lth, O,) composed of canes, or reeds, (K, TA,) or such as canes, or reeds, (Lth, O,) firmly bound together, (Lth, O, TA,) in the manner of the manufacture of mats: (Lth, O, K, TA:) a single piece whereof is termed ↓ شِبَاكَةٌ, (Lth, O, TA,) or ↓ شُبَّاكَةٌ. (So in the K.) — — And likewise, (i. e. شِبَاكٌ, as in the 'Eyn and O and L, but in the K ↓ شُبَّاكٌ, TA,) What is between the curved pieces of wood of the [vehicles called] مَحَامِل, [pl. of مَحْمِل, q. v., composed] of net-work of thongs (مِنْ تَشْبِيكِ القِدِّ [القِدّ being here used as a coll. gen. n.: see art. قد]). (K, TA.) شِبَاكَةٌ: see the next preceding paragraph. شَبَائِكُ [a pl. of which the sing. is not mentioned,] Contentions, or altercations. (TA.) شَبَّاكٌ means مَنْ يَعْمَلُ الشِّبَاكَ الوَطِيَّاتِ [app. A maker of soft netted fabrics of thongs for مَحَامِل; (see شِبَاكٌ, latter sentence;) supposing الوَطِيَّاتِ to be for الوَطِيْئَاتِ, agreeably with a well-known license]. (TA.) شُبَّاكٌ: see شَبَكَةٌ, in two places: — — and شِبَاكٌ, likewise in two places: — — and شُبَّاكَةٌ, also in two places. — — Applied to a دِرْع i. q. مَحْبُوكَةٌ [app. as signifying Woven well, or well and compactly; in which sense this epithet seems to be more properly applicable to a woman's "shift" than to "a coat of mail;" but دِرْعٌ in the former of these senses is seldom, if ever, fem.; and in the latter sense, seldom, if ever, masc.]. (TA.) — [It is also a pl., of which the sing., if used, is probably ↓ شَابِكٌ, accord. to analogy; as a possessive epithet, meaning ذُو شَبَكَةٍ ♀, like لَابِنٌ meaning ذُو لَبَنٍ ♀, &c.:] one says, رَأَيْتُ عَلَى المَآءِ الشُّبَّاكَ I saw, upon the water, the fishermen with the nets. (Az, Z, TA.) شُبَّاكَةٌ, (S, O, KL,) or ↓ شُبَّاكٌ, (Msb, TA,) A thing formed of grating, or lattice-work, (↓ مُشَبَّكَةٌ, S, O, or مُشَبَّكٌ, KL, TA,) or iron, (S, O, Msb, K, TA,) and of other material [i. e. of wood &c.]: (TA:) and [particularly] a window so formed: (KL:) pl. شَبَابِيكُ. (S, O, TA.) One says, رَأَيْتُهُ ↓ يَنْظُرُ مِنَ الشُّبَّاكِ [I saw him looking from the grated, or latticed, window]. (TA.) — — See also شِبَاكٌ. شَابِكٌ [app. a possessive epithet, meaning ذُو شَبَكَةٍ ♀]: see شُبَّاكٌ. — — [Also meaning ذُو اشْتِبَاكٍ ♀.] One says طَرِيقٌ شَابِكٌ A road, or way, that is confused and intricate. (O, K.) — — [Hence,] أُمُّ النُّجُومِ الشَّوَابِكِ may mean The sun; as being the chief of the [confused] stars: or the milky way; [as being composed of confused stars;] [الشَّوَابِك pl. of الشَّابِكَة] meaning ↓ المُشْتَبِكَة. (Ham pp. 43 and 44.) — — And لُحْمَةٌ شَابِكَةٌ: see مُشْتَبِكٌ. — — And شَابِكٌ applied to a lion, Having the canine teeth locking together, (↓ مُشْتَبِكُ الأَنْيَابِ, K, TA, [see 8, near the end, in the CK مُتَشَبِّكٌ الانيَاب,]) dissimilar: (TA:) and شَابِكُ الأَنْيَابِ is applied to a camel, (O, TA,) in like manner. (TA.) [Hence,] الشَّابِكُ is one of the names for The lion. (TA.) — — And one says رَجُلٌ شَابِكُ الرُّمْحِ, meaning A man whom one sees, by reason of his skill, thrusting with the spear [indiscriminately] in all the faces. (O, TA.) مُشَبَّكٌ: see شُبَّاكَةٌ. — — المُشَبَّكُ is A certain sort of food. (TA.) مُشْتَبِكٌ: see شَابِكٌ, in two places. — — رَحِمٌ مُشْتَبِكَةٌ (A'Obeyd, S, TA) means (tropical:) [Relationship by birth] closely, or intimately, connected. (A'Obeyd, TA.) And one says also, بَيْنَهُمَا أَرْحَامٌ مُتَشَابِكَةٌ ↓ (tropical:) [Between them two are relationships by birth closely, or intimately, connected]: and ↓ لُحْمَةٌ شَابِكَةٌ [which means the like]. (TA.) أَرْحَامٌ مُتَشَابِكَةٌ: see what next precedes. شبل 1 شَبَلَ, (K,) aor. شَبُلَ, (TK,) inf. n. شُبُولٌ, He (a boy, TA) became a youth, or young

man, (K,) or grew up, and became a youth, or young man, (TA,) in a state of ease and plenty. (K, TA. [In the CK, فى نِعْمَةٍ is erroneously put for فى نَعْمَةٍ.]) Accord. to Ks, one says, شَبَلْتُ فِى بَنِى فُلَانٍ, meaning I grew up, or became a youth, or young man, among the sons of such a one: (S, TA:) and قَدْ شَبَلَ الغُلَامُ أَحْسَنَ شُبُولٍ The boy has grown up, or become a youth, or young man, in the best manner: (S:) but accord. to others, it is not said except in the case of being in a state of ease and plenty. (TA.) 4 أَشْبَلَتِ المَرْأَةُ بَعْدَ بَعْلِهَا (assumed tropical:) The woman bore with her children, [tending them patiently, after the loss of her husband,] without marrying: (S, O:) [and] اشبلت عَلَى وَلَدِهَا (tropical:) She (a woman) applied herself constantly to the care of her children, after [the loss of] her husband, (K, TA,) and bore with them, (TA,) not marrying: (K, TA:) and the epithet applied to her is ↓ مُشْبِلٌ [without ة]. (TA.) One says, هِىَ فِى إِشْبَالِهَا كَاللَّبُوَةِ عَلَى أَشْبَالِهَا (tropical:) [She is, in her constant application of herself to the care of her children, &c., like the lioness over her whelps]. (TA.) — — And اشبل عَلَيْهِ (tropical:) He inclined to him; affected him; or was, or became, favourably inclined towards him: (S, O, K, TA:) and he aided, helped, or assisted, him. (K, TA.) 7 انشبل is expl. by Golius as signifying "Leviter e loco exivit, effluxit;" as on the authority of the KL; but I do not find it in my copy of that work; and think that it is some other word to which this meaning is there assigned.] شِبْلٌ The whelp, or young one, of the lion: (S, Mgh, O, Msb:) or the young one of the lion when it has attained to the seeking, or taking, of prey: (K, TA:) [and Freytag says, on the authority of Meyd, of any wild beast:] pl. أَشْبَالٌ (S, O, Msb, K) and أَشْبُلٌ (S, O, K) [both properly pls. of pauc.] and [pl. of mult.] شُبُولٌ and شِبَالٌ. (K.) شَابِلٌ A lion whose canine teeth have become such as lock together, dissimilar; expl. by the words اَلَّذِى اشْتَبَكَتْ أَنْيَابُهُ. (K. [Perhaps, in this sense, a mistranscription for شَابِكٌ, q. v.]) — — And (K) (assumed tropical:) A boy, or young man, full [or plump] in body, by reason of ease and plenty and of youthfulness: (IAar, O, K: *) and so شَابِنٌ, and جِضَجْرٌ. (IAar, O.) — — [شَابِلَةٌ, expl. by Golius as signifying "Diminuta lacte camela, pulli septimestris mater," as on the authority of the KL, is a mistake for شَائِلَةٌ.] [أَشْبَلُ, expl. by Golius as signifying "Magno veretri præputio camelus," as on the authority of the KL, is a mistake for أَثْيَلُ.] مُشْبِلٌ A lioness whose whelps, or young ones, accompany her, (S, O, Msb,) going with her. (S, O.) And A she-camel whose young one has become strong, and goes with her. (AZ, S, O.) — — See also 4. مَشْبُولٌ A place in which are lions' whelps or young ones. (Ham p. 416.) شبم 1 شَبِمَ, (S, K,) aor. شَبَمَ, (K,) inf. n. شَبَمٌ, (TA,) It was, or became, cold; (S, K;) said of water. (S.) — شَبَمَ الجَدْىَ, (K,) aor. شَبُمَ, inf. n. شَبْمٌ, (TK,) He put the شِبَام [q. v.] in the mouth of the kid; as also ↓ شبّمهُ, (K,) inf. n. تَشْبِيمٌ. (TA.) 2 شَبَّمَ see what next precedes. شَبَمٌ Cold, or coldness; (S, Msb, K;) accord. to the M, of water: (TA:) but one says غَدَاةٌ ذَاتُ شَبَمٍ [A morning having coldness]: (S:) and يَوْمٌ ذُو شَبَمٍ A day having coldness. (Msb.) — — Jureybeh Ibn-El-Ashyam El-Fak'asee says, وَقَدْ شَبَّهُوا العِيرَ أَفْرَاسَنَا فَقَدْ وَجَدُوا مَيْرَهَا ذَا شَبَمْ [And they likened our horses to the camels carrying provision of corn; but they found their provision to be something having coldness]; meaning, accord. to Aboo-Riyásh, that they found death; for death is cold; and poison also is cold: but there is another reading, accord. to which the last word is بَشَمْ, meaning "heaviness," such as results from food. (Ham p. 363.) See also the next paragraph. شَبِمٌ Cold, as an epithet, (S, Msb, TA,) applied to water, (S, TA,) and to rain; and one says غَدَاةٌ شَبِمَةٌ, meaning A cold morning. (TA.) [And] Feeling cold: (K:) or feeling cold together with hunger. (AA, S, K.) — — Also A weapon, or weapons; as being cold: and such has been said to be the meaning [of ↓ ذَا شَبَمْ] in the verse cited above. (TA.) — — And Death; because of its coldness: — — and Poison; for the same reason. (K. [But see the verse cited above, and the explanation of it.]) — And بَقَرَةٌ شَبِمَةٌ A fat ox or cow, or beast of the bovine kind: (K, TA:) but the epithet commonly known is سَنِمَةٌ, [meaning "having a large hump,"] with س and ن. (TA.) شِبَمٌ: see شِبَامٌ. شَبَامٌ A certain plant, (AHn, K,) resembling in colour the حِنَّآء [q. v.]. (AHn, TA.) شِبَامٌ A piece of wood which is put crosswise in the mouth of a kid, (S, K, TA,) or, as in the M, in the two sides of the mouth of a kid or lamb, and tied behind its head, (TA,) in order that it may not suck its mother; (S, K;) as also ↓ شِبَمٌ: (K:) and so حِشَاكٌ. (IDrd and S in art. حشك.) — — Also, (K,) or the dual, شِبَامَانِ, (S, TA,) Two threads, or strings, attached to the [kind of face-veil called] بُرْقُع, by which the woman [draws and] binds [the two upper corners of] it to the back of her head: (S, K:) [also called بِنَاتٌ:] pl. شُبُمٌ. (O in art. سنبك.) مُشَبَّمٌ: see the following paragraph. Applied to a lion, it means Having his mouth tied, or bound; from شِبَامٌ in the former of the senses expl. above: (Meyd, TA:) thus in the following prov.: تَفْرَقُ مِنْ صَتِ الغُرَا بِ وَتَفْرِسُ الأَسَدَ المُشَبَّمَ [She is frightened at the cry of the crow, or raven, and breaks the neck of the lion whose mouth is tied]: (Meyd, K, TA:) or, accord. to another relation, المُشَتَّمَ, [meaning "the grimfaced,"] from شَتَامَةُ الوَجْهِ: (Meyd:) a saying originating from the fact of a woman's breaking the neck of a lion, and then hearing the cry of a crow, or raven, and being frightened: applied to him who advances boldly to undertake that which is of high account, [or attended with peril,] and fears that which is contemptible. (Meyd, K.) مَشْبُومٌ [and ↓ مُشَبَّمٌ] A kid, or lamb, having the piece of wood called شِبَام put into its mouth and tied behind its head, in order that it may not suck its mother. (TA.) شبه 2 شَبَّهَهُ إِيَّاهُ and بِهِ, (MA, K,) inf. n. تَشْبِيهٌ, (S, K, KL,) He made it to be like it, or to resemble it; he assimilated it to it; (MA, KL;) i. q. مَثَّلَهُ [meaning thus: and also meaning he likened it to it, or compared it with it; agreeably with the explanation here next following]: (S, * K:) شَبَّهْتُ الشَّىْءَ بِالشَّىْءِ I put the thing in the place, or predicament, of the [other] thing, by reason of an attribute connecting them [or common to them]; which attribute may be real and ideal; real as when one says, "this dirhem is like this dirhem," and " this blackness is like this blackness; " and ideal as when one says, "Zeyd is like the lion " or " like the ass " i. e. in his strength or his stupidity, and " Zeyd is like 'Amr " i. e. in his power and his generosity and similar qualities; and sometimes it is tropical, as when one says, " the absent is like the non-existent," and " the garment is like the dirhem " i. e. the value of the garment is equivalent to the dirhem. (Msb.) شَبَّهُ, [app. for شبّه شَيْئًا بِشَىْءٍ,] accord. to IAar, means He made a thing equal to a thing, or like a thing. (TA.) — — [Hence,] شبّههُ عَلَيْهِ, inf. n. as above, He rendered it confused to him [by making it to appear like some other thing]; (JK, * TA;) he rendered it ambiguous, dubious, or obscure, to him. (MA.) See also 8, [with which it is, in its pass. form, and in its act. form likewise, nearly or exactly syn. in one of the senses,] in two places. — — [And شَبَّهَتْهُ إِلَيْهِ النَّفْسُ, or الحَالُ, The mind, or the case, imaged it to him; like خَيَّلَتْهُ: see art. خيل.] See also 5, [with which, in its pass. form, this verb is nearly or exactly syn. in one sense.] — — [تَشْبِيهٌ used as a simple subst. means A comparison, simile, similitude, or parable: and has for its pl. تَشْبِيهَاتٌ. Hence, عَلَى التَّشْبِيهِ By way of comparison.] 3 شَابَهَ see the next paragraph, in four places. 4 اشبههُ, [inf. n. إِشْبَاهٌ;] and ↓ شابههُ, [inf. n. مُشَابَهَةٌ;] (S, K;) He was, or became, like him; he resembled him; syn. مَاثَلَهُ. (K.) One says أَشْبَهَ الوَلَدُ أَبَاهُ, and ↓ شابهه, The child [resembled his father, or] shared with his father in some one of his qualities, or attributes. (Msb.) And مَنْ أَشْبَهَ أَبَاهُ فَمَا ظَلَمَ, (Meyd, TA,) or ↓ مَنْ يُشَابِهْ أَبَهُ فَمَا ظَلَمَ, as some relate it, (TA,) [Whoso resembles his father, he

has not done that which is wrong:] a prov., meaning, he has not put the likeness in the wrong place; for there is not any one more fit, or proper, for him to resemble than he: or it may mean that the father has not done that which is wrong. (Meyd. [See also Har pp. 667-8.]) And اشبه الرَّجُلُ أُمَّهُ, (IAar, K,) and ↓ شَابَهَهَا, (K,) [The man resembled his mother,] meaning (assumed tropical:) the man became impotent, and weak. (IAar, K.) And it is said in a trad. of 'Omar, إِنَّ اللَّبَنَ يُشْبَهُ عَلَيْهِ [Verily one becomes like by feeding upon milk]: i. e. the infant that is suckled often becomes like the woman who suckles it, because of the milk: (JK:) or اللبن يشبه [app. for اللَّبَنُ يُشْبَهُ عَلَيْهِ]: i. e. one acquires a likeness to the natural dispositions of the woman who suckles [him]: or, as it is also related, ↓ يتشبّه [app. for يُتَشَبَّهُ عَلَيْهِ]. (TA.) — [اشبه is also a verb of wonder: hence the saying, مَا أَشْبَهَ اللَّيْلَةَ بِالبَارِحَةِ How like is this night to yesternight! expl. in art. برح.] 5 تشبّه بِهِ [He became assimilated to him, or it: and he assumed, or affected, a likeness, or resemblance, to him, or it; he imitated him, or it;] he made himself to be like, or to resemble, him, or it; (MA, KL; *) i. q. تمثّل: (S, * TA: [in the former, this meaning is indicated, but not expressed:]) said of a man. (S.) See also 4, last sentence but one. — — [Hence,] تشبّه لَهُ أَنَّهُ كَذَا It became imaged to him [in the mind, i. e. it seemed to him,] that it was so; syn. تَخَيَّلَ, (S and K * in art. خيل,) and تَخَايَلَ: (S in that art.:) and ↓ شُبِّهَ إِلَيْهِ أَنَّهُ كَذَا [signifies the same; or] it was imaged to him [in the mind] that it was so; syn. خُيِّلَ. (PS in that art.) 6 تَشَابُهٌ signifies The being equal, or uniform; syn. إِسْتِوَآءٌ: (TA:) [or rather the being consimilar.] You say, تَشَابَهَا They were like, or they resembled, each other. (MA.) And الخُطُوطُ تَتَشَابَهُ The lines are like one another; the lines resemble one another. (Mgh.) — — See also the next paragraph, in two places. 8 اِشْتَبَهَا and ↓ تَشَابَهَا They resembled each other so that they became confounded, or confused, or dubious. (K.) And اشتبه (S, MA) and ↓ تشابه (MA) It (a thing, S, MA, or an affair, MA) was, or became, ambiguous, dubious, or obscure, (MA,) عَلَىَّ [to me], (S,) or عَلَيْهِ [to him]: (MA:) and ↓ شُبِّهَ عَلَيْهِ الأَمْرُ the thing, or affair, was rendered confused, or dubious, to him: (K, * TA:) and ↓ شَبَهَ الشَّىْءُ, also, [see مُشْتَبِهٌ,] the thing was, or became, confused, or dubious. (IAar, TA.) شِبْهٌ and ↓ شَبَهٌ are syn., (S, Msb, K,) like مِثْلٌ and مَثَلٌ, and بِدْلٌ and بَدَلٌ, and نِكْلٌ and نَكَلٌ, the only other instances of the kind, i. e. of words of both these measures, that have been heard, having the same meaning, (S and TA in art. بدل,) i. q. ↓ شَبِيهٌ, (S, Msb, K,) syn. مِثْلٌ, (K,) [i. e.] A like; a similar person or thing; (MA; Msb;) [an analogue; a match;] a fellow: (MA:) pl. (of all, TA) أَشْبَاهٌ. (K, TA.) One says, هٰذَا شِبْهُهُ [and ↓ شَبَهُهُ], i. e. ↓ شَبِيهُهُ [meaning This is the like, &c., of him, or it]. (S.) And فُلَانٌ شِبْهُكَ and ↓ شَبَهُكَ and ↓ شَبِيهُكَ [Such a one is the like, &c., of thee]. (JK.) [And ↓ بِهِ This is like him, or it. And hence, in lexicology, الأَشْبَاهُ وَالنَّظَائِرُ The words that are alike in form: generally applied to rare instances.] — — See also the next paragraph, in two places. شَبَهٌ: see the next preceding paragraph, in three places. — — [Hence,] syn. with شَكْلٌ [signifying A likeness, resemblance, or semblance, as meaning something resembling]; (AA, K and TA in art. شكل;) and ↓ شُبْهَةٌ is syn. with مِثْلٌ [in the same sense]: (K in the present art.: [see exs. of the latter voce عُقْرٌ:]) pl. of the former [in this sense, as is indicated in the S,] ↓ مَشَابِهُ, contr. to rule, like مَحَاسِنُ and مَذَاكِيرُ; (S, TA;) or this is a pl. having no proper sing. (TA.) One says, بَيْنَهُمَا شَبَهٌ [Between them two is a likeness, &c.]. (S,) And نَزَعَ إِلَى أَبِيهِ فِى الشَّبَهِ [He inclined to his father in likeness]. (S, in art. نزع.) And a poet cited by IAar says, أَصْبَحَ فِيهِ شَبَهٌ مِنْ أُمِّهِ مِنْ عِظَمِ الرَّأْسِ وَمِنْ خُرْطُمِّهِ [He became so that there was in him a resemblance of his mother, in respect of bigness of the head, and of his nose]. (TA.) And one says also, لَهُ ↓ بِهِ شُبْهَةٌ i. e. مِثْلٌ [In him is a likeness, or something having a likeness, to him, or it]. (TK.) — — Also, (JK, S, Msb, K, &c.,) and ↓ شِبْهٌ, (JK, S, K,) and ↓ شَبَهَانٌ, (K, TA, but not in the CK,) [A sort of fine brass;] a metal resembling gold in its colour, the highest in quality of صُفْر [or brass]; (Msb;) yellow نُحَاس; (K;) a sort of نُحَاس (JK, T, S, M *) rendered yellow by the addition of an alloy (lit. a medicament): (T, M, * TA:) so called because resembling gold in its colour: (M, TA:) pl. أَشْبَاهٌ. (K.) One says كُوزُ شَبَهٍ ♀ and ↓ ♀ شِبْهٍ [A mug of شبه]. (S.) — See also شَبَهَانٌ. شُبْهَةٌ: see شَبَهٌ, in two places. — — [Hence,] Confusedness, or dubiousness: (S, K:) pl. شُبَهٌ (TA) [and شُبْهَاتٌ and شُبَهَاتٌ and شُبُهَاتٌ: whence the phrase أَصْحَابُ الشُّبُهَاتِ Those persons who are of dubious characters; those who are objects of suspicion]. One says, لَيْسَ فِيهِ شُبْهَةٌ [There is not any confusedness, or dubiousness, in respect of it]: referring to property. (Msb voce شَائِبَةٌ, in art. شوب.) شَبَهَانٌ and ↓ شَبَهٌ, (K accord. to the TA,) the latter on the authority of IB, (TA, [and mentioned also in the M voce سَيَالٌ on the authority of AA,]) A certain thorny plant, (K accord. to the TA,) resembling the سَمُر [or gum-acacia-tree], (TA,) having an elegant red blossom, and grains like the شَهْدَانَج [or hemp-seed], an antidote for the bite, or sting, of venomous reptiles, beneficial for the cough, lithotriptic, and binding to the bowels. (K accord. to the TA: but see what here follows.) And ↓ شُبُهَانٌ, (K accord. to the TA,) or شَبَهَانٌ, (so in a copy of the S,) or both, (so in copies of the K,) or ↓ شَبُهَانٌ, or ↓ شُبْهَانٌ, (so in different copies of the S, [the latter of these two I find in one copy only,]) A kind of trees, of the [kind called] عِضَاه: (S, K:) or the ثُمَام [i. e. panic grass]: (K, TA, but not in the CK:) or the نَمَّام [now commonly applied to wild thyme, thymus serpyllum], (S, K), one of the sweetsmelling plants, (S,) having an elegant red flower, &c., as in the next preceding sentence. (So in copies of the K. [See شَهَبَانٌ.]) — See also شَبَهٌ. شُبُهَانٌ, or شَبُهَانٌ, or شُبْهَانٌ: see the next preceding paragraph. شَبَاهٌ (Lth, JK, K) and شُبَاهٌ (CK [but not in my MS. copy of the K nor in the TA]) A certain grain, like that called حُرْف (Lth, JK, K) in colour, [see حُرْفٌ and رَشَادٌ,] which is taken, i. e. swallowed, as a medicine. (Lth, JK.) شَبِيهٌ: see شِبْهٌ, in four places. أَشْبَهُ [More, and most, like]. أَشْبَهُ مِنَ التَّمْرَةِ بِالتَّمْرَةِ [More like than the date to the date] is a prov.: and so أَشْبَهُ مِنَ المَآءِ بِالمَآءِ [More like than water to water]. (Meyd.) — — [And More, or most, suitable. One says, هٰذَا أَشْبَهُ بِكَ This is more suitable to thee. And هٰذَا الأَشْبَهُ This is the most suitable.] مُشَبَّهٌ: [see its verb: — — and] see مُشْتَبِهٌ. — — Also, applied to the plant called نَصِىّ, Becoming yellow. (TA.) مُشَبِّهٌ: [see its verb: — — and] see مُشْتَبِهٌ. مَشَابِهُ: see شَبَهٌ, of which it is said to be an anomalous pl. مُشْتَبِهٌ [part. n. of 8, q. v.]. مُشْتَبِهَاتٌ, (S,) and ↓ مُشَبِّهَاتٌ, [thus agreeably with an explanation of its verb by IAar, (see 8, last sentence,)] (JK,) or أُمُورٌ مُشْتَبِهَةٌ, and ↓ مُشَبَّهَةٌ like مُعَظَّمَةٌ, (K,) Things, or affairs, that are confused or dubious [by reason of their resembling one another or from any other cause]: (JK, S, K:) [and uncertain: (see an ex. of مُشَبَّه in this sense in a verse cited voce سَنَفَ:)] ↓ ♀ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ, in the Kur [vi. 99], means resembling one another so that they become confounded, or confused, or dubious, and not resembling one another &c. (TA.) مُتَشَابِهٌ Consimilar, or conformable, in its several parts: thus مُتَشَابِهًا means in the Kur xxxix. 24. (Jel.) And مُتَشَابِهَاتٌ Things like, or resembling, one another. (JK, S.) — — See also مُشْتَبِهٌ. — — مُتَشَابِهَاتٌ in the Kur iii. 5 means Verses that are equivocal, or ambiguous; i. e. susceptible of different interpretations: (Ksh:) or verses unintelligible; such as the commencements [of many] of the chapters: (Jel:) or the مُتَشَابِه in the Kur is that of which the meaning is not to be learned from its words; and this is of two sorts;

one is that of which the meaning is known by referring it to what is termed مُحْكَم [q. v.]; and the other is that of which the knowledge of its real meaning is not attainable in any way: (TA:) or it means what is not understood without repeated con- sideration: (TA in art. فسر:) Ed-Dahhák is related to have explained المُحْكَمَاتُ as meaning " what have not been abrogated; " and المُتَشَابِهَاتُ as meaning what have been abrogated. (TA in the present art.) شبو 1 شَبَا, (K,) [aor. يَشْبُو,] inf. n. شُبُوٌّ, (TA,) It was or became, high, elevated, or lofty. (K. [See also 4, first sentence.]) — — شَبَتِ الفَرَسُ, (K,) inf. n. as above, (TA,) The mare stood upon her hind legs. (K.) [It is added in the TA that the vulgar say شَبَّت: but see art. شب, where a similar meaning is assigned to شَبَّ said of a horse.] — — شَبَا وَجْهُهُ His face shone after having become altered. (K.) — شَبَا النَّارَ, (K,) inf. n. as above, (TA,) He kindled the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame; (K;) as also شَبَّهَا. (TA.) 4 أَشْبَتِ الشَّجَرَةُ, (S,) or اشبى الشَّجَرُ, (K,) inf. n. إِشْبَآءٌ, (TA,) The tree, (S,) or the trees, (K,) became tall, (S, K, TA,) and tangled and dense, by reason of luxuriance (K, TA) and sappiness. (TA.) — — اشبى said of a man, He begat a boy [sharp] like the point of iron (كَشَبَا الحَدِيدِ): (Yz, TA:) or he had a son born to him sharp in intellect: (S, K, TA:) or he begat generous, or noble, children, by whom he had sharp means of attack and defence, like the points of spear-heads. (Ham p. 384.) — أَشْبَيْتُ الرَّجُلَ i. q. وَجَدْتُ لَهُ ↓ شَبَاةً [app. meaning I found the man to have sharpness]. (Ham p. 385.) — — And اشباهُ He exalted him, syn. رَفَعَهُ, (S,) and honoured him; namely, a man. (S, K.) — — And He cast him into a well, or into an evil, or a hateful, plight: thus having two contr. meanings. (K.) — اشبى is also syn. with دَفَعَ [He impelled, pushed, thrust, &c.]. (K. [But perhaps this is a mistake for رَفَعَ, a syn. of اشبى mentioned before: if not, it may be from شَبَاةٌ signifying the " point " of anything.]) — And i. q. أَعْطَى [He gave]. (K. [In this sense, accord. to the TK, trans. without a prep.; which I think doubtful.]) — — And i. q. أَشْبَلَ, (K,) meaning أَشْفَقَ [i. e. He was, or became, favourably inclined; &c.]. (TA. [In this sense, also, both اشبى and اشبل, accord. to the TK, are trans. without a prep.; but this I think a mistake with respect to both of these verbs, the latter of which is well known to be trans. only by means of عَلَى.]) — [And i. q. أَشْبَهَ.] One says, اشبى فُلَانًا وَلَدُهُ, (S,) or اشبى زَيْدًا أَوْلَادُهُ, (K,) His children resembled such a one, or, Zeyd; syn. أَشْبَهُوهُ. (S, K.) شَبًا: see شَبَاةٌ, in two places. — Also The green substance that overspreads stagnant water; syn. طُحْلُبٌ. (K.) شُبُوٌّ [written in my original شُبو] i. q. اذى [i. e., app., أَذًى, A state of annoyance or molestation: or annoyance, molestation, harm, or hurt: or a thing that annoys, &c.]. (TA.) شَبَاةٌ The point (S, K) of the extremity (S) of anything: (S, K:) pl. ↓ شَبًا [or rather this is a coll. gen. n.] and [the pl. properly so termed is] شَبَوَاتٌ. (S, K. *) — — And The sting of the scorpion; (K;) [and] so ↓ شَبًا [mentioned above as having a pl. meaning]. (Sh, TA in art. شول; and Ham p. 385.) — — And The portion with which one cuts, of a sword. (Har p. 17.) — — And The two sides of the أَسَلَة [i. e. toe, or tapering head or foremost part,] of a sandal: pl. as above [app. in all of the senses of the sing.]. (K.) — — [And app. (assumed tropical:) Sharpness, as a quality of a man:] see 4. — — Also The scorpion: (Fr, TA:) or the scorpion when just born: or a yellow scorpion: (K:) so in the M. (TA.) [See also the next paragraph.] — — And A mare raising her head (عَاطِيَةٌ) in the bridle. (K.) And [A mare] standing upon her hind legs. (K.) شَبْوَةُ The scorpion; (A'Obeyd, S, K, TA; [in the CK, شَبْوَةُ العَقْرَبِ is erroneously put for شَبْوَةُ العَقْرَبُ;]) a proper name thereof; it may be from الشَّبَا signifying its sting; (Ham p. 385;) determinate; (TA;) imperfectly decl.: (A'Obeyd, S, TA:) it is said in the K, "and [the article] ال is prefixed to it; " but this is a mistake: it should be, "and ال is not prefixed to it: (TA:) [but, although a proper name, it has a pl.;] the pl. is شَبَوَاتٌ. (S.) [See also شَبَاةٌ, which signifies " a scorpion," and of which شَبَوَاتٌ is a pl.] — — جَارِيَةٌ شَبْوَةٌ A girl, or young woman, that is bold, much in motion, foul in speech or actions. (TA.) مُشْبًى [pass. part. n. of 4,] Honoured [&c.]. (TA.) — See also what next follows. مُشْبٍ [act. part. n. of 4,] A man having a son born to him sharp in intellect; (Th, K, TA;) and so ↓ مُشْبًى, (K, TA, [in the CK, erroneously, مَشْبِىٌّ,]) accord. to IAar, but disallowed by Th. (TA.) And the former, accord. to IAar, A man who begets generous offspring. (TA.) — — And مُشْبِيَةٌ A woman affectionate, kind, or favourably inclined, to her children. (TA.) شت 1 شَتَّ, (S, A, Mgh, K,) aor. شَتِ3ِ, (Msb,) inf. n. شَتٌّ (S, Msb, K *) and شَتَاتٌ, (S, A, K, *) or the latter is a simple subst., (Msb,) and شَتِيتٌ (K, by implication,) and شُتُوتٌ; (MA;) and ↓ انشتّ, (K,) and ↓ استشتّ, and ↓ تشتّت; (S, K; [but the last, app., has an intensive signification;]) It (the state of affairs, S, or the state of union of a people or party, A, TA) became dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled; syn. تَفَرَّقَ, (S, A, Msb, K, TA,) or إِنْفَرَقَ; (CK;) and of the third and fourth verbs, [or rather of all,] إِنْتَشَرَ. (TA.) And ↓ تشتّتوا They became separated, disunited, dispersed, or scattered. (A.) — See also 2, in two places. 2 شتّت, (S, K,) inf. n. تَشْتِيتٌ; (S;) and ↓ اشتّ; and ↓ شَتَّ, aor. شَتِ3ِ, [which is anomalous in the case of a trans. verb of this class,] inf. n. شَتٌّ and شَتَاتٌ and شَتِيتٌ; (K;) [the first and second mentioned in the K only with reference to God as the agent;] He dissolved, broke up, discomposed, deranged, disorganized, disordered, or unsettled, syn. فَرَّقَ, (S, K,) the state of affairs [&c.], (S,) and the state of union of a people or party. (TA.) And one says also, بِى قَوْمِى ↓ اشتّ My people, or party, dissolved, broke up, &c., my state of affairs. (S, TA.) And ↓ بِقَلْبِى شَتَّ كَذَا وَكَذَا Such and such things discomposed, or disorganized, (فَرَّقَ, [which may also be rendered frightened,]) my mind, or heart. (As, TA.) And شَتَّتَهُمُ اللّٰهُ God separated, disunited, dispersed, or scattered, them. (A.) 4 أَشْتَ3ّ see 2, in two places. — [أَشَتَّ عَلَيْكَ It (a thing) was, or became, distinct, or clear, to thee. (Freytag, from the Deewán of the Hudhalees.)] 5 تَشَتَ3ّ see 1, in two places. 7 إِنْشَتَ3ّand 10: see 1. شَتٌّ an inf. n. of 1 [q. v.] (S, Msb, K.) — — And signifying Separation, disunion, or dispersion: so in the saying, الحَمْدُ لِلّٰهِ الَّذِى جَمَعَنَا مِنْ شَتٍّ [Praise be to God who has brought us together from a state of separation, disunion, or dispersion]: (TA:) a saying mentioned by AA, as heard by him from an Arab of the desert: (S, TA:) and ↓ شَتَاتٌ is [similar in meaning, being] likewise an inf. n. of 1; (S, A, K;) or it is a subst. from the intrans. verb شَتَّ, (Msb,) and signifies a state of separation or disunion; as in the saying, أَخَافُ عَلَيْكُمُ الشَّتَاتَ [I fear for you separation, or disunion]. (TA.) — Also i. q. مُتَفَرِّقٌ [meaning Dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled; and separated, disunited, dispersed, or scattered]; as also ↓ شَتِيتٌ, (S, A, Msb,) [and ↓ شَتَاتٌ, as will be shown in what follows;] or ↓ شَتِيتٌ is syn. with مُفَرَّقٌ, [which is virtually the same as مُتَفَرِّقٌ,] and مُشَتَّتٌ: (K:) the pl. of شَتٌّ is أَشْتَاتٌ (S) [and شُتُوتٌ also, as will be shown by an ex. in what follows]: and ↓ شَتَّى is pl. of ↓ شَتِيتٌ, like as مَرْضَى is of مَرِيضٌ; (Jel in xx. 55, and MF;) or, accord. to some, it is a sing. noun. (MF.) One says أَمْرٌ شَتٌّ i. e. مُتَفَرِّقٌ [A state of affairs dissolved, broken up, &c.]; (S;) and [so] ↓ أَمْرٌ شَتَاتٌ, the latter word being an inf. n. used as an epithet. (Ham p. 176.) And ↓ صَارَ جَمْعُهُمْ شَتِيتًا i. e. مُتَفَرِّقًا [Their company, or congregated body, became separated, disunited, dispersed, or scattered]. (A.) And جَاؤُوا أَشْتَاتًا They came separated, disunited, dispersed, or scattered; syn. مُتَفَرِّقِينَ: (S, Msb, K:) and so ↓ جَاؤُوا شَتَاتَ شَتَاتَ,

(K,) in one copy of the K شَتَاتَ وَشَتَاتَ; and MF allows ↓ شُتَاتَ, like ثُلَاثَ and رُبَاعَ; but there is no apparent reason for the repetition; and accord. to the L, the phrase as transmitted from the authorities worthy of confidence is ↓ جَآءَ القَوْمُ شَتَاتًا and شَتَاتَ i. e. The people, or party, came separated, &c. (TA.) And ↓ قَوْمٌ شَتَّى (S, Msb, K, TA) A people, or party, separated, &c.; syn. مُتَفَرِّقُونَ: (Msb, TA:) or consisting of sundry, or distinct, bodies; not of one tribe. (K.) And إِنَّ المَجْلِسَ لَيَجْمَعُ شُتُوتًا مِنَ النَّاسِ, (S, TA,) and ↓ مِنَ النَّاسِ شَتَّى, Verily the assembly comprises sundry, or distinct, bodies of men; (TA;) or men not of one tribe. (S TA.) And ↓ أَشْيَآءُ شَتَّى [Things of sundry, or different, or distinct, kinds or sorts]. (S.) أَزْوَاجًا مِنْ نَبَاتٍ ↓ شَتَّى, in the Kur xx. 55, means Sorts, of plants, various, or different, in colours, tastes, &c. (Jel.) ↓ تَؤُوبُ أُمَّهَاتُهُمْ شَتَّى see expl. voce أُمٌّ. And ↓ شَتَّى الحَلَبَهْ شَتَاتٌ, a prov., see expl. voce حَالِبٌ. شُتَاتَ and شَتَاتَ and شَتَاتًا: see شَتٌّ, in five places. شَتِيتٌ: see شَتٌّ. شَتِيتٌ: see شَتٌّ, in four places. ثَغْرٌ شَتِيتٌ or means [Fore teeth] separate, or wide-apart, one from another. (S, A, K.) Tarafeh says, مِنْ شَتِيتٍ كَأَقَاحِ الرَّمْلِ غُرّْ [meaning From separate fore teeth like white chamomiles of the sands: ثَغْرٍ being understood, and غُرّْ being for غُرٍّ]. (TA.) شَتَّى: see شَتٌّ, in seven places: — — and see also the last sentence of the following paragraph. شَتَّانَ بَيْنُهُمَا, (K, TA, but omitted in the CK,) with damm to the ن of بين, (TA,) [Different, or distinct, are they two: or widely different or distinct are they two: or how very, or widely, different or distinct, are they two! lit., the union of them two is severed: or the interval between them two is far-extending, or wide: or how greatly is the union of them two severed! as will be shown below.] AZ quotes, in his "Nawádir," with بين in the nom. case, the following verse: شَتَّانَ بَيْنُهُمَا فِى كُلِّ مَنْزِلَةٍ هٰذَا يَخَافُ وَهٰذَا يَرْتَجِى أَبَدَا [Different, or widely different, &c., are they two in every predicament: this fears, and this hopes, ever]. (TA.) The mansoob form, however, is also employed (K, TA, but omitted in the CK) by some of the Arabs in the above-mentioned phrase, so that one says, شَتَّانَ بَيْنَهُمَا, مَا being understood, as though one said, شَتَّ الَّذِى بَيْنَهُمَا [meaning, as above explained, Different, or widely different, &c., are they two: lit., separated, or disunited, or severed, is that which is between them two: or far-extending, or wide, is the interval between them two: or how greatly separated, or severed, is the union between them two!]: Hassán Ibn-Thábit says, وَشَتَّانَ بَيْنَكُمَا فِى النَّدَى وَفِى البَأْسِ وَالخُبْرِ وَالمَنْظَرِ [And different, or widely different, &c., are ye two in munificence and in valour and internal state and external appearance]. (TA.) In like manner also, [but with ما,] one says, شَتَّانَ مَا بَيْنَهُمَا, (A, Msb, K,) accord. to Th. (TA.) This [as also, consequently, the same phrase without ما] is disallowed by As and IKt: IB, however, says that this phrase occurs in the verses of chaste Arabs: for instance, Abu-l-Aswad EdDuälee says, وَشَتَّانَ مَا بَيْنِى وَبَيْنَكَ إِنَّنِى عَلَى كُلِّ حَالٍ أَسْتَقِيمُ وَتَظْلَعُ [And different, or widely different, &c., are I and thou: for I, in every case, go erect, and thou haltest]: and similar is the saying of El-Ba'eeth, وَشَتَّانَ مَا بَيْنِى وَبَيْنَ ابْنِ خَالِدٍ أُمَيَّةَ فِى الرِّزْقِ الَّذِى يَتَقَسَّمُ [And different, or widely different, &c., are I and Ibn-Khálid Umeiyeh, with respect to the supplies for the wants of life that are divided among mankind]. (TA.) One says also, شَتَّانَ مَا هُمَا; (S, A, K;) and شَتَّانَ مَا عَمْرٌو وَأَخُوهُ; (S, K;) Different, or distinct, or widely different, &c., are they two; and 'Amr and his brother: [lit., separate, or distinct, are they two; &c.: or remote are they two, one from the other; &c.:] or how greatly, or widely, are they two separated; &c.! (S, A, K:) here ما is redundant; and in the former phrase, هما is the agent of شتّان; as is the former of the two nouns, to which the latter noun is conjoined, in the latter phrase. (TA.) ElAashà says, شَتَّانَ مَا يَوْمِى عَلَى كُورِهَا وَيَوْمُ حَيَّانَ أَخِى جَابِرِ [Different, or widely different, &c., are (or were) my day upon her (the camel's) saddle, and the day of Heiyán the brother of Jábir: in which, for يَوْمِى and يَوْمُ, some read نَوْمِى and نَوْمُ]. (S, TA.) And in like manner, [but without ما,] one says, شَتَّانَ أَخُوهُ وَأَبُوهُ [Different, or widely different, &c., are his brother and his father]. (TA.) [See also an ex. in a verse cited voce دَائِمٌ, in art. دوم.] — — شَتَّانَ, is a preterite verbal noun, signifying اِفْتَرَقَ, [and so expl. above,] accord. to many authorities, [including most of the grammarians,] and therefore they have made it a condition that its agent must be what denotes more than one: [for اشترطوا فى فعله التردّد, I read اشترطوا فى فاعلهِ التعدّد, which agrees with what is afterwards said in the TA and here; though the former phrase may be so rendered as to convey essentially the same meaning: but this condition is not necessary if we render شتّان by بَعُدَ:] (TA:) or it signifies تَبَاعَدَ and اِفْتَرَقَ; (Ibn-Umm-Kásim;) or بَعُدَ; [and so expl. above;] (S, A, Msb, K;) and is inflected from شَتُتَ; (S, K;) [which is a verb not used; in the CK, incorrectly, شَتَتَ;] the fet-hah of the ن being the fet-hah originally pertaining to the [final] ت [of the verb]; and this fet-hah shows the word to be inflected from the preterite verb, like as سَرْعَانَ is from سَرُعَ, and وَشْكَانَ from وَشُكَ: (S:) or, accord. to Er-Radee, it implies wonder, [like several verbs of the measure فَعُلَ, as shown in remarks on هَيُؤَ &c.,] and means how greatly separated, disunited, or severed, &c.! (TA:) or, accord. to El-Marzookee and Hr and Zj and some others, it is an inf. n.: El-Marzookee says, in his Expos. of the Fs, that it is an inf. n. of a verb not used, [namely شَتُتَ,] and is indecl., with fet-hah for its termination, because it is put in the place of a pret. verb, being equivalent to شَتَّ, [for شَتُتَ,] i. e., تَشَتَّتَ أَوْ تَفَرَّقَ جِدًّا [as expl. above]: and Zj says that it is an inf. n. occupying the place of a verb, of the measure فَعْلَان, and therefore indecl., because differing thus from others of its class: Aboo-'Othmán El-Mázinee says that شَتَّانَ and سُبْحَانَ may receive tenween, whether they be substs, or occupying the place of substs.: upon which AAF observes that if شتّان be in its proper place, it is a verbal noun, meaning شَتَّ: if with tenween, it is indeterminate; if without tenween, determinate; and if translated from its office of a verbal noun, and made a subst. answering to التَّشْتِيتُ, and determinate, it is similar to سبحان in the phrase سُبْحَانَ مِنْ عَلْقَمَةَ الفَاخِرِ, which is a subst. answering to التَّنْزِيهُ. (TA.) The ن in شَتَّانَ (sometimes, TA) receives kesreh; (K;) though this is contr. to what is said by AZ and by IDrst: its being sometimes with kesreh is mentioned by Th, on the authority of Fr: and Er-Radee seems to infer that its being so was an opinion of As; and gives two reasons for his disallowal of the expression شتّان ما بين; first, because شتّان occurs with kesr to the ن; and second, because its agent cannot be otherwise than what denotes more than one: [but see what has been observed above on this point:] IAmb says that one must not say شَتَّانِ مَا بَيْنَ أَخِيكَ وَأَبِيكَ, because, in this case, شتّان [virtually] governs only one noun in the nom. case: but that one may say, شَتَّانِ أَخُوكَ وَأَبُوكَ, and شَتَّانِ مَا أَخُوكَ وَأَبُوكَ, using شَتَّانِ as the dual of شَتٌّ; though correctly شتّان is a verbal noun: MF, however, observes that the Expositors of the Fs seem to say that Fr makes شَتَّانِ to be the dual of شَتٌّ; but that he only mentions it as a dial. var. of شَتَّانَ: the following is adduced as an ex. لَشَتَّانَ مَا أَنْوِى وَيَنْوِى بَنُو أَبِى [Different, or widely different, &c., are that which I intend and that which the sons of my father intend]: in which شتّان is read with both fet-hah and kesreh: and it is said in the O that شَتَّانِ is a dial. var. of شَتَّانَ. (TA.) — — IJ mentions ↓ شَتَّى as an accidental syn. of شتّان; and says that it is not the fem. of the latter: therefore the assertion of some, that it is used by poetical license in the following verse of Jemeel requires consideration: أُرِيدُ صِلَاحَهَا وَتُرِيدُ قَتْلِى وَشَتَّى بَيْنَ قَتْلِى

وَالصِّلَاحِ [I desire to make peace with her, but she desires to slay me: and different, or widely different, &c., are slaying me and making peace]. (TA.) شتر 1 شَتِرَ, aor. شَتَرَ, (S, Msb, K, &c.,) inf. n. شَتَرٌ; (T, S, A, Msb, K, &c.;) and شُتِرَ; (S, K;) He (a man) had an inversion in the eyelid; (T, S;) seldom natural: (T:) or an inversion of, (A,) or in, (Msb,) the lower eyelid: (A, Mgh, Msb:) or an inversion of the eyelid above and below, (M, K,) or above or below, (Mgh,) and a contraction thereof: (M:) or a cracking thereof, (K,) so that the edge [for الخِتَار, in the TA, I read الحِتَار,] became separate: (Mgh, TA:) or a flaccidity of its lower part. (K.) — — And شَتِرَتِ العَيْنُ, and شُتِرَت, (K,) and ↓ انشترت, (S, K,) The eye had an inversion in the lid: (S:) [or in, or of, the lower lid:] or an inversion of the lid above and below, (K,) and a contraction thereof: (TA:) or a cracking thereof, (K,) so that the edge became separate: (TA:) or a flaccidity of its lower part. (K.) — — And شَتِرَ, (TK,) inf. n. شَتَرٌ, (K,) He (a man) had his lower lip cracked. (K, * TA.) — شَتَرَهُ, and ↓ اشترهُ, (S,) or the latter but not the former, (Sh, TA,) He caused him to have an inversion in the eyelid. (S.) — — And شَتَرَ العَيْنَ, (K,) aor. شَتِرَ, inf. n. شَتْرٌ; (TA;) and ↓ اشترها; and ↓ شتّرها; (K;) He caused the eye to have an inversion of the lid above and below, (K,) and a contraction thereof: (TA:) or a cracking thereof, (K,) so that the edge became separate: (TA:) or a flaccidity of its lower part. (K.) — — شَتْرٌ also signifies The cutting off of the lower eyelid: for which a quarter of the whole price of blood must be paid. (TA.) — شَتَرَ بِهِ He reviled him; (K;) found fault with him; blamed him; or censured him; in verse or in prose: (TA:) and ↓ شتّر بِهِ, inf. n. تَشْتِيرٌ, he detracted from his reputation; found fault with him; blamed him; or censured him; (S, TA;) made him to hear what was bad, evil, abominable, or foul: (TA:) Sh says that it is شنّر, and he disallows ↓ شتّر: but IAar and AA say شتّر; and AM holds this to be correct. (TA.) [See also شذّر به.] 2 شَتَّرَ see 1, in three places. 4 أَشْتَرَ see 1, in two places. 7 إِنْشَتَرَ see 1, second sentence. أَشْتَرُ A man having the affection of the eyelid described above, voce شَتِرَ: (S, A, Mgh, Msb:) or having the eyelid slit: (IAar, TA in art. شرم:) fem. شَتْرَآءُ. (Msb.) — — A man having his lower lip cracked: and شَفَةٌ شَتْرَآءُ a cracked lip. (TA.) شتم 1 شَتَمَهُ, (MA, Msb, K,) aor. شَتِمَ (Msb, K) and شَتُمَ, (K,) inf. n. شَتْمٌ (S, MA, Msb, K) and مَشْتَمَةٌ and مَشْتُمَةٌ, (K, TA,) the last of these [written مَشْتِمَة in the CK] with damm to the ت, or this and the next before it, though said to be inf. ns., may be simple substantives, as A'Obeyd inclines to think them, (TA,) He reviled him, vilified him, upbraided him, reproached him, defamed him, or gave a bad name to him; (S, * MA, K, TA;) syn. سَبَّهُ: (K, TA:) or, as some say, شَتْمٌ signifies [the addressing with] foul speech, without قَذْف [here meaning the casting an accusation, though commonly used and expl. as syn. with شَتْمٌ]: (TA:) and ↓ شاتمهُ signifies the same as شَتَمَهُ, (MA, Msb,) being a rare instance of a verb of the measure فَاعَلَ denoting an act of a single agent when it has an unaugmented verb of the same radical letters [and the same signification], as صَادَمَهُ الحِمَارُ meaning صَدَمَهُ, and زَاحِمَهُ meaning زَحَمَهُ. (Msb.) Hence the saying, فَإِنْ شُتِمَ فَلْيَعُلْ إِنِّى صَائِمٌ [And if he be reviled, let him say, Verily I am fasting], which may mean that he should say this with his tongue, which is the more proper meaning, or mentally: or ↓ فَإِنْ شُوتِمَ, which is allowable, though the former is the more proper. (Msb.) — — شاتمهُ فَشَتَمَهُ: see 3. — شَتُمَ, aor. شَتُمَ, (S, K,) inf. n. شَتَامَةٌ (S, IB) and شَتَمٌ, (IB, TA,) (assumed tropical:) He (a man, S) was, or became, displeasing, or hateful, in countenance. (S, K.) — [شَتِمَ, trans. by means of ب, expl. by Golius as meaning He rejoiced at evils, or misfortunes, of an enemy, is, I doubt not, a mistake for شَمِتَ; though it might be supposed to be formed by transposition, like جَبَذَ from جَذَبَ.] 2 شتّم, accord. to Reiske, said of a camel when haltered, and of a lion, as mentioned by Freytag, signifies (assumed tropical:) He was harsh, and surly, in countenance, and uttered a grumbling sound: if used, it must be شُتِّمَ, agreeably with the part. n., expl. below.] 3 مُشَاتَمَةٌ is syn. with مُسَابَّةٌ, (S,) signifying The reviling, vilifying, upbraiding, reproaching, defaming, or giving a bad name to, each other: (KL:) and [in like manner] ↓ تَشَاتُمٌ is syn. with تَسَابٌّ, (S,) signifying as above [but used in relation to two persons and more than two]: (KL:) you say, شَاتَمَا and ↓ تَشَاتَمَا meaning تَسَابَّا [They reviled, vilified, &c., each other]: (K:) and ↓ تشاتموا They reviled, &c., one another; like تَسَابُّوا. (MA.) [شاتمهُ may therefore be rendered He reviled him, &c., being reviled, &c., by him: but sometimes it is syn. with شَتَمَهُ:] see 1, in two places. — — One says also, ↓ شَاتَمَهُ فَشَتَمَهُ, aor. شَتُمَ, meaning [He vied, or contended, with him in reviling, vilifying, &c.,] and he overcame him [therein, i. e.] in reviling, &c. (TA.) 5 تشتّم is said by Freytag to signify He exposed himself to contumelies; on the authority of the Ham p. 310: but I there find only the part. n., مُتَشَتِّمٌ, signifying as expl. below: so that the verb, if used, means he became exasperated by reviling, vilifying, &c., and addressed, or applied, himself thereto. — — He also explains it as signifying (assumed tropical:) He contracted the face very austerely; on the authority of the Deewán of the Hudhalees.] 6 تَشَاتَمَ see 3, in three places. شِتَامٌ: see the next paragraph. شَتِيمٌ: see مَشْتُومٌ. — — Also (assumed tropical:) Displeasing, or hateful, in countenance; (S, K;) applied to a man, and to a lion; (S;) and to an ass, as meaning thus, and foul, or ugly: (TA:) or to a lion as meaning (tropical:) grim-faced; or stern, austere, or morose, in countenance; as also ↓ مُشَتَّمٌ; and ↓ شَتَّامَةٌ; (K, TA;) the last like جَبَّانَةٌ [in measure, but in the CK written شَتَامَة]. (TA.) One says, فُلَانٌ شَتِيمُ المُحَيَّا (assumed tropical:) Such a one is displeasing, or hateful, in countenance. (S.) — Also, and ↓ شِتَامٌ, An obstruction (سُدَّة) of the fauces, combined with foulness, or ugliness, of face. (TA.) شَتِيمَةٌ a subst., (S, Msb, K, and Ksh in lxxiv. 41, [by Bd, in explaining the same passage of the Kur, improperly said to be an inf. n.,]) from شَتَمَهُ, (Msb, K,) in the sense of شَتْمٌ [meaning The act of reviling, vilifying, or upbraiding; reproach, obloquy, or contumely]; (S, * and Ksh ubi suprà;) as also ↓ مَشْتَمَةٌ, and ↓ مَشْتُمَةٌ, or, as mentioned above, [see 1, first sentence,] these two are inf. ns. (TA.) شَتَّامٌ [One who reviles, &c., much]. (Ham p. 310.) شَتَّامَةٌ One who reviles, &c., [very] much. (TA.) — — See also شَتِيمٌ. [شَاتِمٌ act. part. n. of 1, Reviling, &c. — — It is also said by Golius, on the authority of the Mirkát el-Loghah, to signify Rejoicing at another's evils, or misfortunes: but this I believe to be a mistake for شَامِتٌ: see 1, last sentence.] الاشتيام, with kesr, [which seems to indicate that it is الإِشْتِيَامُ,] is expl. by IB as meaning رئيس الركاب [app. رَئِيسُ الرُّكَّابِ The headman, or master, of the riders: but whence this is derived I know not, unless it be arabicized, from the Pers. أُسْتَا يَام (if there be such an appellation), meaning " the master of the post-horse "]. (TA.) مَشْتَمَةٌ and مَشْتُمَةٌ: see شَتِيمَةٌ. مُشَتَّمٌ: see شَتِيمٌ; and see also مُتَشَتِّمٌ. مَشْتُومٌ Reviled, vilified, upbraided, reproached, defamed, or called by a bad name: and so with ة applied to a female, as also ↓ شَتِيمٌ; (K, TA;) this last, without ة, mentioned on the authority of Lh. (TA.) مُتَشَتِّمٌ Exasperated by reviling, &c., and addressing, or applying, himself thereto. (Ham p. 310: there expl. by the words متحكك بالشتم ومعترض له [i. e. مُتَحَكِّكٌ بِالشَّتْمِ وَمُعْتَرِضٌ لَهُ: see 5].) شتو 1 شَتَا الشِّتَآءُ, aor. يَشْتُو, inf. n. شتو [app. شُتُوٌّ, The winter commenced: like as one says, رَبَعَ الرَّبِيعُ, inf. n. رُبُوعٌ]. (TA.) — — And شَتَا اليَوْمُ, aor. as above, The day was, or became, intensely cold. (Msb.) — — And شَتَا بِهِ, (K,) and شَتَوْتُ بِهِ, (S,) and شَتَوْنَا بِهِ, aor. as above, inf. n. شَتْوٌ, (Msb,) He, and I, and we, remained, stayed, dwelt, or abode, (S, Msb, K,) during

the شِتَآء [or winter, &c.], (S,) or during a شِتَآء, (Msb, K,) in it, (S, Msb, K,) namely, a place, (S, Msb,) or a country or town; (K;) as also ↓ شتّى, (K,) inf. n. تَشْتِيَةٌ; (TA;) and ↓ تشتّى, (S, K,) said by AZ to be from الشِّتَآءُ, like تَصَيَّفَ from الصَّيْفُ: (TA:) [and all are also app. trans. in this sense without a prep.:] or, as some say, شَتَا الصَّيَّانَ means he remained, stayed, dwelt, or abode, in the صَمَّان [q. v., meaning a particular place and also a particular sort of place,] in the شِتَآء; and ↓ تَشَتَّاهَا, he pastured [his cattle] therein in the شِتَآء. (TA.) — — And شَتَا القَوْمُ, (K,) aor. as above, (TA,) The people, or party, experienced drought, or barrenness, or dearth, in the شِتَآء; as also ↓ أَشْتَوْا. (K.) — — See also 4. — شَتِىَ, like رَضِىَ [in measure], He was smitten by the شِتَآء. (IKtt, TA.) 2 شتّى, inf. n. تَشْتِيَةٌ: see 1. — — One says also, هٰذَا الشَّىْءُ يُشَتِّينِى This thing will suffice me for my شِتَآء [or winter, &c.]. (S.) 3 عَامَلَهُ مُشَاتَاةً (S, K) and شِتَآءً (K) [He bargained with him for work by, or for, the season called شِتَآء]; and in like manner, اِسْتَأْجَرَهُ [He hired him, or took him as a hireling]: (TA:) from الشِّتَآءُ [i. e. the subst.]; (S;) like مُرَابَعَةً from الرَّبِيعُ, &c.: (TA in art. ربع:) شِتَآءً being here in the accus. case as an inf. n., not as an adv. n. [of time]. (TA.) 4 أَشْتَوْا, (S, K,) and أَشْتَيْنَا, (Msb,) They, and we, entered the [season called] شِتَآء; (S, Msb, K;) and ↓ شَتَوْنَا signifies the same as اشتينا in this sense. (Ham p. 117.) — — See also 1, near the end. 5 تَشَتَّوَ see the first paragraph, in two places. شَتًا A rough, or rugged, place. (K.) — — And The صَدْر [i. e. higher, or upper, part, or front, or fore part,] of a valley. (Az, K.) شَتْوَةٌ: see شِتَآءٌ, in three places. شَتْوِىٌّ and شَتَوِىٌّ, (S, Msb, K,) like خَرْفِىٌّ and خَرَفِىٌّ, (S,) [signifying Of, or relating to, the season called شِتَآء,] are rel. ns. of شِتَآءٌ (S, Msb, K) regarded as pl. of شَتْوَةٌ: (Msb:) or it may be that they formed the rel. n. from شَتْوَةٌ, and discarded that of شِتَآءٌ; as is said in the M: (TA:) or those who regard شِتَآءٌ as a sing. make its rel. n. to be ↓ شِتَائِىٌّ and ↓ شِتَاوِىٌّ. (Msb, TA.) — — الشَّتَوِىُّ, (S, K,) thus with fet-h to the ش and ت, (K,) signifies also The rain of the [season called] شِتَآء; and so ↓ الشَّتِىُّ; (S, K;) the latter occurring in a verse (S, TA) of En-Nemir Ibn-Towlab. (TA.) [See the latter of the tables inserted voce زَمَنٌ; and see also نَوْءٌ.] — — Also The increase, or offspring, (نِتَاج,) of sheep and goats in the [season called] رَبِيع [by which is here meant the season called الرَّبِيعُ الأَوَّلُ and رَبِيعُ الكَلَإِ, commencing in January and ending in March: see the former of the two tables mentioned above]: (Aboo-Nasr, TA voce صَفَرِىٌّ [q. v.]:) [and in like manner, of camels; for] شَتْوِىٌّ and شَتَوِىٌّ and ↓ شَتِىٌّ are applied to the young camel brought forth by her that is termed ↓ مُشْتٍ, meaning مُرْبِعٌ [i. e. that brings forth in the (season called) رَبِيع]. (TA.) شِتَآءٌ a word of well-known meaning [in the sense in which it is most commonly used, i. e. Winter]; (S;) one of the quarters [of the circle] of the seasons; (K;) and ↓ شَاتَاةٌ signifies the same; (Sgh, K;) [and so does ↓ شَتِيَّةٌ; (see an ex. voce رِبْعِىٌّ;)] and so does ↓ مَشْتَاةٌ: (Msb, TA:) [also the half-year commencing at the autumnal equinox:] ISk says, السَّنَةُ is with the Arabs a name for twelve months: then they divided it into two halves, and commenced the سَنَة [or year] at the commencement of the شِتَآء because this word is masc. and the word صَيْف [meaning in this case the " half-year commencing at the vernal equinox "] is fem.: then they divided the شِتَآء into two halves; the شتوى being the former; and the ربيع, the latter; [but this is a manifest mistake, probably attributable to a copyist; for, as is well known, the former half is called the رَبِيع; and the latter, the شِتَآء or ↓ شَتْوَة;] each consisting of three months; and in like manner the صَيْف and the قَيْظ consist, each, of three months: (TA:) also one of the six seasons into which the year is divided, each whereof consists of two months; namely, the season [commencing in November and ending in January,] next after that called الخَرِيفُ: (S and K voce رَبِيعٌ: [see this word; and see, again, the former of the two tables mentioned above:]) accord. to Mbr, (S,) شِتَآءٌ is pl. of ↓ شَتْوَةٌ; (S, Msb, K;) it is said to be so by IF on the authority of Kh, and by some on the authority of Fr or some other: or شِتَآءٌ and ↓ شَتْوَةٌ signify the same, (K,) as is said in the M; (TA;) [i. e.] some say that الشِّتَآءُ is a proper name for the quarter [&c.]: (Msb:) the pl. is أَشْتِيَةٌ, (S, Msb, K,) i. e. pl. of شِتَآءٌ, (S, Msb,) because أَفْعِلَةٌ, as pl. of فِعَالٌ, is peculiar to a masc. [noun]; (Msb;) and شُتِىٌّ also, (K, TA,) originally أُشْتُوىٌ [a mistake for شُتُوىٌ], written in the Tekmileh شِتِىٌّ, as on the authority of Fr.: (TA:) the pl. of its syn. ↓ مَشْتَاةٌ is مَشَاتٍ. (Msb.) — — Also, i. e. شِتَآءٌ, Hail, syn. بَرَدٌ, (K, TA, [in the CK بَرْدٌ,]) that falls from the sky. (TA.) — — And Drought, or dearth: (K, and Ham pp. 117 and 150:) this meaning being assigned to the شتآء exclusively of the صَيْف because in it the people keep to the tents, not going forth to seek after herbage. (TA.) شَتِىٌّ: see شَتْوِىٌّ, in two places. شَتِيَّةٌ: see شِتَآءٌ [with which it is syn.]. شِتَائِىٌّ and شِتَاوِىٌّ: see شَتْوِىٌّ. شَاتٍ Entering the شِتَآء, which, with them, [i. e. the Arabs, and app. in this case,] means [a season of] drought, or dearth. (Ham pp. 149-50.) — — يَوْمٌ شَاتٍ A day intensely cold: (Msb:) or a day in which is بَرَد [i. e. hail (accord. to the CK بَرْد)]; and in like manner غَدَاةٌ شَاتِيَةٌ [a morning in which is hail]. (K, TA.) شَاتَاةٌ: see its syn. شِتَآءٌ. مَشْتًى The place [in which one resides, stays, dwells, or abides, during the season] of the شِتَآء [or winter, &c.]; as also ↓ مَشْتَاةٌ: (K:) pl. مَشَاتٍ. (TA.) مُشْتٍ: see شَتْوِىٌّ, last sentence. — — It is said in a trad., as some relate it, وَالنَّاسُ مُرْمِلُونَ مُشْتُونَ, meaning The people being in a state of straitness, or dearth, and hunger, and paucity of milk: but IAth says that the reading commonly known is مُسْنِتُونَ. (TA.) مَشْتَاةٌ: see شِتَآءٌ, in two places: — — and مَشْتًى. شت شَتٌّ A species of tree, (As, IDrd, ISd, Msb,) of those that grow upon the mountains, (As,) or a certain plant, (S, K,) of sweet odour, (S, Msb, K,) but bitter to the taste, (S, Msb,) with which one tans, (S, K,) growing in the mountains of El-Ghowr (ADk, Msb) and Tihámeh and Nejd; (ADk;) a kind of tree like the dwarf-apple-tree, (AHn, Mgh,) in size, (AHn,) the leaves of which are like those of the خِلَاف [q. v.], (AHn, Mgh,) and are used for tanning therewith, (Mgh,) without thorns, and having a small rose-coloured [fruit of the kind called] بَرَمَة, in which are three or four black grains, resembling the شِينِيز [q. v.], which, when scattered, are eaten by the pigeons: n. un. with ة. (AHn:) the word occurs in a trad. as the name of a tan: Az says that it is a mistake for شَبّ, though he knew not whether the شَتّ were used for tanning, or not: (TA:) [Mtr, however, says that] شِبّ is a mistake in this case, for it is a species of زَاج, and is a dye, not a tan: (Mgh:) accord. to some, (TA,) the شَتّ is the wild nut (جَوْزُ البَرِّ). (K [in which this last is mentioned as a distinct signification] and TA.) [See also شَبٌّ.] — The honey-bee. (AA, K.) — A broken portion of the head of a mountain, remaining in a form like the [kind of acroterial ornament of a wall called] شُرْفَة: pl. شِتَاتٌ. (K.) — Also Many, or much, of anything. (TA.) شج 1 شَجَّهُ, aor. شَجُ3ُ and شَجِ3ِ, (S, Msb, K,) the former reg., (Msb,) [the latter irreg.,] inf. n. شَجٌّ, (S, Msb,) He broke it, [so as to cleave its skin or its flesh,] namely, another's head: (S, * K, TA:) or he clave his skin of the face or of the head; or he clave its skin, i. e. the skin of the face or of the head: (Msb:) originally he struck it, namely, the head, so as to wound it and cleave it [in the skin or flesh thereof]; and then used in relation to other members: (TA:) or شَجَّهُ فِى رَأْسِهِ and فِى وَجْهِهِ [he wounded him so as to cleave the skin or the flesh in his head and in his face]. (A.) Accord. to some, [contr. to the authority of the A,] it is from شَجَّتِ السَّفِينَةُ البَحْرَ [expl. below].

(Msb.) — — [Hence,] it is said in a prov., فُلَانٌ يَشُجُّ بِيَدٍ وَيَأْسُو بِأُخْرَى [Such a one breaks a head with one hand and cures with another]; meaning (assumed tropical:) such a one corrupts, or mars, one time, and rectifies, or repairs, another time. (TA.) And زَيْدٌ يَشُجُّ مَرَّةً وَيَأْسُو مَرَّةً (tropical:) Zeyd does, or says, wrong one time, and right one time. (A, TA.) — — And شَجَّتِ السَّفِينَةُ البَحْرَ (tropical:) The ship clave the sea: (S, A, L, Msb:) and [in like manner] شَجَّ البَحْرَ (tropical:) he clave the sea; (K, TA;) said of a swimmer. (TA.) And شَجَّ المَفَازَةَ (tropical:) He traversed the desert. (S, A, K.) And شَجَّ الأَرْضَ بِرَاحِلَتِهِ (assumed tropical:) He traversed the land, with his camel that he rode, at a vehement rate. (TA.) — — And شَجَّ الخَمْرَ بِالمَآءِ, شَجَّ الشَّرَابَ, (K, TA,) or aor. شَجُ3ُ and شَجِ3ِ, inf. n. شَجٌّ, [as above,] (TA,) (tropical:) He mixed the beverage, or the wine, (K, TA,) with water. (TA.) Hence, فَكَانَ يَشُجُّ عَلَىَّ مِسْكًا, occurring in a trad., means (tropical:) And it was as though it mixed with her odour of musk the breath of wind that reached my organ of smell. (TA.) 2 تَشْجِيجٌ [The breaking of another's head much, so as to cleave the skin or the flesh: or the breaking of heads so as to cleave the skin or the flesh. — — And hence, perhaps,] (assumed tropical:) The acting with penetrative energy, vigour, or effectiveness; syn. تَصْمِيمٌ. (O, K.) 3 بَيْنَهُمْ شِجَاجٌ (A, O, K) and ↓ تَشَاجٌّ (A, TA) Between them is a mutual breaking of heads. (A, O, K, TA. [In the CK, شَجَاجٌ is erroneously put for شِجَاجٌ.]) 6 تَشَاجَ3َ see what next precedes. شَجَّةٌ A single act of breaking of one's head [so as to cleave its skin or its flesh]. (TA.) — — And A wound by which the head is broken (S, * A, * L, Msb) so as to cleave its skin or its flesh: (L:) and [such] a wound in the face: (A, * Msb:) pl. شِجَاجٌ (S, A, L, Msb) and شَجَّاتٌ. (Msb.) What are termed شِجَاج are of ten different kinds, (A, L,) distinguished by the following epithets: [1] حَارِصَةٌ, which peels off the [external] skin, but does not bring blood: [2] دَامِيَةٌ, which brings blood: [3] بَاضِعَةٌ, [which cleaves the flesh slightly, and brings blood, but does not make it to flow: (but in art. دمغ, voce دَامِغَةٌ, q. v., what are here mentioned as the second and third are transposed:) 4, مُتَلَاحِمَةٌ,] which cleaves the flesh much: [5] سِمْحَاقٌ, which leaves between it and the bone only a thin skin: these are five شجاج for which there is no retaliation nor any determinate mulct, but respecting which a judge must give his sentence: [6] مُوضِحَةٌ, which reaches to the bone, and for which the mulct is five camels: [7] هَاشِمَةٌ, which breaks the bone, and for which the mulct is ten camels: [8] مُنَقِّلَةٌ, from which bone is removed, from one place to another, and for which the mulct is fifteen camels: [9] مَأْمُومَةٌ, also called آمَّةٌ, which leaves between it and the brain only a thin skin, and for which the mulct is one third of the whole price of blood: [10] دَامِغَةٌ, which reaches the brain, and for which the mulct is also one third of the whole price of blood. (L.) The شَجَّة of 'Abd-El-Hameed, [who was the goodliest man of his age,] the son of 'Abd-Allah the son of 'Omar the son of El-Khattáb, was the subject of a prov. on account of its beauty [and is said to have increased his goodliness]. (MF.) شَجَجٌ The mark, or scar, of a wound by which the forehead has been broken. (S, * A, K, * TA.) شَجَجَى The عَقْعَق [or magpie]; (K, TA; omitted in the CK;) [and] so ↓ شَجَوْجًى. (K and TA in art. شجو.) شَجِيجٌ and ↓ مَشْجُوجٌ A head broken [so that its skin or its flesh is cloven]: or a man having his head [so] broken: (S, TA:) pl. [of the former] شَجَّى: you say قَوْمٌ شَجَّى. (AZ, TA.) — — Each is also applied as an epithet to a wooden peg or stake [as meaning (assumed tropical:) Having its head broken, or mangled, by blows]: and so is ↓ مُشَجَّجٌ, but in an intensive sense. (S, L.) — — And both the first and ↓ last signify (tropical:) A wooden peg or stake; (A, TA;) each as an epithet in which the quality of a subst. predominates: because its head is separated, or uncompacted, in its component parts [or fibres by its being battered]. (TA.) One says, مَا بِالدَّارِ شَجِيجٌ and ↓ مُشَجَّجٌ (tropical:) There is not in the house [even] a wooden peg or stake. (A, TA.) شَجَوْجًى: see شَجَجَى. سَابِحٌ شَجَّاجٌ (tropical:) A swimmer that cleaves the water vehemently. (TA.) أَشَجُّ A man having a mark, or scar, of a wound by which his forehead has been broken. (S, A, K.) مُشَجَّجٌ: see شَجِيجٌ, in three places. مَشْجُوجٌ: see شَجِيجٌ. شجب 1 شَجِبَ, aor. شَجَبَ, (S, A, O, Msb, K,) inf. n. شَجَبٌ; (S, O, Msb, K;) and شَجَبَ, aor. شَجُبَ, (S, A, O, K,) inf. n. شُجُوبٌ; (S, O, K;) He perished: (S, A, O, Msb, K:) or, accord. to AO, he perished in relation to religion or the present worldly state: the former verb said by Ks to be the better: (TA:) or the former, (S,) or each, (O,) signifies he grieved, or mourned; or was sorrowful, sad, or unhappy. (S, O.) [See also شَجَبٌ, below.] — — And شَجَبَ, aor. شَجُبَ, inf. n. شَجْبٌ and شُجُوبٌ, It (a thing) went, went away, or passed away. (TA.) — — And شَجَبَ, aor. شَجُبَ, inf. n. شَجْبٌ, said of a raven (غُرَاب), It uttered the croak that is ominous of separation: (TA:) [or it croaked vehemently: or it (a raven of separation) bemoaned, by its croak, a misfortune: see شَاجِبٌ.] — — See also 6. — شَجَبَهُ, (S, K,) aor. شَجُبَ, inf. n. شَجْبٌ, (S,) He (God, S) destroyed him: (S, K:) one says مَا لَهُ شَجَبَهُ اللّٰهُ [What aileth him? May God destroy him!]: thus the verb is trans. as well as intrans. (S.) — — And He grieved him; or caused him to mourn or lament, or to be sorrowful, sad, or unhappy: (S, K, TA:) [and so, app., ↓ أَشْجَبَهُ; for] one says, أَشْجَبَهُ الأَمْرُ فَشَجِبَ لَهُ, inf. n. شَجَبٌ, i.e. حَزِنَ, [which seems to mean The affair grieved him and he grieved at it,] and [in like manner] أَشْجَبَكَ الأَمْرُ فَشَجِبْتَ. (TA,) — — And He cast, or shot, at him, namely, a gazelle, (O, K, TA,) with a spear, (O,) or with an arrow, or some other thing, (TA,) and severed one of his legs, so that he could not move from his place. (O, K, TA.) — — Also He drew, or pulled, him, or it. (O, K.) One says of a horseman, and of a horse, يَشْجُبُهُ and شَجَبَ اللِّجَامَ, He pulled the bit and bridle, and he pulls it. (O.) And إِنَّكَ لَتَشْجُبُنِى عَنْ حَاجَتِى Verily thou drawest me from the thing that I want. (As O.) — — And He occupied him, or busied him, or occupied him so as to divert his attention [from a thing]. (ISk, S, O, K.) — — And شَجَبَهُ بِشِجَابٍ He stopped it with a stopper; syn. سَدَّهُ بِسِدَادٍ. (S, O, TA.) 4 أَشْجَبَ see the preceding paragraph. 5 تشجّب i. q. تَحَزَّنَ [app. as meaning He expressed pain, grief, or sorrow, or he lamented, or moaned]. (O, K.) 6 تشاجب It (an affair, Nh, Msb, TA) became confused: (Nh, Msb, K, TA:) and (Msb, K, TA) it (a thing, IDrd, TA) became intermixed, or intermingled, one part of it entering into, or within, another; (IDrd, Msb, K, TA;) as also شجب [app. ↓ شَجَبَ], inf. n. شجب [app. شَجْبٌ]. (IDrd, TA.) شَجْبٌ Want, or a want, syn. حَاجَةٌ: and anxiety: (A, O, K:) pl. شُجُوبٌ. (TA.) — Also, as an epithet, applied to a skin for water or milk, as though a contraction of شَجِبٌ meaning " perishing," Old, and worn out; (O, TA; *) as also ↓ شَاجِبٌ: (O:) or the latter, so applied, signifies dry. (TA.) — — And [as a subst., or an epithet in which the quality of a subst. is predominant,] A skin for water or milk of which half is cut off and the lower part made into a bucket: (O, K:) pl. شُجُبٌ. (TA.) And A dry skin for water or milk into which pebbles are put and then shaken for the purpose of frightening camels. (L, K. *) Az says, on the authority of an Arab of the desert, that it signifies An old, worn-out, skin for water or milk, of which, sometimes, the mouth is cut off, and fresh ripe dates are put in it. (TA.) Suh says, in the R, that A water-skin was thus called [app. meaning absolutely]. (MF, TA.) And it is said in a trad. that a man of the Ansár used to cool water for the Prophet فى اشجابة [app. a mistranscription for فِى أَشْجَابِهِ, meaning in his water-skins, or worn-out water-skins; and cited to show that أَشْجَابٌ is a pl. of شَجْبٌ, like as أَنْهَارٌ is pl. of نَهْرٌ]. (TA.) — Also One of the poles of a tent: (A, K:) pl. شُجُوبٌ [agreeably with an explanation in the S]. (TA.) — And [as an epithet,] Long, or tall. (K.) شَجَبٌ Grief, or sorrow;

and anxiety: (K, TA:) but the word more commonly known is with ن [i.e. شَجَنٌ]. (TA.) [The pl. is أَشْجَابٌ (like أَشْجَانٌ) occurring in the O, See also شَجِبَ, of which it is the inf. n.: and see شَجْبٌ, first sentence.] — — And Distress that befalls a man by reason of disease or of fight. (K, * TA.) شَجِبٌ and ↓ شَاجِبٌ Perishing: (S, O, K:) [accord. to an explanation of their verbs by AO, in relation to religion or to the present worldly state:] or the former, (S,) or each, (O,) signifies, grieving, or mourning; or sorrowful, sad, or unhappy. (S, O.) شُجُبٌ Three pieces of wood [set up as a tripod] upon which the pastor hangs his bucket (K, TA) and his skin for water or milk. (TA.) [See also شِجَابٌ (voce مِشْجَبٌ), of which it is said in the TA to be pl.] شِجَابٌ: see مِشْجَبٌ. — — Also A stopper; syn. سِدَادٌ. (S, O, TA.) شَجُوبٌ A woman affected with anxiety, whose heart is given up thereto. (O, K.) شَاجِبٌ: see شَجْبٌ: — — and شَجِبٌ. — — Also A raven (غُرَابٌ) croaking vehemently, or that croaks vehemently: (S, O, K:) a raven uttering the croak that is ominous of separation: a raven of separation that bemoans, by its croak, a misfortune. (TA.) — — Also Irrational in talk, and loquacious. (K.) It is said in a trad., النَّاسُ ثَلَاثَةٌ شَاجِبٌ وَغَانِمٌ وَسَالِمٌ, i. e. Men are [of] three [sorts;] a speaker of what is bad, or an utterer of foul, or obscene, language, aiding in wrongdoing; and a speaker of what is good, and an enjoiner thereof, and a forbidder of what is disapproved, so that he obtains good fortune; and one who is silent: or, accord. to A'Obeyd, شَاجِبٌ signifies perishing, or in a state of perdition, and sinning. (TA.) [Or] the Prophet said, المَجَالِسُ ثَلَاثَةٌ فَسَالِمٌ وَغَانِمٌ وَشَاجِبٌ, meaning [Assemblies are of three sorts;] secure from sin; and acquiring recompense; and perishing, or in a state of perdition, and sinning. (O.) مِشْجَبٌ Pieces of wood, (T, Msb, K,) bound together [at the top], upon which clothes are spread, (T, Msb,) or upon which clothes are put; as also ↓ شِجَابٌ; (K;) of which latter the pl. is شُجُبٌ: (TA: [see this last word above:]) pieces of wood, or sticks, of which the heads are joined together, and the feet parted asunder, upon which clothes are put, and sometimes the water-skins are hung thereon for the purpose of cooling the water: (Nh, TA:) or a piece of wood upon which clothes are put: (S:) Suh says, in the R, that they used to call the water-skin شَجْبٌ, and they used not to hold it otherwise than suspended, so that مِشْجَبٌ properly signifies the piece of wood, or stick, to which the water-skin is suspended: then they amplified the application of this word so as to call thereby the thing upon which clothes are suspended: (MF, TA:) the pl. is مَشَاجِبُ. (A.) شجر 1 شَجْرٌ is an inf. n. of شَجَرَ, and signifies The being, or becoming, intricate, complicated, perplexed, confused, or intricately intermixed; as also ↓ اِشْتِجَارٌ. (TA.) You say, شَجَرَ الأَمْرُ بَيْنَهُمْ, (Msb, K,) aor. شَجُرَ, inf. n. شَجْرٌ (Msb, TA) and شُجُورٌ, (K, TA,) The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them; syn. اِضْطَرَبَ; (Msb;) and so شَجَرَ بَيْنَهُمْ [in which الأَمْرُ is understood]; syn. اِخْتَلَفَ: (S:) it was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them. (K, TA.) فِيمَا شَجَرَ بَيْنَهُمْ, in the Kur iv. 68, means Respecting that which hath become complicated, or intricate, or confused, [so as to be a subject of disagreement, or difference,] between them: and hence the word شَجَرٌ, [" trees," and " shrubs,"] because of the intermixing, or confusion, of the branches: (Bd:) or respecting the disagreement, or difference, that has happened between them. (Zj, Mgh.) And it is said in a trad., إِيَّاكُمْ وَمَا شَجَرَ بَيْنَ أَصْحَابِى Avoid ye the disagreement, or difference, that hath occurred among my companions. (TA.) — شَجَرَهُ, (K,) aor. شَجُرَ, (TA,) inf. n. شَجْرٌ, He tied it; namely, a thing. (K.) — — شَجَرَهُ بِالرُّمْحِ He thrust, or pierced, him with the spear, (S, A, K, TA,) so that it stuck fast in him. (TA.) — — شَجَرَهُ عَنْهُ, (S, A, K,) aor. شَجُرَ, (TA,) inf. n. شَجْرٌ, (S,) He, or it, averted, or diverted, him, from it; (S, A, K;) namely, an affair: (K:) he removed, or put away, (TS, K,) him, (K,) or it, (TS,) from it: (TS, K:) he withheld, or debarred, and repelled, him from it. (K.) You say, مَا شَجَرَكَ عَنْهُ What has averted thee, or diverted thee, from it? (S, A.) — — شَجَرَ البَيْتَ, (S, K,) aor. and inf. n. as above, (TA,) He propped up the بيت [or tent] with a pole. (S, K, TA. [In some copies of the K, بِعُودٍ is erroneously put for بِعَمُودٍ.]) In like manner شَجَرْتُهُ is said of anything as meaning I propped it up with a pole or the like. (TA.) And شَجَرَ الشَّجَرَةَ, (T, K, TA,) and النَّبَاتَ, (T, TA,) inf. n. as above, (TA,) He raised the hanging branches of the tree, or shrub, (T, K, TA,) and of the plant. (T, TA.) And شَجَرَ الثَّوْبَ He raised the garment, it having gone down. (T, TA.) And شُجِرَ, inf. n. as above, is said of anything as meaning It was raised, upraised, uplifted, or elevated. (TA.) — — شَجَرَ فَاهُ He opened his mouth (A, K, * TA) with a stick, or a piece of wood, (A, TA,) by inserting this into the part of the mouth called its شَجْر, (TA,) فَأَوْجَرَهُ [and then put, or poured, medicine, or water, &c., into his mouth]. (A, TA.) And شَجَرَ الدَّابَّةَ, (TS, K, TA,) aor. and inf. n. as above; or, accord. to one relation of a trad. in which it occurs, ↓ اِشْتَجَرَهَا بِلِجَامِهَا; (TA;) He made the beast to open its mouth by jerking its bridle to curb it. (TS, K, TA.) — — And شَجَرَ الشَّىْءَ He threw the thing upon the مِشْجَر [q. v.], (S, K,) i. e. the مِشْجَب. (S.) — شَجِرَ, aor. شَجَرَ, i. q. كَثُرَ جَمْعُهُ [app. meaning Its aggregate became large in quantity; or it became much in the aggregate]: (TS, K, TA:) but accord. to As, [it seems to signify it became collected together, and then scattered, or dispersed, by something: for he says that] ↓ شَجِرٌ [its reg. part. n.] is applied to anything collected together, and then scattered, or dispersed, by something (TA.) 2 تَشْجِيرُ النَّخْلِ i. q. تَشْخِيرُهُ, (K,) The laying of the racemes of the palm-trees upon the branches, lest they should break: (K in art. شخر:) this is done when the fruit is much in quantity, and the racemes are large, and one fears for the heart of the tree, and for the base, or lower part, of the raceme. (TA in the present art.) 3 شاجر المَالُ The cattle pastured upon شَجَر [i. e. trees, or shrubs], (ISk, S, A, K,) having consumed the herbs and leguminous plants. (ISk, S, A. *) — — شاجر فُلَانٌ فُلَانًا, (K,) inf. n. مُشَاجَرَةٌ (S,) Such a one contended, disputed, or litigated, with such a one. (S, * K, TA.) 4 اشجرت الأَرْضُ The land produced شَجَر [i. e. trees, or shrubs]. (K.) 6 تَشَاجَرَ see 8, in three places. 7 إِنْشَجَرَ see 8, in two places, and see 7 in art. سجر. 8 اشتجر It was, or became, knit, or connected, together, one part with another; as also اِشْتَبَكَ: it was, or became, commingled, one part amid, or within, another; (TA;) and so ↓ تشاجر: (Ham p. 161:) it was, or became, intricate, complicated, perplexed, confused, or intricately intermixed. (TA: see 1, first sentence.) It is said in a trad., relating to conflict and faction (فِتْنَة), يَشْتَجِرُونَ فِيهَا اشْتِجَارَ أَطْبَاقِ الرَّأْسِ They become knit together therein, like the knitting together of the bones of the head that interjoin, one with another, one entering into another: or the meaning is, they disagree, or differ, one with another. (TA.) You say, اشتجروا بِرِمَاحِهِمْ (TA) and ↓ تشاجروا بِهَا (S, A, Msb, TA) They became knit together, or commingled, one with another, [in conflict,] with their spears: (TA:) or they thrust, or pierced, one another with their spears. (S, A, Mgh, Msb, TA.) And اشتجروا (Zj, S, A, Msb, K) and ↓ تشاجروا (Zj, S, A, Mgh, K) They became commingled, or confused, or embroiled, disagreeing, or differing: (Zj, TA:) they contended, or disputed, together; (S, A, Mgh, Msb;) or disagreed, or differed. (S, * A, * Mgh, Msb, * K.) — — Also He preceded, outwent, or outstripped; (K, * TA;) and so ↓ انشجر. (K.) — — And, said of sleep, It withdrew,

or kept aloof, from one; (K, * TA;) as also ↓ انشجر. (K.) — Also (S, K) said of a man, (S,) He put his hand beneath his شَجْر, against the part beneath his chin: (S:) or he put his hand beneath his chin and leaned upon his elbow, (K, TA,) not laying his side upon the bed. (TA.) — — [And, said of a horse, He was bridled, reined, or curbed: (Freytag, from the Deewán of the Hudhalees:) or perhaps the verb in this sense is in the passive form:] — see 1, last sentence but two. شَجْرٌ A discordant, or complicated, or confused, affair, or case. (O, K.) — Also The part, of a رَحْل [or camel's saddle], that is between the كَرَّانِ, (K, TA, [this word erroneously written in the CK with ز,]) which are the قَادِمَة and the آخِرَة, (TA in art. شخر,) [i. e. the شَرْخَانِ,] the كَرّ being what conjoins the ظَلِفَتَانِ [in the fore part of the saddle and in like manner in the hinder part]: the part between the كَرَّانِ is also called the شَخْر. (TA in the present art. [It is there said that this part is also called the شَرْخ as well as the شَخْر: but this is a mistake.]) — — And The chin: (As, O, K:) or (TA, in the K " and,") the place of opening (مَفْرَج, [as in the K voce شِينٌ,] in the K here erroneously written مَخْرَج, the meaning being مَفْتَح,) of the mouth: (K, * TA:) or the part between the two lower jaws: (AA, S, K:) or the hinder part of the mouth: or the side of the mouth, where the upper and lower lips unite: or what has opened of the part where the mouth closes [when medicine or the like is put into it]; expl. by مَا انْفَتَحَ مِنْ مُنْطَبَقِ الفَمِ: or the place of meeting of the لِهْزِمَتَانِ [q. v., a word variously explained]: (K:) or the part where the two sides of the lower jaw unite, beneath the hair that grows between the lower lip and the chin: and, in a horse, the part between the upper, main, portions of the two sides of the lower jaw: (TA:) pl. [of pauc.] أَشْجَارٌ and [of mult.] شُجُورٌ and شِجَارٌ. (K.) شَجَرٌ (S, A, Mgh, Msb, K, &c.) and ↓ شِجَرٌ and شِيَرٌ, (K,) in which last the ج is changed into ى, like as the ى is changed into ج, as in غَنِجٌّ, originally غَنِىٌّ, or, accord. to IJ, the ى in شِيَرٌ is not changed from ج because it remains ى in the dim., in which, where it so changed, it should be changed back into ج, whereas the dim. of شِيَرَةٌ is said to be شُيَيْرَةٌ and شِيَيْرَةٌ, and because it has kesr instead of fet-h to the ش, [whence it appears that IJ knew not شِجَرٌ,] (TA,) [as coll. gen. ns., Trees; and shrubs, or bushes; which latter are also called, for distinction, دِقُّ الشَّجَرِ; and sometimes applied to plants in general; and, as a gen. n., sometimes meaning the tree, &c.;] the kind of plant that has a trunk, or stem: (S, A, K:) or the kind that has a hard trunk, or stem, (Mgh, Msb,) like the نَخْل &c.: (Msb:) or such as produces seed, and does not come to an end in its year: (Mgh:) or such as rises, or rises high, of itself, whether slender or large, and whether it withstand the winter or lack strength to do so: (K:) called شَجَرٌ from شَجَرَ, because of the intermixing, or confusion, of the branches: (Bd in iv. 68, and TA: *) n. un. with ة, (Msb, K,) i. e. شَجَرَةٌ (S, Mgh, Msb, TA) and ↓ شِجَرَةٌ and شِيَرَةٌ: (TA:) the pl. [of شَجَرٌ] is أَشْجَارٌ (S, Msb) and [of شَجَرَةٌ] شَجَرَاتٌ (Msb, TA) and [of شِيَرَةٌ] شِيَرَاتٌ: (TA:) ↓ شَجْرَآءُ also signifies the same as شَجَرٌ: (K:) or it is a pl. [or rather a quasi-pl. n.] of شَجَرَةٌ; a pl. [or quasi-pl. n.] of which there are few other instances; قَصْبَآءُ of قَصَبَةٌ, and طَرْفَآءُ of طَرَفَةٌ, and حَلْفَآءُ of حَلَفَةٌ; or, accord. to As, the sing. [or n. un.] of حلفآء is حَلِفَةٌ: and accord. to Sb, شَجْرَآءُ is sing. and pl., and so are قَصْبَآءُ and طَرْفَآءُ and حَلْفَآءُ: (S:) or شَجْرَآءُ signifies tangled, or luxuriant, or abundant and dense, شَجَر: (A:) or a collection of شَجَر. (TA.) — — شَجَرَةُ البَقّ &c.: see in arts. بق &c. — — In the saying in a trad., that the شَجَرَة and the صَخْرَة are of, or from, Paradise, by the former is said to be meant The grape-vine: or the tree beneath which allegiance was sworn to the Prophet; and which, it is said, was a سَمُرَة [or gum-acacia-tree]: (TA:) and by the latter, the صخرة [or rock] of Jerusalem. (TA in art. صخر, q. v.) — — By الشَّجَرَةُ الطَّيِّبَةُ, mentioned in the Kur in xiv. 29, is said to be meant The palm-tree: or a certain tree in Paradise: and by الشَّجَرَةُ الخَبِيثَةُ, in the next verse but one, the colocynth, and the كَشُوث: [see art. خبث:] or each may have a more general application. (Bd in xiv. 31.) And الشَّجَرَةُ المَلْعُونَةُ, mentioned in the Kur xvii. 62, means The tree called الزَّقُّوم: and some explain it as meaning the Devil: and Aboo-Jahl: and El-Hakam Ibn-Abi-l-'As. (Bd.) — — شَجَرَةٌ also signifies (tropical:) The stock, or origin, of a man: (O, TA:) [hence,] one says, هُوَ مِنْ شَجَرَةٍ طَيِّبَةٍ (tropical:) [He is of a good stock or origin]; and مِنْ شَجَرَةِ النُّبُوَّةِ (tropical:) [of the prophetic stock, meaning of the stock of the Prophet]. (A.) [And (assumed tropical:) A genealogical tree; a pedigree.] — — Also, (CK,) or ↓ شَجْرَةٌ, (O, and K accord. to the TA, [but probably thus in the TA only because found to be so in the O,]) (assumed tropical:) A small speck, or speckle, on the chin of a boy: (O, K:) on the authority of IAar. (TA.) — — And one says, مَا أَحْسَنَ شَجَرَةَ ضَرْعِهَا, (so in my copy of the A, and accord. to the CK,) or ضرعها ↓ شَجْرَةَ, (O, and so accord. to the text of the K as given in the TA, [but Z has, in the A, distinguished the phrase as tropical, and hence it seems that he held the former reading to be the right,]) (tropical:) How goodly are the shape, (A,) or the size, (O, K,) and the appearance, of her udder! (A, O, K:) or the veins and skin and flesh thereof! referring to a she-camel. (O, K.) شَجِرٌ: see 1, last sentence: — and its fem., with ة, see voce شَجِيرٌ. شِجَرٌ; and its n. un., with ة: see شَجَرٌ. شَجْرَةٌ: see شَجَرٌ, last two sentences. شَجْرَآءُ, as a quasi-pl. n.: see شَجَرٌ. — Also fem. of أَشْجَرُ as syn. with شَجِيرٌ. الحُرُوفُ الشَّجْرِيَّةُ [The letters of which the شَجْر is the place of utterance; (in the CK, الشَّجَرِيَّةُ;)] the letters ج and ش and ض. (K.) شَجَارٌ: see مِشْجَرٌ, in two places. شِجَارٌ: see مِشْجَرٌ, in four places. — — Also The wood of a well, (S, K, KL,) by means of which the bucket is drawn out therefrom: (KL:) pl. شُجُرٌ: (S:) this pl. occurs in a verse, accord. to J; but the right reading in that instance is سُجُل, as is shown by the rhyme of the poem. (Sgh, TA.) — — Also [A wooden bar of a door;] a piece of wood which is put behind a door; called in Pers. مَتَرْس, (S, K, TA,) written by Az مَتَّرْس. (TA.) — — And A piece of wood with which a couch-frame (سَرِير) is repaired, by its being affixed as a ضَبَّة [q. v.], (S, K,) beneath it. (S.) — — And A piece of wood which is put in the mouth of a kid, to prevent its sucking. (TS, K.) — — And A certain brand, or mark made with a hot iron, upon camels. (S, K.) وَادٍ شَجِيرٌ, and ↓ أَشْجَرُ, (K,) or the former, (S, A,) but not the latter, (S,) and ↓ مُشْجِرٌ; (K;) and أَرْضٌ شَجِيرَةٌ, (S, TA,) and ↓ شَجِرَةٌ, (A, K,) and ↓ شَجْرَآءُ, (S, Msb, K,) and ↓ مَشْجَرَةٌ; (AHn, S, * K;) A valley, and a land, abounding with شَجَر or أَشْجَار [i. e. trees, or shrubs]. (S, A, Msb, K.) — — شَجِيرٌ also signifies Strange, or a stranger; applied to a man, (S, A, K,) and to a camel. (S, K.) — — And An arrow that is used in the game called المَيْسِر, thrown among arrows not from its kind of tree: (S, K:) or one that is borrowed, and from the winning of which [on former occasions] one augurs good. (TA.) — — Also Bad, corrupt, or disapproved. (Kr, K.) — — And A companion: (M, K:) or a friend: (A:) pl. شُجَرَآءُ. (M, TA.) — — And A sword. (K.) شَجَارَةٌ: see مِشْجَرٌ. شَوَاجِرُ [pl. of شَاجِرَةٌ fem. of شَاجِرٌ]: see مُشْتَجِرٌ. — — Also Withholding, or debarring, and diverting, things. (TA.) You say, شَجَرَتْنِى عَنْهُ شَوَاجِرُ [Withholding, or debarring, or diverting, things withheld, or debarred, or diverted, me from it]. (S.) أَشْجَرُ; and its fem., شَجْرَآءُ: see شَجِيرٌ. — — Also (K) Containing more شَجَر [i. e. trees, or shrubs]: (S, K:) so in the saying, هٰذِهِ الأَرْضُ أَشْجَرُ مِنْ هٰذِهِ [This land is one containing more trees than this]. (S, K. *) It has no known verb. (TA.) مَشْجَرٌ (S, K, TA) [and] ↓ مَشْجَرَةٌ (Mgh, Msb) A place (S, Mgh, Msb, K) of growth (Mgh, K) of شَجَر or أَشْجَار [i. e. trees, or shrubs]: (S, Mgh, Msb, K:) or, as some say, the former signifies many شَجَر. (TA.) —

— The former also signifies A place of مُشَاجَرَة [i. e. contending, disputing, or litigating]: pl. مَشَاجِرُ: and, some say, it is an inf. n. (Har p. 473.) — — See also مِشْجَرٌ, in two places. مُشْجِرٌ: see شَجِيرٌ. — — You say also أَرْضٌ مُشْجِرَةٌ meaning A land giving growth to شَجَر [i. e. trees, or shrubs]. (TA. [See also مَشْجَرٌ.]) مِشْجَرٌ i. q. مِشْجَبٌ [i. e. A thing composed of pieces of wood, or sticks, the heads of which are bound together, and the feet parted asunder, upon which clothes &c. are put]: (S:) or pieces of wood, or sticks, tied together, like the مِشْجَب, upon which articles of furniture, or utensils, are put: (M, Msb:) pl. مَشَاجِرُ. (M, TA.) — — And hence, (M,) The wood, (K,) or pieces of wood, (M,) of the [kind of camel-vehicle for women called] هَوْدَج; (M, K;) as also ↓ مَشْجَرٌ and ↓ شِجَارٌ and ↓ شَجَارٌ: (L, K:) n. un. مَشْجَرَةٌ and ↓ شَجَارَةٌ: (TA:) or a vehicle used by women, smaller than the هَوْدَج, having the head uncovered; (AA, K, * TA;) as also ↓ مَشْجَرٌ and ↓ شِجَارٌ and ↓ شَجَارٌ: (K:) accord. to Lth, ↓ شِجَارٌ signifies the wood [or frame-work] of the هودج, which when covered becomes a هودج: (TA:) As says that مَشَاجِرُ signifies the pieces of wood of a هودج: AA, that it signifies vehicles smaller than هَوَادِج, having the heads uncovered; also called شُجُرٌ, of which the sing. is ↓ شِجَارٌ. (S.) مَشْجَرَةٌ: see شَجِيرٌ: — — and see also مَشْجَرٌ. مُشَجَّرٌ Figured work (TA) having the form of شَجَر [i. e. trees, or shrubs]: (K, * TA:) and silk brocade (دِيبَاج) figured with the forms of شَجَر. (S, K.) مُشْتَجَرُ الرِّمَاحِ [The place of the commingling of spears; or of the thrusting, or piercing, therewith]. (Ham p. 161.) مُشْتَجِرٌ and ↓ مُتَشَاجِرٌ Commingled [and confused]: you say رِمَاحٌ مُشْتَجِرَةٌ and ↓ مُتَشَاجِرَةٌ and ↓ شَوَاجِرُ Spears commingled and confused. (TA.) مُتَشَاجِرٌ: see what next precedes, in two places. شجع 1 شَجُعَ, aor. شَجُعَ, (S, Msb, K,) inf. n. شَجَاعَةٌ, (S, Msb,) He (a man, S) was, or became, courageous, brave, valiant, bold, daring, or stronghearted (S, Msb, K) on the occasion of war, or fight, (S, K,) making light of wars, by reason of his boldness. (Msb.) AZ says that سَجَاعَةٌ sometimes denotes a comparative quality in relation to him who is weaker than the person to whom it is ascribed. (Msb.) — شَجَعَهُ, aor. شَجَعَ, [which in this case is contr. to the general rule, notwithstanding the guttural letter, for by rule it should be شَجُعَ,] He overcame him, or surpassed him, in شَجَاعَة [or courage, &c.]. (K.) [See 3.] — شَجِعَ, aor. شَجَعَ, (Msb,) inf. n. شَجَعٌ, (IDrd, Msb, K,) He was, or became, tall. (IDrd, Msb, K.) 2 شجّعهُ, (S, K,) inf. n. تَشْجِيعٌ, (K,) He encouraged him; or strengthened his heart; (S, K;) and emboldened him: (K:) or he said to him, Thou art شُجَاع [or courageous, &c.]. (Sb, S, K.) 3 شَاجَعْتُهُ فَشَجَعْتُهُ [I strove to overcome or surpass him, or contended with him for superiority, in شَجَاعَة (or courage, &c.), and] I overcame him, or surpassed him, therein. (TA.) 4 مَا أَشْجَعَهُ [How courageous, brave, valiant, bold, daring, or strong-hearted, is he, on the occasion of war, or fight!]. (TA in art بسل.) 5 تشجّع He affected (تَكَلَّفَ) courage, bravery, valour, boldness, daringness, or strength of heart on the occasion of war, or fight; (S, K;) [he encouraged himself; made himself, or constrained himself to be, courageous:] and he feigned, or pretended to have, courage, &c., on the occasion of war, or fight, not having it in him. (TA.) شَجْعٌ Penetrating energy; boldness. (As.) — — Quickness of the shifting of the legs, in camels, (S, K,) or, accord. to IB, in horses. (TA.) شَجِعٌ; fem. with ة: see شُجَاعٌ, in three places. — — شَجِعُ القَوَائِمِ Quick in the shifting of the legs, applied to a he-camel; and so شَجِعَةٌ and ↓ شَجْعَآءُ, applied to a she-camel. (S, K.) And قَوَائِمُ شَجِعَاتٌ Quick, and light, active, or nimble, legs. (TA.) — — Mad, applied to a camel. (Ibn-'Abbád, K.) شِجَعٌ: see شُجَاعٌ. شَجْعَةٌ: see شُجَاعٌ: — see also شُجْعَةٌ: — — also Tall, and uncompact in frame: — — and crippled by disease; or having a protracted disease: [whence] it is said in a prov., أَعْمَى يَقُودُ شَجْعَةً [A blind man leading one crippled by disease, or having a protracted disease: but in Freytag's Arab. Prov. ii. 119, the last word is written شَجَعَة, and said to be pl. of ↓ شَاجِعٌ, and to signify, app., suffering paralysis]. (TA.) شُجَعَةٌ: see شُجَاعٌ. — Also Cowardly, weak, (Ibn-'Abbád,) lacking strength or power or ability, lean, or emaciated, and small in body, having no heart; (Ibn-'Abbád, K;) as also ↓ شَجْعَةٌ: (Lh, K:) the former seems to have the meaning of a pass. part. n., [i. e. of مَشْجُوعٌ, q. v.,] like سُخْرَةٌ and other words. (Ibn-'Abbád.) شِجَعَةٌ: see شُجَاعٌ. شَجَعَآءُ [or شِجَعَآءُ or شَجْعَآءُ]: see شُجَاعٌ. شَجْعَمٌ A bulky serpent: or a malignant and audacious serpent: regarded by Sb as a quadriliteral-radical word. (TA.) [See also شُجَاعٌ.] شَجَاعٌ: see what next follows. شُجَاعٌ and ↓ شِجَاعٌ (Lh, ISk, S, Msb, K) and ↓ شَجَاعٌ, (Msb, K,) which is of the dial, of Benoo-'Okeyl, being made by them to accord with its contr., which is جَبَانٌ, (Msb,) and ↓ شَجِيعٌ (Lh, S, Msb, K) and ↓ أَشْجَعُ (S, K) and ↓ شَجِعٌ (K) and ↓ شِجِعٌ, (as in some copies of the K,) or ↓ شِجِعَةٌ, (as in other copies of the K and in the TA,) [of all which forms the first is the most common,] Courageous, brave, valiant, bold, daring, or strong-hearted (S, Msb, K) on the occasion of war, or fight, (S, K,) making light of wars, by reason of boldness: (Msb:) fem. [of the 1st and 2nd and 3rd respectively] شُجَاعَةٌ and شِجَاعَةٌ (S, * Msb, * K) and شَجَاعَةٌ (Msb, * K) and شجاع also [without ة] (Msb) and [of the 4th] ↓ شَجِيعَةٌ (Msb, K) and [of the 5th] ↓ شَجْعَآءُ and [of the 6th] ↓ شَجِعَةٌ: (K:) pl. masc. (of the 1st, S, Msb) شِجْعَةٌ [a pl. of pauc.] (AO, S, Msb, K) and [of the first three, and perhaps of the 4th also,] شَجَعَةٌ (S, K) and (of the 1st, S) شِجْعَانٌ (Lh, S, K) and (of the 4th, S) شُجْعَانٌ (Lh, ISk, S, K) [or, accord. to IDrd, شجعان is a mistake, as is said in the TA, but the word is there written without any syll. signs,] and (of the 4th, S, Msb) ↓ شُجَعَآءُ (S, Msb, K) and [of the 4th, and perhaps of others also,] شِجَاعٌ, (K,) and also, (but these are quasi-pl. ns., TA,) ↓ شَجْعَةٌ (AO, S, K) and ↓ شُجْعَةٌ (K) and ↓ شَجَعَآءُ [app. a mistake for شِجَعَآءُ or شَجْعَآءُ]: (TA:) pl. fem. [all of شَجِيعَةٌ, or the last of شَجْعَآءَ or of شَجَائِعُ [شَجِعَةٌ and شِجَاعٌ and شُجُعٌ: (Lh, K:) or شُجَاعٌ is [an epithet] peculiar to men: (K, * TA:) AZ says, " I have heard the Kilábees say, رَجُلٌ شُجَاعٌ, but they do not apply this epithet to a woman: " (S:) ↓ شَجِعَةٌ and ↓ شَجِيعَةٌ, however, are applied to a woman, and signify bold, (Ibn-'Abbád, K,) longtongued, and vehemently clamorous, towards men; (Ibn-'Abbád, TA;) audacious in her speech, (Ibn-'Abbád, K, [but these two epithets as applied to a woman and signifying " bold " &c. are omitted in the CK,]) and in her length of tongue, and vehement clamorousness. (Ibn-'Abbád, TA.) — — شُجَاعٌ (S, Msb, K) and ↓ شِجَاعٌ (K) also signify (assumed tropical:) The serpent; (K;) and so does ↓ أَشْجَعُ: (TA:) or (tropical:) the male serpent: (Mgh, K:) or a certain species of serpent, (Sh, S, Msb, K,) as also ↓ أَشْجَعُ, (S,) small, (K,) or slender, and asserted to be the boldest of the serpent-kind: (Sh:) pl. شِجْعَانٌ (Lh, IDrd, K) and شُجْعَانٌ, (IDrd, K,) the former of which is the more common: (IDrd:) the pl. of أَشْجَعُ is أَشَاجِعُ; or, as some say, this is pl. of أَشْجِعَةٌ, which is pl. [of pauc.] of شجاع, signifying the serpent. (TA.) [See also شَجْعَمٌ, above.] — — Also (tropical:) The serpent called صَفَرٌ, that presents itself in the belly (S, K, * TA) of a man, as the Arabs assert, when he has been long hungry: (S, TA:) but As says that شُجَاعُ البَطْنِ signifies (assumed tropical:) vehemence of hunger. (Az, TA.) شِجَاعٌ: see شُجَاعٌ, in two places. شَجِيعٌ; fem. with ة: see شُجَاعٌ, in three places. شَاجِعٌ: see شَجْعَةٌ. أَشْجَعُ; fem. شَجْعَآءُ: see شُجَاعٌ, in four places. You say also, لَبُوَةٌ شَجْعَآءُ A bold lioness. (TA.) — — Applied to a man, accord. to some, it signifies, (S,) or it signifies also, (K,) In whom is lightness, or unsteadiness, like what is termed هَوَجٌ, (S, K,) by reason of his strength. (S.) See also شَجِعٌ. — — Mad; or possessed by a devil:

(TA:) Lth says that, applied to a man, it signifies one who is as though there were in him madness, or diabolical possession; but Az says that this is a mistake; for, were this its meaning, the poets would not have used it in praise. (TA, in another part of the art.) — — Tall: (IDrd, Msb, K:) and so the fem. applied to a woman. (IDrd, Msb.) — — Bulky; big-bodied; or stout: or, as some say, youthful; or in a state of youthful vigour. (TA.) — — The lion. (Lth, S, K.) — — It is said in the K that الأَشْجَعُ also signifies الدَّهْرُ [i. e. Time; or fortune; &c.]; and J says that this is what the poet means by the expression, أَشْجَعُ أَخَّاذٌ: but this cannot be the correct meaning, for the poet, namely El-Aashà, says, بِأَشْجَعَ أَخَّاذٍ عَلَى الدَّهْرِ حُكْمُهُ by الاشجع meaning himself, or some other thing. (TA.) — Also, (S, K,) and إِشْجَعٌ, (K,) or the latter accord. to some, but this was not known to Abu-l-Ghowth, (S,) sing. of أَشَاجِعُ, [in some copies of the S written أَشَاجِيعُ, but the former, which, as is mentioned in the TA, is found in the handwriting of J, is that which is commonly known,] which signifies [The knuckles nearest to the wrist; this being what is meant by] the bases (أُصُول) of the fingers, which are connected with the tendons of the outer side of the hand: (S, K:) in the T, we find the heads (رُؤُوس) of the fingers, instead of اصول: (TA:) or اشجع in the hand and foot [but see what follows] signifies the tendons extended above the سُلَامَى [here meaning the metacarpal and metatarsal bones] from the wrist to the bases (أُصُول) of the fingers or toes, which are called أَطْنَابُ الأَصَابِعِ, above the outer side of the hand: or the bone which connects the finger with the wrist; [i. e. the metacarpal bone;] every finger having to it a bone thus called: he who says that the أَشَاجِع [so here instead of اشجع as above] are the tendons calls those bones the أُسْنَاع. (TA.) Aboo-Bekr is described as عَارِى الأَشَاجِعِ عَنْ مَفَاصِلِ الأَصَابِعِ, meaning Having little flesh upon what are thus termed: or having their tendons apparent. (TA.) [See also رَاجِبَةٌ and بُرْجُمَةٌ.] — أَشْجَعُ مِنْ دِيكٍ [More courageous than a cock] is one of the proverbs of the Arabs. (Mgh.) مُشْجَعٌ, like مُجْمَلٌ, (K, TA,) i. e. having the form of a pass. part. n., (TA,) [in the CK مَشْجَع, like مَحْمَل,] In the utmost state of madness, or diabolical possession: (K:) so says Ibn-Abbád; and hence, accord. to him, شُجَاعٌ [but in what sense he does not say]. (TA.) مَشْجُوعٌ Overcome, or surpassed, in شَجَاعَة [or courage, &c.]. (K, TA.) شجن 1 شَجِنَ, (S, L, K,) aor. شَجَنَ; (K;) and شَجُنَ, aor. شَجُنَ; inf. n. [of the former] شَجَنٌ [in some copies of the K شَجْنٌ] and [of the latter, or of both,] شَجُونٌ; (L, K;) He grieved, mourned, or lamented; or was sorrowful, sad, or unhappy; (S, L, K;) and was anxious: and ↓ تشجّن signifies the same: (L:) or this last signifies, (K,) or, as Lth says, it seems to signify, (L,) he remembered; syn. تَذَكَّرَ. (L, K.) And شجنت الحَمَامَةُ, [app. both شَجِنَت and شَجُنَت,] inf. n. شُجُونٌ, The pigeon cooed in a wailing and plaintive manner. (L.) [See also شَجَنٌ below.] — شَجَنَهُ, (S, L, K,) [aor. شَجُنَ, accord. to the usual rule of the K,] inf. n. شَجْنٌ and شُجُونٌ, (L, K,) signifies the same as ↓ اشجنهُ, (S, L, K,) i. e. He, (another person, S,) or it, (an affair, or an event, or a case, L, K,) caused him to grieve or mourn or lament, or to be sorrowful or sad or unhappy. (S, L, K.) — شَجَنَتْنِى الحَاجَةُ, (S, L,) and شَجَنَتْهُ, (L, K,) aor. شَجُنَ, inf. n. شَجْنٌ, (S, L,) Want, or the want, detained, or withheld, (S, L, K,) me, (S, L,) or him. (L, K.) And مَا شَجَنَكَ عَنَّا What detained, or withheld, thee from us? (L.) 4 اشجنهُ: see the preceding paragraph. — اشجن الكَرْمُ The grape-vine had a branchlet of a bunch of which all the grapes came to maturity. (L, K. [See شِجْنَةٌ.]) 5 تَشَجَّنَ see 1, first sentence. — تشجّن الشَّجَرُ The trees were, or became, tangled, or luxuriant, or abundant and dense. (L, K.) شَجْنٌ (S, L, K [in the CK شَجَنٌ, but expressly said in the S to be بِالتَّسْكِين]) A road of a valley; (S, L;) or a road in a valley: or in the upper, or uppermost, part thereof: as also ↓ شَاجِنَةٌ: (K:) pl. of the former شُجُونٌ: (S, L, K:) and of ↓ شَوَاجِنُ: (K:) or ↓ شَاجِنَةٌ signifies a valley in which are many trees; (S, L;) or a place in which are شُجُون, which means tangled trees; (Ham pp. 761-2;) and شَوَاجِنُ is its pl.: (S, L, and Ham p. 762:) or ↓ شَاجِنَةٌ signifies a sort of valley producing good herbage: or, as some say, شَوَاجِنُ signifies the upper, or uppermost, parts of a valley; and its sing. is ↓ شَجَنٌ [thus written in the L in this instance], as ISd mentions on the authority of A'Obeyd, but adding that, as such, it is irregular, and that it is more properly to be regarded as pl. of ↓ شَاجِنَةٌ. (L.) — — [Hence,] one says, الحَدِيثُ ذُو شُجُونٍ, (S, Meyd, L, K,) شُجُون being pl. of شَجْنٌ, with the ج quiescent; (Meyd;) a prov., (Meyd, L,) meaning (assumed tropical:) The story is involved, or intricate; (S, Meyd, L;) or has several ways [in which it may be understood]; (Meyd;) or has several modes, or manners; and objects of aim: (L, K:) applied to a story by which one calls to mind another: (A'Obeyd, Meyd, L:) the first who said it was Dabbeh Ibn-Udd Ibn-Tábikhah: he had two sons, named Saad and So'eyd: and some camels belonging to him ran away by night, so he sent his two sons to seek them; and they separated; and Saad found them and restored them; but So'eyd went on seeking them; and El-Hárith Ibn-Kaab met him; and there were upon the young man two [garments such as are called] burds (بُرْدَانِ), which El-Hárith asked him to give to him, but he refused to comply with his desire; whereupon he slew him, and took his two burds: and Dabbeh, when he saw a dark object in the night, used to say, أَسَعْدٌ أَمْ سُعَيْدٌ [" Is it Saad or So'eyd? " (see سَعْدٌ)]; and this saying of his became current as a prov.: some time after this, having gone on pilgrimage, he met El- Hárith Ibn-Kaab at 'Okádh, and saw upon him the two burds of his son So'eyd, and asked him respecting them; and he answered that he had met a young man wearing them, and slain him, and taken them: Dabbeh said, “With this thy sword? ” and he answered, “Yes: ” and he said, “ Give it me that I may look at it, for I think it to be sharp: ” and El-Hárith gave it him: and he took it, and shook it, and said, إِنَّ الحَدِيثَ ذُو شُجُونٍ; and slew him with it: whereupon it was said to him, “O Dabbeh, in the sacred month? ” and he said, سَبَقَ السَّيْفُ العَذْلَ [“ The sword preceded the censure ”): these three provs. he originated. (Meyd.) شُجْنٌ and شِجْنٌ: see the next paragraph. شَجَنٌ Grief, mourning, lamentation, sorrow, sadness, or unhappiness; (S, L, K;) and anxiety: (L, K:) pl. أَشْجَانٌ (S, L, K) and شُجُونٌ; (L, K; [in the latter of which these pls. are mentioned after all the explanations of the sing.;]) the former a pl. of pauc., and the latter of mult. (Ham p. 404.) [See a verse cited voce عَرَضٌ, in which it means A cause of anxiety.] — — And The soul's love, or its inclination, or its blamable inclination: (L:) [or] love that is followed by anxiety and grief. (Kull p. 165.) — — And A want, (S, L, Msb, K,) as also ↓ شَجِينٌ, (L,) wherever it be: (S, L, K:) pl. شُجُونٌ (S, L, Msb, K) and أَشْجَانٌ; (L, Msb, K;) the latter being pl. of شَجِينٌ also. (L.) A rájiz says, لِى شَجَنَانِ شَجَنٌ بِنَجْدِ وَشَجَنٌ لِى بِبِلَادِ السِّنْدِ [I have two wants; a want in Nejd, and I have a want in the country of Es-Sind]. (S.) — Also An intricately-intermingling branch of a tree; (L, K;) and a شُعْبَة [i. e. branch, or branchlet, or the like,] of anything; (K;) like ↓ شِجْنَةٌ and ↓ شُجْنَةٌ and ↓ شَجْنَةٌ (L, K) in the former sense: (L: [accord. to the K, app., in the latter sense:]) or, accord. to IAar, one says ↓ شُجْنَةٌ and ↓ شُجْنٌ meaning a branch of a tree, [or the latter app. means branches, for it seems to be a coll. gen. n.,] and ↓ شِجْنَةٌ and ↓ شِجْنٌ, and [the pl. of ↓ شُجْنَةٌ is] شُجْنَاتٌ and شُجُنَاتٌ: (L:) or, accord. to J, (L,) ↓ شِجْنَةٌ and ↓ شُجْنَةٌ signify roots of trees intricately intermingling: (S, L:) [but] the primary signification of ↓ شِجْنَةٌ and ↓ شُجْنَةٌ is a branchlet (a شُعْبَة of a غُصْن) of a tree: (L:) or ↓ شِجْنَةٌ signifies tangled, or luxuriant, or abundant and dense, trees. (Msb.) — — See also شِجَنَةٌ. — — And see شَجْنٌ. — — Also, (K,) or شجنة, (L, [thus written without any syll. signs, perhaps fem. of شَجَنٌ, i. e. شَجَنَةٌ, but it seems to be indicated by

the context in the L that it is ↓ شُجْنَةٌ,]) A she-camel compact in make, of which the several parts are interknit, one with another, (L, K, *) like the parts of a tree. (L.) شَجْنَةٌ: see the next preceding paragraph. شُجْنَةٌ: see شَجَنٌ, in six places: and شِجْنَةٌ. — Also, as some say, Leanness; or slenderness, and leanness; or leanness, and lankness in the belly. (L.) شِجْنَةٌ: see شَجَنٌ, in five places. — — Also, i. e. with kesr, (K,) or ↓ شَجَنٌ and ↓ شَجَنَةٌ, (L,) A branchlet of a bunch of a grape-vine of which all the grapes come to maturity. (L, K.) — — شِجْنَةٌ signifies also (assumed tropical:) Relationship closely, or intimately, connected. (L.) One says, بَيْنِى وَبَيْنَهُ شِجْنَةُ رَحِمٍ, and ↓ شُجْنَةُ رَحِمٍ, (assumed tropical:) Between me and him is a relationship closely, or intimately, connected. (S.) And it is said in a trad., الرَّحِمُ شِجْنَةٌ مِنَ اللّٰهِ i. e. (tropical:) الرَّحِمُ is derived from الرَّحْمٰن: (S, L: [see رَحِمٌ:]) or, accord. to AO, (L,) the meaning is, [الرَّحِم is] relationship, from God, closely, or intimately, connected, like the roots of trees. (S, L.) — — Also A crack, or cleft, in a mountain. (Lh, L, K.) شَجَنَةٌ: see the next preceding paragraph. شَجُونُ ↓ شَاجِنَتِى is a saying of the Arabs like their saying عَابِلَتِى عَبُولُ [i. e., app., My withholder is death, or shall be death alone; for شَجَنَتْهُ شَجُونُ may be rendered Death withheld him, like as عَبَلَتْهُ عَبُولُ is rendered " death separated him "]. (L.) شَجِينٌ: see شَجَنٌ. شَاجِنٌ Grieving, mourning, or lamenting; or sorrowful, sad, or unhappy; (S, L;) and anxious. (L.) — See also an ex. of its fem., with ة, voce شَجُونُ. شَاجِنَةٌ [as a subst.]; pl. شَوَاجِنُ: see شَجْنٌ, in five places. شجو 1 شَجِىَ, aor. شَجَوَ, inf. n. شَجًا, He was choked; or his throat, or fauces, became obstructed; (S, K;) بِهِ by it; i. e. a bone or the like. (K.) One says, عَلَيْكَ بِالكَظْمِ وَلَوْ شَجِيتَ بِالعَظْمِ [Keep thou to self-restraint though thou be choked by the bone]. (TA.) — — And, [hence, by a metaphor, (see Har p. 33,)] aor. and inf. n. as above, (assumed tropical:) He grieved, mourned, or lamented; or was sorrowful, sad, or unhappy: (S, Msb:) and he was, or became, anxious, or disquieted in mind. (S.) — — Also, aor. and inf. n. as above, said of a creditor (غريم), He went away, عَنْهُ [from him]. (K. [See 4.]) — شَجَا بَيْنَهُمْ It was, or became, an occasion of contention, or dispute, or of disagreement, or difference, between them. (K.) — شَجَاهُ, (S, Msb, K,) aor. شَجُوَ, inf. n. شَجْوٌ, (S, Msb,) [app. originally syn. with أَشْجَاهُ in the first of the senses assigned to the latter in the next paragraph: — — and hence,] (assumed tropical:) It (anxiety, Msb) grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy; (S, Msb, K;) as also ↓ اشجاهُ. (K.) And, said of wealth (الغِنَى), inf. n. شَجْوٌ, It excited his griefs, mournings, &c., and his desire. (TA.) — — Also, and ↓ اشجاهُ, (assumed tropical:) It caused him to be mirthful, (Ks, K, TA,) and excited him. (Ks, TA.) Thus each of these verbs has two contr. significations. (K.) But MF observes that طَرَّبَهُ, the explanation here given in the K, is said by the author of the K [in art. طرب] to denote a lightness arising from joy or grief. (TA.) [Generally, however, it means as rendered above.] 4 اشجاهُ, inf. n. إِشْجَآءٌ, It choked him; or caused his throat, or fauces, to be obstructed; syn. أَغَصَّهُ; (S, TA;) said of a bone lying across in the throat, or fauces. (TA.) [This is clearly shown to be the meaning in the S, as well as in the TA, intended by أَغَصَّهُ; with which it is also syn. in another sense; for] — — It signifies [also] (assumed tropical:) It, or he, caused him to fall into grief, mourning, lamentation, sorrow, sadness, or unhappiness. (K.) See also 1, in two places. — — Also (assumed tropical:) He subdued, overpowered, or overcame, him, (K, TA,) so that he grieved, or was sorrowful. (TA.) — — And (assumed tropical:) He angered him. (Ks, TA.) — — And (assumed tropical:) He made him to go away. (Az, TA.) And أَشْجَيْتُهُ عَنِّى (assumed tropical:) I gave him (i. e. a creditor or petitioner) what contented him, so that he went away. (TA.) 6 تَشَاجَتْ عَلَيْهِ, (As, T, K, * TA,) said of a woman of the desert with reference to a young man who had been dallying, and holding amorous converse, with her, (As, T, TA,) (assumed tropical:) She resisted him, and expressed grief, or unhappiness, to him, or on account of him, [i. e. on account of his advances,] saying, Alas, my grief, or my unhappiness! (As, T, K, * TA.) And said of a woman with reference to her husband, meaning (assumed tropical:) She expressed grief, &c., as above. (A, TA.) شَجًا A bone, or some other thing (S, K) of the like sort, (K,) sticking fast, (S,) or lying across, or forming an obstruction, (K,) in the throat, or fauces, (S, K,) of a human being, and of a beast; (TA;) a thing in the throat, or fauces, that [chokes one, or] prevents from swallowing: (Har p. 69:) an inf. n. used as a subst. [properly thus termed]. (Har p. 33.) — — See also the next paragraph. شَجْوٌ (assumed tropical:) Anxiety, or disquietude of mind; and grief, mourning, lamentation, sorrow, sadness, or unhappiness; (S;) [and] so ↓ شَجًا: thus termed because a man is choked thereby. (Har p. 33.) — — And (assumed tropical:) A want; an object of want. (Az, K, TA.) One says, بَكَى فُلَانٌ شَجْوَهُ [app. meaning (assumed tropical:) Such a one wept for his object of want]: and دَعَتِ الحَمَامَةُ شَجْوَهَا [app. (assumed tropical:) The pigeon called for its object of want]. (TA.) شَجٍ (assumed tropical:) Grieving, mourning, or lamenting; or sorrowing, sad, or unhappy; applied to a man; (S, Msb;) and شَجِيَةٌ, of the measure فَعِلَةٌ, applied to a woman: one says, وَيْلٌ لِلشَّجِى مِنَ الخَلِىِّ [mentioned and expl. voce خَالٍ, in art. خلو, where each of these epithets is written with teshdeed to the ى; and likewise in another saying there mentioned]: (S:) or, in this saying, (TA,) it signifies occupied [by anxiety or grief]; (K, TA; [in the CK, الشَّجا is erroneously put for الشَّجِى;]) and خَلِىّ means " free [therefrom]: " so says AZ: and in this instance الشَّجِى may mean occupied by a bone choking, or obstructing, his throat, or fauces, or by anxiety, and not having found a way of escape therefrom; or by his opponent, or adversary, whom he has been unable to withstand: (TA:) and sometimes one says ↓ شَجِىٌّ, like as one says حَزِنٌ and حَزِينٌ; though this is rare; (Msb;) it is mentioned in the 'Eyn; but شَجٍ is more known; and is said by Az to be the chaste form: (TA:) Mbr says, the ى of الخلى is with teshdeed, and the ى of الشَّجِى is without teshdeed, (S,) and sometimes this ى is with teshdeed in poetry; (S, K;) but if you make it to be from شَجَاهُ, it is ↓ شَجِىٌّ only, syn. with مَشْجُوٌّ. [i. e. grieved, &c.]; (S;) and so it is said to be by Az and Z: and Az adds, the second way of accounting for it is, that they often lengthen فَعِلٌ with a ى, saying, فُلَانٌ قَمِنٌ لِكَذَا and قَمِينٌ, and سَمِجٌ and سَمِيجٌ, and كَرٍ and كَرِىٌّ: and the third way is, that they assimilated one word in measure to another, as in الغَدَايَا وَالعَشَايَا, the [proper] pl. of غَدَاةٌ being only غَدَوَاتٌ. (TA.) شَجِىٌّ: see the next preceding paragraph, in two places. مَفَازَةٌ شَجْوَاءُ [A desert, or waterless desert,] difficult to travel. (S, K. *) شَجَوِىٌّ, with fet-h to the ج; rel. n. of شَجٍ. (S.) شَجَوْجًى, (S, K,) of the measure فَعَوْعَلٌ [and therefore with tenween], (Mz 40th نوع, and MF and TA,) like خَجَوْجًى &c., (S, * and Mz ibid.,) and ↓ شَجَوْجَاةٌ, (K,) applied to a man, (S,) Long in the legs: (S, K:) or very tall: or very tall, with bigness (ضِخَم, in the CK ضَخْم,) of the bones: or long in the back, short in the leg; (K;) thus in the M; but Az says the reverse, i. e. long in the legs, short in the back. (TA.) — — Also, (K,) or the former, (TA,) A bulky horse. (K.) — — And The عَقْعَق [or magpie]; (K;) [and] so شَجَجَى; (K and TA in art. شج;) fem. with ة [i. e. شَجَوْجَاةٌ]. (K.) — — And A wind continually blowing; as also شَجَوْجَاةٌ. (K.) All this is in the M. (TA.) شَجَوْجَاةٌ: see the next preceding paragraph. أَمْرٌ شَاجٍ An affair, or event, grieving; or causing to mourn or lament, or to be sorrowful or sad or unhappy. (TA.) شح 1 شَحَّ,

(Msb,) sec. pers. شَحَحْتَ, aor. يَشُحُّ and يَشِحُّ, (S, O, Msb, K,) the latter of these aors. agreeable with analogy as the verb is intrans., and the former deviating therefrom; (MF;) and sec. pers. شَحِحْتَ, aor. يَشَحُّ; (S, O, Msb, K;) [the first of which, having for its aor. يَشُحُّ, is the most common;] inf. n. شُحٌّ (S, A, O, Msb, K) and شِحٌّ and شَحٌّ, (ISk, O, K,) of which three inf. ns. the first is the most approved; (TA;) He was, or became, niggardly, tenacious, stingy, penurious, or avaricious; syn. بَخِلَ: (Msb:) or بخل relates to single things, or particulars; and شحّ, to things in general: or بخل relates to wealth, or property; and شحّ, to wealth, or property, and to kindness, or beneficence: or شَحَّ signifies he was, or became, niggardly, &c., as above, in the utmost degree: (TA:) or he was, or became, niggardly, &c., as above, (S, A, O, K,) and covetous, or vehemently or greedily or excessively or culpably desirous, (K,) or with covetousness, or vehement or greedy or excessive or culpable desire. (S, A, O.) You say, شَحَّ بِهِ and شَحَّ عَلَيْهِ; (T, M, K;) by the former meaning He was, or became, niggardly, &c., of it, i. e., of his property, or the like; and by the latter, he was, or became, niggardly, &c., to him, i. e., to an asker, or a beggar, or a seeker, or the like: (MF:) or [in some cases, as will be seen from phrases mentioned below, (see شَحِيحٌ,)] meaning by the latter the same as by the former. (L.) [Thus] one says, هُوَ يَشُحُّ بِمَالِهِ [He is niggardly, &c., of his property; and sometimes, in the same sense, يَشُحُّ عَلَى مَالِهِ]. (A.) And شَحَّ بَعْضُهُمْ عَلَى بَعْضٍ [Some of them were niggardly, &c., to some; meaning they were niggardly, &c., one to another]. (Msb, K.) 3 هُوَ يُشَاحُّنِى بِكَذَا [He is niggardly, tenacious, &c., as above, with me, of such a thing]. (A.) [The inf. n.] مُشَاحَّةٌ [in the CK erroneously written مَشاحَّة] is syn. with ضِنَّةٌ: (K, TA:) hence the saying, لَا مُشَاحَّةَ فِى الإِصْطِلَاحِ [There shall be no acting in a niggardly manner, of one with another, in the making of peace, one with another]. (TA.) And one says, فُلَانٌ يُشَاحُّ عَلَى فُلَانٍ Such a one is tenacious of such a one; syn. يَضَنُّ بِهِ. (S, L.) 6 تشاحّ القَوْمُ The people, or party, were niggardly, tenacious, &c., as above, [see 1,] one to another, (Msb, K, TA,) فى الأَمْرِ [in the affair], (K, TA,) and عَلَيْهِ [for it], (TA,) and vied in hastening to it, (TA,) fearing lest it should become unattainable. (K, TA.) And تَشَاحَّا عَلَى الأَمْرِ لَا يُرِيدَانِ أَنْ يَفُوتَهُمَا (S, O, K, TA) They two (i. e. two men, S, O) contended together for the thing, or affair, each of them being unwilling that it should become beyond his reach, or attainment. (TA.) And تَشَاحَّا المَآءَ [or تَشَاحَّاهُ] i. q. تَجَاشَّعَاهُ [i. e. They straitened each other in pressing to the water, and vied, each with the other, in endeavouring to satisfy their thirst]. (TA in art. جشع.) R. Q. 1 شَحْشَحَةٌ [inf. n. of شَحْشَحَ] The being cautious, wary, or vigilant; or fearing. (O, K.) — — The crying of the [bird called] صُرَد. (K.) You say, شَحْشَحَ الصُّرَدُ The صرد uttered its cry. (O, TA.) — — The camel's reiterating of his voice, [or his being not clear, or his being sparing,] in his braying. (K.) You say of the camel, شَحْشَحَ فِى هَدِيرِهِ [He reiterated his voice, or] he was not clear, (S,) or he was sparing, (L,) in his braying. (S, L.) — — And The flying swiftly. (S, K.) شَحَّةٌ: see شَحِيحٌ. نَفْسٌ أَوْصَى فِى صِحَّتِهِ وَشِحَّتِهِ means [He made his will during his state of soundness, or health, and] in his state of which he is tenacious [or the state which he is reluctant to quit] (فِى حَالِهِ الَّتِى يَشُحُّ عَلَيْهَا). (O, K.) شَحَاحٌ: see the next paragraph in four places. شَحِيحٌ (S, A, Msb, K) and ↓ شَحَاحٌ (S, A, K) and ↓ شَحْشَحٌ and ↓ شَحْشَاحٌ and ↓ شَحْشَحَانٌ, (K,) applied to a man, Niggardly, tenacious, stingy, penurious, or avaricious: (Msb:) or niggardly, &c., as above, in the utmost degree: (TA:) or niggardly, &c., as above, (S, A, K,) and covetous, or vehemently or greedily or excessively or culpably desirous, (K,) or with covetousness, or vehement or greedy or excessive or culpable desire: (S, A:) and ↓ نَفْسٌ شَحَّةٌ signifies the same as شَحِيحَةٌ [a soul that is niggardly, &c.]: (IAar, TA:) the pl. (of شَحِيحٌ, S, Msb) is أَشِحَّةٌ [a pl. of pauc.] (S, A, Msb, K) and شِحَاحٌ (S, A, K) and أَشِحَّآءُ. (Msb, K.) You say, هُوَ شَحِيحٌ بِشَىْءٍ [and شَحِيحٌ عَلَى شَىْءٍ] He is niggardly, &c., of a thing. (L in art. شد.) أَشِحَّةً عَلَى الخَيْرِ, in the Kur [xxxiii. 19], means [They being niggardly, or vehemently desirous, of the good things, i. e.] of the wealth and spoils: (TA:) and أَشِحَّةً عَلَيْكُمْ, in the same verse, means [They being niggardly] of aid [to you]. (Jel.) — — [Hence,] إِبِلٌ شَحَائِحُ, [in which the latter word is pl. of شَحِيحَةٌ,] (O, K,) or شِحَاحٌ, (A,) (tropical:) Camels that yield little milk. (A, O, K, TA.) And ↓ زَنْدٌ شَحَاحٌ (tropical:) A piece of stick, or wood, for producing fire, that does not yield fire. (S, A, K.) And ↓ مَآءٌ شَحَاحٌ (assumed tropical:) Water little in quantity; not copious. (K.) And ↓ أَرْضٌ شَحَاحٌ (assumed tropical:) Land that will not flow with water unless in consequence of much rain; (S, O, K;) as also ↓ شَحْشَحٌ: (O, K:) and also, (ISk, L, TA,) or ↓ the latter word, (so accord. to the K,) (assumed tropical:) Land that flows in consequence of the least rain; (ISk, K, TA;) as though it were niggardly of itself to the water: (TA;) like حَشَادٌ [in this, or in the former, sense]: (ISk, L:) thus having two contr. meanings. (K.) And accord. to AHn, شِحَاحٌ signifies (assumed tropical:) [Small water-courses such as are termed] شِعَاب any one of which is made to flow if a skinful of water is poured into it. (TA.) شَحْشَحٌ: see شَحِيحٌ, in three places. — — Also Evil in disposition; (O, K;) and so ↓ شَحْشَاحٌ. (TA.) — — Very jealous; (Fr, S, O, K;) as also ↓ شَحْشَاحٌ and ↓ شَحْشَحَانٌ. (Fr, O, K.) — — Courageous; (S, K;) and so ↓ شَحْشَاحٌ. (TA.) — — Also, (S, O, K, TA,) applied alike to a male and to a female, (TA,) and ↓ شَحْشَاحٌ, (K, TA,) or ↓ شَحْشَحَانٌ, (S, * O,) One who keeps, attends, or applies himself, constantly, perseveringly, or assiduously, to a thing: (S, O, K, TA:) who strives, labours, or exerts himself, therein: (TA:) or, as some say, (S, O,) penetrating, sharp, vigorous, or effective, therein: (S, O, TA:) the first, (S, O, K, TA,) and ↓ second, (TA,) applied to an orator, or a preacher, (S, O, K, TA,) in this last sense, (S, O, TA,) or as meaning eloquent (K, TA) and powerful: (TA:) and both, as epithets of general application, penetrating, sharp, vigorous, or effective, in speech, or in going or journeying: the first is also applied to an orator, or a preacher, as meaning skilful: (TA:) and ↓ the last of these three epithets is applied by Dhu-r-Rummeh to a driver of camels, who urges them by singing to them. (S, O, TA.) — — Also the first, applied to a raven, or crow, (غُرَاب,) That croaks much. (O, K.) — — And Light, or agile; applied to an ass; as also ↓ شُحْشُحٌ, (O, K,) as some say. (O.) — — And Swift in flight; applied to a قَطَاة. (S, O, K.) — — Also, and ↓ شَحْشَحَانٌ, Tall, or long, (Fr, O, K, TA,) and strong. (TA.) — — And the former, applied to a [desert such as is termed] فَلَاة, Wide; (O, K, TA;) in which the places of alighting are far apart, and in which is no herbage. (TA.) شُحْشُحٌ: see the next preceding paragraph. شَحْشَاحٌ: see شَحِيحٌ: — — and see also شَحْشَحٌ, in five places. — — Also, applied to a woman, Resembling a man in her strength, (O, K,) and her exertion, or energy. (O.) شَحْشَحَانٌ: see شَحِيحٌ: — — and see also شَحْشَحٌ, in four places. مُشَحْشَحٌ Niggardly, tenacious, stingy, penurious, or avaricious; [like شَحِيحٌ;] (TA;) possessing little, or no, good. (O, K, TA.) شحب 1 شَحَبَ, aor. شَحُبَ (S, A, O, K, &c.) and شَحَبَ, (A, O, K, &c.,) but the former more commonly obtains, (TA,) inf. n. شُحُوبٌ; (S, O, K;) and شَحُبَ, (Fr, S, A, O, K, &c.,) inf. n. شُحُوبَةٌ, (Fr, S, O, K,) but this form of the verb is disapproved by AZ and 'Iyád; (TA; [in which, however, nine authorities for it are mentioned;]) said of one's body; (Fr, S, O;) or of one's colour, or complexion, (A, K,) and so شُحِبَ, (A, O, K,) inf. n. شُحُوبٌ; (A;) [It was, or became, altered [for the worse, wan, or haggard], (Fr, S, A, O, K, &c.,) in consequence of emaciation, (K,) or hunger, (A, K,) or sleeplessness, and the like, (A,) or travel, (K,) or work, or disease, or impatience, or distress or

fatigue: or, accord. to the author of the " Wá'ee," شُحُوبٌ signifies emaciation itself: (TA:) in this sense, it is of the dial. of Benoo-Kiláb. (A, TA.) — شَحَبَ الأَرْضَ, (IDrd, O, K,) aor. شَحَبَ, inf. n. شَحْبٌ, (IDrd, O,) He pared the ground, or scraped off its superficial part, with a shovel, (IDrd, O, K,) or some other thing: of the dial. of El-Yemen. (IDrd, O.) شَحِبٌ: see what follows. شَاحِبٌ A man having his colour, or complexion, altered [for the worse, wan, or haggard], (TA,) or so شَاحِبُ اللَّوْنِ, (A,) in consequence of disease, or travel, or the like: (TA: [see 1:]) and emaciated, or lean; (TA, KL;) as also ↓ شَحِبٌ. (KL.) It is said in a trad., لَا تَلْقَى المُؤْمِنَ إِلَّا شَاحِبًا [Thou wilt not find the believer otherwise than wan, or haggard; or emaciated, or lean]; because شُحُوب is one of the effects of fear, and of paucity of food, and of little enjoying of plentifulness and pleasantness or easiness, and softness or delicacy, of life. (TA.) — — It is also applied as an epithet to a sword, meaning Altered in its colour by blood that has dried upon it: used in this sense by the poet Taäbbata-sharrà. (TA.) 1 شحج شَحَجَ, aor. شَحَجَ and شَحِجَ, inf. n. شَحِيجٌ (S, O, K) and شُحَاجٌ (As, S, O, K) and شَحَجَانٌ (O, K) and تَشْحَاجٌ; (O, L;) and ↓ تشحّج; and ↓ استشحج; (L, TA;) He uttered his voice or cry; [brayed; croaked;] said of a mule, (S, O, K, &c.,) and of an ass, (ISd, O,) and of a raven, or crow; (S, O, K, &c.;) and sometimes, (tropical:) of a man: (L:) or شَحِيجٌ is used in relation to a mule; and شَحَجَانٌ, in relation to a raven, or crow: (T, TA:) or the former of these two signifies the reiterating of the voice or cry of the raven, or crow; and when it stretches forth its head [and croaks], you say نَعَبَ: and accord. to the L, the first and second inf. ns., used in relation to an ass, signify the uttering certain of his voices or cries: Th is thought by ISd to have mentioned also شَحِجَ; but the latter doubts its correctness: and شُحَاجٌ is also expl. as signifying the raising of the voice; but as used more especially in relation to the mule and the ass. (TA.) شَحَجَ is also said of a raven, or crow, meaning He, being advanced in age, had a rough, or harsh, voice or cry: (O, K:) [he croaked roughly, or harshly, by reason of age:] it is said in the M that شَحِيجٌ and شُحَاجٌ signify the crying of a raven, or crow, when advanced in age. (TA.) 5 تَشَحَّجَ see the preceding paragraph. 10 استشحج [He desired a raven, or crow, to croak]. One says of ravens, or crows, أُسْتُشْحِجْنَ فَشَحَجْنَ [They were desired to croak, and they croaked]. (O, K.) — — See also 1. شَحَّاجٌ, applied to a mule, an ass, and a raven or crow, that brays, or croaks, or raises its voice, much: and by Er-Rá'ee it is applied to (tropical:) a مُؤَذِّن. (TA.) — — بَنَاتُ شَحَّاجٍ, (S, A, O, K,) and ↓ شَاحِجٍ, (L,) Mules: (S, A, O, K:) and asses. (A, TA.) — — And شَحَّاجٌ and ↓ مِشْحَجٌ The wild ass: (S, O, K:) in the L said to be the wild pigeon: [but حمام is evidently there a mistranscription for حِمَار:] each an epithet in which the quality of a subst. predominates. (TA.) بَنَاتُ شَاحِجٍ: see شَحَّاجٌ. — — شَوَاحِجُ [pl. of شَاحِجَةٌ] Ravens, or crows: which are also called ↓ مُسْتَشْحَجَاتٌ and ↓ مُسْتَشْحِجَاتٌ, meaning desired to croak and croaking. (O, K.) Dhu-r-Rummeh uses the phrase ↓ بالفِرَاقِ مُسْتَشْحِجَاتٌ [Ravens croaking by reason of separation]. (O, TA.) مِشْحَجٌ: see شَحَّاجٌ. مُسْتَشْحَجَاتٌ: see the next but one of the preceding paragraphs, in three places. 1 شحذ شَحَذَ, (S, A, Msb, K,) aor. شَحَذَ, (S, Msb, K,) inf. n. شَحْذٌ, (S,) He sharpened (S, A, Msb, K) a knife, (S, A, L, K,) and a sword, and the like, (L,) or an iron implement, (Msb), with a whetstone or other similar thing; (TA;) as also ↓ اشحذ; (K;) and ↓ شحّذ, inf. n. تَشْحِيذٌ. (KL.) — — [Hence,] شَحَذْتَ عَلَيْنَا لِسَانَكَ (tropical:) [Thou hast sharpened against us thy tongue]. (A and TA in art. رهف.) And إِشْحَذْ لَهُ غَرْبَ ذِهْنِكَ (tropical:) [Sharpen thou for it the edge of thine intellect]. (A.) And شَحَذَهُ بِعَيْنِهِ, (K,) or بِبَصَرِهِ, (A,) (tropical:) He looked sharply at him. (K, * TA.) And شَحَذَ الجُوعُ مَعِدَتَهُ (assumed tropical:) Hunger made his stomach keen, and strengthened it, (L,) and inflamed it. (L, K.) — — Hence also, i. e. from شَحَذَ in the sense first expl. above, (Har p. 377,) فُلَانٌ يَشْحَذُ النَّاسَ, (inf. n. شَحْذٌ, K,) (tropical:) Such a one begs importunately of men: (A, K, * and Har ubi suprà:) and شَحَذْتُهُ I begged importunately of him. (Msb.) — — And شَحَذَهُ (assumed tropical:) He drove him away; namely, a man; (K;) as also ↓ تشحّذه, (CK, and so accord. to the O,) or ↓ شحّذه, (K accord. to the TA,) inf. n. تَشْحِيذٌ. (TA.) [See also 5 below.] And شَحَذْتُهُ, (O, TA,) inf. n. as above, (K,) (assumed tropical:) I drove him vehemently. (O, K, * TA.) — — شَحْذٌ also signifies (assumed tropical:) The being angry. (K.) You say, شَحَذَ عَلَيْهِ (assumed tropical:) He was angry with him. (TK.) — — And i. q. قَشْرٌ [The act of paring, or peeling, &c.]. (O, K.) You say, شَحَذَهُ, i. e. قَشَرَهُ [He pared it, peeled it, &c.]. (TK.) 2 شَحَّذَ see above, in two places. 3 شَاحَذَنِى, inf. n. شِحَاذٌ, He assisted me, by alternating with me, (رَاسَلَنِى,) and did like as I did, in sharpening a sword and the like. (Ham p. 533.) — شاحذت النَّاقَةُ The she-camel raised her tail, and then twisted it vehemently, when in labour, being near to bringing forth. (O, K.) 4 أَشْحَذَ see 1, first sentence. 5 رَأَيْتُهُ يَتَشَحَّذُ (tropical:) [I saw him applying himself to importunate begging]. (A, TA. [In both this meaning is indicated by the context.]) — تَشَحَّذَنِى فُلَانٌ (assumed tropical:) Such a one drove me away, and subjected me to trouble, or difficulty. (TA.) See also 1. شَحَذَانٌ (assumed tropical:) [Having a keen appetite;] hungry. (S, M, L, K.) — — And (assumed tropical:) A vehement driver. (K TA. [See also مِشْحَذٌ.]) — — And (assumed tropical:) Light, or active, in his work (فِى سَعْيِهِ). (O, K.) شُحْذُوذٌ, applied to a man, i. q. نَزِقٌ (assumed tropical:) [Light, and unsteady, or lightwitted; &c.]. (TA.) شَحِيذٌ, applied to a knife [&c.], Sharpened; (Lth, A, TA;) as also ↓ مَشْحُوذٌ. (Lth, TA.) شَحَّاذٌ (tropical:) An importunate beggar: (A, K: *) one should not say شَحَّاثٌ: (K:) the latter is said by IB to be a vulgar corruption; but several authors assert it to be correct, because ذ is changed into ث without any error in speech, as is asserted by El-Khafájee and others; and accord. to the A, both these words signify as above: (TA in art. شحث, and partly repeated in the present art.:) [it is said, however, that] شَحَّاذٌ meaning a beggar does not occur in the language of the Arabs. (Har p. 377.) مِشْحَذٌ A whetstone; or thing with which, or upon which, one sharpens. (S, K.) — — And [hence,] A rough, severe, or violent, driver: (O, K: [see also شَحَذَانٌ:] and applied also as an epithet to a driving. (O.) مَشْحَذَةٌ [A cause, or means, of sharpening: a word of the class of مَجْبَنَةٌ &c.]. One says, هٰذَا كَلَامٌ مَشْحَذَةٌ لِلْفَهْمِ (tropical:) [This is discourse that is a cause, or means, of sharpening of the understanding]. (A.) مِشْحَاذٌ An [elevation such as is termed] أَكَمَة, wide within, (O, K, TA,) not rough in the stones [thereof], but extending long upon the earth, not having in it trees nor soft ground: (O, TA:) or, accord. to ISh, (O, TA,) level ground, (O, K, TA,) in which are pebbles like those [that are strewn in the court] of the mosque, and in which is no mountain: but he says that ADk disapproves the word: (O, TA:) accord. to Fr, (O,) the head of a mountain, (O, K, TA,) when sharp, or pointed: pl. مَشَاحِذُ. (O.) مَشْحُوذٌ: see شَحِيذٌ. — — فُلَانٌ مَشْحُوذٌ عَلَيْهِ (tropical:) Such a one is an object of anger. (O, TA.) 1 شحط شَحَطَ, aor. شَحَطَ, inf. n. شَحْطٌ (S, K) and شَحَطٌ (K) and شُحُوطٌ (S, K) and مَشْحَطٌ; (K;) and شَحِطَ, aor. شَحَطَ, (K,) inf. n. شَحَطٌ; (TA;) It was, or became, distant, or remote: (S, K:) or شَحْطٌ and شَحَطٌ signify the being distant, or remote, in all states or circumstances. (TA.) You say, شَحَطَ المَزَارُ The place of visiting was, or became, distant, or remote. (S.) And لَا أَنْسَاكَ عَلَى شَحْطِ الدَّارِ I will not forget thee notwithstanding the distance of the dwelling. (TA.) And El-'Ajjáj says, وَالشَّحْطُ قَطَّاعُ رَجَاءٍ مَنْ رَجَا [And distance is the severer of

the hope of him who hopeth]. (TA.) — — شَحَطَ فِى السَّوْمِ He went far, or far from what was right, and exceeded the due limit, in the demanding of a price. (TA.) — — Hence, (TA,) شَحَطَ البَعِيرَ فِى السَّوْمِ, (K, TA, [in the CK, and in a MS. copy of the K, البَعِيرُ,]) aor. شَحَطَ, inf. n. شَحْطٌ, (TA,) He went to the utmost of the value of the camel in the demanding of a price: (K, TA:) or he went far from what was right, and exceeded the due limit: (K:) and شَحِطَ signifies the same; (K;) or is thought to do so by ISd. (TA.) Hence, also, what is said in a trad., by Rabee'ah, respecting a man emancipating a portion of a slave: يَكُونُ عَلَى المُعْتِقِ قِيمَةُ أَنْصِبَآءِ شُرَكَآئِهِ يُشْحَطُ الثَّمَنُ ثُمَّ يُعْتِقُ كُلَّهُ [The value of the portions of his copartners shall be imposed upon the emancipater;] the price of the slave shall be carried to the utmost; [then he shall emancipate the whole of him:] or the meaning is, the price of the slave shall be collected; from شَحَطَ الإِنَآءَ, which see below. (TA.) — — شَحَطَ فُلَانًا He preceded, outwent, got before, or passed beyond, such a one, and became far from him: (K, TA:) and in like manner, الخَيْلَ [the horses, or horsemen]. (T, TA.) One says also, شَحَطَتْ بَنُو هَاشِمٍ العَرَبَ The sons of Háshim surpassed, and outstripped, the Arabs [in general] in excellence. (TA.) — شَحَطَ الإِنَآءَ He filled the vessel. (Fr, K.) — See also 5. 2 شحّطهُ, inf. n. تَشْحِيطٌ, (S, K,) He made him (a slain man) to struggle, or flounder, بِدَمِهِ in his blood: (S:) or he besmeared, bedawbed, befouled, or defiled, him, بِالدَّمِ with blood. (K.) 4 اشحطهُ He made him, or caused him, to be, or become, distant, or remote; he put him, sent him, or removed him, far away. (S, K.) 5 تشحّط He (a slain man) struggled, or floundered, بِدَمِهِ in his blood: (S:) and ↓ شَحْطٌ [inf. n. of شَحَطَ] also signifies the struggling, or floundering, in blood: (Lth, ISd, K:) or the former signifies he struggled, or floundered, and rolled, or wallowed, فِى دَمِهِ in his blood: (TA:) or became besmeared, bedawbed, befouled, or defiled, (Mgh, K,) and he rolled, or wallowed, (Mgh,) or struggled, or floundered, (K,) فى دَمِهِ in his blood. (Mgh, K. *) And It (the fœtus) struggled, or floundered, فِى السَّلَى in the membrane enclosing it. (K.) شَحَّاطٌ: see what next follows. مَنْزِلٌ شَاحِطٌ A distant, or remote, place of abode; as also ↓ شَحَّاطٌ. (TA.) — — شَوَاحِطُ الأَوْدِيَةِ, [the former word being pl. of شَاحِطَةٌ,] The distant, or remote, parts of the valleys. (TA.) شَوْحَطٌ Certain trees, (K,) a species of the trees of the mountains, (S,) meaning of the mountains of the سَرَاة, [the mountain-range extending from near 'Arafát to Nejrán in El-Yemen,] for there they grow, (TA,) of which bows are made: (S, K:) AHn says, One acquainted with [the kind of trees called] the شوحط has informed me that it grows in the manner of the أَرْز [or pine-tree], many rods growing from one stem; its leaves are thin and long, and it has a fruit like the long grape, [the word here rendered " grape " is عنبة, but it has been altered in the MS., and may therefore be incorrect,] except that its extremity is more slender, and it is soft, and is eaten: (TA:) or i. q. نَبْعٌ: (IB:) or a species of the نَبْع, (K,) of which bows are made: (TA:) or the شوحط and نبع and شِرْيَان are one; the name varying according to the excellence of their places of growth; what is upon the summit of the mountain being called نبع; what is upon its base, or foot, or lowest or lower part, شريان; and what is in the depressed tract by its base, شوحط: (Mbr, Az, K:) IB says the same with respect to the نبع, but that the شوحط is that which is upon the lowest part of the mountain; and this is confirmed by what is said by AZ and others: El-Ghanawee El-Aarábee says, the نبع and شوحط and سَرَآء are one: as to the شريان, no one holds it to be of the نبع except Mbr: Aboo-Ziyád says that bows are made of the شريان, and they are good, but of a black colour tinged with redness: and AHn says in one place, that the نبع and شوحط are yellow in the wood, heavy in the hand; and when they become old, they become red: (TA:) the n. un. is with ة. (K.) شحم 1 شَحُمَ, (S, Msb, K,) aor. شَحُمَ, (K,) inf. n. شَحَامَةٌ, (MA, Msb,) He (a man, S, K) was, or became, fat; (S, MA, K;) as also شَحِمَ, aor. شَحَمَ: (TA:) or he was, or became, abundant in the fat of his person. (Msb.) And شَحُمَتْ إِبِلُهُ (K) His camels were, or became, fat. (TA.) And شُحِمَتِ النَّاقَةُ; and شَحَمَت, aor. شَحُمَ; of the classes of عُنِىَ and نَصَرَ; inf. n. شَحْمٌ and شُحُومٌ; The she-camel became fat after leanness. (TA.) — — شَحِمَ, (S, K,) aor. شَحَمَ, (K,) inf. n. شَحَمٌ, (TA,) He was, or became, eagerly desirous of fat. (S, K, TA.) And He ate much fat. (TA.) — شَحَمَهُ, (K,) or شَحَمَ أَصْحَابَهُ, (S,) aor. شَحَمَ, (K,) inf. n. شَحْمٌ, (TA,) He fed him, or his companions, with fat; or gave him, or them, fat to eat. (S, K.) 4 اشحم He had much fat in his possession: like as الحم signifies " he had much flesh in his possession. " (TA.) شَحْمٌ, (S, Msb, K,) of an animal, (Msb,) a word of well known meaning, (S, Msb, K,) Fat; (MA, KL;) the substance of fatness: (ISd, TA:) شَحْمَةٌ is a more special term, (S, Msb,) [i. e. a n. un.,] signifying a piece thereof: (K:) the pl. of the former is شُحُومٌ. (Msb, TA.) It is said of the Jews, in a trad., حَرُمَتْ عَلَيْهِمُ الشُّحُومُ فَبَاعُوهَا وَأَكَلُوا أَثْمَانَهَا [Fats have been forbidden to them; but they have sold them, and have devoured the prices thereof: see Lev. vii. 23]: the fat that is forbidden to them is that of the kidneys and of the stomach and of the intestines into which the food passes from the stomach; but not that of the أَلْيَة [meaning the " rump," and also the " tail of a sheep,"] nor of the back. (TA.) One says, لَقِيتُهُ بِشَحْمِ كُلَاهُ [lit. I met him, or found him, with the fat of his kidneys,] meaning, (tropical:) in his state of briskness, liveliness, or sprightliness. (K, TA.) And of him who is deemed weak, one says, فُلَانٌ شَحْمٌ لِلْمُبْتَلِعِ (tropical:) [lit. Such a one is fat for the swallower]. (Ham p. 771.) — — Also The hump of the camel: (TA:) heard by Az from the Arabs in this sense. (TA in art. حم.) — — And The whiteness [app. meaning the white part] of the belly. (TA.) — — شَحْمَةُ الأُذُنِ [The lobe, or lobule, of the ear;] the part, of the ear, to which the قُرْط [i. e. ear-ring or ear-drop] is suspended; (S, Msb, K;) i. e. the soft portion of the lower part of the ear: or the place of the perforation for the قُرْط. (TA.) — — شَحْمَةُ العَيْنِ The مُقْلَة of the eye; (TA;) i. e., what comprises the white and the black of the eye: (Zj in his " Khalk el-Insán; " and S and Msb and K voce مُقْلَةٌ:) [this is what is generally meant by it; i. e. the globe of the eye:] in the T it is said to be the حَدَقَة [i. e. black, or what is in the middle of the white,] of the eye: and some say that it is the شَحْمَة [app. meaning the whole substance] that is beneath [or behind] the حَدَقَة. (TA.) — — شَحْمُ الحَنْظَلِ [and شَحْمُهُ, as in the K in art. حنظل,] The inner part [i. e. the pulp] of the colocynth, exclusive of its seeds. (K.) — — شَحْمَةُ الرُّمَّانِ The thin yellow [pulp] that is amid the seeds of the pomegranate; (K;) or, as in the M, the substance that separates the seeds of the pomegranate. (TA.) — — شَحْمُ النَّخْلِ The heart pith, or cerebrum, (جُمَّار,) of palm-trees: (S in art. جذب:) and شَحْمَةُ النَّخْلَةِ the heart (جُمَّارَة) of the palm-tree. (M, TA.) — — شَحْمَةُ المَرْجِ The خِطْمِىّ [or marsh-mallow]. (K.) — — شَحْمُ الأَرْضِ The truffle; as a gen. n.; syn. الكَمْءُ: (TA in art. كما:) and شَحْمَةُ الأَرْضِ the truffle; as a n. un.; syn. الكَمْأَةُ: (K:) or the white truffle; syn. الكَمْأَةُ البَيْضَآءُ. (S.) [It should be observed that الكَمْءُ is generally held to be a n. un.; and الكَمْأَةُ, to be a coll. gen. n.; contr. to analogy: but they are here evidently used in the reverse manner.] — — شَحْمَةُ الأَرْضِ also signifies A certain white worm: or is of (مِن [which is omitted in some of the copies of the K]) the [long worms, found in moist earth, and in the mud of rivers, called] خَرَاطِين: (K, TA:) or a white عَظَآءة [n. un. of عَظَآءٌ, q. v.], not big: or, as some say, it is not of the [species called] عَظَآء; it is more pleasant [to the taste], and better: and [because it dwells in the sand-hills,] they say [i. e. call it] also شَحْمَةُ النَّقَا, like as they say بَنَاتُ النَّقَا: (TA:) it is the [reptile called] حُلَكَة, which dives into the sand, and to which the fingers (بَنَان) of virgins are likened. (TA in art. ارض. [See حُلَكَةٌ: and see also شَبَثٌ.]) — — أَبُو

شَحْمٍ is an appellation of The small species of what is called حِمَارُ قَبَّانَ. (TA in art. قب, q. v.) — — [See also شَحْمَةٌ below.] شُحْمٌ, with damm, [as though pl. of أَشْحَمُ, which I do not find mentioned,] White; applied to men. (IAar, TA.) شَحِمٌ Eagerly desirous of fat. (S, K.) One says, رَجُلٌ شَحِمٌ لَحِمٌ A man eagerly desirous of fat and of flesh. (TA.) — — عِنَبٌ شَحِمٌ Grapes having little juice (K, TA) and thick skin. (TA.) — — And رُمَّانَةٌ شَحِمَةٌ A pomegranate having thick شَحْمَة [or pulp amid the seeds]. (TA.) شَحْمَةٌ [n. un. of شَحْمٌ, which see throughout. — Also] A certain bird. (K. [For طَائِرٌ, which I regard as the right reading, in the CK, I find in other copies of the K الطَّائِرُ as an explanation of الشَّحْمَةُ.]) — And A certain game of the children of the Arabs of the desert. (K, * TA.) شَحِيمٌ Fat, as an epithet applied to a man: (ISk, S, K:) or abundant in the fat of his person. (Msb.) شَحَّامٌ A seller of fat; (S, K;) as also ↓ شَاحِمٌ. (K.) — — And One who feeds men much with fat. (TA.) شَاحِمٌ One who feeds men with fat. (S, TA.) — — And A man having, or possessing, fat; like لَاحِمٌ signifying "having, or possessing, flesh:" possessive epithets like لَابِنٌ and تَامِرٌ. (TA.) — — See also شَحَّامٌ. مُشْحِمٌ, (S, [so in my copies, see 4, of which it is the part. n.,]) or ↓ مُشَحِّمٌ, like مُحَدِّثٌ [in measure], (K,) [both perhaps correct,] A man having much fat in his house or tent. (S, K.) — — And the former, A man whose camels are fat. (K.) مُشَحَّمٌ: see مَشْحُومٌ. مُشَحِّمٌ: see مُشْحِمٌ. مَشْحُومٌ Food, and bread, into which fat has been put; (TA;) [and so ↓ مُشَحَّمٌ, for] one says خُبْزَةٌ مُشَحَّمَةٌ [a cake of bread, &c., into which fat has been put]. (K in art. ربق.) 1 شحن شَحَنَ, (S, L, Msb, K,) aor. شَحَنَ, inf. n. شَحْنٌ, (L, Msb,) He filled (S, L, Msb, K) a ship, (S, L, K,) or a house, or chamber, &c.: (Msb:) he filled, [or laded,] and completely equipped or furnished, a ship. (L.) And in like manner, It (i. e. what was in it) filled a ship. (L.) And, (S, L, K,) as also ↓ اشحن, (K,) He filled a town or city (S, L, K) بِالخَيْلِ [with horsemen or the horsemen]. (S, L.) — Also, (L, Msb, K,) aor. as above, (L,) and so the inf. n., (L, Msb,) He drove away (L, Msb, K) a people, or party, (L,) or him. (Msb.) And (L) one says, مَرَّ يَشْحَنُهُمْ, (S, L,) inf. n. as above, (S,) He passed along driving them away, and pursuing them. (S, L.) AZ heard an Arab of the desert say, إِشْحَنْ عَنْكَ فُلَانًا, meaning Remove thou, and put far away, from thee such a one. (L.) And one says of a thing that is intensely acid, إِنَّهُ يَشْحَنُ الذُّبَابَ i. e. Verily it drives away the flies. (TA.) — شَحْنٌ also signifies The running vehemently. (L.) And شَحَنَ, He went far, or far away. (K.) And one says, شَحَنَتِ الكِلَابُ, (L,) [and شَحِنَت, as appears from what follows,] aor. تَشْحَنُ and تَشْحُنُ, (L, K,) like تَمْنَعُ and تَعْلَمُ and تَنْصُرُ, (K,) inf. n. شُحُونٌ, (L,) The dogs went far in pursuit without catching any prey, or game. (L, K.) — شَحِنَ عَلَيْهِ, aor. شَحَنَ, (L, Msb, K,) inf. n. شَحَنٌ; (L, Msb;) and شَحَنَ, aor. شَحَنَ, inf. n. شَحْنٌ; (Msb;) He bore rancour, malevolence, malice, or spite, against him; (Msb, K;) and (Msb) bore, (L,) or showed, (Msb,) enmity towards him. (L, Msb.) 2 شحّنهُ He made him, or appointed him to the office of, a شِحْنَة, q. v.; occurring in postclassical works.] 3 شاحنهُ, (L, Msb, K,) inf. n. مُشَاحَنَةٌ, (L, Msb, KL,) He regarded him, or treated him, with rancour, malevolence, malice, or spite; (Msb;) or with enmity; being so regarded, or treated, by him: (L, Msb, K, KL:) or, as some say, مُشَاحَنَةٌ is such reviling, and blaming, upbraiding, or reproaching, reciprocally, as does not amount to fighting one another; from شَحْنَآءُ meaning "enmity." (L.) 4 اشحن: see 1. — — Also, (K,) inf. n. إِشْحَانٌ, (L,) He sheathed the sword: (L, * K:) and he drew the sword: thus having two contr. significations. (K.) — Also, (S, L, K,) inf. n. as above, (S, L,) He (a boy, or child, S, L, and, as some say, a man, L) was ready, or about, to weep: (S, L, K:) or his eyes watered at the approach of weeping (L.) — — And اشحن لَهُ بِسَهْمٍ He prepared himself to shoot him, or to shoot at him, with an arrow. (K.) 6 تَشَاحُنٌ The regarding, or treating, one another [with rancour, malevolence, malice, or spite; (see 1, last sentence; and 3;) or] with enmity. (L.) شَحْنَةٌ [thus written, with fet-h to the ش, but I incline to think that it is correctly ↓ شِحْنَة,] The contents of a ship, that fill it. (L.) شِحْنَةٌ: see what next precedes. — — [Also] A body of men sufficing for the guarding, controlling, or firm holding, of a province, or city, on the part of the Sultán. (Az, L, K. *) And (K) A troop of horsemen keeping post (S, L, K) in a country or town. (S, L.) IB says that the vulgar usage of this word as syn. with أَمِيرٌ [i. e. A commander or commandant, &c., being used app. only in post-classical times, from the Pers. شَحْنَهْ, meaning in Pers., and hence in Arabic also, a viceroy, prefect, chief of the police, or the like,] is a mistake. (L.) — — And The quantity of fodder appointed to beasts as sufficing them for a day and a night. (Az, L, K.) — See also what next follows. شَحْنَآءُ Rancour, malevolence, malice, or spite: (L:) or vehement hatred: (Msb:) and enmity; (S, L, Msb, K;) as also ↓ شِحْنَةٌ. (S, L, K.) Hence the saying, كَانَ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَآءُ i. e. [There was between him and his brother] enmity. (L.) شُحُون in the following verse, cited by ISd, تَأَطَّرْنَ فِى المِينَآءِ ثُمَّ تَرَكْنَهُ وَقَدْ لَجَّ مِنْ أَحْمَالِهِنَّ شُحُونُ may be, accord. to him, an inf. n. of شَحَنَ, or an extr. pl. of شِحْنَةٌ: (L:) [but I rather think that it is a pl. of ↓ شَاحِنٌ, like as شُهُودٌ is of شَاهِدٌ; and accordingly I would render the verse (which evidently relates to ships) thus: They kept close in the port, then they left it, and laders had persisted in contention by reason of their burdens, i. e. the burdens of the ships, because of the labour that they occasioned.] شَاحِنٌ [act. part. n. of شَحَنَ]: see the next preceding paragraph. — — See also مَشْحُونٌ. — Also A dog going far in pursuit without catching any prey, or game: pl. شَوَاحِنُ. (L.) — And Bearing enmity [or rancour &c. (see 1, last sentence,)] towards another: one says, هُوَ شَاحِنٌ لَكَ [He is bearing enmity &c. towards thee]. (L.) مَشْحُونٌ A ship (فُلْكٌ, so in the Kur [xxvi. 119 &c.], S, L, or مَرْكَبٌ, K [in the L, erroneously, رَكَبٌ],) Filled [or laded, and completely equipped or furnished: see 1, first sentence]; (S, L, K;) as also ↓ شَاحِنٌ, like كَاتِمٌ in the sense of مَكْتُومٌ, (L, K,) mentioned by Kr. (L.) مُشْحَئِنٌّ Becoming angered; or made angry. (K.) عَدُوٌّ مُشَاحِنٌ [An enemy who regards, or treats, another with rancour, &c., being so regarded, or treated by him: see 3]. (S, L.) المُشَاحِنُ as used in a trad. means The schismatic innovator in religion: (L, K:) so says El-Owzá'ee: or the transgressor: (L:) or it means he who has in his heart rancour &c. (شَحْنَآء) towards the Companions of the Apostle of God: or he who forsakes the institutes, or rule and usage, of his prophet; who speaks against his people; who sheds their blood. (TA.) 1 شحو شَحَا, (K,) or شَحَا فَاهُ, (Ks, S,) aor. شَحَوَ, (Ks, TA,) or شَحُوَ, (S,) inf. n. شَحْوٌ, (Ks, S, TA,) said of a man, (TA,) He opened his mouth; (S, K, TA;) as also ↓ اشحى [or app., اشحى فَاهُ], (K,) and ↓ شحّى فَاهُ, inf. n. تَشْحِيَةٌ. (TA.) شَحَا فَاهُ [meaning as above] is also said of the ass when about to bray. (TA.) And one says of the bit, شَحَا فَمَ الدَّابَّةِ [It opened the mouth of the beast]. (TA.) [See also art. شحى.] — And شَحَا فُوهُ, (S, K, *) aor. شَحُوَ, (S,) inf. n. as above, (TA,) His mouth opened; (S, K;) as also ↓ شحّى فوه; (TA;) but one should not say اشحى فوه. (IAar, TA.) — — And شَحَا, inf. n. as above, He stepped, paced, or walked. (TA.) Hence it is related in a trad. of 'Alee, that, having mentioned sedition, or conflict and faction, or the like, he said to 'Ammár, لَتَشْحُوَنَّ فِيهَا شَحْوًا لَا يُدْرِكُكَ الرَّجُلُ السَّرِيعُ, meaning Thou shalt assuredly go [or step or pace] quickly, and advance, therein [so that the swift man shall not overtake thee]. (TA.) And it is said that شَحَا فِيهِ signifies He went far; and took a wide, or an ample, range; in it. (TA. [See also 5.]) 2 شَحَّوَ see the preceding paragraph, in two places. 4 أَشْحَوَ see 1, first sentence. 5 تشحّى, accord. to Aboo-Sa'eed, primarily signifies He took a wide, or an ample, range in anything. (TA. [See also 1, last explanation.]) — — [Hence,] تشحّى عَلَيهِ He spread

out, or stretched out, his tongue, [or he gave wide range to his tongue,] respecting him [or against him]. (K.) شَحًا, (K,) thus with the short ا, (TA,) Wide; applied to anything: and ↓ شَحْوَآءُ, applied to a well, signifies the same: (K:) or the latter, thus applied, wide in the head [or upper part]. (TA.) شَحْوَةٌ A step, pace, or single act of stepping or pacing. (S, K.) One says, فَرَسٌ بَعِيدُ الشَّحْوَةِ A horse having a far extent of step: (S, TA:) and رَغِيبُ الشَّحْوَةِ (S in art. رغب) a horse wide of step; that takes a large space of ground with his legs. (TA: but there, الشَّحْوِ [which is the inf. n.].) — — [Hence,] رَجُلٌ بَعِيدُ الشَّحْوَةِ فِى مَقَاصِدِهِ (tropical:) [A man who strides along in his pursuits]. (TA.) — — And إِنَآءٌ وَاسِعُ الشَّحْوَةِ i. e. (tropical:) [A vessel wide] in the interior. (TA.) شحآء: see the next paragraph. شَحْوَآءُ: see شَحًا. — — Also A she-camel wide of step: and it is said in a trad. that the Prophet had a horse named ↓ الشحآء, thus related, with medd, [app. الشَّحَآءُ, like الوَسَاعُ,] expl. as meaning the wide of step: so says IAth. (TA.) شَاحٍ [act. part. n. of 1: fem. شَاحِيَةٌ; pl. of the latter شَوَاحٍ and شَاحِيَاتٌ]. One says, جَآءَتِ الخَيْلُ شَوَاحِىَ The horses came opening their mouths: (S, A, K, * TA:) and so أَقْبَلَتِ الخَيْلُ شَاحِيَاتٍ. (M, TA.) — — And جَآءَنَا شَاحِيًا He came to us stepping along. (TA.) — — And (assumed tropical:) He came to us without any want. (TA.) — — الشَّوَاحِى is applied by the vulgar to The large pieces of wood resembling columns: but [SM says,] I have not seen any mention thereof in the [classical] language. (TA.) شحى 1 شَحِىَ, like رَضِىَ, inf. n. شَحْىٌ, is said by ISd and in the K to be a dial. var. of شَحَا, inf. n. شَحْوٌ, i. e., as ISd says, meaning He opened his mouth; but the latter, he says, is the better known: this, however, requires consideration: for it is said in the Tekmileh that شَحَى فُلَانٌ, aor. يَشْحَى, inf. n. شَحْىٌ, is a dial. var. of [شَحَا, aor.] يَشْحُو, inf. n. شَحْوٌ, on the authority of Lth. (TA.) شخب 1 شَخَبَ, (Mgh, TA,) aor. شَخُبَ [and شَخَبَ], inf. n. شَخْبٌ, said of milk, (Mgh,) and of anything, It flowed. (Mgh, TA.) And شَخَبْتُهُ I made it to flow. (Mgh.) You say, شَخَبَ اللَّبَنُ, aor. شَخُبَ and شَخَبَ, (S, O, CK,) inf. n. شَخْبٌ, (S, O,) The milk flowed in an extended stream from the udder when milked; (S, O, CK;) and (assumed tropical:) in like manner one says of blood: (O:) or شَخَبَ اللَّبَنَ, aor. شَخُبَ and شَخَبَ, he made the milk to flow in a continuous stream from the udder (K accord. to the TA [and accord. to the context in the K, in which it is immediately added فَانْشَخَبَ, showing that ↓ انشخب has the former of these two significations as quasi-pass. of شَخَبَ, and the like is said in the A,]) between the vessel and the teat. (TA.) Hence, i. e. from شَخَبَ اللَّبَنُ, the saying of ElKumeyt, وَوَحْوَحَ فِى حِضْنِ الفَتَاةِ ضَجِيعُهَا وَلَمْ يَكُ فِى النُّكْدِ المَقَالِيتِ مَشْخَبُ [And he who lay upon his side with her, or her bedfellow, breathed audibly, by reason of the cold, in the bosom of the young woman, and there was not, among the she-camels that had no young ones living, and that should therefore abound with milk, because not suckling, any flowing of milk in a continuous, or an extended, stream, or any time, or place, thereof, for مَشْخَبٌ may be, agreeably with a general rule, an inf. n. or a n. of time or of place]. (S.) And some expl. شَخْبٌ as signifying The sounding, or sound, of milk when it is being drawn from the udder. (TA.) One says also, شَخَبَتْ أَوْدَاجُ القَتِيلِ دَمًا i. e. (tropical:) [The external jugular veins of the slain person] streamed, or flowed with blood: (Msb, TA: * [and the like is said in the Mgh:]) and شَخَبْتُهُ أَنَا (assumed tropical:) [I made it to stream, or flow]: the verb being intrans. and trans. (Msb.) And هُوَ يَشْخُبُ دَمًا (assumed tropical:) He, or it, flows [or streams] with blood; the last word being in the accus. case as a specificative: and be, or it, pours forth, or makes to flow [or stream], blood; the last word, when this is the meaning, being in the accus. case as an objective complement: but the former is that which is commonly known. (Mgh.) And شَخَبَتْ يَدَاهُ حَتَّى مَاتَ (assumed tropical:) [His hands flowed, or streamed, with blood, until he died: or poured forth blood, &c.]: said, in a trad., of one whose knuckles, or finger-joints, were cut. (TA.) ↓ انشخب, also, is said of blood [as meaning (assumed tropical:) It flowed, or streamed]. (TA.) And انشخب ↓ دَمًا, said of a vein, means (assumed tropical:) It flowed, or streamed, with blood. (S, K, TA.) And it is said in a trad. respecting the حَوْض [or pool (of the Apostle)], يَشْخُبُ فِيهِ مِيزَابَانِ مِنَ الجَنَّةِ (assumed tropical:) [Two spouts will pour forth into it from Paradise]. (TA.) And one says, شَخَبْتُ اللِّقَاحَ I milked the milch camels. (A, TA.) — — And مَرَّ يَشْخَبُ فِى الأَرْضِ (assumed tropical:) He went, or passed by, (O,) or ran, (El-Fáïk, TA,) swiftly [in the land, or upon the ground]. (El-Fáïk, O, TA.) 7 إِنْشَخَبَ see the preceding paragraph, in three places. شَخْبٌ: see the next paragraph. — — Also (assumed tropical:) Blood. (K.) شُخْبٌ Milk coming forth, (A,) or milk that has come forth, (K,) from the udder, (A, K,) when drawn therefrom; (TA;) and so ↓ شَخْبٌ; (A, K;) which is also an inf. n.; (TA;) or this latter is an inf. n., (S, O,) and the former [is a subst. properly so called, and] signifies an extended stream of milk, (S, A, O,) like a thread, or string, (A,) when it is drawn from the udder; (S, A, O;) of the measure فُعْلٌ in the sense of the measure مَفْعُولٌ: (A:) or the milk that comes forth from beneath the hand of the milker at each squeeze of the udder of the ewe or she-goat. (TA.) It is said in a prov., شُخْبٌ فِى الإِنَآءِ وَشُخْبٌ فِى الأَرْضِ, (S, Meyd, A, O,) i. e. One extended stream of milk from the udder into the vessel, and one &c. upon the ground: (Meyd:) applied to him who hits the mark one time and misses another time (S, Meyd, A, O) in what he says; or says right one time and wrong another time. (Meyd.) And in another prov., شُخْبٌ طَمَحَ An extended stream of milk from the udder that has fallen upon the ground so as to be unprofitable; for such is the meaning of طَمَحَ in this case: applied to a man who has made a slip, or mistake: or it means a good hap that has escaped one's opportunity to avail himself of it. (Meyd.) See also the next paragraph. شُخْبَةٌ A single stream of milk from the udder; (A, K;) pl. شِخَابٌ [q. v.]: (K;) or it signifies, (K,) or so ↓ شُخْبٌ, (TA,) an extended stream of milk (K, TA) when it is drawn (TA) from the udder, streaming continuously (K, TA) between the vessel and the teat. (TA.) شِخَابٌ Milk when it is drawn from the udder: (A, K: [in which latter it is also said to be pl. of شُخْبَةٌ:]) of the dial. of El-Yemen. (TA.) وَدَجٌ شَخِيبٌ (assumed tropical:) [An external jugular vein] cut so that its blood has flowed, or streamed, forth. (TA.) أُشْخُوبٌ The sound of the streaming of milk. (S, O, K.) — — [And it seems to be used as an epithet; for it is added that] one says, إِنَّهَا لَأُشْخُوبُ الأَحَالِيلِ [app. meaning Verily she is one whereof the orifices of the teats produce a sound by the streaming of the milk]. (S, O.) مَشْخَبٌ: see the verse in the first paragraph. شخت 1 شَخُتَ, (S, K,) aor. شَخُتَ, inf. n. شُخُوتَةٌ, (K,) said of a man, (S,) [and app., in like manner, of anything,] He [or it] was, or became, thin, or slender, (S, L, K,) lean, and lank in the belly, not in consequence of emaciation. (L, K.) 2 تَشْخِيتٌ The bringing, conveying, or causing to come; syn. إِبْلَاغٌ. (K.) One says, شخّتهُ إِلَيْهِ He brought it, &c., to him. (TK.) شَخْتٌ and ↓ شَخِيتٌ, (S, A, K,) the former also pronounced ↓ شَخَتٌ, (K, TA,) by some, (TA,) applied to a man, (S,) Thin, or slender, (S, A, L, K,) lean, and lank in the belly, not in consequence of emaciation: (A, L, K:) slender in the body: fem. of the first with ة: (TA:) pl. شِخَاتٌ: (S, A, K:) or شَخْتٌ signifies thin, or slender, as applied to anything: thus it is applied to him who is thin, or slender, in the neck, and in the legs: one says, [of a beast,] إِنَّه لَشَخْتُ الجُزَارَةِ Verily he is thin, or slender, in the legs: (TA:) and قَوَائِمُهُ شِخَاتٌ His legs are thin, or slender: (A:) and حَطَبٌ شَخْتٌ Slender firewood. (TA.) — — [Hence,] إِنَّهُ لَشَخْتُ العَطَآءِ (assumed tropical:) Verily he is one who gives little. (TA.) And زَيْدٌ شَخْتُ الخُلْقِ (tropical:) Zeyd is low,

ignoble, or mean, in natural disposition. (A, TA.) — — Some say that it is arabicized, from the Pers. سَخْت. (TA.) شَخَتٌ: see the next preceding paragraph. شَخِيتٌ: see شَخْتٌ: — — and also what here follows. شِخِّيتٌ and ↓ شَخيتٌ and شِخْتِيتٌ Dust (غُبَارٌ) rising, or spreading, or diffusing itself. (K.) شِخْتِيتٌ: see what next precedes. شخر 1 شَخَرَ, aor. شَخِرَ, inf. n. شَخِيرٌ (S, K) and شَخْرٌ, (K,) He raised his voice, with snorting; said of an ass: (S:) he uttered a sound from the fauces: or from the nose: (K:) or from the mouth, without the nose: (TA:) he (a horse) neighed: (K:) or uttered a sound after neighing: (TA:) or uttered a sound from his mouth, (K, TA,) without the nose: (TA:) As says that among the sounds made by horses are those termed شَخِيرٌ and نَخِيرٌ and كَرِيرٌ; the first of which is from the mouth; the second, from the nostrils; and the third, from the chest: some say that شَخَرَ is like نَخَرَ [he snorted]. (TA.) شَخْرٌ The first period or stage of youth; (K, TA;) and the sharpness thereof; like شَرْخٌ. (TA.) — — The part, of a رَحْل [or camel's saddle], that is between the قَادِمَة and the آخِرَة, (O, K, TA,) which are the كَرَّانِ: (TA:) [said to be] also called the شَرْخ, [which is an evident mistake, perhaps originating from its having been said that شَخْرٌ and شَرْخٌ are syn., meaning in another sense, mentioned above,] (O, TA,) and the شَجْر [q. v.]: (TA:) or the space between the upper part of the two extremities [at the fore part and hind part] of the [saddle called] قَتَب. (JK.) — — And The chink of the buttocks. (JK, O. [In the K, for وَشَخْرُ الإِسْتِ شَقُّهَا, the reading in the JK and O, is put وَشَخَرَ الإِسْتَ شَقَّهَا.]) شِخِّيرٌ That utters much, or often, the sound termed نَخِير: (K:) or, as in some copies of the K [and in the O], شَخِير: (TA:) [see نَخَرَ and شَخَرَ:] applied to an ass in this sense, (O,) or as signifying vociferous. (TA.) شخس 1 شَخَسَ, aor. شَخَسَ, (K,) inf. n. شَخْسٌ, (S, A, O, K,) It was, or became, conflicting, incongruous, or dissimilar, in its several parts; شَخْسٌ being syn. with اِضْطِرَابٌ and اِخْتِلَافٌ [here used in the same, or nearly the same, sense]. (S, A, O, K.) — — Also, (K,) inf. n. as above; (Lth, O, K;) or ↓ شاخس; (so says Lth, TA; and so in a copy of the A;) and ↓ تشاخس; (O, K;) said of an ass, (Lth, A, O, K,) He opened his mouth on the occasion of gaping (Lth, O, K) and smelling the urine of a she-ass: (Lth, O:) or he opened his mouth, raising his head, after smelling the dung. (A.) It is said that the primary signification of الشَّخْسُ is The opening of the mouth to gape. (Ham p. 196.) 3 شاخس فَاهُ, said of time, It caused his teeth to become incongruous; (ISk, A, O;) some of them being long and some of them being broken: (ISk, O:) this is the case in extreme old age: (A, TA:) مُشَاخَسَةٌ and شِخَاسٌ, [as inf. ns. of the pass. verb,] in relation to the teeth, signify their being in such a condition that some of them incline and some of them have fallen out: (JK, TA: *) one says, [شُوخِسَ فَاهُ, or شُوخِسَتْ أَسْنَانُهُ, and] فُوهُ ↓ تشاخس, (A,) or تشاخست أَسْنَانُهُ, (S, O, K,) His teeth became incongruous, (S, A, O, K,) and some of them inclined and some of them fell out, (S, O, K,) by reason of extreme old age. (S, A, * O, K.) — — شاخس الصَّدْعَ, said of the repairer of a wooden bowl, He made the crack of the bowl to incline, so that it remained not closed up. (O, K.) — See also 1. 4 اشخس (assumed tropical:) He showed a sour, a crabbed, or an austere, face, (Aboo-Sa'eed, O, K,) لَهُ to him, (Aboo-Sa'eed, TA,) فِى المَنْطِقِ in speech; as also اشخص. (Aboo-Sa'eed, O, TA.) — — And اشخسهُ, (O, K,) and اشخس بِهِ, (TA,) (assumed tropical:) He spoke evil of him behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; syn. اِغْتَابَهُ; (O, K, TA;) as also اشخص به. (TA.) 6 تشاخس: see 1: and 3. — — It (a crack in a wooden bowl) was made by the repairer to incline, so that it remained not closed up. (TA.) — — It, said of the upper part of a man's skull, (i. e. said of his قِحْف, IDrd, O,) or said of his head, (K,) became severed in twain, in consequence of a blow: (IDrd, O, K:) or said of the two [lateral] bones of his head (قِحْفَا رَأْسِهِ), meaning تدانيا واختلفا; [but the former of these two verbs is app. a mistranscription for تَبَايَنَا; and the meaning, they became separated, each from the other, and not fitting together:] and it is sometimes said of the thumb; and of a vessel. (TA.) — — تشاخس القَوْمُ (assumed tropical:) The people, or party, became distant, or remote, one from another. (JK.) — — تشاخس أَمْرُ القَوْمِ (assumed tropical:) The state of affairs of the people, or party, became divided, (O, K, * TA, *) and conflicting, or inconsistent. (TA.) And تشاخس مَا بَيْنَ القَوْمِ (assumed tropical:) The state between the people, or party, became bad, or corrupt. (ISk, S, O, K. *) شَخِيسٌ (assumed tropical:) An affair, or a state of affairs, (أَمْرٌ,) disorganized, disordered, or unsettled; syn. مُتَفَرِّقٌ. (K.) — — (assumed tropical:) Speech in which is a sour, a crabbed, or an austere, look: (JK: [like شَخِيصٌ:]) or (tropical:) incongruous, or discordant, speech; (O, K, TA;) as also ↓ مُتَشَاخِسٌ, (A 'Obeyd, TA, in art. شخص,) and مُتَشَاخِصٌ. (K ibid.) — — [A man] adverse to that which he is commanded to do. (TA.) مُتَشَاخِسٌ: see the next preceding paragraph. شخص 1 شَخَصَ, (S, A, Msb, K,) aor. شَخَصَ, (A, Msb, K,) inf. n. شُخُوصٌ, (S, Msb, K,) He, or it, rose; or became raised, or elevated. (S, A, Msb, K.) — — [Hence,] It (a star) rose. (K.) And شَخَصَ لَهُ شَخْصٌ [A figure seen from a distance rose to his view]. (TA in art. زول.) — — شَخَصَ بَصَرُهُ (S, Mgh, Msb, K, [in some copies of the K, بَصَرَهُ, but this occurs afterwards in that work,]) is said when a man opens his eyes and then does not move his eyelids; [and signifies (tropical:) His eyes, or lit., his eye, became fixedly open:] (S, K: *) or it signifies his eye became raised: (Msb:) or his sight became stretched and raised. (Mgh.) [See the Kur xiv. 43, and xxi. 97.] You say, شَخَصَ إِلَيْكَ بَصَرِى (tropical:) [My eye, or eyes, became fixedly open, or raised, or my sight became stretched and raised, towards thee]. (A.) And شَخَصَ بَصَرُ المَيِّتِ, (A,) inf. n. as above, (IAth,) (tropical:) [The eye, or eyes, of the dying man became fixedly open: or] the eyelids of the dying man became raised upwards, and he looked intently, and became disquieted, or disturbed. (IAth.) — — سَخَصَتِ الكَلِمَةُ مِنَ الفَمِ (assumed tropical:) The word, or sentence, rose [from the mouth] towards the palate: this is sometimes natural: i. e., one's raising his voice, and not being able to lower it. (K.) — — شَخَصَ السَّهْمُ (inf. n. as above, Msb,) (tropical:) The arrow rose [so as to deviate] from the butt, or object of aim: (K:) or the arrow passed beyond the butt, or object of aim, going above it: (A, Msb:) or rose in the sky. (ISh.) — — شَخَصَ (aor. as above, Msb, and so the inf. n., S, Msb,) also signifies He went, or went away, from one town or country to another: (S, A, K:) or he went forth from one place to another, (Msb,) or from his place of alighting or abiding: (TA:) or [so accord. to the TA, but in the K " and "] he journeyed upwards. (K, TA.) You say also, شَخَصَ مِنْ قَوْمِهِ He went forth from his people: and شَخَصَ إِلَيْهِمْ he returned to them. (TA.) — — Also, (M, K,) aor. and inf. n. as above, (M,) It (a thing) rose; or swelled; or became swollen: (M:) it (a wound) rose, and became swollen: (M, K:) [it was, or became, protuberant, or prominent.] — شَخَصَ بَصَرَهُ, (Msb, K, TA,) or شَخَصَ بِبَصَرِهِ, (Mgh,) or both, (TA, [in which it is said to be tropical,]) and شَخَصَ بِبَصَرِهِ إِلَى السَّمَآءِ, (Msb,) or شَخَصَ [alone], (so in a copy of the A, [in which it is mentioned among proper expressions,]) (assumed tropical:) He raised his eye, or sight, (K, TA,) towards the sky, and did not move his eyelids; said of a dying man: (TA:) or he stretched and raised his sight: (Mgh:) or he opened his eyes, (A, Msb,) and did not move his eyelids, (A,) or [looking fixedly,] not moving his eyelids. (Msb.) — — يَشْخَصُ بِصَوْتِهِ فَلَا يَقْدِرُ عَلَى خَفْضِهِ (assumed tropical:) [He raises his voice,

and is not able to lower it]. (K.) — — شُخِصَ بِهِ, (S, K,) coordinate to عُنِىَ, (K,) or شُخِصَ [alone], (so in a copy of the A,) or شَخِصَ بِهِ أَمْرٌ, coordinate to تَعِبَ, inf. n. شَخَصٌ, (Msb,) (tropical:) [He was disquieted by a thing that happened to him: or] a thing that disquieted him happened to him: (S, A, K:) or a thing happened to him and disquieted him: (Msb:) as though he were raised from the ground by reason of his disquietude. (TA.) [See also 4.] — شَخُصَ, aor. شَخُصَ, (S, K,) inf. n. شَخَاصَةٌ, or this is a simple subst., [for] ISd says, I have not heard a verb of which it may be the inf. n., (TA,) [if used, signifying] He (a man, S) was, or became, big, bulky, or corpulent. (S, K.) 2 شخّص الشَّىْءَ, (A,) inf. n. تَشْخِيصٌ. (TA,) (tropical:) He individuated the thing; syn. عَيَّنَهُ. (A, TA.) [From شَخْصٌ, q. v.] 4 اشخصهُ [He made him, or it, to rise, or become raised or elevated]. You say, اشخص نَفْسَهُ [He raised himself; or drew, or stretched, himself up]. (S and K in art. علب.) — — اشخص بِسَهْمِهِ (tropical:) He made his arrow to pass beyond the butt, or object of aim, going above it. (A.) — — And اشخصهُ He made him to go, or go away, from one town or country to another: (S:) or to go forth from one place to another: (A, * Msb:) or to go, or journey: (A in art. سير:) or to journey upwards. (TA.) — — (tropical:) He disquieted him, (K, TA,) so that he went away from a place. (TA.) [See also 1.] — اشخص (tropical:) His (an archer's) arrow passed beyond the butt, or object of aim, (S, A, Msb, K,) going above it. (S, A, Msb.) — The time of his journeying, going away, or departing, came, or arrived. (S, K, TA.) — اشخص إِلَيْهِ (tropical:) He showed him a sour, a crabbed, or an austere, face, or countenance; looked at him in a sour, a crabbed, or an austere, manner; (A, TA;) or so اشخص لَهُ, (TA in art. شخس,) فِى المَنْطِقِ in speech; as also اشخس. (Aboo Sa'eed, O and TA in art. شخس.) — — اشخص بِفُلَانٍ (tropical:) He spoke evil of such a one behind his back, or in his absence, or otherwise, with truth, or though it might be with truth; syn. اِغْتَابَهُ; (Yaakoob on the authority of AO, S, A, K;) as also اشخس. (AO, Yaakoob, S.) 5 تشخّص [quasi-pass. of 2; (assumed tropical:) It was, or became, individuated; it, or he, had, or assumed, the quality of individuality or personality; syn. تَعَيَّنَ.] شَخْصٌ The body, or bodily or corporeal form or figure or substance, (سَوَاد,) of a man, (S, A, Msb, K,) or some other object or thing, (S, A, K,) which one sees from a distance: (S, A, Msb, K:) applying in common to what is termed جُثَّةٌ and what is termed طَلَلٌ, in relation to a man; i. e., in relation to a man sitting or sleeping [or lying down], and in relation to a man standing erect: (Msb, voce جُثَّةٌ:) or it is applied only to a body, or material substance, composed, [not simple,] and having height: (El-Khattábee, Msb, TA:) or any body, or material thing or substance, [that is somewhat high, and conspicuous, or] having height and appearance: (IAth, TA:) pl. (of pauc., S) أَشْخُصٌ (S, K) and (of mult., S) أَشْخَاصٌ [which is properly another pl. of pauc.] and شُخُوصٌ (S, A, K) and شِخَاصٌ. (TA.) — — Then used as signifying (assumed tropical:) A man himself; a man's self, or person; his ذَات; (Msb;) [i. e.,] a person; a being; an individual; syn. نَفْسٌ [also syn. with ذَاتٌ]; (L, TA;) as in the following verse of 'Amr Ibn-Rabee'ah, cited by Sb: فَكَانَ مِجَنِّى دُونَ مَنْ كُنْتُ أَتَّقِى ثَلَاثُ شُخُوصٍ كَاعِبَانِ وَمُعْصِرُ (assumed tropical:) [And three persons, namely, two girls whose breasts were beginning to swell and one who had attained the age of puberty, were my shield against such as I was fearing]: meaning ثَلَاثَةُ أَنْفُسٍ: (L:) [the poet making the word in question fem. because it relates here to females: but] Rubeh is related to have said ثَلَاثَةُ أَشْخُصٍ, meaning, of women. (M, voce نَفْسٌ.) A شَخْص [meaning a person] ceases to be a شخص by its being divided; whereas, when a جِسْم is divided, no part of it ceases to be a جسم. (Er-Rághib, TA in art. جسم.) It is said in a trad., لَا شَخْصَ أَغْيَرُ مِنَ اللّٰهِ (tropical:) [There is not any being more jealous than God]; شخص being here metaphorically used for ذَات: or the meaning is, a person (شخص) should not be more jealous than God: but accord. to one relation, the words are لَا شَىْءَ أَغْيَرُ مِنَ اللّٰهِ [which has the first of the two meanings mentioned above]. (IAth, TA.) [It is also used in a pl. sense: see a verse of Ziyád el-Aajam in art. الى.] شَخِيصٌ Big, bulky, or corpulent: (S, K, TA:) or great in شَخْص [or person] and make: (TA:) applied to a man: (S:) fem. with ة; (S, A, K;) applied to a woman. (S, A.) — — A lord, master, chief, man of rank or quality, or a personage. (AZ, K.) — — مَنْطِقٌ شَخِيصٌ (tropical:) Sour, crabbed, or austere, speech. (Ibn-'Abbád, A, K. [See also شَخِيسٌ.]) شَخَاصَةٌ Bigness, bulkiness, or corpulence: or greatness of شَخْص [or person] and make. (TA.) [Said to be a subst.: but see شَخُصَ.] شَاخِصٌ [part. n. of the intrans. verb شَخَصَ]. [Hence,] بَصَرٌ شَاخِصٌ (tropical:) [An eye fixedly open: or raised: or sight stretched and raised: see 1]: you say, سَمِعْتُ بِقُدُومِكَ فَقَلْبِى بَيْنَ جَنَاحَىَّ رَاقِصٌ وَبَصَرِى تَحْتَ حِجَاجِى شَاخِصٌ (tropical:) [I have heard of thy coming, and my heart is throbbing between my two sides, and my eye beneath my bone of the eyebrow fixedly open, &c.]. (A, TA.) With the pl., أَبْصَارٌ, you say شَاخِصَةٌ, (A, Msb, TA,) and شَوَاخِصُ, (A, TA,) or شُخُوصٌ [like شُهُودٌ as pl. of شَاهِدٌ; if not an inf. n., as which it may be applied, in the place of an epithet, to a pl. subst.]. (Msb.) — — سَهْمٌ شَاخِصٌ (tropical:) An arrow passing beyond the butt, or object of aim, going above it. (S, A.) You say, رُمِىَ بِالشَّاخِصَاتِ (tropical:) [He was shot at with arrows which passed beyond him, going above him: perhaps doubly tropical, meaning he was assailed with invectives which did not harm him]. (A.) — — شَاخِصٌ also signifies A man prosecuting war [during three or more days together,] not on alternate days: and of such it is said in a trad., that he may shorten prayer. (TA.) — شَاخِصٌ as the act. part. n. of the trans. verb, [for شَاخِصٌ بَصَرَهُ,] (Msb,) (assumed tropical:) [A man raising his eye, or sight, and looking fixedly; as does a dying man: or stretching and raising his sight: (see 1:) or] a man opening his eyes and not moving his eyelids. (S, * Msb.) [مَشْخَصٌ, as though signifying The place of a شَخْص used in the sense of صُورَةٌ: accord. to modern usage sing. of] مَشَاخِصُ deenárs [or pieces of gold] figured [or stamped with effigies]. (TA.) مُشَخَّصٌ (tropical:) A thing individuated. (A, TA.) مُتَشَاخِصٌ Discordant; (A'Obeyd, K;) applied to language, or speech; (A'Obeyd, TA;) and to a thing, or an affair; (TA;) and مُتَشَاخِسٌ signifies the same. (A'Obeyd, TA.) شد 1 شَدَّ, as an intrans. verb, aor. ○3شَدِ, inf. n. شِدَّةٌ: see 8; and see also شِدَّةٌ. — — [Hence,] لَشَدَّ مَا is an expression used in the same sense as لَعَزَّ مَا (A and K in art. عز) and لَحَقَّ مَا: (A and TA in that art.:) [and in like manner without the ل: thus] one says, شَدَّ مَا أَنَّكَ ذَاهِبٌ, meaning حَقَّ أَنَّكَ ذَاهِبٌ [i. e. It is distressing, or it distresses me, that thou art going away]: and if you please, you may consider شَدَّ as similar to نِعْمَ; as when you say, نِعْمَ العَمَلُ أَنَّكَ تَقُولُ الحَقَّ [Excellent, or most excellent, is the deed, thy saying the truth]. (Sb, TA.) [And it is also used to render intensive a verb following it; as in the saying, لَشَدَّ مَا أَبْغَضَنِى Much indeed, or greatly indeed, did he hate me.] — — شَدَّ عَلَيْهِ, aor. ○3شَدَ (S, L) and ○3شَدِ, (L,) inf. n. شَدٌّ (S, L) and شُدُودٌ, (L,) He charged, or made an assault or attack, upon him, in war, or battle. (S, L.) You say, شَدَّ عَلَى العَدُوِّ شَدَّةً وَاحِدَةً, and شَدَّاتٍ كَثِيرَةً, He made one charge, or assault, or attack, upon the enemy, and many charges, &c. (L.) And شَدَّ عَلَى قِرْنِهِ بِسِكِّينٍ, or بِعَصًا, He made an assault, or attack, upon his adversary, with a knife, or with a staff; as also عَلَيْهِ ↓ اشتدّ. (Mgh.) And شَدَّ الذِّئْبُ عَلَى الغَنَمِ The wolf asaulted, or attacked, the sheep or goats. (L.) In the phrase, شَدُّوا الإِغَارَةَ, the meaning is شَدُّوا لِلْإِغَارَةِ [They made a charge for the purpose of a sudden attack upon an enemy, or a predatory incursion]; and therefore الاغارة is put in the accus. case, not as an objective

complement. (Ham p. 8.) — — شَدَّ, (S,) aor. شَدُ3ُ and شَدِ3ِ, (TK,) inf. n. شَدٌّ, (S, L, K,) also signifies He ran; (S, L, * K; *) and so ↓ اشتدّ. (S, L, K.) رُبَّ شَدٍّ فِى الكُرْزِ [Many a run is in the sack] is a prov., originating from the fact that a man riding a pregnant mare was pursued by an enemy, and she cast her foal, which ran with its mother, whereupon the horseman alighted, and carried it off in a sack; and the enemy overtook him, and said to him, "Throw to me the foal;" and he replied in these words, meaning that the foal was of generous race: it is applied to him whose internal, or intrinsic, qualities are commended. (Meyd.) And one says, شَدَّ فِى العَدْوِ, (A, Mgh, L,) inf. n. شَدٌّ; (L;) and ↓ اشتدّ; (A, Mgh, L;) He hastened, or was quick, in running: (Mgh, L:) and شَدَّ الإِحْضَارَ [meaning the same]. (S in art. افر.) — — شَدَّ النَّهَارُ, (S, L,) and الضُّحَى, (L,) inf. n. شَدٌّ; (L, K; but in the latter, النَّار is erroneously put for النَّهَار; TA;) and ↓ اشتدّ; (L;) The day, and the morning, became advanced, the sun being high. (S, * L, K. *) [See also شَدٌّ below.] — شَدَّهُ, aor. شَدُ3ُ (S, A, L, Msb) and شَدِ3ِ, the latter anomalous, for the aor. of a trans. verb of this class, of the measure فَعَلَ, should be شَدُ3ُ only, and that of an intrans. verb of the same class and measure should be شَدِ3ِ, and this is the only instance, or almost the only one, of its kind, with both of these forms of aor., except عَلَّ [and بَتَّ] and نَمَّ الحَدِيثَ, but there is one trans. verb of the same class having the latter form of aor. only, namely, حَبَّ, (Fr, S, L,) inf. n. شَدٌّ, (L, Msb, K,) He made it, or rendered it, hard; used in relation to substances and attributes: (L:) he made, or rendered, it, or him, firm, compact, or sound; and strong, powerful, or forcible; vigorous, robust, or sturdy; syn. أَحْكَمَهُ, (L,) and قَوَّاهُ; (S, A, L, K; *) as also ↓ شدّدهُ, [inf. n. تَشْدِيدٌ,] i. e. as syn. with احكمهُ (L) and قوّاهُ: (S, A, L:) he bound, or tied, him, or it, firmly, fast, or strongly; syn. أَوْثَقَهُ: [which may also be meant to convey the signification immediately preceding this last:] (S, L, Msb, K:) and [simply] he tied, bound, or made fast, him, or it; syn. رَبَطَهُ. (S and Msb and K &c. in art. ربط.) One says, شَدَّ عَضُدَهُ i. e. He strengthened [his fore arm, or perhaps his upper arm, but the former is app. here meant]. (S, L.) And شَدَّ عَلَى يَدِهِ He strengthened him, [lit. his arm, or hand,] and aided him. (L.) And شَدَّ اللّٰهُ مُلْكَهُ, and ↓ شَدَّدَهُ, God strengthened, or may God strengthen, his dominion. (S, L. [See also a similar ex. voce أَزْرٌ.]) And شَدَّ العُقْدَةَ [He tied firmly or fast or strongly, or he pulled tight, or tightened, the knot], (A, Mgh, Msb,) and الوَثَاقَ [the bond]. (Kur xlvii. 4.) [And شَدَّ الدَّابَّةَ He bound the saddle on the beast: see an ex. voce دَلِيلٌ.] شَدُّ الرِّحَالِ [lit. The binding of the camels' saddles upon their backs] is a metonymical phrase for (tropical:) the going a journey. (Mgh, Msb.) And شَدُّ المِئْزَرِ, occurring in a trad., [lit. The binding of the waist-wrapper upon the waist] is a metonymical phrase for (tropical:) the avoiding of women: or the exerting oneself, or employing oneself vigorously or laboriously, in work: or for both of these together. (L.) مَا أَمْلِكُ شَدًّا وَلَا إِرْخَاءً [lit. I possess not power to tighten nor to slacken] means I am not able to do anything. (TA.) [And شَدَّهُ also signifies He pressed, compressed, or squeezed, it: and he pulled, or strained, it.] وَاشْدُدْ عَلَى قُلُوبِهِمْ, in the Kur [x. 88], means And put Thou a seal upon their hearts, so that they may not heed admonition, nor be disposed, or directed, to that which is good. (L.) — أَشَدُّ لَقَدْ كَانَ كَذَا, as also أَشَدَ without teshdeed, means أَشْهَدُ [q. v.]: (K:) a strange saying. (TA.) 2 شَدَّ3َ see the preceding paragraph, latter half, in two places. — — شَدَّدهُ, inf. n. تَشْدِيدٌ, also signifies He made it, or rendered it, namely, a beating, and anything, hard to be borne, heavy, vehement, violent, intense, severe, strict, rigorous, or excessive; he intensified it, or aggravated it: (L:) تَشْدِيدٌ is the contr. of تَخْفِيفٌ [in this sense and in other senses here following]. (S.) [Hence, the objective complement being understood,] one says, شدّد عَلَيْهِ, (A, Msb,) which is the contr. of خَفَّفَ [i. e. of خَفَّفَ عَنْهُ; thus meaning He rendered his burden, suffering, distress, uneasiness, or the like, hard to be borne, heavy, vehement, violent, intense, severe, strict, rigorous, or excessive; intensified it, or aggravated it; or he pressed hard upon him; treated him with hardness, strictness, severity, or rigour]: (Msb:) and مَنْ شَدَّدَ شَدَّدَ اللّٰهُ عَلَيْهِ [Whoso treateth others hardly, God will treat him hardly]. (A. [See also 8.]) — — [تَشْدِيدٌ, as opposed to تَخْفِيفٌ, also signifies The characterizing of a letter by a lengthened pronunciation equivalent in grammatical analysis and in prosody to doubling, denoted in writing by the sign called ↓ شَدَّة, i. e. by the sign ّ over that letter; as also تَثْقِيلٌ.] — — See also سَدَّدَهُ. 3 شَادّهُ, (A, L,) inf. n. مُشَادَّةٌ and شِدَادٌ, (L,) He vied with him, contended with him for superiority, or strove to surpass him, in strength, power, or force. (A, L.) [Hence,] مَنْ يُشَادِدِ الدِّينَ يَغْلِبْهُ, (A,) or مَنْ يُشَادَّ هٰذَا الدِّينَ يَغْلِبْهُ, i. e. Whoso contendeth for superiority in strength with this religion, and withstandeth it, or opposeth it, and tasketh himself with religious service beyond his power, it (the religion) will overcome him: a trad. (L.) And لَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غُلِبَ No one shall contend for superiority in strength with religion, &c. but he will be overcome by the religion. (K, * TA.) — — See also 5. 4 اشدّ, (S, A, L, K,) inf. n. إِشْدَادٌ, (K,) He, (a man, S, L, K, *) or they, (a company of men, A, L,) had, (A, L,) or had with him, (S, L, K,) [or had with them,] a strong beast, (S, L, K,) or strong beasts. (A, L.) — [مَا أَشَدَّ كَذَا How hard, hard to be borne, vehement, violent, intense, or the like, or how great, is such a thing!] 5 تشدّد He acted, or behaved, with forced hardness, firmness, strength, vigour, hardiness, courage, vehemence, severity, strictness, or rigour; he exerted his strength, force, or energy; strained, or strained himself, or tasked himself severely; syn. تَصَلَّبَ; (A and TA in art. صلب;) and جَهَدَ نَفْسَهُ; (L;) [فِى الشَّىْءِ in the thing; as also ↓ شَادَّ فِيهِ; for] التَّشَدُّدُ فِى الشَّىْءِ and المُشَادَّةُ فِيهِ signify the same: (S, L, K: * [see an ex. of تشدّد in the first paragraph of art. جلد:]) [and] both of these phrases signify the showing hardness, &c., in the thing. (PS.) You say also تشدّد لِلْأَمْرِ He applied himself with hardness, firmness, vigour, hardiness, severity, or rigour, to the affair. (MA.) And تَشَدَّدَتِ القَيْنَةُ The slavesongstress strained herself, or tasked herself severely, in raising her voice in singing. (L.) — — Also He (a man) was, or became, hard, or difficult: you say, سَأَلْنَا فُلَانًا حَاجَةً فَتَشَدَّدَ عَلَيْنَا [We asked of such a one a thing wanted, and he was hard, or difficult, to us]. (TA in art. وعر.) — — And He was, or became, niggardly, tenacious, or avaricious. (MA, KL.) 6 تشادّوا [They vied, contended for superiority, or strove to surpass one another, in strength, power, or force: see 3]. (TA in art. حمس: there coupled with اِقْتَتَلُوا.) — — See also the next paragraph. 8 اشتدّ; (S, A, L, Msb;) and ↓ شَدَّ, aor شَدِ3ِ, (L, Msb,) the only form of its aor., (L,) inf. n. شِدَّةٌ, (S, Msb,) whence the former verb; (S;) and ↓ تشادّ; (L;) It was, or became, hard, (L, and MA and KL and PS in explanation of the first,) said of a substance and of an attribute: (L:) it, or he, was, or became, firm, compact, or sound; (L &c. as above;) strong, powerful, or forcible; vigorous, robust, or sturdy; (L, and A and MA and KL in explanation of the first, and Msb in explanation of the second:) [also it was, or became, bound, or tied, firmly, fast, or strongly:] and the first of these verbs, [and the second also,] it was, or became, hard to be borne, heavy, vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait or difficult, distressing or distressful, afflictive, calamitous, or adverse. (MA, L, KL.) It is said in a trad., لَا تَبِيعُوا الحَبَّ حَتَّى يَشْتَدَّ i. e. [Ye shall not sell grain] until it becomes hard, or firm, or strong. (L.) And you say, اشتدّت العُقْدَةُ [The

knot became tied firmly, fast, or strongly; or became tight]. (A, Mgh, Msb.) And اشتدّ الزَّمَنُ عَلَيْهِمْ The time, or fortune, became hard upon them; or severe, rigorous, distressful, afflictive, calamitous, or adverse, to them. (L. [See also 2.]) And اشتدّ بِهِ الأَمْرُ [The affair, or event, distressed, or afflicted, him; like اشتدّ عَلَيْهِ]. (L in art. جد, &c.) — — See also 1, former half, in four places. شَدٌّ an inf. n. of 1 [q. v.]. (S, L, &c.) — — [Hence,] شَدُّ النَّهَارِ, and شَدُّ الضُّحَى, The time when the day, and the morning, is advanced, the sun being high. (L.) One says, جِئْتُكَ شَدَّ النَّهَارِ, and شَدَّ الضُّحَى, (L, and the like is said in the A,) and فِى شَدِّ النَّهَارِ, and فِى شَدِّ الضُّحَى, (L,) I came to thee in the time when the day, and the morning, was advanced, the sun being high. (A, * L.) شَدَّةٌ [inf. n. of un. of شَدَّ: as such signifying] A single act [of making, or rendering, hard, firm, compact, or sound; strong, powerful, or forcible: and] of binding, or tying, firmly, fast, or strongly. (Msb.) — — See also 2, last sentence but one. — Also [inf. n. of un. of the intrans. verb شَدَّ: as such signifying] A single charge or assault or attack in war or battle. (S, A, * Mgh, L, K. *) شِدَّةٌ inf. n. of ↓ شَدَّ (L, Msb) as syn. with اِشْتَدَّ: (L:) [and] a subst. from [i. e. syn. with] اِشْتِدَادٌ: (K:) The attribute denoted by the epithet شَدِيدٌ: (S:) hardness, (A, MA, L,) in substances and in attributes; (L;) firmness, compactness, or soundness; strength, power, or force; vigour, robustness, sturdiness, or hardiness; (MA, L; see أَشُدٌّ, which, accord. to some, is a pl. of شِدَّةٌ;) courage, bravery, firmness of heart: (L:) niggardliness, tenaciousness, or avarice: (A: [see also 5, last sentence:]) vehemence, violence, intenseness, stress, pressure, severity, strictness, rigour, tightness, straitness or difficulty: (MA:) hardship, rigour of fortune: (MA, L:) famine, dearth, want of victuals; hardness, straitness, or difficulty, of subsistence [&c.]: (L:) trouble, distress, affliction, calamity, or adversity; (MA, L;) as also [↓ شُدَّى, in these as well as in some of the preceding senses, and] ↓ شَدِيدَةٌ, [rather meaning a hard, or distressing, event, an affliction, or a calamity, and rarely used,] of which, (L,) or of شِدَّةٌ, (MA, L,) the pl. is شَدَائِدُ, (MA, L,) agreeably with analogy if of شَدِيدَةٌ, but extr. if of شِدَّةٌ: and this pl. also signifies seditions, discords, or dissensions, whereby men are put into a state of commotion: (L:) and the rigours, or pangs, (غَمَرَات,) of death: (S and Msb in art. غمر:) accord. to Sb, the pl of شِدَّةٌ is شِدَدٌ, which, he says, preserves its original form [without idghám] because it does not resemble a verb. (L.) One says, قَاسَيْتُ مِنْهُ شِدَّةً [I endured, from him, hardness, &c.; or from it, hardship, &c.]. (A.) And فُلَانٍ ↓ خفْتُ شُدَّى meaning شِدَّتَهُ [i. e. I feared the hardness, &c., of such a one]: so says AZ: and he cites this verse: ↓ فَإِنِّى لَا أَلِينُ لِقَوْلِ شُدَّى مِنَ الحَدِيدِ ↓ وَلَوْ كَانَتْ أَشَدَّ [And, or for, I will not become gentle for a hard saying, (lit. a saying of hardness,) though it should be harder than iron]. (L.) And شُدَّى ↓ أَصَابَتْنِى meaning شِدَّةٌ [i. e. Hardship, &c., befell me]. (AZ, S.) [And شِدَّةٌ also signifies A strong, an intense, or a great, degree of any quality &c.] شُدَّى: see the next preceding paragraph, in four places. شَدِيدٌ Possessing the quality of شِدَّة: (S, L:) i. e. hard; applied to a substance and to an attribute: firm, compact, or sound: (L:) strong, powerful, forceful; vigorous, robust, sturdy, or hardy; (A, Mgh, L, Msb;) applied to a thing, (Msb,) and to a man; (A, Mgh, L;) as also شَدِيدُ القُوَى: (Mgh:) pl., applied to men, أَشِدَّاءُ and [applied to things and men] شِدَادٌ (A, L) and شُدُدٌ, (Sb, L,) which last preserves its original form [without idghám] because not resembling a verb: (L:) also courageous, brave, firm of heart: (L, K: *) and niggardly, tenacious, or avaricious; (A, L, Msb, K;) as also ↓ مُتَشَدِّدٌ: (S, A, L, K:) and [as is implied by the first explanation above, and shown by frequent usage,] vehement, violent, intense, pressing, severe, strict, rigorous, tight, strait or difficult, hard as meaning hard to be borne, troublesome, distressing or distressful, afflictive, calamitous, or adverse. (L, KL, PS, &c.) You say, هُوَ شَدِيدٌ عَلَى قَوْمِهِ [He is hard, or severe, or rigorous, to his people]. (A.) [And شَدِيدٌ عَلَى كَذَا Niggardly, tenacious, or avaricious, of such a thing.] Aboo-Dhu-eyb says, using شَدِيد in the sense of شَحِيح, حَدَرْنَاهُ بِالأَثْوَابِ فِى قَعْرِ هُوَّةٍ شَدِيدٍ عَلَى مَا ضُمَّ فِى اللَّحْدِ جُولُهَا [We lowered him, with the grave-clothes, into the bottom of a cavity in the ground, the sides whereof were tenacious of what was comprised in the lateral hollow which was the place of the corpse]. (L.) And the words of the Kur [c. 8], وَإِنَّهُ لِحُبِّ الخَيْرِ لَشَدِيدٌ, accord. to Zj, mean And verily, on account of the love of wealth, he is niggardly, or tenacious, or avaricious. (L.) شَدِيدُ العَيْنِ applied to a man, and شَدِيْدَةُ جَفْنِ العَيْنِ metaphorically applied by a poet to a she-camel, mean Whom sleep does not overcome. (L.) And الشَّدِيدُ means The lion; (K;) because of his strength and hardiness. (TA.) [شَدِيد with a subst. or an inf. n. following it in the gen. case, the latter having the article ال prefixed to it, or being prefixed to another noun in the gen. case, supplies the place of an intensive epithet; as in شَدِيدُ السَّوَادِ Intensely, or very, black; and شَدِيدُ الغَضَبِ Vehemently, or exceedingly, or very, angry; and] مِسْكٌ شَدِيدُ الرَّائِحَةِ Strong-smelling musk; (L;) [and رَجُلٌ شَدِيدُ بَيَاضِ العَيْنِ A man intensely white in the eye.] — — الحُرُوفُ الشَّدِيدَةُ [The strong letters] are those letters which, in a state of quiescence, prevent the current of the voice in their utterance; namely أ, ب, ت, ج, د, ط, ق, and ك; (TA;) the letters comprised in the words أَجَدْتَ طَبَقَكَ. (K.) شَدِيدَةٌ [as a subst. from شَدِيدٌ, rendered such by the affix ة]: see شِدَّةٌ. أَشَدُّ [Possessing the quality of شِدَّة, in a greater, and in the greatest, degree; i. e. more, and most, hard, &c.]. See an ex. in a verse cited voce شِدَّةٌ. حَلَبْتَ بِالسَّاعِدِ الأَشَدِّ, or حَلَبْتُهَا الخ, is a prov., expl. in art. حلب. And بَقِىَ أَشَدُّهُ [The hardest part of it has remained] is another prov., applied to him who attains a part of that which he wants, and is unable to attain the completion thereof. (TA. [See also Freytag's " Arab. Prov.," i. 169.]) [With an indeterminate subst. or inf. n. following it in the accus. case, it supplies the place of a simple epithet denoting the comparative and superlative degrees; as in أَشَدُّ سَوَادًا More, and most, black; and أَشَدُّ غَضَبًا More, and most, angry.] — — أَشَدُّ النَّهَارِ The time when the day is most advanced, the sun being at the highest. (L. [See شَدُّ النَّهَارِ.]) أَشُدٌّ, (S, A, Mgh, L, K, &c.,) also pronounced أُشُدٌّ, (Seer, K,) but the latter form is rare, (TA,) is both masc. and fem., (Zj, TA,) and as used in the Kur it has somewhat different meanings: (Az, TA:) in the phrase حَتَّى يَبْلُغَ أَشُدَّهُ, (S, K,) and other phrases in the Kur, (TA,) أَشُدّ is expl. as meaning The state of strength; (S, Mgh, L, K;) which is from eighteen to thirty years: (S, L, K:) or from about seventeen to forty: (Zj:) or from thirty to forty: (Zj in another place:) or puberty: (Az, Mgh, L:) or firmness, or soundness, of judgment, produced by experience: (L:) or puberty together with such maturity as gives evidence of rectitude of conduct or course of life; (Zj, Az, Mgh, L;) which may be at, or before, the age of eighteen years; accord. to most of the men of science, and among them Esh-Sháfi'ee; (Zj, Az, L;) and the extreme term of which is three and thirty years: (Mgh:) or the age of forty years; as in the Kur xlvi. 14: (L:) أَشُدٌّ [originally أَشْدُدٌ] is a sing. having a pl. form, like آنُكٌ; and these two words are [said to be] the only instances of the kind: (S, K: [but see آنُكٌ:]) or a pl. having no proper sing., (S, Mgh, K,) like آسَالٌ and أَبَابِيلُ and عَبَادِيدُ and مَذَاكِيرُ: (S:) or its sing. is ↓ شِدَّةٌ, (AHeyth, S, Mgh, K,) accord. to Sb; and this is good with respect to the meaning, because one says, بَلَغَ الغُلَامُ شِدَّتَهُ; (S;) but فِعْلَةٌ does not form a pl. of the measure أَفْعُلٌ; (S, K;) for as to أَنْعُمٌ, (S,) which is said by AHeyth to be pl. of نِعْمَةٌ, (TA,) [and respecting which Mtr says that] أَشُدٌّ is said to be pl. of شِدَّةٌ like as أَنْعُمٌ is of نِعْمَةٌ, formed by

regarding the ة as elided, (Mgh, [and AHeyth says the like,]) it is only pl. of نُعْمٌ in the phrase يَوْمُ أَكْلُبٌ :نُعْمٍ: (S:) or its sing. is شَدٌّ, like as كَلْبٌ is of أَكْلُبٌ; or شِدٌّ, like as ذِئْبٌ is of أَذْؤُبٌ; (S, K;) accord. to some; (S;) but neither شَدٌّ nor شِدٌّ has been heard from the Arabs [as sing. of أَشُدٌّ]; and they are only deduced from analogy: (S, K:) or it is pl. of أَشُدٌّ; and the أ is not regarded in the formation of this pl. (IJ, from A 'Obeyd.) مَشَدُّ العِصَابَةِ [The place, or part, where the fillet, or the like, is bound, or tied]. (A.) مُشِدٌّ A man having, (A, Mgh, L,) or having with him, (L,) a strong beast, (A, Mgh, L,) or strong beasts; (L;) contr. of مُضْعِفٌ. (Mgh, L.) It is said in a trad., يَرُدُّ مُشِدُّهُمْ عَلَى مُضْعِفِهِمْ [He among them who has a strong beast, or strong beasts, shall give back a portion of the spoil to him of them who has a weak beast, or weak beasts]; meaning that the strong warrior and plunderer shall share with (يُسَاهِمُ) the weak in the plunder that he gains. (L.) مُتَشَدِّدٌ: see شَدِيدٌ. شدخ 1 شَدَخَ, (S, A, Msb, &c.,) aor. شَدَخَ, (Msb, K, *) inf. n. شَدْخٌ, (S, A, Msb, K, &c.,) He broke, or crushed, syn. كَسَرَ, (S, A, Msb, K,) and فَضَخَ, (TA, and Ham p. 363,) or هَشَّمَ, (TA,) a hollow thing, (S, A, L, TA,) or a soft, or tender, or an easily-broken, thing, (A,) or a moist thing, (K,) or a moist and soft thing, such as the عَرْفَج and the like, (L, TA,) a person's head, (S, A, L, Msb, TA,) and a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Msb,) or, as some say, a dry thing, (K,) with the hand, or with a stone &c.: (Ham ubi suprà:) or he pressed, or squeezed, syn. غَمَزَ, [app. so as to crush,] a hollow thing, or a soft, or tender, or an easilybroken, thing, as a head, and a colocynth, and an unripe date. (A.) — — [Hence,] شَدَخَ دِمَآءَهُمْ تَحْتَ قَدَمِهِ (tropical:) He made their blood (lit. bloods) to go for nothing, or to be of no account. (A, K. *) And [simply] شَدَخَ الدِّمَآءَ (assumed tropical:) He made the blood [of men] (lit. bloods) to go for nothing, unretaliated, or uncompensated by mulcts; or to be of no account. (Ham p. 91.) And شَدَخْتُ الدِّيَاتِ تَحْتَ قَدَمَىَّ (assumed tropical:) I made the bloodwits to be of no account [so that they should not be exacted]. (Ham ibid.) — — And شَدَخَهُ He hit, or hurt, his مُشَدَّخ, i. e. the part of the neck so called. (K.) — And شَدَخَ aor. شَدَخَ, (TA,) inf. n. شَدْخٌ (K, TA) and شُدُوخٌ, (TA,) He, (a man, TK,) or it, (a thing, or an affair, TA,) deviated, or declined, (K, TA,) from the right course, aim, or scope, (TA,) or from the [proper] way. (AO, TA.) — — شَدَخَتِ الغُرَّةُ, (S, TA,) aor. شَدَخَ, (TA,) inf. n. شَدْخٌ (K, TA) and شُدُوخٌ, (TA,) The blaze on the horse's forehead spread widely upon the face (S) [from the forelock to the nose, without reaching to the eyes: see شَادِخَةٌ]: or spread, and extended downwards, (K, TA,) filling the forehead, without reaching to the eyes: or covered the face from the root of the forelock to the nose. (TA.) 2 شَدَّخْتُ الرُّؤُوسَ I broke, or crushed, the heads; or did so much: the verb is with teshdeed to denote muchness, or frequency, or application to many objects. (S, TA.) — — [And شدّخ البُسْرَ He pressed, or squeezed, the unripe dates, so as to crush them: see مُشَدَّخٌ.] 5 تَشَدَّخَ see what next follows. 7 انشدخ It was, or became, broken, or crushed; (S, A, Msb, K, TA;) said of a hollow thing, (S, A, TA,) or a soft, or tender, or an easily-broken thing, (A,) or a moist thing, (K,) or a moist and soft thing, (TA,) a person's head, (S, A, Msb, TA,) a colocynth, and an unripe date, (A,) and any hollow bone, and a rod, (Msb,) or, as some say, a dry thing; (K;) and so ↓ تشدّخ [but app. implying muchness, or frequency, or relation to many things, as quasi-pass. of 2, q. v., whereas the former verb is quasi-pass. of 1]: (K:) or it was, or became, pressed or squeezed [app. so as to be crushed; or it was, or became, crushed by being pressed or squeezed: see مُشَدَّخٌ]. (A.) شَدَخٌ An abortive fœtus, (L, K, TA,) in a soft, or tender, state, before it has become firm. (L, TA.) — — See also شَادِخٌ, in two places. شَدْخَةٌ A soft, or tender, or succulent, plant: (K:) applied in the M as an epithet to the species of plant called عِجْلَة. (TA.) شَادِخٌ A child that is soft, or tender; (K;) as also ↓ شَدَخٌ: (IAar, L:) or غُلَامٌ شَادِخٌ signifies a youth: (A:) accord. to IAar, a boy is called جَفْرٌ; then, يَافِعٌ; then, ↓ شَدَخٌ; then, مُطَبَّخٌ; and then, كَوْكَبٌ. (TA. [See also مُطَبَّخٌ.]) — Also A thing, or an affair, deviating from the right course, aim, or scope, (K, TA,) or from its [proper] way. (AO, TA.) — — See also the next paragraph. شَادِخَةٌ, [as a subst.,] (S, L, K, TA,) or شَادِخَةٌ ↓ غُرَّةٌ, (A,) A blaze on a horse's forehead spreading [widely (see 1)] upon the face, (S,) or covering the face, (A,) from the forelock to the nose, (S, A,) without reaching to the eyes: (S:) or spreading, and extending downwards, (K, TA,) filling the forehead, without reaching to the eyes: or covering the face from the root of the forelock to the nose: (TA:) or such as is long; such as is round being called وَتِيرَةٌ. (AO, TA.) — — [Hence,] (assumed tropical:) A notorious, and a bad, or an evil, an abominable, or a foul, deed. (S, TA.) A rájiz says, لَا هُمَّ إِنَّ الحَارِثَ بْنَ جَبَلَهْ زَنَّى عَلَى أَبِيهِ ثُمَّ قَتَلَهْ وَرَكِبَ الشَّادِخَةَ المُحَجَّلَهْ i. e. [O God, (لَاهُمَّ being for اَللّٰهُمَّ,) verily El- Hárith Ibn-Jebeleh straitened, or oppressed, his father, (زَنَّى being for زَنَّأَ,) then slew him,] and committed a bad and notorious deed in slaying him. (S.) أَشْدَخُ A horse having a blaze such as is termed شَادِخَةٌ: fem. شَدْخَآءُ. (K, L, TA.) — — الأَشْدَخُ The lion. (K.) مُشَدَّخٌ Unripe dates pressed, or squeezed, (يُغْمَزُ, in some copies of the S and K and in the L and TA يُغْمَرُ, [but the former I think to be evidently the right reading,]) until they become broken or crushed (يَنْشَدِخُ), (S, A, * L, K,) and dried for the winter, (A,) or then dried in the winter. (L.) — المُشَدَّخُ i. q. مُقَطَّعُ العُنُقِ [app. meaning The part of the neck where it is cut up by the butcher]. (K.) مِشْدَاخٌ [A post-classical term] A surgical instrument with which the head of the fœtus is crushed [in the womb]. (Albucasis de Chirurgia, p. 342.) شدق 1 شَدِقَ, inf. n. شَدَقٌ, said of a man, He was wide in the شِدْق [q. v.]. (M, TA. *) — — And He was eloquent. (TA.) 5 تشدّق He twisted his شِدْقَانِ, [i. e. the two sides of his mouth, or the quivering flesh of his mouth, inside his cheeks,] in order to affect clearness, or distinctness, of speech, or to be more clear, or distinct, in speech. (K.) And تشدّق فِى كَلَامِهِ He opened his mouth and was diffuse in his speech. (M, TA.) شَدْقٌ: see what next follows. شِدْقٌ (Lth, S, M, Mgh, O, Msb, K) and ↓ شَدْقٌ (Lth, M, O, Msb, K) The quivering flesh (طَفْطَفَة) of the mouth, inside the two cheeks; (Lth, O, K;) or so the dual of each: (M:) or the side of the mouth; (S, Mgh, Msb;) so says Az: (Msb:) pl. (of the former, S, Msb) أَشْدَاقٌ (Lth, S, M, O, Msb, K) and (of the latter, Msb, TA) شُدُوقٌ. (M, Msb, TA.) One says, نَفَخَ فِى شِدْقَيْهِ [He blew in the sides of his mouth so as to distend them]. (S.) And إِنَّهُ لَوَاسِعُ الأَشْدَاقِ, meaning [Verily he is wide] in the شِدْق; using the pl. as a sing.; a phrase mentioned by Lh. (M, TA.) شِدْقَا الفَرَسِ means The chink of the mouth of the horse, to the extremity thereof at [the place of] the bit [on each side]. (M.) تَرْكَبُ شِدْقَهَا مِنَ النَّشَاطِ [app. meaning (assumed tropical:) She goes at random, (like تَرْكَبُ رَأْسَهَا,) by reason of briskness, liveliness, or sprightliness,] is said of a woman and of a she-camel and of a mare. (K voce مِضْرَارٌ.) — — And (tropical:) The two sides of a valley; as also ↓ شَدِيقٌ: (K:) or the duals, شِدْقَانِ and شَدْقَانِ, have this signification; the sings. signify the side of a valley; (O;) or so شِدْقٌ, with kesr; (Msb;) and so ↓ شَدِيقٌ. (O.) شَدَقٌ [mentioned above as inf. n. of 1] Wideness of the شِدْق: (S, K:) or, as in the T, wideness of the شِدْقَانِ. (TA.) — — And Eloquence. (S, * TA.) — — and (assumed tropical:) A bending, or winding, in a valley. (TA.) شِدَاقٌ A certain brand with which a camel is marked upon the شِدْق. (M, TA.) شَدِيقٌ: see شِدْقٌ, in two places. شَدْقَمٌ and شَدْقَمِىٌّ: see the next paragraph; the former in three places: and see also art. شدقم. أَشْدَقُ A man wide in the شِدْق: (M:) or a man wide in the شِدْقَانِ: (Mgh,

Msb:) or wide in the شِدْق, and inclining therein in any manner: (TA:) fem. شَدْقَآءُ: (M, K:) and pl. شُدْقٌ: (K:) and ↓ شَدْقَمٌ and ↓ شَدْقَمِىٌّ signify the same as أَشْدَقُ; the م being augmentative, as in فُسْحُمٌ and سُتْهُمٌ; or, accord. to IJ, it is radical: (M, TA:) whence, i. e. from شَدْقَمٌ in the sense expl. above, (I 'Ab, TA,) one says also ↓ شِدْقٌ شَدْقَمٌ, meaning a wide شدق: (I 'Ab, M, TA:) and شَفَةٌ شَدْقَآءُ means a lip wide in the part where each شِدْق is cleft [by the extremity of the mouth]. (M, TA.) — — It is also applied as an epithet to an orator, (S, M, K, TA,) meaning Eloquent; (M, K, TA;) good and eloquent in speech; (M, * TA;) and so ↓ شَدْقَمٌ. (TA.) مُتَشَدِّقٌ One who twists his شِدْقَانِ in order to affect clearness, or distinctness, of speech, or to be more clear, or distinct, in speech. (S. [See 5.]) — — Diffuse in speech, without preparation, or caution, or precaution: or one who ridicules men, twisting his شِدْقَانِ with them and against them. (TA.) And مُتَشَدِّقٌ فِى مَنْطِقِهِ Diffuse in his speech. (TA.) Quasi شدقم شَدْقَمٌ Wide in the شِدْق [or side of the mouth]; (S, K;) applied to a man; as also ↓ شَدْقَمِىٌّ; (TA;) and ↓ شُدَاقِمٌ: (K, TA:) [mentioned under this head in the S and K, but] the م is augmentative. (Az, S.) It has been erroneously said that it is with the pointed ذ. (MF.) — — See also أَشْدَقُ. — — Also The lion; (K;) and so ↓ شُدَاقِمٌ. (IB, TA.) — — And A certain stallion-camel belonging to En-Noamán Ibn-El-Mundhir: whence ↓ شَدْقَمِيَّاتٌ Certain camels, so called in relation to that stallion. (S, K.) شَدْقَمِىٌّ: and شَدْقَمِيَّاتٌ: see the preceding paragraph. شُدَاقِمٌ: see the first paragraph, in two places. شدن 1 شَدَنَ, (S, K,) aor. شَدُنَ, (S,) inf. n. شُدُونٌ, (S, K,) said of a gazelle, and of the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, He became strong, and in no need of his mother: (K:) or he became strong, and in a good state of body, and active and grown up, and vied with his mother in his faculties [so I render مَالَكَ أُمَّهُ of which I do not find any explanation] so that he went along with her; and [in this sense] it is said of a colt also: (TA:) or, said of a young gazelle, he became strong, and his horns came forth, and he became in no need of his mother: and sometimes it is said of a colt [in a similar sense]. (S.) Hence, it is said of a boy, meaning He became strong, and active and grown up. (Har p. 536.) 4 اشدنت She (a gazelle) had a young one that had become such as is termed شَادِنٌ. (S, K.) شَدْنٌ A kind of tree, (K, TA,) having weak, or soft, and thick stems, (TA,) the flower of which is like the jasmine (K, TA) in form, but tinged with redness, and more pleasant [in odour] than the jasmine; said by IB to be of pleasant odour. (TA.) شَدَنِيَّاتٌ Certain she-camels, so called in relation to a place in El-Yemen, (S, K, and EM p. 229,) named شَدَنَ: (TA, EM:) or in relation to a certain stallion. (IAar, K, TA. [In the CK, فَحْلٌ is erroneously put for فَحْلٍ.]) شَادِنٌ A young gazelle that has become strong, and whose horns have come forth, and that has become in no need of his mother: (A 'Obeyd, TA: [see شَصَرٌ:]) when used alone, [not as an epithet, in which quality it seems to be applied also to the young of any cloven-hoofed animal, and camel, and solid-hoofed animal, (see 1,)] it means [simply] a young gazelle. (S, TA.) مُشْدِنٌ [without ة] A doe-gazelle whose young one has become such as is termed شَادِن: (S, K, TA:) or who has a شَادِن following her: and in like manner applied to other animals of the clovenhoofed kind, and of the solid-hoofed, and to a camel: (TA:) pl. مَشَادِنُ and مَشَادِينُ, (S, K,) like مَطَافِلُ and مَطَافِيلُ, (S,) [pls. of مُطْفِلٌ,] the latter pl. anomalous. (TA.) مَشْدُونَةٌ, applied to a girl, i. q. عَاتِقٌ [i. e. That has newly attained to puberty, and has not been married; or that is between the periods of puberty and middle age; &c.]. (IAar, K.) شده 1 شُدِهَ, (JK, S, K,) inf. n. شَدْهٌ, (S,) He (a man, JK, S) became confounded, or perplexed, and unable to see his right course; or became bereft of his reason or intellect; i. q. دُهِشَ: (JK, S, K:) and also, (K,) or, accord. to AZ, only, (S,) he was, or became, busied, occupied, or employed; or busied, &c., so as to be diverted from something; or diverted from a thing by being busied; syn. شُغِلَ: (S, K:) and he was caused to become confounded, or perplexed, and unable to see his right course; (K;) as also ↓ انشده, or ↓ اشتده, (K, accord. to different copies: the former accord. to the TA.) Accord. to Az, شَدْهٌ is not from الدَّهَشُ, as it is thought to be by some [and as is implied by what here follows]. (TA.) — — شَدَهَهُ He confounded, or perplexed, him, so that he was unable to see his right course; or bereft him of his reason or intellect; syn. أَدْهَشَهُ; (K;) as also ↓ اشدهه: (A 'Obeyd, K:) or the former verb, in the act. form, has not been heard: (Har p. 64:) and [it is asserted that] one does not say ↓ اشدهه. (JK.) — — شَدَهَ رَأْسَهُ i. q. شَدَخَهُ [i. e. He broke his head]. (K.) 4 أَشْدَهَ see the preceding paragraph, in two places. 7 إِنْشَدَهَ and 8: see 1, first sentence. شَدْهٌ: see what next follows. شُدْهٌ (S, K) and ↓ شَدَهٌ (S, and so in some copies of the K and in the TA) and ↓ شَدْهٌ (so in some copies of the K in the place of the second, and in others together with the second, and in the TA) [app. A state of confusion, or perplexity, so that one is unable to see his right course; or a state of alienation of mind;] substs. from شُدِهَ: (S: [but in the K they are mentioned after شَدَهَهُ and أَشْدَهَهُ meaning أَدْهَشَهُ, and مَشَادِهُ meaning مَشَاغِلُ, as being the substs.; so that they may signify as above, and also business, occupation, or employment, &c.; agreeably with renderings in the TK:]) and ↓ شُدَاهٌ is a subst. from شُدِهَ [app. in the former, or in both, of these senses]. (K.) شَدَهٌ: see the next preceding paragraph. شُدَاهٌ: see the next preceding paragraph. مَشْدُوهٌ A man confounded, or perplexed, and unable to see his right course; or bereft of his reason or intellect. (S, TA. [But accord. to AZ, it seems to signify only مَشْغُولٌ, i. e. Busied, occupied, or employed, &c.: see 1, first sentence.]) مَشَادِهُ [a pl. of which the sing. is app. مَشْدَهَةٌ] Things that cause one to be busied, occupied, or employed; or busied, &c., so as to be diverted from something; or diverted from a thing by being busied; syn. مَشَاغِلُ [pl. of مَشْغَلَةٌ]. (Z, K.) شدو 1 شَدَا, (Msb, K,) first pers. شَدَوْتُ, (S,) aor. شَدُوَ, (Msb,) inf. n. شَدْوٌ, (S, Msb,) He drove camels: (S, K:) or he collected and drove a detached number of a herd of camels. (Msb.) — — Hence, (Msb,) شَدَا, (Msb, K,) inf. n. as above, (TA,) (assumed tropical:) He acquired somewhat of polite literature, (S, Msb, K, TA,) or of science, and guided himself thereby to the knowledge of somewhat more, (Msb,) and likewise of song; (TA;) as though he drove it and collected it: (S, TA:) or شَدَا مِنَ العِلْمِ, and مِنَ الغِنَآءِ, (MA, TA,) شَيْئًا, (TA,) inf. n. as above, (MA, TA,) he acquired somewhat of science, and of song: (MA:) or he knew well some sort of science, and of song; and so of other things. (TA.) شَدْوٌ signifies (assumed tropical:) A man's doing well, or knowing well, somewhat of a thing or an affair. (TA.) And شَدَوْتُ مِنْهُ بَعْضَ المَعْرِفَةِ means I knew [somewhat of] him, or it, [but] not well. (TA.) — — Also (assumed tropical:) He recited a verse, or two verses, (S, K,) singing, (K,) or prolonging, or straining, his voice, as in singing [and as is commonly done in the driving of camels; whence, app., this meaning of the verb]. (S.) And شَدَا شِعْرًا, (S, K,) or غِنَآءً, (S,) (assumed tropical:) He sang poetry, (S, K,) or a song: (S:) or he recited it with a trilling, or quavering, or prolonging and modulating of the voice. (S.) — — And شَدَا شَدْوَهُ i. q. نَحَا نَحْوَهُ (assumed tropical:) [He tended, repaired, betook himself, or directed his course, towards him, or it; agreeably with the explanation in the TK: or he purposed his (another's) purpose]. (K.) — — And شَدَا فُلَانًا فُلَانًا (assumed tropical:) He assimilated such a one to such a one; or he likened such a one to such a one; syn. شَبَّهَهُ إِيَّاهُ. (ISd, K, TA. [In the CK, فُلَانًا is not repeated.]) 4 اشدى (assumed tropical:) He became a good, or an excellent, modulator of his voice, or maker of

melody. (K.) شَدًا A remnant of strength; and a portion, or somewhat, thereof: (K:) a dial. var. of شَذًا. (TA. [See شَذَاةٌ, in art. شذو.]) A remnant, or remainder, of anything. (TA.) A small quantity or number: (TA:) and so ↓ شَذْوٌ, (M, K,) whatever it be, (M, TA,) of much or many, (M, K,) whatever the latter be. (K.) And The extremity of anything: (K:) a dial. var. of شَذًا. (TA.) — Also Heat. (K.) — And Mange, or scab: (K: [in the CK, الحَرْبُ is put for الجَرَبُ:]) a dial. var. of شَذًا. (TA.) شَدْوٌ: see the next preceding paragraph. شَادٍ act. part. n. of 1; signifying Driving, or a driver of, camels: &c.: (K, * TA:) pl. شُدَاةٌ. (TA.) — — [And particularly] (assumed tropical:) One who acquires somewhat of polite literature, (S, Msb,) and of science, and guides himself thereby to the knowledge of somewhat more. (Msb.) — — Also (assumed tropical:) A reciter of verses, who sings in reciting, or prolongs, or strains, his voice, as in singing: a singer of poetry: (TA:) [and simply] a singer. (S.) شذ 1 شَذَّ, (S, M, A, &c.,) aor. ـَ3شَذِ and ـَ3شَذُ, (S, M, L, Msb, K,) the former agreeable with analogy, and that which is mentioned by the leading writers on inflection, and the latter anomalous, (TA,) and Esh-Shiháb mentions ـَ3شَذَ, but this is not known, and there is no reason for it unless فَعِلَ be established as a form of the pret., and this has not been mentioned, (MF,) inf. n. شُذُوذٌ (S, M, Mgh, L, Msb, K) and شَذٌّ, (M, L, K,) It (a thing, M, L) was, or became, apart, (S, A, L, Msb,) and it fell, or went, or came, out, or forth, (S, M, L, K,) from the generality of things, or the general assemblage, main body, bulk, or common mass, (S, M, A, L, K,) to which it pertained, (M, L,) or from other things: (Msb:) it (anything) was, or became, apart, or alone: and he (a man) was, or became, apart from his companions, or alone: (Lth, L:) and (assumed tropical:) he [app. a beast] took fright, and ran away. (Msb.) You say, شَذَّ عَنْهُ It was, or became, apart, &c., from it. (S, L.) And شَذَّ عَنِ الجَمَاعَةِ He was, or became, apart from the collective body [or generality] of people. (Mgh.) And مَا يَشِذُّ عَلَيْهِ شَىْءٍ (assumed tropical:) [Nothing is out of his way, or sphere, or compass]. (S and K in art. حوذ.) And شَذَّ الحَصَى The pebbles became scat- tered, or dispersed. (L.) — — شَذَّ, aor. ـَ3شَذِ and ـَ3شَذُ, inf. n. شُذُوذٌ and شَذٌّ, also signifies (tropical:) It (a word, form or measure, construction, or government,) deviated from the common, or constant, course of speech in respect of analogy, or rule; deviated from common, or constant, analogy, or rule; was extraordinary, or exceptional, as to rule; or was anomalous, abnormal, or irregular: and it (the same) deviated from the common, or constant, course of speech in respect of usage; deviated from common, or constant, usage; was extraordinary, or exceptional, as to usage; or was unusual: [the verb is used absolutely to express each of these meanings; the context in general showing clearly which meaning is intended: the former is that which is most frequently intended: and] the former meaning is also expressed by the phrase عَنِ شَذَّ فِى القِيَاسِ or القِيَاسِ: and the latter, by the phrase شَذَّ فِى الاِسْتِعْمَالِ. (Mz, 12th نوع.) [See also the contr. اِطَّرَدَ: and see شَاذٌّ, below.] — See also 4. 2 ـَ3شَذَّ see what next follows. 4 اشذّهُ; (S, M, K;) and ↓ شَذَّذهُ; (K;) and ↓ شَذَّهُ, aor. ـَ3شَذُ, only; (M, K;) but As disallows this last form of the verb; (IJ, L;) He, or it, caused it to be, or to become, apart, (S, L,) to fall, or go, or come, out, or forth, from the generality of things, or the general assemblage, main body, bulk, or common mass, (S, M, L, K,) to which it pertained: (M, L:) and the first signifies he removed it, and put it far away; namely, a thing: (K:) and he set him, or exposed him, apart from his companions, or alone: (IJ, L:) and he scattered, or dispersed, it. (IKtt.) A poet says, فَأَشَذَّنِى لِمُرُورِهِمْ فَكَأَنَّنِى غُصْنٌ لِأَوَّلِ عَاضِدٍ أَوْ عَاصِفِ [And he, or it, (perhaps meaning fortune,) exposed me apart from my companions, to their passing by, or by reason of their passing away, so that I was as though I were a branch that should become a prey for the first lopper or stormy wind]. (IJ, L.) And one says of a she-camel, اشذّت الحَصَى She scattered, or dispersed, the pebbles [with her feet]. (TA.) — — اشذّ also signifies ↓ نَادٌّ جَآءَ بِقَوْلٍ شَاذٍّ (assumed tropical:) [He said what deviated from the common course of speech]. (K, TA.) شَذَّان: see شَاذٌّ, in four places. شِذَّانٌ The [species of lote-tree called] سِدْر. (K.) شَاذٌّ A thing that is, or becomes, apart, (S, L, Msb,) and that falls, or goes, or comes, out, or forth, from the generality of things, general assemblage, main body, bulk, or common mass, (S, L,) to which it pertains: (L:) anything apart, or alone: and a man apart from his companions, or alone: (Lth, L:) and [app. a beast] taking fright, and running away: (Msb:) شُذَّانٌ is a pl. thereof, like as شُبَّانٌ is of شَابٌّ; [and so is شُذَّاذٌ, agreeably with analogy;] and ↓ شَذَّان is used in a similar sense, but is an epithet of the measure فِعْلَان, not a pl. of شَاذٌّ. (L.) مَا يَدَعُ فُلَانٌ شَاذًّا وَلَا نَادًّا إِلَّا قَتَلَهُ [Such a one does not leave any one apart from his companions, nor any one taking fright and running away, but he slays him,] is said of a courageous man whom no one encounters without his slaying him. (IAar, L.) And one says شُذَّانُ قَوْمٍ Those, of a people, who have become apart, or separate, from their companions. (L, from a trad.) And شُذَّاذُ النَّاسِ Those who are among a people but do not belong to their tribes (S, L) nor to their places of abode: (L:) and those who are scattered, or dispersed, of people; (A, L;) as also شَذَّانُ ↓ النَّاسِ, (S, L,) and شُذَّانُهُمْ. (L.) And قَوْمٌ شُذَّاذٌ A people not among their own tribe nor in their own places of abode: (L, K: *) or a people among another people, not among their own tribes nor in their own places of abode. (M, TA.) And شُذَّاذُ الآفَاقِ The strangers. (Har p. 352.) And جَاؤُوا شُذَّاذًا They came few in number. (L, K. *) And شَذَّانُ ↓ الإِبِلِ and شُذَّانُهَا Those that are scattered, or dispersed, of the camels. (L.) And شُذَّانُ الحَصَى (M, L) and شَذَّانُ ↓ الحَصَى (S, IJ, M, L, K) What are scatterred, or dispersed, of pebbles; (S, L, K;) what have flown about, and become scattered or dispersed, thereof: (M, L:) and in like manner one says of other things, (L, K,) or of similar things. (M, L.) — — Applied to a word, form or measure, construction, or government, it signifies (tropical:) Deviating from the common, or constant, course of speech in respect of analogy, or rule; deviating from common, or constant, analogy or rule; extraordinary, or exceptional, as to rule; or anomalous, abnormal, or irregular: such a word, &c., though itself admitted if agreeable with common usage, is not taken as an example to be imitated: also, applied to the same, deviating from the common, or constant, course of speech in respect of usage; deviating from common, or constant, usage; extraordinary, or exceptional, as to usage; unusual: [used absolutely to express each of these significations; the context in general showing clearly which signification is meant: the former is that which is most frequently intended:] a word, &c., may be شاذّ in respect of usage but agreeable with common analogy or rule; as the pret. of يَذَرُ and يَدَعُ; and the regular phrase مَكَانٌ مُبْقِلٌ, the epithet more commonly heard being بَاقِلٌ: and شاذّ in respect of analogy, or rule, but agreeable with common usage; as أَخْوَصَ الرِّمْثُ, and اِسْتَصْوَبْتُ الأَمْرَ: and شاذّ in respect of analogy, or rule, and of usage, together; as ثَوْبٌ مَصْوُونٌ, and مِسْكٌ مَدْوُوفٌ: (Mz, 12th نوع: [and the like is said, but less fully, in the Msb:]) the pl. masc. is شُذَّاذٌ; and pl. fem. شَوَاذٌّ. (Mz, ib.) See 4, last sentence. [See also the contr. مُطَّرِدٌ: and see شَذَّ, latter part.] — — Applied to a tradition, (assumed tropical:) Having a single ascription, attested by a [single] sheykh, whether he be trustworthy or not: in the latter case, not accepted: in the former case, one

hesitates respecting it, and does not adduce it as an argument, or evidence. (KT.) شذب 1 شَذَبَ, aor. شَذِبَ and شَذُبَ, (K,) inf. n. شَذْبٌ, (TA,) He stripped off, or removed, the bark of a tree; as also ↓ شذّب, inf. n. تَشْذِيبٌ: (K:) he cut off portions of a tree, or the bark thereof. (TA.) He cut, or cut off, a thing; (O, K;) aor. شَذِبَ, inf. n. شَذْبٌ. (O.) He cut, or lopped, a tree: or he divested it of its bark. (A.) He pruned, or pared, a tree by cutting off its شَذَب, i. e. its straggling branches, or its thorns, or its bark; aor. شَذِبَ, inf. n. شَذْبٌ; and ↓ شذّب has the like meaning, but importing muchness, or relation to many objects: and شَذَبَ also signifies he trimmed, or cleared, anything by removing another thing from it: (Msb:) or he pruned a tree by lopping off its branches so that it became apparent: (K, TA:) and he pruned a palm-tree by cutting off from it its شَذَب, meaning its branches: (TA:) and [in like manner] ↓ شذّب, (S, TA,) inf. n. تَشْذِيبٌ, (S, K, TA,) he pruned a tree by cutting off its شَذَب, meaning its straggling branches not in the choice, or best, part thereof: (S:) or he trimmed a palm-trunk (K, TA) by lopping off the stumps of the branches: (TA:) تَشْذِيبُ ↓ الرَّيَاحِينِ [likewise] signifies the pruning, or cutting off, the superfluous portions of the straggling extremities of the sprigs of sweet-smelling plants: (Mgh:) and شُذِبَ عَنْهُ, said of anything, signifies it was removed from it, namely, another thing. (TA.) — — See also 2, in two places. 2 شذّب, inf. n. تَشْذِيبُ: see above, in four places. — — [Hence,] تَشْذِيبٌ signifies also The shaping an arrow by the first operation: (AHn, K:) the second operation is termed تَهْذِيبٌ. (AHn.) — — And شذّبهُ, (Sh, TA,) inf. n. as above, (Sh, K,) He drove away him, or it, (Sh, K, * TA,) from a thing; (TA;) as also ↓ شَذَبَهُ, aor. شَذِبَ, inf. n. شَذْبٌ: (Sh, TA:) and شَذَبَ ↓ عَنْهُ he repelled from him, or defended him. (S, K.) — — And شَذَّبْتُ المَالَ, (Kt, TA,) inf. n. as above, (K,) (assumed tropical:) I dispersed, or scattered, the property. (Kt, K, * TA.) — — [And accord. to Golius, on the authority of a gloss in a copy of the KL, شذّب also signifies He made long.] 5 تشذّبوا (tropical:) They became dispersed, or scattered. (A, K.) شَذَبٌ Pieces, or cuttings, of trees; (As, A 'Obeyd, K;) n. un. with ة: (As, A 'Obeyd:) or bark of trees: (K:) pieces of bark, and pieces of wood, or sticks, or twigs or branches, in a dispersed, or scattered, state; (O, K;) pl. أَشْذَابٌ: (K:) what fall from, or of, the branches of a tree, [when it is pruned,] in a dispersed, or scattered, state: or, as some say, the thorns: and the bark: (Msb:) the stumps of the cut branches upon the trunk of a palm-tree, and other portions, which are lopped off; (O;) [i. e., also] the branches thereof which are lopped off: (TA:) and in like manner, (O,) as pl. of شَذَبَةٌ, (S,) [or rather as a coll. gen. n. of which the n. un. is with ة,] what are cut off from, or of, the branches of trees, (S, O,) others than palm-trees, (O,) i. e. of the straggling branches, (S,) such as are not in the choice, or best, part thereof: (S, O:) also the superfluous portions of the straggling extremities of the sprigs of sweet-smelling plants, which are pruned, or cut off. (Mgh.) — — Anything in a scattered, or dispersed, state. (Kt, TA.) — — (tropical:) Somewhat remaining of herbage [&c.]: (S, A, O, K: [in the first and third of which is added وَهُوَ المَأْكُولُ, app. referring to the herbage of which the remainder is thus called, meaning, "it being what has been eaten: "]) pl. as above, i. e. أَشْذَابٌ. (S, O, K. *) One says, فِى الأَرْضِ شَذَبٌ مِنْ كَلَأ (tropical:) In the land is somewhat remaining of herbage. (A, TA.) And one says also, بَقِىَ عِنْدَهُ شَذَبٌ مِنْ مَالٍ (tropical:) [There remained in his possession a remnant of property]. (A, TA.) And مَا بَقِىَ لَهُ إِلَّا شَذَبٌ مِنَ العَسْكَرِ (tropical:) [There remained not to him save a relic of the army]. (A, TA.) — — Also (assumed tropical:) Household goods, or furniture and utensils, consisting of what are termed قُمَاش [q. v., perhaps here meaning the meaner sorts thereof,] &c.: (A 'Obeyd, O, K:) pl. as above. (K, * TA.) — And A dam; or thing constructed, or raised, to keep back the water of a torrent. (S, O, K.) رَجُلٌ شَذِبُ العُرُوقِ (assumed tropical:) A man whose veins are apparent. (S, K.) — And شذب [app. شَذِبٌ] is syn. with عَظِبٌ, meaning A man alighting, or abiding, in places of dried-up herbage, and in a waterless desert. (TA in art. عظب.) شَاذِبٌ (tropical:) Going, or being, away from his home, or place of settled abode. (S, K, TA.) — — (tropical:) Solitary, or alone, and whose prosperity is despaired of; (K, TA;) as though stripped of good. (TA.) شَوْذَبٌ: see مُشَذَّبٌ, in three places. مِشْذَبٌ A pruning-hook. (O, * K, * TA.) مُشَذَّبٌ A palm-trunk pared (S, O, TA) of its prickles (TA) [or of the stumps of its branches or of its lower branches: see the verb of which it is the pass. part. n.]. — — (tropical:) Tall; (S, A;) as also ↓ شَوْذَبٌ; (S;) the former as an epithet applied to a horse, (S, A,) from the same epithet as applied to a palm-trunk: (A:) and (assumed tropical:) tall, and goodly in make; (A, K;) and so ↓ شَوْذَبٌ; (Mgh, K;) as though pruned: (Mgh:) and ↓ the latter, applied to anything [meaning any animal], (assumed tropical:) tall, and excellent or of high breed or strong and light and swift: A 'Obeyd says that the former signifies (assumed tropical:) excessively tall, and is applied in this sense to anything [i. e. a man and any animal]: Kt says, after explaining شَذَّبْتُ المَالَ as it has been expl. above, that he who is excessively tall is as though his frame were disconnected, and not compact; and therefore he is thus termed: but IAmb says that Kt has made a mistake in asserting that this epithet signifies (assumed tropical:) tall, conspicuous for tallness, and that it is from the palm-tree from which the branches have been lopped off, (in consequence of which, as is said in the Fāïk, it becomes taller, MF, TA,) and that he who is (assumed tropical:) conspicuous for tallness is not thus called unless somewhat deficient in flesh: it is applied to a horse as meaning (tropical:) tall, and not very fleshy. (TA.) شذر 2 شذّر النَّظْمَ, inf. n. تَشْذِيرٌ, He divided the strung beads with other beads. (O. [See شَذْرٌ, below.]) — — Hence, by way of comparison, (TA,) شذّر كَلَامَهُ بِشِعْرٍ (tropical:) [He interspersed his language with poetry]: but this is post-classical. (O, TA.) — — شذّر بِهِ He rendered him notorious, or infamous: or made him to hear what was bad, evil, abominable, or foul: (O, TA:) and in like manner شتّر به. (TA.) 5 تشذّر It (a people, or party, TA, or a collected body, K, and a flock of sheep or a herd of goats, TA) dispersed, or became dispersed, (A, K, TA,) and went in every direction. (TA.) — — تشذّر بِالثَّوْبِ He turned back the extremity of the garment between his legs, and stuck it in the part where it was bound round his waist, behind. (S, K.) And تشذّر بِالذَّنَبِ He put the tail between his thighs, making it to cleave to his belly. (S, TA.) — — Hence, (TA,) تشذّر فَرَسَهُ He mounted his horse from behind. (S, K.) — — Also, تشذّر, He prepared himself for fight, (S, K, TA,) and for a charge, or an assault; he equipped, or accoutred, himself for it. (TA.) — — He threatened; (S, A, K;) and became angered: (K:) A 'Obeyd says, I doubt not its being with ذ; but some, he adds, say تشزّر, with ز. (S.) [See a verse of Lebeed cited among the exs. of the preposition بِ.] — — He was, or became, brisk, lively, or sprightly. (K.) — — He hastened to do a thing; (TS, K, TA;) or in a thing, or an affair. (So in some copies of the K.) — — تشذّروا فِى الحَرْبِ i. q. تَطَاوَلُوا [app. as meaning They behaved overbearingly in war]: (S, K:) or تَشَذُّرٌ signifies the protracting of war. (KL.) — — تشذّرت النَّاقَةُ The she-camel pastured upon herbage (K, TA) that rejoiced her, (TA,) and she shook her head by reason of joy thereat. (K, TA.) And The she-camel drew together her two sides, and raised her tail. (TA.) — — And تشذّر السَّوْطُ The whip inclined, and became in motion. (K.) شَذْرٌ Pieces of gold that are picked up from the mine (S, A, K) without the melting, or smelting, (S, K,) of the ore: (S:) n. un. with ة: (S,

K:) and pl. شُذُورٌ. (A.) And Beads made of gold to form divisions between pearls and jewels: (TA:) or beads by means of which other beads of a string are divided: (K:) or small pearls: (S, K:) or small things of gold, like the heads of ants, which are affixed to a [ring of the kind called] خَوْق: (Sh:) or, as some say, green beads: (Har p. 600:) n. un. with ة. (K.) — شذر [app. شَذْرٌ] signifies [also, like تَشَذُّرٌ,] Briskness, liveliness, or sprightliness: and quickness in an affair. (Ham. p. 54.) تَفَرَّقُوا شَذَرَ مَذَرَ, and شِذَرَ مِذَرَ, They [dispersed, or became dispersed, or] went, or went away, in every direction: (S, L, K:) it is not said of a people coming: (L:) the م in مذر is sometimes changed into ب; or, accord. to some, بذر is the original, being from التَّبْذِيرُ; but MF thinks that مذر is the original, as it is only an imitative sequent, in which no regard is had to the meaning of " dispersion. " (TA.) شَوْذَرٌ A [garment of the kind called] مِلْحَفَة: an arabicized word; (S, K;) from the Pers. جَادَرْ [or چَادَرْ or چَادِرْ]. (S.) And i. q. إِتْبٌ; (A, K, TA;) i. e. A [garment of the kind called] بُرْد, which is slit [in the middle], and worn by a woman, who throws it upon her neck, [putting her head through the slit;] having neither sleeves nor an opening at the bosom: (TA:) or [a garment] like the صِدَار, [which is said by some to be the same as the إِتْب,] worn by a young woman: (Har p. 55:) a garment which a woman wears beneath her ثَوْب: (Fr:) a certain garment which a woman and a girl wear, extending to the extremity of the upper half of the arm. (Lth.) [The modern چادر of Persia and El-'Irák seems to be generally what is commonly called in Egypt a " miláyeh," correctly " muláäh " (مُلَآءَة), figured and described in my work on the Modern Egyptians: or, in some instances, a similar covering of plain white, or dark blue, cotton; the former of which is now called in Egypt an " izár. " (See Dozy's " Dict. des Noms des Vêtements chez les Arabes," pp. 216-219.)] شِنْذَارَةٌ A very jealous man; (K;) as also شِيذَارَةٌ and شِبْذَارَةٌ. (TA.) المُتَشَذِّرُ The lion: (K:) because of his briskness, or quickness to act, or readiness to leap. (TA.) شذو شَذَا, aor. شَذُوَ: see 4. — Also He perfumed himself (تَطَيَّبَ) with musk, (K, TA,) which is termed شَذْوٌ, or, as in copies of the M, شِذْوٌ. (TA.) — — And شَذَا بِالخَبَرِ, (K, TA,) inf. n. شَذْوٌ; or, accord. to the Tekmileh, بالخبر ↓ شَذَّى, there written with teshdeed; (TA;) (tropical:) He knew the information, or story, and made it known, or understood. (K, TA.) 2 شَذَّوَ see the preceding paragraph. 4 اشذى He annoyed, molested, harmed, or hurt: or he did what annoyed, molested, harmed, or hurt: syn. آذى: (S, Msb, TA:) and (TA) so ↓ شَذَا, (K,) aor. شَذُوَ, inf. n. شَذًا, (TA,) or شَذْوٌ. (TK [accord. to which the latter verb is trans.].) — — And اشذاهُ عَنْهُ, (K,) inf. n. إِشْذَآءٌ, (TA,) He put aside, or away, and removed far off, him, or it, from him, or it. (K, TA.) شَذًا Annoyance, molestation, harm, or hurt; or a thing that annoys, molests, &c.: (S, Msb, K:) and evil, or mischief; (S, Msb;) as also ↓ شَذَاةٌ; as in the saying إِنِّى لَأَخْشَى شَذَاةَ فُلَانٍ i. e. [Verily I fear, or dread,] the evil, or mischief, of such a one. (TA.) — — Dog-flies; (S, K;) which also sometimes light upon the camel: (S:) or flies in general: (K:) or large blue flies that light upon beasts, and annoy, or molest, or hurt, them: (TA:) n. un. ↓ شَذَاةٌ. (S. [It is said in the Msb that شَذًا, of which the n. un. is شَذَاةٌ, is also with kesr (i. e. ↓ شِذًا); but in what sense is not specified.]) One says of him who is vehemently hungry, ضَرِمَ شَذَاهُ [lit. His flies have become vehemently hungry, or burning with hunger]. (S.) — — And [app. because of the annoyance that it occasions,] Mange, or scab: (ISd, K:) and so شَذًا. (K in art. شدو.) — — And [app. because of its pungency,] Salt: (S, K:) said in the M to be pl. [but properly coll. gen. n.] of ↓ شَذَاةٌ, which signifies a piece of salt. (TA.) — — See also شَذْوٌ. — — Also Fragments of aloes-wood (S, * K, * TA) with which one perfumes himself. (TA. [The same is also indicated in the S.]) — — And Sharpness, (S,) or strength, (Fr, T, K,) of pungency of odour; (Fr, T, S, K;) accord. to the M, of sweet odour. (TA.) — — See also شَذَاةٌ. — — Also The extremity of anything: (TA:) and so شَدًا. (K and TA in art. شدو.) — And A sort of trees, (S, K,) used for مَسَاوِيك [i. e. sticks with which the teeth are cleansed], (K,) growing in the Saráh (السَّرَاة) and having gum. (TA.) — And A sort of ships or boats: (Lth, S, K:) n. un. ↓ شَذَاةٌ: (Lth, S:) [or] ↓ شَذَاوَةٌ signifies one of a sort of small ships, or boats, like those called زَبَازِبُ [pl. of زَبْزَبٌ]: and its pl. is شَذَاوَاتٌ. (Msb.) شِذًا: see the next preceding paragraph. شَذْوٌ, so accord. to the K, but written in copies of the M with kesr [i. e. ↓ شِذْوٌ], (TA,) Musk; (IAar, K, TA;) as also ↓ شَذًا: (IJ, TA:) or the odour thereof: (As, T, Sgh, K:) or the colour thereof. (K.) شِذْوٌ: see the next preceding paragraph. شَذَاةٌ: see شَذًا, in three places. — — Also Sharpness. (TA.) — — And Strength, and boldness, of a man. (Lth, TA.) — — [Or] A remnant of strength: (S, K:) pl. شَذَوَاتٌ (TA) and [coll. gen. n.] ↓ شَذًا. (S, * TA. [See also شَدًا, in art. شدو.]) — As an epithet applied to a man, (TA,) Evil in disposition, (K, TA,) sharp in temperament, that annoys, or molests, or hurts, by his evil, or mischief: in some of the copies of the K, الشَّىْءُ الخَلَقُ is erroneously put for السَّيِّءُ الخُلُقِ. (TA.) — See again شَذًا, last sentence. شَذَاوَةٌ: see شَذًا, last sentence. شر 1 شَرَّ, (L, K,) sec. pers. شَرِرْتَ, (S, Msb, K, MF,) aor. يَشَرُّ; (L, Msb, MF;) and sec. pers. شَرُرْتَ, (S accord. to some copies, L, Msb, K, MF,) aor. يَشُرُّ; (L, Msb, K, * MF;) and sec. pers. شَرَرْتَ, (S accord. to some copies, M, K, MF,) aor. يَشِرُّ; (M, K, MF;) of which three vars. the first is the best known; and the last is strange, and disallowed by most authorities; (MF;) inf. n. [of the first or third] شَرٌّ (S, K) and [of the first] شَرَرٌ (S) and [of the second or third] شَرَارَةٌ, (S, K,) and شِرَّةٌ also is an inf. n. [syn. with شَرٌّ]; (S;) He (a man) was, or became, evil, a wrongdoer, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved. (S, * L, Msb, K, * &c.) The manner in which the K mentions شَرَّ with the two aors. يَشُرُّ and يَشِرُّ [only, omitting the most common aor., i. e. يَشَرُّ,] obviously demands consideration. (MF.) One says, شَرِرْتَ يَا رَجُلُ [Thou hast been evil, or a wrongdoer, &c., O man], (S, K,) and so شَرُرْتَ and شَرَرْتَ. (S accord. to different copies, and K.) — — شَرَّ, aor. يَشَرُّ, also signifies He increased in evil, wrongdoing, &c. (L.) It is said in a prov., كُلَّمَا تَكْبَرُ تَشَرُّ [In proportion as thou growest old, thou increasest in evil, &c.]. (AZ, L.) — — مَا شَرَّهُ: see 4, last sentence. — شَرَّهُ, (O, K,) aor. يَشُرُّ, (O, TA,) inf. n. شُرٌّ, (O, K,) with damm, (K, [which is said in the TA to indicate that the aor., not the inf. n., is with damm, but this is inconsistent with the common practice of the author of the K, and is evidently wrong,]) He blamed him; found fault with him; attributed or imputed to him, charged him with, or accused him of, a vice, fault, defect, blemish, or something amiss. (O, K, * TA. [See also 4.]) One says, مَا قُلْتُ ذَاكَ لِشُرِّكَ وَإِنَّمَا قُلْتُهُ لِغَيْرِ شُرِّكَ I said not that to find fault with thee, but I only said it for a different purpose than that of finding fault with thee: (S, TA:) or this has a different meaning, which see below, voce شُرٌّ. (TA.) One says also, قَدْ قَبِلْتُ عَطِيَّتَكَ ثُمَّ رَدَدْتُهَا عَلَيْكَ مِنْ غَيْرِ شُرِّكَ وَلَا ضُرِّكَ, meaning [I have accepted thy gift; then I have given it back to thee] without rejecting it to thee or blaming thee [and without injuring thee]. (IAar, TA.) — Also شَرَّهُ, (S,) or شَرَّهُ فِى الشَّمْسِ, (A,) [aor. and inf. n. as in the next sentence;] and ↓ شَرَّرهُ, (A,) inf. n. تَشْرِيرٌ; (S;) and ↓ اشرّهُ; and ↓ شَرْشَرَهُ; (A;) He spread it (i. e. a garment, or piece of cloth, S, or some other thing, TA) in the sun: (S, A, TA:) this is the primary signification. (TA.) And [hence,] شَرَّهُ, (S, K,) aor. يَشُرُّ. (S,) inf. n. شَرٌّ; (S, K;) and ↓ اشرّهُ, (K,) inf. n. إِشْرَارٌ; (TA;) and ↓ شرّرهُ, (K,) inf. n. as above; (TA;) and شَرَّاهُ [or شَرَاهُ without tesh-

deed?]; (K;) He put it (i. e. [the preparation of curd called] أَقْط, and flesh-meat, S, K, and the like, and salt, S, and a garment, or piece of cloth, and the like, K) upon a خَصَفَة, (S, K,) i. e. a mat, (TA,) or some other thing, (K,) to dry. (S, K.) And شرّهُ He sprinkled it; namely, salt. (R, MF.) 2 شرّرهُ inf. n. تَشْرِيرٌ, He rendered him notorious, or infamous, among men. (Yz, K.) — See also 1, latter part, in two places. 3 شارّهُ, (K,) inf. n. مُشَارَّةٌ, (S,) He acted with him in an evil manner; (K;) he treated him with enmity, or hostility: (L, TA:) he contended, or disputed, with him: (S, L, TA:) he did evil to him, obliging him to do the like in return. (L, TA.) [See also 3 in art. شرى: and see an ex. voce جَارٌ.] 4 اشرّهُ He attributed, or imputed, to him evil, wrongdoing, injustice, or the like: (S, K:) but some disallow this. (S. [See also 1.]) — — أَشَرُّوهُ They banished him, or drove him away, and caused him to be alone. (TA.) — See also 1, latter part, in two places. — — [Hence, app.,] اشرّهُ signifies also (tropical:) He manifested it, revealed it, published it, or made it known. (S, A, K.) Thus in a verse of Imra-el-Keys, where he says, لَوْ يُشِرُّونَ مَقْتَلِى (assumed tropical:) [that they might publish, or make known, my slaughter]; as related by As; but it is better with س. (S.) — مَا أَشَرَّهُ, and ↓ مَا شَرَّهُ, [the latter of which is extr. with respect to form, but more commonly used than the former, meaning How evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved, is he!] phrases similar to مَا أَخْيَرَهُ and مَا خَيْرَهُ [which have the contr. meaning]. (TA in art. خير.) 8 اشترّ, said of a camel, [and of any clovenhoofed animal,] i. q. اجترّ, i. e. He ruminated, or chewed the cud: ج and ش being from one place of utterance. (IAth, TA.) 10 استشرّ He became possessor of a great herd, such as is termed إِشْرَارَة, of camels. (K.) R. Q. 1 شَرْشَرَهُ, (A 'Obeyd, K,) inf. n. شَرْشَرَةٌ, (S,) He split it, or clave it: (A 'Obeyd, S:) and cut it much, or in many pieces. (A 'Obeyd, S, K.) — — He bit it, and then shook it; namely, a thing. (O, K, TA. [In the CK, نَقَضَهُ is erroneously put for نَفَضَهُ.]) — — شَرْشَرَتْهُ الحَيَّةُ The serpent bit him. (L, K. *) — — شرشرت المَاشِيَةُ النَّبَاتَ The cattle ate the herbage. (K.) — — شرشر السِّكِّينَ He sharpened, (K,) or rubbed, (O,) the knife upon a stone, (O, K, TA,) so that its edge became rough. (O, TA.) — — See also 1, latter part. — شَرْشَرَ, inf. n. as above, It (a bird) expanded and flapped its wings, without alighting; like رَفْرَفَ. (TA in art. فرش.) R. Q. 2 تَشَرْشَرَ It became separated, or scattered. (A.) شَرٌّ (S, A, Msb, K, &c.) and ↓ شُرٌّ, (Kr, K,) the former of which is the more chaste, (TA,) and ↓ شَرَّةٌ (Ham p. 629) Evil, [moral and physical;] (L, Msb;) wrongdoing, injustice, badness, corruptness, wickedness, mischievousness, vitiousness, or depravity: (Msb:) [and evil fortune, misfortune, woe, or unhappiness:] contr. of خَيْرٌ: (S, A, K:) pl. شُرُورٌ. (Msb, K.) It is said in a trad., in a form of prayer, (TA,) used by the Prophet, (Msb,) وَالخَيْرُ كُلُّهُ بِيَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ, (Msb, * TA,) meaning [And all good is in thy hands, and evil i. e.] wrongdoing, or injustice, or corruptness, is not imputable to Thee: (Msb, TA:) or evil is not a means of advancement in thy favour, or of obtaining thine approval: or evil speech does not ascend to Thee. (Nh, L.) — — شَرٌّ also signifies (assumed tropical:) Poverty. (K.) — — And (assumed tropical:) Fever. (K.) — — It is also an epithet, applied to a man, (Yoo, S,) and so is ↓ شَرِيرٌ, (Akh, S, A, Msb, K,) meaning Evil, wrongdoing, unjust, bad, corrupt, wicked, mischievous, vitious, or depraved: (Yoo, * Akh, * S, * A, * Msb, K: *) [fem. of the former شَرَّةٌ, like as خَيْرَةٌ is fem. of its contr. خَيْرٌ; and شُرَّى, fem. of أَشَرُّ, is used in the same sense, as will be shown in what follows:] the pl. of شَرٌّ, (Yoo, S,) or of ↓ شَرِيرٌ, (Akh, S, Msb, K,) is أَشْرَارٌ, (Yoo, Akh, S, Msb, K,) and of the former شِرَارٌ; (Ham p. 514;) and you say قَوْمٌ أَشِرَّآءُ [pl. of شَرٌّ or of ↓ شَرِيرٌ]. (S.) A woman of the Arabs, (S, L,) who, accord. to some, was of the Benoo-'Ámir, (L,) is related to have said, أُعِيذُكِ بِاللّٰهِ مِنْ نَفْسٍ حَرَّى وَعَيْنٍ شُرَّى ↓, meaning [I charm thee by invoking God, against a thirsty soul, and] an evil, or a malignant, eye: (S, L:) or an eye that looks at one with vehement hatred. (TA.) And الشَّرُّ [The evil one] is an appellation of Iblees. (K.) — — [It is also used to denote the comparative and superlative degrees; like the contr. خَيْرٌ.] You say, هُوَ شَرٌّ مِنْكَ [He is worse, or more evil or wrongdoing &c., than thou]. (K.) And هٰذَا شَرٌّ مِنْ ذَاكَ [This is worse, &c., than that]. (Msb.) And فُلَانٌ شَرُّ النَّاسِ [Such a one is the worst, &c., of mankind]; (S;) and ↓ أَشَرُّ; (S, Msb, K;) this latter being the original, (Mgh, Msb,) but rare, (K,) or bad, (S, K,) peculiar to the dial. of the Benoo-'Ámir, (Msb,) or unused. (Mgh.) The fem. [of شَرٌّ] is شَرَّةٌ, [like as the fem. of its contr., خَيْرٌ, is خَيْرَةٌ,] (K,) and (of أَشَرُّ, S, * or of شَرٌّ, which is used for أَشَرُّ, Kr) ↓ شُرَّى. (S, Kr, K.) And [using the dim. form of شَرٌّ,] you say, هُوَ شُرَيْرٌ ↓ مِنْكَ [He is a little worse, &c., than thou]. (Ibn-Buzurj, TA in art. خير. [See خَيْرٌ.]) — مَا شَرَّ for مَا أَشَرَّ: see 4. شَرٌّ A vice, fault, defect, blemish, or something amiss: (TA:) a thing disapproved, disliked, or hated. (K, TA.) You say, مَا رَدَدْتُ هٰذَا عَلَيْكَ مِنْ شُرٍّ بِهِ I did not give this back to thee on account of any fault &c., in it, but I preferred to give it to thee. (TA.) And مَا قُلْتُ ذَاكَ لِشُرِّكَ I said not that on account of a thing that thou disapprovest, &c.: (K, TA:) or this has a different meaning, expl. above in the first paragraph. (TA.) — — See also شَرٌّ, first sentence. شِرَّةٌ: see شَرٌّ, first sentence. — — Also The inordinate desire, or eagerness, (S,) and sprightliness, of youth: (S, K:) and in an absolute sense, inordinate desire, or eagerness; and [simply] desire; and sprightliness: (TA:) [and] sharpness, and angriness. (Har p. 35.) It is said in a trad., إِنَّ لِهٰذَا القُرْآنِ شِرَّةً ثُمَّ إِنَّ لِلنَّاسِ عَنْهُ فَتْرَةً [Verily there is an eagerness for this Kur-án: then men have a weariness of it]. (L.) شَرَرٌ; n. un. with ة: see what next follows. شَرَارٌ, (S, A, O, Msb, TA,) accord. to the K شِرَارٌ, but this is a mistake, (MF,) and ↓ شَرَرٌ, (S, A, O, Msb, K,) which is a contraction of شَرَارٌ, (Msb,) Sparks of fire: (S, O, Msb, K:) n. un. of each with ة. (S, A, O, Msb, * K.) See an ex. voce شَرِيرٌ. شَرَارٌ: see شَرٌّ, in three places. — Also The side of the sea, or of a great river; (AHn, K;) the shore thereof: (Kr, TA:) or the part that is near to a sea or great river: pl. أَشِرَّةٌ: (AA, TA:) which signifies also seas or great rivers [themselves]. (TA.) — — And (as some say, TA) A kind of tree that grows in the sea, or in a great river. (K, TA.) شُرَيْرٌ dim. of شَرٌّ: see the latter, last sentence but one. شَرِيرَةٌ A [large needle such as is termed] مِسَلَّة (K, TA) of iron. (TA.) شَرَّارٌ [Emitting many sparks]. One says, أَبُوكَ ↓ نَارٌ شَرَّارَةٌ وَأَنْتَ مِنْهَا شَرَارَةٌ [Thy father is a fire that emits many sparks, and thou art a spark from it]. (A.) شَرَّانٌ Certain insects (K) resembling بَعُوض [or gnats], (S, K,) which cover the face of a man, but do not bite; sometimes called الأَذَى: (S:) of the dial. of the people of Es-Sawád: (T, TA:) [it is with tenween; for] the n. un. is with ة. (K.) شِرِّيرٌ (S, A, K) Abounding in شَرّ [or evil or wrongdoing &c.; very evil &c.]; applied to a man: (S, A:) pl. شِرِّيرُونَ (K) and أَشْرَارٌ, which latter is anomalous. (Ham. p. 699.) شَرْشَرٌ, (IAar, S, K,) or (so in the S, but in the K " and ") ↓ شِرْشِرٌ, (Ibn-Ziyád, S, K,) A certain plant, (S, K,) which extends along the ground like ropes, (Ibn-Ziyád, AHn, K,) in the same manner as the قُطْب, but having no thorns that hurt any one: (Ibn-Ziyád, AHn:) Az says that it is a well-known plant, seen by him in the desert; that it fattens the camels, and makes their milk plentiful; and that it is mentioned by IAar and others among the plants of the desert: ↓ شِرْشِرَةٌ is expl. in the K as though it were the name of another plant; but it is not so; for شِرْشِرٌ is the pl. [or rather coll. gen. n.] thereof: it is a herb smaller than the عَرْفَج, having a yellow flower, and twigs, or shoots, and large dust-coloured leaves: it grows in plain, or soft, ground; and spreads wide, as though it were ropes, by reason of length, of the measure of a man in a standing posture; and has berries (حَبّ), like those

of the هَرَاس. (TA.) — شِوَآءٌ شَرْشَرٌ Roasted flesh-meat, of which the grease, or gravy, drips; (S, K;) like شَلْشَلٌ and رَشْرَاشٌ. (TA.) شِرْشِرٌ: see the next preceding paragraph. شَرْشَرَةٌ, ('Ináyeh, and so in some copies of the K,) or ↓ شُرْشُرَةٌ, (so in other copies of the K, accord. to the TA,) sing. of شَرَاشِرُ, (K,) which signifies The fringe-like extremities of a tail; (S, * K, * A, TA;) and of wings. (TA.) — — Hence, metaphorically, [or synecdochically,] the pl. is used as signifying (tropical:) The whole: and hence the saying, أَلْقَى عَلَيْهِ شَرَاشِرَهُ (tropical:) He betook himself altogether to it; as though, says As, by reason of his eagerness, he threw himself altogether upon it: accord. to EshShiháb, it means he betook himself [to it], openly or secretly: or شَرَاشِرُ signifies (assumed tropical:) the whole body; (K;) and القى عليه شراشره and أَجْرَامَهُ and أَجْرَانَهُ, provs. mentioned by Meyd, all signify the same [app. (assumed tropical:) he threw upon it the weight of his body: see Freytag's Arab. Prov., ii. 409 and 410: and see art. جرم]: or the first of these means (assumed tropical:) he loved it so that he courted death, or destruction, (اِسْتَهْلَكَ,) in his love of it: (TA:) or he loved it with a love that he would not give up, because of his necessity: (Lth, TA:) or (tropical:) he desired it inordinately, or eagerly, and loved it. (A.) [See also أَلْقَى عَلَيْهِ أَرْوَاقَهُ, voce رَوْقٌ. Accord. to different authorities,] شَرَاشِرُ also signifies (assumed tropical:) Burdens, or weights; (S, K;) sing. شَرْشَرَةٌ: (S:) and it is so expl. as used in the saying mentioned above: or it there signifies (assumed tropical:) weight, and whole person: or the reduplication implies intensiveness; as though this word originally signified weight of evil: but F, in his comments on the Preface of the Ksh, objects to this, as the word does not imply the contr. of خَيْرٌ, but dispersion. (TA.) Also (tropical:) Self: (K, TA:) and the saying mentioned above is expl. as meaning (tropical:) He threw himself upon it, through inordinate, or eager, desire, and love. (S, TA.) And (assumed tropical:) Love: (K:) or (assumed tropical:) love of self. (Kr, TA.) شُرْشُرَةٌ: see the next preceding paragraph. شِرْشِرَةٌ A piece of anything. (K.) — See also شَرْشَرٌ. شُرْشُورٌ A certain bird, (K, TA,) of small size; said by As to be thus called by the people of El- Hijáz; and by the Arabs of the desert, بَرْقَش [a mistranscription for بِرْقِش]: it is said to be dustcoloured; in elegance, like the حُمَّرَة; and to be a little larger than the عُصْفُور [or sparrow]. (L, TA.) [Freytag, on the authority of Dmr, says that it is the same as is called ابو براقش: (but see بِرْقِشٌ:) and describes it as being of an ashy colour, with some mixture of redness; and of the passerine kind.] أَشَرُّ; and its fem., شُرَّى: see شَرٌّ, latter half, in three places. — — شُرَّى is also applied to a woman as meaning A great imputer of vices, faults, or the like, to others. (AA, L.) إِشْرَارَةٌ A خَصَفَة, (S, K,) i. e. mat, (TA,) upon which [the preparation of curd called] أَقِط (S, K) and other things (S) are spread (S, K *) to dry; (TA;) [as also ↓ مَشَرٌّ or ↓ مِشَرٌّ, as written in different copies of the S voce عَبَثَت:] or a piece of cloth, of those whereof a tent is composed, used for that purpose: (TA:) or a tablet of stone or wood, upon which flesh-meat is dried: (Lth, IAar:) pl. أَشَارِيرُ: or this pl. signifies pieces of flesh-meat cut into strips and dried: (S:) or the sing. signifies also flesh-meat cut into strips and dried. (K, TA.) — Also A great herd of camels: (K:) because scattered. (TA.) مَشَرٌّ or مِشَرٌّ: see the next preceding paragraph. المُشَرْشِرُ The lion: (Sgh, K:) from الشَّرْشَرَةُ " the biting " a thing " and then shaking " it. (Sgh, TA.) شرب 1 شَرِبَ, (S, A, K, &c.,) aor. شَرَبَ, (A, K,) inf. n. شُرْبٌ and شَرْبٌ (S, A, Msb, K, &c.) and شِرْبٌ, (S, A, K,) agreeably with three different readings of the Kur lvi. 55, (S, TA,) the first of which (with damm) is that generally obtaining, (Fr, TA,) and is the only one admitted by Jaafar Ibn-Mohammad, notwithstanding which the second form (with fet-h) is said by MF to be the most chaste as well as the most agreeable with analogy, (TA,) or the second (with fet-h) is an inf. n., and the first is a simple subst., (AO, S, Msb, K,) and so is the third, (AO, S, K,) and مَشْرَبٌ, (S, K,) which is also a n. of place [and of time], (S,) and تَشْرَابٌ, (S K, TA,) a form used when muchness of the act is meant, (TA,) and تِشْرَابٌ, which is anomalous, (TA voce بَيَّنَ, q. v.,) He drank, (KL, PS, TK,) or he swallowed, syn. جَرِعَ, (A, K, [but the former meaning is evidently intended by this explanation, and such I shall assume to be the case in giving the explanations of the derivatives in the A and K. &c.,]) water, &c., (S,) or a liquid, properly by sucking in, or sipping; and otherwise tropically; (Msb;) [generally, gulping it; for] you say, شَرِبَ المَآءَ فِى كَرَّةٍ [He drank the water at once, or at a single draught]; and ↓ فِى تشرّبهُ مُهْلَةٍ [He drank it leisurely, or gently, or slowly]: (Mgh:) شُرْبٌ signifies the conveying to one's inside, by means of his mouth, that in the case of which chewing is not practicable: (KT:) [but] Es-Sarakustee says, one does not say of a bird شَرِبَ المَآءَ, but حَسَاهُ. (Msb.) In the saying of Aboo-Dhu-eyb, describing clouds, شَرِبْنَ بِمَآءِ البَحْرِ ثُمَّ تَرَفَّعَتْ [which is evidently best rendered They drank of the water of the sea, then rose aloft, agreeably with what has been stated respecting بِ in the sense of مِنْ in p. 143, it is said that] the ب is redundant, or, as رَوِينَ is rendered trans. by means of بِ, [though I do not think that this is the case unless بِ be used as meaning " by means of," and I do not remember to have met with an instance of it,] شَرِبْنَ is thus rendered trans. (TA.) [See a similar ex. in the 28th verse of the Mo'allakah of 'Antarah, EM p. 232. One says also, شَرِبَ فِى إِنَآءٍ, meaning He drank out of a vessel; agreeably with an explanation of مِشْرَبَةٌ, in the S and K, as meaning إِنَآءٌ يُشْرَبُ فِيهِ.] And one says, إِنِّى لَأَمْكُثُ اليَوْمَيْنِ مَا أَشْرَبُهُمَا مَآءً, meaning مَا أَشْرَبُ فِيهِمَا مَآءً [i. e. Verily I tarry the two days not drinking in them water]. (O.) — — [شَرِبَ الدَّوَآءَ, in the conventional language of the physicians, as is indicated in the Mgh, voce بَنْجٌ (q. v.), on the phrase شَرِبَ البَنْجَ, and as is shown in many instances in the K &c., means He took, i. e. swallowed, the medicine, whether fluid or solid. — — And in the present day, they say, شَرِبَ الدُّخَانَ, meaning He inhaled, properly imbibed, smoke of tobacco; or he smoked tobacco, or the tobacco.] — — One says of seed-produce, or corn, when its culms have come forth, قَدْ شَرِبَ الزَّرْعُ فِى القَصَبِ (assumed tropical:) [The seed-produce, or corn, has imbibed into the culms]: (O, TA:) and when the sap (المَآء) has come into it, شَرِبَ قَصَبُ الزَّرْعِ (assumed tropical:) [The culms of the seed-produce, or corn, have imbibed]. (TA.) And one says, شَرِبَ السُّنْبُلُ الدَّقِيقَ (tropical:) [The ears of corn imbibed the farina; or] became pervaded by the farina; (En-Nadr, A, O;) or had in them the alimentary substance; as though the farina were water which they drank. (TA.) And وَقَدْ شَرِبَ الزَّرْعُ الدَّقِيقَ, occurring in the story of Ohod, (O, TA,) as some relate it, or ↓ شُرِّبَ as others relate it, means (tropical:) [And the seed-produce, or corn, had imbibed, or had been made to imbibe, the farina, or] had become hardened in its grain, and near to maturity. (TA.) [And ↓ أَشْرِبَ means the same: for one says,] أُشْرِبَ الزَّرْعُ (tropical:) [The seed-produce, or corn, was made to imbibe the farina; or] became pervaded by the farina: and in like manner, أُشْرِبَ الزَّرْعُ الدَّقِيقَ, i. e. (tropical:) [The seed-produce, or corn, was made to imbibe the farina, or] its alimentary substance. (TA.) — — One also says, أَكَلَ غَنَمِى وَشَرِبَهَا (tropical:) [He ate the flesh of my sheep, or goats, and drank the milk of them]. (TA in art. اكل.) And [in like manner] أَكَلَ فُلَانٌ مَالِى وَشَرِبَهُ (tropical:) [Such a one fed upon, devoured, or consumed, my property]. (A.) And أَكَلَ عَلَيْهِ الدَّهْرُ وَشَرِبَ (tropical:) [Time wasted him, or wore

him away; as though it fed upon him]. (A.) — — And مَا لَمْ ↓ أَشْرَبْتَنِى أَشْرَبْ [lit. Thou hast made me to drink what I have not drunk,] meaning (tropical:) thou hast charged against me, or accused me of doing, what I have not done; (S, A, K;) like أَكَّلْتَنِى مَا لَمْ آكُلْ. (S in art. اكل.) — — شَرِبَ also signifies He was, or became, satisfied with drinking: (TA:) and in like manner شَرِبَت is said of camels. (A 'Obeyd, S, TA.) And He was, or became, thirsty; (K, TA;) thus having two contr. significations; (TA;) as also ↓ أَشْرَبَ. (K, TA.) — — Also, and ↓ أَشْرَبَ, His camels were, or became, satisfied with drinking: and, i. e. both these verbs, his camels were, or became, thirsty: (K, TA:) or the former verb signifies, or signifies also, (accord. to different copies of the K,) his camel was, or became, weak. (K, TA.) — شَرِبَ بِهِ, and ↓ أَشْرَبَ بِهِ, He lied against him. (K.) — شَرَبَ, aor. شَرُبَ, (O, K, TA,) inf. n. شَرْبٌ, (O, TA,) He understood: (O, K, TA:) on the authority of AA. (TA.) [In a copy of the A, the verb in this sense is written شَرِبَ; and app. not through the fault of the transcriber, for it is there mentioned as tropical: but in the O, it is said to be like كَتَبَ, aor. شَرُبَ, inf. n. كَتْبٌ; and in the K, to be like نَصَرَ.] One says, شَرَبَ مَا أُلْقِىَ إِلَيْهِ, i. e. He understood [what was told to him]. (TA.) And one says to a stupid person, اُحْلُبْ ثُمَّ اشْرُبْ Kneel thou; then understand. (O, TA. See also 1 in art. حلب.) 2 شَرَّبَ [شرّبهُ], inf. n. تَشْرِيبٌ, He made him to drink water &c.; and so, as is indicated in the S and K &c., and as is well known, ↓ أَشْرَبَهُ: and] شَرَّبْتُ المَاءَ I gave to drink the water; as also ↓ أَشْرَبْتُهُ. (TA.) — — [Hence,] one says, ظَلَّ مَالِى يُؤَكَّلُ وَيُشَرَّبُ [lit. My cattle passed the day made to eat and made to drink,] i. e. (assumed tropical:) pasturing as they pleased. (S, TA.) And شَرَّبَ مَالِى وَأَكَّلَهُ [lit. He made people to drink my property, and made them to eat it; or to drink the milk of my cattle, and to eat the flesh thereof;] i. e. (assumed tropical:) he fed people, (S,) or gave people to drink and to eat, (TA,) [of] my property, or cattle. (S, TA.) — — And شرّب الأَرْضَ وَالنَّخْلَ (assumed tropical:) He gave drink to the land and the palm-trees. (TA.) — — And شرّب لُقْمَةً بِالدَّسَمِ (assumed tropical:) [He imbued, or soaked, a morsel, or mouthful, with grease, or gravy]. (TA in art. روغ.) — — And شَرَّبْتُ القِرْبَةَ, (A 'Obeyd, S,) inf. n. تَشْرِيبٌ, (A 'Obeyd, K,) (assumed tropical:) I rendered the water-skin sweet; (K;) I put into the water-skin, it being new, clay and water, in order to render its savour sweet. (A 'Obeyd, S.) — — And شُرِّبَ الزَّرْعُ الدَّقِيقَ: see 1, in the latter half of the paragraph. 3 شاربهُ, (S, A, K, TA,) inf. n. مُشَارَبَةٌ and شِرَابٌ, He drank with him; namely, a man. (TA.) — — [And He watered his camels, &c. with his, i. e. with another's : or he drew water with him for the watering of camels &c.:] see an ex. of the latter inf. n. in a verse cited voce شَرِيبٌ. 4 أَشْرَبَ see 2, in two places. One says, أَشْرَبْتُ الإِبِلَ حَتَّى شَرِبَتْ [I made the camels to drink until they were satisfied with drinking; or I watered the camels, or gave them to drink, &c.]; (S, TA;) [for] أَشْرَبَ is syn. with سَقَى. (K.) — — [Hence,] الثَّوْبُ يُشْرَبُ الصِّبْغَ: see 5. And أُشْرِبَ الثَّوْبُ حُمْرَةً (tropical:) The garment, or piece of cloth, was imbued, or saturated, with redness. (A.) And أَشْرَبَ اللَّوْنَ (tropical:) He saturated the colour [with dye]. (K, TA.) And أُشْرِبَ لَوْنًا (assumed tropical:) It was intermixed with a colour; as also ↓ اِشْرَابَّ. (TA.) And أُشْرِبَ الأَبْيَضُ حُمْرَةً (assumed tropical:) The white was suffused, or tinged over, with redness. (S, TA.) — — [Hence, أُشْرِبَ is also said of a sound, as meaning (assumed tropical:) It was mixed with another sound; as appears from the words here following:] حِسُّ الصَّوْتِ فِى الفَمِ مِمَّا لَا إِشْرَابَ لَهُ مِنْ صَوْتِ الصَّدْرِ (assumed tropical:) [The faint, or gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest]. (K in art. همس.) — — [Hence also,] أُشْرِبَ الزَّرْعُ: see 1, latter half. — — And أُشْرِبَ حُبَّ فُلَانٍ, (S,) or أُشْرِبَ فِى قَلْبِهِ حُبَّهُ, (K,) or حُبَّ فُلَانَةَ, (A,) (tropical:) [He was made to imbibe into his heart the love of him, or of such a man, or of such a female;] meaning that the love of him, or of her, pervaded, or commingled with, his heart, (S, A, K, TA,) like beverage. (TA.) Whence, in the Kur [ii. 87], وَأُشْرِبُوا فِى قُلُوبِهِمُ الْعِجْلَ, for حُبَّ العِجْلِ, (S, TA,) i. e. (assumed tropical:) And they were made to imbibe [into their hearts] the love of the calf.. (Zj, TA.) — — And رَفَعَ يَدَهُ فَأَشْرَبَهَا الهَوَآءَ ثُمَّ قَالَ بِهَا عَلَى قَذَالِهِ (tropical:) [He raised his hand, and made the air to swallow it up, (i. e. raised it so high and so quickly that it became hardly seen,) then gave a blow with it upon the back of his head]. (A, TA.) — — And أَشْرَبْتَنِى مَا لَمْ أَشْرَبْ: see 1, latter half. — — And one says to his she-camel, لَأُشْرِبَنَّكِ الحِبَالَ (tropical:) [I will assuredly put upon thee the ropes, or cords], and العِقَالَ [the cord, or rope, with which the fore shank and the arm are bound together]. (A.) [Or] اشربهُ means (tropical:) He put the rope, or cord, upon his neck; namely, a man's, (K, TA,) and a camel's, and a horse's or the like: (TA:) and اشرب الخَيْلَ he put the ropes, or cords, upon the necks of the horses. (K,) And اشرب إِبِلَهُ (tropical:) He tied his camels, every one to another. (K, TA.) — اشرب as an intrans. verb: see 1, last quarter, in two places. — — Also He (a man, TA) attained to the time for the drinking of his camels. (K, * TA.) — اشرب بِهِ: see 1, near the end of the paragraph. 5 تَشَرَّبَ see 1, first sentence. — — Hence one says, (Mgh,) تشرّب الثَّوْبُ العَرَقَ, (S, Mgh, * K,) and الصِّبْغَ, (A, Mgh, L,) (tropical:) The garment, or piece of cloth, imbibed, or absorbed, (S, A, Mgh, * L, K,) the sweat, (S, Mgh, K,) and the dye; (A, Mgh, L;) as though it drank it by little and little: (Mgh:) and [in like manner] one says, الثَّوْبُ يشرب الصِّبْغَ [app. ↓ يُشْرَبُ, (like as one says يُشْرَبُ حُمْرَةً, as shown in the next preceding paragraph,) meaning (assumed tropical:) The garment, or piece of cloth, is made to imbibe, or absorb, the dye]. (TA.) [It is said that] the verb is not used intransitively in the [proper] language of the Arabs. (Mgh.) [But] one says, تشرّب الصِّبْغُ فِى الثَّوْبِ, meaning (tropical:) The dye pervaded the garment, or piece of cloth: (K, * TA:) and الصِّبْغُ يَتَشَرَّبُ الثَّوْبَ (tropical:) [The dye pervades the garment, or piece of cloth]. (TA.) [See also the explanation of a verse cited voce تَسَقَّى.] 10 استشرب لَوْنُهُ (assumed tropical:) His, or its, colour became intense. (K.) And استشربت القَوْسُ حُمْرَةً (assumed tropical:) The bow became intensely red: such is the case when it is made of the [tree called] شَرْيَان. (AHn, (TA.) 11 اِشْرَابَّ: see 4, near the beginning. Q. Q. 4 اِشْرَأَبَّ, (S, A, O, K,) inf. n. اِشْرِئْبَابٌ, (S, O,) (tropical:) He raised his head like the camel that has satisfied his thirst on the occasion of drinking: (A:) or he stretched forth his neck to look: (S, A, O, K:) not improbably, from الشُّرْبُ in its well known sense, as though he did so when preparing to drink: (O:) or, as is said in the L, from مَشْرَبَةٌ as syn. with غُرْفَةٌ: (TA:) you say, اِشْرَأَبَّ لَهُ, (S, A,) or إِلَيْهِ, (K,) or both; (TA;) [the former of which may be rendered He raised his head at it, or he stretched forth his neck at it to look; or, as also the latter, he stretched forth his neck to look at it;] namely, a thing: (S:) or اشرأبّ originally means he stretched forth his neck in preparing to drink water: and then, in consequence of frequency of usage, he raised his head, and stretched forth his neck, in looking; and hence is trans. by means of إِلَى: (Har p. 152:) or he raised, or exalted, himself. (K, * TA.) يَشْرَئِبُّونَ لِصَوْتِهِ, occurring in a trad., means (tropical:) They will raise their heads at his voice to look at him. (TA.) And اِشْرَأَبَّ النِّفَاقُ وَارْتَدَّتِ العَرَبُ, in another trad., means (tropical:) Hypocrisy exalted itself [and the Arabs apostatized, or revolted from their religion]. (TA.) شَرْبٌ an inf. n. of شَرِبَ [q. v.]. (S, A, Msb, K, &c.) — And a pl., (S, Msb,) or [rather] a quasipl. n., (ISd, TA,) of شَارِبٌ, q. v. (S, ISd, Msb, TA.) — [Golius assigns to it also the meaning of " Linum tenue, " as on the authority of Meyd.] شُرْبٌ an inf. n. of شَرِبَ [q. v.]; (S, A, Msb, K, &c.;) like ↓ شِرْبٌ: (S, A, K:) or a

simple subst. [signifying The act of drinking]; (AO, S Msb, K;) as also ↓ شِرْبٌ. (AO, S, K.) — In the phrase أَخُوكَ شُرْبٌ it is used as [an epithet,] meaning ذُو شُرْبٍ [which may be regarded as virtually syn. with شَارِبٌ or as similar to this latter but intensive in signification]. (Ham p. 194.) شِرْبٌ: see the next preceding paragraph, in two places. — — Also Water, (K, TA,) itself; so some say; (TA;) as also ↓ مِشْرَبٌ, (K, accord. to the TA,) with kesr, (TA,) or ↓ مَشْرَبٌ, (so in the CK and in my MS. copy of the K,) i. e. water that one drinks; so says AZ: pl. of the former أَشْرَابٌ. (TA.) [See also شَرَابٌ.] — — [And A draught of milk: see an ex. in a verse cited in art. سلف, conj. 4.] — — And A share, or portion that falls to one's lot, of water: (S, Mgh, Msb, K:) or so شِرْبٌ مِنْ مَآءٍ. (ISk, TA.) It is said in a prov., آخِرُهَا أَقَلُّهَا شِرْبًا [The last of them is the one of them that has the least share of water]: originating from the watering of camels; because the last of them sometimes comes to the water when the watering-trough has been exhausted. (S. [See also Freytag's Arab. Prov. i. 61.]) — — As a law-term, it means The use of water [or the right to use it] for the watering of sown-fields and of beasts. (Mgh.) — — Also A wateringplace; syn. مَوْرِدٌ: (AZ, K:) pl. as above. (TA.) — — And (assumed tropical:) A time of drinking: (K:) but they say that it denotes the time only by a sort of tropical application; and they differ respecting the connexion of this meaning with the proper meaning. (MF, TA.) شَرَبٌ: see شَرَبَةٌ, in two places. شَرْبَةٌ A single act of drinking. (S.) — — And A single draught, or the quantity that is drunk at once, of water. (S.) It is said in a prov., نِعْمَ مِعْلَقُ الشَّرْبَةِ هٰذَا [Excellent, or most excellent, is the traveller's drinking-cup, or bowl, that will hold a single draught, namely, this!]: the مِعْلَق is said by As to be a drinking-cup or bowl which the rider upon a camel suspends [to his saddle]: (Meyd:) it is said in describing a camel: (TA:) and it means that, to the place of alighting to which he desires to go, he is content with a single draught, not wanting another: (Meyd, TA:) the prov. is applied to him who, in his affairs, is content with his own opinion, not wanting that of another person. (Meyd.) شَرْبَةُ أَبِى الجَهْمِ [The draught of Abu-l-Jahm] is said of a thing that is sweet, or pleasant, but in its result unwholesome: (MF, TA:) Abu-l-Jahm was a frequent visiter of the Khaleefeh El-Mansoor El-'Abbásee, who, finding him troublesome, ordered that a poisoned draught should be given to him, in his presence: which having been done, Abu-l-Jahm, pained by the draught, rose to depart; and being asked by the Khaleefeh whither he was going, he answered, Whither thou hast sent me, O Prince of the Faithful. (MF.) — — In the Mo'allakah of Tarafeh, it is applied to A draught of wine. (EM p. 87.) — — [In the conventional language of the physicians, it is a term applied to A dose of medicine, such as is drunk and also such as is eaten.] — Also A palm-tree that grows from the date stone: (K:) pl. شَرَبَاتٌ. (TA. [It seems to be there added that شَرَائِبُ and شَرَابِيبُ are also its pls.: the former may be like ضَرَائِرُ pl. of ضَرَّةٌ: the latter is app. a mistranscription, and should perhaps be شَرَائِيبُ, for شَرَائِبُ; like مَحَامِيرُ for مَحَامِرُ, &c.]) شُرْبَةٌ, (K,) or شُرْبَةٌ مِنْ مَآءٍ, (S,) The quantity of water that satisfies thirst. (S, K.) — — شُرْبَةٌ is also syn. with ↓ إِشْرَابٌ [originally an inf. n.] meaning (assumed tropical:) A colour tinged over with another colour; as in the saying, فِيهِ شُرْبَةٌ مِنْ حُمْرَةٍ (assumed tropical:) [In him is a colour tinged with redness]: (S, TA:) [and] (tropical:) somewhat of redness; as in the phrase, فِيهِ شُرْبَةٌ (tropical:) [In him is somewhat of redness]: (A:) or (assumed tropical:) a redness in the face: (K:) or (assumed tropical:) whiteness mixed with redness. (IAar, TA voce حُسْبَةٌ.) شَرَبَةٌ [The act, or habit, of] much drinking. (K.) One says, إِنَّهُ لَذُو شَرَبَةٍ, meaning Verily he is one who drinks much. (AA, AHn, TA.) — It is also allowable as a pl. of شَارِبٌ [q. v.]. (Msb.) — Also A small trough, (S, K, TA,) made, (S,) or dug, (TA,) around a palm-tree, (S, K, TA,) and around any other kind of tree, and filled with water, (TA,) holding enough to irrigate it fully, (K, TA,) so that it is plentifully irrigated thereby: (S, TA:) pl. ↓ شَرَبٌ [or rather this is a coll. gen. n., of which the former is the n. un.,] and [the pl. properly so termed is] شَرَبَاتٌ. (S.) — — And i. q. كُرْدُ دَبْرَةٍ, (K, TA,) which is syn. with مَسْقَاةٌ: (TA:) [from a comparison of the explanations of all of these words, it seems to mean A channel of water for the irrigation of a plot, or tract, of sown land: or, if the explanation مسقاة, in the TA, be conjectural, the meaning may be a portion of such land, having a raised border to retain the water admitted upon it:] pl. شَرَبَاتٌ and [coll. gen. n.] ↓ شَرَبٌ [as above]. (TA.) — Also Thirst. (Lh, T, O, K.) One says, لَمْ تَزَلْ بِهِ شَرَبَةٌ اليَوْمَ He has not ceased to have thirst to-day. (Lh, TA.) And جَآءَتِ الإِبِلُ وَبِهَا شَرَبَةٌ The camels came thirsty. (T, O.) And طَعَامٌ ذُو شَرَبَةٍ Food wherewith one has not sufficient water to satisfy thirst. (O, TA.) Accord. to the L, شَرَبَةٌ signifies The thirst of cattle after the being satisfied with fresh pasture; because this invites to drink. (TA.) — — And Vehemence of heat. (K.) One says, يَوْمٌ ذُو شَرَبَةٍ A day of vehement heat, in which is drunk more water than at other times. (TA.) شُرَبَةٌ One who drinks much; (ISk, S, K;) as also ↓ شَرُوبٌ and ↓ شَرَّابٌ. (S.) One says رَجُلٌ أُكَلَةٌ شُرَبَةٌ A man who eats and drinks much. (ISk, S.) شُرْبُبٌ, applied to herbage, i. q. غَمْلَى; (O, K;) i. e. Tangled and dense, one part above another. (O.) شَرَبَّةٌ, [said to be] the only word of this form except جَرَبَّةٌ, (K,) [but to this should be added بَغَتَّةٌ, inf. n. of بَغَتَهُ,] A way, mode, or manner, of being, or acting &c. (S, O, K.) One says, مَا زَالَ فُلَانٌ عَلَى شَرَبَّةٍ وَاحِدَةٍ Such a one ceased not to be [employed] upon one affair. (S, O.) — And A tract of land, (K, TA,) soft, or plain, (TA,) producing herbs, but having in it no trees. (K, TA.) — — [And] The side of a valley. (Mgh.) شَرَابٌ A beverage, or drink, (Mgh, L, Msb, K,) of any of the liquids, (Mgh, Msb,) or of anything that is not chewed, (L,) or of whatever kind and in whatever state it be; thus in a copy of the K: (TA:) and syn. with شَرَابٌ are ↓ شَرِيبٌ and ↓ شَرُوبٌ, (K,) accord. to a saying attributed to AZ: (TA:) or these two have another meaning, expl. in the next paragraph: (K:) the pl. of شَرَابٌ is أَشْرِبَةٌ; (Mgh, TA;) or it has no pl., as is said in the K in art. نهر [accord. to one or more of the copies; but see نَهَارٌ, where it is shown that in copies of the K, as well as in the S, the word to which this statement relates is سَرَابٌ, with the unpointed س]. (TA.) The lawyers [and generally the post-classical writers, and sometimes others,] mean thereby [Win, and] such beverage as is forbidden. (Mgh.) [Also Sirup: pl. شَرَابَاتٌ: so in the language of the present day.] شَرُوبٌ and ↓ شَرِيبٌ are syn. with شَرَابٌ, q. v.: or both signify Water inferior to the عَذْب [or sweet]: (K:) or [brackish water; i. e.] water between the salt and the sweet: (AO, S:) or water drinkable, or fit to be drunk, but in which is disagreeableness: (Msb:) or the former signifies water that has some degree of sweetness, and is sometimes drunk by men notwithstanding what is in it; and ↓ the latter, water inferior to what is sweet, and not drunk by men save in cases of necessity, but sometimes drunk by cattle: (IKtt, TA:) or ↓ the latter, the sweet: and the former is said to signify water that is drunk: (TA:) or ↓ the latter, water that has no sweetness in it, but is sometimes drunk by men notwithstanding what is in it; and the former, water inferior to this in sweetness, and not drunk by men save in cases of necessity: (AZ, T, M, TA:) or, accord. to Lth, ↓ شَرِيبٌ and ↓ شِرِّيبٌ signify water in which are bitterness and saltness, but not abstained from as drink: and مَآءٌ شَرُوبٌ and طَعِيمٌ are syn.: and ↓ مَآءٌ مِشْرَبٌ is syn.

with شَرُوبٌ: this last word is used alike as masc. and fem. and sing. and pl. (TA.) It is said in a prov., originally in a trad., جُرْعَةُ شَرُوبٍ أَنْفَعُ مِنْ عَذْبٍ مُوبٍ [expl. in art. وبأ]. (TA.) — Also, شَرُوبٌ, A man who drinks vehemently. (TA.) See also شُرَبَةٌ: and شِرِّيبٌ. — — And (assumed tropical:) A she-camel desiring the stallion. (K.) شَرِيبٌ: see شَرَابٌ: and شَرُوبٌ; the latter in five places. — Also One who drinks with another: (S, K:) and one who waters his camels with those of another: of the measure فَعِيلٌ in the sense of the measure مُفَاعِلٌ: (S:) and one who draws water, or is given to drink, with another. (IAar, K.) You say, هُوَ شَرِيبِى [He is my companion in drinking; or in watering his camels with mine: &c.]. (TA.) And a rájiz says, رُبَّ شَرِيبٍ لَكَ ذِى حُسَاسِ كَالحَزِّ بِالمَوَاسِى ↓ شِرَابُهُ [Many a one who waters his camels with thine, or who draws water with thee for the watering of camels, having an evil disposition, his watering &c. is like the cutting with razors]: i. e., thy waiting for him at the watering-trough is [a cause of] killing to thee and to thy camels. (TA.) شَرِيبَةٌ is expl. in the S as meaning A sheep, or goat, which one drives back, or brings back, from the water, when the sheep, or goats, are satisfied with drinking, and which they follow: but in some of the copies in a marginal note stating that the correct word is سَرِيبَةٌ, with the unpointed س. (TA.) شَرَابِىٌّ A cup-bearer: or a butler: and a seller of wine or of sirup. (MA.) شُرَأْبِيبَةٌ a subst. (K) from اِشْرَأَبَّ [q. v.; as such signifying (tropical:) A raising of the head like the camel that has satisfied his thirst on the occasion of drinking: &c.]: (S, K, TA:) like طُمَأْنِينَةٌ [from اِطْمَأَنَّ]. (K, TA.) شَرَّابٌ: see شُرَبَةٌ: and what here next follows. شِرِّيبٌ Addicted to شَرَاب [i. e. drink, or wine]; (S, K, TA;) like خِمِّيرٌ; (S;) as also ↓ شَرَّابٌ and ↓ شَرُوبٌ and ↓ شَارِبٌ. (TA.) — See also شَرُوبٌ. [شَرَّابَةٌ A tassel: so in the language of the present day: probably post-classical: pl. شَرَارِيبُ.] شَارِبٌ Drinking, or a drinker: pl. شَارِبُونَ (Msb) and ↓ شَرْبٌ, like as صَحْبٌ is of صَاحِبٌ, (S, Msb,) or, accord. to ISd, (TA,) شَرْبٌ, which signifies people drinking, (K, TA,) and assembling for drinking, is a quasi.-pl. n. of شَارِبٌ, being like رَكْبٌ and رَجْلٌ; and شُرُوبٌ, which is said by IAar [and in the S] to be pl. of شَرْبٌ, is pl. of شَارِبٌ, like as شُهُودٌ is of شَاهِدٌ; (TA;) شَرَبَةٌ also is allowable as a pl. of شَارِبٌ, like as كَفَرَةٌ is pl. of كَافِرٌ; (Msb;) and أَشْرُبٌ is pl. of شَرْبٌ, or it may be an anomalous pl. of شَارِبٌ: (MF:) the pl. شُرُوب occurs in the saying of El-Aashà, هُوَ الوَاهِبُ المُسْمِعَاتِ الشُّرُو بَ بَيْنَ الحَرِيرِ وَبَيْنَ الكَتَنْ [He is the giver of female singers to the drinkers, some clad in silk and some in linen]. (S.) — — See also شِرِّيبٌ. — — [Hence, The mustache; i. e.] the defluent hair over the mouth; (Msb;) or so شَوَارِبُ, (Lh, A, K,) which is the pl., (Lh, S, Msb,) as though the sing, applied to every distinct part: (Lh:) the two [halves] are called شَارِبَانِ: (S, TA:) or, as some say, only the sing. is used, and the dual is a mistake: (TA:) accord. to AHát (Msb, TA) and AAF, (TA,) the dual is is scarcely ever, or never, used; but accord. to AO, the Kilábees say شَارِبَانِ, with regard to the two extremities: (Msb, TA:) and the pl., (A, K,) or, accord. to the T &c., the dual, (TA,) signifies the long portions [of the hair] on the two sides of the سَبَلَة [q. v.]: (T, A, K, TA:) or (K, TA) شَارِبٌ signifies the سَبَلَة altogether, (A, K, TA,) as some say; but this is not correct. (TA.) One says, طَرَّ شَارِبُ الغُلَامِ [The mustache of the boy, or young man, grew forth]. (S.) — — And hence, as being likened to the two long portions of hair on each side of the سَبَلَة, the شَارِبَانِ of the sword, (T, TA,) i. e. (tropical:) Two long projections (أَنْفَانِ طَوِيلَانِ) at the lower part of the hilt, (A, * K, TA,) [extending from the guard,] one on one side and the other on the other side of the blade, (T, * TA,) the غَاشِيَة [or leathern covering of the scabbard] being beneath them: so says ISh. (TA.) — — الشَّوَارِبُ also signifies (tropical:) The عُرُوق [or ducts] of the حُلْقُوم [or windpipe]: (A:) or certain ducts (عُرُوق) in the حَلْق [i. e. fauces or throat], (K, TA,) that imbibe the water [or saliva?], being the channels thereof: (TA:) and, (K,) or, as some say, (TA,) the channels of the water [or saliva?] (S, K, TA) in the حَلْق [i. e. fauces or throat] (S) or in the neck: (K, TA:) or certain ducts (عُرُوق) adhering to the windpipe, and the lower parts thereof to the lungs: so says IDrd: or rather, some say, the hinder part thereof [adhering] to the وَتِين [or aorta], having tubes from which the voice issues, and in which choking takes place, and whence the saliva issues: and those of the horse are said to be [certain ducts] by the side of the أَوْدَاج [or external jugular veins], where the veterinary surgeon draws blood by cutting the اوداج: the sing. seems by implication to be شَارِبٌ. (TA.) Hence the phrase حِمَارٌ صَخِبُ الشَّوَارِبِ (assumed tropical:) An ass that brays vehemently. (S, TA.) And صَخِبُ الشَّوَارِبِ (tropical:) [A man] having a disagreeable voice: thus likened to an ass. (A, TA.) — — Accord. to IAar, الشَّوَارِبُ signifies [also] مَجَارِى المَآءِ فِى العَيْنِ, which AM supposes to mean The channels of water in the spring, or source; not in the eye. (L, TA.) — — سُنْبُلٌ شَارِبُ قَمْحٍ means (tropical:) Ears of corn becoming, or being, pervaded by the farina: (A, TA:) or, in which the grain has hardened, and nearly come to maturity. (TA.) — Also (assumed tropical:) Weakness, or feebleness, in any animal: (K, * TA:) or a strain (عِرْق) thereof; as in the saying, نِعْمَ البَعِيرُ هٰذَا لَوْلَا أَنَّ فِيهِ شَارِبَ خَوَرٍ (assumed tropical:) [Excellent, or most excellent, were the camel, this one, were there not in him a strain of weakness or feebleness]. (TA.) شَارِبَةٌ [a subst. from شَارِبٌ, made such by the affix ة,] A people, or party, dwelling upon the side (ضَفَّة, in some copies of the K صَفَّة,) of a river, (S, * A, K,) and to whom belongs the water thereof. (S.) إِشْرَابٌ as syn. with شُرْبَةٌ: see the latter. مَشْرَبٌ is a noun of place, [and of time,] as well as an inf. n.: [i. e.] it signifies [A place, and a time, of drinking: or] the quarter (وَجْه) whence one drinks: (S, TA:) and a place to which one comes to drink at a river or rivulet: (TA:) and ↓ مَشْرَبَةٌ, (S, Msb, K, TA,) not, as is implied in the K, مَشْرُبَةٌ also, (TA,) signifies [the same, as is indicated in the A; or] a place whence people drink; (Msb, TA; *) i. q. مَشْرَعَةٌ; (K;) or like a مَشْرَعَة. (S, TA.) One says, هٰذَا مَشْرَبُ القَوْمِ and ↓ مَشْرَبَتُهُمْ [This is the people's, or party's, drinkingplace, or place whence they drink]. (A.) And it is said in a trad., مَلْعُونٌ مَنْ أَحَاطَ عَلَى مَشْرَبَةٍ ↓, (S, TA,) i. e. [Cursed is he] who takes entirely to himself, debarring others from it, a place whence people drink. (TA.) — — See also شِرْبٌ. مُشْرَبٌ حُمْرَةً (tropical:) A man whose complexion is tinged over [or intermixed] with redness. (TA.) [See 4: and see also مُشْرَّبٌ.] رَجُلٌ مُشْرِبٌ A man whose camels have drunk [until satisfied with drinking: see أَشْرَبَ near the end of the first paragraph]. (TA.) And A man whose camels are thirsty, or who is himself thirsty. (TA.) اِسْقِنِى فَإِنَّنِى مُشْرِبٌ is a saying mentioned by IAar, and expl. by him as meaning عَطْشَانُ: it means [Give thou me to drink, for] I am thirsty or my camels are thirsty. (TA.) مِشْرَبٌ: see شِرْبٌ: and see also شَرُوبٌ. مَشْرَبَةٌ: see مَشْرَبٌ, in three places. — — Hence, (A, TA,) An upper chamber; syn. غُرْفَةٌ; (S, A, Msb, K, TA;) and عُلِّيَّةٌ; (S, * K;) both of which signify the same; (MF, TA;) because people drink therein; (A, TA;) as also ↓ مَشْرُبَةٌ: (S, Msb, K, TA:) pl. مَشَارِبُ, (TA,) syn. with عَلَالِىُّ, (S,) and مَشْرَبَاتٌ. (TA.) — — And the former, (K, TA,) not, as is implied in the K, the latter also, (TA,) A صُفَّةٌ [i. e. roofed vestibule or the like]: (K, TA:) or the like of a صُفَّة in the front of a غُرْفَة [expl. above]. (TA.) — — Also the former, (K, TA,) not, as is implied in the K, both words, (TA,) Soft, or plain, land, in which is always herbage, (K, TA,) i. e. green and juicy herbage. (TA.) — — See also مِشْرَبَةٌ. — [Also A cause of drinking: a word of the class of مَبْخَلَةٌ &c.] One says طَعَامٌ مَشْرَبَةٌ Food [that is a cause of drinking, or] upon which one drinks much water: (T, TA:) or طَعَامٌ ذُو مَشْرَبَةٍ food upon which the eater drinks. (A.) مَشْرُبَةٌ: see the next preceding

paragraph. مِشْرَبَةٌ, (S, A, K,) and MF says that ↓ مَشْرَبَةٌ is allowable in the same sense, mentioning it as on the authority of Fei, [in my copy of whose lexicon, the Msb, I do not find it,] (TA,) A drinkingvessel. (S, A, K.) مُشَرَّبٌ حُمْرَةً (tropical:) A man whose complexion is much tinged over [or much intermixed] with redness. (TA.) [See also مُشْرَبٌ.] — — مُشَرَّبَةٌ is an epithet applied to Certain letters the utterance of which, in pausing, is accompanied with a sort of blowing, but not with the same stress as the [generality of those that are termed] مَجْهُورَة: they are زَاى and ظَآء and ذَال and ضَاد: [and Lumsden (in his Ar. Gr. p. 47) states that رَآء belongs to the same class, likewise: and, as some say, نُون when movent:] Sb says that some of the Arabs utter with more vehemence of voice than others. (TA.) شرج 1 شَرَجَ: see 4. — — Also, (S, A, O, TA,) [aor. شَرُجَ,] inf. n. شَرْجٌ, (S, O, K, TA,) He put, or set, together bricks (لَبِن), in order, side by side, or one upon another, compactly; (S, A, O, K, TA;) and (O) so ↓ شرّج, (O, Mgh, Msb,) with teshdeed, (Msb,) inf. n. تَشْرِيجٌ. (O, Mgh.) — — And He collected together, (O, K,) or put together, or joined, (L,) any thing or things, one part to another, or one thing to another; (O, L;) as also ↓ شرّج. (L.) — — [And app. He wove palm-leaves: see شَرِيجَةٌ, below; and see also شَرِيطٌ.] — — And He mixed (A, O, K) beverage, or wine: and in like manner ↓ شرّج he mixed honey &c. with water. (O.) — — And شَرَجَهُ فِى الأَمْرِ, aor. شَرُجَ, (TK,) inf. n. as above, (K, TK,) He was, or became, a partner, or sharer, (K, TK,) with him in the affair. (TK.) — Also, (O,) inf. n. as above, (K,) He lied; (O, K;) like سَرَجَ and سَدَجَ. (O.) — شَرِجَ, (O, TA,) with kesr to the ر, (O,) He was, or became, beautifully fat. (O, TA.) 2 شرّج, inf. n. تَشْرِيجٌ: see above, in three places. — — Also, said of pasture, or herbage, It caused the flesh of an animal to be intermixed with fat. (L.) And شُرِّجَ, said of the flesh of an animal, It was intermixed with fat: (S, O:) or was made to be of two colours by reason of the fat and the flesh: (TA:) and ↓ تشرّج بِالشَّحْمِ it (the flesh) became intermixed with fat. (S, O, K.) — And تَشْرِيجٌ also signifies The sewing with stitches far apart. (S, O, K) — — See also 4. 3 مُشَارَجَةٌ The being like, one to another. (O, K.) One says, شارجهُ He was like to him; or it, to it: and شَارَجَا They two were like, each to the other. (TK.) 4 اشرج, (AZ, S, A, O, Msb,) inf. n. إِشْرَاجٌ; (K;) and ↓ شرّج, (AZ, O,) inf. n. تَشْرِيجٌ; (K;) and ↓ شَرَجَ, (AZ, O,) inf. n. شَرْجٌ; (K;) He closed, or made fast, the [leathern receptacle called] خَرِيطَة (AZ, O, K) or عَيْبَة, (S, A, O, Msb,) by inserting its أَشْرَاج [or loops] one into another. (S, A, * O, Msb.) — — [Hence,] اشرج صَدْرَهُ عَلَيْهِ (tropical:) [He closed his bosom upon it]. (A, TA.) 5 تَشَرَّجَ see 2. 7 انشرج, (K,) or انشرجت, said of a bow, (ISk, S, O,) It split. (ISk, S, O, K.) شَرْجٌ A place in which water flows from a [stony tract such as is termed] حَرَّة to a soft, or plain, tract; (S, K;) as also ↓ شَرْجَةٌ: (TA:) or the latter signifies [simply] a place in which water flows; and some elide the ة, saying شَرْجٌ: (Msb:) pl. شِرَاجٌ (S, Mgh, Msb, K, expl. in the Mgh agreeably with the former explanation above, and said in the Msb to be pl. of شَرْجَةٌ,) and شُرُوجٌ. (S, K.) — Also A party, or distinct body or class [of men]. (S, K.) One says, أَصْبَحُوا فِى هٰذَا الأَمْرِ شَرْجَيْنِ i. e. [They became, in this affair,] two parties. (S.) And it is said in a trad., أَصْبَحَ النَّاسُ شَرْجَيْنِ فِى السَّفَرِ [The people, or men, became two parties in the journey]; meaning, half of them fasting, and half of them breaking the fast. (TA.) — — And The like of another; (S, K;) as also ↓ شَرِيجٌ: (O, K:) the latter from the same word as meaning “ a piece of wood [or a branch] that is split into two halves; ” each of which is the شريج of the other. (O.) One says, هٰذَا شَرْجُ هٰذَا This is the like of this. (S.) — — And A sort, or species. (S, K.) One says, هُمَا شَرْجٌ وَاحِدٌ They two are one sort, or species. (S.) — — And شَرْجَانِ Any two different colours: (S:) [and] ↓ شَرِيجَانِ signifies [the same, i. e.] two different colours (K, TA) of anything; or, accord. to IAar, two mixed colours, not black and white: (TA:) and ↓ this latter, also, the two lines of the نَيرَانِ [or two ornamental borders] of a [garment of the kind called] بُرْد, (O, K,) one of which is أَخْضَر [here meaning of a dark, or an ashy, dust-colour], and the other white or red. (O.) — — And الشَّرْجُ, like فَلْس [in measure, not to be confounded with الشَّرَجُ], signifies The [perinæum, or] part between the anus and the testicles. (IKtt, TA.) شَرَجٌ The loops (S, Mgh, O, Msb, K) of the [leathern receptacle called] عَيْبَة, (S, Mgh, O, Msb,) and of the [tent called] خَيْمَة, (O, TA,) and the like, and of the مُصْحَف [or copy of the Kur-án, &c.]: (TA:) [the loops here meant being such as are inserted one into another, to close a bag &c.: see 4:] pl. أَشْرَاجٌ. (S, Msb.) [And it seems also, from what here follows, to signify A single loop.] — — (assumed tropical:) The anus: (Msb, TA:) or hence شَرَجُ الدُّبُرِ signifies (assumed tropical:) the anus. (Mgh.) — — And (assumed tropical:) The vulva of a woman: (O, K:) pl. as above. (TA.) — — And شَرَجُ الدَّرَاهِمِ [The purse for money]. (M and K in art. صر: in the CK, شَرْج.) — Also A place of expanding of a valley: (S, O, K:) pl. as above. (S.) — — And The Milky Way in the sky: (S:) or so الشَّرَجُ. (K.) — Also A splitting, or cracking, (اِنْشِقَاقٌ, S, and so in some copies of the K, or شُقَاقٌ, so in other copies of the K and in the O,) in a bow. (S, O, K.) — — And in a beast, The having one of the two testicles larger than the other. (S, O, K.) شَرْجَةٌ: see شَرْجٌ. — — Also A hollow dug in the ground, in which a piece of skin is spread, and from which camels are watered, (O, K,) water being poured upon the skin. (O.) شَرِيجٌ A branch, or rod, that is split into two halves: and ↓ شَرِيجَةٌ, a bow that is made thereof: (S, O, K:) or the former, a branch, or rod, from which are split two bows: and either of the bows thus made: or a split bow: pl. شَرَائِجُ: accord. to AA, a bow that is split from a branch, or rod, in two halves; also called فِلْقٌ: accord. to Lh, a bow in which is a splitting (شَقٌّ, used as an inf. n.), and [such as is] a شِقّ, by which is meant the subst. [i. e. half of a branch or rod divided lengthwise]; شريج being used by him as an epithet: and some say that ↓ شَرِيجَةٌ signifies a bow that is not [made] from a sound, or whole, branch; like فِلْقٌ. (TA.) — — Also An arrow used in the game called المَيْسِر belonging to the person who plays with it, not borrowed. (TA in art. شجر.) — — See also شَرْجٌ, in three places. — — المَرْءُ بَيْنَ شَرِيجَىْ غَمٍّ وَسُرُورٍ is a tropical saying [app. meaning (tropical:) Man is between the two different conditions of grief and happiness]. (A, TA.) شَرِيجَةٌ A thing (S, Mgh, Msb, K) that is woven (S, Mgh, Msb) of palm-leaves (S, Mgh, Msb, K) and the like, (Msb,) in which are carried melons and other things (S, Mgh, Msb, K) of the like kind: (S, Mgh, K:) pl. شَرَائِجُ. (Msb.) — — A door, (Mgh,) or a thing like a door, (Msb,) made of reeds, or canes, for a shop. (Mgh, Msb.) — — A cage, or coop, (جَدِيلَة,) of reeds, or canes, (O, K, TA,) made (TA) for pigeons. (O, K, TA. [The explanation in the K is strangely misunderstood and rendered by Freytag as meaning “ Zona ex arundine facta, qua utuntur in balneo. ”]) — — And The sinew with which the feathers of an arrow are attached: (O, K:) if it is feathered by means of glue, the glue is called رُومَةٌ. (O.) — — [Also, accord. to Golius, as on the authority of Meyd, The tie, or band, (“ ligamentum ”) of a book.] — — See also شَرِيجٌ, in two places. شَيْرَجٌ, (Msb, TA,) or شِيرَجٌ, (so in my copy of the Mgh,) or the latter is not allowable, (Msb, TA,) vulgarly pronounced سِيرَج, [q. v.,] with س and kesr, (TA,) an arabicized word, (Mgh, Msb, TA,) from [the Pers.] شِيرَهْ, (Mgh, Msb,) Oil of sesame, or sesamum: (Msb, TA:) and white oil (Mgh, Msb, TA) is sometimes thus called: (Msb, TA:) and expressed juice (عَصِير), (Mgh, Msb, TA,) or [beverage of the kind called] نَبِيذ, (Mgh,) before it alters; (Mgh, Msb, TA;) as being

likened to oil of sesame because of its clearness. (Msb, TA.) أَشْرَجُ A beast having one of his testicles larger than the other. (S, Mgh, K.) — — A man having one testicle. (A, TA.) [سَهْمٌ مُشَرَّجٌ An arrow having cracks. (Freytag, from the Deewán of the Hudhalees.)] فَتَيَاتٌ مُتَشَارِجَاتٌ [in the CK, erroneously, مُتَشَارَجات,] Young women equals in age. (O, K.) شرح 1 شَرَحَ, aor. شَرَحَ, (K,) inf. n. شَرْحٌ, (S, O,) He uncovered, laid open, displayed, exposed to view, discovered, revealed, or disclosed. (S, O, K.) — — [Hence,] one says, شَرَحَ أَمْرَهُ (tropical:) He showed, discovered, disclosed, or made apparent, his affair, or case. (A, TA.) And شَرَحَ مَسْأَلَةً (A, TA) (tropical:) He explained a question; (TA;) he explained, or made manifest, the answer to a question. (A.) And شَرَحَ الغَامِضَ (assumed tropical:) He expounded, explained, or interpreted, what was obscure, recondite, or abstruse. (S, O.) And شَرَحَ الحَدِيثَ, inf. n. as above, (assumed tropical:) He expounded, explained, or interpreted, the tradition; showed, or made apparent, its meaning. (Msb.) — — And شَرَحَ, aor. as above, (K,) and so the inf. n., (O, TA,) He opened (O, K, TA) a thing of any kind, of any substance or material. (TA.) — — (tropical:) He defloured a virgin: (O, K, TA:) or (tropical:) he compressed a woman, (A, L,) or a virgin, (K,) lying on her back; (A, L, K;) or he threw, or laid, upon her back, and then compressed, his female slave, or young woman. (O, L.) — — He widened, or dilated, a thing. (K.) — — Hence, (TA,) شَرَحَ اللّٰهُ صَدْرَهُ, (S, A, Mgh, O, Msb, TA,) aor. as above, (TA,) and so the inf. n., (Msb, TA,) (assumed tropical:) God dilated his bosom, (Mgh, O, Msb, TA,) لِقَبُولِ الخَيْرِ [for the acceptance, or favourable acceptance, of what was good], (O, TA,) and لِلْإِسْلَامِ (Mgh, Msb, TA) for the acceptance, or favourable acceptance, [of El-Islám, or] of the truth, (Msb, TA,) as in the Kur [xxxix. 23]. (TA. [Said in the TA to be tropical; but not so in the A, being mentioned in the latter as proper.]) [And hence, an objective complement being app. understood,] فُلَانٌ يَشْرَحُ إِلَى الدُّنْيَا (tropical:) Such a one manifests desire for the things of the present world: (A:) or such a one becomes dilated in the bosom at the prospect of the things of the present world, and desirous of acquiring them, with large desire. (O, * L.) And مَا لِى أَرَاكَ تَشْرَحُ إِلَى كُلِّ رِيبَةٍ (tropical:) What aileth me that I see thee manifesting desire for everything occasioning doubt, or suspicion, or evil opinion? (A, TA.) — — Also He cut; and so ↓ شرّح. (K.) You say, شَرَحَ اللَّحْمَ, (A, O, Msb, TA,) inf. n. as above; (O;) and ↓ شرّحهُ, (A, O, Msb, TA,) inf. n. تَشْرِيحٌ; (S, O, TA;) the former meaning He cut the flesh-meat lengthwise [or into an oblong slice or into such slices]: and the latter, he so cut it much or into many [such] pieces [or slices]: (Msb:) or the former, he cut the flesh-meat from the joint or limb: or both signify he cut the flesh-meat upon the bone: (L, TA:) or شَرْحُ اللَّحْمِ signifies تَصْفِيفُهُ; and so ↓ تَشْرِيحُهُ: (O:) or التَّصْفِيفُ is a kind of ↓ تَشْرِيح; i. e. the cutting a piece of flesh-meat thin, so that it is translucent by reason of its thinness, and then throwing it upon the live coals. (TA.) — — Also, (K,) inf. n. as above, (O,) He understood (O, K) speech, or language. (TK.) — — And شَرْحٌ also signifies The act of keeping, preserving, or guarding. (TA.) [And particularly The guarding of seed-produce from the birds; (see شَارِحٌ;) as also شِرَاحَةٌ; (see 1 in art. خفر, fourth sentence;) each an inf. n., of which the verb is شَرَحَ.] 2 شَرَّحَ The inf. n. تَشْرِيحٌ signifies The expounding, explaining, or interpreting, well, language, or discourse. (KL.) — — See also 1, latter half, in four places. — — [Also The dissecting, or anatomizing, a body.] 7 انشرح صَدْرُهُ (S, A, O) His bosom became dilated, (O,) [with joy or the like, or] لِلْإِسْلَامِ [for the acceptance, or favourable acceptance, of El-Islám]. (S.) 10 استشرح He asked for language to be expounded, explained, or interpreted, to him: or for flesh-meat to be cut for him in the manner termed شَرْحٌ. (O.) شَرْحٌ inf. n. of 1. (S, O, &c.) — — [An exposition, explanation, or interpretation, in the form of a running commentary, comprising the entire text of the work which it expounds; distinguished from a حَاشِيَة, which is a commentary only on particular words and passages: pl. شُرُوحٌ.] شَرْحَةٌ: see شَرِيحَةٌ. — — شَرْحَةٌ مِنَ الظِّبَآءِ Flesh-meat of gazelles cut in the manner termed شَرْح [i. e. into oblong slices], (TA,) such as is brought in a dry state, just as it was, not مُقَدَّد [which means cut into strips and then dried by exposure to the sun]. (ISh, O, K, TA.) شَرَاحٌ The discovery, disclosure, or explanation, of an affair or a case: so in the prov., النَّجَاحُ مَعَ الشَّرَاحِ [The accomplishment of one's want is with the discovery, or disclosure, or explanation, thereof]; meaning, discover thou, or disclose, or explain, to me my affair, or case, for the doing so is one of the means of accomplishing my want: thus expl. by As. (Meyd. [In the TA, من is put in the place of مع. See a similar prov. voce سَرَاحٌ.]) شَرِيحٌ, applied to flesh-meat, i. q. ↓ مَشْرُوحٌ [i. e. Cut into oblong slices]. (O.) — — See also شَرِيحَةٌ, in two places. شُرَيْحٌ The vulva of a woman; (O, K;) and (K) so ↓ مَشْرَحٌ: (A, Mgh, K:) or a proper name for the vulva of a woman; like as رُمَيْحٌ is a proper name for " the penis. " (TA in art. رمح. [Golius appears to have found in the K الحَرُ in the place of الحِرُ.]) شَرِيحَةٌ A cut piece of flesh-meat, (S, A, O, K,) as also ↓ شَرِيحٌ and ↓ شَرْحَةٌ, (K,) such as is مَشْرُوح [or cut into oblong slices]; (O;) [i. e. an oblong slice of flesh-meat:] or a thin piece, or slice, of flesh-meat: (L, TA:) and any extended piece of fat flesh-meat; (S, O;) as also ↓ شَرِيحٌ: (S:) pl. of the first شَرَائِحُ. (A.) شَارِحٌ [An expositor, explainer, or interpreter, of a book or the like. — — And] A keeper, or guardian. (TA.) In the dial. of El-Yemen, (O, TA,) A guardian of seed-produce from the birds (O, K, TA) amp;c. (O, TA.) مَشْرَحٌ: see شُرَيْحٌ. — — [Also] The سَافِلَة [i. e. podex, or anus,] of a man. (O.) مَشْرُوحٌ: see شَرِيحٌ. — Also The سَرَاب [or mirage]: (K: [In the CK, الشَّرَابُ is put in the place of السَّرَابُ:]) mentioned on the authority of Th: and مَسْرُوحٌ [q. v.] is a dial. var. thereof. (TA.) شرخ 1 شَرَخَ, (S, A, L, K,) aor. شَرَخَ, (L,) inf. n. شَرْخٌ (S, K) and شُرُوخٌ, (L, K,) said of the نَاب [or tush] of a camel, It clave the flesh, (S, A, * L, K,) and came forth. (L.) — — And شَرَخَ, inf. n. شُرُوخٌ (S, L) and شَرْخٌ, (L,) said of a boy, He became a youth, or young man, such as is termed شَارِخٌ. (S, L.) شَرْخٌ The rising, protruding, prominent, or projecting, extremity or edge of a thing. (L, K.) [Hence,] شَرْخَا الفُوقِ, (ISh, S, A, TA,) or شَرْخَا السَّهْمِ, (Msb, TA,) both alike in meaning, (TA,) The زَنَمَتَانِ, (ISh, A, Msb, TA,) or two edges or extremities [or cusps], (S, TA,) of the arrow, (ISh, TA,) [i. e.] of the notch of the arrow, (S, A, Msb, TA,) between which is the place of the bow-string. (ISh, S, A, Msb, TA.) And in like manner, (S,) شَرْخَا الرَّحْلِ signifies The آخِرَة and وَاسِطَة of the camel's saddle; (S, L, Msb;) the two extremities of the camel's saddle; or, as some say, [more precisely,] its two [upright] pieces of wood, [corresponding to the قَرَبُوسَانِ of the horse's saddle, rising from it] behind and before [or at the fore and hind parts]: (L, TA:) [whence] one says of him who journeys much, لَا يَزَالُ فُلَانٌ بَيْنَ شَرْخَىْ رَحْلِهِ [Such a one ceases not to be between the two uprights of his camel's saddle: for between them the rider sits: see آخِرَةُ الرَّحْلِ, voce آخِرٌ]. (A, TA.) — — The نَاب [or tush] of a camel. (L.) — — A sword-blade (نَصْل) that has not yet been tempered (لَمْ يُسْقَ بَعْدُ), nor had its hilt affixed to it: (S, K:) pl. شُرُوخٌ. (S.) — — The origin, source, or root, syn. أَصْلٌ and عِرْقٌ, (L, K,) of anything; like سِنْخٌ(L.) — — The beginning, commencement, or first period or state, (S, A, L, Msb, K,) of a thing, or an affair, and also, (S, A,) of youth; (S, A, L, Msb, K;) the prime and best part or period of youth, (A,) and its beauty and brightness, and its strength. (L. [See also شَخْرٌ.]) — — A youth, or young man, such as is termed شَابٌّ; and youths, or young men; originally an inf. n., and [therefore, when

used as an epithet in which the quality of a subst. is predominant,] applied to one and to two and to a pl. number: (L:) or it is a pl. of ↓ شَارِخٌ in the sense of شَابٌّ, (S, L, K,) or [rather] a quasi-pl. n., (L,) like as صَحْبٌ is of صَاحِبٌ, (S,) [i. e.] a noun used as a pl. in the sense expl. above: (Sh:) or, accord. to some, it signifies strong young men, profitable for service: and accord. to others, young children: (A'Obeyd, L:) it has also for pls. شُرُوخٌ and شُرَّخٌ: (L:) and شُرُوخٌ شُرَّخٌ is an expression used in an intensive sense. (L, K.) — — The offspring of a man: (K, TA:) or the sperma by which offspring is produced, (TA.) — — The increase, or offspring, or brood, syn. نِتَاج, (AO, S, L, Msb, K,) of camels, (Msb,) [i. e.] consisting of the young ones of camels, (S, K,) in any year, (S, Msb, K,) or of camels, &c., of one year, while they continue small. (L.) One says, هٰذَا مِنْ شَرْخِ فُلَانٍ This is of the increase (نِتَاج) [of the camels &c.] of such a one. (AO, L.) — — An equal in age, a contemporary in birth; (S, A, K;) an equal, a match, fellow, peer, or compeer; pl. شُرُوخٌ. (S, K.) You say, هُوَ شَرْخِى He is my equal in age, (A, TA,) or my equal or match. (TA.) And هُمَا شَرْخَانِ They two are equals [in age,] or matches. (S, K.) — [The pl.] شُرُوخٌ also signifies [Trees of the kind called] عِضَاه. (K.) شَارِخٌ: see the next preceding paragraph. You say صَبِىٌّ شَارِخٌ, meaning A young boy. (A.) شرد 1 شَرَدَ, aor. شَرُدَ, inf. n. شُرُودٌ (S, L, Msb, K) and شِرَادٌ, (S, L, K,) or the latter is a simple subst., (Msb,) and شُرَادٌ (K) and شَرْدٌ, (L,) said of a camel, (S, A, L, Msb,) and of a horse or the like, (L,) He took fright, or shied, and fled, or ran away at random; or became refractory, and went away at random, or ran away, or broke loose, and went hither and thither by reason of his sprightliness; syn. نَفَرَ, (S, L, Msb, K,) and نَدَّ: (Msb:) and [simply] he fled, or ran away; said of a camel &c. (Aboo-Bekr, TA.) The saying of the Prophet, أَمَا يَشْرُدُ بِكَ بَعِيرُكَ (tropical:) [Does not thy camel take fright and run away with thee?], addressed by him to Khowwát, who answered, أَمَا مُنْذُ قَيَّدَهُ الإِسْلَامُ فَلَا [As to the period since El-Islám shackled him, no], mentioned in the A, points to a story related of Khowwát Ibn-Jubeyr, (TA,) that, being found by the Prophet sitting by some strange women, he endeavoured to excuse himself by saying that he had a camel which took fright and ran away, and he was seeking for something wherewith to shackle him: the Prophet used afterwards to taunt him by inquiring of him respecting the running-away of his camel: what Kr says, and J in the S [in art. نحى], is incorrect. (IAth, L.) You say also, شَرَدَ عَنِّى فُلَانٌ Such a one fled, or went away or aside or apart or to a distance, from me; syn. نَفَرَ. (A.) [Or] شَرَدَ said of a man, inf. n. شُرُودٌ, means He departed, driven away. (L.) And you say, شَرَدَ عَلَى اللّٰهِ, meaning He departed from obedience to God, and seceded, or separated himself from the community [of the faithful]. (L.) 2 شرّدهُ, (L, Msb,) inf. n. تَشْرِيدٌ, (S, L, Msb, K,) He made him to take fright, and flee, or run away at random; or to become refractory, and to go away at random, or run away, or break loose, and go hither and thither by reason of his sprightliness; namely, a camel [and a horse or the like: see 1]: (Msb:) or he drove him away, or expelled him; (S, * L, K; *) as also ↓ اشردهُ; (L;) [and so شرّد بِهِ; for] you say شَرَّدْتُ بِهِ and شَرَّدْتُهُ عَنِّى [I drove him away from me]. (A.) And تَشْرِيدٌ signifies also The act of dispersing, or scattering. (K.) [Hence,] شَرِّدْ بِهِمْ مَنْ خَلْفَهُمْ, in the Kur [viii. 59], means Disperse thou, or scatter thou, by them, those [who shall come] after them: (S, L:) or terrify thou, by them, those [who shall come] after them: or make thou them notorious to those [who shall come] after them: (L:) [for] — — شرّد بِهِ (inf. n. as above, TA) signifies He rendered him notorious by exposing his vices or faults. (L, K.) 4 أَشْرَدَاشردهُ He made him to be driven away, or expelled, (L, K,) and not received into a place of refuge, covert, or lodging. (L.) See also 2. 5 تشرّد القَوْمُ The people, or party, went away, or departed. (L.) شَرَدٌ: see شَارِدٌ. شِرَادٌ an inf. n. of شَرَدَ [q. v.]: (S, L, K:) or a simple subst. from شَرَدَ [and as such signifying A taking fright, or shying, and fleeing, or running away at random; &c.: or a disposition thereto]. (Msb.) You say, of a camel, بِهِ شِرَادٌ [He has a disposition to take fright, or shy, &c.]. (A.) شَرُودٌ: see شَارِدٌ, in five places. شَرِيدٌ Driven away, or expelled: (S, L, K:) or, accord. to Aboo-Bekr, when following طَرِيدٌ, it signifies fleeing, or running away: or, as As says, alone, or solitary. (TA.) — — Also A remainder of anything; as of water in a vessel, and as of property, or camels and the like; pl. شَرَائِدُ, deviating from rule: or شَرِيدَةٌ is a syn. [or rather fem.] of شَرِيدٌ [and شَرَائِدُ is its reg. pl.]. (L.) شَارِدٌ and ↓ شَرُودٌ, (S, A, L, K,) applied to a camel, (S, A, L,) and to a horse or the like, (L,) Taking fright, or shying, and fleeing, or running away at random; or refractory, and going away at random, or running away, or breaking loose, and going hither and thither by reason of sprightliness: or that takes fright, or shies, &c.: (S, L, K:) [or] the latter [signifies wont to take fright, or shy, &c.: and] is applied to a male animal and to a female: (L:) [the fem. of the former is with ة:] pl. of the former شُرَّدٌ (A, * L) and ↓ شَرَدٌ, (S, L, K,) [or rather this is a quasi-pl. n.,] like as خَدَمٌ is of خَادِمٌ; (S, K;) [and the pl. of شَارِدَةٌ is شُرَّدٌ and شَوَارِدُ;] and the pl. of ↓ شَرُودٌ is شُرُدٌ, like as زُبُرٌ is of زَبُورٌ. (S, L, K. *) You say ↓ فَرَسٌ شَرُودٌ A horse, or mare, refractory towards the rider: and ↓ نَاقَةٌ شَرُودٌ A she-camel that runs away, or breaks loose and goes hither and thither by reason of her sprightliness. (L.) — — [Hence,] ↓ قَافِيَةٌ شَرُودٌ (tropical:) A rhyme, or verse, or poem, current through the countries, lands, or regions, or through the cities, or towns. (S, A, K.) — — And قَوَافٍ شَوَارِدُ (S in art. ابد) and قَوَافٍ شُرُدٌ (K ibid.) [pls. of قَافِيَةٌ شَارِدَةٌ] (tropical:) Strange, unusual, unfamiliar, or extraordinary, rhymes or verses or poems; syn. أَوَابِدُ. (S and K ibid.) And [in like manner] لَفْظَةٌ شَارِدَةٌ, in lexicology, signifies (assumed tropical:) A barbarism; or a strange, or an uncouth, unusual, unfamiliar, or extraordinary, word or expression or phrase; as also لفظة غَرِيبَةٌ and وَحْشِيَّةٌ and حُوشِيَّةٌ; opposed to لفظة فَصِيحَةٌ. (Mz, 13th نوع.) شردم شِرْدِمَةٌ: see the art. here following. شرذم شِرْذِمَةٌ A party, or company, (طَائِفَةٌ,) of men, or people: (S:) or a small company: (TA:) or a small number of men, or people: (K:) and so شِرْدِمَةٌ, with the unpointed د, on the authority of AA: (IB, TA:) the former occurring in the Kur xxvi. 54. (TA.) — — A piece, or portion, (S, K,) of a thing, (S,) of a quince &c.: pl. شَرَاذِمُ and شَرَاذِيمُ. (K.) — — [Hence,] ثَوْبٌ شَرَاذِمُ, (S,) or ثِيَابٌ شَرَاذِمُ, (K,) A garment, or garments, old and worn out, (S, K,) much rent. (K.) شرس 1 شَرِسَ, aor. شَرَسَ, (Msb, TA,) inf. n. شَرَسٌ (Msb, TA, TK) and شَرَاسَةٌ and شَرِيسٌ, (TK, the first and second also mentioned and explained, but not said to be inf. ns., in the S and O and K, and the third in like manner in the K,) or the second is a simple subst., (Msb,) or an inf. n. of which the verb is with damm [to the medial radical letter, as shown below], (TA,) He was, or became, evil in disposition, or illnatured, (S, * A, * Msb, K, * TA,) and very perverse or cross or repugnant, (S, * A, * K, * TA,) and averse. (TA.) And شَرِسَتْ نَفْسُهُ, (Msb, TA,) inf. n. شَرَسٌ; (TA;) and شَرُسَتْ, (Msb, TA,) inf. n. شَرَاسَةٌ; (TA;) [His mind was, or became, evil in disposition, &c.:] ISd and others make this distinction [in respect of the inf. ns.] in the usages of the two verbs. (TA.) — — And شَرِسَ He showed, or manifested, or he made himself an object of, love, or affection, to men. (IAar, O, K.) [Thus it has two contr. meanings.] — Also, شَرِسَ, He kept continually, or constantly, to the pasturing upon the trees called شِرْس. (IAar, O, K.) — And شَرَسَتِ المَاشِيَةُ, (AZ, AHn, O, K, *) aor. ??, (AZ, O, K,) or, as written by El-Umawee

and AHn, شَرِسَ, (TA,) inf. n. شَرَاسَةٌ, The cattle ate vehemently: (AZ, AHn, O, K:) thus expl. without the particularizing of the شِرْس [as the pasture eaten]. (TA.) — And شَرَسَهُ, (Ibn-'Abbád, O,) inf. n. شَرْسٌ, (K,) He pained him, or distressed him, (Ibn-'Abbád, O, K, *) namely, his companion, (K,) with speech, (Ibn-'Abbád, O,) [i. e.,] with rough speech. (K.) 3 شارسهُ, (A, TA,) inf. n. شِرَاسٌ (A, O, K) and مُشَارَسَةٌ, (O, K,) He treated him, or behaved towards him, or dealt with him, with hardness, (A, O, * K, * TA,) or harshness, or illnature. (A, TA.) 6 تشارسوا They treated one another [with hardness, or harshness, or illnature, (see 3,) or] with enmity, or hostility, (S, O, K,) and contrariety, or perverseness. (TA.) مَكَانٌ شَرْسٌ, (S, O, TA,) and ↓ شَرِسٌ, (S, [both of these forms I find in my two copies of the S, the former in a poetical ex., and therefore it may perhaps be contraction of the latter by poetic license,]) and ↓ شَرَاسٌ, (TA,) A place that is rugged, or rough, (S, O, TA,) and hard: or, as in the M, rough to the fell. (TA.) And أَرْضٌ ↓ شَرْسَآءُ, and ↓ شَرَاسٍ, and ↓ شَرَاسٌ, (O, K, TA, [the last written by Freytag شُرَّاسٌ,]) Land that is rugged, or rough, (O,) or hard, (K,) or hard and rugged or rough. (TA.) شِرْسٌ Such as are small, of thorny trees; (Mgh, * K;) as also ↓ شَرَسٌ; (K;) the latter word thus expl. by AHn: (O:) or the عِضَاه of the mountain, which are the small kind of thorny trees, (S, O, TA, *) having yellow thorns, or, as some say, such as have slender thorns, growing in depressed tracts, and in the deserts (الصَّحَارَى), but not in the plain, or soft, tracts of valleys; (TA;) such as the شُبْرُم and حَاج (S, O) and شُكَاعَى and قَتَاد. (O. [See عِضٌّ.]) See also أَشْرَسُ. شَرَسٌ: see next preceding paragraph. شَرِسَ (S, A, O, Msb, K) and ↓ شَرِيسٌ (A, O, K) and ↓ أَشْرَسُ (S, O, K) A man (S, O) evil in disposition, or illnatured, (S, A, O, Msb, K,) and very perverse or cross or repugnant, (S, A, O, K,) and averse: (TA:) and شَرِسَةٌ and ↓ شَرِيسَةٌ [both fem.] abounding in evilness of disposition or illnature, and in excessive perverseness &c. (TA.) One says also ↓ نَفْسٌ شَرِيسَةٌ A mind evil in disposition, &c. (A, TA.) And ↓ نَاقَةٌ شَرِيسٌ, (TA,) or ذَاتُ شَرِيسٍ, (O,) or the latter also, (TA,) i. q. شَرِسَةٌ[A she-camel evil in disposition, &c.]. (O.) See also أَشْرَسُ. — — شَرِسُ الأَكْلِ, (O, K,) or, accord. to AHn, ↓ شَرِيسُ الأَكْلِ, (TA,) Vehement in respect of eating. (AHn, O, K.) — — See also شَرْسٌ. — شَرِسَةٌ and ↓ شَرِيسَةٌ [A land (أَرْضٌ)] abounding with شَرَس [or شِرْس, i. e. the trees thus called]; (TA;) [and] ↓ أَرْضٌ مُشْرِسَةٌ a land abounding with شِرْس. (Yaakoob, S.) شَرَاسٌ: see شَرْسٌ, in two places. شَرَاسٍ: see شَرْسٌ. شَرِيسٌ: see شَرِسٌ, in six places: and أَشْرَسُ. أَشْرَسُ: see شَرِسٌ. Hence, (O,) الأَشْرَسُ The lion; (O, K;) as also ↓ الشَّرِسُ, (O,) or ↓ الشَّرِيسُ; (K;) because of his evil disposition. (O.) — — And Bold, or daring, in fight: (O, K:) or this is a mistranscription for أَشْوَسُ, mentioned in the T as having this meaning. (TA.) — — Also i. q. أَفَظُّ [More, and most, evil in disposition or illnatured &c.]. (TA in art. فظ.) — — عَثَّرَ بِأَشْرَسِ الدَّهْرِ, meaning (assumed tropical:) [He stumbled upon, or chanced to meet with,] hardship, calamity, or adversity: a prov. (O, K. [In Meyd (and so in Freytag's Arab. Prov., ii. 96,) عَثَّرْنَا بِشِرْسِ ↓ الدَّهْرِ, and expl. as lit. meaning the trees called شِرْس.]) — — See also شَرْسٌ. مُشْرِسٌ Whose camels pasture upon the [trees called] شِرْس. (S.) — — أَرْضٌ مُشْرِسَةٌ: see شَرِسٌ. شرسف شَرْسَفَةٌ Badness of natural disposition; illnature. (Ibn-'Abbád, O, K.) شُرْسُوفٌ The غُضْرُوف [or cartilage] attached to each rib; (S, O, K;) like the غُضْرُوف of the scapula: (S, O:) or the extremity of the rib, projecting over the belly: (S, O, K:) or the head of the rib, next the belly: (IAar, O:) or a rib having a غُضْرُوف [or cartilage] at its extremity: (ISd, TA:) pl. شَرَاسِيفُ. (S, O.) — A camel shackled. (IAar, O, K.) — — And A camel hocked, or hamstrung, in one of his legs. (IAar, O, K.) — — And A captive having his arms bound behind his back. (IAar, O.) — Calamity, or misfortune: and the commencement of hardship. (K.) One says, أَصَابَتِ النَّاسَ الشَّرَاسِيفُ The commencements of hardships befell the people. (IF, O.) شَاةٌ مُشَرْسَفَةٌ A sheep, or goat, having in its sides a whiteness covering the شَرَاسِيف [pl. of شُرْسُوفٌ, q. v.,] (Lth, O, K) and the شَوَاكِل [pl. of شَاكِلَةٌ, q. v.]. (Lth, O.) شرط 1 شَرَطَ عَلَيْهِ كَذَا, (S, Msb, K,) aor. شَرِطَ and شَرُطَ, (S, Msb,) inf. n. شَرْطٌ; (Msb;) and اشترط كذا ↓ عليه; (S, * Msb, * K, * TA;) both signify the same; (S, Msb, K;) [He imposed such a thing as a condition, or by stipulation, upon him;] he made such a thing a condition against him. (TK.) And شَرَطَ عَلَيْهِ فِى البَيْعِ He imposed a thing as obligatory upon him in the sale, and took it upon himself as such. (TK.) — شَرَطَ, aor. شَرِطَ and شَرُطَ, (S, Msb, K,) inf. n. شَرْطٌ, (Msb, K,) He (a cupper) scarified; syn. بَزَغَ; (S, K;) as also ↓ شرّط, inf. n. تَشْرِيطٌ. (JK in art. بزغ, and TA. *) [Hence, and from the verb in the sense first mentioned, the saying,] رُبَّ شَرْطِ شَارِطٍ أَوْجَعُ مِنْ شَرْطِ شَارِطٍ [Many a condition of one making a condition is more painful than the scarifying of a scarifier]. (TA.) — — He slit the ear of a camel. (TA.) — — He slit. and then twisted, [or wove together, (see شَرِيطٌ,)] palm-leaves. (TA.) — شَرِطَ He fell into a momentous, or formidable, case. (O, K.) 2 شَرَّطَ see the next preceding paragraph. 3 شارطهُ, (K,) inf. n. مُشَارَطَةٌ, (TA,) He made a condition, or conditions, or he stipulated, with him, mutually; each of them made a condition, or conditions, or each of them stipulated, with the other. (O, L, K.) And تشارطا ↓ عَلَيْهِ is like شَارَطَ [app. meaning He made a condition, or conditions, with another, or others; or they (a party of persons) made a condition, or conditions, together; against him]. (TA.) 4 اشرط نَفْسَهُ He marked himself, and prepared himself, (S, K,) لِكَذَا (K) or لِأَمْرٍ كَذَا [for such an affair]. (S.) — — He (a courageous man) marked himself for death. (TA.) — — اشرط نَفْسَهُ وَمَالَهُ فِى هٰذَا الأَمْرِ He put forward, or offered, himself and his property in this affair. (TA.) — — اشرط إِبِلَهُ He made known that his camels were for sale. (K.) And اشرط طَائِفَةً مِنْ إِبِلِهِ وَغَنَمِهِ He set apart a portion of his camels, and of his sheep, or goats, and made known that they were for sale. (TA.) And اشرط مِنْ إِبِلِهِ, (S, K,) and غَنَمِهِ, (S,) He prepared for sale some of his camels, (S, K,) and of his sheep, or goats. (S.) — — أَشْرَطْتُ فُلَانًا لِعَمَلِ كَذَا I prepared such a one for such a work, or such an agency or employment, and made him to have the charge, or management, thereof. (AA.) — — اشرط إِلَيْهِ الرَّسُولَ He hastened to him the messenger, (K, * TA,) and sent him forward: from أَشْرَاطٌ signifying the " beginnings " of things. (TA.) — اشرط بِهَا, and فِيهَا, He held it to be, or made it, a thing of mean account, and perilled, hazarded, or risked, it. (TA.) [It is not said to what the pronoun refers.] 5 تشرّط فِى عَمَلِهِ He acted, or performed, well, soundly and skilfully, or, nicely and exactly, in his work, (O, L, K,) and constrained himself to observe whatever conditions were imposed upon him. (L.) 6 تَشَارَطَ see 3. 8 إِشْتَرَطَ see 1, first signification. — — أُشْتُرِطَ[It was made conditional, or a condition. And He, or it, was made to be conditionally intended, in, or by, a saying, دُونَ غَيْرِهِ exclusively of any other..] 10 استشرط المَالُ The camels, or the like, became in a bad state after having been in a good state. (Sgh, K.) [See شَرَطٌ.] شَرْطٌ [A condition; a term; a stipulation; said to signify] the imposition of a thing as obligatory [upon a person], and the taking it upon oneself as such, in a sale and the like; (K;) [but this is a loose explanation, as is observed in the TK; the meaning being a thing imposed upon a person as obligatory, and taken upon oneself as such: in the S, it is merely said to be well known:] and ↓ شَرِيطَةٌ signifies the same: (S, Msb, K:) pl. of the former, شُرُوطٌ: (S, Msb, K:) and of the latter, شَرَائِطُ. (Msb, TA.) It is said in a trad., لَا يَجُوزُ شَرْطَانِ فِى بَيْعٍ [Two conditions in a sale are not allowable]; as when one says, "I sell to thee this garment, or piece of cloth, for ready money for a deenár, and on credit for two deenárs. " (TA.) And it is said in a prov., الشَّرْطُ أَمْلَكُ عَلَيْكَ أَمْ لَكَ (TA) The condition is most valid, or

binding, [whether it be against thee or in thy favour:] (Mgh in art. ملك:) relating to the keeping of conditions between brothers. (Sgh, TA.) [شَرْطٌ also relates to other things beside sales and the like: for instance, you say, شَرْطُ المَصْدَرِ كَذَا وَكَذَا, meaning What is required to justify the application of the term مصدر is such a thing, and such a thing.] — شَرْطَا نَهْرٍ The two banks of a river. (TA.) — — [The pl.] شُرُوطٌ also signifies Roads leading in different directions. (TA.) — See also شَرَطٌ, in two places. شَرَطٌ A sign, token, or mark, (S, Msb, K,) which men appoint between them; (TA;) as also ↓ شَرْطٌ: (TA:) pl. of the former, أَشْرَاطٌ. (Msb, K.) And hence, (Msb,) أَشْرَاطُ السَّاعَةِ The signs of the resurrection, or of the time thereof; (S, Msb, TA;) mentioned in the Kur [xlvii. 20]: or the small events prior thereto, which men deny: (El-Khattábee:) or the means thereof, exclusive of the main circumstances thereof, and of the event itself. (TA.) — — [Hence also,] الشَّرَطَانِ The two stars [a and b] which are the two horns of Aries; (S, K, Kzw;) the brighter whereof is called النَّاطِحُ; (Kzw;) [and the other, النَّطْحُ;] the First Mansion of the Moon: (Kzw:) to- wards the north of them is a small star which some of the Arabs reckon with those two, saying that it (namely this mansion, K) consists of three stars, and calling them الأَشْرَاطُ: (S, K:) IAar mentions an instance of the use of the sing., الشَّرَطُ; but the dual is more approved, and more commonly known: (TA:) the two stars above mentioned are the first asterism of the spring. (ISd, Z.) [See مَنَازِلُ القَمَرِ, in art. نزل.] Hassán Ibn-Thábit says, فِى نَدَامَى بِيضِ الوُجُوهِ كِرَامٍ نُبِّهُوا بَعْدَ هَجْعَةِ الأَشْرَاطِ meaning [Among fair-faced, generous cup-companions, roused from sleep after] the setting of the اشراط: though another meaning, which see below, has been assigned to the last word. (Sgh.) — — And hence, (ISd, Z,) شَرَطٌ also signifies (assumed tropical:) The beginning of a thing; (ISd, * Z, * K;) as also ↓ مِشْرَاطٌ: (Ibn-'Abbád, K:) pl. of the former, أَشْرَاطٌ, which is applied to the beginnings of any event that happens because the شَرَطَان are the first asterism of the spring: (ISd, Z:) the pl. of ↓ مشراط in the sense here expl. is مَشَارِيطُ. (K.) Hence, accord. to some, أَشْرَاطُ السَّاعَةِ, expl. above. (TA.) — The refuse, (S, Msb, K, TA,) such as the galled in the back, and the emaciated, (TA,) and the young, (K,) and the bad, (A'Obeyd,) of camels or the like, (S, K,) or of goats, (Msb,) or of goats also: (S:) used alike as sing. and pl. and masc. and fem.: and applied particularly to the young of camels, as a pl. and as a sing.: also, to a she-camel and to a he-camel: and to such, of camels, as is brought, or driven, from one place to another for sale; as the aged she-camel, and the camel that is galled in the back: (TA:) also the same, not ↓ شَرْطٌ as in the K, [without restriction of its application,] low, base, vile, or mean; (K, * TA;) and so ↓ أَشْرَطُ: (TA:) pl. أَشْرَاطٌ, (S, K,) and pl. pl. أَشَارِيطُ. (S,* TA.) You say, الغَنَمُ أَشْرَاطُ المَالِ [Sheep, or goats, are the refuse, or meanest sort, of beasts that people possess]. (S.) And شَرَطٌ is also applied to men; (S, TA;) شَرَطُ النَّاسِ signifying The refuse, or lowest or basest or meanest sort, pf mankind or people. (TA.) In the verse of Hassán Ibn-Thábit cited above, الأَشْرَاط is said to mean The guards, or watchmen, and the lowest or basest or meanest sort of people; (S, Sgh;) [so that هَجْعَة must be understood in the sense of " a light sleep in the first part of the night; "] but the correct meaning is that expl. before. (Sgh.) — — Also أَشْرَاطٌ, The noble, eminent, or honourable, sort of men: thus the word has two contr. significations. (Yaakoob, S, K.) — And A small water-course coming from a space of ten cubits: (AHn, O, K:) or what flows from even tracts of ground into the [larger water-courses called] شِعَاب. (TA.) شَرْطَةٌ A single act of scarifying; a scarification. (Msb.) شُرْطَةٌ A thing which one has made a condition. (Sgh, K.) You say, خُذْ شُرْطَتَكَ Take thou that which thou hast made a condition. (Sgh, K.) — Also, and ↓ شُرَطَةٌ, (Mgh,) or شُرَطٌ, (K,) which is the pl. (Mgh, K) of the former, (K,) The choice men of the army: (Mgh:) and such as compose the first portion of the army that is present in the war or fight, (Mgh, K,) and prepare for death; (K;) [the braves of an army;] they are the Sultán's choice men of the army; and the term شُرْطَةٌ is applied in a trad. to a party making it a condition to die, and not return, unless victorious: (TA:) or this appellation, and ↓ شُرَطَةٌ, which is a rare form, are applied to a body of soldiers; and the pl. is شُرَطٌ: and the pl. is applied to the aids (أَعْوَان [here app. meaning guards]) of the Sul- tán: (Msb:) شُرْطَةٌ, also, is applied to a wellknown body of the aids (أَعْوَان [here meaning armed attendants, officers, or soldiers,]) of the prefects [of the police]; (K;) pl. شُرَطٌ: (TA:) the شُرَط, (As, S, Msb,) or the شُرْطَة, (K,) are so called because they assumed to themselves signs, or marks, whereby they might be known (As, S, Msb, K) to the enemies: (Msb:) or the شُرَط are so called because they were prepared: (AO, S:) or as being likened to the شَرَط, or " refuse," of goats; because they were low persons: (Msb:) [or, probably, because they were prepared, or exposed, to be slain:] a single person of the شُرَط is called شُرْطَةٌ (S, Msb) and ↓ شُرَطِىٌّ: (S:) or ↓ شُرْطِىٌّ and ↓ شُرْطِىٌّ are applied to a single person of the شُرْطَة: (K:) ↓ شُرْطِىٌّ is a rel. n. from شُرْطَةٌ; and such also is ↓ شُرَطِىٌّ from شُرَطَةٌ; not from شُرَطٌ, because this is a pl. (Mgh.) صَاحِبُ الشُّرْطَةِ signifies The governor, or prefect, (Mgh, Msb,) [of the police, or] of a town, or city, or district, or province; to whom formerly pertained both religious and civil affairs; but now it is not so. (Mgh. [See رِدْفٌ.]) [In later times, this title has been commonly applied to The chief, or prefect, of the police.] — — Also The best, best part, or choice, of anything; as also ↓ شَرِيطَةٌ: the latter occurring in a trad., as related by Sh; but Az thinks it should be the former word. (TA.) شُرَطَةٌ: see شُرْطَةٌ, in two places. شَرَطِىٌّ Of, or relating to, [the asterism called] the شَرَطَان and the أَشْرَاط; as also ↓ أَشْرَاطِىٌّ; the latter being formed from the pl., (IB, TA,) because the stars thus called are regarded as composing one thing. (TA.) You say, رَوْضَةٌ ↓ أَشْرَاطِيَّةٌ, meaning [A garden, or meadow, &c.,] rained upon by the نَوْء [q. v.] of the شَرَطَان. (S. TA.) In the A we find ↓ نَوْءٌ شِرَاطِىٌّ: but probably it should be شَرَطِىٌّ. (TA.) شُرْطِىٌّ and شُرَطِىٌّ: see شُرْطَةٌ, in five places. شَرِيطٌ A rope, or cord, of twisted palm-leaves: (S, Msb:) and threads of wool and of fibres of the palm-tree [twisted together]: (TA:) or palmleaves twisted together, with which is woven (يُشْرَطُ), as in the K, or, as in the O, accord. to the TA, يُشْرَحُ, [app. a mistake for يُشْرَجُ,]) a couch, or bier, [app. meaning the part thereof upon which a man or corpse lies,] and the like: (O, K:) so called because its palm-leaves are split, and then twisted together: if of fibres of the palm-tree, it is called دِسَارٌ: (TA:) or a wide rope [or flat plait] woven of fibres or leaves of the palm-tree: (Mgh in art. قمط:) or a rope of any kind: pl. شَرَائِطُ and شُرُطٌ. (TA.) Also Threads of silk, or of silk and of gold, twisted together [or woven, so as to form a kind of flat lace, like tape]: so called as being likened to the threads of wool and of fibres of the palm-tree [twisted together]. (TA.) — — Also The [sort of basket, or small box, called] عَتِيدَة in which a woman puts her perfumes (IAar, O, K) and her utensils or apparatus. (IAar, O.) And The [sort of receptacle called] عَيْبَة [q. v.]. (IAar, O.) شَرِيطَةٌ: see شَرْطٌ: — — and see also شُرْطَةٌ, last sentence. — Also A she-camel having her ear slit: (K, TA:) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ. (TA.) — — And A sheep or goat having a slight scar made upon its throat, like the scarification of the cupper, without the severing of the [veins called] أَوْدَاج, and without making the blood to flow copiously: thus they used to do in the Time

of Ignorance, cutting a little of the animal's throat, (K, TA,) and then leaving it to die; (TA;) and they considered it a lawful mode of slaughtering it; but the eating of such an animal is forbidden in a trad.: (K, TA:) or one scarified on account of some disease; and when such died, they said that they had slaughtered it. (TA.) شِرَاطِىٌّ: see شَرَطِىٌّ. شِرْوَاطٌ, applied to a man, Tall: (O, K:) and, applied to a camel, (Ibn-'Abbád, O,) or to a hecamel, (Kudot;,) swift: (Ibn-'Abbád, O, K:) or it is applied in the former sense to a man, and is also applied to a camel, male and female alike, ('Eyn, S,) as meaning tall and slender: ('Eyn:) or it means tall, spare of flesh, slender; applied to a man and to a camel, and to the female likewise, without ة. (L.) الغَنَمُ أَشْرَطُ المَالِ Sheep, or goats, are the vilest sort of beasts that one possesses: an instance of a noun of superiority without a verb; which is extr.: (K, TA:) this is from the " Isláh el-Alfádh " of ISk: but in some of the copies of that work, we find أَشْرَاط in the place of أَشْرَط. (ISd, TA.) See شَرَطٌ. أَشْرَاطِىٌّ: fem. with ة: see شَرَطِىٌّ, in two places. مِشْرَطٌ A lancet (S, K, TA) with which the cupper scarifies; (TA;) as also ↓ مِشْرَاطٌ. (S, K, TA.) مِشْرَاطٌ: [pl. مَشَارِيطُ:] see مِشْرَطٌ: — and see شَرَطٌ, in two places. — أَخَذَ لِلْأَمْرِ مَشَارِيطَهُ He took his apparatus, [or prepared himself,] for the thing, or affair. (Ibn-'Abbád, K.) شرع 1 شَرَعَتِ الدَّوَابُّ فِى المَآءِ, (S, K,) aor. شَرَعَ, (S,) inf. n. شَرْعٌ and شُرُوعٌ, [the latter of which is the more common,] and ↓ مَشْرُوعٌ, (TA, [there said to be syn. with شُرُوعٌ, like as مَيْسُورٌ is with يُسْرٌ,]) The beasts entered into the water, (S, K, TA,) and drank of it: (TA:) and شَرَعَ, aor. as above, and so the inf. ns., he (one coming to water to drink) took the water with his mouth: (TA:) or شَرَعْتُ فِى المَآءِ, inf. ns. as above, I drank the water with my hands: or I entered into the water: and شَرَعَ المَالُ the cattle came to the water to drink: (Msb:) and ↓ شَرَّعَتِ الدَّابَّةُ [if not a mistranscription for شَرَعَت] the beast was, or became, at the watering-place. (TA.) — — [Hence,] شَرَعَ فِى الأَمْرِ, (S, Msb, K,) aor. as above, (Msb,) inf. n. شُرُوعٌ, (S, Msb, K,) He entered into the affair; (S, K;) he entered upon, began, or commenced, the affair. (Msb.) — — شَرَعَ البَابُ إِلَى الطَّرِيقِ, inf. n. شُرُوعٌ, The door, or entrance, communicated with the road. (Msb.) And شَرَعَ المَنْزِلُ The dwelling was upon, (S, K,) or had its door [opening] upon, (TA,) a road that was a thoroughfare. (S, K, TA.) — — شَرَعَ said of a spear, It pointed directly [towards a person: see an explanation of the trans. verb in what follows]. (S, K: but in the latter, شَرَعَت, said of spears.) See also شَرْعٌ. — — And, said of a road, (Mgh,) and of an affair, or a case, (TA,) It was, or became, apparent, manifest, or plain. (IAar, Mgh, TA.) — شَرَعَ المَالَ, aor. as above, [inf. n., app., شَرْعٌ,] He brought the cattle to the watering-place; a also ↓ اشرعهُ: (Msb:) and the former is trans. in this sense by means of بِ: (Har p. 21:) or شَرَعَ (TA) and ↓ شرّع, inf. n. of the latter تَشْرِيعٌ, (S, TA,) he made the beasts, (S,) or his camels, (TA,) to enter into the water [to drink]: (S, TA: *) and نَاقَتَهُ ↓ اشرع he made his she-camel to enter into the watering-place: (TA:) or ↓ تَشْرِيعٌ signifies the bringing camels to the wateringplace to drink without requiring in doing so to draw with the pulley and its appertenances nor to give them to drink in a watering-trough or tank. (O, K.) It is said in a prov, (S,) أَهْوَنُ ↓ السَّقْىِ التَّشْرِيعُ (S, K) The easiest mode of watering is the making of the camels to enter into the water: applied to him who takes an easy way of performing an affair, and does not exert himself therein. (Meyd. [See Freytag's Arab. Prov. ii. 889.]) — — شَرَعَ البَابَ إِلَى الطَّرِيقِ He made the door, or entrance, to communicate with the road: (Msb:) and الى الطريق ↓ اشرعهُ (S, Msb, K, TA) signifies the same; (Msb, TA;) or he opened it (i. e. the door, or entrance,) to the road. (S, Msb, K, TA.) And جناح ↓ اشرع الجَنَاحَ إِلَى الطَّرِيقِ He put the [meaning projecting roof] towards the road. (Msb.) — — And شَرَعَ (K) and ↓ اشرع (S, K, TA) and ↓ شرّع (TA) He directed (S, K, TA) a spear, (S, TA,) or spears, (K,) and a sword, (TA,) قِبَلَهُ (S) or نَحْوَهُ (TA) [i. e. towards him]: or ↓ اشرع signifies he inclined a spear. (Msb.) — — And شَرَعَ, (Mgh, Msb, TA,) aor. as above, (Msb,) inf. n. شَرْعٌ, (TA,) He made apparent, manifest, or plain, (Mgh, Msb, TA,) a road; (Mgh, TA;) as also ↓ اشرع; and ↓ شرّع, inf. n. تَشْرِيعٌ: (K, TA:) and in like manner, an affair, or a case; and religion. (TA.) Accord. to Az, this meaning of شَرَعَ is from شَرَعَ الإِهَابَ [which see in what follows]. (TA.) One says, شَرَعَ اللّٰهُ لَنَا كَذَا God made apparent, manifest, or plain, to us, such a thing. (Msb.) And شَرَعَ فُلَانٌ Such a one made apparent, manifest, or plain, the truth, or right. (TA.) — — And شَرَعَ لَهُمْ i. q. سَنَّ [i. e. He instituted, established, or prescribed, for them, or to them, a religious ordinance, a law, &c.]: (S, K) whence [accord. to some,] شَرِيعَةٌ and شِرْعَةٌ. (TA.) — — شَرَعَ الإِهَابَ, (S, K,) aor. as above, inf. n. شَرْعٌ, (S,) He stripped off the hide: (S, K:) or, accord. to Yaakoob, as heard by him from Umm-El-Homáris El-Bekreeyeh, he slit the hide in the part between the two hind legs, (S, TA,) and then stripped it off: or he slit the hide, [and then stripped it off,] not making of it a زِقّ [q. v.], nor stripping it off [entire] by commencing from one hind leg. (TA.) — — شَرَعَ الحَبْلَ He loosed, or undid, the rope, or cord, or the slip-knot thereof, (أَنْشَطَهُ,) [then, app., doubled it in the middle, to put that part round something to be carried,] and inserted its two halves (قُطْرَيْهِ) into the loop. (O, K.) — — And شَرَعَ الشَّىْءَ He raised, or elevated, the thing much; (K;) as also ↓ اشرعهُ. (TA.) 2 شَرَّعَ see 1, in six places. — شرّع السَّفِينَةَ, inf. n. تَشْرِيعٌ, He made, or put, a sail (شِرَاع) to the ship, or boat. (TA.) 4 أَشْرَعَ see 1, former half, in two places. — — [Hence,] one says, اشرع يَدَهُ إِلَى المِطْهَرَةِ (assumed tropical:) He put his hand [to and] into the مطهرة [or vessel for purification]. (TA.) And it is said in a trad. (respecting the [ablution termed] وُضُوْء), حَتَّى أَشْرَعَ فِى العَضُدِ meaning Until, or so that, he made the upper half of the arm to reach to (lit. to enter) the water. (TA. [This ex. is elliptical and inverted; for حتّى اشرع العَضُدَ فِى المَآءِ.]) — — And أَشْرَعَنِى الرَّجُلُ (assumed tropical:) The man sufficed me; or gave me what sufficed me: and اشرعنى الشَّىْءُ (assumed tropical:) The thing sufficed me. (TA.) — — And أَشْرَعَ said of a plant, or of herbage, [app. for أَشْرَعَ الإِبِلَ,] (assumed tropical:) It became full-grown, and satiated the camels. (TA.) — — See, again, 1, latter half, in six places. 8 فُلَانٌ يَشْتَرِعُ شِرْعَتَهُ [meaning Such a one originates, or embraces, or follows, his way of religion] is similar to the phrases يَفْتَطِرُ فِطْرَتَهُ and يَمْتَلُّ مِلَّتَهُ; from شِرْعَةُ الدِّينِ and فِطْرَتُهُ and مِلَّتُهُ. (TA.) شَرْعٌ, originally an inf. n.: — — then applied as a name for A manifest, a plain, or an open, track, or road, or way: — — and then, metaphorically, to The divine way of religion; so says Er-Rághib; (TA;) syn. with شَرِيعَةٌ, q. v. (Msb.) — — In the saying مَرَرْتُ بِرَجُلٍ شَرْعِكَ, (so in the K,) or مررت برَجُلٍ شَرْعُكَ مِنْ رَجُلٍ, (so in the S and O, [for هُوَ شَرْعُكَ,]) with kesr and with damm to the ع [of شرعك], (TA,) i. e. [I passed by a man] sufficing thee [as a man], (S, O, K,) the meaning is, of the sort to which thou directest thyself and which thou seekest (فِيهِ وَتَطْلُبُهُ ↓ تَشْرَعُ): (S, O:) and the word in this sense is used alike as sing. and pl. (S, O, K) and dual, because it is [originally] an inf. n. (S, O.) You say, شَرْعُكَ هٰذَا [and هٰذَانِ and هٰؤُلَآءِ] i. e. Sufficient for thee [is this and are these two and are these]. (S: and the like is said in the Mgh.) And it is said in a prov., شَرْعُكَ مَا بَلَّغَكَ المَحَلَّا thus correctly, for it is a hemistich; not المَحَلَّ, as in the S and K; (TA;) i. e. Sufficient travel-ling-provision for thee is that which will cause thee to reach the place [of alighting] to which thou repairest: (K, TA:) applied to the case of being content with little. (S, K.) — — See also شَرَعٌ, in two places. — — And see شِرْعٌ. شِرْعٌ [in the CK, erroneously, شَرْع,] The like of a thing; as also ↓ شِرْعَةٌ: (K, TA:) [but the former is masc. and ↓ the latter is fem.; for] one

says, هٰذَا شِرْعُ هٰذَا This is the like of this; and so هٰذِهِ شِرْعَةُ ↓ هٰذِهِ: and هٰذَانِ شِرْعَانِ these two are likes. (S, O, TA.) [The pls., or rather coll. gen. ns. and pls., following this meaning in the K belong to شِرْعَةٌ and شَرْعَةٌ in another sense; as is shown by exs. in the O and TA.] — Also The chords of the بَرْبَط, (O, K, TA,) which is the [Persian] عُود [or lute]. (TA.) [In this sense, a coll. gen. n.:] see its n. un. شِرْعَةٌ. — — And hence, as being likened thereto, (TA,) (tropical:) The [thong called] شِرَاك of a sandal. (O, K, TA.) It is related in a trad. that a man said, إِنِّى أُحِبُّ الجَمَالَ حَتَّى فِى شِرْعِ نَعْلِى (O, TA) i. e. (tropical:) [Verily I love elegance, even] in the شراك of my sandal. (TA.) شَرَعٌ: see شَرِيعَةٌ. — One says, النَّاسُ فِى هٰذَا الأَمْرِ شَرَعٌ and ↓ شَرْعٌ, (S, Msb, K,) the latter a contraction of the former, (Msb,) allowed by Kr and Kz, but disallowed by Yaakoob, (IDrst, TA,) The people are in this affair equals: (S, Msb, K:) in this sense, used alike as sing. and pl. and fem. (S, TA) and masc.: (TA:) [of شَرَعٌ] Az says that it seems to be pl. [or quasi-pl. n.] of ↓ شَارِعٌ, like as خَدَمٌ is of خَادِمٌ; i. e., [the phrase means] the people enter into this affair (يَشْرَعُونَ فِيهِ) together. (TA.) One says also, النَّاسُ شَرَعٌ وَاحِدٌ and ↓ شَرْعٌ واحد, meaning The people are one sort. (K.) شَرْعَةٌ: see the next paragraph, in two places. شِرْعَةٌ: see شَرِيعَةٌ, in two places. — — Also A custom. (TA.) — — See also شِرْعٌ, first sentence, in three places. — Also A snare for the birds called قَطًا, (Lth, O, K, TA,) with which to capture them, (O, TA,) made of sinews: (Lth, O, TA:) pl. شِرَعٌ. (O.) — — Also, (S, O, K,) and ↓ شَرْعَةٌ, (K,) A string, or chord: (S, O, K, TA:) or such as is slender: or while continuing stretched upon the bow; (TA;) and so ↓ شِرَاعٌ; (Lth, O, K;) or upon the lute; and so ↓ شِرَاعٌ: (TA:) the pl. [or rather coll. gen. n.] (of ↓ شِرْعَةٌ, S, O, [i. e. of this n. un. meaning the "chord of a lute," as is shown by exs. in the O and TA,]) is ↓ شِرْعٌ (S, O, K) and (that of ↓ شَرْعَةٌ, TA) ↓ شَرْعٌ, (O, K, TA,) like as تَمْرٌ is of تَمْرَةٌ, (O, TA,) and [the pl. properly so termed] (of شِرْعَةٌ, S, O) شِرَعٌ, and pl. pl. شِرَاعٌ: (S, O, K:) and the pl. of ↓ شِرَاعٌ as a sing. syn. with شِرْعَةٌ is شُرُعٌ. (TA.) شَرَعَةٌ i. q. سَقِيفَةٌ [i. e. A roof, or covering, such as projects over the door of a house &c.; or a place roofed over]: pl. أَشْرَاعٌ. (O, K.) [شَرْعِىٌّ Of, or relating to, the religion or law. — — And Accordant to the religion or law; legal, or legitimate.] شَرَاعٌ A plant, or herbage, full-grown, (O, K, TA,) that satiates the camels. (TA.) شِرَاعٌ: see شَرِيعَةٌ. — The شِرَاعٌ of a ship or boat (S, Mgh, O, Msb) is called in Pers. بَادْبَان [i. e. A sail]; (MA, Mgh, KL;) i. q. قِلْعٌ; (MA, TA;) a thing like a wide مُلَآءَة [q. v.], (O, K, TA,) of cloth or of matting, (TA,) [raised, or attached,] upon a piece of wood [i. e. a mast or a yard]; which is beaten upon by the wind (تُصَفِّقُهُ الرِّيحُ,) and causes the ship, or boat, to go along: (O, K, TA:) so called because it is raised (يُشْرَعُ i. e. يُرْفَعُ) above the ship, or boat: (TA:) pl. أَشْرِعَةٌ and شُرُعٌ; (O, K;) the former a pl. of pauc. (O.) — — And hence, as being likened thereto, (TA, [and the same is implied in the S and O,]) (tropical:) The neck of a camel. (S, O, K, TA.) Sometimes they said of a camel, رَفَعَ شِرَاعَهُ, meaning (tropical:) He raised his neck: (S, O, TA.) — — One says also رَجُلٌ شِرَاعُ الأَنْفِ, meaning (assumed tropical:) A man having the nose extended, and long. (TA. [See أَشْرَعُ.]) — — See also شِرْعَةٌ, in three places. شَرِيعٌ Courageous; (O, K, TA;) applied to a man. (O, TA.) — Also Good, or excellent, flax. (K.) — — And The ليف [or fibres that grow at the base of the branches of the palm-tree] of which the prickles (شَوْك) are strong, and such as, by reason of their thickness, are fit for the sewing of leather therewith. (TA.) شَرَاعَةٌ Courage; (O, K;) as an attribute of a man. (O.) شَرِيعَةٌ and ↓ مَشْرَعَةٌ (S, O, Msb, K) and ↓ مَشْرُعَةٌ (Msb, K) and ↓ مَشْرَعٌ (TA) and ↓ شَرَعٌ (O, TA *) and ↓ شِرَاعُ مَآءٍ (TA) A watering-place; a resort of drinkers [both men and beasts]; (S, O, K, TA;) a place to which men come to drink therefrom and to draw water, (Msb, * TA,) and into which they sometimes make their beasts to enter, to drink: (TA:) but the term ↓ مشرعة, (Az, Msb,) or شريعة, (TA,) is not applied by the Arabs to any but [a watering-place] such as is permanent, and apparent to the eye, (Az, Msb, TA,) like the water of rivers, (Msb,) not water from which one draws with the well-rope: (Az, Msb, TA:) the pl. of شَرِيعَةٌ is شَرَائِعُ; and that of ↓ مَشْرَعَةٌ or ↓ مَشْرَعٌ [or of both] is مَشَارِعُ; which is also expl. as meaning gaps, or breaches, in the banks of rivers or the like by which men or beasts come to water: (TA:) and [in like manner it is said that] شَرِيعَةٌ signifies a place of descent to water: (Lth, TA:) or a way to water. (Bd in v. 52.) — — And hence, (Lth, Kr, Msb, TA, and Bd ubi suprà,) الشَّرِيعَةُ, (Lth, Kr, S, Msb, K, &c.,) as also ↓ الشِّرْعَةُ, (Msb, K, &c.,) and ↓ الشَّرْعُ, (Msb,) signifies likewise الدِّينُ; (Msb, and Bd ubi suprà;) because it is a way to the means of eternal life; (Bd ibid.;) or because of its manifestness; (Msb;) [i. e.] The religious law of God; (Lth, Kr, S, O, K, * TA;) consisting of such ordinances as those of fasting and prayer and pilgrimage (Lth, Kr, TA) and the giving of the poorrate (Kr, TA) and marriage, (Lth, TA,) and other acts (Lth, Kr, TA) of piety, or of obedience to God, or of duty to Him and to men: (Kr, TA:) pl. as above. (Msb.) شَرِيعَةٌ signifies also [A law, an ordinance, or a statute: and] a religion, or way of belief and practice in respect of religion: (Fr, TA:) and a way of belief or conduct that is manifest (Ibn-'Arafeh, Mgh, K) and right (Ibn-'Arafeh, K) in religion; (Mgh;) and so ↓ شِرْعَةٌ. (K.) شُرَاعِىٌّ, as an epithet applied to A spear-head and a spear, of Shuráa, (TA,) which was the name of a certain man who made spear-heads and spears, (K, TA,) as they assert: but IAar says that it may be a reg. rel. n. from شُرَاعٌ, or an irreg. rel. n. from some other name of which the radical latters are شرع: and [SM says also that,] applied to a spear, it signifies long: (TA:) or ↓ شِرَاعِىٌّ, thus applied, has this meaning, a rel. n. [from شِرَاعٌ]. (S, O.) شُرَاعِيَّةٌ and ↓ شِرَاعِيَّةٌ [in the CK without teshdeed], applied to a she-camel, signify (tropical:) Long-necked; (O, K, TA:) thus expl. by ISh: but Az thinks the latter to be the more probably correct; the neck being likened to the شِرَاع of the ship or boat, because of the height thereof. (O.) شِرَاعِىٌّ; and its fem., with ة: see the next preceding paragraph. شَرَّاعٌ A seller of the flax called شَرِيع. (IAar, K.) شَارِعٌ Entering into water [to drink]: pl. شُرَّعٌ and شُرُوعٌ: (KL:) these pls. are applied in this sense to camels. (S, K.) — — [Hence,] Entering into an affair (فِى أَمْرٍ). (Az, TA.) See شَرَعٌ. — — And sing. of شُرَّعٌ in the phrase حِيتَانٌ شُرَّعٌ, (TA,) which means Fishes lowering their heads to drink: (Aboo-Leylà, TA:) or raising their heads: (K, TA:) or directing themselves, or repairing, (شَارِعَاتٌ,) from the deep water to the bank, or side: (S, TA:) and حيتان شُرُوعٌ signifies the same: (TA:) or شُرَّعًا in the Kur vii. 163, referring to fish, means appearing upon the surface of the water. (Bd, Jel. *) — — Also, applied to a place of alighting, or an abode, (مَنْزِلٌ,) Situate upon a road that is a thoroughfare: and شَارِعَةٌ applied to a house (دَارٌ) signifies the same; (K;) or having its door [opening] upon such a road; (TA;) or near to the road and to the people [or passengers]: (Mgh, * TA:) and دُورٌ شَارِعَةٌ houses having their doors opening into the streets: or دُورٌ شَوَارِعُ, as expl. by IDrd, houses upon one open road. (TA.) It is said in a trad., كَانَتِ الأَبْوَابُ شَارِعَةً إِلَى المَسْجِدِ The doors were opening towards the mosque. (TA.) — — And Anything near (K, TA) to a thing, or overlooking it: whence شَارِعَةٌ applied to a house (دَارٌ) near to the road and to the people, as expl. above. (TA.) [Hence,] نُجُومٌ شَوَارِعُ Stars near to setting. (K.) — — [Also Pointing directly towards a person; applied to a spear.] One says رِمَاحٌ شَارِعَةٌ and شَوَارِعُ (K, TA) and شُرَّعٌ as in some of the copies of the S (TA) Spears pointing directly:

and ↓ رِمَاحٌ مَشْرُوعَةٌ and ↓ مُشْرَعَةٌ spears directed. (K, TA.) — — Also [used as a subst.] A main road: (S, O:) or it signifies, (Mgh, TA,) or so طَرِيقٌ شَارِعٌ, (Msb,) (tropical:) a road, or way, into which people enter (يَسْلُكُهُ النَّاسُ, Msb, or يَشْرَعُ فِيهِ النَّاسُ, Mgh, TA) in common, or in general; (Mgh, Msb, TA;) by a tropical attribution; (Mgh;) [i. e.] شَارِعٌ in this case has the meaning of مَشْرُوعٌ [or مَشْرُوعٌ فِيهِ]; (Msb;) or as meaning ذُو شَرْعٍ مِنَ الخَلْقِ [having an entering of people]: (TA:) or it signifies a manifest, plain, or conspicuous, road or way: (Mgh, TA:) [in the present day, شَارِعٌ commonly signifies any great street that is a thoroughfare:] the pl. is شَوارِعُ. (Msb.) — الشَّارِعُ also means The learned man who practises what he knows and instructs others: (K, TA:) or so الشَّارِعُ الرَّبَّانِىُّ. (O.) And hence it is applied to designate the Prophet: [or as meaning The legislator: or the announcer of the law:] or because he made manifest and plain the religion, or religious law of God. (TA.) أَشْرَعُ A nose of which the end is extended (K, TA) and elevated, and long. (TA.) مَشْرَعٌ: see شَرِيعَةٌ, in two places. مُشْرَعٌ: see its fem., with ة, voce شَارِعٌ. مَشْرَعَةٌ and مُشْرَعَةٌ: see شَرِيعَةٌ, in four places. بَيْتٌ مُشَرَّعٌ A high, or lofty, house or tent. (TA.) مَشْرُوعٌ: see its fem., with ة, voce شَارِعٌ: — see also 1, first sentence. شرف 1 شَرُفَ, (S, O, Msb, K,) aor. شَرُفَ, (K,) inf. n. شَرَفٌ (S, * O, * Msb, * K, TA) and شَرَافَةٌ, (TA,) said of a man, (S, O, TA,) He was, or became, high, elevated, exalted, or eminent, (S, O, Msb, K, TA,) [in rank, condition, or estimation,] in respect of religion or of worldly things: (K, TA:) [generally meaning he was high-born, or noble:] part. n. شَرِيفٌ [q. v.]. (S, O, Msb, K, TA.) [See also شَرَفٌ, below.] — — [Hence one says,] شَرُفَتْ نَفْسُهُ عَنِ الشَّىْءِ His soul was above the thing; disdained, or scorned, it. (L in art. انف.) — — شَرَفَتِ النَّاقَةُ, and شَرُفَت, (O, K,) aor. of each شَرُفَ, inf. n. شُرُوفٌ, (K,) reg. as of the former verb, and irreg. as of the latter, (TA,) The she-camel was, or became, such as is termed شَارِفٌ [q. v.]. (O, K.) — شَرَفَهُ, aor. شَرُفَ, (IJ, S, O, K, TA,) inf. n. شَرْفٌ, (TA,) He overcame him, or surpassed him, in شَرَف [i. e. highness, elevation, or eminence, of rank, condition, or estimation; or nobility]; (IJ, S, O, K, TA;) and so شَرُفَ عَلَيْهِ: (Z, TA:) or he excelled him (طَالَهُ, K, TA, in the CK [erroneously] طاوَلَهُ,) in the grounds of pretension to respect or honour (فِى الحَسَبِ). (K, TA.) See 3. — — شَرَفَ الحَائِطَ, (K, TA,) aor. شَرُفَ, inf. n. شَرْفٌ, (TA,) He put to the wall a شُرْفَة [q. v.]. (K, TA.) [See also 2.] — شَرِفَتِ الأُذُنُ, and شَرِفَ المَنْكِبُ, aor. شَرَفَ, (K, TA,) inf. n. شَرَفٌ, (TA,) The ear, and in like manner the shoulder, was, or became, high, (K, TA,) and prominent: or, as some say, stood up. (TA.) — And شَرِفَ, [from شَرَفٌ signifying the " hump " of a camel,] (O, K,) said of a man, (O,) He kept constantly, or continually, to the eating of the [camel's] hump. (O, K.) 2 شرّفهُ, inf. n. تَشْرِيفٌ, He (God) rendered him high, elevated, exalted, or eminent, [in rank, condition, or estimation; or ennobled him:] (S, KL, * PS: *) and he held him, or esteemed him, to be so. (MA, PS.) ISd thinks that the verb may also mean He regarded with more, or exceeding, honour. (TA.) [And Golius explains it as meaning He decked with a royal garment; on the authority of the KL; in my copy of which I find no other meaning assigned to it than the first mentioned above.] One says, شَرَّفَ اللّٰهُ الكَعْبَةَ, (O, K, TA,) inf. n. as above, (TA,) [God rendered, or may God render, the Kaabeh an object of honour, or glorious,] from الشَّرَفُ, (O, K, TA,) i. e. المَجْدُ. (TA.) [تَشْرِيفٌ is also used as a subst. properly so called; and as such is expl. by itself in this art.] — — Also He put to it شُرَف [pl. of شُرْفَةٌ, q. v.]; (O, K;) namely, his house, (K,) or a [palace, or pavilion, or other building such as is called] قَصْر, &c.; inf. n. as above. (O.) [See also شَرَفَ الحَائِطَ.] — — شرّف المَرْبَأَ, expl. in the K as syn. with اشرفهُ and شارفهُ, is a mistake for تشرّفهُ [q. v.]. (TA.) — — شرّف النَّاقَةَ, inf. n. as above, means He almost severed the teats of the she-camel by binding them [tightly] with the صِرَار [q. v.]: (IAar, O, TA:) this being done for the preservation of her [stoutness of] body, and her fatness, so that burdens may be put upon her in the coming year. (TA.) — — [شرّف, app. for شرّف العُنُقَ, is also said by Reiske, as mentioned by Freytag in his Lexicon, to signify He (a camel going along) raised the neck: but his authority for this is not stated.] 3 شارفهُ, (S, O, K,) inf. n. مُشَارَفَةٌ, (TA,) He vied with him, or contended with him for superiority, in شَرَف [i. e. highness, elevation, or eminence, of rank, condition, or estimation; or nobility]; (S, O, K, TA;) ↓ فَشَرَفَهُ and he overcame, or surpassed, him therein. (TA.) — — See also 5. — — Also He was, or became, near to it; he drew near to it, or approached it; namely, a thing: and he was, or became, near to attaining it, [and in like manner شارف عَلَيْهِ, as used in the S and K in the beginning of art. بلغ, he was, or became, at the point of reaching it, or attaining it, namely, a place,] or of obtaining it, or getting possession of it: [and he was, or became, at the point of experiencing it, (See Bd in lxxviii. 14,) and doing it; followed by أَنْ and an aor.:] and, as some say, he looked for it, or expected it; his mind told him of it; he looked for its coming to pass. (TA.) See also 4, in two places. 4 اشرف It rose; or it was, or became, high or elevated; [so as to overtop, or overlook, what was around it or adjacent to it: overtopped, surmounted, overpeered, overlooked, overhung; was, or became, protuberant, prominent, or projecting: and rose into view, came within sight or view, or became within a commanding, or near, view:] said of a place [&c.]. (Msb.) One says of a piece of ground, أَشْرَفَ عَلَى مَا حَوْلَهُ [It rose above, or overtopped, what was around it]. (Sh, TA.) And أَشْرَفَ لِى شَرَفٌ فَمَا زِلْتُ أَرْكُضُ حَتَّى عَلَوْتُهُ [An eminence rose into view to me, and I ceased not to urge on my beast until I ascended, or mounted, upon it]. (TA.) — — [Hence,] أَشْرَفْتُ عَلَيْهِ I looked upon it, or viewed it, (S, O, Msb, K, *) from above; (S, O, K;) [I overlooked it, or looked down upon it: and I came in sight of it: got a view of it: and got knowledge of it; became acquainted with it; or knew it: all of which meanings may be intended to be conveyed by the explanation in the Msb, which is اِطَّلَعْتُ عَلَيْهِ:] and ↓ شَارَفْتُ الشَّىْءَ signifies the same as أَشْرَفْتُ عَلَيْهِ [app. in the first of the senses expl. in this sentence, as well as in another sense expl. in what follows]: (S, O:) and ↓ شَارَفُوهُمْ signifies the same as أَشْرَفُوا عَلَيْهِمْ. (TA.) — — And اشرف عَلَى المَوْتِ He (a sick man) was, or became, on the brink, or verge, or at the point, of death. (O, K.) And اشرف بِهِ عَلَى المَوْتِ [He made him to be on the brink, or verge, or at the point, of death]. (T and K in art. ذرف.) — — And أَشْرَفَتْ نَفْسُهُ عَلَى شَىْءٍ His soul was vehemently eager for a thing. (Mgh. [See also 10.]) إِشْرَافٌ signifies The being eager, and the being vehemently eager: and hence the saying, in a trad., مَنْ أَخَذَ الدُّنْيَا بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهَا [Whoso takes the enjoyments of the present world with eagerness, or vehement eagerness, of soul, he will not be blessed therein]. (TA.) — — And اشرف عَلَيْهِ He regarded him with solicitous affection or pity or compassion. (O, * K.) — — [And اشرف لِى He, or it, came within sight, or view, to me; or came within a commanding, or near, view of me: see an ex. voce أَجْهَدَ; and another voce رَبَأَ.] — — And [hence,] اشرف لَكَ الشَّىْءُ The thing became, or has become, within thy power or reach; or possible, practicable, or easy, to thee. (TA.) — See also 5, in two places. 5 تشرّف, said of a man, is from الشَّرَفُ, (O,) and signifies صَارَ مُشَرَّفًا [He became elevated, or exalted, in rank, condition, or estimation; or ennobled]. (K.) — — تشرّف بِهِ He became elevated, or exalted, in rank, condition, or estimation; or ennobled; by, or by means of, him, or it: (MA:) [or he gloried, or prided himself, by reason of it, or in it; i. e.] he reckoned it, (S,) or regarded it, (O,) as a glory or an honour [to himself], (S, O,) and a favour. (O.) — تشرّف المَرْبَأَ,

(S, O, TA,) in the K, erroneously, شَرَّفَهُ; (TA;) and ↓ اشرفهُ; (S, O, K;) and ↓ شارفهُ, (K,) inf. n. مُشَارَفَةٌ; (TA;) He (a man, S, O) ascended, or mounted, upon the elevated place of observation. (S, O, K.) And عَلَى الشَّىْءِ and الشَّىْءَ ↓ اشرف signify the same as [تشرّفهُ and] تشرّف عَلَيْهِ, i. e. He ascended, or mounted, upon the thing. (TA.) — — It is said in a trad., with reference to certain future trials, or conflicts and factions, (فِتَن,) مَنْ ↓ تَشَرَّفَ لَهَا تَسْتَشْرِفْهُ i. e. Whoso finds a place of refuge [for escaping, or avoiding them, let them invite him, or cause him, to seek, or take, refuge, virtually meaning] let him seek, or take, refuge therein. (O, TA. *) — تُشُرِّفَ القَوْمُ The people, or party, had their أَشْرَاف [or eminent, or noble, men, pl. of شَرِيف,] slain. (O, K.) 8 اشترف He, or it, stood up, or upright, or erect; (S, O, TA;) and (TA) so ↓ استشرف [if this be not a mistranscription, which I incline to think it may be as the former verb (of which see the part. n. below) is not mentioned in the K]. (K, TA.) 10 استشرف الشَّىْءَ, (S, O, Msb, K,) and لِلشَّىْءِ, (Msb in art. طمح,) He raised his eyes (S, O, Msb, K) towards the thing, (O, K,) or to look at the thing, (Msb,) or looking at the thing, (S,) and expanded his hand over his eyebrow like as does he who shades [his eyes] from the sun. (S, O, K.) A poet says, تَطَالَلْتُ وَاسْتَشْرَفْتُهُ فَرَأَيْتُهُ فَقُلْتُ لَهُ آَأَنْتَ زَيْدُ الأَرَامِلِ [I stretched up myself, and raised my eyes towards him, expanding my hand over my eyebrow like him who is shading his eyes from the sun; and I said to him, Art thou Zeyd-el-Arámil?]. (O.) — — Hence, (TA,) أُمِرْنَا أَنْ نَسْتَشْرِفَ العَيْنَ وَالأُذُنَ, (Mgh, * O, K, TA,) in a trad. (O, TA) relating to the sheep or goat to be slaughtered as a victim on the day of sacrifice, (TA,) means We have been commanded to pay much attention to the eye and the ear, and to examine them carefully, in order that there may not be any such defect as blindness of one eye or mutilation (Mgh, * O, K, TA) of an ear: (TA:) or, (Mgh, O,) as some say, (O,) [in the K " that is,"] to seek that they be of high estimation, by being perfect (Mgh, * O, K) and sound: (Mgh, O:) or, accord. to some, it is from الشُّرْفَةُ signifying " the choice ones," or " best," of cattle; and the meaning is, we have been commanded to select them. (TA.) — — And يَسْتَشْرِفُ مَعَالِىَ الأُمُورِ (tropical:) He desires, or seeks, [or raises his eye to,] the means of attaining eminence. (Msb in art. شوف.) — — استشرف إِبِلَهُمْ means He (a man) smote their camels with the [evil] eye; syn. تَعَيَّنَهَا: (S, TA:) or he looked at them (تعيّنها) to smite them with the [evil] eye. (TA.) — — استشرفهُ حَقَّهُ He defrauded him of his right, or due. (O, K.) — See also 5: — and 8. Q. Q. 1 شَرْيَفْتُ الزَّرْعَ I cut off the شِرْيَاف [q. v.] of the seed-produce; (S, O;) and so شَرْنَفْتُهُ: (O and K * in art. شرنف:) of the dial. of El-Yemen: but Az doubts whether the word be with ن; and the ى and ن are both held by him to be augmentative. (O.) شَرْفٌ: see the next paragraph, near the end. شَرَفٌ Highness, elevation, exaltation, or eminence, [in rank, condition, or estimation, in respect of religion or of worldly things: (see the first sentence of this art.:)] (S, O, Msb, K:) [generally meaning high birth:] glory, honour, dignity, or nobility; syn. مَجْدٌ: or not unless [transmitted] by ancestors: (K:) [for] accord. to ISk, شَرَفٌ and مَجْدٌ may not be unless [transmitted] by ancestors; but حَسَبٌ and كَرَمٌ may be in a man though he have not ancestors [endowed therewith]: (O:) or, (K,) accord. to IDrd, (O,) it signifies highness of حَسَب [which means grounds of pretension to respect or honour, consisting in any qualities (either of oneself or of one's ancestors) which are enumerated, or recounted, as causes of glorying]: (O, K:) and ↓ شُرْفَةٌ signifies the same as شَرَفٌ; (TA;) or the same as فَضْلٌ and شَرَفٌ [meaning a favour and a glory or an honour]; as in the saying, أَعُدُّ إِتْيَانَكُمْ شُرْفَةً [I reckon your coming a favour, and a glory or an honour]; (O, K;) and أَرَى ذٰلِكَ شُرْفَةً [I regard that as a favour, and a glory or an honour]: (O:) the pl. of شَرَفٌ is أَشْرَافٌ, like as that of سَبَبٌ is أَسْبَابٌ. (TA.) نُهْبَةٌ ذَاتُ شَرَفٍ means Spoil, or booty, of high value, at which men raise their eyes, and look, or which they smite with the [evil] eye: [see اِسْتَشْرَفَ إِبِلَهُمْ:] but the phrase is also related with س. (TA. See سَرَفٌ.) — — See also شَرِيفٌ, with which, or with the pls. of which, it is said to be syn. — — Also An elevated place; an eminence: (S, Mgh, O, K:) accord. to Sh, any piece of ground that overtops what is around it, whether extended or not, only about ten cubits, or five, in length, of little or much breadth in its upper surface: (TA:) pl. أَشْرَافٌ: (TA voce وَطْءٌ:) and مَشَارِفُ الأَرْضِ signifies the high, or elevated, places, or parts, of the earth or ground: (S, Msb, K:) sing. ↓ مَشْرَفٌ, with fet-h to the م and ر. (Msb. [See also مُشْرَفٌ.]) A poet says, آتِى النَّدِىَّ فَلَا يُقَرَّبُ مَجْلِسِى وَأَقُودُ لِلشَّرَفِ الرَّفِيعِ حِمَارِى [I come to the assembly, and my sitting-place is not made near to the chief person or persons, and I lead to the high elevated place my ass]: he means, I have become unsound in my intellect in consequence of old age, so that no profit is gotten from my opinion, and I am not able to mount my ass from the ground, unless from a high place. (S.) — — [Hence, (tropical:) The brink, verge, or point, of some event of great magnitude, or of any importance: not well expl. as meaning] the being on the brink, or verge, or at the point, of some event of great importance, good or evil: (O, K:) one says in the case of good, هُوَ عَلَى شَرَفٍ مِنْ قَضَاءِ حَاجَتِهِ (tropical:) [He is at the point of accomplishing the object of his want]: and in the case of evil, هُوَ عَلَى شَرَفٍ مِنَ الهَلَاكِ (tropical:) [He is on the brink, &c., of destruction]. (O, TA.) — — And (tropical:) The hump of a camel. (O, K, TA.) — — And app. sing. of أَشْرَافٌ in a sense expl. below: see the latter word. (TA.) — And A heat; a single run, or a run at once, to a goal, or limit: (O, K:) or, (K,) accord. to Fr, about a mile: (O, K:) or about two miles. (TA as from the K and on the authority of Fr.) One says, عَدَا شَرَفًا أَوْ شَرَفَيْنِ [He ran a heat, or two heats]: (O:) and [in like manner,] اِسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ, (O, K,) occurring in a trad., said of a mare, or of horses. (O.) — Also, (O, TA,) accord. to IAar, (O,) A red clay or earth: and i. q. مَغْرَةٌ [i. e. red ochre]; as also ↓ شَرْفٌ: accord. to Lth, a kind of trees, having a red dye: and said to be the same as [the Pers.] دار پرنيان [i. e. دَارْ پَرْنِيَان, meaning Brazil-wood, which is commonly called in Arabic بَقَّم]. (O, TA: * in the former of which, the Pers. word here mentioned is written without the points to the پ; and in the latter, الدابرنيان.) شُرْفَةٌ: see the next preceding paragraph, first quarter. — — Also The choice ones, or best, of مَال [meaning cattle]. (S, O, K.) — — The شُرْفَة of a [palace, or pavilion, or other building such as is called] قَصْر (S, O, Msb, K) [and of a mosque] is well-known; (K;) [An acroterial ornament, forming a single member of a cresting of a wall or of the crown of a cornice, generally of a fanciful form, and pointed, or small, at the top:] pl. شُرَفٌ, (S, Mgh, O, Msb, K, TA,) a pl. of mult., and شُرَفَاتٌ and شُرْفَاتٌ and شُرُفَاتٌ, which are pls. of pauc., or, as some say, شرفات [i. e. شُرُفَاتٌ] is pl. of ↓ شُرُفَةٌ, with two dammehs: EshShiháb says that شُرُفَات is expl. as meaning the highest portions of a قَصْر; but what are thus termed are only what are built on the top of a wall, distinct from one another, [side by side, like merlons of a parapet,] according to a well-known form: (TA:) the شُرْفَة is what is called by the [common] people ↓ شُرَّافَة: (Ham p. 824:) the شُرَّافَة of a mosque is a word used by the lawyers, and is one of their mistakes, as IB has notified: so says MF: its pl. is شَرَارِيفُ. (TA.) — — The شُرُفَات (thus with two dammehs, K) of a horse are The neck and قَطَاة [i. e. croup, or rump, or part between the hips or haunches,] thereof. (O, K.) شُرُفَةٌ: see the next preceding paragraph. شَرِيفٌ High, elevated, exalted, or eminent, (S, O, * Msb, K, TA,) [in

rank, condition, or estimation,] in respect of religion or of worldly things: (TA:) [generally meaning high-born, or noble:] possessing glory, honour, dignity, or nobility: or such, and having also [such] ancestry: (TA:) [using it as not implying highness, or nobility, of ancestry,] you say, هُوَ شَرِيفٌ اليَوْمَ [He is high, or noble, to-day], and عَنْ قَلِيلٍ ↓ شَارِفٌ as meaning one who will be شَرِيف [after a little while]: (Fr, S, K:) the pl. [of pauc.] is أَشْرَافٌ and [of mult.] شُرَفَآءُ (S, O, Msb, K) and ↓ شَرَفٌ, so in the K, app. denoting that this last is one of the pls. of شريف, and it is said in the O that شَرَفٌ is syn. with شُرَفَآءُ; but in the L it is said that it is syn. with شَرِيفٌ; and hence the saying هُوَ شَرَفُ قَوْمِهِ meaning He is the شَرِيف of his people, and كَرَمُهُمْ meaning the كَرِيم of them; and thus it has been expl. as used in a trad.: (TA:) [but both these assertions are probably correct; for it seems to be, agreeably with analogy, an inf. n. used as an epithet, and therefore applicable to a single person and to a pl. number, and also to two persons, and likewise to a female as well as to a male.] — — [By the modern Arabs, and the Turks and Persians, it is also applied, as a title of honour, to Any descendant of the Prophet; like سَيِّد. And, with the article ال, particularly to the descendant of the Prophet who is The governor of Mekkeh; now always a vassal of the Turkish Sultán.] شُرَافِىٌّ, applied to a [lizard of the kind called] ضَبّ, and to a jerboa, Large in the ears, and in the body: (TA:) and so شُرَافِيَّةٌ applied to a she-camel; (O, K, TA;) as also ↓ شَرْفَآءُ. (TA.) And أُذُنٌ شُرَافِيَّةٌ i. q. شُفَارِيَّةٌ [q. v.], (K, TA,) or An ear that is high, long, and having hair upon it. (IDrd, O, TA.) See also أُذُنٌ شَرْفَآءُ, voce أَشْرَفُ. — — Also A kind of white garments or cloths: (O, K: *) or a garment, or piece of cloth, that is purchased from a country of the foreigners adjacent to the land of the Arabs. (As, O, K. *) شُرَّافَةٌ; pl. شَرَارِيفُ: see شُرْفَةٌ. شِرْيَافٌ (S, O, K) and شِرْنَافٌ (O and K in art. شرنف) [but see Q. Q. 1] The leaves of seedproduce that have become so long and abundant that one fears its becoming marred; wherefore they are cut off. (S, O, K.) شَارِفٌ: see شَرِيفٌ. — — Applied to a she-camel, (assumed tropical:) High [app. meaning much advanced] in age: (A, TA:) or advanced in age; (S, O, K;) decrepit; (IAar, K;) as also شَارِفَةٌ: (K:) [see دَلُوقٌ, in three places:] pl. شُرْفٌ, like بُزْلٌ and عُوذٌ pls. of بَازِلٌ and عَائِذٌ, (S, O,) or شُرُفٌ, like كُتُبٌ, (K,) or the latter is allowable in poetry, (O,) or the former is a contraction of the latter, (IAth, TA,) and شَوَارِفُ [also pl. of شَارِفَةٌ] (O, K) and شُرَّفٌ and شُرُوفٌ: (K:) it is said that شَارِفٌ is not applied to the he-camel; but it is so applied, as well as to the she-camel, accord. to the Towsheeh of El-Jelál. (TA.) Hence, as being likened to black decrepit she-camels, (Aboo-Bekr, TA,) الشُّرُفُ الجُونُ, with two dammehs, [which I think a mistake, unless it mean with a dammeh to each word,] (K,) or الشَّرْفُ الجُونُ, (O, IAth, TA,) occurring in a trad., meaning (assumed tropical:) [Trials, or conflicts and factions,] like portions of the dark night: (O, * K, * TA:) thus expl. by the Prophet: (O, TA:) but some relate it otherwise, with ق, (K,) saying الشُّرْقُ الجون, pl. of شَارِقٌ, (O, * TA,) meaning " [trials, &c.,] rising (O, K, TA) from the direction of the east. " (O, TA.) — — Also applied to an arrow, as meaning Old: (S, O, K:) and applied to a garment or a piece of cloth [app. in the same sense]: (A and TA voce طَرِيدٌ:) or an arrow long since laid by [expl. by بَعِيدُ العَهْدِ بِالصِّيَانَةِ; but I think that the right reading is بعيد العهد لِالصِّيَانَةِ, and have assumed this to be the case in my rendering]: or of which the feathers and the sinews [wherewith they are bound] have become uncompact: or slender and long. (TA.) — — دَنٌّ شَارِفٌ [A wine-jar] of which the wine is old. (TA.) — — And شَارِفٌ [alone] A receptacle for wine, such as a خَابِيَة and the like thereof. (O, K.) الشَّارُوفُ A kind of cord or rope; syn. حَبْلٌ: [so in the O, and in one of my copies of the S: in my other copy of the S, and in the K, جَبَلٌ, i. e. the name of a certain mountain:] a postclassical word. (S, O.) — — And شَارُوفٌ also signifies A broom: (S, O, K:) a Pers. word, (S,) arabicized, from جَارُوبٌ, (O, K,) originally جَاىْ رُوبْ, which means " a place-sweeper. " (O.) أَشْرَفُ [More, and most, high, elevated, exalted, or eminent, in rank, condition, or estimation; &c.; generally meaning more, and most, high-born or noble; (see شَرِيفٌ;)] surpassing in شَرَف. (S, O.) — — مَنْكِبٌ أَشْرَفُ A high shoulder; (S, O, K;) such as has a goodly rising; which implies what is termed إِهْدَآء [inf. n. of أَهْدَأَهُ, and here app. meaning the " being curved in the back "]. (TA.) And أُذُنٌ شَرْفَآءُ A long ear; (S, O, K;) standing up; rising above what is next to it: and so اذن ↓ شُرَافِيَّةٌ. (TA.) — — See also شُرَافِىٌّ [أَشْرَفُ also signifies Having a prominent, or an apparent, ear: opposed to أَسَكُّ, q. v. — — Hence,] الأَشْرَفُ is an appellation of The bat; (O, K, TA;) because its ears are prominent and apparent: it is bare of downy and other feathers, and is viviparous, not oviparous: so in the saying of Bishr Ibn-ElMoatemir, وَطَائِرٌ لَيْسَ لَهُ وَكْرٌ وَطَائِرٌ أَشْرَفُ ذُو جُرْدَةٍ [And a flying thing that has prominent and apparent ears and a denuded body, and a flying thing that has no nest]: (O, TA:) in the K is added, and another bird, that has no nest, &c.: but this is taken from an explanation of the latter hemistich of the verse cited above; which explanation is as follows: (TA:) the bird that has no nest is one of which the Bahránees [so in the TA, but accord. to the O " the sailors,"] tell that it does not alight save while it makes, of the dust, or earth, a place in which it lays its eggs, and which it covers over; then it flies into the air, and its eggs break open of themselves at the expiration of the term thereof; and when its young ones are able to fly, they do after the habit of their parents. (O, L, TA: and the same is said, less fully, in the K.) — — مَدِينَةٌ شَرْفَآءُ A city having شُرَف, (Mgh, O, K, *) pl. of شُرْفَةٌ [q. v.]: (O:) the pl. of أَشْرَفُ and of شَرْفَآءُ, accord. to rule, is شُرْفٌ. (Mgh. [In the copies of the K, الشُّرُفُ is erroneously said to be pl. of الشَّرْفَآءُ.]) It is said in a trad. of Ibn- ' Abbás, أُمِرْنَا أَنْ نَبْنِىَ المَدَائِنَ شُرْفًا وَالمَسَاجِدَ جُمًّا i. e. We have been commanded to build cities with شُرَف and mosques without شُرَف. (Mgh, O. *) أَشْرَافٌ The ears and nose of a man: (O, K, TA:) its sing. in this sense is not mentioned: it is app. ↓ شَرَفٌ; like سَبَبٌ, sing. of أَسْبَابٌ. (TA.) تَشْرِيفٌ inf. n. of 2 [q. v.]. (S &c.) — — [And also a post-classical term applied to An honorary present, such as a garment &c.: and a letter, i. e. an epistle, considered as conferring honour: pl. تَشْرِيفَاتٌ.] مَشْرَفٌ: see شَرَفٌ, in the middle of the paragraph: and see also what here next follows. مُشْرَفٌ, (O, K,) like مُكْرَمٌ, (K,) or ↓ مَشْرَفٌ [q. v. voce شَرَفٌ], (so in my two copies of the S,) A place from which one overlooks, i. e. looks upon, or views, [a thing] from above. (S, O, K.) — — Hence the saying in a trad., مَا جَآءَكَ مِنْ هٰذَا المَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ (O, TA) i. e. [What comes to thee of this property] thou not coveting nor looking for it [nor asking it, take it]. (O.) مُشْرِفٌ [part. n. of 4;] High; (S, Mgh, Msb;) [or overtopping; &c.;] applied to a mountain, (S,) or a place. (Mgh, Msb.) سُيُوفٌ مَشْرَفِيَّةٌ Certain swords, (S, O, K,) so called in relation to مَشَارِفُ, (S,) or in relation to مَشَارِفُ الشَّامِ, (O, Msb, K,) i. e. certain towns, or villages, of the land of the Arabs, near to the رِيف [q. v.]: (S, O, Msb, K:) so says AO: (S, O:) or, as some say, this is a mistake, and they are so called in relation to a place of El-Yemen: (Msb:) [or, accord. to some, in relation to المَشَارِفُ, certain towns, or villages, near Howrán: (see De Sacy's Chrest. Ar., sec. ed., iii. 53:)] and it is said that مَشْرَف was the name of a blacksmith who made swords: (TA:) one says سَيْفٌ مَشْرَفِىٌّ, (S, O, Msb,) not مَشَارِفِىٌّ, because a rel. n. is not formed from a pl. of the measure of مَشَارِفُ. (S, O.) مُشَرَّفٌ [Elevated, or exalted, in rank, condition, or estimation; or ennobled]; (K, TA;) an epithet applied to a man; from الشَّرَفُ. (TA.) — Also A garment, or piece of cloth, dyed with the red clay or earth [&c.] called شَرَف. (IAar, TA.) مَشْرُوفٌ (S, TA) and مَشْرُوفٌ عَلَيْهِ (Z, TA)

Overcome, or surpassed, in شَرَف [i. e. highness, elevation, or eminence, of rank, condition, or estimation; or nobility]. (S, Z, TA.) مُشْتَرِفٌ A horse high in make. (S, O, K.) شرق 1 شَرَقَتِ الشَّمْسُ, (S, M, Mgh, Msb, K,) aor. شَرُقَ, (S, M, Msb,) inf. n. شُرُوقٌ (S, M, Mgh, Msb, K) and شَرْقٌ, (S, Msb,) The sun rose; (S, M, Mgh, Msb, K;) as also ↓ أَشْرَقَت: (K:) the sun rose from the east; and in like manner one says of the moon, and of the stars: (M:) or the sun rose so that its light began to fall upon the earth and trees: (T and TA in art. ذر:) and ↓ اشرقت signifies, as distinguished from شَرَقَت, (S, M, Mgh, Msb,) or signifies also, (K, TA,) for both verbs are correctly expl. in the K as above, (TA,) it shone, or gave its light, (S, M, Mgh, Msb, K, TA,) and spread (M, TA) upon the earth, or ground: (TA:) or, as some say, شَرَقَت, and ↓ اشرقت are syn., (M, Msb,) as meaning it (the sun) shone: (M:) and شَرْقٌ [as inf. n. of the former verb] signifies the shining of the sun. (K.) — — And شَرَقَ النَّخْلُ, and ↓ اشرق, The palm-trees showed redness in their fruit: (M, K: *) or showed the colours of their dates. (AHn, M.) [See also شَرِقَ in what follows.] — شَرَقَ الشَّاةَ, (S, O, Msb, K,) aor. شَرُقَ, (S, O, Msb,) inf. n. شَرْقٌ, He slit the ear of the sheep, or goat, (S, O, Msb, K,) in the manner expl. voce شَرْقَآءُ. (Msb.) — — And شَرَقَ الثَّمَرَةَ, (Az, K,) inf. n. شَرْقٌ, (IAmb, Az, TA,) He plucked the fruit: (Az, K, TA:) or cut it. (IAmb, Az, TA.) One says in crying بَاقِلَّاء [or beans], شَرْقُ الغَدَاةِ طَرِىٌّ The cutting of the morning, fresh! meaning what has been cut, and picked, in the morning. (IAmb, Az, TA.) — شَرِقَ, [aor. شَرَقَ,] inf. n. شَرَقٌ, It (a place) was, or became, bright by reason of the sun's shining upon it; as also ↓ اشرق; (M, TA;) [whence,] الْأَرْضُ وَأَشْرَقَتِ ↓ بِنُورِ رَبِّهَا occurs in the Kur [xxxix. 69 as meaning And the earth shall shine with the light of its Lord]: (M:) [in other instances,] أَشْرَقَتِ الأَرْضُ means The earth was, or became, bright with the sunshine. (TA.) — — [Hence, perhaps, or, though not immediately, from what here next follows, some other applications of this verb, to denote redness.] — — شَرِقَ بِرِيقِهِ, (S, M, Msb, K,) and بِالمَآءِ, and the like, (M,) aor. شَرَقَ, (Msb,) inf. n. شَرَقٌ, (M, Msb,) He (a man, M, Msb) was, or became, choked with his spittle, (S, M, Msb, K,) and with water, &c. (M.) [And جَرِضَ and غَصَّ and شَجِىَ are sometimes used in the same sense in relation to spittle &c.] — — [Hence,] شَرِقَ الجُرْحُ بِالدَّمِ (assumed tropical:) The wound became [choked or] filled with blood. (Msb.) — — And شَرِقَ المَوْضِعُ بِأَهْلِهِ (tropical:) The place became [choked or] filled and straitened by its occupants. (TA.) — — And شَرِقَ الجَسَدُ بِالطِّيبِ (tropical:) [The body became choked in its pores with perfume]. (TA.) — — [And شَرِقَ الثَّوْبُ بِالجَادِىِّ (assumed tropical:) The garment, or piece of cloth, became glutted, or saturated, with the dye of saffron: see the part. n. شَرِقٌ.] — — And شَرِقَتْ عَيْنُهُ (tropical:) His eye became red [being surcharged with blood]; as also ↓ اِشْرَوْرَقَتْ: (M, TA:) and so شَرِقَ الدَّمُ فِى عَيْنِهِ: (K, TA:) or this last signifies the blood appeared in his eye: (M:) and شَرِقَتْ بِالدَّمِ it (the eye) had the blood apparent in it, [as though it were choked therewith,] without its running from it. (TA.) — — And شَرِقَ لَوْنُهُ, inf. n. شَرَقٌ, (assumed tropical:) His colour, or complexion, became red, by reason of shame, or shame and confusion. (TA.) — — And [hence, app.,] شَرِقَ الشَّىْءُ, inf. n. as above, (assumed tropical:) The thing became intensely red, with blood, or with a beautiful red colour. (M, TA.) — — And also (assumed tropical:) The thing became mixed, commingled, or blended. (M, TA.) — — شَرِقَتِ الشَّمْسُ, inf. n. as above, means (tropical:) The sun had a duskiness blended with it, and it [app. the duskiness] then became little: (TA:) or it was near to setting: (M, K:) or became feeble in its light; (O, K;) app. from شَرِقٌ applied to flesh-meat as meaning " red, having no grease, or gravy," and applied to a garment, or piece of cloth, as meaning " red, that has become glutted, or saturated, (شَرِق,) with dye; " because its colour, in the last part of the day, when it is setting, becomes red. (O.) — — The phrase يُؤَخِّرُونَ الصَّلَاةَ إِلَى شَرَقِ المَوْتَى, (S, M, O, K, [in the CK, erroneously, شَرْقِ,]) occurring in a trad., (S, M, O,) in a saying of the Prophet, (O, K,) is expl. as meaning Who postpone, or defer, the prayer until there remains not, (S, M, O, K,) of the sun, (S,) or of the day, (M, O, K,) save as much as remains (S, M, O, K) of the life, (S,) or of the breath, (M, O, K, [but in the CK, نَفْس is put in the place of نَفَس,]) of the dying who is choked with his spittle: (S, M, O, K:) or the meaning is, until the sun is [but just] above the walls, and [diffusing its feeble light] among the graves (M, O, K *) as though it were a great expanse of water. (M, O.) AZ says, يُكْرَهُ الصَّلَاةُ بِشَرَقِ المَوْتَى means Prayer is disapproved when the sun becomes yellow: and فَعَلْتُ ذٰلِكَ بِشَرَقِ المَوْتَى I did that when the sun was becoming yellow. (TA.) — شَرِقَتِ الشَّاةُ, (S, Msb, K,) aor. شَرَقَ, (Msb, K,) inf. n. شَرَقٌ, (S, Msb,) The sheep, or goat, had its ear slit (S, Msb, K) in the manner expl. voce شَرْقَآءُ. (Msb, K.) 2 شرّق, (TA,) inf. n. تَشْرِيقٌ, (S, O, K,) He took to the direction of the east, or place of sunrise: (S, O, K, TA:) he went to the east: he came to the east: (M, TA:) and he directed himself to the east. (TA.) — — And He prayed at sunrise: and hence, app., He performed the prayer of the festival of the sacrifice: (TA:) or this meaning is from شَرَقَتِ الشَّمْسُ. (Mgh: it is also mentioned in the M.) — — شرّقت الأَرْضُ, inf. n. as above, The land became affected with drought, and dryness of the earth, being [parched by the sun and] not reached by water: whence the term ↓ شَرَاقِىّ [q. v.] in the dial. of Egypt. (TA.) — — تَشْرِيقٌ also signifies The being beautiful, and [sunny or] shining in face. (Sh, O, K.) — شرّق اللَّحْمَ, (M, Mgh, Msb,) inf. n. as above, (S, M, Mgh, O, Msb, K,) He cut the flesh-meat into strips, and dried it in the sun, or spread it in the sun to dry: (S, M, Mgh, O, Msb, K:) or [simply] he cut it into pieces, and into strips. (Msb.) [In like manner also] تَشْرِيقُ الشَّعِيرِ signifies The throwing barley in a sunny place in order that it may dry. (Mgh.) And one says of the [wild] bull, يُشَرِّقُ مَتْنَهُ, meaning He exposes his back to the sun in order that what is upon it of the dew of night may dry: in this sense the phrase is used by Aboo-Dhu-eyb. (M.) — — أَيَّامُ التَّشْرِيقِ is an appellation of The three days next after the day of sacrifice: (S, M, O, Msb:) [i. e. the eleventh and twelfth and thirteenth days of Dhu-l-Hijjeh:] these days were so called because the flesh of the victims was therein cut into strips, and dried in the sun, or spread in the sun to dry: (S, M, Mgh, O, Msb, K: *) or because the victims were not sacrificed until the sun rose: (IAar, S, O, K:) or from the prayer of the day of sacrifice, which they follow: (Mgh:) or because they used to say, [on that day,] (S, M, O,) in the Time of Ignorance, (M,) أَشْرِقْ ↓ ثَبِيرُ كَيْمَا نُغِيرْ, (S, M, O,) which means Enter thou upon the time of sunrise, Thebeer, (addressing one of the mountains of Mekkeh, M, * Mgh,) that we may push, or press, on, or forward, (M, Mgh, Msb,) to return from Minè: (M: [see also 4 in art. غور:]) Aboo- Haneefeh used to hold that التَّشْرِيق means التَّكْبِير [i. e. the saying اَللّٰهُ أَكْبَرْ]; but none beside him has held this opinion. (TA.) It is said in a trad. that the days thus called are days of eating and drinking, and of celebrating the praises of God. (O.) — — شرّق الثَّوْبَ (assumed tropical:) He made [or dyed] the garment, or piece of cloth, yellow: (Ibn-'Abbád, O:) [or he dyed it red: (see the pass. part. n., below:)] or تَشْرِيقٌ signifies the dyeing with saffron, (M, L,) so that the thing dyed is saturated, (L,) or not so that the thing is saturated: (so in a copy of the M:) it is not with safflower. (M, L. [See also 4, last signification.]) — شرّق الْحَوْض is sometimes said for صَرَّجَهُ, meaning He plastered the watering-

trough, or tank, with شَارُوق [q. v.], or صَارُوج. (M in art. صرج.) 4 اشرق: see 1, in six places. One says also, اشرق وَجْهُهُ, (S,) and لَوْنُهُ, (M,) His face, (S,) and his colour, or complexion, (M,) shone, (S, M,) and was bright, with beauty. (S.) — — Some allow its being made trans.; [meaning It caused, or made, to shine;] as in the saying, ثَلَاثَةٌ تُشْرِقُ الدُّنْيَا بِبَهْجَتِهَا شَمْسُ الضُّحَى وَأَبُو إِسْحَاقَ والقَمَرُ [There are three things, with the beauty of which the world is made to shine; the sun of the bright early morning, and Aboo-Is-hák, and the moon]: but there is no proof in this, because [the right reading may be تُشْرِقُ, and so] الدنيا may be an agent; therefore the making the verb trans. [in this sense] is said to be post-classical, though it is mentioned by the author of the Ksh. (MF, TA.) — — It signifies also He entered upon the time of sunrise: (S, M, Mgh, Msb, K:) similarly to أَفْجَرَ, and أَصْبَحَ, and أَظْهَرَ. (TA.) See 2. — اشرق عَدُوَّهُ He caused his enemy to become choked [with his spittle, or with water, or the like: see 1]. (O, K.) And أَشْرَقْتُ فُلَانًا بِرِيقِهِ (tropical:) [I choked the utterance, or impeded the action, of such a one;] I did not allow such a one to say, or to do, a thing. (Z, TA.) — — اشرق الثَّوْبَ بِالصِّبْغِ, (Moheet, A, O,) or فِى الصِّبْغِ, (K,) (tropical:) He exceeded the usual degree in dyeing the garment, or piece of cloth; [saturated it with dye;] or dyed it thoroughly. (K, TA. [See also 2, last signification but one.]) 5 تشرّق He sat in a sunny place (S, O, K) [at any season, (see مَشْرُقَةٌ,) or particularly] in winter. (O, K.) — — And تشرّقوا They looked through the مِشْرِيق of the door, i. e. the chink thereof into which the light of the rising sun falls. (O.) 7 انشرقت القَوْسُ The bow split. (Ibn-'Abbád, O, K.) 12 اِشْرَوْرَقَتْ عَيْنُهُ: see 1, latter half. — — اِشْرَوْرَقَ بِالدَّمْعِ (tropical:) He became drowned in tears. (Ibn-'Abbád, O, K, TA.) شَرْقٌ [an inf. n.: see 1, first sentence. — — Also] The sun; (S, O, K;) and so ↓ شَرَقٌ: (K, and thus in one of my copies of the S in the place of the former:) [or] ↓ شَرْقَةٌ has this signification: (M, Msb:) and شَرْقٌ signifies the rising sun; (M, TA;) as some say; (M;) thus accord. to AA and IAar; (TA;) and so ↓ شَرَقٌ, (M, Msb,) and ↓ شَرْقَةٌ, and ↓ شَرِقَةٌ, (M, K,) and ↓ شَرَقَةٌ, (TA,) and ↓ شَارِقٌ, (S, * M, K,) and ↓ شَرِيقٌ: (M, K:) one says, طَلَعَتِ الشَّرْقُ The sun rose; (S, M, O; in one of my copies of the S ↓ الشَّرَقُ;) but not غَرَبَتِ الشَّرْقُ: (M:) and ↓ آتِيكَ كُلَّ شَارِقٍ I will come to thee every day that the sun rises: or, as some say, شَارِقٌ signifies the upper limb (قَرْن) of the sun: (M:) and one says, لَا آتِيكَ مَا ذَرَّ شَارِقٌ [I will not come to thee as long as a sun, or the upper limb of a sun, rises, or begins to rise]. (S, M.) — — See also مَشْرِقٌ, in three places. — — Also A place where the sun shines (حَيْثُ تُشْرِقُ الشَّمْسُ). (K.) See مَشْرُقَةٌ. — — The warmth of the sun. (TA.) — — The light that enters from the chink of a door; (IAar, Th, K;) as also ↓ شِرْقٌ. (K.) In a trad. of I'Ab, (TA,) it is said of a gate in Heaven, called ↓ المِشْرِيقُ [q. v.], قَدْ رُدَّ حَتَّى مَا بَقِىَ إِلَّا شَرْقُهُ (O, K, TA) i. e. It had been closed so that there remained not save its light entering from the chink thereof: so says I'Ab. (O, TA.) — — And A chink, or fissure. (K, TA.) One says, مَا دَخَلَ شَرْقَ فَمِى شَىْءٌ Nothing entered the chink of my mouth. (Z, TA.) — Also A certain bird, (Sh, M, K,) one of the birds of prey, (M,) between the kite and the hawk, or falcon, (Sh, K,) or between the kite and the [species of falcon called] شَاهِين [q. v.]: (O:) pl. شُرُوقٌ. (M.) شِرْقٌ: see the next preceding paragraph. شَرَقٌ [inf. n. of شَرِقَ, q. v. — — And also a subst.]: see شَرْقٌ, in three places. — — Also A thing [such as spittle and the like (see شَرِقَ)] obstructing, or choking, the throat, or fauces. (S, and Har p. 477.) شَرِقٌ A place bright by reason of the sun's shining upon it; as also ↓ مُشْرِقٌ. (M, TA.) — — A man choked with his spittle, or with water, or the like. (M, TA.) — — (assumed tropical:) A plant, or herbage, having plentiful irrigation; or flourishing and fresh, or juicy, by reason of plentiful irrigation; syn. رَيَّانُ. (TA.) — — (assumed tropical:) A garment, or piece of cloth, red; that is glutted, or saturated, [so I render اَلَّذِى شَرِقَ,] with dye: (O:) and شَرِقٌ بِالجَادِىِّ applied to a garment, or piece of cloth, [app. signifies (assumed tropical:) glutted, or saturated, with the dye of saffron: see also مُشَرَّقٌ, and see 4.] (TA.) One says also صَرِيعٌ شَرِقٌ بِدَمِهِ (assumed tropical:) [Prostrated,] dyed with his blood. (M, TA.) — — (tropical:) Flesh-meat (S, M, O, TA) that is red, (M, O, TA,) having no grease, or gravy. (S, M, O, TA.) — — (assumed tropical:) A thing intensely red, with blood, or with a beautiful red colour. (M.) — — And (assumed tropical:) A thing mixed, commingled, or blended. (M.) شَرْقَةٌ: see شَرْقٌ, in two places: — — and see مَشْرُقَةٌ, in two places. شُرْقَةٌ (assumed tropical:) Anxiety, grief, or anguish; syn. in Pers. أَنْدُوه. (KL.) شَرَقَةٌ: see شَرْقٌ: — — and see مَشْرُقَةٌ. — Also A brand with which a sheep, or goat, such as is termed شَرْقَآء, is marked. (O, K.) شَرِقَةٌ: see شَرْقٌ. شَاةٌ شَرْقَآءُ A sheep, or goat, having its ear slit (S, Mgh, O, K) lengthwise, (K) without its being separated: (TA:) or having the ear slit in two, (As, Msb, TA,) as though it were a زَنَمَة [q. v.]: (As, TA:) or شَرْقَآء applied to an ear signifies cut at its extremities, without having anything thereof separated: and applied to a she-goat (مَعْزَة), having its ear slit lengthwise, without its being separated: and, as some say, applied to a شاة, having the inner part of its ear slit on one side with a separating slitting, the middle of its ear being left sound: or, accord. to Aboo-'Alee in the " Tedhkireh," شَرْقَآءُ signifies having its ears slit with two slits passing through, so as to become three distinct pieces. (M.) شَرْقِىٌّ [Of, or relating to, the east, or place of sunrise; eastern, or oriental]. — — لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ, (K, TA,) in the Kur [xxiv. 35], (TA,) means Not such that the sun shines upon it at its rising only (Fr, K, TA) nor at its setting only, (Fr, TA,) but such that the sun lights upon it morning and evening: (Fr, K, TA:) or, accord. to El- Hasan, it means not of the trees of the people of the present world, but of the trees of the people of Paradise: Az, however, says that the former explanation is more fit and more commonly receive. (TA.) And مَكَانٌ شَرْقِىٌّ signifies A place, of the earth, or ground, in, or upon, which the sun rises, or shines. (TA.) See also شَارِقٌ [and شَرِقٌ and مَشْرُقَةٌ]. — Also A certain red dye. (TA.) شَرِيقٌ: see شَرْقٌ. — — Also A boy, or young man, goodly, or beautiful, (K, TA,) in face: (TA:) pl. شُرُقٌ, (K, TA, [in the CK شَرْقٌ, but correctly]) with two dammehs. (TA.) — — And A woman small in the vulva: (Ibn-'Abbád, O, K:) or having her vagina and rectum united by the rending of the separation between them; syn. مُفْضَاةٌ. (M, K.) — — And الشَّرِيقُ is the name of A certain idol. (M, TA.) [شُرَيْقَة The first part of the rising sun. (Freytag, from the Deewán of the Hudhalees.) See also شَارِقٌ, voce شَرْقٌ.] شَرَاقِىٌّ [The lands that are not reached by the water, or inundation, and that are consequently parched by the sun]: a word of the dial. of Egypt. (TA.) See 2. شَارِقٌ: see شَرْقٌ, in two places. — — Also The side that is next the east; (O;) the eastern side; (K;) of a hill, and of a mountain: you say, هٰذَا شَارِقُ الجَبَلِ and ↓ شَرْقِيُّهُ [This is the eastern side of the mountain], and هذا غَارِبُ الجَبَلِ and غَرْبِيُّهُ [in the opposite sense]: (TA:) pl. شُرَّقٌ. (O, K.) Hence, in a trad., as some relate it, الشُّرَّقُ الجُونُ [meaning (assumed tropical:) Trials, or conflicts and factions, like portions of the dark night, rising from the direction of the east]: but it is otherwise related, with ف [in the place of the ق: see شَارِفٌ]. (TA.) — — And الشَّارِقُ is the name of A certain idol, of the Time of Ignorance; (IDrd, M, K;) whence عَبْدُ الشَّارِقِ, a proper name [of a man]. (IDrd, M.) — Also [if not a mistranscription for شَارُوقٌ, q. v., app. Clay, or some other substance or mixture, with which a place is plastered,] مَا يُطَيَّنُ بِهِ مَكَانٌ. (Ibn-' Abbád, O.) شَارُوقٌ signifies [The kind of plaster called] كِلْسٌ, [q. v.,] (Kr, M,) i. q. صَارُوجٌ. (K. [See this last word: and see also the last sentence of the next preceding paragraph above.]) مَشْرَقٌ: see what next follows. مَشْرِقٌ (S, M, O, Msb, K,) which

by rule should be ↓ مَشْرَقٌ, (M, Msb,) but this latter is rarely used, (Msb,) The place, (M,) or quarter, or direction, (Msb,) of sunrise; (M, Msb;) [the east, or orient;] and ↓ شَرْقٌ signifies the same; (S, M, O, Msb, K;) as also ↓ مِشْرِيقٌ: (Seer, M:) the pl. of the first is مَشَارِقُ; and the pl. of ↓ شَرْقٌ is أَشْرَاقٌ. (M.) The dual, المَشْرِقَانِ, means The place of sunrise of summer and that of winter [E. 26 degrees N. and E. 26 degrees S. in Central Arabia]. (S, O, TA.) And also The place of sunrise and the place of sunset; [or the east and the west;] (M, O;) the former being thus made predominant because it denotes existence, whereas the latter denotes non-existence: (M:) thus in the saying, (M, O,) in the Kur [xliii. 37], يَا لَيْتَ بَيْنِى وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ (O,) [O, would that between me and thee were the distance of the east and the west]. (M, O.) And [in like manner] one says ↓ مَا بَيْنَ الشَّرْقَيْنِ, meaning What is between the place of sunrise and the place of sunset. (M.) — — See also مَشْرُقَةٌ. — — The saying, cited by IAar, قُلْتُ لِسَعْدٍ وَهْوَ بِالأَزَارِقِ عَلَيْكَ بِالمَحْضِ وَبِالمَشَارِقِ he explains as meaning [I said to Saad, he being at El-Azárik (a certain water in the بَادِيَة, TA in art. زرق)], Keep thou [to pure milk, and] to the sun [or the places of sunshine] in winter: but [ISd says,] in my opinion, المَشَارِق is here pl. of ↓ مُشَرَّقٌ applied to flesh-meat that is " [cut into strips and] spread in the sun [to dry]; " and this is confirmed by his saying بالمحض, each of them being food. (M.) مُشْرِقٌ: see شَرِقٌ. — — Also Entering upon the time of sunrise: the pl. occurs in this sense in the Kur xv. 73 and xxvi. 60. (TA.) مَشْرُقَةٌ and مَشْرَقَةٌ (S, M, O, K) and مَشْرِقَةٌ, (M, O, K,) the last mentioned by Ks, (O,) A place of sitting in the sun; (S, O, K;) accord. to some, peculiarly, (TA,) in the winter; (O, K, TA;) and ↓ شَرْقَةٌ and ↓ مِشْرَاقٌ (S, O, K) and ↓ مِشْرِيقٌ (O, K) signify the same: (S, O, K:) or a place upon which the sun shines; accord. to some, peculiarly, in the winter, (M,) as also ↓ شَرْقَةٌ and ↓ شَرَقَةٌ (M, TA) and ↓ شَرْقٌ (M) and مشرق [app. ↓ مَشْرَقٌ, of the pl. of which, or of one of the first three words in this paragraph, see an ex. in a verse cited voce مَشْرِقٌ if the explanation of that verse by IAar be correct]. (TA.) مَشْرِقِىٌّ (Msb, TA) and مَشْرَقِىٌّ both [applied to a man] signify Of the east; or eastern: (Msb:) pl. مَشَارِقَةٌ. (TA.) مُشَرَّقٌ A place of prayer; syn. مُصَلًّى; (As, S, M, Mgh, K;) i. e., in an absolute sense: (TA:) or the place of prayer of the festival (العِيد): (TA:) or the place of prayer of the two festivals: and المُشَرَّقُ is said to mean the place of prayer of the festival at Mekkeh: (M, TA:) and the mosque of El-Kheyf. (S, K.) — — And The festival (العِيد) [itself]: because the prayer thereon is after the شَرْقَة, i. e. the [rising] sun. (M.) — Also Flesh-meat [cut into strips and] spread in the sun [to dry: see its verb, 2]. (M.) See also مَشْرِقٌ, last sentence. — — And A garment, or piece of cloth, [dyed yellow: or with saffron: see, again, its verb: or] dyed with a red colour. (O, K.) — And a fortress [or a watering-trough or tank (see 2, last sentence,)] plastered with شَارُوق. (O, K.) مُشَرِّقٌ Taking to the direction of the east, or place of sunrise: one says, شَتَّانَ بَيْنَ مُشَرِّقٍ وَمُغَرِّبٍ [Different, or widely different, are one going towards the east and one going towards the west]. (S.) مِشْرَاقٌ: see مَشْرُقَةٌ. — Also A man accustomed to make his enemy to be choked with his spittle. (Z, TA.) مِشْرِيقٌ: see مَشْرِقٌ: — — and مَشْرُقَةٌ. — — Also, (M, O, K,) of a door, (M, K,) A chink into which the light of the rising sun falls. (M, * O, K. *) — — And المِشْرِيقُ is the name of A gate for repentance, in Heaven. (I'Ab, O, K.) شِرِقْرَاقٌ See شَرْقٌ. شرقرق and its vars.: see art. شقرق. شرك 1 شَرِكَهُ فِيهِ, aor. شَرَكَ, inf. n. شِرْكَةٌ (S, Mgh, * Msb, K) and شَرِكَةٌ, the former a contraction of the latter, but the more usual, (Msb,) and شِرْكٌ (Mgh, Msb) and شَرِكٌ, the former of these two a contraction of the latter, but the more usual, (Msb,) or شِرْكٌ [q. v. infrà] is a simple subst., (S, K,) [He shared, participated, or partook, with him in it;] he was, or became, a شَرِيك [or copartner &c.] to him in it; (Msb;) namely, a sale or purchase, and an inheritance, (S, K,) or an affair; (Msb;) and ↓ شاركهُ فيه [signifies the same]. (Mgh, Msb, * K. * [It is said in the TA, after the mention of شَرِكَهُ with its inf. n. شِرْكَةٌ, that it is more chaste than ↓ اشركهُ; by which it is implied that this latter is sometimes used as syn. with the former; for which I do not find any express authority.] And He entered with him into it; [or engaged with him in it;] namely, an affair. (TA.) — شَرِكَتِ النَّعْلُ, aor. شَرَكَ, The sandal had its شِرَاك broken; (Ibn-Buzurj, K;) inf. n. شَرَكٌ. (TK.) 2 شَرَّكَ see 4. — — [The inf. n.] تَشْرِيكٌ also signifies The selling a part [or share] of what one has purchased for that for which it was purchased. (Mgh, K.) — شَرَّك النَّعْلَ, (S, * Mgh, Msb, K,) inf. n. تَشْرِيكٌ, (S, K,) He put a شِرَاك to the sandal; (S, Mgh, Msb, K;) as also ↓ أَشْرَكَهَا, (S, TA,) inf. n. إِشْرَاكٌ. (TA.) 3 شَارَكْتُ فُلَانًا, (S, TA,) inf. n. مُشَارَكَةٌ, (TK,) [I shared, participated, or partook, with such a one;] I was, or became, the شَرِيك [or copartner &c.] of such a one. (S, TA.) El-Jaadee says, وَشَارَكْنَا قُرَيْشًا فِى تُقَاهَا وَفِى أَحْسَابِهَا ↓ شِرْكَ العِنَانِ [And we shared with Kureysh in their piety and in their several grounds of pretension to respect, with a sharing exclusive of other properties]. (S.) See also 1. [And see 8.] 4 أَشْرَكْتُهُ فِى الأَمْرِ I made him a شَرِيك [or copartner &c.] to me in the affair: and ↓ شَرَّكْتُ بَيْنَهُمْ فِى المَالِ [I made them copartners in the property; and شَرَّكَهُمْ, occurring in this art. in the TA, on the authority of Esh-Sháfi'ee, means, in like manner, he made them copartners; and أَشْرَكَ بَيْنَهُمْ is used in this sense in the present art. in the K]. (Msb.) وَأَشْرِكْهُ فِى أَمْرِى, in the Kur [xx. 33], means And make Thou him my شَرِيك [or copartner, or associate, or colleague,] in my affair. (S.) And one says also, اشركهُ مَعَهُ فِى الأَمْرِ He made him to enter [or engage] with him in the affair: and اشرك فُلَانًا فِى البَيْعِ He made such a one to enter [or share] with him in the sale or purchase. (TA.) — — [Hence,] اشرك بِاللّٰهِ He attributed to God a شَرِيك [or copartner &c.] (Mgh, TA) in his dominion: (TA:) [or he attributed to God شُرَكَآء i. e. copartners &c., such as the angels and the devils: (see Kur vi. 100, &c., and any of the expositions thereof:) i. e. he believed in a duality, or a plurality, of gods:] and [in a wider sense,] he disbelieved [or misbelieved] in God: syn. كَفَرَ: (S, * Msb, K, TA:) used in this latter sense because الكُفْرُ is not free from some kind of شِرْك. (Kull p. 49.) — See also 1: — and 2. 6 تَشَارَكَ see the next paragraph, in three places. 8 اشتركوا and ↓ تشاركوا, (Mgh, Msb,) and اشتركا and ↓ تشاركا, (K,) and اشتركنا and ↓ تشاركنا, (S,) [They, and they two, and we, shared, participated, or partook, one with another, and each with the other; or were, or became, copartners, &c.;] فِى كَذَا [in such a thing]. (S.) — — [Hence,] الاِشْتِرَاكُ in lexicology signifies The being homonymous; lit. the being shared, or participated, in by several meanings: [used as a subst., homonymy:] (Mz, 25th نوع; and Intr. to the TA:) one says of a noun [or word] that is termed مُشْتَرَكٌ [q. v.], تَشْتَرِكُ فِيهِ مَعَانٍ كَثِيرَةٌ [Many meanings share, or participate, in it]. (TA.) — — And اشترك الأَمْرُ (assumed tropical:) The affair, or case, was, or became, confused, and dubious. (TA.) شَرْكٌ: see what next follows. شِرْكٌ is an inf. n. of شَرِكَهُ, as mentioned in the first sentence of this art.: (Mgh, Msb:) or a subst. therefrom: (S:) and is syn. with ↓ شِرْكَةٌ, [signifying A sharing, participating or participation, partaking, or copartnership, and mentioned before as an inf. n.,] (K,) as also are ↓ شَرِكٌ and ↓ شَرِكَةٌ, [likewise mentioned before as inf. ns.,] and ↓ شَرْكٌ and ↓ شَرْكَةٌ, (MF, TA,) and so is ↓ شُرْكَةٌ, with damm, (K,) this last said by MF to be unknown, but it is common in Syria, almost to the exclusion of the other dial. vars. mentioned above. (TA.) An ex. of the first occurs in a trad, of Mo'ádh, أَجَازَ بَيْنَ

أَهْلِ اليَمَنِ الشِّرْكَ, meaning [He allowed, among the people of El-Yemen,] the sharing, one with another, (الإِشْتِرَاك,) in land [and app. its produce], by its owner giving it to another for the half [app. of its produce], or the third, or the like thereof: and a similar ex. of the same word occurs in another trad. (TA.) See also an ex. in a verse cited above, conj. 3. And one says, رَغِبْنَا فِى شِرْكِكُمْ, meaning We are desirous of sharing with you in affinity, or relationship by marriage. (K, * TA.) — — And A share: (Mgh, O, Msb, TA:) as in the saying, بِيعَ شِرْكٌ مِنْ دَارِهِ [A share of his house was sold]: (Mgh:) and as in the saying, أَعْتَقَ شِرْكًا لَهُ فِى عَبْدٍ [He emancipated a share belonging to him in a slave]: (Msb:) pl. أَشْرَاكٌ. (O, Msb, TA.) [See a verse of Lebeed cited voce زَعَامَةٌ.] — — It is also a subst. from أَشْرَكَ بِاللّٰهِ; (Mgh, Msb, K, TA;) thus in the Kur xxxi. 12; (Mgh, TA;) meaning The attribution of a شَرِيك [or copartner &c., or of شُرَكَآء i. e. copartners &c., (see 4,)] to God: (Mgh:) [so that it may be rendered belief in a plurality of gods:] and [in a wider sense,] unbelief [or misbelief]; syn. كُفْرٌ. (S, Msb, K, TA.) And it is also expl. as meaning Hypocrisy: (Mgh, TA:) so in the saying of the Prophet, إِنَّ أَخْوَفَ مَا أَخَافُ عَلَى أُمَّتِى الشِّرْكُ [Verily the most fearful of what I fear for my people is hypocrisy]: (Mgh:) and so in the trad., الشِّرْكُ أَخْفَى فِى أُمَّتِى مِنْ دَبِيبِ النَّمْلِ [Hypocrisy is more latent in my people than the creeping of ants]. (IAth, TA.) — — See also شَرِيكٌ, in two places. شَرَكٌ The حِبَالَة [properly a sing., meaning snare, but here app. used as a gen. n., meaning snares, as will be seen from what follows,] of the صَائِد [i. e. sportsman, or catcher of game, or wild animals, or birds]; one of which is called ↓ شَرَكَةٌ: (S, O:) the meaning of the شَرَك of the صَائِد is well known; and the pl. is أَشْرَاكٌ; like أَسْبَابٌ and سَبَبٌ: or, as some say, شَرَكٌ is the pl. of ↓ شَرَكَةٌ, [or rather is a coll. gen. n. of which ↓ شَرَكَةٌ is the n. un.,] like قَصَبٌ and قَصَبَةٌ: (Msb:) [i. e.,] شَرَكٌ signifies the حَبَائِل [or snares, or by this may perhaps be meant the cords composing a snare, for حَبَائِل is an anomalous pl. of حَبْلٌ,] for catching wild animals or the like; and what is, or are, set up for [catching] birds: (K, TA:) one whereof is said to be called ↓ شَرَكَةٌ [a term used in the K, in art. شبك, as the explanation of شَبَكَةٌ, which means a net]: (TA:) and the pl. of شَرَكٌ is شُرُكٌ, with two dammehs, which is extr. [with respect to analogy, like فُلُكٌ pl. of فَلَكٌ]. (K.) Hence the trad., أَعُوذُ بِكَ مِنْ شَرِّ الشَّيْطَانِ وَشَرَكِهِ, meaning حَبَائِلِهِ وَمَصَايِدِهِ [i. e. I seek protection by Thee from the mischief of the Devil, and his snares]. (TA.) — — شَرَكُ الطَّرِيقِ means The main and middle parts of the road; (S, K;) syn. جَوَادُّهُ: or the tracks that are [conspicuous and distinct,] not obscure to one nor blended together: (K:) pl. [or rather coll. gen. n.] of ↓ شَرَكَةٌ: (S:) or the أَنْسَاع of the road; (As, TA;) i. e. the furrows of the road, made by the beasts with their legs [or feet] in its surface, a ↓ شَرَكَة here and another by the side of it: (TA:) or أَشْرَاكٌ [is its pl., and] signifies the small tracks that branch off from the main road and then stop, or terminate. (Sh, TA.) [See أُسٌّ.] شَرِكٌ: see شِرْكٌ, first sentence. شَرَكَةٌ: see شِرْكٌ, first sentence. شُرْكَةٌ: see شِرْكٌ, first sentence. شِرْكَةٌ: see شِرْكٌ, first sentence. — — Also A piece of flesh-meat; of the dial. of El-Yemen; originally, of a slaughtered camel, in which people share, one with another. (TA.) شَرَكَةٌ: see شَرَكٌ, in six places. شَرِكَةٌ: see شِرْكٌ, first sentence. شُرَكِىٌّ and شُرَّكِىٌّ A quick, or swift, pace: (K:) so says ISd. (TA.) And لَطْمٌ شُرَكِىٌّ A quick and consecutive slapping, (S, O, K,) like the camel's slapping when a thorn has entered his foot and he beats the ground with it with a consecutive beating. (S, * O.) Ows Ibn-Hajar says, وَمَا أَنَ إِلَّا مُسْتَعِدٌّ كَمَا تَرَى أَخُو شُرَكِىِّ الوِرْدِ غَيْرُ مُعَتَّمِ [And I am none other than one who is ready, as thou seest; one in the habit of quick and consecutive coming to water; not one who is dilatory]: i. e., one coming to water time after time, consecutively: he means, I will do to thee what thou dislikest, not delaying to do that. (S.) شِرَاكٌ The thong, or strap, of the sandal, (Mgh, Msb, K, TA,) that is on the face thereof, (TA,) upon the back [meaning upper side] of the foot, (Mgh, Msb,) [extending from the thong, or strap, that passes between two of the toes, towards the ankle, and having two arms (its عَضُدَانِ), which are attached to the أُذُنَانِ (q. v.), or pass through these and unite behind the foot: see also خِزَامَةٌ, and فَرَصَهُ, whence it appears to mean also each arm, and the two arms, of the شِرَاك properly so called: and see سَيْرٌ, where it appears to be used as meaning a thong or strap, absolutely:] the شِرَاك of the sandal is well known: (O:) pl. شُرُكٌ, (O, K, TA,) and accord. to the K أَشْرُكٌ also, but this is a mistake. (TA.) To this is likened, in a trad., the shadow at the base of a wall, on the eastern side thereof, when very small [or narrow], showing that the sun has begun to decline from the meridian. (Mgh, Msb,) — — [Hence,] (assumed tropical:) A streak of herbage: (S, O, K:) pl. شُرُكٌ, (S, O, TA,) expl. by AHn as meaning herbage in streaks; not continuous. (TA.) One says, الكَلَأُ فِى بَنِى فُلَانٍ شُرُكٌ (assumed tropical:) The herbage among the sons of such a one is composed of streaks. (Aboo-Nasr, S, O.) — — [In the K voce بَتَقَ it is used as meaning (assumed tropical:) A row of shoots, or offsets, cut from palm-trees and planted, such as are termed, when planted, مُبَتَّقٌ and مُنَبَّقٌ.] — — [Hence,] one says, مَضَوْا عَلَى شِرَاكٍ وَاحِدٍ (tropical:) [They went away in one uniform line or manner]. (TA.) And اِجْعَلِ الأَمْرَ شِرَاكًا وَاحِدًا (assumed tropical:) Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. بأج.) شَرِيكٌ act. part. n. of شَرِكَةٌ; (Mgh;) i. q. ↓ مُشَارِكٌ [A sharer, participator, partaker, or partner, with another; a copartner, an associate, or a colleague, of another]; (K;) and ↓ شِرْكٌ signifies the same: (Az, K, TA:) a sharer in what is not divided: (K and TK in art. خلط:) or a sharer in the rights of a thing that is sold: (Mgh in that art.:) pl. شُرَكَاءُ and أَشْرَاكٌ, (S, O, Msb, K, TA,) like شُرَفَاءُ and أَشْرَافٌ pls. of شَرِيفٌ; (S, O, TA;) or the latter is pl. of ↓ شِرْكٌ: (Az, TA:) a woman is termed شَرِيكَةٌ; (S, O, K;) which is applied to a man's جَارَة [i. e. wife, or object of love]; (TA;) and the pl. of this is شَرَائِكُ. (S, O, K.) Az mentions his having heard one of the Arabs say, فُلَانٌ شَرِيكُ فُلَانٍ meaning Such a one is married to the daughter, or to the sister, of such a one; what people call the خَتَن [of such a one]. (TA.) مُشْرِكٌ and ↓ مُشْرِكِىٌّ, (S, O, K,) like as one says دَوٌّ and دَوِّىٌّ, and قَعْسَرٌ and قَعْسَرِىٌّ, (S, O,) One who attributes to God a شَرِيك [or copartner &c., or شُرَكَآء i. e. copartners &c. (see 4)]: (O:) [i. e. a believer in a duality, or a plurality, of gods:] and [in a wider sense,] a disbeliever [or misbeliever] in God. (S, O, K.) Abu-l-'Abbás explains [the pl.] مُشْرِكُونَ in the Kur xvi. 102 as meaning Those who are مشركون by their obeying the Devil; by their worshipping God and worshipping with Him the Devil. (TA.) — — [In one place, in the CK, the former word is erroneously put for مُشْتَرَكٌ, q. v., last sentence.] مُشْرِكِىٌّ: see the next preceding paragraph. الفَرِيضَةُ المُشَرَّكَةُ, (O, K, TA,) or المَسْأَلَةُ المَشَرَّكَةُ, (Msb,) for المُشَرَّكُ فِيهَا, (Msb, TA,) is That [assigned portion of inheritance, or the question relating thereto (المَسْأَلَةُ المُشَرَّكَةُ being for مَسْأَلَةُ الفَرِيضَةِ المُشَرَّكَةِ),] in which the brothers by the mother's side [only] and those by [both] the father's and the mother's sides are made to share together; (O, Msb, * K, TA;) also called ↓ المُشَرِّكَةُ [that makes to share], tropically; (Msb;) and called also ↓ المُشْتَرَكَةُ [for المُشْتَرَكُ فِيهَا i. e. that is shared in]: (Lth, K, TA:) this is the case of a husband and a mother and brothers by the mother's side and brothers by the father's and mother's sides: (O, K, TA:) for the wife is half; and for the mother, a sixth; and for the brothers by the mother's side, a third, and the brothers by the father's and mother's sides share with them: (O, TA:) 'Omar decided in a case of this kind by assigning the third to two brothers by the mother's side, and not assigning anything to the

brothers by the father's and mother's sides; whereupon they said, يَا أَمِيرَ المُؤْمِنِينَ هَبْ أَنَّ أَبَانَا كَانَ حِمَارًا فَأَشْرِكْنَا بِقَرَابَةِ أُمِّنَا [O Prince of the Believers, suppose that our father was an ass, and make us to share by reason of the relationship of our mother]: so he made them to share together (فَأَشْرَكَ بَيْنَهُمْ [thus in the O and K, but correctly فَشَرَّكَ بينهم, or, as afterwards in the TA, فَشَرَّكَهُمْ]): (O, K, TA:) therefore it (i. e. the فَرِيضَة, TA) was called مُشَرَّكَة [and مُشَرِّكَة] and مُشْتَرَكَة, [in the CK, erroneously, مُشْرَكَة,] and also حِمَارِيَّة: (K, TA:) and it is also called حَجَرِيَّة, because it is related that they said, هَبْ أَنَّ أَبَانَا كَانَ حَجَرًا مُلْقًى فِى اليَمِّ [suppose that our father was a stone thrown into the sea]; and [therefore] some called it يَمِّيَّة: and it was called also عُمَرِيَّة. (TA. [More is there added, explaining different decisions of this case.]) المُشَرَّكَةُ: see the next preceding paragraph. مُشَارِكٌ: see شَرِيكٌ. — — رِيحٌ مُشَارِكٌ means A wind to which the نَكْبَآء [q. v.] is nearer than the two winds between which this blows. (K.) مُشْتَرَكٌ, applied to a road (طَرِيق, Mgh, Msb, TA), is for مُشْتَرَكٌ فِيهِ, (Msb,) meaning [Shared in: or] in which the people are equal [sharers]. (TA.) — — Hence, الأَجِيرُ المُشْتَرَكُ [in my copy of the Mgh, erroneously, المُشْتَرِكُ,] The hired man [that is shared in; i. e.,] whose work no one has for himself exclusively of others, but who works for every one who repairs to him for work, like the tailor in the sitting-places of the markets; (Msb;) or who works for whom he pleases: as to أَجِيرُ المُشْتَرَكِ, it is not right, unless the word thus governed in the gen. case be expl. as an inf. n. (Mgh.) — — See also الفَرِيضَةُ المُشَرَّكَةُ, above. — — اِسْمٌ مُشْتَرَكٌ [in like manner for مُشْتَرَكٌ فِيهِ A noun shared in by several meanings; i. e. a homonym;] a noun shared in by many meanings, such as عَيْنٌ and the like: (Mz, 25th نوع; and TA in the present art. and in the Intr.:) or مُشْتَرَكٌ signifies a word having two, or more, meanings; and is applied to a noun, and to the pret. of a verb as denoting predication and prayer, and to the aor. as denoting the present and the future, and to a particle: (Mz ubi suprà:) [مُشْتَرَكٌ used as a subst., meaning a homonym, has for its pl. مُشْتَرَكَاتٌ.] — — [الحِسُّ المُشْتَرَكُ, for المُشْتَرَكُ فِيهِ, signifies, in the conventional language of the philosophers, The faculty of fancy; so called because " participated in " by the five senses: but it is vulgarly used as meaning common sense.] — — مُشْتَرَكٌ applied to a man, [for مُشْتَرَكٌ فِيهِ,] means (assumed tropical:) Talking to himself, like him who is affected with anxiety; (As, S, K, TA; [in the CK, erroneously, مُشْرِكٌ;]) his judgment being shared in; not one. (TA.) شرم 1 شَرَمَهُ, (S, K,) aor. شَرِمَ, (K,) inf. n. شَرْمٌ, i. q. شَقَّهُ [meaning He slit it; or rent it; and perhaps also he clave it, split it, &c.]. (S, K.) — — It is also said in the K that الشَّرْمُ signifies قَطْعُ مَا بَيْنَ الأَرْنَبَةِ: but ما بين should be struck out: and the passage, moreover, is defective: it should be, as in the M, الشَّرْمُ and ↓ التَّشْرِيمُ signify The cutting (قَطْع [or rather شَقّ i. e. slitting or rending]) of the end, or tip, of the nose, and of the ثَفْر [here meaning the vulva, or the orifice of the vagina,] of a she-camel: specially said of these two things. (TA. [See also 2; and see شَرِيمٌ.]) — — شَرَمَ الثَّرِيدَةَ, aor. and inf. n. as above, and the latter, by poetic license, شَرَمٌ, He ate of the sides, or of the edge, of the ثريدة [or mess of crumbled bread moistened with broth]. (TA.) — — شَرَمَ لَهُ مِنْ مَالِهِ, (S, K,) aor. as above, (K,) and so the inf. n., (TA,) He gave him little of his مال (i. e. property, or cattle]. (S, K.) — شَرِمَ, aor. شَرَمَ, is quasi-pass. of شَرَمَهُ; [i. e. it signifies It was, or became, slit, or rent;] (TA;) as also ↓ انشرم. (S, TA. [In the former it is implied that the meaning of the latter verb is اِنْشَقَّ.]) — — Also, aor. as above, (Msb,) inf. n. شَرَمٌ, (S, * Msb, K, *) He (a man) had his nose slit: (Msb:) or he had the end, or tip, of his nose cut. (S, * Msb, K. *) 2 تَشْرِيمٌ i. q. تَشْقِيقٌ [meaning The slitting, or rending, and perhaps also cleaving, splitting, &c., much, or in several places]: (S, K, TA: [see 2 in art. خرم:]) one says, شرّمهُ [he slit it &c.], in relation to the ear &c.: (TA:) [it is used in relation to the end, or tip, of the nose; and to the orifice of the vagina of a she-camel; as shown above:] see 1, second sentence. تَشْرِيمُ الظِّئَارِ is [The scarifying of the vulva, or of the orifice of the vagina, for the purpose of] the making a she-camel to affect and suckle a young one not her own [by causing her to imagine, from the pain thus occasioned, that she has recently brought forth that young one]; (TA;) تشريم in this phrase signifying تَشْقِيق. (T in art. ظأر.) It is said in a trad. of Ibn-'Omar, that he purchased a she-camel, and, seeing in her what is thus termed, returned her: (S:) in this instance, تشريم الظئار means The laceration of the two edges of the vulva on the occasion of ظئار. (T and TA in art. ظأر: see 1 in that art.) — — تَشْرِيمُ الصَّيْدِ is The wounding of the skin of the animal of the chase without piercing into the belly, or inside, (L in art. حق, [see 8 in that art.,]) so that the animal escapes wounded. (S, K. *) 5 تشرّم, (S, K,) said of the skin, (TA,) or of a thing, (S,) It was, or became, rent, or slit, in several places; (S, K, TA;) quasi-pass. of شَرَّمَهُ. (TA.) It is said in a trad. of Kaab, أَتَى عُمَرَ بِكِتَابٍ قَدْ تَشَرَّمَتْ نَوَاحِيهِ i. e. تَشَقَّقَتْ [meaning He brought to 'Omar a book of which the sides were slit, or rent, in several places]. (TA.) 7 إِنْشَرَمَ see 1, near the end. شَرْمٌ A canal, or cut, (خَلِيج,) from a بَحْر [i. e. sea, or large river]: (S, K:) [now applied to a creek of a sea:] or the لُجَّة [i. e. main body, or fathomless deep,] of the بَحْر [or sea]: (K:) or the deepest part thereof: (TA:) or a غَمْرَة [or submerging deep] thereof: pl. شُرُومٌ. (IB, TA.) — — And Any fissure in a mountain or rock, not passing through. (TA.) — Also A certain kind of tree. (K.) — — Also, (K,) or عُشْبٌ شَرْمٌ, (S, [in one of my copies of the S شَرِمٌ,]) Abundant herbs or herbage, of which the upper parts are eaten, the middle parts not being required, (S, K,) nor the lower parts. (S.) شَرُومٌ: see what next follows. شَرِيمٌ A woman having her vagina and rectum united by the rending of the separation between them; syn. مُفْضَاةٌ; (S, Mgh, K;) as also ↓ شَرُومٌ, (S, K,) and ↓ شَرْمَآءُ; (K;) or the last of these in this sense has not been heard, though mentioned in the sense here following. (Mgh.) — — Also A she-camel having her ثَفْر [here meaning the vulva, or the orifice of the vagina,] cut [or rather slit or rent]; and so ↓ شَرْمَآءُ, and ↓ مَشْرُومَةٌ: (M, TA:) or ↓ شَرْمَآءُ applied to a she-camel and to a she-ass, accord. to the Tekmileh, means having the vulva slit, or rent: therefore the first-mentioned meaning of this epithet, applied to a woman, if correct, may be tropical. (Mgh.) — — Also The فَرْج [or vulva]; (K;) because of its being cleft. (TA.) شَارِمٌ An arrow that slits, or rends, (يَشْرِمُ,) the side of the target. (S, K, TA.) أَشْرَمُ, applied to a man, (IAar, S, Msb, K,) i. q. مَشْرُومُ ↓ الأَنْفِ; (S, K,) [i. e.] Having the nose slit; (IAar, Msb, TA;) like أَخْرَمُ: (IAar, TA:) or having the end, or tip, of the nose cut: (Msb:) and having the lower lip slit; like أَفْلَحُ: and having the upper lip slit; like أَعْلَمُ: and having the ear slit; like أَخْرَبُ: and having the eyelid slit; like أَشْتَرُ: it has all these meanings: (IAar, TA:) fem. شَرْمَآءُ, applied to a woman. (Msb.) — — For the fem., see also شَرِيمٌ, in three places. — — The fem. is also applied to an ear (أُذُنٌ), meaning Having a small portion cut from the upper part; and so ↓ مُشَرَّمَةٌ. (TA.) مُشَرَّمٌ Slit, or rent, in several places: so in a trad., where it is said, فَجَآءَهُ بِمُصْحَفٍ مُشَرَّمِ الأَطْرَافِ [And he brought him a copy of the Kur-án having the extremities slit, &c.]. (TA.) — — See also أَشْرَمُ, last sentence. مَشْرُومٌ: see أَشْرَمُ: — — and see also شَرِيمٌ. Quasi شرنف شَرْنَفْتُ الزَّرْعَ, mentioned under this head in the O and K: see Q. Q. 4 in art. شرف. The ن is held by Az to be augmentative, if not a mistake for ى. (O.) شِرْنَافٌ: see شِرْيَافٌ, art. شرف. شره شَرِهَ عَلَى الطَّعَامِ (S, MA, Mgh, Msb, K) in (MA, Mgh, Msb) وَغَيْرِهِ, (Msb,) or إِلَى الطَّعَامِ, (TA, [perhaps a mistranscription,]) aor. شَرَهَ, (Msb, K,)

inf. n. شَرَهٌ, (S, MA, Mgh, Msb,) said of a man, (S,) He was vehemently desirous, or greedy; (MA;) or very vehemently desirous, or very greedy; (Mgh, Msb;) or overcome by vehement desire, or greediness; (S, K;) of the food (MA, Mgh, Msb) &c.: (Msb:) or, as some say, he was affected with the worst of vehement desire, or of greediness. (TA.) شَرِهٌ (S, Msb, K) and ↓ شَرْهَانُ (Lth, K) [Vehemently desirous, or greedy; (see 1;) or] very vehemently desirous, or very greedy; (Msb;) or overcome by vehement desire, or greediness: (K:) or, accord. to some, affected with the worst of vehement desire, or of greediness. (TA.) شَرْهَانُ: see the next preceding paragraph. إِهْيَا أَشَرْ إِهْيَا, with kesr to the ء in اهيا, and with fet-h to the ء in اشر, and to the ش, (K, TA,) and with the ر quiescent, (TA,) [mentioned in this art. in consequence of the supposing اشر with اهيا after it to compose one word,] but this is not its proper place; (K, TA;) so says Sgh; (TA;) an ancient Greek expression, (K, TA,) or Syriac, or, more correctly, Hebrew; (TA;) [the truth is that it is a mode of writing the Hebrew words ?? " I shall be that I am," in Exod. iii. 14, rendered in our Authorized Version " I am that I am; "] said in prayer; (TA;) [virtually] meaning The existing from eternity, that will not cease to be: (K:) Sgh says, thus one of the learned men of the Jews pronounced it to me in 'Adan Abyan: and some say هيا شراهيا, as though abridging it, meaning يَا حَيُّ يَا قَيُّومُ [which may be rendered O Ever-living, O Selfsubsisting by Whom all things subsist; but the latter epithet is variously explained]; so says Lth: (TA:) the people now say أَهْيَا شَرَاهِيَا, (so in some copies of the K,) with fet-h to the ء in اهيا, and dropping the ء in what follows this word, [which, however, probably means that they say أَهْيَا شَرْ أَهْيَا,] or, as in the handwriting of Sgh, with medd to the ء in the former; (TA;) [in my MS. copy of the K آهِيَا شَراهيا; in the CK, أَهِيًّا شَراهِيًّا;] which is said in the K to be a mistake accord. to the assertion of the learned men of the Jews: but this, which is said to be a mistake, is what commonly obtains in the books of the people, [i. e. of the Jews,] and they seldom, or never, pronounce it otherwise than thus: As says that the vulgar say يَا هِيَا, which is post-classical; correctly يَا هَيَاهْ [or يَا هَيَا], with fet-h to the ء: AHát says, I think it to be originally يَا هَيَا شراهيا [which is inconsistent with the Hebrew]: and Ibn-Buzurj says, they said يَا هَيَا and يَا هِيَا in speaking to one from a near place. (TA.) شرو شَرْوٌ Honey: (K:) or white honey: mentioned by Sgh: formed by transposition from شَوْرٌ: (TA:) and also written ↓ شِرْوٌ. (K.) شِرْوٌ: see what precedes. شَرْوَى, originally شَرْيَا: see art. شرى. شِرَوِيٌّ, originally شِرَيِيٌّ: see art. شرى. شروال شِرْوَالٌ is [said to be] a dial. var. of سِرْوَالٌ: (K:) IAmb says that Es-Sijistánee mentions his having heard some of the Arabs of the desert say شِرْوَال for سِرْوَال; but that it seems he heard them use the Pers. word, [which, it appears, is شَرْوَال as well as شَلْوَار,] and knew it not: (O, TA: *) شروال is a vulgar word, [now commonly pronounced شَرْوَال,] and some of the vulgar say شَلْوَار, with fet-h to the ش. (TA.) شرى 1 شَرَاهُ, (S, Mgh, Msb, K, &c.,) aor. شَرِىَ, (S, Msb, K,) inf. n. شِرًى (S, Mgh, Msb, TA) and شِرَآءٌ, (S, * Mgh, Msb, * TA,) the former inf. n. the more in repute, (Msb, TA,) and this is of the dial. of Nejd, the latter being of the dial. of El-Hijáz, or the latter may be said to be with medd for the purpose of assimilating it to a preceding word, accord. to El-Munádee, or it may be regarded as an inf. n. of شَارَاهُ, (TA,) i. q. بَاعَهُ [in the sense in which this is generally used, i. e. He sold it]; (S, Mgh, K;) he gave it for a price: (Msb:) and i. q. ↓ اِشْتَرَاهُ [in the sense in which this is generally used, i. e. he bought it]; (S, Mgh;) i. e. شَرَاهُ signifies also he took it, or acquired it, for a price: (Msb:) or this and ↓ اشتراه both signify بَاعَهُ [as meaning he sold it]; (T, * K, TA;) but the former is more used than the latter in this sense: (T, TA:) and both signify also [he bought it; i. e.] he possessed it by sale; (K;) which is the more usual meaning of the latter: (T, TA:) thus the former has two contr. meanings, (S, Msb, K,) and the latter also: (K:) for the two persons selling and buying sell and buy the price and the thing upon which the price is put; so that each of the things given in exchange is sold in one point of view and bought in another. (Msb, TA.) It is said in the Kur [ii. 203], وَمِنَ النَّاسِ مَنْ يَشْرِى نَفْسَهُ ابْتِغَآءَ مَرْضَاةِ اللّٰهِ i. e. [And of men is he] who sells [himself in the endeavour to obtain the approval of God]. (S, * TA.) And in the same, [xii. 20], وَشَرَوْهُ بِثَمَنٍ بَخْسٍ i. e. And they sold him [for a deficient, or an insufficient, price]. (S, TA.) And in the same [ii. 15], ↓ أُولَائِكَ الَّذِينَ الضَّلَالَةَ بِالْهُدَى اشْتَرَوُا, originally اشْتَرَيُوا, (S,) [lit. Those are they who have purchased error with right direction,] meaning, (tropical:) who have taken الضلالة in exchange for الهدى: (Ksh, Bd, Jel:) or (tropical:) who have preferred الضلالة to الهدى: (Ksh, Bd:) [for] of any one who relinquishes a thing and lays hold upon another thing, one says اشتراه; (K, TA;) which is thus tropically used [as meaning (tropical:) he took it in exchange بِغَيْرِهِ by giving up another thing]; (TA;) and hence this saying in the Kur-án. (K, TA.) — — [Hence,] شَرَى بِنَفْسِهِ عَنِ القَوْمِ (tropical:) He advanced before the people, or party, (K, TA,) to their enemy, (TA,) and fought in defence of them: or (tropical:) he advanced to the Sultán, and spoke for the people: (K, TA:) [as though he sold himself for them; the ب in بنفسه being app. redundant:] or, as in the Tekmileh, شَرَى بِنَفْسِهِ إِلَى القَوْمِ (tropical:) he advanced to the people, or party, and fought them. (TA.) — — And شَرَى فُلَانًا, (K,) inf. n. شِرًى, (TA,) (assumed tropical:) He mocked at, scoffed at, laughed at, derided, or ridiculed, such a one: (K:) [and] so ↓ شَرَّاهُ. (TA voce جَدَّعَهُ [q. v.: thus there written, perhaps for the purpose of assimilating it to جَدَّعَهُ].) — — And i. q. أَرْغَمَهُ (assumed tropical:) [He angered such a one; or did evil to him, and angered him]: (Lh, K, TA:) and so أَوْرَمَهُ, and غَطَاهُ [or perhaps عَظَاهُ, for both are expl. alike]: all said of God. (Lh, TA.) And فَعَلَ بِهِ مَا شَرَاهُ (assumed tropical:) He did to him that which occasioned evil to him; or that which displeased, grieved, or vexed, him; syn. سَآءَهُ. (TA.) And لَحَاهُ اللّٰهُ وَشَرَاهُ (assumed tropical:) [May God remove him far from good or prosperity, or curse him, and do evil to him, or displease or grieve or vex him]. (TA.) — شَرَى اللّٰهُ فُلَانًا, (K,) inf. n. شِرًى, (TA,) also signifies God smote him, or may God smite him, with the eruption termed شَرًى [q. v.]. (K, TA.) — And شَرَاهُ, (K,) aor. شَرِىَ, inf. n. شِرًى, (TA,) i. q. شَرَّرَهُ, (K, TA,) i. e. He spread it [to dry]; (TA;) [in copies of the K, in art. شر, written, in this sense, ↓ شَرَّاهُ;] namely, flesh-meat, and a garment, or piece of cloth, and [the preparation of curd called] أَقِط. (K.) — شَرِىَ, aor. شَرَىَ, inf. n. شَرًى, (S, K,) said of lightning, (S, K, &c.,) It shone, or gleamed, much: (S:) or it shone, or gleamed, (K, TA,) and spread in the face of the clouds, or, as in the T, became dispersed in the face of the clouds: (TA:) and ↓ اشرى signifies the same; (K;) or it shone, or gleamed, consecutively: the latter verb mentioned by Sgh. (TA.) — — And hence, (S,) said of the nose-rein of a camel, (S, TA,) It was, or became, in a state of commotion, (TA,) or, of much commotion. (S, TA.) [See also 12.]) — — Also, (K,) aor. and inf. n. as above, (TA,) He (a man) was, or became, angry: (K, TA:) or he was, or became, flurried by reason of anger. (S, TA.) — — And, said of evil, or mischief, It spread, بَيْنَهُمْ among them: (K, TA:) or became great, or formidable; and in like manner said of an affair, or event. (Nh, TA. [See also 10.]) — — Also, and ↓ استشرى, He (a man, S) persisted, or persevered, (S, K,) in an affair, (S,) or in his error, and his corrupt conduct: and the former, said of a man, is like غَرِىَ in measure and meaning [i. e. he persisted, or persevered, in his anger]. (TA.) One says of a horse, شَرِىَ فِى سَيْرِهِ, (S, K,) inf. n. as above, (TA,) He per- sisted, or persevered, in his

pace, or going; as also ↓ استشرى: (S:) or he exceeded the usual bounds therein, (K, TA,) and went on without languor: (TA:) and فِى عَدْوِهِ ↓ استشرى he (i. e. a horse) persisted, or persevered, in his running: (Mgh:) and شَرِىَ فِى لِجَامِهِ he (a horse) strained his bridle. (A, TA.) And شَرِيَتْ عَيْنُهُ بِالدَّمْعِ His eye persisted, or persevered, in the shedding of tears, the tears pouring forth consecutively. (TA.) — And شَرِىَ, (S, K, TA,) aor. يَشْرَى, inf. n. شَرًى, (K, * TA,) He, (TA,) or his skin, broke out with the eruption termed شَرًى [q. v.]. (S, K, TA.) 2 شَرَّىَ see the preceding paragraph, in two places. 3 شَارَاهُ, inf. n. مُشَارَاةٌ and شِرَآءٌ, i. q. بَايَعَهُ [as signifying He sold and bought with him: and he bartered, or exchanged commodities, with him: that شاراه has both of these meanings (like بايعه) is shown by the fact that مُشَارَاةٌ is also expl. in the TA, on the authority of Er-Rághib, as signifying the same as قِبَاضٌ]. (K.) — — Also, (Mgh,) inf. n. مُشَارَاةٌ, (TA,) He persisted in contention, litigation, or wrangling: (Mgh:) one says, هُوَ يُشَارِيهِ (T, M, K) He persists in contention, litigation, or wrangling, with him: (M, TA:) or he contends in altercation, disputes, or litigates, with him; or does so vehemently, or obstinately; syn. يُجَادِلُهُ: (K, TA:) and it is said of the Prophet, in a trad., كَانَ لَا يُشَارِى وَلَا يُمَارِى [He used not to persist in contention, &c.]: (Mgh, TA:) meaning accord. to Th, كَانَ لَا يَسْتَشْرِى ↓ بِالشَّرِّ [he used not to persist, or persevere, with evil conduct]: (TA:) from اِسْتَشْرَى فِى عَدْوِهِ [expl. above (see 1 near the end)] as said of a horse: (Mgh:) or, accord. to Az, (TA,) originally يُشَارِرُ; one of the ر being changed into ى. (K, * TA. [See 3 in art. شر: and see also 3 in art. جرى.]) 4 اشرى, said of lightning: see 1, latter half. — — Said of a camel, He sped, or went quickly. (IKtt, TA.) — — اشرى بَيْنَهُمْ He excited discord, strife, or animosity, between them, or among them. (Az, K.) — — اشرى الحَمَلُ (K accord. to the CK, [which, I think, evidently gives the right reading,] in the TA and in my MS. copy of the K الجمل,) i. q. تَفَلَّقَتْ عَقِيقَتُهُ [i. e. The lamb had its wool cleaving open, or becoming cleft]: (K: [Freytag, following the TK, and reading الحِمْلُ, explains the verb as said of fruit, and meaning " diffissos habuit nucleos; " but I cannot find any authority for the signification that he thus assigns to عقيقة:]) mentioned by Sgh. (TA.) — — اشرت الشَّجَرَةُ The plant [crept upon the ground, or] was like the cucumber and the melon; as also ↓ استشرت. (TA.) — — See also 5. — اشراهُ He filled it; (S, K;) namely, a watering-trough: and in like manner اشرى جَفْنَةً he filled a bowl, (S,) or جِفَانَهُ his bowls for the guests. (TA.) — — And He made it to incline, (K, TA,) فِى نَاحِيَةِ كَذَا [in the direction of such a thing]. (TA.) Hence the saying of a poet, وَأَنِّى حَيْثُمَا يُشْرِى الهَوَى بَصَرِى مِنْ حَوْثُمَا سَلَكُوا أَدْنُو فَأَنْظُورُ [And that I, wherever love makes my eye, or eyes, to incline, wherever they travel, approach and look: فانظور being for فَأَنْظُرُ]: or, as some relate it, أُثْنِى فَأَنْظُورُ [i. e. turn myself, or my eyes, and look]. (TA.) — — [Also He put it in motion; namely, a bridle. (Freytag, from the Deewán of the Hudhalees.)] 5 تشرّى It became scattered, or dispersed: (K:) accord. to the M, said in this sense of a company of men. (TA.) — — Also, said of a man, (S,) or of a party, or company of men, (TA,) He, or they, became like the شُرَاة [pl. of شَارٍ q. v.] in his, or their, actions; (S, * TA;) and so ↓ اشرى. (IAth, TA.) 6 تَشَارَيَا They sued each other; or cited each other before a judge; syn. تَقَاضَيَا. (A, TA.) 8 إِشْتَرَىَ see the first paragraph, in three places. 10 استشرى: see 1, latter part, in three places: and see 3. — — Also He persisted, or persevered, in consideration, or examination. (TA.) — — And استشرى فِى دِينِهِ He strove, or exerted himself, or was diligent, or studious, and was careful, or mindful, or regardful, in his religion. (TA.) — — And استشرت الأُمُورُ بَيْنَهُمْ The affairs, or events, were, or became, great, or formidable, between them, or among them. (K, * TA. [See also شَرِىَ.]) — — And see 4. 12 اِشْرَوْرَى It was, or became, in a state of commotion. (K. [See also شَرِىَ.]) شَرْىٌ The colocynth: (S, K:) or it signifies, (K,) or signifies also, (S,) the plant thereof: (S, K:) n. un. with ة: (S:) and ↓ شَرْيَانٌ also signifies the colocynth; as a dial. var. of شَرْىٌ: or the leaves thereof. (TA.) One says, هُوَ أَحْلَى مِنَ الأَرْىِ وَأَمَرُّ مِنَ الشَّرْىِ [He, or it, is sweeter than honey and more bitter than colocynth]. (TA.) And فُلَانٌ لَهُ طَعْمَانِ أَرْىٌ وَشَرْىٌ [Such a one has two flavours, that of honey and that of colocynth]. (S, TA.) — — And Any kind of plant that spreads upon the ground, running [or creeping] and extending; such as the melon and the cucumber. (AHn, O voce سُطَّاحٌ, q. v., and TA * in the present art.) — — And Palm-trees that grow from the datestones: (K:) and with ة [as the n. un.] one of such palm-trees. (S.) — — And, accord. to IJ, A kind of tree of which bows are made. (L voce حَتٌّ, q. v. [See also شِرْيَانٌ.]) — See also شَرًى. — And see شَرْوَى. شَرًى A road, (K, TA,) in a general sense. (TA.) And, (K,) with the article ال, [particularly] A road of Selmà, (S, K, TA,) the mountain so called, (TA,) abounding with lions: (S, K, TA:) whence they say of courageous men, مَا هُمْ إِلَّا أُسُودُ الشَّرَى [They are no other than the lions of Esh-Sharà]. (TA.) — — And i. q. نَاحِيَةٌ [as meaning An adjacent tract or region]; (S, K;) as also ↓ شَرَآءٌ: (K:) accord. to some, of the right hand: (TA:) pl. أَشْرَآءٌ. (S, K.) Hence, شَرَى الفُرَاتِ The adjacent tract (نَاحِيَة) of the Euphrates: (TA:) and أَشْرَآءُ الحَرَمِ the adjacent tracts of the Sacred Territory; syn. نَوَاحِيهِ. (S.) — — And A mountain. (K.) — Also The bad, or worse, or worst, of cattle: accord. to J, [in the S,] ↓ شَرًى, [said in the S to be like شَوَى المَالِ,] which is [said to be] a mistake: (K:) but ElBedr El-Karáfee questions it being so: (TA:) and the good, or better, or best, thereof; as also ↓ شَرَاةٌ: thus having two contr. significations: (K:) and so says ISk: but ISd says that ↓ شَرَاةٌ إِبِلٌ, like سَرَاةٌ, means choice camels. (TA.) — And A certain eruption upon the body, resembling dirhems: (TA:) or small pimples or purulent pustules, having a burning property: (S:) or small pimples or purulent pustules, red, itching, and distressing, generally originating at once, (K, TA,) but sometimes gradually, (TA,) and becoming [more] severe by night in consequence of a hot vapour breaking forth at once upon the body: (K, TA:) thus in the " Kánoon " of Ibn-Seenà [or Avicenna]. (TA.) — ذُو الشَّرَى A certain idol of [the tribe of] Dows (دَوْس), (K, TA,) in the Saráh (السَّرَاة): so says Nasr. (TA.) شَرٍ Having the eruption termed شَرًى, described in the next preceding paragraph. (S, K.) شِرًى, (S, TA,) an inf. n. of شَرَى, aor. يَشْرِى, (TA,) [when used as a simple subst., signifying A sale and also a purchase,] has أَشْرِيَةٌ for its pl., which, as pl. of a sing. of the measure فِعَلٌ, is anomalous. (S, TA.) شَرَاةٌ: see شَرًى, in two places. شَرَآءٌ: see شَرًى. شَرِىٌّ Sold: and also bought: applied in this sense to a male slave; and شَرِيَّةٌ to a female slave. (Msb.) — — Also A horse that persists, or perseveres, in his pace, or going: (S:) or that exceeds the usual bounds therein, (K, TA,) and goes on without languor: (TA:) or a choice horse: (A, TA:) or an excellent, choice horse. (TA.) شَرِيَّةٌ A way, course, mode, or manner, of acting or conduct or the like: and a nature; or a natural, a native, or an innate, disposition or temper or the like. (K.) — Also, of women, Such as bring forth females. (K.) One says, تَزَوَّجَ فِى شَرِيَّةِ نِسَآءٍ He married among women such as bring forth females. (TA.) شَرْوَى, in which the و is a substitute for ى, as it is in تَقْوَى and the like, (TA,) The like (S, K) of a thing: (S:) because a thing is sometimes bought with the like thereof: (TA:) [used alike as sing. and pl.: and, accord. to the TA, it seems that ↓ شَرْىٌ signifies the same.] It is said of Shureyh, كَانَ يُضَمِّنُ القَصَّارَ شَرْوَى الثَّوْبِ الَّذِى أَهْلَكَهُ [He used to make the washer responsible for

the like of the garment, or piece of cloth, that he destroyed]. (TA.) And it is said in a trad. of 'Omar, relating to the [collecting of the] poorrate, فَلَا يَأْخُذُ إِلَّا تِلْكَ السِّنَّ مِنْ شَرْوَى إِبِلِهِ [i. e. And he shall not take any save of that age, of the likes of his camels]. (TA.) شِرَوِىٌّ, in which the و is a substitute for ى, and ↓ شِرَائِىٌّ, [both signifying Of, or relating to, selling, and also of, or relating to, buying,] are rel. ns.; the former, of the inf. n. شِرًى; and the latter, of the inf. n. شِرَآءٌ. (Msb, TA.) شَرْيَانٌ see شَرْىٌ: — — and see what next follows. شِرْيَانٌ and ↓ شَرْيَانٌ, (S, K,) the former of which is the more in repute, (TA,) the former said to be quasi-quadriliteral, like جِرْيَالٌ, [and therefore mentioned also in the TA in art. شرن,] but held by IB to be of the measure فِعْلَانٌ, (TA in art. شرن,) A kind of tree, (S, K, TA,) of the عِضَاه [q. v.] of the mountains, (TA,) of which bows are made: (S, K, TA:) n. un. with ة: the tree thus called grows in the manner, and of the height and width, of the [species of lote-tree called] سِدْر, and has a yellow, sweet نَبِقَة [or drupe]: so says AHn: and he adds, Aboo-Ziyád says, bows are made of the شريان, and the bow made thereof is good, but black tinged with redness; its wood being of those woods of which good bows are [commonly] made; and they assert that it seldom, or never, becomes crooked: Mbr says that the نَبْع and شَوْحَط [q. v.] and شريان are one kind of tree, but differing in name and estimation according to the places of growth; such thereof as is upon the summit of the mountain being the نبع; and such as is at the base, or foot, or lowest or lower part, thereof, the شريان. (TA. [But see شَوْحَطٌ.]) — — Also sing. of شَرَايِينُ signifying The arteries; i. e. the pulsing veins; (S, K;) which spring from the heart: (S:) but the anatomists assert that they spring from the liver, and pass by the heart. (TA.) — — شِرْيَانٌ, with kesr, signifies also A crack, or fissure, [in a rock,] such as is termed ثَتٌّ. (Az, TA.) شِرَائِىٌّ: see شِرَوِىٌّ. شَارٍ Selling, or a seller: (Mgh, TA:) and buying, or a buyer: as also ↓ مُشْتَرٍ [in both senses, but generally in the latter sense; whereas شَارٍ is generally used in the former sense]: (TA:) pl. of the former شُرَاةٌ. (Mgh.) — — Also, (S, TA,) and ↓ شَارِىٌّ, in which latter the ى is not the ى of a rel. n. but is an affix corroborative of the epithet, as in the cases of أَحْوَرِىٌّ and أَحْوَرُ [or أَحْمَرِىٌّ and أَحْمَرُ] and صُلَّبِىٌّ and صُلَّبٌ, (TA,) One of the people to whom is applied the appellation الشُّرَاةُ, (S, TA,) which means the [heretics, or schismatics, commonly known by the name of] خَوَارِج [pl. of خَارِجِىٌّ, q. v.]: (S, M, Mgh, K, &c.:) so called because they said, We have sold ourselves in obedience to God, i. e., for Paradise, when we separated ourselves from the erring Imáms: (S:) or because they sold themselves for the sake of what they believed: or because they said, Verily God has purchased us and our possessions: (Mgh:) but ISk says, because of their vehement hatred of the Muslims: and the author of the K says that it is from شَرِىَ signifying " he was angry," and " he persisted, or persevered; " and he charges J with error in his explaining it as above, from their saying " we have sold ourselves " &c.; but this charge is senseless, for J has followed herein more than one of the leading authorities: the author of the K has followed ISd, who, however, adds, as to themselves, they say " We are the شُرَاة " because of the saying in the Kur ii. 203 [cited in the first paragraph of this art.], and the saying [in ix. 112] " Verily God hath purchased, of the believers, themselves " [&c.]; and the like is said in the Nh, with this addition, that شُرَاةٌ is the pl. of شَارٍ; i. e., it is from شَرَى, aor. يَشْرِى; or it may be from المُشَارَاةُ meaning المُلَاجَّةُ: moreover, the part. n. of شَرِىَ is شَرٍ; and this has not شُرَاةٌ for its pl. (TA.) شَارِىٌّ: see the next preceding paragraph. مُشْتَرٍ: see شَارٍ. — المُشْتَرِى A certain star, (S, K,) well-known; (K;) [Jupiter;] one of the Seven Stars. (TA.) — And A certain bird. (K.) شزب 1 شَزَبَ, (S, A, O, K,) and شَزُبَ, (O, K,) aor. of each شَزُبَ, (K,) inf. n. شُزُوبٌ (S, A, O, K) and شَزْبٌ, (K,) He was, or became, such as is termed شَازِبٌ meaning as expl. below: (S, A, O, K:) [mostly] said of a horse. (S, A, O, TA.) 2 شزّبهُ, (O, K,) inf. n. تَشْزِيبٌ, (K,) He, or it, caused it (a rod, O) to wither: (O, K, TA:) and he, or it, made him to become lean, or light of flesh; slender, and lean; or lean, and lank in the belly. (TA.) شَزْبَةٌ: see what follows. شَازِبٌ Lean, or light of flesh; slender, and lean; or lean, and lank in the belly; applied to a horse: (S, O:) [or] ↓ شَزْبَةٌ signifies thus, applied to a she-ass, (K, TA,) and a she-camel: (so accord. to the CK:) and شَازِبٌ, lean, &c., as above; and tough; (A, K;) applied to a horse, (A, TA,) and to a man, &c.: (TA:) or lean, or light of flesh, though not emaciated: (As, TA:) and, applied to a man, very slender or slim or spare: (A:) pl. شُزَّبٌ, (S, A, O, K,) applied to horses, (S, A, O,) and [as also of شَازِبَةٌ [شَوَازِبُ. (K.) And شَازِبَةٌ A she-gazelle lean, or light of flesh; or slender, and lean; or lean, and lank in the belly; in consequence of her having come from after: pl. شَوَازِبُ. (TA.) — — And Rough; (S, K, TA;) applied to a place. (S, TA.) شزر 1 شَزَرَهُ, and شَزَرَ إِلَيْهِ, aor. شَزِرَ, (K,) inf. n. شَزْرٌ, (TA,) He looked askew, or sideways, at him, (IAmb, K,) not turning his face towards him, (TA,) [or with a slight turning of the face, (see لَحَظَهُ,)] by reason of hatred or of awe: (IAmb:) or he looked at him with a look of aversion: or he looked at him from the right and left: (K:) or from the outer angle of the eye: generally, in anger: or with hatred and anger: (TA:) or, (K,) as also نَظَرَ إِلَيْهِ شَزْرًا, (S, A, Mgh, Msb,) he looked at him from the outer angle of the eye, (S, A, Msb, K,) with anger, (S, K,) or with aversion, like as one looks who hates another, (A, Mgh,) or like one who is averse and angry: (Msb:) or شَزَرَهُ signifies he looked at him with the look of an enemy. (TA.) The saying of 'Alee, اِلْحَظُوا الشَّزْرَ وَاطْعُنُوا اليَسْرَ, is expl. as signifying Look ye from the right and left [and thrust ye straight forward]. (TA.) — — Also شَزَرَهُ, (Fr, K,) aor. and inf. n. as above, (Fr,) He smote him with the [evil] eye. (Fr, K.) — — Also شَزَرَهُ He thrust him, or pierced him, (K,) with a spear-head. (TA.) And طَعَنَهُ شَزْرًا He thrust him, or pierced him, sideways. (A.) — — شَزَرَ الحَبْلَ, aor. شَزِرَ and شَزُرَ, (K,) inf. n. شَزْرٌ, (TA,) He twisted the rope, or cord, from the left [by rolling it against his body from left to right]: (ISd, K:) or he twisted it upwards [by rolling it upwards against his thigh or body]: (As, AM:) or he twisted it from without [by rolling it against his thigh], and turned it towards his belly [contrarily to the usual manner, which is termed يَسْرٌ, and which is the twisting downwards, by rolling the rope or cord downwards either against the body or against the thigh]; (ISd, K;) as also ↓ استشزرهُ. (K.) [See also شَزْرٌ, below.] 3 شازرهُ, inf. n. مُشَازَرَةٌ, He treated him, or regarded him, with enmity, or hostility: whence [the manner of looking termed] الشَّزْرُ. (AA.) 4 اشزرهُ اللّٰهُ God cast him into an evil case from which he could not extricate himself. (TA.) 5 تشزّر He was angry. (K.) [See also تشذّر.] — — He prepared himself, لِلْقِتَالِ for fight, (K,) and لِلسُّجُودِ [for prostration in prayer]. (Mgh.) 6 تشازروا They looked, one at another, in the manner termed شَزْرٌ, (S, K,) from the outer angle of the eye. (TA.) [See 1.] 10 استشزر: see 1, last sentence but one. — Also It (a rope or cord) was twisted in the manner described above, in the explanation of شَزَرَ الحَبْلَ. (K.) طَعْنٌ شَزْرٌ A thrusting, or piercing, from the right and from the left: (S, M, TA:) or with the right hand and the left. (TA.) — — فَتْلٌ شَزْرٌ A twisting upwards, contrarily to the manner in which the spindle [usually] turns. (S.) [See 1.] — — غَزْلٌ شَزْرٌ Spun thread [app. twisted in a manner the reverse of that which is usual: (see 1; and see also رَدْنٌ:) or] that is uneven. (K.) — — طَحَنَ بِالرَّحَى شَزْرًا, [in which شَزْرًا appears to be an inf. n., though its verb is not mentioned,] He ground with the hand-mill turning it from his right: [i. e., making it to revolve in the same

course as do the hands of a watch:] (S, A, K: *) the contrary [which is the common way] is termed بَتًّا (A, TA.) — — And مَا زَالَ شَزْرًا He ceased not to be taking the wrong way. (IAar, TA.) — شَزْرٌ also signifies Difficulty (K) in an affair. (TA.) فِى لَحْظِهِ شَزَرٌ [In his glance is a sidelong and angry look, from the outer angle of the eye: see 1]. (S, K. *) — — شَزَرٌ signifies [also] Disquietude. (Mgh.) أَتَاهُ الدَّهْرُ بِشَزْرَةٍ لَا يَنْحَلُّ مِنْهَا [Time, or fortune, brought him a calamity from which he was not to be extricated;] meaning, destroyed him. (TA.) شُزْرَةٌ (tropical:) Redness in the eye, and, or with, (so in the K accord. to the TA, but in the CK " or,") what is termed شَزَرٌ in the glance thereof. (K.) لَبَنٌ أَشْزَرُ (tropical:) Red milk. (TS, K.) — — عَيْنٌ شَزْرَآءُ (tropical:) An eye that is red, and (so in the K accord. to the TA, but in the CK " or,") with what is termed شَزَرٌ in the glance thereof. (K.) حَبْلٌ مَشْزُورٌ A rope, or cord, twisted from the left; (Lth, A, Msb, TA;) which is the stronger way: (Lth, A:) or upwards: (As, T, S:) [see 1:] and ↓ غَدَائِرُ مُسْتَشْزِرَاتٌ, (S, TA,) and ↓ مُسْتَشْزَرَاتٌ, (TA,) [Pendent locks of hair] so twisted. (S, TA.) مُسْتَشْزَرٌ: see the next preceding paragraph. شسع 1 شَسَعَ النَّعْلَ, (S, O, Msb, K,) aor. شَسَعَ, (Msb, K,) inf. n. شَسْعٌ, (O, K,) He put a شِسْع [q. v.] to the sandal; (S, * Msb, * K;) as also ↓ شَسَّعَهَا, and ↓ أَشْسَعَهَا. (S, O, K.) — شَسِعَتِ النَّعْلُ, aor. شَسَعَ, The sandal had its شِسْع broken. (Ibn-Buzurj, O, K.) — — شَسِعَ الفَرَسُ, aor. as above, inf. n. شَسَعٌ, The horse had a gap, or space, between his central incisor and the tooth next to it. (Aboo-Málik, IDrd, O, K. *) — شَسَعَ, aor. as above, inf. n. شَسْعٌ and شُسُوعٌ, It was, or became, distant, or remote; said of a place of alighting, or abode. (K.) And, said of anything, i. q. تَنَآءَى [It was or became, far from another thing]: and شَخَصَ [it rose, &c.]. (TA.) — — شَسَعَ He put, or sent, or removed, him, or it, away, or far away; as also ↓ اشسعهُ. (TA.) 2 شَسَّعَ see the preceding paragraph. 4 أَشْسَعَ see 1, first and last sentences. شِسْعٌ (S, O, Msb, K, &c.) and شِسِعٌ (K) and ↓ شِسْعَنٌّ, so in some of the copies of the K, (TA,) [thus in my MS. copy of the K, and also in the O,] with an augmentative ن, (O, TA,) The قِبَال of the sandal; (K;) [i. e.] the appertenance of the sandal that is attacked, or tied, to its زِمَام; (S;) [meaning] one of the thongs, or straps, or strips of leather, of the sandal, being that which passes between two toes, of which the [lower] end enters the hole, or perforation, that is in the fore part of the sandal, and which is attacked [at its upper end] to the زِمَام [or, as it is also called, the شِرَاك, a thong, or strap, or strip of leather, extending towards the ankle, and having two arms, (its عَضُدَان,) which are attacked to the أُذُنَان (q. v.), or pass through these and unite behind the foot]: (IAth, TA:) a poet says, referring to camels, ↓ أَحْدُو بِهَا مُنْقَطِعًا شِسْعَنِّى [I urge them on by singing to them, with the interdigital thong of my sandal broken]: (Lth, O, TA:) the pl. of شِسْعٌ is شُسُوعٌ (S, O, Msb, K, TA) and أَشْسَاعٌ: (O, K, TA:) ISd and Z affirm that it has only the former pl.; but AHei contradicts this: (TA:) the latter pl. [a pl. of pauc.] occurs in the saying of 'Obeyd Ibn-Eiyoob El- 'Amberee, يُدِيرُ نَعْلَيْهِ لِئَلَّا تُعْرَفَا يَجْعَلُ أَشْسَاعَهُمَا نَحْوَ القَفَا [He turns round his sandals, in order that they may not be known by their prints upon the ground; putting the interdigital thongs thereof in the direction of the back of the neck]. (O, TA.) — — [Hence,] قِبَالُ الشِّسْعِ signifies (assumed tropical:) The serpent; mentioned by IAar with قِبَالُ الشِّبْرِ. (TA.) — — And شِسْعٌ also signifies (assumed tropical:) The extremity of a place. (O, K.) One says, حَلَلْنَا شِسْعَ الدَّهْنَآءِ (assumed tropical:) [We alighted in the extremity of the sandy desert, or of the desert called Ed-Dahnà]. (O.)— — And (assumed tropical:) A narrow tract of land. (O, K.) — — And (tropical:) Somewhat remaining of property or cattle. (IAar, O, K, TA.) And (K) (tropical:) A small quantity or number of property or cattle. (Mohárib, O, K, TA.) One says, لَهُ شِسْعُ مَالٍ (tropical:) He has a small quantity of property, or a small number of cattle; (Mohárib, O, K, TA;) or a small collection of camels and of sheep or goats: (K, TA:) and Fr adds مَالٍ ↓ شَسِيعُ [app. in the same sense: but see another explanation of شِسْعُ مَالٍ in what follows]. (O.) — — And (tropical:) The greater portion or number of property or cattle. (El-Mufaddal, O, K, TA.) Thus it has two contr. [?] significations. (K.) One says, ذَهَبَ شِسْعُ مَالِهِ (tropical:) The greater portion of his property, or the greater number of his cattle, went, or passed, away. (El-Mufaddal, O, TA.) — — And فُلَانٌ شِسْعُ مَالٍ (tropical:) Such a one is a good manager of cattle or camels &c.; (S, O, K, TA;) one who keeps assiduously to the tending, or pasturing, thereof: (A, TA:) and Fr says, هُوَ مَالٍ ↓ شَسِيعُ, as syn. with شِسْعُ مَالٍ. (TA: [but see above.]) شِسْعَنٌّ: see شِسْعٌ, in two places. شَسُوعٌ: see شَاسِعٌ. شَسِيعُ مَالٍ: see شِسْعٌ, in two places. شَاسِعٌ A man having his شِسْع broken. (O, K.) — — Also Distant, or remote; and so ↓ شَسُوعٌ: (S, O, K:) both applied to a place of alighting, or abode: (O, K:) pl. [of either, irreg.,] شُسْعٌ. (K.) One says بِلَادٌ شَاسِعَةٌ [Distant countries or towns]. (Msb.) And رَجُلٌ شَاسِعُ الدَّارِ A man whose house, or abode, or country, is distant. (TA.) And شَفَرٌ شَاسِعٌ A far journey. (TA.) ششب شَوْشَبٌ, mentioned in the K under this head and in art. شب: see the latter art. شصر 1 شَصَرَ, (A 'Obeyd, O,) aor. شَصُرَ, (O,) inf. n. شَصْرٌ, (A 'Obeyd, S, O, K,) He sewed (a garment, or piece of cloth, A 'Obeyd) with wide stitches, or with stitches far apart, (S, O, K,) as in the manner termed بَشْكٌ. (A 'Obeyd.) — — شَصَرَ عَيْنَ البَازِى, (S, O,) aor. and inf. n. as above, (S,) He sewed up the eye of the hawk. (S, O.) — — شَصَرَ النَّاقَةَ, (M, O, K,) aor. شَصُرَ and شَصِرَ, (O, K,) inf. n. as above, (S, M, O, K,) He transfixed the sides of the she-camel's vulva with small sharp-pointed pieces of wood, or prickles, (M, O, * K, *) and twisted round behind them sinews, (M,) or a string made of hairs from her tail, (M, O, * K, *) on account of the protruding of her womb on the occasion of her bringing forth; (M, O, K;) syn. of the inf. n. تَزْنِيدٌ. (S.) See also شِصَارٌ, below. — — And شَصَرَ النَّاقَةَ, (K,) inf. n. as above, (TA,) signifies also He inserted the piece of wood called شِصَار between the nostrils of the she-camel; and so ↓ شصّرها, (K,) inf. n. تَشْصِيرٌ. (TA.) — — شَصَرَتْهُ شَوْكَةٌ, (O, K,) inf. n. as above, (K,) A thorn pricked, or pierced, him. (O, K.) — — شَصَرَهُ بِالرُّمْحِ, (O,) inf. n. as above, He pierced him (O, K *) with the spear. (O.) — — شَصْرٌ also signifies A bull's, (O, K,) and a gazelle's, (TA,) smiting (O, K, TA) a man (O, TA) with his horn. (O, K, TA.) — And شَصَرَ, (IAar, O,) inf. n. as above, (K,) He leaped, or leaped upwards; syn. طَفَرَ. (IAar O, K. *) — — شَصَرَ بَصَرُهُ, aor. شَصِرَ, (O, K, in the L شَصُرَ,) inf. n. شُصُورٌ, His eye, or eyes, became fixedly open, or raised, or stretched and raised, or his eyelids became raised and he looked intently and became disquieted or disturbed, (syn. شَخَصَ,) and the eye became inverted; at the time of death: (O, K:) thus, nearly in the same words, expl. by Lth and IF and Ibn-'Abbád: (O:) or the correct word is شَصَا, or شَطَرَ; (so accord. to different copies of the K, the latter being the reading in the TA;) or both; for Az says that this explanation of شصر بصره is in his opinion a mistake, and that it is correctly شَصَا بَصَرُهُ and شَطَرَ, meaning that he was as though he looked at thee and at another. (O, TA. *) 2 شَصَّرَ see the preceding paragraph. شِصْرٌ, and its dual: see شِصَارٌ. شَصَرٌ (A 'Obeyd, S, K) and ↓ شَاصِرٌ (Lth, S, K) and ↓ شَوْصَرٌ (K) The young one of the gazelle, when he has become strong and active: (A 'Obeyd, S, L, &c.:) in the K, when he has become strong, but not active; but this is a mistake: (TA:) or that has become old enough to smite with his horn: or that has become a month old: or that has not yet cropped the herbage [but only sucked his mother]; expl.

by الَّذِى لَمْ يَحْتَنِكْ: (K:) A 'Obeyd states that it is said by more than one of the Arabs of the desert that the young one of the gazelle is called طَلًا; then, خِشْفٌ; and when his horns come forth, شَادِنٌ; and when he has become strong and active, شَصَرٌ, of which the fem. [as is also said in the K] is شَصَرَةٌ; then, جَذَعٌ; and then, ثَنِىٌّ, which name he continues to have until he dies: (S:) [perhaps correctly corresponding to our six terms which are as follows: a fawn (applied to a buck or doe of the first year), a pricket (to a buck of the second year), a sorel (to a buck of the third year), a sore (to a buck of the fourth year), a buck of the first head (to one of the fifth year), and a great buck (to one of the sixth year):] or ↓ شَاصِرٌ is applied to a young gazelle when his horn has come forth: (Lth:) pl. [of شَصَرٌ,] أَشْصَارٌ. (K.) — — شَصَرٌ also signifies A certain bird, smaller than the عُصْفُور [or sparrow], (AA, O, K,) of the colour thereof. (AA, O.) شِصَارٌ The small sharp-pointed piece of wood, or prickle, (K,) or the small sharp-pointed pieces of wood, or prickles, (IDrd, S,) with which the operation termed تَزْنِيدٌ [which is that described above in the explanation of شَصَرَ النَّاقَةَ] is performed; (IDrd, S, K;) as also ↓ شِصْرٌ: (K:) or ↓ شِصْرَانِ, or شِصَارَانِ, is a term applied to two pieces of wood, which are thrust through the edge of the rectum of a she-camel, and then bound with a strong string of the fibres of the palm-tree, behind them: this is done when they desire to make a she-camel affect the young one of another: they take a stuffed دُرْجَة [q. v.], and insert it into her rectum, and transfix the rectum with two sharp-pointed pieces of wood, which they bind as above described: this operation is termed ↓ شَصْرٌ and تَزْنِيدٌ. (ISh.) [See also 1.] — — Accord. to the T, A piece of wood, which is bound between the two edges of a she-camel's vulva. (TA.) — — And A piece of wood, which is inserted between the nostrils of a she camel. (K.) شَصِيرٌ A prick of a thorn. (O, K.) شَاصِرٌ: see شَصَرٌ, in two places. شَوْصَرٌ: see شَصَرٌ. شَاصِرَةٌ One of the snares with which beasts of prey are caught. (O, K, TA.) شصو and شصى 1 شَصَا بَصَرُهُ, (S, K,) aor. 1 َ3ُ2, (S, TA,) inf. n. شُصُوٌّ, (S, TA, and so in copies of the K, accord. to the CK شَصْوٌ, [and this, though wrong, is agreeable with a rule generally observed in the K, as it is not there followed by any indication of the form,]) like عُلُوٌّ, (TA,) His eye, or eyes, became fixedly open, or raised, or stretched and raised, or his eyelids became raised and he looked intently and became disquieted or disturbed, syn. شَخَصَ, (S, K, TA,) [at the time of death, (see شَصَرَ,)] as though he looked at thee and at another. (TA.) — — And شَصَا السَّحَابُ The clouds rose, or rose high, (T, S, K,) in their first appearing. (T, TA.) And شَصَا said of anything, It rose, or rose high. (T, TA.) — — [Hence,] شَصَتِ القِرْبَةُ, (K,) inf. n. as above, (TA,) The water-skin being filled with water, (K, TA,) and in like manner, being inflated, (TA,) its legs became raised, or raised high. (K, TA.) And thus also, شَصَا الزِّقُّ, The wine-skin being filled with wine, its legs became raised or raised high. (TA.) — — And شَصَى, aor. 1ِ3ِ2; (Ks, S, TA;) or شَصَا, aor. 1َ3ُ2; and and شَصِىَ aor. 1َ3َ2; (K;) but this last requires consideration, differing as it does from what is in the S [without any allusion to the latter's being wrong]; (TA; [see also شَظِىَ;]) said of a corpse; (Ks, S, K;) Its arms and legs rose, or rose high; (K;) or it became inflated, or swollen, and its arms and legs rose, or rose high. (Ks, S.) — — And شَصَى بِرِجْلِهِ He raised, or raised high, his leg. (TA.) 4 اشصى بَصَرَهُ [He made his eye, or eyes, to become fixedly open, or raised, &c.: see 1, first sentence: or] he raised, or he raised high, his eye, or eyes. (S, K, * TA.) شَصْوٌ i. q. شِدَّةٌ [app. as meaning Hardship, distress, or adversity]. (Az, K.) — And A سِوَاك [or piece of stick with which the teeth are cleansed]. (IAar, Az, TA. [See also شَوْصٌ.]) شَاصٍ; fem. شَاصِيَةٌ, pl. of the latter شَاصِيَاتٌ and شَوَاصٍ; part. n. of 1 (S, TA) as said of the eyes [i. e. Fixedly open, or being raised, &c.]: (TA:) and of a water-skin, meaning Filled, or inflated, so that its legs are raised; and of a wine-skin, meaning filled, so that its legs are raised: and of a corpse, meaning Inflated, &c. (S, TA.) It is said in a prov., إِذَا ارْجَحَنَّ شَاصِيًا فَارْفَعْ يَدَا [expl. in art. رجحن, q. v.]. (S, TA.) شط 1 شَطَّ, aor. شَطِ3ِ and شَطُ3ُ, (S, Msb, K,) [the latter contr. to analogy,] the pret. like ضَرَبَ and قَتَلَ, (Msb, [and the like is said in the TA,]) inf. n. شَطٌّ and شُطُوطٌ, (S, K,) It (a house, or dwelling, S, Msb, TA, and a place of visitation, TA) was, or became, distant, remote, or far off. (S, Msb, K.) — — شَطَّ فِى السَّوْمِ, (Msb, K,) aor. شَطِ3ِ and شَطُ3ُ, (Msb,) inf. n. شَطٌّ and شَطَطٌ; (TA;) or ↓ أَشَطَّ فِيهِ; (S;) or both, (Msb, K,) but the latter is the more common; (K;) and ↓ اشتطّ; (S;) He went far, (S, K,) or beyond the due bounds, in offering a thing for sale and demanding a price for it, or in bargaining for a thing: (S, Msb, K:) the verb in this phrase is also followed by عَلَيْهِ [against him]. (TA.) IB says that شَطَّ signifies بَعُدَ [meaning He, or it, was, or became, distant, &c.]: and that ↓ أَشَطَّ signifies أَبْعَدَ [meaning he went far, &c.]. (TA.) You say also, أَشَطُّوا ↓ فِى طَلَبِى They went far, or very far, or to a great or an extraordinary length, in seeking me. (S, K. *) And القَوْمُ فِى طَلَبِنَا ↓ أَشَطَّ The people, or company of men, sought us walking and riding. (TA.) And فِى المَفَازَةِ ↓ أَشَطَّ He went away in the desert: (K:) as though he went far in it. (TA.) And شَطَّ فِى سِلْعَتِهِ, inf. n. شَطَطٌ, He exceeded the due bounds, and went far from what was right, in respect of his commodity, or article of merchandise. (K.) And شَطَّ فِى حُكْمِهِ, (Msb, K,) aor شَطِ3ِ, (K, TA,) only, (TA,) or شَطِ3ِ and شَطُ3ُ, (Msb,) the latter aor. is mentioned in the L, (TA,) inf. n. شَطَطٌ, (Msb, TA,) in the K, erroneously, شَطِيطٌ, (TA,) and شُطُوطٌ also; (Msb;) and ↓ اشطّ; (Msb, K;) and ↓ اشتطّ; (K;) or اشطّ ↓ فِى القَضِيَّةِ; (S;) He acted unjustly, wrongfully, injuriously, or tyrannically, (S, Msb, K,) in his judging, or exercising jurisdiction or rule, or passing sentence, (Msb, K,) or in judging, &c., (S,) عَلَيْهِ against him. (K.) And شَطَطْتُ عَلَيْهِ, (S, L,) aor. شَطُ3ُ, (L,) and ↓ أَشْطَطْتُ; (S, L;) I acted unjustly, wrongfully, injuriously, or tyrannically, against him: mentioned by A'Obeyd. (S, L.) It is said in the Kur [xxxviii. 21], وَلَا تَشْطُطْ, or ↓ تُشْطِطْ, or ↓ تُشَطِّطْ, or ↓ تُشَاطِطْ, accord. to different readings, And go not thou far from what is right: (K, TA:) all having this meaning: (TA:) or exceed not the due bounds. (Bd.) شَطَطٌ signifies The exceeding the due bounds (AA, S, Mgh) in selling, and in demanding or seeking, and in exercising jurisdiction, &c., (AA,) or in everything. (S.) It is said in a trad. لَهَا مَهْرُ مِثْلِهَا لَا وَكْسَ وَلَا شَطَطَ [She shall have the dowry of her like:] there shall be no falling short nor exceeding. (S.) And you say of a just sale, لَا بَخْسَ فِيهِ وَلَا شَطَطَ, (S in art. بخس,) or ولا شُطُوطَ, (T and TA in that art.,) [There is no deficiency in it nor excess.] You also say شَطَّ فِى القَوْلِ, aor. شَطِ3ِ and شَطُ3ُ, inf. n. شَطَطٌ and شُطُوطٌ, He was rough, harsh, or coarse, in speech. (Msb.) — شَطَّ used transitively, [aor. شَطُ3ُ,] He passed, or passed beyond, [or, probably, passed far away from,] a place. (TA.) — — شَطَّ فُلَانًا, (K,) aor. شَطُ3ُ, (TA,) inf. n. شَطٌّ and شُطُوطٌ, (K,) He distressed, or afflicted, such a one, and treated him, or used him, unjustly, wrongfully, injuriously, or tyrannically: (K:) so say AZ and Aboo-Malik. (TA.) — — شَاطَّهُ فَشَطَّهُ: see 3. 2 شطّط, inf. n. تَشْطِيطٌ, He strove, laboured, exerted himself, or did his utmost, in acting unjustly, wrongfully, injuriously, or tyrannically, and exceeding the due bounds. (K, * TA.) See also 1, in the latter half of the paragraph. 3 شاطّهُ, (K,) inf. n. مُشَاطَّةٌ, (TA,) He vied with him in إِشْتِطَاط [i. e. going far, or beyond the due bounds, in offering a thing for sale and demanding a price for it, or in bargaining for a thing; or acting unjustly, wrongfully, injuriously, or tyrannically, in judging, &c.]. (K.) You say, ↓ شاطّهُ فَشَطَّهُ [He vied with him in so doing, and surpassed him, or overcame him, therein]. (TA.) See also 1, in the

latter half of the paragraph. 4 أَشْطَ3ً see 1, in nine places. 8 إِشْتَطَ3ً see 1, in two places. شَطٌّ The bank, or side, of a river: (S, Msb, K:) and of a valley: (S, Msb:) or, of the latter, the rising ground next the bottom: (AHn:) pl. شُطُوطٌ (Msb, K) and شُطَّانٌ; (K;) the latter occurring in a verse, accord. to one relation; but accord. to another relation, it is شُطْآنٌ, pl. of شَاطِئٌ, which is syn. with شَطٌّ. (TA.) — — (tropical:) The side of a camel's hump; (S, K;) any side thereof: (S:) or the half thereof: (K:) pl. شُطُوطٌ. (S, K.) شَطَّةٌ: see شَطَاطٌ, in two places. شِطَّةٌ: see شَاطٌّ. شَطَطٌ, for أَمْرٌ ذُو شَطَطٍ, (Mgh,) and قَوْلٌ ذُو شَطَطٍ, (Bd in lxxii. 4,) An action, or affair, (Mgh,) and a saying, (Bd,) that is extravagant, or exorbitant, or exceeding the due bounds. (Mgh, Bd.) [See 1, of which it is an inf. n.] شَطَاطٌ Distance; remoteness; (S, K, TA;) as also ↓ شِطَاطٌ and ↓ شِطَّةٌ, with kesr, (K,) and ↓ مَشَطَّةٌ. (TA.) It is said in a trad., اَللّٰهُمَّ أَعُوذُ بِكَ مِنْ وَعْثَآءِ السَّفَرِ وَكَآبَةِ الشِّطَّةِ ↓ وَسُوْءِ المُنْقَلَبِ i. e. [O God, verily I seek protection by Thee from trouble of travel, and grievousness] of distance of the space to be journeyed over, [and evilness of return to my home.] (TA.) — — And Distance, or farness, between the two extremities of a man; as also ↓ شِطَاطٌ and ↓ شَطَاطَةٌ. (K.) And Tallness, and beauty of stature: (K:) or justness of stature: (IDrd, S, K:) as also ↓ شِطَاطٌ, (S, K,) in either sense. (K.) — Also, and ↓ شِطَاطٌ, Fragments of baked bricks. (K.) — — [Freytag erroneously assigns the first and last meanings in this paragraph to شَطَّةٌ: and he adds, from Reiske, a meaning belonging to شِظَاظٌ.] شِطَاطٌ: see شَطَاطٌ, in four places. شَطُوطٌ A she-camel having a large hump; (As, S, K;) as also ↓ شَطَوْطَى: (K:) or large in the two sides of the hump: (TA:) pl. شَطَائِطُ. (K.) شَطَاطَةٌ: see شَطَاطٌ. شَطَوْطَى: see شَطُوطٌ. شَطْشَاطٌ A certain bird: (K:) IDrd says that it is asserted to have this meaning; but is not of established authority. (O.) شَاطٌّ Anything Distant, remote, or far. (TA.) — — A man whose two extremities are far from each other. (K.) — — جَارِيَةٌ شَاطَّةٌ, (S, K,) and ↓ شَطَّةٌ, (K,) A girl tall, and of beautiful stature: (K:) or of just stature. (S, K.) — إِنَّكَ لَشَاطِّى Verily thou art acting unjustly, wrongfully, injuriously, or tyrannically, towards me in judging: occurring in a trad. (A'Obeyd, Az, S.) مَشَطَّةٌ: see شَطَاطٌ. — — Also Difficulty, distress, affliction, trouble, or inconvenience. (TA.) 1 شطأ شَطَأَ: see 4. — Also He walked on the شَاطِئ, i. e. bank, or side, of the river. (K, * TA.) — And He cut lengthwise [into slices, or strips,] the hump of a camel, and a skin, or hide. (TA.) — He subdued, overcame, overpowered, or mastered, a man. (K.) — — He compressed his wife. (K.) [And سَطَأَ and طَشَأَ signify the same.] — — شَطَأَالنَّاقَةَ, (AA, S, K,) aor. شَطَاَ [as in other senses], (TA,) inf. n. شَطْءٌ, (AA, S,) He bound the saddle upon the she-camel. (AA, S, K.) — — And شَطَأَ بِالحِمْلِ He burdened heavily, or overburdened, the camel with the load; (K;) inf. n. as above. (TA.) [But see what follows.] — Accord. to ISk, (TA,) this last phrase signifies also, (K,) or شَطَأَتْ بِالحِمْلِ, as in the L, (TA,) He, (a man, K,) or she, (a camel, L, TA,) had strength, or power, to bear the load. (L, K, TA.) — شَطَأَتْ بِهِ She (his mother) cast him forth [from her womb]. (K.) One says, لَعَنَ اللّٰهُ أُمًّا شَطَأَتْ بِهِ, and so فَطَأَتْ به, May God curse a mother who cast him forth [from her womb]. (TA.) 2 شطأ, inf. n. تَشْطِىْءٌ, It (a valley) had its two sides (شَاطِئَاهُ, TA) flowing [with water]. (IAar, K.) 3 شَاطَأْتُهُ I walked upon one شَاطِئ [i. e. bank, or side, of a river or valley,] while he walked upon the other شاطئ. (S, K. *) 4 اشطأ; (S, Msb;) or ↓ شَطَأَ, aor. شَطَاَ, inf. n. شَطْءٌ and شُطُوْءٌ; (K;) or both; (TA;) It put forth its شَطْء [or sprouts, &c.]; (S, K;) syn. فَرَّخَ; (Msb;) said of seed-produce; (S, Msb, K;) and in like manner said of palm-trees (نَخْل); and the former verb, said of trees (شَجَر), they put forth sprouts around their bases, or stems. (K.) And اشطات الشَّجَرَةُ بِغُصُونِهَا The tree put forth its branches. (TA.) — — And the former verb, (assumed tropical:) He (a man) had a son who had attained to manhood and become like him; (AHn, K;) like أَصْحَبَ. (TA.) Q. Q. 1 شَطْيَأَ, (K, TA,) said of a man, (TA,) i. q. رَهْيَأَ, (K, TA,) meaning He was weak (TA) in his opinion, or judgment, (K, TA,) and in his affair. (TA.) شَطْءٌ (S, Msb, K, &c.) and ↓ شَطَأٌ (TA as from the K [but not in the CK nor in my MS. copy of the K, though a known dial. var. of the former as will be shown in what follows,]) The فِرَاخ [or sprouts] of seed-produce, (IAar, S, Msb, K,) and of plants, or herbage, (S,) and of palm-trees: or the leaves thereof; (K. TA;) i. e. of seed-produce: (TA:) and the shoots that come forth (Msb, K) from, (Msb,) or around, (K,) the bases, or stems, (Msb, K,) of plants, or herbage, (Msb,) or of trees: (K:) pl. أَشْطَآءٌ, (S,) or شُطُوْءٌ. (K.) أَخْرَجَ شَطْأَهُ, in the Kur xlviii. last verse, means That has put forth its فِرَاخ [or sprouts]: (Bd, Jel:) or, accord. to Akh, its extremity: (S:) or its ears, (Msb, TA,) accord. to Fr; each grain, he says, producing ten, or eight, or seven: or, accord. to Zj, its plants: (TA:) and some read ↓ شَطَأَهُ, (Bd, Jel,) which is a dial. var.; and شَطَاهُ, and شَطَآءَهُ, and شَطْهُ, and شَطْوَهُ. (Bd.) — — [See also شَطْأَةٌ.] — And see شَاطِئٌ. شَطَأٌ: see the next preceding paragraph, in two places. شَطْأَةٌ [app. a n. un. of شَطْءٌ, q. v. — — Also] A green palm-branch: one says, لَهَا قَدٌّ كَالشَّطْأَةِ She has a figure like the green palm-branch. (A, TA.) — — And A slice, or strip, i. e. a piece cut lengthwise, of a camel's hump, and of a skin, or hide. (A, TA.) شَاطِئٌ (S, Msb, K) and ↓ شَطْءٌ (K) The bank, or side, (شَطّ, S, K, and جَانِب, S, Msb,) of a valley (S, Msb, K) and of a river: (K:) and some say that the former signifies the extremity, or edge, or side, (طَرَف,) of a river; and the shore of the sea: the pl. of the latter is شُطُوْءٌ; and of the former, شَوَاطِئُ and شُطْآنٌ; (K, TA;) or this last, as is said in the M, may be pl. of شَطْءٌ. (TA.) Accord. to the S, one says also شَاطِئُ الأَوْدِيَةِ [meaning The sides of the valleys]; not assigning to شاطئ any pl.: but the truth is that the pl. is as stated above. (TA.) 1 شطب شَطَبَ, (K, TA,) aor. شَطُبَ, (TA,) inf. n. شَطْبٌ, (AZ, TA,) He cut (K, TA) into oblong pieces, or strips, flesh-meat, and a camel's hump, and a hide, or leather: (TA:) or he cut into strips, but without separating them, a camel's hump. (AZ, TA.) — — And شَطَبَتِ الجَرِيدَ, [aor. شَطُبَ,] inf. n. شَطْبٌ, She (a woman) split the palm-sticks, or palmbranches stripped of their leaves, to make of them mats: which being done, says A'Obeyd, [or when they have been peeled,] the شَاطِبَة [q.v.] throws them to the مُنَقِّيَة. (S.) [Or] شَطَبَت, aor. شَطُبَ, inf. n. شُطُوبٌ, She removed the upper peel of the شَطْب, or [fresh, green] palm-branches. (ISk, TA.) — شَطَبَ also signifies It inclined, or declined, turned aside or away, deflected, or deviated, and became distant, or remote; (As, O, K;) and so شَطَفَ; and both signify it went away. (As, TA.) One says, شَطَبَ عَنْهُ It turned aside or away, and became distant, or remote, from him, or it. (K.) Thus, in a trad., شَطَبَ الرُّمْحُ عَنْ مَقْتَلِهِ The spear deflected from, and failed to reach, his vital part. (O, TA. *) And one says also, شَطَبَتِ الدَّارُ The dwelling was, or became, distant, or remote. (O.) 7 انشطب It flowed; (S, K;) said of water, &c. (K.) شَطْبٌ pl. of ↓ شَطْبَةٌ, (S, Msb,) [or rather a coll. gen. n., of which the latter is the n. un.,] like as تَمْرٌ is of تَمْرَةٌ; (Msb;) Fresh, (A,) or green, (Msb,) or green and fresh, (S, K,) palm-branches (S, A, Msb, K) stripped of their leaves: (A:) or they are less than what are termed شَطَائِبُ, of which the sing. is ↓ شَطِيبَةٌ; and the شطائب are less than the كَرَانِيف: [i. e. the كِرْنَاف is the thickest part of the palm-branch; next is the شَطِيبَة; and next to this, the شَطْبَة:] or ↓ شَطْبَةٌ signifies a green palm-branch. (K.) كَمَسَلِّ ↓ شَطْبَةٍ, in a trad. of Umm-Zara, [as expl. in art. سل, q. v.,] means Like a green palm-stick drawn forth from its skin: or like a sword drawn forth [from its scabbard]: (TA in art. سل:) [for] — — ↓ شَطْبَةٌ signifies also A sword. (Aboo-Sa'eed, K.) — — [Hence,

app.,] شَطْبٌ is used also as an epithet, meaning (tropical:) Tall, and well made; (A, K, TA;) applied to a man and to a horse. (TA.) And, applied to a boy, or young man, (tropical:) Plump; or fat, soft, thin-skinned, and plump: and so ↓ شَطْبَةٌ applied to a girl, or young woman: (A:) or the former, applied to a boy, or young man, well made, and neither tall nor short: (TA:) or, so applied, light, or active, in body, and sharpheaded: (IAar, TA in art. عضب, voce عَضْبٌ:) or it means, so applied, long and even (سَبِطٌ) in the bones, light of flesh; likened to the palm-stick that is split: but this epithet is mostly used with ة, i. e. ↓ شَطْبَةٌ, which is applied to a mare: (Ham p. 298:) or this epithet, شَطْبَةٌ, applied to a mare, means lank (سَبِطَةٌ) in flesh; (K, TA;) or tall; (TA;) as also ↓ شِطْبَةٌ in the former sense, (K, TA,) or in the latter; and the masc. is not thus used, applied to a horse: (TA:) and ↓ شَطْبَةٌ, (S,) or ↓ شِطْبَةٌ, (K,) or both, but the former is the more approved, (TA,) beautiful; plump; or fat, soft, thin-skinned, and plump; (K, TA;) and tall: (K:) or simply tall; (S, TA;) as also ↓ مُشَطَّبٌ and ↓ مَشْطُوبٌ applied to a man. (TA.) شَطْبَةٌ: see the next preceding paragraph, in seven places: — — and see what next follows. شُطْبَةٌ (S, K) and ↓ شِطْبَةٌ (K) and ↓ شَطْبَةٌ (TA) and ↓ شُطَبَةٌ, (K,) which last is said by some to be a n. un. of شُطَبٌ [mentioned in what follows as a pl.], (MF,) A [raised] line (طَرِيقَة, S, O, or طَرِيق, K, [meaning a ridge, and sometimes also a depressed line, as shown voce مُشَطَّبٌ, i. e. a channel,]) in the مَتْن [i. e. broad side, or middle of the broad side, of the blade] (S, O) of a sword: (S, O, K:) pl. شُطَبٌ and شُطُبٌ, (S, O,) or شُطُوبٌ and شُطَبٌ and شُطُبٌ: (K: [in which it is said that the pl. is شُطُوبٌ and شُطَبٌ like غُرَفٌ and كُتُبٌ: but I think that شُطُوبٌ is a mistranscription, and that the right reading is شُطَبٌ and شُطُبٌ like غُرَفٌ and كُتُبٌ:]) hence it would seem that شُطَبٌ and شُطُبٌ are pls. of one sing.; but Ibn-Hishám El-Lakhmee expressly states that the former is pl. of شُطْبَةٌ; and the latter, of ↓ شَطِيبَةٌ; (MF;) of which شَطَائِبُ also is a pl.; (L in art. عمد;) and which signifies [the same as شُطْبَةٌ, i. e.] the rising عَمُود [i. e. the ridge] in the مَتْن of a sword. (ISh, TA.) [See also مُشَطَّبٌ: and see عَمُودٌ and مَيْنٌ.] شَطْبَةٌ: see شَطْبٌ (near the end) in two places: — — and see also شُطَبَةٌ: — — and شَطِيبَةٌ, in three places. شُطَبَةٌ: see شُطْبَةٌ. شِطَابٌ The instrument with which a بَرْذَعَة [or cloth put beneath a camel's saddle] is quilted. (K.) شَطِيبَةٌ A slice, or strip, of flesh-meat: (TA:) or a piece cut lengthwise of a camel's hump; (S, O, K, TA;) as also ↓ شِطْبَةٌ: (O, K:) or a piece cut in the form of a strip, but not separated, of a camel's hump; and so ↓ the latter word: pl. of the former شَطَائِبُ. (AZ, TA.) — — And A piece cut lengthwise of a hide or of leather; (S, O;) as also ↓ شِطْبَةٌ. (O.) — — And A piece of [the tree called] نَبْع of which a bow is made. (S, O.) — — See also شَطْبٌ. — — And see شُطْبَةٌ. — — Also, applied to a she-camel, Tough; syn. يَابِسَةٌ. (K.) — — And [the pl.] شَطَائِبُ Different, or various, parties, sects, or classes, (K, TA,) and sorts, of men &c. (TA.) — — And Difficulties, or distresses; (Abu-l-Faraj, O, K;) as also شَصَائِبُ. (Abu-l-Faraj, O, TA.) شَطِيبِيَّةٌ, (as in the TA,) or ↓ مُشَطَّبَةٌ, (as implied in the K,) A quilted بَرْذَعَة [or cloth that is put beneath a camel's saddle]. (K, TA.) شَطَّابٌ A butcher. (Fr, TA in art. سطر.) شَاطِبٌ [act. part. n. of the trans. verb شَطَبَ]. — — [Hence,] شَوَاطِبُ [the pl. of شَاطِبَةٌ] signifies Women who cut skin, or leather, into strips, after having shaven it or measured it: so accord. to different copies of the K; i. e. بَعْدَ مَا يَحْلِقْنَهُ or يَخْلُقْنَهُ. (TA.) — — And Women who split palmleaves, and peel the [palm-branches stripped of their leaves, or the portions thereof termed] عَسِيب, to make of them mats, and then throw them to the مُنَقِّيَات: (TA:) or the sing., شَاطِبَةٌ, signifies a woman who peels the عَسِيب, (As, TA,) or who splits the palm-sticks, to make of them mats, (S,) and then throws them to the مُنَقِّيَة, (As, S, TA,) who removes all that is upon them with her knife until she has made them slender, when she throws them back to the شَاطبة: (As, TA:) or a woman who makes mats of شَطْب, i. e. [green, fresh] palm-branches [stripped of their leaves]: (ISk, TA:) the pl. occurs in a verse cited voce تَذَرَّعَ. (S, TA.) — Also, [from the intrans. verb شَطَبَ,] طَرِيقٌ شَاطِبٌ A road inclining, declining, or turning aside or away. (S, K.) — — And رَمْيَةٌ شَاطِبَةٌ A shot, or throw, that deflects, or deviates, from a vital part; as also شَاطِفَةٌ. (TA.) — — And رَجُلٌ شَاطِبُ المَحَلِّ i. q. شَاطِنٌ [i. e. A man remote, or distant, in respect of the place of alighting or abode]. (TA.) مُشَطَّبٌ A sword (S, A, K) having شُطَب [pl. of شُطْبَةٌ], (A, K,) i. e. (A, TA) having طَرَائِق [here meaning ridges, as expl. above, voce شُطْبَةٌ], (S, A, TA,) in its مَتْن; [or ridges and channels,] these being in some cases elevated and depressed [lines]; (TA;) as also ↓ مَشْطُوبٌ: (K, TA:) said by some, [but not so accord. to the A,] to be tropical, as being likened to pieces of a camel's hump cut in strips. (TA.) And in like manner, A garment, or piece of cloth, having طَرَائِق [as meaning lines, or streaks, or stripes]. (S, TA.) And أَرْضٌ مُشَطَّبَةٌ (tropical:) Land that is furrowed (A, Msb, K) a little, (K,) not much, (Msb,) by a torrent. (A, Msb, K.) — — And (assumed tropical:) Flowing [water &c.; because of the streaks, or lines, with which its surface is diversified]. (TA.) — — See also شَطِيبِيَّةٌ. — — And see شَطْبٌ, last sentence. مَشْطُوبٌ: see the next preceding paragraph. — — فَرَسٌ مَشْطُوبُ المَتْنِ وَالكَفَلِ means A horse swollen with fat in the two portions of flesh and sinew next the back bone, on each side, [and in the rump,] (O, K,) and whose creases of the skin are far apart. (O.) — — See also شَطْبٌ, last sentence. شطر 1 شَطَرَهُ, (A, MA, O, TA,) [aor. شَطُرَ,] inf. n. شَطْرٌ; (MA;) and ↓ شطّرهُ, (K,) inf. n. تَشْطِيرٌ; (TA;) He halved it; divided it into halves. (A, MA, O, K, TA.) — — شَطَرَهَا, aor. شَطُرَ, (S,) inf. n. شَطْرٌ, (S, K,) He milked one شَطْر of her, (namely, a camel, or a ewe or goat, S, [i. e., in the former case one pair of teats, and in the latter case one teat,]) and left the other شَطْر. (S, K.) — شَطَرَتْ and شَطُرَتْ, aor. شَطُرَ, (K,) inf. n. شِطَارٌ, (TA,) She (a ewe or goat) had one of her teats dried up: or had one teat longer than the other. (K.) [شِطَارٌ seems to be also Syn. with حِضَانٌ as expl. in this Lex.: see also the latter word in Freytag's Lex.: Reiske, as cited by Freytag, explains the former word as meaning " quando latus unum vulvæ præ altero propendet. "] — — شَطَرَ بَصَرُهُ, (S, K, TA, and so in the O voce سَصَرَ, q. v., [in some copies of the S and K and in a copy of the A, erroneously, بَصَرَهُ,]) aor. شَطُرَ, (S,) inf. n. شُطُورٌ (S, K) and شَطْرٌ, (TA,) He was as though he were looking at thee and at another: (S, A, K:) on the authority of Fr. (TA.) — — شَطَرَ شَطْرَهُ He repaired, or betook himself, in the direction of him, or it: or الشَّطْرُ in the sense of الجِهَةُ and النَّاحِيَةُ has no verb belonging to it. (K.) — — شَطَرَتِ الدَّارُ The house, or abode, was distant, or remote. (Mgh, Msb.) — — شَطَرَ, (S, K,) aor. شَطُرَ; (K;) and شَطُرَ, aor. شَطُرَ; inf. n. شَطَارَةٌ, of both verbs, (S, K,) or this is a simple subst., (Msb,) and شُطُورٌ; (L;) [and ↓ تشاطر; (A in art. عذر;)] He was, or became, or acted, like a شَاطِر [q. v.]. (S, K.) And شَطَرَ عَلَى أَهْلِهِ, (A, Msb,) or شَطَرَ عَنْهُمْ, (S, * K,) aor. شَطُرَ, (Msb,) inf. n. شُطُورٌ and شُطُورَةٌ and شَطَارَةٌ, (K,) or this last is a simple subst., (Msb,) He withdrew far away (S, * A, K *) from his family; or broke off from them, or quitted them, in anger: (A, K:) or he disagreed with his family, and wearied them by his wickedness (Msb, TA) and baseness. (Msb.) 2 شَطَّرَ see 1, first sentence. — — شَطَّرَ نَاقَتَهُ, (S,) or بِنَاقَتِهِ, (K,) inf. n. تَشْطِيرٌ, (S, K,) He bound two of the teats of his she-camel with the صِرَار [q. v.], (S, K,) leaving (the other) two (unbound). (K.) 3 شَاطَرْتُهُ مَالِى I halved with him my property; (S, K;) I retained half of my property and gave him the other half. (M, TA.) — — And شَاطَرْتُ طَلِيِّى I left for my lamb, or kid, one teat [of the mother], having milked the other teat and bound it with the صِرَار [q. v.]. (S.) 6 تَشَاْطَرَ see 1, last sentence but one. شَطْرٌ The half of a thing; (S, A,

Mgh, Msb, K;) as also ↓ شَطِيرٌ: (TA:) pl. [of pauc.] أَشْطُرٌ (S, K) and [of mult.] شُطُورٌ. (K.) It is said in a prov., أَحْلُبْ حَلَبًا لَكَ شَطْرُهُ [Milk thou a milking of which half shall be for thee]. (S.) And one says شَعَرٌ شَطْرَانِ Hair [half] black and [half] white. (A.) Accord. to Ibráheem El-Harbee, (O,) the saying of the Prophet, مَنْ مَنَعَ صَدَقَةً فَإِنَّا آخِذُوهَا وَشَطْرَ مَالِهِ [Whoso refuses to render a poor-rate, verily we take it from him, and half of his property], thus related by Bahz, is a mistake, and the right wording is, وَشُطِرَ مَالُهُ, meaning and his property shall be divided into two halves, and the collector of the poor-rate shall have the option given him and shall take that rate from out of the better of the two halves, as a punishment for the man's refusal of the rate; (O, K;) but it is said that this law was afterwards abrogated: (O:) Esh-Sháfi'ee, however, says that, in the old time, when one refused the poor-rate of his property, it was taken from him, and half of his property was taken as a punishment for his refusal; and he adduces this trad. as evidence thereof; but says that in recent times, only the poor-rate was taken from him, and this trad. was asserted to be abrogated. (TA. [More is there said on this subject, but I omit it as unprofitable.]) — — It occurs in two trads. as meaning Half a مَكُّوك [q. v.], or half a وَسْق [q. v.], of barley. (TA.) — — [In prosody, Half a verse.] — — Also (tropical:) A part, or portion, or somewhat, of a thing; (Mgh, K;) and so ↓ شَطِيرٌ. (TA.) In the trad. of the night-journey, فَوَضَعَ شَطْرَهَا means (assumed tropical:) [And He remitted] part, or somewhat, thereof; (K;) i. e., of the prayer. (TA.) And similar is the saying in another trad., الطَّهُورُ شَطْرُ الإِيمَانِ (assumed tropical:) [Purification is part of faith]. (TA.) — — Either the fore pair or the hind pair of the teats of a she-camel: she has two pairs of teats, a fore pair and a hind pair, and each pair is thus called: (S, K:) and either of the two teats of a ewe or she-goat: (IAar, TA:) pl. أَشْطُرٌ. (S, TA.) Hence the saying, (S,) فُلَانٌ حَلَبَ الدَّهْرَ أَشْطُرَهُ (tropical:) Such a one has known, or tried, varieties of fortune: (S, * TA:) has experienced the good and evil of fortune; (S, K, TA;) its straitness and its ampleness: being likened to one who has milked all the teats of a camel, that which yields plenty of milk and that which does not; the fore pair being the good; and the hind pair, the evil: or, as some say, أَشْطُر means streams, or flows, of milk: and [in like manner] one says, حَلَبَ الدَّهْرَ شَطْرَيْهِ. (TA.) And, as is said in the " Kámil " of Mbr, one says of a man experienced in affairs, فُلَانٌ قَدْ حَلَبَ أَشْطُرَهُ (tropical:) Such a one has endured the difficulties and [enjoyed] the ampleness of fortune, and managed his affairs in poverty and in wealth: lit., has milked his pairs of teats, one pair after another. (TA.) — — Also A direction in which one looks or goes or the like. (S, A, Msb, K.) One says, قَصَدَ شَطْرَهُ He went in his, or its, direction; towards him, or it. (S, A.) And it is said in the Kur [ii. 139 and 144 and 145], فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ Then turn thou thy face in the direction of the Sacred Mosque. (Fr, S.) The noun in this sense has no verb belonging to it: or one says, شَطَرَ شَطْرَهُ [expl. above: see 1]. (K.) — — Also Distance, or remoteness. (TA.) شُطُرٌ: see شَطِيرٌ [of which it is both a syn. and a pl.]. وَلَدُ فُلَانٍ شِطْرَةٌ The offspring of such a one are half males and half females. (S, A, K. [In the Ham p. 478, it is written شَطْرة.]) شَطْرَانُ, (S, A, K,) fem. شَطْرَى, (K,) A bowl, (S, K,) or vessel, (A, K,) half full. (S, A, K.) شَطُورٌ A ewe, or she-goat, having one teat longer than the other; (S, O, K;) like حَضُونٌ in this sense [and perhaps in others also, agreeably with what is said of شِطَارٌ in the first paragraph of this art.]: (S in art. حضن:) and (so in the S and O, but in the K " or ") one having one of her teats dried up: (S, O, K:) and a she-camel having two of her teats dried up; for she has four teats. (S, O.) And A garment, or piece of cloth, having one of the two extremities of its breadth longer than the other. (O, K.) — — See also the next paragraph. شَطِيرٌ: see شَطْرٌ, in two places. — Also Distant, or remote; (As, S, A, Mgh, Msb, K;) applied to a town, or country, (As, S,) an abode, (A, Mgh, Msb,) and a tribe. (A.) And so ↓ شُطُرٌ in the phrase نَوًى شُطُرٌ [A distant tract, or region, towards which one journeys]: (S, K:) so too ↓ شَطُورٌ in the phrase نِيَّةٌ شَطُورٌ [which may mean as above, (like نِيَّةٌ شَطُونٌ,) or a remote, or farreaching, intention, or aim, or purpose]. (TA.) — — Also A stranger; (S, O, Msb, K;) because of his remoteness from his people; (TA;) as in a verse cited voce إِذًا: (S, O:) or one who is alone, or solitary: (A:) pl. شُطُرٌ. (TA.) شَاطِرٌ [One who withdraws far away from his family; or breaks off from them, or quits them, in anger: (see 1, last sentence:) or] one who disagrees with his family, (Msb,) and who wearies them by his wickedness (S, Msb, K) and baseness (Msb) and guile: (TA:) i. q. خَلِيعٌ [meaning as above, and having other similar meanings; generally vitious, or immoral; bad, evil, wicked, or mischievous]: (A:) accord. to some, it is post-classical: Aboo-Is-hák says that it signifies one who takes a wrong course: it is also expl. as signifying one who outstrips; like the [messenger called] بَرِيد, who takes a long journey in a short space of time: and hence, [as a conventional term of the mystics,] it is applied to one who outstrips, and is quick, in attaining nearness to God: or as meaning one who has wearied his family, and withdrawn far from them [n spirit], though with them [bodily], because of their inviting him to carnal lusts, and accustomed ways [of the world]: (TA:) [in the present day, it is applied to a sharper, or clever thief: and to any clever, or cunning, person:] pl. شُطَّارٌ. (TA.) مَشْطُورٌ [Halved. — — And hence,] A verse of the metre termed الرَّجَز, (O, K,) and of that termed السَّرِيع, (TA,) having three of its six feet wanting; (O, K;) properly, having half thereof taken away. (O.) — Also Bread done over with [the seasoning, or condiment, called] كَامَخ. (O, K.) هُمْ مُشَاطِرُونَا They are persons whose houses adjoin ours. (O, K.). شطرنج شِطْرَنْجٌ (O, L, Msb, K) and شَطْرَنْجٌ; (L, Msb;) some say the former; and some, the latter; (Msb;) the latter said to be of established authority, as a dial. var., though disallowed in the K [and in the O]; but the former is the more approved on account of its being conformable with Arabic words, (Msb, TA,) such as جِرْدَحْلٌ, (TA,) which the latter is not; (Msb, TA;) and sometimes it is pronounced with the unpointed س, (O,) this being a dial. var.; (K;) A wellknown game; [namely, chess:] (O, L, K:) a Pers. word, (TA,) arabicized; (Msb, K, TA;) [said to be] from صَدْ رَنْگ " a hundred stratagems; " or from شُدْ رَنْج " trouble departed," meaning that trouble departs from him who plays at it; (TA;) [or from شَاهْ رَنْج " the royal care or sorrow; " or from شَشْ رَنْگ " six species or ranks," because the pieces are of so many species: (Richardson's Pers. Arab. and Engl. Dict., Johnson's ed.:)] or [accord. to some] it is from الشَّطَارَةُ, (O, K,) or المُشَاطَرَةُ, referring to the word شطرنج; (TA;) or from التَّسْطِيرُ, (O, K,) referring to the word سطرنج; so says Ibn-Hishám El-Lakhmee: but, as IB and others have said, these derivations are only partial, making the ن and the ج to be augmentative letters, and are manifestly incorrect. (MF, TA.) شطن 1 شَطَنَ, (S, TA,) [aor. شَطُنَ,] inf. n. شُطُونٌ, (PS,) He was, or became, distant, or remote, (S, TA,) عَنْهُ [from him, or it]. (S.) And شَطَنَتِ الدَّارُ, (Msb, TA,) aor. as above, (Msb,) and so the inf. n., The abode, or dwelling, was distant, or remote. (Msb, TA.) — — And (assumed tropical:) He was, or became, remote, or far, from the truth, and from the mercy of God. (Msb.) — — And شَطَنَ فِى الأَرْضِ, (K,) inf. n. as above, (TA,) It entered into the earth, either رَاسِخًا [app. as meaning becoming firmly fixed therein], or وَاغِلًا [app. as meaning penetrating, and becoming concealed]. (K.) —

شَطَنَهُ, (S, K,) aor. شَطُنَ, inf. n. شَطْنٌ, (S,) He turned away in opposition to him (namely, his companion, K) from his design, or aim, or his direction that he was pursuing, and his way, or course; expl. by the words خَالَفَهُ عَنْ نِيَّتِهِ وَوَجْهِهِ. (ISk, S, K.) — And شَطَنَهُ, (S, K,) aor. شَطُنَ, (S,) inf. n. شَطْنٌ, (TA,) He bound him with the شَطَن [or rope, or long rope, &c.]. (S, K.) 4 اشطنهُ He made him, or caused him, to be, or become, distant, or remote. (S, K.) Q. Q. 1 شَيْطَنَ He acted as a شَيْطَان [i. e., as implied in the context, a devil; or one excessively, or inordinately, proud or corrupt or unbelieving or rebellious, or one insolent and audacious in pride and in acts of rebellion]; (K;) and ↓ تَشَيْطَنَ; (S, K;) both signify the same; (K, TA;) he became, and acted, like the شَيْطَان. (TA.) Q. Q. 2 تَشَيْطَنَ: see what next precedes. شَطَنٌ A rope, (S, Msb, K,) in a general sense: (K:) or a long rope: (Kh, S, K:) or a long and strongly-twisted rope by means of which one draws water: (TA:) pl. أَشْطَانٌ. (S, Msb, K.) Mention is made, in a trad., of a horse as being مَرْبُوطٌ بِشَطَنَيْنِ [i. e. Tied with two ropes, or long ropes, &c.,] because of his strength. (TA.) And one says of a strong-spirited horse, إِنَّهُ لَيَنْزُو بَيْنَ شَطَنَيْنِ [Verily he leaps between two ropes, or long ropes, &c.]: a saying applied as a prov. to him who exults, or exults greatly, or excessively, and behaves insolently and ungratefully, and is strong. (TA.) An Arab of the desert described a horse (S, Msb) that did not become abraded in the sole of his hoof (so in a copy of the S) by saying, كَأَنَّهُ شَيْطَانٌ فِى أَشْطَانٍ [As though he were a devil in ropes, or long ropes, &c.]. (S, Msb.) نَوًى شَطُونٌ (S) or نِيَّةٌ شَطُونٌ (K) [A place to which one purposes journeying] that is distant, or remote. (S, K.) And غَزْوَةٌ شَطُونٌ [A warring and plundering expedition] that is distant. (K.) And حَرْبٌ شَطُونٌ [Distant war: or] (assumed tropical:) war that is difficult [because distant]. (TA. See an ex. in a verse cited voce جُبَّةٌ.) [See also شَطِينٌ, and شَاطِنٌ.] — — بِئْرٌ شَطُونٌ (tropical:) A deep well, (S, K, TA,) curving in its interior: (TA:) or a well from which the bucket is drawn out by means of two ropes, from its two sides, wide in the upper part and narrow in the lower part; (K, TA;) so that if one draws out the bucket from it by means of one rope, one draws it against the casing, and it becomes rent. (TA.) And رُمْحٌ شَطُونٌ (assumed tropical:) A long and crooked spear. (TA.) شَطِينٌ Distant, or remote. (TA. [See also شَطُونٌ, and شَاطِنٌ.]) شَاطِنٌ [Distant, or remote, in respect of the place of alighting or abode]; i. q. شَاطِبٌ [q. v.]. (TA in art. شطب. [See also شَطُونٌ, and شَطِينٌ.]) — — And (assumed tropical:) Far from the truth [and from the mercy of God: see 1]. (TA.) — — And i. q. خَبِيثٌ (assumed tropical:) [Bad, corrupt, &c.; like شَاطِنٌ]. (K.) Umeiyeh (S, TA) Ibn-Abi-s-Salt, referring to Solomon, (TA,) says, أَيُّمَا شَاطِنٍ عَصَاهُ عَكَاهُ ثُمَّ يُلْقَى فِى السِّجْنِ وَالأَغْلَالِ [Whatever bad one disobeyed him, he bound him in irons; then he was cast into the prison and the shackles for the neck and hands]. (S, TA.) شَيْطَانٌ a word of well-known meaning [i. e. A devil; and with the article ال, the devil, Satan]: (S, K:) any that is excessively, or inordinately, proud or corrupt or unbelieving or rebellious, or that is insolent and audacious in pride and in acts of rebellion, of mankind, and of the jinn, or genii, and of beasts; (A'Obeyd, S, Msb, K;) as is shown in relation to the first and second of these by what is said in the Kur vi. 112, and ii. 13 and 96: (TA:) the ن is radical, (S, Msb, TA,) the word being of the measure فَيْعَالٌ, from شَطَنَ, (Msb, TA,) signifying " he was, or became, distant, or remote," (TA,) or signifying " he was, or became, remote, or far, from the truth, and from the mercy of God; " (Msb;) as is indicated by the pl. شَيَاطِينُ; [for] the reading of El-Hasan in the Kur xxvi. 210, الشَّيَاطُونَ, is anomalous, [like بَسَاتُونَ for بَسَاتِينُ,] and is said by Th to be a mistake: (TA:) or, as some say, the ن is augmentative, (S, Msb, TA, *) and the ى is radical, so that the word is of the measure فَعْلَان, (Msb,) from شَاطَ, aor. يَشِيطُ, (Msb, TA,) signifying " it was, or became, null, void, of no account," and the like, and " it burned," or " became burnt," (Msb,) or signifying " he burned with anger: " but the former opinion is the more common: (TA:) [in the Kur, the word is always perfectly decl.; and so it is said to be by SM, in art. شيط of the TA; unless used as a proper name: but J says,] if you make it to be of the measure فَيْعَال from تَشَيْطَنَ said of a man, [or rather because they say of a man تشيطن,] you make it perfectly decl.; but if you make it to be from شَيَّطَ [" he burned " a thing], you make it imperfectly decl., because it is of the measure فَعْلَان. (S.) — — Also The serpent: (S, K:) or a certain species of serpents; (Fr, S, TA;) having a mane, of foul aspect: or, as some say, a slender, light, or active, serpent. (TA.) — — Respecting the saying in the Kur [xxxvii. 63], طَلْعُهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِين [Its fruit is as though it were the heads of the شياطين], Fr says that there are three ways in which it may be explained: one is, that the طلع is likened to the heads of the شياطين [meaning devils] in respect of foulness, or ugliness, because these are described as foul, or ugly: (S:) or it is likened to the evil in disposition of the jinn, because these are imagined as foul, or ugly: Zj says, in explaining it, that one says of a thing deemed foul, or ugly, كَأَنَّهُ وَجْهُ شَيْطَانٍ [as though it were the face of a devil], and كَأَنَّهُ رَأْسُ شَيْطَانٍ [as though it were the head of a devil]; for though the شيطان is not seen, he is conceived in the mind as the foulest, or ugliest, of things: (TA:) the second is, that [the meaning is foul, or ugly, serpents; for] the Arabs apply the name شيطان to a sort of serpents, having a mane, foul, or ugly, in the head and face: (S, TA: *) the third is, that a certain foul, or ugly, plat is named رُؤُوسُ الشَّيَاطِينِ; (S, TA;) which is expl. in the K only as meaning a certain plant. (TA.) — — شَيْطَانُ الفَلَا [lit. The devil of the waterless deserts] means (assumed tropical:) thirst. (K.) — — شَيْطَانٌ signifies also (assumed tropical:) Any blamable faculty, or power, [or propensity,] of a man. (Er-Rághib, TA.) One says, رَكِبَهُ شَيْطَانُهُ i. e. (assumed tropical:) [His anger got the ascendency over him; or] he was, or became, angry. (TA.) And نَزَعَ شَيْطَانَهُ (assumed tropical:) He plucked out his pride. (TA.) — — Also, [probably as being likened to a serpent,] (assumed tropical:) A mark made with a hot iron in the upper part of the haunch of a camel, perpendicularly, upon the thigh, extending to the hock; (K, TA;) from the " Tedhkireh " of Aboo-'Alee; (TA;) likewise called ↓ مُشَيْطَنَةٌ. (AZ, K, TA.) الشَّيْطَانِيَّةُ A certain sect of the extravagant zealots of [the schismatics called] the شِيعَة; so named from [their founder] شَيْطَانُ الطَّاقِ, (TA,) an appellation of Mohammad Ibn-En-Noaman. (K and TA in art. طوق.) مُشَاطِنٌ One who draws out the bucket from the well بِشَطَنَيْنِ, (K, TA,) i. e. with two ropes. (TA.) مُشَيْطَنَةٌ: see شَيْطَانٌ, last sentence. شظ 1 شَظَّ الجُوَالِقَ, (S,) or الوِعَآءَ, (K,) aor. شَظُ3ِ, inf. n. شَظٌّ, (TA,) He fastened its شِظَاظ [q. v.] upon the sack: (S:) or he put the شِظَاظ into the bag; [meaning into its loop, or handle;] as also ↓ اشظّهُ: (K:) or the latter signifies he put to it, or made for it, (namely the sack,) a شِظَاظ. (S.) 4 أَشْظَ3ِ see the preceding paragraph. شِظَاظٌ The stick, or piece of wood, which is inserted into the loop, or handle, of a sack; (S;) a curved piece of wood, (K, TA,) with a pointed extremity, (TA,) which is put into the two loops, or handles, of a pair of sacks, (K, TA,) when they are bound upon the camel: (TA:) there are two such pieces of wood: (S, * TA:) pl. أَشِظَّةٌ. (K.) And A piece of wood, or peg, with which they make fast the rope of a burden. (Ibn-Maaroof, as cited by Golius.) شَظِيظٌ A sack made fast, or bound. (Fr. K.) — A stick, or piece of wood, split in several places. (Fr, K.) شظف 1 شَظُفَ الشَّجَرُ, (S, O, K,) aor. شَظُفَ; (K;) and شَظِفَ, (O, K,) aor. شَظَفَ; (K;) inf. n. شَظَافَةٌ, (O, K,) of the former verb; (O;) The trees, not being sufficiently watered, became hard, without losing their moisture. (S, O, K.) — — And شَظِفَتْ يَدُهُ His hand became rough, or coarse. (Har p. 70.) — —

And شَظِفَ العَيْشُ The means of subsistence became dry and hard. (K, * TA.) — شَظِفَ السَّهْمُ, (S, Msb, K,) aor. شَظَفَ, (K,) The arrow entered between the skin and the flesh. (S, Msb, K, Omitted in the TA.) — شَظَفْتُهُ عَنِ الشَّىْءِ, (O, TA,) inf. n. شَظْفٌ, (O, K,) I withheld, restrained, or debarred, him from the thing. (O, K, * TA.) — — And شَظْفٌ signifies also The drawing forth the testicles of a ram: (O, K:) or the compressing them between two pieces of wood, or stick, and binding them with sinew (بِعَقَبٍ, in the CK [erroneously] بِعَقِبٍ,) so that they wither. (K.) 5 تشظّف He subjected himself to a hard, or difficult, life. (L in art. معد.) شَظْفٌ A splinter, or piece split off, of a staff, or stick. (IAar, O, K.) شِظْفٌ Dry bread. (O, K.) — — And A small piece of wood, or stick, like a peg: pl. شِظَفَةٌ. (Ibn-'Abbád, O, K.) شَظَفٌ and ↓ شَظَافٌ Straitness; and hardness, or difficulty, or distress; (AZ, S, O, K;) like ضَفَفٌ: (AZ, S, O:) ISd thinks that the second is a dial. var. of the first; and IB mentions that, in a verse of El-Kumeyt, as related by some, it is with kesr, i.e. شِظَاف [which see in what here follows]: (TA:) and (K) as some say, (TA,) dryness, and hardness, of the means of subsistence: (K:) or شَظَفٌ signifies hardness, and straitness, of the means of subsistence: (Msb:) or hardness, and coarseness, or roughness, thereof; from شَظِفَتْ يَدُهُ [expl. above]: (Har p. 70:) pl. شِظَافٌ. (K.) — — Also A disintegration of the flesh, separating it from the border around the nail. (TA.) شَظِفٌ Dry and hard means of subsistence. (K, * TA. [See 1.]) — — Evil in disposition. (O, K.) — — Vehement in fight. (Ibn-'Abbád, O, K.) — — A man alighting, or taking up an abode, in places where the herbage is dried up, and in a desert where is no water (فَلَاة). (TA in art. عظب.) — — بَعِيرٌ شَظِفُ الخِلَاطِ [A stallion-camel] vehement in leaping, or compressing, the she-camels. (S, O, K.) — — أَرْضٌ شَظِفَةٌ Rough, or rugged, land or ground. (Ibn-'Abbád, O, K.) شِظْفَةٌ Bread that has become burned. (IAar, O.) شظَافٌ: see شَظَفٌ. شظَافٌ Distance, or remoteness. (O, K.) شَجَرٌ شَظِيفٌ Trees that, not being sufficiently watered, have become hard, without losing their moisture. (S, O, K.) مِشْظَفٌ One who utters oblique, indirect, or ambiguous, speech or language, deviating from the right way or course. (O, K. Omitted in the TA.) شظى 1 شَظِىَ, [aor. and inf. n. as in the next sentence,] said of a stick, or branch, or piece of wood, [&c.,] It was, or became, split. (AHn, TA.) — — Said of a horse, (As, S, Mgh, K,) aor. شَظَىَ, inf. n. شَظًى, (K,) His شظى, (As, S, Mgh, K,) i. e. the small bone called الشَّظَى, (As, S, Mgh, *) moved from its place, (As, S, Mgh,) or became displaced, syn. زَوِىَ, (A, TA,) or became unsteady, or wabbling: (K:) and so ↓ تشظّى, (K, TA,) this latter on the authority of ISd: (TA:) or [the inf. n.] شَظًى, accord. to some, signifies the sinews' becoming split, or slit: (As, S, Mgh:) or شَظًى has this meaning also; (K;) and so ↓ تَشَظّ. (ISd, K, TA.) — Accord. to the K, شَظِىَ, said of a corpse, is syn. with شَصِىَ: but correctly, the former verb is شَظَى, aor. شَظِىَ, inf. n. شُظِىٌّ, and the latter verb is شَصَا [q. v.], as they are said to be by Az: and in like manner, شَظِى, aor. شَظَى, is said of a سِقَاء [or skin for water or milk], meaning It being filled, its legs became raised, or raised high. (TA.) 2 شظّى, (TA,) inf. n. تَشْظِيَةٌ, (K, TA,) He separated into several, or many, portions or divisions; or dispersed, or scattered; (K, * TA;) [a thing; or] (tropical:) a company of men. (TA.) — — And He made [a horse] to be such that his شظى (شَظَاهُ)) became unsteady, or wabbling. (TA.) 4 اشظاهُ He, or it, hit, or hurt, his شظى (شَظَاهُ): (K:) Sgh says, by rule it should be شَظَاهُ [i. e. the verb should be thus, being derived from الشَّظَى, like قَفَاهُ from القَفَا]. (TA.) 5 تشظّى, said of a stick, or branch, or piece of wood, (A, Msb, K, TA,) or of a thing, (S, TA,) It split, or became split, in pieces, or in several or many places: (A, Msb, TA:) or it became scattered, or dispersed, in splinters, or pieces split off: (S, K:) and it [i. e. anything, nothing in particular being specified,] became separated into several, or many, portions or divisions; or dispersed, or scattered. (TA.) One says also, تشظّى اللُّؤْلُؤُ عَنِ الصَّدَفِ (tropical:) [The pearls became separated, or scattered, from the oyster-shells]. (A, TA.) See also 1, in two places. 7 انشظى It broke, or became broken. (TA.) One says, انشظت الرَّبَاعِيَةُ The [tooth called the] رباعية broke, or became broken. (TA.) شَظًى, of a staff, or stick, The like of a لِيطَة [i. e. a piece, or sharp piece, of the exterior portion], that enters into the hand, and wounds it. (Ham p. 474. [But شَظِيَّةٌ is more commonly used in this and similar senses.]) — — A small bone, (عُظَيْمٌ, K, TA, [in the CK عَظْمٌ, i. e. a bone, and so in my copy of the Mgh,]) or a slender small bone, (As, S,) adhering to the ذِرَاع [here app. meaning the arm-bone of a horse], (As, S, K,) or to the bone of the ذِرَاع, (Mgh,) which sometimes moves from its place; (As, S, Mgh; [see شَظِيَّةٌ;]) or to the knee; (K;) thus in the M; (TA;) or to the وَظِيف [app. here meaning the fore shank of a horse]; (K;) thus in the A: (TA:) or certain small sinews (عَصَب) therein; (K;) i. e. in the وظيف; thus in the T. (TA.) AO says that تَحَرُّكُ الشَّظَى [i. e. The motion of the شظى from its place (see 1)] is like what is termed اِنْتِشَارُ العَصَبِ, except that the horse has more power of endurance of the latter than of the former. (T, TA.) — — And Portions of a thing that are separated, or dispersed, or scattered. (Har p. 160.) It is said by ISd to be a pl. [or rather it is a coll. gen. n.] of which the sing. [or n. un.] is شَظَاةٌ. (TA.) — — Also A portion of fur upon the mark left by a gall, or sore, on the back [of a camel], such as reaches the utmost extent thereof: (K, accord. to the TA: [الشَّظَى being there expl. by the words الوبرة على اثر الدبرة حتى تبلغ اقصاها: in the CK, and in my MS. copy of the K, الدَّبَرَةُ على أَثَرِ الدَّبَرَةِ فى المَزْرَعَةِ حَتَّى تَبْلُغَ أَقْصَاهَا; which Freytag renders " sulcus ad latus alterius in arvo ductus, ut ejus extremum attingeret; " but which, I think, evidently presents a mistranscription and an interpolation:]) the pl. is أَشْظِيَةٌ: and sometimes there are ten [?] portions of fur [of this description, app. meaning, upon one camel: the word that I here render " ten " is more like عشه than عشر; but the final letter, as is often the case in the MS. of the TA, is written in a form differing little from a common form of ر]: mentioned by ISh, from Et-Táïfee; as is said in the T. (TA.) — — Also (assumed tropical:) The followers, and incorporated confederates, of a people, or party; (S, K;) contr. of the صَمِيم thereof: (S:) or the freedmen and followers. (M, TA.) شَظِىٌّ and شِظِىٌّ: see the next paragraph. شَظِيَّةٌ A splinter, or piece split off, (T, S, M, Mgh, Msb, K,) of a staff, or stick, and the like, (S,) or of wood, (T, Mgh, Msb,) and the like, (Msb,) or of a reed, or cane, (T, Mgh,) or of silver, (T, TA,) or of bone, (T, Mgh,) or of anything: (M, K:) pl. شَظَايَا (S, Msb, K, &c.) and ↓ شَظِىٌّ, (K,) [or rather this is a coll. gen. n.,] like as رَكِىٌّ is of رَكِيَّةٌ, (TA,) or a quasi-pl. n., like عَبِيدٌ, improperly said by IAar to be pl. of شَظًى, (ISd, TA,) and ↓ شِظِىٌّ, (K, TA, [in the latter as omitted in the K, with kesr to the ش on account of the same vowel-sound following,]) mentioned by Sgh, from Ks. (TA.) AO terms the إِبْرَة [q. v.] at the head of the elbow [of the horse] a شَظِيَّة adhering to the ذِرَاع, but not [forming a portion] of it. (TA. [See شَظًى.]) — — Also A bow: (K:) because its wood is split: on the authority of AHn. (TA.) — — And The shankbone. (K.) — — And A great mass of rock wrenched from the side of a mountain; (K, TA;) as though it were a piece split off, broken [off] but not parted so as to form an interstice, or a gap: and also a piece cut from a mountain, like a house or a tent: and it is said in the copies of the K that شِظْيَةٌ, with kesr, signifies the same; but the word is correctly ↓ شِنْظِيَةٌ, with an augmentative ن as in the T, and mentioned also by Hr in the " Ghareebeyn: " pl. of the former شَظَايَا. (TA.) — — See also شَنْظَاةٌ. شَاظٍ part. n. of شَظِىَ [q. v.] said of a

horse. (TA.) شَنْظَاةٌ The head, or top, of a mountain, (K, TA,) [and so ↓ شَنْظِيَّةٌ, (Freytag, from the Deewán of the Hudhalees,)] resembling the شُرْفَة [q. v.] of a mosque: pl. شَنَاظٍ: and ↓ شَوَاظِى الجِبَالِ [likewise] signifies the heads, or tops, of the mountains. (TA.) شِنْظِيَةٌ: see شَظِيَّةٌ, near the end. شَوَاظِى الجِبَالِ: see شَنْظَاةٌ. [مَشْظًى, pl. مَشَاظٍ, A fragment of wood: (Freytag, from the Deewán of Jereer:) but the pl., when indeterminate, is correctly مَشَاظٍ.] شع 1 شَعَّ, (O, K, TA,) aor. شَعِ3َ, (O, TA,) inf. n. شَعَاعٌ (S, * O, * K, * TA) and شَعٌّ, (TA,) It became scattered, or dispersed; (S, O, K, TA;) said of a thing; like شَاعَ, aor. يَشِيعُ; (TA;) of the urine of a camel; (O, K;) and of a people, or party; (IAar, O, K;) [like شَغَّ;] and [in like manner] شَعَاعٌ is used in relation to blood, &c., as meaning the being scattered. (S, O, K, TA. [See also شَعَاعٌ, below; and شُعَاعٌ.]) — شَعَّ بَوْلَهُ, (S, O, K,) aor. شَعُ3َ, (S, O,) inf. n. شَعٌّ (O, TA) and شَعَاعٌ, (K, * TA,) He (a camel) scattered his urine; as also ↓ اشعّهُ: (S, O, K:) or both signify he scattered his urine, and stopped it. (TA.) — — And شَعَّ الغَارَةَ, (K, TA,) inf. n. شَعٌّ; and ↓ شَعْشَعَهَا; (TA;) He poured upon them the horsemen making a sudden attack and engaging in conflict, or urging on their horses; (K, TA;) and in like manner, الخَيْلَ. (TA.) 4 أَشْعَ3َ see 1. — — اشعّت الشَّمْسُ The sun spread, or diffused, its شُعَاع [or beams], (S, K,) or its light. (TA.) — — اشعّ الزَّرْعُ The corn put forth its شَعَاع, (S, K, TA,) i. e., its awn. (TA.) — — And اشعّ السُّنْبُلُ The ears of corn became compact in their grain, (K, TA,) and dry therein. (TA.) 7 انشعّ الذِّئْبُ فِى الغَنَمِ The wolf made an incursion among the sheep or goats. (O, K, TA.) R. Q. 1 شَعْشَعَهُ, (S, O, K,) inf. n. شَعْشَعَةٌ, (TA,) He mixed it, namely, wine, (S, O, K,) with water. (O.) And He mixed one part of it, namely, a thing, with another part, (O, * K,) like as one mixes wine with water. (O.) And شَعْشَعَ الثَّرِيدَةَ He mixed the ثريدة [or mess of crumbled bread] with olive-oil: (O:) or he put much clarified butter to it, (ISh, O, K,) and much grease, or gravy: (K:) or he raised its head; (O, K;) as some say: (Sh, O:) or he made its head high; (O, K;) as some say; from شَعْشَاعٌ as an epithet applied to a man, meaning " tall. " (O.) But the verb is used more in relation to wine than to ثريد. (TA.) — — See also 1. R. Q. 2 تَشَعْشَعَ, said of a man, is from ↓ شَعْشَاعٌ applied to a man as meaning حُلْوٌ خَفِيفٌ [i. e. " such as is excited to briskness, liveliness, or sprightliness, and esteemed pleasing in the eye, and is light, or active; " so that the verb may be rendered He was, or became, such as is excited to briskness, &c.: or he was, or became, such as is termed شَعْشَاعٌ, q. v.]. (Ham, p. 246.) — — Said of the month It nearly came to an end; little remained of it: (K, TA:) occurring in a trad.: but accord. to one relation thereof, it is تَشَسْعَسَ; from الشُّسُوعُ " the being distant, or remote: " and accord. to another, تَسَعْسَعَ, with two س. (TA.) شَعٌّ: see شَعَاعٌ, first and last sentences. — Also Haste: (IAar, K, TA:) and so شَعِيعٌ accord. to the K; but this is wrong; the meaning of the latter word being only that given below, voce شَعَاعٌ. (TA.) شُعٌّ A spider's web. (AA, K.) — — See also شُعَاعٌ. شَعَاعٌ [an inf. n. (see 1) used as an epithet, and therefore as masc. and fem. and sing. and pl.;] Scattered, or dispersed; and disordered, or unsettled; syn. مُتَفَرِّقٌ; (S, K;) as also ↓ شَعٌّ, [likewise an inf. n. used as an epithet,] applied [like the former] to anything, (K, TA,) such as blood, and an opinion, and a purpose, or an intention; (TA;) and ↓ شَعِيعٌ, which is wrongly expl. in the K as syn. with شَعٌّ in another sense, as stated above; (TA;) and ↓ شَعْشَاعٌ. (S, K.) One says, ذَهَبَ دَمُهُ شَعَاعًا His blood went scattered, or dispersed: (TA:) or شَعَاعٌ applied to blood signifies spirtling from a wound made with a spear or the like; as in a verse cited voce نَفَذٌ. (Az, TA. [See also شُعَاعٌ.]) And ذَهَبُوا شَعَاعًا They went away scattered, or dispersed. (K.) And أُمَّةٌ شَعَاعٌ A nation, or people, scattered, or dispersed. (TA, from a trad.) And تَطَايَرَتِ العَصَا شَعَاعًا The staff, or stick, broke into scattered pieces; as when one has broken it by striking with it upon a wall: and in like manner, القَصَبَةُ the reed, or cane. (TA.) And رَأْىٌ شَعَاعٌ A disordered, or an unsettled, opinion. (S, K.) And نَفْسٌ شَعَاعٌ A mind of which the purposes, or intentions, (هِمَمُهَا, as in the S [and O], for which, in the K, هُمُومُهَا is erroneously substituted, TA,) and the opinions, (Z, TA,) are disordered, or unsettled, (S, K, TA,) so that it is not directed to a decided affair. (Z, TA.) And طَارَ فُؤَادُهُ شَعَاعًا [His mind fled in a disordered, or an unsettled, state, as though dissipated; expl. as] meaning تَفَرَّقَتْ هُمُومُهُ [a mistranscription, as before: correctly تفرّقت هِمَمُهُ i. e. his purposes, or intentions, became disordered, or unsettled: see also Ham p. 44, and Har p. 366]. (K.) And a rájiz says, الغَدَرْ ↓ صَدْقُ اللِّقَاءِ غَيْرُ شَعْشَاعِ meaning [Firm, or steady, in encounter, or conflict,] not disordered, or unsettled, in respect of purpose, or intention. (S.) — — Hence, app., (TA,) Milk mixed with much water; (ISh, O;) syn. ضَيَاحٌ. (ISh, O, K, TA.) — Also [as a subst.] The awn, or beard, of the ears of corn; (S, O, K;) and so ↓ شُعَاعٌ and ↓ شِعَاعٌ (K) and ↓ شَعٌّ: (TA:) or the awn, or beard, when it has become dry, as long as it remains on the ears; as also ↓ شُعَاعٌ. (Lth, O.) شَعَاعٌ (S, O, K) and ↓ شُعٌّ (AA, K) [The rays, or beams, of the sun; or] what one sees, (S, O, K,) of the light, like rods, (S,) or extending like spears, (O, K,) at the rising, or the beginning of the rising, (S,) or a little after the rising, (O, K,) of the sun; (S, O, K;) or what one sees, like cords coming towards him, when looking at the sun; or the dispersing light of the sun: (K:) n. un. with ة: (S, O, K) [and Freytag states that ↓ شِعْشِعَةٌ is said by Jac. Schultens to signify rays: but this I do not find in any lexicon:] the pl. (of شُعَاعٌ, O) is أَشِعَّةٌ, (O, K,) accord. to analogy, (O,) [a pl. of pauc.,] and شُعُعٌ (O, K) and ↓ شِعَاعٌ; (K;) the last anomalous. (TA.) Hence, in a trad. respecting [the night called] لَيْلَةُ القَدْرِ, it is said, إِنَّ الشَّمْسَ تَطْلُعُ مِنْ غَدِ يَوْمِهَا لَا شُعَاعَ لَهَا [Verily the sun will rise on its morrow having no rays]. (S: in the O, مِنْ غَدِهَا.) — — In the verse cited voce نَفَذٌ, As is related to have read الشُّعَاعُ instead of الشَّعَاعُ, as meaning The light, [or brightness] and redness, and scattered state, of the blood: ISd says, I know not whether he said it meaning by original application or by way of comparison. (TA.) — — See also شَعَاعٌ, last sentence, in two places. شِعَاعٌ: see شَعَاعٌ, last sentence: — — and see also شُعَاعٌ. شَعِيعٌ: see شَعَاعٌ, first sentence. شَعْشَعٌ, (S, O,) or ↓ شَعْشَاعٌ, (K,) or both, (TA,) and ↓ مُشَعْشَعٌ, (S, TA,) Shade that is not thick, or dense; (S, O, K, TA;) or which has not wholly shaded one, having in it interspaces. (TA.) — — See also شَعْشَاعٌ, in two places. شُعْشُعٌ: see the next paragraph but one, in two places: and see شُلْشُلٌ. شِعْشِعَةٌ: see شُعَاعٌ. شَعْشَاعٌ: see شَعَاعٌ, in two places: and see شَعْشَعٌ. — — Also, (S, O, S,) and ↓ شَعْشَعٌ (O, K) and ↓ شَعْشَعَانٌ (IDrd, S, O, K) and ↓ شَعْشَعَانِىٌّ, (O, K,) in which last the relative ى is without cause, as in أَحْمَرِىٌّ and دَوَّارِىٌّ, (TA,) applied to a man, (S,) Tall: (O, K:) or tall and goodly (S, TA) and light of flesh; applied to a man as being likened to the thin [or much diluted] wine termed مُشَعْشَعَة: or the first signifies long-necked; and so ↓ the third, and ↓ the fourth; applied to anything, or the last, accord. to the R, applied to a man only: and the first, long applied to a neck: (TA:) and light, or active: (O, K:) or so in journeying; as also ↓ شُعْشُعٌ like هُدْهُدٌ, applied to a man, or, accord. to Th, to a boy, or young man: or light in spirit: (TA:) see also R. Q. 2: and (K) as some say, (O,) the first signifies goodly, or beautiful, (O, K, TA,) in face: (TA:) and ↓ شَعْشَعٌ, (so in the O,) or ↓ شُعْشُعٌ, with damm to the ش, (TA,) a boy, or young man, goodly, or beautiful, in face, light in spirit; (O, TA;) on the authority of AA. (TA.) — Also Certain trees; or a kind of tree. (TA.) شَعْشَعَانٌ: see شَعْشَاعٌ, in two places. With ة, applied to a she-camel, meaning Tall: (S, * O:) or large in body: (TA:) pl. شَعْشَعَانَاتٌ. (S, O. [In the TA, شَعْشَعَانَاتٌ is said to be mistranscribed in the S شَعْشَعَانَان: but it is not so in either of my copies.]) شَعْشَعَانِىٌّ: see شَعْشَاعٌ, in two places.

Also Long and thin; applied to a camel's lip. (TA.) مُشَعْشَعٌ: see شَعْشَعٌ. — — With ة, applied to wine (خَمْرٌ), Mixed with water: (O, * EM p. 183:) accord. to some, [much diluted; i. e.] mixed so as to be thin. (TA.) شعب 1 شَعَبَ, (S, Msb,) aor. شَعَبَ, (Msb,) inf. n. شَعْبٌ, (A, Msb, K,) He collected; brought, gathered, or drew, together; or united; (S, A, Msb, K;) a thing, (S,) any thing or things, and a people or party: (Msb:) and he separated; put apart, or asunder; divided; disunited; or dispersed or scattered; (S, A, Msb, K;) a thing, (S,) any thing or things, and a people or party: (Msb:) thus having two contr. significations: (S:) so expressly state A'Obeyd and Aboo-Ziyád: (TA:) but accord. to IDrd, it has not two contr. significations [in one and the same dial.]: he says that the two meanings are peculiar to the dials. of two peoples, (Msb, TA, *) each meaning belonging to the dial. of one people exclusively. (TA.) [Hence, as it seems to be indicated in the S and A, or from شَعْبٌ meaning " a tribe," as it seems to be indicated in the Ham p. 538,] one says, تَفَرَّقَ شَعْبُهُمْ, (S,) or شَتَّ شَعْبُهُمْ, (A, Ham,) (tropical:) [Their union became dissolved, or broken up; or their tribe became separated;] meaning they became separated after being congregated: (S, Ham:) and اِلْتَأَمَ شَعْبُهُمْ (S, A, Ham) (tropical:) [Their separation became closed up, or their tribe drew together;] meaning they drew together after being separated. (S, Ham.) And شَعَبَتْهُمُ المَنِيَّةُ Death separated them: (S:) and شَعَبَتْهُ شَعُوبُ [Death separated him from his companions]; (TA;) said of a man when he has died. (O in art. عبل: in the K, in that art., ↓ اِشْتَعَبَتْهُ [perhaps a mistranscription].) And it is said in a trad., مَا هٰذِهِ الفُتْيَا الَّتِى شَعَبْتَ بِهَا النَّاسَ i. e, [What is this judicial decision] with which thou hast divided the people? (S. [In the TA, on the authority of IAth, التى شَعَبَتْ فِى النَّاسِ, which means, " which has excited evil among the people. "]) One says also, شَعَبَ الرَّجُلُ أَمْرَهُ (assumed tropical:) The man broke up, discomposed, deranged, or disorganized, [or rendered unsound, impaired, or marred, (agreeably with another explanation of the verb in what follows,)] his state of affairs: (As, A'Obeyd, TA:) whence the saying of 'Alee Ibn-El-'Adheer El-Ghanawee, وَإِذَا رَأَيْتَ المَرْءَ يَشْعَبُ أَمْرَهُ شَعْبَ العَصَا وَيَلَجُّ فِى العِصْيَانِ (assumed tropical:) [And when thou seest the man break up his state of affairs as with the breaking up of the staff, and persevere in disobedience, or rebellion]. (A'Obeyd, TA.) — — Also, aor, as above, (Msb,) and so the inf. n., (S, A, Msb, K,) He repaired a cracked thing [such as a wooden bowl or some other vessel, by closing up its crack or cracks, or by piecing it: see 2, which has a similar signification, but implying muchness]: (S, Msb:) and [in a general sense,] he repaired, mended, amended, adjusted, or put into a right, or proper, state: (A, K, TA:) and it signifies the contr. also [of the former meaning and] of this, in the same, or in another, dial.: (TA:) [i. e.] he cracked a thing [such as a wooden bowl &c.]: (A, Msb:) and he corrupted, rendered unsound, impaired, or marred. (A, K, TA.) شَعْبٌ صَغِيرٌ مِنْ شَعْبٍ كَبِيرٍ, occurring in a trad. of 'Omar, means A little repairing, of, or amid, much impairing. (TA.) — — [He gave a portion of property; as though he broke it off.] One says, اِشْعَبْ لِى شُعْبَةً مِنَ المَالِ Give thou to me a portion of the property. (TA.) — — He (the commander, or prince, S) sent a messenger (S, K) إِلَيْهِ [to him], (K,) or إِلَى مَوْضِعِ كَذَا [to such a place]. (S.) — — He turned, or sent, him, or it, away, or back: (K, TA:) aor. and inf.n. as above. (TA.) And شَعَبَ اللِّجَامُ الفَرَسَ The bridle turned away or back, or withheld, or restrained, the horse from the direction towards which he was going. (K.) — — He, or it, diverted a man by occupying him, busying him, or engaging his attention. (K, TA.) One says, مَا شَعَبَكَ عَنِّى [What diverted thee, or what has diverted thee, &c., from me?]. (TA.) — It is also intrans.: see 4. — — [Thus it signifies He quitted his companions, desiring others.] One says, شَعَبَ إِلَيْهِمْ (K, TA) فِى عَدَدِ كَذَا (TA) He yearned towards them [with such a number of men], and quitted his companions. (K, TA.) — — And He, or it, appeared [distinct from others]: (K, TA:) whence the month [شَعْبَان, q. v.,] is [said to be] named. (TA.) — Also, (K, TA,) aor. and inf. n. as above, (TA,) said of a camel, He cropped (اِهْتَضَمَ) the upper, or uppermost, parts of trees [or shrubs]. (K, TA.) — شَعِبَ, aor. شَعَبَ, (K,) inf. n. شَعَبٌ, (S, * K, * TA,) He (a goat, S, TA, and a gazelle, TA) was wide, (K,) or very wide, (S,) between the horns, (S, K,) and between the shoulders. (K, * TA.) [See also شَعَبٌ, below.] 2 شعّب [app. signifies He collected several things; or he collected much: and] he separated several things; or he separated much. (O.) — — Also He repaired a cracked wooden bowl [or some other vessel] in several places [by closing up its cracks, or by piecing it]: (S, O:) [and app., in a general sense, he repaired, mended, amended, adjusted, or put into a right, or proper, state, several things; or he repaired, &c., much: and it seems to signify also the contr. of these two meanings: i. e. he cracked several things; or he cracked in several places: and he corrupted, rendered unsound, impaired, or marred, several things; or he corrupted, &c., much.] — It is also intrans.: see 4. — — Thus, said of seed-produce, It branched forth, or forked, after being in leaf, or blade; (TA;) like ↓ تشعّب. (K, * TA.) [Hence,] one says, إِنِّى أَرَى الشَّرَّ شَعَّبَ (assumed tropical:) [Verily I see the evil to have grown like seed-produce when it branches forth]; like as one says, قَصَّبَ, and نَبَّبَ. (TA in art. نب.) 3 شاعبهُ He became distant, or remote, from him; (K, TA;) namely, his companion. (TA.) [Hence,] شاعب الحَيَاةَ (assumed tropical:) [He quitted life]. (TA.) And شَاعَبَتْ نَفْسُهُ (K, TA) His soul [departed, or] quitted life; (TA;) meaning he died; (K, TA;) as also ↓ انشعب [i. e. انشعب هُوَ]. (K.) [See also what next follows.] 4 اشعب He died: (S, K: [see also 3:]) or (so in the S and TA, but in the K " and ") he separated himself from another or others, never to return; (S, K;) as also ↓ شعّب or ↓ شَعَبَ, accord. to different copies of the K, the latter as in the L. (TA.) A poet says, (S,) namely, En-Nábighah El-Jaadee, (IB, TA.) وَكَانُوا أُنَاسًا مِنْ شُعُوبٍ فَأَشْعَبُوا (S, IB, TA,) or وَكَانُوا شُعُوبًا مِنْ أُنَاسٍ, accord. to different readings: [app. meaning, And they were men of divided races or tribes, or were divided races or tribes of men; so they perished; or separated, never to return:] IB says, after mentioning the former reading, i. e. they were of men who should perish; so they perished: having previously mentioned the latter reading, and added, i. e. they were of those whom شعوب should overtake. (TA. [IB's explanations seem at first sight to indicate that he read شَعُوبَ and شَعُوبًا; neither of which is admissible: each of his explanations app. relates to both readings; as though he understood the poet to mean, they were men separated from different tribes, to be overtaken by others; so they perished.]) 5 تشعّب and ↓ انشعب are quasi-pass. verbs, the former of شَعَّبَ and the latter of شَعَبَ: (TA:) [the former, therefore, is most correctly to be regarded and used as intensive in its significations, or as relating to several things or persons: but it is said that] both signify alike: [app. It became collected; it became brought, gathered, or drawn, together; or it became united: and also] it became separated, put apart or asunder, divided, disunited, or dispersed or scattered: (S, K:) and it, or he, became distant, or remote. (K.) One says, تَشَعَّبُوا فِى طَلَبِ المِيَاهِ [They became separated, &c., or they separated themselves, &c., in search of the waters], and فِى الغَارَاتِ [in predatory excursions]. (TA.) And عَنِّى ↓ انشعب فُلَانٌ Such a one became distant, or remote, from me; or withdrew to a distance, or for away, from me. (TA.) And الطَّرِيقُ ↓ انشعب [and تشعّب] The road

separated. (S, A, Msb.) And ↓ انشعب النَّهْرُ and تشعّب The river separated [or branched forth] into other rivers. (TA.) And ↓ انشعبت أَغْصَانُ الشَّجَرَةِ (S, Msb, TA) and تشعّبت (TA) The branches of the tree separated, divided, straggled, or spread out dispersedly; (S, TA;) or branched forth from the stem, and separated, divided, &c. (Msb.) See also 2. One says also, تشعّب أَمْرُ الرَّجُلِ (assumed tropical:) [The state of affairs of the man became broken up, discomposed, deranged, disorganized, or (agreeably with another explanation of the verb in what follows) rendered unsound, impaired, or marred]. (A.) — — Also ↓ the latter verb, [or each,] It became closed up; [or repaired by having a crack or cracks closed up, or by being pieced;] said of a cracked thing: (TA:) and ↓ both verbs, i. q. اِنْصَلَحَ [which means, in a general sense, it became rectified, repaired, mended, amended, adjusted, or put into a right, or proper, state; &c.; but I have not found this verb (انصلح) in its proper art. in any of the Lexicons]: (K, TA:) and ↓ the latter signifies also it became cracked; (A;) [and in like manner the former, said of a number of things; or it became cracked in several places when said of a single thing: and hence ↓ both signify, in a general sense, it became corrupted, rendered unsound, impaired, or marred; a meaning which may justly be assigned to the former verb in the phrase mentioned in the next preceding sentence.] 7 إِنْشَعَبَ see 5, in nine places: and see also 3. 8 إِشْتَعَبَ see 1, in the former half of the paragraph. شَعْبٌ inf. n. of شَعَبَ [q. v.]. (Msb.) — — [Used as a simple subst., it signifies Collection, or union: and also separation, division, or disunion; and] a state of separation or division or disunion; (K, TA;) as also ↓ شُعْبَةٌ: (S, TA:) pl. of the former شُعُوبٌ. (TA.) — — And [hence, perhaps, as implying both union and division,] Such as is divided [into subtribes], of the tribes of the Arabs and foreigners: (S: [in my copy of the Msb, ما انقسمت فيه قبائل العرب, as though it meant the tribes of the Arabs collectively, agreeably with another explanation to be mentioned below; but I think that there may be a mistranscription in this case:]) pl. شُعُوبٌ: (S, Msb:) or it signifies, as some say, (Msb,) or signifies also, (S,) a great tribe; syn. قَبِيلَةٌ عَظِيمَةٌ, (S, A, K,) or حَىٌّ عَظِيمٌ; (Msb;) the parent of the [tribes called] قَبَائِل, to which they refer their origin, and which comprises them: (S:) or, as some say, a great tribe (حَىٌّ عَظِيمٌ) forming a branch of a قَبِيلَة: or a قَبِيلَة itself: (TA:) A' Obeyd says, on the authority of Ibn-El-Kelbee, on the authority of his father, that the شَعْب is greater than the قَبِيلَة; next to which is the فَصِيلَة; then, the عَمَارَة; then, the بَطْن; then, the فَخِذ: (S, TA:) but IB says that the true order is that which Ez-Zubeyr Ibn-Bekkár has stated, and is as follows: (TA:) [i. e.] the genealogies of the Arabs consist of six degrees; (Msb;) first, the شَعْب; then, the قَبِيلَة; then, the عَمَارَة, (Msb, TA,) with fet-h and with kesr, to the ع; (Msb;) then, the بَطْن; then, the فَخِذ; and then, the فَصِيلَة: thus, Khuzeymeh is a شعب; and Kináneh, a قبيلة; and Kureysh, an عمارة; and Kuseí, a بطن; and Háshim, a فخذ; and El-'Abbás, a فصيلة: (Msb, TA:) and Aboo-Usámeh says that these classes are agreeable with the order obtaining in the structure of man; the شعب is the greatest of them, derived from the شَعْب [or suture] of the head; next is the قبيلة, from the قبيلة [which is a term applied to any one of the four principal bones] of the head; then, the عمارة, which is the breast; then, the بطن [or belly]; then, the فخذ [or thigh]; and then, the فصيلة, which is the shank: to these some add the عَشِيرَة, which consists of few in comparison with what are before mentioned: (TA:) and some add after this the رَهْط: some also add the جِذْم before the شعب: (TA in art. بطن:) the pl. is as above. (TA.) It signifies also A nation, people, race, or family of mankind; syn. جِيلٌ; as expl. by IM and others: in the K, [and in a copy of the A,] erroneously, جَبَل [a mountain]: (TA:) but it is [strangely] said by Aboo-'Obeyd El-Bekree that accord. to all except Bundár, the word in this sense is ↓ شِعْبٌ, with kesr. (MF.) And the pl., شُعُوبٌ, is [said to be] especially applied to denote the foreigners (العَجَم): (TA:) [thus it is said that] the phrase, in a trad., إِنَّ رَجُلًا مِنَ الشُّعُوبِ أَسْلَمَ means [Verily a man] of the foreigners (العَجَم) [became a Muslim: but see الشُّعُوبِيَّةُ]. (S.) — — Also, [as implying separation,] Distance, or remoteness. (A, K.) So in the phrase شَعْبُ الدَّارِ [The distance, or remoteness, of the abode, or dwelling]. (TA.) — — And A crack (S, A, K, TA) in a thing, (S,) which the شَعَّاب repairs. (S, * TA.) — — And The place of junction [i. e. the suture] of the قَبَائِل [or principal bones] of the head; (K;) the شَأْن which conjoins the قبائل of the head: the قبائل in the head being [the frontal bone, the occipital bone, and the two parietal bones; in all,] four in number. (S.) — — [Hence, perhaps,] هُمَا شَعْبَانِ (assumed tropical:) They two are likes [or like each other]. (S.) — — See also شِعْبٌ. — Also Distant, or remote; (K;) as in the phrase مَآءٌ شَعْبٌ [Distant, or remote, water]: pl. شُعُوبٌ. (TA.) شُعْبٌ: see the dual شُعْبَانِ voce شُعْبَةٌ. شِعْبٌ A road: (Msb:) or a road in a mountain: (S, A, O, L, Msb, K:) primarily a road in a mountain (Har p. 29) and in valleys: (Id. p. 72:) afterwards applied to any road: (Id. p. 29:) [see also مَشْعَبٌ:] pl. شِعَابٌ. (S, O, Msb.) And A water-course, or place in which water flows, in [a low, or depressed, tract, such as is called] a بَطْن of land, (ISh, A, O, K,) having two elevated borders, and in width equal to the stature of a man lying down, and sometimes between the two faces, or acclivities, of two mountains. (ISh, O.) Or it signifies, (K,) or signifies also, (A,) A ravine, or gap, [or pass,] between two mountains. (A, K.) — — Also [A reef of rocks in the sea: so in the present day: or] a زِرْبَة or زَرَبَة (accord. to different copies of the K in art. جهن [but neither of these two words do I find in their proper art. in any Lex.]) in the sea, such as is connected with the shore: if not connected with the shore, a bowshot distant, it is called جُهْنٌ. (K and TA in art. جهن.) — — And A brand, or mark made with a hot iron, (S, K,) upon camels, (K,) peculiar to the Benoo-Minkar, in form resembling the [hooked stick called] مِحْجَن: (S:) or a brand upon the thigh, lengthwise, [consisting of] two lines meeting at the top and separated at the bottom: (ISh, TA:) or a brand united [at the upper part and] at the lower part separated: (Aboo-'Alee in the "Tedhkireh," TA: [but there is an omission here, so that the reverse may perhaps be meant:]) or a brand upon the neck, like the مِحْجَن: (Suh in the R, TA:) in a marginal note in the copy of the L, it is said that شعب signifying a brand is with kesr to the ش and with fet-h [i. e. شِعْبٌ and ↓ شَعْبٌ]. (TA.) — — See also شَعْبٌ. — — [And see the pl. شِعَابٌ below.] شَعَبٌ Width, or distance, (A, K,) or great width or distance, (S,) between the horns (S, A, K) of a goat (S, TA) and of a gazelle, (TA,) and between the shoulders, (A, K,) and between two branches. (A.) [See also 1, last signification.] شُعْبَةٌ: see شَعْبٌ, second sentence. — — Also The space, or interstice, between two horns: and between two branches: (K:) pl. شُعَبٌ and شِعَابٌ, (K, * TA,) in this and all the following senses. (TA.) — — And A cleft in a mountain, to which birds (الطَّيْرُ), for which المَطَرُ is erroneously substituted in [several of] the copies of the K, TA) resort: pl. as above. (K, TA.) — — Also A branch of a tree, (S, A, * Mgh, * Msb, TA,) growing out a part, or divaricating, therefrom: (Msb, * TA:) or the extremity of a branch: (K, TA: [said in the latter to be tropical in this latter sense; but why, I see not:]) pl. شُعَبٌ (S, Mgh, Msb, TA) and شِعَابٌ, as above. (TA.) And شُعَبُ الغُصْنِ The divaricating, or straggling, [branchlets, or] extremities [or shoots or stalks] of the branch. (TA.) And [hence] عَصًا فِى رَأْسِهَا شُعْبَتَانِ [A staff having at his head two forking portions or projections]; (A, TA;) and Az mentions, as heard by him from the Arabs, ↓ شُعْبَانِ, without ت, instead of شُعْبَتَانِ in this

phrase. (L, TA.) And شُعْبَةٌ مِنْ رَيْحَانٍ [A sprig, spray, bunch, or branchlet, of sweet basil, or of sweet-smelling plants]: and شُعْبَةٌ مِنْ شَعَرٍ [and مِنْ صُوفٍ A lock, or flock, of hair and of wool]. (JK in art. طوق.) And أَنَا شُعْبَةٌ مِنْ دَوْحَتِكَ (tropical:) [I am a branch, or branchlet, of thy great tree]. (A, TA.) And مَسْأَلَةٌ كَثِيرَةُ الشُّعَبِ (assumed tropical:) [A question having many branches, or ramifications]. (Msb.) And [the pl.] شُعَبٌ [as meaning] (tropical:) The fingers: (K, TA:) one says, قَبَضَ عَلَيْهِ بِشُعَبِ يَدِهِ (tropical:) He laid hold upon it with his fingers. (A, TA.) And قَعَدَ بَيْنَ شُعْبَتَيْهَا (tropical:) He sat between her two legs: (A:) and بَيْنَ شُعَبِهَا الأَرْبَعِ (tropical:) [He sat (in the Mgh قَعَدَ, as implied in the A, and in the Msb جَلَسَ,)] between her arms and her legs; (A, Mgh, Msb, K;) or between her legs and the شُفْرَانِ [dual of شُفْرٌ, q. v.,] of her فَرْج; (A, Mgh, K;) occurring in a trad.; (Mgh, Msb;) an allusion to جِمَاع. (A, Mgh, Msb, K.) And شُعْبَتَا الرَّحْلِ (assumed tropical:) The شَرْخَانِ [or two upright pieces of wood] of the camel's saddle; its قَادِمَة and its آخِرَه. (Mgh.) And اِغْرِزِ اللَّحْمَ فِى شُعَبِ السَّفُّودِ (tropical:) [Infix thou the flesh-meat upon the prongs of the roastinginstrument]. (A, TA.) And شُعْبَةُ مِنْجَلٍ (assumed tropical:) [A tooth of a reaping-hook]. (K in art. سن.) And شُعْبَةٌ مِنْ شُعَبِ السِّينِ (assumed tropical:) [A tooth, or cusp, of the teeth, or cusps, of the س]; the شُعَب of the س being three. (S and L in art. س.) And شُعَبُ الفَرَسِ (tropical:) The outer parts, or regions, of the horse (أَقْطَارُهُ, A, or نَوَاحِيهِ, K); all of them: (K:) or the prominent parts (S, K) of them, (K,) or of him; (S, and so in some copies of the K;) as the neck, and the مِنْسَج [or withers, &c.], (S, TA,) and the crests of the hips, (TA,) or such as his head, and his حَارِك [or withers, &c.], and the crests of his hips. (A.) — — Also A small water-course, or channel in which water flows; as in the phrase شُعْبَةٌ حَافِلٌ a small water-course filled with a torrent: (S:) or a water-course in sand; (K;) or in the elevated part of a depressed tract into which sand has poured and remained. (TA.) And A small portion of a [water-course such as is called] تَلْعَة; or what is smaller than a تَلْعَة; accord. to different copies of the K; الشُّعْبَةُ being expl. as meaning مَا صَغُرَ مِنَ التَّلْعَةِ, and, in one copy, عَنِ التَّلْعَةِ. (TA.) And Such as is large, of the channels for irrigation of valleys: (K, TA:) or, as some say, a branch from a تَلْعَة, and from a valley, or torrent-bed, taking a different course therefrom: pl. as above. (TA.) — — And A portion, part, or piece, of a thing; or somewhat thereof: (S, Msb, K, TA:) pl. as above. (TA.) One says, اِشْعَبْ لِى شُعْبَةً مِنَ المَالِ Give thou to me a portion of the property. (TA.) And فِى يَدِهِ شُعْبَةُ خَيْرٍ (assumed tropical:) [In his hand is somewhat of good, or of wealth]. (TA.) And it is said in a trad., الحَيَآءُ شُعْبَةٌ مِنَ الإِيمَانِ (assumed tropical:) Modesty is a part of faith: and in another, الشَّبَابُ شُعْبَةٌ مِنَ الجُنُونِ (assumed tropical:) [Youth is a part of insanity]. (TA.) In explanation of the phrase, in the Kur [lxxvii. 30], إِلَى ظِلٍّ ذِى ثَلَاثِ شُعَبٍ [Unto a shade, or shadow, having three parts, or divisions], it is said that the fire [of Hell], on the day of resurrection, will divide into three parts; and whenever they shall attempt to go forth to a place, it will repel them: by ظِلّ being here meant that the fire will form a covering; for [literally] there will be no ظِلّ in this case. (Th, L.) — — And A piece such as is called رُوَبَة, with which a wooden bowl [or the like] is repaired. (S.) — — Accord. to Lth, (T, TA,) شُعَبُ الدَّهْرِ means (tropical:) The changes, or vicissitudes, of time or fortune; (T, A, TA;) and he cites the saying of Dhu-r-Rummeh, وَلَا تُقَسِّمُ شَعْبًا وَاحِدًا شُعَبُ which he explains by saying, i. e. I thought that one thing, or state of things, would not be divided into many things, or states: [i. e. Nor did I think that the vicissitudes of fortune would divide one whole body of men into many parties:] but Az disapproves of this explanation, and says that شُعَب here means Intentions, designs, or purposes: he says that the poet describes tribes assembled together in the [season called] رَبِيع, who, when they desired to return to the watering-places, differed in their intentions, or designs; wherefore he says, Nor did I think that various intentions would divide [one whole body of men who before had] a consentient intention. (L, TA.) — — [See also the pl. شِعَابٌ below.] شَعْبَانُ, imperfectly decl., (Msb,) The name of a month [i. e. the eighth month of the Arabian year]: pl. شَعْبَانَاتٌ (S, Msb, K) and شَعَابِينُ: (Msb, K:) so called from تَشَعَّبَ " it became separated; " (K, TA;) because therein they used to separate, or disperse themselves, in search of water [when the months were regulated by the solar year; this month then corresponding partly to June and partly to July, as shown voce زَمَنٌ, q. v.]; or, as some say, for predatory expeditions [after having been restrained therefrom during the sacred month of Rejeb]; or, accord. to some, as Th says, from شَعَبَ " it appeared; " because of its appearance between the months of Rejeb and Ramadán. (TA.) — — غَزَالُ شَعْبَانَ A certain insect, (K, * TA,) a species of the جُنْدَب, or of the جُخْدُب. (TA.) شِعَابٌ pl. of شِعْبٌ: (S, O, Msb:) and of شُعْبَةٌ. (K, TA.) — — شَغَلَتْ شِعَابِى جَدْوَاىَ is a prov., [expl. as] meaning The abundance of the food [that I have to procure for my family] has occupied me so as to divert me from giving to people: (S, TA:) [Z considers شعاب, here, as pl. of شُعْبَةٌ " a branch," and as meaning duties, and relations: (Freytag's Arab. Prov., i. 653:)] but El-Mundhiree says that شِعَابِى is a mistranscription: the other reading is سَعَاتِى, meaning " my expending upon my family. " (Meyd. [See also سَعَاةٌ, in art. سعو and سعى.]) شَعُوبُ, (S, A, Msb, K,) without the article ال, and imperfectly decl., (Msb,) and الشَّعُوبُ, (A, Msb, K,) with the article, and perfectly decl., (Msb,) but several authors disallow this latter, accounting it wrong; (TA;) a name for Death; (S, A, * Msb, K; *) so called because it separates men: (S, Msb:) the former is a proper name: (Msb:) J says [in the S] that it is determinate, and does not admit the article ال: in the L, it is said that شَعُوبُ and الشَّعُوبُ both signify as above; and that in either case it may be originally an epithet, being like the epithets قَتُول and ضَرُوب; and if so, the article in this case is as in العَبَّاسُ and الحَسَنُ and الحٰرِثُ: and this opinion is confirmed by what is said of its derivation: but he who says شَعُوب, without the article, makes the word a pure substantive, and deprives it literally of the character of an epithet; wherefore the article is not necessarily attached to it, as it is not to عَبَّاس and حٰرِث; yet the essence of an epithet is in it still, as in the instance of جَابِرُ بْنُ حَبَّةَ, a name for " bread," so called because it reinvigorates the hungry; and as in وَاسِط, [a certain town] so called, accord. to Sb, because midway between El-'Irák [' Irák el-'Ajam] and El-Basrah: thus in the L. (TA.) One says of a person when he has been at the point of death and then escaped, أَقَصَّتْهُ شَعُوبُ [Death became near to him]. (TA.) And it is said in a trad., فَمَا زِلْتُ وَاضِعًا رِجْلِى عَلَى خَدِّهِ حَتَّى أَزَرْتُهُ شَعُوبَ, i. e. [And I ceased not putting my foot upon his cheek until] I made death to visit him. (TA.) شَعِيبٌ A [leathern water-bag such as is called] مَزَادَة [q. v.]; (A'Obeyd, S, K;) as also رَاوِيَةٌ and سَطِيحَةٌ: (A'Obeyd, S:) or one that has been repaired, or pieced: (TA:) or one that is made of two hides: (K:) or one that is made of two hides facing each other, without فِئَام at their corners; فئام in [the making of] مَزَايِد being the taking of the hide and folding it, and then adding at the sides what will widen it: or one that is pieced (تُفْأَمُ) with a third skin, between the two skins, that it may be rendered wider: or one that is made of two pieces joined together: (TA:) or one that is sewed (مَخْرُوزَة, K and TA, in the CK مَحْزُوزَة,) on both sides: (K:) called thus because one part is joined to another: (L, TA:) pl. شُعُبٌ. (K, * TA.) — — Also An old, worn-out

skin for water or milk: (K:) because it is pieced, or repaired: (TA:) pl. as above. (K.) — — And A camel's saddle; syn. رَحْلٌ: because it is joined, part to part: so in the saying of El-Marrár, describing a she-camel, إِذَا هِىَ خَرَّتْ خَرَّ مِنْ عَنْ يَمِينِهَا شَعِيبٌ بِهِ إِجْمَامُهَا وَلُغُوبُهَا [When she falls down, or fell down, there falls down, or fell down, from her right side a saddle by reason of which was her fevered and jaded state]. (TA.) — — And رَجُلٌ شَعِيبٌ i. q. غَرِيبٌ [A man who is a stranger, &c.]. (AA, TA voce غَرِيبٌ.) شِعَابَةٌ The art, or craft, of repairing cracks [in wooden bowls &c., by piecing them]. (TA.) شُعُوبِىٌّ: see what next follows. الشُّعُوبِيَّةُ A sect which does not prefer, or exalt, the Arabs above the 'Ajam [or foreigners or Persians]: (S:) or a sect which prefers, or exalts, the 'Ajam above the Arabs: (Msb:) or those who despise the circumstances, or condition, of the Arabs; (A, * K;) one of whom is called ↓ شُعُوبِىٌّ; (A, K;) a rel. n. formed from the pl., (IM, Msb, TA,) شُعُوبٌ being predominantly applied to the 'Ajam; (IM, TA;) like أَنْصَارِىٌّ [from الأَنْصَارُ]. (IM, Msb, * TA.) In the phrase إِنَّ رَجُلًا مِنَ الشُّعُوبِ أَسْلَمَ, occurring in a trad., [and mentioned before, voce شَعْبٌ,] الشعوب may mean العَجَم; or it may be [used as] a pl. of الشُّعُوبِىُّ, like as اليَهُودُ and المَجُوسُ are [used as] pls. of اليَهُودِىُّ and المَجُوسِىُّ. (IAth, TA.) شَعَّابٌ A repairer of cracks [in wooden bowls &c., by piecing them]. (S, Msb, TA.) الشَّاعِبَانِ The two shoulders: (K:) because wide apart: of the dial. of El-Yemen. (TA.) أَشْعَبُ A goat, (S, TA,) and a gazelle, (A, TA,) wide, (A,) or very wide, (S, TA,) between the horns: (S, A, TA:) [and app., between the shoulders: (see شَعِبَ:)] fem. شَعْبَآءُ: (TA:) and pl. شُعْبٌ. (S, A, TA.) — It is also the name of a certain very covetous man [who became proverbial for his covetousness, and hence it is used as an epithet]: (S, K:) so in the saying, لَا تَكُنْ أَشْعَبَ فَتَتْعَبَ [Be not thou an Ash'ab, for in that case thou wilt become fatigued, or wearied, by thy endeavours]; (K;) a prov.: (TA:) and so in the prov., أَطْمَعُ مِنْ أَشْعَبَ [More covetous than Ash'ab]. (S.) مَشْعَبٌ A way, road, or path, (S, Msb, K,) [in an absolute sense, or] branching off from another. (Msb.) مَشْعَبُ الحَقِّ means The way [of truth, or] that distinguishes between truth and falsity. (K.) مِشْعَبٌ An instrument by means of which a crack in a [wooden bowl or some other] thing is repaired [by piecing it]; an instrument used for perforating, a drill, or the like, (K, TA,) by means of which the شَعَّاب repairs a vessel. (TA.) قَصْعَةٌ مُشَعَّبَةٌ [A wooden bowl] repaired in several places [by closing up its cracks, or by piecing it]. (S.) — — See also what follows. مَشْعُوبٌ applied to a camel, (K,) and ↓ مُشَعَّبَةٌ applied to a number of camels, (TA,) Marked with the brand called شِعْب. (K, TA.) شعبذ Q. 1 شَعْبَذَ, and its inf. n. شَعْبَذَةٌ: see شَعْوَذَ and شَعْوَذَةٌ in art. شعذ. مُشَعْبِذٌ: see مُشَعْوِذٌ in art. شعذ. شعث 1 شَعِثَ, aor. شَعَثَ, (Msb,) inf. n. شَعَثٌ, (A, Mgh, Msb,) It (hair) was, or became, shaggy, or dishevelled, (A, Mgh,) and frouzy, or altered in odour, (Mgh,) in consequence of its being seldom dressed: (A, Mgh:) or it was, or became, defiled with dust, and matted, or compacted, in consequence of its being seldom anointed: (Msb:) or, accord. to El-Ghooree, it wanted oil, or ointment: (Har p. 50:) and ↓ تشعّث signifies [the same: or] it was, or became, matted, or compacted, (K, TA,) and dusty. (TA.) And the former verb, [and app. ↓ the latter also,] It (the head) was, or became, dusty, not being renovated [by dressing or anointing], nor cleansed. (Msb.) Also the former verb, aor. as above, (L, K, and Ham p. 469,) inf. n. شَعَثٌ (S, L, K, and Ham) and شُعُوثَةٌ, (L and Ham,) He was, or became, shaggy, or dishevelled, in the hair, (JM, PS,) and frouzy, or altered in odour, in consequence of its being seldom dressed: (JM:) or it signifies (or signifies also, JM) he had a dusty head, (S, L, K, JM,) and plucked hair, unanointed; (L;) or he had matted, or compacted, and dusty, hair: (L, and Ham p. 469:) and in like manner ↓ تشعّث. (L.) — — شَعَثٌ, (Msb,) or ↓ تَشَعُّثٌ, (S, K, TA,) [or each,] also signifies (tropical:) The being separated, or disunited, (S, Msb, K, TA,) and spread out, (Msb,) and uncompacted, (TA,) like as is the head of the سِوَاك [or tooth-stick, by its being bruised, or battered, or mangled by blows]. (Msb, TA.) You say, رَأْسُ السِّوَاكِ ↓ تشعّث, (Msb, TA,) and الوَتِدِ, (A, TA,) (tropical:) The head of the tooth-stick, and of the wooden peg or stake, became disintegrated; or separated, disunited, or uncompacted, in its component parts [or its fibres; or rendered brushy; by its being bruised, or battered, or mangled by blows]. (TA.) And ↓ تشعّثوا (tropical:) They [meaning men] became separated, disunited, dispersed, or scattered. (A.) — — And شَعِثَ, aor. as above, (TK,) inf. n. شَعَثٌ, said of the state of affairs, (assumed tropical:) It was, or became, dissolved, broken up, discomposed, deranged, disorganized, disordered, or unsettled. (S, * A, * K, * TA, TK. [In the S and A and K, this is placed as the first of all the meanings in this art.; and in the A, it is mentioned among the meanings that are proper, not tropical; but in my opinion it is tropical. See also شَعَثٌ below.]) 2 شَعَّثَهُ, inf. n. تَشْعِيثٌ, He rendered it (i. e. hair) [shaggy, or dishevelled, and frouzy: (see 1:) or] matte, or compacted, and dusty: or he rendered him [shaggy, or dishevelled, and frouzy, in his hair: or] matted, or compacted, and dusty, in his hair. (TA.) — — تَشْعِيثٌ also signifies (assumed tropical:) The separating, disuniting, dispersing, or scattering, a thing. (S.) And (assumed tropical:) The making to separated like as do rivers and branches. (L.) [Hence,] شعّث رَأْسَ السِّوَاكِ (tropical:) [He made the head of the tooth-stick to become disintegrated; or separated, disunited, or uncompacted, in its component parts or its fibres; or rendered it brushy; by bruising it, battering it, or mangling it by blows: see 1]. (A.) — — شعّث السَّنَا (tropical:) He took of the straggling branches, or sprigs, of the senna, without pulling it up by the roots. (TA, from a trad.) — — See also 5, in two places. — — شعّث النَّاسُ فِى الطَّعْنِ عَلَيْهِ (assumed tropical:) The people took, or began, to impugn his character, censure him, reproach him, or speak against him, by befouling his reputation (بِتَشْعِيثِ عِرْضِهِ). (TA, from a trad.) — — And شعّث مِنْهُ (assumed tropical:) He detracted from his reputation; syn. غَضَّ مِنْهُ and تَنَقَّصَهُ: from الشَّعَثُ [as inf. n. of 1 in the last of the senses assigned to it above,] meaning اِنْتِشَارُ الأَمْرِ. (L.) — — And also, inf. n. as above, (assumed tropical:) He repelled from him, or defended him: (K:) or he defended his reputation. (TA.) [Thus it has two contr. meanings.] 4 اشعث مِنِّى فُلَانٌ (tropical:) Such a one was angry by reason of me; syn. غَضِبَ. (A. [But this I have not found elsewhere; and I almost think that اشعث, in my copy of the A, may be a mistranscription for شَعَّثَ; and غَضِبَ, for غَضَّ.]) 5 تَشَعَّثَ see 1, in six places. — تَشَعُّثٌ also signifies (assumed tropical:) The act of taking; syn. أَخْذٌ; (K, TA;) and so ↓ تَشْعِيثٌ. (TA.) One says, تشعّثهُ الدَّهْرُ (assumed tropical:) Time, or fortune, took him. (TA.) And تشعّث مَالَهُ He took his property. (TK.) — — And (assumed tropical:) The eating little of food; (K, TA;) and so ↓ تَشْعِيثٌ: whence one says, شَعَّثْتُ مِنَ الطَّعَامِ I ate little of the food. (TA.) شَعْثٌ: see the next paragraph. شَعَثٌ inf. n. of 1 [q. v.]. (L, Msb, &c.) — — [Hence,] لَمَّ اللّٰهُ شَعَثَكَ, (S,) and شَعَثَكُمْ, (A,) i. e. (tropical:) [May God rectify, or repair, and consolidate, what is discomposed, deranged, disorganized, disordered, or unsettled, of thy, and your, affairs; (see art. لم;) or] consolidate thy, and your, disorganized, disordered, or unsettled, state of affairs: (S, A: * [in the latter expressly distinguished as tropical:]) [and so ↓ شَعْثَكَ, and شَعْثَكُمْ; perhaps by poetic license; for] Kaab Ibn-Málik El-Ansáree says, لَمَّ الإِلٰهُ بِهِ شَعْثًا وَرَمَّ بِهِ أُمُورَ أُمَّتِهِ وَالأَمْرُ مُنْتَشِرُ (assumed tropical:) [God rectified and consolidated, by him, a discomposed, deranged, disorganized, disordered, or unsettled, state of affairs, and

repaired, by him, the affairs of his people, when the state of affairs was broken up]. (TA.) It is said in a trad., as a form of prayer, أَسْأَلُكَ رَحْمَةً تَلُمُّ بِهَا شَعَثِى i. e. (tropical:) [I ask of Thee mercy] whereby thou shalt consolidate what is discomposed, deranged, disorganized, disordered, or unsettled, of my state of affairs. (TA.) شَعِثٌ, applied to hair, Shaggy, or dishevelled: (MA:) [or shaggy, or dishevelled, and frouzy, or altered in odour, in consequence of its being seldom dressed: (see 1, first sentence:)] or defiled with dust, and matted, or compacted, in consequence of its being seldom anointed. (Msb.) And in a similar sense applied to the head of a مِسْوَاك [or tooth-stick, meaning (assumed tropical:) Disintegrated; or separated, disunited, or uncompacted, in its fibres; or rendered brushy; by its being bruised, &c.; and so as applied to the head of a wooden peg or stake; as indicated by an explanation of its verb]. (MA.) [And in the TA it is applied to a plant, as meaning (assumed tropical:) Straggling.] See also أَشْعَثُ. — — And (assumed tropical:) A man dirty in the body. (Msb.) شَعَثَةٌ A place of [or in] the hair that is شَعِث [or shaggy, or dishevelled, &c.]. (TA.) شَعْثَانُ, and شَعْثَانُ الرَّأْسِ: see what next follows. أَشْعَثُ, (S, Mgh, Msb, K,) and أَشْعَثُ الرَّأْسِ, (K,) and ↓ شَعِثٌ, (Mgh, TA,) [and شَعِثُ الرَّأْسِ,] and ↓ شَعْثَانُ, (TA,) and شَعْثَانُ الرَّأْسِ, (K,) applied to a man, (A, Mgh, Msb,) Having the hair shaggy, or dishevelled, and frouzy, or altered in odour, in consequence of its being seldom dressed: (Mgh:) or having the hair defiled with dust, and matted, or compacted, in consequence of its being seldom anointed: (Msb:) or having the head dusty, (S, A, K, TA,) and the hair plucked, and unanointed: (TA:) fem. of the first شَعْثَآءُ, applied to a woman: (A, Msb:) and شُعْثٌ [is its pl., and] is applied to horses, as meaning [having shaggy coats,] not curried: (S:) or dusty by reason of long journeying. (Ham p. 130, [See and ex. from a poet, voce آيَةٌ.]) The first [or each] is also applied to a head, as meaning Dusty, not renovated [by dressing or anointing], nor cleansed. (Msb.) — — الأَشْعَثُ (tropical:) The wooden peg or stake: (A, K, TA:) so in a verse of El-Kumeyt cited in the first paragraph of art. حف: an epithet in which the quality of a subst. is predominant: (TA:) so called because its head is disintegrated; or separated, disunited, or uncompacted, in its component parts [or its fibres; by its being battered by blows]. (A, * TA.) — — And (assumed tropical:) What has dried up of the [barley-grass called] بُهْمَى: (K, TA:) [or] it is so called when its prickles have dried. (TA.) شعذ Q. Q. 1 شَعْوَذَ, (A, Msb,) inf. n. شَعْوَذَةٌ, (A, L, Msb, K,) He practised the art termed شَعْوَذَة, expl. below: (A, L, Msb, K:) as also شَعْبَذَ, (Msb, K,) inf. n. شَعْبَذَةٌ: (A, Msb, K:) so some say. (Msb.) [See what here follows.] شَعْوَذَةٌ Legerdemain, or sleight-of-hand, (A, L, K,) and false miracles, (TA,) and fascinations, (K,) or fascination, (A, L,) or a kind of play, (Msb,) like سِحْر, (A, L, Msb, K,) making a thing to appear different from what it really is, (L, K,) or showing a man what has no real existence: (Msb:) or making what is false to assume the form of what is true: (TA:) as also شَعْبَذَةٌ: (A, Msb:) vulgarly termed شَعْبَثَةٌ. (TA.) — — Also Quickness: or lightness, or agility, in any affair. (L.) — — It is not a word of the language of the people of the desert. (Lth, L, Msb.) شَعْوَذِىٌّ A messenger of princes or governors, (L, K,) who journeys on affairs of importance for them (L) upon post-horses or other beasts appointed for their conveyance: (L, K:) so called because of his quickness. (L.) It is not a word of the language of the people of the desert. (Lth, L.) — — See also what follows. مُشَعْوِذٌ and مُشَعْوَذٌ A man who practises the art termed شَعْوَذَة; (L, K;) as also ↓ شَعْوَذِىٌّ: (TA in art. عجب:) improperly called مُشَبْعِذٌ, and surnamed أَبُو العَجَبِ. (Eth-Tha'álibee, TA.) شعر 1 شَعَرَ بِهِ, (S, Msb, K, &c.,) and شَعُرَ بِهِ, (K,) which latter is disallowed by some, but both are correct, though the former is the [more] chaste, (TA,) aor. شَعُرَ, (S, Msb, K,) inf. n. شِعْرٌ (S, Msb, K, &c.) and شَعْرٌ (K, TA) and شَعَرٌ, (TA, and so in the CK in the place of شَعْرٌ,) but the first is the most common, (TA,) and شِعْرَةٌ (Msb, K) and شَعْرَةٌ and شُعْرَةٌ, (K,) of which last three the first is the most common, (TA,) and شِعْرَى and شُعْرَى (K) and شَعْرَى (TA) and شُعُورٌ (Msb, K) and شُعُورَةٌ, (K,) which is said to be the inf. n. of شَعُرَ, (TA,) and مَشْعُورٌ and مَشْعُورَةٌ (Lh, K) and مَشْعُورَآءُ, (K,) which is of extr. form, (TA,) He knew it; knew, or had knowledge, of it; was cognizant of it; or understood it; (S, * A, Msb, K, TA;) as also شَعَرَ لَهُ: (Lh, TA:) or he knew the minute particulars of it: or he perceived it by means of [any of] the senses. (TA.) Lh mentions the phrase أَشْعُرُ لِفُلَانٍ مَا عَمِلَهُ and أَشْعُرُ فُلَانًا مَا عَمِلَهُ [I know what such a one did or has done], and مَا شَعَرْتُ فُلَانًا مَا عَمِلَهُ [I knew not what such a one did], as on the authority of Ks, and says that they are forms of speech used by the Arabs. (TA.) [See also شِعْرٌ, below.] — — شَعَرَ, (A, Msb, K,) aor. شَعُرَ, (Msb, K,) inf. n. شِعْرٌ and شَعْرٌ, (K, TA,) or شَعَرٌ, (so accord. to the CK instead of شَعْرٌ,) He said, or spoke, or gave utterance to, poetry; spoke in verse; poetized; or versified; syn. قَالَ شِعْرًا; [for poetry was always spoken by the Arabs in the classical times; and seldom written, if written at all, until after the life-time of the author;] (A, Msb, K;) as also شَعُرَ: (K:) or the latter signifies he made good, or excellent, poetry or verses; (K, MF;) and this is the signification more commonly approved, as being more agreeable with analogy: (MF:) or the latter signifies he was, or became, a poet; (S;) as also شَعِرَ, aor. شَعَرَ. (TA.) One says, شَعَرْتُ لِفُلَانٍ I said, or spoke, poetry, &c., to such a one. (TS, O, TA.) And لَوْ شَعُرَ بِنَقْصِهِ لَمَا شَعَرَ [Had he known his deficiency, he had not spoken poetry, or versified]. (A.) — شَاعَرَهُ فَشَعَرَهُ: see 3. — شَعَرَ as a trans. verb syn. with اشعر: see 4. — — As syn. with شاعر: see 3. — شَعِرَ, aor. شَعَرَ, (K,) inf. n. شَعَرٌ, (TA,) His (a man's, TA) hair became abundant (K, TA) and long: (TA:) and said likewise of a goat, or other hairy animal, his hair became abundant. (TA.) — — Also (assumed tropical:) He possessed slaves. (Lh, K.) 2 شعّر as an intrans. verb: see 4: — — and as a trans. verb also: see 4. 3 شَاعَرَهُ فَشَعَرَهُ ↓ شَاْعَرَ, (S, K,) aor. of the latter شَعَرَ, that is with fet-h, (S, MF,) accord. to Ks, who holds it to be thus even in this case, where superiority is signified, on account of the faucial letter; or, accord. to most, شَعُرَ, agreeably with the general rule; (MF;) He vied, or contended, with him in poetry, and he surpassed him therein. (S, K, MF.) — And شاعرهُ, (S,) and شاعرها, (A, Msb, K,) and ↓ شَعَرَهَا, (A, K,) He slept with him, and with her, (نَاوَمَهُ, S, and نَامَ مَعَهَا, Msb, K, or ضَاجَعَهَا, A,) in one شِعَار [or innermost garment]. (S, A, Msb, K.) — [Reiske, as mentioned by Freytag, explains شاعر as signifying also Tractavit, prensavit, vellicavit: but without naming any authority.] 4 اشعرهُ He made him to know. (S.) You say, اشعرهُ بِالأَمْرِ and الأَمْرَ, (K,) the latter of which is less usual than the former, because one says شَعَرَ بِهِ but not شَعَرَهُ, (MF,) He aquainted him with the affair; made him to know it. (K.) And أَشْعَرْتُ أَمْرَ فَلَانٍ I made known the affair of such a one. (A.) And أَشْعَرْتُ فُلَانًا I made such a one notorious for an evil deed or quality. (A.) — — Also, (inf. n. إِشْعَارٌ, Msb,) He marked it, namely a beast destined for sacrifice at Mekkeh, (S, * Mgh, Msb, * K, TA,) by stabbing it in the right side of its hump so that blood flowed from it, (S,) or by making a slit in its skin, (K,) or by stabbing it (K, TA) in one side of its hump with a مِبْضَع or the like, (TA,) so that the blood appeared, (K, TA,) or by making an incision in its hump so that the blood flowed, (Msb,) in order that it might be known to be destined for sacrifice. (S, Msb.) — — [Hence,

app.,] (assumed tropical:) He wounded him so as to cause blood to come. (TA.) It is said in a trad. respecting the assassination of 'Othmán, أَشْعَرَهُ مِشْقَصًا (assumed tropical:) He wounded him so as to cause blood to come with a مشقص [q. v.]: (TA:) and in another trad., أَشْعِرَ أَمِيرُ المُؤْمِنِينَ (assumed tropical:) [The Prince of the Faithful was wounded so that blood came from him]. (S.) — — And (tropical:) He pierced him with a spear so as to make the spearhead enter his inside: and اشعرهُ سِنَانًا (tropical:) he made the spear-head to enter into the midst of him: [but this is said to be] from اشعرهُ بِهِ " he made it to cleave to it. " (TA.) أُشْعِرَ is said specially of a king, meaning He was slain. (A, TA.) — — Also He made it to be a distinguishing sign: as when the performance of a religious service is made, or appointed, by God to be a sign [whereby his religion is distinguished]. (TA.) — — And اشعروا They called, uttering their شِعَار [whereby they might know one another]: or they appointed for themselves a شِعَار in their journey. (Lh, K, TA. [See also 10.]) — مَا أَشْعَرَهُ [How good, or excellent, a poet is he !]. (TA in art. خزى: see مُخْزِ in that art.) — اشعر [from شَعْرٌ or شَعَرٌ signifying " hair "] It (a fœtus, S, A, K, in the belly of its mother, TA) had hair growing upon it; (S, A, K;) as also ↓ تشعّر; (S, K;) and ↓ شعّر, inf. n. تَشْعِيرٌ; and ↓ استشعر. (K.) — — And اشعرت She (a camel) cast forth her fœtus with hair upon it. (Ktr, K.) — — And اشعر He lined a boot, (A, K,) and a جُبَّة, (A,) and the مِيثَرَة of a horse's saddle, and a قَلَنْسُوَة, and the like, (TA,) with hair; (A, K;) as also ↓ شَعَرَ; (Lh, A, K;) and ↓ شعّر, (K,) inf. n. تَشْعِيرٌ: (TA:) or, said of a ميثرة, he covered it with hair. (A.) — — And اشعرهُ He clad him with a شِعَار [i. e. an innermost garment]. (S, A, K.) And He put on him a garment as a شِعَار, i. e., next his body. (TA.) [Hence,] اشعرهُ فُلَانٌ شَرًّا (tropical:) Such a one involved him in evil. (S, A.) And اشعرهُ الحُبُّ مَرَضًا (assumed tropical:) [Love involved him in disease]. (S.) And اشعرهُ بِهِ (assumed tropical:) He made it (i. e. anything) to cleave, or stick, to it, [like the شِعَار to the body,] i. e., to another thing. (K.) — — [And (assumed tropical:) It clave to him, or it, as the شِعَار cleaves to the body. Hence,] اشعرهُ الهَمُّ (tropical:) [Anxiety clave to him as the شِعَار cleaves to the body]. (A.) And اشعر الهَمُّ قَلْبِى (tropical:) Anxiety clave to my heart (K, TA) as the شِعَار cleaves to the body. (TA.) And أَشْعَرَ الرَّجُلُ هَمًّا (tropical:) The man clave to anxiety as the شِعَار cleaves to the body. (S, TA. [In one of my copies of the S, أُشْعِرَ, accord. to which reading, the phrase should be rendered The man was made to have anxiety cleaving to him &c.]) — اشعر السِّكِّينَ (tropical:) He put a شَعِيرَة [q. v.] to the knife. (S, A, K. *) 5 تَشَعَّرَ see 4, in the latter half of the paragraph. 6 تشاعر He affected, or pretended, to be a poet, not being such. (See its part. n., below.)] 10 استشعرت البَقَرَةُ The cow uttered a cry to her young one, desiring to know its state. (A, TA.) — — And استشعروا They called, one to another, uttering the شِعَار [by which they were mutually known], in war, or fight. (TA. [See also 4.]) — استشعر as syn. with اشعر and تشعّر: see 4, in the latter half of the paragraph. — — Also, (A,) or استشعر شِعَارًا, (K,) He put on, or clad himself with, a شعار [i. e. an innermost garment]. (A, K.) [Hence,] اِسْتَشْعِرْ خَشْيَةَ اللّٰهِ (tropical:) Make thou the fear of God to be شِعَارَ قَلْبِكَ [i. e. the thing next to thy heart]. (TA.) And استشعر خَوْفًا (tropical:) He conceived in his mind fear. (S, A. *) شَعْرٌ and ↓ شَعَرٌ, (A, Msb, K, but only the latter in my copies of the S and in the O,) two wellknown dial. vars., the like being common in cases of this kind, in which the medial radical letter is a faucial, (MF,) [but the latter I have found to be the more common,] Hair; i. e. what grows upon the body, that is not صُوف nor وَبَر; (K;) it is an appertenance of human beings and of other animals: (S, A, Msb:) [when spoken of as used in the fabrication of cloth for tents &c., the meaning intended is goats' hair: (see 4 in art. بنى:)] of the masc. gender: (Msb, TA:) pl. (of the former, Msb) شُعُورٌ and (of the latter, Msb) أَشْعَارٌ (S, Msb, K) and (of the latter also, TA) شِعَارٌ: (K, TA:) and ↓ أُشَيْعَارٌ, properly dim. of أَشْعَارٌ, is used, accord. to Aboo-Ziyád, as dim. of شُعُورٌ: (TA:) the n. un. is with ة: (S, A, * Msb, K:) and this, i. e. شَعْرَةٌ [or شَعَرَةٌ], is also used metonymically as a pl. (K, TA.) One says, بَيْنِى وَبَيْنَكَ المَالُ شَقَّ الشَّعْرَةِ and شَقُّ الأُبْلُمَةِ (assumed tropical:) [The property is, or shall be, equally divided between me and thee]. (TA.) And رَأَى فُلَانٌ الشَّعْرَةَ Such a one saw, or has seen, hoariness, or white hairs, (Yaakoob, S, A, TA,) upon his head. (TA.) — — [The n. un.] شَعْرَةٌ is also used, metonymically, as meaning (tropical:) A daughter. (TA.) — — And ↓ شَعَرٌ (K, and so accord. to the TA, but in the CK ↓ شُعْرٌ,) signifies also (tropical:) Plants and trees; (K, TA;) as being likened to hair. (TA.) — — And the same, (A, K, TA, but in the CK ↓ شُعْرٌ,) (tropical:) Saffron (A, K) before it is pulverized. (A.) شُعْرٌ: see the next two preceding sentences. شِعْرٌ [an inf. n., (see 1, first sentence,) and used as a simple subst. signifying] Knowledge; cognizance: (K, TA:) or knowledge of the minute particulars of things: or perception by means of [any of] the senses. (TA.) One says, لَيْتَ شِعْرِى فُلَانًا مَا صَنَعَ, (Ks, Lh, S, * Msb, * K, *) and لَيْتَ شِعْرِى لَهُ مَا صَنَعَ, and لَيْتَ شِعْرِى عَنْهُ مَا صَنَعَ, (Ks, Lh, K, *) i. e. Would that I knew what such a one did, or has done; (S, * K, * Msb, * TA;) for would that my knowledge were present at, or comprehending, what such a one did, or has done; the phrase being elliptical: (TA:) accord. to Sb, لَيْتَ شِعْرِى is for لِيت شِعْرَتِى, the ة being elided as in هُوَ أَبُو عُذْرِهَا [for هو ابو عُذْرَتِهَا], (S, TA,) the elision of the ة in this latter instance, as Sb says, being peculiar to the case of the words being preceded by ابو; [but see عُذْرَةٌ;] and as in إِقَامَة when used as a prefixed noun; though لَيْتَ شِعْرَتِى is not now known to have been heard. (TA.) One says also, لَيْتَ شِعْرِى مَا كَانَ Would that I knew what happened, or has happened. (A.) — — The predominant signification of شِعْرٌ is Poetry, or verse; (Msb, K;) because of its preeminence by reason of the measure and the rhyme; though every kind of knowledge is شِعْرٌ: (K:) or because it relates the minute affairs of the Arabs, and the occult particulars of their secret affairs, and their facetiæ: (Er-Rághib, TA:) it is properly defined as language qualified by rhyme and measure intentionally; which last restriction excludes the like of the saying in the Kur [xciv. 3 and 4], اَلَّذِى أَنْقَضَ ظَهْرَكْ وَرَفَعْنَا لَكَ ذِكْرَكْ, because this is not intentionally qualified by rhyme and measure: (KT; and the like is said in the Msb:) and sometimes a single verse is thus termed: (Akh, TA:) pl. أَشْعَارٌ. (S, K.) — — Also (assumed tropical:) Falsehood; because of the many lies in poetry. (B, TA.) شَعَرٌ: see شَعْرٌ, in two places. شَعِرٌ: see أَشْعَرُ. — — [The fem.] شَعِرَةٌ signifies [particularly] A sheep or goat (شَاةٌ) having hair growing between the two halves of its hoof, which in consequence bleed: or having an itching in its knees, (K, TA,) and therefore always scratching with them. (TA.) شَعْرَةٌ and شَعَرَةٌ ns. un. of شَعْرٌ [q. v.] and شَعَرٌ. شِعْرَةٌ The hair of the pubes; (T, Msb, K;) as also ↓ شِعْرَآء, [accord. to general analogy with tenween,] or ↓ شَعْرَآء, [and if so, without tenween,] accord to different copies of the K; (TA;) of a man and of a woman; and of the hinder part of a woman: (T, Msb:) or the hair of the pubes of a woman, specially: (S, O, Msb:) and the pubes (عَانَة) [itself]: (K:) and the place of growth of the hair beneath the navel. (K, * TA.) — — Also A portion of hair. (K, * TA.) الشِّعْرَى [The star Sirius;] a certain bright star, also called المِرْزَمُ; (TA; [but see this latter appellation;]) the star that rises [aurorally] after الجَوْزَآء [by which is here meant Gemini], in the time of intense heat, (S, TA,) and after الهَقْعَة [app. a mistranscription for الهَنْعَة]: (TA:) [about the epoch of the Flight, it rose aurorally, in Central Arabia, on the 13th of July, O. S.: (see النَّثْرَةُ; and see also مَنَازِلُ القَمَرِ, in art. نزل:) on the periods of its rising at sunset, and setting aurorally, see دَبَرٌ and دَبُورٌ:] the Arabs say, إِذَا طَلَعَتِ

الشِّعْرَى جَعَلَ صَاحِبُ النَّخْلِ يَرَى [When Sirius rises aurorally, the owner of the palm-trees begins to see what their fruit will be]: (TA:) there are two stars of this name; الشِّعْرَى العَبُورُ and الشِّعْرَى الغُمَيْصَآءُ, (S, K,) together called الشِّعْرَيَانِ: the former is that [above mentioned] which is in [a mistake for " after "] الجَوْزَآء, and the latter is [Procyon,] in the ذِرَاع [by which is meant الذِّرَاعُ المَقْبُوضَةُ, not الذِّرَاعُ المَبْسُوطَةُ]; (S;) and both together are called the two Sisters of Suheyl (سُهَيْل [i. e. Canopus]): (S, K:) the former was worshipped by a portion of the Arabs; and hence God is said in the Kur-án to be Lord of الشِّعْرَى: (TA:) it is called العَبُور because of its having crossed the Milky Way; and the other is called الغُمَيْصَآء because said by the Arabs to have wept after the former until it had foul thick matter in the corner of the eye: (K in art. غمص:) the former is also called الشِّعْرَى اليَمَانِيَّةُ [the Yemenian, or Southern, شعرى]; and the latter, الشِّعْرَى الشَّامِيَّةُ [the Syrian, or Northern, شعرى]. (Kzw.) شَعْرَآءُ fem. of أَشْعَرُ [q. v.: under which head it is also mentioned either as a subst. or as an epithet in which the quality of a subst. is predominant]. — — See also شِعْرَآء .شِعْرَةٌ [app., if correct, with tenween]: see شِعْرَةٌ. شِعْرِىٌّ [Of, or relating to, poetry; poetical. — — And also (assumed tropical:) False, or lying]. One says أَدِلَّةٌ شِعْرِيَّةٌ (assumed tropical:) False, or lying, evidences or arguments: because of the many lies in poetry. (B, TA.) — [And Of, or relating to, الشِّعْرَى, i. e. Sirius.] You say, رَعَيْنَا شِعْرِىَّ المَرَاعِى We pastured our cattle upon the herbage of which the growth was consequent upon the نَوْء [i. e. the auroral rising or setting] of الشِّعْرَى [or Sirius]. (A.) شَعَرِيَّاتٌ The young ones of the رَخَم [i. e. vultur percnopterus]. (K.) شَعْرَانُ: see أَشْعَرُ. — — شَعْرَان [app. without tenween, being probably originally an epithet, also] signifies (assumed tropical:) The [shrub called] رِمْث, (K,) or a species thereof, (Tekmileh, TA,) green, inclining to dust-colour: (Tekmileh, K, TA:) or a species of [the kind of plants called] حَمْض, dust-coloured: (TA:) or حَمْض upon which hares feed, and in which they [make their forms, i. e.] lie, cleaving to the ground; it is like the large أُشْنَانَة [here app. used as the n. un. of أُشْنَانٌ, i. e. kali, or glasswort], has slender twigs, and appears from afar black. (AHn, TA.) شُعْرُورٌ [A poetaster]: see شَاعِرٌ. — Also, accord. to analogy, sing. of شَعَارِيرُ, which is (assumed tropical:) Syn. with شُعْرٌ [as pl. of شَعْرَآءُ, q. v. voce أَشْعَرُ], meaning the flies that collect upon the sore on the back of a camel, and, when roused, disperse themselves from it. (TA.) [Hence the saying,] ذَهَبَ القَوْمُ شَعَارِيرَ (assumed tropical:) The people dispersed themselves, or became dispersed: (S:) and ذَهَبُوا شَعَارِيرَ بِقُذَّانَ, (K,) or بِقَذَّانَ, and بِقِذَّانَ, (TA,) and بِقِنْذَحْرَةَ, (K,) and بِقِنْذَحْرَةَ, (TA,) (assumed tropical:) They went away in a state of dispersion, like flies: (K:) شعارير thus used being pl. of شُعْرُورٌ; (TA;) or having no sing. (Fr, Akh, S, TA.) And أَصْبَحَتْ شَعَارِيرَ بِقِرْدَحْمَةَ, and بِقِرْدَحْمَةَ, and بِقِنْذَحْرَةَ and بِقَذَّحْرَةَ, and بِقِذَّحْرَةَ, (assumed tropical:) They became beyond reach, or power. (Lh, TA.) — — And the same pl. شَعَارِيرُ, having no sing., also signifies (assumed tropical:) A certain game (S, K, TA) of children. (TA.) You say, لَعِبْنَا الشَّعَارِيرَ [We played at the game of الشعارير]: and هٰذَا لَعِبُ الشَّعَارِيرِ [This is the game of الشعارير]. (S.) — — And (assumed tropical:) A sort of women's ornaments, like barley [-corns], made of gold and of silver, and worn upon the neck. (TA.) — — And شُعْرُورَةٌ [n. un. of شُعْرُورٌ] signifies A small قِثَّآء [or cucumber]: pl. شَعَارِيرُ [as above]. (S, K.) شَعْرَانِىٌّ: see أَشْعَرُ. — أَرْنَبٌ شَعْرَانِيَّةٌ A hare that feeds upon the شَعْرَان [q. v.], and that [makes its form therein, i. e.] lies therein, cleaving to the ground. (AHn, TA.) شَعَارٌ (tropical:) Trees; (ISk, Er-Riyáshee, S, A, K;) as also ↓ شِعَارٌ: (As, ISh, K:) or tangled, or luxuriant, or abundant and dense, trees; (T, K;) as also ↓ شِعَارٌ: (Sh, T, K:) or (TA, but in the K " and ") trees in land that is soft (K, TA) and depressed, between eminences, (TA,) where people alight, (K, TA,) such as is termed دَهْنَآء, and the like, (TA,) warming themselves thereby in winter, and shading themselves thereby in summer, as also ↓ مَشْعَرٌ: (K, TA:) or this last signifies any place in which are a خَمَر [or covert of trees, &c.,] and [other] trees; and its pl. is مَشَاعِرُ. (TA.) One says, أَرْضٌ كَثِيرَةُ الشَّعَارِ (assumed tropical:) A land abounding in trees [&c.]. (S.) — — See also the next paragraph, latter half. شِعَارٌ A sign of people in war, (S, Msb, K,) and in a journey (K) &c., (TA,) i. e. (Msb) a call or cry, (A, Mgh, Msb,) by means of which to know one another: (S, A, Mgh, Msb:) and the شِعَار of soldiers is a sign that is set up in order that a man may thereby know his companions: (TA:) and شِعَار signifies also the banners, or standards, of tribes. (TA in art. برم.) It is said in a trad. that the شِعَار of the Prophet in war was يَا مَنْصُورُ أَمِتْ أَمِتْ [O Mansoor, (a proper name of a man, meaning " aided " &c.,) kill thou, kill thou]. (TA.) And it is said that he appointed the شِعَار of the refugees on the day of Bedr to be يابَنِى عَبْدِ الرَّحْمٰنِ: and the شعار of El-Khazraj, يا بَنِى عَبْدِ اللّٰهِ: and that of El-Ows, يَا بَنِى عُبَيْدِ اللّٰهِ: and their شعار on the day of El-Ahzáb, حٰم لَا يُنْصَرُونَ. (Mgh.) — — And Thunder; (Tekmileh, K;) as being a sign of rain. (TK.) — — شِعَارُ الحَجِّ means The religious rites and ceremonies of the pilgrimage; and the signs thereof; (K;) and, (TA,) as also ↓ الشَّعَائِرُ, (S,) the practices of the pilgrimage, and whatever is appointed as a sign of obedience to God; (S, Msb, * TA;) as the halting [at Mount 'Arafát], and the circuiting [around the Kaabeh], and the سَعْى [or tripping to and fro between Es-Safà and El-Marweh], and the throwing [of the pebbles at Minè], and the sacrifice, &c.; (TA;) and ↓ شَعَارَةٌ and ↓ شَعِيرَةٌ and ↓ مَشْعَرٌ signify the same as شِعَارٌ: (L:) ↓ شَعِيرَةٌ is the sing. of شَعَائِرُ meaning as expl. above; (As, S, Msb;) or, as some say, the sing. is ↓ شِعَارَةٌ: (As, S:) or ↓ شَعِيرَةٌ and ↓ شِعَارَةٌ, by some written ↓ شَعَارَةٌ, and ↓ مَشْعَرٌ, signify a place [of the performance] of religious rites and ceremonies of the pilgrimage; expl. in the K by مُعْظَمُهَا, which is a mistake for مَوْضِعُهَا; (TA;) and ↓ مَشَاعِرُ, places thereof: (S:) or شَعَائِرُ ↓ الحَجِّ signifies the مَعَالِم [or characteristic practices] of the pilgrimage, to which God has invited, and the performance of which He has commanded; (K;) as also ↓ المَشَاعِرُ: (TA:) and شَعَائِرُ ↓ اللّٰهِ, all those religious services which God has appointed to us as signs; as the halting [at Mount 'Arafát], and the سَعْى [or tripping to and fro between Es-Safà and El-Marweh], and the sacrificing of victims: (Zj, TA:) or the rites and ceremonies of the pilgrimage, and the places where those rites and ceremonies are performed; (Bd in v. 2 and xxii. 33;) among which places are Es-Safà and El-Marweh, they being thus expressly termed; (Kur ii. 153;) and so accord. to Fr in the Kur v. 2: (TA:) or the obligatory statutes or ordinances of God: (Bd in v. 2:) or the religion of God: (Bd in v. 2 and xxii. 33:) the camels or cows or bulls destined to be sacrificed at Mekkeh are also said in the Kur xxii. 37, to be مِنْ شَعَائِرِ اللّٰهِ, i. e. of the signs of the religion of God: (Bd and Jel:) and [hence the sing.] ↓ شَعِيرَةٌ signifies [sometimes] a camel or cow or bull that is brought to Mekkeh for sacrifice; (S, K;) such as is marked in the manner expl. voce أَشْعَرَ; (Msb;) and شَعَائِرُ is its pl.; (K;) and is also pl. of شِعَارٌ: and the [festival called the] عِيد is said to be a شِعَار of the شَعَائِر [i. e. a sign of the signs of the religion] of El-Islám. (Msb.) — — شِعَارُ الدَّمِ is said to mean (tropical:) The piece of rag: or (tropical:) the vulva: because each is a thing that indicates the existence of blood. (Mgh.) — Also The [innermost garment; or] garment that is next the body; (S, Msb;) the garment that is next the hair of the body, under the دِثَار; as also ↓ شَعَارٌ; (K;) but this is strange:

(TA:) pl. [of pauc.] أَشْعِرَةٌ and [of mult.] شُعُرٌ. (K.) [Hence,] one says, لَبِسَ شِعَارَ الهَمِّ (tropical:) [He involved himself in anxiety]. (A.) And جَعَلَ الخَوْفَ شِعَارَهُ (assumed tropical:) [He made fear to be as though it were his innermost garment], by closely cleaving to it. (TA in art. درع.) [Hence, also,] it is said in a prov., هُمُ الشِّعَارُ دُونَ الدِّثَارِ, meaning (assumed tropical:) They are near in respect of love: and in a trad., relating to the Ansár, أَنْتُمُ الشِّعَارُ وَالنَّاسُ الدِّثَارُ (assumed tropical:) Ye are the special and close friends [and the people in general are the less near in friendship]. (TA.) — — Also A horse-cloth; a covering for a horse to protect him from the cold. (K.) — — And (assumed tropical:) A thing with which wine [app. while in the vat] is protected, or preserved from injury: (L, K: [for الخَمْرُ, the reading in the CK, the author of the TK has read الخُمُرُ (and thus I find the word written in my MS. copy of the K) or الخُمْرُ, pls. of الخِمَارُ; and Freytag has followed his example: but الخَمْرُ is the right reading, as is shown by what here follows:]) so in the saying of El-Akhtal, فَكَفَّ الرِّيحَ وَالأَنْدَآءَ عَنْهَا مِنَ الزَّرَجُونِ دُونَهُمَا الشِّعَارُ [evidently describing wine, and app. meaning (assumed tropical:) And the شعار of the wine, (الشِّعَارُ مِنَ الزَّرَجُونَ, i. e. شِعَارُ الزَّرَجُونِ,) while yet in the vat, intervening as an obstacle to them, kept off the wind and the rains, or dews, or day-dews, from it, namely, the wine]. (L.) — — See also شَعَارٌ, in two places. — Also Death. (O, K.) شَعِيرٌ, (S, Msb, K,) which may be also pronounced شِعِيرٌ, agreeably with the dial. of Temeem, as may any word of the measure فَعِيلٌ of which the medial radical letter is a faucial, and, accord. to Lth, certain of the Arabs pronounced in a similar manner any word of that measure of which the medial radical letter is not a faucial, like كَبِيرٌ and جَلِيلٌ and كَرِيمٌ, (MF,) [and thus do many in the present day, others pronouncing the fet-h in this case, more correctly, in the manner termed إِمَالَة, i. e. as " e " in our word " bed: " Barley;] a certain grain, (S, Msb,) well known: (Msb, K:) of the masc. gender, except in the dial. of the people of Nejd, who make it fem.: (Zj, Msb:) n. un. with ة [signifying a barleycorn]. (S, K.) — Also An accompanying associate; syn. عَشِيرٌ مُصَاحِبٌ: on the authority of En-Nawawee: (K, TA:) said to be formed by transposition: but it may be from شَعَرَهَا meaning " he slept with her in one شِعَار; " [see 3; and so originally signifying a person who sleeps with another in one innermost garment;] then applied to any special companion. (TA.) شِعَارَةٌ, and, as written by some, شَعَارَةٌ: see شِعَارٌ, in four places. شَعِيرَةٌ A sign, or mark. (Mgh.) — — See this word, and the pl. شَعَائِرُ, voce شِعَارٌ, in seven places. — Also n. un. of شَعِيرٌ [q. v.]. (S, K.) — — And [hence,] (tropical:) The iron [pin] that enters into the tang of a knife which is inserted into the handle, being a fastening to the handle: (S:) or a thing that is moulded of silver or of iron, in the form of a barley-corn, (K, TA,) entering into the tang of the blade which is inserted into the handle, (TA,) being a fastening to the handle of the blade. (K, TA.) — — [And (assumed tropical:) A measure of length, defined in the law-books &c. as equal to six mule's hairs placed side by side;] the sixth part of the إِصْبَع [or digit]. (Msb voce مِيلٌ.) — — [And (assumed tropical:) The weight of a barley-corn.] [شُعَيْرَةٌ dim. of شَعْرَةٌ and شَعَرَةٌ: pl. شُعَيْرَاتٌ.] شُعَيْرَآءُ [dim. of شَعْرَآءُ fem. of أَشْعَرُ. — Also] A kind of trees; (Sgh, K;) in the dial. of Hudheyl. (Sgh, TA.) — — See also أَشْعَرُ, last signification but one. شَعِيرِىٌّ A seller of شَعِير [or barley]: one does not use in this sense either of the more analogical forms of شَاعِرٌ and شَعَّار. (Sb, TA.) شَاعِرٌ A poet: (T, S, Msb, K:) so called because of his intelligence; (S, Msb;) or because he knows what others know not: (T, TA:) accord. to Akh, it is a possessive epithet, like لَابِنٌ and تَامِرٌ: (S:) pl. شُعَرَآءُ, (S, Msb, K,) deviating from analogy: (S, Msb:) Sb says that the measure فَاعِلٌ is likened in this case to فَعِيلٌ; and hence this pl.: (TA:) or, accord. to IKh, the pl. is of this form because the sing. is from شَعُرَ, and therefore should by rule be of the measure فَعِيلٌ, like شَرِيفٌ [from شَرُفَ]; but were it so, it might be confounded with شَعِير meaning the grain thus called, therefore they said شَاعِرٌ, and regarded in the pl. the original form of the sing. (Msb.) A wonderful poet is called خِنْذِيذٌ: one next below him, شَاعِرٌ: then, ↓ شُوَيْعِرٌ [the dim.]: (Yoo, K:) then, ↓ شُعْرُورٌ: and then, ↓ مُتَشَاعِرٌ. (K.) — — Also (assumed tropical:) A liar: because of the many lies in poetry: and so, accord. to some, in the Kur xxi. 5. (B, TA.) — — شِعْرٌ شَاعِرٌ Excellent poetry: (Sb, T, K:) or known poetry: but the former explanation is the more correct. (TA.) One also says, sometimes, كَلِمَةٌ شَاعِرَةٌ, [by كلمة] meaning قَصِيدَةٌ: but generally in a phrase of this kind the two words are cognate, as in وَيْلٌ وَائِلٌ and لَيْلٌ لَائِلٌ. (TA.) شُوَيْعِرٌ: see the next preceding paragraph. أَشْعَرُ [More, and most, knowing or cognizant or understanding: see 1, first sentence. — — And,] applied to a verse, (T,) or to a poem, (S,) More [and most] poetical. (T, S. *) — Also, (S, A, K,) and ↓ شَعِرٌ, (A, K,) and ↓ شَعْرَانِىٌّ, (K,) which last (SM says) I have seen written شَعَرَانِىٌّ, (TA,) A man having much hair upon his body: (S, A:) or having hair upon the whole of the body: (IAth, L voce أَجْرَدُ [q. v.], in explanation of the first:) or having much and long hair (K, TA) upon the head and body: (TA:) and the first and second, a goat having much hair: fem. of the first شَعْرَآءُ: (TA:) and pl. of the first شُعْرٌ. (S, K.) One says أَشْعَثُ أَشْعَرُ, meaning Having his head unshaven and not combed nor anointed. (TA.) And فُلَانٌ أَشْعَرُ الرَّقَبَةِ [lit. Such a one is hairy in the neck] is said of a man though he have not hair upon his neck, as meaning (tropical:) such a one is strong, like a lion. (A, * TA.) — — [The fem.] شَعْرَآءُ also signifies A testicle, or scrotum, (خُصْيَةٌ,) having much hair: (TA:) and the سَوْءَة [or pudendum]: thus used as a subst. (IAar, TA in art. معط.) See also شِعْرَةٌ. — — And A furred garment. (Th, K.) — — And as an epithet, (tropical:) Evil, foul, or abominable: [as being likened to that which is shaggy, and therefore unseemly:] (K, * TA:) in the K, الخَشِنَةُ is erroneously put for الخَبِيثَةُ. (TA.) One says, دَاهِيَةٌ شَعْرَآءُ, (S, A, K,) and وَبْرَآءُ, (S, A,) and زَبَّآءُ, (TA in art. زب,) (tropical:) An evil, a foul, or an abominable, (TA,) or a severe, or great, (K,) calamity or misfortune: pl. شُعْرٌ. (K, TA.) And one says to a man when he has said a thing that one blames or with which one finds fault, جِئْتَ بِهَا شَعْرَآءَ ذَاتَ وَبَرٍ (tropical:) [Thou hast said it as a foul, or an abominable, thing]. (S, A. *) — — And أَشْعَرُ signifies also The hair that surrounds the solid hoof: (S:) or [the extremity, or border, of the pastern, next the solid hoof; i. e.] the extremity of the skin surrounding the solid hoof, (K, TA,) where the small hairs grow around it: (TA:) or the part between the hoof of a horse and the place where the hair of the pastern terminates: and the part of a camel's foot where the hair terminates: (TA:) pl. أَشَاعِرُ, (S, TA,) because it is [in this sense] a subst. (TA.) — — Also The side of the vulva, or external portion of the female organs of generation: (K:) it is said that the أَشْعَرَانِ are the إِسْكَتَانِ, which are the two sides [or labia majora] of the vulva of a woman: or the two parts next to the شُفْرَانِ, which are the two borders of the إِسْكَتَانِ: or the two parts between the إِسْكَتَانِ and the شُفْرَانِ: (L, TA:) or the two parts next to the شُفْرَانِ, in the hair, particularly: (Zj, in his " Khalk el-Insán: ") the أَشَاعِر of the حَيَآء [or vulva of a camel &c.] are the parts where the hair terminates: (TA:) and the أَشَاعِر of a she-camel are the sides of the vulva. (S, L, TA.) — — And A thing that comes forth from [between] the two halves of the hoof of a sheep or goat, resembling a ثُؤْلُول [or wart]; (Lh, K;) for which it is cauterized. (Lh, TA.) — — And Flesh coming forth beneath the nail: pl. شُعُرٌ, (K, TA,) with two dammehs, (TA,) or شُعْرٌ. (So in the CK.) — — And [the

fem.] شَعْرَآءُ also signifies (tropical:) Land (أَرْض) containing, or having, trees: or abounding in trees: (A, K:) [and so, app., ↓ شَعْرَانُ; for] there is a mountain in [the province of] El-Mowsil called شَعْرَانُ, said by AA to be thus called because of the abundance of its trees: (S:) or شَعْرَآءُ signifies many trees: (A 'Obeyd, S:) or i. q. أَجَمَةٌ [i. e. a thicket, wood, or forest; &c.]: (TA:) and a meadow (رَوْضَةٌ, AHn, A, K, TA) having its upper part covered with trees, (AHn, K * TA,) or abounding in trees, (TA,) or abounding in herbage: (A:) and a tract of sand (رَمْلَةٌ) producing [the plant called] نَصِىّ (Sgh, L, K) and the like. (Sgh, K.) — — And (assumed tropical:) A certain tree of the kind called حَمْض, (K, TA,) not having leaves, but having [what are termed] هَدَب [q. v.], very eagerly desired by the camels, and that puts forth strong twigs or branches; mentioned in the L on the authority of AHn, and by Sgh on the authority of Aboo-Ziyád; and the latter adds that it has firewood. (TA.) — — And (assumed tropical:) A certain fruit: (AHn, TA:) a species of peach: (S, K:) sing. and pl. the same: (AHn, S, K:) or a single peach: (IKtt, MF:) or الأَشْعَرُ is a name of the peach, and the pl. is شُعْرٌ. (Mtr, TA.) — — Also (assumed tropical:) A kind of fly, (S, K,) said to be that which has a sting, (S,) blue, or red, that alights upon camels and asses and dogs; (K;) as also ↓ شُعَيْرَآءُ: (TA:) a kind of fly that stings the ass, so that he goes round: AHn says that it is of two species, that of the dog and that of the camel: that of the dog is well known, inclines to slenderness and redness, and touches nothing but the dog: that of the camel inclines to yellowness, is larger than that of the dog, has wings, and is downy under the wings: sometimes it is in such numbers that the owners of the camels cannot milk in the day-time nor ride any of them; so that they leave doing this until night: it stings the camel in the soft parts of the udder and around them, and beneath the tail and the belly and the armpits; and they do not protect the animal from it save by tar: it flies over the camels so that one hears it to make a humming, or buzzing, sound. (TA. [See also شُعْرُورٌ, under which its pl. شُعْرٌ is mentioned.]) — — And [hence, perhaps, as this kind of fly is seen in swarms,] (assumed tropical:) A multitude of men. (K.) أُشَيْعَارٌ: see شَعْرٌ. مَشْعَرٌ i. q. مَعْلَمٌ [meaning A place where a thing is known to be]. (TA.) — — And hence, A place of the performance of religious services. (TA.) See this word, and its pl. مَشَاعِرُ, voce شِعَارٌ, in four places. — — [The pl.] المَشَاعِرُ also signifies The five senses; (S, * A, * TA;) the hearing, the sight, the smell, the taste, and the touch. (S and Msb in art. حس.) — See also شَعَارٌ. دِيَةُ المُشْعَرَةِ The bloodwit that is exacted for killing kings: it is a thousand camels. (A, TA. [See 4.]) مُتَشَاعِرٌ One who affects, or pretends, to be a poet, but is not. (S, * L, * K, * TA.) See شَاعِرٌ. شعف 1 شَعَفَ, (S, O, K,) aor. شَعَفَ, (K,) inf. n. شَعْفٌ, though it is implied in the K, by its being said that the verb is like مَنَعَ, that it is شَعْفٌ, (TA,) He smeared, anointed, or overspread, a camel [suffering from the mange, or scab], with tar, (S, O, K, and Bd in xii. 30,) and burned him by so doing. (Bd ibid.) Imra-el-Keys says, لِيَقْتُلَنِى وَقَدْ شَعَفْتُ فُؤَادَهَا كَمَا شَعَفَ المَهْنُوْءَةَ الرَّجُلُ الطَّالِى [That he should slay me, I having overspread her heart with love of me, like as the man anointing overspreads her (meaning the camel) that is smeared with tar]: but it is also related otherwise, i. e. قَطَرْتُ فُؤَادَهَا كَمَا قَطَرَ: (O, TA:) Aboo-'Alee El-Kálee says that she [the camel] that is smeared with tar experiences, by reason of the tar, a pleasurable sensation with a burning. (TA.) — — Hence, [as indicated above,] قَدْ شَعَفَهَا حُبًّا [He has overspread and burned her heart with love]; as some read in the Kur xii. 30; others reading شَغَفَهَا: (Bd:) [or he has burned her heart with love; for] شَعَفَهُ الحُبُّ means love burned his heart: (S:) there are two readings of the words of the Kur above; (O, K;) [as well as two other readings mentioned in art. شغف;] قَدْ شَعَفَهَا حُبًّا, (S, O, K,) one, a reading of El-Hasan (S, O) and others; meaning [as above: or], accord. to AZ, he has diseased her heart with love, (S, * O,) and melted it: (O:) or, accord. to El-Hasan, he has penetrated into her with love: (S:) the other reading is قَدْ شَعِفَهَا حُبًّا, (O, K,) meaning he has become attached to her with love, and loved her excessively: (O:) [but it is also said that] شَعَفَنِى حُبُّهُ means The love of him overspread my heart from above; (O, K;) from شَعَفَةٌ signifying the " head " of the heart, "at the place of suspension of [or from] the نِيَاط; " (O, * K;) and in like manner, شُعِفْتُ بِهِ and بِحُبِّهِ, (O, and so in the CK,) or شَعِفْتُ: (so in other copies of the K, in which, and in the CK, the verb in this case is said to be like فَرِحَ: [but this I regard as a mistake:]) and شَعَفَ القَلْبَ He, or it, struck, or smote, the شَعَفَة, or uppermost part, of the heart: (Ham p. 545:) Az, however, says, I know not any one that has assigned to the heart a شَعَفَة, except Lth; and vehement love takes possession of the core (سَوَاد) of the heart; not of its extremity: [but] accord. to Fr, شُعِفَ بِفُلَانٍ, like عُنِىَ, means The love of such a one rose to the highest places of his heart: others say that الشعف [app. الشَّعَفُ] signifies the being frightened, and disquieted, like the beast when it is frightened; and that the Arabs transferred its attribution from beasts to human beings: (TA:) Abu-l-'Alà says that الشَّعَفُ signifies a thing's falling into the heart: (IB, TA:) one says also, شَعَفَهُ المَرَضُ Disease melted him: (TA:) and accord. to AZ, شُعِفَ بِكَذَا means He became diseased by such a thing. (S.) شَعَفٌ: see شَعَفَةٌ, in two places. — — Also The upper, or uppermost, part of the hump of the camel: (O, K:) Lth says that it is like the heads of truffles, and the three stones upon which the cooking-pot is placed, that are round in their upper, or uppermost, parts. (O.) — Also Vehemence of love: (L:) [or simply love: for] one says, أَلْقَى عَلَيْهِ شَعَفَهُ, meaning [He cast] his love [upon him, or it]; as also شَعَفَهُ. (TA.) شَعَفَةٌ The head [or summit] of a mountain: (S, O, K:) and the upper, or uppermost, part of anything: (Ham pp. 130 and 545:) pl. ↓ شَعَفٌ [or rather this is a coll. gen. n., and accord. to Freytag it is used as a sing., in the two senses above mentioned, in the Deewán of Jereer,] and [the pl. is] شُعُوفٌ and شِعَافٌ and شَعَفَاتٌ: (S, O, K:) and ↓ شَعَفٌ is also expl. as signifying an elevated part of the earth or ground. (TA.) — — Also A lock of hair (خُصْلَةٌ) upon the head, (K,) or upon the upper, or uppermost, part of the head. (O, TA.) And شِعَافٌ (its pl., TA) signifies The hair of the head: so in the phrase رَجُلٌ صُهْبُ الشِّعَافِ [A man whose hair of the head is red, or red in the outer part and black beneath, or of a red colour tinged over with blackness, &c.]. (S, O, K.) — — And The [pendent lock of hair termed] ذُؤَابَة of a boy, or young man. (S.) — — And شَعَفَةُ القَلْبِ signifies The head of the heart, at the place of suspension of [or from] the نِيَاط [q. v.]. (O, TA. [But see, in the first paragraph, what Az says respecting this meaning.]) شَعَافٌ, like سَحَابٌ, Love's making away with the heart. (TA.) شُعَافٌ Insanity, or madness. (O, K.) [شُعَيْفَةٌ dim. of شَعَفَةٌ: pl. شُعَيْفَاتٌ.] One says, مَا عَلَى رَأْسِهِ إِلَّا شُعَيْفَاتٌ There is not upon his head aught save some small hairs of the [pendent lock of hair termed] ذُؤَابَة. (S, O, K.) مَشْعُوفٌ [Burned in the heart by love: (see 1:) or] diseased [therein]: (AZ, S:) or struck, or smitten, in the شَعَفَة of his heart by love, or by fright, or by insanity, or madness. (O, K.) Insane, or mad. (O, K.) Bereft of his heart. (TA.) [See also مَشْغُوفٌ.] شعل 1 شَعَلَتِ النَّارُ: see 8. — — [Hence,] شَعَلَتِ الخَيْلُ فِى الغَارَةِ (assumed tropical:) [The horsemen became spread or dispersed, or spread or dispersed themselves, in the hostile, or predatory, incursion]; quasi-pass. of أَشْعَلْتُهَا. (Ham p. 715.) — — And شَعَلَ فِيهِ, aor. شَعَلَ, (K,) inf. n. شَعْلٌ, (TA,) (assumed tropical:) He went far in

it; (K;) namely, an affair. (TK.) — شَعَلَ النَّارَ: — — and الحَرْبَ: see 4. — شَعِلَ, aor. شَعَلَ, (K,) inf. n. شَعَلٌ, (TA,) He (a horse) had the whiteness termed شَعَلٌ and شُعْلَةٌ [expl. below]; (K;) as also ↓ اشعالّ, (Mgh, K, TA,) which occurs in poetry with the ا made movent, i. e. ↓ إِشْعَأَلَّ, inf. n. إِشْعِيلَالٌ; (TA; [in my copy of the Mgh written إِشْعِلَال;]) or ↓ اشعلّ, (S,) or this last also, (TA,) inf. n. اِشْعِلَالٌ. (S, TA.) Among the faults in the " Khizánet el-Fik-h " is ↓ الإِشْعَالُ, [expl. as meaning The having] a whiteness of the أَشْفَار [or edges of the eyelids]. (Mgh.) 2 شعّل النَّارَ: see what next follows. 4 اشعل النَّارَ; (AZ, S, O, Msb, K;) and ↓ شَعَلَهَا, (AZ, O, Msb, K,) aor. شَعَلَ, inf. n. شَعْلٌ; (TA;) and [in an intensive sense] ↓ شعّلها, (K,) inf. n. تَشْعِيلٌ; (TA;) He kindled the fire; or made it to burn up, burn brightly or fiercely, blaze, or flame; syn. أَضْرَمَهَا, (S, O, TA,) or أَوْقَدَهَا, (Msb, by implication,) or أَلْهَبَهَا; (K, TA;) فِى الحَطَبِ [in the firewood]. (S, O, TA.) — — [Hence,] one says also, أَشْعَلْتُ الحَرْبَ (assumed tropical:) [I kindled war, or the war; or made it to burn fiercely, or to rage]; and ↓ شَعَلْتُهَا; mentioned by Abu-l-'Alà. (Ham p. 715.) 'Amr Ibn-El-Itnábeh says, مَا ↓ لَيْسُوا بِأَنْكَاسٍ وَلَا مِيلٍ إِذَا الحَرْبُ شُبَّتْ أَشْعَلُوا بِالشَّاعِلِ (S, O, and Ham ubi suprà,) (assumed tropical:) They are not persons in whom is no good, nor such as are not firm on their horses: [when war is kindled,] they make to burn fiercely, and excite, that which is slightly burning: such may be the meaning; for it may be that the ب in بالشاعل is pleonastically inserted, and الشاعل may mean as above: or بالشاعل may mean by him who makes it to burn fiercely, [as is implied in the S and O,] or by that which does so. (Ham.) — — And أَشْعَلْتُهُ غَضَبًا (O, TA, and Ham p. 194) (tropical:) I excited him, or inflamed him, with anger. (TA.) — — And اشعل إِبِلَهُ بِالقَطِرَانِ (assumed tropical:) He smeared his camels much with tar; (S, O, K, TA;) [which has a burning effect;] smearing them generally, and not merely the scattered scabs exclusively of the other parts of the body. (TA.) — — And اشعل الخَيْلَ فِى الغَارَةِ (tropical:) He spread, or dispersed, the horsemen in the hostile, or predatory, incursion: (O, K, TA:) and [in like manner] one says اشعلوا الغَارَةَ (assumed tropical:) [They spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion]. (S and K in art. شعو.) And أَشْعَلْتُ جَمْعَهُمْ (assumed tropical:) I dispersed or scattered, their congregation. (O, TA.) And اشعل الإِبِلَ (assumed tropical:) He dispersed the camels. (Lh, K, (TA.) — — And اشعل السَّقْىَ (assumed tropical:) He made [the water-ing or] the water [of the irrigation] abundant. (IAar, K, TA.) — أَشْعَلَتِ الغَارَةُ (assumed tropical:) The horsemen making a hostile, or predatory, incursion became dispersed, or dispersed themselves. (S, K.) — — اشعلت الطَّعْنَةُ (assumed tropical:) The spear-wound, or the like, emitted its blood in a scattered state. (Ibn-'Abbád, O, K.) And اشعلت القِرْبَةُ, and المَزَادَةُ, (assumed tropical:) The water-skin, and the leathern water-bag, shed its water in a scattered state. (S, K.) And اشعلت العَيْنُ (assumed tropical:) The eye shed its tears copiously. (O, K.) — — See also 1, last sentence. 5 تَشَعَّلَ see what next follows. 8 اشتعلت النَّارُ; (Lh, S, O, Msb, K, TA;) and ↓ شَعَلَت, aor. شَعَلَ; (Msb;) and [in an intensive sense] ↓ تشعّلت; (K, TA;) The fire became kindled; or it burned up, burned brightly or fiercely, blazed, or flamed; syn. تَأَجَّجَت, (Lh, TA,) or اِضْطَرَمَت, (S, O, TA,) or تَوَقَّدَت, (Msb,) and اِلْتَهَبَت; (K, * TA;) فِى الحَطَبِ [in the firewood]. (Lh, TA.) — — Hence, اِشْتَعَلَ غَضَبًا (tropical:) He became excited, or inflamed, with anger: (TA:) or he became filled with wrath. (Msb.) — — Hence also, اشتعل الشَّيْبُ فِى الرَّأْسِ (tropical:) Whiteness of the hair became glistening in the head; including the hair of the beard. (TA.) And اشتعل الرَّأْسَ شَيْبًا [in the Kur xix. 3, expl. in art. شيب.] (S, Msb.) 9 إِشْعَلَّ see 1. 11 إِشْعَالَّ see 1. — — اشعالّ رَأْسُهُ, (O, K,) inf. n. اِشْعِيلَالٌ, (TA,) His hair became separated, or loosened, and ruffled, or bristling up. (O, K.) Q. Q. 4 إِشْعَأَلَّ: see 1. شَعْلٌ (assumed tropical:) A man light, agile, or active, and clever, ingenious, acute, or sharp: (O, K:) and so مَعْلٌ. (O, TA.) شَعَلٌ [inf. n. of شَعِلَ (q. v.)] and ↓ شُعْلَةٌ [properly a subst. as distinguished from an inf. n.] (assumed tropical:) A whiteness in the tail of a horse, and the forelock, and the قَذَال [or place where the عِذَار, i. e. each of the two cheek-straps of the headstall, is tied, behind the forelock]: (K:) or in some part of the forelock; or, as some say, in a side thereof: and sometimes in the قذال: but mostly in the tail: (TA:) or the former signifies a whiteness in the extremity of the tail of a horse: or, accord. to Lth, a whiteness in the forelock and the tail: or, as some say, in the head and the forelock: [or the quality of having such whiteness: for it is added that] the subst. [app. signifying such whiteness itself] is ↓ شُعْلَةٌ: (Mgh:) or the former, a whiteness in the side of the tail: [or,] accord. to As, ↓ شُعْلَةٌ is a term applied to a whiteness of the tail when it intermixes with any other colour; and the horse is said to be بَيِّنُ الشَّعَلِ [i. e. one that exhibits the quality of having such whiteness]. (S.) شُعْلَةٌ A firebrand; a piece of wood in which fire is kindled; (Az, K, * TA;) like جِذْوَةٌ and قَبَسٌ and شِهَابٌ: (Az, TA:) [this is what is meant by its being said that] what is termed شُعْلَةٌ مِنْ نَارٍ [the only indication of the meaning in the S and O] is well known: (Msb:) pl. شُعَلٌ; (S, O, TA;) erroneously said in the K to be like كُتُبٌ. (TA.) [Hence,] one says, فُلَانٌ شُعْلَةُ نَارٍ (assumed tropical:) [Such a one is a firebrand]. (Er-Rághib, TA voce ذَكَآءٌ, q. v.) — — And [A lighted wick: so in the present day: (see also شَعِيلَةٌ:) or] the burnt [or lighted] extremity of a wick. (S voce قِرَاطٌ. [And the same meaning is intended there in the K; and also in the TA voce جِذْوَةٌ.]) — — And The flame of fire; as also ↓ شُعْلُولٌ. (K, * TA. [In the CK شُعُول; as though it were a second pl. of شُعْلَةٌ.]) — — And شُعْلَةُ, (O, K, TA,) without ال, (K, TA,) is the name of A mare of Keys Ibn-Sebáa; (O, K, TA;) likened to the kindling of fire, because of her swiftness. (TA.) — — See also شَعَلٌ, in three places. شُعْلُولٌ: see the next preceding paragraph. — Also A party, division, sect, or distinct body or class, of men &c. (TA.) [See شَعَالِيلُ, below.] شَعِيلٌ The like of stars, at the bottom of a cooking-pot; and in tinder, or burnt rag into which fire has fallen. (Ibn-'Abbád, O, TA.) — See the next paragraph. — — And see also أَشْعَلُ. شَعِيلَةٌ [A lighted wick; i. e.] a wick in which is fire; (S, O, K;) a wick soaked with oil or grease, in which is fire, used for giving light, and not thus called unless kindled with fire: (TA: [see also شُعْلَةٌ:]) or the fire that is kindled in a wick: (K:) pl. شُعُلٌ, like as صُحُفٌ is pl. of صَحِيفَةٌ; (T, S, O, TA;) in the K erroneously said to be ↓ شَعِيلٌ [which, however, may be correct as a coll. gen. n.]. (TA.) شَعَالِيلُ [a pl., of which the sing. is app. شُعْلُولٌ, q. v.; Things, and persons, scattered, or dispersed]. Aboo-Wejzeh says, حَتَّى إِذَا مَا دَنَتْ مِنْهُ سَوَابِقُهَا وَلِلُّغَامِ بِعِطْفَيْهِ شَعَالِيلُ [Until, or until when, those of them that outstripped approached him, and there were scattered portions of foam upon his two sides]. (TA.) And one says, ذَهَبُوا شَعَالِيلَ, (S, O, K,) like شَعَارِيرَ, i. e., (S, O,) [They went away] in a state of dispersion; (K;) [or] they dispersed themselves, or became dispersed. (S, O.) شَاعِلٌ as used in a verse cited above (see 4) [may be the part. n. of the intrans. verb in the phrase شَعَلَتِ النَّارُ, and thus] may mean [Burning &c.; or] slightly burning: (Ham p. 715:) [or] it signifies ذُو إِشْعَالٍ [having the quality of kindling, &c.; being said to be a possessive epithet], (S, O, K,) like تَامِرٌ and لَابِنٌ, having no verb: (S, O: [but see 4, first sentence:]) or it may be for ذُو شَعْلٍ, meaning مُشْعِلٌ. (Ham ubi suprà. [See, again, 4.]) — — See also the next paragraph. أَشْعَلُ A horse having the whiteness termed شُعْلَةٌ (As, S, Mgh, O, K) or شَعَلٌ [q. v.]; (Mgh, K;) as also ↓ شَعِيلٌ and ↓ شَاعِلٌ: (O, K:) fem. of the first شَعْلَآءُ. (S, K.) — — And غُرَّةٌ شَعْلَآءُ [A blaze on a horse's forehead or face] taking in, i. e. including, one of the eyes. (Mgh, TA.) مَشْعَلٌ A [lamp of the kind called] قِنْدِيل

[q. v.]. (K.) — — See also مَشْعَلَةٌ. مُشْعَلٌ [pass. part. n. of 4, q. v.]. One says نَارٌ مُشْعَلَةٌ [A fire kindled, &c.; or] burning up, burning brightly or fiercely, blazing, or flaming. (Lh, TA.) And جَآءَ فُلَانٌ كَالحَرِيقِ المُشْعَلِ i. e. [Such a one came like the fire that is] kindled, &c. (S, O.) See also the next paragraph. جَرَادٌ مُشْعِلٌ (tropical:) Locusts that are numerous, (K, TA,) spreading, (S, O,) in a state of dispersion, (K,) running in every direction. (S, O.) One says, (S, O, TA,) of an army, (TA,) جَاؤُوا كَالجَرَادِ المُشْعِلِ (S, O, TA) (tropical:) They came [like locusts numerous and spreading, &c.,] coming forth from every direction: thus the last word is written accord. to Az [and J] and Sgh; and thus, and also ↓ المُشْعَلِ, accord. to Z. (TA.) And كَتِيبَةٌ مُشْعِلَةٌ (assumed tropical:) [A military force] spreading, or in a state of dispersion. (S, O.) مِشْعَلٌ A certain thing, (S, O, K,) used by the Arabs of the desert, (S, O,) made of skins (S, O, K) sewed together, like the نِطَع [q. v.], (S, O,) having four legs (S, O, K) of wood, to which it is bound, so that it becomes like the wateringtrough; (S, O;) [the beverage called] نَبِيذ is prepared in it, (S, O, K,) because [generally] they have not jars: (S, O:) also called ↓ مِشْعَالٌ: (O, K:) pl. مَشَاعِلُ. (S, O.) شَرِبَ مِشْعَلًا occurs in a trad. [as meaning He drank the quantity that filled a مِشْعَل of نَبِيذ]. (O.) — — Also i. q. مِصْفَاةٌ [A clarifier, or strainer, for wine &c.]: (O, K:) pl. as above. (TA.) مَشْعَلَةٌ A particular sort of large support for a light: (KL:) [i. e. a sort of cresset, consisting of a staff with a cylindrical frame of iron at the top which is filled with flaming pine-wood or the like or tarred rags, or, as is sometimes the case, having two, three, four, or five, of these receptacles for fire: it is borne before travellers and others at night; and is thus called in the present day, and also, more commonly, ↓ مَشْعَل: (two cressets of the sort thus called are figured in my " Modern Egyptians," ch. vi.: see also مَشَاعِلِيٌّ, below:)] the place in which fire is kindled: (TA: [a loose explanation, meaning a cresset:]) what is thus called is the thing of which the pl. is مَشَاعِلُ: (S, O:) [accord. to El-Wáhidee, it is ↓ مِشْعَلَةٌ; for he says that] المشعلة with kesr to the م means the instrument in which fire is carried: and مَشْعلة [thus, with a fet-hah over the نار,] means fire kindled; or made to burn up, burn brightly or fiercely, blaze, or flame; syn. موقدة موقدة. (W p. 51.) مِشْعَلَةٌ: see the next preceding paragraph. مِشْعَالٌ: see مِشْعَلٌ. [مَشَاعِلِيٌّ, a rel. n. formed from مَشَاعِلُ pl. of مَشْعَلَةٌ, is a n. un. of which the coll. gen. n. is مَشَاعِلِيَّةٌ, and signifies A bearer of the cresset called مَشْعَلَة: hence applied also to a nightman: and hence, to a cleanser of wells: a scavenger; or remover of offal and the like: and to an executioner. (See De Sacy's Chrest. Arabe, sec. ed., i. 201 — 203; and Quatremère's " Hist. des Sultans Mamlouks," sec. part, 4 and 5.)] شع 4 اشعى القَوْمُ الغَارَةَ, (S, K,) inf. n. إِشْعَآءٌ, (S,) The people, or party, spread, or dispersed, themselves, or their horsemen, in the hostile, or predatory, incursion; syn. أَشْعَلُوهَا. (S, K.) — And اشعى بِهِ, (K,) inf. n. as above, (TA,) He was, or became, grieved, or disquieted, by it; syn. اِهْتَمَّ. (Ibn-Habeeb, Sgh, K.) غَارَةٌ شَعْوَآءُ A raid, or hostile or predatory incursion, spreading widely and dispersedly. (S, K. *) [See an ex. in the last of the verses cited voce رُبَّ.] — — And شَجَرَةٌ شَعْوَآءُ A tree having spreading branches. (ISd, K.) جَآءَتِ الخَيْلُ شَوَاعِيَ, (S, K,) and شَوَائِعَ, from which شواعى is [said to be] formed by transposition, (S,) The horsemen came scattered, or dispersed, or in a state of dispersion. (S, K.) شعب 1 شَغَبَ عَلَيْهِمْ, (S, A, Msb, K,) and بِهِمْ, (S, Msb, K,) and فِيهِمْ, (TA,) and شَغَبَهُمْ, (S, Msb, K,) aor. شَغَبَ, (A, Msb, K,) inf. n. شَغْبٌ, (S, * A, * K, * TA,) with which شَغَبٌ is syn., (A, K,) a syn. sometimes used, (A,) or this latter is not allowable, (S, K,) as some say, (K) and is ascribed by IAth to the vulgar, and said by El-Hareeree in the " Durrat el-Ghowwás " to be a mistake, but IB says in the commentaries on the " Durrah " that it is correct, mentioned by IDrd, and MF says that it is mentioned by IJ, as well as by Z in the A; (TA;) and one says also شَغِبَ عليهم, [and it seems to be implied that one says likewise شَغِبَ بهم, and شَغِبَهُمْ,] aor. as above, (S, K,) inf. n. شَغَبٌ; (S, TA;) but this latter form of the verb, with kesr, is of weak authority; (S, * TA;) [whence it seems that شَغَبٌ is correct as inf. n. of شَغِبَ, but disallowed by some who knew not this form of the verb;] He excited, or stirred up, (S, A, Msb, K, TA,) [against them, or] among them, (Msb,) evil, or mischief, (S, A, Msb, K, TA,) and conflict, faction, sedition, or discord, and contention, or altercation, and opposition: (TA:) and [it is said that] تَشْغِيبٌ is like شَغْبٌ signifying the exciting, or stirring up, evil, &c.; (K, TA;) [but] ↓ شغّب, inf. n. تَشْغِيبٌ, signifies he excited, or stirred up, evil, &c., much, or often. (O.) A trad. mentioned in [the first paragraph of] art. شعب is quoted by IAth thus: مَا هٰذِهِ الفُتْيَا الَّتِى شَغَبَتْ فِى النَّاسِ [What is this judicial decision which has excited evil, &c., among the people?]. (TA.) — — [See also شَغْبٌ below.] — — The saying of 'Amr Ibn-Kameeäh, فَإِنْ تَشْغِبِى فَالشَّغْبُ مِنِّى سَجِيَّةٌ means (tropical:) And if thou oppose, or contravene, me, and do that which is not agreeable to me, [know that opposition, &c., is a natural disposition of mine; عَلَىَّ being understood after تشغبى, as appears from what here follows.] (TA. [See also 3, and 6.]) Accord. to El-Báhilee, ذَاتُ شَغْبٍ [applied to a she-ass] means (tropical:) Having the quality of opposing or contravening [the male]: so in the saying of El-'Ajjáj, كَأَنَّ تَحْتِى ذَاتَ شَغْبٍ سَمْحَجَا قَوْدَآءَ لَا تَحْمِلُ إِلَّا مُخْدَجَا (tropical:) [As though beneath me were a she-ass] such as opposes or contravenes [the male], long-bodied, long-necked, [that would not bear in her womb aught save a fœtus imperfectly formed;] meaning, لَا تُوَاتِيهِ وَتَشْغَبُ عَلَيْهِ [i. e. that she (the beast that he was riding) would not comply with his desire, and was contravening him]. (TA.) [Accord. to J,] ذَاتُ شَغْبٍ وَضِغْنٍ, [in the TA وصغب, and so in a copy of the A, an evident mistranscription,] applied to a she-ass that has not conceived during a year or two years or some years, means (tropical:) Refractory, or incompliant, to the strong, or bulky, male. (S: there expl. by the words إِذَا وَحِمَتْ وَاسْتَصْعَبَتْ عَلَى الجَأْبِ [which have been misunderstood by Golius, and rendered by him, and by Freytag after him, as applied to a woman, and meaning respuens maris congressum, aut picâ laborans].) — — And شَغَبَ signifies also (assumed tropical:) He declined, or deviated, from the right way or course: (Sh, TA:) or شَغَبَ عَنِ الطَّرِيقِ, aor. شَغَبَ, (K,) inf. n. شَغْبٌ, (TA,) (assumed tropical:) He declined, or deviated, from the road or way. (K.) 2 شَغَّبَ see 1, end of the first sentence. 3 شاغبهُ, (S, A, K, TA,) inf. n. مُشَاغَبَةٌ and شِغَابٌ, (TA,) He acted with him in an evil manner; treated him with enmity, or hostility; contended in altercation with him; or did evil to him, obliging him to do the like in return: (A, K, TA:) he opposed, or contravened, him. (TA.) 6 طَلَبْتُ مِنْهُ كَذَا فَتَشَاغَبَ وَامْتَنَعَ (tropical:) I sought, or demanded, of him such a thing, and he manifested incompliance (تَعَاصَى), and refused. (A, TA.) شَغْبٌ inf. n. of شَغَبَ [q. v. passim]. (S, * A, * K, * TA.) — — Also Clamour, or a confusion of cries or shouts or noises: (Ham p. 505:) or much clamour and confused or indistinct speech, leading, or conducing, to evil, or mischief. (Har p. 311.) One says شَغْبُ الجُنْدِ [The clamour, &c., of the army]. (S, and Ham ubi suprà.) — — [Hence, app., this word, or the next, is used by some postclassical writers as signifying The plaintive cry of the بُلْبُل. (See De Sacy's Chrest. Ar., sec. ed., iii. 500 — 502.)] شَغَبٌ inf. n. of شَغِبَ [q. v.]. (S, TA.) شَغِبٌ, (S, O, K, TA, [in the CK, erroneously, شِغْبٌ,]) like كَتِفٌ, (O,) and ↓ شَغَّابٌ, (S, O, K,) the latter in an intensive sense, (TA,) and ↓ شَغَبٌّ, (O, K,) [also in an intensive sense,] and ↓ مِشْغَبٌ, (S, O, K,) [likewise] in an intensive sense,

(O,) and ↓ مُشَغِّبٌ, [also in an intensive sense accord. to the explanation of its verb in the O,] (S,) and ↓ مُشَاغِبٌ, and ↓ ذُومَشَاغِبَ, (K,) One who excites, or stirs up, evil, or mischief, (S, * K, TA,) and conflict, faction, sedition, or discord, and contention, or altercation, and opposition. (TA.) شِغِبٌ: see the next preceding paragraph. شَغَّابٌ: see شَغِبٌ. — — نَاقَةٌ شَغَّابَةٌ (tropical:) A she-camel that does not pursue a direct course, but deviates [therefrom]. (A, TA.) مِشْغَبٌ: see شَغِبٌ. — — فُلَانٌ مِشْغَبٌ (assumed tropical:) Such a one is a person who deviates from what is right, or from the truth. (O, TA.) مُشَغِّبٌ: see شَغِبٌ. ذُو مَشَاغِبَ: see شَغِبٌ. مُشَاغِبٌ: see شَغِبٌ. شغر 1 شَغَرَ The inf. n. شَغْرٌ, accord. to Ibn-Nubáteh, primarily signifies The raising the leg or hind leg, without restriction; and then by a metaphorical usage, the doing so for the purpose of copulation, and for making water: but the explanations of J [and of Z in the A] and of Fei and of F are at variance with his assertion. (MF.) [Accord. to these authorities,] شَغَرَ, (S, A, Msb, K,) aor. شَغَرَ, (S, Msb, K,) inf. n. as above, (Msb, TA,) signifies He (a dog) raised one of his hind legs (S, A, Msb, K) to make water, (S, Msb,) or and made water, or whether he made water or did not: (A, K:) and شَغَرَ بِرِجْلِهِ he (a dog) raised his hind leg, and made water. (TA.) And شَغَرَتْ She (a camel) raised her hind leg, and struck [with it, or kicked,] the young one. (A.) And, said of a woman, (Msb, K,) She raised her leg, (Msb, and so in some copies of the K,) or her legs, (so in other copies of the K,) for the purpose of copulation. (Msb, K.) And the verb is also trans.: you say, شَغَرَ المَرْأَةَ, (Msb, K,) inf. n. شُغُورٌ, (K, [but this is a strange form in the case of a trans. verb,]) He raised the woman's leg, (Msb, and so in some copies of the K) or legs, (IDrd, O, and so in some copies of the K,) for the purpose of copulation; and so ↓ اشغرها. (IDrd, O, Msb, K.) And شَغْرٌ as the act of a stallion [camel] signifies His striking with his head beneath the she-camel, at the part next the udder, and so raising her, and throwing her down [app. for the purpose of copulation]. (K.) — — شَغَرْتُ بِرِجْلِى فِى الغَرِيبِ means (assumed tropical:) I overcame the people in guarding, or protecting, the stranger. (AA, O, K.) — — And شَغْرٌ signifies also (assumed tropical:) The being distant, or remote. (Fr, K.) One says, شَغَرَ البَلَدُ, (S, Msb, K,) aor. شَغُرَ, inf. n. شُغُورٌ, (Msb, [accord. to the K, app., شَغْرٌ,]) (assumed tropical:) The country, or town, was, or became, remote from him who should aid it against the enemy, and him who should exercise sovereign sway, (K, TA,) and from him who should manage its affairs with prudence, precaution, or sound judgment: (TA:) or destitute of a guardian, or protector, to defend it: (Msb:) or destitute of people: [and so, app., شَغَرَ البَلَدُ بِرِجْلِهِ; for it is immediately added,] one says بَلْدَةٌ شَاغِرَةٌ بِرِجْلِهَا meaning as expl. below: (S:) and شَغَرَتِ الأَرْضُ the land had not remaining in it any one to defend it, and to manage its affairs with prudence, precaution, or sound judgment. (K.) — Also, i. e. شَغْرٌ, The making [another, or others,] to go forth [from a place]. (K.) One says, شَغَرْتُهُ عَنِ الأَرْضِ I made him to go forth from the land: (AA, TA:) and شَغَرْتُ بَنِى فُلَانٍ مِنْ مَوْضِعِ كَذَا I made the sons of such a one to go forth from such a place: (S:) or شَغَرُوا فُلَانًا عَنْ بَلَدِهِ They drove away, expelled, or banished. such a one from his country, or town; and the inf. n. is شَغْرٌ and شِغَارٌ. (TA.) — — And i. q. تَفْرِقَةٌ [The act of scattering, or dispersing]. (K.) 3 شاغرهُ, (Mgh, Msb, K,) inf. n. شِغَارٌ, (S, A, Mgh, Msb, K,) He gave him in marriage a woman on the condition of his giving him in marriage another, without dowry [from either]; concubitus with each of the said women being [in lieu of] the dowry for the other: or it applies peculiarly to female relations [of the men so contracting]; (K;) so that the meaning is only he gave him in marriage his female relation on the condition of his doing the like to him: (TA:) or he gave him in marriage a female under his guardianship, the other man doing to him the like, on the condition that concubitus with each one of the said females should be [in lieu of] the dowry for the other: (Mgh, * Msb:) or he gave him in marriage his sister on the condition of receiving in marriage the other's sister, without any dowry beside this: (A:) or he said to him, Give me in marriage thy daughter, or thy sister, on the condition of my giving thee in marriage my daughter, or my sister, concubitus with each one of the said females being [in lieu of] the dowry of the other. (S.) The practice of شِغَار was common in the Time of Ignorance, (Msb,) but is forbidden to the Muslims. (S, A.) — — شِغَارٌ also signifies Two men's going forth into the field from two armies, and, when one of them has almost overcome his fellow, two men's coming to aid one of them, whereupon the other cries out, لَا شِغَارَ لَا شِغَارَ: (TA:) or two men's acting wrongfully, or injuriously, towards another man: (K, TA:) thus expl. by ISd. (TA.) And The acting with enmity, or hostility. (TA.) 4 اشغر المَرْأَةَ: see 1. — اشغرت الرُّفْقَةُ [and app. ↓ اشتغرت also (see the last sentence of this art.)] (assumed tropical:) The party journeying together withdrew by themselves from the beaten road. (K, TA.) — — See also 8, first sentence. — — اشغرت said of a she-camel, She went with wide steps, and quickly. (TA.) — — See, again, 8. 5 تشغّر He (a camel) exerted his utmost power, (K,) or spared no exertion, (A'Obeyd, S,) in his pace: (A'Obeyd, S, K:) or ran vehemently: (K:) or went a pace above that termed اللَّبَطَةُ. (TA.) — — تشغّر فِى أَمْرٍ قَبِيحٍ He (a man, O) persevered in an evil, or a foul, affair, and went deep into it. (O, K. *) 8 اشتغر, (JK, T,) or ↓ اشغر, (S, K,) It (a watering-place) was on one side of the beaten track: (JK, T, S, K:) [both verbs may be correct: that the former is so appears from the fact that] a poet, cited in the T, [describing a water-ing-place,] uses the phrase ↓ بَعِيدُ الْمُشْتَغَرِ [app. meaning far off on one side of the road]. (TA.) See also 4. — — اشتغر العَدَدُ The number was, or became, large. (S, K.) — — اشتغر الإِبِلُ The camels were, or became, many and various. (K.) — — اشتغرت عَلَيْهِ ضَيْعَتُهُ i. q. فَشَتْ, (A,) i. e. His affairs became disordered so that he knew not with which of them to begin. (TA in art. فشو.) — — اشتغر الأَمْرُ The affair became confused: (K:) or became large, or wide, and great, بِفُلَانٍ [with such a one]. (AZ, TA.) — — اشتغرت الحَرْبُ The war, or battle, became wide and great. (TA.) — — اشتغر عَلَيْهِ حِسَابُهُ, (T, S, A,) in the K ↓ أَشْغَرَ, but the former is the right, (TA,) (tropical:) What he had to reckon was, or became, too diffuse and numerous to him; (T, K;) such that he could not find the way to sum it up. (S, A.) — — ذَهَبَ فُلَانٌ يَعُدُّ بَنِى فُلَانٍ فَاشْتَغَرُوا عَلَيْهِ Such a one went to number the sons of such a one, and they were too numerous for him. (TA.) — — اشتغر فِى الفَلَاةِ He went far into the desert. (S, K.) — — اشتغر عَلَيْنَا He exalted himself above us, and boasted against us. (K.) تَفَرَّقُوا شَغَرَ بَغَرَ and شِغْرَ بِغَرَ They dispersed themselves, or became dispersed, in every direction: (S, K:) and in like manner one says of sheep or goats, تَفَرَّقَتِ الغَنَمُ شَغَرَ بَغَرَ: (TA:) شغر بغر is a compound of two nouns made into one, and indecl., with fet-h for the termination. (S.) The like is not said in the case of [persons &c.] coming, or advancing. (TA.) شَغْرَى A stone at which dogs raise the kind leg and make water, or to make water: (K:) so in the Tekmileh. (TA.) شَغَارٌ Empty. (Sgh, Msb, K.) — — Also, used as sing. and pl., A well, and wells, having much water: (K:) or, as is said in the Nawádir, thus used, having much water; wide, or spacious, in the adjacent part where the camels lie down. (TA.) — Also, accord. to the K, Two veins, or ducts, (عِرْقَانِ,) in the side of the camel: but correctly, as in the Tekmileh, the شَغَارَانِ are the حَالِبَانِ, i. e. two veins or ducts, (عِرْقَان,) in the two sides of the camel. (TA.) شَغُورٌ A tall she-camel, that raises her legs (تَشْغَرُ بِقَوَائِمِهَا) when she is taken to be ridden (K, TA) or to be milked.

(TA.) شَغَّارَةٌ A she-camel that raises her legs to strike [with them, or kick]. (TA.) شَاغِرٌ A dog raising one of his kind legs, and making water, or whether making water or not. (A.) — — بَلْدَةٌ شَاغِرَةٌ بِرِجْلِهَا (tropical:) A country, or town, that does not defend itself from a hostile attack (S, A, K) made by any one, (S, K,) by reason of its being destitute (K, TA) of any to protect it. (TA.) And أَرْضٌ شَاغِرَةٌ (assumed tropical:) A land having no one remaining in it, to defend it, and to manage its affairs with prudence, precaution, or sound judgment. (K.) One says also, الأَرْضُ لَكُمْ شَاغِرَةٌ, meaning (assumed tropical:) The land, or the earth, is wide, or ample, for you. (TA.) مُشْتَغَرٌ: see 8 [of which it is app. an inf. n.]. رُفْقَةٌ مُشْتَغِرَةٌ, A party journeying together far from the beaten road. (TA.) شغرب Q. 1 شَغْرَبَهُ i. q. شَغْزَبَهُ, q. v. (AZ, TA.) شَغْرَبَى (TA) and شَغْرَبِيَّةٌ (K) i. q. شَغْزَبَى and شَغْزَبِيَّةٌ. (K, TA.) شغزب Q. 1 شَغْزَبَهُ, inf. n. شَغْزَبَةٌ, He threw him down by the trick called شَغْزَبِيَّة, expl. below; (S, K;) and شَغْرَبَهُ signifies the same. (AZ, TA.) Accord. to IAth, the primary meaning of شَغْزَبَةٌ is A twisting, in a neuter sense; and artifice. (TA.) — — Also He took him, or seized him, violently. (K.) Q. 2 تَشَغْزَبَتِ الرِّيحُ The wind whirled (اِلْتَوَت) in its blowing. (K.) شَغْزَبَى: see شَغْزَبِيَّةٌ. شَغْزَبِيٌّ Difficult; (K;) anything deemed difficult. (IAth, TA.) — — A [watering-place such as is termed] مَنْهَل lying out of the way. (K, TA.) — — الشَّغْزَبِيُّ The jackal; syn. اِبْنُ آوَى. (IAth, TA.) شَغْزَبِيَّةٌ (S, K) and ↓ شَغْزَبَى, as also شَغْرَبِيَّةٌ (K) and شَغْرَبَى, but more chastely with ز, (TA,) A sort of trick in throwing down [or wrestling]; (S, TA;) the twisting of one's leg with the leg of another, (S, K, TA,) and throwing him down (K, TA) in the manner termed شَزْرًا [or sideways]: (TA:) and one says also, أَخَذَهُ بِالشَّغْزَبِيَّةِ, (S, TA, [in one of my copies of the S بِالشَّغْزَبَةِ,]) meaning the same: (TA:) and صَرَعَهُ صَرْعَةً شَغْزَبِيَّةً: (AZ, TA:) [the pl. is شَغَازِبُ:] Dhu-r-Rummeh says, وَلَبَّسَ بَيْنَ أَقْوَامٍ فَكُلٌّ أَعَدَّ لَهُ الشَّغَازِبَ وَالمِحَالَ [And he involved affairs in confusion between parties, so all prepared for him tricks by which to overthrow him, and artifice] (S, TA.) حَتَّى يَكُونَ شُغْزُبًّا occurs in the " Sunan " of Aboo-Dáwood, in the chapter on the عَقِيقَة and عَتِيرَة; but it is thought by El-Harbee that the last word is for زُخْزُبًّا, meaning Firm in flesh, and thick, big, or bulky. (L, TA.) شغف 1 شَغَفَهُ, (S, O, Msb, K,) aor. شَغَفَ, (Msb, K,) inf. n. شَغْفٌ, (Msb,) He, or it, struck, or smote, his شَغَاف; (O, K;) like كَبَدَهُ meaning " he, or it, struck, or smote, his كَبِد " [or " liver "]; (O, TA;) so says Yoo: (TA:) or it (i. e. love) rent the شَغَاف of his heart: (Fr, TA:) or it (love) reached his شَغَاف: (ISk, S, TA:) or شَغَفَ قَلْبَهُ it (love) reached the شَغَاف of his heart, i. e. his pericardium. (Msb.) I'Ab read, [in the Kur xii. 30,] قَدْ شَغَفَهَا حُبًّا, and expl. the meaning to be [He has affected her so that] the love of him has entered beneath the شَغَاف: (S, TA:) or the meaning is, the love of him has struck, or smitten, her شَغَاف: (Lth, O, TA:) or he has rent the شَغَاف of her heart, i. e. its حِجَاب, [app. meaning her midriff,] so as to reach her heart, with love: (Bd:) Abu-l-Ash-hab read قَدْ شَغِفَهَا حُبًّا, with kesr to the غ, [meaning he has became attached to her, or has loved her,] like the reading of Thábit El-Bunyánee, شَعِفَهَا, with kesr to the unpointed ع: (O, TA:) [for] شَغِفَهُ, aor. شَغَفَ, [inf. n. app. شَغَفٌ,] signifies he became attached to him, or loved him. (K, TA.) One says also, شَغَفَهُ المَالُ, meaning The property became embellished to him, [or pleasing to him,] so that he loved it. (Msb.) And شُغِفَ بِالشَّىْءِ, like عُنِىَ, He was, or became, vehemently desirous of the thing; or fond of it. (TA.) And شَغِفَ بِالشَّىْءِ, like فَرِحَ, He became disquieted, or disturbed, by the thing. (TA.) 5 مَا هٰذِهِ الفُتْيَا الَّتِى تَشَغَّفَتِ النَّاسَ, a saying of I'Ab, means [What is this judicial sentence] that has put vain suggestions into the minds of the people, and separated them? as though it entered the شَغَاف of their hearts. (TA.) [See also 1 in arts. شعب and شغب.] شَغْفٌ: see شَغَافٌ in two places. شَغَفٌ [app. inf. n. of شَغِفَ: and accord. to Fei, app., Love reaching to the pericardium; or heartfelt love; see an ex. in a verse cited voce بَلْ; and see also حُبٌّ, and شَعَفٌ;] a subst. from شَغَفَ قَلْبَهُ, said of love. (Msb.) — See also شَغَافٌ, in two places. — Also The bark (نَجَب, AHn, O, or قِشْر, K) of the kind of tree called غاف. (AHn, O, K. *) شَغَافٌ The pericardium; i. e. the غِلَاف, (S, O, K,) or غِشَآء, (Msb,) of the heart: (S, O, Msb, K:) or [app. a mistake for " and," as will be shown by what follows,] its حِجَاب [generally meaning the midriff], (K,) [here said to be,] accord. to AHeyth, a certain fat that clothes the heart: (TA:) [J seems to confound the غِلَاف of the heart with its حِجَاب; for after " the غلاف of the heart," he adds, "and it is a skin beneath it (دُونَهُ), like the حِجَاب: "] or the حَبَّة (K) or the سُوَيْدَآء [both generally meaning the core] thereof: (O, K:) or the place of entrance (مَوْلج) of the phlegm: (Lth, O, K:) and ↓ شَغْفٌ and ↓ شَغَفٌ signify the same in the two senses, (K,) or in the first and second senses: (TA:) or شَغْفُ القَلْبِ ↓ and شَغَفُهُ ↓ signify the same as شَغَافُهُ, accord. to AHeyth: (O:) the pl. of the شَغَاف of the heart is شُغُفٌ; which is metaphorically applied in a saying of 'Alee to the place of the fœtus [in the belly]. (TA.) — Also, (A'Obeyd, S, O, K,) and ↓ شُغَافٌ, (K,) the latter agreeable with analogy as the name of a disease, (TA,) A certain disease that attacks one, beneath the شَرَاسِيف [pl. of شُرْسُوفٌ, q. v.], in the right side: (A'Obeyd, S, O, K:) and (some say, TA) a pain of the belly: (K, TA: [in the CK, البَظْر is erroneously put for البَطْن:]) and (some say, TA) a pain of the شَغَاف of the heart: (K, TA:) accord. to As, شَغَافٌ signifies a certain disease in the heart, which, if it reaches to the spleen, kills the patient. (TA.) شُغَافٌ: see the next preceding paragraph. مَشْغُوفٌ Insane, or mad; (O, K;) like مَشْعُوفٌ. (O.) And مَشْغُوفٌ بِمَالٍ One to whom property is embellished [or rendered pleasing,] so that he loves it. (Msb.) شغل 1 شَغَلَهُ, (S, O, Msb, K,) aor. شَغَلَ, (O, K, MS,) inf. n. شَغْلٌ (Msb, K) and شُغْلٌ, (K,) the latter on the authority of Sb, (TA,) He, or it, (a man, S, or an affair, Msb,) busied him, occupied him, or employed him; (K;) i. q. أَلْهَاهُ [signifying as above; and particularly he, or it, busied him, &c., so as to divert him from (عَنْ) something; or diverted him from a thing by busying him, &c.]: (S and Msb and K in art. لهو, and Bd and Jel in xv. 3, &c.:) [↓ شغّلهُ signifies he, or it, busied him, &c., much; i. e.] with teshdeed it denotes muchness: (Bd in xlviii. 11:) ↓ اشغلهُ is a good dial. var. of شَغَلَهُ; or is rare; or bad: (K:) accord. to IDrd [and J], (O,) one should not say أَشْغَلْتُهُ; (S, O;) for it is bad: (S:) accord. to IF, they scarcely ever say أَشْغَلْتُ, [thus in the O, but in the Msb ↓ اِشْتَغَلَ,] but it is allowable: (O:) none of the leading lexicologists is known to have pronounced it good. (TA.) [Hence the saying, شَغَلَتْ سَعَاتِى جَدْوَاىَ (see art. سعو and سعى), or, as some relate it, شغلت شِعَابِى جدواى (see art. شعب).] See another ex. voce شَاغِلٌ. One says also شُغِلَ بِهِ, (Msb, K,) meaning تَلَهَّى [i. e. He was, or became, busied, &c., by it], (Msb,) and به اشتغل ↓ [meaning the same]; (Az, Msb, K;) and شُغِلْتُ عَنْكَ بِكَذَا [I was, or became, busied, &c., so as to be diverted from thee, by such a thing], (S, O,) and اِشْتَغَلْتُ ↓ [in the same sense]: (S:) and عَنْهُ تشاغل ↓, (TA,) which likewise signifies تَلَهَّى [meaning as expl. above, or he busied himself, &c., so as to divert himself from him, or it]: (TA in art. لهو, and Bd and Jel in lxxx. 10:) some disallow اِشْتَغَلَ ↓, in the form of an active verb, but say أُشْتُغِلَ, in the form of a pass. verb; but it is originally quasi-pass of أَشْغَلْتُهُ, like as are اِحْتَرَقَ and اِكْتَهَلَ of أَحْرَقْتُهُ and أَكْهَلْتُهُ; [though why of أَشْغَلْتُهُ rather than of شَغَلْتُهُ, I do not see:] Az mentions the usage of its act. and pass. part. ns.: (Msb:) accord. to AHát and IDrd, one should not say اِشْتَغَلَ ↓; but IF mentions, as transmitted from the Arabs, أُشْتُغِلَ فُلَانٌ بِالشَّىْءِ, and the pass. part. n. (O.) — — One says also, نَحْنُ نَشْغَلُ عَنْكَ المَرْتَعَ (assumed tropical:) [We occupy the place of

pasturage so as to keep it from thee], and المَآءَ [the water]; meaning, it is sufficient for us without being more than sufficient. (S in art. شفه.) And شُغِلَ عَنْكَ مَا عِنْدَنَا (assumed tropical:) [What we had was employed so as to be kept from thee]. (JK in that art.) 2 شَغَّلَ see the preceding paragraph. 4 اشغلهُ: see 1. — — مَا أَشْغَلَهُ [meaning How much is he busied! &c.], (Th, S, K,) denoting wonder, (Th, TA,) is anomalous, because one does not [regularly] form a verb of wonder from one in the form of a pass. verb. (Th, S, K.) 6 تشاغل عَنْهُ: see 1. [Accord. to Golius, تشاغلوا signifies They occupied one another, on the authority of the KL; in which, however, I find only تَشَاغُلٌ expl. as meaning خودرا بچيزى مشغول كردن i. e. To make oneself busied, &c., with a thing.] 8 إِشْتَغَلَ see 1, in five places. — — One says also, اِشْتَغَلَ فِيهِ السَّمُّ The poison crept into him, or pervaded him; syn. سَرَى: and اشتغل فِيهِ الدَّوَآءُ The medicine entered into him, and produced an effect upon him, or showed its effect upon him; syn. نَجَعَ. (TA.) شَغْلٌ an inf. n. of 1. (K, Msb.) See the next paragraph. — And see also شُغْلٌ .شَغْلَةٌ and ↓ شَغْلٌ and ↓ شُغُلٌ (S, O, Msb, K) and ↓ شَغَلٌ (S, O, K;) Business, occupation, or employment; (PS;) contr. of فَرَاغٌ: (K:) [and particularly business, &c., that diverts one from a thing:] or an occurrence that causes a man to forget, or neglect, or be unmindful: (Er-Rághib, TA:) pl. [of pauc.] أَشْغَالٌ (S, O, K) and [of mult.] شُغُولٌ: (K:) شُغْلٌ is mentioned by Sb as an instance of an inf. n. having a pl., namely, أَشْغَالٌ; like عَقْلٌ and مَرَضٌ. (TA in art. مرض.) [See also أُشْغُولَةٌ.] شَغَلٌ: see the next preceding paragraph. شَغِلٌ Busy, or busied, occupied, or employed: (K:) [and particularly busy, &c, so as to be diverted from a thing:] thought by ISd to be a possessive epithet [meaning ذُو شُغْلٍ], because it has no verb to which it is conformable: (TA:) it is an epithet applied to a man, from الشُّغْلُ [or الشُّغُلُ]: (IAar, in O:) and ↓ مَشْغُولٌ signifies the same; (Msb, TA;) and ↓ مُشْتَغِلٌ (Az, Msb, K) and ↓ مُشْتَغَلٌ, (Az, IF, O, Msb, K,) the latter [said to be] extr. [meaning anomalous, for أُشْتُغِلَ is not mentioned by F]. (K.) شُغُلٌ: see شُغْلٌ. شَغْلَةٌ Reaped grain or wheat, collected together, in the place where it is trodden out; syn. بَيْدَرٌ and كُدْسٌ (IAar, O, K) and عَرَمَةٌ; (IAar, O;) as also ↓ شَغَلَةٌ: (IAth, TA:) pl. [or coll. gen. n.] of the former ↓ شَغْلٌ, (O, K, TA, [in the CK, erroneously, شُغْلٌ,]) like as تَمْرٌ is of تَمْرَةٌ. (O, TA.) شَغَلَةٌ: see the next preceding paragraph. شَغَّالٌ signifies كَثِيرُ الشُّغْلِ [i. e. Having much business or occupation or employment; or who busies or occupies or employs himself much]. (TA.) شَاغِلٌ act. part. n. of شَغَلَهُ; [Busying, occupying, or employing; &c.;] (S, Msb;) applied to a man, (S,) or to an affair. (Msb.) [Hence,] one says, عَنْكَ الشَّوَاغِلُ ↓ شَغَلَتْنِى [Busying affairs busied me, or have busied me, so as to divert me from thee]: the last word being pl. of شَاغِلٌ. (TA.) شُغْلٌ شَاغِلٌ [lit. Busying business, or the like,] has an intensive meaning: (K:) the latter word in this case is a corroborative, as in لَيْلٌ لَائِلٌ. (S.) أَشْغَلُ [More, and most, busy &c.]. أَشْغَلُ مِنْ ذَاتِ النِّحْيَيْنِ [More busy than she who was the owner of the two skins of butter] is a prov. [mentioned in the TA]: she was a woman of [the tribe of] Teym-Allah: she used to sell clarified butter, in the Time of Ignorance; and Khowwát Ibn-Jubeyr El-Ansáree came to her, demanding to buy clarified butter of her, and saw no one with her, and he bargained with her: so she untied a skin, and he looked at it: then he said to her, "Hold thou it until I look at another: " and she said, "Untie thou another skin: " and he did so, and looked at it, and said, "I desire other than this; therefore hold thou it: " and she did so: and when her hands were [thus] occupied, he assaulted her, and she was unable to repel the him. (Meyd.) أُشْغُولَةٌ an instance of the measure أُفْعُولَةٌ from الشُّغْلُ [similar to أُلْهُوَّةٌ and أُلْهِيَّةٌ, and to أُلْعُوبَةٌ, &c.; app. meaning A thing with which one is busied, &c.: and also syn. with شُغْلٌ]. (O, K.) مَشْغَلَةٌ A thing that causes one to be busied, &c.: (K, * TA:) pl. مَشَاغِلُ. (TA.) مَشْغُولٌ: see شَغِلٌ. — — [Hence,] فُلَانٌ فَارِغٌ مَشْغُولٌ Such a one is devoted to that which is unprofitable. (TA.) — — And جَارِيَةٌ مَشْغُولَةٌ A young woman having a husband. (TA.) — — And مَالٌ مَشْغُولٌ Property devoted to commerce. (TA.) — — And دَارٌ مَشْغُولَةٌ A house in which are inhabitants. (TA.) مُشْتَغِلٌ and مُشْتَغَلٌ: see شَغِلٌ. شغو and شغى 1 شَغِىَ, aor. 1ِ3َ2, inf. n. شَغًا, [signifies accord. to some] He (a man) had a tooth, or teeth, exceeding the other teeth: and [accord. to others, agreeably with what is said to be the right meaning of شَاغِيَة below,] he had a tooth, or teeth, differing in the manner of growth from the other teeth. (S.) [And] شَغِيَتِ السِّنُّ, aor. 1ِ3َ2; (Msb, K;) and شَغَت, aor. 1َ3ُ2; (K;) inf. n. (of the former, Msb, TA) شَغًا (Msb, K, TA) and [of the latter] شُغُوٌّ, (K, TA, [in the CK شَغْو, but]) like عُلُوٌّ; (TA;) [accord. to some] The tooth exceeded the other teeth: (Msb:) and [accord. to others] (Msb) the tooth differed from the other teeth (Msb, K, TA) in an absolute sense, (TA,) or in respect of its place of growth, (Msb,) or in its manner of growth, in length, and shortness, and receding, and projecting: (K, TA:) or, accord. to the A, شَغًا signifies the differing in respect of the manner of growth and of collocation: or the upper teeth's not falling upon the lower: (TA:) or, as IF says, the advancing of the upper teeth beyond the lower. (Msb.) The epithet applied to a man is ↓ أَشْغَى; and to a woman, شَغْوَآءُ; and the pl. is شُغْوٌ: (S, Msb:) [and] the epithet applied to a tooth is شَغْوَآءُ and شَغْيَاءُ; (K;) or ↓ شَاغِيَةٌ; (S, Msb;) which last is said by Az to have two meanings; one whereof is exceeding [the other teeth]; and the other, being longer and larger, and differing in respect of the place [or more probably the manner] of its growth from those next to it: (Msb:) or, accord. to a marginal note in the S, in the handwriting of Aboo-Zekereeyà, this signifies differing in the manner of its growth from the manner of growth of the others, whether exceeding or not exceeding: or, accord. to a marginal note in the copy of Aboo-Sahl El-Harawee, crooked; not exceeding. (TA.) 2 تَشْغِيَةٌ signifies The dribbling of the urine, (Lth, K, TA,) little by little. (Lth, TA.) One says of a man, شَغَّى, (TK,) and اشغى ↓ بِبَوْلِهِ, (IAth, TA,) He dribbled his urine, (IAth, TA, TK,) little by little. (IAth, TA.) 4 أَشْغَوْا بِهِ (assumed tropical:) They disagreed with, differed from, or opposed, the people, in respect of his affair, or case: (K:) as though taken from شَغَا الأَسْنَانِ. (TA.) — — See also 2. شَغًا inf. n. of شَغِىَ said of a man, (S,) or of شَغِيَت said of a tooth. (Msb, K.) — — Also a subst. signifying A dribbling of the urine; and so ↓ شَغْيَةٌ. (K.) شَغْيَةٌ: see أُمُّ شَغْوَة ,شَغْوَآءُ voce أَشْغَى. شَغْوَآءُ: see 1, last sentence. أَشْغَى; fem. شَاغِيَة .شَغًا see and شَغْيَاءُ; and pl. شُغْوٌ: see 1, last sentence. — — شَغْوَآءُ also signifies An eagle; (S, Msb, K;) because its upper mandible exceeds the lower: (S, Msb:) and so ↓ أُمُّ شَغْوَة. (T in art. ام.) مُشْتَغٍ One who separates himself from every yoke-fellow, or familiar: — — and one whose age (سِنُّهُ) is deficient: — — in both of these senses expl. as an epithet applied by Ru-beh to a رُبَاعِىّ [or boy four spans in height]. (TA.) شف 1 شَفَّ, aor. شَفِ3ِ, inf. n. شُفُوفٌ (S, Mgh, O, Msb, K) and شَفِيفٌ (S, O, K) and شَفَفٌ, (CK, [but not in my MS. copy of the K nor in the TA,]) It (a garment, or piece of cloth,) was thin, fine, or delicate, (S, Mgh, O, Msb, K,) so that what was behind it was visible, (S, * IB, Mgh, [for خَلَقَهُ in some copies of the S, and خَلْفَهُ in others, I read مَا خَلْفَهُ, which is the right reading accord. to IB and the TA, agreeably with the reading in the Mgh, which is مَا وَرَآءَهُ,]) or so as to tell what was beneath it: (O, K:) [and it, (a gem, or the like,) was translucent: or was transparent. (See شَفَّافٌ.)] One says, شَفَّ عَلَيْهِ ثَوْبُهُ His garment was thin, &c., upon him. (S.) — — — — And شَفَّ جِسْمُهُ, aor. شَفِ3ِ, inf. n. شُفُوفٌ, His body became lean, or emaciated. (S, O, K.) — شَفَّ, aor. شَفِ3ِ, inf. n. شِفٌّ, It (a thing, O, Msb) exceeded; or was, or became, redundant. (S, O,

Msb, K.) Hence, in a trad., شَفَّ نَحْوًا مِنْ دَانِقٍ It exceeded by about a دانق. (Sh, O.) And one says, شَفَّ عَلَيْهِ, aor. يَشُفُّ, [so in the L and TA, contr. to rule, probably a mistranscription for يَشِفُّ,] inf. n. شُفُوفٌ; and ↓ شفّف, and ↓ استشفّ; [app. meaning, as seems to be indicated by the context, It exceeded it:] and شَفِفْتُ فِى السِّلْعَةِ [app. a mistranscription for شَفَفْتُ] I gained in, or upon, the the article of merchandise: (TA: [and so, app., ↓ شَفَّفْتُ: see شَفًّى:]) and ↓ استشفّ فى تِجَارَتِهِ [He obtained what is termed شِفٌّ in his traffic; i. e.] he made gain, or profit, in his traffic; syn. رَبِحَ. (S and K in art. ربح.) — — And sometimes (Msb) it signifies also the contr.; i. e. It fell short; or was, or became, deficient. (Msb, K.) One says, (O, Msb,) of a dirhem, (O,) هٰذَا يَشِفُّ قَلِيلًا This falls short, or is deficient, a little. (O, Msb.) And شَفَّ عَنْهُ الثَّوْبُ, aor. شَفِ3ـَ, The garment was too short for him. (TA.) — Also شَفَّ, (O, K,) aor. شَفِ3ـَ, (O,) It (a thing, O) was, or became, in a state of motion, commotion, or agitation. (O, K.) — And شَفَّ لَكَ الشَّىْءُ i. q. دَامَ and ثَبَتَ [app. meaning The thing belonged, or pertained, to thee permanently, or constantly; or may the thing belong, &c.]. (TA.) — شَفَّهُ, (S, M, O, K,) aor. شَفُ3ـَ, inf. n. شَفٌّ (S, M, TA) and شُفُوفٌ, (M, TA,) It (anxiety) rendered him lean, or emaciated; (S, O, K;) as also ↓ شَفْشَفَهُ; (S;) both are also expl. as meaning it rendered him lean, or lank in the belly, so that he became slender: (TA:) or, accord. to the M, it (grief, and love,) pained his heart: or rendered him lean, or emaciated: or deprived him of his reason: and it is said of grief as meaning it manifested what he felt of impatience. (TA.) And شَفَّ النُّفُوسَ, as used in a verse of Towbeh Ibn-El- Homeiyir, It hurt and melted the souls. (Ham p. 594.) — See also 8, in two places. 2 شَفَ3ـَّ see the preceding paragraph, in two places. 4 أَشْفَفْتُهُمْ I preferred them, or judged them to excel. (K.) You say, أَشْفَفْتُ بَعْضَ وَلَدِى عَلَى بَعْضٍ I preferred some of my children above some. (S. [And the like is said in the Mgh.]) And أَشْفَفْتُ هٰذَا عَلَى هٰذَا I preferred this above this. (Msb.) — — And اشفّ فُلَانٌ الدِّرْهَمَ Such a one made the dirhem to exceed: or, made it to fall short. (TA.) — أَشَفَّ عَلَيْهِ [if not a mistranscription for أُشِفَّ, which I rather think it to be,] He excelled him, or surpassed him. (TA.) — أَشَفَّ الفَمُ The mouth had in it a fetid odour. (Ibn-Buzurj, TA.) 6 تَشَافَفْتُهُ I took away his or its, شِفّ, i. e. excess, or redundance. (O, K.) — — See also the next paragraph, in three places. 8 اشتفّ مَا فِى الإِنَآءِ (S, O, K) كُلَّهُ (K) He drank what was in the vessel, all of it, (S, O, K,) even the شُفَافَة [or last drop or remains], (O,) not leaving any of it remaining; (S;) [and so إِجْتَفَّ;] as also ↓ تشافّ: (S, O, K:) and ↓ استشفّ المَآءَ He drank the water to the uttermost, not leaving any of it remaining; as also ↓ شَفَّهُ, aor. شَفُ3ـَ, inf. n. شَفٌّ: and ↓ شَفَفْتُ المَآءَ I drank much of the water without having my thirst satisfied. (TA.) [Hence,] in the trad. of Umm-Zara, وَإِنْ شَرِبَ اشْتَفَّ [And if he drank, he drank up all that was in the vessel]. (S, O.) And it is said in a prov., ↓ لَيْسَ الرِّىُّ عَنِ التَّشَافِّ (S, O, TA) i. e. The satisfying of thirst is not from the drinking up all that is in the vessel; for it is sometimes effected by less than this: (O, TA:) it is applied in forbidding one's going to the utmost in an affair, and persevering therein. (S, * O, TA.) Accord. to IAar, one says also تَشَافَيْتُ المَآءَ I exhausted the water; which, ISd says, is originally ↓ تَشَافَفتُ. (TA.) — — 'Abd-Allah Ibn-Sebreh El-Harashee uses the first of these verbs metaphorically in relation to death; saying, سَاقَيْتُهُ المَوْتَ حَتَّى اشْتَفَّ آخِرَهُ meaning (tropical:) [I vied with him in giving the draught of death] until he drank the last of it, i. e., the last of death. (TA.) — — And اشتفّ البَعِيرُ الحِزَامَ كُلَّهُ means The camel filled, and took up wholly, the girth, (O, K, TA,) so that nothing remained of it redundant, by reason of the largeness of the middle of his body. (TA.) 10 استشفّهُ, (O, K,) or استشفّ مَا وَرَآءَهُ, (S, Msb,) He saw what was behind it. (O, Msb, K.) [Thus the former signifies He saw through it: and it is used in this sense both properly and tropically.] — — Hence the saying to the seller of cloths, إِسْتَشِفَّ هٰذَا الثَّوْبَ, [which may be rendered Look thou through this garment, or piece of cloth; but is expl. as] meaning make thou this garment, or piece of cloth, single, [by unfolding it,] and raise it, or hold it up, in shade, in order that I may see whether it be close in texture or flimsy. (TA.) — — استشفّ also signifies [agreeably with the explanation of استشفّ مَا وَرَآءَهُ mentioned above] (assumed tropical:) He distinguished a thing plainly, like as one distinguishes plainly a thing behind glass. (Har p. 244.) — — And one says, كَتَبْتُ كِتَابًا فَاسْتَشَفَّهُ, meaning (assumed tropical:) [I wrote a letter, or writing, &c., and] he examined attentively what was in it. (TA.) — See also 8. — And see 1, in two places. — [Freytag mentions as a signification of استشفّ "Desiderio alicujus rei implevit;" with الى before the object: but he names no authority for this; and I doubt its correctness.] R. Q. 1 شَفْشَفَهُ: see 1, latter part. — — Also, accord. to IAar, (O, TA,) inf. n. شَفْشَفَةٌ, (K, TA,) It (heat, and cold,) dried it up; namely, a thing, (O, K, TA,) such as herbage, (O, TA,) &c. (TA.) And accord. to AA, الشَّفْشَفَةُ signifies The hoar-frost's burning [meaning blasting] the herbage of the earth: or the burning of a medicament that is sprinkled upon a wound: (O:) or it has the former of these two meanings, and signifies also the sprinkling of a medicament upon a wound. (K. [But I think that, for وَذَرُّ الدَّوَآءِ in the K, we should read وَذَرِّ الدَّوَآءِ, and thus reconcile the K in this case with the O: see, however, what next follows; which may be regarded either as confirming the reading in the K, or as having misled its author, in this instance.]) — الشَّفْشَفَةُ signifies also The sprinkling of urine and the like. (K.) You say, شَفْشَفَ بِبَوْلِهِ He sprinkled his urine. (O.) — Also The trembling, and the being confused (الإِخْتِلَاطُ), (O, K, TA,) resulting from intense jealousy. (TA. [See مُشَفْشَفٌ.]) — — And شَفْشَفَ عَلَيْهِ He was solicitously affectionate, or pitiful or compassionate, towards him, (TA.) [See, again, مُشَفْشَفٌ.]) R. Q. 2 تَشَفْشَفَ, said of herbage, It began to dry up. (TA.) شَفٌّ A thin, fine, or delicate, garment or piece of cloth; (AZ, S, Mgh, O, * Msb, K; *) as also ↓ شِفٌّ (AZ, S, O, Msb, K) and ↓ شَفِيفٌ: (Msb:) you say ثَوْبٌ شَفٌّ (S, Mgh, Msb) and ↓ شِفٌّ (S, Msb) and ↓ شَفِيفٌ. (Msb:) [see also شَفَّافٌ:] and the garment, or piece of cloth, itself, is termed شَفٌّ and ↓ شِفٌّ: (Har p. 70:) [i. e. each of these words is also used as a subst.; and this is perhaps meant in the O and K: or] شَفٌّ signifies also a certain thin, fine, or delicate, veil or covering: or, accord. to Aboo-Nasr, a certain thin, fine, or delicate, veil or covering, of wool, through which one sees what is behind it: (S:) pl. شُفُوفٌ. (O, Msb, K.) Among the verses of "the Book" [of Sb, cited as exs. therein], is the following: لَلُبْسُ عَبَآءَةٍ وَتَقَرُّ عَيْنِى أَحَبُّ إِلَىَّ مِنْ لُبْسِ الشُّفُوفِ [Verily the wearing of a woollen cloak, my eye being therewithal unheated by tears, is more pleasing to me than the wearing of thin, fine, or delicate, garments]. (O.) — See also شِفٌّ. — شفّ [app. شَفٌّ] also signifies Pimples, or small pustules, that come forth and then go away. (Ibn-Buzurj, TA.) شِفٌّ: see شَفٌّ, in three places. — Also, (S, Mgh, O, K,) and ↓ شَفٌّ, (L, K,) but the former is that which is well known, (L, TA,) and ↓ شَفِيفٌ, (TA,) Gain, or profit; increase obtained in traffic: and excess, surplus, or redundance: syn. رِبْحٌ [q. v.] : and فَضْلٌ; (S, Mgh, O, K;) and زِيَادَةٌ. (Mgh, TA.) Hence (Mgh) نَهَى عَنْ شِفِّ مَا لَم يُضْمَنْ, meaning [He (the Prophet, TA) forbade] the رِبْح [i. e. gain, or profit, of that for which one has not made himself responsible to the purchaser]. (O, Mgh.) And one says, لِهٰذَا عَلَى هٰذَا شِفّق [There is, or pertains, to this, an excess above this]. (Ksh in ii. 15.) And قَالَ قَوْلًا شِفًّا He said a saying that was a redundance. (TA.) — — And A deficiency: thus

having two contr. meanings. (ISk and S and O in explanation of the first word, K in explanation of the first and second words, and TA in explanation of all.) — — Also, the first word, i. q. مَهْنَأٌ: one says to a person when regarding him with a wish for the like of a thing that he has attained, or that he possesses, without desiring that it should pass away from him, شِفٌّ لَكَ يَا فُلَانُ [May it be an unalloyed gratification to thee, O such a one]. (TA.) — — And A thing that is little, or small, in quantity; mean, or paltry. (TA.) [See also شَفِيفٌ, last signification.] شَفَفٌ: see شَفِيفٌ, last signification. — Also i. q. خِفَّةٌ [Lightness, &c.]. (TA.) — — And sometimes it signifies Evilness, or narrowness of the circumstances, (رِقَّة,) of one's state, or condition. (TA.) شُفَافٌ: see شَفِيفٌ. شُفَافَةٌ: see شَفٌّ, in two places: — and see شِفٌّ. — Also Cold, as a subst.; (ISk, S, O, Msb;) thus in the saying, وَجَدَ فِى أَسْنَانِهِ شَفِيفًا [He felt, or experienced, in his teeth, cold]; (S, O;) and so ↓ شَفَّانٌ: (ISk, Msb:) or, as some say, (O,) the hurting, or paining, (لَذْع, [in the CK لَذْغ,]) of cold: (S, O, K:) and intense cold, with rain and wind; and شِفَافٌ is its pl.: (TA:) or intense cold [alone]: (Msb:) or a cold wind in which is moisture: (O:) and ↓ شَفَّانٌ signifies the cold of a wind in which is moisture: (S:) or شَفِيفٌ has this last signification; and ↓ شَفَّانٌ, the signification next preceding it: one says, لَهَا ↓ أَلْجَأَهُ شَفَّانٌ شَفِيفٌ A cold and moist wind, having [much] cold and moisture, made him to betake himself to a covert: (IDrd, IF, Msb:) or شَفِيفٌ signifies rain and hail: (O:) or so ↓ شَفَّانٌ; [or rain and cold: for برد is written in my original without any syll. sign;] wherefore some of the lawyers say that it is rain and more: (Msb:) or شَفِيفٌ signifies also rain in which is hail: (K, TA:) or rain in which is cold: (CK:) or a cold wind; (K;) as also ↓ شَفْشَافٌ: (O, K:) or this last signifies a wind of mild cold: (S, TA:) and ↓ شَفَّانٌ, cold and wind: (O, K:) one says, غَدَاةٌ ذَاتُ شَفَّانٍ a morning having cold and wind (S, * O, K) with moisture. (S.) — — And Intense heat (IDrd, EsSarakustee, O, Msb, K) of the sun: (IDrd, O, K:) thus having two contr. significations. (K.) — — And Pain in the stomach. (Aboo-Sa'eed, O.) — [Also Affected with pain: or with hurt, or grief. (Freytag, from the Deewán of the Hudhalees.)] — Also Small, or little, in number, quantity, or amount; and so ↓ شَفَفٌ. (O, K.) [See also شِفٌّ, last signification.] شُفَافَةٌ A portion of water remaining in a vessel; (S, O, K;) and likewise, of milk: (TA:) or the last drop remaining in a vessel: (Ham p. 239:) IAth says that some of the later writers mention it as being with س. (TA.) Dhu-rRummeh uses the phrase الشَّفَا ↓ شُفَافَ, in a verse, as meaning In the remaining portion of the day. (O.) شَفَّافٌ Extremely [or very] thin or fine or delicate, so that a thing behind it is visible: (KL:) [translucent:] transparent: applied to a gem, or the like; and to a garment, or piece of cloth. (TA.) [See also شَفٌّ.] شَفَّانٌ: see شَفِيفٌ, in six places. شَفْشَافٌ A garment, or piece of cloth, not well or strongly or compactly [woven or] made. (O, K.) — See also شَفِيفٌ. شَفَاشِفُ Vehement thirst. (O, K.) أَشَفُّ [a noun denoting excess]. It is said in a trad. of Ráfi', فَكَانَ الخَلْخَالُ أَشَفَّ مِنْهَا قَلِيلًا, meaning [And the anklet, or pair of anklets, was] more than they [in value or weight]; (syn. أَفْضَل and أَزْيَد;) i. e. more [in value or weight] than the dirhems. (Mgh.) And one says, فُلَانٌ أَشَفُّ مِنْ فُلَانٍ, meaning Such a one is a little greater, or older, (أَكْبَرُ قَلِيلًا,) than such a one. (TA.) مَشْفُوفٌ is said by Ibn-Buzurj to be like مَجْفُوفٌ [part. n. of جَفَّهُ; i. e. Collected; or collected together and taken away]. (TA.) مُشَفْشَفٌ (O, K) and ↓ مُشَفْشِفٌ, (K,) the latter on the authority of IAar, (TA,) Slender, shallow, or weak, in intellect, and evil in disposition. (O, K.) And [both words agreeably with different explanations of the verb] One in whom is, (K,) or, accord. to Saad, one who is as though there were in him, (O,) a trembling, and confusion, (O, K,) resulting from jealousy, (K,) or from vehement jealousy, (O,) and solicitous affection, or pity or compassion, for his حُرَم [or wives, or women under covert, and household, (in the CK his حَرَم,)] as though jealousy wasted his heart, and made him lank and lean: or evil in disposition, and very jealous: and ↓ the latter word, solicitously affectionate; or pitying, or compassionating. (TA.) مُشَفْشِفٌ: see the next preceding paragraph, in two places. شفر 1 شَفَرَ The primary signification of [the inf. n.] شفر [i. e. شَفْرٌ, of which the verb is app. شَفَرَ,] is The act of cutting, or cutting off; syn. قَطْعٌ. (Ham p. 57.) — شَفَرَهَا, (K,) inf. n. شَفْرٌ, (TA,) He struck her (a woman's) شُفْر (K, TA) in compressing her. (TA.) — — And شَفَرَ [or app. شَفَرَ إِنْسَانًا] He annoyed, molested, harmed, or hurt, a man. (IAar, O, TA.) — شَفِرَتْ, aor. شَفَرَ, inf. n. شَفَارَةٌ, She (a woman) was one whose gratification of her venereal lust (شَهْوَتُهَا) soon took place: (K:) or she emitted; [or, app., emitted soon;] syn. أَنْزَلَتْ. (TA.) — And شَفِرَ, aor. شَفَرَ, It decreased, diminished, or became defective or deficient. (IAar, K.) 2 شفّرها, (K,) inf. n. تَشْفِيرٌ, (Ibn-'Abbád, O, K,) He compressed her (i. e. a woman, Ibn-'Abbád, O) on the شُفْر of her فَرْج. (Ibn-'Abbád, O, K.) — And شَفَّرْتُ الشَّىْءَ, inf. n. as above, I eradicated, or extirpated, the thing. (TA.) — شفّر المَالُ, (O, K,) inf. n. as above, (K,) The property became little: (O, K:) and went away: (K:) from IAar. (TA.) — — And شفّر said of a man, He gave little. (Ham p. 242.) — — And شفّرت الشَّمْسُ لِلْغُرُوبِ (O, K) (O) (assumed tropical:) The sun became near to setting; (O, K;) being likened to a man whose property has become little, and gone away. (TA.) — — And in like manner, (TA,) شفّر عَلَى أَمْرٍ (Ibn-'Abbád, O, K) and لِأَمْرٍ, (Ibn-'Abbád, O,) said of a man, (assumed tropical:) He was, or became, on the brink, or verge, of the affair, or event, or case. (Ibn-'Abbád, O, K.) 4 اشفر is said in the Tekmileh to signify He (a camel) strove, or exerted himself, in running: but perhaps it should be اشغر, mentioned before [in art. شغر]. (TA.) شَفْرٌ: see the next paragraph, in four places. شُفْرٌ The place of growth of the eyelash, (Sh, T, S, A, Msb, K,) which is the edge of the eyelid; (S, Msb;) as also ↓ شَفْرٌ (Kr, A, K) and ↓ شَفِيرٌ: (K:) or, accord. to some, this last signifies the upper side of the inner angle of the eye: (TA:) and with the vulgar, the first signifies the eyelash; but this is [said to be] a mistake: (IKt, Msb:) it occurs, however, in this sense, in a trad. of Esh-Shaabee; (IAth, TA;) and in like manner the pl. occurs in another trad.; but the word شَعَر should be considered as understood before it; or what grows is thus called by the name of the places of growth, and the like of this is not rare: (Mgh:) it is of the masc. gender: (Lh, K:) and the pl. is أَشْفَارٌ, (Sb, S, Mgh, Msb,) the only pl. form. (Sb, TA.) [Hence,] one says, مَا بِالدَّارِ شَفْرٌ ↓, (Ks, Fr, T, S, Msb, K,) and شُفْرٌ, (Lh, Msb, K,) but Sh disallows this latter, (TA,) and ↓ شَفْرَةٌ, (Fr, Sgh, K,) (tropical:) There is not in the house any one: (S, Msb, K, &c.:) and مَا رَأَيْتُ ↓ مِنْهُمْ شَفْرًا (tropical:) I saw not of them any one: from the شفر of the eye: meaning one having a شفر: (A:) and شفر is also used in this sense without a negation. (TA.) One says likewise, مَا تَرَكَتِ السَّنَةُ ظُفْرًا وَلَا شُفْرًا (tropical:) The year of drought left not anything: and sometimes they said ↓ شَفْرًا, with fet-h, and in this case they said ظَفْرًا, for assimilation. (A.) — — Also, (S A, Mgh, Msb, K,) and ↓ شَفِيرٌ, (S, A, Msb, K,) The edge, border, margin, brink, brow, (S, Mgh, Msb,) or side, (A, K,) of anything; (S, A, Mgh, Msb, K;) as of a valley and the like, (S,) or as of a river &c.: (Mgh and Msb, in relation to the latter word:) one says, قَعَدُوا عَلَى شَفِيرِ ↓ النَّهْرِ, and البِئْرِ, and القَبْرِ, They sat upon the side of the river, and of the well, and of the grave: (A:) and both words signify the side of the upper part of a valley. (K.) — — And الشُّفْرُ, (K,) or شُفْرُ الفَرْجِ, (Msb,) and شُفْرُ المَرْأَةِ, (TA,) The edge, (Msb, K,) or border, (TA,) of the vulva, or external portion of the organs of generation, [meaning, of each of the labia majora,] of a woman: (Msb, K, TA:) pl. أَشْفَارٌ: (Msb:) the إِسْكَتَانِ are the two sides

[or labia majora] of the vulva of a woman; and the شُفْرَانِ are the two borders of the said اسكتان: (AHeyth, Mgh, TA:) Lth says that the ↓ شَافِرَانِ are [two parts] of the pudendum muliebre: (TA:) and شُفْرُ الرَّحِمِ and ↓ شَافِرُهَا signify [in like manner] the edges of the vulva: (S:) and شُفْرَا المَرْأَةِ and ↓ شَافِرَاهَا, the two edges of the رَحِم [or vulva (for الرَّحِم is here used tropically, for الفَرْج, as it is in many other instances,)] of a woman. (TA.) شِفْرٌ: see شَفْرَةٌ, first sentence. شَفَرٌ: see سَفَنٌ, first sentence. شَفِرٌ [an epithet of which the fem. only is mentioned]. شَفِرَةٌ and ↓ شَفِيرَةٌ signify A woman who experiences the gratification of her venereal lust (شَهْوَتَهَا) in her شُفْر; so that she emits (تُنْزِلُ) speedily: or [in the CK " and "] who is content with the least of coitus: (K, TA:) contr. of قَعِرَةٌ and قَعِيرَةٌ. (TA.) شَفْرَةٌ A large knife; (S, A, K;) as also ↓ شِفْرَةٌ, though this is mentioned only by the author of the Mgh; (MF; [but it is not in my copy of the Mgh; and Golius mentions ↓ شُفْرَةٌ as having this signification, on the authority of Meyd;]) or a broad knife: (Mgh, Msb:) pl. شِفَارٌ (Msb, K) and شَفَرَاتٌ (Msb) and [coll. gen. n., of which شِفْرَةٌ is the n. un., or it may be a quasi-pl. n. of شَفْرَةٌ,] ↓ شِفْرٌ. (TA.) — — And hence, (Mgh, TA,) (tropical:) A servant; (S, Mgh, TA;) because of his utility. (TA.) It is said in a prov., أَصْغَرُ القَوْمِ شَفْرَتُهُمْ (tropical:) The least of the party is their servant. (S, Mgh.) — — Also A shoemaker's knife. (S, K.) — — And A piece of iron made broad, and edged, or pointed. (K.) — — A broad blade: so says the author of the Mgh. (TA. [But not in my copy of the Mgh.]) — — The edge, or cutting part, (حَدّ,) of a sword: (S, Mgh, K:) or the edge of the cutting part of a sword. (TA. [See ذُبَابٌ.]) The side of a blade: (K:) or each of the two sides thereof. (AHn, TA.) [Each of the two sharp sides or edges of a spear-head and of an arrow-head.] — — See also شُفْرٌ, second sentence. شُفْرَةٌ: see the next preceding paragraph. شِفْرَةٌ: see the next preceding paragraph. [شَفُورٌ i. q. زُنْبُورٌ The hornet, or hornets. (Golius, on the authority of Meyd.)] شَفِيرٌ: see شُفْرٌ, in three places. — — Also The edge of the lip of a camel. (K.) — شَفِيرَةٌ: see شَفِرَةٌ, voce شَفِرٌ. يَرْبُوعٌ شُفَارِىٌّ A jerboa having hair upon its ears: (S:) or having large ears: or having long ears, and bare toes, [in the CK, for العَارِى البَرَاثِنِ, which is evidently the right reading, we find العالى البراثن,] not quickly overtaken: (K:) it is [of] a species of jerboa called ضَأْنُ اليَرَابِيعِ, the fattest and the best, with ears somewhat long: (TA:) or having long legs, and soft and fat flesh: (K:) it is said that it has a nail in the middle of its shank. (TA. [See تَدْمُرِىٌّ.]) — — ضَبٌّ شُفَارِىٌّ A long and bulky [lizard of the kind called] ضبّ. (Ham p. 242.) — — أُذُنٌ شُفَارِيَّةٌ (as also شُرَافِيَّةٌ [q. v.], TA) A large ear: (K:) or a bulky ear: (A'Obeyd, TA:) or a long ear: (AZ, TA:) or a broad ear, soft in the upper part: (TA:) or an ear having much hair and fur. (Ham p. 242.) شَفَّارٌ The possessor of a شَفْرَة [or large knife]. (A, * TA.) شَافِرٌ, and its dual: see شُفْرٌ, last sentence, in three places. — Also One who destroys, or makes away with, his property: so in the Tekmileh. (TA.) مَشْفَرٌ: see what next follows. مِشْفَرٌ The lip of a camel; (S, Mgh, Msb, K;) as also ↓ مَشْفَرٌ: (K:) and (tropical:) of a horse: (S, TA:) and (tropical:) of a human being: (K, TA:) or (tropical:) of an Abyssinian, as being likened to that of a camel: (A'Obeyd, TA:) pl. مَشَافِرُ. (S, K.) It is said in a prov., أَرَاكَ بَشَرٌ مَا أَحَارَ مِشْفَرٌ [lit. External skin hath shown thee what a lip hath transmitted to the stomach;] meaning, the external appearance hath rendered thee in no need of inquiring respecting the internal state: (S, K:) originally said of a camel; (TA;) for when you see his external skin, whether he be fat or lean, you take it as an indication of the quality of his food. (K, TA.) — — Also The vulva, or external portion of the organs of generation, of a woman: (R, MF:) but this is strange. (TA.) — — And (tropical:) A piece of land: and of sand: (K, TA:) each by way of comparison [to the lip of a camel]. (TA.) — Also A state of resistance; inaccessibleness, or unapproachableness: (K:) strength, or power; (K, * TA;) vehemence, or hardness, or firmness. (K, TA.) — — And A state of perdition or destruction: and thus it is expl. as used in the saying mentioned by Meyd [in his Proverbs, perhaps the origin of this explanation], تَرَكْتُهُ عَلَى مِثْلِ مِشْفَرِ الأَسَدِ [which may be rendered I left him at the like of the lip of the lion]; (TA;) applied to him who is exposed to destruction. (Meyd, TA. *) عَيْشٌ مُشَفِرٌ Strait, scanty, subsistence. (O, K.) شفرج شُفَارِجٌ A tray (طَبَقٌ) on which are small saucers, or cups, فَيْخَات and سُكُرَّجَات: (O, K:) a Pers. word, (S, O,) arabicized; (S, O, K;) from بِيشْبَارِجْ or بِيشْبَارِجْ (K, TA) or بِيشَارِجْ; (as in some copies of the K;) or what people call بِيشْبَارِجْ: (Yaakoob, S:) [i. e. پِيشْ پَارْ or پِيشْ پَارَهْ, " pésh pár," and " pésh párah," meaning " sweetmeats presented to a guest: "] accord. to ElJawáleekee, it signifies different kinds of flesh-meat in طبايخ: [but what this means I know not: I suppose it to be a corruption of some word signifying saucers or the like:] in the " Kitáb el-Moheet," شَفَارِيجُ is said to be pl. of شُفَارِجٌ, signifying a kind of food. (TA.) شفع 1 شَفَعَهُ, (S, Mgh, Msb, K,) aor. شَفَعَ, (Msb, K,) inf. n. شَفْعٌ, (S, Msb,) He made it to be a شَفْع; (S, K, TA;) meaning (TA) he made it (a single thing) to be a زَوْج [i. e. he made it to be one of a pair or couple; and sometimes, he made it to be a pair or couple together]: (Mgh, TA:) or he adjoined it to, or coupled it with, that which was a single thing: (Msb:) accord. to Er-Rághib, الشَّفْعُ signifies the adjoining a thing to its like. (TA.) You say, كَانَ وِتْرًا فَشَفَعْتُهُ بِآخَرَ, (S,) or كَانَ وِتْرًا فَشَفَعْتُهُ i. e. [It was a single thing, and] I made it to be one of a pair, or couple, with another. (Mgh. [In Har p. 194, I find the phrase كان وترا ↓ فشفّعه بآخر, expl. in like manner; but شفّعه thus used I do not find in any lexicon: it may, however, be correctly thus used; for تشفّع, which has the form, app. has also the signification, of its quasi-pass.]) [And شُفِعَ المِلْكُ بِمِلْكٍ آخَرَ The possession (here meaning house, or piece of land,) was coupled by purchase with another possession: and شُفِعَ بِهِ مِلْكٌ It had a possession coupled with it by purchase: see شُفْعَةٌ.] You say also, شَفَعْتُ الرَّكْعَةَ I made the ركعة to be two. (Msb.) And a poet says, مَا كَانَ أَبْصَرَنِى بِغِرَّاتِ الصِّبَى فَالْيَوْمَ قَدْ شُفِعَتْ لِىَ الأَشْبَاحُ [How clear was my sight with the inadvertencies of youth! but to-day, objects have become doubled to me]: i. e., I see the object [as] two objects, by reason of the weakness and dispersedness of my sight. (O, K. *) — — [Hence,] one says of a she-camel, (S, O,) and of a ewe, or she-goat, (O,) شَفَعَتْ, (S, O,) inf. n. شَفْعٌ, (S,) meaning She became such as is termed شَافِعٌ [q. v.]: (S, O:) she is thus termed لِأَنَّ وَلَدَهَا شَفَعَهَا أَوْ شَفَعَتْهُ [because her young one has made her to be one of a pair, or couple, with itself, or because she has made it to be one of a pair or couple, with another that is in her belly], (S, O, K,) inf. n. شَفْعٌ, or the inf. n. in this case is شِفْعٌ, with kesr. (O, K.) — — One says also, إِنَّهُ لَيَشْفَعُ عَلَىَّ بِالعَدَاوَةِ, (K,) or لِى, (O,) i. e. (tropical:) Verily he aids [another, becoming to him one of a pair, by enmity] against me, and acts injuriously to me [conjointly with another]. (O, K, TA.) Accord. to Er-Rághib, يَشْفَعُ means He joins himself to another, and aids him, becoming to him one of a pair, or a شَفِيع [i. e. an intercessor], in doing good or evil, so that he aids him, or partakes with him, in [procuring] the benefit or the harm thereof; and thus it means in the saying in the Kur [iv. 87], مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً [and in what follows the same]: (TA:) or these words mean Whoso adds a [good] deed to a [good] deed: (O, K:) or, as some say, the شفاعة here is a man's instituting, or prescribing, to another, a way of good or evil, so that he [the latter] imitates him, and thus becomes as though he were to him one of a pair. (TA.) [But accord. to the expositors in general, and accord. to the

general usage of the inf. n. شَفَاعَةٌ as distinguished from شَفْعٌ, what is here meant is Intercession.] — — [Hence also,] شَفَعَ لَهُ إِلَى فُلَانٍ, (S, * K, * TA,) or الى الأَمِيرِ, (MA,) aor. شَفَعَ, (K, TA,) inf. n. شَفَاعَةٌ; (MA, K, TA;) and ↓ تشفّع لَهُ, (MA,) or ↓ تشفّع فِيهِ; (S, TA;) He made petition, or intercession, for him [to such a one, or to the prince or the like; thus adjoining himself to him as an aider]: (MA, TA:) and شَفَعَ بَيْنَ النَّاسِ [He interceded between the people], inf. n. شَفَاعَةٌ: (Jel in iv. 87:) and شَفَعْتُ فِى الأَمْرِ, (Msb,) inf. n. شَفَاعَةٌ (IKtt, Msb, TA) and شَفْعٌ, (Msb, [but the latter is scarcely to be found elsewhere thus used,]) I pleaded, [or interceded,] in the affair, or case, [in favour of another,] for some means of access or ingratiation, or some right or due: (IKtt, * Msb, TA: *) شَفَاعَةٌ is mentioned, but not explained, in the K: (TA:) as distinguished from شَفْعٌ meaning as expl. above, it signifies the joining oneself to another as an aider to him or a petitioner respecting him [or for him]; and in most instances the former person is one of higher station than the latter: (Er-Rághib, TA:) or the speaking of the شَفِيع [or intercessor] to the king [or some other person] respecting some object of want which the speaker asks for another person: it is also expl. as signifying the passing over without punishment, or the forgiving, [or rather the asking, or requesting, the passing over &c., (for the word طَلَبُ, probably accidentally omitted by the transcriber at the commencement of the explanation, should doubtless be supplied,)] of sins, crimes, or misdeeds. (TA.) Hence, in a trad., ↓ اِشْفَعْ تُشَفَّعْ [Intercede thou: thou shalt have thine intercession accepted]. (TA.) The saying in the Kur [ii. 117], وَلَا تَنْفَعُهَا شَفَاعَةٌ [Nor shall intercession profit it] means that it shall have no شَافِع [or intercessor] for his شَفَاعَة [or intercession] to profit it; being a denial of the شَافِع; (Ibn- 'Arafeh, O, K;) and the same is the case in the Kur lxxiv. 49, (Ibn-'Arafeh, O, TA,) and xx. 108. (TA.) شَفَعَ, inf. n. شَفْعٌ and شَفَاعَةٌ, also signifies He prayed, or supplicated: and thus Mbr and Th explain the words of the Kur [ii. 256], مَنْ ذَا الَّذِى يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ [Who is he that shall pray, or supplicate, in his presence, except by his permission?]. (TA.) — — Accord. to El-Kutabee, (Mgh,) [i. e.] El-Kuteybee, (TA,) one says also, of a neighbour of one who desires to sell a dwelling [or land] شَفَعَ إِلَيْهِ فِى مَا بَاعَ, meaning He made a demand to him, i. e. to the latter, respecting that which he sold [for the right of pre-emption]: and of the latter person, ↓ فَشَفَّعَهُ [and he admitted his right of pre-emption, i. e.] and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, that he whose connexion was more remote. (Mgh, TA. *) — شَفَعَ, inf. n. شَفْعٌ, signifies also He, or it, was, or became, tall, or high. (TA.) — And شُفِعَ, like عُنِىَ, He (a man) was smitten by the [evil] eye. (IKtt, TA. [But see شُفْعَةٌ, last sentence.])

2 شَفَّعَ see 1, near the beginning. — — شَفَّعْتُهُ فِيهِ, inf. n. تَشْفِيعٌ, I accepted his intercession (شَفَاعَتَهُ) [for him]. (S, * O, K.) See, again, 1, in the last quarter of the paragraph. — — And see another signification of the verb in a later part of the same paragraph.

5 تشفّع [signifies It was made a pair or couple, accord. to the K voce وِتْرٌ; this word being there expl. as meaning مَا لَمْ يَتَشَفَّعْ مِنَ العَدَدِ: but in the M and A, in the same place, instead of يَتَشَفَّعْ, we find يُشْفَعْ]. — — تشفّع لَهُ, and فِيهِ: see 1, near the middle of the paragraph. — — [It is said in the TA that تَشَفَّعَهُ also is quasi-pass. of اِسْتَشْفَعَ بِهِ: but تَشَفَّعَهُ is evidently, here, a mistranscription, app. for تَشَفَّعَ, meaning He was granted intercession.] — Also He became a شَافِعِىّ [i. e. a follower of the Imám Esh-Sháfi'ee] in persuasion: but this is post-classical. (TA.)

10 اِسْتَشْفَعْتُهُ إِلَى فُلَانٍ I asked him to make intercession for me (أَنْ يَشْفَعَ لِى) to such a one. (S, O, K. *) And اِسْتَشْفَعْتُ بِهِ I sought, or demanded, intercession (الشَّفَاعَةَ) [by means of him]. (Msb.) A poet, cited by Aboo-Leylà, says, زَعَمَتْ مَعَاشِرُ أَنَّنِى مُسْتَشْفِعٌ لَمَّا خَرَجْتُ أَزُورُهُ أَقْلَامَهَا i. e. Companies of men asserted me to be seeking intercession (زَعَمُوا أَنِى أَسْتَشْفِعُ) for the object of eulogy, [when I went forth repairing to visit him,] by means of their writing-reeds (بِأَقْلَامِهِمْ), meaning by their letters (بِكُتُبِهِمْ). (O, TA.)

شَفْعٌ contr. of وِتْرٌ; (S, Mgh, O, K;) i. q. زَوْجٌ [i. e., like زَوْجٌ, it signifies One of a pair or couple; and sometimes, but rarely, a pair or couple together; and sometimes, (see for instance زَكًا) an even number, a number that may be divided into two equal numbers]: (O, K:) also one with which another is made to be a pair or couple: (TA:) [and, as will be seen in what follows, one with which an odd number is made to be an even number:] pl. شِفَاعٌ, (TA,) and app. أَشْفَاعٌ, whence الصَّلَاةُ بَيْنَ الأَشْفَاع, meaning التَّرَاوِيح [q. v. voce تَرْوِيحَةٌ]. (Mgh.) — — الشَّفْعُ also signifies The day of the sacrifice; (O, K;) thus in the words of the Kur [lxxxix. 2] وَالشَّفْعِ وَالْوِتْرِ; by الوتر being meant the day of 'Arafát: (O:) or in this instance it means the creatures of God, (O, K,) because of the saying in the Kur [li. 49], "and of everything we have created two of a pair;" (K;) الوتر meaning God: (O, K:) or Adam's wife; الوتر meaning Adam, who was made a pair with her: (I'Ab, O, TA:) or Adam's children: (TA:) or the two days after the sacrifice; الوتر meaning the third day: (O, TA:) or God; [and الوتر, those who compose an odd number;] because of the saying in the Kur [lviii. 8], "there can be no secret discourse of three, but He is the maker of them, with Himself, to be four:" (K:) or the meaning of الشَّفْعُ وَالوِتْرُ is the prayers; of which some are شَفْع [i. e. an even number of rek'ahs], and some are وِتْر [i. e. an odd number of rek'ahs]: (O, TA:) [for] it is said that all the numbers consist of شَفْع [i. e. even] and وِتْر [i. e. odd]. (TA.)

شَفَاعَةٌ: see the next paragraph, in two places, near the end.

شُفْعَةٌ is used in relation to a house and to land; (S, TA;) and ↓ شُفُعَةٌ, with two dammehs, is a dial. var. thereof thus used. (TA.) It signifies A مِلْك [here meaning house, or piece of land,] that is coupled (مَشْفُوع) [by purchase] with one's مِلْك [i. e. house, or piece of land, previously possessed, and adjoining thereto]; (Mgh, Msb; *) from the phrase كَانَ وِتْرًا فَشَفَعْتُهُ [expl. above, in the second sentence of this art.]; (Mgh; [and the like is said in the Msb;]) a noun of the same class as لُقْمَةٌ; being of the measure فُعْلَةٌ in the sense of the measure مَفْعُولٌ: (Mgh, Msb: *) this is the primary signification: then it was applied to denote a particular kind of obtaining possession; (Mgh;) [i. e.] it is also used as meaning the obtaining possession of that مِلْك [or house, or piece of land, by purchasing it, and coupling it with that previously possessed, and adjoining thereto]; (Msb;) or one's making a demand respecting that which he seeks [to possess, for the right of the pre-emption thereof], and adjoining it to that which he [already] has: (O, K:) and with the lawyers it signifies the right of obtaining possession of a piece of land, [i. e. the right of pre-emption thereof, or of a house,] against one's co-sharer whose possession is recent, by compulsion, for a compensation: (K:) or the right of obtaining possession of a piece of land, by compulsion, for [the payment of] what it cost the [former] purchaser, by reason of partnership or of [immediate] neighbourship: (KT:) or the right of [immediate] neighbourship with respect to [pre-emption of] a house or land. (PS.) [See 1 in art. سقب.] El-Kutabee says, in explaining this word, in the Time of Ignorance, when a man desired to sell a house, his neighbour used to come to him and to make a demand to him (شَفَعَ إِلَيْهِ i. e. طَلَبَ) respecting that which he sold [for the right of pre-emption], and he pronounced him to have a better right, or title, or claim, [as a purchaser,] to that which was sold, than he whose connexion was more remote: as though he took it from الشَّفَاعَة: but the [right] derivation is that first mentioned. (Mgh.) We have not heard, (Mgh,) or there is not known, (Msb,) any verb belonging to it [in the classical language]. (Mgh, Msb.) Esh-Shaabee uses it in

the first and in the second of the senses expl. above, [or nearly so,] in his saying, مَنْ بِيعَتْ شُفْعَتُهُ وَهُوَ حَاضِرٌ فَلَمْ يَطْلُبْ ذٰلِكَ فَلَا شُفْعَةَ لَهُ [i. e. He whose claimed possession to be coupled by purchase with one already belonging to him is sold when he is present without his demanding that possession, there shall be no obtaining possession for him by his purchasing it for that purpose]. (Mgh. [And the like is said in the Msb.]) Esh-Shaabee says [also], الشُّفْعَةُ عَلَى رُؤُوسِ الرجَالِ [The possession that is coupled by purchase with another possession is apportioned according to the heads of the men entitled thereto]: i. e., when the house is shared by a company of men whose shares are different, and one of them sells his portion, what is sold to his co-sharers is to be apportioned among them equally, according to their heads, not according to their [former] shares: (O, K, TA:) so in the Nh. (TA.) — — شُفْعَةُ الضُّحَى The two rek'ahs (رَكْعَتَانِ) of the [prayer that is performed in the period of the morning called the] ضُحَى; as also ↓ الضحى شَفْعَةُ: (O, K:) occurring in a trad., thus accord. to two different relations. (O.) — Also Diabolical, or demoniacal, possession; or madness, or insanity; (AA, O, K;) and so ↓ شَفْعَةٌ; the latter expl. in this sense by IAar; and as syn. with سَفْعَةٌ and شُنْعَةٌ and رَدَّةٌ and نَظْرَةٌ, [perceived] in the face: [see these words; the second and third of which generally mean an unseemliness or ugliness; and so, sometimes, does the last:] the pl. of شُفْعَةٌ in the sense here expl. on the authority of AA is شُفَعٌ. (TA.) — — And IF states that it has been said to signify The [evil] eye, by which one is smitten: but he doubts its correctness; and thinks that it may be with the unpointed س. (O.) [See سَفْعَةٌ, not سُفْعَةٌ.] شُفْعَةٌ: see شُفْعَةٌ, first sentence. شَفُوعٌ A she-camel that fills two milking-vessels in one milking. (S, K.) — — See also شَافِعٌ. شَفِيعٌ i. q. صَاحِبُ شَفَاعَةٍ; (S, K, TA;) i. e. (TA) An intercessor; as also ↓ شَافِعٌ: pl. of the former شُفَعَاءُ. (Msb, TA.) [See السُّفَعَاءُ, in art. سقف.] — — Also i. q. صَاحِبُ شُفْعَةٍ; (S, K;) [meaning A possessor of the right termed شُفْعَة; or] one who demands, and is granted, as a neighbour [or a partner], in preference to him whose connexion is more remote, the right of purchasing a house [or piece of land] that is to be sold. (TA.) شَفَائِعُ Sorts of pasture, or herbage, that grow two and two: (Ibn-Abbád, O, K:) or twins (تُؤَام [pl. of تَوْءَم]) of plants. (O, K.) شَافِعٌ [act. part. n. of 1, q. v. — — Hence], applied to a she-camel, (tropical:) Having a young one in her belly and another following her: (Fr, Sh, S, Mgh, K, TA:) or applied in this sense to a ewe or she-goat: (K:) or, thus applied, having her young one with her: (A'Obeyd, S, Mgh:) thus called because her young one has made her to be one of a pair [with it], or because she has made it to be one of a pair [with her]: (A'Obeyd, S, K:) and ↓ شَفُوعٌ, thus applied, signifies the same as شَافِعٌ: and one says also, هٰذِهِ شَاةُ الشَّافِعِ, like as one says صَلَاةُ الأُولَى and مَسْجِدُ الجَامِعِ. (TA.) — — Also A he-goat, (O, K, TA,) himself: (O:) or a ram: or such as, when he impregnates, impregnates with twins. (O, K.) — — عَيْنٌ شَافِعَةٌ An eye [that makes a thing to appear a pair, i. e.,] that sees doubly. (O, K.) — — فُلَانٌ يُعَادِينِى وَلَهُ شَافِعٌ means (tropical:) Such a one treats me with enmity, and has one who aids him to do so. (A, TA.) — — See also شَفِيعٌ. أَشْفَعُ and مُشَفَّعٌ Tall, or high. (L, TA.) مُشْفِعٌ A ewe, or she-goat, that suckles any animal. (IAar, TA.) مُشَفَّعٌ One whose intercession is accepted: hence the Kur-án is termed by Ibn-Mes'ood ↓ شَافِعٌ مُشَفَّعٌ, i. e. An intercessor of which the intercession will be accepted, for him who follows it and does according to what is in it, that his unpremeditated transgressions may be forgiven. (O, TA.) مُشَفِّعٌ One who accepts intercession. (L, TA.) مِلْكٌ مَشْفُوعٌ A possession [here meaning house, or piece of land,]) coupled [by purchase] with a man's possession [previously belonging to him, upon certain conditions expl. voce شُفْعَةٌ]. (Mgh, Msb.) — Also Affected with diabolical, or demoniacal, possession; or with madness, or insanity; (O, K;) and مَسْفُوعٌ, with the unpointed س, is a dial. var. thereof. (TA.) — — And مَشْفُوعَةٌ is said to signify A woman smitten by the [evil] eye: (IF, O, L: [but see شُفْعَةٌ, last sentence:]) the masc. is not used in this sense. (L, TA.) شفق 1 شَفَقَ and شَفَقَ: see 4, in five places. — — شَفِقَ عَلَيْهِ signifies He was niggardly of it: (TA:) [thus] the saying [of a poet] كَمَا شَفِقَتْ عَلَى الزَّادِ العِيَالُ means [Like as the household] are niggardly of the provision: (IDrd, M, O:) because he who is niggardly of a thing is ↓ مُشْفِقٌ عَلَيْهِ [i. e. fearful, or cautious, on account of it]. (M.) 2 تَشْفِيقٌ signifies (tropical:) The making [a gift or the like (see مُشَفَّقٌ)] scanty, or little in amount or quantity; as also ↓ إِشْفَاقٌ. (O, K, TA.) — — And (tropical:) The weaving badly. (K, TA.) You say, شَفَّقَ المِلْحَفَةَ (tropical:) He wove badly, (M,) or so as to make it scanty in the yarn, or unsubstantial, (TA,) the [kind of wrapper called] ملحفة. (M, TA.) — See also 4, last sentence. 4 اشفق signifies He feared, or was cautious; as also ↓ شَفِقَ [in the CK شَفَقَ]; or only the former: (K, TA:) [accord. to ISd,] ↓ شَفِقَ, inf. n. شَفَقٌ, signifies he feared: (M:) IDrd says, ↓ شَفِقْتُ [in one of my copies of the S شفقتُ] and أَشْفَقْتُ are syn., (S, O, TA,) as some assert, (O, TA,) but the lexicologists disallow this, (S, O,) saying that one should only say أَشْفَقْتُ: (O:) accord. to Er-Rághib, الإِشْفَاقُ signifies [the being affected with] care, or solicitude, mixed with fear; and when it is trans. by means of مِنْ, the meaning of fear is most apparent in it; but when trans. by means of عَلَى, the meaning of care, or solicitude, is most apparent in it: (TA: [and the like is said by Bd in xxi. 29:]) or it signifies [the being affected with] fright [or fear]; sometimes mixed with faithful or sincere or honest advice; and sometimes divested thereof: (Ham p. 179:) one says, أَشْفَقْتُ مِنْهُ, (S,) or مِنْ كَذَا, (Msb,) I feared, or was cautious of, (S, Msb,) him, or it, (S,) or such a thing: (Msb:) or اشفق مِنْهُ he feared him, or it: (MA:) and أَشْفَقْتُ عَلَيْهِ, (S, [in which it is implied that this differs from أَشْفَقْتُ مِنْهُ,]) or عَلَى الصَّغِيرِ, I was affectionate, kind, or compassionate, and favourably inclined, [towards him, or] towards the little one: (Msb: [and a similar explanation is given in the MA:]) and ↓ شَفَقْتُ, aor. شَفِقَ, is a dial. var. thereof [i. e. of أَشْفَقْتُ when trans. by means of عَلَى, and perhaps also when it is trans. by means of مِنْ]: (Msb:) or اشفق عَلَيْهِ signifies [he was solicitously affectionate, &c., towards him; agreeably with the explanation of Er-Rághib above, and with that here following;] he was affected with pity, or compassion, and tenderness, and fear, for him, at the same time giving him faithful or sincere or honest advice, أَنْ يَنَالَهُ مَكْرُوهٌ [lest some disliked or evil event should betide him]: (TA:) or he feared, or was cautious, for him: and اشفق مِنْهُ he was impatient of him, or it: and ↓ شَفَقَ is a dial. var. [of اشفق when trans. by means of مِنْ, and app. also when trans. by means of عَلَى]. (M.) — See also 2. — Also He entered upon [the time of] the شَفَق [q. v.]. (M.) And He came in a [time of] شَفَق: and so ↓ شَفَّق. (M.) شَفَقٌ Fear: (K:) [see also شَفِقَ, (of which it is the inf. n.) in the next preceding paragraph:] or fear [arising] from strictness (شِدَّة) of faithful or sincere or honest advice; (M, TA;) as also ↓ شَفَقَةٌ: (M:) or ↓ the latter signifies the fear of him who gives faithful or sincere or honest advice, in consequence of his doing so, for him to whom such advice is given: (O:) or the former, (K, TA,) and ↓ the latter also, (TA,) the eagerness, or striving, of him who gives such advice, to rectify, or amend, the state of him to whom that advice is given: (K, TA: [said in the latter to be a tropical application of the words; but why, I see not:]) ↓ شَفَقَةٌ is subst. from الإِشْفَاقُ, (S, Msb, TA,) and شَفَقٌ is syn. therewith (S, O, K, TA) as being also a subst. from الإِشْفَاقُ: (S, TA:) [it is said that] the primary

signification of ↓ شَفَقَةٌ is weakness: (Ham p. 179:) and it is conjoined with خَوْفٌ [fear]; therefore it is not applied as an attribute to God: (Idem p. 722:) [generally] it signifies affection, kindness, benignity, compassion, or favourable inclination: (MA:) [or solicitous affection &c.:] or pity, or compassion, and tenderness, and fear of the betiding of some disliked or evil event, together with faithful or sincere or honest advice. (TA.) — شَفَقٌ also signifies The redness (Kh, S, Msb, K) in the horizon (K) from sunset until the time of the last عِشَآء [i. e. nightfall], (Kh, S, Msb, K,) when it disappears, (Kh, S, Msb,) and the white شَفَق remains until the middle [or rather until a late period varying at different seasons] of the night: (Msb:) or until near that time: or until near the عَتَمَة [q. v., generally meaning the same, or nearly so]: (K:) or the redness that is seen in the sky at sunset: (IDrd, O:) or the remains of the light and redness of the sun in the first part of the night, until near the عَتَمَة: (S:) or the light and redness of the sun, seen at sunset, until the time of the prayer of nightfall: (M:) or the mixture of the light of day with the blackness of night at sunset: (Er-Rághib, TA:) accord. to Zj, the redness that is in the region of sunset after the setting of the sun: this is the meaning given as of common repute in the books of lexicology; and Mtr says [in the Mgh] that it means the redness accord. to a number of the Companions of the Prophet and of the people of the generation next succeeding them: but accord. to Aboo-Hureyreh, it means the whiteness [after sunset, which, to distinguish it from the شَفَق commonly so called, is often termed the white شَفَق, as in an instance above]: (Msb:) IAth says that this word has two contr. meanings; being applied to the redness that is seen after sunset; and to the whiteness remaining in the western horizon after the said redness. (TA.) Fr says, I heard one of the Arabs say, عَلَيْهِ ثَوْبٌ كَأَنَّهُ الشَّفَقُ [Upon him is, or was, a garment as though it were the شَفَق]: and it was red. (S.) — — [Hence,] (tropical:) A garment, or piece of cloth, dyed red. (AA, TA.) — — And Day. (Zj, M, K.) — Also i. q. نَاحِيَةٌ (assumed tropical:) [A side, &c.; or a remote side]: pl. أَشْفَاقٌ. (O, K.) One says, أَنَا فِى أَشْفَاقٍ مِنْ هٰذَا الأَمْرِ i. e. نَوَاحٍ [meaning (assumed tropical:) I am apart, or aloof, from this affair; as though in, or on, remote sides thereof]: (O, TA:) and in like manner فِى عُرُوضٍ مِنْهُ [app. a mistranscription for عَرُوضٍ i. e. [نَاحِيَةٍ] and فى أَعْرَاضٍ منه i. e. نَوَاحٍ. (TA.) — And (tropical:) A bad thing; syn. رَدِىْءٌ: (Lth, S, M, O, K, TA: [in the TA said to be written by J with kesr to the ف; but not so in either of my copies of the S:]) applied to a garment, or piece of cloth, (Mgh, TA, and Ham p. 179,) [in this sense, or] as meaning bad and thin: (Mgh in art. خرث:) [said to be] from شَفَقَةٌ signifying " weakness: " (Ham ubi suprà:) seldom pluralized: (O:) and used alike as masc. and fem., being applied as an epithet to a مِلْحَفَة, (M, O,) meaning رَدِيَةٌ. (M.) شَفِقٌ: see شَفِيقٌ, in two places. شَفَقَةٌ: see شَفَقٌ, in five places. شَفُوقٌ: see the next paragraph. شَفِيقٌ is syn. with ↓ مُشْفِقٌ as part. n. of 4 [signifying Fearing, or fearful, or cautious; and also affectionate, kind, or compassionate, &c.]; (S, O, Msb, * K;) as also ↓ شَفِقٌ (Msb) [and in an intensive sense ↓ شَفُوقٌ; and , from what follows, it appears that شَفِيقٌ also is used as an intensive epithet]: or ↓ شَفِقٌ signifies fearing; and its pl. is شَفِقُونَ: (M, TA:) and شَفِيقٌ, one giving faithful or sincere or honest advice, eager, or striving, to rectify, or amend, the state of him to whom that advice is given. (M.) إِنَّ الشَّفِيقَ بِسُوْءِ ظَنٍ مُولَعٌ [Verily the affectionate, &c., or the very affectionate &c., is addicted to evil opinion,] is a prov., applied in the case of the man who fears, for his friend, the accidents of fortune, by reason of his excessive شَفَقَة [or affection, &c.]. (TA.) And it is said in the Kur [xxi. 50], وَهُمْ مِنَ ↓ السَّاعَةِ مُشْفِقُونَ [meaning And who are fearful of the time of the resurrection]; the signification of fear being most apparent when مُشْفِقٌ is thus trans. by means of مِنْ. (TA.) See also an instance of ↓ مُشْفِقٌ [in a similar sense] in the first paragraph of this art. مُشْفَقٌ: see the last paragraph. — [Accord. to Freytag, it signifies also Fear: but he names no authority for this.] مُشْفِقٌ: see شَفِيقٌ, in three places. عَطَآءٌ مُشَفَّقٌ (tropical:) A gift made scanty, or little in amount or quantity; (S, TA;) as also ↓ مُشْفَقٌ. (TA.) 1 شفه شَفَهَهُ, aor. شَفَهَ, (K,) inf. n. شَفْهٌ, (TK,) He struck his شَفَة [i. e. lip]. (K.) — — شُفِهَ, [said of a water, (assumed tropical:) It had many lips of drinkers applied to it; i. e. it had many drinkers: (see its part. n.:) and] said of food, (tropical:) It had many eaters: (K, TA:) or [as a consequence thereof] it became little in quantity. (TA.) — — And [hence], said of property, (assumed tropical:) It had many seekers. (K.) — — And, said of a man, (assumed tropical:) He had many askers, or beggars, (K, TA,) so that they consumed what he had, or possessed. (TA.) [Or (assumed tropical:) He was importuned by begging, so that what he had, or possessed, was consumed: as pass. of what next follows.] — — شَفَهَهُ (assumed tropical:) He importuned him by begging, so that he consumed what he had, or possessed. (S, K.) And one says, كَادَ العِيَالُ يَشْفَهُونَ مَالِى (tropical:) The family, or household, almost consumed my property. (K, * TA.) — — Also, (S, K,) inf. n. شَفْهٌ, (S,) i. q. شَغَلَ. (S, K.) You say, شَفَهَنِى عَنْ كَذَا (assumed tropical:) He, or it, occupied me so as to divert me from such a thing; syn. شَغَلَنِى. (S.) And نَحْنُ نَشْفَهُ عَلَيْكَ المَرْتَعَ, and المَآءَ, meaning (assumed tropical:) We occupy the place of pasturage so as to keep it from thee, and the water, (نَشْغَلُهُ عَنْكَ,) i. e. it is sufficient for us without being more than sufficient. (S, TA.) And شُفِهَ عَنْكَ مَا عِنْدَنَا (assumed tropical:) What we had was employed so as to be kept from thee; syn. شُغِلَ عَنْكَ. (JK.) — IAar mentions the phrase شَفَهْتُ نَصِيبِى, with fet-h, without explaining it; but Th says that it is سفهت, [i. e. سَفِهْتُ, with س, and with kesr to the ف,] meaning " I forgot [my share, or portion]. " (TA.) 3 شافههُ, (K,) inf. n. مُشَافَهَةٌ, (TA,) He put his lip (شَفَتَهُ) near to his [another's] lip. (K, TA.) And كَلَّمَهُ مُشَافَهَةً (Msb, TA) and مُشَافَاةً (Msb) He spoke to him putting his lip near to his lip: (TA:) [or mouth to mouth; for,] accord. to J, (TA,) مُشَافَهَةٌ signifies the talking with another mouth to mouth: (S, TA:) but the usage of the inf. n. of a verb different from that which it is thus made to qualify is, as Sb says, restricted to instances that have been heard: the phrase كَلَّمَهُ مُفَاوَهَةً [has not been heard, and therefore] is not allowable. (TA.) — — [Hence,] شافه البَلَدَ, and الأَمْرَ, (tropical:) He was, or became, or drew, near to the town, or country, and the affair. (A, K, TA.) شَفَةٌ, (T, S, Msb, K, &c.,) also pronounced ↓ شِفَةٌ, (K,) is a word of which the third, i. e. the final, radical letter is elided; (T, Msb;) and accord. to some, (Msb,) this letter is ه, (T, Msb, K, TA,) so accord. to all of the Basrees, (TA,) the word being originally ↓ شفهة, (T, S, Msb, TA,) i. e. شَفَهَةٌ, (so in copies of the S,) or شَفْهَةٌ, like كَلْبَةٌ and سَجْدَةٌ, (Msb,) because it has the former of the dims. mentioned below, and the first of the pls. mentioned below, with ه, (S, Msb, *) and it is sometimes pronounced شفهة; (T, TA;) or, as some assert, the deficient letter is و, (S, Msb,) the word being originally شَفْوَةٌ, like شَهْوَةٌ, (Msb,) because it has the last of the pls. mentioned below, (S, [but omitted in one of my copies,] and Msb, *) and the latter of the two dims. mentioned below; (Msb;) both of which assertions are stated on the authority of Kh; (IF, Msb;) [The lip of a human being;] شَفَتَا الإِنْسَانِ meaning the two covers of the mouth of the human being: (K:) it is [properly] only of a human being: (Msb:) but it is sometimes, metaphorically, of the horse: and in like manner, of the دَلْو [or leathern bucket] as used by A'Obeyd; but ISd has expressed a doubt whether he had heard this from the Arabs: (TA:) the pl. is شِفَاهٌ (S, Msb, K, &c.) and شَفَهَاتٌ (Lth, Msb, TA)

and شَفَوَاتٌ, (Lth, S, Msb, K,) the second of which is said by Lth to be more agreeable with analogy than the third, though the third is more common, as being likened to سَنَوَاتٌ [pl. of سَنَةٌ]: (Az, (Msb, TA:) and Ks mentions the phrase, إِنَّهُ لَغَلِيظُ الشِفَاهِ [as meaning Verily he is thick in the lip], as though the term شَفَةٌ applied to every portion of the شَفَة: (TA:) the dim. is ↓ شُفَيْهَةٌ (S, Msb) and شُفَيَّةٌ. (Msb.) — — [Hence,] هُمْ أَهْلُ الشَّفَةِ (assumed tropical:) They are those who have the right of drinking with their lips (بِشِفَاهِهِمْ) and of watering their beasts. (Mgh.) — — And بِنْتُ شَفَةٍ (tropical:) A word; (S, Msb, K, TA;) as also ذَاتُ شَفَةٍ. (TA.) One says, مَا كَلَّمْتُهُ بِبِنْتِ شَفَةٍ (assumed tropical:) I spoke not to him a word: (S:) or مَا كَلَّمَنِيبِنْتَ شَفَةٍ (assumed tropical:) He spoke not to me a word: (TA:) and مَا سَمِعْتُ مِنْهُ بِنْتَ شَفَةٍ (assumed tropical:) I heard not from him a word: (Msb:) and مَا كَلَّمْتُ فُلَانًا ذَاتَ شَفَةٍ (assumed tropical:) I spoke not to such a one a word. (AZ, T voce ذُو.) — — And فُلَانٌ خَفِيفُ الشَّفَةِ (tropical:) Such a one is a person who asks, or begs, little of people: (ISk, S, K, * TA:) and also, (tropical:) importunate, (K, TA,) one who asks, or begs, much of people: (TA:) thus having two contr. meanings. (K.) — — And لَهُ فِى النَّاسِ شَفَةٌ (assumed tropical:) He has praise, or commendation, among the people: (S:) and لَهُ فِينَا شَفَةٌ حَسَنَةٌ (tropical:) He has a good report, or reputation, among us. (A, K, TA.) And إِنَّ شَفَةَ النَّاسِ عَلَيْكَ لَحَسَنَةٌ (tropical:) Verily the people's speaking of thee is good. (Lh, TA.) And مَا أَحْسَنَ شَفَةَ النَّاسِ عَلَيْكَ (tropical:) How good is the people's speaking of thee! (K, TA.) — — See also شَفًا, in art. شفو and شِفَةٌ. شفى, and see the next preceding paragraph. شَفْهَةٌ or شَفَهَةٌ: see the next preceding paragraph. شَفَهِىٌّ and شَفِىٌّ are both allowable as rel. ns. of شَفَةٌ [i. e. as meaning Labial: and so, accord. to some, is شَفَوِىٌّ]. (S.) الحُرُوفُ الشَّفَهِيَّةُ (Kh, T, S, Msb, K) and الشَّفَوِيَّةُ, (Kh, T, Msb,) or the latter is not allowable, (S,) [i. e. The labial letters,] are ب and ف and م: (T, S, K:) [or, accord. to Lumsden (Ar. Gr. p. 28), ب and م and و: and, it seems, accord. to some, (see De Sacy's Gr. Ar. sec. ed. i. 27,) ج and ش and ض, which is strange:] so called because their place of utterance is from the شَفَة, without any action of the tongue. (T, TA.) شُفَيْهَةٌ: dim. of شَفَةٌ, q. v. شُفَاهِىٌّ A man (S, Mgh) large [in some copies of the S thick] in the شَفَتَانِ [or lips]; (S, Mgh, K;) as also ↓ أَشْفَهُ. (Mgh. [But see this latter below.]) شَافِهٌ Thirsty, (K, TA,) not finding water enough to moisten his lip: like سَافِهٌ, mentioned in art. سفه. (TA.) أَشْفَهُ: see شُفَاهِىٌّ. — — [Accord. to some,] أَشْفَى signifies A man whose lips do not close together: (S, K:) but there is no proof of its correctness: (S:) the fem. in this sense is شَفْيَاءُ. (TA in art. شفى.) مَشْفُوهٌ (tropical:) A water at which there are many lips (شِفَاه TA, and Har p. 669,) of those coming to drink, (Har,) so that it has become little in quantity; (TA;) or water at which are many people: (S, K: *) or water that is sought: or, as some say, forbidden to those who come to drink of it because of its being little in quantity. (TA.) — — And hence, (Har ubi suprà,) (tropical:) Food upon which are [put] many hands; (K, TA, Har;) having many eaters: or that has become little in quantity. (TA.) — — And (assumed tropical:) Property sought by many: (TA:) [or little in quantity; for] one says, أَتَانَا وَ أَمْوَالُنَا مَشْفُوهَةٌ (tropical:) He came to us when our possessions were little in quantity. (K, TA.) — — And (assumed tropical:) A man of whom people have asked, or begged, much, (S,) or importuned by begging, (K,) so that all that he had, or possessed, is consumed: (S, K:) like مَثْمُودٌ, and مَضْفُوفٌ, and مَكْثُورٌ عَلَيْهِ: (so in one of my copies of the S:) and sometimes it means (assumed tropical:) one whose household and guests have consumed his property. (IB, TA.) شفو and شفى 1 شَفَتِ الشَّمْسُ, aor. 1ُ3ْ2, [inf. n. app. شَفًا, but said in the TK to be شُفُوٌّ,] The sun was, or became, near to setting: (K in art. شفو:) and شَفَت, (K in art. شفى,) [aor. 1ِ3ِ2,] inf. n. شَفًا, (TA,) it (the sun) set; as also شَفِيَت: (K:) or, accord. to IKtt, set save a little; and the like is said in the T. (TA.) قُبَيْلَ الشَّفَا means A little before the setting of the sun. (TA.) [See also شَفًا below.] — — And شَفَا said of the هِلَال [or moon a little after or before the change], It rose. (K.) And said of a شَخْص [or bodily form or figure seen from a distance, or a person], It, or he, appeared, or became apparent. (K.) — شَفَاهُ, (S, Msb, K,) aor. 1ِ3ِ2, (Msb, K,) inf. n. شِفَآءٌ, (S, Msb,) He (God, S, Msb) recovered him, or restored him to convalescence, syn. أَبْرَأَهُ, so in the M, but in the K بَرَاهُ, (TA,) namely a sick person, (Msb,) مِنْ مَرَضِهِ [from his disease, or sickness]. (S, TA.) — — [Hence, شَفَيْتُهُ, in art. بضع, in the S, said by a person respecting one who asked him concerning a question, as meaning (assumed tropical:) I relieved him from doubt: and شَفَاهُ عَنِ المَسْأَلَةِ in the same art. in the K, as meaning (assumed tropical:) He relieved him from doubt respecting the question. See 8 as quasi-pass. of the verb thus used.] — — And يَشْفِيكَ إِنْ قَالَ (assumed tropical:) [He will please thee if he speak; i. e.] his speech will please thee. (Har p. 433.) — — شَفَاهُ also signifies He sought, or demanded, or desired, for him, recovery, or restoration to convalescence; and so ↓ أَشْفَاهُ: (K, TA:) thus in the M. (TA.) 2 شَفَّاهُ بِكُلِ شَىْءٍ, inf. n. تَشْفِيَةٌ, He treated him medically, or curatively, with everything whereby he might attain recovery, or restoration to convalescence. (TA.) — — مَا ازْدَادَ i. e. مَا شَفَّى فُلَانٌ أَفْضَلُ مِمَّا شَفَّيْتَ and رَبِحَ [meaning The gain of such a one (ما being here what is termed مَصْدَرِيَّة, as اِزْدَادَ and رَبِحَ are intrans.,) is more excellent than thy gain] is said to be an instance of substitution, [originally شَفَّفَ and شَفَّفْتَ,] like [قَصَّى and تَقَصَّى and] تَقَضَّى [for قَصَّصَ and تَقَصَّصَ and تَقَضَّضَ]. (TA.) 3 مُشَافَاةٌ [an inf. n. of which the verb, if used, is شَافَى]: see 3 in art. شفه. 4 اشفى عَلَيْهِ He was, or became, on the brink of it; (S, Msb, K, TA;) namely, a thing; and death: (S, Msb:) mostly used in relation to evil, but also in relation to good: so says IKtt. (TA.) [See شَفًا.] — — And اشفى [alone] (assumed tropical:) He was, or became, at the point of [giving or receiving] a charge or an injunction, or a trust or deposit. (TA.) — — And (assumed tropical:) He was, or became, in the last part of the night; which is termed شَفَا اللَّيْلِ. (TA.) — أَشْفَى نَفْسَهُ عَلَى هُلْكٍ (K and TA in art. خطر) and اشفى بِهَا (TA in the same) i. e. عَلَى شَفَا هُلْكٍ [meaning (assumed tropical:) He caused himself to be on the brink of destruction]. (TA ibid.) — اشفاهُ He gave him a remedial medicine. (Az, TA.) And He prescribed for him a remedy in which should be his recovery, or restoration to convalescence. (TA.) And أَشْفَيْتُكَ الشَّىْءَ (S, K *) I gave thee the thing in order that thou shouldst attain, or seek, recovery, or restoration to convalescence, thereby. (S: in two copies thereof, تَشْتَفِى ↓ بِهِ: in two other copies thereof, and in like manner in the K, تَسْتَشْفِى ↓ بِهِ.) And اشفاهُ اللّٰهُ عَسَلًا God made honey to be his remedy. (AO, S: and the like is said by IKtt as cited in the TA.) — — See also 1, last sentence. — — اشفى also signifies (assumed tropical:) He gave [a person] something. (TA.) 5 تشفّى: see 8 [with which it is syn.]. — — [Hence,] تشفّى مِنْ غَيْظِهِ (S, MA, K) (assumed tropical:) He recovered from his anger, wrath, or rage. (MA.) And تشفّى مِنْ عَدُوِّهِ, (T, TA,) or بِالعَدُوِّ, and ↓ اشتفى به, (Msb,) (assumed tropical:) He inflicted injury upon his enemy [or the enemy] in a manner that rejoiced him [or relieved him from his anger]: (T, TA:) [or he attained what he desired from his enemy or the enemy, and so appeased his anger:] because latent anger is like a disease; and when it departs by reason of that which one seeks to obtain from his enemy, he is as though he became free, or recovered, from his disease. (Msb.) 6 تَشَافَيْتُ المَاءَ a phrase mentioned by IAar as meaning I exhausted the water: said by ISd to be originally تَشَافَفْتُ. (TA in art. شف.) 8 اشتفى بِكَذَا (S, K,

TA) He attained recovery, or restoration to convalescence, by means of such a thing: (TA;) and so ↓ تشفّى: (TK:) and مِنْ عِلَّتِهِ ↓ استشفى [if not a mistranscription for اشتفى] he became free from his disease, sickness, or malady; recovered from it; or became convalescent. (TA.) See 4, latter part. — — And see also 5. — — [Also (assumed tropical:) He was, or became, content with such a thing; or relieved from doubt thereby: and] (assumed tropical:) he profited by such a thing. (MA.) One says, اِشْتَفَيْتُ بِمَا أَخْبَرَنِى فُلَانٌ (assumed tropical:) I was, or became, content with that which such a one told me, [or relieved from doubt thereby,] because it was true. (IB in art. حك, from Az.) And أَخْبَرَهُ فُلَانٌ فَاشْتَفَى بِهِ (assumed tropical:) [Such a one gave him information] and he profited by his veracity. (TA.) 10 استشفى He sought, or demanded, a remedy, or cure. (TA.) See 4, latter part. — — And see also 8. شَفًا The point or extremity, verge, brink, or edge, of anything; (S, Msb, K, &c.;) like ↓ شَفَةٌ; for شَفَا الحُفْرَةِ (Ksh in iii. 99) or شَفَا البِئْرِ (Bd ibid.) and شَفَتُهَا both signify the same, (Ksh, Bd,) i. e. حَرْفُهَا (Ksh) or طَرَفُهَا; (Bd;) but the final و in the former is changed into ا, and in the latter [accord. to those who hold شَفَةٌ to be originally شَفْوَةٌ] it is elided; (Ksh, Bd;) شَفًا being originally شَفَوٌ: (Bd:) [but شَفًا generally signifies as expl. above; and شَفَةٌ almost always signifies the " lip " of a human being:] the dual is شَفَوَانِ; this being known, as Akh says, by the fact that إِمَالَة in the word شَفًا is not allowable: (S:) and the pl. is أَشْفَآءٌ. (TA.) It is said in the Kur [iii. 99,] وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا [And ye were on the verge, or brink, of a pit of the fire of Hell, and He saved, or rescued, you from it]. (S.) And one says, هُوَ عَلَى شَفَا الهَلَاكِ (tropical:) [He is on the brink of destruction]. (TA.) — — Also (tropical:) A little; (S, A, K, TA;) a small part, or portion; somewhat; (A, TA;) somewhat remaining of the moon when near the change, (K, TA, [الهَلاك in the CK is erroneously put for الهِلَال,]) and of the sight (البَصَر), and of the day, and the like, as in the T. (TA.) One says of a man on the occasion of his dying, and of the moon at [the last period of the month called] its مُحَاق, and of the sun at its setting, (S,) مَا بَقِىَ مِنْهُ [and مِنْهَا when said of the sun] إِلَّا شَفًا (assumed tropical:) There has not remained of him, or it, save a little: (S, K: *) and [in like manner] مِنَ العُمُرِ [of life]. (S.) And one says, أَتَيْتُهُ بِشَفًا مِنْ ضَوْءِ الشَّمْسِ (assumed tropical:) [I came to him in a time when there was little remaining of the light of the sun]. (TA.) El-'Ajjáj says, أَشْرَفْتُهُ بِلَا شَفًا أَوْ بِشَفَا وَمَرْبَإٍ عَالٍ لِمَنْ تَشَرَّفَا meaning [Many an elevated place of observation, high to him who ascends it, I have ascended] when the sun had set or when there was somewhat of it remaining. (S.) One says also, صَارَ فِى شَفَا القَمَرِ meaning (assumed tropical:) He was, or became, in the last part of the night. (TA.) And it is said in a trad., (in relation to [the temporary marriage termed] المُتْعَة,) فَلَوْ لَا نَهْيُهُ عَنْهَا مَا احْتَاجَ إِلَى الزِّنَا إِلَّا شَفًا, accord. to the T meaning [Were it not for his (i. e. God's) forbidding it, none would need having recourse to fornication,] save a small number of men: (T, TA:) or, accord. to 'Atà, it means, but would be on the brink thereof, without falling into it; شَفًا being thus used in the place of the inf. n. إِشْفَآء: so says IAth, as from Az. (TA.) شَفَةٌ, in which the deficient letter is و, (K, TA,) for it has for pl. شَفَوَاتٌ, (TA,) or ه, (K, TA,) for it has [also] for pl. شِفَاهٌ, (TA,) has been mentioned before, (K, TA,) in art. شفه [q. v.]. (TA.) — — See also شَفًا above, first sentence. شِفَآءٌ, (K, TA,) like كِسَآءٌ, (TA,) [in the CK erroneously written شَفاء,] primarily signifies The becoming free from disease, sickness, or malady; recovering therefrom; or becoming convalescent: — — and then, Medical, or curative, treatment: (TA:) the giving of health; (KL:) inf. n. of شَفَاهُ [q. v.]: (S, Msb, TA:) — — and [then], (TA,) A medicine, or remedy: pl. أَشْفِيَةٌ, and pl. pl. أَشَافٍ. (K, TA.) [Hence, دَارُ الشِّفَآءِ The hospital.] — — [And hence,] one says, شِفَآءُ العِىِّ السُّؤَالُ (tropical:) [The remedy of inability is the asking information]. (TA.) شَفِىٌّ: see art. شفه. شُفَيَّةٌ: see art. شفه. شَفَوِىٌّ: see art. شفه. شَافٍ [Recovering, or restoring to convalescence; remedial;] health-giving. (KL.) — — [Hence, جَوَابٌ شَافٍ (assumed tropical:) An answer that relieves from doubt.] أَشْفَى More [and most remedial or] healthgiving. (KL.) — Also A man whose lips do not close together: fem. شَفْيَآءُ. (TA.) See أَشْفَهُ, in art. شفه. إِشْفَى An instrument for perforating; (K;) a thing pertaining to the makers or sewers of boots or shoes or sandals &c.; (S;) [i. e.] the awl used by them: (MA, KL:) and the instrument with which leather, or skin, is sewed: (Mgh, K:) or, accord. to ISk, it is [an instrument used] for water-skins and water-bags and the like; and the مِخْصَف is for sandals: (S:) [see also art. اشف:] masc. and fem.: (K, * TA:) pl. أَشَافٍ. (Mgh, TA.) — — Th mentions the saying, إِنْ لَاطَمْتَهُ لَاطَمْتَ الإِشْفَى [if thou contend with him in slapping, thou wilt do so with the اشفى]; meaning that when one does so, it will be against himself. (TA.) — — And إِشْفَى المِرْفَقِ, a phrase used by a poet, means (assumed tropical:) Sharp in the elbow. (TA.) شق 1 شَقَّهُ, (S, M, Msb, K,) aor. ـُ3, شَقَّ, (M, Msb,) inf. n. شَقٌّ, (S, M, Msb,) He cut it [or divided it] lengthwise; (TA in art. قد;) [i. e.] he clave it, split it, rived or rifted it, or slit it; so as to separate it; [i. e. he clave, split, rived or rifted, slit, rent, ripped, tore, broke, or burst, it asunder;] or without separating it; [i. e. he cracked, chapped, incided or incised, gashed, slashed, furrowed, or trenched, it; or clave, split, &c., or cut, it open;] syn. صَدَعَهُ; (K;) or [more explicitly] الشَّقُّ signifies الصَّدْعُ البَائِنُ [the cleaving &c. that separates]; or غَيْرُ البَائِنِ [that which does not separate]; or الصَّدْعُ [the cleaving, &c.,] in a general sense: (M:) and in like manner, [but with an intensive signification, or implying frequency or repetition of the action, or its application to several objects, generally meaning he clave it, &c., much, or in pieces, or in several places,] ↓ شقّقهُ: (M, K:) you say, شقّق الحَطَبَ (S, K) وَغَيْرَهُ (S) i. e. شَقَّهُ [but properly meaning He clave in pieces the firewood &c.]. (K. [In the CK, شَقَّ الحَطَبَ is erroneously put for شقّق الحطب.]) — — [شَقَّ رَأْسَهُ generally means He clave his head, or his pericranium: and sometimes, as in an instance in the K voce شَقَأَ, he divided the hair of his head.] — — شَقَّ العَصَا [lit. He split the staff] means (tropical:) he separated himself from the community; (S, K, TA;) and particularly, that of the Muslims: because the staff is not thus called but when it is whole, not when it is split: accord. to Lth, يَشُقُّ عَصَا المُسْلِمِينَ and ↓ يُشَاقُّهُمْ signify alike: but they differ in meaning, as will be shown hereafter. (TA.) شَقَّ عَصَا المُسْلِمِينَ, K, TA,) said of a خَارِجِىّ [i. e. heretic or schismatic], also means (assumed tropical:) He effected disunion and dissension in the body of the Muslims. (TA.) And one says also, شَقَّ عَصَا الطَّاعَةِ (assumed tropical:) [He broke the compact of allegiance, or obedience; became a rebel]. (M.) — — لَا وَالَّذِى شَقَّ الرِّجَالَ لِلْخَيْلِ وَالجِبَالَ لِلسَّيْلِ [app. meaning (assumed tropical:) No, by Him who clave men for the riding upon horses, and the mountains for the flowing of the torrent,] is a saying mentioned by IAar, but not expl. by him. (M. [It is there added, وَعِنْدِى أَنَّهُ جَعَلَ الرِّجَالَ وَالجِبَالَ جُمْلَةً وَاحِدَةً ثُمَّ خَرَقَهُمَا فَجَعَلَ الرِّجَالَ لِهٰذِهِ وَالجِبَالَ لِهٰذَا: an expression of opinion which is, to me, by no means clear, though reconcilable with my rendering.]) — — المَالُ بَيْنَنَا شَقَّ الأَبْلُمَةِ and الأُبْلُمَةِ [The property is divided between us as in the dividing of the ابلمة; or the cattle are divided &c.;] means we are equal in respect of the property, or cattle: for the ابلمة means the [kind of leaf called] خُوصَة, which, when it is split lengthwise, splits in halves: (M:) or, accord. to Aboo-Ziyád, the ابلمة is a herb, or leguminous plant, (بَقْلَةٌ,) to which there come forth pods, like [those of] the bean; and when you split them lengthwise, they split in halves, equally, from the first part to the last thereof: شَقَّ is in the accus. case as an inf. n., مَشْقُوقٌ being understood. (Har p. 639.) [See also شِقٌّ.] — — شَقَّ,

(S, M, K,) aor. ◌َ3شَقُ, inf. n. شُقُوقٌ, (M,) said of the canine tooth of a camel, (tropical:) It [clave the gum and] came forth: (S, M, K, TA:) [said to be] a dial. var. of شَقَأَ: (S:) and said of the canine tooth of a child, (M, TA,) in like manner, (TA,) meaning it made its first appearance: (M:) and said also of a plant, [as meaning it came forth] on the ground's first cleaving open from it. (M, TA.) — — Also, aor. ◌َ3شَقُ, inf. n. شَقٌّ, said of the dawn, (tropical:) It rose; as though it clave the place of its rising and came forth therefrom. (TA.) — — Also, aor. ◌َ3شَقُ, (TA,) inf. n. شَقٌّ, said of lightning, (tropical:) It [clave the clouds, and] extended high, into the midst of the sky, without going to the right and left: (K, TA:) so says A'Obeyd: (TA: [see شَقِيقٌ:]) and ↓ انشقّ and ↓ تشقّق, said of lightning, signify اِنْعَقَّ [probably meaning the same; (see عَقِيقَةٌ;) or, as expl. in the S and also in the O, in art. عق, it was, or became, in a state of commotion, (تَضَرَّبَ,) in the clouds]: (M, TA:) or ↓ تشقّق said of lightning means it spread wide and long. (JK.) — — شَقَّ السَّبِيلَ (K in art. عبر) (assumed tropical:) He passed along the way; as though he cut it, or furrowed it. (TK in that art.) And شَقَّ النَّهْرَ (assumed tropical:) He crossed the river by swimming. (TA in art. قطع.) — — شَقَّ المَآءَ (assumed tropical:) He opened a way, passage, vent, or channel, for the water to flow forth; syn. بَجَسَهُ. (A and K in art. بجس.) — — شَقَّ أَمْرَهُ, aor. ◌َ3شَقُ, inf. n. شَقٌّ, (assumed tropical:) He, or it, discomposed, deranged, or disordered, so that it became incongruous, or inconsistent, his affair, or state of affairs. (M, TA.) [A phrase similar to شَقَّ العَصَا, mentioned above. And so, app., what next follows.] — — شَقَّ الكَلَامَ, i. q. قَدَّهُ [also expl. as syn. with قَطَعَهُ, which generally means (assumed tropical:) He cut short, or broke off, the speech; or ceased from speaking; but sometimes, and perhaps in this case, he articulated speech, or the speech: compare a signification of 2.]. (M and L in art. قد.) — — See also 8. — — شَقَّ بَصَرُ المَيِّتِ i. q. شَخَصَ [i. e. (assumed tropical:) The eye, or eyes, of the dying man became fixedly open; or his eyelids became raised upwards, and he looked intently, and became disquieted, or disturbed]: (M, TA:) and (TA) the dying man looked at a thing, his sight not recoiling to him: (S, K, TA:) said of him to whom death is present: (S, TA:) or [simply] the eyes of the dying man became open: (TA:) one should not say شَقَّ المَيِّتُ بَصَرَهُ: (S, M, K:) and شُقَّ, with damm to the ش, is not approved. (IAth, TA.) — — شَقَّ عَلَيْهِ, (M, K, in the S عَلَىَّ, and in the Msb عَلَيْنَا,) aor. ◌َ3شَقُ, (S, M, Msb,) inf. n. شَقٌّ (S, M, K) and مَشَقَّةٌ, (S, K,) [or the latter is a simple subst., as seems to be indicated in the M and Msb,] (assumed tropical:) It (a thing, S, or an affair, or event, M, Msb, K) affected him severely; had a severe effect upon him; distressed, afflicted, troubled, molested, inconvenienced, fatigued, or wearied, him: (M:) it was difficult, hard, distressing, grievous, or severe, to him; (K, TA;) and onerous, burdensome, oppressive, or troublesome, to him. (TA.) And شَقَّ عَلَيْهِ, [inf. n., app., شَقٌّ only,] (assumed tropical:) He caused him to fall into a difficult, hard, distressing, grievous, or severe, case: (K, TA:) imposed upon him that which was onerous, burdensome, oppressive, or troublesome. (TA.) And شَقَّتِ السَّفْرَةُ (assumed tropical:) The journey was [difficult, hard, or] far-extending. (Msb.) — شُقَّ, said of the solid hoof, and of the pastern of a horse or the like, It was, or became, affected with the disease termed شُقَاق, occasioning cracks. (M, TA.) 2 ◌َ3شَقَّ see 1, first sentence. — — شقّق الكَلَامَ, (S, K, TA,) inf. n. تَشْقِيقٌ, (TA,) (tropical:) He uttered, or pronounced, speech, or the speech, in the best manner: (S, K, TA:) and he sought with repeated efforts, in speaking, to utter, or pronounce, the speech in the best manner. (TA.) 3 شَاقَّهُ, (M, Mgh, Msb,) inf. n. مُشَاقَّةٌ (S, M, Mgh, Msb, K) and شِقَاقٌ, (S, M, Msb, K,) the latter inf. n. occurring in the Kur ii. 131 and iv. 39 [&c.], (TA,) (assumed tropical:) He acted with him contrariously, or adversely, (S, * M, Mgh, Msb, K,) and inimically; (K;) properly, each of them doing to the other that which was distressing, grievous, or troublesome, so that each of them was in a شِقّ [or side] other than that of his fellow; (Msb;) or as though he became in a شِقّ, i. e. side, in respect of him: (Mgh:) accord. to Er-Rághib, the inf. n. signifies the being in a شِقّ [or side] other than that of one's fellow: or it is from شَقُّ العَصَا بَيْنَكَ وَبَيْنَ صَاحِبِكَ [meaning " the effecting disunion and dissension between thee and thy fellow "], so that it is tropical: (TA:) or the primary meaning of الشِّقَاقُ is the being [mutually] remote. (Ham p. 326.) See also 1, in the first quarter of the paragraph. 4 اشقّ النَّخْلُ The palm-trees put forth their شَوَاقّ, pl. of شَاقَّةٌ [q. v.]: mentioned by Th, on the authority of some one or more of the BenooSuwáäh. (M.) 5 تشقّق quasi-pass. of 2: (S, M, K:) said of firewood (S, K) &c. (S) [as meaning It became cloven in pieces]. See 7, in two places. — — Said of lightning: see 1, in two places, in the latter half of the paragraph. — — Said of a horse, (tropical:) He was, or became, lean, or light of flesh; slender and lean; or lean, and lank in the belly. (A'Obeyd, TA.) 6 تَشَاقَّا, said of two adversaries, or litigants, as also ↓ اِشْتَقَّا, They wrangled, quarrelled, or contended, each with the other, (M, TA,) and took to the right and left in contention; (TA;) فِى الشَّىْءِ [in respect of the thing]. (M.) 7 انشقّ quasi-pass. of شَقَّهُ as expl. in the first sentence of this art.: [i. e. it signifies It became divided lengthwise, cloven, split, riven or rifted, slit, rent, ripped, torn, broken, or burst, asunder; or it became cracked, chapped, incided or incised, gashed, slashed, furrowed, or trenched; or cloven, or split, &c., or cut, open: or it clave, split, &c.:] (S, M:) and in like manner, ↓ تشقّق is quasi-pass. of شَقَّقَهُ: [i. e. it signifies it became cloven or split &c., or it clave or split &c., much, or in pieces, or in several or many places:] (M:) or the former signifies [sometimes] it opened so as to have in it an interstice. (Msb.) وَانْشَقَّ القَمَرُ, in the Kur liv. I, means And the moon hath been cloven (Bd, Jel) in twain, (Jel,) as a sign to the Prophet: (Bd, Jel:) or shall be cloven on the day of resurrection: but the former is confirmed by another reading, وَقَدِ أُنْشَقَّ القَمَرُ: (Bd:) or, accord. to Er-Rághib, the meaning is, (assumed tropical:) the case hath become manifest. (TA.) One says, انشقّ الشَّىْءُ بِنِصْفَيْنِ [The thing became cloven, &c., in halves]. (S.) [And انشقّ مِنْهُ It became cloven, &c., from it: and it branched off from it; as a river from another river, and the like. And انشقّ عَنْهُ It clave asunder from over it, so as to disclose it: see also 8.] — — [Hence,] انشقّ فُلَانٌ مِنَ الغَضَبِ (assumed tropical:) Such a one was as though his interior were filled with anger so that he split. (TA.) — — And اِنْشَقَّتِ العَصَا (assumed tropical:) The affair, or state of affairs, became discomposed, deranged, or disordered: (S, K, TA:) and انشقّت العَصَا بِالبَيْنِ, and ↓ تشقّقت, (Lth, M, TA,) (assumed tropical:) the affair, or state of affairs, became discomposed, deranged, or disorganized, by separation: (Lth, TA:) and انشقّ الأَمْرُ (assumed tropical:) the affair, or state of affairs, became discomposed, deranged, or disorganized, being incongruous, or inconsistent. (M, TA.) And انشقّت عَصَا الطَّاعَةِ (assumed tropical:) [The compact of allegiance, or obedience, became broken]. (M.) — — انشقّ said of lightning: see 1, in the latter half of the paragraph. 8 اِشْتِقَاقٌ signifies The taking the شِقّ of a thing, (S, K,) i. e. the half thereof. (S.) One says, اشتقّ الشَّىْءَ He took the شِقّ [or half] of the thing. (TK.) — — And (assumed tropical:) The taking [or deriving] a word from a word, (S, K,) with the condition of reciprocal relation in meaning and [radical] composition, and of reciprocal difference in form: [and it is of three kinds:] الاِشْتِقَاقُ الصَّغِيرُ is that derivation in which there is a reciprocal relation between the

two words in the letters and in the order [thereof]; as in ضَرَبَ from الضَّرْبُ :الاشتقاق الكَبِيرُ is that in which there is a reciprocal relation between the two words as to the letter and the meaning, exclusively of the order; as in جَبَذَ from الجَذْبُ: الاشتقاق الأَكْبَرُ is that in which there is a reciprocal relation between the two words in the place [or places] of utterance; as in نَعَقَ from النَّهْقُ. (KT.) [You say, اشتقّ حَرْفًا or كَلِمَةً or لَفْظًا, and اِسْمًا, He derived a word, and a name, مِنْ آخَرَ from another; and ↓ شَقَّهُ sometimes signifies the same, as is shown by a citation voce رَجِمٌ.] — — [And, as syn. with اِخْتِرَاعٌ, (see 8 in art. خرع,)] The constructing, or founding, (بُنْيَان,) of a thing of, or from, what is originated without premeditation. (M.) — — And (tropical:) The taking to the right and left, (S, K, TA,) not pursuing the right, or direct, course, (S, TA,) in speech, and in contention, or disputation, or litigation: (S, K, TA:) or اِشْتِقَاقُ الكَلَامِ signifies the taking to the right and left in speech: (so in a copy of the M: [but I think that the right reading is الاِشْتِقَاقُ فِى الكَلَامِ, agreeably with what here follows:]) you say, اشتقّ فِى الكَلَامِ, and فِى الخُصُومَةِ. (TK.) See also 6. And [in like manner] one says of a horse, اشتقّ فِى عَدْوِهِ (assumed tropical:) He went to the right and left in his running. (M. [See also أَشَقُّ.]) — — اشتقّ الطَّرِيقُ فِى الفَلَاةِ (tropical:) The road went [or branched off] into the desert. (TA. [See also 7.]) 10 استشقّ بِالجُوَالِقِ He turned the sack upon one of his two sides (عَلَى أَحَدِ شِقَّيْهِ), in order to pass through a door. (TA.) — — [استشقّ, as stated by Freytag, is expl. by Jac. Schultens, but on what authority is not said, as signifying " Prodiit, manifestus evasit. "] R. Q. 1 شَقْشَقَ, (JK, S, K,) inf. n. شَقْشَقَةٌ, (S,) said of a stallion [camel], He brayed [in his شِقْشِقَة, or faucial bag]. (JK, S, K.) [It is said that] the primary meaning of شَقْشَقَةٌ is Loudness of voice; or the being loud in voice. (JK.) — — And said of a sparrow, It uttered a cry: (K, TA:) or one says of a sparrow, يُشَقْشِقُ فِى صَوْتِهِ [app. meaning It makes a loud twittering in its cry]. (S.) شَقٌّ sing. of شُقُوقٌ; (S, Mgh, Msb, K;) originally an inf. n.; (S, Msb;) An opening forming an interstice in a thing: (Msb:) or a fissure, cleft, chink, split, slit, rent, crack, or the like, syn. صَدْعٌ, in wood or a stick, or in a wall, or in a glass vessel [&c.]: (T, TA:) [or] a place that is مَشْقُوق [i. e. cloven or cleft, split, &c.: (see 1, first sentence: and see also مَشَقٌّ:) and often signifying an incision, a gash, or a furrow, or trench]: (M, K:) as though an inf. n. used as a subst. in this sense: pl. as above, شُقُوقٌ: (M:) it differs from شُقَاقٌ, (S, Mgh,) by having a general signification: (Mgh:) accord. to Yaakoob, one says, بِيَدِ فُلَانٍ شُقُوقٌ (S, Mgh) and بِرِجْلِهِ (S) [i. e. In the hand, or arm, of such a one are cracks, or the like, and in his foot, or leg]: but [it is asserted that in this case] one should not say شُقَاقٌ: (S, Mgh: [see, however, this word:]) and hence, شَقُّ القَبْرِ The trench, or oblong excavation, in the middle of the grave: and accord. to As, شُقُوقٌ signifies صُدُوع [i. e. fissures, &c.,] in mountains, and in the earth, or ground. (Mgh.) — — The rima vulvæ of a woman; i. e. the gap [or chink] between the two edges, or borders, of the labia majora of her vulva: as also ↓ مَشَقٌّ. (M, K.) — — And (tropical:) The daybreak. (S, K, TA.) — See also the next paragraph, first and fifth sentences. — And see the last two sentences of the same paragraph. شِقٌّ The half (S, Mgh, Msb, K) of a thing (S, Msb, K) of any kind; as also ↓ شَقٌّ: (K:) or the half of a thing when it is cloven, or split, or divided lengthwise; (M;) as also ↓ شِقَّةٌ. (AHn, S, * M, K.) One says, أَخَذْتُ شِقَّ الشَّاةِ and ↓ شِقَّةَ الشَّاةِ I took the half of the sheep or goat: (S, TA:) the vulgar pronounce the ش with fet-h. (TA.) And خُذْ هٰذَا الشِّقَّ Take thou this ↓ شِقَّة [i. e. half] of the sheep or goat. (TA.) Hence the trad., تَصَدَّقُوا وَلَوْ بِشِقِّ تَمْرَةٍ i. e. [Give ye alms though it be but] the half of a date; meaning deem not anything little that is given as alms. (TA.) And المَالُ بَيْنِى وَبَيْنَكَ شِقَّ الشَّعَرَةِ and ↓ شَقَّ الشَّعَرَةِ, (O, K, * [in the CK and in my MS. copy of the K شَقٌّ, but the former reading appears to be the right, شَقَّ being an inf. n. as in a similar saying in the former half of the first paragraph of this art., and شِقَّ being a subst. used as an inf. n. or for كَشِقِّ,]) meaning [The property is between us] two halves, equal [in division]. (K.) — — [Hence,] A certain kind of the jinn, or genii; (Ibn- 'Abbád, O, K;) a species of diabolical beings having the form of the half of a human being. (Kzw in his Descr. of the Jinn.) — — The lateral half, or half and side; as when one says that a person paralyzed has a شِقّ inclining; and as when one speaks of the شِقّ of a مَحْمِل [meaning either of the two dorsers, or panniers, or oblong chests, which are borne, one on either side, by a camel, and which, with a small tent over them, compose a مَحْمِل: see this last word, and مَحَارَةٌ]. (Mgh.) — — The side of the body; as when one says of a person that his left شِقّ was grazed, or abraded. (Mgh.) [Hence,] one says of a horse, يَمِيلُ عَلَى أَحَدِ شِقَّيْهِ [He inclines, or leans, upon one of his two sides]. (O.) [And مَشَى عَلَى شِقٍّ and فِى شِقٍّ He went, or walked, inclining upon one side.] — — The side, or lateral part, (Lth, Msb, K, TA,) of a thing; the two sides of a thing being called شِقَّاهُ: (Lth, TA:) or, as some say, (TA,) the side of a mountain. (S, TA.) [Hence,] one says, فُلَانٌ مِنْ شِقِّ العَشِيرَةِ لَا مِنْ صَمِيمِهَا (assumed tropical:) [Such a one is of the collateral class of the kinsfolk, or tribe, not of the main stock thereof]. (Mgh in art. عرض.) — — I. q. ↓ شَقِيقٌ; (S, Msb, K;) [which primarily signifies The cloven-off half of a thing; i. e.,] when a thing is cloven in halves, each of the halves is called the شَقِيق of the other. (S, K.) — — [And hence, (assumed tropical:) The counterpart of a person or thing: and this appears to be meant by J, and accord. to SM in the K, where it is said that شِقٌّ is syn. with ↓ شَقِيقٌ; for they add immediately after:] one says هُوَ أَخِى وَشِقُّ نَفْسِى (tropical:) [He is my brother, and the counterpart of myself]; (S, TA;) as though he were cloven from me, because of the resemblance of each of us to the other. (TA.) One says also, هٰذَا ↓ شَقِيقُهُ, meaning (assumed tropical:) This is the like of him, or it. (TA.) And [hence] it is said in a trad., النِّسَآءُ شَقَائِقُ الرِّجَالِ, [in which شَقَائِقُ is the pl. of ↓ شَقِيقٌ as fem., or of شَقِيقَةٌ in the same sense,] meaning (assumed tropical:) Women are the likes of men in natural dispositions; as though they were cloven from them; or because Eve was created from Adam. (TA.) — — And (tropical:) A man's brother; (M;) and so ↓ شَقِيقٌ; (S, M, O, K, TA;) meaning a brother by the father and mother; (TA;) from شَقِيقٌ as meaning " either half of a thing that is cloven in halves; " (S, TA;) or as though the relationship of one were cloven from that of the other: (IDrd, O, K:) pl. of the latter أَشِقَّآءُ. (M, Msb.) — — And a name for A thing at which one looks: (Lth, O, K:) [but this is app. taken from the following saying of Lth, in which I think الشِّقُّ is a mistranscription for الشَّقُّ, meaning " the crack," &c.:] الشَّقُّ is the inf. n. of شَقَقْتُ, and الشِّقُّ is a name for that at which one looks [i. e. for the visible effect of the act signified by the verb], and the pl. is الشُّقُوقُ [which is well known as the pl. of الشَّقُّ]. (JK.) — Also i. q. ↓ مَشَقَّةٌ (S, M, O, Msb, K) i. e. Difficulty, hardship, distress, affliction, trouble, inconvenience, fatigue, or weariness; (M, TA;) and languor, or lack of power, that overtakes the mind and the body; (Er-Rághib, TA;) and so ↓ شَقٌّ; (IJ, S, M, O, K;) thus it is sometimes pronounced with fet-h; mentioned by A'Obeyd; (S;) and by AZ; (M;) or this is an inf. n., and شِقٌّ is the subst.; (O, K;) and ↓ شُقَّةٌ and ↓ شِقَّةٌ also signify the same as مَشَقَّةٌ, (K,) or such as overtakes a man in consequence of travel; (TA;) and the pls. of these two are شُقَقٌ, (K, TA,) mentioned by Fr, (TA,) and شِقَقٌ, (K, TA,) mentioned on the authority of some one or more of [the tribe of] Keys: (TA:) the pl. of ↓ مَشَقَّةٌ is مَشَاقٌّ and مَشَقَّاتٌ. (TA.) Hence, in the Kur [xvi. 7], لَمْ تَكُونُوا بَالِغِيهِ إِلَّا بِشِقِّ الأَنْفُسِ [Which ye would not reach save with difficulty, or distress, &c., of the souls]; where

some read ↓ بِشَقٍّ. (S, * TA.) شُقَّةٌ primarily signifies The half of a garment [consisting of two oblong pieces sewed together, side by side]: then it was applied to [such] a garment as it is [when complete: in both of these senses it is used in the present day]: (Er-Rághib, TA:) or a piece (قِطْعَةٌ) of a garment: (Mgh:) or the شُقَّة of ثِيَاب [thus, and thus only, in the S, meaning of garments and of cloths, for it is of both,] is an oblong piece; syn. سَبِيبَةٌ مُسْتَطِيلَةٌ: (M, K:) [it is often applied to an oblong piece of cloth of those pieces of which a tent is composed:] pl. شُقَقٌ and شِقَاقٌ. (M, Mgh, TA.) One says, فُلَانٌ يَبِيعُ شِقَاقَ الكَتَّانِ [Such a one sells pieces, or oblong pieces, &c., of linen]. (Mgh.) — — Also A piece of a مَزَادَة [q. v.]. (B, TA in art. بصر.) — — And A piece, or portion, [or tract,] of Hell; likewise pronounced ↓ شِقَّةٌ. (Ham p. 816.) — — And A far journey; as also ↓ شِقَّةٌ, (S, M, K,) sometimes thus pronounced with kesr: (S:) a far, long journey: a far-extending space: (TA:) or a road difficult to him who travels it: (Mgh:) or [simply] a journey: and i. q. ثنيا [so in my copy of the Msb, app. a mistranscription for ثَنِيَّة, i. e. a mountain-road, &c.]: pl. شُقَقٌ. (Msb.) — — And A part, region, quarter, or tract, (Ibn-'Arafeh, Er-Rághib, K, TA,) towards which one draws near, (Ibn-'Arafeh, TA,) or towards which the traveller directs himself, (K, TA,) [like شُكَّةٌ,] or in the reaching of which one is overtaken by difficulty, or distress; (Er-Rághib, TA;) And ↓ شِقَّةٌ signifies the same. (K.) — — And Distance; and so ↓ شِقَّةٌ. (K.) — — See also شِقٌّ, last sentence but one. شِقَّةٌ A splinter (S, K) that splits off, (S,) or a piece (M, Mgh, TA) split off, (M, TA,) of a plank, (S, M, K, TA,) or of wood, (TA,) or of a piece of wood, (S, Mgh,) or other thing: (M, TA:) a piece split, or divided, lengthwise, of a staff, or stick, and of a garment, or piece of cloth, &c.: (IDrd, O, K:) and a piece split (K, TA) from anything; such as the half: (TA:) pl. شِقَقٌ. (O, TA.) One says of him who is angry, اِحْتَدَّ فَطَارَتْ مِنْهُ شِقَّةٌ فِى الأَرْضِ وَشِقَّةٌ فِى السَّمَاءِ (assumed tropical:) [He became excited by sharpness of temper, or angriness, and he was as though a bit flew from him upon the ground, and a bit into the sky]. (S, * M, TA: in the S, فى الارض &c. is omitted.) See also شِقٌّ, first three sentences. — — See also شُقَّةٌ, in four places. — — And see شِقٌّ, again, last sentence but one. شَقَقٌ The quality, in a horse, (M, K,) and in a man, (M,) denoted by the epithet أَشَقُّ [q. v.]. (M, K.) شَقَقَةٌ [a pl. of which the sing. is not mentioned] Enemies. (TA.) شُقَاقٌ A cracking in several places, (تَشَقُّقٌ, S, K,) or cracks, (Mgh,) or a certain disease occasioning cracks, (M,) in the pasterns of horses or the like, (S, M, Mgh, K,) and in their hoofs, (M, Mgh,) and sometimes rising to their shanks: so says Yaakoob: (S:) and, accord. to Lth, (Mgh,) and Az, (TA,) a cracking in several places (تَشَقُّقٌ) of the skin, from cold or some other cause, in the hands or arms, and the face: (Mgh, TA:) or it signifies also any crack, or slit, in the skin, from disease: (M, TA:) As says that it is in the hand or arm, and the foot or leg, of a human being, and in the fore leg and kind leg of an animal: (Mgh, TA:) but this is inconsistent with what is said by Yaakoob [as stated voce شَقٌّ, first sentence]. (Mgh.) See also أَسْعَدُ: and شَرَجٌ. شَقِيقٌ: see شِقٌّ, in five places. — — شَقِيقُ البَرْقِ [so in a copy of the M, but the right reading may be شَقِيقَةُ البَرْقِ, which occurs in the next sentence of the M,] i. q. عَقِيقَتُهُ [expl. in the S, in art. خفو, as meaning Lightning that cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left: but see شَقِيقَةٌ]. (M.) — Also A calf that has become firm, or strong: (O, K:) and applied likewise to (assumed tropical:) a man [that has become so; by way of comparison]: (O:) or a bull such as is termed جَذَعٌ [i. e. in his second, or third, year]. (JK.) شَقُوقَةٌ A certain bird; also called ↓ شَقِيقَةٌ: (M, K:) and ↓ شُقَيِّقَةٌ is the dim. thereof: (K:) AHát says, the ↓ شَقُوقة is a very little thing, grayish (زُرَيْقَآءُ), of the colour of ashes; ten and fifteen of what are thus called congregate; and I think it to be the ↓ شُقَيِّقَة, which is a دُخَّلَة of the دُخَّل [q. v.]; it is somewhat dusky; and its form is the form of these, but it is smaller than they: it is called ↓ شُقَيِّقَة because of its smallness: IDrd, in the class of فُعَيْعِل, mentions ↓ الشُّقَيِّقُ as signifying a certain species of birds [app. as a coll. gen. n., of which the n. un. is with ة]. (O, TA.) شَقِيقَةٌ [accord. to Golius, A fissure; as from the KL; but not so expl. in my copy of that work. — —] An intervening space or tract between two elongated, or extended, tracts of sand, (S, M, * O, K, * [in the last of which الجَبَلَيْنِ is erroneously put for الحَبْلَيْنِ,]) thus expl. to AHn by an Arab of the desert, (TA,) producing herbage: (S, M, O, K:) or a rugged tract between two elongated, or extended, tracts of sand, producing good herbage; (M, TA;) so in the T, as expl. to its author by an Arab of the desert: (TA:) pl. شَقَائِقُ, (T, S, O, K, TA,) expl. by some as meaning sands themselves: (TA:) or a great piece of sand: or a piece of sand between two pieces thereof. (Ham p. 282.) — — [In the A and TA voce قِطٌّ, it is used as meaning A slice cut off of a melon &c.] — A rain, (M,) or a violent rain, consisting of large drops, (K, TA,) wide in extent: so called because the clouds cleave asunder from it: (M, K, TA:) pl. as above. (TA.) — — The pl., شَقَائِقُ, is expl. by Az as signifying Clouds that have cloven asunder with copious rains. (O, TA.) — — شَقِيقَةُ بَرْقٍ, (O, K,) and عَقِيقَتُهُ, both as expl. by Aboo-Sa'eed, (O,) A flash of lightning that has spread (O, K) in the horizon, (O,) or from the horizon: (K: [but see شَقِيقُ البَرْقِ:]) or شَقِيقَةٌ signifies a flash of lightning that has spread in the breadth of the clouds, and filled the sky: pl. as above. (Ham p. 557.) — A headache, (JK, T, TA,) or a pain, (S, O, K,) or a certain disease, (M,) in the half of the head, (JK, T, S, M, O, K,) [i. e. hemicrania,] and of the face: (JK, T, S, O, K:) or, accord. to IAth, a sort of headache in the fore part of the head and towards the sides thereof. (TA.) — شَقَائِقُ النُّعْمَانِ, used alike as sing. and pl., (S, O, K,) having no proper sing., (Msb,) or its sing. is شَقِيقَةٌ; (M, O, Msb;) [The red, or blood-coloured, anemone;] a certain plant; (M;) a certain red flower; (Lth, O;) well known; (S, K;) the شَقِر; (Msb;) or, as AHn says, on the authority of AA and Aboo-Nasr and others, it is the شَقِرَة [n. un. of شَقِرٌ]; and the sing. of شقائق is شَقِيقَةٌ: (O, TA:) it is called شقائق النعمان because of its redness, as being likened to the شَقِيقَة of lightning: (M, K:) or from النُّعْمَان as meaning " blood," as resembling blood in colour; (Msb, TA;) so that it signifies " pieces of blood: " (TA:) or in relation to En-Noamán Ibn-El-Mundhir, because he prohibited to the public a piece of land in which it abounded: (S, K, TA:) or because he alighted upon شَقَائِق of sand that had produced red شَقِر, and he deemed them beautiful, and commanded that they should be prohibited to the public; so the شَقِر were called the شقائق of En-Noamán, by the name of the place of their growth. (TA.) — See also شَقُوقَةٌ. شُقَيِّقٌ, and with ة: see شَقُوقَةٌ, in four places. شَقَّاقٌ, meaning One who glories, or boasts, vainly, and praises himself for that which is not in him, is not of the [classical] language of the Arabs. (L, TA.) شَقِّىٌّ A horse with which his rider ex- periences difficulty in striving to master him. (JK.) شِقِّيَّةٌ A certain mode of جِمَاع, (K, TA,) in which the woman lies upon her شِقّ [or side]. (TA.) شِقْشِقَةٌ [The bursa faucium, or faucial bag, which is placed behind the palate of the he-camel, and which, when excited, he inflates, and blows out from the side of his mouth;] a thing resembling the lungs, or lights, which the he-camel protrudes from his mouth when he is excited by lust; (S, O, K;) a skin in the fauces of the Arabian camel, which he inflates with wind, and in which he brays; whereupon it appears from the side of his mouth; so says En-Nadr; and he adds that it does not pertain to any but the

Arabian camel, [as is said in the M, and] as Hr says; but this requires consideration; (TA;) [also expl. as] the لَهَاة [q. v.] of the he-camel, (M, and Har p. 16,) which he protrudes from his mouth when he brays: (Har ubi suprá:) pl. شَقَاشِقُ. (TA.) — — To this is likened the tongue of the chaste, or eloquent, and able speaker; himself being likened to the braying stallion-camel: (O:) and hence they say of an orator, or a preacher, that he is ذُو شِقْشِقَةٍ: (S:) one says likewise of an orator, or a preacher, that is loud in voice and skilful in speech, هُوَ أَهْرَتُ الشِقْشِقَةِ [lit. He is wide, or ample, in respect of the شقشقة]: (TA:) and one says, هَدَرَتْ شِقْشِقَتُهُ (assumed tropical:) [meaning His utterance was sonorous and fluent]. (A and TA in art. هدر.) Orators, or preachers, are also termed شَقَاشِق [for ذَوُو شَقَاشِقَ]: and one says, فُلَانٌ شِقْشِقَةُ قَوْمِهِ, meaning (assumed tropical:) Such a one is the noble, and the chaste in speech, or eloquent, of his people. (M.) And in a trad. of 'Omar, (M, O, TA,) accord. to A'Obeyd and others, or of 'Alee accord. to Hr, (TA,) شَقَاشِق are assigned to the Devil, in his saying, إِنَّ كَثِيرًا مِنَ الخُطَبِ مِنْ شَقَاشِقِ الشَّيْطَانِ [lit. Verily many of the orations, or harangues, are from the شقاشق of the Devil]; because of the lying introduced into them. (M, O, * TA. *) الخُطْبَةُ الشِّقْشِقِيَّةُ an appellation applied to a certain خُطْبَة [i. e. oration, or harangue, or sermon,] of 'Alee, because of his saying to Ibn- 'Abbás, (O, K,) on his having cut short his speech, (O,) in reply to a remark of the latter person upon his not having continued his speech uninterruptedly, تِلْكَ شِقْشِقَةٌ هَدَرَتْ ثُمَّ قَرَّتْ [That was a شقشقة that uttered a braying, then became still]. (O, K.) شَاقٌّ Difficult, hard, distressing, grievous, afflicting, troubling, molesting, fatiguing, or wearying. (KL.) One says أَمْرٌ شَاقٌّ [An affair, or event, that is difficult, &c.]; from شَقَّ عَلَيْنَا الأَمْرُ. (Msb.) And شُقَّةٌ شَاقَّةٌ (S, Msb) A long journey [that is difficult, &c.]. (Msb.) شاقَّةٌ The spadix of a palm-tree, that has become a span in length; so called because it cleaves the envelope: pl. شَوَاقُّ. (M.) أَشَقُّ, (S, M, O, K,) fem. شَقَّآءُ, and pl. شُقٌّ, (K,) applied to a horse, Wide between the hind legs: (IAar, Th, T, O, * K, * TA:) and the fem. signifies wide in the أَرْفَاغ [or groins, or similar parts]; (TA;) and is applied to a mare: (IDrd, O, TA:) and wide in the vulva; (IAar, O, K;) applied in this sense to a woman. (IAar, O, TA.) And أَشَقُّ المَنْخِرَيْنِ, applied to a horse, Wide in the nostrils. (Lth, O, TA.) — — Also, (O, K,) Tall, or long; (T, S, M, O, K;) applied to a horse; (T, S, M, K;) thus expl. by As; (T, TA;) and so too applied to a man: (M, TA:) and the fem., as above, applied to a mare. (S.) — — And, applied to a horse, That goes to the right and left in his running, (JK, * O, K, TA, [in the CK, يَسْبِقُ is erroneously put for يَشْتَقُّ, and in like manner in my MS. copy of the K, with the additional mistranscription of من عَدْوِهِ for فِى عَدْوِهِ,]) as though (O, TA) leaning upon one of his sides: (JK, O, TA:) so says Lth; and he cites as an ex., وَتَبَازَيْتُ كَمَا يَمْشِى الأَشَقُّ [as though meaning And I moved my posteriors in walking, like as goes the horse that inclines to the right and left in his running: but this may be rendered and I stepped wide, like as does the tall, or long-bodied, horse]. (O, TA.) مَشَقٌّ [properly A place of cleaving, splitting, &c.: and hence a fissure, cleft, &c., like شَقٌّ: pl. مَشَاقُّ]: see شَقٌّ. — — مَشَقُّ العَيْنِ [The slit of the eye]. (TA in art. حوص.) مَشَقَّةٌ [said in the S and K to be an inf. n. of شَقَّ trans. by means of عَلَى]: see شِقٌّ, in the last quarter of the paragraph, in two places. شقأ 1 شَقَأَ, (S, K,) aor. شَقَأَ, (K,) inf. n. شَقْءٌ and شُقُوْءٌ, said of the نَاب [or tush] (S, K) of a camel, (S,) It grew forth; (S, K;) it appeared; (TA;) as also شَكَأَ. (K in art. شكأ.) [See also شَقَّ.] شَاقِى, with the ء softened [or changed into ى], occurs in a verse of Dhu-r-Rummeh [for the part. n. شاقئ]. (TA.) — شَقَأَ رَأْسَهُ He divided his head; syn. شَقَّهُ: [meaning, his hair:] or he separated it (فَرَّقَهُ) [i. e. his hair] with the مِشْقَآء [or comb]: (K:) or شَقَأَ شَعَرَهُ بِالمُشْطِ, inf. n. شَقْءٌ, he separated his hair with the comb. (AZ, S.) — — And شَقَأَهُ, (S, K,) inf. n. شَقْءٌ, (S,) He hit his مَشْقَأ, i. e. the place of the parting of the hair of his head, (S, K,) with a staff, or stick. (S.) إِبِلٌ شُوَيْقِئَةٌ Camels of the age when the نَاب [or tush] grows forth: and so شُوَيْكِئَةٌ: (As, TA:) [or شُوَيْكِيَّةٌ, q. v. in art. شوك.] مَشْقَأٌ (S, K) and ↓ مَشْقِئٌ, (Fr, O, TA,) like مَفْرَقٌ and مَفْرِقٌ, (O, TA,) The place of the parting of the hair of the head. (Fr, S, O, K.) مِشْقَأٌ A comb; (IAar, S, K;) as also ↓ مِشْقَآءٌ and ↓ مِشْقَأَةٌ, and مِشْقًا [or مِشْقًى]. (K: the last also mentioned in the K in art. شقو.) مَشْقِئٌ: see مَشْقَأٌ. مِشْقَأَةٌ: see مِشْقَأٌ. — — Also i. q. مِدْرَاةٌ; (K;) [i. e. A thing, or an iron instrument, with which the head is scratched; or a thing like a large needle, with which the female hair-dresser adjusts, or puts in order, the locks of a woman's hair;] or a piece of wood, or stick, [like a skewer,] which a woman inserts in her hair; or a horn prepared for that purpose (TA) [or for adjusting the locks of a woman's hair: see مِدْرَاةٌ]. مِشْقَآءٌ: see مِشْقَأٌ. شقح 1 شَقَحَ النَّخْلُ, and ↓ شقّح, The palm-trees were, or became, goodly with their fruit. (TA.) [See also 4.] — شَقَحَ اللّٰهُ فُلَانًا, [inf. n. شَقْحٌ,] accord. to AZ, is syn. with قَبَحَهُ اللّٰهُ [i. e. God removed such a one far from good, or prosperity, &c.; or may God remove &c.]: (TA:) [or, as may be inferred from what follows, the former of these verbs is used by some as an imitative sequent to the latter of them:] and accord. to Sb, (TA,) شَقُحَ, (K, TA,) inf. n. [شُقْحٌ and] شَقَاحَةٌ, (TA,) is syn. with قَبُحَ [i. e. He, or it, was, or became, bad or evil, foul or ugly, &c.]: (K, TA:) [but in this case also it seems that the former of these verbs may be used by some as an imitative sequent to the latter of them: for] one says, قَبْحًا لَهُ وَشَقْحًا [May removal far from good, or prosperity, &c., betide him], (S, O, K,) in which شَقْحًا is an imitative sequent to قَبْحًا, or syn. therewith; (S, K;) and [in like manner] قُبْحًا لَهُ وَشُقْحًا; (O, K;) and, of a man, قَبُح وَشَقُحَ, inf. n. of the latter as above and in like manner of the former; (S;) and جَآءَ بِالقَبَاحَةِ وَالشَّقَاحَةِ [He did, or said, what was bad or evil, &c.]: (K:) and ↓ هُوَ قَبِيحٌ شَقِيحٌ [He is bad or evil, foul or ugly, &c.]: (S, * O, K: *) and ↓ قَعَدَ مَقْبُوحًا مَشْقُوحًا [He sat, or remained, far removed from good, or prosperity, &c.]: in like manner: (K:) but Sb intimates that ↓ شَقِيحٌ is not an imitative sequent, by his stating that the Arabs say شَقِيحٌ وَذَمِيمٌ [Bad, or evil, &c., and blamed, &c.; or, more probably, شَقِيحٌ وَدَمِيمٌ, meaning foul and ugly]: (L, TA:) and [it is said that] ↓ شَقِيحٌ signifies Recovering (نَاقِةٌ [for which Freytag appears to have read نَاقَة]) from disease; (O, K, TA;) and hence one says, فُلَانٌ قَبِيحٌ شَقِيحٌ [as though meaning Such a one is unsightly, being just recovering from disease]: (TA:) and accord. to AZ, ↓ مَشْقُوحٌ is [not an imitative sequent, but] syn. with مَقْبُوحٌ: (L, TA:) in the phrase abovementioned, مَشْقُوحًا is said in the 'Ináyeh to mean broken: or far removed: (TA:) or it means reviled. (O.) — [As indicated above,] شَحَقَهُ, aor. شَقَحَ, (Lh, O, K,) inf. n. شَقْحٌ, (Lh, O,) also signifies He broke it. (Lh, O, K.) One says, لَأَشْقَحَنَّكَ شَقْحَ الجَوْزَةِ بِالجَنْدَلِ, i. e. I will assuredly break [or crush] thee [as in the breaking of the walnut] with stones: (O, TA: *) or I will assuredly extract all that thou hast [as in the extracting of the contents of the walnut by means of stones]: for شَقَحَ الجَوْزَةَ, inf. n. as above, means He extracted what was in the walnut. (TA.) 2 شَقَّحَ see 1, first sentence: and see also 4, in three places. 3 شاقحهُ He reviled him; or contended with him in reviling; (K, TA;) and contended with him in annoyance. (O, TA.) 4 اشقح النَّخْلُ; (S, A, Mgh, O, K;) as also ↓ شقّح, (S, * A, Mgh, O,) inf. n. تَشْقِيحٌ; (S;) i. q. أَزْهَى [meaning The palm-trees showed redness, or yellowness, in their fruit]: (S, A, O, K:) or their dates became altered from greenness to yellowness: (Mgh:) the former is said by As to be of the dial. of El-Hijáz: and ↓ the latter verb is also said of the [kind of tree called] أَرَاك, meaning it became coloured in its fruit. (TA.) And اشقح التَّمْرُ, (O,) or البُسْرُ, (K,) inf. n. إِشْقَاحٌ; (TA;) and ↓ شقّح, (O, K,) inf. n. as above; (TA;) The dates, or the unripe dates, became

coloured, (O, K,) red, or yellow: (O, TA:) or, as some say, became sweet. (TA.) The Prophet forbade the selling of dates before their becoming in this state. (S, * A, * O, TA.) — اشقحهُ He removed him far away. (O, K. *) — أَقْبِحْ بِهِ وَأَشْقِحْ [app. How foul, or ugly, or the like, is he! as seems to be shown by what here follows]: IDrd cites, أَقْبِحْ بِهِ مِنْ وَلَدٍ وَأَشْقِحْ مِثْلُ جُرَىِّ الكَلْبِ لَا بَلْ أَقْبَحْ [How foul is he, as offspring, and how ugly! like the little whelp of the dog; nay, rather, more foul!]. (O.) شُقْحٌ [and inf. n. of شَقُحَ, q. v. — — And,] accord. to AZ, i. q. شُحٌّ [i. e. Niggardliness, &c.; or the being niggardly, &c.: see 1 in art. شح]. (TA.) شَقْحَةٌ: see what next follows. شُقْحَةٌ and ↓ شَقْحَةٌ An unripe date altering in redness, (K,) or altered to redness. (As, TA.) — — And the former signifies The [ruddy] colour termed شُقْرَة. (O, K.) حُلَّةٌ شُقْحِيَّةٌ A red [dress, or garment, such as is termed] حُلَّة: (K:) the latter word being a rel. n. from شُقْحَةٌ meaning " an unripe date altering to redness. " (TA.) شَقِيحٌ: see 1, in three places. أَشْقَحُ Red; (TA;) or [of a ruddy colour;] i. q. أَشْقَرُ: (O, K, TA:) so says AHát. (TA.) — — [Hence,] رَغْوَةٌ شَقْحَآءُ [Forth, app. of milk,] that is not of a pure white hue, (O, K, TA,) but coloured. (TA.) مَشْقُوحٌ: see 1, in two places. شقذ 1 شَقِذَ, aor. شَقَذَ, (S, M, L, K,) inf. n. شَقَذٌ, (S, M, L,) He scarcely ever, or never, slept, and had a malignant eye, affecting, or hurting, others, therewith: (S, M, L, K: *) or he had a strong, or powerful, eye, quickly affecting or hurting [others therewith]. (M, L, K.) — — And شَقِذَ, (S, M, L, K,) aor. شَقَذَ; (K;) and شَقَذَ, aor. شَقِذَ; (L, K;) He went away, (S, M, L, K,) and went far off, (S, L,) being driven away. (S, L, K.) 3 شاقذهُ, (S, L,) inf. n. مُشَاقَذَةٌ, (K,) He regarded him, or treated him, with enmity, or hostility. (S L, K.) 4 اشقذهُ, (inf. n. إِشْقَاذٌ, L,) He drove him away. (S, M, L, K.) شَقْذٌ: see شَقَذَانٌ, in three places. شُقْذٌ: see شَقَذَانٌ, in four places: — — and see also شِقْذٌ. شَقَذٌ: see شَقَذَانٌ, in three places. شَقَذٌ: see شَقَذَانٌ. — — مَا بِهِ شَقَذٌ وَلَا نَقَذٌ There is not in him any motion. (IAar, S, L.) — — And, (L, K, in the CK ما به شَقْذٌ ولا نَقْذٌ,) as also ↓ ما ولا نُقُذٌ به شُقُذٌ, (K,) There is not in it (namely, a commodity, or household furniture, L) any fault, or defect: and there is not in it (namely, language, or speech, L) any defect, imperfection, or unsoundness. (L, K. *) — — And مَا لَهُ شَقَذٌ وَلَا نَقَذٌ He possesses not anything. (L, K.) — — And مَا دُونَهُ شَقَذٌ وَلَا نَقَذٌ There is not anything to be feared, nor anything to be disliked, in the way to the attainment thereof. (Meyd, TA.) شَقِذٌ: see شَقَذَانٌ, in six places. شُقَذٌ: see شَقَذَانٌ, in two places. شِقَذٌ: see شَقَذَانٌ, in the latter half. شِقْذَةٌ and شَقِذَةٌ: see شَقَذَانٌ, near the end; the latter, in two places. شَقَذَى: see what next follows. عُقَابٌ شَقْذَآءُ An eagle vehemently hungry, (S, M, L, K,) and eager in seeking food; (M, L;) as also ↓ شَقَذَى. (K.) A poet likens a horse thereto. (M, L.) شِقْذَانٌ, as a sing. n.: see شَقَذَانٌ (of which it is also a pl.), in two places, near the end. شَقَذَانٌ One who scarcely ever, or never, sleeps; (S, M, L, K;) as also ↓ شَقِذٌ; (S, M, K;) and who has a malignant eye, (S, M,) affecting, or hurting, others therewith; as also ↓ شَقِذٌ (S, M, K, in the TA شَقْذٌ,) and ↓ شَقِيذٌ: (M:) or who has a strong, or powerful, eye, quickly affecting or hurting [others therewith]; (M, L, K;) as also ↓ شَقِذٌ and ↓ شَقِيذٌ: (M:) and شَقِذُ ↓ العَيْنِ one who scarcely ever, or never, sleeps; whom drowsiness does not overcome. (T, L.) — — Also Driven away, and remote; and so ↓ شَقِذٌ. (L.) — — And شَقَذَانَةٌ A light-spirited woman: (Th, M, L:) foul, or obscene, in her speech; clamorous, and foul-tongued. (T, L.) — Also The male chameleon; (M, L, K;) and so ↓ شَقِذٌ and ↓ شِقْذٌ and ↓ شُقْذٌ: or all these words signify a slender and compact male chameleon, with a small head, that cleaves to the trunk of the kind of tree called عِضَاه: (M, L:) pl. شِقْذَانٌ (M, L, K) and شَقَاذَى: (M:) the former pl. like كِرْوَانٌ, pl. of كَرَوَانٌ; (L;) and also used as a sing., meaning a male chameleon; (Th, M;) thus used by a poetess; (M:) also ↓ شِقْذٌ (S, M, L, K) and ↓ شُقْذٌ (M, L) and ↓ شَقَذٌ (M, L, K) and ↓ شَقْذٌ (K) the young one of a chameleon: (Lh, S, M, L, K:) pl. شِقْذَانٌ (S, M, L, K) and شَقَاذَى: (M, L, K:) the former pl. like صِنْوَانٌ, pl. of صِنْوٌ. (S.) A poet says, describing asses, رَأَتِ الشَّقَاذَى تَصْطَلِى فَرَعَتْ بِهَا حَتَّى إِذَا And they pastured therein until the heat became vehement and they saw the male chameleons thirsty, desiring to go to water, and repairing to the sun: some say, that شقاذى here signifies moths, (فَرَاش), but this is a mistake. (M, L.) شِقْذَانٌ also signifies The animals called ضَبّ and وَرَل and طَحَن and سَامٌ أَبْرَص and دَسَّاسَة: and the sing. is ↓ شِقْذَةٌ: (M, L:) or any small animals that creep or walk upon the earth, and venomous or noxious reptiles and the like: (M, L, K:) sing. ↓ شَقِذَةٌ (M, L) and ↓ شِقِذٌ, (M,) or ↓ شَقِذٌ, (L,) and ↓ شُقَذٌ, (M,) or ↓ شَقَذٌ; (L;) but it does not appear how ↓ شَقِذَةٌ can be a sing. of شِقْذَانٌ unless the augmentative letter be regarded as elided. (M, L.) — — Also The wolf; (M, L, K;) and so ↓ شِقْذَانٌ (Th, M, L, K) and ↓ شُقْذٌ, (M, L,) or ↓ شِقْذٌ, (K,) or ↓ شَقْذٌ. (TA.) — — Also The hawk; syn. صَقْرٌ; (M, L;) and so ↓ شَقْذَانٌ (Th, M, L) and ↓ شُقْذٌ, (M, L,) or ↓ شَقْذٌ. (TA.) — — And شِقْذَانٌ [the pl.] also signifies The young ones of the kinds of birds called حبَارَى and قَطًا (M, L, K) and the like. (M, L.) شَقِيذٌ: see شَقَذَانٌ, in two places. طَرْدٌ مِشْقَذٌ A driving far away. (M, L.) شقر 1 شَقِرَ, aor. شَقَرَ, inf. n. شَقَرٌ (M, L, Msb, K [in the CK and TA شَقْرٌ, which is evidently wrong,]) and شُقْرَةٌ, (Lth, K,) or the latter is a simple subst.; (M;) and شَقُرَ; and ↓ اِشْقَرَّ; (M, K;) He was, or became, of the colour termed شُقْرَةٌ. (M, L, Msb, K.) 9 إِشْقَرَّ see 1. شَقْرٌ: see شَقِرٌ. شُقُورٌ [The red, or blood-coloured, anemone;] i. q. شَقَائِقُ النُّعْمَانِ: (S, M, A, Msb, K:) it is not a sweet-scented flower: (Msb:) n. un. with ة; (S, M, Msb, K;) pl. [of the n. un.] شَقِرَاتٌ: (K:) as also ↓ شُقَّارٌ and ↓ شَقِرَانٌ, (so in some copies of the K,) the latter so written by IDrd and Sgh, and thought by IDrd to be a place or a plant, (TA,) or ↓ شُقْرَانٌ, (so in some copies of the K and in the TA,) and ↓ شُقَّارَى and ↓ شُقَارَى: (K:) or شَقِرٌ is the name of a certain other plant, not the شقائق, but red like it: (M, * K, * TA:) or it signifies cinnabar: (A:) or شَقِرَةٌ has this signification, (T, K,) as well as that first assigned to it above: (K:) and accord. to AHn, (M, TA,) ↓ شُقَّارَى is the name of a certain plant (S, M, TA) that grows is sands, having a pungent odour, which is tasted in the flavour of milk: and he adds that, accord. to some, it is the same as the شَقِر; but that this opinion is not well founded: (M, TA:) it is also said that it is a certain plant having a flower of a dingy red colour, the seed, or grain, of which is called خِمْخِمٌ: (TA:) and that ↓ شُقَّارَى (M, TA) and ↓ شُقَارَى, (M,) or ↓ شُقَّارٌ, (TA,) are names of a certain plant, having a flower of a colour somewhat of that termed شُكْلَةٌ, with slender, or delicate, dust-coloured leaves, which grows in the manner of قَضْب [a kind of trefoil], is approved in pasturage, and grows only in fruitful years. (M, TA.) جَآءَ بِالشُّقَرِ وَالبُقَرِ: see جاء بِالصُّقَرِ وَالبُقَرِ, in art. صقر. شُقْرَةٌ The colours described in the explanations of the epithet أَشْقَرُ, below. (S, M, Msb, &c.) شَقِرَانٌ, or شُقْرَانٌ: see شَقِرٌ and its vars.: see in art. شقرق. شَقِرَّاقٌ. شُقُورٌ: see the next paragraph, in four places. شُقُورٌ (AHeyth, Fr, A'Obeyd, S, K) and ↓ شَقُورٌ (AHeyth, As, Abu-l-Jarráh, S, K) A want; or a needful, or requisite, thing, affair, or business: (S, K:) or the former signifies wants: (Ham p. 716:) A'Obeyd says that the former word is the more correct, because شُقُورٌ signifies things, or affairs, that cleave to the heart, disquieting it; and is pl. of ↓ شَقْرٌ; and that ↓ شَقُورٌ, with fet-h, has the signification of an epithet [meaning cleaving to the heart and disquieting it]: (S:) or, accord. to some, this latter signifies grief, mourning, sorrow, or sadness; disquietude of mind: or disquietude of mind that causes one to be sleepless: the former is also expl. as signifying a man's case, and his secret: and ↓ both are also said to signify tidings: and a man's state, or

condition. (TA.) One says, أَخْبَرْتُهُ بِشُقُورِى I acquainted him with my want; like as one says أَفْضَيْتُ إِلَيْهِ بِعُجَرِى وَبُجَرِى (S:) or I acquainted him with my tidings. (TA.) And أَفْضَيْتُ إِلَيْهِ بِشُقُورِى I acquainted him with my case, and with what I kept secret from others; (TA;) and so نَفَضْتُ لَهُ شُقُورِى: (Ham p. 716:) or I revealed to him my secret, and acquainted him with all my affairs. (Mgh.) And ↓ بَثَّهُ شَقُورَهُ, and شُقُورَهُ, He complained to him of his state, or condition. (M, TA.) شُقَارَى: see شَقِرٌ, in two places: — and see also جَآءَ بِالصُّقَرِ وَالبُقَرِ, in art. صقر. شُقَّارٌ: see شَقِرٌ, in two places. شُقَّارَى: see شَقِرٌ, in three places. أَشْقَرُ, applied to a man, [Of a ruddy complexion combined with fairness: or] of a clear ruddy complexion, with the outer skin inclining to white: (S:) or having a red, or ruddy, tinge, over a white, or fair, complexion: (M, Msb, K:) and applied to a horse, [of a sorrel colour;] of a clear red colour, (S, IF, Msb,) or of a red colour inclining to [the dull red hue called] مُغْرَةٌ, (M, K,) with a red mane and tail: (S, M, K:) when the mane and tail are black, the epithet كُمَيْتٌ [meaning bay, or dark bay, or brown,] is applied to the horse: (S:) the اشقر is said to be the best of horses: (IAar, M: [but it is said in Har p. 399 to be regarded by the Arabs as of evil omen:]) and applied to a camel, intensely red: (S:) or of a colour resembling that of a horse thus termed: (M:) fem. شَقْرَآءُ: and pl. شُقْرٌ. (Msb.) — — Also, applied to blood, That has become thick, (مَا صَارَ عَلَقًا, M, Msb, TA,) and not been overspread with dust. (Msb, TA.) — — And the fem., شَقْرَآءُ, is used as [a subst.] signifying Fire. (Ham p. 718.) شقرق شَقِرَّاقٌ and شِقِرَّاقٌ, (S, O, Msb, K,) the former accord. to IAar, (Th, TA,) the latter accord. to Fr, (TA,) but disallowed by IKt, and asserted by him to be a mispronunciation of the vulgar, (Msb,) and شِقْرَاقٌ, (Msb, K,) and شَقْرَاقٌ, (accord. to the CK,) and, (S, O, K,) as they sometimes said, (S, O,) شِرِقْرَاقٌ, (S, O, K,) and شَرَقْرَاقٌ, and شَرَقْرَقٌ, (K,) [the first and second now applied to The green wood-pecker, picus viridis: and to the common roller, coracias garrula:] a certain bird, (S, O, Msb, K,) well known, (K,) among the Arabs, (Fr, TA,) called أَخْيَل, (Fr, S, O, Msb, TA,) [a name likewise now applied to the green wood-pecker,] and regarded by the Arabs as of evil omen; (S;) less than the pigeon, the colour of which is green, and the beak black, and having blackness in the extremities and exterior of its wings: (Msb:) accord. to IAar, the شَقِرَّاق is with the Arabs the أَخْطَب [q. v.]: (TA:) accord. to the K, or شقرّاق and شرقراق accord. to Lth, (TA,) a certain bird speckled, or spotted, with green and red and white (K, TA) and black, (TA,) and found, accord. to the copies of the K, in the land of the Haram, but correctly, as in the words of Lth, بارض الجرم, thus, with ج, [perhaps rightly بِالأَرْضِ الجَرْمِ, in the land that is hot, or very hot,] in the places in which palm-trees grow; of the size of the هُدْهُد [or hoopoe]: accord. to Lh, شقرّاق is of the measure فعلّال: شرقراق is mentioned by J and Sgh [as well as in the K] in the present art.; but should, properly, be mentioned under the head of شرقرق, as it is in the L. (TA.) شقص 2 شَقَّصهُ, (L, TA,) inf. n. تَشْقِيصٌ, (L, Mgh, K,) He divided it into parts, or portions: (Mgh:) or he cut it up, and separated its members (A, L, K *) into just portions among the sharers; (L, K; *) namely, a slaughtered animal, (K,) or particularly a slaughtered sheep or goat, and a pig: (L, A, TA:) or he divided it (namely, a pig,) into parts or portions, and members, for eating and selling. (Mgh.) Hence the trad. مَنْ بَاعَ الخَمْرَ فَلْيُشَقِّصِ الخَنَازِيرَ, (L, A) He who sells wine, let him cut up swine and divide their members, as is done to a sheep or goat when its flesh is sold: meaning, he who holds the selling of wine to be lawful, let him hold the selling of swine to be so; for they are equally forbidden. (L, TA.) شِقْصٌ A piece, or part, of a thing; (S, M, Mgh, Msb;) as also ↓ شَقِيصٌ: (M, Mgh:) or a little, of much; (M, TA;) as also ↓ the latter: (IDrd, M, K:) and ↓ the latter, a little, or paltry, thing: (TA:) and the former, a piece of land: (S:) or a share; syn. سَهْمٌ, (A, K,) or حَظٌّ, (M,) and نَصِيبٌ, (A, Mgh, K,) and شِرْكٌ, (A, K,) which signifies the same as نَصِيبٌ; (Sh, on the authority of Khálid;) as also ↓ شَقِيصٌ; (Sh, M, Mgh, K;) like نِصْفٌ and نَصِيفٌ: (M:) as, for instance, in property; (IDrd;) and of a slave: (TA:) or a certain share not divided: (EshSháfi'ee, TA:) or if divided it may also be thus called: (Az, TA:) pl. [of pauc.] أَشْقَاصٌ (M, Msb) and [of mult.] شِقَاصٌ. (M, TA.) شَقِيصٌ: see شِقْصٌ, throughout. — Also A sharer, or partner. (S, A, K.) You say, هُوَ شَقِيصِى He is my sharer, or partner, (S, A,) in a piece of land. (S.) — And A fleet, or swift, and excellent horse: (K:) but an epithet not known to Lth. (TA.) مِشْقَصٌ A broad نَصْل [or iron head] (IDrd, Msb, K) of an arrow: (IDrd:) or an arrow having such a نصل, (Lth, IF, K,) with which wild animals are shot; (Lth;) but Az says that this explanation is at variance with what has been heard from the Arabs: (TA:) or it signifies, (M,) or signifies also, (K,) a long نصل; (M, K;) not a broad one: (M:) or an arrow having such a نصل; (M;) with which wild animals are shot: (K:) or a long and broad نصل: (S:) or it is of half the size of a نصل, and is worthless; children play with it, and it is the worst kind of arrow [-head], and is used for shooting at objects of the chase and any other thing: (TA:) pl. مَشَاقِصُ. (S.) مُشَقِّصٌ A butcher. (A, K.) شقو 1 شَقِىَ, (S, Msb, K,) originally شَقِوَ, (S, TA,) aor. شَقَوَ, (S, Msb,) dual thereof يَشْقَيَانِ, (S,) inf. n. شَقَاوَةٌ and شِقْوَةٌ, (S, * K,) the latter accord. to a reading of the Kur xxiii. 108, (S,) and شَقَآءٌ and شَقْوَةٌ and شِقْوَةٌ (S, * K) and شَقًا, (K,) or the last of these is the inf. n., and شَقَاوَةٌ and شِقْوَةٌ [and the rest, none of which is expressly specified as an inf. n. in the S,] are simple substs., (Msb,) He was, or became, unprosperous, unfortunate, unhappy, or miserable; (S, Msb, TA;) شَقِىَ being contr. of سَعِدَ; (Msb;) and شَقَاوَةٌ &c. contr. of سَعَادَةٌ: (S, TA:) or he was, or became, in a state of straitness, distress, adversity, or difficulty. (Az, K, TA.) [See also شَقَاوَةٌ below.] — — Also (assumed tropical:) He suffered, or experienced, fatigue, (TA, and Ksh and Bd and Jel in xx. 1,) فِى كَذَا [in such a thing]. (TA.) — شَقَاهُ: see 3: — — and 4. 3 شاقاهُ, (K, TA,) inf. n. مُشَاقَاةٌ (S, TA) and شِقَآءٌ, (TA,) He laboured, strove, or struggled, with him, to prevail, or overcome, (S, K, TA,) in war, or battle, and the like; (K, TA;) so in the T; (TA;) he struggled, or contended, with, or against, the difficulty, or trouble, or inconvenience, that he experienced from him; (S, * TA;) syn. عَالَجَهُ; (K, TA;) or مَارَسَهُ; and عَانَاهُ. (S, * TA.) — — And ↓ شاقاهُ فَشَقَاهُ, aor. of the latter verb شَقُوَ, He endeavoured to surpass him in mutual labouring, or striving, or struggling, to prevail, or overcome, &c., (غَالَبَهُ فِى الشَّقَآءِ, [in the CK, فى الشَّقاءِ, but the former seems to be the right reading, and may be best rendered in the mutual striving against difficulty,]) and he surpassed him [therein]. (K. [In the S, شَاقَانِى فُلَانٌ فَشَقَوْتُهُ, aor. أَشْقُوهُ; and only the latter verb as thus used is there explained.]) — — مُشَاقَاةٌ signifies also (assumed tropical:) The treating [one] with hardness, harshness, or illnature. (TA.) — — And (tropical:) The vying, one with another, in patience, or endurance: a rájiz says, إِذَا يُشَاقِى الصَّابِرَانِ لَمْ يَرِثْ يَكَادُ مِنْ ضَعْفِ القُوَى لَا يَنْبَعِثْ [When the two patient ones vie in endurance, he does not lag behind, almost, by reason of the weakness of powers, failing to hasten in pace]: he means a camel vying with the attendant thereof in endurance of going. (TA.) 4 اشقاهُ اللّٰهُ God caused him to be unprosperous, unfortunate, unhappy, or miserable; contr. of أَسْعَدَهُ: (S, * Msb, TA:) or God caused him to be in a state of straitness, distress, adversity, or difficulty: and so ↓ شَقَاهُ. (K.) — And اشقى He combed. (AZ, K. [See مِشْقًى.]) شِقْوَةٌ an inf. n. of شَقِىَ, as also شَقْوَةٌ: (S, * K:) or a simple subst. (Msb.) شَقِىٌّ Unprosperous, unfortunate, unhappy, or miserable: (S, Msb, TA:) [or in a state of

straitness, distress, adversity, or difficulty: (see its verb:)] pl. أَشْقِيَآءُ. (TA.) وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا, in the Kur [xix. 4, And I have not been, in supplicating Thee, my Lord, unprosperous], means I have been one whose prayer has been answered. (TA.) شَقَاوَةٌ an inf. n. of شَقِىَ; (S, * K;) or a simple subst.; (Msb;) signifying Unprosperousness, &c.; [see its verb;] contr. of سَعَادَةٌ: (S, Er-Rághib, TA:) it is of two kinds; أُخْرَاوِيَّةٌ [relating to the world to come] and دُنْيَاوِيَّةٌ [relating to the present world]: and the latter is of three kinds; نَفْسِيَّةٌ [relating to the soul] and بَدَنِيَّةٌ [relating to the body] and خَارِجِيَّةٌ [relating to external circumstances]. (Er-Rághib, TA.) — — Also (assumed tropical:) Fatigue; syn. تَعَبٌ; but the latter has a more general signification; every شقاوة being تعب, but every تعب is not شقاوة. (TA.) أَشْقَى [More, and most, unprosperous, &c. — — And] (tropical:) More [and most] fatigued. (TA.) مِشْقًى A comb: a dial. var. of مِشْقَأٌ. (AZ, K.) شقى 1 شَقَى, inf. n. شَقْىٌ, said of the نَاب [or tush] of a camel, It grew forth: a dial. var. of شَقَأَ. (K in art. شقو [but belonging to the present art.: mentioned in the TA, as not in the K, on the authority of ISd].) — — [Freytag states, as on the authority of Abu-l-'Alà, that شَقَى is used for شَقَّ He clave, or split, &c.: — — and that Reiske has explained it as signifying He opened the mouth with a wide grinning (" amplo rictu ").] شَاقٍ A long prominence, or projecting portion, or ledge, (حَيْدٌ طَالِعٌ طَوِيلٌ,) of a mountain, (K, TA,) that cannot be ascended: (TA:) by rule it should be with ء [i. e. شَاقِئٌ, as being derived from شَقَأَ]: (Sgh, TA:) pl. شَوَاقِى (K [correctly شَوَاقٍ]) and شُقْيَانٌ. (TA. [Mentioned in the K in art. شقو, but belonging to the present art.]) شك 1 شَكَّ is intrans. by itself, and trans. by means of the particle فى: — — one says شَكَّ الأَمْرُ, aor. يَشُكُّ [contr. to analogy in the case of an intrans. verb of this class], inf. n. شَكٌّ, The thing, or case, or affair, was, or became, dubious, or confused: (Msb:) — — and شَكَّ فِيهِ, (MA, K,) first pers. شَكَكْتُ فيه, (S, Msb,) aor. as above, (JM, PS, &c.,) and so the inf. n., (MA, &c.,) He doubted, wavered or vacillated in opinion, or was uncertain, respecting it; (MA, Msb, and so accord. to explanations of شَكٌّ [q. v. infrà] in the S and Msb and K &c.;) syn. إِرْتَابَ; (Msb;) and ↓ تشكّك signifies the same. (S, K.) — — شَكَّ عَلَىَّ الأَمْرُ means شَقَّ [i. e. The case, or affair, was difficult, hard, distressing, &c., to me]: (O, TA:) or, as some say, [was such that] I doubted (شَكَكْتُ) respecting it. (TA.) — شَكَّ said of a camel, (IAar, S, K,) aor. and inf. n. as above, (S,) He limped, or halted; or had a slight lameness, (IAar, S, TA,) of his hind leg: (IAar, TA:) or his arm stuck to his side, (K, TA,) and he had a slight lameness in consequence thereof: (TA:) and ↓ اشتكّ, likewise said of a camel, he had a slight lameness; (Ibn-'Abbád, O, TA;) like شَكَّ. (Ibn-'Abbád, O.) — — شَكٌّ also signifies The cleaving or sticking [of a thing to another thing]. (S, O, TA.) So in a verse of Aboo-Dahbal El-Jumahee cited voce يَلَبٌ. (S.) And one says, شَكَّتِ الرَّحِمُ The relationship was, or became, closely united. (O, TA. [See رَحِمٌ شَاكَّةٌ, voce شَاكٌّ.]) — — شَكَّ فِى السِّلَاحِ, (K, TA,) aor. and inf. n. as above, (TA,) He put on [or around him,] or attired himself with, the arms, or weapons, completely, not leaving any of them; (TA;) [as though] he entered amid them. (K, TA.) — شَكَكْتُهُ بِالرُّمْحِ, (S, O, Msb, in the K شَكَّهُ,) and بِالسَّهْمِ, and the like, aor. as above, (TA,) and so the inf. n., (Msb, TA,) I pierced, or transpierced, him, or it, (طَعَنْتُهُ, Msb, or خَزَقْتُهُ, O, and in like manner in the TA, but in my copies of the S خَرَقْتُهُ [meaning I made a hole in him, or it], and thus in one place in the TA, and إِنْتَظَمْتُهُ, S O, and in like manner in the K,) with the spear, (S, O, Msb, K,) and with the arrow, &c.: (TA:) but IDrd says that, accord. to some, شَكٌّ is only by the conjoining two things with an arrow or a spear: (O, TA:) [thus,] فَشَكَّ رِجْلَهُ مَعَ رِكَابِهِ means And he clave and transpierced his leg, or foot, together with his stirrup. (Mgh.) — — [Hence,] شَكَكْتُ إِلَيْهِ البِلَادَ I traversed, or crossed, or cut through, the countries, or districts, to him. (O, TA.) — — And شُكَّ عَلَيهِ الثَّوْبُ The garment was put [or drawn] together upon him, and fastened with a thorn or a wooden pin: or was let down, or made to hang down, upon him. (TA.) — — شَكُّوا بُيُوتَهُمْ They placed their tents in one row, or series, (O, Msb, K,) in one regular order, (T, TA,) near together. (Msb.) — — Hence; شَكُّوا الأَرْحَامَ They made the relationships to be closely connected. (Msb.) And شُكَّ He was made, or asserted, to be connected with the lineage of another. (IAar, O.) — — And شَكَكْتُهُ said of anything means I drew and joined, or adjoined, it [to another thing]. (Msb.) [And I infixed it in, or thrust it into, another thing.] — — مَا شَكَّ كَفِى خَلِيلُهَا, [or, more probably, ما شُكَّ,] a phrase in a verse of El-Farezdak,] in which it forms an apodosis,] means مَا قَارَنَ [i. e., app., Its friend (the sword, or the spear, both of which are meanings of الخَلِيل,) would not be conjoined (or grasped) with my hand]. (TA.) — — شَكَّ الثَّوْبَ He (the sewer) made the stitch-holes far apart [in sewing the garment, or piece of cloth]. (O, TA.) [Thus the verb has two contr. meanings.] — شَكِكْتُ إِلَيْهِ, with kesr, and شَكِكْتُهُ, (Ibn- 'Abbád, O, and so in the K accord. to the TA, as also in the TK, in the CK and in my MS. copy of the K شَكَكْتُهُ and اليه,) I inclined to him, or it; or trusted to, or relied upon, him, or it, so as to be, or become, easy, or quiet, in mind; or leaned, rested, or relied, upon him, or it; syn. رَكَنْتُ. (Ibn-'Abbád, O, K.) 2 شكّكنى فِيهِ, (S, O, K, *) inf. n. تَشْكِيكٌ, (O,) He made me to doubt, to waver or vacillate in opinion, or to be uncertain, respecting it; (S, K, TA;) he threw me, or made me to fall, into doubt, &c., respecting it. (O.) 5 ◌3تَشَكَّ see the first paragraph. 8 ◌3إِشْتَكَّ see the first paragraph. شَكٌّ [used as a subst.] signifies Doubt; (Msb; [see 1;]) or the contr. of يَقِينٌ; (S, O, Msb, K;) by which explanation is meant a wavering or vacillation in opinion between two things, whether they be equal [in probability] or such that one of them outweighs [therein] the other; or, as the expositors explain its meaning in the Kur x. 94, uncertainty: (Msb:) or a wavering or vacillation in opinion, between two inconsistent things, without making either of them to outweigh the other in the estimation of him who conceives the شَكّ: or, as some say, a pausing, or hesitation, between two extremes that are equal [in probability], without the mind's inclining to either of them: when one of them is made to outweigh, without the other's being rejected, it is ظَنٌّ: (KT:) accord. to Er-Rághib, it is the alternation, or confusedness, of two inconsistent things, in the judgment of a man, and their being equal: this is sometimes because of there being two indications, equal in his judgment, of the two inconsistent things; or of there being no indication thereof: and sometimes it relates to the question whether a thing be, or be not; and sometimes, to the question of what kind it is; and sometimes, to some of its qualities; and sometimes, to the accident that is the cause of its being: it is a species of جَهْل; but is more special than this; for جهل is sometimes the utter nonexistence of knowledge of the two inconsistent things; so that every شكّ is جهل, but every جهل is not شكّ: (TA:) accord. to some, the primary meaning is a state of commotion, or disturbance, of the heart and mind: (Msb:) pl. شُكُوكٌ. (K.) — — [Hence, يَوْمُ الشَّكِ The day of which one doubts whether it be the last of one month or the first of the next month: and generally, whether it be the last of Shaabán or the first of Ramadán; and to fast on this day is forbidden.] — Also A small crack in a bone. (K.) — — And A seam, or line of sewing, of a garment. (L in art. صوح.) — — [And accord. to Freytag, A

coat of mail composed of narrow rings: but he names no authority for this.] — And [Arsenic;] a certain medicament, that destroys rats; brought from Khurásán, from the mines of silver; (K, TA;) of two kinds, (TA,) white and yellow; (K, TA;) now known by the name of سَمُّ الفَأْرِ [ratsbane]. (TA.) شِكٌّ A covering (حُلَّة) that is put upon the backs of the two curved extremities of the bow: (K:) so says ISd. (TA.) شَكَّةٌ [an inf. n. of un.] A single piercing through two men on a horse. (Ham p. 271.) شُكَّةٌ i. q. شُقَّةٌ: (O, K:) so in the saying, إِنَّه لَبَعِيدُ الشُّكَّةِ [Verily he is one whose region to which he directs himself is far distant]. (O.) شِكَّةٌ Arms, or weapons, (S, K, TA,) that are worn. (TA.) — — And A broad piece of wood, (K,) or small broad piece of wood, (S, O,) that is put into the hole (خُرْت) [in which is inserted the end of the handle] of the axe, or adz, and the like, in order to narrow it. (IDrd, S, O, K.) — رَجُلٌ مُخْتَلِفُ الشِّكَّةِ means A man discordant in natural dispositions. (TA.) شَكِكٌ A camel having a slight lameness; that limps, or halts. (TA.) شُكُكٌ, with two dammehs, [a pl. of which the sing., in the sense here indicated, is not mentioned,] i. q. أَدْعِيَآءُ [Persons who make a claim in respect of relationship; or who claim to be sons of persons not their fathers; or who are claimed as sons by persons not their father; or adopted sons: pl. of دَعِىٌّ]. (IAar, TA.) — [Also said to be pl. of شَكِيكَةٌ, q. v.] شِكَاكٌ Tents arranged in a row: (O, K:) one says, ضَرَبُوا بُيُوتَهُمْ شِكَاكًا They pitched their tents in one row: but accord. to Th, it is سِكَاكًا, [q. v.], from السِّكَّةُ. (TA.) شَكُوكٌ (tropical:) A she-camel of which one doubts whether she be fat or not (S, K, TA) in her hump, (K, TA,) by reason of the abundance of her fur, wherefore her hump is felt: (S, TA:) pl. شُكٌّ. (K.) شُكُوكٌ Sides; syn. جَوَانِبُ. (Ibn-'Abbád, O, TA.) [Perhaps pl. of شَكَاكَةٌ (q. v.), next after which it is mentioned in the O; like as صُلِىٌّ (originally صُلُوىٌ) is pl. of صَلَايَةٌ.] شَكَاكَةٌ A region, quarter, or tract, syn. نَاحِيَةٌ, of the earth. (Ibn-'Abbád, O, K.) شَكِيكَةٌ A party, sect, or distinct body or class, (AA, S, O, K,) of men: (AA, S, O:) pl. شَكَائِكُ; (AA, S;) [and app. شِكَكٌ also, for,] accord. to IAar, شِكَكٌ signifies distinct bodies of soldiers. (TA.) — A way, course, mode, or manner, of acting or conduct or the like: (IDrd, O, K:) thus in the saying, دَعْهُ عَلَى شَكِيكَتِهِ [Leave thou him intent on pursuing his way, &c.]: (IDrd, O:) pl. شَكَائِكُ (IDrd, O, K) and شُكُكٌ, (so in copies of the K,) or شِكَكٌ; if the latter of these two, extr. [with respect to analogy]. (TA.) — — And Natural disposition; syn. خُلُقٌ. (TK, as from the K. [The only reading that I find in copies of the K is with ح in the place of خ, i. e. حَلْق; and thus, but without any vowel-sign, in the TA: but I think that the right reading is evidently that in the TK.]) — Also The [kind of basket called] سَلَّة in which are [put] fruits. (Ibn-'Abbád, O, K, *) — And [the pl.] شَكَائِكُ signifies The pieces of wood with which, they being joined together, are formed the tent-like tops of the vehicles called هَوَادِج [pl. of هَوْدَجٌ]. (AA, O, TA.) شُكُكَّةٌ, applied to a woman, meaning Just in proportion, or beautiful, and slender; or light, or active, in her work; and clever; is vulgar. (TA.) شَكِّىٌّ, (so in the O, occurring there in three instances,) or شُكِّىٌّ, (thus in the K, [but if this were the right reading, the rule of the author would require him to add " with damm," therefore I suppose it to have been mistranscribed in an early copy of the K,]) applied to a لِجَام [i. e. bit, or bridle], Difficult. (O, K.) [See also شَكِّىٌّ in art. شكو and شكى.] شَكَّاكٌ: see شَكْشَكَةٌ .شَاكٌّ Sharp arms or weapons: (IAar, O, K:) or the sharpness of arms or weapons: (K:) or the latter should be the meaning accord. to analogy. (O.) شَاكٌّ [act. part. n. of شَكَّ]. — — رَجُلٌ شَاكٌّ فِى السِّلَاحِ and شَاكُّ السِّلَاحِ [A man completely armed]: the former expl. as meaning a man wearing a complete set of arms, or weapons: [pl. شُكَّاكٌ, agreeably with analogy:] you say قَوْمٌ شُكَّاكٌ فِى الحَدِيدِ [a people, or party, completely clad in sets of iron arms or weapons]. (S, O. [In one of my copies of the S, بِالحَدِيدِ.]) [Accord. to the TA, one says مِنْ قَوْمٍ شُكَّاكٍ ↓ رَجُلٌ شَكَّاكٌ: but شَكَّاكٌ seems evidently to be a mistranscription for شَاكٌّ. See also شَاكِى السِّلَاحِ and شَاكُ السِّلَاحِ in arts. شوك and شكو.] — — رَحِمٌ شَاكَّةٌ Near relationship. (O, TA. [See شَكَّتِ الرَّحِمُ.]) — See also what next follows. شَاكَّةٌ A tumour in the fauces; (O, K;) mostly in children: (O:) pl. شَوَاكُّ: or, accord. to Abu-lJarráh, the sing. of شَوَاكُّ is ↓ شَاكٌّ, meaning the tumour. (TA.) مِشَكٌّ The thong with which the coat of mail is [in certain parts thereof] conjoined (يُشَكُّ بِهِ): 'Antarah says, وَمِشَكِّ سَابِغَةٍ هَتَكْتُ فُرُوجَهَا بِالسَّيْفِ عَنْ حَامِى الحَقِيقَةِ مُعْلَمِ (O, TA:) [but in the EM it is مَسَكِّ, thus with س, and with fet-h to the م; a word which I do not find in any lexicon: it is said that] مسك signifies a coat of mail narrow in the rings: and the poet means, And of many an ample coat of mail [narrow in the rings] have I rent open the middle parts with the sword, from over a man who was the defender of those who, or that which, it was his duty to defend, who was pointed to as being the cavalier of the army. (EM p. 243.) أَمْرٌ مَشْكُوكٌ [for مَشْكُوكٌ فِيهِ] An affair, or a case, in which there is doubt. (TA.) — مِنْبَرٌ مَشْكُوكٌ e. q. مَشْدُود [i. e. A pulpit made firm or strong &c.]. (TA. [See also مَسْكُوك.]) شكد 1 شَكَدَهُ, aor. شَكُدَ. (S, L) and شَكِدَ, (L,) inf. n. شَكْدٌ; (S, L, K;) and ↓ اشكدهُ, (M, L,) but this latter, which is erroneously said in the copies of the K to be syn. with شَكَدَ, instead of شَكَدَ, is, accord. to ISd, not of high authority; (TA;) He gave him: (S, L, K:) or he gave him a thing as a free gift. (L.) 4 اشكدهُ He gave him of dates on their being cut, and of wheat on its being reaped. (L.) He gave him of a heap of reaped corn on the occasion of measuring, and of the bundles (حُزَم) [of corn] on the occasion of reaping: of the dial. of ElYemen. (L.) He gave him food to eat, or milk to drink, after it had been deposited in the house or tent. (L.) — — See also 1. 10 استشكد He sought, or demanded, what is termed شُكْد [q. v.]. (L.) — — And جَآءَ يَسْتَشْكِدُنِى He came seeking, or demanding, of me شُكْد; meaning what is given of a heap of reaped corn on the occasion of measuring, and of the bundle (حُزَم) [of corn] on the occasion of reaping: of the dial. of El-Yemen. (L.) شُكْدٌ A gift: (S, L, K:) or a free gift: pl. أَشْكَادٌ. (L.) A recompense. (L.) [See شُكْمٌ in two places.] What is given of dates when they are cut, and of wheat when it is reaped. (L.) What is given of a heap of reaped corn on the occasion of the measuring, and of the bundles (حُزَم) [of corn] on the occasion of the reaping: of the dial. of El-Yemen. (L.) Travelling-provisions with which one is furnished, consisting of milk, or [the preparation of dried curd called] أَقِط, or clarified butter, or dates, and with which one goes forth from the abodes of a people. (L.) And Meat and drink deposited in a house or tent. (L.) شكر 1 شَكَرَ لَهُ, and شَكَرَهُ, (S, Mgh, K,) but the former is the more chaste, (S,) and the latter is for شَكَرَ نِعْمَتَهُ, (A,) aor. شَكُرَ, (TA,) inf. n. شُكْرَانٌ and شُكْرٌ (S, A, * Msb, K) and شُكُورٌ, (S, K) which last, in the Kur lxxvi. 9, may be either an inf. n. or pl. of شُكْرٌ [used as a simple subst.], (S,) He thanked him; or praised, eulogized, or commended, him, for a benefit or benefits: (S:) he was grateful, or thankful, to him; or he acknowledged his beneficence, and spoke of it largely: (S, * K: [but in the S, the verb in the former sense has شُكْرٌ only for its inf. n., and it is implied that in the latter sense it has for its inf. n. only شُكْرَانٌ, as will be seen below:]) and شَكَرَ لِلّٰهِ, and شَكَرَ اللّٰهَ, (Lh, Msb, K,) which latter is less common than the former, and even disallowed by As in prose, though allowed by him in verse, (Msb,) and شَكَرَ بِاللّٰهِ and شَكَرَ نِعْمَةَ اللّٰهِ, and شَكَرَ بِنِعْمَةِ اللّٰهِ, (Lh, K,) and شَكَرَ لِلّٰهِ نِعْمَتَهُ, (A,) inf. n. شُكْرٌ and شُكْرَانٌ (Msb) [and شُكُورٌ], He thanked, or praised, God for his beneficence: (A:) he was grateful, or thankful, to God; or acknowledged his beneficence, and spoke of it largely: (K:) he acknowledge the beneficence of God, and acted in the manner incumbent on him in rendering Him obedience and abstaining from disobedience; so that شُكْر is in word and in deed: (Msb:) and ↓ تَشَكَّرَ لَهُ

signifies the same as شَكَرَ لَهُ: (S, A, Msb, K:) you say, لَهُ مَا صَنَعَ ↓ تَشَكَّرْتُ [I thanked him, &c., for what he did]: (A:) and لَهُ بَلَآءَهُ ↓ تشكّر [He was grateful to Him, &c., i. e. to God, for his probation]: (K:) and أَشْكُرُ إِلَيْكَ نِعَمَ اللّٰهِ [I praise to thee, or mention to thee with thanks, the favours of God]: (L in art. حمد:) [but there are many explanations of شَكَرَ beside those given above: its meanings will be more fully shown by what here follows:] شُكْرٌ is the thanking a benefactor; or praising, eulogizing, or commending, him, (S, A,) for a benefits: (S:) or the being grateful, or thankful; or acknowledging beneficence; and speaking of it largely; and [in the copies of the K, "or," but this is evidently a mistake,] it is only on account of favour received; (K;) and شُكْرَانٌ is [the same, being] contr. of كُفْرَانٌ: (S:) شُكْرٌ [sometimes] differs from حَمْدٌ; (Msb in art. حمد;) for شكر is only on account of favour received; whereas حمد is sometimes because of favour received, (Th, Az, TA in art. حمد, and Msb ubi suprà,) and sometimes form other causes; (Th ubi suprà;) [and thus] the latter is of more common application than the former; (S in art. حمد;) therefore you do not say شَكَرْتُهُ عَلَى شَجَاعَتِهِ, but you say حَمِدْتُهُ على شجاعته: (Msb ubi suprà:) or شُكْرٌ is more common than حَمْدٌ with respect to its kinds and means, and more particular with respect to the objects to which it relates; and the latter is more common with respect to the objects to which it relates, and more particular with respect to the means; for the former is, with the heart, the being humble, or lowly, and submissive; and with the tongue, the act of praising, eulogizing, or commending; and acknowledging beneficence; and with the members, the act of obeying, and submitting one's self; and the object to which it relates is the benefactor, exclusively of his essential qualities; therefore one does not say شَكَرْنَا اللّٰهَ عَلَى حَيَاتِهِ [we thanked God for his existence, or praised Him, &c.]; but He is مَحْمُود on that account, like as He is for his beneficence; and شُكْرٌ is also for beneficence: thus حَمْدٌ relates to every object to which, as an object, شُكْرٌ relates; but the reverse is not the case: and everything whereby is حمد, thereby is شكر; but the reverse is not the case; for the latter is by means of the members, or limbs, and the former is by means of the tongue: شُكْرٌ is of three kinds; with the heart, or mind, which is the forming an [adequate] idea of the benefit; and with the tongue, which is the praising, eulogizing, or commending, the benefactor; and with the members, or limbs, which is the requiting the benefit according to its desert: it rests upon five foundations; humility of him who renders it towards him to whom it is rendered; his love of him; his acknowledgment of his benefit; the eulogizing him for it; and his not making use of the benefit in a manner which he [who has conferred it] dislikes: it is also explained as devotion of the heart to love of the benefactor, and of the members to obey him, and the employment of the tongue in mentioning him and eulogizing him: [and there are several other explanations of it which it is unnecessary to add:] some say that it is formed by transposition from كَشْرٌ, the " act of uncovering, or exposing to view: " others, that it is from عَيْنٌ شَكْرَى " a full fountain, or eye; " accord. to which etymology it would signify the being full of the praise of the benefactor. (B, TA.) — — شُكْرٌ on the part of God signifies (tropical:) The requiting and commending [a person]: (K:) or (assumed tropical:) the forgiving a man: or (tropical:) the regarding him with content, satisfaction, good will, or favour: and hence, necessarily, (tropical:) the recompensing, or rewarding, him: the saying شَكَرَ اللّٰهُ سَعْيَهُ signifies (tropical:) May God recompense, or reward, his work, or labour. (TA.) — شَكِرَتْ, aor. شَكَرَ, (S, K,) inf. n. شَكَرٌ, (S,) (tropical:) Her (a camel's) udder became full (S, K, TA) of milk: (S, TA:) or she (a camel) obtained a good share of leguminous herbage, or [other] pasturage, and in consequence abounded with milk after having had little milk: (T, TA:) and she (a beast;) became fat, (K, TA,) and her udder became full of milk. (TA.) — — And شَكِرَ (tropical:) He was, or became, liberal, or bountiful, (A, K,) after having been niggardly: (A:) or he gave largely after having been niggardly. (K.) — شَكِرَتْ said of a tree (شَجَرَةٌ), (Fr, S, A, K,) aor. شَكَرَ, inf. n. شَكَرٌ, (S,) (assumed tropical:) It produced, or put forth, what are termed شَكِير, (Fr, S, K,) i. e. what grow around it, from its أَصْل [i. e. root, or base, or stem]; (S;) as also ↓ اشكرت, (Fr, TA,) and ↓ اشتكرت: (Sgh, TA:) or its شَكِير, i. e. sappy twigs or shoots, from its stem, or small leaves beneath the large, became abundant. (A.) — — And شَكِرَ, aor. شَكَرَ, (K,) inf. n. شَكَرٌ; (TA;) and شَكَرَ, aor. شَكُرَ; and ↓ اشكر; (K;) said of palm-trees (نَخْلٌ), (assumed tropical:) They had many شَكِير, i. e. offsets, or suckers. (AHn, K, * TA.) — — And شَكَرَ and ↓ اشكر and ↓ اشتكر are all verbs from شَكِيرٌ. (K.) [It is said in the K that these verbs are from شكير in all of certain significations there mentioned; app. meaning, all that are there mentioned after the next preceding verb: and hence they seem to have the significations here following: — — said of palmtrees (نَخْل), (assumed tropical:) They put forth leaves around their branches:: — — and, said of trees in general شَجَر, (assumed tropical:) They put forth branches: — — and (assumed tropical:) They produced bark: — — and, said of a grape-vine, (assumed tropical:) it grew from a shoot planted: — — in the TA it seems to be implied that, said of a vine, they signify (assumed tropical:) It put forth long shoots, or upper shoots.] 3 شَاكَرْتُهُ I showed him that I was thankful, or grateful, (A, O, K,) to him. (A.) — And شَاكَرْتُهُ الحَدِيثَ I commenced with him discourse. (O, K.) 4 اشكر القَوْمُ (assumed tropical:) The people's camels had their udders full of milk (شَكِرَتْ إِبِلُهُمْ): (K:) or the people's camels became fat: (TA:) or the people milked a camel or sheep or goat having her udder full of milk, i. e., such as is termed شَكِرَة: (S:) or the people milked camels or sheep or goats having their udders full of milk, one such after another: (O, TA: [but for اِحْتَلَبُوا شَكْرَةً شَكْرَةً in the O, and شُكْرَةً شُكْرَةً in the TA, I read احتلبوا شَكِرَةً شَكِرَةً, agreeably with what here next precedes:]) or the people, having alighted in a place where their camels found herbs, or leguminous plants, had abundance of milk from them. (T, TA.) — — اشكر said of an udder: see 8. — — اشكرت الأَرْضُ (assumed tropical:) The land produced fresh herbage after other herbage that had become dried up and dusty. (TA.) — — See also 1, near the end of the paragraph, in three places. 5 تشكّر: see 1, in three places. — — Also [He affected, or made a show of, thankfulness, or gratitude: (see تَحَمَّدَ:) or] he seemed, or appeared, thankful, or grateful. (KL.) 8 اشتكر (tropical:) It (an udder) became full (S, K, TA) of milk; (S, TA;) as also ↓ اشكر. (K.) — — اشتكرت السَّمَآءُ (assumed tropical:) The rain fell vehemently: (S:) or the sky rained much. (K.) — — اشتكرت الرِيَاحُ (assumed tropical:) The winds brought rain: (K:) or blew violently: or, as is said on the authority of A'Obeyd, were contrary; but ISd says that this is a mistake. (TA.) — — Also اشتكر (assumed tropical:) It (heat, and cold,) became intense. (K.) — — (tropical:) He (a man) strove, exerted himself, or did his utmost, in his running. (K, TA.) — Also (assumed tropical:) It became what is termed شَكِير [q. v.]. (TA.) — — See also 1, near the end of the paragraph, in two places. — — [Hence, app.,] (tropical:) It (a fœtus) put forth downy hair. (A.) شَكْرٌ The vulva, or pudendum, of a woman: (S, M, Msb, K:) or the flesh thereof: (M, K, * MF:) as also ↓ شِكْرٌ, in either of these

senses: (K:) pl. شِكَارٌ: (Msb, TA:) لَحْمُهَا, in the K, as the second explanation, is a mistake for لَحْمُهُ. (MF.) It is said in a trad., نَهَى عَنْ شَكْرِ البَغِي, meaning He forbade the giving hire for prostitution; the word ثَمَن being understood as prefixed to شكر. (TA.) — — Also i. q. نِكَاحٌ [i. e. The act of compressing, or of contracting marriage with, a woman]. (TS, K.) شُكْرٌ and inf. n. of شَكَرَ: (S, A, * Msb, K:) and it may [be used as a simple subst., and, as such,] have for its pl. شُكُورٌ. (S. [See 1.]) شِكْرٌ: see شَكْرٌ. شُكْرَةٌ (assumed tropical:) [Fulness of the udder of a camel; and so ↓ شَكْرِيَّةٌ is expl. in the TK;] a subst. from أَشْكَرَ القَوْمُ [q. v.]. (K.) One says, هٰذَا زَمَنُ الشُّكْرَةِ, so in the L and other lexicons, (TA,) or ↓ الشَّكَرَةِ, (so in my copies of the S,) or ↓ الشَّكَرِيَّةِ, (so in the O and K,) (assumed tropical:) [This is the time of the fulness of the udder,] when the camels abound with milk, or have their udders full, (إِذَا حَفَلَتْ, q. v.,) from the [herbage called] رَبِيع. (S, O, L, K.) شَكَرَةٌ: see the next preceding paragraph. شَكِرَةٌ (tropical:) A she-camel, (As, S, A, K,) and ewe or she-goat, (A,) having her udder full (As, S, A, K) of milk, (S,) whatever be the fodder, or herbage, she has eaten; (A;) as also ↓ مِشْكَارٌ: (K:) or the former, that has obtained a good share of leguminous herbage, or of [other] pasture, and in consequence abounds with milk after having had little milk: (T, TA:) and ↓ the latter, that abounds with milk though having had but a small share of pasture: (TA:) or that abounds with milk in summer and ceases in winter: (IAar, TA:) pl. of the former شَكَارَى, (S, K,) applied to camels and to sheep or goats, (S,) and شَكْرَى (K) and شَكِرَاتٌ: (S, K:) and شَكَارَى is applied to camels, and sheep or goats, as meaning abounding with milk, or having their udders full, (إِذَا حَفَلَتْ,) from the [herbage called] رَبِيع. (S, TA.) [↓ شَكْرَى is also a sing. epithet, having a similar signification: as well as a pl.] One says ↓ ضَرَّةٌ شَكْرَى (tropical:) An udder abounding with milk: (A:) or having much milk. (S.) And ↓ عَيْنٌ شَكْرَى (assumed tropical:) A full source or eye. (B, TA.) And ↓ فِدْرَةٌ شَكْرَى (assumed tropical:) A fat piece of flesh-meat: (K:) or (tropical:) [a piece of flesh-meat] flowing with grease, or gravy: (A: [but in my copy, قِدْرَةٌ is erroneously put for فِدْرَةٌ:]) pl. شَكَارَى. (A.) شَكْرَى: see the next four preceding sentences. شَكَرِيَّةٌ: see شُكْرَةٌ, in two places. شَكُورٌ an intensive epithet, (TA,) signifying كَثِيرُ الشُّكْرِ [i. e. One who thanks much; or who is very thankful or grateful: see 1]: (K, TA:) and one who is earnest, or does his utmost, in thanking his Lord, or in being thankful or grateful to Him, by obedience to Him, performing his appointed religious services: (TA:) or one who does his utmost in showing his thankfulness, or gratitude, with his heart and his tongue and his members, or limbs, with firm belief, and with acknowledgment [of benefits received]: or who sees his inability to be [sufficiently] thankful or grateful: or who renders thanks, or is thankful or grateful, for probation: or, for what is denied him: (KT:) pl. شُكُرٌ. (TA.) — — (tropical:) A beast that is sufficed by little fodder or herbage, (S, A,) and that fattens upon it: (A:) or that fattens upon little fodder or herbage: (K:) as though thankful for that small benefit. (TA.) — — الشَّكُورُ, applied to God, (tropical:) [He who approves, or rewards, or forgives, much, or largely:] He who gives large reward for small, or few, works: He in whose estimation small, or few, works performed by his servants increase, and who multiplies his rewards to them. (TA.) شَكِيرٌ (tropical:) The shoots that grow around a tree, from its أَصْل [i. e. root, or base, or stem]: (S:) or sappy twigs or shoots, that grow from the stem of a tree: or small leaves beneath the large: (A:) or fresh and tender twigs or shoots, that grow among such as have become thick and tough: and what grow at, or upon, the أُصُول [i. e. roots, or bases, or stems,] of large trees: or small leaves that grow at, or upon, the root, or base, or stem, of a tree: (IAar, TA:) and offsets, or suckers, or sprouts, of palm-trees: (K:) and the leaves that are around the branches of the palm-tree: (Yaa- koob, K:) and plants, and hair, and feathers, and abundant ostrich-feathers (عِفَآء, K, TA, in the CK عَفاء), such as are small, growing among such as are large: or the first, of herbage, growing after other herbage that has become dried up and dusty: (K:) and downy hair, or down: and any soft, fine hair: (A:) or hair growing among the plaits: pl. شُكُرٌ: and weak hair: (TA:) and hair at the roots of a horse's mane, (K, TA,) like down, and in the forelock: (TA:) and the hair that is next to the face and the back of the neck: (A, K:) and branches: (AHn, K: [in the CK, والغُصُون is erroneously put for والغُصُونُ:]) and the bark (لِحَآء) of trees: pl. شُكُرٌ: (K:) and the pl. also signifies the long shoots of a grape-vine: or its higher, or highest, shoots: (AHn, TA:) and the sing., a grape-vine growing from a planted shoot. (AHn, K, TA.) — — Also (tropical:) Young men: (A:) or young offspring. (TA, from a trad.) — — And (tropical:) The young ones of camels: (K, TA:) as being likened to the شَكِير of palm-trees. (TA.) شَكَائِرُ (assumed tropical:) Forelocks: (K, TA:) as though pl. of شَكِيرَةٌ [which may be n. un. of شَكِيرٌ]. (TA.) [شِكُورِيَةٌ a name applied in the present day to Cichorium, intybus and endivia; wild and garden-succory, and endive; as also هِنْدَبَى, correctly هِنْدَبًى.] شَاكِرِيٌّ A hired man, or hireling; one taken as a servant: an arabicized word, from [the Pers.] چَاكَرْ. (O, K.) شَوْكَرَانٌ: see the next paragraph. شَيْكُرَانٌ (S, K) and شَيْكَرَانٌ, (K,) [in the CK, erroneously, شَكْرَان and with damm to the ك,] or the correct form is شَيْكُرَانٌ, with damm to the ك as Ibn-Hishám El-Lakhmee and El-Fárábee have expressly affirmed; (TA;) or it is correctly with س, (K,) unpointed, and so it is mentioned by AHn; (TA;) [but see سَيْكُرَانٌ;] or correctly ↓ شَوْكَرَانٌ, (K,) as Sgh holds to be the case, (TA,) [and thus it is written in several medical books, from the Pers. شَوْكَرَانْ; accord. to Golius, Cicuta herba, and applied in the present day to conium, i. e. hemlock, or a species thereof; and this is probably what is meant by Golius, as the conium maculatum, or common hemlock, is called by some cicuta;] a certain plant, (S, K,) of the kind called حَمْض, (so in a marginal note in a copy of the S,) the stem of which is like that of the رَازِيَانَج [or fennel], and the leaves of which are like those of the [species of cucumber called.] قِثَّاء, or, as some say, like those of the يَبْرُوح [q. v.], and smaller; having a white flower, and a slender stem, without any fruit; and its seed is like [that of] the نَانَخَوَاه [or ammi], or [of] the أَنِيسُون [or anise], without taste or odour, and mucilaginous. (TA.) أَشْكَرُ [More, and most, thankful, or grateful, &c.: see an ex. voce بَرْوَقٌ]. عُشْبٌ مَشْكَرَةٌ (O, K, TA, in the CK مُشْكِرَةٌ,) (assumed tropical:) Herbage that causes milk to be copious. (O, K, TA. [In the CK, مُغْزَرَةُ اللَّبَنِ is erroneously put for مَغْزَرَةٌ لِلَّبَنِ.]) مِشْكَارٌ: see شَكِرَةٌ, in two places. رِيحٌ مُشْتَكِرَةٌ (assumed tropical:) A violent wind: (O, K:) or, as some say, a contrary wind; (O, TA;) but ISd, says that this is a mistake. (TA.) شكس 1 شَكِسَ, (T, S, Msb, TA,) aor. شَكَسَ, inf. n. شَكَسٌ (T, Msb, TA) and شَكَاسَةٌ; (T, S, Msb, TA;) or شَكُسَ, aor. شَكُسَ, (O, K, TA,) inf. n. شَكَاسَةٌ; (O;) He was, or became, refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, O, K:) or hard in disposition, or illnatured, in behaviour or dealing: (TA:)or evil in disposition, or illnatured, and very perverse or cross or repugnant and averse; syn. شَرِسَ. (Msb, TA. *) 3 شاكسهُ He treated him, or behaved towards him, with hardness, harshness, or illnature. (O, K.) 6 تشاكسوا They treated, or behaved towards, one another with hardness, harshness, or illnature; or disagreed, one with another; in buying or selling: (IDrd, O, TA:) or they treated, or behaved towards, one another with contrariety, or opposition. (K, * TA.) [Hence,] اللَّيْلُ وَالنَّهَارُ يَتَشَاكَسَانِ (tropical:) The night and the day are

opposed to each other: (TA:) or alternate. (Az, A, O, TA.) شَكِسٌ: see شَكْسٌ. — — مَحَلَّةٌ شَكْسٌ (assumed tropical:) A strait place of alighting or abode. (TA.) — اَلشَّكْسُ A day, or two days, before the new moon; i. q. المُحَاقُ. (AA, O, K.) شِكْسٌ: see the next following paragraph. شَكُسٌ: see the next following paragraph. شَكِسٌ, (Fr, S, Msb, K,) or ↓ شَكْسٌ, (S,) and ↓ شَكُسٌ, (K,) the first agreeable with analogy, (S,) A man (S) refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, K:) or hard in disposition, or illnatured: (TA:) or evil in disposition, or illnatured, and very perverse or cross or repugnant and averse; syn. شَرِسٌ: (Msb:) and ↓ شِكْسٌ and ↓ مِشْكَسٌ are likewise epithets applied [in the same sense, but the latter having an intensive signification,] to a man: (IAar, TA:) pl. شُكُسٌ; (S, K;) a pl. of the first or third; (K;) or of the second, like as صُدُقٌ is pl. of صَدْقٌ. (S.) — — Also the first, (tropical:) Niggardly; tenacious; avaricious. (K.) مِشْكَسٌ: see the next preceding paragraph. مُتَشَاكِسُونَ (Kur xxxix. 30) Disagreeing, one with another; (A, * K, * TA;) and behaving with hardness, harshness, or illnature: (A:) or disputing, or contending, together. (TA.) [See the verb, 6.] شكل 1 شَكَلَ, as an intrans. verb: see 4, in three places. — — And see 5. — شَكَلَ الفَرَسَ بِالشِّكَالِ, (S,) or شَكَلَ الدَّابَّةَ, (Msb, K,) aor. شَكُلَ, inf. n. شَكْلٌ, (Msb,) He bound [the horse or] the beast, with the شِكَال; (Msb;) [i. e.] he bound the legs of [the horse or] the beast with the rope called شِكَال; as also ↓ شَكَّلَهَا, (K,) inf. n. تَشْكِيلٌ. (TA.) And شَكَلْتُ الطَّائِرَ [app. I bound the legs of the bird in like manner]. (S.) And شَكَلْتُ عَنِ البَعِيرِ I bound the camel's شِكَال between the fore girth and the hind girth; (S;) [i. e.] I put [or extended], between the hind girth and the fore girth of the camel, a cord, or string, called شِكَال, and then bound it, in order that the hind girth might not become [too] near to the sheath of the penis. (TA in art. حقب.) — — And [hence, i. e.] from the شِكَال of the beast, (TA,) شَكَلَ الكِتَابَ, (AHát, S, Msb, K, TA,) inf. n. as above, (Msb, TA,) (tropical:) He restricted [the meaning or pronunciation of] the writing, (قَيَّدَهُ, AHát, S, TA,) or he marked the writing, (أَعْلَمَهُ, Msb,) with the signs of the desinential syntax (AHát, * S, * Msb, TA *) [and the other syllabical signs and the diacritical points]: or i. q. أَعْجَمَهُ: (K:) but AHát says that شَكَلَ الكِتَابَ has the former meaning; and أَعْجَمَهُ signifies he dotted, or pointed, it [with the diacritical points]: (TA:) and ↓ اشكل الكِتَابَ signifies the same as شَكَلَهُ; (S, Msb, K, TA;) as though [meaning] he removed from it dubiousness and confusion; (S, K, * TA;) so that the أ in this case is to denote privation: (TA:) this [J says (TA)] I have transcribed from a book, without having heard it. (S.) — — And شَكَلَتْ شَعْرَهَا, (O, TA,) aor. شَكُلَ; thus correctly, as pointed by IKtt; accord. to the K ↓ شكّلت; (TA;) (assumed tropical:) She (a woman) plaited two locks of her hair, of the fore part of her head, on the right and left, (O, K, TA,) and then bound with them her other ذَوَائِب [or pendent locks or plaits]. (TA.) — — And شكل [thus in the TA, so that it may be either شَكَلَ or ↓ شكّل,] (assumed tropical:) He (the lion) compressed the lioness: on the authority of IKtt. (TA.) — شَكِلَتْ, aor. شَكَلَ; (K, TA,) inf. n. شَكَلٌ, (TA,) She (a woman) used amorous gesture or behaviour; or such gesture, or behaviour, with coquettish boldness, and feigned coyness or opposition; displayed what is termed شِكْل, i. e. غُنْج and دَلّ and غَزَل; (K, TA;) and ↓ تشكّلت [signifies the same], i. e. تَدَلَّلَتْ [and in like manner تشكّل is said of a man]. (TA.) — — See also شَكَلٌ below, in two places. — — And شَكِلْتُ إِلَى كَذَا, with kesr [to the ك], i. q. رَكَنْتُ [i. e. I inclined to such a thing; or trusted to, or relied upon, it, so as to be, or become, easy, or quiet, in mind]. (O.) 2 شكّل, as an intrans. verb: see 4: — — and see also 5. — شَكَّلَهُ, inf. n. تَشْكِيلٌ, He formed, fashioned, figured, shaped, sculptured, or pictured, it; syn. صَوَّرَهُ; (K, TA;) namely, a thing. (TA.) — — See also 1, in three places. 3 مُشَاكَلَةٌ signifies The being conformable, suitable, agreeable, similar, homogeneous, or congenial; syn. مُوَافَقَةٌ; (S, K;) as also ↓ تَشَاكُلٌ: (IDrd, S, K:) Er-Rághib [strangely] says that المُشَاكَلَةُ is from الشَّكْلُ signifying " the binding," or " shackling," a beast [with the شِكَال]. (TA.) You say, هُوَ يُشَاكِلُهُ [He, or it, is conformable, &c., with him, or it; or resembles him, or it]. (Msb.) And هٰذَا الأَمْرُ لَا يُشَاكِلُكَ i. e. لَا يُوَافِقُكَ [This affair will not be suitable to thee]. (TA.) And ↓ تَشَاكَلَا They resembled each other. (MA.) 4 اشكل [primarily] signifies صَارَ ذَا شَكْلٍ [meaning It, or he, was, or became, such as had a likeness or resemblance, or a like, or match, &c.]. (TA.) — — [And hence, app.,] said of a thing, or case, or an affair; (S, Mgh, O, Msb, K;) as also ↓ شَكَلَ, (O, K, TA, [in the CK, erroneously, شَكِلَ, evidently not meant by the author of the K, as it is his rule, after mentioning a verb of this form, to add كَفَرِحَ or the like,]) inf. n. شَكْلٌ; (TA;) and ↓ شكّل, (K,) inf. n. تَشْكِيلٌ; (TA;) (assumed tropical:) It was, or became, dubious, or confused; syn. اِلْتَبَسَ, (S, O, Msb, K,) and اِخْتَلَطَ, (O, TA,) or اِشْتَبَهَ: (Mgh:) [and ↓ اشتكل is mentioned in this sense by Golius as on the authority of J (whom I do not find to have mentioned it either in this art. or elsewhere), and by Freytag as on the authority of Abu-l-'Alà: accord. to Sh, اشكل in this sense is from شُكْلَةٌ signifying " redness mixed with whiteness: " (see مُشْكِلٌ:) but] accord. to Er-Rághib, إِشْكَالٌ in a thing, or case, or an affair, is metaphorical, [and] like إِشْتِبَاهٌ from الشِبْهُ. (TA.) One says, اشكل الأَمْرُ عَلَى الرَّجُلِ (assumed tropical:) [The thing, or case, or affair, was, or became, dubious, or confused, to the man]; and ↓ شَكَلَ means the same. (Zj, O.) And أَشْكَلَتْ عَلَىَّ الأَخْبَارُ (assumed tropical:) [The tidings were dubious, or confused, to me], and أَحْكَلَتْ; both meaning the same. (TA.) And one says also, عليه إِشْكَالٌ and عَلَيْهِ إِشْكَالَاتٌ [meaning There is doubt, or uncertainty, and there are doubts, or uncertainties, respecting it: thus using the inf. n. as a simple subst., and therefore pluralizing it]. (Mz, 3rd نوع; &c.) — — It is also said of a disease; [app. as meaning (assumed tropical:) It became nearly cured; because still in a somewhat doubtful state;] like as you say تَمَاثَلَ; and so ↓ شَكَلَ. (TA.) — — اشكل النَّخْلُ The palm-trees became in that state in which their dates were sweet (Ks, S, A, O, K) and ripe, (Ks, S, O, Msb,) or nearly ripe; (A, TA;) and ↓ تشكّل signifies the same. (O.) — — And اشكلت العَيْنُ The eye had in it what is termed شُكْلَةٌ [q. v.: see also شَكِلٌ]. (K.) — اشكل الكِتَابَ: see 1. 5 تشكّل It (a thing, TA) was, or became, formed, fashioned, figured, shaped, sculptured, or pictured; syn. تَصَوَّرَ. (K, TA.) — — And He became goodly in shape, form, or aspect. (TK in art. طرز.) — — تشكّل العِنَبُ, (S, K,) and ↓ شَكَلَ, and ↓ شكّل, (K,) The grapes became in that state in which some of them were ripe: (S, K:) or became black, and beginning to be ripe: (K:) thus in the M. (TA.) — — See also 4, near the end. — — And see 1, also near the end. 6 تَشَاكَلَ see 3, in two places. 8 إِشْتَكَلَ see 4. 10 استشكلهُ is often used by the learned in the present day as meaning He deemed it (i. e. a word or phrase or sentence) dubious, or confused.] شَكْلٌ i. q. شَبَهٌ [as meaning A likeness, resemblance, or semblance; a well-known signification of the latter word, but one which I do not find unequivocally assigned to it in its proper art. in any of the lexicons]. (AA, K, TA. [In the CK, and in my MS. copy of the K, in the place of الشَّبَهُ as the first explanation of الشَّكْلُ in the K accord. to the TA, we find الشِّبْهُ; but that the explanation which I have given is correct, is shown by what here follows.]) One says, فِى فُلَانٍ شَكْلٌ مِنْ أَبِيهِ, meaning شَبَهٌ [i. e. In such a one is a likeness, or resemblance, of his father]: (AA, TA:) and ↓ شُكْلَةٌ and فِيهِ أَشْكَلَةٌ ↓ مِنْ أَبِيهِ (AA, O, K, TA) and ↓ شَاكِلٌ, (O, K, TA,) [likewise] meaning شَبَهٌ, (AA, O, K, TA,) and مُشَابَهَةٌ: (TK:) and ↓ شَاكِلَةٌ also is syn. with شَكْلٌ [in the sense of شَبَهٌ]; (K, TA;) [for]

one says, هٰذَا عَلَى شَاكِلَةِ أَبِيهِ as meaning شَبَهِهِ [i. e. This is accordant to the likeness of his father]. (TA.) — — And I. q. مِثَالٌ: you say, هٰذَا عَلَى شَكْلِ هٰذَا, meaning على مِثَالِهِ [i. e. This is according to the model, or pattern, or the mode, or manner, of this]. (TA.) — — And The shape, form, or figure, (صُورَة,) of a thing; such as is perceived by the senses; and such as is imagined: (K:) the form (هَيْئَة), of a body, caused by the entire contents' being included by one boundary, as in the case of a sphere; or by several boundaries, as in those bodies that have several angles or sides, such as have four and such as have six [&c.]: so says Ibn-El-Kemál: (TA:) pl. [of pauc., in this and in other senses,] أَشْكَالٌ and [of mult.] شُكُولٌ. (K.) — — [It often means A kind, sort, or variety, of animals, plants, food, &c.] — — [And The likeness, or the way or manner, of the actions of a person:] it is said in a trad. respecting the description of the Prophet, سَأَلْتُ أَبِى عَنْ شَكْلِهِ, meaning [I asked my father respecting the likeness of his actions, or] respecting what was like his actions; accord. to IAmb: or, accord. to Az, respecting his particular way, course, mode, or manner, of acting, or conduct: (O:) and ↓ شَاكِلَةٌ [likewise, and more commonly,] signifies a particular way, course, mode, or manner, of acting, or conduct; (S, O, K, TA;) as in the saying, كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ, (S, O, TA,) in the Kur [xvii. 86], (O, TA,) i. e. Every one does according to his particular way, &c., (Ibn-'Arafeh, S, O, Bd, Jel, TA,) that is suitable to his state in respect of right direction and of error, or to the essential nature of his soul, and to his circumstances that are consequent to the constitution, or temperament, of his body: (Bd:) and according to his nature, or natural disposition, (Ibn-'Arafeh, Er-Rághib, O, TA,) by which he is restricted [as with a شِكَال]: (Er-Rághib, TA:) and his direction towards which he would go: (Akh, S, O, K, * TA:) and his side [that he takes]: (Katádeh, O, K, * TA:) and his aim, intention, or purpose: (Katádeh, O, K, TA:) and شَكْلٌ [likewise] signifies aim, intention, or purpose; syn. قَصْدٌ. (TA.) — — Also A thing that is suitable to one; or fit, or proper, for one: you say, هٰذَا مِنْ هَوَاىَ وَمِنْ شَكْلِى [This is of what is loved by me and of what is suitable to me]: (K, TA:) and لَيْسَ شَكْلُهُ مِنْ شَكْلِى [What is suitable to him is not of what is suitable to me]. (TA.) [And hence, app.,] one says, مَاشَكْلِى وَشَكْلُهُ, meaning What is my case and [what is] his, or its, case? because of his, or its, remoteness from me. (T and TA voce أُمٌّ.) — — And sing. of أَشْكَالٌ (L, K, TA) signifying Discordant affairs and objects of want, concerning things on account of which one imposes upon himself difficulty and for which one is anxious: (Lth, TA:) and dubious, or confused, affairs: (TA:) or discordant, and dubious, or confused, affairs. (K. [In the CK, المُشَكَّلَة is erroneously put for المُشْكِلَة.]) — Also A like; syn. مِثْلٌ; (S, Mgh, O, Msb, K;) and so ↓ شِكْلٌ: (O, K:) or, as some say, the like of another in nature or constitution: (Msb: [and accord. to Er-Rághib, it seems that the attribute properly denoted by it is congruity between two persons in respect of the way or manner of acting or conduct: but in the passage in which this is expressed in the TA, I find erasures and alterations which render it doubtful:]) pl. أَشْكَالٌ (S, Mgh, O, Msb, K *) and شُكُولٌ [as above]. (S, O, Msb, K. *) One says, هٰذَا شَكْلُ هٰذَا This is the like of this. (Msb.) And فُلَانٌ شَكْلُ فُلَانٍ Such a one is the like of such a one in his several states or conditions [&c.]. (TA.) In the saying in the Kur [xxxviii. 58], وَآخَرُ مِنْ شَكْلِهِ, (O, TA,) meaning And other punishment of the like thereof, (Zj, TA,) Mujáhid read ↓ من شِكْلِهِ. (O, TA.) — Also sing. of أَشْكَالٌ signifying, (O, K,) accord. to IAar, (O,) Certain ornaments (O, K) consisting of pearls or of silver, (K,) resembling one another, worn as ear-drops by women: (O, K:) or, as some say, the sing. signifies a certain thing which girls, or young women, used to append to their hair, of pearls or of silver. (O.) — And A species of plant, (IAar, O, K,) diversified in colour, (K,) yellow and red. (IAar, O, K.) — [And The various syllabical signs, or vowel-points &c., by which the pronunciation of words is indicated and restricted: originally an inf. n., and therefore thus used in a pl. sense.] — See also the next paragraph.

شِكْلٌ: see the next preceding paragraph, latter part, in two places. — Also, as an attribute of a woman, Amorous gesture or behaviour; or such gesture, or behaviour, combined with coquettish boldness, and feigned coyness or opposition; syn. دَلٌّ, (S, O, Msb, K,) and غُنْجٌ, and غَزَلٌ; (K; [in the CK, غَزْل, which is a mistranscription;]) or her غُنْج, and comely or pleasing دَلّ, whereby a woman renders herself comely or pleasing; (TA;) and ↓ شَكْلٌ signifies the same. (K.) One says اِمْرَأَةٌ ذَاتُ شِكْلٍ [A woman having amorous gesture or behaviour; &c.]. (S, O, Msb.)

شَكَلٌ, in a sheep or goat, The quality of being white in the شَاكِلَة. (S, O. [See أَشْكَلُ.]) [In this sense, accord. to the TK, an inf. n., of which the verb is ↓ شَكِلَ, said of a ram &c.]. — — And in an eye, The quality of having what is termed شُكْلَة [q. v.]. (S, O.) [Accord. to the TK, in this sense also an inf. n., of which the verb is ↓ شَكِلَ, said of a thing, as meaning It had a redness in its whiteness.]

شُكْلَةٌ: see شَكْلٌ, first signification. — — One says also, فِيهِ شُكْلَةٌ مِنْ سُمْرَةٍ [In him, or it, is an admixture of a tawny, or brownish, colour], and شُكْلَةٌ مِنْ سَوَادٍ [an admixture of blackness]: (TA:) [or] شُكْلَةٌ signifies redness mixed with whiteness: (Sh, Msb, TA:) in camels, (K, TA,) and in sheep or goats, (TA,) blackness mixed with redness, (K, TA,) or with dust-colour: in the hyena, accord. to IAar, a colour in which are blackness and an ugly yellowness: (TA:) in the eye, a redness in the white: (Mgh:) or, in the eye, i. q. شُهْلَةٌ [q. v.]: (K:) or, accord. to AO, (TA,) the like of a redness in the white of the eye; (S, O, TA;) and such was in the eyes of the Prophet; (O;) but if in the black of the eye, it is termed شُهْلَةٌ: (S, O, TA:) and the like is in the eyes of the [hawks, or falcons, termed] صُقُور and بُزَاة: accord. to some, it is yellowness mixing with the white of the eye, around the black, as in the eye of the hawk (الصَّقْر); but he [i. e. AO] says, I have not heard it used except in relation to redness, not in relation to yellowness. (TA.) فِيهِ شُكْلَةٌ مِنْ دَمٍ means In him, or it, is a little [or a small admixture] of blood. (TA.)

شَكِلَةٌ A woman using, or displaying, what is termed شِكْل, i. e. غُنْج and دَلّ and غَزَل [meaning amorous gesture or behaviour, &c.], (K, TA,) in a comely, or pleasing, manner. (TA.)

شَكْلَآءُ fem. of أَشْكَلُ [q. v.]. (S, O.) — Also A want; syn. حَاجَةٌ; and so ↓ أَشْكَلَةٌ, (S, O, K, [both of these words twice mentioned in this sense in the K,]) and ↓ شَوْكَلَآءُ; this last and the second on the authority of IAar; (O;) accord. to Er-Rághib, such as binds, or shackles, (تُقَيِّدُ,) a man [as though with a شِكَال]. (TA.) One says, ↓ لَنَا قِبَلَكَ أَشْكَلَةٌ [&c.] i. e. حَاجَةٌ [We have a want to be supplied to us on thy part; meaning we want a thing of thee]. (S, O.) — Also i. q. مُدَاهَنَةٌ. (So in the O and TA. [But whether by this explanation be meant the inf. n., or the fem. pass. part. n., of دَاهَنَ, is not indicated. Words of the measure فَعْلَآءُ having the meaning of an inf. n., like بَغْضَآءُ, are rare.])

شِكَالٌ, of which the pl. is شُكُلٌ, (S, O, Msb, K,) the latter also pronounced شُكْلٌ, (TA,) i. q. عِقَالٌ [A cord, or rope, with which a camel's fore shank and arm are bound together]: (S, O:) [or, accord. to the TA, by عقال is here meant what next follows:] a rope with which the legs of a beast (دَابَّة) are bound: (K:) a bond that is attached upon the fore and hind foot [or feet] of a horse [or the like] and of a camel: (KL:) [hobbles for a horse or the like, having a rope extending from the shackles of the fore feet to those of the hind feet: so accord. to present usage; and so accord. to the TK, in Turkish كوستك: Fei says only,] the شِكَال of the beast (دابَّة) is well known; and the pl. is as above. (Msb.) In relation to the [camel's saddle called] رَحْل, (K, TA,) accord. to As, (S, O, TA,)

A string, or cord, that is put [or extended and tied] between the تَصْدِير [or fore girth] and the حَقَب [or hind girth], (S, O, K, TA,) in order that the latter may not become [too] near to the sheath of the penis; also called the زِوَار, on the authority of AA: (S, O, TA:) and [in relation to the saddle called قَتَب,] a bond [in like manner extended and tied, for the same purpose,] between the حَقَب [or hind girth] and the بِطَان [by which is meant the fore girth, answering to the تَصْدِير of the رَحْل]: and a bond [probably meaning the rope men- tioned in the explanation given from the K in the preceding sentence] between the fore leg and the hind leg. (K, TA.) — — Also, in a horse, (tropical:) The quality of having three legs distinguished by [the whiteness of the lower parts which is termed] تَحْجِيل, and one leg free therefrom; (S, O, K, TA;) [this whiteness] being likened to the عِقَال termed شِكَال: (S, O:) or having three legs free from تَحْجِيل, and one hind leg distinguished thereby: (S, O, K, * TA: *) accord. to A'Obeyd, it is only in the hind leg; not in the fore leg: (S, O:) or, accord. to AO, (TA,) having the whiteness of the تَحْجِيل in one hind leg and fore leg, on the opposite sides, (Mgh, * TA,) whether the whiteness be little or much: (TA:) [when this is the case, the horse is said to be ذُو شِكَالٍ مِنْ خِلَافٍ: see 3 (last sentence) in art. خلف:] the Prophet disliked what is thus termed in horses. (O.) شَكِيلٌ (tropical:) Foam mixed with blood, appearing upon the bit-mouth, or mouth-piece of the bit. (Z, O, K, TA.) شَاكِلٌ: see شَكْلٌ, first signification. — — Also A whiteness between the عِذَار [which see, for it has various meanings,] and the ear. (Ktr, S, O. [See also شَاكِلَةٌ.]) شَوْكَلٌ: see شَوْكَلَةٌ. — — One says, اِجْعَلِ الأَمْرَ شَوْكَلًا وَاحِدًا, meaning Make thou the affair, or case, [uniform, or] one uniform thing. (Fr, TA in art. بأج.) شَاكِلَةٌ: see شَكْلٌ, former half, in two places. — الشَّاكِلَةُ, also, signifies The flank; syn. الخَاصِرَةُ, i. e. الطَّفْطَفَةُ: (S, O:) [or,] in a horse, the skin that is between the side (عُرْض) of the خَاصِرَة and the ثَفِنَة, (K, TA,) which latter means [the stifle-joint, i. e.] the joint of the فَخِذ and سَاق: or as some say, the شَاكِلَتَانِ are the two exterior parts of the طَفْطَفَتَانِ [or two flanks] from the place to which the last of the ribs reaches to the edge of [the hip-bone called] the حَرْقَفَة on each side of the belly. (TA.) One says, أَصَابَ شَاكِلَةَ الرَّمِيَّةِ, meaning [He hit] the خَاصِرَة [or flank] of the رميّة [or animal shot at]. (TA.) [Hence,] one says, أَصَابَ شَاكِلَةَ الصَّوَابِ (tropical:) [He hit the point that he aimed at, of the thing that was right]: and هُوَ يَرْمِى بِرَأْيِهِ الشَّوَاكِلَ (tropical:) [He hits, by his opinion, or judgment, the right points]. (TA.) Ibn-'Abbád says that [the pl.] شَوَاكِلُ signifies [also] The hind legs; because they are shackled [with the شِكَال]. (O.) — — Also The part between the ear and the temple. (IAar, K, TA.) — — And شَوَاكِلُ (which is the pl. of شَاكِلَةٌ, TA) (assumed tropical:) Roads branching off from a main road. (K.) You say طَرِيقٌ ذُو شَوَاكِلَ (assumed tropical:) A road having many roads branching off from it. (O.) — — And شَاكِلَتَا الطَّرِيقِ means (tropical:) The two sides of the road: you say طَرِيقٌ ظَاهِرُ الشَّوَاكِلِ (tropical:) [A road of which the sides are apparent, or conspicuous]. (TA.) شَوْكَلَةٌ, (so in the O, as on the authority of IAar,) or ↓ شَوْكَلٌ, (so in the K,) thus says EzZejjájee, but Fr says the former, [like IAar,] (TA,) i. q. رَجَّالَةٌ [as meaning The footmen of an army or the like]: (Fr, IAar, Ez-Zejjájee, O, K, TA:) or مَيْمَنَةٌ [meaning the right wing of an army]: or مَيْسَرَةٌ [meaning the left wing thereof]. (Ez-Zejjájee, K, TA.) — — And i. q. نَاحِيَةٌ [probably as meaning The side, region, quarter, or direction, towards which one goes; like شَاكِلَةٌ, as expl. by Akh and others, in a saying mentioned voce شَكْلٌ]. (IAar, O, K.) — Also i. q. عَوْسَجَةٌ [i. e. A tree of the species called عَوْسَج, q. v.]. (IAar, O, K.) شَوْكَلَآءُ: see شَكْلَآءُ, above. أَشْكَلُ More, and most, like; syn. أَشْبَهُ: so in the saying, هٰذَا أَشْكَلُ بِكَذَا [This is more, or most, like to such a thing]. (S, K. *) — — Also Of a colour in which whiteness and redness are intermixed; (S, Msb, K;) applied to blood; and, accord. to IDrd, a name for blood, because of the redness and whiteness intermixed therein; (S;) [and] applied to a man; (Msb;) or to anything: (TA:) or in which is whiteness inclining to redness and duskiness: (K:) or it signifies, with the Arabs, [of] two colours intermixed. (TA.) [Hence,] it is applied to water, (K, TA,) as meaning (tropical:) Mixed with blood: (TA: [see an ex. in a verse cited voce حَتَّى:]) pl. شُكْلٌ. (K.) And the fem., شَكْلَآءُ, is applied as an epithet to an eye, (S, K,) meaning Having in it what is termed شُكْلَةٌ, which is the like of a redness in the white thereof; like شُهْلَةٌ in the black: (S:) pl. as above. (K.) A man is said to be أَشْكَلُ العَيْنِ, meaning Having a redness, (Mgh,) or the like of a redness, (O,) in the white of the eye: (Mgh, O:) the Prophet is said to have been أَشْكَلُ العَيْنِ: and it has been expl. as meaning long in the slit of the eye: (K:) but ISd says that this is extraordinary; and MF, that the leading authorities on the trads. consentaneously assert it to be a pure mistake, and inapplicable to the Prophet, even if lexicologically correct. (TA.) — — Applied to a camel, (K, TA,) and to a sheep or goat, (TA,) of which the blackness is mixed with redness, (K, TA,) or with dust-colour; as though its colour were dubious to thee: (TA:) pl. as above, applied to rams &c., (K, TA,) in this sense. (TA.) — — Applied to a sheep or goat, White in the شَاكِلَة [or flank]: (S, O:) fem. شَكْلَآءُ; (S;) applied to a ewe, as meaning white in the شَاكِلَة, (K, TA,) the rest of her being black. (TA.) — Also The mountain-species of سِدْر [or lote-tree]; (S, O, K;) described to AHn, by some one or more of the Arabs of the desert, as a sort of trees like the عُنَّاب [or jujube] in its thorns and the crookedness of its branches, but smaller in leaf, and having more branches; very hard, and having a small drupe, (نُبَيْقَة, [dim. of نَبِقَة, n. un. of نَبِقٌ, which means the " drupes of the سِدْر,"]) which is very acid: the places of its growth are lofty mountains; and bows are made of it [as is shown by an ex. in the S and O]: (TA:) [app. with tenween, having a] n. un. with ة: (S, K:) AHn says that the growth of the اشكل is like [that of] the trees called شِرْيَان [of which likewise bows are made]. (TA.) أُشْكُلَةٌ: see شَكْلٌ, first signification. — — Also i. q. لُبْسٌ [meaning (assumed tropical:) Dubiousness, or confusedness]. (K.) — See also شَكْلَآءُ, in two places. — Also A single tree of the species called أَشْكَل [q. v.]. (S, K.) مُشْكِلٌ, from أَشْكَلَ in the first of the senses assigned to it above, signifies Entering among [meaning confused with] its likes. (TA.) — — And [hence, app., or] accord. to Sh, from شُكْلَةٌ meaning " redness mixed with whiteness," it signifies (assumed tropical:) Dubious, or confused. (TA.) [Used as a subst.,] it has for its pl. مُشْكِلَاتٌ [and مَشَاكِلُ also: for] one says, هُوَ يَفُكُّ المَشَاكِلَ, meaning (assumed tropical:) [He solves] the things, or affairs, that are dubious, or confused. (TA.) — — مشكل [app. مُشْكِلٌ], applied to a horse, means Having a whiteness in his flanks. (AA, TA in art. دعم.) مُشَكَّلٌ Endowed with a goodly aspect, or appearance, and form. (TA.) مَشْكُولٌ A horse bound, or shackled, with the شِكَال [q. v.]. (O, TA.) — — And (tropical:) A horse distinguished by the whiteness in the lower parts of certain of the legs which is denoted by the term شِكَالٌ [q. v.]: (S, Mgh, * O, TA:) such was disliked by the Prophet. (S.) [See also مُحَجَّلٌ.] — — And (tropical:) A writing restricted [in its meaning or pronunciation] with the signs of the desinential syntax [and the other syllabical signs and the diacritical points]. (AHát, TA.) شكم 1 شَكَمَهُ, aor. شَكُمَ, inf. n. شَكْمٌ, He bitted him; [namely, a horse or the like;] he put the bit (شَكِيمَة) into his mouth. (TA.) — — [Hence], شَكَمَ الوَالِىَ, (S, K,) aor. and inf. n. as above, (TA,) (tropical:) He bribed the والى [i. e. prefect, or the

like]; as though he stopped his mouth with the شَكِيمَة, (S, K, TA,) i. e. the [bit, or] iron thing of the لِجَام. (TA.) And شَكَمَ فَاهُ بِالإِتَاوَةِ i. e. (assumed tropical:) [He stopped (lit. bitted) his mouth] with the bribe. (TA in art. اتو.) — — And فَعَلَ فُلَانٌ أَمْرًا فَشَكَمْتُهُ (assumed tropical:) Such a one did a thing, or performed an affair, and I settled, or established, it. (Lth, TA.) — — And شَكَمَهُ, (S, K,) aor. as above, (S,) and so the inf. n.; (K;) and ↓ اشكمهُ; (Th, K;) He repaid, requited, compensated, or recompensed, him; (S, K; *) or gave him what is termed شُكْم [q. v.]: (K:) he gave him his hire, or pay. (S, from a trad.) — — And, as some say, (S,) شَكَمَهُ, inf. n. شَكْمٌ and شَكِيمٌ, He bit him. (S, K.) — شَكِمَ, aor. شَكَمَ, (K,) inf. n. شَكَمٌ, (TK,) He was, or became, hungry. (K.) 4 أَشْكَمَ see the preceding paragraph. شُكْمٌ (S, K, &c.) and ↓ شُكْمَى; (K;) of the latter, ISd says, "I think it to be a dial. var., but I am not certain of it; " (TA;) A repayment, requital, compensation, or recompense; (El-Umawee, A' Obeyd, S, K;) and شُكْبٌ is a dial. var. thereof: (TA:) when the gift is initial, it is termed شُكْدٌ: (S:) or a substitute; or thing given, received, put, or done, by way of replacement or exchange: (Ks, TA:) and (K) a gift; (As, K, TA;) as also شُكْدٌ; (As, TA;) or the latter signifies a gift without compensation: (TA:) or شُكْمٌ signifies a benefaction, bounty, or gratuity; syn. نُعْمَى. (Lth, TA.) شَكِمٌ A lion: (K:) expl. in this sense as occurring in a verse of Aboo-Sakhr El-Hudhalee: or, accord. to Skr, as there used, quickly, or soon, angry; or violently angry. (TA.) شُكْمَى: see شُكْمٌ. شَكِيمٌ: see شَكِيمَةٌ, in three places. — — Also The loop-shaped handles of the cooking-pot. (S, K.) [شَكَامَةٌ expl. by Golius as meaning " Malitia indolis, contumacia," as on the authority of the KL, is app. a mistake for شَكَاسَةٌ, which I find expl. in the KL as signifying the " being evil in nature, or natural disposition," but not شكامة. — — Freytag explains it as meaning also Likeness; a signification of شَكِيمَةٌ, also mentioned by him; but for this he names no authority, and I know of none.] شَكِيمَةٌ, in the لِجَام, [The bit-mouth, or mouthpiece of a pit; i. e.] the transverse piece of iron in the mouth of the horse, in which is the فَأْس [q. v.]; (S, K;) as also ↓ شَكِيمٌ: (S:) [see also لِجَامٌ, and مِسْحَلٌ:] or ↓ شَكِيمٌ is pl. of شَكِيمَةٌ, as also شَكَائِمُ and شُكُمٌ, (K, TA,) this last with two dammehs, [but written in the CK شُكْمٌ,] or [rather ↓ شَكِيمٌ is a coll. gen. n., and] شُكُمٌ is said by some to be pl. of شَكِيمٌ, not of شَكِيمَةٌ. (TA.) — — Hence, [as used in phrases mentioned below,] (TA,) (tropical:) Resistance, or incompliance: (S, TA:) disdain, scorn, or disdainful and proud incompliance or refusal: and self-defence from wrong treatment: (K:) and self-magnification, pride, or haughtiness; syn. السَّمُّ; شَمَمٌ in the copies of the K being a mistake for الشَّمَمُ: (TA:) firmness, strength, or vehemence, of spirit; (TA, and Ham p. 140;) and evilness of nature or disposition: (Ham ibid:) strength of heart: (IAar, TA:) hardiness; courage, or courage and energy; or determination; syn. عَارِضَةٌ: vigorousness, strenuousness, or energy: (TA:) also [simply] nature, or natural disposition; syn. طَبْعٌ. (K, TK: in the CK الطَّبَعُ is [erroneously] put in the place of الطَّبْعُ.) One says, فُلَانٌ ذُو شَكِيمَةٍ (tropical:) Such a one is resistant, or incompliant: (S, TA:) or disdainful, or scornful; resistant, unyielding, or incompliant: one who defends himself from wrong treatment: proud: hardy: courageous: one possessing prudence or discretion, or firmness or soundness of judgment. (TA.) And فُلَانٌ شَدِيدُ الشَّكِيمَةِ, meaning [in like manner] (tropical:) Such a one is firm, strong, or vehement, of spirit; (S, TA, and Ham p. 140;) disdainful, or scornful; resistant, unyielding, or incompliant; (S, K, TA;) so says ISk: (TA:) or, as some say, one possessing strength, or vehemence, of tongue; and perspicuity, or eloquence, of speech or language; or perspicuity of speech with quickness, or sharpness, of intellect; and much hardiness, or courage, or courage and energy, or determination. (Ham p. 140.) — — Also (assumed tropical:) Likeness, or resemblance. (K.) — — And (assumed tropical:) A compact, or covenant; syn. عَهْدٌ: (K, TA:) in some copies of the K, الفَهْدُ is erroneously put for العَهْدُ. (TA.) شكو

1 شَكَا and شكى, (K,) first pers. شَكَوْتُ, (S, Msb,) of which شَكَيْتُ is a dial. var., (K in art. شكى,) aor. 1ُ3ُ2, (S, Msb,) [and of the latter 1َ3ِ2,] inf. n. شَكْوٌ, (S, Msb,) or شَكْوَى, (K,) or this is a simple subst., (S, Msb,) also pronounced شَكْوَى, (K,) and شِكَايَةٌ, (S, K,) with kesr, (K,) in which the ى is [said to be] substituted for و because most inf. ns. of the measure فِعَالَةٌ of verbs ending with an infirm radical letter are of verbs of which that letter is ى, (TA,) or this also is a simple subst., (Msb,) and شَكَاةٌ, (S, K,) or this too is a simple subst., (Msb,) and شَكَاوَةٌ, (K,) and شَكِيَّةٌ, (S, K,) is a trans. verb; (S, Msb, K;) and ↓ اشتكى signifies the same; (S, K;) as also ↓ تشكّى: (K:) one says, شَكَا أَمْرَهُ إِلَى اللّٰهِ and ↓ اشتكى [i. e. اشتكى أَمْرَهُ], and ↓ تشكّى [i. e. تشكّى أَمْرَهُ], (K, TA,) meaning [He complained of his case to God; or] he told to God the weakness of his condition: (TA:) and شَكَوْتُ فُلَانًا and ↓ اِشْتَكَيْتُهُ [I complained to such a one of his conduct to me]; (S;) [or] شَكَا فُلَانًا means he told such a one of his evil conduct to him: (TA:) and شَكَا فُلَانًا إِلَى فُلَانٍ He complained of such a one to such a one: (MA:) [and شَكَوْتُ إِلَيْهِ كَذَا I complained to him of such a thing:] see 4: and [in like manner] إِلَيْهِ كَذَا ↓ اشتكى He complained to him of such a thing: (MA:) and مِنْهُ ↓ اِشْتَكَيْتُ [I complained of him, or it; like شَكَوْتُهُ]: (Msb:) Er-Rághib says, الشِّكَايَةُ is The showing, or revealing, of grief, or sorrow; whence the saying in the Kur [xii. 86], إِنَّمَا أَشْكُو بَثِّى وَحُزْنِى إِلَى اللّٰهِ [I only show my grief and my lamentation to God]; and in the same [lviii. 1], وَتَشْتَكِى ↓ إِلَى اللّٰهِ [And showeth her grief, or sorrow, to God]; the primary signification of الشَّكْوُ being the opening of the small skin for water or milk called شَكْوَة, and showing what is in it; so that it is as though originally metaphorical [though what is termed حَقِيقَةٌ عُرْفِيَّةٌ (expl. in art. حق)]; like the phrases بَثَثْتُ لَهُ مَا فِى وِعَائِى and نَفَضْتُ لَهُ مَا فِى جِرَابِى, meaning " I showed him what was in my heart. " (TA.) — — شَكَا is also said of a camel as meaning He stretched out his neck, and made much moaning, or prolonged utterance of a complaining voice, being fatigued by journeying. (TA.) — — And شَكَاهُ, (MA, K, TA,) inf. n. شَكْوٌ and شَكَاةٌ and شَكْوَى, (MA, TA,) is said in relation to a disease, or sickness; (MA, K, TA;) meaning He (a diseased, or sick, person) complained of it, namely, his disease, or sickness; (MA; [accord. to the TK, followed in this case, as in many others, by Freytag, it means it (i. e. disease, or sickness,) afflicted him; which I think to be indubitably a mistake;]) and ↓ تشكّى and ↓ اشتكى signify the same [as شَكَا مَرَضَهُ he complained of his disease, or sickness]: (TA:) [or] these two verbs (تشكّى and اشتكى) signify [or signify also] he was, or became, diseased, or sick. (TA in additions at the end of this art.) One says also, ↓ اشتكى عُضْوًا مِنْ أَعْضَائِهِ and ↓ تشكّى, both meaning the same [i. e., originally, He complained of a pain, or disease, in some one of his members; but generally meaning he had a complaint of, or a pain or a disease in, some one of his members; and شَكَا عُضْوًا not unfrequently occurs used in the same sense]: (S:) [thus one often says of a brute; for ex.,] As says, in explaining القُلَابُ as meaning " a certain disease that attacks the camel," مِنْهُ قَلْبَهُ ↓ يَشْتَكِى [he has a pain in consequence thereof in his heart; in which قَلْبَهُ, though determinate, may be considered as an explicative, like بَطْنَهُ in the phrase أَلِمَ بَطْنَهُ, q. v.]. (S in art. قلب.) — — One says also, هُوَ يُشْكَى بِكَذَا, meaning He is accused, or suspected, of such a thing; syn. يُتَّهَمُ بِهِ: (K: [there mentioned as though it were from أَشْكَى, and held to be so by the author of the TK; but it is from شُكِىَ; as though meaning he is complained of by reason of such a thing:]) mentioned by Yaakoob, in the " Alfádh. "

(TA.) — شكى فُلَانٌ [thus in my original, app. شَكَا or شَكَّى,] is mentioned by Az as meaning The nails of such a one became split in several, or many, places. (TA.) 2 شَكَّتِ النِّسَآءُ, inf. n. تَشْكِيَةٌ; and ↓ اشتكت; and ↓ تشكّت; (K;) or, accord. to Th, only this last; (TA;) The women took for themselves, or made, a شَكْوَة [q. v.] for the churning of milk; (K, TA;) because it was little in quantity; the شكوة being small, so that only a small quantity can be churned in it: (TA:) or, as in the T, شكّى and ↓ تشكّى he took for himself, or made, a شَكْوَة: (TA:) [or] so ↓ اشتكى: (S:) and so ↓ اشكى. (IKtt, TA.) — شَكَّى شَاكِيَهُ, inf. n. تَشْكِيَةٌ, expl. in the K as meaning طَيَّبَ نَفْسَهُ and كَفَّ عَنْهُ, is a foul mistranscription: correctly, سَلَّى شَاكِيَهُ, meaning " He comforted his complainer, and consoled him for that which had befallen him; " as in the Tekmileh. (TA.) 3 شاكاهُ, inf. n. مُشَاكَاةٌ, He complained of him, i. q. شَكَاهُ: or he told of his deceit, guile, or circumvention, and his vices, or faults. (TA.) 4 اشكاهُ [He made him, or caused him, to complain;] he did to him that which made him, or caused him, to have need to complain of him. (S, Msb.) He increased his annoyance and complaining. (Az, K, TA.) — — And He removed, or did away with, his complaint; or made his complaint to cease; (S, * Mgh, Msb, K;) he caused him to be pleased or contented [and so relieved him from his complaint]; syn. أَعْتَبَهُ مِنْ شَكْوَاهُ; (S, and Har p. 337;) i. e. أَرْضَاهُ; (Har ibid.;) and he desisted from that of which he complained: (S, * Msb:) thus it has two contr. significations. (S, K.) Hence the saying, (Mgh, Msb, TA,) in a trad., (TA,) إِلَى رَسُولِ اللّٰهِ حَرَّ الرَّمْضَآءِ ↓ شَكَوْنَا فِى صِيَامِنَا فَلَمْ يُشْكِنَا [We complained, to the Apostle of God, of the heat of the burning ground, in our fasting,] and he did not remove, or cause to cease, our complaint. (Mgh, * Msb, TA.) And [hence] one says, اشكى فُلَانًا مِنْ فُلَانٍ, meaning He took for such a one, from such a one, what pleased or contented him [and so relieved him from complaining of him]. (ISd, K, TA: omitted in the CK.) — — Also He told him his complaint, and the desire, or longing of the soul, that he endured. (TA.) — — And i. q. وَجَدَهُ شَاكِيًا [which may mean He found him to be complaining, or, as seems to be indicated by what immediately precedes it in the K, he found him to be complaining of a disease of the slightest sort]: (K:) or, as in the T, اشكى [app. meaning اشكى حَبِيبَهُ] signifies he found the object of his love, or his friend, to be complaining; expl. by صَادَفَ حَبِيبَهُ يَشْكُو. (TA.) — See also 2. 5 تشكّى He expressed complaint or lamentation, pain, grief, or sorrow; syn. تَوَجَّعَ; (Msb and K in art. وجع;) he made complaint or lamentation. (MA, KL.) See 1, in four places. — — [Hence] one says, تشكّى شَائِى أَرْضَ كَذَا, meaning (assumed tropical:) [My sheep or goats] forsook such a land, [as though they complained of it,] and did not go near it. (TA. [But I have substituted شَائِى for what is there written شاكى, an evident mistranscription.]) — See also 2, in two places. 6 تَشَاكَوْا They complained, one to another. (K.) 8 إِ1ْتَ2َ3َ see 1, in nine places: — and see also 2, in two places. شَكْوٌ inf. n. of شَكَا. (S, Msb.) — — It is also used in the sense of وَجْدٌ [meaning Grief, mourning, or sorrow]. (TA.) — — Also, and ↓ شَكْوَى, and ↓ شَكَاةٌ, and ↓ شَكَآءٌ, and ↓ شَكْوَآءُ, (K,) this last mentioned by Az, (TA,) [but it is omitted in some copies of the K,] A complaint, meaning a disease, malady, or sickness. (K.) — Also, the first, A small, or young, lamb: or a small, or young, camel: (K accord. to different copies: in some, الشَّكْوُ having for its explanation الحَمَلُ الصَّغِيرُ, and thus in the TA: in others, الجَمَلُ الصغير:) mentioned by ISd. (TA.) شَكَاةٌ an inf. n. of شَكَا; (S, K;) or a simple subst., like شَكْوَى. (Msb.) — — See also شَكْوٌ. — — Also i. q. عَيْبٌ [A vice, fault, &c.]. (TA.) [See a verse cited voce رِفَاقٌ.] شَكْوَةٌ The skin of a sucking kid, (T, * S, M, *) for milk: that of the جَذَع and of such as is above that [in age] is termed وَطْبٌ; (S;) or that of the جَذَع is termed سِقَآءٌ; and that of such as is weaned, بَدْرَةٌ: (T, TA:) or a receptacle of skin or leather, for water and for milk, (K, TA,) or, as some say, in which water is cooled and in which milk is kept close: (TA:) or a small skin for water or milk: or a small receptacle in which water is put: (Er-Rághib, TA:) the dim. is ↓ شُكَيَّةٌ: (TA:) and the pl. is شَكَوَاتٌ and شِكَآءٌ (K, TA) and شُكِىٌّ [like as بُدُورٌ is a pl. of بَدْرَةٌ, being originally شُكُووٌ, like as دُلِىٌّ (pl. of دَلْوٌ) is originally دُلُوٌّ]. (TA.) شَكْوَى an inf. n. of شَكَا, as also شَكْوَى; (K;) or a simple subst. [signifying Complaint]: (S, Msb:) pl. شَكَاوَى. (TA.) — — See also شَكْوٌ. شَكْوَآءُ: see شَكْوٌ. شَكَآءٌ: see شَكْوٌ. شَكِىٌّ i. q. ↓ شَاكٍ [i. e. Complaining]; (Msb;) [or a complainer; i. e.] الشَّكِىُّ signifies اَلَّذِى يَشْتَكِى, (S,) or الذى يَشْكُو. (JM.) — — And Pained; syn. مُوجَعٌ; (K, TA;) in this sense an instance of فَعِيلٌ in the sense of مَفْعُولٌ: (TA:) or causing pain; syn. مُوجِعٌ: [thus accord. to both of my copies of the S: and this appears to be correct; for it is there immediately added,] El-Tirimmáh says, وَسْمِى شَكِىٌّ وَلِسَانِى عَارِمُ [which is inconsiderately cited in the TA immediately after the former of these two explanations: I say " inconsiderately " because the meaning evidently is, not that thus indicated in the TA, but, My branding, or stigmatizing, by satire, (for one says وَسَمَهُ بِالهِجَآءِ,) is such as causes pain, and my tongue is vehement: or شَكِىٌّ may here have the last but one of the meanings expl. in this paragraph]: وَسْمِى is from السِّمَةُ. (S.) — — Also Affected with a complaint, meaning disease, malady, or sickness, [app. in an absolute sense, (see شَكْوٌ,) and also] of the least, or lightest, or slightest, sort; and so ↓ شَاكٍ. (M, K.) — — And i. q. ↓ مَشْكُوٌّ, (S, Msb, K,) which is a pass. part. n. of شَكَا; [and therefore signifies Complained of; and also complained to; but mostly seems to be used in the former of these senses;] as also ↓ مَشْكِىٌّ. (S, Msb.) شِكَايَةٌ an inf. n. of شَكَا; (S, K:) or a simple subst., like شَكْوَى. (Msb.) شَكِيَّةٌ an inf. n. of شَكَا. (S, K.) — — And also (TA) a subst. signifying A thing complained of (اِسْمٌ لِمَشْكُوٍّ); like رَمِيَّةٌ a subst. signifying " a thing cast at or shot at " (اِسْمٌ لِمَرْمِىٍّ): (Msb, TA:) pl. شَكَايَا. (TA.) — Also A remainder, or remaining portion, (K and TA in art. شكى,) of a thing: mentioned by Sgh. (TA.) شُكَيَّةٌ dim. of شَكْوَةٌ, q. v. (TA.) شَكِّىٌّ, (thus in copies of the K,) or شُكِّىٌّ, with damm to the ش, (TA,) is mentioned in art. شك [q. v.], and J has committed a mistake (K, TA) in mentioning it here, as Sgh has observed: (TA:) [accord. to F, it seems to be a rel. n. applied to a bit, or bridle; for it is said to be so applied in the K, as well as in the O, in art. شك, in which both explain it as meaning Difficult; and also to a skin; for immediately after asserting that J has committed a mistake, F adds,] and شَكَّى, like حَتَّى, is a town in Armenia, whence [are brought] bits, or bridles, (لُجُم,) and skins, (K,) [and SM adds that they are termed شَكِّيَة: but what I find J to have stated is as follows:] الشَّكِىُّ, [thus in one of my copies of the S,] or الشُّكِى, [thus in the other of those copies,] in relation to weapons, is an arabicized word, and is in Turkish لَشْ or لَشْ. (S. [But in the JM, this last word is written, as from the S, تشن: it may therefore be correctly لَشْن, or لَشِن, which, though used in Turkish, is a Pers. word, meaning smooth.]) شَاكٍ: see شَكِىٌّ, in two places. — In the phrase رَجُلٌ شَاكِى السِّلَاحِ, (S,) which means A man whose weapon is sharp, or whose weapons are sharp, (S, K, *) Akh says that شاكى is formed by transposition from شَائِكٌ [q. v. in art. شوك]: (S:) and accord. to AZ, one says also شَاكٍ فِى السِّلَاحِ. (TA in art. شوك.) — — And الشَّاكِى [is app. formed in like manner from الشَّائِكُ, and] signifies The lion. (K.) مِشْكَاةٌ A niche in a wall; i. e. a hole, or hollow, (كُوَّةٌ,) in a wall, not extending through; (Fr, S, M, K, &c.;) in which a lamp, placed therein, gives more light than it does elsewhere: thus expl: by the

generality of the expositors [of the Kur-án]; and this is said by Ibn-' Ateeyeh to be the most correct explanation: (TA:) said by Aboo-Moosà to mean the iron, or leaden, thing in which is the wick [of the lamp]: thought by Az to mean the tube which is the place of the wick in the glass lamp, as being likened to the كُوَّة which is thus called: (TA:) some expl. it as having this meaning in the Kur xxiv. 35, and say that the مِصْبَاح there mentioned is the lighted wick: (Bd:) accord. to Mujáhid, the pillar, or the like, (العَمُود,) upon the top, or head, of which the مِصْبَاح [meaning lamp] is put: or the iron things by means of which the قِنْدِيل [or lamp] is suspended: IJ says that its ا is originally و, and hence it is [often] written مِشْكوةٌ: and Zj says that it is an Abyssinian word, and used in the language of the Arabs: (TA:) [the pl. is مَشَاكٍ, like مَسَاحٍ pl. of مِسْحَاةٌ:] Kaab says that, in the verse of the Kur [xxiv. 35], by the مِشْكَاة is meant the breast of Mohammad; and by the مِصْبَاح, his tongue; and by the زُجَاجَة, his mouth. (TA.) مَشْكُوٌّ and مَشْكِىٌّ: see شَكِىٌّ, last sentence. شل 1 شَلَّتْ يَمِينُهُ, (S, O,) or يَدُهُ, (Mgh, TA,) or اليَدُ, (Msb, K,) originally شَلِلَتْ, (Mgh, Msb, TA,) aor. تَشَلُّ, (S, O, &c.,) inf. n. شَلَلٌ (S, * O, * Mgh, Msb, K) and شَلٌّ, (Msb, K,) or the latter is not allowable; (Ham p. 69;) this is the chaste form of the verb; (Th, TA;) and ↓ أُشِلَّتْ; (Th, K;) and شُلَّتْ, (Th, O, K,) but this last is bad, (Th, O, TA,) and is disallowed by Fr; (TA;) His right hand or arm, or his hand or arm, or the hand or arm, was, or became, unsound, or vitiated: (S, O, TA:) or deprived of the power of motion by an unsound, or a vitiated, state of its عُرُوق [meaning veins or nerves]: (Msb:) or dried up; or stiff: or it went [or wasted] away. (K, TA.) One says, in praying for a person, لَا تَشْلَلْ يَدُكَ [May thy hand, or arm, not become unsound, &c.]: (S, Msb, * K: *) and لَا شَلَلًا and ↓ لَا شَلَالِ, which mean the same; the last word like قَطَامِ. (K.) And شَلَّ عَشْرُهُ, and خَمْسُهُ, [His ten fingers became unsound, &c., and his five fingers,] and some say شَلَّتْ, but this is more rare; i. e., the suppression of the fem. ت is more usual in a case of this kind. (Lh, TA.) To one who has shot or thrown, or who has pierced or thrust, well, one says, لَا شَلَلًا وَلَا عَمًى [Mayest thou not experience unsoundness, &c., nor blindness]; and لَا شَلَّ عَشْرُكَ [May thy ten fingers not become unsound, &c.], meaning أَصَابِعُكَ. (S, O.) He who says شَلَّ المَارِنُ and شَلَّتِ الأُذُنُ is a foreigner. (Mgh.) The lawyers [improperly] use الشَّلَل in relation to the ذَكَر. (Msb.) One says also, شَلِلْتَ يَا رَجُلُ [Thou hast become unsound, &c., in thy hand or thine arm, O man]. (S, O.) And لَا شَلَلَ, meaning لَا تَشْلَلْ, because it occupies the place of an imperative. (Lth, TA.) In the saying of the rájiz, (S,) namely, Abu-l-Khudree El-Yarboo'ee, (O, TA,) أَبِى مُهْرَ الجَبْحَابِ لَا تَشَلَّى [Colt of Abu-l-Habháb, mayest thou not become unsound, &c., in the fore leg], (S, TA, [in the O, ابى الحُرثِ, for ابى الحَرِثِ,]) the last word is thus [for لَا تَشْلَلْ] on account of the rhyme: (S, O, TA:) [for] the next hemistich is بَارَكَ فِيكَ اللّٰهُ مِنْ ذِى أَلِّ [God bless thee as one possessing fleetness, or swiftness]; (O, TA;) ذى الّ in this instance meaning ذى سُرْعَةٍ. (S in art. ال.) — شَلَّهُ; (K;) and شَلَلْتُ الإِبِلَ, (S, O,) and الرَّجُلَ; (Msb;) aor. 3 شَلُ, (S, Msb,) inf. n. شَلٌّ (S, O, Msb, K *) and شَلَلٌ, (K, * and Ksh in xii. 3,) like as قَصَصٌ is inf. n. of قَصَّ, (Ksh ibid.,) or شَلَلٌ is a simple subst.; (S, O;) He drove him away; (K;) and I drove away (S, O, Msb) the camels, (S, O,) and the man. (Msb.) And مَرَّ فُلَانٌ يَشُلُّهُمْ بِالسَّيْفِ Such a one passed along urging them on, and driving them, with the sword. (S.) [See also 4. — — Hence,] الصُّبْحُ يَشُلُّ الظَّلَامَ (tropical:) The dawn drives away the darkness. (TA.) — — And شَلَّتِ العَيْنُ دَمْعَهَا (assumed tropical:) The eye sent forth [or shed] its tears: (Lh, K:) like شَنَّتْهُ: (Lh, TA:) asserted by Yaa- koob to be formed by substitution [of ل for ن]. (TA.) — — And شَلَّ الدِّرْعَ, (O, TA,) and شَلَّهَا عَلَيْهِ, aor. 3 شَلُ, inf. n. شَلٌّ, (TA,) He put on himself the coat of mail; on the authority of ISh. (O, TA.) — — شَلَلْتُ الثَّوْبَ, (S, O, Msb, TA,) inf. n. شَلٌّ, (O,) I sewed the garment, or piece of cloth, (S, O, Msb, TA,) slightly; (S, O, TA; [omitted, probably by inadvertence, in my copy of the Msb;]) [previously to the second sewing termed الكَفُّ;] strangely omitted in the K: ↓ شِلَالَةٌ is [app. a subst., not an inf. n., signifying The act, or art, of so sewing;] the contr. of كِفَافَةٌ. (TA.) 4 اشلّ يَمِينَهُ, (S,) or يَدَهُ, (Fr, K,) He (i. e. God, S) made his right hand or arm, (S,) or his hand, or arm, (K,) to become unsound, or vitiated: (S:) or to become dried up, or stiff: or to go [or waste] away: (K:) or اشلّ اليَدَ He (i. e. God) made the hand or arm to become deprived of the power of motion by an unsound, or a vitiated, state of its عُرُوق [meaning veins or nerves]. (Msb.) And اشلّ اللّٰه يَدَهُ is said by way of imprecation [as meaning May God render his hand or arm unsound, &c.]. (O.) See also 1, first sentence. — [It is said that] إِشْلَالٌ signifies The driving away a camel, and a troop or company with the sword: [like شَلٌّ: see 1, latter half:] — — and The making war. (KL.) 7 انشلّ He became driven away. (K, TA. [In some of the copies of the K, انشلّ بِهِ, meaning He became driven away by, or with, him, or it.]) And انشلّت الإِبِلُ The camels became driven away. (S.) And انشلّوا مَطْرُودِينَ [They went driven away]; referring to a company of people. (TA.) — — [Hence,] انشلّ الذِّئْبُ فِى الغَنَمِ (assumed tropical:) The wolf made an incursion among the sheep or goats; as also انشنّ: mentioned by Az in art. نشغ. (TA.) — — And انشلّ السَّيْلُ (assumed tropical:) The torrent began to be impelled, before its becoming vehement: (Sh, O, K:) and so انسلّ. (Sh, O.) — — And انشلّ المَطَرُ (assumed tropical:) The rain descended. (K.) R. Q. 1 شَلْشَلْتُ المَآءَ I made the water to fall in drops; (S;) in consecutive drops. (TA.) And شَلْشَلَ بَوْلَهُ, (K, TA, [in the CK, erroneously, تَشَلْشَلَ,]) and بِبَوْلِهِ, (S, O, K, TA,) inf. n. شَلْشَلَةٌ and شِلْشَالٌ, [both incorrectly written by Freytag,] (K, TA,) He (a boy, S, O, TA) scattered his urine; emitted it dispersedly: (K, TA:) the subst. [signifying the act of doing so] is ↓ شَلْشَالٌ with fet-h. (K.) And شَلْشَلَ السَّيْفُ الدَّمَ, [in the CK, erroneously, بالدَّمِ,] and ↓ تَشَلْشَلَ بِهِ, The sword poured forth the blood. (K, TA.) R. Q. 2 تَشَلْشَلَ It (water) fell in consecutive drops. (TA.) And تَشَلْشَلَ دَمًا It (a wound) dripped with blood in consecutive drops. (TA.) See also R. Q. 1, last sentence. شَلَّةٌ: see the next paragraph. شُلَّةٌ i. q. نِيَّةٌ [app. as meaning The thing, or place, that one proposes to himself as the object of his aim]: (S, O, K:) the place that a company of men have proposed to themselves as the object of their aim or journey: so in the M: (TA:) or the نِيَّة [in the sense thus expl. in the M and TA] in journeying: (T, K:) and thus also ↓ شُلَّى, and likewise in fasting, and in warring: one says, ↓ أَيْنَ شُلَّاهُمْ [Where is the place that they propose to themselves as the object of their aim in journeying, &c.?]. (TA.) — — And A remote affair (S, O, K) that one seeks; (K;) as also ↓ شَلَّةٌ. (O, K.) — See also شَلَلٌ. — And see شَلِيلٌ. شَلَلٌ An unsoundness in the hand or arm, or a vitiated state thereof. (S, O.) [See also 1, first sentence, where it is mentioned as an inf. n.] — — And (tropical:) A stain, (S, O,) or a blackness, (K,) or a dust-colour, (TA,) in a garment, or piece of cloth, that does not become removed by washing. (S, O, K, TA.) One says, مَا هٰذَا الشَّلَلُ فِى ثَوْبِكَ, (S, O,) or بِثَوْبِكَ, (TA,) (tropical:) [What is this stain, &c., in thy garment?] — Also The act of driving away: (S, O, K:) a subst.: (S, O:) or an inf. n., (Ksh in xii. 3,) [see 1, latter half,] i. q. طَرْدٌ, like [the inf. n.] شَلٌّ, (K,) as also ↓ شُلَّةٌ. (TA.) شَلَّلٌ and شُلُّلٌ: see شُلْشُلٌ. لَا شَلَالِ: see 1, second sentence. جَاؤُوا شِلَالًا They came driving away the camels. (S, O.) — — And ذَهَبَ القَوْمُ شِلَالًا The people went driven away (انْشَلُّوا مَطْرُودِينَ). (TA.) — — And شِلَالٌ signifies A company of men in a scattered, or dispersed, state. (S, O.) شَلُولٌ, of she-camels, and of women, (O, K, in the latter of which, in the place of وَالنِّسَآءِ, is found والشَّآءِ [i. e. and of sheep or. goats], TA,) is like نَابٌ [meaning

Aged]. (O, K.) — — See also شُلْشُلٌ, in two places. شَلِيلٌ, (S, O, K,) accord. to AO, (S,) or A 'Obeyd, (O, TA,) An innermost covering for the body, worn beneath the coat of mail, (S, O, K,) whether it be a ثَوْب or some other thing: (S, O:) and, (S, O, K,) sometimes, (S, O,) a short coat of mail, (S, O, K,) worn beneath the upper one, (S, O,) or worn beneath the large one: or in a general sense: (K:) [i. e.] a coat of mail itself is called شَلِيلٌ; (ISh, TA;) and also ↓ شُلَّةٌ: (TA:) pl. أَشِلَّةٌ; (S, O, TA;) in the K, erroneously, شِلَّةٌ. (TA.) — — Also (S, O, K) A [cloth such as is termed] حِلْس, (S, O,) or مِسْح, of wool or of [goats'] hair, (K,) that is put upon the rump, or croup, of the camel, (S, O, K,) behind the [saddle called] رَحْل. (K.) [See also سَنِيفٌ.] — And The part, of a valley, in which the water flows: (K:) or the middle of a valley, (S, O, K,) where flows the main body of water: (S, O:) so says A 'Obeyd, on the authority of AO; but the word commonly known [in this sense] is سَلِيلٌ, with the unpointed س. (O.) — And The نُخَاع [or spinal cord]; (K, TA;) [also called the سَلِيل;] i. e. the white عِرْق [or nerve] that is in the vertebræ of the back: mentioned by Kr. (TA.) — — And Long streaks, or strips, of flesh, extending with the back: (K, TA:) n. un. with ة also mentioned by Kr: but the more approved word is with [the unpointed] س. (TA.) — And Clouds in which is no water; syn. جَهَامٌ. (AA, O.) شِلَالَةٌ: see 1, last sentence. شُلَّى: see شُلَّةٌ, in two places. شَلْشَلٌ Water, and blood, falling in consecutive drops; as also ↓ مُتَشَلْشِلٌ. (K, TA.) — — A زِقّ [or skin for wine &c.] flowing [or leaking]. (TA.) And Roasted flesh-meat (شِوَآءٌ) of which the grease, or gravy, drips; like شَرْشَرٌ and رَشْرَاشٌ. (TA in art. شر.) — — مَآءٌ ذُو شَلْشَلٍ (S, O) and ↓ شَلْشَالٍ (S, O *) Water having a dripping. (S, O.) — See also the next paragraph. شُلْشُلٌ A man light, active, or agile; (S;) [and] so ↓ مِشَلٌّ, (O,) and ↓ شَلُولٌ: (O, TA:) or the first, a boy, or young man, sharp-headed; light, or active, in spirit; brisk, lively, or sprightly, in his work; and so شُعْشُعٌ, and جُلْجُلٌ: (IAar, TA:) or a man clever, ingenious, acute, or sharp; light, active, or agile: (O:) or light, active, or agile, in accomplishing that which is wanted; quick; a good companion; cheerful in mind; as also ↓ شَلْشَلٌ, and ↓ مِشَلٌّ [in the CK (erroneously) مُشِلٌّ], and ↓ شَلُولٌ, and ↓ شُلُلٌ, and ↓ شُلَّلٌ, (K, TA,) of which last the pl. is شُلَّلُونَ, it having no broken pl. because of the rareness of فُعَّلٌ as the measure of an epithet: (Sb, TA:) and having little flesh; light, active, or agile, in that which he commences, (K, TA,) of work &c.; (TA;) as also ↓ مُتَشَلْشِلٌ: (K, TA:) or this latter [simply] lean, or having little flesh. (S, O.) شَلْشَلَةٌ The falling of water in drops, (K, TA,) consecutively. (TA.) [If an inf. n. in this sense, its verb is most probably شُلْشِلَ.] شَلْشَالٌ: see R. Q. 1: — — and see also شَلْشَلٌ. شُلَاشِلٌ, applied to a plant, or herbage, Fresh, juicy, or sappy. (TA.) أَشَلُّ A man whose hand, or arm, has become unsound, or vitiated: (S, TA:) or deprived of the power of motion by an unsound, or a vitiated, state of its عُرُوق [meaning veins or nerves]: (Msb:) or dried up, or stiff: or whose hand, or arm, has gone [or wasted] away: (K, TA:) fem. شَلَّآءُ. (S, Msb.) — — And يَدٌ شَلَّآءُ (Mgh, TA) A hand, or an arm, that will not comply with that which its possessor desires of it, by reason of disease therein. (TA.) — — And عَيْنٌ شَلَّآءُ An eye of which the sight has gone. (O, Msb, K.) مِشَلٌّ A [spear of the kind called] مِطْرَد [q. v.]. (TA.) — — And A he-ass that drives away [his she-asses] much. (K. [In the CK, in this sense, erroneously written مِشْلٌ. See مُشَلِّلٌ.]) — — See also شُلْشُلٌ, in two places. — — One says also إِنَّهُ لَمِشَلٌّ عَوْنٌ [thus app., but written in my original without any syll. signs,] meaning Verily he is a writer soundly, or thoroughly, learned; or skilled, intelligent, and experienced; and sufficing. (TA.) — Also A garment with which the neck is covered: mentioned by the sheykh Zádeh in his Commentary on El-Beydáwee. (TA.) مُشَلِّلٌ A he-ass much busied by the care of his she-asses. (IAar, O, L, K. [See also مِشَلٌّ.]) مُتَشَلْشِلٌ: see شَلْشَلٌ: — — and see also شُلْشُلٌ. شلجم شَلْجَمٌ A well-known plant; (S;) [colza: see سَلْجَمٌ:] mentioned by the author of the L, and other leading lexicologists, following J. (TA.) شلم شِلَّمٌ His Sparks of anger: so in the saying يَتَطَايَرُ شِلَّمُهُ [His sparks of anger fly about]: (K:) and so شِنَّمُهُ. (TA.) شَالَمٌ: see what follows. شَوْلَمٌ: see what follows. شَيْلَمٌ The زُوَان [now applied to darnel-grass (but see this latter word زؤان)] that is [often found] in wheat; also called ↓ شَالَمٌ (Msb, K) and ↓ شَوْلَمٌ; (K;) of Pers., or foreign, origin; (أَصْلُهُ أَعْجَمِىٌّ;) and it is said that one of its two extremities is sharp and the other thick: (Msb:) of the dial. of the Sawád: accord. to IAar, i. q. زِيوَان [sic.] and سَعِيع: AHn says that it is a small, oblong, red, erect grain, resembling in form the سُوس [or grub] of wheat; and it does not intoxicate, but renders the wheat very bitter: and in one place he says, the plant of the شيلم spreads upon the ground, and its leaves are like those of the خِلَاف [or salix Aegyptia] that is termed بَلْخِىّ, very green, and juicy, or tender; people eat its leaves when they are fresh, and they are pleasant [to the taste], without bitterness; but its grain is more intensely, or nauseously, bitter (أَعْقَى) than aloes. (TA.) [Forskål, in his Flora Aegypt. Arab. p. 199, after describing the زؤان, says, "شيلم etiam agri vitium; a priore tamen diversa species: decocto plantæ obtunduntur sensus hominis qui operationem chirurgicam subire debet; Avicenna sic referente. " See also سَكَرَةٌ.] — [Golius says, on the authority of a gloss in a copy of the KL, that it signifies also A short, or little, avaricious, man; " vir curtus, avarus: " a meaning, if correct, app. tropical.] شلو 1 شَلَا, aor. شَلُوَ, He went, or journeyed. (K.) — And He raised, uplifted, or took up, a thing; syn. رَفَعَ. (IAar, Az, K.) 4 اشلى, (S, Msb, K, &c.,) inf. n. إِشْلَآءٌ, (Msb,) He called a dog, (AZ, S, Msb,) &c.: (Msb:) and he called a she-camel, (ISk, S, K,) and a ewe or she-goat, by her name, (ISk, S,) to milk her. (ISk, S, K.) And اشلى دَابَّتَهُ He showed the مِخْلَاة [or nose-bag (in the CK erroneously المِخْلاطَ)] to his beast in order that it should come to him. (K.) [See also 10.] Accord. to IAar and several others, one says, أَشْلَيْتُ الكَلْبَ عَلَى الصَّيْدِ, meaning I incited, or urged, the dog [against the object, or objects, of the chase]; like أَغْرَيْتُهُ in measure and in signification: (Mgh, ast; Msb, TA:) but this is disallowed by ISk, (S, Msb, TA,) and by Th; (S, Mgh, TA;) and in like manner, اشليتهُ بِالصَّيْدِ in the same sense; though they are allowed by others: one says, however, [by common consent,] أَشْلَيْتُ الكَلْبَ لِلصَّيْدِ, meaning I called the dog to the chase. (Mgh.) 8 إِشْتَلَوَ see the next paragraph, in two places. 10 استشلاهُ, (S, K,) and ↓ اشتلاهُ, (S, * K, [accord. to my copies of the former, أَشْلَاهُ, but a verse immediately following as an ex. shows the right reading,]) He called him in order to save him, or rescue him, (S, K,) or to make him come forth, (S,) from straitness, or perdition, (K,) or from a place: (S:) this is the primary signification. (TA.) — — And [hence] the former, (S, K, TA,) and ↓ the latter also, (S, TA, i. e. اشتلاهُ, [thus in this instance in the copies of the S,]) (tropical:) He saved him, or rescued him. (S, K, TA.) — And استشلى He (a man, TA) was, or became, angry. (K, TA.) شَلًا: see the next paragraph. شِلْوٌ A limb, or member; (Msb, K;) as also ↓ شِلْوَةٌ: (TA:) or a limb, or member, of flesh-meat: whence, in a trad., ايتِنِى بِشِلْوِهَا الأَيْمَنِ [Bring thou to me its right limb]: (S:) pl. أَشْلَآءٌ (S, Msb, TA) and أَشْلٍ, [originally أَشْلُوٌ,] like أَدْلٍ pl. of دَلْوٌ. (TA.) — — And The body of anything [i. e. of any animal]: as also ↓ شَلًا; (K;) which latter is expl. by ISd as signifying the skin and body of anything; and is applied in a trad. to the inner side of a haunch as meaning having no flesh upon it: (TA:) [or,] accord. to IDrd, شِلْوُ الإِنْسَانِ signifies the body of the man after its wasting, or

decaying: (Msb, TA:) [or] أَشْلَآءُ الإِنْسَانِ means the members, or limbs, of the man after wasting, or decaying, and becoming dissundered: (S, TA:) and (hence, Msb) one says, بَنُو فُلَانٍ أَشْلَآءٌ فِى بَنِى فُلَانٍ, meaning (assumed tropical:) The sons of such a one are remains among the sons of such a one: (S, Msb:) and هُوَ مِنْ أَشْلَآءِ القَوْمِ (assumed tropical:) He is of the remains of the people: [for] شِلْوٌ signifies (assumed tropical:) a remain, or remaining portion: and شلىً [app. شُلِىٌّ, said to be like غنىً, but this is, I doubt not, a mistranscription for غُنِىٌّ, i. e. originally of the measure فُعُولٌ, is another pl. of شِلْوٌ, and] signifies (assumed tropical:) remains of any thing. (TA.) [See also شَلِيَّةٌ.] — — Also Any skinned animal of which somewhat has been eaten and a portion remains: (K:) or a portion remaining, whether much or little, of a sheep or goat of which part has been eaten: (L voce سَلِيخٌ:) pl. أَشْلَآءٌ. (K.) — — And أَشْلَآءُ اللِّجَامِ (assumed tropical:) The straps, or thongs, of the bit or bridle: (A, K:) or such as have become old, and of which the iron appertenance has become slender, (K, TA,) or, as in the M, [of which] the iron appertenances [have become slender], without straps, or thongs: app. likened to limbs, or members, of flesh-meat. (TA.) شِلْوَةٌ: see the next preceding paragraph. شَلِيَّةٌ A piece, or portion, of flesh-meat &c. (K, * TA.) — — And (assumed tropical:) A remnant, or remaining portion; (K, TA;) only of property: (S, K, * TA:) pl. شَلَايَا. (S, TA.) One says, ذَهَبَتْ مَاشِيَةُ فُلَانٍ وَبَقِيَتْ لَهُ شَلِيَّةٌ (assumed tropical:) [The cattle of such a one went away, but a remnant remained to him]. (AZ, S.) [See also شِلْوٌ.] مُشَلًّى Lean, or light of flesh: (K, TA:) an epithet applied to a man. (TA.) مَشَالٍ, in the dial. of El-Hijáz, The Things, or instruments, with which scarification is performed upon the cheeks: app. pl. of مِشْلَاةٌ. (TA.) شلياق الشَّلْيَاقُ A certain northern constellation, [namely, Lyra,] consisting of ten stars, the bright star [alpha] of which is called النَّسْرُ الوَاقِعُ: the Arabs liken it to a vulture (نَسْر) which has contracted its wings to itself, as though it had alighted upon a thing: the vulgar call [the three chief stars in] it الأَثَافِى: and before the bright star is a dim star which the Arabs call الأَظْفَار [i. e. the talons]. (Kzw. [Not in any of my Lexicons.]) شم 1 شَمِمْتُ, aor. أَشَمُّ; and شَمَمْتُ, aor. أَشُمُّ; (S, Mgh, Msb, K;) the latter mentioned by AO; (S, TA;) third pers. of each شَمَّ; (Mgh;) inf. n. شَمٌّ (S, Msb, K) and شَمِيمٌ, (S, K,) which are of both verbs, (TA,) and شِمِّيمَى, mentioned by Z (K, TA) alone; (TA;) I smelt, i. e. perceived by the nose, (K,) a thing, (S, Msb, K, *) or an odour; (Mgh;) and ↓ اِشْتَمَمْتُ signifies the same; (S, Msb, K, TA; [أَشْمَمْتُهُ in the CK is a mistranscription for اِشْتَمَمْتُهُ;]) and ↓ تَشَمَّمْتُ also, (K,) and ↓ شَمَّيْتُ, thus in the copies of the K, but correctly ↓ شَمَّمْتُ: (TA: [both, however, are mentioned in the CK: the former like قَصَّيْتُ for قَصَّصْتُ:]) or تَشَمَّمْتُ ↓ الشَّىْءَ شَمِمْتُهُ فِى signifies مُهْلَةٍ [I smelt the thing leisurely, or gently]: (S, TA:) or تشمّم ↓ الشَّىْءَ and ↓ اشتمّهُ both signify he put the thing near to his nose in order that he might draw in its odour. (AHn, TA.) — — See an ex. in a prov. mentioned voce خِمَارٌ. — — [Hence,] شُمَّ (assumed tropical:) He was tried, or proved by trial or experiment or experience; syn. أُخْتُبِرَ. (IAar, K.) — شَمَّ, see. pers. شَمِمْتَ, aor. يَشَمُّ, (Msb,) inf. n. شَمَمٌ, (S, * Msb, K, *) He (a man) was high, or elevated, in the nose. (S, * Msb, K. *) — — [And hence,] شَمَّ, (K,) [sec. pers. شَمِمْتَ,] inf. n. شَمَمٌ, (TA,) (tropical:) He (a man, TA) magnified himself; or behaved proudly, or haughtily. (K, TA. [And اشمّ has a similar meaning.]) — — [This verb is also probably used in other senses, said of a mountain, &c.: see شَمَمٌ below.] — — See also 4, near the end. 2 شَمَّمْتُ and شَمَّيْتُ: see above, in two places. 3 شَامَّا, (K,) inf. n. مُشَامَّةٌ, (S, TA,) They smelt each other; (S, * K;) as also ↓ تشامّا, (K,) inf. n. تَشَامٌّ. (S.) — — [Hence,] شَامِمْهُ (tropical:) Look thou to see what is with him, or in his mind, (مَا عِنْدَهُ, S, K, TA,) and draw near to him, (K, TA,) and seek after the knowledge of what is with him, or in his mind, (ما عنده) by means of informations and disclosure; as though each smelt what was with the other in order to act according thereto. (TA.) And hence the saying, شَامَمْنَاهُمْ ثُمَّ نَاوَشْنَاهُمْ (tropical:) [We endeavoured, or looked, to ascertain their condition; then we engaged them in near, though not close, conflict]. (TA.) You say also, شَامَمْتُ الرَّجُلَ meaning [simply] (assumed tropical:) I drew near to the man. (S.) مُشَامَّةٌ [used tropically] signifies (assumed tropical:) The looking into a thing. (KL.) And (assumed tropical:) The approaching the enemy so that the two parties see each other. (S.) 4 اشمّهُ إِيَّاهُ He made him to smell it, or perceive it by the nose. (K.) You say, أَشْمَمْتُهُ الطِيبَ [I made him to smell the perfume]. (S, Msb.) — — And [hence] one says to the prefect, or governor, or prince, or commander, أَشْمِمْنِى يَدَكَ أُقَبِّلْهَا (assumed tropical:) [Suffer me to approach thy hand that I may kiss it]; (S, * TA;) a phrase like نَاوِلْنِى يَدَكَ, (TA,) but better than the latter phrase: so says Kh. (S.) — — And اشمّ الخِتَانَ, and اشمّت البَظْرَ, (tropical:) He, and she, i. e. the operator, took, (K, TA,) or cut off, (TA,) a small portion of the prepuce, and of the بَظْر [q. v.]: (K, TA:) or the latter signifies she cut off a portion of the نَوَاة [q. v.], not extirpating it. (TA.) — — And اشمّ الحَرْفَ, (S, * K,) inf. n. إِشْمَامٌ, (S,) (assumed tropical:) He made the consonant to have a smack of the dammeh or the kesreh, (lit., made it to smell, S, or to taste, K, the dammeh or the kesreh,) in such a manner (S, K) that the إِشْمَام, (S,) or that the dammeh or kesreh, (K,) was not heard, (S, K,) what is termed إِشْمَامُ الحَرْفِ being less than what is termed رَوْمُ الحَرَكَةِ, the former being apparent only by the motion of the lip, (S,) or of the upper lip, (so in one of my copies of the S,) no account being taken of it, (S, K,) i. e. of the dammeh or kesreh, (K,) it not being reckoned as a حَرَكَة because of its feebleness, the consonant in this case being quiescent or like that which is quiescent, (S,) and the prosodical measure not being broken thereby: (K:) for ex., in the following verse, مَتَى أَنَامُ لَا يُؤَرِّقْنِى الكَرِى لَيْلًا وَلَا أَسْمَعُ أَجْرَاسَ المَطِى [meaning الكَرِىّ and المَطِىّ, (as is said in one of my copies of the S,) i. e. When I sleep, he who lets beasts on hire will not render me wakeful by night, nor do I hear the bells of the camels on which people ride], the Arabs [or, as is said in the TA, some of the Arabs] make the ق [in يؤرّقنى] to have a smack of the dammeh; but if you took account of the حَرَكَة of the إِشْمَام [in this case,] the measure of the verse would be broken, [the foot] رقنى الكرى becoming, in the scanning, مُتَفَاعِلُنْ, which may be only in the كَامِل; whereas this verse is of the رَجَز: (Sb, S:) another case of إِشْمَام is that of the ى in دُوَيْبَّةٌ, [in which that letter is quiescent, but made to have a smack of kesreh,] as is the same letter in every similar case, in a dim. noun, when followed by a doubled letter. (Zj, T in art. دب.) Also He pronounced the consonant with a حَرَكَة [or vowel-sound] between damm and kesr, apparent only in utterance, not in writing; as in قِيلَ and غِيضَ in the Kur xi. 46. (I 'Ak pp. 130 and 131.) [See also رَوْمُ الحَرَكَةِ, voce رَامَ.] — — [Golius explains اشمّ as signifying also " Reduxit, fecit ut converteret se ab aliqua re; " as on the authority of the KL; in my copy of which, however, I do not find this meaning.] — اشمّ, (S, K,) inf. n. إِشْمَامٌ, [as an intrans. verb,] said of a man, (S,) also signifies He passed by, or along, raising his head; (S, K, TA;) and magnified, or exalted, himself; behaved proudly, or disdainfully; or elevated his nose, from pride. (TA. [See also 1, near the end.]) — — And He turned away from a thing. (K.) One says بَيْنَا هُمْ فِى وَجْهٍ إِذْ أَشَمُّوا, i. e. [While they were in a certain direction, lo,] they turned away; (S, TA, as from AA;) or ↓ شَمُّوا. (Thus in one of my copies of the S [but I think it to be a mistranscription].) And اشمّ القَوْمُ The people, or party, deviated in their directions to the right and left: a phrase heard in this sense by AA. (S.) 5 تَشَمَّمَ3ّ see 1, in three

places. 6 تَشَامَّ3 see 3, first sentence. 8 إِشْتَمَّ3 see 1, in two places. 10 استشمّ He desired to smell. (KL.) — — And He perceived a smell, or an odour, from a thing. (KL.) — — دَخَلَ المُخَاطُ أَنْفَهُ فَأَسْتَشَمَّهُ فَأَدْخَلَهُ فِى حَلْقِهِ, said of a man, means اِسْتَنْشَقَهُ [i. e. (tropical:) The mucus entered his nose, and he snuffed it up, and made it to pass into his fauces]; the verb being metaphorically thus used, like as الاِسْتِنْشَاقُ is metaphorically used for الشَّمُّ. (Mgh.) شَمَمٌ inf. n. of the intrans. verb شَمَّ [q. v.]. (Msb, TA.) — — [Used as a simple subst.,] Highness of the nose: (Msb:) or highness of the bone of the nose, (S, K,) and beauty thereof, (K,) with evenness, or straightness, of its upper part, (S, K, when there is in it a gibbousness it is termed قَنًا, S,) and uprightness of the end, or lowest part: (K:) or, as some say, this last quality [alone]: (TA:) or length of the end, or lower part, of the nose, so that it extends over the middle of the mustache, (وُرُودُ الأَرْنَبَةِ,) with beautiful evenness, or straightness, of the bone, and highness thereof greater than the highness that is termed ذَلَفٌ: or length and slenderness of the nose, and a downward extending of its رَوْثَة [i. e. end or tip, or part where the blood that flows from the nostrils drops or drips]: (K:) or [simply] length. in the nose. (Ham p. 789.) — — And, in a man, The quality of having what is termed شَمَمٌ of the nose. (S.) — — [And hence, (tropical:) Self-magnification, or pride, or haughtiness: see 1, near the end.] — — And (tropical:) Generosity. (Ham p. 728.) — — Also Highness, (K,) or tallness of the head, (S,) of a mountain. (S, K.) — — And (tropical:) Nearness: and (tropical:) remoteness: thus having two contr. meanings. (K, TA.) It has both of such meanings in the phrase دَارُهُ شَمَمٌ (tropical:) [His house, or abode, is near: and, remote]: (K, TA:) and in the phrase رَأَيْتُهُ مِنْ شَمَمٍ (tropical:) [I saw him, or it, from within a short distance: and, from afar]. (TA.) شَمُومٌ A thing [odorous, fragrant, or] fit to be smelt. (KL.) شَمِيمٌ High, or elevated: (S, K:) applied in this sense to a [camel's saddle such as is called] قَتَب. (S.) شَمَّامٌ A sort of melon resembling a small colocynth, [or rather a small melon resembling a colocynth,] streaked with redness and greenness and yellowness: called in Pers. دَسْتَنْبُويَه [i. e. " perfume "]; (K;) originally دَسْتْ بُوى [or دَسْتْ بُويَهْ]: (TA:) its odour is cool, pleasant, lenitive, and narcotic; and the eating of it is laxative to the bowels: (K:) [The cucumis dudaïm of Linn.; called by Forskål cucumis schemmam: the latter thus describes it (Flora Aegypt. Arab. p. 169): " Caules 5-sulcati, setis rigidis, scandentes, cirrhosi: folia cordato-oblonga, acuta, subsinuata, dentato-repanda, hispida: calyces villosi, molles: flores flavi, conferti in alis: fructus globosoovatus, glaberrimus, magnitudine citri, flavus, maculis inæqualibus, fulvo-ferrugineis, versus polos in lineas confluentibus; pulpa aquosa, seminibus tota plena: fructus juvenis villosus; maturus glaber: odor, fortis nec ingratus; eamque ob caussam cultus; non edulis: " in the present day, the same appellation is applied in Egypt to several species of melon, of pleasant odour and taste; but this application I believe to be of very late origin: see also لُفَّاحٌ: and see De Sacy's " Rel. de l'Égypte par Abd-allatif," pp. 126-7.] شَمَّامَاتٌ Sweet odours that one smells. (K.) شَمَاشِمُ Ripe dates remaining upon the raceme. (AZ, K.) [شَامٌّ Smelling, or perceiving by the nose.] — — يَا ابْنَ شَامَّةِ الوَذْرَةِ [O son of her who smells the وَذْرَة] is an expression of reproach. (S.) أَشَمُّ, applied to a man, (Msb,) Having that quality of the nose which is termed شَمَمٌ; (Msb, K;) or so أَشَمُّ الأَنْفِ, thus applied: (S:) fem. شَمَّآءُ: (Msb, TA:) and pl. شُمٌّ. (TA.) — — And [hence, (tropical:) Self-magnifying, or proud, or haughty: or] a chief characterized by disdainfulness, scornfulness, or disdainful and proud incompliance, (K, TA,) and high-minded. (TA.) — — Also A mountain tall, (S, TA,) or high, (TA,) in the head. (S, TA.) [And High, as applied to a place of ascent in a mountain: see an ex. of the pl. in a verse cited voce تَصَدَّفَ.] — — And A shoulder high in the head of its bone. (K.) — — [Freytag mentions two other meanings: — — " Ventus ex alto veniens, qui penetrantioris est odoratus: — — [and] fem. شَمَّاء Jugum extensum in monte: " from the Deewán of the Hudhalees.] مُشِمٌّ [Turning away, or averse]. One says, عَرَضْتُ عَلَيْهِ كَذَا فَإِذَا هُوَ مُشِمٌّ لَا يُرِيدُهُ [I offered to him such a thing, and lo, he was averse, not desiring it]. (S.) [مِشَمٌّ An instrument of smelling; like as مِسْمَعٌ signifies " an instrument of hearing. " — — Hence, its pl.] مَشَامُّ signifies Noses. (KL.) — — [This pl. is expl. by Jac. Schultens, as meaning Perfumes (odoramenta): so says Freytag.] مَشْمُومٌ A thing that is smelt; such as any sweet-smelling plant: like as مَأْكُولٌ signifies " a thing that is eaten: " (Msb:) [and] musk: (S, K:) [pl. مَشْمُومَاتٌ.] شمت 1 شَمِتَ, aor. شَمَتَ, (S, A, Msb, K,) inf. n. شَمَاتَةٌ (S, K) and شَمَاتٌ, (K,) or the former is a simple subst., (Msb, [in which no inf. n. is mentioned,]) He (an enemy) rejoiced: (TA:) or he (a man, TA) rejoiced at the affliction of the enemy: (K, TA:) you say, شَمِتَ بِهِ He rejoiced at his [an enemy's] affliction. (S, A, Msb.) 2 شَمَّتَ see 4. — — تَشْمِيتٌ is syn. with تَسْمِيتٌ: [i. e.] تَشْمِيتُ العَاطِسِ signifies The uttering a prayer for the sneezer; (S;) when he has, in obedience to an injunction of the Prophet, said الحَمْدُ لِلّٰهِ [Praise be to God]: (Har p. 250:) you say, شَمَّتَ العَاطِسَ, (ISd, A, TA,) and شمّت عَلَيْهِ, meaning [as expl. in art. سمت: or] He prayed for the sneezer that he might not be in a state in which his enemy might rejoice at his affliction: (ISd, TA:) شمّت is better and more common than سمّت: (A 'Obeyd, TA in art. سمّت and in the present art.:) but the latter is said by Th to be the original word: or the meaning is, he said to the sneezer, May God put away, or avert, from thee that on account of which one would rejoice at thy affliction: or it is from الشَّوَامِتُ as signifying " the legs " of a quadruped, as though meaning he prayed for the sneezer that he might be firm, or steadfast, in his obedience to God. (L and TA from the Fáïk &c.) And شمّت لَهُ and عَلَيْهِ, inf. n. as above, He prayed for what was good for him; prayed for a blessing upon him; as also سمّت, but the former is the better and the more common. (L and TA from the T and Fáïk &c.) — — Also i. q. تَخْيِيتٌ: (K:) you say, شمّتهُ فُلَانٌ, meaning خَيَّبَهُ [Such a one disappointed him; or caused him to be disappointed of attaining what he desired or sought: or denied him, refused him, prohibited him from attaining, or debarred him from, that which he desired or sought]. (TA.) — — And i. q. جَمْعٌ [The act of collecting, &c.]. (K. [But SM says that he had searched to the utmost for this meaning without finding it in any other lexicon.]) 4 اشمتهُ اللّٰهُ بِهِ God made him (i. e. the enemy, A, Msb) to rejoice at his affliction. (A, * Msb, K, TA.) For فَلَا تُشْمِتْ بِىَ الْأَعْدَآءَ [Therefore make not thou the enemies to rejoice at my affliction], in the Kur [vii. 149], Mujáhid is related to have read ↓ فلا تُشَمِّتْ: but the correctness of this is doubted. (TA.) 5 تَشَمُّتٌ signifies A people's returning disappointed of attaining their desire, without spoil. (K.) 8 اِشْتِمَاتٌ [A camel's] beginning to be fat. (K. [See the part. n., below.]) شِمَاتٌ Disappointment; frustration of one's endeavour or hope: (IB, TA:) a subst. from تَشْمِيتٌ as signifying تَخْيِيبٌ. (TA.) — — Also, thus written in copies of the K, [and in the S,] with kesr, (TA,) [but in the CK شَمات,] and ↓ شَمَاتَى, (K,) Persons suffering disappointment; or failing of attaining their desire; (K, TA;) without spoil: (TA:) [pls.] without any sing.; (K:) or the latter has no sing. known to ISd: (TA:) [but] ↓ شَامِتٌ has this meaning as a sing. part, n., and شمات [app. شِمَاتٌ] is its pl. (IB, TA.) One says, ↓ رَجَعُوا شَمَاتَى, (IAar, TA,) or شِمَاتًا, (S,) They returned suffering disappointment; or failing of attaining

their desire; (IAar, S, TA;) without spoil; and so ↓ مُشَمَّتِينَ and ↓ مُتَشَمِّتِينَ. (TA.) [شَمِيتٌ Reproach (" convicium "): so Golius, as from the KL; but I do not find it in my copy of that work.] شَمَاتَى: see شِمَاتٌ, in two places. شَامِتٌ One rejoicing at the affliction of an enemy: [fem. with ة: pl. masc. شُمَّاتٌ and fem. شَوَامِتُ; or the latter may be anomalously masc., like فَوَارِسُ &c.; and as such it is evidently used in the L, in one place; but in another place, where it cites an explanation by AO, as fem.: both are mentioned in the M and L and TA, and the latter in the S and A also.] One says, اَللّٰهُمَّ لَا تُطِيعَنَّ لِى شَامِتًا [O God, comply not with the desire of one who is to me a rejoicer at my affliction]; meaning, do not with me that which one who rejoices at my affliction likes, or approves; for in that case, Thou wouldst be as though Thou obeyedst him. (ISk, L, TA.) And بَاتَ فُلَانٌ بَلَيْلَةِ الشَّوَامِتِ Such a one passed a night such as would make to rejoice those, or those females, that would rejoice at the affliction of an enemy; (S, A, L, TA;) i. e., a distressing night. (A.) [And a verse cited in the next paragraph presents, as some read it, a similar ex. of الشَّوَامِت.] — See also شِمَاتٌ. شَامِتَةٌ [fem. of شَامِتٌ, q. v. — Also], as a subst., sing. of شَوَامِتُ (S, TA) which signifies The legs of a beast. (S, A, K, TA.) One says, لَا تَرَكَ اللّٰهُ لَهُ شَامِتَةً, i. e. [May God not leave to him] a leg of a beast. (AA, S, A, TA.) And En-Nábighah [Edh-Dhubyánee] says, فَارْتَاعَ مِنْ صَوْتِ كَلَّابٍ فَبَاتَ لَهُ طَوْعَ الشَّوَامِتِ مِنْ خَوْفٍ وَمِنْ صَرَدِ [And that has been frightened at the voice of a huntsman with his dogs,] and passed the night in consequence thereof standing, (lit. obeying the legs,) by reason of fear and [also] of cold; the poet describing a [wild] bull: (AO, L, TA:) but some read طَوْعُ (instead of طَوْعَ); and accord. to this reading, the meaning is, and passed the night having, of fear and of cold, what was agreeable with the desire of such as would rejoice at his affliction; the phrase being like the saying اَللّٰهُمَّ لَا تُطِيعَنَّ لِى شَامِتًا meaning as expl. in the next preceding paragraph: (ISk, L, TA:) or he passed the night having [of fear and of cold] what would rejoice the شَوَامِت that heard thereof: (AO, L, TA:) [and in like manner, Z says,] بَاتَ طَوْعَ الشَّوَامِتِ [without لَهُ, and with طوع in the accus. case, lit. he passed the night obeying those, or those females, that rejoiced at his affliction,] means, as those that rejoiced at his affliction liked, or approved. (A.) مُشَمَّتٌ A king prayed for (K, TA) with the prayers that are offered for kings. (TA.) — See also شِمَاتٌ, last sentence. مُشَمِّتٌ Any one praying, or who prays, for what is good; as also مُسَمِّتٌ. (S.) إِبِلٌ مُتَشَمِّتَةٌ Camels beginning to be fat. (TA.) مُتَشَمِّتٌ: see its pl. voce شِمَاتٌ, last sentence. شمخ 1 شَمَخَ, (S, L, K,) aor. شَمُخَ, inf. n. شُمُوخٌ, (L,) It (a mountain) was high, or lofty. (S, L, K.) — — Hence, (Har p. 442,) شَمَخَ بِأَنْفِهِ, (S, A, L, K,) and شَمَخَ أَنْفُهُ, aor. and inf. n. as above, (L,) He (a man) magnified, or exalted, himself; was proud; (S, A, L, K;) behaved proudly, or disdainfully; elevated his nose, from pride. (L.) [See also زَمَخَ.] نِيَّةٌ شَمَخٌ (L, K) and ↓ شَمُوخٌ (L) A distant, far-reaching, or far-aiming, intention, purpose, or design; [in an action or a journey &c.;] (L, K;) as also نِيَّةٌ زَمَخٌ and زَمُوخٌ. (L.) مَفَازَةٌ شَمُوخٌ A desert, or waterless desert, farextending; (K;) as also زَمُوخٌ. (TA.) — — See also شَمَخٌ. شَمَّاخٌ: see what follows, in two places. جَبَلٌ شَامِخٌ A high, or lofty, mountain; (S, A, L;) as also ↓ شَمَّاخٌ [but in an intensive sense, i. e. a very high or lofty mountain]: (L:) pl. جِبَالٌ شَوَامِخُ (S, A) and شُمَّخٌ. (A.) — — Hence, شَامِخٌ signifies also Proud; (L, TA;) elevating the nose, from pride, or disdain: [like زَامِخٌ:] pl. شُمَّخٌ: (L, K:) and ↓ شَمَّاخٌ a man who magnifies, or exalts, himself much; or elevates his nose much, from pride. (L.) — — And أُنُوفٌ شُمَّخٌ [Noses elevated, from pride]; like زُمَّخٌ. (S.) — — And نَسَبٌ شَامِخٌ (tropical:) [A proud, or high, lineage]. (TA.) شمر 1 شَمَرَ, aor. شَمُرَ, inf. n. شَمْرٌ: see the next paragraph, in five places. 2 شمّر, (S, A, Msb, K,) inf. n. تَشْمِيرٌ, (S, K,) He raised, (S, Msb, K,) or tucked up, or contracted, (A,) his garment, (Msb, K,) or his waist-wrapper, (S,) [or his sleeve,] or his skirts. (A.) One says, شمّر عَنْ سَاقِهِ [He raised, or tucked up, his garment, or waist-wrapper, or skirts, from his shank]. (S.) [And in like manner, ↓ تشمّر signifies He raised, or tucked up, his garment, &c.: for] one says also, تشمّر عَنْ سَاعِدَيْهِ [He tucked up his sleeves from his fore arms]. (TA.) It is said in a prov., شَمَّرَ ذَيْلًا وَادَّرَعَ لَيْلًا i. e. [lit.] He contracted, or drew up, his [or a] skirt [and clad himself with night as with a tunic]: (TA:) or شَمِّرْ ذَيْلًا وَادَّرِعْ لَيْلًا, meaning (tropical:) Use thou prudence, or precaution, or good judgment, and journey all the night. (S and K in art. درع.) — — [Hence,] (assumed tropical:) He strove, or laboured, exerted himself or his power or ability, employed himself vigorously or laboriously or with energy, or took extraordinary pains, (AA, Msb, TA,) and was quick, (AA, TA,) فِى الأَمْرِ [in the affair]; as also ↓ شَمَرَ, inf. n. شَمْرٌ: (TA:) and فِى العِبَادَةِ [in religious service]: (Msb:) and فِى سَيْرِهِ [in his pace, or journeying]; like تَجَرَّدَ and إِنْجَرَدَ. (L and TA in art. جرد.) Also, (K,) inf. n. as above; (TA;) and ↓ شَمَرَ, (K,) aor. شَمُرَ, inf. n. شَمْرٌ; (TA;) and ↓ انشمر, and ↓ تشمّر; (K;) (assumed tropical:) He passed along striving, or exerting himself, or vigorously: or he passed along with a proud and self-conceited gait; (K;) [and] ↓ مَرَّ يَشْمُرُ, inf. n. as above, has the latter meaning. (S.) And شمّر فِى الأَمْرِ (assumed tropical:) He was, or became, light, or active, (S, Msb, K,) and quick, (Msb,) in, or for, the affair: (S, Msb, K:) and شمّر لِلْأَمْرِ, and شمّر لِلْأَمْرِ أَذْيَالَهُ, (A, TA,) and شمّر عَنْ سَاقِهِ, (TA,) (tropical:) He was, or became, light, or active, and he rose, or hastened, to do the thing, or affair. (A, TA.) And شمّرت الحَرْبُ and شمّرت عَنْ سَاقِهَا (tropical:) [The war, or battle, became vehement; like كَشَفَتْ عَنْ سَاقٍ]. (A.) — — Also He contracted a thing; syn. قَلَّصَ; (TA;) [and so, perhaps, ↓ شَمَرَ; for] الشَّمْرُ signifies تَقْلِيصُ الشَّىْءِ, like التَّشْمِيرُ: (K:) [or the author of the TA may have misunderstood this explanation in the K, and the meaning may be it (a thing) contracted, or became contracted; for قَلَّصَ is trans. and also (like قَلَّصَ) intrans.: that شمّر has this latter meaning, whether it have also, or have not, the former, is shown by the statement that] one says, شَمَّرَتِ الشَّفَةُ meaning قَلَصَت [i. e. The lip became contracted, or became contracted upwards]: (M in art. قلص:) and ↓ تشمّر [in like manner] signifies it (a thing) contracted, or became contracted; syn. تَقَلَّصَ. (TA.) — — Also, (inf. n. as above, As, S,) (tropical:) He launched forth a ship, or boat; let it go; let it take its course; (As, IAar, S, A, K;) and in like manner, a hawk; (A;) and he discharged, or shot, an arrow: (As, IAar, S, A, Msb:) and hence, (As, S,) (tropical:) he sent, sent forth, or sent away, (As, S, M, A, K,) a thing. (M, A.) [See also سَمَّرَ.] And شمّر الإِبِلَ, inf. n. as above; (TA;) and ↓ اشمرها; (K;) (assumed tropical:) He hastened the camels; made them to hasten; syn. أَكْمَشَهَا, [which seems to be either syn. with, or a mistranscription for, كَمَّشَهَا, (see سَمَّرَ,)] and أَعْجَلَهَا. (O, K, TA.) — — And شَمَّرْتُ النَّخْلَ (tropical:) I cut off the fruit of the palm-trees; syn. صَرَمْتُهُ; (A, TA;) or so ↓ شَمَرْتُهُ, (Ibn-'Abbád, O,) [for] الشَّمْرُ signifies صِرَامُ النَّخْلِ. (K.) 4 اشمر الإِبِلَ: see 2, last sentence but one. — — اشمر الجَمَلُ طَرُوقَتَهُ The he-camel impregnated the she-camel covered by him. (O, K.) — — اشمرهُ بِالسَّيْفِ He destroyed him with the sword; syn. أَدْرَجَهُ. (O, K.) 5 تشمّر: see 2, third sentence. — — [Hence,] تشمّر لِلْأَمْرِ, (S, K,) or لِلْعَمَلِ (A,) and ↓ انشمر لَلامر, (S,) (assumed tropical:) He prepared himself (S, A, K) for the affair, (S, K,) or for the work. (A.) [Freytag mentions اشمر للامر in a similar sense, "Paratus fuit ad rem peragendam," as on the authority of J; but I do not find it in the S,] — — See also 2 as syn. with 1 and 7. — [Also, app., as quasipass. of 2, It (a garment, &c., was, or became, raised, or tucked up, or contracted; and so signifies ↓ انشمر.] — — See 2 again, in the latter part of the paragraph. 7 انشمر: see 5, in two places. — —

See also 2 as syn. with 1 and 5. — — Also He (a horse) hastened, or went quickly. (S, O. [Accord. to Freytag, the verb in this sense in the S is اشتمر; but this is a mistake.]) — — And i. q. مَضَى and نَفَذَ [app. as meaning (assumed tropical:) It, or he, acted with a penetrative force or energy (see شِمْرٌ and شَمَرِىٌّ)]; and so ↓ اشتمر. (TA.) — — And It (the water of a wall) went away. (A, TA.) 8 إِشْتَمَرَ see the next preceding paragraph. شِمْرٌ, applied to a man, (assumed tropical:) Light, agile, or active; acute, or sharp, or quick, in intellect; clever, knowing, or intelligent; syn. زَوْلٌ; and بَصِيرٌ; (ElMuärrij, O, K;) and نَاقِدٌ; (O, K;) thus accord. to the copies of the K [probably from the O]; but in the Tekmileh &c., نَافِذٌ, [which I regard as the right reading, meaning one who acts with a penetrative energy, or who is sharp, vigorous, or effective,] (TA,) in everything. (O, TA.) See also شَمَرِىٌّ. — — Also (assumed tropical:) Liberal, bountiful, munificent, or generous; (O, K;) and courageous. (TA.) شَمَرٌ: see شَمَارٌ. شِمْرَةٌ The gait, or manner of walking, of a vitious, or depraved, man; (O, K;) or, accord. to IAar, of a man who goes to and fro, and round about. (TA.) [See also شَنْرَةٌ.] شَرٌّ شِمِرٌّ Severe evil. (S, O, K.) It is said in a prov., أَلْجَأَهُ الخَوْفُ إِلَى شَرٍّ شِمِرٍّ, (TA,) or أَجَآءَهُ, (so in a copy of the A,) [Fear compelled him to betake himself to that which was a severe evil:] i. e. he feared an evil, and fear reduced him to a greater evil. (A.) شَمَارٌ i. q. رَازِيَانَجٌ, in the dial. of Egypt, (O, K, TA,) also [and more commonly] called ↓ شَمَرٌ [applied to the Anethum graveolens, or common garden-dill, and to its seed; and also to the anethum fœniculum, or fennel: see also سَنُّوتٌ]. (TA.) شَمَّرِىٌّ [in the CK شَمَرِىٌّ, without teshdeed to the م,] (tropical:) A man, (S,) penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in the performing of affairs, and expert, or experienced; (S, * K, TA;) mostly with respect to travel; (TA;) as though it were a rel. n. from شَمَّرَ; (S;) as also شِمَّرِىٌّ (S, K) and شِمِّرِىٌّ [in the CK شِمِرِىٌّ] and شُمُّرِىٌّ [in the CK شُمُرِىٌّ] and ↓ شِمْرٌ and ↓ شِمِّيرٌ, (K,) the last an intensive form, (TA,) and ↓ مُشَمِّرٌ: (K:) or clever in the performing of affairs, and quick: (Fr, TA:) or one who strives, labours, or exerts himself, and is clever and skilful: (Aboo-Bekr, TA:) or quick in evil, and in what is vain, or false; who strives, labours, or exerts himself, therein; from شَمَّرَ meaning " he strove, laboured, or exerted himself, and was quick: " (AA, Aboo-Bekr, TA:) or one who goes his own way, or pursues a headlong, or rash, course, and will not refrain. (Aboo-Bekr, TA.) — — نَاقَةٌ شَمَّرِيَّةٌ, (S, K,) and شِمَّرِيَّةٌ, and شِمِّرِيَّةٌ, and شُمُّرِيَّةٌ, (K, TA,) [all in the CK without teshdeed to the م,] and ↓ شِمِّيرٌ, (S, K,) (assumed tropical:) A she-camel that is quick (S, K) in pace. (TA.) شَمُّورٌ, occurring in a trad. respecting 'Ooj Ibn- 'Unuk, [or Ibn-'Ook,] as meaning something with which a mass of rock was hollowed out according to the size of his head, (TA,) Diamond: (K:) thought by El-Khattábee to have this meaning; but he says, "I have not heard respecting it anything upon which I place reliance. " (IAth, TA.) شِمِّيرٌ (assumed tropical:) One who strives, labours, or exerts himself; who employs himself vigorously, laboriously, or with energy; (K, TA;) in the performance of affairs. (TA.) See also شَمَّرِىٌّ, in two places. شَاةٌ شَامِرٌ, and شَامِرَةٌ, A ewe or she-goat, having her udder drawn up to her belly: (S, K:) an epithet having no verb. (TA.) — — شَفَةٌ شَامِرَةٌ, and ↓ مُتَشَمِّرَةٌ, A contracted lip. (TA.) — — لِثَةٌ شَامِرَةٌ, (A, K,) and ↓ مُتَشَمِّرَةٌ, (K,) or ↓ مُشَمِّرَةٌ, (so in a copy of the A,) A gum cleaving to the roots of the teeth. (A, K.) مُشَمِّرٌ: see شَمَّرِىٌّ: — — and see also شَامِرٌ. مُتَشَمِّرٌ: see its fem. voce شَامِرٌ, in two places. شمرخ Q. 1 شَمْرَخَ النَّخْلَةَ He stripped off the unripe dates of the palm-tree. (L.) And شَمْرِخِ العِذْقَ Strip thou the شَمَارِيخ [or fruit-stalks] of the raceme of the palm-tree with the مِخْلَب, cutting off [the dates]. (L, * K. [In the former, in the place of قَطْعًا, the last word in the explanation in the K, is put قَعْطًا, app. by a mistake of the copyist.]) شِمْرَاخٌ (S, Mgh, Msb, K) and ↓ شُمْرُوخٌ (S, Msb, K) A [fruit-] stalk of the raceme of a palm-tree; (Mgh;) the عِثْكَال, (S, L,) or thing, (Msb,) upon which are the dates; (L, Msb;) [i. e. any one of the stalks that branch off from the main stem of the raceme, and on which hang the dates; each of these stalks comprising a number of dates, one below another:] pl. of both شَمَارِيخُ: (Msb:) the عِذْق, or كِبَاسَة, [q. v.,] comprises the شَمَارِيخ: (Msb voce عِذْقٌ:) or an عِثْكَال upon which are unripe dates, or grapes: (K:) originally relating to a raceme of dates; but sometimes, to grapes: (L:) and the former word [or each] signifies a small bunch of grapes, growing apart, but attached to the lower portion of the stalk of a larger bunch. (T, TA.) — — Also, شِمْرَاخٌ, The head of a mountain: (S, K:) or a round, tall, slender head, or peak, of a mountain: (L:) accord. to As, [the pl.] شَمَارِيخُ signifies the heads of mountains: (TA:) or it signifies the upper, or uppermost, part [or parts] of a mountain; and in like manner, of trees. (Ham p. 786.) And (assumed tropical:) The upper, or uppermost, parts of clouds: (K:) or [the pl.] شَمَارِيخُ is metaphorically applied to the upper, or uppermost, parts of clouds. (Ham ubi suprà.) — — And A blaze upon the face of a horse, when it is narrow, (S, K, TA,) and long, (TA,) and extending so as to cover the [part of the nose called] خَيْشُوم, but not reaching to the lip: (S, K, TA:) or a blaze, upon the face of a horse, extending downwards on the nose. (Lth, TA.) [See غُرَّةٌ سَائِلَةٌ, in art. سيل.] Accord. to J, The horse itself [that has such a blaze] is also thus called; but this is a mistake: (K:) it seems that he meant to have said ذُو شِمْرَاخٍ; but this, in a verse which he cites, is the name of a horse of Málik Ibn-'Owf En-Nadree, as is said in the K. (MF.) — — [The pl.] الشَّمَارِيخُ is also a name applied by the Arabs to (assumed tropical:) The stars of Centaurus (قَنْطُورُس) and Lepus (السَّبُعُ) collectively. (Kzw.) شُمْرُوخٌ: see the next preceding paragraph, first sentence. — — Also A slender, and soft or tender, branch, that has grown forth, within a year, upon the upper part of a thick branch. (L.) الشِّمْرَاخِيَّةُ A sect of the heretics, or schismatics, (الخَوَارِج,) the companions [or followers] of 'AbdAllah Ibn-Shimrákh. (S, K.) شمردل شَمَرْدَلٌ A youth, strong and hardy; and in the like sense applied to a camel: (Lth, TA:) or tall; as also ↓ شَمَرْدَلِىٌّ: (Ham pp. 728 and 789:) or a bulky camel: (IAar, TA:) or, of camels &c., (S, O, K,) the swift; (S, O;) or youthful, swift, and goodly in make: (K:) and with ة, a she-camel goodly, beautiful in make. (A 'Obeyd, S, O, K.) شَمَرْدَلِىٌّ: see the preceding paragraph. شمرذل شَمَرْذَلٌ a dial. var. of شَمَرْدَلٌ [q. v.]. (Lth, O, K.) شمز 1 شَمَزَتْ نَفْسِى مِنْهُ, aor. شَمَزَ, (TK,) inf. n. شَمْزٌ, (IAar, K,) My soul shrank from it in dislike or hatred. (IAar, K, TK.) [See also 5, and Q. Q. 4.] 5 تشمّز وَجْهُهُ His face became changed, or altered, (T, S, K,) by anger, (K,) and contracted. (T, S, K.) See also what next follows. Q. Q. 4 إِشْمَأَزَّ, (S, K,) inf. n. إِشْمِئْزَازٌ, (S,) He (a man, S) shrank, or became contracted; (S, K, TA;) as also ↓ تشمّز: (TA:) he quaked, or shuddered: (IAar, K:) or he was frightened (AZ, S, K) at a thing. (AZ, S.) It is said in the Kur xxxix. 46, وَإِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ And when God is mentioned alone, the hearts of those who will not believe in the world to come become contracted, and shrink with aversion: (Bd, Jel:) or quake, or shudder. (Zj, TA.) And you say, قُلْتُ لَهُ كَذَا فَاشْمَأَزَّ مِنْهُ [I said to him such a thing, and he shrank from it; or quaked, or shuddered, at it; or was frightened at it]. (A.) And اشمأزّ الشَّىْءَ, (K,) without a prep., accord. to Kr, (TA,) He disliked, or hated, the thing. (K.) [See also 1, and 5.] شُمَأْزِيزَةٌ [a subst.] from Q. Q. 4, [A shrinking, or contraction: a quaking, or shuddering: or fright: and dislike, or hatred.] (S, K, * TA.) You

say, رَجُلٌ فِيهِ شُمَأْزِيزَةٌ [A man in whom is a shrinking, &c.] (TA.) مُشْمَئِزٌّ Shrinking with aversion; syn. نَافِرٌ: (K:) disliking, or hating, (K,) a thing: (TA:) frightened, or afraid. (K.) شمس 1 شَمَسَ, aor. شَمُسَ and شَمِسَ, (S, Msb, K,) inf. n. شُمُوسٌ; (TA;) and شَمِسَ, aor شَمَسَ (K) and شَمُسَ also, like فَضِلَ, aor. يَفْضُلُ, accord. to the lexicologists, as ISd says, but he holds the aor. of شَمِسَ to be شَمَسَ [only]; (TA;) and ↓ اشمس; (S, K;) It (a day) was, or became, sunny, or sunshiny; it had sun, or sunshine: (S, Msb, K:) or it had sun, or sunshine, all the daytime: or it was, or became, clear, or unobscured: (TA:) or its sun was, or became, vehement. (IF, Msb.) — شَمَسَ, (S, Msb, K,) aor. شَمُسَ (Msb, TA) and شَمِسَ, (Msb,) inf. n. شُمُوسٌ and شِمَاسٌ, (S, Msb, K,) He (a horse) refused to be ridden or mounted: (S, K:) or took fright and broke loose and ran away, refusing to be ridden, by reason of the vehemence of his force of resistance, [for لِشِدَّةِ متعبه in the TA, I read لِشدّة مَنَعَتِهِ,] and his sharpness of temper, so that he would not remain still: (TA:) or became rebellious against his rider. (Msb.) — — [Hence,] شَمَسَتِ المَرْأَةُ (assumed tropical:) The woman abstained from looking at men, and from exciting their desire. (TA.) — — And شَمَسَ لِى فُلَانٌ (tropical:) Such a one showed enmity to me: (K: *) or showed his enmity to me, (T, S, A,) and almost made it to take effect, (A,) or as though he purposed to act: (T, TA:) or شَمَسَ فِى فُلَانٍ signifies, [unless فى be a mistake for لِى, and فُلَانٍ for فُلَانٌ,] he showed his enmity [towards such a one], and could not conceal it. (M in TA.) [See also 3.] — — And الخَمْرُ تَشْمُسُ بِصَاحِبِهَا (assumed tropical:) Wine overcomes, and runs away with, its drinker. (TA.) 2 شمّس, (TK,) inf. n. تَشْمِيسٌ, (K,) He worshipped the sun. (K, TK.) — And He spread a thing in the sun, or sunshine, (K, TK,) in order that it might dry. (TA.) 3 شامسهُ, inf. n. مُشَامَسَةٌ and شِمَاسٌ, He opposed him, and treated him with enmity or hostility. (Th, TA.) [See also 1.] 4 أَشْمَسَ see 1, first signification. — — [Also He ascended a mountain towards the sun. (Freytag, from the Deewán of the Hudhalees.)] 5 تشمّس He (a man) sat in the sun, or sunshine: (TA:) he set himself up [or exposed himself standing] to the sun. (S, TA.) — تشمّس عَلَيْهِ He was niggardly, tenacious, or avaricious, to him. (TA.) [See also the part. n., below.] الشَّمْسُ [The sun;] the body of the solar light, that runs its course in the firmament: (Lth, * TA:) it is fem.: (S, * Msb, K:) and has neither dual nor pl.: (Msb:) or it has a pl., [though this is not used in a pl. sense,] namely, شُمُوسٌ, (S, K,) as though they called every part of it a شمس, like as they said مَفَارِقُ for مَفْرِقٌ. (S.) When it is made determinate without the article ال, [as] in the name عَبْدُ شَمْسَ, meaning The Servant of the Sun, (Msb, K,) i. e., of this luminous object, (Msb,) the شمس of heaven, because they used to worship it, (K,) it is imperfectly decl., (Aboo- 'Alee, Msb, K,) because it is determinate and of the fem. gender, (Aboo- 'Alee, K,) or because it is a proper name and of the fem. gender and altered from الشَّمْس: (Msb:) and a poet says, كَلَّا وَشَمْسَ لَنَخْضِبَنَّهُمْ دَمَا [Nay verily, by the sun, we will assuredly dye them with blood], making شمس imperfectly decl. because he means the art. ال to be understood: (IAar, TA:) but some say that in the former instance, (Msb, TA,) and in the latter, (TA,) the word in question has a different signification, which will be shown below: (Msb, TA:) and Sb says that none of the Arabs made شمس determinate without the art. ال, except in the proper name mentioned above, in which all of them made it so. (TA.) The dim. is ↓ شُمَيْسَةٌ. (S, TA.) — — [Also The sun, or sunshine.] You say, قَعَدَ فِى الشَّمْسِ [He sat in the sun, or sunshine]. (TA.) — — Also, (K, TA,) or شَمْسٌ, (Msb,) A certain ancient idol. (Msb, K.) Accord. to Ibn-El-Kelbee, it is this that is meant by the proper name mentioned above; and if so, it is perfectly decl.: (Msb:) and some say that it is this also that is meant in the words of the poet cited above, and that he makes the word imperfectly decl. because he uses it as a proper name of the image (الصُّورَة). (TA.) — شَمْسٌ also signifies A kind of necklace or collar: (S, K:) or a pendant, or suspended ornament, (مِعْلَاق,) of the necklace or collar upon the neck: or the collar of a dog: (TA:) or a kind of women's ornament: of the masc. gender: (Lh, TA:) pl. شُمُوسٌ. (TA.) — — And A kind of comb, (K,) with which women in the first age used to comb themselves; (TA;) as also ↓ شَمْسَةٌ. (IDrd, TA.) — يَوْمٌ شَمْسٌ: see شَامِسٌ. يَوْمٌ شَمِسٌ: see شَامِسٌ. شَمْسَةٌ: see شَمْسٌ, last sentence but one. شَمْسِيٌّ [Of, or relating to, the sun; solar]. السَّنَةُ الشَّمْسِيَّةُ The solar year. (Mgh.) — — It is also a term applied by some of the Arabs to The first [annual] increase [of sheep and goats]. (Aboo-Nasr, TA voce صَفَرِىٌّ, q. v.) شِمَاسٌ The disposition, in a horse, of refusing to be ridden, or mounted. (S.) — — [And hence,] (assumed tropical:) The disposition, in a woman, of abstaining from looking at men, and from exciting their desire: a subst. from شَمَسَتْ. (TA.) شَمُوسٌ A horse that refuses to be ridden or mounted; (S, K;) as also ↓ شَامِسٌ: (K:) or that takes fright and breaks loose and runs away, refusing to be ridden, by reason of the vehemence of his force of resistance and his sharpness of temper, so that he will not remain still: (TA: [see 1:]) or that will hardly remain still: (A:) or that rebels against his rider: (Msb:) or that refuses to be ridden or mounted, and will hardly remain still: (Mgh:) also applied to a she-camel: (TA:) شَمُوصٌ, with ص, applied to a horse is not allowable: (Msb:) pl. شُمُسٌ (A, Mgh, Msb, K) and شُمْسٌ. (K.) — — [Hence,] (assumed tropical:) A woman who abstains from looking at men, and from exciting their desire; as also ↓ شَامِسَةٌ: pl. of the former, شُمُسٌ; and of the latter, [شَوَامِسُ and] شُمُوسٌ. (TA.) — — Hence also, (Msb,) (tropical:) A man refractory, untractable, perverse, stubborn, or obstinate, in disposition: (S, Msb, TA:) and a man hard, harsh, or illnatured, in his enmity, vehement in contrariousness to him who opposes him: (TA:) شَمُوصٌ [with ص] is not allowable. (S.) — — [Hence too,] الشَّمُوسُ (assumed tropical:) Wine: (AHn, K:) because it overcomes, and runs away with, its drinker, like the horse to which this epithet is applied. (AHn.) شُمَيْسَةٌ dir of شَمْسٌ, q. v. شَمَّاسٌ One of the heads of the Christians, who shaves the middle of his head, and keeps to the church: (Lth, A, Mgh, K:) [in the present day, a deacon: see جَاثَلِيقُ:] not pure Arabic, (IDrd,) or not sound Arabic: (M:) [probably, as Golius says, from the Chaldee 165:] pl. شَمَامِسَةٌ. (Mgh, K: [in the TA, شماسة; and in a copy of the A, شَمَّاسَة; but the right reading is that in the Mgh.]) شَامِسٌ A sunny, or sunshiny, day; a day having sun, or sunshine: or having sun, or sunshine, all the daytime: or clear; unobscured: and in like manner, ↓ شَمْسٌ and ↓ شَمِسٌ, a clear, cloudless, day: and شَامِسٌ also signifies intensely hot: (TA:) and ↓ مُشْمِسٌ, applied to a day, signifies the same as شَامِسٌ; (A;) and so ↓ مَشْمُوسٌ. (Th, TA.) — A neck having [ornaments of the kind called] شُمُوس [pl. of شَمْسٌ, q. v.]: a possessive epithet. (TA.) — See also شَمُوسٌ, in two places. أَشْمَسُ More, and most, incompliant or resisting. (Ham p. 324.) مُشْمِسٌ: see شَامِسٌ. مُشَمَّسٌ Made [or spread to dry (see 2)] in the sun, or sunshine. (S.) مُشَمِّسٌ A worshipper of the sun. (O, TA.) مَشْمُوسٌ: see شَامِسٌ. مُتَشَمِّسٌ [Sitting in or] setting himself up to [or exposing himself standing to] the sun. (K.) — A man who defends what is behind his back: (ISh, TA:) a man strong (ISh, K, TA) in that which sustains or supports him; syn. قَوِىٌّ شَدِيدُ القُومِيَّةِ: (ISh, TA:) Sgh says شَدِيدُ القُوَّةِ; but the former is the right reading: (TA:) and niggardly, tenacious, or avaricious, to the utmost degree. (K.) شمط 1 شَمِطَ, aor. شَمَطَ, inf. n. شَمَطٌ, He (a man, S, TA) was, or became, grizzled in the hair of his head; he had whiteness in the hair of his head, mixed with its blackness: (S, Mgh, * K:) as also ↓ أَشْمَطَ, (K, but wanting in one copy,) and ↓ اِشْمَطَّ, and ↓ اِشْمَاطَّ, and ↓ اِشْمَأَطَّ: (K:) [or he had hair of two different colours,

black and white: or he had whiteness of the hair, or hoariness, mixed with the blackness of youth: or he had whiteness, or hoariness, in his beard: but شَمِطَتْ, said of a woman, she had whiteness, or hoariness, in the head: see شَمَطٌ, below.] — شَمَطَ, aor. شَمِطَ, (S, K,) inf. n. شَمْطٌ, (S,) He mixed a thing; (S, K;) he mixed together any two things: (S, Mgh:) and ↓ أَشْمَطَ signifies the same. (AZ, K.) You say, شَيَطَ بَيْنَ المَآءِ وَاللَّبَنِ He mixed together the water and the milk. (TA.) And عَمَلَكَ بِصَدَقَةٍ ↓ أَشْمِطْ (assumed tropical:) Mix thou thy work with alms. (AZ.) And Aboo-'Amr Ibn-El-'Alà used to say to his companions, اِشْمِطُوا, [i. e. either اِشْمِطُوا or ↓ أَشْمِطُوا,] meaning (assumed tropical:) Betake yourselves at one time to reading, or reciting, somewhat of the Kur-án, and another time to some tradition, and another time to something strange [that is to be elucidated], and another time to poetry, and another time to lexicology; i. e., mix ye these [subjects of study]: (TA:) or, accord. to one relation, ↓ شَمِّطُوا. (Har p. 177; where it is expl. in a similar manner). 2 شَمَّطَ see above, last sentence. 4 أَشْمَطَ see 1, in four places. 9 إِشْمَطَّ see 1, first sentence. 11 إِشْمَاطَّ see 1, first sentence. Q. Q. 4 see 1, first sentence. شَمَطٌ Whiteness of the hair of the head mixed with its blackness: (S, Mgh, K:) or difference in the hair by being of two colours, black and white: (M, TA:) or mixture of whiteness of the hair, or hoariness, with the blackness of youth: (Mgh:) or in a man, whiteness, or hoariness, of the beard: (Lth, Mgh, TA:) but in a woman, whiteness, or hoariness, of the head. (Lth, TA.) [See 1.] — — Also شَمَطَاتٌ, which is its pl., White hairs that are in the head. (TA.) شَمِيطٌ Mixed; as also ↓ مَشْمُوطٌ: (K:) mixed together; (S, TA;) applied to any two things; (S;) or any two colours. (TA.) — — ذَنَبٌ شَمِيطٌ; in the K, ذِنْبٌ, which is a mistake; (TA;) A tail (TA) in which are blackness and whiteness. (K, TA.) And فَرَسٌ شَمِيطُ الذَّنَبِ A horse in whose tail are two colours. (TA.) And طَائِرٌ شَمِيطُ الذُّنَابَى A bird having a whiteness (Lth, K) and blackness (Lth) in the tail. (Lth, K.) — — نَبْتٌ شَمِيطٌ A plant of which part is dried up, or dried up and yellow, (Lth, S, K,) and part green. (Lth, K.) — — الشَّمِيطُ, [in a copy of the Mgh, ↓ شُمَيْطٌ, which is probably a mistranscription,] (tropical:) The dawn: (S, K:) because of the mixture of its whiteness with the remains of the darkness of night: (S, Mgh:) or because its colour is a mixture of darkness and whiteness. (TA.) — — لَبَنٌ شَمِيطٌ (tropical:) Milk which is such that one knows not whether it be sour or what has been collected in a skin, and had fresh milk poured upon it, by reason of its pleasantness. (K, TA.) — — وَلَدٌ شَمِيطٌ (tropical:) Children of whom half are males and half are females. (L, K.) شُمَيْطٌ: see شَمِيطٌ. — See also أَشْمَطُ. صُرَدٌ أَشْمَطُ A man (S) having the hair of his head grizzled; having whiteness in the hair of his head, mixed with its blackness: (S, K:) [or whose hair is of two different colours, black and white: or having whiteness of the hair, or hoariness, mixed with the blackness of youth: or having whiteness, or hoariness, in his beard: see شَمَطٌ, above:] or whose hair of his head is white in one place, the rest being black: (Mgh:) fem. شَمْطَآءُ: (Lth, S, Mgh:) one should not apply to a woman the epithet شَيْبَآءُ: (Lth, Mgh:) pl. شُمْطَانٌ (S, K) and شُمْطٌ. (K.) — — نَاقَةٌ شَمْطَآءُ A she-camel having white lips. (TA.) — — لَحْمٌ أَشْمَطُ [Flesh-meat marbled with fat]. (Az, TA in art. كرش.) مَشْمُوطٌ: see شَمِيطٌ. شمع 1 شَمَعَ, aor. شَمَعَ, inf. n. شَمْعٌ and شُمُوعٌ and مَشْمَعَةٌ, He played, sported, gamed, jested, or joked: (S, O, K:) or he was mirthful, and laughed: and شَمَعَتْ, aor. as above, inf. n. شَمْعٌ and شُمُوعٌ, She cheered by her discourse. (TA.) It is said in a trad., مَنْ يَتَّبِعِ المَشْمَعَةَ يُشْمِعِ اللّٰهُ بِهِ (S, * O) He who follows the practice of play, or sport, or unprofitable play or sport, with men, (S, O,) and derision and laughter and enjoyment with them, God will requite him for that, (O,) or God will cause him to be in a state in which the like shall be done with him. (S, O.) — — And شَمَعَ, inf. n. شُمُوعٌ, It was, or became, scattered, or dispersed. (Ibn-'Abbád, O, K.) 2 شمّعهُ, (K,) inf. n. تَشْمِيعٌ, (O, K,) He, or it, made him to play, sport, game, jest, or joke. (O, * K.) — شمّع الثَّوْبَ He dipped the garment, or piece of cloth, in liquified شَمْع [i. e. wax]. (O, K.) 4 اشمع السِّرَاجُ The lamp, or lighted wick, diffused its light. (S, K.) شَمْعٌ and شَمَعٌ, both chaste accord. to ISd: (TA:) accord. to Fr, (S, O, Msb, TA,) the former is post-classical; (S, O, Msb, K, TA;) but ISd says that this is a mistake: (TA:) accord. to ISk one should say the latter, and not the former: (TA:) or accord. to him, the word is with fet-h to the م, and some of the Arabs make the م quiescent: accord. to Th, it is with fet-h to the م; and if you will, you may make it quiescent: accord. to IF, the م is sometimes with fet-h; so that he gives one to understand that it is more frequently made quiescent: (Msb:) A kind of thing with which one lights himself: (S, O, Msb, K:) or i. q. مُومٌ [which, or rather مُومْ, in Pers., signifies both wax and the wax-candle; both of which or rather the former and wax-candles, are meant by شَمْعٌ and [شَمَعٌ]: (ISk, TA:) or the مُوم of honey [i. e. bees' wax]: (Lth, K:) the n. un., (CK,) or what denotes a piece, or portion, thereof, (so in copies of the K and in the TA,) is with ة, (K, TA,) شَمْعَةٌ and شَمَعَةٌ, (TA,) [i. e.] شمعة has a more particular signification. (S, O.) شَمْعِيٌّ or شَمَعِيٌّ (K [as there mentioned app. meaning A dealer in wax or wax-candles, like ↓ شَمَّاعٌ in the present day,]) a rel. n. from شَمْعٌ or شَمَعٌ. (TA. [The latter said in the K to be the correct form.]) شِمَاعٌ Mirth and laughter and jesting or joking; as also ↓ شِمَاعَةٌ. (TA. [Not mentioned there as inf. ns.]) شَمُوعٌ, applied to a woman, (S, K,) That jests, or jokes, much; (K, TA;) pleasant in discourse; that kisses one, and will not comply with one's desire otherwise than by doing thus: (TA:) [or] playful, sportful, or gamesome, and wont to laugh; (S, K, TA;) and in this sense applied also to a man: or, applied to a woman, that cheers by her discourse. (TA.) شِمَاعَةٌ: see شِمَاعٌ. شَمَّاعٌ A manufacturer of شمع [meaning waxcandles]: (TA:) or a melter of شمع [meaning wax]. (KL.) See also شَمْعِيٌّ. مِشْمَعَةٌ A candlestick: pl. مَشَامِعُ. (MA.) مُشَمَّعٌ A garment, or cloth, dipped in liquified شَمْع [i. e. wax]. (TA.) مِسْكٌ مَشْمُوعٌ Musk mixed with ambergris. (O, K.) شمعل Q. 1 شَمْعَلَ, (O, K, TA, [in the CK تَشَمْعَلَ,]) inf. n. شَمْعَلَةٌ, (TA,) It became scattered or dispersed. (O, K, TA.) — And شَمْعَلَةٌ signifies The reading, or reciting, of the Jews, (S, O, K, TA,) when they assemble فى مهرهم: (TA: [but I know not what this means:]) one says of them شَمْعَلَتْ [i. e. شَمْعَلَتِ اليَهُودُ]. (TA.) Q. 4 اِشْمَعَلَّ He hastened, made haste, or went quickly; syn. أَسْرَعَ: this is the primary signification. (Ham p. 282.) One says of a she-camel اشمعلّت meaning She hastened, &c. (S.) — — And اشمعلّت الإِبِلُ The camels went, or went away, and scattered or dispersed themselves, by reason of briskness, liveliness, or sprightliness: (Kh, S, O, K:) or spread themselves, or became scattered or dispersed; as also اشمعطّت: (Aboo-Turáb, TA:) or became scattered or dispersed, going [away] quickly. (TA.) And in like manner, (Kh, S, O,) اشمعلّت الغَارَةُ فِى العَدُوِّ, (Kh, S, O, K,) meaning The horsemen making a sudden attack upon the enemy scattered, or dispersed, themselves; (Aboo-Turáb, K, * TA;) and so اشمعطّت. (Aboo-Turáb, TA.) And اشمعلّ القَوْمُ فِى الطَّلَبِ The people, or company of men, hastened, and scattered or dispersed themselves, in seeking; (Aboo-Turáb, S, O, K;) as also اشمعطّ. (Aboo-Turáb, TA.) — And i. q. أَشْرَفَ [q. v.]. (O, K.) شَمْعَلٌ, and with ة: see the following paragraph. مُشْمَعِلٌّ A swift she-camel; (Az, S;) or so مُشْمَعِلَّةٌ: (O:) and ↓ شَمْعَلٌ and ↓ شَمْعَلَةٌ (O, K) and مُشْمَعِلٌّ (K) a she-camel brisk, lively, or sprightly, (O, K,) and swift, (K,) and light, active, or agile. (TA.) مُشْمَعِلَّةٌ in the first of these senses is [said to be] from the phrase قِرْبَةٌ مُشْمَعِلَّةٌ A water-

skin of which the water flows out. (Har p. 111.) — — Also A man quick and penetrating or having a penetrative energy: and with ة, a very active woman. (TA.) A man light, active, or agile; excellent, or elegant, in mind, manners, &c., or clever, ingenious, or acute in mind: or tall. (K.) A man vigorous, strenuous, or energetic, and light, active, or agile. (Ham p. 384.) — — Also applied to milk, meaning Sour, (K, TA,) overcoming by its sourness. (TA.) شمل 1 شَمِلَهُمُ الأَمْرُ, aor. شَمَلَ; and شَمَلَهُم, aor. شَمُلَ; (S, Msb, K;) but the latter verb was unknown to As, (S, TA,) and is said by Lh to be rare; (TA;) inf. n. شَمَلٌ, (Msb, K,) which is of the former, (Msb,) and شُمُولٌ, (Msb, K,) and شَمْلٌ; (K;) i. q. عَمَّهُمْ [i. e. The event, or case, included them in common, in general, or universally, within the compass of its effect or effects, its operation or operations, its influence, or the like]: (S, Msb, K:) or شَمِلَهُمْ خَيْرًا or شَرًّا, or خَيْرًا and شَرًّا, (accord. to different copies of the K,) like فَرِحَ, (in the CK, or like فَرِحَ,) [app. means he, or it, caused that] good or evil, or good and evil, betided them [in common, in general, or universally]: and أَشْمَلَهُمْ ↓ شَرًّا [means] عَمَّهُمْ بِهِ [i. e. he, or it, included them in common, in general, or universally, with, or by, evil]: (K:) but one should not say, اشملهم خَيْرًا. (TA.) [Whether what precedes, or what next follows, should be regarded as giving the primary signification of شَمِلَ, is uncertain.] — — شَمِلَهُ, aor. شَمَلَ, inf. n. شَمْلٌ and شُمُولٌ, He covered [or enveloped] him with the شَمْلَة, (K, TA,) or, with the مِشْمَلَة: such is thought by ISd to be meant by the explanation given by Lh, which is, غَطَّى عَلَيْهِ المِشْمَلَةَ. (TA.) — — شملة هٰذِهِ شَمْلَةٌ تَشْمُلُكَ means تَسَعُكَ [i. e. This is a شملة sufficient in its dimensions, or sufficiently large, for thee]. (TA.) You say, اِشْتَرَيْتُ شَمْلَةً تَشْمُلُنِى [I bought a شملة sufficient in its dimensions, &c., for me]. (ISk, S, O.) — — شَمِلَتْ لِقَاحًا, aor. شَمَلَ, (S, O, K,) inf. n. شَمَلٌ, (S, O,) said of a she-camel, (S, O, K,) She admitted impregnating seed, (K,) or she conceived, مِنْ فَحْلِ فُلَانٍ, [from the stallion of such a one]. (S, O.) — — شَمِلَتْ إِبِلُكُمْ بَعِيرًا لَنَا Your camels concealed among them a he-camel belonging to us, by his entering amid their dense multitude: (K, TA:) so in the M and the Moheet. (TA.) — شَمَلَ الشَّاةَ, aor. شَمُلَ (S, K) and شَمِلَ, (K,) inf. n. شَمْلٌ, (S,) He suspended upon the ewe, or she-goat, the kind of bag called شِمَال, and bound it upon her udder: (S, * K, TA:) and some say, شَمَلَ النَّاقَةَ, he suspended a شِمَال upon the she-camel. (T, TA.) Also, and ↓ اشملها, He put to the ewe, or she-goat, (K, TA,) or he made for her, (TA,) a شِمَال. (K, TA.) — شَمَلَ بِهِ, (K, TA,) inf. n. شَمْلٌ, (TA,) He took [in it, i. e. in travelling it, (see the pass. part. n.,)] the direction of the left hand; syn. أَخَذَ ذَاتَ الشِّمَالِ: (K, TA:) so expl. by IAar. (TA.) — — شَمَلَتِ الرِّيحُ, aor. شَمُلَ, inf. n. شُمُولٌ (S, O, TA) and شَمَالٌ, (O,) or شَمْلٌ, (TA,) The wind shifted to a northerly direction (شَمَالًا); (S, TA;) so expl. by Lh: (TA:) or the wind blew northerly; syn. هَبَّتْ شَمَالًا; as also ↓ أَشْمَلَت. (O. [In the TA, I find أَشْمَلَت الريح ذهبت شماليل مثل شَمَلَت: but this, I doubt not, is a mistranscription of the passage in the O, which I have here followed; i. e. أَشْمَلَتِ الرِيحُ هَبَّت شَمالًا مِثل شَمَلَت; or of a similar passage in which إِذَا هَبَّتْ is put instead of هَبَّتْ alone.]) One says of two persons when they are separated, شَمَلَتْ رِيحُهُمَا (assumed tropical:) [Their wind has become north, or northerly]. (TA voce جَنُوبٌ, q. v. [See also مَشْمُولٌ.]) — — شَمَلَ الخَمْرَ, (K,) aor. شَمُلَ, inf. n. شَمْلٌ, (TA,) He exposed the wine to the شَمَال [i. e. north, or northerly, wind], so that it became cold, or cool. (K.) — — And شُمِلُوا, (S, and in like manner in the Ham p. 595,) or شَمِلُوا, [expressly said to be] like فَرِحُوا, (K, [but this I think to be a mistake, the weight of authority, and the form of the part. n., which is مَشْمُولٌ, being against it,]) They were smitten, or blown upon, by the wind called the شَمَال. (S, K.) — شَمَلَ النَّخْلَةَ, (K,) aor. شَمُلَ, inf. n. شَمْلٌ, (TA,) He picked the ripe dates that were upon the palm-tree; as also ↓ اشملها, and ↓ شَمْلَلَهَا: (K:) or this last (which is mentioned on the authority of Seer), accord. to some, signifies he took of the شَمَالِيل of the palmtree; i. e., of the few dates remaining upon it. (TA.) 2 تَشْمِيلٌ [properly inf. n. of شَمَّلَ]: see 5, of which it is an anomalous inf. n. (TA.) — — And for its proper verb see 7. — Also The taking by the شِمَال [or left hand]. (TA.) — And شمّل النَّخْلَةَ He bound pieces of [the garments called] أَكْسِيَة [pl. of كِسَآءٌ] beneath the racemes of the palm-tree, because of its shaking off its fruit. (TA.) 4 أَشْمَلَهُمْ شَرًّا: see 1, first sentence. — — اشمل الفَحْلُ شَوْلَهُ, (AZ, S, O,) inf. n. إِشْمَالٌ; (S;) or اشمل شَوْلَهُ لِقَاحًا; (K;) The stallion-camel got with young from half to two thirds of the number of his شَوْل [or she-camels that had passed seven or eight months since the period of their bringing forth]: (AZ, S, O, K:) when he has got them all with young, one says, أَقَمَّهَا; (AZ, S, O, TA;) and of the شول one says, قَمَّتْ, inf. n. قُمُومٌ. (TA.) — — اشمل فُلَانٌ خَرَائِفَهُ Such a one picked the ripe dates that were upon his خرائف [or palm-trees of which he gathered the fruit for himself and his household], except a few. (S, O.) — — See also 1, last sentence. — اشملهُ He gave him a شَمْلَة [q. v.]. (K, TA.) — — اشمل الشَّاةَ: see 1. — اشمل He became possessor of a مِشْمَلَة, (Lh, TA,) or, of a مِشْمَل. (K.) — اشملوا They entered upon [a time in which blew] the [north, or northerly,] wind termed الشَّمَال: (S, O, K:) like as they say, اجنبوا in the case of the جَنُوب. (TA.) — — أَشْمَلَتِ الرِّيحُ: see 1, latter half. — — See also 7. 5 تشمّل بِالشَّمْلَةِ, [and تشمّل الشَّمْلَةَ, (see 5 in art. درس,)] inf. n. تَشَمُّلٌ and ↓ تَشْمِيلٌ; (K;) the former reg.; the latter, which is mentioned by Lh, irreg., an instance like that in the saying [in the Kur lxxiii. 8], وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا; (TA;) He covered himself with the شَمْلَة [q. v.]. (K.) [See also 8.] 7 انشمل i. q. شَمَّرَ, (K, TA,) or اِنْشَمَرَ, (O, TA,) [both of which signify He passed along striving, or exerting himself; and the latter signifies also he acted with a penetrative force or energy; and he hastened, or went quickly;] فِى حَاجَتِهِ [in his needful affair]. (O, TA.) And i. q. أَسْرَعَ [He hastened; went quickly; or was quick, swift, or fleet]: (K:) or so ↓ أَشْمَلَ: (thus in the O, as on the authority of IDrd:) or so ↓ اشتمل, inf. n. اشتمال: (thus accord. to my copy of the Msb:) and likewise (O, K) ↓ شَمْلَلَ, (S, O, K,) inf. n. شَمْلَلَةٌ: (S:) and so ↓ شمّل, (K,) inf. n. تَشْمِيلٌ. (TA.) And i. q. اِنْشَمَرَ (O, TA) and اِنْضَمَّ, (TA,) [both meaning It became contracted,] as used by a poet in relation to a she-camel's udder. (O, TA.) 8 اشتمل بِثَوْبِهِ He wrapped, or inwrapped, himself with his garment; syn. تَلَفَّفَ: (S, O:) or اشتمل بِالثَّوْبِ signifies he wrapped the garment around the whole of his body so that his arm, or hand, did not come forth from it: (K:) or, as some say, he wrapped himself with the garment, and threw [a part of] it upon his left side. (TA.) [See also 5.] اِشْتِمَالُ الصَّمَّآءِ, which is forbidden by the Prophet, is, accord. to As, The wrapping oneself with the garment so as to cover with it his body, not raising a side thereof in such a manner that there is in it an opening from which he may put forth his hand, or arm: (O:) this is also termed التَّلَفُّعُ: and sometimes one reclines in the state thus described: (TA:) but A 'Obeyd says, accord. to the explanation of the lawyers, it is the wrapping oneself with one garment, not having upon him another, then raising it on one side and putting it upon his shoulders: [so says Sgh; and he adds,] he who explains it thus has regard to the dislike of one's uncovering himself and exposing to view the pudenda; and he who explains it as do the lexicologists dislikes one's covering his whole body for fear of his becoming in a state in which his respiration would become obstructed so that he would perish: (O:) or it is one's covering his whole body with the كِسَآء or with the إِزَار; (S, Msb;) to which some add, not raising aught of the sides thereof. (Msb.) [See also art. صم.] One says also, يَشْتَمِلُ عَلَى السَّيفِ [He wraps his garment over the sword; or] he covers the sword with his garment. (S, O.) — — [Hence, اشتمل عَلَى كَذَا It comprehended, or comprised, such a thing.] One says, الرَّحِمُ تَشْتَمِلُ عَلَى الوَلَدِ (assumed tropical:) The womb

comprises [or encloses] the young. (TA.) [And in like manner one says of a woman, اشتملت مِنْهُ عَلَى وَلَدٍ (assumed tropical:) She became with child by him. And الكِتَابُ يَشْتَمِلُ عَلَى كَذَا وَكَذَا (assumed tropical:) The book, or writing, comprises such and such things. And hence the phrase in grammar, بَدَلُ اشْتِمَالٍ (assumed tropical:) A substitute for an antecedent to indicate an implication therein.] — — One says also, اشتمل عَلَيْهِ الأَمْرُ, meaning (tropical:) The event [such as a misfortune or an evil of any kind beset him, or beset him on every side, or] encompassed him; (K, TA;) like as the كِسَآء encompasses the body. (TA.) — — One says of wine, تَشْتَمِلُ عَلَى العَقْلِ فَتَمْلِكُهُ وَتَذْهَبُ بِهِ (assumed tropical:) [It compasses the intellect, and so takes possession of it, and makes away with it]: (Ham p. 555:) or تَشْتَمِلُ عَلَى عَقْلِ الإِنْسَانِ فَتُغَيِّبُهُ (assumed tropical:) [It compasses the intellect of the man, and conceals it]; and thus one says of the present world or its enjoyments (الدُّنْيَا). (TA.) [اشتمل عَلَى شَىْءٍ often means (assumed tropical:) He took, or got, possession of a thing; got it, or held it, within his grasp, or in his possession.] — — [Hence,] one says, اشتمل عَلَى نَاقَةٍ فَذَهَبَ بِهَا (assumed tropical:) He mounted a she-camel and went away with her. (AZ, O.) — — And اشتمل عَلَيْهِ (assumed tropical:) He shrouded, covered, or protected, him with himself, or his own person. (TA.) — — See also 7 R. Q. 1 شَمْلَلَ: see 1, last sentence: — and see also 7. شَمْلٌ A state of union or composedness: and a state of disunion or discomposedness: thus having two contr. significations: (MF, TA:) or a united, or composed, state of the affairs, (S, Msb, TA,) and of the number, (TA,) of a people, or company of men: (S, Msb, TA:) and a disunited, or discomposed, state of the affairs [&c.] thereof. (S, Mgh, Msb.) In imprecating evil upon enemies, (O, TA,) [or upon an enemy,] one says, شَتَّتَ اللّٰهُ شَمْلَهُمْ, (O, TA,) or فَرّقَ اللّٰهُ شَمْلَهُمْ, (Msb,) or اللّٰه شَمْلَهُ, (S,) i. e. [May God dissolve, break up, discompose, derange, disorganize, disorder, or unsettle,] their, (Msb,) or his, (S,) united, or composed, state of affairs; (S, Msb;) and شَتَّ شَمْلُهُمْ i. e. [May their united, or composed, state of affairs &c.] become dissolved, broken up, discomposed, &c.: (O, TA:) and [in the contr. case] one says, جَمَعَ اللّٰهُ شَمْلَهُمْ, (S, O, Msb, TA,) or شَمْلَهُ, (Mgh,) i. e. [May God unite, or compose,] their, (S, Msb,) or his, (Mgh,) disunited, or discomposed, state of affairs [&c.]. (S, Mgh, Msb.) And ↓ شَمَلٌ signifies the same: El-Ba'eeth says, قَدْ يَنْعَشُ اللّٰهُ الفَتَى بَعْدَ عَثْرَةٍ وَقَدْ يَجْمَعُ اللّٰهُ الشَّتِيتَ مِنَ الشَّمَلْ [Sometimes, or often, God raises the young man after a stumble: and sometimes, or often, God unites, or composes, what is dissolved, or broken up, of the state of affairs previously united, or composed]: (S, O:) AZ cites this ex. in his " Nawádir: " (S:) but Aboo-'Omar El-Jarmee says that he had not heard the word thus except in this verse: (S, O:) Ibn-Buzurj, however, cites another verse as presenting an ex. of the same. (TA.) — — دَخَلَ فِى شَمْلِهَا and ↓ شَمَلِهَا, said of a he-camel that has become concealed among a herd of [she-] camels, means He entered amid their dense multitude: (K, TA:) so in the M and the Moheet. (TA.) — Also, (AHn, O, K,) and so ↓ شِمِلٌ, and ↓ شِمِلٌ, (K,) A raceme of a palm-tree: (AHn, O, K:) Et-Tirimmáh likens thereto a camel's tail: (TA:) or such as has little fruit: (K:) or of which some of the fruit has been plucked: but AO used to say that it is the produce [or spadix] of the male palm-tree, while not abundant and large. (TA.) — See also شَمَالٌ. — And شَمْلٌ مِنْ جُنُونٍ signifies Fear, or fright, like insanity: and so ↓ شَمَلٌ [used alone, and thus written]. (TA.) شِمِلٌ: see the next preceding paragraph, near the end. شَمَلٌ: see شَمْلٌ, in two places. — Also i. q. كَنَفٌ [as meaning Quarter, or shelter or protection]: الكَتِفُ in the copies of the K being a mistake for الكَنَفُ: one says, نَحْنُ فِى شَمَلِكُمْ i. e. فِى كَنَفِكُمْ [We are in your quarter, &c.]. (TA.) — And A small quantity (S, K) of dates upon a palm-tree (S) or of ripe dates: (K:) and of rain: (S, K:) and a small number (S, K) of men and of camels (S) or of men &c.: pl. أَشْمَالٌ: and in like manner ↓ شُمْلُولٌ [app. in all of these applications]; (K;) [or] as meaning a light quantity of fruit of the palm-tree; (TA;) and the pl. of the latter is شَمَالِيلُ: (K:) one says, مَا عَلَى النَّخْلَةِ إِلَّا شَمَلٌ and ↓ شَمَلَةٌ and ↓ شَمَالِيلُ There is not upon the palm-tree save a small quantity remaining of its fruit: (S, TA:) or ↓ مَابَقِىَ فِى النَّخْلَةِ إِلَّا شَمَلَةٌ and ↓ شَمَالِيلُ There remained not upon the palm-tree save somewhat in a sparse state [of its fruit]: (TA:) and أَصَابَنَا شَمَلٌ مِنْ مَطَرٍ A small quantity of rain fell upon us: and رَأَيْتُ شَمَلًا مِنَ النَّاسِ وَالإِبِلِ I saw a small number of men and of camels. (S.) — See also شَمَالٌ, in two places: — And see شَمْلٌ, last sentence. شَمِلٌ Wrapping, or inwrapping, himself (↓ مُشْتَمِلٌ) with a شَمْلَة [q. v.]. (TA.) — And Thin; syn. رَقِيقٌ: thus expl. by Sh, as applied in this sense by Ibn-Mukbil to a she-camel's tail, which he terms ليف. (TA.) شَمْلَةٌ A [garment of the kind called] كِسَآء, with which one wraps, or inwraps, himself (يُشْتَمَلُ بِهِ), (S, Mgh, K,) smaller than the قَطِيفَة; as also ↓ مِشْمَلٌ (K) and ↓ مِشْمَلَةٌ; (S, K;) the last two expl. by Lth as a كِسَآء having a sparse villous substance, with which one wraps himself, smaller than the قَطِيفَة: (TA:) or the first signifies a small كِسَآء which one wears in the manner of the إِزَار [or waist-wrapper]: (Msb:) or with the Arabs it is a مِئْزَر [or waist-wrapper] of wool or of [goats'] hair, which one wraps round him: and ↓ مِشْمَلَةٌ, such as is made of two pieces sewed together, with which a man wraps himself when he sleeps by night: (Az, TA:) and this last, accord. to Meyd, signifies a كِسَآء comprising the steel with which one strikes fire, with the apparatus of this latter: (Har p. 628:) the pl. of the first is شِمَالٌ (Msb, TA) and شَمَلَاتٌ. (Msb.) [See also مِشْمَالٌ.] — — [Hence the saying,] ضَمَّ عَلَيْهِ اللَّيْلُ شَمْلَتَهُ (tropical:) [The night contracted upon him its covering of darkness]. (TA.) — — And أُمُّ شَمْلَةَ (tropical:) The present world, or its enjoyments; syn. الدُّنْيَا: (IAar, K, TA:) so called because compassing the intellect of a man (تَشْتَمِلُ عَلَى عَقْلِهِ), and concealing it. (TA.) — — And (assumed tropical:) Wine: (AA, K, TA:) so called for the same reason. (TA.) — — And The sun. (Z, TA; and T in art. ام). شِمْلَةٌ A mode, or manner, of اِشْتِمَال [or wrapping oneself with a garment as expl. above: see 8]. (K, TA.) الشِمْلَةُ الصَّمَّآءُ is That [mode of wrapping oneself] which is without a shirt and without drawers beneath; in the case of which, prayer is disliked. (TA. [See 8, and see also art. صم.]) شَمَلَةٌ: see شَمْلٌ, in two places. شَمَلٌّ: see شِمِلٌّ. شَمَالٌ: see شَمْلٌ, near the end of the paragraph. — Also, (TA,) and شِمِلَّةٌ; (S, O, K, TA;) the former applied to a he-camel; (TA;) and the latter to a she-camel, as also ↓ شِمْلَالٌ and ↓ شِمْلِيلٌ, (S, O, Msb, K, TA,) which are likewise applied to a he-camel, (TA,) and ↓ شِمَالٌ; (K;) Light, active, or agile; (S, O, Msb, K;) or swift. (Msb, K, TA.) Hence the phrase ↓ طَأْطَأْتُ شِمْلَالِى [I hastened my light one, or my swift one]: or, accord. to AA, he means his hand, or arm, called the شِمَال; [i. e. I lowered my left hand or arm;] شِمْلَالٌ and شِمَالٌ meaning the same. (S, O.) شَمَالٌ, (S, O, Msb, K, &c.,) the most common form of the word, (Msb,) and ↓ شِمَالٌ, [a form which I think objectionable as likely to cause confusion, though it is probably the original form,] (K,) and ↓ شَمْأَلٌ, (S, O, Msb, K,) and ↓ شَمْأَلٌ, (S, O, K, [in one place in the O erroneously written شَأْمَلَ,]) and ↓ شَأْمَلٌ, (S, O, Msb, K,) which last is formed by transposition, (S, O, Msb,) and ↓ شَامَلٌ, without ء, (MF, TA,) and ↓ شَوْمَلٌ, and ↓ شَيْمَلٌ and ↓ شَمُولٌ, (O, K,) and ↓ شَمِيلٌ, (K,) and ↓ شَمَلٌ, (S, O, Msb, K,) and ↓ شَمْلٌ, (S, Msb, K,) the last said by ISd not to have been heard except in the poetry of El-Ba'eeth, (TA,) and ↓ شَمِلٌ, (MF, TA,) [every one of these] used as a subst. and as an epithet, (K,) [so that one says رِيحُ الشَّمَالِ &c. as well as رِيحٌ شَمَالٌ &c. and شَمَالٌ &c. alone; The north

wind: or a northerly wind:] the wind that is the opposite to the جَنُوب: (Msb:) the wind that blows from the direction of the قُطْب [or pole-star]: (S:) or the wind that blows from the direction of the حِجْر [which is on what is called the north, but what is rather to be called the north-west, side of the Kaabeh]: (M, K:) or the wind that blows from the direction of the right hand of a person facing the Kibleh [by which is meant the angle of the Black Stone; i. e., correctly speaking, from the north]: (Th, M, K:) or, correctly, the wind that blows from between the place of sunrise and the constellation of the Bear (بَنَات نَعْش): or from between the place of sunrise and the place of setting of the constellation of the Eagle (النَّسْر الطَّائِر): (IAar, K:) [i. e. the wind that blows from some point of the north-east quarter, or nearly so: but it was probably thus named as being the wind that blows from the direction of the شِمَال (or left side) of a person facing the rising sun; and therefore the north wind or a northerly wind:] it seldom, or never, blows in the night: (K:) when it blows for seven days upon the people of Egypt, they prepare the graveclothes, for its nature is deadly: it is cold and dry: (TA:) [see also نَكْبَآءُ:] the pl. of شَمَالٌ is شَمَالَاتٌ (S, O, K) and شَمَائِلُ, which is anomalous, as though pl. of شَمَالَةٌ: (S, O:) الأَشَامِل also occurs, coupled with الأَجَانِب, in a verse of Et-Tirimmáh; and [as أَجَانِبُ is a reg. pl. of أَجْنُبٌ, which is a pl. of جَنُوبٌ,] ISd thinks that they formed from شَمْلٌ the pl. أَشْمَلٌ; and then from this last, the pl. أَشَامِلُ. (TA.) — — [Hence,] one says, أَصَبْتُ مِنْ فُلَانٍ شَمَلًا ↓ i. e. رِيحًا] (assumed tropical:) I perceived from such a one an odour, app. meaning a foul odour]. (TA.) شِمَالٌ, (S, O, Msb, K, &c.,) applied to one of the hands or arms, (S, Msb,) The left; contr. of يَمِينٌ; (S, O, Msb, K;) as also ↓ شِيمَالٌ, (K, TA, [in the CK, الشّمال and الشّمال are erroneously put for الشِّمَال and الشِّيمَال,]) the latter thought by ISd to be used only by poetic license, for شِمَالٌ, (TA,) and ↓ شِمْلَالٌ, (AA, S, O, K,) this last not known to Ks nor to As: (TA:) of the fem. gender: (S, O, Msb:) pl. [of pauc.] أَشْمُلٌ, (S, O, Msb, K,) because it is fem., (S, O,) and [of mult.] شَمَائِلُ, (S, O, Msb, K,) which is anomalous, (S, O,) and شُمُلٌ, and شِمَالٌ like the sing. (K.) — — And The direction [or side] of the hand so called: you say, اِلْتَفَتَ يَمِينًا وَشِمَالًا i. e. [He looked, or turned his face,] in the direction of the يمين and in the direction of the شمال: and the pl. in this sense also is أَشْمُلٌ and شَمَائِلُ: (Msb:) you say, ذَهَبَ إِلَى أَيْمُنِ الإِبِلِ وَأَشْمُلِهَا He went to the right sides of the camels and the left sides thereof. (TA in art. يمن.) — — [Hence,] (tropical:) Ill luck, unluckiness, or evil fortune. (K, TA.) طَيْرُ الشِّمَالِ means (tropical:) Birds of ill luck: (A, TA:) every bird from which one augurs evil. (O, TA.) One says, جَرَى لَهُ غُرَابُ شِمَالٍ, meaning (assumed tropical:) What was disliked, or hated, happened to him: as though the bird [to which this is likened] came to him from the شِمَال [or direction of the left hand]. (TA.) And when the place that a person occupies is rendered evil, one says, فُلَانٌ عِنْدِى بِالشِّمَالِ (assumed tropical:) [Such a one is with me, or in my estimation, in an evil plight]. (TA.) — — See also شَمَالٌ. — — Also Every handful of corn, or seedproduce, which the reaper grasps [app. because grasped with his left hand]. (K.) — And A sort of bag that is put upon the udder of the ewe or goat (S, O, K) when it (i. e. the udder, TA) is heavy [with milk]: (K, * TA:) or it is peculiar to the she-goat: (K:) pl. شُمُلٌ. (K voce عَرَابَةٌ.) — — And A similar thing that is put to the raceme of a palm-tree, made with pieces of [the garments called] أَكْسِيَة [pl. of كِسَآءٌ], in order that the fruit may not be shaken off. (S, O.) [In this sense it may perhaps be from the same word as pl. of شَمْلَةٌ.] — And A mark made with a hot iron (سِمَةٌ) upon the udder of a ewe or goat. (K.) — Also A nature; or a natural disposition or temper or the like: (O, Msb, K:) accord. to Er-Rághib, so called because [it is as though it were a thing] inwrapping the man [and restricting his freedom of action], like as the [garments called] شِمَال [pl. of شَمْلَةٌ] inwrap the body: (TA:) the pl. is شَمَائِلُ, (O, K, TA,) and شِمَالٌ, also, [which seems to be rarely used as a sing. in this sense,] may be a pl., like دِلَاصٌ. (TA; and Ham p. 489, q. v.) 'Abd-Yaghooth El-Hárithee says, أَلَمْ تَعْلَمَا أَنَّ المَلَامَةَ نَفْعُهَا قَلِيلٌ وَمَا لَوْمِى أَخِىمِنْ شِمَالِيَا [Know not ye two that the utility of censure is little, and my censuring my brother is not of my nature, or of my natural dispositions?]: (O, TA:) here it may be a pl., of the class of هِجَانٌ and دِلَاصٌ: or it may be [شَمَالِيَا] an instance of transposition, for شَمَائِلِى. (TA.) — See also شَمَالٌ and شَمْأَلٌ. شِمِلٌ: see شَمَالٌ. شَمُولٌ: see شَمَالٌ. — — Also Wine: (S, K:) or wine that is cool (K, TA) to the taste; but this is not of valid authority; (TA;) as also ↓ مَشْمُولَةٌ: [wine is said to be] thus called because it envelops (تَشْمَلُ) men with its odour: or because it has a strong puff (عَصْفَة), [when opened,] like that of the [wind called] شَمَال [in the CK شمال]. (K, TA.) شَمِيلٌ: see شَمَالٌ. شمالة [thus in my original, without any syll. signs, probably شِمَالَةٌ, like سِتَارَةٌ &c.,] The lurkingplace (قُتْرَة) of a hunter or sportsman: pl. شَمَائِلُ. (TA.) شَمَالِىٌّ Of, or relating to, the quarter of the شَمَال [or north, or northerly, wind]. (KL.) — — And A cold day. (KL.) شِمْلَالٌ: see شِمِلٌ, in two places: — and see شِمَالٌ. شُمْلُولٌ; and its pl. شَمَالِيلُ: see شَمَلٌ, in three places. — — شَمَالِيلُ also signifies The shoots that divaricate at the heads of branches, like the fruitstalks of the raceme of the palm-tree. (S, O.) — — [Hence,] ذَهَبُوا شَمَالِيلَ They went away in distinct parties: (K:) or they dispersed themselves. (S, O.) — — And ثَوْبٌ شَمَالِيلُ A garment, or piece of cloth, rent, or slit, in several places; (O, TA;) like شَمَاطِيطُ. (S, O.) — — شَمَالِيلُ النوى means بَقَايَاهُ [i. e. The remains of النوى: but I doubt whether this word be correctly transcribed]. (TA.) شِمْلِيلٌ: see شِمِلٌ. شَامَلٌ and شَأْمَلٌ: see شَمَالٌ. أَمْرٌ شَامِلٌ i. q. عَامٌّ [i. e. An event, or a case, that includes persons or things in common, in general, or universally, within the compass of its effect or effects, its operation or operations, its influence, or the like; or that is common, general, or universal, in its effect &c.]. (S, * O, * Msb, TA.) — — لَوْنٌ شَامِلٌ A black colour overspread with another colour. (O, TA.) شَوْمَلٌ: see شَمَالٌ. شَيْمَلٌ: see شَمَالٌ. شِيمَالٌ: see شِمَالٌ. مِشْمَلٌ: see شَمْلَةٌ. — — Also A short sword, (S, O, K,) or a short and slender sword, like the مِغْوَل, (TA,) over which a man covers himself with his garment. (S, O, K.) مَشْمَلَةٌ The place [or quarter] whence blows the [north, or northerly, wind called] شَمَال. (Ham p. 628.) مِشْمَلَةٌ: see شَمْلَةٌ, in two places. مِشْمَال A [garment of the kind called] مِلْحَفَة, (K, TA,) with which one wraps, or inwraps, himself (يُشْتَمَلُ بِهِ). (TA.) [See also شَمْلَةٌ.] مَشْمُولٌ A man smitten, or blown upon, by the [north, or northerly,] wind called شَمَال: (S, O:) and in like manner, a meadow, and a pool of water left by a torrent; (O;) or, applied to this last, smitten by the wind thus called so as to become cool: (S:) and hence, with ة, wine (tropical:) cool to the taste; (S, O, TA; *) or wine exposed to the شَمَال and so rendered cool and pleasant: (TA: see also شَمُولٌ:) and fire upon which the wind called the شَمَال has blown: (S, O:) and a night cold, with [wind that is called] شَمَال. (TA.) — — [Hence,] (tropical:) One whose natural dispositions are liked, approved, or found pleasant: (K:) from [the same epithet applied to] water upon which the شَمَال has blown, and which it has cooled: or, as ISd thinks, from شَمُولٌ [q. v.]: (TA:) or مَشْمُولُ الخَلَائِقِ a man whose natural dispositions are commended; as being likened to wine that is commended: and also whose natural dispositions are discommended; as though from الشَّمَالُ, because they do not commend it when it disperses the clouds: (Har p. 285:) [for] أَخْلَاقٌ مَشْمُولَةٌ [sometimes] means discommended, evil, natural dispositions. (IAar, ISk, TA.) The saying of Aboo-Wejzeh, مَشْمُولَةُ الأُنْسِ مَجْنُوبٌ مَوَاعِدُهَا is expl. by IAar as meaning (assumed tropical:) Her familiarity passes away with the شَمَال, and her promises pass away with the جَنُوب [which is the opposite of the شَمَال]:

or, as some relate it, مَجْنُوبَةُ الأُنْسِ مَشْمُولٌ مَوَاعِدُهَا [meaning in like manner, as is said in the TA, on the authority of IAar, in art. جنب: or,] accord. to ISk, meaning her familiarity is commended, because the جنوب, with rain, is desired for abundance of herbage; and her promises are not commended. (TA.) — — نَوًى مَشْمُولَةٌ, a phrase used by Zuheyr, is expl. as meaning (assumed tropical:) [A tract, or place, towards which one journeys,] that separates friends; because the [wind called] شَمَال disperses the clouds: (TA:) or it means quickly [or soon] becoming exposed to view; (ISk, O, TA;) from the fact that when the wind called the شَمَال blows the clouds, they delay not to become cleared away, and to depart: (O:) or, accord. to IAar, it means مَأْخُوذٌ بِهَا ذَاتُ الشِّمَالِ [in which the direction of the left hand is taken]. (TA.) — — In the saying, حَمَلَتْ بِهِ فِى لَيْلَةٍ مَشْمُولَةٌ فَرِعَةٌ the meaning is, [i. e. One in a state of fright became pregnant with him in a certain night]. (TA, referring to the phrase شَمْلٌ مِنْ جُنُونٍ.) مُشْتَمِلٌ: see شَمِلٌ — — One says, جَآءَ مُشْتَمِلًا بِسَيْفِهِ like as one says مُرْتَدِيًا [i. e. He came having his sword hung upon him]. (TA.) — — And جَآءَ فُلَانٌ مُشْتَمِلًا عَلَى دَاهِيَةٍ (tropical:) [Such a one came conceiving a calamity]. (TA.) شن 1 شَنَّ المَآءَ, (S, Mgh, K,) aor. شَنُ3َ, inf. n. شَنٌّ, (Mgh, TA,) He scattered the water; (S, K;) or poured it scatteringly; (Mgh;) or poured it and scattered it; or, as some say, poured it in a manner like that which is termed نَضْحٌ [i. e. sprinkling]; (TA;) عَلَى الشَّرَابِ [upon the wine, or beverage]: (S, K:) سَنَّهُ signifies " he poured it gently. " (TA.) And شَنَّتِ العَيْنُ دَمْعَهَا The eye poured forth its tears; (TA;) or sent forth [or shed] its tears; like شَلَّت, (Lh, TA in art. شل,) which is asserted by Yaakoob to be formed by substitution [of ل for ن]. (TA in that art.) — — And, from the former, شَنَّ الغَارَةَ, (S, Mgh, Msb, K,) aor. and inf. n. as above, (Msb,) (tropical:) He scattered, (S, Mgh, Msb, TA,) or poured, (K, TA,) the horsemen making a raid, or sudden attack, and engaging in conflict, or the horsemen urging their horses, الخَيْلَ المُغِيرَةَ meaning الغَارَةَ, (Mgh, Msb,) from every direction, عَلَيْهِمْ [upon them]; (S, K;) as also ↓ اشنّها; (S, Msb, K;) the latter mentioned in the Mj, (Msb,) by IF, but disapproved by the people of chaste speech. (TA.) — — And شَنَّ بِسَلْحِهِ (AA, S, * TA) He cast forth his excrement, or dung, in a thin [and scattered] state: and one says of the حُبَارَى [or bustard] تَشُنُّ بِذَرْقِهَا [It casts forth its dung in a thin and scattered state]. (AA, TA.) — — And شَنَّ عَلَيْهِ دِرْعَهُ He put (lit. poured) on him his coat of mail. (TA.) — شَنَّ الجَمَلُ مِنَ العَطَشِ, [aor. accord. to general rule شَنِ3َ,] The camel became dried up [like a شَنّ, q. v.,] from thirst. (TA.) And شَنَّتِ الخِرْقَةُ The rag became dried up. (TA.) 2 تَشْنِينٌ and تَشْنَانٌ [inf. ns. of شنّن] The dripping, or dropping by degrees, of water from the شَنَّة [or old and worn-out water-skin or the like]. (TA. [See also شَنِينٌ.]) 4 أَشْنَ3َ see 1: — — and see also what next follows. 5 تَشَنَّنَتِ القِرْبَةُ, and ↓ تشانّت, (S, K,) and ↓ اشنّت and ↓ استشنّت, (K,) The water-skin became old, and worn out: (S, K:) or ↓ تشانّ, said of skin, or a skin, does not signify thus, but signifies, (AA, S,) or signifies also, (K,) and so تشنّن, (S, K, TA,) said of the skin of a man, in extreme old age, (S,) it contracted, shrank, shrivelled, or wrinkled; or became contracted or shrunk &c.; (S, K, TA;) and dried up: (S, TA:) and ↓ استشنّ is likewise said of the skin of a man, meaning it became old, and worn out, like the old, and worn-out, شَنّ. (Har p. 675.) It is said in a trad., القُرْآنُ لَا يَتْفَهُ وَلَا يَتَشَانُّ ↓ [expl. in art. تفه]. (TA.) See also a tropical usage of ↓ استشنّ in a trad. cited in the first paragraph of art. بل. — — تشنّن is also said of the skin of a man as meaning It became altered [for the worse] in odour, in extreme old age. (TA.) 6 تَشَانَّ: see 5, in three places. — — Also It was or became, mixed. (K.) 7 إِنْشَنَ3َ [انشنّ] It became poured out, or forth; it flowed. (Freytag, from the Deewán of the Hudhalees.) — — Hence, انشنّ الذِّئْبُ فِى الغَنَمِ] (assumed tropical:) The wolf made an incursion among the sheep or goats; as also انشلّ: mentioned by Az in art. نشغ. (TA.) 10 استشنّ: see 5, in three places. — — Also, (Kh, S, K,) said of a man, (Kh, S, TA,) and of a camel, (TA,) (tropical:) He became lean, or emaciated, (Kh, S, K, TA,) like the water-skin that has become old, and worn out: so says Aboo-Kheyreh: (TA:) or, said of an animal, he became dried up, and lean, or emaciated. (Har p. 530.) — — And استشنّ إِلَى اللَّبَنِ i. q. عَامَ, (K,) i. e. He betook himself to milk, or the milk, and desired it eagerly, or longed for it. (TA.) R. Q. 1 شَنْشَنَةٌ [an inf. n., of which the verb, if it be used, is شَنْشَنَ,] The motion of paper, and of a new garment: [or rather the making a kind of crackling sound by the motion thereof:] mentioned by Az in art. فقع: (TA:) and نَشْنَشَةٌ signifies the same: both thus expl. by IAar. (TA in art. قع.) شَنٌّ A skin, (Msb,) or a water-skin, (S, Mgh,) or a small water skin, (K,) or, as some say, any vessel made of skin, (TA,) applied by a poet to a دَلْو [or leathern bucket], (Ham p. 602,) that is old, and worn out; (S, Mgh, Msb, K, TA;) and so ↓ شَنَّةٌ; (S, K;) but app. one that is small: (S: [in which this addition to the explanation seems to relate peculiarly to the latter word: see an ex. of this latter word in some verses cited in the first paragraph of art. سقى:]) or both signify an old water-skin; as also ↓ مِشَنٌّ: (MA:) and ↓ شَنَنٌ, also, signifies an old, worn-out, water-skin: (TA:) pl. (of the first, Mgh, Msb) شِنَانٌ: (S, Mgh, Msb, K:) and Lh mentions the phrase قِرْبَةٌ أَشْنَانٌ, as though they applied the term شَنٌّ to every portion of the قربة and then pluralized it thus; but he says that he had not heard أَشْنَانٌ as a pl. of شَنٌّ except in this case: (TA:) the water in a شَنّ is cooler [than that in a skin not so old]. (Mgh.) It is said in a prov., لَا يُقَعْقَعُ لِى بِالشِّنَانِ [A confused and clattering noise will not be made to me with the old and worn-out water-skins to frighten me]: (S in the present art.: [in the S and K in art. قع, with مَا in the place of لا; and in the K in that art., with لَهُ in the place of لى:]) مَا يُقَعْقَعُ لَهُ بِالشِّنَانِ is applied to him who will not be abased by misfortunes, nor frightened by that which has no reality: (Sgh and K in art. قع:) or it means, he will not be deceived nor frightened: شِنَان being pl. of شَنٌّ, a dried up skin, which is shaken to a camel to frighten him. (L and TA in art. قع.) An old man is likened to the skin thus termed. (Har p. 675.) And ↓ شَنَّةٌ signifies also (tropical:) A worn-out old woman; as being likened to the skin thus termed. (IAar, TA.) And one says, رَفَعَ فُلَانٌ الشَّنَّ, meaning (assumed tropical:) Such a man raised himself bearing upon the palm of his hand. (IKh, TA.) — — Also i. q. غرض [app. غَرَضٌ, i. e. A butt, at which one shoots or casts: probably because an old water-skin was sometimes used as a butt]: pl. as above. (Msb.) — — [And, as Freytag states, on the authority of Meyd, (assumed tropical:) Dry herbage.] — Also Weakness. (TA.) شَنَّةٌ: see شَنٌّ, in two places. شَنَنٌ: see شَنٌّ, first sentence. شَنَانٌ a dial. var. of شَنْآنٌ [inf. n. of شَنِئَ], (S, K,) signifying Hatred; [or the hating of another;] (S;) mentioned by AO. (S in art. شنأ.) شَنَانٌ Water in a scattered state, or being scattered. (S, K.) — — And (K) Cold water: (As, Skr, ISd, K:) this explanation is preferred by Aboo-Nasr. (TA.) — — And Clouds (سَحَاب) pouring (يَشُنُّ i. e. يَصُبُّ) water. (Skr, TA.) شَنُونٌ A camel in a state between that of the lean, or emaciated, and that of the fat; (S;) so called because some of his fatness has gone: (Aboo-Kheyreh, TA:) one says مَهْزُولٌ; then مُنْقٍ, when he has become a little fat; then شَنُونٌ; then سَاحٌّ; and then مُتَرْطِمٌ, when fat in the utmost degree: (Lh, TA:) so says Aboo-Ma'add El-Kilá- bee. (TA in art. سح.) [But it is said that] it signifies also Lean, or emaciated; (K;) applied to a beast: (TA:) and fat: thus having two contr. meanings. (K.) — — Also Hungry: (S, K:) applied in this sense by Et-

Tirimmáh to a wolf, because this animal is not described as fat or lean. (S.) شَنِينٌ Poured forth: applied in this sense by the Hudhalee poet 'Abd-Menáf to thick blood (عَلَق). (TA.) — — And Pure milk upon which cold water has been poured: (IAar, TA:) or any milk, whether fresh or collected in a skin at different times, upon which water is poured. (K, TA.) — And The dropping (S, K, TA) by degrees, (TA,) of water (S, K, TA) from a skin, (TA,) and of tears. (S, TA. [See also 2, and see شِنْشِنَةٌ.]) شُنَانَةٌ Water that drops (S, K) from a skin, or from a tree. (S.) شَانَّةٌ The [channel called] مَدْفَع [q. v.] of a small valley: or a small مَدْفَع of a valley: (TA: [the want of a vowel-sign in my original renders it doubtful which of these meanings is the right one:]) or شَوَانٌّ, its pl., signifies the channels of water, of mountains, that pour forth into valleys from a rugged place. (AA, TA.) شِنْشِنَةٌ A nature; or a natural, a native, or an innate, disposition or temper or the like; syn. طَبِيعَةٌ, (S, Mgh, K,) and خُلُقٌ, (S,) and سَجِيَّةٌ: (TA:) and a custom, habit, or wont: (Mgh, K:) [pl. شَنَاشِنُ.] One says فِيهِ مِنْ أَبِيهِ شَنَاشِنُ In him are habits [or natural dispositions inherited] from his father. (TA.) Hence, شِنْشِنَةٌ أَعْرِفُهَا مِنْ أَخْزَمَ [A natural disposition, or a habit, which I know, as inherited from Akhzam]: (S, Meyd, Mgh:) or, accord. to one relation, نِشْنِشَةٌ, which is app. formed by transposition from شِنْشِنَةٌ: (Meyd:) a prov.: (Meyd, Mgh:) [of its origin there are different explanations: see Freytag's Arab. Prov. i. 658, and Har pp. 591 and 596:] أَخْزَمُ is the proper name of a man: (Meyd, Mgh, &c.:) or accord. to Lth, it is an epithet applied to a penis; one says كَمَرَةٌ خَزْمَآءُ " a glans of a penis having a short frænum," and ذَكَرٌ أَخْزَمُ; and شنشنة means the dropping of water [i. e., in this case, of the seminal fluid]: (Meyd:) the prov. is applied in relation to nearness of resemblance. (Meyd, Mgh.) — Also A bit of flesh-meat, as much as is chewed at once; syn. مُضْغَةٌ: or a piece of flesh-meat; (K, TA;) and so نِشْنِشَةٌ: on the authority of AA. (TA.) — — And [the pl.] شَنَاشِنُ signifies Bones; like سَنَاسِنُ. (IAar, L in art. سن.) مِشَنٌّ: see شَنٌّ, first sentence. مِشَنَّةٌ A thing like the مِكْتَل: [in the present day, a round shallow basket is thus called: pl. مَشَانُّ.] (TA.) شنأ 1 شَنِئَهُ, (Th, S, Mgh, Msb, K, &c.,) and شَنَأَهُ, (K,) but this is said by AHeyth to be a bad dial. var. of the former, (TA,) aor. شَنَاَ, (Msb, K,) inf. n. شَنْءٌ (AO, S, Msb, K) and شِنْءٌ and شُنْءٌ (Aboo- 'Amr Esh-Sheybánee, S, K) and شَنْأَةٌ (K, TA, in the CK شناءة [i. e. شَنَآءَةٌ, which is afterwards added in the TA, not as in the K, and mentioned in the S but not there said to be an inf. n.,]) and شَنَأٌ (TA from Es-Safákusee) and شَنَآءٌ (TA [as from J, but perhaps from Az, for I do not find it in the S,]) and مَشْنَأٌ (S, CK, and TA as from Es-Safá- kusee, not as from the K,) and مَشْنَأَةٌ and مَشْنُؤَةٌ (K, TA, the last in the CK مَشْنُوءَة [i. e. مَشْنُوْءَةٌ,]) and مَشْنِئَةٌ (TA from Es-Safákusee) and شَنَآنٌ, (S, K,) which is anomalous as being of a measure regularly employed [only] for the inf. n. of a verb signifying motion and agitation, as ضَرَبَانٌ and خَفَقَانٌ, (S, TA,) for though it has been said that [hatred (which it signifies) is attended by anger and] anger is accompanied by agitation of the heart, there is no necessary connection between hatred and anger, and it is anomalous also as being of a measure not proper to [the inf. n. of] a trans. verb, (TA,) and شَنْآنٌ, (S, Msb, K,) which is also anomalous, and [said to be] the only instance of its kind (S, TA) except لَيَّانٌ, though some few others have been mentioned, as زَيْدَانٌ, but this is not well known, [and خَشْيَانٌ, of which the same may be said,] and وَشْكَانٌ [perhaps a simple subst.], and جَوْلَانٌ which is said to occur in a verse [perhaps contracted from جَوَلَان by poetic license], (TA,) and AO mentions شَنَانٌ, without ء, as being like شَنْآنٌ; (S;) these inf. ns. being fourteen, which is said by IKtt to be the greatest number of inf. ns. to any one verb, only seven other verbs, he says, having this number, namely, قَدَرَ, لَقِىَ, وَرَدَ, هَلَكَ, تَمَّ, مَكَثَ and غَلَبَ; but Es-Safákusee makes the inf. ns. of شَنِئَ to be fifteen, [though the fifteenth form (which is perhaps مَشْنُوْءَةٌ) I do not find mentioned,] and this is the greatest number known; (TA;) He hated him: (IKoot, IF, S, ISd, IKtt, Mgh, Msb, K, &c.:) or, as some say, he hated him vehemently. (TA.) يشنى, [app. يُشْنَى, for يُشْنَأُ,] with the hemzeh changed into ى, occurs in a trad. (TA.) And شُنِئَ signifies He (a man, S) was hated, (S, and so accord. to some copies of the K,) or was rendered hateful, or an object of hatred, (so accord. to other copies of the K,) even if beautiful or comely. (S, K.) — شَنِئَ لَهُ حَقَّهُ, (K,) so says A'Obeyd, or, accord. to Th, شَنَأَ إِلَيْهِ, like مَنَعَ [in form], and this is the more correct, aor. of each شَنَاَ, (TA,) He gave him his right, or due. (A'Obeyd, Th, K, TA.) And شَنِئَ بِهِ He acknowledged it: (S, Msb, K:) or he gave him (K) his right, or due, (TA,) [or the meaning in the K may be he gave it,] and declared himself clear, or quit, of him or it; as also شَنَأَ: (K:) [but accord. to SM, this is wrong, for he says that] the author of the K should have said, or شَنِئَ إِلَيْهِ, like شَنَأَ, aor. شَنَاَ, he gave him, and declared himself clear, or quit, of him or it. (TA.) And شَنِئَ الشَّىْءَ He produced the thing: (K, TA:) or, as A'Obeyd says, شَنِئَ حَقَّهُ he acknowledged his right, or due, and produced it from his possession. (TA.) 6 تَشَانَؤُوا They hated one another. (S, O, K.) شَنْءٌ and شِنْءٌ and شُنْءٌ [all mentioned above as inf. ns., when used as simple substs. signify Hatred; and thus ↓ شَنَآءَةٌ, likewise mentioned above as an inf. n., signifies accord. to the S; and so ↓ شَنِيئَةٌ accord. to Freytag, as on the authority of Meyd; and app. also شَنُوْءَةٌ, q. v.; or all signify] vehement hatred; in which sense the first is expl. by AO: (TA:) or ↓ شَنَآءَةٌ signifies hatred mixed with enmity and evilness of disposition. (Ham p. 108) شَنُوَّةٌ: see شَنُوْءَةٌ, in three places. شَنَآءَةٌ: see شَنْءٌ, in two places. — Also, and ↓ شَنَائِيَةٌ, epithets applied to a man, Rendered hateful, or an object of hatred, evil in disposition. (Lth, O, TA.) [See also the latter word voce شَنْآن; and see مَشْنُوْءٌ, and مِشْنَآءٌ.] شَنُوْءَةٌ The removing oneself far, or keeping aloof, from unclean things; (S, K, TA;) and the continual doing so, or the continual purification of oneself; as also ↓ شَنُوَّةٌ; and accord. to the K, شُنُوْءَةٌ, but this is not found elsewhere. (TA.) — — Hence, (S,) أَزْدُ شَنُوْءَةَ, the appellation of a tribe of El-Yemen; (S, K; *) sometimes called أَزْدُ شَنُوَّةَ: (ISk, S, K:) [or] this tribe was so called because of شَنْآن among them; (K, TA;) i. e. because of mutual hatred that occurred among them: (TA:) [whence it seems that شَنُوْءَةٌ signifies also Hatred:] or because of their removing far from their [original] district: or, accord. to El-Khafájee, because of their high lineage, and good deeds; from the phrase رَجُلٌ شَنُوْدَةٍ, meaning A man of pure lineage and of manly virtue; and AO says the like. (TA.) — — [And accord. to Reiske, as stated by Freytag, (who has written it ↓ شَنُوَّةٌ in all its senses,) it is expl. by Meyd as meaning What is esteemed sordid, of words and of actions.] — Also One who removes himself far, or keeps aloof, from unclean things; (K, TA;) and so ↓ شَنُوَّةٌ. (TA.) Thus both of these words are epithets, as well as substs. (TA.) شَنِيئَةٌ: see شَنْءٌ. شَنْآن, of which the fem. is شَنْآنَةٌ and شَنْأَى, [so that one may say either شَنْآنٌ or شَنْآنٌ,] is an epithet applied to a man; (K;) [signifying either Hating or (like مَشْنُوْءٌ) hated; the former meaning seeming to be indicated by what immediately precedes it in the K; but the latter appears from what here follows to be the right meaning, and perhaps it may be that which is meant in the K;] as also ↓ شَنَائِنَةٌ or ↓ شَنَائِيَةٌ [q. v. voce شَنَآءَةٌ]: so accord. to different copies of the K. (TA.) — — In the Kur v. 3 and 11, it is accord. to some an inf. n., and some read there شَنَآن: [see 1, first sentence:] accord. to others, it is an epithet, signifying مُبْغَضٌ or بَغِيضٌ [i. e. Hated or odious]. (TA.) — — شَنْآنُ الشِّتَآءِ, in a trad. of Kaab, is said to be a metaphorical expression for بَرْدُ الشِّتَآءِ (tropical:) [The cold of winter]; because it is hated: or, as some say, by

the بَرْد thereof is meant ease and repose: and the meaning intended is either mutual hatred or ease and repose. (TA.) شَنَائِيَةٌ: see شَنَآءَةٌ, and شَنَآنِيَةٌ. شَنْآن: see شَنَآن. شَانِئٌ Hating, or a hater, (Fr, S, Mgh, Msb, TA,) and an enemy: (Fr, TA:) fem. with ة. (Mgh, Msb.) — — لَا أَبَا لِشَانِئِكَ, as also لَا أَبَ لِشَانِئِكَ, (S, O, [but in my two copies of the S لِشَانِيكَ, which perhaps expresses the general pronunciation, and in the TA لا ابا لشانئك and لا ابا لشانيك,]) means لِمُبْغِضِكَ [i. e., lit., May there be no father to thy hater]; and is said by ISk to be a metonymical expression for لَا أَبَا لَكَ [q. v., lit. an imprecation, but generally meant as an expression of praise]. (S, O, TA.) شَوَانِئُ المَالِ means [Camels, or the like,] not avariciously retained; as though hated, and therefore liberally given away: (IAar, K, TA:) شوانئ being app. an act. part. n. [in the pl.] used in the sense of a pass. part. n., like the instances in مَآءٌ دَافِقٌ and عِيشَةٌ رَاضِيَةٌ. (MF, TA.) مَشْنَأٌ, applied to a man, (A'Obeyd, S, O,) like مَشْنَعٌ [in form, and perhaps in meaning], (A'Obeyd, TA,) Foul, or ugly, in aspect; as also ↓ مِشْنَآءٌ: (S, O:) or foul, or ugly, (K, TA,) in face, (TA,) even if made an object of love [by good qualities]: (K, TA:) [originally an inf. n., and therefore] used alike as sing. (S, O, K) and dual (S, O) and pl. (S, O, K) and masc. and fem.: (K:) so says Lth: (TA:) or one who hates men; (K;) and so ↓ مِشْنَآءٌ, accord. to 'Alee Ibn-Hamzeh El-Isbahánee: (TA:) or ↓ this last signifies one whom men hate: or it may be well rendered one who does much for which he is to be hated; for it is one of the measures of the act. part. n. [used in an intensive sense]. (A'Obeyd, K.) مِشْنَآءٌ: see the next preceding paragraph, in three places. مَشْنُوْءٌ, applied to a man, (S,) Hated, (S, and so in some copies of the K, [see also شَنْآن,]) or rendered hateful, or an object of hatred, (so accord. to other copies of the K,) even if beautiful, or comely; (S, K;) and مَشْنُوٌّ and مَشْنِيٌّ signify the same. (K in art. شنو.) مَشْنِيْئَةٌ, occurring in a trad. of 'Áïsheh, [A kind of food that is supped, or sipped;] i. q. حَسَآءٌ and تَلْبِينَةٌ: [see these two words:] said by IAth to be irregularly formed from مَشْنُوْءَةٌ, by changing the ء into ى [so that the word becomes مَشْنُوِيَةٌ, and then, by rule, مَشْنِيَّةٌ, which is mentioned in the TA, in art. شنو, as occurring thus in a trad.,] and then by restoring the ء [in the place of the second ى], the meaning being hated. (TA.) شنب 1 شَنِبَ, aor. شَنَبَ, (K,) inf. n. شَنَبٌ, (TA,) He had the quality termed شَنَبٌ meaning as expl. below. (K.) — — And It (a day) was, or became, cool, or cold. (A, K.) شَنَبٌ Lustre, and fineness, or delicacy, or thinness, and coolness, and sweetness, in the teeth: (A, K:) or lustre, and fineness, or delicacy, or thinness, in the fore teeth: (TA:) or these two qualities, together with coolness and sweetness, in the mouth, accord. to As, or in the teeth: (TA:) or coolness and sweetness in the teeth: or sharpness of the teeth: (S:) or sharpness of the canine teeth, like غَرْبٌ, so that they appear like a saw: (K:) or white specks in the teeth: (A, K:) or the state of the teeth when they appear somewhat tinged with blackness, like the appearance of blackness in hail; غُرُوبٌ signifying the " lustre " of the teeth; and ظَلْمٌ, their " whiteness that is as though there were over it a blackness: " (ISh, TA:) Abu-l-'Abbás says, It is variously expl., as a serrated state of the teeth: and their clearness and cleanness: and their being separate, or apart, one from another: and the sweetness of their odour: (TA:) El-Jarmee says, I heard As say that this word signifies coolness of the mouth and teeth; and I said, Our companions say that it is their sharpness when they come forth; by which is meant their new, or recent, and fresh state; for when they have undergone the lapse of years, they become abraded, or worn: but he said, It is nothing but their coolness: and the saying of Dhu-r-Rummeh, وَفِى اللِّثَاتِ وَفِى أَنْيَابِهَا شَنَبُ [which should be rendered And in the gums, and in her canine teeth, is coolness], corroborates the assertion of As; for there is no sharpness in the gum: (S, L, TA:) it is also related of As that he said, I asked Ru-beh respecting the meaning of شَنَبٌ, and he took a grain of pomegranate, and pointed to its lustre: (Mz, TA:) [and ↓ شُنْبَةٌ signifies the same:] a poet says, مُنَصَّبُهَا حَمْشٌ أَحَمُّ يَزِينُهُ عَوَارِضُ فِيهَا شُنْبَةٌ وَغُرُوبُ [Her even set of front teeth are slender and white, side teeth in which are coolness and lustre adorning them]. (O, TA.) — — [In the present day, it signifies The mustache.] شَنِبٌ and ↓ شَانِبٌ, (A, K,) the former regular, the latter on the authority of usage, (TA,) A cool, or cold, day. (A, K.) شُنْبَةٌ Coolness, or coldness, of a day. (O, K.) — — See also شَنَبٌ, near the end. شَنِيبٌ: see أَشْنَبُ. شَانِبٌ: see شَنِبٌ: — — and what here follows. أَشْنَبُ Having the quality termed شَنَبٌ meaning as expl. above; (A, O, K;) as also ↓ شَانِبٌ, (K,) which is irregular, (TA,) and ↓ شَنِيبٌ, (K,) [which is likewise irregular;] but the first of these three is the most common: (TA:) applied to a man, (O,) and to the ثَغْر [or front teeth], (A,) [and to the mouth, as in a verse cited voce زَرْنَبٌ:] fem. شَنْبَآءُ, (S, O, K,) applied to a woman, (S, O,) and also written شَمْبَآءُ, (K,) the ن being changed into م because of the following ب, and in like manner [the pl. شُنْبٌ is also written] شُمْبٌ. (TA.) — — شَنْبَآءُ also signifies A pomegranate (رُمَّانَةٌ) such as is termed إِمْلِيسِيَّةٌ, having no grains, but only juice within the rind, (A, K, TA,) in the form of grains without stones. (TA.) مِشْنَبٌ A young boy whose teeth are sharp and serrated by reason of his youthfulness. (IAar, O.) مَشَانِبُ Sweet mouths. (O, K.) شنبث Q. 1 شَنْبَثَ الهَوَى قَلْبَهُ, (S and L in art. شبث, as Q. Q., and K in the present art.,) inf. n. شَنْبَثَةٌ, (S, L,) Love clave to his heart. (S, L, K.) الشَّنْبَثُ The lion; as also ↓ الشُّنَابِثُ. (K.) شُنَابِثٌ Thick, gross, big, bulky, coarse, or rough; syn. غَلِيظٌ. (K.) — — See also الشَّنْبَثُ. شنبر شَنْبَرَ خِيَارُ: see the former word in art. خير. شنج 1 شَنِجَ, aor. شَنَجَ, inf. n. شَنَجٌ; and ↓ تشنّج, (S, A, Mgh, K,) and ↓ انشنج, (S, K,) and ↓ اشنج; (TA;) said of the skin (S, Mgh, K) in consequence of the touch [or proximity] of fire [&c.], (Mgh,) and of the face, and of a member or limb, (A,) of a finger, &c., (TA,) It contracted, shrank, shrivelled, or wrinkled; or became contracted or shrunk &c. (S, A, Mgh, K, TA.) [↓ تَشَنُّجٌ is often used as meaning Spasmodic contraction of a muscle &c.] And one says, ↓ فِى أَعْضَائِهِ تَشَنُّجٌ and ↓ تَشْنِيجٌ [In his limbs, or members, is a contraction]. (A.) 2 شنّجهُ, inf. n. تَشْنِيجٌ, He [or it] contracted, shrunk, shrivelled, or wrinkled, it; namely, the skin [&c.]. (S, K.) See 1, last sentence. One says also, شنّج الخَيَّاطُ القَبَآءَ [The tailor puckered the tunic]. (A. [In the Mgh, the wrinkling around the anus is said to be like the تَشْنِيج of the قَبَآء.]) 4 أَشْنَجَ see 1. 5 تَشَنَّجَ see 1, in three places; and see مُشَنَّجٌ. 7 إِنْشَنَجَ see 1. شَنَجٌ inf. n. of 1. (S &c.) — Also A camel: (Lth, IDrd, K:) or a heavy camel. (L in art. غنج.) غَنَجٌ عَلَى شَنَجٍ is a phrase of the tribe of Hudheyl, meaning A man upon a camel: (Lth, IDrd, O:) or a man, or an old man, upon a heavy camel. (L in art. غنج.) — — It is also said, in the L, that it signifies An old man, in the dial. of Hudheyl. (TA.) شَنِجٌ, applied to the skin &c., Contracted, shrunk, shrivelled, or wrinkled. (TA.) And, applied to a man, Contracted, &c., in the skin, and in the arm, or hand; as also ↓ أَشْنَجُ. (M, TA.) And يَدٌ شَنِجَةٌ means ضَيِّقَةُ الكَفِّ [i. e. An arm contracted, or narrow, in the hand; or a hand contracted, &c., in the palm, or in the palm and fingers]. (TA.) شَنِجُ النَّسَا means Contracted in the عِرْق called النسا [app., in this instance, the sciatic nerve]: (TA:) it is an epithet of commendation applied to a horse; because, when he is contracted therein, his hind legs are not relaxed: (S, K:) or it is an epithet of commendation applied to a horse of good breed; but not so when applied to a hackney: it is also applied to some other animals, that do not walk with freedom; to a gazelle, and to a wolf: (T, TA:) and sometimes to the raven, or crow, (T, S,)

which hops as though it were shackled. (T, TA.) أَشْنَجُ: see شَنِجٌ. — — شَنِجٌ أَشْنَجُ and ↓ شَنِجٌ مُشَنَّجٌ are expressions sometimes used; [أَشْنَجُ being syn. with شَنِجٌ, as shown above, and in this case a corroborative; and] ↓ مُشَنَّجٌ [when thus used] meaning Intensely contracted or shrunk &c. (Lth, TA.) — Also Having one of his testicles smaller than the other; like أَشْرَجُ, which is more approved. (TA.) مُشَنَّجٌ: see أَشْنَجُ, in two places. — — قَبَآءٌ مُشَنَّجٌ [A puckered tunic: see 2]. (A, Mgh.) سَرَاوِيلُ مُشَنَّجَةٌ, mentioned in a trad., in which they are forbidden, are said to be Such [drawers, or trousers,] as are so ample that they fall down upon the boot so as to cover half of the foot; as though meaning that, being ample and long, they cease not to rise, and become puckered (↓ فَتَتَشَنَّجُ). (TA.) شنر 2 شَنَّرَ عَلَيْهِ, inf. n. تَشْنِيرٌ, He blamed him; found fault with him; attributed or imputed to him, or accused him of, a vice, or fault: (K:) or the same, (K,) or شَنَّرَ بِهِ, (O,) or شَنَّرهُ, (TA,) he rendered him infamous; exposed his vices, faults, or evil qualities or actions; disgraced him; or put him to shame. (O, K, TA.) شَنْرَةٌ The gait, or manner of walking, of a righteous man. (O, K.) [See also شِمْرَةٌ.] شَنَارٌ A vice, or fault: (S, O:) or the foulest vice or fault: (K:) and a disgrace, or shame, or thing that occasions one's being reviled: (S, O, K:) or a disgraceful vice or fault: seldom used unless conjointly with عَارٌ: (TA:) accord. to Sh, (O,) a thing, or an affair, notorious for badness or foulness: (O, K:) pl. شَنَائِرُ. (TA.) شُنَارَى one of the names of The cat. (O, K. *) شُنَّارٌ A certain white bird, found in water: of the dial. of Syria. (TA.) شِنِّيرٌ and ↓ شِنِّيرَةٌ, (O, K,) [the latter having an intensive meaning,] applied to a man, (O,) Abounding in evil or mischief, and in vices, or faults; bad in disposition. (O, K.) شِنِّيرَةٌ: see what next precedes. مَشْنُورَةٌ A liberal, bountiful, or generous, woman: as also مَنْشُورَةٌ. (IAar, T in art. نشر, TA.) شنز شُونِيزٌ, (Mgh, K,) so called by the Persians, (TA,) [and generally by the Arabs in the present day,] and شَوْنِيزٌ, as in the " Towsheeh " of ElJelál Es-Suyootee, (TA,) and شِينِيزٌ, (AHn, L, and so in some copies of the K,) without hemz, (AHn, L,) the proper form, for so the Arabs called it, (IAar, TA in art. سود,) or شِئْنِيزٌ, (as in some copies of the K, and in the TA,) with hemz, (TA,) and شُونُوزٌ, or شُوْنُوزٌ, (as in different copies of the K,) and شِهْنِيزٌ, (ADk, K,) A kind of seed, (L,) or grain; (Mgh;) the same as الحَبَّةُ السَّوْدَآءُ [the black aromatic seed of a species of nigella; a sort of all-spice]; (K;) or said to be so: (Mgh:) or it is of Persian origin: (K:) so it is accord. to Ed-Deenäwaree [AHn]: (TA:) but some say that الحبّة السوداء is the same as الحَبَّةُ الخَضْرَآءُ. (TA in art. سود.) شنع 1 شَنُعَ, aor. شَنُعَ, inf. n. شَنَاعَةٌ (S, O, Msb, K) and شَنَعٌ and شَنَاعٌ, but this last, occurring in a verse, may be used by poetic license for شَنَاعَةٌ, (TA,) It (a thing, S) was, or became, bad, evil, abominable, foul, or unseemly; (S, * O, * Msb, K;) syn. قَبُحَ. (Msb. [In the S and O and K, it is said that شَنَاعَةٌ signifies the same as فَظَاعَةٌ; but the latter seems to import more than the former.]) — شَنَعَ فُلَانًا He regarded such a one as bad, evil, abominable, foul, or unseemly, (اِسْتَقْبَحَهُ, S, O, K, TA, in the CK اسْتَخَفَّهُ,) and reviled, or vilified, him, (شَتَمَهُ, O, K, TA, and so accord. to one of my copies of the S,) or loathed him, (سَئِمَهُ,) thus in some of the lexicons, [and accord. to one of my copies of the S,] but [SM says that] شَتَمَهُ is shown to be the right reading by the saying of IAar that شَنَعَهُ, inf. n. شَنْعٌ, means سَبَّهُ. (TA.) [See also 10.] — — Also, (O, K,) inf. n. شَنْعٌ, (TA,) He disgraced such a one; put him to shame; or exposed his vices, faults, or evil qualities or actions. (O, K, TA.) — — And شَنَعَ الخِرْقَةَ He frayed the torn-off piece of cloth so that it became shaggy (شَعَّثَهَا حَتَّى تَنَفَّشَ): (O, K: [in the CK, in the place of the last word of the explanation, which is for تَتَنَفَّشَ, is put تَنْفَشَّ:]) and in like manner one says of a thing similar to a خِرْقَة. (O.) — شَنِعَ بِهِ: see 10. 2 التَّشْنِيعُ signifies تَكْثِيرُ الشَّنَاعَةِ [app. meaning The uttering, or saying, much, or often, what is bad, evil, abominable, foul, or unseemly: and the doing what is bad &c. much or often]: (K:) or the uttering, or saying, what is bad, evil, abominable, foul, or unseemly, (KL, PS,) against any one: (PS:) and the representing, or regarding, as bad, &c.: (KL, PS: *) and the committing [an action that is bad, &c., or] a fault, or vitious action. (KL.) You say, شَنَّعْتُ عَلَيْهِ, inf. n. تَشْنِيعٌ, (S, O,) I uttered, or said, what was bad, evil, abominable, foul, or unseemly, against him: (PS:) from الشَّنَاعَةُ. (O.) And شنّع عَلَيْهِ الأَمْرَ, inf. n. as above, He showed, or declared, to him that the affair was bad, evil, &c.: (TA: [see also 5:]) or characterized the affair to him as bad, evil, &c. (Msb.) — And The striving, labouring, or exerting oneself, and being quick, and vigorous, or energetic, syn. التَّشْمِيرُ, (S, O, K, TA, [in the CK, erroneously, التَّشْهِيرُ,]) and الاِنْكِمَاشُ, and الجِدُّ, (O, K,) in pace, or going; (O, * K;) as also ↓ التَّشَنُّعُ (K) [and ↓ الإِشْنَاعُ]: thus شنّع is said of a man, meaning He strove, laboured, or exerted himself, and was quick: (TA:) and in like manner شَنَّعَتْ is said of a she-camel, (As, A'Obeyd, S, O,) and of camels, (O,) as also ↓ تشنّعت, (S, * O, expl. in the former by جَدَّتْ only,) and ↓ اشنعت; (O;) in pace, or going: (S, O:) or ↓ اشنعت said of a she-camel means she was quick, or swift. (K.) 4 أَشْنَعَ see the next preceding sentence, in three places. 5 تشنّع القَوْمَ He showed, or declared, the case of the people, or party, to be bad, evil, abominable, foul, or unseemly, by reason of their disagreement, and the unsound, or unsettled, state of their opinion. (TA.) — And تشنّع He (a man) purposed to do a bad, an evil, an abominable, a foul, or an unseemly, thing or affair. (TA.) — — See also 2, last sentence, in two places. — — Hence, (IAar, TA,) He prepared himself for fight: (IAar, K, TA:) or, said of a party of men, they prepared themselves for fight: (O:) and accord. to AA, تشنّع لِلشَّرِّ He prepared himself for evil, or mischief. (O, TA.) — — And It (a garment, or piece of cloth,) became rent, or slit. (O, K.) — تشنّع الغَارَةَ He spread, or dispersed, the horsemen making a raid, or sudden attack, upon an enemy. (AA, S, O, K, TA.) — — And تشنّع الفَرَسَ He mounted the horse. (S, O, K.) — — And تشنّع السِّلَاحَ He put on the weapon, or weapons. (S, O, K.) 10 استشنعهُ He reckoned it bad, evil, abominable, foul, or unseemly. (O, TA.) And accord. to Lth, (O, TA,) one says, رَأَى أَمْرًا شَنِعَ ↓ بِهِ, meaning استشنعهُ, (O, K, TA,) i. e. [He saw a thing] which he regarded as bad, evil, &c. (TA.) — — And accord. to him, one says also, قَدِ اسْتَشْنَعَ بِفُلَانٍ جَهْلُهُ, (O, TA,) meaning His ignorance has rendered such a one light, inconstant, or unsteady. (TA.) شَنِعٌ: see شَنِيعٌ. شُنْعَةٌ the subst. from شَنُعَ; (S, O, K;) [i. e.] Badness, evilness, abominableness, foulness, or unseemliness; syn. قُبْحٌ; (Har p. 196;) as also ↓ شُنُوعٌ: (O, K:) thus in the saying, فِى فُلَانٍ ↓ شُنُوعٌ [In such a one is unseemliness, or ugliness]; as also نَظْرَةٌ and رَدٌّ [or rather رَدَّةٌ]: (TA:) and one says also, فِى وَجْهِهِ شُنْعَةٌ and رَدَّةٌ and نَظْرَةٌ [app. meaning In his face is unseemliness, or ugliness]. (IAar TA voce سُفْعَةٌ.) — — Also Diabolical, or demoniacal possession; or madness, or insanity. (IAar, TA.) شُنُوعٌ: see the next preceding paragraph, in two places. شَنِيعٌ Bad, evil, abominable, foul, or unseemly; (S, O, Msb, K;) as also ↓ شَنِعٌ (O, K) and ↓ أَشْنَعُ, (S, O, K,) the last like أَكْبَرُ in the phrase اَللّٰهُ أَكْبَرُ, meaning كَبِيرٌ, accord. to one of the two interpretations of this phrase: (O, TA:) pl. of the first شُنُعٌ. (Msb, TA. *) It is applied to a day, in this sense: or as meaning disliked, or hated: (TA:) and so is ↓ أَشْنَعُ, (S, O, K, TA,) in the former sense, (TA,) or in the latter. (O, K, TA.) And you say مَنْظَرٌ شَنِيعٌ and ↓ مُشَنَّعٌ [An aspect that is bad, evil, &c.] and ↓ اِمْرَأَةٌ مُشَنَّعَةٌ, meaning قَبِيحَةٌ [i. e. An unseemly, or ugly, woman]. (TA.) And اِسْمٌ شَنِيعٌ [An evil, or abominable, name]: and قَوْمٌ شُنُعُ الأَسَامِى [A people, or party, having evil, or abominable, names]. (A, TA.) And ↓ قِصَّةٌ شَنْعَآءُ [An evil, or abominable, or a foul, story]. (TA.) And ↓ غَيْرَةٌ شَنْعَآءُ Abominable,

excessive jealousy: (O, K, TA:) in [some of] the copies of the K, erroneously, غبرة. (TA.) شَنْعَنَعٌ Incongruous, unsound, weak, or faulty, [and therefore unseemly,] in make; (IDrd, O, K, TA;) as also ↓ أَشْنَعُ الخَلْقِ; applied to a man: the former is from الشُّنُوعُ: and some say that it signifies tall. (TA.) أَشْنَعُ; and its fem. شَنْعَآءُ: see شَنِيعٌ, in four places: and see also شَنْعَنَعٌ. مَشْنَعٌ: see مَشْنًأٌ, in art. شنأ. مُشَنَّعٌ; and its fem., with ة: see شَنِيعٌ, in two places. مَشْنُوعٌ i. q. مَشْهُورٌ [Well, or commonly, known; notorious; &c.]. (O, L, K.) شنف 1 شَنَفْتُ إِلَى الشَّىْءِ, (S,) aor. شَنِفَ, (O, Msb,) inf. n. شَنْفٌ, (S, O, K,) I looked in a state of opposition, or resistance, (فِى اعْتِرَاضٍ,) at the thing; like شَفَنْتُ: (S, O: *) or الشَّنَفُ signifies the looking at a thing, (O,) or the looking at a thing like him who is opposing it, or resisting it, (كَالمُعْتَرِضِ عَلَيْهِ, K, TA,) and the raising of the eyes in looking at a thing, (TA,) like him who wonders at it, or like him who dislikes it, or hates it; (O, K, TA;) and so الشَّفْنُ, as AZ says. (TA.) [See also 2.] — شَنِفَ لَهُ, (S, O, K,) and بِهِ also, or, correctly, accord. to ISd, this verb is trans. in the sense here next following without any particle, (TA,) [but two exs. are cited in the O from trads. in which it is trans. by means of ل,] aor. شَنَفَ, (S, K,) inf. n. شَنَفٌ, (S, O,) He hated him, (أَبْغَضَهُ,) and met him in a morose manner: (S, O, K: [in the K, the latter meaning is expressed by تَنَكَّرَهُ, for تَنَكَّرَ لَهُ: in the S and O, the former meaning is expressed as above, on the authority of ISk; and it is also said that الشَّنْفُ is syn. with البُغْضُ and التَّنَكُّرُ:] in the former of these two senses it is like شَنِئَهُ, with ء: (S, O:) or الشنف [i. e. الشَّنَفُ] is a subst. signifying vehemence of enmity. (Ham p. 108.) — — And شَنِفَ لَهُ, (IAar, ISd, O, * K, TA,) and بِهِ, (ISd, TA,) i. q. فَطِنَ [i. e. He knew it; knew, had knowledge, or was cognizant, of it; or knew it instinctively; &c.]. (IAar, ISd, O, K, TA.) — And شَنِفَ, (K, TA, [in the former of which it is erroneously implied that the verb is followed by لَهُ,]) His upper lip turned upwards; (K, TA;) inf. n. شَنَفٌ; (TA;) or this is a subst., signifying a turning upwards of the upper lip: so says AZ. (O.) 2 شَنَّفَهَا, inf. n. تَشْنِيفٌ, He adorned her (i. e. a woman, S, or a girl, or young woman, O, K) with the [ornament called] شَنْف; (S, O, K;) like as one says, قَرَّطَهَا; (S, TA;) as also ↓ أَشْنَفَهَا. (Zj, O, K.) — — [Hence,] شَنَّفَ كَلَامَهُ وَقَرَّطَهُ (tropical:) [He adorned and embellished his language]. (TA.) — شنّف إِلَيْهِ, inf. n. as above, He looked at him, or it, from the outer corner of the eye. (Yaakoob, TA.) [See also 1.] 4 أَشْنَفَ see the next preceding paragraph. 5 تشنّفت She adorned herself with the [ornament called] شَنْف; (S, O, K;) like as one says, تقرّطت. (S.) شَنْفٌ (incorrectly pronounced with damm, IDrd, O, K, i. e. شُنْفٌ, O, TA) The upper قُرْط [i. e. ear-ring or ear-drop]: (S, O, K:) or a pendant (مِعْلَاقٌ) in [or suspended from] the قُوف [app. meaning the upper part, or perhaps, the helix, in the CK erroneously written فَوْق,] of the ear; (Lth, O, K;) and likewise such as is attached to necklaces: (Lth, O:) or such as is suspended from the upper part of the ear; what is suspended from the lower part [or lobe] thereof being termed قُرْطٌ; (IDrd, O, K;) or this latter is termed رُعْثَةٌ: (IAar, TA:) or, as some say, i. q. قُرْطٌ: (TA:) pl. [of mult.] شُنُوفٌ (IDrd, S, O, K) and [of pauc.] أَشْنَافٌ. (TA.) شَنِفٌ Hating, (S, O, K,) and meeting in a morose manner. (K.) IB cites, as an ex., وَلَنْ تُدَاوِى عِلَّةَ القَلْبِ الشَّنِفْ [And thou will not cure the hating heart]. (TA.) شَفَةٌ شَنْفَآءُ [A lip, meaning an upper lip] turning upwards: (O:) or شَاةٌ شَنْفَآءُ [A sheep or goat] having the upper lip turning upwards. (TA.) شَانِفٌ Turning away, or averse. (O, K.) One says, مَا لِى أَرَاكَ شَانِفًا عَنِّى What ails me that I see thee turning away, or averse, from me? (O.) — — And إِنَّهُ لَشَانِفٌ عَنَّا بِأَنْفِهِ (tropical:) Verily he is raising his nose [in aversion] from us. (O, * K.) مَشْنُوفَةٌ (assumed tropical:) A she-camel having a زِمَام [or noserein] attached to her. (AA, O, K.) شنق 1 شَنَقَ البَعِيرَ, aor. شَنُقَ (S, M, Msb, K) and شَنِقَ, (M, K,) inf. n. شَنْقٌ, (S, M, Msb,) He curbed the camel by means of his زِمَام [or nose-rein], (S, K,) or pulled the خِطَام [or halter, or leadingrope,] of the camel, (M,) while riding him, (S, M,) in the direction of his [own] head, (M,) so as to make the prominences behind his [the camel's] ears cleave to the upright piece of wood rising from the fore part of the saddle: (M, K:) or he raised the camel's head (M, Msb, K) by pulling his زِمَام, (M, Msb,) while riding him, (Msb, K,) like as the rider of the horse does with his horse: (Msb:) and ↓ اشنقهُ signifies the same: (S, M, Msb, K:) or ↓ اشنق is intrans.; you say, شَنَقَ البَعِيرَ and ↓ اشنق هُوَ, the reverse of the usual rule; (IJ, M;) or the latter is intrans. also; (S, Msb, K;) signifying he (the camel) raised his head. (S, M, Msb, K. *) — — Hence, شَنَقْتُهَا, occurring in a trad., referring to a female hare, inf. n. as above, means, as implying restraint, I cast, or shot, at her, or I struck her, so as to render her incapable of motion. (O.) — — And شَنَقَ البَعِيرَ, or النَّاقَةَ, (M, K,) inf. n. as above, (M,) He bound the he-camel, or the she-camel, with the شِنَاق [q. v.]. (M, K.) — — And شَنَقَ رَأْسَ الدَّابَّةِ, (M,) or رَأْسَ الفَرَسِ, (K,) (tropical:) He bound (M, K) the head of the beast, (M,) or the head of the horse, (K,) to the upper part of a tree, (M,) or to the head of a tree, or to a tree, (accord. to different copies of the K,) or to a peg, (M,) or to an elevated peg, (K,) so that his neck became extended and erect. (M, TA.) — — And شَنَقَ القِرْبَةَ, (IDrd, O, K,) aor. شَنُقَ, (IDrd, O,) inf. n. as above, (TA,) (assumed tropical:) He bound the mouth of the water-skin with the bond called وِكَآء, and then bound the extremity of its وِكَآء to its fore legs: (IDrd, O, K, TA: [in the CK, أَوْكَاهَا is erroneously put for أَوْكَاهَا, or, as in some copies of the K, وَكَاهَا:]) or he suspended it: and [in like manner] ↓ اشنق القِرْبَةَ, inf. n. as above, he suspended the water-skin to a peg: (TA:) or the latter signifies he put a شِنَاق to the water-skin: (M:) or he bound the water-skin with a شِنَاق, (S, K, TA,) i. e. a cord with which its mouth is bound. (S.) — — [Hence شَنَقَهُ, as used in the present day, and in post-classical works, meaning (assumed tropical:) He hanged him by the neck, till he died: (see the pass. part. n., below:) whence ↓ مِشْنَقَةٌ, meaning A gallows; pl. مَشَانِقُ.] — — شَنَقَ الخَلِيَّةَ, (M, K,) aor. شَنُقَ, inf. n. شَنْقٌ; (M;) and ↓ شنّقها, (M, K,) inf. n. تَشْنِيقٌ; (TA;) He put a piece of wood, which is called ↓ شَنِيقٌ, (M, K,) pared for the purpose, (M,) into the hive, and with it raised a portion of the honey-comb in the width of the hive, (M, K, *) having fixed the شينق beneath it; and sometimes two portions of the honey-comb, and three: (M: [accord. to which one says also, شَنَقَ فِى الخَلِيَّةِ القُرْصَيْنِ وَالثَّلَاثَةَ:]) this is done only when the bees are rearing their young ones. (M, K. *) — — Accord. to Aboo-Sa'eed, شَنَقْتُهُ and ↓ أَشْنَقْتُ الشَّىْءَ signify the same: (TA: [in which the meaning is not expl.; but it is immediately added, app. to indicate the meaning here intended;]) El-Mutanakhkhil El-Hudhalee says, describing a bow and arrows, شَنَقْتُ بِهَا مَعَابِلَ مُرْهَفَاتٍ i. e. I put its string into [the notches of] arrows [broad and long in the heads, made sharp or pointed]. (O, * TA.) — شَنِقَ, (M, K,) aor. شَنَقَ; (K;) and شَنَقَ, (M, K,) aor. شَنِقَ; (K;) He loved a thing, and became attached to it; (M, K, TA;) said of a man: (TA:) and شَنِقَ, inf. n. شَنَقٌ, is said of a man's heart, (O, TA,) meaning as above: (O:) or شَنَقٌ signifies the heart's yearning towards, or longing for, or desiring, a thing. (Msb.) — شَنَقٌ also signifies The being long: (M:) or the being long in the head, (JK, S, TA,) as though it were stretched upwards: (TA:) one says of a horse, شَنِقَ inf. n. شَنَقٌ, meaning He was long in the head. (JK.) — — شَنَقُ المَرْأَةِ, signifies اِسْتِنَانُهَا مِنَ الشَّحْمِ [app. meaning The woman's becoming sleek, like مَسَانّ (or whetstones) by reason of fat: see اِسْتَنَّتِ الفِصَالُ, in art. سن]: and the epithet applied to her is ↓ شَنِقَةٌ, pl. شَنِقَاتٌ. (JK, Ibn-'Abbád, O, TA.) 2 شنّق الخَلِيَّةَ, inf. n. تَشْنِيقٌ: see 1, in

the latter half of the paragraph. — — تَشْنِيقٌ also signifies The cutting [a thing] in pieces. (O, K. [See the pass. part. n.]) — — And The adorning [a person or thing]. (K. [See 5.]) — — See also the next paragraph, near the end. 3 شانقهُ, inf. n. مُشَانَقَةٌ and شِنَاقٌ, He mixed his cattle with his [i. e. another's] cattle: (K, TA:) this is when [contributions to the poor-rate such as are termed] أَشْنَاق [pl. of شَنَقٌ] are incumbent on a man, or two men, or three, when their cattle are separate, and one says to another, شَانِقْنِى, i. e. Mix thou my cattle and thy cattle; for if they are separate, a شَنَق will be obligatory, or incumbent, on each of us; and if they are mixed, the case will be light to us: so the شِنَاق signifies the sharing in the شَنَق or in the شَنَقَانِ. (L, TA.) [See also what follows in this paragraph: and see شَنَقٌ.] One says also ↓ لَا تَشَانَقُوا [for لَا تَتَشَانَقُوا] Ye shall not put together what are separate [of cattle]; التَّشَانُقُ being syn. with المُشَانَقَةُ. (TA.) — — شِنَاقٌ signifies also The taking somewhat from the شَنَق: and hence the trad., لَا شِنَاقَ: (K, TA:) this means There shall not be taken from the شَنَق [any contribution to the poorrate] unless it is complete [in number]: (A' Obeyd, S, TA:) the شَنَق being, of camels, such as exceed five, up to ten; and what exceed ten, up to fifteen: (A 'Obeyd, TA:) Aboo-Sa'eed Ed-Dareer says, up to nine; and up to fourteen: but this is pronounced in the L to be wrong: (TA:) [Mtr also says,] it means there shall not be taken aught of what exceed five, up to nine, for example: or, accord. to Aboo-Sa'eed Ed-Dareer, it is like the mixing; but this requires consideration: (Mgh:) Aboo-Sa'eed says that لَا شِنَاقَ means a man shall not adjoin (↓ لَا يُشْنِقُ [thus written here and thus expl. in the TA]) his sheep or goats, and his camels, to the sheep or goats [and the camels] of another person, in order to annul what is obligatory, or incumbent, on him, of the poor-rate: this is [for instance] in the case in which each of them has forty sheep or goats; so that it is incumbent on them to give two sheep or goats; but when one of them adjoins (↓ أَحَدُهُمَا فَإِذَا شَنَّقَ [thus in this instance in the TA, perhaps a mistranscription for أَشْنَقَ,]) his sheep or goats to those of another, and the collector of the poorrate finds them in his [the latter's] possession, he takes from them one sheep or goat. (TA.) 4 اشنق: see 1, in five places. — — إِشْنَاقٌ [as inf. n. of أَشْنَقَ, from أَشْنَقَ القِرْبَةَ expl. in the first paragraph,] also signifies The having the hand attached to the neck by means of a غُلّ [q. v.]. (AA, TA.) — — See also 3, in the latter half. — Accord. to IAar, (O, TA,) اشنق also signifies He took (O, K, TA) the شَنَق, i. e., (O, TA,) the [fine termed] أَرْش: (O, K, TA:) or it was, or became, obligatory, or incumbent, on him to give the أَرْش; thus having two contr. meanings [assigned to it]: (K:) or it signifies also, accord. to IAar, it was, or became, obligatory on him to give what is termed a شَنَق; and this is the case until his camels amount to five and twenty, when what is due of them is [a she-camed such as is termed] اِبْنَة مَخَاض. (O.) A man of the Arabs said, مِنَّا مَنْ يُشْنِقُ, which may mean Of us is he who gives the شُنُق, i. e. cords, pl. of شِنَاقٌ: or it may mean, who gives the شَنَق, i. e. أَرْش. (O.) — — اشنق عَلَيْهِ He exalted himself above him; domineered over him; or oppressed him. (O, K.) 5 تشنّق He adorned himself; or was, or became, adorned: (JK, O:) and he clad himself with garments. (JK.) 6 تَشَانَقَ see 3. شَنَقٌ What is between one فريضة and the next فَرِيضَة, (A'Obeyd, S, M, Mgh, Msb, K, TA,) [meaning a number that is between two other numbers whereof each imposes the obligation of giving a due termed فَرِيضَة,] of camels, and of sheep or goats, (M, TA,) in relation to the poorrate: (S, Mgh, K, TA:) so called because nothing is taken therefrom; so that it is adjoined (أُضِيفَ i. e. أُشْنِقَ) to that [number] which is next to it [of the numbers below it]: (JK:) accord. to some, it is syn. with وَقَصٌ; (Mgh, Msb;) but some say that it relates peculiarly to camels; (M, Mgh, Msb;) and وَقَصٌ, to bulls and cows: (Mgh, Msb:) used in relation to sheep or goats, it is what is between forty and a hundred and twenty; and in like manner as to other numbers [that impose the obligation of giving a فريضة]: K, TA:) Ahmad Ibn-Hambal is related to have said that the شَنَق is what is above the فريضة, absolutely; as, for instance, what is above forty sheep or goats: (TA: [I here render the word دُونَ " above," though it also means " below," because nothing is due from sheep or goats fewer than forty:]) as A'Obeyd says, it is, of camels, such as exceed five, up to ten; and what exceed ten, up to fifteen: (O, * TA: [see also 3:]) Ks states, on the authority of some one or more of the Arabs, that it is up to twenty-five; and says that it is what does pot impose the obligation of the فريضة; meaning what is between five and twenty-five: (Fr, TA:) [but it is also expl. as applied to the due itself that is to be contributed to the poorrates for certain numbers of camels: thus] Aboo- 'Amr Esh-Sheybánee says, the شَنَق for five camels is a sheep or goat; for ten, two sheep or goats; for fifteen three sheep or goats; and for twenty, four sheep or goats; the term شَنَقٌ being applied alike to the sheep or goat, and to the two sheep or goats, and to the three sheep or goats, and to the four sheep or goats; what exceeds this last being termed فَرِيضَةٌ: (TA:) or, in the case of the poor-rate, the lowest شَنَق (الشَّنَقُ الأَسْفَلُ) is a sheep or goat for five camels; and the highest شَنَق (الشَّنَقُ الأَعْلَى) is a بِنْت مَخَاض for five and twenty: (O, K:) the pl. of شَنَقٌ is أَشْنَاقٌ (M, Msb, TA) and شِنَاقٌ. (M.) — — Also What is above the bloodwit (مَا دُونَ الدِّيَةِ): (As, S, O, Msb, K:) the term أَشْنَاق, (S, M, Msb,) pl. of شَنَقٌ, (M,) being applied to the fines, for wounds, that are sent with the complete bloodwit (S, M, * O, Msb) by him upon whom rests the obligation to send such; (S, O, Msb;) as though they were attached to the main, or greatest, fine: (S, M, * O:) and an addition, in the bloodwit, (M, Msb,) of five, (M,) or of six, (M, Msb,) or of seven, (Msb,) to the hundred camels [which constitute the complete bloodwit], (M, Msb, *) in order that it may be described as ample: (Msb:) [for,] as IAar and As and El-Athram say, the man of rank or quality, when he gave [the bloodwit], used to add to it five [or more] camels, to show thereby his excellence and his generosity: (TA:) a redundancy [in the case of the bloodwit]; (O, K;) one of the explanations of the term given by As: (O:) or in the case of bloodwits (دِيَات), the lowest شَنَق (الشَّنَقُ الأَسْفَلُ) is twenty camels whereof every one is a بِنْت مَخَاض; and the highest شَنَق (الشَّنَقُ الأَعْلَى) is twenty camels whereof every one is a جَذَعَة: (O, K:) and some say that أَشْنَاقُ الدِّيَاتِ means the sorts of bloodwits; the bloodwit for purely-unintentional homicide being a hundred camels, which those who are responsible for it undertake to give in fifths, consisting of twenty whereof every one is an اِبْنَة مَخَاض, and twenty whereof every one is an اِبْنَة لَبُون, and twenty whereof every one is an اِبْن لَبُون, and twenty whereof every one is a حِقَّة, and twenty whereof every one is a جَذَعَة; these also being termed أَشْنَاق. (TA.) — — It signifies also A fine, or mulct, for a wound or the like; (O, Msb, K;) as, for instance, for a burn, (O, TA,) or such as a wound on the head that lays bare the bone, (Msb, TA,) and other wounds, (Msb,) and for a tooth [knocked out], and for an eye blinded, and for an arm or a hand vitiated, or rendered unsound and motionless, or stiff; and for anything short of what requires the complete bloowit: (TA:) or, as some say, a fine for that which does not render obnoxious to retaliation; as a scratch, or laceration of the skin, and the like: (M:) pl. أَشْنَاقٌ. (M, Msb.) — Also A burden borne on one side of a beast, equiponderant to another borne on the other side; syn. عِدْلٌ: (K, TA: [in the CK and my MS. copy of the K, العَدْلُ is erroneously put for العِدْل:]) الشَّنَقَانِ signifies العِدْلَان. (JK, Ibn-' Abbád, O, TA. *)— — And A rope, or cord. (Ibn-' Abbád, O, K.) — — And A bow-string; (O, TA;) as also ↓ شِنَاقٌ; (O, K, *

TA;) so called because it is bound to the head of the bow: (O, TA:) or, accord. to Sh, a good bow-string, i. e. strong and long. (TA.) [See what follows.] — الشَّنَقُ also signifies العَمَلُ [The making a thing]: (K:) thus accord. to some in the saying of Ru-beh, describing a sportsman [and his bow], سَوَّى لَهَا كَبْدَآءَ تَنْزُو فِى الشَّنَقْ [as though meaning He prepared for it, or them, a bow such that the part whereby it was held filled the hand, springing in the making by reason of its elasticity and strength: but the word which I have written تَنْزُو, and which is thus in one place in the TA, and in another place in the same, where the verse is repeated, تَنْزُوا, is illegible in the copy of the O, and may be a mistranscription]: accord. to others, however, the last word, الشَّنَقْ, here means the bow-string. (O, TA.) شَنِقٌ, applied to a heart, Loving intensely, or very passionately or fondly; syn. هَيْمَانُ. (M, TA.) Accord. to Lth, ↓ قَلْبٌ شَنِقٌ مِشْنَاقٌ signifies طَامِحٌ إِلَى كُلِّ شَىْءٍ [app. meaning A heart aspiring to everything]: (O, L, TA:) in the K, قَلْبٌ شَنِقٌ كَكَتِفٍ مُشْتَاقٌ طَامِحٌ إِلَى كُلِّ شَىْءٍ; but the right reading is قَلْبٌ شَنِقٌ مِشْنَاقٌ كَكَتِفٍ وَمِحْرَابٍ, and the signification as above; primarily relating to the eye. (TA.) — — Applied to a man, Cautious; or fearful. (TA.) — — شَنِقَةٌ, applied to a woman: see 1, last sentence. شِنَاقٌ A rope, or cord, with which the head of a he-camel and of a she-camel is pulled: [see 1, first sentence:] pl. [of pauc.] أَشْنِقَةٌ and [of mult.] شُنُقٌ. (M, TA.) — — A cord, (A' Obeyd, S, K,) or thong, (A' Obeyd, K,) with which the mouth-of a water-skin is bound, (A' Obeyd, S, Mgh, K,) and that of a leathern water-bag, and which is untied in order that the water may pour forth: (A' Obeyd, TA:) or the suspensory cord of a water-skin: and any cord by which a thing is suspended. (M.) — — See also شَنَقٌ, in the last quarter of the paragraph. — As an epithet, Tall: (ISh, S, K:) used alike as masc. and fem. (ISh, K) and dual (ISh) and pl., (ISh, K,) not dualized nor pluralized: (ISh:) applied to a man, (S, TA,) and to a woman, and to a he-camel, and to a she-camel: applied to a she-camel as meaning tall, and longnecked; as also ↓ شَنْقَآءُ: and to a he-camel as meaning tall and slender: (ISh, TA:) also, and ↓ مَشْنُوقٌ, applied to a horse as meaning tall. (T, TA.) See also أَشْنَقُ. شَنِيقٌ One whose origin is suspected; syn. دَعِىٌّ: a poet says, أَنَا الدَّاخِلُ البَابَ الَّذِى لَا يَرُومُهُ دَنِىْءٌ وَلَا يُدْعَى إِلَيْهِ شَنِيقُ [I am he who enters the door that the ignoble seeks not, and to which one whose origin is suspected is not invited]. (S.) — See also 1, latter half. شَنِّيقٌ A man evil in disposition: (M, L:) or a self-conceited young man. (JK, Ibn-' Abbád, O, K.) And شَنِّيقَةٌ, like سِكِّينَةٌ, [in some copies of the K شَنِيقَةٌ, like سَكِينَةٌ,] A woman talking, or conversing, or who talks, or converses, in an amorous and enticing manner. (JK, Ibn-' Abbád, O, K.) شِنِقْنَاقٌ a name for A calamity or misfortune (دَاهِيَة): (Ibn-' Abbád, O, K: *) or, as some say, a name of The chiefs of the Jinn, or Genii: (Ibn-'Abbád, O:) or also a certain chief of the Jinn. (K.) أَشْنَقُ Long; applied to a neck. (M.) And, as also ↓ مَشْنُوقٌ, Long in the head; applied to a horse and to a camel; and so شَنْقَآءُ [the fem. of the former] and ↓ شِنَاقٌ applied to the female. (M.) For the fem., see also شِنَاقٌ. — [The fem.] شَنْقَآءُ signifies [also] A female bird that feeds her young ones with her bill, ejecting the food into their mouths. (O, K.) مِشْنَقَةٌ: see 1, in the latter half of the paragraph. مُشَنَّقٌ Flesh-meat (Ks, S) cut in pieces: (Ks, S, K:) applied to flesh-meat, (M,) it is from the أَشْنَاق [pl. of شَنَقٌ] of the دِيَة [or bloodwit]. (Ks, S, M.) — — And Dough cut into pieces, and prepared with oil of olives: (El-Umawee, S, M, K:) or dough cut into lumps, or pieces, upon the table, before it is spread out; also called فَرَزْدَقٌ and عَجَاجِيرُ. (IAar, TA.) مِشْنَاقٌ: see شَنِقٌ. مَشْنُوقٌ [as pass. part. n. of شَنَقَ means Curbed by means of his nose-rein, &c. — — And] (assumed tropical:) Hanged: one says, قُتِلَ مَشْنُوقًا (assumed tropical:) He was put to death [by being] hanged. (TA.) — See also شِنَاقٌ: and أَشْنَقُ. شنو مَشْنُوٌّ and مَشْنِىٌّ: see مَشْنُوْءٌ, in art. شنأ. مَشْنِيْئَةٌ: see مَشْنِيَّةٌ, in art. شنأ. شهب 1 شَهِبَ, (S, Msb, K,) aor. شَهَبَ, (Msb, K,) inf. n. شَهَبٌ, (S, Mgh, Msb, K, *) It (a thing, S) was, or became, of the colour termed شُهْبَة, (S, Msb, K,) i. e. of a [gray] colour in which whiteness predominated over blackness, (S, Mgh, Msb,) or in which whiteness was interrupted by blackness; (K, * TA;) as also شَهُبَ, aor. شَهُبَ; and ↓ اشهبّ; (K;) the last, inf. n. اِشْهِبَابٌ, said in the former sense of a horse; as also ↓ اشهابّ, inf. n. اِشْهِيبَابٌ; (S;) and this last verb, said of the head, its whiteness predominated over its blackness; (TA;) as also ↓ اشتهب. (S, TA.) — شَهَبَهُ, aor. شَهَبَ, (K,) inf. n. شَهْبٌ, (TK,) said of heat and of cold, It altered his colour; as also ↓ شهّبهُ: (K:) or, accord. to A' Obeyd, (TA,) شهّب ↓ الشَّجَرَ, (O, TA,) inf. n. تَشْهِيبٌ, (O,) said of cold, It altered the colour of the trees: and شهّب ↓ النَّاسَ is likewise said of cold [as meaning It altered the colour of the men or people]. (O, TA.) — — And شَهَبَتِ السَّنَةُ القَوْمَ The year of drought destroyed the cattle (أَمْوَال) of the people or party: (so accord. to the CK and my MS. copy of the K:) or the verb in this sense is ↓ أَشْهَبَت. (So accord. to the text of the K as given in the TA.) — — [Freytag erroneously assigns to this verb, as from the K, another meaning, belonging to 4.] 2 شَهَّبَ see the preceding paragraph, in three places. 4 اشهب, said of a stallion, He had offspring of the colour termed شُهْبَة born to him: so accord. to the K: but accord. to IM and the other lexicologists, it is said of a man, meaning the offspring of his horses were of the colour termed شُهْبَة: IAar says that there are not, among horses, such as are termed شُهْبٌ [pl. of أَشْهَبُ]: A' Obeyd, however, [as will be seen below,] explains شُهْبَة as meaning a colour of horses. (TA.) — — See also 1, last sentence but one. 8 إِشْتَهَبَ and 9: see 1, first sentence. 11 إِشْهَابَّ see 1, first sentence. — — Also, said of seedproduce, (tropical:) It dried up, or became yellow, (S, A,) but with somewhat green remaining in its interstices: (S:) or was near to yielding, and became white, and dried up, but with a little greenness remaining in its interstices. (TA.) — — Accord. to the L, one says also اشهابّت مَشَافِرُهُ [app. meaning His lips became of an ashy hue]. (TA.) شَهْبٌ A mountain overspread with snow. (O, K.) — And a boy, or young man, light, or active, in body, and sharp-headed. (IAar, TA voce عَضْبٌ. [See also شِهَابٌ.]) شَهَبٌ: see what next follows. شُهْبَةٌ A [gray] colour in which whiteness predominates over blackness, (S, Msb,) or in which whiteness is interrupted by blackness; as also ↓ شَهَبٌ; (A, K;) which latter is [properly] an inf. n., of شَهِبَ: (S, Msb:) or whiteness mixed with blackness: (Har p. 150:) not pure whiteness, as some have imagined it to be. (TA.) And in horses, A colour in which the main hue is interrupted by a hoariness, or by some white hairs, whether the horse be [in his general colour] كُمَيْت or أَشْقَر or أَدْهَم. (A' Obeyd, TA.) شَهَبَانٌ A kind of plant (شَجَرٌ), resembling the ثُمَام [or panic grass]; (K;) like شَبَهَانٌ. (TA. [But see this last word.]) شَهَابٌ (AHát, S, K) and ↓ شُهَابَةٌ (AHát, Kr, K) Milk mixed with much water: (AHát, S:) or a mixture of which one third is milk and the rest water: (K, TA:) Az heard several of the Arabs apply the former term to milk mixed with water: so called on account of the alteration of its colour. (TA.) شِهَابٌ, in its primary acceptation, A شُعْلَة [i. e. either brand or flame (app. the former, agreeably with what follows,)] of fire: (TA:) or a شُعْلَة of fire gleaming or radiating: (S, K:) accord. to ISk, a firebrand; i. e. a stick in which is fire: or, accord. to AHeyth, originally, a piece of wood, or stick, in which is fire gleaming or radiating: (Az, TA:) pl. شُهُبٌ, (S, K,) and some allow شُهْبٌ, (TA,) and شُهْبَانٌ (Akh, S, K) and شِهْبَانٌ, (K,) which is strange, (TA,) and أَشْهُبٌ, (K,) which last is [a pl. of pauc., but] thought by IM to be a quasi-pl. n.

(TA.) The reading بِشِهَابٍ قَبَسٍ, instead of بِشِهَابِ قَبَسٍ, in the Kur [xxvii. 7], is an instance of a word prefixed to another identical therewith. (Fr. L.) — — Hence, [A shooting, or falling, star;] a star, or the like of a star, that darts down [or is hurled] by night; and particularly after a devil; as occurring in the Kur [xv. 18 and] xxxvii. 10; and in a trad.; respecting the attempt of a devil to hear, by stealth, words uttered in heaven. (TA.) — — [Hence also,] الشُّهُبُ signifies The shining, or brightly-shining, stars: (K:) or the seven stars [or planets; meaning, not the Pleiades (which are called النَّجْمُ), but the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn: the first three of which are said by Freytag to be called صِغَارُ الشُّهُبِ]. (TA.) — — For another meaning assigned in the K to الشُّهُبُ, see أَشْهَبُ, voce شِهَابٌ — — also signifies (tropical:) One who is penetrating, sharp, or energetic, in an affair; (K, TA;) as being likened to the [shooting] star. (TA.) One says, إِنَّ فُلَانًا لَشِهَابُ حَرْبٍ (tropical:) Verily such a man is one who is penetrating, sharp, or energetic, in war. (S, A. *) And هٰؤُلَآءِ شُهْبَانُ الجَيْشِ (tropical:) [These are the braves, or heroes, of the army]. (A.) — — Also the name of A certain devil: occurring in a trad.: hence the Prophet changed the name of a certain man [originally] thus named. (TA.) شُهَابَةٌ: see شِهَابٌ. كَتِيبَةٌ شَهَّابَةٌ: see أَشْهَبُ. شَاهِبٌ: see أَشْهَبُ, first sentence. شَوْهَبٌ The hedge-hog; syn. قُنْفُذٌ. (S, K.) أَشْهَبُ Of the colour termed شُهْبَةٌ; (S, Msb, K;) as also ↓ شَاهِبٌ, (K,) occurring in the poetry of Hudheyl: (TA:) fem. of the former شَهْبَآءُ: (S, Msb, K: *) and pl. شُهْبٌ: (O:) the former epithet is applied to a horse, (S,) [contr. to an assertion of IAar, (see 4,)] and to a he-mule, (Msb,) and شَهْبَآءُ to a she-mule. (Mgh, Msb.) [Golius, on the authority of Meyd, explains أَشْهَبُ أَدْهَمُ, applied to a horse, as meaning Subniger, spadiceus: and أَشْهَبُ أَخْضَرُ as meaning lucide leviterve viridis: the correct meaning of the former seems to be of a blackish, or brownish, gray: and that of the latter, of a dark dustcoloured gray: see أَدْهَمُ and أَخْضَرُ.] الشَّهْبَآءُ was the name of a mare belonging to El-Kattál ElBejelee. (O, K; in the CK El-Bejlee.) Applied to a she-goat, شَهْبَآءُ signifies Of a white colour intermixed with black: thus applied, it is like مَلْحَآءُ applied to a ewe. (K.) Applied to a غُرَّة [or blaze on a horse's forehead], it means In which are hairs differing from the whiteness [of the blaze]. (S.) And الأَشَاهِبُ is [a pl. formed from الأَشْهَبُ as though this were a subst.] applied to the Benu-l-Mundhir, (K,) or one of the troops of En-Noamán Ibn-El-Mundhir, consisting of the sons of his paternal uncle and his maternal uncles, and their brethren; (TA;) so called because of their comeliness, (K,) or because of the whiteness of their faces. (TA.) — — Applied to ambergris, (K, TA,) (assumed tropical:) Of an excellent colour, i. e., (TA,) inclining to whiteness. (K, TA.) And applied to an iron head or blade of an arrow or of a spear &c., (tropical:) That has been filed so that its blackness has gone: (S, A, TA:) or that has been filed lightly, so that all its blackness has not gone. (AHn, TA.) [Hence,] كَتِيبَةٌ شَهْبَآءُ (assumed tropical:) A great troop having numerous weapons; (K;) so called because of the iron; (S;) or because of the whiteness of the weapons and iron, intermixed with blackness: or a troop of which the iron [of the weapons and armour] is white and bright: (TA:) or, as also ↓ كَتِيبَةٌ شَهَّابَةٌ, a troop upon which is [seen] the whiteness of the iron [weapons &c.]. (T, TA. [See also كَتِيبَةٌ مَلْحَآءُ, voce أَمْلَحُ.]) And جَيْشٌ أَشْهَبُ A strong army [app. because of its numerous weapons]. (TA.) — — أَرْضٌ شَهْبَآءُ (assumed tropical:) A land in which is no verdure, by reason of the paucity of rain. (TA.) And [hence,] سَنَةٌ شَهْبَآءُ (tropical:) A year of drought, or sterility, white in consequence thereof, (TA,) in which is no verdure, or in which is no rain: (K, TA:) next in degree is the بَيْضَآء; then, the حَمْرَآء, which is more severe than the بَيْضَآء; (TA;) and then, the سَوْدَآء: (TA in art. حمر:) or a year that is white by reason of the abundance of snow and the want of herbage: (IB, TA:) or a year of drought, or sterility; because the seedproduce dries up therein, and becomes yellow: and عَامٌ أَشْهَبُ signifies the same. (Har p. 150.) And أَشْهَبَانِ (assumed tropical:) Two white years (عَامَانِ أَبْيَضَانِ) between which is no verdure (K, TA) of herbage. (TA.) And يَوْمٌ أَشْهَبُ (tropical:) A cold day: (A, K:) or a day of cold wind; thought to be so called on account of the snow and hoar frost and hail therein: (L, TA:) or a day of hoar-frost: (Az, TA:) a day of cold wind and hoar frost; and [in like manner] the night (اللَّيْلَةُ) is termed شَهْبَآءُ. (S.) In the following verse, cited by Sb, فِدًى لِبَنِى ذُهْلِ بْنِ شَيْبَانَ نَاقَتِى إِذَا كَانَ يَوْمٌ ذُو كَوَاكِبَ أَشْهَبُ [May my she-camel be a ransom for the sons of Dhuhl Ibn-Sheybán when there is a day of difficulties, or distresses, . . .] the meaning may be اشهب [or whitish] by reason of the whiteness of the weapons, or by reason of the dust. (TA.) And الشُّهْبُ [pl. of أَشْهَبُ], (O,) or ↓ الشُّهُبُ [pl. of شِهَابٌ], (K,) [but the former, I think, is evidently the right,] (assumed tropical:) The white nights; (اللَّيَالِى البِيضُ;) [i. e. the thirteenth and fourteenth and fifteenth nights of the lunar month; so called because lighted by the moon throughout, (see art. بيض;)] (O;) three nights of the month; (K, TA;) because of the alteration of their colour. (TA.) — — أَشْهَبُ [or أَمْرٌ أَشْهَبُ] also signifies (assumed tropical:) A hard, or difficult, affair or case, (K, TA,) such as is disliked, or hated. (TA.) And أَشْهَبُ بَازِلٌ (assumed tropical:) A hard, or difficult, affair or case, that is beyond one's power [of accomplishment or endurance]: termed بازل because the camel thus termed is one that has attained its utmost strength. (O, TA. [See also art. بزل.]) — — And الأَشْهَبُ signifies The lion. (O, K.) [And in the Deewán of Jereer, it is applied to The swine. (Freytag.)] شهد 1 شَهِدَ, (S, A, Mgh, L, Msb, K,) aor. شَهَدَ; (K;) and شَهُدَ, aor. شَهُدَ; (K;) also pronounced and written شَهْدَ, (Akh, S, K,) and شِهْدَ, and شِهِدَ, accord. to a rule applying to all verbs of the measure فَعِلَ of which the medial radical letter is a faucial; (MF;) inf. n. شَهَادَةٌ (S, A, Mgh, L, Msb, K) and شهد; (TA;) [there written without any syll. sign, and not found by me in any other Lex.;]) He told, or gave information of, what he had witnessed, or seen or beheld with his eye: (Mgh, L, Msb:) this is the primary signification: (L:) he declared what he knew: he gave testimony, attestation, or evidence; he bore witness: (L:) he gave decisive information. (S, A, L, K.) [See also شَهَادَةٌ below.] You say, شَهِدَ بِكَذَا, inf. n. as above, (S, A, Mgh, L, Msb, K,) He told, or gave information of, such a thing, as having witnessed it, or seen or beheld it with his eye; (Mgh, Msb;) or declared such a thing as knowing it; (L;) or gave his testimony, attestation, or evidence, respecting it; or bore witness of it, or to it; (S, A, L, K;) عِنْدَ الحَاكِمِ [in the presence of the judge]; لِفُلَانٍ [for, or in favour of, such a one], (S, Mgh, L, K,) and عَلَى فُلَانٍ [against, or in opposition to, such a one]. (Mgh.) And شَهِدَ عَلَى كَذَا He gave decisive information [respecting such a thing (as in the Kur xlvi. 9, and in many other instances); he testified respecting it]. (S, L. [See also another meaning of this phrase in what follows.]) [Hence,] شَهِدَ اللّٰهُ أَنَّهُ لَا إِلٰهَ إِلَّا هُوَ, in the Kur [iii. 16], means God hath given evidence that there is no deity but He: (Abu-l- 'Abbás, IAmb, Jel:) or God knoweth &c.; (Ah- mad Ibn-Yahyà, K;) and so شَهِدَ اللّٰهُ throughout the Kur-án: (Ahmad Ibn-Yahyà:) or God saith &c.: or God hath written &c. (K.) And أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّااللّٰهُ I know, (Msb, K,) [or acknowledge,] and I declare, [or testify, that there is no deity but God:] (K:) [Fei says,] the verb is trans. in this phrase by itself [i. e. without the intervention of a prep.] because it is used in the sense of أَعْلَمُ. (Msb.) [And hence, كَلِمَةُ الشَّهَادَةِ means The sentence declaring that there is no deity but God and that Mohammad is God's apostle.] — — شَهِدَ بِاللّٰهِ, (Mgh, * Msb,) aor. شَهَدَ, inf. n. شَهَادَةٌ, (Mgh,) means He swore by

God: (Mgh, Msb:) and أَشْهَدُ بِكَذَا I swear by such a thing. (S, K.) أَشْهَدُ بِاللّٰهِ لَقَدْ كَانَ كَذَا I swear by God that such a thing happened, or took place, combines the meaning of witnessing with that of swearing and that of informing at the time of uttering these words; as though the speaker said, I swear by God that I witnessed such a thing, and now I inform of it. (Msb.) Accord. to some, when one says only أَشْهَدُ, not adding بِاللّٰهِ, it is an oath. (TA.) — — شَهِدَ عَلَى كَذَا, a phrase of which one meaning has been expl. above, means also He became a witness (شَاهِد) of, or to, such a thing; (S, K;) he had knowledge of such a thing, and witnessed it, or saw it or beheld it with his eye: (Msb:) and شَهِدَهُ, (Mgh, L,) inf. n. شَهَادَةٌ, (L,) [likewise] signifies he witnessed it; or saw, or beheld, it, or him, with his eye; (Mgh, L;) and (Mgh, L, Msb) so ↓ شاهدهُ, (A, Mgh, L, Msb, K,) inf. n. مُشَاهَدَةٌ. (S, A, L, Msb.) [Hence,] one says, مِنْهُ حَالٌ جَمِيلَةٌ ↓ شُوهِدَتْ [A comely, or pleasing, state, or condition, of him was witnessed]. (A.) — — And شَهِدَهُ, (aor. شَهَدَ, K,) inf. n. شُهُودٌ, He was, or became, present at it, or in it; (S, A, Mgh, L, Msb, * K;) namely, a place, (Mgh,) or an assembly. (Msb.) Hence the saying, (Msb,) فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ, in the Kur [ii. 181], Therefore whosoever of you shall be present in the month, and stationary, not journeying, he shall fast therein (Mgh, Msb) as long as he shall remain present and stationary: (Msb:) الشهر being here in the accus. case as an adv. n. of time. (Mgh, Msb.) [And hence,] شَهِدَ الجُمْعَةَ He attained to [the being present at] the جُمْعَة [here meaning, as in many other instances, the prayer of Friday]: (Mgh:) and شَهِدَ العِيدَ he attained to [the being present at] the عِيد [or festival, or the prayer thereof]. (Msb.) [Hence also,] it is said in a trad., يَشْهَدُ بَيْعَكُمُ الحَلِفُ وَاللَّغْوُ [Swearing, and unprofitable speech, attend your selling]. (TA in art. شوب: see 1 in that art.) 2 شَهَّدَ see 4. 3 شَاهَدَ see 1, latter half, in two places. 4 أَشْهَدْتُهُ عَلَى كَذَا I made him to be a witness (شَاهِد) of, or to such a thing: (S, Mgh, L:) [and in like manner,] أَشْهَدْتُهُ الشَّىْءَ I made him to have knowledge of the thing, and to witness it, or see it or behold it with his eye. (Msb.) See also 10. إِشْهَادٌ in relation to criminal matters means [The causing one to take notice of a thing that threatens to occasion some injury, with a view to the prevention of such injury; as, for instance,] the saying to the owner of a house, " This thy wall is leaning, therefore demolish it," or " feared, therefore repair it. " (Mgh.) — — اشهدهُ also signifies He caused him to be present. (K.) You say, أَشْهَدَنِى إِمْلَاكَهُ He caused me to be present [at, or on the occasion of, his being put in possession]. (S.) — — أُشْهِدَ: see 10. — اشهد [as intrans.] (assumed tropical:) Humorem tenuem e pene emisit vir propter lusum amatorium vel osculum; (S, K;) as also ↓ شهّد, (K,) inf. n. تَشْهِيدٌ: (TA:) [from شَهْدٌ signifying " honey; " for] عُسَيْلَةٌ is a term for مَذْىٌ. (S.) (assumed tropical:) He rendered his مِئْزَر [or waist-wrapper] of a reddish hue and of a dark dust-colour (أَخْضَر) [by the act above-mentioned]. (L.) (assumed tropical:) He (a boy) attained to puberty. (Th, TA.) And اشهدت She (a girl) menstruated: and attained to puberty. (K.) 5 التَّشَهُّدُ in prayer is well known; (S, K;) The reciting of the form of words commencing with التَّحِيَّاتُ لِلّٰهِ: [see art. حى:] from the occurrence therein of the words أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. (Mgh, * TA. [See also Har p. 611.]) — — And تَشَهَّدَ also signifies He sought, or desired to obtain, martyrdom. (L.) 10 استشهدهُ He asked him, or required him, to tell what he had witnessed, or seen or beheld with his eye; to declare what he knew; to give testimony, or evidence; to bear witness; or to give decisive information. (S, Mgh, L, Msb, K.) You say, اِسْتَشْهَدْتُ فُلَانًا عَلَى فُلَانٍ I asked, or required, [or cited, or summoned,] such a one to give his testimony, or evidence, or to bear witness, against such a one. (L.) And اِسْتَشْهَدْتُ الرَّجُلَ عَلَى إِقْرَارِ الغَرِيمِ and ↓ أَشْهَدْتُهُ I asked, or required, [&c., and made,] the man to bear witness to, or to be witness of or to, the confession, or acknowledgment, of the debtor. (L.) — — [Hence,] استشهد بِبَيْتٍ عَلَى مَعْنَى كَلِمَةٍ [He adduced, or urged, or cited, a verse as an evidential example of the meaning of a word]. (A phrase of frequent occurrence in the larger lexicons.) — — أُسْتُشْهِدَ (S, K) and ↓ أُشْهِدَ (K) He was slain a martyr in the cause of God's religion. (S, K. [See شَهِيدٌ.]) شَهْدٌ: see شَاهِدٌ, first sentence. — Also, and ↓ شُهْدٌ, (S, Msb, K,) the former of the dial. of Temeem, and the latter of the people of El-'Áliyeh, (Msb, TA,) Honey: (K:) or honey in its wax [i. e. its comb]; (S, Msb;) honey not expressed from its wax [or comb]: (TA:) pl. شِهَادٌ: (S, Msb, K:) شَهْدَةٌ is a more particular term, (S, K,) the n. un., [signifying a portion thereof; and a honey-comb, or a portion of a honey-comb;] as also شُهْدَةٌ. (TA.) شُهْدٌ: see the next preceding paragraph. شُهُودٌ: see شَاهِدٌ, in two places. شَهِيدٌ is also written and pronounced شِهِيدٌ, with kesr to the ش: (K, TA:) and in like manner is every word of the measure فَعِيلٌ having a faucial letter for its, medial radical, whether an epithet, like this, or a subst., like رَغِيفٌ and بَعِيرٌ: ElHemdánee says, in the " Iaráb el-Kur-án," that the people of El-Hijáz, and Benoo-Asad, say رَحِيمٌ and رَغِيفٌ and بَعِيرٌ, with fet-h to the first letter; and Keys and Rabee'ah and Temeem say رِحِيمٌ and رِغِيفٌ and بِعِيرٌ, with kesr to the first letter: Sub says, in the R, that Temeem pronounce every فَعِيل of which the medial radical letter is hemzeh or any other faucial with kesr to the first letter: and En-Nawawee states, on the authority of Lth, that some of the Arabs do the same when the medial radical letter is not a faucial; as in كبير and كريم and جليل and the like thereof. (TA.) [This last pronunciation obtains extensively in the present day: and so, in similar cases, does the intermediate pronunciation termed إِمَالَةُ الفَتْحِ, (i. e. the pronouncing fet-h like " e " in the English word " bed,") which may be justly regarded as the best to be followed because intermediate and because sanctioned by the usage of the classical times, except in cases that are pointed out by the grammarians as presenting obstacles to the pronunciation thus termed.] — — شَهِيدٌ is syn. with شَاهِدٌ [in several senses, as shown below]: and its pl. is شُهَدَآءُ. (S, K.) See شَاهِدٌ, in six places. — — Also Possessing much knowledge with respect to external things: خَبِيرٌ is used in the like sense with respect to internal things; and عَلِيمٌ, in the like sense absolutely. (L.) [Hence, perhaps,] وَادْعُوا شُهَدَآءَكُمْ, in the Kur ii. 21, [as though meaning And call ye to your aid those of you who possess much knowledge: or] the meaning here is, your helpers: (Bd:) or your gods whom ye worship. (Jel.) الشَّهِيدُ as a name of God means The Faithful, or Trusty, in his testimony (Zj, L,) or in testimony: (K:) and (Zj, K) as some say, (Zj,) He from whose knowledge nothing is hidden; the Omniscient. (Zj, L, K.) — — Also, derived from الشَّهَادَةُ, or from المُشَاهَدَةُ, or from الشُّهُودُ, [all inf. ns.,] accord. to different opinions; (TA;) and of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; (Msb, TA;) or in the sense of the measure فَاعِلٌ; (TA;) A martyr who is slain in the cause of God's religion; (S, K;) [i. e.] one who is slain by unbelievers on a field of battle; (Msb;) one who is slain fighting in the cause of God's religion: (IAth:) so called because the angels of mercy are present with him; (K;) because the angels are present at the washing of his corpse, or at the removal of his soul to Paradise: (Msb:) or because God and his angels are witnesses for him of his title to a place in Paradise: (IAmb, Mgh, * K:) or because he is one of those who shall be required to bear witness on the day of resurrection, (K, TA,) with the Prophet, (TA,) against the people of past times, (K, TA,) who charged their prophets with

falsehood: (TA:) or because of his falling upon the ↓ شَاهِدَة, or ground: (K:) or because he is still living, and present with his Lord: (ISh, Mgh, K:) or because he witnesses. or beholds, God's world of spirits and his world of corporeal beings: (K, * TA:) [and several other reasons are assigned for this appellation:] the primary application is that expl. above: but it is also applied by the Prophet to one who dies of colic: one who is drowned: one who is burned to death: one who is killed by a building falling to ruin upon him: one who dies of pleurisy: (IAth, L:) one who dies of plague, or pestilence: a woman who dies in a state of pregnancy: (L:) and to some others: (IAth:) the pl. is شُهَدَآءُ. (A, Msb, K, &c.) شَهَادَةٌ [see 1:] Information of what one has witnessed, or seen or beheld with his eye: (IF, Mgh, L, Msb:) this is the primary signification: (L:) said to be a subst. from المُشَاهَدَةُ: (Msb:) declaration of what one knows: testimony, attestation, evidence, or witness: (L:) decisive information. (S, A, L, K.) — — An oath: pl. شَهَادَاتٌ: so in the Kur xxiv. 6 [and 8]. (TA.) — — Martyrdom in the cause of God's religion. (S, K. [See شَهِيدٌ.]) — — Also i. q. مَشْهَدٌ as expl. below: see the latter word. — — [And it is used in the sense of مُشَاهَدٌ: thus,] عَالِمُ الغَيْبِ وَالشَّهَادَةِ, in the Kur vi. 73 &c., means The Knower of what is unseen and of what is seen. (Jel.) شَهِيدَةٌ A roasted lamb: or [the kind of food called] هَرِيسَة [q. v.]: pl. شِهَادٌ. (Har. p. 609.) [شَهَّادٌ Always present. (Freytag from the Deewán of the Hudhalees.)] شَاهِدٌ (S, Mgh, L, K) and ↓ شَهِيدٌ (S, * Mgh, L) One who tells, or gives information of, what he has witnessed, or seen or beheld with his eye: (Mgh, L:) one who declares what he knows: (L:) one who knows, and declares what he knows: (ISd, TA:) a witness, as meaning one who gives testimony, or evidence; who bears witness: (S, * L, K: *) [one who gives decisive information: (see 1, first sentence:)] pl. of the former ↓ شَهْدٌ, (Akh, S, K,) or [rather] this is a quasi-pl. n., (Sb, TA,) like as صَحْبٌ is of صَاحِبٌ, and سَفْرٌ of سَافِرٌ, (S,) but some disallow this; (TA;) and ↓ شُهُودٌ [but see what is said of this in the latter half of the paragraph] and أَشْهَادٌ are also pls. of شَاهِدٌ, (Mgh, L,) or of شَهْدٌ: (S, K:) the pl. of ↓ شَهِيدٌ is شُهَدَآءُ. (S, Mgh.) [Hence,] ↓ مَعَهَا سَائِقٌ وَشَهِيدٌ, in the Kur l. 20: see art. سوق. — — [Hence also] الشَّاهِدُ a name of the Prophet; (K;) meaning The witness against those to whom he has been sent. (Jel in xxxiii. 44.) — — And شَاهِدٌ An angel: (S, L, K:) or a guardian angel: (Mujáhid:) pl. أَشْهَادٌ: or this means the prophets. (TA.) — — And The tongue: (S, L, K:) from the saying, لِفُلَانٍ شَاهِدٌ حَسَنٌ Such a one has an elegant diction. (L.) One says also, مَا لِفُلَانٍ رُوَآءٌ وَلَا شَاهِدٌ Such a one has neither goodliness of aspect nor tongue. (Aboo-Bekr, L.) — — [As a conventional term used in lexicology &c.,] An evidential example, generally poetical, of the form or meaning of a word or phrase: pl. شَوَاهِدُ: the sciences that require شَوَاهِد being those of اللُّغَة and الصَّرْف and النَّحْو and المَعَانِى and البَيَان and البَدِيع and العَرُوض and القَوَافِى. (MF on the خُطْبَة of the K.) [One says, هٰذَا شَاهِدٌ لِكَذَا and عَلَى كَذَا This is an evidential example of such a thing.] With respect to the classical language, absolutely, شواهد are taken, by universal consent, from the Kur-án, and from the language [both verse and prose (Kull p. 348)] of those Arabs who lived before the period of the corruption [in any considerable degree] of the Arabic tongue: [see مُوَلَّدٌ:] also, accord. to the general decision of the learned, from the Traditions of Mohammad; [which last source is excluded by some because traditions may be corrupted in language by their transmitters, and interpolated, and even forged;] and electively from the language of those Arabs who lived after the first corruption of the Arabic tongue, but before the corruption had become extensive. (Mz, 1st نوع; and MF ubi suprà. [See, again, مُوَلَّدٌ.]) The classes of the poets from whose poetry شواهد are taken are the Pagan Arabs, the Mukhadrams, the Islámees, and the Muwelleds: [see جَاهِلِيٌّ and مُخَضْرَمٌ and إِسْلَامِىٌّ and مُوَلَّدٌ:] with respect to all the sciences above mentioned, they are taken from the poetry of the first, second, and third, classes; from that of the first and second by universal consent, and from that of the third electively: (MF ubi suprá:) but they are taken from the poetry of the fourth class with respect only to the sciences of المَعَانِى and البَيَان and البَدِيع. (Idem, and Kull p. 348.) [The age of the earliest existing classical poems (though some older fragments and couplets and single verses have been preserved) is only about a century before the birth of Mohammad: that of the latest, about a century after his death. (See the Preface to this work.)] — — Knowing, (Msb,) and witnessing, or seeing or beholding with his eye; a witness, as meaning an eyewitness; (L, Msb;) as also ↓ شَهِيدٌ: pl. of the former [or, as is said in the L in art. مجد, of the former or of the latter,] أَشْهَادٌ and شُهُودٌ; [but see what is said of these pls. in the first sentence of this paragraph;] and of the latter شُهَدَآءُ. (Msb.) [See an ex. of ↓ شَهِيدٌ in this sense in a verse cited voce رَبٌّ.] — — [Hence, in the present day, applied to A notary, who hears and writes and attests cases to be submitted for judgment in the court of a kádee.] — — Present; a witness as meaning one personally present; (S, L, Msb, K;) as also ↓ شَهِيدٌ: (Msb:) pl. of the former شُهَّدٌ (S, L, K) [and أَشْهَادٌ, as above,] and ↓ شُهُودٌ, (K,) or this last is used as a pl. but is originally an inf. n. (S, L.) One says, الشَّاهِدُ يَرَى مَا لَا يَرَى الغَائِبُ, meaning The present knows what the absent knows not. (Msb.) And قَوْمٌ شُهُودٌ People, or persons, present. (S, A.) And كَلَّمْتُهُ عَلَى رُؤُوسِ الأَشْهَادِ [I spoke to him before witnesses, or persons present]. (A.) — — [Hence, app., being opposed to غَائِبٌ,] A running in which a horse exerts his force unsparingly; (A, L;) as in the saying, لِلْفَرَسِ غَائِبٌ وَشَاهِدٌ The horse has a run which he reserves [for the time of need], and a run which he performs unsparingly; like the saying, لَهُ صَوْنٌ وَبَذْلٌ: (A: [see 1 in art. بذل:]) or شَاهِدٌ means a running that testifies the excellence of a horse, (IAar, K,) and his quality of outstripping others. (IAar, TA.) — — A star [app. when visible]; (Aboo-Eiyoob, K;) as being present and apparent in the night. (TA.) — — [Hence, accord. to some,] صَلَاةُ الشَّاهِدِ The prayer of sunset; (A, L, Msb, K;) because it is the prayer that is performed when the star becomes visible; (Sh, L;) also called صَلَاةُ البَصَرِ, because the stars are seen at the time thereof: or, accord. to some, the prayer of daybreak; (L;) [and so, accord. to some, صَلَاةُ البَصَرِ; (see art. بصر;)] as also ↓ المَشْهُودُ; (TA;) and it is said to be so called because he who is travelling must perform it without abridging it, like him who is present at his home: Aboo-Sa'eed Ed-Dareer says that the former prayer is so called for this reason [as is also said in the A and Msb]: AM asserts that the first reason assigned above is the right one, because the prayer of daybreak, in like manner, may not be abridged, and is not thus called; but it is thus called by a poet. (L.) — — And الشَّاهِدُ is a name of Friday; (Fr, K;) as also ↓ المَشْهُودُ: or the latter is the day of resurrection: (K:) or the day of 'Arafeh: (Fr, K: [see عَرَفَةُ:]) because of the presence and congregation of people on each of those days. (TA.) — — شَاهِدٌ also signifies Matter resembling mucus, that comes forth with the fœtus: (S, K:) pl. شُهُودٌ: which latter, accord. to ISd, means the أَغْرَاس [pl. of غِرْسٌ, q. v.,] upon the head of a young camel at the time of its birth. (TA.) And شُهُودُ النَّاقَةِ means The marks left by the blood, or by the membrane that enclosed the fœtus, of the she-camel, in the place where she has brought forth. (S, K.) — — Also A quick, or an expeditious, thing or affair. (K.) الشَّاهِدَةُ The earth, or ground. (K.) See شَهِيدٌ, last sentence. مَشْهَدٌ A place where people are present or assembled; a place of assembling; an assembly; (S, L, K;) as also ↓ مَشْهَدَةٌ and ↓ مَشْهُدَةٌ (K) and ↓ شَهَادَةٌ: (L:) pl. مَشَاهِدُ. (A.) [Hence,] مَشَاهِدُ مَكَّةَ The places of religious visitation, where the ceremonies of the pilgrimage &c. are performed, at Mekkeh. (L.) — — [A funeral

assembly or procession. — — A place where a martyr has died or is buried. — — And The aspect, or outward appearance, of a person; like مَرْأًى: see an instance voce عَوْدٌ.] مُشْهَدٌ Slain a martyr in the cause of God's religion. (K. [See also شَهِيدٌ.]) اِمْرَأَةٌ مُشْهِدٌ, (S, A, K,) without ة, (S,) and مُشْهِدَةٌ, (A,) A woman whose husband is present with her: (S, A, K:) opposed to اِمْرَأَةٌ مُغِيبَةٌ; (S, A;) this last with ة. (S.) مَشْهَدَةٌ and مَشْهُدَةٌ: see مَشْهَدٌ. مَجْلِسٌ مَشْهُودٌ [A place of assembling at which numerous persons are present]. (A.) And يَوْمٌ مَشْهُودٌ [A day on which numerous persons are present: and particularly] a day on which the inhabitants of heaven and earth will be present. (TA.) And صَلَاةٌ مَشْهُودَةٌ مَكْتُوبَةٌ A prayer at the performance of which the angels are present, and the recompense of which, for the performer, is written, or registered. (L.) See also شَاهِدٌ, in two places, in the last quarter of the paragraph. — — مَعْهُودٌ وَمَشْهُودٌ وَمَوْعُودٌ Past and present and future; the tenses of a verb. (Kh, L in art. عهد.) شهدانج شَهْدَانِجٌ, (K accord. to the TA,) with fet-h to the ش and kesr to the ن, (TA,) and شَاهْدَانِجٌ, (K accord. to the TA,) or شَهْدَانَجٌ, (Mgh, Msb, and so in the CK, except that it is there written as though imperfectly decl.,) with fet-h to the ن, (Msb,) and شَاهْدَانَج, (CK,) arabicized from [the Pers.] شَاهْ دَانَهْ, which means " king of grains," (Ibn-El-Kutbee, TA,) The seed of the قِنَّب [or hemp]: (Mgh, Msb, K:) it is useful as a remedy for the quartan fever, (K,) prepared as a beverage, (TA,) and for the [kinds of leprosy called] بَهَق and بَرَص, (K,) applied as a liniment, (TA,) and it kills what are called حَبُّ القَرْعِ, (K,) which are worms in the belly, [tape-worms,] (TA,) when eaten, and also when applied to the belly externally. (K.) شهر 1 شَهَرَهُ, (S, A, K,) aor. شَهَرَ, (S, K,) inf. n. شَهْرٌ and شُهْرَةٌ; (S;) and ↓ شهّرهُ, (S, A, O, K,) inf. n. تَشْهِيرٌ; (S;) and ↓ اشتهرهُ; (S, K;) He made it apparent, conspicuous, manifest, notorious, notable, commonly known, or public: (S, O, MF:) or [it generally means] he made it apparent, &c., as bad, evil, abominable, foul, or unseemly; he exposed it as such; or rendered it notorious in a bad sense, or infamous. (A, K.) You say, شَهَرْتُ الحَدِيثَ, inf. n. as above, I divulged the story, or discourse. (Msb.) And ↓ لِفُلَانٍ فَضِيلَةٌ اشْتَهَرَهَا النَّاسُ [Such a one has an excellent quality which the people have made commonly known]. (S.) And شَهَرْتُهُ بَيْنَ النَّاسِ I rendered him conspicuous [or notorious or celebrated or renowned] among the people. (Msb.) And شَهَرْتُ زَيْدًا بِكَذَا and ↓ شهّرته [I rendered Zeyd conspicuous, notorious, celebrated, or renowned, for such a thing]; (Mgh, * Msb;) [but] the latter has an intensive signification: ↓ أَشْهَرْتُهُ, with ا, in the sense of شَهَرْتُهُ, has not been transmitted: (Msb:) or is not of established authority. (Mgh.) One says also, شُهِرَ بِكَذَا, and ↓ اِشْتَهَرَ, [generally, but not always, in a bad sense, meaning] He was rendered, or became, notorious, or infamous, for such a thing: (A:) the latter verb being intrans. as well as trans. (TA.) And [hence one says,] ↓ اِشْتَهَرْتُ فُلَانًا meaning (tropical:) I held such a one in light, or little, estimation, or in contempt, and exposed his vices, faults, or evil qualities or actions. (A.) — — And شَهَرَ سَيْفَهُ, (S, A, Msb, K,) aor. شَهَرَ, (S, Msb, K,) inf. n. شَهْرٌ, (S, Msb,) He drew his sword (S, Msb, TA) from its scabbard: (TA:) or he drew his sword and raised it over the people; (A, K;) as also ↓ شهّرهُ. (K.) 2 شَهَّرَ see above, in three places. [In modern Arabic, شهّر often signifies He paraded an offender as a public example; and it occurs in this sense in the S and TA in art. بلس, &c.: the offender, in this case, is generally mounted upon an ass or a camel, and often with his face towards the animal's tail.] 3 شاهرهُ, (K,) inf. n. مُشَاهَرَةٌ (S, K) and شِهَارٌ, (K,) He hired him, or took him as a hired man or hireling, for [or by] the month: (Lh, K:) or he made an engagement, or a contract, with him for work or the like, by the month, or month by month: (TA:) المُشَاهَرَةُ from الشَّهْرُ is like المُعَاوَمَةُ from العَامُ. (S, TA.) 4 أَشْهَرَ see 1. — أَشْهَرْنَا, (S, Msb, * K,) inf. n. إِشْهَارٌ, (Msb,) A month passed (lit. came) over us. (S, Msb, * K.) And اشهر الصَّبِىُّ [The child became a month old; or] a month passed (lit. came) over the child: similar to أَحْوَلَ, (A,) or to أَحَالَ. (Msb.) And اشهرت الدَّارُ The house became altered, or changed, and months passed over it. (TA in art. حول.) — — Also We remained, stayed, dwelt, or abode, a month in a place. (ISk, S.) — — And We entered upon the month, i. e., the lunar month. (Th, S.) — — And اشهرت She (a woman) entered upon the month of her bringing forth. (Msb, K.) 8 اشتهر It was, or became, apparent, conspicuous, manifest, notorious, notable, commonly known, or public: (S:) or [it generally means] it was, or became, apparent, &c., as bad, evil, abominable, foul, or unseemly; it was, or became, exposed as such, or rendered notorious in a bad sense or infamous. (A, K.) It (a story, or discourse,) became divulged, or public. (Msb.) اشتهر بِكَذَا: see 1. — As a trans. verb: see 1 in three places. شَهْرٌ The new moon, when it appears: (IF, A, Mgh, O, Msb, K:) so called because of its conspicuousness. (Mgh, Msb.) This is the original signification. (Mgh.) [See the last sentence of this paragraph.] You say, رَأَيْتُ الشَّهْرَ, meaning I saw the new moon of the month. (Mgh.) Hence it is said in a trad., صُومُوا الشَّهْرَ, meaning Fast ye the first day of the lunar month. (Lh, TA.) And hence the trad., إِنَّمَا الشَّهْرُ تِسْعٌ وَعِشْرُونَ, meaning The utility of watching for the new moon is on the nine and twentieth night. (L, TA.) [Or the meaning is, that the lunar month is a period of nine and twenty nights.] — — Also The moon: or the moon when conspicuous, and near to being full. (K.) — — And [A lunar month;] a certain well-known number of days: so called because made manifest by the moon: (ISd, K:) an arabicized word; or, as some say, Arabic; (Msb;) and so called because of its being manifest: (Msb, TA:) pl. [of pauc.] أَشْهُرٌ (Msb, K) and [of mult.] شُهُورٌ. (S, Msb, K.) The following are the modern names of the months: 1. المُحَرَّمُ [to which the epithet الحَرَامُ is often added]: 2. صَفَرٌ [to which the epithet الخَيْرُ is often added]: 3. رَبِيعٌ الأَوَّلُ: 4. رَبِيعٌ الآخِرُ [or الثَّانِى]: 5. جُمَادَى الأُولَى: 6. جُمَادَى الآخِرَةُ [or الثَّانِيَةُ]: 7. رَجَبٌ [to which is often added the epithet الأَصَمُّ, and that of الفَرْدُ]: 8. شَعْبَانُ [to which we often find the epithet المُعَظَّمُ added, and sometimes that of الشَّرِيفُ]: 9. رَمَضَانُ [to which the epithet المُبَارَكُ is appropriated]: 10. شَوَّالٌ [to which the epithet المُكَرَّمُ is frequently added]: 11. ذُو القَعْدَةِ: and 12. ذُو الحِجَّةِ: [see the second of the two tables in p. 1254:] and the following are the names by which they were called by the tribe of 'Ád, agreeably with the foregoing numeration: 1. مُؤْتَمِرٌ. 2. نَاجِرٌ. 3. خَوَّانٌ. 4. بُصَّانٌ [q. v.]: 5. رُبَّى: 6. حَنِينٌ. 7. الأَصَمُّ. 8. عَاذِلٌ. 9. نَاتِقٌ: 10. وَغْلٌ. 11. وَرْنَةٌ: and 12. بُرَكٌ [or بُرَكُ?]. (Ibn-El-Kelbee, in TA, voce مُؤْتَمِرٌ. [But authors differ respecting some of these names, as will be seen in other articles.]) أَشْهُرٌ مَعْلُومَاتٌ, said, in the Kur [ii. 193], to be the period of the pilgrimage, for by الحَجُّ, which immediately precedes, is meant وَقْتُ الحَجِّ, (Mgh, Msb,) or زَمَانُ الحَجِّ, (Msb,) applies to Showwál and Dhul-Kaadeh and ten days of Dhu-l-Hijjeh, (Mgh, Msb,) accord. to Aboo-Haneefeh (Mgh) and most of the learned, part of Dhu-l-Hijjeh being called a month tropically, as is often done by the Arabs in similar cases, relating to time; for ex. when they say, مَا رَأَيْتُهُ مُذْ يَوْمَانِ, the period of separation having been a day and a part of a day: (Msb:) or [and] nine days of Dhu-l-Hijjeh with the night preceding the day of the sacrifice, accord. to Esh-Sháfi'ee: (Mgh:) or [and] all Dhu-l-Hijjeh, accord. to Málik: (Mgh, Msb:) [in these two explanations the two months next preceding being meant to be included:] or Showwál and Dhu-l- Kaadeh and Dhu-l-Hijjeh and Moharram, accord. to Aboo-'Amr Esh-Shaabee. (Msb.) — — Also (assumed tropical:) A learned man: (O, K:)

[because of his celebrity:] pl. شُهُورٌ. (O, TA.) — — [And accord. to the K, it signifies also The like of a nail-paring: but this is app. a mistake, perhaps originating from a mutilated transcript of what here follows:] a poet says, describing camels, أَبْدَأْنَ مِنْ نَجْدٍ عَلَى ثِقَةٍ وَالشَّهْرُ مِثْلُ قُلَامَةِ الظُّفْرِ [They went forth from Nejd in a state of confidence, the new moon being like the nail-paring]. (O.) شُهْرَةٌ a subst. from الاِشْتِهَارُ, (Mgh,) signifying The appearance, conspicuousness, manifestness, notoriousness, notableness, or publicity, of a thing: (S, O, Msb:) or [generally] its appearance, &c., as bad, evil, abominable, foul, or unseemly; its notoriousness in a bad sense, or infamousness. (A, K.) — — Any evil thing that exposes its author to disgrace; any disgraceful, or shameful, thing; a vice, or fault, or the like. (IAar, O, TA.) — — A dress of the most excellent or superb kind; and one of the vilest or meanest kind: both of which are forbidden. (Mgh.) — — [It is also used in the sense of مَشْهُورٌ.] One says, جَعَلَهُ شُهْرَةً (tropical:) [He rendered him notorious, either in a bad or in a good sense]. (A.) And صَارَ شُهْرَةً, (K in art. دول,) i. e. مَشْهُورًا (assumed tropical:) [He became notorious, &c.]; said of a man. (TK in that art.) برذون بِرْذَوْنٌ شِهْرِىٌّ A [or hackney] between the رَمَكَة [or mare of mean breed] and the horse of generous breed: one says, لَمْ يَرْكَبِ الشَّهَارِىَ and الشَّهْرِيَّةَ [He did not ride hackneys of the sort above mentioned]: (A:) or شِهْرِيَّةٌ signifies بَرَاذِين [or hackneys]; and its pl. is شَهَارٍ: (Mgh:) or a sort of بَرَاذِين [or hackneys]; (Lth, O, K;) a horse of which the dam is Arabian but not the sire. (Lth, O.) شَهِيرٌ: see مَشْهُورٌ. — — شَهِيرَةٌ A woman, and a she-ass, broad (O, K) and bulky. (O.) [أَشْهَرُ More, and most, apparent, conspicuous, manifest, notorious, &c.; better, and best, known. — — Hence, الأَشْهَرَانِ The drum and the banner. (Gol., from Meyd.)] أَشَاهِرُ [in the CK أشاهِيرُ] The whiteness of the narcissus. (K, TA.) مُشْهِرٌ A child a month old. (O, TA.) مُشَهَّرٌ: see the following paragraph. مَشْهُورٌ Of known place or station; (K;) well known; well spoken of; celebrated; held in repute; reputable; notable; eminent; (O, K, TA;) applied to a man; (O, TA;) as also ↓ شَهِيرٌ, (O, K, TA,) and [in an intensive sense] ↓ مُشَهَّرٌ. (TA.) [And Anything apparent, conspicuous, manifest, notorious, notable, commonly known, or public: lit. rendered apparent &c. Applied to a word or phrase or meaning, Commonly known or obtaining or received; well known; or held in repute. Hence عَلَى المَشْهُورِ According to common, or well-known, usage; or according to common repute.] شهق 1 شَهَقَ, aor. شَهَقَ, (S, Msb,) inf. n. شُهُوقٌ, (Msb,) [said of a mountain, and of a building, &c., (see شَاهِقٌ,)] It rose high; or became high, or elevated, or lofty. (S, Msb.) — — شَهَقَ, aor. شَهَقَ and شَهِقَ, inf. n. شَهِيقٌ [and تَشْهَاقٌ], said of an ass, [He uttered the ending of his braying, or the final sounds thereof;] (S;) [for] شَهِيقٌ signifies the ending, or final part, of the crying, or braying, of the ass; (S, O;) and to this the cries of the punished in Hell are likened in the Kur xi. 108; (O;) and زَفِيرٌ signifies the " beginning, or commencing part, thereof: " (S:) or شهيق signifies the drawing back of the breath; and زفير the " emitting thereof: " (Lth, S: [but the reverse is said by Lth and in the S in art. زفر:]) and تَشْهَاقٌ signifies the same as شَهِيقٌ: (S:) or both of these words signify [absolutely] the crying, or braying, of the ass: (O, K:) Zj says that شَهِيقٌ as denoting one of the cries of the afflicted [in Hell] means a very high-sounding moaning: and that, accord. to some, زَفِيرٌ [as used in the Kur ubi suprà] is similar to the beginning of the cry of the ass, termed شَهِيق; and that شَهِيقٌ is in the chest. (TA.) [Said of a man,] شَهَقَ, aor. شَهَقَ and شَهِقَ; and شَهِقَ, aor. شَهَقَ; inf. n. شَهِيقٌ and شُهَاقٌ (O, K) and تَشْهَاقٌ (O) and شُهُوقٌ; signify The [sound of] weeping became reiterated in his chest: (O, K:) or, as in the L, he reiterated the [sound of] weeping in his chest. (TA.) [Or] شَهَقَ, aor. شَهَقَ and شَهِقَ, inf. n. شَهِيقٌ, signifies [or signifies also] He reiterated his breath, making his voice audible, naturally. (Msb.) One says also, شَهَقَ فُلَانٌ شَهْقَةً فَمَاتَ Such a one uttered a single cry and died. (S, TA.) — — And شَهَقَتْ عَيْنُ النَّاظِرِ عَلَيْهِ (tropical:) The eye of the looker smote him with evil influence: (O, K, TA:) or, was pleased with him, and therefore continued looking at him. (A, TA.) شَهْقَةٌ A single cry. (S, TA.) [See 1, last sentence but one.] شُهْقَةٌ Height, elevation, or loftiness. (TA.) شَاهِقٌ High, or lofty; applied to a mountain, (S, O, Msb, K,) and to a building, &c.: (O, K:) or, applied to a mountain, high and inaccessible: (JK, TA:) pl. شَوَاهِقُ: (JK, Msb, TA:) you say جِبَالٌ شَاهِقَةٌ and شَاهِقَاتٌ and شَوَاهِقُ. (Msb.) — — Applied to a vein [or an artery], (tropical:) Pulsing upwards: (O, K, TA:) a term of the physicians. (O, TA.) — — ذُو شَاهِقٍ (tropical:) A man whose anger is vehement: (JK, S, A, O, L, TA:) wrongly expl. in the K by the words لَا يَشْتَدُّ غَضَبُهُ: (TA:) and so ذُو صَاهِلٍ. (A, TA.) And (tropical:) A stallion [camel] Excited by lust, assaulting [the she-camels], and causing a sound to be heard from his inside; as also ذُو صَاهِلٍ. (TA.) تَشْهَاقٌ an inf. n. (S, * O, K. [See 1.]) — — [And also an epithet.] One says ضَحِكٌ تَشْهَاقٌ [app. meaning (assumed tropical:) A loud laughing, likened to the تَشْهَاق of the ass]. (S, O.) شهل 1 شَهِلَ, aor. شَهَلَ, (K,) inf. n. شَهَلٌ, (S, * O, * TA,) He (a man, S, O) had that quality of the eye which is termed شُهْلَةٌ [expl. below]; (S, O, K;) as also ↓ اشهلّ, inf. n. اِشْهِلَالٌ. (K.) [And in like manner each of these verbs is probably used as said of the eye.] 2 تَشْهِيلٌ is a vulgar dial. var. of تَسْهِيلٌ [inf. n. of سَهَّلَ, q. v.]. (TA.) 3 شاهلهُ, (K,) inf. n. مُشَاهَلَةٌ, (S, O, TA,) He acted with him in an evil manner; or contended, or disputed, with him; syn. شَارَّهُ; (S, * O, * K, TA;) and لَاحَاهُ [which has the latter of these significations]: and opposed him, being opposed by him; syn. عَارَضَهُ: (TA:) he reviled him; or reviled him, being reviled by him: (K:) he exchanged bad names with him; syn. قَارَصَهُ: (S, * TA: [in the O, المُقَارَصَة is put for المُقَارَضَة:]) he bandied words with him. (S, O, TA.) 5 تشهّل, said of the freshness, or brightness, and beauty, of the face, (مَآء الوَجْه,) It went away, or departed, (O, K, TA,) by reason of emaciation. (TA.) 9 إِشْهَلَّ see 1. شَهْلٌ A mixture of two colours. (ISk, TA.) — — Hence, (ISk, TA,) one says, فِى فُلَانٍ وَلْعٌ and شَهْلٌ, (ISk, O, K, *) or فى فلان شَهْلٌ, (JK,) (assumed tropical:) In such a one is lying. (ISk, JK, O, K.) — See also شُهْلَةٌ. شَهَلٌ [properly inf. n. of شَهِلَ]: see شُهْلَةٌ. شَهْلَةٌ A middle-aged, intelligent woman: an epithet peculiarly applied to a woman: (S, O, K:) one says اِمْرَأَةٌ شَهْلَةٌ كَهْلَةٌ, but not ↓ رَجُلٌ شَهْلٌ كَهْلٌ; though IDrd mentions شَهْلٌ كَهْلٌ. (TA.) — — And An old woman. (K.) شُهْلَةٌ A tinge, or mixture, of زُرْقَة [i. e. blueness, or grayness, or a greenish hue,] in the black of the eye: (S, O:) or, as also ↓ شَهَلٌ, [this latter mentioned above as inf. n. of شَهِلَ, a tint] less than زَرَقٌ, [in the CK الزُّرْق is erroneously put for الزَّرَق, which is here used in the sense of الزُّرْقَة,] and more beautiful than this, in the black of the eye: (K, TA:) thus in the M: (TA:) or a tinge of redness in the black of the eye, not in lines, like شُكْلَةٌ, but [consisting in] a paucity of blackness of the black of the eye, so that it is as though it inclined to redness: (K:) or a hue of the black of the eye between redness and blackness: or a lack of purity of the blackness thereof: or a redness in the black of the eye; شُكْلَةٌ being the like of a redness in the white thereof; thus expl. by A 'Obeyd; and in like manner by Es-Semmák. (TA.) شَهْلَآءُ fem. of أَشْهَلُ [q. v.]. (S, O, K.) — Also A want; syn. حَاجَةٌ: (S, O, K:) said by IF to be originally شَكْلَآءُ. (O.) دِرْهَم شِهْلِيلِيٌّ A [app. meaning a silver coin] of the measure of the breadth of the hand. (Mgh.) أَشْهَلُ, applied to a man, (S, O,) Having that quality of the eye which is termed شُهْلَةٌ: (S, O, K:) accord. to AZ, syn. with أَشْكَلُ: (TA: [but see this latter epithet:]) fem. شَهْلَآءُ; (K;) which is applied as an epithet to an eye. (S, O.) — — Also A mountain, and a wolf,

dust-coloured inclining to whiteness. (En-Nadr, TA.) — — And الأَشْهَلُ is the name of A certain idol. (Ibn-El-Kelbee, O, K.) شهم 1 شَهُمَ, aor. شَهُمَ, (S, K,) inf. n. شَهَامَةٌ (S, TA) and شُهُومَةٌ, (TA,) He (a man) was, or became, hardy, strong, sturdy, enduring, or patient; (S;) [or] acute of mind or intellect; (S, K;) clever, ingenious, sharp, or penetrating. (K.) — — And (tropical:) He (a horse) was, or became, swift; brisk, lively, sprightly, or agile; and strong. (K, TA.) — — [And app. It was, or became, rough, harsh, or coarse: for] شَهَامَةٌ signifies خُشُونَةٌ. (Ham p. 699.) — شَهَمَهُ, (S, K,) aor. شَهَمَ and شَهُمَ, inf. n. شَهْمٌ and شُهُومٌ, (K,) He frightened him, or made him afraid; (S, K;) namely, a man. (K.) — — And شَهَمَ الفَرَسَ, aor. شَهَمَ, (K,) inf. n. شَهْمٌ, (TA,) He chid the horse; (K;) or incited him to quickness. (JK, K, and Ham p. 699.) شَهْمٌ, applied to a man, Hardy, strong, sturdy, enduring, or patient; (S;) acute of mind or intellect; (S, K;) clever, ingenious, sharp, or penetrating; and ↓ مَشْهُومٌ signifies the same: pl. of the former شِهَامٌ (K) [and app. شُهُمٌ also: see سُهُمٌ, and see what here follows]. — — A chief whose judgment, or judicial decision, or exercise of authority, is effectual in affairs; (K, * TA;) courageous; or sharp, or vigorous and effective, in affairs which others are unable to accomplish: or, accord. to Fr, forbearing, or clement; who performs well that which is imposed upon him; whom one finds not otherwise than forbearing, or clement, and pleased, or content, with that which is imposed upon him: and in like manner applied to other than a man: (TA:) pl. شُهُومٌ (K) [and app. شُهُمٌ]: see سُهُمٌ, with which شُهُمٌ is syn. (TA in art. سهم.) — — And, applied to a horse, (tropical:) Swift; brisk, lively, sprightly, or agile; and strong. (K, TA.) — Also A stone which is placed at the entrance of a trap (مَصْيَدَة or مَصِيدَة in different copies of the K) for a lion, and which falls upon it when he enters: as also سَهْمٌ: (K, * TA:) the latter is the word [better] known to the leading lexicologists. (TA.) شَهَامٌ i. q. سِعْلَاةٌ [app. meaning The kind of goblin, or demon, thus called]. (As, S, K.) شَيْهَمٌ The دُلْدُل [q. v., i. e. hedge-hog; or a certain species of hedge-hog; &c.]: (K:) [see also the last sentence of this paragraph:] and, (K,) or accord. to AZ, (TA,) the male hedge-hog: (S, K, TA:) or such as has large prickles or spines, of male hedge-hogs, (K, TA,) and the like. (TA.) عَلَى ظَهْرِ شَيْهَمٍ, occurring in a verse of El-Aashà, is said by AO to mean (assumed tropical:) In a state of fright, or fear. (TA.) — — شَيْهَمَةٌ An old woman: (K:) or, accord. to IAar, a hedge-hog. (TA.) مَشْهُومٌ: see شَهْمٌ. — Also Frightened, or made afraid. (S, TA.) — — And, applied to a horse, Chidden; or incited to quickness. (TA.) شهنز شِهْنِيزٌ i. q. شِينِيزٌ, (ADk, K,) and شُونِيزٌ, i. e. الحَبَّةُ السَّوْدَاءُ. (ADk, TA.) شهو 1 شَهِيَهُ and شَهَاهُ: see 8. — شَهَا, aor. شَهُوَ; and شَهِىَ, aor. شَهَوَ; inf. n. شَهْوَةٌ; It [food &c.] was good, sweet, pleasant, or the like. (MA. [But this, the only meaning there assigned to these two verbs, I do not find elsewhere.]) 2 شَهَّيْتُهُ [I made him, or caused him, to desire, to long, or to desire eagerly]. (Msb.) — — [And شهّى It excited desire, longing, eager desire, or appetence. For ex., in art. سمق in the K, يُشَهِّى is said of the سُمَّاق, or berry of the sumach, meaning It excites appetence.] — — And شهّى الشَّىْءَ He, or it, caused the thing to be desired, longed for, or desired eagerly: made it to be good, sweet, pleasant, or the like. (MA.) One says, هٰذَا شَىْءٌ يُشَهِّى الطَّعَامَ i. e. [This is a thing that causes the food to be desired, &c.; that makes it sweet, &c.; or] that incites to desire, or eager desire, of the food. (S, TA.) — — [And accord. to an explanation of the inf. n., تَشْهِيَةٌ, in the KL, شهّاه seems to signify also He said to him, I will give to thee what thou desirest, longest for, or eagerly desirest; agreeably with a rendering of the verb alone, as on the authority of that work, by Golius.] 3 شاهاهُ, (K, TA,) inf. n. مُشَاهَاةٌ, (TA,) He was, or became, like him; he resembled him. (K, TA.) — Also He jested, or joked, with him: (IAar, TA:) [and] so هَاشَاهُ. (K in art. هشو.) — — And accord. to IAar, it is also used in relation to the smiting action of the [evil] eye [perhaps meaning He vied with him in smiting with the evil eye: see also 4]. (TA.) 4 اشهاهُ He gave him what he desired or eagerly desired. (K.) — — And He smote him with an [evil] eye: (K:) in this sense [said to be] formed by transposition from أَشَاهَهُ. (TA.) — مَا أَشْهَاهَا إِلَىَّ means that she is desired, or eagerly desired, [i. e. How great an object of desire is she to me!] as though it were from شُهِىَ, though this was not said: and مَا أَشْهَانِى لَهَا means that thou art desiring, or eagerly desiring, [i. e. How desirous, or eagerly desirous, am I of her!] so says Sb. (TA.) 5 تشهّى He demanded with repeated desire. (K, TA.) So in the saying, (TA,) تشهّى عَلَى فُلَانٍ كَذَا (S, TA) [He demanded with repeated desire, of such a one, such a thing]. — — See also what next follows. 8 اشتهاهُ (S, &c.) He desired it, or longed for it: (Msb:) he loved it; and desired it, or wished for it: (K:) or he desired it eagerly, or intensely: (M in art. فرس: [see an ex. in a poetical citation voce فَرَّسَ:]) and ↓ شَهِيَهُ, (S, Msb, K,) aor. شَهَوَ; (Msb, K;) as also ↓ شَهَاهُ, aor. شَهُوَ; (AZ, Msb, K;) inf. n. شَهْوَةٌ (S, TA) and شَاهِيَةٌ, which last is an inf. n. [of a rare class] like عَاقِبَةٌ; (TA;) signifies the same: (S, Msb, K:) and so does ↓ تشهّاهُ. (K.) [See what next follows.] شَهْوَةٌ [mentioned above as an inf. n.] is a word of well-known meaning; (S;) Desire, or longing, or yearning, of the soul for a thing; (Er-Rághib, Msb, TA;) [meaning for a thing gratifying to sense: or eager, or intense, desire; particularly for such a thing; for] it has a more intensive signification than إِرَادَةٌ; and the intelligent agree in opinion that it is not commendable: (M in art. فرس:) [being either lawful or unlawful, it may be rendered as above: or appetite: or appetence: or lust: or carnal lust:] in the present state of existence, it is of two sorts, صَادِقَةٌ [i. e. true], and كَاذِبَةٌ [i. e. false]; the former being that without which the body becomes in an unsound state, as the شَهْوَة [or desire &c.] for food on the occasion of hunger; and the latter being that without which the body does not become in an unsound state: and sometimes it is applied to the object of desire &c., or thing desired &c.: (Er-Rághib, TA:) and agreeably with this last explanation the first of the following pls. is used in the Kur iii. 12: (Ksh, Bd, Jel:) sometimes also it is applied to the faculty to which a thing is made an object of desire &c.: (Er-Rághib, TA:) [also, to the gratification of venereal lust; thus in the K in art. شفر; see شَفِرَتْ and شَفْرَةٌ:] the pl. is شَهَوَاتٌ (Msb, TA) and أَشْهِيَةٌ and شُهًى; the last mentioned by AHei, and a rare instance of a pl. of the measure فُعَلٌ from a sing. of the measure فَعْلَةٌ having an infirm letter for its last radical, like جُهًى pl. of جَهْوَةٌ [and like قُرًى pl. of قَرْيَةٌ]. (TA.) [الشَّهْوَتَانِ means The two appetites, that of the stomach and that of the generative organ.] الشَّهْوَةُ الخَفِيَّةُ [The latent desire &c.] mentioned in a trad. is said to be any act of disobedience which one conceives in his mind, and upon which he resolves: or one's seeing a beautiful young woman, and lowering his eyes, then looking with his heart, and imaging her to his mind, and so tempting himself. (JM.) [شَهْوَةُ الطِّينِ, lit. The longing for clay, is app. used as a general term for malacia: see حُمَّاضٌ.] شَهْوَانُ (S, Msb, K, TA) and ↓ شَهْوَانِىٌّ and ↓ شَهِىٌّ, (K, TA,) applied to a man, Desirous, or longing; (S, * Msb, * K, * TA;) or very desirous or longing; greedy; or voracious: (TA:) fem. (of the first, Msb) شَهْوَى: (Msb, K, TA:) pl. [of the first] شَهَاوَى, (K, TA,) like سَكَارَى [pl. of سَكْرَانُ]. (TA.) [See an ex. of the pl. in a verse cited voce جَرْدَبَانٌ.] One says, رَجُلٌ شَهْوَانُ لِلشَّىْءِ [A man desirous &c. of the thing]. (S.) شَهْوَانِىٌّ: see the next preceding paragraph. شَهِىٌّ i. q. ↓ مُشْتَهًى (S, Msb) [i. e. Desired, longed for, or eagerly desired:]

or pleasant, delicious, or sweet: (Msb, TA:) applied to food, (S,) and to water. (TA.) — — [Hence,] أَبُو الشَّهِىِّ (assumed tropical:) The بَرْبَط [or Persian lute]. (KL.) — — [And Golius adds, as on the authority of a gloss in a copy of the KL, (assumed tropical:) The water-melon (anguria).] — See also شَهْوَانُ. شَهَّآءٌ A man having much, or frequent, desire or longing or eager desire. (TA.) [See also شَهْوَانُ.] شَاهٍ [act. part. n. of 1; Desiring, or longing; &c.]. (Sb, TA.) — شَاهِى البَصَرِ A man sharp of sight: (S, K:) formed by transposition from شَائِهُ البَصَرِ. (S.) أَشْهَى [More, and most, desirable, or pleasant or delicious or sweet]. One says, هُوَ أَشْهَى إِلَىَّ مِنْ كَذَا [It is more desirable, or pleasant &c., to me, or in my estimation, than such a thing]. (Msb voce إِلَى.) See also another ex. in a verse cited voce إِلَى, in art. الو. مُشْتَهًى: see شَهِىٌّ. — — [Used as a subst., its pl. is مُشْتَهَيَاتٌ.] شوأ 1 شَآءَنِى, formed by transposition from شَاَنِى, aor. يَشُوْءُ and يَشِىْءُ, [but the latter form of the aor. is disallowed by MF,] He preceded me, or outwent me. (K.) — — And He grieved me. (K.) — — And He pleased me. (K.) Thus it bears two contr. significations. (TA.) And شُؤْتُهُ, aor. أَشُوْؤُهُ, I pleased him. (Lth, O.) — — And شُؤْتُ بِهِ I was pleased with, and rejoiced in, him, or it. (Lth, O, K.) [See also art. شأو.] شَآءٌ, n. un. شَاةٌ: see art. شوه. شَيَّانٌ, (K, TA, and L in art. تيح,) in form like the dual of سَيِّدٌ [except as to the final vowel], (TA,) [erroneously written in the CK شَيْئَان,] and شَيَّانٌ, like تَيَّحَانٌ and تَيِّحَانٌ [q. v.], (L in art. تيح,) [applied to a man,] Far-sighted; (K;) either in the proper sense, or metonymically applied to a man characterized by deliberation, and reflection, and looking to the results of affairs. (TA.) Each is also applied as an epithet to a horse. (L in art. تيح.) [The radical letters of this epithet are either شوأ or شيأ; therefore it is mentioned again in art. شيأ; and another form thereof, without ء, (شَيَّان,) is mentioned in art. شوى.] شوب 1 شَابَهُ, aor. يَشُوبُهُ, (S, A, Msb,) inf. n. شَوْبٌ (S, A, Msb, K) and شِيَابٌ, (K,) He mixed it; (S, A, Msb, K;) such as milk with water; (Msb;) or honey with water. (A.) [And It mingled with it: for] one says also, كَأَنَّ رِيقَتَهَا خَمْرٌ يَشُوبُهَا عَسَلٌ [As though her saliva were wine with which honey mingled]. (A.) — — [It is sometimes used in a good sense, but more frequently in a bad sense; and often means He adulterated, vitiated, or sophisticated, it.] It is said in a trad., يَشْهَدُ بَيْعَكُمُ الحَلِفُ وَاللَّغْوُ فَشُوبُوهُ بِالصَّدَقَةِ (assumed tropical:) [Swearing, and unprofitable speech, attend your selling; therefore mix ye it with alms]. (TA.) And it is said in a prov., هُوَ يَشُوبُ وَيَرُوبُ (assumed tropical:) He mixes, or confounds, or makes a confusion or disorder, in speech and in actions: (S, TA:) or he says right one time and wrong another time: (As, TA:) or he defends without energy: (TA:) or he is sometimes incited to motion, or action, and defends himself, but without energy, and sometimes he is motionless, and does not become excited to motion, or action; and it is not from [the words شَوْبٌ and رَوْبٌ applied to] milk: so says Aboo-Sa'eed [i. e. As]: and he says also that شَابَ عَنْهُ وَرَابَ means he defended him at one time, and was sluggish, or indolent, at another time: and that ↓ شوّب عنه, inf. n. تَشْوِيبٌ, means he defended him without energy: and thus this latter is expl. in the K, as is likewise شاب عنه: also that the Arabs say, لَقِيتُ فُلَانًا اليَوْمَ يَشُوبُ عَنْ أَصْحَابِهِ, meaning I found such a one to-day defending his companions in some measure. (TA.) [See also art. روب.] — — شاب also signifies He acted treacherously, perfidiously, or unfaithfully: (Fr, TA:) he lied: he deceived in selling or buying: and he acted dishonestly, insincerely, or with dissimulation. (IAar, TA.) — — [See also Har p. 448; where it is implied that it signifies also He spoke truth, or was veracious.] 2 شَوَّبَ see the preceding paragraph. 7 إِنْشَوَبَ see what next follows. 8 إِشْتَوَبَ اشتاب It was, or became, mixed; (O, K;) as also ↓ انشاب. (K.) شَوْبٌ inf. n. of 1 [q. v.]. (S, A, &c.) — — [Hence,] لَا شَوْبَ وَلَا رَوْبَ, occurring in a trad., means There is, or shall be, no dishonesty, insincerity, or dissimulation, nor mixing, in the selling, or buying: so says IAar: or I am irresponsible with respect to this commodity: or, as he is related to have said, thou art irresponsible for its being faulty, or defective. (TA. [See also شَوْبَةٌ.]) — — And شَوْبٌ (TA) and ↓ شِيَابٌ, (S, TA,) [each an inf. n. used as a subst. properly so termed,] or ↓ شِيَابَةٌ, (so in one copy of the S,) signify A mixture; an admixture; or a thing mixed with another thing. (S, TA.) Thus شَوْبًا signifies in the Kur xxxvii. 65: (TA:) or, accord. to one reading, the word there is ↓ شُوبًا, meaning a thing with which another thing is mixed. (Bd.) الشَّوْبُ also signifies [particularly] What is mixed [with something else], of water or of milk: (K:) one says, سَقَاهُ الذَّوْبَ بِالشَّوْبِ He gave him to drink honey with water, or milk, mixed [therewith]: (TA:) or سَقَاهُ الشَّوْبَ بِالذَّوْبِ He gave him to drink milk [mixed] with honey. (IDrd, TA.) And Mixed honey; as in the saying, مَا عِنْدِى شَوْبٌ وَلَا رَوْبٌ I have not mixed honey nor milk such as is termed رَائِب [q. v.]: (IAar, TA:) or [simply] honey &c.; (A, Msb, TA;) so called because they mix it with beverages; (Msb;) as in the saying, سَقَاهُ الشَّوْبَ بِالرَّوْبِ He gave him to drink honey with clarified butter, or with milk. (A.) And Broth; as in the saying, مَا عِنْدَهُ شَوْبٌ وَلَا رَوْبٌ He has not broth nor milk. (S, K: but in the latter, مَا لَهُ.) And شَوْبٌ signifies also A piece of dough. (K.) — — And [the pl.] أَشْوَابٌ signifies (assumed tropical:) A medley, or mixed multitude, of sundry sorts: a less particular term than أَوْبَاشٌ, which signifies a medley, or mixed multitude, of the low, or lower, or lowest, sort: (TA, from a trad.:) accord. to El-Jawáleekee, it is an arabicized word, from the Pers. آشُوبٌ. (TA in art. وشب.) شُوبٌ: see شُوبًا in the next preceding paragraph. شَوْبَةٌ Deceit, delusion, guile, or circumvention: (K: [see also شَوْبٌ:]) [or, app., somewhat thereof:] one says, فِى فُلَانٍ شَوْبَةٌ [In such a one is deceit, &c.]. (TA.) شَيْبَآءُ A virgin in the night of her devirgination: (Ibn-Abi-l-Hadeed, MF:) [either from شَابَ having for its aor. يَشُوبُ, signifying " he mixed," or from شَابَ having for its aor. يَشِيبُ, signifying " he became white-headed, or hoary; " as shown by what follows:] one says, بَاتَتْ بِلَيْلَةِ شَيْبَآءَ, (S and A in art. شيب, and K in the present art.,) and بِلَيْلَةِ الشَّيْبَآءِ, (K,) She passed the night of a virgin then devirginated, (S, A, K,) and of the virgin then devirginated: (K, TA:) said of a virgin-bride when she is devirginated by the bridegroom in the night in which she has been first brought to him: (A, K, TA:) in the contr. case, when she is not devirginated, one says, بَاتَتْ بِلَيْلَةِ حُرَّةٍ: (S, TA:) and one says also, بِلَيْلَةِ حُرَّةٍ and بِلَيْلَةِ شَيْبَآءَ: (TA in art. حر:) Z, in the A, mentions the first phrase in art. شيب, and makes it to be tropical, as though the bride were in that night afflicted by an event so severe as to cause the locks of her hair to become white: in the L it is said that the ى in شيباء is substituted for و, because of [the allusion of the phrase to] the mixing of the sperma genitale of the man with that of the woman; but that شَوْبَآءُ has not been heard instead of شيباء: ISd, in the M, mentions it in arts. شوب and شيب; observing that the ى is said to take the place of و: J, as well as Z and others, mentions it in art. شيب [q. v.]. (TA.) شِيَابٌ and شِيَابَةٌ: see شَوْبٌ. شَائِبَةٌ sing. of شَوَائِبُ meaning The whiteness [mixing] with the darkness of night. (Har p. 58.) — — The saying لَيْسَ فِيهِ شَائِبَةُ مُلْكٍ may be from شَابَهُ " he mixed it; " meaning There is not in it anything [of ownership, or right of possession,] mixed therewith, though small, or however small; like as one says, لَيْسَ فِيهِ عُلْقَةٌ وَلَا شُبْهَةٌ; it being an instance of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, as in عِيشَةٌ رَاضِيَةٌ: thus the lawyers use it. (Msb.) — — شَائِبَةٌ is also sing. of شَوَائِبُ meaning Uncleannesses, filths, or pollutions; or unclean, filthy, or foul, things. (S, Msb, K.) * مَشُوبٌ (S, Msb) and مَشِيبٌ, the latter from شيب [" it was mixed "], Mixed. (S, Msb.) A poet says, (namely, Suleyk Ibn-Es-Sulakeh EsSaadee,

TA,) وَمَآءُ قُدُورٍ فِى القِصَاعِ مَشِيبُ i. e. [And the water of cooking-pots, in the wooden bowls,] mixed with seeds for seasoning and with sauces. (S.) — — الفَتْحَةُ المَشُوبَةُ بِالكَسْرَةِ means [The fet-hah that is mingled with kesreh; which is] the fethah that precedes the ا of إِمَالَة; as in عَابِدٌ and عَارِفٌ [when they are pronounced " 'ébidun " and " 'érifun "]; for امالة consists in inclining [the sound of] fet-hah towards [that of] kesreh; whereby [the sound of] the ا that follows it is inclined, and is not a pure ا; for like as [the sound of] the fet-hah is mingled [with that of kesreh], so is [the sound of] the ا [mingled with that of ى]. (L, TA.) مُشَاوَبٌ, with damm [to the م], and fet-h to the و, [not with both of these vowels to the و as supposed by Freytag,] The case (غِلَاف) of a flash or bottle; (K;) because it is mixed with redness and yellowness and greenness; mentioned by AHát on the authority of As: (TA:) pl. مَشَاوِبُ: (AHát, K:) or the pl. signifies [receptacles of the sorts called] أَسْفَاط [pl. of سَفَطٌ] and حُقَق [pl. of حُقَّةٌ] made of palm-leaves. (A.) شوذ 2 شَوَّذَ السَّحَابُ الشَّمْسَ The clouds covered the sun, (K,) as though it were turbaned with a dustcoloured haze inclining to yellow; as is the case in a year of drought; i. e. (T, L) thin clouds containing no water surrounding it, (T, L, K,) having the hue above described. (T, L.) — — شَوَّذَتِ الشَّمْسُ [thus in the L and K, not شُوِّذَت nor تَشَوَّذَت,] The sun inclined to setting, (T, L, K,) and became covered with such clouds [as those above described]: (T, L:) became turbaned with clouds. (AHn, L.) — — شَوَّذَهُ, (inf. n. تَشْوِيذٌ, L,) (assumed tropical:) He turbaned him; attired him with a turban: (AZ, T, L, K:) app. from شوّذت الشمس. (T, L.) And شَوَّذَ رَأْسَهُ (assumed tropical:) He turbaned his head. (Msb.) 5 تشوّذ and ↓ اشتاذ (assumed tropical:) He turbaned himself; attired himself with a turban. (AZ, T, S, L, K.) [See above.] 8 إِشْتَوَذَ see what next precedes. فُلَانٌ حَسَنُ الشِّيذَةِ (assumed tropical:) Such a one is goodly in his manner of turbaning. (K.) خَيْرُ الأَشَاوِذِ (assumed tropical:) The best of the creation, or of mankind, or people; syn. خَيْرُ الخَلْقِ. (K.) مِشْوَذٌ (assumed tropical:) A turban; (IAar, S, Mgh, L, Msb, K;) as also ↓ مِشْوَاذٌ: (K:) pl. of the former مَشَاوِذُ; (S, Mgh, L, Msb, K;) and of the latter مَشَاوِيذُ. (K.) — — (assumed tropical:) A king: (K:) a crowned king. (TA.) — — (assumed tropical:) A lord, or chief, (K,) to whom obedience is paid. (TA.) مِشْوَاذٌ: see the next preceding paragraph. شور 1 شَارَ, (S, A, Msb, K,) aor. يَشُورُ, (Msb,) inf. n. شَوْرٌ (Msb, K) and شِيَارٌ and شِيَارَةٌ and مَشَارٌ and مَشَارَةٌ; (K;) and ↓ اشتار, and ↓ اشار, (S, K,) and ↓ استشار; (A, K;) He gathered honey; (S, Msb;) extracted it from the small hollow [in the rock in which it had been deposited by the wild bees]; (A, K;) gathered it from its hives and from other places. (TA.) — شار, inf. n. شَوْرٌ, He exhibited, showed, or displayed, a thing. (IAth, TA.) — — شار الدَّابَّةَ, (S, A, Mgh, Msb, K,) inf. n. شَوْرٌ (S, Mgh, Msb, K) and شِوَارٌ, (K, TA,) or شَوَارٌ; (CK;) and ↓ شوّرها, (A, K,) inf. n. تَشْوِيرٌ; (TA;) and ↓ اشارها, (Th, K,) but this last is rare; (Th, TA;) He exhibited, or displayed, the beast, for sale, (S, A, Mgh, Msb,) going to and fro with it, (S, Mgh,) or making it to run, and the like: (Msb:) he tried the beast, to know its pace, or manner of going: (A, Mgh:) he made the beast to run, that he might know its power: (TA:) he broke, or trained, the beast: or he rode it on the occasion of exhibiting, or displaying, it to its purchaser: or tried it, to see its powers: or he examined it, as though he turned it over; and in like manner, الأَمَةَ the female slave. (K, TA.) [Hence] شار نَفْسَهُ He displayed his agility, to show his power. (TA, from a trad.) — — And شُرْتُهُ I ornamented, or decorated, it. (TA.) — شار He (a man) became goodly in countenance. (Fr, TA.) — — He (a horse) became fat and goodly: (S:) and so شارت said of a she-camel: (TA:) [and ↓ تشوّرت said of a woman: (Freytag, from the Deewán of the Hudhalees:)] or شارت said of a she-camel, she became fat; (K;) and in like manner ↓ اشتار and ↓ استشار said of a he-camel: (S:) and ↓ اشتارت الإِبِلُ the camels became somewhat fat: (S:) and ↓ استشارت they became fat and goodly: (K:) or this last signifies (tropical:) they became fat; because their owner points to such with his fingers; as though they desired to be pointed to. (A.) 2 شوّر الدَّابَّةَ, inf. n. تَشْوِيرٌ: see 1. — — شوّر بِهِ He did to him a deed of which one should be ashamed: (Yaakoob, Th, A, K:) or he made bare his pudenda: (O:) or as though he made bare his pudenda. (S.) — — And شوّرهُ, (Lh, S,) and شوّر بِهِ, (Lh, TA,) He made him to be confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done. (Lh, S.) — — شوّر القُطْنَ He turned over [or separated and loosened] the cotton by means of the مِشْوَار [q. v.]. (TA.) — — See also 4, in two places. 3 شاورهُ, (inf. n. مُشَاوَرَةٌ and شِوَارٌ, TA,) and ↓ استشاره, both signify the same, (S, Msb,) He consulted him, or consulted with him; he debated with him in order that he might see his opinion; (Msb;) فِى الأَمْرِ respecting the thing or affair: (S, Mgh, * Msb: *) or ↓ the latter, (A, K,) or both, (TA,) he sought, desired, or asked, of him counsel, or advice. (A, K.) See also 6. 4 أَشْوَرَ see 1, first sentence. — — أَشِرْنِى عَسَلًا, (K,) or عَلَى العَسَلِ, (Sh, Sgh, L,) Help thou me to collect honey, or the honey. (Sh, Sgh, L, K.) — اشار الدَّابَّةَ: see 1. — — اشار النَّارَ, and اشار بِهَا, (K,) and أَشْوَرَهَا, or أَشْوَرَ بِهَا, (accord. to different copies of the K, the former accord. to the text of the K in the TA,) and ↓ شوّر بِهَا, (K, TA,) He stirred up the fire, or made it to burn up; syn. رَفَعَهَا. (K.) — اشار إِلَيْهِ, (S, Msb, K,) inf. n. إِشَارَةٌ, (Msb,) He made a sign to him, with the hand, (S, Msb, K,) or with the head, (Msb,) or with the eye, or with the eyebrow, (K,) or with a thing serving to convey intelligence of what he would say; as when one asks another's permission to do a thing, and the latter makes a sign with his hand or with his head, meaning that he should do it or not do it; (Msb;) as also ↓ شوّر اليه, (ISk, S, Msb, K,) inf. n. تَشْوِيرٌ. (Msb.) — — [And He, or it, pointed to it or at it, pointed it out, or indicated it. Hence, in grammar, إِسْمُ إِشَارَةٍ A noun of indication; as ذَا &c. And] اشار إِلَى الحَرَكَةِ بِصَوْتٍ خَفِىٍّ [He indicated the vowel by a somewhat obscure sound;] meaning he pronounced the vowel in the manner termed الرَّوْمُ. (I'Ak p. 351.) And اشار إِلَى الإِعْرَابِ فِى الوَقْفِ [He indicated the caseending by the pronunciation termed الرَّوْمُ in pausing; as when you say أَىُّ with a slurring of the final vowel-sound to one who says to you مَرَّ بِى رَجُلٌ]. (S voce أَىٌّ.) — — اشار بِهِ He made it known. (Har p. 357.) — — اشار عَلَيْهِ He made known, or notified, to him the manner of accomplishing the affair that was conducive to good, and guided him to that which was right. (Har ibid.) — — اشار عَلَيْهِ بِكَذَا [in the CK اليه] He counselled him, or advised him, to do such a thing; (S, * Msb;) showed him that he held it right for him to do such a thing: (Msb:) or he commanded, ordered, or enjoined, him to do such a thing. (K.) 5 تشوّر He had a deed done to him of which one should be ashamed. (Yaakoob, Th, A, K.) [It occurs in a saying of Yaakoob, respecting an indecent action of an Arab of the desert, app. as meaning His pudenda became exposed; (see 2;) but some disapprove it, and say that it is not genuine Arabic; as is stated in the TA.] — — He was, or became, confounded, or perplexed, and unable to see his right course, by reason of shame; or ashamed, and confounded, or perplexed, and unable to see his right course, in consequence of a deed that he had done. (Lh, S.) — See also 1, last sentence. 6 تشاوروا and ↓ إِشْتَوَرُوا (A, Mgh, Msb) They consulted one another, or consulted together; they debated together in order that they might see one another's opinion: (Msb:) تَشَاوُرٌ signifies the extracting, or

drawing forth, opinion; as also ↓ مُشَاوَرَةٌ and ↓ مَشْوَرَةٌ and ↓ مَشُورَةٌ, from شَارَ " he extracted honey; " (Bd in ii. 233;) and ↓ شُورَى signifies the same as تَشَاوُرٌ. (Bd in xlii. 36, and Mgh.) — تَشَايَرَهُ النَّاسُ occurs in a trad. as meaning اِشْتَهَرُوهُ بِإِبْصَارِهِمْ [app. The people rendered him conspicuous, or notorious, by their looking at him]. (TA. [There mentioned in the present art.; as though the ى were a substitute for و.]) 8 اشتار: see 1, first sentence. — — And see 10. — See also 1, last sentence, in two places. — اشتار ذَنَبَهُ i. q. اِكْتَارَ [He (a horse) raised his tail in running]. (Sgh, TA.) — اِشْتَوَرُوا: see 6. 10 استشار: see 1, first sentence. — — See also 3, in two places. — — استشار النَّاقَةَ He (a stallioncamel) smelt the she-camel and examined her, to know if she had conceived or not; (K;) as also ↓ اشتارها. (A'Obeyd, TA.) — It (a man's case or affair) became manifest. (AZ, K.) — — He put on, or clad himself with, goodly apparel. (K.) — — See also 1, last sentence, in two places. شَارٌ: see شَيِّرٌ, in two places. شَوْرٌ Honey gathered, or extracted, from its place: (K, TA:) originally an inf. n. (TA.) — — See also شُورَةٌ, with which it is syn. in several senses accord. to the O and some copies of the K. شُورٌ: see شُورَةٌ, with which it is syn. in several senses accord. to the L and some copies of the K. شَارَةٌ: see شُورَةٌ, in three places. شَوْرَةٌ: see شُورَةٌ, in three places: — and see مِشْوَارَةٌ. — Also i. q. خَجْلَةٌ [i. e. Confusion, or perplexity, and inability to see one's right course, by reason of shame: &c.]. (K.) شُورَةٌ, (S, IAth, O, L, K,) with damm, (IAth, L,) and ↓ شَوْرَةٌ, (TA, and so in some copies of the K,) and ↓ شَارَةٌ, (S, O, L, K,) in which the | is changed from و, (TA,) and ↓ شُورٌ, (so in the L and in some copies of the K,) or ↓ شَوْرٌ, (so in other copies of the K and in the O,) and ↓ شَوَارٌ, (S, O, K,) and ↓ شِيَارٌ, (O, K,) Form, or appearance; figure, person, mien, feature, or lineament; external state or condition; state with respect to apparel and the like, or garb. (S, IAth, O, L, K.) One says, فُلَانٌ حَسَنُ الشَّارَةِ ↓ and الشُّورَةِ Such a one is goodly in form or appearance, &c. (TA.) And هُوَ رَجُلٌ حَسَنُ الصُّورَةِ وَالشُّورَةِ He is a man goodly in respect of form and of appear- ance, &c. (Fr. S. [See also below.]) — — Goodliness, or beauty: (IAth, L, K:) so شُورَةٌ is expl. by IAar: (O:) and ↓ شَوْرَةٌ, with fet-h, is expl. as signifying pleasing beauty: (TA:) app. from شَوْرٌ, the " act of exhibiting, or showing," a thing. (IAth, TA.) — — Clothing, or apparel: (S, O, L, K:) ↓ شَوْرَةٌ, with fet-h, is said to have this signification by Th: and ↓ شَارَةٌ is also expl. as signifying goodly, or beautiful, apparel. (TA.) — — Ornament, ornature, or finery. (K.) — — Fatness. (K.) — — And شُورَةٌ, with damm, and ↓ مِشْوَارٌ, Aspect, or pleasing aspect; syn. مَنْظَرٌ: and Internal, or intrinsic, state or quality; syn. مَخْبَرٌ. (K, * TA.) One says, لَيْسَ لِفُلَانٍ مِشْوَارٌ ↓ i. e. مَنْظَرٌ [Such a one has not a pleasing aspect]. (TA.) And فُلَانٌ حَسَنُ الصُّورَةِ وَالشُّورَةِ Such a one is good in respect of form, and of internal state or qualities, when tried. (TA.) And فُلَانٌ حَسَنُ المِشْوَارِ ↓ Such a one is good when one tries him. (As, TA.) — For the first word (شُورَةٌ), see also مِشْوَارَةٌ. — And see مُسْتَشِيرٌ. شَوْرَى A certain marine plant; (K;) a sort of trees, of the trees of the shores of the sea: (Sgh, TA:) [it is, as supposed by Freytag, the plant called by Forskål (Flora Aegypt. Arab, p. 37,) sceura marina; of the class tetrandria, order monogynia; foliis lanceolatis, integris; floribus fulvis: &c.: said by him to be called in Arabic " schura " شوره; and by the people of Maskat, “germ ” قرم:] a sort of trees growing in inlets of the sea, in the midst of the water of the sea, resembling the دُلْب in the thickness of its stem and the whiteness of its bark, and also called قُرْمٌ. (O.) شُورَى: see مَشْوَرَةٌ, in four places; and 6. شَوْرَان [whether with or without tenween is not shown] i. q. عُصْفُرٌ [i. e. Safflower, or bastard saffron]. (K.) شَوَارٌ: see شُورَةٌ. — Also, (ISk, S, Msb, K,) and ↓ شِوَارٌ, and ↓ شُوَارٌ, (Msb, K,) The furniture and utensils of a house or tent; (ISk, S, Msb, K;) such as are deemed goodly: (Ham p. 305, in explanation of the first:) and of a camel's saddle. (S, Msb.) — — And the first, (S, Msb, K,) and ↓ second, (Msb, K,) and ↓ third, (K,) The pudendum, or pundenda, (فَرْج, S, Msb,) of a woman and of a man: (S:) or a man's penis, [see also مِشْوَارٌ,] and his testicles, and his posteriors or anus (اِسْت). (K.) أَبْدَى اللّٰهُ شَوَارَهُ is a form of imprecation, (TA,) meaning May God make bare his pudenda. (S, A, TA.) — رِيحٌ شَوَارٌ A soft, or gentle, wind: (Sgh, K:) of the dial. of El-Yemen. (Sgh, TA.) شُوَارٌ: see شَوَارٌ; each in two places. شِوَارٌ: see شَوَارٌ; each in two places. شِيَارٌ: see شُورَةٌ. — Also a name given by the Arabs to Saturday, (S in this art., and K in art. شير,) in the Time of Ignorance: (TA in art. شير:) pl. [of pauc.] أَشْيِرٌ and [of mult.] شُيُرٌ and شِيرٌ: (Zj, K:) accord. to Zj, you may say ثَلَاثَةُ شِيرٍ [Three Saturdays, using شِير as a pl. of pauc.]: so in the Tekmileh. (TA.) شَيِّرٌ One's consulter, or counseller with whom he consults: and one's وَزِير [q. v.]: (K:) one qualified for consultation: (S, TA:) pl. شُوَرَآءُ. (K.) One says, فُلَانٌ خَيِّرٌ شَيِّرٌ Such a one is [good,] qualified for consultation. (S, TA.) — — A man goodly in respect of شَارَة [i. e. appearance, or apparel, &c.]: (Fr, S, A:) or beautiful, or good: in this or in the former sense, the fem., with ة, is applied to a woman. (TA.) One says, إِنَّهُ لَصَيِّرٌ شَيِّرٌ Verily he is goodly in form and in appearance or apparel &c. (Fr, S, A.) — — A man goodly in his internal, or intrinsic, states or qualities, when tried; as also ↓ شَارٌ: one says رَجُلٌ شَيِّرٌ صَيِّرٌ and صَارٌ شَارٌ ↓ A man goodly in his internal, or intrinsic, states or qualities, and equally so in his outward appearance. (TA.) — — Fat: (TA:) or fat and goodly: (S, K, TA:) pl. شِيَارٌ, applied to horses, (S, K,) and to camels. (S.) — — قَصِيدَةٌ شَيِّرَةٌ A beautiful ode; (K;) an excellent ode. (TA.) أَشْوَرُ [More, and most, distinguished by شُورَة or شَارَة, i. e., form, or appearance; &c.]. أَشْوَرُ عَرُوسٍ تُرَى [The comeliest bride that was to be seen] is a phrase occurring in a trad. relating to Ez-Zebbà [a queen of El-Heereh, celebrated for her beauty]. (A, TA.) مَشَارٌ A خَلِيَّة [or habitation of bees, generally a hollow in a rock,] (S, K,) from which one gathers, or extracts, honey; (S;) a bee-hive; as also ↓ مُشْتَارٌ. (KL.) See the next paragraph. [And see also مِشْوَارَةٌ.] مَاذِيٌّ مُشَارٌ White honey (TA) gathered, (S, TA,) or which one has been assisted to gather. (K, TA.) AA cites the following verse, (S,) of El-Kutámee, (accord. to a copy of the S,) or of 'Adee Ibn-Zeyd, (O, TA.) وَسَمَاعٍ يَأْذَنُ الشَّيْخُ لَهُ وَحَدِيثٍ مِثْلِ مَاذِيٍّ مُشَارٌ [And a singing, or a musical performance, (or, instead of And, the meaning may be Many,) to which the old man would lend ear, and a discourse like gathered white honey]: but As disapproves of this, and says that the right reading is مَاذِيِّ ↓ مَشَارٌ [white honey of a habitation of bees from which it has been extracted], the former of these words being prefixed to the latter, governing it in the gen. case, and the latter being with fet-h to the م. (S, TA.) مَشُورٌ A thing ornamented, or decorated. (K.) مِشْوَرٌ, (S,) or ↓ مِشْوَارٌ, (K,) or both, (TA,) The wooden implement with which honey is gathered: (S, K, * TA:) pl. of the former مَشَاوِرُ. (S.) مَشَارَةٌ: see مِشْوَارٌ. — Also A rivulet, or streamlet, for irrigation; syn. سَاقِيَةٌ: (TA voce رَكِيبٌ:) or a channel of water: (TA voce دَبْر:) or a دَبْرَة [i. e. either a small channel of water for irrigation or a portion of ground] in land sown or for sowing: (S, K:) or a دَبْرَة [app. here meaning a portion of ground] cut off, or separated, from the adjacent parts, (مُقْطَعَةٌ,) for sowing and for planting: it may be of this art., or from المَشْرَةُ: (ISd, TA:) or what is surrounded by dams [or by ridges of earth] which confine, or retain, the water [for irrigation]; as also دَبْرَةٌ and حِبْسٌ: (R, TA:) pl. مَشَاوِرُ and مَشَائِرُ. (K.) مَشْوَرَةٌ: see the next paragraph, in four places. مَشْوَرَةٌ and ↓ مَشُورَةٌ and ↓ شُورَى signify the same: (S:) the first and second are substs. from شَاوَرَهُ, and the third is a subst. from تَشَاوَرُوا: (Msb:) or the first (Lth) and second [which is written in the CK مَشْوَرَةٌ] (Lth, K) and third (K) are from الإِشَارَةُ (Lth) or أَشَارَ عَلَيْهِ: (K:)

[they signify Consultation; or mutual debate in order that one may see another's opinion; or counsel, or advice: or a command, an order, or an injunction: or] the extracting, or drawing forth, opinion: (Bd, as mentioned above: see 6:) ↓ مَشُورَةٌ [in the CK مَشْوَرَةٌ] is of the measure مَفْعُلَةٌ, [originally مَشْوُرَةٌ, in the CK مَفْعَلَةٌ,] not مَفْعُولَةٌ, (K, TA,) because it is an inf. n., [or rather a quasi-inf. n.,] and such a noun has not this last measure: (TA:) it is like مَعُونَةٌ; (Msb;) and is a contraction of مَشْوَرَةٌ: (Fr, TA:) and it is said also to be from شَارَ الدَّابَّةَ; or, accord. to some, from شَارَ العَسَلَ; good counsel or advice being likened to honey. (Msb.) One says, عَلَيْكَ بِالْمَشْوَرَةِ فِى أُمُورِكَ and ↓ بِالْمَشُورَةِ [Keep thou to consultation, or take counsel, in thine affairs]. (A.) And ↓ فُلَانٌ جَيِّدُ المَشُورَةِ and المَشْوَرَةِ [Such a one is good, or excellent, in consultation, or counsel]. (TA.) And ↓ أَمْرُهُمْ شُورَى بَيْنَهُمْ, like امرهم فَوْضَى بينهم, [Their affair, or case, is a thing to be determined by consultation among themselves,] i. e., none of them is to appropriate a thing to himself exclusively of others. (Msb.) It is said of 'Omar, ↓ تَرَكَ الخِلَافَةَ شُورَى (A, Mgh) He left the office of Khaleefeh as a thing to be determined by consultation: for he assigned it to one of six; not particularizing for it any one of them; namely, 'Othmán and 'Alee and Talhah and Ez-Zubeyr and 'Abd-Er-Rahmán Ibn-'Owf and Saad Ibn-Abee-Wakkás. (Mgh.) And one says also, ↓ النَّاسُ فِيهِ شُورَى [The people are to determine by consultation respecting it]. (A.) المُشِيرَةُ The forefinger, or pointing finger. (A, K.) ثَوْبٌ مُشَوَّرٌ A garment, or piece of cloth, dyed with شَوْرَان, meaning عُصْفُر [i. e. safflower]. (K, TA.) مِشْوَارٌ: see مِشْوَرٌ. — — Also The string of the مِنْدَف [q. v.]: (K, TA:) because the cotton is turned over [or separated and loosened] (يُشَوَّرُ i. e. يُقَلَّبُ) by means of it. (TA.) — Also A place in which beasts are exhibited, or displayed, (S, A, Mgh, Msb, K,) for sale, and in which they run. (Mgh, Msb.) Hence the saying, إِيَّاكَ وَالخُطَبَ فَإِنَّهَا مِشْوَارٌ كَثِيرُ العِثَارِ (tropical:) [Avoid thou orations, for they are means of display in which one often stumbles]. (S, A, K.) — — And The pace, or manner of going, of a horse: one says فَرَسٌ حَسَنُ المِشْوَارِ [A horse good in respect of pace, or manner of going]. (A.) — See also شُورَةٌ, latter part, in three places. — — One says of camels, (K,) or of a beast, (دَابَّة, TA,) أَخَذَتْ مِشْوَارَهَا and ↓ مَشَارَتَهَا They, or it, became fat and goodly (K, TA) in appearance. (TA.) — [It occurs in the O and K, in art. خوق, as signifying The penis of a horse: perhaps a mistranscription for شِوَار, q. v.: I find it expl. in this sense in Johnson's Pers., Arab., and Engl. Dict.; but he may have taken it from the K.] — [It is said to signify] also A portion that a beast has left remaining of its fodder: (O, K, TA:) but Kh says, "I asked ADk, Is it نِشْوَارٌ or مِشْوَارٌ? and he said نِشْوَارٌ, and asserted it to be Pers.: " (O, TA:) it is an arabicized word, (K,) originally نِشْخُوار: (O, K: or, as in the CK, نُشْخوار: [correctly نُشْخُوَارْ or نِشْخُوَارْ:]) one says, نَشْوَرَتِ الدَّابَّةُ نِشْوَارًا. (TA.) مِشْوَارَةٌ A place in which bees deposit their honey; as also ↓ شُورَةٌ; (K;) or, as written by Sgh, the latter word is [↓ شَوْرَةٌ,] with fet-h. (TA.) [See also مَشَارٌ.] مُشْتَارٌ A gatherer of honey. (S, TA.) — — See also مَشَارٌ. مُسْتَشِيرٌ Fat; (AA, S;) as also ↓ شُورَةٌ, with damm, applied to a she-camel: (K:) or the latter signifies of generous race; or excellent. (TA.) [See also شَيِّرٌ.] — — And A stallion-camel (ElUmawee, T, S) that knows the female which has not conceived, and distinguishes her from others. (El-Umawee, T, S, K.) شوس 1 شَوِسَ, (K,) aor. يَشْوَسُ, (TA,) inf. n. شَوَسٌ; (S, A, K, TA;) and شَاسَ, aor. يَشَاسُ, (Lth, K, TA,) or يَشُوسُ; (Ham p. 68;) He looked from the outer angle of his eye, by reason of pride, or of anger, or rage: (S, A, K:) or, as in the M, he looked with one of his eyes, inclining his face towards the side of that eye; doing so naturally, or by reason of pride and self-conceit and anger: or he raised his head in pride: (TA:) or he made the eye small, contracting the lids, to look: and ↓ تشاوس has the first of the meanings above mentioned; (A, K;) or the last: (A:) or one says, تشاوس فِى نَظَرِهِ, meaning he looked with the look of the haughty, or proud: (TA:) or تشاوس إِلَيْهِ he looked at him from the outer angle of his eye, inclining his face towards the side of the eye with which he looked: (AA, S, TA: [see also 3:]) or تشاوس signifies he looked towards the sky with one of his eyes: or it means he showed, or manifested, pride and self-conceit, and haughtiness; agreeably with the general analogy of verbs of this measure: and شَوَسٌ is in the natural disposition. (TA.) — — Also He was such as is termed أَشْوَس meaning bold, or daring, to engage in fight, and strong. (TA.) — شَوْسٌ [inf. n. of شَاسَ] in relation to the سِوَاك [or toothstick] is a dial. var. of شَوْصٌ: (IAar, K, TA:) one says, شَاسَ فَاهُ بِالسِّوَاكِ, like شَاصَهُ [q. v.]. (Fr, TA.) 3 شَاوَسَهُ [He looked at him in the manner of him who is termed أَشْوَس; like تشاوس إِلَيْهِ: see مُشَاوِسٌ. 6 تَشَاْوَسَ see the first paragraph. أَشْوَسُ, applied to a man, (S, A,) Who looks in the manner expl. above, in the first sentence of this art.: (S, A, K:) or in whose look is known anger; or rancour, malevolence, malice, or spite; and pride: (TA:) or raising his head by reason of pride: (AA, TA:) fem. شَوْسَاءُ: (A, TA:) and pl. شُوسٌ. (S, A, K.) [Hence the saying,] بُلِىَ فُلَانٌ بِشُوسِ الخُطُوبِ (tropical:) [Such a one was tried with terrifying, or severe, calamities or afflictions]. (A, TA.) — — Also Bold, or daring, to engage in fight, and strong. (TA. [See also شُوشٌ: and see أَشْرَسُ.]) مُشَاوِسٌ (tropical:) Water hardly to be seen, by reason of its paucity, and the depth to which it has sunk; (A, * K;) as though it looked at him who came to it in the manner of him who is termed أَشْوَس (كَأَنَّهُ يُشَاوِسُ الوَارِدَ). (A, TA.) شوش 2 شَوَّشَ عَلَيْهِ الأَمْرَ, inf. n. تَشْوِيشٌ, He rendered the affair, or state, or case, confused, disordered, or perplexed, to him: (El-Fárábee, S, * Msb: the inf. n., and that only, mentioned in the S in art. شيش:) or, accord. to certain of those skilled in the abstrusities and niceties of science, شوّش is a post-classical word, and the chaste word is هَوَّشَ: accord. to IAmb, the leading lexicologists hold that one should only say هوّش; and Az and others say the same: (Msb:) [F also says,] تَشْوِيشٌ is a mistake for تَهْوِيشٌ. (K.) See also شَوَاشٍ. 5 تشوّش عَلَيْهِ الأَمْرُ The affair, or state, or case, became confused, or perplexed, to him: (ElFárábee, S, Msb: mentioned in the S in art. شيش:) or this is post-classical: (Msb:) or تَشَوُّشٌ is a mistake for تَهَوُّشٌ. (K.) 6 تشاوش القَوْمُ The people, or company of men, became mixed, or confounded, together; syn. تَهَاوَشَ. (Sgh, K. *) شَوشٌ in the phrase أَبْطَالٌ شُوشٌ i. q. شُوسٌ [pl. of أَشْوَسُ, q. v.]. (O, K.) شَوْشَاءُ and شَوْشَاةٌ, (Lth, O, K,) or the former is a mistake, (TA,) the latter said by Az to be that which he heard from the Arabs, (O, TA,) applied to a she-camel, Light, or agile: (Lth, O, K:) or, so applied, swift: (A'Obeyd, O:) and applied to a woman as an epithet of discommendation. (O.) A poet, cited by AA, applies the epithet ↓ شَوَاشِئ, with hemz, by poetic license, to a نَاضِح [properly meaning a camel upon which water is drawn from a well]; originally from شَوْشَاءُ, (O,) or شَوْشَاةٌ, (TA,) meaning " Light," or " agile," applied to a she-camel: so says AA. (O, TA.) بَيْنَهُمْ شَوَاشٍ, (O, and so in the TA as from the K,) or شَوَاشٌ, (so in the CK and in my MS. copy of the K,) Between them is disagreement, dissension, discord, or difference: (O, K:) the vulgar say ↓ تَشْوِيشٌ. (O, TA.) شَوَاشِئ: see شَوْشَاءُ. مَشُوشٌ, (so accord. to my copy of the KL,) or مِشْوَشٌ, (so accord. to Golius from the KL,) A small turban (دَسْتَارْچَهْ). (KL. [Comp. مِشْوَذٌ.]) مُشَاوِشٌ Water not to be seen, (K,) or hardly to be seen, (TA,) by reason of its remoteness [from the surface of the ground] or its paucity: (K:) a dial. var. of مُشَاوِسٌ [q. v.]. (TA.) شوص 1 شَاصَ, aor. يَشُوصُ (S, A, Mgh, Msb,

K) and يَشَاصُ, in all its senses, (O, K,) inf. n. شَوْصٌ, (S, Mgh, Msb, K,) He set up a thing with his hand: (Msb, K:) or he put it into a state of commotion: (Msb:) or it signifies also he moved it violently from its place. (IDrd, K.) — — He rubbed a thing with his hand. (IAar, K.) — — He washed (A'Obeyd, S, Mgh, Msb, K) a thing, (Msb,) or anything: (A'Obeyd:) he cleansed (AO, S, K) a thing: (AO:) as, for instance, his mouth, with the سِوَاك [or toot-stick]: (S:) he rubbed and cleansed the teeth and the side of the mouth. (IAar.) You say شَاصَ فَاهُ He cleansed and washed his teeth, (Mgh,) بِالسِّوَاكِ [with the tooth-stick]. (Msb.) And شَاصَ أَسْنَانَهُ, (A,) or فَاهُ, (TA,) [or app., شَاصَ alone, accord. to the K,] He cleansed his teeth with the سِوَاك: (AA, K, TA:) or he did so by passing it across his teeth: (A, TA:) or from below upwards: (K, TA:) or by thrusting it into them, or between them: (TA:) and in like manner you say, اشاص ↓ فَاهُ, (TA,) inf. n. إِشَاصَةٌ; (Fr, K, TA;) and شوّص ↓ فاه, (TA,) inf. n. تَشْوِيصٌ. (K, TA.) — — Also He chewed a سِوَاك [app. to separate the fibres at the end and so make it like a brush, to prepare it for cleaning his teeth with it]. (K, * TA.) 2 شَوَّصَ see 1, near the end of the paragraph. 4 أَشْوَصَ see 1, near the end of the paragraph. شَوْصُ السِّوَاكِ The washings (غُسَالَة) of the toothstick: or what remains from the tooth-stick when one cleans his teeth with it: each of these meanings is assigned to it in explanations of a trad.: اِسْتَغْنُوا عَنِ النَّاسِ وَلَوْ بِشَوْصِ السِّوَاكِ [Be ye independent of other men, if it be only by means of possessing the washings, &c., of the tooth-stick: i. e., as long ye possess anything]. (TA.) شوط 1 شَاطَ, aor. يَشُوطُ, inf. n. شَوْطٌ, He ran a heat, or single run, or a run at once, to a goal, or limit. (TA.) 2 شوّط, inf. n. تَشْوِيطٌ, He (a man, IAar) made a long journey; his journey was, or became, long. (IAar, K.) — شوّط الفَرَسَ: see 5. — — شوّط سَفِينَتَهُ He voyaged with his ship. (TA.) — Also شوّط He made a cooking-pot to boil. (El-Kilábee.) — — He cooked thoroughly flesh-meat; (Ibn- 'Abbád, Sgh, K;) as also شَيّط: (Ibn-'Abbád, Sgh:) or both signify he smoked it, or made it smoky, and did not thoroughly cook it. (TA.) — — (assumed tropical:) It (hoar-frost, or rime,) burned (أَحْرَقَ, q. v.) a plant, or herbage: (K:) and in like manner one says of medicine which is sprinkled upon a wound. (TA.) See also 4 in art. شيط, in two places. 5 تشوّط الفَرَسَ, [in the CK, ↓ شَوَّطَ, but as this, in the manner in which it is there mentioned, is a needless repetition, being implied, if correct, it is doubtless a mistranscription,] He continued to drive, or urge on, the horse, until he was tired, or fatigued. (K, * TA.) شَوْطٌ A heat; a single run, or a run at once, to a goal, or limit; (Mgh, Msb, K;) syn. طَلَقٌ: (S, Msb:) pl. أَشْوَاطٌ. (S, Mgh, Msb, K.) You say, عَدَا شَوْطًا He ran a heat. (S.) And طَافَ بَالبَيْتِ سَبْعَةَ أَشْوَاطٍ He performed seven circuits round the House [of God, i. e. the Kaabeh]: (S, TA:) from the [Black] Stone to the [Black] Stone [again] is one شَوْط: (S, Msb, TA:) but some of the lawyers disapprove of this application of the term اشواط. (IF, K, TA.) — — [It is also, app., an inf. n. used as an epithet: for one says, جَآءَ شَوْطٌ مِنَ الخَيْلِ: see سَنَنٌ, in the latter part of the paragraph.] It is sometimes used in relation to the wind: so says Lth: and he cites the following as an instance in which the wind is meant: وَنَازِحِ مُعْتَكِرِ الأَشْوَاطِ [app. meaning And a wind, or many a wind, exhausting, or drying up, the waters, the blasts thereof bringing dust]. (TA.) — — And it is also [used as meaning A bout] of shooting arrows. (T and M in art. رشق.) — — Also The space of ground over which a horse runs; such as a مَيْدَان, and the like; which is [said by some to be] the primary signification; [but the primary signification is said by others to be the first given above; (see Har p. 574;)] and so ↓ تَشْوِيطَةٌ. (TA.) — — Also (assumed tropical:) A scope; an object to be reached, or accomplished; syn. غَايَةٌ: whence the saying, الشَّوْطُ بَطِينٌ (assumed tropical:) The scope is remote: (Har p. 574:) a prov., relating to the long extent of hope. (TA.) — — And (assumed tropical:) A place between two elevated tracts of ground, through which water and men pass, as though it were a road, extending as far as the voice of a caller can be heard, then ending, (ISh, O, K,) of such depth that it will conceal the camel and his rider, found only in plain, or soft, ground, and producing good herbage: (ISh, O:) pl. شِيَاطٌ; (ISh, O, K;) originally شِوَاطٌ. (ISh, O.) Z writes it with س. (TA. See سَوْطٌ.) — شَوْطُ بَرَاحِ i. q. اِبْنُ آوَى [The jackal]: (IDrd, S, Z, O, L, K:) or some other beast. (L.) — شَوْطُ بَاطِلٍ: see سَوْطُ بَاطِلٍ, in art. سوط: accord. to IDrd, it is not of established authority. (O.) تَشْوِيطَةٌ: see شَوْطٌ. — — It is also, metonymically, applied to (tropical:) The plague, or pestilence; and other destructive diseases. (TA.) شوظ شُوَاظٌ and شِوَاظٌ, (S, K, &c., [but in one copy of the S, I find only the former, which is the more common,]) occurring in the Kur [lv. 35], where Ibn-Ketheer read شِوَاظٌ, (TA,) Flame (S, Bd, Jel, K) without smoke: (S, Jel, K:) or smoke of fire: and heat of fire: (ISh, K:) and heat of the sun: (K, TA:) or a piece of fire in which is no smoke: or flame of fire: or only of fire and something mixed therewith. (L.) — — [And hence,] (tropical:) Vehemence of thirst: (K, TA:) or simply, thirst. (A, TA.) You say, جَمَلٌ بِهِ شواظٌ (tropical:) A thirsting camel. (A, TA.) — — And (tropical:) Clamour. (K, TA.) شوف 1 شُفْتُهُ, (S, O, K,) aor. أَشُوفُهُ, (O,) inf. n. شَوْفٌ, (O, K,) I polished it; (S, O, K;) namely, a thing, (S, O,) or an ornament of gold or silver. (Mgh.) — — [Hence,] شِيفَتِ الجَارِيَةُ, (S, O, K,) also written شُيْفَت, (thus in one of my copies of the S, in the other written شُئِفَت, and thus only,) aor. تُشَافُ, (S, O, K,) inf. n. as above, (S,) The girl, or young woman, was adorned. (S, O, K.) — — And [hence likewise,] شَوْفٌ also signifies The smearing of a camel with tar. (K.) One says, شُفْ بَعِيرَكَ Smear thy camel with tar. (O.) — [The inf. n.] شَوَفَانٌ as syn. with تَشَوُّفٌ [but in what sense is not said] is vulgar. (TA.) — — So too is [the inf. n.] شَوْفٌ as meaning The act of seeing [and of looking]. (TA.) [شاف is much used in the present day as meaning He saw, and he looked at, a thing.] 2 شوّف الجَارِيَةَ, inf. n. تَشْوِيفٌ, He adorned the girl, or young woman. (TA.) — شيّف الدَّوَآءَ He made the medicament to be what is termed شِيَاف [q. v.]. (Ibn-'Abbád, O, K.) [The ى in this verb is substituted for و.] 4 اشاف عَلَيْهِ i. q. أَشْرَفَ [meaning He was, or became, on the brink, or verge, or at the point, of it], (S, O, K,) namely, a thing; like أَشْفَى; (S, O;) from which it is formed by transposition. (S.) — — And اشاف He feared. (Ibn-'Abbád, O, K.) You say, اشاف مِنْهُ He feared him, or it. (K.) — See also 5, last sentence. 5 تشوّف He adorned himself: (K:) or تشوّفت she (a woman, IDrd, O, or a girl, or young woman, S) adorned herself. (IDrd, S, O.) One says of a woman divorced by a sentence that admits of her returning, تُتَشَوَّفُ لِزَوْجِهَا i. e. She adorns herself for her husband, by making her face clear, and polishing her cheeks; from 1 in the first of the senses assigned to it above. (Mgh.) — تشوّفت الأَوْعَالُ The mountain-goats ascended upon the tops of the mountains, (Lth, O, Msb,) and looked down, (Lth, O,) to see the plain country and its freedom from those whom they feared, in order that they might repair to the water and the pasturage. (Msb.) — — Hence, تشوّف لِكَذَا He (a man) raised, or stretched and raised, his eyes, or sight, towards such a thing: and hence the verb became used to denote hope, or expectation, and desire, or seeking. (Msb.) And تشوّف مِنَ السَّطْحِ He stretched himself up, and looked, and overlooked, or looked down, from the house-top. (K.) One says, النِّسَاءُ يَتَشَوَّفْنَ مِنَ السُّطوحِ The women look, [or look down,] stretching themselves up, from the house-tops. (S, O.) [See also 8.] And one says also, تشوّف إِلَى الشَّىْءِ, (S,) or الى الخَيْرِ, (O, K,) or الى الخَبَرِ, (CK,) He looked for [the thing, or good, or the news or tidings], (S, O, K,) &c. (TA.) — — And تشوّف الشَّىْءُ The thing rose, or became high or elevated; as also ↓ اشاف. (TA.)

8 اشتاف He (a man, S, O) stretched himself up, and looked: (S, O, K:) and in like manner one says of horses. (TA.) [See also 5.] — — And اشتاف البَرْقَ He looked at the lightning, or at the cloud thereof, to see whither it was tending, and where it would rain; syn. شَامَهُ. (S, O, K.) — Also, said of a wound, It became rough, or thick; (AZ, O, K;) and so ↓ استشاف, thus without hemz. (TA.) 10 إِسْتَشْوَفَ see what next precedes. شَوْفٌ The مِجَرّ, (O, K,) i. e. a wooden implement, (O,) [meaning a harrow,] by means of which the ploughed land is made even. (O.) شَاُفَةٌ: see شَأْفَةٌ, in art. شأف. (TA.) شِيَافٌ Medicaments for the eye and the like: (O, K:) from 1 in the first of the senses assigned to it above: originally شِوَافٌ. (O.) شَوَّافٌ A sharp-sighted man. (TA.) شَيِّفَةٌ A scout, or scouts, (طَلِيعَةٌ,) employed to look out for a party; (IAar, S, O, K;) as also ↓ شَيِّفَانٌ. (IAar, O, K.) شَيِّفَانٌ: see what next precedes. مَشُوفٌ Polished: applied to a دِينَار [&c.]. (S, O, K.) 'Antarah says, وَلَقَدْ شَرِبْتُ مِنَ المُدَامَةِ بَعْدَ مَا رَكَدَ الهَوَاجِرُ بَالمَشُوفِ المُعْلَمِ [And verily I have drunk wine, after that the vehement noon-day-heats of summer had remitted, purchased with the polished, charactered deenár]: (S, O, and EM p. 237:) he means the deenár polished by the minter thereof: (TA:) or, as some say, he means the bright, charactered, or figured, bowl. (O, TA. *) — — Also A camel smeared with tar; (O, K;) because it polishes him. (TA.) — — And (K) accord. to AA (O, TA) and A'Obeyd, (TA,) as used by Lebeed, (O, TA,) A camel in a state of excitement by lust: (O, K: *) but as some relate the verse in which it occurs, the word is with س, and means " smelt " by the [other] camels because smeared with tar. (O, TA.) — — And, (K,) as some say, (O, TA,) it means [A camel] decorated with wools of various colours, and with other things. (O, K. [In the CK, المُزَيِّنُ is erroneously put for المُزَيَّنُ.]) مُشَوَّفَةٌ like مُعَظَّمَةٌ [in measure], A woman who exposes herself to view in order that men may see her. (Aboo-'Alee, TA.) شوق 1 شَاقَنِى, (S, Msb, K,) aor. يَشُوقُنِى, (S, Msb,) inf. n. شَوْقٌ; (Msb, TA;) and ↓ شَوَّقَنِى, (S, Msb, * K,) inf. n. تَشْوِيقٌ; (TA;) It (a thing, S and Msb in relation to the former verb, or the love of a female, K, and the mention of her, and her beauty, TA, or the latter verb is said of a man, Msb,) excited my desire, or the yearning or longing of my soul. (S, Msb, * K * TA.) [Hence,] one says, شُقْ شُقْ فُلَانًا, meaning Render thou desirous, render thou desirous, such a one (↓ شَوِّقْهُ) for the ultimate abode or ultimate state of existence in the world to come (إِلَى الآخِرَةِ). (IAar, K, TA. [See also 2.]) — — And شاق الطُّنُبَ إِلَى الوَتِدِ, (K,) aor. يَشُوقُهُ, inf. n. شَوْقٌ, (TA,) (tropical:) He tied, and made fast, the tent-rope to the tent-peg; (K, TA;) as also شاقه having for its inf. n. شَيْقٌ; (TA in art. شيق;) like نَاطَهُ بِهِ, inf. n. نَوْطٌ: mentioned also by Z. (TA.) — — And شاق القِرْبَةَ, (K,) inf. n. as above, (TA,) (tropical:) He set up the water-skin, leaning it against the wall: (K, TA:) mentioned by Ibn-Buzurj. (TA.) 2 شَوَّقَ see above, in two places. A poet says, (O,) a man of the tribe of Kelb, (Ham pp. 145 et seq.,) وَحَنَّتْ نَاقَتِى طَرَبًا وَشَوْقًا إِلَى مَنْ بِالحَنِينِ تُشَوِّقِينِى [And my she-camel uttered a yearning cry, by reason of lively emotion, and desire; whereupon I said, For whom, by the yearning cry, dost thou render me desirous?]: تُشَوِّقِينِى being for تُشَوِّقِينَنِى. (O, and Ham p. 146, q. v.) Lth says that التَّشْوِيقُ in relation to reading or recitation [of the Kur-án], and [sacred] narratives, is as when one says, شَوِّقْنَا يَا فُلَانُ [lit. Do thou render us desirous, O such a one], meaning do thou mention [to us] Paradise and what is therein, by narratives, or reading or recitation; may-be we shall become desirous of it, and therefore work for it. (O, TA.) 4 اشاقهُ signifies وَجَدَهُ شَائِقًا [app. meaning, عَاشِقًا, i. e. He found him to be an excessive, or attached, or admiring, lover]. (IAar, * TA.) — — One says also, مَا أَشْوَقَنِى إِلَيْكَ [How great is my desire, or the yearning or longing of my soul, for thee!]. (TA.) 5 تشوّق He was, or became, excited by desire, or yearning or longing of the soul; quasi-pass. of شَوَّقَهُ (S, TA) and شَاقَهُ. (TA.) See also 8. — — And (TA) He showed, or made a show of, (O, K, TA,) and affected, (O,) or affecting, (K, TA,) desire, or a yearning or longing of the soul. (O, K, TA.) 8 اشتاق إِلَيْهِ, (MA, O, Msb, K,) and اشتاقهُ, both signifying the same, (MA, O, K,) as also ↓ تشوّق إليه, i. e. He was, or became, desirous of it; or affected with desire for it; (MA;) [or he yearned or longed for it in his soul; for] إِشْتِيَاقٌ is syn. with شَوْقٌ, (q. v.) as expl. below. (S.) شَوْقٌ Desire, or yearning or longing of the soul, (S, O, Msb, K,) إِلَى شَىْءٍ for a thing; (S, Msb;) as also ↓ إِشْتِيَاقٌ: (S:) [or] the motion of love: (IAar, O, K:) pl. أَشْوَاقٌ. (K.) One says, بَرَّحَ بِى الشَّوْقُ [Desire, &c., distressed me]: and بَلَغَتْ مِنِّى الأَشْوَاقُ [meaning in like manner Desires, &c., distressed me]. (TA.) بَنَاتُ الشَّوْقِ means (assumed tropical:) The effects of الشوق [or desire, &c.]. (Ham p. 539.) — Also inf. n. of 1 [q. v.]. (Msb, TA.) شِيقٌ: see what next follows. شِيَاقٌ (assumed tropical:) The thing with which a thing is extended in order to its being tied to a thing; (O, K;) like نِيَاطٌ; (S in art. شيق, O, TA;) originally. شِوَاقٌ: and ↓ شِيقٌ, originally شِوْقٌ, signifies the same. (TA.) شَائِقٌ Exciting one's desire, or the yearning or longing of the soul of a person. (S, TA.) — — Also [a possessive epithet, meaning ذُو شَوْقٍ. And hence,] An excessive, or attached, or admiring, lover; syn. عَاشِقٌ; and so ↓ مَشُوقٌ: (Har, p. 142:) or ↓ the latter signifies one whose desire, or yearning or longing of the soul, is excited: (S, TA:) the former is sing. of شُوقٌ, (TA,) which is syn. with عُشَّاقٌ [pl. of عَاشِقٌ] (IAar, O, K, TA) as well as pl. of أَشْوَقُ. (K.) شَيِّقٌ i. q. ↓ مُشْتَاقٌ [i. e. Desirous, or yearning or longing in the soul]: (O, Msb, K:) or i. q. مَشُوقٌ [q. v. voce شَائِقٌ, in two places]: (JK:) originally شَيْوِقٌ, of the measure فَيْعِلٌ. (O, TA.) شَوَّاقٌ [Very desirous; or desiring, or yearning or longing, in the soul, much]. (JK and Msb voce تَوَّاقٌ.) أَشْوَقُ Tall; (IDrd, O, K;) applied to a man; but not of established authority: (IDrd, O:) pl. شُوقٌ. (K.) مَشُوقٌ: see شَائِقٌ, in two places. — — قِرْبَةٌ مَشُوقَةٌ (tropical:) A water-skin set up, leaned against a wall. (Ibn-Buzurj, O, K, TA.) مُشْتَاقٌ: see شَيِّقٌ. المُشْتَاَقُ (so in the S,) or المُشْتَئِقُ, because مُشْتَاقٌ is originally مُشْتَوِقٌ, of the measure مُفْتَعِلٌ, (O,) is used by poetic license for مُشْتَاق, (S, O,) as Sb says; (S;) for the poet, requiring to make the last letter but one movent, makes it so by the original vowel. (O.) شوك 1 شَاكَتْنِى الشَّوْكَةُ, (As, S, O, K, *) aor. تَشُوكُنِى, (As, S, O,) inf. n. شَوْكٌ, (TA,) The thorn entered into [or pierced me, or] my body or person. (As, S, O, K. *) And شاكت إِصْبَعَهُ It (a thorn) entered into [or pierced] his finger. (TA.) And شَاكَتْنِى الشَّوْكَةُ, (K,) aor. as above, (TA,) The thorn hurt me, or wounded me; syn. أَصَابَتْنِى. (K, TA.) And شَاكَنِى الشَّوْكُ, aor. يَشُوكُنِى, The thorns hurt, or wounded, (أَصَابَ,) my skin. (Msb.) [Hence,] لَا يَشُوكُكَ مِنِّى ↓ شَوْكَةٌ (tropical:) No harm, or hurt, shall ensue to thee from me. (TA.) — — شُكْتُهُ, aor. أَشُوكُهُ, [I pierced him with a thorn;] I made a thorn to enter into his body or person; (S, O, K;) as also ↓ أَشَكْتُهُ, (K,) inf. n. إِشَاكَةٌ: (TA:) the former verb from Ks; (T, S, O;) as though he made it to be doubly trans. [meaning that شَوْكَةً is to be understood]. (Az, TA.) And مَا أَشَاكَهُ ↓ شَوْكَةً [and مَا شَاكَهُ as is meant by its being added] وَلَا شَاكَهُ بِشَوْكَةٍ بِهَا He did not hurt him with a thorn; (K, * TA;) as expl. by IF: (TA:) and ↓ أَشَكْتُهُ I hurt him with thorns: (TA:) or ↓ شَوَّكْتُهُ بِالشَّوْكِ and ↓ أَشَكْتُهُ بِهِ I hurt him, or wounded him, with thorns, or the thorns. (Msb.) — — Accord. to IAar, (TA,) شاك الشَّوْكَةَ, (K, TA, [in the CK, erroneously, الشَّوْكَةُ,]) aor. يَشَاكُهَا, (TA,) signifies خَالَطَهَا [app. meaning He pierced (lit. mixed or blended) himself with the thorn: unless شَوْكَة be improperly used in this instance, by poetic license, as a coll. gen. n., as seems to be implied in the S and O by an explanation of a verse cited-voce نَقَشَ, q. v., in which case the meaning is, he entered among the

thorns]. (K, TA.) — — [It is also said that] شاك الشَّوْكَةَ, aor. يَشَاكُهَا, inf. n. شَوْكٌ, signifies He (a man) extracted the thorn from his foot. (MA.) — — شِيكَ, aor. يُشَاكُ, inf. n. شَوْكٌ, He (a man) was, or became, pierced by a thorn. (S, O.) — — شَاكَ, (K,) or [first pers.] شِكْتُ, (S, O,) aor. يَشَاكُ, (K, and the like in the S and O,) inf. n. شَاكَةٌ and شِيكَةٌ, (S, O, K,) He, (K,) or I, (S, O,) fell, or lighted, among thorns: (S, O, K: [whence, accord. to the S and O, the verse above referred to, voce نَقَشَ:]) and شِكْتُ الشَّوْكَ, aor. أَشَاكُهُ, I fell, or lighted, among the thorns: (K:) accord. to IB, شِكْتُ, aor. أَشَاكُ, is originally شَوِكْتُ. (TA.) — — شاكت الشَّجَرَةُ, aor. تَشَاكُ, inf. n. شَوْكٌ; and ↓ اشاكت; (Msb;) or ↓ شَوَّكَت, (K, TA,) inf. n. تَشْوِيكٌ; in some of the copies of the K شَوِكَت; (TA; [in the CK, شَوَّكَت;]) and ↓ أَشْوَكَت; (K;) The tree was thorny, or prickly; abounded with thorns, or prickles: (Msb, K, TA:) [and] ↓ أَشْوَكَت said of a palm-tree has the like signification. (S, O.) — — [Hence,] شاك لَحْيَا البَعِيرِ (assumed tropical:) The two jaws of the camel put forth his canine teeth; (S O;) as also ↓ شَوَّك, (S, O,) inf. n. تَشْوِيكٌ: (S:) or the phrase with the latter verb means The camel's canine teeth became long. (K.) — — And شاك ثَدْىُ الجَارِيَةِ (assumed tropical:) The breast of the girl was ready to swell, or become protuberant or prominent; as also ↓ شَوَّك, inf. n. تَشْوِيكٌ; (S;) and, accord. to Z, شَوِكَ, like فَرِحَ: (TA:) or ↓ شوّك ثَدْيُهَا signifies (tropical:) her breast became pointed in its extremity, (IDrd, O, K, TA,) and its protrusion appeared. (IDrd, O, TA.) — — شاك الرَّجُلُ, aor. يَشَاك, inf. n. شَوْكٌ, (tropical:) The man exhibited his شَوْكَة [i. e. vehemence of might or strength, or of valour or prowess, &c.], and his sharpness. (S, O, Msb, K, TA.) [And The man was completely armed; (as though meaning he bristled with arms;) for] the inf. n. شَوْكٌ signifies a man's being completely armed. (KL.) — — And شِيكَ (tropical:) He was, or became, affected with the disease termed شَوْكَة [q. v.]. (K, TA.) 2 شَوَّكْتُهُ بِالشَّوْكِ: see 1, former half. — — شوّك الحَائِطَ, (S, K,) inf. n. تَشْوِيكٌ, (TA,) He put thorns upon the wall. (S, K.) — — See also 1, latter half, in four places. — — شوّك الزَّرْعُ (tropical:) The seed-produce, or corn, became white, before its spreading: (K:) or came forth [pointed,] without forking, or shooting forth into separate stalks, (حَدَّدَ,) and became white, before its spreading; as also ↓ أَشْوَكَ: (TA:) [or began to come forth: see مُشَوِّكٌ.] — — شوّك نَابُ البَعِيرِ (assumed tropical:) [The canine tooth of the camel grew forth]. (TA.) — — شوّك رِيشُ الفَرْخِ, (IDrd, O,) and شَارِبُ الغُلَامِ, (IDrd, O, K,) (tropical:) The feathers of the young bird, (IDrd, O,) and the mustache of the young man, became rough to the feel. (IDrd, O, K, TA.) And شوّك الفَرْخُ (assumed tropical:) The young bird put forth the heads of its feathers: (S, * K, TA:) in [some of the copies of] the S and A, شوّك الفَرْجُ, thus with ج, expl. by أَنْبَتَ. (TA.) And شوّك الرَّأْسُ بَعْدَ الحَلْقِ (tropical:) The head put forth its hair after the shaving. (S, K, TA.) 4 أَشْوَكَ as a trans. verb: see 1, former half, in four places: — — as intrans.: see 1, latter half, in three places: and see also 2. 5 تَشَوُّكٌ The having thorns; expl. by بَا خَارٌ شُدَنْ. (KL.) شَاكٌ; and its fem., with ة: see شَائِكٌ, in four places. شَوْكٌ, (S, Msb, K, &c.,) of a tree, (Msb,) or of a plant, (TA,) Thorns, prickles, or spines; (PS, TK;) the kind of thing that is slender [or pointed] and hard in the head; (TA;) well known: (Msb, K:) n. un. with ة. (S, O, Msb, K, TA.) [Hence the saying,] لَا يَشُوكُكَ مِنِّى شَوْكَةٌ: see 1, near the beginning. [The شَوْك of the palm-tree are commonly called سُلَّاءٌ.] شَوْكُ السُّنْبُلِ [The sharp prickles that compose the awn, or beard, of the ear of corn]. (AHn, TA in art. بهم.) — — [For other significations of شَوْكَةٌ, see this word below.] شَوِكٌ; and its fem., with ة: see شَائِكٌ, in three places. شَوْكَةٌ n. un. of شَوْكٌ [q. v.]. (S &c.) [Hence various meanings here following; all of which seem to be tropical.] — — أَصَابَتْهُمْ شَوْكَةُ القَنَا [app. (assumed tropical:) The point of the spear hit, hurt, or wounded, them]. (TA. [There expl. only by the words وهى شبه الاسنة, i. e. وَهِىَ شِبْهُ الأَسِنَّةِ; as though relating to a pl. number.]) — — جَاؤُوا بِالشَّوْكَةِ وَالشَّجَرَةِ (tropical:) They came with multitude [app. meaning of armed men]. (TA.) — — شَوْكَةُ العَقْرَبِ (assumed tropical:) The sting of the scorpion. (S, O, K.) — — شَوْكَةُ الحَائِكِ (tropical:) The weaver's implement with which he makes the warp and the woof even: (S, O, TA:) i. e., (TA,) الشَّوْكَةُ signifies الصِّيصِيَةُ, (O, K, in the CK الصِّيصَةُ,) as having this meaning: — — and also as meaning (tropical:) The spur of the cock. (O, TA.) — — And الشَّوْكَةُ, (Lth, O,) or شَوْكَةُ الكَتَّانِ, (K, TA,) (assumed tropical:) A piece of clay, (Lth, O, K, TA,) in a moist state, (K, TA,) made into a round form, and having its upper part pressed so that it becomes expanded, then (Lth, O, TA) prickles of the palm-tree are stuck into it, (Lth, O, K, TA,) and it dries; (K, TA;) used for clearing [or combing] flax therewith: (Lth, O, K, TA:) mentioned by Az: and also called ↓ شُوَاكَةُ الكَتَّانِ. (TA.) — — شَوْكَةٌ also signifies (tropical:) A weapon, or weapons; syn. سِلَاحٌ; (K, TA, and Ham p. 526;) as in the phrase فُلَانٌ ذُو شَوْكَةٍ (tropical:) [Such a one is a possessor of a weapon or weapons; though this admits of another rendering, as will be shown by what follows]: (TA:) or (tropical:) sharpness thereof: (K, TA:) or (assumed tropical:) the point, or edge, in a weapon. (S, O.) — — And (assumed tropical:) Vehemence of might or strength, or of valour or prowess, (S, O, Msb, K, TA,) in respect of fighting: (K, TA:) and (assumed tropical:) vehemence of encounter: and (assumed tropical:) sharpness: (TA:) and (assumed tropical:) the infliction of havock, or vehement slaughter or wounding, syn. نِكَايَةٌ, [app. meaning effectiveness therein,] among the enemy: (K, TA:) and (assumed tropical:) strength in weapons [app. meaning in the use thereof]: (Msb:) and [simply] (assumed tropical:) strength, or might. (Ham p. 526.) One says, لَهُمْ شَوْكَةٌ فِى الحَرْبِ (assumed tropical:) [They have vehemence of might or strength, or of valour or prowess, in war]: and هُوَ ذُو شَوْكَةٍ فِى العَدُوِّ (assumed tropical:) [He has effectiveness in the infliction of havock among the enemy]. (TA.) And it is said in a trad., هَلُمَّ إِلَى جِهَادٍ لَا شَوْكَةَ فِيهِ (assumed tropical:) [Come to a war in the cause of religion wherein is no vehemence of might or strength, &c.]; meaning the pilgrimage. (TA.) — — Also (tropical:) A certain disease, (IDrd, O, K, TA,) well known; (K;) namely, plague, or pestilence; syn. طَاعُون. (IDrd, O.) And (assumed tropical:) A redness that arises (A, * O, K) upon the body (K) or upon the face, and part of the body, and is [said to be] allayed by means of charms, or spells: (O:) because the sting of the scorpion, which is thus called, when it strikes a man, mostly produces redness. (A, TA.) — — [In one instance, in the CK, شَوْكَةٌ is erroneously put for شَوِكَةٌ, as an epithet applied to a tree.] شَوْكَاءُ, applied to a [garment such as is called] بُرْدَة, (S, O,) or to a [garment or dress such as is called] حُلَّة, (A, O, K,) (tropical:) Rough to the feel, because new: (AO, S, O, K, TA:) but As said, “I know not what it is. ” (O, L, TA.) شَاكِى السِّلَاح and شَاكٍ فِى السلاح: see شَائِكٌ, in three places. شُوَاكَةُ الكَتَّانِ: see شَوْكَةٌ. شُوَيْكَةٌ, like جُهَيْنَة [in measure], accord. to the K, A certain species of camels; and thus in the Moheet and the Mohkam: but the correct word is that which here follows. (TA.) إِبِلٌ شُوَيْكِيَّةٌ, (S, O, TA,) thus [says Sgh] I have seen the latter word in a verse in the Deewán of Dhu-r-Rummeh in the handwriting of Skr, with a distinct sheddeh to the [latter] ى, but in the handwriting of El-Bujeyrimee without a sheddeh; (O, TA;) (assumed tropical:) Camels whose canine teeth have grown forth: (S, * O, TA:) some say that it is شُوَيْكِئَة, with ء, and is for شُوَيْقِئَة [q. v.], the ق being changed into ك. (O, TA.) شَجَرٌ شَائِكٌ (S, O) and ↓ شَوِكٌ and ↓ شَاكٌ (O) Trees having thorns; (S, O; *) and ↓ شَجَرَةٌ مُشِيكَةٌ a tree having thorns: (TA:) [or thorny; having many thorns; for] ↓ شَجَرَةٌ شَاكَةٌ signifies a thorny tree, or a tree

having many thorns, (S, O, K,) accord. to ISk; (S, O;) as also ↓ شجرة شَوِكَةٌ [in the CK (erroneously) مُشْوِكَةٌ] and ↓ شَائِكَةٌ [شَوْكَةٌ (K, TA) and ↓ (S, O, K, * TA.) And ↓ أَرْضٌ شَاكَةٌ A thorny land, or a land in which are many thorns: (K, TA:) and [in like manner] ↓ أَرْضٌ مُشْوِكَةٌ (S, O, K) a thorny land, or a land abounding with thorns; (O;) a land in which are the [thorny trees called] سِحَآء and قَتَاد and هَرَاس. (S, O, K.) — — شَائِكُ السِّلَاحِ (S, O, Msb, K) and ↓ شَاكُ السلاح, (Fr, K, TA,) with refa to the ك, (TA,) [in the CK, erroneously, شَاكِ,] and ↓ شَوِكُ السلاحِ, (K,) which is of the dial. of El-Yemen, (TA,) and ↓ شَاكِى السلاح, (Fr, S, O, Msb, K,) this last formed by transposition from the first, (S, O, Msb, TA,) or, as Fr says, شَاكِى السلاح and شَاكُ السلاح are like جُرُفٌ هَارٍ and هَارٌ, (TA,) (tropical:) A man who exhibits his شَوْكَة [i. e. vehemence of might or strength, or of valour or prowess, &c.], and his sharpness: (S, O, Msb:) or a man whose weapon is sharp, or whose weapons are sharp: (K, TA:) or ↓ شَاكِى السلاحِ, as some explain it, a man whose spear-head and arrow-head and the like are sharp: (TA:) [or all may be rendered bristling with arms:] and accord. to AZ, one says ↓ شَاكٍ فِى السِّلَاحِ and شَائِكٌ. (TA.) مَشُوكٌ Affected with the disease, (K, * TA,) or redness, (O, K, *) termed شَوْكَةٌ; (O, K, TA;) applied to a man. (O.) مُشْوِكٌ: see its fem. voce شَائِكٌ, in two places. مُشِيكٌ: see its fem. voce شَائِكٌ. زَرْعٌ مُشَوِّكٌ Seed-produce of which the first portion has come forth. (A, TA. [See also 2.]) 1 شول شَالَ, [aor. يَشُولُ,] (S, O, Msb, K,) inf. n. شَوْلٌ, (TK,) It rose; or became raised, or elevated; (S, O, Msb, K;) said, in this sense, of a she-camel's tail; (S, O, K;) [and in like manner of a star; (see Ham p. 239;)] and ↓ انشال signifies the same, (O, K,) said of a stone, (K,) and so انشالت said of a jar (جَرَّة); (S, O;) and likewise ↓ اشتال. (TA.) — — [Hence,] شال المِيزَانُ The balance had one of its two scales higher than the other, (S, O, Msb, TA,) by reason of its lightness. (Msb.) Whence the saying, شال مِيزَانُ فُلَانٍ, aor. يَشُولُ, inf. n. شَوَلَانٌ, meaning (tropical:) Such a one was overcome in contending with another for superiority in glory or the like. (TA.) — — And شالت القِرْبَةُ, and شال الزِّقُّ, The legs of the water-skin, and of the skin for wine &c., became raised, or elevated, on the occasion of its being filled, or inflated. (TA.) — — And شَالَ لَبَنُهَا [meaning Her milk became drawn up, or withdrawn,] is said of a camel. (TA.) — — One says also, شالت نَعَامَتُهُ, meaning (assumed tropical:) He was, or became, flurried, agitated, or excited, (خَفَّ,) and angry, and then became calm. (K.) And شالت نَعَامَتُهُمْ (assumed tropical:) Their might (عِزُّهُمْ) departed: (O, K:) or their abodes became clear of them, as though lightened of them, (خَفَّتْ مَنَازِلُهُمْ مِنْهُمْ, K, TA,) and they went away: (TA:) or their expression of opinion was, or became, discordant: (تَفَرَّقَتْ كَلِمَتُهُمْ: K:) or they died: and they became scattered, or dispersed; as though there remained not of them save a remnant; [see شَوْلٌ;] النَّعَامَةُ signifying الجَمَاعَةُ: (TA:) or they became irresolute, by reason of fear, and fled: (Msb:) or they were frightened, and fled. (M in art. رأل.) [See also نَعَامَةٌ: and see a verse cited voce إِمَّا.] — شُلْتُ بِهِ, and شُلْتُهُ; (Msb;) and ↓ أَشَلْتُهُ; (O, Msb;) or شُلْتُ بِالجَرَّةِ, for which one should not say شِلْتُ [which the vulgar say in the present day, making it trans. by itself]; (S, O;) and ↓ أَشَلْتُهَا; (S;) or شال بِالحَجَرِ; and ↓ اشالهُ, (K,) inf. n. إِشَالَةٌ; (TA;) and ↓ شاولهُ; (K;) aor. of the first as above, inf. n. شَوْلٌ; (S, O, Msb;) I raised, (S, O, Msb,) or he raised, (K,) it, (O, Msb,) namely, a thing, (O,) or the jar, (S, O,) or the stone. (K.) And شالت بِذَنَبِهَا, (S, O, Msb, K,) aor. as above, (S, O, K,) inf. n. شَوْلٌ (O, Msb, K) and شَوَلَانٌ; (O, K;) and ↓ اشالتهُ, (S, Msb, K,) inf. n. إِشَالَةٌ; and ↓ استشالتهُ; (TA;) She (a camel) raised her tail, (S, O, Msb, K, TA,) having become pregnant. (Msb. [See شَائِلٌ: and see also 2.]) And شالت بِذَنَبِهَا It (a scorpion) raised its tail. (TA.) And شال يَدَهُ He raised his arm or hand; like شال بِهَا. (Msb.) And ↓ اشال بِضَبْعِهِ He raised his ضَبْع [generally expl. as meaning the upper half of the arm, from the elbow to the shoulder-blade]. (TA.) 2 شوّلت شَوَّلَ, said of a she-camel, (S, O, K,) She became such as is termed شَائِلَة: (S, O, TA: [in one of my copies of the S, صَارَ شَوْلًا is erroneously put for صَارَتْ شَائِلَةً:]) or her supplies of milk dried up; (جَفَّتْ أَلْبَانُهَا; K, TA; [but perhaps the right reading is خَفَّتْ, meaning became scanty; for SM adds,]) and became little in quantity. (TA.) And شوّلت الإِبِلُ The camels became in such a state that their bellies [were drawn up as though they] reached their backs: (K, TA:) or became such as to have [only] a شَوْل [or small quantity remaining] of milk: like as one says, (O, TA,) شوّلت المَزَادَةُ The مزادة [or leathern water-bag] had little water remaining in it: (O, K, TA:) one should not say شَالَت. (TA.) — — [Hence, app.,] تَشْوِيلٌ of the ذَكَر signifies Its being in a relaxed state on the occasion of مُجَامَعَة. (O, K.) And شوّل said of a horse means, like رَفَّضَ, He put forth his veretrum without being vigorously lustful. (TA in art. رفض.) — — شوّل said of a غَرْب [or large bucket], Its water became little in quantity. (O, K.) Said of a she-camel's milk, It became deficient: (K, TA:) and it became withdrawn. (TA.) And said of water, It became little in quantity. (K.) — — In the following saying, (S, TA,) of Abu-n-Nejm, (TA,) حَتَّى إِذَا مَا العِشْرُ عَنْهَا شَوَّلَا the poet means, ذَهَبَ and تَصَرَّمَ [i. e. Until, when the coming to water on the tenth day after the next preceding period of abstinence ceased from her or them... referring to a camel or to camels]. (S, TA.) — — شوّل فِى المَزَادَةِ He left somewhat remaining (أَبْقَى شَوْلًا) of water in the مزادة [or leathern water-bag]. (K, * TA.) 3 شاولهُ: see 1, latter half. — — Also, and شاول بِهِ, and شاول بِهِ فِى الطِّعَانِ, [inf. n. مُشَاوَلَةٌ,] He contended with him in thrusting [with the spear]. (TA.) See also 6. — — And شاول الفَحْلُ الفَحْلَ The stallion [camel] fought with, or combated, the stallion [camel]. (Ham p. 660.) 4 أَشْوَلَ see 1, latter half, in five places. 6 تشاولوا They reached, or smote, one another, (تَنَاوَلَ بَعْضُهُمْ بَعْضًا,) in fight, with the spears: and ↓ مُشَاوَلَةٌ has a similar signification [to تَشَاوُلٌ, as shown above by an explanation of its verb, 3]. (AZ, S, O.) 7 إِنْشَوَلَ see 1, first sentence. 8 إِشْتَوَلَ see 1, first sentence. — — اشتال لَهُ (tropical:) He opposed himself to him, and reviled him. (O, K, TA.) 10 إِسْتَشْوَلَ see 1, near the end of the paragraph. شَالٌ A certain fish of the sea, or of great rivers (سَمَكَةٌ بَحْرِيَّةٌ): (TA:) [in Egypt this name is applied to a fish of the genus silurus, found in the Nile: it is well described by Sonnini, in p. 407 of the 4to Engl. ed. of his Travels in Upper and Lower Egypt.] — Also A certain kind of ردَآء [here meaning shawl], made in Cashmere and Lahore, and brought for sale to other countries; [erroneously] said to be made of camels' fur; and so called because raised to the shoulders, if it be an Arabic word [which is not the case, for it is from the Pers. شَالٌ, whence our word “ shawl ”]: pl. شِيلَانٌ and شَالَاتٌ. (TA.) شَوْلٌ: see شَائِلَةٌ, voce شَائِلٌ: — and شَوْلَةٌ. — Also Somewhat remaining of water in the skin and in the bucket, (K,) and of milk in the udder: (TA:) and a small quantity of water (S, O, K, TA) in the bottom of the water-skin (S, O, TA) and of the leathern water-bag: (TA:) [in the CK, المالُ القَلِيلُ is erroneously put for المَآءُ القَلِيلُ:] pl. أَشْوَالٌ. (S, O, K.) It is said in a prov., مَا ضَرَّ نَابًا شَوْلُهَا المُعَلَّقُ (Meyd, TA,) i. e. Her small quantity of water [that is hung upon her does not harm an aged she-camel]: or نَابِى [my aged she-camel]: applied to the case of carrying that which will not harm thee if it be with thee, and will be useful to thee if thou be in want of it: (Meyd:) or applied to him who is enjoined to take the prudent course and to supply himself with travelling-provision though he be going to such provision. (TA.) — And Light, active, or agile; syn. خَفِيفٌ: (K:) so in the M. (TA.) [See also the next paragraph.] شَوِلٌ One that raises a thing. (TA. [See also شَائِلٌ.]) — — And A

man light, active, or agile, (خَفِيفٌ,) in work, and in service, (S, O, K,) and in respect of what is wanted; and quick: (K:) thus in a verse of El-Aashà: (O, TA:) [but accord. to the reading of AO of that verse, it is ↓ شُوُلٌ, which has a similar, but intensive, meaning. (De Sacy's Chrest. Ar., 2nd ed., ii. 484-5.) See also what next follows.] شُوَّلٌ, like صُرَدٌ [in measure], One who aids, or assists, much or well; syn. نَصُورٌ. (O, TA.) [See also what next precedes.] شُوُلٌ: see شَوَلٌ. شَوْلَةٌ The part that it raises of the tail of the scorpion; (S, O, K;) and so ↓ شَوْلٌ: (Ham p. 649:) or, accord. to Sh, its sting, with which it strikes. (TA.) — — [Hence,] الشَّوْلَةُ (assumed tropical:) Two bright stars, near together, [λ and ν,] (S, O,) in the end of the tail of Scorpio, (Kzw,) which are one of the Mansions of the Moon, (S, O, Kzw,) namely, the Nineteenth Mansion; (Kzw;) also called حُمَةُ العَقْرَبِ. (S, O.) [See مَنَازِلُ القَمَرِ, in art. نزل.] — — And شَوْلَةُ is a proper name for The scorpion; (O, TA;) [and] so ↓ شَوَّالَةُ. (K, TA.) — Also A foolish, or stupid, woman. (IAar, O, K.) شَوْلَةُ was the name of A certain foolish female slave, belonging to [the tribe of] 'Adwán, and she used to give advice to her masters, and it resulted in evil to them; whence the saying, أَنْتَ شَوْلَةُ النَّاصِحَةُ [Thou art Showleh the giver of advice]. (S, O, K.) — — Also the name of The mare of Zeyd-el-Fawáris Ed-Dabbee. (O, K.) شُوَيْلَآءُ A certain plant, (AHn, O, K,) mentioned, but not described, by As; of the kind termed عُشْب, growing in plain, or soft, land, (AHn, O,) used as a medicament, (AHn, O, K,) and well known: (AHn, O:) [Sgh says,] I have seen it: it is dust-coloured, spreads upon the ground, has no thorns, and the cattle eagerly desire it: (O:) it is called (O, K) sometimes, (K,) by some of the people of El-'Irák, (O,) ↓ شُوَيْلٌ, like قُبَيْطٌ [in measure]. (O, K.) شَوَّالٌ The tail of the scorpion. (TA. [So called because often raised.]) — — Also, (S, O, Msb, K,) and sometimes it is called الشَّوَّالُ, (Msb,) The month of the festival of the breaking of the fast; (Msb, K; *) the month next after رَمَضَان; (TA;) the first of the months of the pilgrimage; (S, O;) [the tenth month of the lunar year:] as some assert, (IDrd, O,) so called because [when first thus named] it coincided with the season when the she-camels [being seven or eight months gone with young] raised their tails: (IDrd, O, Msb, TA:) [for the camels generally couple in winter:] or because of their milk becoming then withdrawn; such being the case with the camels in the time of vehement heat and of the coming to an end of the juicy fresh herbage: [see a table of the months voce زَمَنٌ:] the Arabs used to regard the making of marriage-contracts in this month as of evil omen; and to say that the woman [then] married would resist him who married her, like as the she-camel resists the stallion and raises her tail; but the Prophet abolished their thus auguring, and he married 'Áïsheh in this month: (TA:) the pl. is شَوَّالَاتٌ and شَوَاوِيلُ (S, Msb, K) and شَوَاوِلُ, this last formed by rejecting the augmentative letter [in the second]. (TA.) شُوَيْلٌ: see شُوَيْلَآءُ. شَوَّالَةٌ [not (as is implied in the K) شَوَالَةٌ] A certain bird, (AHát, O, K,) a دُخَّلَة [n. un. of دُخَّلٌ q. v.], of a dusky colour, which, when it alights upon a stone or a tree, moves up and down its tail like as does the camel; so called because it raises its tail; and in its belly and its hinder part is somewhat of redness. (AHát, O, TA.)— — See also شَوْلَةٌ. — — [Hence, as being likened to the scorpion, whence also the phrase إِنَّهُ لَتَدِبُّ عَقَارِبُهُ,] اِمْرَأَةٌ شَوَّالَةٌ (assumed tropical:) A woman wont to calumniate. (K.) شَائِلٌ A she-camel raising her tail, (S, O, Msb, K,) having conceived, (Msb,) or by reason of having conceived, and having no milk whatever: (S, O, K:) or a she-camel that has conceived, and raises her tail to the stallion as a sign of her having conceived, raising her head therewith, and elevating her nose: (Az, TA:) the word is without ة because it is an epithet of peculiar application [to a female]: (Msb:) or it is without ة anomalously; for the male also raises his tail: (ISd, TA:) the pl. is شُوَّلٌ (Az, S, O, Msb, K) and شُيَّلٌ and شِيَّلٌ and شُوَّالٌ. (K.) Also, with ة, applied to a mare, as meaning Raising the tail. (TA.) — — And شَائِلَةٌ, which is anomalously with ة because it is an epithet denoting an attribute not shared with the female by the male, (ISd, TA,) A she-camel that has passed seven months, (S, O, K,) or eight, (S, O,) since the period of her bringing forth, (S, O, K,) or of her becoming pregnant, (K,) and whose milk has dried up, (جَفَّ لَبَنُهَا, K, and so in a copy of the S,) or whose milk has become scanty, (خَفَّ لَبَنُهَا, O, and so in another copy of the S,) and her udder drawn up, (S, O,) there remaining in her udder no more than a شَوْل, a third of the quantity of the contents thereof when her bringing forth was recent: (TA:) she-camels in this case are termed ↓ شَوْلٌ, (S, O, K,) an anomalous pl., (K,) [or rather a quasi-pl. n.,] expl. by some as applied to she-camels whose milk has become deficient, which is the case when their young are weaned at the period of the [auroral] rising of سُهَيْل [or Canopus, a period which commenced, in Central Arabia, about the beginning of the era of the Flight, on the 4th of August, O. S.], and they cease not to be thus termed until the stallion is sent among them; (TA;) the pl. pl. [or pl. of شَوْلٌ] is أَشْوَالٌ; (K;) and شَوَائِلُ is a pl. of شَائِلَةٌ meaning [as expl. above, or] a she-camel whose milk has become withdrawn. (TA.) — — شَائِلٌ is also applied to Anything that is raised, or drawn up, or withdrawn. (TA.) شَوْشَلَآءُ Initus; syn. نَيْكٌ: said to be an Abyssinian word. (Ibn-'Abbád, O, K.) مِشْوَلٌ A small مِنْجَل [or reaping-hook: in the CK, erroneously, مُنْخُل]. (S, O, K, TA.) مُشِيلٌ act. part. n. of 4. See an ex. in a verse cited voce خَافِضٌ; cited also in the present art. in the S and O. مِشْوَلَةٌ is said by Yz to signify A certain thing with which one plays. (O, TA.) مِشْوَالٌ A stone that is raised. (Lh, K.) شوه 1 شَاهَ وَجْهُهُ, aor. يَشُوهُ; (K;) and شَاهَتِ الوُجُوهُ, aor. تَشُوهُ; (S, Msb;) inf. n. شَوْهٌ (S, K) and شَوْهَةٌ, (K,) or the latter is a simple subst.; (TA;) and شَوِهَ وَجْهُهُ, (K,) inf. n. شَوَهٌ; (TA;) His face was, (K,) and the faces were, (S, Msb,) foul, unseemly, or ugly. (S, Msb, K.) And شَوِهَ, (Msb,) and شَوِهَتْ, (Mgh,) inf. n. شَوَهٌ, (Mgh, Msb,) He, (a man, Msb,) and she, (a woman, Mgh,) was, or became, foul, unseemly, or ugly, (Mgh, Msb,) in face, (Mgh,) or in make. (Msb.) — — شَوَهٌ is also syn. with حُسْنٌ [app. as an inf. n., of which the verb is شَوِهَ signifying He was, or became, beautiful: thus having two contr. meanings]. (TA.) — — Also, (K,) as an inf. n., (TK,) The neck's being long, (K, TA,) and high, and the head's overtopping; whence ↓ أَشْوَهُ applied to a horse: (TA:) and the neck's being short: thus [again] having two contr. meanings: (K:) one says, [app. of a horse,] شَوِهَتْ عُنُقُهُ His neck was long [&c.]: and his neck was short: (TK:) or شَوَهٌ said of the neck [of a horse] signifies the being extended: and said of the شِدْق [or side of the mouth], the being wide, (JK. [It probably signifies any of the attributes denoted by the epithet أَشْوَهُ, q. v.]) — — Also, [and app. in this sense likewise an inf. n. of which the verb is شَوِهَ,] The being quick to smite with the [evil] eye. (S.) — — And one says, شَاهَ فُلَانًا, (K,) inf. n. شَوْهٌ, (TA,) He smote such a one with the [evil] eye; (K, TA;) as also ↓ اشاهه: (TA in art. شهو:) and in like manner, مَالَهُ [his cattle, or property]: (Lh, TA:) or شَوْهٌ signifies the smiting vehemently therewith. (TA.) And عَلَيَّ ↓ لَا تُشَوِّهْ Smite not thou me with an [evil] eye: (K:) or, accord. to Abu-l-Mekárim this means say not, How eloquent art thou! (Az, TA,) or say not, How beautiful art thou! (ISk, S,) and so doing smite me with the [evil] eye, or with an [evil] eye. (ISk, Az, S, TA.) ↓ تشوّه signifies He practised artifice to smite people with the evil eye. (JK.) And one says, ↓ هُوَ يَتَشَوَّهُ أَمْوَالَ النَّاسِ لِيُصِيبَهَا بِالعَيْنِ i. e. He raises his look towards the cattle, or possessions, of the people to smite them with the [evil] eye. (TA.) [See also 1 in art. شيه.] — — Also, He frightened, or terrified, such a one. (Lh,

K.) — — And He envied such a one. (K.) — — And شَاهَتْ نَفْسُهُ إِلَى كَذَا His desire became raised towards such a thing. (AA, K.) 2 شوّههُ, (S, K,) inf. n. تَشْوِيهٌ, (TA,) He (God) rendered foul, unseemly, or ugly, his face: (S, K, TA:) and it, i. e. the conformation of the face. (TA, from a verse of El-Hotei-ah.) And شَوَّهْتُ الوُجُوهَ I rendered foul, unseemly, or ugly, the faces. (Msb.) — — And شَوَّهَ اللّٰهُ حُلُوقَكُمْ God rendered, or may God render, wide your throats, or fauces. (TA.) — — لَا تُشَوِّهْ عَلَىَّ: see 1, latter half. — — شوّه بِيَدِهِ He (a man) made a sign with his arm, or hand. (JK.) 4 اشاههُ: see 1. 5 تشوّه لَهُ He became altered in countenance to him, so as to be not known by him, (syn. تَنَكَّرَ, S, K,) and assumed various appearances. (S.) — — See also 1, in two places, near the end. — تشوّه شَاةً He hunted a شاة [app. here meaning a wild bull, as seems to be indicated by the context in the S]. (S, K.) شَآءٌ: see the next paragraph. شَاةٌ, (S, Msb, K, &c.,) originally شَاهَةٌ, (S, Msb, TA,) A sheep, or goat; [each and either, but more commonly the former; see an instance voce صُوفٌ;] i. e. one of what are termed غَنَم; (S, * Msb, * K;) applied to the male and to the female; (S, Msb, K;) so that one says of the male, هٰذَا شَاةٌ, (Msb,) which is said by Kh to be like the phrase هٰذَا رَحْمَةٌ مِنْ رَبِّى; (Sb, TA;) and of the female, هٰذِهِ شَاةٌ; and شَاةٌ ذَكَرٌ and شَاةٌ أُنْثَى: (Msb:) or it may be [one] of sheep, and of goats, and of gazelles or antelopes, and of the bovine kind [app. of the wild bovine kind i. e. of bovine antelopes], and of ostriches, and of wild asses; (K;) it is applied to a wild bull by Tarafeh, in his saying, كَسَامِعَتَىْ شَاةٍ بِحَوْمَلَ مُفْرَدِ (S) i. e. Like the two ears of a wild bull, in Howmal, solitary; the poet likening thereto the ears of a she-camel in respect of sharpness and erectness; (EM p. 76;) and likewise by Lebeed, and by El-Farezdak: (IB, TA:) and it is also applied to [a wild cow; (though said in the K in art. شوى to signify the wild bull, specially the male;) and hence, as being likened thereto,] (tropical:) a woman; (K, TA;) thus by El-Aashà; and thus also by Antarah, in his saying, يَا شَاةَ مَا قَنَصٍ لِمَنْ حَلَّتْ لَهُ حَرُمَتْ عَلَىَّ وَلَيْتَهَا لَمْ تَحْرُمِ (TA) O شاة [i. e. wild cow] of the chase (ما being redundant) for him to whom she is lawful: she has become forbidden to me, and would that she were not forbidden: (EM p. 246:) pl. ↓ شَآءٌ, (S, Msb, K,) originally شَاهٌ, (K,) used when they are many in number, (S,) [but this is properly termed a coll. gen. n.,] and شِيَاهٌ, (S, Mgh, Msb, K,) with ه, which is used of a number from three to ten [inclusive], for more than which it is with ت [meaning ة, i. e. شَاةٌ, agreeably with a general rule], (S,) and شِوَاهٌ, [the original of شِيَاهٌ,] (K,) and ↓ شَوِىٌّ, (S, K, TA, [in the CK, erroneously, شَوًى,]) which is pl. of شَآءٌ, (S, TA,) or rather a quasi-pl. n., originally شَوِيهٌ, the ه being changed into ى like as it is in ذِى for ذِهْ, (TA,) and أَشَاوِهُ, (K,) and ↓ شَيْهٌ, (so in copies of the K, [in the TA said to be like عِنَبٌ, which is a mistake, (perhaps for عَيْنٌ,) for it is there said to be a quasi-pl. n., which could not be said if it were شِيَهٌ,]) and ↓ شِيهٌ, (CK, [but this, which is another quasi-pl. n., is not in my MS. copy of the K nor in the TA,]) and ↓ شَيِّهٌ, (K,) originally شَيْوِهٌ, but this, also, is a quasi-pl. n., (TA,) and ↓ شِيَةٌ also is syn. with شَآءٌ: (IAar, K in art. شوى:) it has not a pl. formed with ا and ت, [i. e. it has not for a pl. شَاآتٌ,] whether it be used as a gen. n. or as a proper name: (TA:) the dim. is ↓ شُوَيْهَةٌ. (S, Msb.) The sing. is also used in the sense of the pl., in the saying فُلَانٌ كَثِيرُ الشَّاةِ وَالبَعِيرِ [Such a one is possessor of a large number of sheep or goats, and of camels], because the article ال denotes the genus. (S.) And it is said in a trad. فَأَمَرَ لَهَا بِشِيَاهِ غَنَمٍ [And he ordered that sheep or goats should be given to her]: شياه being prefixed to غنم, governing it in the gen. case, for the sake of distinction; because the Arabs [sometimes] call an animal of the wild bovine kind شاة. (IAth, TA.) — — الشَّاةُ is also the name of (assumed tropical:) Certain small stars (K in art. شوى) between القرحه [or الفرجة, thus in the work of Kzw, in his descr. of Cepheus, and there said to be the star in the breast of Cepheus,] and الجَدْىُ [i. e. the pole-star]; (TA in that art.;) [the same that are described by Kzw as certain small stars, called by the Arabs الأَغْنَامُ, between the legs of Cepheus and the star الجَدْىُ.] شَاهُ البَصَرِ, and شَاهِى البَصَرِ: see شَائِهٌ. شَوَهٌ an inf. n., of شوه. (Mgh, Msb, TA. [See 1, in several places.]) — Also a subst. meaning Unluckiness, or inauspiciousness, of a woman. (TA.) شَيْهٌ and شِيهٌ and شَيِّهٌ: see شَاةٌ. شُوهَةٌ Remoteness: (K, TA:) and so بُوهَةٌ: one says, in dispraise, شُوهَةً لَهُ وَبُوهَةً [i. e. بُعْدًا لَهُ, lit. Remoteness to him! meaning may God alienate him or estrange him, from good, or prosperity! or, curse him!]. (TA.) شَوِىٌّ, originally شَوِيهٌ: see شَاةٌ. شُوَيْهَةٌ dim. of شَاةٌ, q. v. (S, Msb.) شَائِهٌ Envying: pl. شُوَّهٌ: (As, Lh, TA:) or the latter signifies persons practising artifice to smite men with the [evil] eye. (JK.) — — And شَائِهُ البَصَرِ, (JK, S, K,) and ↓ شَاهُ البَصَرِ, (JK, K,) and شَاهِى البَصَرِ, (JK, TA, and S and K in art. شهو,) the last formed by transposition from the first, (S in art. شهو,) A man sharp of sight. (JK, S, K.) شَائِىٌّ: see the next paragraph. شَاهِىٌّ: see the next paragraph. شَاوِىٌّ and ↓ شَاهِىٌّ A man possessing شَآء [meaning sheep or goats or both]: (K:) the former is the rel. n. of شَآءٌ; and the latter, that of شَاةٌ: but used as a proper name of a man, it is ↓ شَائِىٌّ, and, if you will, شَاوِىٌّ. (S, TA. *) شَيِّهٌ: see the next paragraph: — and see شَاةٌ. أَشْوَهُ, applied to a man, (Msb,) Foul, unseemly, or ugly, (JK, Msb, K,) in face, (JK, K,) or in aspect, (Msb,) and, as also ↓ شَيِّهٌ, of which the pl. is شَيِّهُونَ, in make: (JK:) fem. شَوْهَآءُ: (JK, Mgh, Msb:) and pl. شُوهٌ. (Msb.) Any created thing incongruous in its several parts; as also ↓ مُشَوَّهٌ. (TA.) And the fem., A woman frowning, or morose, in face; (K, * TA;) foul, unseemly, or ugly, in make: (TA:) and also beautiful, goodly, or comely; (K, * TA;) that excites admiration and approval by her beauty: (TA:) thus having two contr. meanings. (K, TA.) Also, the fem., Unlucky, or inauspicious. (K.) — — And the masc. applied to a man, (Lth, S, TA,) and the fem. applied to a woman, (Lth, TA,) That smites quickly with the [evil] eye: (Lth, S, TA:) or that smites people effectually with his, and her, [evil] eye. (TA.) And أَشْوَهُ العَيْنِ Having an evil eye. (Fr, TA in art. شزر.) — — The fem. is also applied to a mare, (JK, T, S, K,) as an epithet of commendation, but not the masc. to a horse, meaning, it is said, Wide in the شِدْقَانِ [or two sides of the mouth]: (S:) or long in the head, and wide in the nostrils: (JK:) or tall, and such as excites admiration and approval by her beauty or excellence: (K, * TA:) or exceedingly wide in the شِدْقَانِ [or two sides of the mouth] and the nostrils: (K, TA:) or, as some say, wide in the mouth: (TA:) and small in the mouth: thus having two contr. meanings: (K, TA:) or sharpsighted: (T, TA:) or sharp in spirit: (TA:) see also 1. — — Also, the masc., Proud, and self-conceited. (K.) — — And خُطْبَةٌ شَوْهَآءُ [An oration from the pulpit] in which a blessing is not invoked on the Prophet. (TA.) أَرْضٌ مَشَاهَةٌ A land in which are شَآء; (A'Obeyd, S, K;) like as one says أَرْضٌ مَأْبَلَةٌ: (A'Obeyd, S:) or in which are many thereof. (K.) مُشَوَّهٌ Rendered foul, unseemly, or ugly, in face, by God: (TA:) or foul, &c., in shape. (K.) See also أَشْوَهُ, second sentence. — — And Bad in intellect. (TA.) شوى 1 شَوَى اللَّحْمَ, (aor. يَشْوِى, TA,) inf. n. شَىٌّ, (S, MA, Msb, K,) He roasted, broiled, or fried, the flesh-meat; (MA, KL, * PS;) and ↓ اشواهُ signifies the same; as also ↓ اشتواهُ; (Msb, TA;) or this last, (TA,) or اشتوى [alone], (S, MA,) signifies he prepared, or prepared for himself, (S, MA, * TA,) شِوَآء, (S, TA, *) or roasted, broiled, or fried, flesh-meat. (MA.) — — And شَوَى المَآءَ, (IAar, K,) aor. as above, (TA,) He heated the water. (IAar, K.) — — [And accord. to Freytag, شَوَى signifies also He cut off from (من) roasted flesh-meat: but for this he has named no authority.] — See also 4. 2 شَوَّى see

4. — — Also شوّاهُ لَحْمًا He gave him flesh-meat [app. in an unrestricted sense]. (TA.) 3 يُشَاوِى, for يُشَائِى: see 3 in art. شأو. 4 اشوى اللَّحْمَ: see 1. — — أَشْوَاهُمْ; (S, Msb, K;) and ↓ شَوَّاهُمْ, inf. n. تَشْوِيَةٌ; (K;) He fed them with شِوَآء [i. e. roasted, or broiled, or fried, flesh-meat]. (S, Msb, K.) And (both verbs with their complements) He gave them flesh-meat that they might roast, or broil, or fry, thereof. (AZ, K.) — And اشوى (tropical:) He left a portion remaining of his supper: (S, K, TA:) or he left some roasted, or broiled, or fried, flesh-meat of his supper. (A, TA.) — — And اشوى القَمْحُ The wheat became fit to be rubbed with the hands and to be roasted. (ISd, K.) — — And اشوى السَّعَفُ (assumed tropical:) The palmbranches became yellow on the occasion of their drying up; (K, TA;) as though a roasting affected them. (TA.) — Also He got, or acquired, the worse, or viler, sort of cattle. (K.) — اشواهُ said of a shooter or caster, He hit (S, * Msb, * K) his شَوًى, (K,) i. e. [one or more of his] extremities, (TA,) not a [vital] place where a wound would occasion death; (S, Msb, K;) and so ↓ شَوَّاهُ, as in the Tekmileh: in the K, erroneously, شَوَّاهُ. (TA.) — — [Hence, He missed it, i. e. the object of his aim. See مُشْوًى: and see also Ham p. 91.] — — [Hence, also, app.,] Hr says that اشوى is allowable in the sense of أَسْقَطَ (assumed tropical:) [He dropped, left out, omitted, &c., anything]; like أَسْوَى [q. v.]. (TA in art. سوى.) — In the saying مَا أَعْيَاهُ وَأَشْيَاهُ (S, K, [in some copies of the K وَمَا أَشْيَاهُ,]) and so in ما اعياه وَأَشْوَاهُ, (S, * K, * TA,) the latter verb is an imitative sequent to the former [added only for the purpose of corroboration]. (S, K, TA.) 7 انشوى اللَّحْمُ The flesh-meat became roasted, broiled, or fried; (MA;) quasi-pass. of شَوَى اللَّحْمَ; (S, * M, Msb, K;) as also * اشتوى; (M, K;) [or] the latter in this sense is not allowable. (S, Msb.) 8 إِشْتَوَى see 1. — — [Hence,] إِشْتَوَيْتُهَا, referring to a she-camel, (assumed tropical:) I journeyed upon her until the heat of the middays of summer emaciated her and she became as though she were burnt. (Ham p. 783.) — See also 7. شَاةٌ: see what next follows: and see more in art. شوه. شِيَةٌ i. q. شَآءٌ [q. v. in art. شوه]; as also ↓ شَوِىٌّ; (IAar, K;) the latter is like غَنِىٌّ [الشَّوِى in the CK as syn. with الشَّاءُ being a mistranscription,] and is said by IAth to be a quasi-pl. n., or [what lexicographers term] a pl., of ↓ شَاةٌ [n. un. of شَآءٌ]. (TA.) شِوِىٌّ is originally شِوْىٌ. (ISd, TA.) One says, جَآءَ بِالعِىِّ وَالشِّىِّ, (S, K,) using the latter noun as an imitative sequent to the former [for the purpose of corroboration: see art. عى]. (TA.) شَوًى is pl. of شَوَاةٌ: [or rather the former is a coll. gen. n. of which the latter is the n. un.:] the latter signifies The skin of the head: (S, TA:) so [accord. to some] in the Kur lxx. 16: (TA:) or the exterior of the skin of the head, in which grows the hair: (Aboo-Safwán, TA in art. بشر:) and some say, the exterior of all, or of any part, of the skin: (TA in the present art.:) and the former signifies the arms or hands and the legs or feet, or the fore and hind legs, (S, K,) and (K) the extremities (Msb, K) collectively, (K,) and the head of a human being, (S,) or the قِحْف of the head [i. e. the bone above the brain, or a separate portion of the skull, or a distinct bone of the skull], (K,) but of a horse the legs, not the head, because one says عَبْلُ الشَّوَى [i. e. thick in the legs], for this cannot relate to the head of the horse, (S,) and any part that is not a [vital] place [i. e.] where a wound causes death (S, Msb, K) such [for instance] as the legs. (Msb.) ثَالِبَةُ الشَّوَى means A woman having cracked, or chapped, feet. (S and K in art. ثلب.) — — It is also a subst. [app. meaning a quasi-inf. n.] from أَشْوَاهُ [q. v.] as said of a shooter or caster: (TA:) [and hence] the saying (S, TA) of the Hudhalee, (S, [accord. to the TA, Khálid Ibn-Zuheyr,]) فَإِنَّ مِنَ القَوْلِ الَّتِى لَا شَوَى لَهَا إِذَا زَلَّ عَنْ ظَهْرِ اللِّسَانِ انْفِلَاتُهَا means (assumed tropical:) [And, or for] verily of speech is that sentence (كَلِمَة, a word understood,) which does not hit a place where a wound will not occasion death, [i. e. which does not miss its object, when its escaping from the upper surface of the tongue is quick,] but which kills. (S, TA.) And شَوًى is used [app. in like manner, as a quasi-inf. n.,] in the case of anything that has missed an object of aim, though there be to it [really] no place where a wound would occasion death nor anything that is [properly] termed شَوًى [as meaning a place where a wound will not occasion death]. (TA.) And [hence] it signifies (assumed tropical:) A mistake; syn. خَطَأٌ. (TA.) — — Also (tropical:) A thing, (S,) or an affair, (K,) that is paltry, mean, despicable, or of no account or weight or worth: (S, K, * TA:) in this sense, from the same word as signifying the " extremities " [of an animal]. (IAth, TA.) Hence, in a trad. of Mujáhid, كُلُّ مَا أَصَابَ الصَّائِمَ شَوًى إِلَّا الغِيْبَةَ (tropical:) [Everything that befalls the faster is a matter of no account, except absence of mind]; i. e. nothing that befalls the faster annuls his fast except الغيبة, for this does annul it. (TA.) — — And (assumed tropical:) The worse, or viler, sort of cattle, (S, K, TA,) of camels, and of sheep or goats; and the small, or young, thereof. (TA.) [See also شُوَايَةٌ.] — — And (assumed tropical:) A remainder, or remaining portion. (TA.) [See, again, شُوَايَةٌ.] — — Also i. q. إِبْقَآءٌ (assumed tropical:) [The making, or causing, or suffering, to remain; or, perhaps, to continue in life, and if it mean thus, it may be from the same word in a sense expl. above, for the animal that one hits in a part that is not vital is suffered to continue in life]. (TA.) شُوَآءٌ: see what next follows. شِوَآءٌ Roasted, broiled, or fried, flesh-meat; (S, * MA, Msb, K, * KL;) as also ↓ شُوَآءٌ; (Ks, Sgh, K;) but the former is more usual and more chaste: (TA:) a subst. from شَوَى اللَّحْمَ: and ↓ شِوَآءَةٌ [as its n. un.] signifies a piece thereof. (S.) شَوِىٌّ (K) and ↓ مَشْوِىٌّ (Msb) [Roasted, broiled, or fried], the latter originally مَشْوُوىٌ. (Msb.) [In the K the former is said to be like شِوَآءٌ; but it has the signification of the latter, i. e., of a pass. part. n.] — See also شِيَةٌ. — Ks says, (S,) in the phrase عَيِىٌّ شَيِىٌّ, and so in عَيِىٌّ شَوِىٌّ, (S, K,) some say (S) the latter word is an imitative sequent to the former [i. e. a corroborative: see art. عى]. (S, K.) شِوَآءَةٌ: see شِوَآءٌ. شَوِيَّةٌ: see the next paragraph. شَوَايَةٌ: see the next paragraph. شُوَايَةٌ What is cut off from, or of, flesh-meat: (K, TA:) or what the slaughterer cuts off from, or of, the extremities of a sheep or goat. (TA.) — — A small thing [or portion] of that which is large; as a piece, or detached portion, of a sheep, or goat: one says, مَا بَقِىَ مِنَ الشَّاةِ إِلَّا شُوَايَةٌ [There remained not of the sheep, or goat, save a piece]. (S.) — — Also, (S, K,) and ↓ شِوَايَةٌ and ↓ شَوَايَةٌ, (K,) A قُرْص [or round cake, or small round cake,] of bread. (S, K.) — — And, all the three, A remaining portion of people, or of cattle, that have perished; as also ↓ شَوِيَّةٌ; (K;) or this last, a remaining portion of people that have perished: (S:) pl. (of the last, S) شَوَايَا. (S, K.) [See also شَوًى.] — — And (tropical:) The bad, or vile, sort, (K, TA,) or worse, or viler, sort, (TA,) of camels, and of sheep, or goats: (K, TA:) in this sense written by ISd with kesr and with fet-h. (TA.) [See, again, شَوًى.] — — [And accord. to Freytag, شواية الرضف (i. e. شُوايةُ الرَّضْفِ) is expl. by Meyd as meaning Cooked milk cast upon a hot stone, so that only a small portion remains.] شِوَايَةٌ: see the next preceding paragraph. شَوَّآءٌ A seller of roasted, broiled, or fried, flesh-meat. (KL.) شَيَّانُ [mentioned in this art. as though originally شَوْيَانُ] i. q. دَمُ الأَخَوَيْنِ [The red, resinous, inspissated juice called dragon's blood: see art. دمو]. (S. K.) — And Far-seeing. (S, K.) شَاوِىٌّ A possessor of شَآء [meaning sheep or goats or both]. (S, K. [In the CK without teshdeed. Mentioned also in art. شوه, q. v.]) — سَعَفَةٌ شَاوِيَّةٌ (with teshdeed to the ى, TA, [but in the CK without teshdeed,]) (assumed tropical:) A palm-branch that has become yellow in drying up. (K. [See 4.]) شَوْشَاةٌ, (S, K, [in some copies of the K شَوْشَآءٌ, but]) like مَوْمَاةٌ, (S,) A swift she-camel. (S, K.) أَشَاوَى a pl. pl. of شَىْءٌ, q. v. مُشْوًى, like مُهْدًى, (K, TA, [in the CK, مَشْوِىّ, like مَهْدِىّ, erroneously, as is proved by a verse cited as an ex. in the TA, pass. part. n. of 4,])

applied to a portion of a living serpent, (TA,) That has been missed by the stone [cast at it]. (K, TA.) مِشْوًى (K in art. صول) A frying-pan. (TK in that art.) مَشْوِىٌّ: see شَوِىٌّ. مُشْتَوًى [A place of roasting, broiling, or frying, flesh-meat]. (S in art. طبخ.) شى 4 أَشْيَاهُ an imitative sequent to أَعْيَاهُ in the phrase مَا أَعْيَاهُ وَأَشْيَاهُ: see 4 in art. شوى. شِيَةٌ, syn. with شَاةٌ: see art. شوى. شَىٌّ: and يَا شَىَّ مَا لِى: see شَىْءٌ, in art. شيأ. شِىٌّ an imitative sequent to عِىٌّ: see art. شوى. شَيِىٌّ an imitative sequent to عَيِىٌّ: see شَوِىٌّ. شَيَّانُ: see art. شوى. شيأ 1 شَآءَهُ, (Msb,) [originally شَيِئَهُ,] like خَافَهُ, [which is originally خَوِفَهُ,] (MF,) first. pers. شِئْتُهُ, (S, K,) aor. يَشَآؤُهُ, (Msb,) [and by poetic license يَشَاهُ, without ء,] first pers. أَشَاؤُهُ, (S. K,) inf. n. شَىْءٌ (Msb, K) and مَشِيْئَةٌ, (S, * K,) or this is a simple subst., (Msb,) and مَشَآءَةٌ and مَشَائِيَةٌ, (K,) [or these two also are simple substs.,] He, and I, willed, wished, or desired, it; syn. أَرَادَهُ (Msb) and أَرَدْتُهُ: (S, * K:) most of the scholastic theologians make no difference between المَشِيْئَةُ and الإِرَادَةُ, though they are [said to be] originally different; for the former, in the proper language, signifies the causing to be or exist, syn. الإِيجَادُ; and the latter, the willing, wishing, or desiring; syn. الطَّلَبُ. (TA.) A Jew objected, to the Prophet, his people's saying مَا شَآءَ اللّٰهُ وَشِئْتُ [What God hath willed and I have willed], as implying the association of another being with God: therefore the Prophet ordered them to say مَا شَآءَ اللّٰهُ ثُمَّ شِئْتُ [What God hath willed, then I have willed]. (TA.) [مَا شَآءَ اللّٰهُ as signifying What hath God willed! is used to express admiration. And as signifying What God willed it is a phrase often used to denote a vague, generally a great or considerable, but sometimes a small, number or quantity or time: See De Sacy's Relation de l'Égypte par Abdallatif, pp. 246 and 394 &c.] — See also 1 in art. شوأ 2 شَيَّأْتُهُ عَلَى الأَمْرِ [in some copies of the K (erroneously) شِئْتُهُ] I incited him, or made him, to do the thing, or affair. (As, S, L, K, TA.) — And شَيَّأَ اللّٰهُ وَجْهَهُ, (K, TA,) and خَلْقَهُ, (TA,) God rendered, or may God render, foul, unseemly, or ugly, his face, (K, TA,) and his make. (TA.) 4 أَشَآءَهُ إِلَيْهِ He, or it, compelled him, constrained him, or necessitated him, to have recourse, or betake himself, to it; syn. أَلْجَأَهُ; (S, K;) a dial. var. of أَجَآءَهُ; (S;) of the dial. of Temeem. (TA.) Temeem say, شَرٌّ مَا يُشِيؤُكَ إِلَى مُخَّةِ عُرْقُوبٍ, meaning يُجِيؤُكَ [q. v., i. e. It is an evil thing that compels thee to have recourse to the marrow of a hock]. (S.) 5 تشيّأ His anger became appeased: (K:) said of a man. (TA.) شَىْءٌ [A thing; anything; something; somewhat;] a word of well-known meaning: (K:) [sometimes, in poetry, written and pronounced شَىٌّ: see an ex. in a verse cited voce صُؤَابَةٌ: see also the last sentence but one of this paragraph:] الشَّىْءُ properly signifies what may be known, and that whereof a thing may be predicated: (Mgh, KT:) accord. to Sb, it denotes existence, and is a name for anything that has been made to have being, whether an accident, or attribute, or a substance, and such that it may be known, and that a thing may be predicated thereof: (KT:) MF says that it is app. an inf. n. used in the sense of a pass. part. n., meaning what is willed, and meant, or intended, [in which sense ↓ مَشِيْئَةٌ (pl. مَشِيْآتٌ) is often used,] without restriction to its actuality or possibility of being, so that it applies to that which necessarily is, and that which may be, and that which cannot be; accord. to the opinion adopted by the author of the Ksh: [or, as an inf. n. in the sense of a pass. part. n., it may be expl., agreeably with what is said to be the proper meaning of the verb, as signifying what is caused to be or exist; accordingly,] Er-Rághib says that it denotes whatever is caused to be or exist, whether sensibly, as material substances, or ideally, as sayings; and Bd and others expressly assert that it signifies peculiarly what is caused to be or exist; but Sb says that it is the most general of general terms; and some of the scholastic theologians apply it to what is non-existent; such, however, are overcome in their argument by its not being found to have been thus used by the Arabs, and by such passages as كُلُّ شَىْءٍ هَالِكٌ إِلَّا وَجْهَهُ [Everything is subject to perish except Himself (Kur xxviii. last verse)] and وَإِنْ مِنْ شَىْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ [And there is not anything but it glorifies Him with praising (Kur xvii. 46)], for what is nonexistent cannot be described as perishing nor imagined to glorify God: (TA:) the pl. is أَشْيَآءُ, (S, Msb, K, &c.,) imperfectly decl., (Msb, TA,) or rather this is a quasi-pl. n., (Sb, TA,) respecting the formation of which there is much difference of opinion [as will be shown hereafter], (Msb, TA,) and أَشْيَاوَاتٌ, (S, K,) a pl. pl. [i. e. pl. of أَشْيَآءُ], (MF, TA,) and أَشَاوَاتٌ, [a contraction of that next preceding,] (K,) and أَشَاوَى, (S, K,) with fet-h to the و, (MF, TA,) and it is also mentioned as with kesr, (TA,) [and is written in both of my copies of the S أَشَاوَى, though if with kesr it should be either أَشَاوٍ or أَشَاوِىُّ, but أَشَاوَى only is meant by J, as is shown by what here follows,] originally أَشَايِىُّ, with three ى s, not أَشَائِىُّ as J says, [or rather as the word is written in copies of the S, for J may have held it to be أَشَائِىُّ or أَشَايِىْءُ, as he says that the ء was changed into ى thus occasioning the combination of three ىs, so that he held its secondary form to be أَشَايِىُّ, as will presently be shown,] because the first ى is radical, not augmentative, (IB, K,) the medial ى of the three being suppressed, and the final one changed into ا [though written ى], and the initial one changed into و, (S,) and another form of pl. is أَشَايَا, (S, Msb, K,) with the ى preserved, not changed into و [as it is in أَشَاوَى], (TA,) [likewise] a pl. of أَشْيَآءُ, (Msb,) and أَشَيَايَا also is mentioned, (K,) as formed [from أَشْيَآءُ] by the change of ء into ى and adding ا, (TA,) and أَشَاوِهُ, which is strange, (Lh, K,) as there is no ه in أَشْيَآءُ, (Lh,) or in شَىْءٌ: (K:) with respect to the first of these forms, [the quasi-pl. n.] أَشْيَآءُ, the most probable opinion is that of Kh: (Msb, TA:) accord. to him, (S, Msb, K,) it is originally of the measure فَعْلَآءُ, (S, K, *) in lieu of أَفْعَالٌ, (K,) and therefore imperfectly decl., (S,) [i. e.] it is originally شَيْئَآءُ, (Msb,) and the two hemzehs combined in the latter portion being found difficult of pronunciation, the former of them is transposed to the beginning of the word, so that it becomes of the measure لَفْعَآءُ, (S, Msb,) as is shown by its having for its pls. أَشَاوَى and أَشَايَا and أَشْيَاوَاتٌ: (S:) accord. to Akh, it is [originally] of the measure أَفْعِلَآءُ; (S, K;) but if it were thus a broken pl., [not a quasi-pl. n.,] its dim. would not be ↓ أُشَيْآءُ, as it is, but شُيَيْآتٌ: (S:) accord. to Ks, it is of the measure أَفْعَالٌ, and made imperfectly decl. because of frequency of usage, being likened to فَعْلَآءُ; but were it so, أَبْنَآء and أَسْمَآء would be imperfectly decl.: (S, K:) accord. to Fr, شَىْءٌ is originally شَيِّئٌ, and therefore has a pl. of the measure أَفْعِلَآءُ, afterwards contracted to فَعْلَآءُ; but were it so, it would not have for its pl. أَشَاوَى. (S. [Much more respecting this pl. is added in the TA, but it is comparatively unprofitable.]) The dim. of شَىْءٌ is ↓ شُيَيْءٌ and ↓ شِيَيْءٌ; (S, K, TA, but only the former in some copies of the K, the word being written in other copies شُوَيْءٌ;) not ↓ شُوَىٌّ, or ↓ شُوَيْءٌ; (the former accord. to my two copies of the S and accord. to the copies of the K followed in the TA, in which it is said to be with teshdeed to the ى, and the latter accord. to the CK and my MS. copy of the K;) or this is a dial. var. of weak authority, (K,) used by post-classical poets in their verses. (MF, TA.) — — When a man says to thee, “What dost thou desire? ” thou answerest, لَا شَيْئًا [Nothing]: and when he says, “Why didst thou that? ” thou answerest, لِلَا شَىْءٍ [For nothing]: and when he says, “What is thine affair? ” thou answerest, لَا شَىْءٌ [Nothing]: it is with tenween in every one of these cases. (As, AHát, TA.) [When one says لَا

شَىْءَ, he means thereby There is nothing.] — — لَيْسَ بِشَىْءٍ means [It is nought, of no account or weight; it is not worthy of notice, or not worth anything;] it is not a good thing; or it is not a thing to be regarded. (W p. 27.) — — [لَيْسَ مِنَ الأَمْرِ فِى شَىْءٍ is a phrase of frequent occurrence, meaning He has no concern with the affair; see two exs. in the first paragraph of art. حوص. — — فِيهِ شَىْءٌ مِنَ الطُّولِ occurs in the TA voce حُسْبَانَةٌ, meaning In it is somewhat, or some degree, of length; i. e. it is somewhat long; and is used in the present day in this sense.] — — In the phrase هُوَ أَحْسَنُ مِنْكَ شَيْئًا, the last word is for بِشَىْءٍ [i. e. He is better than thou in something; meaning he is somewhat better than thou]. (IJ, L.) — — مَا أَغْفَلَهُ عَنْكَ شَيْئًا is a phrase of the Arabs [app. lit. signifying How unmindful of thee is he as to anything!] mentioned by Sb as meaning دَعِ الشَّكَّ عَنْكَ [Dismiss doubt from thee (respecting him as to anything)]: IJ says that شيئا is here put in the accus. case as an inf. n., as though the saying were مَا أَغْفَلَهُ عَنْكَ غُفُولًا, because the verb of wonder does not require to be corroborated by the inf. n. [proper to it]: (L, TA:) [or it is a specificative:] IF says that it is a phrase of dubious meaning; and that the most probable explanation of it is this; that ما is here lit. interrogative, but in meaning denotative of wonder; and that شيئا is governed in the accus. case by some other word, or phrase, as though the saying were dismiss a thing by which he is not occupied in mind, and dismiss doubt as to his being occupied in mind by it. (TA in art. ما.) — — [شَيْئًا فَشَيْئًا means Thing by thing, part by part, bit by bit, piecemeal, inch by inch, drop by drop, little and little in succession, by little and little, by degrees or gradually.] — — أَىُّ شَىْءٍ [meaning What thing?] is, by the alleviation of the ى [in اىّ] and the suppression of the ء [in شىء], made into one word, أَيْشَىْ: so says El-Fárábee: (Msb:) or, [as is commonly the case in the present day,] by reason of frequency of usage, it is contracted into أَيْشَ. (TA in art. جرم, as on the authority of Ks.) — — شَىْءٌ in the Kur lx. 11 may mean Any one (Bd, Jel) or more. (Jel.) — — [It is also applied to (assumed tropical:) The penis of a man; as in the explanation of a phrase mentioned voce ذَنَبٌ; like as its syn. هَنٌ is to the same and (more commonly) to the " vulva " of a woman.] — — In algebra, it signifies [A square root;] a number that is multiplied into itself; which in arithmetic [and in algebra also] is called جذر [i. e. جَذْرٌ]; and in geometry, ضلع [i. e. ضِلَعٌ or ضِلْعٌ]; (" Dict. of the Techn. Terms used in the Sciences of the Musalmans," p. 202;) an unknown number that is multiplied into itself. (Idem, p. 730.) — It is also said, on the authority of Lth, to signify Water: and he cites as an ex., تَرَى رَكْبَهُ بِالشَّىْءِ فِى وَسْطِ قَفْرَةٍ [Thou seest, or wilt see, his company of riders at the water in the midst of a desert]: but AM says, I know not الشىء in the sense of " water," nor know I what it is. (TA.) — يَا شَىْءَ is an expression of regret, (El-Ahmar, Ks, TA,) or of wonder, (K, TA,) [or of both,] meaning [Oh! or] O my wonder! (Ks, Lh, TA.) One says, يَا شَىْءَ مَا لِى, (El-Ahmar, Ks, Lh, K,) and يَا شَىَّ مَا لِى, i. e. with and without ء, (Ks, TA,) and يَا هَىْءَ مَا لِى, (Lh, K,) and يَا فَىَّ ما لى, يا هَىَّ ما لى, (El-Ahmar, Ks, TA,) neither of these two with ء, (Ks, TA,) [meaning Oh! or O my wonder! What has happened to me?] in all of these, (Ks, TA,) ما being in the place of a noun in the nom. case. (Ks, Lh, TA.) — — Some also say, يَا شَىْءَ and يَا هَىَّ and يَا فَىَّ, and some add مَا, saying, يَا شَىْءَ مَا and يَا هَىَّ مَا and يَا فَىَّ مَا, meaning How good, or beautiful, is this! (Ks, TA.) شِيْئَةٌ [Will, wish, or desire,] a subst. from شَآءَهُ, (Lh, K,) [and] so is ↓ مَشِيْئَةٌ [which is mentioned in the K as an inf. n.]. (Msb.) One says, كُلُّ شَىْءٍ بِشِيئَةِ اللّٰهِ, (S, K,) i. e. ↓ بِمَشِيْئَتِهِ [Everything is by the will of God]. (S.) شُيَىْءٌ and شِيَىْءٌ and شُوَىٌّ or شُوَىْءٌ: see شَىْءٌ in the middle of the paragraph. شَيَّانٌ and شَيَّآنٌ: see art. شوأ. أُشَيَّآءُ dim. of أَشْيَآءُ: see شَىْءٌ, in the latter part of the former half of the paragraph. مَشِيْئَةٌ: see شِيْئَةٌ, in two places: — — and see also شَىْءٌ, near the beginning of the paragraph. مُشَيَّأٌ Incongruous, unsound, (K, TA,) foul, or ugly, (TA,) in make, or formation. (K, TA. [See Ham p. 192.]) — — And accord. to Aboo-Sa'eed, A child born preposterously, the legs coming forth before the arms. (TA.) شيب 1 شَابَ, aor. يَشِيبُ, inf. n. شَيْبٌ and شَيْبَةٌ (Msb, TA) and مَشِيبٌ, (TA,) He became whitehaired, or hoary. (Msb, TA.) And شاب رَأْسُهُ (S,) and رَأْسُهَا, (Msb, TA,) inf. n. شَيْبٌ and شَيْبَةٌ, (S,) His head, and her head, became white, or hoary. (S, Msb, TA.) — — [Hence,] شَابَتْ رُؤُوسُ الآكَامِ (tropical:) [The heads, or summits, of the hills became white, or hoary]. (A.) — And شاب الرَّأْسَ It whitened the head: so expl. by ISk as used in the following saying, (S,) ascribed by J to 'Adee, but it is of 'Abeed Ibn-El-Abras: (IB, TA:) وَالرَّأْسُ قَدْ شَابَهُ المَشِيبُ ↓ تَصْبُو وَأَنَّى لَكَ التَّصَابِى [Thou inclinest to silly and youthful conduct: but whence cometh to thee the inclining to such conduct when hoariness, or the entering upon the period of hoariness, hath whitened the head?]. (S, * IB, TA.) [See also 2.] 2 شَيَّبَهُ الحُزْنُ, (Ks, S, A,) and شَيَّبَ الحُزْنُ رَأْسَهُ, and بِرَأْسِهِ, (Ks, S, Msb, K,) which last is a strange phrase, as it exhibits together two means by which a verb is rendered trans., [namely, the doubling of the medial radical letter of the verb and the introduction of the prep. بِ,] (TA,) Grief rendered him white-headed, or hoary-headed; (Ks, S, A, Msb, K;) as also ↓ اشابهُ, (A,) and ↓ اشاب رَأْسَهُ and بِرَأْسِهِ. (Ks, S, Msb, K. *) 4 اشاب, said of a man, He had children that had become white-headed, or hoary. (S, TA.) — See also the next preceding paragraph, in two places. شَيْبٌ The hair (K, TA) itself: sometimes it is thus called: (TA:) [but app. only when white, or hoary; in which sense it is often used; as in the TA in arts. خضب and صبغ &c.:] or (K, TA, in the CK " and ") whiteness of the hair, or hoariness; (A, K, TA;) as also ↓ مَشِيبٌ: (K, TA:) both signify the same [and are thus used as simple substs. and are also inf. ns.]: (S:) or the former has the latter of the two significations given above; (As, S, Mgh, Msb;) and is little and much [whiteness of the hair]: one says, عَلَاهُ الشَّيْبُ [Whiteness of the hair, or hoariness, came upon him]: (TA:) but ↓ مَشِيبٌ signifies a man's entering upon the period of whiteness of the hair, or hoariness: (As, S, Msb:) see an ex. of this latter in the first paragraph. In the phrase in the Kur [xix. 3], وَاشْتَعَلَ الرَّأْسُ شَيْبًا, (S,) meaning And whiteness of the hair of the head hath spread therein like as the radiance of fire spreads in firewood, (Jel,) [or the head has become glistening with whiteness of the hair, or hoariness,] شيبا is in the accus. case as a specificative: or, accord. to Akh, as an inf. n., as though it were said وَشَابَ الرَّأْسُ شَيْبًا. (S, TA. *) شِيبٌ, of a whip, a genuine Arabic word of wellknown meaning; (S;) The thong (K, TA) at the upper extremity (TA) of a whip: (K, TA:) there are two of such thongs, called شِيبَانِ. (TA.) — Also A word imitative of the sounds made by the lips of camels (S, K) in drinking. (S.) — And pl. of أَشْيَبُ [q. v.]. (S, K, &c.) شُيُبٌ a pl. of which the sing. is doubted: see أَشْيَبُ. شَيْبَةٌ an inf. n. of 1 [q. v.]. (S, Msb.) — — And accord. to El-Khafájee, A white, or hoary, beard: but MF says that this is a conventional postclassical meaning. (TA.) — [Also, in the present day, applied to A species of artemisia; (Forskål's Flor. Aegypt. Arab., p. lxxiii., no. 439;) the artemisia arborescens of Linn.: (Delile's Flor. Aegypt. Illustr., no. 799:) — — and Lichen; (Forskål ubi suprà;) the lichen prunastri of Linn. (Delile, ib., no. 976 (assumed tropical:) .) And شَيْبَةُ الجَبَلِ Lichen scyphifer. (Forskål, p. lxxviii., no. 559.)] شَيْبَانُ: see أَشْيَبُ; near the end of the paragraph: — — and see also the paragraph here following. شِيبَانُ and مِلْحَانُ, (S, A,) thus in a verse of El-Kumeyt, as related by Ibn-Selemeh, with kesr to the ش and م, (S,) or the former word is written ↓ شَيْبَانُ, and sometimes شِيبَانُ, and the latter is as above, (K,) and sometimes مَلْحَانُ, (TA,) (tropical:) The two

months of winter; (A, TA;) [as though meaning the second of the Six Seasons, commencing two months after the autumnal equinox; (see the former of the two tables in p. 1254;)] i. q. شَهْرَا قِمَاحٍ, (S, A, K, TA,) which are the two coldest months; (S, K, TA;) so called because of the earth's being then white with snow and hoar frost; (S, TA;) falling at the period of the [auroral] rising of the Scorpion and the Vulture, (العَقْرَب and النَّسْر, [by which latter is meant النَّسْرُ الوَاقِعُ, i. e. the star a of Lyra,]) said by him who knows not to be the two Kánoons [i. e. كَانُونُ الأَوَّلُ and كَانُونُ الثَّانِى, corresponding to December and January O.S.]: (TA:) [it appears that they nearly agree with the two Kánoons; for El-Kazweenee and others say that القَلْبُ (i. e. the heart of the Scorpion, which is the 18th of the Mansions of the Moon,) and النَّسْرُ الوَاقِعُ rise together, and their auroral rising in Central Arabia, about the commencement of the era of the Flight, accord. to my calculation, (see مَنَازِلُ القَمَرِ in art. نزل,) was on the 25th of November O. S.: see also مِلْحَانُ, and قِمَاحٌ: it is also said that] شِيبَانُ [used alone] is a name of [the month] كانون الاوّل, because of the whiteness of the earth by reason of the hoar-frost and snow. (Mgh.) شِيَابٌ and شِيَابَةٌ [the former erroneously written by Golius شَيَّابٌ]: see شَوْبٌ, in art. شوب. شَيُوبٌ: see أَشْيَبُ. شَائِبٌ [Being, or becoming, white-haired, or hoary]: see أَشْيَبُ. — — شَيْبٌ شَائِبٌ is a phrase like لَيْلٌ لَائِلٌ, (S,) or like شِعْرٌ شَاعِرٌ: it means Intense whiteness of the hair. (TA.) أَشْيَبُ White-haired, white-headed, or horary: (S, A, Mgh, Msb, K:) [it is said to be] anomalous in form; (S, Mgh, Msb;) for an epithet of this measure is only formed [by rule] from a verb of the measure فَعِلَ, aor. يَفْعَلُ; (S, TA;) and it is a condition of the formation of such an epithet that it must denote a defect or the like, or a colour: but أَشْيَبُ signifies white-headed, or hoaryheaded; [so that it does denote a colour;] and ElKhafájee says that it is reckoned among epithets denoting defects, or blemishes, like أَعْمَى and أَعْرَجُ: (MF, TA:) it is said in the K that it has no فَعْلَآءُ, i. e., (TA,) the epithet شَيْبَآءُ is not applied to a woman; (Msb, TA;) شَمْطَآءُ being used in its stead; (TA;) though one says شَابَ رَأْسُهَا: (Msb, TA:) [but see Har p. 418, where شَيْبَآءُ is mentioned, applied to a woman, as meaning aged, and white, or hoary, in the head: and see شَيْبَآءُ in art. شوب:] the pl. is شِيبٌ; (S, A, Mgh, Msb, K;) with which is syn. شُيَّبٌ; (TA, as from the K; [but not found by me in the copies of the K to which I have had access;]) and ↓ شُيُبٌ: (K, TA:) this last is said by IM to be allowable in poetry, عَلَى التَّمَامِ [here meaning as though it were a word composed of sound letters]; and this is the assertion of the lexicologists [in general]: ISd thinks it to be pl. of ↓ شَائِبٌ [q. v.], like as بُزُلٌ is of بَازِلٌ; or pl. of ↓ شَيُوبٌ [which app. means very white or hoary in the head], accord. to the dial. of the people of El-Hijáz, who say دَجَاجَةٌ بَيُوضٌ and دَجَاجٌ بُيُضٌ. (TA.) — — [Hence,] one says, رَأَيْتُ الجِبَالَ شِيبًا (tropical:) I saw the mountains white with snow and hoar frost. (A, TA.) And شِيبٌ [used alone] signifies (assumed tropical:) Mountains upon which snow falls, and which are white, or hoary, therewith: (S, L:) or mountains white with snow or with dust: and, some say, white clouds: sing. أَشْيَبُ. (L, TA.) And, applied to truffles (كَمْأَة), (assumed tropical:) White and large: (TA:) or simply white. (Id. voce تَعَاشِيبُ.) — — يَوْمٌ أَشْيَبُ (assumed tropical:) A day in which are cold and clouds and صُرَاد [correctly صُرَّاد, meaning thin clouds, or cold and humid clouds, in which is no water]; as also ↓ يَوْمٌ شَيْبَانُ. (K.) — — لَيْلَةٌ شَيْبَآءَ, (K,) or لَيْلَةُ الشَّيْبَآءِ, (TA,) and لَيْلَةٌ شَيْبَآءُ, (TA voce حُرٌّ,) (assumed tropical:) The last night of the [lunar] month: (K, TA:) its first night is called لَيْلَةُ حُرَّةٍ and لَيْلَةٌ حُرَّةٌ. (K voce حُرٌّ.) and بَاتَتْ بِلَيْلَةِ الشَّيْبَآءِ بِلَيْلَةٍ شَيْبَآءَ: see in art. شوب. مَشِيبٌ: see شَيْبٌ, in two places. شيح 1 شَاحَ: see 4. — — [Also, accord. to Freytag, on the authority of the " Kitáb el-Addád," He was brave, or bold: thus having two contr. significations. — — Another meaning assigned to it by him, in common with شَايَحَ and أَشَاحَ, as on the authority of the K, i. e. " Diligens fuit," is a mistake.] 2 شَيَّحهُ, (O,) inf. n. تَشْيِيحٌ, (K,) He cautioned him; or made him to fear, or be in fear. (O, K. *) — — And He removed him, or it, far away. (O.) — And شَيَّح, (O, TA,) inf. n. as above, (K,) He looked at his adversary, or antagonist, and straitened him, or treated him with hardness or harshness: (O, K, * TA:) from IAar. (TA.) 3 شَايَحَ see the next paragraph, in two places. — — Also He fought. (T, K.) 4 اشاح, (S, A, K,) inf. n. إِشَاحَةٌ, (IAar, TA,) He was cautious, or in fear, (S, A, K,) مِنْهُ [of it], (A, TA,) i. e. a thing, or an affair, (TA,) and عَلَى حَاجَتِهِ [for the thing that he wanted]; (K;) as also ↓ شايح, (S, A, K,) inf. مُشَايَحَةٌ and شِيَاحٌ; and ↓ شَاحَ: (K:) or he was cautious and in fear, endeavouring to repel death. (L.) — — But in the dial. of Hudheyl, (S,) He strove, laboured, toiled, or exerted himself, فِى أَمْرٍ [in an affair]; and so ↓ شايح. (S, A.) — — And He continued journeying, or going on. (O.) — — اشاح بِوَجْهِهِ He turned away his face, (S, A, TA,) from a [person or] thing, or from the heat of fire, or a hot odour, and from something hurtful: (TA:) or he exerted himself in aversion or turning away. (IAar, TA.) One says, كَلَّمْتُهُ فَأَشَاحَ بِوَجْهِهِ I spoke to him, and he turned away his face. (A.) — — اشاح also signifies He advanced, or came forward; syn. أَقْبَلَ. (Fr, O, TA.) [Thus it has two contr. meanings. See also the part. n., مُشِيحٌ.] — — And He defended what was behind his back. (IAth, TA.) [See, again, the part. n.] — — اشاح بِذَنَبِهِ, said of a horse, He let his tail hang down loosely. (Lth, S.) F, in the K, following Az and Sgh, says that this is a mistranscription of the verb, for اساح; but his assertion requires proof. (MF.) [See the latter verb, in art. سيح.] — اشاحت الأَرْضُ The land produced the plant called شِيح. (AHn, O, K.) شِيحٌ Cautious, or fearing; (A, K;) as also ↓ شَائِحٌ, (A, TA,) and ↓ مُشِيحٌ: (As, O:) or this last, cautious, or fearing, and at the same time striving, labouring, toiling, or exerting himself: (Az, TA:) or all signify prudent; discreet; or having, or using, precaution, or good judgment; (Ham p. 281;) and so ↓ شَيْحَانُ. (Id. p. 43.) — — In the dial. of Hudheyl, (S, O,) Striving, labouring, toiling, or exerting himself, (S, A, O, K,) in affairs; (S, O, K;) and so ↓ شَائِحٌ, (A, K,) and ↓ مُشِيحٌ: (As, O, K:) pl. of the first [and app. of the second also] شِيَاحٌ: (S, O.) — Also [The artemisia Judaïca; and absinthium Ponticum; species of wormwood;] a certain plant, (AHn, S, A, O, K,) well known, (AHn, O, K,) of several species, (AHn, O,) of some [species] whereof brooms are made, (L,) [and which is also used for fumigation,] the leaves of which are [of the kind called] هَدَب; (AHn, O, L;) it has a sweet odour, but its taste is bitter; is pasture for horses and camels; and the places of its growth are the plains and the meadows: (AHn, O, L:) pl. شِيحَانٌ. (Fr, O, L.) — Accord. to the K, [probably on the authority of Lth,] it signifies also A [garment of the kind called] بُرْد, of El-Yemen: but Az says that there is no kind of garment so called: the correct word is سَيْحٌ, with [the unpointed] س [and with fet-h]. (TA.) شَيْحَانُ [and probably with tenween also]: see شِيحٌ. — — Also Very jealous; (S, O, K;) because such is cautious for his wives, or women under covert, or household or family; (S, O;) and so ↓ شَائِحٌ. (K.) — — Also, (O, K,) and ↓ شِيحَانٌ, (As, O, K,) Tall: (O, K:) or goodly in tallness. (L.) — — And the former, That makes, or utters, a low sound in running; [so I render يَتَهَمَّسُ عَدْوًا in the K and TA; in the O and in my MS. copy of the K, يَتَهَمَّشُ; but the former I think the right reading; app. by reason of quickness, or swiftness; for it is added,] quickness, or swiftness, is meant thereby: (O, TA: *) mentioned by Az, on the authority of Khálid Ibn-Jembeh. (TA.) [In this sense it seems to be

with tenween: for] شَيْحَانَةٌ [is its fem. and] means A quick, or swift, she-camel. (S, O.) — — Also A horse strong in spirit; syn. شَدِيدُ النَّفَسِ; (O, K, TA; in the CK, النَّفَسِ [i. e. in breath];) and so ↓ شِيحَانٌ: thus expl. by Skr. (O.) شِيحَانٌ: see the next preceding paragraph, in two places. شِيَاحٌ Mutual caution or fear. (And The act of striving, labouring, toiling, or exerting oneself, in anything. (K.) [But in both of these senses it seems to be an inf. n. of 3, q. v.] — Also (K) Drought, dearth, scarcity. (O, K.) شَائِحٌ: see شِيحٌ, in two places: — — and see also شَيْحَانُ .مُشِيحٌ: see شِيحٌ, in two places. It is also expl. as meaning Striving, labouring, toiling, or exerting himself, and persevering in his work: (A:) and striving &c., and hastening, or going quickly. (TA.) — — Also Advancing, or coming forward, to one. (Fr, O, K.) — — And Defending what is behind one's back. (Fr, O, K.) مُشَيَّحٌ is expl. as meaning Striped; applied to a garment: but Az says that there is no such word, so applied: the correct word is مُسَيَّحٌ, with [the unpointed] س. (TA.) مَشِيحَى: see the following paragraph. مَشِيحَآء: see the following paragraph. مَشْيُوحَى: see the following paragraph. مَشْيُوحَآءُ (S, O, K) and ↓ مَشِيحَى (O, K) A state of haste: (S, O, K:) or a state of confusion: (K:) the latter meaning mentioned in the L: (TA:) you say, هُمْ فِى مَشْيُوحَآءَ مِنْ أَمْرِهِمْ (S, O, K) and فى مَشِيحَى من امرهم (O, K) They are in a state of haste in respect of their affair: (S, O, K:) or in a state of confusion in their affair: (L, K:) as having the latter meaning, Ibn-Málik says that it is مَشِيجَآء, with ج and medd, of the measure فَعِيلَآء, not مَفْعِلَآء; but this requires consideration: Ibn-Umm-Málik and others, following AHei, say that ↓ القَوْمُ فِى مَشِيحَآءَ مِنْ أَمْرِهِمْ means the people, or party, are in a state of striving, labour, toil, or exertion, and determination, or resolution, in respect of their affair. (TA.) — مَشْيُوحَآءُ also signifies A land that produces the plant called شِيح; (S, O, K;) and so ↓ مَشْيُوحَى: (O, K:) or it signifies many plants of the kind so called: thus in the T, on the authority of As and A 'Obeyd, and so says AHn, as is stated [in the O and] in the R; (TA;) AHn saying further that it is like مَشْيُوخَآء meaning a company of شُيُوخ [or elderly men], and مَعْيُورَآء meaning a herd of عُيُور [or asses], &c.; (O;) [so that it is a quasi-pl. n.;] but this is disallowed by El-Mufaddal Ibn-Selemeh. (TA.) شيخ 1 شَاخَ, (S, A, Msb, K,) aor. يَشِيخُ, (S, Msb, K,) inf. n. شَيَخٌ, with fet-h to the ى, (S, K,) and شُيُوخَةٌ (K) and شِيُوخَةٌ (TA) and شُيُوخِيَّةٌ (K) and شِيُوخِيَّةٌ (Zbd, TA) and شَيْخُوخَةٌ [the most common form, respecting which see what follows,] (S, A, Msb, K) and شَيْخُوخِيَّةٌ; (K;) and ↓ شَيَّخ, inf. n. تَشْيِيخٌ; (S, A, K;) and ↓ تشيّخ; (K;) He became a شَيْخ [i. e. an old, or elderly, man; &c.]: (S, A, Msb, K:) in شَيْخُوخَةٌ, the ى is originally movent [with fet-h], and afterwards made quiescent, for there is not in the language a word of the measure فَعْلُولٌ [except صَعْفُوقٌ, as is said in the S in art. حيد]: as to the similar words whose medial radical letter is و, as كَيْنُونَةٌ and قَيْدُودَةٌ and دَيْمُومَةٌ and هَيْعُوعَةٌ, these are originally كَيَّنُونَةٌ [for كَيْوَنُونَةٌ, of the measure فَيْعَلُولَةٌ,] and the like, and are contracted; for were it not so, they would be كَوْنُونَةٌ and the like. (S, L.) 2 شيّخ: see the preceding paragraph. — شيّخهُ, (S, K,) inf. n. تَشْيِيخٌ, (TA,) He called him by the appellation of شَيْخ, to pay him honour, or respect. (S, K, TA.) — And شيّخ عَلَيْهِ He attributed or imputed to him, or charged him with, a vice, or fault; blamed, or reproached, him; (K, TA;) cast a bad, an evil, a foul, or an excessively bad or evil or foul, imputation upon him. (TA.) And شيّخ بِهِ [and so شيّخهُ accord. to an explanation of شَيَّخْتُ الرجل, as on the authority of AZ, in the TA, but this may be a mistranscription for شيّخت بِالرَّجُلِ,] He exposed his vices, faults, or evil actions; disgraced him; or put him to shame. (K, TA.) 5 تشيّخ: see 1. — — [It signifies also] He feigned, or made a show of, old age. (KL.) شَيْخٌ (S, A, Mgh, L, Msb, K, &c.) and ↓ شَيْخُونٌ, (K,) but the latter is a strange word, mentioned by some of the expositors of the Fs, as expressing more than the former word, (MF,) [An old, or elderly, man; an elder, as meaning a man whose age gives him a claim to reverence or respect; a senior;] one advanced in age, (Mgh,) such as is beyond him who is termed كَهْلٌ, (Mgh, Msb,) which means him whose شَبَاب [i. e. youthfulness, or prime of manhood,] is ended: (Mgh:) one in whom age has become apparent, (L, K,) and hoariness: (L:) or a man from the age of fifty, or fifty-one, to the end of his life, or to the age of eighty: (L, K:) also expl. as meaning a man advanced in age but having strength, or vigour, to fight: and an old and weak, or a decrepit, man, who is of no service: (Mgh:) [in the present day, شَيْخٌ is used in the senses above mentioned; and is also especially applied, as an appellation of honour, to a doctor of religion and law; a head, or chief, of a religious confraternity; a chief of a tribe or the like, and of a village; and to a reputed saint:] fem. ↓ شَيْخَةٌ, (S, A, Msb, K,) an old, or aged, woman; syn. عَجُوزٌ: (A:) [and applied in the present day particularly to a learned woman; an instructress; and the like:] the pl. [of pauc.] of شَيْخٌ is أَشْيَاخٌ (S, A, Mgh, Msb, K) and شِيخَةٌ (Kr, ISd, A, Mgh, Msb, K) and [of mult.] شُيُوخٌ (S, A, Mgh, Msb, K) and شِيُوخٌ (K, with kesr, to agree with the ى, TA) and شِيخَانٌ (S, A, Msb, K) and شِيَخَةٌ (S, Mgh, K) and شَيَخَةٌ (A [there said to be like عَبَدَةٌ]) and ↓ مَشْيَخَةٌ, (K, and so in one of my copies of the S,) or this last is a quasi-pl. n., (Mgh, Msb,) and [so are] ↓ مِشْيَخَةٌ and ↓ مَشْيُخَةٌ and ↓ مِشْيُخَةٌ (TA) and ↓ مَشِيخَةٌ (K, and so in one of my copies of the S,) and ↓ مَشْيُوخَآءُ, (S, K,) the last like مَعْلُوجَآءُ and مَسْلُومَآءُ and مَعْبُودَآءُ and مَعْيُورَآءُ, which are said to be the only other instances of this form, (TA,) [but to these should be added مَكْبُورَآءُ and مَحْمُورَآءُ and مَتْيُوسَآءُ and perhaps some other instances,] and ↓ مَشْيُخَآءُ, (K,) and another pl. is ↓ مَشَايِخُ, (S, A, K,) or this last is pl. of مَشْيَخَةٌ, (Mgh, Msb,) and is disallowed by IDrd and Kz (TA) [though very commonly used in the present day, especially as applied to doctors of religion and law]; and the pl. of أَشْيَاخٌ is أَشَايِخُ, like أَنَايِيبُ pl. of أَنْيَابٌ: (Z, TA:) the dim. of شَيْخٌ is ↓ شُيَيْخٌ (S, A, K) and ↓ شِيَيْخٌ, (S, K,) with kesr to the ش: (S:) ↓ شُوَيْخٌ is not allowable, (S, A,) or is rare. (K.) — — [الشَّيْخَانِ, The two Sheykhs, is a title peculiarly applied to the first two Khaleefehs, Aboo-Bekr and 'Omar.] — — شَيْخٌ also signifies (assumed tropical:) A woman's husband, (K,) though young: and in like manner, a man's wife, whether old or young, is called his عَجُوز. (Az, TA in art. عجز.) — — [And (tropical:) An ancestor. Accord. to a copy of the A that seems to have been used by the author of the TA, one says, وَرِثَ مِنْ مَشِيخَةِ الكَرَم and من أَشْيَاخِهِ, which is tropical, meaning مِنْ آبَائِهِ: but the right reading is evidently ↓ من مَشِيخَتِهِ, and الكَرَمَ; and the meaning, (tropical:) He inherited, from his ancestors, generosity.] — — شَيْخُ النَّارِ means (tropical:) Iblees: because he was created of fire, or because his ultimate place will be the fire of Hell. (Har p. 130.) — — And الشَّيْخُ (assumed tropical:) The mountain-goat that is advanced in age, or fullgrown. (TA.) — — And (assumed tropical:) The milk-skin. (TA.) — — أَشْيَاخُ النُّجُومِ i. q. أُصُولُهَا, (K,) i. e. (assumed tropical:) The seven [or five] planets; (TK;) or the دَرَارِىْء [also applied by some to the five planets, Mercury, Venus, Mars, Jupiter, and Saturn]; accord. to IAar, اشياخ النجوم, (TA in this art.,) or أَسْنَاخُ النُّجُومِ as is related by Th, (TA in art. سنخ,) means the stars that do not make their [temporary] abode in the Mansions of the Moon, which [latter] are called نُجُومُ الأَخْذِ: ISd says, I think that he means, by the نجوم, the fixed stars: Th says that they are called only أَسْنَاخُ النُّجُومِ, i. e. the أُصُول thereof, around which the [other] stars revolve, and pursue their courses. (TA. [See also سِنْخٌ, last sentence.]) — شَيْخٌ signifies also A certain tree; (AZ, K, TA;) also called شَجَرَةُ الشُّيُوخِ, the fruit of which is a جِرْو [q. v.] like that of the خِرِّيع, which is the bastard saffron (شَجَرَةُ العُصْفُرِ); it grows in the meadows, and the قُرْيَان [or places where

water runs to, or in, or into, meadows, &c.]. (AZ, TA.) شَيْخَةٌ fem. of شَيْخٌ, q. v. (S, A, Msb, K.) شَيْخُونٌ: see شَيْخٌ. شُيَيْخٌ and شِيَيْخٌ and شُوَيْخٌ: dims. of شَيْخٌ, q. v. مَشْيَخَةٌ and مِشْيَخَةٌ &c.; and the pl. مَشَايِخُ: see شَيْخٌ, in seven places. مَشْيُخَاءُ: see شَيْخٌ. مَشْيُوخَاءُ: see شَيْخٌ. شيد 1 شَادَهُ, aor. يَشِيدُ, (S, Msb, K,) inf. n. شَيْدٌ, (S,) He plastered it (a wall) with شِيد, (S, K,) i. e. gypsum, or the like: (K:) he built it (a structure) with شِيد, meaning gypsum. (Msb.) — — See also 2. — — شَادُوا الدِّينَ (assumed tropical:) They strengthened and exalted the religion: from شَادَ in the first of the senses expl. above: (Har p. 5:) [or rather from this verb as syn. with شَيَّدَ and أَشَادَ.] — — See also 4. — — As inf. n. of شَادَ in the phrase شَادَ بِالإِبِلِ, aor. as above, (TK,) شِيَادٌ signifies (assumed tropical:) The calling camels, (Ibn-'Abbád, O, K, TA,) as also ↓ إِشَادَةٌ, (Ibn-'Abbád, O,) raising the voice in doing so. (TA.) — — Also, (K,) as inf. n. of the same verb, (TK,) (assumed tropical:) The rubbing perfume with the skin; (K;) as also ↓ تَشَيُّدٌ; in some copies of the K, ↓ تَشْيِيدٌ: (TA:) [the former of these two seems to be the right; and the meaning seems to be, the rubbing the skin with perfume; for,] accord. to AA, one says ↓ بِهٰذَا الطِّيبِ تَشَيَّدْ, meaning Rub thy skin with this perfume. (O.) — شَادَ, (said of a man, TA,) aor. as above, (K,) inf. n. شَيْدٌ, (TA,) also signifies He perished, or died. (K.) 2 شيّدهُ, (A, L, Msb, TA,) inf. n. تَشْيِيدٌ, (L, Msb, TA,) He raised it high; (A, Msb, TA;) namely, a palace, (A,) or a building; (Msb, TA;) as also ↓ اشادهُ, (A, L, TA,) and ↓ شَادَهُ: (A: [this last is app. included with the two other verbs, in the A, as having this meaning, which is confirmed, as pertaining to it, by an explanation of its pass. part. n., مَشِيدٌ, q. v.:]) or شيّدهُ [implies a repetition of the act of building: (see مُشَيَّدٌ:) or] signifies he built it firmly, or strongly, and raised it high. (L.) — — See also 1. 4 اشادهُ: see 2. — — Hence, (L,) إِشَادَةٌ signifies (tropical:) The raising the voice in saying a thing (Lth, S, L, K) [of any kind, or] such as one's companion dislikes; like تَنْدِيدٌ. (Lth, L.) See also 1. You say, اشاد صَوْتَهُ and بِصَوْتِهِ (tropical:) He raised his voice. (A.) And اشاد بِهِ (tropical:) He proclaimed it, or cried it, raising his voice; namely, a stray, or any other thing: (As, L:) (tropical:) he made it known; (AA, S, A, K; *) namely, a stray. (S, K.) And اشاد بِذِكْرِهِ (tropical:) He raised his good fame, by praising him; raised a good report of him: (S, * A, L:) and he raised his ill fame, by dispraising him; raised an evil report of him: and اشادهُ and ↓ شَادَهُ he raised his notoriety or fame. (L.) And اشاد عَلَيْهِ (tropical:) He published against him something disliked, disapproved, or odious: one says, اشاد عَلَيْهِ قَبِيحًا and بِقَبِيحٍ (tropical:) [He published against him something bad, evil, abominable, or foul]. (A.) — — And إِشَادَةٌ also signifies (tropical:) The act of destroying: (K, TA:) from the same word as syn. with تَنْدِيدٌ. (TA.) 5 تَشَيَّدَ see 1, in two places. شَيْدٌ, a Pers. word, [or rather of Pers. origin, from شَيْدَا,] Possessed; or mad, or insane: or intoxicated. (TA.) شِيدٌ Anything with which a wall is plastered, (S, A, K,) consisting of gypsum and the like; (A, K;) J says, of gypsum or بَلَاط; but this last word is a mistake, [probably originated by an early transcriber of the S,] for مِلَاط, i. e. mud, or clay: (K:) or [peculiarly] gypsum. (Msb.) — — Az says that some of the Arabs sometimes call thus A حِصْن [i. e. fortress, fort, or fortified place]. (TA.) مَشِيدٌ Plastered with شِيد; and so, as some say, ↓ مُشَيَّدٌ: (T:) or built with gypsum: (Msb:) or made with شيد, (S, A, K,) i. e. gypsum; and so, some say, ↓ مُشَيَّدٌ: (A:) or the latter signifies raised high, or made lofty; (A 'Obeyd, S, A, K;) and so the former, applied to a place, (A,) or building: (TA:) the former has this meaning in the Kur xxii. 44: (Jel:) J says in the S, Ks says, مَشِيدٌ is applied to a sing., from the saying in the Kur, [ubi suprà,] وَقَصْرٍ مَشِيدٍ; and ↓ مُشَيَّدٌ, to a pl., from the saying in the same, [iv. 80,] فِى بُرُوجٍ مُشَيَّدَةٍ: but this is a mistake: what Ks says is that مُشَيَّدَةٌ, with ة and teshdeed, is a pl. [i. e. a lexicological, not a grammatical, pl.] of مُشَيَّدٌ: (IB, K: *) or the saying of Ks [if as quoted in the S] may be expl. accord. to the opinion of those who hold that مَشِيدٌ and مُشَيَّدٌ both signify plastered with شِيد, on the supposition that the Arabs did not use مَشِيدَةٌ as applied to a pl., but only to a sing.: (Az, L:) [for] Fr says that the pass. part. n. of the unaugmented verb only is used when applied to a sing. and not denoting repetition, or muchness; but either this or the pass. part. n. of the verb of the measure فَعَّلَ may be used when applied to a sing. and denoting repetition, or muchness, and when applied to a pl.: thus you say كَبْشٌ مَذْبُوحٌ [" a slaughtered ram "]; but not مُذَبَّحٌ; but you may say ثَوْبٌ مُخَرَّقٌ [as meaning " a garment in which holes have been repeatedly made," or " in which many holes have been made," or " much pierced with holes," as well as ثَوْبٌ مَخْرُوقٌ meaning " a garment in which a hole has been made," or " in which holes have been made,"] and كِبَاشٌ مُذَبَّحَةٌ [" slaughtered rams "]: and hence you may say ↓ قَصْرٌ مُشَيَّدٌ; because تَشْيِيدٌ denotes building, and the act of building is repeated, and a building becomes high by degrees. (L.) مُشَيَّدٌ: see the next preceding paragraph, in four places. شير 6 تشاير: see 6 in art. شور. شَيِرٌ: n. un. with ة: pl. of the latter شَيِرَاتٌ: and dim. شُيَيْرَةٌ and شُيَيْرَةٌ: see شَجَرٌ. شِيَارٌ: see art. شور. شَيِّرٌ: see art. شور. شيز شِيزٌ and ↓ شِيزَى A kind of black wood, of which bowls (قِصَاع) are made: (S, K:) or the latter is a certain black wood of which combs and bowls (جِفَان) are made: (Mgh:) or ebony: or سَاسَم [a certain wood of which bows or arrows are made]: (AA, K:) or walnut-wood: (As, EdDeenäwaree [AHn], Mgh, K:) As says of the شِيزَى, by the name of which the Arabs call bowls (جفان and قصاع) and the sheaves of pulleys, that it is walnut-wood, but it becomes blackened by grease, and therefore is thus called, and it is not شِيز: so says AHn: and he adds, the case is as he has described it; for the شيز does not become thick so as that bowls may be carved from it: (Sgh, TA:) of this latter, only combs and the like are made; and it is black: it is also said, in the T, that bowls made from the walnut-tree are called شِيزَى. (TA.) شِيزَى: see the preceding paragraph. شيش 4 اشاشت النَّخْلَةُ The palm-tree produced dates such as are termed شِيش. (O, K.) شِيشٌ and ↓ شِيشَاءٌ A sort of dates which do not organize and compact stones; (Fr, O, K;) or, if they do so, they do not become hard; and when they dry, they become such as are termed حَشَف, not sweet: (O, K:) dial. vars. of شِيصٌ and شِيصَاءٌ: (S:) accord. to AHn, (TA,) of Persian origin. (O, TA.) شِيشَاءٌ: see the next preceding paragraph. شيص 2 شَيَّصَ see the next paragraph. 4 اشاصت النَّخْلَةُ The palm-tree was not fecundated by the flowers, or pollen, of the male tree: (A, K:) or its dates dried up: and it bore dates such as are termed شِيص: (Msb:) or it became bad, and its dates became such as are termed شيص; (TA;) as also ↓ شيّصت. (Kr, TA.) 5 تشيّص التَّمْرُ The dates became such as are termed شِيص. (S.) شِيصٌ Dates of which the stones do not become hard; as also ↓ شِيصَاءٌ; (S, A, K;) which is only the case when the palm-tree has not been fecundated by the flowers, or pollen, of the male tree: (S:) and sometimes, having no stones: (Fr, TA:) or bad dates: (A:) or the worst of dates; (IF, Msb, K;) as also ↓ the latter word: (Msb:) or the worst of dates when full-grown but unripe: (Lth, TA:) called in the dial. of Belhárith Ibn-Kaab, صِيصٌ; and by the people of El-Medeeneh, سُخَّلٌ: (El-Umawee, TA:) and said by some to be a Persian word, arabicized: (TA:) n. un. with ة; (A, Msb, K;) i. e., شِيصَةٌ and شِيصَاءَةٌ. (A, Msb.) شِيصَاءٌ: n. un. with ة: see شِيصٌ, in two places. شيط 1 شَاطَ, (S, Msb, K,) aor. يَشِيطُ, (Msb, K,) inf. n. شَيْطٌ and شِيَاطَةٌ (K) and شَيْطُوطَةٌ, (Lth, K,) It (a thing, Msb, TA, or, as some say, particularly, olive-oil, and rob, TA) burned, or became burnt; (Msb, K, TA;) as also ↓ تشيّط, (K,) said of flesh-

meat: (TA:) or both, said of flesh-meat, signify its upper part became burnt by the contact of fire: (Lth, TA:) the latter is also said of wool; and the former likewise, of wool, and of hair: (TA:) the former also signifies it was near to becoming burnt: (TA:) and, said of clarified butter, and of olive-oil, (S, K,) it became cooked so much that it burned; (S;) because, in that case, it perishes; (O;) [which implies that a signification hereafter to be mentioned is held to be the primary one;] or became thick; or became cooked so much that it almost perished. (K.) You say also, شَاطَتِ القِدْرُ The cooking-pot burned, and had something sticking in it: (S:) or had something burnt sticking in the bottom of it. (O, K.) — — شَاطَ, (S, K,) aor. as above, (S,) also signifies He (a man) perished, or died. (S, K.) [The art. in the S commences with this signification, which, as remarked above, seems to be regarded by some as the primary one.] — — Also He burned with anger. (TA in art. شطن.) — — And It was, or became, null, void, of no account, or of no force. (Msb, TA.) — — His (a man's) blood, (S,) or it, (his blood,) (Mgh, Msb, K,) went (S, Mgh, Msb, K) for nothing, unretaliated, and uncompensated by a mulct; it was, or became, of no account. (S, Mgh, * Msb.) — — And It (any- thing) went away; — — شَاطَتِ الجَزُورُ (tropical:) The slaughtered camel became dispensed; syn. تَنَفَّقَت; (S, K, TA;) there remained not of it any portion that was not divided and given: (As, S:) and شَاطَ لَحْمُ الجَزُورِ The flesh of the slaughtered camel went away divided and distributed, nothing thereof remaining. (A, TA.) — — شَاطَ also signifies (tropical:) He hastened (S, K, TA) in an affair. (K, TA.) — [شَاطَهُ seems to be dial. var. of سَاطَهُ, as signifying He mixed it. — — And hence,] شَاطَ الدِّمَاءَ (tropical:) He mixed the bloods; as though he shed, or poured forth, the blood of the slayer upon that of the slain. (S, K, TA.) A poet, (S,) namely, El-Mutalemmis, (TA,) uses the expression لَوْ تُشَاطُ دِمَاؤُنَا [If our bloods were mixed]; (S, TA;) accord. to one relation; but accord. to another, the verb is with س. (TA.) — — شَاطَ بِدَمِهِ: see 4. 2 شَيَّطَ see the next paragraph, in five places. 4 اشاطهُ, (Msb, K,) inf. n. إِشَاطَةٌ, (Msb,) He burned it, or made it to burn; (Msb, K;) namely, a thing, (Msb,) as, for instance, olive-oil; (TA;) as also ↓ شيّطهُ, (K,) inf. n. تَشْيِيطٌ. (TA.) ↓ The latter also signifies He burned its wool, namely, that of a sheep, in order to cleanse it; and so شوّطهُ: (S, TA:) and each of these, he (a cook) set it on fire, namely the foot of a bull or cow, or of a sheep or goat, and the head, so that what was upon it, of hair, or wool, became burnt. (TA.) You say also, شاط القِدْرَ He made the cooking-pot to burn, and to have something sticking in it. (S.) And شيّط ↓ القِدْرَ He made the cooking-pot to boil; as also شوّطها. (ElKilábee.) And شيّط ↓ اللَّحْمَ He cooked thoroughly the flesh-meat; as also شوّطهُ: (Ibn-'Abbád:) or he smoked it, or made it smoky, and did not thoroughly cook it; (S;) and so the latter. (TA in art. شوط.) And الضَّبُعُ شيّط ↓ النَّبْتَ; and الدَّوَاءُ الجُرْحَ; (tropical:) The year of drought burned the herbage; and the medicine, the wound. (A, TA:) [See also شَوَّطَ.] — — Also, (K,) inf. n. as above, (S,) He destroyed him, or it. (S, K.) — — اشاط دَمَهُ, (S, Mgh, Msb, K,) and بِدَمِهِ, (S, K,) He (the Sultán, Mgh, Msb) made his blood to go for nothing, unretaliated, and uncompensated by a mulct; made it to be of no account: (Mgh, Msb, K, * TA:) or the latter, (TA,) or both, (K,) he laboured to destroy him, or to kill him: (K, TA:) or both, he exposed him to slaughter: (S, K:) or, accord. to IAmb, you say, شَاطَ ↓ بِدَمِهِ, meaning he exposed him to destruction. (TA.) You say also, اشاط دَمَ الجَزُورِ He shed the blood of the camel that was to be slaughtered. (As, K.) — — اشاط اللَّحْمَ (tropical:) He distributed the flesh, (K, TA,) i. e. the flesh of a slaughtered camel: (TA:) or اشاط الجَزُورَ he dispensed the last remaining portion of the slaughtered camel, after all beside had been distributed. (S, TA.) Also (assumed tropical:) He cut up, or cut in pieces, the flesh of the slaughtered camel before the distribution. (ISh.) 5 تَشَيَّطَ see 1, first sentence. 10 استشاط (tropical:) He became inflamed by anger; عَلَيْهِ against him: (K, TA:) or he became as though he were inflamed in his anger; accord. to As, from مِشْيَاطٌ as applied to a she-camel: (S, TA:) [or] he burned, and became inflamed, by vehement anger. (TA.) — — (tropical:) He (a man, TA) became brisk, or sharp; (K, * TA;) he burned; (TA;) مِنَ الأَمْرِ by reason of the thing, or affair. (K, TA.) — — (tropical:) It (a pigeon) flew briskly. (K, TA.) — — (tropical:) He sought to be slain in war or fight. (TA.) — — (tropical:) He became at the point of destruction. (TA.) — — (tropical:) He (a camel) became fat: (S, TA:) [as though he desired, or demanded, that he should be slaughtered, and that his flesh should be distributed:] or fatness spread in him. (TA.) شَيْطَان [i. e. شَيْطَانٌ or شَيْطَانُ, accord. to different authorities, as shown below, A devil; and with the article ال, the devil, Satan;] is, accord. to some, from شَاطَ, (Msb, K, TA,) as signifying " it was, or became, null, void, of no account; " and the like: (Msb, TA:) or " he perished: " (K, TA:) or " he went away: " or " it burned," or " became burnt: " two reasons given for this derivation are, that among the names of the devil are المُذْهَبُ and البَاطِلُ: and another is this; that several read, in the Kur xxvi. 210, الشَّيَاطُونَ [instead of الشَّيَاطِينُ]: but some say that it is from شَطَنَ, signifying " he became distant," or " remote: " Sb gives both of these derivations: respecting the former of which, it should be observed that if from شاط as signifying " it burned," or " became burnt," it is proper; but if from the same in any of the other senses mentioned above, it is tropical: and if belonging to this art., it is imperfectly decl., being of the measure فَعْلَان: (S in art. شطن, in which see it:) [but in the Kur-án it is always perfectly decl.: and SM says that] it is perfectly decl., unless used as a proper name; in the latter case being imperfectly decl. (TA.) شِيَاطٌ The smell of a piece of cotton burning, or burnt. (S, K.) — See also مِشْيَاطٌ. شَائِطٌ and شَاطٍ, like هَائِرٌ and هَارٍ, [the latter being formed by transposition from the former, شَاطٍ and هَارٍ being for شَاطِىٌ and هَارِىٌ,] Flesh-meat [&c.] burning, or being burnt. (TA.) تَشْيِيطٌ Flesh-meat roasted, (K,) or made good, and roasted, (TA,) for a company of men: (K:) a subst., like تَمْتِينٌ. (K, TA.) [In the CK, for اِسْمٌ كَالتَّمْتِينِ, we find واسمٌ كالتَّمْتِينِ.] مِشْيَاطٌ (tropical:) A she-camel that quickly becomes fat: (As, S, A, K:) applied also to a he-camel: (TA:) pl. مَشَايِيطُ; (S, K;) in some of the copies of the S, مَشَايِطُ: and you say also ↓ إِبِلٌ شياط [app. a mistake for مِشْيَاطٌ, which is fem., like إِبِلٌ, as well as masc.]: AA says that مشايط, [or مَشَايِيطُ,] applied to camels, signifies assigned for slaughter; from شَاطَ said of a person's blood. (TA.) مُسْتَشِيطٌ (tropical:) A fat camel. (K.) [See 10.] — — (tropical:) Laughing exceedingly; (K;) laughing vehemently, like one exerting himself in his laughing. (ISh.) شيع 1 شَاعَ, aor. يَشِيعُ, (S, O, Msb, K,) inf. n. شُيُوعٌ (O, Msb, K) and شَيْعُوعَةٌ (S, O, K) and شَيْعٌ (K) and شَيَعَانٌ and مَشَاعٌ, (O, K, the last, in the CK, مَشَاعَة,) said of information, an announcement, a piece of news, or a narrative, or story, (TA,) or of a thing, (O, Msb,) It became spread, published, divulged, revealed, made known, or disclosed; (S, O, K, TA;) or it became apparent, or manifest; (Msb, TA;) فِى النَّاسِ [among the people]; so as to reach every one, becoming equally known by the people, not known by some exclusively of others. (TA.) — — [Hence, app.,] شاع, aor. as above, said of a thing, signifies also (assumed tropical:) It became scattered, or dispersed; like شَعَّ. (TA in art. شع.) You say, شاع اللَّبَنُ فِى المَآءِ, (Msb,) or شاعت قَطْرَةٌ مِنَ اللَّبَنِ فِى المَآءِ, and ↓ تشيّعت, (TA,) (assumed tropical:) The milk, (Msb,) or the drop of milk, (TA,) became dispersed in the water, (Msb, TA,) and mixed: (Msb:) and ↓ شَيَّعَ فِيهِ likewise signifies it became dispersed in it. (TA.) And شاع الشَّيْبُ, inf.

n. شَيْعٌ and شِيَاعٌ and شَيَعَانٌ and شُيُوعٌ and شُيُوعَةٌ and مَشِيعٌ, (tropical:) Whiteness of the hair, or hoariness, appeared, and became scattered: and شاع فِيهِ الشَّيْبُ, inf. n. as above, (tropical:) Whiteness of the hair, or hoariness, spread upon him; as also ↓ تشيّعهُ [or تشيّع فِيهِ, agreeably with what has been said above]. (TA.) And شاع الصَّدْعُ فِى الزُّجَاجَةِ (assumed tropical:) The crack spread, and became dispersed, in the glass, or glass vessel. (Th, TA.) And الإِبِلُ ↓ تشايعت (assumed tropical:) The camels became scattered, or dispersed; or they scattered, or dispersed, themselves. (TA.) — As trans. by means of ب: see 4, in two places. — [It is also trans. by itself.] شَاعَكُمُ السَّلَامُ is like the saying عَلَيْكُمُ السَّلَامُ [Safety, or peace, &c., be, or light and abide, on you]; (S, O, K;) but is only said by a man to his companions when he desires to quit them: (S, O:) or it means [may safety, &c.,] follow you: (O, K:) or, not quit you: (K:) whence, (TA,) one says also شَاعَكَ الخَيْرُ may prosperity not quit thee; and in like manner Lebeed says of praise (حَمْدٌ): (O, TA:) [and J says that] شاعهُ, inf. n. شِيَاعٌ, signifies he, or it, followed him: (S:) or شاعكم السلام, (Yoo, O, K,) aor. يَشَاعُكُم, inf. n. شَيْعٌ, (Yoo, O,) means [may safety, &c.,] fill you: (Yoo, O, K:) [app. from what next follows.] — — One says also شِعْتُ الإِنَآءَ, (K, TA,) aor. أَشِيعُهُ, inf. n. شَيْعٌ, (TA,) I filled the vessel. (K, TA.) 2 شيّع فِيهِ: see 1. — شيّع said of a pastor, He blew in the reed-pipe [called شِيَاع, by means of which the camels are called together]. (Lth, K, TA.) — — شيّع بالإِبِلِ He (a pastor) called to the camels, whereupon they followed one another; (Msb;) in [some of] the copies of the K, i. q. اشاء بها, [in the CK أَشَابَها,] but correctly ↓ أَشَاعَ بِهَا, (TA,) which means he called to the camels, (K in another part of the art., and TA,) when some of them remained, or lagged, behind: (TA:) and [in like manner] ↓ شايع بِإِبِلِهِ, (S, K,) inf. n. مُشَايَعَةٌ and شِيَاعٌ, (S,) he (a pastor, S) shouted and called to his camels, (S, K,) when some of them remained, or lagged, behind: (S:) or شيّع إِبِلَهُ he (a pastor) called out among his camels, whereupon they went along, following one another: (Mgh:) and شيّع الغَنَمَ he urged on the sheep, or goats, (K, * TA,) because of their lagging behind, (TA,) in order that they might follow the others. (K, TA.) [The last two phrases are app. from the second of the explanations here following.] — — شيّعهُ, inf. n. تَشْيِيعٌ, also signifies He sent, or sent on, him, or it. (TA.) — — And He made him, or it, to follow. (TA.) — — [And He made it to be followed by another thing.] One says, شَيَّعْتُ رَمَضَانَ بِسِتٍّ مِنْ شَوَّالٍ [or rather بِسِتَّةٍ] (assumed tropical:) I made [the fasting of] Ramadán to be followed by [the fasting of] six [days] of Showwál expl. by أَتْبَعْتُهُ بِهَا [a well-known phrase, of frequent occurrence, but one which I have not found in any of the lexicons, except in explanations; the approved phrase used in its stead being أَتْبَعْتُهُ إِيَّاهَا, lit. meaning " I made them to follow it; " this being virtually the same as " I made it to be followed by them "]: (Msb:) [and in like manner, the elliptical phrase] شيّع رَمَضَانَ, (K,) or شيّع شَهْرَ رَمَضَانَ, (O, TA,) means He fasted after Rama- dán, or the month of Ramadán, six days; (O, K, TA;) i. e. أَتْبَعَهُ بِهَا. (TA.) — — شَيَّعْتُهُ عِنْدَ رَحِيلِهِ (Lth, * S, O, Msb, K *) I went forth with him (Lth, O, Msb, K) on the occasion of his departure, (O, Msb,) namely, a guest, (Msb,) in order to bid him farewell, and to conduct him to his place of alighting, [app. meaning, to his first place of alighting,] (Lth, O, K,) or to show honour, or courtesy, to him; and I bade him farewell: (Msb:) or شيّع الضَّيْفَ signifies he followed the guest [app. on the occasion of his departure, in order to bid him farewell, &c.]: (Mgh:) or شيّعهُ عِنْدَ رَحِيلِهِ he went forth with him on the occasion of his departure, desiring to cheer him by his company to some place: and ↓ شايعهُ signifies the same. (TA.) — — [شيّعهُ sometimes signifies He followed him, not coming up with him, but always going behind him]. See المُشَيِّعَةُ, voce مُشَيَّعٌ. — — [And He followed, or imitated, him; conformed, agreed, or complied, with him; like شَايَعَهُ]. See 3, in three places. — — شيّع فُلَانًا (tropical:) He encouraged such a one, and emboldened him, (O, K, TA,) and strengthened him. (TA.) One says, فُلَانٌ يُشَيِّعُهُ عَلَى ذٰلِكَ (tropical:) Such a one strengthens him to do that. (TA.) And شَيَّعَ هٰذَا بِهٰذَا (assumed tropical:) He strengthened this with this. (TA.) — — شيّعهُ النَّارَ (tropical:) He threw, or put, firewood upon the fire to make it blaze or flame, burn up, or burn brightly or fiercely. (ISk, S, K, TA.) — — And شيّعهُ بِالنَّارِ (assumed tropical:) He burned him, or it, with fire. (S, K, TA.) Of anything that has been burned, one says, شُيِّعَ. (TA.) 3 مُشَايَعَةٌ primarily signifies The following another, or conforming with him, in, or as to, an affair, and an opinion; as also شِيَاعٌ; [an inf. n. of شايعهُ, like the former;] and so too signifies ↓ تَشَيُّعٌ [if not a mistranscription for ↓ تَشْيِيعٌ, which I rather think it to be, agreeably with what follows]: and the agreeing, or complying, with him, or obeying him. (TA.) You say, شايعهُ عَلَى أَمْرٍ, (Lth, O, Msb, K,) inf. n. مُشَايَعَةٌ (Msb) [and شِيَاعٌ], He followed him, or conformed with him, [&c.,] in, or as to, an affair: (Lth, O, Msb:) or he did so, and strengthened him; and likewise على رَأْيٍ in, or as to, an opinion; as also ↓ شيّعهُ عَلَيْهِ, referring to an opinion [and an affair]. (TA.) And مَا تُشَايِعُنِى رِجْلِى وَلَا سَاقِى My leg does not conform with [my wish] nor aid me to walk, nor does my shank. (TA.) And شَايَعَتْهُ نَفْسُهُ عَلَى ذٰلِكَ His soul conformed [or complied] with him, [i. e. with his wish,] and encouraged him, to do that; as also ↓ شَيَّعَتْهُ. (L, TA.) — — Also (O, K) He befriended him, or was friendly to him; syn. وَالَاهُ, (S, O, K,) from الوَلِىُّ. (S.) — — شايعهُ عِنْدَ رَحِيلِهِ: see 2, in the latter part of the paragraph. — — شايع بِإِبِلِهِ: see 2, near the beginning. [Hence, app.,] one says also, شَايَعَ بِهِمُ الدَّلِيلُ فَأَبْصَرُوا الهُدَى The guide called to them [and they saw the right direction]. (TA.) — الشِّيَاعُ occurs in a trad., as some relate it, and is expl. as there meaning المُفَاخَرَةُ بِكَثْرَةِ الجِمَاعِ: but AA says that it is a mistranscription for السِّبَاعُ, with س and ب; or that it may be from شَاعَةٌ signifying " a wife. " (IAth, TA.) 4 اشاع الخَبَرَ, (S, O,) or الشَّىْءَ, (Msb, K,) or rather السِّرَّ, as in the L; (TA;) and اشاع بِهِ; (O, * K;) as also ↓ شاع بِهِ, first pers. شِعْتُ به; (Msb, K;) He spread, published, divulged, revealed, made known, or disclosed, (S, O, K,) and (K) made apparent or manifest, (Msb, K,) the information, announcement, news, narrative, or story, (S, O,) or the thing, (Msb, K,) or the secret. (L, TA.) And اشاع ذِكْرَ الشَّىْءِ He made the mention, or fame, of the thing to fly [abroad, or to spread]. (TA.) — — أَشَعْتُ المَالَ بَيْنَ القَوْمِ (assumed tropical:) I dispersed, or distributed, the property among the people, or party; and القِدْرَ فِى الحَىِّ the [contents of] the cooking-pot among the tribe. (A 'Obeyd, TA.) [See also its pass. part. n.] — — اشاعت بِبَوْلِهَا (assumed tropical:) She (a camel) ejected her urine, (S, K,) scattering it, (K,) and stopped it; (S, K; expl. in the K in two places;) but this is only when the stallion has leaped her, and is only said in relation to camels; and ↓ اشتاعت ببولها signifies the same: and in like manner اشاع is said of a he-camel. (TA.) — — أَشَاعَكُمُ اللّٰهُ السَّلَامَ, (S, O,) or بِالسَّلَامِ, (K,) or both, (TA,) as also ↓ اللّٰهُ بِالسَّلَامِ شَاعَكُمُ, (K,) May God make safety, or peace, &c., [to light and abide upon you, or] to accompany and follow you. (S, O, K. [See also 1, latter half.]) — — اشاع بِالإِبِلِ: see 2. — — [اشاعت is also expl. in the TA as meaning خرجت: but I suspect a mistranscription or an omission in this case.] 5 تَشَيَّعَ see 1, in two places. — — تشيّع said of a man, (S, O,) He asserted himself to hold the tenets of the شِيعَة [q. v.]: (S, O, K, KL, TA:) or he became a شِيَعِىّ: a verb similar to تَحَنَّفَ and تَشَفَّعَ. (TA.) — [Accord. to Golius, it is expl. in the KL as meaning He left a portion of a thing undistributed: but this explanation is not in

my copy of that work.] — — تشيّع فِى الشَّىْءِ He strove, or laboured, or he distressed himself, or he courted death, (اِسْتَهْلَكَ,) in his love of the thing. (TA.) — تشيّعهُ الغَضَبُ Anger excited him to lightness, levity, or unsteadiness; or flurried, or disquieted, him. (TA.) — — See also 3, first sentence. 6 تشايعت الإِبِلُ: see 1. — — تشايعوا is from الشِّيعَةُ, (S, O,) and signifies They became شِيَع [i. e. separate parties, &c., pl. of شِيعَةٌ, q. v.]. (TA.) — — And They went, or went along, together. (KL.) — — [See also the part. n., voce شَيِّعٌ.] 8 اشتاعت بِبَوْلِهَا, said of a she-camel: see 4. — — [See also the part. n., voce شَيِّعٌ.] شَاعٌ, originally شَائِعٌ: see the latter word. — — Also The urine of the she-camel, that becomes scattered when the stallion leaps her. (As, O, K.) And, (As, O, [accord. to the K " or,"] The urine of the he-camel when he is excited by lust. (As, O, K.) شَيْعٌ A space [of time]. (S, O, K.) One says, أَقَامَ فُلَانٌ شَهْرًا أَوْ شَيْعَهُ (S, O) i. e. Such a one remained, or stayed, a month or the space thereof: or nearly the space thereof. (TA.) — — One says also, آتِيكَ غَدًا أَوْ شَيْعَهُ I will come to thee to-morrow or after it: (S, O, K:) or to-morrow or the day after it. (L, TA.) — — And هٰذَا شَيْعُ هٰذَا This is he that was born next after this; like شَوْعُهُ: (S, O, K, all in art. شوع:) or this is the like of this. (A 'Obeyd, O and K in the present art.) — — شَيْعٌ signifies also A follower: and a friend, or a comrade, or an assistant. (KL.) — — And A lion's whelp: (Lth, IDrd, S, O, K:) or when he has attained to taking prey; so in the L: and some say the lion [himself]. (TA.) — See also شَائِعٌ. شِيعُ نِسَآءٍ One who follows after women, and mixes, associates, or converses, with them. (K, * TA.) شَاعَةٌ A wife: because she follows, or conforms with, [the wishes of] her husband. (Sh, O, K, TA.) — See also شَائِعٌ. شَيْعَةٌ A certain tree, (O, K,) below the stature of a man, having knotted, or jointed, rods, and small, dark-red blossoms, smaller than the jasmine: (O:) the bees feed upon it; (O, K;) and men eat its tender extremities, being rendered healthy, or sound, thereby; (يَتَصَحَّحُونَ بِهِ;) and it has a hot quality in the mouth; and is sweet in odour: (O:) clothes become sweet-scented by adhering to it, (O, K, * TA,) i. e. to its blossom, agreeably with what is said in the " Book of Plants," not to the tree, to which the pronoun refers in the O and K; (TA;) and its honey is clear, (O, K,) very clear, and is well known: it is a pasture; and grows in the plains, and near to seed-produce. (O.) شِيعَةٌ A separate, or distinct, party, or sect, (O, K, TA,) of men: this is the primary signification: so called from their agreeing together, and following one another: or, accord. to some, the ى is originally و, and it is from شَوَّعَ قَوْمَهُ, which means " he collected his people or party: " (TA:) the followers and assistants (S, O, Msb, K) of a man: (S, O, K:) any people that have combined in, or for, an affair: (Msb, TA:) accord. to Az, persons who follow, or conform with, one another, [though] not all of them agreeing together: (TA:) and any assistant and partisan of a man: (O, TA:) [for] the word is applied to one and to two and to a pl. number and to the male and to the female, (K, TA,) without variation: (TA:) the pl. is شِيَعٌ and أَشْيَاعٌ, (S, * O, Msb, K,) the latter a pl. pl.; (Msb;) and the former is applied to any people, or party, whose affair, or case, is one, who follow one another's opinion. (S.) The saying, in the Kur [xxxiv. last verse], كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ means As was done with the likes of them, of the same persuasion as they, of the peoples that have gone before: (S, * TA:) and similar to this is the saying in the Kur liv. 51. (TA.) — — Afterwards, الشِّيعَةُ became a name of A particular party [or sect]; (Msb, K;) being predominantly applied to all who took as their friends, or lords, 'Alee and the people of his house: (K:) those who followed 'Alee, saying that he was the [rightful] Imám after the Apostle of God, and believing that the office of Imám should not depart from him and his descendants: (KT:) they are an innumerable people, who are innovators; the extravagant zealots among them are the Imámeeyeh, who revile the Two Sheykhs [Aboo-Bekr and 'Omar]; and the most extravagant of them call the Two Sheykhs disbelievers: some of them rise to the pitch of [that misbelief which is termed] الزَّنْدَقَة [q. v.]. (TA.) [It is also applied to A single person of this party, or sect; agreeably with what has been said above; and such a person is likewise called ↓ شِيعِىٌّ: see 5.] شِيعِىٌّ: see the next preceding sentence. [شِيعِيَّةٌ and شِيْعِيَّةٌ The way of doctrine and practice, or the system of tenets, of the sect called الشِّيعَةُ.] شَيَاعٌ: see the next paragraph. شِيَاعٌ The reed-pipe of the pastor; (IAar, O, K;) the instrument with which the pastor blows; so named because he calls together the camels with it: (A, TA:) or the sound of the pastor's reed-pipe. (S, O, K.) — — And Callers, or summoners; syn. دُعَاةٌ, (O, K,) pl. of دَاعٍ: (K:) in the Tekmileh, دُعَآء [a call, or calling, &c.]. (TA.) — Also, (S, O, K,) and ↓ شَيَاعٌ, (O, K,) but the former is the more chaste, (O, [and the same is implied in the K,]) (tropical:) Slender firewood, with which a fire is made to blaze or flame, burn up, or burn brightly or fiercely: (S, O, K, TA:) and ↓ شَيُوعٌ signifies [the same, i. e.] slender firewood (AHn, O, K) that is quickly kindled by a weak fire, so that it prevails over the thick, or large, firewood. (AHn, O.) شَيُوعٌ: see next preceding sentence. شَيِّعٌ A sharer, or partner: (TA:) pl. شُيَعَآءُ. (O, K, TA.) One says, هُمْ شُيَعَآءُ فِيهَا [They are sharers, or partners, in it, i. e. a house (دَار) or land;] i. e. every one of them is a شَيِّع to his fellow [or fellows]. (O, K.) And ↓ هُمَا مُتَشَايِعَانِ فِى دَارٍ, (O, K,) or أَرْضٍ; (O;) and ↓ مُشْتَّاعَانِ, (O, TA,) in the copies of the K, erroneously, مُتَشَاعَانِ; (TA;) They two are sharers, or partners, in a house, (O, K,) or land. (O.) — — And الدَّارُ شَيْعَةٌ بَيْنَهُمْ The house is undivided [i. e. shared] among them; syn. ↓ مُشَاعَةٌ. (O, K. [See also شَائِعٌ.]) شَائِعٌ Information, an announcement, a piece of news, a narrative, or a story, spreading; or becoming spread, published, divulged, revealed, made known, disclosed, apparent, or manifest; فِى النَّاسِ [among the people]; so as to reach every one, becoming equally known by the people, not known by some exclusively of others: (TA:) and ↓ شَاعَةٌ [is app. a pl. thereof, like as بَاعَةٌ is of بَائِعٌ, signifying, or so أَخْبَارٌ شَاعَةٌ,] news, or tidings, &c., spreading, or becoming spread. (IAar, O, K.) — — [(assumed tropical:) A thing scattered, or dispersed, or in a state of dispersion: fem. with ة: pl. of the latter شَوَائِعُ; which may also be pl. of the former applied to a rational being, like فَوَارِسُ pl. of فَارِسٌ.] One says, جَآءَتِ الخَيْلُ شَوَائِعَ (assumed tropical:) The horsemen came scattered, or dispersed, or in a state of dispersion; as also شَوَاعِىَ, formed by transposition. (TA. [But the latter is also mentioned as belonging to art. شعو.]) — — Also A lot, share, or portion, (سَهْمٌ, S O, Msb, K, and نَصِيبٌ, TA,) undivided; and so ↓ شَاعٌ, (S, O, K, TA,) like as one says سَائِرُ الشَّىْءِ and سَارُهُ; (S, O;) and ↓ مُشَاعٌ; (S, K;) [i. e. shared in common; as though] spread; (TA;) so called because mixed, not being separated: (Msb:) [and it seems, from the usage of a phrase in art. خلط of the K, (المُشَارِكُ فِى الشُّيُوعِ,) that ↓ شَيِّعٌ, as sing. of شُيُوعٌ, signifies an undivided portion.] — — Also Anything that is a supplement to a thing: or an addition, or augment, thereto. (TA.) مُشَاعٌ; and its fem., with ة: see شَائِعٌ and شَيِّعٌ. مَشِيعٌ Filled; (O, K;) applied to a vessel. (K.) — — [Hence,] (assumed tropical:) Very rancorous, malevolent, malicious, or spiteful; filled with baseness, meanness, or sordidness. (K, TA. [In the CK, erroneously said to be, in this sense, مُشْبَع, like مُكَيَّل; instead of مَشِيع, like مَكِيل.]) Hence also, هُوَ ضَبٌّ مَشِيعٌ (assumed tropical:) He is [like a lizard of the kind called ضبّ that is] very rancorous, &c. (TA.) IAar says, I heard Abu-l-Mekárim revile a man, saying, هُوَ خَبٌّ مَشِيعٌ, [perhaps correctly ضَبٌّ, but see this word, which is used as a syn. sequent to خَبٌّ,] meaning He is like a ضَبّ that is

very rancorous, &c., and unprofitable; (O, TA;) مَشِيعٌ, here, being with fet-h to the م; (O;) from شِعْتُهُ " I filled it. " (O, TA.) مِشْيَعَةٌ A قُفَّة [or kind of basket, of palmleaves,] in which a woman puts her cotton and other things: (IDrd, O, L, K:) so called because it accompanies and follows her. (TA.) مِشْيَاعٌ One who will not keep, or conceal, a secret; or one who is unable to conceal his information, news, or tidings; [a babbler of secrets &c.;] syn. مِذْيَاعٌ. (S, O, K.) مُشَيَّعٌ (tropical:) Courageous: (S, O, K, TA:) as though he were encouraged and emboldened and strengthened by another, or encouraged and emboldened by the strength of his heart: (O, K:) or whose heart is encouraged and emboldened by every formidable affair in which he has embarked. (A, TA.) — — And (tropical:) Very quick or speedy or hasty. (Ibn-'Abbád, Z, O, K.) — — المُشَيَّعَةُ, in a trad. relating to sheep or goats to be slaughtered as victims on the day of sacrifice, in which trad. such are forbidden, (O, Msb, K,) means the sheep or goat (Mgh) that requires one to urge it on after the [other] sheep or goats, (Mgh, O, Msb, K,) because of its weakness (Mgh, K) and leanness, (Mgh,) or because of its lack of strength to follow them: (O:) or, as some relate it, the word is ↓ المُشَيِّعَةُ, (Mgh, O, Msb, K,) meaning that ceases not to follow the [other] sheep or goats, (الغَنَمَ ↓ لَا تَزَالُ تُشَيِّعُ, O, K, * i. e. تَتْبَعُهَا, Mgh, O, K,) or that ceases not to lag behind the [other] sheep or goats, (Msb,) not coming up with them, (Mgh, TA,) but always going behind them, (TA,) because of its leanness; (Mgh, Msb, K;) from شَيَّعَ الضَّيْفَ [expl. above (see 2)]; (Mgh;) or as though urging on the [other] sheep or goats. (Msb.) المُشَيِّعَةُ: see what next precedes. مُشَايِعٌ Overtaking, or coming up with another or others; or one that overtakes, &c.: (S, K, TA:) as in the saying of Lebeed, كَمَا ضَمَّ أُخْرَى التَّالِيَاتِ المُشَايِعُ [Like as he that overtakes collects together the last of those cattle that go behind the others]. (TA.) مُشْتَاعٌ: see the dual of each, voce شَيِّعٌ. مُتَشَايِعٌ: see the dual of each, voce شَيِّعٌ. شيف 2 شَيِّفَ الدَّوَآءَ [from شِيَافٌ]: see 2 in art. شوف. شِيفٌ The prickles (شَوْك) that are at the back of the عَسِيب [or leafless portion, next above the lowest and thickest part, of the branch] of the palm-tree: (O, K:) so says AHát: (O:) but Lth says that the word is [سِيفٌ, q. v.,] with the unpointed س. (TA.) شِيَافٌ, originally شِوَافٌ: see art. شوف. شِيِّفَانٌ and شِيِّفَةٌ: see art. شوف. شيق 1 شِقْتُ الطُّنُبَ إِلَى الوَتِدِ, (S,) inf. n. شَيْقٌ, (TA,) is like نُطْتُهُ. (S.) [See 1 (last sentence but one) in art. شوق.] شِيقٌ A mountain: (IAar, S:) or the highest part of a mountain: (Skr, O, K:) or a part that is even, (Lth, O, K,) and small in breadth, in the face of a mountain, resembling a wall, (فِى لِهْبِ جَبَلٍ,) (Lth, O,) that cannot be ascended: (Lth, O, K: *) or the most difficult place in a mountain. (S, O, K.) A poet says, cited as using it in the last sense, شَغْوَآءُ تُوطِنُ بَيْنَ الشِّيقِ وَالنِّيقِ [An eagle dwelling between the most difficult place in a mountain and the highest part thereof]. (S, O.) See also a verse of Aboo-Dhu-eyb cited voce خَافَةٌ, in art. خوف. — — A long, or tall, mountain; (جَبَلٌ طَوِيلٌ;) (K;) thus accord. to some in the verse of Aboo-Dhu-eyb. (TA.) — — And accord. to some, it signifies in that verse (TA) A narrow cleft in a mountain: or in the head thereof: or a cleft between two rocks. (K, TA.) — — A side; syn. جَانِبٌ. (Skr, O, K.) One says, اِمْتَلأَ مِنَ الشِّيقِ إِلَى الشِّيقِ It became filled from side to side. (TA.) — The head [or glans] of the penis. (IAar, O, K.) — The hair of a horse's tail: n. un. with ة. (IAar, O, K.) — A species of fish. (IAar, O, K.) — — The aquatic bird [or rather birds] called بُرَك [pl. of بُرْكَةٌ, q. v.]: (K:) n. un. with ة. (TA. [In the K, شِيقَةٌ is mentioned in another place as meaning a certain aquatic bird: and in the O as meaning a species of aquatic birds.]) — And accord. to Ibn- 'Abbád, i. q. كِتَابٌ [A writing, or book, &c.]. (O.) — See also art. شوق. شِيَاقٌ: see art. شوق. شَيِّقٌ: see art. شوق. شيل 1 شَيْلٌ is a bad [or vulgar] dial. var. of شَوْلٌ: one says, شِلْتُ بِهِ, [and now, more commonly, شِلْتُهُ, like شُلْتُهُ, meaning I raised it; and, as now used, I lifted it; and hence, I removed it, or took it away; and I carried it; and I loaded it, namely, luggage upon a beast &c.;] aor. أَشِيلُ, inf. n. شَيْلٌ and مَشْيَلٌ, the latter [in measure] like مَقْعَدٌ. (TA.) شِيَالَةٌ The occupation of the شَيَّال, i. e. porter, or carrier of burdens. (TA.) شُيَّلٌ and شِيَّلٌ pls. of شَائِلٌ. (K in art. شول, in which see the singular.) شَيَّالٌ, from شِلْتُ بِهِ [expl. above], A porter, or carrier of burdens. (TA.) فَرَسٌ مِشْيَالُ الخَلْقِ A horse incongruous, unsound, faulty, or weak, in make: (AO, O and TA in the present art.:) mentioned in the L in art. شول. (TA.) شيم 1 شَامَ الشَّىْءَ فِى الشَّىْءِ, (K,) [aor. يَشِيمُ,] inf. n. شَيْمٌ, (TA,) He hid, or concealed, the thing in the thing: (K, TA:) and he inserted the thing in the thing. (TA.) [Hence,] شام سَيْفَهُ, (K,) first pers. شِمْتُهُ, (S,) aor. as above, (K,) inf. n. شَيْمٌ, (TA,) He sheathed his sword; (S, K;) and [in like manner] شام نَبْلَهُ [He put his arrows into the quiver]: (TA:) and the former signifies also He drew his sword: thus having two contr. meanings: (S, K:) A 'Obeyd doubted of the latter meaning; and Sh knew it not; but the verb is said to have this meaning in a verse of ElFarezdak. (TA.) It is said in a trad. of Aboo-Bekr that a complaint was made to him against Khálid Ibn-El-Weleed, and he said, لَا أَشِيمُ سَيْفًا سَلَّهُ اللّٰهُ عَلَى المُشْرِكِينَ i. e. I will not sheath a sword [which God has drawn against the believers in a plurality of gods]. (TA.) [Hence also,] one says, شام أَبَا عُمَيْرٍ (K, TA) i. e. [He sheathed] the ذَكَر; (TA;) meaning (assumed tropical:) he attained his desire of the virgin. (K, TA.) — — And شام فِى الفَرَسِ سَاقَهُ He struck the mare with his shank to make her run: (K:) or he impressed (lit. inserted) his leg [or shank] in the belly of the mare, striking her [with it]. (Aboo-Málik; TA.) — شِمْتُ مَخَايِلَ الشَّىْءِ I directed my look towards the indications, or symptoms, of the thing, waiting, or watching, for it. (S.) — — And [hence, or the reverse may be the case,] شِمْتُ البَرْقَ, (S, Msb, K, *) aor. and inf. n. as above, (Msb, TA,) I looked at, (S, K, *) or watched, or observed, (Msb,) the lightning, (Msb, K,) or the cloud thereof, to see where it would rain, (S,) or to see where it would pour, or bring rain, (Msb,) or to see whither it tended and where it would rain: (K:) this is done only when it flickers and disappears without delay: and [it is said, but, in my opinion, fancifully, and with little reason, that] the drawing and sheathing of a sword are likened to lightning flickering and disappearing. (TA.) [Hence the phrase, شِمْتُ بَرْقَ فُلَانٍ (assumed tropical:) I looked hoping for the benefits of such a one: mentioned by Freytag on the authority of Meyd: and the like is said in Har p. 319.] And شام السَّحَابَ He looked at the clouds from afar: and [in like manner,] النَّارَ the fire. (TA.) It is said in a prov., لَا تَشِمِ الغَيْثَ فَقَدْ أَوْدَى النَّقَدُ i. e. [Look not thou hoping for rain, for] the lambs have perished: addressed to him who mourns for that which has past. (Meyd.) And one says, فُلَانٌ مُوسِرٌ وَلَا أَشِيمُهُ مِنْ فَقْرٍ (assumed tropical:) [Such a one is wealthy, and I do not look at him in hope by reason of poverty]; meaning that he is independent of him. (Z, TA.) — — [Hence also,] شِمْ مَا بَيْنَهُمَا (tropical:) Compute thou, or estimate, or consider, (K, TA,) and look, or see, (TA,) what [relation, or difference,] is between them two. (K, TA. [In the CK, شَيَّمَ is erroneously put for شِمْ; and قَدِّرَهُ, in the explanation, for قَدِّرْهُ.]) — شَامَ also signifies It (a thing, TA) entered, فِى شَىْءٍ into a thing; (K, TA;) quasi-pass. of the same verb in the latter of the two senses expl. in the first sentence of this art.; (TA;) and so ↓ انشام, (S, K, TA,) and ↓ اشام, and ↓ اشتام, and ↓ تشيّم, and ↓ شيّم. (K, TA.) — — Also, (K,) aor. as above, (TA,) inf. n. شَيْمٌ and شُيُومٌ, He made a valid charge, or assault, or attack, in war, or battle. (K.) — Also, (K,) aor. as above,

(TA,) He (a man) had a black رَقْمَة [app. meaning spot, or mole, i. e. شَامَة,] apparent in his skin. (K.) And شِيمَ, inf. n. شَيْمٌ, [perhaps a mistranscription for شَيَمٌ,] He was marked with a شَامَة [or mole]: or, as some say, [the pass. part. n.] مَشْيُومٌ [signifying " marked with a شامة "] has no verb: and AZ says that ↓ شَيَمٌ, signifying the having upon him a شامة, has no known verb: (TA:) or شَيَمٌ is an inf. n. signifying the having upon him شَام [i. e. moles]. (Ham p. 361.) — شَامَ فُلَانًا, (K,) aor. as above, (TA,) He soiled the legs, or feet, of such a one with dust, or earth: (K, TA:) in [some of] the copies of the K, غَيَّرَ رِجْلَيْهِ بِالشِّيَامِ; but correctly, [as in the CK and in my MS copy of the K,] غَبَّرَ; and accord. to the M, from الشِّيَام, [meaning that the verb is derived from this word,] i. e. التُّرَاب. (TA.) 2 شَيَّمَ see 1, in the latter half. — شيّم يَدَيْهِ فِى رَأْسِهِ, or ثَوْبِهِ, He seized his head, or his garment, fighting him. (K.) 4 أَشْيَمَ see 1, in the latter half. 5 تَشَيَّمَ see 1, in the latter half. — — تشيّمهُ الضِّرَامُ The kindling of fire entered it; namely, a wood; as used in a verse of Sá'ideh: or, as some relate it, تَسَنَّمَهُ [q. v.]. (S, TA.) And تشيّم الحَرِيقُ القَصَبَ The fire entered, and mixed with, the reeds, or canes. (TA.) — — And تشيّمهُ الشَّيْبُ (tropical:) Hoariness came upon him, (K, TA,) and became intermixed upon him: or, accord. to IAar, became abundant upon him, and spread; (TA;) as also تَسَنَّمَهُ. (IAar, M and TA in art. سنم.) — تشيّم أَبَاهُ He resembled his father in شِيمة i. e. nature, or natural disposition. (IAar, K, TA.) 7 انشام: see 1, in the latter half. — Also He (a man) became one who was looked at. (S, K.) 8 إِشْتَيَمَ see 1, in the latter half. شَامٌ: see شَامَةٌ, in three places. — The country of الشَّأْم [i. e. Syria] has been mentioned in art. شأم [as originally الشَّأْم]. شِيمٌ A certain species of fish. (S, K. *) — Also pl. of أَشْيَمُ [q. v.]. (S, TA.) — And pl., in one sense, of شِيَامٌ [q. v.]. (K.) شَيَمٌ: see 1, near the end. — Also Any land, or ground, in which one has not yet dug, remaining in its [original] hard state, (Aboo-Sa'eed, K, TA,) so that the digging therein is more difficult [than elsewhere] to the digger. (Aboo-Sa'eed, TA.) شَامَةٌ A mole, syn. خَالٌ, (S, Msb, TA,) upon the person; (Msb;) [i. e.] a pimple inclining to blackness, upon the person; (Mgh;) or a [natural] mark differing from the colour of the person upon which it is: (K, * TA:) its medial radical letter is originally ى: (S, TA:) and it is also with ء, i. e. شَأْمَةٌ: (IAth, TA:) pl. ↓ شَامٌ, (S, Msb, K,) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] شَامَاتٌ. (Msb, K.) حَتَّى تَكُونُوا كَأَنَّكُمْ شَامَةٌ فِى النَّاسِ [So that ye may be as though ye were a mole amid the people], occurring in a trad., means [that ye may] be in the goodliest garb or guise, appearing like the شامة, at which one looks exclusively of the rest of the person. (IAth, TA.) And one says, ↓ صَارُوا شَامًا فِى البِلَادِ, meaning (assumed tropical:) They became scattered [in the countries] like the شام [or moles] upon the person. (TA.) — — Also A black mark upon the person, [an explanation which seems to apply, like the former in the K, to a mole, though given as differing therefrom,] and upon the ground: pl. [or coll. gen. n.] ↓ شَامٌ. (K.) — — It is also [A mark, or spot,] upon a mare, upon a place that is disapproved, and sometimes upon her دَوَائِر [which means what are termed feathers, pl. of دَائِرَةٌ, q. v.]. (ISh, TA.) — — And A spot (نُكْتَة) [upon the face] of the moon. (K.) — — And (tropical:) A black she-camel: (IAar, S, K, TA:) accord. to Niftaweyh, شَأْمَةٌ, with; but ISd says, I know not the reason of this, unless it be extr., like الخَأْتَمُ and العَأْلِمُ. (TA.) One says, مَا لَهُ شَامَةٌ وَلَا زَهْرَآءُ, meaning, (tropical:) He has not a black she-camel nor a white one. (S, K, TA.) شِيمَةٌ Nature; natural, native, or innate, disposition, temper, or other quality or property; (S, Msb, K;) as also شِئْمَةٌ, (K,) which is an extr. dial. var.: (TA:) pl. شِيَمٌ. (Msb.) — Also Dust, or earth, dug from the ground; (As, S, K;) and so ↓ شِيَامٌ. (S, as on the authority of As; but only in one of my two copies of the S.) شَيَامٌ Soft, or plain, land; (AA, K, TA;) of which the earth is soft, or uncompact. (TA.) — — See also the paragraph here following, in two places. شِيَامٌ Dust, or earth, (K, TA,) in a general sense; (TA;) as also ↓ شَيَامٌ: (K:) see also شِيمَةٌ: [or,] accord. to Kh, a hollow dug in the ground: or, as some say, land of which the earth is soft, or uncompact. (S, TA.) — — And A [covert such as is termed] كِنَاس: so called because of the wild animal's entering (لِانْشِيَامِ الوَحْشِ i. e. دُخُولِهِ) into it. (As, S, TA.) — Also The rat, or mouse; syn. فَأْرٌ: (IAar, K, TA:) but written by Aboo-'Amr Ez-Záhid ↓ شَيَامٌ, and said by him to be the جُرَذ [generally meaning a large field-rat]: (TA:) pl. شِيمٌ. (K.) قَوْمٌ شُيُومٌ A people, or party, in a state of security: occurring in a trad.: and it is said that شيوم is an Abyssinian word: but, as some relate the trad., it is سُيُومٌ [q. v., voce سَائِمٌ, of which it is said to be pl.]. (TA.) أَشْيَمُ A man (S, Msb) having a شَامَة [or mole] upon his person; (AZ, S, Mgh, Msb, K; *) and ↓ مَشِيمٌ (S, K) and ↓ مَشُومٌ (K) and ↓ مَشْيُومٌ (S, K) signify the same [or rather marked with a mole]: (S, * K:) or أَشْيَمُ signifies having upon him شَام [or moles]: (Ham p. 361:) fem. شَيْمَآءُ: (TA:) and pl. شِيمٌ. (S, TA.) — — And A beast, (Lth, AO, TA,) and anything, (Lth, TA,) having upon him, or it, a [mark such as is termed] شَامَةٌ, (Lth, AO, TA,) or [marks such as are termed] شَام. (AO, TA.) — — And شِيمُ الإِبِلِ (assumed tropical:) Such as are black, of camels: sing., masc. and fem., as above: (TA:) occurring in this sense in a verse of Aboo-Dhueyb, as related by AA: but as heard by As, in this verse, شُومُهَا, and thought by him to be a pl. [originally شُيْم] of أَشْيَمُ. (S.) See also أَشْأَمُ (in art. شأم), last sentence. مَشُومٌ: see the next preceding paragraph. — And see مَشْؤُومٌ, in art. شأم. مَشِيمٌ: see أَشْيَمُ: — and see also the paragraph here next following. مَشِيمَةٌ The غِرْس; (S, TA;) i. e. (TA) the place of, (K, TA,) or [membrane that encloses, or forms the] covering of, (Msb,) the fœtus (Msb, K, TA) of a human being: (Msb: [see غِرْسٌ:]) originally مَشْيِمَةٌ: (S, Msb:) pl. مَشَايِمُ (S, K) and [coll. gen. n.] ↓ مَشِيمٌ. (IB, K.) [See also سَلًى.] مَشْيُومٌ: see أَشْيَمُ. 1 شين شَانَهُ, aor. يَشِينُهُ, (S, Msb, K, &c.,) inf. n. شَيْنٌ, (S, * Msb, TA,) He, or it, disgraced him, or dishonoured him; rendered him ugly or unseemly, disfigured him, or blemished him; (MA, PS;) i. q. عَابَهُ; (Msb, TA;) contr. of زَانَهُ; (S, * K;) [and ↓ شيّنهُ, inf. n. تَشْيِينٌ, signifies the same, (the verb alone rendered by Freytag, on the authority of Meyd, "dehonestavit,") like as the contr. زيّنهُ signifies the same as زَانَهُ.] — — The saying of Lebeed, يَشِينُ صَحَاحَ البِيدِ كُلَّ عَشِيَّةٍ بِعُوجِ السَّرَآءِ عِنْدَ بَابٍ مُحَجَّبِ [They deface what is unmarred of the deserts, every evening, with the crooked things (i. e. the bows) of the wood of the tree called سَرَآء, at a veiled door, (referring to a company of men, and therefore the verb is sing.,)] means that they vie, one with another, in glorying, or boasting, and make marks, or lines, with their bows, upon the ground, as though they disfigured it (شَانُوهَا) with those marks, or lines. (S.) 2 شَيَّنَ see 1. — شيّن شِينًا حَسَنًا (T, TA) or حَسَنَةً (K) He made, (Th, TA,) or wrote, (K,) a beautiful ش. (Th, K, TA.) شَيْنٌ is the contr. of زَيْنٌ: (S, Msb;) and ↓ مَشَايِنُ [in the CK مَشَائِن] is an anomalous pl. thereof: (TA:) the latter signifies Disgraces or dishonours, i. e. things, or qualities, that cause to be disgraced or dishonoured; things that render ugly or unseemly, that disfigure, or that blemish; syn. مَعَايِبُ, (S, K, TA,) and مَقَابِحُ; (S, TA;) on the authority of Fr.: (TA:) [↓ شَائِنَةٌ, also, signifies the same; and its pl. is شَوَائِنُ;] one says هٰذِهِ شَائِنَةٌ مِنَ الشَّوَائِنِ [This is one of the things that disgrace or dishonour, &c.]. (TA.) — — [It is also used as epithet, like as is its contr. زَيْنٌ:] one says, وَجْهُهُ شَيْنٌ, i. e. His face is ugly, or unseemly; for ذُو شَيْنٍ; mentioned by Az. (TA.) شِينٌ One of the letters of the alphabet, (S, K,) [i. e. the name of that letter; (see art. ش,)] of the letters termed مَهْمُوسَة [expl. in art. ش], with somewhat of التَّنْغِيم and التَّغْشِيَة [app. meaning that kind of utterance which is undertoned, and muffled, exactly like our " sh "], its place of utterance being the شَجْر, i. e. the

place of the opening of the mouth, (K, TA,) near the place of utterance of ج: masc. [as meaning a حَرْف, or letter], and fem. [as meaning a كَلِمَة, or word]: pl. أَشْيَانٌ and شيانات [a mistranscription for شِينَاتٌ]. (TA.) — Also, thus with kesr, A man having many رِقَاع [i. e. patches in his garment, pl. of رُقْعَةٌ]. (Kh, TA.) — And A long مَرْكَب [app. meaning ship or boat]. (TA.) فِعْلٌ شَائِنٌ [An action that disgraces or dishonours, &c.]. (TA.) شَائِنَةٌ [a subst. from شَائِنٌ]: see شَيْنٌ. مَشِينٌ Disgraced, or dishonoured; rendered ugly or unseemly, disfigured, or blemished; pass. part. n. of 1. (Msb.) مَشَايِنُ an anomalous pl. of شَيْنٌ, q. v. (TA.) شيه 1 شَاهَهُ, aor. يَشِيهُهُ, (K,) inf. n. شَيْهٌ, (TA,) i. q. عَانَهُ, (Ibn-Buzurj, K, TA, [in the CK, erroneously عابَهُ,]) i. e. He smote him with the [evil] eye. (TA.) [See also 1 in art. شوه.] شَيْهٌ and شِيهٌ: see شَاةٌ (of which they are quasipl. ns.) in art. شوه. شِيَاهٌ: see شَاةٌ (of which it is a pl.) in art. شوه. شَيُوهٌ That smites vehemently with the [evil] eye. (Ibn-Buzurj, K, TA. [In the CK, عَيُوبٌ is erroneously put for عَيُونٌ.]) شَيِّهٌ: see شَاةٌ (of which it is a quasi-pl. n.) in art. شوه. أَشْيَهُ [More, and most, wont to smite with the evil eye]. One says, هُوَ مِنْ أَشْيَهِ النَّاسِ [He is of the most wont, of men, to smite with the evil eye: this meaning being indicated by the context]. (Ibn-Buzurj, K, TA.)

ص

The fourteenth letter of the alphabet; called صَادٌ. It is one of the letters termed مَهْمُوسَة [or nonvocal, i. e. pronounced with the breath only, without the voice]; and of the letters termed أَسَلِيَّة, as also ز and س, because proceeding from the tip of the tongue; (TA;) and is one of the letters termed مُسْتَعْلِيَة, which are obstacles to إِمَالَة: (M in art. صود:) it is not conjoined with س, nor with ز, [nor, as some say, with ج, (see إِجَّاصٌ,)] in any Arabic word. (TA. [See also art. صود.]) It is a radical, and a substitute; not an augmentative. (M in art. صود.) It is sometimes substituted for س; and, as MF observes, what Ibn-Umm-Kásim says appears to mean that this substitution is allowable unrestrictedly; but Ibn-Málik, in the Tes-heel, makes it subject to conditions, saying that it is allowable accord. to a certain dial. when the س is followed by غ or خ or ق or ط, even when separated therefrom by a letter or by two letters: MF says that the dial. above mentioned is that of Benu-l-'Ambar, accord. to Sb and others; who give as exs. صَغِبَ for سَغِبَ, and صَخِرَ for سَخِرَ, and صَقَبٌ for سَقَبٌ, and صَطَعَ for سَطَعَ. (TA.) — [As a numeral, ص denotes Ninety.] صأب 1 صَئِبَ رَأْسُهُ His head abounded with صُؤَاب [or nits]; (S, M, K;) as also ↓ اصأب. (S, K.) صَئِبَ مِنَ الشَّرَابِ, (M, K,) aor. صَاَ^, (K,) inf. n. صَأْبٌ, (M,) He was, or became, satisfied, and filled, with drink: (M, K:) or صَئِبَ [alone] he drank much water. (S.) 4 أَصْاَ^ see the preceding paragraph. صُؤْبَةٌ A granary, or granaries, (أَنْبَار,) of wheat (طَعَام). (K.) — — And A place where dates are dried: so in the dial. of the people of El-Felj. (TA in art. حضر.) صُؤَابٌ: see the next paragraph, in three places. صُؤَابٌ, (S, K,) vulgarly pronounced صُوَابَة, without., (MF, TA,) A nit; i. e. an egg of a louse; (S, K;) and an egg of a flea; (K;) but accord. to some, not applied to the latter unless tropically: (MF, TA:) accord. to IDrst, a young louse: (TA:) or the eggs of the flea and of the louse; as also ↓ صُؤَابٌ: (M:) [or,] accord. to the S and K, ↓ صُؤَابٌ and صِئْبَانٌ, (TA,) the latter of which is vulgarly pronounced صِيبَان, without ء, (MF, TA,) are pls. of صُؤَابَةٌ; but the former of them is a coll. gen. n., of which صُؤَابَةٌ is the n. un.: (TA:) Yaakoob has erroneously asserted that one should not say صِئْبَانٌ. (M, TA.) — — ↓ صُؤَابٌ is also sometimes applied to (assumed tropical:) The small pieces of gold that are taken forth from the dust, or earth, of the mine. (IDrst, TA.) In the following verse, cited by IAar, حَيَّا ↓ يَا رَبِّ أَوْجِدْنِى صُؤَابًا فَمَا أَرَى الطَّيَّارَ يُغْنِى شَيَّا the poet means, [O my Lord,] cause me to find gold like صُؤَاب [or nits], whole, or sound, not broken into minute parts; [for I see not the طَيَّار to stand in any stead; شَيَّا being for شَيْئًا;] by the طيّار meaning the minutest pieces of gold that the wind blows away. (M, L, TA.) — — And [the pl.] صِئْبَانٌ signifies [also] (assumed tropical:) Hoar-frost formed into grains like small pearls. (A'Obeyd, L, TA.) [And drops of fine rain are said to be likened to صِئْبَان: see Ham p. 796. See also صَبِيٌّ (in art. صبو), last sentence.] مِصْأَبٌ A man who drinks much water: (S:) or who satisfies and fills himself with drink. (K.) صأك 1 صَئِكَ, aor. صَاَ^, (AZ, S, O, K,) inf. n. صَأْكٌ, (AZ, S, O,) He (a man, AZ, S, O) sweated so that there arose from him a fetid odour, (AZ, S, O, K,) from ذَفَر [app. as meaning stench of the arm-pit], or otherwise. (AZ, S, O.) — — And, said of blood, It congealed. (O, K.) — — And صَئِكَ بِهِ It (a thing, TA) stuck, or clave, to him. (K, TA.) Hence, accord. to the 'Eyn, صَاكَ, used in this sense in a verse of El-Aashà: (TA:) or this belongs to art. صيك, (S and O in that art.,) agreeably with the opinion of ISd. (TA in that art.) 3 ظَلَّ يُصَائِكُنِى مُنْذُ اليَوْمِ He has continued vying with me, or contending with me for superiority, or striving to surpass me, in strength, or power, or force, (يُشَادُّنِى,) all this day. (O, K, * TA.) [And so يُصَايِكُنِى, mentioned in the TA in art. صوك; but app. belonging to art. صيك.] صَئِكٌ A strong man. (O, K.) صَأْكَةٌ The odour, (K, TA,) i. e. altered odour, (TA,) of a piece of wood when it has become moist. (K, TA.) [And probably The altered colour and odour of rain-water trickling from trees: see what follows.] صَائِكٌ, applied to rain trickling from trees, [app. a possessive epithet, meaning ذُو صَأْكَةٍ,] Altered in colour and odour. (TA in art. حلب.) صأى 1 صَأَى, (S, M, K,) aor. يَصْئِى, (M,) like صَعَى aor. يَصْعِى, (S, [in one of my copies of the S يَصْعَى, which is wrong, or, accord. to the TA, both are correct, and in the K the pret. is said to be like سَعَى, which implies that the aor. is like يَسْعَى,]) inf. n. صَئِىٌّ (S, M, K) and صِئِىٌّ (Ks, M, K, TA) and صُئِىٌّ, (Ks, K, TA,) said of a young bird and the like, (S, K,) of a bird and of a young bird (M) and of a rat or mouse (S, M) and of a jerboa (S) and of a cat and of a dog (M) and of a pig and of an elephant, (S, M,) It uttered a cry, or sound; (S, M, K;) as also ↓ تَصَآءَى: (M, K:) and accord. to Fr, one says also of the scorpion, تَصِىْءُ and تَصْئِى. (S.) It is said in a prov., تَلْدَغُ العَقْرَبُ وَتَصْئِى or وَتَصِىْءُ, (As, S, Meyd,) this latter verb being formed by transposition, (Meyd,) i. e. The scorpion stings while uttering a cry; (S, Meyd;) the و being a denotative of state: (As, S:) applied to him who does wrong in the guise of him who complains of wrongdoing. (Meyd.) And one says also, جَآءَ بِمَا صَأَى وَصَمَتَ, (S, K,) and بِمَا صَاءَ وَصَمَتَ (IAar, S, TA,) صَاءَ being formed by tranposition from صَأَى, (S,) He brought what was vocal and what was mute; (S, K;) such as slaves and beasts, and clothes and silver; (As, TA;) or sheep or goats, and camels, and gold and silver; (IAar, TA;) meaning he brought much property: and this is likewise a prov. (S.) 4 أَصْأَيْتُهُ I made it (i. e. a young bird &c.) to utter a cry, or sound. (M, K. [See 1.]) 6 تَصَاَ^ see the first paragraph above. صَئِىٌّ, of the measure فَعِيلٌ, (TA, [originally an inf. n., written in a copy of the M صِئْىٌّ, but the former is evidently the right,]) The bitch: so called because of her cry. (TA.) صب 1 صَبَّ, (S, M, Msb, K, &, c.,) aor. صَبُ3ُ, inf. n. صَبٌّ, (M, Msb,) He poured out, or forth (S, M, Msb, K) water (S, M, Msb) and the like. (M.) One says, صَبَبْتُ لِفُلَانٍ مَآءً فِى القَدَحِ لِيَشْرَبَهُ I poured out for such a one water into the drinkingcup that he might drink it]. (TA. [See also 8.]) — — Hence [(assumed tropical:) He paid down a price, or sum of money:] it is said in a trad., إِنْ أَحَبَّ أَهْلُكَ أَنْ وَاحِدَةً ↓ أَصَبَّ لَهُمْ ثَمَنَكَ صَبَّةً, meaning [(assumed tropical:) If thy family like that I should pay down to them thy price] at once, or at one time. (L, TA.) — — And صَبَّ الحَبْلَ فِى البِئْرِ [(assumed tropical:) He lowered, or let down, the rope into the well] on the occasion of drawing water. (M in art. تل.) — — And لَمْ يَصُبَّ رَأْسَهُ (assumed tropical:) He did not bend down his head: occurring in a trad. relating to prayer. (T, TA.) — — And صُبَّ رِجْلَا فُلَانٍ فِى القَيْدِ (tropical:)

The legs of such a one were [put into the shackles, or] shackled. (Z, L, TA.) — — And صَبَّ دِرْعَهُ (tropical:) He put on, or clad himself with, his coat of mail: (A, TA:) and صَبَبْتُهَا عَلَيْهِ (tropical:) [I put it on him]. (A.) — — And صَبَّ عَلَيْهِ نَفْسَهُ (tropical:) [He threw himself upon him]. (A.) — — And هُوَ يَصُبُّ إِلَيَّ الخَيْرَ (tropical:) [He pours forth to me wealth]. (A, TA.) — — And صَبَّ اللّٰهُ عَلَيْهِمْ سَوْطَ عَذَابٍ (tropical:) [God poured upon them a portion, or a share, or vehemence, or severity, of punishment; or] God punished them. (A, * TA. [See also سَوْطٌ.]) And صَبَّ اللّٰهُ عَلَيْهِ صَاعِقَةً (tropical:) [God poured upon him a thunderbolt, or a destructive punishment, &c.]. (A, TA.) See also another ex. voce صَبٌّ. — — And صُبَّ, (K, TA,) in the pass. form, said of a man, and of a thing, (TA,) (assumed tropical:) He, or it, was annihilated, caused to pass away, or done away with. (K, TA. [See also R. Q. 2.]) — See also 7, with which it is syn. in the first of the senses assigned to the latter below. — — [Hence, app.,] صَبَّ فِى الوَادِى (assumed tropical:) He descended into the valley. (M, K.) And قَدَمَاهُ فِى بَطْنِ ↓ اِنْصَبَّتْ الوَادِى, occurring in a trad., means (assumed tropical:) His feet descended [into the interior, or bottom, of the valley]: (TA:) or انْصَبَّتْ قَدَمَاهُ فِى الوَادِى means (assumed tropical:) his feet rested in the valley; from اِنْصَبَّ said of water. (Mgh.) — — And صَبَّتِ الحَيَّةُ عَلَى المَلْدُوغِ, (S, * TA,) or ↓ انصبّت, (A,) (tropical:) [The serpent darted down upon the person bitten by it], said of the serpent when it has raised itself desiring to bite. (Ez-Zuhree, S, TA. *) And البَازِى عَلَى الصَّيْدِ ↓ انصبّ (tropical:) [The hawk, or falcon, stooped upon the prey, or quarry]. (A, TA.) And صَبَّ ذُؤَالَةٌ عَلَى غَنَمِ فُلَانٍ (A, * TA) (tropical:) The wolf [rushed upon or] made havock among the sheep, or goats, of such a one. (TA.) — صَبَّ, (IAar, A, TA,) sec. pers. صَبِبْتَ, (S, M, * K,) aor. يَصَبُّ, (IAar, TA,) inf. n. صَبَابَةٌ, (IAar, S, * M, A, K, * TA,) He (a man) was, or became, affected with excessive love, or with attachment, or admiring love, (IAar, S, TA,) and desire: (S:) or with desire: (M, A, K:) or with tenderness of desire, (S, M, A, K,) and ardour thereof: (S:) or with tenderness of love. (M, K.) One says, صَبِبْتُ إِلَيْهِ [I was, or became, affected with excessive love, &c., for him]. (M, A, * TA. *) And صَبَّ بِهَا and إِلَيْهَا He was, or became, affected with desire, or vehement desire, [&c.,] of, or for, her. (MA.) — — Lh mentions, among what is said by the women of the Arabs of the desert on the occasion of fascinating by means of charms, أَرِقٌ فَأَرَقْ إِلَيْهِ ↓ صَبٌّ فَاصْبَبْ إِلَيْهِ, i. e. [as though meaning May he be sleepless by reason of love, and I will be sleepless for him: but I incline to think that the explanation has been corrupted by a copyist from رَقَّ فَأَرِقَّ إِلَيْهِ, or لَهُ, meaning may he be tender-hearted to me, and I will be tenderhearted to him]. (M, L, TA.) 4 أَصَبُّوا They (a company of men, TA) took their way down a declivity, or declivous place. (M, K, TA.) 5 تَصَبَّبَ see 7, in four places. — — And see also what here follows. 6 تَصَابَبْتُ المَآءَ I drank what remained of the water (S, A, K) in a vessel: (S, A:) [or] you say, تصابّ الصُّبَابَةَ and ↓ اصطبّها and ↓ تصبّبها [he drank what remained of the water, or of the milk, in a vessel]; (M, L;) all signifying the same. (L, TA.) — — And [hence,] تَصَابَّ فُلَانٌ المَعِيشَةَ بَعْدَ فُلَانٍ [lit. Such a one drank the remains of life after such a one], meaning (tropical:) such a one outlived such a one: (A, * TA:) and تَصَابَبْتُهُمْ أَجْمَعِينَ إِلَّا وَاحِدًا (tropical:) [I outlived them all except one]. (TA.) Esh-Shemmákh says, (M,) or ElAkhtal, (TA,) لَقَوْمٌ تَصَابَبْتُ المَعِيشَةَ بَعْدَهُمْ أَعَزُّ عَلَىَّ مِنْ عِفَآءٍ تَغَيَّرَا (tropical:) [Verily the loss of a people whom I have outlived is more severe to me than abundant and long hair that has become altered in colour]: he means, the loss of those with whom I was in a state of ease and plenty is more severe to me than my hair's becoming white: (M:) Az says, he likens what remained of his life to the remains of beverage that he was sipping up. (TA.) 7 انصبّ It (water, S, M, and the like, M) poured out or forth, or became poured out or forth; (S, M, A, K;) as also ↓ صَبَّ, (M, Msb, K,) aor. يَصِبُّ, (Msb, TA,) inf. n. صَبِيبٌ; (Msb;) and ↓ تصبّب, (M, K,) which is of a form rarely occurring as that of a quasi-pass. of an unaugmented triliteral verb, being generally that of the quasi-pass. of a verb of the form فَعَّلَ; (MF, TA;) [but this app. denotes its doing so repeatedly; and abundantly, like تَدَفَّقَ, q. v.;] and ↓ اصطبّ. (K.) One says, المَآءُ يَنْصَبُّ مِنَ الجَبَلِ, (TA,) and ↓ يَتَصَبَّبُ مِن الجبل, (S, TA,) The water descends, little by little, from the mountain. (S, TA.) And ↓ تصبّب العَرَقُ [The sweat flowed], and الدَّمُ [the blood]. (A.) And عَرَقًا ↓ تَصَبَّبْتُ [which may be rendered I flowed with sweat] is a phrase of the Arabs, meaning تصبّب عَرَقِى [my sweat flowed]: thus the act is literally ascribed to the speaker, and what is essentially the agent becomes a specificative: it is not allowable to say عَرَقًا تَصَبَّبْتُ; for, as it is not allowable to put the agent before the verb, so it is not allowable to put the specificative, when it is virtually the agent, before the verb. (IJ, M.) — — One says also, انصبّ الكُوزُ [The mug had its contents poured out or forth]. (TA in art. دفق.) — — See also 1, in three places. — — انصب النَّاسُ عَلَى المَآءِ [generally implies descent, but] means (assumed tropical:) The people collected together, or assembled, at the water. (Msb.) — — [And انصبّ is often said of a place, or the ground, &c., meaning (assumed tropical:) It sloped downwards. — — Har (p. 125) uses the phrase تَنْصَبُّ إِلَى اللَّهْوِ, meaning (as there expl.) (assumed tropical:) Thou inclinest to diversion, or sport..] 8 اصطبّ المَآءَ is expl. by Sb as signifying He took for himself the water; agreeably with general analogy: (M:) [but it is more properly rendered he poured out for himself the water:] one says, اِصْطَبَبْتُ لِنَفْسِى مَآءً مِنَ القِرْبَةِ لِأَشْرَبَهُ [I poured out for myself water from the skin that I might drink it]: and اِصْطَبَبْتُ لِنَفْسِى قَدَحًا [I poured out for myself a cup]. (TA.) — — See also 6. — — And see 7. R. Q. 1 صَبْصَبَهُ (assumed tropical:) He annihilated it, caused it to pass away, or did away with it; (M, K; *) namely, a thing. (M.) — — And (assumed tropical:) He dispersed it, or scattered it: (K:) he (a man) dispersed, or scattered, it, namely, an army, or property or wealth. (AA, K.) R. Q. 2 تَصَبْصَبَ (assumed tropical:) It was, or became, annihilated, caused to pass away, or done away with; (S, M, K;) it passed, or went, away; said of a thing. (S, M. [See also صُبَّ.]) — — (assumed tropical:) It (the night, M, A, K, and the day, AZ, TA, and the heat, A) passed, or went, away, (AZ, M, A, K,) except a small portion, (AZ, M, TA,) or for the most part. (A. K.) — — (assumed tropical:) It (what was in a water-skin, or milk-skin,) became little in quantity. (Fr, TA.) — — (assumed tropical:) It (a company of men) became dispersed, or scattered. (M, TA.) — He (a man) was, or became, very bold, or daring, and very adverse, or repugnant, (M, * K, * TA,) عَلَيْنَا [against us]. (TA.) — — And, said of a day, It was, or became, intensely hot. (M, K, * TA.) صَبٌّ is an inf. n. [and is] used [as an epithet] in the sense of the measure فَاعِلٌ, or of the measure مَفْعُولٌ: (TA:) [thus it is used as an epithet] applied to water, [meaning Pouring out or forth, or poured out or forth,] like as are سَكْبٌ and غَوْرٌ: (S, TA: [see also صَابٌّ and صَبِيبٌ:]) and hence, in 'Alee's description of Aboo-Bekr, when he died, كُنْتَ عَلَى الكَافِرِينَ عَذَابًا صَبًّا (assumed tropical:) [Thou wast, against, or upon, the unbelievers, a punishment pouring forth, or poured forth]. (TA.) — — And [hence, app.,] one says, ضَرَبَهُ ضَرْبًا صَبًّا, meaning (assumed tropical:) He smote him with the edge of the sword [as though with a smiting pouring down, or poured down]; as also حَدْرًا. (IAar, L, TA.) — — One says also, ضَرَبَهُ مِائَةً فَصَبًّا, (TA,) or أَخَذَ مِائَةً فَصَبًّا, (A,) meaning, (tropical:) [He smote him with a

hundred blows, or he took a hundred,] and less than that, i. e. فَدُونَ ذٰلِكَ, (TA,) contr. of فَصَاعِدًا; (A;) or and more [than that], or above [that], i. e. like فَصَاعِدًا, (A, TA,) i. e. مَا فَوْقَ ذٰلِكَ. (TA.) — — And صَبَّ ↓ عَلَيْهِ البَلَآءُ مِنْ صَبٍّ, meaning (tropical:) [Trial, or affliction, was poured upon him] from above. (A, TA.) — Also, applied to a man, Affected with excessive love, or with attachment, or admiring love, (IAar, S, A, * TA,) and desire: (S:) or with desire: (M, A, * K:) or with tenderness of desire, (S, * M, A, * K,) and ardour thereof: (S: * [see صَبَّ:]) or with tenderness of love. (M, K.) One says, هُوَ صَبٌّ بِهَا (and إِلَيْهَا) (see صَبَّ)] He is affected with excessive love of her; &c.: (A:) fem. صَبَّةٌ: (M, K:) dual masc. صَبَّانِ, pl. masc. صَبُّونَ; dual. fem. صَبَّتَانِ, pl. fem. صَبَّاتٌ: thus accord. to those who hold رَجُلٌ صَبٌّ to be similar to رَجُلٌ فَهِمٌ and حَذِرٌ, originally صَبِبٌ: (TA:) [hence it appears that some hold صَبٌّ to be originally an inf. n., and therefore use it as an epithet in its original form, without regard to gender or number: but] accord. to Sb, صَبٌّ is [originally] of the measure فَعِلٌ, because you say صَبِبْتُ صَبَابَةً, like as you say قَنِعْتُ قَنَاعَةً. (M.) See also 1, last sentence. صُبٌّ: see صُبَّةٌ. — — Accord. to AO, it may also be pl. of ↓ صَبُوبٌ or of ↓ صَابٌّ: but Az says that, accord. to others, it is not pl. of either of these two words; their pl. being صُبُبٌ: (L, TA:) it is said in a trad., (S, L, TA,) respecting conflicts and factions, or seditions, (L, TA,) لَتَعُودُنَّ فِيهَا أَسَاوِدَ صُبًّا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ: (S, L, TA:) here by أَسَاوِد are meant " [great and noxious] serpents: " (L, TA:) and صُبًّا, accord. to Ez-Zuhree, is from الصَّبُّ [" the act of pouring out or forth "]; for the serpent, he says, when it desires to bite, raises itself, and then darts down (lit. pours down) upon him that is bitten: (S, L, TA:) [as though the meaning were, Ye will be, therein, like great and noxious serpents, one portion of you smiting the necks of another portion:] Ez-Zuhree says that صُبًّا is pl. of ↓ صَبُوبٌ, and originally صُبُبًا; like as رَجُلٌ صَبٌّ is originally صَبِبٌ; and so says IAmb: but IAar is related to have said that أَسَاوِد means companies, pl. of سَوَادٌ; and صُبًّا, pouring, one upon another, with slaughter: and some say that it is صُبَّى, in measure like حُبْلَى; and it is said to be from صَبَا, [for صَبَا إِلَى الدُّنْيَا,] aor. يَصْبُو, meaning " he inclined to the things of the present world; " and thus to be like غُزًّى, pl. of غَازٍ: [see صَابٍ, in art. صبو:] IAar used also to say that it is originally صُبَّأً, with ء, [pl. of صَابِئٌ,] from صَبَأَ عَلَيْهِ " he came, or came forth, upon him unexpectedly. " (L, TA.) صُبَّةٌ A quantity of wheat or food, &c., that is poured out or forth (M, K) together, or collectedly; (M;) also (M, K) sometimes (M) termed ↓ صُبٌّ. (M, K.) See also 1, near the beginning. — — And A سُفْرَة [or piece of skin in which the traveller puts his food; or the thing upon which one eats]; (M, K;) so called because the food is poured into it, or upon it: (M:) or a thing like the سُفْرَة: (M, K:) and صُنَّةٌ, with ن, signifies the same. (M.) — — See also صُبَابَةٌ, with which it is syn. — — Also A company of men: (M, Msb, K:) [app. tropical; but it is said that] this is the primary meaning, and it is used in relation to camels, and sheep or goats, and the like, tropically. (TA.) — — (tropical:) A detached number of horses, (S, M, A, Msb, K,) and of camels, (A, K,) and of sheep or goats, (A, Msb, K,) and of dirhems, or pieces of money: (A:) or from ten to forty: (A, K:) or from twenty to thirty and forty of camels and of sheep or goats: or less than a hundred (M, A, K) of camels: (M, K:) or of camels i. q. صِرْمَةٌ: (S:) and from ten to forty of goats: (AZ, S:) or a flock of sheep or a herd of goats, as being likened to a company of men: (TA:) or from twenty to forty of sheep and of goats; or peculiarly of goats: or about fifty: or from sixty to seventy: and of camels about five or six: (IAth, TA:) and a collection of dirhems, or pieces of money, and of wheat, or food, &c.: and a piece of a thing: (Msb:) [or] a small quantity or portion of wealth or property. (M, K.) — — And (assumed tropical:) A part, or portion, of the night: so in the saying, مَضَتْ صُبَّةٌ مِنَ اللَّيْلِ (assumed tropical:) [A part, or portion, of the night passed]. (S.) صَبَبٌ The descent, (تَصَوُّب, M, L, TA, in the K erroneously written تَصَبُّب, TA,) of a river, or rivulet, or channel of water, or of a road, down a declivity. (M, L, K, TA.) — — And A declivity, declivous place, or ground sloping down; (M, A, K, TA;) and (TA) so ↓ صَبِيبٌ, of which the pl. is أَصْبَابٌ; (S, TA;) so too ↓ صَبُوبٌ and ↓ صُبُوبٌ, with fet-h and with damm; (TA;) [i. e.] ↓ الصَّبُوبُ signifies that down which you descend, or have descended, (مَا انْصَبَبْتَ فِيهِ,) and its pl. is صُبُبٌ [like عُمُدٌ pl. of عَمُودٌ]; (M, TA;) [and so ↓ الصُّبُوبُ;] or, as some say, ↓ الصَّبُوبُ, with fet-h, is a name for the water, &c., that is poured out upon a man, like طَهُورٌ and غَسُولٌ; and ↓ صُبُوبٌ, with damm, is pl. of صَبَبٌ: but AZ mentions his having heard the Arabs apply ↓ صَبُوبٌ to a declivity, or declivous place; and says that its pl. is صُبُبٌ: (TA:) and الصَّبَبُ مِنَ الرَّمْلِ signifies what has poured out or forth or down, of sand: (M, K: *) and the pl. of صَبَبٌ is أَصْبَابٌ. (M, K.) صُبَابٌ: see صُبَابَةٌ. صَبُوبٌ [app. syn. with ↓ صَابٌّ as part. n. of the intrans. verb صَبَّ, signifying Pouring out or forth or down; or like the latter but having an intensive meaning]: see صُبٌّ, in two places. — — See also صَبَبٌ, in four places. صُبُوبٌ: see صَبَبٌ, in three places. صَبِيبٌ [Poured out or forth: (see also صَبٌّ, first sentence:) or, as an epithet in which the quality of a subst. predominates,] water poured out or forth; syn. ↓ مَآءٌ مَصْبُوبٌ. (M, K.) — — And (M, K) some say (M) Blood: (S, M, K:) and sweat; (K;) as in the saying, هَوَاجِرُ تَحْتَلِبُ الصَّبِيبَا [Vehement midday-heats that draw forth the sweat]: (TA:) [or what is poured forth of sweat and of blood; for] one says, جَرَى صَبِيبُ العَرَقِ and الدَّمِ [What was poured forth, of the sweat and of the blood, ran, or flowed]. (A.) — — And (M, K) some say (M) The expressed juice of عَنْدَم [or dragon's blood]. (M, K.) — — And (M, K) some say (M) A certain red dye. (M, K.) — — And (K) The juice of the leaves of sesame: (S, M, * K: *) A 'Obeyd (so in a copy of the S, or Aboo-'Obeydeh accord. to the TA,) says, it is the juice of the leaves of sesame, or of some other plant, which was described to me in Egypt, the colour of which juice is red tinged with blackness: and some say, it is the expressed juice of the leaves of the حِنَّآء [q. v.]. (S, TA.) — — And عُصْفُر [i. e. Safflower]: (K:) or purified عُصْفُر. (S.) — — And A kind of tree [or plant] resembling سَذَاب [or rue], (M, K,) with which the hair is dyed. (M.) — — And Senna, (M, K,) with which beards are dyed, as with حِنَّاء. (M.) — — And A certain thing [or plant] resembling the وَسْمَة [or وَسِمَة, q. v.], (M, K, TA,) with which beards are dyed. (TA.) — — Also Hoar-frost. (AA, K.) AA cites, as descriptive of the sky, وَلَيْسَ بِهَا الَّا صَبًا وَصَبِيبُهَا [And there is not in it aught save east wind and its hoar-frost]. (TA.) — — And Good, or excellent, honey. (K.) — — Also, (K,) or صَبِيبُ سَيْفٍ, (TA,) The extremity of a sword: (K, TA:) or the extremity next the سِيلَان [q. v.] thereof: or, as some say, its سيلان absolutely. (TA.) — — See also صَبَبٌ. صَبَابَةٌ [is an inf. n., mentioned as such in the latter part of the first paragraph, and, when used as a simple subst.,] signifies [Excessive love, or attachment, or admiring love: (see its verb:) or] desire: (M, A, K:) or tenderness of desire, (S, M, A, K,) and ardour thereof: (S:) or tenderness of love. (M, K.) صُبَابَةٌ and ↓ صُبَّةٌ A portion, (S, M, Msb, K,) or a small quantity, (Fr, A, and A 'Obeyd in explanation of the former,) of water, (Fr, S, M, Msb, K,) and of milk, (M, K,) or of wine, or beverage, (A 'Obeyd,) remaining (A 'Obeyd, S, M, Msb, K) in a vessel. (A 'Obeyd, S, M, Msb.) صُبَابَتِى تُرْوِى وَلَيْسَتْ غِيلًا My remaining portion of water in the vessel &c. satisfies thirst, though it is not water running [copiously] upon the surface of the earth, is a prov., applied to him who makes use of that which is bestowed though it be not much. (Meyd, TA. *) In the following verse, cited by IAar, وَلَيْلٍ هَدَيْتُ بِهِ فِتْيَةً سُقُوا بِصُبَابِ ↓ الكَرَى الأَغْيَدِ (tropical:) [During many a night have I guided in the right way young men infused with the remains of drowsiness that made them to bend their necks from side to

side], صُبَاب may be put for صُبَابَة; or it may be pl. of the latter, [or rather a coll. gen. n. of which صُبَابَة is the n. un.,] like as شَعِيرٌ is of شَعِيرَةٌ: the poet uses this word metaphorically, in relation to drowsiness, like as he has used the word سُؤْرًا. (M, L, TA.) One says also لَمْ أُدْرِكْ مِنَ العَيْشِ إِلَّا صُبَابَةً and إِلَّا صُبَابَاتٍ (tropical:) [I did not attain, or obtain, of life, save a small remainder and small remains]. (A, TA.) صَبُوبٌ: see صَابٌّ: and see also صُبٌّ. صَبْصَبٌ, (M, K,) applied to a camel, (M,) Thick, or big, and strong; as also ↓ صُبَاصِبٌ, (M, K, TA, in the CK صَبَاصِب,) so applied; (M;) and ↓ صَبْصَابٌ, (K,) likewise so applied. (TA.) صَبْصَابٌ: see what next precedes. — — Also, applied to a [journey such as is termed] قَرَب, Hard, or severe: (M, TA:) and, applied to a [journey such as is termed] خِمْس, i. q. بَصْبَاصٌ (As, S, K) and حَصْحَاصٌ, i. e., in which is no delay, or intermission, nor any flagging. (As, TA.) — And الصَّبْصَابُ also signifies What remains of the thing: or what is poured out from it; (K, TA;) i. e., from the thing; by which is here said to be meant the water-skin or milk-skin. (TA.) صُبَاصِبٌ: see صَبْصَبٌ. الأَصَبُّ [app. a dial. var. of الأَصَمُّ], an epithet applied to the month رَجَبٌ: (TA in art. حرم:) see مُحَرَّمٌ. مَصَبٌّ [A place where water, or the like, pours out or forth, from a river into another river or into the sea &c., or from a tank or a gutter &c., and from high ground into a valley (see ضَاحِعَةٌ); and a sink, or sink-hole: pl. مَصَابُّ (occurring in the S and K in art. رفق, &c.).] مِصْبَابٌ [, accord. to Reiske, signifies A ship: so says Freytag: but for this I find no authority.] مَصْبُوبٌ: see صَبِيبٌ, first sentence. صبأ 1 صَبَأَ, (S, M, K,) aor. صَبَاَ, (M, K,) inf. n. صُبُوْءٌ, (S, M, K, [in the last of which it is implied that this verb in all its senses except the last has صَبْءٌ also for an inf. n., and likewise صَبُؤَ as a syn. form, but this I do not find authorized by any other lexicon,]) said of the tush (S, M, K) of a camel (S, M) and of a cloven-hoofed animal and of a solid-hoofed animal, (M,) and said of a cloven hoof, (K, [but this, I doubt not, is a mistake, for in the place of صَبَأَ الظِّلْفُ والنَّابُ, the reading in the K, I find in the M صَبَأَ نَابُ الظِّلْفِ وَالخُفِّ وَالحَافِرِ, and the like in the L,]) It grew forth; (M, K;) or its point, or extremity, grew forth: (S:) and accord. to the K, it appears that ↓ اصبأ signifies the same; but this is not the case. (TA.) And صَبَأَتْ said of the ثَنِيَّة [i. e. a central incisor] of a boy, It grew forth. (S.) — — Also, said of a star, (M, K,) and of the moon, (M,) It rose; and so ↓ اصبأ: (M, K:) or تَصْبَأَ النُّجُومُ the stars come forth from their places of rising: (AO, S:) or صَبَأَتِ النُّجُومُ the stars appeared: (TA:) and اصبأ ↓ النَّجْمُ the Pleiades [antonomastically called النجم] rose. (S.) — — [Hence,] صَبَأَ, (S, M, K,) or صَبَأَ مِنْ دِينِهِ إِلَى دِينٍ آخَرَ, (AO, S, Msb, *) aor. صَبَاَ, (M, Msb, K,) inf. n. صُبُوْءٌ (S, M, K) and صَبْءٌ; and صَبُؤَ, (M, K,) aor. صَبُأَ, (TA,) inf. n. صُبُوْءَةٌ; (CK [but not in the TA nor in my MS. copy of the K];) (assumed tropical:) He departed from his religion to another religion; (S, M, Msb, K;) like as the stars come forth from their place of rising. (AO, S.) And صَبَأَ, (S,) or صَبَأَ فِى دِينِهِ, aor. صَبَاَ, inf. n. صُبُوْءٌ, (T, TA,) He was, or became, a صَابِئ [or Sabian]. (T, S, TA. [See صَابِئٌ, below.]) — — And صَبَأَ عَلَيْهِمْ, (S, M,) aor. صَبَاَ, (S,) inf. n. صَبْءٌ and صُبُوْءٌ, He came forth upon them; (S, M;) as also ↓ اصبأ: (M:) and accord. to IAar, صَبَأَ عَلَيْهِ he came forth, or went forth, upon him, or against him: and he inclined against him with enmity: (TA:) or he came, or came forth, upon him unexpectedly: whence, he says, the word صُبًّا in the saying of the Prophet, لَتَعُودُنَّ فِيهَا أَسَاوِدَ صُبًّا, [which see in art. صب,] the said word being of the measure فُعَّلًا, [originally صُبَّأً,] and the ء being suppressed: (L in art. صب:) and ↓ أَصْبَأَهُمْ signifies he came upon them suddenly, not having knowledge of their place. (K.) — One says also, صَبَأَ عَلَيْهِمُ العَدُوَّ, (M, * K,) aor. صَبَاَ, inf. n. صَبْءٌ; (M;) as also صَبَعَ; (TA;) He guided to them (M, K) the enemy: (K:) mentioned by IAar, from AZ. (TA.) — — And إِلَيْهِ طَعَامٌ فَمَا صَبَأَ وَلَا ↓ قُدِّمَ أَصْبَأَ Food was presented to him, and he did not put (M, K *) his hand (M) or his finger (إِصْبَعَهُ K) into it, or upon it: (M,) K: [see also صَبَعَ:]) mentioned by IAar. (M.) And صَبَأَ فِى الطَّعَامِ, aor. صَبَأَ, He [app. a camel] put his head into the food: as also صَبَغَ. (O in art. صبغ.) And صَبَأَتْ فِيهَا [or فِيهِ, She put her head into it]; like صَبَغَتْ رَأْسَهَا. (TA in that art.) 4 أَصْبَأَ see the preceding paragraph, in six places. صَابِئٌ [part. n. of صَبَأَ: and as such signifying] One who departs from his religion to another religion. (Msb.) The Arabs used to call the Prophet الصَّابِى [for الصَّابِئُ], because he departed from the religion of Kureysh to El-Islám; and him who entered the religion of El-Islám, مَصْبُوٌّ, changing the ء to و; and the Muslims [collectively], الصُّبَاةُ, as though pl. of الصَّابِى, without ء, like قُضَاةٌ and غُزَاةٌ pls. of قَاضٍ and غَازٍ. (TA.) And [the pl.] الصَّابِئُونَ in the Kur [v. 73, &c.,] is said by Zj to mean Those who depart from one religion to another. (TA.) — — Then this appellation, صَابِئٌ, was applied to [Any individual of] a certain sect of the unbelievers, [the Sabians,] said to worship the stars secretly, and openly to profess themselves to belong to the Christians: they are called الصَّابِئَةُ and الصَّابِئُونَ: and they assert that they are of the religion of Sábi the son of Sheyth [or Seth] the son of Adam: their appellation may also be pronounced الصَّابِيُونَ, and thus Náfi' read it [in the Kur]: (Msb:) or the صَابِئُونَ are a certain class of the people who possess revealed scripture: (S:) or a people whose religion resembles that of the Christians, except that their kibleh is towards the place whence blows the [south, or southerly, wind called] جَنُوب: (Lth, T, TA:) [or] whose kibleh is from (مِنْ [or this may mean some point of]) the place whence blows the [north, or northerly, wind called] شَمَال at midday: (M, K:) or, accord. to some, their kibleh is the Kaabeh: (MF:) and they assert that they are of the religion of Noah, (Lth, T, M, K,) lyingly: (Lth, T, M:) in the R it is said that they are thus called in relation to Sábi the son of Lámak [or Lamech], the brother of Noah: Bd says, it is said that they are worshippers of the angels: and it is said that they are worshippers of the stars: and that their appellation is Arabic; from صَبَأَ " he departed from a religion; " or from صَبَا " he inclined," because of their inclining from truth to falsehood. (MF, TA.) صبح 1 صَبَحَهُ, (S, Mgh, TA,) aor. صَبَحَ, (Mgh, TA,) inf. n. صَبْحٌ; (S, TA;) and ↓ صبّحهُ, (K, TA,) inf. n. تَصْبِيحٌ; (TA;) He gave him to drink a morning-draught, or what is termed a صَبُوح; (S, Mgh, K, TA;) [and] so صَبَحَهُ صَبُوحًا: (MA:) and the first [and second also] he handed to him a morning-draught of milk or of wine. (TA.) And صَبَحَ الإِبِلَ, aor. and inf. n. as above, He watered the camels in the morning, between daybreak and sunrise. (TA.) — — And both are said respecting a غَارَة [meaning (assumed tropical:) He made a hostile, or predatory, incursion upon him in the morning; as though he made the غارة to be to him a morning-draught: see صَابِحٌ]. (Ham p. 66.) — — [And accord. to Reiske, as stated by Freytag, صَبَحَ signifies He drank in the early morning: but I think that Reiske may have assigned to it this meaning from his having found the pass. form of the verb, not distinguished as such, used in a case in which it might be supposed to signify thus.]. — — See also 2, in five places. — صَبْحٌ as an inf. n. [of which the verb is صَبِحَ accord. to a general rule] signifies The being satiated, or having the thirst quenched, by a morning-draught, or what is termed a صَبُوح. (L.) — And صَبِحَ, aor. صَبَحَ, inf. n. صَبَحٌ [in the CK (erroneously) صَبْح] and صُبْحَةٌ, [He, or it, was of the colour termed صُبْحَةٌ meaning as expl. below: or] it (hair) had whiteness naturally intermixed in it with redness; as also ↓ اصباحّ, (K, TA,) inf. n. اِصْبِيحَاحٌ. (TA.) — صَبُحَ, aor. صَبُحَ, inf. n. صَبَاحَةٌ, [q. v.,] He

was, or became, beautiful, comely, pretty, or elegant; (S, A, K, TA;) as some say, peculiarly in the face: (TA:) or he was, or became, bright (Msb, TA) in the face. (Msb.) 2 صبّحهُ, (S,) or صبّحهُمْ, (K,) inf. n. تَصْبِيحٌ, (TA,) He came to him, or to them, in the morning, in the time termed the صَبَاح; (S, K;) as also [↓ صَبَحَهُ, or] صَبَحَهُمْ, aor. صَبَحَ: (K:) the teshdeed in the former does not imply muchness, or frequency: (S:) and صَبَّحَتْهُمُ الخَيْلُ and ↓ صَبَحَتْهُمْ The horsemen came to them at daybreak, at the time termed the صُبْح: (TA:) but Aboo-'Adnán says that there is a difference between صَبَّحْنَا and ↓ صَبَحْنَا; which is this: you say, صَبَّحْنَا بَلَدَ كَذَا [We came in the morning to such a town, or country], and صَبَّحْنَا فُلَانًا [We came in the morning to such a one], with teshdeed; and صَبَحْنَا ↓ أَهْلَهَا خَيْرًا or شَرًّا [We came in the morning to its people, or inhabitants, with good or with evil, without teshdeed; as though we made the good or the evil to be a morning-draught, or putting the second of the nouns following the verb in the accus. case because of بِ suppressed]: you say also, صبّحهُ بِكَذَا; and you may also say, ↓ صَبَحَهُ بكذا, as well as صَبَحَهُ كَذَا; He came to him in the morning with such a thing. (L.) — — And صَبَّحَكَ اللّٰهُ بِخَيْرٍ (S, * A, Msb) or بِالخَيْرِ (TA) (assumed tropical:) [May God visit thee in the morning with good, or good fortune, or happiness; or make thee to be in, or during, the morning attended with good, &c.; i. e. make thy morning good, or happy; or grant thee a good, or happy, morning]: a prayer for the person thus addressed, (Msb.) — — And صَبَّحْتُهُ I said to him عِمْ صَبَاحًا [expl. below, see صَبَاحٌ]; (S;) and صَبَّحَهُمْ he said to them عِمُوا صَبَاحًا: (K:) or صَبَّحْتُهُ means I said to him صَبَّحَكَ اللّٰهُ بِخَيْرٍ [expl. above]. (Msb.) — — See also 1, first sentence. — — [Hence,] صَبَّحْتُ القَوْمَ المَآءَ, inf. n. as above, I journeyed with the people, or party, by night until I brought them in the morning to the water. (K.) — — صَبَّحَنِى فُلَانٌ الحَقَّ (tropical:) Such a one declared, or told clearly, to me the truth; syn. مَحَّضَنِيهِ. (A, TA. [See صُبْحٌ.]) — تَصْبِيحٌ as a subst., see below. 4 اصبح He entered upon the time of morning termed صَبَاح [which means both dawn and forenoon]: (S, * Msb: [in the former this meaning is indicated, but not expressed:]) or he entered upon the time of daybreak, or dawn, the time termed صُبْح. (L, K.) By the following words of EshShemmákh, وَقِيلُ المُنَادِى أَصْبَحَ القَوْمُ أَدْلِجِى is meant, [And the saying of the crier is,] The people, or party, have nearly entered upon the time of dawn: prosecute the night-journey: for the Arabs, when they have nearly arrived at a place which they desire to reach, say, قَدْ بَلَغْنَاهُ; and when travellers are near the time of daybreak, they say, أَصْبَحْنَا. (T, L.) — — [Hence,] (tropical:) He awoke from sleep in the جَوْف [i. e. last third, or last sixth,] of the night. (A, TA.) [And simply (tropical:) He awoke: for] one says to the sleeper, أَصْبِحْ, meaning (tropical:) Awake thou from sleep. (A, TA.) And one says also, أَصْبِحْ يَا رَجُلُ, meaning (tropical:) Become roused, O man, (A, K, * TA,) from thy heedlessness or inadvertence, (A, TA,) and see thy right course, (K, TA,) and what will rectify thy state. (TA.) And أَصْبِحْ لَيْلُ (tropical:) [Become morning, O night] a prov.: (Meyd, A, TA:) said in a distressing night, that is long by reason of evil. (Meyd. [See Freytag's Arab. Prov., i. 727.]) — — [Also He, or it, became in the morning in any particular state or condition: in this sense, and in that next following, an incomplete, i. e. a non-attributive, verb.] — — And [hence, simply,] He, or it, became; syn. صَارَ. (S, K.) One says, اصبح عَالِمًا He became knowing, or learned. (S, TA.) Thus, فَأَصْبَحُوا ظَاهِرِينَ, in the Kur lxi. last verse, means And they became victorious. (Bd.) And فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ, in the Kur xviii. 40, [And he became in a state, or condition, in which he turned over his hands; i. e.] and he became repentant, or grieved for what he had done. (A in art. قلب, and Bd.) And فَأَصْبَحُوا لَا تَرَى إِلَّا مَسَاكِنَهُمْ, in the Kur xlvi. 24, i. e. [And they became] in a condition such that, if thou wert present in their country, thou wouldst not see aught save their dwellingplaces; or, as Hamzeh and Ks read, لَا يُرَى إِلَّا مَسَاكِنُهُمْ [there was not to be seen aught save their dwelling-places]. (Bd.) [أَصْبَحَ يَفْعَلُ كَذَا is of frequent occurrence, meaning He became occupied, or engaged, in doing such a thing; he betook, set, or applied, himself to doing such a thing; set about, or commenced, doing such a thing; or began to do such a thing.] — — [Also He performed the prayer of daybreak.] It is said in a trad., أَصْبِحُوا بِالصُّبْحِ, meaning Perform ye the prayer of daybreak in the time of daybreak. (L.) — — See also 8. — — Also He acted gently. (TA in art. ارش: see an ex. in a verse cited voce مَأْرُوشٌ.) — إِصْبَاحٌ He trimmed a lamp, or wick; or prepared it properly for use. (TA.) — — See, again, 8. — as a subst., see صُبْحٌ, in two places. 5 تصبّح He slept in the morning; or first part of day, before sunrise. (S, Msb, K.) — — And He ate such food as is termed a صُبْحَة. (K, TA.) It is said in a trad., مَنْ تَصَبَّحَ بِسَبْعِ تَمَرَاتِ عَجْوَةٍ [He who eats as a صُبْحَة seven dates of the sort called عَجْوَة]. (TA.) — See also 8, in two places. 6 فُلَانٌ يَتَصَابَحُ and يَتَحَاسَنُ [Such a one affects to be beautiful, comely, pretty, or elegant: the latter verb is here added as an explicative of the former: see صَبُحَ]. (A, TA.) 8 اصطبح He drank a morning-draught, or what is termed a صَبُوح; (S, K, TA;) [and] so ↓ اصبح. (Msb. [Thus in my copy of the Msb, but probably a mistranscription, for the former is the verb well known in this sense, and is not in that copy.]) It is said in a trad., مَالَنَا صَبِىٌّ يَصْطَبِحُ [We have not a child that drinks a morningdraught]; meaning we have not as much milk as a child may drink in the early morning, in consequence of the drought. (TA.) — And i. q. أَسْرَجَ [as meaning He lighted a lamp or wick, or himself or another with a lamp &c.]; (K, TA;) and so ↓ اصبح (A, TA) [in the former sense], as in the phrase اصبح مِصْبَاحًا [he lighted a lamp or wick]; (A;) and اصبح alone has this meaning, i. e. أَسْرَجَ سِرَاجًا. (TA, from a trad.) [But it is used often in the latter sense:] one says, الشَّمْعُ مِمَّا يُصْطَبَحُ بِهِ Candles are of the things with which one lights [himself, or others]; syn. يُسْرَجُ: (S:) [and in like manner ↓ تصبّح; for] one says, هُوَ يَتَصَبَّحُ بِالشُّمُوعِ [He lights himself, or others, with candles]: (A:) [and in like manner also ↓ استصبح; for] one says, استصبح بِالمِصْبَاحِ (S, MA, Mgh, Msb, K *) He lighted [himself, or another,] with the lamp, or wick; (MA;) syn. أَسْرَجَ; (S;) or إِسْتَسْرَجَ: (K:) [hence it appears that اصطبح بِهِ and ↓ به استصبح and ↓ تصبّح به may be aptly rendered he employed it as a means of light; and thus the second of these three verbs, is expl. in treatises on practical law:] one says also, ↓ استصبح بِالدُّهْنِ [He employed oil as a means of light; or] he made the lamp, or wick, to give light by means of oil: (Mgh, Msb:) and it is said in a trad. respecting the several sorts of fat (شُحُوم) of carrion, ↓ يَسْتَصْبِحُ بِهَا النَّاسُ The people [employ them as means of light; or] make their lamps, or wicks, to give light by means of them. (TA.) 10 إِسْتَصْبَحَ see the next preceding paragraph, in four places. 11 إِصْبَاحَّ see 1, last sentence but one. صُبْحٌ (S, A, Msb, K, &c.) and ↓ صَبَاحٌ (Msb, K) and ↓ صَبِيحَةٌ (Msb, * K) and ↓ إِصْبَاحٌ and ↓ مُصْبَحٌ (K [or perhaps the last should be مَصْبَحٌ, q. v.]) Daybreak, or dawn; syn. فَجْرٌ; (S, A, Msb, K;) i. e. (so in the Msb, but in the K " or ") the beginning, or first part, of day: (Msb, K:) ↓ إِصْبَاحٌ is an inf. n. [inf. n. of أَصْبَحَ] used in the sense of صُبْح, in the Kur vi. 96, (Jel,) and is similar to إِبْكَارٌ; (TA;) [and ↓ مُصْبَحٌ is the n. of place and time from أَصْبَحَ:] the pl. of صُبْحٌ is أَصْبَاحٌ; (K;) and thus some read in the Kur vi. 96. (Bd.) See also أَصْبَحُ. One says, أَتَيْتُهُ لِصُبْحِ خَامِسَةٍ and ↓ لِصِبْحِ خامسة, (S, K,) meaning [I came to him] in the morning (صَبَاح) [of the last] of five days; (K;) i. e., of a fifth day; (TK;) [or rather, of a fifth night, as the last word is fem.;] like as one says, لِمِسْيِ خامسة. (S.) — — الصُّبْحُ is also used as meaning (assumed tropical:) The truth; and the clear, or plain, thing or case. (Ham p. 449.) — — And أُمُّ صُبْحٍ is one of the names of Mekkeh. (K, * TA.) صِبْحٌ: see the next preceding paragraph. صَبَحٌ: see صُبْحَةٌ. — — Also

The glistening of iron (K, TA) and of other things. (TA.) صَبْحَةٌ: see the next paragraph, in three places. — — Also A watering of camels in the morning, or first part of day, before sunrise: which is not esteemed by the Arabs wholesome: the time approved by them for watering is when the sun is near the meridian. (TA.) صُبْحَةٌ The early part of the forenoon, after sunrise; syn. ضُحًى; as also ↓ صَبْحَةٌ: (Msb:) or the period of one's entering upon the صَبَاح [which means both dawn and forenoon]: so in the saying, لَقِيتُهُ ذَاتَ صُبْحَةٍ [I met him when he was entering upon the dawn or forenoon]. (TA.) — — And A sleep in the morning, or first part of day, before sunrise; as also ↓ صَبْحَةٌ; (S, * K;) or both signify a sleep in the ضُحَى [expl. above]; (A;) but the latter is by some disapproved: such sleep is forbidden in a trad., because it is in a time for the commemoration of the praises of God and then for seeking gain. (TA.) One says, فُلَانٌ يَنَامُ الصُّبْحَةَ and ↓ الصَّبْحَةَ [Such a one sleeps in the first part of day, before sunrise]. (S.) — — And Food with which one contents, or diverts, himself [so as to allay the craving of his stomach], in the morning or first part of day, before sunrise. (K.) — — See also صَبُوحٌ. — Also (Suh, K, TA,) and ↓ صَبَحٌ, (Lth, S, TA,) [each said in one place in the K to be an inf. n. of which the verb is صَبِحَ,] Blackness inclining to redness: (K:) or intense redness in the hair: (Lth, TA:) or a colour inclining to that which is termed صُهْبَة: (K, TA:) or nearly the same as صُهْبَة: (Lth, * S, * TA:) or a colour inclining to that termed شُهْبَة: (K, TA:) or whiteness that is not clear, or pure; so the former is expl. by Suh. (TA. [See also أَصْبَحُ.]) صَبْحَانُ A man who has drunk a morningdraught, or what is termed a صَبُوح; (TA;) or who has done so, and satisfied his thirst thereby: (Aboo-'Adnán, TA:) [in the S and K it is implied that it is syn. with مُصْطَبِحٌ, q. v.:] fem. صَبْحَى. (S, TA.) Hence the prov., أَكْذَبُ مِنَ الأَخِيذِ الصَّبْحَانِ (Aboo-'Adnán, S, TA) More lying than the captive who had satisfied his thirst with a morning-draught: (Aboo-'Adnán, TA:) the person thus alluded to was a man who was among a people that gave him a morning-draught, after which he arose and quitted them, and was taken by another people, who said to him, " Guide us to the place where thou wast; " to which he replied, "I have passed the night in the bare desert: " but presently he sat down to make water, so they knew that he had passed the night with a people near by; and by his means they found their way to them, and exterminated them: (IAar, TA:) or the prov. is أَكْذَبُ مِنَ الأَخِذِ الصَّبْحَانِ More lying than the young unweaned camel that has satisfied its thirst with drinking [its mother's milk in the morning]; which [seems to be thirsty but] will not drink of its mother's milk when one desires it to do so: (IAar, Sh, TA:) or, accord. to Fr, than the young unweaned camel that is affected with indigestion, or heaviness of the stomach, from drinking much milk, and therefore craves for milk again. (Meyd. [See also Freytag's Arab. Prov.: he seems to have followed a faulty text.]) — — Also the fem., صَبْحَى, A she-camel that has been milked [app. in the morning]. (Meyd, in his Proverbs, under the letter ص; and TA.) — See also صَبِيحٌ. صَبْحَانٌ A man who hastens to take the morning-draught, or what is termed the صَبُوح. (K.) صَبَاحٌ: see صُبْحٌ. — — Also (Msb) Contr. of مَسَآءٌ, (S, A, Msb,) and so ↓ صَبِيحَةٌ, (S,) [and ↓ أُصْبُوحَةٌ (as in a phrase following in this paragraph), and ↓ مَصْبَحٌ, (see this last word,)] i. e. Morning, or forenoon, counted from sunrise to noon: (Msb and TA in art. مسو:) or, accord. to some, from midnight to noon: (TA in art. مسو:) or, accord. to the Arabs, from the beginning of the latter half of the night to the time when the sun declines from the meridian; then commences the مَسَآء, extending to the end of the former half of the night; thus expl. by Th; so says El-Jawáleekee. (Msb.) The Arabs say, when they regard a man, &c., as ominous of evil, صَبَاحُ اللّٰهِ لَا صَبَاحُكَ [God's morning: not thy morning]: and if you will, you may say, صَبَاحَ اللّٰهِ لَا صَبَاحَكَ. (Lh, TA.) And عِمْ صَبَاحًا, (S,) or عِمُوا صَبَاحًا, (K,) lit. imperative, but meaning a prayer, i. e. May thy life, or your life, be pleasant during the morning, (Har p. 32, and TA * in arts. نعم and وعم,) is a salutation of the people of the Time of Ignorance. (TA.) One says also, لَقِيتُهُ صَبَاحًا, and ذَا صَبَاحٍ, (S,) or أَتَيْتُهُ ذَا صَبَاحٍ, (K,) which [i. e. ذا صباح] is only used adverbially, (Sb, S, K,) except in the dial. of Khath'am, (Sb, S,) meaning [I met him, or I came to him,] in a morning, [or] between daybreak and sunrise: (K:) the following verse (S, TA) by Anas Ibn-Nuheyk, of Khath'am, (TA,) or, as some say, by Iyás Ibn-Mudrikeh El-Hanafee, (so in a marg. note in a copy of the S,) presents an exception to the adverbial usage: عَزَمْتُ عَلَى إِقَامَةِ ذِى صَبَاحٍ لِأَمْرٍ مَّا يُسَوَّدُ مَنْ يَسُودُ (S, TA:) the poet means, I determined to stay until the time of the صباح [i. e. either dawn or forenoon]: for it is on account of some particular thing, i. e. some good quality, or some praiseworthy thing, that he is made a chief who becomes a chief: thus Ibn-Es-Seeráfee explains this verse. (TA.) And one says, أَتَيْتُهُ ذَا صَبُوحٍ ↓, not used otherwise than adverbially, meaning the same as ذَا صَبَاحٍ, expl. above; (K;) and ↓ ذَاتَ الصَّبُوحِ in the morning, or first part of day, before sunrise: (IAar, TA:) or ↓ ذَا صَبُوحٍ [properly means] in a time of drinking the [morning-draught called] صَبُوح. (TA.) And أَتَيْتُهُ ↓ يَوْمِ كَذَا صَبِيحَةَ [I came to him in the dawn, or in the morning, or forenoon, of such a day]: (A:) and ↓ أُصْبُوحَةَ كُلِّ يَوْمٍ [in the morning of every day]; and in like manner, أُمْسِيَّةَ كُلِّ يَوْمٍ. (S.) And أَتَيْتُهُ صَبَاحَ مَسَآءَ, (Sb, A, TA,) for صَبَاحًا وَمَسَآءً, [I came to him morning and evening,] meaning every morning and evening: (Sharh esh-Shudhoor, p. 31:) the two nouns are thus constructed by some of the Arabs, after the manner of خَمْسَةَ عَشَرَ: but some prefix the former noun to the other, putting the latter in the gen. case, except when the expression is used as a denotative of state, or adverbially: (TA:) [or, accord. to IHsh,] صَبَاحَ مَسَآءٍ is allowable as [an adverbial expression] meaning صَبَاحَ ذَا مَسَآءٍ [lit. in a morning having an evening, or in a forenoon having an afternoon]; and a similar instance occurs in the Kur, ch. lxxix. last verse. (Sharh esh-Shudhoor, ubi suprà.) — — يَوْمُ الصَّبَاحِ means (tropical:) The day of the hostile, or predatory, incursion. (S, A, K.) The Arabs, when suddenly attacked in the morning by a troop of horsemen, cry aloud, يَا صَبَاحَاهْ (assumed tropical:) [O! a hostile, or predatory, incursion!]; warning the whole tribe: (TA:) this is said by him who calls for aid: (JM:) for they generally made a hostile, or predatory, incursion in the morning: (TA, JM:) or, as some say, the two conflicting parties used, when night came, to abstain; and when day returned, they recommenced; so that the case is as though he who said thus meant, The time of the صَبَاح [or morning] has come, therefore prepare yourselves for fighting. (JM.) صُبَاحٌ The شُعلَة [or lighted wick] of a قِنْدِيل [or lamp]. (K.) [See also مِصْبَاحٌ.] — And I. q. صَبِيحٌ, q. v. (Ks, S, K.) صَبُوحٌ A morning draught; i. e. a draught, drink, or potation, that is drunk in the morning, or first part of day, before sunrise, (S, A, Msb, TA,) and afterwards, before noon; (TA;) contr. of غَبُوقٌ: (S, A:) and whatever is eaten, or drunk, in the morning, or first part of day, before sunrise; contr. of غَبُوقٌ: (TA:) [and particularly] milk that is drunk at that time: (AHeyth, L:) milk, or wine, that is drunk at that time: or what is drunk at that time hot: (L:) milk that is milked at that time: (K:) and شَرَاب [i. e. beverage, or wine,] that people have, (K, TA,) and drink, (TA,) in the morning: (K, TA:) pl. صَبَائِحُ. (TA.) أَعَنْ صَبُوحٍ تُرَقِّقُ [Dost thou make a delicate allusion to a morningdraught?] is a prov., [the origin of which is expl. in art. رق, q. v.,] applied

to him who speaks obscurely, not plainly; and to him who alludes ambiguously to some great thing or affair; and to him who by blandishing expressions makes a thing incumbent on thee which is not really so. (TA.) — — See also صَبَاحٌ, in three places. — — Accord. to Lth, it signifies [absolutely] Wine. (T, TA.) — — And The quantity of milk of a camel that is drawn at dawn, or in the first part of day; and so ↓ صُبْحَةٌ. (TA.) — Also A she-camel that is milked at dawn, or in the forenoon, (Lh, AHeyth, K,) or in the morning, or first part of day, before sunrise; and so with ة. (K.) صَبِيحٌ (S, A, Mgh, Msb, K) and ↓ صُبَاحٌ (Ks, S, K) and ↓ صُبَّاحٌ and ↓ صَبْحَانُ (K) Beautiful, comely, (S, A, Mgh, K,) pretty, or elegant; (S, A, K;) as some say, peculiarly in the face; (TA;) or applied to the face: (A:) or bright (Msb, TA) in the face: (Msb:) the first is expl. by Lth as signifying fair of face: fem. صَبِيحَةٌ and صُبَاحَةٌ: and the pl. of صَبِيحٌ and صُبَاحٌ, and of their fems. here mentioned, is صِبَاحٌ. (L. TA.) صَبَاحَةٌ Beauty, comeliness, prettiness, or elegance; (S, A, K;) as some say, peculiarly in the face: (TA:) or brightness in the face: (Msb:) it is said that صَبَاحَة is in the face; وَضَآءَة, in the skin; جَمَال, in the nose; حَلَاوَة, in the eye; مَلَاحَة, in the mouth; ظَرْف, in the tongue; رَشَاقَة, in the stature; لَبَاقَة, in the qualities of the mind; and that the completion of beauty is in the hair. (L, TA.) [See 1, last sentence.] صَبِيحَةٌ: see صُبْحٌ: and صَبَاحٌ, in two places. صُبَاحِىٌّ Intensely red blood: (K, TA:) from أَصْبَحُ signifying one " whose hair is overspread with redness. " (TA.) — أَسِنَّةٌ صُبَاحِيَّةٌ Wide spear-heads. (K, TA. [In the CK the latter word is without teshdeed.]) ISd says, I know not the person or thing in relation whereto they are thus called. (TA.) [See also مِصْبَاحٌ.] صُبَّاحٌ: see صَبِيحٌ. صَابِحٌ [Giving to drink a morning-draught, or what is termed a صَبُوح: act. part. n. of 1, q. v.: see also Ham p. 66. And] One who waters his camels in the morning, between day-break and sunrise. (TA. [See صَبْحَةٌ.]) — — And (assumed tropical:) One who makes a hostile, or predatory, incursion upon a people in the morning; as though he made it to be to them a صَبُوح. (Ham p. 66.) — — الحَقُّ الصَّابِحُ (tropical:) The plain, manifest, clear, truth. (K, * TA.) أَصْبَحُ Of a black colour inclining to redness: (K:) or having redness intermixed in his black hair: (Sh, TA:) or whose hair, or beard, has a red hue overspreading it: (Aboo-Nasr, Sh, TA:) or having hair intensely red: (TA:) it is nearly the same as أَصْهَبُ: (Lth, S:) and is an epithet applied to a man and to a lion: (S:) and to hair as meaning having whiteness naturally intermixed in it with redness; (K, TA;) of whatever kind it be: (TA:) fem. صَبْحَآءُ: (K:) and pl. صُبْحٌ: (TA:) and hence [accord. to some] ↓ الصُّبْحُ meaning " the dawn; " for, as Az says, the colour of the true dawn inclines a little to redness. (TA.) [Hence, because of his colour,] الأَصْبَحُ signifies The lion. (K.) In the phrase أَسْوَدُ صُبْحٌ, the epithet is added as a corroborative. (Z, TA.) — — And the fem., صَبْحَآءُ, signifies A female conspicuous, or clear, or fair, in the جَبِين [or side of the forehead]. (TA.) أَصْبَحِىٌّ A whip: (S, K:) and سِيَاطٌ أَصْبَحِيَّةٌ certain whips: (AO, S, TA:) so called in relation to ذُو أَصْبَحَ, one of the Kings of El-Yemen, (AO, S, K, TA,) of Himyer. (TA.) إِصْبَاحٌ: see صُبْحٌ, in two places. — — It is said to signify also Darkness; contr. of صُبْحٌ, which is its primary signification: and accord. to EshShereeshee, redness of the hair. (Har p. 284.) أُصْبُوحَةٌ: see صَبَاحٌ, in two places. تَصْبِيحٌ The morning meal, that is eaten between daybreak and sunrise; syn. غَدَآءٌ: (A, K:) a subst. of the measure تَفْعِيلٌ, (K, TA,) similar to تَرْعِيبٌ &c.: pl. تَصَابِيحُ. (A, TA.) One says, قَرَّبَ إِلَى الضُّيُوفِ تَصَابِيحَهُمْ [He brought near to the guests, or put before them, their early morning-meals]. (A, TA.) مَصْبَحٌ, (S, Msb, and some copies of the K,) formed from the unaugmented verb, (S, Msb,) and ↓ مُصْبَحٌ, (S, Msb, K,) formed from the augmented verb أَصْبَحَ, (S, Msb,) The place of entering upon the time of morning called صَبَاح: and the time of entering upon the same: (S, Msb, K:) or the former signifies i. q. صَبَاحٌ, and the time thereof, and the place thereof. (Marg. note in a copy of the S.) See also صَبَاحٌ. مُصْبَحٌ: see the next preceding paragraph: and see also صُبْحٌ, in two places. مِصْبَحٌ: see the paragraph here following, in four places. مِصْبَاحٌ A lamp: or its lighted wick: syn. سِرَاجٌ: (S, K:) the latter is the proper meaning (L) [though not the more usual], and is the meaning intended in the Kur xxiv. 35, (Bd, L, Jel,) or a large, bright, or brilliant, سِرَاج: (Bd:) and ↓ مِصْبَحٌ signifies a lamp: (L:) [the pl. of this is مَصَابِحُ: and] the pl. of مِصْبَاحٌ is مَصَابِيحُ. (Msb.) — مَصَابِيحُ النُّجُومِ means أَعْلَامُ الكَوَاكِبِ [i. e. (assumed tropical:) The stars, or asterisms, that are signs of the way to travellers]. (L, TA.) — Also A large [drinking-vessel of the kind called] قَدَح; (AHn, K;) and so ↓ مِصْبَحٌ: (K:) or مَصَابِيحُ [the pl. of the former] signifies the [vessels called] أَقْدَاح [pl. of قَدَح] with which one drinks the morning-draught called صَبُوح. (S.) — — And A she-camel that remains in the morning in the place where she has lain down, (S, K, TA,) not going forth to pasture, (S, TA,) until the sun has risen high, (S, K, TA,) by reason of her strength (K, TA) and her fatness: (TA:) the quality thus described is approved: (As, S, TA:) and such a she-camel is also termed ↓ مِصْبَحٌ: pl. of the former as above. (TA.) — — And A wide spear-head; (K, TA;) [app. of such as are termed أَسِنَّةٌ صُبَاحِيَّةٌ;] as also ↓ مِصْبَحٌ. (TA.) مُصْطَبِحٌ Drinking a morning-draught, or what is termed a صَبُوح. (S, K. [See also صَبْحَانُ, first sentence.]) صبر 1 صَبَرَهُ, aor. صَبِرَ, (S, M, A, K,) inf. n. صَبْرٌ, (M, K,) He confined him; held him in custody; detained, retained, restrained, or withheld, him, or it; (S, M, A, K;) عَنْهُ from it. (M, A, K.) [Accord. to a copy of the A, ↓ صبّرهُ signifies the same; but this may be a mistranscription. Hence,] صَبَرْتُ نَفْسِى I restrained, or withheld, myself, or my soul; (S, Mgh;) عَلَى كَذَا [to endure such a thing]. (Mgh.) 'Antarah says, mentioning a battle in which he was engaged, فَصَبَرْتُ عَارِفَةً لِذٰلِكَ حُرَّةً تَرْسُوا إِذَا نَفْسُ الجَبَانِ تَطَلَّعُ meaning حَبَسْتُ نَفْسًا صَابِرَةً [i. e. And I restrained thereat a soul patient and ingenuous, that is firm when the soul of the coward yearns: the last word (for تَتَطَلَّعُ) I have here rendered on the supposition that the poet describes the soul of the coward as one that is yearning for home]. (S.) [And hence,] صَبَرَ is also used intransitively: (Msb:) [or as a trans. verb of which the objective complement, namely, نَفْسَهُ, is understood:] you say, صَبَرَ, aor. and inf. n. as above, (S, M, Msb, K,) He was, or became patient, or enduring; contr. of جَزِعَ: (M, K:) or he restrained, or withheld, himself, or his soul, from impatience: (S, Msb:) or he restrained, or withheld, himself, or his soul, from impatience, and his tongue from complaint, and his members from broil: or, accord. to Dhu-n-Noon, he shunned acts of opposition, and was calm in suffering the pangs of afflictions, and made a show of competence in a state of protracted poverty in places where the means of subsistence were found: or, as some say, he endured trial, or affliction, with good manners: or he was contented in trial, or affliction, without show of complaint: or he constrained himself to attempt things that he disliked: or, accord. to 'Amr Ibn-'Othmán, he maintained constancy with God, and received his trials with an unstraitened mind: or, accord. to El-Khowwás, he steadily adhered to the statutes of the Kur-án and the Sunneh: or, as some say, he was content to perish for gaining the approval of him whom he loved: or, accord. to El-Hareeree, he made no difference between a state of ease, comfort, and affluence, and a state of affliction; preserving calmness of mind in both states: (B:) and you also say ↓ اِصْطَبَرَ, (S, M, Msb, K,) and ↓ اِصَّبَرَ, (S, M, K, TA, [in the CK, erroneously, اِصْبَرَّ,]) changing the ط into ص, but not اِطَّبَرَ, for ص is not to be incorporated into ط; (S;) and likewise ↓ تصبّر; (M, K;) both syn. with صَبَرَ; (M;) or ↓ تصبّر signifies he constrained himself to be patient; (S, TA;) [or he took patience: and ↓ اصطبر, he acquired patience; and

he was tried with patience: see صَابِرٌ.] One says, صَبَرَ فُلَانٌ عِنْدَ المُصِيبَةِ Such a one was patient on the occasion of affliction. (S.) And صَبَرْتُ عَلَى مَا أَكْرَهُ [I was patient of, or I endured with patience, or bore with, what I dislike]. (A.) And صَبَرْتُ عَمَّا أُحِبُّ [I endured with patience the withholding of myself, or the being debarred, from what I love, or like; or I was patient of the loss, or want, of what I love, or like]: (A:) and عَنْهُ ↓ تَصَبَّرْتُ [I constrained myself to endure with patience the withholding myself, or the being debarred, from it, or him; or I constrained myself to be patient of the loss, or want, of it, or him]. (L, voce تَجَلَّدَ.) And ↓ أَفْضَلُ الصَّبْرِ التَّصَبُّرُ [The most excellent kind of patience is the constraint of oneself to be patient]: a saying of 'Omar. (IAar.) And بَدَنِى لَا يَصْبِرُ عَلَى البَرْدِ (tropical:) [My body will not be patient of cold, or will not endure patiently cold]. (A.) And صَبْرٌ signifies also The being bold or daring [in enduring, or attempting, a thing]. (TA.) — — Also He made him, or it, firm, or fast; or bound, or tied, him, or it, firmly, or fast. (TA.) [Hence,] صَبَرَهُ عَلَى القَتْلِ, inf. n. as above, He confined him, namely, a man, and other than man, [with bonds or otherwise,] (K, TA,) alive, (TA,) and shot, or cast, at him until he died: (K, TA:) or he set him up for slaughter: (M:) and you say also, قَتَلَهُ صَبْرًا; (S, M, Msb, K;) and صَبَرَهُ; meaning he confined him (i. e. a man) to die, until he died; and in like manner you say ↓ اصبرهُ; (S;) which latter signifies also he slew him in retaliation. (T in art. بوأ.) And قُتِلَ صَبْرًا He (i. e. any living thing) was confined alive, and then shot at, or cast at, until he was put to death: (S:) or he (any living thing) was bound until he was put to death: (Msb:) or he (a man) was bound hand and foot, or held by another man, until he was beheaded: (Mgh:) or he was slain [deliberately,] not on the field of battle, nor in war or fight, nor by mistake: (A 'Obeyd:) and صُبِرَ he was confined, (A,) or held and confined, (B,) to be put to death. (A, B.) صَبْرُ الرُّوحِ [signifies The confining the living, and shooting, or casting, at him until he dies; as is shown in the TA: but it] occurs in a trad., in which it is forbidden, as meaning the act of gelding, or castrating. (A, TA.) — — Also, (S, Msb,) aor. and inf. n. as above, (Msb,) He confined him to make him swear, until he swore, or took an oath; as also ↓ اصبرهُ: (S:) or he made him to swear a most energetic oath; (Msb;) as also صَبَرَ يَمِينَهُ, (A, Mgh,) which is a tropical phrase: (A:) and ↓ اصبرهُ, (TA in art. بلت,) or اصبرهُ ↓ عَلَى يَمِينٍ, (TA in the present art.,) he (the judge, or governor,) constrained him to swear, or take an oath. (TA.) And صُبِرَ He was confined, or held in custody, in order that he might be made to swear, or take an oath. (A.) And حَلَفَ صَبْرًا He swore, or took an oath, being confined, or held in custody, (S, M,) by the judge, or governor, (M,) in order that he might be made to do so. (S, M.) And صَبَرَ يَمِينًا He swore, or took an oath: (TA in art. بلت:) and he compelled one to take an oath. (Mgh.) — — See also 2. — — Also He clave to him; namely, a man; syn. لَزِمَهُ. (M, K.) — صَبَرَمِنْهُ: see 8. — صَبَرْتُ, (S, [thus in my copies, without any complement,]) or صَبَرْتُ بِهِ, (M, Msb, K,) aor. صَبُرَ, inf. n. صَبْرٌ (S, M, Msb, K) and صَبَارَةٌ, (S, Msb, K,) I became responsible, or surety, for him, or it. (S, M, Msb, K.) — — And أَصْبُرْنِى Give thou to me a surety. (S, K.) — صَبَرُوا طَعَامَهُمْ, (so in the CK, [agreeably with an explanation of the pass. part. n. مَصْبُورٌ, q. v.,]) or ↓ صَبَّرُوهُ, (so in the M, and in my MS. copy of the K, [both probably correct,]) They collected their wheat together without measuring or weighing it; made it a صُبْرَة [q. v.] (M, K.) 2 صبّرهُ, (M, Msb, K,) inf. n. تَصْبِيرٌ, (TA,) He urged him, or made him, to be patient, by a promise of reward: or he said to him, Be thou patient: and ↓ صَبَرَهُ he made him to be patient: (Msb:) or the former, he commanded him, or enjoined him, to be patient; as also ↓ اصبرهُ: (M, K:) and the first, he required of him that he should be patient: (Sgh, TA:) and ↓ اصبرهُ, he attributed to him (جَعَلَ لَهُ) patience; (M, K;) as also ↓ اصطبرهُ. (TA.) — — See also 1, second sentence. — صبّروا طَعَامَهُمْ: see 1, last sentence. — — صبّر الشَّىْءَ, inf. n. as above, He heaped up the thing. (O.) — [صبّر also signifies He embalmed a dead body with صَبِر, meaning accord. to Freytag myrrh; but for this I know not any authority: he mentions the verb as occurring in this sense in " Hamak. Waked. " p. 94, last line. — Also He ballasted a ship: used in this sense in the present day. See صَابُورَةٌ.] 3 صابرهُ, (A, MA,) inf. n. مُصَابَرَةٌ (A, K) and صِبَارٌ, (K,) [He vied with him in patience, or endurance; as shown in what follows: or] he acted patiently with him: (MA:) صَابِرُوا in the Kur iii. last verse means Vie ye in patience, or endurance: (Ksh, Bd, Jel: *) or in this instance, in the saying اِصْبِرُوا وَصَابِرُوا وَرَابِطُوا, the three verbs are progressive in meaning; the first meaning less than the second; and the second, less than the third: or the meaning is, [be ye patient] with yourselves, and [vie ye in patience] with your hearts in enduring trial with respect to God, and [remain ye steadfast] with your minds in desire for God: or [be ye patient] with respect to God, and [vie ye in patience] with God, and [remain ye steadfast] with God. (B, TA.) [See also 3 in art. ربط.] 4 اصبرهُ: see 1, latter half, in four places: — — and see 2, in two places. — [مَا أَصْبَرَهُ How patient, or enduring, is he!] — — مَا أَصْبَرَهُمْ عَلَى النَّارِ [in the Kur ii. 170] means How bold are they [to encounter the fire of Hell]! (K:) or how bold are they to do the deeds of the people of the fire [of Hell] | (TA:) or how much do they occupy themselves in doing the deeds of the people of the fire [of Hell] ! (K:) this last explanation is in the Tekmileh. (TA.) — اصبرهُ also signifies He (the judge, A, TA, or the Sultán, El-Ahmar, TA) retaliated for him. (El-Ahmar, A, TA. [See 8.]) — اصبر [intrans.] It (a thing) was, or became, hard; syn. اِشْتَدَّ. (A. [See صَبَرَ.]) — — He fell into what is termed أُمُّ صَبُّورٍ, (K, TA,) i. e. a calamity: and he became in what is termed أُمُّ صَبَّارٍ, i. e. a حَرَّة. (TA.) — — He sat upon the صَبِير, (K, TA,) i. e. the mountain. (TA.) — — It (milk) was, or became, very sour, inclining to [the flavour of صَبِر, i. e.] bitterness. (K.) — — He ate the صَبِيرَة, (IAar, K,) i. e. the thin, round cake of bread so called. (TA.) — — And He stopped the head of a flask, or bottle, with a صِبَار, (K, TA,) i. e. a stopper. (TA.) 5 تَصَبَّرَ see 1, near the middle of the paragraph, in four places. 6 تَصَابُرٌ [relating to a number of persons] signifies The being patient, or enduring, one with another. (KL.) [You say, تصابروا They were patient, or enduring, one with another.] — — And تصابروا عَلَى فُلَانٍ They leagued together, and aided one another, against such a one. (Ibn-Buzurj, TA in art. ضفر.) 8 اِصْطَبَرَ, and its var. اِصَّبَرَ: see 1, former half in three places. — — اصطبر مِنْهُ He retaliated by slaying him, or wounding him, or the like; (A, K;) and so ↓ مِنْهُ صَبَرَ. (TA.) — [And accord. to Reiske, It was collected: (mentioned by Freytag:) app. as quasi-pass. of 1 in the last of the senses assigned to it above.] — اصطبرهُ: see 2. 10 استصبر It (a vapour, TA) became dense. (K, TA. [See صَبِيرٌ.]) R. Q. 1 accord. to the S, صَنْبَرَ: see art. صنبر. صَبْرٌ [inf. n. of 1, q. v. — — Used as a simple subst.,] Patience, or endurance; contr. of جَزَعٌ: (M, K:) or restraint of oneself, or of one's soul, from impatience. (S. [Several other explanations of this word are shown by explanations of the verb.]) — — شَهْرُ الصَّبْرِ The month of fasting: (K:) fasting being called صَبْر because it is self-restraint from food and beverage and sexual intercourse. (TA, from a trad.) — — قَتَلَهُ صَبْرًا, and قُتِلَ صَبْرًا: see 1.] — — يَمِينُ الصَّبْرِ The oath for which the judge, or governor, [in the CK الحُكْمُ is erroneously put for الحَكَمُ,] holds one in custody until he swears it: (M, K:) or the oath that is obligatory (K, TA) upon the swearer, (TA,) and which the swearer is compelled to take, (Mgh, K,) he being confined

by the Sultán until he do so: (Mgh, * TA:) such an oath is also termed ↓ يَمِينٌ مَصْبُورَةٌ: (Mgh:) [i. e.] the term مَصْبُورَةٌ is applied to an oath, (S, K, TA,) meaning one on account of which a man is confined, in order to make him swear it; (TA; [and this seems to be indicated by the context in the S and K;]) but the man being مَصْبُور, and not the oath, the latter is thus termed tropically. (TA.) — — [حَلَفَ صَبْرًا: see 1.] — See also صُبْرٌ. صَبِرٌ (S, M, Msb, K) and ↓ صِبْرٌ (M, Msb, K) The side of a thing: (S, M, K:) or a side rising above the rest of a thing: (Msb:) or its upper part, or top: (TA:) and the edge of a thing: (S, M, K:) and its thickness: formed by transposition from بُصْرٌ: (S:) pl. أَصْبَارٌ, (S, M, Msb, K,) and pl. pl. أَصْبَارَةٌ. (Msb.) أَصْبَارٌ signifies The sides of a vessel, (S,) and of a grave. (TA.) And you say, He filled the drinking-cup, (S, M, A, K,) and the measure, (A, TA,) إِلَى أَصْبَارِهِ, (S, M, A, K,) to its top, (S, M, K,) as also الى أَصْمَارِهِ; (S;) or to its uppermost parts; (TA;) or to its edges. (A.) And أَخَذَهُ بِأَصْبَارِهِ He took it altogether. (S, M, A, Msb, * K.) And لَقِىَ الشِّدَّةَ بِأَصْبَارِهَا (assumed tropical:) He met with complete distress, or adversity. (As, S.) And in a trad., the tree called سِدْرَةُ المُنْتَهَى is said to be صُبْرَ الجَنَّةِ in the highest part of Paradise. (A, TA.) — — Also the former, (S, M, K,) and ↓ صُبُرٌ, (M, K,) Land in which are pebbles, (S, M, K,) not rugged. (S, M.) Hence, ↓ أُمُّ صَبَّارٍ, q. v. (S, M.) — — See also صَبِيرٌ, in two places. صِبْرٌ: see صُبْرٌ: — — and صَبِيرٌ in two places: — and see also صَبِرٌ. صَبَرٌ Ice; syn. حَمَدٌ: (A, Sgh, K:) and [its n. un.] with ة, a piece thereof: (A, Sgh:) from أَصْبَرَ meaning اِشْتَدَّ. (A.) صَبِرٌ (S, M, Msb, K) and ↓ صَبْرٌ, which latter is allowable only in cases of necessity in poetry, (S, Msb, K,) or it is allowable in other cases, as also ↓ صِبْرٌ, agreeably with analogy, (Ibn-Es-Seed, Msb,) [Aloes;] a certain bitter medicine; (S, Mgh, Msb;) the expressed juice of a certain bitter tree; (M, K;) the expressed juice of a certain tree of which the leaves are like the sheaths of knives, long and thick, with a dusty and dull hue in their greenness, of rough appearance, from the midst of which there comes forth a stalk whereon is a yellow flower, ثمد [but what this means I know not] in odour; (Lth, TA;) it grows like the green سُوسَن [or lily], save that the leaves of the صبر are longer and broader and much thicker, and it contains very much juice; (AHn, M, O, TA;) it is crushed and thrown into the presses, then bruised with pieces of wood, and trodden with the feet until its expressed juice flows, when it is left until it thickens, then it is put into leathern bags, and exposed to the sun until it dries: (AHn, O:) the best sort is the سُقُطْرِىّ [i. e. of the Island of Sukutrà]: and it is also known by the name of ↓ صَبَّارَةٌ [a name now applied to the plant]: (TA:) the n. un. is صَبِرَةٌ [and صَبْرَةٌ and صِبْرَةٌ]: and the pl. is صُبُورٌ. (M, TA.) — — [Accord. to Freytag, it signifies also Myrrh: but for this I know not any authority.] صُبُرٌ: see صَبْرٌ. صَبْرَةٌ: see صُبَارَةٌ: — and see صَبَّارَةٌ, in two places. — Also Urine, and dung of camels and other beasts, compacted together in a wateringtrough. (K.) — أَبُو صَبْرَةَ, (so in a copy of the M,) or ↓ أَبُو صُبَيْرَةَ, (so in the K and TA,) A certain bird; (M, K;) red in the belly, black in the head and wings and tail, the rest of it being red; (M;) thus in the L; (TA;) or red in the belly, black in the back and head and tail; (K;) thus in the Tekmileh: (TA:) [but] AHát says, in " the Book of Birds," أَبُو صُبَيْرَةَ, which is [the same as] ↓ أَبُو صَبِرَةَ, is [a bird] red in the belly, black in the head and wings and tail, the rest of it being red, of the colour of صَبِر: and the pl. is صُبَيْرَاتٌ and صَبِرَاتٌ. (O.) صُبْرَةٌ A quantity collected together, of wheat (&c.], without being measured or weighed, (S, * M, Msb, * K,) heaped up: (TA:) pl. صُبَرٌ. (S, Msb.) You say, اِشْتَرَيْتُ الشَّىْءَ صُبْرَةً I bought the thing without its being measured or weighed. (S, Msb.) — — And Reaped grain collected together; or wheat collected together in the place where it is trodden out: (M, TA:) or when trodden out and thrashed. (Msb in art. كدس.) — — And Wheat sifted (M, K) with a thing resembling a سَرَنْد [or سِرِنْد, which is a Pers. word, here app. meaning a kind of net]. (M.) — — And Rough, or rugged, stones, collected together: pl. صِبَارٌ. (M, K.) [See also صُبَارَةٌ.] صَبِرَةٌ: see أَبُو صَبِرَةَ: صَبَارٌ: see صُبَارَةٌ, in two places. صُبَارٌ (M, K) and ↓ صُبَّارٌ (K) The fruit of a kind of tree, intensely acid, having a broad, red stone, brought from India, said to be (M) the tamarind, (M, K,) used as a medicine. (M.) صِبَارٌ A stopper [of a bottle]; syn. سِدَادٌ. (K. [See 4, last sentence.]) — And The fruit of a certain acid tree. (K. [But in this sense it is probably a mistake for صُبَارٌ, q. v.]) صَبُورٌ: see صَابِرٌ, in four places. صَبِيرٌ: see صَابِرٌ, in two places. — — Also A surety. (S, M, Msb, K.) You say, هُوَ بِهِ صَبِيرٌ He is a surety for him, or it. (TA.) — — And صَبِيرُ قَوْمٍ The chief, head, director, conductor, or manager, of the affairs of a people, or party: (M, K:) he who is patient for, and with, a people, or party, in [the managing of] their affairs: (A:) pl. صُبَرَآءُ. (M.) — — [And accord. to Golius, A solitary man, having neither offspring nor brother: but app. a mistake for صُنْبُورٌ, which is thus expl. in the S in this art.] — Also, (S, M, K,) and ↓ صُبَارَةٌ, (M,) A white cloud; (M, K;) and so ↓ صِبْرٌ and ↓ صُبْرٌ, of which the pl. is أَصْبَارٌ: (K:) or white clouds; (M, K;) as also ↓ أَصْبَانٌ, pl. of صِبْرٌ and ↓ صُبْرٌ: (Fr, Yaakoob, S:) or white clouds that scarcely ever, or never, give rain: (S:) or clouds, (M, K,) or white clouds, (As, S,) that become disposed one above another (As, S, M, K) in the manner of steps: (As, S, M:) or a dense cloud that is above another cloud: (M, K:) or a stationary portion of cloud: (K:) or a portion of cloud which one sees as though it were مَصْبُورَة, i. e. detained; but this explanation is of weak authority: or, accord. to AHn, clouds remaining stationary a day and a night; as though detained: (M:) or clouds in which are blackness and whiteness: or, as some say, clouds slow in motion, by reason of their heaviness and the abundance of their water: (Ham p. 786:) the pl. of صَبِيرٌ is the same as the sing., (M,) or it is صُبُرٌ. (S, M, K.) — — And صَبِيرٌ, A mountain: (O, K:) or الصَّبِيرُ is the name of a particular mountain. (TA.) — — [And accord. to Freytag, as from the K, in which I do not find this meaning, A hill consisting of stones.] — Also صَبِيرٌ, (K,) i. e. (TA) the صَبِير of a خَوَان [or table, or thing upon which one eats], (M, A, TA,) A thin, round cake of bread, which is spread beneath the food that one eats: (M, A, K:) or (K, TA, but in the CK " and ") upon which the food to be eaten at a wedding-feast is ladled (K, TA) by the maker of the bread: (TA:) also called ↓ صَبِيرَةٌ. (K.) صَبَارَةٌ: see the next paragraph: — and see صَبَّارَةٌ. صُبَارَةٌ (S, M, K) and ↓ صَبَارَةٌ and ↓ صِبَارَةٌ (K) Stones: (S, M, K:) or smooth stones: (TA:) or صُبَارَةٌ signifies, (M,) or صَبَارَةٌ signifies also, (K,) a piece of stone, or portion of stones: or of iron. (M, K.) A poet says, (S,) namely, El-Aashà, (M,) or 'Amr Ibn-Milkat Et-Táee, addressing 'Amr Ibn-Hind, who had a brother slain, (IB,) مَنْ مُبْلِغٌ عَمْرًا بِأَنَّ المَرْءَ لَمْ يُخْلَقْ صُبَارَهْ (so in the S; but in the M and TA this verse is given differently, with شَيْبَانَ and أَنَّ in the places of عَمْرًا and بِأَنَّ; and it is said in the M that accord. to one relation the last word is صِيَارَهْ, [with ى,] which, it is added, is like صُبَارَه in meaning;) [i. e. Who will tell 'Amr, or Sheybán, that man was not created stones?] but IB says that the last word is correctly صِبَارَهْ, with kesr to the ص; and the poet means, man is not stone, that he should patiently endure the like of this: (TA:) [J says,] accord. to one relation, the last word is صَبَارَهْ, with fet-h, which is pl. of ↓ صَبَارٌ, the صَبَارٌ being affixed to denote its being a pl. pl., for صَبْرَةٌ is pl. of ↓ signifying strong, or hard, stones: [and he adds,] El-Aashà says, ↓ قُبَيْلَ الصُّبْحِ أَصْوَاتُ الصَّبَارِ (S:) but IB says that صَبَارٌ and صَبَارَةٌ are not pls. of صَبْرَةٌ; for فَعَالٌ is not a pl. form, but فِعَالٌ, with kesr, like حِجَارٌ and جِبَالٌ: (TA:) [and it is said that] the verse from which this is cited is not by El-Aashà, and is correctly and completely as follows: كَأَنَّ تَرَنُّمَ الهَاجَاتِ فِيهَا قُبَيْلَ الصُّبْحِ أَصْوَاتُ الصِّيَارِ by الصيار being meant the صَنْج, (TS, K, TA,) the

stringed instrument thus called: (TS, TA:) accord. to the reading given in the S, the verse means, As though the croaking of the frogs in it, a little before daybreak, were the sounds of falling stones: and this is correct. (TA.) — See also صَبِيرٌ. صِبَارَةٌ: see the next preceding paragraph. صَبِيرَةٌ. مَصْبُورٌ: see رَجُلٌ صَبُورَةٌ: see صَبِيرٌ, last sentence. صَبَارَةٌ. صَبْرَةٌ: see أَبُو صُبَيْرَةَ: [respecting the form of which see حَمَارَّةٌ,] (S, M, K,) and ↓ صَبَارَةٌ, without teshdeed, (Lh, M, K,) and ↓ صَبْرَةٌ, (K,) The intenseness of the cold (S, M, K) of winter: (S, M:) and [in an absolute sense] intenseness of cold: (TA:) and ↓ صَبْرَةٌ signifies also the middle of winter; (K;) and so ↓ صَوْبَرَةٌ. (TA.) صَبَّارٌ: see صَابِرٌ, in two places. — — أُمُّ صَبَّارٍ (S, M, A, K) and ↓ أُمُّ صَدُّورٍ, (K,) or the former only is meant in the K as having the first of the significations here following, (TA,) A stony tract, of which the stones are black and worn and crumbling, as though burned with fire; syn. حَرَّةٌ; (T, S, M, A, &c.;) for which حَرّ is erroneously put in copies of the K: (TA:) from ↓ صُبْرٌ, q. v.; (S, M;) or from صُبَارَةٌ: or, accord. to some, such as is level, abounding with stones, and difficult to walk upon: (M:) or the former is [the tract called] حَرَّةُ لَيْلَى, and [that called] حَرَّةُ النَّارِ: (ElFezáree:) or it has the first of the above-mentioned significations, and signifies also a [mountain, or hill, such as is termed] هَضْبَة: (ISk:) or smooth rock upon which nothing makes an impression: but the latter, accord. to Aboo-'Amr Esh-Sheybánee, signifies a هَضْبَة without a pass. (ISh.) — — Also أُمُّ صَبَّارٍ (M, K) and ↓ أُمُّ صَدُّورٍ (S, M, K) A calamity, or misfortune: and a severe war: (M, K:) or the latter, a distressing case. (S.) One says, وَقَعُوا فِى أُمِّ صَبَّارٍ (M) and ↓ أُمِّ صَدُّورٍ (S, M) They fell into a calamity, &c.: (M:) or the latter, they fell into a distressing case: (S:) or into a perplexing and distressing case, from which they could not escape, like the هَضْبَة, above mentioned, without a pass: (Aboo-'Amr EshSheybánee:) but in some of the copies of the " Alfádh " [of ISk], أُمُّ صَدُّورٍ, as though derived from صِيَارَةٌ, signifying " stones. " (TA.) صُبَّارٌ: see صَبَّارَةٌ. صُبَارٌ: see أُمُّ صَدُّورٍ: see صَبَّارٌ, in three places. Rugged ground, rising above the adjacent part or parts, and hard, (K, TA,) in which is no herbage, and which produces none: or i. q. أُمُّ صَبَّارٍ. (TA.) — See also صَبِرٌ. صَابِرٌ and ↓ صَبُورٌ, (M, K,) the latter of which is also applied to a female, without ة, (M,) and ↓ صَبِيرٌ (M, K) and ↓ صَبَّارٌ, (M,) are epithets from صَبَرَ " he was patient, or enduring: " (M, K:) the five following epithets are said to denote different degrees of patience: صَابِرٌ is the most general of them [in signification, meaning simply Patient, or enduring]: ↓ مُصْطَبِرٌ signifies acquiring patience; and tried with patience: ↓ مُتَصَبِّرٌ, constraining himself to be patient: ↓ صَبُورٌ, having great patience; [or very patient;] whose patience is greater than that of others; [as also ↓ صَبِيرٌ; or this signifies rendered patient, from صَبَرَهُ;] denoting quality, or manner: and ↓ صَبَّارٌ, having an intense degree of patience; [or having very great patience;] denoting measure, and quantity: the pl. of ↓ صَبُورٌ is صُبُرٌ. (TA.) As an epithet applied to God, (Aboo-Is-hák [i. e. Zj],) ↓ الصَّبُورُ signifies The Clement, or Forbearing, who does not hastily avenge Himself upon the disobedient, but forgives, or defers: (Aboo-Is-hák, K:) [it may be well rendered The Long-suffering:] it is an intensive epithet. (TA.) One says also, هُوَ صَابِرٌ عَلَى البَرْدِ (tropical:) [He is a patient endurer of cold]. (A.) صَنْبَرٌ; &c.: see art. صنبر. صَوْبَرَةٌ: see صَبَارَّةٌ. صَابُورَةٌ Ballast of a ship; the weight that is put in the bottom of a ship. (TA.) أَصْبَرُ [More, and most, patient or enduring]. أَصْبَرُ مِنْ حِمَارٍ [More patient than an ass] is a prov. (Meyd.) And one says, هُوَ أَصْبَرُ عَلَى الضَّرْبِ مِنَ الأَرْضِ (tropical:) [He is more patient of beating than the ground]. (A.) [The fem.] صُبْرَى is applied to a she-camel by Honeyf El-Hanátim [as meaning Surpassingly patient or enduring]. (IAar, TA in art. بهى.) أَصْبِرَةٌ Sheep or goats, and camels, that return in the evening and morning to their owners, not remaining away from them: (M, K: *) [a pl. having no sing.: (K:) [ISd says,] I have not heard any sing. of it. (M.) مَصْبُورٌ [pass. part. n. of 1, q. v. Confined, &c. — —] Confined [with bonds or otherwise], (K,) or set up, (M,) to be put to death: (M, K:) and ↓ رَجُلٌ صَبُورَةٌ a man confined, (K,) or set up, (M,) to be put to death; (M, K;) i. q. مَصْبُورٌ لِلْقَتْلِ: (Th, M, K:) and مَصْبُورَةٌ, applied to a beast (بَهِيمَةٌ, A), confined [or bound] to be put to death [and in that state killed by arrows or the like]; i. q. مَحْبُوسَةٌ عَلَى المَوْتِ: such is forbidden to be eaten. (S, A.) — — مَصْبُورَةٌ applied to an oath: see صَبْرٌ. — Also Made into a صُبْرَة, like a صُبْرَة of wheat; so gathered or collected together. (TA.) مُصْطَبِرٌ: see صَابِرٌ. [مصطبر is expl. by Reiske as signifying Collecta caro (ὄγ� degreesσ τ�(assumed tropical:) σ σαρ� degreesό�): mentioned by Freytag: if so, it is app. مُصْطَبِرٌ: see its verb.] مُتَصَبِّرٌ: see صَابِرٌ. صبع 1 صَبَعَ بِهِ, aor. صَبَعَ, (AZ, S, K,) inf. n. صَبْعٌ, (AZ, S,) He pointed at him, or towards him, with his finger, (بِإِصْبَعِهِ,) disparagingly: (AZ, S, K:) or, as some say, he meant some evil thing to him when he (the latter) was inadvertent, not knowing. (TA.) — — And صَبَعَ فُلَانًا عَلَى فُلَانٍ He directed such a one to such a one by pointing, or indication: (S, K:) because, when one directs a man to a way, or road, or to a thing that is latent, or obscure, he points towards it with the finger. (TA.) One says, مَا صَبَعَكَ عَلَيْنَا What directed thee to us? (TA.) And صَبَعَ بَيْنَ القَوْمِ He directed others to the people, or party. (TA.) Of one who magnifies himself, or acts proudly, in his government, or administration, one says, صَبَعَهُ الشَّيْطَانُ (assumed tropical:) [app. meaning The Devil has directed him]: and أَدْرَكَتْهُ أَصَابِعُ الشَّيْطَانِ [The fingers of the Devil have reached him]. (TA. [See the pass. part. n. below.]) — — And one says, قُرِّبَ إِلَيْهِ طَعَامٌ فَمَا صَبَعَ فِيهِ i. e. [Food was presented, or offered, to him, or was placed, or put, before him, and] he did not put his finger into it. (TA.) [See also صَبَأَ, near the end.] — — And صَبَعَ الدَّجَاجَةَ, (O, K,) inf. n. as above. (TA,) He inserted his finger into the hen in order that he might know if she were [near] laying an egg or not: (O, K:) mentioned by Z. (TA.) — — And صَبَعَ الإِنَآءَ He put his finger upon the vessel so that what was in another vessel flowed upon it [into the former vessel]: (A'Obeyd, S, O, K:) or, as some say, he put together his two fingers, [or two of his fingers,] then discharged, or let flow, what was in the vessel, of wine, or beverage, into a thing with a narrow head [or mouth]: or, accord. to Az, he discharged, or let flow, what was in the vessel, of wine, or beverage, between the extremities of [either of] his two thumbs and fore fingers, in order that it might not become scattered, and pour forth copiously. (TA.) — — And صَبَعَهُ, inf. n. as above, He hit, or hurt, his finger. (TA.) — صَبَعَ عَلَى القَوْمِ, inf. n. as above, meaning He came forth upon the people, or party, is said to be originally صَبَأَ, with ء. (TA.) 4 اصبع, followed by عَلَى, is said by Freytag, as on the authority of Meyd, to signify He (a pastor) fed and managed well his cattle: but this is perhaps taken from a mistranscription of the saying, mentioned by Meyd, لِلرَّاعِى عَلَى مَاشِيَتِهِ إِصْبَعٌ, q. v. infrà.] صَبْعٌ (tropical:) Self-magnification, or pride; (O, K, TA;) such as is consummate; (TA;) and haughtiness, or insolence, or vain glory; (O, TA;) and ↓ مُصْبَعَةٌ signifies the same. (O, K, TA.) صُبْعٌ i. q. صُبْحٌ [q. v.]: the ع being substituted for the ح. (MF on the letter ع.) إِصْبَعٌ and أُصْبَعٌ and أُصْبُعٌ and إِصْبِعٌ and أَصْبِعٌ (S, O, Msb, K) and إِصْبُعٌ and أَصْبَعٌ (O, Msb, K) and أَصْبُعٌ and أُصْبِعٌ, the ء being thus trebly vowelled, and the ب likewise (Msb, K) with every one of the vowellings of the ء, (K,) and ↓ أُصْبُوعٌ also, (Msb, K,) of all which forms the first is the [only] one

commonly known and the one approved by persons of chaste speech, (Msb,) all mentioned by Kr, (K,) and by Lh also on the authority of Yoo, (TA,) A finger: and a toe: (MA, KL, &c.:) of the fem. gender, (Msb,) or fem. and masc., (S, O, Msb, K, *) but generally fem.: (O, Msb, K: *) pl. (of اصبع, MA) أَصَابِعُ and (of اصبوع, MA) أَصَابِيعُ. (MA, K.) — — One says, بِهِمْ تُثْنَى الأَصَابِعُ [With the mention of them the fingers are bent]; meaning that they are reckoned as the best, [or among the best,] for the best are not many. (M, on a verse cited in the first paragraph of art. ثنى.) [See also two similar exs. in the first paragraph of art. حنو and حنى.] — — And لِلرَّاعِى عَلَى مَاشِيَتِهِ إِصْبَعٌ (tropical:) [The pastor has a finger pointing at his cattle, or camels or sheep or goats]; meaning, [has upon his cattle] an impress of a good state or condition; (S, K, * TA;) i. e. they are pointed at with the fingers because of their goodliness and fatness and good tending. (TA.) [See also a verse cited voce صُلْبٌ.] And similar to this saying is the prov., عَلَيْهِ مِنَ اللّٰهِ تَعَالَى إِصْبَعٌ حَسَنٌ, meaning (assumed tropical:) [Upon him is, from God, (acknowledged be his absolute supremacy,)] an impress of a good state or condition. (Meyd.) And one says also, إِنَّهُ لَحَسَنُ الإِصْبَعِ فِى مَالِهِ, meaning (assumed tropical:) Verily he is good in respect of the impress upon his cattle [indicative of their state or condition]. (IAar, TA.) — — And فُلَانٌ مُغِلُّ الإِصْبَعِ (tropical:) Such a one is unfaithful, treacherous, or perfidious. (O, K, * TA. *) — — And لَهُ إِصْبَعٌ فِى هٰذَا الأَمْرِ (tropical:) [He has a finger in this affair]. (TA.) — — The Prophet said قَلْبُ المُؤْمِنِ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللّٰهِ يُقَلِّبُهُ كَيْفَ شَآءَ (tropical:) [The heart of the believer is between two of the fingers of God: He turneth it about as He pleaseth]. (O.) — — And a man says, in respect of a difficult affair, when he has been made to have recourse to a strong man, able to bear his burden, إِنَّهُ يَأْتِى عَلَيْهِ بِإِصْبَعٍ وَاحِدَةٍ (assumed tropical:) [Verily he will make an end of it with one finger]: and إِنَّهُ يَكْفِيهِ بِصُغْرَى أَصَابِعِهِ (assumed tropical:) [Verily the smallest of his fingers will suffice him for its accomplishment; the ب thus prefixed to the agent being redundant, as in كَفَى بِاللّٰهِ شَهِيدًا and many other instances]. (O.) — — أَبُو الإِصْبَعِ is one of the surnames of The Devil. (TA. [See صَبَعَهُ الشَّيْطَانُ, above.]) — — إِصْبَعٌ] signifies also (assumed tropical:) A prong, as resembling a finger: so in the S and K in art. حفر, and in other instances.] — — أَصَابِعُ الفَتَيَاتِ, (O, TS, K,) in the " Minháj " of Ibn-Jezleh اصابع الفتيان, [app. a mistranscription,] and in the I, اصابع البُنَيَّاتِ, (TA,) (assumed tropical:) [Common clinopodium, or wild basil,] the sweet-smelling plant called in Pers. الفَرَنْجَمُشْك, (AHn, O, K,) which grows abundantly in the southern parts of Arabia, and is not depastured by any animal. (AHn, O.) — — أَصَابِعُ العَذَارَى (assumed tropical:) A species of grapes, (AHn, O, K,) black, (AHn, O,) long, like the acorn, likened to the dyed fingers of virgins; (AHn, O, K; *) the bunch thereof is about a cubit [in length], compact [so I render مُتَدَاخِس, supposing it to be similar to دخيس applied to herbage &c.,] in the grapes; its raisins are good; and it grows in the Saráh (السَّرَاة). (AHn, O.) — — أَصَابِعُ هُرْمُسَ (assumed tropical:) The flowers (فُقَّاح) of the سُورَنْجَان [or Hermodactylus (the Iris of Linn.?) now applied to meadow-saffron, a species of colchicum]; (O, K;) the potency of which is like that of the سورنجان [itself]. (TA.) — — أَصَابِعُ فِرْعَونَ (assumed tropical:) [Certain things] resembling the مَرَاوِيد [or مَرَاوِد with which كُحْل is applied], of the length of the finger, (K, TA,) red; (TA;) brought from the Sea of El-Hijáz; of proved efficacy for the speedy consolidation of wounds. (K.) — — أَصَابِعُ صُفْرٌ (assumed tropical:) The root (أَصْل) of a certain plant of which the form is like the hand, (O, K,) variegated with yellowness and whiteness, hard, and having a little sweetness; and there is a species thereof yellow, with a dust-colour, but without whiteness: (O, TA:) so says Ibn-Jezleh: (TA:) it is beneficial as a remedy for madness, or diabolical possession, and for poisons, (K, TA,) and the sting, or bite, of venomous, or noxious, reptiles, or the like, and it acts as a dissolvent of thick excrescences. (TA.) — — As a measure, إِصْبَعٌ signifies [A digit; i. e. a finger's breadth;] the width of six moderate-sized barley-corns; (Msb voce جَرِيبٌ;) the forth part of the قَبْضَة. (Mgh and Msb ibid.) أُصْبُوعٌ: see إِصْبَعٌ, first sentence. مَصْبَعَةٌ: see صَبْعٌ. مَصْبُوعٌ (tropical:) Self-magnifying, or proud. (IAar, O, K, TA.) صبغ 1 صَبَغَهُ, aor. صَبُغَ and صَبَغَ (S, O, Msb, K, the former not in the copy of the K used by SM) and صَبِغَ, (Fr, O, Msb, K,) inf. n. صَبْغٌ (S, O, Msb, K) and صِبَغٌ (As, O, K) and صِبَغَةٌ, (AHn, TA,) [of which last, صِبْغَةٌ (q. v.), also said to be an inf. n., is perhaps a contraction, or, as is said in the Ksh ii. 132, it means a mode, or manner, of صَبْغ,] He dyed it, or coloured it; (K TA;) namely, a garment, or piece of cloth; (S, O, Msb, TA;) and white, or hoary, hair, and the like. (TA.) [It is said that] the primary meaning of الصَّبْغُ in the language of the Arabs is The altering [a thing]: and hence صُبِغَ الثَّوْبُ, meaning The garment, or piece of cloth, was altered in colour to blackness or redness or yellowness [&c.]. (TA.) — — [Hence,] صَبَغَ اللُّقْمَةَ, aor. صَبُغَ, inf. n. صَبْغٌ, (assumed tropical:) He moistened the mouthful with oil or grease [or any kind of صِبْغ i. e. sauce & c.]; and he dipped it, or immersed it; and in like manner any other thing. (TA.) [Thus] one says, صَبَغَ يَدَهُ بِالمَآءِ (As, O, K) and فِى المَآءِ (TA) (tropical:) He dipped, or immersed, his hand, or arm, in the water. (As, O, K, TA.) And صَبَغَتِ النَّاقَةُ مَشَافِرَهَا فِى المَآءِ (As, O) or بِالمَآءِ (TA) (assumed tropical:) The she-camel dipped her lips in the water. (As, O, TA.) — — [Hence also,] the term صَبْغٌ is used by the Christians as meaning (assumed tropical:) The dipping, or immersing, of their children, [i. e. baptizing them,] in water. (Az, S, * TA.) One says, صَبَغَ وَلَدَهُ فِى النَّصْرَانِيَّةِ, inf. n. صَبْغٌ] (as shown in the next preceding sentence) and] صِبْغَةٌ, (assumed tropical:) He introduced his child into the Christian communion, it is said, by dipping, or immersing, him in the water of baptism. (TA.) And صَبَغَ وَلَدَهُ فِى اليَهُودِيَّةِ (assumed tropical:) He introduced his child into the Jewish communion [probably by baptism combined with circumcision: but see صِبْغَةٌ, an explanation of which seems to indicated that circumcision alone is meant in this case]. (TA.) — — And يَصْبُغُونَ الحَدِيثَ (assumed tropical:) They colour and alter information, or discourse. (O.) — — And صَبَغُوهُ فِى عَيْنِهِ (assumed tropical:) They altered him in his estimation; and informed him that he had become altered from the state in which he was. (TA.) And it is said that صَبَغُونِى فِى عَيْنِكَ and صَبَغُونِى عِنْدَكَ mean They pointed me out to thee as one who would accomplish what thou desiredst of me; from the saying of the Arabs, صَبَغْتُ الرَّجُلَ بِعَيْنِى and بِيَدِى I pointed at the man with my eye and with my hand: (O, K: *) but Az says that this is a mistake; that the Arabs when they mean thus say صَبَعْتُ, with the unpointed ع. (O.) — — One says also, صَبَغَ يَدَهُ بِالعِلْمِ, (Msb,) or بِفَنٍّ مِنَ العِلْمِ, and بِالعَمَلِ, (TA,) (tropical:) He laboured in science, [or in a species of science or knowledge, and in work,] and became notable therein [or thereby]. (Msb.) — صَبَغَ ضَرْعُهَا, inf. n. صُبُوغٌ, (tropical:) Her udder became full, and goodly in colour: (O, K, TA:) said of a camel. (O, TA.) — — And صَبَغَتْ عَضَلَتُهُ, (O, K,) aor. صَبُغَ, (O, TA,) inf. n. صُبُوغٌ, (TA,) said of a man, (O,) His عضلة [or muscle] became long: (O, K:) like سَبَغَتْ. (O, TA.) And صَبَغَ الثَّوْبُ, inf. n. صُبُوغٌ, The garment, or piece of cloth, was long and ample: a dial. var. of سَبَغَ. (TA.) — And صَبَغَ فِى الطَّعَامِ, aor. صَبَغَ, He [app. a camel] put his head into the food: as also صَبَأَ. (O.) And صَبَغَتِ الإِبِلُ فِى الرِّعْىِ [The camels put their heads into the pasture, or herbage]. (O, TA.) And صَبَغَتْ فِيهَا رَأْسَهَا [or فِيهِ, She put her head into it]; like صَبَأَتْ. (TA.) 2 صبّغت ثِيَابَهَا She (a woman) dyed her garments much. (O.) — صبّغت الرُّطَبَةُ, (S, A, TA,) or البُسْرَةُ, (O, L, TA,) inf. n. تَصْبِيغٌ, (L, TA,) i. q. ذَنَّبَت (tropical:) [i. e. The ripening date, or the full-grown unripe date, began to ripen, or showed

ripening, or became speckled by reason of ripening, or ripened, at the part next the base and stalk]: (S, O, L, TA:) or became coloured. (A, TA.) And اصبغت ↓ النَّخْلَةُ (tropical:) The palm-tree showed ripening in its dates; (O, K, TA;) as also صبّغت, inf. n. as above: (K:) or, accord. to Az, تصبيغ in relation to the palm-tree [itself] is not known. (TA.) — — And صبّغت النَّاقَةُ, (Az, O, K,) inf. n. as above, (assumed tropical:) The she-camel cast her young one when its hair had grown; as also ↓ اصبغت: (O, K:) but سبّعت, with س, which means the same, is more commonly used. (Az, O, TA.) 4 أَصْبَغَ see 2, in two places. — — أَصْبَغَ اللّٰهُ عَلَيْهِ النِّعَمَ is a dial. var. of أَسْبَغَهَا, (O, K, *) meaning God rendered benefits, or boons, complete, full, or ample, to him. (O.) 5 تصبّغ فِى الدِّينِ is from الصِّبْغَةُ, (Lh, O, K,) and means (assumed tropical:) He became settled, or established, in religion: (TK:) and so تصبّغ صِبْغَةً حَسَنَةً; expl. by Z as meaning (assumed tropical:) He was, or became, in a good state [in respect of religion]. (TA.) 8 اصطبغ بِكَذَا It was, or became, dyed, or coloured, with such a thing. (TA. [There said to be tropical; but this I doubt.]) — — And اصطبغ بِالصِّبْغِ, (S, * O, K,) or بِالخَلِّ, (El-Fárábee, Mgh, Msb,) and the like, and, as some say, مِنَ الخَلِّ, (Msb,) or فِى الخَلِّ, (Mgh, [so in my copy, but app. a mistranscription]) (tropical:) He made use of what is termed صِبْغ [or sauce, & c.], (O, K, TA,) or vinegar, (TA,) to render his bread savoury; (O, K, TA;) الصِّبْغ including olive-oil, as well as vinegar, and similar seasonings. (TA.) One may not say, اصطبغ الخُبْزَ بِخَلٍّ. (Mgh, Msb.) — — اصطبغ also signifies (assumed tropical:) He made, or prepared, what is termed صِبْغ [i. e. sauce, & c.]. (TA.) صَبْغٌ (AZ, As, S, Mgh, O, Msb, K) and ↓ صِبْغَةٌ (S, O, Msb, K) and ↓ صِبَغٌ, (O, K,) or this is an inf. n., differing from صِبْغٌ, (AZ, As, L,) and ↓ صِبَاغٌ, (Mgh, O, Msb, K,) as some say, (O,) or this last is a pl. of the first, (O, * Msb,) [or] the pl. of صِبْغٌ is أَصْبَاغٌ, (S,) A dye; (AZ, As, S, Mgh, O, Msb, K;) used for colouring clothes [& c.]: (TA:) the pl. of ↓ صِبَاغٌ is أَصْبِغَةٌ; and أَصَابِيغُ is a pl. pl. [i. e. pl. of أَصْبَاغٌ]. (TA.) — — [Hence, app.,] one says of a girl, or young woman, when one first takes her as a concubine, or when he first has her conducted to him as a bridge, (AZ, O,) or when one first marries her, (K,) إِنَّهَا لَحَدِيثَةُ الصِبْغِ (assumed tropical:) [Verily she is one newly taken as a concubine, or a bride: app. alluding to the recent application of the dye of the hinnà]. (AZ, O, K.) And one says also, مَا أَخَذْتُهُ بِصِبْغِ الثَّمَنِ, (AZ, O,) or مَا أَخَذَهُ بِصِبْغِ ثَمَنِهِ, (K,) i. e. [I did not, or he did not, take it, or acquire it,] for its proper price, [app. meaning its cost-price, or prime-cost,] but for a high [or raised] price. (AZ, O, K. *) — — صِبْغٌ also signifies, (S, Mgh, O, Msb, TA,) and so does ↓ صِبَاغٌ, (Mgh, TA,) or the latter is pl. of the former, (S, O, TA,) (tropical:) A seasoning, or condiment, for bread, to render it savoury; (S, Mgh, O, Msb, TA;) particularly (Msb) such as is fluid, (Mgh in art. ادم, and Msb,) as vinegar, (Mgh, Msb, TA,) and olive-oil, (Mgh, TA,) and the like, (Msb, TA,) [i. e. any sauce,] in which the bread is dipped: (Msb:) so called because the bread is dipped in it, (Mgh, TA,) and coloured thereby: (Mgh:) the pl. of ↓ صِبَاغٌ is أَصْبِغَةٌ: one says, كَثُرَتِ الأَصْبِغَةُ عَلَى المَائِدَةِ (tropical:) (tropical:) The sauces, or fluid seasonings, were abundant upon the table.] (TA.) صِبْغٌ is used in this sense, but not explained, in the K. (TA.) Hence, in the Kur [xxiii. 20], وَصِبْغٍ لِلْآكِلِينَ (assumed tropical:) [And a sauce for those that eat]; (S, O, Msb, TA;) where it means, accord. to Fr, olive-oil; but accord. to Zj, the olive [itself]; and Az prefers the latter explanation: (TA:) some read ↓ وَصِبَاغٍ. (Bd.) صَبَغٌ, in a horse, The having the whole of the fetlock white, without its whiteness conjoining with that of what is termed التَّحْجِيل [q. v.]. (TA.) صِبَغٌ: see صِبْغٌ, first sentence. صُبْغَةٌ, in a sheep or goat, or in a ewe, (assumed tropical:) Whiteness of the extremity of the tail; the quality denoted by the epithet صَبْغَآءُ. (TA.) — — Also (assumed tropical:) A date that has become partly ripe, i. e. ripe in a part thereof. (O, K.) صِبْغَةٌ: see صِبْغٌ, first sentence. — — It also means (assumed tropical:) Religion, syn. دِين, (AA, O, K,) and مِلَّة; (K;) and the religious law, syn. شَرِيعَة; (TA;) and anything whereby one advances himself in the favour of God: (AA, TA:) [thus,] in the Kur [ii. 132], (O, TA,) صِبْغَةَ اللّٰهِ means the religion of God, syn. فِطْرَةَ اللّٰهِ, (O, Msb, K,) or دِينَ اللّٰهِ, (S, Msb,) which is the meaning of فِطْرَةَ اللّٰهِ; (Msb;) the religion of God, with an adaptation to which mankind are created; because its effect appears in him who has it like the dye in the garment; (Bd, Jel;) or because it intermingles in the heart like the dye in the garment; (Bd;) and it is said to be from the Christians' صَبْغ [or صَبْغَة i. e. baptism] of their children in a sort of water that they have; (S; [and the like is said in the O, and Ksh, & c.;]) صبغة being in this instance in the accus. case as an objective complement; (Msb;) for the meaning is " follow ye the religion of God; " (O, Msb;) or " we will follow the religion of God: " (O:) or it means that which God has prescribed to Mohammad; i. e. circumcision: (O, K:) or صبغة is in this instance an inf. n., (Ksh, Bd, Jel,) signifying a mode, or manner of, صَبْغ [i. e. of baptism], (Ksh,) relating to the baptism of the Christians, (Ksh, Bd,) a corroborative of the saying آمَنَّا [in verse 130], as such put in the accusative case, (Ksh, Bd, Jel,) by reason of a verb understood, (Jel,) the meaning being صَبَغَنَا اللّٰهُ صِبْغَتَهُ [God hath baptized us with his baptism]; (Ksh, Bd, Jel; *) [so that صِبْغَةَ اللّٰهِ signifies the baptism of God, and may here be rendered We have received the baptism of God;;] the Muslims being hereby commanded to say to the Christians, "Say ye, God hath baptized us (صَبَغَنَا) with the faith, with a baptism (صَبْغَة) not like ours [i. e. not like our Christian baptism], and purified us with a purifying not like ours; " or the Muslims being hereby commanded to say [of themselves], "God hath baptized us (صَبَغَنَا) with the faith, as a baptism (صِبْغَةً), and we have not been baptized with your baptism (لَمْ نُصْبَغْ صِبْغَتَكُمْ). " (Ksh.) صِبْغِىٌّ a rel. n. from صِبْغٌ. (Msb.) — — [A seller of dyes. (Golius, on the authority of Meyd.)] صِبَاغٌ: see صِبْغٌ, in five places. صَبِيغٌ i. q. ↓ مَصْبُوغٌ [i. e. Dyed]; applied to a garment, or piece of cloth: and also used as a pl., applied to garments, or pieces of cloth. (L, TA.) [See also مُصَبَّغٌ.] صِبَاغَةٌ The craft, or art, of the dyer. (O.) صَبَّاغٌ A dyer (O, L, K) of garments. (O, K.) — — And [hence,] (tropical:) A liar: (K:) one who colours and alters information, or discourse. (O, K. *) The Prophet is related to have said, أَكْذَبُ النَّاسِ الخ or مِنْ أَكْذَبِ النَّاسِ الصَّبَّاغُونَ وَالصَّوَّاغُونَ [Which may mean The most lying of men, or of the most lying of men, are the dyers and the goldsmiths; or (assumed tropical:) those who colour, and those who transform, information, or discourse]: El-Khat- tábee says, the meaning is, that the persons who practise the two crafts to which these words relate make many promises as to returning the goods, and often break their promises; wherefore they are said to be of the most lying of men; not that every one of them is one who lies: but he adds that it has been said to mean the moulding and colouring of speech with falsehood. (O.) نَاقَةٌ صَابِغٌ, (O, K,) without ة, (O,) A she-camel having her udder full, and goodly in colour. (O, K.) — — And إِبِلٌ صَابِغَةٌ فِى الرِّعْىِ [meaning Camels putting their heads into the pasture], with ة. (O. [See 1, last sentence but one.]) أَصْبَغُ (assumed tropical:) A horse white in the forelock, (AO, S, Mgh, O, K,) all of it: (AO, Mgh: [see also أَسْعَفُ:]) or white in the extremities of his tail: (S, O:) or white in the extremities of the ear: (K:) when the whiteness is in his tail, he is termed أَشْعَل: or, accord. to AO, it signifies also white in the whole of the tail, including its extremities. (TA.) And (tropical:) A

bird white in the tail: (S, O, K, TA:) or, accord. to the book entitled " Ghareeb el-Hamám " by El-Hasan Ibn-' Abd-Allah ElIsbahánee El-Kátib, white in the whole of the head; but used in the former sense by the keepers of pigeons. (TA.) And [the fem.] صَبْغَآءُ (assumed tropical:) A sheep or goat (شَاة, S, O, K) or a ewe (AZ, TA) white in the extremity of its tail, (AZ, S, O, K, TA,) the rest of it (i. e. of the animal) being black. (TA.) — — Also (assumed tropical:) A species of weak birds. (TA.) — — Also, (applied to a man, O,) (tropical:) One who voids his excrement (O, K, TA) in his clothes (K, TA) when he is beaten (O, K, TA) and when he is frightened: mentioned by Z. (TA.) — — And صَبْغَآءُ, (assumed tropical:) A certain tree, or plant, (شَجَرَة,) like the ثُمَام [which is applied to several species of panic grass], having a white fruit, growing in sands: (K:) [but this seems to have been taken from three different explanations, here following:] accord. to Aboo-Ziyád, a certain tree, or plant, that grows in the sands, resembling the ضَعَة [which is applied to a species of the ثُمَام], which is one of the abodes of the gazelles in the hot season, lurking-places being excavated by them at its roots: accord. to another, of the Arabs of the desert, it is like the ثُمَام, but the ضَعَة is larger in the leaves, and of a brighter green: accord. to Aboo-Nasr, a certain tree, or plant, having a white fruit. (O.) And, (O, K,) as some say, (O,) (assumed tropical:) A bunch of herbage, of which, when it comes up, the upper portions are green on the side next the sun, and white on the side next the shade. (O, K.) — Also (i. e. أَصْبَغ) The greatest of torrents. (Ibn-' Abbád, O, K.) [In this sense, though used as a subst., it seems to be, as in other senses, imperfectly decl., being originally an epithet: if not originally an epithet, it might, accord. to some authorities, be perfectly decl.] مُصْبِغٌ [without ة] (tropical:) A palm-tree (نَخْلَةٌ) showing ripening in its dates. (O, TA.) [مَصْبَغَةٌ A dye-house: so in the language of the present day.] مُصَبَّغٌ Dyed much. (O.) In the phrase ثِيَابٌ مُصَبَّغَةٌ, [it is said that] the epithet is with teshdeed لِلْكَثْرَةِ [which means to denote muchness, and also to denote application to many objects, so that it may be rendered either Garments much dyed, or simply dyed garments]. (S.) مُصَبِّغٌ, like مُسَبِّغٌ, which is the more commonly used, [each without ة,] applied to a she-camel, (assumed tropical:) Casting her young one when its hair has grown. (Az, TA.) مَصْبُوغٌ: see صَبِيغٌ. صبن 1 صَبَنَ, (S, M, Msb, K,) aor. صَبِنَ, (S Msb, K,) inf. n. صَبْنٌ, (S,) He turned away a gift, (As, S, K, TA,) or an act of kindness or beneficence, (As, S, TA,) from his neighbours, and his acquaintances, to others; and in like manner, كَبَنَ and خَضَنَ; (As, TA;) or he withheld it; عَنَّا [from us]: (As, S, K:) and صَبَنَ الكَأْسَ, (M, Msb,) aor. as above, (Msb,) he (the cupbearer) turned away the cup of wine, (M, Msb,) مِمَّنْ هُوَ أَحَقُّ بِهَا [from him who was more, or most, entitled to it], (M,) or عَنْهُ [from him]. (Msb.) 'Amr Ibn-Kulthoom says, صَبَنْتِ الكَأْسَ عَنَّا أُمَّ عَمْرٍو وَكَانَ الكَأْسُ مَجْرَاهَا اليَمِينَا [Thou hast turned away the cup of wine from us, O Umm-' Amr; when the proper course of the cup of wine was towards the right]. (S. [See EM p. 184.]) — — And He (a man) hid a thing in his hand, (M, TA,) such as a dirhem & c., without its being known. (TA.) — — And صَبَنَ الكَعْبَيْنِ, (S, K,) or القِدْحَيْنِ, aor. and inf. n. as above, (M,) He placed evenly, or suitably, in his hand, (S, M, K,) the pair of play-bones, or dice, (S, K,) or the pair of gaming-arrows, (M,) and then cast them: (S, M, K:) said of a player at a game of hazard. (S, K.) To him who does so one says, أَجِلْ وَلَا تَصْبِنْ [Shuffle thou, and do not pack]. (S.) 2 صبّن, from صَابُون, He soaped a thing; or washed it with soap: so in the language of the present day.] 7 إِنْصَبَنَ see what next follows. 8 اصطبن and ↓ انصبن (K, TA) and ↓ صَبْيَنَ (so in my MS. copy of the K) or ↓ صَيْبَنَ (so in the CK, but neither of these is in the TA,) He, or it, turned away or back, or became turned away or back. (K.) Q. Q. 1 صَبْيَنَ or صَيْبَنَ: see what next precedes. صَبْنَآءُ The hand of a player at a game of hazard inclined for acting treacherously to a companion. (IAar, K.) صَابُونٌ a word of well-known meaning, (S, M, K,) [Soap;] a compound with which clothes [&c.] are washed: the best of which is made of pure olive-oil and clear potash and good جير [meaning lime], well cooked [i. e. boiled], and dried, and cut into particular shapes: the مَغْرِبِىّ sort is not cut, nor well cooked [or boiled], but is like cooked starch: (TA:) it is hot and dry; and produces a pleasurable sensation in the body; (K;) but the washing the head with it hastens hoariness: (TA: [in which many other supposed properties of it are mentioned:]) IDrd says the word is not of the language of the Arabs: (TA:) [Fei, in the Msb, fancifully derives it from صَبَنَ الكَأْسَ, because it removes filths and impurities:] MF says that it is one of the words common to all languages, Arabic and Persian and Turkish and others [as Greek &c.]. (TA.) — — [Hence,] صَابُونُ الهُمُومِ is a term for (assumed tropical:) Wine. (TA voce تِرْيَاقٌ, q. v.) [صَابُونِىٌّ Of, or relating to, soap; saponaceous. — — And A maker, or seller, of soap: mentioned in the K and TA only as a surname.] صبو 1 صَبَا, (S, M, K,) aor. يَصْبُو, inf. n. صَبْوَةٌ, (S,) or صَبْوٌ, (M, K,) and صُبُوٌّ (S, M, K) and صِبًا [also written صِبًى, in the CK (erroneously) صَبًى,] and صَبَآءٌ, (M, K,) [app., in its primary acceptation, He was a youth, or boy, or child; agreeably with an explanation of a phrase in what follows, and with explanations of صِبًا and صَبَآءٌ which will be found below: — — and hence,] He was, or became, youthfully ignorant, or foolish, or silly: (M, K:) [and, as seems to be indicated in the TA, he indulged in amorous dalliance; a sense in which the verb, more especially with صِبًا (q. v. infrà) for its inf. n., is very frequently used:] or he inclined to ignorant, or foolish, or silly, and youthful, conduct; and in like manner ↓ تصابى; from الصِّبَا, which is from الشَّوْق [i. e. " desire "]: (S: [see an ex. of the inf. n. of the latter verb in a verse cited voce شَابَ, in art. شيب:]) or صِبًا and صَبَآءٌ, as inf. ns., signify the inclining the heart to any one; and have other significations expl. in what follows: and ↓ تَصَابٍ signifies the manifesting passionate love, and desire: (KL:) [but صِبًا and صَبَآءٌ are often used in different senses: thus Et-Tebreezee says that] in the following hemistich of a poem by Dureyd Ibn-Es-Simmeh, صَبَا مَا صَبَا حَتَّى عَلَا الشَّيْبُ رَأْسَهُ the first صبا may be from الصِّبَى [or الصِّبَا], and the second صبا from الصَّبَآءُ signifying الفَتَآءُ; so that the meaning may be, He engaged in play, or sport, and الصِّبَى [or amorous dalliance, &c.], as long as he was a youth, [until hoariness came upon his head;] or the meaning may be, he engaged in الصِّبِى as long as he engaged therein, &c. (Ham p. 380.) And صَبِىَ, (S, M, K,) [aor. يَصْبَى,] inf. n. صَبَآءٌ, (S,) or صِبًا, (M,) [or both, as will appear from what follows,] signifies He played, or sported, with the صِبْيَان [i. e. youths, or boys, or children]: (S:) or he acted in the manner of the صِبْيَان: (M, K: *) or both صِبًا and صَبَآءٌ, as inf. ns., signify the acting as a youth, or boy, or child; and the playing, or sporting, with youths, or boys, or children: (KL:) and ↓ تصبّى and ↓ تصابى, said of an old man, signify he acted in a youthful, boyish, or childish, manner. (TA.) — — صَبَا, inf. n. صُبُوٌّ and صَبْوَةٌ, also signifies He inclined. (Msb.) You say, صَبَا إِلَيْهَا He inclined to her, namely, a woman; as also صَبِىَ: and in like manner, صَبَتْ إِلَيْهِ and صَبِيَتْ [She inclined to him]. (M. [See also صُبٌّ, in art. صب.]) And صَبَا إِلَيْهِ, (M,) or إِلَيْهَا, (K,) inf. n. صَبْوَةٌ (M, K) and صُبْوَةٌ (K) and صُبُوٌّ; (M, K;) and صَبِىَ; (K;) He yearned towards, longed for, or desired, (M, K,) him, (M,) or her: (K.) — — [Hence, app.,] صَبَتِ النَّخْلَةُ, (M, K,) aor. تَصْبُو, (M,) The [female] palm-tree inclined, or leaned, towards the male palm-tree that was distant from it. (M.) — — And صَبَتِ الرَّاعِيَةُ, (M, K,) aor. تَصْبُو, (M,) inf. n. صُبُوٌّ, The pasturing beast inclined its head and put it upon the pasturage. (M, K.) [See also 2.] — صَبَتْ, (S, M, K,) aor. تَصْبُو, (S, M,) inf. n. صُبُوٌّ (S, M, K) and صَبًا, (M, K,) in [some of] the copies of the K صَبَاء, (TA,) said of the wind

called الصَّبَا, (S, M, K,) It blew. (K.) — — And صُبِىَ القَوْمُ, (M, K,) like عُنِىَ, (K,) The people, or party, were blown upon by the wind called الصَّبَا. (M, K.) 2 صبّى رَأْسَهُ, inf. n. تَصْبِيَةٌ, He inclined his head towards the ground. (TA.) [See also 1, near the end.] 3 صابى رُمْحَهُ, (T, S, *, M, K, TA,) inf. n. مُصَابَاةٌ, (TA,) He inclined his spear, (M, K,) or he lowered the head of his spear towards the ground, (T, TA,) [or, as the context in the S seems to indicate, he inverted his spear,] to pierce, or thrust, (T, M, K,) with it. (M, TA.) — — صابى السَّيْفَ He put the sword into its غِمْد [which generally means its scabbard] (S, M, K,) or into its قِرَاب [which generally means its case for enclosing it together with its scabbard,] (TA,) reversed, or inverted: (S, M, K, TA:) or, accord. to the A, صابى سَيْفَهُ, and سِكِّينَهُ, means he put his sword, and his knife, into its قِرَاب not in the right manner: and one says to one who hands a knife, صَابِ سِكِّينَكَ i. e. Reverse thy knife, putting the handle towards me. (TA.) — — صابى بِنَآءَهُ He made his building to incline, or lean. (K.) — — صابى مَشَافِرَهُ He (a camel) inverted his lips on the occasion of drinking. (K.) — — صابى الشَّيْخَ He, or it, overturned the old man; and made him to incline. (TA.) — — صابى البَيْتَ, (M, K,) i. e. البَيْتَ مِنَ الشِّعْرِ, (TA,) He recited the verse not rightly, or not regularly. (M, K, TA. [In the CK, صاباهُ البَيْتَ.]) And صابى الكَلَامَ He made the speech, or language, to deviate from its proper course, or tenour. (M, K.) — — صَابَيْنَا عَنِ الحَمْضِ is a phrase mentioned by AZ as meaning We turned away from the [plants called] حمض. (TA.) — — And one says, الجَوَارِى يُصَابِينَ فِى السِّتْرِ, meaning يطلعن [i. e. يَطَّلِعْنَ, but I think that فِى is a mistranscription for مِن, and that the meaning is, The girls, or young women, look from within the curtain]. (TA.) 4 أَصْبَتْ She (a woman) had a child such as is termed صَبِىّ [i. e. a boy, or a young male child]; (S, M;) and a child, male or female. (S.) — أَصْبَتْهُ She (a woman, M, K, or a girl, or young woman, S) excited his desire, and invited him, (M, K,) or made him to incline, (S,) to ignorant, or foolish, or silly, and youthful, conduct, (S, M, K,) so that he yearned towards her; as also ↓ تَصَبَّتْهُ. (M, K.) And ↓ تَصَبَّاهَا He invited her to the like thereof. (M.) And ↓ تصبّاها also signifies He deceived, or beguiled, her, and captivated her heart; (M, K; [see also another rendering in an explanation of a verse cited voce إِصَارٌ;]) as also ↓ اصبى عِرْسَ فُلَانٍ .تصاباها (K.) And He endeavoured to cause the wife of such a one to incline [to him]. (TA.) — أَصْبَوْا They entered upon [a time in which blew] the wind called الصَّبَا. (M, K.) 5 تَصَبَّوَ see 1, latter half: — and see also 4, in three places. 6 تَصَابَوَ see 1, in three places: — and see also 4. 10 استصبى, as stated by Freytag, is expl. by Reiske as signifying Pueriliter se et proterve gessit: — and by Jac. Schultens as signifying Pro puero habuit. But the usage of this verb in any sense is app. post-classical.] صَبًا [is of the fem. gender, and] is a subst. and an epithet, [so that one says رِيحٌ صَبًا, as well as صَبًا alone and رِيحُ الصَّبَا,] (M, TA.) [and signifies The east wind: or an easterly wind:] the wind that blows from the place of sunrise: (Msb:) or the wind of which the mean place whence it blows is the place where the sun rises when the night and day are equal; the opposite wind of which is the دَبُور: (S:) or the wind that faces the House [of God, i. e. the Kaabeh; app. meaning that blows from the point opposite to the corner, of the Kaabeh, that is between the Black Stone and the door]; as though yearning towards the House: (M, TA:) or, accord. to IAar, (M,) the wind of which the place whence it blows extends from the place of rising of الثُّرَيَّا [or the Pleiades] to [the place of] بَنَات نَعْش [meaning the tail of Ursa Major]: (M, K:) [it is often commended by poets as a gentle and pleasant gale, like the Zephyr with us:] the dual is صَبَوَانِ and صَبَيَانِ: (Lh, M, K:) and pl. صَبَوَاتٌ and أَصْبَآءٌ. (M, K.) صِبًا [also written صِبًى] and ↓ صَبَآءٌ, the former with kesr and the short alif, and the latter with fet-h and the long alif, (S, Msb,) [both mentioned before as inf. ns.,] Youth, or boyhood; the state of the صَبِىّ [q. v.]: (S:) or childhood. (Msb.) One says, كَانَ ذٰلِكَ فِى صِبَاهُ and صَبَائِهِ [That was in his youth or boyhood: or in his childhood]. (Msb.) [See also an ex. in a verse cited in the first paragraph of art. شفع.] — — And the former [or each, as is shown in the first sentence of this art.,] has also a signification derived from الشَّوْقُ [or “ desire; ” i. e., each signifies also An inclining to ignorant, or foolish, or silly, and youthful, conduct; and amorous dalliance]: (S:) and ↓ صَبْوَةٌ signifies [the same, as is also shown in the first sentence of this art., or, like صِبًا and صَبَآءٌ,] the ignorance, or foolishness, or silliness, of youth; (Lth, M, K;) and amorous dalliance. (Lth, TA.) [See an ex. of the first in a verse cited in the first paragraph of art. ادى; and another in a verse cited voce عَارَضَ.] صَبْوَةٌ: see the next preceding paragraph. صَبَآءٌ: see صَبًا. صَبِىٌّ A youth, boy, or male child; syn. غُلَامٌ: (S:) or a young male child; (Mgh, Msb;) before he is called غُلَام: (Mgh:) or one that has not yet been weaned, (M, K,) so called from the time of his birth: (M:) and ↓ صَابٍ signifies the same as صَبِىٌّ; these two words being like قَادِرٌ and قَدِيرٌ: (TA:) the pl. of the former is صِبْيَةٌ [a pl. of pauc., in which the و is changed into ى because of the kesreh before it, like as is said in the M respecting another of the pls.,] (S, M, Msb, K, but not in the CK,) and صِبْوَةٌ (M, K, TA, in the CK صَبْوَةٌ,) and صُبْيَةٌ (M, K) and صَبْيَةٌ, (K, TA, but not in the CK,) [or rather the last two are quasi-pl. ns.,] and أَصْبٍ [another pl. of pauc.] (K) and أَصْبِيَةٌ [also a pl. of pauc.], (M, K,) but this last is said by J to have been unused, because the usage of صِبْيَةٌ rendered it needless, (TA,) and صِبْيَانٌ, (S, M, Msb, K, but not in the CK,) in which the و is changed into ى because of the kesreh before it, (M,) and صُبْيَانٌ, (M, K,) as some say, preserving the ى notwithstanding the dammeh, (M,) and صِبْوَانٌ (M, K, but not in the CK,) and صُبْوَانٌ: (M, K:) and [ISd says,] accord. to Sb, the dim. of صِبْيَةٌ is ↓ أُصَيْبِيَةٌ, and that of أَصْبِيَةٌ is ↓ صُبَيَّةٌ, each irreg.; but in my opinion, صُبَيَّةٌ is the dim. of صِبْيَةٌ, and أُصَيْبِيَةٌ is that of أَصْبِيَةٌ: (M:) [J says,] أُصَيْبِيَةٌ occurs in poetry as being the dim. of أَصْبِيَةٌ. (S.) ↓ صَبِيَّةٌ signifies A young woman, girl, or female child; (S, TA;) and so too, [sometimes,] صَبِىٌّ: (TA:) and the pl. is صَبَايَا. (S TA.) — — أُمُّ الصِّبْيَانِ is a term applied to The flatus, or flatulence, (الرِّيحُ,) that is incident to children. (TA in art. ام.) [Golius, in that art., explains it as meaning Larva, terriculamentum puerorum; on the authority of Meyd.: and also as meaning Epilepsy; on the authority of Ibn-Beytár.] — — صَبِىٌّ also signifies (assumed tropical:) The pupil of the eye: (M, K:) but Kr ascribes this meaning to the vulgar. (M.) — — And (tropical:) The extremity of each of the jaw-bones: (K, TA:) i. e. (TA) الصَّبِيَّانِ signifies the two extremities of the two jaw-bones (S, M, TA) of the camel and of other animals: or, as some say, the two edges curving outwards from the middle of the two jaw-bones: (M, TA:) or, accord. to the A, the thin portions of the two extremities thereof: and it is [said to be] tropical. (TA.) And (assumed tropical:) A bone below the lobe, or lobule, of each of the two ears: (K:) or, as some say, the head of the bone that is below the lobe, or lobule, of each of the two ears by the space of about three fingers put together. (M.) — — And (tropical:) The edge (حَدّ) of the sword: (M, K, TA:) or the ridge thereof, (M, TA, in the copies of the K أَوْ غَيْرِهِ is erroneously put for أَوْ عَيْرُهُ, TA,) which rises in [i. e. along] its middle; (M, K, TA;) and likewise of a spear-head: (M, TA:) or, accord. to the A, that part of a sword below, or exclusive of, (دُونَ,) its ظُبَة [q. v.]. (TA.) — — And (assumed tropical:) The head of the human foot; (M, A, TA; in the copies of the K رَأْسُ القَوْمِ is erroneously put for رَأْسُ القَدَمِ; TA;) i. e. the part [thereof] between its حِمَارَة [q. v.] and the toes. (A, TA.)

And الصَّبِيَّانِ signifies also (assumed tropical:) The two sides of the [camel's saddle called] رَحْل. (M.) — — It is also said that صِبْيَانُ الجَلِيدِ signifies (tropical:) The grains of hoar-frost that resemble pearls: and صِبْيَانُ المَطَرِ (tropical:) the small drops of rain: but accord. to the author of the " Khasáïl," it is صِنْبَان [pl. of صُوَابَةٌ, q. v.], with ء and then ب. (TA.) صَبِيَّةٌ fem. of صَبِىٌّ, q. v. صُبَيَّةٌ: see صَبِىٌّ, former half. صَابٍ: see صَبِىٌّ, first sentence. — — Also i. q. صَاحِبُ صَبْوَةٍ [i. e. One who indulges in youthful folly, and amorous dalliance]. (TA.) — — Kureysh, (M,) or the Jews, (TA,) used to call the Companions of the Prophet صُبَاةٌ. (M, TA. [See صَابِئٌ, in art. صبأ.]) And Náfi' read [in the Kur ii. 59 and xxii. 17] الصَّابِينَ instead of الصَّابِئِينَ; (TA;) and [in v. 73] الصَّابِيُونَ instead of الصَّابِئُونَ. (TA voce صَابِئٌ.) — — صُبًّى, a pl. of صَابٍ, is expl. as meaning Those who incline to conflicts and factions, seditions, or the like, and love to be foremost therein. (TA. [See صُبٌّ, in art. صب.]) الصَّابِيَةُ The oblique wind (النَّكْبَاءُ, dim. of النُّكَيْبَاء,) that blows in a direction between that of the east or easterly wind (الصَّبَا) and that of the north or northerly wind (الشَّمَال): (S, K:) it is very cold, (S and TA voce نَكْبَاءُ,) and very boisterous, and unattended by rain or by any good. (TA ibid.) أُصَيْبِيَةٌ: see صَبِىٌّ. مُصْبٍ, (Ks, Az, M,) or مُصْبِيَةٌ, (S, A,) or both, (K,) applied to a woman, (Ks, Az, S, M, A, K,) and the former also applied to a man, (Er-Rághib, TA,) Having صِبْيَة [i. e. children, or young children, or young unweaned children], (S, Er-Rághib, A, *) or having a child such as is termed صَبِىّ. (M, K.) — — Hence the latter is metaphorically applied by El-Hareeree to (tropical:) Wine of which the sealed cover has been broken. (Har p. 450.) — — [See also the verb, 4.] مَصْبُوٌّ: see صَابِئٌ, in art. صبأ. مُصَابِيَةٌ A calamity, or misfortune. (K.) صح 1 صَحَّ, (S, A, MA, Msb, K,) aor. صَحِ3َ (MA, Msb, K) and صَحَ3َ, (MA,) inf. n. صِحَّةٌ (S, * A, * MA, Msb, * MF, TA) and صُحٌّ, (S, * K, * MF, TA,) two forms of the inf. n. of which there are some other exs., as قِلَّةٌ and قُلٌّ, and ذِلَّةٌ and ذُلٌّ, (MF, TA,) and صَحَاحٌ also, (K, * TA, * TK,) [like سَلَامٌ &c.,] He was, or became, healthy, or sound; (MA;) or restored to health, or soundness, مِنْ عِلَّتِهِ [from his disease]; (S, A;) as also ↓ استصحّ: (S:) or his disease departed. (K, TK.) And (assumed tropical:) It was, or became, [or proved,] sound, valid, (MA,) [substantial, real, sure, certain,] true, right, (MA, Msb,) correct, just or proper, whole or entire, (MA,) or [unmarred, or unimpaired,] free from every imperfection or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion: (L, TA:) and (tropical:) it was, or became, suitable to the case, or event. (Msb.) You say, صَحَّتْ شَهَادَتُهُ (tropical:) [His testimony was sound, valid, &c.]. (A, TA.) And صَحَّ قَوْلُهُ (tropical:) [His saying was, or proved, true]. (A, TA.) And صَحَّ عِنْدَ القَاضِى حَقُّهُ (tropical:) [His right, or due, or just claim, was, or became, established, substantiated, made good, or verified, in the estimation of the judge; like ثَبَتَ]. (A, TA.) And صَحَّ لَهُ عَلَيْهِ كَذَا (tropical:) [Such a thing became established, or verified, as due to him from him; like ثَبَتَ]. (A, TA.) And صَحَّ العَقْدُ (tropical:) The contract became established by its execution. (Msb,) And صَحَّتِ الصَّلَاةُ, as used by the lawyers, (tropical:) The prayer [was suitable to the ordinance thereof, so that it] annulled the obligation of performing it after the appointed time. (Msb, * and Dict. of Techn. Terms of the Mussalmans pp. 815-816. [This meaning is expressed in the former by the phrase أَسْقَطَتِ القَضَآءَ; which is fully expl. in the latter work, with other conventional meanings of صِحَّةٌ, all reducible to explanations given above.] — صَحَّ الشَّىْءَ [if not a mistranscription for أَصَحَّ or صَحَّحَ] signifies (assumed tropical:) He made the thing صَحِيح [i. e. sound, valid, &c.]. (L, TA. [In the latter app. taken from the former.]) 2 صحّحهُ, [inf. n. تَصْحِيحٌ,] He rendered him healthy, sound, or free from disease; (S, A, MA, TA;) said of God; (S, TA;) and (A, TA) so ↓ اصحّهُ. (A, K, TA.) One says, أَصَحَّ ↓ اللّٰهُ بَدَنَكَ, and صَحَّحَ جِسْمَكَ, May God render thy body healthy, sound, or free from disease. (A.) — — And (assumed tropical:) He rendered it sound, valid, (MA,) [substantial, real, sure, certain,] true, right, (MA, Msb,) just or proper, whole or entire, (MA,) [or free from every imperfection or defect or fault or blemish, and from everything that would occasion doubt or suspicion or evil opinion: see 1.] You say, صَحَّحْتُ الكِتَابَ, and الحِسَابَ, (assumed tropical:) I corrected the book, or writing, and the reckoning; rectified what was wrong thereof. (L, TA.) And صحّح بَرَآءَتَهُ [He verified his being free from a thing; clear, quit, or guiltless, of it; or irresponsible for it]. (Mgh in art. برأ.) 4 اصحّهُ: see 2, in two places. — — Also He found him to be صَحِيح [or healthy, sound, or free from disease]; namely, a man. (L, TA.) — And اصحّ He had his family and his cattle in a healthy, or sound, state; (L, K;) whether he himself were in health or sick: (L:) or, said of a people, or party, they had their cattle in a healthy, or sound, state, after they had been affected by a plague, or murrain, or distemper. (S, L.) 5 تصحّح بِهِ [He was rendered healthy, or sound, by it]. (O and TA voce شَيْعَةٌ, q. v.) 10 إِسْتَصْحَ3َ see 1, first sentence. — One says also, أَنَا أَسْتَصِحُّ مَا تَقُولُ (tropical:) [I hold to be true, right, or just, what thou sayest]. (TA.) R. Q. 1 صَحْصَحَ It (a thing, or an affair,) was, or became, distinct, apparent, or manifest; (K;) like حَصْحَصَ. (TA.) صُحٌّ: see the next paragraph, in two places. صِحَّةٌ (S, A, MA, O, K) and ↓ صُحٌّ (S, * O, K) and ↓ صَحَاحٌ (O, K) [all app. inf. ns., of صَحَّ, q. v.; and used as simple substs. meaning] Health, or soundness of body; (S, A, MA, O;) contr. of سُقْمٌ or سَقَمٌ: (S, A, O:) or departure of disease: (K:) صِحَّةٌ is said to be in the body and in religion; like as are [its contrs.] مَرَضٌ and سُقْمٌ: (Aboo-Is-hák, TA in art. مرض:) in the body, it is a natural state or condition, wherewith the actions [and functions] of the body have the natural course: and it is metaphorically used in relation to [other things, including] attributes, or ideal things: (Msb:) and signifies [a sound, valid, substantial, real, sure, certain, true, right, correct, just or proper, whole or entire, state or condition; as is indicated in the first paragraph of this art.; or] freedom from every imperfection or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion. (L, TA.) One says, أَوْصَى فِى صِحَّتِهِ وَشِحَّتِهِ ↓ وَسُقْمِهِ. (K in art. شح, q. v.) And كَانَ ذٰلِكَ فِى صُحِّهِ [That was in his state of health, or soundness, and his illness, or sickness]. (AO, S.) And مَا أَقْرَبَ الصَّحَاحَ ↓ مِنَ السَّقَامِ [How little removed is health, or soundness, from illness, or sickness!]. (O.) صَحَاحٌ: see صِحَّةٌ, in two places: — and see صَحِيحٌ, in four places. — — صَحَاحُ الطَّرِيقِ means (assumed tropical:) The hard part of the road, that has not been rendered soft, or plain, (K, TA,) nor smooth, or easy to walk or ride upon. (TA.) صُحَاحٌ: see the next paragraph. صَحِيحٌ (S, A, MA, Msb, K, KL) and ↓ صَحَاحٌ (S, A, Msb, K) Healthy, sound, or free from disease; (S, A, MA, K, KL;) and so صَحِيحُ الجَسَدِ, applied to a man: (Msb:) and (assumed tropical:) sound, valid, (MA, KL,) [substantial, real, sure, certain,] true, right, (MA, KL, and Msb in explanation of the former word,) correct, just or proper, whole or entire, (MA, KL,) or [unmarred, or unimpaired,] free from every imperfection or defect or fault or blemish, (L, K, TA,) and from everything that would occasion doubt or suspicion or evil opinion: (L, TA:) [and (assumed tropical:) suitable to the case, or event: (see 1:)] fem. صَحِيحَةٌ, applied to a woman [and to other things]: (TA:) pl. صَحَاحٌ, (A, Msb, K,) a pl. of صَحِيحٌ, (Msb,) and applied to men [and other things], (A, K, TA,) and of صَحِيحَةٌ, and applied to women, (TA,) and أَصِحَّآءُ, (A, Msb, K,) a pl. of صَحِيحٌ, (Msb,) and applied to men, (A, K,) and أَصِحَّةٌ, likewise applied to men, (A,) and صَحَائِحُ, (K,) a pl. of صَحِيحَةٌ, and applied to women. (TA.) صَحِيحُ الأَدِيمِ means [lit. Sound of skin; or] not [having the skin] cut; as also ↓ صَحَاحُ

الأَدِيمِ: (S:) [but each has a tropical signification; for] one says, فُلَانٌ صَحِيحُ الأَدِيمِ (Ham p. 628) meaning (tropical:) [Such a one is sound] in respect of origin, and of honour, or reputation. (Har p. 135.) And دِرْهَمٌ صَحِيحٌ means A dirhem free from defect; as also ↓ صَحَاحٌ; and ↓ صُحَاحٌ, [which I find as syn. with صَحِيحٌ in my copy of the K,] with damm, is allowable, like طُوَالٌ as syn. with طَوِيلٌ. (L, TA.) And it is said in a trad., ↓ يُقَاسِمُ ابْنُ آدَمَ أَهْلَ النَّارِ قِسْمَةً صَحَاحًا i. e. The son of Adam, meaning Kábeel [or Cain], who slew his brother Hábeel [or Abel], will make a right division with the people of Hell, so that half of it shall be for him, and half for them. (L, TA.) صَحْصَحٌ (S, L, Msb, K) and ↓ صَحْصَاحٌ and ↓ صَحْصَحَانٌ (S, L, K) A place, (S, Msb,) or ground, or land, (L, K,) that is plain, or even, (S, L, Msb, K,) destitute of herbage: pl. of the first صَحَاصِحُ: (L:) and the first signifies a tract of land destitute of herbage, plain, or even, and containing small pebbles: (L:) or a smooth tract of land: (R, MF:) and أَرْضٌ صَحَاصِحُ and ↓ صَحْصَحَانٌ a land destitute of everything, containing no trees, nor any depressed resting-place for water, said by AM to be seldom found except in the rising ground of a valley, or in a mountain near to such rising ground, and not so plain as what is termed صَحْرَاء. (L.) — — [Hence, app., (see art. تره,)] تُرَّهَاتُ صَحَاصِحَ, and تُرَّهَاتٌ صَحَاصِحُ, [the latter preferred by J, as he says in the S,] (tropical:) What is vain, or false; (S, K, TA;) like ترّهات بَسَابِسَ: (S:) or [rather] vain, false, untrue things, that have no foundation. (TA.) صُحْصُحٌ and ↓ صُحْصُوحٌ One who pursues, or investigates, minute things, and retains them in his memory (يُحْصِيهَا), and knows them. (K.) صُحْصُوحٌ: see صُحْصُحٌ. صَحْصَاحٌ: see صَحْصَحٌ. صَحْصَحَانٌ: see صَحْصَحٌ, in two places. مُصِحٌّ A man having his family and his cattle in a healthy, or sound, state; whether he himself be in health or sick: (L:) or having his cattle in a healthy, or sound, state, after their having been affected by a plague, or murrain, or distemper: pl. مُصِحُّونَ. (S, L.) It is said in a trad., لَا يُورِدَنَّ ذُو عَاهَةٍ عَلَى مُصِحٍّ (S, L) i. e. One whose camels are affected by a murrain, or distemper, shall by no means bring them to water immediately after one whose camels are in a healthy, or sound, state, so as to water the former beasts with the latter: a prohibition apparently given for fear that the latter beasts should become diseased like the former, and it should be supposed that the disease had passed by contagion, which ought not to be imagined. (L. [See also مُمْرِضٌ.]) مَصَحَّةٌ A cause of one's being rendered healthy, or sound in body. (L, K.) So in the saying, الصَّوْمُ مَصَحَّةٌ [Fasting is a cause of one's being rendered healthy]. (L, K.) One says also, السَّفَرُ مَصَحَّةٌ [Travel is a cause of one's becoming healthy]. (S, A.) And أَرْضٌ مَصَحَّةٌ A land free from plagues, or any common, or epidemic, diseases; in which maladies are not common or frequent. (TA.) مُصَحْصِحٌ True, sincere, or honest, in love, or affection. (K.) And it is also said to signify Counselling, or admonishing, or one who counsels or admonishes, faithfully, or sincerely: so in a verse of Meleeh El-Hudhalee; as though used by poetic license for مُصَحِّحٌ. (L.) — And (tropical:) One who does, or says, vain, or false, things. (A, K.) صحب 1 صَحِبَهُ, aor. صَحَبَ, inf. n. صُحْبَةٌ (S, A, Msb, K, &c.) and صَحَابَةٌ (S, A, K) and صِحَابَةٌ, (K,) He associated, kept company, or consorted, with him; (A, K;) [he accompanied him;] he was, or became, his companion, associate, comrade, fellow, friend, or fellow-traveller: (MA:) and ↓ صاحبهُ signifies the same. (TA. [See this latter verb below.]) — — [Hence] one says, صَحِبَكَ اللّٰهُ and ↓ صَاحَبَكَ, (A, TA,) [inf. n. of the former (in the TA inadvertently said to be of the latter) صِحَابَةٌ, (said in the TA to be with kesr,) or صَحَابَةٌ, and, as will be shown by what follows, صُحْبَةٌ also,] (tropical:) May God guard, keep, protect, or defend, thee; may God be thy guardian, keeper, &c.: (TA in explanation of the former:) and أَحْسَنَ اللّٰهُ صَحَابَتَكَ (A, and Ham p. 443) or صِحَابَتَكَ (TA) (tropical:) [May God make the guarding, &c., of thee to be good]. And (TA) [in like manner,] فُلَانًا ↓ اصحب signifies (assumed tropical:) He guarded, kept, or protected, such a one; as also ↓ اصطحبهُ: and he defended such a one; syn. مَنَعَهُ: (K, TA:) one says, اَللّٰهُمَّ ↓ بِصُحْبَةٍ أَصْحِبْنَا وَأَقْلِبْنَا بِذِمَّةٍ (assumed tropical:) O God, guard us with thy guarding in our journey, and make us to return with thy safeguard to our country, or land, &c.; occurring in a trad.: (TA:) and ↓ وَلَا هُمْ مِنَّا يُصْحَبُونَ, (A, TA,) in the Kur [xxi. 44], (TA,) means (tropical:) Nor shall they (i. e. the unbelievers, TA) be defended from us, (A, TA,) as expl. by Zj; (TA;) and preserved in safety: (A:) or, accord. to Katádeh, nor shall they be attended by good from us: or, as some say, it is from the phrase صَحِبَكَ اللّٰهُ meaning as expl. above. (TA.) — — See also 4, last sentence but one. — صَحَبَ, aor. صَحَبَ, (K,) inf. n. صَحْبٌ, (TK,) He skinned a slaughtered animal. (K.) 3 صاحبهُ, (MA,) inf. n. دُصَاحَبَةٌ, (KL,) i. q. صَحِبَهُ; (TA;) He associated, kept company, or consorted, with him. (MA, KL.) See 1, first and second sentences. — — And see the next paragraph, last sentence but one. 4 أَصْحَبْتُهُ فُلَانًا [I made such a one to be a companion, or an associate, to him]. (A.) And أَصْحَبْتُهُ الشَّيْءَ (tropical:) I made the thing to be [as it were] a companion to him; (S, K, TA;) and so ↓ استصحبتهُ; as in the saying, استصحبته الكِتَابَ وَغَيْرَهُ (tropical:) I made the book, or writing, &c., to be [as it were] his companion. (S, * TA.) — — And اصحبهُ (tropical:) He did to him that which caused him to be a companion, or an associate, to him. (A, TA.) — — And (tropical:) He left upon it, namely, a skin, its hair, (S, A,) or its wool; not subjecting it to the process termed عَطْنٌ. (S.) — — See also 1, in three places. — اصحب, intrans., He (a man) became one having a companion, or an associate: (K, TA: [in the latter said to be tropical; but, I think, without reason:]) and he was, or became, one having companions, or associates. (TA.) — — And [hence,] (tropical:) He (a man) had a son who had attained to manhood (S, A, TA) and so become like him: (TA;) i. e. he was alone, and became one having a companion; (A;) or as though his son became his companion. (TA.) — — And (tropical:) He (a camel, and a horse or similar beast, S, TA, or an animal, and a man to a man, A, TA *) became tractable, submissive, or obsequious, after being refractory, or incompliant; (S, A, TA;) [and so ↓ صَاحَبَ, as is implied by an explanation of its part. n. مُصَاحِبٌ; and ↓ استصحب, for] hence, (A,) one says also, اِسْتَصْعَبَ ثُمَّ اسْتَصْحَبَ (tropical:) [He was refractory, or incompliant: then he became tractable, submissive, or obsequious]: (A, TA:) and accord. to A 'Obeyd, one says, ↓ صَحِبْتُ الرَّجُلَ, from الصُّحْبَةُ, and أَصْحَبْتُ [app. اصحبت لَهُ], meaning (assumed tropical:) I became tractable, submissive, or obsequious, to the man. (TA.) — — And, said of water, (tropical:) It became overspread with [the green substance termed] طُحْلُب. (S, A. *) 5 يَتَصَحَّبُ مِنَّا (assumed tropical:) He is ashamed, or bashful, with respect to us; or shy of us; (K, TA;) i. e. he is ashamed to sit with us, or shy of sitting with us. (Ibn-Buzurj, TA.) And فُلَانٌ مَا يَتَصَحَّبُ مِنْ شَيْءٍ (tropical:) Such a one does not guard himself against anything, and is not ashamed to do it, or shy of doing it, does not shun it, or avoid it. (A.) 6 تَصَاْحَبَ see the next paragraph, in two places. 8 اصطحبوا, (S, A, K,) originally اصتحبوا, (S,) They associated, kept company, or consorted, one with another; (S, A, K;) as also ↓ تصاحبوا: (A:) and in like manner اصطحبا and ↓ تصاحبا said of two men. (TA.) — اصطحبهُ: see 1. 10 استصحبهُ He desired him, or demanded him, as a companion, an associate, a comrade, or a friend: (MA:) or he invited him to associate, keep company, or

consort, with him: and he clave to him: (A, K:) [he chose him, or took him, as a companion, &c.: and] he had him with him. (MA.) — — [Hence,] one says, اِسْتَصْحَبْتُ كِتَابًا لِى (tropical:) [I made a book a companion to me; or I made a book belonging to me my companion]. (A, L, TA.) And اِسْتَصْحَبْتُ الكِتَابَ وَغَيْرَهُ (assumed tropical:) I carried the book &c. with me. (Msb.) And one says of anything, استصحبهُ as meaning (assumed tropical:) It clave, adhered, or held-fast, to it; namely, another thing; (IF, S, Msb, TA;) or coalesced, or united, with it. (S, TA.) [See an ex. in a verse cited voce رَامِكٌ.] — — See also 4, second sentence: — and see the last sentence but one of the same paragraph. صَحْبٌ: see صَاحِبٌ. صُحْبَةٌ an inf. n. of صَحِبَهُ [q. v.]. (S, A, Msb, K, &c.) — — [As a simple subst., Companionship. Hence, لَهُ صُحْبَةٌ, often occurring in biographies as meaning He had companionship with the Prophet; i. e. he was one of the Companions of the Prophet. And خَرَجْتُ صُحْبَةَ الرَّسُولِ, frequently occurring in trads., meaning I went forth in the companionship of the Apostle, or in company with the Apostle. Hence also] one says, حَمَلْتُ الكِتَابَ صُحْبَتِى (assumed tropical:) [I carried the book with me]. (Msb.) صُحْبَةُ السَّفِينَةِ [The companionship of the ship] is a post-classical phrase, denoting, by way of comparison, that which has no permanence. (Har p. 258.) — — See also صَاحِبٌ, of which it is a quasipl. n. صَحَابَةٌ an inf. n. of صَحِبَهُ [q. v.]. (S, A, K.) — — See also صَاحِبٌ, of which it is a quasi-pl. n. [الصَّحَابَةُ is commonly applied to The Companions of the Prophet:] ↓ صَحَابِىٌّ [is the n. un., meaning a Companion of the Prophet; and] is conventionally applied to one who saw Mohammad, and whose companionship with him was long, even if he have not related anything from him; or, as some say, even if his companionship with him was not long. (KT.) صَحَابِىٌّ: see the next preceding paragraph. صَاحِبٌ A companion, an associate, a comrade, a fellow, or a friend; (A, MA, KL, TA;) a fellow-traveller: (MA:) [an accomplice: (assumed tropical:) an accompanier, or attendant, as applied to a thing:] and (tropical:) a lord, or master; a possessor, an owner, an occupant, a haver, or a proprietor; of anything: (A, TA:) it is not trans. like the verb, therefore you may not say, زَيْدٌ صَاحِبٌ عَمْرًا; (TA;) [i. e.] it is not used as an act. part. n., but as a subst., like وَالِدٌ; (Ham p. 32:) the pl., (S, Msb,) or term applied to a pl. number, (A, K, TA,) is ↓ صَحْبٌ, (S, A, Msb, K,) a pl. like رَكْبٌ of رَاكِبٌ, (S,) or [rather] a quasi-pl. n., (TA,) and أَصْحَابٌ, [the most common of all,] (A, Msb,) a pl. like أَشْهَادٌ of شَاهِدٌ, (TA,) or pl. of صَحْبٌ, like أَفْرَاخٌ of فَرْخٌ, (S,) and أَصَاحِيبُ, (S, K,) pl. of أَصْحَابٌ, (S,) and صُحْبَانٌ, (S, K,) a pl. like شُبَّانٌ of شَابٌّ, (S,) and صِحَابٌ, (S, A, K,) a pl. like جِيَاعٌ of جَائِعٌ, (S,) and صِحَابَةٌ, (A, K,) in which the ة may be regarded, agreeably with analogy, as an affix to the pl. صِحَابٌ characteristic of the fem. gender, (TA,) and ↓ صَحَابَةٌ, (S, A, Msb, K,) which is more common than صِحَابَةٌ, (TA,) but the only instance of فَعَالَةٌ as the pl. measure of a word of the measure فَاعِلٌ, (L, TA,) or originally an inf. n., (S,) or not so, but a quasi-pl. n., though written like the inf. n. [that is said to be its original], (from a marginal note in a copy of the S,) and ↓ صُحْبَةٌ, (S, A,) a pl. like فُرْهَةٌ of فَارِهٌ, (S, TA,) or [rather] a quasi-pl. n.: (TA:) the fem. is صَاحِبَةٌ, and its pl. is صَوَاحِبُ and صَوَاحِبَاتٌ, (Mgh, Msb,) the latter mentioned by AAF on the authority of Abu-l- Hasan: (TA:) hence, in a trad. of 'Áïsheh, أَنْتُنَّ صَوَاحِبُ يُوسُفَ [Ye are the female companions, or the mistresses, of Joseph; meaning, enticers to lewdness]; or, as some relate it, صَوَاحِبَاتُ يُوسُفَ: (Mgh:) the dim. of صَاحِبٌ is ↓ صُوَيْحِبٌ (A) [and that of صَاحِبَةٌ is ↓ صُوَيْحِبَةٌ]. يَاصَاحِ for يَاصَاحِبِى [O my companion, &c.,] is the only allowable instance of such curtailing of a prefixed noun, related as heard from the Arabs. (S, TA.) One says, فُلَانٌ صَاحِبُ صِدْقٍ [Such a one is a good companion, &c.]. (A, * TA.) [And صَاحِبُ جَيْشٍ The commander of an army. And صَاحِبُ البَرِيدِ and صَاحِبُ الشُّرْطَةِ &c.: see arts. برد and شرط &c. And الصَّاحِبُ, alone, in post-classical times applied to The Wezeer, when an officer of the pen: see De Sacy's Chrest. Ar., sec. ed., ii. 59.] And صَاحِبُ اليَمِينِ [The companion of the right hand] and صَاحِبُ الشِّمَالِ [The companion of the left hand]; appellations of each man's recording angels, who write down his good and evil actions. (A trad. thus commencing in the Jámi' es-Sagheer.) And صَاحِبُ الصُّورِ (assumed tropical:) The angel who is the possessor of the horn. (Idem.) [And صَاحِبُ بَيْتٍ (assumed tropical:) The owner, or master, of a house or tent.] And أَصْحَابُ الجَنَّةِ (assumed tropical:) [The inmates, or occupants, of Paradise]: (Kur ii. 76, &c.:) and أَصْحَابُ النَّارِ (assumed tropical:) [The inmates, &c., of the fire of Hell]. (Kur ii. 37, &c.) And صَاحِبُ سِجْنٍ (assumed tropical:) An inmate of a prison. (Bd and Jel in xii. 39.) And صَاحِبُ الصَّفِّ وَالجُمْعَةِ (assumed tropical:) He who keeps to praying in the first rank and to the prayer of Friday. (El-Munáwee on a trad. thus commencing in the Jámi' es-Sagheer.) And أَصْحَابُ الشَّافِعِىِّ (tropical:) The followers of the persuasion of EshSháfi'ee: and in like manner one says of the followers of other persuasions. (Msb.) [And صَاحِبُ كِتَابٍ (assumed tropical:) The author of a book.] And صَاحِبُ عِلْمٍ وَمَالٍ (tropical:) A possessor of science and of wealth. (A, TA.) And صَاحِبُ وِتْرٍ (assumed tropical:) [One who has a claim for blood-revenge: see an ex. in a verse cited voce دَرَّاكٌ]. (Keys Ibn-Rifá'ah, TA in art. درك.) [And صَاحِبُ أَمْرٍ وَنَهْيٍ (assumed tropical:) One who possesses authority to command and to forbid. And صَاحِبُ أَمْرٍ also signifies (assumed tropical:) The author of an affair or event or action; the doer of a thing; the manager, or disposer, thereof: and one who keeps, or adheres, to a thing. And صَاحِبُ دَيْنٍ (assumed tropical:) A debtor.] And one says, خَرَجَ وَصَاحِبَاهُ السَّيْفُ وَالرُّمْحُ (tropical:) [He went forth, the sword and the spear being his companions]. (A, TA.) صَاحِبَةٌ and صُوَيْحِبٌ and سُوَيْحِبَةٌ dims. of صَاحِبٌ and صَاحِبَةٌ: see the next preceding paragraph. أَصْحَبُ i. q. أَصْحَرُ, (S, K,) Of a colour inclining to redness: applied to an ass [app. to a wild ass]. (S, TA.) مُصْحَبٌ [properly Made to have a companion. — — And hence,] (assumed tropical:) A man possessed by a jinnee or demon; a demoniac; or insane. (K, * TA.) — — See also مُصْحِبٌ. — — And (tropical:) A skin, or hide, (A, K,) or a [skin such as is termed] زِقّ, (S,) having its hair remaining upon it, (S, A, K,) or its wool, or its fur; (K;) and ↓ مَصْحُوبٌ signifies the same. (A.) Hence, قِرْبَةٌ مُصْحَبَةٌ (K, TA) (tropical:) A water-skin that has somewhat of its wool [or hair] remaining upon it, and that has not been subjected to the process termed عَطْنٌ. (TA.) — — And (tropical:) A branch, or stick, that has not been stripped of its bark, or peel. (TA.) مُصْحِبٌ [properly Having a companion. — — And hence,] A man having a son that has attained to manhood, and become like him. (K, * TA.) — — And (tropical:) One who talks to himself; and so, sometimes, ↓ مُصْحَبٌ. (K, TA.) — — And (tropical:) Tractable, submissive, or obsequious, after being refractory, or incompliant; (K;) as also ↓ مُصَاحِبٌ, (A, K,) and ↓ مُسْتَصْحِبٌ. (TA. [See also the next paragraph.]) — — And (assumed tropical:) Going straight on, or right on, without delay. (K.) هُوَ مِصْحَابٌ لَنَا بِمَا نُحِبُّ (assumed tropical:) He is [very] submissive, or compliant, to us in that which we like. (K.) [See also مُصْحِبٌ.] مَصْحُوبٌ [Associated with, or accompanied]. — — [Hence,] one says [to a person departing], اِمْضِ مَصْحُوبًا (tropical:) Go thou, kept in safety, preserved from harm; and [so] ↓ مُصَاحَبًا: (A, TA:) and [in like manner,] in bidding farewell, مُعَافًا ↓ مُصَاحَبًا (tropical:) [Be thou kept in safety or health, preserved from harm]: and a poet says, وَصَاحِبِى مِنْ دَوَاعِى السُّوْءِ ↓ مُصْطَحَبُ (assumed tropical:) [And my companion is preserved, or defended, from the causes of evil]. (TA.) — — See also مُصْحَبٌ. مُصَاحَبٌ: see مَصْحُوبٌ, in two places. مُصَاحِبٌ: see مُصْحِبٌ. مُصْطَحَبٌ: see مَصْحُوبٌ. مُسْتَصْحِبٌ:

1 صحر صَحَرَهُ, aor. صَحَرَ, (S, K,) inf. n. صَحْرٌ, (S, TA,) namely, milk, He made it to become what is termed صَحِيرَة: (S, TA:) or he cooked it, (K, TA,) and then gave it to a sick person to drink. (TA.) — — صَحَرَتْهُ الشَّمْسُ The sun pained his brain: (K:) it is like صَهَرَتْهُ; (A;) or, as some say, melted him. (TA.) — صَحَرَ, aor. صَحَرَ, inf. n. صَحِيرٌ and صُحَارٌ, He (an ass) uttered a sound [or braying] more vehement than the neighing of horses. (TA.) — [Golius explains صَحَرَ as meaning It spread out wide, said of a place, on the authority of J: but the verb is اصحر, q. v.; and the authority is not J.] 3 صَاْحَرَ [صِحَارٌ is an inf. n. of صَاحَرَ, a verb not mentioned: hence,] أَبْرَزَ لَهُ مَا فِى نَفْسِهِ مِنَ الأَمْرِ صِحَارًا (assumed tropical:) [He showed to him what was in his mind, of the thing, or affair, openly]: a saying like جَاهَرَهُ بِهِ جِهَارًا. (K, * TA. [See also 4.]) 4 اصحر, (S, A, Mgh, K,) or اصحر الصَّحْرَآءَ, (Msb, [but I think that this is a mistake for اصحر إِلَى الصَّحْرَآءِ,]) inf. n. إِصْحَارٌ, (Msb,) He went forth to the صحرآء [or desert, &c.], (S, A, Mgh,) or into the صحرآء: (Msb, K:) تصحّر [in this sense] has not been heard. (Mgh.) — — Hence, in a trad., the saying of Umm-Selemeh to 'Áïsheh, سَكَّنَ اللّٰهُ عُقَيْرَاكِ فَلَا تُصْحِرِيهَا [app. meaning, accord. to explanations of it in the TA in art. عقر, God hath made thy dwelling and estate, or, as Z explains it, thy person (نَفْسَكِ), to be quietly settled, therefore do not thou remove it forth to the desert]; i. e. لَا تُبْرِزِيهَا إِلَى الصَّحْرَآءِ; the verb, accord. to IAth, being made trans. by the suppression of the prep.; [i. e. تُصْحِرِيهَا being for تُصْحِرِى بِهَا;] for it is [properly] intrans. (TA. [See also the next sentence but one, in which the verb is tropically made trans.]) — — أَصْحِرْ لِعَدُوِّكَ means (assumed tropical:) Be thou in a state of clearness [or certainty] with respect to the case of thy enemy: (JM, TA:) occurring in a trad. of 'Alee. (TA.) — — One says also, أَصْحَرَ بِالأَمْرِ and أَصْحَرَهُ (tropical:) He revealed, or made manifest, the affair, or case: and لَا تُصْحِرْ أَمْرَكَ (tropical:) [Reveal not thy affair, or case]: and أَصْحِرْهُ بِمَا فِى قَلْبِكَ (tropical:) [Reveal to him what is in thy mind]. (A, TA.) — — اصحر said of a place, It was, or became, wide, or spacious; (O, K, TA;) i. e. it became like the صَحْرَآء. (TA.) — Said of a man, He was, or became, blind of one eye. (K.) 11 اصحارّ It (a plant) dried up; or became yellow; or dried up and became yellow: (S:) or became of a dingy red colour, and then dried up and became yellow: (TA:) and (TA) it (a plant, K, or an ear of corn, TA) became red: or its first parts became white. (K, TA.) صِحْرٌ an imitative sequent to صِفْرٌ [q. v.]. (Kh, Ham p. 354.) صَحَرٌ: see صُحْرَةٌ. لَقِيتُهُ صَحْرَةَ بَحْرَةَ, in which the two nouns are imperfectly decl., (S, L,) being regarded as one, (L,) and صَحْرَةً بَحْرَةً, (K in art. بحر,) and ↓ صُحْرَةَ بُحْرَةَ, with damm, (O,) and صُحْرَةً بُحْرَةً, (MF in art. بحر,) and صَحْرَةً بَحْرَةً نَحْرَةً, (O, K,) and صَحْرَةَ بَحْرَةَ نَحْرَةَ, (K, [but this last is implicitly disallowed in the O, and expressly by MF in art. بحر,]) and with damm also in all these words, [i. e. صُحْرَة &c.,] (K,) I met him openly, or in open view, nothing intervening to conceal him. (S, L, K. [See also بَحْرَةٌ; and see صَرْحَةٌ.]) And one says likewise, أَخْبَرَهُ بِالأَمْرِ صحرة بحرة [He acquainted him with the affair, or case, openly]. (TA.) صُحْرَةٌ (S, K, in the CK, صُحَرَةٌ [which is a mistake,]) and ↓ صَحَرٌ (K [in some copies of the K صَحْرٌ, which, as observed in the TA, is wrong,]) A colour in which is [the kind of red termed] شُقْرَةٌ: (S:) or a colour nearly the same as [the kind of red termed] صُبْهَةٌ: (K:) or the latter, (TA, [and app. the former also,]) a dust-colour with a slight redness, (in the K, in حُمْرَة خَفِيَّة, the latter of these two words is a mistake for خَفِيفَة, TA,) inclining to a little whiteness: (K, TA:) or the former, redness inclining to dustcolour: (TA:) or dust-colour with redness: (A:) and [redness of the kind termed] شُقْرَة in the head: (As, TA:) and both words, a colour in which is whiteness and redness: (TA:) and whiteness overspreading blackness; like سُحْرَةٌ and سَحَرٌ: (TA in art. سحر:) and the latter, accord. to Sgh, whiteness. (TA.) — Also, both words, The quality of a صَحْرَآء [q. v.]. (ISh.) — — And the former, A clear space in a [stony tract such as is called] حَرَّة, (S, K,) consisting of soft and clean soil with stones in it: (TA:) pl. صُحَرٌ; (S, K;) the only pl. (TA.) — — See also صَحْرَة. صَحْرَآءُ, imperfectly decl., (S, K,) though not an epithet; (S;) or it is an epithet in which the quality of a subst. predominates; (TA;) and is imperfectly decl. because it is of the fem. gender, (S,) and because the letter characteristic of the fem. gender [namely the long ا] is inseparable from it, (S, K,) A desert; a waste; syn. بَرِّيَّةٌ: (S, Msb:) or a tract of land like the back of a beast, bare, or destitute of herbage, without trees and without hills and without mountains; smooth [throughout]: (ISh:) or a plain, or level tract of land, with smoothness and ruggedness, (A, K,) less [rugged] than what is termed قُفّ: (K:) or a spacious tract of ground in which is no herbage: (M, A, K:) or the most plain and even of land, whether it have produced herbage or not, not having any mountain or hill near it; as also جَهَادٌ: (ISh, TA in art. جهد:) you say صَحْرَآءُ وَاسِعَةٌ [a wide desert &c.]; (S;) but you do not say صَحْرَآءَةٌ, adding one fem. sign after another: (S, Msb:) the pls. are صَحَارِىُّ (S, Msb, K) and صَحَارٍ (S, M, Msb) [in the K, صَحَارِى, which, without the art. ال, and except when it is prefixed to another noun, and in a case of pausing, is a manifest mistake, as is shown in every complete treatise on inflection,] and صَحَارَى (S, Msb, K) and صَحْرَاوَاتٌ: (S, K:) the first of which four pls. occurs in poetry, and is the original form of the second: for when you form the pl. of صَحْرَآءُ, [which is originally صَحْرَاا,] you introduce an ا between the ح and the ر, and give kesr to the ر as in all similar cases: then the first ا which is after the ر [in صحراا] is changed into ى, because of the kesreh preceding it; and the second ا, which is the characteristic of the fem. gender, is also changed into ى, and incorporated into the former: then they reject the first ى, and change the second into ا, [though still writing it ى,] and say صَحَارَى, with fet-h to the ر, that the ا may not be elided in the case of tenween, [which the word would have if the ر were with kesr]; and this they do to distinguish between the ى that is changed from the ا which is a characteristic of the fem. gender and the ى that is changed from the ا which is not a characteristic of the fem. gender as the ا of مَرْمًى when they say مَرَامٍ: some of the Arabs, however, do not reject the first ى [in صَحَارِىُّ], but reject the second ى, and say الصَّحَارِى, with kesr to the ر, and هٰذِهِ صَحَارٍ, like as you say جَوَارٍ (S. [In the Ham, p. 54, صُحَرٌ is mentioned as a pl. of صَحْرَآءُ; but I think it doubtful.]) صُحَارٌ The sweat of horses: (O, K:) or the fever of horses. (K.) [— — See also 1.] صَحُورٌ: see أَصْحَرُ. صَحِيرٌ A certain uttering of the voice of the ass, (A, K,) of a vehement kind, (A,) more vehement than the neighing of horses: an inf. n. (TA. [See 1.]) صَحِيرَةٌ Milk into which heated stones are thrown, so that it boils, after which some clarified butter is poured upon it, and it is drunk; and sometimes some flour is sprinkled upon it, and then it is supped: or, accord. to Abu-l-Gheyth, it is called صَخِيرَةٌ, from الصَّخْرُ; like فَهِيرَةٌ, from الفِهْرُ: (S:) or fresh milk into which heated stones are thrown, or which is put in the cooking-pot and made to boil in it once, until it burns; and sometimes flour is put into it, and sometimes clarified butter: (TA:) or fresh milk which is made to boil, after which some clarified butter is poured upon it, (K,) and it is drunk: (TA:) or fresh milk which is heated until it burns: (A:) or pure milk of camels, or of sheep, or of goats, which, when they want soup, and have not flour, it not being found in their land, they cook, and then give to drink to a sick person, hot.

(TA.) ثَوْبٌ صُحَارِىٌّ A kind of garment, so called in relation to صُحَار, a town of El-Yemen: or, as some say, of the colour termed صُحْرَة, like ↓ أَصْحَرُ. (TA, from a trad.) صُحَيْرَآءُ A certain sort of milk: (K:) so says Kr, without particularizing it. (TA.) أَصْحَرُ Of the colour termed صُحْرَة: (S, K:) or similar to أَصْبَحُ: (As:) a man of a red colour inclining to dust-colour: (TA:) or having a colour such as is termed شُقْرَة upon his head: (As:) and an ass in which is a red colour: (S:) or of a dust-colour with redness: (A:) or in which is whiteness and redness; (TA;) and so ↓ صَحُورٌ applied to a she-ass; or this signifies wont to kick with her hind leg: (K, TA:) fem. صَحْرَآءُ: (S, TA:) and pl. صُحْرٌ. (TA.) See also صُحَارِىٌّ. — — الأَصْحَرُ and ↓ المُصْحِرُ The lion. (Sgh, K.) المُصْحِرُ: see what next precedes. مُصَاحِرٌ One who fights with his adversary in the desert (الصَّحْرَآء), and does not act deceitfully with him. (S.) صحف 2 تَصْحِيفٌ signifies (primarily, Msb) The making a mistake (S, O, Msb, K, TA) in a صَحِيفَة, (S, O, K, TA,) by reason of the ambiguity, or dubiousness, of the letters: a postclassical term: (TA:) or the reading a thing in a manner at variance with what the writer intended, or at variance with the conventional usage thereof: (Mgh:) a secondary signification is the altering a word, or an expression, in such a manner that the meaning intended by the application [thereof] becomes altered: (Msb:) or it consists in the altering of a diacritical point [or points]; as in النفى for النقى, or vice versâ: (KT, after التَّحْرِيفُ:) one says, صحّف اللَّفْظَ He altered the word, or expression, [in such a manner that the meaning intended by the application thereof became altered, or] so that it became dubious [to the reader]. (Msb.) [See also تَحْرِيف, in the first paragraph of art. حرف.] 4 أَصْحِفَ It had صُحُف [i. e. written pieces of paper or of skin] (S, O, K, TA) collected in it, (S, O,) or put in it (K, TA) between two boards. (TA.) 5 تصحّف, said of a word, or an expression, It became altered [so as to have a meaning different from that intended by the application thereof, (see 2,) or] so as to be dubious. (Msb.) One says, تصحّف عَلَيْهِ لَفْظُ كَذَا [Such a word, or such an expression, became altered so as to be dubious to him]. (O, K. *) صَحْفَةٌ [A sort of bowl;] a vessel like the قَصْعَةٌ, (S, ISd, O, Msb, K, * TA,) expanded, wide, (ISd, TA,) or a large, expanded قَصْعَة, (Mgh,) or, accord. to Z, an oblong قَصْعَة, (Msb,) that satisfies the hunger of five [men] (Ks, S, ISd, Mgh, O, TA) and the like of them: (ISd, TA:) Ks says, (S, O,) the largest sort of قَصْعَة is the جَفْنَة; next to which is the قَصْعَة [properly so called], (S, O, K,) which satisfies the hunger of ten [men]; (S, O;) then, the صَحْفَة, (S, O, K,) which satisfies the hunger of five; (S, O;) then, the مِئْكَلَة, (S, O, K,) which satisfies two men, and three; (S, O;) and then, the ↓ صُحَيْفَة, (S, O, K,) which satisfies one man: (S, O:) the pl. of صَحْفَةٌ is صِحَافٌ. (S, O, Mgh, Msb.) It is said in a prov., اِسْتَفْرَغَ فُلَانٌ مَا فِى صَحْفَتِهِ Such a one chose for himself, as his share, [or exhausted, all of] what was in his صحفة. (TA.) صَحَفِىٌّ One who makes mistakes in reading the صَحِيفَة [or writing, or written piece of paper or of skin]; incorrectly termed by the vulgar صُحُفِىٌّ, with two dammehs; (O, K;) [for the formation of a rel. n. from a pl. of this kind (i. e. from صُحُفٌ) is not allowable,] though the pl. is not restored to the sing. in forming the rel. n. in the case of proper names, such as أَنْمَارِىٌّ &c., nor in the case of words that are used in a manner like that of proper names, such as أَنْصَارِىٌّ &c.: (O:) or a learner, or one who acquires knowledge, (Mgh, Msb,) from the صَحِيفَة, (Mgh,) inferior [in rank] to the مَشَايِخ [pl. of شَيْخٌ]: (Msb:) a rel. n. from صَحِيفَةٌ; (Mgh, Msb;) like حَنَفِىٌّ and بَجَلِىٌّ from حَنِيفَةُ and بَجِيلَةُ: (Msb:) and ↓ مُصَحِّفٌ signifies the same as صَحَفِىٌّ [in the former of these senses]. (TA.) صِحَافٌ Small places that are made for water to collect and remain therein (مَنَاقِعُ صِغَارٌ تُتَّخَذُ لِلْمَآءِ): pl. صُحُفٌ. (Esh-Sheybánee, O, K.) صَحِيفٌ [appears from what here follows, to be syn. with ↓ صَحِيفَةٌ, or rather it is a coll. gen. n. of which the latter is the n. un.:] (tropical:) The surface of the ground or earth; (O, K, TA;) as being likened to the thing [i. e. paper or skin] that is written upon. (TA.) — — See also the next paragraph. صَحِيفَةٌ A written piece of paper (MA, Mgh, Msb) or of skin; (Msb;) a writing, or thing written; a book, or volume; a letter, i. e. an epistle; syn. كِتَابٌ; (S, O, K;) [syn. with كِتَابٌ in all of these senses; in the last of them in an anecdote related in Freytag's Arab. Prov. i. 721-2, and in Har p. 119, q. v.;] and a [portion of a book, such as is termed] كُرَّاسَة; and a register; [for] in the إِنْقَاع [a title of several books, it is said that] the كُرَّاسَة and ↓ مُصْحَف and صَحِيفَة and كِتَاب and دَفْتَر are one: (MA:) pl. صُحُفٌ (S, Mgh, O, Msb, K) and صُحْفٌ, a contraction of the former, (TA,) and صَحَائِفُ, (S, O, Msb, K,) like سَفَائِنُ pl. of سَفِينَةٌ; (Lth, O;) the first of these pls. anomalous, (Lth, Sb, O, K,) the sing. being likened to قَضِيبٌ (Sb, O, TA) and قَلِيبٌ (Sb, TA) and رَغِيفٌ, (O,) of which the pls. are قُضُبٌ (Sb, O, TA) and قُلُبٌ (Sb, TA) and رُغُفٌ: (O:) [or صَحِيفٌ may be its original, as well as regular, sing.:] see the next preceding paragraph. صُحُفِ إِبْرٰهِيمَ وَمُوسَى, in the Kur [lxxxvii. last verse], means [In the books of Abraham and Moses; i. e.] the books revealed to Abraham and Moses. (O.) [صَحِيفَةٌ also means The record of the actions of anyone, that is kept in heaven: (see رَقٌّ:) one says, صَحِيفَتُهُ سَوْدَآءُ, meaning (assumed tropical:) The record of his actions is black; a phrase often used in the present day, in speaking of a bad man.] Mohammad [the Hanafee Imám] speaks of صُحُف not written upon; saying, فَإِنْ كَانَتِ السَّرِقَةُ صُحُفًا لَيْسَ فِيهَا كِتَابٌ [And if the stolen property be papers, or books, not having any writing upon them]. (Mgh. [See, again, رَقٌّ.]) — — صَحِيفَةٌ signifies also A plank, board, or leaf, of a door; like صَحَائِفُ [from which it is perhaps formed by transposition, or it may be tropical in this sense]: pl. صَحِيفٌ. (MA.) — — Also (tropical:) The external skin, or scarf-skin, of the face: (O, TA:) or as some say, the part thereof that fronts one: pl. [or rather coll. gen. n.] ↓ صَحِيفٌ; or this may be used, in a verse in which it occurs, for صَحِيفَة. (TA.) — — One says also صَحَائِفُ مِنْ شَحْمٍ [meaning (assumed tropical:) Layers of fat]. (A in art. نير.) صُحَيْفَةٌ: see صَحْفَةٌ. صَحَّافٌ [A bookseller;] a seller of صُحُف: or [a bookbinder;] a maker [meaning binder] of صُحُف. (TA.) مَصْحَفٌ: see what next follows. مُصْحَفٌ (Th, S, Mgh, O, Msb, K) and ↓ مِصْحَفٌ (Th, S, O, Msb, K) and ↓ مَصْحَفٌ; (Th, O, K;) the first of which is the original, (Fr, S, O, Msb,) being from أُصْحِفَ meaning as expl. above, and one of certain words that are pronounced by [some of] the Arabs with kesr to the م instead of damm because the latter is deemed by them difficult of utterance, of which words are also مِخْدَعٌ and مِطْرَفٌ and مِغْزَلٌ and مِجْسَدٌ, (Fr, S, O,) or, accord. to AZ, Temeem pronounce the م with kesr, and Keys pronounce it with damm, [as do most persons in the instance of مصحف in the present day,] and Th says that مَصْحَفٌ, with fet-h, is correct and chaste; (O;) [A book, or volume, consisting of] a collection of صُحُف, (S, Mgh, O, K, TA,) written upon, and put between two boards: (TA:) [generally applied in the present day to a copy of the Kur-án:] and also signifying a [portion of a book, such as is termed] كُرَّاسَة: but the former is the primary [and more common] signification: (Mgh:) pl. مَصَاحِفُ. (KL.) See also صَحِيفَةٌ. مِصْحَفٌ: see the next preceding paragraph. مُصَحِّفٌ: see صَحَفِىٌّ. صحل 1 صَحِلَ, aor. صَحَلَ, inf. n. صَحَلٌ, He was, or became, hoarse, rough, harsh, or gruff, in voice; said of a man: (S, O:) [and] صَحِلَ صَوْتُهُ, aor. as above, (K,) and so the inf. n., (TA,) His voice was, or became, hoarse, rough, harsh, or gruff: or sharp, together with hoarseness, roughness, &c.: or صَحَلٌ signifies a roughness, (خُشُونَةٌ, K,) or a rattling, (حَشْرَجَةٌ, Lh, TA,) in the chest: and a cracking in the voice, without a right tenour thereof: (Lh, K, TA:) one says, فِى صَوْتِهِ صَحَلٌ In his voice is a hoarseness [&c.]: (S, O:) and صَحِلَ حَلْقُهُ His fauces became hoarse [&c.]: (IB, TA:) but accord. to IAth and others, it is not Arabic [in origin]. (TA.) See also صَهَلٌ. صَحْلٌ [app. a mistake for صَحَلٌ]: see صَحِلٌ. صَحِلٌ, (K,) or صَحِلُ

الصَّوْتِ, (S, O,) Hoarse, rough, harsh, or gruff, [&c.,] in voice; as also ↓ أَصْحَلُ. (S, O, K.) And صَوْتٌ صَحِلٌ [A voice that is hoarse, &c.]. (TA, from a trad.) أَصْحَلُ: see the next preceding paragraph. صحم 8 اصطحم i. q. اصطخم, q. v. 11 اصْحَامَّ, (K,) inf. n. اِصْحِيمَامٌ, (TA,) said of a plant, or herbage, It became intensely green: and it became yellow, (K, TA,) and altered in colour; or, as J says, [in the S,] اصحامّت البَقْلَةُ the herb, or leguminous plant, became yellow: (TA:) thus it has two contr. meanings: or it (i. e. a plant, or herbage,) became intermixed with yellowness in its dark greenness. (AHn, K.) And اصحامّت الأَرْضُ The land became altered [for the worse] in its herbage, and its rain departed: (K:) or, as some say, the land became altered in the colour of its seed-produce, for the reaping: and in like manner, اصحامّ الحَبُّ the grain became thus altered. (TA.) And اصحامّ الزَّرْعُ The seed-produce was smitten by cold: or began to dry up. (K.) صُحْمَةٌ Blackness inclining to yellowness: or a dust-colour inclining a little to blackness: or redness in whiteness: (K:) or, as some say, yellowness in whiteness. (TA.) أَصْحَمُ Of the colour termed صُحْمَةٌ: (K:) i. e. black inclining to yellowness: (S, K:) &c.: (K:) or, accord. to AA, intensely black: (TA:) fem. صَحْمَآءُ. (K.) — — The latter, applied to a فَيْفَآء [or smooth, or waterless, desert], (Sh, K,) or to a بَلْدَة [or district, &c.], (S,) signifies Dusty. (Sh, S, K.) — — And الصَّحْمَآءُ is the name of A certain herb, or leguminous plant, (S, K, TA,) not intensely green. (TA.) مُصْحَامٌّ, applied to a plant, or herbage, [&c.,] part. n. of 11 [q. v.]. (TA.) صحن 1 صَحَنَهُ, (S, K,) [aor. صَحَنَ,] inf. n. صَحْنٌ, (TA,) He gave him something in a صَحْن, (S, K,) i. e. the bowl so called: (S:) from Fr. (TA. [See 5.]) And صَحَنَهُ دِينَارًا He gave him a deenár. (TA.) — — Also, (AA, S, K,) aor. as above, (K,) He struck him. (AA, S, K.) You say, صَحَنْتُهُ صَحَنَاتٍ i. e. I struck him [strokes: the latter word being pl. of ↓ صَحْنَةٌ, the inf. n. of un.]. (S.) And صَحَنَهُ عِشْرِينَ سَوْطًا He struck him twenty strokes of the whip. (TA.) — — صَحَنَتِ الحَالِبَ بِرِجْلِهَا She (a camel) kicked the milker with her hind leg. (TA.) — صَحَنَ بَيْنَهُمْ, (S, K,) inf. n. as above, (TA,) He made peace, or he effected a rectification of affairs, an agreement, a harmony, or a reconciliation, between them. (S, K.) 5 تصحّن He asked, or begged: (K, TA:) one says, خَرَجَ فُلَانٌ يَتَصَحَّنُ النَّاسَ Such a one went forth begging of the people; (AZ, TA;) or, [as is a custom of many Arab and other Eastern mendicants,] begging of them in a bowl, [see 1, first sentence,] or some other thing. (TA.) صَحْنٌ A great عُسّ [i. e. bowl, or drinkingcup]; (S, K;) nearly as large as the تِبْن [q. v.]: (Ks, S in art. تبن:) or a shallow عُسّ: (so accord. to a copy of the S:) or a bowl, or drinking-cup, (قَدَح) that is neither large nor small: (TA:) [now applied to a plate, and a dish:] pl. [of pauc.] أَصْحُنٌ (Msb, * TA) and [of mult.] صِحَانٌ (TA) [and app., agreeably with modern usage, صُحُونٌ]. — — And [hence,] A [kind of] cymbal; (PS;) a small brazen basin, (طُسَيْتٌ, [dim. of طَسْتٌ,]) one of what are termed صَحْنَانِ, (S,) this meaning two little brazen basins, (طُسَيْتَانِ صَغِيرَتَانِ, K,) which are struck together. (S. K.) — — And (tropical:) The interior of the solid hoof; (K, TA;) also called سكرجة [i. e. سُكُرُّجَة or سُكُرَّجَة]. (TA.) — — And (assumed tropical:) The interior of the ear: or the مَحَارَة [i. e. concha] thereof. (TA.) And صَحْنَا الأُذُنَيْنِ [thus accord. to the TA and my MS. copy of the K, in the CK صَحْنَاءُ,] (assumed tropical:) The resting-place (مُسْتَقَرّ) of the interior of each of the ears; (K;) meaning the place of hearing [or meatus auditorius] of the resting-place of the interior of each of the two ears of the horse: pl. أَصْحَانٌ. (TA.) — — Also The middle of a house; (S, K;) meaning the سَاحَة [i. e. court] of the middle of a house [and of a mosque &c.]: (TA:) [and also a hall: for] it is thus called whether without, or with, a roof. (Kull, voce بَيْتٌ.) And The سَاحَة [or spacious vacant part] of the middle of a desert; and of an elevated and plain, or hard and elevated, tract; and of a wide space of low, or depressed, ground: pl. صُحُونٌ, the only pl. form. (TA.) A wide part of a desert: so in the saying, سِرْنَا فِى صَحْنِ الفَلَاةِ [We journeyed in the wide part of the desert]. (Msb.) And A level, or plain, tract of ground. (TA.) And An acclivity (سَنَد) of a valley, in which is some elevation above [other] elevated ground, as though supported [by the latter]; and in like manner, of a mountain, and of a hill such as is termed أَكَمَة; the صُحُون of the ground being the دُفُوف [i. e. banks, or acclivities,] thereof: it is bare, and such as flows [with rain]; and is not thus called unless bare of everything, and even: and it means also an even tract of ground like the area of the place in which dates are put to dry. (TA.) — — [Hence,] one says, جَرَى الدَّمْعُ عَلَى صَحْنَىْ وَجْنَتَيْهِ (tropical:) [The tears ran upon the middle of each of his cheek-balls]. (TA.) — Also A gift. (TA. [See 1, first sentence.]) صَحْنَةٌ; pl. صَحَنَاتٌ: see 1. — Also A bead (خَرَزَةٌ) with which women fascinate men, and restrain them, or withhold them from other women. (Lh, TA.) صُحْنَةٌ A clear space of a [stony tract such as is called] حَرَّة. (K.) صِحْنَآءٌ, (S, and so accord. to some copies of the K,) and صَحْنَآءٌ, (thus also accord. to some copies of the K,) and with the short alif, [app. صِحْنَى and صَحْنَى,] (S, and so accord. to some copies of the K,) or صِحْنَاةٌ and صَحْنَاةٌ, (Mgh, Msb,) or thus also, (accord. to some copies of the K,) or thus, and also صِحْنَآءَةٌ and صَحْنَآءَةٌ, (accord. to other copies of the K,) or when with ة having a more special signification, [being a n. of un., and, if so, accord. to a general rule, with tenween when without ة, as is said to be the case in the TA, on the authority of Az, accord. to whom, as is also there stated, the word is pluralized by the elision of the ة,] (S,) A certain condiment, or seasoning, made of fish, (S, K,) of small fish, which has the properties of exciting appetence, and rectifying the state of the stomach: (K:) or i. q. صِيرٌ, (Mgh, Msb,) i. e. what is called in Pers. مَاهِى آوَهْ [jelly of salted fish]: (Mgh:) AZ is related to have said that صحناة is Pers., meaning what the Arabs call صِير: IAth says that صير and صحناة are both of them Pers. words. (TA.) صَحُونٌ A she-camel that has a habit of kicking: (AA, S, K:) and a kicking mare or horse: and a she-ass that kicks the he-ass with her hind leg whenever he comes near to her: or, as some say, a she-ass in which are whiteness and redness [app. meaning a wild she-ass]. (TA.) مِصْحَنَةٌ A vessel like the [bowls called] صَحْفَة (K, TA) and قَصْعَة. (TA.) صحو 1 صَحَا, said of a day, [aor. يَصْحُو,] inf. n. صَحْوٌ, It was, or became, cloudless: (TA:) and so ↓ أَصْحَى: (Msb, K, TA, but not in the CK:) [it is said that] صَحْوٌ signifies the departing of the clouds: (S, Mgh, K:) [but] Es-Sijistánee says that the vulgar think it to have this meaning, whereas it only means the dispersing of the clouds with the departing of the cold. (Msb, TA.) And ↓ أَصْحَتِ السَّمَآءُ The sky became cloudless. (Ks, S, Mgh, Msb, K, TA, but not in the CK.) — — And صَحَا مِنْ سُكْرِهِ, (S, Msb,) aor. يَصْحُو, (Msb,) inf. n. صَحْوٌ (S, Msb, K) and صُحُوٌّ, (Msb,) [He recovered, or became free, from his intoxication; or] his intoxication ceased; as also ↓ اصحى: (Msb:) and صَحِىَ, (K, TA,) inf. n. صَحًا; (TA;) as also ↓ اصحى; (IKtt, K, TA;) is [likewise] said of one intoxicated; (K, TA;) both meaning he recovered from his state of insensibility; (TA;) and in like manner both are said of one affected with desire, or yearning or longing in the soul; (K, TA;) [and also of one sleeping, meaning he awoke: see an ex. of the former of these two verbs in this last sense in the latter part of the second paragraph of art. فرط.] — — صَحْوٌ signifies also (tropical:) The relinquishing of youthful folly, and amorous dalliance, and of what is vain, or futile. (K, TA.) Hence the saying of a poet, صَحَا القَلْبُ عَنْ سَلْمَى وَأَقْصَرَ بَاطِلُهْ (tropical:) [The heart relinquished, or has relinquished,

youthful folly and amorousness by becoming rid of Selmà, and its vain, or futile, occupation ceased, or has ceased]. (TA.) — — And one says, صَحَتِ العَاذِلَةُ (assumed tropical:) The censuring female relinquished censuring. (TA.) 4 اصحى: see 1, in four places. — — أَصْحَيْنَا We became in a case of cloudlessness [of the sky or day]; (Msb, TA;) the sky became cloudless to us. (S.) — أَصْحَيْتُهُ مِنْ سُكْرِهِ [I recovered him, or roused him, from his intoxication], and مِنْ نَوْمِهِ [from his sleep]. (TA.) — — And sometimes إِصْحَآءٌ is used as meaning The act of rousing, and recalling to mindfulness, from a state of heedlessness, or inadvertence. (TA.) صَحْوٌ [an inf. n. used as an epithet, and therefore applicable to a fem. as well as a masc. noun, and to a dual and a pl. as well as a sing.], applied to a day, Cloudless; (K, TA;) as also ↓ صَاحٍ; (S, TA;) and ↓ مُصْحٍ: (Mgh, Msb:) and (K) in the same sense applied to a sky; (Ks, S, Mgh, Msb, K;) as also ↓ مُصْحِيَةٌ, or, accord. to Ks, this is not allowable, but only صَحْوٌ, (S, Mgh, Msb,) though one says of the sky أَصْحَت. (Msb.) صَحْوَةٌ A state [of freedom from intoxication, or] of sensibility, or mental perception. (TA voce سَكْرَةٌ.) يُرِيدُ أَنْ يَأْخُذَهَا بَيْنَ الصَّحْوَةِ وَالسَّكْرَةِ [He desires to take it being in a state between that of sensibility and that of insensibility, or mental perception and inability thereof,] is a prov., applied to him who seeks a thing feigning ignorance while possessing knowledge. (TA.) [See also another ex. voce سَكْرَةٌ.] صَاحٍ: see صَحْوٌ. — — It is also said of one intoxicated [as meaning Recovering, or becoming free, from his intoxication; or ceasing to be intoxicated: see 1]. (S, TA.) مُصْحٍ; and its fem. مُصْحِيَةٌ: see صَحْوٌ. مَصْحَاةٌ is like مَسْلَاةٌ in meaning as well as in measure, [signifying A cause of freedom,] except that the former is from the intoxication of grief and the latter is from distress of mind and anxiety. (TA.) مِصْحَاةٌ A sort of vessel, (S, K,) well known, (K,) used for drinking; (TA;) a طَاس [q. v.], or a جَام [q. v.]: (K:) As says, "I know not of what it is: " (S, TA:) it is said to be of silver. (TA.) El-Aashà speaks of wine being poured into it. (S, TA.) And one says وَجْهٌ كَمِصْحَاةِ اللُّجَيْنِ [A face like the مصحاة of silver.] (TA.) صخ 1 صَخَّ الأُذُنَ, aor. ـُ3, صَخُ, (S, A, * TA,) inf. n. صَخٌّ; (S, TA;) in a copy of the T, ↓ اصخ, inf. n. إِصْخَاخٌ; (TA;) It (a sound) deafened the ear by its vehemence. (S, A, TA.) — — And صَخَّهُ, aor. as above, He struck him on the ear and rendered it deaf. (A.) — — And صَخَّنِى فُلَانٌ بِعَظِيمَةٍ (tropical:) Such a one accused me of a great crime, and calumniated me. (A, TA.) — — And رَمَاهُ فَصَخَّهُ, inf. n. as above, He shot, or cast, at him, and caused him extreme pain: or, as some say, killed him. (JK.) — — And صَخَّ الغُرَابُ The crow pierced with his beak into the gall on the back of a camel: (K, * TA:) or الغُرَابُ يَصُخُّ بِمِنْقَارِهِ فِى دَبَرَةِ البَعِيرِ the crow pierces with his beak into the gall on the back of the camel. (JK.) — — صَخٌّ also signifies The striking with something hard, (L, K,) as a staff, (L,) upon something solid, (L, K,) and with iron upon iron. (L.) [Accord. to the TK, one says, صَخَّ الحَدِيدَ عَلَى الصَّخْرَةِ, meaning ضَرَبَهُ بِهَا: but I think that the right reading is بِالحَدِيدِ; and the meaning, He struck with the iron upon the mass of rock.] — صَخَّ الحَجَرُ, (A,) and صَخَّتِ الصَّخْرَةُ and the like, (L,) inf. n. صَخِيخٌ (A, L, K) and صَخٌّ, (L, K,) The stone, (A,) and the mass of rock, (L, K,) caused a sound to be heard (A, L, K) on its being struck (A, L) with a stone. (L.) — — And صَخَّ لِحَدِيثِهِ He listened to his narration, or discourse. (A, TA.) 4 أَصْخَ3ـَ see above, first sentence. صَخَّةٌ A sound produced by the striking of a mass of rock with a stone. (S, A, * K.) صَاخَّةٌ A cry that deafens by its vehemence. (S, K.) — — And hence, (S,) The resurrection: (AO, S, K:) so in the Kur lxxx. 33; accord. to AO: being either an act. part. n. from صَخَّ, aor. صَخ3ـُ, or an inf. n.: (L:) or it there signifies the cry on the occasion of which the resurrection shall take place, which will deafen the ears so that they shall hear nothing but the call to life: (Zj, L:) or it there means the second blast of the horn. (Jel.) — — Also A calamity, or misfortune: (K:) or a severe calamity or misfortune: and hence the resurrection is called الصَّاخَّةُ. (A, TA.) صخب 1 صَخِبَ, (S, A, Msb, K,) aor. صَخَبَ, (A, Msb, K,) inf. n. صَخَبٌ, (S, * A, * Msb, K, * TA,) of which سَخَبٌ is a syn., of the dial. of Rabee'ah, but [said to be] a bad word, (TA,) He clamoured; or raised a loud, or vehement, cry, (S, K, TA,) or a confusion, or mixture, of cries or shouts or noises; (S, A, TA;) accord. to some, in altercation, or contention: (TA:) or he raised much clamour, and confusion of cries or shouts or noises. (Msb.) 3 صاخبهُ, (A, MA,) inf. n. مُصَاخَبَةٌ, (A,) [He raised a clamour, or confused noise, with him;] he spoke with him with a loud voice or noise or clamour: he clamoured with, or at, or against, him, with anger. (MA.) 6 تَصَاْخَبَ see the next paragraph. 8 اصطخبوا (S, * A, TA) and ↓ تصاخبو (A, K, TA) They clamoured; or raised loud, or vehement, cries, or clamours, [or confused noises,] and beat one another, or contended together in beating or in fight. (K, TA.) A poet says, إِنَّ الضَّفَادِعَ فِى الغُدْرَانِ تَصْطَخِبُ [Verily the frogs make a loud and confused croaking in the pools of water left by the torrents]. (S.) And one says, سَمِعْتُ اصْطِخَابَ الطَّيْرِ (A, K *) i. e. [I heard] the confused cries, or voices, of the birds. (K. [See also صَخَبٌ.]) — — And [hence,] اِصْطَخَبَتْ أَمْوَاجُ الوَادِى (tropical:) [The waves of the valley, or torrent-bed, flowing with water, dashed together, making a loud and confused sound]. (A.) صَخَبٌ inf. n. of 1: (Msb, TA:) [used as a simple subst., its pl. is أَصْخَابٌ:] one says, سَمِعْتُ أَصْخَابَ الطَّيْرِ I heard the [confused] cries, or voices, of the birds. (Msb. [See also 8.]) صَخِبٌ (A, Msb, K) and ↓ صَخَّابٌ (S, A, Msb, K) and ↓ صَخْبَانُ (S, Msb, K) and ↓ صَخُوبٌ (K) and ↓ صَاخِبٌ (A, Msb) are epithets from صَخِبَ; (S, A, Msb, K;) all except the last signifying One who clamours, or raises confused cries or shouts or noises, vehemently, or much; (TA;) [the last having a similar, but not intensive, signification, i. e. clamouring, &c.:] and the first, though masc., is applied by the poet Usámeh ElHudhalee to a female singer considered as a person (شَخْص [and meaning in this instance loud of voice]); for an epithet of the measure فَعِلٌ applied to a woman (اِمْرَأَةٌ) is not known in the language: (L, TA:) the [proper] fem. epithet is صَخِبَةٌ and ↓ صَخَّابَةٌ (K) and ↓ صَخْبَى (Msb) and ↓ صَخُوبٌ (K, TA, in the CK [erroneously] صَخُوبَةٌ) and ↓ صُخُبَّةٌ: (K:) the pl. of صَخْبَانُ is ↓ صُخْبَانٌ; (Kr, K;) [and the pl. of صَخُوبٌ is ↓ صُخُبٌ, like صُبُرٌ pl. of صَبُورٌ:] the hypocrites are described in a trad. as صُخُبٌ بِالنَّهَارِ خُشُبٌ بِاللَّيْلِ [expl. voce خَشَبٌ], meaning clamorous and contentious. (TA.) — — [Hence,] حِمَارٌ صَخِبُ الشَّوَارِبِ An ass that makes his braying to reciprocate [loudly] in the ducts of his throat; (K;) that brays vehemently. (S in art. شرب, q. v.) — — And عُودٌ صَخِبُ الأَوْتَارِ (tropical:) [A lute of which the chords send forth loud sounds]. (A, TA.) — — And مَآءٌ صَخِبُ الآذِىِّ (S, A, * K) and الآذِىِّ ↓ مُصْطَخِبُ (K) (tropical:) Water of which the waves send forth a [loud] sound, (S, TA,) or are agitated, (K,) or dash together. (TA.) See also what next follows. عَيْنٌ صَخْبَةٌ, (K, TA,) with the خ quiescent, (TA,) or ↓ صَخِبَةٌ, (so in a copy of the A,) (tropical:) A spring, or fountain, that is agitated [app. so as to make a confused sound] in estuating. (A, K, TA.) — And صَخْبَةٌ signifies also The [kind of bead (خَرَزَة), used for captivating, or fascinating, called] عَطْفَةٌ: (TA:) or a bead (خَرَزَة) used [as a charm] in [cases of] love and hatred. (K, TA.) صَخْبَانُ; and its fem. صَخْبَى; and pl. صُخْبَانٌ: see صَخِبٌ. صَخُوبٌ: see صَخِبٌ. صُخُبَّةٌ: see صَخِبٌ. صَخَّابٌ, and its pl. صُخُبٌ: see صَخِبٌ, in three places. صَاخِبٌ: see صَخِبٌ. مُصْطَخِبٌ, fem., with ة: see صَخِبٌ: see صَخِبٌ. صخد 1 صَخِدَ النَّهَارُ, aor. صَخَدَ, (S, L, K,) inf. n. صَخَدٌ (S, L) and صَخَدَانٌ, (L,) The day was, or became, intensely hot. (S, L, K.) And صَخِدَ الحَرُّ, inf. n. صَخَدَانٌ, The heat was, or became, intense; as also ↓ اصخد, inf. n. إِصْخَادٌ. (L.) — صَخَدَتْهُ الشَّمْسُ, aor. صَخَدَ, (S, L, K,) inf. n. صَخْدٌ, (S, L,) The sun smote him, (S, L,) and burned him: (S, L, K:) or was, or became, hot upon him. (L.) And صَخَدَهُ الحَرُّ The heat pained his brain. (A.) — صَخَدَ said

of the [bird called] صُرَد, (S, L, K,) aor. صَخَدَ, inf. n. صَخْدٌ and صَخِيدٌ, (L,) It cried: (S, L, K:) and so صَخَدَت said of the هَامَة [or owl]. (A, L.) — صَخَدَ إِلَيْهِ, (L, K,) aor. صَخَدَ, (L,) inf. n. صُخُودٌ, He listened to him, (L, K,) and inclined to him. (L.) 4 اصخد He (a man, TA) entered upon [a time of] heat. (K.) — — Also, (S, L, K,) and ↓ اصطخد, (A,) It (a chameleon) warmed itself with the heat of the sun; basked in the sun. (S, A, L, K.) — — See also 1. 8 إِصْتَخَدَ see 4. [And see also مُصْطَخِدٌ, below.] صُخُدٌ a dial. var. of سُخْدٌ: meaning Blood and water in the سَابِيَآء [or membrane enclosing the fœtus in the womb]: — and i. q. رَهَلٌ: [see سُخْدٌ:] — — and Yellowness in the face. (L.) صَخْدَانٌ: see what next follows. يَوْمٌ صَخَدَانٌ (S, L, K) and ↓ صَخْدَانٌ (Th, L, K) and ↓ صَيْخُودٌ (S, L, K [written by Freytag, as from the S, صَخُودٌ]) and ↓ صَاخِدٌ and ↓ صَيْخَدٌ (L) A day intensely hot. (S, L, K.) And لَيْلَةٌ صَخَدَانَةٌ A night intensely hot. (L.) And ↓ صَيْخُودٌ هَاجِرَةٌ A midday intensely hot. (A.) — — [صَخَدَانٌ is originally an inf. n. Hence] one says, أَتَيْتُهُ فِى صَخَدَانِ الحَرِّ I came to him during the intenseness of the heat: (L:) and one says also, اتيته فِى مَصَاخِدِ ↓ الحَرِّ I came to him in the midday-intensities of the heat; (TA;) for مَصَاخِدُ is pl. of ↓ مَصْخَدَةٌ signifying the midday-intensity of heat; (K, TA;) as also ↓ صَاخِدَةٌ: (L, TA:) and ↓ الحَرِّ اتيته فِى صَيَاخِيدِ [meaning the same; or I came to him during the intensities of the heat]: (TA:) and وَالبَرْدُ ↓ رَمَانِى الحَرُّ بِصَيَاخِيدِهِ بِصَنَادِيدِهِ [The heat smote me with its intensities, and the cold with its vehemencies]. (A.) صَاخِدٌ Intense heat. (L.) — — See also صَخَدَانٌ. — [Also Crying, as a صُرَد and as an owl.] One says هَامٌ صَوَاخِدُ [in which the latter word is pl. of the fem. صَاخِدَةٌ] Owls hooting. (A.) — And Listening, and inclining, to one. (L.) — وَاحِدٌ قَاحِدٌ صَاخِدٌ [the second word here written in the TA and in my MS. copy of the K فَاخِدٌ, but it is said in the TA in art. قحد, on the authority of the K, to be correctly with ق,] means صُنْبُورٌ, (K, TA,) i. e. Single, or solitary, and weak: or i. q. دَاهِيَةٌ [i. e. very cunning, or very intelligent or sagacious, and crafty: but this meaning I think improbable]. (TA. [See also art. قحد.]) صَيْخَدٌ: see صَخَدَانٌ. — — Also الصَّيْخَدُ, (L, K,) or صَيْخَدُ الشَّمْسِ, (A,) The rays (عَيْن) of the sun: (A, L, K:) so called because of the heat thereof. (L.) One says, ذَابَ صَيْخَدُ الشَّمْسِ [The rays of the sun became intensely hot], (A,) and اِسْتَذَابَ الصَّيْخَدُ [which means the same]. (L.) صَاخِدَةٌ: see صَيْخَادٌ. صَخَدَانٌ: see the next paragraph, in two places. صَيْخُودٌ; and its pl. صَيَاخِيدُ: see صَخَدَانٌ, in four places. — — صَخْرَةٌ صَيْخُودٌ A hard rock which becomes intensely hot when the sun shines fiercely upon it: (L:) or [simply] a hard rock; (S, K;) as also ↓ صَيْخَادٌ: (K:) or a solid, firm, and strong, rock; and so ↓ صَيْخَادٌ: (TA:) or a smooth and hard rock, that cannot be moved from its place, and upon which iron has not effect: and a great rock, which nothing can raise, and upon which neither a pickaxe nor any other thing has effect: (L:) or a rock upon which the pickaxe has no effect: (A:) pl. as above. (L.) صَيْخَدُونٌ Hardness (K, TA) and strength. (TA.) مَصْخَدَةٌ; and its pl.: see صَخَدَانٌ. مُصْطَخِدٌ A chameleon standing erect, towards the sun; [app. on a branch;] as also مُصْطَخِمٌ. (L. [See also 4.]) صخر 2 تَصْخِيرٌ [inf. n. of صَخَّرَ] i, q. تَسْخِيرٌ. (K.) صَخْرٌ (S, A, Msb, K, &c.) and ↓ صَخَرٌ, (S, Msb, K,) the latter on the authority of Yaakoob, (S,) thus sometimes pronounced, (Msb,) Rocks; or great masses of stone: (S:) or great masses of hard stone: (A, K:) and صَخْرَةٌ (S, A, Msb, K, &c.) and صَخَرَةٌ (S, Msb, K) [are the ns. un., signifying] one thereof, (S, A, K,) or these have a more special signification [as meaning a rock and a mass of rock]: (Msb:) pl. صُخُورٌ (S, A, Msb, K) and صُخُورَةٌ (A, Sgh, L) and [of صَخْرَةٌ and صَخَرَاتٌ [صَخَرَةٌ. (Msb, K. [In the latter, صَخْرٌ and صَخَرٌ, as well as صُخُورٌ and صَخَرَاتٌ, are improperly termed pls. of صخرة.]) By صَخْرَة in the Kur xxxi. 15 is meant a صخرة that is beneath the ground. (Zj, TA.) And by the صَخْرَة mentioned in a trad. as being of, or from, Paradise is meant the صخرة [or rock] of Jerusalem [in the centre of the building now called " the Dome of the Rock "]. (TA.) صَخَرٌ; n. un. صَخَرَةٌ: see صَخْرٌ. صَخِرٌ A place abounding in rocks, or great masses of hard stone; as also ↓ مُصْخِرٌ. (K.) صَخِيرٌ A certain plant. (K.) [Golius explains this as meaning Great, applied to a rock, or mass of stone; and so مَصْخَرٌ; on the authority of J: but neither of these do I find in the S.] صَخِيرَةٌ: see صَحِيرَةٌ. صَاخِرٌ The sound of iron [striking] upon iron. (K.) صَاخِرَةٌ A kind of earthen vessel, (S, A, K,) out of which one drinks. (A.) أَصْخَرُ الوَجْهِ (tropical:) A hard-faced man; one having little shame. (A.) مُصْخِرٌ; see صَخِرٌ. صخم 1 صَخَمَتْهُ الشَّمْسُ The sun smote, or hurt, or burned, him, or his face. (K.) 8 اصطخم, (S, K,) and اصطحم, (K,) He stood erect, (S, K, TA,) and El-'Abbás adds, silent, as though he were angry. (TA.) [See also the part. n., below.] صَخْمَآءُ A [stony tract such as is termed] حَرَّة in which the plain is intermixed with the rugged. (K.) مُصْطَخِمٌ part. n. of 8. (S.) Applied to a chameleon, Standing erect, towards the sun; [app. on a branch;] as also مُصْطَخِدٌ. (L in art. صخد.) صد 1 صَدَّ عَنْهُ, (S, M, K, &c.,) aor. صَدُ3ُ (S, M, A) and صَدِ3ِ, (M,) the latter only agreeable with analogy, (MF,) [but the former, which is the more common, explainable on the ground that وَجْهَهُ or the like is understood,] inf. n. صُدُودٌ (S, M, A, K) and صَدٌّ, (M,) He turned away from, avoided, shunned, and left, him, or it; he was averse from him, or it; (S, M, A, Msb, K;) he turned away his face from him [or it]: (Ham p. 89:) and صَدَّهُ also, aor. صَدُ3ُ, inf. n. صَدٌّ, he forsook him, and turned away his face from him. (L.) One says, أَرَى فِيكَ صُدُودًا [I see in thee aversion]. (A.) And لَا صَدَّ عَنْ ذَاكَ [lit. There is no evading that], meaning truly thou didst that. (Lh, M.) صَدَّ السَّبِيلُ (tropical:) [The road, or way, turned aside] is said when a difficult road up a mountain, (A, L,) or some other obstacle, (A,) presents itself before thee, and thou leavest it, and takest another way. (A, L.) — — And صَدَّهُ عَنْهُ, (S, M, K, &c.,) aor. صَدُ3ُ, (Msb,) inf. n. صَدٌّ; (S, Msb, K;) and ↓ اصدّهُ, (S, M, K,) inf. n. إِصْدَادٌ; (TA;) and ↓ صدّدهُ; (M;) He averted him; turned him, or sent him, away, or back; or caused him to return, or go back, or revert; from it: (S, M, Msb, K:) prevented, or hindered, him from doing it: (S, A, Msb, K:) or did so by gentle means: and so ضَدَّهُ. (L in art. ضد.) — صَدَّ, aor. صَدِ3ِ, (T, S, M, A, K,) agreeably with analogy, (MF,) and this is the more approved form, (T,) and صَدُ3ُ, (T, S, K,) inf. n. صَدِيدٌ (S, A, K) and صَدٌّ, (M,) He cried out, vociferated, or raised a clamour, (T, S, M, A, K,) مِنْ كَذَا [at, or by reason of, such a thing]. (A.) — — And صَدَّ, aor. صَدِ3ِ, (Lth, M, Msb,) inf. n. صَدٌّ, (M,) He laughed, مِنْ كَذَا [at such a thing]: (Lth, Msb:) or he laughed violently, or immoderately. (M.) 2 صدّدهُ عَنْهُ: see 1. — And صدّد, (T, TA,) inf. n. تَصْدِيدٌ; for which one says صدّى, inf. n. تَصْدِيَةٌ, (T, M, * K, * TA,) changing one of the د into ى, (T, K, TA,) like as one says قَصَّيْتُ أَظْفَارِى, which is originally قَصَّصْتُ; (T, TA;) and صَدَّى بِيَدَيْهِ; (TA in art. صدى;) He clapped with his hands; (T, M, K;) because, in the action of clapping the hands together, the صَدّ, i. e. " face," of one hand fronts that of the other; or, accord. to Aboo-Jaafar Er-Rustamee, التَّصْدِيَةُ is from صَدًى meaning " a sound " [or " an echo "]; but the former derivation is the more probable: (TA:) [see art. صدى:] also he raised his voice, or called out, or cried out. (M, TA.) It is said in the Kur [viii. 35], وَمَا كَانَ صَلَاتُهُمْ عِنْدَ البَيْتِ إِلَّا مُكَآءً وَتَصْدِيَةً And their prayer at the House [of God] is nought but whistling, and clapping with the hands: (M, * TA:) meaning, they do thus instead of praying as they have been commanded to do. (Jel.) — See also 4. 3 صَادَّهُ وَضَادَّهُ [He treated him with aversion and opposition]. (A.) 4 اصدّهُ عَنْهُ: see 1. — اصدّ said of a wound, (S, M, Msb, K,) inf. n. إِصْدَادٌ; (TA;) as also ↓ صدّد; (M, TA;) It

contained, or generated, matter, (S, M, Msb, K,) such as is termed صَدِيد: (M, Msb:) or ran with such matter. (A.) 5 تصدّد لَهُ, for which one says تَصَدَّى له, [changing the last د into ى, as in the case of صَدَّدَ, q. v.,] from الصَّدَدُ, meaning " the place, or part, that is before, in front, facing, or opposite; " (Az, L;) He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it; [as though he set himself over against the object to which the verb relates:] and he asked him, or petitioned him, for a thing that he wanted: syn. تَعَرَّضَ لَهُ; (L and K * in the present art., and S and M and K in art. صدى;) and أَقْبَلَ عَلَيْهِ; (L;) and تَضَرَّعَ لَهُ: (M in art. صدى:) he inclined to him, or it: (L:) he raised his head towards it: (M in art. صدى, in explanation of تصدّى:) he raised his head and breast towards it, looking towards it, or regarding it: (TA in art. صدى, in explanation of تصدّى:) the object is one at which you raise your eyes, looking at it: (S in art. صدى, in explanation of تصدّى:) he applied, or gave, his whole attention to it, (meaning an affair,) having his mind unoccupied by other things; syn. تَفَرَّغَ لَهُ وَتَبَتَّلَ. (Msb.) One says also, تصدّى لِلرَّدِّ عَلَى المُصَنِّفِ [He addressed, or applied, himself to reply against the author]. (TA in art. حزب, &c.) And تصدّى لِلْمَعْرُوفِ وَطَلَبَهُ He addressed himself, or applied himself, to obtain favour, or bounty; and sought it; syn. تَعَرَّضَ لَهُ [and تَبَرَّى له]. (Msb in art. عرض.) And أَنْتَ لَهُ تَصَدَّى, [in the Kur, lxxx., 6,] originally تَتَصَدَّدُ, (L,) and accord. to one reading تَصَّدَّى, (Jel,) means To him thou addressest thyself, or directest thine attention, and inclinest; syn. تَتَعَرَّضُ لَهُ, (L,) and تُقْبِلُ عَلَيْهِ, (Zj,) and تَمِيلُ إِلَيْهِ; (L;) or تَتَعَرَّضُ لَهُ بِالْإِقْبَالِ عَلَيْهِ: (Bd:) or addressest thyself, &c., and humblest thyself: (M in art. صدى: [in which, however, this explanation is not given with express reference to the above-cited phrase in the Kur:]) or it may signify thou seekest to bring thyself near to him, or to advance thyself in his favour; from الصَّدَدُ as signifying القُرْبُ. (T.) [See also art. صدى.] 8 اصطدّت She (a woman) covered herself with a صِدَاد [q. v.], i. e. سِتْر. (Nawádir el-Aaráb, O, K.) R. Q. 1 صَدْصَدَةٌ The beating of the sieve with one's hand. (TA.) صَدْ a Pers. word [app. used by the Arabs] signifying A hundred. (TA.) صَدٌّ: see صُدٌّ, in four places. — — Also The face, or front, of the hand. (TA.) صُدٌّ (M, A, L, Msb, K) and ↓ صَدٌّ (K) The side of a valley, (M, A, Msb, K,) or of a شِعْب [i. e. the kind of water-course so called, or a ravine], and of a mountain where it forms a ravine, (M, L,) and (tropical:) of a road: (A:) pl. [of pauc.] أَصْدَادٌ and [of mult.] صُدُودٌ. (TA.) And ↓ صَدٌّ (L) and ↓ صَدَدٌ (M, L) signify [in like manner] A side; a lateral, or an adjacent, part, quarter, tract, or the like; syn. of the former جَانِبٌ, (L,) and of the latter نَاحِيَةٌ. (M, L.) اِنْضَمَّ عَلَيْهِمُ الصُّدَّانِ [lit. The two sides of the road confined them] means (tropical:) they occupied the middle of the road. (A.) And الصُّدَّانِ signifies also (tropical:) The two edges, or extremities, or cusps, of the notch of an arrow, between which is the place of the bow-string; syn. شَرْخَا الفُوقِ. (O. [In the K, erroneously, شَرْخَا الفَرْقِ.]) — — Also صُدٌّ and ↓ صَدٌّ A mountain: (AA, S, M, L, Msb, K:) and so سُدٌّ and سَدٌّ: (AA, S, M:) pl. أَصْدَادٌ and صُدُودٌ. (M, L.) — — And ↓ صَدٌّ [or صُدٌّ] A cloud, or collection of clouds, rising high, and appearing like a mountain: and so سَدٌّ [or سُدٌّ (q. v.)], which is the more approved word. (M, L.) صَدَدٌ: see صُدٌّ. — — Also i. q. قُرْبٌ [used as a n. of place, meaning Vicinity, or a near place or sport; as in phrases here following]: (ISk, S, M, A, Msb, K:) and the place, or part, that is before, in front, facing, or opposite. (ISk, * T, S, * M, A, * L, K. *) One says, دَارُهُ بِصَدَدِ المَسْجِدِ [His house is in the vicinity of, i. e. near to, the mosque; or his house is opposite to the mosque]. (Msb. [The former meaning is there indicated; but no meaning is expressed.]) And أَخَذْتُهُ مِنْ صَدَدٍ i. e. مِنْ قُرْبٍ [I took it from a near place or spot]. (A.) And دَارِى صَدَدَ دَارِهِ, (ISk, S, A, K,) in which صدد is in the accus. case as an adv. n. of place, (S, K,) and بِصَدَدِهِ, (ISk, A,) and عَلَى صَدَدِهِ, (Lth, ISk,) My house is opposite to, i. e. in the place, or part, that is in front of, his house: (ISk, S, A, K:) and in the vicinity of, or near to, his house. (K.) And هٰذَا صَدَدَ هٰذَا, and بِصَدَدِهِ, This is in front of, or opposite to, this. (M.) — — [Hence, app.,] لَا حَدَدَ لِى دُونَهُ وَلَا صَدَدَ There is no impediment to me in the way of it, nor any obstacle. (A.) — — And هُوَ صَدَدَكَ i. q. قَصْدَكَ [i. e. He, or it, is tending, or looking, in the direction of thee; or is before thee, or before thy face: see art. قصد]. (Sb, M.) — — And أَنَا بِصَدَدٍ مِنْ هٰذَا الأَمْرِ [I am directing myself, or my attention, to this affair]. (A.) [نَرْجِعُ إِلَى مَا نَحْنُ بِصَدَدِهِ, meaning We will return to that subject to which our attention is directed, is a phrase of frequent occurrence after a digression.] صِدَادٌ A woman's سِتْر [app. meaning veil, or covering]. (Nawádir el-Aaráb, O, K.) — — See also what next follows. صَدُودٌ i. q. مِجْوَلٌ [app. meaning A kind of garment for women or for young girls, which is thus called]; (O, K; in the CK مِحْوَل;) as also ↓ صِدَادٌ; so says Th. (O.) صَدِيدٌ an inf. n. of صَدَّ [q. v.] in one of its senses. (S, A, K.) — Also The ichor, i. e. thin water, [or watery humour,] of a wound, (S, A, Mgh, K,) mixed [or tinged] with blood, (S, A, Mgh,) before the matter becomes thick: (S, A:) or matter, or pus, like water, in which is a mixture of red and white: (M:) or matter, or pus, like water in thinness and like blood in its having a mixture of red and white: (AZ, Msb:) and some add that when it has thickened, it is مِدَّة: (Msb:) or matter, or pus, mixed with blood, (Lth, Mgh, Msb,) in a wound. (Lth.) In the Kur xiv. 19, it means What flows from the skins of the inmates of Hell: (M:) or what flows from their insides, and is mixed with matter and blood: (Jel:) or hot water (حَمِيمٌ) boiled until it thickens. (M, K.) — — And hence, as being likened thereto, صَدِيدُ الفِضَّةِ i. e. ذُوَابَتُهَا [app. meaning What is melted of silver]. (M.) صُدَّى A species of fig, white without, black within, and very sweet. (AHn, M, TA.) صُدَّادٌ A road to water. (S, K.) — And الصُّدَّادُ The serpent: (K:) and (K, TA, in the CK " or ") a certain small animal (دُوَيْبَّة, S, K) of the kind of the [field-rats called] جِرْذَان: (S:) or [a species of lizard;] what is called سَامُّ أَبْرَصَ [q. v.]; (AZ, S, M, K;) used in this sense by Keys: (AZ, S:) or, accord. to Yaakoob, the [lizard called] وَزَغ: or, as some say, a species of the [field rats called] جِرْذَان: (M:) pl. صَدَائِدُ, (S, M, K,) which is anomalous. (S, M.) صَادٌّ Turning away, avoiding, shunning, and leaving; or averse: fem. صَادَّةٌ: pl. of both صُدَّادٌ; and of the fem. صَوَادُّ also. (M.) مَصْدُودٌ [pass. part. n. of صَدَّهُ, q. v.]. One says, فُلَانٌ مَصْدُودٌ عَنِ الخَيْرِ [Such a one is turned away from, or prevented from attaining, what is good, or prosperity]. (A.) صدا 1 صَدِئَ, (S, M, L, K,) aor. صَدَاَ, (L,) inf. n. صَدَأٌ, (S, M,) said of a horse, (K, TA,) and of a kid, (S, TA,) [or a goat,] He was of the colour termed صُدْأَة [i. e. sorrel inclining to blackness; or blackness intermixed, or tinged over, with redness; or a colour like that of the rust of iron; probably from the same verb in the sense next following]; (S, M, L, K, TA;) as also صَدُؤَ, (K,) aor. صَدَاَ; (TA; [and it is implied in the K that the latter verb is syn. with the former in all its senses;]) but the former verb is that which is commonly known, and that alone which is required by analogy as a verb denoting a colour, and the latter is not known to have been heard; (MF, TA;) and in the L it is said that the verb in this sense is صَدِئَ and ↓ اِصَّدَأَ, this latter [formed from اِصْطَدَأَ, originally اِصْتَدَأَ,] of the measure اِفْتَعَلَ. (TA.) — — Also, (M, K,) صَدِئَ, (S, M, Msb, K,) aor. as above, (S, Msb, TA,) and so the inf. n., (S, TA,) said of iron, It was, or became, rusty, or rusted; (S, M, Msb, K;) in which sense it is said also of the like of iron. (M.) — And صَدِئَ said of a man, He stood erect, and looked. (K.) — صَدَأَ المِرْآةَ, aor. صَدَاَ, (K,) inf. n. صَدْءٌ, (TK,) He polished the mirror, (K, TA,) i. e., removed from it the rust, (TA,) in order to use it as a collyrium; (K, TA;) as also ↓ صَدَّأَهَا, (K,) inf. n. تَصْدِئَةٌ. (TA.) [Whether the mirrors of the Arabs were made of bronze, or of what other metal they were made, is

not said. See also 1 in art. حلأ.] — And, aor. as above, said of an owl, He uttered a cry or cries. (Sh, TA. [See also art. صدو.]) 2 صَدَّأَ see the preceding paragraph. 5 تصدّأ لَهُ, (K,) as also تصدّع له, (TA,) i. q. تصدّى له, (K, TA,) which is the original, meaning تعرّض له [i. e. He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it; &c.]. (TA.) 8 اِصْدَأَ: see 1, first sentence. صَدأٌ inf. n. of صَدِئَ [q. v.]. (S, M.) — — Also [a subst.] signifying The rust of iron, (S, M, * TA,) and of copper and the like. (Har p. 481. [But there erroneously written صداء.]) — Also A man slender in body; (K, TA;) light, or active, therein: its ء is said to be substituted for ع. (TA. [See صَدَعٌ; and see also صَدًى.]) صَدِئٌ [part. n. of صَدِئَ, q. v.]. — — One says, يَدِى مِنَ الحَدِيدِ صَدِئَةٌ My hand is disagreeable in smell [from the rust of iron]. (S.) — — And هُوَ صَاغِرٌ صَدِئٌ (assumed tropical:) He is one to whom disgrace, or shame, and baseness, or meanness, attach. (S, K.) — — See also أَصْدَأُ. صُدْأَةٌ, (S, M, K,) in a horse, (S, K,) and in a goat, or kid, (S,) A sorrel colour (شُقْرَةٌ) inclining to blackness, (M, K, TA,) the latter predominating: (TA:) or blackness intermixed, or tinged over, with redness [app. like the rust of iron]. (S.) أَصْدَأُ, (S, M, K,) applied to a horse, (K, TA,) or to a kid, (TA,) Of a sorrel colour (i. e. of the colour termed شُقْرَة) inclining to blackness, (M, K, TA,) the latter predominating: (TA:) or, applied to a horse, and to a goat, or kid, (S,) or applied to a kid, (K,) of a black colour intermixed, or tinged over, with redness [app. like the rust of iron]: (S, K:) fem. صَدْآءُ (S, M, K,) and ↓ صَدِئَةٌ. (M, L, TA.) And كُمَيْتٌ أَصْدَأُ [A bay, or dark bay, or brown, horse,] tinged over with dinginess. (S.) — — Also Rusty, or rusted; applied to iron and the like. (M.) — — And [hence] كَتِيبَةٌ صَدْآءُ, (M, and so in copies of the K,) or صَدْأَى, (K accord. to the TA,) and the former also, (TA,) [A body of troops having their arms or armour] overspread with the rust of iron. (M, K.) — — And صَدْآءُ A land (أَرْضٌ) of which the stones are of a red colour inclining to blackness, and rugged, not even with the ground, these stones having beneath them [other] rough stones, or, sometimes, soil and stones. (Sh, L.) 1 صدح صَدَحَ, (S, A, K, &c.,) aor. صَدَحَ, (K,) inf. n. صَدْحٌ (S, K, &c.) and صُدَاحٌ, (K,) in a verse of Wejeehah Bint-Ows Ed-Dabbeeyeh صُدَّاح, (Ham p. 617,) He cried, or raised a loud cry; (S, A;) or raised his voice vehemently; (Lth, T;) said of a cock [i. e. he crowed, or crowed loudly or vehemently]; (Lth, T, S, A;) and of a crow [i. e. he croaked, or croaked loudly or vehemently]: (Lth, T, S:) said of an ass, he brayed loudly: (L:) said of a bird, and (assumed tropical:) of a man, he raised his voice in singing (L, K) or otherwise; cried out vehemently and sharply; or uttered a vehement and sharp voice. (L.) صَدْحَةٌ (S, L, K) and ↓ صُدْحَةٌ and ↓ صَدَحَةٌ (L, K) A kind of bead (خَرَزَةٌ, Lh, S, L, K) used for the purpose of captivating, or fascinating: (K:) or with which men are captivated, or fascinated: (S:) or with which women captivate, or fascinate, men: (Lh:) or with which men are conciliated. (L.) صُدْحَةٌ: see the next preceding paragraph. صَدَحَةٌ: see the next preceding paragraph. صَدُوحٌ Having a loud cry or voice; as also ↓ صَدَّاحٌ; both applied to a cock [meaning loudcrowing]; (A;) [and to a crow as meaning loudcroaking]; and so the former applied to an ass [meaning loud-braying]; and so ↓ صَيْدَحٌ applied to a horse [meaning loud-neighing]; (S, K;) [and app. also applied to a camel as meaning loudbraying, for] صَيْدَحُ was the name of the she-camel of Dhu-r-Rummeh: (S, K:) or صَدُوحٌ (L, K) and ↓ صَدَّاحٌ (L) and ↓ صَيْدَحٌ and ↓ صَيْدَاحٌ and ↓ مِصْدَحٌ (L, K) signify that raises his voice much in singing or otherwise; (L;) [app. thus applied to a bird, and (assumed tropical:) to a man; (see 1;)] or that cries out vehemently, or much; or has a loud, or strong, voice; (L, K;) and so ↓ صَيْدَحِىٌّ. (Ham p. 558.) [Hence,] ↓ قَيْنَةٌ صَادِحَةٌ (tropical:) [A loud-voiced female singer]. (A, TA.) And ↓ حَادٍ صَيْدَحٌ (tropical:) [A loud-voiced man urging camels by his singing]. (A, TA.) And ↓ مِزْهَرٌ صَدَّاحٌ (tropical:) [A loud-sounding lute]. (S, A.) صَدَّاحٌ: see the next preceding paragraph, in three places. صَادِحَةٌ: see صَدُوحٌ. صَيْدَحٌ: see صَدُوحٌ, in three places. صَيْدَاحٌ: see صَدُوحٌ. صَيْدَحِىٌّ: see صَدُوحٌ. الأَصْدَحُ The lion: (K:) so called because of his roaring. (TA.) مِصْدَحٌ: see صَدُوحٌ. 1 صدر صَدَرَ, (S, M, A, Msb, K,) aor. صَدُرَ (S, M, Msb, K) and صَدِرَ, (K,) inf. n. صَدْرٌ (S, M, A, Msb, K) and صُدُورٌ (A, TA) and مَصْدَرٌ (M, K) and مَزْدَرٌ because of the similarity [of the letters ص and ز], (M,) He returned, went back; (S, M, A, Msb, K;) and went, or turned, away; (Msb;) from (عَنْ) water, (S, M, A,) and a country, (S, M,) or a place, (Msb,) and (assumed tropical:) any affair. (Lth.) — — Hence, صَدَرَ القَوْلُ, aor. صَدُرَ, inf. n. صُدُورٌ, (assumed tropical:) [The saying issued, proceeded, or emanated, عَنْهُ from him.] (Msb.) [And صَدَرَ عَنْهُ الفِعْلُ, with the same aor. and inf. n., (assumed tropical:) The action proceeded from him.] — — And صَدَرَ إِلَيْهِ He went to it; namely, a place: (TA:) he came to it. (Kull. p. 228.) — صَدَرَهُ: see 4. — Also, (M, K,) aor. صَدُرَ, inf. n. صَدْرٌ, (M,) He hit, struck, or hurt, his صَدْر [i. e. breast]. (M, K.) You say, ضَرَبْتُهُ فَصَدَرْتُهُ I struck him and hit his breast. (A.) — — And صَدِرَ He had a complaint of the صَدْر [or chest]. (M, K.) [See its part. n., below.] 2 صدّرهُ: see 4. — صدّر بَعِيرَهُ, (K,) inf. n. تَصْدِيرٌ, (TA,) He tied a cord from the girth of his camel to the part behind [or beyond] the callous lump on his breast: (K, TA:) or, accord. to Lth, (L,) one says, صدّر عَنْ بَعِيرِهِ, (M, L,) and the meaning is, he tied a cord from the تَصْدِير [or breast-girth] to the part behind [or beyond] the callous lump on the breast of his camel, to keep the تصدير in its place, when it had become loose in consequence of the animal's having become lank in the belly: the cord above mentioned is called سِنَافٌ [q. v.]. (Lth, L.) — — And صدّر عَلَى البَعِيرِ [app. He put the breast-girth upon the camel]: from التَّصْدِيرُ, i. e. " the girth " [thus called]. (MA.) — — صُدِّرَ His (a horse's) breast became wetted with sweat. (S.) See 5. — — صدّرهُ, (TA,) or صدّرهُ فِى المَجْلِسِ, (S,) (assumed tropical:) He placed him, or seated him, in the upper, or highest, part in the sitting-room, or sitting-place. (TA.) And صُدِّرَ He was advanced, or promoted. (A.) — — صدّر كِتَابَهُ, (S, K,) inf. n. as above, (K,) (tropical:) He put to his book, or writing, a صَدْر, (S, K, TA,) i. e. a title, or a commencement. (TA.) And صدّر كِتَابَهُ بِكَذَا (tropical:) [He commenced his book, or writing, with such a thing]. (A.) — See also 5, where it is expl. as intrans., in two places. 3 مُصَادَرَةٌ signifies The returning, or going back, [app. with another, from water, &c.] (KL.) [The verb is probably trans., agreeably with general analogy, in all its senses; صادرهُ app. signifying primarily He returned, or went back, with him from water &c. — — Ibr D thinks that it signifies also (assumed tropical:) He vied, or contended, with him for precedence, or priority.] — Also (assumed tropical:) The exacting a fine or the like [app. from another: or the suing, or prosecuting, another, for a debt &c.]. (KL.) You say, صادرهُ عَلَى كَذَا مِنَ المَالِ (S, * K, * TA) (assumed tropical:) He desired, or sought, to obtain from him; or he demanded of him; or he sued, or prosecuted, him for; such a sum, or such an amount, of property. (K, * TA.) — — And صَادَرْتُهُ عَلَى كَذَ ا وَكَذَا (assumed tropical:) I released him from my reckoning with him on such and such terms agreed upon by both. (TA in art. فرق.) And صُودِرَ عَلَى مَالٍ يُؤَدِّيهِ (assumed tropical:) He (an agent) was released from being reckoned with (فُورِقَ) on the condition of his paying certain property for which he became responsible: a phrase of the registrars of accounts. (TA in the present art.) 4 اصدرهُ, (S, M, A, Msb, K,) and ↓ صَدَرَهُ, (M, K,) and ↓ صدّرهُ, (K,) He caused him

to return; sent him, or brought him, back, (S, M, A, Msb, K,) or away; (Msb;) from (عَنْ) water, and a country [or place], (S,) and (assumed tropical:) any affair. (Lth.) You say, أَصْدَرْنَا رِكَابَنَا We sent, or brought, back our riding-camels satisfied with drink so that it was not necessary for us to remain with them for the sake of the water. (TA.) And أَوْرَدَهُ وَأَصْدَرَهُ He brought it and he took it away. (Har p. 361.) — — [Hence,] أَوْرَدَ وَأَصْدَرَ (tropical:) He began and completed. (TA.) You say, إِذَا أَوْرَدَ أَمْرًا أَصْدَرَهُ (tropical:) When he begins a thing, or an affair, he completes it. (A.) And فُلَانٌ يُورِدُ وَلَا يُصْدِرُ (tropical:) Such a one begins and does not complete. (A.) — — And اصدر القَوْلَ (assumed tropical:) [He issued forth the saying; made it to issue, proceed, or emanate, عَنْهُ from him]. (Msb. [See 1.]) [And اصدر عَنْهُ الفِعْلَ (assumed tropical:) He, or it, made the action to proceed from him.] 5 تصدّر He [a man, TA) erected his chest in sitting. (M, K.) — — (tropical:) He [a horse) outreached the other horses with his chest; (M, K, * TA;) as also ↓ صدّر, (S, * M, MA, K,) inf. n. تَصْدِيرٌ: the latter verb is afterwards expl. in the K as meaning بَرَزَ بِرَأْسِهِ; but this is a mistake. (TA.) Tufeyl says, describing a horse, كَأَنَّهُ بَعْدَ مَا صَدَّرْنَ مِنْ عَرَقٍ ↓ سِيدٌ تَمَطَّرَ جِنْحَ اللَّيْلِ مَبْلُولُ As though he were, after they had outreached with their chests, from a row of [other] horses, [a wolf that had exposed himself to rain during a portion of the night, and had become wetted:] but accord. to one relation, it is ↓ صُدِّرْنَ, meaning their breasts were wetted [مِنْ عَرَقٍ] by reason of sweat: the former reading, however is the better. (S.) — — Also (assumed tropical:) He sat, or became placed or seated, in the upper, or highest, part in the sitting-room, or sitting-place. (S, * K, * TA.) And He became advanced, or promoted. (A.) تصدّر لِأُمُورِ النَّاسِ (assumed tropical:) [He became advanced to the foremost place for the conducting of the affairs of the people]. (Har p. 194.) 6 تصادروا [app. They returned together from water, &c.]. (A. [This meaning seems to be there indicated by the context.]) — — And one says, تصادروا عَلَى مَا شَاؤُوا (tropical:) [app. meaning They released one another from being reckoned with, by mutual agreement, on such terms as they would: see 3]. (A.) صَدْرٌ Anything that fronts, or faces, one. (M, K.) — — And hence, (M,) The صَدْر [i. e. breast, or chest, or bosom,] of a man, [often meaning his mind,] (M, Msb, K,) and of other than man: (Msb:) of the masc. gender: (Lh, S, M, K:) pl. صُدُورٌ, (S, M, Msb,) the only pl. form. (M.) [See also صُدْرَةٌ.] As to the saying of the poet, (S, M,) El-Aashà, (S,) وَتَشْرَقُ بِالقَوْلِ الَّذِى قَدْ أَذَعْتُهُ كَمَا شَرِقَتْ صَدْرُ القَنَاةِ مِنَ الدَّمِ [And thou becomest, or wilt become, red by reason of the saying that I have published, like as the fore part of the spear becomes red from blood], (S, * M,) he has made صدر fem. because the صدر of the قناة is a part of the قناة; for they [sometimes] make a noun fem. when it is prefixed to a fem. noun: (S:) or if you will, you may say that he has made صدر fem. because he meant [thereby] the قناة; and if you will, you may say that the صدر of a قناة is a قناة. (M.) [Hence,] بَنَاتُ الصَّدْرِ (tropical:) The spaces between the bones of the breast. (M, TA.) [And also] (assumed tropical:) Anxieties. (T in art. بنى.) And ذَاتُ الصُّدُورِ (assumed tropical:) What is in the minds. (Ksh and Bd and Jel in iii. 115, &c.) And ضَاقَ صَدْرُهُ (assumed tropical:) His bosom, or mind, became strait, or contracted. (Msb in art. ضيق. [See the Kur xv. 97 and xxvi. 12.]) And شَرَحَ بِالكُفْرِ صَدْرًا (assumed tropical:) He opened and dilated his bosom, meaning, was pleased, with infidelity. (Jel in xvi. 108. [See also the similar phrases شَرَحَ اللّٰهُ صَدْرَهُ لِلْإِسْلَامِ and لِقَبُولِ الخَيْرِ expl. in art. شرح.]) And اِنْشَرَحَ صَدْرُهُ (assumed tropical:) His bosom became dilated or enlarged [with joy]. (S in art. شرح.) And وَاسِعُ الصَّدْرِ and رَحِيبُ الصَّدْرِ (assumed tropical:) Ample, or dilated, in the breast, or bosom; [meaning free-minded; free from distress of mind; without care: and free from narrowness of mind; liberal, munificent, or generous.] (S and TA in art. رحب.) [And ضَيِّقُ الصَّدْرِ (assumed tropical:) Having the bosom, or mind, strait, or contracted.] And رَجُلٌ بَعِيدُ الصَّدْرِ (tropical:) A man who is not to be turned, or bent, or inclined. (M.) In the saying هَلْ يَسْتَطِيعُ مَنْ بِهِ صَدْرٌ إِلَّا أَنْ يَنْفِثَ [meaning Is he who has the disease of the chest (دَآءُ الصَّدْرِ) able to do without spitting?], if it be correct, the prefixed noun [دآء] is suppressed. (Mgh.) [صَدْرُ الدَّجَاجَةِ, as said by Freytag, is the name of (assumed tropical:) The star γ of Cygnus.] — — Also (assumed tropical:) The upper, or uppermost, part of the front of anything. (M, K.) [Hence,] صُدُورُ الوَادِى (assumed tropical:) The higher, or upper, parts, and fronts, or fore parts, of the valley; (M, K;) as also صَدَائِرُهُ, which is pl. of ↓ صَدَارَةٌ, (K,) or ↓ صِدَارَةٌ, (as in a copy of the M,) or ↓ صَادِرَةٌ, (as in the L,) or of ↓ صَدِيرَةٌ. (M, L, K.) And صَدْرُ المَجْلِسِ (assumed tropical:) The upper, or highest, part [or end] of the sitting-room, or sitting-place: (TA:) the elevated part thereof. (Msb.) — — [(assumed tropical:) The fore part of anything. (assumed tropical:) The prow, or fore part, of a ship.] (assumed tropical:) The fore part of the foot, between the toes and the [protuberant part called the] حِمَارَة. (M.) (assumed tropical:) The fore part of the sandal, before the [hole through which is put the thong called the شِرَاك, i. e. the hole called the] خُرْت. (M.) (tropical:) The part of the arrow that is above the middle, as far as the مراش: (so in a copy of the A: [an evident mistranscription for رَأْس, i. e. head:]) or the part of the arrow that is beyond the middle, as far as the slender part, (S, M, Msb, K,) which is next the head; (M;) so called because it is the fore part when it is shot: (S, Msb, K:) and likewise of the spear [as in the verse cited above in this paragraph]. (M.) يَوْمٌ كَصَدْرِ الرُّمْحِ [lit. (assumed tropical:) A day like the fore part of the spear] means (assumed tropical:) a day of straitness and distress: accord. to Th, it is a day by which war, or battle, is peculiarly distinguished. (M, L.) — — (assumed tropical:) The first, first part, or commencement, of anything; (S, M, K;) even (assumed tropical:) of the day, (M, Msb,) and (assumed tropical:) of the night, and (assumed tropical:) of the winter, and (assumed tropical:) of the summer, and (assumed tropical:) the like, (M,) and (tropical:) of an affair. (A. [See an ex. voce عَجُزٌ.]) (tropical:) The title of a book or writing: and the first part, or commencement, thereof. (TA.) [(assumed tropical:) The first foot of the first hemistich of a verse.] And The first hemistich (altogether) of a verse. (O voce عَجُزٌ.) [And (assumed tropical:) The first verse of a قَصِيدَة.] — — صَدْرُ الطَّرِيقِ (assumed tropical:) The wide, or widening, part of the road. (Msb.) — — صَدْرُ القَوْمِ (assumed tropical:) The head, or chief, of the people, or party; as also ↓ المَصْدَرُ. (TA.) And hence, صَدْرُ الصُّدُورِ (assumed tropical:) [The chief of the chiefs; a title applied to the prime minister of the king; and also to the chief judge; app., in the earlier times, to the former;] he who performs the onerous duties of the king, or of the state. (TA.) — — And (assumed tropical:) A part, or portion, of a thing. (S, K.) صَدَرٌ a subst. signifying Return, (S, M, Msb, K,) from (عَنْ) water, (S, M,) and a country, (S,) or a place, (Msb,) and (assumed tropical:) any affair: (Lth:) as some say, from anything. (M.) Hence, طَوَافُ الصَّدَرِ, (K, TA, in the CK الصَّدْر,) i. e. The compassing of the Kaabeh on the occasion of the return of the pilgrims from ' Arafát. (TA.) [Hence also,] الصَّدَرُ The fourth day of the days of the sacrifice [performed by the pilgrims]: (M, K:) so called because the people then return from Mekkeh to their abodes. (M.) [And hence the saying,] تَرَكْتُهُ عَلَى مِثْلِ لَيْلَةِ الصَّدَرِ I left him as in the night preceding the fourth day of the days of the sacrifice: (A:) or [as in the night preceding the day] when the people return from their pilgrimage; (S;) meaning, (assumed tropical:) possessing nothing. (M.) — Also quasi-pl. n. of صَادِرٌ, q. v. (M, K.) صُدْرَةٌ The صَدْر [or breast] (M, K) of a man [or beast]: (TA:) or

the prominent part of the upper portion thereof. (T, S, M, K.) — — Hence, (S,) A certain garment [which covers the breast], (S, M,) well known: (K:) a short shirt: a short دِرْع: and the dim., ↓ صُدَيْرَةٌ, is applied to a short shirt which is worn next the body. (TA.) [In the present day, صُدَيْرِى, which is a corruption of the dim., is applied to A kind of waistcoat; a short vest without sleeves: and its pl. is صُدَيْرِيَات.] See also the next paragraph. صِدَارٌ A certain garment, of which the head, or upper part, is like the مِقْنَعَة, [covering the head,] and the lower part of which covers the breast (M, K) and the shoulders: (M:) a woman in mourning for the death of her husband or relation used to wear a صدار of wool: (Az:) or i. q. ↓ صُدْرَةٌ [q. v.] and مِجْوَلٌ and أُصْدَةٌ: (IAar:) or a certain garment with which the head and breast are covered, worn by a woman in mourning for her husband: (A:) or a small shirt worn next the body: (S:) or a دِرْع worn next the breast: (As:) or i. q. إِتْبٌ [q. v.]. (T in art. اتب.) It is said in a prov., كُلُّ ذَاتِ صِدَارٍ خَالَةٌ [Every female having a صدار is as a maternal aunt]: i. e., it is incumbent on a man to be jealous for every woman like as he is jealous for his women under covert, or the females of his family whom he is under an obligation to respect and protect. (S. [See also Freytag's Arab. Prov. ii. 310.]) — — Also A certain mark made with a hot iron upon the breast of a camel. (S.) صَدَارَةٌ (assumed tropical:) Precedence, or priority. (TA.) — — See also صَدْرٌ, near the middle of the paragraph. صِدَارَةٌ: see صَدْرٌ, near the middle of the paragraph. صَدِيرَةٌ: see صَدْرٌ, near the middle of the paragraph. صُدَيْرَةٌ dim. of صُدْرَةٌ, q. v. (TA.) صَادِرٌ Returning [from water, &c.]; going, or turning, back, or away: (TA:) quasi-pl. n. ↓ صَدَرٌ. (M, K.) — — [Hence the saying,] مَا لَهُ صَادِرٌ وَلَا وَارِدٌ (tropical:) He has not anything: (M, K:) or he has not a thing nor a people. (Lh, M.) — — And طَرِيقٌ صَادِرٌ (tropical:) A road, or way, by which people return from water: (S, M, A, K:) opposed to طَرِيقٌ وَارِدٌ. (M, A.) صَادِرَةٌ: see صَدْرٌ, near the middle of the paragraph. أَصْدَرُ A man (M) having a large breast, or chest; (M, K, TA;) i. e. having the breast, or chest, or the upper part thereof, prominent; as also ↓ مُصَدَّرٌ. (TA.) — الأَصْدَرَانِ Two veins (M, K) that beat, or pulse, (M,) beneath the temples: (M, K:) or the two sides of a man: or the two shoulder-joints: (TA:) the word has no singular. (M.) [Hence the saying,] جَآءَ يَضْرِبُ أَصْدَرَيْهِ; (M, Meyd, K, TA;) and some say أَسْدَرَيْهِ [q. v.], (Meyd, TA,) and this is the original; (Meyd;) and some, أَزْدَرَيْهِ; (Meyd, TA;) a prov.; (M, Meyd, TA;) meaning He came beating [with his hand] his two sides, (TA,) or his two shoulderjoints: (Meyd, TA:) i. e. he came empty [-handed]; (M, Meyd, K, * TA;) not having accomplished the object of his desire: (Meyd:) or he came exulting, or behaving insolently, (Meyd, and Har p. 603,) not knowing where were his أَصْدَرَانِ: so accord. to Yoo: and some say, جَآءَ بَضْرِبُ بِأَصْدَرَيْهِ. (Har.) تَصْدِيرٌ [a subst. like تَذْرِيعٌ and تَنْبِيتٌ] The [fore-girth, i. e. breast-girth, or] girth that is upon the breast of the camel: (S, A: *) [the hind girth, or belly-girth,] that which is next the ثِيل, is called the حَقَب: (S:) or the girth of the camel's saddle (الرَّحْل), and of the [camel-vehicle called] هَوْدَج. (M.) مَصْدَرٌ A place of returning or going back, (S, TA,) or of going, or turning, away [from water, and from a country or place, and (assumed tropical:) from an affair or thing]. (TA. [See 1, first sentence.]) — — [Hence, مَصْدَرُ أَمْرٍ (tropical:) The way of return from, or of completing, a thing or an affair: opposed to مَوْرِدُهُ.] One says, هُوَ يَعْرِفُ مَوَارِدَ الأُمُورِ وَمَصَادِرَهَا (tropical:) [He knows the ways of betaking himself to things or affairs, and the ways of withdrawing himself from them; or of commencing them and of completing them]. (A.) [See also another ex. in art. رحب, conj. 6.] — — And hence [also], the مَصَادِر [pl. of مَصْدَر] of verbs: (S, TA:) مَصْدَرٌ signifies (assumed tropical:) The root of a word, from which proceed the derivatives of verbs: (Lth, TA:) [in this sense it is a conventional term of grammar and lexicology, not belonging to the classical language; but on account of the importance of understanding its true application in lexicology, it is necessary to give here a full explanation of it: it is, agreeably with its etymology, the source (lit. place) of derivation, accord. to the grammarians of ElBasrah; and is what I term an infinitive noun: it is defined as] a noun signifying, by its original application, an accident as subsisting in, or proceeding from, an agent (as الفَرَحُ [" the being joyful "], الضَّرْبُ [" the act of beating "], and القُعُودُ [" the act of sitting "]), or affecting an object of action, (as الجُنُونُ [" the being possessed by a jinnee "]), conformable to its verb, so as to comprise all the letters in that verb, either literally (as in the instances above) or virtually (as in القِتَالُ [" the act of fighting "], which wants the ا that is before the ت in the verb, yet wants it as to the letter only, and not virtually, wherefore it is sometimes pronounced as if with the said letter, as in قَاتَلَ قِيتَالًا, but the ا is changed into ى on account of the kesr of the letter before it), or substituting another letter for any of those letters that it wants (as in العِدَةُ [" the act of promising "], which wants the و that is in its verb as to the letter and virtually, but has ة substituted for it [by way of compensation]): (from a comparison of definitions &c. in the Expos. of the " Kitab Hodood en-Nahw " by the author of the work thus entitled, arts. مصدر and اسم مصدر; the Expos. of the " Shudhoor edh-Dhahab " by the author of the work thus entitled, section on the nouns that govern as verbs; I' Ak; &c.:) but the grammarians of El-Koofeh hold that the verb is the root, and that the مصدر is derived from it: (I' Ak p. 148:) some مصادر, moreover, are derived from real (as opposed to ideal) substantives, as التَّحَجُّرُ [" the becoming stone "] from الحَجَرُ [" stone "]. (Kull p. 327.) The مصدر has the same government as its own verb: it is often, and may be at pleasure, used as an ideal subst. or abstract noun: and it is often employed in the place of an act. or a pass. part. n.: (Kull, &c.:) [when thus used as an epithet, it is employed alike as sing. and pl. and masc. and fem.:] accord. to Zj, every مصدر used as an epithet is for ذُو [or ذَات &c.] followed by the مصدر, and therefore it has no dual nor pl. [nor fem.] form. (TA voce حَرَضٌ.) [It has also other uses, which are expl. in the grammars. Used as a مَصْدَر, it is sometimes made fem.; as it is also when used in the sense of a noun that is properly fem.: see صَرْفٌ, third sentence.] — — اِسْمُ مَصْدَرٍ, called by some اِسْمٌ لِلْمَصْدَرِ, is a term applied to [(assumed tropical:) A quasi-infinitive noun; i. e.] a noun which is not a مصدر, but which is occasionally used in the place of a مصدر; like as a مصدر is used in the place of an act. part. n., and in that of a pass. part. n.: such as الوُضُوْءُ for التَّوَضُّؤُ [" the performing of the ablution preparatory to prayer "], and الغُسْلُ for الاِغْتِسَالُ [" the washing of oneself "]; each of which wants somewhat that is in its verb without substituting anything for that which is wanting. (Expos. of the " Kitáb el- Hodood," cited above.) This kind of noun the grammarians of El-Koofeh and Baghdád allow to govern as a مصدر; but the grammarians of ElBasrah hold that the noun governed in the accus. case in each of the exs. adduced by the former as confirmatory of their opinion is so governed by a verb understood. (Expos. of the " Shudhoor," ubi suprà.) It is also applied to A proper name signifying an accident [or attribute]; as فَجَارِ and حَمَادِ, proper names, by original application, for الفَجْرَةُ and المَحْمَدَةُ [" vice " and " praise "] and the like: and this kind does not govern as a مصدر. (Expos. of the " Kitáb Hodood enNahw," ubi suprà; and Expos. of the " Shudhoor," ubi suprà.) It is also applied to [what is more properly

termed اِسْمٌ لِلْمَعْنَى الحَاصِلِ بِالمَصْدَرِ, by some termed simply حَاصِلٌ بِالمَصْدَرِ, i. e. An ideal substantive, or abstract noun;] a noun applied to signify an accident [or attribute] considered abstractedly [such as صَدَرٌ signifying " return; " and this kind is commonly termed in the lexicons simply an اِسْم as distinguished from a مصدر]. (Kull p. 327.) Some apply it also to what is [properly] termed مَصْدَرٌ مِيمِىٌّ [i. e. A مصدر commencing with an augmentative م], if not of the measure مُفَاعَلَةٌ: but such is really a مَصْدَر. (Expos. of the " Shudhoor," ubi suprà.) And some of the grammarians [and of the lexicographers likewise] apply it to A noun that signifies the instrument [or means] with [or by] which the action signified by a مصدر is performed: as الأُكْلُ [" food," as being " that by means of which the act of eating (الأَكْلُ) is performed "]. (Kull, ubi suprà.) — — See also صَدْرٌ, last sentence but two. مُصْدِرٌ [act. part. n. of 4, q. v. — —] (tropical:) A man who completes things or affairs. (A.) — And One of the names of the month جُمَادَى الأُولَى: (M, K:) [ISd says,] I think it to be of the dial. of [the tribe of] 'Ad. (M.) مَصْدَرَةُ القَوْمِ (tropical:) Those who are made to have the precedence, or priority, of the people, or party. (A, TA.) [مَصْدَرِىٌّ, as a grammatical term, Of, or relating to, the مَصْدَر. See the particles أَنْ and كَىْ &c.] مُصَدَّرٌ A man (M) strong in the chest; (S, M, K;) and in like manner a lion, (M, A,) and a wolf: (M:) and the lion; (S, K;) and the wolf; (K;) because they are strong in the chest. (TA.) — — See also أَصْدَرُ. — — A horse to whose breast the sweat has reached. (M, K.) — — A horse, and a sheep or goat, white in the upper part (لَبَّة) of the breast: (M, K:) or (with ة, A) a ewe having a black breast, (M, A, K,) the rest of her being white. (M.) — — (tropical:) A horse that outreaches others (IAar, M, A, K) with his breast: (TA:) IAar does not mention the breast. (M, TA.) [Accord. to rule, this should be مُصَدِّرٌ, as is shown by a verse cited above: see 5.] — — (tropical:) An arrow thick in the part called the صَدْر. (M, A, K.) — — And المُصَدَّرُ is a name applied to (assumed tropical:) The first of the arrows termed غُفْل, (M, K,) which have no notches, and to which is assigned no portion [and no fine, in the game called المَيْسِر]; these being added only to give additional weight to the collection of arrows from a dislike of suspicion [of foul play]. (Lh, M. [See السَّفِيحُ and المَنِيحُ.]) مَصْدُورٌ A man (A &c.) having a complaint of the chest. (S, A, Mgh, Msb.) 'Obeyd-Allah Ibn- 'Abd-Allah Ibn-'Otbeh, on its being said to him, How long wilt thou utter this poetry? replied, لَا بُدَّ لِلْمَصْدُورِ مِنْ أَنْ يَسْعُلَا To him who has a complaint of the chest, there is no avoiding coughing. (TA. [See also نَفَثَ.]) — — It is also often used as meaning (assumed tropical:) Grieved, afflicted, or vexed. (TA in art. نفث.) صدع 1 صَدَعَهُ, (S, Msb, K,) aor. صَدَعَ, (Msb, K,) inf. n. صَدْعٌ, (S, * Msb, K, *) He clave, split, slit, or cracked, it [i. e. a hard thing, such as a glass vessel, and a wall, and the like of these; (see صَدْعٌ below;) or so generally]; syn. شَقَّهُ; (S, Msb, K;) as also ↓ صدّعهُ, [but app. in an intensive sense, or relating to a number of objects,] inf. n. تَصْدِيعٌ: (TA:) or so as to divide it in halves: or so that it did not separate. (K.) — — [Hence,] one says, صَدَعَهُ صَدْعَ الرِّدَآءِ [He slit it, or rent it, as with the slitting, or rending, of the garment called رداء]. (TA.) — — And صَدَعَ الفَلَاةَ (tropical:) He traversed, or crossed, the desert; [as though he clave it;] (S, Msb, K, TA;) and in like manner, النَّهْرَ the river. (TA.) And هٰذَا الطَّرِيقُ يَصْدَعُ فِى أَرْضِ كَذَا وَكَذَا (assumed tropical:) [This road extends through such and such a land]. (TA.) And صَدَعَ اللَّيْلَ, inf. n. as above, (tropical:) He journeyed during [or through] the night. (IKtt, TA.) — — صَدْعٌ also signifies The act of separating, or dispersing, or scattering; (Msb;) and so ↓ تَصْدِيعٌ; (S, O;) syn. تَفْرِيقٌ [with which each is probably syn. in other, but similar, senses]. (S, O, Msb.) One says, صَدَعَ الشَّىْءَ He, or it, separated, or dispersed, or scattered, the thing. (TA.) And صَدَعْتُ القَوْمَ, inf. n. صَدْعٌ, (assumed tropical:) I separated, or dispersed, or scattered, the people, or party. (Msb.) And صَدَعَتْهُمُ النَّوَى means [in like manner] فَرَّقَتْهُم [i. e. (tropical:) The place that was the object of the journey separated them from their homes &c.]; and so ↓ صَدَّعَتْهُم; whence التَّصْدَاعُ [as an inf. n., like التَّصْدِيعُ]. (TA.) And صَدَعْتُ الغَنَمَ صِدْعَتَيْنِ (assumed tropical:) I separated, or divided, the sheep, or the goats, into two flocks or herds. (S, TA.) — — [And hence,] صَدَعْتُ الشَّىْءَ (assumed tropical:) I made the thing distinct [as though separate from others], apparent, manifest, evident, clear, or plain: whence the saying of Aboo-Dhu-eyb in a verse cited in art. فيض, conj. 4. (S.) — — And صَدَعَ بِالحَقِّ (tropical:) He spoke the truth openly, or aloud, (S, Msb, K, TA,) distinguishing, or discriminating, between it and falsehood: and thus Kh has expl. the verb as used in the verse of Aboo-Dhu-eyb above referred to. (TA.) And صَدَعَ بِالأَمْرِ, (K, TA,) aor. and inf. n. as above, (TA,) (assumed tropical:) He made known the affair, or case, by speaking of it. (K, TA.) — — فَاصْدَعْ بِمَا تُؤْمَرُ, in the Kur [xv. 94], means (assumed tropical:) Therefore cleave thou, or divide thou, their congregation, [app. by separating the believers from the unbelievers, with that wherewith thou art charged, (بِهِ being understood after تؤمر,) i. e.,] with the declaration of the unity [of God]: (IAar, O, Msb, K:) or (assumed tropical:) distinguish thou therewith between the truth and falsehood: (AO, O, Msb, K:) or (assumed tropical:) dispense thou among them in their collective state [that wherewith thou art charged, i. e.] the announcement [of the unity &c.]: (TA:) or (assumed tropical:) reveal thou, or make manifest, (Fr, Zj, S, Msb, K, TA,) that with which thou art charged, (Zj, Msb, TA,) and fear not any one, (Zj, TA,) or the ordinance, i. e., (Fr, TA,) thy religion; (Fr, S, TA;) ما [with what follows it] being held by Fr, who thus explains the phrase, to occupy the place of an inf. n., namely, الأَمْر: (TA:) or (assumed tropical:) utter thou openly, or aloud, (O, K, TA,) that with which thou art charged, meaning, accord. to Ibn-Mujáhid, (TA,) the Kur-án: (O, K, TA:) in the R it is said to be from الصَّدِيعُ meaning " the daybreak; " ignorance being likened to the darkness of night, and the Kur-án to light that cleaves that darkness: (TA:) or (assumed tropical:) order thou, or ordain, or decree, [that with which thou art charged, i. e.,] the truth: and (assumed tropical:) decide thou according to the ordinance [prescribed to thee]: (O, K, TA:) or (tropical:) direct thy course by that [revelation] with [the preaching of] which thou art charged: (O, K, TA:) so says Th, on the authority of an Arab of the desert; accord. to whom, (O, TA,) — — صَدَعَ فُلَانًا signifies (tropical:) He directed his course to such a one because of his generosity. (Th, O, K, TA.) — — صَدَعَ بِالأَمْرِ, (K, TA,) aor. and inf. n. as above, (TA,) also signifies (assumed tropical:) He hit, or attained, with the affair, its proper place [or object]. (K, TA.) — — And صَدَعْتُ إِلَى الشَّىْءِ, (AZ, S, K,) aor. as above, (AZ, S,) inf. n. صُدُوعٌ, (assumed tropical:) I inclined to the thing. (AZ, S, K. *) — — And صَدَعَهُ عَنْهُ (assumed tropical:) He, or it, turned him away from him, or it. (K.) One says, مَا صَدَعَكَ عَنْ هٰذَا الأَمْرِ (assumed tropical:) What turned thee away from this affair? (S, O, TA:) and some say, ما صَدَغَكَ, with the pointed غ, which is better. (O, TA.) — See also the next paragraph. — And see صَادِعٌ, last sentence. 2 صَدَّعَ see 1, in three places. — [Freytag adds two other explanations of صدّع: namely, "Immisit," followed by an accus. and فى; taken by inference from the Ham p. 196, l. 12 from the bottom: and " Rupit, perdidit; " from Reiske's additions to Golius: but both of these require consideration.] — — [صدّعة also signifies (assumed tropical:) It affected him with headache; as though it made his head to split.] One says, صَدَّعَنِى أَزِيزُ الرَّحَى (assumed tropical:) [The sounding of the mill-stone affected me with headache]. (A and TA in art. از.) And صُدِّعَ, inf. n. تَصْدِيعٌ, (assumed tropical:) He (a man, S) was, or became, affected with صُدَاع [or headache]; (S,

O, K; [see the Kur lvi. 19;]) and ↓ صُدِعَ [without teshdeed], pass. part. n. ↓ مَصْدُوعٌ, is allowable in poetry. (O, K.) 5 تصدّع, of which اِصَّدَّعَ is a var.: (O, K:) see 7, in four places. — — Also It became separated, or dispersed, or scattered. (K.) One says, تصدّع القَوْمُ (tropical:) The people, or party, became separated, or dispersed, or scattered. (S, Msb, TA.) And تصدّعوا عَنِّى (assumed tropical:) They became separated, &c., from me. (TA.) يَوْمَئِذٍ يَصَّدَّعُونَ, in the Kur [xxx. 42], means On that day they shall become separated into two parties, a party in Paradise and a party in Hell. (Zj, O, TA.) And one says, تصدّع السَّحَابُ (assumed tropical:) The clouds became [scattered, or] dissundered. (TA.) And تَصَدَّعَتِ الأَرْضُ بِفُلَانٍ (assumed tropical:) Such a one, fleeing, became concealed in the earth or land [as though it became cloven with him]. (O, K, and Ham pp. 136 and 418.) — تصدّع لَهُ: see تصدّأ, in art. صدأ. 7 انصدع [generally said of a hard thing, such as a glass vessel, and a wall, and the like of these, (see 1, first sentence,)] It became cloven, split, slit, or cracked; or, in an intrans. sense, it clave, split, slit, or cracked; syn. اِنْشَقَّ: (S, Msb, K:) [or so as to become divided in halves: or so that it did not separate: (see again 1, first sentence:)] as also ↓ تصدّع [but app. in an intensive sense, meaning it became cloven &c., or it clave &c., much, or in several places]. (O, K.) One says, البَيْضَةُ وَلَمْ تَتَفَلَّقْ ↓ تَصَدَّعَتِ [The egg cracked, or rather cracked in several places, but did not split apart]. (AZ, S in art. قيض.) And ↓ تصدّع الثَّوْبُ The garment, or piece of cloth, became slit or rent, or much slit or rent; i. q. اِنْصَاحَ. (Msb in art. صيح.) And انصدعت الأَرْضُ بِالنَّبَاتِ The earth clave with, or became cloven by, the plants, or herbage; as also ↓ تصدّعت. (TA.) And انصدع الصُّبْحُ (assumed tropical:) The dawn broke; like انفجر, and انفلق, and انفطر. (TA.) صَدْعٌ [originally an inf. n.] A cleft, split, slit, or crack, (Lth, S, O, K, TA,) [generally] in a hard thing, (Lth, O, K, TA,) such as a glass vessel, and a wall, and the like of these: pl. صُدُوعٌ. (TA.) Hassán says, satirizing El-Hárith Ibn-'Owf El-Murree, وَأَمَانَةُ المُرِّىِّ حَيْثُ لَقِيتَهُ مِثْلُ الزُّجَاجَةِ صَدْعُهَا لَمْ يُجْبَرِ [And the fidelity of the Murree, where (meaning wherever) thou meetest him, is like the glass vessel, of which the crack is not repaired]. (O, TA.) — — And A part, or portion, separated, of a thing, (O, K, TA,) of sheep or goats, and the like: (TA:) an inf. n. used as a subst. [properly thus termed]: (O, K, TA:) like خَلْقٌ in the sense of مَخْلُوقٌ, &c. (O, TA.) — — And The plants of the earth; (K;) because they cleave it: (TA:) [i. e.] the plants from over which the earth cleaves: so in the phrase وَالأَرْضِ ذَاتِ الصَّدْعِ, in the Kur lxxxvi. 12: (Bd:) or this phrase means And the earth which is cloven by the plants (Th, Bd, TA) and by the springs. (Bd.) — And i. q. إِلْبٌ: (TA:) you say, النَّاسُ عَلَيْهِمْ صَدْعٌ وَاحِدٌ, (K, TA,) and إِلْبٌ وَاحِدٌ [or أَلْبٌ وَاحِدٌ], (TA,) The people are one company combined in hostility against them: (K, TA:) and in like manner وَعْلٌ واحد and ضِلْعٌ واحد: so says AZ. (TA.) — And A man light of flesh; and so ↓ صَدَعٌ, (S, K,) sometimes: (S:) or of middling stature, light of flesh: (Ks, TA:) like the mountain-goat thus termed. (TA.) — — See also صَدَعٌ. صِدْعٌ The half of a thing that is cloven, or split, or slit, in halves. (K, * TA. [See also صِدْعَةٌ.]) You say, صَدَعَ الشَّىْءَ صِدْعَيْنِ He clave, or split, or slit, the thing in halves. (TA.) — — And (assumed tropical:) A company of men. (Ibn-'Abbád, O, K.) — — And (assumed tropical:) A woman who makes a division in the state of a people and does not repair it. (Ibn- 'Abbád, O, TA.) صَدْعٌ and ↓ صَدَعٌ, (K,) or the former only, (S,) applied to a mountain-goat, and a gazelle, and an ass, [app. a wild ass,] (S, K,) and a camel, (K,) Of a middling size, neither great nor small, but between the two: (S:) or youthful and strong: [see also صَدِيعٌ:] or [in the CK " and "] the former word signifies a thing of any sort between two things; between tall and short, and youthful and advanced in age, and fat and lean, and great and small. (K.) — — For the former word as applied to a man: see صَدْعٌ. — — Also, thus applied Penetrating, sharp, or effective, in his affair. (TA.) — [It is said that] صَدَعٌ signifies also The صَدَأ [i. e. rust] of iron. (K.) [But this seems to be a mistake, which has arisen from what here follows.] It is said that [a certain person called] El-Uskuff [which generally means " the bishop "], being asked by 'Omar respecting the Khaleefehs, designated [him who was afterwards] the fourth of them ['Alee] as صَدَعٌ مِنْ حَدِيدٍ, meaning [lit.] thereby A mountain-goat of iron; using it as a hyperbolical appellation to denote his might and courage and endurance and hardness: or the phrase, as some relate it, is صَدَأٌ حَدِيدٌ [which may be rendered, "light or active in body " (a meaning assigned to صَدَأٌ and صَدَعٌ, the latter of which is said to be in this sense the original), and " sharp "]; or صَدَأُ حَدِيدٍ [i. e. " rust of iron," app. alluding to his frequent and long-continued wearing of mail and bearing of weapons]; which last is thought by As to be most probably correct. (O, * TA.) صِدْعَةٌ The half of a thing that is cloven, split, or slit, in halves; as also ↓ صَدِيعٌ. (K. [See also صِدْعٌ.]) — — And A [herd such as is termed] صِرْمَة of camels; (S, O, K;) and so ↓ صَدِيعٌ: (S, O, K: *) or, accord. to AZ, a herd of camels amounting to sixty. (O, TA.) And A separate flock, or herd, of sheep or goats; as also ↓ صَدِيعٌ: (S, O, K:) or, as some say, of these also, amounting to sixty: and it is said to signify also a herd of gazelles: (TA:) and ↓ صَدِيعٌ signifies also a herd of oxen [probably meaning wild oxen]. (O, TA.) — — One says also, عَلَيْهِ صِدْعَةٌ مِنْ مَالٍ i. e. [On him lies a debt of] a small amount of property. (TA.) صَدَعَاتٌ (tropical:) [Divisions in opinion &c.]. One says, بَيْنَهُمْ صَدَعَاتٌ فِى الرَّأْىِ وَالهَوَى (tropical:) Between them is division [in opinion and affection; or rather between them are divisions &c.]. (O, K, TA.) And أَصْلِحُوا مَا فِيكُمْ مِنَ الصَّدَعَاتِ (tropical:) [Repair ye the divisions that are among you;] i. e. become ye in a state of unity. (O, TA.) And إِنَّهُمْ عَلَى مَا فِيهِمْ مِنَ الصَّدَعَاتِ أَلِبَّآءُ كِرَامٌ (tropical:) [Verily they, notwithstanding the divisions that are among them, are intelligent and generous]. (TA.) [It is stated in the TA, among the additions to the K in this art., that one says also, إِنَّهُمْ عَلَى مَا تَرَى لَكِرَامٌ ↓ مِنْ صَدَاعَتِهِمْ app. as meaning (assumed tropical:) Verily they, notwithstanding what thou seest of their disunion, are generous: but I think it most probable that صَدَاعَتِهِمْ is a mistranscription for صَدَعَاتِهِمْ.] — [Reiske, as stated by Freytag, explains it as signifying also Camels going swiftly.] صُدَاعٌ (assumed tropical:) Headache: (S, O, Msb, K:) Er-Rághib says that it is like a splitting in the head by reason of pain; and is a metaphorical term. (TA.) صَدِيعٌ Either half of a garment, or piece of cloth, (O, K,) that is slit in halves: (O:) and a thing [شَىْءٌ accord. to the copies of the K, but I think that the right reading is شَىْءٍ i. e. " of a thing,"] that is cloven, or split, or slit, in halves: pl. صُدُعٌ. (K.) See also صِدْعَةٌ, first sentence. It is also said to signify A [garment of the kind called] رِدَآء, that is slit in halves. (TA.) And A new patch in an old and worn-out garment. (O, K.) And A garment much rent. (TA.) And A black garment which a wailing woman wears with a white garment beneath it, and which she rends at her bosom so that the white one appears: so says Kásim Ibn-Thábit. (TA.) And A garment that is worn beneath the coat of mail. (O, K.) And A shirt [of a middling size] between two shirts, neither large nor small. (TA.) — — See also صِدْعَةٌ, second and third sentences, in three places. — — Accord. to Ibn-'Abbád, (O,) applied to a mountain-goat, it signifies Youthful: and (some say, O) of middling size; syn. مَرْبُوعُ الخَلْقِ; (O, K, TA;) i. e. between two [in size]; like صَدَعٌ [q. v.]. (TA.) — Also (assumed tropical:) Daybreak: (S, O, K:) because it cleaves the night.

(O.) — And Fresh milk which is put in a place, and becomes cool, and overspread by a thin skin: (O, K:) so called because you skim off (تَصْدَّعُ, lit. " cleave,") that thin skin from the clear milk. (O.) صَدَاعَةٌ: see a saying mentioned above, voce صَدَعَاتٌ. صَادِعٌ [act. part. n. of صَدَعَ; Cleaving, splitting, &c.] — — [Hence,] applied to a valley, (O, K,) and a road, or way, (سَبِيلٌ, O, TA, in the K erroneously written سَيْلٌ [a torrent], TA, [or both may be correct,]) and a mountain, (K, TA, [in the O, حَبْلٌ is put for جَبَلٌ,]) (assumed tropical:) Extending far along the earth. (O, K, TA.) — — And, applied to the daybreak, (assumed tropical:) Shining, or bright; syn. مُشْرِقٌ. (IDrd, O, K.) — — Also (assumed tropical:) One who decides, or judges, between, or among, a people, or party. (TA.) — — A poet (قيس بن ذريح) says, فَلَمَّا بَدَا مِنْهَا الفِرَاقُ كَمَا بَدَا بِظَهْرِ الصَّفَا الصَّلْدِ الشُّقُوقُ الصَّوَادِعُ [i. e. And when separation from her appeared, like as appear the cleaving cracks in the surface of the hard and smooth rock]: it may be that ↓ صَدَعَ is syn. with تَصَدَّعَ in some dial. [and that صَوَادِع is pl. of its part. n.]: or this may be an instance of a possessive epithet, meaning having a cleaving. (TA.) هُوَ أَصْدَعُهُمْ بِالصَّوَابِ فِى أَسْرَعِ جَوَابٍ (assumed tropical:) [app. He is the most effective of them in deciding rightly in a most quick answer]. (TA.) مَصْدَعٌ (tropical:) A smooth, or plain, road, in a rugged tract of ground: pl. مَصَادِعُ. (IDrd, O, K, TA.) مِصْدَعٌ A [sort of arrow-head, or arrow, such as is termed] مِشْقَص [q. v.]: pl. مَصَادِعُ. (IDrd, O, K.) Hence the quiver is called خَابِئَةُ المَصَادِعِ [The concealer, or guarder, of the مصادع]. (TA.) — — دَلِيلٌ مِصْدَعٌ (assumed tropical:) A guide going his way [app. with energy]. (TA.) — — And خَطِيبٌ مِصْدَعٌ (assumed tropical:) An orator, or a preacher, perspicuous, (O, K, TA,) eloquent, (K, TA,) and bold in speech. (TA.) مَصْدُوعٌ: see 2, last sentence. صدغ 1 صَدَغْتُهُ, (A'Obeyd, S, O, K, *) aor. صَدَغَ, (K,) inf. n. صَدْغٌ, (TK,) [may be rendered I walked, or went along, cheek by jole with him; lit.] I had my صُدْغ [or temple] over against his (another man's) in walking, or going along. (A'Obeyd, S, O, K *) [See also 3. Accord. to Golius, it means also I overtook him, and joined myself to him by his side: but for this explanation he names no authority.] — — And صَدَغَهُ, aor. as above [and probably صَدْغ also, like that of دَمَغَهُ], and inf. n. as above, He struck his صُدْغ [or temple]. (TA.) — — And صُدِغَ, like عُنِىَ, inf. n. as above, He had a complaint of his صُدْغ [or temple]. (TA.) — صَدَغَهُ عَنِ الأَمْرِ He turned him away, or back, from the affair. (K. [And so, accord. to Freytag, as from the S, on the authority of As, اصدغه: but he has app. taken this from a mistranscription in a copy of the S.]) One says, مَا صَدَغَكَ عَنْ هٰذَا الأَمْرِ What turned thee away, or back, from this affair? (As, S, O:) and صَدَعَكَ also: (S and O in art. صدع:) but the former is the better. (O in that art.) And اِتَّبَعَ فُلَانٌ بَعِيرَهُ فَمَا صَدَغَهُ i. e. [Such a one followed his camel, and] he did not turn him aside: this is said when he has taken fright, or become refractory, and run away. (As, S, O.) And Selemeh is related to have said, اِشْتَرَيْتُ سِنَّوْرًا فَلَمْ يَصْدَغْهُنَّ [I bought a cat, and he did not drive them away]; meaning the rats, or mice. (O.) — — One says also, فُلَانٌ مَا يَصْدَغُ نَمْلَةً Such a one does not kill an ant; (S, K; *) by reason of his weakness. (S.) — — And صَدَغَهُ, inf. n. as above, He straightened his, or its, صَدَغ, i. e. crookedness, and bending, or inclining. (TA.) — صَدَغَ إِلَى الشَّىْءِ, inf. n. صُدُوغٌ, He inclined to the thing. (TA.) And صَدَغَ عَنْ طَرِيقِهِ He declined from his way, or road. (TA.) — صَدُغَ, aor. صَدُغَ, (S, O, K,) inf. n. صَدَاغَةٌ, (S, O,) He (a man, S, O,) was, or became, weak. (S, O, K.) [See its part. n. صَدِيغٌ.] 3 صادغهُ i. q. دَارَاهُ [He treated him with gentleness, or blandishment; soothed, coaxed, wheedled, or cajoled, him; &c.]: or عَارَضَهُ فِى المَشْىِ [he went along over against him]: (K:) Ibn-'Abbád says that صَادَغْتُ الرَّجُلَ means دَارَيْتُهُ: and he adds, وَهِىَ المُعَارَضَةُ فِى المَشْىِ: (O: [but the right reading seems to be أَوْ هِىَ:]) accord. to the A, one says, صَادَغْتُهُ فِى المَشْىِ صُدْغِى لِصُدْغِهِ [I walked, or went along, with him, my temple towards his temple]. (TA.) [See also 1, first sentence.] صُدْغٌ [The temple; i. e.] the part between the eye and the ear; (S, O, K;) the part between the outer angle of the eye and the root (أَصْل) of the ear; (A, Msb;) the part of the head that slopes down to the place of attachment of the jaws; as expl. by AZ, it is [from] the place of juncture between the لحية [app. a mistranscription for لَحْى i. e. jaw, agreeably with the explanation next preceding,] and [the main portion of] the head, to the part beneath the قَرْن [which is the temporal ridge]; (TA;) each of what are termed the صُدْغَانِ: (AZ, A, TA:) ISd mentions also ↓ صُدُغٌ, as occurring in poetry, and expresses a doubt whether it be, or be not, peculiar to poetry: (TA:) and sometimes they said سُدْغٌ, with س: Ktr says that certain persons of the Benoo-Temeem, called Bel'ambar [a contraction of Benu-l-'Ambar], change س into ص [or use these two letters indiscriminately] when followed by any of the letters ط and ق and غ and خ, whether the latter be second or third or fourth; saying سِرَاطٌ and صِرَاطٌ, and بَسْطَةٌ and بَصْطَةٌ, and سَيْقَلٌ and صَيْقَلٌ, &c.: (S, O:) the pl. is أَصْدَاغٌ (S, O, Msb, TA, [in all except the Msb mentioned after the signification expl. in the next sentence, and properly a pl. of pauc.,]) and also أَصْدُغٌ [which is probably used only as a pl. of pauc.]. (TA.) — — And (tropical:) The hair that hangs down upon the place above-mentioned. (S, O, Msb, K.) One says صُدْغٌ مُعَقْرَبٌ (tropical:) [A curled lock of hair hanging down upon the temple]. (S, O, TA.) صَدَغٌ Crookedness, and bending, or inclining. (TA. [See 1, near the end.]) صُدُغٌ: see صُدْغٌ. صِدَاغٌ A mark made with a hot iron upon the صُدْغ [or temple, of a camel], (S, O, K, TA,) or, as in the A, upon the even part of the صُدْغ, lengthwise. (TA.) صَدِيغٌ an epithet applied to a child (S, K) In the stage extending to his completion of seven days: (S:) or that is seven days old: (Mgh, O, K:) because his temple becomes firm (يَشْتَدُّ صُدْغُهُ) only to this period, (so in the O, [and the like is said in the Mgh,]) or because his temples are not bound (لَا يُشَدُّ صُدْغَاهُ) save for seven days: (so in the TA:) or it may be an instance of فَعِيلٌ in the sense of مَفْعُولٌ from صَدَغَهُ عَنِ الشَّىْءِ meaning " he turned him away, or back, from the thing. " (O.) — — And [hence, perhaps,] Weak. (S, O, K.) الأَصْدَغَانِ [The two temporal arteries;] two veins beneath the صُدْغَانِ [or two temples], (O, K,) which, as is said by As, are always pulsing, in everyone in the world: a word having no sing., like as they say of المِذْرَوَانِ. (O.) مِصْدَغٌ: see what next follows. مِصْدَغَةٌ A pillow, or cushion; (S, O, K;) because placed beneath the صُدْغ [or temple]; also pronounced مِسْدَغَةٌ; and sometimes they said مِزْدَغَةٌ; (S, O;) and [↓ مِصْدَغٌ and] مِسْدَغٌ and مِزْدَغٌ signify the same. (TA in art. سدغ.) مَصْدَّغٌ, and its fem.: see what follows. مَصْدُوغٌ, A camel marked with the mark termed صِدَاغ; as also ↓ مُصَدَّغٌ: (K, * TA:) or the former is applied in this sense to a camel, and ↓ مُصَدَّغَةٌ in like manner to camels. (ISh, O, TA.) صدف 1 صَدَفَ عَنِّى, (S, O,) or عَنْهُ, (Msb, K,) aor. صَدِفَ, (O, K,) He turned away from, avoided, shunned, and left, (S, O, Msb, K,) me, (S, O,) or him, or it; (Msb, K;) so the verb signifies in the Kur vi. 158 [and a similar instance occurs in verse 46 of the same chap.]; (O;) and so ↓ تصدّف عَنْهُ: (O, * K:) and (so in the K [but more properly " or "]) صَدَفَ, (A'Obeyd, M, O, K,) aor. صَدِفَ (M, K) and صَدُفَ, (K,) inf. n. صَدْفٌ and صُدُوفٌ, (M, O, K, TA, [صَدَفًا in the CK is a mistake,]) he turned away, (A'Obeyd, M, O, K, TA,) or became turned away, or back, (O, K, TA,) and declined, (K, TA,) عَنْهُ from it, (M, O,) namely, a thing; (O;) said of a man. (K.) And صَدَفَتْ, said of a woman, She turned away her face. (Msb.) — See also 4. — صَدْفٌ is an inf. n. (S, M, O, Msb) of which the verb is صَدِفَ, (M, Msb,) and from which is derived the epithet ↓ أَصْدَفُ applied to a horse, or to a camel: (S, M, O:) it signifies, in relation to a horse, The having the thighs near together, and the hoofs far apart, with a twisting of the pasterns (S, O, K:) or a

crookedness in the fore legs: (M:) or an inclining in the hoof towards the off side: (ISk, S, M, Mgh, O, K:) or an inclining of the foot (As, S, M, Mgh, O, Msb, K) of the fore leg or of the kind leg (As, S, M, O, Msb) of the camel, towards the off side; (As, S, M, Mgh, O, Msb, K;) if towards the near side, the epithet applied to him is أَقْفَدُ, (As, S, O, K,) and the verb is قَفِدَ, inf. n. قَفَدٌ: (TA:) or an inclining in the قَدَم [or human foot]; As says, I know not whether from the right or from the left: or an approaching of one of the knees towards the other; thus, peculiarly, in the horse: or a nearness together of [the two tendons called] the عُجَايَتَانِ, and a wideness apart of the hoofs, with a twisting of the pasterns; one of the natural faults of horses: (M:) (Mtr says,] as meaning a twisting in the neck, I have not found it. (Mgh.) 3 صادفهُ, (S, O, K, TA,) inf. n. مُصَادَفَةٌ, (M, TA,) He found him; or lighted on him; syn. وَجَدَهُ; (S, O, K, TA;) namely, another man; (S, O;) and لَقِيَهُ [which may also be rendered he met with him; or encountered him]; (O, K, TA;) and وَافَقَهُ [which signifies the same]. (M, * TA, and S and K in art. وفق.) One says, صَادَفْتُ فُلَانًا بِمَوْضِعِ كَذَا I found, or met with, such a one in such a place; syn. وَافَقْتُهُ. (TA in art. وفق.) And صَادَفْتَ أَمْرَكَ مُوَافِقًا لِإِرَادَتِكَ [Thou foundest thine affair, or thy case, suitable to thy wish; i. e., foundest it to be so: thus, in this instance, and in many others, like its syns. وَجَدْتَ and لَقِيتَ, the verb has two objective complements]. (S * and K * and TA in art. وفق.) — — And مُصَادَفَةٌ signifies also The being opposite, one to another; or the facing one another; or the matching one another; syn. مُحَاذَاةٌ. (TA.) 4 اصدفهُ He, or it, turned him away, (S, M, O, K,) or back; or caused him to return, go back, or revert; (K, TA;) عَنْهُ from it; (M;) and ↓ صَدَفَهُ, (O, K,) inf. n. صَدْفٌ, (O,) signifies the same; (O, K;) the latter verb being trans. as well as intrans., but when trans. having only one inf. n., that mentioned above. (O.) One says, أَصْدَفَنِى عَنْهُ كَذَا وَكَذَا Such and such things turned me away from it. (S, O.) 5 تصدّف: see 1, first sentence. — — Also I. q. تَعَرَّضَ: (TA:) in the saying of Muleyh ElHudhalee, فَلَمَّا اسْتَوَتْ أَحْمَالُهَا وَتَصَدَّفَتْ بِشُمِّ المَرَاقِى بَارِدَاتِ المَدَاخِلِ [app. describing a she-camel, or a number of camels, meaning And when her, or their, burdens were, or became, adjusted, or firm or steady, and she, or they, went alternately to the right and left, (see the phrase تَعَرَّضَتِ الإِبِلُ المَدَارِجَ, in art. عرض,) in the high places of ascent, cold in the entrances thereof, because of their height], Skr says, تَصَدَّفَتْ means تَعَرَّضَتْ. (M, TA.) 6 تَصَادَفَا, said of two sides of a mountain, They met together, and faced each other. (TA.) صَدَفٌ inf. n. of صَدِفَ [q. v.]. (M, Msb.) — Also Anything high, or lofty, (As, S, M, O, K,) such as a wall and a mountain, (M,) or such as a wall and the like; (K;) like what is termed هَدَفٌ: (As, S, O:) and the side of a mountain: (M:) or صَدَفٌ and هَدَفٌ both signify any building or structure, that is high, or lofty, and great; (A'Obeyd, TA;) accord. to Az, likened to the صَدَف of a mountain, which is the side that faces one, thereof: (TA:) and صَدَفٌ and ↓ صُدُفٌ (S, M, O, K) and ↓ صُدْفٌ and ↓ صَدُفٌ, (O, K,) accord. to different readings of a passage in the Kur, (S, M, O, K,) [xviii. 95,] in which the dual occurs, (S, M, O,) signify the place of ending, or breaking off, (S, O, K,) of a mountain, (K,) or of a lofty mountain: (S, O:) or the side of a mountain: (K:) or the part between two mountains: (M:) or, as used in this instance, (K, TA,) in the verse of the Kur, (TA,) الصَّدَفَانِ, (M, K,) as also ↓ الصُّدُفَانِ, (M,) means two mountains (M, L, K) meeting together, (M, L, TA,) in the copies of the K, مُتَلَازِقَانِ [i. e. cleaving together], but the correct reading is مُتَلَاقِيَانِ, as in the L [and M], (TA,) between Ya-jooj and Ma-jooj: (M, L, K, TA:) and ↓ الصُّدُفَانِ, (M, K,) with damm to the د (M,) i. e. with two dammehs, especially, (K,) or this as well as الصَّدَفَانِ, (TA,) means the two sides of the شِعْب [app. here meaning ravine, or gap, between two mountains], or of the valley: (M, K, TA:) so says IDrd: (M, TA:) both signify the two sides of the mountain when they [meet together, and] face each other, so called لِتَصَادُفِهِمَا, i. e. because of their meeting together, and facing each other, having between them a [road such as is termed] فَجّ, or a شِعْب [expl. above], or a valley. (TA.) — Also [The mother-of-pearl shell; or oyster-shell; and any shell of a mollusk: and, by an extension of its primary application, the oyster itself; and any shell-fish, or testaceous mollusk of the water, and likewise of the land:] the cover of the pearl; (K;) or this is called صَدَفُ الدُّرَّةِ, (S, O,) or صَدَفُ الدُّرِّ; (Msb;) a kind of cover created in the sea, composed of [what are termed] صَدَفَتَانِ [i. e. a pair of shell-valves], which are opened from [i. e. so as to disclose] a kind of flesh in which is life, called the مَحَارَة [i. e. oyster], and in the like thereof are found pearls; (Lth, TA;) i. q. مَحَارٌ [which means oyster-shells, and also oysters themselves, and both of these may be here meant, as both are correct meanings of صَدَفٌ]: (M:) n. un. with ة: (S, M, O, Msb, K:) [in the Msb it is also said that الصَّدَفَةُ signifies the مَحَارَة, which is the مَحْمِل of the pilgrims; but I think that this is a mistake, caused by understanding مَحَارَة here in a wrong sense; for I find no other authority for assigning this meaning to الصَّدَفَةُ:] pl. أَصْدَافٌ. (O, K.) [See an ex. of the pl. voce حَلَزُونٌ.] — — [Hence,] الصَّدَفَةُ signifies also, (M, TA,) or صَدَفَةُ الأُذُنِ, (O,) The مَحَارَة [or concha, i. e. the external, deep, and wide, cavity, around the hole,] of the ear. (M, O, TA.) — — [And hence, also,] الصَّدَفَتَانِ signifies The two small hollows, or sockets, in each of which is set the head of one of the two thing-bones, and in each of which is a ligament عَصَبَةٌ) [app. that called ligamentum teres, forming a tie]) to that head. (M, TA.) [And in like manner, The two sockets in the scapula, in each of which turns the head of one of the two upper arm-bones: (see حَارِقَةٌ:) or these, it seems, are called by some الصَّدَفَانِ; for it is said that] الصَّدَفُ signifies the part of the scapula which is the place of the وَابِلَة. (O, K.) — — And صَدَفٌ also signifies (tropical:) Flesh, (O,) or a piece of flesh, (K, TA,) growing in a wound of the head, next the skull, resembling the cartilages. (O, K.) — And in the Tekmileh it is said that [the pl.] أَصْدَافٌ signifies Waves of the sea. (TA.) — See also صُدُفٌ. صَدُفٌ: see صَدَفٌ, second sentence. صُدْفٌ: see صَدَفٌ, second sentence. — Also, i. e. like صُرَدٌ, (O, K,) or ↓ صَدَفٌ, (so in a copy of the M,) A species of animal of prey: (M, O, K: *) or, as some say, a bird. (M, O, K.) صُدُفٌ: see صَدَفٌ, in three places. صَدَفِيٌّ A camel of a certain sort, (M, K, *) of excellent quality, (K,) [ISd says,] so called, (M, K,) I think, in relation to a tribe of Arabs of El-Yemen, (M,) or in relation to a sub-tribe (بَطْن) of Kindeh, (K,) called الصَّدِفُ. (M, K.) [See also صَرَفِيٌّ.] — [Also a rel. n. from صَدَفٌ; Testaceous.] صَدُوفٌ A woman who turns away her face (Lh, M, Msb) from her husband: (Lh, M:) or a woman who turns her face towards one and then turns away: (S, O, K:) or a woman who desires not kisses: (M:) or having a stinking mouth, (Lh, Ibn-'Abbád, M, O, K,) as an epithet applied to a female, (Lh, M,) or to a male: (Ibn-'Abbád, O, K:) applied in this last sense to a man because he turns away his face whenever any one speaks to him. (TA.) — — And A she-camel that will not come to the watering-trough until it is left to her unoccupied: like صَرُومٌ. (TA in art. صرم. [See also what next follows.]) صَوَادِفُ [pl. of صَادِفَةٌ] Camels that come to others at the drinking-trough, and wait at their rumps until the drinkers have gone away, that they may go in. (S, O. [See also what next precedes.]) أَصْدَفُ: see صَدَفٌ, in the first paragraph. مُصَدَّفٌ meaning One often attacked by diseases is a word used by the vulgar. (TA.) مَصْدُوفٌ Veiled, or concealed; covered; or protected; syn. مَسْتُورٌ. (TA.) صدق 1 صَدَقَ, (S, M, O,

Msb, K,) aor. صَدُقَ, (M, TA,) inf. n. صِدْقٌ (S, * M, O, * Msb, K, TA) and صَدْقٌ, (M, K,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (K,) and تَصْدَاقٌ (M) and مَصْدُوقَةٌ, (O, K, TA,) which is one of the [few] inf. ns. of the measure مَفْعُولَةٌ, (O, TA,) [or a fem. pass. part. n. used as an inf. n. like as is said of its contr. مَكْذُوبَةٌ,] he spoke, said, uttered, or told, truth, or truly, or veraciously; contr. of كَذَبَ: (Msb: [and in like manner it is said in the S and M and O and K that صِدْقٌ is the contr. of كَذِبٌ:]) Er-Rághib says that صِدْقٌ and كَذِبٌ are primarily in what is said, whether relating to the past or to the future, and [in the latter case] whether it be a promise or other than a promise; and only in what is said in the way of information: but sometimes they are in other modes of speech, such as asking a question, and commanding, and supplicating; as when one says, "Is Zeyd in the house? " for this implies information of his being ignorant of the state of Zeyd; and when one says, " Make me to share with thee, or to be equal with thee," for this implies his requiring to be made to share with the other, or to be made equal with him; and when one says, "Do not thou hurt me," for this implies that the other is hurting him: صِدْقٌ, he says, is [by implication] the agreeing of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete صِدْق, but may be described either as صِدْق or sometimes as صِدْق and sometimes as كَذِب according to two different points of view; as when one says without believing it, "Mohammad is the Apostle of God," for this may be termed صِدْق because what is told is such, and it may be termed كَذِب because it is at variance with what the speaker conceives in his mind. (TA.) One says, صَدَقَ فِى الحَدِيثِ [He spoke truth in the information, or narration]. (S, O, K.) And صَدَقَهُ i. e. He told him, or informed him, with truth, or veracity, (AHeyth, * M, Msb, *) فِى القَوْلِ [in the saying]; for it is trans. as well as intrans. (Msb.) And صَدَقَهُ الحَدِيثَ (S, O, K, in the CK [erroneously] صَدَّقَ فُلانًا الحَدِيثَ) He told him with truth, or veracity, the information, or narration; for it is sometimes doubly trans. (TA.) And صَدَقَنِى سِنَّ بَكْرِهِ [He hath told me truly the age, or as to the age, of his youthful camel; or صَدَقَنِى سِنُّ بَكْرِهِ the age of his youthful camel has spoken truly to me]: (S, O, K:) a prov., (S, O,) expl. in art. بكر [q. v.]. (K.) And فُلَانٌ لَا يَصْدُقُ أَثَرَهُ and أَثَرَهُ, meaning Such a one, when asked, will not tell truly whence he comes. (M.) And صَدَقَتْ يَمِينُهُ His oath was, or proved, true. (Msb in art. بت.) صَدَقْتُ اللّٰهَ حَدِيثًا إِنْ لَمْ أَفْعَلْ كَذَا is an oath of the Arabs, meaning لَا صَدَقْتُ الخ [May I not utter truly to God a saying, i. e. may I not speak truth to God, if I do not such a thing]. (AHeyth, O, K.) One says also, صَدَقَهُ النَّصِيحَةَ, and الإِخَآءَ, He rendered to him truly, or sincerely, good advice, and brotherly affection. (M.) And صَدَ قُوهُمُ القِتَالَ (S, M, K, * TA) [They gave them battle earnestly, not with a false show of bravery; as is implied in the S, and M, and K; i. e.] they advanced against them boldly in fight: (M, TA:) and in like manner, صَدَقُوا فِى القِتَالِ they advanced boldly in fight: or, accord. to Er-Rághib, the former means they gave them battle so as to fulfil their duty: and hence, in the Kur [xxxiii. 23], رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللّٰهَ عَلَيْهِ, Men who fulfilled the covenant that they had made with God. (TA.) And صَدَقَ اللِّقَآءَ, inf. n. صِدْقٌ, He was firm, or steady, in encounter, or conflict. (M, TA.) And صَدَقَ ظَنِّى My opinion was, or proved, true, or correct, like as one says [in the contrary case], كَذَبَ: (Er-Rághib, TA:) whence, in the Kur [xxxiv. 19], وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ, meaning فِى ظَنِّهِ [i. e. And assuredly Iblees was, or proved to be, correct in his opinion that he had formed against them]: but some read ↓ صَدَّقَ, meaning, as Fr says, حَقَّقَ [i. e. Iblees proved, or found, to be true, his opinion &c.]. (TA.) And صَدَقَتْهُ نَفْسُهُ His soul [told him truth; meaning,] diverted him, or hindered him, or held him back, from an undertaking, causing him to imagine himself unable to prosecute it. (TA in art. كذب.) And صَدَقَ الصُّبْحُ [The dawn shone clearly]. (S in art. سقط.) [And one says of a word or the like, يَصْدُقُ عَلَى كَذَا meaning It applies correctly to such a thing.] — — صَدَقَ الوَحْشِىُّ: see 2, near the end. 2 صدّقهُ, (S, M, O, &c.,) inf. n. تَصْدِيقٌ, contr. of كَذَّبَهُ. (O, * K.) [This explanation implies several meanings here following.] He attributed, or ascribed, to him truth, veracity, or the speaking truth. (Msb.) And He said to him, "Thou hast spoken truth. " (Msb.) He accepted, or admitted, [or assented to, or believed,] what he said: (M:) you say, صدّقهُ فِى حَدِيثِهِ [He accepted, &c., what he said in his information, or narration]: (S:) and you say صدّق بِلِسَانِهِ [He assented to the truth of what was said with his tongue]; as well as بِقَلْبِهِ [with his heart, or mind]. (T in art. أمن.) He held him to be a speaker of truth. (MA.) [He found him to be a speaker of truth. He, or it, proved him to be a speaker of truth; verified him; or confirmed the truth of what he said: see an ex. in a verse cited voce بَيْنٌ.] He found it (an opinion) to be true, or veritable. (Ksh and Bd and Jel, in xxxiv. 19.) He verified it; confirmed its truth; or proved it to be true, or veritable; i. e. an opinion [&c.]; syn. حَقَّقَهُ: (Ksh and Bd, ibid.:) one says, صَدَّقَ الخَبَرَ الخُبْرُ [The trial, proof, or test, verified the information]. (S in art. خبر.) See 1, near the end. In the saying in the Kur [xxxix. 34], وَالَّذِى جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهِ, [which seems to be best rendered But he who hath brought the truth and he who hath accepted it as the truth, (see كَذَّبَ بِالأَمْرِ,)] 'Alee the son of Aboo-Tálib is related to have said that by الذى جآء بالصدق is meant Mohammad; and by الذى صدّق به, Aboo-Bekr: or, as some say, Gabriel and Mohammad [are meant by the former and the latter respectively]: or by the former, Mohammad; and by the latter, [every one of] the believers: (M:) accord. to Er-Rághib, by وصدّق به is meant and hath found, or proved, to be true (حَقَّقَ) that which he hath brought by word, by that which he hath aimed at (بِمَا تَحَرَّاهُ) by deed. (TA.) — — صدّق is also said to signify He said, "This thing is the truth; " like حَقَّقَ. (TA in art. حق.) — — And this verb also denotes المُبَالَغَةُ فِى الصِّدْقِ: thus in the saying, صَدَّقَتْ فِيهِمْ ظُنُونِى [My opinions respecting them were, or proved to be, very true or correct]. (Ksh, in xxxiv. 19.) — — صدّق الوَحْشِىُّ, (O, K, TA,) or ↓ صَدَقَ, (so in a copy of the M,) (tropical:) The wild animal ran without looking aside, when charged upon, or attacked: (M, O, K, TA:) mentioned by IDrd. (O, TA.) — صَدَّقَهُمْ He exacted from them the poor-rate. (TA. [See صَدَقَةٌ.]) — — See also 5. 3 صَادَقْتُهُ, (M,) inf. n. مُصَادَقَةٌ (S, M, O, K) and صِدَاقٌ, (M, O, K,) the latter like كِتَابٌ, (TA, [in the CK erroneously written صَداق,]) I acted, or associated, with him as a friend, or as a true, or sincere, friend. (S, * M, O, * K. *) [See also 6.] 4 اصدق المَرْأَةَ He named for the woman a صَدَاق [or dowry]: (S, M, * O, K:) or he gave her her صَدَاق: (M, * Msb:) or he appointed her, or assigned her, a صَدَاق, on taking her as his wife: (TA:) and he married her, or took her as his wife, on the condition of his giving her a صَدَاق. (Msb.) And sometimes this verb is doubly trans.; whence, in a trad., مَا ذَا تُصْدِقُهَا فَقَالَ إِزَارِى [It was said, "What is it that thou meanest for her, or givest her, as her dowry? " and he said, "My waist-wrapper "]. (Mgh.) 5 تصدّق عَلَيْهِ He gave him (i. e. the poor, Mgh, Msb) what is termed صَدَقَة, (M, Mgh, Msb,) meaning [an alms, or] what is given for the sake of God, (M,) or what is given with the desire of obtaining a recompense from God: (M, * Mgh:) and ↓ صَدَّقَ عليه signifies the same; (M, TA;) and in this sense صدّق is [said by some to be] used in the Kur lxxv. 31. (TA.) Hence, in the Kur [xii. 88], وَتَصَدَّقْ عَلَيْنَا: (TA:) or this means (assumed tropical:) And do thou confer a favour upon us by giving that which is [not like the mean merchandise that we have brought, but of middling quality,] between good and bad. (M.) One says, تَصَدَّقْتُ بِكَذَا, meaning I gave such a thing as a صَدَقَة. (Msb.) See an ex. voce شِقٌّ. The saying, in a trad., إِنَّ اللّٰهَ تَصَدَّقَ عَلَيْكُمْ بِثُلُثِ أَمْوَالِكُمْ, meaning (tropical:) [Verily God] hath conferred a favour

[upon you by giving you a third of your possessions to bequeath to whom ye will], if correct, is tropical. (Mgh.) — — It is said by Ibn-Es-Seed, on the authority of AZ and IJ, and mentioned by IAmb, that تصدّق signifies also He asked, or begged, for what is termed صَدَقَة [or alms]: but Fr and As and others disallow the beggar's being called مُتَصَدِّق: (Az, TA:) IKt says that the verb is improperly used in this sense by the vulgar: (Msb:) [and accord. to J and Sgh,] one says, مَرَرْتُ بِرَجُلٍ يَسْأَلُ, and one should not say يَتَصَدَّقُ. (S, O.) 6 تَصَادُقٌ signifies The acting, or associating, as friends, or as true, or sincere, friends, one with another. (K. [See also 3.]) And I. q. صِدْقٌ: (TA:) [or rather mutual صِدْق; contr. of تَكَاذُبٌ:] one says, تَصَادَقَا فِى الحَدِيثِ and فِى المَوَدَّةِ (S, O, TA) They were true, or sincere, each to the other, in information, or narration, and in love, or affection; contr. of تَكَاذَبَا. (O, TA.) صَدْقٌ is an inf. n. of صَدَقَ [q. v.]: (M, K:) — — and is used as an epithet, applied to a man &c.: (S, M, O, K, TA:) [and] ↓ صِدْقٌ [also, if not a mistranscription for صَدْقٌ,] is an inf. n. used as an epithet, applied to a man and to a woman: (so in a copy of the M and in the TA:) [it is said that] the former signifies Hard, (S, M, O, Msb,) applied to a spear, (S, M, O,) and to other things: (M:) or even, or straight; (S, O;) or it signifies thus also, applied to a spear, and to a sword: (M:) or hard and even or straight, applied to a spear, (K, TA,) and to a man, (K,) or to the latter as meaning hard: or, as IB says, on the authority of IDrst, it is not from hardness, but means combining those qualities that are commended; and it is applied to a spear as meaning long and pliant and hard, and the like; and to a man, and to a woman likewise [without ة, but see what follows], as meaning true in hardness and strength and goodness; for, IDrst says, if it meant hard, one would say حَجَرٌ صَدْقٌ and حَدِيدٌ صَدْقٌ, which one does not: (TA:) and, applied to anything, (O, K, TA,) it means complete, or perfect, (Kh, O, K, TA,) thus applied to a man, (TA,) such as is commended; (O;) fem. with ة, (O, K, TA,) applied to a woman: (O:) the pl. is صُدْقٌ, applied to a company of men, (S, O, K,) and صُدُقٌ (K) and صَدْقُونَ, so applied, and صَدْقَاتٌ applied to women: (O, K:) and Ru-beh says, describing asses, مَقْذُوذَةُ الآذَانِ صَدْقَاتُ الحَدَقْ meaning [Rounded, as though pared, in the ears,] penetrating in the eyes; (O, TA;) which is [said to be] tropical. (TA.) صَدْقٌ signifies also Firm, or steady, in encounter, or conflict: (M:) or one says صَدْقُ اللِّقَآءِ, applying this epithet to a man, (S, O, K, TA,) meaning thus: (TA:) and صَدْقُ النَّظَرِ [firm, or steady, in look]. (S, O, K, TA. [Said in the TA to be tropical.]) صِدْقٌ is an inf. n. of صَدَقَ [q. v.]: (M, K, &c.:) or a simple subst., (K,) signifying [Truth; veracity; or] agreement of what is said with what is conceived in the mind and with the thing told of, together; otherwise it is not complete صِدْق, as expl. above in the first paragraph of this art. (Er-Rághib, TA.) — — It is also syn. with شِدَّةٌ [meaning Hardness; firmness, compactness, or soundness; strength, power, or force; vigour, robustness, sturdiness, or hardiness; and courage, bravery, or firmness of heart]: (K, TA: [in the latter of which it is said to be tropical; but this is evidently not the case accord. to the O, in which it is said that it radically denotes قُوَّةٌ (i. e. strength, force, &c.,) in a saying &c.: in the K it is implied by the context that it is syn. with شِدَّة when used as the complement of a prefixed n. in instances mentioned in what here follows: but Sgh says, more correctly,]) a noun signifying anything to which goodness is attributed is prefixed to صِدْق, governing it in the gen. case; so that one says رَجُلُ صِدْقٍ (O) (Sb, M, O, K) [A man of good nature or disposition or character &c.], contr. of رَجُلُ سَوْءٍ; (Sb, M;) and صَدِيقُ صِدْقٍ [a friend of good nature &c.]; (O, K;) and likewise اِمْرَأَةُ صِدْقٍ [a woman of good nature &c.]; (K;) and in like manner also حِمَارُ صِدْقٍ [an ass of a good kind]; (Sb, M, K;) and ثَوْبُ صِدْقٍ [a garment, or piece of cloth, of good quality]. (Sb, M.) The saying in the Kur [x. 93], (O,) وَلَقَدْ بَوَّأْنَا بَنِى إِسْرَائِيلَ مُبَوَّأَ صِدْقٍ means And verily we assigned to the Children of Israel a good place of abode. (O, K.) — — See also صَدْقٌ. صَدْقَةٌ: see صَدَاقٌ; each in two places. صُدْقَةٌ: see صَدَاقٌ; each in two places. صَدَقَةٌ [An alms; i. e.] a gift (S, M, Mgh, O, Msb, K) to the poor (S, O, Msb) for the sake of God, (M, K,) or to obtain a recompense from God; (M, * Mgh, K; *) a portion which a man gives forth from his property by way of propitiation, [to obtain the favour of God,] like زَكَاةٌ, except that the former is primarily applied to such as as is supererogatory, and the latter to such as is obligatory: but it is said to be applied to such as is obligatory [i. e. to the زَكَاة, q. v., meaning the poor-rate, which is the portion, or amount, of property, that is given therefrom, as the due of God, by its possessor, to the poor, according to a fixed rate,] when the person who does so aims at conformity with the truth in his deed: (Er-Rághib, TA:) [in this latter sense, which is indicated in the S and O &c., and more plainly in the M, it is very frequently used:] and thus it is used in the Kur ix. 104, and in like manner its pl. in ix. 60: (Er-Rághib, TA:) the pl. is صَدَقَاتٌ. (S, M, O, Msb.) It is said in a trad., لَا صَدَقَةَ فِى الإِبِلِ الجَارَّةِ [There is no poorrate in the case of working camels], because they are the riding-camels of the people; for the poorrate is in the case of pasturing camels, exclusively of the working. (S in art. جر.) — — See also صَدَاقٌ. صَدُقَةٌ: see صَدَاقٌ, in two places. صُدُقَةٌ: see the next paragraph. صَدَاقٌ and ↓ صِدَاقٌ, (S, M, Mgh, O, Msb, K,) the former of which is the most common of the dial. vars. here mentioned, (Msb,) [but] the latter is [said to be] more chaste than the former, (Mgh,) and ↓ صَدُقَةٌ, (S, M, O, Msb, K,) of the dial. of El-Hijáz, (Msb,) and ↓ صُدْقَةٌ, (S, M, O, Msb, K,) of the dial. of Temeem, (Msb,) and ↓ صَدْقَةٌ (M, O, Msb, K) and ↓ صُدُقَةٌ (M, O, K) and ↓ صَدَقَةٌ, (M, K,) The مَهْر (S, M, Mgh, O, K) of a woman; (S, Mgh, O, Msb, K;) [i. e. a dowry; nuptial gift; or gift that is given to, or for, a bride:] the pl. of صداق is صُدُقٌ, (M, Mgh, Msb,) a pl. of mult., (M,) or صُدْقٌ, (O,) or both, (K,) and أَصْدِقَةٌ, a pl. of pauc., (M,) or this is accordant to analogy, but has not been heard; (Mgh;) the pl. of ↓ صَدُقَةٌ is صَدُقَاتٌ; (S, Msb, K;) the pl. of ↓ صُدْقَةٌ is صُدُقَاتٌ and صُدَقَاتٌ and صُدْقَاتٌ, (O, * Msb, K,) which last is the worst; (K;) and the pl. of ↓ صَدْقَةٌ is صُدَقٌ, (Msb,) or صَدْقَاتٌ [by rule صَدَقَاتٌ]. (O.) صِدَاقٌ: see the next preceding paragraph. صَدُوقٌ Having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a high, or an eminent, degree; very, or eminently, true or veracious: (Msb:) pl. صُدُقٌ and صُدْقٌ. (K.) See also أَصْدَقُ. صَدِيقٌ A friend: (O, K:) or a true, or sincere, friend: (S, M, Msb, TA:) applied likewise to a female, (S, M, O, Msb, K,) as also صَدِيقَةٌ, (S, M, Msb, K,) the former anomalous, the latter regular; (MF;) and to a pl. number, (S, M, O, K,) as in the Kur xxvi. 101 (M) [and in several other instances, of which see one in a verse cited voce رَوِىٌّ]: its proper pl. is أَصْدِقَآءُ (S, M, O, K) and صُدَقَآءُ and صُدْقَانٌ, (M, K,) the last on the authority of Fr, (TA,) and أَصَادِقُ, (M, O, K,) which is a pl. pl., (K,) said by IDrd to be anomalous, unless it be a pl. pl.: (O:) and the dim. is ↓ صُدَيِّقٌ; one says, هُوَ صُدَيِّقِى, meaning He is the most special, or most distinguished, of my friends, or of my true, or sincere, friends. (S, O, K.) صَدَاقَةٌ Love, or affection: (K:) or truth, or sincerity, of love or affection: (TA:) or friendship, or friendliness; (S, M;) or true, or sincere, friendship or friendliness: (S, M, Msb:) or true firmness of heart in love or affection; an attribute of a human being only. (Er-Rághib, TA.) صُدَيِّقٌ dim. of صَدِيقٌ, q. v. (S, O, K.) صِدِّيقٌ One who speaks, says, utters, or tells, truth, or truly, or veraciously, much, or often: (Mgh, O, K:) [or

rather having the quality of speaking, saying, uttering, or telling, truth, or truly, or veraciously, in a very high, or very eminent, degree; for] it has a more intensive signification than صَدُوقٌ [q. v.]: (TA:) or i. q. مُصَدِّقٌ [which may have the latter of the two meanings expl. above, or may mean one who accepts, or admits, the truth of what is said, or who verifies, &c.: or مُصَدِّق in a high, or an eminent, degree; for it is added that] the fem. as used in the Kur v. 79 means superlative in الصِّدْق and التَّصْدِيق; as a possessive epithet, i. e. ذَاتُ تَصْدِيقٍ: (M:) or it signifies دَائِمُ التَّصْدِيقِ [i. e. always مُصَدِّق in one or another or all of the senses assigned to this word above: it may be correctly rendered eminently, or always, veracious: and eminently, or always, accepting, or confirming, the truth]: and it may mean one who verifies his saying by deed, or act: (S:) it is said in the " Mufradát " [of Er-Rághib] that it has the first of the meanings expl. in this paragraph: or rather means, one who never lies: or rather, one by whom lying cannot be practised because of his habitual veracity: or rather, one who is true in his saying and his belief, and who confirms his truth by his deed, or acting. (TA.) صَادِقٌ Speaking, saying, uttering, or telling, truth, or truly, or veraciously; true in respect of speech &c., or veracious. (Msb, TA.) — — صِدْقٌ صَادِقٌ is a phrase like شِعْرٌ شَاعِرٌ, meaning Eminent, and exalted, veracity. (M, TA. *) — — And حَمْلَةٌ صَادِقَةٌ [A charge, or an assault, made with earnestness, not with a false show of bravery,] is like the saying [in the contr. case] حَمْلَةٌ كَاذِبَةٌ. (M, TA: * said in the latter to be tropical.) See also مَصْدَق, in two places. — — One says also تَمْرٌ صَادِقُ الحَلَاوَةِ, meaning Very sweet dates. (IDrd, O.) — — And بَرْدٌ صَادِقٌ Vehement, or intense, cold. (TA voce بَحْتٌ &c.) الصَّيْدَقُ The small star cleaving to the middle one of [those called] بَنَاتُ نَعْشٍ الكُبْرَى [which compose the tail of Ursa Major]; (Kr, M, TA;) [i. e. the star called السُّهَا, q. v.; for] it is said that the first of بنات نعش الكبرى, that is at the extremity thereof, is named القَائِدُ; and the second is العَنَاقُ, and by the side of it is a small star named السُّهَا and الصَّيْدَقُ; and the third is الحَوَرُ: (O:) or, accord. to AA, (O, TA,) the pole-star (القُطْبُ). (O, K, TA. [But this is strange; and the more so as it is added in the K that it is expl. in art. قود; for the explanation in that art. (though not free from obvious mistakes) identifies الصَّيْدَقُ with السُّهَا.]) — — And, (K,) accord. to Sh, (O, TA,) it signifies الأَمِينُ [The trusted, trusted in, or confided in, &c.]. (O, K. [But it is added in the O that Sh cites a verse of Umeiyeh Ibn-Abi- s-Salt in which الأَمِينُ is applied as an epithet to the star called الصَيدق.]) — — And, (K,) accord. to some, as AA says, (O,) it signifies The king. (O, K.) فَعَلَهُ فِى غِبِّ صَادِقَةٍ [in the CK فَعَلَهُ غِبَّ صادِقَةٍ] means He did it after the affair, or case, had become manifest to him. (IDrd, O, K, TA.) صُنْدُوقٌ, mentioned in this art. in the S and Msb: see art. صندق. أَصْدَقُ [More, and most, true or veracious]. One says أَصْدَقُ مِنْ قَطَاةٍ [More veracious than a katáh]; because the bird thus called cries قَطَا قَطَا; [thus telling where it is to be found;] its name being imitative of its cry: (Meyd, and TA in art. قطو:) hence it is called by the Arabs ↓ الصَّدُوقُ: the saying is a prov. (Meyd.) ذُو مَصْدَقٍ, (JK, S, M, O,) with fet-h, (S,) or ↓ ذُو مِصْدَقٍ like مِنْبَر, (K,) applied to a man, (JK, M,) [i. e.] applied to a courageous man, (S, O, K,) means ↓ صَادِقُ الحَمْلَةِ [Earnest, not making a false show of bravery, in the charge, or assault]; (JK, S, M, O, K;) or courageous [in the charge, or assault]: (JK:) مَصَادِقُ, occurring in a verse of Aboo-Dhu-eyb, may be for ذَوُو مَصَادِقَ; or it may be an anomalous pl. of صِدْقٌ [used as an epithet], like مَلَامِحُ and مَشَابِهُ [pls. of لَمْحَةٌ and شَبَهٌ]. (M.) Also, (S, M, O, K,) applied to a horse, (M,) [i. e.] applied to a fleet and excellent horse, (S, O,) in like manner, (M,) meaning ↓ صَادِقُ الجَرْىِ [Earnest in running]; (S, O, K;) as though fulfilling his promise of running: (S, O: [said in the TA to be tropical:]) Khufáf Ibn-Nudbeh says, إِذَا مَا اسْتَحَمَّتْ أَرْضُهُ مِنْ سَمَائِهِ جَرَى وَهْوَ مَوْدُوعٌ وَوَاعِدُ مَصْدَقِ meaning When his hoofs are wetted with the sweat of his upper parts, he runs, being left to himself, not beaten nor chidden, and a fulfiller of his promise to do his utmost. (S, O.) And sometimes it is applied to an opinion, in like manner [as meaning True, or sincere]. (M.) — — مَصْدَقٌ also signifies Hardness. (Th, M.) — — Also i. q. حَدٌّ [as meaning The edge of a sword]: (TA:) [in a copy of the M written جِدّ, which I think an evident mistake; for it is added,] and it is said to have this meaning in a verse of Dureyd Ibn-Es-Simmeh [relating to a sword]. (M, TA.) مِصْدَق: see the next preceding paragraph. مُصَدَّقٌ A man from whom the poor-rate (صَدَقَة) of his cattle is exacted. (TA.) مُصَدِّقٌ One who accepts, admits, assents to, or believes, another in his information, or narration. (S, TA.) — Also The exactor, or collector, (S, M, O, Msb, K, TA,) of the صَدَقَات, (S, O, Msb, K, TA,) i. e. (TA) of the حُقُوق [or dues, meaning poor-rates], (M, TA,) of the cattle, (Msb,) or of the sheep or goats, (S, M, O, TA,) and of the camels, (M, O, TA,) for the persons to whom pertain the shares [thereof]. (TA.) مُصَّدِّقٌ: see مُتَصَدِّقٌ. مِصْدَاقٌ A thing that confirms, or proves, the truth of a thing: (S, K:) [and] a verbal evidence of the truth, or veracity, of a man. (Har p. 106.) One says, هٰذَا مِصْدَاقُ هٰذَا This is what confirms, or proves, the truth of this. (S.) And شَىْءٌ لَيْسَ لَهُ مِصْدَاقٌ [A thing having nothing to verify it]. (IAar, TA in art. برق.) مَصْدُوقَةٌ [see 1, near the beginning]. One says لَيْسَ لِحَمْلَتِهِ مَصْدُوقَةٌ [meaning There is no earnestness attributable to his charge, or assault]; like as one says [in the contr. case], ليس لَهَا مَكْذُوبَةٌ. (M.) مُتَصَدِّقٌ One who gives what is termed صَدَقَة [meaning alms]: (S, O, Msb, K:) accord. to Kh, it means thus, and also one who asks [alms]; (O, TA;) and IAmb says the like; but Az says that the skilful of the grammarians disallow this; and thus say Fr and As and others: (TA:) [J, also, and Sgh and Fei, say that] it has only the former meaning: (S, O, Msb:) it is also pronounced ↓ مُصَّدِّقٌ, by substitution [of ص for ت] and incorporation [of one ص into the other]; (S, * O, * Msb, K; *) and this pronunciation of the pl. both masc. and fem. occurs in the Kur lvii. 17, (S, O, K,) where Ibn-Ketheer and Aboo-Bekr, differing from others, read without teshdeed to the ص. (O.) صدل صَيْدَلٌ Stones [i. e. pieces of ore] of silver: mentioned by IB on the authority of IDrst: and he says that حِجَارَةُ العَقَاقِيرِ [meaning drugs resembling pieces of stone, such as pieces of gum &c.,] are likened thereto. (TA.) صَيْدَلَةٌ [The trade of the صَيْدَلَانِىّ;] the sale of عِطَارَة [i. e. drugs and perfumes]. (K, * TA.) صَيْدَلَانِىٌّ (S, M, Mgh, Msb, K) a word of wellknown meaning: (M:) A seller of medicines (Mgh, Msb, TA) and of drugs (TA) and of perfumes: (K, TA:) a rel. n. from صَيْدَلَانٌ, the name of a town or place, (K,) or from صَيْدَلٌ meaning as expl. above; (IB, TA;) or a Pers. word arabicized: (M:) and صَيْدَنَانِىٌّ signifies the same, (S, Msb, K, [in the CK, erroneously, صَنْدَنَانِىٌّ,]) and so صَنْدَلَانِىٌّ: (K in this art., and O and K in art. صندل:) the pl. of the first is صَيَادِلَةٌ. (M, Mgh, Msb, K.) — — Also A king: and so صَيْدَنَانِىٌّ. (M in art. صدن.) صدم 1 صَدَمَهُ, (S, M, K,) aor. صَدِمَ, (M, K,) inf. n. صَدْمٌ, (S, M, Mgh, K,) He dashed himself, i. e. his body, (S, Mgh, TA,) against him, (S, TA,) or against it, (S, Mgh, TA,) i. e., a thing: (Mgh:) or he struck it, or knocked it, [or struck or knocked against it,] namely, a hard thing with the like thereof. (M, K.) Hence the saying, الكَلْبُ إِذَا قَتَلَ الصَّيْدَ صَدْمًا لَا يُؤْكَلُ [i. e. When the dog kills the game by dashing himself against it, it shall not be eaten]. (Mgh.) [See also 3.] — — And صَدَمَهُ, aor. as above, (Msb,) and so the inf. n., (Mgh, Msb, K,) He pushed, thrust, or repelled, him, or it. (Mgh, Msb, K, TA.) One says, صَدَمْتُ الشَّرَّ بِالشَّرِّ [I repelled evil with evil]. (TA.) — — And صَدَمَتْهُ حُمَيَّا الكَأْسِ i. e. (tropical:) [The intoxicating influence of the cup of wine] smote him [or attacked him] in his head. (TA.) — — And صَدَمَهُمْ أَمْرٌ, (M, TA,) inf. n. as above, (K,) (tropical:) An event befell them. (M, K, * TA.) — — And صَدَمَهُ بِالقَوْلِ (assumed tropical:) He silenced him by speech. (Msb.) 3 صادمهُ, (S,

K, TA,) inf. n. مُصَادَمَةٌ, (TA,) He, or it, dashed against him, or it, being dashed against by him, or it: (S, * PS:) or struck, or knocked, him, or it, being struck, or knocked, by him, or it: (K, * PS:) or pushed, thrust, or repelled, him, or it, being pushed, &c., by him, or it; (K, * TA;) syn. دَافَعَهُ: (TA, and Ham p. 313:) and i. q. سَاكَّهُ [i. e. he struck him, or it; or struck him, or it, vehemently, with a broad thing, or with anything; or slapped him with his hand; being struck, &c., by him]: (Ham ibid.:) [but, like as دَافَعَهُ often signifies the same as دَفَعَهُ, so accord. to Fei,] صَادَمَهُ الحِمَارُ means صَدَمَهُ [i. e. The ass dashed against him; &c.]. (Msb in art. شتم.) 6 تَصَادَمَا, (S, Mgh,) said of two men running, (Mgh,) and ↓ إِصْطَدَمَا, (S, Mgh, K, K,) said of two horsemen, (Mgh,) and of two stallion [camels], (TA,) They dashed themselves together, each against the other: (S, * TA, PS:) or they struck, or knocked, [against] each other; they collided; (K, * TA;) each of them struck with himself the other: (Mgh:) or both verbs, said of two horsemen, they smote each other, each of them with his weight and his sharpness or vigorousness or valiantness: (Msb:) [or they pushed, thrust, or repelled, each other: (see 1:)] and تصادموا they pushed, pressed, crowded, or thronged, together; or dashed, one against another; (M, K, TA; but in the M, only the inf. n. is mentioned;) like two ships in the sea. (TA.) 8 إِصْطَدَمَ see the next preceding paragraph. صِدْمٌ The rugged portion of a [stony tract such as is termed] حَرَّة; as also ↓ صِدْمَةٌ. (ISh, TA.) صَدْمَةٌ A single shock, or collision: (KL:) a single impulsion, push, or thrust: (TA:) and (assumed tropical:) a vehement befalling of an event. (KL.) It is said in a trad., الصَّبْرُ عِنْدَ الصَّدْمَةِ الأُولَى (S, Msb, TA) i. e. (assumed tropical:) [Patience is to be exercised] at the first [shock, or] assault, or attack, of the calamity: (TA:) meaning that patience is the last thing in the case of every misfortune, (S, Msb,) but it is [most] commended, (S,) or is most rewarded, (Msb,) on the occasion of the sharpness, or vehemence, thereof. (S, Msb.) And one says, أَتَيْتُ عَلَى الأَمْرَيْنِ صَدْمَةً وَاحِدَةً [I made an end of the two affairs at one dash, or at one stroke]. (TA.) — And A baldness in the side of the forehead; syn. نَزْعَةٌ. (K.) — — See also الصَّدِمَتَانِ, in two places. صِدْمَةٌ: see صِدْمٌ. الصَّدْمَتَانِ (AZ, S, M, K) and ↓ الصَّدِمَتَانِ (K) The جَبِينَانِ [or two parts whereof each is termed جَبِين, above the temple, on either side of the forehead]: (K:) or the two sides (AZ, S, M, K) of the جَبِين (AZ, S, K) or of the جَبِينَانِ: (M:) or, accord. to AA, as is stated in a marginal note in a copy of the S, the correct meaning is the two sides of the forehead. (TA.) — — And الصدمتان [i. e. الصَّدْمَتَانِ or ↓ الصَّدِمَتَانِ] signifies also The two sides of the valley: as though, by reason of their confronting, they struck each other. (TA.) صُدَامٌ: see what next follows. صِدَامٌ, (S, K,) or ↓ صُدَامٌ, (M,) asserted by Az to be with damm, (TA,) or the latter is vulgar, (S,) not allowable, (K,) though agreeable with analogy, (S, K,) being like صُدَاعٌ and زُكَامٌ and دُوَارٌ and other terms for diseases, (TA,) A certain disease in the heads of horses or similar beasts: (S, M, K:) or, accord. to ISh, a certain disease that attacks camels, in consequence of which their bellies become affected with acidity, and they relinquish the water, though thirsty, for some days, until they recover or die. (TA.) أَصْدَمُ Bald in the sides of the forehead. (K.) مِصْدَمٌ A man vehement in war, and courageous; or a warrior; or known, experienced warrior; syn. مِحْرَبٌ. (M.) إِبِلٌ مُصَدَّمَةٌ: see what follows. جَمَلٌ مَصْدُومٌ A camel affected with [the disease termed] صِدَام: and ↓ إِبِلٌ مُصَدَّمَةٌ [camels affected therewith]. (TA.) صدن صَيْدَنٌ A firm, strong, or compact, building. (M.) — — And A firm, strong, or compact, garment, or piece of cloth: (M:) or a [garment of the kind called] كِسَآء that is stout, or strong, or that is thick, or compact, in texture. (K.) — — And A king; (S, M, K;) because of the firmness of his rule, or his state, or condition; as also ↓ صَيْدَنَانِيٌّ and صَيْدَلَانِيٌّ. (M.) — — And A fox; (S, M, K;) as also ↓ صَيْدَنَانِيٌّ: (K:) or الصَّيْدَنُ is one of the names thereof. (TA.) — — And The hyena. (K.) — — See also صَيْدَنَانِيٌّ. — — Also A species of fly, that makes a buzzing sound over the herbage. (IKh, TA.) — — And, as also صَيْدَلٌ, Stones [i. e. pieces of ore] of silver: to which are likened what are termed حِجَارَةُ العَقَاقِيرِ. (IDrst, TA. [See صَيْدَلٌ; and see also صَيْدَانٌ, below.]) صَيْدَانٌ Pieces of silver, (M, TA,) when struck from the stone [or ore] thereof: (TA:) n. un. with ة. (M, TA.) [See also صَيْدَنٌ, above, last signification. And see صَيْدَانٌ in art. صيد.] — — And Stone cooking-pots: (M, TA:) in this sense [likewise] a coll. gen. n.: n. un. with ة. (IB and L in art. صيد, in which it is mentioned in the S and L and K.) [See, again, صَيْدَانٌ, and also صَيْدَآء, in art. صيد.] — — And Small pebbles: (IAar, M, TA:) or so صَيْدَانُ الحَصَى. (L in art. صيد.) صَيْدَانَةٌ [as a n. un.: see صَيْدَانٌ, above. — — Also] Rugged, hard ground, in which is fine stone. (M, TA.) — — See also two other significations (mentioned here in the TA) in art. صيد. صَيْدَنَانِيٌّ A certain creeping thing, (دَابَّةٌ, M,) or a small creeping thing, (دُوَيْبَّةٌ, S, K,) that makes for itself a habitation in the ground, (S, M, K,) within the ground, (M,) and conceals it; (S, M, K;) i. e. covers it over; (M;) so says A 'Obeyd; (S;) also called ↓ صَيْدَنٌ: (S, K:) accord. to IKh, a certain small creeping thing (دويبّة) that collects pieces of stick, or wood, from the plants: accord. to IAar, a certain creeping thing (دَابَّةٌ) having many legs, so many that they cannot be counted, which are short and long. (TA.) — — See also صَيْدَنٌ, in two places. — — Also i. q. صَيْدَلَانِيٌّ (S, Mgh, K, TA) as meaning A seller of medicines, (Mgh,) or of perfumes: so called as being likened to the small creeping thing mentioned above: or from صَيْدَنٌ in a sense expl. above as syn. with صَيْدَلٌ. (TA.) صدو 1 صَدْوٌ as an inf. n. of which the verb is صَدَا: see 2 in art. صدى, in two places. صَدْوٌ as a subst. A certain liquid poison which is applied upon arrow-heads, or spear-heads, or the like, resembling the blood of the [serpent called] أَسْوَد. (M, TA.) صدى 1 صَدِىَ, (S, M, Mgh, Msb, K,) aor. يَصْدَى, (S, Mgh, Msb,) inf. n. صَدًى, He thirsted: (S, M, Mgh, Msb, K:) or he thirsted vehemently. (M.) — صَدَا, inf. n. صَدْوٌ: see 2, in two places. 2 تَصْدِيَةٌ signifies The clapping with the hands; syn. تَصْفِيقٌ; (S, K;) accord. to Er-Rághib, as being like the echo (الصَّدَى), inasmuch as there is no profit in it; (TA;) or it is from الصَّدُّ, because they [who practised it in their worship] used to turn away (كَانُوا يَصُدُّونَ) from El-Islám; (K;) [see more in the second paragraph of art. صد;] and صَدْوٌ [an inf. n. of which the verb is ↓ صَدَا] signifies the same; (K;) and so ↓ تَصَدٌّ, of which AHeyth cites as an ex. the saying of Hassán صَلَاتُهُمُ التَّصَدَّى وَالمُكَآءُ [Their prayer is the clapping with the hands, and whistling: like the saying in the Kur viii. 35]: (TA:) one says of a man, صدّى, (M,) or صدّى بِيَدَيْهِ, (TA,) meaning He clapped with his hands; (M, TA;) [said to be] originally صَدَّدَ; (M;) and صَدَا ↓ بِيَدَيْهِ, inf. n. صَدْوٌ [mentioned above], meaning the same. (TK.) — also مُصَدِّيَةٌ. 3 صاداه, (K,) inf. n. مُصَادَاةٌ, (S,) He imitated him, or it; syn. عَارَضَهُ: (S, * K:) and he, or it, corresponded, and was equal, to him, or it. (TA.) In the Kur xxxviii. 1, some read صَادِ, with kesr, as an imperative from المُصَادَاةُ (Bd, TA) as meaning المُعَارَضَةُ; and hence الصَّدَى [i. e. the echo], because it imitates (يُعَارِضُ) the first sound: so that the meaning is, Imitate thou (عَارِض) the Kur-án by thy works. (Bd.) — [And] i. q. دَبَّرَهُ [i. e. He considered, or forecast, its issues, or results; did, performed, or executed, it with thought, or consideration; or managed, conducted, ordered, or regulated, it]; relating to an affair: (M:) [or] المُصَادَاةُ signifies the turning about, or revolving, the opinion, or idea,

[that one forms] respecting the management (تَدْبِير) of a thing, and the doing of it: (Ham p. 35:) [or,] accord. to As, the minding a thing attentively, carefully, or solicitously: a man who had assisted his she-camel in her bringing forth said, بِتُّ أُصَادِيهَا طُولَ لَيْلِى [I passed all my night minding her attentively, carefully, or solicitously]; because he disliked binding her fore shank to her arm, as it would distress her; or leaving her, as she might go away at random and the wolf might devour her young one: and in like manner one says of the pastor, يُصَادِى إِبِلَهُ [He minds attentively, &c., his camels]; when they thirst before the completion of their usual period of being kept from drinking, he restricts them to journeying by night so as to arrive at water on the morrow. (TA.) — — And He soothed, coaxed, wheedled, or cajoled, him; or deceived, deluded, beguiled, circumvented, or outwitted, him; or strove, endeavoured, or desired, to do so: syn. دَارَاهُ, (S, M, K, TA,) and دَاجَاهُ, and سَاتَرَهُ, (S, K, TA,) all of which have one meaning, (TA,) [though the last implies concealing enmity,] and لَايَنَهُ. (M.) مَنْ صَادَاكَ فَقَدْ صَادَكَ [He who soothes thee, or coaxes thee, surely ensnares thee] is a saying mentioned in the A. (TA.) 4 اصدى It (a mountain) returned an echo. (S, * K.) — — And He (a man, TA) died; (K, TA;) as though [meaning] his echo ceased; the | having a privative effect. (TA.) 5 التَّصَدِّى, accord. to Er-Rághib, signifies The corresponding to a thing like as does the echo returning from the mountain. (TA.) [But accord. to others,] تصدّى لَهُ is originally تَصَدَّدَ; (Az and L in art. صد;) and signifies تَعَرَّضَ, (S, M, K,) and تَضَرَّعَ. (M.) [See 5 in art. صد; where the usages of this verb, except in the senses mentioned and indicated here below, are fully explained.] — — It signifies also The feigning oneself unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless, not being really so. (TA.) — — And The diverting oneself. (TA.) — — See also 2. صَدًى [sometimes written صَدًا] An echo; i. e. الصَّدَى signifies what the mountain returns to him who utters a sound, or voice, or cry, therein; (K;) or the sound of the mountain and the like that responds to one; (M;) or what responds to one with the like of his voice, or cry, in the mountains &c. (S.) One says, صَمَّ صَدَاهُ (tropical:) [His echo became dumb, or may his echo become dumb]; (S, TA;) meaning he perished, or may he perish: (S and K and TA in art. صم:) and أَصَمَّ اللّٰهُ صَدَاهُ (tropical:) [May God make his echo to return no sound]; (S, K, TA;) meaning may God destroy him: (S, K, and TA in art. صم:) for when a man dies, the صدى hears not from him anything, that it should respond to him. (S. [See also another explanation of this saying in what follows.]) — — And A sound, voice, or cry, (M, TA,) in an absolute sense. (TA.) — — Also The part of the head, (M,) or the part of the brain, (TA,) which is the place [or seat] of hearing. (M, TA.) And therefore one says, أَصَمَّ اللّٰهُ صَدَاهُ [May God render deaf the part of his brain which is the seat of hearing]. (TA.) — — And The brain, (M, K, TA,) itself. (TA.) And The [entire] contents (lit. the stuffing, حَشْو,) of the head; (M, K, TA;) also called the هَامَة. (TA.) One says, صَدَعَ اللّٰهُ صَدَاهُ [May God crack his brain, or the contents of his head]. (M.) — — And A bird that cries in the هَامَة [or head] of the slain when his blood has not been avenged by retaliation: (M:) or a bird that comes forth (M, K) from his head, (مِنْ رَأْسِهِ, M,) or from the head of the slain, (K,) when he, or it, has become consumed, or decayed, (M, K,) also called the هَامَة; (M;) accord. to the assertion of the people of the Time of Ignorance; (M, K;) mentioned by A 'Obeyd; and some of them used to say that the bones of the dead became a هَامَة, which flew: pl. أَصْدَآءٌ: (TA:) and [this may be meant by the saying that it signifies] the male of the بُوم (S, M, K, TA) and هَام: pl. أَصْدَآءٌ: (M:) they used to say that when a man was slain and his blood was not avenged by retaliation, there came forth from his head a bird like the بُومَة, i. e. the هَامَة, the male being called the صدى; and it cried upon his grave, اِسْقُونِى اِسْقُونِى [Give ye me to drink, give ye me to drink, meaning, of the blood of the slayer]; and if the slayer was slain, it abstained from its crying: (TA:) and [it is said that] it signifies also the body [itself] of a human being after his death; (M, K;) or the remains of the dead in his grave, i. e. his جُثَّة [or corpse]. (Jm, TA.) — — And, (K,) accord. to El- 'Adebbes, (S,) [A cricket;] a certain flying thing, that creaks by night, and hops, (S, K,) and flies, thought by the [common] people to be the جُنْدَب, but it is only the صدى, the جندب being smaller than the صدى. (S. [See also الصَّرَّارُ.]) — — And A certain fish, black, long, (K, TA,) and bulky: n. un. صَدَاةٌ. (TA.) — — And [A man] small, or slender, in person; (AA, M, K, TA;) and so صَدَأٌ, with ء, as mentioned by Az. (TA. [See also صَدْعٌ and صَدَعٌ.]) — — And Knowing in respect of what is conducive to the good of cattle: (K:) or صَدَى مَالٍ means thus: (M:) or gentle in the management of cattle; like إِزَآءُ مَالٍ: so in the Jm: (TA:) or, as some particularly say, of camels: (M, TA:) [i. e.] you say, إِنَّهُ لَصَدَى إِبِلٍ, meaning Verily he is knowing in respect of camels, and of what is conducive to their good. (S.) — Also Thirst: (S, M, K:) or vehement thirst: (M:) [see the first paragraph, in which it is mentioned as an inf. n.:] it is said that thirst does not become vehement but the brain dries, and therefore the skin of the forehead of him who dies of thirst cracks. (TA.) — — See also the next paragraph. — And The act of the مُتَصَدِّى, (M, K, TA,) i. e., [as is indicated in the M,] of him who raises his head and breast, looking towards, or regarding, a thing; and so ↓ صَدَاةٌ. (TA.) صَدٍ and ↓ صَادٍ and ↓ صَدْيَانُ (S, M, Msb, K) and ↓ صَدًى [which last is an inf. n. used as an epithet] (M) Thirsting: (S, M, Msb, K:) or thirsting vehemently: (M:) fem. [of the first] صَدِيَةٌ (Msb) and [of the second] صَادِيَةٌ (Msb, K) and [of the third] ↓ صَدْيَا: (S, M, Msb, K:) and the pl. of صَادِيَةٌ is صَوَادٍ. (Ham p. 329.) صَدَاةٌ: see صَدًى, last sentence. صَدْيَانُ; and its fem., صَدْيَا: see صَدٍ. صَادٍ (fem. with ة, and pl. of the latter صَوَادٍ): see صَدٍ. — — As pl. of صَادِيَةٌ, (M,) صَوَادٍ signifies [also] Tall palm-trees: (S, K:) and sometimes, such as drink not water: (S:) or palm-trees that drink water: [thus in a copy of the M:] and some say, such as are tall thereof, and of other trees. (M.) كَأْسٌ مُصْدَاةٌ [A cup of wine] having much water: contr. of مُعْرَقَةٌ, this meaning “ having little water. ” (M.) مِصْدَآءٌ A man who thirsts much. (M.) مُصَدِّيَةٌ The woman who faces, or decorates, (↓ تُصَدِّى, [which I thus render conjecturally, finding nothing to indicate its meaning except what here follows,]) the وِسَادَة [i. e. pillow, or cushion,] with الأَرَنْدَج, meaning black lines, upon the leather [that forms its covering]. (TA.) صر 1 صَرَّ, (S, A, TA,) aor. صَرِ3ِ, (S, TA,) inf. n. صَرِيرٌ, said of the جُنْدَب [which is app. a species of locust], and of a writing-reed, and of a door, (S, A, TA,) or of a dog-tooth, (ناب, so in a copy of the S in the place of باب in other copies as in the A and TA,) It made a sound, or noise; (S, A, TA;) or a prolonged sound or noise; [meaning it creaked; or made a creaking, or grating, sound;] and so anything that makes a similar prolonged sound: and [in like manner] ↓ اِصْطَرَّت said of a mast (سَارِيَة), it creaked, or made a creaking sound: (TA:) but when there is a lightness, or slightness, and reiteration, of the sound, they use the reduplicative form, ↓ صَرْصَرَ, inf. n. صَرْصَرَةٌ, (S, * TA,) signifying he (the bird called أَخْطَب, S, A, TA, and the hawk, or falcon, S, M, TA, or other bird, or flying thing, M) uttered his [reiterated quavering] cry; (S, M, A, TA;) as though they imitated prolongation in the cry of the جُنْدَب [and the like], and reiteration in the cry of the أَخْطَب [and the like thereof]. (S, TA.) صَرَّ الجُنْدَبُ is a prov., expl. in art. جدب [q. v.]. (TA in that art.) — — Also He (a sparrow) [chirped, or] uttered a cry, or cries. (TA.) — — صَرَّ, aor. صَرِ3ِ, inf. n. صَرٌّ and صَرِيرٌ; and ↓ صَرْصَرَ; He cried, called out, or raised a cry or clamour, (M, K,) with vehemence, (K,) or with the utmost vehemence:

(M:) and [in like manner] one says, ↓ جَآءَ يَصْطَرُّ He came [making a clamour, or] in clamour. (TA.) — — And صَرَّ صِمَاخُهُ, inf. n. صَرِيرٌ, His ear-hole sounded, (M, K,) or tingled, or rang, (A,) by reason of thirst. (M, A, K.) And صَرَّتِ الأُذُنُ The ear tingled, or rang. (ISk, A.) — — And صَرَّ, aor. as above, He thirsted [app. so as to hear a ringing in his ears]. (IAar.) — صَرٌّ [as inf. n. of صَرَّ] also signifies The act of binding [a captive, &c.: see the pass. part. n., مَصْرُورٌ]. (Mgh.) — — You say, صَرَّ, [aor. ـُ3,صَرُ] (S, M, A,) inf. n. صَرٌّ, (M, TA,) He tied up a purse, (S, M, * TA,) and money in a purse. (A.) — — And صَرَّالنَّاقَةَ (S, M, K) and بِالنَّاقَةِ, (M, K,) or صَرَّ النَّاقَةَ بِالصِّرَارِ, (Msb,) aor. ـُ3,صَرُ, (M, Msb, K,) inf. n. صَرٌّ; (M, K;) [and app. ↓ صَرَّرَهَا; (see the pass. part. n., voce مَصْرُورٌ;)] He bound the صِرَار [q. v.] upon the she-camel; (S;) [i. e.] he bound the she-camel's udder with the صِرَار: (M, Msb, K, * TA:) and صَرَّ الأَطْبَآءَ بِالصِّرَارِ [He bound the teats with the صرار]. (A.) [See a verse of ElKumeyt cited voce رِجْلٌ: and see also what there follows it.] — — [Hence,] صَرَّهَا means also (assumed tropical:) He left off milking her [i. e. the camel]. (Msb.) — — And تُصَرُّ, [aor. of صُرَّت,] said of a leathern bucket (دَلْو) that has become flaccid, It is tied, and has a loop-shaped handle affixed within it, having another such opposite to it. (K, * TA.) — — And one says, صَرَّ عَلَيَّ الطَّرِيقَ فَلَا أَجِدُ مَسْلَكًا (tropical:) [He closed, or has closed, against me the road, or way, so that I find not any passage]. (A.) And صُرَّتْ عَلَيَّ هٰذِهِ البَلْدَةُ فَلَا أَجِدُ مِنْهَا مَخْلَصًا (tropical:) [This town has become closed against me so that I find not any way of escape from it]. (A.) — — And صَرَّ أُذُنَيْهِ, [aor. ـُ3,صَرُ, inf. n. صَرٌّ,] He (a horse) contracted his ears to his head: (ISk, S:) or pointed and raised his ears; which a horse does only when he exerts himself and hastens in his pace: (TA:) or he (an ass) straightened and erected his ears to listen; as also ↓ أَصَرَّهُمَا: (A:) and ↓ أَصَرَّ used intransitively, (ISk, S,) without the mention of the ears, (A,) signifies the same as صَرَّ أُذُنَيْهِ: (ISk, S, A:) and صَرَّ بِأُذُنِهِ and صَرَّ أُذُنَهُ, aor. and inf. n. as above; and أَصَرَّ ↓ بِهَا; he (a horse, and an ass,) straightened and erected his ear to listen; (M, K;) as also ↓ صَرَّرَهَا. (TA.) — — [The inf. n.] صَرٌّ signifies also The act of confining, withholding, hindering, or preventing. (TA.) — — And صُرَّ (tropical:) He had an iron collar put upon his neck, or round his neck and hands together. (A.) — — And صَرَّ, aor. ـُ3,صَرُ, He collected together a thing, or things, (IAar,) or anything. (TA.) And ↓ كَلَامًا صَرَّرَ (assumed tropical:) He collected something to be said in his bosom, or mind. (L and TA, from a trad.) And المَالَ ↓ صَرْصَرَ, inf. n. صَرْصَرَةٌ, He collected together the property, or the camels or the like, and put back what had become scattered of the extreme portions thereof. (T, TA.) — And صُرَّ It (a plant, or herbage,) became smitten by cold, or by intense cold. (M, K.)

2 صَرَّـَ3 see 1, in three places. — صَرَّرَتْ said of a she-camel, She preceded. (Aboo-Leylà, M, K.)

3 صارّهُ عَلَى الشَّىْءِ He compelled him against his will to do the thing. (S, K.)

4 أَصْرَـَ3 see 1, latter part, in three places. — اصرّ عَلَيْهِ, (S, TA,) inf. n. إِصْرَارٌ, (TA,) (assumed tropical:) He persevered, or persisted, in it; or kept to it perseveringly. (S, TA.) You say, اصرّ عَلَى فِعْلِهِ (assumed tropical:) He persevered, or persisted, in doing it. (Msb.) And اصرّ عَلَى الذَّنْبِ (tropical:) He persevered, or persisted, in the crime, sin, or act of disobedience. (M, TA.) The verb is used in this sense when its object is evil, or crime, or the like. (TA.) — — And (assumed tropical:) He determined, resolved, or decided, upon it. (M, Mgh, K.) You say, اصرّ عَلَى فِعْلِهِ (assumed tropical:) He determined, resolved, or decided, upon going on in doing it, and not turning back. (TA.) — — اصرّ يَعْدُو (assumed tropical:) He hastened (M, K) somewhat (M) in running: (M, K: [in the CK, for أَصَرَّ يَعْدُو أَسْرَعَ, is put أَصَرَّ بَعْدَ وَأَسْرَعَ:]) accord. to A 'Obeyd, the verb in this sense is أَضَرَّ; but Et-Toosee asserts that this is a mistranscription. (M.) — اصرّالسُّنْبُلُ The ears of corn became such as are termed صَرَر [q. v.]: (M, K:) [or] accord. to ISh, one says, اصرّ الزَّرْعُ, inf. n. إِصْرَارٌ, meaning The seed-produce [i. e. corn] put forth the extremities of its awn, before its ears had become developed. (TA.)

8 إِصْتَرَـَ3 see 1, former half, in two places. — اصطرّ said of a solid hoof, It was, or became, narrow, or contracted, (S, TA,) in an unseemly manner, or immoderately. (TA.)

R. Q. 1 صَرْصَرَ, inf. n. صَرْصَرَةٌ: see 1, former half, in two places: — and the same paragraph, last sentence but one.

صَرٌّ A leathern bucket (دَلْو) that, in consequence of its having become flaccid, is tied, and has a loop-shaped handle affixed within it, having another such opposite to it. (K, * TA.) — See also صَرِيرَةٌ.

صِرٌّ (S, M, A, Msb, K) and ↓ صِرَّةٌ (M, A, K) Cold: (Th, M, A, Msb, K:) or intense cold; (Zj, M, A, K;) as also ↓ صَرْصَرٌ: (Ham p. 719:) or cold that smites the herbage and the seed-produce of the field: (S:) in the Kur iii. 113, the first of these words has the first of the meanings expl. above: (IAmb:) or the second meaning: (Zj:) or signifies noise and commotion: or, accord. to I 'Ab, fire. (IAmb.) — — And رِيحٌ صِرٌّ (M, A, K) and ↓ صَرْصَرٌ (S, M, A, K) A wind intensely cold: (S, M, A, K:) or very intensely cold: (T in explanation of the latter:) or vehemently loud: (M, A, K:) of ↓ صَرْصَرٌ some say that it is originally صَرَّرٌ, from صِرٌّ meaning " cold; " the incipient letter being repeated, and put in the place of the medial ر: others, that it is from صَرِيرُ البَابِ [" the creaking of the door "], and from صَرَّةٌ meaning " vociferation, or clamour. " (ISk.) — — And صِرٌّ is the name of A certain bird, like the sparrow (K, TA) in size, (TA,) of a yellow colour: (K, TA:) so called because of its cry: or, as some say, the sparrow (عُصْفُور) itself. (TA.)

صَرَّةٌ Vociferation, or clamour: (S, M, A, TA:) so in the Kur li. 29: (TA:) or the most vehement vociferation or clamour or crying (Zj, M, K *) of a man and of a bird &c. (Zj, M.) [In the K, this meaning is erroneously assigned to صِرَّةٌ.] — — And Vehemence of grief or anxiety (S, M, K) and of war (M, K) and of heat, (K,) or of the hot season, (M,) &c.: (S, M:) and vehemence of the heat of summer. (S, A.) — — And A contraction, or much contraction, and sternness, or moroseness, of the face, (K, TA,) by reason of dislike, or hatred. (TA.) — Also A company, a collection, or an assemblage. (S, M, K.) So in the following words of Imra-el-Keys: جَوَاحِرُهَا فِى صَرَّةٍ لَمْ تُزَيَّلِ (S, M) i. e. Those of them that remained behind, in a herd, not dispersed: (EM p. 48: [see the entire verse voce دُونٌ:]) or فى صرّة here means in [the midst of] clamour: (S:) or in vehemence of grief or anxiety. (S, M.) — Also i. q. عَطْفَةٌ (M, K) [i. e.] A certain bead (خَرَزَةٌ) by which women fascinate men so as to withhold them from other women. (Lh, M, K, TA. [This is evidently what is meant by عَطْفَة, but is given in the M and K as a signification distinct therefrom.]) — See also مُصَرَّاةٌ.

صُرَّةٌ A purse (شَرَجٌ, M, K, in the CK شَرْجٌ,) for money; (S, M, A, Msb, K;) as also ↓ مَصَرٌّ, with fet-h, (TA,) or ↓ مِصَرٌّ: (so in a copy of the A:) pl. of the first, صُرَرٌ. (Msb.) Hence the prov., اِفْتَحْ صُرَرَكَ تَعْلَمْ عُجَرَكَ, meaning (assumed tropical:) Return to thyself, [or lay open the recesses of thy mind,] and thou wilt know [thy vices, or faults, or] thy good from thy evil. (Meyd. [See also صُرَدٌ, last explanation.])

صِرَّةٌ: see صِرٌّ.

صَرَرٌ Ears of corn (سُنْبُل) after the culm is produced, (M, K, [in the CK, يُقَصَّبُ is put in the place of يُقَصِّبُ,]) before they become apparent: (M:) or ears of corn while the farina has not come forth into them: n. un. with ة: (AHn, M, K:) or, accord. to ISh, corn when the leaves become twisted, and the extremity of the ears becomes dry, or tough, though the farina

have not come forth into them. (TA.) [See 4, last sentence.] صِرَارٌ: see صَرُورَةٌ, in two places. صِرَارٌ The thing with which a she-camel's udder is bound: (M, K:) the string which is tied over the she-camel's udder and over the [piece of wood called] تَوْدِيَة, in order that her young one may not suck her; (S;) and in order that it may not make any impression upon her, they smear her teats with fresh [dung of the kind called] بَعَر: (TA:) or a piece of rag which is bound upon the she-camel's teats, in order that her young one may not such her: (Msb:) pl. أَصِرَّةٌ. (M, A, K.) It is a custom of the Arabs to bind the صرار upon the udders of their milch camels when they send them to pasture by themselves; and when they return in the evening, they loose the اصرّة, and milk. (IAth.) — — [Hence,] جَعَلْتُ دُونَ فُلَانٍ صِرَارًا (tropical:) I put an obstruction, or obstacle, in the way of such a one. (A.) — Also Elevated places over which the water does not come. (S.) صَرُورٌ: see صَرُورَةٌ. صَرَارَةٌ: see the next paragraph, in three places. صَرُورَةٌ (S, M, A, Msb, K) and ↓ صَارُورَةٌ (S, M, Msb, K) and ↓ صَرُورٌ and ↓ صَارُورٌ (M, K) and ↓ صَرَارَةٌ (S, M, K) and ↓ صَرُورِىٌّ (S, M, Msb, K) and ↓ صَارُورِىٌّ (M) or ↓ صَارُورَآءُ, (Sgh, K,) the last like عَاشُورَآءُ, mentioned on the authority of Ks, (TA,) A man who has not performed the pilgrimage to Mekkeh: (S, M, A, Msb, K:) so called from صَرٌّ, signifying the " act of confining, withholding, hindering, or preventing; " (TA;) or because the person so called refrains from expending of his property in pilgrimage: (Msb:) you say also, اِمْرَأَةٌ صَرُورَةٌ a woman who has not performed the pilgrimage to Mekkeh: (S, Msb:) pl. ↓ صَرَارٌ and ↓ صَرَارَةٌ: (K:) [or, rather, the former is a coll. gen. n., of which صَرَارَةٌ is the n. of un.; and the latter is a quasi-pl. n., like صَحَابَةٌ, as well as n. un. of صَرَارٌ:] Fr cites, from certain of the Arabs, ↓ صَرَارٌ as used collectively; and one of the number is termed ↓ صَرَارَةٌ: (S:) each of the forms ending with the relative ى receives the dual and pl. and fem. inflections: and accord. to IAar, the forms preceding those receive also the dual and pl. inflections: (M, * TA:) and some say that صَوَارِيرُ is pl. of ↓ صَارُورَةٌ: (TA:) or ↓ صَارُورَةٌ and ↓ صَارُورٌ, (M,) or صَرُورَةٌ, (Lh, S, M, A, Msb,) as occurring in the poetry of En-Nábighah, (Yaakoob, S,) not used without ة, (Lh, M,) or all the sing. forms above mentioned, (K,) signify one who has not married: (M, A, K:) or who has not had intercourse with women: as though he had determined (أَصَرَّ) upon relinquishing them: (Yaakoob, S, Msb: *) applied in like manner to a woman, and to a plurality of persons: (M, K:) the ة in صَرُورَةٌ applied to a man and to a woman is not to denote the fem. gender, but to give the utmost intensiveness to the signification. (IJ, M.) — — It is said in a trad., لَا صَرُورَةَ فِى الإِسْلَامِ, (S, M,) meaning, accord. to A 'Obeyd, There is no abstinence from intercourse with women in El-Islám: (M, TA:) i. e., no one should say, I will not marry: (TA:) thus he makes صرورة a noun signifying an accident: but it is better known as an epithet: (M:) and IAth says that the meaning is, he who slays another in the حَرَم [or sacred territory of Mekkeh] shall be slain: his saying, " I am a صرورة; I have not performed the pilgrimage, and I know not the sacredness of the حَرَم; " shall not be accepted of him: for in the Time of Ignorance, the Kaabeh was a place of refuge. (TA.) دَرَاهِمُ صَرِيرَةٌ i. q. مَصْرُورَةٌ [i. e. Dirhems, or pieces of money, tied up in a purse]: (K:) termed in the present day ↓ صُرَّةٌ. (TA.) — See also صَارَّةٌ. صَرَارِىٌّ A sailor: (S, M, K:) like صَارٍ: (S:) pl. صَرَارِيُّونَ: (S, M, K:) it has no broken pl.: (M:) or صَرَارِىّ should be [without tenween, imperfectly decl., and] mentioned in art. صرى; for it is pl. of صُرَّآءٌ, which is pl. of صَارٍ, which J has mentioned in art. صرى: AHát used to say that صُرَّآءٌ is a sing., like حُسَّانٌ; but without sufficient authority: and J has regarded صَرَارِىّ as a sing. in consequence of his finding it to have the same construction as a sing, in verses of Arabs; whence he imagined the ى in it to be the relative ى, as is shown by his mentioning the word in this place. (IB.) صَرُورِىٌّ: see صَرُورَةٌ. صُرَّى: see صِرَّى: — and see also art. صرى. صُرِّى: see the next paragraph. هِىَ مِنِّى صِرَّى, said of an oath, (S,) or هُوَ مِنِّى صِرَّى, (M, K,) and ↓ أَصِرَّى, and ↓ صِرِّى, and ↓ أَصِرِّى, (Yaakoob, S, M, K,) and ↓ صُرَّى and ↓ صُرِّى, (K, TA,) or ↓ صُرِّىٌّ and ↓ صِرِّىٌّ, (as in a copy of the M,) It is a determination, or resolution, from me; (S, M, K;) a serious assertion; not a jest. (S, K.) Aboo-Semmál El-Asadee, his she-camel having strayed, said, "I swear to Thee, [O God,] that, if Thou restore her not to me, I will not serve Thee: " (S:) or, "O God, if Thou restore her not to me, I will not say a prayer to Thee: " (TA:) and he found her, her nose-rein having caught to a thorntree (عَوْسَجَة); and he took her, and said, عَلِمَ رَبِّى أَنَّهَا مِنِّى صِرَّى My Lord knew that it was a determination, or resolution, or serious assertion, from me: (S:) or a confirmed determination: (ISk:) it is derived from أَصْرَرْتُ عَلَى الشَّىْءِ " I persevered, or persisted, in the thing: " (S:) [or " I determined, or resolved, upon the thing: "] AHeyth says, ↓ صِرِّى, i. e., Determine thou, or resolve thou; as though he addressed himself; from أَصَرَّ عَلَى فِعْلِهِ " he determined, or resolved, upon going on in doing it, and not turning back: " it is also said that ↓ أَصِرِّى is changed into ↓ أَصِرَّى, like as they say بِأَبَا أَنْتَ and بِأَبِى أَنْتَ: and in like manner, ↓ صِرِّى is changed into صِرَّى; the ا in أَصِرِّى being elided: not that they are two dial. vars., صَرَرْتُ عَلَى الشَّىْءِ and أَصْرَرْتُ: and Fr. says that صِرَّى and ↓ أَصِرَّى are originally imperatives; and that, when they desired to change them [i. e. the imperatives] into nouns, they changed the ى into ا [written ى after fet-h]: and in like manner, [changing verbs into nouns,] they say, نُهِىَ عَنْ قِيلٍ وَقَالٍ; &c. (TA.) Accord. to AZ, one says, ↓ إِنَّهَا مِنِّى لَأَصِرَّى meaning Verily, it is a truth, or reality, from me; and Aboo-Málik says the same of ↓ أَصِرَّى. (TA.) صِرِّى: see the next preceding paragraph, in three places. صَرِّىٌّ and ↓ صِرِّىٌّ A dirhem, (S, M, A, K,) and a deenár, (A,) that sounds, (S, M, K,) or rings, (A,) when struck: (S, M, A, K; in some copies of the last of which, in the place of إِذَا نُقِرَ, is put اذا نُقِدَ: TA:) accord. to some, used only in negative phrases: (IAar, M:) thus used in the phrase, مَا لِفُلَانٍ صَرِّىٌّ, [expl. as] meaning Such a one has not a dirhem nor a deenár: (IAar, A: *) and so used, as meaning a dirhem, by Khálid Ibn-Jembeh; who does not assign to it a dual nor a pl. (TA.) صُرِّىٌّ: see صِرِّىٌّ. صِرِّى: see صَرِّىّ: — and see also صِرِّى. صَرَّارُ اللَّيْلِ, (S, K,) or الصَّرَّارُ, (Msb,) or both, (Mgh in art. خطب,) and ↓ الصَّرْصَرُ, (M and L in art. جد,) The جُدْجُد; [a cricket, which is called the صَرَّار in the present day]; (S, M, Mgh, L;) a certain thing that creaks (يَصِرُّ); (Msb;) a small flying thing; (K;) it is larger than the جُنْدَب, and is called by some of the Arabs الصَّدَى: (S, Mgh:) A 'Obeyd says that this last term signifies a certain flying thing that creaks (يَصِرُّ) by night, and hops, and flies, thought by the [common] people to be the جُنْدَب, and found in the deserts. (Msb.) صُرَّانٌ Such as grow in hard ground (جَلَد [in the CK, erroneously, جِلْد]) of the trees termed شَجَرُ العِلْكِ, (K, TA,) and of other trees. (TA.) صَرْصَرٌ: see صِرٌّ, in three places. — and see الصَّرَّارُ. — — Also A certain insect (دُوَيْبَّةٌ), (M, K, TA,) beneath the ground, that creaks (تَصِرُّ) in the days of the [season called] رَبِيع; (TA;) and so ↓ صُرْصُرٌ and ↓ صُرْصُورٌ. (M, K, TA.) [Accord. to Forskål, (Descr. Animal., p. xxii.,) صرصر, pronounced " sursur," is applied to an insect which he terms Blatta Aegyptiaca.] — — And The cock: (K, TA: [written by Golius and Freytag صِرْصِرٌ:]) so called because of his cry. (TA.) — — See also صُرْصُرٌ. صُرْصُورٌ: see صَرْصَرٌ: — — and see also صُرْصُورٌ. صَرْصَرَانٌ: see the next paragraph, in two places. صَرْصَرَانِىٌّ sing. of صَرْصَرَانِيَّاتٌ, (S, Msb,) which signifies Camels between the بَخَاتِىّ [or Bactrian (in the CK, erroneously, نَجاتِى)] and the Arabian: (S, M, Msb, K:) or such as are called فَوَالِج: (S, M, K:) and

↓ صَرْصَرَانٌ [if not a mistranscription] signifies the same. (TA.) [See also صُرْصُورٌ.] — — And صَرْصَرَانِىٌّ (S, M, K) and ↓ صَرْصَرَانٌ (M, K) A species of fish, (S,) a certain smooth fish, (M, K,) of the sea. (S, M.) صُرْصُورٌ Large camels; (S, M, K;) as also ↓ صُرْصُرٌ and ↓ صَرْصَرٌ. (TA.) — — And A camel of the species called بُخْتِىّ [i. e. Bactrian]: (M, K:) [see also صَرْصَرَانِىٌّ:] or its offspring; as also سُرْسُورٌ: (M:) or an excellent stallion-camel. (IAar.) — — See also صَرْصَرٌ. — Also A ship, or boat: [or a long, or great, ship or boat:] and so قُرْقُورٌ. (TA.) الصَّرَاصِرَةُ The Nabathæans of Syria. (S, K.) رَجُلٌ صَارٌّ بَيْنَ عَيْنَيْهِ A man contracted in the part between the eyes, like him who is grieving, or mourning. (TA.) — — And صَارٌّ signifies Trees (شَجَر) tangled, or luxuriant, or abundant and dense, not without shade (K, TA) in their lower parts, by reason of their perplexedness. (TA.) صَارَّةٌ A want; a thing wanted; an object of want; or a needful, or requisite, thing: (S, M, K:) pl. صَوَارُّ. (TA.) One says, لِى قِبَلَ فُلَانٍ صَارَّةٌ [I have a want to be supplied to me on the part of such a one]. (A 'Obeyd, S.) — — Also Thirst: (S, K:) pl. صَرَائِرُ, (K,) which is extr., (TA,) and صَوَارُّ: (K:) or the latter is pl. of صارّة in the sense first expl. above; as A 'Obeyd says; and this is meant in the K: (TA:) AA says that its pl. in the latter sense is صَرَائِرُ; and he cites the following words of Dhu-r-Rummeh: فَانْصَاعَتِ الحُقْبُ لَمْ تَقْصَعْ صَرَائِرَهَا [And the wild asses turned back, retreating quickly, not having quenched their thirst]: but fault has been found with AA for this; and it is said that صَرَائِرُ is pl. of ↓ صَرِيرَةٌ, [which is not expl.,] and that the pl. of صارّة is صَوَارُّ. (S.) One says, قَصَعَ الحِمَارُ صَارَّتَهُ, meaning The ass drank water until he quenched his thirst. (S.) صَارُورٌ: see صَرُورَةٌ, in two places. صَارُورٌ: see صَرُورَةٌ, in three places. صَارُورِىٌّ: see صَرُورَةٌ. صَارُورَآءُ: see صَرُورَةٌ. صُوَيْرَّةٌ Narrow in disposition and in mind or judgment or opinion. (Sgh, K.) حَجَرٌ أَصَرُّ A hard stone: (Tekmileh, TA:) and صَخْرَةٌ صَرَّآءُ a hard rock: (M, K:) or a smooth rock. (L.) أَصِرَّى: see صِرَّى, in four places. أَصِرِّى: see صِرَّى, in three places. صُرَّةٌ. مِصَرٌّ or مَصَرٌّ: see مَصَرَّتَا البَوْلِ وَالغَائِطِ [The two sphincters that serve as repressers of the urine and dung]. (K in art. اسر.) مُصِرَّةٌ A she-camel that does not yield her milk copiously. (M, K.) مُصَرَّاةٌ That has been left unmilked for some days, in order that the milk may collect in her udder, or until it has collected in her udder; (M, K;) as also ↓ صَرَّةٌ; applied to a ewe, or she-goat: or the former is from صَرَّى, aor. يُصَرِّى, (K,) inf. n. تَصْرِيَةٌ, and therefore should be mentioned in art. صرى [q. v.]. (TA.) مُصَرَّرَةٌ: see the next paragraph. مَصْرُورٌ Bound, as a captive. (Mgh.) — — And مَصْرُورَةٌ and ↓ مُصَرَّرَةٌ A she-camel having her udder bound with the صِرَار. (IAth, TA.) — — And مَصْرُورٌ applied to a solid hoof, Contracted: or narrow: (M, K:) or narrow and contracted: (S:) and ↓ مُصْطَرٌّ signifies the same; (M, K;) or narrow in an unseemly manner, or immoderately. (TA.) — — Also (tropical:) A man having an iron collar put upon his neck, or round his neck and hands together. (A.) مَصَارٌّ [app. an irregular pl. of مَصِيرٌ, and therefore without tenween,] The أَمْعَآء [or guts, bowels, or intestines, into which the food passes from the stomach]. (M, K.) One says, شَرِبَ حَتَّى مَلَأَ مَصَارَّهُ, meaning [He drank until he filled] his أَمْعَآء: mentioned by AHn on the authority of IAar, with no more explanation than this. (M.) مُصْطَرٌّ: see مَصْرُورٌ. — — One says also اِمْرَأَةٌ مُصْطَرَّةُ الحَقْوَيْنِ [meaning (tropical:) A woman narrow in the flanks]. (A.) — See also مُصْطَرِدٌ, in art. صرد. صرب 1 صَرَبَ He made the sour milk termed صَرْب: (K, * TA:) [or] صَرَبَ اللَّبَنَ, (M, TA,) aor. صَرِبَ, (M,) or صَرُبَ, (TA,) inf. n. صَرْبٌ, he made the milk to become what is termed صَرْب: and he milked some of the milk upon other milk, and left it to become sour: (M, TA:) or صَرَبَ اللَّبَنَ فِى الوَطْبِ he collected the milk in the skin, portion after portion, and left it to become sour; as also ↓ اِصْطَرَبَهُ: (S:) or you say, صَرَبَ اللَّبَنَ فِى السِّقَآءِ and السَّمْنَ فِى النِّحْيِ [he collected, portion after portion, and left, the milk in the skin called سِقَآء and the clarified butter in the skin called نِحْى]. (M, TA.) — — [Hence,] صَرَبْتُ اللَّبَنَ فِى الضَّرْعِ (assumed tropical:) I caused the milk to collect in the udder, not drawing it forth. (Kt, TA.) — — And صَرَبَ (assumed tropical:) He kept in, or retained, and collected, [his] urine: (K, TA:) or withheld it long: and accord. to some, particularly said of a stallion-camel: (TA:) [or] صَرَبَ بَوْلَهُ, (S, M,) aor. صَرُبَ and صَرِبَ, inf. n. صَرْبٌ, (M,) (assumed tropical:) he kept in, or retained, and collected, his urine: (S, M:) accord. to some, particularly said of a stallion-camel. (M.) — — And صَرَبَ الصَّبِىُّ ذَا بَطْنِهِ being app. understood] (assumed tropical:) The boy remained some days without discharging his excrement, or ordure: (M, TA:) and صَرَبَ بَطْنُ الصَّبِىِّ, inf. n. صَرْبٌ, (assumed tropical:) the boy's belly became constipated (عَقَدَ), that he might become fat: (M:) [or] صَرَبَ الصَّبِىُّ لِيَسْمَنَ (assumed tropical:) the boy's excrement, or ordure, (ذُو بَطْنِهِ,) became confined, so that he remained a day without discharging it, when he was about to become fat. (S.) [In the copies of the K, صَرَبَ is expl. as signifying عَقَدَ بَطْنَ الصَّبِىِّ لِيَسْمَنَ, to which, written without the syll. signs, the TA assigns the last of the meanings above; therefore, I doubt not, the right reading is بَطْنُ, agreeably with the explanation of صَرَبَ بَطْنُ الصَّبِىِّ in the M, given above: otherwise, the meaning must be (assumed tropical:) He, or it, caused the boy's belly to become bound, or constipated, that he might become fat.] — صَرِبَ, aor. صَرَبَ, (K, TA,) inf. n. صَرَبٌ, (TK,) said of milk, (TA,) It became collected (K, TA) in the udder. (TA.) — صَرِبَتِ الأَرْضُ The land produced herbs, or trees, such as are termed صَرَب [a coll. gen. n. of which the n. un. is صَرَبَةٌ, q. v.]. (M, K. * [The meaning is indicated in both by the context.]) — صَرَبَ also signifies He cut, or cut off; (K, TA;) i. q. صَرَمَ; like as one says ضَرْبَةَ لَازِبٍ and لَازِمٍ. (TA.) — And i. q. كَسَبَ [He gained, acquired, or earned; &c.]. (K.) 2 تَصْرِيبٌ The drinking of sour milk, (O, K, TA,) such as is called صَرْب. (TA.) — — And The eating of gum, (O, K, TA,) i. e., what is called صَرْب. (TA.) 4 اصرب He (a man, TA) gave. (O, K.) One says, اصرب إِلَيْهِ مَالًا He (a man) gave to him property. (TK.) 8 إِصْتَرَبَ see 1, first sentence. — — اصطرب صَرْبَةً He provided, or took, for himself some milk, either fresh or sour, in a skin, for a journey. (M, TA.) 11 اصْرَابَّ [said by MF to be written by ISd ↓ إِصْرَأَبَّ] It was, or became, smooth, (M, O, K, TA,) and clear; (TA;) said of a thing, (M, K, TA,) or of milk. (O.) Q. Q. 4 إِصْرَأَبَّ: see what next precedes. صَرْبٌ and ↓ صَرَبٌ (S, M, &c.) Sour milk (M, Mgh, K) that has been collected in a skin: (M, K:) or very sour milk: (S, Msb:) or milk that has been collected in a skin for some days so that it has become very sour: (As, M:) n. un. ↓ صَرْبَةٌ and ↓ صَرَبَةٌ: (M, TA:) صِرَابٌ, occurring in some of the Expositions of the Jámi' es-Sagheer, is a mistranscription; or it may be a pl. of صَرْبٌ accord. to the analogy of حَبْلٌ and حِبَالٌ, and رَمْلٌ and رِمَالٌ. (Mgh.) One says, جَآءَنَا بَصَرْبَةٍ ↓ تَزْوِى الوَجْهَ [He brought us some sour milk, or very sour milk, that had been collected in a skin, making the face to contract in wrinkles]. (S.) [SM here adds,] Az says that الصَّرْمُ is like الصَّرْبُ, and is better known. (TA. [But this evidently relates to the signification of "the act of cutting," or "cutting off;" not to الصَّرْبُ as applied to milk.]) — — Also, (K,) or the former word, (M,) Milk that is provided in a skin for a journey, (M, K,) whether fresh or sour. (M.) — — And both words, (M, K, TA,) or ↓ صَرَبٌ [only], (S, Msb,) Gum: (Msb:) or red gum: (T, S, M, L, TA: in the K, الصِّبْغُ الأَحْمَرُ is erroneously put for الصَّمْغُ الأَحْمَرُ: TA:) some say (M) it is the gum of the طَلْح (S, M) and of the عُرْفُط, peculiarly; the pieces of which are red, as though they were ingots [of

gold], and they are broken with stones: (M:) the n. un. is ↓ صَرَبَةٌ: (S, M: [صَرْبَةٌ as a n. un. in this sense I do not find mentioned:]) and sometimes it [i. e. صَرَبٌ or صَرْبٌ] has صِرَابٌ for pl.: (M:) sometimes, (S,) what is called ↓ صَرَبَةٌ is a thing like the head of the cat [in size], within which is a thing [or substance] like دِبْس [or honey of dates], (S, K,) and like glue, (S,) which is sucked and eaten. (S, K.) صِرْبٌ A few tents (بُيُوت [in the O, erroneously, بُتُوت]) of the weak sort of the Arabs of the desert: (IAar, O, * K, TA:) and so صِرْمٌ. (O.) صَرَبٌ: see صَرْبٌ, in two places. — — Also Red honey. (TA in art. ضرب.) — — See also صَرْبَةٌ. صَرْبٌ: see صَرْبٌ, in two places. — — Hence, (tropical:) The water [by which is meant the seminal fluid] that collects in the back [of a man]; as being likened to the [sour] milk that is collected in a skin. (M, TA.) صَرَبَةٌ: see صَرْبٌ, in three places. — — Also A herb, (M, K,) and tree, (M,) that becomes green, and puts forth leaves, when dry, or that has grown, or become somewhat restored to a good state, after having been eaten [or depastured], (يَتَجَبَّرُ, so in the M, [in the K يَتَخَيَّرُ, which, as is remarked in the TK, is a mistake,]) after men [have fed their cattle therefrom]: pl. [or rather coll. gen. n.] ↓ صَرَبٌ. (M.) صَرْبَى, (S, K,) accord. to Sa'eed Ibn-El-Museiyib, (TA,) The [she-camel called] بَحِيرَة, (S, K,) whose milk was forbidden [by the pagan Arabs] for the sake of the idols (الطَّوَاغِيت), no man milking her [for himself]: (TA:) thus called, (S, K, TA,) it is said, (TA,) because they used not to milk her save for the guest, so that her milk became collected [and retained] (S, K, TA) in her udder: (S, TA:) Kt says, it is from صَرَبْتُ اللَّبَنَ فِى الضَّرْعِ [expl. above]; or, as some say, from [الصَّرْبُ as signifying] " the act of cutting," or " cutting off; " and this seems to be the more correct of the two explanations: accord. to IAar, it signifies a she-camel having the ear slit, like the بَحِيرَة, or cut off: and its pl., he says, is صُرْبٌ. (TA.) صِرَابٌ See-produce, or corn, which has been sown after that which has been carried off to the place where it is trodden in the autumn. (O, K.) صَرِيبٌ Milk that has been made what is termed صَرْب; as also ↓ مَصْرُوبٌ: (M, TA:) or sour milk: (A, K, TA:) pl. صُرْبٌ. (K.) So in the saying الضَّرِيبَ لَا الصَّرِيبَ, i. e. [Give me] the thick [milk], from a number of milch camels, that has been mixed together; not the sour. (A, TA.) صَرَابَةٌ Clearness, and smoothness: thus in the phrase صَرَابَةُ حَنْظَلٍ in a verse of Imra-el-Keys; as some relate it: (M, TA:) as others relate it, صَرَايَة, (M,) or صَلَايَة. (TA.) مِصْرَبٌ A vessel in which milk is collected, portion after portion, and left to become sour: (S, K: *) and so مِكْرَصٌ and مِقْرَعٌ: pl. مَصَارِبُ. (TA.) مَصْرُوبٌ: see صَرِيبٌ. مُصَرَّبَةٌ (assumed tropical:) A she-camel that is kept from being milked, in order that she may become fat. (L in art. صفح, from the T.) صرج 2 صرّج, inf. n. تَصْرِيجٌ, He plastered with صَارُوج a watering-trough or tank (K, * TA) &c.: and sometimes they said شرّق. (TA.) صَارُوجٌ Quick lime (نُورَة), and the mixtures thereof; (T, S, M, Mgh, Msb, K;) with which are plastered watering-troughs, or tanks, and baths, &c.: (M, TA:) a Pers. word, (S, TA,) originally چَارُو, (TA,) arabicized, (S, M, Msb, K,) as is every word in which occur both ص and ج, (S, Msb,) or صَمَجٌ is an exception to this rule: (TA in art. صوبج:) sometimes it is called شَارُوقٌ. (TA.) صرح 1 صَرُحَ, (S, O, Msb, K,) aor. صَرُحَ, (K,) inf. n. صَرَاحَةٌ and صُرُوحَةٌ, (S, O, Msb,) [both strangely said in the K, to be substs.,] It was, or became, pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (S, O, Msb, K;) said of a thing (S, O, Msb) of any kind of which the meaning is predicable, (S, O,) [and particularly] said of one's race, or genealogy. (K.) — صَرَحَ: see 2, in two places. 2 صَرَّحَتْ She (a camel) yielded pure, or clear, milk. (TA in art. حلب.) — — [Hence, probably,] تَصْرِيحٌ signifies The speaking clearly, plainly, explicitly, directly, or without ambiguity or equivocation; contr. of تَعْرِيضٌ. (S, A, K.) You say, صرّح بِمَا فِى نَفْسِهِ, (S, A, L, Msb, K,) and بِمَا عِنْدَهُ, (A,) He made apparent, manifest, or plain, or he manifested, exposed, or revealed, (S, A, L, K,) what was in his mind, (S, L, K,) and what he had; (A;) as also صارح ↓ بِهِ; (L, K;) and به صَرَحَ ↓: (TA:) or he declared, or made clear, what was in his mind, so as to express the intended meaning according to the first [or most obvious] interpretation; or he made it free from expressions susceptible of tropical meanings and a secondary [or remote] interpretation. (Msb.) And صرّح الشَّىْءَ, (TA,) inf. n. تَصْرِيحٌ; (K, TA;) and ↓ صَرَحَهُ, (TA,) inf. n. صَرْحٌ; (K, TA;) and ↓ اصرحهُ, (TA,) inf. n. إِصْرَاحٌ; (K, TA;) He made the thing apparent, manifest, clear, or plain. (K, TA.) — This verb is also intrans. (K.) One says, صرّحت الخَمْرُ, (S, A, Msb,) inf. n. تَصْرِيحٌ, (S, K,) The wine became free from froth; (S, A, Msb, K;) [it became clear] after fermenting and frothing. (S.) And صرّح النَّهَارُ The day became free from clouds, and sunny: (A:) or صرّح اليَوْمُ the day became free from mists and clouds. (Msb.) And صرّحت كَحْلُ The year of drought, or sterility, became one of unmixed severity; (S, Meyd, L, K;) and in like manner, صرّحت السَّنَةُ: (L:) or the former means the sky became clear of clouds. (S in art. كحل, and Meyd.) And صرّح, (S, Msb, TA,) inf. n. as above, (K, TA,) said of an affair, (K, TA,) or, as in a copy of the K, [and in the S and Msb,] said of the truth, (TA,) It became apparent, manifest, exposed, or revealed; (S, Msb, K, TA;) and so ↓ انصرح, (S, K, TA,) said of the truth. (S, TA.) Hence the prov. عِنْدَ التَّصْرِيحِ تُرِيحُ, meaning On the appearing of the truth thou findest rest; (Meyd, TA;) no doubt remaining in thy mind. (Meyd.) And صَرَّحَ الحَقُّ عَنْ مَحْضِهِ, (S, Meyd, A, Msb,) another prov., meaning (tropical:) The truth, or affair, became revealed, or manifest, (S, Meyd, Msb,) after its being concealed: (Meyd, Msb:) or, as AA says, falsity became detected, or exposed, and the truth became apparent and known. (Meyd. [See also زُبْدٌ.]) And صَرَّحَتْ بِجِلْذَانَ, another prov., (Meyd, L,) meaning It (the affair, or case,) became apparent, or manifest, to thee, in Jildhán; which last word is variously written, [see Freytag's Arab. Prov. i. 730, and Har p. 106,] a place in Et-Táïf, soft and even, like the palm of the hand, containing no covert in which one may conceal himself; the ت in صرّحت denoting the قِصَّة or خُطَّة: (Meyd:) i. e. the man made apparent, or revealed, the utmost of what he desired, or meant. (L.) — — See also a trad. cited in art. صوح, conj. 2. — — صرّح said of an archer or the like means [He made his arrow, or missile, to go clear of the butt or mark; or] he shot, or cast, and missed (K, TA) the butt [or mark]. (TA.) 3 صارح بِهِ: see 2. — [صارحهُ, inf. n. مُصَارَحَةٌ and صِرَاحٌ, He confronted him, or faced him.] One says, شَتَمَهُ مُصَارَحَةً, and صِرَاحًا, (S, K,) and ↓ صُرَاحًا, (K,) which last is a subst. [used as an inf. n., i. e. a quasi-inf. n.], (S, K,) He reviled him confronting him, or face to face, or to his face. (S, K.) And لَقِيتُهُ مُصَارَحَةً, (A, TA,) and صِرَاحًا, and ↓ صُرَاحًا, (TA,) I met him face to face. (A, TA.) 4 أَصْرَحَ see 2. 5 تصرّح الزَّبَدُ عَنِ الخَمْرِ The froth became cleared away from the wine. (TA.) 7 إِنْصَرَحَ see 2. صَرْحٌ A قَصْر [i. e. palace, or pavilion, &c.]: (Zj, S, A, K:) and (as some say, TA) any lofty building: (S, A, K, TA:) or a single house or chamber, built apart, or detached, large, and lofty: (Msb, TA:) pl. صُرُوحٌ. (S, A.) صَرَحٌ: see صَرِيح. صَرْحَةٌ The court, or open area, of a house; i. e. a spacious vacant part or portion thereof, in which is no building; its عَرْصَة, (S, TA,) or its سَاحَة [which means the same]: (A, Msb, TA:) pl. صَرَحَاتٌ. (Msb.) — — And A tract of ground that is hard and elevated (S, L) and even: or a tract that is even, and open to view, of ground, and of a place where camels or other animals are confined, or where dates are dried, and of a house or dwelling: or a tract that is even, and of goodly appearance, though not open to view: Aboo-Aslam asserts it to mean a [desert tract such as is called] صَحْرَاء. (L.) — — [Hence, app.,] one says, خَرَجَ لَهُمْ صَرْحَةً بَرْحَةً, (so accord. to the TA as from the K,) or صَرْحَةً بَرْحَةٍ, (O, and so in my MS. copy of the K,) or صَرْحَةً بَرْحَةً, (so in the

CK,) He went forth openly, or into the field [of battle], to them: (O, K:) and إِنَّ خُرُوجَ صَرْحَةٍ بَرْحَةٍ لَكَثِيرٌ, (so accord. to the TA as from the K,) or صَرْحَةً بَرْحَةً, (O, and so in the CK,) or صَرْحَةَ بَرْحَةَ, (so in my MS. copy of the K,) [accord. to SM,] with fet-h in the end of each [app. in the former phrase], and with tenween in each [app. in the latter phrase], (TA,) [i. e. Verily the going forth openly, or into the field of battle, is frequent. See also صَحْرَة, and بَحْرَة.] صُرْحَانٌ: see صَرِيحٌ. صَرَاحٌ: see صَرِيحٌ. صُرَاحٌ: see صَرِيحٌ, in six places. — — Also Thin milk, containing much water, so that in some parts of it one sees a tawniness and خُضْرَة [here app. meaning a blackish hue]. (L.) — See also 3, in two places. صِرَاحٌ: see the next paragraph, in two places. صَرِيحٌ Anything pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (S, A, Msb, K, TA;) as also ↓ صَرْحٌ, (S, K,) which is by some restricted by the [additional] epithet white, (TA,) and ↓ صُرَاحٌ, (L, K,) and ↓ صِرَاحٌ, which is [said to be] more chaste [though much less usual] than صُرَاحٌ, (L,) and ↓ صَرَاحٌ, (K,) and ↓ صُمَارِحٌ, (S, K,) in which last the م is augmentative, or, as is related on the authority of AA, it is صُمَادِحٌ, with د, but [J says] I do not think this to have been retained in the memory [as transmitted from the Arabs of classical times]. (S.) You say لَبَنٌ صَرِيحٌ Milk of which the froth has gone, (S, A, L,) or free from froth, (T, L,) and clear: (T, A, L:) or just drawn. (TA in art. زهر.) And بَوْلٌ صَرِيحٌ Urine free from froth. (T, L.) And ↓ خَمْرٌ صُرَاحٌ, (L,) and ↓ صُرَاحِيَةٌ, (L, K,) without teshdeed, (K,) Pure wine, (L, K,) without admixture. (TA.) And ↓ كَأْسٌ صُرَاحٌ A cup of wine without admixture. (S, A, Msb, K.) And جَآءَ بَنُو تَمِيمٍ صَرِيحَةً The sons of Temeem came unmixed with any others. (S.) And رَجُلٌ صَرِيحٌ, (T, S, L, K, *) and عَرَبِىٌّ صَرِيحٌ, (A, Msb,) A man, (T, S, L,) and an Arab, (A, Msb,) of pure, or unmixed, race or genealogy; pl. صُرَحَآءُ: (T, S, A, L, Msb, K:) and فَرَسٌ صَرِيحٌ a horse of pure race; (T, TA;) pl. صَرَائِحُ, (T, K, TA,) in this case as distinguished from the former. (T, TA.) And نَسَبٌ صَرِيحٌ Pure, or unmixed, race or genealogy. (A.) And كَلِمَةٌ ↓ صُرَاحٌ and ↓ صُرَاحِيَةٌ [A word, an expression, or a sentence,] that is pure, genuine, or clear. (K.) And ↓ كَذِبٌ صُرَاحٌ and ↓ صِرَاحٌ, the latter with kesr, and ↓ صُرَاحِيَةٌ and ↓ صُرَاحِيٌّ (TA) and ↓ صُرْحَانٌ with damm, (Lh, TA,) (assumed tropical:) A pure, sheer, or unmixed, lie, (Lh, TA,) manifest, and known to men. (TA.) And قَوْلٌ صَرِيحٌ (assumed tropical:) A saying [that is explicit, plain, or clear,] not requiring anything to be conceived in the mind, nor any interpretation. (Msb.) And ↓ شَرٌّ صُرَاحٌ (tropical:) [Pure unmixed, evil, or mischief]. (A, TA.) And صَرِيحُ النُّصْحِ (assumed tropical:) Pure, or sincere, in admonition, or counsel. (L, TA.) صَرَاحَةٌ: inf. ns. of صَرُحَ [q. v.]. (S, O, Msb.) صُرُوحَةٌ: inf. ns. of صَرُحَ [q. v.]. (S, O, Msb.) صُرَاحِيَةٌ: see صَرِيحٌ, in three places. — — [Hence the saying,] أَتَاهُ بِالأَمْرِ صُرَاحِيَةً [app. He stated to him the affair, or case,] clearly, or without admixture. (L, TA.) صُرَاحِيٌّ: see صَرِيحٌ. صَرِيحِىٌّ an epithet applied to a horse, in relation to a certain stallion named صَرِيحٌ, (S, TA,) or الصَّرِيحُ, (TA,) that begat a generous breed. (S, TA.) صُرَاحِيَّةٌ A vessel for wine: (K:) [in Pers. صُرَاحِى:] but IDrd doubts its correctness. (TA.) صُرَّاحٌ A certain flying thing, resembling the [species of locust called] جُنْدَب, which is eaten. (K.) صُمَارِحٌ: see صَرِيحٌ. مُصَرَّحٌ يَوْمٌ, (S, K,) like مُحَدَّثٌ [in measure], (K,) [in one of my two copies of the S مُصَرَّحٌ also, and in the other copy the latter only,] A day free from clouds: (S, K:) occurring in the poetry of Et-Tirimmáh. (S.) مِصْرَاحٌ A she-camel that does not yield frothy milk; (T, K; [in the CK, لا تَرْعَى is put for لا تُرْغِى;]) that yields pure milk, with little froth. (M, TA.) 1 صرخ صَرْخَةٌ, (L, K,) an inf. n. of صَرَخَ, (S,) signifies The calling or calling out, or crying or crying out, vehemently; [or screaming;] (L, K;) on an occasion of fright, or alarm, or of some affliction, or evil accident: (L:) one says, صَرَخَ, inf. n. صَرْخَةٌ; and ↓ اصطرخ; [He called or called out, &c.;] both meaning the same. (S.) And صُرَاخٌ is also an inf. n. of صَرَخَ, (A, Mgh, Msb,) and signifies The raising the voice, calling or calling out, crying or crying out: (S, A, L, K:) or doing so vehemently: (L, K:) and the calling, or crying, for aid, or succour; (A;) which last meaning is said to be tropical, but conventionally regarded as proper; (MF;) as also صَرِيخٌ, (S, TA,) which is likewise an inf. n. of صَرَخَ: (A, Mgh:) one says, صَرَخَ, aor. صَرُخَ (A, MA, Mgh, L, Msb) and صَرَخَ, (MA,) inf. n. صُرَاخٌ (A, MA, Mgh, L, Msb) and صَرِيخٌ, (A, Mgh,) He raised his voice, called or called out, cried or cried out: (A, MA, L, Msb:) or did so vehemently: (Mgh, L, Msb: *) and he called, or cried, for aid, or succour, (A, Mgh, L, Msb,) saying, وَا غَوْثَاهْ [Alas, a crying for aid!] and وَا صَرْخَتَاهْ [Alas, a crying of alarm!]; (L;) and ↓ استصرخ signifies the same: (AHát, L:) and ↓ اصطرخوا is syn. with ↓ تصارخوا; (S, TA;) meaning صَرَخُوا; as also ↓ استصرخوا; (TA;) or [rather] meaning They called or called out, &c., (صَرَخُوا,) one to another. (TK.) كَانَتْ كَصَرْخَةِ الحُبْلَى [It was like the vehement crying-out, or the screaming, of the pregnant woman] is a prov., said of a thing that comes upon one suddenly, when he is not aware. (T.) 4 اصرخ He aided, or succoured, another; in answer to a call, or cry; (S, A, Mgh, Msb;) as also ↓ استصرخ: (AHát, L:) the ا in the former verb is said to have a privative effect, so that أَصْرَخْتُهُ signifies I made his crying, or vehement crying, &c., to cease: (TA:) and ↓ صَارِخَةٌ has the signification of the inf. n. of this verb, as an inf. n. [or rather quasi-inf. n.] of the measure فَاعِلَةٌ; (K;) and ↓ صَرِيخٌ also may have this signification in the Kur xxxvi. 43, as is said in the Ksh [and by Bd]. (TA.) 5 تصرّخ He made an effort to call or call out, to cry or cry out, or to do so vehemently; [or, to scream;] (S, A, K;) or he made an effort in calling or calling out, &c., (PS,) in calling or calling out, &c., vehemently, and in crying for aid or succour. (KL.) One says, التَّصَرُّخُ بِهِ حُمْقٌ, (S,) meaning التَّصَرُّخُ بِالعُطَاسِ [i. e. The making an effort to call or call out, &c., or in calling or calling out, &c., in sneezing, is stupidity]. (S, TA.) 6 تصارخوا They called or called out, cried or cried out, or did so vehemently, one to another; (A;) [and so, accord. to a copy of the A, ↓ استصرخوا; and app. ↓ اصطرخوا, as seems to be indicated in the L and K;] see 1. 8 إِصْتَرَخَ see 1, in two places: and see also 6. 10 استصرخهُ He called, or cried, to him for aid, or succour. (S, A, Mgh, L, Msb.) — — And He incited him, urged him, or induced him, to call or call out, to cry or cry out, [app. for aid, or succour,] or to do so vehemently. (L, TA.) — — [Hence,] أُسْتُصْرِخَ الإِنْسَانُ There came to the man a voice, or cry, informing him of an event on account of which his aid was invoked, or announcing to him a death. (IAth, TA.) إِسْتِصْرَاخُ الحَىِّ means The tribe's being invoked for aid to perform what is requisite for the dead: and hence the trad. of Ibn-'Omar, فَاسْتُصْرِخَ عَلَى امْرَأَتِهِ, not بِامْرَأَتِهِ, meaning, And he was called to aid in furnishing for the grave, and burying, the corpse of his wife: or it may mean, was informed that his wife was at the point of death. (Mgh.) — See also 1, in two places; and 6: — — and see 4. صَرْخَةٌ an inf. n. of 1 [q. v.]. (S.) — — Hence, (TA,) The call to prayer. (K, TA.) صُرَاخٌ an inf. n. of صَرَخَ [q. v.]. (A, &c.) صَرِيخٌ an inf. n. of صَرَخَ [q. v.]: (A, Mgh:) see also 4. — See also صَارِخٌ, in four places. الصَّرَّاخُ [He who calls or calls out, or cries or cries out, or does so vehemently, or screams, &c., much, or often. — — And hence,] The peacock. (IAar, K.) صَارِخٌ Calling or calling out, or crying or crying out, or doing so vehemently; [or screaming;] as also ↓ صَرِيخٌ. (A, Msb.) And Calling, or crying, for aid, or succour; (S, Msb, K;) and so ↓ صَرِيخٌ; (S, K;) and ↓ مُسْتَصْرِخٌ. (S.) — — Also, and ↓ صَرِيخٌ, (AHeyth,

S, A, K,) or the latter [only] of these, (T, Msb,) and ↓ مُصْرِخٌ, (S, A, Msb, K,) and ↓ صَارِخَةٌ, (Lth, TA,) Aiding, or succouring; or an aider, or a succourer: (Lth, T, S, A, Msb, K:) Az says that he had not heard صَارِخٌ in this sense on the authority of any except As; but that all men agree that it has the second of the senses given above, and that ↓ مُصْرِخٌ has the last of those senses. (TA.) أَمَةٌ عَبْدٌ صَرِيخُهُ ↓, meaning [A male slave] whose aider [is a female slave], is a prov. applied in the case of a mean man who is aided by one meaner than he. (Meyd.) And it is said in the Kur [xiv. 27], ↓ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِىَّ I am not your aiders, nor are ye my aiders. (TA.) — — الصَّارِخُ is an appellation of The cock; (K, TA;) because he cries much in the night: and it is said by some to be tropical. (TA.) — — And صَارِخٌ signifies also A voice, or cry, informing a man of an event on account of which his aid is invoked, or announcing to him a death. (IAth, TA.) صَارِخَةٌ The voice, or cry, of the calling for aid, or succour. (K.) Hence the saying, سَمِعْتُ صَارِخَةَ القَوْمِ [I heard the cry of the people, or party, calling for aid, or succour]. (TA.) — — See also 4. — — And see صَارِخٌ. مُصْرِخٌ: see صَارِخٌ, in three places. مُسْتَصْرِخٌ: see صَارِخٌ. صرد 1 صَرِدَ, aor. صَرَدَ, inf. n. صَرَدٌ, He, or it, was, or became, cold: or intensely cold. (M, L. [See صَرْدٌ.]) One says, صَرِدْتُ اليَوْمَ صَرَدًا شَدِيدًا [I was, or became, to day, very cold; or very intensely cold]. (A.) And صَرِدَ يَوْمُنَا [Our day was, or became, very cold; or very intensely cold]. (A.) — — And صَرِدَ, aor. as above, (S, K,) and so the inf. n., (S,) He (a man) was quickly sensible of cold. (S, K.) — — And صَرِدَ said of milk, It became in a state of decomposition, by reason of cold. (TA.) — — And, said of a skin, (O, K,) inf. n. as above, (O, TA,) It emitted its butter in clots: (O, K:) of the doing of which it is cured with hot water. (O, TA.) — — صَرِدَ عَنِ الشَّىْءِ, inf. n. as above, means (assumed tropical:) He abstained, refrained, or desisted, from the thing; [as though he became cold with respect to it;] he left, relinquished, or forsook, it: (M:) and صَرِدَ قَلْبِى عَنِ الشَّىْءِ (tropical:) My heart refrained from the thing; left, relinquished, or forsook, it: (S, A, O, K:) like as one says, ↓ أَصْبَحَ قَلْبِى صَرِدًا: (TA:) the [lizard called] ضَبّ is spoken of as saying, لَا يَشْتَهِى أَنْ يَرِدَا أَصْبَحَ قَلْبِى صَرِدَا [(assumed tropical:) My heart has become cold, or indifferent, (meaning disposed to abstinence,) not desirous of coming to drink]. (O.) — صَرِدَ, (M, L, K,) or صَرِدَ عَنِ الرَّمِيَّةِ, (S,) or مِنَ الرَّمِيَّةِ, (A,) said of an arrow, (S, M, A, K,) and of a spear, (M, L,) aor. as above, (L,) and so the inf. n., (M, A, L,) It passed through, or transpierced, or a part of it passed through, (S, M,) the animal at which it was shot [or thrown], by reason of its sharpness; expl. by نَفَذَ حِدَّةً: (S:) or it penetrated so that its extremity passed through; expl. by نَفَذَ حَدُّهُ; (L, K;) or خَرَجَتْ شَبَاةُ حَدِّهِ; and so صَرَدَ, aor. صَرُدَ. (A. [See صَارِدٌ: and see an ex. in a verse cited voce بُقْيَا.]) — — And صَرِدَ, (K,) inf. n. صَرَدٌ and صَرْدٌ, (M, L,) [the latter inf. n. suggesting that one says also صَرَدَ,] said of an arrow, (M, K,) and of a spear and the like, (M,) It missed the object of aim: thus having two contr. significations: (M, L, K:) and ↓ اصرد also has the latter of these two significations. (L.) — صَرِدَ said of a horse, aor. صَرَدَ, [inf. n. صَرَدٌ,] (tropical:) He became galled in the place of the saddle: (K, TA:) [or he had a white place, or white places, on his back, produced by galls, or by hair growing in the places of galls: (see صَرِدٌ and صُرَدٌ:)] and, said of a camel, he had white fur growing in the place of a gall produced by the saddle, after its healing. (AO.) — See also 4. 2 تَصْرِيدٌ, (S, M, K,) in the giving to drink, (S, K,) is The giving to drink less than satisfies thirst. (S, * M, K. *) One says, صرّده He gave him to drink less than satisfied his thirst. (M.) And صَرَّدْتُ الشَّارِبَ عَنِ المَآءِ I stopped short the drinker from drinking the water. (A.) And سَقَى سَقْيًا غَيْرَ تَصْرِيدٍ [He gave to drink a quantity not less than satisfied thirst]. (A.) And صرّد السَّقْىَ He stopped short the giving to drink before satisfying thirst. (A.) And صرّد شُرْبَهُ He cut short, or put a stop to, his drinking. (TA.) And صرّد شَرَابَهُ He made his beverage to be little in quantity. (A.) And accord. to the T, تَصْرِيدٌ signifies The drinking less than satisfies thirst. (TA.) — — Also, (S, K,) in giving, (S,) (tropical:) The making to be little, or small, in quantity or number. (S, K, TA.) One says, صرّد العَطَآءَ (tropical:) He made the gift to be little, or small, (M, A, TA,) لَهُ to him. (A, TA.) And it is said in a trad., [app. relating to a particular class of persons,] لَنْ يَدْخُلَ الجَنَّةَ إِلَّا تَصْرِيدًا, meaning قَلِيلًا [i. e. (assumed tropical:) They will not enter Paradise save in small number]. (TA.) — [Also, app., An arrow's hitting the object of aim: see its part. n. مُصَرِّدٌ.] — And The act of scattering, or dispersing. (El- Kálee, TA.) — And صرّد said of barley and of wheat, It put forth its awn, but not its ears, though almost doing the latter. (El-Hejeree, M.) 4 اصرد السَّهْمَ, (S, M, L, K,) and الرُّمْحَ; (M;) and ↓ صَرَدَهُ; (M, L, K;) He made the arrow, and the spear, or a part thereof, to pass through (S, M) the animal at which it was shot [or thrown]: (S:) or to penetrate so that its extremity passed through. (M, L, K.) [See صَرِدَ and صَارِدٌ.] — See also 1, latter part. 7 اِنْصِرَادٌ is said to mean The experiencing of cold. (Meyd. [Mentioned by him, with the expression of a doubt as to the true meaning, and as only occurring, to his knowledge, in a prov., which see in Freytag's " Arab. Prov. " i. 357: but أَكَامٍ, there, should be إِكَامٍ.]) صَرْدٌ (S, M, L, K) and ↓ صَرَدٌ, (M, L,) the former a simple subst. and the latter an inf. n., (Lth,) and ↓ صَرِيدٌ, (TA,) Cold, or coldness: (S, M, L, K:) or intense cold: (M, L:) صَرْدٌ is a Pers. word, [originally سَرْد,] arabicized: (S, K:) or, accord. to a number of authors, it is an Arabic word adopted by the Persians. (MF.) One says يَوْمُ صَرْدٍ and ↓ صَرَدٍ [A day of cold: or of intense cold]. (A.) — — For the former, see also صَرِدٌ, in two places. — — Also, the former, A high place in mountains; (AA, L, K;) being the coldest part. (AA, L.) — صَرْدٌ signifies also Pure, unmixed, unadulterated, or genuine; (S, M, L, K;) applied to beverage, (L,) such as is termed نَبِيذ, (S, L,) and to wine, (L,) and to anything. (M, K.) One says كَذِبٌ صَرْدٌ (assumed tropical:) An unmixed lie. (S, L.) And أُحِبُّهُ حُبًّا صَرْدًا I love him with a pure, genuine, or sincere, love. (AZ, S, L.) — — [Hence,] جَيْشٌ صَرْدٌ (assumed tropical:) An army composed only of the sons of one father or ancestor: (L:) or an army altogether consisting of sons of one's paternal uncle [meaning of one's relations]: (AO:) or, (M, A, L, K,) and ↓ جَيْشٌ صَرِدٌ (M, A, L) and ↓ صَرَدٌ, (K,) (assumed tropical:) A great army; (K;) (tropical:) an army that appears, from the slowness of its motion, by reason of its great number, to be inanimate. (M, A, L.) — See also صُرَدٌ, near the end. صَرَدٌ: see صَرْدٌ, in three places: — and see صُرَدٌ, near the end. يَوْمٌ صَرِدٌ An intensely-cold day; and لَيْلَةٌ صَرِدَةٌ an intensely-cold night: (M, L:) [or] ↓ يَوْمٌ صَرْدٌ a cold day: (S:) and رِيَاحٌ صَوَارِدُ. [pl. of ↓ رِيحٌ صَارِدَةٌ] cold winds. (Ham p. 596.) And أَرْضٌ ↓ صَرْدٌ A cold land: pl. صُرُودٌ: (M:) the latter (i. e. the pl.) contr. of جُرُومٌ. (S.) And رَجُلٌ صَرِدٌ A cold, or an intensely-cold, man: and قَوْمٌ ↓ صَرْدَى a cold, or an intensely-cold, company of men. (M, L.) See also مِصْرَادٌ. — — صَرِدٌ applied to milk, In a state of decomposition, (O, K, TA,) by reason of cold. (TA.) — — صَرِدٌ عَنْ شَىْءٍ (assumed tropical:) Abstaining, refraining, or desisting, from a thing; [as though cold with respect to it;] leaving, relinquishing, or forsaking, it. (M.) See 1. — See also صَرْدٌ. — And see صَارِدٌ. — صَرِدٌ applied to a horse, (tropical:) Galled in the place of the saddle: (K, TA:) or, (L,) as also ↓ مُصَرَّدٌ, (A, TA,) having a white place, or white places, on his back, produced by galls, (L, TA,) or having on his back white places, termed صِرْدَان, [pl. of صُرَدٌ,] produced by hair growing in the places of galls. (A.) [And app. applied in a similar sense to a camel: see صَرِدَ.] صُرَدٌ A certain bird, (S, M, K,) above the size of the sparrow, (M,) having a large head, (K,) which preys upon sparrows: (T, K:) a certain bird, black and white, or party-coloured,

(أَبْقَعُ,) with a white belly: (A:) a certain bird of the crow-kind, also called الوَاقِى: (Msb:) the Arabs used to regard its cry, (L, Msb,) and the bird itself, (L,) as of evil omen, (L, Msb,) and used to kill it; and they are forbidden to kill it, in order to dispel the idea of a thing's being of evil omen: (Msb:) there are two species thereof; one species is called by the people of El-'Irák العَقْعَقُ [a name now applied to the magpie, corvus pica]; the other species, called الصُّرَدُ الهَمْهَامُ, [so in the L, but in my copy of the Msb الهيام,] is the wild sort, which is found in Nejd, upon the trees called عِضَاه; it is never seen but upon the ground, [so in the L, but in my copy of the Msb, it is never seen upon the ground,] springing from tree to tree: (Sukeyn En-Numeyree, L, Msb:) when chased, and hard pressed, it is overtaken, and utters a cry like that of the hawk: it preys upon sparrows: (Msb:) it is described by AHát as a bird black and white, or party-coloured, (أَبْقَعُ,) with a white belly, and a back of a dark, or an ashy, dust-colour (أَخْضَر), [or, as is said in the L, half white and half black, found in trees,] large in the head and beak, having a talon with which it preys upon sparrows and other small birds, as large as the point of a spear: (Mgh, Msb:) some add to this that it is called المُجَوَّفُ, because of the whiteness of its belly; and الأَخْطَبُ, because of the dark, or ashy, dust-colour of its back; and الأَخْيَلُ [a name now applied to the green woodpecker, picus viridis], because of its diversity of colour; that it is never seen but upon a branch (فِى شُعْبَةٍ, and so in the L,) or a tree, (Mgh, Msb,) and can scarcely ever, or never, be taken, (Msb,) or can never be taken: (Mgh, L:) it is regarded as of evil omen: (Mgh:) Sgh says that it is called سُمَيْطٌ, [perhaps a mistranscription for شُمَيْطٌ, because black and white,] in the dim. form: (Msb:) [it is said that] it was the first bird that fasted for the sake of God: (K:) the pl. is صِرْدَانٌ: (S, M, Msb, K:) and the female is called صُرَدَةٌ. (Msb.) — — Also (tropical:) A white place, (S, M, L, K,) produced by galls, (S, L, K,) or by the saddle; (M;) or صُرَدَةٌ signifies a white place produced by hair growing in the place of a gall; likened to the colour of the bird thus called: (A:) pl. صِرْدَانٌ. (M, A.) And (assumed tropical:) A white place on the hump of a camel: (M:) or white fur growing in the place of a gall produced by the saddle, after its healing: (AO:) pl. as above. (AO, M.) — — And (assumed tropical:) A certain vein (As, M) beneath the tongue, (As,) or in the lower part of the tongue, (M,) of the horse. (As, M.) And الصُّرَدَانِ (assumed tropical:) Two veins, (Lth, Ks, S, M, L, K,) of a dark, or an ashy, dust-colour, (أَخْضَرَانِ, Lth, Ks, M, L,) in the lower part of the tongue, by means of which the tongue moves about, (Lth, Ks, L,) or penetrating within (يَسْتَبْطِنَانِ) the tongue: (S, M, K:) or two veins, on the right and left of the tongue: (L:) or, as some say, two bones, which erect (يُقِيمَانِ) the tongue. (M.) Yezeed Ibn-Es- Sa'ik in his saying لَهُ صُرَدَانِ مُنْطَلِقَا اللِّسَانِ means ذَرِبَانِ [i. e. ذَرِبَا اللِّسَانِ, for لَهُ لِسَانٌ ذَرِبٌ, as though he said ذَرِبٌ لِسَانُهُمَا He has a long, or an unbridled, tongue; the phrase that he uses being pleonastic]. (S.) — — Also, (M, L,) or ↓ صَرْدٌ, (so in the K,) and ↓ صَرَدٌ, which is the more known, (TA,) A nail in a spear-head, (M, L, K,) by means of which the shaft is fastened to it. (L, K. *) — — Accord. to Sh, فَتَّحَ صُرَدَهُ means He opened his mind, so as to reveal his secrets. (TA. [But this is perhaps a mistranscription, for فتح صُرَرَهُ: see صُرَّةٌ.]) صَرْدَى [pl. of صَرِدٌ; and, agreeably with analogy, of صَرِيدٌ]: see صَرِدٌ, and صَرِيدٌ. صُرَّادٌ: see صَرْدٌ. — — Also Hoar-frost, or rime; syn. جَلِيدٌ. (TA.) — — See also صُرَّادٌ. صَرِيدَةٌ [app. a subst.; for if it were an epithet, having the meaning of a pass. part. n. of the fem. gender, it should by rule be without ة;] A female animal, (M,) or a ewe, (K,) injured, (M, K,) and emaciated, (M,) by cold: pl. صَرَائِدُ: (M, K:) on the authority of IAar. (Kudot;.) صُرَّادٌ Cold and humid clouds in which is no water: (As:) or cold and humid clouds which the wind carries away; as also ↓ صُرَّيْدٌ and ↓ صَرِيدٌ: (M:) or thin clouds in which is no water; (S, K;) as also ↓ صُرَّيْدٌ (K) and ↓ صَرْدَى. (L, TA.) صُرَّيْدٌ: see what next precedes, in two places. صَارِدٌ: see its fem., with ة, voce صَرِدٌ. — Also, (S, A, L, K,) and ↓ مِصْرَادٌ, (S, L, K,) and ↓ صَرِدٌ, (A,) An arrow that has passed, or of which a part has passed, through the animal at which it has been shot; syn. نَافِذٌ: (S, L, K:) or of which the extremity only has passed through: when part of the arrow has passed through, it is termed نَافِذٌ; and when the whole has passed through, مَارِقٌ. (A.) And نَبْلٌ صَوَارِدُ Arrows of which the extremities have passed through the animals at which they have been shot. (A.) أَصْرَدُ More [and most] cold; or more [and most] affected by cold: — and More [and most] transpiercing. (Meyd, in explanations of provs. commencing with this word. [See Freytag's " Arab. Prov. " pp. 743-4.]) مُصْرَدٌ: see what next follows. مُصْرِدٌ, (Ktr, L,) or ↓ مُصْرَدٌ, (so accord. to the K, [the former agreeable with its verb, the latter app. a mistake,]) An arrow missing the object of aim. (Ktr, L, K.) [See also مُصَرِّدٌ.] مُصَرَّدٌ Beverage, (S,) or drink, (A,) made little in quantity. (S, A.) — — And Given little to drink: or (assumed tropical:) given a small gift. (S.) — See also صَرِدٌ. مُصَرِّدٌ An arrow hitting the object of aim. (Ktr, L.) [See also مُصْرِدٌ.] مِصْرَادٌ A wind (رِيحٌ) cold; or intensely cold: or accompanied by cold and humid clouds. (IAar, M.) — — Also, and ↓ صَرِدٌ, (T, S, M, K,) A man quickly sensible of cold; (S;) weak in enduring cold; (K;) impatient of cold. (T, M.) — — And the former, Strong in enduring cold. (K.) — — And A land without trees, and without anything (K, TA) of herbage. (TA.) — See also صَارِدٌ. مُصْطَرِدٌ A man vehemently angered or enraged: (K:) and so مُصْطَرٌّ, without د. (TA.) صرط صُرَاطٌ A long sword: a dial. var. of سُرَاطٌ [q. v.]. (K.) صِرَاطٌ A road, or way; as also سِرَاطٌ, (S, K,) which is the original; (TA;) and زِرَاطٌ: (S:) [see the second of these three words:] Akh says that the people of El-Hijáz make it fem., and Temeem make it masc. (S and Msb voce زُقَاقٌ, q. v.) — — الصِّرَاطُ, also written with س, is likewise [The name of] a bridge extended over the midst of Hell, (K, TA,) sharper than a sword, and thinner than a hair, over which the creatures will pass, the people of Paradise passing over it with their works, some like the blinding lightning, and some like the wind sent forth, and some like coursers, and some running, and some walking, and some dragging themselves along; and a crier will cry, from the lower parts of the empyrean, " Lower your eyes until Fátimeh, the daughter of Mohammad, (may God bless and save him, and may God be well pleased with her and her two sons,) pass over; " and the fire will say to the believer, "Pass thou over, O believer, for thy light hath extinguished my flame; " and thereupon, the feet of the people of the fire will slip. (TA.) مَصْرَطٌ and مِصْرَطٌ: see مَسْرَطٌ. صرع 1 صَرَعَهُ, aor. صَرَعَ, inf. n. صَرْعٌ (S, O, * Msb, K) and صِرْعٌ, (S, O, * K,) the former inf. n. of the dial. of Temeem and the latter of Keys, (S, O,) and مَصْرَعٌ, which is also a n. of place, [and, accord. to rule, of time also,] (S, O, K,) said of a man, (S, Msb,) He threw him down, or prostrated him, on the ground; (O, L, K, TA;) namely, a man. (T, TA.) And صَرَعَتْهُ is also said of a beast, [the pronoun referring to the rider,] meaning It threw him down. (TA in art. قمص.) Hence the saying, المَنِيَّةُ تَصْرَعُ الحَيَوَانَ (tropical:) [Death prostrates the animal]. (TA.) And مَثَلُ المُؤْمِنِ كَالخَامَةِ مِنَ الزَّرْعِ تَصْرَعُهَا الرِّيحُ مَرَّةً فَتَعْدِلُهَا أُخْرَى i. e. [The similitude of the believer is as the fresh, or juicy, plant of seedproduce,] which the wind bends at one time, throwing it from side to side, [and straightens at another.] (TA, from a trad.) And صُرِعَ الشَّجَرُ The trees were cut and thrown down. (TA.) — — See also 3. — — [Hence

also,] صُرِعَ He was affected with the disease termed صَرْع [expl. below]. (Msb.) And He (a man) was affected with diabolical possession, or madness; inf. n. صَرْعٌ. (TA.) — See also 2, in two places. 2 صرّعهُ, [inf. n. تَصْرِيعٌ,] He threw him down or prostrated him, on the ground, vehemently; namely, a man. (K.) — صرّع البَابَ, (K,) inf. n. as above, (TA,) He made the door-way to have what are termed مِصْرَاعَانِ [i. e. a pair of folding doors]; as also ↓ صَرَعَهُ. (K, TA.) — — And [hence,] صرّع الشِّعْرَ (tropical:) He made the poetry to have what are termed مِصْرَاعَانِ; as also ↓ صَرَعَهُ: (K, TA:) or التَّصْرِيعُ فِى الشِّعْرِ, (S,) or تَصْرِيعُ البَيْتِ مِنَ الشِّعْرِ, (TA,) is the making the first مِصْرَاع [meaning hemistich] to rhyme [like the second]; (S;) [i. e.] the making the last foot of the first hemistich like the last of the second [in rhyme]: (TA:) derived from the مِصْرَاع of the door-way. (S, TA.) 3 صَارَعْتُهُ فَصَرَعْتُهُ ↓ صَارَعَ, (S, Msb, TA,) inf. n. of the former مُصَارَعَةٌ and صِرَاعٌ, (Msb, TA,) I wrestled with him, each of us endeavouring to throw down the other, [and I overcame him in doing so, or and I threw him down.] (TA.) 5 تصرّع لَهُ (tropical:) He became lowly, humble, or abased, and abashed, to him; as also تضرّع: (Az, TS, TA:) or (tropical:) he lowered, humbled, or abased, himself to him: one says, مَا زِلْتُ أَتَصَرَّعُ لَهُ and إِلَيْهِ (tropical:) [I ceased not to lower, humble, or abase, myself to him] حَتَّى أَجَابَنِى [until he answered me, or gave me his assent]. (Z, TA.) 6 تصارعوا They wrestled, one with another, endeavouring to throw down one another; and [↓ اصطرعوا signifies the same; or] ↓ اصطرعا they two wrestled, each endeavouring to throw down the other. (TA.) 7 انصرع [He, or it, became thrown down, or prostrated, on the ground]. (Occurring in the K in art. جاث.) 8 إِصْتَرَعَ see 6, in two places. صَرْعٌ an inf. n. of 1. (S, Msb, K.) — — Also, [as a subst., Epilepsy, or falling sickness: and sometimes, app., ecstatic catalepsy; a sort of trance into which a person falls:] a certain disease, (S, O, Msb, K,) well known, (S, O,) resembling madness, or diabolical possession, (Msb,) accord. to the Ra-ees [Ibn-Seenà, whom we call " Avicenna "], (TA,) preventing, but not completely, the vital organs from performing their actions [or functions]; the cause of which is an obstruction that occurs in one or more of the venters (بُطُون) of the brain and in the ducts of the أَعْصَاب [here meaning nerves] by which the members are moved, [arising] from an abundant thick or viscous خِلْط [or humour], whereby the رُوح [by which is here meant, as in many other instances, the vital spirit, or nervous fluid,] is prevented from pervading them in the natural manner, and consequently the members become [spasmodically] contracted. (K, TA.) — Also A sort, or species: and a state, condition, or manner of being: syn. ضَرْبٌ and فَنٌّ: (S, K:) of a thing: (K:) and so ↓ صِرْعٌ: and likewise ضَرْعٌ and ضِرْعٌ: (TA:) [See also صَرْعَةٌ:] pl. [of mult.] صُرُوعٌ (S, K) and [of pauc.] أَصْرُعٌ. (K.) One says, هُوَ ذُو صَرْعَيْنِ, meaning ذُو لَوْنَيْنِ [i. e. He, or it, has two sorts, or species: or two distinctive qualities or properties]. (Ibn-'Abbád, Z, O, K.) And تَرَكْتُهُمْ صَرْعَيْنِ I left them changing from state to state. (Ibn-'Abbád, O, K.) And لِلْأَمْرِ صَرْعَانِ, meaning طَرَفَانِ [i. e. There are two ways of performing the affair, either of which may be chosen]. (TA.) — — See also صِرْعٌ, in three places. — — صَرْعَانِ Two camels of which one comes to the water when the other returns from it, by reason of their [the camels'] multitude. (S, O, K.) — — And [hence, perhaps,] الصَّرْعَانِ signifies The night and the day; (K;) [and] so ↓ الصِّرْعَانِ, with kesr, like الصِّرْفَانِ: (TA in art. صرف:) or the forenoon and the afternoon; from the first part of day to midday and from midday to sunset; each of these being termed صَرْعٌ: (S, O, K:) or the morning, between daybreak and sunrise, and the evening, between sunset and nightfall; as also العَصْرَانِ; (S and K in explanation of الأَبْرَدَانِ;) and some assert that it is formed by transposition from العَصْرَانِ: (TA:) or the two extremities of the day. (A, TA.) And one says, أَتَيْتُهُ صَرْعَيِ النَّهَارِ I came to him in the morning and evening; or between daybreak and sunrise and between sunset and nightfall. (S, O, K.) And لَقِيتُهُ صَرْعَيِ النَّهَارِ I met him at the two extremities of the day. (A, TA.) Dhu-r-Rummeh says, كَأَنَّنِى نَازِعٌ يَثْنِيهِ عَنْ وَطَنٍ صَرْعَانِ رَائِحَةً عَقْلٌ وَتَقْيِيدُ meaning As though I were one, i. e. a camel, yearning towards his place of abode, which an evening and a morning, in evening a binding of the fore shank to the arm and in the morning a shackling of the legs, turn [or keep] away from a settled abiding-place: or, as Aboo-'Alee relates it, رَائِحَةً, [as a partial substitute for صَرْعَانِ,] meaning, an evening, when there is a binding of the fore shank to the arm, and a morning, when there is a shackling of the legs; for they bind the camel's fore shank to his arm in the evening when he is lying down, and they shackle his legs in the morning so that he may pasture [but not stray]: another reading is صَرْعَاهُ [his morning and evening]. (TA.) — — One says also, هُوَ صَرْعُ كَذَا i. e. جِذَآءَهُ [app. meaning It is over against, or corresponding to, such a thing]. (O, K.) صِرْعٌ an inf. n. of 1. (S, K.) — And i. q. مُصَارِعٌ. (K.) See the latter in two places. — See also صَرْعٌ, former half. — — [Also Either of two opposite conditions in which one is or stands &c. in respect of an affair or case.] One says, طَلَبْتُ مِنْ فُلَانٍ حَاجَةً فَانْصَرَفْتُ وَمَا أَدْرِى عَلَى أَىِّ صِرْعَىْ أَمْرِهِ هُوَ [I sought, or demanded, of such a one, an object of want, and then turned away, and I know not in which of the two opposite conditions he was in respect of his affair, or case]; i. e., his affair, or case, did not become apparent, or clear, or known, to me. (S, O, K. *) And a poet says, فَرُحْتُ وَمَا وَدَّعْتُ لَيْلَى وَمَا دَرَتْ عَلَى أَىِّ صِرْعَىْ أَمْرِهَا أَتَرَوَّحُ [And I went, and bade not farewell to Leylà, and she knew not in which of the two opposite conditions in respect of her affair, or case, I was going]; i. e., whether I went from her presence retaining attachment, or forsaking; (S, TA;) or, as Z says, in a condition of success or of disappointment. (TA.) — — See also صَرْعٌ, in the middle of the paragraph. — — Also A like; a similar person or thing; and so ↓ صَرْعٌ. (O, K.) One says, هُمَا صِرْعَانِ (S, O) and ↓ صَرْعَانِ (O) They two are likes: (S, O:) and so شِرْعَانِ, &c. (S.) And هٰذَا صِرْعُهُ and ↓ صَرْعُهُ This is the like of him, or it: and so ضِرْعُهُ and ضَرْعُهُ, &c. (IAar, TA.) — — And A strand of a rope: (O, K:) and so ضِرْعٌ: (O:) pl. صُرُوعٌ (O, K) and ضُرُوعٌ. (O.) صَرْعَةٌ A single act of throwing down, or prostrating, on the ground; or a single suffering of prostration. (K, TA.) See also صِرْعَةٌ. — — And A state, or condition: (O, K:) so in the saying, هُوَ يَفْعَلُهُ فِى كُلِّ صِرْعَةٍ [He does it in every state, or condition]: (O:) [see also صَرْعٌ:] or, accord. to the " Mufradát " [of Er-Rághib], the state, or condition, of him who is thrown down, or prostrated. (TA.) صُرْعَةٌ One who is often thrown down, or prostrated, by men. (K.) صِرْعَةٌ A mode, or manner, of throwing down, or prostrating; or of being thrown down, or prostrated: (S, * K, TA:) a word similar to رِكْبَةٌ and جِلْسَةٌ. (S.) Hence, (K,) one says, سُوْءُ الإِسْتِمْسَاكِ خَيْرٌ مِنْ حُسْنِ الصِّرْعَةِ [The bad manner of holding fast upon one's beast is better than the good manner of being thrown down, or prostrated]: (S, K:) i. e., when one holds fast, though he ride not well, it is better than one's being thrown down, or prostrated, in a manner that does not hurt him; because he who holds fast sometimes overtakes, but he who is thrown down will not attain: (TA:) a prov.: or, as some relate it, ↓ حُسْنِ الصَّرْعَةِ, which means the good manner of the single suffering of prostration. (K, * TA. [See also Freytag's Arab. Prov. i. 623.]) صُرَعَةٌ One who throws down, or prostrates, others; (S, O, K;) as also ↓ صِرِّيعٌ and ↓ صُرَّاعَةٌ: (K:) or one who throws down, or prostrates, his antagonists much, or often; (TA;) and so ↓ صِرِّيعٌ, (S, O,) and ↓ صُرَّاعَةٌ, with damm and teshdeed, mentioned by Ks: (O:) or ↓ صِرِّيعٌ signifies one who throws down, or prostrates, vehemently, though he be not well known for doing so; as also ↓ صَرَّاعٌ and ↓ صَرِيعٌ, the latter like أَمِيرٌ [in measure, but this I think

doubtful, probably added from finding صِرِّيعٌ mistranscribed]: or ↓ صِرِّيعٌ, accord. to the T, one whose occupation, whereby he is known, is the throwing down, or prostrating, others [as a wrestler]. (TA.) It is said in a trad. that the Prophet asked, Whom do ye reckon the صُرَعَة among you? they said, Him whom men will not throw down: and he said, He is not such, but is (assumed tropical:) he who governs himself on the occasion of anger: or, as some relate it, (assumed tropical:) the forbearing on the occasion of anger, (O, TA. *) صَرُوعٌ One who wrestles much with others, endeavouring to throw them down: (T, K, TA:) pl. صُرُعٌ. (K.) صَرِيعٌ i. q. ↓ مَصْرُوعٌ [meaning Thrown down, or prostrated, on the ground]: pl. صَرْعَى. (O, K.) — — [And i. q. ↓ مَصْرُوعٌ meaning (as the latter is expl. in the Msb) Affected with the disease termed صَرْعٌ, q. v.] — — And [i. q. ↓ مَصْرُوعٌ meaning] Affected with diabolical possession, or madness. (TA.) — — One says also, بَاتَ صَرِيعَ الكَأْسِ (tropical:) [He passed the night prostrated by the influence of the wine-cup]. (TA.) — — And رَأَيْتُ شَجَرَهُمْ صَرْعَى and ↓ مُصَرَّعَاتٍ (tropical:) I saw their trees cut down [and laid prostrate]. (TA.) And نَبَاتٌ صَرِيعٌ (tropical:) A plant, or plants, or herbage, growing upon the surface of the earth, not erect. (TA.) And غُصْنٌ صَرِيعٌ (tropical:) A branch falling down to the ground: (TA:) or a branch broken down and fallen to the ground: (Msb:) and [in like manner] one says ↓ غُصْنٌ مَصْرُوعٌ; and مَصَارِعُ is said to occur in a verse of Lebeed as pl. of the latter word, the reg. pl. of which is مَصَارِيعُ: but in that verse some read ↓ مُصَرَّع [which has a similar meaning. (TA. [See EM p. 157.]) — — صَرِيعٌ also signifies (assumed tropical:) Slain: from the same word as applied to a branch and expl. above: pl. صَرْعَى. (Msb.) — — And (tropical:) A twig, or rod, drooping, or hanging down, to the ground, falling upon it, but with its base upon the tree, so that it remains falling in the shade, the sun not reaching it, and therefore becomes more soft, or supple, than the branch [from which it depends], and more sweet in odour; and it is used for rubbing and cleaning the teeth [i. e. مَسَاوِيك are made of it]: pl. صُرُعٌ: (K, TA: [the pl. is thus in the L; but in some copies of the K صُرُعٌ:]) or, accord. to the T, the sing. signifies a twig, or rod, that falls from the tree called بَشَام [q. v.]; and the pl. is صُرْعَانٌ: the former pl. occurs in a trad., in which it is said that the Prophet was pleased to rub and clean his teeth with صُرُع. (TA.) — — Also (tropical:) A bow from which nothing has been pared off: or of which the wood has dried upon the tree; (S, O, K, TA:) or this [latter] is only called صَرِيفٌ. (TA.) — — And (tropical:) A whip, in like manner, (S, O, K, TA,) from which nothing has been pared off. (TA.) — See also صُرَعَةٌ. صَرَاعَةٌ The quality of throwing down, or prostrating, vehemently. (TA.) صَرَّاعٌ: see صُرَعَةٌ. صِرِّيعٌ: see صُرَعَةٌ, in four places. صُرَّاعَةٌ: see صُرَعَةٌ, in two places. [صَارِعٌ act. part. n. of 1: pl. صَارِعُونَ and صَرَعَةٌ. Hence,] قَوْمٌ صَرَعَةٌ A people, or party, who throw down, or prostrate, those with whom they wrestle. (TA.) مَصْرَعٌ A place [and accord. to rule a time also] of throwing down, or prostrating, on the ground: (S, O, K:) [pl. مَصَارِعُ.] — — [And (assumed tropical:) A place of slaughter: for] مَصَارِعُ القَوْمِ signifies the places of slaughter of the people, or party. (TA.) — Also an inf. n. of 1 [q. v.]. (S, O, K.) مِصْرَعٌ: see مِصْرَاعٌ. مُصَرَّعٌ [pass. part. n. of 2, q. v.]. One says, مَرَرْتُ بِقَتْلَى مُصَرَّعِينَ [I passed by slain persons thrown down, or prostrated, on the ground]: with teshdeed because relating to many objects. (S.) — — See also صَرِيعٌ, in two places. مِصْرَاعٌ Either half [i. e. leaf] of a door [meaning of a folding door]: (MA, * Msb, KL: *) either one of what are termed the مِصْرَاعَانِ of a door or door-way: (S, Msb:) مِصْرَاعَا بَابٍ means two doors that are set up, meeting together, the place of entrance thereof being in the middle of them [i. e. between them]: (T, O, K, TA:) [and in like manner, مِصْرَاعَا سِتْرٍ (occurring in the S in art. سجف) means the two separate halves, that hang side by side, so as to meet together, of a curtain; like the two leaves of a folding-door:] and the مِصْرَاع of a door [or curtain] is also called its ↓ مِصْرَع: (TA:) the pl. of مِصْرَاعٌ is مَصَارِيعُ. (MA.) — — Hence, the مِصْرَاع in poetry; (S;) A hemistich: (MA, KL:) [this is the general meaning: in a more restricted sense,] مِصْرَاعَانِ in poetry means a single verse [i. e. a pair of hemistichs] having two rhymes: (T, O, * K, * TA:) [using it in the latter sense, i. e. as meaning a verse of which the former hemistich rhymes with the latter, which is app. the primary signification,] Aboo-Is-hák says, the مِصْرَاعَانِ are the two doors of the ode, like the مصراعان of the house, or chamber, or tent: and he says that the derivation of the word is from الصَّرْعَانِ meaning " the two extremities of the day. " (TA.) مَصْرُوعٌ: see صَرِيعٌ, in four places; where it is stated that مَصَارِعُ is said to occur as a pl. thereof; the reg. pl. being مَصَارِيعُ. مُصَارِعٌ One who wrestles with another, endeavouring to throw him down; as also ↓ صِرْعٌ: you say, ↓ هُمَا صِرْعَانِ i. e. They are two persons wrestling together, each endeavouring to throw down the other. (K, * TA.) صرف الصَّرْفُ signifies The turning, or sending, or putting, a thing away, or back, from its way, or course; the causing it to turn away, or back; therefrom; the averting it, or repelling it therefrom: (M:) or the shifting a thing from one state, or condition, to another; (Bd in vi. 105;) and so ↓ التَّصْرِيفُ. (TA.) You say, صَرَفَهُ, (M, K,) or صَرَفَهُ عَنْ وَجْهِهِ, (Msb, TA,) i. e. عَنْ سَنَنِهِ, (TA in art. وجه,) aor. صَرِفَ, (M, Msb, K,) inf. n. صَرْفٌ, (M, Msb,) He turned, sent, or put, him, or it, away, or back, &c., (M, K,) from his, or its, way, or course. (M.) And نَفْسَهُ عَنِ ↓ صارف الشَّىْءِ, meaning صَرَفَهَا عَنْهُ [He turned himself away, or back, from the thing]. (M.) And صَرَفْتُ الرَّجُلَ عَنِّى [I turned the man away, or back, or I averted him, or repelled him, from me]. (S.) And صَرَفَ الصِّبْيَانَ He dismissed the boys, or sent them away, syn. قَلَبَهُمْ, (S, K,) from the school: (K:) or صَرَفْتُ الصَّبِىَّ I let the boy go his way; and in like manner, الأَجِيرَ the hired man. (Msb.) And صَرَفَ اللّٰهُ عَنْكَ الأَذَى [May God avert from thee harm]. (S.) And ↓ اصطرف وَجْهَهُ (K in art. سفو and سفى) [meaning صَرَفَهُ i. e.] He turned away his face. (TK in that art.) صَرَفَ اللّٰهُ قُلُوبَهُمْ, in the Kur [ix. 128], means God hath made them to err in requital of that which they have done: (M, TA:) or God hath turned them away, or may God turn them away, from belief. (Bd.) And سَأَصْرِفُ عَنْ آيَاتِى, in the Kur [vii. 143], means [in like manner] I will requite by causing to err from the direction of my signs. (O, TA.) [And one says also, صَرَفَهُ إِلَى كَذَا He turned him (i. e. another man, or the like, as in the Kur xlvi. 28), or it (for ex. his mind or intention), to such a thing.] — — [Hence,] صَرَفَ الكَلِمَةَ, (TA,) inf. n. صَرْفٌ, (O,) He declined, or inflected, the word [i. e. the noun] with tenween. (O, TA.) See also 2. — — [Hence, also,] الصَّرْفُ means The exchanging, or giving in exchange, gold for silver [and the reverse]: because it is turned (يُصْرَفُ) thereby from one metal to another. (M.) You say صَرَفَ الدَّرَاهِمَ He exchanged, or gave in exchange, the dirhems for [other] dirhems or for deenárs. (Mgh.) And صَرَفْتُ الذَّهَبَ بِالدَّرَاهِمِ I exchanged, or gave in exchange, the gold for dirhems: (Msb:) and الدَّرَاهِمَ بِالدَّنَانِيرِ [the dirhems for deenárs]. (S.) — — It is said in a trad. respecting الشُّفْعَة [or the right of pre-emption], إِذَا صُرِفَتِ الطُّرُوقُ فَلَا شُفْعَةَ i. e. When the roads thereof are made distinct [app. by their being turned in different directions, from the house, or piece of land, in question, to the possessions of different proprietors, there is no right of pre-emption]: (TA:) the inf. n. of the verb in this case is صَرْفٌ. (TA.) — — You say

also, صَرَفْتُ المَالَ I expended the property; (Msb;) [and so ↓ صرّفتهُ; for] التَّصْرِيفُ, (M,) or تَصْرِيفُ الدَّرَاهِمِ, (O,) فِى البِيَاعَاتِ, (M, O, K, *) means the expending of money [in the purchase of articles of merchandise]. (M, O, K. *) — — And صَرَفْتُ الكَلَامَ I embellished the speech [app. by distorting it, or otherwise altering it]; and ↓ صَرَّفْتُهُ has a similar, but intensive, meaning: (Msb:) or صَرْفُ الحَدِيثِ means the embellishing of discourse, or speech, (A 'Obeyd, S, M, O, K,) by adding in it, (A 'Obeyd, S,) or and adding in it; (M, O, K;) and in like manner صَرْفُ الكَلَامِ: (K: [of which see another explanation voce صَرْفٌ:]) and is [said to be] from الصَّرْفُ in pieces of money, meaning " the superiority of one over another in value. " (O, K.) — — صَرَفَ نَفْسَهُ صَرَفَ لِأَهْلِهِ [as though meaning [لِأَهْلِهِ]: see 8. — — [See also صَرْفٌ, below.] — صَرَفَ الشَّرَابَ, (M, O, K,) inf. n. صُرُوفٌ, (M, TA,) He did not mix the beverage, or wine; (M, O, K, TA;) as also ↓ صرّفهُ, and ↓ اصرفهُ; the last mentioned by Th. (M, TA.) And صَرَفَ الخَمْرَ, (K, TA,) aor. صَرِفَ, inf. n. صَرْفٌ, (TA,) [or perhaps this should be صُرُوفٌ, as in the next preceding sentence,] He drank the wine unmixed; (K, TA;) [and so ↓ صَرَّفَهَا; for] تَصْرِيفُ الخَمْرِ, (S, O,) or التَّصْرِيفُ فِى الخَمْرِ, (K,) signifies the drinking of wine unmixed. (S, O, K. [Freytag has erroneously expl. صَرَفَ as meaning simply He drank wine.]) — صَرَفَتِ البَكْرَةُ, (S, O, K,) aor. صَرِفَ, (S, O,) inf. n. صَرِيفٌ, (S, M, O, K,) The sheave of the pulley caused a sound to be heard on the occasion of the drawing of water: (S, M, * O, K:) and the صَرِيف of the door, and of the tush of the camel, is like that of the sheave of the pulley; (S, O;) [i. e.] the صَرِيف of the door, (M, K,) and of the writingreed (M, Msb) and the like, (M,) is a creaking, or grating; (M, Msb, * K;) and so that of the tush of the camel: (K: [ونابُ البَعِيرِ in the CK is a mistake for ونابِ البعير:]) one says of a man, and of a camel, صَرَفَ بِنَابِهِ, (M, TA,) and صَرَفَ نَابَهُ, (TA,) aor. صَرِفَ, inf. n. صَرِيفٌ, He grated his canine tooth [against its opposite] so as to cause a sound to be heard: (M, TA:) the صَرِيف of the stallioncamel is [indicative of] his threatening: (M:) or that of the canine tooth of the she-camel denotes her weariness; and that of the canine tooth of the he-camel, his lust: (IKh, TA:) or the صَرِيف of the stallion is from briskness, liveliness, or sprightliness; and that of the female, from fatigue. (As, TA.) [But] — — صَرَفَتْ, (IAar, S, M, O, K,) aor. صَرِفَ, (S, M, O,) inf. n. صُرُوفٌ (S, M, O, K) and صِرَافٌ, (Lth, Lh, IAar, S, M, O, K,) said of a bitch, (S, O, K,) or of any female having a cloven hoof and of any having a claw, (Lh, M,) or of a ewe or she-goat and of bitch and of a cow, (Lth, TA,) or of any female animal of prey, but mostly of a bitch, (IAar, TA,) signifies She lusted for the male: (Lth, Lh, IAar, S, M, O, K:) and the epithet applied to such an animal is ↓ صَارِفٌ. (Lh, IAar, S, M, O, K.) 2 التَّصْرِيفُ [in its primary acceptation is like الصَّرْفُ in the primary acceptation of the latter, but generally relates to several objects, or is used in an intensive sense]: see 1, first sentence: it signifies The turning of the winds (Lth, O, K, TA) from one state or condition, to another; (O, TA;) or from one direction, or course, or way, to another; (Lth, O, K, TA;) and so of the torrents, and of the horse, and of affairs, and of the verses of the Kur-án; (Lth, TA;) the making of the winds to very, or differ; and so of the clouds; (M;) the changing of the winds to south and north [&c.] and hot and cold [&c.]; (Jel in ii. 159, and xlv. 4;) or the making of the winds to be south and north, and east and west, and to be of various sorts in their kinds: (TA:) or تَصْرِيفُ الآيَاتِ signifies [the varying, or diversifying, of the verses of the Kur-án, by repeating them in different forms; or] the making of the verses of the Kur-án distinct [in their meanings by repeating and varying them, as expl. by many of the expositors in the instances occurring in vi. 46 and 65 and 105, and xlvi. 26]. (O, K.) — — It signifies also The deriving one word from another [by modification of the form for the purpose of modifying the meaning; including what we term the declining of nouns (like الصَّرْفُ) and the conjugating of verbs]. (O, K.) [The science of التَّصْرِيف in language is commonly termed عِلْمُ ↓ الصَّرْفِ.] — — In relation to property, or money, see 1, near the middle of the paragraph. — — And in relation to speech, see 1, near the middle of the paragraph. — — One says also, صرّف الشَّىْءَ, (M,) inf. n. as above, (TA,) meaning He employed the thing in other [i. e. more] than one way; as though he turned it from one way to another way. (M, TA.) — — And [hence,] صَرَّفْتُهُ فِى الأَمْرِ, (K,) or فِى أَمْرِى, speaking of a man, (S, O,) i. q. قَلَّبْتُهُ [meaning I employed him to act in whatsoever way he pleased, according to his own judgment or discretion or free will, or I made him a free agent, in the disposal, or management, of the affair, or my affair: or (assumed tropical:) I made him, or employed him, to practise versatility, or to use art or artifice or cunning, in the affair, or in my affair; for the quasi-pass., تصرّف, is said to be from الصَّرْفُ as signifying الحِيلَةُ, and is expl. as syn. with إِحْتَالَ: but the former meaning is the more common: and it is also used as meaning simply I employed him in the managing of the affair, or my affair]. (K.) — — [Hence also, صرّف الفَرَسَ He exercised the horse.] — صرّف الشَّرَابَ: and صرّف الخَمْرَ: see 1, latter half. 3 صَارَفَ see 1, third sentence. — — The inf. n. مُصَارَفَةٌ signifies also (assumed tropical:) The dealing, or buying and selling, with any one بِصَرْفٍ [app. meaning with art or artifice or cunning, or it may perhaps mean in the exchanging of money: see صَيْرَفِىٌّ], (KL.) 4 اصرف الشَّرَابَ: see 1, latter half. 5 تصرّف [quasi-pass. of 2: thus,] said of a man's face, It turned about; or was, or became, turned about; syn. تقلّب. (Jel in ii. 139.) — — And It (a thing) was, or became, employed in other [i. e. more] than one way; as though it were turned from one way to another way. (M.) — — [Hence,] تصرّف فِى الأَمْرِ, (K,) or فِى أَمْرِى, (S,) quasi-pass. of صَرَّفْتُهُ فِيهِ, (S, * O, K,) thus syn. with تقلّب [meaning He acted in whatsoever way he pleased, according to his own judgment or discretion or free will, or as a free agent, in the disposal, or management, of the affair, or my affair; or he was, or became, employed to do so]: (K:) or it is from الصَّرْفُ as signifying الحِيلَةُ; (S, M, TA;) i. e. it means (tropical:) [he practised versatility, or] he used art or artifice or cunning, in the affair, or in my affair; syn. إِحْتَالَ. (TA [and in like manner Bd in xxv. 20: but the former meaning is the more common: see also 8].) [It is also used as meaning simply He employed himself, or was employed, in the managing of the affair, or my affair; because the management of affairs generally requires the practice of versatility, or the use of art or artifice or cunning.] — — [Hence also, said of a horse, He was exercised.] 7 انصرف, (S, M, O, K,) inf. n. إِنْصِرَافٌ, (O,) and مُنْصَرَفٌ is also sometimes an inf. n. thereof as well as a n. of place, (S,) quasi-pass. of صَرَفَهُ, (S, M,) said of a thing, (M,) or of a man; (S;) as such signifying It [or he] turned, or went, away, or back, from its [or his] way, or course; or was, or became, turned, or sent, or put, away, or back, therefrom; or averted, or repelled, therefrom: (M:) [or shifted from one state, or condition, to another: (see 1, first sentence:)] or i. q. إِنْكَفَّ; so in the copies of the K; but [this is an inadequate explanation;] the right [or better] explanation is انْكَفَأَ [i. e. he, or it, reverted, or returned; or was, or became, turned away or back]; agreeably with what is said in the O. (TA.) ثُمَّ انْصَرَفُوا in the Kur [ix. 128] means Then they return, or go back, from the place in which they have listened: or then they turn away from doing aught of that which they have heard. (M.) — — [Accord. to Golius, it signifies also It ran in a small stream; or the like; for he explains it as meaning " manavit: " but for this he names no authority. — — Said of a noun, it means It was inflected, or declined, with tenween.] 8 اصطرف (tropical:) He sought, sought after, or sought to gain, sustenance or the like, (M, TA,) and used

art or artifice or cunning [in so doing]; (M;) for his family, or household; (M, TA;) as also ↓ صَرَفَ, aor. صَرِفَ; you say, صَرَفَ لِأَهْلِهِ [as though meaning صَرَفَ نَفْسَهُ لِأَهْلِهِ] and اصطرف: (M:) or he used art or artifice or cunning (تصرّف) in the seeking of gain: (O, K, TA:) or [meaning thus] you say, اصطرف فِى طَلَبِ الكَسْبِ. (S.) — It is also trans.: you say, اصطرف وَجْهَهُ: see 1, first quarter. — — And اصطرف الدَّرَاهِمَ He procured the dirhems in exchange for [other] dirhems or for deenars. (Mgh.) 10 اِسْتَصْرَفْتُ اللّٰهَ المَكَارِهَ (S, O, K) I begged God to avert from me the things, or events, that are objects of dislike or hatred. (O, K.) صَرْفٌ [as an inf. n.: see 1]. — — Used as a subst., The evil accidents, mishaps, or calamities, of time, or fortune; [thus expl. as having a pl. signification;] صَرْفُ الدَّهْرِ meaning حَدَثَانُهُ, (S, M, O, K,) and نَوَائِبُهُ, (S, O, K,) or حَوَادِثُهُ; (Msb;) because it [i. e. time, or fortune,] turns things from their way, or course: (M:) [but it seems to be more properly rendered the shifting of fortune, or its shifting about; and to be an inf. n. sometimes used as a simple subst., and therefore having a pl., for] its pl. is صُرُوفٌ. (M, Msb.) In the phrase قَدْ شَحَطَتْ صَرْفُ نَوَاهَا, in a verse of Sakhr-el-Ghei, [ISd says,] he has made it fem. because of its dependance upon النَّوَى [which is fem.; as though the meaning were The afflictions that are the consequence of the course taken by her in her journey have exceeded the bounds of moderation]: (M:) [or it is here made fem. because having the signification of a broken pl., which is fem.:] or the meaning is, قَدْ بَعُدَتْ تَصَرُّفُ وَجْهِهَا الَّذِى أَخَذَتْ فِيهِ [i. e. the shiftingabout of her course that she has taken has become far-extending; صَرْف being thus used as an inf. n.; for the Arabs sometimes make the inf. n. fem., saying أَوْجَعَتْنِى ضَرْبُكَ as well as أَوْجَعَنِى ضَرْبُكَ; (see EM p. 157;) and this I think the most preferable explanation]. (Skr in his Expos. of the Poems of the Hudhalees, p. 14 of the vol. edited by Kosegarten.) — — Also Repentance. (S, M, O, Msb, K.) [See a phrase below, in which this and other meanings are assigned to it.] — — And (tropical:) Art, artifice, or cunning. (Yoo, S, M, O, K, TA.) Hence, in the Kur [xxv. 20], فَمَا يَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا (tropical:) [And they are not able to put in practice art or artifice or cunning, nor aid]: (S, TA:) or this means and they are not able to avert, or repel, from themselves punishment, (O, K, TA,) nor to aid themselves. (O, TA.) — — And Excellence, or superiority, of a dirhem, (S, M, Mgh, O, Msb, K,) and of a deenár, (M,) over another, (S, M, &c.,) in goodness, (S, Mgh, Msb,) or in value; (M, Mgh, O, K;) as in the saying, بَيْنَ الدِّرْهَمَيْنِ صَرْفٌ [Between the two dirhems is a difference of excellence], because of the [superior] goodness of the silver of one of them: (S:) and in like manner, of speech; (O, K;) as in the saying فُلَانٌ لَا يَعْرِفُ صَرْفَ الكَلَامِ Such a one knows not the excellence of speech over other speech: (O:) and [in like manner] one says, لِهٰذَا عَلَى هٰذَا صَرْفٌ There is, or pertains, to this, an excess, and an excellence, over this; for when one is judged to excel, it, or he, is turned aside from its, or his, likes, or fellows. (O, K. *) — — And The night; and the day: (K:) [because of their interchanging:] الصَّرْفَانِ signifies the night and the day; (S, O, K;) as also ↓ الصِّرْفَانِ; (K;) the latter accord. to Ibn-'Abbád; (O;) like الصِّرْعَانِ, with kesr also [as well as with fet-h]. (TA.) — — In the saying (S, M, O, Msb) of the Arabs, (M,) or of the Prophet, (O, Msb,) in a certain trad., (K,) لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ [Neither صَرْف nor عَدْل shall be accepted from him], (S, M, * O, Msb, *) by صَرْف is meant repentance; (S, M, O, Msb, K;) and by عَدْل, ransom: (M, Msb, K:) or by the former, art, or artifice, or cunning; (Yoo, S, M, O, K;) and by the latter, ransom: (M:) or by the former, acquisition of gain; and by the latter, ransom: (K:) or by the former, a supererogatory act; (A'Obeyd, M, O, K;) and by the latter, an obligatory act: (A'Obeyd, M, K:) or vice versâ: (K:) or by the former, weight; and by the latter, measure: (M, O, K:) or by the former, deviation; and by the latter, a right, or direct, course: (IAar, M:) or by the former, مَا يُتَصَرَّفُ فِيهِ [app. meaning an evasive artifice]; and by the latter, a like: (Th, M:) or by the former, value, or price; and by the latter, a like; the saying originally relating to the bloodwit (الدِّيَة): one says, لَمْ يَقْبَلُوا مِنْهُمْ صَرْفًا وَلَا عَدْلًا, i. e. They did not accept from them a bloodwit, nor did they slay one man for him, of their people, who had been slain; but they required from them more than that; for the Arabs used [often] to slay two men, and three, for one man; when they slew a man for a man, that was العَدْل with them; and when they took a bloodwit, having turned from the blood to another thing, that was صَرْف, i. e. the value, or price, was صَرْف: then the saying was applied in relation to anything, so as to be proverbially used in the case of him who was to render more than was incumbent on him: it has also been said that by صَرْف is meant [in the saying cited above] something additional, or in excess; but this is nought. (M.) صِرْفٌ: see its dual in the next preceding paragraph, near the middle. — Also Pure, unmixed, or free from admixture; (S, M, Mgh, O, Msb, K;) applied to wine, (S, M, O, Msb, K,) or beverage, as meaning unmixed, (S, M, O, Msb,) and so ↓ مَصْرُوفٌ, (O, K,) and to other things, (K,) to blood, and to phlegm, (TA,) and to anything (M, Msb) as meaning free from turbid foulnesses: (Mgh, * Msb:) and ↓ صَرِيفٌ likewise signifies anything having in it no admixture. (TA.) — And A certain dye, (Msb,) a red dye, (S, O, K,) with which the thongs, or straps, of sandals are dyed, (S, O,) or with which the hide is dyed: (Msb:) or a certain red thing with which the hide is tanned (يُدْبَغُ [perhaps a mistranscription for يُصْبَغُ]). (So in a copy of the M.) الصَّرْفَةُ One of the Mansions of the Moon; [the Twelfth Mansion;] a single very bright star, [β of Leo,] (S, O, K, and Kzw in his Descr. of the Mansions of the Moon,) by which are some small evanescent stars; (Kzw;) over against, (بِتِلْقَآءِ, so in my copies of the S,) or following, (O, K and Kzw ubi suprà,) الزُّبْرَة; (S, O, K, Kzw;) [i. e.] it is a single star behind the خَرَاتَانِ of the Lion; (M;) it is on the hinder part of the tail (ذَنَب) of the Lion; [wherefore it is called by our astronomers Deneb;] and is also called the قُنْب, which means the sheath of the penis, of the Lion: (Kzw in his Descr. of Leo: [in the S and O, erroneously, "the قَلْب of the Lion: "]) [it rose aurorally, in Central Arabia, about the commencement of the era of the Flight, on the 8th of Sept., O. S.; and set aurorally on the 9th of March:] Ibn-Kunáseh says, (M,) it is called الصَّرْفَةُ because of the turning away of the cold (S, M, O, K) from the heat, (M,) and the coming of the heat, (S, O,) accord. to the [O and] K at its rising, but [as] IB says, correctly because of the turning away of the heat [at its rising], and the coming of the cold: (TA:) [i. e., correctly,] it is thus called because of the turning away of the cold at its setting in the early mornings, and the turning away of the heat at its rising from beneath the rays of the sun in the early mornings: (Kzw in his Descr. of Leo:) when it rises before the dawn, that is the beginning of autumn; and when it sets with the rising of the dawn, that is the beginning of spring. (M.) [Hence,] الصَّرْفَةُ is [called] نَابُ الدَّهْرِ الَّذِى يَفْتَرُّ, (Ibn-'Abbád, O, K,) or نَابُ الدَّهْرِ الَّذِى يُفْتَرُّ عَنْهُ [The dog-tooth of time, or fortune, which it shows smiling]: for when الصرفة rises, [a mistake for " sets, aurorally,"] the blossoms come forth and the herbage attains its full height: (M and K in art. فر:) in the T it is said that الصَّرْفَةُ is called by the Arabs نَابُ الدَّهْرِ [the dog-tooth of time, or fortune,] لِأَنَّهُ يَفْتَرُّ عَنِ البَرْدِ وَعَنِ الحَرِّ فِى الحَالَتَيْنِ [i. e. because it smiles revealing (the advent of) the cold and (that of) the heat, in its two states (of

auroral rising and setting)]. (TA.) — صَرْفَةٌ also signifies A certain kind of bead (خَرَزَةٌ); (Lh, S, M, O, K;) mentioned among those by means of which men are captivated, or fascinated, or restrained by women from other women; (S, O, K; *) or by means of which men are conciliated, so as to be turned thereby from their ways of acting or conduct or the like. (Lh, M.) — And A bow having upon it a black mark or spot (شَامَةٌ سَوْدَاءُ), the arrows of which, when they are shot, will not hit the object of aim. (O, K.) — And one says, حَلَبْتُ النَّاقَةَ صَرْفَةً, meaning I milked the she-camel in the early morning, between dawn and sunrise, and then left her until the like time of the morrow. (O, K. *) الصَّرَفَانُ Death; (M, K;) a name of death. (IAar, O.) — And صَرَفَانٌ signifies Lead; syn. رَصَاصٌ: (S, Msb, K:) or رَصَاصٌ قَلْعِيٌّ [q. v.]: (M:) and (K) accord. to Ibn-'Abbád, (O,) copper; syn. نُحَاسٌ. (O, K.) — And A sort of dates; (S, M, O, Msb;) a heavy sort of dates: (K:) n. un. with ة: (M:) AHn says, (M, O,) on the authority of certain of the Arabs, (O,) that the صَرَفَانَة is a red date, like the بَرْنِيَّة, (M, O, Msb,) but (M, O) hard to be chewed, (M, O, K,) tough, (M, O,) and the heaviest of all dates: (M, O, Msb:) persons having households and slaves and hired men provide it, because of its satisfying quality, (O, K [but for لجرآتها in the O, referring to the n. un., and لِجَزَائِهَا in copies of the K, and لجزايتها in the CK, I read لِجَزَائِهَا, which is evidently the right reading, and agrees with what here follows,]) and its standing in great stead: (O, K:) or it is the [sort of dates called] صَيْحَانِىّ [q. v.]: (K:) AHn says, En-Nowshajánee told me that the صَرَفَانَة is [called] الصَّيْحَانِيَّةُ in El- Hijáz, and in like manner its palm-tree. (O.) صَرَفَانَةٌ رِبْعِيَّهْ تُصْرَمُ بِالصَّيْفِ وَتُؤْكَلُ بِالشَّتِيَّهْ is one of their proverbs [expl. in art. ربع]. (AHn, O, K.) صَرَفِىٌّ A camel of a certain excellent sort; (M, O, K;) a rel. n.: (O, K:) or it is correctly with د; (O, * K;) i. e. صَدَفِىٌّ [q. v.]: (O:) some say that it is with د; and this is the right. (M.) صَرُوفٌ A she-camel that makes a grating, or creaking, sound with her tushes, or canine teeth. (S, O, K.) صَرِيفٌ inf. n. of 1 in the senses expl. in the last sentence but one of the first paragraph [q. v.]. (S, M, &c.) — See also صِرْفٌ. — — Applied to milk, (S, M, O, K,) Just milked; (K;) brought away from the udder while hot, (S, M, O,) when milked. (S, O.) — — Also Dry سَعَف [or palmbranches]: n. un. with ة: (AHn, M:) [i. e.] ↓ صَرِيفَةٌ signifies a dry سَعَفَة. (K.) And AHn says, (M, O,) in one place, (M,) الصَّرِيفُ signifies, (M, O, K,) as some assert, (O,) What has become dry, of trees; (M, O, K;) like الضَّرِيعُ; (M;) called in Pers. خُذْخُوش, (so in copies of the K, in the CK خُدْخُوش, and in the O الخَذْخُوش, [all app. mistranscriptions, for I find nothing like them in Pers. except partially, i. e. خُوش meaning " dry," like خُشْك,]) and also called [in Arabic] القَفْلَةُ [the tree that has become dry]. (O.) [See also صَرِيعٌ, with the unpointed ص.] — Also Silver: so in a verse cited voce إِنْ (page 107, third col.): (ISk, S, O:) or pure silver. (K.) — See also the next paragraph. صَرِيفَةٌ: see the next preceding paragraph. — Also A thin, round cake of bread; syn. رُقَاقَةٌ: pl. صُرُفٌ and صِرَافٌ and [coll. gen. n.] ↓ صَرِيفٌ. (K.) صَرِيفُونُ خَمْرٌ صَرِيفِيَّةٌ Wine of صَرِيفُونُ, (S, O, K,) a place, (S, O,) i. e. a town, (O,) in El-'Irák, (S, O,) in the Sawád of El-' Irák near 'Okbarà, (O, TA;) not, as it is implied in the K, from another of the same name in Wásit: (TA:) or, as some say, wine just taken from the دَنّ [or jar]; like [as one says] لَبَنٌ صَرِيفٌ. (O, K.) صَرَّافٌ: see صَيْرَفِىٌّ: — and see also صَارِفٌ. صِرِّيفٌ: see the next paragraph. صَارِفٌ [act. part. n. of 1: as such having, among other meanings, the meaning of Grating, or creaking; or making a grating, or creaking, sound: and so ↓ صَرَّافٌ, but properly in an intensive sense; for] the dual of صَرَّافٌ is used by the poet Aboo-Khirásh as meaning two thongs of a sandal that make a creaking sound: (M:) [and ↓ صِرِّيفٌ likewise means making a creaking sound with the teeth: so accord. to Freytag, from Jereer.] One says, مَا فِى فَمِهِ صَارِفَةٌ, meaning He has not in his mouth a canine tooth [lit. a grater or creaker; for سِنٌّ صَارِفَةٌ a tooth that makes a grating, or creaking, sound]. (M.) — See also 1, last sentence. صَارِفَةٌ: pl. صَوَارِفُ: see تَصَارِيفُ, below. صَيْرَفٌ One who practices art or artifice or cunning, in the disposal, or management, of affairs; (S, M, O, K;) as also ↓ صَيْرَفِىٌّ; (S, O, K;) which latter is applied by the poet Suweyd Ibn-Abee-Káhil El-Yeshkuree [in the like sense] as an epithet to a tongue, in his saying, وَلِسَانًا صَيْرَفِيًّا صَارِمًا كَحُسَامِ السَّيْفِ مَا مَسَّ قَطَعْ [And a cunning, sharp tongue, like the edge of the sword, what it touches it cuts]. (S, O.) — — See also what next follows. صَيْرَفِىٌّ i. q. ↓ صَرَّافٌ, (S, M, O, Msb,) or صَرَّافُ دَرَاهِمَ, (K,) and so ↓ صَيْرَفٌ, (M, Msb, K,) i. e. A money-changer; (M, Msb, TA;) except that صَرَّافٌ has an intensive signification [app. as meaning a skilful money-changer, and hence it is often used in the present day as meaning a banker]: (Msb:) all are applied to him who knows and distinguishes the relative excellence, or superiority, of pieces of money: (Mgh:) these appellations are from المُصَارَفَةُ, (S, O,) or from التَّصَرُّفُ, (M,) or from صَرْفٌ meaning " excellence," or " superiority," of one dirhem [or deenár] over another, (Mgh, and Msb on the authority of IF in relation to the first,) because such as excels, or is superior, is turned aside from the deficient: (Mgh:) the pl. is صَيَارِفَةٌ (S, M, O, K) and صَيَارِفُ (M) and صَيَارِيفُ, this last occurring in poetry, (S, M, O, K,) by poetic license, for the sake of the measure. (S, O.) — — See also صَيْرَفٌ. تَصَارِيفُ الأُمُورِ [and صَوَارِفُهَا pl. of ↓ صَارِفَةٌ] The varieties, or vicissitudes, of affairs or events. (M, TA.) مَصْرِفٌ A place of turning away or back: [see also مُنْصَرَفٌ:] hence, in the Kur [xviii. 51], وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا, (TA,) meaning [And they shall not find] a place to which to turn away, or back, from it: (Bd, Jel:) or, a turning away, or back, from it: (Bd:) pl. مَصَارِفُ. (TA.) مَصْرُوفٌ [pass. part. n. of 1: see its verb: — — and] see مُنْصَرِفٌ: — see also صِرْفٌ. مُتَصَرَّفٌ i. q. مُتَقَلَّبٌ [as meaning Place, or scope, or room, for free action]. (A, voce سَرْبٌ [q. v.]; and so in the Fáïk.) مُتَصَرِّفٌ is an epithet applied to a verb [as meaning That is perfectly inflected], opposed to جَامِدٌ [q. v.]. (TA, voce قَدْ.) — — [ظَرْفٌ مُتَصَرِّفٌ and ظَرْفٌ غَيْرُ مُتَصَرِّفٍ signify the same, respectively, as ظَرْفٌ مُتَمَكِّنٌ and ظَرْفٌ غَيْرُ مُتَمَكِّنٍ: see art. مكن.] — — وَكِيلٌ مُتَصَرِّفٌ, means A factor, an agent, or a deputy, who acts according to his own free will in the disposal, or management, of an affair.] مُنْصَرَفٌ is a n. of place, [meaning A place of turning away or back, like مَصْرِفٌ,] as well as an inf. n. [of 7]. (S.) مُنْصَرِفٌ and غَيْرُ مُنْصَرِفٍ denote the two different sorts of nouns, (O, K,) meaning, respectively, [like ↓ مَصْرُوفٌ and غَيْرُ مَصْرُوفٍ,] Inflected, or declined, with tenween, and not so inflected or declined. (O, TA.) صرم 1 صَرَمَهُ, (S, M, Mgh, Msb, K,) aor. صَرِمَ, (M, Msb, K,) inf. n. صَرْمٌ (S, M, Msb, K) and صُرْمٌ, (M, K,) or the latter is a simple subst., (M, Msb,) He cut it, syn. قَطَعَهُ, (S, M, Mgh, Msb,) in any manner: [i. e. it signifies also he cut it through; or he cut it off, or severed it; for thus the meaning of قَطَعَهُ is generally explained:] (M:) or it signifies [only] he cut it (قَطَعَهُ) so as to separate it: (M, K:) namely, a thing, (S,) such as a rope, and a raceme of dates. (TA.) One says, صُرِمَتْ أُذُنُهُ i. q. صُلِمَتْ [i. e. His ear was cut off, entirely]. (TA.) And صَرَمَ النَّخْلَ, (S, M, Msb, K,) and الشَّجَرَ, (M, K,) and الزَّرْعَ, aor. as above, inf. n. صَرْمٌ, (M,) He cut off the fruit, or produce, of the palm-trees, (S, M, Msb, * K,) and the trees, (M, K,) and the corn, or the like; (M;) as also ↓ اصطرمهُ. (S, M, K.) — — [Hence,] صَرَمَهُ, (S, M, MA, K,) [aor. as above,] inf. n. صَرْمٌ (S, MA,) or صُرْمٌ, (M, MA,) or the latter is a simple subst., (S,) (assumed tropical:) He cut him (i. e. another man); meaning he ceased to speak to him, or to associate with him; he cut him off from friendly, or loving, communion or intercourse; forsook him, or abandoned him; syn. قَطَعَ كَلَامَهُ; (S, M, K;) and هَجَرَهُ: (A and Mgh and K in art. هجر:) or he cut himself off, or separated himself, from him, namely, his friend; he cut off [or withdrew] his friendship from him. (MA.)

[See an ex. in a verse cited voce أَبَّ.] And صَرَمَ وَصْلَهُ, aor. as above, inf. n. صَرْمٌ and صُرْمٌ, (assumed tropical:) [He cut, or severed, his bond of union,] as indicative of resemblance [to the act of cutting, or severing, properly thus termed]. (M.) — — And صَرَمَ أَمْرَهُ (assumed tropical:) [He decided his affair]. (O voce ضَهْيَأَ, q. v. [See also صَارِمٌ, and صَرِيمَةٌ.]) — صَرَمَ is also intrans., as syn. with انصرم, q. v. (M, K.) And [hence] one says, أَدْبَرَتِ الدُّنْيَا بِصَرْمٍ i. e. (assumed tropical:) [Worldly good departed] by becoming cut off, or by ceasing, and coming to an end. (TA.) — — One says also, صَرَمَ عِنْدَنَا شَهْرًا, meaning (assumed tropical:) He stopped, stayed, or tarried, with us a month: (K, TA:) mentioned by El-Mufad- dal, on the authority of his father. (TA.) — صَرَمَ, (Msb,) [aor. صَرُمَ,] inf. n. صَرَامَةٌ and صُرُومَةٌ, (M,) It (a sword) was, or became, sharp, (M, Msb,) and did not bend. (M.) — — And [hence,] صَرُمَ inf. n. صَرَامَةٌ, said of a man, (S, M, Msb, K, TA,) as being likened to a sword, (TA,) (tropical:) He was, or became, courageous; (Msb;) or hardy, strong, or sturdy, (S, TA,) or sharp, penetrating, or vigorous and effective, (M, K, TA,) and courageous. (S, M, K, TA.) 2 صرّمهُ [He cut it; cut it through; or cut it off, or severed it; namely, a number of things considered collectively; or a single thing much, or in several places]: (M:) تَصْرِيمُ الحِبَالِ signifies تَقْطِيعُهَا [i. e. the severing of the ropes]: the verb being with teshdeed to denote muchness [of the action], or multiplicity [of the objects]. (S, TA.) [Hence, تَصْرِيمُ الأَطْبَاءِ The cutting off of the teats of camels: a phrase mentioned in the TA.] 3 صارمهُ, (MA,) inf. n. مُصَارَمَةٌ, (KL, TA,) (assumed tropical:) He effected a disunion with him: (MA:) or he cut him off from himself, being in like manner cut off by him: (KL:) or he cut him off from friendly, or loving, communion or intercourse, being so cut off by him: forsook him, or abandoned him, being forsaken, or abandoned, by him: cut him, i. e. ceased to speak to him, being in like manner cut by him: for المُصَارَمَةُ signifies المُهَاجَرَةُ and قَطْعُ الكَلَامِ. (TA.) 4 اصرم النَّخْلُ The palm-trees attained, or were near, to the time, or season, for the cutting off of their fruit. (S, M, Msb, K, TA.) — — And [hence perhaps,] اصرم said of a man, (S, K, TA,) inf. n. إِصْرَامٌ, (TA,) (assumed tropical:) He was, or became, poor, (S, K,) having a numerous family, or household: (K:) or in a evil condition, though having in him intelligence (تَمَاسُك): [it is said that] the original meaning is he had a صِرْمَة, i. e. portion, of property remaining to him. (TA.) 5 تصرّم quasi-pass. of صَرَّمَهُ; (M;) i. q. تقطّع [i. e. It became cut; cut through; or cut off, or severed; said of number of things considered collectively; or of a single thing as meaning it became cut, &c., much, or in many places, or into many pieces]. (S, K.) — — See also 7, in three places. — Also (assumed tropical:) He affected hardiness, strength, sturdiness, and endurance, or patience; or constrained himself to behave with hardiness, &c. (S, K.) 6 تصارموا (assumed tropical:) They cut, forsook, or abandoned, one another; (MA;) they separated themselves, one from another; (KL, in which only the inf. n. is mentioned;) they severed the bond of union, or communion, that was between them; disunited, or dissociated, themselves, one from another; syn. تَقَاطَعُوا. (S, * MA, in the former of which only the inf. n. is mentioned.) 7 انصرم It became cut; cut through; or cut off, or severed; (S, M, K, TA;) quasi-pass. of صَرَمَهُ; (M, TA;) said of a rope [&c.]; and so ↓ صَرَمَ. (M, K, TA.) — — [Hence,] انصرم مِنَ النَّاسِ [or عَنِ النَّاسِ] (assumed tropical:) He separated himself from mankind; said of the wolf and of the crow [&c.]. (ISk, S, M. *) And انصرم اللَّيْلُ (assumed tropical:) The night went away, or departed; as also ↓ تصرّم: (Msb:) and انصرم الشِّتَآءُ (assumed tropical:) The winter ended; and ↓ تصرّمت السَّنَةُ (assumed tropical:) The year ended: (TA:) and القِتَالُ ↓ تصرّم (assumed tropical:) The fighting ended, or ceased. (Mgh.) 8 اصطرمهُ: see 1, third sentence. صَرْمٌ Skin: [or leather:] (S, Mgh, Msb, K:) a Pers. word (S, Msb) arabicized, (S, Mgh, Msb, K,) originally چَرْم [correctly چَرْم]. (Mgh, Msb, TA.) صُرْمٌ is an inf. n. like صَرْمٌ, (M, K,) or a simple subst.: (M, Msb:) [see the first paragraph, in three places: in one of its senses, there expl.,] it is syn. with هِجْرَانٌ and قَطِيعَةٌ: (TA:) and ↓ صَرِيمَةٌ [likewise] signifies (assumed tropical:) Separation from a friend: pl. صُرُمٌ. (MA. [This pl. is app. there mentioned as of صَرِيمَةٌ; but it is more probably of صُرْمٌ.]) — صُرْمُ الدِّيكِ: see دَلِيكٌ. صِرْمٌ Tents (أَبْيَاتٌ), (S, M,) of men, (S,) collected together, (S, M,) separate from [those of other] men: (M:) or i. q. صِرْبٌ, (O in art. صرب,) which means a few tents (بُيُوت) [in the O, erroneously, بُثُوت]) of the weak sort of the Arabs of the desert: (IAar, O, * K, TA; all in art. صرب:) and hence, (M,) a company (M, Msb, K, TA) of men, (Msb, TA,) not many; or simply a company (TA) alighting and abiding with their camels by the side of the water: (Msb, TA:) pl. أَصْرَامٌ [a pl. of pauc.] (S, M, Msb, K) and أَصَارِمُ, (S,) or أَصَارِيمُ, (M,) or both, (K,) but accord. to IB the latter of these two is the right, [being a pl. pl., i. e. pl. of أَصْرَامٌ,] (TA,) and صُرْمَانٌ, (Sb, M, K,) with damm. (K.) — — And i. q. ضَرْبٌ. (K. [So, app., in all the copies; accord. to the TK as meaning A sort, or species: but I think it most probable that this is a mistranscription for صِرْبٌ, with which, as has been stated above, صِرْمٌ is syn. accord. to the O.]) — Also i. q. خُفٌّ مُنْعَلٌ (M) or خُفٌّ مُنَعَّلٌ (K) [i. e. A soled boot: that خُفّ here means a boot, not a camel's foot, is indicated by its being immediately added by SM that] ↓ صَرَّامٌ signifies A seller thereof. (TA.) صَرْمَةٌ [an epithet applied to a man, but used as a subst., and therefore having for its pl. صَرَمَاتٌ]. One says, هُوَ صَرْمَةٌ مِنَ الصَّرَمَاتِ, [the last word said to be thus (مُحَرَّكَة) in the TA, but in the CK (in which as well as in my MS. copy of the K من is omitted) written الصَّرْماتِ,] meaning (tropical:) He is [a person] slow to revert from his anger. (K, TA.) — Also, [if not a mistranscription for ↓ صِرْمَة,] A portion of silver, melted, and cleared of its dross, and poured forth into a mould. (TA.) صِرْمَة A herd, or detached number, of camels, (S, M, Mgh, Msb, K,) consisting of about thirty: (S:) or from twenty to thirty: (M, K:) or from thirty to five and forty: (M:) or to fifty, and forty; (K;) if amounting to sixty, termed صِدْعَة: (TA: [but see this latter word:]) or from ten to forty: (M, Msb, K:) or from ten to some number between that and twenty: (M, K:) or more than a ذَوْد [which is at least two or three] up to thirty: (T voce إِبِلٌ:) or about forty: (Ham p. 753:) or less than a هَجْمَة, which is a hundred or nearly a hundred: (Id. p. 637:) pl. صِرَمٌ. (S, * M, * Msb.) — — A portion of property. (TA.) — — And A detached portion of clouds: (S, M, Msb, K:) pl. as above. (S, M.) — — See also صَرِيمَةٌ. — — And see صَرْمَةٌ. صَرَامٌ and ↓ صِرَامٌ The cutting off of the fruit of palm-trees: (S, * Msb, and L voce جَدَادٌ:) and (L voce جَدَادٌ) the time, or season, thereof: (S, L:) or the time, or season, of the ripening of the fruit of palm-trees. (M, K.) — صَرَامِ: see the next paragraph, in two places. صُرَامٌ: see صَارِمٌ. — Also The last milk [remaining in the udder] after what is termed التَّغْرِيز [which is variously explained (see 2 in art. غرز), in the CK and in one of my copies of the S erroneously written التَّغْزِير,] which a man draws when in need of it. (S, K. *) Bishr says, أَلَا أَبْلِغْ بَنِى سَعْدٍ رَسُولًا وَمَوْلَا هُمْ فَقَدْ حُلِبَتْ صُرَامُ [Now deliver thou to Benoo-Saad a message, and to their chief, that the last milk in the udder has been drawn]: (S:) the last two words [the latter of which is written in the CK ↓ صَرَامِ] are a prov., meaning (assumed tropical:) the excuse has reached its uttermost: (S, K:) thus says AO: (S:) IB says that صُرَامُ in the saying of Bishr means the she-camel that is termed ↓ الصَّرْمَآءُ, that has no milk; [i.e. that the phrase means the she-camel

that has now no milk has been milked;] and that he makes it a proper name; and that he [also] means thereby the latter of the two senses here following. (TA.) — — الصُّرَامُ is also one of the names for War, or battle; (As, S, K; *) and so ↓ صَرَامِ, [indecl.,] like قَطَامِ: (K:) and one of the names for calamity, or misfortune. (As, S, K. * [See also صَيْرَمٌ.]) صِرَامٌ: see صَرَامٌ. — — Sometimes it is applied to signify Palm-trees themselves; because the fruit is cut off: so in a trad. (TA.) صَرُومٌ: see صَارِمٌ, in two places. — — Also a she-camel that will not come to the watering-trough to drink until it is left to her unoccupied; (K, TA;) cutting herself off from the other camels. (TA.) صَرِيمٌ i. q. ↓ مَصْرُومٌ, (M, Msb,) Cut; cut through; or cut off, or severed: (S, Msb, K:) and having the fruit cut off; syn. مَجْدُودٌ; (S, K;) applied to palm-trees (نَخْل). (M.) And the former, A heap (كُدْس) of corn or the like that has been cut, or of which the produce has been cut off; syn. ↓ مَصْرُومٌ. (M, TA.) And Whose ear has been cut off entirely (اَلَّذِى صُرِمَتْ أُذُنُهُ): pl. صُرْمٌ. (TA. [See also the fem., with ة, voce بَحِيرَةٌ, where the pl. is said to be صُرُمٌ.]) — — [Applied to the lungs, it means properly Burst asunder. Hence the saying,] جَآءَ صَرِيمَ سَحَرٍ, [so in copies of the K, accord. the TA سِحْرٍ, but correctly either سَحَرٍ or سَحْرٍ q. v., in the CK باءَ and صَرِيمُ, which last word is obviously wrong,] meaning (tropical:) He came disappointed of attaining what he desired, or sought, and in a state of despair. (K, TA.) And هُوَ صَرِيمُ سحرٍ عَلَى هٰذَا الأَمْرِ [i. e. صَرِيمُ سَحَرٍ or سَحْرٍ] (tropical:) He is wearied and eager for this thing, or affair. (TA.) — — Also (assumed tropical:) An affair decided, determined, or resolved, upon. (M, TA.) — — Used as a subst., see صَرِيمَةٌ, in two places. — — Also (assumed tropical:) The daybreak, or dawn; (S, M, K;) because cut off from the night; (M;) as also ↓ صَرِيمَةٌ: (S:) and the night; (ISk, M, K;) because cut off from the day; (M;) or the dark night: (S:) thus having two contr. meanings: (S, K:) and a portion thereof; (Th, M, K;) i. e., of the night; (TA;) as also ↓ صَرِيمَةٌ: (M, K:) and صَرِيمَا اللَّيْلِ the first and last parts, or beginning and end, of the night. (TA.) The phrase in the Kur [lxviii. 20] فَأَصْبَحَتْ كَالصَّرِيمِ means [And it became in the morning] burnt up and black like the night: (S, M, Bd, TA:) or like the dark night, being burnt up: (Er-Rághib, TA:) or like the black night: (Katádeh, TA:) or like the day, by its whiteness from excessive dryness: (Bd:) or like that garden of which the fruits have been cut off: (Bd, TA: *) or like the sands [that are termed صَرِيم (see صَرِيمَةٌ)]: (Bd:) or the meaning of صريم in this instance is that which here next follows. (TA.) — — Black land, that does not give growth to anything. (K.) — — And A piece of wood, or stick, which is placed across upon the mouth of a kid, (M, K,) or of a young weaned camel, and then tied to his head, (M,) in order that he may not such. (M, K.) — See also صَارِمٌ. صَرَامَةٌ (tropical:) A man (TA) who follows his own opinion, cutting himself off from consultation with others: (M, TA:) or who acts with penetrative energy, or vigorousness and effectiveness, in the performing of his affairs: an inf. n. used as an epithet. (TA.) صُرَامَةٌ What is cut off [of the fruit] of palmtrees. (Lh, M.) صَرِيمَةٌ Land (أَرْض) of which the seed-produce has been reaped: (S, K:) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ. (TA.) — — And A portion, (S, M, K,) or large portion, (TA,) detached from the main aggregate, of sand; (S, M, K;) as also ↓ صَرِيمٌ: (M, K:) [or the latter is a coll. gen. n., being used in a pl. sense:] one says أَفْعَى صَرِيمَةٍ (S) or ↓ صَرِيمٍ (K) [A viper of a detached sand-heap or of detached sand-heaps]; like as one says حَيَّةُ خَلٍّ. (S in art. خل.) — — And A group, or an assemblage, (S,) or a detached number, (M,) of the trees called غَضًا, and سَلَم, (S, M,) and أَرْطًى, and of palm-trees; and likewise ↓ صِرْمَةٌ, of أَرْطًى, and of سَمُر. (M.) — — See also صَرِيمٌ, in two places. — Also (assumed tropical:) Decision, or determination, (S, M, K TA,) عَلَى شَىْءٍ [to do a thing]: (S, TA:) and the deciding of an affair, (M, K, TA,) and the firm, or sound, execution thereof: (TA:) or an object of want upon accomplishment of which one has decided, or determined; as also عَزِيمَةٌ: (AHeyth, TA:) pl. صَرَائِمُ. (TA.) One says, هُوَ مَاضِ الصَّرِيمَةِ and الصَّرَائِمِ [He is effective of decision &c. and of decisions &c.]. (TA.) — — See also صُرْمٌ. صُرَيْمَةٌ A detached number [or a small detached number, for it is app. dim. of صِرْمَةٌ,] of camels. (TA.) صَرَّامٌ: see صَارِمٌ. — — Also A preparer, or seller, of صَرْم, (MA,) whence it is derived, (Mgh,) i. e. skin, or leather: (MA:) or it signifies as expl. voce صِرْمٌ, last sentence. (TA.) صَارِمٌ Cutting; cutting through; or cutting off, or severing; and Sb says that ↓ صَرِيمٌ is used in the same sense, like as ضَرِيب in the phrase ضَرِيبُ قِدَاحٍ is used in the sense of ضَارِب. (M.) إِنْ كُنْتُمْ صَارِمِينَ, in the Kur [lxviii. 22], means If ye be deciding, or determining, upon the cutting off of the fruit of the palm-trees. (TA.) — — And (assumed tropical:) A man cutting, or severing, his bond of union; or one who cuts, or severs, that bond; and so [but in an intensive sense] ↓ صَرَّامٌ and ↓ صَرُومٌ; (M;) or this last signifies, (M, K,) as also ↓ صُرَامٌ, (K,) having strength to cut, or sever, (M, K,) the bond of his union. (M.) — — Also, applied to a sword, (S, M, Msb, K,) and [in an intensive sense] ↓ صَرُومٌ, (M, K,) Sharp, (S, M, Msb, K,) and not bending: (M:) pl. of the former صَوَارِمُ. (TA.) — — And the former, (S, M, K, TA,) applied to a man, (S, M, TA,) as being likened to a sword, (TA,) (tropical:) Hardy, strong, or sturdy, (S, TA,) or sharp, penetrating, or vigorous and effective, (M, K, TA,) and courageous. (S, M, K, TA.) — — And الصَّارِمُ (tropical:) The lion. (K, TA.) صَيْرَمٌ A calamity (K, TA) that extirpates everything. (TA. [See also صُرَامٌ, last sentence.]) — Also Firm, or sound, of judgment. (K.) — And i. q. وَجْبَةٌ, (S, M, K,) like صَيْلَمٌ, (TA,) i. e. An eating once in the day: (M, K, * TA: *) or, accord. to Yaakoob, an eating at the time [of morning] called الضُّحَى (M, TA) [and not again] to the like time of the morrow: (TA:) one says, فُلَانٌ يَأْكُلُ الصَّيْرَمَ (S, M, * K *) i. e. [Such a one eats] once (K, TA) in the day: but AHát says, I asked El-Asma'ee respecting the بَزْمَة and the صَيْرَم, and he said, I know it not: this is the language of the devil. (TA.) أَصْرَمُ A man having the extremity of his ear cut off. (Mgh.) — — See also مُصْرِمٌ. — — Also [the fem.] صَرْمَآءُ A she-camel having little milk; (M, K;) because her abundance of milk has become cut off: (M:) pl. صُرْمٌ. (K.) See also صُرَامٌ. [In the Ham, p. 230, it is implied that it signifies A she-camel such as is termed ↓ مُصَرَّمَةٌ as meaning whose أَخْلَاف (or teats) have been cut off: for it is there said that the poet 'Orweh has applied the term صَرْمَآء to (assumed tropical:) a cooking-pot, likening it to the she-camel termed مُصَرَّمَةٌ meaning as expl. above.] — — Also, (S, K,) or فَلَاةٌ صَرْمَآءُ, (M,) A desert in which is no water. (S, M, K. [See also one of the explanations of the dual, here following.]) — — الأَصْرَمَانِ signifies The wolf and the crow; (ISk, S, M, K;) because of their separating themselves (ISk, S, M) from mankind: (ISk, S:) and the [bird called] صُرَد and the crow: and the night and the day; (K, TA;) because each is cut off from the other. (TA.) El-Marrár says, عَلَى صَرْمَآءَ فِيهَا أَصْرَمَاهَا وَخِرِّيتُ الفَلَاةِ بِهَا مَلِيلُ [Upon a waterless desert, in which are its wolf and crow, and in which the skilful guide of the desert is burned by the sun]. (ISk, S, M.) And تَرَكْتُهُ بِوَحْشِ الأَصْرَمَيْنِ is a saying mentioned by Lh, but not expl. by him: (M, TA:) ISd says, (TA,) in my opinion it means, [I left him in] the desert, or waterless desert: (M, TA:) or, accord. to Z, in a desert, or waterless desert, in which was nothing but the wolf and the crow. (TA.) مَصْرِمٌ A narrow place, that quickly flows with water: (K, TA:) so called because the flow of water is quickly cut off from it. (TA.) مُصْرِمٌ A possessor of a صِرْمَة of camels. (TA.) — — And [hence], as also ↓ أَصْرَمُ, (M, K,) Having little property: (M:) or poor, [and] having a numerous household, or family. (K.) One says, كَلَأٌ تِيجَعُ مِنْهُ كَبِدُ المُصْرِمِ [Herbage by

reason of which the liver of him who has little property is pained]; i. e., abundant, so that when he who has little property sees it, he grieves that he has not many camels which he may pasture upon it. (M.) مِصْرَمٌ The curved knife of the parer of spindles. (S, MA, K.) مُصَرَّمَةٌ A she-camel whose [fore or kind] pair of teats have been cut off, (S, M, K,) in order that the إِحْلِيل [or orifice through which the milk passes forth from the udder of each teat] may dry up and the milk not issue, for the purpose of giving greater strength to her: and (AA used to say, S) this is sometimes in consequence of the stoppage of the milk, something having happened to the udder, for which it is cauterized, and her milk stops, (S, K,) no milk ever issuing from the udder: (S:) see also صَرْمَآءُ, voce أَصْرَمُ: or مُصَرَّمَةُ الأَطْبَآءِ means a she-camel treated (عُولِجَتْ) so that her milk has stopped. (Mgh.) مَصْرُومٌ: see صَرِيمٌ, first and second sentences. صرى 1 صَرَىَ, (S, M, Msb,) aor. صَرَىَ, (Msb,) inf. n. صَرًى, (M, Msb,) said of water, It remained, or stagnated, long: or it remained long, and became altered [for the worse]: (S, Msb:) or, said of water and of milk, it remained so that its flavour became altered [for the worse]: (M:) or, said of milk, it remained undrawn from the udder, so that its flavour became bad, or corrupt. (TA.) And صَرِىَ الدَّمْعُ The tears collected [in the eye] and did not run. (TA.) — — [Hence,] صَرِيَتِ النَّاقَةُ, (Fr, M, Msb, TA,) aor. as above, (Msb,) and so the inf. n.; (M, Msb, TA;) but Ibn-Buzurj says صَرَت, aor. صَرِىَ; (TA;) The she-camel's milk became collected in her udder; (M, Msb, TA;) as also ↓ أَصْرَت. (M, TA.) — — And صَرِىَ فِى يَدِهِ, (S, M, IKtt, TA,) with kesr; (S, TA;) or صَرَى فِى يَدِهِ; (thus accord. to the K;) He (a man) remained in his hand, as a pledge, (S, M, K, TA,) held in custody. (S, K, TA.) — — And صرِيَ [thus written without any syll. sign, app. صرى,] i. q. اِنْقَطَعَ [It, or he, became cut off, cut short, or stopped; &c.: quasi-pass. of صَرَاهُ in one of the senses of the latter]: from IAar. (TA.) — صَرَاهُ, (IKtt, Msb, TA,) aor. صَرِىَ, (Msb,) inf. n. صَرْىٌ, (IKtt, Msb, TA,) He confined it, namely, water, in a resting-place or a vessel; and in like manner, milk, and tears: (IKtt, TA:) or he collected it, namely, water, and it remained long and became altered [for the worse], or remained or stagnated long; and in like manner, but in an intensive sense, ↓ صرّاهُ. (Msb.) One says also of cows [and the like], تَصْرِى اللَّبَنَ فِى ضُرُوعِهِنَّ They confine and collect the milk in their udders. (TA.) And [of a man] one says, صَرَى المَآءَ فِى ظَهْرِهِ زَمَانًا He retained the ماء [i. e. sperma] in his back a long time, (S, M, K, *) by abstaining from sexual intercourse. (M, K.) — — [Hence,] صَرَيْتُهَا, (M, Msb,) aor. صَرِىَ, inf. n. صَرْىٌ; (Msb;) and ↓ صَرَّيْتُهَا, (S, M, Msb,) inf. n. تَصْرِيَةٌ, (S, Msb,) but the latter verb has an intensive meaning; (Msb;) and ↓ أَصْرَيْتُهَا; (M;) namely, a ewe or she-goat, (S,) or a she-camel, (M, Msb,) and any other milch animal, (M,) I caused the milk to collect in her udder, (S, M, Msb,) by abstaining from milking her for some days. (S, M.) — Also, i. e. صَرَاهُ, (M, K,) aor. صَرِىَ, (K,) inf. n. صَرْىٌ, (M,) i. q. قَطَعَهُ [He cut it off, cut it short, or stopped it; &c.]; (M, K;) namely, a thing. (M.) You say, صَرَى بَوْلَهُ, inf. n. as above, meaning قَطَعَهُ [He, or it, cut short, or stopped, his urine]. (S.) And صَرَيْتُ المَآءَ [app. I cut short, or stopped, the drawing of the water; for it is expl. as said] إِذَا اسْتَقَيْتَ ثُمَّ قَطَعْتَ. (S.) And مَا يَصْرِيكَ مِنِّى أَىْ عَبْدِى, occurring in a trad., means What cuts short (يَقْطَعُ) thine asking of Me [O my servant]? (TA.) — — And i. q. دَفَعَهُ [He repelled it]. (M, K.) One says, صَرَى اللّٰهُ عَنْهُ شَرَّهُ i. e. دَفَعَ [God repelled, or may God repel, from him his, or its, evil, or mischief]. (S.) — — And i. q. مَنَعَهُ [He prevented it, &c.]. (S, M, K.) Dhu-r-Rummeh says, وَوَدَّعْنَ مُشْتَاقًا أَصَبْنَ فُؤَادَهُ هَوَاهُنَّ إِنْ لَمْ يَصْرِهِ اللّٰهُ قَاتِلُهْ [And they bade farewell to one affected with desire, whose heart they had smitten; the love of them, if God had not prevented it, had been his slayer]. (S. [But this verse may be well rendered as an ex. of صَرَاهُ in the sense next following, which is also a meaning of مَنَعَهُ: in the M, it is cited as an ex. of صَرَاهُ in the sense of دَفَعَهُ.]) — — Said of God, (M,) He protected, defended, guarded, or preserved, him: (M, K:) or (M) He saved him (M, K) from destruction, or perdition: (K:) or (M) He sufficed him: (M, K:) or He aided him. (TA.) — — صَرَى بَيْنَهُمْ, (K,) or صَرَى مَا بَيْنَهُمْ, (S, M,) He decided [between them, or the case between them]; (S, K;) namely, persons who had applied to him as a judge: (S:) or he rectified, or adjusted, the case between them. (M.) — صَرَى also signifies عَطَفَ [He bent, or inclined]: (K, TA:) [app. intrans., or trans. by means of بِ, for] a poet uses the phrase صَرَيْنَ بِالأَعْنَاقِ [They bent, or inclined, with the necks]. (TA.) [But it is said in the TK that صَرَاهُ means عَطَفَهُ He bent, or inclined, it.] Accord. to Ibn-Buzurj, صَرَتِ النَّاقَةُ عُنُقَهَا means The she-camel raised her neck by reason of the heaviness of the burden. (TA.) — Also He preceded, or went before; syn. تَقَدَّمَ. (IAar, K.) [Accord. to the TK, one says صَرَى القَوْمَ, meaning تَقَدَّمَهُمْ He preceded, or went before, the people, or party.] — — And [the contr., i. e.] He receded, or retreated; or became, or remained, or lagged, behind; syn. تَأَخَّرَ. (IAar, K.) [Accord. to the TK, one says صَرَى عَنْهُمْ, meaning He receded, or retreated, from them; &c.]. — — Also He, or it, was, or became, high; syn. عَلَا. (IAar, K.) — — And the contr., i. e. He, or it, was, or became, low; syn. سَفُلَ. (IAar, K.) 2 صَرَّىَ see 1, former half, in two places. 4 أَصْرَىَ see 1, former half, in two places. — — اصرى also signifies He sold a ewe or she-goat, (K, TA,) or a she-camel, (TA,) whose milk had been caused to collect in her udder in consequence of her not having been milked for some days; such as is termed مُصَرَّاةٌ. (K, TA.) 8 اِصْدَرَاهُ i. q. اِزْدَرَاهُ [the د in each being substituted for ت]: see the latter, in art. زرى. صَرًى, (S, M, Msb, K,) an inf. n. used as an epithet, (Msb,) and ↓ صِرًى, (S, M, K,) [and Freytag adds ↓ صُرًى, as from the K, in which I do not find it,] Water remaining, or stagnating, long, accord. to Fr; (S;) or that has remained, or stagnated, long: (Msb:) or water remaining long, (K,) or that has remained long, and become altered [for the worse], (S, M, Msb,) accord. to AA. (S.) And the first, (M, K,) an inf. n. used as an epithet, (TA,) Milk that has remained (M, K) long (K) so that its flavour has become altered [for the worse]; (M, K;) as also ↓ صَرٍ, which is in like manner applied to water: (M:) or milk left [long] in the udder of the camel, not drawn, so that it becomes salt and windy: (IAar, TA:) or milk drawn in the night from a camel abounding therewith, having a bad and burning flavour. (Az, TA.) And, (M, K,) some say, (M,) [used as a subst.,] A portion remaining (M, K) of milk (M) in the udder, (Ham p. 661,) and of water. (TA.) And Tears (دَمْعٌ) that have become collected: and the sing. [or epithet applied to a single tear (دَمْعَةٌ)] is صَرَاةٌ. (M.) And نُطْفَةٌ صَرَاةٌ [Sperma of a man] altered [for the worse]: and long retained by him in his back. (M. [This is also mentioned in the S, app. in the latter of these senses; the meaning being there only indicated by the context.]) — — For the fem., صَرَاةٌ, see also مُصَرَّاةٌ. صُرًى: see صَرًى, first sentence: — — and see also مُصَرَّاةٌ. صِرًى: see صَرًى, first sentence. — — In relation to a she-camel it is Her being pregnant twelve months, and bringing forth, and then yielding her biestings, or having her biestings milked: mentioned by Az. (TA. [But what is meant by this is, to me, doubtful; for sometimes an inf. n., and sometimes and epithet, and sometimes a subst., is expl. in this manner.]) صَرٍ ♀ [part. n. of صَرِىَ]: see صَرًى. — — Also A she-camel whose milk has collected in her udder. (Msb.) [See also مُصَرَّاةٌ.] صَرْيَةٌ Milk collected [in the udder]: a poet says, وَكُلُّ ذِى صَرْيَةٍ لَا بُدَّ مَحْلُوبُ [And whatever udder has milk must

be milked]. (TA.) صَرْيَآءُ: see مُصَرَّاةٌ. صَرْيَانُ, applied to a man and to a beast, Whose مَآء [i. e. sperma] has collected in his back. (TA.) — Also The [bird called] يَمَامَة [n. un. of يَمَامٌ, q. v.]: and the [bird called] سَمَامَة [n. un. of سَمَامٌ, q. v.]. (TA.) صَرَآءٌ Colocynths (S, M, K, in the CK [erroneously] صِراءٌ [expressly said in the TA to be with fet-h and medd,]) when they become yellow; (S, M;) as also صَرَايَاتٌ: (so in one of my copies of the S [in which it is shown to be correct by an ex. in a verse of Suleyk there cited: in the M and TA صَرَايَا, which I think a mistranscription]: in the other of my copies of the S omitted:) one thereof is termed ↓ صَرَايَةٌ. (S, M, K. *) [In the M and K, صَرَآءٌ is termed pl. of صَرَايَةٌ; but it is properly speaking a coll. gen. n., originally صَرَاىٌ.] — — ↓ صَرَايَةٌ also signifies The water in which colocynths have been steeped. (M, K.) صَرِىٌّ One who acts with boldness towards the wife of his father: (K, TA:) such was Ibn-Mukbil. (TA.) صَرَايَةٌ: see صَرَآءٌ, in two places. صُرًّى: see مُصَرَّاةٌ, below. صَارٍ [act. part. n. of صَرَى: as such signifying] Guarding or preserving [&c.], or a guarder or preserver [&c.]. (TA.) — — [Hence,] A sailor: (S, M, K:) because he guards, or preserves, the ship: (TA:) pl. صُرَّآءٌ (S, M, K) and (M, K) pl. pl. (M) صَرَارِىُّ and صَرَارِيُّونَ. (M, K. [But see صَرَارِىٌّ in art. صر.]) — — Also [said to signify] The transverse piece of wood in the middle of the ship: (M, K:) [but] IAth says that it is the دَقَل [i. e. mast] of the ship, which is set up in the middle thereof, and upon which is the شِرَاع [or sail: it is now commonly called ↓ صَارِيَةٌ and سَارِيَةٌ: both of which are also sometimes applied to a column]: pl. صَوَارٍ. (TA.) صَارِيَةٌ A well (رَكِيَّةٌ) of which the water is old, altered for the worse, and overspread with [the green substance termed] عَرْمَض: (K, * TA:) mentioned by Az. (TA.) — See also صَارٍ, last sentence. مُصَرَّاةٌ A ewe, or she-goat, whose milk has been caused to collect in her udder by her not having been milked for some days; (S, K;) as also ↓ صُرًّى, like رُبًّى; (so in copies of the K; [but this, if correct, should be mentioned in art. صر, in which the former is also mentioned; accord. to the TA, however, it seems to be ↓ صُرَّى, without teshdeed, for it is there said to be like رُبى;]) both likewise applied to a she-camel, and to a cow; (TA;) and ↓ صَرَاةٌ signifies the same, (K,) applied to a she-camel and to a ewe or she-goat; (TA;) and so, applied to a she-camel, ↓ صَرْيَآءُ, of which the pl. is صَرَايَا, (M, K,) an irreg. pl. (M.) [See also صَرٍ.] — — Aboo-'Alee, in the Bári', makes it syn. with مَصْرُورَةٌ; and so says the Imám EshSháfi'ee; as though originally مُصَرَّرَةٌ: but Suh, in the R, disallows this. (TA.) صطب أَصَاطِبُ is the pl., and أُصَيْطِبٌ is the dim., of إِصْطَبْلٌ, q. v. (TA in art. اصطبل.) أُصْطُبَّةٌ [i. q. أُسْطُبَّةٌ, q. v.;] Tow; i. e. what falls from flax in the process of combing. (M, K.) مصطب [app. a mistranscription for ↓ مِصْطَبَةٌ or مَصْطَبَةٌ, like مَسْطَبَةٌ, q. v.,] A blacksmith's anvil: so in the T, on the authority of IAar. (TA.) مِصْطَبَةٌ (so in copies of the K) [and مَصْطَبَةٌ, like مَسْطَبَةٌ,], or مِصْطَبَّةٌ, (so accord. to the TA, with teshdeed to the ب, [but the word is of frequent occurrence and commonly written without tesh-deed,]) A place where people assemble, (AHeyth, TA,) like a دُكَّان, [i. e. a kind of wide bench, of stone or brick &c., generally built against a wall,] for the purpose of sitting upon it: (AHeyth, K, TA:) Az heard an Arab of the desert, of the tribe of Fezárah, apply this word to a square, flat-topped pile of earth, raised for the purpose of passing the night upon it: (TA:) also, [sometimes, app. in late ages,] a hospice for strangers; or a place in which the poor and the beggars assemble: (MA, and Har p. 375:) not [originally, or properly,] an Arabic word: (Har ubi suprà:) [see more in art. سطب, for it is a dial. var. of مَسْطَبَةٌ,] of the dial. of Baghdád: (MA:) [the pl. is مَصَاطِبُ.] — — See also the next preceding paragraph. صعب 1 صَعُبَ, (S, A, MA, Msb, K,) aor. يَصْعُبُ, (A, K,) inf. n. صُعُوبَةٌ; (S, MA, Msb, K;) and ↓ استصعب; (S, A, MA, Msb, K;) and ↓ اصعب, (IAar, K,) inf. n. إِصْعَابٌ; (IAar, TA;) It (a thing, Msb, or an affair, or event, S, MA, Msb, K) was, or became, صَعْب, (S, A, &c.,) i. e. difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing. (A, MA, K.) One says, استصعب ↓ عَلَيْهِ الأَمْرُ, (S, MA, Msb,) like صَعُبَ, (S, Msb,) The affair, or event, was, or became, difficult, &c., to him. (MA.) 2 صعّبهُ, (K,) inf. n. تَصْعِيبٌ; (TA;) [and] ↓ اصعبهُ, (A,) inf. n. إِصْعَابٌ; (KL;) and ↓ تصعّبهُ; (K;) He made, or rendered, it صَعْب, (A, K,) i. e. difficult, hard, &c. (A, K, KL.) 4 اصعب: see 1. — — Said of a camel, He was, or became, صَعْب [meaning refractory, or untractable]: (K, TA:) [and in like manner one says ↓ استصعب: (see its contr. استصحب:) and ↓ تصعّب, which is also said of a man:] and اصعب said of a camel, he was unridden, (A, TA,) and untouched by a rope. (A.) — — Also, said of a man, His camel was, or became, refractory, or untractable. (L, TA.) — اصعبهُ: see 2. — — Also He left him (i. e. a camel) unridden, (S, K, TA,) and untouched by a rope, so that he became refractory, or untractable. (S, K.) [See مُصْعَبٌ.] — — And He found it (i. e. an affair, or event, S, Msb, or a thing, K) to be صَعْب [i. e. difficult, hard, &c.]; (S, Msb, K;) as also ↓ استصعبهُ: (Msb, K:) or both signify he saw it, or held it, to be so. (TA.) [See an ex. of the former in a verse cited voce رَيْثٌ.] 5 تصعّب, intrans.: see 4. — تصعّبهُ: see 2. 10 استصعب, intrans.: see 1, in two places: — — and see also 4. — استصعبهُ: see 4. صَعْبٌ Difficult, hard, hard to be done or accomplished, hard to be borne or endured, or distressing; (A, MA, K;) contr. of سَهْلٌ; (Mgh, TA;) as also ↓ صُعْبُوبٌ: (T, O, K, TA:) pl. of the former صِعَابٌ; (Msb;) and of ↓ the latter, صَعَابِيبُ. (T, TA.) One says أَمْرٌ صَعْبٌ A difficult, hard, or distressing, affair or event. (A.) And عَقَبَةٌ صَعْبَةٌ (thus in the A, but in the Msb and TA without any syll. signs,) [A mountainroad] difficult, hard, or distressing: (TA:) pl. عِقَابٌ صِعَابٌ (A, Msb *) and صَعْبَاتٌ with sukoon [to the ع because the word is an epithet; for if it were a subst., it would be صَعَبَاتٌ]. (Msb.) [Or عُقْبَةٌ صَعْبَةٌ may perhaps be meant in the TA, i. e. A difficult, hard, or distressing, stage of a journey.] — — Also Refractory, untractable, incompliant, obstinate, or stubborn; (K, * TA;) contr. of ذَلُولٌ; (S, A, TA;) applied to a camel, (S, A,) or to a beast; (TA;) [and to a man;] fem. صَعْبَةٌ, (S, TA,) which is applied to a woman: (S:) and the pl. of this is صِعَابٌ, [as of the masc.,] (TA,) and صَعْبَاتٌ, applied to women, with sukoon [to the ع because the word is an epithet]. (S, TA.) رَكِبَ النَّاسُ الصَّعْبَةَ وَالذَّلُولَ, occurring in a trad. of I'Ab, [lit. The people rode the refractory and the tractable she-camel,] means (assumed tropical:) the people entered upon difficult and easy affairs; i. e. they cared not for things, nor were cautious respecting what they said and did. (L, TA.) — — [Hence,] الصَّعْبُ The lion; (O, K;) because of his untractableness. (TA.) صُعْبُوبٌ: see the next preceding paragraph, first sentence, in two places. صَاعِبٌ Land containing stones such as fill the hand, and other stones, which is tilled, or cultivated. (K, TA.) مُصْعَبٌ A stallion [of camels]: (S, K:) and a camel, (S, A,) or a stallion [of camels], (ISk, TA,) left unridden, and untouched by a rope, (ISk, S, A, TA,) so as to become refractory, or untractable: (S:) or an unbroken camel, upon whose back nothing is allowed to be put: (L, TA:) pl. مَصَاعِبُ and مَصَاعِيبُ. (ISk, TA.) — — It is also applied as an epithet to a man, (A, Msb, TA,) meaning مَسَوَّدٌ [i. e. (assumed tropical:) Made a chief or lord &c.]: (TA:) pl. مَصَاعِبُ. (A, Msb.) One says, فُلَانٌ مُصْعَبٌ مِنَ المَصَاعِبِ (tropical:) [Such a man is one of those who have been made chiefs or lords &c.]; like as one says, قَرْمٌ مِنَ القُرُومِ. (A.) مُصْعِبٌ A man whose camel is refractory, or untractable: occurring in a trad. (L, TA.) صعتر صَعْتَرٌ I. q. سَعْتَرٌ [q. v.]: (K, and S and Msb in art. سعتر:) it grows in the country of the Arabs, and is of two kinds, سُهْلِىٌّ [i. e. of the plain] and جَبَلِىٌّ [i. e. of the mountain]: (AHn, TA:) when strewn in a place, it drives away venomous or noxious reptiles and the like, (K,) such as serpents and scorpions. (TA.) صعد 1 صَعِدَ

فِى السُّلَّمِ, (S, A, Msb, K,) aor. صَعَدَ, (Msb, K,) inf. n. صُعُودٌ (S, Msb, K) and صَعَدٌ and صُعُدٌ; (Ham p. 407;) and ↓ تصعّد, (A,) or اِصَّعَّدَ, (L,) inf. n. اِصَّعُّدٌ; (K;) and ↓ تصاعد, (A,) or اِصَّاعَدَ, (L,) inf. n. اِصَّاعُدٌ; (K;) and ↓ اصطعد; (K;) He ascended, or went up, the ladder, or stair: (L, Msb, K:) and so the verb is used of ascending a thing similar to a ladder, or stair: but in a case of this kind one should not say اصعد. (L.) And صَعِدَ السَّطْحَ and إِلَى السَّطْحِ (A, Msb) He ascended, or ascended to, the flat house-top. (Msb.) And صَعِدَ المَكَانَ, and فِى المَكَانِ, and ↓ اصعد, and ↓ صعّد, He ascended the place, or upon the place. (L.) And فِى ↓ صعّد الجَبَلِ, (S, A, Msb, K,) and عَلَى الجَبَلِ, inf. n. تَصْعِيدٌ; (S, K;) and صَعِدَ فِيهِ, a form rarely used, (Msb,) disallowed by AZ, (S, TA,) and said by him to have been unknown, (S,) or unheard, (K,) but he afterwards authorized it, and it is also authorized by IAar and ISk, (TA,) and صَعِدَ الجَبَلَ; (S in art. دخل; [for صَعِدَ فِى الجَبَلِ, see دَخَلْتُ البَيْتَ;]) and فِيهِ ↓ تصعّد, (MF, from a trad.,) and اِصَّعَّدَ فِيهِ, (AZ,) inf. n. اِصْعَّادٌ; (TA; [app. a mistranscription for اِصَّعُّدٌ; or اِصَّعَّدَ may be a mistranscription for ↓ اِصَّعَدَ, a var. of اِصْطَعَدَ, and its inf. n. is اِصْعَّادٌ;]) He ascended the mountain. (Msb, K.) And فِى الأَرْضِ ↓ صعّد He ascended the land. (AZ, TA.) One says, طَالَ ↓ فى الأَرْضِ تَصْوِيبِى وَتَصْعِيدِى [Long have continued my descending, or going down, and my ascending, or going up, in the land]. (A. [There immediately following صَعَّدَ فِى الجَبَلِ, expl. above: see also رَكِبَ مُصَعِّدٌ.]) — See also 4, last sentence. 2 صعّد, inf. n. تَصْعِيدٌ, as intrans.: see above, in four places. — — And see also 4, in four places. — صعّده He made him, or caused him, to ascend, or mount; syn. عَلَّاهُ; (K and TA in art. علو;) and رَقَّاهُ; (TA in art. رقى;) [and so ↓ اصعدهُ; and ↓ استصعدهُ; like as one says in the contr. sense نَزَّلَهُ and أَنْزَلَهُ and اِسْتَنْزَلَهُ.] You say, صعّدهُ جَبَلًا and دَابَّةً [He made him to ascend, or mount, a mountain and a beast]. (TA in art. علو.) And فِى الجَبَلِ ↓ يُصْعِدُونَهَا is said with reference to wild bulls or cows [as meaning They make them to ascend upon the mountain]. (S and TA in art. سلع.) — — [Hence,] one says also, صَعَّدَ فِىَّ النَّظَرَ وَصَوَّبَهُ, meaning (assumed tropical:) He looked at me from head to foot, contemplating me. (L, from a trad. [And a similar phrase occurs in Har p. 640.]) — — [صعّدهُ, inf. n. تَصْعِيدٌ, (the latter as used in the K voce كَافُورٌ,) also signifies (assumed tropical:) He sublimated it: often occurring in medical books, and used in this sense in the present day.] — — And تَصْعِيدٌ signifies also The act of liquifying, melting, or dissolving. (K.) — See also 4, last sentence. 4 اصعد فِى المَكَانِ: see 1. — — [Hence,] اصعد فِى الأَرْضِ He went through the land towards a land higher than the other [from which he came]: (A, TA:) taken from the saying of Lth, that اصعد, inf. n. إِصْعَادٌ, signifies He went towards a declivity, or a river, or a valley, higher than the other [from which he came]. (TA.) And اصعد فِى البِلَادِ He went up, or upwards, through the countries, or lands. (AA, Msb.) And اصعد مِنْ بَلَدِ كَذَا إِلَى بَلَدِ كَذَا He journeyed [upwards] from such a region, or town, to such another region, or town; from one that was lower to one that was higher. (Msb.) [And hence,] اصعد, inf. n. إِصْعَادٌ, He journeyed, or went, towards Nejd, and El-Hijáz, and El-Yemen: [or towards a higher region:] and إِنْحَدَرَ signifies " he journeyed, or went, towards El-'Irák, and Syria, and 'Omán: " (ISk, on the authority of 'Omárah:) or the former, he journeyed, or went, towards the Kibleh: and the latter, "he journeyed, or went, towards El-'Irák: " (Aboo- Sakhr, T:) or the former, he came to Mekkeh; (K;) but this is a defective explanation: (TA:) and مُصْعَدٌ, also, is used as an inf. n. of this verb; and مُنْحَدَرٌ, as an inf. n. of انحدر: (T, TA:) or اصعد, inf. n. إِصْعَادٌ, he commenced a journey, or went forth; as from Mekkeh, and from ElKoofeh to Khurásán, and the like: (Fr:) or he commenced a journey, or the like, in any direction: and انحدر signifies " he returned, from any town or country. " (Ibn-'Arafeh.) And اصعد فِى الأَرْضِ, (Akh, S, K,) or فى البِلَادِ, (Akh accord. to the T,) He went away, and journeyed, through the land, (Akh, S, K,) or through the countries, (Akh, T,) in any direction. (L.) And اصعدت السَّفِينَةُ, inf. n. إِصْعَادٌ; (L;) or ↓ صعّدت; (A;) The ship spread her sail, and was borne along by the wind, (A, L,) upwards [app. meaning up a river or the like]. (L.) — — اصعد فِى الوَادِى; (Akh, S, L, K;) and فِيهِ ↓ صعّد, inf. n. تَصْعِيدٌ; (Akh, S, Msb, K;) and ↓ اِصَّعَّدَ, (Lth,) but this last is disapproved by Az; (TA;) He descended, or went down, into the valley, (Akh, S, L, Msb, K,) from the part whence the torrent comes; not going to the bottom of the valley: and in like manner, اصعد فِى الأَرْضِ He descended, or went down, into the land: (L:) and فِى الجَبَلِ ↓ صعّد He descended the mountain; as well as he ascended it. (IB, L.) Akh cites the following words of 'Abd-Allah Ibn-Hemmám Es-Saloolee, طَوْرًا فِى البِلَادِ وَأُفْرِعُ ↓ أُصَعِّدُ (S, L,) as meaning I descending, or going down, at one time, through the countries, and [another time] ascending, or going up: this, says IB, is what induced Akh to explain صعّد as he has done; but it presents no proof, because إِفْرَاعٌ has two contr. significations, that of إِصْعَادٌ and that of إِنْحِدَارٌ: and accord. to AZ, by أُصَعِّدُ the poet means I ascending, or going up, to high places; and by أُفْرِعُ, the contrary. (L.) — — اصعد also signifies He advanced towards another. (L.) — — And He went far; syn. أَبْعَدَ. (Ham p. 22.) — — And اصعد فِى العَدْوِ He exerted himself vehemently in running. (L.) — اصعد as trans.: see 2, in two places. — اصعدت She (a camel) became such as is termed صَعُود [q. v.]. (S, L, K.) — — And أَصْعَدْتُ النَّاقَةَ, (S, L, K,) and ↓ صَعَدْتُهَا, [probably imperfectly transcribed for ↓ صَعَّدْتُهَا,] (L,) I made the she-camel to be, or became, such as is termed صَعُود. (IAar, S, L, K.) 5 تصعّد, and its var. اِصَّعَّدَ: see 1, in two places: — — and see also 4. — — تصعّد النَّفَسُ The breath passed forth with difficulty. (L.) — تصعّدهُ (S, A, K) and ↓ تصاعدهُ (A, K) It (a thing, S, K, or an affair, A) was, or became, difficult, or distressing, to him; it distressed, or afflicted, him: (A'Obeyd, S, A, K:) from صَعُودٌ as signifying " a mountain-road difficult of ascent: " (A' Obeyd:) or from الصَّعُودٌ as the name of " a certain mountain in Hell. " (TA.) 6 تصاعد, and its var. اِصَّاعَدَ: see 1: — and see also 5. 8 اصطعد, and its var. اِصَّعَدَ: see 1, in two places. 10 استصعدهُ: see 2. — — استصعد البَرِيرَ He plucked or gathered, the fruit of the أَرَاك to eat. (TA in art. بر.) صُعُدٌ: see صَعَدٌ. صُعُدٌ: see صَعُودٌ, in two places. — — عَذَابٌ صَعَدٌ A vehement, severe, rigorous, or grievous, punishment; (S, A, K;) i. e. ذُو صَعَدٍ: (TA:) or a distressing, or an afflicting, punishment, (Bd and Jel in lxxii. 17,) that shall overcome the sufferer thereof, the latter word being an inf. n. used as an epithet. (TA.) صُعُدٌ an inf. n. of صَعِدَ [q. v.]. (Ham p. 407.) [Hence,] ذَهَبَ السَّهْمُ صُعُدًا [The arrow went upwards]. (A.) And هٰذَا النَّبَاتُ يَنْمِى صُعُدًا This plant increases in height. (S.) And تَنَفَّسَ صُعُدًا: see صُعَدَآءُ. And ↓ مِنْ صُعْدٍ [used by poetic license for مِن صُعُدٍ], said of a thing falling, i. e. From above; from a higher place. (Ham p. 349.) — Also a pl. of صَعُودٌ: and of صَعِيدٌ. (S, L, K.) — صُعُدٌ, thus, with two dammehs, is also the name of A certain tree from which pitch is melted forth. (L.) صَعْدَةٌ A high, or an elevated, piece of land or ground; contr. of هَبْطَةٌ. (Mgh in art. هبط.) And صَعْدَةُ is said to be a proper name for The earth. (Ham p.22.) — — And A she-ass: (L, K:) or a long-backed she-ass: (L:) or long [in the back], applied to a she-ass as an epithet, and therefore the pl. is صَعْدَاتٌ, with the ع quiescent. (Ham p. 385.) And بَنَاتُ صَعْدَةَ Wild asses: (S, K:) said to be so called from صَعْدَةُ meaning as expl. above; and if this be correct, it is like the appellation بَنَاتُ البَرِّ: (Ham p. 22:) or as being likened to the women [or rather woman (as will be shown in what follows)] termed صعدة; and in like manner, أَوْلَادُ صَعْدَةَ: (Har p. 471:) the rel. n. [applied to a single wild ass] is

↓ صَاعِدِىٌّ, (S, L, K,) irregularly formed: thus in the saying of Aboo-Dhu-eyb, فَرَمَى فَأَلْحَقَ صَاعِدِيًّا مِطْحَرًا بِالكَشْحِ فَاشْتَمَلَتْ عَلَيْهِ الأَضْلُعُ [And he shot, and made a far-flying arrow to reach a wild ass in the flank, and the ribs enclosed it]. (S, L.) — — And A spear, or spear-shaft; syn. قَنَاةٌ: (L:) a spear-shaft (قَنَاةٌ) straight by its growth, (S, L, K,) not requiring to be straightened: (S, L:) and a kind of أَلَّةٌ [or broad-headed dart], which is smaller than a حَرْبَة: (L:) or [simply] an أَلَّة: (K, TA:) [in the CK آلَة: and] in some copies of the K أَكَمَة, which is a mistranscription: (TA:) pl. صِعَادٌ and صَعَدَاتٌ; (L;) the latter with fet-h to the ع because it is a subst. (Ham p. 385.) One says, تَطَاعَنُوا بِالصِّعَادِ i. e. [They thrust, or pierced, one another] with the spears. (A.) — — [Hence,] جَارِيَةٌ صَعْدَةٌ (tropical:) A girl, or young woman, straight in figure, (A, L,) like a spear, or spear-shaft: (L:) pl. جَوَارٍ صَعْدَاتٌ, the latter word with the ع quiescent, (A, L,) because it is an epithet. (L.) صُعْدَةٌ: see صَعِيدٌ, last sentence but one. صَعْدَآءُ: see صَعُودٌ, in two places. صُعَدَآءُ A sigh, or sighing; a breathing with an expression of pain, grief, or sorrow: or with difficulty: (L:) a long breathing: (K:) or a prolonged breathing: (S:) or a loud breathing: (A:) accord. to some, a breathing emitted upwards. (L.) You say, تَنَفَّسَ الصُّعَدَآءَ, (L,) or تنفّس صُعَدَآءَ, (A,) and ↓ تنفّس صُعُدًا, (L,) He sighed; uttered a sigh or sighing; or breathed with an expression of pain, grief, or sorrow: (L:) [or uttered a prolonged breathing:] or breathed loudly. (A.) — — [Hence,] فُلَانٌ يَتْبَعُ صُعَدَآءَهُ, (A,) or يَتَتَبَّعُ صُعُدَآءَهُ, (L, [in which the noun is evidently mistranscribed,]) (tropical:) Such a one raises his head, and does not stoop it, by reason of pride: (A:) or does not raise his head nor stoop it. (L. [The former explanation seems to be the right.]) — — See also صَعُودٌ, in four places. صُعُدُدٌ: see the next paragraph. صَعُودٌ An acclivity; contr. of هَبُوطٌ, (S, L, K,) or of حَدُورٌ; (Msb;) and ↓ صَعَدٌ is [syn. therewith, being] contr. of صَبَبٌ: (L:) pl. صَعَائِدُ and صُعُدٌ. (S, K.) An ascending road: of the fem. gender: pl. [of pauc.] أَصْعِدَةٌ and [of mult.] صُعُدٌ. (L.) A mountain-road difficult of ascent; (S, A, L, K;) as also ↓ صَعُودَآءُ, (L, K,) and ↓ صُعَدَآءُ: (L in art. كأد:) a difficult place of ascent. (L in that art.) [Hence,] الصَّعُودُ A certain mountain in Hell, (L, K, MF,) consisting of fire, which the unbeliever will ascend during a period of seventy years, after which he will fall down it, and thus he will do for ever: (MF:) it is of one live coal; the unbeliever will be compelled to ascend it, and will be beaten with مَقَامِع [pl. of مِقْمَعَةٌ, q. v.]; and whenever he puts his leg upon it, it will dissolve as high as the lower part of his hip, and will then become replaced whole and sound. (L.) — — [Hence also,] (tropical:) Difficulty, grievousness, distress, affliction, or trouble; (A, L, Msb;) as also ↓ صَعَدٌ (L) and ↓ صَعْدَآءُ, (K,) or ↓ صُعَدَآءُ, (L,) and ↓ صُعُدُدٌ. (K.) You say, أَرْهَقْتُهُ صَعُودًا (tropical:) I made him, or constrained him, to do a difficult, grievous, distressing, afflicting, or troublesome, thing: (A:) or I imposed upon him such a punishment. (L.) And ↓ لِلسِّيَادَةِ صَعْدَآءُ [or ↓ صُعَدَآءُ? (see above)] (tropical:) There is a difficult, or distressing, ascent to lordship, or mastery. (A.) And ذَاتُ صُعَدَآءَ ↓ أَكَمَةٌ (assumed tropical:) A hill difficult to ascend. (L.) — — Also A she-camel that brings forth a young one imperfectly formed, (As, S, K,) after six or seven months, (As,) and is made to take an affection to the young one of the preceding year, (As, S,) or and takes an affection to the young one of the preceding year: (K:) or a she-camel whose young one dies, and which returns to her former young one, and yields it milk: when she does this, her milk is the sweeter: (Lth:) or a she-camel that brings forth her young one after its hair has grown, and then takes an affection to her former young one, or to the young one of another: pl. صَعَائِدُ and صُعُدٌ; but this latter pl. is disapproved by Sb. (L.) صَعِيدٌ High, or elevated, land or ground: or high, or elevated, land or ground, above such as is low, or depressed: or even land or ground: (L:) or even land or ground, without any trees: (Lth, L:) or a [desert such as is termed] صَحْرَآء: (A:) or the surface of the earth; (Th, Zj, S, A, Msb, K;) whether it be dust or earth, or otherwise: Zj says, I know not any difference of opinion among the lexicologists on this point: (Msb:) [such is said to be its meaning in the Kur iv. 46 and v. 9; and therefore in performing the act termed التَّيَمُّم,] a man should strike his hands upon the surface of the earth, and not care whether there be in chat place dust or not: (Zj:) [hence] one says, طَارَ صِيتُكَ فِى القَرِيبِ وَالبَعِيدِ وَبَلَغَ مُنْتَهَى الصَّعِيدِ [Thy fame has flown through the near and the distant regions, and reached the extremity of the surface of the earth]: (A:) or صَعِيدٌ signifies the earth, or ground, itself; (IAar, A, L;) as in the saying عَلَيْكَ بِالصَّعِيدِ, meaning Sit thou upon the earth, or ground: (A:) or good earth or land: or earth, or land, not mixed with sand nor with salt soil: (L:) or dust, or earth, (Fr, S, L, Msb, K,) such as is pure, upon the surface of the ground or that has come forth from within it; thus accord. to Az in the Kur iv. 46 and v. 9, in the opinion of most of the learned: (Msb:) or only earth containing dust; not applied to a coarse, nor to a fine, بَطْحَآء; nor to a coarse كَثِيب; although it be mixed with dust: (Esh-Sháfi'ee, L:) pl. صُعُدٌ and صُعُدَاتٌ, (S, L, K,) the latter a pl. pl. (Msb, TA.) — — And A wide, or an ample, place. (L.) — — And A road, (L, Msb, K,) whether wide or narrow: (L:) pls. as above (L, Msb) and صُعْدَانٌ. (L.) It is said in a trad., إِيَّاكُمْ وَالقُعُودَ بِالصُّعُدَاتِ إِلَّامَنْ أَدَّى حَقَّهَا, i. e. Beware ye of sitting in, or by, the roads, save he who performs the duty relating thereto: [respecting which duty see طَرِيقٌ:] صُعُدَات is here the pl. of صُعُدٌ, which is pl. of صَعِيدٌ: or, as some say, it is pl. of ↓ صُعْدَةٌ, which signifies A court, or an open space, before the door of a house, and the place through which men pass in front of it. (L.) — — Also A grave. (AA, Mtr, L, K.) إِنَّهَا لَفِى صَعِيدَةِ بَازِلَيْهَا (tropical:) Verily she (a camel) is near to cutting her two teeth called the بَازِلَانِ. (L, TA.) صَعُودَآءُ: see صَعُودٌ. صُعَادِيَّةٌ, applied to a she-camel, Tall, or long; syn. طَوِيلَةٌ. (K.) صَعَّادٌ عَلَى الجِبَالِ One who climbs the mountains much or often. (TA in art. رقى.) صَاعِدٌ [Ascending, &c.]. — — [Hence,] عُنُقٌ صَاعِدٌ (tropical:) A tall neck. (A, L.) — — And شَرَفٌ صَاعِدٌ (tropical:) [High nobility]. (A.) — — [Hence also,] one says, بَلَغَ كَذَا فَصَاعِدًا (tropical:) It reached such an amount and upwards: (K, TA:) and أَخَذْتُهُ بِدِرْهَمٍ فَصَاعِدًا (tropical:) I got it for a dirhem and upwards; an elliptical phrase, for أَخَذْتُهُ بِدِرْهَمٍ فَزَادَ الثَّمَنُ صَاعِدًا I got it for a dirhem and the price increased upwards, or ذَهَبَ صَاعِدًا went upwards: you may not say وَصَاعِدًا, because you do not mean to tell that the dirhem with something more made the price, as when you say بِدِرْهَمٍ وَزِيَادَةٍ; but you mention the lowest price that you offered, and mean that you then offered more and more. (Sb, L.) And قَرَأَ فَاتِحَةَ الكِتَابِ فَصَاعِدًا (assumed tropical:) He read the opening chapter of the Book [i. e. of the Kur-án] and more is a phrase of the same kind. (L.) صَاعِدِىٌّ rel. n. of صَعْدَةٌ, q. v. مَصْعَدٌ [A place of ascent: pl. مَصَاعِدُ]. One says رُتْبَةٌ بَعِيدَةُ المَصْعَدِ and المَصَاعِدِ (tropical:) [meaning A station, or post of honour, to which the ascent and ascents (lit. the place and places of ascent) is, and are, distant]. (A.) مُصَعَّدٌ A high mountain. (L.) And رَكَبٌ مُصَعَّدٌ, or ↓ مُصْعَدٌ, A high, or prominent, pubes. (L.) — Also Beverage, or wine, (K,) and vinegar, (TA,) prepared with pains by means of fire, or well boiled, (عُولِجَ بِالنَّارِ, K, TA,) until it becomes altered in flavour and colour. (TA.) مُصْعَدٌ: see the next preceding paragraph. مِصْعَادٌ The [rope called] حَابُول, [made in the form of a hoop,] by means of which a man ascends palm-trees. (K, * TA.) — — [And A scaling-ladder. — — And, accord. to Freytag, A chain with which the feet of captives are shackled, to prevent their taking wide steps: — — and A chain upon the feet of women, serving as an ornament: in relation to which he refers to Schröder de vestitu mulierum Hebr. p. 123.] صعر 1 صَعِرَ, aor. صَعَرَ, (Msb, K,) inf.

n. صَعَرٌ; (S, A, Mgh, Msb, K;) and ↓ تصعّر; (A, K;) He had a wryness, or distortion, in the cheek, (S,) or in the face, (A, K,) or in either side [thereof], (K,) or in the neck, (Lth, A, Mgh, Msb,) by reason of pride, (A,) with a turning of the face on one side: (Lth, Mgh, Msb:) [see also 5:] or he (a camel) had a disorder by reason of which he twisted his neck, (K,) and distorted it. (TA.) You say, فِى عُنُقِهِ وَخَدِّهِ صَعَرٌ In his neck, and in his cheek, is a wryness, or distortion, arising from pride. (A.) And لَأُقِيمَنَّ صَعَرَكَ [I will assuredly straighten thy wryness, or distortion, of the neck, or cheek]. (A.) And أَصَابَ البَعِيرَ صَعَرٌ A disease which made him to twist his neck befell the camel. (Mgh, TA.) — — [See also صَعَرٌ below.] — Also صَعِرَ, (TK,) inf. n. صَعَرٌ, (K, TK,) He (a man, TK) ate صَعَارِير [pl. of صُعْرُورٌ, q. v.], (K, * TK,) i. e., gum. (TA.) 2 صعّرهُ He caused him to have a wryness, or distortion, in the neck, and a turning of the face on one side, by something smiting or befalling him. (Msb.) — — صعّر خَدَّهُ, (inf. n. تَصْعِيرٌ, K,) and ↓ صاعرهُ, (S, A, Msb, K,) and ↓ اصعرهُ, (K,) He turned away his cheek (S, A, Msb) from the people, (Msb,) by reason of pride (S, A, Msb) and dislike; (S, Msb;) he turned away his cheek from looking towards the people, by reason of contempt arising from pride. (K.) It is said in the Kur [xxxi. 17], وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ, (Mgh, TA,) and accord. to one reading, ↓ لَا تُصَاعِرْ, (TA,) meaning, And turn thou not away from people through pride. (Fr, Aboo-Is-hák, Mgh.) [See also 5.] 3 صَاْعَرَand 4: see 2; the former in two places. 5 تصعّر and ↓ تصاعر He distorted his cheek by reason of pride. (Sgh, TA.) See also 1. 6 تَصَاْعَرَ see what next precedes. 9 اصعرّت الإِبِلُ The camels went a vehement pace: or became dispersed. (TA.) R. Q. 1 صَعْرَرَهُ, (S, K,) inf. n. صَعْرَرَةٌ, (TA,) He made it round: (S, K:) he rolled it. (TA.) [See مُصَعْرَرٌ.] R. Q. 2 تَصَعْرَرَ It became round: (S, K:) it rolled. (TA.) R. Q. 3 اِصْعَنْرَرَ, and اِصْعَرَّرَ, (K,) in which latter the ن is incorporated into the ر, (TA,) He (being beaten or struck) writhed, (TA,) and turned round by reason of pain, in his place, and became contracted. (K, TA.) صَعَرٌ inf. n. of 1 [q. v.]. — — The saying فِى الصَّعَرِ الدِّيَةُ is expl. as meaning In [the case of] the distorting of the face [the whole bloodwit shall be exacted: as though the verb of which صَعَرٌ is the inf. n. were trans.; but this is obviously a loose rendering]. (Mgh.) — — صَعَرٌ also signifies Pride: (Mgh:) or the being proud. (TA.) — — And Smallness of the head: (K:) or the being small, said of a man's head: (K, * TA:) one says, صَعِرَ رَأْسُهُ, inf. n. صَعَرٌ, meaning his head was small. (TK.) صُعْرُورٌ (S, K, & c.) and ↓ صُعْرُرٌ (Sgh, K) Long, slender, twisted gum: (K:) or a piece of gum having a long and twisted form: (AZ, S:) and [gum of the kind called] لَثًى that has become concrete: (K:) or this is the signification of صَعَارِيرُ, (S, K,) which is the pl. [of صعرور], (TA,) accord. to AA: (S:) or the pl. signifies concrete gum resembling fingers: and صعرور is said to signify a piece of gum: accord. to Aboo-Nasr, it is like a read-pen, and twisting like a horn: and AHn says that صُعْرُورَةٌ, with ة, signifies a small round piece of gum: (TA:) and the fruit, (K,) or any fruit, (TA,) of a tree that is like (that of, TA) the أَبْهَل, and like pepper, and what resembles this, of such as are hard: (K, TA:) or such they term صَعَارِيرُ: (TA:) or gum in general: pl. صَعَارِيرُ. (K.) — — Also, (K,) or صُعْرُورٌ [only], (TA,) (assumed tropical:) A certain substance, yellow, [in the CK اصغر is put for اصفر,] thick, tough with [somewhat of] softness and moisture, that comes forth from the teat: (K:) so called by way of comparison: (TA:) or what is first milked, of biestings: (K:) or milk that is gummy (مُصْمِغٌ), in biestings, before it becomes clear. (TA.) — — صُعْرُورَةٌ The little ball which is rolled along by the [kind of beetle called] جُعَل. (K, TA.) — — صَعَارِيرُ (assumed tropical:) Long fingers. (TA.) صُعْرُرٌ: see the next preceding paragraph. صَعَّارٌ Proud, or haughty: because he declines with his cheek, and turns away his face from people: occurring in a trad.: or the word as there used is صَقَّارٌ, or ضَفَّارٌ, accord. to different relaters. (TA.) صَيْعَرِىٌّ applied to a camel's hump, Great, or large, (K, TA,) and round. (TA.) — And أَحْمَرُ صَيْعَرِىٌّ Intensely red. (K.) صَيْعَرِيَّةٌ Obliquity in going or march or course: (S, K:) from صَعَرٌ [inf. n. of صَعِرَ]. (S.) — Also A mark made with a hot iron upon the neck of a camel: (S:) or of a she-camel (K) only: (TA:) a mark of the people of El-Yemen, only made upon she-camels: (Tedhkireh of Aboo-'Alee:) not upon a camel whether male or female, (K,) as it is said to be by A'Obeyd [and J]. (TA.) J was led into error by a verse of El-Museiyab (K) Ibn 'Alas; wherein he uses the phrase بِنَاجٍ عَلَيْهِ الصَّيْعَرِيَّةُ [With a swift he-camel marked with the صيعريّة]; (TA;) on hearing which, Tarafeh (K) Ibn-El-'Abd (TA) said, قَدِ اسْتَنْوَقَ الجَمَلُ [The male camel has assumed the characteristic of the female camel]. (K, TA.) El-Bedr El-Karáfee urges that the term بَعِير, used by J, includes the female; and that the masc. epithet [نَاجٍ] is used [by the poet] because the male is the more honourable, being more hardy, and stronger than the female: but this demands consideration. (TA.) أَصْعَرُ Having a wryness, or distortion, in the cheek, (S,) or in the face, (A, K,) or in either side [thereof], (K,) or in the neck, (A, Msb,) by reason of pride, (A,) with a turning of the face on one side: (Msb:) or a camel having a disorder by reason of which he twists his neck, (K,) and distorts it: (TA:) sometimes the being so is natural (S, A, Msb, K) in a man (S, Msb) and in an ostrich; (S, A, Mgh;) and sometimes it is accidental: (Msb:) pl. صُعْرٌ. (TA.) — — It occurs in a trad. as signifying Such as withdraws himself [from others, through pride]; syn. ذَاهِبٌ بِنَفْسِهِ: (S, TA: [thought by Ibr D to be a mistake for زَاهٍ بِنَفْسِهِ: but this seems to me improbable:]) or such as turns away his face, by reason of pride: (IAth:) and in another trad. as signifying such as turns away from the truth, and is faulty. (TA.) مُصْعَرٌّ, (S,) in the K مُصْعَرٌ, said to be like مُكْرَمٌ, but the former is the right, as is shown by the ex. below, (TA,) applied to a night-journey to water, Hard, or severe. (S, K.) A poet says, وَقَدْ قَرَبْنَ قَرَبًا مُصْعَرًّا [And they had performed a hard night-journey to water]. (S, TA.) مُصَعْرَرٌ [Made round: and simply, round]. A rájiz says, سُودٌ كَحَبِّ الفُلْفُلِ المُصَعْرَرِ [Black, like the round grains of pepper]. (S.) صعط 1 صَعَطَهُ, aor. صَعَطَ and صَعُطَ, (K,) inf. n. صَعْطٌ and صُعُوطٌ, (TA,) a dial. var. of سَعَطَهُ; and so is ↓ اصعطهُ of اسعطهُ. (K, * TA.) See art. سعط. 4 أَصْعَطَ see what here precedes. صَعُوطٌ i. q. سَعُوطٌ, q. v. (Lh, K.) صعق 1 صَعَقَتْهُمُ السَّمَآءُ, (S, O, K,) aor. صَعَقَ, (K,) inf. n. صَاعِقَةٌ, (O, K,) The sky smote them with what is termed صَاعِقَة [i. e. a thunderbolt]. (S, O, K.) [And صَقَعَتْهُم signifies the same.] — — صَعِقَ is quasi-pass. of the verb in the phrase above; (Z, TA in art. سرف;) signifying He was smitten by a صَاعِقَة; (TA in art. صقع;) as also صَقِعَ; (K and TA in that art.;) and so صُعِقَ and صُقِعَ. (O in that art.) — — And صَعِقَ, (S, O, Msb, K,) aor. صَعَقَ, (Msb, K,) inf. n. صَعَقٌ, (Msb,) or صَعْقَةٌ, (S, O,) or both, and صَعْقٌ, (K,) and تَصْعَاقٌ, (S, O, K,) He (a man, S, O) swooned, or became insensible, (S, O, Msb, K, TA,) and lost his reason, (TA,) in consequence of a sound that he heard, (Msb, TA,) such as the vehement sound of the fall of a wall or the like or of a part of a mountain; (TA;) as also صُعِقَ. (Msb, TA. *) — — And صَعِقَ, aor. صَعَقَ, inf. n. صَعْقٌ and تَصْعَاقٌ, He (a man) died. (TA.) فَصَعِقَ مَنْ فِى السَّمٰوَاتِ وَمَنْ فِى الأَرْضِ, in the Kur [xxxix. 68], means And those in the heavens and those upon the earth shall die: (S, TA:) or shall fall down dead, or in a swoon: (Bd:) or shall lose their reason. (TA.) — — And صَعِقَتِ الرَّكِيَّةُ, inf. n. صَعَقٌ, The well fell in ruins, or to pieces; or collapsed. (TA.) — — صُعَاقٌ [as an inf. n.] signifies The sounding of thunder: and صَعِقَ, aor. صَعَقَ, inf. n. صُعَاقٌ, is said of a bull, meaning

He bellowed, or lowed: (TA:) and likewise of a man [app. as meaning he bel-lowed, or roared]. (ISk, TA in art. ام.) 4 أَصْعَقَتْهُ الصَّاعِقَةُ The صاعقة [or thunderbolt] smote him. (TA.) — — And اصعقهُ He, or it, caused him to swoon, or become insensible. (S.) — — And He, or it, killed, or slew, him. (TA.) صَعْقٌ: see the next paragraph. صَعَقٌ is an inf. n. of صَعِقَ [q. v.]: (Msb, K:) and primarily signifies A swooning, or becoming insensible, in consequence of a vehement sound that one hears; and sometimes, such that one dies in consequence thereof: — — afterwards often used as meaning Death. (TA.) — — [Also] Vehemence of sound or voice: (O, K:) and vehemence of braying of an ass; used in this sense by Rubeh; (O, * TA;) and said by Az to be originally ↓ صَعْقٌ. (TA.) صَعِقٌ Expecting, or looking for, a صَاعِقَة [or thunderbolt]. (Ibn-'Abbád, O, K.) — — Also Swooning, or becoming insensible; (K, TA;) and so ↓ مَصْعُوقٌ; or the latter signifies dying suddenly: and the former, swooning, or becoming insensible, and losing his reason, in consequence of a sound that he has heard, such as the vehement sound of the fall of a wall or the like or of a part of a mountain. (TA.) — — And Dying, or dead. (TA.) — — Also, (K, TA,) or صَعِقُ الصَّوْتِ, (S, O,) Vehement in voice, (S, O, K, TA,) and in braying; (TA;) applied to an ass. (S, O, TA.) صَعْقَةٌ: see صَاعِقَةٌ. — — Also The sound proceeding from a صَاعِقَة [or thunderbolt]. (TA.) — — الصَّعْقَةُ الأُولَى means The first blast [of the horn on the day of resurrection]. (Msb.) — — And صَعْقَةٌ also signifies A death. (TA.) صَاعِقٌ A camel meagre in his marrow. (Ibn- 'Abbád, O.) صَاعِقَةٌ [A thunderbolt; i. e.] a thing descending from the thunder, that smites not anything but it alters it and burns it: (Msb:) or fire that falls from the sky, (AZ, S, O, K,) in vehement thunder: (AZ, S, O:) or fire that God sends with vehement thunder: (TA:) or the scourge (مِخْرَاق) that is in the hand of [the angel who is] the driver of the clouds, and that comes not upon anything but it burns it: (O, K:) or a vehement sound from a thundering with which falls a piece of fire: or the sound of thunder: (TA:) Wahb Ibn-Munebbih, being asked respecting it, whether it were a tangible thing or fire or what else, answered that he thought no one knew it except God: (O, TA:) accord. to some, (TA,) it signifies also the cry, or vehement cry, or shout, [that is an efficient] of punishment: (S, O, K:) and death; (O, K;) so accord. to Katádeh (O, TA) and Mukátil: (TA:) or a cause of death: (Zj, TA:) and any destructive punishment: (O, K:) and ↓ صَعْقَةٌ and صَاقِعَةٌ are dial. vars. thereof: (TA:) the pl. is صَوَاعِقُ. (O, Msb, TA.) مَصْعُوقٌ: see صَعِقٌ. صعل 1 صَعِلَ, aor. صَعَلَ, (K,) inf. n. صَعَلٌ, (TA,) He, or it, was, or became, such as is termed صَعْلٌ and أَصْعَلُ meaning as expl. below; as also ↓ اصعالّ. (K, TA.) One says, النَّخْلَةُ ↓ اصعالّت meaning The palm-tree was, or became, slender in the head. (IDrd, O, TA.) 11 إِصْعَالّ see the preceding paragraph, in two places. صَعْلٌ Small in the head; applied to a man, (As, S, O,) and to an ostrich; (S, O;) as also ↓ أَصْعَلُ; (O;) and ↓ صَعْلَآءُ applied to a woman: (S:) or small in the head and long and slender in the neck; applied to a man: (Sh, TA:) or صَعْلٌ and its fem. صَعْلَةٌ, and ↓ أَصْعَلُ and its fem. ↓ صَعْلَآءُ, such as is slender in the head and neck, of mankind, and of ostriches, and [in like manner] of palm-trees: (K, * TA:) or, accord. to As, only the first is applied to a man, and its fem. (with ة) to a woman: but IB says that others mention ↓ صَعْلَآءُ as applied to a woman; and accord. to this, one applies ↓ أَصْعَلُ to a man. (TA.) And نَخْلَةٌ صَعْلَةٌ A palm-tree that is crooked, and bare in the lower parts of its branches: (S, O, K:) or a tall palm-tree; which is disapproved, because often when it is tall it becomes crooked. (IB, TA.) And حِمَارٌ صَعْلٌ An ass that has lost his soft hair, (S, K,) or his abundant and long hair, (O,) or both. (TA.) And صَعْلٌ signifies also Tall, or long: (K:) applied by El-'Ajjáj to a mast of a ship as meaning tall, and having its upper part even, or uniform, with its middle; not as meaning slender in the head. (TA.) — — Also, [used as a subst.,] A male ostrich; because small in the head: and with ة, a female ostrich. (TA.) صَعَلٌ Slenderness. (S, O.) صَعْلَةٌ, (O, TA,) or ↓ صَعَلَةٌ, which is preferred by Sh, (O,) Smallness of the head: (O, TA:) or slenderness, and lightness of the body. (TA.) صَعَلَةٌ: see what next precedes. أَصْعَلُ, and its fem. صَعْلَآءُ: see صَعْلٌ, in six places. صعلك Q. 1 صَعْلَكَهُ, (O, K,) inf. n. صَعْلَكَةٌ, (TA,) He rendered him poor, or needy. (O, K.) — صعلك الثَّرِيدَةَ He made the ثريدة [or mess of crumbled bread moistened with broth] to hare a head: or he raised its head. (K.) And صعلك أَسْفَلَ السَّنَامِ He stretched up the lower part of the camel's hump so as to make its upper part of a rounded form. (Sh, O.) — — And صعلك البَقْلُ الإِبِلَ The herbs, or leguminous plants, fattened the camels. (Sh, O, K.) Q. 2 تَصَعْلَكَ He was, or became, poor, or needy. (S, * O, * K.) And He made a show of poverty. (KL.) [He affected to be such as is termed صُعْلُوك.] — — تصعلكت الإِبِلُ The camels cast, or shed, their fur, (S, K, TA,) and, some add, became bare. (TA.) Accord. to Sh, The camels became slender in their legs in consequence of fatness [of the body; app. meaning that their legs became slender in comparison with their bodies]. (TA.) And accord. to As, تصعلك said of a horse, He became slender, and shed his abundant and long hair. (TA.) صُعْلُوكٌ Poor, or needy; (S, O, K, TA;) [a poor man;] and ISd adds, having no property; and Az adds, and having no reliance [upon any person or thing]: (TA:) and a thief, or robber: (KL:) pl. صَعَالِيكُ. (S, O.) صَعَالِيكُ العَرَبِ means ذُؤْبَانُهَا [i. e., as expl. voce ذِئْبٌ, The thieves, or sharpers, and paupers, of the Arabs; or the paupers of the Arabs who practise thieving: because they act like wolves]. (S, O.) 'Orweh Ibn-El-Ward was called عُرْوَةُ الصَّعَالِيكِ because he used to collect the poor in a حَظِيرَة [i. e. an enclosure for cattle] and sustain them by means of the plunder that he took. (S, O, K.) مُصَعْلَكُ الرَّأْسِ A man round in the head: (O, K, TA:) or, as some say, small in the head. (TA.) And مَصَعْلَكٌ applied to a camel's hump, Such as is as though one rounded its upper part, and stretched up its lower part with the hand so as to make it assume that rounded form. (Sh, O.) صعو 1 صَعَا, aor. صَعَوَ, He, or it, was slender; and was small: (IAar, K:) from صَعْوٌ, here following. (TA.) صَعْوٌ A small عُصْفُور [or bird of the sparrowkind], (K, TA,) red in the head; (TA;) fem. with ة: (K:) or small عَصَافِير [or birds of the sparrow-kind], the heads of which are red; n. un. with ة: (Msb:) or صَعْوَةٌ signifies a certain bird; and its pl. is صَعْوٌ and صِعَآءٌ: (S:) or the pl. (of صَعْوَةٌ, Msb) is صِعَآءٌ (Msb, K) and صَعَوَاتٌ, (K, in the CK صعْواتٌ,) and the pl. of صَعْوٌ is أَصْعَآءٌ: some say that صَعْوٌ is originally وَصْعٌ. (TA.) — — Hence, (TA,) نَاقَةٌ صَعْوَةٌ A she-camel small in the head. (K.) — And the pl. أَصْعَآءٌ signifies أُصُولٌ [pl. of أَصْلٌ, q. v.]. (TA.) صغر 1 صَغُرَ, aor. صَغُرَ; (S, Msb, K;) and صَغِرَ, aor. صَغَرَ; (K;) inf. n. صِغَرٌ, (S, Msb, K,) of the former, (S, Msb, TA,) and صَغَارَةٌ, (K,) also of the former, (TA,) and صَغَرٌ and صُغْرَانٌ, (IAar, K,) which are both of the latter; (TA; [but Ibr D thinks that there is no reason for this assertion with respect to صغران;]) [He or] it (S, Msb) was, or became, small, or little; صِغَرٌ being the contr. of كِبَرٌ, (S,) or of عِظَمٌ, as also صَغَارَةٌ [&c.]: (M, K:) or صِغَرٌ is in body, or corporeal substance, (فِى الجِرْمِ,) [and in years, or age; and صَغُرَ, with this inf. n., said of a human being, signifies he was a child, or in the state of childhood, not having attained to puberty;] and صَغَارَةٌ is in estimation or rank or dignity (فِى القَدْرِ). (M, K.) — — Also صَغُرَ, inf. n. صِغَرٌ and صَغَارٌ and صَغَارَةٌ and صُغْرَانٌ and صُغْرٌ (K) and صَغَرٌ, (TA,) He was content with vileness, baseness, abasement, or ignominy, (K,) and tyranny, or injury: (TA:) or صَغَرٌ is inf. n. of صَغِرَ, aor. صَغَرَ, signifying he was, or became, vile, base, or ignominious; (S, * Msb;) and so صُغْرٌ and صَغَارٌ: (Mgh:) or صَغَارٌ signifies the being small, or little, in estimation or rank or dignity: (TA:) and you say, صَغُرَ فِى عُيُونِ النَّاسِ, with damm, meaning, [he became small, or little, in the eyes

of men; i. e.,] he lost his reverence, or reverend dignity. (Msb.) [See also 6.] One says also, هُوَ يَصْغُرُ عَنْ كَذَا He, or it, is smaller than, or too small for, such a thing; syn. يَقِلُّ. (TA in art. قل.) And صَغُرَتْ عَنِ الوَلَدِ [She was too young to bear offspring]. (S in art. جل, &c.) — — مَا صَغَرَنِى إِلَّا بِسَنَةٍ, aor. صَغُرَ, means مَا صَغُرَ عَنِّى [i. e. He was not younger than I, save by a year]. (IAar, K.) — — And صَغُرَتِ الشَّمْسُ The sun inclined to setting. (Th, K.) 2 صغّرهُ, (inf. n. تَصْغِيرٌ, TA,) He made him, or it, small, or little; as also ↓ اصفرهُ. (S, K.) You say, اصغر ↓ القِرْبَةَ He sewed the water-skin [so as to make it] small. (S, K.) — — صغّرهُ فِى عُيُونِ النَّاسِ He, or it, rendered him [small, or little, i. e.,] contemptible, vile, base, or ignominious, [in the eyes of men:] (A:) and [in like manner] he, or it, rendered him vile, base, or ignominious, (TA,) or content with vileness, baseness, abasement, or ignominy. (K.) — — صَغَّرْتُ شَأْنَهُ (TA in art. غمز) and مِنْ شَأْنِهِ (S and TA in the same art.) [I lessened his rank, or dignity]. — — صغّر الاِسْمَ, inf. n. تَصْغِيرٌ, He changed the noun into the diminutive form. (Msb.) This is done for several purposes: to denote the smallness of the thing signified, in itself; as in the instance of دُوَيْرَةٌ [" a small, or little, house "]: to denote its smallness in the eye of the speaker, when it is not small in itself; as in the saying ذَهَبَتِ الدَّرَاهِمُ إِلَّا دُرَيْهِمًا [" the dirhems went, except a small dirhem "]: to denote nearness; as in the instance of قُبَيْلَ الصُّبْحِ [" a little before daybreak "]: to denote affection and benevolence; as in the expression يَا بُنَىَّ [" O my little (meaning dear) son "]: to denote the greatness of the thing signified; as in the phrase سُنَيَّةٌ حَمْرَآءُ [" a very severe year "]: to denote praise; as when a man is described as كُنَيْفٌ مُلِئَ عِلْمًا [" a little pastor's-bag filled with knowledge "]: to denote blame; as in the expression يَا فُوَيْسِقُ [" O thou little transgressor "]. (L, TA.) [The inf. n., تَصْغِيرٌ, is also applied to A diminutive noun itself; as also اِسْمٌ مُصَغَّرٌ.] — — See also 10. 4 أَصْغَرَ see 2, in two places. — اصغرت الأَرْضُ The land produced small plants or herbage, (K,) not tall. (TA.) — — اِرْتَبَعُوا لِيُصْغِرُوا [They remained in the spring-pasture] in order that they might rear the younger ones: (O, K: expl. in the former by لِيُوَلِّدِ الأَصَاغِرَ [correctly لِيُوَلِّدُوا]: in the CK and my MS. copy of the K, by لِيُولِدُوا الأَصَاغِرَ [which is a manifest mistake].) — — أَصْغَرَتِ النَّاقَةُ وَأَكْبَرَتْ (tropical:) The she-camel uttered her yearning cry to, or for, her young one, in a low tone, and loudly. (A.) 6 تصاغر He became small; he shrank, or became contracted; (O * and TA in art. ضال;) by reason of abasement, (TA ibid.,) or from fear. (Ham p. 658.) — — He became vile, base, ignominious, abject, or contemptible; (K, * TA;) came to nought. (TA.) And تصاغرت إِلَيْهِ نَفْسُهُ He (lit. his soul or his own self) became of little importance, by being vile, base, or ignominious, to himself, or in his own estimation; (A, Msb;) he became vile, base, ignominious, abject, or contemptible, to himself, or in his own estimation. (S, * K, * TA.) — — And [He affected, or feigned, abjectness; contr. of تَكَابَرَ: or] he exhibited abjectness. (KL.) 10 استصغرهُ He counted, accounted, reckoned, or esteemed, him, or it, small, or little: or vile, base, or ignominious: syn. عَدَّهُ صَغِيرًا: (S, K:) or young: as also ↓ صَغَّرَهُ. (TA.) صُغْرٌ (S, Msb) and ↓ صَغَارٌ, with fet-h, (S, [and so in the Kur vi. 124,]) or ↓ صُغَارٌ, with damm, (Msb, [but perhaps there is an omission in my copy of the Msb after this word,]) and ↓ صَغَرٌ, (S,) Vileness, baseness, abasement, or ignominiousness: (S, Msb:) so the second word signifies in the Kur vi. 124: (TA:) and tyranny, or oppression, or injury. (S.) One says, قُمْ عَلَى صُغْرِكَ, and ↓ صَغَرِكَ, [Rise thou, notwithstanding thy vileness, or ignominiousness]. (S.) [See also 1, of which it is an inf. n.] صَغَرٌ: see صُغْرٌ, in two places. [And see 1, of which it is an inf. n.] فُلَانٌ صِغْرَتُهُمْ Such a one is the least, or youngest, of them: (K, * TA:) and فُلَانٌ صِغْرَةُ أَبَوَيْهِ, and صِغْرَةُ وَلَدِ أَبَوَيْهِ, Such a one is the least, or youngest, of the children of his parents: opposed to كِبْرَة. (TA.) And أَنَا مِنَ الصِّغْرَةِ I am of the little-ones, or of the young: (K:) said by an Arab child when he is forbidden to play. (TA.) صُغْرَانٌ: see صَغِيرٌ. صَغَارٌ: see صُغْرٌ. صُغَارٌ: see صَغِيرٌ: — — and صُغْرٌ. صَغِيرٌ Small, or little; (S, K;) [in body, or corporeal substance: and in estimation or rank or dignity; as is implied in the K: and in years, or age; a youngling; a young one of any female; and of a tree and the like: applied to a human being, a child; i. e., one who has not attained to puberty: opposed to كَبِيرٌ:] as also ↓ صُغَارٌ (S, K) and ↓ صُغْرَانٌ (K) and ↓ أَصْغَرُ: (Msb in art. كبر:) fem. with ة: (Msb:) pl. masc. صِغَارٌ and صُغَرَآءُ, (a form used in poetry, S,) and ↓ مَصْغُورَآءُ, (S, K,) or the last is [correctly speaking] a quasi-pl. n.: (TA:) and pl. fem. صِغَارٌ, but not صَغَائِرُ when used as an epithet: (Msb:) the dim. of صَغِيرٌ is ↓ صُغَيِّرٌ and ↓ صُغَيِّيرٌ, (Sb, K,) the latter anomalous. (TA.) You say, هُوَ صَغِيرٌ فِى القَدْرِ; and فِى العِلْمِ; [He is small, or little, in rank, or dignity; as also صَغِيرُ الشَّأْنِ; and in knowledge.] (A.) And جَآءَ النَّاسُ صَغِيرُهُمْ وَكَبِيرُهُمْ The people came: [the small in rank or dignity, of them, and the great therein, of them: or] those of no rank or dignity, and those of rank or dignity. (Msb.) [See also صَاغِرٌ.] صَغِيرَةٌ, [a subst. from صَغِيرٌ, made such by the affix ة,] applied to a sin, [signifying A small or little, sin,] has for its pl. صَغِيرَاتٌ and [more commonly] صَغَائِرُ; being, when thus applied, a subst. (Msb.) [See مُحَقَّرَاتٌ.] صُغَيِّرٌ and صُغَيِّيرٌ dims. of صَغِيرٌ, q. v. صَاغِرٌ In a state of vileness, abasement, ignominiousness, abjectness or contempt: (Msb:) or content with vileness, abasement, or ignominy, (K,) and tyranny, or injury. (S, A, TA.) [See also صَغِيرٌ.] أَصْغَرُ [Smaller, or less; and smallest, or least; in body, or corporeal substance; and in estimation or rank or dignity; and in years, or age]: (S, Msb, K:) fem. صُغْرَى: (S, Msb:) pl. masc. أَصَاغِرُ (Sb, S, K) and أَصَاغِرَةٌ, (M, K,) though the sing. is not of the nouns which regularly add ة to the pl., and it is added in this case because the sing. resembles in form قَشْعَمٌ, of which قَشَاعِمَةٌ is a pl., (ISd,) and أَصْغَرُونَ: (Sb, S:) and pl. fem. صُغَرٌ (Sb, S, Msb) and صُغْرَيَاتٌ: (Msb:) but Sb says, you do not say نِسْوَةٌ صُغَرٌ, nor قَوْمٌ أَصَاغِرُ, except with the article ال: and he adds, we have heard the Arabs says, الأَصَاغِرُ [perhaps miswritten for الأَصَاغِرَةُ]; and if you please, you may say الأَصْغَرُونَ. (S.) — — الأَصْغَرَانِ [lit. The two less, or least, things,] means (assumed tropical:) the heart and the tongue. (K.) It is said in a prov., المَرْءُ بِأَصْغَرَيْهِ, meaning, (assumed tropical:) The man obtains power over things, and manages them thoroughly, by means of his heart and his tongue. (ISk, TA. [See Har p. 446.]) — — See also صَغِيرٌ. أَرْضٌ مُصْغِرَةٌ Land having small plants or herbage, not grown tall. (ISk, S, K. *) مُصَغَّرَةٌ: see مَصْفُورٌ, in art. صفر. مَصْغُورَةٌ: see مَصْفُورٌ, in art. صفر. مَصْغُورَآءُ: see صَغِيرٌ. صغو and صغى 1 صَغَا, aor. يَصْغُو; (S, Msb, K;) and صَغَى, aor. يَصْغِى, (S, TA, and so in some copies of the K,) or يَصْغَى; (Msb, and so in some copies of the K, and in the M, but it is said in the TA that it is correctly يَصْغِى, with kesr, as in the S;) inf. n. صُغُوٌّ; (S, Msb, K;) and صَغِىَ, aor. يَصْغَى, inf. n. صَغًا and صُغِىٌّ; (S, Msb, K;) He, or it inclined, (S, Msb, K, TA,) إِلَى الشَّىْءِ [to the thing], (TA,) or إِلَى كَذَا [to such a thing]: (Msb:) or they signify [sometimes, for the meaning expl. above is unquestionably correct, and is that which is predominant,] he (a man, TA) had an inclining of his حَنَك [here app. meaning the mouth or the part below the mouth]; (K, TA;) or of one of his lips; thus correctly, as in the M and A; شِدْقَيْهِ in [some of] the copies of the K [and شِقَّيْهِ in others] being a mistake for شَفَتَيْهِ. (TA.) You say, صَغَتْ إِلَيْهِ أُذُنُهُ His ear inclined to him, or it. (TA.) And hence, in the Kur [lxvi. 4], فَقَدْ صَغَتْ

قُلُوبُكُمَا [For the hearts of you two have inclined to that which is not right]. (Msb.) And صَغَتِ النُّجُومُ, (S, Msb,) and الشَّمْسُ, (K,) The stars, and the sun, inclined to setting. (S, Msb, K.) And صَغَا الرَّجُلُ The man inclined, or leaned, on one side: or bent, or bowed, himself upon his bow. (TA.) And صَغِىَ عَلَى القَوْمِ inf. n. صَغًا, [as though meaning He inclined to set himself against the people or party,] is said of one when his love, or affection, is with such as are not of the said people, or party. (TA.) — — And صَغِىَ, aor. يَصْغَى, (K, TA,) inf. n. صَغًا agreeably with the S and M, accord. to the copies of the K, erroneously, صَغْىٌ, (TA,) and صُغِىٌّ, (K, TA,) He inclined and gave ear, or hearkened, or listened. (K. [See also the next paragraph.]) 4 اصغى الإِنَآءَ He inclined the vessel: (S, Msb, K:) or he turned the vessel upon its side, in order that what was in it might collect together. (M, TA.) — — [Hence,] أُصْغِىَ إِنَآءُ فُلَانٍ (assumed tropical:) Such a one perished, or died. (Er-Rághib, TA.) And أَصْغَى إِنَآءَهُ (assumed tropical:) [I. q. اصغى حَقَّهُ expl. in what follows: (see also مُصْغًى:) or] he detracted from his reputation; spoke evil of him; or slandered him. (Z, TA.) اصغى حَقَّهُ, (A, TA,) or الشَّىْءَ, (K,) means (tropical:) He diminished to him, impaired to him, or defrauded him of a portion of, (Z, K, TA,) his right or due, (Z, TA,) or the thing. (K.) — — You say also, أَصْغَيْتُ رَأْسِى, and سَمْعِى, I inclined my head, and my ear. (Msb.) And اصغى إِلَيْهِ, (S, K,) or اصغى إِلَيْهِ سَمْعَهُ, (M, TA,) He inclined his ear to him. (S, M, K.) And اصغى, alone, He gave ear, hearkened, or listened. (K. [See also 1, last explanation.]) And أَصْغَتِ النَّاقَةُ The she-camel inclined her head towards the رَحْل [or saddle], (S, K, TA,) in some copies of the S إِلَى الرَّجُلِ [towards the man], (TA,) as though she were listening to a thing: (S, K:) this she does when the saddle is bound upon her. (S.) صَغًا an inf. n. of صَغِىَ [q. v.]: and also [used as] a simple subst. [meaning Inclination]. (TA.) One says, أَقَامَ صَغَاهُ [He rectified] his inclination. (TA.) And صَغْوُهُ ↓ مَعَكَ and ↓ صِغْوُهُ, and صَغَاهُ, i. e. His inclination [is with thee, meaning, is agreeable with thine]. (AZ, S, K.) In [some of] the copies of the K صَغْوُهُ and صِغْوُهُ are written صَغْوَةٌ and صِغْوَةٌ, which would lead the inadvertent to imagine these two words to be syn. with the word there next preceding, namely, صَغْوَآءُ as an epithet applied to the sun. (TA.) صَغْوٌ: see the next preceding paragraph. [هٰذَا ابْنُ صَغْوِكَ, or ↓ صِغْوِكَ, is a phrase similar to هذا ابن إِنْسِكَ, meaning This is thy chosen, or special, friend or companion: but perhaps postclassical.] صِغْوٌ: see صَغًا and صَغْوٌ. — Also The interior of a ladle: — — and the side of a well: — — and the part that is folded, or turned over, of the sides of a دَلْو [or leathern bucket]: K, TA:) so in the M: and its pl. in these senses is أَصْغَآءٌ. (TA.) صَغْوَةٌ: see صَغْوَآءُ. صَاغٍ [act. part. n. of صَغَا: fem. صَاغِيَةٌ: and pl. صَوَاغٍ.] — — صَاغِيَتُكَ means Those who incline to thee, (K, TA,) and come to thee, (TA,) in their cases of need: (K, TA:) or whoever, of thy family, come to thee as guests: (TA:) or those who incline to thee, of thy companions and relations: (Har p. 207:) ISd thinks it to be made fem. because meaning a جَمَاعَة. (TA.) أَكْرِمُوا فُلَانًا فِى صَاغِيَتِهِ means [Honour ye such a one in respect of] those who incline to him, and who come to him seeking to obtain what he has. (S.) — — And الصَّوَاغِى means The stars that have inclined to setting. (TA.) أَصْغَى, applied to a man, (TA,) Having an inclining of the حَنَك; (K, TA;) or of one of the lips: (K, * TA: [see 1:]) fem. صَغْوَآءُ. (TA.) — — And the fem., applied to a قَطَاة [or bird of the species termed قَطًا], Having an inclining of its beak, and of one of its mandibles: and one says ↓ صَغْوَآءُ صَغْوَةٌ to give intensiveness to the meaning; like as one says لَيْلٌ لَائِلٌ. (TA.) — — Also, i. e. the fem., applied to the sun, Inclining to setting. (K.) مَصْغًى [A place of inclining, or to which to incline]. It is said in a prov., الصَّبِىُّ أَعْلَمُ بِمَصْغَى خَدِّهِ [The child best knows the place of inclining of his cheek]: i. e. he best knows to whom he should betake himself, or whither it will profit him [to go]. (TA. [See also Freytag's Arab. Prov., i. 715.]) مُصْغًى Inclined. (Ham p. 260.) — — One says, فُلَانٌ مُصْغًى إِنَاؤُهُ, meaning (assumed tropical:) Such a one is abridged, or defrauded, of a portion of his right, or due: (S, and Ham pp. 259-60:) because when the vessel is inclined, what it will hold becomes deficient. (Ham.) صف 1 صَفَّ, (S, M, Mgh, O, Msb, K,) aor. صَفُّ3َ, (Msb, TA,) inf. n. صَفٌّ, (O, Msb, K, TA,) He set, or placed, or stationed, (S, M, Mgh, O, K,) a company of men, (S, M, Mgh, O, Msb, K,) in war (S, O, K) &c., (O, K,) and a military force, (TA,) and also [in a similar sense] a thing, (Msb,) in a rank, or row, or line: (S, M, Mgh, O, K:) and likewise ↓ صفّف, (TA,) inf. n. تَصْفِيفٌ; (IDrd, O, K, TA;) but this has an intensive signification. (IDrd, O, TA.) — — One says also of a she-camel, تَصُفُّ يَدَيْهَا عِنْدَ الحَلَبِ [She sets her fore legs evenly, side by side, not putting one of them in advance of the other, as if about to go onward, on the occasion of being milked]. (S, M, O, K.) [See also صَفَنَ, said of a man: and see صَانَ in art. صون.] And [in like manner] one says, صَفَّتِ الإِبِلُ قَوَائِمَهَا [The camels set their legs in an even row]. (S, O.) — — And of a she-camel one says also, تَصُفُّ أَقْدَاحًا مِنْ لَبَنِهَا إِذَا حُلِبَتْ [as though meaning She yields a row of bowls of her milk when she is milked], because of the abundance of her milk. (S, O, K *.) And تَصُفُّ بَيْنَ مِحْلَبَيْنِ أَوْ ثَلَاثَةٍ, (S, O,) or simply تَصُفُّ, (M,) She combines two milking-vessels, or three, at one milking; (S, * M, O; *) الصَّفُّ meaning her being milked into two milking-vessels, or three, (S, O, K,) so as to combine them. (S, O. [In the CK, أَنْ تَحْلُبَ is a mistake for أَنْ تُحْلَبَ.]) And a rájiz, cited by AZ, says, referring to a she-camel, تَصُفُّ فِى ثَلَاثَةِ المَحَالِبِ [She is milked into three milking-vessels at one milking]. (S, O.) One says also صَفَّهَا, i. e. حَلَبَهَا صَفًّا [app. meaning He milked her into two bowls, or three, at one milking; or into two bowls; the pronoun referring to a she-camel]. (M. [One or the other of these two meanings appears to be indicated by what there precedes this.]) — — صُفَّ عَلَى الجَمْرِ لِيَنْشَوِىَ (S, K) is said of flesh-meat (S) [app. meaning It was laid, cut into a strip, or into strips, upon the live coals to broil]; and فِى الشَّمْسِ لِيَجِفَّ [in like manner, in the sun to dry]: (K:) for one says of him who has prepared flesh-meat cut into strips, or oblong pieces, and dried in the sun, صَفَّ اللَّحْمَ; and [in like manner] one says also, صَفَّهُ عَلَى النَّارِ لِيَنْشَوِىَ: (Msb:) or صَفَّ اللَّحْمَ, aor. صَفُ3ُ, inf. n. صَفٌّ, means he cut the flesh-meat into broad slices: (M:) and accord. to ISh, ↓ التَّصْفِيفُ is like التَّشْرِيحُ, i. e. the cutting a piece of flesh-meat thin, so that it is translucent: (TA in the present art:) or التصفيف is a kind of تَشْرِيح; i. e. the cutting a piece of flesh-meat thin, so that it is translucent by reason of its thinness, and then throwing it upon the live coals. (TA in art. شرح.) [See صَفِيفٌ.] — See also 8, in three places. — — صَفَّ said of a bird, (M, O, Msb, K,) aor. صَفُ3ُ, (M, Msb,) inf. n. صَفٌّ, (Msb, K,) It extended its wings in a line, (M,) or it expanded its wings, (O, Msb, K,) in the sky, and did not move them, (M,) or and struck [an evident mistake for and did not strike] with them its sides like the pigeon: (Msb:) such as do so are not to be eaten; (Msb, K;) as the vulture and the hawk: (Msb:) it is said in a trad., يُؤْكَلُ مَا دَفَّ وَلَا يُؤْكَلُ مَا صَفَّ. (O, K, TA. See art. دف.) — صَفَفْتُ لِلسَّرْجِ صُفَّةً, (S,) or صَفَفْتُ لِلسَّرْجِ, (O,) or صَفَفْتُ السَّرْجَ, (K, and so in one place in the O,) and ↓ أَصْفَفْتُهُ, (O, K,) but this latter verb is of weak authority, (O,) (tropical:) I put to the horse's saddle a صُفَّة [q. v.]: S, O, K, TA:) [and] صَفَّ الدَّابَّةَ, and صَفَّ لَهَا, He made for the beast a صُفَّة. (M.) 2 صَفَّ3َ see above, first sentence: — — and also in the latter half of the paragraph. 3 صَافُّوهُمْ (S, MA, O,K) فِى القِتَالِ (S, O, K) They fought them in rank; they drew themselves out in a rank against them [in fight]. (MA.) — [And app. one says also صَافَّهُ meaning He had the صُفَّة of his house over against, or facing, his (another's) صُفَّة. See هُوَ مُصَافِّى, below.] 4 أَصْفَ3َ see 1, last sentence. 6 تَصَافَّ3َ see 8. — — One says also تصافّوا عَلَيْهِ They collected themselves

together in a rank, or row, or line, against him. (M, TA.) And تصافّوا عَلَى المَآءِ They collected themselves together at the water; as also تضافّوا عَلَيْهِ: like as one says تصوّك فِى خُرْئِهِ and تضوّك, and صَلَاصِلُ المَآءِ and ضَلَاضِلُهُ. (Lh, TA.) 8 اصطفّوا They stood in, (S, Mgh, O, K,) or became, (M,) [or set, placed, or stationed, themselves in,] a rank, or row, or line; (S, M, Mgh, Msb; *) or ranks, or rows, or lines; (O, K;) as also ↓ تصافّوا; (M, O, * K; * [التَّصَافُّ being expl. in the O and K by التَّسَاطُرُ; in the CK, erroneously, التَّشَاطُرُ;]) and so ↓ صَفُّوا, (M, Mgh, Msb,) aor. ـُ3صَفُ, (M, Mgh,) inf. n. صَفٌّ and صَفًى, but [ISd says] this latter inf. n. I have not heard except in a phrase mentioned in what follows. (M.) Hence the saying, النِّسَآءُ خَلْفَ الرِّجَالِ وَلَا ↓ تَصُفُّ تَصُفُّ مَعَهُمْ [The women shall stand in a rank behind the men in the mosque, and shall not stand in a rank with them]. (Mgh.) And hence the saying of a woman of the desert to her sons, إِذَا لَقِيتُمُ العَدُوَّ فَدَغَرَى وَلَا صَفًى ↓ i. e. [When ye meet the enemy, rush upon them without consideration, and] do not set yourselves in a rank. (M. [See also 1, in art. دغر.]) R. Q. 1 صَفْصَفَ He journeyed, (سَارَ, O, and so in copies of the K,) or became, (صَارَ, so in the CK,) alone in a صَفْصَف, or level tract of land. (O, K.) — And He pastured upon the trees called صَفْصَاف. (O, K.) — And صَفْصَفَةٌ [as an inf. n., or as a simple subst.,] signifies The crying or cry, (صَوْت,) of the sparrow, which is called صُفْصُف (O, K) in some one or more of the dialects. (O.) صَفٌّ A rank, row, or line [of things]; (KL, PS;) or an even صَدْر [i. e. front, or fore part,] of any things: (M:) and a company of men standing in a rank, or row, or line: (O, K:) pl. صُفُوفٌ; (S, M, O, Msb, K;) and the sing. may also be used in the sense of the pl.; it may be used either thus in the sense of the pl. or as a sing. in the Kur xviii. 46. (O.) Hence, in a trad., سَوُّوا صُفُوفَكُمْ [Make even your ranks] in prayer. (O, TA.) — — Also A station of صُفُوف [or ranks of men]. (M. [See also مَصَفٌّ.]) And hence, (M,) as used in the Kur xx. 67, i. q. مُصَلًّى [i. e. A place of prayer, or a place of prayer on the occasion of the عِيد, or festival]; (Az, M, O;) because the people stand there in ranks: (M:) i. e. a place where people assemble for their عِيد: (Az, O:) or, in that instance, صَفًّا may mean مُصْطَفِّينَ [i. e. standing in ranks], (Az, M, O,) as a denotative of state. (M.) — — And A pair of bowls (قَدَحَان) [app., as seems to be indicated, that are filled at one milking of a camel]; because they are put together. (M.) — Also A certain medicament with which the teeth are whitened. (O.) صُفَّةٌ An appertenance of a house, (S, Mgh, O, Msb, K, [in none of which is it explained,]) or of a building, like a wide بَهْو [here used in a postclassical sense, as meaning a kind of vestibule, or portico, for shade and shelter, open in front], with a long roof or ceiling; (Lth, TA;) the طُرَّة of a building [app. meaning what is above described]; (M;) i. q. سَقِيفَةٌ: (S and Msb and K in art. سقف:) [see سَقِيفَةٌ; and see also سُدَّةٌ:] and i. q. ظُلَّةٌ [i. e. a roof, or covering, for shade and shelter, over the door of a house; or extending from a house to another house opposite; like سُدَّةٌ and سَقِيفَةٌ]: (M:) [for the meaning assigned to it by Golius as from the S, and by Freytag as from the K and S, (“ scamnum discubitorium, fere ex lapidibus structum,”) I find no authority in any Arabic work: in Egypt, it is applied to a shelf of marble or of common stone, about four feet high, supported by two or more arches, or by a single arch, figured and described in the Introduction to my work on the Modern Egyptians; this being app. so called because resembling in form, though not in size, a porch:] the pl. is صُفَفٌ (S, O, Msb, K) and صِفَافٌ and صُفَّاتٌ. (Mgh.) أَهْلُ الصُّفَّةِ [The people of the صُفَّة] was an appellation applied to certain persons who were the guests of El-Islám, [i. e. supported by the charity of the Muslims,] (O, K, TA,) consisting of poor refugees, and houseless men, (TA,) who passed the night in the صُفَّة of the mosque of the Prophet [in El-Medeeneh], which was a covered place, an appertenance of the mosque, (O, K, TA,) roofed over with palm-sticks; (Har p. 379; [where see more;]) thither they resorted for lodging; and sometimes they were few, and sometimes they were many: [SM says,] I have drawn up a list of their names, in a tract, to the number of ninety-two, (TA in the present art.,) or ninetythree. (TA voce أَوْفَاضٌ.) [ISd says,] عَذَابُ يَوْمِ الصُّفَّةِ [The punishment of the day of the صُفَّة] is the same as عَذَابُ يَوْمِ الظُّلَّةِ [mentioned in the Kur xxvi. 189]: (M, TA:) Lth says that the former was a day on which a certain people disobeyed their apostle, wherefore God sent upon them heat and clouds which overspread them, so that they perished: and Az says that it is not the same as that mentioned in the Kur, and that he knew not what is meant by عذاب يوم الصفّة: (O, (TA:) it seems, however, that both mean the same, as الصُّفَّةُ and الظُّلَّةُ are one in meaning. (TA.) — — Also (tropical:) An appertenance of the سَرْج [or horse's saddle]; (S, M, IAth, Mgh, O, K, TA;) like the مِيثَرَة [q. v. in art. وثر] of the رَحْل [or camel's saddle]; (IAth, L, TA; *) the thing with which it is covered, between the قَرَبُوسَانِ, which are its fore part and its hinder part: (Mgh:) or, (M, TA,) as also of the رَحْل, (M,) the thing that comprises within it (تَضُمُّ) the [two pieces of wood called the] عَرْقُوَتَانِ and the [two pads, or stuffed things, called the] بِدَادَانِ, above them and beneath them: (M, TA:) pl. صُفَفٌ (S, M, O, K) and صِفَافٌ, the latter mentioned by Sb. (M.) — — Also (tropical:) A long period (زَمَانٌ) of time. (O, K, TA.) So in the saying, عِشْنَا صُفَّةً مِنَ الدَّهْرِ (tropical:) [We lived, or have lived, a long period of time]. (O, TA.) — — And (assumed tropical:) The quantity of grain that is put upon the palm of the hand: occurring in a trad. of Abu-d-Dardà, in the saying, أَصْبَحْتُ لَا أَمْلِكُ صُفَّةً وَلَا لُفَّةً [I became so that I possessed not the quantity of grain that might be put on the palm of the hand, nor a morsel of food]; اللُّفَّةُ meaning اللُّقْمَةُ. (TA.) صَفَفٌ A thing that a man wears beneath the coat of mail (Ibn-'Abbád, O, K) in the day of battle. (Ibn-'Abbád, O.) صَفُوفٌ A she-camel that yields a row of bowls of her milk (تَصُفُّ أَقْدَاحًا مِنْ لَبَنِهَا S, O, K) when she is milked, (S, O,) because of the abundance of her milk: (S, O, K:) or for which two vessels are set side by side (يُصَفُّ), and which fills them: (Ham p. 535:) or that sets her fore legs evenly, side by side, (تَصُفُّ يَدَيْهَا, [see 1,]) on the occasion of being milked. (S, M, O, K.) [See an ex. in a verse cited voce صُوفٌ. And see also ضَفُوفٌ.] صَفِيفٌ Flesh-meat (S, M) such as has been laid, cut into a strip, or into strips, (صُفَّ, S, K, and the like in the M and O, or شُرِحَ وَصُفَّ, Mgh,) upon the live coals (S, Mgh, O, K) to broil (S, Mgh, K) or to become thoroughly cooked, (O,) or upon the pebbles, and then roasted, or broiled, (M,) or in the sun, to dry: (O, K:) or flesh-meat cut into strips, or oblong pieces, and dried in the sun, (M, * Mgh, Msb,) or, as Lth says, and in like manner Ks, spread in the sun [to dry]: (Mgh:) or flesh-meat cut into broad slices: (M:) or, accord. to Khálid Ibn-Jembeh, flesh-meat cut into slices, not in the manner of قَدِيد, but made broad, like cakes of bread [which are generally about a span, or somewhat less, in width, round and flat]: (TA:) [or cut thin so as to be translucent: (see 1, latter half:)] or flesh-meat made to boil once, and then taken up [from the fire]. (M.) الصُّفِّيَّةُ The صُوفِيَّة: so called in relation to those called أَهْلُ الصُّفَّةِ. (TA. (See art. صوف.]) صَافٌّ [originally صَافِفٌ, act. part. n. of صَفَّ, q. v.]. صَافَّةٌ and [its pl.] صَوَافُّ are epithets applied to camels [as meaning Setting their legs in an even row], from صَفَّتْ قَوَائِمَهَا: (S, O:) [or] صَوَافَّ (in the Kur xxii. 37, O, K) means مَصْفُوفَةً [i. e. set in a row], (M, O, K, TA,) to be slaughtered; (M, TA;) of the measure فَوَاعِل in the sense of the measure مَفَاعِل [thus in the O, and also (probably copied therefrom) in the copies of

the K; but correctly مَفَاعِيل]: or it means مُصْطَفَّةً [i. e. standing in a row]: (O, K:) or, as related by I 'Ab, it is صَوَافِنَ. (TA.) In the phrase وَالصَّافَّاتِ صَفًّا in the Kur [xxxvii. 1], by الصَّافَّات are meant The angels standing in ranks in Heaven, glorifying God. (M, O, K.) — — Applied to a bird, it means Expanding its wings and not moving [or flapping] them [in its flight]: opposed to دَافٌّ. (M and TA in art. دف.) صَفْصَفٌ A level, or an even, tract of land or ground: (S, O, Msb, K:) thus expl. by AA, and by Mujáhid, as used in the Kur xx. 106: by others as meaning smooth: accord. to Fr, having in it no herbage: and accord. to IAar, bald: pl. صَفَاصِفُ: (TA:) or أَرْضٌ صَفْصَفٌ signifies a smooth, and level, or even, land; and so, accord. to IJ, [the fem.] صَفْصَفَةٌ. (M.) Also, (M,) or صَفْصَفَةٌ [app. as an epithet in which the quality of a subst. is predominant], (TA,) A desert, or waterless desert; syn. فَلَاةٌ; (M, TA;) from IDrd. (TA.) — — And The حَرْف [i. e. ridge, or brow, or ledge,] of a mountain. (Ibn-'Abbád, O, K.) صُفْصُفٌ The sparrow, (IDrd, O, K,) in some one or more of the dialects. (IDrd, O.) صَفْصَفَةٌ [fem. of صَفْصَفٌ, q. v. — Also] i. q. سِكْبَاجَةٌ [n. un. of سِكبَاجٌ, q. v., i. e., A mess of the kind of food thus called]; (AA, O, K;) as also ↓ صَفْصَافَةٌ, (O, K,) which is of the dial. of Thakeef. (O.) — And A certain insect (دُوَيْبَّة, Lth, M, O), by the Persians (العَجَم) called the سِيسَك [i. e. weevil]: (Lth, O:) a word adventitious to the Arabic language. (Lth, M, O.) صَفْصَافٌ The tree called خِلَاف: (S, M, O, K:) [accord. to modern usage, the latter is the salix Aegyptia of Linn.: (Forskål's Flora Aegypt. Arab., p. lxxvi., and Delile's Floræ Aegpyt. Illustr., no 934:) and the صفصاف accord. to Forskål, ibid., is the salix Babylonica; or this is called صَفْصَاف رُومِىّ: (Delile, no. 932:) and another species of salix is called in Egypt صَفْصَاف بَلَدِىّ: (Forskål, ibid; and Delile, no. 933:)] or so in the dial. of Syria: (M, Msb:) or a kind of tree of which the خِلَاف is a species: (K in art. خلف:) n. un. with ة. (M, O, K.) صَفْصَافَةٌ: see صَفْصَفَةٌ. — Also n. un. of صَفْصَافٌ [q. v.]. (M, O, K.) مَصَفٌّ A station, (S, Msb,) or place where ranks are drawn up, (O, K,) in war, or battle: (S, O, Msb:) pl. مَصَافٌّ. (S, O, Msb, K.) هُوَ مُصَافِّى He is the person whose صُفَّة [of his house] is over against, or facing, my صُفَّة. (IDrd, O, K.) صفح 1 صَفَحَ عَنْهُ, (Mgh, Msb, K, *) aor. صَفَحَ, (K,) inf. n. صَفْحٌ, (TA,) properly signifying He turned towards [or from] him, or it, the صَفْحَة [i. e. side] of his face, (Mgh,) means he turned away from, (Mgh, Msb, K, *) and left, (Msb, K,) him, or it, (Mgh, Msb,) i. e. [a man, or] an affair. (Msb.) And ضَرَبْتُ عَنْهُ صَفْحًا I turned away from him and left him; (S, TA;) i. e. a man: (TA:) صَفْحًا being here an inf. n., and therefore in the accus. case, as in the phrase قَعَدْتُ جُلُوسًا; or it is in the accus. case as an adv. n., and the meaning is I turned away from him aside. (Har p. 434. [See also, in art. ضرب, a similar phrase in the Kur xliii. 4, cited here in the TA, and in Har ubi suprà.]) — — And صَفَحَ عَنْهُ, (S, A, K, TA,) aor. and inf. n. as above, (TA,) means [also] He turned away from his crime, sin, fault, or offence: (S, A, TA:) or he forgave him. (K, TA.) And صَفَحْتُ عَنْ ذَنْبِ فُلَانٍ I turned away from the crime, sin, &c., of such a one, and did not punish him for it: (TA:) or صَفَحْتُ عَنِ الذَّنْبِ, aor. and inf. n. as above, I forgave the crime, sin, &c. (Msb.) — — And صَفَحَتْ, (K, TA,) aor. as above, (TA,) inf. n. صُفُوحٌ, said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) [She ceased to yield her milk;] her milk went away. (K, TA.) — صَفَحَ as a trans. verb: see 5, in five places. — — And see 2. — — Also, aor. صَفَحَ, inf. n. صَفْحٌ, He (a dog) spread forth, or stretched out, his fore legs: a rájiz says, صَفْحَ ذِرَاعَيْهِ لِعَظْمٍ كَلْبَا [As the spreading forth of his fore legs, to, or for, a bone; I mean a dog]; كلبا being put in the accus. case as an explicative: or he here uses an inversion; meaning صَفْحَ كَلْبٍ ذِرَاعَيْهِ. (L.) — — And صَفَحَهُ, (S,) or صَفَحَهُ بِالسَّيْفِ; (K;) and ↓ اصفحهُ, (S,) or اصفحهُ بالسيف; (TA;) He struck him with the side, or flat, of the sword, (بِعُرْضِهِ, TA, or بِعَرْضِهِ, S, K,) [i. e. with its صَفْح, or صُفْح, or صَفْحَة,] not with its edge. (TA.) — — And صَفَحَهُ, (S, IAth, K, TA,) aor. صَفَحَ, inf. n. صَفْحٌ; (TA;) and ↓ اصفحهُ, (S, K, TA,) inf. n. إِصْفَاحٌ; (TA;) He turned him back, or sent him away; namely, a person asking, or begging; (S, K, TA;) he refused his request: (IAth, TA:) and صَفَحَهُ عَنْ حَاجَتِهِ and ↓ اصفحهُ عَنْهَا He refused him the thing that he wanted. (TA.) — — And صَفَحَهُ also signifies He gave to him. (IAth, TA.) [Thus it has two contr. meanings.] — — Also He gave him to drink any kind of beverage (K, TA) and at any time. (TA.) — — And صَفَحَ الإِبِلَ عَلَى الحَوْضِ He made the camels to pass by the wateringtrough; [app. watering them;] syn. أَمَرَّهَا عَلَيْهِ. (S, K.) 2 صفّح, (K,) inf. n. تَصْفِيحٌ, (S,) He made a thing wide, or broad; (S, K;) as also ↓ صَفَحَ; (K;) [and ↓ اصفح;] see مُصْفَحٌ. One says of a sword, صُفِّحَ, inf. n. as above, It was made broad, or wide, and lengthened out, in the forging. (IAar, S, TA.) — تَصْفِيحٌ is also syn. with تَصْفِيقٌ, (S, Msb, K,) meaning The clapping with the hands. (S, IAth, TA.) One says, صَفَّح بِيَدَيْهِ and صَفَّقَ [He clapped with his hands]; (A, TA;) he struck one of his hands upon the other: (Mgh:) or he struck with the outer side of the right hand upon the inner side of the left hand. (O in art. صفق.) [Golius gives صَفَحَ in this sense, erroneously, as from the S; and Freytag, this form as well as صفّح.] And it is said in a trad., التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيحُ لِلنِّسَآءِ, or, as some relate it, التَّصْفِيقُ instead of التصفيح, [The saying سُبْحَانَ اللّٰهِ is for men, and the clapping with the hands is for women;] (S, Mgh, * TA;) i. e., when the Imám is inadvertent, the person whom he leads should, if a man, rouse him by saying سبحان اللّٰه; and if a woman, should clap with her hands, instead of speaking. (IAth, TA.) 3 مُصَافَحَةٌ signifies The taking by the hand; (S, A, K;) as also ↓ تَصَافُحٌ; (A;) or the latter has a like meaning: (S, K: *) or the former signifies [the joining hands; i. e.] the putting the hand [of one] in the hand [of another] in meeting and saluting: (Ham p. 802:) or the making the palm of the hand to cleave to [that of] the hand [of another], and turning face to face. (L.) You say, صَافَحَهُ بِيَدِهِ He took him by his hand. (A.) And صَافَحْتُهُ, inf. n. as above [and صِفَاحٌ], I applied my hand to his hand; (Msb;) or I put the palm of my hand upon the palm of his hand. (TA.) — — And لَقِيَهُ صِفَاحًا He met him turning towards him the صَفْح [or side] of his face: (TA:) or he met him face to face; i. q. صِقَابًا: (TA in art. صقب:) [and] he met him suddenly, or unexpectedly. (Ham p. 802.) 4 اصفحهُ: see 1, latter part, in three places: — — and see also 2. — — Also He inverted it, or reversed it, (Ibn-Buzurj, K,) namely, a sword; like صَابَاهُ [q. v.]. (Ibn-Buzurj.) 5 تصفّحهُ He examined its صَفَحَات [or sides]; i. e. a thing's: (S:) or he considered it carefully, or attentively, and examined its صَفَحَات. (A, Mgh.) And تَصَفَّحْتُ الكِتَابَ I turned over, or examined, the صَفَحَات, meaning pages, of the book; as also ↓ صَفَحْتُهُ, inf. n. صَفْحٌ: (Msb:) and ↓ وَرَقَ المُصْحَفِ صَفَحْتُ I examined the leaves of the مُصْحَف [i. e. volume, or book, or copy of the Kur-án,] one by one. (O, K.) And تصفّح القَوْمَ, (Lth, A,) and ↓ صَفَحَهُمْ, (Lth, O, Msb, K,) He looked at the people, seeking for a particular man: (Lth:) or he examined the states, or conditions, of the people, and looked among them, to ascertain whether such a one was to be seen: (A; in explanation of the former:) or he made the people to pass before him, and examined them, one by one: (O, K; in explanation of the latter:) or he beheld [or looked at] the صَفَحَات [or sides] of the faces of the people. (Msb.) And تصفّح وُجُوهَ القَوْمِ He examined carefully, or attentively, the faces of the people, looking at their (the people's) external appearances and forms, and seeking to make himself acquainted with their cases: and he looked at the faces of the people, seeking to know them; as also ↓ صَفَحَهَا. (Lth, TA.) And تصفّح الأَمْرَ, (A, TA,) and ↓ صَفَحَ الأَمْرَ, (TA,) and تصفّح فِى الأَمْرِ, (K, TA,) and صَفَحَ فِى الأَمْرِ, (K, TA,) He looked into the affair, or case. (K, TA.) 6 تَصَافَحَا They took each the other's hand. (TK.) See also 3. — — Hence, تَصَافُحُ الأَجْفَانِ (assumed tropical:) The closing together of the eyelids. (Har p. 364.)

10 استصفحهُ ذَنْبَهُ He asked him, or begged him, to forgive his crime, sin, fault, or offence. (L, TA.) صَفْحٌ, (S, A, Mgh, Msb, K,) of a thing, (S, A, Mgh,) or of anything; (Msb;) and ↓ صَفْحَةٌ, (S, A, Mgh, Msb,) of a thing, (Mgh,) or of anything; (S, A, Msb;) The side; or lateral, or outward, part or portion; syn. of the former نَاحِيَةٌ; (S, A;) or of the same, (K,) or of the latter, (S, A,) or of each, (Mgh, Msb,) جَانِبٌ: (S, A, Mgh, Msb, K:) and both signify also the face, or surface, or front, of a thing: (Mgh:) pl. [of the former صِفَاحٌ, as below, and] of the latter صَفَحَاتٌ. (Msb.) صَفْحَا الشَّىْءِ signifies The two sides of the thing; syn. جَانِبَاهُ. (TA.) And صَفْحُ الإِنْسَانِ The side of the human being; (S, O, K; *) as also ↓ صَفْحَتُهُ. (O.) And hence, صَلَّى إِلَى صَفْحَةِ ↓ بَعِيرِهِ [He prayed towards the side of his camel]. (Mgh.) And صَفْحٌ and ↓ صُفْحٌ signify The عُرْض [i. e. side] (S, O, and K accord. to the TA, but in the CK and in my MS. copy of the K عَرْض, [which in this instance I think a mistake,]) of the face: (S, O, K:) and so of a sword; (K, TA; [in the former of which, in art. عرض, the عُرْض of a sword is said to be its صَفْح;]) or the عَرْض [i. e. breadth, or width,] (S, O, Msb, and so accord. to the CK and my MS. copy of the K,) of a sword; (S, O, Msb, K;) i. e. contr. of طُول; (Msb;) [but it may be well rendered its side, or its flat, and so ↓ صَفْحَةٌ, for SM says that] صَفْحَتَا السَّيْفِ signifies the two faces, or surfaces, of the sword: (TA:) one says, نَظَرَ إِلَيْهِ بِصَفْحِ وَجْهِهِ (S, A) and ↓ بِصُفْحِ وجهه (S) [He looked towards him with the side of his face turned towards him] and ↓ بِصَفْحَتِهِ [which means the same]: (A:) but accord. to AO, one says, ↓ ضَرَبَهُ بِصُفْحِ السَّيْفِ [He struck him with the side, or flat, of the sword], and the vulgar say بِصَفْحِ السيف, with fet-h: (S:) the pl. [of صَفْحٌ] is صِفَاحٌ (K, TA) and [that of ↓ صُفْحٌ is] أَصْفَاحٌ. (TA.) ↓ صَفْحَةُ الرَّجُلِ signifies The side (عُرْض) of the breast of the man. (L.) And one says, ضَرَبَهُ عَلَى صَفْحَةِ ↓ جَنْبِهِ [He struck him on the surface, or flat part, of his side; and so على صَفْحِ جنبه; but the former is the more common]. (A.) And ↓ جَلَا صَفْحَتَى السَّيْفِ [He polished the two sides, or surfaces, of the sword]. (A.) And كَتَبَ فِى صَفْحَتَىِ ↓ الوَرَقَةِ [He wrote upon the two sides, or faces, of the piece of paper]. (A.) ↓ صَفَحَاتُ الكِتَابِ signifies The pages, or faces of the leaves, of the book. (Msb.) And صَفْحُ الكَفِّ The face [i. e. palm] of the hand. (L.) And صَفْحَا الكَتِفِ The two parts of the scapula that slope down from the عَيْر [or spine thereof]: pl. صِفَاحٌ. (L.) And صَفْحُ الجَبَلِ The part of the mountain where the side thereof rests upon the ground; (S, K;) its سَفْح [q. v.]: (JM:) pl. صِفَاحٌ. (S.) صُفْحٌ: see the next preceding paragraph, in four places. صَفَحٌ Excessive width in the forehead. (IAar, K.) صَفْحَةٌ: see صَفْحٌ, in ten places. — — [Hence,] أَبْدَى لَهُ صَفْحَتَهُ (tropical:) i. q. كَاشَفَهُ [which is used alone as meaning كَاشَفَهُ بِالعَدَاوَةِ He showed open enmity, or hostility, with him]: (A, TA:) or he showed, or revealed, to him his deed [or crime] which he was concealing. (TA in art. بدو, from a trad. [which shows it to be used in an evil sense].) صِفَاحٌ, which is disapproved in horses, is [A quality] like what is termed مَسْحَة [app. meaning a flatness, or an evenness,] in the side (عُرْض) of the cheek, by reason of which its width is excessive. (O, K.) — [It is also an inf. n. of 3, q. v.] صَفُوحٌ One who has the quality of turning away from the crimes, sins, faults, or offences, of others, and of forgiving; [or rather wont to turn away &c.;] as also ↓ صَفَّاحٌ: (TA:) الصَّفُوحُ, (K, TA,) as an epithet applied to God, (TA,) means the Very Forgiving; or He who forgives much. (K, TA.) — — And Generous; (K;) because the generous man forgives those who act injuriously towards him. (TA.) — — And A woman who turns away from one; who forsakes one's society: as though not giving aught but her side. (K.) صَفِيحٌ: see صَفِيحَةٌ, in four places. [It is properly a coll. gen. n.: as such signifying Any kind of thing made flat and broad or wide: as, for instance, plate, or expanded metal: n. un. with ة, meaning a piece thereof.] — — [Hence, as it is supposed to be an expanded solid substance,] الصَّفِيحُ, (K,) or الصَّفِيحُ الأَعْلَى, (TA,) is one of the names of Heaven. (K, TA.) صَفِيحَةٌ A wide, or broad, stone; (T, S;) as also ↓ صَفِيحٌ (T) and ↓ صُفَّاحٌ: (S:) or [↓ صَفِيحٌ and] ↓ صُفَّاحٌ and صَفَائِحُ [which last is pl. of صَفِيحَةٌ] signify wide, or broad, stones, which are put over graves: (A:) or صَفَائِحُ and ↓ صُفَّاحٌ signify wide, or broad, and thin, stones; (K, TA;) one of which is called صَفِيحَةٌ and ↓ صُفَّاحَةٌ: (TA:) and anything wide, or broad, (Mgh, Msb, TA,) such as a stone, (TA,) and a plank, or board, (Mgh, TA,) and the like, (TA,) is termed صَفِيحَةٌ (Mgh, Msb, TA) and ↓ صُفَّاحَةٌ: (TA:) whence one says, اِشْتَرَى دَارًا فِيهَا صَفَائِحُ مِنْ ذَهَبٍ وَفِضَّةٍ [He purchased a house in which were plates of gold and of silver]. (Mgh.) The pl. صَفَائِحُ signifies also [particularly] The planks, boards, or leaves, (أَلْوَاح,) of a door. (S, K.) And Wide, or broad, swords; (A, K;) one such sword being termed صَفِيحَةٌ: (S:) or this latter signifies [simply] a sword; and ↓ صَفِيحٌ, swords. (Ham p. 323.) And The قَبَائِل [or principal bones, namely, the frontal, occipital, and two parietal, bones,] of the head; (K;) a single one of these being termed صَفِيحَةٌ. (TA.) And صَفِيحَةٌ, (S,) or ↓ صَفِيحٌ, (K,) or each of these, (TA,) signifies The face, or surface, of anything wide, or broad. (S, K, TA.) And صَفِيحَةُ الوَجْهِ The exterior skin, cuticle, or scarf-skin, of the face. (S.) صَفَّاحٌ: see صَفُوحٌ. صُفَّاحٌ; and its n. un., with ة: see صَفِيحَةٌ, in five places. — — Also (tropical:) Camels whose humps have become large, (K, TA,) so that the hump of the she-camel occupies the whole of her back: n. un. with ة: (TA:) pl. صُفَّاحَاتٌ and صَفَافِيحُ: (K:) likened to wide, or broad, stones or similar things, because of their hardness. (TA.) صَافِحٌ A she-camel, (K,) and a ewe, or she-goat, (TA,) [ceasing to yield her milk;] whose milk is going away: (K, TA:) or a she-camel that has lost her young one, and whose milk has gone. (IAar, TA.) — — غَيْرَ مُقْنِعٍ رَأْسَهُ وَلَا صَافِحٍ بِخَدِّهِ, occurring in a trad., means [Not lifting up, or elevating, his head,] nor putting forth his cheek, nor inclining on one side. (L.) أَصْفَحُ A man excessively wide in the forehead: from صَفَحٌ. (K.) مُصْفَحٌ Wide, or broad; (S, K;) as also ↓ مُصَفَّحٌ, (K,) which latter is the more common; both applied in this sense to a sword, and to anything; and ↓ مَصْفُوحٌ signifies the same. (TA.) One says, وَجْهُ هٰذَا السَّيْفِ مُصْفَحٌ The face of this sword is wide, or broad; from ↓ أَصْفَحْتُهُ. (S.) And ضَرَبَهُ بِالسَّيْفِ مُصْفَحًا, (S, A, K,) and ↓ مَصْفُوحًا, (IAar, TA,) and ↓ مُصْفِحًا, (A, [this last relating to the agent,]) He struck him with the breadth, or width, [or flat,] of the sword; (S, A, K;) not with its edge: (A:) and ضربه بالسيف غَيْرَ مُصْفَحٍ He struck him with the sword not with its breadth, but with its edge. (TA.) And رَجُلٌ ↓ مُصَفَّحُ الرَّأْسِ A man wide, or broad, in respect of the head; (S, TA;) and so مُصْفَحُ الرَّأْسِ. (TA.) — — Also Having the two sides of his head depressed, and the side of the forehead prominent, (K, TA,) and the occiput also prominent and conspicuous: (TA:) or having the fore and hind parts of the head projecting. (AZ, Mgh.) — — And A head compressed in the parts next the temples, so as to be long between the forehead and the back of the neck. (K.) — — A nose straight in the bone; (K, TA;) having the bone even with the forehead. (TA.) — — And A smooth, or soft, or smooth and soft, and beautiful, face. (Lh, K.) — — Applied to a sword, (TA,) Inclined, or bent: (S, K, TA:) and inverted, or reversed: (Ibn-Buzurj, K, TA:) that is turned upon its edge when one strikes with it: and that is inclined, or bent, when one desires to sheath it. (TA.) — — It is said in a trad., قَلْبُ المُؤْمِنِ مُصْفَحٌ عَلَى الحَقِّ, meaning (assumed tropical:) The heart of the believer is inclined to the truth; (S, L;) as though its side (صَفْحُهُ i. e. جَانِبُهُ) were placed upon it. (L.) And مُصْفَحٌ applied to a heart signifies also (assumed tropical:) Turned away from the

truth: (TA:) [or] so applied, in which are combined faith and hypocrisy: (K, TA:) or, accord. to Khálid, that falls short of its duty; in which is latent rancour, malevolence, malice, or spite; and which is not sincere in its religion: (Sh, TA:) or it means double-faced; one who meets the unbelievers with one face, and the believers with another face; صَفْحٌ signifying the " face," of anything. (IAth, TA.) — And المُصْفَحُ is a name of The sixth of the arrows used in the game called المَيْسِر; (S, K;) as also المُسْبِلُ. (S.) مُصْفِحٌ بِالسَّيْفِ Striking with the side of the sword, not with the edge; (TA;) striking with the face of the sword. (O.) See also مُصْفَحٌ. مُصَفَّحٌ: see مُصْفَحٌ, in two places. — — [Hence,] مُصَفَّحَةٌ signifies A sword; as also ↓ مُصَفِّحَةٌ: (K: [but see what follows:]) accord. to IAar, مُصَفَّحَاتٌ [its pl. (K)] signifies swords; because they are made broad, or wide, and lengthened out, in the forging: (S:) or, as some say, it signifies broad, or wide, swords. (TA. [See also صَفِيحَةٌ.]) Lebeed says, describing clouds, كَأَنَّ مُصَفَّحَاتٍ فِى ذُرَاهَا وَأَنْوَاحًا عَلَيْهِنَّ المَآلِى [As though there were swords, or broad swords, upon their summits, and wailing women having upon them the pieces of rag which such women hold in wailing and with which they make signs]: (S, TA:) Az says that he likens the lightning, in the darkness of the clouds, to broad swords: (TA:) and IAar says that مصفّحات here means swords: but as some relate the verse, the word is ↓ مُصَفِّحَات [meaning women clapping their hands]; as though he likened the clouds' discovering themselves when the lightning shone from them, and they opened, and then met together after the lightning's becoming extinct, to the clapping of women's hands: (S: in some copies of which, الغَيْث is put for الغَيْم:) or, accord. to this reading, he likens the sound of the thunder to women's clapping of their hands. (TA.) — — Also A she-camel (T, L) that is kept from being milked, in order that she may become fat. (T, L, K.) مُصَفِّحَةٌ, and its pl.: see مُصَفَّحٌ. مَصْفُوحٌ: see مُصْفَحٌ, in two places. مُصَافِحٌ One who commits adultery, or fornication, with any woman, whether she be free or a slave. (K.) 1 صفد صَفَدَهُ, (S, M, A, Mgh, K,) aor. صَفِدَ, (S, M, Mgh, K,) inf. n. صَفْدٌ (S, M, Mgh) and صُفُودٌ; (M;) He bound him, bound him fast or made him fast, (S, M, A, Mgh, K,) shackled him, or fettered him, in iron &c., (M,) or with iron, (A,) or with a [collar of iron put upon the neck or around the neck and hands together, such as is called] غُلّ; (L;) and ↓ صفّدهُ, (M, K,) inf. n. تَصْفِيدٌ, (S,) signifies the same; (S, M, K;) and so ↓ اصفدهُ, (K,) or this last has a different signification from the two other verbs mentioned above, as expl. below. (L.) 2 صَفَّدَ see above. — — [Hence,] one says, صَفَّدْتُهُ بِكَلَامِى, inf. n. تَصْفِيدٌ I overcame him by my speech. (A, TA.) 4 اصفدهُ, (S, M, A, L,) inf. n. إِصْفَادٌ, (S,) He gave him; (S, M, A, L;) gave him freely, or gratuitously; (L;) property, or a slave: (S:) it is doubly trans. (M.) One says, إِنْ أَفَدْتَنِى حَرْفًا فَقَدْ أَصْفَدْتَنِى أَلْفًا [If thou teach me a word, verily thou givest me what is worth a thousand dirhems]. (A, TA.) — See also 1. صَفْدٌ: see the next paragraph, in three places. صَفَدٌ A bond; (S, K, TA;) as also ↓ صَفْدٌ: (TA:) or, (M, A,) as also ↓ صَفْدٌ, (M,) i. q. ↓ صِفَادٌ, (M, A,) which signifies a rope, (M,) or a thong, (S, K,) or a shackle, or fetter, (S, A, K,) or a [collar of iron which is put upon the neck or around the neck and hands together, such as is called] غُلّ, (S, M, A,) with which one is made fast, (M,) or with which a captive is made fast: (S, A, K:) pl. أَصْفَادٌ, [expl. in the S and A and K as signifying shackles, or fetters,] the only known pl., though of the form of a pl. of pauc. (M.) — — Also A gift; (S, M, A, K;) [said to be] so called because he upon whom it is conferred is bound thereby; (Ksh and Bd in xxxviii. 37;) and so ↓ صَفْدٌ: (M:) pl. as above. (L.) One says, الصَّفَدُ صَفَدٌ The gift is a shackle, or fetter. (A.) — — And i. q. ثَنَآءٌ [which generally means Praise, eulogy, or commendation; but is said by some to mean also the contr.]. (M.) صِفَادٌ: see the next preceding paragraph. نَهَى عَنْ صَلَاةِ الصَّافِدِ The praying of him who puts his feet together as though they were fettered is forbidden. (L, from a trad.) إِصْفِنْدٌ is used by a poet for إِصْفِنْطٌ [q. v.]. (M.) 1 صفر صَفَرَ aor. صَفِرَ, inf. n. صَفِيرٌ, (S, M, K,) with which ↓ صُفَارٌ is syn. in a phrase mentioned below; (S;) and ↓ صفّر, (M, K,) inf. n. تَصْفِيرٌ; (TA;) He, or it, (a bird, a vulture, S, and a serpent, or the أَسْوَد, or أَعْرَج, or اِبْن قِتْرَة, or أَصَلَة, M,) whistled; syn. مكَا; (S;) made, or uttered, a certain sound, (M, Msb, * K,) without the utterance of letters. (Msb.) [It is mostly said of a bird: see an ex. voce جَوٌّ.] One says [also], صَفَرَ فِى الصَّفَّارَةِ [He whistled in the whistle]. (M, K.) And صَفَرَ بِالْحِمَارِ, and ↓ صفّر, He called the ass to water [by whistling; for to do thus is the common custom of the Arabs]. (M, K.) And Fr mentions the phrase, ↓ كَانَ فِى كَلَامِهِ صَفَارٌ, meaning صَفِيرٌ [i. e. There was in his speech a whistling]. (S.) — صَفِرَ, aor. صَفَرَ, inf. n. صَفَرٌ (S, M, A, K, &c.) and صُفُورٌ; (M, K;) and accord. to the T, صَفُرَ, aor. صَفُرَ, inf. n. صُفُورَةٌ; (TA;) It, or he, was, or became, empty, void, or vacant; (S, M, A, Msb, K;) namely, a house or tent; (S;) or a vessel, (S, M, &c.,) مِنَ الطَّعَامِ وَالشَّرَابِ [of food and beverage]; and a skin, مِنَ اللَّبَنِ [of milk]; (TA;) and a hand; (A;) and a thing; (S, M;) and accord. to ISk, صَفَرَ, aor صَفَرَ, inf. n. صَفِيرٌ, is said of a man. (TA.) [See also 4, last sentence but one.] One says, نَعُوذُ بِاللّٰهِ مِنْ قَرَعِ الفِنَآءِ وَصَفَرِ الإِنَآءِ (S, M, A) [We seek preservation by God from the yard's becoming void of cattle, and the vessel's becoming empty;] meaning, from the perishing of the cattle. (S.) And صَفِرَتْ وِطَابُهُ, (M, A, K, [in the CK, erroneously, وَطَآتُهُ,]) and صَفِرَ إِنَاؤُهُ, (A,) [lit. His milk-skins, and his vessel, became empty;] meaning (tropical:) he died; (M, K;) he perished. (A. [See also other explanations in art. وطب.]) — صَفِرَ, (M, K,) inf. n. صَفَرٌ, (K,) He had what is termed صُفَار, i. e. yellow water in his belly. (M, K.) 2 صَفَّرَ see above, in two places. — and see 4. — Also صفّرهُ, (S, M, K,) inf. n. تَصْفِيرٌ, (K,) He made it yellow: (S:) he dyed it yellow; (M, K;) namely, a garment, or piece of cloth. (M.) 4 اصفرهُ He emptied it; or made it void, or vacant; namely, a house or tent [&c.]; (M, K;) as also ↓ صفّرهُ, (K,) inf. n. تَصْفِيرٌ. (TA.) The Arabs say, مَا أَصْغَيْتُ لَكَ إِنَآءً وَلَا أَصْفَرْتُ لَكَ فِنَآءً [I have not overturned a vessel belonging to thee, nor have I emptied a yard belonging to thee]; meaning I have not taken thy camels nor thy property, so that thy vessel should be overturned and thou shouldst find no milk to milk into it, and so that thy yard should be empty, plundered, no camel or sheep or goat lying in it: it is said in excusing oneself. (M.) — [Accord. to Freytag, اصفر signifies also It (a house) was, or became, empty, or void, of (مِنْ) household-goods: so that it is syn. with صَفِرَ: and this is probably correct: for — —] أَصْفَرَ, (S, K,) also, (K,) signifies He was, or became, poor; (S, K;) said of a man. (S.) 5 تصفّر المَالُ The cattle became in good condition, the vehement heat of summer having departed from them: [or,] accord. to Sgh, تصفّرت الإِبِلُ signifies The camels became fat in the [season called the] صَفَرِيَّة. (TA.) 9 اصفرّ It become أَصْفَر [i. e. yellow: and also black]: (S, M, K:) and so ↓ اصفارّ: (S, K:) or the former signifies it was so constantly: and the latter, it was so transiently. (Az, TA. [See 9 in art. حمر.]) 11 إِصْفَارَّ see the next preceding paragraph. صَفْرٌ: see صِفْرٌ. صُفْرٌ: see صِفْرٌ. — Also, (S, M, A, Msb, K,) and ↓ صِفْرٌ accord. to AO, (S, M, Msb, *) who allowed no other form, but the former is the better, (M,) [Brass;] the metal of which vessels are made; (S;) i. q. نُحَاسٌ [which means both copper and brass]; (A, Msb;) or a sort of نُحَاس; or نُحَاس made yellow; (M;) or the best sort of نُحَاس; (Msb;) or an excellent sort thereof: (TA:) n. un. ↓ صُفْرَةٌ. (M.) — — And Gold: (M, A, K: [see also الصَّفْرَآءُ, voce أَصْفَرُ:]) or deenars; either because they are yellow (صُفْرٌ [pl. of أَصْفَرُ]), or thus called because resembling the صُفْر of which vessels are made. (M.) — — And Women's ornaments. (A.) — — إِنَّهُ لَفِى صُفْرِهِ, (S, O, TA, [thus in an old and very excellent copy of the S, in another copy of which I find, as in Freytag's Lex., ↓ صُفْرَةٍ,]) and ↓ صِفْرِهِ,

(TA,) [app. means He is in that state in which he requires to be rubbed with saffron; for it] is said of him who is affected by madness, when he is in the days in which his reason fails; because they used to rub him with somewhat of saffron. (S, O, L.) صِفْرٌ (S, M, A, Msb, K) and ↓ صُفْرٌ and ↓ صُفُرٌ and ↓ صَفِرٌ (M, K) and ↓ صَفْرٌ (M) and ↓ أَصْفَرُ (Msb) Empty, void, or vacant; (S, M, A, Msb, K;) applied to a house or tent, (S, Msb,) and to a vessel, (M, A,) and to a hand: (A:) each of the first three is used alike as masc. and fem. and sing. [and dual] and pl.: (M:) [and so, app., is the last but one:] and each has also for its pl. أَصْفَارٌ. (M, K.) One says بَيْتٌ صِفْرٌ مِنَ المَتَاعِ A house, or tent, or chamber, empty, or void, of furniture and utensils. (S.) And [applying the pl. form of the epithet to a sing. subst.,] إِنَآءٌ أَصْفَارٌ An empty vessel; (M, K;) like as one says بُرْمَةٌ أَعْشَارٌ; on the authority of IAar: (M:) and [applying the sing form of the epithet to a pl. subst.,] آنِيَةٌ صِفْرٌ empty vessels. (M, K.) And رَجُلٌ صِفْرُ اليَدَيْنِ A man empty-handed. (S, Msb.) And صِفْرٌ مِنَ الخَيْرِ (assumed tropical:) Void of good. (TA.) And it is said, in a trad., of Umm-Zara, that she was صِفْرٌ رِدَاؤُهَا meaning (assumed tropical:) Lank in her belly; as though her رداء, which is a garment that falls upon the belly and there ends, were empty. (TA.) And هُوَ صِفْرٌ صِحْرٌ It is [utterly] empty; صحر being an imitative sequent. (Kh, Ham p. 354.) — — صِفْرٌ in arithmetical notation, in the Indian method, is A circle [or the character ه, denoting nought, or zero; whence our term “ cipher: ” when nought is thus denoted, five is denoted by a character resembling our B: but more commonly, in the present day, nought is denoted by a round dot; and five, by ه]. (L, TA.) — See also صُفْرٌ, in two places. صَفَرٌ [an inf. n. of صَفِرَ, q. v.: — — and hence,] Hunger: and ↓ صَفْرَةٌ [the inf. n. un.] a hungering once. (M, K.) — — Also A certain disease in the belly, which renders the face yellow: (M, K:) or a collecting of water in the belly. (Kt.) [See also صُفَارٌ.] — — Also A kind of serpent, (S, M, K,) in the belly, (S, K,) which sticks to the ribs, and bites them, (M, K,) or, as the Arabs assert, which bites a man when he is hungry, its bite occasioning the stinging which a man feels when he is hungry: (S:) used alike as sing. and pl.; or one is termed صَفَرَةٌ: (M:) and it is said to be what is meant by the word in a trad., in which it is disacknowledged: (S, TA:) or a certain reptile (دَابَّة) which bites the ribs and their cartilages: (M, K:) or a certain serpent in the belly, which attacks beasts and men, and which, accord. to the Arabs [of the time of Ignorance], passes from one to another more than the mange or scab; (Ru-beh:) the Prophet, however, denied its doing so: it is said also that it oppresses and hurts a man when he is hungry: (A'Obeyd:) this is the explanation approved by Az: (TA:) or, as also ↓ صُفَارٌ, worms in the belly, (M, K, TA,) and in the cartilages of the ribs, which cause a man to become very yellow, and sometimes kill him. (TA.) You say, عَضَّ عَلَى شُرْسُوفِهِ الصَّفَرُ, meaning, (tropical:) He was hungry. (A.) — Accord. to some, (M,) in the trad. above referred to, صَفَرٌ signifies The postponing of [the month] El-Moharram, transferring it to Safar: (A'Obeyd, M, K:) [see نَسِىْءٌ:] or it there means the disease called by this name, because they asserted it to be transitive. (K.) — Also The intellect, or understanding; or the heart, or mind; syn. رُوعٌ: (M, K: [in the CK رَوْع:]) the inmost part (لُبّ) of the heart. (M, K.) Hence the saying, (TA,) لَا يَلْتَاطُ هٰذَا بِصَفَرِى This will not adhere to me, [or to my mind,] nor will my soul accept it: (S, TA:) said of that which one does not love. (A.) — Also A contract, compact, or covenant: or suretiship, or responsibility: syn. عَقْدٌ. (M, L, K. [In some copies of the K, فقد.]) — Also (S, M, Msb, K) and sometimes [صَفَرُ,] imperfectly decl., (K,) but all make it perfectly decl. except AO, who makes it imperfectly decl. because it is determinate [or a proper name] and similar in meaning to سَاعَةٌ, which is fem., meaning that all nouns signifying times are سَاعَات, (Th, M,) and, accord. to some, الصَّفَرُ, (Msb,) [The second month of the Arabian calendar;] the month that is [the next] after ElMoharram (المُحَرَّمُ): (S, M, K:) so called because in it they used to procure their provision of corn from the places [in which it was collected, their granaries having then become empty (صِفْر); agreeably with the opinion of my learned friend Mons. Fulgence Fresnel, that it was so called from the scarcity of provisions in the season in which it fell when it was first named; for it then fell in winter: see the latter of the two tables in p. 1254; and see also نَسِىْءٌ]: or because Mekkeh was then empty, its people having gone forth to travel: or, accord. to Ru-beh, because the Arabs in it made predatory expeditions, and left those whom they met empty: (M:) or because they then made predatory expeditions, and left the houses of the people empty: (Msb in art. جمد:) pl. أَصْفَارٌ, (S, M, Msb, K,) and, as some say, صَفَرَاتٌ. (Msb.) — — الصَّفَرَانِ The two months of El-Moharram and Safar; (M;) two months of the year, whereof one was called by the Muslims El-Moharram. (IDrd, M, Msb, K.) صَفِرٌ: see صِفْرٌ, first sentence. صُفُرٌ: see صِفْرٌ, first sentence. صَفْرَةٌ: see صَفَرٌ, [of which it is the n. un.,] first sentence. صُفْرَةٌ [Yellowness;] a certain colour, (S, M, Msb,) well known, (M, K,) less intense than red, (Msb,) found in animals and in some other things, and, accord. to IAar, in water. (M.) — — Also Blackness. (M, K.) — — See also صُفْرٌ, in two places. — صُفْرَةٌ, imperfectly decl., is a proper name for The she-goat. (Sgh, K.) صَفَرِىٌّ (S, M, K) and ↓ صَفَرِيَّةٌ (K) The increase, or offspring, (نِتَاج,) of sheep or goats (S, M, K [in the CK, او is erroneously put for و before this explanation]) after that called قَيْظِىٌّ: (S, TA:) or at the period of the [auroral] rising of Suheyl [or Canopus, which, in Central Arabia, at the commencement of the era of the Flight, was about the 4th of August, O. S.; here erroneously said in the M to be in the beginning of winter]: (M, K:) or ↓ the latter word signifies [as above, and also the period itself above mentioned: or] the period from the rising of Suheyl to the setting of الذِّرَاع [the Seventh Mansion of the Moon, which, in the part and age above mentioned, was about the 3rd of January, O. S.], when the cold is intense; and then breeding is approved: (M:) or the period from the rising of Suheyl to the rising of السِّمَاك [the Fourteenth Mansion of the Moon, which, in the part and age above mentioned, was about the 4th of October, O. S.], commencing with forty nights of varying, or alternating, heat and cold, called المُعْتَدِلَاتُ: (AZ:) the first increase [of sheep and goats] is the صَقَعِىّ, which is when the sun smites (تَصْقَعُ) the heads of the young ones; and some of the Arabs call it the شَمْسِىّ, and the قَيْظِىّ: then is the صَفَرِىّ, after the صَقَعِىّ; and that is when the fruit of the palm-tree is cut off: then, the شَتَوِىّ, which is in the [season called] رَبِيع: then, the دَفَئِىّ, which is when the sun becomes warm: then, the صَيْفِىّ: then, the قَيْظِىّ: then, the خَرَفِىّ, in the end of the [season called] قَيْظ: (Aboo-Nasr:) or صَفَرِيَّةٌ signifies, (M, K,) and so صَفَرِىٌّ, (K,) the [period of the] departure of the heat and the coming of the cold: (AHn, M, K:) or the period between the departure of the summer and the coming of the winter: (Aboo-Sa'eed:) or the first of the seasons; [app. meaning the autumnal season, called الخَرِيف, which was the first of the four, and of the six, seasons; or perhaps the first of the seasons of rain, commonly called الوَسْمِىّ;] and it may be a month: (AHn, M, K:) or the latter, (M,) or both, (TA,) the beginning of the year. (M, TA.) [Hence,] أَيَّامُ ↓ الصَّفَرِيَّةِ Twenty days of, or from, (مِنْ,) the latter part of the summer, or hot season. (TA voce حُلَّبٌ.) — — Also the former, (S,) or ↓ both, (TA,) The

rain that comes in the beginning of autumn: (S:) or from the period of the rising of Suheyl to that of the setting of الذِّرَاع [expl. above]. (TA.) — — Also the latter, (S, M,) or ↓ both, (K,) A plant that grows in the beginning of the autumn: (S, M, K:) so called, accord. to AHn, because the beasts become yellow when they pasture upon that which is green; their arm-pits and similar parts, and their lips and fur, becoming yellow; but [ISd says,] I have not found this to be known. (M.) صُفْرِيَّةٌ A sort of dates of El-Yemen, which are dried in the state in which they are termed بُسْر, (AHn, M, K,) being then yellow; and when they become dry, and are rubbed with the hand, they crumble, and سَوِيق is sweetened with them, and they surpass sugar; (AHn, M;) [or] they supply the place of sugar in سَوِيق. (K.) — الصُّفْرِيَّةُ, (S, M, K,) and, (K,) or as some say, (S, M,) ↓ الصِّفْرِيَّةُ, (M, K,) A sect of the خَوَارِج, (S,) a party of the حَرُورِيَّة; (M, K;) so called in relation to Sufrah (صُفْرَةُ) [which is the name of a place in El-Yemámeh]): (M:) or in relation to Ziyád Ibn-El-Asfar, (S, K,) their head, or chief; (S;) or to 'Abd-Allah (S, M, K) Ibn-Es-Saffár, (S,) or Ibn-Saffár, (K,) or Ibn-Safár, (so in a copy of the M,) in which case it is extr. in form; (M;) or on account of the yellowness of their complexions; or because of their being void of religion; (K;) accord. to which last derivation, it is ↓ الصِّفْرِيَّةُ, with kesr; and As holds this to be the right opinion. (TA.) — — And the former (الصُّفْرِيَّةُ) The مَهَالِبَة, (M, K,) who were celebrated for bounty and generosity; (TA;) so called in relation to Aboo-Sufrah, (M, K,) who was [surnamed] Abu-l-Mohelleb. (M.) الصِّفْرِيَّةُ: see the next preceding paragraph in two places. صَفَرِيَّةٌ: see صَفَرِىٌّ, in five places. صِفْرِيتٌ is the sing. of صَفَارِيتُ, (S,) which signifies Poor men: (S, K:) the ت is augmentative. (S.) صَفَارٌ, (S, M,) with fet-h, (S,) or ↓ صُفَارٌ, like غُرَابٌ, (K,) What is dry, of [the species of barleygrass called] بُهْمَى: (S, M, K:) app. because of its yellowness: (M:) it has prickles that cling to the lips of the horses. (TA in art. شفه.) — — And the former, accord. to ISk, A certain plant. (TA.) صُفَارٌ: see 1, in two places. — Also A certain disease, in consequence of which one becomes yellow: (A:) the yellow water that collects in the belly; (M, K;) i. q. سِقْىٌ: (M:) or a collecting of yellow water in the belly, which is cured by cutting the نَائِط, a vein in the صُلْب [i. e. backbone, or back]. (S.) — — See also صَفَرٌ. — — And see صَفَارٌ. — — Also A yellowness that takes place in wheat before the grain has become full. (A, TA.) — — And Remains of straw and of other fodder, at the roots of the teeth of beasts; as also ↓ صِفَارٌ. (M, K.) — — And The tick, or ticks: (M, K:) and, (K,) or as some say, (M,) an insect, or animalcule, (دُوَيْبَّةٌ,) that is found in the solid hoofs, and in the toes, or soles, of camels, (M, K,) in the hinder parts thereof. (M.) صِفَارٌ: see the next preceding paragraph. صَفِيرٌ inf. n. of صَفَرَ [q. v.]. (S, M, K.) — [In the present day it signifies also The sapphire.] صُفَارَةٌ What has withered, (M, K,) and become altered to yellow, (M,) of plants, or herbage. (M, K.) صَفِيرَةٌ A dam (ضَفِيرَةٌ) between two tracts of land. (Sgh, K.) صُفَارَى A species of bird, that whistles (يَصْفِرُ). (M. [See also what next follows.]) صُفَارِيَّةٌ A certain bird; (IAar, S;) as also صُفَارِيَةٌ, without teshdeed; (S;) the bird called تُبَشِّرٌ, (S in art. بشر,) or تُبُشِّرٌ: (K in that art.:) [Golius (who writes the word صَفَارِيَّةٌ) adds, "ut puto, quæ in Syria صُفَيْرَا dicitur, flava, duplo major passere, nam et passer luteus, ut reddit Meid. ":] i. q. صَعْوَةٌ. (IAar.) [See also الأَصْقَعُ.] صُفُورِيَّةٌ, accord. to the K, A kind of نَبَات [i. e. plant]: but in the Tekmileh, a kind of ثِيَاب [i. e. garments, or cloths]; pl. of ثَوْب; and it bears the mark of correctness. (TA.) صَفَّارٌ: see صَافِرٌ — Also A fabricator of صُفْر [or brass]. (M, K.) صُفَّارٌ, with damm, The entire quill of a feather. (AA, O.) صَفَّارَةٌ [A whistle: so in the present day: and also a fife:] a hollow thing (M, K) of copper, (K,) in which a boy whistles (M, K) to pigeons, (K,) or to an ass, that he may drink. (TS, L, K.) — — [Hence,] الصَّفَّارَةُ The anus; syn. الإِسْتُ; (M, K;) in the dial. of the Sawád. (TA.) صَافِرٌ Whistling; or a whistler. (TA.) — — And hence, (TA,) A thief; (K;) as also ↓ صَفَّارٌ: [or this signifies a frequent, or habitual, whistler:] the thief being so called because he whistles in fear of his being suspected: whence, as some explain it, the saying أَجْبَنُ مِنْ صَافِرٍ [More cowardly than a thief]: (TA:) a prov.: accord. to AO, it means in this instance one who whistles to a woman for the purpose of fornication or adultery; because he fears lest he should be seen: or — — accord. to A'Obeyd, Any bird that whistles; for birds of prey do not whistle, but only ignoble birds, that are preyed upon: (Meyd:) [or] any bird that does not prey: (M, K:) and any bird having a cry: and a certain cowardly bird: (K:) [accord. to Dmr, as stated by Freytag, it is a bird of the passerine kind; also called ↓ صَافِرِيَّةٌ:] accord. to Mohammad Ibn- Habeeb, (Meyd,) a certain bird that suspends itself from trees, hanging down its head, whistling all the night in fear lest it should sleep and be taken; and so in the prov. above mentioned: (Meyd, A: *) or, accord. to IAar, it means ↓ مَصْفُورٌ بِهِ [whistled to]: i. e., when he is whistled to, he flees: and by ↓ المَصْفُورُ بِهِ is meant the bird called التنوّط [i. e. التُّنَوُّطُ or التَّنَوِّطُ &c.], the cowardice of which induces it to weave for itself a nest like a purse, suspended from a tree, narrow in the mouth and wide in the lower part, in which it protects itself, fearing lest a bird of prey should light upon it: (Meyd: [see also art. نوط:]) or any coward. (TA.) — — مَا بِهَا صَافِرٌ There is not in it (i. e. the house, الدَّار, TA) any one: (S, K:) [lit.] any one who whistles: (M:) or any one to be called by whistling; صَافِرٌ being here an instance of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ followed by بِهِ. (T, TA.) صَافِرِيَّةٌ: see the next preceding paragraph. أَصْفَرُ [a comparative and superlative epithet form صَفَرَ]. One says أَصْفَرُ مِنْ بُلْبُلٍ [A greater whistler, or warbler, than the بلبل]. (S.) — See also صِفْرٌ. — — [Also More, and most, empty, void, or vacant.] It is said in a trad., أَصْفَرُ البُيُوتِ مِنَ الخَيْرِ البَيْتُ الصِّفْرُ مِنْ كِتَابِ اللّٰهِ [That one of houses which is the most void of good is the house that is destitute of the Book of God]. (S.) — Also [Yellow;] of the colour termed صُفْرَةٌ: (S, M, K:) fem. صَفْرَآءُ: (Msb, &c.:) pl. صُفْرٌ. (TA.) And Black (A'Obeyd, S, K) is sometimes thus termed: (S:) applied to a camel, as in the Kur lxxvii. 33, because a black camel always has an intermixture of yellow: (TA:) or, applied to a camel, of a colour whereof the ground is black, with some yellow hairs coming through. (M.) Applied to a horse, Of the colour termed in Pers. زَرْدَهْ [a kind of sorrel], (S,) but not unless having a yellow [or sorrel] tail and mane. (As, S.) — — بَنُو الأَصْفَرِ The Greeks (الرُّومُ): (S, A:) or their kings: because the sons of El-Asfar the son of Room the son of 'Eesoo (or 'Eysoon, TA, [i. e. Esau,]) the son of Is-hák [or Isaac] (K) the son of Ibráheem [or Abraham]: (TA:) or El-Asfar was a surname of Room: (TA:) or they were so called because their first ancestor, (A, IAth,) Room the son of 'Eysoon, (IAth,) was of a yellow complexion: (A, IAth:) or because they were conquered by an army of Abyssinians by whom their women had yellow children: (K:) [or] they are the modern Muscovites. (TA.) — — الأَصْفَرَانِ Gold and saffron; (S, M, K;) which are said to destroy women: (TA:) or the plant called وَرْس and saffron: (S, K:) or the plant called وَرْس and gold: (M:) or saffron and raisins. (ISk, Sgh, K.) — — And الصَّفْرَآءُ Gold. (M, K. [See also صُفْرٌ.]) Hence the saying of 'Alee, يَا صَفْرَآءُ اصْفَرِّى وَيَا بَيْضَآءُ ابْيَضِّى وَغُرِّى غَيْرِى O gold, [be yellow,] and O silver, [be white, and beguile other than me:] and one says also, مَا لِفُلَانٍ صَفْرَآءُ وَلَا بَيْضَآءُ [There is not belonging to such a one gold nor silver]. (TA.) — — Also A kind of bile, (M, K,) well-known; (K;) [the yellow bile; one of the four humours of the body; of which the others are the black bile (السَّوْدَآءُ), the blood (الدَّمُ), and the phlegm (البَلْغَمُ):] so called because of its colour. (M.) — — And The bow that is made of [the tree called] نَبْع. (S, * K, * TA.) — — And The

female locust that is devoid of eggs. (M, K.) — — And A certain plant, (S, M, K,) of the plain or soft tracts, and of the sands, (M, K,) and sometimes growing in hard level ground: (M:) or a certain herb, that spreads upon the ground, (AHn, M,) the leaves of which are like those of the خَسّ [or lettuce], (AHn, M, K,) and which the camels eat vehemently: (AHn, M:) it is of the kind called ذُكُور. (Aboo-Nasr, M.) مُصْفَرٌّ: see its fem., with ة, voce مَصْفُورٌ. مُصْفِرٌ A poor man. (S.) مُصَفَّرٌ; and its fem., with ة: see مَصْفُورٌ. هُوَ مُصَفِّرُ اسْتِهِ is from الصَّفِيرُ, [see صَفَرَ,] not from الصُّفْرَةُ, (S,) and means He is a ضَرَّاط; (S, K;) as though denoting cowardice: (TA:) or it is from صَفَّرَ " he dyed yellow; " (M;) and was applied to Aboo-Jahl; (M, TA;) meaning that he dyed his إِسْت with saffron, and was addicted to [the enormity termed] أُبْنَة: this, accord. to Sgh, is the correct explanation; and he adds that it is said of a luxurious man, whom experience and afflictions have not rendered firm, or sound, in judgment. (TA.) — — المُصَفِّرَةُ is an appellation applied to Those whose sign [meaning the colour of their ensign] is صُفْرَة; (M, K;) [i. e. whose ensign is yellow;] and is similar to المُحَمِّرَةُ and المُبَيِّضَةُ. (M.) مَصْفُورٌ: see صَافِرٌ, in two places. — Also Hungry; and so ↓ مُصَفَّرٌ. (K.) — — Of the مَصْفُورَة, (TA,) and ↓ مُصْفَرَة, (Mgh, TA,) or ↓ مُصَفَّرَة, (Mgh,) which one is forbidden to offer in sacrifice, (Mgh, TA,) it is said that the first is Such as has the ear entirely cut off; because its ear-hole is destitute of the ear: and the second, the lean, or emaciated; because devoid of fatness; or, accord. to Kt, the first and second have the latter meaning, as though destitute of fat and flesh: (TA:) or the second and third have the latter meaning; or the former meaning: (Mgh:) but accord. to the relation of Sh, what is thus forbidden is termed المَصْغُورَةُ, with غ, having the former of the meanings expl. above; which IAth disapproves: (TA in art. صغر:) or المُصَغَّرَةُ. (Mgh in that art.) — Also Having the disease termed صُفَار: (A, TA:) or one from whose belly comes forth yellow water. (TA.) صفرد صِفْرِدٌ A certain bird, (S, M, K,) of a cowardly nature, (K,) larger than the sparrow, (M,) that frequents houses, and is the most cowardly of birds; (Lth;) it is afraid of the [little bird called] صَعْوَة; (IAar;) and is by the vulgar (S) called أَبُو المَلِيح. (S, K. [Accord. to Golius, the nightingale: but this I think a mistake.]) أَجْبَنُ مِنْ صِفْرِدٍ [More cowardly than a sifrid] is a prov., (S, Meyd,) asserted by AO to be postclassical. (Meyd. [See Freytag's Arab. Prov. i. 372.]) صفط إِصْفَنْطٌ a dial. var. of إِسْفَنْطٌ, q. v. (As, K.) صفع 1 صَفَعَهُ, aor. صَفَعَ, (O, Msb, K,) inf. n. صَفْعٌ, (S, * O, Msb, TA,) accord. to Lth, (O, TA,) He struck him with his fist, not vehemently, on the back of his neck: (O, K, TA:) or, (O, K,) accord. to Az (O, Msb, TA) and others, (Msb,) he struck him [i. e. slapped him] with his expanded hand (O, Msb, K, TA) on the back of his neck, or on his body; not with the fist: (O, Msb, TA:) or it is post-classical: (S, K:) [but Fei says,] the assertion that it is post-classical is not to be regarded: (Msb:) Az adds, IDrd says that it is from ↓ صَوْفَعَةٌ, (O, TA,) which signifies the top, or uppermost part, of the [cap called] كُمَّة, and of the turban: (O, K, TA:) or this is a mistranscription, and is correctly with ق: (K, TA:) [Sgh says,] this which Az mentions, [as] on the authority of IDrd, I have not found in the Jm; and it is correctly with ق. (O.) صَفْعَةٌ A single act of striking [or slapping] with the expanded hand upon the back of the neck, or upon the body. (Msb.) صَفْعَانٌ or صَفْعَانُ (accord. to different copies of the S and K) A man who is struck [or slapped] in the manner expl. above in the first paragraph; (S, Msb, K;) as also ↓ مَصْفَعَانِىٌّ. (O, K.) صَوْفَعَةٌ: see the first paragraph of this art. مَصْفَعَانِىٌّ: see صَفْعَانٌ. صفق 1 صَفْقٌ [inf. n. of صَفَقَ] signifies The striking [a thing] so as to cause a sound to be heard in consequence thereof; (S, O, K;) as also تَصْفِيقٌ [inf. n. of ↓ صفّق, but this has an intensive signification]: (S:) and تَصْفَاقٌ is [also] an inf. n. of صَفَقَ, like صَفْق in the phrase صَفْقُ الكَفِّ عَلَى الأُخْرَى [the striking of the hand upon the other hand], but denoting muchness of the action. (Sb, M, TA.) [Hence several meanings of both of these verbs, here following.] — — صَفَقَ رَأْسَهُ, and عَيْنَهُ, (M,) and صَفَقَهُ عَلَى رَأْسِهِ, (Msb,) aor. صَفِقَ, inf. n. صَفْقٌ, (M, Msb,) He struck his head, and his eye, (M,) and he struck him on his head with the hand. (Msb.) And صَفَقَهُ بِالسَّيْفِ, (O, K,) inf. n. صَفْقٌ, (O,) He struck him with the sword. (O, K.) And صَفَقَ بِهِ الأَرْضَ [lit. He smote the ground with him; meaning he flung him upon the ground]. (L, TA.) — — صَفَقَ بِجَنَاحَيْهِ, (M, K,) aor. as above, (M,) [inf. n. صَفْقٌ,] said of a bird, He beat [his sides, or the air,] with his wings; (M, L, K; *) as also ↓ صفّق, (M, K,) inf. n. تَصْفِيقٌ. (TA.) — — صَفَقَتْهُ الرِّيحُ, and ↓ صفّقته, The wind smote it so as to cause a sound to be heard: (S:) or the latter signifies [simply] the wind smote it, or beat it: (Ham p. 719:) [or the wind beat upon it; namely, a sail &c.: (see شِرَاعٌ:)] [and] both signify the wind shifted it to the right and left, and turned it back: (TA: [in the CK, التَّلْبِيبُ is erroneously put for التَّقْلِيبُ as an explanation of التَّصْفِيقُ:]) and صفّقت ↓ الرِّيحُ المَآءَ The wind beat the water so that it made it clear: (M:) and صَفَقَتِ الرِّيحُ الأَشْجَارَ, (K,) aor. as above, inf. n. صَفْقٌ, (O,) The wind put the trees in motion, or into a state of commotion, (O, K,) and shook them: (O, TA:) and صفّقت ↓ الرِّيحُ السَّحَابَ The wind smote the clouds, [for صَرَمَتْهُ in my original, an obvious mistranscription, I read ضَرَبَتْهُ,] and blew in different directions upon them. (TA.) — — صَفَقَ العُودَ, (inf. n. صَفْقٌ, TA,) He put in motion [by striking them] the chords of the lute. (S, O, K.) — — صَفَقَ عَلَى يَدِهِ and صَفَقَ يَدَهُ بِالبَيْعَةِ, inf. n. صَفْقٌ (M, K) and صَفْقَةٌ, (K,) [or the latter, which see below, is a simple subst.,] He struck his hand upon his [another's] hand by way of ratifying the sale, or the covenant; (M, K;) and so صَفَقَ لَهُ البَيْعَ, aor. صَفِقَ, (K,) inf. n. صَفْقٌ: (TA:) or صَفَقْتُ لَهُ بِالبَيْعِ and بِالبَيْعَةِ, inf. n. صَفْقٌ, I struck my hand upon his hand [by way of ratifying the sale and the covenant]. (S, O, Msb.) [See also سَفَقَ. And see an ex. in a verse cited voce رَدَادٌ.] — — صَفْقٌ (S, O, K) as inf. n. of صَفَقَهُ, (S, O,) also signifies The shutting, or closing [a thing]; and the turning, or sending, or putting, [a thing] back, or away; (S, O, K;) as also ↓ إِصْفَاقٌ. (K.) You say, صَفَقَ عَيْنَهُ He shut, or closed, his eye. (S, O, K.) And صَفَقَ البَابَ, (S, M, O, Msb, K,) aor. صَفِقَ, (M,) inf. n. صَفْقٌ, (M, Msb,) He shut or closed, the door; (S, O, Msb, K;) as also ↓ اصفقهُ: (S, O:) or both signify he locked the door: (M, K:) and in like manner سَفَقَهُ [and اسفقهُ]. (TA.) And He opened the door: (ADk, O, Msb, K:) thus having two contr. significations. (Msb.) And صَفَقَ مَاشِيَتَهُ, inf. n. صَفْقٌ, He turned, or sent, his cattle back, or away. (M, TA.) And صَفَقَهُمْ عَنْ كَذَا He turned them [i. e. men] back, or away, from such a thing. (TA.) And one says, مَا زَالُوا يَصْفِقُونَنِى They ceased not to turn me about in an affair: [meaning that] they endeavoured to induce him to do it. (Ibn-'Abbád, O.) — — صَفَقَهُمْ مِنْ بَلَدٍ إِلَى بَلَدٍ They expelled them from town to town, or from country to country, forcibly and ignominiously. (TA.) — — صَفَقَ الشَّرَابَ: see 2. — — صَفَقَ القَدَحَ, (O, K,) inf. n. صَفْقٌ, (O, TA,) He filled the drinking-vessel; as also ↓ اصفقهُ; (O, K;) and ↓ صفّقهُ: (O:) or ↓ الكَأْسَ صفّق, and ↓ اصفقها, he filled the drinking-cup, or wine-cup: (Lh, M:) and ↓ اصفقنا الحَوْضَ We collected the water in the watering-trough. (TA.) — — And صَفَقَهَا, inf. n. صَفْقٌ, He compressed her; syn. جَامَعَهَا. (TA.) — — And صَفْقٌ signifies also The collecting together [a thing or things]. (TA.) — صَفَقَ الرَّجُلُ, (M, K,) inf. n. صَفْقٌ, (M,) The man went away. (M, K.) — — ↓ صَفَقَتْ عَلَيْنَا صَافِقَةٌ مِنَ النَّاسِ A company of men alighted at our abode. (IDrd, M, * O, K. *) — — صَفَقَتْ, (IDrd, O, K,) inf. n. صَفْقٌ, (TA,) said of a she-camel, Her womb closed against the passage of her fœtus, (أَرْتَجَتْ رَحِمُهَا عَنْ وَلَدِهَا, [or أُرْتِجَتْ] i. e. became closed, the

syll. signs of this word in the O being doubtful, in the CK erroneously written ارتَخَتْ,]) so that the fœtus died. (IDrd, O, K, TA.) — صَفُقَ, aor. صَفُقَ, (M, O, Msb, K,) inf. n. صَفَاقَةٌ, said of a garment, or piece of cloth, (S, M, O, Msb, K,) It was strong, stout, or firm; (M;) thick, substantial, close, or compact, in texture: (O, Msb, K:) and so سَفُقَ. (T, S, &c., in art. سفق.) — — And, said of a face, (S, O, K, TA,) (tropical:) It was impudent; or had little shame. (O, K, TA.) 2 صَفَّقَ see 1, former half, in five places. — — التَّصْفِيقُ بِاليَدِ means The making a sound with the hand [by clapping]: (S:) one says, صفّق بِيَدَيْهِ [He clapped with his hands; or clapped his hands]: (O, Msb:) and النِّسَآءُ يُصَفِّقْنَ عَلَى المَيِّتِ [The women clap their hands in lamenting over the dead: thus they often do in the present day, over the corpse and over the grave]: (TA:) التَّصْفِيقُ is syn. with التَّصْفِيحُ: (As, O:) or (O) the former signifies the striking with the palm of one hand upon that of the other; (O, K;) but the latter is better expl. as the striking with the outer side of the right hand upon the inner side of the left hand. (O.) [See also 2 in art. صفح.] — — صفّق القِرْبَةَ, (M, TA,) inf. n. تصْفِيقٌ, (TA,) He poured water into the skin, (M, TA,) and shook it about, (TA,) the skin being new, so that the water came forth yellow. (M.) — — See also 1, latter half, in two places. — — صفّق الشَّرَابَ He mixed the wine, or beverage. (M.) — — And, (M,) inf. n. as above; (S, O, K;) and ↓ صَفَقَهُ, (M,) inf. n. صَفْقٌ; (K;) and ↓ اصفقهُ, (M,) inf. n. إِصْفَاقٌ; (K;) He transferred the wine, or beverage, from one vessel to another, (S, M, O, K,) or from one jar to another, (As, TA,) it being mixed, (K,) in order that it might become clear. (M, K.) — — تَصْفِيقُ الإِبِلِ means The removing of camels from a place which they have depastured to a place in which is pasture: (S, O, K: *) thus in the saying of the rájiz (Aboo-Mohammad El-Fak'asee, O) cited in the first paragraph of art. زل: (S, O:) or التَّصْفِيق in that instance, accord. to IAar, is from صفّق القَوْمُ فِى البِلَادِ The people, or party, went far in the country in search of pasture: (M:) [or] صفّق, said of a man, (Ibn- 'Abbád, O,) inf. n. as above, (K,) means He went away; and he went round about. (Ibn- 'Abbád, O, K.) — — And التَّصْفِيقُ signifies also The forming a determined intention or purpose, and then reversing it. (TA.) 3 صافق عِنْدَ صَفْقَةِ البَيْعِ [He struck his hand upon that of another in token of the ratification of the sale]. (T in art. دو. [See also 6.]) — — صافقت said of a she-camel, She lay, or slept, upon one side one time and upon the other side another time: from صَفْقٌ meaning جَانِبٌ. (M. [And the same is indicated in the O.]) And فُلَانٌ يُصَافِقُ بَيْنَ جَنْبَيْهِ Such a one turns over upon this صَفْق [or side] one time and upon the other another. (O.) And بَاتَ فُلَانٌ يُصَافِقُ [Such a one passed the night turning over from side to side]. (Z, TA.) — — [Accord. to the K, said of a she-camel, She was taken with the pains of parturition; i. q. مَخَضَتْ: but this is app. a mistake; for it seems to have been taken from the saying in the O, (one of the principal sources of the K,) إِذَا مَخَضَتِ النَّاقَةُ صَافَقَتْ, which evidently means When the she-camel is taken with the pains of parturition, she turns over from side to side; as is there indicated by the context both before and after.] — — صافق بَيْنَ قَمِيصَيْنِ, (M,) or بين ثَوْبَيْنِ, (K,) He wore two shirts, (M,) or two garments, (K,) one of them over the other. (M, K.) 4 أَصْفَقَ see 1, latter half, in five places: — — and see also 2. — أَصْفَقُوا عَلَيْهِ i. q. تَبَايَعُوا عَلَيْهِ [i. e. They made a covenant, or compact, respecting it, or to do it, as though by striking their hands together], namely, the thing, or affair: (TA in art. بيع: [see صَفَقَ يَدَهُ بِالبَيْعَةِ; and see also 3, and 6, and صَفْقَةٌ:]) they combined consentaneously, or agreed together, respecting it, or to do it, namely, the thing, or affair; syn. أَطْبَقُوا عَلَيْهِ, (S, O, K,) or اِجْتَمَعُوا عَلَيْهِ. (M.) And أَصْفَقُوا عَلَيْنَا [They combined, or collected themselves together, against us]. (M, from a verse of Zuheyr.) أَصْفَقَتْ لَهُ نِسْوَانُ مَكَّةَ occurs in a trad. as meaning The women of Mekkeh collected themselves together to him: or, as some relate it, ↓ اِنْصَفَقَتْ. (TA.) And one says, أَصْفَقُوا لَهُ meaning حَشَدُوا [i. e. They collected themselves together to him; or they combined to treat him with courtesy and honour]. (M.) — — اصفق لَهُمْ He brought them as much food as would satisfy their hunger: (O, K:) said in relation to the entertainment of guests. (O.) — — أَصْفَقَتْ يَدُهُ بِكَذَا, (S, O,) or بِيَدِى, (K,) His hand, or my hand, lighted on, met with, or encountered, such a thing; syn. صَادَفَتْهُ and وَافَقَتْهُ. (S, O, K.) En-Nemir Ibn-Towlab says, (S, O, TA,) describing a جَزَّار [or slaughterer of camels], (TA,) حَتَّى إِذَا قُسِمَ النَّصِيبُ وَأَصْفَقَتْ يَدُهُ بِجَلْدَةِ ضَرْعِهَا وَحُوَارِهَا [Until, or until when, the share was divided, and his hand lighted on the skin of her udder and her young one]. (S, O, TA: but in the S, طُرِحَ is put in the place of قُسِمَ.) — أَصْفَقَ القَوْمُ The people, or party, were, or became, in a state of commotion, or tumult; syn. اِضْطَرَبُوا. (M, TA. [See also 8.]) — أُصْفِقَ لِى It was appointed, or ordained, for me; or prepared for me. (TA.) — اصفق الغَنَمَ He milked the sheep, or goats, but once in the day; (S, M, O, TA;) and so with س: (TA in art. سفق:) or الإِصْفَاقُ signifies the milking once in the day and night. (TA.) — اصفق الثَّوْبَ He wove the garment (M, TA) strongly, stoutly, firmly, (M,) thickly, substantially, closely, or compactly. (TA.) 5 تصفّق He (a man) turned over and over; (M;) he moved repeatedly to and fro, syn. تَرَدَّدَ, (M, O, K,) from side to side. (M.) And تصفّقت She (a camel) turned herself over, upside down (lit. back for belly), (O, K, TA,) when taken with the pains of parturition. (TA.) — — تصفّق لِلْأَمْرِ He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to the affair; syn. تَعَرَّضَ لَهُ. (Sh, O, K.) 6 تصافقوا (S, M, O) They struck their hands upon the hands of others (O) عِنْدَ البَيْعَةِ [on the occasion of the ratifying of a sale, or covenant]: (S, O:) or they [struck a bargain;] bought and sold; or made a covenant, or compact; one with another. (M, TA.) 7 انصفق It (a garment, or piece of cloth,) was beaten by the wind, so that it moved to and fro. (M. TA.) [See also 8.] — — It (a door) became shut, or closed: and so with س: (TA in art. سفق:) [or it shut again of itself:] said of a door which, when opened, will not remain open. (TA in art. دلق.) — — He (a man, TA) turned, or became turned or sent or put, back, or away: (S, O, K, TA:) he [or it] returned. (TA.) — — And انصفقوا They collected themselves together: the contr. of the next preceding signification. (TA.) See also 4. — — And one says, انصفقوا عَلَيْنَا يَمِينًا وَشِمَالًا They came upon us on the right and left. (M, TA.) 8 اصطفقت الأَشْجَارُ The trees became shaken, or agitated, by the wind. (S, O, K, TA.) And اصطفق العُودُ The lute had its chords put in motion, (S, O, K, TA,) so that they responded, one to another. (TA.) — — اصطفق الآفَاقُ بِالبَيَاضِ The tracts of the horizon flickered with whiteness, and the light thereof spread. (TA.) — — And اصطفق المَجْلِسُ بِالقَوْمِ The sitting-place became a scene of commotion, or tumult, with the people, or party. (TA. [See also 4, latter part.]) صَفْقٌ: see صَفْقَةٌ. — Also A side; a lateral part or portion; (S, M, O, K;) and so ↓ صُفْقٌ, (S, O, K,) and ↓ صَفَقٌ; (M, O, K;) syn. نَاحِيَةٌ, (S, M, O, K,) and جَانِبٌ. (M, TA.) Of a mountain, (S, O, K,) it signifies in like manner, (O,) its صَفْح, (S, O, K,) and its نَاحِيَة: (S:) [both of which signify as above: or by the former may be meant what here follows:] or its face, (M, K,) in the upper part thereof, above the حَضِيض [or low ground at, or by, the base, or foot]: (M:) pl. صُفُوقٌ. (S, O.) [In like manner also,] صَفْقَا العُنُقِ signifies The two sides of the neck. (M, K.) And صَفْقَا الفَرَسِ The two cheeks of the horse. (M, K.) — — Also A place. (K.) — — See also صِفْقٌ. — And see صَفَقٌ, in two places. صُفْقٌ: see the next preceding paragraph. صِفْقٌ, with kesr, The مِصْرَاع [i. e. either half, or leaf,] of a door [meaning of a folding door]: (K:) [or, accord. to the O, it is ↓ صَفْقٌ, for it is there said that صَفْقَا البَابِ means مِصْرَاعَاهُ; but SM follows the reading in the K without remarking upon the difference in the O;

and adds,] and one says, بَابُ دَارِهِ صِفْقٌ وَاحِدٌ [meaning The door of his house is one leaf; i. e.] when it does not consist of what are termed مِصْرَاعَانِ. (TA.) صَفَقٌ: see صَفْقٌ. — Also Water that is poured into a new skin, and shaken in it, and in consequence becomes yellow; (S, O, K;) or yellow water that comes forth from a new skin upon which water has been poured; (M;) and so ↓ صَفْقٌ. (M, K.) Hence, (TA,) one says, وَرَدْنَا مَآءً كَأَنَّهُ صَفَقٌ [We came for the purpose of drinking to water as though it were the yellow water that comes forth from a new skin]. (S, O.) — — And A new skin upon [or into] which water is poured, in consequence whereof yellow water comes forth from it. (M.) — — Also, accord. to AHn, (M,) or so ↓ صَفْقٌ, (K,) The odour, and savour, of دِبَاغ [or tan]. (M, K.) — — And The former, accord. to Ibn-'Abbád, The last of دِبَاغ [or tan]: (O, TA:) in the K, آخِرُ الدِّمَاغ is erroneously put for آخر الدِّبَاغ. (TA.) صَفْقَةٌ A striking of the hand [of one person] upon the hand [of another] in [ratifying] a sale or purchase and a covenant: (Mgh:) and ↓ صَفْقٌ is [used in the same sense, being an inf. n. and also] a subst. from the verb in the phrase صَفَقَ يَدَهُ بِالبَيْعَةِ [expl. in the first paragraph of this art.]; (M, K;) as also ↓ صِفِقَّى, like زِمِجَّى, (K,) or ↓ صِفَقَّى, (so in a copy of the M,) which is mentioned by Sb, (M, TA,) and of which Seer says that it may be from صَفْقُ الكَفِّ عَلَى الأُخْرَى. (TA. [See 1, first sentence.]) — — Hence it is used to signify The contract itself that is made in the case of a sale, (Mgh, Msb,) and the covenant that one makes: (Mgh:) or an agreement respecting a thing: (M, TA:) Az says that it relates to the seller and the buyer. (Msb.) [And it is sometimes with س in the place of ص.] One says, رَبِحَتْ صَفْقَتُكَ i. e. [May] thy purchase [bring profit]. (S, O.) And بَارَكَ اللّٰهُ لَكَ فِى صَفْقَةِ يَمِينِكَ i. e. [May God bless thee in] the contract [(lit. the striking) of thy right hand]. (Msb.) And صَفْقَةٌ رَابِحَةٌ, and صَفْقَةٌ خَاسِرَةٌ, (S, O, K,) A sale or bargain [bringing gain, and a sale or bargain occasioning loss]. (K.) And إِنَّهُ لَمُبَارَكُ الصَّفْقَةِ [Verily he is blessed in respect of bargaining]; meaning that he buys not anything without gaining in it. (TA.) And قَدِ اشْتَرَيْتُ اليَوْمَ صَفْقَةً صَالِحَةً [I have purchased to-day a good purchase]. (TA.) And البَيْعُ صَفْقَةٌ أَوْ خِيَارٌ Selling is decisive or with the option of returning. (Mgh.) And it is said in a trad. (of Ibn-Mes'ood, TA), صَفْقَتَانِ فِى صَفْقَةٍ رِبًا i. e. Two bargains in a [single] bargain [are an unlawful gain]: this is of two kinds: one is the seller's saying to the buyer, "I sell to thee such a thing for a hundred dirhems on the condition of thy buying of me this garment, or piece of cloth, for such a sum: " the other kind is his saying, "I sell to thee this garment, or piece of cloth, for twenty dirhems on the condition of thy selling to me thy commodity for ten dirhems. " (O.) And it is said in another trad., إِنَّ أَكْبَرَ الكَبَائِرِ أَنْ تُقَاتِلَ أَهْلَ صَفْقَتِكَ i. e. [Verily the greatest of great sins is] thy fighting those with whom thou hast made a covenant: because each of the two persons making a covenant puts his hand in the hand of the other, like as is done by each of two persons selling and buying. (TA.) صِفِقَّى or صِفَقَّى: see the next preceding paragraph. صِفَاقٌ The inferior [or inner] skin, that is beneath the skin upon which is the hair: (S, O, K:) a thin skin beneath the upper skin and above the flesh: (IAth, TA:) or the صِفَاق of the belly is the skin, (M,) the inner skin, (TA,) that is next to the سَوَاد, (M, TA,) the سَوَاد of the belly, (TA,) [i. e. the liver,] and which is the part where the farrier perforates the beast (يَنْقُبُ مِنَ الدَّابَّةِ) [at the navel, in order that a yellow fluid may issue forth]: (M, TA:) or the صَفَاق is the part around the navel, where the farrier performs the operation above mentioned: (AA, TA:) or the skin which, when the مَسْك [or hide] is stripped off, remains cleaving to the belly, and the rending of which occasions a [rupture termed] فَتْق; so says As, in the " Book of the Horse: " (TA:) or what is between the جِلْد [or outer skin] and the مُصْرَان [or intestines into which the food passes from the stomach]; (ISh, O, K;) com- prising all of what are termed the مَرَاقّ of the belly, beneath the جِلْد thereof, to the سَوَاد of the belly [i. e. the liver]; the مَرَاقّ of the belly being all that has not a bone curving over it: (ISh, O:) or the skin of the whole of the belly: (O, K:) the pl. is صُفُقٌ, only. (M, TA.) صَفُوقٌ An abominable acclivity or ascending road or mountain-road difficult of ascent: pl. صَفَائِقُ and صُفُقٌ. (M, K.) And A mountain, (K,) or an obstacle, or elevated portion, of mountains, (O,) such as is inaccessible. (O, K.) And A smooth, high rock: pl. صُفُقٌ. (Ibn-'Abbád, O, K.) — Also, applied to a bow, Pliant. (Fr, O, K.) — — [In the TA, in a verse of Aboo-Dhu-eyb describing a bow, to which it seems to be there applied as an epithet, it is expl. as signifying راجعة; but I think that this is a mistranscription for رَاجِفَةٌ, meaning Quivering. — — Freytag has assigned to it three explanations which belong to صِفَاقٌ.] صَفِيقٌ, applied to a garment, or piece of cloth, (S, M, Mgh, O, Msb, K,) strong, stout, or firm; (M;) thick, substantial, close, or compact, in texture: (Mgh, O, Msb, K:) and سَفِيقٌ is a dial. var. thereof. (TA.) — — Also (assumed tropical:) Hardy, strong, sturdy, enduring, or patient. (M.) — — And applied to a face (S, O, K, TA) as meaning (tropical:) Impudent; or having little shame. (O, K, TA.) And رَجُلٌ صَفِيقُ الوَجْهِ (assumed tropical:) A man having no shame. (Har p. 368.) صَفِيقَةٌ: see صَافِقَةٌ. صَفَائِقُ Travelling-camels (رِكَابٌ) coming and going. (Ibn-'Abbád, O.) — — See also صَافِقَةٌ. صَفَّاقٌ A cock that beats with his wings when crowing. (TA.) — — It occurs in a trad., followed by أَفَّاق in apposition, and is said by As to mean اَلَّذِى يَصْفِقُ عَلَى أَمْرٍ عَظِيمٍ [app. One who goes away on some great affair]: but in the opinion of Az, it means one who makes many journeys, and who employs himself, or uses art or artifice or cunning, in affairs of traffic; thus nearly agreeing in meaning with أَفَّاقٌ. (O: the latter meaning only is assigned to it in the K.) صَافِقَةٌ A company (IDrd, M, O, K) of men [alighting at one's abode]. (IDrd, M, O.) See 1, near the end. — — Also A calamity, or misfortune: (M, TA:) pl. صَوَافِقُ: (M:) this pl. and ↓ صَفَائِقُ, (O, K, TA,) which latter may be pl. of ↓ صَفِيقَةٌ, (TA,) signify accidents, or evil accidents, (O, K, TA,) and varieties, or vicissitudes, of events. (O, TA.) أَصْفَقُ A garment, or piece of cloth, more [strong, stout, firm,] thick, substantial, close, or compact, in texture, than another. (Mgh.) أَصْفَقَانِيَّةٌ [written in one place with fet-h, and in another with kesr, to the ف,] i. q. خَوَلٌ [A man's slaves, or servants, and other dependents; or slaves, and cattle, or camels &c.;] in the dial. of El-Yemen. (TA.) مَصْفَقٌ A place of passage; a way, road, or path; syn. مَسْلَكٌ. (O, TA.) مُصَفَّقٌ [pass. part. n. of 2, q. v.]. One says, لَكَ عِنْدِى وُدٌّ مُصَفَّقٌ وَنُصْحٌ مُرَوَّقٌ (tropical:) [I have, for thee, an affection defecated like wine that has been transferred from one vessel to another and left to settle, and a benevolence purified like clarified wine]. (TA.) — — Also A full [or filled] drinking-vessel. (Fr, TA.) مُصَافِقٌ A camel lying, or sleeping, upon one side one time and upon the other side another time. (O, K.) — — And مُصَافِقٌ بَيْنَ ثَوْبَيْنِ Wearing two garments, one of them over the other. (Ibn-'Abbád, O.) صفن 1 صَفَنَ, aor. صَفِنَ, inf. n. صُفُونٌ, said of a horse, He stood upon three legs and the extremity of the hoof of the fourth leg; (AZ, * S, K, TA;) [thus expl.] without restriction to a fore leg or a hind leg: (TA:) or he stood upon three legs, and turned back the extremity of the fore part of the fourth hoof, that of his fore leg: (M, TA:) [or he stood upon three legs, and otherwise: (see صَافِنٌ:)] accord. to Fr, the poems of the Arabs indicate that صُفُونٌ signifies peculiarly, or specially, [or simply,] the act of standing, or standing still. (TA.) — — Also, (M, Msb, K,) aor. and inf. n. as above, (M, Msb,)

said of a man, (K,) or صَفَنَ قَدَمَيْهِ, (TA, from a trad.,) meaning صَفَّ قَدَمَيْهِ [He set his feet evenly, side by side], (M, Msb, K, TA,) standing, (Msb,) and praying. (TA.) [Or, said of a man standing in prayer, it signifies, or in this case it signifies also, He put his feet close together: or he turned one of his feet backward, like as the horse turns one hoof when standing upon three legs: see, again, صَافِنٌ.] — صَفَنَ الحَشِيشَ وَالوَرَقَ (M, TA) aor. صَفِنَ, (M,) inf. n. صَفْنٌ, said of a bird, or flying thing, It compacted the dry herbage (M, TA) and the leaves, [to make a habitation,] for its young ones, (M,) or around its place of entrance [into its habitation]; (TA;) and ↓ صفّنهُ signifies the same: (M:) ↓ تَصْفِينٌ as the act of the hornet and the like is the compacting for itself, or for its young ones, a habitation (K, TA) of dry herbage and of leaves: so says Lth. (TA.) — — And صَفَنَ ثِيَابَهُ فِى He collected together his clothes (JM, TA) سَرْجِهِ [upon his saddle], (TA,) or فِى السَّرْجِ وَنَحْوِهِ [upon the saddle and the like thereof]. (JM.) — — صَفَنَ بِهِ الأَرْضَ, (K, TA,) aor. صَفِنَ, inf. n. صَفْنٌ, (TA,) He flung him, or it, upon the ground. (K, TA.) — And صَفَنَهُ, aor. صَفِنَ, inf. n. صَفْنٌ, He rent, or slit, his صَفَن, i. e. scrotum. (M.) 2 صفّن, and its inf. n.: see 1, in two places. 3 مُصَافَنَةٌ The standing confronting a people, or party. (TA.) — [Also The dividing of water among a people, or party, in the manner described in the next paragraph:] one says, صَافَنَ المَآءَ بَيْنَ القَوْمِ فَأَعْطَانِى صَفْنَةً ↓ i. e. مَقْلَةً [for جُرْعَةَ مَقْلَةٍ, the meaning being He divided the water in that manner among the people, or party, and gave me a gulp as much as would cover a pebble in the bottom of a vessel]. (TA.) 6 تصافنوا المَآءَ, (AA, S, M, K,) said of people in a journey and having little water, (M,) They divided the water among themselves (AA, S, M, K) by shares, (S, K,) by means of the pebble, (AA, S, M,) which they threw into the vessel to pour the water into it, (AA,) giving to each of them as much as would cover the pebble. (AA, S.) See also 6 in art. حذى. صَفْنٌ [if not a mistake for صُفْنٌ, q. v.,] signifies The [round piece of skin, or leather, in which food is put, and upon which people eat; commonly called] سُفْرَة; as also ↓ صَفْنَةٌ: (K:) the latter is expl. by AA and IAar as a سُفْرَة that is gathered together by a [running] string [near the edge, by means of which it is converted into a bag, agreeably with a modern custom]. (TA.) — — And The [bursa faucium, or faucial bag, of the camel; commonly called] شِقْشِقَة; as also ↓ صَفْنَةٌ: (K:) so expl. by AA. (TA.) — — See also صَفَنٌ. صُفْنٌ A thing like the سُفْرَة [described in the next preceding paragraph], and between the عَيْبَة and the قِرْبَة, in which are [put] goods or utensils or the like: or it is of skin, or leather, (M,) [i. e.] a receptacle of skin, or leather, (S, in which it is expressly said to be with damm,) like the سُفْرَة, (S, M,) pertaining to the people of the desert, in which they put their travelling-provisions, and (M) with which (S, M) sometimes (M) water is drawn, (S, M,) like [as is done with] the دَلْو: (M:) occurring in a verse of Sakhr El-Hudhalee [cited in art. خض]: (S:) or a thing like the [small bucket, or small drinking-vessel, of skin or leather, called] رَكْوَة, (Fr, Mgh, K,) in which the ablution termed وُضُوْء is performed: (Fr, K:) or it signifies, (Mgh,) or signifies also, (K,) accord. to AA, (S,) a [pouch such as is called] خَرِيطَة, pertaining to the pastor, in which are [put] his food, and his زِنَاد [for producing fire], (S, Mgh, K,) and his other utensils or apparatus, (K,) or what other things he requires; (S, Mgh;) and sometimes water is drawn with it, like [as is done with] the دَلْو; (TA;) as also ↓ صَفْنَةٌ: (K:) or, accord. to A'Obeyd, ↓ صَفْنَةٌ signifies a thing like the عَيْبَة, in which are [put] a man's goods or utensils, and his [other] apparatus; and when the ة is elided, it is pronounced with damm [i. e. صُفْنٌ]: (TA:) or ↓ صَفْنَةٌ, (TA,) or ↓ صُفْنَةٌ, (so in a copy of the M,) signifies a small دَلْو [or leathern bucket], having a single حَلْقَة [or ring]; and when it is large, it is called صُفْنٌ: and the pl. is أَصْفُنٌ. (M, TA.) — — And (assumed tropical:) Water [app. considered as contained in the vessel thus called]: so expl. as used in the saying of Aboo-Duád, هَرَقْتُ فِى حَوْضِهِ صُفْنًا لِيَشْرَبَهُ [I poured into his drinking-trough water that he might drink it]. (TA.) — — See also what next follows. صَفَنٌ The scrotum (S, M, Msb, K) of a man; (S, Msb;) as also ↓ صُفْنٌ, (M,) or ↓ صَفْنٌ, (K,) and ↓ صَفْنَةٌ and ↓ صُفْنَةٌ: (M:) pl. أَصْفَانٌ (S, M, Msb) and صُفْنَانٌ. (Msb.) — — And (tropical:) The envelope of the ear of corn: (K, TA:) so called by way of comparison [to the scrotum]. (TA.) — — And The habitation that is compacted (M, * K, TA) by a bird, or flying thing, (M,) or by the hornet and the like, (K, TA,) of dry herbage and of leaves, (M, TA,) for its young ones, (M, K, TA,) or for itself. (K, TA.) صَفْنَةٌ: see صَفْنٌ, in two places: — — and صُفْنٌ, in three places: — — and صَفَنٌ: — — and see also 3. صُفْنَةٌ: see صُفْنٌ, latter part: — — and صَفَنٌ. صَافِنٌ A horse standing upon three legs and the extremity of the hoof of the fourth leg: (A'Obeyd, * S, TA:) or standing upon three legs, and turning back the extremity of the fore part of the fourth hoof, that of his fore leg: (M, TA:) or standing upon three legs, and otherwise: thus, says Fr, I have found the Arabs use the word: (TA: [see 1, first sentence:]) pl. صُفُونٌ (M, TA) and صَوَافِنُ and [the pl. of صَافِنَةٌ is] صَافِنَاتٌ. (TA.) صَافِنَاتٌ occurs in the Kur xxxviii. 30. (M, TA.) And in the same, xxii. 37, I'Ab and Ibn-Mes-'ood used to read صَوَافِنَ [instead of صَوَافَّ]; the former explaining it as meaning Having the shank of one fore leg tied up to the arm; for thus is done with the camel when he is slaughtered: the latter, as meaning standing, or standing still. (TA.) — — And applied to a man, it means صَافٌّ قَدَمَيْهِ [setting his feet evenly, side by side], (A'Obeyd, M, TA, and the like is said in the S and Msb,) standing. (A'Obeyd, Msb, TA.) It is said in a trad., (S, M, Msb, TA,) referring to the Prophet mentioned as praying, (S, M,) قُمْنَا خَلْفَهُ صُفُونًا [app. meaning We stood behind him setting our feet evenly, side by side; for so the context seems to indicate]. (S, M, Msb, K.) [But] in another trad., صَلٰوةُ الصَّافِنِ is said to be forbidden; meaning [The praying] of him who puts his feet close together: or, as some say, of him who turns back his foot [i. e. one of his feet] like as the horse turns his hoof [i. e. one of his hoofs, when standing upon three legs]. (TA.) — الصَّافِنُ signifies [The saphena, or crural vein; so in the present day; i. e.] the vein of the سَاق: (S: [see أَبْهَرُ, and see also النَّسَا:]) or a vein lying deep in the arm (الذِّرَاع) [and] amid the sinews of the [fore] shank of a beast: or the صَافِنَانِ are two veins penetrating into the interior of the two shanks: or two veins in the legs: or two branches [of veins] in the two thighs: and the صافن is [strangely said to be] a vein in the interior of the back bone, extending lengthwise, uniting with the نِيَاط [q. v.] of the heart, also called the أَكْحَل. (M.) صفو 1 صَفَا, (S, M, Msb,) aor. يَصْفُو, (S, Msb,) inf. n. صَفَآءٌ (S, M, Msb, K *) and صُفُوٌّ (M, Msb, K *) and صَفْوٌ (K, * TK) and صَفْوَةٌ and صِفْوَةٌ, (MA,) said of wine, or beverage, (S,) or of water, (TK,) or of a thing, (M,) It was, or became, clear, limpid, or pure; contr. of كَدِرَ; (S, M, K; *) or free from الكَدَر [i. e. turbidness, thickness, or muddiness]; (Msb;) or free from admixture. (Er-Rághib, TA.) And, said of the air, or atmosphere, It was, or became, cloudless; free from any particle of cloud. (M, K.) [And it is also said, tropically, of life; and of the mind, or heart; and of love, or affection; &c.] — — صَفَتْ, (AA, S, M, K,) aor. تَصْفُو; (AA, S;) and صَفُوَتْ; (M, K;) said of a she-camel, (AA, S, M, K,) and of a ewe, or she-goat, (AA, S,) She abounded with milk. (AA, S, M, K.) — صَفَا الشَّىْءَ He took the clear, or pure, part, or portion, of the thing; (M, TA;) as also ↓ صَفْوَهُ استصفى; (M;) and ↓ استصفاهُ [alone] signifies the same; (K, TA;) as also ↓ اصطفاهُ; (Er-Rághib, TA;) or he took the best, or choice, part, or portion, of it. (TA.) You say, صَفَوْتُ القِدْرَ I took the clear, or pure, part, or portion, [of the contents] of the cooking-pot. (S.) 2 صفّاهُ, inf. n. تَصْفِيَةٌ, He cleared, or clarified, it, namely, wine, or beverage, (S, TA,) by means of the رَاوُوق [or مِصْفَاة]. (TA.) And He removed from it the floating particles, or

motes, or the like, that had fallen into it; (TA;) or so صفّاهُ مِنَ القَذَى. (Msb.) — — And صفّى عَرَمَتَهُ, inf. n. as above, He winnowed his heap of trodden-out corn, or grain. (TA.) 3 صافاهُ, (S, M, K, TA,) inf. n. مُصَافَاةٌ, (TA,) (tropical:) He regarded him, or acted towards him, with reciprocal purity of mind, or sincerity; or with reciprocal purity, or sincerity, of love, or affection; syn. خَالَصَهُ; (S in art. خلص;) he rendered him true, or sincere, brotherly affection; (M, K, TA;) as also ↓ اصفاهُ; (K;) or اصفاهُ ↓ الوُدَّ, (S, Msb,) or المَوَدَّةَ, (TA,) he rendered him pure, or sincere, love or affection; (S, Msb, TA;) and [in like manner] one says also صافاهُ الإِخَآءَ. (TA.) 4 اصفاهُ الشَّىْءَ He made the thing to be his, or he assigned, or appropriated, to him the thing, purely, absolutely, or exclusively. (TA.) — — See also 3 in two places. — — And اصفاهُ (S, Msb, K, TA) بِالشَّىْءِ (S) or بِكَذَا (K, TA) (tropical:) He chose him in preference to others (S, Msb, K, TA) for, or to give him, the thing or such a thing; (S, K, TA;) and he distinguished him particularly, peculiarly, or specially, i. e. above, or from, or exclusively of, others, by the thing or by such a thing. (TA.) — — And اصفى عِيَالَهُ بِشَىْءٍ قَلِيلٍ (assumed tropical:) He contented, or satisfied, his family, or household, with something little, or scanty. (TA.) — — اصفى الأَمِيرُ دَارَ فُلَانٍ means (assumed tropical:) The prince, or governor, took what was in the house of such a one: (S, * TA:) and ↓ مَالَهُ استصفى (tropical:) He took all his property. (S, K, TA.) — اصفى, intrans., (tropical:) He was, or became, destitute, or devoid, مِنَ المَالِ [of property], and مِنَ الأَدَبِ [of good education, good breeding, or polite accomplishments, &c.]: (S, K, TA:) as though clear thereof. (TA.) — — And (tropical:) He (a man, TA) became exhausted of his sperma by women: (Az, K, TA:) or he ceased from sexual intercourse. (IKtt, TA.) — — And اصفت said of a hen, (assumed tropical:) She ceased to lay eggs: (S, M, K, TA:) as though she became clear. (TA.) — — Hence, (TA,) اصفى said of a poet, (tropical:) He ceased to utter poetry, or to poetize. (S, M, A, K, * TA.) — اصفى القَوْمُ The people had abundance of milk in their camels, and in their sheep or goats. (TA.) — اصفى said of a digger, He reached stone (صَفًا, M, TA, i. e. حَجَرًا, TA), so that he was repelled [thereby], (M, TA,) or prevented from digging [further]. (TA.) 5 تصفّى [It became cleared, or clarified]. (K in art. نطب.) 6 تَصَافَيْنَا We regarded one another, or acted reciprocally, with purity, or sincerity, [of mind, or] of love, or affection; syn. تَخَالَصْنَا. (S. [See also 3.]) 8 اصطفاهُ: see 1, last sentence but one. — — Also He took it clear, limpid, or pure; (M, TA;) and so [accord. to SM, which, however, I think doubtful,] ↓ استصفاهُ, which is expl. in the K as signifying he reckoned it clear, limpid, or pure; though the former meaning is assigned in the M to اصطفاهُ only. (TA.) — — And He chose, made choice of, selected, elected, or preferred, it, (S, M, K,) namely, a thing; (M;) as also ↓ استصفاهُ. (M, K.) And اِصْطَفَيْتُ كَذَا عَلَى كَذَا I chose such a thing in preference to such a thing. (TA.) But اِصْطِفَآءُ اللّٰهِ عِبَادَهُ [sometimes means God's creating his servants pure; for it] is sometimes by his bringing them into existence clear from the admixture that is found in others: and sometimes it is by his choice and judgment. (TA.) 10 إِسْتَصْفَوَ see 1, last sentence but one, in two places: — — see also 8, in two places: — — and see 4. صَفًا Stones: or smooth stones: and one thereof is termed صَفَاةٌ: [i. e. the former word is a coll. gen. n., and the latter is its n. un.:] the two words being like حَصًى and حَصَاةٌ: (Msb:) or صَفَاةٌ signifies a smooth rock: (S:) or a hard and smooth stone, large, and such as does not give growth to anything: (M, K:) and the pl. of this is صَفًا [improperly thus termed a pl.] (S, M, K) and صَفَوَاتٌ, (M, K,) and (S, M, K) that of صَفًا, (M, K, *) not of صَفَاةٌ, (M,) أَصْفَآءٌ and صُفِىٌّ (S, M, K) and صِفِىٌّ: (M, K:) or صَفًا signifies stones that are broad and smooth: (ISk, TA:) and [accord. to F,] ↓ صَفْوَآءُ signifies the same as صَفَاةٌ, as also صَفْوَانَةٌ [in the CK erroneously written صَفْوَاة], of which the pl. is ↓ صَفْوَانٌ and ↓ صَفَوَانٌ, (K,) which last is said by El-Háfidh to be a mistaken pronunciation of صَفْوَانٌ; (TA;) [but correctly,] ↓ صَفْوَآءُ [which is a quasi-pl. n.] and ↓ صَفْوَانٌ [a coll. gen. n.] (As, T, S, M, TA) of which the sing. or n. un. is صَفْوَانَةٌ (S, M, TA) signify the same as صَفًا, (As, T, M, TA,) or stones, (S,) or soft, smooth stones; (TA;) or ↓ صَفْوَانٌ is used as a pl. and as a sing.; as a pl. meaning smooth stones, one of which is termed صَفْوَانَةٌ; and as a sing., stone, or a stone: (Msb:) the dual of صَفًا is صَفَوَانِ. (ISk, TA.) مَا تَنْدَى صَفَاتُهُ is a prov., (S,) applied to the niggardly, like مَا يَبِضُّ حَجَرُهُ, (S, in art. بض,) meaning (assumed tropical:) No good is obtained from him. (TA in that art.) And one says also, قَرَعَ صَفَاتَهُ, meaning (assumed tropical:) He im- pugned his character; blamed, or censured, him; or spoke against him. (Mgh in art. غمز.) — — الصَّفَا A certain place in Mekkeh (S, Msb) may be masc. or fem., as meaning either the مَكَان or the بُقْعَة. (Msb.) — — [بِنْتُ صَفًا, accord. to Reiske, as stated by Freytag, signifies The echo.] صَفْوٌ Clearness, limpidness, or purity; contr. of كَدَرٌ; (M, K;) like [the inf. ns.] صَفَآءٌ and صُفُوٌّ [&c. when used as simple substs.: see 1, first sentence]. (K.) See also صَفَآءٌ, below. — — Also, and ↓ صُفْوَةٌ and ↓ صِفْوَةٌ and ↓ صَفْوَةٌ, (S, M, Msb, K,) but only with fet-h when without ة, (AO, S,) The clear, or pure, part, or portion, of a thing; (S, M, Msb, K;) the best, or choice, part, or portion; (TA;) and so ↓ صَفِىٌّ, (K, * TA,) of a thing. (K, TA.) One says صَفْوَةُ ↓ المَآءِ, (T, TA,) and المَالِ, (AO, T, S, TA,) and الأَخَآءِ, (T, TA,) and ↓ صِفْوَتُهُ, (AO, T, S, TA,) and ↓ صُفْوَتُهُ, (AO, S,) [i. e. The clear, or pure, part, or portion, or the best, or choice, of water, and of property, and of brothers,] but only صَفْوُ الإِهَالَةِ [the clear, or pure, part, or portion, or the best, or choice, of the grease, or melted fat, &c.]. (T, TA.) And Mohammad is said to be صَفْوَةُ ↓ اللّٰهِ مِنْ خَلْقِهِ and ↓ مُصْطَفَاهُ [i. e. God's choice one, or elect, or favourite, of his creatures]: (S:) and [in like manner] Adam is said to be صَفِىُّ ↓ اللّٰهِ i. e. the chosen one, or elect, of God. (TA.) صَفَاةٌ as meaning صَافِيَةٌ: see صَافٍ. — Also n. un. of صَفًا [q. v.]. صَفْوَةٌ: see صَفْوٌ, in three places. صُفْوَةٌ: see صَفْوٌ, in two places. صِفْوَةٌ: see صَفْوٌ, in two places. — — One says also, فِى الإِنَآءِ صِفْوَةٌ مِنْ مَآءٍ, or خَمْرٍ, i. e. [In the vessel is] a small quantity [of water, or of wine]. (M.) صَفْوَآءُ: see صَفًا, in two places. يَوْمٌ صَفْوَانٌ, (S, M, K,) and ↓ صَافٍ, (M, K,) A day in which the sun is clear, and which is very cold: (S:) or a cold day, (K,) or a very cold day, (M,) without clouds and without thickness [of the air]. (M, K.) — — صَفْوَانُ is also a name of The second of the days of cold: (K, TA:) so called because the sky therein is clear of clouds: [as a proper name,] it is determinate, and imperfectly decl. (TA. [See also صُفَيَّةُ.]) — صَفْوَانٌ [as a coll. gen. n., of which the n. un. is with ة; and said to be used as a sing. and as a pl.]: see صَفًا, in three places. صَفَوَانٌ: see صَفًا. صَفَآءٌ an inf. n. of صَفَا. (S, M, &c. [See 1, first sentence.]) — — [It is often used by moderns as meaning (assumed tropical:) Serenity of life, and of the mind; freedom from trouble; comfort; content; complacency; happiness, joy, or pleasure: and so, sometimes, ↓ صَفْوٌ.] — — Also (tropical:) [Reciprocal purity or sincerity of mind, or of love or affection, or of brotherly affection; or pure, or sincere, reciprocal love &c.;] a subst, from صَافَاهُ. (TA.) صَفِىٌّ: see صَافٍ. — — Also (tropical:) A friend who regards one, or behaves towards one, with reciprocal purity or sincerity of love or affection, or of brotherly affection: (S, * M, * K, TA:) pl. أَصْفِيَآءُ. (TA.) One says, فُلَانٌ صَفِىُّ فُلَانٍ (assumed tropical:) [Such a man is the friend &c. of such a man]: and فُلَانَةُ صَفِىُّ فُلَانٍ and صَفِيَّتُهُ (assumed tropical:) [Such a woman is the friend, &c. of such a man]. (Ham p. 430.) — — See

also صَفْوٌ, in two places. — — Also (tropical:) The portion, of the spoil, which the chief, or commander, chooses for himself before the division; (S, Msb, K, TA;) and so ↓ صَفِيَّةٌ, of which the pl. is صَفَايَا: (S, Msb:) or, accord. to As, صَفَايَا is pl. of صَفِىٌّ, which signifies the portion which the chief chooses for himself, exclusively of his companions, such as the horse, and that which cannot be divided among the army: or, as AO says, the portion which the chief chose for himself, after [taking] the fourth part, such as the she-camel, and the horse, and the sword, and the girl or young woman; and thus it continued to be in the case of El-Islám, but the fourth became reduced to the fifth. (Msb.) — — Also, applied to a she-camel, (S, M, K,) and to a ewe, or she-goat, (S,) Abounding with milk; (S, M, K;) or so ↓ صَفِيَّةٌ: (Z, TA:) or the former, a she-camel whose milk lasts throughout the year: (IAar, TA in art. شكر:) pl. of the former, (Sb, S, M, K,) or of the latter, (Z, TA,) as above: (Sb, S, M, Z, K:) Sb says that it is not pluralized with ا and ت because the sing. is without ة. (M.) — — And A palm-tree (نَخْلَةٌ) abounding with fruit; (M, K;) or so ↓ صَفِيَّةٌ: (Z, TA:) pl. of the former, (TA,) or of the latter, as above. (Z, TA.) صَفِيَّةٌ: see the next preceding paragraph, in three places. صُفَيَّةٌ a name of The first of the days of cold: (K, TA:) so called because the sky therein is clear of clouds. (TA. [See also صَفْوَانُ.]) صَافٍ Clear, limpid, or pure; free from كَدَر [or turbidness, &c.]; (Msb;) and so ↓ صَفِىٌّ, applied to anything. (M.) Applied to pasturage, the former word may mean Clear of dried-up leaves or similar rubbish: or it may be formed by transposition from صَائِفٌ, meaning "of the [season called] صَيْف," and so belonging to art. صيف. (M. [See also صَافٍ in another sense as formed by transposition from صَائِفٌ, voce صَافٌّ, in art. صوف.]) In the phrase ↓ صَفَاةُ اللَّوْنِ applied by the poet Kutheiyir-'Azzeh to honey (جَنَاةُ النَّحْلِ), and expl. as meaning Clear in respect of colour, [ISd says,] I think that صفاة is originally صَفِيَة, as a possessive epithet. (M.) [صَافٍ is also applied to a sword, and the like, as meaning Bright, or free from rust.] And in the Kur xxii. 37, [instead of the common reading صَوَافَّ, pl. of صَافٌّ and صَافَّةٌ,] some read صَوَافِىَ, [pl. of صَافِيَةٌ, as well as of صَافٍ applied to irrational animals,] as meaning that the animals there mentioned are [to be regarded as] things purely [or exclusively] belonging to God. (TA.) — — See also صَفْوَانُ. — Also A certain fish, which [it is said] chews the cud; pl. صَوَافٍ. (TA.) صَافِيَةٌ [fem. of صَافٍ, q. v. — — And also, as a subst.,] (tropical:) One of what are termed صَوَافِى الإِمَامِ, which means the towns, or villages, of those who have rebelled against him, which the Imám [or Khaleefeh] chooses for himself [as his peculiar property]: (A, TA:) or, as in the T, الصَّوَافِى signifies what the Sultán appropriates exclusively to those persons whom he specially favours: or, as some say, it means the possessions and lands which their owners have abandoned, or of which the owners have died leaving no heirs thereof. (TA.) مِصْفَاةٌ i. q. رَاوُوقٌ; (S, MA, K, TA;) i. e. A strainer; (MA; [thus accord. to modern usage;]) a clarifier; i. e. a thing from which clearing, or clarifying, is effected; called by the vulgar مصفيَّة [i. e. مِصْفَيَّة, and also مِصْفَايَة]: pl. مَصَافٍ. (TA.) عَسَلٌ مُصَفًّى [Clarified honey; or] honey cleared of the floating particles, or motes, or the like, that had fallen into it. (TA.) مُصْطَفًى: see صَفْوٌ, last sentence. صقب 1 صَقِبَ, (S, K,) aor. صَقَبَ, (K,) inf. n. صَقَبٌ, (M, A, K,) [like سَقِبَ,] He, or it, was, or became, near. (S, M, * A, * K.) You say, صَقِبَتْ دَارُهُ, (S, A,) with kesr [to the ق], (S,) inf. n. as above, (S, * A,) His house was near; (S, A;) and (A) so ↓ أَصْقَبَتْ دَارُهُ, (M, A, K, TA,) and أَسْقَبَتْ. (TA.) And it is said in a trad., (S, A,) الجَارُ أَحَقُّ بِصَقَبِهِ, (S, A, K,) i. e. [The neighbour has a better, or the best, claim to pre-emption by reason of his being near: see, with respect to this explanation, and other explanations also, what is said of another reading, بِسَقَبِهِ, voce سَقَبَ: or has a better, or the best, claim] to close connection, and nearness; meaning pre-emption: (IAmb, O, TA:) or, to what is next to him, and near to him: (A, K, TA:) accord. to some, the meaning is the partner: (O, TA:) or the partner who has not divided with his copartner; this, says Az, being shown to be the meaning by another trad.: (Msb in art. جور:) or the neighbour whose dwelling is adjoining. (O, TA.) — — Also He, or it, was, or became, distant, or remote: thus it has two contr. significations. (K.) — صَقَبَهُ, (K,) inf. n. صَقْبٌ, (M,) He collected it, or gathered it together. (M, K.) — — And صَقَبَهُ He raised it; namely, a building, &c. (M, O, K.) — — And صَقَبَهُ, (K,) or صَقَبَ قَفَاهُ, (M, TA,) He struck (M, K, TA) him, or it, (K,) or the back of his neck, with his صَقْب, (M, TA,) i. e. (TA) with his fist. (K, TA.) [The inf. n.] صَقْبٌ signifies The striking anything solid and dry or tough. (S, TA.) — صَقَبَ, (K, TA,) or ↓ صقّب, (so in a copy of the M,) said of a bird, It uttered a cry or cries: (M, K:) from Kr. (M, TA.) 2 صَقَّبَ see what immediately precedes. 3 صاقبهُ He drew near to him: and he faced him, or met him face to face: (A:) or صَاقَبَهُمْ, inf. n. مُصَاقَبَةٌ and صِقَابٌ, he faced them, or met them face to face: (K:) or صَاقَبْنَاهُمْ, inf. ns. as above, we drew near to them: and لَقِيتُهُ مُصَاقَبَةً and صِقَابًا I met him face to face. (M.) 4 أَصْقَبَتْ دَارُهُ: see 1, second sentence. — اصقبهُ He made him, or it, to be near. (S, K.) And اصقب اللّٰهُ دَارَهُ May God make his house to be near. (A.) [And so with س.] — — And one says, أَصْقَبَكَ الصَّيْدُ The game, or object of the chase, has become near to thee, so that thou art able to shoot, or cast, at it. (K.) صَقْبٌ The young one of a camel: (M, L, K:) and so سَقْبٌ [q. v.]: (M:) but the latter is the more chaste, and some have rejected the former word: (MF:) pl. صِقَابٌ and صُقْبَانٌ (M, K) [and app. صُقُوبٌ also, like سُقُوبٌ,] and [pl. of pauc.] أَصْقُبٌ. (TA.) — — And Anything [i. e. any animal] tall, together with plumpness, or with fatness, softness, thinness of the skin, and plumpness; (S, M, K;) and so with س; (M;) as also ↓ صَقَبٌ. (TA.) Applied to a branch, Juicy, thick, and long. (TA.) — — And A tent-pole: (M, K:) or the middle tent-pole, which is the longest: (S, M, K:) and so with س: (M:) pl. صُقُوبٌ. (S, M, K.) [See also this pl. below.] — — And The fist: so in the phrase ضَرَبَهُ بِصَقْبِهِ [expl. above]. (TA.) صَقَبٌ [is an inf. n., of صَقِبَ, as mentioned above: and, used as a simple subst.,] signifies Vicinity, or nearness. (M, A, &c.) Thus in the phrase هُوَ صَقَبَكَ [lit. He is in thy vicinity; meaning he is near thee]; mentioned by Sb among instances of adv. nouns which he classes apart because of their strangeness. (M.) And one says also, دَارِى مِنْ دَارِهِ بِصَقَبٍ [lit. My house is in a situation of nearness with respect to his house:] meaning, near [his house]. (TA.) — — It [is also used as an epithet, and as such] signifies Near: (M, K:) you say مَكَانٌ صَقَبٌ, and سَقَبٌ [q. v. voce سَاقِبٌ], A near place; (M;) and ↓ مَكَانٌ صَاقِبٌ and سَاقِبٌ: (A in art. سقب:) and دَارُهُ صَقَبٌ مِنِّى [His house is near me]. (A in the present art.) — — See also صَقْبٌ. صُقُوبٌ a pl. of صَقْبٌ [q. v.]. (S, M, K.) — — Also The kind legs of camels; a dial. var. of سُقُوبٌ: (IAar, M:) the س is changed into ص app. because the latter is more agreeable with ق. (M.) صَاقِبٌ: see صَقَبٌ. صُيْقَبَانِىٌّ A seller of perfumes [&c: for the Arab dealer in perfumes sells a great variety of things, such as drugs, many articles of grocery, and the like]: (O, K:) so called because he collects [somewhat] of everything. (TA.) أَصْقَبُ [More, and most, near]. One says, هٰذَا أَصْقَبُ مِنْ هٰذَا This is nearer than this: (M: [and the like is said in the A and TA:]) and so أَسْقَبُ. (M, TA. *) هُوَ مُصَاقِبِى He is my neighbour: (TA in the present art.:) he is one whose house, or tent, adjoins mine. (TA in art. جور.) صقر 1 صَقَرَ, (S, M, K,) aor. صَقُرَ, (M,) inf. n. صَقْرٌ, (S, M,) He broke, (S, K,) or struck, (M,) stones, (S,) or a stone, (M, K,) with a صَاقُور [q. v.]. (S, M, K.) — — صَقَرَهُ بِالعَصَا, (M, K,) inf. n. as above, (M,) He struck him, or beat him, (M, K,) on his head, (M,) with the staff, or stick. (M, K.) — — صُقِرَ بِهِ الأَرْضُ He was thrown, or cast, upon the ground; lit. the ground was struck with him. (O, K. [In some copies of the K, صقر in this instance and the verb explaining it (ضرب) are in the act. form,

and الارض is therefore in the accus. case.]) — — صَقَرَ النَّارَ, (M, K,) inf. n. as above; (M;) and ↓ صقّرها, (M, K,) inf. n. تَصْقِيرٌ; (TA;) He lighted, or kindled, the fire; or made it to burn, burn up, burn brightly or fiercely, blaze, or flame. (M, K.) — — صَقَرَتْهُ الشَّمْسُ, (S, M, A,) aor. and inf. n. as above, (M,) (tropical:) The sun hurt him by its heat: (A:) or pained his brain: (S:) or fell vehemently, with fierce heat, upon him, or upon his head: or was hot upon him. (M, TA.) [See also 1 in art. سقر.] — — صَقَرَنِى بِكَلَامِهِ (tropical:) [app. He cursed me, and calumniated me]. (A. [These meanings seem to be there indicated by the context.]) — صَقَرَ اللَّبَنُ The milk was, or became, intensely sour; as also ↓ اصقرّ, inf. n. إِصْقِرَارٌ; (K;) and ↓ صَمْقَرَ, (K in art. صمقر,) and ↓ اِصْمَقَرَّ. (K in that art and in the present art. also.) — — [See also صَقْرٌ, below, last explanation but one.] 2 صقّر النَّارَ: see 1. — صقّر التَّمْرَ, (M,) or الرُّطَبَ, inf. n. تَصْقِيرٌ, (As, TA,) He poured صَقَر [q. v.], (M,) or دِبْس, [which is the same,] (As,) upon the dates, (M,) or upon the fresh ripe dates. (As.) 4 اصقرت الشَّمْسُ (tropical:) The sun was, or became, burning, or fiercely burning; syn. اِتَّقَدَت; (M, K;) as also ↓ اِصْمَقَرَّت, (L and K in art. صمقر,) in which the م is augmentative: (L in that art.:) the former is from اصتقرت said of fire. (M.) 5 تصقّرت النَّارُ: see 8. — تصقّر [He hawked;] he hunted with the صَقْر. (A, K.) — And He tarried, stayed, or waited, (K, TA,) in a place. (TA.) 8 اصتقرت النَّارُ and اصطقرت The fire became lighted or kindle; burned, burned up, burned brightly or fiercely, blazed, or flamed; (M, K;) as also ↓ تصقّرت. (K.) 9 اصقرّ: see 1, last explanation. Q. Q. 1 صَمْقَرَ: see 1, last explanation. Q. Q. 1 صَوْقَرَ He (a bird) uttered the cry termed صَوْقَرِير [q. v.]: (K:) reiterated his cry. (TA.) Q. Q. 4 اِصْمَقَرَّ: see 1, last explanation: — — and see also 4. صَقْرٌ [The hawk;] the bird with which one hunts, or catches, game; (S;) whatever preys, or hunts or catches game, of the birds called بُزاة [pl. of بَاز] and شَوَاهِين [pl. of شَاهِين]; (M, A, K;) a kind of bird including the بَازِى and the شَاهِين and the زُرَّق and the يُؤْيُؤ and the بَاشَق: (AHát, TA in art. بشق:) [like our term " saker," and the French " sacre," &c:] pl. [of pauc.] أَصْقُرٌ (M, K) and [of mult.] صُقُورٌ and صُقُورَةٌ (M, A, K) and صِقَارٌ and صِقَارَةٌ and صُقُرٌ; (M, K;) the last of which is said by Th to be pl. of صُقُورٌ, which is pl. of صَقْرٌ, but [ISd says] I hold it to be pl. of صَقْرٌ: the fem. is ↓ صَقْرَةٌ. (M.) — — [And accord. to Reiske, as mentioned by Freytag, A liberal man: perhaps a noble man, as likened to a hawk.] — Also, (S, K,) and ↓ صَقْرَةٌ, (S, M, K,) Vehemence of the stroke of the sun, (S, M, K,) and fierceness of its heat: (M:) or the vehemence of its stroke upon the head: (M:) pl. [of the latter] صَقَرَاتٌ. (S, A.) — Also the former, Sour milk; (K;) [and] so ↓ صَقْرَةٌ: (A:) or milk rendered sour by a stroke of the sun: (Sh:) or milk sour in the utmost degree: (As:) or very sour milk; as also ↓ صَقَرَةٌ: (S:) or this latter is milk that has curdled, and of which the thick part has become separate, and the whey become clear, and that has become sour, so as to be a good kind of sauce. (L.) One says, تَزْوِى الوَجْهَ ↓ جَآءَنَا بِصَقْرَةٍ [He brought us some sour milk, or very sour milk, &c., such as contracts the face, or makes it to wrinkle: like as one says بِصَرْبَةٍ]. (S, A, L.) — — Also, (T, S, M, Msb, K,) and ↓ صَقَرَةٌ, (M,) [The exuded, or expressed, juice called] دِبْس; (S, K;) in the dial. of the people of El-Medeeneh: (S:) or the دِبْس of dates; (M;) or of fresh ripe dates, (Mgh, Msb,) before it is cooked; i. e. what flows from them, like honey, and what, when it is cooked, is called رُبّ: (Msb:) or the honey of fresh ripe dates and of raisins; as also ↓ صَقَرٌ: (K:) or the honey of fresh ripe dates when it has become dry, or tough: or what exudes from grapes, and from raisins, and from dates, without their being pressed; (M;) as also ↓ صَقَرٌ: (TA:) or, in the dial. of the Bahránees, [or people of El-Bahreyn,] the crude دِبْس, resembling honey, which flows from baskets of dates when they [i. e. the dates] are deposited and congested, in an uncovered chamber, [so I render بَيْت مُصَرَّح, but the meaning of the epithet is not clear,] with green earthen pots beneath them. (AM, TA.) — — And the former, (صَقْرٌ,) (assumed tropical:) Water that has become altered for the worse in taste and colour. (K, O, TA. [See also مُصَقَّرٌ and صَقَرَةٌ.]) — صَقْرٌ also signifies A دَائِرَة [or feather, i. e. portion of the hair naturally curled or frizzled in a spiral manner or otherwise,] behind the place of the liver (AO, K, TA) of a horse or similar beast, (K, TA,) on the right and on the left, (TA,) or in the back of a horse: (AO, TA:) there are two such feathers, (AO, K, TA,) which are the limit of the back. (AO, TA.) — Also, [probably as an inf. n., of which the verb is صَقَرَ,] The acting the part, or performing the office, of a pimp to [men's] wives, or women under covert. (IAar, M, O, K. [In the CK, الحَرَم is erroneously put for الحُرَم.]) Hence the epithet صَقَّار, [as some explain it,] occurring in a trad. [which see below]. (TA.) — — And A cursing of such as is not deserving [thereof]: pl. صُقُورٌ and صِقَارٌ. (K.) صَقَرُ a name of Hell; a dial. var. of سَقَرُ [q. v.]. (K.) — صَقَرٌ Fallen leaves of the [kind of trees called] عِضَاه, and [particularly] of the عُرْفُط, (M, K,) and of the سَلَم, and of the طَلْح, and of the سَمُر: not so called until they fall. (M.) — See also صَقْرٌ, in two places. رُطَبٌ صَقِرٌ, (S,) or صَقِرٌ مَقِرٌ, (M, K,) in which the latter word is an imitative sequent, (K,) Fresh ripe dates containing صَقْر: (M, K:) [melliferous:] or proper for دِبْس [or صَقْر]. (S.) — اِمْرَأَةٌ صَقِرَةٌ A woman sharp, or acute, of mind, (ذَكِيَّةٌ, [in the CK, erroneously, زَكِيَّةٌ,]) strongsighted. (Sgh, K.) جَآءَ بِالصُّقَرِ وَالبُقَرِ, (A, K, TA,) and ↓ بِالصُّقَّارَى وَالبُقَّارَى, (K, TA,) (tropical:) He came with lies, and excitements of dissension: (A, TA:) or with sheer lying: (K:) or with sheer, and excessive, or abominable, lying: (TA:) each being a name for that which is unknown: (K, TA:) and in like manner one says جاء بِالشُّقَرِ وَالبُقَرِ and بِالشُّقَارَى وَالبُقَارَى; mentioned by IDrd, in the Jm; and by Meyd, in the Collection of Proverbs. (TA in art. بقر.) [See also Har p. 399.] صَقَرَةٌ: see صَقْرٌ, in six places. صَقَرَةٌ (assumed tropical:) Water remaining in a watering-trough in which dogs and foxes void their urine, (O, K, TA,) altered for the worse in taste and colour. (TA. [See also صَقْرٌ and مُصَقَّرٌ.]) صُقْرَةٌ (assumed tropical:) A colour, of a bird, in which the خُضْرَة [or dark, or ashy, dust-colour] thereof, or the blackness thereof, is mixed with redness or yellowness; as being likened to [the colour of] صَقْرَة [or صَقر], i. e. دِبْس: a bird of that colour is termed ↓ مُصَقَّرٌ: so in the book entitled " Ghareeb el-Hamám," by Hoseyn Ibn-'Abd-Allah el-Kátib El-Isbahánee. (TA.) صَقُورٌ, (so in a copy of the M in two instances, and so in the O in one instance,) or ↓ صَقُّورٌ, (so in the O in another instance, and so accord. to the K, in which latter it is expressly likened to تَنُّورٌ,) A wittol, or tame cuckold; syn. دَيُّوثٌ: (M, K:) or one who acts the part of a pimp to his own wives, or women under covert; as also ↓ صَقَّارٌ: (O:) the former epithet occurring in a trad. (M, O.) صُقَارَى: see جَآءَ بِالصُّقَرِ وَالبُقَرِ, above. صَقَّارٌ [A falconer, or rearer of hawks. (Golius, from Meyd: and so in the present day.) — And] i. q. دَبَّاسٌ [A seller of دِبْس, or صَقْر]. (O, K.) — Also (assumed tropical:) One who is in the habit of cursing (M, O, K) those who are not deserving [of being cursed]: (M, O, K:) and (assumed tropical:) a calumniator: and (assumed tropical:) an unbeliever. (M, O, K.) The Prophet, being asked the meaning of صَقَّارٌ, (M, TA,) or of سَقَّارَةٌ, (T, TA,) or of صَقَّارُونَ, (O,) occurring in a trad., said (assumed tropical:) Young people who shall be in the end of time, whose mutual greeting will be mutual cursing. (T, M, O, TA.) See also صَقُورٌ. صَقُّورٌ: see صَقُورٌ. صَاقِرٌ, applied to a صَقْر [or hawk] Sharp-sighted. (K.) صَوْقَرٌ: see صَاقُورٌ. صَاقِرَةٌ A calamity, (M, K,) or a vehement calamity, (O,) befalling. (M, K.) صَاقُورٌ

[A pickaxe;] a large فَأْس (AA, S, M, K) with one slender head, with which stones are broken; (AA, S, M;) i. q. مِعْوَلٌ; (AA, S, A;) and ↓ صَوْقَرٌ signifies the same; (M, K;) [but] this latter is expl. by IDrd as meaning a thick فَأْس with which stones are broken. (TA.) — — And (assumed tropical:) The tongue. (M, K.) — — See also what next follows. صَاقُورَةٌ The inner side of the cranium, over the brain, (M, K, TA,) as though it were the bottom of a bowl: in the T said to be termed ↓ صَاقُورٌ. (TA.) — — And صَاقُورَةُ, (M,) and الصَّاقُورَةُ, (M, K,) a name of (assumed tropical:) The Third Heaven. (M, K.) صَوْقَرِيرٌ A cry of a bird, (M, K,) with a reiteration, (M,) resembling the sound of this word. (M, K.) أَصْقَرُ in the following saying, (M,) هٰذَا التَّمْرُ أَصْقَرُ مِنْ هٰذَا These dates have more صَقْر than these, (AHn, M, K,) has no verb. (M.) مُصْقَرٌ Milk that is sour and disagreeable: (Ibn-Buzurj, TA:) and ↓ مُصْمَقِرٌ signifies milk intensely sour. (TA in art. صمقر.) رُطَبٌ مُصَقَّرٌ Fresh ripe dates, (A,) or fresh ripe dates that have become dry, (S,) upon which is poured دِبْس (S, A) of ripe dates, (A,) in order that they may become soft: and sometimes it occurs with س; for they often change ص into س when there is in the word ق or ط or غ or خ; as in بُصَاقٌ and صِرَاطٌ and صُدْغٌ and صَمَاخٌ: (S:) or excellent fresh ripe dates, picked from the raceme, which are put into [earthen vessels of the kind called] بَسَاتِيق [pl. of بُسْتُوقَةٌ (in the TA erroneously written بَسَاتِين)], and upon which صَقْر is poured: they remain moist and good all the year. (AHn, L.) — — And مَآءٌ مُصَقَّرٌ (assumed tropical:) Water altered for the worse [in colour, as though صَقْر, i. e. دِبْس had been mixed with it]. (M. [See also صَقْرٌ and صَقَرَةٌ.]) — — And طَائِرٌ مُصَقَّرٌ (assumed tropical:) A bird of the colour termed صُقْرَةٌ, q. v. (TA.) مُصَقِّرٌ One who hunts with hawks. (A, * TA.) مُصْمَقِرٌّ A day intensely hot: the two م in this word are augmentative. (TA.) — — See also مُصْقَرٌ. صقع 1 صَقَعَهُ, (S, Mgh, O, K,) aor. صَقَعَ, (O, Mgh, K,) inf. n. صَقْعٌ, (O,) He struck him, or beat him: (K:) or he struck [or slapped] him with his expanded hand: (TA:) [like صَفَعَهُ:] or, (S, Mgh, O, K,) as also ↓ صَوْقَعَهُ, (O, K,) he struck him (S, Mgh, O, K) upon his head, (O, K,) or upon his صَوْقَعَة, (S, O,) [i. e.] upon the top of his head: (Mgh:) this last is the primary signification: and hence, metaphorically, he struck him, or beat him, in an unrestricted sense: (Mgh, * O, TA:) and he struck it, namely, a dry, or tough, and solid thing, with a similar thing; as, for instance, a stone with a stone, and the like: or, as some say, he struck it, namely, anything dry, or tough. (TA.) It is said in a trad., respecting Munkidh, صُقِعَ آمَّةً i. e. He was struck on the top of his head: (O:) or he had his head broken so that the wound reached the membrane over his brain. (TA.) — — One says also, صَقَعَ بِهِ الأَرْضَ (O, K) He threw him down, or prostrated him, on the ground; (K;) [lit.] he smote the ground with him. (Ibn-'Abbád, O.) — — And صَقَعَتْهُ الصَّاقِعَةُ i. q. صَعَقَتْهُ الصَّاعِقَةُ, (S, O, K,) The thunderbolt smote him. (TA.) And صُقِعَ He was smitten by a thunderbolt; i. q. صُعِقَ; of the dial. of Temeem: (O:) and so صَقَعَ; (K, TA;) like صَعِقَ. (TA.) — — And صَقَعَهُ بِكَىٍّ He branded him, or marked him by cauterizing, upon his head, [or his صَوْقَعَة,] or his face. (O, K.) — — And صَقَعَ الثَّرِيدَةَ, aor. and inf. n. as above, He ate the ثريدة [or mess of crumbled bread with broth] from its صَوْقَعَة [or top, or upper part, or hollow made therein]. (TA. [See also Q. Q. 1.]) — صَقْعٌ also signifies The raising of the voice: (O, TA:) and the uttering it by consecutive emissions. (TA.) You say, صَقَعَ بِصَوْتِهِ He raised his voice. (TA.) And hence, (TA,) صَقَعَ said of a cock, (S, O, K,) aor. صَقَعَ, (O,) inf. n. صَقْعٌ and صُقَاعٌ (IDrd, O, K) and صَقِيعٌ, (K,) He [crowed, or] uttered a cry: (IDrd, S, O, K:) and so سَقَعَ. (S.) — — And, accord. to IAar, The being eloquent in speech, and lighting upon the [proper] meanings. (TA.) — — صَقَعَ بِضَرْطَةٍ, said of an ass, He emitted a sounding wind from the anus, in a moist and dispersed state. (Ibn-'Abbád, O, K.) — — صَقَعَ البَيْتَ He attached to the tent the rope called صِقَاع [q. v.]. (Az, O, TA.) — — And صَقَعَ, (S, O, K,) said of a man, (K,) He went away, (S, O, K, TA,) فِى كُلِّ النَّوَاحِى [in all directions]: (TA:) one says, مَا أَدْرِى أَيْنَ صَقَعَ, (S, O, TA, [but in the second, لَا is put in the place of مَا,]) and بَقَعَ, (TA,) meaning I know not whither he went away: (O, TA:) and the verb is seldom used in this sense without the particle of negation. (TA.) Or it signifies, (K,) or signifies also, (O,) or so صَقِعَ, (S, TA,) like فَرِحَ, not صَقَعَ, (TA,) He deviated from the way, (S, O, K, TA,) and alighted, or descended and abode, alone, by himself: (TA:) or he deviated from the way of goodness and generosity. (IF, O, K, TA.) And صَقْعٌ signifies The going astray; losing one's way; or becoming lost; and perishing; or dying. (TA. [But I think that this is probably a mistranscription for صَقَعٌ, inf. n. of صَقِعَ.]) You say also, صَقَعَ فُلَانٌ نَحْوَ كَذَا Such a one repaired towards such a thing. (TA.) — — And صَقِعَتِ البِئْرُ, aor. صَقَعَ, (A'Obeyd, S,) inf. n. صَقَعٌ, The well collapsed; or broke down. (A'Obeyd, S, K. *) — صَقِعَتْ, (TA,) inf. n. صَقَعٌ, (O, K, TA,) said of horses, and of birds, &c., They became white (O, K, TA) in the [صَوْقَعَة, or] uppermost part of the head, (TA,) or in the middle of the head. (O, K.) — — And [the inf. n.] صَقَعٌ, in relation to the head, signifies The being bald: or, as some say, the going away of the hair. (TA.) — صُقِعَتِ الأَرْضُ The earth, or ground, became overspread with the صَقِيع [i. e. hoarfrost, or rime]; (S, O, Msb, K;) as also ↓ أُصْقِعَت; each with damm. (IDrd, K.) 2 صقّع لهُ, inf. n. تَصْقِيعٌ, He swore to him respecting a thing: (Ibn-'Abbád, O, K:) and so بقّع له, inf. n. تَبْقِيعٌ. (Ibn-'Abbád, O.) 4 اصقع He (a man, O, TA) entered upon [a time, or a tract, of] صَقِيع [i. e. hoar-frost, or rime]. (IDrd, O, K, TA.) — And اصقع الصَّقِيعُ الأَرْضَ, (K, TA,) and الشَّجَرَ, (O, TA,) The صقيع [or hoar-frost] fell, or lighted, upon the earth, or ground, (K, * TA,) and the trees. (O, TA.) And أُصْقِعَتِ الأَرْضُ: see 1, last sentence. And أُصْقِعَ النَّاسُ The men, or people, became overspread with the صَقِيع. (TA.) Q. Q. 1 صَوْقَعَهُ: see 1, first sentence. — — صَوْقَعَ الثَّرِيدَةَ He spread evenly the ثريدة [or mess of crumbled bread moistened with broth]. (TA.) صُقْعٌ A district, quarter, or tract, syn. نَاحِيَةٌ, (S, O, Msb, K,) of a country: (Msb:) and a place, region, quarter, tract, or point, towards which a person, or thing, goes, tends, or is directed; syn. جِهَةٌ: and a place of alighting, or of descending and stopping or sojourning or abiding or lodging or settling; or a place of abode or settlement; syn. مَحَلَّةٌ: (Msb:) pl. [of pauc.] أَصْقَاعٌ, (O, TA,) and pl. pl. أَصَاقِعُ: (TA:) and صُقْعٌ is a dial. var. thereof. (IJ, TA; and K in art. صقع.) One says, فُلَانٌ مِنْ أَهْلِ هٰذَا الصُّقْعِ i. e. مِنْ هٰذِهِ النَّاحِيَةِ [Such a one is of the people of this district, &c.]. (S, O.) And هُوَ فِى صُقْعِ بَنِى فُلَانٍ He is in the نَاحِيَة [or district, &c.], and the مَحَلَّة [or place of alighting, &c.], of the sons of such a one. (Msb.) See also مِصْقَعٌ. — — Also A part, or portion, of the surrounding and inferior sides of a well: pl. أَصْقَاعٌ: but the more approved word is with س. (TA.) صَقْعٌ inf. n. of صَقَعَ. (S, &c.) — — Also An affection like غَمٌّ, [i. e.] that takes away the breath, (يَأْخُذُ بِالنَّفَسِ, S, O, K, [in the CK, بِالنَّفْسِ,]) by reason of the vehemence of the heat. (S, O, K.) صَقِعٌ [Smitten by a thunderbolt: (see its verb, صَقِعَ:) or] smitten as by a thunderbolt from the enemy: so accord. to some: (O, TA:) 'Ows Ibn-Hajar says, أَبَا دُلَيْجَةَ مَنْ لِحَىٍّ مُفْرَدٍ صَقِعٍ مِنَ الأَعْدَآءِ فِى شَوَّالِ (S, * O, TA, but in the TA أَبَا) [which may be rendered O Aboo-Duleyjeh, who is for a solitary tribe, smitten as though by a thunderbolt from the enemies, in Showwál (which was, in the time of the poet, a cold month) ?]: or, accord. to IAar, the meaning here is, in a state of retirement, remote from the enemies; (S, * O;) for when the winter pressed severely upon the man, he used to retire to a distance, lest a guest should alight at his abode; the enemies being the strange guests; and by saying فى شوّال, he means that the cold was in Showwál: (O, TA:) or صَقِعٌ means absent and remote, so that one knows not where he is: or that has gone away, and alighted alone, or by himself: (TA:)

[pl. صَقْعَى:] see an ex. voce دَقِعٌ. — أَرْضٌ صَقِعَةٌ, (TA,) and ↓ مَصْقُوعَةٌ, Earth, or ground, overspread with the صَقِيع [i. e. hoarfrost, or rime]: (S, Msb, TA:) and in like manner, شَجَرٌ صَقِعٌ, and ↓ مُصْقَعٌ, trees overspread with the صَقِيع. (TA.) صَقْعَةٌ Intenseness of cold; from الصَّقِيعُ [meaning " hoar-frost," or " rime "]. (TA.) صُقْعَةٌ A whiteness in the middle of the head of a horse and of a bird &c.; (S, O, K;) or in the middle of the head of a black sheep or goat, accord. to Abu-l-Wázi'. (TA.) صَقْعَان Stupid, dull, or wanting in intelligence: but this is a vulgar word. (TA.) صَقَعِىٌّ The first increase, or offspring, (نِتَاج,) [of sheep, or goats,] when the sun smites (تَصْقَعُ) the heads of the lambs or kids: (Aboo-Nasr, O, K: [in the CK, البُهْم is erroneously put for البَهْم:]) and some of the Arabs call it the شَمْسِىّ, and the قَيْظِىّ: then is the صَفَرِىّ, after the صَقَعِىّ: (Aboo-Nasr, TA:) it is also expl. as signifying such as is brought forth in the [period called] صَفَرِيَّة: (TA: [but see صَفَرِىٌّ:]) and, (O, K,) accord. to AZ, (O,) the young camel that is brought forth in [the time of] the صَقِيع [i. e. hoar-frost, or rime]; which is of the best of the increase [of camels]. (O, K.) صِقَاعٌ A piece of rag with which a woman protects her خِمَار [or muffler] from the oil [in her hair], (S, O, K, TA,) putting it on her head; (TA;) as also ↓ صَوْقَعَةٌ: (K:) or this latter signifies a thing by which the head is protected, such as a turban and a خِمَار and a رِدَآء. (TA.) — — And The [woman's face-veil termed] بُرْقُع (S, O, K) is sometimes thus called. (S, O.) — — And A thing with which a she-camel's nose is bound, (S, O, K, TA,) as expl. in art. درج [voce دُرْجَةٌ], (S,) when they desire her to affect her young one or the young one of another: or, accord. to A'Obeyd, a piece of rag with which her eyes are bound; that with which her nose is bound, [or stopped, (see 1 in art. ظأر,)] when she is made to affect a young one not her own, being termed غِمَامَةٌ. (TA. [But see دُرْجَةٌ.]) — — And A mark made with a hot iron upon the قَذَال [or back of the head] of a camel. (Ibn-'Abbád, O, K.)– — And An iron thing that is in the place of [the kind of curb called] the حَكَمَة of the bit. (O, K.) — — And A thing that is next to the head of the horse, beneath (دُونَ) the larger بُرْقُع. (TA.) — — The صِقَاع of a tent (خِبَآء) is A rope that is extended from its top, and pulled tight, the two ends of which are tied to two pegs, or stakes, stuck into the ground, when the wind is violent and it is feared that the tent may be thrown down. (O, TA.) صَقِيعٌ The جَلِيد [i. e. hoar-frost, or rime,] that nips, or blasts, (lit. burns, [see أَحْرَقَ,]) the plants, or herbage; (Msb;) what falls from the sky in the night, resembling snow. (S, O, K.) — Also A species of زُنْبُور [or hornet]: (O, K:) so says AHát, as having been heard by him from a man of Et-Táïf. (O.) صَاقِعٌ [Deviating from the truth; as is indicated in the TA: and hence,] a liar: (TA:) one says, صَهْ صَاقِعُ i. e. Be silent, O liar. (Yoo, O, K.) صَاقِعَةٌ i. q. صَاعِقَةٌ [i. e. A thunderbolt]: (Fr, S, O, K:) of the dial. of Temeem: pl. صَوَاقِعُ. (TA.) [See also صَاعِقَةٌ.] صَوْقَعَةٌ The place of the whiteness termed صُقْعَة in the head of a horse and of a bird &c.: (S:) or the middle of the head [in an absolute sense]: (O, K:) or the top, or uppermost part, [of the head, or] of the [cap called] كُمَّة, and of the turban. (O, K, TA: all in art. صفع. [See 1 in that art., where this last meaning is assigned to صَوْفَعَةٌ.]) — — And A turban [itself]: (O, K:) and any other thing that protects the head: (TA;) accord. to IDrd, a piece of rag which a woman puts upon her head as a protection. (O. See صِقَاعٌ, first sentence.) — — A piece of rag which is tied upon the top of the [kind of women's camel-vehicle called] هَوْدَج, and which the wind blows about. (TA.) — — The head [or top] of the [woman's face-veil called] بُرْقُع. (IAar, TA in this art. and voce شِبَامٌ [q. v.].) — — The hollow (وَقْبَة) [that is made in the upper part of a dish] of ثَرِيد [or crumbled bread moistened with broth]: (S, O, K, TA:) or the top, or upper part, of ثَرِيد. (TA.) — — Also The place of a battle in which is much smiting. (IDrd, O, K.) أَصْقَعُ, applied to a horse, and a bird, &c., Having a whiteness in the middle of the head: (S, O, K:) or a horse white in the top of his head: (Mgh:) fem. صَقْعَآءُ, (S, O, K,) applied to an eagle (عُقَاب), (S, O, TA,) and to a female ostrich [&c.]. (TA.) — — الأَصْقَعُ A certain bird, resembling the عُصْفُور [or sparrow], in the feathers and head of which is a whiteness, found near water; mentioned [in the K] in art. سقع [as with س in the place of ص]: (TA:) accord. to Ktr, (O, TA,) the bird called الصُّفَارِيَّةُ [q. v.]: (O, K, TA:) you may form its pl. after the manner of substs. [i. e. saying أَصَاقِعُ], because it is an epithet in which the quality of a subst. predominates; or after the manner of the epithet [i. e. saying صُقْعٌ]. (TA.) — — Accord. to AHát, الصَّقْعَآءُ signifies A [bird such as is termed] دُخَّلَة [q. v.], of a dingy colour, small, with a yellow head, short in the زِمِكَّى [or tail] and the legs and the neck: (TA:) or, accord. to him, the صَقْعَآء with a yellowness is a دُخَّلَة of a dingy yellow colour, small, short in the زِمِكَّى and the legs and the neck: and all دُخَّل are with the Arabs of the [birds termed] عَصَافِير and حُمَّر: but the صَقْعَآء with a blackness is a دُخَّلَة of a dingy reddish colour, black in the head, and short in the زِمِكَّى and the neck. (O.) — — الأَصْقَعُ also signifies The forelock of a horse: or the white forelock thereof. (TA.) — — And الصَّقْعَآءُ, The sun. (S, O, K.) مَصْقَعٌ A place towards which one tends, repairs, or betakes himself. (TA.) مُصْقَعٌ: see صَقِعٌ, last sentence. خَطِيبٌ مِصْقَعٌ An eloquent speaker or orator or preacher: (S, O, K:) or one loud in voice: (K:) or one who is not impeded in his speech, and who does not reiterate in speech by reason of inability to say what he would, or is not unable to find words to express what he would say: (Katádeh, O, K:) or one who is skilful, and penetrating, or effective, in his speech: (O:) or one who goes into every ↓ صُقْع, i. e. نَاحِيَة, [meaning province,] of speech: (TA in this art. and in art. رقع:) [said to be] from الصَّقْعُ meaning " the raising of the voice; " (O, TA; *) or from الصُّقْعُ [expl. above]; or, as some say, from صَقَعَهُ meaning " he struck him upon his صَوْقَعَة; " but this last derivation is far-fetched: (TA:) pl. مَصَاقِعُ. (O, TA.) أَرْضٌ مَصْقُوعَةٌ: see صَقِعٌ, last sentence.

صقل

1 صَقَلَهُ, (S, M, O, Msb, K,) aor. صَقُلَ, (M, Msb,) inf. n. صَقْلٌ (S, M, O, Msb) and صِقَالٌ, (S, O, Msb,) or the latter is a simple subst., (M, K,) He polished it: (S, M, O, Msb, K;) i. e. a thing, (M,) or a sword, (S, O, Msb,) and the like: (Msb:) and so سَقَلَهُ. (S.) — — صَقَلَ النَّاقَةَ (assumed tropical:) He (a man, AA, O) made the she-camel lean, or light of flesh: (AA, O, K:) and in like manner it is said of journeying: (AA, O:) and in like manner also, الفَرَسَ the horse: (Sh, TA:) or this means he tended the horse well, with the coverings for protection from cold, and with fodder, and took good care of him. (TA. [See صِقَالٌ, below.]) — — صَقَلَهُ بِالعَصَا (tropical:) He struck him, or beat him, with the staff, or stick, (Z, O, K, TA,) and disciplined him. (Z, TA.) — — And صَقَلَ بِهِ الأَرْضَ (assumed tropical:) He flung him upon the ground (lit. smote the ground with him). (Aboo-Turáb, O, K.) — صَقِلَ, aor. صَقَلَ, inf. n. صَقَلٌ, It (a thing, such as iron, and copper,) was smooth, solid, and impenetrable to water. (Msb.) — And صَقِلَ, inf. n. صَقَلٌ, He (a man) differed, or varied, in his gait, or manner of walking. (Ibn-'Abbád, O.) صَقْلٌ, (so in a copy of the M,) or ↓ صُقْلٌ (K,) [the former, if correct, perhaps a contraction, by poetic license, of صَقِلٌ, for which it is not a mistranscription, as is shown by a verse cited as an ex. of it in the M,] Light, or active; applied to a beast (دَابَّة). (M, K.) صُقْلٌ The خَاصِرَة [or flank]; as also ↓ صُقْلَةٌ: (S, M, O, K: [in the CK, erroneously, صَقْلَة:]) the former, in this sense, said by AA to be from صَقَلَ النَّاقَةَ: (TA:) seldom is the صُقْلَة of a horse long except his sides be short, which is a fault: (S, O:) and the صُقْلَانِ

are the قُرْبَانِ [by which may be meant either the two flanks or the two portions between the groin and the armpit on each side] of a دَابَّة [i. e. horse or similar beast] &c. (M.) And The جَنْب [or side]. (M, K.) حُمُرٌ زَحَالِفُ الصُّقْلِ means Asses having smooth and fat bellies. (Ibn-'Abbád, TA in art. زحلف.) — — And i. q. نَاحِيَةٌ [meaning A district, quarter, tract, &c]: (O, TA:) so in the saying, أَنْتَ فِى صُقْلٍ خَالٍ [Thou art in a vacant district &c.]; like صُقْعٍ خَالٍ. (TA.) — See also صَقَلٌ. صَقَلٌ Length of the flanks; in a horse: (S, O:) or depression (اِنْهِضَام) of the flank. (M.) صَقِلٌ A horse long in the flanks: (S, O:) or long in the flanks and short in the sides: (AO, TA: [see صُقْلٌ:]) and (O) having little flesh, (O, K, TA,) whether long or short, (O, K,) or whether long in the flank or short. (TA.) — — Also, applied to a man, (Ibn-'Abbád, O,) Differing, or varying, in his gait; or manner of walking. (Ibn-'Abbád, O, K.) صُقْلَةٌ: see صُقْلٌ. — — Also Leanness, or lankness in the belly, and slenderness. (TA.) صِقَالٌ an inf. n. of صَقَلَهُ, (S, O, Msb,) or a simple subst. (M, K.) [See 1, first sentence.] — — صِقَالُ الفَرَسِ (assumed tropical:) The tending of the horse well, taking good care of him, supplying him with fodder and fattening him. (S, * M, O, * K.) One says, الفَرَسُ فِى صِقَالِهِ [The horse is in his state of good tending and feeding]. (S, O.) [See also 1, second sentence]. — Also The belly. (K.) صَقِيلٌ A thing, (M,) or a sword, (Msb,) [and the like,] Polished; as also ↓ مَصْقُولٌ. (M, Msb, K.) — — And A thing, such as iron, and copper, smooth, solid, and impenetrable to water. (Msb.) — — [Also, as a subst., implying the meaning of an epithet,] A sword. (S, TA.) صَقَّالٌ: see صَيْقَلٌ. صَاقِلٌ Polishing: pl. صَقَلَةٌ. (S, M, Msb, K.) صَيْقَلٌ One who practises the art of polishing (S, M, O, Msb, K) and sharpening (M, K) swords (S, M, O, Msb, K) and the like: (Msb:) [commonly called in the present day ↓ صَقَّال:] pl. صَيَاقِلَةٌ (S, M, O, Msb, K) and صَيَاقِيلُ: (so in a copy of the M:) the ة in the former pl. is affixed irregularly, as in مَلَائِكَةٌ and قَشَاعِمَةٌ. (M.) مِصْقَلٌ: see the next paragraph. — Also, applied to a speaker, an orator, or a preacher, i. q. مِصْلَقٌ, (M, K,) used by a poet in the sense of the latter word, i. e. as meaning Eloquent. (Th, M.) مِصْقَلَةٌ (S, M, O, K, KL) and ↓ مِصْقَلٌ (KL) An instrument, (S, M, O, KL,) or a خَرَزَة [which may here mean either a bead-shaped stone or a shell], (K,) with which one polishes (S, M, O, K, KL) a sword (S, O, KL, TA) and the like, (S, TA,) a knife, (KL,) a mirror, a garment, or piece of cloth, and paper. (TA.) مَصْقُولٌ: see صَقِيلٌ. — — مَصْقُولُ الكِسَآءِ means (assumed tropical:) Milk overspread with a pellicle: (O, * TA:) a rájiz says, فَهْوَ إِذَا مَا اهْتَافَ أَوْ تَهَيَّفَا يُبْقِى الذَّوَايَاتِ إِذَا تَرَشَّفَا عَنْ كُلِّ مَصْقُولِ الكِسَآءِ قَدْ صَفَا [And he, when he thirsts, or experiences the hot south-west wind (الهَيْف), leaves only the pellicles when he sucks in with his lips from every quantity of milk overspread with a pellicle, that has become clear]: accord. to As, it means the froth of milk: (TA:) IAar explained it accord. to its apparent signification, as used in a verse of 'Amr Ibn-ElAhtam El-Minkaree, (O, TA,) i. e. as meaning a [glossy] red كِسَآء; [a sense not indicated by that verse, and clearly inconsistent with the ex. cited above;] and when told how As had explained it, replied that, when he had said it, he was ashamed to retract it. (TA.) صك 1 صَكَّهُ, (S, O, Msb, K,) aor. صَكُ3َ, (TA,) inf. n. صَكٌّ, (Mgh, * Msb, TA,) He struck him, or it: (S, Mgh, O:) or he struck him, or it, vehemently, with a broad thing; or in a general sense, (K, TA,) with anything whatever: (TA:) or he slapped him with his hand, i. e. struck him with his expanded hand, (Msb,) like لَطَمَهُ, (TA in art. لطث, &c.,) upon the back of his neck, and upon his face. (Msb.) Hence, in the Kur [li. 29], فَصَكَّتْ وَجْهَهَا (S, TA) And she slapped her face with her hand; syn. لَطَمَتْهُ. (Jel.) And صَكَّ البَازِى صَيْدَهُ The hawk, or falcon, struck his prey with his foot, and so cast it down. (Ham p. 799.) And [hence, app.,] one says, خُذْ هٰذَا أَوَّلَ صَكٍّ meaning أَوَّلَ مَا أَصُكُّ بِهِ [Take thou this on my first striking with it]: and so أَوَّلَ صَوْكٍ (O, TA.) — — Also He pushed him, or thrust him; (As, TA;) like دَكَّهُ and لَكَّهُ. (TA in art. دك.) — — And صَكَّ البَابَ He shut, or closed the door: (S, O, Msb, K:) or he locked the door. (Lth, O, K.) — And صَكَّ, aor. and inf. n. as above, He wrote what is termed a صَكّ [expl. below]. (Msb.) — صَكِكْتَ, (S, O, K,) like مَلِلْتَ, (K,) third pers. صَكَكَ, (MA, in which it is mentioned as said of an ass,) [and it is also implied in the TA that the third pers. is صَكِكَ, like لَحِحَتْ said of the eye, and some other instances, which are extr.,] a verb of the class of تَعِبَ, (Msb,) inf. n. صَكَكٌ, (S, Mgh, * O, Msb, K, TA,) [in the CK صَكِيكًا is erroneously put for صَكَكًا, and it seems from what follows that صَكٌّ is also an inf. n. like صَكَكٌ,] Thou wast knock-kneed: (S, O, Msb:) or thou hadst a colliding (اِضْطِرَاب) of the knees, and [when used in relation to an ostrich or a horse or the like] of the عُرْقُوبَانِ [which evidently means here, as in many other instances, the hocks]: (K:) [for] the verb is used in relation to a man, (S, O, K, TA,) and to other than man: (TA: [and the same is implied in the S and O, as is shown voce أَصَكُّ:]) صَكَكٌ [sometimes particularly] signifies the colliding of the knees [or of the hocks] in running, so that it makes a mark, or scar, upon each of them: (TA:) [and it is said that] this word, (Mgh,) or صَكٌّ, (TA, [perhaps a mistranscription for صَكَكٌ,]) signifies the colliding of the عُرْقُوبَانِ. (Mgh, TA.) 3 صاكّهُ [He struck him, or it; or struck him, or it, vehemently, with a broad thing, or with anything; or slapped him with his hand; being struck, &c., by him]. (Ham p. 313.) 8 اِصْطَكَّا They (two men, O, TA, and two bodies, TA) struck each other. (O, TA.) One says, تَصْطَكُّ رُكْبَتَاهُ [His two knees collide, or knock together]. (S, O, Msb. *) And اِصْطَكُّوا بِالسُّيُوفِ They struck one another with the swords. (TA.) صَكٌّ inf. n. of صَكَّ. (Mgh, * Msb, TA.) — Also a Pers. word (S, O) arabicized, (S, Mgh, O, TA,) A certain writing, (S, O, K, *) called in Pers. چَك, (O,) or چَكٌّ; (TA;) a debenture, or written acknowledgement of a debt (Mgh, Msb) of money or property, or of some other thing: (Mgh:) and a written statement of a commercial transaction, purchase or sale, transfer, bargain, contract, or the like: (Msb, TA:) i. q. سِجِلٌّ [in this last sense or in the senses next following]: (S and TA in art. سجل:) a سِجِلّ of a قَاضِى [i. e. a sealed, or signed and sealed, statement of a judicial decision; a judicial record; or the record of a judge, in which his sentence is written]: (KL:) and a written order for the payment of subsistence-money, or of a stipend, salary, pension, or allowance; which some persons used to sell, but the selling of which is forbidden: (Msb, TA:) pl. [of pauc.] أَصُكٌّ and [of mult.] صِكَاكٌ and صُكُوكٌ. (S, O, Msb, K.) [Hence,] لَيْلَةُ الصَّكِّ The night of the middle [of the month] of Shaa- bán; because in it are written the صِكَاك of the allowances of subsistence [of individuals]: also called لَيْلَةُ البَرَآءَةِ. (O, TA.) [Hence also] صَكُّ المُسَافِرِ The traveller's pass, given him to prevent any one's offering opposition to him. (A and Mgh in art. جوز.) صَكَّةٌ The vehemence of the midday-heat in summer: (K:) or the most vehement heat of midday in summer: (S:) and it is prefixed to عُمَىّ: (K:) one says, لَقِيْتُه صَكَّةَ عُمَىٍّ, (S, O,) a prov., meaning I met him in the most vehement heat of midday in summer when the heat almost blinded by its vehemence: (Lh, O, TA:) for عُمَىّ is said to be an abbreviated dim. of أَعْمَى: (S, O, TA:) and by it is said to be meant the gazelle, because he is dazzled and confounded in the midday-heats of summer, and knocks against the thing that is before him: some say, صَكَّةَ حُمَىٍّ, from حَمِيَتِ الشَّمْسُ: and some assert that عُمَىّ means the heat, itself: (O, TA:) or it is the name of a certain man [as will be found expl. in art. عمى, with variations of this saying]. (S, O, K, TA.) صُكَاكٌ The air [or atmosphere, between heaven and earth]; like سُكَاكٌ; (Ibn-'Abbád, O, K;) a dial. var. of the latter word. (Ibn-'Abbád, O.) صَكِيكٌ Weak: (IAmb, Hr, K, TA:) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; [lit.] meaning one who is struck much, or often, because deemed

weak. (TA.) صَكَّاكٌ [A writer of the statements termed صِكَاك, pl. of صَكٌّ: or, accord. to Golius, as on the authority of Meyd, an actuary, who commits to writing the sentences of the judge]. أَصَكُّ Knock-kneed: (S, O, Msb:) or having a colliding (اِضْطِرَاب) of the knees, and [when used in relation to an ostrich or a horse or the like] of the عُرْقُوبَانِ [which evidently means here, as in many other instances, the hocks]; as also ↓ مِصَكٌّ; (K;) which latter [in this sense is rare, and is written in the CK مَصَكٌّ, but] is with kesr to the م: (TA:) thus applied to a man; (S, O, K, TA;) and to other than man; (TA;) [i. e.] applied also to a horse; (O;) and to an ostrich, because he is long in step, long-legged, and sometimes, or often, his رُكْبَتَانِ [here improperly used as meaning " hocks "] being near together, his legs strike each other: (S, O:) and a man is also said to be أَصَكُّ الرِّجْلَيْنِ: (TA:) the fem. is صَكَّآءُ: (Mgh, Msb:) and the pl. is صُكٌّ. (TA.) — — Also One whose teeth, both the أَسْنَان and the أَضْرَاس, cleave close together: like أَلَصُّ. (Az, TA.) — — See also the next paragraph. مِصَكٌّ Strong: (S, O, K;) applied to a man; and to other than man; (K;) [i. e.] applied to a camel, and to an ass, (S, O,) as in a verse cited in the last paragraph of art. سهر; (O;) and ↓ أَصَكُّ signifies the same: (K:) the fem. of the former is with ة; (S, O, TA;) which is held by Sb to be rare; for epithets of the measures مِفْعَلٌ and مِفْعَالٌ seldom have ة affixed to denote the fem. (TA.) — — One says also رَأْسٌ مِصَكٌّ لِلرُّؤُوسِ [app. meaning A head strong to butt, or knock, against other heads]. (K in art. رأس.) — — See also أَصَكُّ. — Also A lock; syn. مِغْلَاقٌ. (K.) مُصَكَّكٌ: see what follows. مَصْكُوكٌ and ↓ مُصَكَّكٌ are epithets applied to a camel, [app. as meaning Fleshy;] as though flesh were thrust (صُكَّ, i. e. شُكَّ,) into him. (O.) صكم 1 صَكَمَهُ, (S, K,) [aor. صَكُمَ,] inf. n. صَكْمٌ, (TA,) He (a man, Fr, S) struck him, or it. (Fr, S, K.) See also صَوَاكِمُ. — — And He (a man, Fr, As, S) pushed, thrust, or repelled, him, or it. (Fr, As, S, K.) — — And one says of a horse, يَصْكُمُ, (S,) or صَكَمَ عَلَى لِجَامِهِ, (K,) or عَلَى فَأْسِ اللِّجَامِ, (TA,) The horse champs, (S,) or champed, (K,) his bit, (S, K,) or the فأس of the bit, (TA,) and stretches forth his head, (S,) or then stretched forth his head, as though desiring to contend for superiority [with his rider]. (K.) صَكْمَةٌ A vehement shock, collision, impetus, push, or thrust, (Lth, S, K, TA,) with a stone or some other thing. (Lth, TA.) صُكَّمٌ i. q. أَخْفَافٌ [which means Camels' feet, and boots; probably, here, the former: in the TK it is expl. as meaning the hoofs of camels: and it is there said that the sing. is صَاكِمٌ]. (K.) صَوَاكِمُ Calamities, misfortunes, or evil accidents. (K.) The Arabs say, صَوَاكِمُ الدَّهْرِ ↓ صَكَمَتْهُ [The calamities of fortune smote him; or may the calamities of fortune smite him]. (S.) صل 1 صَلَّ, aor. يَصِلُّ, inf. n. صَلِيلٌ, It sounded; or made, produced, emitted, or sent forth, a sound; (S, M, O, K;) as also ↓ صَلْصَلَ, inf. n. صَلْصَلَةٌ and مُصَلْصَلٌ, (M, K, [in the CK صَلْصَلًا is erroneously put for مُصَلْصَلًا,]) or مُصَلْصَلٌ may be a n. of place; (M;) and صَلْصَلَةٌ [sometimes, or always, implies repetition, as will be shown by what follows, or], accord. to Lth, is more intensive, or more vehement, than صَلِيلٌ: (TA:) the former verb is said of iron [when struck with iron or the like, (see Ham p. 353, and what here follows,) meaning it made a clashing, or a ringing, sound], as also ↓ صَلْصَلَ; (TA;) of a nail &c., (S, O,) of a nail when struck so that it is forced to enter into a thing, (M, K,) as in a verse of Lebeed cited in art. حكم, conj. 4; (S, M, O;) of helmets of iron (بَيْض) when struck with swords, meaning they made a ringing sound; (M, K; *) [see an ex. of the inf. n. voce رَعْدٌ;] also of an empty jar when it is struck; (TA;) and of any dry clay, or baked pottery: (M:) also of a لِجَام [i. e. bit], meaning it made a prolonged sound; (M, K;) and ↓ صَلْصَلَ, (M, K,) inf. n. صَلْصَلَةٌ, (S,) said of the same, (S, M, * K, *) it made repeated sounds, (S, M, K,) and so ↓ تَصَلْصَلَ; (M, K;) which last is also said of a woman's, or other, ornament, meaning it made a [tinkling, or ringing,] sound; (S, K;) and of clay mixed with sand when it has become dry [app. as meaning it made a crackling sound when trodden upon]; (S;) mention is also made, in a trad., of the ↓ صَلْصَلَة [i. e. ringing, or tinkling,] or a bell; (K;) and [its verb] صَلْصَلَ is said of anything dry [as meaning it made a sound, or noise, when struck, or put in motion]; (Lth, TA;) and also of thunder, meaning it made a clear sound. (M, K.) — — [Hence,] صَلَّتِ الإِبِلُ, (M, K,) aor. تَصِلُّ, (M,) inf. n. صَلِيلٌ, The camels made a [rumbling] sound to be heard on the occasion of drinking in consequence of their intestines' having become dry: (M, K:) [and in like manner الخَيْلُ the horses:] one says, جَآءَتِ الخَيْلُ تَصِلُّ عَطَشًا The horses came making a [rumbling] sound to be heard from their bellies in consequence of thirst: (S, O:) and سَمِعْتُ لِجَوْفِهِ صَلِيلًا مِنَ العَطَشِ [I heard a rumbling sound of his belly in consequence of thirst]. (T, TA.) And صَلَّ السِّقَآءُ, inf. n. صَلِيلٌ, (tropical:) The water-skin became dry, (M, TA,) not having any water in it, so that it was such as would make a kind of clattering or crackling noise (يَتَقَعْقَعُ) [when struck or shaken or bent]. (TA.) And صَلِيلٌ also signifies The sounding of the entering of water into the earth, or ground. (M in art. صم.) — صَلَّ, (S, M, O, K,) aor. يَصِلُّ, (S, M, O,) inf. n. صُلُولٌ; (S, M, O, K;) and also, sec. pers. صَلِلْتَ, aor. تَصَلُّ; (O, TA;) and ↓ اصلّ; (S, M, O, K;) or only the latter; (Zj, TA;) or it may be الصُّلُولُ is said, as it occurs in a verse of El-Hotei-ah, and not صَلَّ; like العَطَآءُ from أَعْطَى, and القُلُوعُ from أَقْلَعَتِ الحُمَّى; (IB, TA;) It was, or became, stinking; said of flesh-meat, (S, M, O, K,) whether cooked or raw; (S, O;) said by some to be used only in relation to that which is raw; but ↓ أَصَلَّتْ occurs, in a verse of Zuheyr, said of a مُضْغَة [or bit of flesh-meat that is chewed], which indicates that it is used in relation to that which is cooked and roasted; or, accord. to some, the verb here means أَثْقَلَت [which has rendered heavy the eater]: (M:) and one says also ↓ اللِّحَامُ صَلَّلَتِ [the flesh-meats were, or became stinking (in both of my copies of the S اللُّجَامُ is erroneously put for اللِّحَامُ, the reading in other copies of the S and in the O)]; the verb in this instance being with teshdeed لِلْكَثْرَةِ [i. e. because of its relation to many subjects, or to a pl.]. (S, O.) In the Kur [xxxii. 9], some read أَإِذَا صَلَلْنَا فِى الأَرْضِ, (M, O, TA,) [instead of the common reading, which is ضَلَلْنَا, with ض,] and some read صَلِلْنَا, (O, TA,) which has two meanings: i. e. When we shall have become stinking, in the earth, and altered in ourselves and in our forms? and when we shall have become dried up? from صَلَّةٌ meaning " dry ground. " (TA.) — — And صَلَّ, (M, K,) inf. n. صُلُولٌ, (TA,) is also said of water, meaning It became altered for the worse in taste and colour. (M, K.) — صَلَّتْهُمُ الصَّالَّةُ, (S, M, O, K,) aor. تَصُلُّهُمْ, (S, O,) (tropical:) Calamity, or the calamity, befell them. (S, M, O, K, TA.) — صَلَّ الشَّرَابَ, (M, K,) aor. يَصُلُّهُ, (TA,) inf. n. صَلٌّ, He cleared the wine, or beverage. (M, K.) — — And صَلَلْنَا الحَبَّ, (O,) or صَلَلْنَا الحَبَّ المُخْتَلِطَ بِالتُّرَابِ, (K,) [We cleared the grain that was mixed with dust, or earth, from the dust, or earth, by pouring water upon it; or] we poured water upon the grain that was mixed with earth, or dust, so that each became separated from the other: (O, K:) one says, ↓ هٰذِهِ صُلَالَتُهُ [app. meaning This is its water with which it has been washed; like as one says referring to anything that has been washed, هٰذِهِ غُسَالَتُهُ, and مُوَاصَتَهُ, meaning as above]. (K.) — صَلَلْتُ الخُفَّ: see the next paragraph. 2 صَلَّلَتِ اللِّحَامُ: see 1, latter half. — صَلَّلْتُ الخُفَّ; (so in my copies of the S;) or ↓ صَلَلْتُ الخُفَّ, (so accord. to the O and TA,) inf. n. صَلٌّ; (TA;) [meaning, as is indicated by what immediately precedes in the S and O, He put a piece of skin such as is termed صَلَّة to the boot, app., to its sole (see صَلَّةٌ): or, as is indicated by what immediately precedes in the TA, he put a

lining (termed صَلَالَة) to the boot: the verb without teshdeed (written in the O صَلَلْتُ) I think to be a mistranscription, notwithstanding the inf. n. assigned to it in the TA: general analogy is in favour of its being with teshdeed; and it is said that] تَصْلِيلٌ signifies The putting skin upon a thing. (KL.) 4 أَصْلَ3ََ see 1, latter half, in two places. — اصل المَآءَ It (oldness) altered the water for the worse in taste and colour. (M, K.) R. Q. 1 صَلْصَلَ: see 1, former half, in four places. — — Also He threatened, or menaced; and frightened, or terrified. (IDrd, O, K.) — — And He slew the chief man of the army. (IDrd, O, K.) — And صلصل الكَلِمَةَ (tropical:) He uttered the كلمة [or sentence] with a feigning, or making a show, of skilfulness. (Z, O, TA.) R. Q. 2 تَصَلْصَلَ: see 1, former half. — — It is also said of a pool of water left by a torrent, as meaning Its black mud became dry [app. because such dry mud makes a crackling sound when trodden upon]. (IDrd, O, K.) صَلٌّ: see صَلَّةٌ, latter part. صُلٌّ Flesh-meat, &c., altered [for the worse]. (K.) صِلٌّ A serpent: (K:) or a serpent against which charming is of no avail: (S, O:) or a serpent that kills at once when it bites: (M:) or a yellow serpent (K) in the case of which charming is of no avail: (TA:) or a yellow serpent that is found in the sand; when a man sees it, he ceases not to tremble until he dies: (Har p. 102:) pl. أَصْلَالٌ. (S, M, * O, K. *) One says, إِنَّهَا لَصِلُّ صَفًا [lit. Verily it is a deadly serpent of smooth stones; i. e., such as is found among smooth stones;] meaning, an abominable serpent like the viper. (S, O.) And إِنَّهُ لَصِلُّ أَصْلَالٍ [lit.] (assumed tropical:) Verily he is a serpent of serpents; thus one says of a man, likening him to a serpent; (S, O;) meaning cunning, or crafty, and abominable, (S, M, O, K,) in contention, (M,) or in contention and in other cases: (M, K:) like as one says ضِلُّ أَضْلَالٍ, and ضِرُّ أَضْرَارٍ. (TA in art. ضر.) — — And (tropical:) A calamity, or misfortune; as also ↓ صَالَّةٌ. (M, K, TA.) So the former in the saying, مُنِىَ فُلَانٌ بِصِلٍّ (tropical:) [Such a one was tried with a calamity]. (TA.) — — And (tropical:) A sharp sword: pl. as above. (A, O, K, TA.) — — And (tropical:) An equal, or a match. (Z, K, TA.) One says, هٰذَا صِلُّ هٰذَا (tropical:) This is the equal, or match, of this. (Z, TA.) And هُمَا صِلَّانِ (assumed tropical:) They two are likes. (Kr, M.) — See also صَلَّةٌ, latter part. — Also A certain plant: (S, O:) or a species of trees. (M, K.) صَلَّةٌ [as an inf. n. of un.] The sound of a nail and the like, when it is struck with force; as also ↓ صِلَّةٌ. (K.) And The sound of the لِجَام [or bit]. (K.) — Also Dry ground: (S, M, O, K:) or ground, or land, not rained upon, between two tracts of ground, or land, that are rained upon; (M, K;) because, being dry, it makes a sound [when trodden upon]: (M:) or accord. to IDrd, ground, or land, rained upon, between two tracts not rained upon; (O:) or simply ground, or land, (M, K,) whatever it be; like سَاهِرَةٌ: (M:) pl. صِلَالٌ. (M, O, K.) — — And A sole: (K:) [ISd says,] خُفٌّ جَيِّدُ الصَّلَّةِ means [A boot good] in respect of the sole; which is thus called by the name of the ground, not otherwise; in my opinion because of its dryness, and its making a sound on the occasion of treading. (M. [See also another explanation of this phrase in what follows.]) — — Also Skin: one says خُفٌّ جَيِّدُ الصَّلَّةِ [A boot good in respect of the skin; somewhat differently expl. above]: (S, O:) or dry skin, before the tanning. (M, K.) And Stinking skin in the tan. (K.) — — Also An extensive rain: (K:) and a scattered, scanty rain: (M, K:) and so ↓ صَلٌّ and ↓ صِلٌّ: thus having two contr. meanings: (K:) pl. as above: (M:) or صِلَالٌ, its pl., signifies portions of scattered rains, falling by little and little. (S, O.) — — And (assumed tropical:) A portion, (K,) or a scattered portion, (M,) of herbage: (M, K:) pl. as above: (M:) or [the pl.] صِلَالٌ signifies (assumed tropical:) herbage; which is thus called by the name of the rain. (S, O.) — — And Moist earth. (O, K.) — — See also صُلَّةٌ. — Also The اِسْت [i. e. podex, or anus]. (TA.) صُلَّةٌ, with damm, (K,) or ↓ صَلَّةٌ, (so in the O,) Remains of water (O, K) in a watering-trough; thus expl. by Fr; (O;) and of other things, (K,) such as [the oils called] دُهْن and زَيْت. (TA.) [See also صُلْصُلَةٌ.] — — And A fetid odour. (K.) — — And The flabbiness of moist flesh-meat. (K.) صِلَّةٌ: see صَلَّةٌ, first sentence. — — هُوَ تِبْعُ صِلَّةٍ, or with ض, [i. e. ضِلَّةٍ,] accord. to different relaters, means He is a very cunning man (دَاهِيَةٌ), one in whom is no good. (TA.) صِلَالٌ pl. of صَلَّةٌ [q. v.]. (S, M, O, K.) — — Also The leg of a boot; (Ibn-'Abbád, O, K;) and so ↓ صِلَالَةٌ: (K:) or ↓ the latter signifies the lining of a boot: (M, K:) the pl. of the former is أَصِلَّةٌ. (Ibn-'Abbád, O.) صُلَالَةٌ: see 1, last sentence but one. صِلَالَةٌ: see صِلَالٌ, in two places. صَلَّالٌ Clay that makes a sound like as does new pottery; as also ↓ مِصْلَالٌ. (S, O.) — — And رَجُلٌ صَلَّالٌ مِنَ الظَّمَأِ [A man making a rumbling sound to be heard from his belly in consequence of being thirsty: see 1]. (TA.) — Also, (K,) i. e. like شَدَّادٌ, (TA,) or ↓ صُلَّالٌ, (so in a copy of the M,) Water altered for the worse in taste and colour. (M, K.) صُلَّالٌ: see what next precedes. صِلِّيَانٌ, of the measure فِعْلِيَانٌ, (S, O,) or, accord. to some, of the measure فِعِّلَانٌ, (TA in art. صلى,) A certain plant; (K;) a certain herb, or leguminous plant; (بَقْلَةٌ;) (S, O;) a sort of plants (شَجَرٌ [which means thus as well as " trees " &c.]), said by AHn to be of the [kind called] طَرِيفَة, that grows upwards, the thickest portions whereof are the stems (أَعْجَاز) and the lower parts, of the size of the حَلِىّ, and the places of its growth are the plain, or soft, tracts, and the meadows (رِيَاض): AA, he adds, says that it is of the [kind called] جَنْبَة, because of its thickness and lastingness: (M:) Az says that it is of the best kind of herbage, or pasture, and has a [root such as is termed] جِعْثِنَة, and thin leaves: (TA:) it is called خُبْزَةُ الإِبِلِ [the bread of the camels]: (TA in art. صلى:) the n. un. is with ة. (S, M, O, K.) It is said in a prov., (S, M, O,) of a man who hastens to swear an oath, (S, O,) or of one who boldly ventures to swear a false oath, (TA,) and has no impediment in his speech (S, O, TA) in doing so, (TA,) جَذَّهَا جَذَّ العَيْرِ الصِّلِّيَانَةَ (S, M, O, TA) He hastened to it as the ass hastens to the صلّيانة: (L in art. جذ:) because the ass often plucks out the صلّيانة by the root when he takes it for pasture. (S, O.) صَالٌّ: see صَلْصَالٌ, in two places. — — Also, [app. a part. n. used as a subst.,] Water that falls upon the ground, which then cracks, (O, K,) or, as in the L, which then dries (فَيَيْبَسُ فَتَجِفُ [correctly فَتَيْبَسُ فَتَجِفُ, as referring to الأَرْض, or rather فَتَيْبَسُ وَتَجِفُ]), causing a sound to be heard. (TA.) صَالَّةٌ: see صِلٌّ. صَلْصَلٌ: see the next paragraph. — It is [also] said to signify Stinking; from صَلَّ said of flesh-meat. (O.) صُلْصُلٌ: see صَلْصَالٌ. — Also A certain bird: (K:) a certain small bird: (M:) or (K) the [collared turtle-dove called] فَاخِتَة; (IAar, S, O, K;) the bird which the Persians (العَجَم) call by this latter name: (Lth, TA:) or a bird resembling the فَاخِتَة: Az says, it is what is called موشحة [evidently a mistranscription for مُوَشَّحَة, q. v.]: (TA:) pl. صَلَاصِلُ: (IAar, TA:) and ↓ صُلْصُلَةٌ signifies a pigeon, (IAar, O, K, TA,) or a female pigeon. (IAar, TA.) — Also The forelock of a horse; (S, M, O, K;) and so ↓ صَلْصَلٌ: (K:) or a whiteness in a horse's mane. (M, K.) — — And Hair of the back of a horse, and of [the part of the breast called] the لَبَّة, that has become white in consequence of the falling-off of the hair. (K.) — And A [drinking-cup, or bowl, such as is called] قَدَح: (K:) or a small قَدَح; (As, O, K;) [i. e.] a قَدَح such as is called غُمَر. (AHn, M.) — And A skilful pastor. (IAar, O, K.) — See also صُلْصُلَةٌ. صَلْصَلَةٌ: see the next paragraph. صُلْصُلَةٌ: see صُلْصُلٌ. — Also A portion remaining of water (S, M, O, K) in a pool left by a torrent, (M, K,) and in a vessel, or in the [kind of small skin called] إِدَاوَة, and in the lower part of a pool left by a torrent, (S, O,) and likewise of [the kinds of oil called] زَيْت (S, * M, O, * K) and دُهْن; (M, K;) as also ↓ صَلْصَلَةٌ, (Ibn-'Abbád, M, O, K,) and ↓ صُلْصُلٌ: (M, K:) pl. صَلَاصِلُ. (S, M, O.) [See also صُلَّةٌ.] — — And i. q. وَفْرَةٌ (IAar, O, K) and جَمَّةٌ (AA, TA) [i. e. Hair collected together upon the head, or hanging down upon the ears, or extending beyond the lobe of the ear,

&c.]. صَلْصَالٌ A noisy ass; as also ↓ صُلْصُلٌ and ↓ صُلَاصِلٌ and ↓ مُصَلْصِلٌ: (M, K:) an ass strong in voice [or bray], vehement therein. (Aboo-Ahmad El-'Askeree, TA.) And A horse sharp and slender [or shrill] in voice [or neigh]. (M, TA.) And A wild ass sharp in voice; as also ↓ صَالٌّ: so says Aboo-Ahmad El-Askeree: and thus is expl. the saying in a trad., أَتُحِبُّونَ أَنْ ↓ تَكُونُوا مِثْلَ الحَمِيرِ الصَّالَّةِ, app. meaning [Would ye love to be like the asses] sound in bodies, vehement in voices, by reason of their strength and their briskness? (TA.) — — Also Clay not made into pottery; (M, K;) so called because of its making a sound (لِتَصَلْصُلِهِ: (M:) or clay mixed with sand; (S, O, K;) which, when it becomes dry, makes a sound; and which, when baked, is فَخَّار: (S, O:) or dry clay, that makes a sound by reason of its dryness: (Z, O, TA:) thus in the Kur lv. 13 [and xv. 26 and 28 and 33]: or, accord. to Mujáhid, i. q. حَمَأٌ مَسْنُونٌ [which means black mud altered for the worse in odour]. (TA.) — And صَلْصَالَةٌ A land in which is no one. (O, TA.) صُلَاصِلٌ: see the next preceding paragraph. مِصَلَّةٌ A vessel in which wine, or beverage, is cleared: (M, K:) of the dial. of El-Yemen. (M.) مُصَلِّلٌ Copious, or abundant, rain. (IAar, O, K.) — Also A generous, or noble, and honourable, chief, pure in respect of parentage; as also ↓ مُصَلْصَلٌ, with fet-h: (K:) or one who is pure in respect of generosity, or nobility, and of parentage: (IAar, O:) and ↓ رَجُلٌ مُصَلْصِلٌ [thus in the O] a man who is a generous, or noble, chief, pure in respect of parentage, and honourable. (Ibn-'Abbád, O.) — — And The أَسْكَف [or maker of boots]; who is also called by the vulgar [or the people of the towns and village] إِسْكَاف. (IAar, O, K.) مِصْلَالٌ: see صَلَّالٌ. مُصَلْصَلٌ may be either an inf. n. of صَلْصَلَ or a n. of place. (M. [See 1, first sentence.]) — — [Also an epithet, if not a mistake for مُصَلْصِلٌ:] see مُصَلِّلٌ. مُصَلْصِلٌ: see صَلْصَالٌ: — — and see also مُصَلِّلٌ. صلب 1 صَلُبَ, [aor. صَلُبَ,] inf. n. صَلَابَةٌ; (S, M, A, Msb, K, &c.;) and صَلِبَ, aor. صَلَبَ; (IKtt, A, K;) and ↓ صلّب, inf. n. تَصْلِيبٌ; (K; [but this last, accord. to the TA, is trans. only;]) said of a thing, (S, Msb,) [and of a man,] It [and he] was, or became, hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy; syn. اِشْتَدَّ; (S, * A, * Msb, K; *) contr. of لَانَ. (M, TA.) — — [Hence,] صَلُبَتِ الأَرْضُ مُنْذُ أَعْوَامٍ (tropical:) [The land has been hard by lying waste for years]; said of land that has not been sown for a long time. (A, TA.) — — And صَلُبَ عَلَى المَالِ, inf. n. as above, (assumed tropical:) He was, or became, tenacious, or avaricious, of property, or the property. (M, L.) — — [And صَلُبَ الشَّرَابُ, inf. n. as above, (assumed tropical:) The wine became strong. (حَدُّ الشَّرَابِ is expl. in the S and L, in art. حد, as meaning صَلَابَتُهُ.)] — صَلَبَ العِظَامَ, (M, K,) aor. صَلِبَ, inf. n. صَلْبٌ; (M;) and ↓ اصطلبها; (M, K;) He cooked, (M,) or collected and cooked, (TA,) the bones, (M, TA,) and extracted their grease, or oily matter, (M, K, TA,) to make use of it as a seasoning: (TA:) or ↓ اصطلب [alone] he extracted the grease, or oily matter, of bones, (S,) or he collected bones, and extracted their grease, or oily matter, (Msb,) to make use of it as a seasoning. (S, Msb.) — — And in like manner one says of one who roasts, or broils, or fries, flesh-meat and makes its grease to flow: (M:) i. e. one says, صَلَبَ اللَّحْمَ, (M, * K, TA,) and ↓ اصطلب [alone], (M,) He roasted, or broiled, or fried, the flesh-meat, (M, K, TA,) and made its grease to flow. (M, TA.) — — And, (K,) as Sh says, (TA,), صَلَبَهُ, aor. صَلِبَ and صَلُبَ, (K, TA,) inf. n. صَلْبٌ, (TA,) He, or it, burned him: (K, TA:) and صَلَبَتْهُ الشَّمْسُ The sun burned him [app. causing his sweat to flow]. (TA.) — — And صَلَبَهُ, (S, M, A, Msb, K,) aor. صَلِبَ, (M, Msb, K,) inf. n. صَلْبٌ; (S, M, Msb;) and ↓ صلّبهُ, (M, K,) inf. n. تَصْلِيبٌ, (K,) or the verb with teshdeed is said of a pl. number; (S, A;;) [He crucified him;] he put him to death in a certain well-known manner; (M, L;) he made him to be مَصْلُوب; (K) namely, one who had slain another; (Msb;) or a thief: (A:) from صَلَبَ العِظَامَ; because the oily matter, and the ichor mixed with blood, of the person so put to death flows. (M.) — — [Hence] الصَّلْبُ in prayer means The placing the hands upon the flanks, in standing, and separating the arms from the body: a posture forbidden by the Prophet because resembling that of a man when he is crucified (إِذَا صُلِبَ), the arms of the man in this case being extended upon the timber. (TA.) — — [Hence also,] صَلَبَ الدَّلْوَ, (M, K,) and ↓ صَلَّبَهَا, (M,) He put upon the دلو [or leathern bucket] what are called ↓ صَلِيبَانِ, (M, L, K,) which are two pieces of wood placed cross-wise [to keep it from collapsing], like what are called the عَرْقُوَتَانِ. (M, L.) — صَلَبَتْ عَلَيْهِ حُمَّاهُ, (S, M, A, Msb, * K,) aor. صَلِبَ, (S,) His fever was continual, (S, A, Msb, K,) and vehement: (S, A, K:) or was of the kind termed صَالِب [q. v.]. (M, TA.) 2 صلّبهُ, (inf. n. تَصْلِيبٌ, TA,) He, or it, rendered it, or him, hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy. (S, M, K, TA.) El-Aashà says, مِنْ سَرَاةِ الهِجَانِ صَلَّبَهَا العُ ضُّ وَرِعْىُ الحِمَى وَطُولُ الحِيَالِ (S, TA) i. e. [Than the back of the excellent she-camel] which the provender of cities, such as [the trefoil called] قَتّ, and date-stones, and the pasture of El-Himè, meaning Himè Dareeyeh, the place of pasture of the camels of the kings, and the being long without conceiving, (TA,) have rendered hard, or firm, or strong. (S, TA.) — — [Hence] one says, صلّب النَّبِيذَ بِحَبِّ الدَّاذِىِّ (assumed tropical:) [He made the beverage termed نبيذ to become strong by means of the grain called حبّ الداذىّ]. (Mgh in art. دوذ.) — صَلَّبَ الرُّطَبُ, (AA, S, K,) inf. n. تَصْلِيبٌ, (AA, TA,) The ripe dates became dry: (AA, S, K:) and صَلَّبَتِ التَّمْرَةُ the date became dry. (M, L.) — — [Hence, perhaps, صَلَّبَ is said in the K to be syn. with صَلُبَ:] see 1, first sentence. — See also 1, latter half, in two places. — — صلّب said of a monk, (M,) or صلّبوا (K, TA) said of monks, (TA,) He, (M,) or they, (K, TA,) made, or took, (M, K, TA,) for himself, (M,) or for themselves, (K, TA,) a صَلِيب [or cross], (M, K, TA,) in his church, (M,) or in their churches. (TA.) — — التَّصْلِيبُ also signifies [The making the sign of the cross. And] The figuring of a cross [or crosses] upon a garment; (T, Mgh, TA;) and hence, the figure thereof; the inf. n. being thus used as a subst. properly so termed; (Mgh;) as in a trad. where it is said of the Prophet, قَضَبَ التَّصْلِيبَ; meaning قَطَعَ مَوْضِعَ التَّصْلِيبِ مِنْهُ [He cut off the place of the figuring of the cross, or crosses, from it]. (T, Mgh, TA.) And صَلَّبَ بَيْنَ عَيْنَيْهِ occurs in a trad., meaning He made a mark like the cross between his eyes by a blow. (TA.) — — Also A particular mode of wearing, or disposing, the [muffler called] خِمَار, (M, K,) for a woman. (K.) One says of a woman, صَلَّبَتْ خِمَارَهَا [She disposed her muffler cross-wise]. (TA.) And a man's praying فِى تَصْلِيبِ العِمَامَةِ [with the turban disposed cross-wise] is disapproved: he should wind it so that one part [or fold] thereof is above [not across] another. (TA.) 4 اصلبت, (AA, K,) inf. n. إِصْلَابٌ, (AA, TA,) She (a camel) stood stretching forth her neck towards the sky, in order to yield her utmost flow of milk to her young one. (AA, K, TA.) 5 تصلّب (tropical:) He acted, or behaved, with forced hardness, firmness, strength, vigour, hardiness, courage, vehemence, severity, strictness, or rigour; he exerted his strength, force, or energy; strained, or strained himself, or tasked himself severely; syn. تَشَدَّدَ; (A, TA;) which means جَهَدَ نَفْسَهُ; (L in art. شدّ;) لِذٰلِكَ [for that]: (A:) said of a man. (TA.) 8 إِصْطَلَبَ see 1, former half, in three places. صُلْبٌ Hard, firm, rigid, stiff, tough, strong, robust, sturdy, or hardy; syn. شَدِيدٌ; (S, A, Msb, * K;) contr. of لَيِّنٌ; (M, TA;) as also ↓ صَلِيبٌ and ↓ صُلَّبٌ (S, M, A, K) and ↓ صَلَبٌ: (M:) pl. of the first or second, [accord. to analogy of the latter, and also of the last,] صِلَابٌ. (M, A.) — — [Hence,] صُلْبٌ and ↓ صَلَبٌ, (K,) or مَكَانٌ صُلْبٌ and

↓ صَلَبٌ, (M,) A rugged, stony place: (M, K; *) or صُلْبٌ signifies a rugged, extending place, of the earth or ground; and ↓ صَلَبٌ, a hard part of the earth or ground: (S:) or this last, a tract of rugged depressed land stretching along between two hills: (Sh, TA:) or the acclivities of hills; and its pl. is أَصْلَابٌ: (TA:) or أَصْلَابٌ signifies hard, extending, [tracts of] ground: (As, TA:) or hard and elevated [tracts of] ground: (IAar, TA:) and مَكَانٌ صُلْبٌ, a rugged, hard place: (Msb:) the pl. (of صُلْبٌ, S) is صِلَبَةٌ. (S, M, K.) One says of land that has not been sown for a long time, ↓ إِنَّهَا أَصْلَابٌ مُنْذُ أَعْوَامٍ (tropical:) [Verily it has been hard by lying waste for years]. (A, TA.) — — [Hence also,] هُوَ صُلْبُ المَعَاجِمِ (tropical:) [lit. He is hard, &c., in respect of the places of biting; meaning he is strong, or resisting, or indomitable, of spirit; (عَزِيزُ النَّفْسِ;) thus صُلْبُ المَعْجَمِ is expl. in the S and K in art. [عجم]: and صُلْبُ العُودِ (tropical:) [which means the same]. (A, TA.) And صُلْبُ العَصَا and ↓ صَلِيبُ العَصَا, applied to a tender of camels; [lit. Hard, &c., in respect of the staff;] meaning (assumed tropical:) hard, severe, or rigorous, in his treatment of the camels: Er-Rá'ee says, العَصَا بَادِى العُرُوقِ تَرَى لَهُ ↓ صَلِيْبُ عَلَيْهَا إِذَا مَا أَجْدَبَ النَّاسُ إِصْبَعَا [Hard, &c., having the veins of his limbs appearing: thou wilt see him to have a finger pointing at them, i. e. his camels, because of their good condition, when the people are afflicted with drought]. (M, TA.) But in the S, in art. صبع, we find ضَعِيف in this verse instead of صَلِيب.) — — And [in like manner] هُوَ صُلْبٌ فِى دِينِهِ and ↓ صُلَّبٌ (tropical:) [He is hard, firm, or strong, in his religion]. (A, TA.) — — And جَرْىٌ صُلْبٌ (Lth, TA) or ↓ صَلِيبٌ (M, L, TA) (tropical:) A hard, or vehement, running. (Lth, M, L, TA.) — — And صَهِيلٌ صُلْبٌ (assumed tropical:) A vehement neighing. (Lth, TA.) And صَوْتٌ ↓ صَلِيبٌ (tropical:) A vehement sound or cry or voice. (M, L, TA.) — Also, (S, M, A, Msb, K,) and ↓ صُلُبٌ (Msb, TA) and ↓ صَلَبٌ (S, M, A, K) and ↓ صَالِبٌ, (IAth, L, K,) which last is rarely used, (IAth, TA,) and is said to occur only in one instance, in poetry, but another instance of it in poetry is cited, (TA,) The back-bone; i. e. the bone extending from the كَاهِل [or base of the neck] to the عَجْب [or rump bone]; (M, A, K;) the bone upon which the neck is set, extending to the root of the tail [in a beast], and in a man to the عُصْعُص [or os coccygis]: (Zj in his " Khalk el-Insán: ") or a portion of the back: (S:) and any portion of the back containing vertebræ: (S, Msb, TA:) [and particularly the lumbar portion; the lions:] and the back [absolutely]; as is said in an explanation of a verse of 'Adee Ibn-Zeyd cited in what follows: (M, TA:) pl. [of mult.] صِلَبَةٌ and [of pauc.] أَصْلُبٌ and أَصْلَابٌ, (M, K,) each of which two is used in poetry in a sing. sense, as though every part of the صُلْب were regarded as a صُلْب in itself, and صِلْبَةٌ, (M, TA,) of which last ISd says, [but this I do not find in the M,] I do not think it to be of established authority, unless it be a contraction of صِلَبَةٌ. (TA.) Lh mentions, as a phrase of the Arabs, هٰؤُلَآءِ أَبْنَآءُ صِلَبَتِهِمْ [These are the sons of their loins: because the sperma of the man is held to proceed from the صُلْب of the man, as is said in the Ksh &c. in lxxxvi. 7]. (M. [See also a similar phrase in the Kr iv. 27.]) — — [Hence صُلْبٌ is used as signifying The middle of a page, as distinguished from the هَامِش (or margin): and in like manner, of other things.] — — [Hence, likewise,] صُلْبٌ signifies also حَسَبٌ [meaning (assumed tropical:) Rank or quality, &c.]: (AA, S, M, K:) and power, or strength. (M, K.) A poet says, (M,) namely, 'Adee Ibn-Zeyd, (S, TA,) إِجْلَ أَنَّ اللّٰهَ قَدْ فَضَّلَكُمْ فَوْقَ مَا أَحْكِى بِصُلْبٍ وَإِزَارْ (assumed tropical:) [Because God hath made you to have excellence above what I can relate, in rank or quality, or in power, and abstinence from unlawful things]: (S, M, TA:) AA says that صُلْب here signifies حَسَب; (S;) and إِزَار here signifies عَفَاف: (S, M, TA:) but some expl. صُلْب here by both حَسَب and قُوَّة: and some relate the latter hemistich otherwise, i. e. فَوْقَ مَنْ أَحْكَأَ صُلْبًا بِإِزَارْ meaning above such as binds the back with an izár. (M, TA.) And it is said in a trad., إِنَّ المُغَالِبَ صُلْبَ اللّٰهِ مَغْلُوبٌ, meaning (assumed tropical:) [Verily he who strives to overcome] the power of God [is overcome]. (TA.) — — Also Coitus (جِمَاع): because the sperma [of the man] issues from the part so called. (TA.) صَلَبٌ, and its pl. أَصْلَابٌ: see صُلْبٌ, former half, in six places: — and see also صَلِيبٌ, in two places. صُلَبٌ A certain bird, (O, K,) resembling the صَقْر [or hawk], but which does not prey, and which is vehement, or loud, in its cry. (O.) صُلُبٌ: see صُلْبٌ, near the middle. صَلِيبٌ: see صُلْبٌ, former half, in five places. — — [Hence,] مَآءٌ صَلِيبٌ (tropical:) Water upon which cattle grow fat and strong and hard. (A, TA.) — — And عَرَبِىٌّ صَلِيبٌ (tropical:) An Arabian of pure race: (A, Mgh, TA:) and اِمْرَأَةٌ صَلِيبَةٌ (tropical:) A woman of noble, or generous, origin. (A, TA.) — Also Grease, or oily matter, (S, M, A, Msb, K,) of bones; (S, M, * Msb;) and so ↓ صَلَبٌ; (M, K;) which latter signifies also ichor, or watery humour, mixed with blood, that flows from the dead: (M:) pl. [of the former accord. to analogy, and perhaps of the latter also,] صُلُبٌ. (K.) Hence, in a trad., the phrase أَصْحَابُ الصُّلُبِ [in the CK ↓ الصَّلَبِ] Those who collect bones, (K, TA,) when the flesh has been stripped off from them, and cook them with water, (TA,) and extract their grease, or oily matter, and use it as a seasoning. (K, TA.) — Also [A cross;] a certain thing pertaining to the Christians, (Lth, S, M, Msb, K,) which they take as an object to which to direct the face in prayer: (Lth, TA:) pl. [of mult.] صُلْبَانٌ (S, M, A, Msb) and صُلُبٌ (Lth, S, M) and [of pauc.] أَصْلُبٌ. (Msb.) — — [And The figure of a cross upon a garment &c.: see مُصَلَّبٌ.] — — And A certain brand, or mark made with a hot iron, upon camels; (M, K;) which, as Aboo- 'Alee says in the " Tedhkireh," is sometimes large and sometimes small, and may be upon the cheeks, and the neck, and the thighs: (M, TA:) or, as some say, it is upon the temple; and as some say, upon the neck; being two lines, one upon [or across] the other. (TA.) — — And i. q. عَلَمٌ [as meaning A banner, or standard; properly, in the form of a cross]: (O, K:) En-Nábighah Edh-Dhubyánee is said to have thus called the عَلَم because there was upon it a صَلِيب [i. e. a cross]; for he was a Christian. (O.) — — [And hence, as Freytag says, (referring to the " Historia Halebi " and " Locman. Fabul. " p. ?? 1. 5. 8,) (assumed tropical:) An army of ten thousand soldiers.] — — And الصَّلِيبُ is the name of The four stars behind النَّسْرُ الطَّائِرُ [which is the asterism consisting of the three principal stars of Aquila; whence it seems to be the four principal stars of Delphinus]: inconsiderately said by J to be behind النَّسْرُ الوَاقِعُ [which is α Lyræ]. (L, K, and so in the margin of some copies of the S,) [And Freytag says, (referring to Ideler Unters. p. 35,) that الصليب الواقع is the name of (assumed tropical:) Stars in the head of Draco.] — — صَلِيبَانِ of a leathern bucket: see 1, last sentence but one. — See also صَلَابَةٌ. مَصْلُوبٌ inf. n. of صَلُبَ. (S, M, A, &c.) — — [Using it as a subst. properly so called,] one says, مَشَى فِى صَلَابَةٍ مِنَ الأَرْضِ (tropical:) [He walked, or went along, upon hard ground]. (A, TA.) صَلِيبَةُ الرَّجُلِ He who was, or those who were, in the loins (صُلْب) of the father [or ancestor] of the man: hence the family of the Prophet, who are forbidden to receive of the poor-rate, are termed صَلِيبَةُ بَنِى هَاشِمٍ وَبَنِى عَبْدِ المُطَّلِبِ. (Mgh.) صُلَّبٌ: see صُلْبٌ, former half, in two places. — — Also A hard stone, the hardest of stones. (TA.) — — And Whetstones; (S, M, K, TA;) as also ↓ صُلَّبَةٌ (TA) and ↓ صُلَّبِىٌّ (M, K, TA;) and ↓ صُلَّبِيَّةٌ: (S, M, K, TA:) [or a whetstone:] or [a thing] like a whetstone. (A.) — — See also صُلَّبَةٌ: صُلَّبِىٌّ. see the next preceding paragraph. صُلَّبِىٌّ: see صُلَّبٌ. — — Also A spear-head sharpened; (S, TA;) and so ↓ مُصَلَّبٌ, (S,) or ↓ صُلَّبٌ: (TA: [but this last is perhaps a mistranscription for مُصَلَّبٌ:]) or a thing polished and sharpened with whetstones: (K:) and ↓ مُصَلَّبٌ signifies a spear sharpened with the صُلَّبِىّ, (M, TA,) or a spear-head sharpened upon the صُلَّب, which is like the whetstone. (A.) صُلَّبِيَّةٌ:

see صُلَّبٌ. صُلْبُوبٌ The مِزْمَار [or musical reed, or pipe]: (O, K:) or, as some say, the قَصَبَة [or tube] that is in the head of the مزمار [app. meaning its mouth-piece]. (O.) صَالِبٌ A hot fever; contr. of نَافِضٌ [which means " attended with shivering, or trembling "]: (S:) or a fever not such as is termed نَافِضٌ: (M:) or a fever attended with vehement heat, and not attended with cold: (TA:) or a fever attended with tremour (A, K, TA) and quivering of the skin: (TA:) or a continual fever: (Msb:) or a fever attended with صُدَاع [or headache]: (Ham p. 345:) it is said by Ibn-Buzurj to be from the صُدَاع: (L, TA:) it is masc. and fem.: one says, أَخَذَتْهُ الحُمَّى بِصَالِبٍ [which may be rendered Fever with burning heat, &c., seized him] and أَخَذَتْهُ حُمَّى صَالِبٌ [virtually meaning the same]; the former of which is the more chaste: and one seldom or never makes one of the two nouns to govern the other in the gen. case: (M, TA:) or, accord. to Fr, they said حُمَّى صَالِبٍ and حُمَّى صَالِبٌ and صَالِبُ حُمَّى. (MF, TA.) صَالِبِى أَشَدُّ مِنْ نَافِضِكَ [My burning fever, or continual fever, &c., is more severe than thy fever attended with shivering] is a prov., (Meyd, TA,) applied to two things, or events, of which one is more severe than the other. (Meyd.) — See also صُلْبٌ, in the middle of the paragraph. صَوْلَبٌ and ↓ صَوْلِيبٌ, (Lth, O, K, TA,) in some of the lexicons ↓ صَيْلِيبٌ, (TA,) Seed that is scattered (Lth, O, K, TA) upon the earth, (Lth, O, TA,) and upon which the earth is then turned with the plough: (Lth, O, K, TA:) Az thinks it to be not Arabic. (TA.) صَوْلِيبٌ: see the next preceding paragraph. صَيْلِيبٌ: see the next preceding paragraph. مُصَلَّبٌ A garment, or piece of cloth, figured with the resemblance of the صَلِيب [or cross]: (S, M, TA:) or figured with a صَلِيب: (A, Msb:) or figured with the resemblances of صُلْبَان [or crosses]. (TA.) [See 2.] — — And A camel marked with the brand called the صَلِيب; (M, A, TA;)as also ↓ مَصْلُوبٌ: fem. of the latter with ة, applied to a she-camel; (M, TA;) as of the former also, applied to camels. (TA.) — — And An Abyssinian (حَبَشِىٌّ) marked with the figure of the صَلِيب [or cross] upon his face. (A, TA.) — See also صُلَّبِىٌّ, in two places. رُطَبٌ مَصَلِّبٌ, (S, K,) and تَمْرَةٌ مُصَلِّبَةٌ, (M,) [Ripe dates, and a date,] becoming, or having become, dry. (S, M, K.) When date-honey (دِبْس) has been poured on such dates, that they may become soft, they are termed مُصَقَّرٌ. (S.) — مَطَرٌ مُصَلِّبٌ Vehement, injurious rain. (L, TA.) مَصْلُوبٌ (M, A, Msb, K) and ↓ صَلِيبٌ (M, A, K) [Crucified;] put to death in a certain wellknown manner: (M:) applied to a slayer of another, (Msb,) or to a thief. (A.) [See 1, latter half.] — — See also مُصَلَّبٌ. — مَصْلُوبٌ عَلَيْهِ Affected by a continual and vehement fever; (S, TA;) or by a fever such as is termed صَالِبٌ. (TA.) صلت 1 صَلُتَ, aor. صَلُتَ, inf. n. صُلُوتَةٌ, said of the جَبِين [or side of the forehead], It was such as is termed صَلْت [i. e. conspicuous, or clear, or fair; &c.]: (S, K:) or he (a man) was such as is termed صَلْت in respect of the جَبِين, (S, * K, * TA,) or of the face, or of the cheek (TA. [Accord. to the S and K, the verb is app. said of the جَبِين: accord. to the TA, of a man.]) — صَلَتَهُ, (S,) aor. صَلُتَ, (TK,) inf. n. صَلْتٌ, (K,) He urged him to run, by striking him with his foot, or leg; or struck him with his feet or legs, to urge him; namely, a horse; syn. رَكَضَهُ. (S, K. *) — — And He poured it forth; namely, what was in the cup, or bowl. (S.) — جَآءَ بِلَبَنٍ يَصْلِتُ, and بِمَرَقٍ يَصْلِتُ, He brought milk, and broth, having much water, (T, S, M,) with little oily, or greasy matter. (T, S.) 3 مُصَالَتَةٌ signifies The taking to oneself a verse of another poet without altering anything in it. (Har p. 267. [But this I believe to be postclassical.]) 4 اصلت سَيْفَهُ He drew his sword from the scabbard. (S, M, A.) 7 انصلت He advanced with a penetrative energy, and outstripped; syn. مَضَى, and سَبَقَ; (K;) or so انصلت فِى سَيْرِهِ [i. e., in his pace]: (S:) he outstripped; syn. تَجَرَّدَ: and he was quick, or he hastened, in his pace, or going. (TA.) One says of the eagle (العُقَاب), انْصَلَتَتْ مُنْقَضَّةً [It was swift in making a stoop]. (A. [This meaning is there indicated by the context.]) — — انصلت يَعْدُو He hastened in some measure, running: and so اِنْكَدَرَ يَعْدُو. (A'Obeyd, TA.) — — انصلتت السَّحَابَةُ (assumed tropical:) The cloud was going to rain. (TA, from a trad.) صَلْتٌ, applied to the جَبِين [or side of the forehead], Conspicuous, or clear, or fair; syn. وَاضِحٌ: (S, A, K:) open, or uncovered, and even: (M, K:) or smooth: (TA:) anything bare; and open, or uncovered: (IAar, TA.) wide, even, and beautiful, or comely. (ISh, TA.) One says رَجُلٌ صَلْتُ الجَبِينِ A man conspicuous, or clear, or fair, in respect of the جبين: (M, TA:) or smooth and shining: (A:) or wide, white, conspicuous, or clear, or fair: (Khálid Ibn-Jembeh, TA:) or even: (A'Obeyd, TA:) or hard. (IAar, TA.) And رَجُلٌ صَلْتُ الوَجْهِ وَالخَدِّ A man conspicuous, or clear, or fair, in respect of the face and of the cheek. (TA.) And فُلَانٌ يُكَوِّنُ الأَسْوَدَ صَلْتًا [Such a one makes the black to be white, or fair]. (TA.) — — Also, and ↓ مُنْصَلِتٌ, (M, K,) and ↓ إِصْلِيتٌ, applied to a sword, (S, M, A, K,) Sharp: (S:) or polished, and sharp, or penetrating: (K:) or unsheathed, and sharp, or penetrating: (M:) or such as penetrates into that which is smitten with it: (A:) but some say that a sword is not termed صَلْتٌ unless long: (TA:) or ↓ إِصْلِيتٌ may have the same meaning as ↓ مُصْلَتٌ, i. e. unsheathed: (S:) accord. to AA, صَلْتٌ applied to a sword and to a knife and to a needle means having no sheath. (TA.) And one says, ضَرَبَهُ بِالسَّيْفِ صَلْتًا (S, M, A) and ↓ صُلْتًا (S, M) He smote him with sword unsheathed. (S, M, A.) — — صَلْتٌ applied to a man, as also ↓ أَصْلَتِىٌّ and ↓ مُنْصَلِتٌ (S, M, K) and ↓ مِصْلَتٌ and ↓ مِصْلَاتٌ, (S, K,) pl. [of the last] مَصَالِيتُ, (S,) Hard, firm, strong, or hardy, (M,) sharp, or penetrating, (S, M, K,) in affairs, (S,) or in needful affairs, (M, K,) light in clothing: (M:) and [in like manner] ↓ صَلَتَانٌ signifies sharp, or penetrating, and quick (مُنْصَلِتٌ), in his affair. (Ham p. 536.) — — See also صَلَتَانٌ below. — — And see صُلْتٌ. — أَبُو الصَّلْتِ is a surname of The حِدَأَة [or kite]. (TA in art. حدأ.) صُلْتٌ (S, M, K) and ↓ صَلْتٌ (M, K) A large knife: (S, M, K:) or an unsheathed knife: (M:) pl. أَصْلَاتٌ. (S, M.) — — For the former, see also صَلْتٌ. صِلْتٌ A thief, or robber: (K:) formed by transposition from لِصْتٌ. (TA.) صَلَتَانٌ, applied to a man, and to an ass, Strong, and hard, firm, or hardy: pl. صِلِتَّانٌ: (M:) or, applied to a man, as expl. above voce صَلْتٌ, q. v.: (Ham p. 536:) and, applied to an ass, strong: (S: [in some copies of which, for مِنَ الحِمَارِ, meaning مِنَ الحُمُرِ, we find من الحِمَار, whence an error in the Lexicon of Golius:]) and, applied to a horse, brisk, lively, or sprightly, and sharp of spirit; (S, K;) and so applied to a man; like فَلَتَانٌ: (T and TA in art. فلت:) and , accord. to As, applied to an ass, smooth, having short hair: (TA:) or sometimes it means having no hair upon him; and so ↓ صَلْتٌ. (Ham p. 536.) — [And accord. to ISd, it seems to be an inf. n., of which the verb is not mentioned; for he says that] it signifies also The act of leaping, springing, or bounding. (M.) أَصْلَتِىٌّ: see صَلْتٌ. إِصْلِيتٌ: see صَلْتٌ, in two places. مُصْلَتٌ: see صَلْتٌ. مِصْلَتٌ: see صَلْتٌ. مِصْلَاتٌ: see صَلْتٌ. — — مِصْلَاتُ العُنُقِ [app. applied to an ass] Having the neck stretching out, and smooth, or with short, or little, hair upon it. (As, TA.) مُنْصَلِتٌ: see صَلْتٌ, in two places. — — Also, applied to anything, Quick, or swift. (M, TA.) — — Applied to a river, or rivulet, (tropical:) Vehement in its manner of running. (A, TA.) صلح 1 صَلَحَ, (S, Mgh, Msb, &c.,) aor. صَلُحَ, (S, MA, Mgh, Msb,) the well-known form, though omitted in the K, (TA,) and صَلُحَ, (MA, K, Msb,) [said by some to be] the more chaste, because agreeable with analogy, (TA,) [but the former is the more common,] inf. n. صُلُوحٌ (S, MA, Mgh, Msb, K * [in the CK الصَّلُوح is erroneously put for الصُّلُوح]) and صَلَاحٌ (S, * MA, Mgh, Msb, K *) and مَصْلَحَةٌ; (MA;) and صَلَحَ, aor. صَلُحَ, (S, MA,

Mgh, Msb, K,) mentioned by Fr, on the authority of his companions, (S, TA,) but said by IDrd to be not well established, (TA,) inf. n. صَلَاحٌ and صَلَاحَةٌ, (MA,) or صَلَاحِيَةٌ; (TA;) said of a thing, (S, Mgh, Msb,) and of a man, (TA,) It, and he, was, or became, good, incorrupt, right, just, righteous, virtuous, or honest; it was or became, in a good, incorrupt, sound, right, or proper, state, or in a state of order; he, or it, throve; contr. of فسد [i. e. فَسَدَ and فَسُدَ]; (MA; [and S and A and Mgh and K by implication; see صَلَاحٌ below;]) in Pers. نيك شد; (MA;) [and ↓ استصلح signifies the same, for] صَلَاحٌ and اِسْتِصْلَاحٌ both signify in Pers. نيك شدن. (KL.) One says, صَلَحَتْ حَالُ فُلَانٍ [The state, or condition, of such a one became good, right, or proper]. (A, TA.) — — [Hence,] هٰذَا أَدِيمٌ يَصْلُحُ لِلنَّعْلِ (tropical:) [This is leather that is suitable for the sandal]. (A.) And هٰذَا الشَّىْءُ يَصْلُحُ لَكَ (tropical:) This thing is suitable to thee; or fit, or meet, for thee. (S, K, * TA.) And فُلَانٌ لَا يَصْلُحُ لِصُحْبَتِكَ (tropical:) [Such a one is not fit for being thy companion]. (A.) 3 صالحهُ, (A, Msb, K,) inf. n. صِلَاحٌ (S, Msb, K) and مُصَالَحَةٌ, (S, K,) the former of which is made fem. in a verse of Bishr Ibn-Abee-Házim, (TA,) [He made peace, or became at peace or reconciled, with him; or he reconciled himself with him: for] مُصَالَحَةٌ is the contr. of مُخَاصَمَةٌ. (Mgh.) And صالحهُ عَلَى كَذَا He made peace, or reconciliation, [or a compromise,] with him on the condition of such a thing. (MA.) And صالحهُ عَلَى بَعْضِ مَا لَهُ [He compounded with him for part of what was owed to him; he made a compromise with him on the condition of receiving part of what was due to him]; said of a creditor and debtor. (Mgh in art. ضغط.) And صَالَحْتُ بَيْنَ القَوْمِ, inf. n. مُصَالَحَةٌ, I made peace, or a reconciliation, between the people, or party; syn. لَآءَمْتُ. (Msb in art. لأم. [See also 4.]) 4 اصلحهُ, (A, Mgh, Msb, K,) inf. n. إِصْلَاحٌ, (S, A,) and quasi-inf. n. صَلَاحٌ, (L in art. لقح,) said of a man, (A, Msb,) and of God, (TA,) [and of a thing,] He, and it, made, or rendered, it, or him, good, incorrupt, right, just, righteous, virtuous, or honest; constituted it, disposed it, arranged it, or qualified it, well, rightly, or properly; rectified, corrected, redressed, or reformed, it; put it into a good, incorrupt, sound, right, or proper, state; or restored it to such a state; put it to rights, or in a state of order; set it right, set it in order, ordered it, managed it well, cultured it; adjusted, dressed, or trimmed, it; prepared it properly for use; repaired, mended, amended, or improved, it; made it, or him, to thrive; contr. of أَفْسَدَهُ. (S, * K. [And so by implication in the Mgh &c.]) One says, أَصْلَحْتُ القِدْرَ بِالتَّابَلِ [I made good, qualified properly, or seasoned, (the contents of) the cooking-pot with the seeds that are used in cooking]. (Msb in art. تبل.) And أَصْلَحْتُ السِّقَآءَ بِالرُّبِّ [I seasoned the skin with rob, or inspissated juice]. (S in art. رب.) And أَصْلَحْتُ بَيْنَ القَوْمِ [in which الأَمْرَ is understood, so that the meaning is I rectified, or reformed, or amended, the circumstances subsisting between the people, or party; or] I made peace, or I effected a rectification of affairs, an agreement, a harmony, a reconciliation, an accomodation, or an adjustment; [or I adjusted the affair;] between the people, or party. (Msb.) And سَعَى فِى إِصْلَاحِ ذَاتِ البَيْنِ [He laboured in rectifying, or improving, the bad, or the good, state of circumstances, or the disunion or union, subsisting between people]. (A.) One says also, اصلح الدَّابَّةَ, (TA,) and اصلح إِلَى الدَّابَّةِ, (T, A, Mgh, TA,) the latter because اصلح implies the meaning of أَحْسَنَ, (Mgh,) (tropical:) He acted well to the beast, (T, A, TA,) and put it into a good, or right, or proper, state, or took care of it, or paid frequent attention to it. (A, TA.) And اصلح إِلَيْهِ (tropical:) He acted well to him, did good to him, or benefited him. (K, TA.) And اصلح [alone] (assumed tropical:) He did that which was good, right, or just. (Msb.) 6 تصالحا and إِصَّالَحَا &c.: see 8, in four places. 7 انصلح [quasi-pass. of أَصْلَحَهُ; thus signifying It became rectified, &c.: see تَشَعَّبَ]. (K in art. شعب.) 8 اصطلحا (S, A, K) and اصتلحا, (K,) and ↓ تصالحا (S, A, K) and ↓ إِصَّالَحَا, (S, K,) [the last a var. of تصالحا,] all signify the same, (TA,) and ↓ تصالح القَوْمُ, and اصطلحوا, (Mgh,) [They two, (i. e. two persons or two parties,) and] the people, or party, made peace, or became at peace or reconciled, [each with the other, and] one with another: (Msb:) [اِصْطِلَاحٌ is the contr. of اِخْتِصَامٌ and] ↓ تَصَالُحٌ is the contr. of تَخَاصُمٌ. (Mgh.) — — And اصطلحوا عَلَى أَمْرٍ They (a particular class of persons) agreed together, or among themselves, respecting a particular thing. (ElKhafájee, MF.) — — [Hence,] اِصْطِلَاحٌ signifies also The agreement of a people to name a thing by any name turned from the primary application. (KT.) — — And [as an inf. n. used in the sense of a pass. part. n., for مُصْطَلَحٌ عَلَيْهِ,] Conventional [or technical] language: and a conventional [or technical] term: opposed to [لُغَةٌ and] تَوْقِيفٌ. (Mz 1st نوع.) 10 استصلح is the contr. of استفسد: (S, L, K:) [i. e. it signifies He regarded, or esteemed, a thing good, incorrupt, right, just, or the like; as expl. in the TK; and in like manner, a man. — — He wished, or desired, a thing to be good, incorrupt, right, just, &c.; as in the TK; and in like manner, a man. — — And He sought to render good, incorrupt, &c. — — And hence, He treated in such a manner as to render well affected, or obedient.] — Also He sought to do good or to act well [إِلَى فُلَانٍ to such a one]. (KL.) — — And He sought peace, or concord. (KL.) — — And It happened well. (KL.) — — See also 1. صُلْحٌ a subst. from مُصَالَحَةٌ, (S, Msb, KT,) syn. with the latter; (Mgh;) masc. and fem.; (S, K;) Peace, reconciliation, or agreement, (Mgh, Msb, K, KT, TA,) after contention: and in the law it means a compact to give over, or relinquish, contention. (KT.) One says, وَقَعَ بَيْنَهُمَا صُلْحٌ (A, TA) Peace, or reconciliation, took place between them two. (TA.) [And أُخِذَ صُلْحًا It (a fortress or the like) was taken peacefully, or by surrender.] — — Also That in respect of which there has been made a peaceful compact: or which has been taken in the way of peace. (Mgh.) — — And A party at peace with others. (TA.) You say, هُمْ لَنَا صُلْحٌ They are [a party] at peace with us. (A, TA.) And you say also ↓ قَوْمٌ صُلُوحٌ A people, or party, who are at peace: the latter word in this case being app. an inf. n. used as an epithet. (TA. [See also صَالِحٌ.]) صَلْحٌ: see صَالِحٌ. صَلَاحٌ an inf. n. of صَلَحَ (MA, Mgh, Msb) and of صَلُحَ: (MA:) [used as a simple subst, it signifies Goodness, incorruptness, rightness or rectitude, justness, righteousness, virtue, honesty; &c.: see 1:] contr. of فَسَادٌ; (S, A, Mgh, K;) as also ↓ صُلُوحٌ: (K, TA: [الصَّلُوح in the CK being a mistake for الصُّلُوح:]) accord. to some, it is not used as an attribute of a prophet nor of an apostle, but only of a person inferior to these: accord. to others, however, this restriction is wrong. (MF.) — — Also quasi-inf. n. of 4. (L in art. لقح.) — — And [hence,] A thing that is good, and right. (Msb.) See also مَصْلَحَةٌ. — صَلَاحِ, like قَطَامِ, is a name of Mekkeh; (S, A, K;) either from الصُّلْحُ or from الصَّلَاحُ; (TA;) and sometimes it is perfectly decl. [pronounced صَلَاحٌ]. (S, K.) صُلُوحٌ: see صُلْحٌ, and صَلَاحٌ: — — and see also صَالِحٌ. صَلِيحٌ: see what next follows. صَالِحٌ, (MA, L, Msb, K,) from صَلَحَ; (MA;) and ↓ صَلِيحٌ, (IAar, L, K,) from صَلُحَ; (MA;) and ↓ صِلْحٌ; (K;) applied to a thing, (Msb,) and to a man, (MA,) Good, incorrupt, right, just, righteous, virtuous, or honest; &c.; [see 1; contr. of فَاسِدٌ:] (MA, L, K:) pl. صُلَحَآءُ [accord. to general analogy of صَلِيحٌ, and app. applied only to rational beings, like صَالِحُونَ,] and ↓ صُلُوحٌ [q. v.; this being said by some to be a pl. of صَالِحٌ; and by others, to be originally an inf. n.; like as is said of شُهُودٌ]. (L.) One says رَجُلٌ صَالِحٌ فِى نَفْسِهِ [A man good, incorrupt, &c., in himself], مِنْ قَوْمٍ صُلَحَآءَ [of a people good, incorrupt, &c.]. (L.) And هُوَ عَلَى حَالَةٍ صَالِحَةٍ [He is in a good, right, or proper, state or condition]. (TA.) — — [Hence,] صَالِحٌ signifies also (assumed tropical:) Suitable, fit, or meet: so in the saying, هُوَ صَالِحٌ لِلْوِلَايَةِ (assumed tropical:) [He is fit for the office of prefect, or the like]. (Msb.) — — And (tropical:) Much, copious, or frequent:

one says مَطَرَةٌ صَالِحَةٌ (tropical:) A copious rain. (Yaakoob, L, TA.) And hence the saying of IJ, أُبْدِلَتِ التَّآءُ مِنَ الوَاوِ إِبْدَالًا صَالِحًا, meaning (tropical:) [ت is substituted for و frequently. (TA.) — — The ا in صَالِحٌ is [often] omitted in writing [though not in pronunciation] when it is used as a proper name [so that the name is written صلح, or more properly صَٰلِحٌ]. (Durrat el-Ghowwás in De Sacy's Anthol. Gram. Ar. p. 66 of the Arabic text.) صَالِحَةٌ [a subst. from صَالِحٌ, made so by the affix ة; A good deed or action; an act of beneficence; a benefit]. One says, لَا تُعَدُّ صَالِحَاتُهُ [His good deeds, or beneficent actions, are not to be numbered]. (A, TA.) And أَتَتْنِى صَالِحَةٌ مِنْ فُلَانٍ [A benefit came to me from such a one]. (TA.) اِصْطِلَاحٌ [for مُصْطَلَحٌ عَلَيْهِ: see 8, last sentence]. اِصْطِلَاحِىٌّ Conventional [or technical] language: opposed to [لُغَوِىٌّ and] تَوْقِيفِىٌّ. (Mz 1st نوع.) مُصْلِحٌ [act. part. n. of 4, q. v.]. One says, رَجُلٌ مُصْلِحٌ فِى أُمُورِهِ وَأَعْمَالِهِ [A man who does well, rightly, justly, or properly, in his affairs and his actions]. (L.) مَصْلَحَةٌ A cause, a means, or an occasion, of good; a thing, an affair, or a business, conducive to good, or that is for good; [and hence it may often be rendered simply an affair, when the context shows it to mean what is conducive to good or done for a good purpose;] contr. of مَفْسَدَةٌ; (S and Msb and K in art. فسد;) a good, right, or virtuous, affair; (KL;) a thing that is good and right; syn. ↓ صَلَاحٌ [q. v.]: pl. مَصَالِحُ. (S, A, Msb, K.) One says, نَظَرَ فِى مَصَالِحِ النَّاسِ [He considered the things that were for the good of the people]. (A, TA.) And هُمْ مِنْ أَهْلِ المَفَاسِدِ لَا المَصَالِحِ [They are of the people who occupy themselves in the things conducive to evil, not the things conducive to good]. (A, TA. *) And فِى الأَمْرِ مَصْلَحَةٌ In the affair is that which is good: (Msb:) [or a cause of good.] And رَأَى الإِمَامُ المَصْلَحَةَ فِى كَذَا The Imám saw what was good and right [or what was conducive to good] in such a thing. (TA.) — — It is also an inf. n. of صَلَحَ. (MA.) مُتَصَلَّحٌ A place, of a garment [&c.], that is to be repaired, or mended; syn. مُتَرَدَّمٌ. (T in art. ردم.) صلخ 1 صَلِخَ سَمْعُهُ, [and app. صَلِخَ alone,] aor. صَلَخَ, (L,) inf. n. صَلَخٌ; (S, A, L;) as also صَلِجَ; (IAar, L;) [the former of the dial. of El-Koofeh, and the latter of that of El-Basrah; (see أَصْلَخُ;)] He was, or became, deaf, so as not to hear at all. (S, A, * L.) صَلَخًا كَصَلَخِ النَّعَامِ [Mayest thou, or may he, suffer a deafness like the deafness of the ostrich] is a form of imprecation uttered against a man; for all ostriches are [said to be] totally deaf. (L, TA.) — صَلَخَتْ جِلْدَهَا is said of a serpent (حَيَّةٌ) [meaning It cast off its slough: like سَلَخَتْ]. (TA.) — — And صَلَخَهُ, namely, a camel, is said of the mange, or scab, meaning [It excoriated him; like سَلَخَهُ; or] it extended over the whole of his body. (TA.) 6 تصالخ عَلَيْنَا He feigned himself totally deaf to us; (K, * TA;) as also تصالج, with ج. (TA.) 9 اصلخّ, inf. n. اِصْلِخَاخٌ, He (a man, TA) lay upon his side. (K, TA.) دَاهِيَةٌ صَلُوخٌ A destructive calamity. (K.) أَسْوَدُ صَالِخٌ i. q. أَسْوَدُ سَالِخٌ [q. v.], A certain species of serpents, that casts off its slough. (AHát, L.) — — And جَرَبٌ صَالِخٌ i. q. سَالِخٌ [i. e. Excoriating mange or scab]: (K, TA:) it is such as occurs in the hinder part of the camel, and one doubts not its extending over the whole of his body. (TA.) أَصْلَخُ, (S, K, &c.,) so accord. to all the people of El-Koofeh, but the people of El-Basrah and the Arabs of that region say أَصْلَجُ, (IAar, TA,) Deaf: (Fr, A'Obeyd, TA:) or deaf so as not to hear at all: (S, K, TA:) or very deaf: (Mgh:) or أَصَمُّ أَصْلَخُ has this last meaning. (IAar, TA.) Fr said, (S,) كَانَ الكُمَيْتُ أَصَمَّ أَصْلَخَ, meaning El-Kumeyt was deaf so as not to hear at all. (S, A. *) — Also A camel affected with mange, or scab: [or having mange, or scab, by which he is excoriated: like أَسْلَخُ:] fem. صَلْخَآءُ: and pl. صُلْخٌ. (K.) — — And Affected with [the malignant species of leprosy termed] بَرَص. (TA.) صلد 1 صَلَادَةٌ and صُلُودَةٌ, [inf. ns. of which the verb is صَلُدَ,] used in relation to a stone [&c.], signify The being hard and smooth. (M.) [And صَلْدٌ has a similar meaning.] You say, صَلَدَتِ الأَرْضُ, and ↓ أَصْلَدَت, The land was, or became, hard: (K:) or (tropical:) so that it produced no plants, or herbage: (TA:) and صَلَدَ المَكَانُ, and ↓ أَصْلَدَ, (M, TA,) the place was, or became, hard: (TA:) or (assumed tropical:) produced no plants, or herbage. (M.) And صَلَدَ عَلَيْهِ الجَبَلُ, aor. صَلِدَ, inf. n. صَلْدٌ; and صَلُدَ, [aor. صَلُدَ,] inf. n. صَلَادَةٌ and صُلُودَةٌ and صُلُودٌ; The mountain, or rock, baffled him, namely, a welldigger, [by its hardness,] and resisted his efforts. (M.) — — [Hence,] صَلَدَ الزَّنْدُ, (M, K, and so in some copies of the S,) aor. صَلِدَ, inf. n. صَلْدٌ; (M;) or صَلِدَ, with kesr to the ل, aor. صَلَدَ, inf. n. صُلُودٌ; (AZ, S;) The زند [or piece of stick, or wood, for producing fire] gave a sound without emitting fire; (S, M, K;) and ↓ اصلد signifies [the same, or] it emitted no fire. (Ham p. 407.) — — And [hence,] صَلَدَتْ زِنَادُهُ [lit. "His pieces of stick, or wood, for producing fire, gave a sound without emitting fire"] means (tropical:) He was, or became, niggardly, tenacious, penurious, or avaricious: (AA, L, TA:) and صَلَدَ, alone, aor. صَلُدَ, (M, A, K,) inf. n. صَلَادَةٌ; (M, A;) and صَلَدَ, (M, A,) aor. صَلِدَ, (M,) or صَلَدَ, (A,) inf. n. صَلْدٌ, (M,) or صُلُودٌ; (A;) and ↓ صلّد, inf. n. تَصْلِيدٌ; (K;) signify the same: (M, K:) or he was, or became, very niggardly &c. (A.) — — And صَلَدَتْ صَلَعَتُهُ, or صَلْعَتُهُ, (accord. to different copies of the K, in the TA the former,) The bald place on the front of his head shone, or glistened. (K, TA.) صَلَدَ is also used in the same sense, in a trad., in relation to milk flowing forth. (TA.) — — And one says, جَآءَ بِمَرَقٍ يَصْلِدُ, and بِلَبَنٍ يَصْلِدُ, meaning He brought broth, and milk, containing little oily, or greasy, matter, and much water: for يَصْلِتُ. (T in art. صلت.) — — صَلَدَتْ أَنْيَابُهُ His canine teeth caused a grating sound to be heard. (K, * TA.) — — صَلَدَ بِيَدَيْهِ He clapped with his hands. (M.) — — صَلَدَتِ الدَّابَّةُ, aor. صَلِدَ, (K,) inf. n. صَلْدٌ, (TA,) The beast beat the ground with its fore feet in its running. (K.) — — صَلَدَ, (M,) or صَلَدَ فِى الجَبَلِ, (K,) aor. صَلِدَ, inf. n. صَلْدٌ, said of a mountain-goat, (M,) He ascended the mountain. (M, K.) — — تَصْلُدُ, [or probably تَصْلِدُ,] said of a wild cow or wild ox (بَقَرَة وَحْشِيَّة), in a verse ascribed to a Hudhalee, [but not found by SM in the Deewán of the Hudhalees,] is expl. as meaning She, or he, stands erect. (TA.) — صَلَدَ السَّائِلَ (assumed tropical:) He gave nothing to the asker, or beggar. (L.) 2 صَلَّدَ see the preceding paragraph. 4 اصلد: see 1, in three places. — — Also (tropical:) He (a man) failed to produce fire with his زَنْد [or piece of stick, or wood, used for that purpose]. (S, A.) — — And اصلد زَنْدَهُ (tropical:) He made his زند to give a sound without emitting fire. (M, TA.) And (tropical:) He (God) caused his زند to emit no fire. (A.) And سَأَلَهُ فَأَصْلَدَ (assumed tropical:) He asked, or begged, of him, and found him niggardly: thus related on the authority of IAar; but by rule it should be فَأَصْلَدَهُ. (M.) صَلْدٌ Hard and smooth; (S, M, A, K;) as also ↓ صِلْدٌ (K) and ↓ صَلُودٌ (M) and ↓ صَلِيدٌ (A) and ↓ أَصْلَدٌ; (M;) applied to a stone; (S, M, A;) and so the first applied to land or ground (أَرْض); (S;) and to a solid hoof, as also ↓ صِلْدِمٌ and ↓ صُلَادِمٌ, which last is of the measure فُعَالِمٌ accord. to Kh, but فُعَالِلٌ accord. to others; (M;) and to a side of the forehead, (S, M,) or thus applied meaning smooth and tough; (L;) and to a head, as also ↓ صُلَادِمٌ, (M,) or thus applied meaning (tropical:) upon which no hair grows: (A:) and ↓ صَلَوْدَدٌ, (M, K,) which is of an extr. form, (M,) has the first of the significations above, (K,) or signifies [simply] hard: (M:) the pl. of صَلْدٌ (M, L) and of ↓ صَلُودٌ (M) is أَصْلَادٌ. (M, L.) — — Also applied to a place, (مَكَانٌ, M,) and صَلْدَةٌ applied to land, (أَرْضٌ, A,) (tropical:) That produces no plants, or herbage. (M, A.) And أَصْلَادُ الجَبِينِ (tropical:) The part of the side of the forehead upon which is no hair: likened to smooth stone. (A Heyth.) — — [Hence,] حَجَرٌ صَلْدٌ and ↓ صَلُودٌ (tropical:) A stone that will not emit fire: (L, TA:) and ↓ زَنْدٌ صَلُودٌ (M,

A) and ↓ صَالِدٌ and ↓ صَلَّادٌ and ↓ مِصْلَادٌ (M) [and ↓ مُصْلِدٌ] (tropical:) [A piece of stick, or wood, for producing fire] that gives a sound, (M,) not emitting fire: (M, A:) and ↓ عُودٌ صَلَّادٌ (tropical:) Wood, or a stick, from which fire cannot be produced. (T, L, K. *) — — And فَرَسٌ صَلْدٌ (K) and ↓ صَلُودٌ (S, M, A, K) (tropical:) A horse that does not sweat: (S, A, K:) such a horse is discommended: (K:) or slow to sweat: or having little seminal fluid: and slow in impregnating. (M.) — — And رَجُلٌ صَلْدٌ (M) and ↓ صَلُودٌ (M, A) and ↓ أَصْلَدُ (S, M, A, K) (tropical:) A niggardly, tenacious, penurious, or avaricious, man: (S, M, K:) or a man very niggardly &c. (A.) — — And نَاقَةٌ صَلْدَةٌ (tropical:) A hardy, strong, enduring she-camel. (K.) And خَيْلٌ صِلَادٌ (tropical:) Hard, hardy, or strong, horses. (A.) [And ↓ صِلْدَامٌ, also, signifies Robust, or strong. (Freytag, from Jereer.)] صِلْدٌ: see صَلْدٌ, first sentence. صِلْدَآءٌ and صِلْدَآءَةٌ Rugged and hard ground, (ISk, K,) (assumed tropical:) that produces no plants, or herbage. (ISk.) صِلْدِمٌ: see صَفْدٌ, first sentence. صِلْدَامٌ: see صَلْدٌ, last sentence. صَلُودٌ: see صَلْدٌ, in six places. — — Also, applied to a well, Such that its mountain, or rock, baffles the digger [by its hardness], and resists his efforts. (M.) — — (tropical:) A she-camel having little, or no, milk; as also ↓ مِصْلَادٌ: (S, A, K:) and the latter, [which in the former case is written in some copies of the K with ة,] that has brought forth and has no milk. (K. [But this is said in the TA to be a repetition.]) — — (assumed tropical:) A woman in whom is little, or no, good: or hard, having no compassion in her heart. (M.) — — (tropical:) A cooking-pot (قِدْرٌ) slow to boil. (S, M, A, K.) — — A beast (دَابَّةٌ) that beats the ground with its fore feet in its running. (TA.) — — One who ascends a mountain by reason of fear; (K, TA;) as also ↓ مِصْلَادٌ: (TA:) [or] a mountain-goat that ascends the mountain. (M.) — — And Alone, apart from others, or separate; (As, L, K;) as also ↓ صَلِيدٌ. (K.) صَلِيدٌ: see صَلْدٌ, first sentence: — — and صَلُودٌ, last sentence. — Also A shining, gleaming, or glistening. (K.) صَلَّادٌ: see صَلْدٌ, in two places; and مُصْلِدٌ. صُلَادِمٌ: see صَلْدٌ, first sentence, in two places. صَلَوْدَدٌ: see صَلْدٌ, first sentence. صَالِدٌ: see صَلْدٌ. — — أَنْيَابٌ صَالِدَةٌ Canine teeth causing a grating sound to be heard; (K, * TA;) as also صَوَالِدُ, (K, TA,) which is the pl. (TA.) أَصْلَدُ: see صَلْدٌ, first sentence: — — and see the same also near the end of the paragraph. مُصْلِدٌ: see صَلْدٌ. — — [Hence,] one says, لَيْسَ بِمُصْلِدِ القَدْحِ [lit. He is not one whose wood gives only a sound when one endeavours to produce fire from it; meaning (assumed tropical:) he is not one who ungenerously refuses when asked]; an expression of praise; (TA in art. كسر;) and [in like manner] لَيْسَ بِصَلَّادِ ↓ القَدْحِ. (TA. in art. هش.) — Also Milk milked into a greasy vessel, and therefore without froth. (K.) مِصْلَادٌ: see صَلْدٌ — — and صَلُودٌ, in two places. صلط 2 صَلَّطَهُ اللّٰهُ عَلَيْهِ, inf. n. تَصْلِيطٌ, a dial. var. of سَلَّطَهُ, q. v. (Ibn-'Abbád, K.) صلع 1 صَلِعَ, aor. صَلَعَ, (Msb, K,) inf. n. صَلَعٌ, (S, * O, * Msb, K, * TA,) He (a man, S, O, K *) was, or became, bald in the fore part of the head: (S, * O, * Msb, K: * but in the Msb it is said in this sense of the head:) or in the fore part of the head to the kinder part thereof: and likewise in the middle of the head. (TA.) [See also ?? and جَلَحٌ.] Accord. to Ibn-Seenà, the baldness termed صَلَعٌ does not happen to women, because of the abundance of their moisture; nor to eunuchs, because their constitutions are nearly like those of women. (Msb.) — — [Hence,] صَلِعَتِ العُرْفُطَةُ, inf. n. as above, (tropical:) The عرفطة [a species of mimosa] dropped the heads of its branches: and had them eaten by the camels. (TA.) — — See also 7. — صَلَعَ رَأْسَهُ [perhaps a mistranscription for ↓ صَلَّعَ, and primarily signifying He made his head bald in the fore part:] (tropical:) he shaved his head. (Z, TA.) — صَلَعَ said of such as is termed عِذْيَوْط, [but the verb in this sense is probably ↓ صَلَّعَ, (see this latter,)] He voided his ordure (أَحْدَثَ) on the occasion of جِمَاع. (TA.) 2 صلّع: see above, last sentence but one. — — صلّعت الحَيَّةُ (tropical:) The serpent came forth from concealment (بَرَزَت) without any earth, or dust, upon it. (Ibn- 'Abbád, O, K, TA. [But in the O, the verb in this and the following senses is carelessly written without the sheddeh.]) — صلّع, inf. n. تَصْلِيعٌ, (said of a man, IAar, TA,) i. q. أَعْذَرَ [meaning He voided his ordure: see تَصْلِيعٌ as a subst., below; and what here follows]. (IAar, K, TA.) And صلّع فُلَانٌ, (inf. n. as above, TA,) Such a one put his hand evenly expanded (K, TA) on the ground (TA) and voided his ordure or his ordure in a thin state (سَلَحَ): (K, TA:) thus expl. by Lth. (TA.) See also 1, last sentence. 5 تصلّعت السَّمَآءُ (assumed tropical:) The sky became bared by the disruption of its clouds. (TA.) — — See also what next follows. 7 انصلعت الشَّمْسُ (tropical:) The sun rose, or began to rise: syn. بَزَغَت: or culminated: or came forth from the clouds, (O, K, TA,) appearing in the time of intense heat, with nothing intervening and concealing it; (TA;) and so ↓ تِصلّعت, (O, K, TA,) and ↓ صَلَعَت [or more probably صَلِعَت]. (TA.) 8 اصطلع, accord. to Reiske, as stated by Freytag, signifies He, or it, was defiled, or polluted; " conspurcatus fuit: " but he names no authority.] صَلَعٌ Baldness in the fore part of the head: (S, O, Msb, K:) or in the fore part of the head to the hinder part thereof: and likewise in the middle of the head. (TA. [See صَلِعَ, of which it is the inf. n.: and see also جَلَحٌ.]) — — Also a dial. var. of صُلَّعٌ, q. v. (TA.) — — One says also, لَأُقِيمَنَّ صَلَعَكَ meaning [I will assuredly straighten] thy [natural] crookedness; like ضَلَعَكَ. (TA in art. ضلع, from the T and M.) صَلْعَةٌ: see what next follows. صُلْعَةٌ: see what next follows. صَلَعَةٌ A place of baldness such as is termed صَلَعٌ; (S, O, Msb, K;) as also ↓ صُلْعَةٌ; (S, O, K;) and ↓ صَلْعَةٌ is said to be a contraction of the first, (O, Msb,) by Lth, (O,) but it is disallowed by the thoroughly learned. (Msb.) صَلَاعٌ, (O, K,) accord. to Ibn-'Abbád, with kesr, (O,) like كِتَابٌ, (K,) in the L [written] with damm, (TA,) The heat of the sun. (O, K.) صَلِيعٌ: see أَصْلَعُ. — — [Hence,] (tropical:) A mountain having upon it no plants, or herbage. (O, K, TA.) صُلَيْعَآءُ: see أَصْلَعُ, in six places. صُلَّعٌ: see صُلَّاعٌ. — — Accord. to As, (S, O, TA,) (tropical:) A place that produces no plants, or herbage; (S, O, K, TA;) whether it be a mountain or land; (TA;) from صَلَعٌ in relation to the head; (S, O, TA;) and ↓ صَلَعٌ is also syn. with صُلَّعٌ in the sense expl. above. (TA.) And [the n. un.] صُلَّعَةٌ signifies A smooth rock. (TA.) صُلَّاعٌ, (S, O, K,) or ↓ صُلَّعٌ, (K,) or the latter also, which is app. a contraction of the former, (S, O,) (assumed tropical:) Broad, (S, O, K, TA,) hard, (K, TA,) smooth, (TA,) rock: (S, O, K, TA:) n. un. (of the former, S, O, [and of the latter also,]) with ة. (S, O, K.) صَوْلَعٌ: see the next paragraph. أَصْلَعُ, applied to a man, (S, O, Msb,) Bald in the fore part of the head; (S, Mgh, O, Msb, K;) denoting more than أَجْلَحُ: (Mgh:) or bald in the fore part of the head to the hinder part thereof: (TA:) and likewise, (TA,) or accord. to As, (O,) bald in the middle of the head: (O, TA:) and applied also to a head, (Msb, TA,) meaning bald in the fore part: (Msb:) and ↓ صَلِيعٌ signifies the same, applied to a head, (Msb, TA,) and to a man: (Msb:) fem. صَلْعَآءُ; (K;) but some disapprove this, and say that the fem. epithet is زَعْرَآءُ, and قَرْعَآءُ: (TA:) the pl. is صُلْعٌ (O, Msb, K) and صُلْعَانٌ: (O, K:) ↓ أُصَيْلِعُ is the dim. of the masc., [and ↓ صُلَيْعَآءُ is that of the fem.,] meaning as expl. above. (TA.) — — [Hence,] the fem., applied to a tree such as is termed عُرْفُطَة, [a species of mimosa,] (tropical:) That has dropped the heads of its branches: (S, TA:) and that has had its branches eaten by the camels. (TA.) — — And, applied to a tract of sand, (رَمْلَةٌ, S, O, K,) and to a land, (أَرْضٌ, K,) (tropical:) In which are no trees: (S, O, TA:) and (TA) in which is no herbage. (O, K, TA.) It also occurs, alone, as meaning (assumed tropical:) A desert (صَحْرَآء) that produces nothing; like the head termed أَصْلَع. (TA.) And ↓ صُلَيْعَآءُ, applied to a land, (assumed tropical:) That produces no plants, or herbage. (TA.) — — And the masc., applied to a mountain,

(assumed tropical:) Open to view, smooth, and glistening. (TA.) — — And, applied to a spear-head, (tropical:) Glistening and smooth: (O, TA:) or polished; (K;) and so ↓ صَوْلَعٌ. (O, K.) — — [Hence also,] ↓ الأُصَيْلِعُ signifies (tropical:) The penis. (O, K, TA.) And الأَصْلَعُ is said to signify (tropical:) The head of the penis. (TA.) — — And ↓ الأُصَيْلِعُ, (S, O, K, TA,) or الأَصْلَعُ, (TA,) (assumed tropical:) A certain serpent, slender in the neck, (S, O, K, TA,) or, accord. to Az, wide in the neck, round in the head, (TA,) its head being like a hazel-nut: (S, O, K, TA:) thought by Az to be so called as being likened to the penis. (TA.) — — أَصْلَعُ applied to an affair, or event, (أَمْرٌ,) means (assumed tropical:) Hard, distressing, or calamitous; (TA;) and so applied to a day; as also أَجْلَحُ: (A and TA in art. جلح:) or, applied to a day, (tropical:) intensely hot. (Ibn-'Abbád, Z, O, TA.) — — Also, the fem., [used as a subst.,] (tropical:) Any notorious affair or event; or any such affair that is dubious, of great magnitude or moment, to accomplish which, or to perform which, one finds not the way: (O, K, TA:) and (tropical:) a calamity, or misfortune, (S, O, K, TA,) [or] such as is hard to be borne; [as though it were smooth and slippery;] because there is no escape from it: (TA:) and [in like manner] ↓ صُلَيْعَاءُ (O, K, TA) and صَلْعَاءُ, and سَوْءَةٌ صَلْعَاءُ and ↓ صُلَيْعَاءُ, (TA,) an evil, abominable, or unseemly, action or saying, such as is apparent, manifest, or unconcealed: (O, K, TA:) or a calamity, or misfortune, hard to be borne: (K, TA:) and hence the saying of 'Áïsheh to Mo'áwiyeh, (O, K, TA,) when she reproached him for his having asserted the relationship to him of Ziyád, and he replied that the witnesses gave testimony, (O, K, * TA, [see Abulfedæ Annales, i. 360,]) مَا شَهِدَتِ الشُّهُودُ وَلٰكِنْ رَكِبْتَ ↓ الصُّلَيْعَاءَ [The witnesses did not bear witness (in the CK, erroneously, ما شَهِدْتَ الشُّهُودَ,) but thou committedst that which was an evil, abominable, or unseemly, action, &c.]. (O, K, TA.) — — ↓ صُلَيْعَاءُ is also said to signify (assumed tropical:) The act of glorying, or boasting; syn. فَخْرٌ. (TA.) أُصَيْلِعُ, dim. of أَصْلَعُ: (TA:) see the latter, in three places. تَصْلِيعٌ inf. n. of 2 [q. v.]. (K, TA.) — — And a subst., like تَمْتِينٌ and تَنْبِيتٌ, signifying Ordure, or dung; or such as is thin; syn. سُلَاحٌ: (TA:) thus expl. by Lth. (O.) صلغ 1 صَلَغَتِ البَقَرَةُ, and الشَّاةُ, (S, O, K,) aor. صَلَغَ, (O,) inf. n. صُلُوغٌ, (S, O,) i. q. سَلَغَت, (S, O, K,) i. e. The bovine animal, and the sheep or goat, shed the tooth [next] behind that called the سَدِيس: (S and K in art. سلغ;) or bred its [tooth called the] نَاب: (K in that art. [in which see more]:) or صَلَغَ said of any cloven-hoofed animal, aor. and inf. n. as above, signifies he entered the sixth year: or, as some say, the fifth: this is the utmost of the ages thereof [that have verbs and epithets to denote them]: (Msb:) صُلُوغٌ (Mgh, Msb) in these animals (Msb) or in sheep or goats and animals of the bovine kind (Mgh) is like بُزُولٌ in camels. (Mgh, Msb.) صَلَغٌ: see صَلْغَةٌ. — Also A red [hill or mountain, such as is termed] هَضْبَة [q. v.]. (O, K.) صَلْغَةٌ A large ship or boat. (Lth, O, K.) صَلْغَةٌ [a n. un. of which ↓ صَلَغٌ is the coll. gen. n., as is indicated in the O and TA,] applied to a she-camel i. q. رَبَاعِيَةٌ [i. e. In her seventh year], and fat: or i. q. سَدِيسٌ [i. e. in the eighth year]. (AA, O, K.) صَالِغٌ part. n. of 1 [q. v.], (S, O, Msb, K,) an epithet applied to the male and the female of all cloven-hoofed animals, (Msb,) or to an animal of the bovine kind and to the sheep or goat, (S, O, K,) I. q. سَالِغٌ, (IDrd, O, TA,) which latter is said by Sb to be the original, the ص being substituted for the س because of the غ: (TA:) or, applied to a sheep or goat (Ibn-Abbád, O, K) and to a bovine animal, (K,) it is like قَارِحٌ [q. v.] applied to a horse: (Ibn-'Abbád, O, K:) or in the fifth year, (As, IF, O, K,) as applied to a sheep: (As, IF, O:) or in the sixth year, (AZ, O, K,) as applied to a sheep or goat: (AZ, O:) or a sheep or goat advanced in age: (IDrd, O:) [see more in art. سلغ:] the pl. is صُلَّغٌ (IAar, S, O, K) and صَوَالِغُ, (IAar, O, K,) both of which are applied to كِبَاش, (K,) [or rather] the former pl. is thus applied by Ru-beh, who by كِبَاش in this instance means " heroes," or " brave men. " (S, O.) صلف 1 صَلِفَ السَّحَابُ, [aor. صَلَفَ,] inf. n. صَلَفٌ, The clouds had in them no water: (M:) or صَلِفَتِ السَّحَابَةُ the cloud had little water. (A, TA. [It is implied in the TA that this is tropical; but I doubt its being so.]) See also its part. n., صَلِفٌ. — — صَلِفَ said of a man's حَرْث [or seed-produce], It did not increase, or multiply, or become plentiful or abundant. (TA.) — — صَلَفٌ as a quality of طَعَام [or wheat] signifies Its having little increase (نُزْل, S, or نَزَل, L, or نَمَاء and بَرَكَة, K) and little goodness. (L, TA: said in the latter to be tropical.) — — [Hence, app., or from the verb as used in the sense expl. in the next sentence below,] مَنْ يَبْغِ فِى الدِّينِ يَصْلَفْ, (S, M, Meyd, &c.,) a prov., (S, Meyd, O, K,) relating to the holding fast to religion, (S,) or used in urging to the mixing in social intercourse with the holding fast to religion, (O, K,) or, accord. to IAth, a trad., (TA,) i. e., accord. to As, He who exceeds the right bounds in religion (Meyd) will not be in favour with men, or beloved by them; (S, Meyd;) or will have little increase therein: (M:) or he who finds fault with men in respect of religion, (O, K,) and regards it as an excellence [that he possesses] above them, will have little goodness in their estimation, and (O) will not be in favour with them, or beloved by them: (O, K:) or the meaning is, he who seeks worldly good by means of religion, his share of the former will be little: (Meyd:) or he who seeks, in respect of religion, more than he has had revealed to him, his share will be little. (IAth.) — — صَلِفَتْ, (S, M, O,) aor. صَلَفَ, (S, O,) inf. n. صَلَفٌ, said of a woman, means She was not in favour with, or was not beloved by, (S, M, O, K, *) her husband, (S, O, K,) or him by whom she was supported; (M;) and was hated by him. (S, O.) — — صَلَفٌ, (O, K,) in a man and in a woman, (O,) signifies also The saying that which one's companion dislikes, or hates. (O, K.) — — And, (O, K,) likewise in a man and in a woman, (O,) (assumed tropical:) The commending, or praising, oneself for, or the boasting of, or glorying in, that which one does not possess: (O, K:) or, (K,) as Kh asserts, (S, O,) the overpassing the due limits in الظَّرْف [here meaning elegance of mind, manners, address, speech, person, attire, and the like], (S, M, O, K,) and in excellence in knowledge or courage or other qualities, (TA,) and arrogating to oneself more than is due, through pride: (S, O, K:) but some say that this is post-classical: (M, TA:) [see an ex. voce أَفَةٌ, in art. اوف; mentioned here in the TA as occurring in a trad.:] one says, of a man, صَلِفَ, (M, MA,) inf. n. صَلَفٌ, (M,) meaning (assumed tropical:) He commended, or praised, himself [&c.]; (MA;) and ↓ تصلّف, (S, MA, O,) meaning the same; (MA;) or this latter means تَكَلَّفَ الصَّلَفَ, (K, TA,) i. e. [he affected the overpassing of the due limits in الظَّرْف (meaning as expl. above); or he took upon himself as a task] the arrogating to himself more than was due, through pride: (TA:) [you say, تصلّف بِمَا لَيْسَ عِنْدَهُ (assumed tropical:) He commended, or praised, himself for, or he boasted of, or gloried in, that which he did not possess:] the epithet from the former verb is ↓ صَلِفٌ, (AZ, S, M, O, K,) applied to a man, (AZ, S, M, O,) and صَلِفَةٌ applied to a woman; (M;) and the pl. of صَلِفٌ is صَلَافَى (AZ, M, K) and صُلَفَاءُ and صَلِفُونَ: (AZ, O, K:) it is said to be from صَلِفٌ applied to a vessel, accord. to IAar as meaning " that takes little water; " but rather, as others say, as meaning " thick and heavy: " the vulgar misapply it [app. by using it in the sense assigned to it by IAar]. (TA.) — See also the next paragraph. 4 اصلف i. q. قَلَّ خَيْرُهُ [His good things became few; or his wealth, or his goodness or beneficence, became little]: (IAar, O, K:) and (TA) so ↓ تصلّف. (M, TA.) — — And His soul, or spirit, (رُوحُهُ,) became heavy; (IAar, O, K;) and he

became oppressed as though by the nightmare. (TK.) — — And He became one whose wife was not in favour with him, or not beloved by him. (M.) — اصلفها He hated her, namely, his wife; (M;) as also ↓ صَلِفَهَا, (so in a copy of the M,) or صَلَفَهَا, aor. صَلِفَ; (so in the L and TA;) the latter mentioned by IAmb: (L,TA:) or اصلفهُ he hated him, namely, another man. (Ibn-'Abbád, O, K.) — — And اصلف نِسَآءَهُ He divorced his wives: and he made their share of his favours to be small. (A, TA.) — — And one says to a woman, أَصْلَفَ اللّٰهُ رُفْغَكِ, meaning May God make thee [or thy فَرْج or the like] to be hated by thy husband. (EshSheybánee, S, O, K.) — اصلف القَوْمُ, (thus in the O, on the authority of Ibn-'Abbád, [like أَحْزَنَ, and its contr. أَسْهَلَ, &c.,]) or ↓ تصلّف, (thus in the K, [but the former is preferable on the ground of analogy, and the latter I think a mistake,]) The people, or party, became in the [kind of tract termed] صَلْفَآء. (O, K.) 5 تصلّف: see 4, first sentence. — — And see 1, latter part. — — Also He behaved in a loving, or an affectionate, and a blandishing, or coaxing, manner. (O, K.) — — And, said of a camel, He loathed, or turned away with disgust from, the [pasturage termed] خُلَّة, and inclined to the حَمْض. (O, K.) — See also 4, last sentence. الصَّلْفُ The branches of the heart of the palmtree that are next belong the قِلَبَة: [in the CK, خَواءٌ فى قُلْبِ النَّخْلَةِ is erroneously put for خَوَافِى قلبِ النّخلةِ; and the same mistake was originally made in my MS. copy of the K:] n. un. with ة. (IAar, O, K, * TA. [See خَافِيَةٌ, last sentence.] صَلِفٌ, applied to clouds (سَحَاب, S, M, O, K), Containing no water: (M:) or having little water and much thunder. (S, O, K. [Said in the TA to be tropical; but I doubt its being so.]) It is said in a prov., رُبَّ صَلِفٍ تَحْتَ الرَّاعِدَةِ, (S, and so in some copies of the K,) or ↓ رُبَّ صَلَفٍ, (M, O, and so in some copies of the K, [with an inf. n. in the place of an epithet,]) i. e. Many a cloud is there, [or many clouds are there, lacking rain, or] having much thunder with little rain, [beneath that which thunders:] (A'Obeyd, O:) applied to the wealthy niggard: (A'Obeyd, O, K:) or to him who threatens, and does not perform what he threatens: (S, O, K:) or to him who commends himself much, (M, O, K,) and is loquacious, (M, O,) but is destitute of good. (M, O, K.) — — And A vessel that takes little water: (IAar, S, M, O, K:) a small vessel: one that leaks; that will not hold water. (IAar, TA. [This, also, is said in the TA to be tropical.]) And A heavy (K, TA) and thick (TA) vessel. (K, TA.) — — Also High ground (قُفّ), or a hard plain, that produces no plants or herbage: (TA:) and so the fem., with ة, applied to land (أَرْض). (M, TA.) — — Wheat (طَعَام) having little increase (قَلِيلُ النَّزَلِ and الرَّيْعِ): (M:) or tasteless: (M, O, K:) and ↓ صَلِيفٌ signifies the same, in the former sense or in the latter. (M.) — — And [A man] heavy in soul, or spirit; syn. ثَقِيلُ الرُّوحِ. (TA. [See 4, second sentence, which shows that مُصْلِفٌ has this meaning: but the epithet thus expl. in the TA is there said to be like كَتِفٌ.]) — — And صَلِفَةٌ signifies A woman not in favour with, or not beloved by, (S, M, O, K,) her husband, (S, O, K,) or him by whom she is supported; (M;) and hated by him: (S, O:) pl. صَلَائِفُ, (S, M, O, K,) which is extr. [in respect of analogy], (M,) and صَلِفَاتٌ. (O, K.) — — See also 1, near the end. صَلْفَآء and صِلْفَآء, and each with ة: see أَصْلَفُ, in five places. صَلِيفٌ The side (عُرْض [in one of my copies of the S عَرْض, and in the other copy عِرق,]) of the neck; the two being called صَلِيفَانِ; (S, O, K;) [i. e.] الصَّلِيفَانِ signifies the two sides of the neck (جَانِبَا العُنُقِ): or this signifies what are between the لِيت [or part beneath the earring] and the قَصَرَة [or base of the neck, on the two sides]: (M:) or the two heads of the vertebra that is next to the head, in the two sides of the neck. (AZ, O, * K, * TA.) In this last explanation, in the copies of the K, رأس is put for رأسا. (TA. [And in some copies of the K, شِقِّيهِمَا is there erroneously put for شِقَّيْهَا, which, as is said in the TA, refers to the neck.]) أَخَذَ بِصَلِيفِهِ and ↓ بِصَلِيفَتِهِ mean, accord. to As, He took hold of the back of his neck: (O, TA:) and one says also, ↓ أَخَذَهُ بِصَلِيفَتِهِ meaning He took him, or it, altogether. (TA. [But I think it not improbable that ↓ بِصَلِيفَتِهِ in these two instances may be a mistranscription for بِصَلِيفَيْهِ.]) — — الصَّلِيفَانِ signifies also Two staves, or pieces of wood, which are placed across [horizontally] upon the [camel's saddle called] غَبِيط, by means of which the مَحَامِل [pl. of مَحْمِلٌ, q. v.,] are bound. (S, O, K.) And (TA) صَلِيفَا الإِكَافِ signifies The two [similar] pieces of wood that are bound upon the upper part of the [saddle called] إِكَاف. (M, TA.) — See also صَلِفٌ, latter half. صَلِيفَةٌ: see صَلِيفٌ, in three places. صَلَنْفَى and صَلَنْفَاةٌ A loquacious man. (M, TA.) أَصْلَفُ Hard, applied to a place; and so [the fem.] ↓ صَلْفَاءُ applied to land (أَرْض): (S, O:) or both signify hard ground (M, K) containing stones; (M;) or hard and rugged ground; (As, O;) and the pl. is صَلَافٍ, (M, O, K, * [in the last, erroneously, صَلَافِى, and in the O, correctly, الصَّلَافِى, being made determinate,]) thus pluralized in the same manner as صَحْرَآء because the quality of a subst. is predominant therein, (M,) and [for the same reason] أَصَالِفُ also; (O, K;) [the former pl. of صلفآء, and the latter of اصلف:] or ↓ صَلْفَآء (Ibn-'Abbád, O, K) and ↓ صِلْفَآء, [each, app., with tenween, the latter because of the measure فِعْلَآء, and each because receiving the affix ة, for it is added,] and likewise ↓ صَلْفَاءَةٌ (K) and ↓ صِلْفَاءَةٌ, (Ibn-'Abbád, O, K,) rugged, hard ground: (K:) or a smooth rock, or a hard, smooth, bare rock, even with the ground. (Ibn-'Abbád, O, K.) مُصْلِفٌ A man whose wife is not in favour with him or not beloved by him. (IAar, M, O, K.) صلق 1 صَلَقَ, (S, M, O, Msb, K,) aor. صَلِقَ, (Msb,) inf. n. صَلْقٌ, (As, * S, * M, * TA,) He called out, cried out, or shouted, vehemently; or made a vehement sound; (As, S, M, O, Msb, K;) as also ↓ اصلق: (S, M, O, K:) he raised his voice on the occasion of a calamity, and of a death: (TA:) and he wailed; (M, TA;) and so ↓ the latter verb: (M:) A'Obeyd mentions it as with س [in the place of ص]. (TA.) — — Also, (S, O, TA,) inf. n. as above, (TA,) said of the tush of a camel; (S, O, TA;) and so ↓ اصلق; (S, * M, O; *) It made a sound by its being grated against another. (S, * M, O, * TA.) — — And صَلَقَتِ الخَيْلُ, (M, * O, TA,) aor. صَلِقَ, or, accord. to Lth, صَلُقَ, inf. n. as above, (O,) The horsemen dashed amid others (فِيهِمْ) in making a sudden attack or incursion. (M, * O, TA. *) — صَلَقَ نَابَهُ, inf. n. صَلْقٌ, He (a camel) grated his tush against another so as to make them produce a sound: and ↓ اصلق, said of a stallion [camel], he made his tushes to produce a grating sound: (M, TA:) and ↓ اصطلق بِنَابِهِ, likewise said of a stallion [camel], he made a grating sound with his tush. (S, Msb, TA.) — — صَلَقَهُ بِالعَصَا, (AZ, S, M, O, K,) aor. صَلُقَ, inf. n. صَلْقٌ, (M,) He struck him with the staff, or stick, (AZ, S, M, O, K,) namely, another man, (K,) upon any part of his body. (M.) And صَلْقٌ is also said to signify The striking with stone-cutter's picks, or pickaxes. (O.) See also صُلَاقَةٌ. — صَلَقَتْهُ الشَّمْسُ The sun smote him with its heat. (O, K.) — — صَلَقَ بَنِى فُلَانٍ (aor. صَلِقَ, TA) He attacked the sons of such a one with an abominable onslaught. (IDrd, O, K.) — — صَلَقَهُ بِلِسَانِهِ, aor. صَلُقَ, inf. n. صَلْقٌ, (assumed tropical:) He reviled him; syn. شَتَمَهُ. (M.) Fr says that صَلَقُوكُمْ is allowable in the sense of سَلَقُوكُمْ in the Kur xxxiii. 19: (S * and TA in this art.:) but it is not allowable in the reading [of the Kur]. (TA in art. سلق, q. v.) — — صَلَقَ جَارِيَتَهُ He spread his girl, or young woman, (K, TA,) upon her back, (TA,) and compressed her. (K, TA.) — — صَلَقْتُ الشَّاةَ I roasted the sheep, or goat, upon its sides. (TA.) — — صُلِقَ بِسَهْمِهِ He was rendered unfortunate by his arrow [in the game called المَيْسِر]. (Ibn-'Abbád, O.) 4 أَصْلَقَ see 1, former half, in four places. 5 تصلّقت المَرْأَةُ The woman, being taken with the pains of parturition, screamed, or cried out vehemently: (S, O, K:) or threw herself upon her sides, one time thus and another time thus. (Lth, O.) And تصلّقت النَّاقَةُ, (Lth, O,) or الدَّابَّةُ, (K,) The she-

camel, (Lth, O,) or the beast, (K,) rolled over, back for belly, by reason of distress: and in like manner the verb is used of any one suffering pain. (Lth, O, K.) And تصلّق عَلَى فِرَاشِهِ, occurring in a trad., means He writhed about upon his sides on his bed, (O, TA,) and rolled over. (TA.) And تصلّق الحُوتُ فِى المَآءِ The fish went and came in the water. (O.) 8 إِصْتَلَقَ see 1, in the middle of the paragraph. صَلْقٌ, (As, S, M,) an inf. n., (TA, [see 1, first sentence,]) and ↓ صَلَقٌ and ↓ صَلْقَةٌ, (M, TA,) A vehement crying or shouting (As, S, M, TA) or sounding: (As, S:) and a wailing. (M, TA.) — And the first, [thus written in a copy of the JK and in a copy of the M, but perhaps correctly ↓ صَلَقٌ, q. v.,] A round plain: (JK:) or a depressed, soft, round plain: (M:) pl. أَصَالِقُ (JK, M) and صُلْقَانٌ. (M.) صَلَقٌ: see صَلْقٌ, first sentence. — Also An even plain; (S, O, K;) like سَلَقٌ [q. v.]: (S, O:) pl. أَصْلَاقٌ, and pl. pl. أَصَالِقُ, (O, K, TA,) in one copy of the K أصاليق. (TA.) See also صَلْقٌ, latter sentence. صَلْقَةٌ: see صَلْقٌ. — — Also An onslaught, or a shock in battle. (M, TA.) — — صَلَقَاتُ الإِبِلِ The tushes of camels, that make a sound by their being grated, one against another. (S, * O, * TA.) صَلِيقٌ Smooth. (O, K.) صُلَاقَةٌ Water that has long preserved a still, or motionless, state, (أَطَالَ صِيَامًا, JK, Ibn-'Abbád, O, K, * in which last صياما is omitted,) in the place, (JK, Ibn-'Abbád, O,) or in a place, (K,) i. e. in one place, (TA,) and which the beasts have beaten [with their feet], (الدَّوَابُّ ↓ صَلَقَهَا, [which, accord. to MF, should be صَلَقَهُ الدَّوَابُّ, referring to the word مَآء, but accord. to the TA it may refer to صُلَاقَة,]) wherefore it is [said to be] ↓ مَصْلُوقَة. (JK, Ibn-'Abbád, O, K, TA.) In such water the ablution termed الوُضُوْء should not be performed. (TK.) صَلِيقَةٌ Flesh-meat (Jm, O, K) thoroughly cooked, (Jm, TA,) or spread to dry, (مَشْرِىٌّ, O,) or roasted, (مَشْوِىٌّ, K,) and thoroughly cooked: (O, K:) or a piece of roasted flesh-meat: (M:) pl. صَلَائِقُ: (Jm, M, O, K:) accord. to AA, سَلَائِقُ, with س, signifies "roasted lambs," from سَلَقْتُ الشَّاةَ "I roasted the sheep or goat." (TA. See also سَلِيقَةٌ.) — — And A thin cake of bread: (M, TA:) accord. to some, (O,) [the pl.] صَلَائِقُ signifies thin bread: (JK, S, O:) but some say that it is صَرَائِقُ, with ر, that has this meaning. (TA.) صَلَنْقًى [said in the copies of the K to be like عَلَنْدَى, but correctly عَلَنْدًى,] and صَلَنْقَآءٌ Loquacious: (O, K:) the ن is augmentative. (O.) صُلَيْقَآءُ A species of bird. (M, TA.) صَلَّاقٌ, applied to a speaker, an orator, or a preacher, (JK, IDrd, O, K,) is like سَلَّاقٌ, (JK,) [i. e.] Eloquent; as also ↓ مِصْلَقٌ [like مِسْلَقٌ], (IDrd, O, K) and ↓ مِصْلَاقٌ [like مِسْلَاقٌ]. (O, K.) — — And ضَرْبٌ صَلَّاقٌ and ↓ مِصْلَاقٌ A vehement striking or beating. (M, TA.) مِصْلَقٌ: see the next preceding paragraph. مِصْلَاقٌ: see صَلَّاقٌ, in two places. مَصَالِيقُ [a pl. of which the sing., if it have one, is not specified,] Large, or bulky, stones. (Ibn- 'Abbád, O, K.) — — And Light, or active, camels. (Ibn-'Abbád, O, K.) مَصْلُوقٌ: see its fem., with ة, voce صُلَاقَةٌ. صلم 1 صَلَمَ, aor. صَلِمَ, [in one of my copies of the S صَلُمَ,] inf. n. صَلْمٌ, (S, M, Msb, K,) He cut off, (K,) or he cut off so as to extirpate, (S, M, Msb,) a thing, (M, K, *) or an ear, (S, M, Msb, K,) and a nose; (M, K;) as also ↓ صلّم, (M, K, *) inf. n. تَصْلِيمٌ; (K;) [but] the latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (TA:) and ↓ اِصْطَلَمَ [likewise] signifies he cut off so as to extirpate (S, * Msb, * K) a nose. (Msb.) — And صَلِمَ, aor. صَلَمَ, inf. n. صَلَمٌ, He had his ear extirpated [by amputation]. (Msb.) 2 صَلَّمَ see the preceding paragraph. 8 إِصْتَلَمَ see 1. — — [Hence,] أُصْطُلِمَ القَوْمُ The people, or party, were destroyed [or cut off] (M, TA) utterly. (TA.) صُلْمَةٌ i. q. مِغْفَرٌ. (K. [See the latter word, which is variously explained.]) صَلَمَةٌ [written by Golius and Freytag صَلَمٌ] Strong men: (K, TA:) as though pl. of صَالِمٌ. (TA.) — See also صَيْلَمٌ. صِلَامَةٌ (S, K) and صُلَامَةٌ and صَلَامَةٌ, (K,) the last on the authority of IAar, (TA,) [all three written in a copy of the M with teshdeed to the ل,] A party, or distinct body, of men: (S, M, K:) pl. صلامات, signifying companies, and parties, or distinct bodies: (S:) or, as some say, صُلَامَةٌ, with damm, means a party, or company, equals in age and courage and liberality or bounty. (TA.) صَلَّامٌ and صُلَّامٌ The kernel of the stone of the نَبِق [or fruit of the lote-tree]; (M, K;) which is also called أُلْبُوبٌ; and is eaten: mentioned by Az. (TA.) صَيْلَمٌ A difficult, severe, or distressing, event; (M, K;) such as extirpates: you say أَمْرٌ صَيْلَمٌ: and such is termed ↓ صَيْلَمِيَّةٌ. (M.) And you say also وَقْعَةٌ صَيْلَمَةٌ i. e. [An onslaught] that extirpates. (K.) — — And A calamity; (S, M, K;) because it [often] extirpates; and so ↓ صَلَمَةٌ. (TA.) — — And An abominable severing from friendly, or loving, communion or intercourse. (TA.) — — And A sword. (S, K.) — Also i. q. وَجْبَةٌ: like صَيْرَمٌ [q. v.]: (M, K:) both mentioned by Yaakoob. (M.) صَيْلَمِيَّةٌ: see the next preceding paragraph. أَصْلَمُ A man (S) having his ears (S, Mgh) or ear (Msb) extirpated [by amputation]: (S, Mgh, Msb:) or a slave whose ear has been cut off; as also ↓ مُصَلَّمٌ: (M:) or a man who is by nature as though his ears had been cut off; and so ↓ مُصَلَّمُ الأُذُنَيْنِ: (K:) or this last is applied to a man as meaning whose ears have been extirpated by amputation; and to an ostrich as meaning that is naturally as though his ears had been extirpated; (S;) or [small and short in the ears; i. e.] because of the smallness and shortness of his ears; (M;) and it is said that when it is applied to a man, [or rather when a man is likened to an ostrich thus termed,] it means his being contemptible, or despised. (TA.) أُذُنٌ صَلْمَآءُ means An ear that cleaves to its lobe, or lobule. (M.) And الأَصْلَمُ is an appellation applied to The flea. (K.) مُصَلَّمٌ: see the next preceding paragraph, in two places. صلهب Q. 4 اِصْلَهَبَّتِ الأَشْيَآءُ i. q. اِمْتَدَّتْ عَلَى جِهَتِهَا [The things extended in their proper direction]. (K. [In the O, اِسْتَدَّتْ is put in the place of امتدّت. Compare اِسْلَهَبَّ.]) صَلْهَبٌ A tall man; (As, IJ, O, K;) and so سَلْهَبٌ [q. v.]; (IJ, TA;) as also ↓ مُصْلَهِبٌّ or ↓ مُصَلْهَبٌ. (K accord. to different copies.) — — And A strong camel; (K;) and so ↓ صَلَهْبَى, (ElUmawee, S, K,) in which the final letter is [not a sign of the fem. gender but] to render the word quasi-coordinate to the quadriliteral-radical class; (S;) fem. صَلْهَبَةٌ (TA) and ↓ صَلَهْبَاةٌ: (S, K:) pl. صَلَاهِبُ. (AA, O, TA.) — — And A large, or great, house or tent. (Lth, O, K.) — — And A hard stone; as also ↓ صُلَاهِبٌ. (AA, TA.) صَلَهْبَى, and its fem.: see the next preceding paragraph. صُلَاهِبٌ: see the next preceding paragraph. مُصَلْهَبٌ or مُصْلَهِبٌّ: see the next preceding paragraph. صلو 1 صَلَوْتُهُ, (K,) or صَلَوْتُ الظَّهْرَ, (M,) I struck, or beat, that part, [of him, or] of the back, which is called صَلًا: (M:) or I hit that part (M, K) with a thing, or with an arrow or some other thing: on the authority of Lh, who says that it is of the dial. of Hudheyl: and one says also صَلَيْتُهُ; which is extr. [with respect to derivation], unless it be an instance of interchangeableness [of و and ى]. (M.) — صَلِيَتْ and صَلَتْ, said of a mare, or she-camel: see 4. 2 صلّى, (S, M, K,) quasi-inf. n. صَلَاةٌ or صَلٰوة, for which one should not say تَصْلِيَةٌ, (S, K,) or the latter is allowable as agreeable with rule and as occurring in old poetry, (MF, TA,) He prayed, supplicated, or petitioned: (S, M, K:) and [particularly] he performed the divinely-appointed act [of prayer commonly] termed صَلَاة or صَلٰوة. (S.) Hence, in the Kur [ix. 104], (TA,) وَصَلِّ عَلَيْهِمْ And pray thou for them. (Msb, TA.) صَلَّى عَلَى فُلَانٍ means He prayed for such a one, and praised him. (TA.) And hence the verse of ElAashà cited in art. رسم, conj. 8. (S, Mgh, * TA.) It is said in a trad., مَنْ دُعِىَ إِلَى وَلِيمَةٍ فَلْيُجِبْ وَإِلَّا فَلْيُصَلِّ [i. e. Whoso is invited to a banquet, or a marriage-feast, let him comply, or, if not, let him pray for the inviter]. (M.) And the saying, in a verse of El-Aashà, عَلَيْكِ مِثْلُ الَّذِى صَلَّيْتِ means Keep thou to the like of thy prayer; i. e. he

enjoined her to repeat the prayer for him: or, as some relate it, عَلَيْكِ مِثْلُ الَّذِى صَلَّيْتِ, meaning upon thee be the like of that for which thou hast prayed: (M:) these words he addressed to his daughter, on the occasion of her saying, "O my Lord, ward off from my father diseases and pain. " (Mgh.) The saying عَبِيدُ فُلَانٍ يُصَلُّونَ [The slaves of such a one perform the divinely-appointed act of prayer] means that they have attained to the age of virility. (Mgh.) — — صلّى عَلَيْهِ, said of an angel, means He prayed for, or begged, forgiveness, or pardon, for him: and thus the verb sometimes means when said of other than an angel; as in the trad. of Sowdeh, in which it is said, إِذَا مِتْنَا صَلَّى لَنَا عُثْمَانُ بْنُ مَظْعُونٍ [When we die, 'Othmán Ibn-Madh'oon will pray for forgiveness for us]; he having then died. (TA.) — — [And, said of a man, He blessed him, meaning he invoked God's blessing upon him; namely, the Prophet; or he said, اَللّٰهُمَّ صَلِّ عَلَيْهِ (expl. by what here follows) accord. to the rendering of صَلُّوا عَلَيْهِ, i. e. عَلَى النَّبِىِّ, by Bd and others in the Kur xxxiii. 56.] One says, صَلَّيْتُ عَلَى النَّبِىِّ [I blessed the Prophet; &c.]. (S.) — — And, said of God, He blessed him, meaning He conferred blessing upon him: and He had mercy on him: and He magnified him, or conferred honour upon him: hence the saying, اَللّٰهُمَّ صَلِّ عَلَى آلِ أَبِى أَوْفَى, meaning O God, bless the family of Aboo-Owfà: or have mercy on &c.: but in the saying [in the Kur xxxiii. 56], إِنَّ اللّٰهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِىِّ, the verb does not import two meanings; for it has there only one meaning, which is " magnification " [i. e. these words mean Verily God and his angels magnify the Prophet; or rather I would render them, bless the Prophet, as this rendering implies magnification and also a meaning of the quasi-inf. n. given in the M and K, which is " eulogy," or " commendation," bestowed by God upon his apostle, while it imports God's " conferring of blessing " and the angels' " invoking thereof "]: (Msb, TA:) [it is said that] اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ means O God, magnify Mohammad in the present world by exalting his renown and manifesting his invitation [to ElIslám] and rendering permanent his law, and in the world to come by accepting his intercession for his people and multiplying his reward: and it is disputed whether or not this form of prayer may be used for any but the Prophet [Mohammad]: El-Khattábee says that it may not, though he himself used it for others. (TA.) [صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ is a phrase commonly used by the Muslims after the mention of their prophet: see art. سلم. See also صَلَاةٌ below.] — صلّى said of a horse, (S, K,) inf. n. تَصْلِيَةٌ, (TA,) He followed next after the foremost [in a race, at the goal]. (S, K.) Hence the saying [in a trad. of 'Alee], سَبَقَ رَسُولُ اللّٰهِ وَصَلَّى أَبُو بَكْرٍ وَثَلَّثَ عُمَرُ [expl. in art. سبق]. (Mgh.) — — And صلّى الحِمَارُ أُتُنَهُ, (Sgh, K,) inf. n. تَصْلِيَةٌ, (Sgh, TA,) The [wild] ass drove together his she-asses, and made them to take the way [that he would follow]. (Sgh, K, TA.) 4 أَصْلَتْ, (T, S, K, TA,) and ↓ صَلِيَتْ, (Fr, K, TA,) and ↓ صَلَتْ, (Zj, TA,) said of a mare, The parts on the right and left of her tail, (صَلَوَاهَا, S,) or the part on either side of her tail, (صَلَاهَا, K, [see صَلًا, below,]) became relaxed, she being near to bringing forth: (S, K:) or, said of a she-camel, her young one fell into the part of her called صَلًا, and she was near to bringing forth. (T, TA.) صَلًا The middle of the back of a human being and of any quadruped: (M, K:) and, (K,) or as some say, (M,) [app. in a beast,] the part that slopes down from the hips, or haunches: or the space intervening between the جَاعِرَة [app. meaning the hinder projection of the haunch or rump of a beast] and the tail: (M, K:) or the part on the right and left of the tail; (S, M, K;) the two together being called [the] صَلَوَانِ, (S, K,) which is similarly expl. by Zj in relation to a she-camel; app. properly meaning the two parts bordering upon the tail-bone: (TA:) or the place in which is set the tail of the horse; dual as above: (Msb:) or the bone upon which are the two buttocks: (Mgh: [there thus expl. in relation to a man:]) or the bone in which is the place of setting of the tail-bone; thus expl. by IDrd: or the صَلَوَانِ are the two bones projecting from the two sides of the rump: or, accord. to some of the lexicologists, two veins (عِرْقَانِ) in the place of the رِدْف [i. e. in the rump]: (Ham p. 46:) the pl. is صَلَوَاتٌ, (M, K,) an instance of a pl. formed by the addition of ا and ت from a masc. sing., (M,) and أَصْلَآءٌ. (M, K.) — — [Hence,] one says, جِئْتُ فِى أَصْلَائِهِمْ, meaning I came at their rears. (TA.) صَلَاةٌ, or صَلٰوة, [accord. to El-Hareeree, to be written with ا when prefixed to a pronoun, and also in the dual number, (see De Sacy's Anthol. Gram. Arabe, p. 67 of the Arabic text,) but this rule I have not found to be generally observed, even in the best MSS., nor have I in the similar case of حَيٰوةٌ, (to which it is also applied,) in the best copies of the Kur-án,] is said to be [originally صَلَوَةٌ,] of the measure فَعَلَةٌ, (Mgh, MF, TA,) or, accord. to some, [صَلْوَةٌ,] of the measure فَعْلَةٌ: (MF, TA:) it is a quasi-inf. n. of صَلَّى [q. v.]: (S, K:) and [used as a simple subst.] it signifies Prayer, supplication, or petition: (S, M, Msb, K:) this is said to be its primary signification: and ↓ مُصَلًّى is said to have the same meaning. (Msb, TA.) — — Then applied to signify A certain well-known mode, or manner, [of religious service,] because comprising prayer; (Msb;) [the divinelyappointed act of prayer;] one of the divinelyappointed صَلَوَات; (S;) a certain religious service in which are رُكُوع [or lowering of the head so that the palms of the hands reach the knees] and سُجُود [or prostration of oneself in a particular manner expl. voce سَجَدَ]: (M, * K:) and ↓ مُصَلًّى is said to have the same meaning. (TA.) [The performance of this act is fully described in my work on the Modern Egyptians.] It is said to be, in this sense, a proper term of the law, not indicated by the language of the Arabs [before El-Islám] except as importing prayer, which is its primary signification: what Esh-Shiháb says respecting it necessarily implies its being a proper term of the law known to the Arabs [before ElIslám]: in the Mz it is said to be one of the words of El-Islám: but all of these sayings require consideration. (MF, TA, [Much more, which I omit as being unprofitable, is added on this point in the TA, partly from the Msb; as well as several different opinions respecting the derivation of the word as used in this sense, which are fanciful or absurd.]) The saying of the Prophet, لَا صَلٰوةَ لِجَارِ المَسْجِدِ إِلَّا فِى المَسْجِدِ means There is no صلوة [or divinely-appointed act of prayer] that is excellent or complete [to the neighbour of the mosque unless in the mosque]. (M.) And his saying, to Usámeh, الصَّلٰوةُ أَمَامَكَ means The time of the صلوة [or divinely-appointed prayer], or the place thereof, [is before thee,] alluding to that of sunset. (Mgh.) And he used the term الصَّلٰوةُ as meaning سُورَةُ الصَّلٰوةِ, i. e. The فَاتِحَة [or Opening Chapter of the Kur-án, because it is a form of prayer, or] because the recital thereof is excellent, or satisfactory. (Mgh.) In the Kur xxii. 41, (I' Ab, S, M, Ksh, Bd,) [the pl.] صَلَوَاتٌ means Places of worship of the Jews: (I' Ab, S, M, Ksh, Bd, K:) said to be (Ksh, Bd) originally صَلُوتَا, a Hebrew word, (Ksh, Bd, K,) arabicized: (Ksh, Bd:) this is the common reading of the word, and the most valid: other readings are صُلُوَاتٌ and صُلْوَاتٌ and صِلَوَاتٌ; and beside these, some others which are perverted forms. (TA.) — — Also Prayer for forgiveness or pardon. (M, Mgh, K.) — — [And A blessing, as meaning an invocation of God's blessing upon any one. See 2.] — — And i. q. بَرَكَةٌ [as meaning A blessing, such as is bestowed by God]: (Msb:) and mercy (S, M, Mgh, Msb, K) of God (S, M) on his apostle: (M:) and magnification; and this is [said to be] specially denoted by its verb when the Prophet is the object: (Msb:) and God's eulogy, or commendation, bestowed upon his apostle. (M, K.) — إِتْيَانُ المَرْأَةِ فِى الصَّلَاةُ [from صَلًا] also means دُبُرِهَا. (TA in art. صوم.) مُصْلِيَةٌ part. n. of أَصْلَتْ [q. v.] said of a she-camel [or of a mare]. (T, TA.) مُصَلًّى A place of الصَّلَاة [as meaning the

performance of the divinely-appointed act of prayer]; (Mgh, Msb, K;) or of any prayer or supplication: (Mgh:) [and particularly] a place of the performance of the divinely-appointed prayer on the occasion of the [festival termed] عِيد: (MA:) [and also such a place at a burial-ground: the place for this purpose is particularly termed مُصَلَّى الأَمْوَاتِ: see De Sacy's Chrest. Arabe, sec. ed., i. 192.] — — And A carpet upon which one performs the divinely-appointed act of prayer. (MA.) — — See also صَلَاةٌ, former half, in two places. مُصَلٍّ Any one praying [in any manner: and particularly performing the divinely-appointed act of prayer]. (TA.) — And المُصَلِّى signifies, as applied to a horse, The one that follows next after the foremost [at the goal] (S, M, Mgh, Msb) in a race: (Mgh, Msb:) because his head is next to the part called صَلًا, (Lh, S, M, Msb,) or next to the صَلَوَانِ, (Mgh,) of the foremost. (Lh, S, M, Mgh, Msb.) صلى 1 صَلَاهُ, (S, M, Msb, K,) aor. يَصْلِيهِ, (S, Msb, K,) inf. n. صَلْىٌ, (S, M, K,) He roasted, broiled, or fried, it, namely, flesh-meat, (S, M, Msb, K,) &c.; (S;) and صَلَاهُ فِى النَّارِ and عَلَى النَّارِ signify the same; and also he burned it. (TA.) And (so in the M, but in the K " or ") صَلَاهُ (M, K) فِى النَّارِ (M) He threw it into the fire to be burned; as also ↓ اصلاهُ; and ↓ صلّاهُ, (M, K,) inf. n. تَصْلِيَةٌ; (TA;) namely, flesh-meat. (M, K. [But see the next sentence.]) And صَلَاهُ النَّارَ and فِى النَّارِ and عَلَى النَّارِ, (M, K,) inf. n. صَلْىٌ and صُلِىٌّ and صِلِىٌّ; (M;) and ↓ اصلاهُ النَّارَ, and ↓ صلّاهُ النَّارَ; He made him to enter into the fire, and to remain, stay, dwell, or abide, therein: (M, K:) and ↓ فُلَانٌ النَّارَ صُلِّىَ [Such as one was made to enter into the fire, &c.]: (M:) [or] you say, صَلَيْتُ الرَّجُلَ نَارًا, meaning I made the man to enter fire and to be burned: and ↓ أَصْلَيْتُهُ, with ا, when you mean I threw him, or cast him, into the fire, as though intending burning [him]; as also ↓ صَلَّيْتُهُ, inf. n. تَصْلِيَةٌ. (S.) — — And صَلَيْتُ فُلَانًا, (T, TA,) or لِفُلَانٍ, (S, TA,) (tropical:) I laboured in a case, or an affair, desiring to calumniate, or slander, such a one therein, and to cause him to fall into destruction: (T, S, TA:) or صَلَيْتُهُ and صَلَيْتُ لَهُ both signify I calumniated, or slandered, him, and caused him to fall into destruction, (M, TA,) in consequence thereof: (M:) or, accord. to the K, صَلَى فُلَانًا, of which the inf. n. is صَلْىٌ, signifies he soothed, coaxed, wheedled, or cajoled, such a one: or deceived, deluded, beguiled, circumvented, or outwitted, him: which meanings are not in any of the three lexicons above mentioned: accord. to the A, صَلَيْتُ بِفُلَانٍ [probably a mistranscription for لِفُلَانٍ] means (tropical:) I framed a stratagem, or plot, to cause such a one to fall; there said to be tropical. (TA.) — — صَلَى يَدَهُ بِالنَّارِ [said in the TA to be a mistake]: see 2. — صَلِىَ النَّارَ, (S, M, Msb, K,) and بِالنَّارِ, (M, Msb, K,) aor. يَصْلَى, (S, Msb, * K, *) inf. n. صَلًى, (Msb,) or صُلِىٌّ, (S, K, [صَلْيًا in the CK being a mistranscription for صُلِيًّا,]) or both, (M,) and صِلِىٌّ and صِلَآءٌ, (M, K,) and accord. to the K صَلَآءٌ, but this is a mistake for صَلًى, (TA,) He was, or became, burned [by the fire]: (S:) or he endured, or suffered, the heat of the fire; as also ↓ تصلّى النَّارَ: (M, K:) or he felt the heat of the fire: (Msb:) and one says ↓ تصلّى حَرَّ النَّارِ and ↓ اصطلاهُ [in this last sense or in the sense next preceding]: (Ham p. 792:) and صَلِىَ النَّارَ he entered into the fire: (TA in art. بله: see an ex. voce بَلْهَ:) or, accord. to Er-Rághib, صَلِىَ بِالنَّارِ means he was tried (بُلِىَ) by fire, or by the fire; and so بِكَذَا (assumed tropical:) [by such a thing, as though by fire]. (TA.) [In the Kur, in which are many exs. of it, (iv. 11, xiv. 34, xvii. 19, &c.,) it is always trans. by itself, without بِ.] And صَلِىَ بِالأَمْرِ, (S, M, *) and بِالحَرْبِ; (S;) and ↓ تصلّى الأَمْرَ, and الحَرْبَ; (M;) He endured, or suffered, the heat, and severity, or vehemence, of the affair, or case, and of the war, or fight: (S, M:) Aboo-Zubeyd says, حَرَّ حَرْبِهِمْ ↓ فَقَدْ تَصَلَّيْتُ المَقْرُورُ مِنْ قَرَسٍ ↓ كَمَا تَصَلَّى [And I have suffered the heat and vehemence of their war, like as he who is affected with cold suffers in consequence of coldest and most abundant hoar-frost]. (M.) — [It is said that] صَلِىَ الرَّجُلُ signifies also لَزِمَ [i. e. The man kept to, or clave to, a thing]; and so ↓ اصطلى: whence Zj holds صَلَاةٌ [expl. in art. صلو] to be derived; because it is a keeping, or cleaving, to that which God has appointed: and hence also, [it is said,] يَصَلَّى ↓ مَنْ فِى النَّارِ, i. e. يلزم [app. يُلْزَمُ, meaning مَنْ يُلْزَمُ النَّارَ He who is made to keep, or cleave, to the fire; nearly agreeing with صَلَاهُ النَّارَ as expl. above from the M and K]. (TA.) — And صَلَيْتُ الظَّهْرَ means I struck, or beat, that part of the back which is called صَلًا: or I hit that part: but this is extr.; for by rule it should be صَلَوْتُهُ, like as Hudheyl say. (M. [See 1 in art. صلو.]) 2 صَلَّى see 1, second sentence; and third sentence in three places; and last sentence but one. — — One says also, صلّى يَدَهُ بِالنَّارِ, (M, TA,) accord. to the K ↓ صَلَى, [without teshdeed,] but this is wrong, as is shown by a verse cited in the M, (TA,) He warmed his hand with the fire. (M, K, TA.) [And it is said in the TA that صلا ظَهْرَهُ بالنهر means أَدْفَأَهُ: but I think that the right reading is صلّى ظَهْرَهُ بِالنَّمِرَةِ, i. e. He warmed his back with the woollen garment called نَمِرَة.] — — And صَلَّيْتُ العَصَا بِالنَّارِ I made the staff supple, and straightened it, by means of fire: (S:) or صلّى العَصَا عَلَى النَّارِ, (M, K,) inf. n. تَصْلِيَةٌ; (K;) and ↓ تصلّاها; he parched and darkened the staff upon the fire; syn. لَوَّحَهَا: (M, K:) or صلّى العَصَا he straightened the staff by turning it round over the fire: (T in art. دوم: see an ex. in a verse cited in that art., conj. 10:) and صَلَّيْتُ القَنَاةَ I straightened the spear-shaft by means of fire: (A, TA:) and صَلَّيْتُ العُودَ بِالنَّارِ I rendered supple the stick, or branch, by means of fire. (Msb.) 4 أَصْلَىَ see 1, second sentence; and third sentence in two places. 5 تَصَلَّىَ see the next paragraph, in two places: — — see also 1, latter half, in five places: — — and see 2, last sentence. 8 اصطلى He warmed himself (M, K) بِالنَّارِ [by means of the fire]: (M:) one says, اِصْطَلَيْتُ بِالنَّارِ and ↓ تَصَلَّيْتُ بِهَا [app. meaning I warmed myself by means of the fire]: (S:) or اصطلى النَّارَ and بِالنَّارِ mean he became warm by means of the fire: and ↓ تصلّى بِالنَّارِ, he became burnt by the fire. (MA.) Hence, in the Kur [xxvii. 7 and xxviii. 29], لَعَلَّكُمْ تَصْطَلُونَ [May-be ye will warm yourselves]: (TA:) in relation to which it is said that the time was winter, and therefore الاِصْطِلَآء was needed. (M, TA.) — — It is also said of the chameleon, as meaning He repaired to the sun. (M and L in art. شقذ: see an ex. in a verse cited voce شَقَذَانٌ.) — — And one says of a courageous man, with whom one cannot cope, لَا يُصْطَلَى بِنَارِهِ [lit. One cannot warm himself by means of his fire; meaning (assumed tropical:) one cannot approach him when he is inflamed with rage, especially in fight, or battle]. (S.) The phrase may be also used satirically, as meaning (assumed tropical:) One will not seek his hospitality. (Meyd. [See Freytag's Arab. Prov. ii. 588.]) — — See also 1, latter half, in two places. صَلًى: see صَلَآءٌ. صَلَايَةٌ: see صِلَآءٌ. Roasted, broiled, or fried, flesh-meat. (S, M, K.) — — And, as also ↓ صَلًى, (S, M, K,) the former with kesr and the latter with fet-h, (S,) Fuel; (S, * M, K;) syn. وَقُودٌ; (M, K, TA; [in the CK, erroneously, وُقُود;]) i. e. مَا تُوقَدُ بِهِ النَّارُ; (TA;) you say صَلَى النَّارِ and صِلَآءُ النَّارِ: (S:) or both signify fire: (M, Mgh, K:) or صِلَآءٌ signifies the heat of fire. (Msb.) One says, هُوَ أَحْسَنُ مِنَ الصِّلَآءِ فِى الشِّتَآءِ [It, or he, is better than fire in winter]. (TA.) صَلِىٌّ: see مَصْلِىٌّ. صَلَآءَةٌ: see what next follows. صَلَايَةٌ and ↓ صَلَآءَةٌ, (S, M, Mgh, K,) the latter with ء because ↓ صَلَآءٌ is used as the pl., [or rather coll. gen. n.,] but not by those who say صَلَايَةٌ, (Sb, M,) [for] the pl. [of this] is صُلِىٌّ and صِلِىٌّ (K) and صَلَايَاتٌ, (MA,) i. q. فِهْرٌ [i. e. A stone such as fills the hand; or of the size of that with which one bruises and breaks walnuts and the like]: (S:) or a thing with which perfume is bruised, brayed, or pounded: (M, K:)

or a stone upon which one bruises, or powders, (MA, Mgh,) perfume or some other thing; (Mgh;) that with which [not upon which] one does so being called مِدْوَكٌ. (MA.) Imra-el-Keys [in a verse of his Mo'allakah, (see EM p. 45,) as some relate it,] uses the phrase صَلَايَةُ حَنْظَلِ, because colocynths, when they have become dry, are split therewith. (S. [But there are two other readings, صَرَايَة and صَرَابَة.]) — — Also, (K,) as being likened thereto, (TA,) (assumed tropical:) The forehead. (K.) — — And the former word, A rough, rugged, سَرِيحَة [or long strip] of [high ground such as is termed] قُفّ. (ISh, Az, TA.) صِلِّيَانٌ: see art. صل. [صَالٍ is expl. by Freytag as meaning Heated or warmed (" calefactus "), and burnt: and the pl. is said by him to be صُلِىٌّ: but he names no authority: if this be correct, it must be a possessive epithet from صَلِىَ.] صَالِيَةٌ A support for the cooking-pot, such as is termed أُثْفِيَّةٌ. (MA.) مَصْلِىٌّ Roasted, broiled, or fried; as also ↓ صَلِىٌّ. (Ham pp. 13-14. [Both of these words are there without any syll. signs.]) It is said in a trad., أُتِىَ بِشَاةٍ مَصْلِيَّةٍ i. e. A roasted sheep, or goat, was brought. (S, TA.) — — And صَيْحَانِيَّةٌ مَصْلِيَّةٌ means [A date of the sort called صَيْحَانِىّ] dried in the sun. (A, TA.) أَرْضٌ مَصْلَاةٌ A land abounding with the plant called صِلِّيَان. (K.) مِصْلَاةٌ A snare that is set up for birds &c.: (S, M: *) pl. مَصَالٍ. (S, M.) It is said in a trad., إِنَّ لِلشَّيْطَانِ فُخُوخًا وَمَصَالِىَ (S) or مَصَالِىَ وَفُخُوخًا i. e. [Verily to the Devil belong snares and traps] with which he catches men. (M.) مُصْطَلًى The limbs of a man, or his arms and legs and face and every prominent part, which become cold at the time of death, and which are warmed at the fire: (AHeyth, L in art. برد:) or the face and extremities. (Z, TA.) One says, بَرَدَ المَوْتُ عَلَى مُصْطَلَاهُ. (AHeyth, L in art. برد: see 1 in that art.) صم 1 صَمَّ, (S, M, Msb, K,) and صَمِمَ, which is extr., (M, K,) [first pers. of each صَمِمْتُ,] aor. يَصَمُّ, (M, Msb, K,) inf. n. صَمَمٌ (S, * M, Msb, K) and صَمٌّ; (M, K;) and ↓ أَصَمَّ; (S, M, Msb, K;) He was, or became, deaf; (M, * Msb, K; *) [or] he had a stoppage of the ear, and a heaviness of hearing. (M, K.) And صَمَّتِ الأُذُنُ, aor. as above, inf. n. صَمَمٌ, The ear was, or became, deaf. (Msb.) — — [And He was, or became, as though he heard not.] One says, صَمَّ عَنْهُ (assumed tropical:) [He was as though he heard not him, or it; he was deaf to him, or it]; (M;) and ↓ أَصَمَّ عَنْهُ [meaning the same]. (S, M.) — — [Hence صَمَّ signifies also (assumed tropical:) He or it, uttered, or made, no sound or noise; like him who, not hearing, returns no reply to a call or question; (assumed tropical:) was dumb, or mute.] One says, صَمَّتْ حَصَاةٌ بِدَمٍ (tropical:) [A pebble made no sound in falling upon the ground by reason of blood]; i. e. the blood was so copious that if one threw a pebble into it no sound would be heard in consequence thereof, (As, S, M, Meyd, K, TA,) because it would not fall upon the ground: (As, S, Meyd:) the saying is a prov. (Meyd.) And hence the saying of Imra-el-Keys, صمِّى ابْنَةَ الجَبَلِ, (S, K,) in the following verse: بُدِّلْتُ مِنْ وَائِلٍ وَكِنْدَةَ عَدْ وَانَ وَفَهْمًا صَمِّى ابْنَةَ الجَبَلِ (assumed tropical:) [I have been given in exchange, for Wáïl and Kindeh,' Adwán and Fahm: make no sound, O pebble: app. meaning that he would shed much blood]: (S, TA: but this verse is omitted in one of my two copies of the S:) or the meaning is, O echo; (S, M, Meyd, K;) so they assert: (AHeyth, TA:) or O calamity; the saying being a prov.; (Meyd, TA;) applied to the case of a severe calamity; as though meaning be dumb, O calamity; said by As to be applied in relation to an event deemed excessively foul or evil: (TA:) or O serpent; (Meyd, TA;) which is said to be the primary meaning: (Meyd:) or O rock. (A Heyth, K, TA. [See also the second of the sentences here following.]) One says also, صَمَّ صَدَاهُ (tropical:) [His echo became dumb, or may his echo become dumb;] meaning he perished, or may he perish. (S, K, TA.) And ↓ صَمِّى صَمَامِ [in the CK erroneously written صُمِّى] meaning (tropical:) Increase, O calamity: (S, K, TA:) or it is applied to a man who brings to pass a calamity, and means be dumb, O calamity: (TA:) or صَمَامِ means calamity, and war; but primarily, the serpent; and this saying, like صَمِّى ابْنَةَ الجَبَلِ, is a prov. said when two parties refuse to make peace, and persist in opposition; meaning answer not the charmer, O serpent, but continue as thou art wont to be. (Meyd.) — — صَمَمٌ in relation to stones, (Lth, TA,) or stone, (M,) [app. as an inf. n.,] signifies The being hard [and solid (see أَصَمُّ)]; or [as a simple subst.] hardness [and solidity]: (Lth, M, TA:) and in relation to a spear-shaft, the being compact; or compactness. (M.) One says, صَمَّ الحَجَرُ, inf. n. صَمَمٌ, The stone was hard [and solid]. (MA.) And صَمَّتِ الفِتْنَةُ, meaning [The trial, or civil war, &c.,] was, or became, hard, vehement, or severe. (Msb.) — صَمَّ القَارُورَةَ, (S, K,) or صَمَّ رَأْسَ القَارُورَةِ, (M,) aor. صَمُ3َ, (PS, [in a copy of the M صَمِ3َ, contr. to a general rule in the case of a trans. verb of this class, and app. a mistranscription,]) inf. n. صَمٌّ, (M,) He stopped the flask or bottle [app. with a صِمَام]: (S, K:) or he stopped the head of the flask or bottle, and bound it; as also ↓ اصمّهُ: (K:) or اصمّ القَارُورَةَ signifies he put a صِمَام to the flask or bottle. (S, K.) — — And صَمَّ الجُرْحَ, aor. صَمُ3َ, inf. n. صَمٌّ, He bound the wound, and put upon it a bandage with medicament. (M.) — — And صَمَّهُ, (S, M, K) inf. n. صَمٌّ, (M,) He struck him, (S, K,) or it, i. e. his head, (M,) with a staff, or stick, (S, M,) and with a stone, (S, M, K,) and with the like thereof. (M.) And صُمَّ, with damm, He was struck vehemently. (IAar, TA.) 2 صمّم, said of a sword, (S, M, K, TA,) accord. to the K, signifies It struck the joint, and cut, or severed, it: or i. q. طَبَّقَ: but this is at variance with what is said by J and other leading authorities; which is as follows: (TA:) it penetrated into the bone, and cut, or severed, it; but when it strikes the joint, and cuts, or severs, it, one says طَبَّقَ; a poet says, describing a sword, يُصَمِّمُ أَحْيَانًا وَحِينًا يُطَبِّقُ [It penetrates into the bone, &c., sometimes, and at one time it strikes the joint, &c.]: (S, TA:) or it passed into the bones: (M:) and ↓ صَمْصَمَ, said of a sword, signifies the same: (M, TA:) or تَصْمِيمٌ signifies a sword's penetrating into that which is struck with it without its causing any sound to be heard; from الصَّمَمُ in the ear. (Ham p. 326.) — — And hence تَصْمِيمٌ signifies also (tropical:) A man's keeping constantly, or perseveringly, to the thing that he purposes, until he attains [it]. (Ham ubi suprà.) One says, صَمَّمَ عَلَى كَذَا (assumed tropical:) He kept constantly, or perseveringly, to his opinion in respect of such a thing, after his desiring to do it. (IDrd, TA.) — — And صمّم, (S, Msb, K, TA,) inf. n. تَصْمِيمٌ, (M, K,) (tropical:) He acted, or went on, with penetrative energy, or with sharpness, vigorousness, and effectiveness, (S, M, Msb, K, TA,) in an affair, (M, Msb, K, TA,) and in journeying, (S, K, TA,) in this case said of a horse, (Z, TA,) and in other things; (S;) as also ↓ صَمْصَمَ. (K.) — — And (tropical:) He bit, and infixed his canine teeth, (S, K, TA,) and did not let go what he bit: (S, TA:) or صمّم فِى عَضَّتِهِ he infixed his teeth [or canine teeth] in his bite. (A, TA.) — — And صمّم الفَرَسَ العَلَفَ (tropical:) He (a man) enabled the horse to take of the fodder to such a degree that fat and repletion stuffed him. (K, * TA.) — — And صمّم صَاحِبَهُ الحَدِيثَ (tropical:) He made his companion to retain the narrative, or story, in his memory. (K, * TA.) — — See also the next paragraph. 4 اصمّ, intrans.: see 1, first and fourth sentences. — اصمّهُ He, (God, S, Msb, K,) or it, (a disease, M,) rendered him deaf; (S, * M, * Msb, K; *) [or] caused him to have a stoppage of the ear, and a heaviness of hearing. (M, K.) — — [Hence,] أَصَمَّنِى الكَلَامَ (assumed tropical:) He, or it, diverted me from hearing the speech; as though he, or it, rendered me deaf. (TA.) — — [Hence, اصمّهُ signifies also (assumed tropical:) He, or it, caused him to be as though he heard not. — — And hence, (assumed tropical:) He, or it, caused him, or it, to utter, or make, no sound or noise; like him who, not hearing, returns no reply to a call, or question; to be dumb, or mute.]

One says, أَصَمَّ اللّٰهُ صَدَاهُ (tropical:) [May God make his echo to return no sound;] meaning may God destroy him: (TA:) a prov., said in imprecating death upon a man; the صدي being that which returns the like of his voice, or cry, from the mountains &c.; and when a man dies, the صدي hears not from him anything that it should answer him, so that it is as though it were deaf. (Meyd.) [In the vulgar language, ↓ صَمَّمَ likewise signifies (assumed tropical:) He silenced him, reduced him to silence, or closed his mouth: so says De Sacy, in his Chrest. Arabe, sec. ed., iii. 379.] — — And اصمّهُ [in the CK أَصْمَمَهُ] also signifies He found him to be أَصَمّ [i. e. deaf]. (S, M, K.) One says, نَادَاهُ فَأَصَمَّهُ [He called him, or called to him, and found him to be deaf]. (TA.) And أَصَمَّ دُعَاؤُهُ His call found persons deaf to it, (Th, M, K,) who would not hear his censure. (K.) — — See also 1, near the end. 6 تصامّ He feigned himself to be أَصَمّ [i. e. deaf]. (S.) [It is intrans. and trans.] You say, تصامّ عَنْهُ and تصامّهُ He feigned to him that he was deaf. (M.) And تصامّ عَنِ الحَدِيثِ (M, K) and تصامّهُ (M) He feigned (M, K) to his companion (M) that he was deaf to the narrative, or story. (M, K. *) تَصَامَمْتُهُ means تَصَامَمْتُ مِنْهُ [or عَنْهُ], i. e. I made a show of being deaf [to it], and feigned myself inattentive [to it]. (Ham p. 169.) R. Q. 1 صَمْصَمَ: see 2, in two places. — صَمْصَمَتِ الصِّمَّةُ, (TK,) inf. n. صَمْصَمَةٌ, (K, TK,) The female hedge-hog uttered its cry. (K, * TK.) الصِّمُّ a name for (assumed tropical:) Calamity, or misfortune; (S, TA;) as also ↓ الصِّمَّةُ, (TA,) and so ↓ صَمَامِ, like قَطَامِ, in a phrase mentioned in the first paragraph, q. v. (S, K. [See also this last word below.]) — — And (assumed tropical:) The lion; (S, M, K;) as also ↓ الصِّمَّةُ, (M, Msb, K,) thus called because of his courage, [i. e. from the latter word as signifying "courageous," but accord. to the Msb the reverse is the case,] (M,) and so ↓ الصُّمَصِمُ and ↓ الصُّمَاصِمُ: (K:) the pl. of ↓ صِمَّةٌ is صِمَمٌ. (TA.) صِمَّةٌ Courageous; (S, M, Msb, K;) applied to a man; (S, M;) one who renders deaf him whom he smites. (Er-Rághib, TA.) — — See also the next preceding paragraph, in three places. — — Also A male serpent: (S, K:) pl. صِمَمٌ. (S.) — — And A female hedge-hog. (K.) — — See also صَمَامٌ. صَمَمٌ inf. n. of the intrans. verb صَمَّ [q. v.]. (S, * M, Msb, K.) — See also صِمْصِمٌ, in four places. صَمَامِ [an imperative verbal noun, like نَزَالِ &c.]. One says, صَمَامِ صَمَامِ, meaning Feign ye deafness, in silence. (S, K.) Also meaning Charge ye upon the enemy. (AHeyth, TA.) — Also (tropical:) Hard, or severe, calamity or misfortune; and so ↓ الصَّمَّآءُ; (K, TA;) [as though] closed up [or obdurate, or deaf to deprecation]: (TA:) or الصَّمَّآءُ signifies [simply] calamity, or misfortune: (S:) and ↓ دَاهِيَةٌ صَمَّآءُ signifies a calamity, or misfortune, [as though] closed up, and hard. (M.) See also الصِّمُّ, above. صِمَامٌ The سِدَاد [or stopper], (S, M, K,) [i. e.] the thing that is put into the mouth, (Msb,) of a flask, or bottle: (S, M, Msb, K:) and its شِدَاد [app. meaning the piece of skin that is tied over the head]: (M:) or accord. to some it signifies the عِفَاص [which has the latter meaning]: (Msb:) or it signifies the thing that is put into the head of the flask, or bottle; and عِفَاص signifies the " thing [or piece of skin] that is tied upon it: " (M:) and ↓ صِمَامَةٌ signifies the same as صِمَامٌ, (IAar, K,) as also ↓ صِمَّةٌ. (K.) — — Also The فَرْج; perhaps for مَوْضِعُ صِمَامٍ: (Mgh, TA:) so in a trad., in which it is said that الوَطْءُ should be in one صِمَام: but, as some relate it, the word is there with س [i. e. سِمَام]. (TA.) صَمِيمٌ The bone that is the [main] stay, or support, of the limb or member or the like; (M, K, and Ham p. 302;) as the صميم [or principal bone] of the shank (M and Ham) of a beast, (M,) and that of the head; (M and Ham;) opposed to وَشِيظٌ, because the latter is smaller than the former: (M:) and the thing that is the [main] stay, or support, of another thing. (Ham p. 359.) — — [Hence,] The heart: so in a saying of a poet cited voce دَلَفَ. (Ham p. 678.) — — And hence, also, (TA,) (tropical:) The prime, principal, or most essential, part; (M, K, TA;) the choice, best, or most excellent, part; of a thing (S, M, Msb, K, TA) of any kind. (M.) One says, هُوَ فِى صَمِيمِ قَوْمِهِ (tropical:) [He is of the choice, best, or most excellent, of his people or party; of the main stock thereof; or of those that constitute the members, exclusive of such as are followers, or incorporated confederates, thereof]: (S, TA:) contr. of شَظًى (S in art. شظى) [and of شِقٌّ, q. v.]. — — And (tropical:) The greatest intenseness or vehemence or violence, or the most intense or vehement or violent degree, of heat, and of cold: (S, K, TA:) or simply the intenseness or vehemence or violence thereof. (M.) — — And (assumed tropical:) The middle [or core] of the heart. (Msb.) — — And The shell (lit. the dry, or hard, exterior covering) of the egg. (K.) — Also an epithet, applied to a man, (M, K,) and to a woman, and to two persons (M,) and to a pl. number, (M, K,) (tropical:) Pure, unmixed, or genuine, in respect of race, lineage, or parentage. (M, K, TA.) صِمَامَةٌ: see صِمَامٌ. صَمَّانٌ Hard ground, (M,) [i. e.] any such ground, (K,) containing stones, by the side of sands; as also ↓ صَمَّانَةٌ: (M, K:) or the latter is a n. un.; and the former signifies hard ground: (Ham p. 285:) or rugged ground, (S, M,) falling short of what is called جَبَلٌ: (M:) it is so called because of its hardness. (TA.) صَمَّانَةٌ: see the next preceding paragraph. صَمْصَمٌ Very niggardly or tenacious: (K:) or niggardly, or tenacious, in the utmost degree. (IAar, TA.) — — See also the next paragraph. — — [And see ضَمْضَمٌ.] صِمْصِمٌ, (S, M, K,) applied to a man, (S, M,) Thick: (A'Obeyd, S:) or short and thick: (M, K:) or it signifies, (S,) or signifies also, (K,) bold, or daring; that acts, or proceeds, with penetrative energy, or with sharpness, vigorousness, and effectiveness: (S, K:) and applied to a man and to a horse, (M, K,) and to a mare, (M,) [in like manner,] i. q. ↓ مُصَمِّمٌ [and مُصَمِّمَةٌ] (in the CK مُصَمَّمٌ is erroneously put for مُصَمِّمٌ) i. e. that acts, or proceeds, with penetrative energy, or with sharpness, vigourousness, and effectiveness], (M, K,) as also ↓ صَمَمٌ, (K, TA,) or ↓ صَمْصَمٌ, (so in a copy of the M,) and ↓ صَمْصَامٌ, and ↓ صَمْصَامَةٌ, and ↓ صُمَصِمٌ, and ↓ صُمَاصِمٌ, (M, K, the last omitted in the TA,) and ↓ صُمَاصِمَةٌ: (K:) or strong, robust, or hardy: or compact in make: (M, in relation to all of these epithets:) or ↓ صَمَمٌ, applied to a man, has the former of these two meanings: or the latter of them; as also صِمْصِمٌ, and ↓ صُمَصِمٌ: and, accord. to AO, ↓ صَمَمٌ applied to a horse, and ↓ صَمَمَةٌ to a mare, signify strong, firm, compact in make. (TA.) — See also صِمْصِمَةٌ. صُمَصِمٌ: see the next preceding paragraph, in two places: — — and see also الصِّمُّ. صَمْصَمَةٌ inf. n. of R. Q. 1 [q. v.] — See also the paragraph here following. صِمْصِمَةٌ A company, or collection, (M, K,) of men; like زِمْزِمَةٌ; neither of which words is formed by substitution from the other: (M, TA: [in the TA in art. زم, this is said of زِمْزِمَةٌ and ضِمْضِمَةٌ:]) pl. [or rather coll. gen. n.] ↓ صِمْصِمٌ. (M, K.) — — Also The middle of a people or party; and so ↓ صَمْصَمَةٌ. (K.) — — And A rugged [hill such as is termed] أَكَمَة, of which the stones are almost erect. (En-Nadr, TA.) صَمْصَامٌ, (S, K,) or سَيْفٌ صَمْصَامٌ, (M,) and ↓ صَمْصَامَةٌ, (S, M, K, [in the CK, erroneously, صِمْصَامَة,]) A sword, (K,) or a sharp sword, (S, M,) that will not bend. (S, M, K.) الصَّمْصَامُ, (S, K,) or ↓ الصَّمْصَامَةُ, (M,) was the name of The sword of 'Amr Ibn-Maadee-Kerib. (S, M, K.) And some of the Arabs make ↓ صَمْصَامَةُ, thus without tenween, imperfectly decl., to be the name of A particular sword. (IB, TA.) — — See also صِمْصِمٌ. صَمْصَامَةٌ: see the next preceding paragraph, in three places: — — and see also صِمْصِمٌ. صُمَاصِمٌ: see صِمْصِمٌ: — — and see also الصِّمُّ. صُمَاصِمَةٌ: see صِمْصِمٌ. أَصَمُّ applied to any animal, (Mgh,) Deaf; (S, * M, * Mgh, Msb, K; *) [or] having a stoppage of the ear, and a heaviness

of hearing; (M, K:) fem. صَمَّآءُ: (Mgh, Msb:) pl. صُمٌّ (M, Msb, K) and صُمَّانٌ. (M, K.) A poet says, أَصَمُّ عَمَّا سَآءَهُ سَمِيعُ (TA,) a prov., (Meyd,) meaning Feigning himself deaf to that which displeases him, (Meyd, TA,) i. e. to what is foul, (Meyd,) as though he heard it not, (TA,) but hearing (Meyd, TA) that which pleases him, i. e. what is good; as does the generous man. (Meyd.) And similar is the saying, وَلِى أُذُنٌ عَنِ الفَحْشَآءِ صَمَّا [And I have an ear deaf to that which is foul]. (TA.) [See also Ham p. 636, for another similar ex.] One says likewise, دَعَاهُ دَعْوَةَ الأَصَمِّ (assumed tropical:) He called him [with the call of the deaf, meaning,] with extraordinary force. (TA.) And ضَرَبَهُ ضَرْبَ الأَصَمِّ (tropical:) He beat him [with the beating of the deaf, meaning,] uninterruptedly and excessively; because the deaf, when he does thus, [not hearing any cry,] imagines that he is falling short of what he should do, and therefore will not leave off. (TA.) And لَمَعَ بِثَوْبِهِ لَمْعَ الأَصَمِّ (assumed tropical:) He (one warning a people from afar) made a sign by waving his garment continually, as does the deaf; as though he heard not the reply. (TA.) And حَيَّةٌ أَصَمُّ (M, K, TA) and صَمَّآءُ (TA) (tropical:) A serpent that will not accept charming; (M, K, TA;) as though it heard it not; (M;) that will not obey the charmer: (TA:) and [in like manner] the epithet صُمٌّ is applied to scorpions. (M.) And رَجُلٌ أَصَمُّ (tropical:) A man whom one does not hope to win over, and who will not be turned back from the object of his desire; (M, K, TA;) as though he were called and would not hear. (M, TA.) And دَهْرٌ أَصَمُّ (assumed tropical:) [Inexorable fortune;] as though one complained to it and it would not hear. (M.) And الصَّمَّآءُ and دَاهِيَةٌ صَمَّآءُ as expl. voce صَمَامِ, q. v. And فِتْنَةٌ صَمَّآءُ (assumed tropical:) A sedition, or the like, that is severe, or hard to be borne; (S, Msb;) to the allaying of which there is no way; because of its having gone to the utmost extent. (TA. [See also أَبْكَمُ.]) And أَمْرٌ أَصَمُّ (assumed tropical:) An affair, or event, that is severe, or hard to be borne. (TA.) And صَمَمٌ is tropically attributed to الحِلْم: (M:) a poet, cited by Th, says, قُلْ مَا بَدَا لَكَ مِنْ زُورٍ وَمِنْ كَذِبٍ حِلْمِى أَصَمُّ وَأُذْنِى غَيْرُ صَمَّآءِ (tropical:) [the last word I find written thus, app. for the sake of the rhyme: i. e. Say what occurs to thee, of falsehood and of lying: my forbearance is deaf, i. e. insensible, to it, though my ear is not deaf]. (M, TA.) صَمَّآءُ is applied to a قَطَاة [or bird of the species termed قَطًا, and may in this case be rendered (assumed tropical:) Small-eared, or dull-eared, being applied thereto] because of the سَكَك [i. e. smallness &c.] of its ear or because it is deaf when thirsting. (M.) And الأَصَمُّ [as though meaning (tropical:) The deafmute] is an epithet applied to رَجَب, (S, M, Msb, K,) the month thus named, (Msb,) which the people of the Time of Ignorance called شَهْرُ اللّٰهِ الأَصَمُّ, (Kh, S,) because the cry of the caller for aid was not heard in it, (Kh, S, M, Msb, K, *) shouting يَا صَبَاحَاهْ and يَا لَفُلَانٍ, (M, K,) nor the commotion of fight, (Kh, S, Msb,) nor the clash of arms, it being one of the sacred months: (Kh, S:) thus applied it is tropical, like نَائِمٌ in the phrase لَيْلٌ نَائِمٌ; as though, in it, the man were deaf to the sound of arms: (TA:) and in like manner it is also called مُنْصِلُ الأَلِّ. (M. [See also الأَصَبُّ, and مُحَرَّمٌ, and شَهْرٌ.]) — — And [as that which is without a cavity is generally nonsonorous,] one says حَجَرٌ أَصَمُّ meaning (tropical:) Hard (S, M, Msb, K) and solid (S, Msb, K) stone: (S, &c.:) and صَخْرَةٌ صَمَّآءُ (tropical:) a hard and solid rock: (K, TA:) or this latter signifies (assumed tropical:) a rock in which is no crack nor hole: pl. صُمٌّ. (TA.) And قَنَاةٌ صَمَّآءُ (assumed tropical:) A compact spear-shaft. (M.) — — الصَّمَّآءُ also signifies (assumed tropical:) The earth, or ground. (M:) And أَرْضٌ صَمَّآءُ (assumed tropical:) Rugged ground: pl. صُمٌّ. (K.) — — Also [app. (assumed tropical:) The vermiform appendage of the cœcum;] the thin, or slender, extremity of the عفجة: (K: [the last word in this explanation is thus, without any syll. signs, in my MS. copy of the K and in the TA: in the CK, عَفِجَة: but the right reading is evidently عِفَجَة, which is said in the TA, in art. عفج, to be, like أَعْفَاجٌ, a pl. of عَفَجٌ and its dial. vars.: see this last word:] thus called [in my opinion because resembling a meatus auditorius that is closed, and therefore deaf; though said to be so called] because of its hardness. (TA.) — — And نَاقَةٌ صَمَّآءُ (tropical:) A fat she-camel: (K, TA:) and, (K,) or as some say, (TA,) one that has just conceived, or become pregnant. (K, TA.) — — إِشْتِمَالُ الصَّمَّآءِ, (S, Msb, K, TA,) which is forbidden in a trad., (TA,) is (assumed tropical:) The covering oneself with his garment, like [as is done in the case of] the شِمْلَة of the Arabs of the desert with their [garments called] أَكْسِيَة [pl. of كِسَآء]; (A'Obeyd, S;) i. e. the turning the كِسَآء, from the direction of one's right, upon his left arm and the part between his left shoulderjoint and neck, and then turning it a second time, from behind him, upon his right arm and the part between his right shoulder-joint and neck, so as to cover them both: (A'Obeyd, S, K:) or the wrapping oneself with the garment without making to it a place from which to put forth the hand: (Msb:) or, (K,) as the lawyers explain it, (A'Obeyd, S,) it is the wrapping one's body and arms with one garment, not having upon him another, and then raising it [in the K, as is said in the TA, يَضَعُهُ is erroneously put for يَرْفَعُهُ] on one of its sides, and putting it upon his shoulder, so that his pudendum appears from it: (A'Obeyd, S, K:) [but] with the Arabs, لِبْسَةُ الصَّمَّآءِ means the covering one's whole body with his garment, and not raising a side from which to put forth his hand: (Mgh:) when you say, of a man, اِشْتَمَلَ الصَّمَّآءَ, it is as though you said, اِشْتَمَلَ الشِّمْلَةَ الصَّمَّآءَ; for الصَّمَّآء is a sort of اِشْتِمَال. (S. [See also اِشْتَمَلَ, and الشِّمْلَةُ الصَّمَّآءُ, in art. شمل.]) — — جَذْرٌ أَصَمُّ (assumed tropical:) A surd, or an irrational, root, in arithmetic; which is known only to God, accord. to a saying of 'Áïsheh: opposed to جَذْرٌ نَاطِقٌ. (Mgh in art. جذر.) — — [فِعْلٌ أَصَمُّ A surd verb is a term sometimes used in grammar, as meaning a triliteral-radical verb of the class commonly called مُضَاعَفٌ of which the second and third radicals are the same letter.] صَوْتٌ مُصِمٌّ A sound, or noise, or voice, that deafens the ear-hole. (TA.) أَلْفٌ مُصَمَّمٌ (assumed tropical:) A thousand completed; like مُصَمَّتٌ and مُصْمَتٌ. (TA in art. صمت.) مُصَمِّمٌ A sword that passes into the bones: (M:) or that penetrates into that which is struck with it. (TA.) — — See also صِمْصِمٌ. — — And (assumed tropical:) A strong camel: so says Aboo-' Amr Esh-Sheybánee: and he cites the saying, حَمَّلْتُ أَثْقَالِى مُصَمِّمَاتِهَا [as meaning I loaded their strong camels with my burdens]: (TA:) or the مُصَمِّمَات, here mentioned, are the camels that do not utter a grumbling cry; patient of travel. (Ham p. 791.)

صمت

1 صَمَتَ, (S, M, A, Mgh, Msb,) aor. صَمُتَ, (S, M, Msb,) inf. n. صَمْتٌ (S, M, A, Mgh, Msb, K) and صُمْتٌ (M, L, TA) and صُمُوتٌ and صُمَاتٌ, (S, M, Mgh, Msb, K,) or the first of these is the inf. n. and the rest are simple substs.; (M;) and ↓ اصمت, (S, M, Msb,) inf. n. إِصْمَاتٌ; (K;) and ↓ صمّت, inf. n. تَصْمِيتٌ; (S, K; but only the inf. n. is mentioned;) He was, or became, silent, mute, or speechless; syn. سَكَتَ: (S, A, Msb, K:) or he was, or became, long silent or mute or speechless: (M, Mgh:) but there is a difference between سَكَتَ and صَمَتَ; for the former is said of him who has the power, or faculty, of speech, but abstains from making use of it; whereas the latter is sometimes said of that which has not the power, or faculty, of speech. (Er-Rághib, MF and TA in art. سكت.) The Arabs say, (Ks, TA,) and it is said in a trad., (TA,) لَا صَمْتَ يَوْمًا إِلَى اللَّيْلِ, or يَوْمٌ, or يَوْمٍ, i. e. There shall be no keeping silence a whole day [until night]. (Ks, K, TA. [In the " Jámi' es-Sagheer," we find لا صُمَاتَ instead of لا صَمْتَ: and El-Munáwee, in his Commentary on that work, says that the keeping silence for a whole day is forbidden by the words of this trad. because it is an imitation of a Christian custom.]) And إِذْنُهَا صُمَاتُهَا [in another trad., relating to the asking a virgin if she consent to be married, lit. Her permission is her silence,] means her

silence is like her permission, i. e. it suffices. (Msb.) One says also, جَآءَ بِمَا صَآءَ وَصَمَتَ (assumed tropical:) [He brought what was vocal and what was mute]; مَا صَآءَ meaning sheep, or goats, and camels; and مَا صَمَتَ, gold and silver: (IAar, TA:) صَآءَ in this saying is formed by transposition from صَأَى [q. v.]. (S in art. صأى.) 2 صمّتهُ, (M, A, K,) inf. n. تَصْمِيتٌ; (S;) and ↓ اصمتهُ; (M, A, Msb, K;) He made him, or rendered him, silent, mute, or speechless: (S, A, Msb, K:) or he made him, or rendered him, long silent or mute or speechless. (M.) — — [Hence,] صَمِّتِى صَبِيَّكِ Feed thy child with that which will silence it [or quiet it]. (A, TA.) — — And صمّت الرَّجُلَ He inclined to the man who complained to him by reason of his complaint [and so quieted him; or he cared for the complaint of the man and so quieted him; see مُصَمِّتٌ]. (M, TA.) — See also 1, first sentence. 4 اصمتهُ: see 2. — — [Hence,] لَمْ يُصْمِتْهُ ذٰلِكَ That did not suffice him [so as to quiet him]: said only of what is eaten and drunk. (TA.) — — And اصمتهُ He made it to be solid, not hollow; without a cavity. (A'Obeyd, S, K.) [For that which is without a cavity is generally non-sonorous.] — — And أُصْمِتَتِ الأَرْضُ, or أَصْمَتَت, (accord. to different copies of the K, the latter accord. to the O,) The land became altered (أَحَالَت) [so as to be rugged, or hard, app. in consequence of its having been left untilled and unsown,] at the end of two years, (O, K,) and had rugged patches of urine and dung. (O.) — See also 1, first sentence. — — أَصْمَتَ also signifies He was, or became, tonguetied, (O, TA,) and spoke not; (TA;) said of a sick man. (O, TA.) صُمْتَةٌ a subst. from صَمَتَ [as such signifying Silence, muteness, or speechlessness; like صَمْتٌ used as a subst., and صُمْتٌ &c.; and like سُكْتَةٌ and سِكْتَةٌ]. (M, TA.) — — And (M, TA) A thing, (M, A, K, TA,) i. e. food, (A, K, TA,) or the like, (K, TA,) such as a date, or something pretty, (TA,) with which one silences [or quiets] (M, A, K, TA) a child; (A, K, TA;) as also ↓ صِمْتَةٌ; (Lh, M, TA;) like سُكْتَةٌ [in this sense as well as in the former sense]. (S.) A date is called صُمْتَةُ الصَّبِىِّ [The quieter of the child], (M, TA,) and صُمْتَةُ الصَّغِيرِ [The quieter of the little one], so in a trad., because when the little one cries, or weeps, he is silenced with it. (TA.) One says, مَا عِنْدَهَا صُمْتَةُ لَيْلَةٍ She has not as much as would silence [or quiet] her child during one night. (A.) And مَا لَهُ صُمْتَةٌ لِعِيَالِهِ and ↓ صِمْتَةٌ He has not what would feed and silence [or quiet] his household, or family. (Lh, M.) صِمْتَةٌ: see the next preceding paragraph, in two places. مَا ذُقْتُ صَمَاتًا [I did not taste, or have not tasted,] anything. (K.) رَمَاهُ بِصُمَاتِهِ, (AZ, K, A, K, [in a copy of the M بصِمَاتِهِ, but this I think a mistranscription,]) or ↓ بِصُمَاتَةٍ, (K accord. to the TA, and so in the M in art. سكت,) [both probably correct, for] one says also بِسُكَاتِهِ (AZ, S) and بِسُكَاتَةٍ, (S, M, A, K, in art. سكت,) He (a man, AZ, S, or God, A) smote him, or afflicted him, with a thing that silenced him. (AZ, S, M, A, K.) [See رَمَاهُ بِسُكَاتٍ, in art. سكت.] — — صُمَاتٌ signifies also Thirst: (As, TA:) or quickness of thirsting, (M, K, TA,) in men and in beasts. (M, TA.) فُلَانٌ عَلَى صِمَاتِ الأَمْرِ Such a one is, or was, at the point of accomplishing the affair. (S.) And أَنَا عَلَى صِمَاتِ حَاجَتِى I am at the point of accomplishing my want. (M.) And بَاتَ عَلَى صِمَاتِ أَمْرِهِ He passed the night resolved upon his affair. (TA.) And هُوَ بِصِمَاتِهِ He is at the point of [attaining] his purpose: (M, TA:) Aboo-Málik says that صِمَاتٌ signifies قَصْدٌ [i. e. purpose, intention, &c.]. (TA.) And one says, بَاتَ مِنَ القَوْمِ عَلَى صِمَاتٍ He passed the night in a place where he was seen and heard by the people, near to them. (S, TA.) دِرْعٌ صَمُوتٌ (tropical:) A coat of mail from which no sound is heard to proceed when it is put on, (S, A, L, TA,) it being soft to the feel, not rough nor rusty: (L, TA:) or a heavy coat of mail. (K.) And جَارِيَةٌ صَمُوتُ الخَلْخَالَيْنِ (tropical:) A girl, or young woman, having thick legs, form whose pair of anklets no sound is heard to proceed, (K, TA,) by reason of their being depressed in her legs. (TA. [لَها in the CK is erroneously put for لَهُمَا.]) And سَيْفٌ صَمُوتٌ (assumed tropical:) A sword that penetrates deeply into the thing struck with it [so as not to make a sound by its being repelled by a bone]. (K, TA.) And ضَرْبَةٌ صَمُوتٌ (assumed tropical:) A blow [with a sword or the like] passing among the bones, not recoiling from a bone (M, K, TA) so as to make a sound. (TA.) — — And شَهْدَةٌ صَمُوتٌ (tropical:) A honey-comb that is full; not having a cell empty. (A, K.) صُمَاتَةٌ: see رَمَاهُ بِصُمَاتِهِ, above. صِمِّيتٌ, applied to a man, (S,) i. q. سِكِّيتٌ, (S, K, TA,) [i. e. Much, or often, silent or mute or speechless; or] long silent &c. (TA.) صَامِتٌ Silent, mute, or speechless: (Msb:) pl. صَامِتُونَ (Kur vii. 192) [and صُمُوتٌ, occurring in the K in art. زم]. [Hence,] one says, مَا لَهُ صَامِتٌ وَلَا نَاطِقٌ (tropical:) [He has not mute nor vocal property; or he has not dead nor live stock]: (S, M, A:) by the former are meant gold and silver; (S, M, Msb, K;) and by the latter, camels, (S, K,) and sheep or goats, (S,) or animals: (M:) i. e. he has not aught. (S.) — — Also, of camels, (assumed tropical:) Twenty, (O, K,) and the like. (O.) — — And of milk, (assumed tropical:) Such as is thick. (S, O, K.) أَصْمَتُ: see مُصْمِتٌ. لَقِيتُهُ بِوَحْشِ إِصْمِتَ and بِبَلْدَةِ إِصْمِتَ AZ explains as meaning [I met him, or met with him, or found him,] in a desert place, in which was no one to cheer by his company: (S: [and in like manner the latter phrase is expl. in the M:]) accord. to Kr, بِبَلْدَةِ إِصْمِتَ; but the phrase commonly known is بِبَلْدَةِ إِصْمِتَ: (M:) or تَرَكْتُهُ بِبَلْدَةِ إِصْمِتَ [I left him] in the desert, or waterless desert: or in such a place that it was not known where he was: (K:) and بِصَحْرَآءِ إِصْمِتَ (M, K) meaning as above, (K,) or having the latter of these two meanings: (M:) and بِوَحْشِ إِصْمِتَ and ↓ إِصْمِتَةَ, (M, K,) mentioned, but not expl., by Lh, (M,) meaning as above, (K,) or app. meaning in the desert, or waterless desert: (M:) and some say, بِوَحْشِ الإِصْمِتَيْنِ: (TA:) اصمت is as above, with the disjunctive alif; and also with the conjunctive [i. e. اصْمِتَ]: (O, K:) it is imperfectly decl., (S, MF, TA,) because combining the quality of a proper name with the fem. gender or with the measure of a verb: (MF, TA:) it is said that the desert, or waterless desert, is thus called because in it one fears much; as though everyone [therein] said to his companion, اصمت [i. e. أُصْمُتْ or أَصْمِتْ, "Be thou silent"]; like as they say of a مَهْمَه that it is so called because a man [therein] says to his companion, مَهْ مَهْ: (MA:) [for] accord. to some the word إِصْمِت is an imperative changed into a subst., and hence the ء is disjunctive, and it may be with kesr accord. to a dial. var. [of the imperative] that has not reached us: accord. to Yákoot, it is the name of a particular desert; but others say that the proper name [of that desert] is وَحْشُ إِصْمِتَ. (TA in art. وحش.) إِصْمِتَةٌ: see the next preceding paragraph. مُصْمَتٌ [primarily signifies Made, or rendered, silent, mute, or speechless. — — And hence,] Solid; not hollow; having no cavity. (A 'Obeyd, S, M, Mgh, Msb, K.) [For that which is without a cavity is generally non-sonorous.] — — And A door, (S, M, Mgh, Msb, K,) and a lock, (M, K,) closed, or locked, (S, M, Mgh, Msb, K,) so that one cannot find the way to open it. (S, M, * K. *) A poet says, وَمِنْ دُونِ لَيْلَى مُصْمَتَاتُ المَقَاصِرِ [And in the way to Leylà are what are closed, &c., of chambers to which the owner alone has access: مَقَاصِر being used by poetic license for مَقَاصِير, pl. of مَقْصُورَةٌ]. (TA.) — — Also A garment, or piece of cloth, of one, unmixed, colour. (M, Mgh, K.) The garment thus termed that is disliked is That of which the warp and woof are both of silk: or such as is woven of undressed silk, and then dressed, and dyed of one colour: (Mgh:) [or] such as is termed مُصْمَتٌ مِنْ خَزٍّ, i. e. consisting entirely of silk, not mixed with cotton nor with other material, was forbidden by the Prophet. (TA.) — — [Hence,] فَرَسٌ مُصْمَتٌ A horse of one, unmixed,

colour; in which is no colour differing from the rest: (S, A, TA:) pl. خَيْلٌ مُصْمَتَاتٌ. (TA.) And أَدْهَمُ مُصْمَتٌ [applied to a horse] (assumed tropical:) Black unmixed with any other colour. (TA.) — — [Hence also,] إِنَآءٌ مُصْمَتٌ (assumed tropical:) A vessel not silvered, or not ornamented with silver. (Mgh.) And بَيْضَةٌ مُصْمَتَةٌ (assumed tropical:) A helmet made of one piece. (AO, TA in art. بيض.) And حَلْىٌ مُصْمَتٌ (assumed tropical:) A woman's ornament that is not intermixed with another: or, accord. to Ahmad Ibn- 'Obeyd, that has stuck fast upon its wearer, so that it does not move about; such as the armlet, and the anklet, and the like. (TA.) — — The فَهْد [or lynx, an animal proverbial for much sleeping,] is said to be مُصْمِتُ النَّوْمِ (tropical:) [app. meaning A heavy sleeper]. (A, TA.) — — الحُرُوفُ المُصْمَتَةُ are All the letters [of the Arabic alphabet] except those called حُرُوفُ الذَّلَاقَةِ [or الحُرُوفُ الذُّلْقُ]; (M, TA;) i. e. (TA) all the letters except those comprised in the phrase مُرْ بِنَفْلٍ. (K, TA.) [What is here rendered " except " (i. e. مَا عَدَا) is said by MF to be omitted in most of the copies of the K.] — — See also مُصْمِتٌ .مُصَمَّتٌ Tongue-tied; (O, TA;) not speaking: (TA:) applied to a sick man [when he is unable to speak]: (O, TA:) and ↓ أَصْمَتُ [signifies the same,] i. q. أَبْهَمُ and مُبْهَمٌ. (So in copies of the K in art. بهم. [In one of the explanations which I have given of مُبْهَمٌ in consequence of an omission (to be supplied in Book II.), أَصْمَتُ is made syn. with مُصْمَتٌ.]) أَلْفٌ مُصَمَّتٌ (assumed tropical:) A thousand completed; (M, K;) like مُصَتَّمٌ; (M;) as also ↓ مُصْمَتٌ. (K.) مُصَمِّتٌ [A silencer, or quieter: and hence, — —] One who cares for another's complaint. (M, * Meyd, TA.) One says, (M, Meyd, TA,) i. e. a rájiz says, addressing a camel belonging to him, (Har p. 642,) إِنَّكَ لَا تَشْكُو إِلَى مُصَمِّتِ فَاصْبِرْ عَلَى الحِمْلِ الثَّقِيلِ أَوْ مُتِ [Verily thou complainest not to one who cares for thy complaint; therefore endure with patience the bearing of the heavy burden, or die]. (M, Meyd, TA.) تَشْكُو إِلَى غَيْرِ مُصَمِّتٍ, i. e. [Thou complainest] to one who cares not for thy case, is a proverb. (Meyd.) صمج صَمَجٌ [Lamps of the kind called] قَنَادِيلُ [pl. of قِنْدِيلٌ]: one of which is called صَمَجَةٌ: (S, K: [in the K, the former word is called pl. of the latter; but it is a coll. gen. n:]) an Arabic word, an exception to the rule that ص and ج cannot both occur in a genuine Arabic word: (TA:) or of Greek origin (رُومِىٌّ), arabicized: (S:) EshShemmákh says, وَالنَّجْمُ مِثْلُ الصَّمَجِ الرُّومِيَّاتْ [And the asterism, meaning the Pleiades, like the Greek lamps]: (S, MF:) but this does not show the word to be Greek, as the epithet may be added for the purpose of restriction. (MF.) صمخ 1 صَمَخَهُ, (S, A, L, K,) aor. صَمَخَ, inf. n. صَمْخٌ, (L,) He hit, or hurt, his صِمَاخ [i. e. his ear-hole, or his ear]: (S, A, L, K:) and, accord. to Sh, صَمَخَتْهُ الشَّمْسُ The sun smote, or hurt, his صِمَاخ. (TA.) — — صَمَخَتِ الشَّمْسُ وَجْهَهُ The sun smote, or hurt, his face: or [in the CK " and "] fell vehemently upon it. (A 'Obeyd, K.) — — صَمَخَ عَيْنَهُ, (ISk, K,) aor. and inf. n. as above, (ISk,) He struck his eye with his fist: (ISk, K:) in some of the lexicons, with his hand. (TA.) — — And صَمَخَ أَنْفَهُ He crushed, or bruised, his nose. (Lh, TA.) [See also what next follows.] صَمْخٌ inf. n. of 1 [q. v.]. (L.) — — Also Any blow that leaves a mark; accord. to AZ, upon the face. (TA.) صِمَاخٌ The ear-hole: (S, A, Mgh, K:) the hole, (Msb,) or inner hole, (L,) of the ear, that penetrates to [the interior of] the head: (L, Msb:) and ↓ أُصْمُوخٌ signifies the same: (L, K:) of the dial. of Temeem: (L:) and سِمَاخٌ is a dial. var., (S, L,) as also أُسْمُوخٌ: (L:) and, (S, L, Msb, K,) as some say, (S, L, Msb,) the ear itself: (S, L, Msb, K:) pl. أَصْمِخَةٌ, (L, Msb,) a pl. of pauc., (L,) and أَصْمَاخٌ, (A,) [also a pl. of pauc.,] and صُمُخٌ and صَمَائِخُ. (L.) One says, ضَرَبَ اللّٰهُ عَلَى صِمَاخِهِ, and عَلَى أَصْمِخَتِهِمْ, meaning God made him, and them, to sleep: phrases similar to ضَرَبْنَا عَلَى آذَانِهِمْ, in the Kur [xviii. 10: see art. ضرب]. (L.) And هٰذَا كَلَامٌ يُؤْلِمُ أَصْمَاخِى [This is speech that pains my ears]. (A.) صَمُوخٌ [Having merely an ear-hole; as distinguished from أَذُونٌ, meaning " having an ear," i. e. " having an external ear "]. (Msb in art. بيض.) أُصْمُوخٌ: see صِمَاخٌ. صمد 1 صَمَدَهُ, (S, M, A, Mgh,) aor. صَمُدَ, (S, Mgh,) inf. n. صَمْدٌ; (S, M, Mgh, K;) and صَمَدَ إِلَيْهِ; (M, A; *) He tended, repaired, betook himself, or directed himself or his course or aim, to, or towards, him, or it; or endeavoured to reach, or attain, or obtain, him, or it; or had recourse to him, or it; syn. قَصَدَهُ: (S, M, A, Mgh, K: *) and so سَمَدَهُ. (M in art. سمد.) One says, صَمَدَ إِلَيْهِ فِى الحَوَائِجِ He repaired, betook himself, or had recourse, to him in exigencies; syn. قَصَدَ. (M.) And صَمَدَ الأَمْرَ, (A,) or صَمَدَ صَمْدَ الأَمْرِ, (M,) He betook himself to the thing, or affair; aimed at it; sought it, or endeavoured after it; or intended, or purposed, it; syn. إِعْتَمَدَهُ; (A;) or قَصَدَ قَصْدَهُ. (M.) And ↓ تصمّد لَهُ بِالعَصَا He betook himself to him or towards him, or aimed at him, with the staff, or stick; syn. قَصَدَ. (M.) And ↓ تصمّد رَأْسَهُ بِالعَصَا He aimed (عَمَدَ) at the main part of his head with the staff, or stick. (M.) — — Hence, صَمَدَ لَهُ He faced it directly; directed his face exactly towards it. (Mgh.) — — And He pointed towards it. (Mgh.) — — And صَمَدْتُ لَهُ حَتَّى أَمْكَنَتْنِى مِنْهُ غِرَّةٌ I sprang and betook myself towards him, watching until heedlessness on his part made me to have him within my power. (L, from a trad. respecting the slaying of Aboo-Jahl.) — — And صَمَدَهُ بِالعَصَا, (A,) inf. n. صَمْدٌ, (K,) He struck him, or beat him, with the staff, or stick. (A, K. *) — الصَّمْدُ also signifies النَّصْبُ [The setting up, or erecting, a thing]: (K:) one says صَمَدَهُ He set it up, or erected, it. (TK.) — And صَمَدَتِ الشَّمْسُ وَجْهَهُ, (TK,) inf. n. صَمْدٌ, (K,) The sun scorched his face. (K, * TK.) — صَمَدَ القَارُورَةَ, (M, K,) aor. صَمِدَ, (M,) or صَمَدَ, (K,) but this is strange, for there is no faucial letter, nor any other reason for it, (MF,) He put a صِمَاد [q. v.] over, or into, the mouth of the flask, or bottle. (M, K.) 2 صَمَّدَ [صمّدهُ], said of a number of persons, signifies the same as صَمَدَهُ as first expl. above; or, said of a single person, He tended, repaired, &c., repeatedly, or frequently, to him, or it; see its pass. part. n., below.] — صمّد رَأْسَهُ, inf. n. تَصْمِيدٌ, He wound a piece of cloth, or a kerchief, called صِمَاد, round his head. (TA.) 3 صامدهُ, (TA,) inf. n. صِمَادٌ, (K, TA,) He contended with him in fight; syn. of the inf. n. جِلَادٌ. (K, * TA. [For جِلَاد, Golius appears to have found in his copy of the K جَلَّاد.]) 4 اصمد إِلَيْهِ الأَمْرَ He rested, or stayed, upon him the affair; syn. أَسْنَدَهُ. (M.) 5 تَصَمَّدَ see 1, in two places. صَمْدٌ inf. n. of 1. (S, M, &c.) [Hence صَمَدْتُ صَمْدَهُ, like قَصَدْتُ قَصْدَهُ, q. v.] — Also, (S, L, K,) or ↓ صَمَدٌ, (as in a copy of the S and in one of the M,) Elevated ground: (L:) or elevated and rugged ground, (S, M, L, K,) not so high as to be a mountain: (M, L:) or hard, firm, or tough, ground: (AA:) pl. أَصْمَادٌ and ↓ صِمَادٌ: (M:) or a narrow, rugged, and low part of a mountain, producing trees; as also ↓ صِمَادٌ. (Aboo-Kheyreh.) صَمَدٌ (with the article ال an epithet applied to God, M) A lord; because one repairs, betakes himself, or has recourse, to him in exigencies; (S, A, K; *) or, when applied to God, because affairs are stayed, or rested, upon Him, (أُصْمِدَتْ إِلَيْهِ,) and none but He accomplishes them: (M, A, L:) or a person to whom one repairs, betakes himself, or has recourse, in exigencies: (M, A: *) you say, سَيِّدٌ صَمَدٌ, meaning a lord, or chief, to whom recourse is had: (A:) or صَمَدٌ signifies a lord to whom obedience is rendered, without whom no affair is accomplished: or one to whom lordship ultimately pertains: (M, L:) or a lord whose lordship has attained its utmost point or degree; in which sense it is not applicable to God: (T, L:) or the Being that continues, or continues for ever or is everlasting: (M, K:) or the Being that continues, or continues for ever, after his creatures have perished: (M:) or the Creator of everything, of whom nothing is independent, and whose unity everything indicates: or one who takes no nourishment, or food: (M, L:) also high, or elevated; (L, K;) applied to anything: (L:) a man above whom is no one: (L:) a man who neither thirsts nor hungers in war. (AA, K.) — — Also Solid; not hollow; (M, K;) in which sense it may not be applied to God:

(M:) and so ↓ مُصْمَدٌ, a dial. var. of مُصْمَتٌ. (S.) — — And A people having no trade, or occupation, nor anything by means of which they may live. (K.) — See also صَمْدٌ. صَمْدَةٌ A rock firmly imbedded in the earth, even with the surface thereof, or, in some instances, somewhat elevated; (M, K; *) as also ↓ صُمْدَةٌ. (M.) — And A she-camel that has been covered and has not conceived; (M, K; *) as also ↓ صَمَدَةٌ. (Kr, M.) صُمْدَةٌ: see the next preceding paragraph. صَمَدَةٌ: see the next preceding paragraph. صِمَادٌ The سِدَاد [or stopper, like صِمَامٌ], (IAar, K,) or the عِفَاص [or piece of skin that is put as a cover over the mouth], (Lth, S, M,) of a flask or bottle. (Lth, IAar, S, M, K.) — — And A piece of cloth, or a kerchief, which a man winds round his head, دُونَ العِمَامَةِ [which may mean either exclusively of the turban or beneath the turban]. (K.) — See also صَمْدٌ, in two places. صَمُودٌ A certain idol, which belonged to the tribe of 'Ád, who worshipped it. (TA.) مُصْمَدٌ: see صَمْدٌ, near the end of the paragraph. مُصَمَّدٌ applied to a house, or tent, (بَيْتٌ, S) repaired to [repeatedly, or frequently, or by many persons, as is indicated by the teshdeed, though only expl. as] syn. with مَقْصُودٌ. (S, K.) — Also A hard thing; in which is no softness, or fragility. (K, TA.) مِصْمَادٌ A she-camel that endures cold, and drought, or barrenness of the earth, continuing to yield her milk: pl. مَصَامِدُ and مَصَامِيدُ. (K.) مُصْوَمِدٌ Thick, or rough, (K, TA,) and high, overtopping, or prominent. (TA.) صمر 1 صَمَرَ, (M, K,) aor. صَمُرَ, (M,) inf. n. صَمْرٌ and صُمُورٌ, He was niggardly, or tenacious, and refused; (M, K;) as also ↓ اصمر, and ↓ صمّر: (K:) [or] صَمَرَ, inf. n. صَمْرٌ, signifies he collected, and refused; and so ↓ اصمر, and ↓ صمّر: one says, صَمَرَ مَتَاعَهُ [he collected, and refused, his goods]: (O:) [but ISd says that] the phrase ↓ الصَّامِرِينَ مَتَاعَهُمْ, used by a poet, means, بِمَتَاعِهِمْ [i. e., accord. to the context, those who are niggardly with their goods]. (M.) — صَمَرَ المَآءُ, (M, O, K,) aor. صَمُرَ, inf. n. صُمُورٌ, (M, O,) The water ran from a declivity into a level place, and then became calm, or tranquil, while [continuing] running. (M, O, K.) And ↓ صِمْرٌ signifies The resting-place of such water: (M, K:) and ↓ صِمْرُ الوَادِى the resting-place of such water of the valley. (TA.) — صَمَرَ, (O, K,) aor. صَمِرَ; (K;) and صَمِرَ, (O, K,) aor. صَمَرَ; (K;) said of milk, (O, K,) It was, or became, sour; (O;) or very sour; as also ↓ اصمر. (O, K.) 2 صَمَّرَ see above, first sentence, in two places: — and see the paragraph here following. 4 أَصْمَرَ see 1, first sentence, in two places: — and see also the last sentence. — Also اصمروا, (O, * K,) inf. n. إِصْمَارٌ; (O;) and ↓ صمّروا, (K,) inf. n. تَصْمِيرٌ; (O;) They entered upon the time of sunset, which is called الصُّمَيْرُ. (O, K.) 5 تصمّر He confined, restricted, or restrained, himself. (O.) [See also its part. n., below.] صَمْرٌ, (M, O, TS, K,) or ↓ صَمَرٌ, (S, A, L,) [the latter probably the correct, or the original, word, and, if so, app. an inf. n. of an unmentioned, and perhaps unused, verb, namely, صَمِرَ, whence the part. n. صَمِرٌ, q. v.,] Stink, foul odour, or offensive smell: (S, M, K:) and, (K,) accord. to IAar, (O, TA,) the odour of fresh mush, (O, and so in copies of the K,) or of fresh fish: (TA, as from the K:) and, accord. to IAar, (O, TA,) but in this sense more commonly ↓ صَمَرٌ, (O,) the sultry heat, (O,) or foul smell, and sultry heat, and dew, or moisture, accompanying such heat, (TA,) of the sea when it is agitated. (O, TA.) صُمْرٌ i. q. صُبْرٌ [i. e. The side of a thing: or a side rising above the rest of a thing: or its upper part, or top: or its edge]: (S, M, K:) the م is said to be substituted for ب: (M:) pl. أَصْمَارٌ. (S, M, K.) You say, أَدْهَقْتُ الكَأْسَ إِلَى أَصْمَارِهَا, meaning الى أَصْبَارِهَا [i. e. I filled the cup to its uppermost parts; or to its edges]. (ISk, S, M, * K: in the M and TA is added, i. e. إِلَى أَعَالِيهَا.) And أَخَذَ الشَّىْءَ بِأَصْمَارِهِ, meaning بِأَصْبَارِهِ [i. e. He took the thing altogether: see art. صبر]. (M, TA.) صِمْرٌ, and صِمْرُ الوَادِى: see the first paragraph. صَمَرٌ: see صَمْرٌ, in two places. صَمِرٌ: [Stinking; having a foul, or an offensive, odour, or smell]. One says, يَدِى مِنَ السَّمَكِ صَمِرَةٌ [My hand is stinking from the fish], (S, O, [in the former of which the meaning is indicated by the context,]) and مِنَ اللَّحْمِ [from the flesh-meat]. (TA.) صَمْرَةٌ Milk devoid of sweetness. (O, K.) صَمِيرٌ A man whose flesh is dry, or tough, upon his bones, (S, M, A, O, K,) from whom the odour of sweat diffuses itself. (IDrd, S, A, O, K.) صُمَيْرٌ The time of sunset. (K, TA.) صَمَارَى, (M, O, K,) and صُمَارَى, (O, K,) and ↓ صُمَارِىٌّ, (S, O, K,) and صِمَارى, with kesr, [but whether otherwise like the first and second or the last, is not shown,] (TA, from Az,) The podex, or the anus; syn. دُبُرٌ, (S,) or إِسْتٌ, (M, A,) or سَافِلَةٌ: (O:) because of its foul smell. (O, * TA.) صُمَارِىٌّ: see the next preceding paragraph. صَامِرٌ A day in which the wind is still. (O, TA.) — See also 1, first sentence. صَوْمَرٌ, a word of the dial. of El-Yemen, (IDrd, O,) The بَاذَرُوج; (M;) [i. e.] the trees, or plants, (شَجَر,) called by the latter name; (K;) or a species of بَقْل [or herb] called in Pers. by the latter name [which, commonly pronounced with د, is one of the names now applied to basil]: (IDrd, O:) accord. to AHn, a sort of tree, or plant, that does not grow by itself, but twines upon the غَاف, consisting of twigs with leaves like those of the أَرَاك, (M, O,) its twigs being more slender than thorns, (O,) and having a fruit resembling the acorn, (M, O,) in form, but thicker at the base and more slender at the extremity, (O,) which is eaten, and is soft, and very sweet: (M, O:) the stem of the صَوْمَرَة [which is the n. un.] is thicker than the upper half of the arm; and it increases in height with the غَافة while the latter does so: (O:) 'Alee Ibn-'Abbás, author of the book entitled the " Kámil," says that the بَاذَرُوج has in it nothing beneficial when a man takes it internally; but when applied externally, it matures, or causes suppuration, [for انفج in the TA, an evident mistranscription, I read أَنْضَجَ,] and acts as a dissolvent. (TA.) صَامُورَةٌ Very sour milk. (O, K.) مُتَصَمِّرٌ i. q. مُتَشَمِّسٌ [app. as meaning Niggardly, tenacious, or avaricious; agreeably with the first explanation of 1]: (O, K:) and, (K,) or as some say, (TA,) confining, restricting, or restraining, himself. (K, TA.) صمع 1 صَمِعَتِ الأُذُنُ, aor. صَمَعَ, inf. n. صَمَعٌ, (Msb, TA,) The ear was [small: (see أَصْمَعُ:) or] cleaving [to the head], and small: (Msb:) or was small, and not pointed, or tapering, or slender at the extremity, and had a contraction in the middle, and a cleaving to the head: or clave to the side of the face, from its base, and was short, not pointed, or tapering, or slender at the extremity: or was narrow, or contracted, in its hole, and pointed. (TA.) 2 صَمَّعَ see the next paragraph. Q. Q. 1 صَوْمَعَ الثَّرِيدَةَ He made the ثريدة [or mess of crumbled bread with broth] slender in the head, (Ibn-'Abbád, O, K,) and pointed therein; (Ibn-'Abbád, O;) as also ↓ صَمَّعَهَا. (TA.) — — And صومع بِنَآءَهُ He made his building high. (Seer, TA.) — — And صومع الشَّىْءَ He collected together the thing. (Ibn-'Abbád, O, K.) صَمَعٌ inf. n. of 1 [q. v.]. (Msb, TA.) — — Also Courage: because the courageous is described as compact in heart. (TA.) صَمِعٌ Courageous. (TA.) — — And Sharp in intellect. (TA. [See also أَصْمَعُ.]) صَوْمَعٌ: see what next follows. صَوْمَعَةٌ A Christian's cell, or chamber, (K, KL,) for retirement, or seclusion, having a high and slender head; (KL;) [the cell of a recluse;] a monk's مَنَار [which, as here used, means likewise a cell, or chamber, of the kind described above]: (TA:) the صَوْمَعَة of the Christians is thus called because it is slender in the head; (S, O, K;) or because contracted; (Msb;) or, as As says, from the epithet أَصْمَعُ, meaning [that it is] pointed at the extremity, [or top,] and contracted: (TA:) and it is also called ↓ صَوْمَعٌ: (Ibn-'Abbád, O, K:) the pl. is صَوَامِعُ. (Msb.) — — And i. q. مِئْذَنَةٌ [q. v.]. (Lh, M and K and TA in art. اذن.) — — And (tropical:) The upper, or uppermost, part of [a mess of] ثَرِيد [or crumbled bread moistened

with broth]: (K, TA:) and the body thereof: a ثريدة [or mess of crumbled bread with broth] is said to be thus called, when it is made pointed in its head, and made even. (TA.) — — And (tropical:) A بُرْنُس [or garment with a pointed hood]: (K, TA:) Aboo- 'Alee says, (TA,) صَوَامِعُ signifies بَرَانِس; (O, TA;) without mentioning a sing. thereof. (TA.) — — And (assumed tropical:) The eagle is thus termed, because always upon the highest place to which it can ascend. (O, * K, * TA.) أَصْمَعُ The small in the ear; (S, Mgh, O, K, TA;) of men and of others: (TA:) [see also 1:] fem. صَمْعَآءُ; (S, Mgh, O, K, TA;) applied in this sense to a woman, and to other than woman; (TA;) thus to a she-goat; and such I'Ab held to be allowable as a victim for sacrifice; (O, TA;) or, applied to a she-goat, whose ear is like that of the gazelle, between such as is termed سَكَّآء and such as is termed أَذْنَآء; or, accord. to Az, applied to a ewe or she-goat, whose ear is little, and cleaving to the head: (TA:) [pl. صُمْعٌ.] — — Hence, The ostrich; because of the smallness of his ear, and its cleaving to his head. (TA.) — — And the fem., applied to an ear, Small, or little, and contracted towards the head. (O, K.) — — Also, the masc., applied to a كَعْب [as meaning a joint of the bones, and particularly an anklejoint, and an ankle-bone, and also a joint, or knot, of a cane or reed], Small, or slender, and even. (O, K.) A woman is said to be صَمْعَآءُ الكَعْبَيْنِ Small, or slender, in the كَبْعَان [i. e. ankle-joints or ankle-bones]. (TA.) And dogs are said to be صُمْعُ الكُعُوبِ i. e. Small in the كعوب [app. meaning joints of the legs, i. e. tarsal and other joints]: (S, K:) so too the legs of a wild bull, meaning slender, not swollen, in the كُعُوب; even and smooth therein; thus in the saying of En-Nábighah Edh-Dhubyánee, describing dogs and a [wild] bull: فَبَثَّهُنَّ عَلَيْهِ وَاسْتَمَرَّ بِهِ صُمْعُ الكُعُوبِ بَرِيْآتٌ مِنَ الحَرَدِ [And he (the owner of the dogs) has dispersed them (the dogs) against him; and legs (قَوَائِمُ being understood) slender and even and smooth in the joints, free from the disease that would render them unsteady, (such being here meant by الحَرَد, which is properly in camels,) have been strong to bear him.] (L, TA. [See also De Sacy's Chrest. Arabe, sec. ed., ii. 438-9.]) You say also قَنَاةٌ صَمْعَآءُ الكُعُوبِ i. e. [A spear-shaft] even and smooth [in the knots, or joints]: or, as some say, compact in the interior, hard, and slender in the knots. (TA.) And رُمْحٌ أَصْمَعُ الكَعْبِ i. e. A spear pointed in the كعب [app. meaning the knot that forms its lower extremity]. (TA.) — — أَصْمَعُ applied to a feather means Slender in the عَسِيب [or shaft]: (O, TA:) العَسِيبُ اللَّطِيفُ in the K is a mistake for اللَّطِيفُ العَسِيبِ: (TA:) or the best of feathers; (K, TA;) such as is used for feathering an arrow, of the kind called ظُهَار [q. v.]: (TA:) pl. صُمْعَانٌ, (O, K,) which is said to mean the best of the feathers of a bird. (O.) — — Applied to a plant, it means Having fruit come forth that has not yet broken open: (O, K:) or, as some say, saturated with moisture, and compact: and صَمْعَآءُ is said to have this latter meaning applied to a plant such as is termed بَقْلَة: (TA:) and the same, (i. e. the fem.,) applied to the plant called بُهْمَى, that has risen high, (Az, S, O, K,) and attained its complete growth, (Az, O, TA,) before the bursting open of its pericarps: (S, O, K:) [and so as applied to any plant: (see بُسْرٌ:)] or, applied to a plant, smooth and round and slender: (O, K:) or any calyx (بُرْعُومَة) that has not yet opened: (AHn, O, K:) and, applied to the plant called بهمى, of which the calyxes have not opened, and the awn has not yet appeared: (O:) or, thus applied, fresh, or juicy, and not yet burst open: or having its fruit, or produce, coming forth upon its upper part: accord. to IAar, thus applied, it is an intensive epithet, [app. meaning full-grown and flourishing,] like جَعْدٌ applied to the صِلِّيَان, and أَسْحَمُ applied to the نَصِىّ: (TA:) the pl. is صُمْعٌ. (O, K.) — — أَصْمَعُ القَلْبِ means Vigilant, and sharp, or acute, in mind: (S, O, K:) and قَلْبٌ أَصْمَعُ an intelligent and acute mind: (TA:) and الأَصْمَعَانِ the sharp, or acute, (S, O, K,) and vigilant (K) mind, (S, O, K,) and the resolute, (عَازِم, S, and so in the L,) or prudent, or discreet, or intelligent, or firm and sound, (حَازِم, O, K,) judgment, or opinion: (S, O, K:) accord. to As, أَصْمَعُ applied to the mind (فُؤَاد), and to judgment, or opinion, means عَازِمٌ [expl. above]: and رَجُلٌ أَصْمَعُ القَلْبِ means a man of acute intelligence. (TA.) [See also صَمِعٌ.] And one says also عَزْمَةٌ صَمْعَآءُ i. e. An effective resolution, or determination. (TA.) — — [It is said that] أَصْمَعُ signifies also A sharp sword: (O, K:) this and the next two significations are related as on the authority of El-Muärrij; but Az says that all that has been related as from him is of the things that are not to be regarded unless the transmission from him prove to be correct. (TA.) — — And One that ascends, or rises by degrees, to the most elevated of places. (O, K.) — — And i. q. سَادِرٌ [which means In a state of confusion or perplexity, and unable to see his right course: &c.: see this latter word]. (O, K.) — — And الصَّمْعَآءُ also signifies The سَالِفَة [meaning the side of the upper part of the neck], (O, K,) and the place of the ear: (O:) this is said to be its meaning as used in a verse of Abu-n-Nejm, (O, TA,) describing a male ostrich. (TA.) ثَرِيدَةٌ مُصَمَّعَةٌ: see what here follows. ثَرِيدَةٌ مُصَوْمَعَةٌ (K) and ↓ مُصَمَّعَةٌ (S, O, K) [A mess of crumbled bread with broth] made slender in the head, (S, O, K,) and pointed therein. (S, O.) صمغ 2 صمّغهُ, inf. n. تَصْمِيغٌ, He put صَمْغ [i. e. gum] into it; (O, K;) meaning, into ink. (O.) — — And صمّغ بِالصَّمْغِ, inf. n. as above, He compacted the hair of his head [with gum]. (Msb.) 4 اصمغت الشَّجَرَةُ The tree produced صَمْغ [i. e. gum]. (Ibn-'Abbád, O, Msb, K.) — — Hence one says, يُصْمِغُ فُوهُ His mouth is discharging like a tree producing gum, and in like manner أُذُنَاهُ his two ears, and عَيْنَاهُ his two eyes, and أَنْفُهُ his nose. (Ibn-'Abbád, O, K.) And اصمغ شِدْقُهُ The side of his mouth produced much spittle. (O, K.) And اصمغ الرَّجُلُ (tropical:) The man had foam coming forth upon the sides of his mouth. (Har p. 618.) And اصمغت الشَّاةُ is said of the sheep or goat when her biestings are fresh (كَانَ لِبَؤُهَا طَرِيًّا, Ibn-'Abbád, O, TA, in the K لَبَنُهَا, but the former is the right, TA) [i. e. The sheep, or goat, yielded fresh biestings] on the first occasion of her being milked. (Ibn-'Abbád, O, TA.) 10 استصمغ الصَّابَ He scarified the species of tree that produces صاب [q. v.] (S, O, K) in order that its غِرَآء [meaning mucilage] might issue, (K, TA,) i. e. (TA) in order that a certain bitter substance might issue from it, and concrete like صَبِر [i. e. aloes]: (S, O, TA:) thus expl. by Abu-I-Ghowth. (S.) — And استصمغ He had a صَمْغَة, i. e. a small swelling, or pustule. (Ibn-'Abbád, O, K.) صَمْغٌ (S, O, Msb, K) and ↓ صَمَغٌ, (K,) the latter mentioned by ISd on the authority of AHn, (TA,) [Gum; i. e.] the fluid that exudes from the trees called عِضَاه and the like of these: (Msb:) it is of many sorts: (S, O:) that which is called الصَّمْغُ العَرَبِىُّ is the صَمْغ of the طَلْح, (S, O, Msb,) which is said to be the same [tree] that is called أُمُّ غَيْلَانَ: (Msb:) or the mucilage (غِرَآء) of the [tree called] قَرَظ [and more commonly سَنْط, i. e. the mimosa Nilotica, also called acacia Nilotica]; and this is what is called الصَّمْغُ العَرَبِىُّ; not the صَمْغ of the طَلْح; J [and others] having erred [in asserting it to be this]: [but] every tree also has صَمْغ: (K: [this last assertion, however, is questionable; for صَمْغ seems to signify properly gum, or juice that exudes from certain trees and concretes:]) the n. un., (Msb, TA,) or term applied to a portion thereof, (S, O,) is صَمْغَةٌ (S, O, Msb, TA) and صَمَغَةٌ: (TA:) and the pl. is صُمُوغٌ: (S, O, Msb, K:) among صُمُوغ [i. e. sorts of صَمْغ], the مُقْل [q. v.] is said to be included; but this is not known. (AHn, TA.) It is said in a prov., تَرَكْتُهُ عَلَى مِثْلِ مَقْرِفِ الصَّمْغَةِ [I left him in a condition like that of the place where the piece of gum has been pared off]: this is when one has left a person nothing; for the صمغة is plucked off from its tree until there remains not upon it what would retain one's life: (S, O:) or, as some relate it, عَلَى مِثْلِ مَقْلَعِ الصَّمْغَةِ [in a condition like that of the place where the piece of gum has been plucked off]; (O, and so Meyd;) meaning, without

anything remaining to him; because, when the gum is plucked off, there remains not any trace of it. (Meyd.) And in a trad. of El-Hajjáj occurs the saying, لَأَقْلَعَنَّكَ قَلْعَ الصَّمْغَةِ [I will assuredly pluck thee away with the plucking away of the piece of gum]; meaning I will assuredly extirpate thee. (TA.) [— — Also Resin; see عِلْكٌ.] صِمَغٌ: see صَمْغٌ: — — and see also الصَّامِغَانِ. صَمَغٌ: see صَمْغٌ. صِمَغٌ (AZ, O, K) and ↓ صِمَغَةٌ, (K,) or the latter is the n. un. of the former, and in like manner صِمَخٌ and صِمَخَةٌ, the latter being the n. un., (AZ, O,) or ↓ صِمْغٌ and صِمْخٌ, of which ↓ صِمْغَةٌ and صِمْخَةٌ are the ns. un., (Az, on the authority of A 'Obeyd, TA,) A dry substance which is found upon the teats (AZ, Az, O, K) of a she-camel (AZ, O, K) or of a ewe or she-goat, (Az, TA,) when she is milked on the occasion of her bringing forth: (AZ, Az, O:) when that is rent asunder (إِذَا فُطِرَ ذٰلِكَ [in the CK قُطِرَ]), the milk is clear and sweet. (AZ, O, K.) صَمْغَةٌ A small swelling, or pustule; syn. قَرْحَةٌ. (Ibn-'Abbád, O, K.) صِمَغَةٌ: see صِمَغٌ: — — and see also صَمْغَان. صِمْغَةٌ: see صِمَغٌ. لَقِيتُ صَمْغَانَ أَبَا, (Ibn-'Abbád, O, K,) and ↓ صِمْغَةَ, (K,) I met him whose mouth and ears and eyes and nose were discharging like the tree producing gum. (Ibn-'Abbád, O, K.) الصِّمَاغَانِ: see what next follows, in two places. الصَّامِغَانِ, (IDrd, S, O, K,) like السَّامِغَانِ, [q. v.,] (IDrd, O,) but the former is said by Mtr to be better known, (Har p. 618,) and ↓ الصِّمَاغَانِ, (AO, O, K,) and ↓ الصِّمْغَانِ, (Lth, O, K,) The two sides of the mouth, (S, O, K,) where the lips meet [and conjoin], next the شِدْقَانِ: (O, K:) or the two places where the spittle collects in the two sides of the lip; (IAar, O, K;) called by the vulgar الصَّوَّارَيْنِ, (O in this art.,) or الصَّوَارَيْن, for الصِّوَارَانِ: (O and TA in art. صور:) or, as some say, [strangely,] the hinder part of the mouth. (TA.) It is said in a trad. that the ↓ صِمَاغَانِ are the two places where sit the two angels [that note and record the actions of a man]: a saying enjoining the use of the سِوَاك. (TA.) لَبَنٌ مُصْمِغٌ [app. Milk that is gummy; describing biestings not yet clear]. (TA voce صُعْرُورٌ, q. v.) — — And شَاةٌ مُصْمِغَةٌ بِلِبَئِهَا, (O, TA,) in the copies of the K, erroneously, بِلَبَنِهَا, (TA,) A ewe, or she-goat, yielding fresh biestings on the first occasion of her being milked. (O, K, * TA.) حِبْرٌ مُصَمَّغٌ Ink made with [the addition of] صَمْغ [or gum]: but [J says] I know not from whom I heard this. (S.) صمقر For words mentioned under this head in the K, see art. صقر. صملح صِمْلَاخٌ The interior of the ear-hole. (K.) — — And The dirt (S, A, K) of the ear (S) [i. e.] of the ear-hole; (A, K;) and the scales that come forth therefrom; (TA;) as also ↓ صُمْلُوخٌ; (S, K;) and so سِمْلَاخٌ and سُمْلُوخٌ: (K and TA in art. سملخ:) pl. صَمَالِيخُ. (TA.) صُمْلُوخٌ: see above. — — Also sing. of صَمَالِيخُ (TA) which signifies The thin, or slender, shoots of the أُصُول [i. e. stems, or lower parts,] of the نَصِىّ (K, TA) and of the صِلِّيَان: (TA:) or the sing. signifies the أُمْصُوخ of the نَصِىّ; which is a kind of thing that is plucked therefrom, resembling a rod. (AHn, TA.) صُمَالِخٌ Thick milk, (S, K,) of a consistency resembling liver, so that it quivers. (S.) صُمَالِخِىٌّ and سُمَالِخِىٌّ signify the same; (ISh, K;) i. e. Milk collected in a skin, and buried in a hole dug in the earth, and left until it becomes thick, or coagulates: (ISh, TA:) or food, and milk, having no taste. (IAar, TA.) صمى 1 صَمَى, (K,) aor. يَصْمِى, (TK,) inf. n. صَمَيَانٌ, He (a man, TK) hastened, made haste, sped, or went quickly; (K, TA;) and was light, active, or agile; this is said by Aboo-Is-hák [i. e. Zj] to be the primary signification; (TA;) as also ↓ اصمى. (K.) — — And صَمَيَانٌ, (S, M, K,) likewise an inf. n. of which the verb is صَمَى, aor. as above, said of a man, (TK,) signifies [also] The act of escaping, or getting loose or at liberty, syn. تَفَلُّتٌ, (M, and so in some copies of the S, in other copies of the S and in the K تَقَلُّبٌ, [but the latter I regard as a mistake, and so it is said to be in the TK,]) and leaping. (S, M, K.) — — صَمَى, aor. as above, (S, Msb, K,) inf. n. صَمْىٌ, (Msb,) said of an animal that is an object of the chase, means He died (S, Msb, K) in one's sight, (S, Msb,) or on the spot. (K.) — صَمَاهُ الأَمْرُ, (Lth, K,) aor. as above, (TA,) The thing, or event, betided him, or befell him. (Lth, K.) — — And مَاصَمَاكَ عَلَيْهِ What incited, urged, induced, or made, thee to do it? (K, TA.) 3 صامى مَنِيَّتَهُ He tasted, or experienced, his destiny, or death; as also ↓ اصماها. (M.) 4 أَصْمَىَ see 1, first sentence. — — اصمى عَلَى لِجَامِهِ, said of a horse, He champed his bit, (S, M, K,) and went away, or along. (S, M.) — اصمى الصَّيْدَ He shot the chase, or game, in such a manner that it died (S, Mgh, Msb, K) in his sight, (S, Msb,) before him, (Mgh, Msb,) quickly, (Mgh,) or on the spot: (K:) accord. to Az, he killed it by means of his dog, in his sight; but it applies also to the case of killing with an arrow: (Msb, TA:) أَنْمَى is said when the chase, or game, goes out of one's sight (Mgh, Msb) after having been [seized by the dog or] hit [by the arrow], (Mgh,) and then dies, (Mgh, Msb,) so that one knows not whether it died by his dog or his arrow or by some accident. (Msb.) It is said in a trad., كُلْ مَا أَصْمَيْتَ وَدَعْ مَا أَنْمَيْتَ [Eat thou what thou hast pursued, or shot, so that it has died in thy sight, and leave what thou hast pursued, or shot, in the case of its dying out of thy sight]. (S, Mgh, Msb.) — — And اصمى الرَّمِيَّةَ He transpierced the animal that he shot at, or shot. (M.) And اصمت القَوْسُ الرَّمِيَّةَ The bow sent its arrow through the animal shot. (TA.) — — See also 3. 7 انصمى عَلَيْهِ He darted down, or rushed, (اِنْصَبَّ), S, K, or اِنْقَضَّ, M, [both meaning the same,]) upon him, (S, M, K,) and advanced towards him (M,) to which Az adds, like as the hawk, or falcon, darts down (يَنْصَمِى, i. e. يَنْقَضُّ). (TA.) صَمَيَانٌ [an inf. n. used as] an epithet applied to a man, (S, M, A, &c.,) Quick, or swift: (Har p. 93: [see 1, first sentence:]) courageous; (S, M, K;) earnest, not making a false show of bravery, in the charge, or assault: (M, K:) and strong, and mature in age: (M, TA:) or the same word, (accord. to the TA,) or ↓ صِمِيَّانٌ, (so in this sense accord. to a copy of the M,) one who rushes (يَنْصَمِى) upon men injuriously: (M, TA:) accord. to the T, one who seizes upon men unjustly: accord. to IAar, daring in acts of disobedience: accord. to Z, applied to a man, it signifies تِمْضَاءٌ عَلَى الأُمُورِ [i. e. one who executes, performs, or accomplishes, affairs with energy; or who keeps, or applies himself, thereto with much constancy or perseverance: تِمْضَاءٌ being an intensive epithet, like تِكْلَامٌ and تِلْقَامٌ &c.]: (TA:) the pl. of صَمَيَانٌ is صِمْيَانٌ. (Kr, M, TA.) صِمِيَّانٌ: see the next preceding paragraph. صن 1 صَنَّ, [aor., accord. to rule, صَنِ3َ,] said of flesh-meat, i. q. صَلَّ [i. e. It was, or became, stinking]: either a dial. var. or formed by substitution. (M, TA. [See also the next paragraph.]) 4 اصنّ He, or it, (a man, S, or a thing, Msb,) had a foul, or fetid, odour, such as is termed صُنَان: (S, Msb, K:) so too said of a he-goat, when excited by lust. (TA.) And said of flesh-meat, [like صَنَّ,] It stank. (TA.) And اصنّت البَقْلَةُ The herb, or leguminous plant, when held in the hand, stank. (TA.) And اصنّ said of water, It became altered [for the worse]. (K.) — Also He elevated his nose, (S, K,) or his head, (ISk, TA,) from pride. (ISk, S, K.) And hence, (S,) اصنّت said of a she-camel, She, having conceived, behaved disdainfully to the stallion. (S, K.) — — And He was, or became, angry. (K.) — اصنّت said of a she-camel, (ISh, M,) or of a mare, (A 'Obeyd, K,) when near to bringing forth, (A 'Obeyd,) Her young one struggled, or was in a state of commotion, (A 'Obeyd, M,) in the part bordering upon her tail [so I render فِى صَلَاهَا], (A 'Obeyd,) or its hind leg fell [or happened to come] into that part; (M;) or her young one stuck fast in her belly, and it pushed with its head, (ISh, K,) or with its shank and its nose, (ISh,) in the region of her anus. (ISh, K.) The epithet applied to her in this case is ↓ مُصِنٌّ: (ISh:) and the pl. is مُصِنَّاتٌ and مَصَانٌّ. (Az, TA.) — اصنّت said of

a woman, She became old, but having in her some remains [of vigour]: and such is termed ↓ مُصِنٌّ and مُصِنَّةٌ. (M.) — اصنّ also signifies He spoke in a low, faint, gentle, or soft, manner. (TA.) — And اصنّ عَلَى الأَمْرِ He persevered, or persisted, in the affair. (K.) صَنٌّ, (S, M, TA,) with fet-h, (S, TA,) accord. to the K, صِنٌّ, which is wrong, (TA,) [A kind of basket;] a thing like a covered سَلَّة, in which bread is put, (S, K, TA,) and [other] food: (TA:) a large زَبِيل, like the سَلَّة. (M.) صِنٌّ The urine of the وَبْر [or hyrax Syriacus], (S, M, TA,) in the copies of the K erroneously said to be of camels: (TA:) it is inspissated for medicines; (M, TA;) and is very fetid. (TA.) صِنُّ الوَبْرِ is also a term applied to Small, round, flattened cakes, (أَقْرَاص,) which are brought from El-Yemen to El-Hijáz, found there in caves; having the property of dissolving tumours, applied as a plaster with honey: mentioned by the hakeem Dáwood. (TA.) — Also, (M, TA,) thus, without the art., but written by Az and J with it, i. e. الصِّنُّ, as in the K, (TA,) One of the days called أَيَّامُ العَجُوزِ; (S, M, K;) said to be the first of those days. (M. [See art. عجز.]) صُنَّةٌ i. q. صُبَّةٌ [q. v.] as signifying A سُفْرَة, or a thing like the سُفْرَة. (M in art. صب.) صِنَّةٌ: see the next paragraph. صُنَانٌ A stink, or stench; (M, Msb;) whether of the armpit or otherwise: (Msb:) or, (S, K,) as also ↓ صِنَّةٌ, (K,) the stink, or stench, of the armpit, (S, K,) and of the creases of the body when they are in a corrupt state: and the former is likewise applied to the odour of the he-goat when excited by lust: (TA:) and it signifies also, (TA,) or as some say, (M,) a sweet odour. (M, TA.) صَنَّانٌ A courageous man. (K.) أَصَنُّ A man feigning himself unmindful, inadvertent, or heedless. (K.) مُصِنٌّ A man having a foul, or fetid, odour, such as is termed صُنَان; fem. with ة: and likewise applied to a he-goat when excited by lust. (TA.) — And Elevating the nose, (S, M, TA,) or the head, (AA, TA,) from pride, (AA, S, M, TA,) or from anger. (M.) So in a verse cited in art. خفض. (S.) — — And مُصِنٌّ غَضَبًا Full of anger. (As, S.) — See also 4, latter part, in two places. — Also Silent. (TA.) — And المُصِنُّ signifies The serpent that, when it bites, kills on the spot: one says, رَمَاهُ اللّٰهُ بِالمُصِنِّ المُسْكِتِ [May God smite him with the silencing serpent that kills on the spot whomsoever it bites]. (IKh, TA.) صنب صِنَابٌ A sauce made of mustard (S, M, A, K) and raisins. (S, A, K.) — And Long in the back and belly; as also ↓ صِنَابَةٌ: (IAar, O, K:) and so each with س. (IAar, O.) صِنَابَةٌ: see what immediately precedes. صِنَابِىٌّ, applied to a horse (M, A, TA) or similar beast, (M, TA,) or to a hackney, (TA,) and to a camel, (M, TA,) Of a colour between redness and yellowness, (M, A, K, TA,) with abundance of hair, and of fur: (TA:) or of a bay, or dark bay, or brown, colour; syn. كُمَيْتٌ: (S, O, K:) or of a sorrel colour; syn. أَشْقَرُ: (K:) or of this last colour having some white hairs intermixed therewith: (S, O, TA:) so called because his colour resembles the sauce termed صِنَاب: (TA:) صِنَابِىٌّ being a rel. noun from صِنَابٌ. (S, O, TA.) مِصْنَبٌ Addicted to, or fond of, eating the sauce termed صِنَاب. (IAar, O, K.) صنبر Q. 1 صَنْبَرَتِ النَّخْلَةُ The palm-tree became solitary, or apart from others: (M:) or became slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit. (M, K.) And صَنْبَرَ أَسْفَلُ النَّخْلَةِ The lower part of the palm-tree became slender, and stripped of the external parts [or of the stumps of the branches]. (AO, and S in art. صبر, and TA.) صَنْبَرٌ, (K, TA,) or ↓ صُنْبُورٌ, (O,) [both probably correct,] Anything slender and weak, (O, K, TA,) of animals and of trees [&c.]: (O, TA:) [the reg. pl. of the former is صَنَابِرُ: and hence, app.,] — — ↓ صَنَابِرُ signifies Slender arrows; (T, M;) accord. to IAar: [ISd says,] I have not found it save on his authority; and he has not mentioned a sing. thereof: (M:) [but] accord. to the T, they are so called as being likened to the صَنَابِر [a pl. of صُنْبُورٌ] of the palm-tree: (TA:) occurring in this sense in a verse cited voce ذِلَّةٌ. (IAar, T, M.) صِنْبِرٌ, and صِنَّبْرٌ, and الصِّنَّبْرُ: see صِنَّبْرٌ. صَنْبَرَةٌ Ground that has become rough by reason of urine and of dung, or compacted dung, of oxen or sheep &c., (K, TA,) and the like. (TA.) — — أَخَذْتُ الشَّىْءَ بِصَنْبَرَتِهِ and بِصِنْبِرَتِهِ and بِصَنَوْبَرِهِ [which last is evidently, I think, a mistranscription for ↓ بِصَنَوْبَرِهِ] is a saying mentioned by Ibn- 'Abbád as meaning I took the thing altogether. (O.) صِنَّبْرٌ, (S, in art. صبر, M, O, K,) originally ↓ صِنْبَرٌ, (O,) Cold, as a subst.; (M, O;) as also صِنَّبْرٌ: (O:) or cold clouds: (IDrd, O:) or a cold wind (M, K) with mist or clouds: (M:) occurring in a verse of Tarafeh with kesr to the ب: (M:) [see also صُنْبُورٌ:] or صِنَّبِرٌ, occurring in that verse, signifies the intense cold of winter; (S in art. صبر;) as also ↓ صَنَابِرُ, (S, K,) of which the sing. is ↓ صُنْبُورٌ. (TA.) On the expression of Tarafeh, حِينَ هَاجَ الصِّنَّبِرُ, [when the cold wind, with mist, rises,] ending a verse, IJ says that the poet means الصِّنَّبْرُ; but requiring to make the ب movent, he transfers to it the final vowel, as in the phrases هٰذَا بَكُرْ and مَرَرْتُ بِبَكِرْ: he should therefore have said الصِّنَّبُرْ; but regarding the expression as meaning حِينَ هَيْجِ الصِّنَّبْرِ, he makes the ب to be with kesr, as though he transferred to it the kesreh of the ر: this, he adds, is more probable than the opinion that the change is merely one of poetic necessity. (M.) For this last reason, another poet uses the word with teshdeed to the ن and ر, and with kesr to the ب; saying, نُطْعِمُ الشَّحْمَ وَالسَّدِيفَ وَنَسْقِى الْ مَحْضَ فِى الصِّنَّبِرِّ وَالصُّرَّادِ [We give to eat fat and the hump of the camel, and we give to drink pure milk, in the time of cold wind and chill mist]. (K.) — — Also الصِّنَّبْرُ, (M, K,) or ↓ الصِّنَبْرُ, (as in two copies of the S in art. صبر,) and ↓ صِنَّبِرٌ, [without the article ال, occurring in a verse of which the metre requires it to be thus written, with teshdeed to the ن,] (TA,) One, (S,) namely, the second, (M, K,) of the days called أَيَّامُ العَجُوزِ: (S, M, K: [see عَجُوزٌ:]) [or الصِّنَّبْرُ] and الصِّنَّبِرُ may have the same meaning, [or meanings, or may both be applied to the day above mentioned, for the application of صِنَّبْرٌ to that day is certain;] poetic necessity requiring the ب to be movent. (S.) — — صِنَّبِرٌ has also two contr. significations, namely, Hot: and cold: accord. to Th, on the authority of IAar. (M.) You say غَدَاةٌ صِنَّبِرٌ, (M,) or صِنَّبْرٌ, (K,) and ↓ صِنْبِرٌ, (as in a copy of the M,) or صِنَّبْرٌ, (K,) A cold morning: (M, K:) and a hot morning. (K.) صُنْبُورٌ A solitary palm-tree, apart from others, (AO, S in art. صبر, and M, A in art. صبر, and K,) the lower part of which becomes slender, (S and A in art. صبر,) and stripped of the external parts [or the stumps of the branches]: (S ubi suprà:) and a palm-tree slender in its lower part, and bared of the stumps of its branches, and scanty in its fruit; (M, K;) as also ↓ صُنْبُورَةٌ: (M:) and a palm-tree that comes forth from the root, or lower part, of another palm-tree, without being planted: (M:) or a little palm-tree that does not grow from its mother-tree: (Ibn-Sim'án:) and the lowest part of a palm-tree, (AHn, Ibn-Sim'án, M, K,) from which the roots branch off: (AHn, M:) and branches that come forth from the lowest part of a palm-tree: (M, K:) or a branch that comes forth from the trunk of a palmtree, not from the ground: this is [said to be] the original signification: (T, TA:) or branches that come forth from the trunk of a palm-tree, not having their roots in the ground: such branches weaken the mother-tree, which is cured by pulling them off: the pl. is صَنَابِيرُ (IAar) and ↓ صَنَابِرُ: (T, TA:) and the صَنَابِير are also called عِقَّانٌ and رَوَاكِيبُ. (Ibn-Sim'án.) — — Hence, (A,) applied to a man, Solitary; lonely: (IAar:) or solitary, or lonely, without offspring and without brother: (S, A:) or solitary, weak, vile, or ignominious, having no family nor offspring nor assistant: (M, K:) or having no offspring, nor kinsfolk or near relations, nor assistant, whether of strangers or relations: and weak: (IAar:) and mean, or ignoble. (M, K.) See also صَنْبَرٌ. And A young, or little, (K,) or weak, (TA,) boy, or child. (K, TA.) It was applied as an epithet to Mohammad, by the unbelievers, as also [its dim.] ↓ صُنَيْبِيرٌ, (M, TA,) or they called him صُنْبُورٌ, (O,) meaning that he had no offspring nor brother, so

that, when he should die, his name would be lost; (M, TA;) likening him to a [solitary] palm-tree, of which the lower part had become slender, and the branches few, and which had become dry; (AO;) or to a branch growing from the trunk of a palm-tree. (TA.) — The tube, or pipe, that is in the [kind of leathern vessel, or bag, for water, called] إِدَاوَة, of iron, (S, M, A, K,) or of lead, (S, M, K,) or brass, (A,) or of other material, (K,) from which one drinks. (S, M, A, K.) — — The [aperture called] مَثْعَب of a watering-trough or tank [from which the water runs out]: (S, M, K:) or the hole, or perforation, thereof, from which the water issues when it is washed. (M, K.) — — The pipe of copper or brass by which the water runs from one tank to another in a both. (Mgh.) — — And The mouth of a قَنَاة [or water-pipe]. (M, K.) — Also A cold wind: and a hot wind. (O, K.) See also صِنَّبْرٌ. — — And A calamity, or misfortune. (O, K.) صُنْبُورَةٌ: see صُنْبُورٌ, first sentence. صَنَابِرُ: see صَنْبَرٌ: — — and صُنْبُورٌ: — and صِنَّبْرٌ. صَنَوْبَرٌ [The pine tree;] a certain kind of tree, (S in art. صبر, M, Mgh, Msb, K,) well known, from which, (Msb,) or from the roots of which, (Mgh,) زِفْت [i. e. pitch] is obtained, (Mgh, Msb,) green in winter and summer, (M,) the fruit of which is like small لَوْز [i. e. almonds, but this is app. a mistranscription], and the leaves whereof are [of the kind called] هَدَب [q. v.]: (Mgh:) or the fruit [i. e. the cone] (S, M, K) of that tree, (S,) [i. e.] of the أَرْز; (M, K;) the trees being called أَرْز: (M:) A'Obeyd says that it signifies the fruit of the أَرْزَة, and that the tree is called صَنَوْبَرَةٌ [which is the n. un.] on account of its fruit. (TA.) — See also صَنَوْبَرَةٌ. صَنْبَرَةٌ [n. un. of صَنَوْبَرٌ, q. v. — And] The middle of anything. (O.) [الظِّلُّ الصَّنَوْبَرِىُّ The cone-shaped shade of the earth, on entering which the moon becomes eclipsed.] صُنَيْبِيرٌ dim. of صُنْبُورٌ, q. v. (M, TA.) نَخْلَةٌ مُصَنْبِرَةٌ A palm-tree that produces branches from its trunk: such branches spoil it; for they take the nourishment from the mother-tree, and weaken it. (Aboo-Sa'eed, TA.) صنج صَنْجٌ [A cymbal;] a thing made of brass, [having its fellow of the same kind,] one of which was struck with the other; (S, Mgh, Msb, K;) of a round form: (Mgh, Msb:) such was the instrument of this name known to the Arabs: (S, Mgh:) its use was disapproved: (Mgh:) pl. صُنُوجٌ: which was also applied by the Arabs to the small round things inserted in the hoop of the tambourine (Mgh, L, * Msb) and the like, (L,) of brass, or copper: (Msb:) an arabicized word (S, Mgh, Msb) [app. from the Pers. سَنْج or سِنْج]. — — Also A certain stringed instrument [of music]; (S, Mgh, Msb, K;) [app. the kind of harp called by the Persians چَنْگ, and by the modern Arabs جُنْك, figured in Note 26 to Ch. iii. of my Translation of the Thousand and One Nights;] an instrument peculiar to the 'Ajam; (S, Mgh, Msb;) but the Arabs sometimes applied the name of صِنْج to this latter instrument: (L:) also an arabicized word when thus applied. (S, Mgh, Msb, K.) — — صَنْجُ الجِنِّ signifies صَوْتُهَا [app. meaning The clamour of the Jinn, or Genii; or their raising of their voices in singing]: a phrase used [in this sense] in a verse of El-Kutámee. (TA.) صَنْجَةُ المِيزَانِ: see سَنْجَة: its pl. is صَنَجَاتٌ (Mgh) [and app. also صِنَجٌ, like سِنَجٌ]. صَنَّاجٌ A player with [or upon] the صَنْج, meaning [the cymbal, and also] the stringed instrument so called: and in like manner ↓ صَنَّاجَةٌ: (L:) but this latter has an intensive signification [meaning an excellent player with, or upon, the صنج]: (Har p. 617:) and signifies also a woman having [or playing with] a صَنْج, as in a verse cited voce جَذَا in art. جذو [where it evidently means a female player with cymbals]. (L.) صَنَّاجَةٌ: see the next preceding paragraph. — — صَنَّاجَةُ الجَيْشِ means (assumed tropical:) The singer of the army: — — and also (assumed tropical:) The well-known بَطَل [or man of courage or valour] (Har p. 617.) — — Aashà- Benee-Keys, (L, K,) also called Aashà-Bekr, (L,) used to be called صَنَّاجَةُ العَرَبِ because of the excellence of his poetry, (L, K,) or because his poetry was much sung. (Har ubi suprà.) صند صِنْدِيدٌ: see what follows, in three places. صِنْدِيدٌ A courageous lord or chief; (S, L, K;) as also ↓ صِنْدِدٌ: (K:) or a great, or big, and courageous, lord or chief: (A:) or a great, or big, and courageous, king: (M:) or the former, (As, IAar, L,) or ↓ the latter, (K,) a noble lord or chief: (As, L, K:) or a liberal, bountiful, munificent, or generous, lord or chief: or a clement, or forbearing, lord or chief: (IAar, L, K:) a defender of an army: (IAar, L:) جَمَاعَةُ العَسْكَرِ, by which the pl. الصَّنَادِيدُ is expl. in the K, is a mistake for حُمَاةُ العَسْكَرِ, the words used by IAar: (TA:) a nobleman: a great man: (L:) or a great chief: (Kf:) one who presides over a people and their affairs of importance and things in general: or a lord, or chief, eminent among his people, possessing the qualities of courage and liberality or munificence or generosity, who overcomes those that act with hostility and opposition towards him: (MF:) pl. صَنَادِيدُ. (IAar, A, L.) Accord. to some, the ن is augmentative; and the word is derived from الصَّدُّ, "the act of turning away; " and seems to have been formed to denote an intensive signification. (MF.) Also Overcoming, (K, TA,) and great. (TA.) دَاءُ الصَّنَادِيدِ is The disease called ذَاتُ الجَنْبِ. (T in art. جنب.) — — Also A calamity; a misfortune; or a great, or formidable, event: (TA:) pl. as above. (S, M, A, K.) Hence the saying of El-Hasan, نَعُوذُ بِاللّٰهِ مِنْ صَنَادِيدِ القَدَرِ We seek protection by God from the calamities, &c., of destiny: (S, M: *) or from its great and overpowering afflictions. (L.) — — Also, (accord. to the TA,) or ↓ صِنْدِدٌ, (accord. to the K,) An isolated ledge of a mountain. (K, TA.) — — رِيحٌ صِنْدِيدٌ (tropical:) Violent wind. (A, K.) — — بَرْدٌ صِنْدِيدٌ (tropical:) Vehement, or intense, cold. (A, K.) — — One says, مَرَّتْ عَلَيْنَا صَنَادِيدُ مِنْ بَرْدٍ (tropical:) Times of intense cold befell us. (A.) [See also another ex. voce صَخَدَانٌ.] — — And حَرٌّ صِنْدِيدٌ (tropical:) Vehement, or intense, heat. (A.) One says يَوْمٌ حَامِى الصِنْدِيدِ, (Th, M, L,) or الصَّنَادِيدِ, (A, K,) A day of vehement, or intense, heat. (Th, M, A, L, K.) — — غَيْثٌ صِنْدِيدٌ (tropical:) Rain consisting of large drops: (S, K:) or that falls in large quantity: pl. غُيُوثٌ صَنَادِيدُ. (A.) And one says, رَمَتِ السَّمَآءُ بِصَنَادِيدِ البَرَدِ (tropical:) The sky cast down large hail-stones. (A.) — — الصَّنَادِيدُ مِنَ السَّحَابِ (assumed tropical:) Great clouds: (M:) or clouds that pour forth much rain, in large drops. (L.) صندق صُنْدُوقٌ, (S and Msb in art. صدق, and K in a separate art.,) thus, with ص, accord. to ISk, (S,) and صَنْدُوقٌ, (K,) or the latter is vulgar, (Msb,) [A chest, coffer, or trunk: strangely expl. in the TA as meaning a جُوَالِق:] and زُنْدُوقٌ and سُنْدُوقٌ are dial. vars. thereof: (K:) pl. صَنَادِيقُ. (S, Msb, K.) صَنَادِيقِىٌّ A maker of صَنَادِيق [or chests, coffers, or trunks]. (TA.) صندل Q. 1 صَنْدَلَ, said of a camel, (IAar, M, O, K,) and of an ass, (K,) He was big in the head, (IAar, M, O, K,) and hard, or strong, or hardy, and large. (K.) Q. 2 تَصَنْدَلَ He exerted himself in amatory conversation or dalliance with women. (Ibn- 'Abbád, O, K.) — And He wore what is termed the صَنْدَل, a thing resembling the boot, with nails in the sole. (Msb.) صَنْدَلٌ, applied to an ass, (T, TA,) or to a camel, (S, O,) or to both, as also ↓ صُنَادِلٌ, (M, K,) Big in the head: (S, O:) or strong in make, big in the head: (T, TA:) or large, strong, big in the head: (M:) or big in the head, and hard, or strong, or hardy, and large: (K:) or accord. to IDrd, ↓ صُنَادِلٌ, applied to a camel, signifies hard, or strong, or hardy: (O:) the pl! of the former [or of each] is صَنَادِلَ. (S, O.) — Also, i. e. صَنْدَلٌ, A species of trees, (S, O, Msb,) or a kind of wood, (M, K,) well known, (Msb,) of sweet odour, (S, M, O,) and of several sorts; (TA;) [i. e. sandal-wood;] the best of which is the red, or the white, (K, TA,) or the yellow; (TA;) a discutient of tumours, beneficial as a remedy for palpitation and for the headache and

for weakness of the hot stomach and for fevers: (K, TA;) the infusion of its sawdust and the continual smelling of it weaken the venereal faculty. (TA.) — It is also a Pers. word (كَلِمَةٌ أَعْجَمِيَّةٌ [or rather an arabicized word from the Pers. سَنْدَل]) signifying A thing resembling the boot (الخُفّ), in the sole of which are nails: pl. صَنَادِلُ. (Msb.) صَنْدَلَانِىٌّ i. q. صَيْدَلَانِىٌّ. (O, K.) See the latter, in art. صدل. صُنَادِلٌ: see صَنْدَلٌ, above, in two places. صنر صِنَارٌ, as some say, or ↓ صِنَّارٌ, (M,) or both, but the former is the more common, (K,) The kind of tree called دُلْب [i. e. the plane-tree]: (AHn, M, K:) n. un. with ة: (AHn, M:) a Pers. word, introduced into the Arabic language; (Lth, AHn, M;) or arabicized, from [the Pers.] چَنَار. (K.) صِنَّارٌ, (K,) or ↓ صِنَّارَةٌ, (S, O, M,) or the latter is not allowable, (TA,) The head of a spindle; (S, O, K;) i. e. (S) the crooked, (S,) or slender, (M,) or slender and crooked, (TA,) piece of iron (S, M, TA) that is in the head of the spindle: (M, TA:) or, accord. to Lth, the latter signifies a woman's spindle; and is a foreign word introduced into the Arabic language. (TA.) — See also صِنَّوْرٌ. صِنَارٌ A niggardly man, of evil disposition: (T, O, K:) mentioned by IAar. (T, O.) [See also صِنَّارَةٌ.] صَنَّارَةٌ: see the next paragraph. صِنَّارَةٌ: see صِنَّارٌ. — — Also The handle of the [kind of shield called] حَجَفَة: (S, K:) pl. صَنَانِيرُ. (K.) — — And The ear: (S, M, K:) of the dial. of El-Yemen. (S, M.) — Also A man evil in disposition; (M, K;) on the authority of IAar; (M;) as also ↓ صَنَّارَةٌ; (M, K;) on the authority of Kr: Aboo-'Alee says that the former has this meaning; but it is not of the form of words mentioned in the Book [of Sb], because [it is said that] this form does not occur as an epithet. (M.) And the former, (K, TA,) accord. to IAar, (TA,) Bad in respect of أَدَب [or discipline of the mind and manners, &c.], even though eminent, or celebrated, or well known: (K, TA:) pl. as above. (TA.) صنط صَنْطٌ, thus pronounced by the people of Egypt, (TA,) a dial. var. of سَنْطٌ, q. v. (K.) صنع 1 صَنَعَ الشَّىْءَ, aor. صَنَعَ, inf. n. صُنْعٌ and صَنْعٌ, He made, wrought, manufactured, fabricated, or constructed, the thing; syn. عَمِلَهُ: (K:) [or he made it, &c., skilfully, or well; for] الصُّنْعُ signifies إِجَادَةُ الفِعْلِ; and every صُنْع is a فِعْل, but every فِعْل is not a صُنْع; and it is not predicated of [irrational] animals [unless tropically, (see أَصْنَعَ,)] nor of inanimate things, like as الفِعْلُ is. (Er-Rághib, TA.) — — [Hence,] صَنَعَ signifies also (assumed tropical:) [He fabricated speech or a saying or sentence or the like:] he forged a word; and poetry, عَلَى فُلَانٍ in the name of such a one. (Mz, 8th نوع.) — — And صَنَعَ, inf. n. صَنْعٌ [and صُنْعٌ] and صَنِيعٌ, [with the objective complement understood,] He worked, or wrought; he practised, or exercised, an art, a craft, or a manufacture. (MA.) — — And صَنَعَ إِلَيْهِ مَعْرُوفًا, (S, O, K,) aor. as above, (K,) inf. n. صُنْعٌ, with damm, He did to him a benefit, favour, or kind act: and صَنَعَ بِهِ صَنِيعًا قَبِيحًا he did to him an evil, or a foul, deed: syn. فَعَلَهُ: (S, O, K:) and one says also [in the former of these two senses], عِنْدَهُ ↓ اِصْطَنَعَ صَنِيعَةً; (S, Mgh, K;) syn. اِتَّخَذَهَا; (K;) or أَحْسَنَ إِلَيْهِ. (Mgh.) The saying مَا صَنَعْتَ وَأَبَاكَ means مَعَ أَبِيكَ [i. e. What didst thou together with thy father?]. (S.) The saying of the Prophet, إِذَا لَمْ تَسْتَحْىِ فَاصْنَعْ مَا شِئْتَ [If thou be not ashamed, do what thou wilt,] is said to be an instance of an imperative phrase of which the meaning is predicative; i. e. it is as though he said, he who is not ashamed does what he will: (O, L, TA: *) and other explanations of it are mentioned in the O and L: (TA:) [but] this is held by A 'Obeyd to be the right meaning. (L.) In the phrase صُنْعَ اللّٰهِ, in the Kur [xxvii. 90, which may be rendered By the doing of God], صنع is in the accus. case as an inf. n.: but one may read it in the nom. case, meaning ذٰلِكَ to be understood before it. (Zj, O, TA.) One says also, مَا أَحْسَنَ صُنْعَ اللّٰهِ عِنْدَكَ and صَنِيعَ اللّٰهِ [How good is the doing of God with thee, or at thine abode!]. (K.) — — And صَنَعْتُ فَرَسِى, inf. n. صَنْعٌ and صَنْعَةٌ, (tropical:) I tended well my horse; or took good care of him; (S, O, K, TA;) supplied him with fodder, and fattened him: and صَنَعَ جَارِيَتَهُ (tropical:) he reared, or nourished, his girl, or young woman: (TA:) and صُنِعَتِ الجَارِيَةُ (tropical:) the girl, or young woman, was treated [or nourished] well, so that she became fat; as also ↓ صُنِّعَت, inf. n. تَصْنِيعٌ: (K, TA:) or you say اِصْنَعِ الفَرَسَ, (so accord. to my MS. copy of the K,) or ↓ أَصْنَعَ الفَرَسَ, (so accord. to other copies of the K, and in the O, [in the CK أُصْنِعَ الفَرَسُ,]) without teshdeed; [which seems to indicate that the right reading is صَنَعَ, agreeably with the reading in my MS. copy of the K which gives the imperative form; though it is stated in the TA that أَصْنَعَ الفَرَسَ is said by IKtt to be a dial. var. of صَنَعَهُ;] (O, K;) and ↓ صَنَّعَ الجَارِيَةَ, with teshdeed, meaning he treated [or nourished] well the girl, or young woman, and fattened her; (O, K; [in my MS. copy of the K صَنِّعِ الجَارِيَةَ;]) because the تصنيع of the girl, or young woman, is by means of many things, and by careful tending: (O, K:) so says Lth: (O:) but Az says that by other, or others, than Lth, it is allowed to say صَنَعَ جَارِيَتَهُ, without teshdeed: and hence the phrase in the Kur [xx. 40.], وَلِتُصْنَعَ عَلَى عَيْنِى, (TA,) meaning (assumed tropical:) [And this I did] that thou mightest be reared and nourished in my sight; (O, TA;) for which some read وَلْتُصْنَعْ, as an imperative; and some, وَلِتَصْنَعَ, meaning and that thou mightest work in my sight, (Ksh, Bd,) lest thou shouldst do so contrary to my command. (Bd.) You say likewise, of a woman, صَنَعَتْ نَفْسَهَا: see 5. And you say also ↓ اِصْطَنَعْتُهُ, meaning (tropical:) I reared him; and educated, disciplined, or trained, him well. (S, * O, K, TA.) — Accord. to IDrst, صَنِعَ, inf. n. صَنَعٌ, signifies He was, or became, skilled, or skilful: but IB says that صَنِعَ has not been heard. (TA.) 2 صَنَّعَ see 1, latter half, in two places. 3 مُصَانَعَةٌ primarily signifies The doing to one a thing in order that he may do another thing to the doer of the former thing. (TA.) — — Hence, (TA,) (assumed tropical:) The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; and endeavouring to conciliate. (O, K, TA.) Or this is from the last of the following significations. (TA.) You say صانعهُ (assumed tropical:) He treated him with gentleness, or blandishment; &c. (O, TA.) And (assumed tropical:) He acted hypocritically with him. (TA.) And صانعهُ عَنِ الشَّىْءِ (assumed tropical:) He strove, or endeavoured, to turn him from the thing by deceit, or guile. (TA.) — — And hence, (A, TA,) or from the last signification in this paragraph, (TA,) (tropical:) The act of bribing. (S, O, Msb, * K, * TA.) One says, صانع الوَالِىَ (tropical:) He bribed [the prefect, ruler, judge, or the like]. (TA.) And صانعهُ بِالمَالِ (tropical:) He bribed him with property, wealth, or money. (Mgh, TA. *) And it is said in a prov., مَنْ صَانَعَ بِالمَالِ لَمْ يَحْتَشِمْ مِنْ طَلَبِ الحَاجَةِ (tropical:) [He who bribes with property is not ashamed of demanding the thing wanted]. (S, O, TA.) — — Also (tropical:) A horse's not putting forth, or giving, the whole of his strength in going; reserving somewhat thereof: one says, يُصَانِعُكَ بِبَذْلِهِ سَيْرَهُ (tropical:) [He keeps back from thee somewhat by the manner in which he exerts his power of going]. (O, K, TA.) 4 اصنع He (a man, O) aided, or assisted, another. (O, K.) And accord. to Ibn-'Abbád, followed in the O and TS and K, one says also, اصنع الأَخْرَقُ, meaning The unskilful learned, and did soundly, thoroughly, skilfully, or well: but this is a mistake, occasioned by his deeming dubious, or obscure, a passage in the Nawádir of IAar, where the latter says that اصنع الرَّجُلُ means أَعَانَ الأَخْرَقَ [i. e. The man aided, or assisted, the unskilful]. (TA.) — اصنع الفَرَسَ: see 1, latter half. [Freytag states, as on the authority of the K, that أَصْنَعَ, said of a horse, signifies “ Non omnibus viribus usus cucurrit, sed ita tamen ut eques eo contentus esset ” (which is nearly the same as a signification of صَانَعَ likewise mentioned by him): but this is a mistake.] 5 تَصَنُّعٌ signifies The affecting a goodly way, mode, or manner, of acting, or conduct, or the like; (S,

O, K, TA; [الصَّمْت in the CK is a mistranscription for السَّمْت;]) and the making a show thereof; (TA;) and the adorning oneself (K, TA) thereby, while internally unsound in the grounds of pretension to respect. (TA.) And تصنّعت, said of a woman, means ↓ صَنَعَتْ نَفْسَهَا [She cultivated and improved her person, so as to render herself comely, by art, and good nurture]: (S, O:) or she adorned, or embellished, herself. (PS.) 8 إِصْتَنَعَ see 1, former half. — — Accord. to Er-Rághib, اِصْطِنَاعٌ signifies The exceeding the usual, or ordinary, bounds, or degree, in putting a thing into a good, sound, right, or proper, state. (TA.) — — And hence, he says, the phrase in the Kur [xx. 43], وَاصْطَنَعْتُكَ لِنَفْسِى, which means (assumed tropical:) And I have chosen thee [for myself] to establish my evidence and to serve as my spokesman between me and my creatures so that thy doing thus shall be as though I did it: (TA:) or it means I have reared thee, (Az, TA,) or I have chosen thee, (O, K, TA,) [for myself,] for a special affair which I require thee to accomplish in a sufficient manner, (Az, O, K, TA,) concerning Pharaoh and his forces. (Az, TA.) See also 1, last sentence but one. — — One says also, اصطنع خَاتَمًا He ordered that a signet-ring should be made for him. (O, K.) [See also 10.] — — And اصطنعهُ [in which the pronoun seems to refer to رِزْقٌ i. e. sustenance, &c.,] also signifies قَدَّمَهُ [app. meaning He offered it]. (TA.) — — And اصطنع [alone, for اصطنع مَصْنَعَةً,] (tropical:) He made, or prepared, a repast, feast, or banquet, to which to invite friends. (O, K, TA.) And (tropical:) He prepared food to be dispensed in the way, or cause, of God. (O and TA, from a trad.; mentioned also in the CK, but not in other copies of the K.) 10 استصنعهُ, accord. to the O, signifies He asked for it to be made for him: accord. to the L, استصنع الشَّىْءَ signifies he invited, or he induced, or caused (دَعَا,) [another] to make the thing. (TA.) In the saying of Es-Sarakhsee, اِسْتَصْنَعَ عِنْدَ الرَّجُلِ قَلَنْسُوَةً [app. meaning He asked, or desired, the man to make for him a قلنسوة (q. v.)], عند is redundant. (Mgh.) [See also 8.] صَنْعٌ: see صَنَعٌ, in two places. — Also, and ↓ صَوْنَعٌ, A certain small creeping thing, or insect, (دُوَيْبَّةٌ,) or a flying thing (طَائِرٌ): (K, TA:) mentioned by Sgh: (TA:) also written in the K (in art. ضتع) ضَنْعٌ and ضَوْنَعٌ: in one case or the other mistranscribed. (TA in art. ضتع.) صُنْعٌ an inf. n. of صَنَعَ [q. v.] (S, K, &c.) — — And i. q. رِزْقٌ [Sustenance, &c.]. (TA.) — See also صَنَعٌ, in two places. صِنْعٌ A tailor: (O, K:) or one who is gentle, delicate, or skilful, (رَفِيق, O,) or thin, fine, or delicate, (رَقِيق, so in the copies of the K,) or slender, or small, (دَقِيق, so in the TA,) [of which readings that in the O is app. the right,] in respect of the hands. (O, K.) See also صَنَعٌ, in five places. — Also A ↓ مَصْنَعَة of water; (O, K, TA;) i. e. a piece of wood [app. a plank or board] by means of which water is confined, and retained for a while: (TA:) pl. أَصْنَاعٌ: (O, K:) [but this explanation in the TA seems to have been founded upon a statement there made, that Az heard the Arabs call أَحْبَاس of water أَصْنَاع; (see حِبْسٌ, of which احباس is the pl.;) for I do not find ↓ مَصْنَعَةٌ thus expl. in any lexicon except the TA:] and ↓ صَنَّاعَةٌ, with teshdeed, and ↓ صَنَاعٌ, (O, K,) like سَحَابٌ, (K,) accord. to Lth, (O,) signify pieces of wood [or planks or boards] put together in water, to confine the water, and retain it for a while; (O, K;) like the حِبَاسَة [q. v.]. (O.) — — See also مَصْنَعَةٌ, in two senses. — — Also A manufactured thing (K, TA) of any kind, (TA,) such as a سُفْرَة [q. v.], (K, TA,) &c. (TA.) — — And (tropical:) A garment. (Ibn-'Abbád, O, K, TA.) You say, رَأَيْتُ عَلَيْهِ صِنْعًا جَيِّدًا (tropical:) [I saw upon him a goodly garment]. (Ibn-'Abbád, O, TA.) — — And (tropical:) A turban. (IAar, O, K, TA.) — — And The [iron instrument with which flesh-meat is roasted, called] سَفُّود. (O, TS, K.) El-Marrár El-Fak'asee says, describing camels, وَجَآءَتْ وَرُكْبَانُهَا كَالشُّرُوبِ وَسَائِقُهَا مِثْلُ صِنْعِ الشِّوَآءِ [And they came, their riders being like drinkers, or drunkards, and their driver like the سَفُّود of roasted flesh-meat]. (O.) In the L, السود is put in the place of السفود; and after citing the verse above, [and app. reading مِثْلَ, regarding it as relating to the camels,] the author says that the poet means, سُودَ الأَلْوَانِ. (TA.) — — And Roasted flesh-meat [itself]; syn. شِوَآءٌ. (So in copies of the K. [SM says that the right reading, as the explanation of الصِّنْعُ in this instance, is الشَّوَا; and cites IAar as saying الصِّنْعُ الشَّوَا نَفْسُهُ: but I think that the right reading is indicated by the addition نَفْسُهُ to be الشِّوَآءُ; and that IAar gives this signification after mentioning that which here next precedes it.]) رَجُلٌ صَنَعٌ, (Mgh, L, Msb,) and رَجُلٌ صَنَعُ اليَدَيْنِ, (S, Mgh, O, Msb, K,) and صَنَعُ اليَدِ, (Th, TA,) and ↓ صِنْعُ اليَدَيْنِ, (S, O, K,) and ↓ صِنْعُ اليَدِ, (TA,) and ↓ صُنْعُ اليَدِ, (IB, TA,) and Sh is related to have said, ↓ رَجُلٌ صَنْعٌ, (TA,) and ↓ صَنِيعُ اليَدَيْنِ, (S, O, K,) and ↓ صَنِيعُ اليَدِ, (TA,) and ↓ صَنَاعٌ, (K,) and ↓ صَنَاعُ اليَدِ, but not صَنَاعٌ alone when applied to a male, (TA,) A man skilful in the work of the hands or hand: (S, Mgh, O, Msb, K, TA:) and a company of men you term ↓ قَوْمٌ صُنْعَى الأَيْدِى and ↓ صُنُعَى الأَيْدِى, and ↓ صَنَعَى الأَيْدِى, and ↓ صِنْعَى الأَيْدِى, (K,) [all of which are instances of quasi-pl. ns., except, perhaps, the last, which is said in the TA to be a pl. of ↓ صِنْع,] and أَصْنَاعُ الأَيْدِى, (K, [in the CK, erroneously, اَصْنَاعِى,]) which is pl. of ↓ صِنْعُ اليَدِ or of ↓ صَنِيعُ اليَدِ, or, accord. to Sh, as IB says, the only pl. of ↓ صِنْعٌ is صِنْعُونَ, and in like manner in the case of ↓ صُنْع you say صُنْعُو اليَدِ, (TA,) and رِجَالٌ صُنُعٌ is mentioned as on the authority of Sb, (K,) and Sh is related to have said قَوْمٌ صَنْعُونَ, [using the latter word as pl. of ↓ صَنْعٌ,] with the ن quiescent. (TA.) And you say ↓ اِمْرَأَةٌ صَنَاعٌ, (ISk, Mgh, Msb, TA,) and ↓ صَنَاعُ اليَدَيْنِ, (S, O, K,) and ↓ صَنَاعُ اليَدِ, (IJ, TA,) an instance of an epithet applied to a woman like كَعَابٌ and رَدَاحٌ and حَصَانٌ, (TA,) the ا of prolongation before the final letter resembling, and rendering needless, the ة in صَنَعَةٌ, (IJ, TA,) which is not allowable, (IJ, * Mgh, Msb, TA, *) though an instance of it occurs used on the ground of analogy: (Mgh:) A woman skilful in the work of the hands or hand; (ISk, S, O, K, TA;) who makes things in a suitable manner; who sews, and cuts out or makes, leathern buckets; (ISk, TA;) contr. of خَرْقَآءُ; (Mgh, Msb;) and ↓ اِمْرَأَةٌ صَنِيعَةٌ signifies the same: (TA:) and اِمْرَأَتَانِ صَنَاعَانِ: and نِسْوَةٌ صُنُعٌ. (S, O, K.) Th preferred صَنَعُ اليَدِ as applied to a man; and ↓ صَنَاعُ اليَدِ as applied to a woman. (IB, TA.) Accord. to IDrst, صَنَعٌ is an inf. n. used as an epithet. (TA. [But see 1, last sentence.]) It is said in a prov., ثَلَّةٌ لَا تَعْدَمُ صَنَاعٌ ↓ [expl. in art. ثل]. (TA.) — — [Hence,] one says of a poet, and of any one who is eloquent, رَجُلٌ صَنَعُ اللِّسَانِ (tropical:) [A man skilful in the use of the tongue]: and in like manner, لِسَانٌ صَنَعٌ (tropical:) [a skilful tongue]. (K, TA.) And ↓ اِمْرَأَةٌ صَنَاعُ اللِّسَانِ (assumed tropical:) A woman sharp-tongued: or long-tongued: syn. سَلِيطَة. (TA.) صَنَعٌ: see صَنِيعٌ, last sentence. صَنْعَةٌ Work or handiwork, an art, a craft or handicraft, or a trade; (KL;) as also ↓ صِنَاعَةٌ: (KL, PS:) any habitual work or occupation of a man; as also حِرْفَةٌ; (K in art. حرف;) [and so ↓ صِنَاعَةٌ, as is indicated in the K voce حِرْفَةٌ; whence] one says, صِنَاعَتُهُ رِعَايَةُ الإِبِلِ [His habitual work or occupation, or his business, is the tending, or pasturing, of camels]: (M, and K in art. رعى:) or صَنْعَةٌ [more particularly] signifies the work of the صَانِع; (S, O, K;) [a manufacture, or work of art; and workmanship, or the skill of a worker, which last meaning is plainly indicated in the O, and by common usage:] and ↓ صِنَاعَةٌ, the حِرْفَة [i. e. craft, or habitual work or occupation,] of the صَانِع, (S, Mgh, O, Msb, * K,) meaning of him who works with his hand: (Mgh:) the pl. of ↓ صِنَاعَةٌ is صَنَائِعُ and] صِنَاعَاتٌ. (KL.) — — It is also an inf. n. of 1 as used in the phrase صَنَعْتُ فَرَسِى [q. v.]. (S, O,

K, TA.) أَسْهُمٌ صُنْعَةٌ, with damm, Arrows that are equal, equable, uniform, or even, the work of one man. (TA.) [Perhaps صُنْعَةٌ is a quasi-pl. n. of صَنِيعٌ applied to an arrow.] صِنْعَى and صُنْعَى and صَنَعَى and صُنْعَى: see صَنَعٌ. صِنَاعٌ: see صِنْعٌ: — and see also صَنَعٌ, in eight places. صُنُوعٌ in a sense in which it is used in a verse of Aboo-Dhu-eyb is a pl. of which ISd says, "I know not any sing. thereof: " accord. to Skr, it means The خُرَز [app. either the seams or the stitch-holes] of a مَزَادَة or of an إِدَاوَة: or, as some say, the thongs used in the sewing thereof: and some say the making thereof, so that in this case it is an inf. n. (TA.) صَنِيعٌ an inf. n. of 1 [q. v.]. (MA.) — — And i. q. ↓ مَصْنُوعٌ [meaning Made, wrought, manufactured, fabricated, or constructed: or made, &c., skilfully, or well: see 1, first sentence]. (TA.) — — [Hence,] (tropical:) Food (O, K, TA) that is made, or prepared, and to which people are invited; (TA;) and ↓ مَصْنَعَةٌ signifies [the same, i. e.] (tropical:) a repast, feast, or banquet, to which friends are invited: (O, K, TA:) one says, كُنْتُ فِى صَنِيعِ فُلَانٍ (tropical:) I was at the repast of such a one, made, or prepared, by him, to which people were invited: and ↓ المَصْنَعَةِ (tropical:) the repast to which friends were invited. (TA.) And (i. e. the former word) (tropical:) Food prepared to be dispensed in the way, or cause, of God. (TA.) — — Also, applied to a sword, Polished, (S, O, K, TA,) and proved by experience; and so applied to an arrow: (K, TA:) or, applied to a sword, frequently renovated by polishing: (A, TA:) pl. صُنُعٌ. (TA.) — — And, applied to a horse, (tropical:) Well tended; (S, O, K, TA;) supplied with fodder, and fattened. (TA.) And [in like manner it is applied to a human being:] one says, هُوَ صَنِيعِى (tropical:) He is the person whom I have reared; and whom I have educated, disciplined, or trained, well; (O, K, TA;) and so ↓ صَنِيعَتِى; (S, * O, K, TA;) and هُوَ مُصْطَنَعَةُ ↓ فُلَانٍ (tropical:) he is the person whom such a one has reared; &c. (Z, TA.) — — And (tropical:) A goodly and clean garment. (A, L, TA.) — — And A deed, or an action; (S, O, K, KL;) and so ↓ صَنِيعَةٌ: (Ham p. 198:) one says, صَنَعَ بِهِ صَنِيعًا قَبِيحًا He did to him an evil, or a foul, deed: (S, O, K:) and ↓ سُوْءُ صَنِيعَةٍ means The evil [consequence] of a deed. (Ham ubi suprà.) And [particularly] A good deed, a benefit, favour, or kind act; (O, K, TA;) and so ↓ صَنِيعَةٌ: (S, * O, Msb, K:) [see a verse cited voce مَصْنَعٌ:] pl. [of either, of the latter agreeably with rule,] صَنَائِعُ. (O, K.) — Also Skilful in work of the hands or hand: (S, O, K, TA:) fem. [in this sense] with ة. (TA.) See صَنَعٌ, in four places. Accord. to IDrst, ↓ صَنِعٌ [likewise] signifies Skilled, or skilful, as part. n. of صَنِعَ; but IB says that صَنِعَ has not been heard. (TA.) صِنَاعَةٌ: see صَنْعَةٌ, in four places. The saying of 'Alee, يُؤْخَذُ مِنْ كُلِّ صِنَاعَةٍ صِنَاعَتُهُ, if correctly related, means يُؤْخَذُ مِنْ كُلِّ ذِى صِنَاعَةٍ مَصْنُوعُهُ [From every one possessing skill in manufacture should be taken, or procured, that which he has manufactured: or perhaps مِنْ is a mistake for عَنْ, and the meaning is, from every craftsman is to be acquired his craft]. (Mgh.) صَنِيعَةٌ: see صَنِيعٌ, latter half, in four places. صَنَاعِيَةٌ Persons who tend their camels well, and fatten the young ones thereof, and give not their camels' milk to guests: occurring in a verse of 'Ámir Ibn-Et-Tufeyl. (TA, in this art. and in art. صلمع.) صَنَائِعِيٌّ: see صَانِعٌ. صَنَّاعٌ [An expert صَانِع i. e. manufacturer &c.] (TA. [There mentioned only as a proper name, or surname.]) صَنَّاعَةٌ: see صِنْعٌ, former half. صَانِعٌ A handicraftsman; manufacturer; or worker, or maker, with his hand; (S, * Mgh, O, * Msb, * K;) or one having a صَنْعَة [i. e. craft &c.] which he exercises; (TA;) [an artificer, or artisan;] and ↓ صَنَائِعِيٌّ is [used in the same sense, and particularly as meaning one who works for hire under a master; being] a rel. n. from صَنَائِعُ [pl. of صِنَاعَةٌ], like أَنْصَارِىٌّ and أَنْمَاطِىٌّ: (TA:) the pl. of صَانِعٌ is صُنَّاعٌ. (Msb, TA.) صَوْنَعٌ: see صَنَعٌ. أَصْنَعُ [More, or most, skilled in working with the hands, manufacturing, fabricating, or constructing]. See an ex. voce سُرْفَةٌ, and another voce تَنَوُّطٌ. مَصْنَعٌ [may be sued, agreeably with analogy, as an inf. n.: and as a n. of place, and of time]. A poet says, إِنَّ الصَّنِيعَةَ لَا تَكُونُ صَنِيعَةً حَتَّى يُصَابَ بِهَا طَرِيقُ المَصْنَعِ [which may be rendered Verily that which is a good deed considered abstractedly, or without relation to the manner or object &c., will not be a good deed in effect except, or unless, the way of the doing, or the way that leads to the place (here meaning the object) of the doing, be rightly hit upon therewith]. (O, TA.) — — In the following verse of Náfi' Ibn-Lakeet, (TA in this art. and in art. ريش,) wrongly ascribed by J [in arts. ريش and مرط] to Lebeed, (TA in art. ريش,) and ascribed by others to other poets, (TA in art. مرط,) it is expl. by IAar as signifying A place that is deemed goodly [in workmanship]; syn. مُسْتَمْلَحٌ [a n. of place, accord. to a general rule, as well as pass. part. n.: or مَصْنَعٌ may be here more literally rendered a place of skilful workmanship]: the poet says, مُرُطُ القِذَاذِ فَلَيْسَ فِيهِ مَصْنَعٌ لَا الرِّيشُ يَنْفَعُهُ وَلَا التَّعْقِيبُ (TA in the present art.) meaning Having no feathers upon it, [and having in it no place exhibiting skilful workmanship, neither the feathers being of use to it] nor the binding around with sinews. (TA in art. ريش.) — — See also what here follows. مَصْنَعَةٌ (S, Mgh, O, Msb, K) and مَصْنُعَةٌ (S, O, K) and ↓ مَصْنَعٌ (O, Msb, K) [A kind of tank, or reservoir, for rain-water; i. e.] a thing like a حَوْض, (S, Mgh, O, K, TA,) or like a صِهْرِيج (Msb, TA) and a بِرْكَة, (Msb,) that is made, or constructed, (Mgh, Msb,) for collecting the water of the rain: (S, Mgh, O, Msb, K, TA:) pl. مَصَانِعُ, (O, Msb, K, TA,) a pl. of all the three words above, expl. by As as meaning excavations which people make for the rain-water, which they fill therewith, and from which they drink; and مَصَانِيعُ is another pl. of مَصْنَعَةٌ, the ى being inserted by poetic license; or it may be pl. of ↓ مَصْنُوعَةٌ or مَصْنُوعٌ: and ↓ صِنْعٌ [in like manner] signifies a حَوْض or a thing like a صِهْرِيج: and صُنُوعٌ is said to be a pl. thereof: (TA:) or صِنْعٌ signifies a watering-trough, or tank, made for the rain-water, and not cased with baked bricks; and its pl. is أَصْنَاعٌ. (TA voce بِرْكَةٌ.) See also صِنْعٌ, in two places. — — [The pl.] مَصَانِعُ signifies also Constructions such as قُصُور [or pavilions, &c.], (O, K,) and fortresses; (S, O, K;) and ↓ صِنْعٌ also signifies a fortress: and the former, wells also. (TA.) And Towns, or villages, are thus called, (O, K,) by the Arabs, accord. to As: sing. مَصْنَعَةٌ: (O, TA:) one says, هُوَ مِنْ أَهْلِ المَصَانِعِ, meaning He is of the people of the towns, or villages, and of the cultivated land. (A, TA.) Also Places set apart for horses, away from the tents or houses: sing. مَصْنَعَةٌ. (AHn, TA.) [In Abul. Ann. ii. 42, where it seems to mean " reservoir for rain-water," Reiske renders it " Hospitia publica. "] — See also صَنِيعٌ, in two places. مَصْنُوعٌ: see صَنِيعٌ, and مَصْنَعَةٌ. — — Also (assumed tropical:) [Fabricated, as applied to speech or a saying or sentence: a phrase, or word,] innovated, [or coined,] and given by its author as chaste (فَصِيح) Arabic; differing from مُوَلَّدٌ, which is applied to what is not so given: (Mz, 21st نوع:) forged, as applied to a word, and poetry. (Id. 8th نوع.) هُوَ مُصْطَنَعَةُ فُلَانٍ: see صَنِيعٌ. صنف 2 صنّفهُ, (M, K,) inf. n. تَصْنِيفٌ, (S, M, O, K,) He assorted it; i. e. made it into, or disposed it in, sorts, or species; (S, O, K;) and separated, or distinguished, its several parts or portions or constituents, one from another: (S, M, O, K:) التَّصْنِيفُ is the separating, or distinguishing, of things, one from another. (Msb.) — — And hence, (Z, Msb, * TA,) تَصْنِيفُ الكُتُبِ (Z, TA) or الكِتَابِ: (Msb:) you say, صنّف الكِتَابَ, inf. n. as above, He composed the book. (MA.) — صنّفت العِضَاهُ The [trees called] عضاه became green: (M:) and صنّف الشَّجَرُ the trees put forth their leaves: (O, K: [and the like is said in the Msb:]) AHn says that this signifies the trees began to leaf, so that they were of two sorts, one sort that had leaved and one sort that had not leaved; but this is not a valid saying; and in like manner ↓ تصنّف: (M:) accord. to the A, both signify the trees became of

different sorts; and in like manner النَّبَاتُ [the plants, or herbage]: (TA:) and صنّف الثَّمَرُ, inf. n. as above, signifies the fruits became so that some of them were ripe exclusively of others, and some of them coloured exclusively of others: (Msb:) and ↓ تصنّف الأَرْطَى, and النَّبْتُ, the [trees called] ارطى, and the plants, or herbage, broke forth to leaf. (Ibn-'Abbád, O, K.) 'ObeydAlláh Ibn-Keys-er-Rukeiyát says, سَقْيًا لِحُلْوَانَ ذِى الكُرُومِ وَمَا صَنَّفَ مِنْ تِينِهِ وَمِنْ عِنَبِهْ [May there be a sending down of rain to Hulwán, the possessor of vines, and of such as have put forth their leaves, of the fig-trees and the grape-vines thereof]: (O, K:) it is said in the K that the verb in this verse is thus, from صنّف الشَّجَرُ, not from صنّفهُ; and that J has erred in the reading that he has given; for the reading given by J, who ascribes this verse to Ibn-Ahmar, is صُنِّفَ; but this is the reading of Fr, [as is said in the O,] and both readings are correct; and of the latter, [accord. to which the meaning is, and of such as have been made to consist of various sorts or species, of the fig-trees and the grape-vines thereof,] MF says, it is that which the case requires, the commendation being for the abundance and variety of the fruits of the trees, rather than for the trees putting forth their leaves. (TA.) 5 تَصَنَّفَ see above, in two places. — — One says also, تصنّفت شَفَتُهُ His lip became chapped. (Ibn- 'Abbád, O, K.) And تصنّف سَاقُ النَّعَامَةِ The shank of the ostrich became chapped. (TA.) صَنْفٌ: see what next follows. صِنْفٌ and ↓ صَنْفٌ A sort, or species, (Lth, S, M, O, Msb, K,) of a thing, (M, TA,) or of things, (Lth, TA,) as, for instance, of householdgoods, or furniture and utensils: (TA:) [a term subordinate to جِنْسٌ:] and a part, or portion, or constituent, of anything: (Lth, Msb, TA:) pl. (of the former, Msb) أَصْنَافٌ and (of the latter, Msb) صُنُوفٌ. (M, O, Msb, K.) — — Also the former, i. q. صِفَةٌ [meaning A quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing, or the state, condition, or case, of a thing]. (M, K.) — — See also صَنِفٌ. صِنْفَةٌ: see the next paragraph. صِنْفَةٌ: see the next paragraph. صَنِفَةٌ (S, M, O, K) and ↓ صِنْفَةٌ and ↓ صِنْفٌ, (Sh, O, K,) the first of which is the most chaste, (O, TA,) of a waist-wrapper (إِزَار), (S, M,) or of a garment, (O, K,) The طُرَّة thereof, i. e. (S, O) the side thereof that has no fringe of unwoven threads: (S, O, K:) or (M, K) its طُرَّة [or border] (M) upon which is the fringe consisting of unwoven threads: (M, K:) or any border, or side, thereof: (S, M, O, K:) accord. to IDrd, it is, with the lexicologists, the side (حَاشِيَة) of a garment; and with others, the part in which is the fringe of unwoven threads: (O:) and the corner of a garment: the pl. of صَنِفَةٌ is صَنِفَاتٌ and [coll. gen. n.] ↓ صَنِفٌ. (M.) — — صَنِفَاتٌ, as used by a poet describing the سَرَاب [or mirage], means, accord. to Th, (tropical:) The sides, or borders, of the سراب; the سراب being likened by him to a [garment such as is called] مُلَاءَة. (M.) — — And صَنِفَةٌ signifies also (assumed tropical:) A portion of a قَبِيلَة [or tribe]. (Sh, TA.) عُودٌ صَنْفِىٌّ A species, or sort, of عُودُ الطِّيب [i. e. aloes-wood] not of good quality: (M:) or one of the worst kinds of عُود, (O, K,) little differing from خَشَب [i. e. wood used in carpentry and the like]: (O:) or inferior to the قَمَارِىّ and superior to the قَاقُلِّىّ: (K:) used for fumigating therewith: (TA:) so called in relation to a place [the situation of which I am unable to determine with certainty: see, respecting it, note 12 to ch. xx. of my Translation of the Thousand and One Nights]. (S, O.) أَصْنَفُ, (O, K,) or أَصْنَفُ السَّاقَيْنِ, (M,) A male ostrich having his shanks excoriated: (M, O, K:) pl. صُنْفٌ. (K.) تَصْنِيفٌ inf. n. of 2 [q. v.]. — — [As a subst., A literary composition; as also ↓ مُصَنَّفٌ: pl. of the former تَصَانِيفُ; and of the latter مُصَنَّفَاتٌ.] أَصْنَافٌ مُصَنَّفَةٌ [Sorts, or species, separated, or distinguished, one from another; distributed, or classified;] is a phrase similar to أَبْوَابٌ مُبَوَّبَةٌ. (S in art. بوب.) — — See also تَصْنِيفٌ. مُصَنِّفٌ [A literary composer; an author of a book or books]. — — شَجَرٌ مُصَنِّفٌ, (Z, O, K, TA,) [in the CK مُصَنَّف, which is wrong, for it is] like مُحَدِّثٌ, (TA,) Trees among which are two sorts, dry and fresh: (O, K:) or, accord. to Z, trees varying in colours and fruits. (TA.) صنم 2 صنّم, inf. n. تَصْنِيمٌ, i. q. صَوَّرَ [He formed, fashioned, figured, shaped, sculptured, or pictured: app. from the noun here following]. (K.) صَنَمٌ [An idol: or an idol of a particular kind:] a وَثَن: (S:) or a وَثَن that is worshipped: (K:) or a وَثَن that is made of stones, and of wood; as is said on the authority of I'Ab: (Msb:) or a thing well known, that is carved of wood, and that is made of molten and cast silver and copper or brass: (M; and the like is said in the Msb on the authority of IF:) or the صنم is made of metals that melt; and the وثن is made of stone or of wood: (Msb:) or, accord. to Hishám ElKelbee, the former is made of wood or of gold or of silver or of other metal; and the latter, of stones: or, accord. to Ibn-'Arafeh and El-Fihree, the former is an image; and the latter is a shapeless thing: or, as some say, the former is a thing having corporeal from, carved of wood or of stone or of silver, and worshipped; and [the latter (in the TA the صنم, but this I suppose to be a mistake for the وثن,)] is a incorporeal form: or the former is a thing having the form of a human being; and the latter, a thing having some other form: or the former is a thing having material substance or shape; and the latter, a thing not having material substance or shape: or the former is of stones or other material; and the latter, an embodied form: (TA:) or, accord. to IAth, the latter [?] is anything having corporeal form, made of metal or of wood and stones, like the form of a human being, made, and set up, and worshipped; and the former [?] an incorporeal form: (TA in art. وثن: [from explanations given above, it seems that the reverse of this is the case:]) and Abu-l-'Abbás states, on the authority of IAar, that ↓ صَنَمَةٌ and نَصَمَةٌ signify an image (صُورَةٌ) that is worshipped; (TA in the present art.;) each of these two words is thus (بِالتَّحْرِيك), though it would seem that accord. to the K the latter is نَصْمَةٌ: (TA in art. نصم:) صَنَمٌ (S, K) it is said (S) is an arabicized word, from شَمَن (S, K) [which is Pers., though SM says,] I know not in what language, for in Pers. it is بت [i. e. بُتْ]: (TA:) the pl. is أَصْنَامٌ; (S, M, Msb;) which, as used in the Kur xiv. 38, is said by Er-Rághib to mean things that divert one from God. (TA.) صَنَمَةٌ: see the next preceding paragraph. — Also A calamity; a dial. var. of صَلَمَةٌ; (K, TA;) which is mentioned by Az, but omitted in the K in art. صلم. (TA.) — And The قَصَبَة [or quill] of any feather. (K.) صنو 4 اصنى النَّخْلُ The palm-trees had pairs, or triplets, or more, growing together from single roots. (IKtt, TA.) صَنْوٌ: see the next paragraph. صُنْوٌ: see the next paragraph. صِنْوٌ One of a pair, (AHn, S, M, K,) or of three, (S, M,) or of more than two, (K,) or of more than three, (M,) or of five, or of six, (TA,) of palmtrees, (S, M, K,) or of any trees, (AHn, M, K,) or of trees resembling one another, (M,) growing from one root; (AHn, S, M, K;) each [or every one] of such being called the صِنْو of the other [or others growing with it]; (AHn, M;) as also ↓ صُنْوٌ, (M, K,) mentioned by Zj: (M:) two of such are termed صِنْوَانِ (S, K) and صُنْوَانِ and صَنْوَانِ, [which last implies that ↓ صَنْوٌ as well as صُنْوٌ is a dial. var. of صِنْوٌ,] and also صِنْيَانِ and صُنْيَانِ and صَنْيَانِ, [which imply that صِنْىٌ and صُنْىٌ and صَنْىٌ are also dial. vars. of صِنْوٌ and صُنْوٌ and صَنْوٌ;] (K;) and the pl. is صِنْوَانٌ (AZ, S, M) and [of pauc.] أَصْنَآءٌ, (M,) the former pl. differing from the first of the duals mentioned above by being perfectly decl. (AZ, S, * TA.) Hence, in the Kur [xiii. 4], صِنْوَانٍ وَغَيْرُ صِنْوَانٍ, (TA,) i. e. Palmtrees having one root and

[others] having distinct roots: Hafs read صُنْوَان, like قُنْوَان pl. of قِنْوٌ; of the dial. of Temeem. (Bd.) — — And hence, (TA,) (assumed tropical:) A brother; but not so called unless coupled with another: (Sh, TA:) or a brother by the same father: (Az, TA:) [or a brother by the same mother; as is indicated by an explanation of one of the pls in what follows:] or a brother such as is termed شَقِيق, (M, K,) which means by the father and mother: (TA in art. شق:) and a son; (M, K;) because he has branched forth from one stock [with his father]: (TA:) and a paternal uncle; (M, K;) but this last meaning is taken from a trad. cited in what follows: (TA:) the fem. is with ة: and the pl. is أَصْنَآءٌ [a pl. of pauc.] and صِنْوَانٌ [as above]. (M, K.) It is said in a trad., عَمُّ الرَّجُلِ صِنْوُ أَبِيهِ (tropical:) [The paternal uncle of the man is the صِنْو of his father]; (T, S;) meaning that the stock of both is one. (T, TA.) [And it is said that] صَنْوَانٌ وغَيْرُ صِنْوَانٍ, relating to a man's children, means (assumed tropical:) Sons of one mother by different fathers, and children of different mothers by one father. (Har p. 608.) — — [Hence the pl.] أَصْنَآءٌ signifies also (assumed tropical:) Likes, or fellows. (IAar, TA.) — — And رَكِيَّتَانِ صِنْوَانِ (tropical:) Two wells near together, (AZ, S, M, K, TA,) or (so in the TA and in some copies of the K) that yield water from one spring. (AZ, S, K, TA.) — — صِنْوٌ also signifies A widened well (حَفَرٌ) from which water is not drawn and of the water of which no use is made: (Ibn-Buzurj, K:) pl. صِنْوَانٌ. (Ibn-Buzurj, TA.) — — See also what follows. صُنَىٌّ A small حِسْى [q. v.] to which no one comes for water, (S, K,) and for which no one cares: dim. of ↓ صِنْوٌ: (S:) or, as some say, (S,) a cleft in a mountain: (S, TA:) or a ravine, or gap, (شِعْبٌ,) in which water flows, between two mountains. (TA.) صنى صِنِىٌّ and صُنَىٌّ and صَنْىٌّ: see صِنْوٌ, in art. صنو. صُنَىٌّ: dim. of صِنْوٌ: see art. صنو. أَخَذَهُ بِصِنَايَتِهِ He took it (a thing, S) wholly: (Fr, S, M, K:) and so بِسِنَايَتِهِ. (M.) صه 1 صَهَّ القَوْمَ He chid the people or party [app. saying to them صَهْ: see what next follows]. (TA.) R. Q. 1 صَهْصَهَ بِهِمْ He silenced them, saying to them صَهْ صَهْ: (K, TA:) and they said also صَهْصَيْتُ [for صَهْصَهْتُ], like as they said دَهْدَيْتُ for دَهْدَهْتُ. (TA.) صَهْ, as also صَهٍ, (S, IAth, K,) and صَهِ, and صَهًا, (TA,) a word used in chiding the person [or persons] to whom it is said, (K, TA,) thus in the M, or rather (TA) it is a verbal noun, (S, IAth, TA,) used in commanding silence, (S, TA,) meaning Be silent, (S, IAth, K, TA,) addressed to a single person, and to two persons, and to a pl. number, and to a male, and to a female: (IAth, TA:) and one says also صَهٍ صَهْ: Mbr says, if you say, صَهٍ يَا رَجُلُ [Be silent, O man], it is to distinguish between that which is determinate and that which is indeterminate; صَهٍ being indeterminate: (S, TA:) [i. e.,] as IJ says, the saying صَهٍ, with tenween, is as though you said سُكُوتًا; and when you pronounce it without tenween, it is as though you said السُّكُوتَ: or, as IAth says, when with tenween, it is as though you said, أُسْكُتْ سُكُوتًا; and when without tenween, as though you said, أُسْكُتِ السُّكُوتَ المَعْرُوفَ مِنْكَ. (TA.) صهب 1 صَهِبَ, (Mgh, L, Msb, TA,) aor. صَهَبَ, (Msb,) inf. n. صَهَبٌ (Mgh, * L, Msb, TA) [and app. صُهُوبَةٌ also, and perhaps صُهْبَةٌ, q. v.], said of hair, [and of a camel's fur or hair,] It was, or became, such as is termed أَصْهَب, i. e., of the colour termed صُهْبَة; (Mgh, L, Msb, TA;) as also ↓ اصهبّ and ↓ اصهابّ. (L, TA.) — See also صَاهِبٌ. 4 اصهب He (a stallion [meaning a stallion camel]) had young ones such as are termed صُهْب [pl. of أَصْهَبُ] born to him: (K:) or, accord. to the M and L, he (a man) had children such as are so termed born to him. (TA.) — See also صَاهِبٌ. 9 إِصْهَبَّ and 11: see the first paragraph. صَهَبٌ: see what next follows. صُهْبَةٌ (S, A, Mgh, Msb, K) and ↓ صُهُوبَةٌ (S, Mgh, Msb, K) and ↓ صَهَبٌ, (A, Mgh, K,) [the last said in the L and Msb and TA to be an inf. n., (see 1,) and so may be each of the others, used as simple substs.,] Redness, (T, Mgh, Msb, K,) or [a redness such as is termed] شُقْرَة, (S, K,) in the hair (T, S, Mgh, Msb, K) of the head (T, S, Mgh) and of the beard, when the exterior is red, with blackness in the interior: (T, Mgh:) or a tinge of redness over the hair, the roots being black, so that the hair when anointed appears as though it were black: (As, TA:) or redness in blackness: (A:) or redness, of the hair, tinged over with blackness: or, as some say, redness of the whole of the hair. (TA.) صُهُوبَةٌ: see the next preceding paragraph. صُهَابِىٌّ, applied to a camel, i. q. أَصْهَبُ [q. v.]; (S, K;) and its fem., with ة, is syn. with صَهْبَآءُ [fem. of أَصْهَبُ]: or a camel of which the origin is referred to a certain stallion, or a place, named صُهَابٌ: (S, K:) or, if not used as a prefixed noun, it means sprung from a stallion named صُهَابٌ: Tarafeh uses the fem. as a prefixed noun in the phrase صُهَابِيَّةُ العُثْنُونِ [A she-camel of the colour termed صُهْبَة in the long hairs beneath the lower jaw]: (T, TA:) but Himyán [without using it as a prefixed noun] says, يُطِيرُ عَنْهَا الوَبَرَ الصُّهَابِجَا [Making to fly from her, or it makes to fly from her, the fur of the colour termed صُهْبَة]; meaning الصُّهَابِىَّ; contracting it, and changing the ى into ج: and El-'Ajjáj applies صُهَابِىّ in a similar manner, as an epithet, to a camel's lip. (TA.) — — Also Full, or complete, without lack or defect. (K.) — — And applied to camels (نَعَم) as meaning From which the poor-rate has not been taken; (K, TA;) they being left complete, without lack or deficiency. (TA.) — — And, applied to a man, (K, TA,) Low, ignoble, or mean; (TA;) for whom, or to whom, there is no دِيوَان [or register of the names of pensioners or the like]. (K, TA.) — — And Hard, strong, vehement, or violent. (A, K.) Hence, مَوْتٌ صُهَابِىٌّ (tropical:) A hard, or violent, death; like مَوْتٌ أَحْمَرُ. (A, TA.) صَاهِبْ ↓ اِصْهَبْ, (O,) or صَاهِبْ ↓ أَصْهِبْ, (so in a copy of the K, in the CK أَصْهَبْ صَاهِبْ,) a call to ewes to be milked: (O, K:) it [i. e. صاهب] is a name for Ewes: (O:) in one copy of the K, a call to the stallion [meaning the stallion camel] on the occasion of covering. (TA.) صَيْهَبٌ A hard place: (Sh, K:) pl. صَيَاهِبُ. (Sh, TA.) Level ground: (K:) so some say: (Sh, TA:) pl. as above: (TA:) or ضَيْهَبٌ has this meaning. (O.) Any place, (K,) or any high, or rugged, or high and rugged, ground, or place of a mountain, (O,) upon which the sun is vehemently hot so that flesh-meat is broiled upon it: (O, K:) Lth assigns this meaning to ضَيْهَبٌ; but AM says that the right word is صَيْهَبٌ. (TA in art. ضهب.) And A hard rock: and stones: (K:) [or] by stones are here meant hard rocks: (O:) [but] this is a meaning of the pl. صَيَاهِبُ. (JK.) — — A hard, or strong, camel; fem. with ة: likened to the stones so called. (T, O, TA.) — — — — And A tall man. (K.) — — And A hot day: (K:) or a day intensely hot: (O, TA:) and so صَيْهَدٌ. (TA.) — — And Intenseness of heat: (K:) so on the authority of IAar alone; others explaining it as an epithet. (TA.) أَصْهَبُ, applied to hair, (A, TA,) [and to camel's fur or hair,] and to a man, (S,) and to a camel, (A,) or to a male [of mankind and of camels], (Mgh, Msb,) fem. صَهْبَآءُ: (A, Mgh, Msb:) pl. صُهْبٌ: (S, A, Msb, K:) Of the colour termed صُهْبَة [expl. above]: (S, A, Mgh, Msb:) as some say, (TA,) applied to hair, it means having redness intermixed with its whiteness: (K, TA:) accord. to As, it is nearly the same as أَصْبَحُ: (TA:) applied to a camel, having redness intermixed with his whiteness, the upper part of the fur being red, and the inner parts white: (S:) or not having the inner parts [of the fur] intensely white, the flanks and sides having somewhat of whiteness; the اصهب being less white than what is termed آدَمُ, having a dusky hue in the upper parts and a whiteness in the lower parts: (T, TA:) or not intensely white: (K:) or, accord. to IAar, white: and he says that the صُهْب and أُدْم were called by the Arabs " the Kureysh of camels," i. e. the most noble, and the best, as Kureysh were considered by them the best of them; also, that صُهْبَة was said to be the most famous and the best of colours, and that a she-camel of that colour was said to be the most swift of all: [see also أَحْمَرُ as applied to a camel:] but accord. to As, آدَمُ applied to a camel signifies white; and أَصْهَبُ, white intermixed with redness:

(TA:) [see also صُهَابِىٌّ:] the dim. is ↓ أُصَيْهِبُ. (Msb.) — — صُهْبُ السِّبَالِ [lit. Persons red, or reddish, &c., in respect of the mustaches, &c.,] is a designation of (tropical:) enemies; and is applied to them even if not really صُهْبُ السِّبَالِ: (As, S, A, * L, K:) originally applied to the Greeks (الرُّوم), because redness of the hair was [common] among them, and they were enemies of the Arabs: (S, L, TA:) applied to others, it designates them as being as great enemies as the Greeks. (TA.) — — الأَصْهَبُ is an appellation of The lion: (K:) because of his colour. (TA.) — — And [for the same reason] أَصْهَبُ is a designation of The male ostrich. (L, TA.) — — Hence also (S, TA) الصَّهْبَآءُ signifies Wine: (S, K:) or wine expressed from white grapes: (K:) used in this sense as a proper name: (AHn, K:) but also used without the article ال; being originally an epithet. (TA.) — — يَوْمٌ أَصْهَبُ (tropical:) A cold day: (K:) or a day intensely cold. (A, TA.) أُصَيْهِبُ dim. of أَصْهَبُ, q. v. (Msb.) مُصَهَّبٌ (tropical:) Flesh-meat mixed with fat. (A, TA.) — — (assumed tropical:) What is termed صَفِيف [here app. meaning cut into strips or slices, and laid upon live coals, or upon rocky ground vehemently heated by the sun (see صَيْهَبٌ)], (O, K, and so in a copy of the S, in some copies of the K غَلِيظ, and in one copy ضَعِيف,) of roast flesh-meat. (S, O, K.) — — And Wild animals (وَحْش) [of various kinds or species] mixed together. (O, K, and in one of my copies of the S.) صهر 1 صَهَرَ, (S, A, K,) aor. صَهَرَ, inf. n. صَهْرٌ, (K,) He melted, or liquefied, a thing, (S, A, K,) such as fat, (A, TA,) and the like; (TA;) as also ↓ اصطهر. (K.) The saying لَأَصْهَرَنَّكَ بِيَمِينٍ مُرَّةٍ app. means (assumed tropical:) I will assuredly melt thee [in the fire of Hell by making thee to swear a bitter oath]: (S:) or (tropical:) I will assuredly make thee to swear a hard oath. (A.) One says also, صَهَرْتُ فُلَانًا بِيَمِينٍ كَاذِبَةٍ تُوْجِبُ لَهُ النَّارَ (assumed tropical:) [I caused such a one to melt, by making him to swear a false oath that would procure for him, as a consequence thereof, the fire of Hell]. (AO.) — — Also, inf. n. as above, He, or it, burned: he thoroughly cooked with fire. (TA.) — — (tropical:) It (heat) affected him severely. (A.) And صَهَرَتْهُ الشَّمْسُ (tropical:) The sun affected him severely by its heat, (S, * A, K, * TA,) so that it pained his brain. (TA.) Ibn-Ahmar says, describing the young one of a قَطَاة, (S, O,) which was bearing water to it, (O,) تَرْوِى لَقًى أُلْقِىَ فِى صَفْصَفٍ ↓ تَصْهَرُهُ الشَّمْسُ فَمَا يَنْصَهِرْ i. e. [She bearing water to a castaway, cast upon a plain,] which the sun was melting, [or severely affecting,] and [which did not melt, meaning] which endured the sun's melting it. (S, * O. [In both of my copies of the S, and in the O and TA, the first word is تَرْوِى, as above; not تُرْوِى.]) And you say, صَهَرَ الحَرُّ الحِرْبَآءَ (tropical:) The heat made the chameleon's back to glisten. (TA.) — — And صَهَرَ خُبْزَهُ He seasoned his bread with صُهَارَة, (AZ, A, TA,) i. e. melted fat. (A, TA.) And صَهَرَ رَأْسَهُ He anointed his head with صُهَارَة. (A, K.) And صَهَرَ بَدَنَهُ He anointed his body with صَهِير [which is like صُهَارَة]. (L, TA.) — صَهَرَهُ also signifies (assumed tropical:) He brought, or drew, it (i. e. a thing, O) near, إِلَيْهِ [to him or it]; and so ↓ اصهرهُ. (O, TA.) 3 صَاهَرَهُمْ, (K,) inf. n. مُصَاهَرَةٌ; (TA;) and صاهر فِيهِمْ; and ↓ اصهر بِهِمْ, and إِلَيْهِمْ; He became that kind of relation to them termed صِهْرٌ; (K;) and so أَصْهَرَهُمْ: (Mgh in art. ختن:) or صاهر إِلَيْهِمْ he took to himself a wife from among them; (S, A, Msb;) and so ↓ إِلَيْهِمْ اصهر: (A:) and ↓ اصهر بِهِمْ he connected himself with them, and became, or made himself, an object of inviolable respect, by a covenant of mutual protection, or by relationship, or consanguinity, or by marriage: (IAar, S:) or اصهر بهم he sought to bring himself near to them by the relationship termed صِهْر. (T, TA.) 4 أَصْهَرَ see 3, in three places. — — One says also, صهر االجَيْشُ لِلْجَيْشِ (tropical:) The army drew near to the [other] army. (A, O, K.) — See also 1, last sentence. 7 انصهر It (a thing, S, K, such as fat, and the like, TA) became melted, or liquefied. (S, K.) — — See also 1. 8 اصطهر: see 1. — Also (tropical:) His (a chameleon's) back glistened by reason of the heat of the sun; (A, * K;) and so ↓ اصهارّ. (S, K.) — — And He ate صُهَارَة. (O, K.) 11 إِصْهَأَرَّ see the next preceding paragraph. صَهْرٌ Roasted, broiled, or fried; syn. مَشْوِىٌّ. (TA.) — — And Hot; syn. حَارٌّ. (Kr, K.) صِهْرٌ Relationship; nearness with respect to kindred; syn. قَرَابَةٌ: (A, K:) and [affinity; or] the sacred, or inviolable, tie (حُرْمَة) of relationship consisting in being a father or brother or other kinsman of a man's wife: (Mgh, K:) and ↓ صُهُورَةٌ the sacred, or inviolable, tie (حُرْمَة) of relationship by marriage: (A:) Fr makes the former word of the fem. gender. (Sgh, TA.) — — And A relation, or kinsman, or kinswoman, of a man's wife: (Kh, S, A, Msb:) and of a woman's husband: (A:) or the father or brother or other kinsman of a woman's husband; syn. حَمْءٌ [and حَمٌ &c. (see art. حمو)]: (Kh, As, ISk, Msb:) and the father or brother or other kinsman of a man's wife: (Kh, As, ISk, S, Msb, K:) so accord. to some of the Arabs: (Kh, As, S, Msb:) or none says otherwise, accord. to As, and IAar says the like: (Mgh:) or any relation of a man's wife or of a woman's husband whom it is unlawful to marry; as the father, and brother, and son, and paternal uncle, and maternal uncle: (Az, Msb:) or a man's relation by marriage: and a kinsman of a man's relation by marriage: (A:) or a man who has married among a people: (Lth, Mgh:) and the husband of a man's daughter: and the husband of a man's sister: (IAar, K:) Fr says that, in the Kur xxv. 56, it signifies, a relation whom it is lawful to marry; as the daughter of a paternal uncle, and of a maternal uncle, and the like: and نَسَب in the same, a relation whom it is unlawful to marry: Zj, that the former signifies a relation whom it is unlawful to marry: and the latter, such as is not a صِهْر, of those mentioned in the Kur [iv. 27], from the words " your mothers are forbidden unto you " to the words " and your combining [as your wives] two sisters: " I'Ab explains نسب and صهر in the former passage of the Kur differently from Fr [altogether], and differently in part from Zj; saying that the former applies to the seven relations first mentioned in iv. 27 in the Kur, and صهر to the remaining six there mentioned and that mentioned in the next preceding verse; [so that it includes a man's foster-mother, who has suckled him; his fostersister, who has been suckled with him; his wife's mother; his step-daughter under his guardianship, born of his wife unto whom he has gone in; his son's wife; his wife's sister combined with that wife; and his father's wife;] and this, says Az, is correct: (Mgh:) in the Kur xxv. 56, it means ذُو صِهْرٍ, whether male or female: (Jel:) or ذَوَاتُ صِهْرٍ: (Bd:) pl. أَصْهَارٌ (S, A, Msb, K, &c.) and صُهْرَآءُ; (K;) which latter is extr. (TA.) [صِهْرَةٌ, applied to a female, pl. صِهَرَاتٌ, is app. postclassical.] — — And (tropical:) A grave, or sepulchre: (ISd, K:) for they used to bury their daughters alive, and say, "We have married them to the grave: " then, in the time of El-Islám, this expression was used, and it was said, نِعْمَ الصِّهْرُ القَبْرُ [An excel-lent son-in-law is the grave]: or it means, correctly, that which supplies the place of the صهر. (ISd.) صِهْرِىٌّ i. q. صِهْرِيجٌ [q. v.]; (K;) a dial. var. of the latter word; signifying A thing like a حَوْض [or watering-trough, or tank]: (S:) accord. to Az, a construction of clay and stones, built between [and across] two narrow branches (مَأْزِمَانِ) of a small water-course (شُعْبَة) of a valley, so that the water is kept back thereby, and they drink from it a long time. (TA.) صَهُورٌ A melter of fat: and a roaster, broiler, or frier: pl. صُهُرٌ. (K.) صَهِيرٌ [i. q. ↓ مَصْهُورٌ as meaning] Melted, or liquefied. (S, K.) [And used also as a subst., in the sense of صُهَارَةٌ.] — — Also Bread seasoned with صُهَارَة; and so ↓ مَصْهُورٌ. (A, O,

TA.) صُهَارَةٌ What is melted (As, K, TA) of fat, (As, TA,) and the like: (TA:) or (TA, in the K " and ") any piece of fat, (K, TA,) whether small or large: (TA:) and (tropical:) marrow; syn. نِقْىٌ and مُخٌّ; (K, TA;) which mean the same. (TA.) One says, مَا بِالبَعِيرِ صُهَارَةٌ (tropical:) There is not in the camel any fatness (طِرْقٌ); (ISk, S;) or any marrow. (TA.) صُهُورَةٌ: see صِهْرٌ, first sentence. صَاهُورٌ The sheath of the moon. (K. [See what is meant thereby voce سَاهُورٌ; of which it is a dial. var. in this sense, and app. in other senses also.]) صَيْهُورٌ A thing (A, O, K, TA) like a مِنْبَر [or pulpit], of clay, (K, TA,) or of wood, (TA,) for the household utensils of brass (A, O, K, TA) and the like, (O, K,) which are put thereon: (A, O:) but ISd says that it is not of established authority. (TA.) مَصْهُورٌ: see صَهِيرٌ, in two places. صهرج Q. 1 صَهْرَجُوا صِهْرِيجًا They plastered a صِهْرِيج with صَارُوج [or plaster of quick lime]. (L.) Q. 2 تَصَهْرَجُوا صِهْرِيًّا [They made for themselves a صِهْرِىّ, i. e. a صِهْرِيج]. (T and TA in art. صهر.) صِهْرِيجٌ (S, A, Msb, K) and صَهْرِيجٌ, but this latter is of weak authority, (Msb,) and ↓ صُهَارِجٌ, (S, K,) as also صِهْرِىٌّ, by a change of the last letter, (ISd, TA,) A حَوْض [i. e. watering-trough, or tank], (K,) or a thing like a حَوْض, (S, A,) in which water collects; (S, A, K;) a tank, or cistern, for rain-water: (ISd, TA:) arabicized: (Msb:) originally Pers.: pl. صَهَارِيجُ. (S.) [See also صِهْرِىٌّ, in art. صهر.] صُهَارِجٌ: see the next preceding paragraph: — — and also that here following. مُصَهْرَجٌ Made with صَارُوج, (K,) i. e. نُورَة [or plaster of quick lime]. (TA.) One says بِرْكَةٌ مُصَهْرَجَةٌ [A tank, or the like,] made with صَارُوج. (S.) And in like manner, ↓ حَوْضٌ صُهَارِجٌ [A watering-trough, or tank,] plastered with صاروج. (L.) صهصلق صَهْصَلِقٌ A vehement voice. (S, O, K.) A rájiz says, قَدْ شَيَّبَتْ رَأْسِى بِصَوْتٍ صَهْصَلِقْ [She has rendered my head hoary by a vehement voice]. (TA.) — — And A clamorous old woman; (S, O, K, TA;) vehement of voice; (TA;) and so صَهْصَلَقٌ; (TA;) so too ↓ صَهْصَلِيقٌ. (As, S, O, K.) صَهْصَلِقُ الصَّوْتِ is applied to a man, as meaning Vehement of voice: and in like manner to a hawk. (TA.) صَهْصَلِيقٌ: see the next preceding paragraph. صهصى Q. 1 صَهْصَيْتُ for صَهْصَهْتُ: see R. Q. 1 in art. صه. صهل 1 صَهَلَ, said of a horse, aor. صَهَلَ (S, O, Msb, K) and صَهِلَ, (Msb, K,) inf. n. صَهِيلٌ, (S, O, Msb, K,) [and تَصْهَالٌ is an intensive inf. n., (see صَهِيلٌ below,)] He neighed; lit. uttered his voice; or voiced. (S, O, K.) 6 تَصَاهَلَتِ الخَيْلُ The horses neighed, one to another. See an ex. in a verse cited voce رُودٌ, where تَصَاهَلْ occurs for تَتَصَاهَلْ.] صَهْلٌ: see the next paragraph, in two places. صَهَلٌ A voice with hoarseness, roughness, harshness, or gruffness; [this is app. correct, or nearly so; but what follows I think evidently wrong; and probably taken from a copy of the O, in this instance incorrect;] like ↓ صَهْلٌ: and صَهْلٌ is syn. with صَحْلٌ: (K accord. to the CK and TA: [to which is added in the TA, i. e. hoarseness, roughness, harshness, or gruffness, in the voice:]) or syn. with صَحَلٌ: (so in my MS. copy of the K:) [the explanation given by Sgh appears to be correctly as follows:] one says, فِى صَوْتِهِ صَهَلٌ and صَحَلٌ, i. e. [In his voice is] sharpness and hardness: it is said in a trad. of Umm-Maabad, فِى صَوْتِهِ صَهَلٌ or صَحَلٌ, accord. to different relations: and A'Obeyd says that الصَّهَلُ is like البَحَحُ [i. e. hoarseness, &c.], not intense, but pleasing. (Thus I find in the O.) [It is said in Har p. 646 that الصحل and ↓ الصهل signify المَآء القليل: but I think that this has been taken from some commentator who had found الصحل and الصهل erroneously written for الضَّحْلُ and الضَّهْلُ, with ض.] صَهَالٌ: see the next paragraph. صَهِيلٌ [an inf. n., see 1,] and ↓ صُهَالٌ (S, O, K) and ↓ صَاهِلَةٌ, of which the pl. is صَوَاهِلُ, (O, K,) and ↓ تَصْهَالٌ, [which last is an intensive inf. n.,] (O,) The neighing or neigh, lit. the voicing or voice, of the horse: (S, O, K:) similar to نَهِيقٌ and نُهَاقٌ (S, TA) in relation to the ass. (TA.) أَهْلُ صَهِيلٍ وَأَطِيطٍ means Possessors of horses and of camels: (TA in art. اط:) it is said in a trad. of Umm-Zara, فَجَعَلَنِى فِى أَهْلِ صَهِيلٍ وَأَطِيطٍ [And he set me among possessors of horses and of camels]: (O, TA:) she meant that she was among people of little property, and he transferred her to people of much wealth; for the possessors of horses and of camels are more [rich] than the possessors of sheep or goats. (TA in the present art.) صَهَّالٌ Neighing, lit. uttering his voice; [or rather that neighs much or often;] an epithet applied to a horse; (JK, * S, Msb, * K;) and so ↓ صَاهِلٌ and ↓ ذُو صَاهِلٍ. (JK. [But these two I find not elsewhere in this sense.]) — — [Hence,] بَنَاتُ صَهَّالٍ Horses. (TA in art. بنى. [It should be observed that بَنَات applied to irrational beings is pl. of اِبْنٌ as well as of اِبْنَةٌ.]) ذُو صَاهِلٍ and صَاهِلٌ: see صَهَّالٌ. — — صَاهِلٌ applied to a he-camel signifies That strikes, or beats, (O, K,) with his fore leg and his hind leg, (K,) and bites, and does not ever utter a grumbling cry, in consequence of his disdainfulness, (O, K,) but whose inside makes a confused and continued, or rumbling, sound, (K, TA,) by reason of his disdainfulness: (TA:) so expl. by Lth: one says جَمَلٌ صَاهِلٌ and ذُو صَاهِلٍ: (O, TA:) and نَاقَةٌ ذَاتُ صَاهِلٍ (O, K) and بِهَا صَاهِلٌ: (O, TA:) or ذُو صَاهِلٍ signifies a stallion camel excited by lust, assaulting [the she-camels], and causing a sound to be heard from his inside; as also ذُو شَاهِقٍ. (TA in art. شهق.) And ذُو صَاهِلٍ applied to a man, (assumed tropical:) Vehement in springing or rushing, or in assaulting or attacking, and in excitement or provocation: (M, K, TA:) or a man whose anger is vehement; as also ذُو شَاهِقٍ. (TA in art. شهق.) [صَيْهَلٌ is expl. by Reiske as signifying Firma ac tenax durities: so says Freytag: but I find not any authority for this.] صَاهِلَةٌ: see صَهِيلٌ: and see also ثُغَاءٌ, in art. ثغو. — — Its pl., صَوَاهِلُ, is also applied (by the poet Aboo-Zubeyd Et-Tá-ee, O, TA) to The sounds of مَسَاحٍ [i. e. iron shovels or spades]. (O, K.) Also (by the poet Temeem Ibn-Abee-Mukbil, O, TA) to The sounds of flies among herbage; (O, K;) app. meaning the humming or buzzing, [sounds] of their flying. (O, TA.) تَصْهَالٌ: see صَهِيلٌ. صهو and صهى 1 صَهَا [or صَهَى], aor. يَصْهَى, inf. n. صَهْىٌ, accord. to A'Obeyd; or صَهِىَ accord. to Kh; It (a wound) was, or became, moist: (S:) or صَهَا or صَهَى [as written in different copies of the K], aor. 1◌َ3◌َ2; and صَهِىَ; he had a wound and it became moist. (K.) — — And the former, He had much property. (Az, K.) — — And i. q. أَسَنَّ [He became advanced in age, or full-grown; &c.]. (TA.) 3 صاهاهُ, (K,) inf. n. مُصَاهَاةٌ, (TA,) as expl. by IAar, (TA,) He mounted upon its, or his, صَهْوَة [q. v.]; (K, TA;) said with reference to a mountain and to an animal. (TA.) 4 اصهى He had a complaint of the صَهْوَة [q. v.]; (K, TA;) said of a horse. (TA.) — اصهى الصَّبِىَّ He anointed the boy, or young male child, with clarified butter, and put him in the sun, in consequence of a disease (M, K) that had befallen him: (K:) or he so anointed him, and put him to sleep in the sun, in consequence of a disease. (JK.) صَهًا: see صَهٌ, in art. صه. صَهَاةٌ: see the next following paragraph, last sentence but one. صَهْوَةٌ The part of the back, of a horse, which is the place of the saddle-cloth: (S:) or the smooth, or soft, part (مَا أَسْهَلَ [so in copies of the K, but the right reading is app. مَا أُسْهِلَ, lit. the part that is found to be smooth, or soft, to sit upon, see an ex. of this verb in the Ham p. 675,]) of the two sides of the سَرَاة [or back] of the horse: (K:) or the part, of the back, of the horse, whereon the rider sits: (K, and EM p. 43: [see an ex. of one of its pls. voce خَفِيفٌ:]) and (K) the hinder part of the hump of the camel; (JK, K;) also called the رَادِفَة; (JK;) or, as some say, the [part called] رَادِفَة, which one sees above the rump: (TA:) pl. صَهَوَاتٌ and صِهَآءٌ. (K.) [Hence, app.,] one says, تَيْسٌ ذُو صَهَوَاتٍ meaning (tropical:) A fat he-goat. (TA.) And صَهَوَاتٌ signifies also The middle portions of the flesh extending along the two sides of the backbone of a bird of the species termed قَطًا. (TA.) — — Also The uppermost part of any mountain, (S,) and of anything. (Har p. 374.) — — And The exterior uppermost part of a house, or chamber; the interior uppermost part thereof being called سَمْكٌ. (Ham p. 725.) — —

And A tower (JK, S, K) made (JK, S) upon a hill, (JK, S, K,) on the highest part thereof: (JK, K:) pl. صَهَوَاتٌ, (JK,) or صُهًى, (K,) which is extr. [in respect of rule], like شُهًى pl. of شَهْوَةٌ: mentioned by AHei. (TA.) — — And The like of a cave, or cavern, in a mountain, in which is water (K, TA) of the rain: (TA:) pl. صِهَآءٌ, (K, TA,) with kesr and the long ا: (TA:) or صِهَآءٌ signifies places in which water falls, upon the heads of mountains, like the قَلْب [a mistranscription for قَلْت, q. v.]: (JK:) [or,] accord. to AA, places in which water wells forth; pl. of صَهْوَةٌ: but in the handwriting of Az, الصُّهَا is expl. as meaning the places in which water wells forth; and as pl. of صَهْوَةٌ: in the Mj, صِهَآءٌ is said to be pl. of ↓ صَهَاةٌ and of صَهْوَةٌ also. (TA.) — — And A depressed tract of land to which stray camels betake themselves: (K:) or a depressed place surrounded by mountains; (JK;) [or] so ↓ صُهَاوِيَّةٌ, accord. to Az. (TA.) صُهَاوِيَّةٌ: see what next precedes. صو 2 صُوًى صَوَّى He made صُوًى [i. e. signs set up for the guidance of travellers] in the way. (TA. [The verb is originally صَوَّوَ: and صُوًى is pl. of صُوَّةٌ.]) — [See also art. صوى.] 4 اصوى القَوْمُ The people, or party, alighted in what are termed صُوًى, meaning elevated [or rugged and elevated] tracts of land. (IKtt, TA.) — [See also art. صوى.] صَوٌّ i. q. فَارِغٌ, (K,) so in the Tekmileh, (TA,) applied to a thing, meaning Empty, void, or vacant. (TK.) صَوَّةٌ: see what follows, near the end. صُوَّةٌ A sign for the guidance of travellers, consisting of stones, (AA, S, IAth, Msb,) set up (IAth, Msb) in the way (Msb) in an unknown desert: (IAth:) or a stone that is a sign [for guidance] in the way: (M, K:) or an elevated sign of the way, set up in rugged ground: (M:) pl. صُوًى (AA, S, M, IAth, Msb) and pl. pl. أَصْوَآءٌ, (M, Msb, K,) the latter like أَرْطَابٌ pl. of رُطَبٌ, (Msb, TA,) or, as some say, this is a pl., not a pl. pl. (TA.) It is said in a trad., إِنَّ لِلْإِسْلَامِ صُوًى وَمَنَارًا كَمَنَارِ الطَّرِيقِ (assumed tropical:) [Verily ElIslám has signs and marks of guidance like those of the way]. (S.) — — Hence [the pl.] أَصْوَآءٌ is applied to signify Graves: (S:) occurring in a trad. in this sense. (TA.) — — And the sing., (S, K,) accord. to As, (S,) signifies Rugged and elevated ground, (S, K,) but inferior to a mountain: (S:) or an elevated and a rugged spot, upon which, sometimes, stones are set up in order that one may be directed thereby to the right way; like ثُوَّةٌ. (M in art. ثو.) — — And A place of varying, or of coming and going, (مُخْتَلَف) of the wind: (S, K:) a poet says, (namely, Imra-el- Keys, TA,) وَهَبَّتْ لَهُ رِيحٌ بِمُخْتَلَفِ الصُّوَى [meaning, if the explanation be correct, and the citation appropriate, And a wind blew them (referring to the word جَمْر, i. e. live coals, in a verse immediately preceding) in the place of varying of the places of varying of the wind]: (S:) but Aboo-Zekereeyà, in the margin of his book [or his copy of the S], throws doubt upon the word meaning " wind " [in this explanation]. (TA. [See De Slane's " Diwan d'Amro'lkais," p. 20 of the Arabic text and p. 34 of his translation.]) — Also An assemblage of beasts, or birds, of prey: (M, K:) on the authority of Kr. (M.) — And The sound of the echo: (K:) mentioned by Az; but written by him with fet-h [i. e. ↓ صَوَّةٌ]. (TA.) — أَخَذَهُ بِصُوَاهُ, expl. in the K as meaning He took it in its fresh state (بِطَرَآءَتِهِ) [in the CK erroneously بِاَطْرافِهِ]), is a mistranscription; correctly, بِصَرَاهُ, with fet-h to the ص, and with ر, as written by Az. (TA. [صَرًا and صَرَاوَةٌ, both omitted in the K, are expl. in their proper place in the TA as syn. with جِدَّةٌ and غَضَاضَةٌ.]) صوب 1 صَابَ, (S, M, A,) [aor. يَصُوبُ,] inf. n. صَوْبٌ (S, M, A, K) and مَصَابٌ, (Har p. 240,) said of rain, (S, M, A, *) It poured forth; (M, A, K;) as also ↓ انصاب: (M, K:) or it descended; and ↓ تصوّب signifies the like. (S.) A poet says, فَسَقَى دِيَارَكَ غَيْرَ مُفْسِدِهَا صَوْبُ الرَّبِيعِ وَدِيمَةٌ تَهْمِى which may mean, [And may] the descending of the rain called the ربيع [and continuous rain, or continuous and still rain, pouring forth, water thy districts, not injuring them]: or it may mean, [may] the rain of the season called the ربيع [&c.]: so says IHsh. (MF, TA.) And one says of a calamity (شِدَّة), on the occasion of its befalling, صَابَتْ بِقُرٍّ, meaning It became [or fell] in its قَرَار [or settled or fixed place, or in the place where it should remain]. (S, TA. [See also art. قر.]) — — And صاب, aor. as above, (M, TA,) inf. n. صَوْبٌ, (K, TA,) It, or he, came from a high place; (K, TA;) descended from above; (M, TA;) as also ↓ تصوّب: (K, TA:) and (TA) it, or he, descended; went down, downwards, down a declivity, or from a higher to a lower place or position; or it sloped down; syn. إِنْحَدَرَ; and so ↓ تصوّب. (M, TA. [See also 4, first sentence; and see 2, last sentence.]) — — [Hence, app.,] صَابُوا بِهِمْ They fell upon them, or assaulted them: and agreeably with this meaning is expl. the saying of the Hudhalee, صَابُوا بِسِتَّةِ أَبْيَاتٍ وَأَرْبَعَةٍ حَتَّى كَأَنَّ عَلَيْهِمْ جَابِئًا لُبَدَا meaning [They fell upon, or assaulted, six tents, or dwellings, and four; so that it was as though there were upon them] numerous locusts. (TA.) — صَوْبٌ [app. meaning صَوْبُ مَطَرٍ] signifies also The sky's bringing rain. (A, K.) — — And The pouring forth (A, K, TA) of water [&c.]. (TA.) One says, صاب المَآءَ He poured forth the water; as also ↓ صوّبهُ. (M, TA.) — صاب as syn. with أَصَابَ: see the latter in eight places. 2 صَوَّبَ see above, last sentence but one. — — [Hence, app.,] صَوَّبْتُ الفَرَسَ (assumed tropical:) I sent forth, or started, or let go, the horse in running. (S, TA.) — — And تَصْوِيبٌ is the contr. of تَصْعِيدٌ [generally in a trans. sense (though also in an intrans. sense as will be seen below); i. e. it signifies The making to descend]. (M, TA.) One says, صوّب رَأْسَهُ He lowered, or depressed, his head. (S, A, Mgh, Msb, K.) And صَوَّبَ اللّٰهُ رَأْسَهُ (tropical:) [May God degrade him; lit.] may God lower, or depress, his head. (TA.) It is said in a trad., مَنْ قَطَعَ سِدْرَةً صَوَّبَ اللّٰهُ رَأْسَهُ فِى النَّارِ, which, accord. to Aboo-Dáwood Es-Sijistánee, is abridged, and means, Whoso cuts down, or lops, a سدرة [which is a species of lote-tree], in a desert, by the shade whereof the traveller shelters himself, without just cause, God will, or may God, lower his head [in the fire of Hell]. (L, TA.) And one says, صوّب يَدَهُ He lowered, or depressed, his hand, or arm. (L, TA.) And صوّب الإِنَآءَ He inclined the vessel (Mgh, Msb) downwards, in order that what was in it might run [out]: (Mgh:) or he lowered, or depressed, the vessel; and in like manner, رَأْسَ الخَشَبَةِ [the head of the piece of wood]. (T, TA.) — And صوّب إِلَيْهِ بَصَرَهُ [He directed his sight towards him]. (Msb in art. لمح. [From الصَّوَابُ.]) And صَعَّدَ فِىَّ النَّظَرَ وَصَوَّبَهُ: see art. صعد. — — And صَوَّبْتُ قَوْلَهُ (assumed tropical:) I said that his saying was صَوَاب [i. e. right; or I pronounced his saying to be right]. (Msb.) And صوّب رَأْيَهُ (tropical:) [He pronounced his opinion to be right]. (A.) And صوّبهُ (assumed tropical:) He said to him أَصَبْتَ [Thou hast hit the right thing; or said, or done, right]. (S, K.) You say, إِنْ أَخْطَأْتُ فَخَطِّئْنِى وَإِنْ أَصَبْتُ فَصَوِّبْنِى (tropical:) [If I do, or say, wrong, tell me that I have done so; and if I do, or say, right, tell me that I have done so]. (A, TA.) — [تَصْوِيبٌ is also the contr. of تَصْعِيدٌ in an intrans. sense as well as in the trans. sense mentioned above:] one says, طَالَ فِى الأَرْضِ تَصْوِيبِى وَتَصْعِيدِى [Long have continued my descending, or going down, and my ascending, or going up, in the land]. (A in art. صعد.) 4 اصاب, (M, TA,) inf. n. إِصَابَةٌ, (M, K, TA,) He descended, or went down, into a lower land, or country; contr. of أَصْعَدَ. (M, K, * TA. [See also 1 as syn. with 5; and see 2, last sentence.]) — اصاب القِرْطَاسَ, [inf. n. as above,] said of an arrow, [It hit, or struck, the butt, or target; or went right thereto;] (S, TA;) and ↓ صَابَهُ, (S, TA,) or صاب الهَدَفَ, (M,) aor. يَصِيبُهُ, (S, M,) inf. n. صَيْبٌ, (S, TA,) likewise said of an arrow, (S, M, TA,) signifies the same; (S, TA;) or صاب said of an arrow is intrans. (M.)

And اصاب alone, [as though used elliptically,] (Msb, TA,) inf. n. as above; (Msb, K;) and ↓ صاب, aor. يَصُوبُ, (S, Msb,) inf. n. صَيْبُوبَةٌ, (S,) or صَوْبٌ; (Msb, K;) and ↓ صاب, aor. يَصِيبُ, inf. n. صَيْبٌ; (Msb;) likewise said of an arrow, (S, Msb,) It went right; did not deviate from the right course: (S, K, * TA:) or it reached [or hit] the object of aim. (Msb.) And نَحْوَ الرَّمِيَّةِ ↓ صاب, (M, A, TA,) aor. يَصُوبُ, (A, TA,) inf. n. صَوْبٌ and صَيْبُوبَةٌ, (M, TA,) said of an arrow, (M, A, TA,) It went right towards the thing, or animal, shot at; (M, TA;) as also اصاب. (TA.) — — Also اصاب القِرْطَاسَ, (S, TA,) and اصاب فِى القِرْطَاسِ, (TA,) [said of a man, as is indicated by the context in the S and TA, He hit the butt, or target;] he did not miss the butt, or target. (TA.) And اصاب alone is said of an archer or the like [as meaning He hit the object of his aim]: (Msb:) one says, رَمَى فَأَصَابَ [He shot, or cast, and hit the object of his aim]. (A.) — — [Hence, likening an event, &c., to an arrow,] one says also, اصابهُ أَمْرٌ, inf. n. as above, (assumed tropical:) [An event smote him, or befell him;] and ↓ صابهُ, aor. يَصُوبُهُ, inf. n. صَوْبٌ, signifies the same. (Msb.) And أَصَابَتْهُ مُصِيبَةٌ (assumed tropical:) [An affliction, or a calamity, &c., smote him, or befell him]. (S.) And اصابهُ الشَّىْءُ (assumed tropical:) The thing reached him [so as to take effect upon him]: (Mgh, * Msb:) whence the saying, أَصَابَهُ مِنْ قَوْلِ النَّاسِ مَا أَصَابَهُ (assumed tropical:) [There reached him &c., of the sayings of the people, what reached him &c.]. (Msb.) [Thus tropically used, اصابهُ may generally be rendered It hit, struck, smote, wounded, hurt, affected, assailed, or befell, him. One says, اصابهُ مَرَضٌ, and وَجَعٌ, and اصابتهُ رِيحٌ, &c., (assumed tropical:) A disease, and pain, and wind, &c., smote, affected, or assailed, him.] And المَطَرُ ↓ صَابَهُ, (S, Msb,) aor. يَصُوبُهُ, inf. n. صَوْبٌ, (Msb,) (assumed tropical:) [The rain fell, or lighted, upon him, or it; wetted him, or it;] he, or it, was rained upon. (S.) And السَّمَآءُ الأَرْضَ ↓ صَابَتِ i. e. (assumed tropical:) [The sky, or clouds, or rain,] watered the earth, or land, copiously: (Lth, M, TA:) or it means أَصَابَتْهَا بِصَوْبٍ [it smote it with rain; or sent rain upon it]. (M, L, TA.) In the following verse, cited by IAar, فَكَيْفَ تُرَجِّى العاذِلَاتُ تَجَلُّدِى حَمِيمُهَا ↓ وَصَبْرِى إِذَا مَا النَّفْسُ صِيبَ he explains صِيبَ as being like قُصِدَ, and says that it may be of the dial. of him who says صَابَ السَّهْمُ; but [ISd remarks,] I know not how this is, for صَابَ السَّهْمُ is not trans.; [though, as shown above, he has mentioned it as being trans.;] and in my opinion, [he says,] صيب here is from the phrase صَابَتِ السَّمَآءُ الأَرْضَ [expl. above; the meaning of the verse being, But how should the censuring women hope for my constraining myself to behave with hardiness, and for my being patient, when the beloved of the soul has been smitten by death, or by the decree of death; for ISd adds,] كَأَنَّ المَنِيَّةَ صَابَتِ الحَمِيمَ فَأَصَابَتْهُ بِصَوْبِهَا. (M, TA. *) — — [اصاب is also used in many phrases in which its agent is likened to an archer.] One says, اصاب الصَّوَابَ (tropical:) [He hit the right thing or point, or the object, or aim, of his words or of his actions]: (A:) and اصاب السَّدَادَ [which means the same]. (S in art. سد.) And اصاب alone [means thus likewise; or] (assumed tropical:) he said, or did, that which was right. (M, K. *) And اصاب فِى قَوْلِهِ وَفِعْلِهِ (assumed tropical:) He hit the right thing in his saying and his deed; (Msb;) and so فِى رَأْيِهِ in his opinion; contr. of أَخْطَأَ. (A.) And اصاب بُغْيَتَهُ (assumed tropical:) He attained, or obtained, the thing that he sought, or wanted: whence the saying, اصاب مِنْ زَوْجَتِهِ [and so app. أَصَابَهَا (see سَفَقَ)] (assumed tropical:) He obtained his desired enjoyment of his wife: (Msb:) اصاب مِنِّى occurs in a trad., [as a euphemism,] said by the wife of Handhaleh, meaning (assumed tropical:) He compressed me: (Mgh:) and it is said in a trad., كَانَ يُصِيبُ مِنْ رَأْسِ بَعْضِ نِسَائِهِ وَهُوَ صَائِمٌ, meaning (assumed tropical:) He used to kiss [the head of some one or more of his wives when he was fasting]. (TA: and the like is said in the Mgh.) And اصاب مِنَ المَالِ وَغَيْرِهِ (assumed tropical:) He took, or took with his hand, of the property and other things. (TA.) And اصاب الشَّىْءَ (tropical:) [He hit upon, or lighted on, the thing;] he found the thing. (S, M, K, * TA.) And اصابهُ [(assumed tropical:) He found it, met with it, or experienced it; namely, a good or an evil event. And (assumed tropical:) He found it out, or discovered it; namely, an enigma (see 8 in art. حجو) or the like. And] (assumed tropical:) He found it to be right: and (assumed tropical:) he saw it, considered it, or held it, to be right. (TA. [See also 10.]) And (assumed tropical:) He aimed at it; (As, TA;) (tropical:) he desired, wished, willed, intended, or meant, it. (As, M, A, Msb, TA.) One says, أَصَابَ فُلَانٌ الصَّوَابَ فَأَخْطَأَ الجَوَابَ (assumed tropical:) Such a one aimed at, and desired, [to say] that which was right, (As, Msb, * TA,) and failed of giving rightly the reply. (As, TA.) And أَيْنَ تُصِيبَانِ (assumed tropical:) [Whither do ye two desire to go?]; a saying of Ru-beh. (TA.) تَجْرِى بِأَمْرِهِ رُخَآءً حَيْثُ أَصَابَ, in the Kur [xxxviii. 35, referring to the wind], has been expl. as meaning (assumed tropical:) [Running by his command softly, or gently,] whithersoever He desireth. (M, * TA.) And اصاب اللّٰهُ الَّذِى أَرَادَ, said in a trad., in reply to a question respecting the interpretation of a text, means (assumed tropical:) God desireth, or meaneth, [thereby,] what He desireth, or meaneth. (TA.) And اصاب اللّٰهُ بِكَ خَيْرًا means أَرَادَهُ (tropical:) [i. e. May God intend thee good]. (A.) And اصاب alone (assumed tropical:) He desired, or intended, or meant, that which was right. (M, K. *) One says also, اصابهُ بِخَيْرٍ (assumed tropical:) [meaning He did good to him]. (El-Muärrij, TA in art. اسو.) [But] اصابهُ بِكَذَا, (M,) inf. n. إِصَابَةٌ, (K,) with which are syn. ↓ مُصَابٌ [in accordance with a usage generally allowable] (S, TA) and ↓ مُصَابَةٌ, (K, TA,) (assumed tropical:) [generally] means He afflicted him with, or by, such a thing; or gave pain to him thereby. (M, K: * in the latter, only the inf. n. of the verb in this sense; and so in other senses.) [Thus one says, اصابهُ بِشَرٍّ (assumed tropical:) He afflicted him with evil; or did evil to him: and اصابهُ بِمَكْرُوهٍ (assumed tropical:) He afflicted him with, or did to him, an abominable, or an evil, thing or action: and اصابهُ بِقَوْلٍ قَبِيحٍ (assumed tropical:) He afflicted him with, or said to him, a foul saying: and اصابهُ بِذَحْلٍ (assumed tropical:) He punished him by blood-revenge: and اصابهُ بِمَرَضٍ (assumed tropical:) He, (i. e. God,) or it, (a thing,) affected him with disease; or rendered him diseased: and in many similar cases, the phrase may be well rendered with a verb derived from the noun; like phrases in which " affecit " (a Latin equivalent of اصاب) occurs; as in " honore affecit," meaning " honoravit. "] El-Hárith Ibn-Khuld El-Makhzoomee says, أَظُلَيْمُ إِنَّ مُصَابَكُمْ رَجُلًا أَهْدَى السَّلَامَ تَحِيَّةً ظُلْمُ (assumed tropical:) [O Dhuleymeh, verily your afflicting a man who has given the salutation of peace, greeting, is tyranny]: IB says that this verse is not of El- 'Arjee, as El-Hareeree imagined it to be: the correct reading is أَظُلَيْمُ, as above: ظليم is an apocopated from of ظُلَيْمَةُ; which is the dim. of ظَلُوم: some read أَظَلُومُ: and some, أَسُلَيْمُ: [the verse is cited accord. to this last reading in the S:] رَجُلًا is governed in the accus. case by مُصَاب [as an inf. n.]: and ظُلْمُ is the enunciative of إِنَّ. (L, TA.) أَصَابَهُمُ الدَّهْرُ بِنُفُوسِهِمْ وَأَمْوَالِهِمْ (assumed tropical:) means Time, or fate, afflicted them by destruction, or extirpation, among themselves and their cattle, or possessions. (M.) [In the K, الإِصَابَةُ is expl. as signifying الاِحْتِيَاجُ: but the right reading is evidently الاِجْتِيَاحُ, as Ibr D has remarked in the margin of my copy of the TA; so that اصاب signifies (assumed tropical:) He destroyed, or extirpated; agreeably with an explanation in the sentence next preceding above, from the M.] مَنْ يُرِدِ اللّٰهُ بِهِ خَيْرًا يُصِبْ مِنْهُ, (assumed tropical:) occurring in a trad., means Him whom God intendeth good He trieth with afflictions, that He may recompense him for them. (TA.) And one says, مَا كُنْتُ مُصَابًا وَلَقَدْ أُصِبْتُ (assumed tropical:) [app. meaning I was not affected with

weakness of intellect, or madness, and I have become affected therewith: see مُصَابٌ, below]. (IAar, TA.) 5 تصوّب [quasi-pass. of 2]: see 1, in three places. — — Also It was, or became, lowered, or depressed; syn. تَسَفَّلَ. (A.) 6 تصاوب, accord. to Freytag, signifies He, or it, was well directed: but for this he names no authority.] 7 إِنْصَوَبَ see 1, first sentence. 10 اِسْتَصْوَبَهُ and اِسْتَصَابَهُ signify the same, (S, M, A, Msb, K,) (tropical:) He saw it, considered it, or held it, to be right; (M, Msb, TA;) namely, his deed, (S, Msb,) or his opinion, (M, TA,) or his saying: (A:) Th says, اِسْتَصَبْتُهُ is the regular form; but the Arabs say, اِسْتَصْوَبْتُ رَأْيَكَ. (M, TA. [See also 4, latter half.]) صَابٌ A certain species of tree, from which, when it is pressed, there issues what resembles milk, a drop of which sometimes spirts into the eye, producing an effect like that of a flame of fire, and in some instances weakening the sight: (M, TA:) or a certain kind of bitter tree; (As, T, M, K, TA;) one of which is termed ↓ صَابَةٌ: (M, K: * [in the latter it is said that صَابٌ is the pl. of صَابَةٌ; but properly speaking, the former is a coll. gen. n., and the latter is its n. un.:]) or the expressed juice of a kind of bitter tree: (S:) but accord. to the K, this is a mistake, though it is the saying of leading lexicologists: (TA:) or, as some say, the expressed juice of the صَبِر [or aloes]. (M.) صَوْبٌ an inf. n. used as a subst. (Msb) meaning Rain; (Lth, Msb;) and so ↓ صَيِّبٌ, which is originally [صَيْوِبٌ, i. e.] of the measure فَيْعِلٌ from الصَّوْبُ: (Bd in ii. 18:) or صَيِّبٌ is an epithet applied to clouds (غَيْمٌ, Sh, O, or سَحَابٌ, S, Msb) meaning having rain, (O,) i. q. ذُو صَوْبٍ: (S, Msb:) or صَوْبٌ and ↓ صَيِّبٌ and ↓ صَيُّوبٌ [the last of which is written in the CK صَيُوبٌ] all signify the same, (M, K,) as epithets applied to rain, meaning pouring forth: (M:) or ↓ صَيُّوبٌ, which is originally of the measure فَيْعُولٌ, [being altered from صَيْوُوبٌ,] means rain pouring forth much, or abundantly: (IDrd, O:) [↓ صَائِبٌ, also, is applied as an epithet to rain, like صَوْبٌ and صَيِّبٌ; and] in the phrase صِيبَانُ المَطَرِ, accord. to Abu-l-'Alà, صِيبَان is pl. of صَائِب; or it may be an inf. n., like حِرْمَان: and if one say ↓ صَيْبَان, with fet-h, the meaning is, what has poured forth of rain, notwithstanding the ى in it, for similar to this are رَيْحَان from الرَّوْح and عَيْدَان (meaning " tall " palm-trees) from العُوْد. (Ham p. 796.) — Also Course, or tendency; syn. قَصْدٌ: so in the saying, to one who is traversing a desert in uncertainty and has declined from the right way, أَقِمْ صَوْبَكَ [Rectify thy course]: and in the phrase فُلَانٌ مُسْتَقِيمُ الصَّوْبِ [Such a one is pursuing the right course], said of a person when he is not declining from his way to the right or left. (TA. [See also another ex. voce أَوْبٌ.]) — — And A place, or point, of tendency or direction or bearing, syn. جِهَةٌ, (Msb, TA,) of a thing; (Msb;) and نَاحِيَةٌ [which means the same; and also a side; or a lateral, or an adjacent, part or tract of a thing; and in this sense صَوْبٌ is used in the present day]; and جَانِبٌ [which generally has the latter of these meanings]. (TA.) — — See also صَوَابٌ, in three places. صَابَةٌ: see مُصِيبَةٌ. — — Also Weakness, or feebleness, in the intellect; (M, A, K;) or a touch of insanity therein; (A;) or somewhat of insanity, or of madneess produced by diabolical possession. (S.) — See also صَابٌ. صُوبَةٌ A collection, (جَمَاعَةٌ, M, or مُجْتَمَعٌ, K,) or a collection, or heap, not measured nor weighed, (صُبْرَةٌ, A) of wheat: (M, A, K:) a heap of wheat, and of dates, and of other things: (M:) a quantity collected together of dust or earth: (TA:) or anything collected together: (Kr, M, K:) a place in which dates are collected and dried is thus called by the people of El-Felj. (ISk, S.) One says, دَخَلْتُ عَلَى فُلَانٍ فَإِذَا الدَّنَانِيرُ صُوبَةٌ بَيْنَ يَدَيْهِ i. e. [I went in to such a one, and lo, the deenárs were] a heap poured out without measure before him: (S, M, * A: *) or, as some relate the saying, الدِّينَارُ, which is thus used as a gen. n. (M.) صَيْبَانٌ: see صَوْبٌ. صَوَابٌ (assumed tropical:) A thing that is right, or what is said and of what is done; [like سَدَادٌ;] (Msb;) contr. of خَطَأٌ; (S, M, Msb, K;) as also ↓ صَوْبٌ. (S, Msb, K.) One says, ↓ دَعْنِى وَعَلَىَّ خَطَئِى وَصَوْبِى i. e. صَوَابِى [meaning (assumed tropical:) Leave thou me, and on me be the consequence of my wrong saying or deed, and my right]. (S.) [And hence the phrase, frequent in some of the lexicons &c., الصَّوَابُ كَذَا meaning (assumed tropical:) The right, or correct, word or wording or reading is thus: and صَوَابُهُ كَذَا (assumed tropical:) The right, or correct, writing or wording or reading of it is thus.] — — And one says also ↓ قَوْلٌ صَوْبٌ and صَوَابٌ [meaning (assumed tropical:) A right, or correct, saying: thus using each as an epithet]. (M.) صَوِيبٌ: see صَائِبٌ, in two places. صَيُوبٌ: see صَائِبٌ; and see also art. صيب. صَائِبٌ: see صَوْبٌ. — Also, (S, M, A, K,) and ↓ مُصِيبٌ (A) and ↓ صَيُوبٌ and ↓ صَوِيبٌ, (M, K,) An arrow going right, or hitting the mark: (S, M, A, * K, * TA:) ↓ the last of these is the only epithet, known to IJ, of the measure فَعِيلٌ having the ف and ل sound and having و for its ع, except طَوِيلٌ and قَوِيمٌ; for عَوِيصٌ is [held by him to be only] used as a subst.: صِيَابٌ is pl. of صَائِبٌ, like صِيَامٌ and قِيَامٌ pls. of صَائِمٌ and قَائِمٌ; either from صَابَ السَّهْمُ الهَدَفَ or from الصَّوَابُ فِى الرَّمْىِ having يَصِيبُ for its aor. (M.) [See also صَيُوبٌ in art. صيب.] One says, إِنَّهُ لَسَهْمٌ صَائِبٌ Verily it is an arrow that goes right. (TA.) مَعَ الخَوَاطِئِ سَهْمٌ صَائِبٌ is a prov. [expl. in art. خطأ]. (S.) — — [Hence,] one says also رَأْىٌ صَائِبٌ and ↓ مُصِيبٌ (tropical:) [A right opinion]: (A, TA:) [Mtr says,] ↓ رَأْىٌ صَيِّبٌ meaning صَائِبٌ I have not found. (Mgh.) صَيِّبٌ: see صَوْبٌ, in two places: and صَائِبٌ. صُيَّابٌ: see صُوَّابَةٌ, in two places; and see art. صيب. صَيُّوبٌ: see صَوْبٌ, in two places. صُوَّابَةٌ The choice, or best, class of a people; (Fr, S, M, K;) as also ↓ صُيَّابَةٌ (Fr, S, K) and ↓ صُيَّابٌ. (K.) And ↓ قَوْمٌ صُيَّابٌ A choice, or an excellent, people. (S.) And ↓ صُيَّابَةٌ signifies The choice, or best, of anything. (S.) [See also art. صيب.] — — Also, صُوَّابَةٌ, The collective body of a people; (M;) and so ↓ صُيَّابَةٌ. (Kr, M in art. صيب.) صُيَّابَةٌ: see the next preceding paragraph, in three places; and see art. صيب. أَصْوَبُ [More, and most, affected with weakness in the intellect, or insanity, or madness: see صَابَةٌ]. When a man says to another أَنْتَ مُصَابٌ [meaning Thou art affected with weakness in the intellect, &c.], the latter replies أَنْتَ أَصْوَبُ مِنِّى [Thou art more affected with weakness in the intellect, &c., than I]. (IAar, M, TA. [Thus these phrases are used in the present day.]) مَصَابٌ [A place of pouring forth: pl. مَصَاوِبُ]. One says, هُوَ مَصَابُ الوَدْقِ [It is the place of the pouring of rain in the clouds]: and شِمْتُ مَصَاوِبَ المَطَرِ [I watched, or watched for, the places of the pouring of rain in the clouds]: and سَقَاهُمْ مَصَاوِبُ السَّمَآءِ [The places of the pouring of the rain watered them; or may the places &c. water them]. (A.) مُصَابٌ pass. part. n. of 4 [meaning Hit, struck, smitten, wounded, hurt, affected, assailed, afflicted, &c.]. (S, Msb, TA.) — — Affected with weakness, or feebleness, in the intellect; (TA;) or with somewhat of insanity, or madness produced by diabolical possession: (S, TA:) or mad, or possessed. (TA.) [See صَابَةٌ; and see also 4, last sentence; and أَصْوَبُ.] — Also Syn. with إِصَابَةٌ: (S, TA:) see 4, latter half, in two places. — — And Syn. with مُصِيبَةٌ, q. v. (A, Msb.) — Also The sugar-cane. (L, TA, and so in a copy of the S.) مَصُوبٌ pass. part. n. of صَابَ [q. v.]. (Msb.) مِصْوَبٌ A ladle. (IAar, K.) مُصِيبٌ: see صَائِبٌ, in two places. مُصَابَةٌ Syn. with إِصَابَةٌ: (K, TA:) see 4, latter half. — — See also مُصِيبَةٌ. — — تَرَكْتُ النَّاسَ عَلَى مُصَابَاتِهِمْ is a saying mentioned by Ibn-Buzurj, as meaning [I left the people disposed, or placed,] according to their classes, or ranks. (TA.) مَصُوبَةٌ: see the next paragraph. مُصِيبَةٌ, (S, M, A, Msb, K,) said by Ahmad Ibn-Yahyà to be originally مُصْوِبَةٌ, (TA,) and ↓ مَصُوبَةٌ (S, M, K) and ↓ مُصَابَةٌ (M, K) and ↓ مُصَابٌ (A, Msb) and ↓ صَابَةٌ, (M, K,) signify the same, (S, M, A, Msb, K,) An

affliction, a calamity, a misfortune, a disaster, or an evil accident: (M, Msb, TA:) it is said in the Towsheeh that the primary signification of مُصِيبَةٌ is a shot with an arrow: (TA:) the pl. is مَصَائِبُ, (S, M, A, Msb,) the form commonly obtaining, (Msb,) but irregular, (M,) the Arabs agreeing in pronouncing it with ء, as though they likened the radical letter to the augmentative, (S,) or they imagined what is of the measure مُفْعِلَةٌ to be of the measure فَعِيلَةٌ without a radical ى or و, (M,) and it is thought by As to be of the speech of the people of the cities, (Msb,) and مَصَاوِبُ, (M,) which is the original form, (S,) or is said to be so, (Msb,) and is said by Zj to be the form preferred by the grammarians, (TA,) and مُصِيبَاتٌ. (As, A, Msb.) قَطٌّ مُصَوَّبٌ A nibbing in which the exterior of the writing-reed is made to extend beyond the pith: opposed to قَائِمٌ. (TA in art. حرف.) صويج صَوْبَجٌ and صُوبَجٌ, (K,) the latter the only word of its measure except سُوسَنٌ (AHei, TA) and كُوسَجٌ, (TA,) A thing with which bread is made; (K;) a wooden implement with which the makers of bread expand the cake of bread; (AHei, TA;) the مِحْوَر of the maker of bread, with which the dough, or bread, is expanded: (TA in art. لط:) an arabicized word, (K, TA,) form the Pers. چُوبَهْ [or چُوبَهْ]. (TA.) [See what is said in art. صرج respecting words in which both ص and ج occur.] صوت 1 صَاتَ, aor. يَصُوتُ (S, M, O, K) and يَصَاتُ, (M, O, K,) inf. n. صَوْتٌ, (S, M,) said of a thing (S, O) [and of a man and of any animal]; and ↓ صوّت, (S, M, O, K,) inf. n. تَصْوِيتٌ, said of a man (S) [and of any animal &c.]; and ↓ اصاب; (M, K;) It sounded; it, or he, made, produced, emitted, sent forth, or uttered, a sound, noise, voice, or cry; (PS and KL in explanation of the first, and MA and KL in explanation of the second;) he raised his voice, voiced, called or called out, cried or cried out, shouted, clamoured, exclaimed, or vociferated: (M, K:) صَوْتٌ signifies also the making lamentation: (KL:) and صوّت ↓ بِهِ, (M, TA,) inf. n. as above, (TA,) he called, hailed, or summoned, him; called out, cried out, or shouted, to him. (M, * TA.) It is said in a trad., كَانُوا يَكْرَهُونَ الصَّوْتَ عِنْدَ القِتَالِ [They used to dislike blustering on the occasion of combat, or fight]: meaning one's calling to another, or doing a deed to be mentioned in after times, and shouting, and making oneself known in a boasting and self-conceited manner. (TA.) [See also صَوْتٌ below.] 2 صَوَّتَ see above, in two places: — and see also 4, likewise in two places. 4 أَصْوَتَ see 1. — — اصات signifies also He became possessed of صِيت [or fame, &c.; i. e. he became famous]. (O.) — [It is also trans.; as in the phrase] اصات القَوْسَ He made the bow to sound [or twang]: (M, TA:) [and so is ↓ صوّت; as in the phrase] صوّت العِلْكَ [He caused the kind of resin called عِلْك to make a sound, or sounds]. (K voce أَنْقَضَ.) — — [And it is trans. by means af بِ; as in the phrase] اصات بِالرَّجُلِ [and in like manner ↓ صوّت (see جَرَّسَ)] He rendered the man notorious by a thing that he did not desire. (Ibn-Buzurj, TA.) 7 انصات بِهِ الزَّمَانُ [The age resounded with the mention of him; meaning] he became famous, or celebrated. (K.) — — And انصات He answered, and came, (S, O, K,) being called: of the measure اِنْفَعَلَ from الصَّوْتُ. (S, O.) — — And He became straight in stature after having been bent; (S, O, K;) as though his youthful vigour returned to him; (S, O; [in one of my copies of the former of which, and in the TA, اِقْتَبَلَ شَبَابُهُ is put for أَقْبَلَ شبابه; or the right explanation is, as though he conformed with a prayer that his youthful vigour might be restored to him; for] it is said, by a poet, of Nasr Ibn-Duhmán, after he had lived a hundred and ninety years, (S, O,) when, in answer to a prayer of his people, his youthful vigour returned to him and his hair became again black. (O.) — — Also He went away hiding himself. (K.) صَاتٌ: see صِيتٌ: — — and see also صَيِّتٌ, in two places. صَوْتٌ [an inf. n. (see 1): and also a simple subst., signifying] A sound, (M, MA, TA, PS,) a noise, a voice, a cry, a shout, an exclamation, or a vociferation; (MA, PS;) of a human being and of other things: (ISk, TA:) conventionally, the sound of speech: (Msb:) [also a tone, considered with regard to the degree of elevation or depression of the voice:] and any sort of singing: (M, TA:) [and an air, or a song:] and it is used to signify a clamour, or confused noise, or mixture of sounds, (S,) and a cry for aid or succour: (S, M:) the pl. is أَصْوَاتٌ: (M, Msb, TA:) it is masc.: (S, * M, Msb, TA:) in the following verse, (S, M, Msb,) of Ruweyshid Ibn-Ketheer (S, M) Et-Tá-ee, (S,) يَا أَيُّهَا الرَّاكِبُ المُزْجِى مَطِيَّتَهُ سَايِلْ بَنِى أَسَدٍ مَا هٰذِهِ الصَّوْتُ [O thou, the rider urging on his beast, ask the sons of Asad what is this clamour?], (S, M, Msb,) the poet has made الصوت fem. because meaning thereby. الضَّوْضَآء and الجَلَبَة and الاِسْتِغَاثَة, (S,) or he has made it fem. as meaning الصَّيْحَة, (M, Msb,) or الاِسْتِغَاثَة: (M:) the like is often done by the Arabs, when two words, masc. and fem., are syn.: thus they say, أَقْبَلَتِ العِشَآءُ, meaning العَشِيَّةُ; and هٰذَا العَشِيَّةُ, meaning العِشَآءُ: (Msb:) but the making a masc. n. fem. for this reason is bad; though the reverse is held to be allowable. (M.) The Arabs say, أَسْمَعُ صَوْتًا وَأَرَى فَوْتًا, meaning I hear a sound, or voice, but I see not a deed. (TA.) بِصَوْتِكَ in the Kur xvii. 66 is said to mean With the sounds of [thy] singing, and musical pipes. (M, TA.) — — اِسْمُ صَوْتٍ is a term applied to A noun significant of a sound: nouns of this kind being of two classes; namely, nouns applied to the purpose of addressing irrational beings, or what are virtually in the predicament of irrational beings, as young infants; and onomatopœias, or nouns imitative of sounds: the former class consists of two descriptions of words; namely, ejaculations used for the purpose of chiding, as هَلَا (to horses) and عَدَسْ (to mules) and كِخْ كِخْ (to a young infant); and ejaculations used for the purpose of calling, as جِىْء (to camels) and تُشَأْ (to an ass): of the other class are غَاقِ (imitative of the cry of the crow) and طَقْ (imitative of the sound produced by the falling of stones) and قبْ (imitative of the sound produced by the fall of a sword) &c.: nouns significant of sounds are generally indecl., because they resemble certain particles in neither governing nor being governed; but some of them are occasionally decl. [like other nouns]. (ElAshmoonee's Expos. of the Alfeeyeh of Ibn-Málik, section اسماء الافعال والاصوات.) — — See also the next paragraph, in four places. صِيتٌ (S, M, A, Msb, K) and ↓ صَوْتٌ (S, M, A, K) and ↓ صَاتٌ (M, K) and ↓ صِيتَةٌ (K) Fame, report, repute, or reputation, whether good or evil: (TA:) or good fame, good report, good repute or reputation, (S, M, Msb, K,) that spreads (S) among the people; (S, Msb;) so some say; (TA;) not evil: (S:) [they may often be well rendered renown:] صِيتٌ is originally صِوْتٌ; the و being changed into ى on account of the kesreh preceding it: it seems as though they made it to be of the measure فِعْلٌ to distinguish between the صَوْت that is heard and the fame &c. that is known: but sometimes they said, اِنْتَشَرَ ↓ فِى صَوْتُهُ النَّاسِ in the sense of صِيتُهُ [i. e. His fame &c., or good fame &c., spread among the people]: (S, TA:) and صِيتٌ فِى النَّاسِ ↓ لَهُ صَوْتٌ and [He has fame &c., or good fame &c., among the people]: and ذَهَبَ صِيتُهُ فِيهِمْ [His fame &c., or good fame &c., went among them]. (A.) It is said in a trad., مَا مِنْ عَبْدٍ إِلَّا لَهُ صِيتٌ فِى السَّمَآءِ, meaning [There is no servant of God, i. e. no man, but he has] a report by which he is known [in Heaven]; and it may be in respect of good and evil. (TA.) And in another trad., فَصْلُ مَا بَيْنَ الحَلَالِ وَالحَرَامِ ↓ وَالدَّفُّ الصَّوْتُ [The distinction between the lawful (i. e. marriage) and the unlawful (i. e. fornication) is the report that is made in the case of the former, and the tambourine that is used in that case], meaning the publication of the marriage, and the going of the report thereof among the people. (TA.) — صِيتٌ also signifies A blacksmith's hammer. (K, * TA.) — — And An artificer, or a handicraftsman; syn. صَانِعٌ: (K accord. to the TA:) or a goldsmith; syn. صَائِغٌ. (So in the CK and in my MS. copy of the K.) صِيتَةٌ: see the next preceding paragraph. صَائِتٌ [Sounding;

making, producing, emitting, sending forth, or uttering, a sound, noise, voice, or cry; (see its verb, صات;)] raising his voice, calling or calling out, crying or crying out, shouting, exclaiming, or vociferating; (S, Msb, TA;) as also ↓ صَيِّتٌ; the two words being like مَائِتٌ and مَيِّتٌ; the latter originally صَيْوِتٌ. (TA. [But see the next paragraph: and see also مِصْوَاتٌ.]) صَيِّتٌ, applied to a man, (S, M, A, Msb, K,) and ↓ صَاتٌ, so applied, (S, M, K,) and the latter likewise applied to an ass, (S,) both signify the same, (K,) Vehement, strong, or loud, of voice: (S, M, Msb:) ↓ رَجُلٌ صَاتٌ is like رَجُلٌ مَالٌ " a man having much property," and رَجُلٌ نَالٌ " a man who gives much," and كَبْشٌ صَافٌ [" a ram having much wool "], &c., all of these epithets being originally of the measure فَعِلٌ: (S:) or صَاتٌ may be of the measure فَاعِلٌ from which the medial radical has gone; or it may be [originally صَوِتٌ,] of the measure فَعِلٌ. (M.) One says also صَوْتٌ صَيِّتٌ [A vehement, strong, or loud, voice]. (A.) See also صَائِتٌ. صَوَّاتٌ: see مِصْوَاتٌ. مُصَوِّتٌ: see the next paragraph, in two places. مِصْوَاتٌ One who raises his voice, calls or calls out, cries or cries out, shouts, clamours, exclaims, or vociferates; i. q. ↓ مُصَوِّتٌ: (K, TA:) [or, as also ↓ صَوَّاتٌ, often occurring, who does so much, or is in the habit of doing so; each being of a measure denoting intensiveness of the signification.] — — [Hence,] one says, مَا بِالدَّارِ مِصْوَاتٌ, meaning There is not in the house any one (K, TA) that raises his voice, &c.: in some copies of the K ↓ مُصَوِّتٌ, which has the same meaning. (TA.) مُنْصَاتٌ Straight in stature. (S.) صوج صَوَّجَانٌ: see صَوْلَجَانٌ, in art. صولج. صوح 1 صُحْتُهُ, (S, K,) [third pers. صَاحَ, aor. يَصُوحُ,] inf. n. صَوْحٌ, (TK,) I clave, split, or slit, it; (S, K;) namely, a thing. (S.) 2 صوّحت البَقْلَ, said of the wind, (الرِّيحُ, S, A,) and of the heat, (الحَرُّ, A,) and of the sun, (الشَّمْسُ, TA,) inf. n. تَصْوِيحٌ, (K,) It dried up, or caused to dry up, (S, A, K,) the herbs, or leguminous plants, (S, A,) so that they became much split; (A;) and so الخَشَبَ [the wood]; and the like of these: and صيّحت signifies the same. (TA.) And صوّح الشَّعَرَ, said of dryness, It caused the hair to split much, and to fall off, and become scattered. (L.) — See also 5, in four places. — — It is said in a trad., نَهَى عَنْ بَيْعِ النَّخْلِ قَبْلَ أَنْ يُصَوِّحَ, meaning [He forbade the selling of palm-trees] before that the good thereof become distinguishable from the bad: related by some with ر [i. e. يُصَرِّحَ]: (TA:) but El-Khat- tábee says that the right word is يُصَوِّحَ, with و. (TA in art. صرح.) 5 تصوّح البَقْلُ The herbs, or leguminous plants, became dried up; as also ↓ صَوَّحَ: (IB, TA:) or became completely dried up; or became blighted and dried up; and ↓ صَوَّحَ signifies the same: (L:) or became dried up in the hot season, not by reason of a blight or the like: (T, TA:) or became dried up in the upper part, (AA, S, K,) yet retaining moisture: (AA, S:) or became dried up and split; (As, TA;) and ↓ صَوَّحَ signifies [the same, or] became dried up and much split: (A:) or (and so the verb تصوّح said of wood, and the like,) became much split, spontaneously, and parts thereof became scattered: and تصيّح signifies the same. (TA.) It is said in a trad. of 'Alee, فَبَادِرُوا العِلْمَ قَبْلَ تَصْوِيحِ ↓ نَبْتِهِ (assumed tropical:) [Therefore hasten ye to obtain knowledge before the dryingup of its plants for want of mental vigour]. (TA.) — — تصوّح also signifies It became much split; (S, K;) said of hair &c.; (S;) as also ↓ انصاح: (K: [but this latter is more correctly expl. below:]) [or] said of hair, it fell off and became scattered; as also تصيّح: (K:) or it became much split, (A, L,) of itself, (L,) [or by reason of dryness, (see 2,)] and fell off and became scattered. (L.) 7 انصاح It clave, split, or slit; or became cloven, split, or slit. (S, K.) See also 5. — — It (a mountain) became much cleft, or cracked, and dried, by reason of want of rain. (TA, from a trad.) — — It (a garment) slit, or rent, of itself. (AO, S.) — — (tropical:) It (the moon, S, K, and the dawn, and lightning, TA) showed its light: (S, K, TA:) originally, became cleft. (TA.) [See also 7 in art. صيح.] صَوْحٌ: see what next follows. صُوحٌ (S, A, K) and ↓ صَوْحٌ (IAar, K) The wall (حَائِط) of a valley: (S, K:) [app. meaning its perpendicular side; for] a valley has صُوحَانِ, (S,) which means the two sides thereof, resembling two walls. (A.) — — And The lower part of a mountain: (K:) or the face of a mountain that stands up (S, K) appearing (S) as though it were a wall. (S, K.) It is said in a trad., أَلْقَوْهُ بَيْنَ الصُّوحَيْنِ حَتَّى أَكَلَتْهُ السِّبَاعُ, meaning [They cast him] between the two mountains [so that the beasts, or birds, of prey ate him]. (S.) صَاحَةٌ A plain, (A,) or land, (K,) that produces nothing (A, K) ever; (K;) i. e., in which is no good. (A.) صُوحَانٌ, with damm [to the ص], Dry. (K.) And نَخْلَةٌ صُوحَانَةٌ A palm-tree of which the branches with their leaves upon them have become dried up, rigid, and contracted. (K, TA.) صُوَاحٌ Gypsum. (S, K.) — — And (assumed tropical:) The sweat of horses: (S, K:) said to be likened to gypsum because of its whiteness. (T, L.) — — And (assumed tropical:) Milk mixed with water, the latter being the more in quantity. (Aboo-Sa'eed, K.) — — Also An elevated piece, (نَجْوَة, so in the L and CK, and in my MS. copy of the K,) or such as is soft, or yielding, (رِخْوَة, so in the TA as from the K,) of land. (L, K.) — — And The spadix (طَلْع) of the palm-tree, (AHn, K,) when it dries up, and falls in pieces and becomes scattered. (AHn.) صُوَّاحَةٌ, like رُمَّانَةٌ, [but accord. to analogy it should be without teshdeed, like سُقَاطَةٌ &c., and so it is written in the L as relating to wool,] What has become much split, of hair, and what has fallen off and become scattered, thereof, (K,) and so of wool. (L, TA.) مُنْصَاحٌ Flowing, or flowing copiously, running upon the surface of the ground; (K, TA;) applied to rain-water. (TA.) — — And Herbage of which the blossoms have appeared. (TA.) [See a verse cited voce مُرْتَفِقٌ.] صوخ 4 اصاخ لَهُ (S, A, K, TA) and إِلَيْهِ, (A, TA,) inf. n. إِصَاخَةٌ, (TA,) He listened to him, or it. (S, K, TA.) [See a verse of Aboo-Du-ád (cited here as an ex. in the S and TA) voce نَاشِدٌ.] — — And اصاخ signifies also (tropical:) He was silent, or spake not, or ceased from speaking: so in the saying, أَصَاخَ فُلَانٌ عَلَى حَقِّ فُلَانٍ, meaning (tropical:) Such a one was silent respecting the right, or due, of such a one, that he might take it away. (A, TA.) [And it is said that] it signifies thus in the prov., أَصَاخَ إِصَاخَةَ المُنْدِهِ لِلنَّاشِدِ, i. e. He was silent with the silence of the frequent chider of camels [or of him who drives and chides many camels] to one making known, or giving information of, a thing lost: applied to him who strives, or labours, in seeking [a thing] and then lacks ability, and desists. (Meyd. [But the verse cited voce نَاشِدٌ suggests another rendering, which I think preferable. In Freytag's " Arab. Prov. " i. 718, للناشد is omitted.]) صود 2 صوّد الصَّادَ, inf. n. تَصْوِيدٌ, He wrote the صاد [i. e. the letter ص]. (K.) صَادٌ The name of one of the letters of the alphabet. (M, L. [See art. ص.]) — — [It is also The title of a سُورَة, the thirty-eighth chapter of the Kur-án.] If you make it a sign of the سورة, you write it as a single letter, and make it indeclinable with its last letter quiescent [in pronunciation]: if you make it a name for the سورة, you write it as [it is pronounced] in spelling; and say صَادِ, with kesr, because of the concurrence of two quiescent letters [in the former case]; and you may say صَادَ, because this is easier of pronunciation: some make it imperfectly decl., considering it as fem. [and a proper name]: and some make it perfectly decl., considering it as masc.; and say, قَرَأْتُ صَادًا [I read, or recited, the chapter ص]: and the like is done in the cases of ق [the title of the fiftieth chapter] and ن [the title of the sixtyeighth chapter]. (Msb.) — — Accord. to ISd, its medial radical letter is originally و: (L:) accord. to IJ, it is ى. (MF.) — See also

art. صيد. صور 1 صَارَهُ, aor. يَصُورُ, (S, M, K,) inf. n. صَوْرٌ, (M, K,) He made it (a thing, M, K, or, as some say, specially the neck, M) to incline, or lean; (S, M, K;) as also صارهُ, aor. يَصِيرُ; (S;) and ↓ اصارهُ: (S, M, Msb, K:) or he demolished it threw it down, or pulled it down to the ground; as also ↓ اصارهُ. (K.) One says, of a man, يَصُورُ عُنُقَهُ إِلَى الشَّىْءِ He inclines his neck to the thing. (Lth.) And صُرْتُ إِلَىَّ الشَّىْءَ, and ↓ أَصَرْتُهُ, I inclined, or bent, the thing to, or towards, me. (El-Ahmar.) And صُرْتُ الغُصْنَ لِأَجْتَنِىَ الثَّمَرَ [I inclined, or bent, the branch, that I might pluck, or gather, the fruit]. (A.) And قُلُوبٌ لَا تَصُورُهَا الأَرْحَامُ (assumed tropical:) [Hearts which the ties of relationship do not incline]. (TA, from a trad.) فَصُرْهُنَّ إِلَيْكَ, in the Kur [ii. 262], means And turn them towards thee; and so فَصِرْهُنَّ: (Akh, S, M:) but the former is the more common reading: this is the meaning commonly known, of each reading: though Lh says that the former means as above, and the latter means cut them, and divide them, in pieces; (M;) and some thus explain the former, making a transposition in the verse, as though the words were thus, فَخُذْ إِلَيْكَ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ. (S.) One says also, صُرْ إِلَىَّ, and صُرْ وَجْهَكَ إِلَىَّ, Turn thou thy face towards me. (Akh, S.) And صَارَ وَجْهَهُ, aor. يَصُورُ, (M, K,) and يَصِيرُ, (K,) He turned his face towards a person or thing. (M, K.) And هُوَ يَصُورُ مَعْرُوفَهُ إِلَى النَّاسِ (tropical:) [He turns his beneficence towards men]. (TA.) — — [Agreeably with a statement cited above, it is said that] صَارَهُ, aor. as above, (S, K,) and so the inf. n., (TA,) signifies also He dissected it; or cut it, or divided it, in pieces. (S, K, TA.) — — And hence, (TA,) صَارَ الحُكْمَ (assumed tropical:) He (the judge, A, TA) decided the judgment. (S, * A, TA.) — — [Freytag states, on the authority of the Kitáb el-Addád, that صار, aor. as above, has two contr. significations: He separated, or dispersed: — — and He collected.] — — See also 2. — صَارَ also signifies He (a man, M) uttered a cry, or sound. (M, K.) — صَوِرَ, (M, A, K,) [aor. يَصْوَرُ,] inf. n. صَوَرٌ, (S, M, A,) He, (Lth,) or it, (a thing, M, Msb, K, or a man's neck, M, A, *) inclined, or leaned; (Lth, S, * M, A, K;) as also ↓ انصار: (S, M, Msb, K: *) it bent; or was, or became, crooked. (A.) One says, فِى عُنُقِهِ صَوَرٌ In his neck is an inclining; and a bending, or crookedness. (A.) — — And صَوَرٌ as an attribute of a man signifies also (tropical:) An inclining, or inclination; (S;) a desiring, or desire. (S, Msb.) 2 صوّر [inf. n. تَصْوِيرٌ,] He formed, fashioned, figured, shaped, sculptured, or pictured, him, or it; (S, M, K;) and ↓ تصوّر signifies the same; (Msb, and Bd in iii. 4;) and so does ↓ صار, accord. to Aboo-'Alec, in the saying, بَنَاهُ وَصَلَّبَ فِيهِ وَصَارَا [Which (referring to a church) he has built, and in which he has made a cross, or crosses, and has made sculptured, or painted, work]. (M.) One says, صَوَّرَهُ اللّٰهُ صُورَةً حَسَنَةً [God formed him a goodly, or beautiful, form]. (S.) — — See also 5, in two places. 4 أَصْوَرَ see 1, in three places. 5 تصوّر He, or it, was, or became, formed, fashioned, figured, shaped, sculptured, or pictured. (S, M, K, TA.) — — And [hence,] تصوّر لِى [and ↓ صُوِّرَ لِى, like تَخَيَّلَ لِى and خُيِّلَ لِى,] It appeared to my mind, or imagination, (S, Msb,) as an image, or a picture. (Msb.) — See also 2. — — [Hence,] تصوّر شَيْئًا He imagined a thing; imaged it in the mind; as also ↓ صوّرهُ; [like تَخَيَّلَهُ and خَيَّلَهُ;] he imagined, or conceived, the form of the thing. (S.) [تَصَوُّرٌ in logic signifies The forming of an idea; conception, perception, or apprehension; sometimes qualified by the epithet سَاذَجٌ i. e. simple.] — Also He (being pierced with a spear or the like) inclined, to fall: (S:) or he (being struck) fell: (M, K:) or he, or it, fell, or alighted. (TA.) 7 إِنْصَارَ: see صَوِرَ. — — Also It (a thing) became demolished, and cut, or divided, in pieces: (O:) it (a mountain) became demolished, and fell: (Sgh, TA:) it cracked, and split. (TA.) 8 اصطارهُ He doubled it, or folded it; or he bent it; syn. ثَنَاهُ. (O.) صَارٌ: see صَيِّرٌ, below, in two places. صَوْرٌ Small palm-trees: (M, K:) or a collection of small palm-trees: (S, M, K:) a word having no proper sing.: (S, M:) [but see صَوْرَةٌ:] pl. صِيرَانٌ: (Sh, M, K:) and other trees: pl. as above. (Sh, TA.) — — Also The root of a palmtree, (M, K,) or of a palm-trunk. (M.) — — And The bank, or side, of a river or rivulet. (M, K.) — — And The side of the neck. (O, * K, * TA. [In the CK, واللِّيتِ is erroneously put for وَاللِّيتُ.]) — — And The forelock: so in the saying of a rájiz, كَأَنَّ عُرْفًا مَائِلًا مِنْ صَوْرِهِ [As though a mane inclining from his forelock]. (S.) صُورٌ A horn: (S, M:) and a horn in which one blows: (S, M, K:) so in the Kur [vi. 73, &c.], يَوْمَ يُنْفَخُ فِى الصُّورِ [i. e. On the day when the horn shall be blown in]: El-Kelbee says, I know not what is الصور: and it is said to be pl. of صُورَةٌ, like as بُسْرٌ is of بُسْرَةٌ; [or rather a coll. gen. n., of which صُورَةٌ is the n. un.;] i. e., [the phrase means] when the souls shall be blown into the forms of the dead: and El-Hasan read فِى الصُّوَرِ: (S, L, TA:) this is related on the authority of AO; but AHeyth asserts him to have said wrong. (L, TA.) صَوَرٌ inf. n. of صَوِرَ [q. v.]. (M, A.) — — Also An itching (أُكَالٌ) in the head. (IAar, TA.) [See also صَوْرَةٌ.] صَارَةٌ The head, (O,) or the upper, or uppermost, part, (K,) of a mountain: (O, K:) and صُوَيْرَةٌ [with ء has been heard from the Arabs as its dim. (TA.) — See also صِوَارٌ. صَوْرَةٌ (tropical:) An inclination, or a desire. (TA.) You say, أَرَى لَكَ إِلَيْهِ صَوْرَةً (tropical:) I see thee to have a loving inclination to him. (A.) And مَا بِى إِلَيْهَا صَوْرَةٌ (tropical:) I have not any inclination to, or desire for, her. (TA, from a trad.) — — And An itching, or itch, (حِكَّة,) in the head: (A:) or an affection like حِكَّة in a man's head, occasioning a desire to be loused. (S, M, K.) [See also صَوَرٌ.] — And A palm-tree. (IAar.) [See also صَوْرٌ.] صُورَةٌ Form, fashion, figure, shape, or semblance; syn. شَكْلٌ, (M, K,) and مِثَالٌ; (Msb;) the external state of a thing; (IAth;) that whereby a thing is sensibly distinguished by men in general, and even by many other animate beings, from other things; as the صورة of a man, and of a horse, and of an ass. (B.) — — And An effigy; an image, or a statue; a picture; anything that is formed, fashioned, figured, or shaped, after the likeness of any of God's creatures, animate or inanimate: it is said that the maker of an effigy, or image, will be punished on the day of resurrection, and will be commanded to put life into it; and that the angels will not enter a house in which is a صورة. (Mgh.) [See also تَصَاوِيرُ.] — — [Hence, A mental image; or a resemblance, of any object, formed, or conceived, by the mind; an idea: a meaning of frequent occurrence in philosophical works &c.] — — And Species; syn. نَوْعٌ. (K.) — — And The essence of a thing; that by being which a thing is what it is; or the property, or quality, or the aggregate of properties or qualities, whereby a thing is what it is; syn. حَقِيقَةٌ: (IAth:) [specific character;] that whereby a thing is mentally distinguished by particular persons, not by the vulgar, from other things; as the صورة by which a man is specially distinguished, consisting in reason and thought and other distinctive attributes: (B:) a quality, an attribute, a property; or a description, as meaning the aggregate of the qualities or attributes or properties, of a thing; or the state, condition, or case, of a thing; syn. صِفَةٌ: (IAth, Msb, K:) as when you say, صُورَةُ الأَمْرِ كَذَا [The quality, &c., of the thing is of such a kind]: (IAth, Msb:) and صُورَةُ المَسْأَلَةِ كَذَا [The description, statement, or form, of the question is of such a kind]: (Msb:) and so in the saying of the Prophet, أَتَانِى اللَّيْلَةَ رَبِّى فِى أَحْسَنِ صُورَةٍ [My Lord came to me to-night in a most goodly state]; or صورة may here refer to the Prophet, and may mean external state, or manner of being, or condition. (IAth.) — — And The mode, or manner, of an action. (IAth.) — — The pl. is صُوَرٌ (S, M, Msb, K) and صِوَرٌ and صُورٌ; (S, M, K;) the second of which is rare, and by some disallowed. (MF.) — — The saying of the Prophet خَلَقَ اللّٰهُ آدَمَ عَلَى صُورَتِهِ may mean that God created Adam in the صورة [or form &c.] that He, namely, God, originated and ordained; or in

the صورة proper to him, namely, Adam. (M.) — — صُورَةٌ signifies also The face: so in a trad. cited voce مُحَرَّمٌ; in which it is said that the صورة is pronounced sacred, i. e. that it is not to be slapped: and in another, in which it is said that the Prophet disliked marking the صورة with a hot iron. (TA.) صُوَارٌ: see the next paragraph, in four places. صِوَارٌ A herd of [wild] bulls or cows; (S, M, Msb, K;) as also ↓ صُوَارٌ and ↓ صِيَارٌ [the latter in the CK written صِيّار] and ↓ صُوَّارٌ [in some copies of the K erroneously written صُوَار, which, as observed in the TA, is a repetition]: (M, K, TA:) pl. of the first (S, M) and second and third (M) صِيرَانٌ. (S, M.) — Also A sweet odour; and so ↓ صُوَارٌ. (M, K.) — — And A vesicle (وِعَآء) of musk; (S, Msb;) as also ↓ صُوَارٌ, (Msb,) and ↓ صِيَارٌ, (S,) and ↓ صَارَةٌ [also] signifies [the same, i. e.] a فَارَة or فَأْرَة of musk: (O, K:) or صِوَارٌ and ↓ صُوَارٌ signify a small quantity of musk: (M, K:) or a piece, or portion, thereof: (M:) and صِوَارٌ signifies also musk [itself]: (TA:) pl. أَصْوِرَةٌ. (M, K.) [Said in the M to be Pers.] — الصَّوَارَانِ The two corners of the mouth; (O, K;) called by the vulgar الصَّوَّارَيْنِ, (O, TA,) or الصَّوَارَيْنِ (O in art. صمغ.) صِيَارٌ: see the next preceding paragraph, in two places. صُوَيْرَةٌ [with ء] a dim. of صَارَةٌ [q. v.]. (TA.) صَيِّرٌ Goodly in صُورَة [i. e. form &c.]; (Fr, S, K;) as also ↓ صَارٌ. (TA in art. شور.) One says رَجُلٌ صَيِّرٌ شَيِّرٌ (Fr, S) and ↓ صَارٌ شَارٌ (TA ubi suprà) A man goodly in صورة [or form &c.] and in شَارَة [i. e. appearance or apparel &c.]. (Fr, S.) [See also شَيِّرٌ in art. شور.] صَوَّارٌ A sparrow (عُصْفُورٌ) that answers when called. (S, M, K. *) صُوَّارٌ: see صِوَارٌ, first sentence. أَصْوَرُ Inclining: (M, K:) pl. صُورٌ. (M.) One says رَجُلٌ أَصْوَرُ A man having an inclining, or a bending, or crooked, neck. (A.) And هُوَ أَصْوَرُ إِلَى كَذَا He is inclining his neck and face towards such a thing. (A.) — — [And hence,] (assumed tropical:) Having an inclination, or a desire, (S, M, Msb,) to, or for, (إِلَى,) a friend, or an object of love. (M.) تَصَاوِيرُ [pl. of تَصْوِيرٌ and تَصْوِيرَةٌ] Effigies, images, or statues; pictures; and the like. (S, Mgh.) [See also صُورَةٌ.] مُصَوِّرٌ [A sculptor; and a painter, or limner, or the like]. المُصَوِّرُ as an epithet of God, The Former, or Fashioner, of all existing things, who hath established them, and given to every one of them a special form and a particular manner of being whereby it is distinguished, with their variety and multitude. (TA.) صوع 1 صُعْتُهُ, (O, K,) [from صَاعَةٌ,] aor. أَصُوعُهُ, (K,) inf. n. صَوْعٌ, (TA,) I measured it with the صَاع [q. v.]. (O, K.) One says, هٰذَا طَعَامٌ يُصَاعُ i. e. [This is wheat] that is measured [with the صاع]. (O.) — — And (assumed tropical:) [I collected it together, like as the measurer collects the corn &c. in the measure: and the contr., i. e.] I dispersed it, or scattered it; (S, O, K;) in which sense it is [said to be] tropical; (TA;) and صِعْتُهُ, aor. أَصِيعُهُ, (K in art. صيع,) inf. n. صَيْعٌ, (TA in that art.,) signifies the same. (K in that art.) One says, صُعْتُ الأَقْرَانَ, and غَيْرَهُمْ, (tropical:) I came to the antagonists, and others, from their sides: (K, TA:) of a courageous man, or a courageous armed man, one says, يَصُوعُ أَقْرَانَهُ, (tropical:) He comes to his antagonists from their sides; (S, O, TA;) and the like is cited in the T from Lth; or as meaning he encompasses their sides; (TA;) or he collects together his antagonists (IKtt, Z, TA) from every side, (IKtt, TA,) like as the measurer collects together that which is measured: (Z, TA:) and of a man, (S, O,) or a pastor, (Lth, IKtt, Z,) يَصُوعُ الإِبِلَ, (S, O,) or مَاشِيَتَهُ, (Lth,) or إِبِلَهُ, (IKtt, Z,) (tropical:) He comes [to the camels or] to his cattle [or to his camels] from their sides; or he encompasses their sides; (Lth, TA;) or he collects them together (IKtt, Z, TA) from every side, (IKtt, TA,) like as the measurer collects together that which is measured: (Z, TA:) but Az says that the foregoing explanations by Lth are wrong; that يَصُوعُ أَقْرَانَهُ, said of a courageous man, or a courageous armed man, means he charges upon his antagonists and disperses them; and يَصُوعُ إِبِلَهُ, said of a pastor, he disperses his camels in the place of pasture; and يَصُوعُ المَعَزَ, said of a hegoat, he disperses the [she-] goats; and صَاعَ الغَنَمَ, aor. as above, and so the inf. n., he dispersed the sheep or goats; (TA;) and ↓ اصاع الغَنَمَ, inf. n. إِصَاعَةٌ, signifies thus likewise: (Lh, TA in art. صيع:) Lh also says that صُعْتُ الغَنَمَ, aor. أَصُوعُهَا, inf. n. صَوْعٌ, and صِعْتُهَا, aor. أَصِيعُهَا, inf. n. صَيْعٌ, both signify I dispersed the sheep or goats: (O in art. صيع:) or, accord. to IKtt, صاع إِبِلَهُ, said of a pastor, has two contr. meanings; he collected together his camels from every side; and also he dispersed his camels. (TA.) — — Also I frightened him. (Ibn-'Abbád, * O, * K.) — — And صُعْتُ القَوْمَ, aor. أَصُوعُهُمْ, (Lh, O in art. صيع,) inf. n. صَوْعٌ, (TA in that art.,) I urged, or incited, the people, or party; (Lh, O and TA in that art.;) and so صِعْتُ القَوْمَ, (Lh, O and K in that art.,) aor. أَصِيعُهُمْ, (Lh, O ibid.,) inf. n. صَيْعٌ. (TA ibid.) — — — [And صاع الكُرَةَ He propelled the ball with the صَوْلَجَان. (See صَاعٌ below, last sentence.)] — — And صَاعَتِ النَّحْلُ, (K,) [app. for صاعت النحل بَعْضُهَا بَعْضًا,] aor. تَصُوعُ, (O,) inf. n. صَوْعٌ, (TA,) The bees followed [as though driving along] one another. (O, K.) — — And صاع الشَّىْءَ, inf. n. صَوْعٌ, He folded, or doubled, the thing; twisted it; or bent it. (IKtt, TA.) 2 صَوَّعَتْ مَوْضِعًا, (O, K,) inf. n. تَصْوِيعٌ, (K,) She (a woman) prepared a place, such as is termed صَاعَة, (O, K, TA,) and made it even, (TA,) for the separating and loosening of cotton. (O, K.) — — صوّعت الرِّيحُ النَّبَاتَ The wind dried up, or caused to dry up, the plants, or herbage; (O, K;) as also صَوَّحَتْهُ. (TA.) — — صوّع الشَّىْءَ He made the thing pointed in its head. (Ibn-'Abbád, O, K.) — And He rounded the thing in its sides. (O, K.) — — صَوّع, (K,) inf. n. as above, (O,) said of an ass, [meaning a wild ass,] He drove his she asses to the right and left: (O, K:) so expl. by Ibn-'Abbád. (O.) And, said of a horse, He went at random, and resisted his owner [or rider]. (TA.) — — صوّع إِلَيْهِ [said of a man, as is indicated in the O,] He turned about his head towards him: and he turned his face towards him. (O, TA.) — — And صوّع رَأْسَهُ, said of a bird, It moved, or moved about, its head. (TA.) 4 اصاع الغَنَمَ: see 1, latter half. 5 تصوّع It became dispersed, or scattered; as also ↓ انصاع. (S.) You say, تصوّع القَوْمُ The people, or party, became dispersed, or scattered, and remote, all of them, one from another. (O, K.) — — Also, said of hair, It became contracted, and much split: [app. by reason of dryness: like تصوّح:] (Lth, O, K:) or it became dispersed, or scattered; (Lh, O, K;) and it fell off by degrees. (O, K.) — — And, said of herbage, It became dried up; (S, O, K;) like تصوّح; (O;) as also تصيّع. (S; and O and K in art. صيع.) 7 انصاع: see 5. — — Also (tropical:) He turned away, or back, retreating, or returning, (S, O, K, TA,) and went (S, TA) quickly, or hastening: (S, O, K, TA:) or you say, انصاع القَوْمُ (tropical:) The people, or party, went away quickly: and مُدْبِرًا (tropical:) He went away [turning back] quickly. (TA.) [See an ex. voce صَارَّةٌ.] — — And (assumed tropical:) It (a bird) ascended, or mounted, into the air, between the earth and sky, or into the middle of the sky. (TA in art. صيع, from the book entitled " Ghareeb el- Hamám " by El-Hasan Ibn-' Abd-Alláh El-Kátib El-Isbahánee.) صَاعٌ (S, Mgh, O, Msb, K) and ↓ صُوعٌ and ↓ صَوْعٌ (O, K) and ↓ صُوَاعٌ (S, O, K) and ↓ صِوَاعٌ, (O, K,) thus accord. to five different readers of the Kur in xii. 72, (O, K, * TA,) A certain measure used for measuring corn (& c.], (S, O, Msb, K,) and upon which turn [or depend] the decisions of the Muslims [relating to measures of capacity]: (K:) or the صاع is different from the ↓ صُوَاع; (S, K;) the latter being a certain vessel, in [or from] which one drinks [as will be expl. hereafter in this paragraph]: (S, TA:) the former is four أَمْدَاد [pl. of مُدٌّ]; (S, O, Msb, K;) i. e. (Msb) five أَرْطَال [or pints] and a third, (Mgh,

Msb, TA,) by the measure of Baghdád; (Msb;) the مُدّ being a pint and a third: (K, TA:) so with the people of El-Hijáz, (Mgh, TA,) [i. e.] so with the people of the Harameyn, as was proved by a number of specimens of the صاع used in dealings with the Prophet, (Msb,) and so accord. to Esh-Sháfi'ee: (TA:) but with the people of El-' Irák it was eight pints, (Mgh, Msb, TA,) with whom agreed Aboo-Haneefeh; the مُدّ with them being two pints; (Msb, TA;) but the addition was made by El-Hajjáj; and their صاع was the قَفِيز حَجَّاجِىّ, and was unknown to the people of El-Medeeneh, as is said by Az: (Msb:) accord. to Ed-Dáwoodee, its invariable measure is four times the quantity [of corn & c.] that fills the two hands, that are neither large nor small, of a man; for the صاع of the Prophet is not found in every place; and this (the author of the K says, TA) I have tried, and found to be correct: (K, TA:) the word is masc. and fem.: (Zj, Msb, K, TA:) accord. to Fr, the people of El-Hijáz make it fem.; and Benoo-Asad, except some of them, make it masc., as do the people of Nejd; and Zj says that the more chaste way is to make it masc.: (Msb:) the pl. (of pauc., used by those who make the sing. fem., O, Msb) is أَصْوُعٌ, (S, Mgh, O, Msb, K,) for which one may say أَصْؤُعٌ, (S, O, K, *) changing the و into hemzeh, (S, O,) and accord. to AAF some say آصُعٌ, like آدُرٌ, (Mgh, Msb,) a pl. of دَارٌ, (Mgh,) but AHát says that this is a vulgar mistake, (Msb,) and أَصْوَاعٌ, (O, Msb, K,) which is used by those who make the sing. masc., (O, Msb,) and [of mult.] صُوعٌ, (K,) which is app. pl. of ↓ صِوَاعٌ, with kesr, (TA,) and صِيعَانٌ, (Mgh, O, Msb, K,) which is [likewise] a pl. of mult., (Msb,) or this last is pl. of ↓ صُوَاعٌ: and this sing. signifies a [vessel of the kind called] جَام, [app. here used in the sense which this word commonly has in Pers., i. e. as meaning a cup,] in which, (K, TA,) or from which, (TA,) one drinks: (K, TA:) Sa'eed Ibn-Jubeyr says that the صواع of the king [mentioned in the Kur xii. 72] was the Persian مَكُّوك, of which the two extremities [are compressed so that they] meet together [app. in such a manner that the whole vessel resembles a small boat, the word مكّوك being expl. in several dictionaries as applied to a drinking-vessel of this form, probably from the Pers. مَكُّوكْ signifying " a shuttle " and used in this sense in modern Arabic]: El-Hasan says that the صُوَاع and the سِقَايَة are one thing, as Zj also says; and that the صواع of the king is said to have been of وَرِق [meaning silver], and that they used to measure with it and sometimes they drank with it: Zj says that it is explained as an oblong vessel, resembling the مَكُّوك, with which the king used to drink; and said by some to have been of مِسّ [which (as is said in the TA in art. مس) means copper, from the Pers. مِسْ]. (TA.) [See also صَوْغٌ, with غ.] — — صَاعٌ signifies also (assumed tropical:) The place [or plot] in which a صاع [of seed] is sown: so in a trad. (TA.) — — And (tropical:) A depressed piece of ground; (S, O, K, TA;) as also ↓ صَاعَةٌ; (O, K, TA;) like an excavation: or, as some say, a depressed place, sloping down from its surrounding borders: (TA:) or a narrow, depressed place. (TA in art. طأ.) — — And (assumed tropical:) A place that is swept and in which one then plays: (Ibn-' Abbád, O, K:) [see the verse cited in what follows:] and ↓ صَاعَةٌ is said to signify a piece of ground which a boy sweeps, removing its pebbles, and in which he plays with the ball: and a bare place, in which is nothing. (TA.) — — And The place of the breast of the ostrich when she puts it upon the ground: (K:) or such a place is called صَاعُ جُؤْجُؤِ النَّعَامِ. (IF, O.) And one says, ضَرَبَهُ فِى صَاعِ صَدْرِهِ and فِى صَاعِ جُؤْجُؤِهِ meaning (tropical:) He struck him in the middle of his breast. (Z, TA.) — And it is said that] صَاعٌ also signifies The [kind of goffstick called] صَوْلَجَان. (K.) In the following verse of El-Museiyab Ibn-' Alas, describing a she-camel, مَرِحَتْ يَدَاهَا لِلنَّجَآءِ كَأَنَّمَا تَكْرُو بِكَفَّىْ لَاعِبٍ فِى صَاعِ [the most obvious meaning of which is, Her fore legs moved briskly for the purpose of hastening, as though she were propelling a ball with the hands of a player in a piece of ground cleared for that exercise,] or, as some relate it, بِكَفَّىْ مَاقِطٍ, meaning with the hands of a player with the ball, it is said by some that he means بِصَاعٍ, [though it is not easy to see why, if so, he did not say بِالصَّاعِ,] and that by the صاع he means the صَوْلَجَان, because it is bent (يُعْطَفُ [see 1, last sentence,]) for the purpose of striking with it, that the ball may be propelled (تُصَاعُ) with it. (O.) صَوْعٌ and صُوعٌ: see صَاعٌ, first sentence. — — The latter is also a pl., (K, TA,) app. of صِوَاعٌ, with kesr. (TA.) صُوَعٌ Portions of herbage beginning to dry up. (Ibn-' Abbád, O, K.) — — And of the flesh of a horse, Such as is scattered, or sparse; not collected together in one place. (Ibn-' Abbád, O.) صَاعَةٌ: see صَاعٌ, latter half, in two places. — — Also (tropical:) A place prepared by a woman for the separating and loosening of cotton: (Lth, O, K, TA:) and (assumed tropical:) a skin, like a نِطْع, which a woman sometimes makes, or prepares, for the separating and loosening of cotton and of wool upon it. (ISh, O, TA.) — — And (tropical:) A place specially made, or prepared, for guests. (Z, TA.) صُوَاعٌ and صِوَاعٌ: see صَاعٌ, former half, in five places. أُصَيَّاعٌ occurs as a dim. of صِيعَانٌ [or rather of أَصْوَاعٌ, pl. of صَاعٌ, regularly formed therefrom]. (IB, TA.) مُنْصَاعٌ [part. n. of 7] Turning away or back, retreating, &c. (TA.) 1 صوغ صَاغَهُ, (S, MA, O, Msb, K,) aor. يَصُوغُ, (S, O, Msb,) inf. n. صَوْغٌ (S, MA, O, Msb) and صُوَاغٌ (TA) and صِيَاغَةٌ, (MA,) [or the last is a simple subst.,] He melted it, and poured it forth into a mould; (TA;) he cast it, molten, in a mould: (PS:) he made, formed, fashioned, or moulded, it, by the goldsmith's art; namely, an ornament [and the like]: (MA: [this last is the most usual meaning:]) or he prepared it, (K, TA,) and cast it, (TA,) namely, a thing, after the pattern of a right model. (K, TA.) One says of a man, صَاغَ الذَّهَبَ حُلِيًّا [He cast the gold so as to make of it ornaments; or he made, formed, fashioned, or moulded, the gold into ornaments]. (Msb.) — — [Hence,] صَاغَهُ اللّٰهُ صِيغَةً حَسَنَةً (tropical:) God created him (S, O, K, TA) in a goodly mode, or manner, of creation. (O, TA.) And صِيغَ عَلَى صِيغَتِهِ (tropical:) He was created after his [i. e. another's] mode, or manner, of creation. (TA.) — — And صاغ, or كَلَامًا, (tropical:) He composed, and adjusted, poetry, or speech, discourse, or language. (TA.) — — And يَصُوغُونَ الكَلَامَ (tropical:) They alter speech, [embellish it with lies,] and falsify it, or forge it. (TA.) And فُلَانٌ يَصُوغُ الكَذِبَ, (S O, Msb, * TA,) inf. n. صَوْغٌ, (Msb,) (tropical:) Such a one forges, or fabricates, that which is false, or untrue: (O, Msb: *) a metaphorical phrase. (S.) And صاغ فُلَانٌ زُورًا and كَذِبًا (tropical:) Such a one forged, or fabricated, a lie, a falsehood, or an untruth. (TA.) And صَوْغُ اللِّسَانِ means (assumed tropical:) The lying of the tongue. (Har p. 605.) — صاغ, aor. يَصُوغُ, (O, K,) inf. n. صَوْغٌ, (O,) also signifies It sank into the ground, said of water; and into the food, said of sauce, or seasoning: (O, K:) so says ISh. (TA.) — — And صاغ لَهُ الشَّرَابُ The beverage, or wine, was easy and agreeable to him to swallow; i. q. ساغ, (Ibn-' Abbád, O, K,) as a dial. var. (Ibn-' Abbád, O.) 5 تصوّغ: see what next follows. 7 انصاغ quasi-pass. of صَاغَهُ [in all its senses, proper and tropical: meaning It was, or became, melted, and poured forth into a mould; &c.: and in like manner Freytag explains ↓ تصوّغ as used in the book entitled " Les oiseaux et les fleurs," p. 7, meaning " formatus, fictus fuit; " but this is app. post classical]. (O, K.) صَوْغٌ inf. n. of صَاغَهُ [q. v.]. (S &c.) — — [In the Kur xii. 72,] some read نَفْقِدُ صَوْغَ المَلِكِ [meaning We miss, or see not, or find not, the King's molten vessel, or vessel made of melted metal]: in this instance, صَوْغ is an inf. n. (O, K, TA) used as a subst., (O, TA,) in the sense of ↓ المَصُوغ, which means مَاصِيغَ [i. e. the thing that has been melted, and poured forth into a mould; &c.]; like ↓ المُصَاغُ [a pass. part. n. of a verb which is not mentioned]: (TA:) it is like ضَرْب in the phrase هٰذَا دِرْهَمٌ ضَرْبُ الأَمِيرِ, (O, K,

* TA,) meaning مَضْرُوبُهُ: (O, TA:) and Er-Rághib says that it [i. e. the vessel thus termed] is held to have been made of molten gold: (TA:) some read [in the Kur xii. 72] ↓ صُوَاغ, as though this also were [originally] an inf. n. (O, K, TA) from صَاغَ, (O, TA,) like بُوَالٌ and قُوَامٌ (O, K, TA) from بَالَ and قَامَ. (O, TA.) [See also صَاعٌ, with the unpointed ع.] — — One says also, هٰذَا صَوْغُ هٰذَا This is of the measure of this; or is the like in measure of this: [as though of the make, form, fashion, mould, or cast, of this: (see also صِيغَةٌ:)] (S, O, Msb:) and هٰذَا المَآءُ صَوْغُ الإِنَآءِ This water is of the measure of the vessel; or is the like in measure of the vessel: and everything that is the like in measure of another thing is said to be صَوْغُهُ. (O.) — — And هُمَا صَوْغَانِ They two are likes: (S, O, K:) or they two are coëtaneans; syn. لِدَةٌ [which is properly a sing., though here used as a dual]. (IDrd, O, K.) — — And هُوَ صَوْغُ أَخِيهِ (AA, O, K) He is he who was born immediately after his brother; and [in like manner, before him, for] he may be above him and he may be below him, (O,) like سَوْغُهُ; as also ↓ صَوْغَةُ أَخِيهِ, (K, TA, [in the CK, erroneously, أُخْتِهِ,]) like سَوْغَةُ أَخِيهِ: (TA:) and هِىَ أُخْتُكَ صَوْغُكَ and ↓ صَوْغَتُكَ [She is thy sister who was born immediately after thee; or before thee]: (O, TA:) the pl. is أَصْوَاغٌ. (TA voce سَوْغٌ.) صَوْغَةٌ: see the last sentence here preceding, in two places. صِيغَةٌ is originally صِوْغَةٌ, (S, O, Msb,) the و being changed into ى because of the kesreh before it: (S O:) it is like قِيمَةٌ. (Msb.) [Its primary signification is A mode, or manner, of صَوْغ i. e. melting, and pouring forth into a mould; &c.: and hence it signifies a make, form, fashion, mould, or cast:] and it is syn. with صِيَاغَةٌ, q. v.: (TA:) and signifies the making [a thing]; and making according to a certain measure or proportion [and the like]. (Msb.) One says سِهَامٌ صِيغَةٌ (S, O, K) Arrows [one in make;] uniform; (TA;) of the make of one man. (S, O, K, * TA.) And صِبغَةُ اللّٰهِ, meaning (assumed tropical:) The creation of God. (Msb.) And هُوَ حَسَنُ الصِّيغَةِ (tropical:) He is goodly in respect of make and of stature: or this means هُوَ حَسَنُ العَمَلِ [which may in this case be correctly rendered he is goodly in respect of make: and also he is good in respect of work]. (TA.) And هُوَ مِنْ صِيغَةٍ كَرِيمَةٍ (tropical:) He is of a generous origin. (Ibn-' Abbád, Z, O, K, TA.) And صِيغَةُ القَوْلِ كَذَا (tropical:) The mode, manner, fashion, or form, of the saying is thus. (Msb.) And صِيغَةُ الأَمْرِ كَذَا وَكَذَا (assumed tropical:) The shape of the affair, or case, is thus and thus. (TA.) صَيْغُوغَةٌ: see صِيَاغَةٌ. صُوَاغٌ: see صَوْغٌ, second sentence. صِيَاغَةٌ The craft, or art, (K, TA,) or work, or operation, (S, O, Msb, * TA,) of the صَائِغ [q. v.]; (S, O, Msb, K, TA;) [generally meaning the craft or art, or the work or operation, of the goldsmith;] the act of melting [gold &c.], and pouring [it] forth into a mould; [&c.; (see 1, first sentence;)] as also ↓ صِيغَةٌ and ↓ صَيْغُوغَةٌ, this last mentioned by Lh. (TA.) صَوَّاغٌ: see the next paragraph, in five places. صَائِغٌ and ↓ صَوَّاغٌ (S, MA, O, Msb, K, KL) and ↓ صَيَّاغٌ, (S, O, K, KL,) the last of the dial. of El- Hijáz, (S, O,) originally صَيْوَاغٌ, (IJ, O, TA,) thus altered by some, from صَيْوَاغٌ to صَيَّاغٌ, because of their disliking the double و, (IJ, TA,) One who practises, or performs, the craft, art, work, or operation, termed صِيَاغَة [or melting gold &c., and pouring it forth into a mould; &c.; as expl. in the first sentence of this art.]; (S, O, Msb, K, TA;) [generally meaning] a goldsmith, or worker in gold: (MA, KL:) the pl. of صَائِغٌ is صَاغَةٌ [originally صَوَغَةٌ] and صُوَّاغٌ and صُيَّاغٌ. (TA.) One says, الحُلِىِّ ↓ هُوَ صَوَّاغُ [and صَائِغُهَا i. e. He is the moulder of ornaments, or of women's ornaments, of gold or of silver &c.]. (TA.) [And hence مِلْحُ الصَّاغَةِ lit. Goldsmiths' salt; meaning chrysocolla, i. e. borax: thus termed in the language of the present day.] Aboo-Ráfi' the صَائِغ is related to have said, كَانَ عُمَرُ يُمَازِحُنِى يَقُولُ يَقُولُ اليَوْمَ وَغَدًا ↓ أَكْذَبُ النَّاسِ الصَّوَّاغُ ' Omar used to jest with me, saying, The most lying of men is the goldsmith, who says, To-day, and Tomorrow]. (TA.) And ↓ كَذِبَةٌ كَذَبَهَا الصَّوَّاغُونَ [lit. A lie which the goldsmiths have told] is a saying (of Aboo-Hureyreh, O) occurring in a trad. (S, O.) — — [Hence,] the pl. صُوَّاغٌ means (tropical:) Persons who alter speech, [embellish it with lies,] and falsify it, or forge it: and ↓ صَوَّاغٌ, (tropical:) one who moulds speech, and falsifies it, or embellishes it with lies: (TA:) and [in like manner] ↓ صَيِّغٌ, (O, K, TA,) originally صَيْوِغٌ, (TA,) (tropical:) one who lies much, and embellishes his speech [with lies]: (K, O, TA:) the pl. of this last is صَاغَةٌ, like سَادَةٌ pl. of سَيِّدٌ. (TA.) [See also صَبَّاغٌ.] صَيِّغٌ, originally صَيْوِغٌ: see the next preceding paragraph, last explanation. صَيِّغَةٌ i. q. ثَرِيدَةٌ [A mess of crumbled bread moistened with broth and piled up in the middle of a bowl]. (Fr, O, K.) صَيَّاغٌ, originally صَيْوَاغٌ: see صَائِغٌ. أَصْيَغُ [as though originally أَصْوَغُ, being mentioned in this art.,] Water such as is common (عَامّ [app. meaning to all who desire to take of it]), and much in quantity. (IAar, TA,) مَصَاغٌ, [as a coll. gen. n.,] with fet-h, Moulded ornaments or women's ornaments, of gold or the like; syn. حُلِىٌّ. (TA.) مُصَاغٌ: see صَوْغٌ, second sentence. مَصُوغٌ: see صَوْغٌ, second sentence. صوف

1 صَافَ, (S, O, K,) aor. يَصُوفُ, (S, O,) inf. n. صَوْفٌ and صُؤُوفٌ; and صَوِفَ, (S, O, K,) inf. n. صَوَفٌ; (S;) He (a ram) had much صُوف [or wool], (S, O, K,) after having little thereof. (S, O.) — صاف السَّهْمُ عَنِ الهَدَفِ, aor. يَصُوفُ and يَصِيفُ, (S, M, O, Msb, K,) inf. n. صَوْفٌ and صَيْفٌ and صَيْفُوفَةٌ, (O and K in art. صيف,) The arrow turned aside from the butt: (S, M, O, Msb, K:) like ضاف. (S and O in art. ضيف.) And صاف عَنِّى وَجْهُهُ His face turned away from me. (K.) And صاف عَنِّى شَرُّهُ, (S, M, O,) aor. يَصُوفُ, inf. n. صَوْفٌ, (M,) His (a man's, S, O) evil, or mischief, turned away from me. (S, * M, O. *) 2 صوّف الكَرْمُ The grape-vine showed its fruitstalks [anew] after the cutting off of its fruit- (M,) 4 اصاف اللّٰهُ عَنِّى شَرَّهُ God turned away, or may God turn away, from me his evil, or mischief. (S, K.) [Mentioned also in art. صيف.] 5 تصوّف He became a صُوفِىّ: (Msb:) he devoted himself to religious exercises; or applied himself to devotion: or he asserted himself to do so: (TA:) but it is post-classical. (Msb.) صَافٌ (S, M, O, K) and ↓ صَائِفٌ (S, M, O, Msb, K) and ↓ صَافٍ, (M, O, K,) which last is formed by transposition [from the second], (M,) and ↓ صَوِفٌ (M, O, K) and ↓ أَصْوَفُ (S, M, O, Msb, K) and ↓ صُوفَانٌ (AHeyth, TA) and ↓ صُوفَانِىٌّ, (M, O, K,) A ram having much صُوف [or wool]: (S, M, O, Msb, K:) fem. with ة, (K, [in which it seems to refer only to the last, i. e.]) the fem. epithet is ↓ صُوفَانِيَّةٌ, (O,) or ↓ صُوفَانَةٌ, (AHeyth, and so in a copy of the M,) and صَافَةٌ also. (M.) — — And لِمَّةٌ صَافَةٌ [A lock of hair hanging down below the lobe of the ear] of which the hair is like صُوف [i. e. wool]. (M.) — See also صُوفٌ. — And see art. صيف. صَافٍ: see the next preceding paragraph. صُوفٌ [Wool;] an appertenance of sheep, (in the S لِلشَّاةِ, in the M لِلْغَنَمِ, and in the O and Msb [more definitely] لِلضَّأْنِ,) which is to them like شَعَرٌ to goats and وَبَرٌ to camels: (M:) [in the K only said to be well know:] n. un. صُوفَةٌ, (M,) [i. e.] this latter has a more particular signification [meaning a portion, flock, tuft, or wisp, of wool]: (S, O, Msb, K:) and sometimes صُوفٌ is used in the sense of the n. un., as mentioned by Sb: (M:) the pl. of صُوفٌ is أَصْوَافٌ [meaning sorts of wool]: (M:) and the dim. of the n. un. is ↓ صُوَيْفَةٌ. (TA.) One says خَرْقَآءُ وَجَدَتْ صُوفًا [An unskilful woman that has found wool]: (As, O, K:) a prov. (As, O) relating to property possessed by such as does not deserve to have it: (As, TA:) because the unskilful woman, when she lights upon wool, mars it, (O, K,) not spinning it well: (O:) applied to the stupid person who finds property and wastes it; (O, K;) or to him who finds that of which he knows not the value, and wastes it. (Z,

TA.) And one says, فُلَانٌ يَلْبَسُ الصُّوفَ وَالقُطْنَ, meaning Such a one wears what is made of wool and of cotton. (A, TA.) In the saying of a poet, حَلُبَانَةٍ رَكُبَانَةٍ صَفُوفٍ تَخْلِطُ بَيْنَ وَبَرٍ وَصُوفِ [Of one that is milked and ridden, that yields a row of bowls of her milk, (but see صَفُوفٌ, of which other explanations have been given,) that mingles camels' fur and wool], the latter hemistich means, as Th says, accord. to IAar, that is sold, and with the price whereof are purchased camels and sheep: or, accord. to As, that is quick in her pace; the drawing back of her fore legs being likened to [the motion of] the bow of the نَدَّاف who mixes camels' fur and wool. (M.) One says also, أَخَذْتُ بِصُوفِ رَقَبَتِهِ (S, M, K, but in the M أَخَذَ,) and بِصُوفَتِهَا (M, O) and ↓ بِصَافِهَا, (M, K,) and بِظُوفِ رَقَبَتِهِ and بِطَافِهَا, and بِظُوفِ رَقَبَتِهِ and بِظَافِهَا, and بِقُوفِ رَقَبَتِهِ and بِقَافِهَا, (S, O,) meaning (tropical:) [I laid hold upon] the pendent hair in the hollow of the back of his neck: (IDrd, S, M, O, K:) or the downy hairs upon the back of his neck: (M, O:) or the skin of his neck: (IAar, S, O, K:) or the back of his neck, altogether: (Fr, S, O, K:) or I took him by force: (Abu-l-Ghowth, S, O, K:) or I followed him, thinking that I should not reach him, and overtook him; and this one says whether he lay hold upon his neck or not. (Abu-s-Semeyda', S, O, K.) And أَعْطَاهُ بِصُوفِ رَقَبَتِهِ (tropical:) [He gave it altogether]; like أَعْطَاهُ بِرُمَّتِهِ: or (as expl. by A' Obeyd, S, O) he gave it gratuitously; not taking a price. (S, O, K.) — — صُوفُ البَحْرِ [lit. The wool of the sea] is a thing [or substance] in the form of the animal صُوف [i. e., of wool; evidently meaning sea-weed resembling wool; such as is found in abundance thrown up on the beaches of the Red Sea: and that this is generally, if not in every instance, meant by the identical Hebrew word סוּף, as used in the Bible, has been most satisfactorily shown in art. " Red Sea " (by my deeply-lamented nephew Edward Stanley Poole) in Dr. William Smith's " Dictionary of the Bible "]: it is said in one of the أَبَدِيَّات, [see art. ابد,] لَا آتِيكَ مَا بَلَّ بَحْرٌ صُوفَةً [I will not come to thee as long as a sea wets a portion of صُوف], or, as Lh relates it, مَا بَلَّ البَحْرُ صُوفَهُ [as long as the sea wets its صُوف; meaning, ever]. (M, TA.) صَوِفٌ: see صَافٌ. صُوفَةٌ n. un. of صُوفٌ [q. v.]. (M &c.) — — [Also applied by physicians to A pessary, or suppository, of wool, containing a medicament of some kind, to be inserted into the vagina or rectum.] — Also Any of those who had the management of aught of the work of the بَيْت [meaning the House of God, i. e. the Kaabeh], and who were called ↓ الصُّوفَانُ: (M:) [accord. to the TA, it is said that الصُّوفَانُ and الصُّوفَةُ are both alike appellations applied to any of such persons:] J and others say that صُوفَةٌ was the father of a tribe of Mudar, who used to serve the Kaabeh, and to return with the pilgrims from ' Arafát, in the Time of Ignorance; and it is implied in the S [that they were also called آلُ صُوفَانَ, or] that صُوفة was also called صُوفَان; and in a saying of Z, that الصُّوفان and آلُ صُوفان were appellations of one and the same people: [hence, app., the applications of صُوفَةٌ and صُوفَانٌ to any servants of the Kaabeh:] but accord. to Sgh and the K, آلُ صُوفَانَ is a mistake for آلُ صَفْوَانَ. (TA.) صُوفَانٌ, and its fem., with ة: see صَافٌ: — and for the former see also صُوفَةٌ. — Also [A species of agaric, i. e., of the kind of fungus thus called;] a certain thing [or substance] that comes forth from the heart of trees, flaccid and dry, in which fire is struck, and which is the best of things for the purpose of those who strike fire. (TA.) صُوفَانَةٌ, applied to a ewe, is fem. of صُوفَانٌ: see صَافٌ. (AHeyth, TA.) — — Also A certain herb, or leguminous plant, (بَقْلَةٌ,) downy, (M, K,) and short, (K,) mentioned by Aboo-Nasr as of the kind termed أَحْرَار [pl. of حُرٌّ], but not specifically described by him. (AHn, M.) صُوفِىٌّ, a post-classical word, A man of the people called the صُوفِيَّة: (Msb:) [formerly applied to any devotee: afterwards, particularly, to a mystic; one who seeks to raise himself to a high degree of spiritual excellence by contemplation of divine things so as to elicit the mysteries thereof:] the صُوفِيَّة may be so called [from the Greek sofo\s: or] in relation to the people called آلُ صُوفَان, [see صُوفَةٌ,] as resembling them in the devotion of themselves to religious exercises: or in relation to those called أَهْلُ الصُّفَّةِ, wherefore they are also called الصُّفِّيَّةُ: or in relation to الصُّوف [i. e. wool], which is proper to devotees and recluses: this last is the derivation commonly received. (TA.) صُوفَانِىٌّ; and its fem., with ة: see صَافٌ. صُوَيْفَةٌ dim. of صُوفَةٌ, n. un. of صُوفٌ, q. v. (TA.) صَوَّافٌ A manufacturer of صُوف [or wool, or of woollen garments &c.]. (TA.) صَائِفٌ: see صَافٌ. صَيِّفَةٌ, originally صَيْوِفَةٌ, A [garment of the kind called] جُبَّة having much صُوف [or wool]. (TA.) أَصْوَفُ: see صَافٌ. صوك 1 صَاكَ بِهِ, (O, K,) aor. يَصُوكُ, (O,) inf. n. صَوْكٌ, (K,) It stuck, or clave, to him, or it: (O, K;) said of saffron, (K,) and of blood, and of other things: (TA:) and (O, K) so صاك به, aor. يَصِيكُ, (S, O, K, in art. صيك,) inf. n. صَيْكٌ; (K;) said of perfume. (S, O, K.) See also صَنِكَ. 5 تصوّك فِى رَجِيعِهِ, (As, O, K,) or, accord. to AZ, تضوّك, with ض, (O,) or both, (Lh, TA in art. صف,) [and تصوق,] He (a man, O) became defiled, or befouled, with [or in] his dung. (O, K.) صَوْكٌ The seminal fluid of a man. (Th, Kr, K.) — Also The first. (K.) One says, لَقِيتُهُ أَوَّلَ صَوْكٍ and بَوْكٍ I met him the first thing. (S, O, K.) And in like manner, اِفْعَلْهُ أَوَّلَ كُلِّ صَوْكٍ and بَوْكٍ [Do thou it the first of everything]. (TA.) And خُذْ هٰذَا أَوَّلَ صَوْكٍ: see 1 in art. صك. (O and TA in that art.) — Also Motion: so in the phrase مَا بِهِ صَوْكٌ and بَوْكٌ [There is not in him, or it, any motion]. (IDrd, O, K.) صَائِكٌ Sticking, or cleaving. (AA, TA.) — — And [app. as an epithet in which the quality of a subst. is predominant] Sticking blood: or blood of the جَوْف [or belly, &c.]. (TA.) — — See also art. صأك. صول 1 صَالَ عَلَيْهِ, [aor. يَصُولُ,] inf. n. صَوْلٌ and صَوْلَةٌ (S, O, K) and صِيَالٌ, (O,) He leaped, or sprang, upon him: (S, O, K:) and (K) صَالَ عَلَيْهِ, (M, K,) aor. يَصُولُ, (TA,) inf. n. صَوْلٌ and صِيَالٌ and صُؤُولٌ and صَوَلَانٌ and صَالٌ and مَصَالَةٌ, he sprang, or rushed, upon him; made an assault, or attack, upon him; namely, his adversary, or antagonist; syn. سَطَا; (M, K, TA;) and حَمَلَ: (TA:) [or he sprang upon him and seized him violently or laid violent hands upon him; for so سَطَا is said to signify:] and صال عَلَيْهِ (tropical:) he overbore him, overpowered him, or subdued him; (S, * O, * Msb, * TA; [a meaning also assigned to سَطَا;]) namely, one man another nam. (TA.) [See also 1 in art. صيل.] One says, رُبَّ قَوْلٍ أَشَدُّ مِنْ صَوْلٍ Many a saying is more severe than a leaping or springing [&c.]. (S, O.) And it is said in a trad. respecting prayer, بِكَ أَصُولُ, meaning [By Thee may I] spring, or rush, or assault, and subdue. (TA.) — — صال, aor. as above, inf. n. صَوْلٌ, is also said of a stallion [camel], meaning He leaped, or sprang: or, accord. to AZ, صال, inf. n. صَوْلٌ and صِيَالٌ, said of a camel, means he leaped, or sprang, upon the [other] camels, and fought them: (Msb:) or one says of a stallion, صال عَلَى الإِبِلِ, inf. n. صَوْلٌ, meaning he fought the [other] camels, (M, K,) and sent them on before: (M:) or, accord. to AZ, one says of a camel, (S,) or, accord. to Es-Sarakustee, some of the Arabs say of a camel, (Msb,) صَؤُلَ, (S, Msb, [in one of my copies of the S صال, but the former is the right,]) like قَرُبَ, (Msb,) with ء, (S, Msb,) inf. n. صَآلَةٌ, meaning he betook himself to the killing of men, and springing, or rushing, upon them: (S) and without ء in speaking of the act of one adversary, or antagonist, against another: (Msb:) Hamzeh El-Isbahánee says, in his " Proverbs," that صال الجَمَلُ means the camel bit; but he is alone in saying this. (TA.) One says also, صال العَيْرُ, meaning The he-ass attacked the she-ass: (S, O:) or صال العَيْرُ عَلَى العَانَةِ the heass drove away the she-ass, or the herd of wild she-asses, (M, K, TA,) and attacked her or them, biting her or them with the fore teeth, and kicking her or them with the hind leg or hind legs. (TA.) — صال البُرَّ, aor. as above, inf. n. صَوْلٌ, He swept away, or cleared, the wheat from the pieces of stick and of rubbish:

and صَوَّلْنَا ↓ الحِنْطَةَ we swept the wheat [well, and so cleared it from rubbish]: the teshdeed denotes intensiveness of meaning: (O:) ↓ التَّصْوِيلُ [or تَصْوِيلُ البَيْدَرِ] means the sweeping of the بَيْدَر [or collected wheat or grain, or perhaps the place in which wheat or grain is trodden out], (O,) or of the sides thereof (نَوَاحِى البَيْدَرِ [to clear it of rubbish]). (K.) — صِيلَ: see art. صيل. 2 صوّل, and its inf. n.: see 1, last sentence but one. — — تَصْوِيلٌ also signifies The extracting a thing by means of water: (K, TA: [in the CK, بالمالِ is erroneously put for بِالمَآءِ:]) like the extracting a pebble from rice [by washing]. (TA.) [And app. The soaking a thing to extract the juice or bitterness &c.: see مِصْوَلٌ. See also an ex. in De Sacy's Chrest. Arabe, sec. ed., vol. ii. p. 130 of the Ar. text; and see his remarks thereon in p. 335 of the transl. and notes.] — — [Also The mixing, and stirring about, and beating, a thing.] One says, الجَرَادُ يُصَوَّلُ فِى مِشْوَاهُ [in the CK مَشواهُ, which is a mistranscription,] The locusts are mixed, and stirred about, and beaten, in his مِشْوَى (O, K) i. e. frying-pan. (TK.) 3 مُصَاوَلَةٌ and صِيَالٌ and ↓ صِيَالَةٌ [of which the first and second are inf. ns., the third being a quasi-inf. n.,] are syn. with مُوَاثَبَةٌ; (S, O, K;) صَاوَلَهُ signifying وَاثَبَهُ [i. e. He leaped, or sprang, upon him; or he assaulted, or assailed, him: or he contended with him, each leaping, or springing, upon the other, or each assaulting, or assailing, the other]. (K.) [See also 6.] 6 الفَحْلَانِ يَتَصَاوَلَانِ i. q. يَتَوَاثَبَانِ [i. e. The two stallion-camels leap, or spring, upon each other; or assault, or assail, each other]. (S.) صَوْلَةٌ is an inf. n.: (S, O, K: [see 1, first sentence:]) or it signifies A leap, or spring: (TA:) or a single act of a camel's leaping, or springing, upon [other] camels, and fighting them; as also ↓ صِيَالَةٌ: (Msb:) [but more commonly, impetuosity, of a man, and of a camel or the like.] — — [Hence,] ذُو صَوْلَةٍ فِى المِزْوَدِ One who springs upon the food, and devours it immoderately. (M, TA. *) — — لَقِيتُهُ أَوَّلَ صَوْلَةٍ means أَوَّلَ وَهْلَةٍ [i. e. I met him the first thing, or the first thing that I saw]. (A, TA.) صُولَةٌ مِنْ حِنْطَةٍ and ↓ حِنْطَةٌ مُصَوَّلَةٌ [signify nearly the same, the former meaning A heap of wheat, and the latter wheat in general, cleared from rubbish by means of the implement called مِصْوَلَة or مِصْوَل]: (O, K: [these significations are clearly indicated in the K, and more so in the O, by the context:]) the pl. of صُولَةٌ is صُوَلٌ. (O.) صِيلَةٌ, mentioned here in the K: see art. صيل. صَؤُولٌ A camel that devours his pastor; that springs upon men, and devours them: (Lth, TA:) a camel that kills men, and springs, or rushes, upon them: (S:) or a camel that leaps, or springs, upon the [other] camels, and fights them: (Msb:) or a stallion that fights the [other] camels, (M, K,) and sends them on before. (M.) And (assumed tropical:) A man who beats others, and overbears, overpowers, or subdues, them. (TA.) Accord. to Az, it is originally without ء, and is app. pronounced with ء because the و is with damm. (TA.) صِيَالٌ an inf. n. of 1 [q. v.]. (M, O, Msb, K.) — — [And also an inf. n. of 3, q. v.] صِيَالَةٌ: see 3: and see also صَوْلَةٌ. أَصْوَلُ مِنْ جَمَلٍ [More impetuous than a camel; or more wont to spring upon others, or to assault, or assail, them, than a camel]. (TA.) مِصْوَلٌ A thing in which colocynths are soaked in order that their bitterness may depart. (AZ, S, O, K.) — — And, accord. to Ibn-'Abbád, An implement with which the ears of corn are swept away, or cleared, from the pieces of stick and of rubbish. (O. [See also what next follows.]) مِصْوَلَةٌ A broom (مِكْنَسَةٌ, O, K) with which the sides of the بَيْدَر [or collected wheat or grain, or perhaps the place in which wheat or grain is trodden out,] are swept [to clear it of rubbish]: (O, TA:) so says IAar. (TA. [See also what next precedes.]) حِنْطَةٌ مُصَوَّلَةٌ: see صُولَةٌ مِنْ حِنْطَةٍ. صولج صَوْلَجَانٌ and صَوْلَجَةٌ: see what here follows. صَوْلَجٌ (T, S, K) and ↓ صَوْلَجَانَةٌ (Sb, TA) and ↓ صَوْلَجٌ (T, TA) and ↓ صَوْلَجَةٌ, (TA,) as also صَوَّجَانٌ, (L in art. صوج,) [A kind of goff-stick, or golf-stick, played with by men on horseback;] a stick with a curved, or crooked, end; syn. مِحْجَنٌ; (S, K;) [or rather] a stick of which the end is curved [artificially] with which a ball is struck by men on horseback: a stick of which the end curves, or crooks, naturally, on its tree, is called مِحْجَنٌ: (T, TA:) of Pers. origin, (S,) [i. e. from the Pers. چَوْگَانْ,] arabicized: (T, S:) pl. صَوَالِجَةٌ; (S, K;) the ة being added in the pl. because of the foreign origin, (S, M, TA,) as is mostly the case in broken pls. of words of foreign origin. (M, TA.) صَوْلَجَانَةٌ: see the next paragraph here preceding. صوم 1 صَامَ, (S, M, &c.,) aor. يَصُومُ, (Msb,) inf. n. صَوْمٌ, and صِيَامٌ; (S, M, Mgh, Msb, K;) and ↓ إِصْطَامَ; (M, K;) He abstained, (Msb, TA,) in an absolute sense: (Msb:) this is the primary signification: (TA:) [or] this is said to be the signification in the proper language of the Arabs: (Msb:) and in the language of the law, (Msb, TA,) he observed a particular kind of abstinence; (Msb;) i. e. (TA) he abstained from food (S, M, K, TA) and drink (M, K, TA) and coïtus: (M, K:) and (S, * M, &c.) by a tropical application, (TA,) (tropical:) from speech: (S, * M, Mgh, Msb, * K, TA:) or صَوْمٌ in the proper language of the Arabs signifies a man's abstaining from eating: and by a secondary application, a particular serving of God [by fasting]; (Mgh;) [i. e.] the abstaining from eating and drinking and coïtus from daybreak to sunset: (KT:) accord. to Kh, it signifies [properly] the standing without work. (S.) صام الشَّهْرَ means صام فِى الشَّهْرِ [He fasted during the month]: agreeably with what is said in the Kur ii. 181. (TA.) And it is said (S, M) by I'Ab (S) that the saying, in the Kur [xix. 27], (S, M,) إِنِّى نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا means (assumed tropical:) [Verily I have vowed unto the Compassionate] an abstaining from speech. (S, M, Msb.) One says also, صام الفَرَسُ, inf. n. صَوْمٌ (S, M) and صِيَامٌ, (M,) (assumed tropical:) The horse stood without eating of fodder; (S;) or abstained from the eating of fodder. (M, A, Mgh.) And صام عَنِ السَّيْرِ (tropical:) He abstained from going along, or journeying. (TA.) — — [Hence,] صامت الشَّمْسُ (assumed tropical:) The sun became [apparently] stationary [in the mid-heaven]: (T, TA:) or attained its full height. (M, TA.) — — And صام النَّهَارُ, (inf. n. صَوْمٌ, S,) (tropical:) The day reached its midpoint. (S, M, Mgh, K, TA.) — — And صامت الرِّيحُ, (M, TA,) inf. n. صَوْمٌ, (S, K,) (tropical:) The wind became still, or calm. (S, M, K, TA.) — — And صام المَآءُ, [inf. n. صِيَامٌ (see صُلَاقَةٌ) and probably صَوْمٌ also,] (assumed tropical:) The water became still, or motionless; syn. قَامَ and دَامَ. (TA.) — — And صام النَّعَامُ, (M, K,) inf. n. صَوْمٌ, (M,) (tropical:) The ostrich cast forth its dung; (M, K, TA;) and in the same sense the verb is used in relation to the domestic fowl; because each stands still in doing this, or because each becomes tranquil by reason of the passing forth of that which occasions annoyance: and accord. to [some one or more of the copies of] the M, صام النَّهَارُ, inf. n. صَوْمٌ, The نهار, by which is here meant the young one of the كَرَوَان, [or rather of the bustard called حُبَارَى,] cast forth what was in its belly. (TA.) — صام مَنِيَّتَهُ i. q. ذَاقَهَا [He tasted, or experienced, his death]. (K.) — And صَامَ He (a man) shaded himself by means of the tree called صَوْم. (K.) 8 إِصْتَوَمَ see 1, first sentence. صَوْمٌ an inf. n. of 1 [q. v.]. (S, M, &c.) — — [Hence,] الصَّوْمُ [app. for وَقْتُ الصَّوْمِ] means also (tropical:) [The month of] Ramadán: (K, TA:) whence the saying of Aboo-Zeyd, أَقَمْتُ بِالبَصْرَةِ صَوْمَيْنِ, meaning [I remained, stayed, dwelt, or abode, in El-Basrah] two Ramadáns. (TA.) — — And [in like manner] صَوْمٌ also means (assumed tropical:) A Christian church; syn. بِيعَةٌ: (S, K, TA:) as though for مَحَلُّ الصَّوْمِ i. e. الوَقْفِ [the place of station: for, as Hooker says, speaking of the ancient usage of the Church, “their manner was to stand at prayer, whereupon their meetings

unto that purpose had the names of stations given them ”]. (TA.) — See also صَائِمٌ. — Also (assumed tropical:) The dung of the ostrich. (S, M, K.) — And, in the dial. of Hudheyl, (S,) Certain trees, (S, M,) or a certain tree, (K,) [but] the n. un. is with ة, of the form of the figure of a human being, (M,) ugly in appearance, (M, K,) very much so, the fruits of which are called رُؤُوسُ الشَّيَاطِينِ, i. e. [the heads] of the serpents, [see شَيْطَانٌ and زَقُّومٌ,] not having leaves: AHn says that they have [what are termed] هَدَب [q. v.], their branches do not spread forth, they grow in the manner of the [species of tamarisk called] أَثْل, but are not so tall, and mostly grow in the districts of Benoo-Shebábeh. (M.) صَامَةٌ, for صَوْمَةٌ, inf. n. of un. of صَامَ: see a verse cited voce تَابَ, in art. توب. صَوْمَانُ: see صَائِمٌ. أَرْضٌ صَوَامٌ Dry land or ground, in which is no water. (K.) صَوَّامٌ is like صَائِمٌ but having an intensive signification [i. e. meaning Abstaining, &c., much or often]. (Msb.) One says رَجُلٌ صَوَّامٌ قَوَّامٌ, meaning A man who fasts (يَصُومُ) [often] in the day, and who rises [often] in the night [to pray]. (TA.) صَائِمٌ Abstaining, in an absolute sense: this is said to be the signification in the proper language of the Arabs: and in the language of the law, observing a particular kind of abstinence; (Msb;) [i. e.] abstaining from food (S, M, K) and drink and coïtus: and, [by a tropical application, (see 1, first sentence,)] (tropical:) from speech: (M, K:) it is applied to a man: (S, M, Msb:) and ↓ صَوْمَانُ signifies the same, (S, K,) so applied; (S;) as also ↓ صَوْمٌ, (M, K,) applied to a man, (M,) and to a woman, and to two men, (TA,) and to a pl. number; (M, K;) being an inf. n. used as an epithet; (TA;) or it is a pl., [or rather quasi-pl. n.,] like زَوْرٌ: (M voce ضَيْفٌ:) or, in the proper language of the Arabs, صَائِمٌ signifies abstaining from eating: and by a secondary application, serving God in a particular manner [by fasting: see again 1, first sentence]: (Mgh:) accord. to AO, it signifies any creature abstaining from food, or (assumed tropical:) from speech, or (assumed tropical:) from going along or journeying: (S, Msb:) pl. صِيَامٌ and صُوَّمٌ (S, M, Mgh, Msb, K) and صُيَّمٌ (S, M, Msb, K) and صِيَّمٌ and صُوَّامٌ and صُيَّامٌ and صَيَامَى, (M, K,) the last of which [written in the CK صُيَامَى] is extr. (M.) — — Applied to a horse, (assumed tropical:) Standing still (S, (M, Msb) without eating of fodder (S, Msb) or without eating anything: (M:) or abstaining from the eating of fodder: (Mgh:) or standing upon his four legs. (Az in art. صون, and TA.) — — And بَكْرَةٌ صَائِمَةٌ (assumed tropical:) A sheave of a pulley that remains still, (Mgh, TA,) that will not revolve. (S, Mgh, TA.) — — And مَآءٌ صَائِمٌ (assumed tropical:) Water that is still, or motionless; syn. قَائِمٌ and دَائِمٌ. (Mgh, TA.) مَصَامٌ (tropical:) The station, or standing-place, of a horse; as also ↓ مَصَامَةٌ. (S, K, TA.) — — And مَصَامُ النَّجْمِ (assumed tropical:) The [imaginary] place of suspension of the asterism [meaning the Pleiades]. (M.) Imra-el-Keys says, كَأَنَّ الثُّرَيَّا عُلِّقَتْ فِى مَصَامِهَا بِأَمْرَاسِ كَتَّانٍ إِلَى صُمِّ جَنْدَلِ [As though the Pleiades were hung, in their place of suspension, by means of ropes of flax, to hard and solid rocks: i. e. they seemed as though they were stationary: he means that the night was tedious to him]. (S. [See EM p. 36, where a reading of the former hemistich different from that above is given, with the same and another reading of the latter hemistich.]) — — One says also, جِئْتُهُ وَالشَّمْسُ فِى مَصَامِهَا, meaning (assumed tropical:) [I came to him when the sun was] in the middle of the sky. (TA.) مَصَامَةٌ: see the next preceding paragraph. صون 1 صَانَهُ, (M, K,) first pers. صُنْتُهُ, (S, Msb,) aor. يَصُونُهُ, (TA,) inf. n. صَوْنٌ and صِيَانٌ and صِيَانَةٌ, (S, M, Msb, K,) He preserved it, kept it, laid it up, took care of it, or reserved it, (Msb, K,) in its repository; (Msb;) and ↓ اضطانهُ signifies the same: (M, K:) but one should not say اصانهُ, as the vulgar say. (TA.) — — And [hence] one says, (M, Msb,) by way of comparison, (M,) صان عِرْضهُ, (M, Msb,) inf. n. صِيَانَةٌ and صَوْنٌ, (M,) (assumed tropical:) [He preserved his honour, or reputation], عَنِ الدَّنَسِ [from pollution]. (Msb. [See also 6.]) And فُلَانٌ يَصُونُ دِيبَاجَتَيْهِ i. e. (tropical:) [Such a one preserves from disgrace] his cheeks; (A in art. دبج;) or دِيبَاجَتَهُ his face. (Har p. 15.) — — And صان الفَرَسُ عَدْوَهُ (M, TA) and جَرْيَهُ, (TA,) inf. n. صَوْنٌ, (tropical:) The horse reserved somewhat of his running for the time of need. (M, TA.) And فَرَسٌ لَهُ صَوْنٌ وَبَذْلٌ; and ذُو صَوْنٍ وَابْتِذَالٍ: see 1 in art. بذل. — — And صان الفَرَسُ, aor. يَصُونُ, inf. n. صَوْنٌ, means صَفَّ بَيْنَ رِجْلَيْهِ [app. the same as صَفَّ رِجْلَيْهِ He set his hind legs evenly, side by side]: (M:) or he stood upon the extremity of his hoof, (S, M, K,) by reason of [attenuation, or abrasion, such as is termed] حَفًا or وَجًى. (S, K.) — — And صان, inf. n. صَوْنٌ, He (a horse) limped, or halted, much; (M;) or, as expl. by IB, slightly. (TA.) يَصُنَّ المَشْىَ occurs in a verse (S, M, TA) of En-Nábighah, (M, TA,) [referring to horses,] and J says that As knew it not, but that others expl. it as meaning Reserving somewhat of the rate of going, (TA,) or as meaning suffering pain in the hoofs from attenuation, or abrasion: (S:) accord. to IB, it means limping, or halting, and suffering pain in the hoofs, from fatigue. (TA.) 5 تَصَوَّنَ see the next paragraph. 6 تَصَاوُنٌ is the contr. of اِبْتِذَالٌ, (Msb,) or of تَبَذُّلٌ: (S and Msb in art. بذل:) one says, of a man, تَصَاوَنَ and ↓ تَصَوَّنَ, the latter on the authority of IJ, (M, TA,) and mentioned also by Z, (TA,) (assumed tropical:) He preserved himself, or his honour, or reputation, (M, TA,) مِنَ المَعَايِبِ [from the things, or actions, for which he should be blamed], (TA. [See also 1, second sentence.]) 8 إِصْتَوَنَ see 1, first sentence. صَوْنٌ an inf. n. of 1 [q. v.]. (S, M, &c.) See also صِينَةٌ, below. — — And see مَصُونٌ. صَوْنَةٌ [A receptacle for perfumes &c., such as is commonly called] an عَتِيدَة. (IAar, K.) صِينَةٌ [originally صِوْنَةٌ] i. q. ↓ صَوْنٌ: one says, هٰذِهِ ثِيَابُ الصِّينَةِ i. e. الصَّوْنِ [These are the garments of reservation for wear on extraordinary occasions]: (M, TA:) contr. of بِذْلَةٌ. (TA.) صُوَانٌ and صِوَانٌ (S, M, Msb, K) and صَوَانٌ (K) and صِيَانٌ (S, Msb, K) and صُيَانٌ and صَيَانٌ, (K,) but the third and the last two are extr., (TA,) A thing, (M, Msb, K,) or receptacle, (S,) [or chest or the like,] used as a repository (S, M, Msb, K) for a garment, (S, K,) as also ↓ مَصَانٌ, (Skr, cited by Reiske in Abulf. Ann. ii. 614,) [or for clothes,] or for a thing: (M, Msb:) pl. أَصْوِنَةٌ: (MA:) or ↓ مَصَانٌ signifies any place in which one reposits a garment. (TA in art. ضرس.) صَوَانِىُّ pl. of صِينِىٌّ. (KL.) See art. صين. صَوَّانٌ [Flint-stone; and flint-stones: thus in the present day:] a sort of stones, (S, Msb,) in which is hardness; (Msb;) hard stones, (M, K,) of a certain sort, (K,) with which fire is struck: or, as some say, certain black stones which are not hard: (M:) or a sort of hard stones, which, when fire smites it, crackles (يُفَقِّعُ) and cracks, and sometimes fire is struck with it, but it is not fit for [making] time, nor for heating for the purpose of roasting thereon: (Az, TA:) one thereof is called ↓ صَوَّانَةٌ. (S, M, Msb, K.) الصَّوَّانَةُ The دُبُر [meaning anus]: (K, TA:) so called because it keeps [from escape] much, or often, what would issue from it. (TA.) — See also صَوَّانٌ. صَيِّنٌ [thus app., like سَيِّدٌ and جَيِّدٌ, written in my copy of the Msb صَين] One who preserves his honour, or reputation. (Msb.) مَصَانٌ: see صِوَانٌ, in two places. مُصَانٌ: see مَصُونٌ. مَصُونٌ and ↓ مَصْوُونٌ, (S, M, Msb, K,) like مَدُوفٌ and مَدْوُوفٌ, (S and Msb in art. دوف, q. v.,) the latter of the dial. of Temeem, (M,) Preserved, kept, laid up, taken care of, or reserved; (S, * M, * Msb, K;) applied to a garment [&c.]; (S, M;) as also ↓ صَوْنٌ, which is an inf. n. used. as an epithet: (M:) one should not say مُصَانٌ, (S, TA,) nor مُنْصَانٌ, as the vulgar say. (TA.) مِصْوَانٌ A bow-case; (K, TA;) as also ↓ مُصَانٌ. (TA.) مَصْوُونٌ: see مَصُونٌ. صوى 1 صَوِتِ النَّخْلَةُ, (Lth, Az, S, M, K,) aor. تَصْوى, (S, K,) inf. n. صُوِىٌّ; (Lth, Az, S, M, K;) and صَوِيَت, (Az, M, K,) which is the form preferred by Az, [aor. تَصْوَى,] inf. n. صَوًى; (TA;) The palm-tree needed irrigation, and became slender: (Az, TA:) or became dry, or dried up; (S, M, K;) as also ↓ أَصْوَت, and ↓ صَوَّت: (K:) and in like manner one says of other trees:

and sometimes, of animals. (M.) And صَوِىَ الضَّرْعُ The udder had no milk remaining in it. (Ham p. 661.) — — [Hence,] صَوَتِ الشَّاةُ The ewe, or she-goat, became fat, (S, TA,) in consequence of her udder's having been made to dry up. (S.) And صَوِىَ He became strong. (K.) 2 صوّى, (M,) inf. n. تَصْوِيَةٌ, (K,) primarily, (M,) is used in relation to females, meaning He abstained from milking her, in order that she might become fat, (M, K,) and not be weak. (M.) You say, صَوَّيْتُ النَّاقَةَ I abstained from milking the she-camel for some days in order that the milk might collect in her udder so that she might become fat: or I made her milk to dry up, that she might become fatter. (M.) And صَوَّيْتُ الشَّاةَ, inf. n. as above, I made the udder of the ewe, or goat, to become dry, that she might become fatter: (S:) or صوّيت الغَنَمَ I made the milk of the ewes, or goats, to dry up, purposely, that they might become fatter; like as one says in relation to camels: the subst. from the verb thus used is ↓ صَوًى; and this is said to mean The leaving an animal and not milking her. (M.) Some say that تَصْوِيَةٌ is like تَصْرِيَةٌ; and hence the trad., التَّصْوِيَةُ خِلَابَةٌ [i. e. The causing the milk to collect in the udder of an animal by abstaining from milking her for some days, when one desires to sell her, is an endeavouring to deceive: but I think that the right reading in this instance is probably التَّصْرِيَةُ, with ر]. (TA.) — — It is also used in relation to a stallion (S, M, K) of the camels: (S:) thus it is used by El-Fak'asee. (M.) One says, صَوَّيْتُ الفَحْلَ, (M,) inf. n. as above, (S, K,) I put no burden upon the stallion [camel], and did not bind him with a rope, in order that he might become more brisk in covering, and more strong; (S, * M, K; *) thus expl. by El-'Adebbes El-Kinánee: (S:) or I exempted him from work, and fed him, until his spirit returned to him, and he became fat. (M.) And صَوَّيْتُ لِإِبِلِى فَحْلًا I chose for my camels a stallion, and fed and nourished him for the office of the stallion. (S.) — See also 1. — [And see art. صو.] 4 أَصْوَىَ see 1. — — One says also أصوى القَوْمُ, meaning The people's cattle became lean, or emaciated; like اضوى القوم. (IKtt, TA.) — [See also art. صو.] صَوًى a subst. from 2, q. v. (M.) صَوٍ: see its fem., صَوِيَةٌ, voce صَاوٍ. — — [Also, app., Empty سُنْبُل (or ears of corn): accord. to the TA (on the authority of Az): the word in this sense, and thus applied, is there written with the article, الصوى, without any syll. sign.] صَوِيَّةٌ: see the following paragraph. صَاوٍ Dry, (S, K, TA,) by reason of thirst, or want of irrigation, or by reason of leanness, or emaciation. (TA.) You say نَخْلَةٌ صَاوِيَةٌ, (M, K,) and ↓ صَوِيَةٌ, (M, TA,) [agreeably with rule, as part. n. of صَوِيَت,] or ↓ صَوِيَّةٌ, (so in copies of the K, [app. a mistranscription,]) A dry, or driedup, palm-tree: (M, K:) and in like manner one terms other trees: and sometimes, animals: thus the poet Sá'ideh applies the epithet صاوية to wild cows or wild oxen (بَقَر وَحْش). (M.) — — And Strong. (TA.) صيب 1 صَابَ aor. يَصِيبُ, (S, M, Msb, K,) inf. n. صَيْبٌ, (S, Msb, K,) said of an arrow, (S, M, Msb,) i. q. أَصَابَ [expl. in art. صوب]; (S, * M, Msb, K;) like صاب having for its aor. يَصُوبُ. (S, M, Msb.) صَيْبَانٌ: see صَوْبٌ, in art. صوب. صُيَابٌ: see صُيَّابَةٌ. صَيُوبٌ An arrow going right, or hitting the mark: pl. صُيُبٌ (M, K) and صِيَابٌ, (MF, TA,) or the latter is pl. of صَائِبٌ, which signifies the same. (M, in art. صوب.) صُيَابَةٌ: see صُيَّبٌ. صَيِّبٌ: see art. صوب. صُيَّابٌ: see صُيَّابَةٌ, in four places. صَيُّوبٌ: see art. صوب. صُيَّابَةٌ and ↓ صُيَّابٌ (M, A, K) and ↓ صُيَابَةٌ and ↓ صُيَابٌ (A, K) The أَصْل (M, A, K) [as meaning the original stock] of a people, (M,) or [as meaning the original, or the principal, or most essential, part,] of a thing: (A, K:) and the purest, or choice, or best, part or portion, (M, * A, K,) of a thing (M, K) of any kind, (M,) or of a people. (A.) One says, هُوَ فِى صُيَّابَةِ قَوْمِهِ and ↓ صُيَّابِهِمْ He is of the أَصْل [or original stock] of his people: (Fr, TA:) and صُوَابَةِ قومه and مِنْ صُيَّابَةِ قَوْمِهِ (TA) and ↓ مِنْ صُيَّابِهِمْ (A) of the purest in race of his people. (A, * TA.) And ↓ قَوْمٌ صُيَّابٌ A choice, or an excellent, people. (TA.) — — Also the first, The collective body of a people; (Kr, M;) and so صُوَّابَةٌ. (M in art. صوب.) — — And A lord, master, or chief. (M, K.) Quasi صيت صِيتٌ and صِيتَةٌ: and صَيِّتٌ: see art. صوت. صيح 1 صَاحَ, (S, A, O, Msb, &c.,) aor. يَصِيحُ, (S, O, Msb,) inf. n. صِيَاحٌ and صَيْحَةٌ (S, A, * O, Msb, K *) and صَيْحٌ and صُيَاحٌ and صَيَحَانٌ, (S, O, K, *) He raised his voice, voiced, called or called out, cried or cried out: (S, A, O, Msb, K:) or did so vehemently, cried aloud, uttered a loud cry or crying, shouted, exclaimed, or vociferated: (T, S, * A, * O, * Msb, * TA:) or did so with his utmost force or power; (K, TA;) as also ↓ صيّح: (A, * TA:) it is said of a man, and of other things: (TA:) or of anything: (T, TA:) originally, of an animal, and often of a bird of the crow-kind, but rarely of a bird unrestrictedly, and sometimes of a spear as being likened to an animal. (Ham p. 187.) One says, صَاحَ صَيْحَةً شَدِيدَةً [He called, or cried, &c., with a vehement calling or crying &c., or with a vehement call or cry &c.]. (A.) And صاح بِهِ He called or cried, or called out or cried out, to it [or to him]. (Msb.) And صِحْ لِى بِفُلَانٍ Call thou to me such a one. (A, TA.) And صَايَحَ ↓ بِهِ and صَايَحَهُ, (A, TA,) and ↓ صَيَّحَ بِهِ and صَيَّحَهُ, (A,) He called, hailed, or summoned, him; called out, cried out, or shouted, to him. (A, TA.) — — And صِيحَ بِهِمْ (assumed tropical:) They were frightened, or terrified. (K.) And صِيحَ فِيهِمْ (assumed tropical:) They perished. (K.) — — One says also, لَقِيتُهُ قَبْلَ كُلِّ صَيْحٍ وَنَفْرٍ I met him before every calling, or crying, and dispersing; meaning (assumed tropical:) I met him before daybreak: (S, TA:) so in the Proverbs of Meyd. (TA.) Or أَتَيْتُهُ قَبْلَ صَيْحٍ وَنَفْرٍ (tropical:) I came to him before everything. (A.) And غَضِبَ مِنْ غَيْرِ صَيْحٍ وَلَا نَفْرٍ (tropical:) He was angry for neither little nor much: (ISk, S, K:) or for nothing. (A.) — — And صَاحَتِ الشَّجَرَةُ, (A, Msb,) or النَّخْلَةُ, (K,) (tropical:) The tree, (A, Msb,) or the palm-tree, (K,) became tall. (A, Msb, K.) And صاح العُنْقُودُ (tropical:) The raceme came forth completely from its envelope, and became long, and in a fresh and tender state. (K.) And صاح الكَافُورُ (tropical:) [app. meaning The spathe of the palm-tree put forth its spadix, or its raceme, to its full length]. (A.) 2 صَيَّحَ see 1, in two places. — صيّحت البَقْلَ said of the sun, (S, K,) and of the wind, (S,) i. q. صَوَّحَتْهُ [q. v.]. (S, K.) — — And صَيَّحْتُ الشَّىْءَ I broke and split the thing much. (TA in art. صوح.) 3 مُصَايَحَةٌ and ↓ تَصَايُحٌ signify The calling or crying, or calling out or crying out, &c., of people, one to another. (S, K.) One says, صايح القَوْمُ (TK) and ↓ تصايحوا The people, or party, called or cried, &c., one to another. (A, TK.) — — See also 1. 5 تصيّح البَقْلُ i. q. تصوّح [q. v.]. (S, K.) — — And تصيّح الشَّعَرُ i. q. تصوّح [q. v.]. (K in art. صوح.) — — And تصيّح الشَّىْءُ The thing became much broken and cloven or split or slit. (TA in this art. and art. صوح.) See also 7. 6 تَصَايَحَ see 3, in two places. — — تصايح said of the scabbard, or sheath, of a sword (A, K, TA) (tropical:) It became much split or slit: (K, TA:) it is like the phrase تَدَاعَى البُنْيَانُ [q. v.]. (A, TA.) 7 انصاح said of a garment, or piece of cloth, It became slit, or rent, or much slit or rent. (A, Msb. [See also 7 in art. صوح.]) And انصاحت العَصَا The staff became much split or cracked; as also ↓ تصيّحت. (A.) — — [Hence,] انصاح is also said of the dawn and of lightning (tropical:) [meaning It showed its light: originally, became cleft: as expl. in art. صوح.] (A.) صَيْحَةٌ an inf. n. [and also an inf. n. un.] of صَاحَ. (S, Msb, &c.) [Hence,] one says, مَا يَنْتَظِرُونَ إِلَّا مِثْلَ صَيْحَةِ الحُبْلَى [They expect not, or wait not for, aught but the like of the cryingout, or cry, of the pregnant woman]; meaning, evil, or mischief, that shall come upon them suddenly. (TA.) — — Hence also (S) Punishment, castigation, or chastisement. (S, A, K.) — — And A hostile, or predatory, incursion, by which the tribe are surprised. (TA.) صَيْحَانٌ:

see what next follows. صَيْحَانِىٌّ, (T, S, A, Mgh, K,) or ↓ صَيْحَانٌ, (Msb,) A sort of dates of El-Medeeneh, (T, S, A, Mgh, Msb, K,) black, and hard to chew: (T, Mgh, TA:) said to be so called in relation to a certain ram, named صَيْحَانُ, that was tied to a palm-tree, (A, Msb, K, *) which was hence called نَخْلَةٌ صَيْحَانِيَّةٌ: (A, Msb:) or the name of the ram was الصَّيَّاحُ, and صَيْحَانِىٌّ is a rel. n. changed from its proper form, like صَنْعَانِىٌّ, (K, TA,) from صَنْعَآءُ. (TA.) صَيَّاحٌ A clamorous man: and anything noisy, or sounding much. (The Lexicons passim.) — — الصَّيَّاحُ is another name for العَوَّآءُ [i. e. The constellation Bootes]. (Kzw.) — — And (tropical:) A certain perfume, or fragrant substance: (K, TA:) or a wash for the head, (A, K, *) consisting of خَلُوق [q. v.], and the like. (A, TA.) صَائِحَةٌ The crying, or clamour, of the place of the wailing of women. (K.) صيد

1 صَادَهُ, (S, M, A, Mgh, Msb, K,) like بَاعَهُ, (MF,) [first pers. صِدْتُ,] aor. يَصِيدُ, (S, Msb, K,) inf. n. صَيْدٌ; (S, M, Mgh, Msb;) and صَادَهُ, (S, &c.,) like هَابَهُ, (MF,) [first pers. صِدْتُ, as above, but originally صَيِدْتُ, whereas the first pers. of the former is originally صَيَدْتُ,] aor. يَصَادُ; (IAar, S, Msb, K;) and ↓ اصطادهُ, (S, M, A, L, Msb, K,) also written and pronounced إِصَّادَهُ; (L;) and ↓ تصيّدهُ; (M, A, L;) He took, captured, or caught, it; (Mgh, L;) [made it his prey;] snared, or ensnared, it; trapped, or entrapped, it; (MF;) or sought to take, capture, catch, snare, or trap, it; hunted it, or chased it: namely, [game, i. e.] any kind of wild animals, or the like, (L,) fowl, &c., (Msb,) and fish. (L.) [And صَادَ, and ↓ اصطاد, and ↓ تصيّد, without the mention of the object, this being understood, He took, captured, caught, snared or ensnared, trapped or entrapped, game, i. e. any kind of wild animals, or the like, fowl, &c., or fish; or he sought to take &c.; he hunted or chased, stalked, or lurked for game; he fowled; or he fished.] You say, ↓ خَرَجَ يَتَصَيَّدُ [&c., meaning He went forth to take &c., or seeking to take &c., game, or wild animals or the like; to hunt or chase, to stalk, or lurk for game; to fowl; or to fish]. (S, K.) And خَرَجَ يَتَصَيَّدُ ↓ الوَحْشَ He went forth [to take &c., or] seeking to take &c., the wild animals. (L.) And صِدْتُ فُلَانًا صَيْدًا i. q. صِدْتُ لَهُ [I took &c., or sought to take &c., for such a one, game, or a wild animal, or wild animals, or the like]. (M, * K.) And صاد المَكَانَ, and ↓ اصطادهُ, i. q. صاد فِيهِ [He took &c., or sought to take &c., game, or wild animals, or the like, in the place]: Sb mentions, as a phrase of the Arabs, صِدْنَا قَنَوَيْنِ meaning صِدْنَا وَحْشَ قَنَوَيْنِ: قَنَوَانِ being the name of a certain land [or of two mountains]. (M.) And الصَّقْرُ يَصِيدُ [The hawk preys]. (Msb and K in art. صقر.) ذَوَاتُ الصَّيْدِ is applied to beasts and to birds [That prey upon others; predatory]. (S and K in art. جرج, &c.) — — [Hence,] one says, هُوَ يَصِيدُ النَّاسَ بِالمَعْرُوفِ (tropical:) [He captivates men by goodness, beneficence, or kindness]. (A.) — — And اِقْتَصِدْ تَصِدْ (tropical:) Aim thou at that which is right and just: thou shalt obtain that which thou wantest. (A.) — — خَرَجْنَا نَصِيدُ بَيْضَ النَّعَامِ (tropical:) [We went forth to take, or hunt after, the eggs of ostriches]. (T, TA.) — — And صِدْنَا الكَمْأَةَ, (M, A, TA,) a good phrase of the Arabs, mentioned, but not expl., by IAar; app. meaning (tropical:) We drew forth truffles [from the ground] like as one draws forth wild animals [from their lurking-places]. (M, TA.) — — And صِدْنَا مَآءَ السَّمَآءِ (tropical:) We took [or caught in vessels or collected] the water of the sky. (Th, M, A. *) — صَيِدَ, (Lth, S, M, L,) of the dial. of El-Hijáz, aor. يَصْيَدُ, (Lth, L,) inf. n. صَيَدٌ; (Lth, S, M, L;) and صَادَ, (Lth, M, L,) [aor. يَصِيدُ;] He (a camel) had the disease termed صَيَدٌ [expl. below]: (Lth, S, M, L:) the ى in صَيِدَ is preserved unchanged because it is so preserved in the original form, which is ↓ اِصْيَدَّ, (S,) though they may not have said اِصْيَدَّ; (Sb, M;) and the like is the case in عَوِرَ: (Sb, * S, M: *) the augmentative letters are rejected for the purpose of alleviation: hence, one does not say, in the case of verbs of this class, مَا أَفْعَلَهُ, [i. e. مَا أَصْيَدَهُ, and مَا أَعْوَرَهُ, and the like,] forming thus verbs of wonder, because the original form is augmented, and a verb of four letters cannot be formed from a verb of four letters, for a measure can only be formed from a measure that is less. (S.) Also, both verbs, (the former accord. to the S and M, and ↓ the latter likewise accord. to the M,) (assumed tropical:) He (a man) was unable to look aside, (S, M,) by reason of disease. (S.) And صَيِدَ, inf. n. صَيَدٌ, (assumed tropical:) He raised his head, by reason of pride: and (assumed tropical:) he (a king) looked not aside, to the right or left. (S.) And صَيِدَ (K, TA, in the CK [erroneously] صَيَدَ,) (tropical:) He (a man, TA) had an inclining, or a bending, neck. (K, TA.) — And صِدْتُ فُلَانًا (tropical:) I made such a one to have an inclining, or a bending, neck. (K, TA. [See also 4.])

4 اصادهُ He made him, incited him, or induced him, to take &c., or to seek to take &c., wild animals, or the like, [fowl,] or fish. (L.) — Also He, or it, [app. meaning the vein called صَاد, or the disease termed صَيَد,] annoyed, or hurt, him; (K;) namely, a camel. (TK.) — — And He cured him (i. e. a camel, TK) of the disease termed صَيَد, (K, TA,) by burning with a hot iron. (TA.) Thus it has two contr. significations. (K.) — — And أَصْيَدَ بَعِيرَهُ He (God) caused his camel to have the disease termed صَيَد. (M.)

5 تَصَيَّدَ see 1, in four places.

8 إِصْتَيَدَ see 1, in three places.

9 إِصْيَدَّ see 1, in the latter half of the paragraph, in two places.

صَادٌ A certain vein (M, K) between the eyes of a camel, (K,) or between the eye and the nose; (M;) whence the disease termed صَيَد: pl. أَصْيَادٌ and pl. pl. أَصَايِدُ [in the CK أَصائِدُ]. (K.) — — See also صَيْدٌ, in two places. — — And see أَصْيَدُ, likewise in two places. — Also Brass; syn. صُفْرٌ: and copper: (S, M, K:) or a species thereof: (K:) or cooking-pots made of صُفْر, (A'Obeyd, TA,) or of copper: (A'Obeyd, M, TA:) pl. صِيدَانٌ, (M, TA,) like تِيجَانٌ pl. of تَاجٌ: and some say that ↓ صَيْدَانٌ [q. v., thus written with fet-h to the ص,] signifies copper. (TA.) — See also art. صود.

صَيْدٌ an instance of فَعْلٌ in the sense of مَفْعُولٌ, (Msb,) or an inf. n. used as a subst. [properly so called, and therefore used in a sing. and in a pl. sense], (Msb, TA,) [i. e.] an inf. n. used in the place of the objective complement of its verb; (IJ, M;) [Game, chase, or prey; an object, or objects, of the chase or the like;] i. q. ↓ مَصِيدٌ (S, Mgh, K, TA) used as a subst.; (TA;) meaning what is taken, captured, or caught; or sought to be taken or captured or caught; [by the chase, or by means of a snare or trap, or by artifice of any kind;] of wild animals or the like; (L;) of fowl &c.; (Msb;) and of fish: (L:) or what is repugnant, or difficult of approach, (Mgh, L, K,) wild, or shy, by nature, not to be taken but by means of artifice, whatever it be, (Mgh,) but lawful to be taken, (L,) having no owner: (L, K:) or any wild animal, or wild animals, whether, or not, taken or sought to be taken: (IAar, M:) but this last application of the word is a deviation from general usage: (M:) pl. صُيُودٌ. (Mgh, Msb.) [Also The quarry of the hawk; the prey of any beast or bird &c.] صَيْدُكَ لَا تُحْرَمْهُ (Meyd, A, but in the latter صَيْدَكَ, [for اِلْزَمْ صَيْدَكَ,]) is a prov. (Meyd, A) inciting one to seize an opportunity, (A,) applied to a man who seeks another to execute blood-revenge upon him, and lights upon him when he is inadvertent; meaning Thy prey has become within thy power, therefore be not thou neglectful of him [so as to suffer him to escape, or rather be not thou rendered hopeless of him]. (Meyd. [See also Freytag's Arab. Prov. i. 712; where تُحْرَمُهُ is put in the place of تُحْرَمْهُ.]) — See also صَيَدٌ.

صِيدٌ: see the next paragraph.

صَيَدٌ (S, M, A, L, K) and ↓ صِيدٌ, with kesr, (K,) or ↓ صَيْدٌ, (L,) and ↓ صَادٌ, (M, * L, K,) A certain disease in a camel's head, in consequence of which he raises it: (S:) a certain disease which causes a camel to raise his head: or a certain disease in a camel's head, which causes his neck to twist: (M:) or a certain disease which attacks camels in the head, in consequence of which there flows from their noses what resembles froth, or foam, and they raise their heads: (ISk, L, K: *) or a certain

disease in a camel's neck, in consequence of which he is unable to turn his face aside: it is said that its cure is burning with a hot iron (A, TA) between the eyes: (TA:) [for] it arises from a vein between the eyes, called صَاد. (K.) [Hence,] also صَيَدٌ, (M, * A,) and ↓ صَادٌ, (M,) Fixedness of the face of a king, so that it does not turn aside (M, A) to the right or left, by reason of pride. (A. [See also صَيِدَ, of which it is the inf. n.]) [And the former, (tropical:) An inclination, or bending, of the neck: (see صَيِدَ:) hence,] one says, لَأُقِيمَنَّ صَيَدَكَ (tropical:) [I will assuredly straighten the bending of thy neck: or I will assuredly rectify thy proud stiffness]. (A.) صَيِدٌ: see أَصْيَدُ. صَادِىٌّ [Of, or made of, brass or copper:] a rel. n. from صَادٌ signifying " brass " and " copper. " (S.) صَيْدَآءُ Stones, (S, A, L, K,) or stone, (M,) of a white colour, (M, L,) of which cooking-pots are made; (S, M, A, L, K;) as also ↓ صَيْدَانٌ. (A, L.) See also صَيْدَانٌ. — — And Rugged land or ground, (S, M, K,) containing stones: (M:) or land of which the earth is red, having rough stones even with the ground: (ISh:) or even, or level, ground, in which are pebbles: (AA:) or pebbles [themselves]. (Aboo-Wejreh, L.) صَيْدَانٌ Copper: (L, K: see also صَادٌ:) and gold: (K:) [but this seems to be taken from the following passage in the T:] in the stone-cookingpot (البُرْمَة) there is sometimes [what is termed] صَيْدَانٌ and ↓ صَيْدَآءَ, in which is an appearance like the glistening of gold and silver; and the best is that which is like gold: so says AA. (T, L.) See also art. صدن. — — And Stone cookingpots: (S, L, K; and M in art. صدن:) a coll. gen. n.: n. un. with ة. (IB, L.) — — See also صَيْدَآءُ. — — صَيْدَانُ الحَصَى Small pebbles. (L. [See also art صدن.]) صَيْدَانَةٌ [as a n. un.: see صَيْدَانٌ, above. — — Also] A [demon of the kind called] غُول. (ISk, S, K.) — — And A woman of evil disposition, (ISk, S, K,) [and] so ↓ صَيُودٌ, (M,) and of much talk. (ISk, S, K.) — — See also art. صدن. صَيُودٌ: see صَيَّادٌ. — — [Hence,] (assumed tropical:) A woman who takes, captures, or ensnares, something from her husband. (L, from a trad.) See also صَيْدَانَةٌ. صَيَّادٌ رَجُلٌ [A man accustomed to, or in the habit of, taking, capturing, catching, snaring, or trapping, game, i. e. any kind of wild animals, or the like, fowl, &c., or fish; a sportsman; a hunter, a fowler, or a fisherman: see 1, second sentence]: (Msb:) and ↓ صَيُودٌ signifies the same as صَيَّادٌ: (K:) you say كَلْبٌ صَيُودٌ [A dog used for hunting]: (S, A:) and صَقْرٌ صَيُودٌ [A hawk used for catching game]: and the same epithet is applied to a female: (M:) its pl. is صُيُدٌ (S, M, A) and صِيدٌ; (Yoo, Sb, S, M;) the latter of the dial. of those, (S, M,) namely, the tribe of Temeem, (M,) who say رُسْلٌ [for رُسُلٌ]; (S, M;) the ص being with kesr in order that the ى may be preserved unchanged. (S.) — — See also أَصْيَدُ, last sentence. صَائِدٌ, applied to a man, Practising الصَّيْد [i. e. the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; hunting, fowling, or fishing: see 1, second sentence]. (Mgh, Msb.) — — الصَّائِدُ in the dial. of El-Yemen signifies The shank; syn. السَّاقُ. (M.) صَيُّودٌ, like تَنُّورٌ [in measure], An arrow going right, or hitting the mark. (K.) أَصْيَدُ [More, or most, wont, or able, to take, or capture, or catch, game, or prey]. أَصْيَدُ مِنْ لَيْثِ عِفِرِّينَ وَمِنْ ضَيْوَنٍ [More wont, or able, to capture prey than the lion of 'Ifirreen and than the he-cat] is a prov. (Meyd.) — Also A camel having the disease termed صَيَد; (S, M, A, L;) and so ↓ صَادٌ, for ذُو صَادٍ, (L, K,) like مَالٌ for ذُو مَالٍ, (L,) or for ↓ صَيِدٌ: (L:) pl. of the first صِيدٌ. (L.) [Hence,] (assumed tropical:) A man unable to look aside, (S, M,) by reason of disease. (S.) (assumed tropical:) A man who raises his head by reason of pride. (S.) (tropical:) A king who looks not aside, (M, A,) to the right or left, by reason of his pride. (A.) (assumed tropical:) A king: (K:) originally used in relation to a camel, and a king is so called because he raises his head by reason of pride, or because he does not look to the right or left. (S.) And A man having an inclining, or a bending, neck. (K, TA.) — — الأَصْيَدُ (assumed tropical:) The lion; (K;) because he walks proudly, not looking aside, as though he had the disease termed صَيَد; (TA;) as also ↓ المُصْطَادُ [as act. part. n. of 8]; and ↓ الصَّادُ; (K, TA;) thus likened to a camel having the disease above mentioned; or, as in some copies of the K, not الصَّادُ, but ↓ الصَّيَّادُ. (TA.) مَصَادٌ and ↓ مُصْطَادٌ and ↓ مُتَصَيَّدٌ [A place of taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish; a place of hunting, fowling, or fishing]. (A. [The meaning is there indicated by the context, but not expressed.]) — مَصَادٌ also signifies The upper, or highest, part of a mountain. (MF, from Aboo-'Alee El-Yoosee. [But this, accord. to the S &c., belongs to art. مصد.]) مَصْيَدٌ and مِصْيَدٌ: see مِصْيَدَةٌ. مَصِيدٌ pass. part. n. of 1: (Mgh, Msb:) see صَيْدٌ. مِصْيَدَةٌ (S, M, A, Msb, K) and مَصْيَدَةٌ (M, and so in the handwriting of Az accord. to the L) and ↓ مِصْيَدٌ (S, L, Msb, K) and ↓ مَصْيَدٌ (so in the handwriting of Az accord. to the L) and ↓ مَصِيدَةٌ (M, Msb, K) A thing used for the purpose of الصَّيْد [or the taking, capturing, or catching, &c., of game, or any kind of wild animals, or the like, fowl, &c., or fish]; (T, S, M, A, Msb, K;) a snare, trap, gin, or net; (MA in explanation of the first and last;) [the first and third said by Golius, on the authority of Meyd, to be applied peculiarly to a net; but all signify also any kind of trap: see شَهْمٌ:] pl. مَصَائِدُ, without ء. (L, Msb.) مَصِيدَةٌ: see the next preceding paragraph. مُصْطَادٌ: see أَصْيَدُ: — — and see also مَصَادٌ. مُتَصَيَّدٌ: see مَصَادٌ. صير 1 صَارَ كَذَا, (T, S, Msb,) aor. يَصِيرُ, (S,) inf. n. صَيْرُورَةٌ (S, Msb) and صَيْرٌ, (S,) He, or it, attained to the state, or condition, of such a thing; (T;) became such a thing; (T, Msb;) in which sense the verb is like كَانَ [in meaning, when the latter is non-attributive, and in having its subject in the nom. case and its predicate in the accus.]. (T.) You say, صَارَ زَيْدٌ رَجُلًا Zeyd became a man; or attained to the state, or condition, of a man. (TA.) And صَارَ زَيْدٌ غَنِيًّا Zeyd became rich, not having been so. (Msb.) And صَارَ العَصِيرُ خَمْرًا The expressed juice became wine. (Msb.) [And صَارَ لَا شَىْءَ عِنْدَهُ He became in a state, or condition, in which there was not anything in his possession. And صَارَ يَفْعَلُ كَذَا He became in the state, or condition, of doing such a thing; i. e. he became occupied, or engaged, in doing such a thing; or he set about, began, commenced, took to, or betook himself to, doing such a thing; like جَعَلَ. And صَارَ لَا يَفْعَلُ شَيْئًا He became in the state, or condition, of not doing anything; or he became unoccupied in doing anything. And صَارَ لَا يَتَكَلَّمُ He became in the state of not speaking; he became speechless. And صَارَ يَتَفَكَّرُ فِى كَذَا He became in a state of reflection upon such a thing; he began to reflect upon such a thing.] — — One says also, صَارَ الأَمْرُ إِلَى كَذَا, (M, A, Msb, K,) aor. as above, (TA,) inf. n. مَصِيرٌ, (S, M, A, Msb, K,) which is anomalous, being regularly مَصَارٌ, like مَعَاشٌ, (S,) and صَيْرٌ and صَيْرُورَةٌ, (M, A, K,) i. e. رَجَعَ إِلَيْهِ: (Msb:) [but this is a loose explanation; the meaning being, The thing, or affair, or case, came eventually (see صِيرٌ) to such a state, or condition:] the difference between مَصِيرٌ and مَرْجِعٌ is, that the former word necessarily implies a difference [of the latter state or condition] from the former state or condition; but the latter word does not. (Bd in iii. 156.) [In this case, the ulterior state or condition is likened to a place: for] — — صَارَ also signifies He, or it, attained in respect of place: so in the saying, صَارَ زَيْدٌ إِلَى عَمْرٍو [Zeyd came, or went, or pursued a course that brought him, to 'Amr]. (TA.) صِرْتُ إِلَى فُلَانٍ [I came, &c., to such a one] is similar to the phrase in the Kur [iii. 27] وَإِلَى اللّٰهِ الْمَصِيرُ [And to God, as the ultimate object, is the transition, or course, of every human being]. (S.) [Hence, أَلَا إِلَى اللّٰهِ تَصِيرُ الْأُمُورُ, in the Kur xlii. last verse, which

Bd explains by adding the words بِارْتِفَاعِ الوَسَائِطِ وَالتَّعَلُّقَاتِ; the meaning being, Verily to God are things, or events, referrible, mediately and dependently: in the Expos. of the Jel expl. as meaning تَرْجِعُ.] — — [And in like manner one says, صَارَ لَهُ كَذَا Such a thing came to, betided, or befell, him, or it: and hence, he, or it, came to have, or became possessed of, such a thing.] — — And صَارَ فِى أَرْضٍ فَلَاةٍ [He became, or came to be, meaning he found himself, in a desert, or waterless, land]; i. q. وَقَعَ فِيهَا. (Msb in art. وقع.) And صَارَ فِى الرَّبِيعِ [He entered, lit. became in, the season called ربيع]; i. q. أَرْبَعَ [which is expl. in the S as signifying دَخَلَ فِى الرَّبِيعِ]. (K in art. ربع.) — صَيْرٌ signifies also The returning of seekers after herbage to the watering-places. (O, K.) And one says, صَارَ الرَّجُلُ, aor. يَصِيرُ, [inf. n. صَيْرٌ,] The man stayed, or abode, at the water. (TA.) And صَارَ النَّاسُ المَآءَ The people stayed, or abode, at the water. (M, K, TA.) — صَارَهُ, (S,) first pers. صِرْتُهُ, (M,) aor. as above, (S,) inf. n. صَيْرٌ, (K,) a dial. var. of صَارَهُ having for its aor. يَصُورُهُ, [q. v.,] (S,) He cut it; (S, M, K;) and clave it, or split it. (M.) — — And in like manner, [i. e. as a dial. var. of صَارَهُ having for its aor. يَصُورُهُ,] He made it to incline, or lean. (S.) You say, صَارَ وَجْهَهُ, aor. يَصِيرُ, (M,) as also يَصُورُ, (M and K in art. صور,) He turned his face towards a person or thing. (M.) And صِرْتُ عُنُقَهُ I twisted his neck. (M.) [Respecting the phrase فَصِرْهُنَّ إِلَيْكَ in the Kur ii. 262, accord. to one reading, see 1 in art. صور.] — — صَارَهُ, aor. يَصِيرُ, inf. n. صَيْرٌ, signifies also حَبَسَهُ [He confined, restricted, &c., him, or it]. (Msb.)

2 صيّرهُ كَذَا He made him, or it, to be in such a state, or condition; or he made him, or it, to be such a thing; [as also ↓ أَصَارَهُ;] syn. جَعَلَهُ. (S.) You say, صَيَّرَنِى لَهُ عَبْدًا and ↓ أَصَارَنِى [He made me to be to him a slave]. (A.) — — [And صَيَّرَهُ إِلَى كَذَا and ↓ أَصَارَهُ He, or it, made, or caused, him, or it, to come, or to pursue a course that led, to such a state, or condition; brought, or reduced, him, or it, thereto.] 'Omeyleh El-Fezáree said to his paternal uncle Ibn-'Ankà, مَا الَّذِى ↓ أَصَارَكَ إِلَى مَا أَرَى يَا عَمِّ [What hath made thee to come, or brought thee, or reduced thee, to the state, or condition, that I see, O my paternal uncle?]. (M.) [In this case, the ulterior state or condition is likened to a place: for] you say, صَيَّرَهُ إِلَيْهِ and ↓ أَصَارَهُ [meaning He, or it, made him to come, or brought him, to him, or it; i. e., to a person, or place, or to a state, or condition:] (M, K:) and صَيَّرَتْنِى إِلَيْهِ الحَاجَةُ and ↓ أَصَارَتْنِى [Want, or need, or necessity, made me to come, or brought me, to him, or it]. (A.) And [hence,] صَيَّرَ إِلَيْهِ الأَمْرَ He committed to him the thing, or affair; syn. فَوَّضَهُ اليه. (M in art. فوض.) [And صَيَّرَ لَهُ كَذَا He made such a thing to come to, betide, or befall, him, or it: and consequently, he made him, or it, to have, or become possessed of, such a thing.] — — تَصْيِيرٌ is also by word, or covenant, as well as by deed. (Bd in ii. 20.) [You say, صَيَّرَهُ كَذَا meaning He asserted, or pronounced, him, or it, to be in such a state, or condition; or to be such a thing: in which case, also, it is syn. with جَعَلَهُ, whereby it is expl. in the S. And صَيَّرَ لَهُ كَذَا He asserted, or pronounced, such a thing to belong to him, or it; asserted, or pronounced, him, or it, to have such a thing; attributed to him, or it, such a thing: and appointed or assigned, to him, or it, such a thing.]

4 أَصْيَرَ see 2, in six places.

5 تصيّر أَبَاهُ He became like his father. (S, M, K.)

صَيْرٌ: see what next follows.

صِيرٌ The ulterior or ultimate, latter or last, state, or condition; the end, conclusion, event, issue, or result; of a thing, an affair, or a case; (S, M, O, Msb, K;) as also ↓ صَيْرٌ (O, K) and ↓ مَصِيرٌ (S, O, Msb, TA) and ↓ مَصِيرَةٌ (TA) and ↓ صَيُّورٌ, (S, M, K,) of the measure فَيْعُولٌ, (S,) and ↓ صَيُّورَةٌ. (K.) — — The verge, brink, or point, of an affair, or event. (M, K.) You say, أَنَا عَلَى صِيرٍ مِنْ أَمْرِ كَذَا I am on the verge of such an affair, or event. (M.) And أَنَا عَلَى صِيرٍ مِنْ حَاجَتِى I am at the point of [attaining] the object of my want. (M.) And أَنَا عَلَى صِيرٍ مِنْ قَضَآءِ حَاجَتِى I am at the point of accomplishing my want. (A.) And فُلَانٌ عَلَى صِيرِ أَمْرٍ Such a one is at the point of accomplishing an affair. (S.) — A water at which people stay, or abide; (M, O, K;) as also ↓ صِيرَةٌ. (TA.) — A crevice of a door. (S, M, A, Msb, K.) It is said in a trad., مَنْ نَظَرَ فِى صِيرِ بَابٍ فَفُقِئَتْ عَيْنُهُ فَهِىَ هَدَرٌ [Whosoever looks into the crevice of a door and has his eye put out, it is a thing for which no mulct is to be exacted]: (S, M:) A'Obeyd says that this is the only instance in which the word [in this sense] has been heard. (S.) — [The condiment, made of small fish, called] صِحْنَاة: (S, M, K:) or [a condiment, or the like,] resembling صحناة: (M, K:) or what is called in Pers. مَاهِى آوَهْ [jelly of salted fish]; as also صِحْنَاةٌ: (Mgh voce صحناة:) and the small salted fish of which صحناة is made: (Kr, M, K:) or the young ones of fish: [a coll. gen. n.:] n. un. with ة: (Msb:) thought by IDrd to be Syriac; (TA;) by IAth, to be Pers., as also صحناة. (TA in art. صحن.) — Also The أُسْقُفّ [properly bishop] of the Jews. (O, K.) — See also the next paragraph.

صِيرَةٌ, (S, M, Msb, K,) accord. to A'Obeyd صَيْرَةٌ, with fet-h, but Az says that this is a mistake, (TA,) An enclosure (حَظِيرَة) for sheep or goats (S, M, Msb, K) and for cows or bulls, (M, K,) constructed of wood and stones (M, TA) and of branches of trees; (TA;) as also ↓ صِيَارَةٌ, (M, K,) which latter is said by IDrd to be of the dial. of the people of Baghdád: (TA:) pl. of the former صِيَرٌ (S, M, Msb, K) and [coll. gen. n.] ↓ صِيرٌ. (M, K.) — See also صِيرٌ.

صِيَارٌ The صَنْج; (O and TA in this art., and TS and K and TA in art. صبر;) i. e. the stringed instrument thus called: (TS and TA in that art., and O and TA in the present art.:) [this is the right meaning, as is shown by the latter of the two verses cited voce صُبَارَةٌ: but,] accord. to AHeyth, (O,) the sound of the صَنْج. (O and K in the present art.) — See also art. صور.

صِيَارَةٌ: see صِيرَةٌ. — Also i. q. صُبَارَةٌ [q. v., signifying Stones, &c.]. (M in art. صبر.)

صَيِّرٌ A grave. (AA, O, K. [Perhaps so called as being the ulterior abode.]) One says, هٰذَا صَيِّرُ فُلَانٍ This is the grave of such a one. (O.) — And A company (جَمَاعَة). (O, K.) — See also art. صور.

صَيِّرَةٌ A thing, upon the head of a قَارَة [or small isolated mountain or the like], resembling the [heap of stones, piled up as a sign of the way, called] أَمَرَة, except that it is cased, and the امرة is taller than it, and larger; or [in my originals " and "] they are both cased, but the امرة is peaked and tall, and the صيّره is round and wide, and has angles [app. at the base]; and sometimes it is excavated, and gold and silver are found in it: it is of the work of 'Ád and Irem. (O, TA.)

صَائِرٌ Staying, or abiding, at a water. (TA.) And ↓ صَائِرَةٌ A party, or people, staying, or abiding, at a water. (O, TA.) — Also A twister of men's necks. (TA.) — [And The pivot at the top, and that at the heel, of a door; the former of which turns in a socket in the lintel, and the latter in a socket in the threshold:] see سَاكِفٌ.

صَائِرَةٌ: see the next preceding paragraph. — Also Rain. (M, TA.) — — And Herbage, or pasture. (M.) See the next paragraph. — — Also The state of dryness to which herbage comes. (M.)

صَيُّورٌ: see صِيرٌ. — — Also Judgment, or opinion, (S,) and understanding, or intellect, or intelligence; (S, M, K;) as in the saying, مَا لَهُ صَيُّورٌ [He has not judgment nor understanding]: (S, M:) or a judgment, or an opinion, to which one eventually comes; as in the saying, مَا لَهُ بَدْءٌ وَلَا صَيُّورٌ [He has not a first, nor a final, idea, thought, judgment, or opinion]. (A.) — Also, (O, K;) as AHn says, on the authority of Aboo-Ziyád, (O;) and ↓ صَائِرَةٌ, (K,) Dry herbage or pasture, that is eaten long after its being green: (O, K:) and he adds that no herbs have صَيُّور except such as are of the kinds called الثَّغْر and الأَفَانِى. (O, TA.) — أُمُّ صَيُّورٍ signifies A confused and dubious affair, (M, K,) through which there is no way of passing; as in the phrase وَقَعَ فِى أُمِّ صَيُّورٍ, mentioned by Yaakoob [ISk] in the " Alfádh " [accord. to some of the copies of that work]: originally meaning a [mountain, or hill, such as is termed] هَضْبَة without a pass: but it is more probably صَبُّور [q. v., in art. صبر]. (M.)

صَيُّورَةٌ: see صِيرٌ, first sentence.

مَصِيرٌ an inf. n. of صَارَ [q. v.]. (S, M, &c.) — [Also A place, and hence a state or condition,

to which a person, or thing, eventually comes: a place of destination.] See صِيرٌ. — — A place where people alight and abide: a good place where people alight and abide. (TA.) — — A place to which waters come, or take their course: (M, K:) [or a place of herbage, or pasture, and of water: pl. مَصَايِرُ: so in the saying,] خَرَجُوا إِلَى مَصَايِرِهِمْ They went forth to their places of herbage, or pasture, and of water. (A.) — See also art. مصر. مَصِيرَةٌ: see صِيرٌ, first sentence. صيص 1 صَاصَتِ النَّخْلَةُ, [aor. تَصِيصُ,] The palm-tree bore dates which had become such as are termed صِيص, i. e., شِيص; (K, * TA;) as also ↓ صيّصت, (K,) inf. n. تَصْيِيصٌ; (TA;) and ↓ اصاصت, (K,) inf. n. إِصَاصَةٌ; (TA;) all three on the authority of IAar, and the first mentioned by Sgh, in the O; and صَأْصَأَت, from صِئْصَآءٌ [a dial. var. of صِيصَآءٌ, i. q. صِيصٌ]. (TA.) 2 صَيَّصَ see the preceding paragraph. 4 أَصْيَصَ see the preceding paragraph. صِيصٌ, in the dial. of Belhárith Ibn-Kaab, The [bad] kind of dates called حَشَفٌ; (S;) i. q. شِيصٌ; as also ↓ صِيصَآءٌ; (K;) صِيصٌ and صِيصَآءٌ being dial. vars. of شِيصٌ and شِيصَآءٌ. (S.) صِيصَةٌ: see صِيصِيَةٌ, throughout. صِيصَآءٌ: see صِيصٌ. [It is also said to signify] Dates without stones. (L in art. لقح.) — — Also The pips of a colocynth that have no hearts, (AHn, S, K,) being husks only; (AHn;) to which a poet likens ticks that have been long left in a desolate place: (AHn, S: *) and so, accord. to some, of anything, such as the melon and the cucumber and the like. (AHn.) صِيصِيَةٌ, (S, IB, O,) or ↓ صِيصَةٌ, (K,) thus in all the copies of the K, but it is a mistake, or a contracted form, (TA,) The weaver's [implement called] شَوْكَة, with which he makes the warp and the woof even: (S, IB, K:) but IB says that its last radical letter is ى, not ص; so that it should be mentioned among the class of infirm words: (TA;) pl. صَيَاصٍ. (S.) — — Hence, (S,) The spur of the cock. (S, K.) — — [Hence also,] The horn of the bull or cow, and of the gazelle: (K:) pl. as above, (TA,) signifying the horns of bulls or cows; which were sometimes fixed upon spears, instead of the iron heads: (S:) and to such horns, called by this name, conflict and faction, or sedition, (فِتْنَة,) is likened in a trad., because of its grievousness: some say that the sing. is صِيصَةٌ, [as in the K,] contracted. (TA.) — — And hence, (TA,) A wooden pin, or peg, with which dates are plucked out [when they are compacted in a mass, closely adhering together, in the receptacle of woven palm-leaves, or the like, in which they are packed]: (K:) likened to the horn of a bull or cow: in this sense, the word is written صِيصَةٌ: and a certain poet changes it to صِيصَجّ. (TA.) — — [Hence also,] Anything with which one defends himself: pl. as above, (K,) [in the CK erroneously written صَيَاصِى, as though it had the article ال prefixed to it, or were itself prefixed to another noun, for otherwise it is written and pronounced] with the [final] ى elided. (TA.) — — [Hence also,] A fortress: (K:) pl. in this sense as above. (S, TA.) — — [Hence also,] A pastor who manages [and protects] well his herds or flocks: (AA, K:) in this sense also written صِيصَةٌ. (AA, as in the TA.) صيع 1 صِعْتُ, aor. أَصِيعُ, inf. n. صَيْعٌ: see 1 in art. صوع, in three places. 4 اصاع الغَنَمَ: see 1, in art. صوع, latter half. 5 تصيّع: see 5 in art. صوع, last sentence. — — Also, said of water, It was, or became, in a state of commotion upon the surface of the ground: (IDrd, O, K, * TA:) but تسيّع is more approved [in this sense, or as meaning " it ran upon the surface of the ground," as expl. in art. سيع]. (TA.) 7 انصاع: see art. صوع. It belongs to this art. and to art. صوع. (K.) أَصْيَعُ [an epithet mentioned, but not expl., in the O and TA: it seems to be from صِعْتُهُ " I dispersed it, or scattered it; " and hence to be syn. with أَسْيَعُ, signifying In a state of commotion, or of exceeding commotion]. Rubeh says, فَظَلَّ يَكْسُوهَا الغُبَارَ الأَصْيَعَا [app. meaning And he passed the day enveloping her, or it, or them, in the dust in a state of commotion, or of exceeding commotion]. (O, TA.) صيغ 2 صيّغ طَعَامَهُ, (ISh, O, K,) inf. n. تَصْيِيغٌ (K,) He soaked his food in sauce, or seasoning: (ISh, O, K:) and صيّغه بِالسَّمْنِ He soaked it with clarified butter. (ISh, O.) [صَبَغَهُ has a similar meaning, and is better known.] صِيغَةٌ and other words in which ى is substituted for و, see in art. صوغ. صيف 1 صَافَ, (S, M, O, Msb, K,) aor. يَصِيفُ, inf. n. صَيْفٌ, (TA,) He, or it, (a company of men, M, Msb,) remained, stayed, dwelt, or abode, (S, M, O, Msb, K,) during the [season called] صَيْف, (S, O,) or during his, or their, صَيْف, (O, Msb,) or during a صَيْف, (K,) بِهِ in it, (S, M, O, K,) i. e. in a place; (S, M, O;) as also ↓ اصطاف, (S, O, * K, * TA,) and ↓ تصيّف; (S, * O, * K, * TA;) and صَيَّفَ ↓ بِالمَكَانِ ↓ اِصَّيَّفَ is like ↓ صَيَّفَ [probably a mistranscription for تَصَيَّفَ, of which اِصَّيَّفَ is a var., and of which, together with one of this var., an ex. will be found in what follows]: (TA:) you say, صِفْتُ بِمَكَانِ كَذَا [I remained during the صَيْف in such a place], and in like manner صِفْتُهُ, and ↓ تَصَيَّفْتُهُ, and ↓ صَيَّفْتُهُ [probably a mistranscription for ↓ اِصَّيَّفْتُهُ, as seems to be indicated by what here follows]: (M:) a Hudhalee says, تَصَيَّفْتُ نُعْمَانَ وَاصَّيَّفَتْ [I remained during the صَيْف in Noamán, and she remained during the صَيْف]. (M, TA.) — — And صِيفَتِ الأَرْضُ, (S, M, O, K,) a verb of the class of عُنِىَ, (K,) originally صُيِفَت, (TA,) The land was rained upon by the rain of the [season called] صَيْف. (S, M, O. *) And صِفْنَا, of the measure فُعِلْنَا, like خُرِفْنَا and رُبِعْنَا, We were rained upon by the rain of the صَيْف: (S:) and in like manner ↓ صُيِّفْنَا. (M, TA. *) — صاف السَّهْمُ عَنِ الهَدَفِ, (S, M, O, Msb, * K, *) aor. يَصِيفُ, (S, O, K,) inf. n. صَيْفٌ (S, M, O, Msb, K) and صَيْفُوفَةٌ (S, M, O) and مَصِيفٌ, (M,) The arrow turned aside from the butt: (S, M, O, Msb, K:) a dial. var. of صاف having for its aor. يَصُوفُ and inf. n. صَوْفٌ. (O, Msb, * K.) — — And صاف الفَحْلُ عَنْ طَرُوقَتِهِ The stallion-camel turned away from covering the female that he had covered. (M.) 2 صَيَّفَنِى It (a thing, S, O, K) sufficed me for my [season termed] صَيْفَة, (S, O, K,) or for my صَيْف: (Msb:) by the " thing " here spoken of is meant food, or a garment, or some other thing. (TA.) — — See also 1, in three places. 3 عَامَلَهُ مُصَايَفَةً (S, M, O, Msb, K) and صِيَافًا (Lh, M) is from الصَّيْفُ, (M, O, Msb,) like مُشَاهَرَةً (S, O, Msb, K) from الشَّهْرُ, (O, Msb,) and مُعَاوَمَةً (S, O) from العَامُ, (O,) i. e. [He made an engagement, or a contract, with him for work or the like] for the days of the صَيْف. (S.) And in like manner, اِسْتَأْجَرَهُ مُصَايَفَةً and صِيَافًا [He hired him, or took him as a hired man or hireling, for the period of the صَيْف]. (M.) 4 اصافوا They entered the [season called] صَيْف: (S, M, O, Msb, K:) like أَشْتَوْا meaning " They entered the [season called] شِتَآء. " (TA.) — — And اصافت She (a camel) brought forth in the صَيْف. (M.) — — [Hence,] اصاف said of a man, (tropical:) He had offspring born to him [in the summer of his age, i. e.] when he was old, or advanced in age: (S, M, O, K, TA:) or he had no offspring born to him until he was advanced in age, or old. (L, TA.) And (tropical:) He abstained from women while a young man, and then married when old, or advanced in age. (M, TA.) — اصاف اللّٰهُ عَنِّى شَرَّ فُلَانٍ God turned away, or may God turn away, from me the evil, or mischief, of such a one: (S, O, K: *) belonging to this art. and to art. صوف. (O, TA.) 5 تَصَيَّفَ, and its var. اِصَّيَّفَ: see 1, first sentence, in four places. 8 إِصْتَيَفَ see 1, first sentence. صَافٌ: see صَائِفٌ: — and see also art. صوف. صَيْفٌ as signifying A certain portion of the year is said by ISk to be fem.: (TA, voce شِتَآءٌ; q. v.:) [but by others I find it treated as masc.:] the صَيْف as meaning one of the seasons is well known: (M:) Lth says, it is one of the quarters of the year; and is applied by the vulgar to a half of the year [i. e. to the half-year commencing at the vernal equinox; the other half-year being called by them the شِتَآء]: Az says, it is, with the Arabs, the division which the vulgar in El-'Irák and

Khurásán call the رَبِيع [i. e. the spring]; it consists of three months; and the division that next follows it is with the Arabs the قَيْظ; and in it is the جَمْرَة [q. v.] of the قَيْظ; then, after this, is the division called the خَرِيف; and then, after this, the division called the شِتَآء: (TA:) [i. e.] it is the quarter of the year vulgarly called the رَبِيع, commencing when the sun enters Aries: but is applied by the vulgar to the قَيْظ, which is the [summer, i. e.] the quarter commencing when the sun enters Cancer: (Msb in art. زمن; q. v.:) [F says,] the صَيْف is the قَيْظ [i. e. summer, or the hot season]; or [the season] after the رَبِيع: (K:) and [Sgh says,] the صَيْف is one of the divisions of the year; which is after the رَبِيع: (O:) [but unless this explanation in the O denote only a vulgar meaning, and the latter of the two explanations in the K be virtually a repetition, we must suppose that, in each of them, by the ربيع is meant the season of rain thus termed, which ends in March: (see the latter of the two tables which I have inserted voce زَمَنٌ:) most probably, I think, both have been faultily transcribed from what here follows; for the S is largely copied in the O, and the S and O are among the principal sources of the K, which generally follows the O when it differs (rightly or wrongly) from the S:] the صَيْف is one of the divisions of the year; which is after [that called] الرَّبِيعُ الأَوَّلُ and before [that called] القَيْظُ: (S:) [this admits of two renderings, both of which are correct; namely, the quarter after the season of two months called الربيع الاوّل (which ends in March) and before the quarter called القيظ (which is summer); and also the season of two months after that called الربيع الاوّل and before the similar season called القيظ: (see the former of the two tables to which I have referred above:) but probably the latter only was meant by him who first gave. this explanation:] the pl. is أَصْيَافٌ (M, O, K) and صُيُوفٌ: (M, Msb:) ↓ صَيْفَةٌ is a more particular term [app. meaning A single صَيْف; (see 2;)]; it is like شَتْوَةٌ [q. v.]; (O, K;) and its pl. is صِيَفٌ, like بِدَرٌ pl. of بَدْرَةٌ. (Fr, O, K.) الصَّيْفَ ضَيَّعْتِ اللَّبَنَ is a saying expl. in art. ضيع [q. v.]. (O, K.) — — الصَّيْفُ also signifies The rain that comes in the [season called] صَيْف; (S, O, Msb, K;) [see, again, the second of the tables to which I have referred above, and see also نَوْ ٌ;] and (O, K) so ↓ الصَّيِّفُ; (M, O, K;) also signifying the herbage thereof: (M:) or, (K,) accord. to Lth, (O,) the latter signifies the rain that falls after the division [a mistake for the rain] called the رَبِيع; (O, K;) and so the former; (K;) and it is also called ↓ الصَّيْفِىُّ; (O, K;) which likewise signifies the herbage thereof. (TA.) Hence the prov., relating to the completing of the performance of a needful affair, تَمَامُ الرَّبِيعِ الصَّيْفُ [The completion of the rain called the ربيع is that called the صيف]: for the rain called the ربيع is the first rain, and the صيف is that which is [next] after it. (TA.) — — آيَةُ الصَّيْفِ is [A verse] in the end (آخِر) of سُورَةُ النِّسَآءِ [the 4th chapter of the Kur-án, but which verse I know not], mentioned in a tradition. (TA.) — Also The female of the بُوم [or owl]. (Kr, M.) صَيْفَةٌ: see the next preceding paragraph, latter half. صَيْفِىٌّ A thing of, or belonging to, the [season called] صَيْف. (S, O.) — — A young camel born in the صَيْف. (M.) [And in like manner a sheep or goat: see صَفَرِىٌّ.] — — And [hence,] (assumed tropical:) A son born to a father [in the summer of his age, i. e.] old, or advanced in age. (S, M, O.) [See an ex. in a verse cited voce رِبْعِىٌّ.] — — See also صَيْفٌ, near the end of the paragraph. — — صَيْفِيَّةٌ [used as a subst., or as an epithet in which the quality of a subst. is predominant, for مِيرَةٌ صَيْفِيَّةٌ,] and ↓ صَائِفَةٌ signify The مِيرَة [or provision of corn &c.] in the first part of the صَيْف [here meaning spring]; i. e. the second ميرة; for the first of the مِيرَ is the رِبْعِيَّة, then the صَيْفِيَّة, then the دَفَئِيَّة, and then the رَمَضِيَّة: (M:) or the ↓ صَائِفَة of a people is their مِيرَة in the صَيْف. (S, O, K.) [See مِيرَةٌ.] — — صَيْفِيَّةٌ is also applied to The latter, or last, season of the bringing forth of camels; so in an explanation of هُبَعٌ in the S and TA.] صَيْفِيَّةٌ [fem. of صَيْفِىٌّ: and also used as a subst., or as an epithet in which the quality of a subst. is predominant: see the latter word]. صَائِفٌ is used as an imitative sequent in the phrase صَيْفٌ صَائِفٌ, (S, O, K,) meaning A warm, or hot, [spring or] summer: (PS:) a phrase like لَيْلٌ لَائِلٌ &c. (S, O.) And one says يَوْمٌ صَائِفٌ, (S, M, O, Msb, K,) meaning A hot day; (O, K;) and ↓ يَوْمٌ صَافٌ (S, O, K) was sometimes said, meaning صَائِفٌ; like يَوْمٌ رَاحٌ [as meaning رَائِحٌ]: (S:) and لَيْلَةٌ صَائِفَةٌ [a hot night]. (S, O, Msb.) — — And مَطَرٌ صَائِفٌ [app. Rain coming in the صَيْف, meaning spring; as also ↓ مُصِيفٌ, occurring in a verse cited voce رَسَمَ, q. v.]. (M.) See also صَافٍ in art. صفو. صَائِفَةٌ [fem. of صَائِفٌ, q. v. — — Also, as a subst.,] A warring, or warring and plundering, expedition in the صَيْف [i. e. either spring or summer]: (M, Mgh, and Ham p. 239:) pl. صَوَائِفُ. (Mgh, and Ham ib.) And [particularly] (Mgh) A warring, or warring and plundering, expedition against the Greeks (الرُّوم): because they [i. e. the Arabs] used to go on expeditions of this kind in the صيف, (S, Mgh, O, K,) and to return in the winter, (Mgh,) on account of the cold and snow. (S, O, K.) And they said, وَلِىَ فُلَانٌ الصَّائِفَةَ, meaning Such a one was commander of the army going on a warring, or warring and plundering, expedition in the صَيْف: (Ham ubi suprà:) [but Mtr says,] he who explains صَائِفَةٌ as meaning the place [of], or the army [engaged in, such an expedition], errs: [adding that the Hanafee Imám] Mohammad has used the phrase الصَّوَائِفُ وَنَحْوُهَا مِنَ العَسَاكِرِ العِظَامِ either by surmise or by extension of the [proper] meaning. (Mgh.) — — See also صَيْفِىٌّ, in two places. — Also The time, or season of the صَيْف. (M, TA.) الصَّيِّفُ: see صَيْفٌ, last quarter of the paragraph. صَيِّفَةٌ, originally صَيْوِفَةٌ: see art. صوف. مَصِيفٌ A place of remaining, staying, dwelling, or abiding, during the [season called] صَيْف; (S, O, TA;) as also ↓ مُصْطَافٌ (S, K, TA) and ↓ مُتَصَيَّفٌ: (TA:) and a time thereof: (Sb, M, TA:) pl. مَصَايِفُ. (Msb.) — — And A place in which dates are dried in the [season called] صَيْف. (Har p. 165.) — [Also part. n. of the verb in the phrase صِيفَتِ الأَرْضُ:] you say أَرْضٌ مَصِيفَةٌ and ↓ مَصْيُوفَةٌ Land rained upon by the rain of the [season called] صَيْف. (S, M, O, K.) — Also, applied to a channel in which water flows, Winding, or tortuous: (S, M:) from صَافَ, like مَضِيقٌ from ضَاقَ. (S.) [See an ex. in a verse cited voce كَرَبَةٌ: and see also مَضِيفٌ.] مُصِيفٌ: see صائِفٌ. — — Also, (M, O, K,) and مُصِيفَةٌ, (O, K,) [in the CK, erroneously, مَصِيفٌ and مَصِيفَةٌ,] and ↓ مِصْيَافٌ, (M, O, K,) applied to a she-camel, (M, O, K,) That has brought forth in the [season called] صَيْف: (M, L, TA:) or having with her her young one: (O, K, TA:) pl. of the last مَصَايِيفُ. (TA in art. جر.) — — And [hence,] the first, (tropical:) A man having a child born to him [in the summer of his age, i. e.] when he is old, or advanced in age. (TA.) مِصْيَافٌ, applied to land (أَرْضٌ), Having in it abundance of the rain of the [season called] صَيْف. (O, K.) — — And, so applied, Late in producing herbage. (O, K.) — — See also مُصِيفٌ. — — [Hence,] (tropical:) A man who does not take a wife until he has whiteness in the hair of his head mixed with the blackness thereof. (O, K.) مَصْيُوفَة: see مَصِيفٌ. مُصْطَافٌ: see مَصِيفٌ. مُتَصَيَّفٌ: see مَصِيفٌ. صاك 1 صَاكَ بِهِ, aor. يَصِيكُ, inf. n. صَيْكٌ: see 1 in art. صوك. 3 ظَلَّ يُصَايِكُنِى مُنْذُ اليَوْمِ a dial. var. of يُصَائِكُنِى. (TA in art. صوك. See 3 in art. صاك.) صيل 1 صَالَ, aor. يَصِيلُ, i. q. صال having for its aor. يَصُولُ, (Ibn-'Abbád, O, K,) i. e. He (a man) leaped or sprang [&c.]. (Ibn-'Abbád, O.) — صِيلَ لَهُمْ كَذَا, (S and K in art. صول,) or لَهُ, (Ibn-'Abbád and O and K in the present art.,) Such a thing was appointed, or ordained, or prepared, for them, or for him. (Ibn-'Abbád, S, O, K.) This is its proper place. (TA.) صِيلَةٌ The knot of the عَذَبَة [i. e. of the end, or of the suspensory thong, of a whip]. (S and K in art. صول, and O in the present art.) صِيَالٌ and صِيَالَةٌ: see art. صول. Quasi صيم صُيَّمٌ and صِيَّمٌ and صُيَّامٌ and صَيَامَى pls. of صَائِمٌ, expl. in art. صوم. صين صِينَةٌ [originally صِوْنَةٌ]: see art. صون. صِينِىٌّ Of, or relating to, الصِّين [i. e. China]. (TA.) [Hence,] أَوَانٍ صِينِيَّةٌ, (K, TA,) and

[the pl.] صَوَانِىُّ, (S,) Vessels of الصِّين, (S, K, TA,) made in the country thus called [i. e. China]. (TA.) صِينِينٌ A certain drug, [said to be] well known. (TA. [But what it is I have been unable to learn.]) صِيَانٌ and صِيَانَةٌ inf. n. of صَانَ expl. in art. صون. — The former, of which صُيَانٌ and صَيَانٌ are said to be vars., is also syn. with صِوَانٌ, likewise expl. in art. صون. صَيِّنٌ: see art. صون.

END OF THE FOURTH PART OF BOOK I.*

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AN

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1968

كَـــلمَة النَّـــاشِـــر

يَشْمُلُ الكِتابُ الأوّلُ مِنْ « مَدِّ القامُوس » لِلدكتور ادوَرْد لـــينْ جَميــعَ الألفاظِ القِياسيَّة وَمُشْتتّاتِها وَاَساليبَ استعِمَالاتها ، وَيَقَــع في ثمانيَـةِ مُجَلّداتٍ ؛ وَقَد استَغَرقَ تأليفُه نَيِّفاً وَ ثَلاثينَ سَنَة .

امَّـا الكِتابُ الثَّاني الذي كَانَ الدّكتُور لين يُزْمِــعُ اِصدَارَهُ ، وَهـو يَشْمُلُ الألفَاظَ وَالأوابدَ اللّغويّةَ النَادِرةَ ، فَقَد حَالَتْ وَفَاة المؤلِفِ عَـــام ١٨٧٦ دُون إكمالِه فَلَم يَصدر قَطّ .

وَقد قالَ الدّكتورج.ب. بادجَر في تعريفٍ لَه بمعجم لِين : « اِنّ هٰذا العَمَلَ الرَائعَ في شمولهِ وَغِنَاه ، في بحثهِ العَميق وَدِقّتهِ ، وَفي بَسَاطَةِ ترتيبهِ ، لَيَفُوق اِلِىَ حَدٍّ بَعيدٍ اَيَّ مُعجَمٍ كَان ، في أيّة لغَةٍ في العَالَم . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC - ENGLISH LEXICON Book I contains all the classical words, their derivatives, and there usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, "This marvelous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world."

Printed in Lebanon by OFFSET CONROGRAVURE

مدّ القاموس

AN

ARABIC-ENGLISH

LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATION OMITTED IN THE **ḲÁMOOS**,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATION,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE
ALGERNON,
DUKE OF NORTHUMBERLAND, K. G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF
THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE,
CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATION COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 5.

ض – ع

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1874.

EDITOR'S PREFACE.

SINCE the Fifth Part of this work was published, the hand that wrote it has become still. After thirty-four years of labour at the Lexicon, Mr. Lane died, on the tenth of August, 1876.

It was his special wish that the work which had occupied so large a part of his life should be completed by me, and that wish absolves me from the charge of presumption to which I might otherwise be exposed. To complete it as it has been begun is indeed beyond the power of any living Orientalist: but I hope that, so far as knowledge of my Uncle's methods of work and jealous love for his memory may avail, I may not prove altogether unworthy of the great trust he reposed in me.

Informed of my purpose, Her Grace the Dowager Duchess of Northumberland immediately offered to continue to the work that generous support which she had given during my Uncle's life.

A careful examination of the manuscripts and notes which my Uncle had accumulated convinced me that there was more to be done than I had at first supposed. I found articles in three different stages: some consisting only of Mr. Lane's own notes, without any reference to the original authorities; others written, but needing to be collated with one or two manuscripts acquired later; and some completely written and ready for the press. The difference is explained by the fact that Mr. Lane was of necessity obliged to write in the order of the Ṣiḥáḥ, and that as the printers gradually approached him he finished those articles which were likely to be speedily wanted: for he began to print when he had written rather more than half the work. The notes of his own were simply the results of his long experience in the language, and were to be interwoven with the translations from the original authorities when the articles came to be written.

At the time of his death my Uncle was engaged on the article قد. Up to this point every article is ready for the printers. Of the rest the majority are written, but some need collation.

In these circumstances I think it best to publish in Part VI. only to the end of the letter ف. A part of the following letter is not completed, and to fill the lacunae would delay the publication of the volume. The present Part therefore contains only غ and ف. Up to p. 2386 the proofs were corrected by Mr. Lane; after that, by myself. The next Part, which I shall bring out so soon as is compatible with sound work and careful printing, will contain ق, ك, ل, م; and the last, ن, ه, و, ى. After the publication of Part VIII., I shall begin to prepare Book II., comprising the rare words and *ἁπαξ λεγόμενα*, which Mr. Lane estimated as two Parts, or one thick Part.

The appearance of this Part has been delayed by the difficulties presented in the composition of the Memoir which is prefixed. I have had to tell the story of a life spent, partly on account of ill health, but mainly for the sake of work, in seclusion! Few men knew Mr. Lane personally in his later years,

and as time went on and the improbability of his living to finish his work became more and more apparent, his unwillingness to see anyone beyond his family circle and a few special friends became stronger than ever. Thus I have had no assistance from the recollections of friends. Nor have I derived the smallest help from letters. Mr. Lane had a deeply-rooted objection to the publication of letters meant only for private friends, and he took care to have all his own letters from Egypt destroyed; whilst after his return to England he hardly ever wrote one except on questions of scholarship which he was asked to decide.

Thus the only materials I have had for the foundation of the Memoir have been (1) the MS. of the "Description of Egypt," which contains a certain amount of personal incident; (2) certain note-books kept by Mr. Lane during his first and second visits to Egypt; (3) his published works; (4) his sister's journal, kept during the third visit to Egypt, and certain passages in her " English-woman in Egypt." I should add that Mrs. Lane, my Grandmother Mrs. Poole, and my Uncle Reginald Stuart Poole, have aided me greatly with their recollections. For the last ten years I can of course write from my own intimate relations with my Great-Uncle.

The diary of Mr. Lane's second visit to Egypt I have thought it well to reproduce almost *in cxtenso*. As the daily jotting-down of what he called his "idle moments" it reveals something of himself, and as the record of the changes which nearly ten years had brought about in the country it will be acceptable to students of the history of Europeanizing in Egypt.

STANLEY LANE POOLE.

July, 1877.

POSTSCRIPT

The present Part completes the publication of the MS. materials which Mr. Lane left for the continuation of his Lexicon. The incompleteness of these materials has already been explained in the Preface to Part V. My original intention was to compile the missing articles from Mr. Lane's MS. copy of the Táj-el-'Aroos, with the addition of such notes as he had himself prepared during the progress of the work. This intention, however, was modified when the publication of the Táj-el-'Aroos at Booláḳ deprived Mr. Lane's MS. copy of its peculiar importance. The text can now be consulted by any scholar for himself, and to offer a bare translation of it, in a Lexicon intended mainly for the use of scholars, would be superfluous. The great value of Mr. Lane's work lies not so much in his translations from standard works of Arabic lexicography, as in the comments and explanations which he was able to add from his own profound knowledge of the language and its literature. Any scholar can translate the Táj-el-'Aroos: but none could have elucidated the obscurities of the native lexicographers with the precision and illumination which characterize Mr. Lane's commentary. The translation from the Táj-el-'Aroos has therefore been abandoned, and the Supplement appended to the present Part, instead of containing all the articles omitted from Parts V.-VIII., includes only such notes as Mr. Lane had made from time to time with a view to the eventual writing of these articles. These notes are not to be accepted as the final decision of their writer, far less as finished or even approximately complete articles. They have not enjoyed the benefit of his revision, and many of them are clearly the record of contemporary speech, which he would doubtless have excluded from a Lexicon of the classical language. Nevertheless, Mr. Lane's habitual accuracy and caution are sufficient guarantees that these notes were not made without careful deliberation. They contain many significations which are not to be found in the ordinary dictionaries; and the numerous cross-references, which I have verified, will prove of service, and to some extent supply the want of more complete explanations, especially for the commonest meanings of words. The notes refer chiefly to the less common meanings, and those most familiar to the student will often be found missing.

With regard to the "Book II." which Mr. Lane contemplated, and which was to contain rare words and explanations, I am obliged to admit that the materials are wanting. Some few articles are partly prepared, but are not sufficient to warrant any prospect of this part of the work being completed. It is the less needed since the publication of the late Professor Dozy's valuable *Supplément*.

Fifty years have passed since Mr. Lane undertook to write this Lexicon, and thirty since the first Part appeared. If there has been considerable delay in the production of the recent Parts, I must plead that the collation, revision, and verification of about two thousand columns of this work represent no little labour; and this duty has had to be done in the midst of other and no less pressing occupations.

S. LANE-POOLE.

1*st January*, 1893.

EDWARD WILLIAM LANE.

1801—1825.

THE life of a great scholar should not be suffered to pass away into forgetfulness. The Arabs have indeed a proverb, 'He who has left works behind him dies not': but although so long as there are students of the life and the literature of the East, the memory of Lane cannot die, the personality of the great Orientalist is rigidly excluded from his writings; they reveal almost nothing of himself. If .to stimulate the endeavours of others by the example of a chief of their kind, to encourage fainter hearts by telling them of the strength and devotion of a master, be one of the ends of biography, this brief and inadequate memoir of perhaps the truest and most earnest student this century has seen will not be deemed superfluous. As the record of half a hundred years of ceaseless labour, crowned with a perfection of scholarship to which even Germany avowedly yields the palm of undisputed supremacy, the life of Lane must needs be written.

Edward William Lane was born at Hereford on September 17th, 1801. He was the third son of the Rev. Theophilus Lane, LL.D., a Prebendary of Hereford; and his mother was Sophia Gardiner, a niece of Gainsborough the Painter. At first his education was conducted by his father, after whose sudden death in 1814 he was placed successively at the grammar-schools of Bath and Hereford, where he distinguished himself by his unusual power of application and by an almost equal mastery of classics and mathematics. The latter formed his principal study, for his mind was bent upon taking a degree at Cambridge, and then entering the Church. This desire to devote himself to a religious profession may have had its origin in the training of his mother, under whose influence his education was completed. Mrs. Lane was a woman of no ordinary mould. Gifted with high intellectual powers, which she had spared no pains to cultivate, she possessed a strength and beauty of character that won not only admiration but affection from all who were privileged to know her. It is easy to understand how great and how good must have been the influence of such a mother upon Edward Lane. He was wont to say that he owed his success in life to her teaching, and the saying, characteristic in its modesty, was doubtless partly true. His success was the result as much of character as of intellect.

The Cambridge project was never carried out. Lane indeed visited the university, but did not enter his name on the books of any college. A few days' experience of university life as it was in the first quarter of this century was sufficient to show him that in living in such society as he was then introduced to, and in conforming to its ways, he would be sacrificing what was to him dearer than all academic distinctions. That his mathematical training had been thorough is shown by the fact that immediately after giving up the idea of Cambridge, Lane procured a copy of the honour papers of the year and discovered that he could without difficulty solve every problem save one; and, as he has often told me, going to bed weary with puzzling out this single stumbling-block, he successfully overcame it in his sleep and, suddenly waking up, lit his candle in the middle of the night and wrote out the answer without hesitation.

The plan of Cambridge, and with it the Church, being given up, and his later training being too exclusively mathematical for him to think of Oxford, Lane joined his elder brother Richard (afterwards renowned for his skill in lithography, which was recognized by the Royal Academy in the election to an associateship) in London, where he spent some time in engraving. Although this profession was also shortly abandoned, the years devoted to it were not thrown away. The taste for art which he had inherited with the Gainsborough blood and which his mother, who had spent a great part of her girlhood in her uncle's studio, spared no endeavour to foster, aided by the mechanical training of the graver, was afterwards turned to admirable results in Egypt. Side by side with his engraving, however, was the growing passion for Eastern things. Lane could not by his nature be idle for a moment, and the hours unfilled by his art were given up to hard reading. To such an extent was this zeal for study carried, that he began to grudge the time necessary for food and exercise. The result of inattention to the ordinary rules of health was a state of weakness that could offer but a faint resistance to the attack of typhus fever which now assailed him. With difficulty escaping with his life, he found his health unequal to the sedentary habits of the engraver. A man who was so weak, partly from the exhaustion of chronic bronchitis, and partly from the effects of the fever, that he sometimes could not walk along a street without clinging for support, was not fit to bend over copper-plate all day. He therefore determined to adopt some other way of life.

As early as 1822, Eastern studies had more than merely attracted Lane's interest. A manuscript grammar of colloquial Arabic in his handwriting bears this date: and he must have been studying some time before he could attempt a grammar of Arabic, even though it is only an abridgement of other works. From this year or earlier dates that severe devotion to the language and character of the Arabs which for more than half a century filled every moment of his studious life.

It was this taste for Oriental matters, seconded by his weak health, which could ill withstand a northern winter, that determined Lane to visit Egypt. Another motive may have been the hope of a post in the service of the British Government, which, he was informed by those who were qualified to speak, he stood a good chance of obtaining if he made himself well acquainted with Easterns at home. Whatever the motives, in 1825 Lane left England for the first of his three visits to the land of the Pharaohs.

1825—1828.

THE FIRST VISIT TO EGYPT.

The "Description of Egypt."

ON Monday the 18th July 1825 Lane embarked on board the brig "Findlay," 212 tons, bound for Alexandria, and on the 24th he lost sight of the coast of England. The voyage, which occupied two months, was not altogether uneventful. On the 2nd September the "`Findlay" nearly foundered in a hurricane off Tunis. The master seems to have been an incapable person, and no one else of the crew understood navigation. The night was starless; the sea ran so high that the heavy storm-compass in the binnacle could not traverse and was unshipped at every lurch; and, driven along between a lee shore and a dangerous reef, without compass, and the main topmast carried away, the ship seemed doomed to destruction. It was at this critical moment that the captain entreated Lane to take the helm. Fortunately navigation had formed part of his mathematical studies: but he was little more than a boy and this was his first voyage; he might well have shrunk from the responsibility. But he went at once to the wheel, where he had to be lashed, or he had been washed overboard by the seas that swept momently over the deck. He had noticed the bearings of the lightning, and by the flashes he steered. At last the moon rose, and by her light the wreck was cleared away and steering was less hazardous. As day dawned the wind abated, and Lane was able to bring the ship safely into Malta harbour on the morning of the 4th. Here she remained six days for repair; and meanwhile the crew mutinied, seemingly not without reason; and Lane was aroused one morning with a shot through his pillow,. He had come prepared for dangers in Egypt, and these accidents by the way did not discompose him. On Monday the 19th September the shores of the Delta came in sight: first the ruined tower of Aboo-Seer rose above the horizon; then "a tall distant sail," which proved to be the Great Pillar of Alexandria; then high hills of rubbish, crowned with forts; and at last the ships in the Old Harbour. The "Findlay" was ordered to enter the New Harbour, and there cast anchor in the midst of a shoal of Rosetta boats.

Although it was late in the afternoon and little could be seen before dark, Lane was too impatient to wait for the next day. He landed filled with profound emotion, feeling, he writes, like an Eastern bridegroom about to lift the veil of his as yet unseen bride. For his was not the case of an ordinary traveller. "I was not visiting Egypt merely for my amusement; to examine its pyramids and temples and grottoes, and after satisfying my curiosity to quit it for other scenes and other pleasures: but I was about to throw myself entirely among strangers, among a people of whom I had heard the most contradictory accounts; I was to adopt their language, their customs, and their dress; and in order to make as much progress as possible in the study of their literature, it was my intention to associate almost exclusively with the Muslim. inhabitants."

The first sight that met his eye was singularly impressive. It was the time of afternoon prayers, and the chant of the Muëddin had just ceased as they landed. Muslims were performing the ablutions at the sea, or, this done, were praying on the beach, with that solemn gravity and with those picturesque and striking attitudes which command the respect of all standers-by. Lane always felt a strong veneration for a Muslim at his prayers, and it was a singularly auspicious moment for an enthusiastic Englishman to set foot on the Egyptian soil. As

he walked on, till he reached one of the principal streets, his delight and wonder grew at every step. The peculiar appearance of the narrow street and its shops, the crowded passengers of every nation bordering on the Mediterranean, the variety of costume and countenance, the "bearded visage of the Turk, the Moor, and the Egyptian,—the noble and hardy look of the sunburnt Bedawee enveloped in his ample woollen sheet or hooded cloak,—the mean and ragged clothing of many of the lower orders, contrasted with the gaudy splendour or graceful habit of some of their superiors,—the lounging soldier with his pipe and pistols and yataghán,—the blind beggar,—the dirty naked child, and the veiled female," afforded a picture beyond even what his dreams of the land of the Arabian Nights had conjured up. It is true the shady side of the scene was somewhat forcibly disclosed a few paces further on, by a brawl, a murder, and a decapitation, all occurring in the space of a few minutes before the eyes of the young traveller. And as he examined Alexandria at leisure, he began to feel disappointed with it, and to long for Cairo. Notwithstanding the characteristic sights that first greeted him, the city was not Eastern enough, and he would have found his stay there wearisome but for the kindness and hospitality of Mr. Salt, the British Consul-General, who received him like an old friend, although they were strangers to each other, and gave him a room in his country-house near the Bábes-Sidr. Lane found a "delightful retreat" in Mr. Salt's garden and plenty of entertainment in the company that visited the Consul. One of these friends, M. Linant, the indefatigable cartographer of Egypt, proposed that Lane should join his party to Cairo, an offer which, as a stranger and as yet unprovided with a servant, he gladly accepted.

On the 28th September the Reyyis and crew chanted the Fáṭ.'ḥah, the beautiful prayer which opens the Ḳur-án, and M. Linant and his party, accompanied by Lane, set sail on the Maḥmoodeeyeh canal for the "El-Ḳáhirah the Guarded." The voyage was in no wise remarkable. Lane made his usual careful notes of everything he saw, from the saráb to the creaking of the sáḳiyehs and the croaking of the frogs. He described each village or town he passed, and observed the ways of the people working on shore or bathing in the Nile; and watched the simple habits of the boatmen, when the boat was made fast and their day's work was over, grouped round the fire on the bank, smoking and singing, and blowing their terrible double-pipes and making night hideous with their national drums; and then contentedly spreading their mats, and, despising pillow and covering, falling happily asleep. On the 2nd October Lane had his first distant and hazy view of the Pyramids, and about five o'clock the boat was moored at Booláḳ, the port of Cairo, and the Reyyis thanked God for their safe arrival—"El-ḥamdu li-lláh bi-s-sclámeh."

They rode at once to the city to tell the Vice-Consul of their arrival, that rooms might be made ready for them in Mr. Salt's house. The first view of Cairo delighted Lane even more than he had expected, and here at least, where all was thoroughly Eastern and on a grand scale, no after disappointment could be expected. When he saw the numberless minarets towering above the wilderness of flat-roofed houses, and in turn crowned by the citadel, with the yellow ridge of El-Ṁukattam in the background, Lane took heart again and rejoiced in the prospect of his future home. The next day he took up his quarters at the Consulate, abandoned his English dress and adopted the Turkish costume, and set out to look for a house. He soon found one near the Báb-el-Ḥadeed, belonging to ’Osmán, a Scotsman in the employ of the British Consul, who proved a very useful neighbor and a faithful friend. The furniture, after the usual native pattern, always a simple affair in the East, was quickly procured and the house was soon ready for his reception.

These matters took up the first five days in Cairo: but on the 8th October, every thing being in a fair way to completion at the house, a small party of Europeans, with Lane among them, made an excursion to the Pyramids. It was only a flying visit, to take the edge off his ardent curiosity, for he meant to go again and make careful drawings and measurements. He explored the Great Pyramid, and then in the night climbed to its summit and enjoyed a sight such as one hardly sees twice in a lifetime. The cold wind sweeping up the sides, with a sound like the roar of a distant cataract, echoed the weird feeling of the place and the time, with which the vaguely vast outline of the Second Pyramid, faintly discernable, and the wild figures of the Bedawee guides were in full harmony. Then the moon rose and lighted up the eastern side of the nearer pyramid with a magic effect. Two hours more and the sun had revealed the plain of Egypt, and Lane had been already amply rewarded for the dangers and trouble of his journey from England by one of the most wonderful views in the world.

After two months spent in Cairo, in the study of the people and their language, and in seeing the thousand beautiful things that the most picturesque of cities could then show, Lane again visited the Pyramids, this time for a fortnight, armed with stores and necessaries for living, and with materials for drawing and surveying, above all the camera Lucida, with which all his drawings were made.

He took up his abode in a tomb of an unusually luxurious kind. It had three holes for windows, and was altogether about eight feet wide by twice as long, with a partition wall in the middle. Before the door was the usual accumulation of bones and rags, and even whole bodies of mummies: but the contemplation of these details gave Lane no unpleasant sensations; he merely observed that the skulls were extraordinarily thick. Into this cheerful habitation the baggage was carried, and thought at first the interior looked "rather gloomy," when "the floor was swept, and a mat, rug, and mattress spread in the inner apartment, a candle lighted, as well as my pipe, and my arms hung about upon wooden pegs driven into crevices in the wall,"—the paintings had been effaced long before,—" I looked around me with complacency, and felt perfectly satisfied." He was waited on by, his two servants, an Egyptian and a Nubian, whom he had brought from Cairo, and at the door were two Arabs hired from the neighbouring village to guard against passing Bedawees. All day long he was engaged in drawing and describing and making plans; and then in the evening he would come out on the terrace in front of the tomb, and sit in the shade of the rock (at Christmastide), drinking his coffee and smoking his long chibook, and "enjoying the mild air and the delightful view over the plain towards the capital."

"In this tomb I took up my abode for a fortnight, and never did I spend a more happy time, though provided with fewer articles of luxury than I might easily and reasonably have procured. My appearance corresponded with my mode of living; for on account of my being exposed to considerable changes of atmospheric temperature in passing in and out of the Great Pyramid, I assumed the Ḥirám (or woollen sheet) of the Bedawee, which is a most convenient dress under such circumstances; a part or the whole being thrown about the person according to the different degrees of warmth which he may require. I also began to accustom myself to lay aside my shoes on many occasions, for the sake of greater facility in climbing and descending the steep and smooth passages of the pyramid, and would advise others to do the same. Once or twice my feet were slightly lacerated; but after two or three days they were proof against the sharpest stones. From the neighbouring villages I procured all that I wanted in the way of food; as eggs, milk, butter, fowls, and camels' flesh; but bread was not to be obtained anywhere nearer than the town of El-Geezeh, without employing a person to make it. One family, consisting of a little old man named 'Alee, his wife (who was not half his equal in years), and a little daughter, occupied a neighbouring grotto, guarding some antiquities deposited there by

Caviglia. Besides these I had no nearer neighbours than the inhabitants of a village about a mile distant." The solitude, however, was broken two days after his arrival by the appearance of a young Bedawee, who frankly confessed he had deserted from the Páshà's army and could not enter the villages, and claimed Lane's hospitality, which was of course immediately granted. The young fellow used to amuse his host in the evening, while he smoked his pipe, by telling the famous stories from the romance of Aboo-Zeyd, all the while exciting the indignation of the Egyptian servant by his contempt for the Felláḥeen. He stayed till Lane left, and when the latter asked him where he would find protection now, he replied with characteristic reliance upon providence, "Who brought you here?"

After a fortnight in his tomb at the Pyramids of EI-Geezeh, spent in making drawings and plans of the pyramids and the surrounding tombs, Lane returned to Cairo on New Year's Eve. Here for two months and a half he devoted himself to the study of the "Mother of the World" and her inhabitants. Already possessed of an accurate knowledge of the modern Arabic language; being conformed to the customs of the people in all such external matters as dress and manners and outward habit of life; and being of that calm and self-possessed nature absolutely necessary to one who would be intimate with Eastern, and moreover of a cast of countenance resembling so closely that of a pure Arab family of Mekkeh that an Egyptian, though repeatedly assured of the mistake, persisted in his belief that the reputed Ingleezee was a member of that family; Lane was able, as scarcely one other European has been, to mix among the people of Cairo as one of themselves, and to acquire not only the refinements of their idiomatic speech and the minute details of their etiquette, but also a perfect insight into their habits of mind and ways of thought. The Spirit of the East is a scaled book to ninety-nine out of every hundred orientalists. To Lane it was transparent. He knew the inner manners of the Egyptian's mind as well as those of his outer life. And this was the result of the many years he lived among the people of Cairo, of which these few months in 1826 were the beginning.

His life at this time, however, was not wholly spent among Easterns. There was still a European side. He was one of the brilliant group of discoverers who were then in Egypt: and young as he was he was received among them with cordial welcome and unfeigned appreciation. Within the charmed circle to which Lane was now admitted were men such as Wilkinson and James Burton (afterwards Haliburton), the hieroglyphic scholars; Linant and Bonomi; the travellers Humphreys, Hay, and Fox- Strangways; the accomplished Major Felix, and his distinguished friend Lord Prudhoc, of whosc noble appreciation of Lane's work much will presently be said. With such friends and in such a city as Cairo, the life of the young orientalist must have been enviable.

But the time had now come for the first Nile-voyage. The journey from Alexandria to Cairo had not damped the enthusiastic longing with which Lane looked forward to the upper country-Thebes and Philae and Denderah. He determined to ascend to the Second Cataract, a limit further than most travellers then ventured and beyond which travelling was almost impossible. In March 1826 the hired a boat, for twenty-five dollars a month, manned by a crew of eight men, who were to find their own provisions, and on the 15th he embarked, set his cabin in order and sailed.

Lane's plan was, in the up-voyage to see in a cursory manner everything that could be seen, and in the down-voyage to make the notes and drawings from which he intended to construct his "Description of Egypt." In the up-voyage we see him sailing from one place of interest to another, with as little delay as possible; spending the whole day in walking to some ruin at a distance from the bank, and so the next day, and every

day, so long as there was anything worth visiting on shore. As a sightseer in Egypt Lane was indefatigable. He would walk on the hot plain, with the thermometer at 112° in the shade, till his feet were blistered, and he had to throw himself on his back to relieve them from thc burning of the sand. When there was nothing to take him on shore, he would smoke his pipe on deck, and watch the people in the villages as he passed, or rest his eyes on the long lines of palms and dom and nabḳ trees that fringe the bank. Sometimes a compulsory variety was made by the wind dropping, when the boatmen would turn out and drag the tow-rope. Or the boat was kept for days in an uninteresting place by a wind against which towing was vain labour. A sandstorm would now and then cause an unpleasant diversion, and not only keep Lane in his cabin, but follow him there and fill every crevice. It was quite another matter, though, with the sand-pillar; which was the work of an 'Efreet, who stirred up the dust in his flight, and, being an 'Efreet, might be amenable to persuasion. Lane encountered one of these pillars of sand in one of his walks, and following the instructions of his guide he accosted the 'Efreet with the cry of "Hadeed" ("iron"), and the sprite passed at a respectful distance. The modern life of Egypt claimed the traveller's attention no less than the ancient. He visited the tombs of the Sheykh El-Hareedee and the Sheykh 'Abd-el-Kádir El-Geelánee, and went through the usual ceremonies with a precision in which no Muslim could find a fault; he received the calls of the various dignitaries on the way with the utmost courtesy, although he was obliged to decline the presents of Abyssinian girls and nargeelehs which they were fond of offering; and he seldom missed an opportunity of strolling through an Arab town, or watching an encampment of Bedawees, and learning something more of the ways of the people.

At Denderah, near the end of April, Lane met James Burton, and together they suffered from the Khamáseen winds, and found they could make no drawings nor leave their boats. On the 6th of May the great Propylæum of Thebes came in view; on the 15th at Philae, they found Linant, who had left Cairo a couple of days earlier. After going on to Aboo-Simbel, and then to the Second Cataract, Lane turned his boat and prepared to descend the Nile. Lane seems to have spent his time during the whole of this return voyage in drawing and measuring and describing, often sitting under an almost vertical sun, his thermometer occasionally bursting at 150°, and with 'no other protection from the scorching heat than a single ṭarboosh. At Philae he again found Linant, waiting for the rising of the river to pass the Cataract, and during the eight days they spent together there Strangways made his appearance, went to Wádee Ḥalfeh, and then came back to them; and in company with him Lane continued his way down the river. Seventy-three days (July 30 to October 11, 1826) were spent at Thebes, where he met Hay, in making a minute survey of the tombs and temples. Here he lived in three different houses. The first was Yáni's house, among the tombs on the western side; then he moved to a ruined part of the first propylæum of El-Ḳarnak; and for fifteen days he lived in one of the Tombs of the Kings, for the sake of its comparative coolness. In the former abodes the thermometer ranged from 90° to 108° in the shade; but in the Tombs of the Kings it did not rise above 87°.

Coming back to Cairo, Lane went among the people as before, busy in preparing his account of their manners and customs, and his description of their city. After several months thus spent,. he again started for the Nile, again ascended to the Second Cataract, and stayed forty-one days (November 1 to December 12, 1827) at Thebes, completing, his survey of the temples. And, having accomplished the great object of his travels, having prepared a complete description of Egypt and Lower Nubia, the country and the monuments and the people, he came back to Cairo in the beginning of 1828, and after a short stay at the capital, and a final visit in

the spring to the Pyramids of El-Geezeh and Saḳḳarah, in company with Hay, he returned to England in the autumn of the year.

These three years of the first visit to Egypt had not been years of idleness. Lane was not the typical traveller, who travels for amusement, and perhaps writes a book to record his sensations for the gratification of an admiring public. Lane's object was a far different one. He travelled, so to say, to map the country. And his was a propitious time. Egypt had but recently been opened up to explorers, and no one had yet fully taken stock of her treasures. Hamilton, indeed, and Niebuhr had broken the ground with their books; but no systematic account of the country, its natural characteristics, its people, and its monuments, had yet been attempted. Successfully to perform such a work demanded long and unceasing labour and considerable abilities. Lane never shrank from toil of any kind, and he possessed just those natural gifts which were needed by one who should do this work. Lord Brougham once said, "I wonder if that man knows what his *forte* is?—Description:" and Brougham was right. Very few men have possessed in an equal degree the power of minutely describing a scene or a monument, so that the pencil might almost restore it without a fault after the lapse of years. This power is eminently shown in the "Description of Egypt." Every temple or tomb, every village, every natural feature of the country, is described in a manner that permits no improving. The objects stand before you as you read, and this not by the use of imaginative language, but by the plain simple description. Lane had a vehement hatred of "fine writing," and often expressed his dislike to those authors who are credited with the habit of sacrificing the truth of their statements to the fall of the sentence. He always maintained that the first thing was to find the right word to express your meaning, and then to let the sentence fall as it pleased. It is possible that in his earliest work he carried this principle a little too far; and in his most finished production, the notes to "The Thousand and One Nights," considerable care may be detected in the composition. But in everything he wrote, the prominent characteristic was perfect clearness, and nowhere is this more conspicuous than in the "Description of Egypt." But further, to prevent the scant possibility of mistaking the words, the work was illustrated by 101 sepia drawings, made with the camera lucida, (the invention of his friend Dr. Wollaston,) and therefore as exact as photography could make them, and far more pleasing to the eye. Those whose function it is to criticize artistic productions have unanimously expressed their admiration of these drawings. And though Lane would always say that the credit belonged to his instrument and not to himself, it is easy to see that they are the work of a fine pencil-hand, and could not have been done by any one who chose to look through a camera lucida. Altogether, both in drawings and descriptions, the book is unique of its kind.

It has never been published. And the reason is easily seen in the expense of reproducing the drawings. Lane himself was never a rich man, and could not have issued the book at his own expense, and no publisher was found sufficiently enterprising to risk the first outlay. An eminent firm, indeed, accepted the work with enthusiasm, but subsequently retracted from its engagement in consequence of the paralysis of trade which accompanied the excitement of the Reform agitation. It is needless, however, to refer to affairs that happened nearly fifty years ago, although they were a cause of much annoyance and disappointment to the author of the 'Description of Egypt"; who naturally was ill-disposed to see the work of several years wasted, and who could not forget the high praises that had been passed upon the book and the drawings by all who were competent to form an opinion. There can be no doubt in the mind of any one who has studied the manuscript and the drawings, that travellers in Egypt have sustained in this work a loss which has not yet been filled up, and is not likely to be, unless the "Description of Egypt" should yet be published.

We have seen Lane in a phase of his life distinct from all the remainder. The years 1825—28 are the only time in which he could be called a traveller. Even then the traveller bent on the enjoyment of the wonders of a new land is swallowed up in the student intent on understanding the monuments of a marvellous antiquity. But after this first visit all traces of the traveller disappear, and the serious laborious student becomes everything. Once again in after years did Lane ascend the Nile as far as Thebes, and live the old life in his tomb; but it was to avoid the Plague, and his visit there was still devoted to study. Henceforward we shall see, not the enterprising and often daring explorer, climbing flat-faced cliffs, swinging down a mummy-pit, crawling in the low passages of tombs and pyramids, but a scholar at his desk, a learned man honoured in learned circles, the highest authority on matters Arabian to whom England or Europe could appeal.

1828—1835.

THE SECOND VISIT TO EGYPT (1833—5.)

For some time after his return to England, Lane was occupied in working his Egyptian notes and diaries into the form that the manuscript of the "Description of Egypt" now wears. It has already been said that the negotiations with the publishers for the production of the book fell to the ground. But before this happened, Lane had separated from the body of the work his account of the modern inhabitants of Egypt, which it was thought would appear to greater advantage and be more widely read as a distinct book. This part of the "Description" was shown to Lord Brougham, who at once recognised its high merit, and recommended it to the Society for the Diffusion of Useful Knowledge, of which he was a Member of Committee. It was in consequence of the acceptance of the work by the Society that Lane determined to visit Egypt again, in order to enlarge and perfect his account of the people. This is an instance of that thoroughness which is shown in every work of his. Whatever came to his hand to do, he did it with all his might. He would never condescend to anything approaching slovenly work; and thought little of crossing the Mediterranean and staying two years at Cairo in order to bring nearer to perfection a sketch of the manners and customs of the inhabitants of Egypt, which to an ordinary writer would have seemed to stand in need of no revision. Without hesitation he went over the whole ground again, verified each statement, and added much that had been omitted from the earlier and more concise work. During the two years he spent in the Egyptian metropolis, scarcely a day passed without his going out among his Muslim friends and accustoming himself more completely to their manners, or witnessing the various public festivals of the year. Every day's experience was carefully recorded in a little library of note-books, all written in his singularly clear and neat hand, except where here and there an Egyptian friend has scribbled his own statement in Arabic. One of these note-books appears to have been kept for recording the more important scenes that Lane witnessed, and is fortunately dated, so as to form an intermittent diary. As this is this is the only journal he ever kept, to my knowledge, except a brief account of his first Nile-voyage, it is here reproduced. Besides the necessary suppression of a few passages relating to family matters, certain long passages have been omitted, since they occur verbatim in Lane's published works. It is not often that the pages of a diary can be transferred to a finished book like "The Modern Egyptians" without even verbal alteration. But it was the same with everything Lane wrote. If he was asked a question by letter, his answer was always fit for publication, both in style and in accuracy of matter.

London, 25th Oct., 1833.—Engaged my passage to Alexandria on board the merchant brig Rapid, Capt. Phillips, 162 tons, for 30 guineas, to be found with all necessary stores, poultry, &c. — 6th Nov. Embarked at St. Katharine's Dock.—7th. Sailed. — 25th. Passed Gibraltar.—5th Dec. Passed Malta.—13th (1st of Shaạbán, 1249). Arrived at Alexandria.

It had rained almost incessantly, and very heavily, during the three nights previous to our arrival at Alexandria; and the streets were consequently in a most filthy state. The general appearance of the people was also far more miserable than when I was here before. The muddy state of the streets doubtless confined most well-dressed persons to their houses; but it is rather to the severe oppression of late years, and to repeated conscriptions, which have deprived many parents of the support they received from the labour of their sons, that I attribute the difference which I remarked in the general aspect of the population of this place. A few days before my arrival, some persons from Constantinople had brought the plague there. They were put into quarantine; and the disease had thus been confined within the Lazarette, which was surrounded by a cordon of soldiers. There had been 87 cases, and 23 deaths.—I dined and slept at Mr. Harris's country-house, which is in an angle of the garden in which the house that resided in is

situated, where I stayed during my first visit to Alexandria. A part of this garden is converted into a burial-place for the Englsh. Mr. Salt is buried there.—Alexandria is rapidly increasing towards the site of the old city: several large and handsome buildings have lately been erected in that quarter.

14th. Removed my luggage from the brig to a boat on the Maḥmoodeeyeh; and in the afternoon set sail for the Nile. Paid 45 piasters for the voyage to the Nile.—15th. Arrived before sunrise at the Foom, or the mouth of the canal, where it communicates with the Nile. A bridge with gates has lately been constructed across the mouth, to retain the water in the canal during the season of low Nile.-I here had to engage another boat, on the Nile. Bargained for 80 piasters for the voyage to Maṣr (or Cairo). Proceeded to Fooweh; but could not continue our voyage in consequence of a violent contrary wind. The air was very thick; and I could hardly fancy myself in Egypt. The river still very turbid. There were many boats here conveying Turkish pilgrims on their way to join the Egyptian Caravan to Mekkeh. Fooweh seems to be falling to utter ruin and to be inhabited by the most squalid miserable people I ever beheld. I am told that I shall remark the same at all the villages we have to pass; and the reason is this:—all the best-looking young men have been picked for the army or navy, and their wives and lovers have mostly followed them; but being parted from them on their arrival at the metropolis have there betaken themselves to prostitution; and Maṣr now absolutely swarms with prostitutes. Thus the villages have been half desolated; and seem to be peopled in general with the most wretched, ugly, old, and haggard pauperṣ. I see scarcely one good-looking young woman among a hundred; or scarcely one where I used to see a score; and almost all are in rags.—16th. In the afternoon, though the wind was still very high and from the S.W., we proceeded. Stopped for the night under the west bank, a little below Shubra Kheet. Several heavy showers of rain fell, accompanied with violent gusts of wind, which obliged many boats, loaded with Turkish pilgrims, to stop at the same part. From a boat next above ours, during a shower of rain, there poured forth a number of these pilgrims, each with his ewer in his hand, to perform the ablution preparatory to prayer; and some of them aged and decrepit. While meditating on their zeal and the hardships which awaited them and admiring their grave and venerable aspect, I was surprised to see six of them, and among these some of the most aged, run to a táboot (a kind of water-wheel used for irrigation), and, with shouts such as their children would have used on a similar occasion, amuse themselves by exerting what little strength they had to perform, all the six together, the work of one cow; and turn, which they could only do very slowly, the stiff and creaking wheel. A few minutes after, they performed their devotions, all of them together, with the utmost solemnity and decorum, ranged in ranks, four abreast, under the partial shelter of some durah about 12 feet high: one acted as Imam, in the first rank; and having previously chanted the *adán,* recited the prayers, chanting the fard-prayers in a high key and loud voice.—To-day I began to feel the effect which *is* often produced by first drinking the water of the Nile, and by the cool air of the night; my cabin being only furnished with blinds, like those of an English carriage, to the windows, I was much exposed to the night-air.—17th. Advanced to Shubra Kheet. The weather being boisterous and rainy, and my reiyis determined to proceed, I made a new agreement with him; to pay 20 piaster a day, and to stop when and where I desired. Accordingly I remained the rest of this day, and the following night, at Shubra Kheet.—18th. Of the prudence of the new arrangement which I had made for my boat I received a strong proof in information brought me to-day that a boat which I had first hired at the Foom, about the same size and on the same terms as that in which I now am, but afterwards left for the latter boat in consequence of an order that vessels there should take their departure according to the order in which they lay, had been capsized in the night: the crew and passengers were saved, but remained shivering in their wet clothes for many hours; no village being near. Had this been my case, in my present indisposed state, I should probably have lost my life; or, if not, my books &c. would have been lost or spoiled. My informant thanked God for my preservation; and I most heartily joined him. —19th. Proceeded to Shâboor: the wind still very violent and contrary: on the 20th, to Nadir; 21st, to Záwiyet Razeem, by the tow-rope; having scarcely a breath of wind.—22nd. Calm. Proceeded, by towing, to Wardán.—23rd and 24th. As the wind was violent and contrary during the greater part of each of these days, my reiyis absented himself from the boat. I punish him by deducting two days' pay.—25th. Arrived within five miles of Booláḳ. 26th. Arrived at Booláḳ about noon. Sent for a janisary from the Consulate to pass my luggage at the custom-house, and rode up to my old friend ’Osmán, who had made preparations for my reception in a house belonging to him and next to that in which he resides. This house I have engaged for the period of my intended stay in Maṣr. It is situated in the most healthy part of the town, near the N.W. angle; and to me, who have suffered from ophthalmia, it is a desirable residence, as it has glass windows. I have no doubt that ophthalmia in this country is generally the effect of suppressed perspiration, which is most commonly induced by the night-air (the windows of almost all the houses in Maṣr and the other towns being merely of wooden lattice-work) ; and that it is aggravated by the habit of keeping the head too warm, and the feet too cool.

The aspect of Maṣr, as seen in the approach from the port, has been much improved since the period of my last visit by the removal of many of the mounds of rubbish which rose along that side, and by most of the space which these unsightly objects occupied being converted into gardens. A short time ago, European travellers, if habited in the Turkish or Egyptian dress, were not allowed to enter the gates of Maṣr without a passport (called *tezkereh),* which was shown to the guard. This custom is now dispensed with. It was adopted in order to ascertain the number of the population; and to insure that no one of the natives might be unknown, and so escape paying the firdeh or poll-tax. In the interior of the metropolis I observe more ruined houses than when I was last here; and in the appearance of the lower orders, more wretchedness. No change has taken place in the style of the costume of the natives; but the military officers, and the Turks in the employ of the Báshà, have adopted the Nizámee dress, which was becoming common among them before I last quitted Maṣr. The head-dress (being merely a ṭarboosh, without the muslin or Kishmeeree shawl wound round it) has lost its elegance; and the whole dress is less becoming and graceful than the Memlook costume which it has superseded; though it is more convenient for walking and any active exertion. Formerly, a grandee of Maṣr, with his retinue of twenty or more well-mounted men, clad in habits of various and brilliant hues, and with splendid accoutre-

ments, the saddles covered with embroidered velvet and plates of gilt and embossed silver, and the bridles, headstalls, and other trappings ornamented in a similar manner and with rows of gold coins suspended to them, presented a' strikingly picturesque and pompous spectacle. Sights of this description are no longer witnessed in the Egyptian metropolis. Even the Báshà, when he occasionally rides through the streets, is followed by only three or four attendants, and is not more distinguished by the habits than by the number of his retinue. As dark colours, and particularly black, are now fashionable among the Turks, and their dresses are generally embroidered with silk, instead of gold lace, there is much less contrast and variety observable in the costumes of the passengers in the crowded streets; but at present there is a little more variety and bustle than is usual, from the number of Turkish pilgrims resting here on their way to Mekkeh.

My old acquaintance the sheykh Ahmad (or seyd Aḥmad, for he is a shereef) called on me as soon as he had heard of my arrival. He has resumed his old habit of visiting me almost every day; both for the sake of getting his dinner or supper, or at least tobacco and coffee, and to profit in his trade of bookseller. I wish I could make a portrait which would do justice to his singular physiognomy. For many years he has been nearly blind: one of his eyes is quite closed: the other is ornamented on particular occasions, as the two great festivals, &c., with a border of kohl; though he is a shocking sloven at all times. He tells me that he has taken a second wife, and a second house for her; but that he is as poor as ever; and that my usual yearly present of a dress will be very acceptable He has a talent for intrigue and cheating, which he exercises on every opportunity; being lax in morals, and rather so in his religious tenets. Notwithstanding these defects, and sometimes in consequence of his having the latter defect, I find him very useful. Much of the information that I have obtained respecting the manners and customs of his countrymen has been derived from him, or through his assistance; as he scruples not to be communicative to me on subjects respecting which a bigoted Muslim would be silent. He has just brought me a *muṣḥaf* (or copy of the Ḳur-án), which he wishes me to purchase; but he thinks it necessary, as he did on former similar occasions, to offer some excuse for his doing so. He remarks that by my following or conforming with many of the ceremonies of the Muslims I tacitly profess myself to be one of them; and it is incumbent on him to regard me in the most favourable light. "You give me," says he, "the salutation of 'Peace be on you!' and it would be impious in me, and directly forbidden by my religion, to pronounce you an unbeliever; for He whose name be exalted hath said in the Excellent Book,—' Say not unto him who greeteth thee with peace, Thou art not a believer' (ch. iv., v. 96)—therefore," he adds, "it is no sin in me to put into your hands the noble Ḳur-án: but there are some of your countrymen who will take it in unclean hands, and even put it under them and sit upon it ! I beg God's forgiveness for talking of such a thing: far be it from you to do so: you, praise be to God, know and observe the command 'None shall touch it but those who are clean.'" (ch. lvi., v. 78: these words are often stamped upon the 'cover.) He once sold a muṣḥaf on my application to a countryman of mine, who, being disturbed just as the bargain was concluded by some person entering the room, hastily put the sacred book on the deewán and under a part of his dress, to conceal it: the bookseller was much scandalized by this action; thinking that my friend was sitting upon the book, and doing so to show his contempt of it. There was only one thing that I had much difficulty in persuading him to do, during my former visit to this country; which was to go with me to the mosque of the Ḥasaneyn, the burial-place of the head of the Prophet's grandson, El-Ḥoseyn, and the most soared of the mosques of Maṣr. On passing with him before one of the entrances of this building, one afternoon in Ramaḍán, when it was crowded with Turks, and many of the principal people of the metropolis were among the congregation, I thought it a good opportunity to see it to the greatest advantage, and asked my companion to go in with me. He positively refused, in the fear of my being discovered to be an Englishman, which might so rouse the fanatic anger of some of the Turks there as to expose me to some act of violence. I therefore entered alone. He remained at the door; following me with his eye only (or his only eye), and wondering at my audacity; but as soon as he saw me acquit myself in the usual manner, by walking round the bronze screen which surrounds the monument over the spot where the martyr's head is buried and then going through the regular attitudes of prayer, he came in and maid his prayers by-my side.—The principal subjects of the conversations which my other Maṣree acquaintances have held with me since my return to their country have been the oppression which they suffer under the present government, the monopolies of the Báshà, and the consequent dulness of trade and dearness of provisions, &c. The sheykh Ahmad is less querulous: he praises the Báshà for including booksellers among persons of literary and religious professions, from whom no firdeh is exacted. He and another bookseller, who is his superior, are agents for the sale of the books printed at the Báshà's press, at Booláḳ. They have a shop in the principal street of the city (nearly opposite the entrance to Khán El-Khaleelee), which will be a convenient place for me to repair to on the occasions of public processions.

Friday, 10th of January.—Last day (29th) of Sbaạbán.—In the afternoon of this day I went to the booksellers' shop to see the procession of the *Leylet er-Rooyeh,* or Night of the Observation of the new moon of Ramaḍán, the month of abstinence. Soon after the *'aṣr,* the shops were mostly shut, and the *maṣṭabahs* were occupied by spectators, old and young. The foremost persons in the procession, a company of Niẓám infantry, passed the place where I was sitting (within ten minutes' walk of the Ḳádee's house, whither they were destined) about an hour and a quarter before sunset, The whole procession consisted of nothing more than several companies of Niẓám troops, each company preceded and followed by bearers of mesh'als, to light them on their return, together with small parties of members of those trades which furnish the metropolis with provisions: a group of millers following one party of soldiers; a group of bakers, another: after all of whom came the Moḥbtesib, with attendants, The soldiers were accompanied by drummers and fifers, and one band. The members of trades who took part in the procession, with several fakeers, shouted as they passed along-" *O ! Eṣ-ṣaláh ! Eṣ-ṣaláh ! Ṣalloo 'ala-n-Nabee ! 'aleyhi-s-selám !"* (O ! Blessing ! Blessing ! Bless ye the Prophet ! On him be peace !). After every two or three companies there was an interval of many minutes: so that about an hour elapsed before the procession had passed the place where I sat. After waiting some time at the Ḳádee's, the information that the new moon had been seen was brought there; and the soldiers and other persons who had formed

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* Here follows the story of Sheykh Aḥmad's mother, told in the preface to ***The Modern Egyptians***, p. xviii, (5th Ed.)

the procession thither divided themselves into several companies, and perambulated different quarters of the town; shouting *Ya' ummata kheyri-l-ana'm ! Ṣiya'm ! Ṣiya'm !* (O followers of the best of the creation ! Fasting ! Fasting !). The mosques were all illuminated within; and lamps hung at their entrances, and upon the galleries of the mád'nehs. —When the moon is not seen, the people are informed by the cry of *Ghadà min shahri Shaạba'n ! Fiṭár ! Fiṭár !* (To-morrow is of the month of Shaabán I No fasting ! No fasting !).—The people seem as merry to-night as they usually do when released from the miseries of the day's fast.*

11th of January.—1st of Ramaḍán.—Instead of seeing, as at other times, most of the passengers in the streets with the pipe in the hand, we now see them empty-handed, or carrying a stick or cane; but some of the Christians are not afraid, as they used to be, of smoking in their shops during this month. The streets in the morning have a dull appearance, many of the shops being shut; but in the afternoon they are as much crowded as usual, and all the shops are open. A similar difference is also observable in the manners and temper of the people during the day-time and at night: while fasting, they are generally speaking very morose: in the evening after breakfast, they are unusually affable and cheerful. As Ramaḍán now falls in the winter, the fast is comparatively easy; the days being short, and the weather cool: therefore thirst is not felt so severely. The period from the commencement of the fast (the *imsák),* which is at this season within two hours of sunrise, to the time when it ends, or sunset, is now (in the beginning of the month) 12 hours and 12 minutes: at the end of the month it will be 12 hours and 47 minutes. Servants who are fasting (as mine, and most others, are), if they have to bring a pipe to a person who is not keeping the fast, will not draw the smoke as usual at other times, but put a live coal upon the tobaccoo, and blow upon it, or wave the pipe through the air; and then present it. I take my principal meal now at sunset, in order that it may serve as a breakfast to any friend who may call on me in the evening, at or before that time. Towards evening, and for some time after sunset, the beggars in the streets are now more than usually importunate and clamorous. I often hear the cries of *Faṭooree 'aleyk ya' Rabb !* (My breakfast must be thy gift, O Lord !*)—Ana deyf Allah wa-n-Nebee* (I am the guest of God and the Prophet !)—and the following, which exhibit a union (not uncommon in similar cries) of the literary and popular dialects of Arabio—Men *faṭṭar sa'im luh agrun da'im* (Who gives breakfast to a faster will have an enduring recompense). The coffee-shops are now much frequented by persons of the lower orders; many of whom prefer to break their fast with a cup of coffee and a pipe. Parties assemble at these shops a little before sunset, and wait there to hear the evening call to prayer, which announces the termination of the day's fast. Some of the coffee-shops offer the attraction of a reciter of tales, or poetical romance, during the nights of Ramadán. It is also a custom among some of the 'Ulama of Maṣr to have a Zikr performed in their houses, by a numerous company of faḳeers, every night during this month.† My almost daily visiter, the sheykh Aḥmad, the bookseller, tells me that he cannot spend much time with me this month; as he sleeps half the day, and breakfasts, and takes part in a Zikr, every evening, at the house of the late sheykh El-'Aroosee, who was one of the four great sheykhs of Maṣr, presiding over the Ḥanafeeyeh, of whom he was also the muftee.—As I was sitting at the booksellers' shop to-day, the Básha, Moḥammad 'Alee, rode by, on his way to say the afternoon prayers in the mosque of the Ḥasaneyn, followed by only four attendants; the first of whom bore his seggádeh (or prayer carpet), in an embroidered kerchief, on his lap. The Básha was very plainly dressed, with a white turban. I should not have known him, had I not been informed that it was he; for he appears much older than when I was last in Egypt; though he looks remarkably well. He saluted the people right and left as he passed along: all rising to him.-It is the general fashion of the principal Turks in Maṣr, and of many of their countrymen, to repair to the mosque of the Hasaneyn in the afternoon during Ramaḍán, to pray and lounge; and on these occasions, a number of Turkish tradesmen (called Toḥafgeeyeh, or Toḥafjeeyeh) expose for sale, in the court of the meyḍa-ah (or tank for ablution) of this mosque, a variety of articles of taste and luxury suited to the wants of their countrymen; such as porcelain, glass, gold, silver, brass, and copper' wares; cutlery; mouth-pieces of pipes and pipe-sticks; and many other commodities, chiefly from Constantinople, or other places in Europe. The interior of the Ḥasaneyn during the afternoon in Ramaḍán is one of the most interesting sights in Maṣr; but from the circumstances which render it so, and particularly from its being the most sacred of all the mosques in Masr, none but a Muslim can enter and witness the scene which it presents, unless accompanied by an officer of the government, without imminent risk of being discovered, violently turned out, insulted with scurrilous language, and perhaps beaten or spit upon. I only once ventured into this mosque on such an occasion; and then was careful to perform all the usual ceremonies. Many persons go to the mosque of the Ḥasaneyn to offer up their petitions for particular blessings, in the belief that the sanctity of the place will ensure the success of their prayers.

A man was beheaded to-day, for stealing several pipes and drinking-cups, belonging to the Básha, in the Citadel.

Feb. 9th.-Last day (30th) of Ramaḍán.—Ramaḍán has passed away with scarcely any incident to relieve its dulness, excepting the usual merry-making of the lower orders of the people at night in the coffee-shops, where smoking tobacco or hemp, playing at some kind of game, or listening to a story-teller, were their ordinary amusements. I have not observed funerals to be more numerous than usual during the latter part of the month, as is the case when Ramaḍán falls in the warmer seasons; but the people have not seemed less out of humour with the fast. Weariness and moroseness are the predominant effects of the observance of Ramaḍán; and if people are seen at this time more than usually occupied in mumbling portions of the Ḳur-án, I think their motive is rather to pass away the time than anything else. I am told that many more persons break the fast now than did when I was last here. Even the Ḳádee told an acquaintance of mine, a few days ago, that it was his custom only to keep the first two and last two days of the fast. By the poor, in general, it is still rigidly kept; and, by them, most severely felt, as they can seldom relax from their ordinary labours. There is now living in this city an old man who fasts every day in the year, from day-break to sunset, excepting on the occasions of the two 'Eeds (or festivals), when it is unlawful for the Muslim to fast. At night he eats very sparingly. He keeps a shop in the shoe-market called Ḳaṣabat Rudwán, where he is generally seen occupied in reciting the Ḳur-án and handling his beads. It is said that there are several other persons here who fast in the same austere manner. — The weather

* Cp. *Mod. Eg*. p. 472.

† Cp. *Mod. Eg*. pp. 474—6

during the month which is just expiring has been of an unusual kind: several very heavy showers of rain have fallen; and the streets have seldom been dry more than two or three days together.

In the afternoon of this day (at the hour of the ’aṣr) the guns of the Citadel announced the termination of the period of the fast: the new moon having been seen. The fast is, however, kept till sunset. In the evening, the guns fired again. With sunset, the *’Eed* commences. The people are all rejoicing: swings and whirligigs are erected in many parts of the town, and in its environs; and several story-tellers and reciters of poetry have collected audiences in various places.

10th.—First day of the *’Eed*.—At day-break, all the mosques were crowded with worshippers, to perform the prayers of the ’Eed; and now, every minute, friends are seen in the streets congratulating, embracing, and kissing, each other. Many of the people (all who can afford) are seen in complete new suits of clothes: others, with a new ’eree, or ṭarboosh and turban, or, at least, a new pair of red or yellow shoes. Most of the shops are shut, excepting those where eatables are sold. The people are mostly occupied in visits of congratulation; or repairing, particularly the women, to the tombs of their relatives. Donkeys laden with palm-branches, for the visiters of the tombs, obstruct the streets in many places. The guns of the Citadel are fired at noon and in the afternoon (at the ’aṣr) on each of the three days of the ’Eed.

12th.—Last day of the ’Eed.—This day I accompanied my neighbour ’Osmán to visit the tomb of the sheykh Ibraheem (Burckhardt), in the cemetery of Báb en-Naṣr, on the north of the city, to see that the monument was in good repair, and to pay to the memory of the lamented traveller that tribute of respect which is customary on the occasion of the ’Eed. The principal part of the burial-ground, directly opposite the Báb en-Naṣr, was occupied by dense crowds of persons who had collected there for their amusement, and presented a most singular scene. Vast numbers of tents were erected; some, for the reception of idlers; but most, for the visiters of the tombs; many of whom, conspicuous by their palm-branches, were, like ourselves, making their way with much difficulty through the multitude. A woman who had fallen down here on the first day of the ’Eed was trodden to death. Being mounted on donkeys, we got on better than some others; but our palm-branch, borne before us, and showing our pious intention, had not the effect of inducing any one to move out of our way. A large space was occupied by swings and whirligigs, all in rapid motion, and loaded with boys and girls: the principal objects of attraction to persons of maturer age were conjurors, musicians, dancing-girls, and dancing-men. Having passed through the most crowded part of the cemetery, we soon arrived at the tomb of the sheykh Ibraheem. It is a plain and humble monument of the usual oblong form, constructed of the common coarse, calcareous stone of the neighbouring mountain-range of Muḳattam, with a stela of the same stone, roughly cut, and without any inscription, at the head and foot. Numerous faḳeers resort to the cemeteries during the three days of the ’Eed, to perform, for the remuneration of a piaster or two, the service usual on those occasions when visiters arrive; consisting of the recital of, at least, one of the longer chapters of the Ḳur-án, and afterwards of the Fát’ḥah, which latter the yisiters recite with him. One of them was employed to perform this service by my friend. He did it very rapidly, and without much reverence, seated at the foot of the tomb. This being finished, and the palm. branch broken in pieces and laid on the tomb, a fee was given to the guardian of the tombs, and we returned.—’Osmán performed the pilgrimage in company with the sheykh Ibraheem. He presented me a few day ago with the certificate of Ibraheem's pilgrimage. It is a paper of the size of a small quarto leaf: the greater part occupied by a representation of the temple of Mekkeh, drawn with ink, and ornamented with red, yellow, and green, and with silver leaf: beneath which picture is written the document of which the following is a copy.-" Praise be to God, who hath made the pilgrimage to be rightly accomplished, and the intention rewarded, and sin forgiven. To proceed.—The respected ḥágg Ibraheem hath performed the pilgrimage, according to the divine ordinances, and accomplished all the incumbent ordinances of the Prophet, completely and perfectly. And God is the best of witnesses. The halt was on the 9th day of the month of El-Ḥeggeh, in the year 1229."

15th.—Witnessed the procession of the Kisweh, which I have described in one of my note-books.*

17th.—The Magician ’Abd El-Ḳádir came to me. His performances unsuccessful.

18th.—A man was beheaded yesterday; and another to-day. One was for entering a house to rob, and for attempting to murder the owner. He locked the latter in one of the rooms, and then proceeded to rifle the house. On descending, he saw the owner at a window, calling for assistance; and fired a pistol at him.—The crime of the other, who was a Turk, a ḳowwás of the Báshà was robbing and murdering a Turkish pilgrim. He arrested the pilgrim on the canal of Alexandria, under pretence of his being required to answer some charge preferred against him before Moḥarram Bey, the Governor of Alexandria. After conducting him some little distance towards Alexandria, he murdered him, and threw his body into the pit of a sákiyeh. The companions of the unfortunate man, some days after, being surprised at hearing no tidings of him, applied to Moḥarram Bey; and finding that he knew nothing of the circumstance, searched for and apprehended the murderer.—Robberies have become very frequent here of late: crime, as might be expected, increasing with the oppression and misery of the people.—News arrived to-day of a number of Aḥmad Báshà's horses having been stolen, by a party of Bedawees, from the Feiyoom, where they had been sent for the clover season.

20th.—The Magician came again, in the evening. His performances I have described in one of my note-books.†

27th. —Went to the Ḥasaneyn, to see the Kisweh, the Burḳo', &c., previously to their being packed up and dispatched with the caravan to Mekkeh. .The sewing of the Kisweh was not quite completed: several men and women were at work upon it in the great hall, or portico. I asked for, and obtained, for a trifling present, a piece of the Kisweh, a span in length, and nearly the same in breadth. In sewing the several breadth together, it is necessary to cut off some small strips; and these are sold, or given, to persons who apply for them; being considered as amulets. In the saloon of the tomb, I found several pious visiters; and, among them, a poor man, standing before the bronze screen which surrounds the monument, and praying aloud, with uplifted hands, for food; saying-" Bread, O Lord ! I pray for bread: I do not ask for dates: I only pray for bread."—After I had recited the Fát’ḥah, according to custom, at the shrine of Ḥoseyn, I went to a small apartment adjoining the mosque, in which were placed the Burḳo’, the covering for the Maḳám Seydna Ibraheem, the covering of the Maḥmal (which were

* Cp. *Mod. Eg*. p. 480. * Cp. *Mod. Eg*. pp. 268,

partly unfolded for me to see), the Ḥegáb (or Muṣḥaf), of the Maḥmal, and the embroidered green silk bag in which is kept the key of the Ḳaạbeh. As soon as I had gratifed my curiosity by inspecting these sacred objects, and again recited the Fat'hah, by desire of the persons who showed them to me, and who did the same, I was overwhelmed with applications for presents by about a dozen ministers and inferior servants of the mosque. Three or four piasters satisfied them; or at least silenced them.—On my way to the Ḥasaneyn, I passed through the great mosque El-Azhar. I was obliged to send my servant by another way because he was carrying my pipe, which could not with propriety be taken into the mosque, though several persons were carrying about bread and other eatables in the great court and in the place of prayer, for sale to the mugáwireen (or students) and the other numerous frequenters of this great temple and university. The weather being not warm, the court was crowded with groups of students and idlers, lounging or basking in the sun; and part of it was occupied by schoolmasters with their young pupils. The interior of this mosque always presents a very interesting scene, at least to me, from its being the principal centre of attraction to the votaries of religion, of literature, and of other sciences, throughout the Muslim world. The college has just been disgraced by one of its members having been convicted of a robbery; and this morning several of the learned community, having heard that eight men were just about to be hanged, were in a state of alarm lest their guilty associate should be one of that number. A brother of this culprit was pointed out to me, conversing, with apparent apathy, with another person, who, turning to me, asked me if I knew of any case on record of a member of the 'Ulama being hanged.—Shortly after I had quitted the Ḥasaneyn, the eight men above-mentioned were hanged; each in a different part of the town. The member of the college was not among them. In crossing the principal street of the city, I saw one of them, hanging at the window of a sebeel, or public fountain. He was a soldier. His crime was robbery and murder. Another of the eight was hanged for a simnilar crime. He entered the house of a rich Jewess, ostensibly for the purpose of taking away the dust; murdered her, by cutting off her head; put her remains into a large zeer (or water-jar), and 'having thrown some dust in the mouth of the jar, carried it away; but it was broken at the bottom, and some blood dripping from it attracted the notice of passengers in the street, and caused his apprehension. Some jewels which had belonged to the murdered woman were found upon his person.

3rd of March.—22nd of Showwál.—Saw the procession of the Maḥmal. It differed from the last which I saw, seven years ago (in 1827), in being attended with less pomp. First, about two hours and a half after sunrise, a small field-piece (for firing the signals for departure after the halts) was drawn along. This was followed by a company of Balṭageeyeh (or Pioneers), and the Báshà's guards, with their band at their head. Then came a train of several camels with large stuffed saddles, upon the forepart of which were fixed two small flags, slanting forwards, and a small plume of ostrich-feathers upon the top of a small stick placed upright. These camels were dyed red, with ḥennà; and had housings ornamented with small hells (cowries): some were decorated with palm-branches, fixed upright upon the saddle: some had a large bell hung on each aide; and some bore a pair of the large kettle-drums called nakáḳeer, with the man who beat them. The *takht'ratwa'n* of the Emeer El-Ḥágg (or Chief of the Pilgrims) followed next, borne by two camels. Then came numerous groups of darweeshes, with the banner of their several orders (flags, poles, nets, &c.): some of them repeating the name of God, and nodding their heads; and some beating, with a leather strap, a small kettle-drum, which they held in the left hand. Among these groups were two swordsmen, who repeatedly engaged each other in a mock combat; two wrestlers, naked to the waist, and smeared with oil; and the fantastical figure described in my account of the procession of the Kisweh,* mounted on a horse, and clad in sheep-skins, with a high skin cap, and a false beard. The darweeshes were followed by the Mahmal; which has but a poor appearance this year; the covering being old, and its embroidery tarnished. The people crowded to touch it with their hands, or with the end of a shawl; several persons unwinding their turbans, and women at the windows taking off their head-veils, for this purpose. I had been freely allowed to examine and handle it when it was deposited in the mosque of the Ḥasaneyn. The half-naked sheykh whom I have mentioned in my account of the procession of the Kisweh, and in that of the former procession of the Maḥmal, followed the sacred banner, as usual, mounted on a camel, and rolling his head. Some soldiers, with the Emeer el-Ḥágg and other officers who accompany the caravan, closed the procession. In less than an hour, the whole procession had passed the place where I sat.

Many of the shop-keepers in the principal sooḳs (or bázars) are painting their shops in a rude kind of European style, decorating the shutters, &c., with flowers and other ornamental devices, painted on a light blue ground. The appearance of these streets may now be compared to that of an old Oriental garment, remarkable for the peculiarity of its form and work, patched over with pieces of European printed calico. I am sorry to observe that Maṣr is not only falling to decay, but that it is rapidly losing that uniform and unique style of architecture which has so long characterized it. Most of the new houses of the grandees and even of persons of moderate wealth, are built in the style of Constantinople; with shelving roofs and glass windows.—One of my friends here remarked to me that the painting the shops blue was sign of some heavy calamity being about to befal the city: blue (but really of a very *dark* shade) being the colour of mourning. Another observed that these shops resembled the person who recommended their decoration (the Báshà); being fair without, but mean and dirty within.

There has been much talk here for some weeks past (ever since my arrival) of a project which the Báshà is about to put in execution, and which was at first said to be nothing less than the obstruction of the river by a dam to be thrown across it a few miles below the metropolis, in order to throw the whole tide of the river into the canals, and so to irrigate Lower Egypt more effectually: but latterly the real intention of the Báshà has become better known. The two branches of the Nile which enclose the Delta are to flow under two bridges, to be constructed a little below the point where the river divides, each in the neck of a peninsula formed by a bend of the river; across which neck or isthmus a new bed for the water is to be made as soon as the bridge is completed; after which the old bed surrounding the peninsula is. to be filled up. These two bridges are to be connected with each other, and with Es-Suweys (or Suez) on 'the one side and Alexandria on the other, by a rail-road. The difficulty of the undertaking is immense; for these bridges are to withstand the tremendous tide of the inundation, and occasionally to be closed by flood-gates, so as to increase the height of

* Cp. *Mod. Eg.* pp. 481, *ff*

the river above sufficiently to cause it to fill all the small canals by which the Delta and the adjacent provinces are irrigated. A similar undertaking was projected by Bonaparte, when here.

18th April.—9th Zu-l-Ḥeggeh.—This is the Day of the Pilgrimage; that is to say, of the six-hours' journey from Mekkeh to Mount 'Arafát, which gives to each person who performs it the title of Pilgrim, and without the performance of which he would not obtain that title even if he had journeyed to Mekkeh from the most remote part of the Muslim world. The halt upon Mount 'Arafát happening this year on a Friday, the Sabbath of the Muslims, has made several of my friends express great regret that they have been unable to perform the pilgrimage under such a propitious circumstance.

19th.—The 'Eed el-Kebeer.—Nothing unusual to remark upon.

May 25th.—We were somewhat alarmed to-day, about an hour after noon, by a shock of an earthquake. I was three times, with less than a moment's intervention, rather violently shaken on my seat; and several long cracks were opened in the walls of the house in which I am living. I have heard of no house having been thrown down or much injured by it. It is supposed to have shown its greatest violence (that is, to have originated) in Syria.

June 7th.—During the week which is now closing all classes of courtesans, including the *ghawázze* (or public dancing-girls), have been suppressed in the metropolis and its neighbourhood. This measure has been talked of, as about to be put in execution, for some months past. The courtesans had become extremely numerous, and were scattered in every quarter of the town; some of them living in houses almost fit to be the residences of grandees; and acquiring considerable wealth.

July 29th.—Went to the Pyramids of El-Geezeh. Stayed in "Caviglia's Tomb."

30th.—We again experienced a shock of an earthquake, more violent than the former, at about half-past nine P.M. Heard of no injury done.

Aug. 2nd.—Returned from the Pyramids.

5th.—The dam of the Canal of Maṣr cut. I have given an account of this in another note-book.*

12th.—Last night, Seleem Bey, a general in the Báshà's service, hired a large party of fiḳees, to perform a recital of the Ḳur-án, in his house in this city; and then went up into his ḥareem, and strangled his wife. He had written to Ibraheem Báshà, accusing this woman (who was the daughter of a Turk in high office) of incontinence; and asking his permission to punish her. He received for answer, that he might do as he pleased. He then sent Ibraheem Báshà's letter to Moḥammad 'Alee, asking the same permission of the latter; and received the same answer. The case presents a sufficient proof of Moḥammad 'Alee's ideas of justice and humanity. Had he wished to indulge his creature with permission to exercise the utmost severity of the law, he could only have said-" If you can produce four witnesses against your wife, or if you can swear that you have witnessed her crime by the oath ordained in cases of this kind, and she will not take the same oath that, the accusation is false, let her be stoned to death."

Sept. 17th.—My 33rd birth-day. I have completed, as far as I can see, my notes on the manners and customs of the Muslims of Egypt. I have only to look over them; and to ask a few questions respecting the Copts.*

Oct. 27th.—I generally pay a visit to the shop of the Báshà's booksellers on the mornings of Monday and Thursday, when auction-markets are held in the street where the shop is situated, and in the neighbouring bázár of Khán El-Khaleelee (the chief Turkish bázár) which occasion the street above-mentioned to be much crowded, and to present an amusing scene: but I am often more amused with the persons who frequent the shop where I take my seat. When I went there to-day, I found there an old man who had been possessed of large property in land; but had been deprived of it by the Báshà, and been compelled to become a member of the university, the great mosque El-Azhar. This man, the Ḥágg .... , is a celebrated character. He rendered great assistance, both by his wealth and by active service, to Mohammad 'Alee, in his contest with his predecessor, Khursheed Báshà, when the latter was besieged in the Citadel. The greater part of his property was confiscated by the man he had thus served, through fear of his influence. He thus shared the fate of most of those who had rendered eminent services to Mohammad 'Alee; but he contrived to hide much of his wealth; and has since employed friends to trade with it privately on his account, so that he has still a large income; but the third part of his receipts he always gives to the poor. The elder of the two booksellers was relating his having just purchnsed a house. There lived next-door to him, he said, a fiḳee, a member of the Azhar, and of some repute; to whom 14 ḳeeráṭs (or 24th parts) of the house in which he (the fiḳee) lodged belonged: the other 10 ḳeeráṭs of this house belonged to a tailor. The bookseller's house was entered, from the roof, and plundered, three times, of wheat, butter, &c. The fiḳee was accused by the bookseller of having committed these thefts; and confessed that he had; urging, in palliation, that he had only taken his food. The bookseller caused him to be imprisoned in the Citadel; and, after he had been confined there many days, offered to procure his liberation if he would sell him the above-mentioned share of his house. This was done; it was sold for six and a half purses. The bookseller then wanted to procure the tailor's share; and proposed to him to repair or separate or sell: for the house was in a ruined state. The tailor, refusing to do either, was summoned to the Ḳádee's court, and compelled to sell his share; for which he demanded five purses. Having received this sum of money, he met, on his way home, a friend, whom he told what he had done. " You fool "—said his friend—" you might have asked ten purses, and it would have been given." The tailor threw down the purse in the middle of the street; kicked off his shoes; and for several minutes continued slapping his face, and crying out, like a woman,—"O my sorrow !" He then snatched up the purse, and ran home with it, crying in the same manner all the way; and leaving his friend to follow him with his shoes.—Soon after the bookseller had told this story, there joined us a Persian darweesh, whom I had often met there before, and a fat, merry-looking, red-faced man, loaded with ragged clothing, showing the edge of a curly head of hair below his turban, and carrying a long staff. Everybody at the shop, excepting myself, kissed his hand: he offered me his hand, and, after taking it, I kissed my own, and he did the same. I was informed that he was a celebrated saint. He took snuff; smoked from my pipe; and had a constant smile upon his countenance; though he seldom spoke: almost the only words he uttered were a warm commendation of an answer

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* Cp. *Mod. Eq.* pp. 493—8.

* Here follows an account of the nine days' festival which took place on the marriage of the sister of Aḥmad Báshà ; cp. Mrs Poole's *Englishwoman in Egypt,* vol. iii. pp. 61—77.

which I gave to the Persian: on his (the Persian's) asking me why I had not already departed from Maṣr as I had intended, I said that the servant of God was passive and not elective; and this sentiment, though common, seemed much to please the welee: he repeated it with emphasis. —There next joined us a man of a very respectable and intelligent appearance, applying for a copy of the sheykh Rifá'ah's visit to France, lately printed at Boolák. Asking what were the general contents of this book, a person present answered him, that the author relates his voyage from Alexandria to Marseilles; how he got drunk on board the ship, and was tied to the mast, and flogged; that he ate pork in the land of infidelity and obstinacy, and that it is a most excellent meat; how he was delighted with the French girls, and how superior they are in charms to the women of Egypt; and, having qualified himself, in every accomplishment, for an eminent place in Hell, returned to his native country. This was an ironical quizz on the sheykh Rifá'ah for his strict conscientious adherence to the precepts of El-Islám during his voyage and his residence in France. The applicant for this book had a cataract in each of his eyes. I advised him to seek relief from the French surgeon Clot Bey; but he said that he was afraid to go to the hospital; for he had heard that many patients there were killed and boiled, to make skeletons: he afterwards, however, on my assuring him that his fears were groundless, promised to go.—While I was talking with him, there began to pass by the shop a long funeral-train, consisting of numerous fiḳees, and many of the 'Ulamà. On my asking whose funeral it was, I was answered, "The sheykh El-Menzeláwee," sheykh of the Saadeeyeh darweeshes. I was surprised; having seen him a few days before in apparently good health. Presently I saw him walking in the procession. I asked again; and was answered as before. "Why," said I, "praise be to God, the sheykh is walking with you, in good health :" I was then told that the deceased was his wife. Some Saạdeeyeh in the procession were performing a zikr as they passed along; repeating " Allah!" When the bier came in view, I heard the women who followed raising their *zagha'reet,* or cries of joy, instead of lamenting. The deceased was a famous saint. She was the sister of the late sheykh of the Saạdeeyeh; and it is believed that her husband, the present sheykh, derived his miraculous powers from her. It is said that she prophesied yesterday the exact hour of her death this day. The women began to lament when the corpse left the house; and, as usual when this is done at the funeral of a saint, the bearers declared that they could not move it: as soon as the lamentations were changed to the cries of joy, the bearers pretended to find their work quite easy.*

Nov. 6th.—To-day, as I was sitting at the booksellers' shop, a reputed welee, whom I have often seen, came and seated himself by me, and began, in a series of abrupt sentences, to relate to me various matters respecting me, past, present, and to come. His name is the sheykh 'Alee el-Leysee. He is a poor man, supported by alms: tall and thin and very dark; about thirty years of age; and wears nothing, at present, but a blue shirt and a girdle, and a padded red cap. "O Efendee ! " he said, "thou hast been very anxious for some days. There is a grain of anxiety remaining in thee yet. Do not fear. There is a letter coming to thee by sea, that will bring thee good news. [He then told Lane that all his family were well except one, who was then suffering from an intermittent fever, which was proved afterwards to be true.]

* Cp. notes to the ***Thondsand One Nights,*** 2nd ed., ii., p. 64

..... . I wanted to ask thee for something to-day; but I feared: I feared greatly. Thou must be invested with wiláyeh" (i. e. be made a welee): "the welees love thee; and the Prophet loves thee. Thou must go to the sheykh Mustafa El-Munádee, and the sheykh El-Baháee!" (These are two very celebrated welees). " Thou must be a welee." He then took my right hand, in the manner which is practiced on giving the covenant which admits a person a darweesh, and repeated the Fát'ḥah; after which he added, "I have admitted thee my darweesh." Having told me of several circumstances relating to me, some of which he had doubtless learned of persons acquainted with me, and which I could not deny, and some which time only will prove true or false, he ventured at a further prophecy and hazardous guessing; and certainly his guessing was wonderful; for he informed me of matters relating to my family which were perfectly true, matters of an unusual nature, with singular minuteness and truth; making no mistake as far as I yet know. He then added-" To night, please God, thou shalt see the Prophet (Mohammad) in thy sleep, and El-Khiḍr, and the seyd El-Bedawee. This is Regeb; and I wanted to ask of thee—but I feared-I wanted to ask of thee four piasters, to buy meat and bread and oil and radishes. Regeb ! Regeb ! I have great offices to do for thee to-night." Less than a shilling for all that he promised was little enough. I gave it him for the trouble he had taken; and he muttered many abrupt prayers for me.*—It is just a year, to-day, since I embarked in London for this country.

7th.—I saw, in my sleep, neither Mohammad nor El-Khidr nor the seyd El-Bedawee; unless, like Nebuchadnezzar, I cannot remember my dreams. The welee, therefore, I fear, is a cheat.

11th.—The Turkish pilgrims are beginning to arrive, in considerable numbers.—Four men were beheaded to-day, for repeated robberies and murders.

18th.—Went to the Moolid of the Seyyideh Zeyneb; which I have described in note-book no. 3. †

20th.—About a hundred boys, from about 11 to 14 years of age, were conducted by my house this evening, to be enlisted. The mothers of many of them followed, screaming, and with their heads, faces, breasts, and the fore part of their clothing, plastered with mud.

22nd.—The government has given orders, which are being put in execution, to pull down the maṣṭabahs and the saḳeefehs, or coverings, of matting, in almost all the sooḳs, or bázrs, and most of the thoroughfare streets. The former are not to be rebuilt in the more narrow and more frequented streets, and in most other parts are only to be made about two spans Wide. The saḳeefehs are not to be replaced unless constructed of wood. The reason for pulling down or altering the maṣṭabahs is to afford more room for the passengers and particularly for the Báshá's carriages, and for carts which are to be employed to remove dust and rubbish. The appearance of the city is rapidly changing, and losing its Arabian aspect.

24th.—The sheykh 'Alee told me to-day that I should not yet set out on my voyage home. In the evening news arrived of the plague having broken out in Alexandria, which prevents my going as I had intended by a ship now loading. I was packing to leave Maṣr. I fear I shall be detained here until next spring or summer.

Cp *Thousand and One Nights,* i., p. 212.

† Cp *Mod. Eg.* pp. 467,8

28th.—Witnessed the festival of the Meạrág, described in notebook no 3.*

1st December.—The shopkeepers are decorating (as they call it) their shops; and most of the larger private houses, and many others, in the thoroughfare streets, are undergoing the same operation, by order of the government, in honour (it is said) of Ibraheem Báshà, who is soon expected in Maṣr, from Syria. Most of the shops and houses are daubed with red and white, in broad, horizontal stripes; which, being very ill done in general, must be called in truth the reverse of decoration. Others are daubed in a more fanciful and more rude style, with lines, spots, &c., of red upon a white ground; and some, with grotesque representations of men, beast,, trees, boats, &c., such as very young children in our country would amuse themselves by drawing.

26th.—I have been in Cairo just a year. I begin now to write out the fair copy of my work on the Modern Egyptians. The plague continues at Alexandria.

4th January, 1835.—The plague has spread beyond Alexandria, and to-day a Maltese, from Alexandria, died here, in the Frank quarter, of this disease. I prepare immediately to go to Thebes, to be secure from the plague, as it is expected now to spread in Cairo. Mr. Fresnel is to accompany me.

5th.—Engaged a large boat to take us to Thebes, for four hundred piasters.

8th.—Embarked for Thebes, in the afternoon. Proceeded to Maṣr el-’Ateekah.

9th.—Contrary wind. Remained at Maṣr el-’Ateekah.

10th.—Fine wind. Passed Riḳḳah in the evening.

11th.—High N. wind. Arrived at Benee Suweyf at noon. Here some faḳeérs, thinking us Turkish pilgrims, came and recited the Ḳur-án, for alms, by our boat. Proceeded.

12th.—Passed El-Minyeh after sunset.

13th.—Stopped before the grottoes of Benee Ḥasan at night. Early next morning landed to walk to the Speos Artemidos, which I had not hitherto seen. Took with me one of my servants (Khaleefeh, a young man), a Copt whom we had taken as a passenger to Thebes (’Abd el-Mellák), and two boatmen; one of these two boatmen was a very fine man, the other an old, fat, inactive fellow. Put my pistols in Khaleefeh's girdle; and myself carried nothing but my sword. A little above the grottoes above-mentioned is a ruined and deserted village by the river. About a mile further is another ruined village partly inhabited; and about the same distance beyond this is a third village, wholly inhabited, with palm-trees. We passed the first and second villages. A little beyond the latter we turn towards the mountains, and find a wide ravine or valley, in the right or southern side of which are several grottoes along the lower part of the rock. As we approached this ravine, several groups of people came out from the second village, with nebboots; and some with guns and pistols: two groups, about a dozen altogether, followed us: we saw that we were in danger, but it was too late to retreat. The men came to us. Some went back; others came; and soon there came another group from the third village, with a man in a clean blue gown, meláyeh, and white turban: these sat a while at the entrance of the ravine, while we were within, with the other men, who spoke civilly to us, but looked exceedingly treacherous and savage. A boy who accompanied them whispered to my servant and the younger boatman to keep close to me; for that the men with him had come to take them for soldiers. As it was now impossible to escape, I began to examine the line of grottoes, and prepared to make a drawing; merely that they might not be deceived by my dress, and take me for a Turk; as Europeans are more protected now in Egypt.—Soon after I had begun to make a sketch of this excavation, for the purpose before mentioned, the party that was at the entrance of the ravine came to us; and while my back was turned, they seized my servant and the younger boatman: the pistols were snatched from the servant and discharged and carried away and one of them broken, and the two prisoners were hurried off, while two men held me to prevent my drawing my sword, which, as they truly enough said, would have been the cause of my being immediately killed. As soon as the men who had taken my servant and boatman had proceeded a few hundred yards towards the principal village, the others left me with my two remaining attendants. As quickly as I could, I gathered together my instruments, and then pursued the party who had taken my two men. On my approaching them, three of them turned back (one of these, the chief, with the white turban, &c.), and desired me to return. I said I should follow them to the village, aud there liberate the prisoners. Upon this, they attacked with their long staves; and I received from the chief a blow on my chest, which obliged me to retreat, or I should without doubt have been killed. A boy who was with them followed me; brought back my pistols; kissed them twice, and, kneeling on the ground, presented them to me. The flints were taken out. My servant and the boatman, as I learned afterwards, were taken before the governor of the district that same day. A woman followed my servant, with feigned lamentations, crying, " Why do you say you are not my son ? Is not that decorated house the house of your father? and are not those palm-trees your father's palm-trees? and have not you eaten the red dates ? " This was to make the governor think that he was a young man of the village, and not stolen: for a number of men had been required from the village for soldiers; and the people of the village had been employing themselves in taking passengers instead. They took five others that same day; and one of these, who attempted to escape, they shot, in the presence of my servant.—I returned to my boat, with the intention of applying immediately to the governor *(ma-moor)* of the district. We were informed that he was at the village of Sáḳiyet Moosà, a few miles higher up the river, on the opposite (or western) bank. On arriving there, we found that he was at the opposite village of Esh-sheykh Timáee. The wind was so violent that we could not cross over with safety until the evening. We then landed there, about an hour after sunset. Accompanied by Mr. Fresnel, I went to his house. He was sitting with a number of attendants, in an open-fronted room (a maḳ’ad) facing a court, and, after the day's fasting (it being Ramaḍán), was amusing himself by listening to the chanting of a public reciter of poetry. We entered with an abrupt and consequential manner, necessary to be assumed on such an occasion; and the governor rose to us, returned us the Muslim salutation, and gave up his own place to me; for I, having to make the complaint, was foremost. He handed me the snake of his sheesheh; and coffee was brought. I then made my complaint, with an air of assumed pride, shewed our firmáns, which nobody present could read, and demanded the restoration of my servant and boatman, and the punishment of the men who had assaulted me; particularly of him who had struck me. The ma-moor did not confess that the servant and boatman had been brought to him that day at Benee Ḥasan, which was the case; but promised that they

* Cp. *Mod. Eg*. pp. 468-70.

should be restored, and that he would soften the feet of the men who had assaulted me. —On the following morning the servant was brought and given up to me; but the persons who brought him declared to the ma-moor that the boatman had made his escape, and that the men who had assaulted me had fled. So that I failed in my object of punishing them and gained but half what I wished. I found afterwards that the man who struck me was the sheykh of Benee Ḥasan: had I known this before, I could have insisted upon his being punished; as they could not have had the impudence to say that the sheykh would run away from his superior officer.

14th.—Having obtained the liberation of my servant, proceeded to Mellowee. Remained there the following day.—15th. Proceeded to Gebel El-Ḳuseyr. — 17th. Becalmed under Gebel El-Ḳuseyr. Towed a little. —18th. Passed Menfeloot after sunset.—19th. Arrived at Asyoot at 1 P.M. Proceeded in the evening.—20th. Passed Aboo Teeg at 1 P.M.—21st. Passed Akhmeem in the afternoon.—22nd. Arrived at Girga. This town is much ruined since I was last here: it has suffered much from the river. Proceeded about noon. Made but little way. Saw a crocodile.—23rd. Calm. Thermometer 73°. Proceeded by towing. Approaching the neighbourhood of Farshoot, saw nine crocodiles together, and shortly after, nineteen more.—24th. Arrived at IIoo at sunset.—25th. To Dishneh.—26th. Saw nine crocodiles on two sand-banks opposite Dendara: Arrived at Ḳine at night.—27th. Passed Ḳuft at night.—28th. Saw about forty vultures (most of them rakhams, but many nisrs) on a sand-bank, in the morning, near the skeleton of a crocodile: afterwards, many pelicans and cranes. Proceeded a little way by towing, and afterwards by sail.—29th. Last day of Ramaḍán. Arrived at El- Ḳurneh about 1 P.M.

It was our intention to take up our quarters in a tomb which had been converted into a convenient dwelling by Mr. Wilkinson and Mr. Hay. We found Mr. Gosset occupying one apartment of it: I have taken possession of another apartment, separated from the former by a low wall with a door; and Mr. Fresnel has settled in a tomb just below, which was occupied by Bonomi and other artists in the employ of Mr. Hay. Our abode is in the Hill of the Sheykh, overlooking the whole plain of Thebes. A man named ’Owad has the charge of it; and Mr. Gosset and I pay him each 15 piasters a month for his services.

April 3rd.—The Báshà has paid a visit to this part of Egypt; went as far as Isna; and has just passed us on his way down. It is said that he came to inspect the state of the agriculture and to inquire into the conduct of the local governors; which he has not done. He has caused the villages of Erment to be destroyed; and the sheep &c. of all the inhabitants and of strangers who had sent their cattle &c. thither for pasture to be confiscated; because many of the peasants of these villages could not be made to pay their taxes.

17th.—Good Friday.—A man of this place died to-day of the plague, taken by wearing the clothes of a Nubian boatman, who was landed here five days ago, ill of this disease, and placed under the sycamore at the landing-place to die; where he did die very soon after. The man of this place who died to-day was a relation of my guard; whom, as he has had intercourse with the family of the dead man, and, I am told, attended the funeral, I am obliged to dismiss for a time. Put ourselves in striot quarantine. M. Mimaut, the French Consul-General, who is staying at Luxor, put a stop next day to all communication between this side of the river and the opposite; but is to send us meat &c. every two days.

20th.—Another man of this place, a relation of the one abovementioned, and father of Mr. Gosset's guard and water-carrier, died of the plague to-day, taken by wearing the clothes of the Nubian boatman.

May 9th.—No more deaths by plague having occurred here, we gave up our quarantine this day; having confined ourselves three weeks. The plague is said to be very severe in Alexandria; and becoming so in the metropolis.

June 25th.—The plague is said to have almost ceased in the metropolis and Alexandria in the beginning of this month. The French Consul has received intelligence that 75,000 persons have died by it in Maṣr; and that 6000 houses are completely desolated by this disease, and closed. We sent yesterday to Ḳinè, for a boat to convey us to Maṣr,—and Mr. Gosset left yesterday.

Our messengers came back from Ḳinè without having procured a boat; finding the demands for boat-hire very high, on account of the number of pilgrims on their return from the Ḥegáz. We sent again; and procured a large dahabeeyeh to convey us to Masr, for 650 piasters; of which I am to pay half.

30th.—Our boat arrived last night. We embarked to-day, and commenced our voyage at about 1 P.M.—1st July. Arrived early at Ḳinè. Went to the remains of Dendara: found the first little temple destroyed; a great portion of the portal before the great temple, and part of the great temple itself, the upper part of the middle of the east side. In and about the temple were many felláheen, hiding themselves, in the fear of being taken to work in making a new canal, or of being pressed for the army. Two or three cases of cholera had occurred at Ḳinè: I heard of three deaths by this disease here: it is said to be also in the Ḥegáz. Continued our voyage in the afternoon.—3rd. Arrived at Girga in the forenoon.—4th. Passed Akhmeem, at night.—5th. Stayed most part of the day at Gezeeret Shenduweel—6th. Stopped at Tahta.—7th. To Aboo Teeg.—8th. Arrived at Asyoot, at 10 A.M.—9th. Arrived at Menfeloot, at 9 A.M. Proceeded at noon. Menfeloot has lately been much ruined by the inundations, towards the river.—10th. Passed Tell el-’Amár'neh at sunset.— 11th. Passed El-Minyeh after sunset.—12th. To Aboo Girga. —13th. Passed Benee Suweyf, at night.—14th. Saw the Pyramids of Dahshoor in the evening.—I5th. Arrived at Maṣr el-’Ateeḳah, at 8 A.m.: landed, and took up my abode in my former house.

A few deaths by cholera have happened in the metropolis and its neighbourhood. Some persons say that the plague has not yet quite ceased here. It has destroyed a third, or more, of the population of the city; about 80,000 person.; chiefly young persons, between 10 and 25 years of age; and most of these females. It has also been particularly fatal to Franks and other foreigners. 6000 house here have been desolated by it; and are closed. In riding through the whole length of the metropolis, froiA south to north, I saw so few people in the streets compared with the number I used formerly to see, and so few shops open, that I should have thought that more than half the inhabitants had been destroyed. This is partly to be accounted for by the fact of many persons having fled to the country to escape the plague.—Last Friday, a number of persons spread a report that many of the victims of the plague had been buried alive (in trance), and numerous women, children, and others, went out to one of the great burial-grounds to disinter their relations and friends, taking with them bread, water-melons, &c., for them. Several tombs were opened. Some ignorant people even believed that the general resurrection was to take place on

that day. The plague is still in Alexandria; but slight; two or three cases a day.

16th.—To-day, being Thursday, when lamentations are renewed for persons not long dead, I was awoke early from my sleep by wailings in several houses around me. A few persons still die of the plague here. These cases are of persons attacked by the disease some days ago; a week or more. No new cases are heard of.

20th.—Exaggerated reports are spread respecting the cholera here. It makes but little progress: the deaths not ten a day. The plague is very severely raging at Dimyát.

The journal ends with two stories of the Plague noted on August 1st and 2nd. Shortly after this Lane returned to England, carrying with him the manuscript of certainly the most perfect picture of a people's life that has ever been written, his "Account of the Manners and Customs of the Modern Egyptians."

1835—1842.

" The Modern Egyptians."

"The Thousand and One Nights."—" Selections from the Kur-án."

THE first thing that occupied Lane's attention on his return to England was naturally to put the final touches to his book and to see it through the press. What with the ordinary delays of printers, and the time needed for the preparation of the wood-cuts, which he drew with his own hand on the blocks, the work was not published till December, 1836, by Mr. Charles Knight, who had bought the first edition from the Society for the Diffusion of Useful Knowledge.

Those who had advised the Society in the matter had no cause for disappointment in the success of the book. The first edition, in two volumes, was wholly bought up by the booksellers within a fortnight of its publication. The second, the Society's, was to be much cheaper, and was therefore held back until the market was entirely cleared of the first. In 1837, however, it was brought out and stereotyped, with a first impression of four thousand copies, which were speedily disposed of. Two thousand five hundred copies in addition were struck off from the plates, and continued to be sold long after other and better editions had been issued. A third and revised edition, also in two volumes, was published by Mr. Knight in 1812. In 1840 the book was added to the series of "Knight's Weekly Volumes." Five thousand copies were printed, and half this large issue was sold by 1847. In 1860 my father, E. Stanley Poole, edited the work again, in a single volume, for Mr. Murray, with some important additions; and from this, which must he regarded as the standard edition, a reprint in two small volumes was produced by Mr. Murray in 1871, and is now almost exhausted. Altogether, nearly seventeen thousand copies of the "Modern Egyptians" have been sold, a sufficient evidence of its popularity in England. If it is added, that a German translation was almost immediately produced, with the author's sanction, and that editions have been published in America, some idea will be formed of the European and trans-Atlantic repute of the book.

The reviewers, who do not always echo the popular sentiment, were in this case singularly unanimous in their praise. A feeble but well-meant critique in the "Quarterly Review" could find no fault except with Lane's way of spelling Oriental names, which the reviewer travestied and then pronounced pedantic: the substance of the book met with his unqualified admiration. So it was with, I think, all the criticisms that appeared on the work. It was universally pronounced to be a masterpiece of faithful description.

Oriental scholars, it need hardly be said, received it with acclamation. The distinguished Arabist, Fresnel, after a long residence in Egypt, wrote to Lane from Cairo in 1837: " I have read with a great deal of interest some of your chapters on the Modern Egyptians and felt immensely indebted to you for making, me acquainted with so many things of which I should have remained eternally ignorant, had it not been for your *Thesaurus."* The following extract from my father's preface to the fifth edition explains very clearly in what the value of the work lies. If they are the words of a near kinsman, they are also those of an accomplished Arabic scholar and one who had lived long in Egypt.

"Of the Modern Egyptians, as the work of an Uncle and Master, it would be difficult for me to speak, were its merits less known and recognised than they are. At once the most remarkable description of a people ever

written, and one that cannot now be re-written, it will always live in the literature of England. With a thorough knowledge of the people and of their language, singular power of description, and minute accuracy, Mr. Lane wrote his account of the "Modern Egyptians," when they could, for the last time, be described. Twenty-five years of steam-communication with. Egypt have more altered its inhabitants than had the preceding five centuries. They then retained the habits and manners of their remote ancestors: they now are yearly straying from old paths into the new ways of European civilization. Scholars will ever regard it as most fortunate that Mr. Lane seized his opportunity, and described so remarkable a people while yet they were unchanged.

" A residence of seven years in Egypt, principally in Cairo, while it enabled me to become familiar with the people, did not afford me any new fact that might be added to this work: and a distinguished English as well as Biblical scholar, the Author of 'Sinai and Palestine,' not long ago remarked to me, ' The Modern Egyptians is the most provoking. book I ever read: whenever I thought I had discovered, in Cairo, something that must surely have been omitted, I invariably found my new fact already recorded.' 1 may add that a well-known German Orientalist [Dr. Sprenger] has lately visited Cairo with the express intention of correcting Mr. Lane's descriptions, and confessed that his search after mistakes was altogether vain."*

After the " Modern Egyptians " had been published, and his time was once more his own, Lane employed himself in that favourite amusement of learned men, attending the meetings of societies. These bodies, however, had more life in them forty years ago than now, and their proceedings had not yet approached that debatable border line between learning and futility which has now been successfully crossed. The Asiatic Society, which still produces some good work, was then under the inspiriting influence of the Earl of Munster, and the Oriental Text Committee and the Translation Fund were bringing out that long series of works of which many are still most valuable, although some have deservedly died the death. At the meetings of these societies Lane was a prominent figure. Lord Munster regarded him as his right hand and would have his advice on everything connected with the work of the Committee and the Asiatic Society; and any problem in Arabic literature, any inscription that defied Prof. Shakespear and the other Orientalists of the Society, was referred to Lane and generally decided on the spot. But he was not a man to remain long contented with a sort of learned kettledrum-tea existence. He was wishing to be at work again; and the opportunity came very quickly. In the "Modern Egyptians" he had referred to the "The Thousand and One Nights," or "Arabian Nights" as they are commonly called, as forming a faithful picture of Arab life: and the remark had drawn more attention to the work than when it was merely regarded as a collection of amusing and questionably moral tales to be given to children with due caution. Lane was asked to translate them afresh. In his prospectus he showed that the ordinary English version was taken from Galland's French translation, which abounds in perhaps every fault which the most ingenious editor could devise for the destruction of a hated author. It is thoroughly inaccurate in point of scholarship; it misunderstands the simplest Arab customs and turns them into customs of India or Persia; it puts the whole into a European dress which destroys the oriental glamour of the original; and it mixes with the true Arabian Nights others which do not belong to the collection at all. Our English versions, based upon this, only magnified each vice and extinguished the few merits the work possessed in the French.

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* E. Stanley Poole, Editor's Preface to 5th [Standard] Ed. *Modern Egyptians*.

In these circumstances there could be no question that a new translation was necessary; and there was no man better able to translate a work illustrative of Arab life thaui the author of "The Manners and Customs of the Modern Egyptians." Cairo in Lane's time was still emphatically the Arab city. It had become the sovereign centre of Arab culture when the City of Peace was given up to the Tatar barbarians and Baghdad was no longer the home of the Khaleefehs. Under the Memlook Sultáns, Cairo, and with it Arab art, attained the acme of its splendour; and the kings who left behind them those wonderful monuments of their power and culture in the Mosques of El-Ḳáihirah left also an established order of life, stereotyped habits of mind, and a ceremonious etiquette, which three centuries of Turkish rule had not yet effaced when Lane first visited Egypt. The manners, the dwellings, and the dress; the traditions and superstitions, the ideas about things in heaven above or in the earth beneath, of the actors in "The Thousand and One Nights" were those of the people of Cairo under the Memlook Sultáns: and Lane was fortunate enough to have seen them before the tide of European innovation had begun to sweep over the picturesque scene.*

Lane resolved to make his translation of " The Thousand and One Nights" a cyclopædia of Arab manners and customs. He added to each chapter a vast number of notes, which are in fact monographs on the various details of Arabian life. Never did he write better or bring together more happily the results of his wide oriental reading and of his long Eastern experience than in these Notes. The translation itself is distinguished by its singular accuracy and by the marvellous way in which the oriental tone and colour is retained. The measured and finished language Lane chose for his version is eminently fitted to represent the rhythmical tongue of the Arabs: and one cannot take up the book without being mysteriously carried into the eastern dream-land; where we converse gravely with wezeers and learned sheykhs, or join the drinking-bout of a godless sultán; uncork ’Efreets and seal them up again in their bottles with the seal of Suleymán, on whom be peace; follow Hároon-er-Rasheed and Jaạfar in their nightly excursions; or die for love of a beautiful wrist that has dropped us a kerchief from the latticed meshrebeeyeh of the hareem. Those who would know what the Arabs were at their best time, what were their virtues and what their vices, may see them and live with them in Lane's " Thousand and One Nights."

The book came out in monthly -parts in the years 1838 to 1840. It was illustrated profusely by W. Harvey, who succeeded in some slight degree in catching the oriental spirit of the tales; though his work is decidedly the least excellent part of the book. After the first edition, in three volumes, 1840, two others were produced in which the publishers sought to popularize the translation by restoring the old ignorant spelling of the heroes' names. All recognized the value of Lane's work, but they still had a prejudice in favour of their old acquaintances Sinbad and Giaffer, and could not immediately get used to the new comers Es-Sindibád and Jaạfar. Moreover they missed Aladdin, who even under his reformed name 'Alá-ed-deen was not to be found in Lane at all. To obviate these objections, the publishers produced an emasculated edition reviving all the old mistakes and adding the inauthentic tales. Lane, however, immediately made a strong protest and the edition was withdrawn from circulation. In 1859 my father brought out the second and standard edition of the work,

* I do not wish this to be taken as a defence of oriental abuses. There always comes a time when picturesque rottennes must give way to enlightened ugliness. But surely it is possible to reform the Turkish misgovernment of Egypt without pulling down the mosques and the beautiful palaces of Meemlook Beys which are still to be found in old corners of Cairo. Is it really a matter of necessity for a reforming Turk to wear a tightly-buttoned frock-coat? But Easterns seem to be able to copy only those peculiarities of Europeans which rightly make us a laughing stock to the judicious savage.

and this has since been several times reprinted; a new issue having been required this year. Although from the size and cost of the book,-a cost due mainly to the illustrations, which (as Lane himself thought) might well be dispensed with,-it cannot in its present form entirely drive out the miserable versions that preceded it, and that still live in the nursery: yet it is on all hands acknowledged to be the only translation that students of the East can refer to without fear of being misled. Every oriental scholar knows that the Notes are an essential part of his library.

After this translation was finished, Lane, since he could not be idle, arranged a volume of "Selections from the Ḳur-án;" with an introduction, notes, and an interwoven commentary. The book did not appear till 1843, when its author was in Egypt and unable to correct the proofs. Consequently it is defaced by considerable typographical errors, and its publication in that state was a continual source of annoyance to Lane. The notion was an excellent one. He wished to collect together all the important doctrinal parts of the Ḳur-án, in order to show what, the religion of Moḥammad really was according to the Prophet's own words: and lie omitted all those passages which weary or disgust the student, and render the Ḳur-án an impossible book for general reading. The result is a small volume which gives the ordinary reader a very fair notion of the contents of the Ḳur-án and of the circumstances of its origin. In this latter part of the subject there is, however, room for that addition and improvement which thirty years of continued progress in oriental research could not fail to make needful: and such alteration will be made in the new edition which is presently to be published.

The "Selections" were but a *παρεργον*. Lane was already embarked in the great work of his life, a work to which he devoted thirty-four years of unintermitting labour.

1842—1849.

THE THIRD VISIT TO EGYPT.

LANE had seemingly exhausted modern Egypt. He had described the country, drawn a minute picture of the people's life, and translated their favourite romances. But there remained before him a still greater work, one indeed not bounded to any one country but concerning the whole Mohammadan world, and yet, like his other works, having its roots in Egypt. It was no longer a popular book that he was engaged upon: it appealed only to the narrow circles of the learned. But it is the work by which his name will ever be remembered, and by which England may claim the palm of Oriental scholarship, even above Germany, the home of Eastern study in Europe.

It was impossible for Lane to acquire his intimate knowledge of Arabic without perceiving the lamentable deficiencies of the materials for its study then existing in European languages. Especially weak were the dictionaries: for Grammar could boast the magnificent works of De Sacy and Lumsden; whereas in the dictionaries of Golius and Freytag, if there were signs of learning and industry, there was also a dearth of material and a want of scholarship to interpret it, still more a lack of knowledge of Eastern minds, which resulted in statements calculated as much to mislead as to instruct the student. So long as the young Orientalists of Europe were reared upon the meagre food thus afforded to them, the standard of scholarship would be low and the number of students limited. Lane was well aware that it was not necessary to submit to this state of things from a want of the means of reforming it. On the contrary he knew that in Cairo there existed the richest materials the Arabic lexicographer could desire; and he determined himself to work the quarry and to produce a thesaurus of the language, drawn from original sources, which should once and for all supersede the imperfect productions of Golius and Freytag and bring the labours and learning of the Arab lexicographers within the reach of European students.

The field into which Lane was about to throw all his energy was a peculiar one. The materials for composing such a work as he contemplated were singularly perfect.. For the exceptional history of the Mohammadan Arabs had produced a nation of grammarians and lexicologists. The rapid spread of the tide of Muslim conquest had threatened the corruption and even the extinction of the language of the Ḳur-án; other tongues were beginning to intermix with the pure Arab idiom; and it was foreseen that, were the process suffered to continue undisturbed, the sacred book of the Muslims would soon become unintelligible to the great body of the Faithful.

"Such being the case, it became a matter of the highest importance to the Arabs to preserve the knowledge of that speech which had thus become obsolescent, and to draw a distinct line between the classical and post-classical language. For the former language was that of the Ḳur-án and of the traditions of Moḥammad, the sources of their religious, moral, civil, criminal, and political code, and they possessed in that language, preserved by oral tradition,—for the art of writing in Arabia had been almost exclusively confined to the Christians and Jews, — a large collection of poetry consisting of odes and shorter pieces, which they esteemed almost as much for its intrinsic merits as for its value in illustrating their law. Hence the vast collection of lexicons and lexicological works composed by Arabs and by Muslims naturalized among the Arabs; which compositions, but for the rapid corruption of the language, would never have been undertaken. In the

aggregate of these works, with all the strictness that is observed in legal proceedings . . . the utmost care and research have been employed to embody everything that could be preserved or recovered of the classical language, the result being a collection of such authority, such exactness and such copiousness as we do not find to have been approached in the case of any other language after its corruption or decay." *

The earlier lexicographers and commentators constitute the authorities from whom all later writers have gathered their facts. They speak either of their own authority or they cite a statement word or a signification-illustrated often by a proverb and more frequently by a couplet, for all of which they produce what may be called a pedigree, so rigidly do they seek to exclude chance of error. "Most of the contents of the best Arabic Lexicons was committed to writing, or to the memory of students, in the latter half of the second century of the Flight, or in the former half of the next century . . . . From these and similar works, either immediately or through the medium of others in which they are cited, and from oral tradition, and, as long as it could be done with confidence, by collecting information from the Arabs of the desert, were composed all the best lexicons and commentaries on the classical poets, &c." † The information these lexicons impart is conveyed after the strict rules of the science of lexicology. Probably no original authorities are so thoroughly original as the works written in accordance with its rules. The writer of such a dictionary frequently says,—"I have heard an Arab of such a tribe say so-and-so," in support of a word or phrase. If he quotes from contemporaries, or from what constituted *his* original authorities, he always gives the source whence he gets his information. He is scrupulous not to assign undue weight to a weak authority. An authority was weak either because he lived after the classical age, or because he belonged to a tribe who spoke a corrupt dialect; or he might, if otherwise qualified, be known to be careless or otherwise inaccurate. The chronological limit of classicality was easily fixed. The period of classical Arabic does not extend much beyond the end of the first century of the Flight, except in the case of isolated tribes or rarely gifted men; but such are always quoted with caution. They were post-Moḥammadan. Even poets (and poetry is the mainstay of the Arab) born during the Prophet's lifetime were of equivocal authority. The unquestioned Arab-he who spoke the pure and undefiled tongue—was either a contemporary of Mohammad's (i.e. born before but living during his time), or he altogether preceded him and belonged to the "Times of Ignorance." The purest of the recognized tribes were generally considered to be those who dwelt between the lowlands of the coast tracts and the inhabitants of the mountains, or as Aboo-Zeyd somewhat vaguely expresses it, "the higher of the lower and the lower of the higher."‡

Thus the great Arabic dictionaries were gradually compiled. To enumerate them or to attempt to distinguish their several merits is beyond my present object.§ It is enough to say that rather more than a hundred years ago a learned dweller in Cairo, the Seyyid Murtaḍà, collected in a great lexicon, which he called the Táj-el-’Aroos, all that he deemed important in the works of his predecessors. He took for his text a celebrated dictionary, the Ḳámoos of El-Feyroozábádee, and wrote his own vast thesaurus in the form of a commentary upon it, interweaving the results of all the great authorities (especially the Lisán-el ’Arab) and adding from his own wide learning much that is valuable. The Táj-el-’Aroos is, in fact, a combination of all the

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* *Preface* to *Lexicon,* viii. † *Preface,* xi., xii.

‡ Cp. an excellent review of Lane's *Lexicon,* Part I., in " The Times " of March 26, 1864, written by a known hand.

§ A full account of them is given in the *Preface* to *Lexicon,* Part I.

leading lexicons, and as such, and being compiled with great care and accuracy, is unquestionably the chief and best of native Arabic dictionaries.

During his former residence in Egypt Lane had become aware of the existence of copies, or portions of copies, of this Thesaurus in Cairo; and the thought had come to him that herein lay the opportunity for constructing an Arabic Lexicon of a fullness and accuracy never yet dreamt of. To compose a work in English from the Táj-el-'Aroos would be, he saw, to provide the scholars of Europe with an authority once and for ever, from which there could be no appeal. But to attempt such a work would require another residence in Cairo, tedious and expensive transcribing of the Táj, long years of toil, and the wearisome labour of proof-sheets. And when done, who could be found to venture to publish so vast a work, involving peculiar printing at ruinous cost?

The days of patronage were over: authors no longer waited in the vestibules of great men with odes and dedications. But the spirit that prompted the finest patronage still existed. There were those among the noblemen of England who were ready to devote their wealth to the cause of culture and learning, and who were emulous of promoting a great work that could not advance without their help. In his first visit to Egypt Lane had met Lord Prudhoe and from that time something closer than mere acquaintance had sprung up between them. Few could know Lane without seeking to be his friend: and his worth was not that of an uncut diamond; the courtesy and grace of his manners were conspicuous. Lord Prudhoe found a delight in his society which did not vanish when they returned to England. He would constantly come to the house in Kensington, bringing some choice tobacco-the only luxury Lane indulged in-and there he would sit in the study, talking over old Eastern scenes they had witnessed together, and discussing the work then going on, "The Arabian Nights," and Lane's plans of future study and writing. It was during these frequent meetings in London that the idea of the Lexicon was talked over. Lord Prudhoe entered zealously into the project; offered to provide Lane with the means of collecting the materials in Cairo, and eventually took upon himself the main expense of the production of the work. To understand in any degree the generosity and public spirit evinced in this, it must be remembered that it was no ordinary book, costing a few hundred pounds, that was thus to be produced. It involved the employment for thirteen years of a learned scholar in Cairo, to transcribe the manuscript of the Táj-el-'Aroos; it required peculiar type to be designed and cast; it demanded skilled compositors of special acquirements; and finally, it was not a work of ordinary size, but one of eight large quarto volumes with three columns in the page, reaching when completed probably to four thousand pages. To give more precise details of the expense of the work would be an impertinence to the princely generosity that took no count of the cost. From first to last the Lexicon was the care of Lord Prudhoe. In 1847 he succeeded his brother as fourth Duke of Northumberland, but the serious addition to his duties caused by this and by his. acceptance of a place in the Cabinet brought about no change in his interest in Lane's work. He would come almost yearly to Worthing to see my Uncle and learn from himself how " the great book " went on. Of the many who regretted His Grace's death in 1864, few lamented it more deeply than Lane. It was the severing of a long friendship, and a friendship which the generosity of the Duke, instead of destroying, as is the manner with the meaner sort of men, had cemented. But the bright example of the Duke created its own reflection. That support which for nearly a quarter of a century, "with a kindness and delicacy not to be surpassed," he had accorded to Lane's great undertaking was at once and at her own express wish* continued by his widow, Eleanor, Dowager Duchess of Northumberland; and to Her Grace's munificence it still owes its further publication.

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* On the death of Duke Algernon, his successor, formerly Lord Beverley, expressed a strong wish to continue the support of the work; and his son, the present Duke, has shown an equal interest in it

The financial difficulties of the work being now overcome, Lane resolved on an instant departure for Egypt. His two previous visits had been solitary: but now he went surrounded by his family,-his wife, a Greek lady whom he had married in England in 1840, and his sister, Mrs. Poole, with her two sons, to whom he ever bore himself as a father,-just as he did twenty-five years later to two nephews of the next generation. A great sorrow had lately come upon them in the death of Lane's mother. In old age her intellect was as bright, her character as firm and tender, as they had ever been. To her sons and daughter she was as an angel from heaven. Over her youngest son, though he had lived among strange peoples and passed through dangers by sea and by land and was now a man on whom the eyes of the learned waited, this gentle woman still exercised that supreme influence which had inspired him when a boy with the noble principles and pure aspirations of the Higher Life; and to the last he rendered her the same love and obedience he had given as a child. It was this sore trouble that decided Mrs. Poole, who had lived in late years always with her mother, on accompanying her brother to Egypt, and from this time to his death she never left him for more than a few days at a time, unless summoned by the illness of her own sons.

In June 1842 the little party of five returned to London from Hastings, whither they had removed in the autumn of the preceding year; and on July 1st they sailed for Alexandria in the Peninsula and Oriental Company's Steamship "Tagus," in itself an agreeable contrast to the small sailing vessels in which Lane had hitherto travelled, but still more pleasant in consequence of the special instructions of the Directors of the Company as to the comfort of their distinguished passenger. On July 19th they reached Alexandria, whence after a day or two they sailed up the Maḥmoodeeyeh for Cairo. At first the whole party, but especially the two boys, then only twelve and ten years old, were so ill that it became doubtful whether a return to England were not the only remedy. The seasoning sickness, however, passed away, and on arriving at Booláḳ on July 27th Lane began again to look for a house, taking up quarters meanwhile at the General Consul's residence, which Col. Barnet (like Mr. Salt on a former occasion) had courteously placed at his service. It was not till three weeks later that a suitable house could be found, and from the one they then entered, in the Darb-el-Gemel, their servants, and therefore themselves, were driven, after a determined resistance of two months, by a series of extraordinary sounds and sights, which the Muslim servants attributed to the haunting of the place by a Saint and an ’Efreet, and which have not yet received a satisfactory explanation. * Being at length fairly expelled, like many people before and after them, they took refuge (in January 1843) in a house in the Ḥárat es-Saḳḳá-een, where they remained till the beginning of 1845, when they once more removed, to the Ḳawádees, where they lived till their return to England in 1849.

It was a pleasant little society they entered into, for the seven years of their stay in Cairo: but it was too changing for strong friendships. There were it is true some kindly people always living in Cairo: such as the English Missionary, Mr. Lieder, and his good-natured wife; the English physician Dr. Abbott, to whose friendly services Lane owed much, and not least the Consul Mr. Walne. And for a long time Fulgence Fresnel was in Cairo and constantly with his fellow Orientalist, for whom he felt the affection of a brother. Mr. James Wild, too, the greatest authority on Arab art, was a very welcome addition to the little circle of friends, and it was perhaps partly his long association with Lane that opened his eyes to the beauty of Arab, as distinguished from

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* For an account of the really curious phenomena exhibited in this house see Mrs. Poole's *Englishwoman in Egypt, i.* pp. 70—78, 199-204; ii. pp. 1—2.

Moresque, architecture. And the latter part of their stay was brightened by the accession of two special friends,- Sir James Outram, the Bayard of India, who was never tired of coming to the house in the Ḳawádees; and the Hon. Charles Murray (now the Rt. Hon. Sir Charles Murray, K.C.B.), who had succeeded Col. Barnet as Consul-General, and who from the moment of his arrival exerted himself in every way to shield Lane from the importunate visits of passing travellers and to find amusement for my father and uncle, to whom he showed unvarying kindness. Among the Alexandrians, too, who constantly visited Cairo, Lane had found good friends, especially in the late Mr. A. C. Harris, Mr. Alexander Tod and his wife, and Mr. and Mrs Batho.

But with these exceptions the society around them was ever on the ebb and flow, as the season for visiting Egypt went and came again. Of the many travellers who came to see the country, or passed through it on the way to India, not a few had introductions to Lane, and the acquaintance once made was not likely to be dropped so long as they remained in Cairo and the Friday receptions at Lane's house continued. This day, the Sabbath of the Muslims, was set aside for receiving the calls of his Muslim and other friends, and his wife and sister used to see the Europeans who came, in the Hareem rooms; so that on this day there was always a double reception. On different Fridays many of the most distinguished Orientalists of Europe and learned Easterns might be found in Lane's study- Lepsius, Wilkinson, Dieterici, D'Abbadie, Fresnel, Pruner, and others; with Sheykh Moḥammad Eiyád, the Sheykli Rifá'ah, Ḥággee Ḥasan El-Burralee, the poet, and other literati of Cairo, who deliglited to converse with the Englishman who had more than once decided the moot-points of the Ulamà of the Azhar; whilst the less exclusively Oriental friends, and the few ladies who visited Cairo, such as Harriet Martineau, would betake themselves to the other side of the house, where Mrs. Lane and Mrs. Poole were "at home."

Except on Fridays Lane denied himself to everybody, unless unusual circumstances made the interruption a necessity. On Sundays he never allowed himself, however much pressed for time, to continue his week-day work; nor did he like Sunday visitors. On all other days he devoted himself uncompromisingly to the preparation of his Lexicon. From an early breakfast to near midnight he was always at his desk, the long hours of work being broken only by a few minutes for meals—he allowed himself no more—and a scanty half-hour of exercise, spent in walking up and down a room or on the terrace on the roof. For six months together he did not cross the threshold of his house; and during all the seven years he only once left Cairo, and that was to take his wife and sister for a three days' visit to the Pyramids. At first he used to devote a short time every day to the classical education of his nephews, but even this was taken off his hands after a time by the kindness of the Rev. G. S. Cautlcy and the ready counsel of Mr. Charles Murray. But Lane continued to direct their studies, and it was by his advice that the elder devoted himself to the subject of modern Egypt and thus became a distinguished Arabic scholar, whilst the younger turned his attention to the ancient monuments, and, twice ascending the Nile and annotating Lane's earliest work, laid the foundations of his reputation as an Egyptologist.

The Lexicon was indeed begun in earnest. The first thing to be done was the transcription of the Táj-el-'Aroos, and for this purpose Lane before leaving England had already consulted Fresnel, who was then living in Cairo, and who, after careful investigation, recommended the Sheykh Ibráheem Ed-Dásooḳee for the work. The copyist must be able to do more than merely write the Arabic character, it need scarcely be said; he must understand the original as a scholar, and he must hold such a position among the learned of Cairo that he can

be trusted with the manuscripts from the Mosques. Such a man was the Sheykh Ed-Dásooḳee; ill-tempered and avaricious, but still the right man for the work. Lane at first hoped to obtain the loan of at least large portions of the manuscript from the Mosque of Moḥammad Bey. The Páshà himself, Mohammad ’Alee, was anxious to further the work by any means in his power, and the Prime Minister, Arteen Bey, called upon Lane with the view of discovering in what manner the Government could assist him. But the loan of manuscripts from the Mosques was a request beyond the power even of Mohammad ’Alee to grant; and Lane had to submit to the tedious process of borrowing through his Sheykh a few pages at a time, which were copied and then exchanged for a few more. Thus the transcription went on; and much of Lane's time was occupied in collating it with the original and in reading and annotating it in the company of the Sheykh Ed-Dásooḳee. But meanwhile there were other materials to be collected. It is true the main basis of the coming work was to be the Táj-el-’Aroos: but this was founded upon many other lexicons, and Lane determined so far as might be possible to verify its quotations and to take nothing at second-hand which could be obtained from the original source. Hence it was a matter of great consequence to gather together any manuscripts that could be bought in Cairo. Fresnel gave him three most valuable manuscripts, Mr. Lieder another; and by a careful watch on the book-market, by means of his old ally Sheykh Aḥmad, he was fortunate enough to accumulate more than a dozen of the most renowned lexicons; and thus he was able to test the accuracy of the Táj-el-’Aroos, and to add greatly to the perfection and authoritativeness of his own work.

After a preliminary study of Arabic lexicology,—a science complicated by technical terms of varying meaning,—and so soon as a portion of the Táj-el-’Aroos was transcribed, Lane began to compose his own Lexicon from the Táj and from the other dictionaries lie had collected. Thus from year to year the work went slowly on; collating, collecting, composing filled each day, each month, each year. At length the materials were gathered, the Táj was transcribed up to a sufficiently advanced point, and Lane felt he need stay no longer in Egypt. So leaving Mr. Lieder to keep the Sheykh to his work of copying,—which, now it is finished, fills 24 large volumes,—Lane and his family bade farewell to the friends who had risen around them, and reaching Alexandria on the 5th October, 1849, sailed on the 16th for England, where they arrived on the 29th.

Such is the brief account of Lane's third visit to Egypt, and the beginning of the Lexicon. It was a time of unremitting exhausting labour: but it was a happy time. Lane had his wife and sister with him, and his home was brightened by two young faces, full of the excitement and delight of their new and marvellous surroundings. A cloud had fallen upon them, indeed, in 1844, when they heard of the death of the eldest brother, Theophilus Lane; and some days of deep anxiety had befallen Lane when both wife and sister lay dangerously ill with cholera and typhus fever. But on the whole the seven years had been years of happiness. His sister had gained for herself a place in literature by her "Englishwoman in Egypt," his two nephews had each marked out for himself a career as an Orientalist; he himself had accomplished his purpose and gathered together the materials and begun the composition of the great work of his life.

1849—1876.

The Arabic Lexicon.

LANE returned to Europe in 1849 the acknowledged chief of Arabic scholars. As the author of "The Modern Egyptians" his fame as the authority upon Egypt had been established; and his translation of the Arabian Nights had gained him the well-earned repute of accurate scholarship. But when it became known on what work he was now engaged and when specimens had shown how thoroughly that work would be done, all who had a care for learning were eager to offer their homage. As early as 1839 the Egyptian Society had enrolled him among their honorary members. In 1846 the German Oriental Society elected him a corresponding, member, and in 1871 raised him to their highest rank, that of Ehren-Mitglied; and the example of Germany was followed, at a distance, by England, in the elections to the Honorary Membership of the Royal Society of Literature (1858) and of the Royal Asiatic Society (1866). In 1864 a vacancy occurred in the Académie des Inscriptions et Belles-Lettres of the Institut de France, by the promotion of De Witte, and Lane was unanimously elected a Correspondent' in his place; and in 1875, on the occasion of its Tercentenary Festival, the University of Leyden accorded to him the degree of Honorary Doctor of Literature (Philosophiac Theoreticae Magister, Litterarum Humaniorum Doctor)—the only University degree he ever accepted, though not the only one offered to him. Those singular decorations, chiefly of military origin, which learned men are sometimes pleased to receive from their Sovereign, were by Lane decidedly though respectfully declined.

It was not, however, only in the matter of diplomas that a strong interest was shown in the great work my Uncle was preparing. So soon as the immense cost of the production was known, and before Lord Prudhoe had taken upon himself the expense of printing it, efforts were made, though not by the author, to obtain for it the support it needed. The Chevalier Bunsen exerted himself in a most friendly manner to gain the help of the English Universities: but it need hardly be said in vain. On the other hand, Germany was anxious to obtain the distinction of supporting it. At the instance of Bunsen, Lepisius, and Abeken, seconded by many others, it was agreed to offer to publish the Lexicon at the joint expense of the Prussian Government and the Berlin Academy of Sciences; and in 1846 Prof Dieterici was sent by the King of Prussia to Cairo to consult Lane's wishes. There were, however, conditions named to which Lane "could not willingly accede "; and moreover the arrangements for publishing in England were, by the zealous exertions of his brother Richard, nearly completed. In 1848 Lord John Russell, then Premier, made the first of a series of annual grants from the Fund for Special Service, which Lord Aberdeen continued in 1853; and in 1863 the grant was changed into an annual Pension on the Civil List.

On his return to England Lane soon settled down into his old routine of work. The composition went slowly on, and the manuscript of the Táj-el-'Aroos was gradually completed and sent over. At last, when he had been twenty years at the work Lane felt he might begin printing. In 1863 the First Part appeared, and in two years' time the Second followed. The Third was published in 1867, and the Fourth was printed in 1870, but the whole edition of one thousand copies was unfortunately burnt before it reached the publisher, with the exception of ' a single copy and the entire Part had to be printed again, and therefore

did not appear till 1872. After the necessary two years' interval Part V. was published in 1874. The Sixth Part was half-printed (as far as p. 2386) when its author died; and it has taken me a year to finish it (1877). Two Parts remain to be published, besides the Second Book, which may be estimated at one or. perhaps two Parts more.

The publication of the Lexicon more than confirmed the high expectations that had been formed of it. As Jules Mohl well said, each article is a perfect monograph recording all that can be recorded on the subject. Each statement is followed by initials indicating the authorities from which it was derived, except where Lane has interwoven, within brackets, his own remarks and criticisms. Thus the work is, in point of authoritativeness, as sufficient for the student as if he possessed all the original manuscripts from which it is compiled. And whereas in the native writers method is unknown and meaning follows meaning in no settled sequence, Lane has succeeded in arranging each article in logical order, distinguishing between primary and secondary meanings, and making the various significations of each root a connected whole, instead of a chaotic congeries of inexplicable contradictions. The value of the manner as well as of the matter was instantly recognized by the Orientalists of Europe. There was no question of rivalry: all and each were agreed absolutely to submit to an authority which they saw to be above dispute. The greatest Arabist of Germany used to send Lane from time to time monographs of his own inscribed with the words "Unserem Grossmeister" and the like; and his homage is but an example of the reverence felt by all for the " Schatzmeister der arabisehen Spraehe."

But this universal appreciation of his work did not induce Lane to slacken for a moment the severe tension of his monotonous toil. He never rested on his laurels for a single day. He felt that it was a work demanding more than one lifetime, and he determined to leave as little undone as he could. After a year at Hastings he moved to the milder climate of Worthing, and during; the twenty-five years he lived there he left the place but once, going to Brighton to see his old friend Outram; and nothing but severe illness could compel him to take a day's rest.

These years at Worthing were a time of constant unvarying labour,—" Of toil unsever'd from tranquility, Of labour that in lasting fruit outgrows Far noisier schemes, accomplished in repose, Too great for haste, too high for rivalry." My Uncle would go to his desk after an early breakfast and work for three or four hours in the morning. An early dinner then made a necessary interruption, but afterwards lie would begin again without a moment's delay, and continue writing till about four o'clock, when if the weather were fine and he in fair health he would walk with some of his family for an hour or so. Then he would come back to tea, and from six to ten would again bury himself in manuscripts, when a simple supper would end the day. At first his afternoon walk extended to three or four miles; but as his strength waned he gradually shortened the distance, till in his last year he could only saunter gently up and down some shady road for half-an-hour, and even then found himself exhausted. So too he was at last induced by the entreaties of his family to close his books at nine o'clock instead of ten; but even then he accomplished eight hours of study in the day. Nothing was allowed to interfere with these hours of work. Visitors who asked for him were strictly denied, and it was only by calling on his wife or sister that it was possible to see him, and then only if he was at a point in his composition where interruption would not

entail a serious delay. Yet these rare moments were sufficient to win for him the lasting affection of a small circle of friends, who were never weary of offering him every attention in their power, and far from taking amiss his rigid seclusion endeavoured in all ways to shield him from the intrusion of strangers. He never called anywhere; but sometimes he would take his afternoon stroll in the gardens of Warwick House, where the bright society of his kindly hostesses was a delightful relief after his arduous hours of study.

One day in the week Lane closed his books. His early training had led him to regard Sunday as a day to be set apart for the things of religion, and his long sojourn in the East had in no wise weakened this feeling. In Egypt he had frequently attended the prayers at the Mosques and there comported himself in all outward appearance as a Muslim: but this was only because without thus conforming to the ways of the people he could never have acquired that knowledge of their character which he afterwards turned to so great an account. To the last he preserved the simple earnest faith of his childhood. His acquaintance with the original languages of the Old and New Testament and his insight into Semitic modes of thought had certainly modified his views on some of the minor points, but in the essential doctrines of Evangelical Christianity his belief never changed. But his religion was not a mere matter of intellectual adhesion to a given series of dogmas: he carried it into his every-day life. The forms of grace at meals, to most people purely ceremonious, were to him realities, and he never began his day's work without uttering the Arab dedication *Bismi-lláh—*"In the name of God." No one who came within the reach of his influence, however great the disagreement in opinion, could fail to be impressed with the earnestness of Lane's convictions; and few talked with him without going away better men than they came. His high and pure soul shone in his countenance, in his manner, in his every word. In his presence a profane or impure speech was an impossibility: yet no one was ever more gentle with that frailty for which the world has no pity. He was a Christian Gentleman, of a fashion of life that is passing away.

Sunday was to Lane a day of religion rather than a day of rest. In the morning or afternoon he would, if he were well enough, attend the office of the Church of England. The remainder of the day he spent chiefly in Biblical study, for 'which as a Hebrew scholar he possessed a critical knowledge that most of our divines might have envied. But it was not as a philological amusement that he pursued his researches. To him the Bible was the guide of his life; and he used his every endeavour to understand each doubtful passage, to emend each ignorant rendering, to interpret by the light of Semitic thought those dark sayings which the Aryan translators comprehended not, and not least to discover the harmony of Scripture and science. Thus his Sundays were not a time of thorough rest, such as the severe character of his week-day work required them to be. His Biblical reading often tried him more than a day's work at the Lexicon, and the parallel lines of ordinary print weakened eyes accustomed to the flexuous writing of Arabic manuscripts.

So the years wore on. Day followed day, and year year, without seeing any change in the monotony of Lane's life. Manuscript was written, proofs came and went, volumes were published, with unvarying regularity. The Lexicon was Lane's one occupation. The review and the essay, the offspring, of the idle

hours of learned men, had no attraction to a man who could not boast an idle moment. The only contributions he ever sent to a journal were two essays that appeared in the "Zeitschrift der deutsehen morgenländischen Gesellschaft." * With these exceptions Lane never allowed any literary pursuit to divert him from his work. Even the revision of new editions of his earlier works demanded more time than lie would spare, and he therefore left* it to his nephews.

In 1867 Lane experienced one of the great sorrows of his life. He had seen both his sister's sons well advanced in their several careers: but he was destined to lose the one whom he had regarded as his own successor, the continuer of his life-work and the heir to his fame. My father's early death struck a heavy blow at Lane's love and hope. It was as the loss of an eldest son. Twenty-seven years before, he had taken to his home his sister and her sons; and now, with the same unselfish readiness, he opened his door to the three children whom my father's death had left orphans. From this time my Uncle's house was home and he was a second father to me. It was no slight sacrifice to admit three children to his quiet life: but he never let us know that it was a sacrifice at all I can never forget the patience with which he suffered all our childish waywardness, the zealous sympathy with which he entered into our plans and pleasures, his fatherly counsel and help in our boy troubles, his loving anxiety in sickness. The few moments that he could spare from his work, which he might well have devoted to his own recreation, were given to us. He delighted to lead us to the studies he had loved himself, and would bring from the stores of his memory that scientific knowledge which had formed the favourite pursuit of his boyhood. And when I had chosen for myself the same field of study to which he had devoted his life, he gave me daily that help and advice which no one could give so well; read and revised everything I wrote; and at length, when his health was failing, gave me a last proof of his trust by confiding to me the completion of his own work.

The life of the great Orientalist was drawing to its close. Frequent attacks of low fever, added to the exhaustion of chronic bronchitis, had seriously weakened a frame already enfeebled by excessive study. I seldom left my Uncle for a few weeks without the dread that I should never see him again. It was a marvel how that delicate man battled against illness after illness, never yielding to the desire of the weary body for rest, but unflinchingly persevering with the great task he had set before him. His own knowledge of his constitution, acquired by long residence in places where medical help was not to be had, served him in good stead; and his life was ever shielded by the devoted care of his wife and sister, and the friendly attention of Dr. Henry Collet, who for many years afforded my Uncle the great advantage of his constant advice; a service of love which was continued after Dr. Collet's death, with the seal of long affection, by his son, Mr. A. H. Collet.

But the time came when there was no longer strength to withstand the approach of death. At the beginning of August, 1876, my Uncle was suffering from a cold, which presently showed signs of a serious nature. He went on with his work till Saturday the 5th; and then a decided change came over him. The weakness increased to such a degree on Sunday that he allowed me to support him about the house, though

* The first of these is entitled " Ueber die Lexicographie der arabischen Sprache," and appeared in Bd. III. SS 90—108 (1849). It is in the form of a letter to Prof. Lepsius, and treats of the principal Arabic Lexicons, and gives specimens of Lane's own work. The other article was " Ueber die Aussprache der arabischen Vocale und die Betonung der arabischen Wörter," an excellent treatise on the pronunciation of the Arabic Vowels and on the accent (Bd. IV. SS. 171-186, 1850).

never before would he accept even the help of an arm. That evening we induced him to go early to his bed: and he never again rose from it. Two days passed in anxious watching. Everything that love could prompt, or the affection and skill of the doctor could suggest, was done. On Wednesday evening he seemed better: it was but the last effort. Early on Thursday morning the brave loyal spirit fought its last battle, and the mind that had endured the strain of fifty years of ceaseless toil, and yet had never known decay, at last found rest.

So ended the Scholar's life. It was begun, continued, and ended, without hope of reward. For fame he cared little; money, beyond what sufficed for his modest wants, he desired not. Pure love of knowledge was the motive of his work, and to learning, unsoiled with baser aims, he dedicated a long and studious life, rich in fruits. To the world Lane must be the ideal scholar. With us who knew him his memory will live in the sweeter thought of the noble and pure heart that wrapped us in its love.

ض

The fifteenth letter of the alphabet: called ضَادٌ: it is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]; (TA;) and of the letters termed شَجْرِيَّة, ('Eyn, Mgh, TA,) from الشَّجْرُ, which is the place of the opening of the mouth: ('Eyn, Mgh, TA on the letter ج:) its place of utterance is from the extremity of the tongue [extended so as to reach] to the part next to the [lateral teeth called] أَضْرَاس; and it is more usually pronounced from the left side than from the right: the vulgar [sometimes] pronounce it as ظَآء, making its place of utterance to be between the extremity of the tongue and the central incisors, which pronunciation is peculiar to a dialect, as mentioned by Fr on the authority of El-Fadl: he says [also] that some of the Arabs substitute it for ظَآء, saying ضَهْر for ظَهْر; but that the doing thus, though allowable in speech, is not allowable in the reciting of the Book of God, which follows the rule, or usage, of the Prophet: (Msb in art. ضود:) or its place of utterance is from the foremost part of the edge of the tongue and the part next to the اضراس; and it has no sister [or analogue] accord. to Sb; but accord. to the 'Eyn, it is a sister of ذ and ث, and these three letters are termed لِثَوِيَّة [or gingival], because proceeding from the gum; the substitution of any of these, however, for another of them, vitiates prayers: (Mgh:) it is of the class termed الحُرُوفُ المُسْتَعْلِيَةُ: (L in art. ضود:) and is a letter peculiar to the Arabs, (L and K in that art.,) accord. to the general and correct opinion; (TA in that art.;) [whence the saying of Mohammad, أَنَا أَفْصَحُ مَنْ نَطَقَ بِالضَّادِ I am the most chaste in speech of those who have pronounced the letter dád; i. e., of the Arabs, agreeably with another saying, ascribed to him, mentioned voce بَيْدَ;] or it is a letter rarely occurring in the language of any other people. (L in that art.) — — It is always a radical letter; and is [said to be] not substituted for another letter; (L in art. ضود;) [but it is so substituted in some cases of إِدْغَام, as, for instance, for the ل of the article ال, and in يَضَّرَّعُ for يَتَضَرَّعُ, and the like; and] it is sometimes substituted for ص, as in مَضَّ الرُّمَّانَةَ for مَصَّهَا, as Ibn-Osfoor says, and Ks mentions مَنَاضٌ for مَنَاصٌ; (TA;) and also for ل, as Ibn-Málik says in the Tes-heel, an instance of which is رَجُلٌ جَضْدٌ for جَلْدٌ, mentioned by J; (MF, TA;) and sometimes it is changed into ل, as in the instance of اِلْطَجَعَ for اِضْطَجَعَ. (S and L &c. in art. ضجع.) — [As a numeral, it denotes Eight hundred.] ضأ ضُوْضُوٌّ: see the next paragraph but one, in two places. — Also The bird called أَخْيَل [q. v.]: (O, K:) so says ISd: but IDrd doubts its correctness. (TA.) ضِئْضَأٌ: see the next paragraph. ضِئْضِئٌ (S, O, K) and ↓ ضِئْضِيْءٌ and ↓ ضُوْضُوٌّ and ↓ ضُوْضُوْءٌ (O, K) and accord. to ISd ↓ ضِئْضَأٌ, which is of an extr. measure, (TA,) Origin, root, race, or stock; syn. أَصْلٌ: (S, O, K:) and the place in which a thing originates; syn. مَعْدِنٌ: (K:) hence, in a خُطْبَة of Aboo-Tálib, الحَمْدُ لِلّٰهِ الَّذِى جَعَلَنَا مِنْ ذُرِّيَّةِ إِبْرَاهِيمَ وَزَرْعِ إِسْمَاعِيلَ وَضِئْضِئِ مَعَدٍّ وَعُنْصُرِ مُضَرَ i. e. [Praise be to God, who made us to be of the offspring of Abraham and of the seed of Ishmael and] of the stock of Ma'add [and of the race of Mudar]: and يَخْرُجُ مِنْ ضِئْضِئِ هٰذَا, occurring in a trad., i. e. There shall spring from the stock, or race, of this; or, as some relate it, it is [صِئْصِئِ,] with the unpointed ص, which means the same: and you say ضِئْضِئُ صِدْقٍ and ↓ ضُوْضُوُ صِدْقٍ [An excellent origin or race]: (TA:) [see an ex. voce بُؤْبُؤٌ, in art. بأ: and see also ضِنْءٌ:] or ضِئْضِئٌ &c. signify multitude, and abundance, of offspring or breed; (K, TA;) whence the ضِئْضِئ of sheep. (TA.) ضَأْضَاءٌ, [in the CK الضَأْضَأُ is erroneously put for الضَّأْضَاءُ,] as also ↓ ضَوْضَاءٌ (O, K, TA) and ضَوْضًى, (CK,) [which belong to art. ضو and the last of which is mentioned in the K in art. ضوض,] The voices, cries, or shouts, of men, (AA, O, K, TA,) in war, * or fight. (O, K, TA.) ضَوْضَاءٌ: see the next preceding paragraph. ضُوْضُوْءٌ: see ضِئْضِئٌ. ضِئْضِيْءٌ: see ضِئْضِئٌ. مُضَوْضِئٌ or مُضَوْضٍ, (accord. to different copies of the K,) the former app. the original of the latter, [which is mentioned in the K in art. ضوض, but in the CK there written مَضَوْضِئٌ,] (TA,) applied to a man, Crying out, shouting or clamouring. (K.) ضأبل ضِئْبِلٌ and ضِئْبَلٌ, (S, M, O, K,) like زِئْبِرٌ and زِئْبَرٌ, (S, O, K,) the latter mentioned by IJ, (M,) but the former the more usual, (S, M,) Calamity, or misfortune: (S, M, O, K:) [it is said that] زِئْبَرٌ and ضِئْبَلٌ are the only instances of the measure فِعْلَلٌ: (K:) but accord. to Th, there is no word of this measure in the language; therefore, if these two have been heard, they are extr., unless, as Ibn-Keysán says, the ء be augmentative [and there is no reason for supposing it to be so as there is no known unaugmented word from the root ضبل]: (S, O:) صِئْبَلٌ, however, with ص, has been mentioned in the K, as having the same meaning, and is said to be of the dial. of Dabbeh, but not so well known as ضئبل, with ض; and IB mentions نِئْدُلٌ, meaning [likewise the same, or] " incubus," or " nightmare: " [but one of these four instances may be excepted; for] it is said in the K [in art. زأبر] that زِئْبَرٌ may be incorrect. (TA.) ضأز 1 ضَأَزَ, aor. ^ضَأَ, inf. n. ضَأْزٌ and ضَأَزٌ, He deviated from the right course; or acted unjustly, wrongfully, injuriously, or tyrannically; (K;) like ضَازَ, aor. يَضُوزُ and يَضِيزُ. (TA.) — — ضَأَزَهُ حَقَّهُ, (K,) aor. ^ضَأَ, inf. n. ضَأْزٌ and ضَأَزٌ, (TA,) [but the latter is probably a mistake for ضَأْزٌ,] He deprived him, or defrauded him, of a part, or the whole, of his right, or due: (K:) he refused it to him; or withheld it from him: (TA:) like ضَازَهُ إِيَّاهُ, aor. يَضِيزُهُ (S * and K * and TA in art. ضيز) and يَضُوزُهُ. (K * and TA in art. ضوز.) ضَأْزَى: see what here follows. ضُؤْزَى: see what here follows. قِسْمَةٌ ضِئْزَى, and ↓ ضُؤْزَى, and ↓ ضَأْزَى, (K,) the first mentioned by AZ (S in art. ضيز) and IAar, (TA,) and the second by Fr (S ubi suprà) and IAar, (TA,) and the third by Fr, (S ubi suprà,) A defective, (K,) or an unjust, (TA,) division: (K, TA:) as also ضِيزَى (IAar, K) and ضُوزَى. (IAar, TA.) ضأل 1 ضَؤُلَ, [aor. ^ضَأُ,] (S, M, O, Msb, K,) inf. n. ضَآلَةٌ (S, M, O, Msb) and ضُؤُولَةٌ; (Msb;) and ↓ تَضَاءَلَ; (M, Msb, K;) He, or it, [accord. to the S and O app. said of a man or of a man's body, and accord. to the Msb said of a thing,] was, or became, small in body, or small, and lean: (S, O, Msb:) or small, slender, or thin, and despicable, abject, or ignominious: and also [simply] lean, or spare: (M, K:) and in like manner ↓ اِضْطَأَلَ: (M:) [or lean, or spare, and weak: or weak, small, and slender, or thin: (see the part. n., ضَئِيلٌ:)] or ضُؤُولَةٌ signifies the being

lean, or emaciated; and base, abject, or despicable. (TA.) Accord. to AZ, (S, O, TA,) ضَؤُلَ, said of a man, (TA,) or ضَؤُلَ رَأْيُهُ, (S, O;) signifies He was, or became, small, or little, [in estimation,] and weak in judgment. (S, O, TA.) 3 ضاءل شَخْصَهُ, (M, TA,) [in the O, and in copies of the K, ضَأَّلَ, but the former is the right,] He made his person small, (M, O, * K, TA,) in order that he might not appear. (TA.) Zuheyr says, فَبَيْنَا نَذُودُ الوَحْشَ جَآءَ غُلَامُنَا يَدِبُّ وَيُخْفِى شَخْصَهُ وَيُضَائِلُهْ [And while we were driving the wild animals, our young man came, creeping, and hiding his person, and making it small]. (M, TA.) 6 تَضَآءَلَ: see 1. In a verse of Aboo-Khirásh, تَضَالَ لَهَا جِسْمِى [meaning My body became lean, or spare, by reason of it,] occurs for تَضَآءَلَ: or, as AA relates it, he said تَضَاءَل لَّهَا, with idghám. (M.) — — Also He became small, or thin; he shrank, or became contracted; (O, * TA, and Ham * pp. 653 and 658;) by reason of abasement, (TA,) or from fear: (Ham p. 658:) he hid his person, sitting, and shrank, or became contracted. (M, K, TA.) And It (a thing) shrank, became contracted, or drew itself together. (TA.) AHn has used it [in this sense] in relation to a herb, or leguminous plant. (M, TA.) 8 اِضْطَأَلَ: see 1. ضُؤْلَةٌ, (S, O, TA,) like تُؤَدَةٌ, (O, TA,) in the copies of the K ضُؤْلَة, but the former is the right, (TA,) an epithet applied to a man, (S, O,) Lean, or spare: (S:) or weak, (K, TA,) lean, or spare, and despicable, abject, or ignominious. (TA.) [See also ضَئِيلٌ.] هُوَ عَلَيْهِ ضُؤْلَانٌ, (M, K, TA,) with damm, (TA,) [in the CK, erroneously, ضَوَلانٌ,] He, or it, is a burden upon him; syn. كَلٌّ. (M, K, TA.) — — And حَسَبُهُ عَلَيْهِ ضُؤْلَانٌ His grounds of pretension to respect, or honour, are a cause of reproach to him. (M, TA.) ضَئِيلٌ (also pronounced [by some] ضِئِيلٌ, like شِعِيرٌ [for شَعِيرٌ, q. v.], Ham p. 129) Small in body, and lean; (Msb;) or so ضَئِيلُ الجِسْمِ, applied to a man: (S, O:) or small, slender, or thin, and despicable, abject, or ignominious: and also [simply] lean, or spare: and so ↓ مُضْطَئِلٌ, (M, K,) in both senses: (K:) or lean, or spare, and weak: (TA:) or weak, small, and slender, or thin: (Lth, TA:) and ↓ مُتَضَائِلٌ [likewise] signifies thin, or slender; applied to a man; syn. شَخْتٌ: (S, O, TA:) the pl. of ضَئِيلٌ is ضُؤَلَآءُ and ضِئَالٌ (M, K, TA) and ضَئِيلُونَ: (TA:) and the fem. is ضَئِيلَةٌ. (M, TA.) ضَئِيلَةٌ fem. of ضَئِيلٌ. (M, TA.) — — Also [as a subst.] A slender serpent: (S, O, K:) or a serpent resembling the viper. (M.) — — And The لَهَاة [or uvula]. (Th, M, K.) مُضْطَئِلٌ see ضَئِيلٌ. مُتَضَائِلٌ: see ضَئِيلٌ. — — It is also applied as an epithet to the weaving of a coat of mail [app. as signifying Delicate, or fine; or small, or contracted, in the rings]. (TA.) ضأن 1 ضَأَنْتُ الضَّأْنَ I set apart the sheep [from the goats]. (Az, TA, and K in art. معز.) One says, اِضْأَنْ ضَأْنَكَ وَامْعَزْ مَعْزَكَ Set apart thy sheep from the goats, and set apart thy goats from the sheep. (Az, TA.) 4 اضأن, (S, M, K,) said of a man, (S,) or of a party of men, (M,) His, or their, ضَأْن [or sheep] became numerous. (S, M, K.) ضَأْنٌ (S, M, Msb, K) and ↓ ضَأَنٌ (S, M, K) and ↓ ضَئِينٌ, (S, M, Msb, K,) which is also pronounced ↓ ضِئِينٌ, with kesr to the first letter because of the kesr following, agreeably with a general rule applying to a word [of the measure فَعِيلٌ] having any faucial letter [for its second radical], and ↓ ضِينٌ and ↓ ضَيْنٌ, which are mentioned by IAar, without ء, and therefore extr., (M,) [Sheep;] such as have wool, of what are termed غَنَم; one of which is called ↓ ضَائِنٌ; (Msb;) [i. e.] they are pls., (S, K,) or [rather] quasi-pl. ns., (M,) of ↓ ضَائِنٌ, (S, M, K,) which signifies one that has wool, (M,) or the opposite of مَاعِزٌ, (S, K,) of what are termed غَنَم: (M, K:) ضَأْنٌ is of the fem. gender; (IAmb, Msb;) and has for its pl. أَضْؤُنٌ [properly a pl. of pauc.] (IAmb, M, Msb) and آضُنٌ, which occurs in poetry, and is formed by transposition from أَضْؤُنٌ: (M:) the fem. of ↓ ضَائِنٌ is ضَائِنَةٌ; (S, M, Msb, K;) the pl. of which is ضَوَائِنُ. (S, M, K.) — — ضَأْنٌ also signifies A certain species of [the lizards called] ضِبَاب [pl. of ضَبٌّ]; opposed to the مَاعِز. (TA.) And A certain species of jerboas, also called شُفَارِىٌّ; (T voce تَدْمُرِىٌّ, q. v.; and TA in art. شفر;) differing from the مَاعِز thereof. (T and TA in art. دمر.) ضَأَنٌ: see the next preceding paragraph. ضَيْنٌ and ضِينٌ: see ضَأْنٌ. ضَأْنَةٌ A [ring for the nose of a camel, such as is termed] خِزَامَة, when made of sinew. (Sh, K.) [But see ضَانَةٌ, in art. ضون.] ضِئْنِىٌّ is an extr., distorted, rel. n. [from ضَأْنٌ]. (M.) You say مِعْزَى ضِئْنِيَّةٌ Goats that keep to the ضَأْن [or sheep]. (M.) And سِقَآءٌ ضِئْنِىٌّ A wide, (M,) or large, (K,) skin, of the hide of a sheep, (M, K,) in which [milk such as is termed] رَائِب is churned. (K.) ضَئِينٌ and ضِئِينٌ: see ضَأْنٌ. ضَائِنٌ: see ضَأْنٌ, in three places. — — It is also used as an epithet: one says كَبْشٌ ضَائِنٌ [app. meaning A ram: كَبْشٌ alone having several meanings]. (M.) — — And it signifies also (tropical:) Weak: (K, TA:) [opposed to مَاعِزٌ:] or a soft man, as though he were a ewe: (M, TA:) or one who ceases not to be goodly in body while a scanty eater: (M, K: *) or soft and flaccid in the belly. (M, K. *) — — And (assumed tropical:) Such as is white and broad, of sands. (K, TA.) ضب 1 ضَبَّ, aor. ضَبِ3َ, (K,) inf. n. ضَبٌّ, (S, K,) He, or it, clave to the ground: (S, * K:) [like ضَبَأَ:] this is the primary signification. (S.) — — And, aor. and inf. n. as above, It flowed: (K, TA:) like بَضَّ: or it flowed gently, or scantily; as blood when it does not drop, or issue in drops, so as to require the repetition of the ablution for prayer: (TA:) or it is only said of blood and of saliva: (K:) or, aor. as above, inf. n. ضَبِيبٌ, said of water and of blood, it flowed. (S.) And ضَبَّتْ شَفَتُهُ, aor. as above, inf. n. ضَبٌّ and ضُبُوبٌ, His lip flowed with blood, from a tumour &c. (TA. [See also another meaning in what follows.]) And ضَبَّتْ لِثَتُهُ دَمًا His gum flowed with blood: (S:) or ضبّت بالدَّمِ: and in like manner, يَدُهُ [his hand or arm]: (A:) and تَرَكْتُ لِثَتَهُ تَضِيبُ مِنَ الدَّمِ, inf. n. ضَبِيبٌ, I left his gum flowing with blood. (TA.) ضَبَّع لِثَتُهُ, aor. as above, inf. n. ضَبٌّ, means His gum watered, or flowed with saliva. (TA.) And one says, جَآءَ فُلَانٌ تَضِبُ لِثَاتُهُ (tropical:) [Such a one came with his gums watering] لِكَذَا وَكَذَا (S, A *) [for such and such things], (A,) when the person spoken of is vehemently eager, or greedy, for a thing, (S, A,) or when he is affected with very inordinate desire to eat, or with vehement lust, or carnal desire, or with vehement eagerness, or greediness, for the accomplishment of an object of want. (L, TA.) Bishr Ibn-Abee-Kházim says, وَبَنِى تَمِيمٍ قَدْ لَقِينَا مِنْهُمُ خَيْلًا تَضِيبُ لِثَاتُهَا لِلْمَغْنَمِ (assumed tropical:) [And the sons of Temeem, we have found, of them, horsemen whose gums water for spoil]: in which تَضِبُ is said by AO to be formed by transposition from تَبِضُّ. (S.) [See another ex. in a verse cited voce أَزْمَلٌ.] Another poet says, أَبَيْنَا أَبَيْنَا أَنْ تَضِبَ لِثَاتُكُمْ عَلَى خُرَّدٍ مِثْلِ الظِّبَآءِ وَجَامِلِ (assumed tropical:) [We disallow, we disallow, that your gums should water for virgins, or bashful virgins, like gazelles, and for camels]. (TA.) One says also, ضَبَّ فَمُهُ, aor. as above, inf. n. ضَبٌّ, meaning His mouth watered, or flowed with saliva: (TA:) and يَضِبُّ فُوهُ (tropical:) [His mouth waters] is said of him who is vehemently eager, or greedy, for a thing. (A, TA.) — — ضَبَّتِ الدَّابَّةُ, aor. as above, inf. n. ضُبُوبٌ, means The beast staled while running. (TA.) — See also 4, in five places. — ضَبَّ said of a boy, or male child, He became a youth, or young man; he attained to the state termed شَبَاب. (TA.) — ضَبَّتِ الشَّفَةُ, aor. as above, (Msb, K,) inf. n. ضَبٌّ and ضُبُوبٌ, (K,) The lip became affected with the disease termed ضَبّ. (Msb, K. [See also another meaning in what precedes.]) — ضَبَّ, (S, K,) sec. pers. ضَبِبْتَ, (TA,) aor. ضَبَ3َ, inf. n. ضَبَبٌ, said of a camel, He became affected with the disease termed ضَبّ (S, K) in his فِرْسِن [i. e. in his foot, or the extremity of his foot]. (S.) — ضَبِبَ البَلَدُ, (ISk, S,) or ضَبِبَتِ الأَرْضُ, aor. ضَبَ3َ; and ضَبُبَت; (K;) [instances of reduplicative verbs preserving their original forms;] and ↓ أَضَبَّ, (S,) or أَضَبَّت; (Msb, K;) The country, or land, abounded with [the lizards called] ضِبَاب, pl. of ضَبّ. (S, Msb, K.) — ضَبَّ النَّاقَةَ, aor. ضَبُ3َ, (S, O,) inf. n. ضَبٌّ, (O, K,) He milked the camel with five fingers [i. e. with his thumb and four fingers together]: (S, O:) or with the

whole hand: (K: or this mode of milking is termed ضَفٌّ: TA:) or by putting his thumb upon the teat and turning the fingers over the thumb and the teat together: (Fr, S, O, K: this is done when the teat is long: when it is of middling length, the mode termed بَزْمٌ is adopted, with the joint of the fore finger and the extremity of the thumb: and when it is short, the mode termed فَطْرٌ, with the extremity of the fore finger and the thumb: TA:) or by taking the two teats together in the hand: (K: [or this mode of milking is termed ضَفٌّ:] and the milking with a hard squeezing is termed ↓ ضَبَّةٌ: TA:) or by contracting the hand upon the udder, and putting the thumb in, or upon, (فِى,) the middle of the palm. (L, TA.) — [ضَبَّ and ↓ ضبّب, each probably followed by عَلَى, seem to signify sometimes It covered a thing, and became intermixed with it: the inf. ns. الضبب (which I think to be a mistranscription for الضَّبُّ) and التضبيب are expl. in the TA as signifying " the covering a thing, and the entering of one part, or portion, of it into another: " see two explanations of each of these verbs, followed by عَلَى, voce أَضَبَّ.] 2 ضَبَّ3َ see above, last sentence: — — and see 4, in two places. — ضبّب عَلَى الضَّبِّ He moved about his hand at the mouth of the hole of the [lizard called] ضَبّ, in order that it might come forth tail-foremost, and he might lay hold upon its tail. (TA. [See also مُضَبِّبٌ.]) — ضبّب البَابَ, (S, Msb, K, * TA,) and الخَشَبَ, (TA,) (tropical:) He put [or affixed] a ضَبَّة [q. v.] upon the door, (S, Msb, K, * TA,) and upon the wood. (TA.) And ضبّب الإِنَآءَ (assumed tropical:) He made a ضَبَّة for the vessel. (Msb.) And ضبّب أَسْنَانَهُ بِالفِضَّةِ (assumed tropical:) He clamped his teeth (شَدَّهَا) with silver. (Mgh.) — — [تَضْبِيبٌ also signifies The putting the numeral or &c. over each of two words, to indicate that the latter of those words in connected with, or refers to, the former of them.] — ضبّب الصَّبِىَّ He fed the child with ضَبِيبَة [q. v.]. (S, K.) 4 اضبّ عَلَى شَىْءٍ He kept, or clave, to a thing, and did not quit it: (TA:) and اضبّ فُلَانًا He kept, or clave, to such a one, and did not quit him: (K:) and اضبّ عَلَيْهِ He retained him, detained him, or held him in custody: (AZ, K, TA:) and اضبّ مَا فِى يَدَيْهِ He grasped, or kept hold of, that which was in his hands; like أَضْبَأَ and أَضْبَى. (TA in art. ضبأ.) And the first of these phrases, (TA,) inf. n. إِضْبَابٌ; (K, TA;) as also ↓ ضَبَّ, [aor. ضَبِ3َ,] (TA,) inf. n. ضَبٌّ; (K, TA;) and ↓ ضبّب, (TA,) inf. n. تَضْبِيبٌ; (K, TA;) signifies اِحْتَوَى عَلَيْهِ [i. e. He grasped it; got, or gained, possession of it; took it, got it, or held it, within his grasp, or in his possession: or it comprised, comprehended, or contained, it]: (K, TA:) and ضَبَّ ↓ عَلَى شَىْءٍ, inf. n. ضَبٌّ, He took, seized, or grasped, a thing with the hand: (TA; but only the inf. n. in this case is there mentioned:) and ضبّب ↓ عَلَى شَىْءٍ, inf. n. تَضْبِيبٌ, He took, seized, or grasped, a thing violently, or firmly, lest it should escape from his hand. (ISh, O, TA. [See also 1, last sentence.]) — — [It is said that] اضبّ عَلَيْهِ also signifies He was at the point of getting possession of it, namely, a thing (O, K) that he sought, or desired. (K.) [But it seems from a passage in the TA, in which is an evident mistranscription, that this is a mistake, originated by Lth, for أَضْبَى.] — اضبّ السِّقَآءُ The skin shed, or poured forth, its water, from a seam, or suture, (خُرْزَة,) therein, (K, TA,) or from a cut. (TA.) [And اضبّ app. signifies He had a bleeding of the gums: for] ما زال مضبًّا [app. ↓ مُضِبًّا] occurs in a trad. said of one whose gums bled [incessantly] when he spoke. (TA.) — اضبّ فِى الغَارَةِ He arose, and made a hostile incursion: (TA:) or اضبّ, alone, he made a hostile incursion. (K.) And اضبّ القَوْمُ The people, or party, rose, or rose and hastened and went forth, all together, to do a thing. (O, K.) — — اضبّوا لِفُلَانٍ They dispersed themselves to seek such a one: and اضبّ القَوْمُ فِى بَغِيَّتِهِمْ The people, or party, dispersed themselves in search of their stray beast. (T, TA.) And اضبّ النَّعَمُ The camels, or cattle, approached, or came, in a scattered state. (K.) — — اضبّوا عَلَيْهِ They multiplied against him. (S, O.) — — اضبّت الأَرْضُ The land became abundant in its plants, or herbage. (K. [But the only meaning of this phrase commonly known is one which will be found indicated below.]) Accord. to Ibn-Buzurj, (TA,) one says, اضبّت الأَرْضُ بِالنَّبَاتِ, meaning The land put forth all its plants, or herbage. (O, TA.) And اضبّ الشَّعَرُ The hair became abundant, or much. (K) — أَضْبَبْتُهُ I made it to flow; namely, water, and blood. (S.) And اضبّ لِثَتَهُ He made his gum to flow [with blood]. (S, O.) — — And اضبّ He spoke; (AZ, S, O, K;) as though meaning he made speech to issue: (S, O: [in both of which it is implied that it is app. from what here next precedes:]) or he spoke uninterruptedly: (TA:) or he talked loudly; as also ↓ ضَبَّ [aor. ضَبِ3َ]: (AA, TA in art. هضب: [but it will be seen in what follows that both of these verbs have also a contr. meaning:]) and he called out, or cried out, (K, TA,) and raised a clamour, or confused noise. (TA.) And اضبّ القَوْمُ The people, or party, spoke, one to another: (TA:) or spoke; and entered, or launched forth, into discourse, or were profuse therein: (AHát, TA:) or spoke all together. (Har p. 543.) And اضبّ مَا فِى نَفْسِهِ He uttered, or expressed, what was in his mind. (As, TA. [See also the same phrase with عَلَى after the verb in what follows.]) — — Also, (TA,) inf. n. إِضْبَابٌ; (K, TA;) and ↓ ضَبَّ, (TA,) [aor. ضَبِ3َ,] inf. n. ضَبٌّ; (K, TA;) He was silent. (K, TA. [Thus both of these verbs have two contr. meanings.]) And اضبّ القَوْمُ The people or party, were silent, and abstained from talking. (AHát, TA.) And اضبّ عَلَى الشَّىْءِ, and ↓ ضَبَّ; and اضبّ بِهِ; He was silent respecting the thing [and concealed it]: like أَضْبَأَ. (TA.) And اضبّ عَلَى مَا فِى نَفْسِهِ He was silent respecting that which was in his mind: (As, S, K:) like أَضْبَأَ. (S.) And اضبّ عَلَى غِلٍّ فِى قَلْبِهِ He concealed rancour, malevolence, malice, or spite, in his heart. (S, O.) And اضبّ الشَّىْءَ He hid, or concealed, the thing. (K, * TA.) — — اضبّ الغَيْمُ The clouds covered [the earth]. (TA.) — — And اضبّ said of a day, (S, O, Msb, K,) and اضبّت said of the sky, (A, TA,) It became cloudy, or misty, with ضَبَاب [q. v.]. (S, O, Msb, K, TA.) — اضبّت الأَرْضُ and اضبّ البَلَدُ: see 1, latter half. 5 تضبّب (assumed tropical:) He (a child) became fat, and his armpits became chapped, or cracked, (اِنْفَتَقَتْ,) [in the creases,] and his neck became short: (S:) or (tropical:) he (a child) began to grow fat: (A, TA:) and accord. to AHn, it is said in this sense of a camel as well as of a human being. (TA.) 10 خُذْ مَا اسْتَضَبَّ Take thou what is easily attainable; what offers itself without difficulty. (AA, TA in art. ندب.) R. Q. 1 ضَبْضَبَ He bore rancour, malevolence, malice, or spite; or hid enmity, and violent hatred, in his heart. (O, TA.) ضَبٌّ [A species of lizard; termed lacerta caudiverbera, from its habit of striking with its tail; (see جَرَشَ;) Forskål (Descr. Animalium, p. 13,) terms it lacerta Aegyptia; referring to Hasselquist, p. 302; and adds the following description: " femora teretia sine verrucis: cauda verticillata non longa: squamæ patentes, subconicæ mucronatæ: corpus nudum, rugosum: "] a certain reptile, or small creeping thing, (S, TA,) of those termed حَشَرَات, (TA,) well known; (K, TA;) resembling the وَرَل [q. v., but not so long]: (TA:) or resembling the حِرْذَون [q. v.]; of which there are two species, one of the size of the حرذون, and one larger: (Msb:) accord. to 'Abd-El-Káhir, of the size of a little young crocodile; having a tail like the tail of the latter: it assumes various colours when exposed to the sun, like as does the chameleon; lives seven hundred years; drinks not water, being satisfied with the air; voids one drop of urine in every forty days; its teeth consist of one curved piece; when it has quitted its hole it knows it not; and it lays eggs, like a bird: so say IKh and Dmr and others: AM says, the وَرَل is of a lank make, with a long tail; the latter resembling that of a serpent; and the length of

some exceeds two cubits; but the tail of the ضبّ is jointed, and its utmost length is a span: the Arabs deem the ورل a foul and filthy thing, and do not eat it; but they are eager to hunt and eat the ضبّ: this animal has a rough tail, serrated with jags resembling vertebræ; its colour inclines to a blackish dusty hue; and when it becomes fat, its breast becomes yellow; it eats nothing but [the locusts called] جَنَادِب, and young locusts before their wings have grown (دَبًا), and herbage, not venomous or noxious reptiles; whereas the ورل eats scorpions and serpents and chameleons and beetles: its flesh is an antidote against poisons, and women grow fat upon it: (L, TA:) it is the longest, of the animals, in retaining the remains of life: (O:) [see also مُطَبِّخٌ:] the fem. is with ة: (S, O, Msb, K:) and the pl. [of pauc.] is أَضُبٌّ and [of mult.] ضِبَابٌ (S, O, Mgh, Msb, K) and ضُبَّانٌ, (K,) which last Lh particularizes as used to denote a great number, but ISd sees no reason for this distinction, (TA,) and [quasipl. n.] ↓ مَضَبَّةٌ, (O, K,) like as مَشْيَخَةٌ is of شَيْخٌ, (O,) this last on the authority of As, as heard by him from more than one of the Arabs. (TA.) Hence one says رَجُلٌ خَبٌّ ضَبٌّ (tropical:) [A very deceitful or mischievous, and] an abominable, guileful, ireful man: (TA:) or a very deceitful or mischievous or wicked, and guileful man: (S:) likened to the [lizard called] ضَبّ on account of his guilefulness: and in like manner, اِمْرَأَةٌ خَبَّةٌ ضَبَّةٌ. (A, TA.) And أَخْدَعُ مِنَ الضَّبِّ More guileful than the ضبّ: (A, TA:) a prov. (TA.) And أَعَقُّ مِنْ ضَبٍّ [More undutiful to kindred than a ضبّ]; because the ضبّ often eats its حُسُول [or young ones when they have just come forth from the eggs]: another prov.: (S:) أَبُو حِسْلٍ is a surname of the ضبّ. (TA.) One says also أَطْوَلُ ذَمَآءً مِنَ الضَّبِّ, another prov. [expl. in art. ذمى]. (O.) And أَحْيَرُ مِنْ ضَبٍّ, which is likewise a prov. [expl. in art. حير]. (Har p. 166.) And أَتُعْلِمُنِى بِضَبٍّ أَنَا حَرَشْتُهُ, another prov. [expl. in art. حرش]. (TA.) And لَا أَفْعَلُهُ حَتَّى يَحِنَّ الضَّبُّ فِى إِثْرِ الإِبِلِ الصَّادِرَةِ [I will not do it until the ضبّ utters a yearning cry at the heels of the camels returning from water]: and لَا أَفْعَلُهُ حَتَّى يَرِدَ الضَّبُّ [I will not do it until the ضبّ comes to water: i. e. I will never do it:] because the ضبّ does not drink water. (S, O.) كَفُّ الضَّبِّ [means The paw of the ضبّ]: to this the Arabs liken the hand of the niggard when he fails to give: (TA:) and it is also applied by way of comparison to (tropical:) a niggard himself: and to denote (tropical:) shortness and littleness. (A, TA.) — — [Hence also,] (tropical:) Rancour, malevolence, malice, or spite, (S, A, O, Msb, K, TA,) latent in the heart; (A, TA;) like the [lizard called] ضبّ hiding itself in the furthest extremity of its hole: (A:) and anger, wrath, or rage: (K:) or rancour, &c., or vehement rancour, &c., and enmity: (TA:) and ↓ ضِبٌّ signifies the same: (K:) the pl. is ضِبَابٌ, and [app. ضِبَبٌ also, for] the phrase كُلٌّ مِنْهُمَا حَامِلٌ ضِبَبٍ لِصَاحِبِهِ [Each of them a bearer of latent rancours &c. towards his fellow] occurs in a trad. (TA.) — Also A certain disease in the lip, (S, O, Msb, K,) in consequence of which it flows with blood, (S, O, Msb,) or swells, and becomes hard, or dry and hard, and flows with blood. (TA.) — — And A tumour in the breast of a camel. (O, K.) — — And A tumour (S, O, K) in the خُفّ, (so in copies of the K [i. e. foot], in the TA انف [which is, I doubt not, a mistranscription],) or in the فِرْسِن, [which means the same, or the extremity of the foot,] (S, O,) of the camel. (S, O, K.) — — And A disease in the elbow of a camel; (K, TA;) said to be its cutting into his skin [by rubbing against it]; or its being distorted, and falling against his side, so as to gall it. (TA.) — — And A chapping, or cracking, (اِنْفِتَاقٌ,) [in the crease] of the armpit [of a child, or of a camel], and abundance of flesh: (S, O, TA:) El-'Adebbes El-Kinánee gives the same explanation, and says that this is what is also termed ضَاغِطٌ. (TA. [See 5.]) — Also The طَلْع [i. e. the spadix, or the spathe,] of the palm-tree: pl. ضِبَابٌ: (S, O:) or ↓ ضَبَّةٌ signifies, (K, TA,) and so ضَبٌّ, (TA,) [but the latter seems to be a coll. gen. n., and the former its n. un.,] a طَلْعَة [meaning spathe of a palm-tree] before it cleaves open (K, TA) from [around] the غَرِيض [or spadix]. (TA.) ضِبٌّ: see the next preceding paragraph, latter half. ضَبَّةٌ [an inf. n. un. of ضَبَّ: as such signifying] A single bleeding of the gum [&c.]. (Ham pp. 28 and 274.) — — See also 1, last sentence but one. — Also A single [lizard of the species termed] ضَبّ [q. v.]. (S, O, Msb, K.) — — And The skin of a [lizard of the species termed] ضَبّ, tanned for clarified butter (K, TA) to be put into it. (TA.) — — And (tropical:) A broad piece of iron with which a door (or wood, TA) is clamped or strengthened (يُضَبَّبُ): (S, Mgh, O, K, TA:) or a piece of iron or brass or the like, with which a vessel is repaired: (Msb:) [a word still used in these senses; commonly applied to a flat piece of iron or the like, which is nailed across a crack in a wooden vessel or a similar thing: and a band of metal which is affixed around a cracked vessel: (see an ex. voce عَصَبَ:) also to a kind of wooden lock, figured and described in the Introduction to my work on the Modern Egyptians:] what is first described above is so called because it is broad, like the reptile so termed; and also كَتِيفَةٌ, because it is broad, like a كَتِف [or shoulder-blade]: (AM, TA:) pl. ضَبَّاتٌ (A, Msb, TA) and ضِبَابٌ. (A, TA.) The ضَبَّة of a knife is The جُزْءَة [thereof; app. meaning a ferrule, or similar thing, affixed around the handle, next the blade, like the band of metal thus called which is affixed around a cracked vessel (as mentioned above); though جُزْءَةٌ generally means the " handle " itself]: thus called because it strengthens, or binds, the handle (تَشُدُّ النِّصَابَ). (A, TA.) — — See also ضَبٌّ, last sentence. — — And see ضَبِيبٌ. أَرْضٌ ضَبِبَةٌ: see مَضَبَّةٌ. ضَبَابٌ [Mist; i. e.] moisture (نَدًى), (A, Mgh, Msb, K,) like clouds, (A, K,) or like dust, covering the earth in the early mornings: (Mgh, Msb, TA:) or thin clouds, like smoke: (A, K:) or thin clouds; so called because they cover the horizon: n. un. with ة: (TA:) or pl. of ضَبَابَةٌ, [but it is rather a coll. gen. n., and ضَبَابَةٌ is its n. of un.,] (S, Mgh, O,) and this latter signifies a cloud that covers the earth, resembling smoke: (S, O:) or a vapour rising from the earth in a rainy, or cloudy, day, like a canopy, preventing vision by its darkness. (TA.) ضَبُوبٌ A beast that stales while running. (K.) — — And A ewe, or she-goat, having a narrow orifice to the teat, (O, K,) whose milk will not come forth but with difficulty. (O.) ضَبِيبٌ The point, or edge, (syn. حَدّ, [in an. ex. in the O, the former is meant by it,]) of a sword; (O, K;) and so ↓ ضَبَّةٌ. (El-Khattábee, TA.) ضَبِيبَةٌ Clarified butter, and rob (رُبّ), which are put into a skin (عُكَّة), for a child, that he may be fed with it. (S, K.) بنات ضبيبة [app. بَنَاتُ ضُبَيْبَةٍ; the latter word, dim. of ضَبَّةٌ;] A species [or variety] of the [lizards called] ضِبَاب [pl. of ضَبٌّ]. (Ham p. 61.) ضِبْضِبٌ Fat, as an epithet; (K;) and so [without ضُبَاضِبٌ] applied to a woman: (TA:) and ↓ ضُبَاضِبٌ, applied to a man, short and fat. (S, O.) And Very foul or obscene, and bold or daring; as also ↓ ضُبَاضِبٌ: (K:) the latter thus expl. by IDrd: (O:) the former applied to a man, and with ة applied to a woman, accord. to AZ, bold, or daring, in deed: (O, TA:) and proud; or bold, or daring, in wickedness: and with ة, a woman bold, or daring; who glories over her neighbours. (TA.) ضُبَاضِبٌ: see the next preceding paragraph, in two places. Also, applied to a man, Strong; (IDrd, O, K;) and so بُضَابِضٌ: (IDrd, O:) or short, and very foul or obscene: or hard, or hardy, and strong: (K:) and sometimes applied as an epithet to a camel. (TA.) أَضَبُّ, fem. ضَبَّآءُ, A camel affected with the disease termed ضَبّ (S, K) in the خُفّ (K) or in the فِرْسِن. (S.) [See ضَبٌّ.] مُضِبٌّ: see 4, in the former half. — أَرْضٌ مُضِبَّةٌ: see the next paragraph. مَضَبَّةٌ A piece of land abounding with [the lizards called] ضِبَاب [pl. of ضَبٌّ]: pl. مَضَابُّ: you say, وَقَعْنَا فِى مَضَابَّ [We found ourselves in pieces of land abounding with ضِبَاب]. (S, O.) And أَرْضٌ مَضَبَّةٌ, (K,) or ↓ مُضِبَّةٌ, (S, IAth, Mgh, Msb,) and ↓ ضَبِبَةٌ, (S, K,) the last being one of

those [reduplicative] words that preserve the original form, (S,) A land abounding with ضِبَاب. (S, IAth, Mgh, Msb, K.) — See also ضَبٌّ, [of which it is a quasi-pl. n.,] in the former half of the paragraph. مُضَبِّبٌ A hunter of the [lizard called] ضَبّ, who pours water into its hole, in order that it may come forth and he may take it: (S, O:) or one who seeks to catch the ضَبّ by moving about his hand at its hole in order that it may come forth tail-foremost and he may lay hold upon its tail. (K.) ضبأ 1 ضَبَأَ, (As, S, K,) aor. ضَبَاَ, inf. n. ضَبْءٌ and ضُبُوْءٌ, (K,) He (a man, TA) clave to the ground, (As, S, K, TA, [like ضَبَّ,]) or to a tree: (TA:) or ضَبَأَ بِالأَرْضِ, aor. and inf. n. as above, he clave to the ground, and hid, or concealed, himself: and in like manner one says of a wolf, meaning he clave to the ground; or he hid, or concealed, himself in a covert of trees, or in a hollow in the ground, to deceive, or circumvent: (M:) and ضَبَأَ alone, he hid, or concealed, himself; (M, K;) as also ↓ اضطبأ: (K:) and the former, he concealed himself (K, TA) in a covert of trees, or in a hollow in the ground, (TA,) to deceive, or circumvent, (K, TA,) the game, or prey: (TA:) you say, ضَبَأْتُ فِى الأَرْضِ, inf. n. as above, I hid, or concealed, myself in the land, or country. (AZ, S. [See also ضَنَأَ.]) — — ضَبَأْتُ إِلَيْهِ I had recourse, or betook myself, to him, or it, for refuge, protection, or covert. (S, O, K. *) — — And ضَبَأَ, alone, He came forth from a place unexpectedly, and ascended [upon an eminence], (O, K, TA,) to look. (TA.) — — ضَبَأَ مِنْهُ He was abashed at, or shy of, or he shrank from, him, or it; (M, K, TA;) as also ↓ اضطبأ. (TA. [See also اضطنأ.]) — ضَبَأْتُ بِهِ الأَرْضَ I made him to cleave to the ground. (As, S, O, K. *) 4 اضبأ مَا فِى نَفْسِهِ He concealed what was in his mind: (K, * TA:) or اضبأ القَوْمُ عَلَى مَا فِى أَنْفُسِهِمْ the people, or party, concealed what was in their minds. (M.) And اضبأ عَلَى الشَّىْءِ He was silent respecting the thing, (S, M, O, K,) and concealed it. (S, O.) And اضبأ عَلَى الدَّاهِيَةِ i. q. أَضَبَّ [i. e. He was silent respecting the calamity]. (S, O, K.) — — And اضبأ عَلَى مَا فِى يَدَيْهِ, (M, TA,) or, accord. to Lh, اضبأ مَا فِى يَدَيْهِ, like أَضْبَى and أَضَبَّ, (TA,) He grasped, or kept hold of, that which was in his hands. (Lh, M, TA.) 8 اضطبأ: see 1, in two places. ضَبِىْءٌ Cleaving to the ground, (M, K, TA,) or to a tree; applied to a man. (TA.) ضَابِئٌ [act. part. n. of 1, Cleaving to the ground: &c.:] expl. by El-Harbee as meaning a sportsman concealing himself. (TA.) — — Also Ashes; (M, K;) because they cleave to the ground. (TA.) ضَابِئَةٌ: see the last paragraph. مَضْبَأٌ A place where one conceals himself, (S, TA,) in a covert of trees, or in a hollow in the ground, to deceive, or circumvent, the game, or prey: pl. مَضَابِئُ. (TA.) مَضْبُوْءٌ بِهِ Made to cleave to the ground. (As, S.) مُضَابِئٌ, (O,) or مُضَابِئَةٌ, (K, [and so in the O in an instance mentioned in what here follows, in the next sentence,]) and ↓ ضَابِئَةٌ, (TA, as from the K, but not in the CK nor in my MS. copy of the K,) A [large sack such as is called] غِرَارَة that oppresses by its weight, and conceals, him who carries it (O, K, TA) beneath it. (O, TA.) — — The second of these words is also applied in a poem recited by [its author] Aboo-Hizám El- 'Oklee, to ISk, to the said poem, which is one abounding with hemzehs [and difficult to pronounce]. (O, * TA.) ضبث 1 ضَبَثَ بِهِ, (S, K,) aor. ضَبِثَ, (K,) inf. n. ضَبْثٌ, (S,) He grasped, seized, or laid hold upon, him, or it, with his hand; as also ↓ اضطبث: (S, K:) or, accord. to an explanation of the inf. n. by Ibn-Es-Seed, he did so with the utmost vehemence, or strength: (TA:) or he grasped, seized, or laid hold upon, and took, him, or it: (Sh, TA:) or ضَبَثَ عَلَيْهِ has the first of these meanings; (A, L;) as also ضَبَثَهُ: (A:) and ضَبَثَ بِهِ signifies he seized him violently, or laid violent hands upon him. (A, TA.) — — Also, i. e. ضَبَثَ بِهِ, aor. and inf. n. as above, He applied his hand to it, namely, a thing that he was making, or doing, diligently, earnestly, or with painstaking. (TA.) — — And ضَبَثَهُ He beat, struck, or smote, him, namely, a man. (K.) — — And He felt, for the purpose of testing, him, or it, with his hand. (TA.) One says, of a she-camel, تُضْبَثُ, meaning She is felt with the hand, when one doubts of her fatness. (S, A, K.) 8 اضطبث بِهِ: see the preceding paragraph. ضَبِثٌ: see شَبِثٌ: — — and see also ضُبَاثٌ. ضَبْثَةٌ A grasp, or seizure. (O, TA.) [See also أَضْبَاثٌ.] — — And الضَّبْثَةُ, (K,) or ضَبْثَةُ الأَسَدِ, (A, TA,) is the name of A certain brand, upon a camel, (A, K, TA,) in the form of a ring with some lines before and behind: (A, TA:) it is on the side of the thigh. (TA.) ضُبْثَةٌ: see شُبْثَةٌ. ضُبَاثٌ The nails of the lion. (K, * TA.) [See also مَضَابِثُ.] — — And الضُّبَاثُ, (O, K, TA, in the CK الضَّباثُ, but it is) like غُرَاب, (TA,) [is a name of] The lion; as also ↓ الضَّبُوثُ, and ↓ الضَّبِثُ, and ↓ المِضْبَثُ, and ↓ المُضْطَبِثُ. (O, K.) نَاقَةٌ ضَبُوثٌ (tropical:) A she-camel of which one doubts whether she be fat, and which one therefore feels with the hand: (S, A, K:) and so نَاقَةٌ ضَغُوثٌ. (S and K in art. ضغث.) — — الضَّبُوثُ: see ضُبَاثٌ. ضُبَاثِىٌّ Strong in the grasp; applied to a man; and in like manner to a lion. (O.) And ضُبَاثِيَّةٌ, (O, K, TA,) with damm, and with teshdeed to the ى, (TA, [in the CK without teshdeed,]) A fore arm (ذِرَاع) big, broad, and strong. (O, K.) ضَابِثٌ [act. part. n. of ضَبَثَ]. One says, لَيْثٌ بِأَقْرَانِهِ ضَابِثٌ وَبِأَرْوَاحِهِمْ عَابِثٌ (tropical:) [A man like a lion, seizing violently his adversaries, and making sport with their souls]. (A, TA.) أَضْبَاثٌ [as though pl. of ضَبْثَةٌ, q. v.,] Grasps; syn. قَبَضَات. (S, K: but in copies of the K قَبْضَات.) So in the following words of a trad.: لَا يَدْعُونِى وَالخَطَايَا بَيْنَ أَضْبَاثِهِمْ [i. e. They shall not invoke Me when sins are in their grasps]; (S, * TA;) meaning, while they are still bearing the burden of their sins, not desisting therefrom: said by revelation to David: but it is also related otherwise, with ن [i. e. أَضْبَانِهِمْ]. (TA.) مِضْبَثٌ: see ضُبَاثٌ. — — and مَضَابِثُ: see مَضْبُوثٌ. مَضْبُوثٌ A camel marked with the brand mentioned above, voce ضَبْثَةٌ. (A, K.) مَضَابِثُ The nails, or claws, (S, A, K,) of the lion: (S, A:) a pl. having no sing., or its sing. is مضبث [i. e. ↓ مِضْبَثٌ]. (TA.) [See also ضُبَاثٌ.] المُضْطَبِثُ: see ضُبَاثٌ. ضبح 1 ضَبَحَتِ الخَيْلُ, (AO, S, O, K, * [in the K ضَبَحَ,]) aor. ضَبَحَ, (K,) inf. n. ضَبْحٌ (AO, S, K) and ضُبَاحٌ, (K,) i. q. نَحَمَت, i. e. [The horses breathed pantingly, or hard, with a sound from the chest; or] made the breathing to be heard when running: (S, O:) [or breathed laboriously, when fatigued; and in like manner one says of camels; for] ضَبْحٌ signifies the breathing of horses and of camels when fatigued: (Suh, TA:) or caused a sound to be heard from their mouths, different from neighing, and from the sound termed حَمْحَمَةٌ, (K, TA,) in their running: (TA:) [or it signifies also the horses neighed; for it is said that] الضُّبَاحُ is also syn. with الصَّهِيلُ: (TA:) or, [but probably only with the former of the two inf. ns. mentioned above,] ran a pace less quick than that which is termed تَقْرِيب: (K, TA:) or i. q. ضَبَعَت, (AO, S, O, TA,) which means they stretched forth their arms, (AO, TA,) going along, (AO, S, * O, TA,) or running: (AO, TA:) accord. to I'Ab, one does not say ضَبَحَتْ دَابَّةٌ except in speaking of a dog or a horse: [he app. means that this verb is used thus only as denoting the uttering of a sound, or a manner of breathing:] some of the lexicologists say that those who use it in relation to a camel make ضَبْحٌ to have the meaning of ضَبْعٌ. (TA.) — — ضَبَحَ, (L, TA,) inf. n. ضُبَاحٌ, (S, A, O, L, K, TA,) as meaning He, or it, uttered a cry, or sound, is also said of the fox, (S, * A, * O, * L, K, * TA,) and of the hare, and of the serpent called أَسْوَد, and of the owl, and of what is termed الصَّدَا [which see, for it is variously explained]: (L, TA:) and is also expl. as meaning نَبَحَ [he barked, &c.]. (TA.) — — And ضَبَحَتِ القَوْسُ, aor. as above, inf. n. ضَبْحٌ, (assumed tropical:) The bow [twanged, or] made a sound. (TA.) — — And ضَبَحَ is also used as meaning (tropical:) He cried out, and entered into an altercation for a person who had given him money. (IKt, O, * TA, from a trad.) — ضَبَحَتْهُ النَّارُ, (S, O, K, TA,) and الشَّمْسُ, aor. ضَبَحَ,

inf. n. ضَبْحٌ, (TA,) The fire, and the sun, altered it: (TA:) or altered its colour: (T, TA:) or altered it, but not in a great degree; (S, O, K, TA;) namely, a thing, (K, TA,) such as a stick, and an arrow, and flesh-meat, &c. (TA.) And ضَبَحَهُ بِالنَّارِ, aor. ضَبَحَ, inf. n. ضَبْحٌ, He altered it in colour by fire; namely, an arrow: and he burned it in a portion of its upper parts; namely, a stick, and flesh-meat, &c. (L, TA.) And ضَبْحٌ is expl. by AHn as meaning The act of roasting, broiling, or frying. (TA.) 3 مُضَابَحَةٌ The act of mutual reviling, or vilifying, and encountering, (K, TA,) and contending, or striving, to repel. (TA.) 6 تضابح [It sent forth a sound]. (Ham p. 615 [q. v.: it is there said to be from الضَّبْحُ meaning الصَّوْتُ].) 7 انضبح It became altered, (K, TA,) or altered in colour, (TA,) but not in a great degree, by fire, (K, TA,) and by the sun. (TA.) And انضبح لَوْنُهُ His, or its, colour became altered a little towards blackness. (S, TA.) ضَبْحٌ, (so in three copies of the S, and in the O,) or ↓ ضِبْحٌ, with kesr, (so accord. to the K,) Ashes: (S, O, K:) so called because of the alteration of their colour. (TA.) ضِبْحٌ: see what next precedes. ضَبْحَةٌ A cry of a fox [&c.: an inf. n. un.]. (TA.) قَوْسٌ ضَبْحَآءُ A bow upon which fire has taken effect (K, TA) so as to alter its colour: (TA:) like ضَهْبَآءُ. (TA in art. ضهب. [See also what next follows.]) ضَبِيحٌ An arrow altered in colour [by fire]; as also ↓ مَضْبُوحٌ. (TA. [See an ex. of the latter in a verse of Tarafeh cited voce مُجْمِدٌ: and see also what here next precedes.]) It is also applied, (S, O,) in the same sense, (O,) to roasted flesh-meat. (S, O.) [And Freytag explains it as meaning, in the Deewan of Jereer, "Cutis nigra, usta vulneribus."] ضَابِحٌ A man raising his voice in reading or reciting: pl. ضَوَابِحُ, which is anomalous, like فَوَارِسُ [pl. of فَارِسٌ]. (TA.) — — And خَيْلٌ ضَوَابِحُ Horses stretching forth their arms in their going along: (A:) or running vehemently; like ضَوَابِعُ. (TA in art. ضبع.) مَضْبُوحٌ: see ضَبِيحٌ. — — Also The stone that is in the [kind of ground called] حَرَّة [q. v.]: because of its blackness. (TA.) And مَضْبُوحَةٌ Stones from which one strikes fire, (S, O, K,) appearing as though burnt. (S, O.) مَضَابِحُ [a pl. of which the sing. is most probably مِضْبَحٌ] Frying-pans. (AHn, TA.) ضبر 1 ضَبَرَ, (S, A, Msb, K,) aor. ضَبِرَ, inf. n. ضَبْرٌ (A, Msb, K) and ضَبَرَانٌ, (K,) He (a horse, S, Msb, K, and a person having his legs shackled, K, in running, TA, or a horse having his legs shackled, A) leaped with his legs put together; (S, M, A, Msb, K;) and so too, accord. to Zj, ↓ اضبر, said of a horse: (O:) or he ran: (TA:) or ضَبْرٌ signifies a horse's leaping, and alighting with his fore legs put together. (As, TA.) — — Also, (S, A, K,) aor. as above, (S,) inf. n. ضَبْرٌ, (S, K,) He made books, or writings, into a bundle: (S, A, K:) and ↓ ضَبّر, (A, TA,) inf. n. تَضْبِيرٌ, (K,) signifies the same: (A:) or he collected together (K, TA) books, or writings, (A, TA,) &c. (TA.) And the former verb, He collected together an army for war. (S, TA.) And ضَبَرَ عَلَيْهِ الصَّخْرَ, (S, A, K, *) aor. as above, (S, TA,) and so the inf. n., (K, TA,) He piled up the rocks, or great masses of stone, (S, K,) upon him, or it. (S.) — — ضَبْرٌ also signifies The act of binding, or tying, firmly, fast, or strongly. (IAar, TA.) — — And [hence, app., as inf. n. of ضُبِرَ], (TA), and so تَضْبِيرٌ [as inf. n. of ↓ ضُبِّرَ], (K, TA,) The being very compact and strong in the bones, and compact and full in flesh. (K, TA.) [See مَضْبُورٌ.]) 2 ضَبَّرَ see the preceding paragraph, in two places. 4 أَضْبَرَ see 1, first sentence. ضَبْرٌ an inf. n. used as an epithet: see مَضْبُورٌ. — Also (assumed tropical:) A company of men engaged in a warring, or warring and plundering, expedition, (S, O, K, TA,) on foot. (TA.) And Footmen [app. meaning foot-soldiers]; syn. رَجَّالَةٌ [quasi-pl. n. of رَاجِلٌ]. (TA.) — — Also [The musculus, or testudo; a machine made of] skin covering wood, (Lth, O, K,) within which are men, (K,) and which is brought near to fortresses, for the purpose of fighting, (Lth, O, K,) i. e. for fighting the people thereof: (Lth, O:) pl. ضُبُورٌ, (Lth, O, K,) which means what are termed دَبَّابَاتٌ: (Lth, A, O: [see دَبَّابَةٌ:]) [or it is a coll. gen. n.; for it is said that] one such thing is called ضَبْرَةٌ. (TA.) — Also [The species of nut called] the wild جَوْز (جَوْزُ البَرِّ), which is a hard sort of جوز, not the wild pomegranate, for this is called the مَظّ: (S, O:) or the tree of what is called جَوْزُ البَرِّ; as also ↓ ضَبِرٌ: (K:) or, accord. to [AHn] Ed-Deenawaree, each of these words, the latter being a dial. var. of the former, is applied to the tree of a sort of جَوز found in the mountains of the Saráh (السَّرَاة), which blossoms, but does not organize and compact any fruit (لاَ يَعْقِدُ); and the n. un. is ↓ ضَبِرَةٌ [and ضَبْرَةٌ]: he says also that the ضَبِر was described to him by an Arab of the desert, of Saráh, as a great tree, as big as the great walnut-tree, having round leaves, as big as the hand, and very numerous. (O.) And the ضَبْر is [also] What is called جَوْزُ بَوًّا [i. e. the nutmeg]: (K:) IAar says that it is what the people of the towns and villages call جَوْزُ بَوًّا. (O.) — And i. q. فَقْرٌ [Poverty, &c.]. (IAar, TA.) ضِبْرٌ The armpit: (O, K, TA:) and so ضِبْنٌ: thus says Ibn-El-Faraj. (TA.) ضَبِرٌ; and its n. un., with ة: see ضَبْرٌ. ضِبِرٌّ, applied to a horse, (S, O, K,) and to a lion, (O,) and to a man, (TA,) That leaps much: (S, O, K:) and so طِمِرٌّ. (O.) — — See also ضَبُورٌ. ضِبَارٌ and ضُبَارٌ Books, or writings: [each a pl.] without a singular. (K.) [See also إِضْبَارَةٌ.] ضَبُورٌ A lion; as also ↓ ضِبِرٌّ, and ↓ مُضَبَّرٌ: (K:) or a lion that leaps much to the animals upon which he preys. (O.) ضَبِيرٌ Hard, firm, or strong: syn. شَدِيدٌ; (Ibn-'Abbád, O, K;) and so ↓ ضَنْبَرٌ. (TA.) — — And (hence, TA) The penis. (Ibn-'Abbád, O, K.) ذُو ضَبَارَةٍ, (S, O, K,) or ذُو ضَبَارَةٍ فِى خَلْقِهِ, (TA,) A man having firmness of make: (S, O:) or having compactness and firmness of make: (K:) and so ↓ ضُبَارِمٌ and ↓ ضُبَارِمَةٌ applied to a lion; (K in this art.;) the م in these being augmentative, accord. to Kh; (TA;) or the former of them, thus applied, strong in make; (S in art. ضبرم;) or the former of them signifies a lion, (ISk, K and TA in that art.,) as also ضُبَارِكٌ, (ISk, TA ibid.,) and so the latter of them; (K ibid.;) and the former of them, applied to a man, courageous; (ISk, TA ibid.;) or each, (K ibid.,) or the latter of them, (TA ibid.,) thus applied, bold against the enemies. (K and TA ibid.) ضِبَارَةٌ and ضُبَارَةٌ: see إِضْبَارَةٌ, in four places. — — ضَبَائِرُ is pl. of the former [or of each]: (Mgh, Msb:) and, as though pl. of the former, signifies Companies of men in a state of dispersion. (TA.) ضُبَّارٌ أُمُّ ضَبَّارٍ i. q. الحَرَّةُ, q. v. (T in art. ام.) A sort of tree resembling very nearly that of the بَلُّوط, [i. e. the oak,] (AHn, O, K,) the wood of which is good as fuel, like that of the مَظّ: its fresh firewood, when kindled, sends forth a sound like that of مَخَارِيق [pl. of مِخْرَاقٌ, q. v.]; and therefore they use it to do so at the thickets wherein are lions, which flee in consequence: (AHn, O:) the n. un. is with ة. (AHn, O, K.) ضُبَارِمٌ and ضُبَارِمَةٌ: see ضَبِيرٌ. ضَنْبَرٌ: see ضَبَارَةٌ. إِضْبَارَةٌ A bundle (حُزْمَة, Lth, Mgh, Msb, K, or إِضْمَامَة [q. v.], S, O) of books or writings; (Lth, S, Mgh, O, Msb, K;) as also أَضْبَارَةٌ, (K,) and ↓ ضِبَارَةٌ: (Lth, Mgh, Msb:) or of arrows: (Lth:) and ↓ ضِبَارَةٌ signifies a bundle [absolutely]; as also ↓ ضُبَارَةٌ: (O, K:) Lth alone explains ضِبَارَةٌ as applied to a bundle of books or writings; others saying إِضْبَارَةٌ: the pl. of إِضْبَارَةٌ is أَضَابِيرُ; (S, Mgh, O, Msb, K;) and that of ↓ ضِبَارَةٌ is ضَبَائِرُ. (Mgh, O, Msb.) مُضَبَّرٌ: see the following paragraph in three places: — — and see also ضَبُورٌ. مَضْبُورٌ A camel very compact and strong in the bones, and compact and full in flesh; as also ↓ مُضَبَّرٌ: (K:) or both signify compact in make, and smooth: (Lth, * TA:) and مُضَبَّرُ ↓ الخَلْقِ a horse firm in make: and ↓ الخَلْقِ مُضَبَّرَةٌ the same applied to a she-camel: (S:) and ↓ ضَبْرٌ a horse compact in make; an inf. n. used as an epithet. (Msb.) Quasi ضبرم ضُبَارِمٌ and ضُبَارِمَةٌ: see art. ضبر. ضبط 1 ضَبَطَهُ, (Lth, IDrd, S, Msb, K,) aor. ضَبِطَ, (Msb, MS, PS,) or ضَبُطَ, (TA, TK,) inf. n. ضَبْطٌ (IDrd, Msb, K) and ضَبَاطَةٌ, (K,) He kept it, preserved it, guarded it, maintained it, or took care of it, (Lth, S, Msb, K,) namely, a thing, (Lth, S,) with prudence, precaution, or good judgment, (Lth, S, K,) or effectually: (Msb:) and hence, (assumed tropical:) he managed its affairs (namely, the affairs of a country &c.,) thoroughly,

soundly, not imperfectly: (Msb:) [he managed it; namely, an affair, and his soul or self, his disposition or temper, &c.:] he kept to it inseparably, or constantly; namely, anything: (Lth:) he took it, or held it, or retained it, strongly, vehemently, or firmly: (IDrd:) and ضَبَطَ عَلَيْهِ [has this last signification, likewise; or signifies simply he detained it, or withheld it, or restrained it, or the like;] i. q. حَبَسَهُ, namely a thing. (TA.) — — فُلَانٌ لَا يَضْبُطُ عَمَلَهُ [or لا يَضْبِطُهُ] (tropical:) Such a one does not, or will not, act vigorously in his work, or employment, which is committed to him; syn. لَا يَقُومُ بِهِ. (TA.) And ضَبَطَ أَمْرَهُ [He managed his affair thoroughly, or well]. (A in art. بد, &c.) [And ضَبَطَ alone, He (a camel) was strong to work or labour: and he (a man and a camel) was strong, or powerful. (See the act. part. n.)] — — هُوَ لَا يَضْبُطُ قِرَآءَتَهُ [or لا يَضْبِطُهَا] (tropical:) He does not, or will not, perform well [or accurately] his reading, or reciting. (TA.) — — [ضَبَطَ لَفْظًا, or كَلِمَةً, (assumed tropical:) He fixed the pronunciation of a word; by adding the syllabical signs, which mode is termed ضَبْطٌ بِالشَّكْلِ, and بِالحَرَكَاتِ, and بِالقَلَمِ; or by stating it to be similar in form, or measure, to another word which is too well known to admit of doubt, which mode is termed ضَبْطٌ بِمِثَالٍ; or by adding the measure, which mode is termed ضَبْطٌ بِوَزْنٍ.] — — ضَبَطَ also signifies (assumed tropical:) He registered, or recorded, [a name, or] a matter of science, [or any other thing,] in a book or the like; syn. قَيَّدَ; (L in art. قيد;) i. q. أَحْصَى; (Jel in xxxvi. 11, and Bd and Jel in lxxviii. 29;) and كَتَبَ. (Bd in lxxviii. 29.) — — ضَبَطَهُ وَجَعٌ (tropical:) A pain seized him. (TA.) — — ضُبِطَتِ الأَرْضُ (tropical:) The land was rained upon. (IAar, K, TA.) [See also مَضْبُوطٌ.] — ضَبِطَ, aor. ضَبَطَ, (S, Msb,) inf. n. ضَبَطٌ, (Msb,) He was, or became, ambidextrous; he worked with each of his hands. (S, Msb.) IDrd knew not this verb. (TA.) 5 تضبّطهُ He took it with detention and force. (K, TA.) — — تضبّطت الضَّأْنُ The sheep obtained somewhat of herbage: or hastened, or were quick, in pasturing, and became strong (K, TA) and fat. (TA.) The Arabs say, إِذَا تَضَبَّطَتِ الضَّأْنُ شَبِعَتِ الإِبِلُ [When the sheep obtain somewhat of herbage, or hasten, &c., the camels become satiated with food]: for the former are called the smaller camels, because they eat more than goats; and when the former become satiated with food, men [and camels] live [in plenty], by reason of the abundance of the herbage. (IAar.) ضَبْطٌ inf. n. of 1. — — [It is often used as signifying (assumed tropical:) Exactness; correctness; honesty; and faithfulness: and particularly in an author or a relater.] الضَّبْطَةُ A certain game of the Arabs; (K, TA;) also called المَسَّةُ and الطَّرِيدَةُ. (TA. [See the last of these words.]) رَجُلٌ ضَبَّاطٌ لِلْأُمُورِ (assumed tropical:) A man having much care, prudence, or precaution, [or good judgment,] with respect to [the management of] affairs; (TA;) [a man who manages affairs with much care, &c.] ضَبَنْطًى: see the next paragraph. ضَابِطٌ [Keeping, preserving, guarding, maintaining, or taking care of, a thing, with prudence, precaution, or good judgment, or effectually: (see 1:) and hence,] (assumed tropical:) one who manages his affairs with prudence, precaution, or good judgment; or soundly, taking the sure course therein, and exercising caution, or care, that they may not become beyond his power of management: (S, TA:) [keeping to anything inseparably, or constantly: (see, again, 1:)] taking, holding, or retaining, a thing strongly, vehemently, or firmly; applied to a man; as also ↓ ضَبَنْطًى: (IDrd:) or the latter of these, (S,) which is like حَبَنْطًى, (K, [in some copies of the K erroneously written without tenween,]) the ن being augmentative, to render the word quasi-coordinate to سَفَرْجَلٌ; (S;) or both; applied to a man and to a camel; (K;) strong, or powerful: (S, K:) or [a man] great in might, or valour, and power, and body: (T, TA:) and the former, a camel strong to work or labour: and in like manner, applied to a man, ضَابِطُ الأُمُورِ (tropical:) the strong [and resolute or firm-minded] in the performance or management of affairs. (TA.) See also أَضْبَطُ. — — [It often signifies (assumed tropical:) Exact; correct; or accurate; (like مُحَقِّقٌ, with which it is said to be syn. in Har p. 254;) and honest; and faithful: and particularly as applied to an author or a relater.] — As a conventional term, ضَابِطٌ, (Msb in art. قعد,) or ↓ ضَابِطَةٌ, pl. ضَوَابِطُ, (TA,) is syn. with قَاعِدَةٌ, (Msb, TA,) signifying (assumed tropical:) A universal, or general, rule, or canon: (Msb:) or a ضابط is one that comprises subdivisions of one class only; whereas a قاعدة comprises [sometimes] subdivisions of various classes. (Kull, p. 290.) ضَابِطَةٌ A place in land, or in the ground, to which the rain-water flows, and which retains it; syn. مَسَّاكَةٌ. (TA.) — See also ضَابِطٌ, last sentence. أَضْبَطُ [More, and most, strong, or firm, of hold]. It is said in a prov., أَضْبَطُ مِنْ ذَرَّةٍ [More strong, or firm, of hold than a little ant]: because it drags along a thing several times larger than itself, and sometimes both fall from a high place, and the ant does not let go the thing. (K.) And أَضْبَطُ مِنْ عَائِشَةَ بْنِ عَثْمٍ; (K;) so accord. to Hamzeh and Abu-n-Nedà; but accord. to ElMundhiree, عَابِسَة; (Sgh;) [More strong, or firm, of hold than 'Áïsheh the son of 'Athm; or than 'Ábiseh;] because he laid hold of the tail of a young she-camel, and pulled her by it out of a well into which she had fallen. (K.) And أَضْبَطُ مِنَ الأَعْمَى [More strong, or firm, of hold than the blind]. (TA.) — — Ambidextrous; who works with each of his hands; (S, Mgh, Msb;) i. q. أَعْسَرُ يَسَرٌ; (Mgh, Msb;) who works with his left hand like as he works with his right; an explanation given by the Prophet; as also that next following; (AO, TA;) who works with both his hands: (AO, K:) fem. ضَبْطَآءُ. (S.) — — الأَضْبَطُ The lion; (K;) who makes use of his left paw like as he makes use of his right; but some say that he is so called because he seizes his prey vehemently, and it hardly, or never, escapes from him; (TA;) as also ↓ الضَّابِطُ. (K.) ضَبْطَآءُ is also applied as an epithet to a lioness; and to a she-camel. (TA.) مَضْبُوطٌ [pass. part. n. of ضَبَطَ in all its senses. — — In the present day often used as signifying Well-regulated; exact; correct; honest; and faithful.] Applied to a book, or writing, (tropical:) Having its defects, faults, or imperfections, rectified. (TA.) [Applied to a word, (assumed tropical:) Having its pronunciation fixed, by any of the means described above in one of the explanations of the verb.] — — بَلَدٌ مَضْبُوطٌ بِالمَطَرِ (tropical:) A country covered by the rain: so in the A: in the O, أَرْضٌ مَضْبُوطَةٌ (tropical:) land rained upon in common, or throughout its whole extent. (TA.) [See also 1, near the end of the paragraph.] ضبع 1 ضَبَعَهُ, aor. ضَبَعَ, (S, K,) inf. n. ضَبْعٌ, (TK,) He (a man, S) stretched forth towards him (another man, S) his upper arm (ضَبْعَهُ), for the purpose of striking. (S, K.) A poet says, وَلَا صُلْحَ حَتَّى تَضْبَعُونَا وَنَضْبَعَا i. e. [And there shall be no peace] until ye stretch forth towards us your upper arms with the swords and we stretch forth our upper arms towards you: or, accord. to AA, until ye stretch forth [towards us] your upper arms for the making of peace and the joining of hands [and we do the same]. (S.) And one says, ضَبَعَ يَدَهُ إِلَيْهِ بِالسَّيْفِ, meaning He stretched forth his arm towards him with the sword. (K.) And ضَبَعَ عَلَى فُلَانٍ, (S, * K,) inf. n. as above, (TA,) He stretched forth his upper arms for the purpose of uttering an imprecation against such a one: (S, * K, TA:) and hence, ضَبْعٌ is metaphorically used to signify (tropical:) the act of supplicating or imprecating; because the person supplicating or imprecating raises his hands and stretches forth his upper arms: and ضِبَاعٌ, also, [app. an inf. n. of ↓ ضَابَعَ,] signifies the raising the hands, or arms, in supplication or imprecation. (TA.) And ضَبَعَتِ الخَيْلُ, and الإِبِلُ, (S, Msb, K,) aor. ضَبَعَ, (S, Msb,) inf. n. ضَبْعٌ (S, K) and ضُبُوعٌ and ضَبَعَانٌ, (K,) The

horses, and the camels, stretched forth their arms (أَضْبَاعَهَا, S, Msb, K, i. e. أَعْضَادَهَا, S, Msb) in their going along; (S, Msb, K;) as also ↓ ضبّعت, inf. n. تَضْبِيعٌ: (S, K:) in [a copy of] the A expl. as meaning مَدَّتْ أَعْنَاقَهَا [stretched forth their necks; but this is probably a mistranscription, for مدّت أَعْضَادَهَا]: (TA:) ضَبَحَت said of horses is like ضَبَعَت, (K, TA,) which is a dial. var.: (TA:) and ضَبَعَت said of a she-camel, inf. n. ضَبْعٌ, signifies the same as ↓ ضبّعت, as also ↓ أَضْبَعَت, on the authority of IKtt: (TA:) [or,] accord. to As, ضَبْعٌ signifies the lifting, (S,) or bending, (TA,) of the hoof, (S, TA,) by a horse, and the lifting of the foot, by a camel, (TA,) towards the arm: (S, TA:) or it signifies the running a pace above that which is termed تَقْرِيب: (O, K:) or ضَبَعَ said of a camel signifies he hastened, or was quick, (K, TA,) in pace, or going: (TA:) or he went along shaking his arms. (K.) ضَبَعَهُ also signifies He (a camel) took him (another camel) by his arms, and threw him down. (L in art. عضد, and TA in the present art.) — — ضَبَعُوا لِلصُّلْحِ, (K, TA,) and لِلْمُصَافَحَةِ; (TA;) or ضَبَعُوا إِلَى الصُّلْحِ; and ضَبِعُوا, inf. n. ضَبَعٌ; (Et-Toosee, TA;) They inclined to peace, (Et-Toosee, K, TA,) and the joining of hands; they desired peace, &c. (TA.) — — ضَبَعُوا لَنَا الطَّرِيقَ, (S, K,) or مِنَ الطَّرِيقِ, inf. n. ضَبْعٌ, (TA,) They gave us a share of the road: (S, K:) so says ISk: (S:) and in like manner one says, ذَرَعُوا لَنَا طَرِيقًا. (TA.) And ضَبَعُوا الشَّىْءَ, (K, TA,) or مِنَ الشَّىْءِ, (TA,) They gave a share of the thing (K, TA) to every one. (TA.) — — And ضَبَعَ, (K,) inf. n. ضَبْعٌ, (TA,) He (a man) acted wrongfully, unjustly, injuriously, or tyrannically: (K:) on the authority of Aboo-Sa'eed. (TA.) — ضَبِعَت, aor. ضَبَعَ, inf. n. ضَبَعٌ (S, K) and ضَبَعَةٌ; (S, * K; [this latter is said in the TA, on the authority of IAar, to have been used by an Arab of the desert in relation to a woman; and is, accord. to the S, app., a simple subst.;]) and ↓ أَضْبَعَت, (S, K,) and ↓ استضبعت; (K;) She (a camel) desired (S, K) vehemently (S) the stallion. (S, K.) 2 ضَبَّعَ see above, in two places. — ضبّع فُلَانًا He intervened between him and the object at which he desired to shoot or cast. (Ibn-'Abbád, O, K.) — And ضبّع, inf. n. تَضْبِيعٌ, He was, or became, cowardly, or weak-hearted: (Lth, K:) thus say the vulgar; derived by them from الضَّبُعُ, because this beast becomes still when one comes in upon it, and then it goes forth. (Lth, TA.) 3 ضَابَعْنَاهُمْ بِالسُّيُوفِ We stretched forth our arms towards them with the swords, they stretching theirs forth towards us [therewith]: so in the "Nawádir" of AA. (TA.) — See also 1, in the former half. — — [The inf. n.] مُضَابَعَةٌ also signifies The joining of hands; syn. مُصَافَحَةٌ. (TA.) 4 أَضْبَعَ see 1, near the middle of the paragraph: — and also the last sentence of the same. 8 الاِضْطِبَاعُ, which the circuiter round the House [of God, i. e. the Kaabeh,] is commanded to perform, (S,) or in the case of the مُحْرِم, (K,) is The putting the [garment called] رِدَآء under one's right armpit, and turning back the extremity thereof over his left [shoulder], exposing to view his right shoulder [and arm] and covering the left; (S, K, TA;) like the man that desires to labour at a thing and prepares himself for doing so; (TA;) thus termed because of exposing to view one of the two upper arms: (S, K:) or the putting one's garment (Mgh, Msb) under his right arm, (Mgh,) or under his right armpit, (Msb,) and throwing [a portion of] it upon his left shoulder: (Mgh, Msb:) or the taking the إِزَار or the بُرْد, and putting the middle of it under one's right armpit, and throwing the extremity thereof upon his left shoulder, over his breast and his back: (IAth, TA:) التَّأَبُّطُ and التَّوَشُّحُ likewise signify the same: so says Az: (Msb:) and so says As of the former: (S:) and it is also written الاِطِّبَاعُ. (Thus in the TA in explanation of التَّأَبُّطُ.) You say, اِضْطَبَعَ بِثَوْبِهِ [He attired himself with his garment in the manner described above]. (Mgh, Msb.) And اضطبع الشَّىْءَ He put the thing under his upper arms. (TA. [But accord. to the Mgh, the verb is trans., correctly, only by means of بِ.]) 10 إِسْتَضْبَعَ see 1, last sentence. ضَبْعٌ The عَضُد [i. e. upper arm of a human being, and arm of a quadruped], (S, Mgh, O, Msb, K,) altogether: (K:) or the middle thereof, (Lth, Mgh, O, K,) with its flesh: (O, K:) and the inner side thereof: (Mgh:) or (so in some copies of the K, but in others " and,") the armpit: or the portion, of the upper part of the عَضُد, that is between the armpit and the half of the former: (K:) it is of man and of other than man: (TA:) pl. أَضْبَاعٌ. (S, Msb, K.) One says, أَبَدَّ ضَبْعَيْهِ, [expl. in art. بد,] speaking of a man praying. (O, TA.) And أَخَذْتُ بِضَبْعَىْ فُلَانٍ فَلَمْ أُفَارِقْهُ and مَدَدْتُ بِضَبْعَيْهِ, meaning I seized the middle of the upper arms of such a one [and did not relinquish him]. (Lth, O, TA.) And جَذَبَهُ بِضَبْعَيْهِ (tropical:) He raised him, or set him up, and rendered his name famous: and in like manner, أَخَذَ بِضَبْعَيْهِ, and مَدَّ بِضَبْعَيْهِ. (TA.) — Also Any [hill such as is termed] أَكَمَة that is black and somewhat oblong. (IAar, K.) — ذَهَبَ بِهِ ضَبْعًا لَبْعًا means بَاطِلًا [i. e., app., He took it away with a false pretence; or in play, or sport]; (Ibn-'Abbád, O, K, TA;) namely, a thing; (O, TA;) لَبْعًا being an imitative sequent. (TA.) — See also ضَبُعٌ. — And see what here next follows. كُنَّا فِى ضَبْعِ فُلَانٍ (S, O, K) and فلان ↓ ضَبْع and فلان ↓ ضِبْع (K) We were in the protection, or quarter, (كَنَف, and نَاحِيَة,) of such a one. (S, O, K: but in the K, هُوَ is put in the place of كُنَّا.) كُنَّا فِى ضِبْعِ فُلَانٍ: see what next precedes. ضَبُعٌ (S, Mgh, O, Msb, K) and ↓ ضَبْعٌ, (Msb, K,) the former of the dial. of Keys and the latter of the dial. of Temeem, (Msb,) [The female hyena; or the hyena, male and female;] a certain animal of prey, (سَبُعٌ, [but see what follows,]) (K,) well known, (S, O,) the worst, or most abominable, of سِبَاع, (Mgh,) resembling the wolf, except that, when it runs, it is as though it were lame, wherefore it is called العَرْجَآءُ: it flees from him who holds in his hand a colocynth: [and they assert that] the dogs bark not at him who retains with him its teeth: if its skin is bound upon the belly of her that is pregnant, she casts not her young: if seed is measured in a measure covered with its skin, the seed-produce is secure from the banes thereof: and the application of its gall-bladder as a collyrium sharpens the sight: (K:) it is not reckoned among the hostile animals to which the appellation of سَبُعٌ is applied, wherefore the Sunneh allows that its flesh may be eaten, and requires that a compensation be made for it [by the sacrifice of a ram] if it be smitten [and killed] in the sacred territory by a person in the state of ihrám: (TA voce سَبُعٌ:) the word is of the fem. gender, (S, * Mgh, * O, * Msb, K, *) and is [said to be] applied peculiarly to the female; (Msb;) the male being called ↓ ضِبْعَانٌ, (S, Mgh, O, Msb, K,) of which the pl. is ضَبَاعِينُ; (S, O, Msb, K;) but AHát disapproved this pl.; (O;) and the female is called [also] ↓ ضِبْعَانَةٌ, of which the pl. is ضِبْعَانَاتٌ; (S, O, K;) or ضِبْعَانَةٌ has not been heard applied to the female, but ضَبُعٌ only, and it seems that J has mentioned ضِبْعَانَةٌ as applied to the female from his having supposed ضِبْعَانَاتٌ to be pl. of ضِبْعَانَةٌ, whereas it is pl. of ضِبْعَانٌ, being like رِجَالَاتٌ and جِمَالَاتٌ: (IB in a marginal note in one of my copies of the S:) but some say that ضَبُعٌ or ضَبْعٌ is applied to the male; and the female is termed ضَبْعَةٌ, thus with a quiescent letter: (Msb:) or, accord. to Ibn-'Abbád, the female is termed ضَبُعَةٌ, and its pl. [or rather the coll. gen. n.] is ضَبُعٌ; (O, K;) or ضَبُعَةٌ is not allowable: (S, K:) the pl. of ضَبُعٌ or ضَبْعٌ is أَضْبُعٌ, (K,) a pl. of pauc., (TA,) and ضِبَاعٌ, (K,) or the former is pl. of ضَبْعٌ, (Msb,) and the latter is pl. of ضَبُعٌ, (Mgh, Msb,) and is of the male and of the female, (S, K,) and ضُبُعٌ, (K,) as though this were pl. of ضِبَاعٌ, (AAF, TA,) and ضُبْعٌ [a contraction of ضُبُعٌ] (K) and ضُبُعَاتٌ and ضُبُوعَةٌ (TA [in which it is indicated that this last is pl. of ضَبُعٌ]) and [quasi-pl. n.] ↓ مَضْبَعَةٌ. (O, K.) One says ضِبْعَانٌ ↓ أَمْدَرُ, [in the CK, erroneously, ضَبْعَانٌ,] meaning, [A male hyena] inflated in the sides, big in the belly: or, accord. to some, whose sides are defiled with earth, or dust. (S.) And سَيْلٌ جَارُّ الضَّبُعِ A torrent that draws forth the ضَبُع from its den; (O, K; in the CK, جارٌ الضَّبُع;) hence meaning (assumed tropical:) a torrent produced by vehement rain.

(TA.) And دَلْجَةُ الضَّبُعِ [The night-journeying of the hyena]; because the ضَبُع goes round about until midnight. (O, K.) And مَا يَخْفَى ذٰلِكَ عَلَى الضَّبُعِ [That is not unapparent to the hyena]: because the ضَبُع is deemed stupid. (TA.) أَحْمَقُ مِنَ الضَّبُعِ [More stupid than the hyena] is a prov. (Meyd.) And أَكَلَتْهُمُ الضَّبُعُ (tropical:) [The hyena devoured them] is said of such as are held in mean estimation. (TA.) [But this may be otherwise rendered, as will be seen from what follows.] The saying of a poet, تَفَرَّقَتْ غَنَمِى يَوْمًا فَقُلْتُ لَهَا يَا رَبِّ سَلِّطْ عَلَيْهَا الذِئْبَ وَالضَّبُعَا [My sheep, or goats, dispersed themselves, one day, and I said in relation to them, O my Lord, set upon them the wolf and the hyena], is said to mean an imprecation, that the wolf might kill the living of them, and the hyena devour the dead of them: or, as some say, it means that the speaker prayed for their safety; because, when both fall upon the sheep, or goats, each of them is diverted from the sheep, or goats, by the other; and thus means the saying, اَللّٰهُمَّ ضَبُعًا وَذِئْبًا [O God, send a hyena and a wolf]: but the more probable meaning of the poet is an imprecation, the consequence of his anger and fatigue; and the word سَلِّطْ imports a notification of this meaning. (IB, TA.) — — [The pl.] الضِّبَاعُ is applied to (assumed tropical:) Numerous stars below بَنَات نَعْش: (O, K:) or [the stars beta, gamma, delta and mu, of Bootes; i. e.] the star upon the head, and that upon [each of] the shoulders, and that upon the club, of العَوَّآء: and the name of أَوْلَادُ الضِّبَاعِ is given to [The stars q, i, k, and l, app. with some other faint stars around these, of Bootes; i. e.] the stars upon the left hand and fore arm, and what surround the hand, of the faint stars, of العَوَّآء. (Kzw.) — — الضَّبُعُ also signifies (tropical:) The year of drought or sterility or dearth; (S, IAth, O, Msb, K, TA;) that is destructive; severe: of the fem. gender. (TA.) So in a verse cited in art. اما [voce أَمَّا, and again, with a variation, voce إِمَّا]. (S, O. [But it is here said in the TA that الضَّبُعُ in this instance means the animal of prey thus called.]) [Hence also,] it is related in a trad. of Aboo-Dharr, that a man said, يَا رَسُولَ اللّٰهِ أَكَلَتْنَا الضَّبُعُ (tropical:) [O Apostle of God, the year of drought has consumed us]: and he prayed for them. (TA.) [See also two other exs. voce ذِئْبٌ.] — — Also (tropical:) Hunger. (Ibn-'Abbád, O, TA.)— — And (assumed tropical:) Evil, or mischief. (TA.) El-'Okeyleeyeh said, “When a man whose evil, or mischief, we feared removed from us, we used to light a fire behind him: ” and being asked “ Why? ” she said, لِيَتَحَوَّلَ ضَبُعُهُ مَعَهُ, i. e. (assumed tropical:) In order that his evil, or mischief, might go away with him. (IAar, TA.) ضَبِعَةٌ A she-camel desiring [vehemently (see 1, last sentence,)] the stallion; (Lth, K;) as also ↓ مُضْبِعَةٌ: (L, TA:) pl., accord. to the copies of the K, ضَبَاعٌ and ضَبَاعَى; but in the L, ضِبَاعَى and ضَبَاعَى: (TA:) and sometimes it is used in relation to women. (K.) ضِبْعَانٌ; and its fem., with ة: see ضَبُعٌ, in three places. ضَابِعٌ A she-camel stretching forth her arms (أَضْبَاعَهَا, S, K, i. e. أَعْضَادَهَا, S) in going along: (S, K:) or lifting her foot towards her arm in going along: so accord. to an explanation by As of the former of the two following pls.: (TA:) the pl. is ضَوَابِعُ (Lth, As, TA) and ضُبَّعٌ. (TA.) And A horse that runs vehemently; (O, K, TA;) like ضَابِحٌ, of which the pl. is ضَوَابِحُ: (TA:) or that runs much: (Lth, O, TA:) or that bends his hoof towards his arm: (TA:) or that inclines towards (lit. follows) one of his sides, and bends his neck. (Ibn-'Abbád, O, K.) أَضْبَعُ i. q. أَعْضَبُ [q. v.]; formed from the latter by transposition. (TA.) مَضْبَعَةٌ The portion of flesh that is beneath the armpit, in the fore part. (O, K.) — See also ضَبُعٌ [of which it is a quasi-pl. n.]. مُضْبِعَةٌ: see ضَبِعَةٌ. مُضَبَّعَةٌ A she-camel whose breast is prominent and whose arms recede. (Ibn-'Abbád, O, K.) حِمَارٌ مَضْبُوعٌ An ass devoured by the ضَبُع [or hyena]: (O, K:) or [an ass which may the hyena devour, for] accord. to some it means an imprecation that the ضبع may devour him. (TA.) ضبن 1 ضَبَنَهُ, aor. ضَبِنَ, inf. n. ضَبْنٌ, He put him, or it, (i. e. a man, or another thing,) above his ضِبْن [q. v.]. (TA.) [See also what next follows.] 4 اضبنهُ He put it in his ضِبْن, (S, K, TA,) or on his ضِبْن; (TA;) or he took it beneath his ضِبْن, i. e. his حِضْن [or the part between his armpit and flank]: (A'Obeyd, TA:) and ↓ اضطبنهُ signifies the same. (S, K, TA.) — — And He straitened him, or it, (K, TA,) by putting him, or it, beneath his side. (TA.) 8 اضطبنهُ: see 4. — — Also He took him, or it, with his hand, and raised him, or it, to a little above his navel. (TA.) ضِبْنٌ The part between the armpit and the كَشْح [or flank]; (S, K, TA;) or the حِضْن [which generally means as above]; (A'Obeyd, TA;) [or] the part, of the side, between the armpit and the حِضْن [which is here evidently used as syn. with كَشْح]: (S:) or the armpit [itself]: so says Ibn-El-Faraj: like ضِبْرٌ: (TA in art ضبر:) or the armpit and the part next to it: or the uppermost part of the side: or the part beneath the كَشْح [or flank] and beneath the armpit: or the part between the خَاصِرَة [or flank] and the head [or crest] of the hip. (TA.) — — [Hence,] (assumed tropical:) A side of a road: one says, أَخَذَ فِى ضِبْنٍ مِنَ الطَّرِيقِ (assumed tropical:) He took a side of the road: pl. أَضْبَانٌ. (TA.) — — And هُوَ فِى ضِبْنِ فُلَانٍ means (assumed tropical:) He is in the quarter, or protection, of such a one; as also ↓ فى ضِبْنَتِهِ. (TA.) — — [The pl.] أَضْبَانٌ signifies also (tropical:) The narrow places (مَضَايِق) of the جَمَل [an evident mistranscription for جَبَل i. e. mountain]. (TA.) — — And (assumed tropical:) Places abounding with beasts of prey: (K, TA:) sing. ضِبْنٌ. (TA.) — — And الضِّبْنُ signifies (assumed tropical:) That [place, or ground,] which renders people impotent, or helpless, to dig it. (K.) ضَبَنٌ Deficiency, or a falling short. (K, TA.) مَكَانٌ ضَبِنٌ A narrow place. (S.) ضُبْنَةٌ and ضَبْنَةٌ: see what next follows. ضِبْنَةٌ and ↓ ضَبِنَةٌ (S, K) and ↓ ضَبْنَةٌ and ↓ ضُبْنَةٌ (K) The household, or family, (S, K, TA,) of a man, (S,) and [his] relations, or servants, or other dependents: (TA:) or the cattle, and household, or family, that are under one's authority, and which he minds, or to which he attends, and the maintenance whereof is incumbent on him. (IAth, TA.) And A travelling-companion, or travellingcompanions, in whom is no profit, or advantage, (K, TA,) being only such as he who travels with him, or them, has the burden of supporting. (TA.) — See also ضِبْنٌ. ضَبِنَةٌ: see the next preceding paragraph. ضبانة [app. ضِبَانَةٌ, like بِطَانَةٌ, which is one of its syns.,] A man's particular, or special, intimates, friends, or associates, and his aiders, or assistants, and kinsfolk. (TA.) ضبنط ضَبَنْطَى: see art. ضبط. It is mentioned in the K and by Sgh both here and in art. ضبط. ضبو or ضبى 1 ضَبَتْهُ النَّارُ, (S, M, K,) and الشَّمْسُ, (M,) aor. 1ِ3ُ2, [or 1ِ3ِ2,] inf. n. ضَبْوٌ, (S, K,) or ضَبْىٌ, (M,) or both, (IKtt, TA,) The fire, (S, M, K,) and the sun, (M,) altered [in colour], and roasted, broiled, or fried, him, or it: (S, K:) or burned, or scorched, him, or it. (M.) — ضَبَا إِلَيْهِ He had recourse, or betook himself, to him, or it, for refuge, protection, or covert: (K:) a dial. var. of ضَبَأَ. (TA.) 4 اضبى i. q. أَمْسَكَ: (M, K:) so in the phrase, اضبى الرَّجُلُ عَلَى مَا فِى يَدَيْهِ [The man grasped, or kept hold of, that which was in his hands]: a dial. var. of أَضْبَأَ: (Lh, M:) like أَضَبَّ. (TA in art. ضبأ.) — — And اضبى عَلَيْهِ He was, or became, at the point of gaining possession of it; (Ks, T, S, K;) namely, a thing. (Ks, S.) — — And He concealed it, and was silent respecting it. (IKtt, TA. [App. a dial. var. of أَضْبَأَ.]) — And i. q. رَفَعَ [He raised; &c.]: so in the K: but in the Tekmileh وَقَعَ [he, or it, fell; &c.]. (TA.) — And i. q. أَضْوَى [but in what sense is not shown]. (K.) — اضبى بِهِمُ السَّفَرُ The journey failed of fulfilling its promise to them in respect of what they hoped to obtain in it, of gain, and profit, or advantage. (El-Hejeree, M, K. *) ضَابٍ Ashes. (S, K.) مَضْبَاةٌ, (M, and thus in a copy of the S,) or مِضْبَاةٌ, (thus in a copy of the S, [and Freytag states it to be thus accord. to IDrd, but accord.

to the S to be ضَبَاوَة, which is evidently a mistake,]) or مُضْبَاةٌ, with damm, (K, and said in the TA to be thus written in copies of the S,) A cake of bread baked in hot ashes: (S, M, K:) thus called by some of the people of El-Yemen: but [ISd says, respecting مَضْبَاةٌ as thus expl.,] I know not how this is unless the thing be named by the name of the place. (M.) مَضَابِ [a pl. of which the sing. is most probably مِضْبَى] Frying-pans: like مَضَابِحُ. (AHn, TA in art. ضبح.) ضج 1 ضَجَّ, aor. ◌ِ3ضَج, inf. n. ضَجِيجٌ (L, Msb, TA) and ضَجٌّ and ضَجَاجٌ and ضُجَاجٌ, the last on the authority of Lh, (L, TA,) [and the last but one is said in one place in the L and TA to be a subst. from ضَاجَّهُ,] He cried out, or vociferated: (L:) or he cried out, or vociferated, calling for aid, or succour: (AA:) or he cried out, or vociferated, and raised a clamour, or confused cries or shouts or noises, being frightened at a thing: (Msb:) or ضَجِيجٌ signifies the crying out, or vociferating, on the occasion of some disagreeable occurrence, and in difficulty, or distress, and inability to bear what has befallen one, or impatience: (Kitáb el-Ghareebeyn:) or ↓ أَضَجُّوا, inf. n. إِضْجَاجٌ, signifies they cried out, or vociferated, and raised a clamour, or confused cries or shouts or noises: and ضَجُّوا, aor. ◌ِ3ضَج, inf. n. ضَجِيجٌ, [as meaning they did so] when unable to bear a thing that had befallen them, or impatient, and overcome, (A'Obeyd, S, K, TA,) and frightened. (TA.) And one says also, ضَجَّ البَعِيرُ, (A, L,) inf. n. ضجِيجٌ, (L,) [The camel uttered a cry, i. e. grumbled,] مِنَ الحِمْلِ [in consequence of the load]. (A. [See 1 in art. رغو.]) And إِنْ ضَجَّ فَزِدْهُ وِقْرًا [If he grumble, add to him a load]: a prov. (A.) The poet El-Kanánee uses the phrase فَضَجَّضَجَّةً for فَضَجَّتْ ضَجَّةً; and it is cited by Sb as an ex. of the incorporation of ت into ض. (O.) 2 ضجّج, inf. n. تَضْجِيجٌ, He went away: or he inclined, or declined. (O, K.) — And He poisoned a bird, or a beast of prey. (O, K.) 3 ضَاجَّهُ, (S, O,) inf. n. مُضَاجَّةٌ (S, O, K) and ضِجَاجٌ, (S, K,) He acted with him in an evil manner; treated him with enmity, or hostility; (S, O, K, TA;) and contended in altercation with him. (S, * O, * K, * TA.) 4 ◌ِ3أَضْجَ see 1. — [Reiske, as mentioned by Freytag, explains اضجّ also as a trans. verb, meaning " Fatigavit, molestia affecit. "] ضَجَّةٌ, a subst., signifying A crying out, or vociferating: (L:) or a clamour, or confusion of cries or shouts or noises, of a people or party. (S, Msb.) ضَجَاجٌ a subst. from ضَاجَّهُ; [as such signifying Evil, or inimical, conduct; and contention:] (S, L, TA:) [and] compulsion. (K, TA.) — — [Also] an inf. n. of 1, sometimes used as an epithet, [meaning That cries out, or vociferates, &c.,] applied to a man: pl. ضُجُجٌ. (L.) [Freytag explains it, from the Deewán of Jereer, as meaning " Vanus, nefas. "] — Also i. q. عَاجٌ [as meaning A kind of bracelet]; (T, O, K, TA;) which is like the سِوَار of a woman. (O, TA.) — — And A kind of bead (خَرَزَةٌ), (O, K, TA,) used by women in their attracting [of men]. (TA.) — — See also the next paragraph. ضِجَاجٌ A certain gum which is eaten (O, K, TA) in its moist state: when it has become dry, it is pounded, then formed into lumps, and made potent with potash, and one washed with it the garment, or piece of cloth, which it cleanses like soap. (O, TA.) And The fruit of a certain plant; or a gum; with which women wash their heads: written by IDrd with fet-h [i. e. ↓ ضَجَاجٌ], but by AHn with kesr. (TA.) — — And (as AHn says in one place, O, TA) Any tree with which birds, or beasts of prey, are poisoned. (O, K, TA.) ضَجُوجٌ A she-camel that cries out when being milked, and is impatient. (S, O, K.) ضَجَاجٌ أَضَجُّ, and, by poetic license أَضْجَجُ, [meaning Very evil or inimical conduct &c.,] is a phrase like شِعْرٌ شَاعِرٌ. (TA.) ضجر 1 ضَجِرَ, aor. ضَجَرَ, (S, A, Mgh, Msb, K,) inf. n. ضَجَرٌ; (S, Mgh, Msb;) and ↓ تضجّر; (A, Mgh, Msb, K;) He was vexed, or disquieted by grief: (S:) or, followed by مِنْهُ, (A, Mgh, Msb, K,) and by بِهِ, (A, K,) he was vexed, or disquieted by grief, at it, or by reason of it, and by distress of mind, and complained: (Mgh:) or he was grieved at it, or by reason of it, (A, Msb,) and distressed in mind, (A,) or vexed, or disquieted, (Msb,) and complained: (A, Msb:) or he was disgusted (تَبَرَّمَ, A, K) at it, or by it, and was vexed, or disquieted, (K,) by grief. (TA.) — — And ضَجِرَ He (a camel) cried, or grumbled, much: (S:) and ضَجِرَتْ she (a camel) cried, or grumbled, (A, K,) much, (A,) on being milked, (A, K,) being distressed thereby. (A.) In a verse, (of El-Akhtal, TA,) ضَجِرَ is contracted into ضَجْرَ; like as فَخِذٌ, among nouns, is contracted [into فَخْذٌ]. (S, TA.) 4 اضجرهُ He caused him to be vexed, or disquieted by grief (S, Mgh) and by distress of mind, and to complain: (Mgh:) or he caused him to grieve, (مِنْهُ at it, or by reason of it,) and to be vexed, or disquieted, and to complain: (Msb:) or he caused him to be disgusted, and vexed, or disquieted, (K,) by grief. (TA.) 5 تَضَجَّرَ see 1, first sentence. ضَجْرٌ: see the next paragraph. ضَجِرٌ A man vexed, or disquieted by grief: (S:) or grieved, (A, Msb,) and distressed in mind, (A,) or vexed, or disquieted, (Msb,) and complaining: (A, Msb:) or disgusted, (مُتَبَرِّمٌ, A, K) and vexed, or disquieted, (K,) by grief: (TA:) and ↓ مُتَضَجِّرٌ signifies the same: (A:) and so, but in an intensive manner, ↓ ضُجَرَةٌ: (TA:) and ↓ ضَجُورٌ is also an epithet [in this last, intensive, sense,] applied to a man: (S, Msb:) accord. to Aboo-Bekr, ضَجِرٌ, signifying straitened, or distressed, in mind, is from the same word in the sense here next following. (TA.) — — A narrow place; (Aboo-Bekr, K;) as also ↓ ضَجْرٌ. (K.) ضُجْرَةٌ Grief, and distress of mind, with complaint: (A:) or disgust (تَبَرُّمٌ, A, K) and vexation, or disquietude, (K,) arising from grief. (TA.) [SM supposes Z to have said that it is syn. with مُتَضَجِّرٌ: but this is a mistake.] — Also A certain small bird: (AHát, O, K: *) as though [so called because], by reason of its disquietude, not remaining in one place. (TA.) ضُجَرَةٌ: see ضَجِرٌ. ضَجُورٌ: see ضَجِرٌ. — — Also A she-camel that cries, or grumbles, (A, K,) much, (A,) on being milked, (A, K,) being distressed thereby. (A.) — — It is said in a prov., applied to a niggard from whom property is obtained by degrees, notwithstanding his nig- gardliness, إِنَّ الضَّجُورَ قَدْ تُحْلَبُ [Verily the she-camel that grumbles (or that grumbles much) on being milked is sometimes milked]. (A'Obeyd.) مُضْجِرٌ act. part. n. of 4: pl. مَضَاجِرُ and مَضَاجِيرُ. (S, K.) مُتَضَجِّرٌ: see ضَجِرٌ. ضجع 1 ضَجَعَ, aor. ضَجَعَ, inf. n. ضَجْعٌ and ضُجُوعٌ, [He lay upon his side; or] he laid his side upon the ground; [and simply he lay; and he slept;] as also ↓ اِضْطَجَعَ, (S, Msb, K, TA,) which is also expl. as syn. with نَامَ, [which has the second and third of the meanings mentioned above,] and with إِسْتَلْقَى, [which has the third of those meanings,] (TA,) the ط being substituted for the ت of اِضْتَجَعَ, (Lth, S, Msb,) and ↓ اِضَّجَعَ, (S, Msb, K,) and ↓ اِلْطَجَعَ, (S, L, K, in the CK [erroneously] اِطَّجَعَ,) the ض in اضطجع being changed into ل, which is the letter nearest in sound thereto, because the combination of two such letters as ض and ط is disliked, (S, L,) the same change occurring in اِلْطِرَادٌ for اِضْطِرَادٌ, (Az, TA,) though this change is anomalous; (L;) and ↓ أَضْجَعَ likewise signifies the same as ضَجَعَ; (Msb;) [and] so does ↓ انضجع, (K, TA,) as quasi-pass. of the trans. verb اضجع. (TA.) — — [And accord. to Freytag, it occurs in the Deewán of the Hudhalees as signifying He declined from the way.] — — ضَجَعَ النَّجْمُ means (tropical:) [The star, or asterism, or the Pleiades,] inclined to setting; as also ↓ ضجّع, (K, TA,) inf. n. تَضْجِيعٌ. (TA.) And ضَجَعَتِ الشَّمْسُ is a dial. var. of ↓ ضجّعت, (TA,) which means (tropical:) The sun approached the setting; (S, K, TA;) like ضَرَّعَت. (S, TA.) — — ضَجَعَ فِى أَمْرِهِ (tropical:) He was, or became, weak in his affair; as also ↓ اضجع; and so ضَجِعَ, like فَرِحَ [in measure], on the authority of IKtt. (TA. [See also 2, and 5, and 6.]) And ضُجِعَ فِى رَأْيِهِ [not a mistranscription for ضَجِعَ, as is shown by its part. n., q. v.,] (tropical:) He was, or became, weak in his judgment, or opinion. (TA.) 2 ضَجَّعَ see above, in two places. — — ضجّع فِى الأَمْرِ, (Mgh, K,) inf.

n. تَضْجِيعٌ, (S,) (tropical:) He fell short of doing what was requisite, or due, in the affair; (S, Mgh, K, TA;) and was, or became, weak therein. (Mgh.) [See also ضَجَعَ فِى أَمْرِهِ, and see 5, and 6.] — — Hence, التَّضْجِيعُ فِى النِّيَّةِ (assumed tropical:) The wavering, or vacillating, in intention, and not making it to take effect. (Mgh.) 3 ضاجعهُ, (S, TA,) inf. n. مُضَاجَعَةٌ, He lay upon his side, or simply he lay, or slept, with him. (TA.) And ضَاجَعَهَا, (Msb, TA,) inf. n. as above, (Msb,) He lay, or slept, with her, (Msb, TA,) namely, his girl, or young woman, (TA,) in, or on, one bed, (Msb,) or in one innermost garment. (TA.) — — And hence, ضاجعهُ الهَمُّ (tropical:) Anxiety clave to him. (TA.) 4 أَضْجَعْتُهُ, (S, Msb, K,) inf. n. إِضْجَاعٌ, (TA,) I laid him upon his side; (S, * Msb;) I laid his side upon the ground. (K.) — — And (tropical:) I lowered it, or depressed it, namely, a thing. (K, TA.) — — اضجع الرُّمْحُ الطَّعْنَ (tropical:) [app. The spear made the thrusting to be in a downward direction]. (TA.) — — اضجع جُوَالِقَهُ (assumed tropical:) He emptied his sack, it being full. (O, K.) — — الإِضْجَاعُ in relation to the vowel-sounds is (tropical:) like الإِمَالَةُ and الخَفْضُ. (K, TA. [See arts. ميل and خفض.]) — See also 1, in two places. 5 تضجّع فِى الأَمْرِ (tropical:) He held back in the affair, (S, K, TA,) and did not undertake it. (S, TA.) [See also 1, and 2, and 6.] — — And تضجّع السَّحَابُ (tropical:) The clouds continued raining (أَرَبَّ) in the place. (S, K, TA.) 6 تضاجع عَنْ أَمْرِ كَذَا وَكَذَا (tropical:) He feigned himself unmindful, or heedless, of such and such an affair. (Z, TA.) [See also 1, and 2, and 5.] 7 إِنْضَجَعَ see 1, first sentence. 8 اِضْطَجَعَ, and its vars. اِضَّجَعَ and اِلْطَجَعَ: see 1, first sentence. — — الاِضْطِجَاعُ فِى السُّجُودِ is (tropical:) The not drawing up the body from the ground in prostration [in prayer]; (Mgh, TA;) the contracting oneself, and making the breast to cleave to the ground, therein. (K, TA.) [See also its part. n., below.] ضَجْعٌ [The species of glasswort, or kali, called] غَاسُول, for [washing] clothes: n. un. with ة: (K:) accord. to IDrd, the gum of a certain plant, or a certain plant [itself], with which clothes are washed: (O:) of the dial. of El-Yemen: (TA:) and, (O, K,) accord. to Ed-Deenawaree, (O,) i. e. AHn, (TA,) a certain plant, (K,) resembling small cucumbers, (O, K, TA,) [or] in shape like asparagus, (TA,) but thicker (O, K, TA) in a great degree, (O, TA,) four-sided in the stalks, (O, K, TA,) and having in it an acidity (O, TA,) and a bitterness (مَرَارَة O) or a taste between sweet and sour (مَزَازَة TA): it is crushed (يُشْدَخُ O) or cut into slices (يشرح TA) and its juice is expressed into milk such as is termed رَائِب [q. v.], which in consequence becomes pleasant, (O, K, TA,) and somewhat biting to the tongue; and its leaves are put into sour milk, like as is done with the leaves of the mustard: (O, TA:) it is good as an aphrodisiac. (O, K, TA.) ضِجْعٌ (assumed tropical:) Inclination: (O, K:) so in the phrase ضِجْعُ فُلَانٍ إِلَى فُلَانٍ (assumed tropical:) [The inclination of such a one is towards such a one], (O,) or إِلَيَّ [towards me]. (K.) ضَجْعَةٌ A single act of lying, upon the side or otherwise, or of sleeping: (IAth, O, * TA:) a sleep. (K, TA.) — — And (tropical:) Weakness in judgment; (O, K, TA;) as also ↓ ضُجْعَةٌ. (K.) One says, فِى رَأْيِهِ ضَجْعَةٌ (tropical:) In his judgment is weakness. (O, TA.) — — And (tropical:) Ease; repose; freedom from trouble or inconvenience, and toil or fatigue; as also ↓ ضُجْعَةٌ. (TA.) ضُجْعَةٌ One whom people often lay upon his side [or throw down]. (K, TA.) — — [And app., One who lays others on the side, or prostrates them; as is implied by what here follows.] — — (assumed tropical:) A disease: (K, TA:) because it lays the man upon his bed. (TA.) — — See also ضَجْعَةٌ, in two places. — — And see ضُجَعَةٌ. ضِجْعَةٌ A mode, or manner, of lying upon the side [or in any posture], (S, O, Msb, K,) or of sleeping. (TA.) — — And (assumed tropical:) Sluggishness, laziness, or indolence. (K, TA.) — — Also, for ذَاتُ ضِجْعَةٍ, (assumed tropical:) A bed. (JM. [See also مَضْجَعٌ.]) It is said in a trad. that the ضِجْعَة of the Apostle of God was of skins, (IAth, JM, TA,) stuffed with fibres of the palm-tree: (IAth, TA:) meaning his bed. (JM.) ضَجَعَةٌ a gen. n. (O, K) in the sense of اِضْطِجَاعٌ [i. e. The act of lying upon the side, or in any manner; and of sleeping]. (O.) ضُجَعَةٌ, (S, O, K,) and, accord. to the K, ↓ ضُجْعَةٌ, but this [as an epithet] has the meaning first assigned to it above, (TA,) and ↓ ضُجْعِيَّةٌ and ↓ ضِجْعِيَّةٌ and ↓ ضُجْعِيٌّ and ↓ ضِجْعِيٌّ, (O, K,) the last two [in the CK, erroneously, ضُ○جْعَى, but] like قُعْدِىٌّ and قِعْدِىٌّ, (O,) and ↓ ضَاجِعٌ, (K,) [or this last is a simple part. n.,] (tropical:) A man who lies upon his side [or in any manner, or sleeps,] much, or often: (S, O, K, TA:) sluggish, lazy, or indolent: (S and O in explanation of the first, and K in explanation of all:) or who keeps to the house or tent; seldom, or never, going forth; nor rising and speeding to do a generous deed: or impotent and stationary: (K, TA:) [or,] accord. to IB, ↓ ضَاجِعٌ and ↓ ضُجْعِىٌّ and ↓ ضِجْعِىٌّ signify one who is content with his poverty, and betakes himself to his house or tent. (TA.) ضُجْعِىٌّ and ضِجْعِىٌّ: see each in two places in the next preceding paragraph. ضُجْعِيَّةٌ and ضِجْعِيَّةٌ: see ضُجَعَةٌ. ضَجُوعٌ A water-skin (قِرْبَةٌ) that makes the drawer of water to lean by reason of its heaviness. (Ibn-'Abbád, O, K.) — — A wide دَلْو [or leathern bucket]; (Ibn-'Abbád, O, K;) as also ↓ ضَاجِعَةٌ. (Ibn-'Abbád, O.) — — (tropical:) A cloud (سَحَابَةٌ) slow by reason of the abundance of its water. (IDrd, O, K, TA.) — — A well (بِئْرٌ) hollowed in the sides, the water having eaten its interior. (AA, O, K. *) — — A she-camel that pastures aside. (A'Obeyd, O, K.) — — A wife contrarious to the husband. (Ibn-'Abbád, O, K. [See also أَضْجَعُ.]) — — And (tropical:) A man weak in judgment; (IDrd, O, K;) as also ↓ مَضْجُوعٌ. (K.) ضَجِيعٌ [A bedfellow]. ضَجِيعُكَ means He who lies, or sleeps, with thee; (S, O, Msb;) i. q. ↓ مُضَاجِعُكَ; (K;) which latter is likewise applied to a female; as also ضَجِيعَةٌ: and you say, هُوَ ضَجِيعُهَا meaning He is he who lies, or sleeps, with her in one innermost garment; and هِىَ ضَجِيعَتُهُ She is she who so lies, or sleeps, with him. (TA.) And [hence] one says, بِئْسَ الضَّجِيعُ الجُوعُ (tropical:) [Very evil is the bedfellow, hunger]. (TA.) ضَاجِعٌ Lying upon his side [or in any manner; and sleeping; see its verb]; (S, Msb, K;) as also ↓ مُضْطَجِعٌ (TA) and ↓ مُضْجِعٌ. (Msb.) See also ضُجَعَةٌ, in two places. — — (tropical:) Stupid, foolish, or unsound in intellect: (IAar, O, K, TA:) because of his impotence, and his cleaving to his place. (TA.) — — دَلْوٌ ضَاجِعَةٌ A leathern bucket that is full, (IAar, ISk, O, K,) so that it leans in rising from the well by reason of its heaviness. (ISk, O, K.) See also ضَجُوعٌ. — — And ضَاجِعٌ (tropical:) A star inclining to setting: pl. ضَوَاجِعُ: (O, K, TA:) [or] الضَّوَاجِعُ signifies [or signifies also] the fixed stars. (Ham p. 364.) — — And (tropical:) Inclining as in the saying أَرَاكَ ضَاجِعًا إِلَى فُلَانٍ (tropical:) [I see thee inclining towards such a one]. (O, TA.) — — And (assumed tropical:) A place of bending of a valley: pl. ضَوَاجِعُ. (O, K.) — — Also, applied to a beast, (assumed tropical:) Worthless; in which is no good. (TA.) [But] — — غَنَمٌ ضَاجِعَةٌ means Numerous sheep or goats; as also ↓ ضَجْعَاءُ. (Fr, S, O, K.) — — And إِبِلٌ ضَاجِعَةٌ and ضَوَاجِعُ (assumed tropical:) Camels keeping to the plants called حَمْض; remaining among them. (TA.) ضَاجِعَةٌ as a subst. i. q. مَصَبُّ وَادٍ; (AA, T, O, K, TA; [app. meaning The place where the water flows into it, of a valley; for] Az adds, in the T, as though it were a رَحَبَة, [see رَحَبَةُ الوَادِى in art. رحب,] then, afterwards, it takes a straight direction, and becomes a valley (وَادٍ): pl. ضَوَاجِعُ. (TA.) — — ضَوَاجِعُ [which is like wise pl. of ضَاجِعٌ] also signifies [Hills such as are called] هِضَاب [pl. of هَضْبَةٌ]; (S, O, K;) and is said to have no sing. [in this sense]: occurring in a verse of En-Nábighah Edh-Dhubyánee: (S:) but ISk says that, in this instance, it is the name of a certain place. (O.) أَضْجَعُ الثَّنَايَا (tropical:) Having the central incisors inclining; (O, K, TA;) applied to a man: (O:) pl. ضُجْعٌ. (TA.) — — And أَضْجَعُ signifies

also Contrarious to his wife. (O, K. [See also ضَجُوعٌ.]) — — For a meaning of its fem., ضَجْعَآءُ, see ضَاجِعٌ, last sentence but one. مَضْجَعٌ A place in which, or on which, one lies upon his side [or in any manner, or sleeps]; (O, Msb, K;) as also ↓ مُضْطَجَعٌ: (O, K:) [a bed; and the like:] pl. مَضَاجِعُ: (Msb, TA:) which means sometimes places of sleep, or of passing the night: (Bd in iv. 38:) and beds; or other things spread upon the ground to lie upon. (Jel ibid., and Bd in xxxii. 16.) — — [Hence] the pl. is used as meaning (assumed tropical:) Wives, or women: so in the saying, هُوَ طَيِّبُ المَضَاجِعِ i. e. (assumed tropical:) He has well-born wives or women; like كَرِيمُ المَفَارِشِ. (TA.) — — And مَضَاجِعُ الغَيْثِ means (tropical:) The places of falling of rain. (O, K, TA.) One says, بَاتَتِ الرِّيَاضُ مَضَاجِعَ لِلْغَيْثِ (tropical:) [The meadows were during the night places of the falling of rain]. (A, TA.) مُضْجِعٌ: see ضَاجِعٌ, first sentence. مَضْجُوعٌ: see ضَجُوعٌ, last sentence. مُضَاجِعٌ: see ضَجِيعٌ. مُضْطَجَعٌ: see مَضْجَعٌ. — — It is also used as an inf. n. (Har p. 664.) مُضْطَجَعٌ: see ضَاجِعٌ, first sentence. — — [It is said that] صَلَّى مُضْطَجِعًا means (tropical:) He prayed lying upon his right side, [or app., inclining towards that side,] facing the Kibleh. (TA. [But see 8.]) ضجم 1 ضَجِمَ, (MA, K,) aor. ضَجَمَ, (K,) inf. n. ضَجَمٌ, (MA, K, *) It was, or became, distorted, or crooked; said of the mouth; (MA, K;) and in like manner one says of the side of the mouth; and of the lip; and of the chin; and of the neck: (K:) and likewise, (tropical:) of a well: and (tropical:) of a wound. (K, TA.) [See ضَجَمٌ below.] 6 تضاجم [He was, or became, distorted, or crooked, in the mouth: (see its part. n., below:) and so, accord. to Golius, ↓ اضجمّ and ↓ اضجامّ. — — And] (tropical:) i. q. إِخْتَلَفَ: (S, K, TA:) so in the saying, تَضَاجَمَ الأَمْرُ بَيْنَهُمْ (tropical:) [The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them]. (S, TA.) And hence the saying, الأَسْمَآءُ تَضَاجَمُ [for تَتَضَاجَمُ] i. e. تَخْتَلِفُ [meaning (tropical:) Names are dissimilar, diverse, or various]. (TA.) 9 إِضْجَمَّ and 11: see the next preceding paragraph. ضَجَمٌ inf. n. of ضَجِمَ [q. v.]: (MA, K: *) [as a simple subst.,] Distortion, or crookedness, (S, K,) [in an absolute sense; and particularly,] in the mouth; and in the side of the mouth; and in the lip; and in the chin; and in the neck: (K:) and in the nose; (Lth, TA;) its inclining towards one side (Lth, S, TA) of the face: (S, TA:) and in one of the shoulders: (S, TA:) and, accord. to the M, in the bill [for خط in the TA (an obvious mistranscription) I read خَطْم] of the male ostrich: and sometimes in the mouth together with the nose: (TA:) and in like manner (tropical:) in a well: and (tropical:) in a wound. (K, TA.) ضُجْمَةٌ A certain small creeping thing (دُوَيْبَّةٌ) of foul odour, (K, TA,) that stings, or bites. (TA.) أَضْجَمُ Having the quality termed ضَجَمٌ, expl. above: (K:) [or, particularly,] having the nose inclining towards one side of the face: (S:) [fem. ضَجْمَآءُ: and pl. ضُجْمٌ.] And [hence] قَلِيبٌ أَضْجَمُ (assumed tropical:) A well having a crookedness in the wall that surrounds its interior: or that is not dug in a straight, or an even, direction: pl. قُلُبٌ ضُجْمٌ. (TA.) El-'Ajjáj has applied the phrase قُلُبٌ ضُجْمٌ to (tropical:) Wide wounds; as likened to the wells thus termed. (TA.) — — And [the pl.] ضُجْمٌ signifies also (assumed tropical:) Men who eat much. (IAar, TA.) مُتَضَاجِمٌ Distorted, or crooked, in the mouth, (S, K.) ضح R. Q. 1 ضَحْضَحَ, [inf. n. ضَحْضَحَةٌ, which see below,] said of the سَرَاب [or mirage], It was, or became, in a state of commotion; or moved to and fro; as also ↓ تَضَحْضَحَ. (S, K.) — — And, (K, TA,) said of an affair, (TA,) It was, or became, manifest, evident, or apparent. (K, * TA.) R. Q. 2 see the preceding paragraph. ضِحٌّ The sun: (S, O, K:) and (K) the light of the sun, (Lth, A, O, K,) when it has possession of the ground: (Lth, O, TA:) or the light of the sun upon the surface of the ground; sunshine; contr. of ظِلٌّ: (AHeyth, T, O, TA:) accord. to AHeyth, originally وِضْحٌ, the و being rejected and a ح added to the radical ح; but correctly, it is originally ضِحْيٌ, from ضحيت الشمس [app. a mistranscription for ضَحِيتُ لِلشَّمْسِ]: (TA; as from the T:) also land, or ground, that lies open and exposed (K, TA) to the sun: (TA:) and what is shone upon, or smitten, by the sun: (K, TA:) it has no pl. in any of these senses. (ElFihree, TA.) It is said in a trad., لَا يَقْعُدَنَّ أَحَدُكُمْ بَيْنَ الضِّحِّ وَالظِّلِّ فَإِنَّهُ مَقْعَدُ الشَّيْطَانِ (S, A) (tropical:) [None of you shall sit between the sunshine and the shade, for it is the sitting-place of the devil]; meaning half of him in the sun and half of him in the shade. (TA.) And one says, جَآءَ فُلَانٌ بِالضِّحِّ وَالرِّيحِ (tropical:) Such a one came with, or brought, that upon which the sun had risen, and that upon which the wind had blown; (S, K, TA;) meaning, abundance, or much; (S, A;) or much property, or many cattle: (TA:) [F asserts that] one should not say بالضِّيحِ, (K,) i. e. بِالضِّيحِ وَالرِّيحِ: (TA:) this the vulgar say, but [J affirms that] it is nought: (S:) several, however, assert that الضِّيح is correct: (MF:) [and the author of the K, who disallows it in this art., authorizes it in art. ضيح, q. v.:] Kr, also, is related to have said that الضِيحُ signifies " the sun " and " its light; " and is said to signify " what is exposed to the sun: " and a poet says, وَالشَّمْسُ فِى اللُّجَّةِ ذَاتِ الضِّيحِ [And the sun in the abyss of sunlight]: Aboo-Mis-hal, moreover, mentions, in his " Nawádir," the saying, أُسْتُعْمِلَ فُلَانٌ عَلَى الضِّيحِ وَالرِّيحِ [meaning (assumed tropical:) Such a one was employed as manager of much property]. (TA.) مَاتَ عَنِ الضِّحِّ وَالرِّيحِ, occurring in a trad., is rendered agreeably with the explanation of the saying in a trad. mentioned above, and means (tropical:) He died leaving much property. (TA.) And it is said of the Prophet, in a trad., يَكُونُ فِى الضِّحِّ وَالرِّيحِ He will be exposed to the heat of the sun and the blowing of the winds; meaning, accord. to Hr, (assumed tropical:) he will be attended by, or in the midst of, numerous horsemen and military forces. (TA.) ضَحْضَحٌ: see ضَحْضَحَةٌ: — and ضَحْضَاحٌ. ضُحْضُحٌ: see what next follows. ضَحْضَحَةٌ and ↓ ضَحْضَحٌ and ↓ ضُحْضُحٌ The running of the سَرَاب [or mirage, along the surface of the ground, like water: see R. Q. 1]. (K.) ضَحْضَاحٌ Shallow water; (S, A, TA;) and hence metaphorically applied in a trad. to (tropical:) a shallow part of hell-fire: (TA:) or water little in quantity; as also ↓ ضَحْضَحٌ: or water reaching to the ankles: or reaching to the middle of the skin: or in which there is no being drowned: (K:) or water little in quantity, in a pool left by a torrent, &c. (TA.) — — And Many, or much; in the dial. of Hudheyl; (AA, O, K;) not known to others: (TA: [see also ضَحْلٌ:]) accord. to As, it is applied to sheep or goats, and to camels, as meaning many, or numerous: and also as meaning scattered, or dispersed, over the surface of the land, but, notwithstanding, few. (TA.) ضحك 1 ضَحِكَ, (S, MA, O, Msb, K, &c.,) and some say ضِحِكْتُ, with kesr to the ض, (TA, as from the K, [but not in the CK nor in my MS. copy of the K,]) to agree with the vowel of the ح because the latter is a faucial letter, and this is a correct dial. var. of which similar instances are mentioned, and ضَحَكَ also is said to be a well known dial. var. of ضَحِكَ, (TA,) aor. ضَحَكَ, (S. O,) inf. n. ضَحِكٌ and ضِحْكٌ (S, MA, O, Msb, K, KL) and ضَحْكٌ, (S, MA, O, K, KL,) the first of which is the superior form, (IDrd, O,) [the second and third being contractions thereof,] and ضِحِكٌ, (S, O, K, KL,) and if you said ضَحَكٌ it would be agreeable with analogy, (Az, TA,) He laughed; (MA, KL, PS, TK;) contr. of بَكَى: (TK:) [see also 6:] الضَّحِكُ is well known, as meaning the expanding of the face, and displaying of the teeth, by reason of happiness, joy, or gladness; and التَّبَسُّمُ is the beginning thereof: thus in the Towsheeh and other works: (MF, TA:) and in like manner in the Mufradát [of Er-Rághib]; in which it is added that it is also used as meaning simply the being happy, joyful, or glad: and sometimes as meaning simply the wondering [at a thing]; and this is the meaning intended by him who says that it is peculiar to man: (TA:) [i. e.] ضَحِكَ, said of a man, signifies also he wondered; syn. عَجِبَ; (O, K, TA;)

with مِنْ preposed to the object of wonder: (TA:) or he was frightened; or he feared. (K, TA.) You say, ضَحِكَ مِنْهُ and بِهِ, both meaning the same, (S, O, Msb,) i. e. He laughed at him; derided him; or ridiculed him: or he wondered at him. (Msb.) And ضَحِكَ إِلَيْهِ [He behaved laughingly, or cheerfully, towards him]. (IDrd and K in art. بش [See بَشَّ لَهُ.]) — — Said of an ape, He uttered a cry or cries: (K:) or one says of the ape when he utters a cry or cries, يَضْحَكُ, (S, TA,) meaning he displays his teeth, or grins. (TA.) — — And ضَحِكَ السَّحَابُ (tropical:) The clouds lightened. (S, O, K, TA.) Hence the usage of the verb in a trad. cited voce تَحَدَّثَ. (O, TA.) — — And ضَحِكَ الغَدِيرُ i. e. (tropical:) [The pool of water left by a torrent] glistened by reason of its fulness. (TA.) — — [And ضَحِكَ ثَغْرُهُ (assumed tropical:) His front teeth, or his teeth, glistened by reason of his laughing; meaning he laughed so as to show his front teeth, or his teeth.] — — And ضَحِكَ الزَّهْرُ (tropical:) The flowers [looked gay, or] were as though they were laughing. (TA.) And ضَحِكَتِ الأَرْضُ (tropical:) The earth, or land, put forth its plants, or herbage, and its flowers. (TA.) And ضَحِكَتِ الرِّيَاضُ عَنِ الأَزْهَارِ (tropical:) The meadows, or gardens, displayed the flowers. (TA.) — — And ضَحِكَتِ النَّخْلَةُ (tropical:) The palm-tree put forth [or disclosed] its ضَحْك; as also ↓ أَضْحَكَت; (TA;) [i. e.] the spathe of the palm-tree, (Skr, O, TA,) that covered the طَلْع [or spadix], (O,) burst open. (Skr, O, TA.) And ضَحِكَ الطَّلْعُ (tropical:) The طلع [here app. meaning the spathe of the palm-tree] split, or clave, open; and so تَبَسَّمَ. (TA.) — — And, as some assert, (ISd, TA,) ضَحِكَتْ signifies also (tropical:) She menstruated; said of a hare; (ISd, Z, O, Msb, TA;) accord. to some, from the ضَحَّاك [meaning the interior] of the طَلْعَة [of the palm-tree] when it bursts open; (ISd, TA;) and hence, (K, TA,) said also in this sense of a woman, (O, Msb, K, TA,) accord. to Mujáhid, (O, TA,) and some others, (TA,) in the Kur xi. 74, (O, K, TA,) where some read فَضَحَكَتْ, which is said to be a well-known dial. var.; (TA;) and likewise, accord. to some, said in this sense of the hyena, (O, TA,) when she sees blood, or as IAar says, when she eats the flesh of men and drinks their blood: (TA:) [it is commonly asserted by the Arabs that] the hare menstruates like women: (Kzw:) but with respect to this meaning as assigned to the verb in the Kur xi. 74, Fr says that he had not heard it from any person deserving of confidence; (O, TA; *) and Zj says that it is nought: both say that the meaning there is, she laughed by reason of happiness: (TA:) and some say that there is an inversion in this case, what is meant being فَبَشَّرْنَاهَا بِإِسْحٰقَ فَضَحِكَتْ: (Fr, O, TA:) or the meaning is, she wondered; so says I'Ab; and so Er-Rághib, who adds that it is confirmed by her saying, " shall I bring forth a child when I am an old woman, and this my husband is an old man? verily this is indeed a wonderful thing: " and that فَحَاضَتْ which is inserted by some of the expositors after فَضَحِكَتْ is not an explanation of this expression, as some of them have imagined it to be, but is the mention of [a fact which was] a sign that the announcement was not that of an event improbable: or the meaning is, she was frightened; so says Fr.: (TA:) and with respect to the meaning of this verb when said of the hyena, mentioned above, it is rejected by AHát and others: (TA:) IDrd says, on the authority of AHát, respecting the following verse of TaäbbataSharrà, تَضْحَكُ الضَّبُعُ لِقَتْلَى هُذَيْلٍ وَتَرَى الذِّئْبَ لَهَا يَسْتَهِلُّ that the meaning is (assumed tropical:) The hyena displays her teeth, or grins, on account of the slain [of Hudheyl], when she sees them, like as they say of the ass when he plucks out the [plant called] صِلِّيَانَة; (O, TA;) or, as others say, (assumed tropical:) the hyena snarls, displaying her teeth; and sees the wolf raising his voice in calling the [other] wolves to them, i. e. to the slain: (O, TA:*) Abu-l-' Abbás says that the meaning is, (assumed tropical:) the hyena displays her teeth, because the wolf contends with her over the slain: and some say that the poet means, (assumed tropical:) the hyena rejoices because of the slain. (TA.) — — One says also, ضَحِكَتِ السَّمُرَةُ, meaning (assumed tropical:) The سمرة [or gum-acacia-tree] flowed with its gum: from ضحكت meaning " she menstruated. " (Bd in xi. 74.) 3 مُضَاحَكَةٌ [inf. n. of ضاحكهُ] signifies [The contending, or vying, in laughing, with another; or the laughing with another; or] the laughing together. (KL.) — — [Hence,] one says, النَّوْرُ يُضَاحِكُ الشَّمْسَ (assumed tropical:) [The flowers vie in brightness with the sun]. (TA.) — — And إِنَّ رَأْيَكَ لَيُضَاحِكُ المُشْكِلَاتِ (tropical:) [Verily thy judgment makes sport with ambiguities]; said to him to whom confused and dubious things are apparent and known. (TA.) 4 اضحكهُ, (S, O, K,) inf. n. إِضْحَاكٌ, (KL,) said of God, (S, O,) or of a man, (K,) He made him, or caused him, to laugh. (S, * O, * K, * KL, PS.) — — [Hence,] اضحك الضَّبُعَ, said of blood, (TA,) or of the sword, (O, TA,) (assumed tropical:) [It made the hyena to display her teeth; or to snarl, displaying her teeth: or to rejoice: (see 1, latter part:) but explained as meaning] (tropical:) it made the hyena to menstruate. (TA.) — — And اضحك الحَوْضَ (tropical:) He filled the wateringtrough so that it overflowed: (O, TA:) its glistening being likened to laughing. (TA.) — — See also 1, near the middle of the paragraph. 5 تَضَحَّكَ see the next paragraph. 6 تضاحك and ↓ تضحّك [are both mentioned in the K and TA as though syn. with each other and with ضَحِكَ: and accord. to the KL, the former signifies He laughed: but accord. to the TK, the latter signifies he manifested laughing: or] the former is syn. with ↓ استضحك [app. as meaning he affected to laugh, or laughing: or, more exactly, agreeably with analogy, like the contr. تَبَاكَى and إِسْتَبْكَى, the former signifies thus; and the latter, he desired to laugh]. (S.) — — And you say also, هُمْ يَتَضَاحَكُونَ [meaning They laugh together, one with another]. (K.) 10 إِسْتَضْحَكَ see the next preceding paragraph. ضَحْكٌ [originally an inf. n., a contraction of ضَحِكٌ,] The appearance, or appearing, of the central incisors [or of the front teeth] by reason of happiness, joy, or gladness. (TA.) — — And hence, (TA,) Wonder. (K, TA.) — [As an epithet,] A man whose teeth are white. (As, O, TA.) — [And as a subst., properly so termed,] White front teeth. (As, O, K.) — — And (assumed tropical:) Honey: (K:) or white honey; (Ibn-Es-Seed, TA;) likened to the front teeth because of its intense whiteness: (AA, O, TA:) or honey in its comb; syn. شَهْدٌ. (K.) — — And, (O, K,) some say, (O,) (assumed tropical:) Fresh butter. (O, K.) — — And (assumed tropical:) Snow. (O, K.) — — And (assumed tropical:) Blossoms, or flowers, or white blossoms or flowers; syn. نَوْرٌ: (O, and so in copies of the K:) or light; syn. نُورٌ. (So in a copy of the K.) — — And (assumed tropical:) The طَلْع [or spadix] of the palm-tree when its envelope bursts open from it; (S, * O, * K;) in the dial. of Belhárith Ibn-Kaab: (O:) accord. to Th, what is in the interior of the طَلْعَة [here meaning spathe of the palm-tree]: as AA says, the وَلِيعَة, or وَلِيع [thus differently written in two different places in the TA,] of the طَلْع [or spathe of the palm-tree], which is eaten; as also ↓ ضَحَّاكٌ. (TA.) — — And (assumed tropical:) The middle of a road; (K, TA;) and so, accord. to the K, ↓ ضَحَّاكٌ; but, correctly, this should have been there mentioned as syn. with ضَحْكٌ in the sense next preceding. (TA.) ضَحْكَةٌ A single act of ضَحِك [or laughing; i. e. a laugh]. (S, O.) — [The pl.] ضَحَكَاتٌ signifies (tropical:) The best of everything: and ضَحَكَاتُ القُلُوبِ, the best of possessions, or wealth, and of children: so says Aboo-Sa'eed. (TA.) ضُحْكَةٌ A thing, (Lth, TA,) or a man, (S, O. TA,) that is laughed at, or ridiculed; i. e. يُضْحَكُ مِنْهُ: (S, O, K, TA:) an epithet importing more discommendation than ضُحَكَةٌ. (K.) — — See

also مَضْحَكٌ. ضُحُكَةٌ, (S, O, Msb, K,) an epithet importing discommendation, (K,) and ↓ ضُحُكَّةٌ, (Ibn-'Abbád, O, K,) and ↓ ضَحَّاكٌ, (Msb, K,) an epithet importing commendation, (TA, [but the contr. is implied, or rather plainly indicated, in the K,]) and ↓ ضَحُوكٌ, (K,) and ↓ مِضْحَاكٌ, (S, O, K,) which last is [also] applied to a woman, (S, O,) One who laughs much (كَثِيرُ الضَّحِكِ). (S, O, Msb, K.) ضُحُكَّةٌ: see the next preceding paragraph. ضَحُوكٌ: see ضُحَكَةٌ. — — [Also] A man cheerful in countenance. (O.) — — And (assumed tropical:) A wide road: (S, O:) or (tropical:) a distinct, an apparent, or a conspicuous, road; as also ↓ ضَحَّاكٌ: pl. of the former (in this sense, TA) ضُحُكٌ. (K, TA.) ضَحَّاكٌ: see ضُحَكَةٌ: — — and see ضَحُكٌ, last two sentences: — — and ضَحُوكٌ. ضَاحِكٌ Laughing; [&c.;] (KL;) act. part. n. of ضَحِكَ. (Msb, K.) — — Also applied to clouds (سَحَاب), meaning (tropical:) Appearing, or extending sideways, in the horizon, and lightening. (S, O, TA.) — — [And to the tooth (السِّنّ, used as a gen. n.): thus in the phrase ضَاحِكَ السِّنِّ, meaning (assumed tropical:) Laughingly, so as to display the teeth.] — — See also ضَاحِكَةٌ. — — Also, [or perhaps حَجَرٌ ضَاحِكٌ,] (tropical:) Very white stone appearing in a mountain (IDrd, O, TA.) of any colour, as though laughing. (IDrd, O, TA.) — — One says also رَأْىٌ ضَاحِكٌ, meaning (tropical:) Judgment that is plain, or perspicuous, (TA,) not confused or dubious. (O, TA.) — — And, [using ضاحك as a gen. n.,] مَا أَكْثَرَ ضَاحِكَ نَخْلِكُمْ (tropical:) [How numerous are the bursting spathes of your palm-trees!]. (TA.) — — [And an instance of ضَاحِكٌ applied to a woman, without ة, meaning (assumed tropical:) Menstruating, is cited by Bd, in xi. 74.] ضَاحِكَةٌ, (S, O, K,) or ↓ ضَاحِكٌ, (Msb,) or both, (Mgh,) (tropical:) The tooth next behind the نَاب [or canine tooth]; (Mgh, Msb;) [i. e. the anterior bicuspid;] any one of the four teeth that are between the أَنْيَاب and the أَضْرَاس: (S, O, K:) or any one of the teeth that are in front of the أَضْرَاس that appear on the occasion of laughing: (K:) pl. ضَوَاحِكُ. (S, Mgh, O, Msb, K.) أَوضَحُوا بِضَاحِكَةٍ (O, TA,) a phrase occurring in a trad., (O,) means (assumed tropical:) They smiled. (TA.) أُضْحُوكَةٌ [A laughable thing;] a thing at which one laughs: (O, K, TA:) and ↓ مَضْحَكَةٌ signifies [in like manner a cause of laughter;] a thing at which one laughs, or which one ridicules: pl. of the former أَضَاحِيكُ. (TA.) [See also مُضْحِكَاتٌ.] [مَضْحَكٌ lit. A place of laughing: the front teeth; because they appear in laughing; like مَبْسِمٌ: pl. مَضَاحِكُ.] One says, بَدَتْ مَبَاسِمُهُ and [in like manner] ضُحْكَتُهُ ↓ and مَضَاحِكُهُ (assumed tropical:) [His front teeth appeared, by his laughing]. (TA.) مَضْحَكَةٌ: see أُضْحُوكَةٌ. مُضْحِكَاتٌ [pl. of مُضْحِكَةٌ] i. q. نَوَادِرُ [as meaning Extraordinary things or sayings, particularly such as cause laughter: see also أُضْحُوكَةٌ]. (TA.) مِضْحَاكٌ: see ضُحَكَةٌ.

ضحل

1 ضَحَلَ, (O, K,) aor. ضَحَلَ, (K,) said of water, It was, or became, shallow, (O, K, TA,) and little in quantity. (TA.) And said of a pool of water left by a torrent, Its water became little in quantity. (K.) 4 مَا أَضْحَلَ خَيْرَكَ means مَا أَقَلَّهُ [i. e. (assumed tropical:) How little, or scanty, is thy goodness, or bounty, or beneficence!]. (TA.) Q. Q. 4 اِضْمَحَلَّ, (S, O, K,) mentioned in the K in a separate art., its author, and some others, holding the م to be radical, but most of the leading authorities on inflection hold it, with J [and Sgh and Fei], to be augmentative; (TA;) and اِمْضَحَلَّ, (S, O, Msb, K,) of the dial. of the Kilá- bees, mentioned by AZ, formed by transposition of the م; (S, O, TA;) and اِمْضَحَنَّ, (K,) formed by substitution, mentioned by Yaakoob; (TA;) It (a thing, S, O) went away; (S, O, Msb, K;) and came to nought. (Msb.) — — And said of clouds (سَحَاب), They became removed, or cleared off. (S, O, Msb, K.) — — And i. q. اِنْحَلَّ [It became untied, or undone, &c.]. (K.) ضَحْلٌ A small quantity of water, (S, M, O, K,) upon the ground, (M, K,) shallow, (M,) not deep; (K;) i. q. ضَحْضَاحٌ; (S, O;) or the latter has a more general meaning, applying to little or much: (TA:) accord. to some, such that the bottom of it appears: (MF, TA:) or a small quantity of water in a source, or fountain, and in a well, and in a hot spring, and the like; or in a pool left by a torrent, and the like: or water little in quantity: or near in place: (TA:) pl. [of pauc.] أَضْحَالٌ and [of mult.] ضُحُولٌ and ضِحَالٌ. (K.) — — Hence, (S, O,) أَتَانُ الضَّحْلِ (S, O, K) i. e. A mass of rock of which part is covered by the water and part is protruding; (O;) expl. [more fully and variously] in art. اتن; (K;) so called because the water does not cover it by reason of its paucity. (S, O.) — — [Hence also,] one says, إِنَّ خَيْرَكَ لَضَحْلٌ i. e. [(assumed tropical:) Verily thy goodness, or bounty, or beneficence, is] little. (TA.) غَدِيرٌ ضَاحِلٌ A pool, left by a torrent, the water of which has become shallow and has then gone away. (Sh, TA.) مَضْحَلٌ The place of a ضَحْل: (M, TA:) or a place in which is little water: (O, K:) the mirage (سَرَاب) is likened thereto: (TA:) pl. مَضَاحِلُ; (O, TA;) to which Ru-beh, (O,) or El-'Ajjáj, (TA,) likens clouds. (O, * TA.)

ضحو and ضحى

1 ضَحَا الطَّرِيقُ, (S, K,) aor. يَضْحُو, (S,) inf. n. ضَحْوٌ, (S, and so in the CK,) or ضُحُوٌّ, (so in other copies of the K and in the TA,) like عُلُوٌّ, thus accord. to ISd and IKtt, (TA,) and ضُحِيٌّ, (TA as from the K, [but not in the CK nor in my MS. copy of the K,]) The road appeared, or became apparent, (S, K,) to a person: so says AZ: (S:) [and so, app., signifies ضَحِىَ, aor. يَضْحَى; for] As says, يُسْتَحَبُّ مِنَ الفَرَسِ أَنْ يَضْحَى عِجَانُهُ i. e. [It is approved as a quality of the horse] that his عجان [q. v., a word variously expl.,] appear. (S, TA.) — — ضَحِيَتِ اللَّيْلَةُ The night was, or became, cloudless. (TA.) — — ضَحِىَ الفَرَسَ The horse was, or became, white. (TA.) — — ضَحَا ظِلُّهُ (tropical:) He died: (K, TA:) it [properly] means his shade, or shadow, became sun: and when a man's shade, or shadow, becomes sun, he himself becomes nought. (IAmb, TA.) — — And ضَحَا and ضَحِىَ, aor. of each يَضْحَى, inf. n. ضَحْوٌ, (K, TA,) or, accord. to the M, ضُحُوٌّ, (TA,) and ضُحِيٌّ, He, or it, was smitten by the sun; or the sun came, or fell, upon him, or it: (K, TA:) or ضَحِىَ, aor. يَضْحَى, inf. n. ضَحًا; and ضَحَا, aor. يَضْحُو, inf. n. ضَحْوٌ and ضُحُوٌّ, he, or it, was smitten by the heat of the sun. (Ham p. 625.) Hence, in the Kur [xx. 117], لَا تَظْمَأُ فِيهَا وَلَا تَضْحَى [Thou shalt not thirst. therein nor shalt thou be smitten by the sun]; i. e., thou shalt be preserved from the heat of the sun. (TA.) — — And ضَحَا, inf. n. ضَحْوٌ and ضُحُوٌّ and ضُحِيٌّ, He went forth to the sunshine; (K;) as also ↓ استضحى لِلشَّمْسِ; (TA;) [and app. ↓ تضحّى also; see Har p. 296, where, for النزول, in النزول للشمس as an explanation of التَّضَحِّى, I think we should read البُرُوزُ:] or ضَحِيتُ لِلشَّمْسِ, inf. n. ضَحَآءٌ; and ضَحَيْتُ also; aor. of each أَضْحَى; I went forth to the sunshine. (S.) أَضْحِ [the imperative of ↓ أَضْحَى] occurs in a trad., accord. to the relaters thereof: but As says that it is [correctly] اِضْحَ, with kesr to the ا and fet-h to the ح; from ضَحِيتُ; being a command to go forth to the sunshine. (S.) — — And ضَحِىَ, (S, K,) inf. n. ضَحًى [or ضَحًا], He (a man, S) sweated. (S, K.) 2 ضَحَّيْنَاهُمْ is like صَبَّحْنَاهُمْ [i. e. it signifies We came to them in the time of the morning called الضُّحَى]: (TA:) and ↓ ضاحاهُ, (K, TA,) inf. n. مُضَاحَاةٌ, is similar to غَادَاهُ and رَاوَحَهُ, meaning, (TA,) He came to him in the time called الضُّحَى. (K, TA.) — — ضحّى الغَنَمَ He pastured the sheep, or goats, in the time called الضُّحَى; (S, K, TA;) and in like manner, الإِبِلَ the camels. (TA.) And ضَحَّيْتُ الإِبِلَ عَنِ الوِرْدِ I pastured the camels with the [morning-pasture called] ↓ ضَحَآء, so that they might come to the water having satisfied themselves with food: and in like manner, عَشَّيْتُهَا عَنْهُ "I pastured them with the [evening-pasture called] عَشَآء," &c. (A, TA.) — — [Hence,] ضَحَّيْتُهُ, inf. n. تَضْحِيَةٌ, I fed him in the time called الضُّحَى: (K, TA:) or I fed him with the [morning-meal called] غَدَآء, at any time [of the morning]; but more commonly known as meaning, in the time called الضُّحَى: and the verb primarily relates to camels [and sheep or goats]: or ضحّى قَوْمَهُ means he fed his people, or party, with the [morning-meal called] غَدَآء; or he invited them [thereto, i. e.] to his ضَحَآء. (TA.) — — IAth says, when the Arabs, in their

journeying, or migrating, passed by a piece of land in which was herbage, one of them said, أَلَا ضَحُّوا رُوَيْدًا, meaning [Now] be ye gentle with the camels ↓ حَتَّى نَتَضَحَّى i. e. in order that we may obtain of this herbage; then التَّضْحِيَةُ was applied to mean the being gentle in order that the camels may reach the place of alighting [app. in the morning] having satisfied themselves with food: and then ↓ تَضَحَّى was said of anyone as meaning he ate in the time called [الضُّحَى or] الضَّحَآء. (TA.) One says, ضَحَّيْتُ عَنِ الشَّىْءِ (assumed tropical:) I was gentle, or I acted gently, with the thing. (S.) And ضحّى عَنِ الأَمْرِ (tropical:) He acted gently, or deliberately, in the affair: and so عَشَّى عَنْهُ. (A, TA.) And ضَحِّ رُوَيْدًا, (S, A, TA,) a prov., (A, TA,) meaning (tropical:) Hasten thou not; (S, TA;) from تَضْحِيَةُ الإِبِلِ عَنِ الوِرْدِ: [see the third sentence of this paragraph:] or meaning be thou patient a little while: (TA:) or the meaning is, slaughter thou, or sacrifice thou, [deliberately, leisurely, or] without haste: (Meyd:) [for] — — ضحّى, inf. n. تَضْحِيَةٌ, signifies [also] He slaughtered, or sacrificed, the [victim termed] أُضْحِيَّة, in the time called الضُّحَى: and hence, by reason of frequency of usage, he did so in any time of what are termed أَيَّامُ التَّشْرِيقِ: (Msb:) and ضحّى بِشَاةٍ, (S, Mgh, Msb, K,) or بِكَبْشٍ أَوْ غَيْرِهِ, (Mgh,) he slaughtered, or sacrificed, a sheep or goat, (S, Msb, K,) or a ram or other [victim], (Mgh,) in the time called الضُّحَى (Mgh, K) of the day called يَوْمُ الأَضْحَى; and afterwards said of him who has done so [at any time, even] in the last part of the [said] day. (Mgh.) — See also 4. — And see 5. 3 ضاحت البِلَدُ The countries, or lands, became exposed to the sun, and their herbage consequently dried up. (TA.) — ضاحاهُ: see 2, first sentence. 4 اضحى He (a man, TA) entered upon the time of morning called الضُّحَى, (K, * TA,) or the time called الضَّحْوَة, (TA,) [or the time called الضَّحَآء, for] you say, أَقَمْتُ بِالمَكَانِ حَتَّى أَضْحَيْتُ, from الضَّحَآءُ [and therefore meaning I remained in the place until I entered upon the time called الضَّحَآء], like as you say أَصْبَحْتُ from الصَّبَاحُ. (S, TA.) Hence the saying of 'Omar, أَضْحُوا لِصَلَاةِ الضُّحَى, (S,) or بِصَلَاةِ الضُّحَى, (TA,) i. e. Perform ye the prayer of the time called الضحى at its [proper] time: do not delay it until the time called الضَّحَآء has become advanced: (TA:) or do not perform that prayer when the time called الضُّحَى has become advanced. (S.) — — And you say, اضحى فُلَانٌ يَفْعَلُ كَذَا, (S, M, K,) like as you say ظَلَّ يفعل كذا; (S;) meaning Such a one became occupied, or engaged, in the time called الضُّحَى in doing such a thing: (M, K, TA:) or did such a thing in the first part of the day, (IKtt, TA.) — — [This phrase often means also Such a one became occupied, or engaged, in doing such a thing; betook, set, or applied, himself to doing such a thing; set about, or commenced, doing such a thing; or began to do such a thing; like أَصْبَحَ and ظَلَّ &c. And, like these verbs, اضحى followed by an aor., or by a part. n. in the accus. case, often requires to be rendered simply He, or it, became: see an ex. in a verse cited voce دَفِىٌّ.] — — اضحى also signifies He performed the supererogatory act of prayer (النَّافِلَة) in the time called الضُّحَى. (TA.) — — See also 1, last sentence but one. — — One says also, اضحى عَنِ الأَمْرِ, meaning (tropical:) He withdrew himself far from the affair. (TA. [See also another meaning of this phrase in what follows.]) And القَطا يُضْحِى عَنِ المَاءِ (tropical:) The birds called قطا go far from water. (TA.) — اضحى الشَّىْءَ He made apparent, showed, or revealed, the thing. (K, TA.) And ↓ عَنِ الأَمْرِ ضحّى He made the affair, or case, apparent, or manifest: and [so اضحى عَنْهُ, for] one says, أَضْحِ لِى عَنْ أَمْرِكَ, with fet-h to the ء, meaning Make manifest to me thy affair, or case: so in the M. (TA.) — — لَا أَضْحَى اللّٰهُ ظِلَّكَ لَنَا is a deprecatory phrase [lit. May God not cause thy shadow to become sun to us: meaning (assumed tropical:) may God not deprive us of thee by death: (see ضَحَا ظِلُّهُ:) or it may be similar in meaning to the phrase here following]. (TA.) لَا تُضْحِنَا عَنْ ظِلِّكَ [lit. Make us not to go forth into the sun from thy shadow] means (assumed tropical:) withdraw not from us the shadow of thy compassion: the verb being made trans. by means of عن because the phrase implies the meaning of لَا تُخْرِجْنَا مِنْهُ: and ظلّ being here used metaphorically. (Har p. 4.) 5 تَضَحَّى: see 1, latter half. — — And see 2, in two places. It [generally] means He ate in the time of morning called الضُّحَى: (K:) or he ate the [morning-meal called] غَدَآء; syn. تَغَدَّى: (S, TA:) and ↓ ضحّى also has the former [or the latter] meaning. (ISd, TA.) 10 إِسْتَضْحَى see 1, latter half. ضَحْوٌ: see the next paragraph. ضُحًى, also written ضُحًا, held by some to be of the measure فُعَلٌ, and by others to be [originally ضُحْوَى i. e.] of the measure فُعْلَى, of the former measure accord. to Mbr, and of the latter accord. to Th, (MF, TA,) [The early part of the forenoon, after sunrise: accord. to some, when the sun is yet low: accord. to others, when the sun is somewhat high:] i. q. ↓ ضَحْوَةٌ, accord. to most authorities: (MF, TA, and so in one place in the K:) or this latter signifies the period of the day after sunrise: (S:) or this signifies the advanced state of the day (اِرْتِفَاعُ النَّهَارِ) [which is said by the doctors of the law in the present day to mean when the sun has risen the measure of a رُمْح, q. v., or more]); as also ↓ ضَحْوٌ and ↓ ضَحِيَّةٌ: (K:) and the ضُحَى is after the ضَحْوَة (S, K) a little, (K,) when the sun shines brightly: (S:) or from sunrise to the time when the day is advanced and very white: thus in the M: (TA:) or it is the spreading of the sun [upon the earth], and the extending of the day: and the time [thereof] is thus named: (Er-Rághib, TA:) or ضُحًى is pl. of ↓ ضَحْوَةٌ, like as قُرًى is of قَرْيَةٌ; and its sing. is like ↓ ضَحَآءٌ, which means the extending of the day, and is of the masc. gender, as though a name of the time [thereof]: then ضُحًى became used as a sing., and the time was thus called: (Msb:) it is fem. and masc.: (S, K: *) he who makes it fem. holds it to be pl. of ↓ ضَحْوَةٌ; and he who makes it masc. holds it to be [a sing.] noun of the measure فُعَلٌ, like صُرَدٌ and نُغَرٌ: (S:) its dim. is ↓ضُحَىٌّ, without ة; (Fr, Msb, K;) for they disapproved the affixing the ة lest it should be confounded with the dim. of ضَحْوَةٌ. (Fr, Msb.) Using it as an adv. noun, you say, لَقِيتُهُ ضُحًى, when you mean [I met him] in the ضحى of this day; without tenween. (S, TA.) See also ضَحْوَةٌ. [See also De Sacy's Chrest. Ar., sec. ed., i. 162-167, respecting the prayer that is performed in the time thus called, i. e. the prayer termed صَلَاةُ الضُّحَى, mentioned above, voce أَضْحَى.] — — Also The sun: (M, Msb, K:) because of its appearing in the time thus called. (M, TA.) One says, اِرْتَفَعَتِ الضَّحَى, meaning The sun became high. (Msb.) — — And ضُحَى الشَّمْسِ The light of the sun: thus is expl. xci. 1. of the Kur. (TA.) — — مَا لِكَلَامِهِ ضُحًى means (assumed tropical:) His speech, or language, has no perspicuity: thus in the M and K: but in the A, أَنْشَدَنِى شَعْرًا لَيْسَ فِيهِ حَلَاوَةٌ وَلَا ضَحَآءٌ ↓ i. e. [He recited to me poetry] in which was no [sweetness nor] plainness of meaning. (TA.) ضَحْوَةٌ: see the next preceding paragraph, in three places. You say, أَتَيْتُكَ ضَحْوَةً, meaning [I came to thee] in a [time called] ↓ ضُحًى [or rather ضَحْوَة], (K, * TA,) with tenween, unless you mean of this day [in which case you say ضَحْوَةً, without tenween, like as you say in the latter case ضُحَى]. (TA.) ضَحْيَا and ضَحْيَآءُ fems. of أَضْحَى [q. v.]. ضَحْيَانٌ, which should by rule be ضَحْوَانٌ, Anything exposing itself, or being exposed, to the sun. (IJ, TA.) قُلَّةٌ ضَحْيَانَةٌ means [A mountain-top] exposed to the sun: (S, K:) occurring in a saying of Taäbbata-sharrà. (S.) And عَصًا ضَحْيَانَةٌ A staff, or stick, growing in the sun so as to be matured thereby, and extremely hard. (TA.) — — See also أَضْحَى. — — Also A man who eats in the time called الضُّحَى: fem. with ة. (K.) ضَحَآءٌ, with medd, (S, Hr, Msb, TA,) and fet-h, (Hr, Msb, TA,

[erroneously written in copies of the K with damm,]) The period [of the forenoon] next after that called الضُّحَى; i. e. when the day is at the highest: (S:) or the period near midday: (K:) or the period of the day when the sun has risen to the fourth part of the sky: (TA:) see also ضُحًى, in two places. — — And hence, The [morning-meal called] غَدَآء; because it is eaten in the time thus called. (S, TA.) [And also applied to Pasture eaten in that time:] see 2, third sentence. ضُحَىٌّ dim. of ضُحًى, q. v. (Fr, Msb, K.) ضَحِيَّةٌ: see ضُحًى: — and see also أُضْحِيَّةٌ. ضَاحٍ [part. n. of 1, Appearing, &c.] — — You say مَكَانٌ ضَاحٍ An outer, exterior, or exposed, place: (S:) and أَرْضٌ ضَاحِيَةٌ Land not surrounded by a wall. (TA in art. حوط.) [And particularly A place exposed to the sun.] — — [Hence,] مَفَازَةٌ ضَاحِيَةُ الظِّلِّ [A desert, or waterless desert,] having no shade or shadow; and ضَاحِيَةُ الظِّلَالِ [having no shades or shadows]. (TA.) And شَجَرَةٌ ضَاحِيَةٌ بِالظِّلِّ [if not a mistake for ضَاحِيَةُ الظِّلِّ] A tree having no shade. (Har p. 4.] — — And بَدَا بِضَاحِى رَأْسِهِ [He appeared with, or he showed,] the side of his head. (TA.) [See also the next paragraph.] ضَاحِيَةٌ An outer, exterior, or exposed, side or region or tract of anything: [pl. ضَوَاحٍ: whence] one says, هُمْ يَنْزِلُونَ الضَّوَاحِىَ [They alight, or abide, in the exterior tracts]. (S.) [Hence also,] ضَوَاحِى الرُّومِ The exterior districts of the Greeks. (K.) And الضَّاحِيَةُ مِنَ البَعْلِ What are in the open country, of the palm-trees that imbibe with their roots, without being watered: opposed to الضَّامِنَةُ مِنَ النَّخْلِ: (AO, S in this art. and in art. ضمن, q. v.:) and الضَّوَاحِى مِنَ النَّخْلِ what are outside of the town-wall, of the palm-trees: thus used, الضواحى is an epithet in which the quality of a subst. is predominant. (TA.) And ضَوَاحِى قُرَيْشٍ Those [of Kureysh] who abide outside of Mekkeh. (TA.) And هُوَ مِنْ أَهْلِ الضَّاحِيَةِ He is of the people of the desert. (TA.) الضَّوَاحِى also signifies The parts, of a man, that stand out, or are exposed, (K, TA,) to the sun, (TA,) such as the shoulder-blades, and the shoulders: (K, TA:) pl. of ضَاحِيَةٌ. (TA.) And The sides of a watering-trough. (K.) And The heavens. (S, K.) — — [Hence also,] فَعَلَهُ ضَاحِيَةً He did it openly. (S, A, K.) — — ضَاحِيَةُ المَالِ means The cattle, (K,) or sheep or goats, (TA,) that drink in the time of morning called ضُحًى. (K, TA.) أَضْحَى, applied to a horse, i. q. أَشْهَبُ [Of a colour in which whiteness predominates over blackness; &c.]: fem. ضَحْيَآء: (S, K:) or الضَّحْيَآء was, (K,) or was also, (S, and so afterwards in the K,) the name of a certain mare, belonging to 'Amr Ibn-'Ámir (S, K) Ibn-Rabee'ah. (S.) — — And لَيْلَةٌ ضَحْيَآءُ, (S, K,) and ضَحْيَا with the short ا, both mentioned by ISd, (TA,) and ↓ إِضْحِيَانَةٌ, (S, K,) and ↓ إِضْحِيَةٌ accord. to the K, but [SM says] I have not found any mention of this last, [meaning except in the K,] and probably the right word is ↓ إِضْحِيَانٌ, as in the books of strange words together with إِضْحِيَانَةٌ, and accord. to the " Irtisháf ed-Darab " of AHei one says [also] ↓ أَضْحِيَانٌ with fet-h, (TA,) A bright night, (S, K, TA,) in which are no clouds: (S, TA:) and in like manner, ↓ يَوْمٌ إِضْحِيَانٌ, in the K, erroneously, ضَحْيَاةٌ, a bright day, in which are no clouds, as in the M; or bright with the brightness of the ضُحَى, accord. to Er-Rághib; or [simply] bright, and so ↓ ضَحْيَانٌ, which is likewise applied in this sense to a moon, as also ↓ إِضْحِيَانٌ, and to a lamp, or its lighted wick. (TA.) — — And اِمْرَأَةٌ ضَحْيَآءُ A woman whose hair of her عَانَة will not grow forth; (K, TA;) as though her عانة, being bare of hair, had no shade upon it. (TA.) — مَا أَدْرِى أَىُّ الضَّحْيَآءِ هُوَ is a saying mentioned by Az in art. طهى as meaning I know not what one of mankind, or of the people, he is. (TA.) — أَضْحًى [a coll. gen. n., of which the n. un. is أَضْحَاةٌ]: see أُضْحِيَّةٌ. Hence, يَوْمُ الأَضْحَى [The day of the victims; which is the tenth of Dhu-l-Hijjeh]; (S, Mgh, K, * TA;) so says Yaakoob; (TA;) or عِيدُ الأَضْحَى [the festival of the victims]: (Msb:) and by الأَضْحَى when it is made masc. is meant that day. (Fr, S, Msb.) إِضْحِيَةٌ: see the next preceding paragraph. إِضْحِيَانٌ and أَضْحِيَانٌ, and the former with ة: see أَضْحَى, in five places. — — الإِضْحِيَانُ is also the name of A certain plant, (K, TA,) resembling the أُقْحُوَان [or chamomile] in appearance. (TA.) أُضْحِيَّةٌ, (As, S, Mgh, Msb, K,) of the measure أُفْعُولَةٌ [as though originally أُضْحُوِيَةٌ], (Msb,) and إِضْحِيَّةٌ, (As, S, Msb, K,) pl. [of each] أَضَاحِىُّ; and ↓ ضَحِيَّةٌ, of which the pl. is ضَحَايَا; and أَضْحَاةٌ, of which the pl. is ↓ أَضْحًى, (As, S, Mgh, Msb, K, [in copies of the K and in my copy of the Mgh written أَضْحَى, but it is properly speaking a coll. gen. n. of which أَضْحَاةٌ is the n. un., and is therefore with tenween,]) like أَرْطَاةٌ and أَرْطًى; (As, S, Mgh, Msb; *) A sheep or goat (S, K, KL) &c. [i. e. meaning also a camel and a bull or cow] (KL) that is slaughtered, or sacrificed, (S, K, KL,) in the time called الضُّحَى, (K,) on the day called يَوْمُ الأَضْحَى [the day of the victims, which is the tenth of Dhu-l-Hijjeh]. (S, K, * KL.) أَرْضٌ مَضْحَاةٌ A land from which the sun is hardly, or never, absent; (K, TA;) i. e. an exposed land. (TA.) مُضْطَحٍ and ↓ مُتَضَحٍّ and ↓ مُسْتَضْحٍ A man entering upon the time of morning called الضُّحَى. (K, * TA.) مُتَضَحٍّ: see what next precedes. مُسْتَضْحٍ: see what next precedes. ضخم 1 ضَخُمَ, [aor. ضَخُمَ,] (S, Msb, K,) inf. n. ضِخَمٌ, (S, Msb, TA,) accord. to the copies of the K ضَخْمٌ, but this is wrong, (TA,) and ضَخَامَةٌ, (S, Msb, K,) It, or he, was, or became, large, big, bulky, (S, * Msb, K,) or thick: (S:) or large in body, portly, or corpulent, and fleshy. (K.) 4 اضخم لَهُ (Ibn-'Abbád and K * voce أَذْلَفَ) [i. q. أَغْلَظَ لَهُ] (assumed tropical:) He spoke to him in a rough, harsh, coarse, rude, uncivil, or ungentle, manner. (TK in art. دلف.) ضَخْمٌ (S, Msb, K) and ↓ ضَخَمٌ (K) and ↓ ضُخَامٌ (S, K) and ↓ أَضْخَمُ, (K,) which last is also with teshdeed of the final letter, (S, K,) i. e. ↓ أَضْخَمُّ, in poetry, (S, TA,) for there is no word [properly] of the measure أَفْعَلُ, and IJ mentions ↓ إِضْخَمٌّ, [evidently in the same sense,] like إِرْدَبٌّ [in measure], (TA,) Large, big, bulky, (S, * Msb, K,) or thick; (S;) applied to a thing (Msb, K) of any kind: (K:) or large in body, portly, or corpulent, and fleshy: (K:) pl. ضِخَامٌ; (S, Msb;) like سِهَامٌ pl. of سَهْمٌ: (Msb:) fem. ضَخْمَةٌ, (S, Msb,) applied to a woman; (Msb;) pl. ضَخْمَاتٌ, with the خ quiescent, (S, Msb,) because it is an epithet. (S.) See also مِضْخَمٌ. — — It was said to a man, إِنَّ لَكَ لَخَيْرٌ [app. meaning " Verily thou hast wealth "]; and he replied, أَجَلْ خَيْرٌ ضَخْمُ العُنُقِ [app., (tropical:) Yea, large wealth]; which is tropical. (TA.) And one says, لَهُ سُودَدٌ ضَخْمٌ (assumed tropical:) [He has great lordship or dignity], and شَرَفٌ ضَخْمٌ [great nobility], and شَأْنٌ ضَخْمٌ [great importance or rank]. (TA.) — — ضَخْمٌ applied to a road means (tropical:) Wide. (K, TA.) — — And applied to water, (tropical:) Heavy. (K, TA.) ضَخَمٌ: see the next preceding paragraph. ضِخَمَّةٌ, applied to a woman, (tropical:) Very wide, or wide and fat, (عَرِيضَةٌ ,أَرِيضَةٌ,) and soft, or tender. (K, TA.) ضُخَامٌ: see ضَخْمٌ. أَضْخَمُ: see ضَخْمٌ. — — One says [also], هٰذَا أَضْخَمُ مِنْهُ [This is larger, bigger, &c., than it, or he]. (S.) أَضْخَمُّ and إِضْخَمٌّ: see ضَخْمٌ. أُضْخُومَةٌ A woman's عِظَامَة [or thing resembling a pillow], (S, K, TA,) with which she makes herself [to appear] large behind her waist [or posteriors]. (TA.) مِضْخَمٌ, as an epithet applied to a chief, or lord, (tropical:) Noble, and portly, or corpulent; (K, TA;) as also ↓ ضَخْمٌ. (TA.) — — And, applied to a man, (TA,) (tropical:) Vehement in dashing himself against another; and in striking, or beating. (K, TA.) ضد 1 ضَدَّهُ, (AZ, K,) first pers. ضَدَدْتُهُ, [aor. ضَدُ3,] inf. n. ضَدٌّ, He overcame him: (AZ, L:) and also, (AZ, L,) or ضَدَّهُ فِى الخُصُومَةِ, (K,) He overcame him in litigation, altercation, or contention. (AZ, L, K.) — — And ضَدَّهُ عَنْهُ He averted him; turned him, or sent him, away, or back; or caused him to return, or go back, or revert; from it: (L, K:) i. e., a thing, or an affair: (L:) and prevented, or hindered, him from doing it; (K;) by gentle means: (L, K:) as also صَدَّهُ: heard by Aboo-Turáb from Záïdeh. (L.) — ضَدَّ القِرْبَةَ, (S, K,) aor. ضَدُ3, (S,) inf. n. ضَدٌّ, (AA, S,) He filled the water-skin. (S, K.) 3 ضَادَّهُ, (inf. n. مُضَادَّةٌ, Msb,) He, or it, was, or became, contrary, opposed, or repugnant, to him, or it; (AHeyth, S, * L, K;) said with respect to two men when one desires what is long, and the other, what is short; or one, darkness, and the

other, light; or one, to pursue one course, and the other, to pursue another: (AHeyth, L:) or he, or it, was, or became, separated from him, or it, by contrariety, opposition, or repugnance: (Msb:) [or, accord. to the explanation of مُتَضَادَّانِ in the Msb, it was, or became inconsistent with it.] 4 اضدّ He (a man, S) was, or became, angry. (S, K.) It is not, as some assert it to be, a quasi-pass. [of ضَدَّهُ], like as أَكَبَّ is of كَبَّهُ. (TA.) 6 تضادّا [تَضَادَّ] They two were, or became, contrary, opposed, or repugnant, each to the other: or, accord. to the explanation of مُتَضَادَّانِ in the Msb, they two were, or became, inconsistent, each with the other.] ضِدٌّ (S, L, Msb, K) and ↓ ضَدِيدٌ (S, L, K) and ↓ ضَدِيدَةٌ (Th, M) The contrary, or opposite, (AA, IAar, S, * M, Msb, K,) of a thing: (AA, Msb:) or ضِدُّ شَىْءٍ signifies that which is repugnant to a thing, so that it would overcome it; as black is to white, and death to life: (Lth, L:) [or, accord. to the explanation of مُتَضَادَّانِ in the Msb, that which is inconsistent with a thing:] pl. of the first أَضْدَادٌ. (S, Msb, &c.) One says also, هُوَ ضِدُّكَ and ↓ ضَدِيدُكَ He is contrary, or opposed, or repugnant, to thee; as when thou desirest what is long, and he, what is short; or thou, darkness, and he, light; or thou, to pursue one course, and he, to pursue another. (AHeyth, L.) And ضِدٌّ is sometimes a pl., (K,) or sometimes denotes a collective body; (Akh, S, L;) as in the phrase يَكُونُونَ عَلَيْهِمْ ضِدًّا, (S, L, K,) in the Kur [xix. 85], (S, L,) meaning They shall be adversaries, or enemies, to them: ('Ikrimeh, Jel:) or helpers against them. (Fr, Jel.) One says also, القَوْمُ عَلَىَّ ضِدٌّ وَاحِدٌ, meaning The people are assembled together against me in contention, or altercation, with me. (L.) — — ضِدٌّ in lexicology signifies A kind of مُشْتَرَك [or homonym]; being a word that has two contrary meanings; as جَوْنٌ, which means both " black " and " white; " and جَلَلٌ, which means both " great " and " small " pl. as above. (Mz, 26th نوع.) [ضِدٌّ is itself a word of this kind, as is shown by what here follows.] — — Also, (AA, Th, S, L, Msb, K,) and ↓ ضَدِيدٌ, (S, L, K,) The like, or equal, (AA, Th, S, L, Msb, K,) of a thing. (AA, Msb.) Thus they have two contrary meanings. (K.) One says, لَا ضِدَّ لَهُ and ↓ لَا ضَدِيدَ لَهُ There is no like, or equal, to him, or it. (S, L.) And لَقِىَ القَوْمُ أَضْدَادَهُمْ The people, or party, found, or met, their equals, or fellows. (L.) ضَدَدٌ: see ضَادٌّ. ضَدِيدٌ: see ضِدٌّ, in four places. ضَدِيدَةٌ: see ضِدٌّ, first sentence. ضَادٌّ, or ↓ ضَادِدٌ and ↓ ضَدَدٌ One who fills vessels for people when they seek, or demand, water: pl. ضُدَدٌ, [which is anomalous,] on the authority of AA. (L.) ضَادِدٌ: see what next precedes. هُمَا مُتَضَادَّانِ They two are contrary, opposed, or repugnant, each to the other: (S, * L, K:) or they two are inconsistent; or such as cannot be, or exist, together; as night and day. (Msb.) ضر 1 ضَرَّهُ, (S, A, Msb, K,) and ضَرَّ بِهِ, (K,) aor. ضَرُ3َ, (Msb,) inf. n. ضَرٌّ; (S, Msb, K;) and ↓ ضارّهُ, [which see also below,] (S, A, Msb, K,) inf. n. مُضَارَّةٌ (Msb, K) and ضِرارٌ; (A, Msb, K;) and ↓ اضرّهُ, (K,) or ↓ اضرّ بِهِ, (Msb,) or both, inf. n. إِضْرَارٌ; (TA;) He, or it, harmed, injured, hurt, marred, mischiefed, or damaged, him, or it; contr. of نَفَعَهُ; (S, A, K;) did to him, or it, an act that was evil, or disliked, or hated. (Msb.) — — ضَرَّهُ إِلَيْهِ: see 8. — — لَا يَضُرَّكَ عَلَيْهِ جَمَلٌ (tropical:) No camel will be more sufficient for thee than he; syn. لَا يَزِيدُكَ: and لَا يَضُرُّكَ عَلَيْهِ رَجُلٌ (tropical:) [No man will be more sufficient for thee than he; or] thou wilt not find a man who will be more sufficient for thee than he; i. e. لَا تَجِدُ رَجُلًا يَزِيدُكَ عَلَى مَا عِنْدَ هٰذَا الرَّجُلِ مِنَ الكِفَايَةِ: (ISk, S:) and مَا يَضُرُّكَ عَلَى الضَّبِّ صَيْدٌ (tropical:) No animal that is hunted is more sufficient for thee than the ضَبّ; and so مَا يَضِيرُكَ: and مَا تَضُرُّكَ عَلَيْهَا جَارِيَةٌ (tropical:) No girl, or young woman, is more sufficient for thee than she; syn. مَا تَزِيدُكَ: (A:) and مَا يَضُرُّكَ عَلَيْهِ شَيْئًا (tropical:) He, or it, is not at all more sufficient for thee than he, or it; syn. مَا يَزِيدُكَ. (IAar, TA.) — ضَرَّ, [sec. pers. app. ضَرُرْتَ, and aor. يَضُرُّ,] inf. n. ضَرَارَةٌ, (assumed tropical:) He was, or became, blind: part. n. ضَرِيرٌ [q. v.]. (MA.) 3 ضارّهُ, inf. n. مُضَارَّةٌ and ضِرَارٌ, He harmed him, injured him, or hurt him, in return, or in requital: whence the saying in a trad., لا ضَرَرَ وَلَا ضِرَارَ فِى الإِسْلَامِ There shall be no harming, injuring, or hurting, of one man by another, in the first instance, nor in return, or requital, in El-Islám: (Mgh, TA: *) ضِرَارٌ is syn. with مُضَارَّةٌ: (S:) or, accord. to some, it is syn. with ضَرَرٌ; and in the phrase in a trad. mentioned above, is added as a corroborative. (TA.) See also 1. مُضَارَّةٌ in the case of a testament is the not executing it; or the violating it in part; or the bequeathing to any unfit person or persons; and the like; contrary to the سُنَّة. (TA.) — — He disagreed with, or differed from, him; dissented from him; was contrary, opposed, or repugnant, to him; or he acted contrarily, contrariously, adversely, or in opposition, to him; syn. خالَفَهُ. (K.) And hence, accord. to some, the saying in a trad., (O, K,) relating to the seeing God on the day of resurrection, (O,) لَا تُضَارُّونَ فِى رُؤْيَتِهِ, (O, K,) i. e. Ye will not differ, one from another, nor dispute together, respecting the truth of the seeing Him; (Zj, O, * TA;) because of his manifest appearance: (Zj, TA:) or the meaning is, لَا تُضَامُّونَ, (S, K,) and thus some relate it, (TA,) meaning ye will not draw yourselves together, (K, TA,) and straiten one another; one saying to another " Show me Him," like as people do in looking at the new moon, but each will by himself have the sight of Him: (TA:) or, as some say, it is ↓ لَا تَضَارُّونَ [originally تَتَضَارُّونَ], meaning لَا تَضَامُّونَ, [which is the same in signification as لَا تُضَامُّونَ], i. e. with fet-h to the ت: (TA, and so in one of my copies of the S:) and some say, لا تُضَارُونَ, from الضَّيْرُ; (Mgh, TA;) [i. e. ye will not be hurt;] meaning ye will not hurt one another: (M in art. ضير:) and some, لَا تُضَامُون, from الضَّيْمُ. (Mgh, TA.) — — See also 4; and the phrase تَزَوَّجَ عَلَى مُضَارَّةٍ, voce ضِرٌّ. 4 اضرّهُ and اضرّبِهِ: see 1, first sentence. — — اضرّهُ عَلَى الأَمْرِ He compelled him against his will to do the thing. (Sgh, K.) [See also 8.] — اضرّ, intrans., (tropical:) It (anything) approached so near as to harm, injure, or hurt; (TA;) or so near as to straighten, or incommode. (L.) You say, اضرّ بِهِ, meaning (tropical:) It approached very near to him, so as to annoy him: (TA, from a trad.:) or (tropical:) he drew very near to him: (S, A:) or (tropical:) he clave, or stuck, to him. (A.) And اضرّ بِالطَّرِيقِ (tropical:) He approached the road, but was not upon it. (TA.) And بَنُو فُلَانٍ يُضِرُّ الطَّرِيقُ (tropical:) The sons of such a one are one the travelled track. (A.) And اضرّ السَّيْلُ مِنَ الحَائِطِ (assumed tropical:) The torrent drew near to the wall: and السَّحَابُ إِلَى الأَرْضِ the clouds to the earth. (K.) — — اضرّ عَلَيْهِ (tropical:) He importuned him; plied him; plied him hard; pressed him; pressed him hard; was urgent with him; persecuted him, or harassed him. (A.) — — اضرّ الفَرَسُ عَلَى فَأْسِ اللِّجَامِ (tropical:) The horse champed the فأس [q. v.] of the bit; (A 'Obeyd, S, A;) and so اضرّ. (S.) — — اضرّ فُلَانٌ عَلَى السَّيْرِ الشَّدِيدِ (assumed tropical:) Such a one bore patiently hard journeying. (TA.) — Also, (Msb,) inf. n. إِضْرَارٌ, (S,) He took to himself a wife while having another wife: (As, S, Msb, TA:) [and so, app., ↓ ضارّ: (see ضِرٌّ:)] or he gave [a woman] in marriage to a man having at the time another wife. (TA.) — اضرّ يَعْدُو (S, K, * TA) signifies He hastened (S, K, TA) somewhat in running, accord. to A 'Obeyd; (S, TA;) but Et-Toosee says that this is a mistake, and that it is correctly اصرّ. (TA.) 5 تضرّر He was [harmed, injured, or hurt; or] afflicted, grieved, or sick: and he experienced straitness, pressure, or inconvenience. (KL.) 6 لَا تَضَارُّونَ [originally تَتَضَارُّونَ]: see 3. 8 اضطرّهُ إِلَى كَذَا It, (a thing, or an affair, TA,) or he, [a man, or God,] necessitated, constrained, compelled, forced, or drove, him to have recourse to, or to do, such a thing; or impelled, or drove, him, against his will, to it, or to do it; (Msb, K;) so that he had no means of avoiding it; as also ↓ ضَرَّهُ إِلَيْهِ: (Msb:) it made him to want, or be in need of, such a thing: (K, TA:) from ضَرَرٌ signifying " narrowness," or

“ straitness. ” (TA.) [See also 4. Hence the phrase, لَأَضْطَرَنَّكَ إِلَى أَصْلِكَ, expl. in art. اصل. See also the Kur ii. 120, and xxxi. 23.] — — اُضْطُرَّ إِلَى كَذَا He was, or became, necessitated, constrained, compelled, forced, or driven, to have recourse to, or to do, such a thing; or was impelled, or driven, against his will, to it, or to do it: (S, K:) he wanted, or was or became in need of, such a thing. (K.) ضَرٌّ: see the next paragraph, in two places. ضُرٌّ Harm, injury, hurt, mischief, or damage; contr. of نَفْعٌ; as also ↓ ضَرٌّ, (A, K,) or this is an inf. n., (S, Msb, K,) and the former is a simple subst.; (ADk, Msb, K;) and ↓ ضَرَرٌ [which is now the most common]: (S, Mgh, Msb, TA:) or an evil state or condition; (ADk, T, S, L, Msb, K;) as also ↓ ضَرَرٌ and ↓ تَضِرَّةٌ and ↓ تَضُرَّةٌ; (K; for the right reading in the K is والضَّرَرُ سُوْءُ الحَالِ, as in the L, &c.; not والضرر وسوء الحال; TA; [but in some of the copies of the K, and in the TA, this signification is assigned to ضَرٌّ instead of ضُرٌّ; and in the latter, its pl. is said to be أَضُرٌّ;]) and poverty; and bodily affliction: but the contr. of نَفْعٌ is termed ↓ ضَرٌّ, with fet-h: (ADk, T, Msb, TA: *) [see also ضَرَّةٌ and ضَرَرٌ and ضَرَّآءُ and ضَرُورَةٌ and ضَارُورَآءُ, all of which have similar meanings:] and disease; (A, Msb;) thus in the Kur xxi. 83: (Msb:) or leanness: (S, A, TA:) the state, or condition, of him who is termed ضَرِير [q. v.]. (TA.) — See also the next paragraph, in two places. ضِرٌّ The taking a wife in addition to another wife; (S;) a subst. from ضَرَّةٌ. (K.) You say, نُكِحَتِ المَرْأَةُ عَلَى ضِرٍّ The woman was taken to wife in addition to a former wife. (S.) And, accord. to Aboo-'Abd-Allah Et-Tuwál, تَزَوَّجْتُ المَرْأَةَ عَلَى ضِرٍّ and ↓ ضُرٍّ [I took the woman to wife in addition to another wife]. (S.) And تَزَوَّجَ عَلَى ضِرٍّ and ↓ ضُرٍّ i. e. ↓ مُضَارَّةٍ, meaning He married so as to have two or three wives together. (K.) And Kr mentions the phrase, تَزَوَّجْتُ المَرْأَةَ عَلَى ضِرٍّ كُنَّ لَهَا [I took to wife the woman in addition to others who were her fellow-wives]: and if it be so, ضِرّ is an inf. n. [used in this instance as an epithet, and therefore applicable to a pl. number as well as to a single person], formed by the rejection of the augmentative letter [in its verb, i. e. أَضَرَّ], or it is a pl. that has no sing. (TA.) — One says also رَجُلٌ ضِرُّ أَضْرَارٍ (K, TA) i. e. A man [who is] a strong one of strong ones; like as one says ضِلُّ أَضْلَالٍ and صِلُّ أَصْلَالٍ: (TA:) or very cunning (دَاهِيَةٌ) in his judgment, or opinion. (K, TA.) ضَرَّةٌ [Necessity, or need;] a subst. from 8: (K, TA:) hardness, distressfulness, or afflictiveness, of state or condition: and annoyance, molestation, harm, or hurt. (Sgh, K.) See also [ضُرٌّ, and] ضَرَرٌ, and ضَرَّآءُ, and ضَرُورَةٌ. — A woman's husband's wife; her fellow-wife: (S, Msb, K:) an appellation disliked by the Muslim; جَارَةٌ being used in preference to it; accord. to a trad.: (TA:) pl. ضَرَائِرُ (Msb, K) and ضَرَّاتٌ; (Msb;) the former extr. [with respect to rule]; (TA;) the latter regular. (Msb.) [See also عَلَّةٌ.] — — Hence, sing. of ضَرَائِرُ signifying (tropical:) Discordant things or affairs; likened to fellow-wives, who will not agree. (TA.) — — And [hence also, app.,] الضَّرَّتَانِ is a term applied to (assumed tropical:) The two stones of a mill. (S, M.) — The flesh of the ضَرْع [or udder]: (S:) or the udder (ضرع) altogether, (K, TA,) except the أَطْبَآء [or teats], when containing milk, but not otherwise: (TA:) or the base of the ضرع, which is never, or scarcely ever, without milk in it: (TA:) or the base of the ثَدْى [or breast]: and i. q. خِلْفٌ [q. v.]. (K.) One says ضَرَّةٌ شَكْرَى, meaning A full ضرّة: (S in this art.:) or a ضرّة having much milk. (S in art. شكر.) — — ضَرَّةُ الإِبْهَامِ The portion of flesh that is beneath the thumb, which is what corresponds to the أَلْيَه in the hand: (S:) or الضَّرَّةُ signifies the portion of the palm of the hand extending from beneath the little finger to the wrist: (Zj, in his “ Khalk el-Insán: ”) or the inner side of the hand, (K, TA,) over against the little finger, corresponding to the الية in the hand: (TA:) or the portion of flesh beneath the thumb: (K:) or the root thereof [i. e. of the thumb]: (TA:) and that part of the flesh of the sole of the foot upon which one treads, next the great toe. (K.) [See أَلْيَةٌ.] — — The pl. of ضَرَّةٌ (in all the senses expl. above, TA) is ضَرَائِرُ, (K, TA,) which [as said above] is extr. (TA.) — — And الضَّرَّتَانِ signifies The buttocks, on each side of the bone thereof: (K:) or the two flabby portions of flesh, on each side. (M, TA.) — Also Much property, (S,) or many cattle, (S, * TA,) exclusive of money: (TA:) or property, or cattle, (مال,) upon which one relies [for his maintenance], but belonging to another, or others, (K, TA,) of his relations: (TA:) and a detached number of cattle, of camels, and of sheep or goats. (K, TA.) ضُرَّةٌ: see ضَرَّآءُ. ضَرَرٌ: see ضُرٌّ, in two places. — — Also Defect, deficiency, detriment, or loss, (Msb, K,) and so ↓ ضَرَّةٌ and ↓ ضَرَارَةٌ, (TA,) that happens to a thing, (K,) or to articles of property. (Msb.) You say, دَخَلَ عَلَيْهِ ضَرَرٌ فِى مَالِهِ [Defect, deficiency, detriment, or loss, came upon him in his property, or cattle]. (TA.) And هُوَ فِى ضَرَرٍ خَيْرٍ [He is in a state of defective, or little, prosperity]. (TA.) See also ضَرَّآءُ. — — Also Narrowness, or straitness. (A 'Obeyd, S, K.) You say مَكَانٌ ذُو ضَرَرٍ A narrow place. (A 'Obeyd, S.) And لَا ضَرَرَ عَلَيْكَ and ↓ لا ضَارُورَةَ and ↓ لا تَضِرَّةَ [app. No straitness shall befall thee: or no evil: or no adversity: or no want]. (S.) — — And Narrow. (K.) You say مَكَانٌ ضَرَرٌ A narrow place. (TA.) And مَآءٌ ضَرَرٌ Water in a narrow place. (IAar.) — — And The brink, or edge, of a cave, or cavern. (AA, O, K.) One says, لَا تَمْشِ عَلَى هٰذَا الضَّرَرِ [Walk not thou on this brink, or edge, of a cave]. (AA, O.) ضَرِيرٌ i. q. مُضَارَّةٌ [i. e. Injurious conduct, either in the first instance or in return or requital: &c.: see 3]: (S, A, K:) a subst. in this sense: (TA:) but it is mostly used in the sense here next following. (S, TA.) — — (tropical:) Jealousy. (S, A, K.) One says, ما أَشَدَّ ضَرِيرَهُ عَلَيْهَا (tropical:) How great is his jealousy on her account! (S, A.) And إِنَّهُ لَذُو ضَرِيرٍ عَلَى امْرَأَتِهِ (tropical:) Verily he is jealous on account of his wife. (TA.) — — Also Spirit (نَفْسٌ), and remains of stoutness of body (بَقِيَّةُ جِسْمٍ): (S, K:) or, as some say, remains of spirit (بَقِيَّةُ نَفْسٍ). (TA.) One says نَاقَةٌ ذَاتُ ضَرِيرٍ A she-camel strong in spirit, slow in becoming fatigued: (S, TA:) also expl. as meaning that injures the [other] camels by the vehemence of her pace, or the hardness of her journeying. (TA.) And بَاقٍ ضَرِيرُهَا, referring to camels, is expl. by As as meaning Whose strength is lasting. (TA.) — — Also Patience, (S, K,) and endurance. (S.) One says, إِنَّهُ لَذُو ضَرِيرٍ Verily he has patient endurance of evil: (TA:) and إِنَّهُ لَذُو ضَرِيرٍ عَلَى الشَّرِّ وَالشِّدَّةِ Verily he has patient endurance of evil and hardship; (As, S, * TA;) a phrase used in relation to a man and to a beast. (TA.) — Also [an epithet] signifying Anything intermixed, or mingled, with ضُرّ [i. e. harm, injury, &c.]; and so ↓ مَضْرُورٌ. (K.) — — (assumed tropical:) Blind; (S, K;) [a more respectful epithet than أَعْمَى]; pl. أَضِرَّآءُ: (K:) (assumed tropical:) harmed by the loss of an eye, or by a constant and severe disease: (Msb:) (tropical:) diseased: (A, K:) and (assumed tropical:) lean, or emaciated: (K:) affected with a malady of long continuance; or crippled, or deprived of the power to move or to stand or to walk, by disease, or by a protracted disease: (TA:) fem. with ة: (A, K:) and pl. as above. (TA.) — — And Persevering, and strong. (TA.) [Thus having contr. meanings.] — — And Very patient (AA, S, K) in endurance of everything; applied to a beast, (AA, S,) and also to a man. (TA.) — Also The brink of a valley; (S, K;) the side thereof: one says, نَزَلَ فُلَانٌ عَلَى أَحَدِ ضَرِيرَىِ الوَادِى, meaning [Such a one alighted] upon one of the two sides of the valley: (S:) pl. أَضِرَّةٌ. (TA.) — — [Freytag has explained it also, from the Deewán of the Hudhalees, as meaning The last part of a journey.] ضَرَائِرُ Persons in want, needy, or poor. (S.) — — Also pl. of ضَرَّةٌ, [q. v.,] (Msb, K, TA,) in various senses. (TA.) ضَرَارَةٌ: see ضَرَرٌ: and ضَرَّآءُ, in two places. — — Also (assumed tropical:) Blindness. (S, K, TA.) [See 1, last sentence, where it is mentioned as an inf. n.] ضَرُورَةٌ Necessity, necessitude, need, or want; (Lth, S, Msb, K;) as also ↓ ضَارُورَةٌ (S, K)

and ↓ ضَارُورٌ and ↓ ضَارُورَآءُ and ↓ ضَرَّةٌ: (K, TA:) pl. ضَرُورَاتٌ. (TA.) You say, حَمَلَنِى الضَّرُورَةُ عَلَى كَذَا وَكَذَا [Necessity urged me to do such and such things]. (Lth.) And رَجُلٌ ذُو ضَارُورَةٍ and ↓ ضَرُورَةٍ A man in want. (S.) [And hence فِى الضَّرُورَةِ as meaning In the case of necessity in poetry or verse: and ضَرُورَةً by necessity; meaning by poetic license. See also ضَرُورِيَّةٌ.] — — And Difficulty, distress, affliction, trouble, inconvenience, fatigue, or weariness. (Msb.) [See also ضُرٌّ, and ضَرَّةٌ, and ضَرَّآءُ.] ضَرُورِىٌّ [Necessary knowledge]; as opposed to اِكْتِسَابِىٌّ, [natural, bestowed by nature, instinctive, or] such as the creature has by [divine] appointment; and, as opposed to اِسْتِدْلَالِىٌّ, [intuitive, immediate, axiomatic, or] such as originates without thought, or reflection, and intellectual examination of an evidence or a proof. (Kull.) [See also بَدِيهِىٌّ.] — — [ضَرُورِيَّةٌ as an epithet applied to a proposition means Qualified by the expression بِالضَّرُورَةِ (by necessity). — — And the pl. ضَرُورِيَّاتٌ means Necessary, or indispensable, things.] [ضَرُورِيَّةٌ Necessity. (See also ضَرُورَةٌ.) — — As fem. of the epithet ضَرُورِىٌّ, see this latter word.] ضَرَّآءُ A hurtful state or condition; (IAth;) contr. of سَرَّآءُ: (IAth, Msb:) or hardship, distress, or straitness of condition [or of the means of subsistence, or of the conveniences of life]; (AHeyth;) i. q. شِدَّةٌ; (S, A, K;) as also بَأْسَآءُ, like which it is a fem. n. without a masc.; and accord. to Fr, أَضُرٌّ and أَبْؤُسٌ may be used as pls. of these two ns.: (S:) or, accord. to Az, (assumed tropical:) that [evil] which relates to the person; as disease: whereas بأسآء is that which relates to property; as poverty: (Bd in ii. 172:) or detriment, or loss, with respect to property and with respect to persons; (A, K;) as also ↓ ضَرَّةٌ, or ↓ ضُرَّةٌ, (accord. to different copies of the K,) and ↓ ضَرَارَةٌ: (K:) and [hence] poverty: and punishment: and drought, or barrenness; or vehement, or intense, drought; (TA: [see also ضَارُورَآءُ:]) and (assumed tropical:) disease of long continuance; or such as cripples, or deprives of the power to move or to stand or to walk; (A, K;) as also ↓ ضَرَرٌ, as used in the Kur iv. 97: or, accord. to Ibn-'Arafeh, the latter there means (assumed tropical:) a hurtful malady that cuts one off from serving in war against unbelievers and the like; as also ↓ ضَرَارَةٌ; relating to sight, &c. (TA.) — [Also, accord. to Freytag, Tangled trees, in a valley: but the word having this meaning is correctly ضَرَآءٌ, belonging to art. ضرو and ضرى, q. v. And be explains it also as meaning a bare, or an open, place; and the contr. i. e. a place covered with trees; referring to the " Kitáb el-Addád. "] ضَرَّارٌ [That harms, injures, hurts, &c., much]. (TA in art. خلو.) ضَارٌّ [act. part. n. of 1; Harming, injuring, hurting, &c.; or that harms, &c.; noxious, injurious, &c.]. النَّافِعُ الضَّارُّ, an appellation of God, means He who benefiteth and who harmeth whomsoever He will, of his creatures. (TA.) ضَارُورٌ: see ضَرَرٌ; and ضَرُورَةٌ, in two places. ضَارُورَآءُ: see ضَارُورَةٌ. ضَرُورَةٌ Drought: and hardship, distress, or adversity. (K.) See also ضَرُورَةٌ. [And see ضُرٌّ, and ضَرَّآءُ.] [صِفَةٌ اضْطِرَارِيَّةٌ i. q. صِفَةٌ خِلْقِيَّةٌ i. e. A natural quality; opposed to اِخْتِيَارِيَّةٌ.] تَضِرَّةٌ and تَضُرَّةٌ: see ضُرٌّ: and for the former see also ضَرَرٌ. مُضِرٌّ Approaching (K, TA) to a thing: and approaching so near as to harm, injure, or hurt. (TA.) سَحَابٌ مُضِرٌّ means Clouds approaching the earth. (S, A.) — Also A man having two wives, (S, K, *) or having [several] wives at the same time. (Msb.) And a woman having a fellow-wife, (TA,) or having fellow-wives; (S, Msb;) having a fellow-wife, or two fellow-wives; as also مُضِرَّةٌ. (K.) — And A man having a ضَرَّة [q. v.] of cattle: (TA:) or who has a ضَرَّة of cattle that return to him in the afternoon, or evening, from the place of pasture. (S, TA.) مَضَرَّةٌ A cause, or means, of harm, injury, hurt, mischief, or damage; contr. of مَنْفَعَةٌ: (S, TA:) [and simply] harm, injury, hurt, &c.; syn. ضَرَرٌ: pl. مَضَارُّ. (Msb.) مِضْرَارٌ A woman, and a she-camel, and a mare, that takes fright, and runs away, and goes at random, (تَنِدُّ وَتَرْكَبُ شِدْقَهَا,) by reason of briskness, liveliness, or sprightliness. (IAar, K.) مَضْرُورٌ: see ضَرِيرٌ. بَيْعُ المُضْطَرِّ, which is forbidden in a trad., is of two kinds: one is The sale that one is compelled to contract against his will; and this is null: the other is the sale to which one is necessitated to consent in consequence of a debt that he has incurred or of a burden that has come upon him, so that he sells at a loss that which is in his possession; and this kind of sale is valid, though disapproved by the people of knowledge. (IAth, TA.) ضرب 1 ضَرَبَهُ, aor. ضَرِبَ, (S, O, K, &c.,) inf. n. ضَرْبٌ, (S, O, &c.,) [He beat, struck, smote, or hit, him, or it;] and ↓ ضرّبهُ [signifies the same in an intensive sense, i. e. he beat, &c., him, or it, much, or violently; or in a frequentative sense, i. e. several, or many, times: or rather ضرّب is used in relation to several, or many, objects, as will be shown in what follows]: (K:) accord. to Er-Rághib, الضَّرْبُ signifies the making a thing to fall upon another thing; and, as some say, the making it to fall with violence, or vehemence. (TA.) You say, ضَرَبَهُ بِهِ [He struck him, or it, with it], i. e. with a sword, (A, Mgh, Msb), &c. (A, Msb.) And تَضْرِبُ فِى حَدِيدٍ بَارِدٍ [Thou beatest upon cold iron]: a prov. [expl. in art. حد]. (Har p. 633.) And ضَرَبْتُ زَيْدًا سَوْطًا, meaning بِسَوْطٍ [i. e. I struck Zeyd with a whip], or ضَرْبَةَ سَوْطٍ [a stroke of a whip]: (M in art. سوط, q. v.:) and ضَرَبَهُ مِائَةَ سَوْطٍ [He struck him a hundred strokes of the whip]. (S and K in art. سحل, &c.) And ضَرَبْتُ عُنُقَهُ [I smote his neck, meaning I beheaded him]; and ↓ ضَرَّبْتُ الأَعْنَاقَ [I smote the necks, meaning I struck off the heads]; the teshdeed denoting muchness [of the action] or multiplicity [of the objects]: AZ says that, when the object is one, the Arabs use only the former verb, without teshdeed; but when there is a plurality of objects, either of the verbs; (Msb;) [so that] one says, ضَرَبُوا أَعْنَاقَهُمْ [They smote their necks, or beheaded them], and أَمَرَ الرِّقَابِ ↓ بِتَضْرِيبِ [He gave the order to smite the necks, or to strike off the heads]: (A:) فَضَرْبَ الرِّقَابِ in the Kur xlvii. 4 is originally فَاضْرِبُوا الرِّقَابَ ضَرْبًا [meaning Then do ye smite the necks, i. e. strike off the heads]; (Bd;) the inf. n. being here put for its verb. (Jel.) [Respecting the phrase هُوَ الْيَضْرِبُكَ, see 1 in art. جدع.] — — [Hence a variety of meanings and phrases here following.] — — ضَرَبَ كَلْبَهُ عَلَى الصَّيْدِ (assumed tropical:) [He beat, or disciplined, or trained, his dog for the purpose of the chase]: whence the phrases ضَرَبَ عَلَيْهِ جِرْوَتَهُ and ضَرَبَ جِرْوَةَ نَفْسِهِ and ضَرَبْتُ جِرْوَتِى عَنْهُ [expl. voce جِرْوَةٌ]. (Z, and TA in art. جرو.) — — لَا تُضْرَبُ أَكْبَادُ الإِبِلِ إِلَّا ثَلَاثَةِ مَسَاجِدَ (assumed tropical:) Camels shall not be ridden, save to three mosques: [namely, that of Mekkeh, that of El-Medeeneh, and that of El-Aksà at Jerusalem:] a trad. (TA. [See also 4 in art. عمل.]) — — [ضَرَبَ بِهِ الأَرْضَ, lit. He smote with him, or it, the ground; meaning (assumed tropical:) he cast, threw, or flung, him, or it, upon the ground. And ضَرَبَ بِسَلْحِهِ الأَرْضَ (assumed tropical:) He cast forth his excrement, or ordure, upon the ground.] And [hence] ضَرَبَ الأَرْضَ and الغَائِطَ (tropical:) He voided excrement, or ordure; (A, TA;) and so الخَلَآءَ. (TA.) [ضَرَبَ بِنَفْسِهِ الأَرْضَ see expl. in the latter half of this paragraph.] — — ضَرَبْتُ القَوْسَ بِالمِضْرَبِ I struck the string of the bow with the wooden implement [or mallet] used in separating cotton. (Msb.) — — ضَرَبَ العُودَ [He struck the chords of the lute; meaning he played upon the lute; and so ضَرَبَ بِالعُودِ]. (S.) — — ضَرَبَ الوَتِدَ, aor. and inf. n. as above, He beat [or knocked or struck] the tent-peg, or stake, so that it became firm in the ground. (Lh, TA.) And [hence] ضَرَبَ الخَيْمَةَ (tropical:) He pitched the tent, by knocking in its pegs with a mallet: (Kull p. 231:) or he set up the tent. (Msb.) — — ضَرَبَ الدِّرْهَمَ, aor. and inf. n. as above, (tropical:) He struck, coined, or minted, the dirhem, or piece of money. (TA.) And ضَرَبَ عَلَى اسمِهِ (assumed tropical:) [He struck, coined, or minted, money in his name].

(ISd, TA in art. جوز.) — — ضَرَبَ عَلَى المَكْتُوبِ (tropical:) He sealed, or stamped, the writing. (A, * TA.) [And ضَرَبَ عَلَيْهِ (assumed tropical:) He erased it; namely, anything written.] — — ضَرَبَ الطِّينَ عَلَى الجِدَارِ (assumed tropical:) [He stuck, or applied, the mud upon the wall, as a plaster]. (TA.) — — Hence, accord. to some, the phrase ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ, in the Kur ii. 58, considered as meaning (assumed tropical:) Vileness was made to cleave to them: or the meaning is, (assumed tropical:) encompassed them, like as the tent encompasses him over whom it is pitched. (Ksh, Bd.) And [in like manner] one says, ضُرِبَتْ عَلَيْهِمْ ضَرِيبَةٌ (tropical:) An impost, of the tax called جِزْيَة, &c., was imposed upon them. (A, * Mgh, Msb. *) And ضَرَبَ عَلَى العَبْدِ الإِتَاوَةَ (tropical:) He imposed upon the slave the tax according to a fixed time. (TA. [See ضَرِيبَةٌ.]) And ضُرِبَ عَلَيْهِمُ البَعْثُ (assumed tropical:) The being sent to the war was appointed them and imposed upon them as an obligation. (Mgh in art. بعث.) — — ضَرَبَ الشَّبَكَةَ عَلَى الطَّائِرِ (assumed tropical:) He cast the net over the bird: (Mgh:) and ضُرِبَ الفَخُّ عَلَى الطَّائِرِ (tropical:) [The snare was cast over the bird]. (A, TA.) — — ضَرَبَ اللَّيْلُ بِأَرْوَاقِهِ (assumed tropical:) [The night cast its folds of darkness;] meaning the night came. (TA.) [And (assumed tropical:) The night became dark, or was dark; as appears from the following verse.] Homeyd says, سَرَى مِثْلَ نَبْضِ العِرْقِ وَاللَّيْلُ ضَارِبٌ بِأَرْوَاقِهِ وَالصُّبْحُ قَدْ كَادَ يَسْطَعُ (assumed tropical:) [He went on in his night-journey, like the pulsing of the vein, while the night was casting its folds of darkness over the earth, and the dawn had almost risen]. (TA. [See also ضَارِبٌ.]) You say also, ضَرَبَ عَلَيْهِ حِجَابًا (assumed tropical:) [He put, or let down, a veil, or curtain, or covering, over him, or it]. (TA.) And ضُرِبَ بَيْنَهُمَا سَدٌّ (assumed tropical:) [A barrier was set between them two]. (A in art. سد.) ضَرَبْنَا عَلَى آذَانِهِمْ [in the Kur xviii. 10] means (tropical:) We prevented their sleeping; (K, TA;) as though by putting a covering over their ears; a metonymical [and elliptical] mode of saying we made them to sleep by preventing any sound from penetrating into their ears, in consequence of which they would have awoke: (Zj, L, TA:) or ضَرَبَ عَلَى آذَانِهِمْ means (assumed tropical:) he poured upon them sleep so that they slept and did not awake: and one says also, ضَرَبْتُ النَّوْمَ عَلَى أُذُنِهِ [meaning (assumed tropical:) I poured sleep upon him by closing his ear]. (Msb.) — — ضَرَبَتِ العَقْرَبُ, (A, K, * TA,) aor. and inf. n. as above, (TA,) (tropical:) The scorpion stung. (A, K, * TA.) — — [ضَرَبَتْهُ الرِّيحُ (assumed tropical:) The wind beat it, or blew upon it; namely, herbage, and water, &c.] And ضَرَبَهُ البَرْدُ (IKtt, K, TA) (assumed tropical:) The cold smote it so as to injure it; namely, herbage; and in like manner one says of the wind: (IKtt, TA:) and اضربهُ البَرْدُ ↓ (A, TA) (tropical:) The cold smote it by its vehemence, so that it dried up; and in like manner one says of the wind: (TA:) and اضرب ↓ الضَّرِيبُ الأَرْضَ (assumed tropical:) The hoar-frost, or rime, fell upon the land, so that its herbage became nipped, or blasted. (AZ, TA. [See also ضَرِبَ.]) And ضُرِبَ بِبَلِيَّةٍ (assumed tropical:) He was smitten with a trial, or an affliction. (L, TA.) — — طَرِيقُ مَكَّةَ مَا ضَرَبَهَا العَامَ قَطْرَةٌ (tropical:) [The road to Mekkeh, not a drop of rain has fallen upon it this year]. (A, TA.) — — ضَرَبَ الفَحْلُ النَّاقَةَ, (S, A, * Msb, K, * TA,) aor. ضَرِبَ, (TA,) inf. n. ضِرَابٌ (S, A, Msb, K) and ضَرْبٌ also, accord. to Fr, but this latter, though agreeable with analogy, is disallowed by Sb and Akh, (TA,) (tropical:) The stallion leaped the she-camel; (Msb, TA;) i. e. (TA,) compressed (A, K, TA) her. (TA.) ضِرَابُ الجَمَلِ is used elliptically for ثَمَنُ ضِرَابِ الجَمَلِ (tropical:) The hire of the camel's leaping the female: the taking of which, as also the taking of the hire of any stallion for covering, is forbidden in a trad. (TA.) — — ضَرَبَ الشَّىْءَ بِالشَّىْءِ (tropical:) He mixed the [one] thing with the [other] thing; (A, K;) as also ↓ ضرّبهُ, (K,) inf. n. تَضْرِيبٌ: (TA:) accord. to some, said peculiarly in relation to milk; (MF, TA;) but [SM says,] this I have not found in any lexicon. (TA.) ضَرَبَ اللَّبَنَ فِى السِّقَآءِ means (tropical:) حَقَنَهُ [i. e. He collected the milk in the skin, and poured fresh milk upon that which was curdled, or thick, or upon that which was churned; or he poured the milk into the skin, and kept it therein that its butter might come forth]. (A.) In the L and other lexicons it is said that ضَرَبْتُ بَيْنَهُمْ فِى الشَّرِّ means I caused them to become confused [or I involved them] in evil or mischief. (TA. [And ضرّبت بَيْنَهُمْ has a similar meaning: see 2.]) And ضُرِبَتِ الشَّاةُ بِلَوْنِ كَذَا means The sheep, or goat, was intermixed with such a colour. (L, TA.) — — ضَرَبَ الشَّجَرُ بِعُرُوقِهِ فِى الأَرْضِ [The trees struck their roots into the earth]. (A and TA in art. عرق.) — — [Hence, the saying,] ضَرَبَتْ فِيهِ فُلَانَةُ بِعِرْقٍ ذِى أَشَبٍ i. e. إِلْتِبَاس; (S and TA in the present art., and in like manner, in both, in art. اشب, with the addition of ذِى before إِلْتِبَاسٍ;) (tropical:) [app. meaning Such a woman implanted, or engendered, in him a strain, i. e. a radical, or hereditary, quality, of a dubious kind: or the pronoun in فيه relates to a family, or people; for it is said that] the meaning is, such a woman corrupted their race by her bringing forth among them: or, as some say, عرقت فِيهِمْ عِرْقَ سَوْءٍ [i. e. عَرَّقَتْ, or, accord. to more common usage, أَعْرَقَتْ, i. e., implanted, or engendered, among them, or in them, an evil strain, or radical or hereditary disposition]. (TA. [This saying is also mentioned in the A, as tropical, but is not expl. therein.]) — — ضَرَبَ بِالقِدَاحِ, (S, Mgh, K,) and ضَرَبَ القِدَاحَ, (A, TA,) (tropical:) He turned about, or shuffled, (أَجَالَ,) the arrows, [in the رِبَابَة (q. v.), in the game called المَيْسِر,] عَلَى الجَزُورِ [for the slaughtered camel]. (Mgh. [See حُرْضَةٌ.]) [And (assumed tropical:) He played with the gamingarrows; practised sortilege with arrows, or with the arrows.] You say, ضَرَبْتُ مَعَ القَوْمِ بِسَهْمٍ (assumed tropical:) I practised sortilege with the people, or party, with an arrow; syn. سَاهَمْتُهُمْ. (Msb.) And ضَرَبَ بِالقِدْحَيْنِ (assumed tropical:) He practised sortilege with the two arrows; one of which was inscribed with the sentence “ My Lord hath commanded me,” and the other with “ My Lord hath forbidden me: ” a person between hope and despair is likened to one practising this mode of sortilege, which was used by the people of the Time of Ignorance when they doubted whether they should undertake an affair or abstain from it. (Har pp. 465 and 553.) One says also, ضَرَبَ فِى الجَزُورِبِسَهْمٍ meaning (assumed tropical:) He obtained a share, or portion, of the slaughtered camel. (Mgh.) And hence the saying of El-Hareeree, وَضَرَبْتُ فِى مَرْعَاهَا بِنَصِيبٍ (assumed tropical:) [And I obtained a share of its pasture]. (Mgh.) And the lawyers say, يَضْرِبُ فِيهِ بِالثُّلُثِ i. e. (assumed tropical:) He shall take thereof somewhat, according to what is due to him, of the third part. (Mgh.) They say also, ضَرَبَ فِى مَالِهِ سَهْمًا i. e. (assumed tropical:) He assigned [a share, or portion, of his property]: and thus is expl. the saying of Aboo-Haneefeh, لَا يَضْرِبُ لِلْمُوصَى لَهُ فِيمَا زَادَ عَلَى الثُّلُثِ (assumed tropical:) He shall not assign, or give, to the legatee, aught of more than the third part; the true objective complement being suppressed. (Mgh.) — — ضَرَبَ بِيَدَيْهِ [lit. He beat with his arms; meaning (assumed tropical:) he moved his arms about, or to and fro; brandished, tossed, or swung them]: you say, ضَرَبَ بِيَدَيْهِ وَحَرَّكَهُمَا فِى مِشْيَتِهِ (assumed tropical:) [He swung his arms, and moved them about, in his manner of walking]. (TA in art. جدف. [See جَدَفَ.]) And ضَرَبَ فِى المَآءِ [بِيَدَيْهِ being understood after the verb] (assumed tropical:) He swam. (K.) — — ضَرَبَ بِيَدِهِ إِلَى شَىْءٍ (assumed tropical:) He made a sign, or pointed, with his hand, towards a thing. (TA.) And ضَرَبَ [alone] (assumed tropical:) He made a sign, or pointed. (K.) And ضَرَبَ بِيَدِهِ إِلَى كَذَا (assumed tropical:) He put forth his hand towards such a thing, to take it, or to point, or make a sign. (TA.) And ضَرَبَ يَدَهُ إِلَى عَمَلِ كَذَا (assumed tropical:) [He applied his hand to the doing of such a thing].

(Lth, TA.) [And ضَرَبَ يَدَيْهِ فِى المَالِ a phrase expl. to me by IbrD as meaning (assumed tropical:) He busied his hands with the property, in the giving, or dispensing of it.] — — ضَرَبَ عَلَى يَدِهِ (assumed tropical:) [He struck his (i. e. another man's) hand; meaning] he struck, or made, the bargain with him; or ratified the sale with him: for it is a custom, when two persons are bargaining together, for one of them to put his hand upon the other's in ratifying the bargain. (TA, from a trad.) — — And (tropical:) He prohibited, or prevented, or hindered, him, from doing a thing, or from doing a thing that he had begun: (TA:) and [in like manner] ضَرَبَ عَلَى يَدَيْهِ (tropical:) he withheld, or restrained, him, or it. (K, TA.) And (i. e. the former phrase) (tropical:) He (the judge, A, Mgh, TA) prohibited, or interdicted, him from the using, or disposing of, his property according to his own free will. (S, A, Mgh, Msb, TA.) — — Also (tropical:) He corrupted, vitiated, marred, or disordered, his affair, or case, or state. (A, Msb, TA.) — — ضَرَبَ عَنْهُ (assumed tropical:) He turned away a person or thing from him [or it]; as also ↓ اضرب: (TA:) [or] ↓ اضرب عنه signifies, (S, Msb,) or signifies also, (TA,) and (Msb, TA) so does ضَرَبَ عنه, (Msb, K, TA,) [the latter app. for ضَرَبَ نَفْسَهُ عَنْهُ,] (assumed tropical:) He turned away from, avoided, shunned, or left, him, or it; (S * Msb, K * TA; *) namely, a person, (TA,) or a thing. (Msb.) أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا, in the Kur [xliii. 4], is said to mean (assumed tropical:) Shall we then neglect you, and not teach you what is incumbent on you? the phrase being taken from a rider's striking his beast with his stick when he desires to turn him from the course that he is pursuing: or the meaning is, (assumed tropical:) shall we then turn away the Kur-án from you, and not invite you thereby to the faith, turning away ourselves from you? (TA.) One says also, ضَرَبْتُ عَنْهُ صَفْحًا meaning (assumed tropical:) I turned away from him and left him. (S and TA in art. صفح: see 1 in that art.) See also the saying ضَرَبَ أَخْمَاسَهُ فِى أَسْدَاسِهِ voce خُمُسٌ. — -b29- And فُلَانٌ يَضْرِبُ أَخْمَاسًا لِأَسْدَاسٍ: see voce خِمْسٌ. — -b30- ضَرَبَ بِنَفْسِهِ الأَرْضَ, (K,) inf. n. ضَرْبٌ, (TA,) [lit. He smote with himself the ground; and hence, (assumed tropical:) he cast, threw, or flung, himself upon the ground; app. often used in this sense; (a phrase similar to ضَرَبَ بِهِ الأَرْضَ expl. before;) and hence,] (assumed tropical:) he remained, stayed, or abode; (K;) and so ↓ اضرب (AZ, ISk, S, K, TA) as used in the phrase اضرب الرَّجُلُ فِى البَيْتِ (tropical:) The man remained, stayed, or abode, in the tent, or house, (AZ, ISk, S, A, TA,) not quitting it: (ISk, A, TA:) and [in like manner] ضَرَبَ بذَنَبِهِ [الأَرْضَ being understood,] (assumed tropical:) He stayed, or abode, and remained fixed. (K in art. ذنب. [See also other explanations of this last phrase in a later part of this paragraph.]) And ضَرَبَ الوَتِدَ بِمَحَلِّ كَذَا (tropical:) He remained, stayed, or abode, [lit., struck the tent-peg,] in such a place of alighting. (A.) And ضَرَبَتِ الإِبِلُ بِعَطَنٍ [الأَرْضَ being understood after الابل,] (assumed tropical:) The camels lay down [in a place by the water]: (S in art. عطن:) or satisfied themselves with drinking and then lay down around the water or by the watering-troughs, to be brought again to drink another time: (IAth, TA in that art.:) and [hence,] ضَرَبَ النَّاسُ بِعَطَنٍ, occurring in a trad., (assumed tropical:) The people's camels satisfied themselves with drinking until they lay down and remained in their place [at the water]: (TA in the present art.:) or the people satisfied their thirst and then abode at the water. (K in art. عطن.) — -b31- ضَرَبَ بِذَقَنِهِ الأَرْضَ (tropical:) He was cowardly; and feared; (A, O,* K, TA;) and clave to the ground: (O, TA:) or he was, or became, affected with shame, shyness, or bashfulness. (A, TA.) — -b32- يَضْرِبُ لَهُ الأَرْضَ كُلَّهَا [lit. He beats for it the whole land, i. e. in journeying,] means (assumed tropical:) he seeks it through the whole land: so says AZ in explanation of the phrase here following. (O, TA.) يَضْرِبُ المَجْدَ (assumed tropical:) He seeks to gain, or obtain, glory: (O, K:) or he applies himself with art and diligence to gain glory, (يَكْتَسِبُهُ,) and seeks it through the whole land. (AZ, TA. [See also 8.]) — -b34- ضَرَبَ اللَّبِنَ, (A,) or اللَّبْنَ, (tropical:) He made [or moulded] bricks. (MA.) And ضَرَبَ الخَاتَمَ (tropical:) He made, fashioned, or moulded, the signet-ring. (TA.) [Hence one says,] اِضْرِبْهُ عَلَى طَبْعِ هٰذَا i. e. (assumed tropical:) [Make thou it, fashion it, or mould it,] according to the model, make, fashion, or mould, of this. (IAar, O and K in art. طبع.) And هٰذِهِ ضَرِيبَتُهُ, and ضُرِبَهَا, and ضُرِبَ alone, الَّتِى ضُرِبَ عَلَيْهَا, [for ضُرِبَ عَلَيْهَا,] meaning طُبِعَ [i. e. (assumed tropical:) This is his nature, with an adaptation, or a disposition, to which he was moulded, or created; or to which he was adapted, or disposed, by creation]. (Lh, TA.) And ضُرِبَ فُلَانٌ عَلَى الكَرَمِ (tropical:) [Such a one was moulded, or created, with an adaptation or a disposition, to generosity; or was adapted, or disposed, by creation, or nature, to generosity]. (A.) — -b35- ضَرَبَ مَثَلًا (S, A, O, &c.) (tropical:) He rehearsed, propounded, or declared, a parable, a similitude, an example, or a proverb; said of God [and of a man]: (S, * O, * Msb, TA:) or he mentioned, or set forth, a parable, &c.: or he framed a parable: thus expl., the verb has but one objective complement: or the phrase signifies he made [such a thing] an example, or the subject of a parable or similitude &c.; and so has two objective complements: in the saying in the Kur [xxxvi. 12] وَاضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ (assumed tropical:) [And propound thou to them a parable, the people of the town] i. e., the story of the people of the town, [or make thou to them a parable, or similitude, or an example, the people of the town;] مثلا may be in the accus. case as an objective complement, اصحاب القرية being a substitute for مثلا; or اصحاب القرية may be regarded as a second objective complement [i. e. second in the order of the words, but first in the order of the sense]: the phrase is differently expl. on account of the different meanings of the verb ضَرَبَ; which signifies he described, or rehearsed; and he declared, propounded, or explained; and he made, caused to be, or constituted; &c.; accord. to some, it is taken from the phrase ضَرَبَ الدِرْهَمَ [q. v.]; because of the impression which a parable or the like makes upon the mind: accord. to some, from ضَرِيبٌ signifying " a like; " because the first thing is made like the second: accord. to some, from ضَرَبَ الطِّينَ عَلَى الجِدَارِ [q. v.; because the mud, applied as a plaster, conforms to the shape of the wall]: and accord. to some, from ضَرَبَ الخَاتَمَ [q. v.]; because of the correspondence between a parable or the like and the object to which it is applied, and the correspondence between the signet and its impression. (TA, from the M and L &c.) يَضْرِبُ اللّٰهُ الْحَقَّ وَالْبَاطِلَ, in the Kur [xiii. 18], means (assumed tropical:) God likeneth, or compareth, truth and falsity. (TA.) One says also, ضَرَبَ بِهِ مَثَلًا (assumed tropical:) [He made him, or it, a subject of a parable, a similitude, an example, or a proverb; he propounded, or framed, a parable, &c., respecting him, or it]. (TA.) And يُضْرَبُ المَثَلُ لِكَذَا [The proverb, &c., is applied to, in relation to, or to the case of, such a thing]. (Meyd &c., passim.) — -b36- ضَرَبَ لَهُ أَجَلًا (assumed tropical:) He specified, or notified, to, or for, him, or it, a term, or period. (Mgh, Msb. *) — -b37- ضَرَبَ لَهُمْ طَرِيقًا (assumed tropical:) He assigned to them, or made for them, a way; syn. جَعَلَ. (MA. [App. from a phrase in the Kur xx. 79, q. v.]) — -b38- الضَّرْبُ as a conventional term of the accountants, or arithmeticians, means The multiplying a number by another number; (Mgh, Msb;) as when you say, [ضَرَبَ خَمْسةً فِى سِتَّةٍ He multiplied five by six; and] خَمْسَةٌ فِى سِتَّةٍ بِثَلَاثِينَ [Five multiplied by six is thirty]. (Msb.) — -b39- ضَرَبَ [is often intrans., and thus] signifies also تَحَرَّكَ [i. e. (assumed tropical:) It was, or became, in a state of

commotion, &c.]: (K:) [see also 8, which is more commonly used in this sense:] or, so with strength, or force. (TA.) [And hence several phrases here following.] – -b40- ضَرَبَ العِرْقُ (A, TA,) inf. n. ضَرْبٌ and ضَرَبَانٌ, (TA,) (tropical:) The vein pulsed, or beat, (A, TA,) and throbbed: (TA:) and ضَرَبَ, inf. n. ضَرَبَانٌ, (tropical:) it (the vein) pained, and was, or became, in a state of strong commotion. (TA.) And ضَرَبَ الجُرْحُ, inf. n. ضَرَبَانٌ, (S, A, Msb,) (tropical:) The wound [throbbed; or] pained violently: (A, Msb:) and so الضِرْسُ (tropical:) [the tooth]. (A, TA.) – -b41- ضَرَبَتِ النَّاقَةُ, (A, K,) or, as in some lexicons, المَخَاضُ, (TA,) (tropical:) The she-camel, (A, K,) or the pregnant camel, (TA,) raised her tail, and smote her vulva with it, (A, K, TA,) and then went along. (K, TA.) – -b42- ضَرَبَ فِى جَهَازِهِ (tropical:) He (a camel) took fright, and ran away at random, (S, A, L, TA,) and ceased not to gallop and leap until he had thrown off all his furniture, or load. (L, TA.) – -b43- جَآءَ يَضْرِبُ بِشَرٍّ (tropical:) He came hastening [with mischief, or] in an evil affair. (A.) It is said in a trad. of 'Alee, When such and such things shall happen, (mentioning faction, or sedition, or the like,) ضَرَبَ يَعْسُوبُ الدِّينِ بِذَنَبِهِ, meaning, accord. to AM, (assumed tropical:) The leader of the religion shall hasten to go away through the land, fleeing from the faction, or sedition: or, as some say, shall go away hastily through the land, with his followers. (O, TA. [But see يَعْسُوبٌ: and see also ذَنَبٌ.]) And you say also, ضَرَبْتُ فِى السَّيْرِ, (Msb,) inf. n. ضَرْبٌ, (S,) (assumed tropical:) I hastened in journeying. (S, * Msb.) And ضَرَبَ فِى الأَرْضِ, (S, A, Mgh, Msb, K,) aor. ضَرِبَ, (TA,) inf. n. ضَرْبٌ (S, K, TA) and مَضْرَبٌ (S, TA) and ضَرَبَانٌ, (K, TA,) (assumed tropical:) He journeyed in the land (S, Mgh, Msb) seeking sustenance, (S,) and for the purpose of traffic: (Mgh:) [and ضَرَبَ الأَرْضَ, as shown above, has a similar meaning:] or (tropical:) he went forth in the land as a merchant; (A, K;) or warring and plundering, (K,) or so ضَرَبَ فِى سَبِيلِ اللّٰهِ [meaning in the cause of God]: (A:) or he hastened through the land: (A, K:) or he arose, and hastened in his journey through the land: (TA:) or he went, or went away, in the land: (A, K:) or he traversed, or journeyed through, the land. (TA.) The verb is [similarly] used in relation to almost all employments: you say, ضَرَبَ فِى التِّجَارَةِ (assumed tropical:) [He travelled for the purpose of traffic]: (TA:) and إِنَّ لِفِى أَلْفِ دِرْهَمٍ لَمَضْرَبًا i. e. ضَرْبًا [Verily I have to make a journey for the sake of, or on account of, a thousand dirhems]. (S, TA: but in my copies of the S, لى is omitted.) And ضَرَبَتِ الطَّيْرُ, aor. as above, (tropical:) The birds went, or went away, [or migrated,] seeking sustenance. (K, TA.) – -b44- ضَرَبَ said of time, (assumed tropical:) It went, passed, or passed away. (K.) And ضَرَبَ الدَّهْرُ مِنْ ضَرَبَانِهِ, or, accord. to one reading, مِنْ ضَرْبِهِ, occurring in a trad., (tropical:) The time in part passed; [the time pursued a part of its course;] or a part of the time passed. (TA.) And ضَرَبَ الدَّهْرُ ضَرَبَانَهُ (assumed tropical:) Fortune, or time, produced, or brought to pass, its events: (IKtt, TA:) a phrase like قُضِىَ مِنَ القَضَآءِ. (S, L, TA.) And ضَرَبَ الدَّهْرُ مِنْ ضَرَبَانِهِ أَنْ كَانَ كَذَا وَكَذَا (tropical:) [Fortune, or time, brought to pass, among its events, that such and such things happened]. (A, L, TA.) And ضَرَبَ الدَّهْرُ بَيْنَنَا (tropical:) Fortune, or time, separated us: (AO, A, TA:) or made a wide separation between us; syn. بَعَّدَ. (K.) – -b45- Also (assumed tropical:) It was, or became, long: (K, TA:) so in the saying, ضَرَبَ اللَّيْلُ عَلَيْهِمْ (assumed tropical:) [The night was, or became, long to them]. (TA.) – -b46- And ضَرَبَ إِلَيْهِ (assumed tropical:) It inclined to it. (TA.) [One says, يَضْرِبُ إِلَى السَّوَادِ (assumed tropical:) It inclines to blackness, and إِلَى الحُمْرَةِ to redness, &c.: often occurring in the lexicons.] — ضَارَبَهُ فَضَرَبَهُ, aor. of the latter ضَرُبَ: see 3. — ضَرُبَتْ يَدُهُ i. q. جَادَ ضَرْبُهَا [meaning Excellent, or how excellent, is his hand, or arm, in beating, striking, smiting, or hitting! a phrase similar to رَمُوتْ يَدُهُ]. (K.) — ضَرِبَ, (IKtt, A, K,) aor. ضَرَبَ, (K,) inf. n. ضَرَبٌ, said of herbage, (tropical:) It was marred, or spoilt, by the cold: (A:) or it was smitten by the cold, (IKtt, K, TA,) and injured thereby, and by the wind. (IKtt, TA.) And ضَرِبَتِ الأَرْضُ, inf. n. ضَرَبٌ, (assumed tropical:) The land was smitten by hoar-frost, or rime, and its herbage was nipped, or blasted, thereby: (AZ, TA:) and ضُرِبَت [in like manner] (tropical:) it (i. e. land) was smitten by hoar-frost, or rime; or had hoar-frost, or rime, fallen upon it. (S, A, TA.) 2 ضَرَّبَ see 1, first sentence; and in two places in a sentence shortly after that. — — ضرّب الشَّىْءَ بِالشَّىْءِ: see 1, in the second quarter of the paragraph. — — [Hence,] التَّضْرِيبُ بَيْنَ القَوْمِ (assumed tropical:) The exciting discord, or strife, or animosity, between, or among, the people, or party. (S, TA.) — — And ضرّب, inf. n. تَضْرِيبٌ, signifies also (assumed tropical:) He excited, incited, urged, or instigated, and roused to ardour, a courageous man, in war, or battle. (TA.) — — ضرّب المُضَرَّبَةَ, (S, Mgh, Msb,) inf. n. as above, (TA,) He sewed (S, Mgh, Msb) [meaning quilted] with cotton (Mgh, Msb) the مُضَرَّبَة [q. v.]. (S, Mgh, Msb.) — ضرّبت عَيْنُهُ His eye became depressed in his head. (K.) — ضرّب, inf. n. as above, also signifies (assumed tropical:) He exposed himself, or became exposed, (تَعَرَّضَ,) to the snow, (K, TA,) i. e. the ضَرِيب [which signifies also, and more commonly, hoar-frost, or rime]. (TA.) — And He drank what is termed ضَرِيب, (O, K, TA,) i. e. the milk thus called, (O,) or شَهْد [meaning honey, or honey in its comb, or honey not expressed from its comb]. (TA.) 3 ضاربهُ, (S, A, Mgh, Msb, K,) inf. n. مُضَارَبَةٌ (Msb, TA) and ضِرَابٌ, He contended with him in beating, striking, smiting, or hitting; he beat him, &c., being beaten, &c., by him; (TA;) [he returned him beating for beating, blow for blow, or blows for blows; he bandied, or exchanged, blows with him: and] he contended with him in fight. (S, TA.) One says, ضاربهُ ↓ فَضَرَبَهُ, aor. of the latter verb ضَرُبَ, (K, TA,) agreeably with the general rule respecting verbs signifying the surpassing, or overcoming, in a contest, (MF, TA,) He contended with him in beating, &c., and he surpassed him, or overcame him, therein. (K, * TA.) See also 6. — — [Golius says, as on the authority of the KL, that ضارب signifies also " Coivit camelus; " and Freytag, as on the authority of the K, that it signifies " inivit camelus camelam: " but in the KL it is only said that ضِرَابٌ is an inf. n. of a verb having this meaning; and its verb in this sense, as is said in the S and A and Msb and K, is ضَرَبَ, which has been thus expl. in the first paragraph.] — — ضارب فِى المَالِ and بِالمَالِ, inf. n. مُضَارَبَةٌ, means (tropical:) He trafficked with the property. (A.) And ضارب لَهُ (A, Mgh, K) فِى مَالِهِ, (A, Mgh,) or ضاربهُ فى المَالِ, (S,) inf. n. as above, (S, A, Mgh,) means (tropical:) He trafficked for him with his property [or with the property]; (A, Mgh;) because he who does so generally journeys in the land seeking gain; (Mgh;) app. from الضَّرْبُ فِى الأَرْضِ [the journeying in the land] for the purpose of seeking sustenance: (TA:) and is syn. with قَارَضَهُ, (S, * Mgh, K, * TA, *) he gave him of his property for the purpose of his trafficking therewith on the condition that the gain should be between them two or that the latter should have a certain share of the gain: and accord. to En-Nadr, ضاربهُ is said of him who does thus and also of the person thus employed. (TA.) 4 اضرب الفَحْلَ النَّاقَةَ, (S,) and اضرب النَّاقَةَ الفَحْلَ, (A, TA,) inf. n. إِضْرَابٌ, (TA,) (tropical:) He made the stallion to leap the she-camel. (S, * A, * TA.) — — اضرب جَأْشًا لِأَمْرِ كَذَا (tropical:) He disposed, or accommodated, and subjected, himself to such a thing, or such an affair. (A, TA.) — — اضرب السَّمُومُ المَآءَ (assumed tropical:) The سموم [or hot wind] caused the earth to imbibe the water (أَنْشَفَهُ الأَرْضَ). (K.) — — اضرب لِنَفْسِهِ خَاتَمًا (tropical:) [He caused a signet-ring to be made, fashioned, or moulded, for himself]. (A, TA. [See also 8.]) — — اضربهُ البَرْدُ and اضرب الضَّرِيبُ الأَرْضَ: see 1, in the former half of the paragraph. — — [Accord. to the TA, أُضْرِبْنَا (there written اضربنا) seems to

signify (assumed tropical:) We were smitten by hoar-frost, or rime: or our land, or herbage, was smitten thereby: thus resembling أُجْلِدْنَا and أُصْقِعْنَا: but perhaps the right reading is أَضْرَبْنَا: for] — أَضْرَبَ القَوْمُ, (K, TA,) inf. n. إِضْرَابٌ, (TA,) signifies (assumed tropical:) The people, or party, had hoar-frost, or rime, fallen upon them. (K, TA.) — — اضرب الخُبْزُ (assumed tropical:) The bread (K, TA) i. e. the bread baked in hot ashes (TA) became thoroughly baked, (K, TA,) and in a fit state to be beaten with a stick and to have its ashes and dust shaken off. (TA.) — — اضرب عَنْهُ: see 1, near the middle of the paragraph, in two places. [اضرب عَنِ الأَمْرِ is expl. in a copy of the A as meaning عَرَّفَ عَنْهُ, and in the TA, (probably from that copy of the A, as I have reason to believe that it was used by the author of the TA,) is expl. by عرف عنه; but the right reading is indubitably عَزَفَ عَنْهُ, with the dotted ز; meaning (tropical:) He turned away from the thing, or affair; a signification given in the first paragraph: it is said in the A to be tropical. And اضرب عَنْهُ also signifies (assumed tropical:) He digressed from it; made a digression, or transition, from it; namely, a subject of speech or discourse: and particularly (assumed tropical:) he turned from it and retracted it.] — — اضرب الرَّجُلُ فِى البَيْتِ: see 1, in the latter half of the paragraph. — — اضرب signifies also (tropical:) He was silent; he spoke not: or he lowered his eyes, looking towards the ground: syn. أَطْرَقَ. (S, TA.) 5 تضرّب [He beat, struck, smote, or hit, himself much, or violently; or several, or many, times]. One says, تضرّب بِالحَصَى [He smote himself much with pebbles], (K in art. كثح,) and بِالتُّرَابِ [with earth, or dust, as a man sometimes does in vexation]. (L ibid.) — — See also 8, in two places. 6 تضاربوا, (A, MA, Mgh, Msb, K, in the S تضاربا,) and ↓ اضطربوا, (A, Mgh, Msb, K, in the S اضطربا,) and ↓ ضاربوا, (K,) [They contended in beating, striking, smiting, or hitting, one another; and particularly, in fight;] they smote one another with the sword. (MA.) One says, ↓ اضطرب العَبْدَانِ بِالعَصَوَيْنِ, meaning The two slaves beat each other with the two sticks, or staves. (Mgh.) 8 اضطرب: see 6, in two places. The inf. n. is اِضْطِرَابٌ, of which the dim. is ↓ ضُتَيْرِيبٌ, the ط being changed [back] into ت because the ض becomes movent. (S and O in art. طلق.) — — [Hence, said of a thing, Its several parts collided; or were, or became, in a state of collision: and hence,] i. q. تَحَرَّكَ (S, Msb, K) and مَاجَ; (K;) [but more significant than either of these; meaning he, or more generally it, was, or became, in a state of commotion, agitation, convulsion, tumult, disturbance, or disorder; was, or became, agitated, convulsed, or unsteady; struggled; floundered; tossed, or shook, about, or to and fro; moved, or went, about, or to and fro, or from side to side; wabbled; wagged; quivered, quaked, trembled, or shivered; fluttered; flickered; and the like;] and ↓ تضرّب signifies the same. (K. [ضَرَبَ, also, is sometimes used in the sense of تَحَرَّكَ, as mentioned before.]) One says, المَوْجُ يَضْطَرِبُ The waves [dash together, are tumultuous, or] beat one another. (S.) And اضطرب الوَلَدُ بِالبَطْنِ [The child was, or became, in a state of commotion in the belly]; (A;) And فِى البَطْنِ ↓ تضرّب [which means the same]. (TA.) And اضطرب البَرْقُ فِى السَّحَابِ The lightning was, or became, in a state of commotion in the clouds; [or it flickered therein;] syn. تَحَرَّكَ. (TA.) And اضطرب فِى أُمُورِهِ He went to and fro occupied in his affairs for the means of subsistence: (Mgh:) and اضطرب, alone, signifies he sought to gain; or applied himself with art and diligence to gain; syn. اِكْتَسَبَ; (K, TA;) and is used by ElKumeyt with المَجْدَ as its objective complement. (TA. [See also يَضْرِبُ المَجْدَ, in the latter half of the first paragraph.]) And اضطرب الرَّجُلُ (assumed tropical:) The man was tall, and therewithal loose, lax, flabby, uncompact, slack, or shaky, in make, or frame. (K, * TA.) And اضطرب حَبْلُهُمْ [properly, Their rope was shaky, loose, or slack; meaning] (assumed tropical:) their word, or sentence, or saying, varied, or was discordant: (K:) or their words, or sayings, [conflicted, or] varied, or were discordant: and so أَقْوَالُهُمْ [their sayings]. (Kull p. 56.) And اضطرب رَأْيُهُ (assumed tropical:) [His opinion was, or became, confused, weak, or unsound]. (TA in art. رخ.) And اضطرب عَقْلُهُ (assumed tropical:) [His mind, or intellect, was, or became, disordered, confused, or unsound]. (K, in art. توه.) And اضطرب أَمْرُهُ (assumed tropical:) His affair, or state, was, or became, disordered, unsound, or corrupt; (S, K; *) syn. اِخْتَلَّ; (S, K;) [it was, or became unsound, or unsettled; as is indicated in the TA in art. زل:] and اضطربت الأُمُورُ (assumed tropical:) The affairs were, or became, complicated, intricate, confused, discordant, or incongruous; syn. اِخْتَلَفَت: (Msb:) and اضطرب الأَمْرُ بَيْنَهُمْ (assumed tropical:) [The affair, or case, was, or became, complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them]. (Msb voce شَجَرَ, q. v.) — اضطرب خَاتَمًا (assumed tropical:) He asked, or ordered, that a signet-ring should be made, fashioned, or moulded, for him: (K, * TA: [see also 4:]) occurring in a trad. (TA.) — — اضطرب بِنَآءً فِى المَسْجِدِ occurs in a trad. as meaning (assumed tropical:) He set up a structure upon stakes driven into the ground in the mosque. (TA.) 10 استضربت (assumed tropical:) She (a camel) desired the stallion. (K.) — — And استضربهُ فَحْلًا He desired, or demanded, of him a stallion to cover his she-camels; like اسطرقه فحلا. (TA. in art. طرق.) — استضرب العَسَلُ The honey became ضَرَبَ; (S;) i. e., became thick; (A;) or became white and thick: (S, K:) the verb in this sense is similar to اِسْتَنْوَقَ in relation to a he-camel, and اِسْتَتْيَسَت in relation to a she-goat. (S.) ضَرْبٌ an inf. n. used in the sense of a pass. part. n.; (TA;) i. q. ↓ مَضْرُوبٌ [Beaten, struck, &c.]: (K, TA:) in some of the copies of the K, it is made the same as ضَرْبٌ signifying " a species " &c.: but this is a mistake. (TA.) One says دِرْهَمٌ ضَرْبٌ (tropical:) [A coined dirhem]; using the inf. n. as an epithet, as in the phrases مَآءٌ سَكْبٌ and مَآءٌ غَوْرٌ. (S.) And هٰذَا دِرْهَمٌ ضَرْبَ الأَمِيرِ, in which ضرب may be thus put in the accus. case as an inf. n., [the meaning being هٰذَا دِرْهَمٌ مَضْرُوبٌ ضَرْبَ الأَمِيرِ (tropical:) This is a dirhem coined with the coining of the prince,] which is the most common way. (L, TA.) — — (tropical:) A light rain; (S, K, TA;) or so مَطَرٌ ضَرْبٌ: (A:) دِيمَةٌ signifies " a lasting, or continuous, and still, rain; " and ضَرْبٌ, a little more than دِيمَةٌ, or a little above this: and ↓ ضَرْبَةٌ [as the n. un.] signifies a fall, or shower, of light rain. (As, TA.) — — (assumed tropical:) A make, form, fashion, mould, or cast; syn. صِيغَةٌ. (S, TA.) — — (assumed tropical:) A sort, or species; (S, K;) as also ↓ ضَرِيبٌ; (K;) and accord. to some copies of the K مَضْرُوبٌ, but this is a mistake: the pl. of the first is ضُرُوبٌ. (TA.) — — Also (tropical:) A like [of a thing and of a person]; (ISd, A, K, TA;) and so ↓ ضِرْبٌ, as related on the authority of Z; (TA;) and ↓ ضَرِيبٌ; (IAar, S, A, TA;) as in the phrase ضَرِيبُ الشَّىْءِ the like of the thing, (S, TA,) and فُلَانٌ ضَرِيبُ فُلَانٍ such a one is the like of such a one: (IAar, TA:) or ضَرْبٌ signifies a like in stature and make: (IAar, TA:) its pl. is ضُرُوبٌ; (TA;) and the pl. of ↓ ضَرِيبٌ is ضَرَائِبُ (S) and ضُرَبَآءُ, this latter occurring in a trad., in the phrase, ذَهَبَ هٰذَا وَضُرَبَاؤُهُ This went away, and the likes of him. (TA.) One says also ضَرْبَ قَوْلِهِ [meaning (assumed tropical:) In the like of his saying; referring to a saying in the Kur-án, &c.; a phrase similar to نَحْوَ قَوْلِهِ]. (AZ, T voce إِنْ in several places.) — A man penetrating, or vigorous and effective; light, or active, in the accomplishment of an affair or of a want; (K, TA;) not flaccid, or flabby, in flesh. (TA.) And (K) a man (S, TA) light of flesh, (S, A, K, TA,) lean and slender. (TA.) The pl. is ضُرُبٌ; or, accord. to IJ, this may be pl. of ↓ ضَرُوبٌ. (L, TA.) — The last foot of a verse: (K, * TA:) pl. [of

pauc.] أَضْرُبٌ and [of mult.] ضُرُوبٌ. (TA.) — See also ضَرَبٌ. — — [Reiske, as mentioned by Freytag, explains it also as meaning Sour milk: but this is app. a mistake for صَرْبٌ, with the unpointed ص.] ضِرْبٌ: see the next preceding paragraph. ضَرَبٌ (S, A, Msb, K) and ↓ ضَرْبٌ, but the former is the better known, (K,) Thick honey: (A:) or white honey: (Msb, K:) or thick white honey: (S:) or, as some say, wild honey: and ↓ ضَرَبَةٌ signifies the same: or a portion thereof: (TA:) ضَرَبٌ is masc. and fem.: (S:) [for] it is said to be pl. of ↓ ضَرَبَةٌ, or a coll. gen. n., which is in most cases masc. [but is also fem.]. (Msb.) ضَرِبٌ: see مِضْرَبٌ. — — Also (tropical:) Herbage smitten and injured by the cold, and by the wind. (TA.) And (tropical:) Herbage smitten by hoar-frost, or rime. (TA.) And أَرْضٌ ضَرِبَةٌ (tropical:) Land smitten by hoarfrost, or rime, so that its herbage is nipped, or blasted, thereby. (AZ, TA.) ضَرْبَةٌ [inf. n. un. of ضَرَبَ; A single act of beating, striking, &c.: a blow, stroke, &c.]. — — See also ضَرْبٌ, fourth sentence. — — ضَرْبَةً وَاحِدَةً means (assumed tropical:) At one time; once. (Mgh, Msb.) So in the saying, لَا آخُذُ مَالِى عَلَيْكَ إِلَّا ضَرْبَةً وَاحِدَةً (assumed tropical:) [I will not take what is due to me on thy part save at one time, or once]. (Mgh.) — — ضَرْبَةُ الغَائِصِ, which is forbidden, is (assumed tropical:) The saying of the diver for pearls, to the merchant, I will dive for thee once, and what I shall bring up shall be thine for such a price. (T, Mgh, TA.) ضَرَبَةٌ: see ضَرَبٌ, in two places. ضَرُوبٌ: see مِضْرَبٌ: and see ضَرْبٌ, near the end. ضَرِيبٌ i. q. ↓ مَضْرُوبٌ [Beaten, struck, &c.]. (K, TA.) — — A tent-peg, or stake, struck so as to be firm in the ground; as also ↓ مَضْرُوبٌ. (Lh, TA.) — — See also ضَرْبٌ, in three places. — — Also, (As, ISd, K, TA,) or ضَرِيبُ الشَّوْلِ, accord. to Aboo-Nasr, (assumed tropical:) Milk of which some is milked upon other: or, accord. to some of the Arabs of the desert, milk from a number of camels, some of it being thin, and some of it thick: (S:) or milk of which some is poured upon other: (As, TA:) or such as is milked from a number of camels (ISd, K, TA) into one vessel, and mixed together, not consisting of less than the milk of three camels: (ISd, TA:) or milk upon which other has been milked at night, and other on the morrow, and which has been mixed together. (TA.) [See also صَرِيبٌ.] — — And What is bad, of the kind of plants called حَمْض: or what is broken in pieces, thereof. (K.) — See also مِضْرَبٌ. — — [Hence,] (tropical:) The person who is intrusted, as deputy, with [the disposal of] the gaming-arrows [in the game called المَيْسِر]: or the person who shuffles those arrows, or who plays with them; (اَلَّذِى يَضْرِبُ بِالقِدَاحِ;) as also ↓ ضَارِبٌ: (K:) or both of these epithets signify the person who shuffles those arrows (اَلَّذِى يَضْرِبُ بِالقِدَاحِ); and he is the person who is intrusted, as deputy, with [the disposal of] them: (S:) the former is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (Sb, TA:) and the pl. is ضُرَبَآءُ. (S, A.) You say, هُوَضَرِيبِى, meaning (tropical:) He is my playfellow with the gamingarrows (مِنْ يَضْرِبُ القِدَاحَ مَعِى). (A, TA.) — — And الضَّرِيبُ is a name of (assumed tropical:) The third arrow of those used in the game called المَيْسِر: (K, * TA:) that arrow is thus called by some: by others الرَّقِيبُ [q. v.]: it has three notches; and three portions are assigned to it if successful, and three fines if unsuccessful. (Lh, L, TA.) — — [Hence, app.,] ضَرِيبٌ signifies also (assumed tropical:) A share, or portion. (K.) — — Also (assumed tropical:) Hoar-frost, or rime; (S, K;) like جَلِيدٌ and سَقِيطٌ: (S in art. جلد:) and (assumed tropical:) snow. (K.) — — And (assumed tropical:) The head: (K:) so called because often in a state of agitation. (TA.) — And i. q. شَهْدٌ [i. e. honey, or honey in its comb, or honey not expressed from its comb]: and عَسَلٌ ضَرِيبٌ honey becoming, or become, white and thick. (TA. [See also ضَرَبٌ.]) — Also Big-bellied, (بَطِينٌ, [in some copies of the K بَطْن,]) [as an epithet] of men, (K, TA,) and of others. (TA.) ضَرِيبَةٌ A man, (K,) or anything, (T, S, * TA,) living or dead, (T, TA,) struck, or smitten, with the sword: (T, S, K, TA:) the ة is affixed, though the word has the meaning of a pass. part. n., because it becomes numbered with substs., like نَطِيحَةٌ and أَكِيلَةٌ. (S.) — — [And also] The place [or part] upon which the blow, or stroke, falls, of the body that is beaten, or struck. (Ham p. 129.) — — And Wool, or [goats'] hair, separated, or plucked asunder, with the fingers, and then folded together, and bound with a thread, and spun: (S: [more fully expl. voce سَلِيلَةٌ:]) and wool that is beaten with a mallet: (TA:) or a portion of wool: (K:) or a portion of cotton, and of wool: (TA:) pl. ضَرَائِبُ. (S.) — — Also (tropical:) An impost that is levied, of the poll-tax or land-tax and the like, (S, A, Mgh, O, Msb, K, TA,) and of [the tolls, or similar exactions, termed] أَرْصَاد: (S, O, TA:) pl. as above. (S, A, Mgh, &c.) And (hence, TA) (tropical:) The غَلَّة [as meaning the income, or revenue, arising from the service] of a slave; (S, K, TA;) i. e. ضَرِيبَةُ العَبْدِ means what the slave pays to his master, of the impost that is laid upon him: ضَرِيبَةٌ being of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ. (TA.) — — And (tropical:) A nature; or a natural, a native, or an innate, disposition or temper or the like: [as though signifying a particular cast of constitution, moulded by the Creator:] syn. طَبِيعَةٌ, (S, A, K,) and سَجِيَّةٌ: (S:) pl. as above. (A, TA.) You say, فُلَانٌ كَرِيمُ الضَّرِيبَةِ (tropical:) Such a one is generous in respect of nature]; and لَئِيمُ الضَّرِيبَةِ [(tropical:) mean &c.]; (S;) and إِنَّهُ لَكَرِيمُ الضَّرَائِبِ [(tropical:) Verily he is generous in respect of natural dispositions]: and خُلِقَ النَّاسُ عَلَى ضَرَائِبَ شَتَّى [Men are created of diverse natures &c.]. (TA.) — — See also مَضْرِبٌ. ضَرَّابٌ: see مِضْرَبٌ. ضَارِبٌ [Beating, striking, smiting, or hitting: &c.:] act. part. n. of ضَرَبَ [in all its senses]. (K, TA.) — — A she-camel that strikes her milker: (S, K:). or one which, having been submissive, or tractable, before conceiving, afterwards strikes her milker away from before her: or [the pl.] ضَوَارِبُ signifies she-camels that resist after conceiving, and become repugnant, so that one cannot milk them. (TA.) — — Also, and ضَارِبَةٌ, (K, TA,) the former a possessive epithet [i. e. denoting the possession of a quality], and the latter a verbal epithet [i. e. an act. part. n.], (TA,) (tropical:) A she-camel that raises her tail, and smites with it her vulva, (K, A, in which latter only the pl. is mentioned,) and then goes: (K:) pl. ضَوَارِبُ. (A, TA.) And the former is like تضراب, [i. e. ↓ تِضْرَابٌ, as appears from what follows,] expl. by Lh as meaning (assumed tropical:) A she-camel that has been covered by the stallion, [and app. that raises her tail in consequence thereof,] but respecting which one knows not whether she be pregnant or not: (TA:) or ↓ تِضْرَابٌ signifies a she-camel recently covered by the stallion [and therefore often raising her tail]. (Mz, 40th نوع.) — — The former (ضَارِبٌ) signifies also (assumed tropical:) Swimming, (S, TA,) in water. (TA.) Dhu-r-Rummeh says, لَيَالِىَ اللَّهْوِ يَطْبِينِى فَأَتْبَعُهُ كَأَنَّنِى ضَارِبٌ فِى غَمْرَةٍ لَعِبُ [In the nights of diversion he calls me and I follow him as though I were swimming in a deep water, sporting therein]. (S, TA.) — — طَيْرٌ ضَوَارِبُ (tropical:) Birds seeking sustenance: (S, A, TA:) or birds traversing the land, [or migrating,] in search of sustenance. (L, TA.) — — See also ضَرِيبٌ. — — ضَارِبٌ also signifies (assumed tropical:) A dark night: (K:) or a night of which the darkness extends to the right and left, and fills the world. (S, O. [So in my copies of the S and in the O and TA: but accord. to Golius, as from the S, "yet not filling the air. "]) See the verse of Homeyd cited in the first paragraph. [J cites as an ex. of the last of the meanings expl. above, and so does Sgh in the O, the verse in the sentence here next following.] — — (assumed tropical:) Anything long: applied in this sense to a night: thus in the following verse: وَرَابَعَتْنِى تَحْتَ لَيْلٍ ضَارِبِ بِسَاعِدٍ فَعْمٍ وَكَفٍّ خَاضِبِ (assumed tropical:) [And that she helped me in lifting and putting on the loads, beneath the darkness of a long night,

with a plump fore arm and a hand dyed with hinnà]. (TA.) — — (assumed tropical:) A place, (S,) or a depressed place, (K, TA,) and a valley, (TA,) in which are trees. (S, K, TA.) And (assumed tropical:) A piece of rugged ground extending in an oblong form in a plain, or soft, tract. (K, TA.) And (assumed tropical:) The like of a رَحْبَة in a valley [app. meaning where the water flows into it from its two sides: see art. رحب]: pl. ضَوَارِبُ. (K.) ضَارُوبٌ [an irregular instrumental noun, like طَاحُونٌ and some other words of the same measure,] (tropical:) A snare for catching birds. (A, TA.) ضُتَيْرِيبٌ dim. of اِضْطِرَابٌ, inf. n. of 8, q. v. تِضْرَابٌ: see ضَارِبٌ, former half, in two places. مَضْرَبٌ is an inf. n. (Ham p. 129.) [See the sentence explaining the phrase ضَرَبَ فِى الأَرْضِ; and also the sentence next following it, towards the close of the first paragraph.] — — And it is also a noun of place [and of time, like مَضْرِبٌ, which is the regular form]. (Ham ibid.) See the next paragraph, in five places. مَضْرِبٌ [and ↓ مَضْرَبٌ, q. v.,] A place, or time, [the latter, as is said in the explanation of a phrase mentioned in what follows,] of beating, striking, smiting, or hitting: — — and also, (assumed tropical:) a place, or time, of journeying. (KL.) — — مَضْرِبُ الظَّرِبَانِ means (assumed tropical:) The line, or long mark, upon the face of the animal called ظربان [as though it were a place upon which it had been struck]. (TA in art. ظرب, q. v.) — — And مَضْرِبٌ, (assumed tropical:) A place where a tent is pitched, or set up. (Msb.) — — See also مِضْرَبٌ. — — Also, (thus in the TA in art. سوف, as from the A,) or ↓ مَضْرَبٌ, (thus in a copy of the A in the present art.,) (tropical:) i. q. مَسَافَةٌ [meaning A space, or tract, or an extent, over which one journeys; as being a place of beating the ground]: so in the saying, بَيْنَهُمْ مَضْرَبٌ ↓ بَعِيدٌ [or مَضْرِبٌ, i. e. (tropical:) Between them is a far-extending space to be traversed]. (A.) — — [مَضْرِبُ عَسَلَةٍ is a euphemism for (assumed tropical:) The place of injection of sperma: and hence it means (assumed tropical:) the source from which one springs; origin, ancestry, or parentage; &c.] One says, مَا أَعْرِفُ لَهُ مَضْرِبَ عَسَلَةٍ (S, A) meaning أَعْرَاقَهُ [i. e. (tropical:) I know not the sources (or the source) from which he has sprung; or his ancestry, or parentage]: (S:) or مَا يُعْرَفُ لَهُ مَضْرِبُ عَسَلَةٍ (tropical:) No source or origin [or parentage], nor people, nor ancestor or father, nor nobility, pertaining to him, is know. (M, K, TA.) And مَا لِفُلَانٍ مَضْرِبُ عَسَلَةٍ (S, A, in the latter لِزَيْدٍ,) i. e. (tropical:) [Such a one has no source] of kindred (نَسَب), nor of cattle or property (مَال). (S.) And إِنَّهُ لَكَرِيمُ المَضْرِبِ (tropical:) [Verily he is generous in respect of origin]. (A, TA.) [See also ضَرِيبَةٌ.] — — One says also, أَتَتِ النَّاقَةُ عَلَى مَضْرِبِهَا, meaning (assumed tropical:) The she-camel arrived at the time [of year] of her being leaped by the stallion; making the time to be like the place. (S.) — — مَضْرِبٌ, (S, A, O, and so in the M in art. رم,) or ↓ مَضْرَبٌ, (K, * TA,) with fet-h to the م, (K, TA,) and to the ر also, (TA,) [but this is app. a mistake, as the weight of authority is in favour of the former,] (assumed tropical:) A bone in which is marrow: (S, O, K:) or a bone that is broken and from which marrow is extracted [or sought to be extracted]. (M in art. رم.) One says, of a sheep or goat, (S, A,) that is emaciated, (S,) مَا يُرِمُّ مِنْهَا مَضْرِبٌ (tropical:) [Not a bone of her that is broken for its marrow contains any marrow]; i. e. when a bone of her is broken, no marrow will be found in it. (S, A.) — — And مَضْرِبٌ (S, Msb, K) and ↓ مَضْرَبٌ (Msb, K) and ↓ مَضْرِبَةٌ (S, Msb, K) and ↓ مَضْرَبَةٌ (Msb, K) and ↓ مَضْرُبَةٌ (Sb, TA) signify The part of a sword, with which one strikes: (Msb, and Ham p. 129:) or [the part] about a span from the extremity: (S, TA:) or the part exclusive of, or below, the ظُبَة [q. v.] (دُونَ الظُّبَةِ): (TA:) or the edge (حَدّ) thereof; (K, TA;) thus expl. by several of the leading lexicologists: (TA:) and so ↓ ضَرِيبَةٌ: which last also signifies a sword: (K:) [i. e.] a sword itself is sometimes thus called, as ISd says: (TA:) the pl. of مَضْرِبٌ is مَضَارِبُ. (Ham ubi suprà.) — — [مَضْرِبُ مَثَلٍ means (assumed tropical:) The secondary idea, or thing, signified by a parable or proverb, and compared to the primary idea, or thing; the thing, or case, to which a parable or proverb is applied: correlative of مَوْرِدُ مَثَلٍ: pl. مَضَارِبُ.] — — And [the pl.] مَضَارِبُ signifies (assumed tropical:) Stratagems in war. (IAar, TA.) مُضْرِبٌ [part. n. of أَضْرَبَ, q. v.]. You say, رَأَيْتُ حَيَّةً مُضْرِبًا (S, TA) and مُضْرِبَةً (TA) (tropical:) I saw a serpent still, not moving. (S, TA.) مِضْرَبٌ [A thing with which one beats, strikes, smites, or hits;] a thing with which the action termed الضَّرْب is performed; as also ↓ مِضْرَابٌ. (K.) A wooden instrument [a kind of mallet] with which the bow-string is struck in the operation of separating cotton. (Msb.) — — And, (S, A, K,) as an epithet applied to a man, (S, A,) it signifies شَدِيدُ الضَّرْبِ [One who beats, strikes, smites, or hits, vehemently]; (S, O;) or كَثِيرُ الضَّرْبِ [one who beats, &c., much]; as also ↓ ضَرُوبٌ (A, K) and ↓ ضَرَّابٌ (A) and ↓ ضَرِيبٌ (K, TA) and ↓ ضَرِبٌ. (O, K, TA. [But in none of these lexicons is this signification mentioned in such a manner as to show that it necessarily relates to any but the first of these words, namely, مِضْرَبٌ: that it does so, however, is indicated by the measures of all of them.]) — — Also, (O, K, TA,) or ↓ مَضْرِبٌ, with fet-h to the م and kesr to the ر, (Mgh,) [thus] written like مَجْلِسٌ by MF, and pronounced by the vulgar مَضْرَب, but both of these are [said to be] incorrect, (TA,) A [tent such as is called] قُبَّة: (Mgh:) or a great [tent of the kind called] فُسْطَاط; (O, K, TA;) the فسطاط of a king: (TA:) pl. مَضَارِبُ. (Mgh, TA.) مَضْرَبَةٌ and مَضْرُبَةٌ: see مَضْرَبٌ. مُضَرَّبٌ Sewed [meaning quilted] with cotton: applied in this sense to a بِسَاط [or thing that is spread like a carpet, &c.]. (Mgh, Msb.) مُضَرَّبَةٌ [a subst. signifying A quilt; a quilted garment and the like: see 2]. (S, Mgh, Msb.) مِضْرَابٌ The thing [i. e. plectrum] with which a lute (عُود) is struck [or played]: (S:) pl. مَضَارِيبُ. (TA in art. طرب.) [See an ex. voce طَرُوب. The plectrum commonly used for this purpose in the present day is a slip of a vulture's feather, and is termed رِيشَةٌ: see the chap. on music in my " Modern Egyptians. "] — — See also مِضْرَبٌ. مَضْرُوبٌ: see ضَرْبٌ and ضَرِيبٌ, the latter in two places. Dhu-r-Rummeh says, speaking of a cake of bread (خُبْزَة), وَمَضْرُوبَةٍ فِى غَيْرِ ذَنْبٍ بَرِيئَةٍ كَسَرْتُ لِأُصْحَابِى عَلَى عَجَلٍ كَسْرَا [Many a thing (meaning many a cake of bread) beaten for no offence, free from blame, I have broken for my companions in haste, with a vigorous breaking]. (TA, after explaining the phrase أَضْرَبَ الخُبْزُ [q. v.].) — — Also (assumed tropical:) Staying, abiding, or remaining, [fixed, or settled,] in a tent, or house. (TA.) مُضَارِبٌ One who is employed by another to traffic for him with his (the latter's) property, on the condition of their sharing the gain together: and also one who employs another to traffic for him with his (the former's) property, on that condition: thus expl. by En-Nadr; and Az also allows the use of the word in these two senses. (TA.) مُضْطَرَبٌ may mean اِضْطِرَابٌ [i. e. it may be used as an inf. n. of اِضْطَرَبَ (q. v.), agreeably with a general rule]: — — and it may mean A place of اِضْطِرَاب: (Ham p. 142:) [thus used it often means a place in which one goes to and fro seeking the means of subsistence: and simply a place in which one seeks gain: see اِضْطَرَبَ فِى أُمُورِهِ: and see also the syns. مُرَاغَمٌ (in two places) and مُنْتَقَدٌ.] — — [It is also a pass. part. n.: and hence the phrase مُضْطَرَبَاتٌ لِلْمَعَاشِ, meaning The things that are desired to be gained for subsistence, or sustenance: see مَرَاغِبُ.] مُضْطَرِبٌ [A thing having its several parts in a state of collision: and hence, a thing, and a man, in a state of commotion, agitation, convulsion, &c.: see its verb, 8]. — — One says, جَآءَ مُضْطَرِبَ العِنَانِ [lit. He came with quivering rein]; meaning he came discomfited, or put to flight, and alone. (K.) — —

And رَجُلٌ مُضْطَرِبُ الخَلْقِ (tropical:) A man incongruous, unsound, faulty, or weak, in respect of make: (A, TA:) tall, and [loose, lax, flabby, uncompact, slack, shaky, or] not strong of make. (TA.) — — And حَدِيثٌ مُضْطَرِبُ السَّنَدِ (assumed tropical:) A tradition unsound, faulty, or weak, in respect of the authority upon which it rests, or to which it is traced up or ascribed; syn. مُخْتَلٌّ. (S, TA.) ضرج 1 ضَرَجَهُ, (S, O, L, K,) aor. ضَرِجَ, (O,) or ضَرُجَ, (L,) inf. n. ضَرْجٌ, (O, L,) He split it, slit it, or rent it asunder or open; (S, O, L, K;) and so ↓ ضرّجهُ [but app. in an intensive sense, or said of a number of things, inf. n. تَضْرِيجٌ]; namely, a garment, &c. (L.) [Hence,] ضَرَجَ النَّارَ i. q. فَتَحَ لَهَا عَيْنًا [i. e. He made an opening in the live coals of the fire, in order that it might burn up well]. (AHn, TA.) — — And He smeared it, daubed it, or defiled it; (O, L, K;) and so ↓ ضرّجهُ [but app., in this case also, in an intensive sense, or said of a number of things]; namely, a garment, (A, L,) &c., (L,) with blood, (A, L,) or with something similar thereto, that was red, or with something yellow. (L.) — — And He threw it, or threw it down. (K.) — ضَرَجَتْ بِجِرَّتِهَا and جَرَضَتْ [signify the same, i. e. She was choked with her cud; or she swallowed her cud with difficulty; the former verb being app. formed by transposition from the latter; but جَرِضَتْ seems to be better known than جَرَضَتْ]; said of a camel. (O, TA.) 2 ضَرَّجَ see above, in two places. — — One says also, ضرّج أَنْفَهُ بِدَمٍ, (S, O,) or بِالدَّمِ, (K,) He made his nose to bleed. (S, O, K.) — — And ضرّج الثَّوْبَ, (S, O, K,) inf. n. تَضْرِيجٌ, (S, O,) He dyed the garment, or piece of cloth, of a red colour, (S, O, K,) making it less fully dyed than that which is termed مُشْبَع, and more so than that which is termed مُوَرَّد. (S, O.) — — [Hence,] ضرّج الكَلَامَ, (A, K,) inf. n. as above, (O,) (tropical:) He embellished the speech, (A, O, K,) and amplified it, (A,) as one does in excuses, or pleas, (O,) with truth, or with falsehood. (A, O.) — — ضرّجت جَيْبَهَا She (a woman) loosened her جَيْب [or opening at the neck and bosom of her shift or the like, so that the edges were not drawn together, or buttoned]. (O, K: * in the latter, ضرّج الجَيْبَ, inf. n. as above.) — — ضرّجنا الإِبِلَ We urged on the camels, in making a hostile, or predatory, incursion. (O, K. *) 5 تَضَرَّجَ see 7, in four places. — — تضرّج also signifies It (a garment, A, L) became smeared, daubed, or defiled, (S, A, O, L, K,) with blood, (S, A, O, L,) or with something similar thereto, that was red, or with something yellow. (L.) — — And تضرّج الخَدُّ (tropical:) The cheek became red, (O, K, TA,) on an occasion of shame. (O.) You say, كَلَّمْتُهُ فَتَضَرَّجَ خَدَّاهُ (tropical:) I spoke to him and his cheeks became red. (A, * TA.) — — And تضرّجت المَرْأَةُ (tropical:) The woman displayed her finery, or ornaments, and beauties of person or form or countenance, to men, (A, O, K, TA,) and embellished herself. (A, TA.) 7 انضرج It (a thing, or garment, &c., L) split, slit, or rent asunder or open; (S, O, L, K;) as also انضرج; (TA in art. ضرح;) and so ↓ تضرّج [but app. in an intensive sense, or said of a number of things]: (L:) the latter is said of a garment in the former sense; (TA;) or as meaning it became much rent, or rent in several places. (L.) When the fruits of herbs, or leguminous plants, appear, one says, انْضَرَجَتْ عَنْهَا لَفَائِفُهَا and أَكْمَامُهَا [i. e. Their envelopes, or pericarps, and their calyxes, rent asunder or open, so as to disclose them]. (A, TA. [And the like is said in the S and O.]) And one says also, عَنِ البَقْلِ لَفَائِفُهُ ↓ تَضَرَّجَتْ, meaning اِنْفَتَحَت [i. e. The envelopes, or pericarps, of the herbs, or leguminous plants, opened so as to disclose what was within them]. (S, O.) And النَّوْرُ ↓ تضرّج The blossoms opened. (K.) And انضرج الشَّجَرُ The buds of the trees burst open and the extremities of the leaves appeared. (L.) And ↓ تضرّج said of lightning means تَشَقَّقَ [i. e. It clave the clouds, and extended high, into the midst of the sky; or it was in a state of commotion in the clouds; or it spread wide and long]. (S, A, O, K.) — — Also It was, or became, wide, or ample. (El-Muärrij, S, O, K.) You say, انضرجت لَنَا الطَّرِيقُ The road was, or became, wide to us. (TA.) And انضرج مَا بَيْنَ القَوْمِ The space between the people was, or became, far-extending: (As, S, O, K: *) and so انضرج. (S in art. ضرح.) — — انضرجت العُقَابُ The eagle darted down upon the prey: (O, K:) or betook itself, or advanced, to it: (O:) or took a sidelong course to it. (O, K. *) ضَرِجٌ A garment, or piece of cloth, smeared with a red, or yellow, colour; as also ↓ إِضْرِيجٌ: or this latter is only [applied to a garment, or piece of cloth,] of [the kind called] خَزّ. (TA.) [And ضَرِجُ الأَنَامِلِ means Having the ends of the fingers smeared, or defiled, by blood: see Ham p. 799.] ضَرَجَةٌ and ضُرْجَةٌ A species of bird. (TA.) عَدْوٌ ضَرِيجٌ A vehement running. (S, K.) إِضْرِيجٌ A yellow [garment of the kind called] كِسَآء; (K;) a yellow sort of أَكْسِيَة [pl. of كِسَآء]: (S, O:) or a كساء made of excellent [down of the kind called] مِرْعِزَّى: (TA:) or أَكْسِيَة made of the best of مِرْعِزَّى: (Lth, O, TA:) and, (O, K,) accord. to Lh, (TA,) red [cloth of the kind called] خَزّ: (O, K, TA:) and أَكْسِيَةُ الإِضْرِيجِ signifies the اكسية of red خَزّ; (A, TA;) or of yellow خَزّ. (TA. See also ضَرِجٌ.) And ثَوْبٌ إِضْرِيجٌ A garment saturated with redness. (A.) — — And A red dye: (O, K, TA:) so it is said to signify: and hence ↓ ثَوْبٌ مُضَرَّجٌ [meaning A garment, or piece of cloth, dyed of a red colour in the manner expl. voce ضرّج]. (TA.) — And A horse that is swift and excellent; or swift, or excellent, in running; (AO, S, O, K, TA;) vehement in running; (S, O, TA;) or having a large mane: (AO, TA:) or wide in the لَبَان [or breast, or middle of the breast]. (TA.) مِضْرَجٌ: see its pl., مَضَارِجُ, below. مُضَرَّجٌ: see إِضْرِيجٌ. — — مُضَرَّجُ الخَدَّيْنِ (tropical:) Having the cheeks made red. (A, * TA.) — — المُضَرَّجُ, (so in the O,) or ↓ المُضَرِّجُ, (so accord. to the K, there said to be like مُحَدِّث,) The lion. (O, K.) المُضَرِّجُ: see what next precedes. عَيْنٌ مَضْرُوجَةٌ An eye wide in the fissure: (S, O, K:) a wide eye. (A.) مَضَارِجُ i. q. مَشَاقُّ [i. e. Fissures; lit. places of slitting: pl. of مَشَقٌّ]. (O, K.) Himyán Ibn-Koháfeh Es-Saadee says, describing the tushes of a stallion-camel, أَوْسَعْنَ مِنْ أَشْدَاقِهِ المَضَارِجَا [That widened the fissures of the sides of his mouth]. (O.) — Also Old and worn-out garments, (A'Obeyd, S, O, K,) that are used for service and work, like what are called مَعَاوِزُ: sing. ↓ مِضْرَجٌ. (A'Obeyd, S, O.) ضرح 1 ضَرَحَهُ, (S, O, L, K,) aor. ضَرَحَ, (K,) inf. n. ضَرْحٌ, (S, A, O, L,) He removed it from its place; put it away or aside; pushed, or thrust, it away: (S, A, * O, L, K:) he took it, and threw it away or aside: (L:) he pushed it, or thrust it, away with his foot: (Expos. of the “ Amálee ” of El- Kálee:) [and] ضَرَحَ بِالشَّىْءِ [if not a mistranscription for ضرح الشَّىْءَ] He threw [from him] the thing; and put it away or aside: and ضَرَحَ عَنْهُ الثَّوْبَ He cast off from him the garment. (A.) See also 4. [And see 8.] [Hence] ضَرَحْتُ عَنِّى شَهَادَةَ القَوْمِ (tropical:) I invalidated the testimony of the people or party, or annulled its claim to credibility, (جَرَحْتُهَا,) and cast it from me, or rejected it: (S, A, O, K: *) said by one against whom false witness has been borne, and who has shown its falseness. (A.) — — And ضَرَحَتِ الدَّابَّةُ بِرِجْلِهَا, (S, O, K,) aor. ضَرَحَ, (K, * TA,) inf. n. ضَرْحٌ (S, O) and ضِرَاحٌ, (S, * O, K,) this latter from Sb, (TA,) [but it seems to be implied in the K that the verb with ضِرَاحٌ for its inf. n. has its aor., as well as this inf. n., like that of كَتَبَ, which I do not think to be the case,] The beast kicked with its hind leg: (S, O, K:) or الضَّرْحُ is with the fore legs; and الرَّمْحُ, with the hind legs. (TA.) One says, فِيهَا ضِرَاحٌ [It has a habit of kicking with the hind leg: or, with the fore leg]; a phrase mentioned by I'Ab. (S.) — — ضَرَحَ, (S, K,) or ضَرَحَ ضَرِيحًا, (A, Msb,) aor. ضَرَحَ, (Msb, TA,) inf. n. ضَرْحٌ, (S, K,) He dug a ضَرِيح [q. v.], (S, A, Msb, K,) لِلْمَيِّتِ [for the corpse]. (A, * K.) — — ضَرَحَ, inf. n. ضَرْحٌ, also signifies [He clave the ground; (see ضَرِيحٌ;) and] he split, slit, or rent asunder or open, anything; like ضَرَجَ, with ج: (TA:) but the phrase ضَرَحْنَا البُرُودَ, in a verse of Dhur-r-Rummeh, as some relate it, is expl. by AA as meaning We threw off the [garments called] برود: others relate it with ج;

and in this case he says that it means " we rent asunder " or " open. " (Az, O, TA.) — ضَرَحَ [as though quasipass. of ضَرَحَهُ] signifies also He, or it, was, or became, distant, or remote; or removed to a distance; went far away. (L.) [See also 7.] — — And ضَرَحَتِ السُّوقُ, inf. n. ضُرُوحٌ (O, K, TA) and ضَرْحٌ, (TA,) The market was, or became, stagnant, or dull, with respect to traffic. (O, K, TA.) 3 ضارحهُ i. q. سَابَّهُ and رَامَاهُ; (O, K;) i. e. ضارحهُ and سابّهُ and راماهُ are [all] one [in signification, app. meaning He reviled him, or vilified him, being reviled, or vilified, by him; so that the last seems to be here used tropically]. (TA.) — — And i. q. قَارَبَهُ [He drew him near to him]; (O, K;) namely, his companion. (O.) — — Also, inf. n. مُضَارَحَةٌ, He, or it, resembled, and corresponded to, him, or it; syn. ضَارَعَهُ and قَابَلَهُ. (TA. [See الضُّرَاحُ.]) 4 اضرح i. q. أَبْعَدَ: (K:) you say, أَضْرِحْهُ عَنْكَ, (so accord. to two copies of the S,) or ↓ اضْرَحْهُ, (so in one of my copies of the S, [i. e. اِضْرَحْهُ, from ضَرَحَهُ, in my other copy of the S اضْرِحْهُ, so that the correct form of the verb in this sense is doubtful,]) meaning أَبْعِدْهُ [i. e. Remove thou, or put far away, him, or it, from thee]. (S.) [In the TA, it is also expl. as meaning دَفَعَ, which is likewise a signification of ضَرَحَ.] — — And He corrupted, or vitiated, (O, K,) him, or it. (O.) — — And أَضْرَحْتُ السُّوقَ I made, or found, the market to be stagnant, or dull, with respect to traffic; syn. أَكْسَدْتُهَا. (O, K. *) 7 انضرح It was, or became, wide, or ample. (TA.) You say, انضرح مَا بَيْنَ القَوْمِ The space between the people was, or became, far-extending: like انضرج. (As, S.) — — Also It split, slit, or rent asunder or open: like انضرج. (TA.) 8 اضطرحوا فُلَانًا They cast such a one aside: (O, * L, TA: [see also 1, first sentence:]) the vulgar say اِطَّرَحُوا, thinking it to be from الطَّرْحُ, whereas it is from الضَّرْحُ: or, accord. to Az, it may be that, in اطّرحوا, the ت of the measure اِفْتَعَلَ is changed into ط, and ض incorporated into it. (L, TA.) ضَرْحٌ inf. n. of 1. (S, A, &c.) — — بَيْنِى وَبَيْنَهُمْ ضَرْحٌ means Between me and them is a wide distance, and solitude. (TA.) — Also A skin. (O, K.) نِيَّةٌ ضَرَحٌ i. q. بَعِيدَةٌ [app. meaning A distant, or remote, thing, or place, that is the object of an action or a journey: &c.]; (O, K;) as also طَرَحٌ &c. (O.) — — ضَرَحٌ applied to a man, Bad, corrupt, or vitious. (El-Muärrij, O, K.) — الضَّرَحُ is also used by poetic license for [the inf. n.] الضَّرْحُ. (O.) ضَرَاحِ, like قَطَامِ, (K, TA,) is a verbal noun like نَزَالِ, (TA,) meaning اِضْرَحْ, (K, TA,) i. e. أَبْعُدْ: you say, ضَرَاحِ عَنْهُ Remove thou to a distance, or go far away, from him, or it. (TA.) الضُّرَاحُ, (O, K, TA,) or, accord. to Mujáhid, ↓ الضَّرِيحُ, (O, TA, *) [The temple called] البَيْتُ المَعْمُورُ, (O, K, TA,) corresponding to, or over against, [i. e. directly over,] the Kaabeh, (O, TA,) in Heaven, (O,) in the Fourth Heaven, (K, TA,) or in the Seventh, or in the Sixth, and said to be beneath the عَرْش, or in the First Heaven: (TA:) accord. to 'Alee, it is entered every day by seventy thousand angels. (O.) قَوْسٌ ضَرُوحٌ A bow that propels the arrow with vehemence; (S, A, K; *) as also طَرُوحٌ [q. v.]. (S and O and K in art. طرح.) And دَابَّةٌ ضَرُوحٌ A beast that kicks with its hind leg (S, K) [or with its fore legs: see 1]. ضَرِيحٌ Distant, or remote: (S, K:) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA.) — — Also A trench, or an oblong excavation, in the middle of a grave; (S, A, Mgh, Msb, K;) and so ↓ ضَرِيحَةٌ: (TA:) in this sense [likewise] of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Msb:) what is termed لَحْدٌ is in the side: (S:) or a grave (K, TA) altogether: (TA:) or a grave without a لَحْد: (K, TA:) pl. ضَرَائِحُ. (Msb.) One says, نَوَّرَ اللّٰهُ ضَرِيحَهُ (A, TA) i. e. [May God illumine] his grave. (TA.) — — See also الضُّرَاحُ. ضَرِيحَةٌ: see the next preceding paragraph. مَضْرَحٌ: see مَضْرَحِىٌّ. مِضْرَحٌ A garment, or piece of cloth, or other thing, used as a repository for clothes: pl. مَضَارِحُ. (O.) مَضْرَحِىٌّ A hawk, (S, A, O, K,) and a vulture, (A,) having long wings; (S, A, O, K;) as also ↓ مَضْرَحٌ; (O, K;) but the former is the more common: a hawk of this description is of an excellent kind: (TA:) and to the wings of the vulture of this sort is likened the extremity of the tail of a she-camel with the coarse hairs that are upon it: (Kf, TA:) or white, applied to a hawk and to a vulture; (A;) or thus, applied to a vulture; and sometimes, so applied, black: (Ham p. 95:) or a vulture intensely red [or brown]: (AHát, O:) [and a hawk in which is redness; otherwise it is not thus called: (so in the Deewán of Jereer, accord. to Freytag:)] or i. q. أَجْدَلٌ and صَقْرٌ and قَطَامِىٌّ: (A'Obeyd, TA:) [it is mentioned in the K again in art. مضرح; for,] accord. to some, the م is radical: (TA in art. مضرح:) or, applied to a hawk, it means that darts down sideways; or that thrusts the prey. (Ham ubi suprà.)– — [Hence,] (tropical:) A chief, (S, A, O, K,) such as is generous, or noble, (K,) or of ancient (A, O) and generous (O) origin. (A, O.) — — Also White as an epithet applied to anything. (K.) — — And (tropical:) Tall, or long. (K, TA.) شَىْءٌ مُضْطَرَحٌ A thing cast aside. (S, K.) Quasi ضرد 8 اِضْطَرَدَ, as though from ضَرَدَ: see 8 in art. طرد. ضرس 1 ضَرَسَهُ, (A, TA,) aor. ضَرِسَ, (TA,) inf. n. ضَرْسٌ, (S, A, K,) He bit it: (TA:) or he bit it vehemently with the أَضْرَاس [pl. of ضِرْسٌ, q. v.]; (S, A, K;) as also ↓ ضرّسهُ: (A:) or with the ضَرْس. (T, TA.) — — He (a beast of prey) chewed his flesh, (i. e., the flesh of his prey,) without swallowing it; (A;) as also ↓ ضرّسهُ. (A, TA.) — — He bit it (namely an arrow) to try it; to know if it were hard or weak: (S:) he marked it (namely an arrow) by biting it with his أَضْرَاس, (M, A,) or with his teeth. (Az, TA.) — — (assumed tropical:) He tried him with respect to his claims to knowledge or courage. (IAar.) — — ضَرَسَتْهُ الخُطُوبُ, inf. n. ضَرْسٌ, (tropical:) Things or affairs, or calamities, tried, or tested, him; as also ↓ ضرّستهُ. (TA.) — — ضَرَسَتْهُ الحُرُوبُ, inf. n. ضَرْسٌ, (tropical:) Wars tried, or proved, him, and rendered him expert, or strong; (TA;) as also ↓ ضرّستهُ, (S, A, K,) inf. n. تَضْرِيسٌ. (S, K.) — — ضَرَسَهُمُ الزَّمَانُ, (S, A, K,) inf. n. ضَرْسٌ, (K,) (tropical:) Fortune became severe, rigorous, afflictive, or adverse, to them; (S, A, K; *) as also ↓ ضرّسهم. (A, TA.) — — ضَرَسَ نَابُهَا (tropical:) She was evil in disposition: (TA:) and ضَرْسٌ [alone] the being evil in disposition. (IAar.) — — ضَرْسٌ also signifies (assumed tropical:) The biting of blame, or reprehension. (IAar.) — — And (tropical:) The keeping silence during a day, until the night: (O, K, TA:) as though biting one's tongue. (TA.) — — And ضَرَسَ البِئْرَ, aor. ضَرِسَ (O, K, TA) and ضَرُسَ, (TA,) inf. n. ضَرْسٌ, (O, TA,) (assumed tropical:) He cased the well with stones: (O, K, TA:) or, as some say, he closed up the interstices of its casing with stones: and in like manner one says of any building. (TA.) — ضَرِسَتْ أَسْنَانُهُ, (S, K,) aor. ضَرَسَ, (K,) inf. n. ضَرَسٌ, (S,) His teeth were set on edge (كَلَّتْ) by eating or drinking what was acid, or sour. (S, A, * K.) And ضَرِسَ الرَّجُلُ The man's teeth were set on edge. (TA.) It is said in a trad. of Wahb Ibn-Munebbih, that a certain bastard, of the Children of Israel, offered an offering, and it was rejected; whereupon he said, يَا رَبِّ يَأْكُلُ أَبَوَاىَ الحَمْضَ وَأَضْرَسُ أَنَا أَنْتَ أَكْرَمُ مِنْ ذٰلِكَ [O my Lord, my two parents eat sour herbage, and are my teeth set on edge? Thou art more gracious than to suffer that]: and his offering was accepted. (O in art. حمض.) [See Jer., xxxi. 29; and Ezek., xviii. 2.] — — Also ضَرِسَ, inf. n. ضَرَسٌ, (tropical:) He was angry by reason of hunger: because hunger sharpens the أَضْرَاس. (TA.) — — And ضَرِسُوا بِالحَرْبِ (assumed tropical:) They persisted in war until they fought one another. (T, O, TA.) 2 ضرّسهُ inf. n. تَضْرِيسٌ: see ضَرَسَهُ, in five places. — — تَضْرِيسٌ also signifies (tropical:) An indentation, or serration, (Az, TA,) like أَضْرَاس, (TA,) in a sapphire (يَاقُوتَة) and a pearl, or in wood. (Az, TA.) 3 ضَارَسْتُ الأُمُورَ (tropical:) I became experienced in affairs, and knew them. (T, TS.) — ضارسوا, (K,) inf. n. مُضَارَسَةٌ and ضِرَاسٌ; so in the Tekmileh; but in the M, ↓ تضارسوا; (TA;) (tropical:) They warred, or fought, one against another, and

treated one another with enmity, or hostility: (K, TA:) from ضَرَسٌ, [inf. n. of ضَرِسَ,] signifying the "being angry by reason of hunger." (TA.) 4 اضرسهُ It (acid, or sour, food, or drink,) set his teeth on edge; (Ibn-'Abbád, K; *) syn. أَكَلَّ أَسْنَانَهُ. (Ibn-'Abbád.) [And so, app., اضرس أَسْنَانَهُ.] — — Also (tropical:) He, or it, (an affair, or event, S,) disquieted him. (Ibn-'Abbád, S, O, K, TA.) — And اضرسهُ بِالكَلَامِ (assumed tropical:) He silenced him by speech. (Ibn-'Abbád, O, K.) 5 تَضَرَّسَ see what next follows. 6 تضارس, (S, A, K,) in the M ↓ تضرّس, (TA,) (tropical:) It (a building) was, or became, uneven, (S, M, A, K,) and irregular, (A,) having in it what resembled أَضْرَاس. (M.) — تضارسوا: see 3. ضَرْسٌ (assumed tropical:) Land of which the herbage is here and there (IAar, T, O, K, TA) and on which rain has fallen here and there: (IAar, T, TA:) and a portion of land upon which rain has fallen a day or part of a day. (TA.) — — See also ضِرْسٌ. ضِرْسٌ A tooth: (S, K:) pl. أَضْرَاسٌ, and (sometimes, S, Msb) ضُرُوسٌ (S, Msb, K) and أَضْرُسٌ [which is a pl. of pauc., as is also, properly, the first of the pls. here mentioned]; and quasi-pl. n. ضرس [written in the TA without any syll. signs, so that it may be ضَرْسٌ, or ضِرْسٌ (like the sing.), or ضَرَسٌ]; so in the M [of which I am unable to consult the portion containing this art.]: (TA:) or [a lateral tooth; for] the اضراس are the teeth, except the central incisors: (Mgh:) or [this explanation, which I find only in the Mgh, is incomplete, and the word sometimes means the teeth absolutely, but properly] the molar teeth, or grinders, which are twenty in number, [including the bicuspids,] next behind the canine teeth: (Zj, in his "Khalk el-Insán:") or i. q. أَرْحَآءٌ: (S and Msb and K, art. رحى: [see سِنٌّ: and see also رَبَاعِيَةٌ:] ضِرْسٌ is masc.; (Mgh, K;) and sometimes fem.: (Mgh:) or what is thus called is masc. when thus called; (S, Msb;) but if called سِنٌّ, it is fem.: (Msb:) or it is properly masc.; and if found in poetry made fem., سِنٌّ is meant thereby: (Zj, Msb:) but As denies its being made fem.; (Msb, TA;) and as to the saying ascribed to Dukeyn, فَفُقِئَتْ عَيْنٌ وَطَنَّتْ ضِرْسُ [And an eye was put out, and a tooth, or grinder, sounded], he says that the right reading is وَطَنَّ الضِّرْسُ [and the tooth, or grinder, sounded], and that he who heard these words understood them not. (TA.) What are called أَضْرَاسُ العَقْلِ and أَضْرَاسُ الحُلُم [The wisdom-teeth, and the teeth of puberty] are four: they come forth after the [other] teeth have become strong. (TA. [See نَاجِذٌ.]) — — [Hence,] sing. of ضُرُوسٌ (K) which signifies (assumed tropical:) The stones with which a well is cased. (S, O, K.) — — And (assumed tropical:) A فِنْد [app. as meaning a peak, or the like,] in a mountain. (TA.) — — And (assumed tropical:) A rough [hill, or eminence, or elevated place, such as is termed] أَكَمَة (T, O, K, TA) and [such as is termed] أَخْشَب: (T, TA:) or rough ground; written by Sgh ↓ ضَرْسٌ: (IAar, TA:) or a portion of a [tract such as is termed] قُفّ, somewhat elevated, very rugged, rough to the tread, consisting of a single piece of stone [or rock], unmixed with clay, or soil, and not giving growth to anything: pl. ضُرُوسٌ. (TA.) — — Also (tropical:) Light rain: (IAar, TA:) or a rain little in quantity: (S, O:) or a light rain: pl. ضُرُوسٌ: (K:) or ضُرُوسٌ مِنْ مَطَرٍ means scattered rains: (As, TA:) or scattered showers of rain: (S, O:) and some say, i. q. جُدُر [app. a mistranscription, probably for خَدَرٌ, which signifies rain; or clouds, or mist, and rain]: and [it is. said that] ضِرْسٌ signifies also a raining cloud that has not [much] width. (TA.) — See also مُضَرَّسٌ, last sentence. ضَرِسٌ A man having his teeth set on edge. (TA.) — — And (tropical:) A man angry by reason of hunger; (AZ, K, TA;) because hunger sharpens the أَضْرَاس: (TA:) and ↓ ضَرِيسٌ signifies (assumed tropical:) very hungry; (K, TA;) so that there is nothing that comes to him but he eats it, by reason of hunger: (TA:) pl. of the latter ضَرَاسَى, like as حَزَانَى is a pl. of حَزِينٌ. (K.) — — And (tropical:) A man (S, A, O) refractory, untractable, perverse, stubborn, or obstinate, in disposition: (Yz, S, A, O, K:) evil in disposition, or illnatured, and very perverse or cross or repugnant and averse; syn. شَرِسٌ. (K.) You say رَجُلٌ ضَرِسٌ شَرِسٌ. (Yz, S, A, O.) [See ضَرُوسٌ.] — — See also مُضَرَّسٌ, last sentence. ضِرْسَةٌ Ruggedness, and roughness. (TA.) ضُرَاسٌ Toothache. (MA.) ضِرَاسٌ [seems to signify, properly, A disposition to bite]. — — [Hence,] النَّاقَةُ بِجِنِّ ضِرَاسِهَا means (assumed tropical:) The she-camel is in the case of the recentness of her bringing forth, when she defends her young one; from the epithet ضَرُوسٌ; (S, Meyd, O; but in the S and O, هِىَ, referring to the she-camel, is put in the place of الناقة;) and is a prov., applied to the man whose nature is evil on the occasion of his defending. (Meyd.) And one says, اِتَّقِ النَّاقَةَ بِجِنِّ ضِرَاسِهَا, meaning (tropical:) Beware thou of the she-camel in the case of the recentness of her bringing forth, and of her evil disposition towards him who approaches her, by reason of her attachment to her young one. (A, TA.) [In the TA, in art. جن, this saying is mentioned with ضِرَامِهَا in the place of ضِرَاسِهَا: the former may perhaps be another reading; but I rather think that it is a mistranscription for the latter. And in the present art. in the TA, it is added that Sgh has mentioned (app. in the TS, for he has not done so in the O,) El-Báhilee's having explained الضِّرَاسُ as meaning سِيْمٌ لهم; and that it is likewise explained in the T as meaning سِيْمٌ: but I know no such word as سِيْمٌ; nor do I know any word of which it is likely to be a mistranscription, though I have diligently searched for such. This word سِيْمٌ has been altered by the copyist in each instance in the TA; so that it seems to have been indistinctly written by the author.] — — [Hence also] ضِرَاسُ الحَرْبِ (assumed tropical:) The biting of war. (Ham p. 532.) ضَرُوسٌ A she-camel of evil disposition, (S, K,) that bites her milker: (S, A, K:) or that has a habit of biting to defend her young one. (TA.) — — [Hence,] حَرْبٌ ضَرُوسٌ (tropical:) Devouring, biting, war: (TA:) or vehement war. (Ham p. 87.) — And A she-camel whose flow, or stream, of milk does not make any sound to be heard. (TA.) ضَرِيسٌ (assumed tropical:) Stones resembling أَضْرَاس [i. e. teeth or lateral teeth or molar teeth]: with such, a well is cased. (TA.) — — And (assumed tropical:) The vertebræ of the back. (O, K.) — Also, and ↓ مَضْرُوسَةٌ, (assumed tropical:) A well (بِئْرٌ) cased with stones. (S, K.) — — See also ضَرِسٌ. أَضْرَسُ an imitative sequent to أَخْرَسُ as an epithet applied to a man. (S, K.) مُضَرَّسٌ (assumed tropical:) A sort of figured cloth or garment, (S, O, K,) having upon it forms resembling أَضْرَاس [i. e. teeth or lateral teeth or molar teeth], (K,) or thought by IF to be thus called because having upon it such forms: (O:) or, applied as an epithet to [the kind of garments called] رَيْط, as meaning figured with the marks of folding: or meaning folded in a square form: or, as some say, مُضَرَّسَةٌ signifies a sort of cloths, or garments, upon which are lines and ornamental borders. (TA.) — — And (assumed tropical:) An arrow that is not smooth, or even; because it has in it what resemble أَضْرَاس. (TA.) — — And حرَّةٌ مُضَرَّسَةٌ and ↓ مَضْرُوسَةٌ (assumed tropical:) [A stony tract] in which are stones like the أَضْرَاس of dogs. (A'Obeyd, S, K.) — Also (tropical:) A man who has been tried, or proved, or tried and strengthened, by experience; (A, TA;) whom trials have befallen, as though he had been bitten thereby: (TA:) who has been tried, or proved, and rendered expert, or strong, by wars, (S, A,) and by affairs, or calamities: (A:) like مُنَجَّذٌ from نَاجِذٌ: (A, TA:) or who has become experienced in affairs: (AA, S:) one who has travelled, and become experienced in affairs, and fought; as also ↓ ضِرْسٌ and ↓ ضَرِسٌ. (TA.) المُضَرِّسُ The lion, that chews the flesh of his prey without swallowing it: (O, K:) or the lion; so called because he does thus. (TA.) مَضْرُوسَةٌ: see ضَرِيسٌ: and also مُضَرَّسٌ. ضرط 1 ضَرَطَ, aor. ضَرِطَ; (S, Msb, K;) and ضَرِطَ, aor. ضَرَطَ; (Msb;) inf. n. ضَرْطٌ (S, Msb, K, in the Msb said to

be of the latter verb,) and ضَرْطٌ (Msb, K, in the Msb said to be of the former verb,) and ضَرِيطٌ and ضُرَاطٌ, (K,) or the last is a simple subst., (Msb,) [a coarse word, signifying] He broke wind, i. e. emitted wind from the anus, with a sound. (S, K.) [When it is without sound, you say فَسَا.] Hence the prov., أَوْدَى العَيْرُ إِلَّا ضَرِطًا The ass had no power remaining except [that of] emitting wind from the anus, with a sound: (S, K:) applied to a vile, or an abject, person, and to an old man; and in allusion to a thing's becoming in a bad, or corrupt, state, so that there remains of it nothing but what is of no use: (K:) the last word is in the accus. case as denoting a thing of a different kind from that signified by the preceding noun. (O.) And أَجْبَنُ مِنَ المَنْزُوفِ ضَرِطًا [More cowardly than he who is exhausted by emitting wind from the anus, with a sound]: another prov.: [its origin is variously related: see Freytag's Arab. Prov., i. 320:] or المَنْزُوفُ ضَرِطًا [or ضَرْطًا, for it is differently written in different copies of the K,] is a certain beast, between the dog and the cat, (K,) or between the dog and the wolf, (O,) which, when one cries out at it, emits wind from the anus, with a sound, by reason of cowardice. (Sgh, K.) 2 ضَرَّطَ see 4, in two places. 4 اضرطهُ, and ↓ ضرّطهُ, (S, O, K,) He made him to emit wind from the anus, with a sound: (S:) or he did to him that which caused him to emit wind from the anus, with a sound. (O, K.) — — اضرط بِهِ; and ضرّط ↓ به, (S, K,) inf. n. تَضْرِيطٌ; (K) He derided him, and imitated to him with his mouth the action of one emitting wind from the anus, with a sound; (S;) he made to him with his mouth a sound like that of an emission of wind from the anus, and derided him. (K, * TA.) اضرط بِالسَّائِلِ, said in a trad., of 'Alee, means He treated the asker with contempt, disapproving what he said; he derided him. (TA.) ضَرِطٌ: part. n. of ضَرِطَ. (Msb.) ضَرْطَةٌ [inf. n. un. of 1; A single emission of wind from the anus, making a sound]. It is said in a prov., of him who has done a deed of which he has not done the like before nor after, كَانَتْ مِنْهُ كَضَرْطَةِ الأَصَمِّ [There proceeded from him what was like the ضرطه of the deaf]. (Sgh, TA.) ضُرَاطٌ An emission of wind from the anus, with a sound: (S, TA:) or the sound thereof: (K, TA: [in the CK, صَوْتُ الفَقْحِ is put for صَوْتُ الفَيْخِ:]) a subst. from 1. (Msb.) ضَرُوطٌ: see ضَرَّاطٌ. ضُرَيْطٌ: see سُرَّيْطَى. ضُرَيْطَى: see ضَرَّاطٌ and ↓ ضَرُوطٌ. سُرَّيْطَى: see ضُرَيْطَآءُ. سُرَّيْطَى and ↓ ضِرَّوْطٌ are all [intensive] epithets from 1; (K;) [signifying One who emits wind from the anus, with a sound, much, or frequently;] the last mentioned by Sb, and expl. by Seer. (TA.) ضِرَّوْطٌ: see the next preceding paragraph. ضُرَيْطٌ: see سُرَّيْطَى. ضُرَيْطَى: see سُرَّيْطَى. ضِرِّيطَى: see سُرَّيْطَى. مُضَرِّطٌ: see أَضْرَطُ. أَطْرَطُ, in art. طرط. سُرَّيْطَى الحِجَارَةِ (assumed tropical:) [as though signifying He who makes the stones to emit sounds, from fear:] an appellation given to 'Amr Ibn-Hind, because of his strength and hardiness and courage, (S,) or because of the awe which he inspired. (A, TA.) ضرع 1 ضَرَعَ, said of a lamb or kid, He took [with his mouth] the ضَرْع [meaning dug] of his mother. (TA.) [This seems to be regarded by some as the primary signification.] — — And (TA) the same, (S, Msb, K,) said of a man, (S,) aor. ضَرَعَ; (Msb, K;) and ضَرِعَ, aor. ضَرَعَ; and ضَرُعَ, aor. ضَرُعَ; (K;) inf. n. (S, Msb, K) of the first (S, Msb, TA) and of the third (TA) ضَرَاعَةٌ, (S, Msb, K,) and (K) of the second (TA) ضَرَعٌ; (K;) He was, or became, lowly, humble, or submissive; (S, K;) and low, abject, or abased; (S, Msb, K;) إِلَيْهِ (K) and لَهُ [to him]: (TA:) or ضَرِعَ and ضَرَعَ signify he lowered, humbled, or abased, himself, (K, * TA,) [like تضرّع, which is more commonly used in this sense,] and made petition for a gift: (TA:) and ضَرُعَ, (Msb, K, TA,) inf. n. ضَرَعٌ, (Msb,) or ضَرَاعَةٌ, (TA,) he was, or became, weak; (K, TA;) and it is said that the verb in this last sense is from ضَرَعَ in the sense expl. in the first sentence: so in the " Mufradát " [of Er-Rághib]: ضَرِعَ, likewise, like فَرِحَ [in measure], signifies he was, or became, weak in body, slender, spare, or light of flesh: and ضُرُوعٌ, [app. as an inf. n. of which the verb is ضَرَعَ,] the being lean, or emaciated. (TA.) For another explanation of ضَرَاعَةٌ, see 5. — — [ضَرَعَ is made trans. by means of ب:] one says, ضَرَعَ بِهِ فَرَسُهُ His horse humbled him, or abased him: (O, K, TA:) or, as in the L, overcame him. (TA.) — — ضَرَعَ مِنْهُ, said of an animal of prey, (IKtt, K, TA,) inf. n. ضُرُوعٌ, (K,) He approached (IKtt, K, TA) him i. e. a man, (IKtt, TA,) or it i. e. a thing. (K.) — — See also the next paragraph. 2 تَضْرِيعٌ signifies The drawing near, or approaching, by little and little, in a deceitful, or guileful, manner, going this way and that, or to the right and left; (Ibn-'Abbád, O, K;) as also ↓ تَضَرُّعٌ: (K:) you say ضَرَّعَ and تَضَرَّعَ. (O, TA.) — — And ضَرَّعَتِ الشَّمْسُ, (K,) inf. n. as above, (S, O,) (tropical:) The sun approached the setting; (S, O, K;) [like ضجّعت;] and ↓ ضَرَعَت signifies the same; [like ضَجَعَت;] or the sun set; (K;) and الشَّمْسُ ضَارَعَتِ ↓, inf. n. مُضَارَعَةٌ, signifies the same as ضَرَعَت and ضرّعت. (TA.) — — And ضَرَّعَتِ القِدْرُ i. q. حَانَ أَنْ تُدْرِكَ [i. e. The cookingpot approached, or attained, to the time of the cooking of its contents; and so, app., ↓ ضارعت, accord. to the TA, but the passage in which this is there indicated presents an obvious mistranscription]. (S, O, K, TA. [In the CK, تُدْرَكَ is erroneously put for تُدْرِكَ.]) — — And ضَرَّعَ الرُّبُّ [app. means The rob, or inspissated juice, became nearly mature; or] the expressed juice was cooked, but its cooking was not complete. (O, K, * TA. [In the CK, الرُّبَّ is erroneously put for الرُّبُّ, and طَبَخ for طُبِخَ, and طَبْخَهُ يَتِمّ for يَتِمَّ طَبْخُهُ.]) 3 مُضَارِعَةٌ is syn. with مُشَابَهَةٌ: (S, O, Msb:) accord. to Er-Rághib, its primary meaning is The sharing [in a thing, or particularly in the ضَرْع, or udder], like مُرَاضَعَةٌ, which is the " sharing in sucking. " (TA.) You say ضارعهُ He, or it, resembled him, or it; was, or became like him, or it. (K, TA.) And بَيْنَهُمَا مُرَاضَعَةُ الكَاسِ وَمُضَارَعَةُ الأَجْنَاسِ [Between them two are the sipping of the wine-cup, and the resemblance of kinds; or compotation and congeniality]: said in the A to be from الضَّرْعُ. (TA.) [See also an ex. voce تَحَلَّجَ.] — — Also i. q. مُقَارَبَةٌ [meaning The approaching a thing]. (TA.) See 2, in two places. 4 اضرعت, said of a ewe or she-goat, Her milk descended [into her udder, i. e. she secreted milk in her udder, as is shown in the lexicons in many places, (see for instance, أَرَدَّتْ, and رِدَّةٌ,)] a little before her bringing forth: (S, O, K:) and [in like manner] said of a she-camel, her milk descended from (مِنْ [a mistranscription for فِى i. e. into]) her udder near the time of bringing forth; and the epithet applied to her is ↓ مُضْرِعٌ [without ة]: or, as in the A, said of a she-camel and of a cow, her udder (ضَرْعُهَا) became prominent before bringing forth: (TA:) or, said of a ewe or she-goat, she showed herself to be pregnant, and became large in her udder. (T in art. رمد.) And أَضْرَعَتْ عَلَى رَأْسِ الوَلَدِ [She secreted milk, or became large, in the udder, at the time of bringing forth, or when about to produce the young, like as one says كَانَ ذٰلِكَ عَلَى رَأْسِ فُلَانٍ expl. in art. رأس], said of a ewe or goat. (S in arts. رمد and ربق [in both of which the meaning is clearly shown] and in art. دفع [in which last see several sentences].) — — [Hence, app.,] أَضْرَعْتُ لَهُ مَالِى (assumed tropical:) I gave him liberally, unsparingly, or freely, my property. (O, K. *) — — And اضرعهُ signifies also He, or it, lowered, humbled, or abased, him. (S, O, K.) Thus, in a trad. of 'Alee, أَضْرَعَ اللّٰهُ خُدُودَكُمْ May God lower, or humble, or abase, your cheeks. (TA.) One says also, كَانَ مَزْهُوًّا فَأَضْرَعَهُ الفَقْرُ [He was proud, haughty, or insolent, and poverty lowered, or humbled, or abased, him]. (TA.) And it is said in a prov., الحُمَّى أَضْرَعَتْنِى لَكَ, (S, Meyd, A, O,) or لِلنَّوْمِ, (Meyd, O, K,) accord. to different relations, (Meyd, O,) [meaning The fever abased me to thee, or to sleep;] asserted by El-Mufaddal to have been first said by a certain man named Mureyr, to a Jinnee by whom he was carried off

while sleeping under the influence of fever, after he had been making a fruitless search after his two brothers, Murárah and Murrah, who had also been carried off by Jinn: [his story is related at length in the O and TA, as well as by Meyd.; and is given in Har p. 568, and in Freytag's Arab. Prov. i. pp. 364-5:] the prov. is applied to the case of abasement on the occasion of need. (Meyd, O, TA.) — — One says also, اضرعهُ إِلَيْهِ He, or it, constrained him to have recourse to him, or it. (TA.) — — And اضرعهُ الحُبُّ Love rendered him lean, or emaciated. (TA.) 5 تضرّع He lowered, humbled, or abased, himself: (O, K, TA:) or he addressed himself with earnest, or energetic, supplication: (TA:) syn. اِبْتَهَلَ, to God (إِلَى اللّٰهِ): (S, O, K:) or he manifested ↓ ضَرَاعَة i. e. severe poverty, (O, TA:) and want, (TA,) to God: (O, TA:) or i. q. تَعَرَّضَ بِطَلَبِ الحَاجَةِ, (K, TA,) or يَطْلُبُ الحَاجَةَ; (CK;) you say, جَآءَ فُلَانٌ يَتَضَرَّعُ and يَتَعَرَّضُ i. e. Such a one came asking, or petitioning, to another for a thing that he wanted. (Fr, S, O.) [See also تَضَرَّعَ.] — — Also He writhed; and asked, or called, for aid, or succour. (TA.) — — And, said of the shade, (tropical:) It contracted, shrank, or decreased; or it went away; syn. قَلَصَ: (Ibn-'Abbád, O, K, TA:) and تَصَرَّعَ is a dial. var. thereof. — — See also 2. ضَرْعٌ a word of well-known meaning; (TA;) [properly and generally, the udder, but sometimes applied to the dug, or teat:] the ضَرْع is of every female that has a cloven hoof, or of the she-camel: (S, O:) [i. e.] of each of these: (K:) or [of the former only; i. e.] of the sheep or goat and of the cow and the like; that of the camel being termed خِلْفٌ: (Lth, O, K:) it is, to the clovenhoofed female, like the ثَدْى to the woman: (Msb:) or, to cattle, like the ثَدْى to the woman: (Towsheeh, TA:) accord. to the IF, it is of the sheep or goat and of other animals: accord. to IDrd, of the sheep or goat [only]: AZ says, it comprises the أَطْبَآء, which are the أَخْلَاف, and in which are the أَحَالِيل, which are the orifices for the passing forth of the milk: (O:) the pl. is ضُرُوعٌ. (O, Msb, K.) مَا لَهُ زَرْعٌ وَلَا ضَرْعٌ [lit. He has not seed-produce nor an udder] means (tropical:) he has not anything: (TA:) or it means he has not land to sow, nor ewe or she-goat or she-camel or other animal having a ضَرْع. (O.) — See also the next paragraph, in two places. ضِرْعٌ A like; a similar person or thing; (IAar, O, K;) as also ↓ ضَرْعٌ: (IAar, TA in art. صرع:) and so صِرْعٌ (O, TA) and ضَرْعٌ. (O and K and TA in art. صرع.) — — And A sort, or species: and a state, condition, or manner of being: of a thing: as also ↓ ضَرْعٌ: and so صِرْعٌ and صَرْعٌ. (TA in art. صرع.) — — And A strand of a rope: (O, K:) and so صِرْعٌ: (O:) pl. ضُرُوعٌ. (O, K: and the CK adds أَضْرُعٌ.) ضَرَعٌ Lowly, humble, submissive, or in a state of abasement; [originally an inf. n., and therefore, as an epithet,] applied to a single person and to a pl. number: (O:) and ↓ ضَارِعٌ signifies the same, applied to a single person; (O, Msb;) as also ↓ مُسْتَضْرِعٌ, (K, *TA:) accord. To Lth, one says, ↓ خَدُّكَ ضَارِعٌ, (O,) and ↓ أَضْرَعُ, which signifies the same, (Ham p. 344,) and ↓ جَنْبُكَ ضَارِعٌ, [meaning, as is implied in the O, Thy cheek is lowly &c., and so thy side, and the like is said in the Ham p. 590,] and ↓ أَنْتَ ضَارِعٌ [Thou art lowly &c.]: (O:) and the pl. of ضَارِعٌ is ضَرَعَةٌ and ضُرُوعٌ: (TA:) or ↓ ضَارِعٌ signifies, and so ↓ ضَرِعٌ, and [in an intensive sense] ↓ ضَرُوعٌ and ↓ ضَرَعَةٌ, lowering, humbling, or abasing, himself: (K:) or thus, and making petition for a gift: (TA:) and ضَرَعٌ signifies weak; (S, Mgh, Msb, K:) as also ↓ ضَرِعٌ; (K;) the former (Msb, K) originally an inf. n. (Msb) [and therefore, as an epithet,] applied to a single person and to a pl. number: (K:) and ضَرَعٌ and ↓ ضَارِعٌ small; applied to anything: or small in age, weak, (K, TA,) and lean, spare, or light of flesh: (TA:) and ↓ الجِسْمِ ضَارِعُ, (S,) and ↓ ضَرِعٌ, (TA,) lean, spare, or light of flesh, and weak, in the body; (S, TA;) applied to a man: (S:) and ضَرَعٌ applied to a colt, not having strength to run, (K, TA,) by reason of the smallness of his age. (TA.) Also (assumed tropical:) Cowardly, or weak-hearted: you say, هُوَ وَرَعٌ ضَرَعٌ [both app. meaning the same]. (TA.) And, applied to a man, (tropical:) Inexperienced in affairs; ignorant; or in whom is no profit nor judgment; syn. غُمْرٌ. (TA.) ضَرِعٌ: see ضَرَعٌ, in three places. ضَرَعَةٌ: see ضَرَعٌ. — — It is also a pl. of ضَارِعٌ [as mentioned above, voce ضَرَعٌ]. (TA.) سُبَبَةٌ ضُرَعَةٌ occurs in a trad. as meaning A reviler of men, who becomes like them and equal to them. (TA.) ضَرُوعٌ: see ضَرَعٌ. ضُرُوعٌ pl. of ضَرْعٌ [q. v.]. (O, Msb, K.) — — Also A species of grape, (AHn, O, K.) growing in the Saráh (السَّرَاة), (AHn, O,) white, large in the berries, (AHn, O, K,) having little juice, great in the bunches, like the sort of raisins called طَائِفِىّ. (O.) — It is also a pl. of ضَارِعٌ [as mentioned above, voce ضَرَعٌ]. (TA.) ضَرِيعٌ and ضَرِيعَةٌ (IF, S O, K) and ↓ ضَرْعَآءُ, (O, K,) applied to a ewe or she-goat, Large in the ضَرْع [or udder]; (IF, S, O, K;) and in like manner applied to a woman: (K:) or ↓ the last is applied to a woman as meaning large in the breasts, and in like manner to a ewe or she-goat: (IDrd, TA:) or, accord. to the L, the second and ↓ third, as first expl. above, are applied to a ewe or she-goat, and to a camel; and the first is applied to a ewe or she-goat, as meaning goodly in the ضَرْع. (TA.) — Also, the first of these words, (O, K;) mentioned in the Kur lxxxviii. 6, (O,) i. q. شِبْرِقٌ; (O, K;) which is A bad sort of pasture, upon which the pasturing cattle do not make (لَا تَعْقِدُ) fat nor flesh, and which renders them in a bad condition if they do not quit it and betake themselves to other pasture; (AHn, O;) or, accord. to IAth, the شبرق is a certain plant in El-Hijáz, having large thorns: (TA:) or, the plant called شِبْرِق that is dried up; (Fr, S, O, K;) شبرق being its appellation when it is in its fresh state; (Fr, K, TA;) the people of El-Hijáz call it ضريع in its dry state; (Fr, TA;) and it is [said to be] a plant which the beast will not approach, because of its bad quality: (K:) and (K) what is dry of any tree; (Ibn-'Abbád, O, K;) accord. to some, peculiarly, of the عَرْفَج and خُلَّة; (TA;) or [any] dry herbage: (TA in art. بحت:) and, (K,) accord. to Lth, (O,) a certain plant in water that has become altered for the worse by long standing or the like, having roots that reach not to the ground: (O, K:) or a certain thing in Hell, more bitter than aloes, and more stinking than the carcass, and hotter than fire; (K, TA;) the food of the inmates of Hell; but this was unknown to the [pagan] Arabs: (TA:) and, (K,) as some say, (O,) a certain plant, (K, O,) green, (O,) thus in the L, but in the " Mufradát " red, (TA,) of fetid odour, cast up by the sea, (O, K,) light, and hollow: (TA:) and, (K,) accord. to Abu-l-Jowzà, (O,) the prickles of the palm-tree: (O, K:) and, (K,) accord. to IAar, (O,) the [thorny tree called] عَوْسَج, in its fresh state. (O, K.) — — Also Wine: or thin wine: (K:) or thin beverage. (Ibn-'Abbád, O, K.)– — And the skin that is upon the bone, beneath the flesh (Lth, O, K) of the rib: (Lth, O:) or the integument upon it. (TA.) ضَارِعٌ: see ضَرَعٌ, in seven places. — — نُجُومٌ ضَوَارِعُ mean (tropical:) Stars inclining to setting, or to the places of setting. (A and TA in art. خضع.) أَضْرَعُ: see ضَرَعٌ: — and for its fem., ضَرْعَآءُ, see ضَرِيعٌ, in three places. مُضْرِعٌ an epithet applied to a she-camel [and app. to a ewe or she-goat]: see 4. [مُضَرِّعٌ part. n. of the intrans. verb ضَرَّعَ. — — In the TA, voce كَثْءٌ, مصرع, which is evidently a mistranscription for مُضَرِّعٌ, is expl. as an epithet applied to a preparation of أَقِط (q. v.) as meaning Such as has become thick, or coagulated, and almost thoroughly cooked: on the authority of AHát.] المُضَارِعُ [as a conventional term of grammar] The future tense; [or rather the aorist; for it is properly the present, and tropically the future:] so called because it resembles nouns in admitting the desinential syntactical signs. (TA.) مُسْتَضْرِعٌ: see ضَرَعٌ. ضرغم Q. 1 ضَرْغَمَتِ الأَبْطَالُ, [inf. n. ضَرْغَمَةٌ,] (assumed tropical:) The men of valour acted like lions; as also ↓ تَضَرْغَمَت: (K:) or, as some say, الضَّرْغَمَةُ and ↓ التَّضَرْغُمُ signify (assumed tropical:) the choosing of valiant men [app. as antagonists] in war, or battle. (TA.) And you say, ضَرْغَمَ الأَبْطَالُ بَعْضُهَا بَعْضًا

فِى الحَرْبِ (assumed tropical:) [The men of valour attacked one another like lions in war, or battle]. (S, TA.) Q. 2 تَضَرْغَمَ: see what precedes, in two places. ضِرْغَمٌ, or ضَرْغَمٌ: see the next paragraph. ضِرْغَامٌ, (MA, K, and so in some copies of the S,) and ↓ ضِرْغَامَةٌ, (MA, K, and so in other copies of the S,) and ↓ ضِرْغَمٌ, (MA,) or ↓ ضَرْغَمٌ, like جَعْفَرٌ, (K, TA,) The lion: (S, MA, K:) or a lion accustomed to prey, strong, and bold. (TA.) — — And الضِّرْغَامُ is also applied to (assumed tropical:) The constellation of the Lion. (Ham p. 110.) ضِرْغَامَةٌ: see ضِرْغَامٌ. — — Hence, as being likened to a lion, (TA,) (tropical:) Courageous; (K, TA;) as an epithet applied to a man. (TA.) — — And (assumed tropical:) A powerful stallion [camel]. (K.) — — And (tropical:) A strong man; (K, TA;) as being likened to a lion. (TA.) — — And ضِرْغَامَةٌ مِنْ طِينٍ is said in the Nawádir el-Aaráb to mean Slime, or mire. (TA.) ضرم 1 ضَرِمَتِ النَّارُ, (S, Msb, K,) aor. ضَرَمَ, (Msb, K,) inf. n. ضَرَمٌ; (Msb, TA;) and ↓ اضطرمت, and [in an intensive sense] ↓ تضرّمت; (S, Msb, K;) The fire became kindled; or it burned up, burned brightly or fiercely, blazed, or flamed; syn. اِلْتَهَبَت, (S, Msb,) or اِشْتَعَلَت. (K.) — — And ضَرِمَ الشَّىْءُ The thing was, or became, intensely hot. (S, K. *) — — And ضَرِمَتِ الحَرْبُ, and ↓ اضطرمت, and [in an intensive sense] ↓ تضرّمت, (assumed tropical:) The war was, or became, kindled; or it burned fiercely, or raged. (TA.) — — And ضَرِمَ, (S, Msb, K,) inf. n. as above, (Msb,) said of a man, (S, Msb,) (tropical:) He was, or became, vehemently hungry: (S, Msb, K, TA:) or he burned with hunger: said by Z to be tropical: (TA:) and so تضرّم ↓ جُوعًا, syn. تَحَرَّقَ. (TA in art. حرق.) And one says of him who is vehemently hungry, ضَرِمَ شَذَاهُ (assumed tropical:) [lit. His flies have become vehemently hungry, or burning with hunger]. (S in art. شذو.) — — And ضَرِمَ فِى الطَّعَامِ, (K,) inf. n. as above, (TA,) (tropical:) He applied himself to the eating of the food vigorously, or with energy, not pushing away aught thereof. (K, TA.) — — And ضَرِمَ عَلَيْهِ (Msb, * K) (tropical:) His anger became violent [against him]: (Msb:) or he burned with anger against him; as also تضرّم ↓ عليه; (K;) or the latter signifies he became angered against him: (S, TA:) and اضطرم ↓ عليه he was, or became, angry with him. (TA.) — — And ضَرِمَ said of a horse, (tropical:) He ran vehemently [or ardently]: and they say also ضَرِمَ الرَّقَاق, [or perhaps correctly ضَرِمَ فِى الرَّقَاقِ,] meaning (tropical:) He ran vehemently in a tract of soft ground: (TA:) and اضطرم ↓ جَرْيُهُ (assumed tropical:) [His running was, or became, vehement, or ardent,] is likewise said of a horse. (As, S * and K * in art. مج.) 2 ضَرَّمَ see the next paragraph. 4 اضرم النَّارَ, (S, Msb, K,) inf. n. إِضْرَامٌ; (Msb;) and ↓ ضَرَّمَهَا, (S, K,) but this is with teshdeed to denote intensiveness [of the signification]; (S;) and ↓ استضرمها, (K,) in which the prefix is not meant to denote demand; (TA;) He kindled the fire; or made it to burn up, burn brightly or fiercely, blaze, or flame; (S, Msb, K;) syn. أَوْقَدَهَا, (K,) or أَشْعَلَهَا. (S in art. شعل.) 5 تَضَرَّمَ see 1, in four places. 8 إِضْتَرَمَ see 1, in four places. — — One says also, اضطرم المَشِيبُ (tropical:) Whiteness of the hair became glistening (اِشْتَعَلَ, K, TA) and much in degree. (TA.) — — And اضطرم الشَّرُّ بَيْنَهُمْ (assumed tropical:) Evil became excited among them. (TA.) — — [And اضطرم is said of a stallion-camel meaning (assumed tropical:) He was, or became, excited by lust, or by vehement lust: see its part. n., below.] 10 إِسْتَضْرَمَ see 4. ضِرْمٌ and ضُرْمٌ, K, TA,) the former of which is that commonly known, (TA,) A species of tree or plant (شَجَر) of sweet odour, (K, TA,) found in the mountains of Et-Táïf and El-Yemen, (TA,) the fruit of which is like the acorn, and the flower like that of the [species of marjoram called] سَعْتَر, (K, TA,) fed upon by bees, (TA,) and the honey thereof has an excellent quality, K, TA,) and is called عَسَلُ الضُّرْمِ: (TA: [ضُرْمَةٌ being the n. un.:]) or it is what is called in the ancient Greek language أُسْطُوخُودُوس [app. a mode of writing soixa/dos, gen. of soixa\s; for it is applied in the present day to stœchas, commonly called French lavender]. (K, TA.) ضَرَمٌ: see ضَرَمَةٌ, in two places: — — and ضِرَامٌ. ضَرِمٌ [part. n. of 1: Becoming kindled; &c. — — And hence, (tropical:) Burning with hunger; or] vehemently hungry; (Msb;) [or simply] hungering, or hungry: (S, K:) or [burning with anger; or] violently angry. (Msb.) — — And (assumed tropical:) A beast of prey in a state of excitement by lust. (TA.) — — And (tropical:) A horse that runs vehemently [or ardently]; (S, K, TA;) and so ضَرِمُ العَدْوِ. (TA.) — — And (assumed tropical:) The young one of the eagle. (S, K.) ضَرَمَةٌ A palm-branch with its leaves upon it, or a شِيحَة [i. e. plant of one of the species of wormwood called شِيح], having fire [kindled] in its extremity: (S, K:) pl. [or rather coll. gen. n.] ↓ ضَرَمٌ. (S.) [Hence,] one says, مَا بِهَا نَافِخُ ضَرَمَةٍ, [in the CK, ضِرْمَةٍ, and in my MS. copy of the K ضَرْمَةٍ, both of which are wrong, There is not in it (namely, the house, الدَّار,) a blower of a ضَرَمَة,] meaning, (tropical:) anyone. (S, K, TA.) — — — — Also A live coal. (K.) — — And Fire, (K, TA,) itself, as some say; (TA;) or so ↓ ضَرَمٌ, (Ham p. 77, and Har p. 27,) sometimes. (Ham ibid.) ضِرَامٌ [is like the inf. n. ضَرَمٌ used as a simple subst., signifying] A kindling, or burning up, burning brightly or fiercely, blazing, or flaming, of fire, (S, A, TA,) in [the species of high, coarse grass called] حَلْفَآء, and the like thereof: (S, TA:) [and] the blazing, or flaming, of the [plant called] عَرْفَج [q. v.]. (Mgh.) — — [See also a phrase mentioned voce ضِرَاسٌ.] — — Also (S) Fragments, or broken pieces, of firewood, (S, K,) in which fire quickly kindles, or burns up, burns brightly or fiercely, blazes, or flames: (S:) or such as is weak and soft (K, TA) thereof: (TA:) such as has [i. e. leaves] no live coals: (K, TA:) pl. of ↓ ضَرَمٌ; which is expl. in the A as meaning slender firewood; (TA;) or which means firewood, and what is thrown into fire [as fuel]: (Har p. 27:) or ضِرَامٌ signifies firewood that has kindled, or burned up, &c.: as also ↓ ضِرَامَةٌ. (K.) ضَرِيمٌ i. q. حَرِيقٌ, (S, A, TA,) [as meaning] Burnt with, or in, fire: (KL:) in the K, the word expl. as signifying حَرِيقٌ is said to be like حَيْدَرٌ, i. e. ↓ ضَيْرَمٌ. (TA.) — — And (assumed tropical:) Burning in the bowels. (TA.) ضِرْيَمٌ The gum of a certain tree. (K.) ضِرَامَةٌ: see ضِرَامٌ, last explanation. — Also The terebinth-tree. (K.) ضَيْرَمٌ: see ضَرِيمٌ. مُضْطَرِمٌ (assumed tropical:) A stallion [camel] excited by lust, or by vehement lust. (TA.) ضرو and ضرى 1 ضَرِىَ بِهِ, (S, M, Msb, K,) aor. 1ِ3َ2, (S, Msb, K,) inf. n. ضَرَاوَةٌ (S, M, Msb, K) and ضَرًا (M, Msb, K) and ضَرْىٌ and ضَرَآءَةٌ, (K, TA, [the last in the CK written ضَرَاة,]) He was, or became, attached, addicted, or devoted, to it; (S, M, K, TA;) and (TA) he habituated, or accustomed, himself to it, (M, * Msb, K, * TA,) so that he could hardly, or in nowise, withhold himself from it; (TA;) and emboldened himself to do it or undertake it or the like: and he kept, or clave, to it; and became attached, addicted, or devoted, to it; like the animal of prey to the chase. (Msb.) [And ضَرِيَهُ occurs in the M, in art. مرس, in explanation of تَمَرَّسَ بِهِ, app. for ضَرِىَ بِهِ, in the same sense.] It is said in a trad., إِنَّ لِلْإِسْلَامِ ضَرَاوَةً i. e. Verily there is a habituating and an attachment of oneself to El-Islám; meaning, one cannot withhold himself from it. (TA.) And in a saying, (S,) or trad., (M, TA,) of 'Omar, إِيَّاكُمْ وَهٰذِهِ المَجَازِرَ فَإِنَّ لَهَا ضَرَاوَةً كَضَرَاوَةِ الخَمْرِ (S, M, TA) i. e. [Avoid ye these places where cattle are slaughtered and where their flesh is sold, for] there is a habituating of oneself to them, and a yearning towards them, like the habituating of oneself to wine; for he who habituates himself to flesh-meat hardly, or in nowise, withholds himself from it, and becomes extravagant in his expenditure. (TA. [See also مَجْزَرٌ.]) And one says of a dog, ضَرِىَ بِالصَّيْدِ, (S, M, Mgh, K,) [in Har p. 579 فِى الصَّيْدِ, which I do not find elsewhere,] aor. 1ِ3َ2, (S,)

inf. n. ضَرَاوَةٌ, (As, S, Mgh,) or ضَرًى and ضِرَآءٌ and ضَرَآءٌ, (M, K,) the last on the authority of AZ, (M,) He became habituated, or accustomed, to the chase. (S, Mgh, TA.) And ضَرِيَتِ الجَرَّةُ بِالخَلِّ [The jar became seasoned with vinegar] and بِالنَّبِيذِ [with must or the like]. (TA.) And ضَرِىَ النَّبِيذُ The نبيذ became strong [by remaining several days in the jar or skin]. (TA.) — ضَرَا, (S, K,) aor. 1َ3ُ2, inf. n. ضَرْوٌ, (S,) or ضُرُوٌّ, (K,) said of a vein, It shed blood: (S, K:) or, accord. to the T, it quivered, and gushed with blood or made a sound by reason of the blood coming forth: Z says that the form of the verb is altered because of the alteration of the meaning. (TA.) And ضَرَى, (M, K,) aor. 1َ3ِ2, (K,) [likewise] said of a vein, (M,) signifies It flowed, (M, K, TA,) and ran [with blood]; on the authority of IAar. (TA.) And ضَرَا, aor. 1َ3ُ2, said of a wound, It ceased not to flow [with blood]. (IAth, TA.) — And ضَرَا, inf. n. ضرو [whether ضَرْوٌ or ضُرُوٌّ is not shown], said of a man, He hid, or concealed, himself. (IKtt, TA. [See also 10.]) 2 ضرّاهُ بِهِ, (M, Msb, K;,) inf. n. تَضْرِيَةٌ; (K;;) and ↓ اضراهُ; (Msb, K;;) He caused him to become attached, addicted, or devoted, to it; (M, Kudot;, TA;) he habituated, or accustomed, him to it, (M, * Msb, Kudot;, * TA,) [so that he could hardly, or in nowise, withhold himself from it; (see 1, first sentence;)] and emboldened him to do it or undertake it or the like. (Msb.) And ضرّى الكَلْبَ بِالصَّيْدِ, (S;, * Mgh,) inf. n. as above; (Sudot;, Mgh;) and اضراهُ ↓ بِهِ, (S, Mgh, TA, ast;) inf. n. إِضْرَآءٌ; (Mgh;) He habituated, or accustomed, the dog to the chase; (S, Mgh, TA;) and incited him, or caused him to become attached or addicted, thereto. (S.) 4 أ1ْ2َ3ْ see the next preceding paragraph in two places. 10 اِسْتَضْرَيْتُ لِلصَّيْدِ I deluded, or circumvented, the object, or objects, of the chase, at unawares. (S. [See also 1, last meaning.]) ضَرُوٌّ: see the next paragraph, in three places. ضِرْوٌ A dog, (M,) or young dog, (S, Kudot;,) such as is termed ضَارٍ [i. e. habituated, or accustomed, to the chase]; (S, M, K;) as also ↓ ضَرِىٌّ: (K, TA: [in the CK, كالضَّرَى is erroneously put for كَالضَّرِىِّ:]) the latter word is like غَنِىٌّ: (TA:) the fem. of the former is with ة: and the pl. [of pauc.] أَضْرٍ [originally أَضْرُوٌ] and [of mult.] ضِرَآءٌ. (S, M.) — And A taint of جُذَام [or elephantiasis]: (M, K:) occurring in a trad. in which it is said of Aboo-Bekr, أَكَلَ مَعَ رَجُلٍ بِهِ ضِرْوٌ مِنْ جُذَامٍ [He ate with a man in whom was a taint of elephantiasis]: it is from [the inf. n.] الضَّرَاوَةُ; as though the disease became attached, or habituated, to the person: (M, TA:) mentioned by Hr in the " Ghareebeyn: " (M:) or, as some relate it, the word is with the feth, [i. e. ↓ ضَرْوٌ,] and is from ضَرَا said of a wound, the meaning being in whom was a wound having an incessant flowing. (TA.) — Also, and ↓ ضَرْوٌ, A species of tree, of sweet odour, with [the wood of] which the teeth are rubbed and cleansed, and the leaves of which are put into perfume; (M, TA;) i. q. مَحْلَبٌ [q. v.]; so says Lth: (TA:) AHn says, the places of its growth are mostly in ElYemen; (M, TA;) and some say that the ضِرْو is the بُطْم [or terebinth-tree, or the fruit thereof]: (M:) AHn says also, it is of the trees of the mountains, and is like the great oak, (M, TA, *) having clusters [of berries] like those of the oak, but its berries are larger; its leaves are cooked, and, when thoroughly cooked, are cleared away, and the water thereof is returned to the fire, and coagulates, (M, TA,) becoming like قُبَيْطَآء [q. v.], (M,) and is used medicinally as a remedy for roughness of the chest and for pain of the fauces: (M, TA:) or the gum of a certain tree called the كَمْكَام [i. e. the cancamum-tree], brought from El-Yemen: (S:) or this is a mistake, for it is the tree so called, not its gum: (K:) [but] it is said in the T, on the authority of AHn, that كَمْكَام signifies the bark (قِرْف) of the tree called ضِرْو: and some say that it is the resin (عِلْك) of the ضِرْو: and in the Moheet of Ibn-'Abbád it is said that كَمْكَام signifies the bark (قِرْف, or, as some say, لِحَآء,) of the tree called ضِرْو, and is an aromatic perfume: (TA:) and (K, TA) IAar says, (TA,) the ضِرْو is the حَبَّة خَضْرَآء [or fruit of the terebinth-tree], (K, TA,) which is also sometimes used for rubbing and cleansing the teeth: when a girl rubs and cleanses her teeth with a stick of the tree called ضِرْو the saliva with which the stick is moistened from her mouth is like honey: (TA:) and the word is also pronounced ↓ ضَرْوٌ. (K.) ضَرَآءٌ A level tract of land in which are beasts of prey and a few trees: (M, K:) or a piece of land, or ground, that conceals one: (AA, TA:) and trees, &c., that conceal one: (M:) or a thicket; or tangled, or luxuriant, or abundant and dense, trees; in a valley. (S, K.) One says, تَوَارَى الصَّيْدُ مِنِّى فِى ضَرَآءِ الوَادِى [The game hid itself from me in the tangled, or luxuriant, or abundant and dense, trees of the valley]. (S.) And فُلَانٌ يَمْشِى الضَّرَآءَ, with fet-h, meaning Such a one goes along lurking among the trees that conceal him. (S.) And هُوَ يَدِبُّ لَهُ الضَّرَآءَ وَيَمْشِى لَهُ الخَمَرَ [He creeps to him in the thicket, and walks, or goes along, to him in the covert of trees]: said of a man when he deludes, or circumvents, his companion: (S:) but accord. to IAar, ضرآء here means a low, or depressed, place. (Meyd.) And فُلَانٌ لَا يُدَبُّ لَهُ الضَّرَآءُ [app. meaning The thicket will not be crept through to such a one: but mentioned after the last of the explanations here following]. (M.) [See also ضَرَّآءُ, in art. ضر.] — — [It is said that] it signifies also The hiding or concealing, oneself: (AA, K, TA:) [or] the walking, or going along, in that which conceals one from him whom one beguiles, or circumvents. (M.) ضِرَآءٌ, a pl. epithet, [of which the sing. is probably ↓ ضُرِىٌّ,] Courageous: hence, in a trad., إِنَّ فِينَا ضِرَآءُ اللّٰهِ [Verily among us are the champions of God]. (TA.) ضَرِىٌّ: see ضِرْوٌ, first sentence. — — Applied to a vein, (S, M, K, TA,) (tropical:) Flowing; as also ↓ ضَارٍ: (M:) or flowing much; (TA;) of which the blood hardly, or in nowise, stops; (S, K, TA;) as though it were habituated to the flowing. (TA.) — — See also ضِرَآءٌ. ضَارٍ Attached, addicted, or devoted, to a thing; (TA;) habituated, or accustomed, thereto, (Msb, TA,) so as hardly, or in nowise, to withhold himself therefrom; (TA;) and emboldening himself to do it or undertake it or the like: and keeping, or cleaving, thereto; being attached, addicted, or devoted, to it; like the animal of prey to the chase. (Msb.) [Hence,] كَلْبٌ ضَارٍ, (S, Mgh,) or كَلْبٌ ضَارٍ بِالصَّيْدِ, (M, K,) A dog habituated, or accustomed, to the chase: (S, Mgh, TA:) and كَلْبَةٌ ضَارِيَةٌ. (S. [See also ضِرْوٌ, first sentence.]) [كَلْبٌ ضَارٍ بِالصَّيْدِ is also expl. in the TA by the words إِذَا تَطَعَّمَ بِلَحْمِهِ, app. meaning A dog having his appetite excited by tasting the flesh of the game.] ضَوَارٍ [is pl. of ضَارٍ applied to an irrational animal, and as such] signifies [Animals accustomed to prey; rapacious, or ravenous, beasts; and particularly] lions. (TA.) And المَوَاشِى الضَّارِيَةُ The cattle that are in the habit of pasturing upon peoples' seed-produce. (Nh, TA.) And بَيْتٌ ضَارٍ بِاللَّحْمِ A house, or tent, in which flesh-meat is habitually found so much that its odour remains in it. (TA.) And سِقَآءٌ ضَارٍ بِاللَّبَنِ, thus correctly, as in the M, but in [some of] the copies of the K بِالسَّمْنِ, (TA,) A skin in which milk is long kept so that its flavour becomes good. (M, TA.) And جَرَّةٌ ضَارِيَةٌ بِالخَلِّ and بِالنَّبِيذِ [A jar become seasoned with vinegar and with must or the like]. (M, TA.) الإِنَآءُ الضَّارِى, occurring in a trad. of 'Alee, is said to mean The jar that runs [or leaks]; and the drinking from it is forbidden because it renders the drinking troublesome: thus expl. by IAar: but it is also expl. as meaning the wine-jar that has become seasoned with wine (ضَرِىَ بِالْخَمْرِ); so that when نَبِيذ is put into it, it becomes intoxicating. (TA.) And عِرْقٌ ضَارٍ means A vein shedding blood: (S, K, TA:) [or quivering, and gushing with blood or making a sound by reason of the blood coming forth: (see the verb:)] or flowing, or running: (TA: see ضَرِىٌّ:) or accustomed to be opened, and therefore when the time for it is come and it is opened, emitting its blood more quickly. (TA.) ضعّ 1 ضَعٌّ, (S, O, K,) an inf. n. of which the verb is ضَعَّ, aor. ضَ1ُ2ُ3َ, (TK,) The breaking, or training, (S,) or training

well, (IAar, O, K,) a he-camel, (IAar, S, O, K,) and a she-camel, not previously trained: (IAar, O, K:) or the saying to a camel ↓ ضَعْ in order that he may become well trained. (Th, S, O, K.) R. Q. 1 ضَعْضَعَهُ, (inf. n. ضَعْضَعَةٌ, TK,) He threw it down, or pulled it down, [or rased it,] to the ground; (S, O, K;) namely, a building. (S, O.) — — And ضَعْضَعَهُ الدَّهْرُ Time, or fortune, lowered, humbled, or abased him; (S, O;) and so تَضَعْضَعَ ↓ بِهِ الدَّهْرُ. (TA.) [See also ضَعْضَعَةٌ below.] R. Q. 2 تَضَعْضَعَتْ أَرْكَانُهُ, referring to a building, i. q. اِتَّضَعَتْ, (S,) i. e. [Its angles, or corners, or its sides,] sank down; and became in a state of ruin. (PS.) — — And تضعضع said of a man, (S, O,) He was, or became, lowly, humble, submissive, or abased; (S, O, K;) [or he lowered, humbled, or abased, himself;] لِآخَرَ [to another], (S,) or لِغَنِىٍّ [to a rich person]. (O.) Hence, (S,) Aboo-Dhu-eyb says, وَتَجَلُّدِى لِلشَّامِتِينَ أُرِيهُمُ أَنِّى لِرَيْبِ الدَّهْرِ لَا أَتَضَعْضَعُ [And my constraining myself to behave with hardiness to those who rejoice at my misfortune: I show them that I will not humble myself to the evil accidents of time]. (S, * O.) — — And He became poor: (O, K:) as though from ضَعَّ: (O:) and تصعصع is a dial. var. thereof, on the authority of Aboo-Sa'eed. (TA.) — — And He became weak, and light in his body, by reason of disease, or of grief. (TA.) — — And تضعضع مَالُهُ His property became little. (TA.) — — See also R. Q. 1. ضَعْ: see the first paragraph above. ضَعْضَعٌ: see ضَعْضَاعٌ. ضَعْضَعَةٌ inf. n. of ضَعْضَعَهُ [q. v.]. (TK.) — — And [as though inf. n. of ضُعْضِعَ] Lowliness, humility, or submissiveness: (TA, and Ham p. 369:) [as used in the present day, a state of depression; languor; weakness; and poverty:] and hardship, or adversity. (TA.) ضَعْضَاعٌ Weak: applied in this sense to anything. (S, O, K.) — — And A man without judgment, (S, O, K,) and without prudence, or precaution, or discretion; (O, K;) and ↓ ضَعْضَعٌ signifies the same, (S, O, K,) being a contraction of the former word. (S, O.) مُتَضَعْضِعٌ [the part. n. of R. Q. 2, q. v.,] is used by the Arabs as meaning A poor man. (O.) ضعف 1 ضَعُفَ, (S, O, Msb, K,) and ضَعَفَ, (O, Msb, K,) the latter on the authority of Yoo, (O,) or of Lh, (L,) aor. of each ضَعُفَ, (Msb, K,) inf. n. ضُعْفٌ and ضَعْفٌ (S, * O, * Msb, K) [and app. ضَعَفٌ (q. v. infrà) or this is a simple subst.] and ضَعَافَةٌ and ضَعَافِيَةٌ, (K,) all of which are inf. ns. of the former verb, (TA,) or the first, which is of the dial. of Kureysh, is of the former verb, and the second, which is of the dial. of Temeem, is of the latter verb, (Msb,) He, or it, was, or became, weak, feeble, faint, frail, infirm, or unsound; ضُعْفٌ and ضَعْفٌ being the contr. of قُوَّةٌ, (S, O, Msb, K,) and of صِحَّةٌ; (Msb;) and both of them may be used alike, in every relation; or, accord. to the people of El-Basrah, both are so used; so says Az; (TA;) but some say that the former is used in relation to the body, and the latter in relation to the judgment or opinion. (O, Msb, K: but this is omitted in my copy of the TA.) — — ضَعُفَ عَنِ الشَّىْءِ means He lacked strength, or power, or ability, to do or accomplish, or to bear, the thing; [he was weak so as to be disabled, or incapacitated, from doing, or accomplishing, or from bearing, the thing;] syn. عَجَزَ عَنْهُ, (Msb in art. عجز,) or عَجَزَ عَنِ احْتِمَالِهِ. (Msb in the present art.) — — [See also ضَعْفٌ below.] — ضَعُفَ also signifies It (a thing) exceeded; syn. زَادَ. (L, TA.) — — And you say, ضَعَفْتُ القَوْمَ (Lth, O, K, *) aor. ضَعَفَ, (O,) or ضَعَفَ, (K, TA,) inf. n. ضَعْفٌ; (O;) [and app. ضَعُفْتُ عَلَيْهِمْ, like as you say زِدْتُ عَلَيْهِمْ;] I exceeded the people, or party, in number, so that I and my companions had double, or several-fold, the number that they had. (Lth, O, K. *) — — See also 3. 2 ضعّفهُ, inf. n. تَضْعِيفٌ: see 4: and see also المُضَعَّفُ. — — Also He reckoned, or esteemed, him ضَعِيف [i. e. weak, &c.]; (O, K;) and so ↓ استضعفهُ, (S, O, Msb, K,) and ↓ تضعّفهُ: (O, K:) or ↓ استضعفهُ signifies he found him to be so; (TA;) or he asserted him to be (جَعَلَهُ) so; (Msb;) or, as also ↓ تضعّفهُ, he [esteemed him to be so, and therefore] behaved proudly, haughtily, or insolently, towards him, in respect of worldly things, because of [his] poverty, and meanness of condition. (IAth, TA.) غَلَبَنِى أَهْلُ الكُوفَةِ أَسْتَعْمِلُ عَلَيْهِمُ المُؤْمِنَ فَيُضَعَّفُ وَأَسْتَعْمِلُ عَلَيْهِمُ القَوِىَّ فَيُفَجَّرُ, [The people of El-Koofeh have overcome me: I employ as governor over them the believer, and he is esteemed weak; and I employ as governor over them the strong, and he is charged with unrighteousness:] is a saying mentioned in a trad. of 'Omar. (TA.) — — And He attributed, or ascribed, (O, K,) to him, i. e. a man, (O,) or (tropical:) to it, i. e. a tradition, [&c.,] ضَعْف [meaning weakness, app., in the case of a man, of judgment, and in the case of a tradition &c., of authority]. (O, K, TA.) — And He doubled it, or made it double, covering one part of it with another part. (TA.) — — See also the next paragraph, in two places. 3 ضاعفهُ, (S, O, K,) inf. n. مُضَاعَفَةٌ; (S, Msb;) and ↓ ضعّفهُ, (S K,) inf. n. تَضْعِيفٌ; (S, O, Msb;) and ↓ اضعفهُ, (S, O, K,) inf. n. إِضْعَافٌ; (S, Msb;) all signify the same; (S, K;) i. e. He doubled it, or made it double, or two-fold; (O, K;) [and trebled it, or made it treble, or three-fold; and redoubled it, or made it several-fold, or manyfold; i. e. multiplied it; for] Kh says, التَّضْعِيفُ signifies the adding to a thing so as to make it double, or two-fold; or more [i. e. treble, or threefold; and several-fold, or many-fold]; (S, O, Msb;) and so الإِضْعَافُ, and المُضَاعَفَةُ; (S, Msb;) and ↓ ضَعَفَهُ, without teshdeed, signifies the same as ضاعفهُ. (Ham p. 257.) The saying, in the Kur [xxxiii. 30], يُضَاعَفْ لَهَا العَذَابُ ضِعْفَيْنِ, (Mgh, O, K,) in which AA read ↓ يُضَعَّفْ, (TA,) accord. to AO, (Mgh, O,) means, The punishment shall be made to her three punishments; (Mgh, O, K;) for, he says, she is to be punished once; and when the punishment is doubled twofold, [or is repeated twice,] the one becomes three: (TA:) he adds, (O,) and the tropical meaning of يُضَاعَفُ مَجَازٌ يُضَاعِفُ) [for which يُضَاعِفُ is erroneously put in the CK]) is two things' being added to a thing so that it becomes three: (O, K:) but Az disapproves this, saying that it is peculiar to the tropical and the common conventional speech, whereas the skilled grammarians state the meaning to be, she shall be punished with twice the like of the punishment of another; (Mgh;) [so that it may be rendered the punishment shall be doubled to her, made two-fold; and in like manner] Ibn-'Arafeh explains it as meaning she shall have two shares of punishment. (O.) فَيُضَاعِفُهُ لَهُ أَضْعَافًا كَثِيرَةً [And He will multiply it to him many-fold, or, as some read, فَيُضَاعِفَهُ that He may multiply it,] is another phrase occurring in the Kur [ii. 246]. (O, TA.) And one says, أَضْعَفْتُ ↓ الثَّوَابَ لِلْقَوْمِ [I doubled, or multiplied, the recompense to the people, or party]. (Msb.) And أُضْعِفَ ↓ القَوْمُ The people, or party, had a doubling, or multiplying, [of their recompense, &c.,] made to them; (Msb;) [and so, app., أَضْعَفُوا; (see مُضْعِفٌ;)] i. q. ضُوعِفَ لَهُمْ. (S, O, K.) 4 اضعفهُ He, (God, Msb, or another, S,) or it, (disease, TA,) rendered him ضَعِيف [i. e. weak, &c.]; (S, O, Msb, K;) as also ↓ ضعّفهُ. (L, TA.) — And أَضْعَفَ, said of a man, He became one whose beast was weak. (S, O, K.) — See also 3, first sentence, and last two sentences. 5 تَضَعَّفَ see 2, in two places. — [تضعّف app. signifies also He manifested weakness: see تضوّر.] 6 تضاعف signifies صَارَ ضِعْفَ مَا كَانَ [i. e. It became double, or two-fold; and treble, or threefold; and several-fold, or many-fold]. (O, K.) 10 إِسْتَضْعَفَ see 2, in two places. ضَعْفٌ an inf. n. of 1, like ↓ ضُعْفٌ, (S, * O, * Msb, K,) [both, when used as simple substs., signifying Weakness, feebleness, &c.,] but some say that the former is in the judgment or opinion, and the latter in the body; (O, Msb, K;) and ↓ ضَعَفٌ signifies the same, (IAar, K, TA,) and is in the body and also in the judgment or opinion and the intellect. (TA.) — — ضَعْفُ التَّأْلِيفِ [Weakness of construction, in language,] is such a construction of the members of a sentence as is contrary to the [generally approved] rules of syntax; as when a

pronoun is introduced before its noun with respect to the actual order of the words and the order of the sense [in a case in which the pronoun is affixed to the agent in a verbal proposition]; for instance, in the phrase, ضَرَبَ غُلَامُهُ زَيْدًا [" His," i. e. Zeyd's, "young man beat Zeyd "]. (KT.) When the pronoun is affixed to the objective complement, as in خَافَ رَبَّهُ عُمَرُ [" 'Omar feared his Lord "] such introduction of it is common: (I'Ak p. 128:) and it is [universally] allowable when the pronoun is of the kind called ضَمِيرُ الشَّأْنِ, as in إِنَّهُ زَيْدٌ قَائِمٌ; or ضَمِيرُ رُبَّ, as in رُبَّهُ رَجُلًا لَقِيتُهُ; or ضَمِيرُ نِعْمَ, as in نِعْمَهُ رَجُلًا زَيْدٌ. (Kull p. 56.) — — [In the CK, a signification belonging to ضُعْف is assigned to ضَعْف.] — — ضُعْفٌ: see ضَعْفٌ. — — مِنْ ضُعْفٍ in the Kur xxx. 53 means Of sperm. (O, K, TA.) AA, reciting before the Prophet, said مِنْ ضَعْفٍ; and was told by the latter to say مِن ضُعْفٍ, [i. e.] with damm. (TA.) ضِعْفُ الشَّىْءِ signifies The like of the thing, (AO, Zj, S, O, Msb, K, TA,) that doubles it (يُضْعِفُهُ); (Zj, TA;) and ضِعْفَاهُ, twice the like of it; (AO, S, O, Msb, K;) and أَضْعَافُهُ, the likes of it: (S, Msb:) الضِّعْفُ in the [proper] language of the Arabs means the like: this is the original signification: (Az, Msb:) and (K, TA, but in CK " or,") then, by a later [and conventional] usage, (Az, Msb,) the like and more, the addition being unlimited: (Az, Msb, K:) one says, هٰذَا ضِعْفُ هٰذَا i. e. This is the like of this: and هٰذَانِ ضِعْفَاهُ i. e. These two are twice the like of it: and it is allowable in the language of the Arabs to say, هٰذَا ضِعْفُهُ meaning This is twice the like [i. e. the double] of it, and thrice the like [i. e. the treble] of it, [and more,] because the ضِعْف is an unlimited addition: (Az, Msb: [and the like is said in the O, on the authority of Az:]) and one says, لَكَ ضِعْفُهُ meaning Thou shalt have twice the like of it, (Zj, O, K,) using the sing. form, though the dual form is better, (Zj, O,) and meaning also thrice the like of it, and more without limit: (K:) and الاِثْنَانِ ضِعْفُ الوَاحِدِ [i. e. الاثنان is the double of الواحد]: (M and K in art. ثنى:) and if one say in his will, أَعْطُوهُ ضِعْفَ نَصِيبِ وَلَدِى, twice the like of the share of his child is given to him; and if he say ضِعْفَيْهِ, thrice the like thereof is given to him; so that if the share of the son be a hundred, he [the legatee] is given two hundred in the former case, and three hundred in the latter case; for the will is made to accord with the common conventional language, not with the niceties of the [proper] language: (Az, Msb: [and the like is said, but less fully, in the Mgh:]) the pl. is أَضْعَافٌ only. (TA.) إِذًا لَأَذَقْنَاكَ ضِعْفَ الحَيَاةِ وَضِعْفَ المَمَاتِ, in the Kur [xvii. 77], means ضِعْفَ العَذَابِ حَيًّا وَمَيِّتًا, (S,) or ضِعْفَ عَذَابِ الحَيَاةِ وَضِعْفَ عَذَابِ المُمَاتِ, (O, Jel,) i. e. [In that case we would assuredly have made thee to taste] the like [or, as some explain it, the double] of the punishment of others in the present world and [the like or the double thereof] in the world to come: (Jel:) [Sgh adds, app. on the authority of Ibn-'Arafeh,] the meaning is, the punishment of others should be made two-fold, or more, (يُضَاعَف,) to thee, because thou art a prophet. (O.) In the saying, فَأُولَائِكَ لَهُمْ جَزَآءُ الضِّعْفِ بِمَا عَمِلُوا, in the Kur [xxxiv. 36], by الضِّعْفِ is meant الأَضْعَافِ [i. e. For these shall be the recompense of the likes for what they have done]; and it is most properly held to denote ten of the likes thereof, because of the saying in the Kur [vi. 161], "Whoso doth that which is good, for him shall be ten of the likes thereof. " (O.) In the saying, فَآتِهِمْ عَذَابًا ضِعْفًا, in the Kur [vii. 36], by ضِعْفًا is meant مُضَاعَفًا [i. e. Therefore do Thou recompense them with a doubled, or a double, punishment]: عَذَابٌ ضِعْفٌ meaning a punishment as though doubled, one part of it upon another. (TA.) — — أَضْعَافُ الكِتَابِ means (tropical:) The interspaces of the lines, (S, O, K, TA,) or of the margin, (S, O,) or and of the margins, (K, TA,) of the writing, or book: (S, O, K, TA:) so in the saying, وَقَّعَ فُلَانٌ فِى أَضْعَافِ كِتَابِهِ (tropical:) [Such a one made an entry of a note or postil or the like, or entries of notes &c., in the interspaces of the lines, &c., of his writing, or book]: (S, O, TA:) and ↓ تَضَاعِيفُ الكِتَابِ signifies the same as أَضْعَافُهُ. (TA.) — — And أَضْعَافُ الجَسَدِ (assumed tropical:) The limbs, members, or organs, (أَعْضَآء,) of the body: (O, K:) or the bones thereof: (AA, K:) or the bones thereof having flesh upon them: (TA:) sing. ضِعْفٌ. (K.) Hence the saying of Ru-beh, وَاللّٰهُ بَيْنَ القَلْبِ وَالأَضْعَافِ (assumed tropical:) [And God is between the heart and the limbs, &c.]. (TA.) And it is said of Yoonus, [the prophet Jonah,] كَانَ فِى أَضْعَافِ الحُوتِ (tropical:) [He was amid the members of the fish]. (TA.) ضَعَفٌ: see ضَعْفٌ. — Also Garments, or pieces of cloth, made double (↓ مُضَعَّفَةٌ). (Ibn-'Abbád, O, K.) ضَعْفَةٌ Weakness of heart, and littleness of intel-ligence. (TA.) ضَعَفَةٌ A party, or company, or small company, (شِرْذِمَةٌ,) of the Arabs. (TA.) — — Also a pl. of ضَعِيفٌ [q. v.]. (S &c.) ضَعْفَانُ: see ضَعِيفٌ. ضَعُوفٌ: see the next paragraph, in two places. ضَعِيفٌ (S, O, Msb, K) and [in an intensive sense] ↓ ضَعُوفٌ (Ibn-Buzurj, O, K) and ↓ ضَعْفَانُ (K) Weak, feeble, faint, frail, infirm, or unsound: (S, * O, * Msb, K: *) pl. (of the first, S, O, Msb) ضِعَافٌ and ضُعَفَآءُ and ضَعَفَةٌ, (S, O, Msb, K,) which last is [said to be] the only instance of its kind except خَبَثَةٌ pl. of خَبِيثٌ [q. v.], (TA,) and ضَعْفَى, like جَرْحَى pl. of جَرِيحٌ: (Msb:) fem. ↓ ضَعُوفٌ (Ibn-Burzurj, O, K) and ضَعِيفَةٌ; pl., applied to women, ضَعِيفَاتٌ (K) and ضَعَائِفُ and ضِعَافٌ. (TA.) وَخُلِقَ الإِنْسَانُ ضَعِيفًا (in the Kur [iv. 32], O) means [For man was created weak, or] subject to be inclined by his desire. (O, L, K.) And الضَّعِيفَانِ [The two weak ones] means the woman and the slave: hence the trad., اِتَّقُوا اللّٰهَ فِى الضَّعِيفَيْنِ [Fear ye God in respect of the woman and the slave]. (TA.) — — In the dial. of Himyer, Blind: and [it is said that] thus it signifies in the phrase لَنَرَاكَ فِينَا ضَعِيفًا [Verily we see thee to be, among us, blind], (O, K,) in the Kur [xi. 93]: (O:) but Esh-Shiháb rejects this, in the 'Inayeh. (TA.) — — [As a conventional term] in lexicology, applied to a word, [Of weak authority;] inferior to what is termed فَصِيحٌ, but superior to what is termed مُنْكَرٌ. (Mz, 10th نوع.) — — Applied to verse, or poetry, [Weak;] unsound, or infirm; syn. عَلِيلٌ: thus used by Kh. (TA.) — — The saying of a man who had found a thing dropped on the ground (وَجَدَ لُقَطَةً), فَعَرَّفْتُهَا ضَعِيفًا, means And I made it known in a suppressed, or low, [or weak,] voice. (Mgh in art. نفر.) ضَاعِفٌ A cow having a young one in her belly; (IDrd, O;) as though she were made double thereby: (TA:) but IDrd says that this is not of high authority. (O.) تَضْعِيفٌ inf. n. of 2. (S &c.) — — تَضَاعِيفُ الشَّىْءِ means The doubles, or trebles, or multiples, of the thing; (مَا ضُعِّفَ مِنْهُ;) in this sense, تضاعيف has no sing., like تَبَاشِيرُ &c. (TA.) — — تَضَاعِيفُ الكِتَابِ: see ضِعْف, near the end. — — As expl. by Lth, (O,) التَّضْعِيفُ signifies حُمْلَانُ الكِيمِيَآءِ [i. e. What is used as an alloy in chemistry or alchymy]. (O, K.) مُضْعِفٌ A man whose beast, (S, K, and Mgh in art. كفأ,) or whose camel, (O,) is weak, (S, Mgh, O, K,) or untractable. (O.) Hence the saying of ' Omar, المُضْعِفُ أَمِيرٌ عَلَى أَصْحَابِهِ [He whose beast is weak, or untractable, is ruler over his companions]; (O, K;) i. e. in journeying; (O;) because they go his pace. (O, K.) And the saying, in a trad., يَرُدُّ مُشِدُّهُمْ عَلَى مُضْعِفِهِمْ [expl. in art. شد]. (Mgh in art. كفأ.) — فَأُولَائِكَ هُمُ الْمُضْعِفُونَ, in the Kur [xxx. 38], means These are they who shall have their recompense doubled, or multiplied: (Az, Bd, TA:) or those who double, or multiply, their recompense (Bd, Jel) and their possessions, (Bd,) by the blessing of their almsgiving: (Bd, Jel: *) but some read المُضْعَفُونَ. (Bd.) — — المُضْعِفُ also signifies مَنْ فَشَتْ ضَيْعَتُهُ وَكَثُرَتْ [He whose property has become wide-spread and abundant]. (Ibn-' Abbád, O, L, K.) أَرْضٌ مُضَعَّفَةٌ Land upon which a weak rain has fallen: (Ibn-'Abbád, O, K:) and [in like manner] ↓ مَضْعُوفٌ signifies a place upon which has fallen only a little, or weak, rain. (O in art. رك.) — — المُضَعَّفُ One of the arrows used in the game of المُيْسِر, that has no share, or portion, allotted to it; as though it were disabled from having a share (عَنْ أَنْ يَكُونَ لَهُ نَصِيبٌ); ↓ كَأَنَّهُ ضُعِّفَ (TA:) the second of the arrows termed الغُفْلُ, that have no notches, and to which

is assigned [no portion and] no fine: these being added only to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]. (Lh, M.) [See السَّفِيحُ.] — See also ضَعَفٌ. مُضَعِّفٌ A man having manifold good deeds. (TA.) مَضْعُوفٌ, applied to a thing, (S,) or to a man, (O,) Rendered ضَعِيف [i. e. weak, &c.]: (AA, S, O, K:) by rule it should be مُضْعَفٌ. (O, K.) A man weak in intellect: (IAar, TA:) or weakhearted and having little intellect. (TA.) — — See also أَرْضٌ مُضَعَّفَةٌ, above. دِرْعٌ مُضَاعَفَةٌ A coat of mail composed of double rings. (S, O, K.) — — مُضَاعَفٌ as a conventional term used by those who treat of inflection, Having a [radical] letter doubled. (TA.) أَهْلُ الجَنَّةِ كُلُّ ضَعِيفٍ مُتَضَعَّفٍ [The meet for Paradise is every weak person who is esteemed weak]. (K, * TA. [In the CK, erroneously, مُتَضَعِّفٌ: and in the K, اهل الجنّة is omitted.]) ضعو 1 ضَعَا He hid, or concealed, himself. (ISd, K.) ضَعَةٌ, (S, K,) originally ضَعْوٌ, or ضَعَوٌ, (accord. to different copies of the S,) the ة being a substitute [for the و], because of the form of its pl. [and of the rel. n.]; or, as some say, the ة is a substitute for an initial و, and it is mentioned also in art. وضع; (S;) A species of tree, (S, K, TA,) in the desert: or it is [a plant] like the [species of panic grass called] ثُمَام: (TA:) accord. to Az, a species of ثُمَام: (TA in art. ثم:) or another plant: and some pronounce it ضِعَةٌ; but this is in الحَسَب [or grounds of pretension to respect &c.], and does not belong to the present art.: (TA:) the pl. is ضَعَوَاتٌ. (S, TA.) [Golius says, on the authority of Meyd, that it also signifies The reed of which writing-reeds are made.] ضَعَوِىٌّ Of, or relating to, the ضَعَة above mentioned. (S, K.) ضغث 1 ضَغَثَ الشَّىْءَ, aor ضَغَثَ, inf. n. ضَغْثٌ, He collected together the thing: whence ضِغْثٌ signifying " a handful of herbs &c. " (Msb.) See also 2. — — And [hence,] ضَغَثَ الحَدِيثَ, (A, K,) aor. as above, (K,) and so the inf. n., (S,) (tropical:) He confused, or confounded, [or related in a confused manner,] the tradition, or story, or the like. (S, A, K) — — And ضَغَثَ الثَّوْبَ (tropical:) He washed the garment, or piece of cloth, without cleansing it, (O, K, TA,) so that it remained in a dubious state. (TA.) — ضَغَثَ السَّنَامَ, aor. as above, (K,) and so the inf. n., (S,) He felt the camel's hump in order to know whether it were fat or not: (S, K:) and ضَغَثَهَا he felt her [i. e. a she-camel] for that purpose. (TA.) — ضَغَثَ, accord. to the K, [and the O, as on the authority of Fr,] is also said of a وَرَل, meaning It uttered a cry: but this is correctly with ب [i. e. ضَغَبَ]. (TA.) 2 ضغّث النَّبَاتَ He made the plants, or herbage, what are termed أَضْغَاث [pl. of ضِغْثٌ]. (A, TA.) — — [Hence,] ضغّث رَأْسَهُ (assumed tropical:) He poured water upon his head, and then divided the hair with his fingers into separate handfuls, in order that the water might reach to the skin. (L, TA.) [But see what follows.] It is said in a trad. of 'Áïsheh, كَانَتْ تُضَغِّثُ رَأْسَهَا, (TA,) or ↓ رأسها تَضْغَثُ, (so in the JM,) meaning She used to rub about the hair of her head with her hand, in washing, as though mixing it together, in order that the water with which she washed might enter into it. (TA.) 4 اضغث الرُّؤْيَا, said of a dreamer, (tropical:) He related the dream confusedly. (A, TA.) 8 اضطغث ضِغْثًا He collected a handful of herbage, fresh and dry mixed together. (K.) ضَغْثٌ The state of a thing's being confused, one part with another. (TA.) ضِغْثٌ A handful of herbs, (AHn, S, A, Mgh, Msb, K,) mixed together, (S, A, Msb, K,) fresh and dry: (S, Msb, K:) or a handful of twigs of trees or shrubs; (Mgh, * Msb;) or of fruit-stalks of the raceme of a palm-tree: (Mgh, Msb:) originally, a number of twigs all having one root or stem: and afterwards applied to what is collected together: (Msb:) or a thing that one collects together, such as a bundle of [the species of trefoil called] رَطْبَة; and of what has a stem, and grows tall: (Fr, TA:) or whatever is collected together, and grasped with the hand: (AHeyth, TA:) or a bundle of herbs mixed together; or of firewood: pl. أَضْغَاثٌ. (TA.) In the Kur xxxviii. 43, it is said to mean A bundle of rushes (أَسَل, so in the Mgh and the O, in my copy of the Msb اثل [which I think a mistranscription, on account of what follows]), a hundred in number, (O, Msb,) consisting of slender stalks without leaves, (Mgh, Msb,) whereof mats are made. (Msb.) See also a prov. cited and expl. voce إِبَالَةٌ. Hence, in a trad., ضِغْثَانِ مِنْ نَارٍ, meaning (tropical:) Two bundles of lighted firewood. (TA.) And, in another trad., مِنْهُمُ الآخِذُ الضِّغْثَ, meaning (assumed tropical:) Among them is he who obtains somewhat of worldly goods. (TA.) — — Also (assumed tropical:) What is confused, and without truth, or reality, [of dreams, and] of news, or tidings, and of an affair. (Sh, TA.) أَضْغَاثُ أَحْلَامٍ, [occurring in the Kur xii. 44 and xxi. 5,] of which the sing. is ضِغْثُ حُلْمٍ, (Msb,) means (tropical:) Complications of dreams; (A;) or medleys of dreams, falsely resembling true dreams: (O, Msb:) or a dream of which the interpretation will not prove true, because of its confusedness: (ISh, S, K:) or a false dream; the pl. form being used to give emphasis to the meaning of unreality, or because the phrase comprehends various things: (Bd in xii. 44:) or أَضْغَاثُ الرُّؤْيَا means the terrors, or frightful things, of the dream. (Mujáhid, O, TA.) One says also, أَتَانَا بِأَضْغَاثٍ مِنَ الأَخْبَارِ, meaning (tropical:) He brought us [various] sorts of news, or tidings. (TA.) ضِغْثٌ means also (assumed tropical:) A deed that is of a mixed kind, not pure, or not sincere. (IAth and O, from a trad.) And كَلَامٌ ضِغْثٌ (assumed tropical:) Speech in which is no good: pl. أَضْغَاثٌ. (TA.) ضَغُوثٌ, applied to a she-camel, i. q. ضَبُوثٌ; (S, K;) i. e. Of which one doubts whether she be fat, and which one therefore feels with his hand; (S;) or of which one feels the hump, in order to know whether she be fat or not: pl. ضُغُثٌ. (TA.) And A camel's hump of which one doubts whether it be fat or not. (Kr, TA.) ضَغِيثَةٌ A confused company of men. (O.) ضَاغِثٌ One who hides himself in a thicket or the like, and frightens boys by a sound reiterated in his fauces: (S:) the author of the K, following Sgh in the TS and O, and Az in the T, says that this is a mistake, and that the word is correctly written with ب [i. e. ضَاغِبٌ]; but IF and IM and others write it as in the S. (TA.) تَضْغِيثٌ Rain that moistens the earth and the herbage. (K.) ضغط ضَغَطَهُ, (S, Msb, K,) aor. ضَغَطَ, (S, Msb,) inf. n. ضَغْطٌ, (S, Mgh, Msb,) He pressed him; pushed him; (S, Msb, K;) squeezed him; (Mgh, * Msb, K;) against (إِلَى, S, Msb, K, [and عَلَى,]) a thing, (K,) or a wall, (S, Msb,) and the like, (S,) and the ground: (TA:) he straitened him: he overcame, subdued, or overpowered, him; or he constrained him. (TA.) It is said in a trad., لَتُضْغَطُنَّ عَلَى بَابِ الجَنَّةِ Ye shall assuredly be pressed, or pushed, against the gate of Paradise. (TA.) You say of a tight boot, ضَغَطَ رِجْلَهُ [It compressed, or pinched, his foot]. (K in art. حزق.) And you say also, ضَغَطَ عَلَيْهِ, and ↓ اِضْتَغَطَ, (Lh, TA,) which latter, by rule, should be اِضْطَغَطَ, (TA,) (assumed tropical:) He treated him with hardness, severity, or rigour, with respect to a debt or the like. (Lh, TA.) 3 ضاغطوا, (K,) inf. n. ضِغَاطٌ (IDrd, T, O, TA) and مُضَاغَطَةٌ; (IDrd, O;) and ↓ تضاغطوا; (IDrd, O, K;) They pressed, pushed, crowded, or straitened, one another; syns. زَاحَمُوا and ازدحموا. (IDrd, O, K.) You say, النَّاسُ ↓ تَضَاغَطَ فِى الإِزْدِحَامِ [The people pressed, or pushed, one another in crowding together]; and ضِغَاطٌ is like تَضَاغُطٌ. (T, TA.) 6 تَضَاْغَطَ see 3, in two places. 7 انظغط [as quasi-pass. of 1, app. signifies He was, or became, pressed, pushed, or squeezed: and, accord. to a version of the Bible, as mentioned by Golius, in Num. xx. (or xxii.) 25, he pressed, or squeezed, himself, against (إِلَى) a wall: and also,] (assumed tropical:) he (a man) was, or became, overcome, subdued, or overpowered; or constrained; syn. اِنْقَهَرَ. (TA.) 8 إِضْتَغَطَ see 1, last sentence. ضَغْطَةٌ The pressure of the grave; (S,

Msb, K;) because it straitens the dead: (Msb:) its straitening. (Mgh.) — — It is also expl. by En-Nadr [ISh] as signifying مجاهرة [app. a mistake for مُجَاهَدَةٌ, as meaning (assumed tropical:) The exertion of one's utmost power, ability, or endeavour, in contending with another: and in this sense it should perhaps be written ↓ ضُغْطَةٌ]. (TA.) — — See also ضُغْطَةٌ, in two places. ضُغْطَةٌ (tropical:) Straitness; difficulty; distress; affliction; (S, Msb, K;) as also ↓ ضَغْطَةٌ. (TA.) You say, اَللّٰهُمَّ ارْفَعْ عَنَّا هٰذِهِ الضُّغْطَةَ [O God, withdraw, put away, or remove, from us this straitness, &c.]. (S.) — — (assumed tropical:) Force, constraint, compulsion; (Mgh;) as also ↓ ضَغْطَةٌ: (TA: [in which one of the syns. is written قَبْر, evidently a mistake for قَهْرٌ, one of the syns. of the former word in the Mgh:]) constraint, or compulsion, against the will of the object thereof. (S, * K.) You say, أَخَذْتُ فُلَانًا ضُغْطَةً (assumed tropical:) I treated such a one with hardness, severity, or rigour, to constrain him, or compel him, to do the thing against his will. (S.) And hence the trad. of Shureyh, كَانَ لَا يُجِيزُ الضُّغْطَةَ (assumed tropical:) He used not to allow the constraint, or compulsion, of one's debtor, and the treating him with hardness, severity, or rigour: or one's saying, I will not give thee unless thou abate somewhat of my debt to thee: or one's having money owed to him by another, who disacknowledges it, and compounding with him for part of what is owed to him, then finding the voucher, and exacting from him the whole of the property after the compromise. (Mgh.) — — See also ضَغْطَةٌ. ضَغِيطٌ A well having by the side of it another well, (As, S, O, K) and one of them becomes foul with black mud, (As, S, O,) or and one of them becomes choked up, and foul with black mud, (K,) so that its water becomes stinking, and it flows into the water of the sweet well, and corrupts it, so that no one drinks of it: (As, S, O, K:) or a well that is dug by the side of another well, in consequence of which its water becomes little in quantity: or a well dug between two wells that have become choked up. (O.) — And A man weak in judgment, (K, TA,) that will not be roused to action with the people: (TA:) pl. ضَغْطَى, (K, TA,) [like مَرْضَى &c.,] because it is as though it were [significant of suffering from] a disease. (TA.) ضَاغِطٌ A slitting in the arm-pit of a camel, (S, K,) and abundance of flesh [in that part, pressing against the side]: (S:) and i. q. ضَبٌّ: (S, K) or a thing like a bag: (TA:) a tumour in the armpit of a camel, like a bag, straitening him: (Meyd: see مُعَرَّكٌ:) or skin collected together: or the base of the callous protuberance upon the breast of a camel pressing against the place of the arm-pit, and marking, or scarring, and excoriating, it. (TA.) Accord. to IDrd, بَعِيرٌ بِهِ ضَاغِطٌ means A camel whose arm-pit comes in contact with his side so as to mark it, or scar it. (TA.) — (tropical:) A watcher, keeper, or guardian; a confidential superintendent; (S, K;) over a person; so called because he straitens him; (S;) or over a thing. (K.) You say, أَرْسَلَهُ ضَاغِطًا عَلَى فُلَانٍ (tropical:) He sent him as a watcher, &c., over such a one. (S, TA.) And hence what is said in the trad. of Mo'ádh, (S, L,) when his wife asked him, on his return from collecting the poor-rates in El-Yemen, where was the present which he had brought for his wife, and he answered, (L,) كَانَ عَلَيَّ ضَاغِطٌ [There was over me a watcher], (S,) or كَانَ مَعِى ضَاغِطٌ [There was with me a watcher], meaning God, who knows the secrets of men; or he meant, by ضاغط, the trust committed to him by God, which he had taken upon himself; but his wife imagined that there was with him a watcher who straitened him, and prevented his taking to please her. (L.) ضغن 1 ضَغَنَ, (AZ, S, Msb, K,) aor. ضَغَنَ, (Msb, K,) inf. n. ضَغَنٌ (AZ, S, Msb, TA) and ضِغْنٌ, (AZ, TA,) or the latter is a simple subst., (Msb,) He, (S, K,) or it, i. e. one's bosom, (Msb,) was, or became, affected with rancour, malevolence, malice, or spite; (S, Msb, K;) or, said of a man, his bosom was, or became, affected therewith; (AZ, TA;) عَلَيْهِ against him. (S.) [See also ضِغْنٌ below.] — — And, (IAar, S, K,) aor. and inf. ns. as above, (TA,) He inclined, (IAar, S, K, TA,) إِلَيْهِ towards him, (IAar, TA,) and عَلَيْهِ against him, (TA,) and إِلَى الدُّنْيَا [towards the present world, or worldly things]. (S, K.) And ضَغِنَتِ القَنَاةُ, inf. n. ضَغَنٌ, (tropical:) The spear-shaft was, or became, crooked. (TA.) — — Also, (K, TA,) aor. and inf. ns. as above, (TA,) He was, or became, affected with desire, or with yearning or longing of the soul. (K, TA.) 6 تَضَاغُنٌ The conceiving, or being affected with, mutual rancour, malevolence, malice, or spite. (KL, and Har p. 43.) You say, تضاغنوا and ↓ اضطغنوا They had, or held, in the heart, feelings of mutual rancour, malevolence, malice, or spite. (S, K.) 8 إِضْتَغَنَ see what next precedes. — — One says also, اضطغن عَلَى فُلَانٍ ضَغِينَةً He conceived, or concealed, [in his heart,] rancour, malevolence, malice, or spite, against such a one. (TA.) — — And اضطغنهُ He took it (i. e. a thing, and weapon, S) beneath his حِضْن [or the part between his armpit and flank, &c.]: (S, K:) and he carried him (i. e. a child) in that part, or in his bosom. (TA.) — — الاِضْطِغَانُ is also syn. with الاِشْتِمَالُ, which is The putting [a portion of] the garment beneath [and within] the right arm, [app. from behind,] and the other end beneath the left arm, and drawing it [i. e. the garment] together with the left hand. (TA. [But see اِشْتَمَلَ.]) ضِغْنٌ [said by some to be an inf. n.: (see 1:)] Rancour, malevolence, malice, or spite; (S, Msb, K;) as also ↓ ضَغِينَةٌ: (S, K:) or both signify vehement rancour &c.; and enmity; and violent hatred: (TA:) the pl. of the former is أَضْغَانٌ; (MA, Msb;) and that of ↓ the latter is ضَغَائِنُ, (MA,) and ↓ ضَغِينٌ may be a pl. of ضَغِينَةٌ, [or rather a coll. gen. n.,] or the ة may be elided by poetic license; or these two may be dial. vars., like حُقٌّ and حُقَّةٌ [accord. to some], and بَيَاضٌ and بَيَاضَةٌ. (TA.) One says, when he has sought to gain a person's good will, or approval, سَلَلْتُ ضِغْنَ فُلَانٍ and ↓ ضَغِينَتَهُ [I drew forth the rancour, &c., of such a one]. (TA.) And a woman who hates her husband is said to be ذَاتُ ضِغْنٍ عَلَى زَوْجِهَا [One who has a feeling of rancour, &c., against her husband]. (TA.) — — And Difficulty of disposition in a beast: so in the phrase دَابَّةٌ) ذَاتُ ضِغْنٍ [A beast (دَابَّةٌ) having a difficult disposition]. (TA.) See also the phrase ذَاتُ شَغْبٍ وَضِغْنٍ, applied to a she-ass, in art. شغب. — — And Inclination. (S, K.) One says, ضِغْنِى إِلَى فُلَانٍ My inclination is towards such a one. (S.) — — And Desire; or yearning or longing of the soul. (K, TA.) One says نَاقَةٌ ذَاتُ ضِغْنٍ meaning A she-camel yearning towards, or longing for, her home, or accustomed place, (S, TA,) and her mates. (S. [See a verse cited voce رِفَاقٌ.]) And sometimes ضِغْنٌ is thus used, metaphorically, in relation to women. (TA.) — Also A side; or a region, quarter, or tract; syn. نَاحِيَةٌ. (K.) — — And The إِبْط [i. e. foot, bottom, or lowest part,] of a mountain: thus correctly, as in the " Nawádir: " in the copies of the K, الجَمَل is erroneously put for الجَبَل. (TA.) ضَغِنٌ Affected with rancour, malevolence, malice, or spite; as also ↓ ضَاغِنٌ. (Msb.) — — And قَنَاةٌ ضَغِنَةٌ (tropical:) A crooked spear-shaft. (S, K, TA.) — — See also ضَاغِنٌ. ضَغُونٌ A horse, and a mare, that runs like him who reverts from the state in which he was, or from the course that he was following. (AO, TA. [See also ضَاغِنٌ.]) ضَغِينٌ: see ضِغْنٌ. ضَغِينَةٌ: see ضِغْنٌ, in three places. الضَّغِينِىُّ The lion: (K, TA:) as though a rel. n. from الضَّغِينَةُ: because he is very rancorous, malevolent, malicious, or spiteful. (TA.) ضَاغِنٌ: see ضَغِنٌ. — — Also A horse that will not exert his power of running unless beaten; (S, K, TA;) and so ↓ ضَغِنٌ. (S, * TA. [See also ضَغُونٌ.]) مُضَاغِنٌ One who treats, or regards, his brother with rancour, malevolence, malice, or spite, or with enmity, being so regarded, or treated, by him; as also ↓ مُضْطَغِنٌ. (TA.) مُضْطَغِنٌ: see what next precedes. ضف 1 ضَفَّهُ, (O, K,) aor. ضَفُ3, inf. n. ضَفٌّ, (O,) He collected it together. (O; K,) — — And ضَفَّ, [app. for ضَفَّ أَصَابِعَهُ,] (Fr, O, K;) aor. and inf. n. as

above, (Fr, O,) said of one warming himself, He closed his fingers together and put them near to the fire. (Fr, O, K.) — — And ضَفَّ النَّاقَةَ, (S, O, K,) aor. and inf. n. as above, (TA,) He milked the camel with the whole hand; (S, O, K, TA;) because of the largeness of the dug; mentioned by Az, on the authority of Ks; (TA;) a dial. var. of ضَبَّهَا: (S, O:) or, accord. to Fr, the doing thus is termed الضَّفُّ; but الضَّبُّ signifies " the putting one's thumb upon the teat and then turning his fingers over the thumb and the teat together: " or, as is said on other authority, الضَّفُّ signifies the clasping the two teats together with the hand when milking: [but this is also said to be the meaning of الضَّبُّ:] or, as Lh says, the grasping the teat with all one's fingers. (TA.) — ضَفَّ القَوْمُ عَلَى الطَّعَامِ, or المَآءِ, [aor. app. ضَفِ3َ or ضَفَ3َ, or both,] inf. n. ضَفٌّ and ضَفَفٌ, [see the latter of these below,] The people, or party, pushed, pressed, crowded, or thronged, together upon the food, or the water. (TK.) [See also what next follows.] 6 تضاقوا عَلَيْهِ They multiplied, or became numerous, (S, O, K,) and collected themselves together, (O, K,) [and, accord. to an explanation of the part. n., by Lh, pushed, pressed, crowded, or thronged, together,] upon it, or at it; namely water, (S, O, K,) &c.; (O, K;) like تصاقّوا. (TA.) — — And تضافوا signifies also, accord. to the O and K, خَفَّتْ أَحْوَالُهُمْ; but correctly, as in the " Nawádir " of AZ, أَمْوَالُهُمْ [i. e. Their possessions became scanty]. (TA.) ضَفٌّ Narrow, or strait, and hard: so in the phrase رَجُلٌ ضَفُّ الحَالِ [A man whose state, or condition, is narrow, or strait, and hard]: (AZ, S, O, K: *) and one says also رجل ↓ ضَفَفُ الحَالِ and قَوْمٌ ضَفَفُوا الحَالِ; but idghám is more proper. (Sb, TA.) — شَاةٌ ضَفَّةُ الشُّخْبِ A ewe, or goat, whose stream of milk from the udder is wide. (AA, O, L, K.) ضُفٌّ A little thing resembling the tick, of the colour of ashes and dust, the sting, or bite, of which causes the skin to break forth with the eruption termed شَرًى [q. v.]: (Aboo-Málik, O, K:) pl. ضِفَفَةٌ, like قِرَدَةٌ. (K.) ضَفَّةٌ A single act of pushing, pressing, crowding, or thronging, together upon water. (S, O, K. [See ضَفَفٌ]) — — دَخَلْتُ فِى ضَفَّةِ القَوْمِ and ↓ ضَفْضَفَتِهِمْ (O, K *) are phrases mentioned by As (O, TA) and Lth (TA) as meaning I entered among the company, or collective body, of the people, or party. (O, K. *) — — And ضَفَّةٌ signifies also The first دُفْعَة [i. e. rush, or quantity that pours forth at once or that is poured forth at once], or دَفْعَة [i. e. single act of pouring], (accord. to different copies of the K,) of water. (K.) — See also the next paragraph, in five places. ضِفَّةٌ (T, S, O, Mgh, Msb, K) and ↓ ضَفَّةٌ (T, O, Mgh, Msb, K) The side of a river (T, S, O, Mgh, Msb, K) and of a well: (Msb:) ضِفَّتَاهُ signifying its (a river's) two sides: (S:) and ↓ ضَفَّتَا الوَادِى, or الحَيْزُوم, and ضِفَّتَاهُ, the two sides of the valley, or of the حيزوم [i. e. breast, or chest, &c.]: (IAar, K:) and ↓ ضَفَّةُ البَحْرِ [or ضِفَّتُهُ] the shore of the sea: (K:) and the dual of ↓ ضَفَّةٌ [or ضِفَّةٌ?] occurs in a saying of 'Alee metaphorically used as meaning (assumed tropical:) the two sides of the eyelids: (TA:) the pl. of ضِفَّةٌ is ضِفَفٌ, (Msb,) or ضِفَاف; (TA;) and that of ↓ ضَفَّةٌ is ضَفَّاتٌ. (Msb.) ضَفَفٌ The pushing, pressing, crowding, or thronging, together, of people, at, or upon, water [to drink thereof or to water their beasts]. (S, O, K. [See also 1, last explanation.]) And Numerousness of the persons composing a family, or household. (S, O, K:) or, accord. to Lh, visitors and friends that come time after time; and one's household, or family: or, as some say, i. q. حَشَمٌ [i. e. one's dependents, &c.]. (TA.) And The taking of food with other people: (S, O, K: *) thus in a trad. in which it is said of the Prophet, مَا شَبِعَ مِنْ خُبْزٍ وَلَحْمٍ إِلَّا عَلَى ضَفَفٍ [He did not satiate himself with the eating of bread and flesh-meat except in a case of taking thereof with others], as expl. by a man of the desert in answer to a question put to him by Málik Ibn-Deenár: (S, O: but in the latter, لَمْ يَشْبَعْ:) or the case of the eaters' being too many for the food: (Th, O, K:) [or,] accord. to Kh, (S, O,) numerousness of the hands upon the food: (S, O, Msb:) [or,] accord. to As, the case of the property's being little, and the devourers thereof many. (S, O.) [See also حَفَفٌ.] Accord. to AZ, (S, O,) Straitness, and hardness, or hardship: (S, O, Msb:) accord. to Fr, (S, O,) want. (S, O, Msb, K.) [See two exs. voce حَفَفٌ.] Also Weakness. (Fr, O, K.) And Haste (Fr, S, O, Msb) in an affair: (Msb:) so in the saying, لَقِيتُهُ عَلَى ضَفَفٍ [I met him, or found him, in a state of haste]. (Fr, S, O.) And A quantity less than will fill the measure, and less than anything that is filled. (Sh, O, K.) And Food, or the eating, less than satiates. (TA.) — See also ضَفٌّ. ضفاف [thus written without any syll. sign] The quality denoted by the epithet ضَفُوفٌ applied to a she-camel or a ewe or goat. (TA.) ضَفُوفٌ Having much milk, not to be milked save with the whole hand; (O, K; *) applied to a camel, (O, K,) and to a ewe or goat: so in a verse cited voce صُوفٌ, as some relate it; but as others relate it, the word is صَفُوف, with ص. (TA.) — — And [hence, app.,] عَيْنٌ ضَفُوفٌ (assumed tropical:) A source abounding with water. (TA.) فُلَانٌ مِنْ لَفِيفِنَا وَضَفِيفِنَا, (O, TA,) in the K هُوَ مِنْ ضَفِيفِنَا وَلَفِيفِنَا, but the former is the right order, (TA,) a saying mentioned by Aboo-Sa'eed, (O, TA,) means Such a one is of those whom we associate with us, and those whom we congregate with us, when events befall us. (O, K, * TA.) ضَفَاقَةٌ, (O, K,) without teshdeed, (O,) like سَحَابَةٌ, (K,) Devoid of intellect, or intelligence. (O, K.) ضَفْضَفَةٌ: see ضَفَّةٌ. مَآءٌ مَضْفُوفٌ A water that is thronged [so that it has become little in quantity]; (S, O, K;) like مَشْفُوهٌ; (S, O;) to which many men and cattle have come: (Lh, TA:) occurring in a verse cited voce مُدَارَةٌ, in art. دور: (S, O, TA:) in that verse, Aboo-' Amr Esh-Sheybánee, instead of المَضْفُوف, read المَظْفُوف; which means [the same, (K in art. ظف,) or] " occupied. " (IB, TA.) — — [Hence,] رَجُلٌ مَضْفُوفٌ, (tropical:) A man exhausted of what he possessed [in consequence of much begging]; like مَثْمُودٌ: (S, O, TA:) [see also مَشْفُوهٌ:] some say مَضْفُوفٌ عَلَيْهِ. (TA.) ضفدع Q. 1 ضَفْدَعَ, said of water, It had in it ضَفَادِع [or frogs]. (O, K.) — And, said of a man, He shrank, or became contracted; syn. تَقَبَّضَ: or he voided his excrement, or ordure; or thin excrement; syn. سَلَحَ: or he emitted wind from the anus, with a sound. (TA.) ضِفْدِعٌ (S, O, Msb, K) and ضَفْدَعٌ and ضُفْدَعٌ (K) and ضِفْدَعٌ, (S, O, Msb, K,) this last said by some, (S, O, Msb,) but most rare, or rejected, (K,) disallowed by Kh and a number of others, (Msb,) [for] accord. to Kh [and others] there are only four words of the measure فِعْلَلٌ in the language, which are دِرْهَمٌ and هِجْرَعٌ and هِبْلَعٌ and the proper name قِلْعَمٌ, (S, O,) [The frog; and app. also the water-toad;] a certain reptile (دَابَّة) of the rivers, (K, TA,) generated in the river, (TA,) the flesh of which, cooked with oliveoil, is [said to be] an antidote to the poison of venomous creatures, (K, TA,) when put upon the place of the sting, or bite: (TA:) and [a certain reptile] of the land, (K, TA,) [app. the landtoad,] that lives, or grows, in caverns and caves, (TA,) the fat of which is [said to be] wonderful for the extraction of teeth (K, TA) without fatigue, and of the skin of which, tanned, the skull-cap that renders invisible (طَاقِيَّةُ الإِخْفَآءِ [a vulgar term]) is made, as is said by the performers of legerdemain; and the flesh of this species is said to be poisonous: (TA;) the fem., (S, O, Msb,) or the n. un., (K,) is with ة: and the pl. is ضَفَادِعُ (S, O, Msb, K) [and ضَفَادِ; in the Msb and K, ضَفَادِى; in the O, correctly, الضَّفَادِى is said to be a var. of الضَّفَادِعُ, like الأَرَانِى and الثَّعَالِى of الأَرَانِبُ and الثَّعَالِبُ]. — — نَقَّتْ ضَفَادِعُ بَطْنِهِ [lit. The frogs of his belly croaked] means (assumed tropical:) he was, or became, hungry; (O, K;) like نَقَّتْ عَصَافِيرُ بَطْنِهِ. (O.) — — الضِّفْدِعُ الأَوَّلُ is a name of (assumed tropical:) The bright star [α] on the mouth of Piscis Australis; (Kzw, Descr. of Aquarius;) also called فَمُ الحُوتِ: (Idem, Descr. of Piscis Australis:) and الضِّفْدِعُ الثَّانِى is the name of (assumed tropical:) The star on the southern

fork of the tail of Cetus. (Idem.) — — And الضِّفْدِعُ, (O, K,) thus only, (TA,) (assumed tropical:) A certain bone [or horny substance, which we, in like manner, call " the frog,"] in the interior of the horse's hoof, (O, K,) in the sole thereof. (O.) [See also نَسْرٌ.] مُضَفْدِعَاتٌ Waters abounding with ضَفَادِع [or frogs]. (S, O.) ضفر 1 ضَفَرَ, (A, Msb, K,) aor. ضَفِرَ, (Msb, K,) inf. n. ضَفْرٌ, (S, A, &c.,) He plaited, braided, or interwove, (S, A, Mgh, K,) hair, (S, Mgh, K,) &c., (S,) or the like, (TA,) or a [lock of hair, such as is called] ذُؤَابَة, and a [girth of thongs such as is called] نِسْع, (A,) in a wide form; (S, Mgh;) as also ↓ ضفّر, inf. n. تَضْفِيرٌ: (S, TA:) he made hair into ضَفَائِر, [pl. of ضَفِيرَةٌ,] each ضَفِيرَة consisting of three or more distinct portions. (Msb.) — — He twisted a rope or cord. (K.) — — ضَفَرَتْ شَعَرَهَا, (S, TA,) aor. ضَفِرَ, (TA,) inf. n. as above, (K,) said of a woman, (S, TA.) She gathered together her hair. (K, * TA.) — — And ضَفَرَ, from the same verb in the first of the senses expl. above, (tropical:) He made, or constructed, a [dam of the kind called] ضَفِيرَة. (IAar, TA.) — — ضَفْرٌ also signifies (assumed tropical:) The building with stones without [the cement called] كِلْس and without clay. (K, * TA.) You say, ضَفَرَ الحِجَارَةَ حَوْلَ بَيْتِهِ (assumed tropical:) [He built the stones around his house, or tent, without mortar or clay]. (TA.) — — ضَفَرَ البَعِيرَ العلَفَ, (A,) inf. n. ضَفْرٌ, (K,) (tropical:) He put the fodder into the mouth of the camel, (A, K, *) against his will. (A.) And ضَفَرَ الفَرَسَ لِجَامَهُ, (A,) or ضَفَرَ الدَّابَّةَ, aor. ضَفِرَ, inf. n. ضَفْرٌ, (TA,) (tropical:) He put the bit into the mouth of the horse, (A,) or of the beast. (TA.) — Also ضَفَرَ, aor. ضَفِرَ, (S, Msb, K,) inf. n. ضَفْرٌ, (S, Msb,) He ran; syn. عَدَا and سَعَى: (S, Msb, K:) or he hastened, or went quickly: or he bounded, or sprang: (TA:) he leaped (As, K) in his running. (As, TA.) 2 ضَفَّرَ see the preceding paragraph, first sentence. 3 ضافرهُ He aided him. (A, Msb.) [See also 6.] 6 تضافروا They leagued together, and aided one another, (Ibn-Buzurj, S, * A, * Msb, * K, *) عَلَى الأَمْرِ to do the thing, (S, A, * K,) and عَلَى فُلَانٍ against such a one. (Ibn-Buzurj.) 7 انضفر الحَبْلَانِ The two ropes became twisted together. (S.) ضَفْرٌ A camel's girth, of plaited [goats'] hair; (K, * TA;) as also ↓ ضَفَارٌ: (K:) the girth of a camel's saddle: (S:) a wide girth of a camel's saddle; as also ↓ ضَفِيرَةٌ: pl. [of mult.] (of the first, TA) ضُفُورٌ (K, TA) and [of pauc.] أَضْفَارٌ; (TA;) and (of the second, TA) ضُفُرٌ. (K, TA.) — — See also ضَفِيرَةٌ, in three places. — — Also (assumed tropical:) A great quantity of sand that has become collected together: or a quantity of sand that has become accumulated, part upon part; (K;) and (K) so ↓ ضَفِرَةٌ: (S, K:) pl. [of the former] ضُفُورٌ; (K;) and [coll. gen. n.] of the latter ↓ ضَفِرٌ: (S:) or a long, broad, حِقْف [generally expl. as meaning a winding tract] of sand; by some pronounced ↓ ضَفَرٌ: (Lth, TA:) [or] a حِقْف of sand is termed ↓ ضَفِيرَةٌ. (S.) ضَفَرٌ: see the last preceding sentence. ضَفِرٌ and [its n. un.] ضَفِرَةٌ: see ضَفْرٌ. — كِنَانَةٌ ضَفِرَةٌ [in the TA ضفيرة, evidently a mistranscription,] i. q. مُمْتَلِئَةٌ [i. e. A full quiver]. (S, O. [Freytag writes كِنانةُ ضَفِرَةٌ, and explains it as meaning " Gens Cinanah impleta est: " but in my copies of the S and in the O, it is كِنَانَةٌ.]) ضَفَارٌ: see ضَفْرٌ, first sentence. ضَفِيرٌ A rope of [goats'] hair, (Mgh, Msb, TA,) twisted: of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA.) — — And (assumed tropical:) The shore, or side, of the sea or of a great river; (O, K, * TA;;) as also ↓ ضَفِيرَةٌ. (TA.) ضَفِيرَةٌ (As, S, M, A, Mgh, Msb, K) and ↓ ضَفْرٌ, (S, M, A, Mgh, K,) the latter an inf. n. used as a subst. [properly so termed], (Mgh,) A single lock of hair: (M, Msb, K:) and (Msb) a [lock of hair such as is termed] ذُؤَابَة, (Mgh, Msb,) or جَمِيرَة and غَدِيرَة, of a woman: (As, TA:) or a plaited, braided, or interwoven, ذؤابة: (A, TA;) or [a plait of hair] consisting of three, or more, distinct portions: (Msb:) or i. q. عَقِيصَةٌ [q. v.]: one says لَهَا ضَفِيرَتَانِ, and ↓ ضَفْرَانِ, meaning عَقِيصَتَانِ: (Yaakoob, S:) or the ضَفِيرَتَانِ pertain to a man, not to a woman; [though such is not the case accord. to modern usage;] and غَدَائِر, [pl. of غَدِيرَةٌ,] to women; and these are مَضْفُورَة [i. e. plaited]: (AZ, TA:) the pl. of ضَفِيرَةٌ is ضَفَائِرُ (A, Msb) and ضُفُرٌ; (Msb;) and the pl. of ↓ ضَفْرٌ is ضُفُورٌ. (A.) — — See also ضَفْرٌ, in two places. — — ضَفِيرَةٌ also signifies (tropical:) A dam, (IAar, S, A, Mgh, Msb,) extending in an oblong form upon the ground, having in it wood and stones. (IAar, TA.) — — And (assumed tropical:) A plain, or soft, tract of land, oblong, producing herbage or the like, extending [to the distance of the journey of] a day, or two days. (TA.) — — See also ضَفِيرٌ. الضَّافِرُ فِى الحَجِّ He who twists, or plaits, (يَعْقِصُ,) his hair during the performance of the pilgrimage. (TA.) ضفو 1 ضَفَا, aor. يَضْفُو, (S, Msb,) inf. n. ضَفْوٌ (S, Msb, K) and ضُفُوٌّ, (Msb,) It (a thing, S, and a garment, S, Msb) was, or became, complete, full, ample, or without deficiency. (S, Msb, K. *) — — And It was, or became, much in quantity; (S, K, * TA;) said of property, or property consisting in cattle, (S, TA,) and of hair, and of wool. (TA.) [Hence,] one says, ضَفَتْ عَلَيْهِ النِّعْمَةُ, i. q. رَفَّتْ [i. e. Wealth became abundantly bestowed upon him]. (M in art. رف.) And ضَفَا العَيْشُ, meaning اِتَّسَعَ [i. e. The means of subsistence became ample]. (Msb.) — — And ضَفَا الحَوْضُ, (TA,) inf. n. ضَفْوٌ, (K, TA,) The watering-trough overflowed (K, * TA) by reason of its fulness. (TA.) — ضَفِىَ He (a man) became poor: mentioned by Az in art. ضيق. (TA.) ضَفًا A side: and ضَفَوَاهُ his, or its, two sides. (K.) [ضَفَّةٌ and ضِفَّةٌ, also, have a similar meaning.] ضَفْوٌ [an inf. n. of 1, q. v.: and as a simple subst.,] Wealth, or prosperity, and ampleness [of circumstances]. (TA.) [See also what next follows.] ضَفْوَةُ العَيْشِ An easy and a plentiful state, or condition, of life. (K, TA.) One says, فُلَانٌ فِى ضَفْوَةٍ مِنْ عَيْشِهِ [Such a one is in an easy and a plentiful state, or condition, in respect of his means of subsistence]. (S.) ثَوْبٌ ضَافٍ A garment that is complete, full, ample, or without deficiency. (S, Msb, K. *) And فَرَسٌ ضَافِى السَّبِيبِ A horse full, or ample, in the سبيب [or hair of the forelock or of the mane or of the tail]. (TA.) And رَجُلٌ ضَافِى الرَّأْسِ A man having much hair of the head. (S.) And دِيمَةٌ ضَافِيَةٌ A lasting, or continuous, or continuous and still, rain, in consequence of which the land becomes abundant with herbage. (TA.) And هُوَ ضَافِى الفَضْلِ (tropical:) [He is abundant in excellence]. (TA.) ضل 1 ضَلَلْتُ, (S, Mgh, * O, Msb, * K,) third pers. ضَلَّ, (Mgh, Msb,) aor. ضَلِ3َ, (S, Mgh, O, Msb, K,) inf. n. ضَلَالٌ and ضَلَالَةٌ; (S, * O, * Msb;) and ضَلِلْتُ, (S, Mgh, * O, Msb, * K,) third pers. as above; (Mgh;) the former of the dial. of Nejd, and the more chaste; the latter of the dial. of the people of El-'Áliyeh, (S, Msb, TA,) and of El-Hijáz, and Kr has mentioned ضِلِلْتُ for ضَلَلْتُ as heard from the tribe of Temeem; (TA;) I erred, strayed, or went astray; (Mgh, Msb;) deviated from the right way or course, or from that which was right; missed, or lost, the right way; or lost my way; ضَلَالٌ and ضَلَالَةٌ signifying the contr. of رَشَادٌ, (S, O, TA,) and of هُدًى. (K, TA.) [See ضَلَالٌ below.] Hence, in the Kur [xxxiv. 49], قُلْ إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَى نَفْسِى [Say thou, If I err, I shall err only against myself, i. e., to my own hurt]. (O, Msb. [See also x. 108 and xvii. 16 of the Kur.]) One says also, ضَلَّ ضَلَالُهُ [app. His error became error indeed; a phrase similar to جَدَّ جِدُّهُ, q. v.: or his erring passed away; see 4, latter part]. (TA.) And ضَلَّ عَنِ القَصْدِ He deviated from the right way or course. (TA.) And the verb is trans. as well as intrans.: you say, ضَلَّ الطَّرِيقَ, and ضَلَّ عَنْهُ, aor. ضَلِ3َ and ضَلَ3َ, (Mgh, Msb,) inf. ns. as above, meaning He erred, strayed, or went astray, from the road, or way; (Msb;) he did not find the way to the road: (Mgh, Msb:) and of anything stationary, if you miss the place thereof, you say ضَلَلْتُهُ and ضَلِلْتُهُ: (Az, Msb:) or you say, ضَلِلْتُ الطَّرِيقَ, (K,) or ضَلِلْتُ المَسْجِدَ, and الدَّارَ, (ISk, S, O,) [I missed, or lost, the right way to the road, or the mosque, and the house,] when you know not the place thereof: (ISk, S, O:) and in like manner, anything stationary, to which one does not find the way: (ISk, S, O, K:) and AA says the like: but that one says of a thing that falls from his hand,

and a thing that quits its place, ↓ أَضْلَلْتُهُ, (IB, TA,) which means I lost it, and knew not its place; meaning, for instance, a horse, or she-camel, or the like: (Az, Msb:) [thus] one says, أَضْلَلْتُ بِعِيرِى [I lost my camel, and knew not his place,] (AA, ISk, S, IB, O) when his shank has been tied up to his arm and one does not find the way to him, and when he has been left loose and has gone away whither one knows not: (AA, IB, TA:) but Yoo differs from others respecting this case; for, accord. to him, one says, اضلّ فُلَانٌ بَعِيرَهُ and also ضَلَّهُ, in the same sense; (O, TA;) and the like is said in the K: (TA:) and it is also said in the Bári' that when you seek an animal and miss its place and find not the way to it, it is regarded as in the category of stationary things, and therefore you say ضَلِلْتُهُ. (Msb.) — — ضَلَّ signifies also He was, or became, confounded, or perplexed, and unable to see his right course. (Ibn-Es-Seed, TA.) — — Also, aor. ضَلِ3 (S, O, K) and ضَلَ3, (K,) the pret. being like زَلَّ and مَلَّ, (TA,) inf. n. ضَلَال, It (a thing, S, O, TA) became lost; [as though it went astray;] it perished, came to nought, or passed away. (S, O, K, TA.) Thus in the phrase ضَلَّ عَنِّى كَذَا Such a thing became lost from me. (Mgh.) One says to him from whom pieces of money have dropped, قَدْ ضَلَّتْ عَنْكَ [They have become lost from thee]. (TA.) And to him who has done a deed from which no profit has resulted, you say, قد ضَلَّ سَعْيُكَ (tropical:) [Thy labour has been lost]: the like occurs in the Kur xviii. 104, meaning ضَاعَ. (TA, in two places.) — — And (tropical:) He (a man, TA) died, and became dust and bones. (K, TA.) In this sense the verb is used in the Kur xxxii. 9: but some there read, in the place of ضَلَلْنَا, صَلِلْنَا [q. v.], with ص: (TA:) or the verb in that instance has the meaning here next following. (S.) — — And (assumed tropical:) He, or it, (a man, S, TA, or a camel, Msb, and a thing, TA,) was, or became, unperceived or imperceptible, unapparent, latent, hidden or concealed, or absent, (S, Msb, K, TA.) Hence the phrase, ضَلَّ المَآءُ فِى اللَّبَنِ (tropical:) [The water became unperceived, or concealed, in the milk]. (TA.) One says of a road to which he has not been able to find the way, ضَلَّ عَنِّى [It has become hidden from me]. (K, TA.) And hence also the saying of a man, as is related in a trad., (S, O, TA,) after his having charged his sons by saying to them, “When I die, burn ye me; and when I shall have become ashes, pound me; then scatter me in the water: ” (O, TA:) لَعَلِّى أَضِلُّ اللّٰه (S, O, TA) i. e. (assumed tropical:) May-be, I shall be unperceived by God, or concealed from Him: (S:) or may-be, I shall be hidden, or absent, from God's punishment: (O, TA:) or, as El-'Otbee says, may-be, I shall escape God, and my place will be hidden from Him. (TA.) And ضَلَّ said of one forgetting means (assumed tropical:) His memory became absent from him. (O, Msb, TA.) إِنْ تَضِلَّ إِحْدَاهُمَا, or أَنْ تَضِلَّ, in the Kur [ii. 282], accord. to different readers, (TA,) in which instance أَنْ and إِنْ are syn., (Mughnee, [see أَنْ, in p. 106, cols. 1 and 2,]) means If one of them twain [referring to women] be absent from her memory: or if the memory of one of them twain be absent from her: [or if one of them twain err in her memory:] or, accord. to Zj, the meaning of the verb in this case is that which next follows. (TA.) — — ضَلِلْتُ الشَّىْءَ also signifies (assumed tropical:) I forgot the thing: whence one says of a woman, ضَلَّتْ أَيَّامَ حَيْضِهَا (assumed tropical:) [She forgot the days of her menstruation]; and so ↓ أَضَلَّتْهَا: (Mgh:) or ضَلَّ فُلَانًا (assumed tropical:) He was made, or caused, to forget such a one. (K. [In the CK, أُنْسِيْهِ is erroneously put for أُنْسِيَهُ.]) It is said that لَا يَضِلُّ رَبِّى, in the Kur xx. 54, means (assumed tropical:) My Lord will not be unmindful: or nothing will escape Him. (TA.) — — And one says, ضَلَّنِى فُلَانٌ, (Msb, K,) or ضَلَّنِى فُلَانٌ فَلَمْ أَقْدَرْ عَلَيْهِ, (O,) meaning Such a one went away from me, (O, Msb, K,) and I was unable to compass him [or to find him]: so in the Bári'. (Msb.) — ضَلَّ, as a verb of wonder: see ضُلٌّ. 2 ضلّلهُ, (S, MA, O, K,) inf. n. تَضْلِيلٌ and تَضْلَالٌ, (K,) He, or it, made, or caused, him to pursue a course that led to error, or deviation from the right way: (K: [see also 4:]) he, or it, led him astray; seduced him: (MA:) [or] he attributed, or imputed, to him error, or deviation from the right way. (S, MA, O.) ضُلِّلَ سَعْيُهُمْ, a phrase used by a poet, means Error, or deviation from the right way, was attributed to their labour; because they did not reach their goal. (Ham p. 771.) — — [Hence,] one says, ضَلِّلْ مَالَكَ Send forth, or set free, thy cattle to pasture, or to pasture where they please, by themselves. (O.) — — See also the next paragraph. 4 اضلّهُ, inf. n. إِضْلَالٌ, He, or it, made him, or caused him, to err, stray, or go astray; to deviate from the right way or course, or from that which was right; to miss, or lose, the right way; or to lose his way. (Az, TA.) [See also 2, first sentence.] الإِضْلَالُ is of two sorts: one of these is the consequence of erring, or straying; either as in the case in which one says أَضْلَلْتُ البَعِيرَ (expl. above, see 1, former half); or the decreeing that one shall err, or stray, &c., because he has done so already, and this is sometimes the case when the إِضْلَال of a man is attributed to God: the other sort is the embellishing [or commending] to a man that which is false, or wrong, or vain, in order that he may err, or stray, &c.: and God's إِضْلَال of a man is of two sorts; one of which has been expl. above; the other is God's so constituting man that when he observes [and pursues] a certain course, or way, [of acting or the like], whether it be such as is commended or such as is discommended, he habituates himself to it, and esteems it pleasant, and keeps to it, and finds it difficult to turn from it, wherefore it is said that custom is a second nature. (Er-Rághib, TA.) — — Also He, or it, made, or caused, him, or it, to perish, or become lost; syn. أَهْلَكَهُ, (S, TA,) and أَضَاعَهُ, (El-Fárábee, S, O, Msb,) or ضَيَّعَهُ; (TA;) [اضاعهُ and ضيّعهُ signifying the same; and so اضلّهُ and ↓ ضللّهُ; whence,] أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ, in the Kur cv. 2, means [Did He not make their plot to be such as ended] in a causing to perish, or become lost, (فِى تَضْيِيعٍ,) and in annulment? (Ksh, Bd.) أَضَلَّ أَعْمَالَهُمْ, in the Kur [xlvii. 1 and 9, which may be rendered (assumed tropical:) He will cause their works to be lost, or to be of no effect], means, accord. to Aboo-Is-hák, He will not recompense them for their good works; the phrase being similar to the saying قَدْ ضَلَّ سَعْيُكَ [expl. above]. (TA.) And أَضَلَّ اللّٰهُ ضَلَالَكَ (assumed tropical:) [May God make thine erring to be no more, or to come to an end,] is expl. by ISk as meaning may thine erring pass away from thee, so that thou shalt not err; and he adds that the saying ذَهَبَ عَنْكَ حَتَّى لَا تَمَلَّ means مَلَّ مَلَالُكَ. (TA.) — — Also (tropical:) He buried, and hid, or concealed, him, or it. (K, TA.) You say, أُضِلَّ المَيِّتُ (tropical:) The dead was buried. (S, O.) The phrase أَضَلَّتْ بِهِ أُمُّهُ, meaning (tropical:) His mother buried him, in a verse cited by IAar, is extr., or anomalous. (TA.) — — And He found him to be erring, straying, going astray; deviating from the right way or course, or from that which was right; missing, or losing, the right way; losing his way; not rightly directed, or not finding the way to the truth: like as one says أَحْمَدَهُ, and أَبْخَلَهُ. (TA.) — — And you say, أَضَلَّنِى كَذَا, meaning (assumed tropical:) Such a thing was, or became, beyond my power, or compass. (IAar, Msb, TA.) — — See also 1, near the end. 5 تظلّل It went away: so in the saying, تضلّل المَآءُ مِنْ تَحْتِ الحَجَرِ [The water went away from beneath the stone]. (O, TA.) 6 تضالّ He feigned himself to be erring, straying, going astray; deviating from the right way or course, or from that which was right; missing, or losing, the right way; or losing his way. (O, TA.) 10 استضلّ ضَلَالُهُ His erring demanded that he should err [the more], so that he did err [the more: like as erring is said to be a cause of one's being made to err: see 4: and see also ضَلَّ ضَلَالُهُ, near the beginning of the art.]:

so in the saying of Aboo-Dhu-eyb, رَآهَا الفُؤَادُ فَاسْتَضَلَّ ضَلَالُهُ [The heart beheld her, and his erring demanded that he should err &c.]. (Skr, S, TA.) ضَلٌّ: see ضَلَالٌ. ضُلٌّ: see ضَلَالٌ. — — [Also, app. as meaning A lost state; a state of perishing, coming to nought, or passing away;] a subst. from ضَلَّ signifying ضَاعَ and هَلَكَ. (S, TA.) — — And hence [its usage, in the manner of a proper name, in] the saying, هُوَ ضُلُّ بْنُ ضُلٍّ, (S,) which means, (S, O, K,) as also ↓ هُوَ ضِلُّ بْنُ ضِلٍّ, (Ibn-'Abbád, O, K,) He is the unknown, the son of the unknown; (S, Z, O, K;) and in like manner, الضَّلَالُ ↓ بْنُ التَّلَالِ; (S, O;) and قُلُّ بْنُ قُلٍّ: (TA:) or he is one in whom is no good: (K:) or he is one who persists in error. (M, K.) — — [Hence also, perhaps, it is said that] يَا ضُلَّ مَا تَجْرِى بِهِ العَصَا [in the CK ضَلَّ] means يَا تَلَفَهُ and يَا فَقْدَهُ [i. e., app., O the loss, or O the coming to nought, of that by reason of which the mare El-'Asà is running!]: (K, TA:) a prov.; said by Kaseer Ibn-Saad to Jedheemeh El-Abrash, when he went with him to Ez-Zebbà; for when they were within her province, he repented, and Kaseer said to him, “Mount this my horse, and escape upon him, for his dust will not be cloven [by the pursuer,” i. e. he will not be overtaken]: (TA: [but the mare is thus made a male:]) or it was said by 'Amr Ibn-'Adee, when he saw El-'Asà, the mare of Jedheemeh, with Kaseer upon her: قَوْمٌ is suppressed after يا; and ↓ ضُلَّ is of the forms [of verbs] denoting wonder, originally ضَلُلَ, with damm, like حُبَّ in the phrase حُبَّ بِفُلَانٍ, originally حَبُبَ; and the meaning of the prov. is, O people, what a case of perdition is that by reason of which El-'Asà is running! i. e., the death of Jedheemeh. (Meyd.) — — ضُلٌّ بِتَضْلَالٍ [in CK ضَلٌّ] means A vain, or futile, thing: (S, O, K:) [or a vain, misleading thing; تَضْلَالٌ being an inf. n. of ضَلَّ:] 'Amr Ibn-Shás El-Asadee says, تَذَكَّرْتُ لَيْلَى لَاتَ حِينَ ادِّكَارِهَا وَقَدْ حُنِىَ الأَضْلَاعُ ضُلٌّ بِتَضْلَالِ [I remembered Leylà when it was not a time for remembering her, the ribs having become bent by the bending of the back with age: it was a vain, misleading thing]. (S, O.) — — ضُلُّ أَضْلَالٍ: see ضُلٌّ. — — ضِلُّ أَضْلَالٍ: see هُوَ ضِلُّ بْنُ ضِلٍّ. ضِلَّةٌ: see ضِلَّةٌ. ضَلَّةٌ see Confusion, or perplexity, and inability to see the right course: (K:) [or error: for] one says, فَعَلَ ذٰلِكَ ضَلَّةً He did that in error (فِى ضَلَالَةٍ): and ذَهَبَ ضَلَّةً He went away not knowing whither he went: (TA:) and فُلَانٌ يَلُومُنِى ضَلَّةً Such a one blames me wrongly: (S, O:) [or, behind my back, or in my absence: for] ضَلَّةٌ signifies also speech respecting a person behind his back, or in his absence; relating to good and to evil. (M, K, TA.) — [Freytag explains it as signifying also One in whom is no good, on the authority of Meyd.] ضُلَّةٌ Skill in guiding, or directing aright, in journeying. (Fr, K, * TA.) ضِلَّةٌ: see ضَلَالٌ. — — [Hence,] هُوَ ابْنُهُ لِضِلَّةٍ (tropical:) He is his son unlawfully begotten, or not trueborn. (AZ, A, K, TA.) — — ذَهَبَ دَمُهُ ضِلَّةً (tropical:) His blood went unrevenged, or without retaliation. (K, TA.) — — And هُوَ تِبْعُ ضِلَّةٍ, (Th, O, K, TA,) with kesr to the ت and to the ض, (TA,) [in the CK, erroneously, تَبَعُ,] and تِبْعٌ ضِلَّةٌ, (K, TA,) thus related by IAar, (TA,) but the former only accord. to Th, (TA in art. تبع,) (assumed tropical:) He is a follower of women: (TA in that art.:) or he is one in whom is no good, and with whom is no good: (IAar, Th, TA:) or he is a very cunning man (دَاهِيَةٌ), one in whom is no good; (IAar, O, K, TA;) and so تِبْعُ صِلَّةٍ, (O, L, TA,) as some relate it; (L, TA;) and in like manner, ضِلُّ ↓ أَضْلَالٍ, (Lh, O, K, TA,) and ضُلُّ ↓ أَضْلَالٍ, (K, TA,) and صِلُّ أَصْلَالٍ, [q. v.,] which is with kesr only, (K, TA,) a phrase similar to ضِرُّ أَضْرَارٍ. (TA in art. ضر.) ضَلَلٌ: see ضَلَالٌ. — — Also Water (O, K) running (K) beneath a rock, which the sun does not reach: (O, K:) one says مَآءٌ ضَلَلٌ: (O:) or running among trees. (K.) [See also ضَلَالٌ.] ضَلَالٌ [an inf. n. of 1: used as a simple subst.,] Error; contr. of رَشَادٌ, (S, O, TA,) and of هُدًى; (K, TA;) as also ↓ ضَلَالَةٌ, (S, O, K,) and ↓ ضَلٌّ, and ↓ ضُلٌّ, and ↓ ضِلَّةٌ, and ↓ ضَلَلٌ, and ↓ ضُلَّضَلَةٌ, (K,) and ↓ ضُلْضُلَةٌ, (O, TA,) and ↓ أُضْلُولَةٌ, (K,) of which last the pl. is أَضَالِيلُ, (Lth, O, TA,) as in the saying تَمَادَى فِى أَضَالِيلِ الهَوَى [He persevered in the errors of love], (TA,) or أَضَالِيلُ, as some say, has no sing., or its sing. is supposed, or has been heard, and is أُضْلُولَةٌ or أُضْلُولٌ or إِضْلِيلٌ or some other form: (MF, TA:) the primary signification of الضَّلَالُ is the going away from the right course, or direction: (Ham p. 357:) or it signifies, accord. to Ibn-El-Kemál, the loss, or missing, of that which brings, or conducts, to the object sought: or, as some say, the pursuing a way that will not bring, or conduct, to that object: or, accord. to Er-Rághib, the deviating from the right way: and it is said to be any deviation from that which is right, intentional or unintentional, little or much; because the right and approved way is very difficult; wherefore it may be used of him who commits any mistake whatever, and is imputed to prophets and to unbelievers, though between the ضلال of the former and that of the latter is a wide difference: and in another point of view, it is of two sorts; one is in the speculative departments of knowledge, as in acquaintance with the unity of God, and with the prophetic function or office, and the like, indicated in the Kur iv. 135; or it is in the practical departments of knowledge, as in acquaintance with the ordinances of the law, that is, religious services. (TA.) — — Also A state of perdition: so in the Kur liv. 24: (S, O:) [and in like manner ↓ ضَلَالَةٌ; for] ضَلَالَةُ العَمَلِ signifies The annulled and lost state of work. (TA.) — — And Absence, or a state of concealment. (Msb. [This is there said to be the primary signification.]) — — هُوَ الضَّلَالُ بْنُ التَّلَالِ see expl. voce ضُلٌّ. ضَلُولٌ: see ضَالٌّ. ضَلَالَةٌ: see ضَلَالٌ, in the beginning, and near the end, of the paragraph. One says, هِىَ الضَّلَالَةُ وَالتَّلَالَةُ; (S, O;) in which the latter noun is an imitative sequent. (S and K in art. تل.) ضِلِّيلٌ A man (S, O) who errs, strays, goes astray, or deviates from the right way or course, much, or often: (S, O, K:) or (tropical:) who errs, &c., much, or often, in religion: (TA:) and ↓ مُضَلَّلٌ, (S, TA,) which in some of the copies of the S is written thus and also مُضَلِّلٌ, (TA,) signifies the same; (S, TA;) or one who is not disposed, or directed, to good; in the K, الَّذِى لا يُوَفِّى بِخَيْرٍ, [or يُوفِى بخير, as in the CK,] but correctly الَّذِى لا يُوَفَّقُ لِخَيْرٍ; or, as some say, a committer of errors, and of false, wrong, or vain, actions: and ضِلِّيلٌ is also expl. as signifying one who will not desist from error. (TA.) Imra-el-Keys was called المَلِكُ الضِّلِّيلُ [The much-erring king], (S, O, K, TA, [in the CK, erroneously, الضَّلِيلُ,]) and ↓ الملك المُضَلَّلُ. (K.) ضَالٌّ Erring, straying, or going astray; deviating from the right way or course, or from that which is right; missing, or losing, the right way; or losing his way; (S, * Msb, TA;) and ↓ ضَلُولٌ is syn. therewith; (K;) [or rather with ضِلِّيلٌ, accord. to a general rule:] pl. of the former ضُلَّالٌ, [of which see an ex. in a verse cited voce رِسْلٌ,] and ضَالُّونَ: [in the Kur i. last verse,] some read وَلَا الضَّأَلِّينَ, to avoid the concurrence of two quiescent letters. (TA.) You say ضَالٌّ تَالٌّ; (S, O;) in which the latter epithet is an imitative sequent. (S and K in art. تل.) — — [Also Becoming lost; &c. — — And Forgetting. It is said that] وَأَنَا مِنَ الضَّالِّينَ [in the Kur xxvi. 19] means (assumed tropical:) I being of those that forgot. (K, TA.) And اِمْرَأَةٌ ضَالَّةٌ means (assumed tropical:) A woman forgetting the days of her menstruation. (Mgh.) ضَالَّةٌ an epithet in which the quality of a subst. is predominant, (IAth, TA,) A stray; i. e. a beast that has strayed: (S, O, TA:) or a camel remaining in a place where it is lost, without an owner (K, TA) that is known: (TA:) or a lost animal (IAth, Msb, TA) or other thing, whatever it be: (IAth, TA:) applied to the male and to the female, (S, O, Msb, K,) and to two and to a pl. number: (TA;) and it has for its pl. ضَوَالُّ, (Msb, TA,) like دَوَابُّ pl. of دَابَّةٌ. (Msb.) It is said in a trad., ضَالَّةُ المُؤْمِنِ حَرَقُ النَّارِ [expl. in art. حرق]. (TA.) And one says, الحِكْمَةُ ضَالَّةُ المُؤْمِنِ (assumed tropical:) [Wisdom is the object of persevering quest of the believer]; meaning that the believer ceases not to seek wisdom like

as a man seeks his stray. (TA.) ضَلَضِلٌ and ↓ ضَلَضِلَةٌ, (As, S,) as though contracted from ضَلَاضِلٌ [and ضَلَاضِلَةٌ], (S,) or أَرْضٌ ضَلَضِلٌ and ضَلَضِلَةٌ [in the CK ضَلَضَلٌ and ضَلَضَلَةٌ] ↓ and ↓ ضُلَضِلَةٌ and ↓ ضُلَضِلٌ (K) and ↓ ضُلَاضِلٌ (Lh, K) and ضُلْضُلَةٌ, (IDrd, K,) Rugged land or ground. (As, S, K.) And مَكَانٌ ضَلَضِلٌ, originally ضَلَاضِيلُ, A hard, stony place. (Fr, TA.) — — Also, (so in the K,) i. e. (TA) ضَلَضِلٌ and ↓ ضَلَضِلَةٌ, accord. to As, (O, TA,) or ↓ ضُلَضِلَةٌ, (S, O, TA,) [said to be] the only instance of its kind among reduplicate words, (S, O, TA, [in which last the same assertion is quoted from the T, app. in relation to the last, or last but one, of these words,]) and, as in the Jm, ↓ ضُلْضُلَةٌ, (O, TA,) A stone, (As, S, O,) or stones, (K,) such as a man can lift from the ground and carry: (As, S, O, K:) or, accord. to the T, ضلضلة [thus in the TA, app. ↓ ضَلَضِلَةٌ or ↓ ضُلَضِلَةٌ,] signifies any stone such as a man can lift from the ground and carry, or above that, smooth, found in the interiors of valleys. (TA.) ضُلَضِلٌ: see the next preceding paragraph. — Also, (IAar, O, TA,) in the K, erroneously, صُلَضِلَةٌ, (TA.) and ↓ ضُلَاضِلٌ, A skilful guide of the way. (IAar, O, K, TA.) ضَلْظَلَةٌ: see ضَلَالٌ. ضُلْضُلَةٌ: see ضَلَضِلٌ, in two places. — — ضَلَاضِلُ المَآءِ, (O, K,) and صَلَاصِلُهُ, (O,) [said in the O, in this art., to be pls. of which the sings. are ضُلَضِلَةٌ and صُلْصِلَةٌ, but the sings. are correctly ضُلْضُلَةٌ and صُلْصُلَةٌ, (see the latter of these two in its proper art.,)] The remains of water: (O, K:) so says Lh. (O.) ضُلَضِلَةٌ: see ضَلَضِلٌ, in four places. ضَلَالٌ: see ضَلَاضِلٌ, — — and مَضَلَّةٌ: — — and ضَلَضِلٌ, in three places. ضُلَاضِلٌ: see ضَلَضِلٌ: — and ضُلَضِلٌ. ضَلَالٌ: see أُضْلُولَةٌ. وَقَعَ فِى وَادِى تُضُلِّلَ, (Ks, S, O, K, *) like تُخُيِّبَ and تُهُلِّكَ, all imperfectly decl., (S, O,) and تُضَلِّلَ, (Ibn-'Abbád, O, K,) and تَضَلِّلَ, with two fet-hahs, and تِضِلِّلَ, with two kesrehs, (Ibn- 'Abbád, O, TA,) meaning البَاطِل [i. e. (assumed tropical:) He fell into that which was vain, unreal, nought, futile, or the like, and consequently, into disappointment]: (Ibn- 'Abbád, S, O, K, TA:) or, accord. to the A, وَقَعُوا فى وادى تضلّل means (tropical:) They perished. (TA.) طَرِيقٌ مُضِلٌّ A road that causes to go astray, or to deviate from the right course. (TA.) And, accord. to As, مُضِلٌّ signifies A land (أَرْضٌ) in which one loses his way. (TA. [See also the next paragraph.]) [Hence,] فِتْنَةٌ مُضِلَّةٌ means [A trial, or sedition, or discord, &c.,] that causes men to go astray, or to deviate from that which is right. (TA.) And [hence also,] المُضِلُّ means The سَرَاب [or mirage]. (TA.) مَضَلَّةٌ a subst. like مَجْبَنَةٌ and مَبْخَلَةٌ [i. e., as such, signifying A cause of erring, straying, going astray, or deviating from the right way or course or from that which is right, &c.]: (TA:) [and used in the manner of an epithet:] one says أَرْضٌ مَضَلَّةٌ A land that causes one to err, &c.: (TA:) or, as also ↓ مَضِلَّةٌ, (S, O, Msb, K, TA, [in the CK مِضَلَّةٌ,]) and ↓ ضُلَضِلَةٌ, (O, K,) a land in which one errs, or strays, from the [right] way; (S, O, Msb, K; *) in which one does not find the right way: and خَرْقٌ مضلّةٌ [A desert, or farextending desert, &c., in which one errs, &c.]: it is used alike as masc. and fem. and pl.: but one says also أَرَضُونَ مضلّاتٌ. (TA.) مَضِلَّةٌ: see the next preceding paragraph. مُضَلَّلٌ: see ضِلِّيلٌ, in two places. مُتَضَالٌّ [part. n. of 6, q. v.]. One says, إِنَّكَ تَهْدِى الضَّالَّ وَلَا تَهْدِى المُتَضَالَّ [Verily thou wilt direct aright the erring, &c., but thou wilt not direct aright him who feigns himself to be erring, &c.]. (S, O.) ضلع

1 ضَلَعَ, aor. ضَلَعَ, (S, O, Msb, K,) inf. n. ضَلْعٌ, (S, O, Msb,) It, or (assumed tropical:) he, inclined, or declined: (S, O, K:) it, or (assumed tropical:) he, declined, or deviated, from that which was right, or true: (S, O, Msb, K:) (assumed tropical:) he acted wrongfully, unjustly, injuriously, or tyrannically. (S, * O, * K.) You say, ضَلَعَ عَنْهُ (tropical:) He deviated, or turned away, from him, or it; or he did so, acting wrongfully, &c.: and ضَلَعَ عَلَيْهِ (assumed tropical:) he acted wrongfully, &c., against him. (TA.) And ضَلْعُكَ مَعَ فُلَانٍ (S, O, Msb, * K *) (assumed tropical:) Thy inclining, (S, O, Msb, K,) and thy love, or desire, (S, O,) is with such a one [i. e. in unison with that of such a one]. (S, O, Msb, * K: * in the Msb and K, مَعَهُ is put in the place of مَعَ فُلَانٍ.) And لَا تَنْقُشِ الشَّوْكَةَ بِالشَّوْكَةِ فَإِنَّ ضَلْعَهَا مَعَهَا, (S, O, K,) or بِمِثْلِهَا [in the place of بالشوكة], (Meyd,) [lit. Extract not thou the thorn by means of the thorn, or by means of the like of it, for its inclination is with it,] meaning, demand not aid, in the case of thy want, of him who is more benevolent to the person from whom the object of want is sought than he is to thee: (Meyd:) a prov.: (S, Meyd, O:) applied to the man who contends in an altercation with another, and says, "Appoint thou between me and thee such a one; " pointing to a man who loves what he [i. e. the opponent of the speaker] loves: (S, O, K:) the author of the K adds, it is said that it should by rule be ضَلَعَكَ, for they say ضَلِعَ مَعَ فُلَانٍ, like فَرِحَ, [as though meaning he inclined with such a one,] but they have contracted it; which is wonderful, in consideration with his having mentioned shortly before, ضَلَعَ, like مَنَعَ, as signifying مَالَ. (TA.) One says also, خَاصَمْتُ فُلَانًا فَكَانَ ضَلْعُكَ عَلَىَّ i. e. (assumed tropical:) [I contended in an altercation with such a one and] thy inclining [was against me]. (S, O.) — — ضَلِعَ, aor. ضَلَعَ, (Mgh, Msb, K,) inf. n. ضَلَعٌ, (Mgh, Msb,) means It (a sword, K, or a thing, Msb) was, or became, crooked, or curved: (Mgh, Msb, K:) and ↓ تضلّع may mean the same: (Ham p. 80:) a poet says, (namely, Mohammad Ibn-'Abd-Allah El-Azdee, TA,) وَقَدْ يَحْمِلُ السَّيْفَ المُجَرَّبَ رَبُّهُ عَلَى ضَلَعٍ فِى مَتْنِهِ وَهْوَ قَاطِعُ [And verily, or sometimes, or often, its owner bears the tried sword, notwithstanding crookedness in its broad side, it being sharp]: (S, O:) and (K) ضَلَعٌ signifies the being crooked, or curved, by nature; (S, O, K;) as also ضَلْعٌ; whence the saying, لَأُقِيمَنَّ ضَلَعَكَ and ضَلْعَكَ [I will assuredly straighten thy natural crookedness]: (K:) thus in the copies of the K; but this is a mistake, occasioned by the author's seeing in the T and M لَأُقِيمَنَّ ضَلَعَكَ and صَلَعَكَ meaning عَوَجَكَ, and his imagining both these nouns to be with ض and to differ in the manner stated above: (TA:) you say, ضَلِعَ, aor. ضَلَعَ, inf. n. ضَلَعٌ i. e. he, or it, was, or became, crooked, or curved, by nature: (S, O:) or ضَلَعٌ in the camel is like غَمْزٌ in horses or the like, [meaning the limping, or halting, or having a slight lameness, in the hind leg,] and the verb is ضَلِعَ; and the epithet [or part. n.] is ↓ ضَلِعٌ: (K:) or this is rather the explanation of ضَلْعٌ, with ظ; (TA;) [or as Mtr says,] ضلع as meaning what resembles عَرَجٌ [or natural lameness] is correctly ظَلْع: (Mgh:) but when it (i. e. the crookedness, TA) is not natural, one says, ضَلَعَ, like مَنَعَ, (K, TA,) [but this seems rather to relate to the meaning of " limping," agreeably with what I have cited above from the Mgh,] and the inf. n. is ضَلْعٌ: (TA:) and the epithet [or part. n.] is ↓ ضَالِعٌ. (K.) — ضَلُعَ, [aor. ضَلُعَ,] inf. n. ضَلَاعَةٌ, He (a man, S, O, Msb, [and app. also a horse and the like, see its part. n. ضَلِيعٌ,]) was, or became, strong, or powerful; (S, O, Msb, K;) and strong, hard, or firm, in the أَضْلَاع [or ribs]. (S, O, K. [The latter is said in Har p. 6 to be the primary meaning; and the former, metaphorical.]) — ضَلَعَ as syn. with تَضَلَّعَ: see the latter. — ضَلَعَ فُلَانًا He struck such a one upon his ضِلَع [or rib]. (K.)

2 ضَلَّعَ see 4, in two places. — — تَضْلِيعُ الأَعْمَالِ is said by some to mean (assumed tropical:) The making deeds to deviate from the right, or direct, way or course: and by some to mean (assumed tropical:) the making them heavy, or burdensome. (Har p. 77.) — — تَضْلِيعُ الثَّوْبِ signifies The figuring the garment, or piece of cloth, with the form of أَضْلَاع [or ribs]. (S, O, K.) [See also the pass. part. n., below.]

4 اضلعهُ, (K,) inf. n. إِضْلَاعٌ, (S, O,) It, or he, made it, or (assumed tropical:) him, to incline, or decline; (S, O, K;) [and so ↓ ضلّعهُ; for] التَّضْلِيعُ and الإِضْلَاعُ signify الإِمَالَةُ. (Har p. 77.) — — [And It, or he, made it, or him, to be crooked, or curved; and so ↓ ضلّعهُ; for] الإِضْلَاعُ and التَّضْلِيعُ signify also التَّعْوِيجُ.

(Har ubi suprà.) — — [Hence,] one says also, أَضْلَعَتْهُ الخُطُوبُ, meaning (assumed tropical:) [Affairs, or great or grievous affairs,] burdened him [as though making him to incline, or curving him]. (TA.) — See also 8. 5 تضلّع: see 1, in the middle of the paragraph. — — [Also,] (S, O, K,) and ↓ ضَلَعَ, like مَنَعَ, (K,) said of a man, (S, O,) He became filled, (S, O, K,) or what was between his أَضْلَاع [or ribs] became filled, (TA,) with food, (S, O, K,) or drink: (S, O:) or with drink so that the water reached his أَضْلَاع, (K, TA,) and they became swollen out in consequence thereof: (TA in explanation of the former verb:) and the former verb is also expl. as meaning he drank much, so that his side and his ribs became stretched. (TA.) And تضلّع مِنَ الطَّعَامِ He became filled with the food; as though it filled his ribs. (Msb.) 8 الاِضْطِلَاعُ is from الضَّلَاعَةُ [inf. n. of ضَلُعَ] meaning " the being strong, or powerful; " (ISk, S, O, and Har p. 391;) الاِضْطِلَاعُ بِالشَّىْءِ signifying The raising the thing upon one's back, and rising with it, and having strength, or power, sufficient for it. (Har ibid.) And you say, اضطلع بِحَمْلِهِ, meaning He had strength, or power, to bear it, or carry it. (Mgh, and Har p. 645.) [See also the part. n., below.] And أَضْلَعَ ↓ بِالأَمْرِ (assumed tropical:) He had strength, or power, sufficient for the affair; as though his ribs had strength to bear it. (Msb.) ضَلْعٌ: see ضِلَعٌ, first sentence. ضِلْعٌ: see ضِلَعٌ, first and last sentences. ضَلَعٌ The weight, or burden, of debt, that bends the bearer thereof. (IAth, O, K.) And Strength, or power; (As, S, O, Msb, K;) a subst. in this sense, from ضَلُعَ; (Msb;) and the bearing, or endurance of that which is heavy, or burdensome. (As, S, O, K.) — — Also inf. n. of ضَلِعَ [q. v.]. (Mgh, Msb, K.) ضَلِعٌ Crooked, or curved, by nature. (S, O, TA.) And applied to a spear as meaning Crooked, or curved; not straightened: (TA:) or, so applied, inclining, or bending: (Ham p. 80:) and ↓ ضَلِيعٌ and ↓ ضَالِعٌ, so applied, [likewise] mean crooked, or curved. (TA.) — — See also 1, in the last quarter of the paragraph. ضِلَعٌ and ↓ ضِلْعٌ, (S, Mgh, O, Msb, K,) the former of the dial. of El-Hijáz and the latter of the dial. of Temeem, (Msb, TA,) and ↓ ضَلْعٌ, which is the only form, or almost the only one, that is used by the vulgar, is said by MF to be mentioned by some one or more of the commentators, but not known in the lexicons, (TA;) [A rib;] a certain appertenance of an animal, (Msb,) well known; (K;) the curved thing of the side; (TA;) a single bone of the bones of the side: (Mgh, Msb:) of the fem. gender, (Msb, K, TA,) accord. to common repute; or, as some say, masc.; or, accord. to some, whose opinion in this case is preferred by Ibn-Málik and others, of both genders: (TA:) pl. [of mult.] ضُلُوعٌ and [of pauc.] أَضْلَاعٌ (S, Mgh, O, Msb, K) and أَضْلُعٌ, (O, Msb, K,) and أَضَالِعُ also is a pl. of ضِلَعٌ, or, as some say, of [its pl.] أَضْلُعٌ. (TA.) ضِلَعُ الخَلْفِ [and الخِلْفِ] is [The rib] in the lowest part of the side [of a man, i. e. the lowest rib; and the hindmost rib in a beast]: (TA:) and signifies also A burn in the part behind what is thus termed. (O, K, TA.) — — Also (assumed tropical:) A piece of stick or wood; syn. عُودٌ; [erroneously supposed by Golius and Freytag to mean here the musical instrument thus called;] (IAar, O, K;) so in a saying of the Prophet to a woman, respecting a blood-stain on a garment, حُتِّيهِ بِضِلَعٍ (assumed tropical:) [Scrape thou it off with a piece of stick]: (IAar, O:) or (assumed tropical:) such as is wide and curved; as being likened to the ضِلَع (O, K) of an animal. (K.) — — And (tropical:) An oblong piece of a melon; (O, * K, TA;) as being likened to the ضِلَع [properly thus called]. (O, TA.) — — And (tropical:) A trap for birds; because of its gibbous shape: so in the saying, نَصَبَ ضِلَعًا لِلطَّيْرِ [He set up a trap for the birds]. (A, TA.) — — And The base, or lower part, of a raceme of a palm-tree. (TA in art. عهن.) — — And (assumed tropical:) A line that is made on the ground, after which another line is made, and then the space between these two is sown. (TA.) — — And (assumed tropical:) A small mountain apart from others: (S, O, K:) or a small mountain, such as is not long: (TA:) or a low and narrow mountain, (Aboo-Nasr, S, O, K, TA,) long and extended: or, accord. to As, a small mountain, extending lengthwise upon the earth, not high. (TA.) And [the pl.] ضُلُوعٌ signifies (tropical:) Curved tracts of ground: or tracks (طَرَائِق) of a [piece of stony ground such as is termed] حَرَّة. (O, K, TA.) — — Also (assumed tropical:) An island in the sea; pl. أَضْلَاعٌ: or, as some say, it is the name of a particular island. (TA.) — — [In geometry, (assumed tropical:) A side of a rectilinear triangle or square or polygon. — — And (assumed tropical:) A square root; called in arithmetic جَذْرٌ: see شَىْءٌ, near the end of the paragraph.] — — One says also, هُمْ عَلَىَّ ضِلَعٌ جَائِرَةٌ, (S, A, O, K, in the last of which, between هم and علىّ is inserted كَذَا,) and ↓ ضِلْعٌ is allowable, (S, TA,) meaning (tropical:) They are assembled against me with hostility: (A, TA:) the origin of which is the saying of AZ, one says, هُمْ عَلَىَّ إِلْبٌ وَاحِدٌ [or أَلْبٌ وَاحِدٌ] and صَدْعٌ وَاحِدٌ and ضِلَعٌ وَاحِدٌ, meaning as above. (TA.) ضِلَعَةٌ A certain small fish, green (خَضْرَآء), short in the bone. (Ibn-'Abbád, O, K.) ضَلِيعٌ: see ضَلِعٌ: — — and see also مَضْلُوعٌ, in three places. — — Also, applied to a man, (S, O, Msb,) Strong, or powerful; (S, O, Msb, K;) and strong, hard, or firm, in the أَضْلَاع [or ribs]: (S, O, K:) or, as some say, long in the أَضْلَاع, great in make, bulky; applied to any animal, even to a jinnee: (TA:) pl. ضُلْعٌ, (K,) or app., ضُلُعٌ [of which the former may be a contraction]. (TA.) And, applied to a horse, Complete, or perfect, in make or formation, large in the middle, thick in the [bones called] أَلْوَاح, having many sinews: (ISk, S, O, K:) or, so applied, thick in the أَلْوَاح; strong, hard, or firm, in the sinews: (Msb:) or, as some say, long in the ribs (الأَضْلَاع), wide in the sides, large in the breast. (TA.) And ضَلِيعُ الفَمِ A man large in the mouth: (Kt, O, K:) or wide therein: (A 'Obeyd, O, K:) expl. in the former sense, and in the latter, as applied to the Prophet; (O, TA;) width of the mouth, (Kt, O, K, TA,) and largeness thereof, (TA,) being commended by the Arabs, and smallness thereof being discommended by them; (Kt, O, K, TA;) whereas the Persians, or foreigners, (العَجَم,) commend smallness thereof: (TA:) or having large teeth, closely and regularly set together; (Sh, O, K;) and thus also expl., by Sh, as applied to the Prophet: (O, TA:) and ضَلِيعُ الثَّنَايَا a man whose central incisors are thick. (TA.) ضَالِعٌ Inclining, or declining: (TA: [like ظَالِعٌ:]) declining, or deviating, from that which is right, or true: acting wrongfully, unjustly, injuriously, or tyrannically. (S, O, K, TA.) — — See also ضَلِعٌ. — — And see 1, in the last quarter of the paragraph. ضَوْلَعٌ (tropical:) Inclining with love or desire. (IAar, O, K, TA.) أَضْلَعُ, applied to a man, [and accord. to the CK to a beast (دَابَّة) also,] Whose tooth is like the ضِلَع [or rib]; (Lth, O, K;) fem. ضَلْعَآءُ [perhaps applied to the tooth, but more probably, I think, to a woman]; (TA;) and pl. ضُلْعٌ. (K.) — — Also, (O, [but accord. to the K " or,"]) Strong, thick, (O, K, TA,) large in make. (TA.) — — And Stronger, or more powerful. (O, * TA.) مُضْلِعٌ A load heavily burdening, or overburdening, (S, IAth, O, K, TA,) to the أَضْلَاع [or ribs]; (TA;) as though leaning, or bearing, upon the أَضْلَاع: (IAth, TA:) or a heavy load, which one is unable to bear; as also ↓ مُضَلِّعٌ. (Har p. 77.) [See also مُظْلِعٌ.] And, دَاهِيَةٌ مُضْلِعَةٌ (tropical:) A calamity that heavily burdens, or overburdens, and breaks, the أَضْلَاع [or ribs]. (TA.) — — And دَابَّةٌ مُضْلِعٌ A beast whose أَضْلَاع [or ribs] have not strength sufficient for the load. (Ibn-'Abbád, O, L, K.) — — See also مُضْطَلِعٌ. مُضَلَّعٌ A garment, or piece of cloth, figured with stripes, like thongs, or straps, (O, K, TA,) these being of إِبْرِيسَم, or of قَزّ, [i. e. silk, or raw silk,] wide, like أَضْلَاع [or ribs]: (TA:) or [simply] figured: (Lh, TA:) or variously woven, and thin: (TA:) or partly woven and partly left unwoven. (ISh, Az, O, K, TA.) — — And قُبَّةٌ مُضَلَّعَةٌ [A ribbed dome or cupola; i. e.] having the form of أَضْلَاع. (TA.) مُضَلِّعٌ: see مُضْلِعٌ. مَضْلُوعٌ

Having the ضِلَع [or rib] broken. (Ibn-'Abbád, O.) — — And قَوْسٌ مَضْلُوعَةٌ A bow in the wood of which are a bending (عَطْفٌ) and an evenness (تَقَوُّمٌ, as in the O and K, or تَقْوِيمٌ, as in the L), [app. towards each extremity,] the rest of it (سَائِرُهَا) being similar to its كَبِد [which means its middle part, or part where it is grasped with the hand, or part against which the arrow goes, &c., for it is variously explained]; (O, K, TA;) so accord. to As, (O, TA,) and AHn; (TA;) as also ↓ ضَلِيعٌ, (O, K, TA,) and ↓ ضَلِيعَةٌ; for which last, مَضْلُوعَةٌ is erroneously repeated in the K; [app. from its author finding it said in the O that such a bow is termed ضَلِيعٌ and مَضْلُوعَةٌ; and in the TK, مُضَوْلَعَةٌ is substituted for it:] ↓ قَوْسٌ ضَلِيعَةٌ is also expl. as meaning a thick bow. (TA.) مُضْطَلِعٌ is from الضَّلَاعَةُ [inf. n. of ضَلُعَ]: so in the saying, فُلَانٌ مُضْطَلِعٌ بِهٰذَا الأَمْرِ i. e. Such a one is possessed of strength, or power, sufficient for this affair: so says ISk: and he adds that one should not say مُطَّلِعٌ: Aboo-Nasr Ahmad Ibn- Hátim says, one says هُوَ مُضْطَلِعٌ بِهٰذَا الأَمْرِ and مُطَّلِعٌ له [also]; الاِضْطِلَاعُ being from الضَّلَاعَةُ meaning القُوَّةُ; and الاِطِّلَاعُ being from العُلُوُّ, from the saying اِطَّلَعْتُ الثَّنِيَّةَ meaning عَلَوْتُهَا [I ascended upon the mountain, or mountain-road, termed ثَنِيَّة]; i. e. he is one who has ascendancy with respect to this affair, who is master of it: (S, O, TA:) Lth expressly allows مُطَّلِعٌ for مُضْطَلِعٌ by the incorporation of the ض into the [letter that is originally] ت, so that the two together become ط with teshdeed. (TA.) And هُوَ مُضْلِعٌ ↓ لِهٰذَا الأَمْرِ means the same as مُضْطَلِعٌ as first expl. above, i. e. He is possessed of strength, or power, sufficient for this affair. (O, K. [In both, in this instance, لِهٰذَا, not بِهٰذَا.]) In the phrase إِذَا كَانَ مُضْطَلِعًا عَلَى حَقِّهِ [If he be possessed of power, or ability, to obtain his right, or due], it seems that مضطلعا is made trans. by means of على because made to imply the meaning of قَادِرًا or مُقْتَدِرًا. (Mgh.) ↓ مُسْتَضْلِعٌ, likewise, signifies Having strength, or power. (TA.) مُسْتَضْلِعٌ: see what next precedes. ضم 1 ضَمَّهُ, [aor. ضَمُ3ِ,] inf. n. ضَمٌّ, He drew it, put it, brought it, or gathered it, together; collected it; or contracted it. (Msb.) You say, ضَمَّ شَيْئًا إِلَى شَىْءٍ, (S, MA, K,) [aor. and] inf. n. as above, He drew, put, or brought, together [and joined or adjoined] a thing to a thing. (MA, K.) And ضَمَمْتُهُ إِلَى صَدْرِى [I drew him, or pressed him, to my bosom;] I embraced him. (TA.) And ضَمَّ القَوْمُ, [أَنْفُسَهُمْ being app. understood, or perhaps it is correctly ضُمَّ,] The people, or party, collected themselves together, or became collected. (TA.) And اَللّٰهُمَّ اضْمُمْ نَشَرِى (assumed tropical:) O God, compose what is discomposed, or disorganized, [lit. bring together what is scattered,] of my affairs. (K * and TA in art. نشر.) And ضُمَّ جَنَاحَكَ عَنِ النَّاسِ (assumed tropical:) [Contract thy side from men;] meaning be thou gentle, courteous, easy to deal with, or compliant, to men. (TA.) And ضُمَّتْ عَلَيْهِ الأَنَامِلُ The ends of the fingers were drawn together upon it. (Ham p. 21. [See also a similar phrase in what follows, with the verb in the act. form, virtually meaning the same.]) — — [Also He compacted it: and he compressed it. — — And He, or it, comprised it; or enclosed it: and he grasped it: as also ضَمَّ عَلَيْهِ, in both of these senses.] You say, ضَمَّتْ عَلَيْهِ الأَنَامِلُ The ends of the fingers grasped it. (Ham p. 21. [See a similar phrase above.]) And ضَمَّ عَلَى المَالِ He took [or grasped] all the property. (TA.) And ضَمَّ مِنْ مَالِهِ He took of his property. (TA.) — — [ضَمَّ الحَرْفَ, aor. and inf. n. as above, a conventional phrase in lexicology and grammar, He pronounced the letter with the vowel-sound termed ضَمّ: and he marked the letter with the sign of that vowel-sound.] 3 ضَامَّهُ, (S, MA, K, TA,) inf. n. مُضَامَّةٌ, (TA,) He became, or drew, near, or close, to him; he became conjoined with him; (MA;) i. q. ↓ انضمّ إِلَيْهِ; (S, * MA, K; *) and ↓ تضامّ. (K.) And ضَامَمْتُ الرَّجُلَ I continued conjoined with the man occupied in one affair. (TA.) And ضامّ الشَّىْءُ إِلَى الشَّىْءِ The thing became [adjoined to the thing, or] conjoined with the thing. (TA.) See also 6. 4 أَضْمَمْتُهُ كِتَابًا إِلَى أَخِى [app. I made him, or it, to be accompanied by, or I made it to comprise, a letter to my brother]. (TA.) 5 تَضَمَّمْتُهُ I took it, or devoured it, altogether. (TA in art. عب.) [See also R. Q. 1.] 6 تَضَامُّوا They became, or drew, near, or close, together, or one to another; or became conjoined, one with another. (S, MA, TA. [See also 8.]) Hence the saying in a trad., لَا تَضَامُّونَ فِى رُؤْيَتِهِ [originally تَتَضَامُّونَ]; but some relate it otherwise, saying ↓ لا تُضَامُّونَ; and some, لا تُضَامُونَ, from الضَّيْمُ; (TA in this art.;) and some, لا تُضَارُّونَ; and some, لا تُضَارُونَ, from الضَّيْرُ. (TA in art. ضر: for explanations, see 3 in that art.) See also 3 above. [Hence,] تضامّ فِى سُجُودِهِ وَجُلُوسِهِ [He drew himself together in his prostration and his sitting, in prayer]. (S, * and K in art. حفز.) 7 انضمّ It was, or became, drawn, put, brought, or gathered, together; collected; or contracted. (Msb.) انضمّ إِلَيْهِ is syn. with ضَامَّهُ, q. v. (S, * MA, K. *) [And it signifies also He adjoined himself, got him or got himself, betook him or betook himself, repaired, or resorted, to him, or it. And انضمّ عَلَيْهِ It became drawn together upon it. انضمّ الى كَذَا is expl. in the TA as meaning اِنْطَوَى: but I think that الى is evidently a mistranscription for عَلَى; and that the meaning therefore is, It infolded such a thing, or enclosed it, like اضطمّ عليه, q. v.] 8 اضطمّ الشَّىْءَ He drew, brought, or gathered, the thing to himself: (K:) the ط is substituted for ت because of the ض. (Az, TA.) — — Hence, in a trad., اضطمّ بَعْضُهُمْ إِلَى بَعْضٍ [They drew near, or close, one to another]. (TA. [See also 6.]) And, in another trad., اضطمّ عَلَيْهِ النَّاسُ The people, or men, pushed, pressed, crowded, or thronged, together upon him. (TA.) — — And اضطمّ عَلَيْهِ It comprised it, or enclosed it. (K.) You say, اِضْطَمَّتْ عَلَيْهِ الضُّلُوعُ The ribs comprised it, or enclosed it. (S. [See also 7.]) R. Q. 1 ضَمْضَمَ عَلَى المَالِ He took all the property; (K;) as though he drew it, or gathered it, (ضَمَّهُ,) to himself. (TA.) [See also 5.] — — And ضَمْضَمَ He (a man, TA) encouraged his heat; or became courageous in heart. (K, accord. to different copies.) — — And, said of a lion, He [roared, or] uttered a cry: (K, TA:) inf. n. ضَمْضَمَةٌ. (TA.) ضَمٌّ inf. n. of 1 [q. v.]. (Msb, &c.) — — [As a conventional term of lexicology and grammar, A certain vowel-sound, well known.] الضِّمُّ and ↓ الضِّمَامُ Severe calamity or misfortune; (K, TA;) accord. to Lth: (TA:) but app. mistranscriptions, and correctly with ص [i. e. الصِّمُّ and, by implication, الصِّمَامُ, but the latter is app. only صَمَامِ, without the art., like قَطَامِ]; (K, TA;) so says Az. (TA.) ضَمَّةٌ [inf. n. un. of 1 (q. v.): and as such signifying] An embracing. (TA.) — — Also A number of horses assembled from every quarter for a race: (K, TA:) thus called because so assembled. (TA.) — — [And, as a conventional term in lexicology and grammar, The sign of the vowel-sound termed ضَمّ.] ضُمَامٌ: see what next follows. ضِمَامٌ, (S, KL,) with kesr; (S;) or ↓ ضُمَامٌ, like غُرَابٌ; (K;) [the former app. the right, being agreeable with analogy, like رِبَاطٌ and وِثَاقٌ and إِسَارٌ and عِقَالٌ &c.;] A thing, (S, K,) or thread, string, cord, or the like, (KL,) by means of which one thing is drawn, and joined, or adjoined, to another thing. (S, K, KL.) One says, التَّقْوَى ضِمَامُ الخَيْرِ كُلِّهِ [Piety is that which draws and attaches to its possessor every good thing]. (TA.) — See also الضِّمُّ, above. ضَمُومٌ Any valley along which one goes between two long hills of the kind termed أَكَمَة: or any valley flowing [with water] between two long hills of that kind: (so accord. to different copies of the K:) [the former explanation is app. the right; for] AHn says, when one goes along a valley between two long hills of the kind termed أَكَمَة, that places is termed الضَّمُوم. (TA.) ضَمِيمٌ [i. q. ↓ مَضْمُومٌ]. One says, أَرْسَلْتُ فُلَانًا وَجَعَلْتُ ضَمِيمَهُ فُلَانًا [I sent such a one, and made such a one his adjunct]. (TA.) ضِمَامَةٌ: see إِضْمَامَةٌ. — — ضِمَامَتَا المُصْحَفِ means The two sides [or boards] of the book, that embrace it between them. (T and M and TA voce دَفَّةٌ.) And in like manner, ضِمَامَتَا السَّرْجِ and الرَّحْلِ [The two boards of the horse's saddle and of the camel's saddle,

that embrace it between them]. (M ibid.) ضَمَّامٌ One who collects together the seed-produce. (TA.) ضَامٌّ act. part. n. of 1 [q. v.]. (TA.) ضَامَّةٌ [a subst. from ضَامٌّ, rendered such by the affix ة]. You say, نَهَضَ فُلَانٌ لِلْقِتَالِ وَهُوَ ضَامَّةُ قَوْمِهِ [Such a one rose and sped to fight, or to the fight, he being the musterer of his people, or party]. (TA.) — — Also A want, or an object of want, that brings one and causes him to have recourse [to a thing]. (Meyd, in explanation of a prov. cited voce ضَائِمٌ, in art. ضيم, q. v.) ضَمْضَمٌ A lion that grasps everything; as also ↓ ضُمَاضِمٌ. (S.) [See also ضَمْضَامٌ: and see what here follows.] — — Also, (S,) Angry; (S, K;) applied to a man: (S:) and, as also ↓ ضُمَاضِمٌ and ↓ ضُمْضِمٌ, an angry lion: (K, TA:) or simply a lion: (TA:) and bold, or daring; (K, TA;) applied to a man. (TA.) — — And Big, bulky, or corpulent: (K, TA:) but it is mentioned by IAar as with the unpointed ص. (TA.) ضُمْضِمٌ: see ضَمْضَمٌ. — — Also Niggardly in the utmost degree. (IAar, TA.) [See also ضُمَاضِمٌ.] ضِمْضِمَةٌ: see زِمْزِمَةٌ and صِمْصِمَةٌ. ضَمْضَامٌ One who takes, or gets, everything within his grasp; (K, TA;) drawing it to him self. (TA.) [See also ضَمْضَمٌ.] ضُمَاضِمٌ: see ضَمْضَمٌ, in two places. — — Also One who eats much; who has an inordinate appetite for food; who appropriates to himself exclusively of others: or who eats much, and does not become satiated. (TA.) — — And A niggardly man. (TA.) [See also ضُمْضِمٌ.] إِضْمَامَةٌ A bundle, (حُزْمَةٌ, Msb,) or number put, or joined, together, (TA,) i. q. إِضْبَارَةٌ, (S, TA,) of books or writings; (S, Msb, TA;) as also ↓ ضِمَامَةٌ: (TA:) pl. of the former أَضَامِيمُ. (S.) You say, جَآءَ فُلَانٌ بِإِضْمَامَةٍ مِنْ كُتُبٍ [Such a one brought a bundle of books or writings]. (S.) — — And A company, or collection, (S, K, TA,) of men, or people, not of one stock, but of different tribes mixed together; [and of horses;] as though collected and joined, one to another: pl. as above. (TA.) One says, فَرَسٌ سَبَّاقُ الأَضَامِيمِ i. e. [A horse that often outstrips] the collections (S, K) of horses. (K.) — — And its pl. أَضَامِيمُ signifies also Stones: (TA:) or collections of stones: (Mgh in art. صقع:) occurring in a trad. respecting the stoning of an adulterer. (Mgh, TA.) مَضَمٌّ A place of assembling of military forces. (TA.) مَضْمُومٌ pass. part. n. of 1 [q. v.]. (TA.) See also ضَمِيمٌ. مُنْضَمٌّ [part. n. of 7, q. v. — — Hence,] Lean; or slender and lean; or lean, and lank in the belly; as though one part thereof were drawn and adjoined to another. (TA.) ضمحل Q. 4 إِضْمَحَلَّ accord. to some, but Q. Q. accord. to most. إِضْمَحَلَّ: see art. ضحل. ضمحن Q. 4 إِضْمَحَنَّ i. q. إِضْمَحَلَّ [q. v. in art. ضحل]; formed from the latter by substitution [of ن for ل: mentioned by Yaakoob. (TA: and mentioned in the K in art. ضمحل.) ضمخ 1 ضَمَخَ see the next paragraph. 2 ضمّخهُ بِالطِّيبِ, (S, A, Mgh, Msb,) inf. n. تَضْمِيخٌ; (S, A, K;) and ↓ ضَمَخَهُ, (ISd, TA,) aor. ضَمَخَ, (TK,) inf. n. ضَمْخٌ; (ISd, K;) He daubed, or smeared, (S, A, Mgh, Msb, K,) him, (S, A, Mgh, Msb,) or his body, (L, K,) with perfume, or some odoriferous or fragrant substance, (S, A, Mgh, L, Msb, K,) copiously, (L,) so that it seemed to drip. (L, K.) It is said in a trad., كَانَ يُضَمِّخُ رَأْسَهُ بِالطِّيبِ He [Mohammad] used to daub, or smear, his head copiously with perfume. (L.) 5 تضمّخ بِالطِّيبِ, (S, A, Mgh, Msb, K,) and ↓ انضمخ, and ↓ اِضْطَمَخَ, (K,) and ↓ اِضَّمَخَ, (L,) He daubed or smeared himself, or he became daubed or smeared, (S, A, Mgh, Msb, K,) copiously, (L,) with perfume, (S, A, Mgh, Msb, K,) so that it seemed to drip. (L, K.) 7 إِنْضَمَخَ see what next precedes. 8 اِضْطَمَخَ, and its var. اِضَّمَخَ: see 5. ضِمْخَةٌ A fat woman or she-camel. (K.) — — And Fresh ripe dates (رُطَب [so in copies of the K, accord. to the TA رَطْب, app. a mistranscription,]) from which something drips. ضمد 1 ضَمَدَ الجُرْحَ, (S, A, L, K,) aor. ضَمُدَ (S, L, K) and ضَمِدَ, (K,) inf. n. ضَمْدٌ; (S, L;) and ↓ ضمّدهُ, (A, K,) inf. n. تَضْمِيدٌ; (TA;) He bound the wound (and in like manner one says of other things, L) with a ضِمَاد or ضِمَادَة i. e. a bandage, or fillet, (S, A, L, K,) or kerchief. (A.) This is the primary signification. (L.) And ضَمَدَ رَأْسَهُ, (L,) or ↓ ضمّدهُ بِضِمَادٍ, (Lth,) He wound a piece of rag round his head, after anointing it, or wetting it with water: (Lth, L:) and ↓ ضمّد رَأْسَهُ, inf. n. تَضْمِيدٌ, He bound his head with a fillet, or bandage, (S, A,) or a kerchief, (A,) or a piece of cloth, not a turban. (S.) And ضَمَدَ الجُرْحَ, inf. n. ضَمْدٌ, also signifies He applied a remedy [or dressing] to the wound, without bandaging it. (L.) And عَيْنَيْهِ بِالصَّبِرِ ↓ ضمّد He applied aloes to his eyes. (L, from a trad.) And ضَمَدَه بِالزَّعْفَرَانِ وَالصَّبِرِ He smeared him, or it, over, [or poulticed him, or it,] with saffron and aloes. (Az, L.) — — And اُضْمُدْ عَلَيْكَ ثِيَابَكَ Bind thou upon thee thy garments, (Ibn-Málik, A,) and عِمَامَتَكَ [thy turban]. (A.) And أَجِدْ ضَمْدَ هٰذَا العِدْلِ Make thou good the binding of this half-load. (L.) — — And ضَمَدَهُ (assumed tropical:) He struck him, or hit him, on his head with a staff or stick: (S, K:) sometimes used in this sense: (S:) or he cut, or wounded, (A, L,) him (L,) or it, i. e. his head, (A,) in the place of the turban, with a sword; syn. عَمَّمَهُ. (A, L.) — — ضَمْدٌ also signifies (assumed tropical:) The treating with gentleness, or blandishment; soothing, coaxing, wheedling, or cajoling; or striving, endeavouring, or desiring, to do so. (S, L, K,) — — And ضَمَدَتْ, (A, L,) aor ضَمِدَ and ضَمُدَ, (L,) inf. n. ضَمْدٌ (AA, S, L, K) and ضِمَادٌ, (Fr, A, L,) (tropical:) She (a woman) took to herself two friends, (S, A, L, K,) or secret friends, or amorous associates, (A,) together: (S, A, L, K:) or she took another man beside her husband (AA, A, L) as her friend, or secret friend, or amorous associate; (A;) or two other men: (AA, L;) or she associated as a friend with two or three men in a time of drought, in order that she might eat with one and then with another so as to satiate herself. (Fr.) And ضَمَدَتْهُ, aor, as above, (assumed tropical:) She (a woman having a husband or a friend [or lover]) took him (another man) as her friend [or lover]. (L.) Aboo-Dhu-eyb says, تُرِيدِينَ كَيْمَا تَضْمِدِينِى وَخَالِدًا وَهَلْ يُجْمَعُ السَّيْفَانِ وَيْحَكِ فِى غِمْدِ (assumed tropical:) [Thou desirest to take me as thy lover together with Khálid: but can the two swords (mercy on thee) be combined in one scabbard?]. (S, L.) And one says, ضَمَدَاهَا (assumed tropical:) They both associated as friends [or lovers] with her, or made love to her. (L.) — ضَمِدَ, aor. ضَمَدَ, It dried; (Hr, L, K;) said of blood upon the throat of a slaughtered sheep or goat. (Hr, L.) — Also, inf. n. ضَمَدٌ, He acted wrongfully, or injuriously, or unjustly. (L.) — — And ضَمِدَ عَلَيْهِ, aor. ضَمَدَ, inf. n. ضَمَدٌ, He bore rancour, malevolence, malice, or spite, against him: (S, L, K: *) or held fast rancour, &c., against him in his heart. (L.) And He was angry with him: or vehemently enraged against him and angry with him: or he was enraged against him; i. e. one over whom he had power to vent his rage. (L.) 2 ضَمَّدَ see the preceding paragraph, in four places. 4 أَضْمَدَهُمْ (tropical:) He collected them together. (K, TA.) — — And اضمد العَرْفَجُ The [plant called] عرفج contained its خُوصَة [q. v.] lying hidden within it, not yet appearing. (S, K. *) 5 تضمّد It (a wound) was bound with a bandage or fillet [or kerchief (see 1)]. (K.) It (a man's head) was bound with a bandage or fillet [or kerchief] or with a piece of cloth, not a turban. (S.) — — [And تضمّد بِهِ He used it, or applied it, as a poultice or the like.] ضَمَدٌ Such as is fresh, or moist, of herbage or trees: and such as is dry thereof: (S, * L, K: *) thus having two contr. meanings: (K:) or fresh and dry herbage mixed together: and herbage of which every twig, or shoot, has put forth its leaves. (L.) ضَمَدٌ مِنَ الدَّمِ means Such as is dry of blood; dry blood. (L.) — — Also The better, or best, and the worse, or worst, of sheep or goats: (S, L, K:) or the young, and the old: or such as are in a sound, or good, state, and such as are in an unsound, or a bad, state: or the slender, and the large. (L.) A man says to his creditor, أَقْضِيكَ مِنْ ضَمَدِ هٰذِهِ الغَنَمِ [I will pay thee with some of the better, or best, or of the worse, or worst, &c., of these sheep or goats]. (S.) ضِمْدٌ (assumed tropical:) A friend; or a true, or sincere, friend; or a special, or particular, friend. (K.) ضَمَدٌ A remainder, that is due to one, of a fine for blood, or of any other debt. (S, K.)

One says, لَنَا عِنْدَ فُلَانٍ ضَمَدٌ A remainder of a fine for blood, or of another debt, is owed to us by such a one. (S.) عَبْدٌ ضَمَدَةٌ A bulky, thick, slave. (El-Hejeree, TA.) ضِمَادٌ A bandage, or fillet, (S, A, K,) or a kerchief, (A,) that is bound upon a wound; (S, A, K;) as also ↓ ضِمَادَةٌ: (S, K:) and a piece of rag that is wound round the head, after anointing it, or wetting it with water: (Lth, L:) and sometimes put upon the head on account of a headache: pl. ضَمَائِدُ. (L.) — — Also A remedy [or dressing, such as a poultice and the like,] that is applied to a wound. (Ibn-Háni.) ضِمَادَةٌ: see ضِمَادٌ. — — أَنَا عَلَى ضِمَادَةٍ مِنَ الأَمْرِ means I have become on the point, or verge, of the affair, or event. (S.) ضَامِدٌ i. q. لَازِمٌ [Cleaving, clinging, holding fast, &c.]. (AHn.) مِضْمَدَةٌ [A sort of yoke;] a piece of wood which is put upon the necks of the two bulls [in ploughing], having at each extremity a perforation, and between the two perforations, in its upper side, a notch [app. for the tying of the beam of the plough thereto so that it may not shift from the middle], each of the perforations having a string put into it with the two ends thereof coming forth beneath the مضمدة, and each end of the string having a [short] staff, or stick, tied to it; the neck of the bull being put between the two staves, or sticks. (TA.) ضمر 1 ضَمَرَ, (S, A, Mgh, Msb, K,) aor. ضَمُرَ; (S, Msb, K;) and ضَمُرَ; (S, Msb, K;) inf. n. ضُمُورٌ, of the former, and ضُمْرٌ, (S, A, Mgh, Msb, K,) of the former also, (A, Mgh,) or of the latter, (Msb,) [also written ضُمُرٌ, (see an ex., voce نَهَارٌ,)] He (a horse, [&c.,] S, A, &c.) was, or became, lean, or light of flesh: (S:) or slender, and lean: (Msb:) or lean, and lank in the belly: (A, K:) or lank in the belly by reason of leanness: (Mgh:) and ↓ اضطمر signifies the same. (S, K.) [See also 5 and 8.] — — Also, inf. n. ضُمُورٌ, He became lean and weak. (TA.) — — ضَمَرَ العِنَبُ (assumed tropical:) The grapes became withered, so as to be neither fresh grapes nor raisins. (Sgh.) — — ضَمَرَتِ الحِنْطَةُ (assumed tropical:) The wheat, being parched over the fire, became contracted and small. (Mgh.) 2 ضمّرهُ, inf. n. تَضْمِيرٌ, He made him (a horse) lean, or light of flesh; [&c.;] as also ↓ اضمرهُ. (S.) — — He prepared him (i. e. a horse) for racing, [or for a military expedition, (see مُضَمَّرٌ,)] by feeding him with food barely sufficient to sustain him, after he had become fat; as also ↓ اضمرهُ. (Msb:) he fed him with food barely sufficient to sustain him, after he had become fat; as also ↓ اضمرهُ: (K:) or he fed him with fodder so that he became fat, and then reduced him to food barely sufficient to sustain him; which is done during forty days: (S:) or he saddled him, and put on him a housing, in order that he might sweat under it, and so lose his flabbiness, and become firm in flesh; and then mounted upon him a light boy or young man, to make him run, but not to make him go so quick a pace as that which is termed عَنَق; by the doing of which, one becomes in no fear of his losing his breath in running, and a quick run does not cut him short: this (says AM) is what I have seen the Arabs practise; and they term it تَضْمِيرٌ, and also ↓ مِضْمَارٌ. (T, L.) — — Also He, or it, weakened, and subdued, and diminished, him: and the same signification is assigned to it [tropically] when the objective complement is a word denoting a sensation or passion. (TA.) — — التَّضْمِيرُ also signifies The plaiting well, and the anointing well, the lock of hair termed ضَمِيرَة. (TA.) 4 أَضْمَرَ see 2, in three places. — اضمرهُ signifies also He determined, or resolved, upon it, فِى ضَمِيرِهِ in his heart, or mind. (Msb.) — — He conceived it in his heart, or mind. (MA, KL.) — — He concealed it, syn. أَسَرَّهُ, (A,) or أَخْفَاهُ, (K,) فِى قَلْبِهِ in his heart, (A,) or فى نَفْسِهِ in his mind. (S.) — — [And hence, He suppressed it, (namely a word or the like,) meaning it to be understood. — — And hence also اضمر meaning He made use of a pronoun.] — — And اضمر حَرْفَ الحَرْفِ [He suppressed the vowel of the final letter;] he made the movent [final] letter quiescent. (TA.) — — And أَضْمَرَتْهُ البِلَادُ (tropical:) The lands, or countries, hid him, by his having travelled far: (A:) and اضمرته الأَرْضُ (assumed tropical:) the earth hid him, either by reason of travel, or by death. (K, TA.) — اضمر is also syn. with اِسْتَقْصَى [q. v.]. (O, K.) [Accord. to the TK, one says اضمر الشَّىْءَ meaning استقصاهُ.] 5 تضمّر وَجْهُهُ His face became shrivelled, or contracted, by emaciation. (Sgh, L, K.) 7 انضمر It (a branch, or twig,) became dried up. (TA.) 8 اضطمر: see 1. — — Also He, (a horse,) after having been fed until he had become fat, was reduced to food barely sufficient to sustain him. (TA.) [See 2.] ضَمْرٌ: see ضَامِرٌ, in two places. — — Hence, in the opinion of ISd, as he says in the M, it is also applied to a horse as meaning دَقِيقُ الحَجَاجَيْنِ [i. e. Thin in the bones surrounding, or projecting over, the cavities of the eyes: in the TA, الهجاجين, an obvious mistranscription; and in the TK, الحجاجتين, which is also wrong]: on the authority of Kr: in the copies of the K, الحَاجِبَيْنِ. (TA.) — — And Narrow; (O, K;) applied to a place. (O.) — — And i. q. ↓ ضَمِيرٌ [app. in the first of the senses assigned to the latter below]. (O, K: in the CK ضِمِّير.) See also مُضْمَرٌ. ضَمْرَانٌ (S, O, K) and ↓ ضُمْرَانٌ (TA) A certain plant, (S, O, K,) of the shrub-kind (مِنْ دِقِّ الشَّجَرِ): (K:) or of the kind called حَمْض: AM says, it is not of the shrub-kind, and has [what are termed] هَدَب [q. v.] like the هَدَب of the أَرْطَى: (TA:) AHn says, it resembles the رِمْث, except that it is yellow (أَصْفَرُ [app. a mistranscription for أَصْغَرُ i. e. smaller]), and it has little wood, [and] the small and dry parts of its branches are fed upon [by the camels] (يُخْتَطَبُ): he adds, on the authority of the ancient Arabs of the desert, that it is [of the kind called] حَمْض, green, lank, pleasing to the camels: and Aboo-Nasr says that it is of the kind called حَمْض. (O.) — See also what next follows. ضُمْرَانُ (A 'Obeyd, S, O, K, TA) and ↓ ضَمْرَان, thus, with fet-h, as said by As on the authority of ISk; each of the names of dogs; (TA;) a name of a male dog; (O, K;) not of a bitch, as J asserts it to be. (K.) — See also the next preceding paragraph. ضِمَارٌ A place, or a valley, that is depressed, concealing him who is journeying in it. (O.) [Accord. to the K, الضِّمَارُ is " A place; " i. e. the name of a certain place.] — — مَالٌ ضِمَارٌ Property of which one hopes not for the return: (K:) or absent property of which one hopes not for the return: (A 'Obeyd, Msb, TA:) if not absent, it is not thus called. (A 'Obeyd, TA.) — — دَيْنٌ ضِمَارٌ A debt of which the payment is not hoped for: (S:) or for the payment of which no period is fixed. (K, * TA.) — — عَطَآءٌ ضِمَارٌ A gift that is not hoped for. (A.) — — وَعْدٌ ضِمَارٌ, (S,) and عِدَةٌ ضِمَارٌ, (A, K, [من العَذاب in the CK being a mistranscription for مِنَ العِدَاتِ, as in other copies of the K and in the TA, in which latter is added that عِدَات is pl. of عِدَةٌ, which is syn. with وَعْدٌ,]) A promise of which the fulfilment is not hoped for: (S, A:) or of which the fulfilment is delayed. (K.) — — ضِمَارٌ also signifies Anything of which one is not confident, or sure. (S.) — — And A debt of which the payment is deferred by the creditor to a future period; or a sale upon credit, in which the payment is deferred to a definite period; or a postponement, or delay, as to the time of the payment of a debt or of the prince of a thing sold &c.; syn. نَسِيئَةٌ. (Fr, TA.) — — Also Unseen; not apparent; contr. of عِيَانٌ. (K.) A poet says, censuring a certain man, وَعَيْنُهُ كَالكَالِئِ الضِّمَارِ [And his present gift is a thing not hoped for, like the unseen debt of which the payment is deferred by the creditor:] meaning, his present gift is like the absent that is not hoped for. (TA.) — — ذَهَبُوا بِمَالِى ضِمَارًا means They took away my property by gaming. (Fr, TA.) — Also A certain idol, which was worshipped by El-Abbás Ibn-Mirdás. (O, K, TA. [It is implied in the K that it is with the art. ال; but it is not so accord. to the O and TA.]) ضَمِيرٌ A thing that thou concealest, or conceivest, or determinest upon, (تُضْمِرُهُ,) in thy heart, or mind: (Lth, TA:) a secret; syn. سِرٌّ: (K:) a

subst. from أَضْمَرَ فِى نَفْسِهِ شَيْئًا: (S:) pl. ضَمَائِرُ. (S, K.) — — [Hence used as meaning A pronoun; which is also termed ↓ مُضْمَرٌ, and اِسْمٌ مُضْمَرٌ, lit. a concealed noun, i. e. a noun of which the signification is not shown by itself alone; opposed to مُظْهَرٌ: pl. of the first as above; and of the second مُضْمَرَاتٌ.] — — See also ضَمْرٌ. — — And الضَّمِيرُ signifies The heart [itself]; the mind; the recesses of the mind; the secret thoughts; or the soul; syn. قَلْبُ الإِنْسَانِ, and بَاطِنُهُ, (Msb,) or دَاخِلُ الخَاطِرِ: (A, K:) pl. as above, (Msb, K,) the sing. being likened to سَرِيرَةٌ, of which the pl. is سَرَائِرُ. (Msb.) [See also مُضْمَرٌ. And see an ex. in a verse cited in art. سبح, 7th conj.] — Also Withered, or shrivelled, grapes, (O, K,) that are neither fresh grapes nor raisins. (O.) لَقِيتُهُ بِالضُّمَيْرِ is a phrase mentioned by Sgh [in the O] as meaning I met him at sunset: but it is correctly [بِالصُّمَيْرِ,] with the unpointed ص. (TA.) ضَمِيرَةٌ A lock, or plaited lock, of hair, such as is termed ضَفِيرَةٌ and غَدِيرَةٌ: pl. ضَمَائِرُ. (As, TA.) ضَامِرٌ Lean, and lank in the belly; [&c.; see 1;] (A, K;) applied to a he-camel, (K,) and to a horse, as also ↓ ضَمْرٌ, and ↓ مُضَمَّرٌ, and ↓ مُضْطَمِرٌ; (A;) and to a she-camel, (S, A, K,) as also ضَامِرَةٌ; (S;) [and to a man;] ضَامِرٌ applied to a she-camel being regarded as a possessive epithet [signifying ذَاتُ ضُمْرٍ]: (TA:) and ↓ ضَمْرٌ signifies also lank in the belly, and small and slender in person; applied to a man: (S, A, K:) fem. with ة: (A, K:) the pl. of ضَامِرٌ is ضُمَّرٌ. (Ham p. 473.) — — And A horse in a state of preparation for racing, by his having been fed with food barely sufficient to sustain him, after having become fat: and you say خَيْلٌ ضَامِرَةٌ and ضَوَامِرُ, meaning horses in that state. (Msb.) — — Applied to grain, it means Thin, or slender: (Mgh:) and to a branch or twig, sapless; dried up; as also ↓ مُنْضَمِرٌ. (K.) ضَوْمَرَانٌ (S, O, Msb, K) and ضَوْمُرَانٌ (Msb) and ↓ ضَمْيُرَانٌ (O, Msb, K) and ضَيْمَرَانٌ (Msb) A species of the رَيَاحِين [or sweet-smelling plants]: (S, O:) or of the wild رَيْحَان: (K:) or the رَيْحَان فَارِسِىّ: (Msb, K:) Aboo-Nasr says that the ضيمران is the شَاهَسْفَرَم [or شَاهِسْفَرَم, i. e. basil-royal, or common sweet basil, ocimum basilicum]: AHn says, on the authority of an Arab of the desert, of El-Yemen, that the ضيمران is exactly like the حَوْك [which is one of the names now applied to sweet basil], of sweet odour, and is therefore asserted by some to be the شاهسفرم, but the ضيمران is wild; and he says that some call it ضَوْمَرَان. (O.) ضَيْمُرَانٌ and ضَيْمَرَانٌ: see the next preceding paragraph. مُضْمَرٌ Concealed, (K,) [or conceived,] in the mind. (S.) You say, هَوًى مُضْمَرٌ, meaning Concealed love; as also ↓ ضَمْرٌ; as though the latter were believed to be an inf. n. [used in the sense of a pass. part. n.] from the unaugmented, for the augmented, verb. (TA.) See also ضَمِيرٌ. — — Also The place of concealment, (K,) [or of conception,] in the mind. (S.) A poet, (S,) ElAhwas Ibn-Mohammad El-Ansáree, (TA,) says, سَتَبْقَى لَهَا فِى مُضْمَرِ القَلْبِ وَالحَشَا سَرِيرَةُ وُدٍّ يَوْمَ تُبْلَى السَّرَائِرُ [There will remain to her, in the hiding-place of the heart and the bowels, a secret love, (lit. a secret of love,) on the day when secrets shall be revealed]. (S, TA.) مُضَمَّرٌ: see ضَامِرٌ. مُضَمِّرٌ One who prepares his horses, by reducing them to scanty food, (يُضَمِّرُهَا) for a military expedition or for racing. (TA.) مِضْمَارٌ A training-place in which horses are prepared for racing [or for military service] by being fed with food barely sufficient to sustain them, after they have become fat: (S, * Msb, K: *) [a hippodrome; a place where horses are exercised:] pl. مَضَامِيرُ. (A.) You say, جَرَى فِى المِضْمَارِ [He ran in the hippodrome, or place of exercise]. (A.) And الغِنَآءُ مِضْمَارُ الشِّعْرِ (tropical:) [app. meaning Singing is that in which the excellences of poetry are displayed, like as the excellences of a horse are displayed in the hippodrome]. (A.) — — Also The time, of forty days, during which a horse is reduced to food barely sufficient to sustain him, after his having been fed with fodder so that he has become fat; (S, TA;) the time during which a horse is thus prepared for racing or for an expedition against the enemy: pl. as above. (TA.) It is said in a trad., أَلْيَوْمَ مِضْمَارٌ وَغَدًا السِّبَاقُ وَالسَّابِقُ مَنْ سَبَقَ الْجَنَّةَ [To-day is a time for training, and to-morrow is the race, and the winner is he who wins Paradise:] i. e., to-day one is to work, in the present world, for the desire of Paradise; like as a horse is trained for racing. (Sh.) [One of the explanations of المضمار in the K is غَايَةُ الفَرَسِ فِى السِّبَاقِ, or, as in the TA, لِلسِّبَاقِ; app. meaning The goal, or limit, of the horse in racing: but in the TA, these words are made to form part of an explanation which I have given before, i. e., the time during which a horse is prepared for racing, &c.] — See also 2. لُؤْلُؤٌ مُضْطَمِرٌ Contracted pearls: (K:) or pearls having somewhat of contraction in the middle. (S.) — — See also ضَامِرٌ. مُنْضَمِرٌ: see ضَامِرٌ, last sentence. ضمن 1 ضَمِنَ الشَّىْءَ, (IAar, S, K,) or المَالَ, (Mgh, Msb,) and ضَمِنَ بِهِ, (Msb, K,) aor. ضَمَنَ, (K,) inf. n. ضَمَانٌ (IAar, S, Msb, K) and ضَمْنٌ, (K,) He was, or became, responsible, answerable, accountable, amenable, surety, or guarantee, (S, Mgh, K,) for the thing, (S, K,) or for the property: (Mgh:) or he made himself responsible, &c., for it; syn. اِلْتَزَمَهُ; (Msb;) and so, in this sense, ↓ تضمّنهُ, (S, * K,) quasi-pass. of ضَمَّنَهُ: (S, K:) [as though he had it within his grasp, or in his possession; for] the primary signification of الضَّمَانُ is التَّحْصِيلُ: (Msb:) some of the lawyers say that it is from الضَّمُّ; but this is a mistake; (Msb, TA;) for the ن is radical. (Msb.) And ضَمِنَ لَهُ كَذَا He was, or became, responsible, &c., to him for such a thing. (MA.) And ضَمِنَ المَالَ مِنْهُ He was, or became, responsible, &c., to him for the property [received from him]. (Mgh.) — — See also 5, in four places. — — ضَمِنَهُ signifies also (assumed tropical:) He learned it; acquired a knowledge of it. (TA.) — And ضَمِنَ, (S, Msb, K,) aor. ضَمَنَ, (K,) inf. n. ضَمَنٌ, (S, Msb, K, *) (assumed tropical:) He (a man, S) had, or was affected with, a malady of long continuance, or such as crippled him; (S, Msb, K;) was afflicted in his body (S, * K, TA) by some trial, or fracture, or other ailment. (S, * TA.) And ضَمِنَتْ يَدُهُ, inf. n. ضَمَانَةٌ, (assumed tropical:) His arm, or hand, was affected with a malady of long continuance, or such as crippled. (Fr, TA.) 2 ضمّنهُ الشَّىْءَ, (S, MA, K,) or المَالَ, (Mgh, Msb,) inf. n. تَضْمِينٌ, (S,) He made him to be responsible, answerable, accountable, amenable, surety, or guarantee, (S, MA, Mgh, Msb, K,) for the thing, (S, MA, K,) or for the property. (Mgh, Msb.) [See an ex. in a verse cited voce مُعَبَّدٌ.] — — ضَمَّنْتُ الشَّىْءَ كَذَا I made the thing to comprise, comprehend, or contain, such a thing. (Msb.) Hence, ضَمَّنَ اللّٰهُ أَصْلَابَ الفُحُولِ النَّسْلَ [God has made the loins of the stallions to comprise, in the elemental state, the progeny]. (Msb.) And ضمّنهُ الوِعَآءَ He put it (i. e. anything) into the receptacle. (S, K.) And ضمّن المَيِّتَ القَبْرَ He deposited the dead body in the grave. (TA.) And ضمّن الكِتَابَ كَذَا (assumed tropical:) He made the writing to comprise, or include, such a thing. (MA.) [And ضمّن الكَلَامَ كَذَا (assumed tropical:) He made, or held, the sentence, or speech, or phrase, to imply such a thing. And ضمّن الكَلِمَةَ مَعْنَى كَذَا (assumed tropical:) He made the word to imply or import, such a meaning.] — — التَّضْمِينُ as a conventional term of those who treat of elegance of speech is (assumed tropical:) The making poetry to comprise a verse [of another poet]: (TA:) or the introducing into poetry a hemistich, or a verse, or two verses, of another poet, to complete the meaning intended, and for the purpose of corroborating the meaning, on the condition of notifying it as borrowed, beforehand, or of its being well known, so that the hearer will not imagine it to be stolen: and if it is a hemistich, or less than that, it is termed رَفْوٌ. (Har p. 267.) And as a conventional term of those who treat of versification, (assumed tropical:) The making a verse to be not complete otherwise than with what follows it. (TA.) 5 تَضَمَّنَ see 1, first sentence. — — تضمّن الشَّىْءُ كَذَا The thing comprised, comprehended, or contained, such a thing. (Msb.) Hence, تَضَمَّنَتْ أَصْلَابُ الفُحُولِ النَّسْلَ and ↓ ضَمِنَتْهُ [The loins of the stallions comprised, in

the elemental state, the progeny]. (Msb.) And تضمّن القَبْرُ المَيِّتَ The grave had the dead body deposited in it. (TA.) And تضمّن الكِتَابُ كَذَا [and ↓ ضَمِنَهُ] (assumed tropical:) The writing comprised, or included, such a thing. (S, MA, K.) And تضمّن الكَلَامُ كَذَا [and ↓ ضَمِنَهُ, as is indicated in the first sentence of this art.,] (assumed tropical:) The sentence, or speech, or phrase, comprehended, or comprised, within its scope, [or implied,] such a thing; syn. حَصَّلَهُ. (Msb.) [And تَضَمَّنَتِ الكَلِمَةُ مَعْنَى كَذَا and ↓ ضَمِنَتْهُ (assumed tropical:) The word implied such a meaning.] ضِمْنٌ (tropical:) The طَىّ, (S, MA, K,) i. e. the inside, (MA, TK,) [lit. the folding,] of a writing, or letter. (S, MA, K, TA.) You say, أَنْفَذْتُهُ ضِمْنَ كِتَابِى i. e. فِى طَيِّهِ (tropical:) [I sent it, or transmitted it, within the folding of my writing or letter; mean- ing infolded, or enclosed, in it; included in it; or in the inside of it]. (S, TA.) And فِى ضِمْنِ كَلَامِهِ [and كِتَابِهِ] means (assumed tropical:) Among the contents, or implications, of his speech [and of his writing or letter] (فى مَطَاوِيهِ); and the indications thereof. (Msb.) — A thing that satisfies the stomach: thus, مَا أَغْنَى عَنِّى فُلَانٌ ضِمْنًا means Such a one did not stand me in stead, or supply my want, of anything, even as much as a thing that would satisfy the stomach. (IAar, TA.) ضَمَنٌ (S, K) and ↓ ضَمَانٌ and ↓ ضَمَانَةٌ (S, Msb, K) (tropical:) A malady of long continuance, or such as cripples; (S, Msb, K, TA;) an affliction in the body, (S, * K, TA,) by some trial, or fracture, or other ailment; (S, TA;) and ↓ ضُمْنَةٌ signifies the same; (K;) and [simply] a disease, or malady; (S, K;) as in the saying, كَانَتْ ضُمْنَةُ فُلَانٍ أَرْبَعَةَ أَشْهُرٍ (tropical:) [The disease of such a one was four months in duration]. (S, TA.) [See also 1, last two sentences.] — — ضَمَنٌ also signifies (assumed tropical:) A burden; syn. كَلٌّ: so in the saying, فُلَانٌ ضَمَنٌ عَلَى أَصْحَابِهِ [Such a one is a burden upon his companions]. (AZ, TA.) — It is also an epithet: see the next pargaraph. ضَمِنٌ (applied to a man, S) (assumed tropical:) Affected with a malady of long continuance, or such as cripples; (S, Msb, K, TA;) afflicted in the body, (S, * K, TA,) by some trial, or fracture, or other ailment: (S, TA:) and ↓ ضَمَنٌ signifies [the same; or simply] affected with a disease, or malady; applied to a man [and to two and more and to a female; being originally an inf. n.]; having no dual nor pl. nor fem. form: (TA:) pl. of the former ضَمْنَى (S, * Msb, K, * TA) and ضَمِنُونَ, or the former of these is pl. of ↓ ضَمِينٌ [which signifies the same as ضَمِنٌ]. (TA.) اِكْتَتَبَ ضَمِنًا [in the CK ضَمَنًا] means (assumed tropical:) He wrote himself down [as one affected with a malady of long continuance, &c., or] in the register of the ضَمْنَى, i. e. the زَمْنَى; (S, K, TA;) i. e. he asked that he might write himself down [as such], and took for himself a billet from the commander of the army in order to excuse himself from fighting against the unbelievers: (TA:) of such it is said that God will raise him in that state on the day of resurrection. (S, TA.) مَعْبُوطَةٌ غَيْرُ ضَمِنَةٍ, occurring in a trad., means Slaughtered not having any disease. (TA.) — — Also (tropical:) [Loving: (See ضَمَانَةٌ:) or] loving excessively, or admiringly. (K, TA.) ضُمْنَةٌ: see ضَمَنٌ. ضَمَانٌ an inf. n.: [see 1, first sentence:] (IAar, S, Msb, K:) [used as a simple subst.,] Responsibility, answerableness, accountability, amenability, suretiship, or guaranteeship; syn. كَفَالَةٌ: (Mgh:) but it is more common [in signification] than كَفَالَةٌ; for it sometimes signifies what is not كَفَالَةٌ, namely, [indemnification; or] restoration of the like, or of the value, of a thing that has perished. (Kull.) [ضَمَانُ مَالٍ, and غُرْمٍ, signify Responsibility, &c., for property, and for a debt, owed by another person. And ضَمَانُ نَفْسٍ, and حُضورٍ, signify Responsibility, &c., for the appearance, or presence, of another person, to answer a suit.] ضُمَان دَرَك is a vulgar phrase; correctly ضَمَانُ الدَّرَكِ [expl. in art. درك]. (TA.) — See also ضَمَنٌ. ضَمِينٌ: see ضَامِنٌ: — and see also ضَمِنٌ. ضَمَانَةٌ: see ضَمَنٌ. — — Also (tropical:) Love: (K, TA:) [or] excessive, or admiring, love. (TA.) ضَامِنٌ and ↓ ضَمِينٌ One who is responsible, answerable, accountable, amenable, surety, or guarantee: (S, Msb, K:) both are mentioned by IAar as syn., like سَامِنٌ and سَمِينٌ. (TA.) God is represented by the Prophet as saying, مَنْ خَرَجَ مُجَاهِدًا فِى سَبِيلِى وَابْتِغَاءِ مَرْضَاتِى فَأَنَا عَلَيْهِ ضَامِنٌ وَهُوَ عَلَىَّ ضَامِنٌ, meaning [Whoso goes forth as a warrior in my cause, and seeking, or seeking earnestly, to obtain my approval,] I am responsible to him for what I have promised him, to recompense him living and dead; ضامن being made trans. by means of على because it implies the meaning of مُحَامٍ and رَقِيبٌ; and the last clause means nearly the same, but is rendered as meaning and he is one who has [a claim to] responsibility on my part, as though care and mindfulness [of him] were obligatory on me. (Mgh.) And it is said in a trad., الإِمَامُ ضَامِنٌ وَالمُؤَذِّنُ مُؤْتَمَنٌ: (Mgh, JM, * TA:) [the latter clause has been expl. in art. أمن (voce أَمِينٌ):] the former clause means, The imám [or leader of prayer] is as though he were responsible for the correctness of the prayer of those who follow him: (JM, TA: [and the like is said, with other, similar, explanations, in the Mgh:]) or it means, the imám is careful, or mindful, for the people [who follow him], of [the correctness of] their prayer. (TA.) — — ضَامِنٌ and ↓ مِضْمَانٌ applied to a she-camel, signify Having a fœtus in her belly: and the pls. are ضَوَامِنُ and مَضَامِينُ. (IAar, L and TA in art. لقح and in the present art.) — — ضَامِنَةٌ applied to rights, or dues, (حُقُوق,) is used by Lebeed as meaning مَضْمُونَةٌ; [see مَضْمُونٌ;] like as رَاحِلَةٌ is used as meaning مَرْحُولَةٌ. (TA.) ضَامِنَةٌ [fem. of ضَامِنٌ, q. v.]. — — الضَّامِنَةُ signifies What is included within the middle of any town or country or the like. (TA.) الضَّامِنَةُ مِنَ النَّخْلِ, (AO, S, K, * TA,) occurring in a letter of the Prophet, (AO, S, TA,) means What are included within the cities or towns or villages, of the palmtrees: (AO, S, K, * TA:) or what are surrounded, thereof, by the wall of the city: (K:) but Az says that they are so called because their owners are responsible for their culture and keeping: (TA:) opposed to الضَّاحِيَةُ من البَعْلِ, which means what are in the open country, of the palm-trees that imbibe with their roots, without being watered. (AO, S, TA. *) مُضَمَّنٌ Water included in a mug or other vessel: and milk included in the udder. (TA.) — — Also (assumed tropical:) Poetry made to comprise a verse [from another poem]. (S, K. [See 2, last sentence but one.]) And (assumed tropical:) A verse [made to be] not complete otherwise than with what follows it. (S, K. [See 2, last sentence.]) — — And (assumed tropical:) A sound [made to comprehend with it somewhat of another:] upon which one cannot pause without conjoining it with another: (K:) in the T it is said to be [such as is exemplified in] a man's saying قِفْ فُلَانُ [or فُلُ, for قِفْ فُلَ Pause thou, such a one], with making the ل to have a smack of the vowel-sound (بِإِشْمَامِ اللَّامِ إِلَى الحَرَكَةِ). (TA.) مِضْمَانٌ: see ضَامِنٌ, last sentence but one. مَضْمُونٌ pass. part. n. of 1 in the first of the senses assigned to the latter above: you say شَىْءٌ مَضْمُونٌ [meaning A thing, such as property, or the payment of a debt, &c., ensured by an acknowledgment of responsibility for it]. (TA.) — — مَضْمُونُ كِتَابٍ means مَا فِى ضِمْنِهِ and طَيِّهِ [i. e. The contents of a writing or letter; or what is infolded, or included, in a writing or letter; what is implied therein; and what is indicated therein]: pl. مَضَامِينُ. (TA.) — — And المَضَامِينُ, (A 'Obeyd, S, Msb, K,) of which the sing. is مَضْمُونٌ, (A 'Obeyd, Msb, K,) and one may also say نَسَمَةٌ مَضْمُونَةٌ, as meaning (Msb,) signifies What are [comprised] in the loins of the stallions; (A 'Obeyd, S, Msb, K;) i. e. the progeny [thereof, in the elemental state]: (Msb:) or, accord. to Aboo-Sa'eed, [though the reverse is generally held to be the case,] المَلَاقِيحُ signifies what are in the backs of the he-camels, and المَضَامِينُ what are in the bellies of the females.

(L in art. لقح.) The selling of the مضامين and the ملاقيح is forbidden. (S.) [مَضَامِينُ is also pl. of مِضْمَانٌ, q. v.] — — مَضْمُونُ اليَدِ i. q. مَخْبُونُهَا, (K,) meaning مَعْلُولُهَا [i. e. Diseased in the arm, or hand]; (TK;) applied to a man. (TA. [See 1, last sentence, which indicates a more particular meaning.]) ضن 1 ضَنَّ بِهِ, (Mgh, Msb,) first pers. ضَنِنْتُ بِهِ, (S, Msb, *) [and one may say عَلَيْهِ, and عَنْهُ, in the place of بِهِ, (see ضَنِينٌ,)] and ضَنِنُوا occurs, in a verse of Kaanab Ibn-Umm-Sáhib, used by poetic license for ضَنُّوا, (S,) aor. ضَنَ3َ; (S, Mgh, Msb, K;) and ضَنَّ, (Msb,) first pers. ضَنَنْتُ, (S, Msb, *) aor. ضَنِ3َ, (S, Msb, K,) accord to Fr, (S,) or, accord. to Th, Fr said, I have heard ضَنَنْتُ, though I have not heard أَضِنُّ, but this aor. is mentioned by Yaakoob; (TA;) inf. n. ضِنٌّ (S, Mgh, Msb, K [in the CK ضِنَانًا is erroneously put for ضِنًّا]) and ضَنٌّ (TA) and ضَنَانَةٌ, (S, Mgh, Msb, K, TA,) with fet-h, (Msb, TA,) and ضِنَّةٌ, (Msb,) or this last is a simple subst.; (Mgh;) He was, or became, niggardly, tenacious, stingy, or avaricious, (S, Mgh, Msb, K,) of it. (S, Mgh, Msb. [See also 8.]) You say, ضَنَّ عَلَيْهِ بِكَذَا He was, or became, niggardly, &c., to him, of such a thing. (Mgh.) And ↓ إِنَّمَا يُضَنُّ بِالضَّنِينِ [Only he who clings is to be clung to]: a prov., meaning that you should cling to fraternizing [only] with him who clings to fraternizing with you. (Meyd, and Har p. 42.) And ضَنِنْتُ بِالمَنْزِلِ, inf. n. ضِنٌّ and ضَنَانَةٌ, [I kept tenaciously to, or] I did not quit, or relinquish, the place of alighting, or abode. (TA.) 8 إِضْطَنَّ (originally إِضْتَنَّ, TA) He (a man, TA) was, or became, niggardly, tenacious, stingy, or avaricious. (K.) [See also 1.] ضِنٌّ an inf. n. of 1 [q. v.]. (S, &c.) — — Also A thing highly esteemed, of which one is tenacious. (TA.) — — [Hence] one says, هُوَ ضِنِّى He is the person of whose affection I am tenacious; as also ↓ ضِنَّتِى and ↓ ضَنِينِى: (TA:) or he is my particular, or special, friend, (K, TA,) مِنْ بَيْنِ إِخْوَانِى [chosen from among my brethren]; (S, TA;) as though I appropriated him specially to myself, and were tenacious of him because of the place that he held in my estimation: as is said in the S, it is like special appropriation [of the person to oneself]. (TA.) [And as ضِنٌّ is originally an inf. n., it is used as an epithet applied to a pl. number:] it is said in a trad., إِنَّ لِلّٰهِ ضِنًّا مِنْ خَلْقِهِ يُحْيِيهِمْ فِى عَافِيَةٍ وَيُمِيتُهُمْ فِى عَافِيَةٍ, (S, TA,) or مِنْ خلقه ↓ ضَنَائِنَ, (K, * TA,) accord. to different relations thereof, (TA,) i. e. [Verily God has] specially-distinguished individuals [of his creatures, whom He causes to live in a state of freedom from disease, or from disease and trial, and whom He causes to die in a state of freedom &c.]: (K, TA:) the sing. of ضَنَائِن is ↓ ضَنِينَةٌ, of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ, and meaning a thing that one specially appropriates to himself, and of which he is tenacious because of the place that it holds in his estimation. (TA.) ضِنَّةٌ an inf. n. of ضَنَّ: (Msb:) or a subst. therefrom signifying Niggardliness, tenaciousness, stinginess, or avarice: (Mgh:) or vehement niggardliness &c.; as also ↓ مَضَنَّةٌ. (TA.) — — See also ضِنٌّ. ضَنَنٌ Courageous, brave, or strong-hearted. (K.) ضَنِينٌ Niggardly, tenacious, stingy, or avaricious, (S, Mgh, Msb, K,) بِشَىْءٍ [of a thing], (S,) or بِشَىْءٍ نَفِيسٍ [of a thing held in high estimation]. (TA.) وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ, in the Kur [lxxxi. 24], as some read it, others reading بِظَنِينٍ [q. v.], is expl. by Zj as meaning, And he is not a tenacious concealer of that which has been revealed to him: and if عَن or بِ were substituted for عَلَى, it would be correct. (TA.) — — See also 1. — — And see ضِنٌّ. ضَنَانَةٌ an inf. of 1 [q. v.]. (S &c.) — — [Hence,] one says, هَجَمْتُ عَلَى القَوْمِ بِضَنَانَتِهِمْ, meaning (assumed tropical:) [I came suddenly upon the people, or party, in their close state, i. e.,] when they had not dispersed themselves. (TA.) And أَخَذْتُ الأَمْرَ بِضَنَانَتِهِ (assumed tropical:) [I took to the affair] in its fresh state. (TA.) ضَنِينَةٌ; and its pl. ضَنَائِنُ: see ضِنٌّ. مَضَنَّةٌ: see ضِنَّةٌ. — — هٰذَا عِلْقُ مَضَنَّةٍ and مَضِنَّةٍ [the former mentioned after the latter in the S] This is a thing held in high estimation, of which one is tenacious, (S, K, TA,) and for which people vie in desire. (TA.) [See also عِرْقٌ, last sentence.] المَضْنُونُ a name of [The compound of perfumes commonly called] الغَالِيَةُ; (Ez-Zejjájee, S, K, TA;) as also ↓ المَضْنُونَةُ; (Ez-Zejjájee, S, * TA;) which latter is said by As to be a sort of perfume; and so is the former in the A: in the M the former is said to be the oil of ben: it is thus called because one is tenacious of it. (TA.) — — Also, (IKh, TA,) or ↓ المَضْنُونَةُ, (K, TA,) a name of The well Zemzem. (K, TA.) المَضْنُونَةُ: see the next preceding paragraph, in two places. ضنأ 1 ضَنَأَتْ, aor. ضَنَاَ, (S, M, O, Msb, K,) inf. n. ضَنْءٌ and ضُنُوْءٌ; (S, M, O, K;) and accord. to the K, ضَنِئَتْ, but MF says that this latter is unknown, i. e., it is not mentioned in the other lexicons in the sense here assigned to it in the K; (TA;) and ↓ اضنأت; (S, M, O, K;) She (a woman) had many children: (S, M, O, Msb, K:) [and so ضَنَتْ and ضَنِيَتْ, as mentioned in art. ضنو:] and in like manner one says of cattle; (M;) [i. e.] one says, ضَنَأَ المَالُ (S, O, K) and ضَنِئَ, (O, K,) and ضَنَأَتِ المَاشِيَةُ and ضَنِئَت, (TA,) [and ↓ اضنأ and اضنأت as is implied in the M,] The cattle multiplied, or became numerous or many. (S, O, K, TA.) And ضَنَأَتْ is said to signify She brought forth. (TA.) — — And ضَنَأَ فِى الأَرْضِ, (M, K,) inf. n. ضَنْءٌ and ضُنُوْءٌ [as above], (M, TA,) He hid, or concealed, himself in the land, or country: (M:) or he went away in the land, or into the country, and hid, or concealed, himself [therein]: (K:) like ضَبَأَ. (TA.) 4 أَضْنَأَ see above, in two places. — — أَضْنَؤُوا signifies Their cattle multiplied, or became numerous or many. (S, O, K.) 8 اضطنأ لَهُ and مِنْهُ He was abashed at, or shy of, and he shrank at, or from, him, or it. (M, K. [See also اضطبأ.]) Et-Tirimmáh uses إِضْطَنَى [or اِضْطَنَا in this sense,] and يَضْطَنِى: meaning اضطنأ [and يضطنئ]: or as being derived from الضَّنَى meaning " disease. " (M.) ضَنْءٌ Children, or offspring; as also ↓ ضِنْءٌ; (S, M, O, K; [and so ضَنْوٌ and ضِنْوٌ, as mentioned in art. ضنو;]) the former accord. to El-Umawee, and both accord. to AA: (S, O:) the former signifies the offspring of anything: (TA:) and also, (K, TA, [in a copy of the M ↓ the latter, but this is app. a mistranscription,]) multitude of offspring: it is like نَفَرٌ (M, K) and رَهْطٌ, (M,) having no. n. un.: the pl. is ضُنُوْءٌ. (M, K.) ضِنْءٌ Origin, root, race, or stock; syn. أَصْلٌ: (El-Umawee, S, M, O, K:) and the place in which a thing originates; syn. مَعْدِنٌ. (ElUmawee, S, O, K.) One says, فُلَانٌ فِى ضِنْءِ صِدْقٍ [Such a one is of an excellent origin or race or stock], (S, O, L,) and فِى ضِنْءِ سَوْءٍ [of a bad origin &c.]. (L.) — — See also ضَنْءٌ, in two places. ضُنْأَةٌ (M, O, K) and ↓ ضُنَاَءَةٌ (O, K) Necessity, need, or want; or difficulty, or distress; (ضَارُورَةٌ, M, O, or ضَرُورَةٌ, K; [both meaning the same;]) that befalls a man: (O:) so in the saying قَعَدَ مَقْعَدَ ضُنْأَةٍ (M, K) and ↓ ضُنَاَءَةٍ (K) [lit. He sat in the sitting-place of necessity, &c.; meaning he was, or became, in an abject condition]: the phrase denotes disdain, or scorn; and is thought by AM to be from اِضْطَنَأَ meaning " he was abashed, &c. " (TA.) ضُنَاَءَةٌ: see the next preceding paragraph, in two places. ضَانِئٌ (S, O, K) and ضَانِئَةٌ (Ks, S, O, Msb, K) A woman having many children: (S, O, Msb, K:) and in like manner, the latter, cattle (مَاشِيَةٌ) having numerous offspring. (TA.) ضنك 1 ضَنُكَ, aor. ضَنُكَ, inf. n. ضَنْكٌ and ضَنَاكَةٌ and ضُنُوكَةٌ, (O, K,) the first and third of these, (O,) or the first and second, (TA,) accord. to IDrd, used in relation to a place, and the second and third in relation to life, or sustenance, or means of subsistence, (O, TA,) It was, or became, narrow, or strait. (O, K, TA.) — — And ضَنُكَ said of a man, inf. n. ضَنَاكَةٌ, He was, or became, weak in his judgment, and in his body, and in his soul, and in his intellect. (K.) — — And ضَنُكَ السَّحَابُ The clouds became thick, collected together, and dense. (O, TA.) — ضُنِكَ, like عُنِىَ, He was, or became, affected with a coryza, or defluxion from the head and nose. (K.) 4 اضنكهُ He (God) caused him to be affected with a coryza, or defluxion from the head and nose. (TA.) ضَنْكٌ an inf. n. of ضَنُكَ: (O, K:) its primary signification is Narrowness, or straitness, and hardship. (Aboo-

Is-hák, TA.)– — And Narrow, or strait; syn. ضَيِّقٌ; (S, M, O, K; [in the CK, and in a copy of the S, ضِيق, which is also a correct explanation, as shown above; but not what is here meant, as appears from what follows;]) applied to anything, (M, K,) masc. and fem., (M, K, and Bd in xx. 123,) being an inf. n. used as an epithet. (Bd ibid.) [Like the Pers. تَنْگ.] One says مَكَانٌ ضَنْكٌ A narrow, or strait, place. (IDrd, O, TA.) And عَيْشٌ ضَنْكٌ A strait life; or strait sustenance, or means of subsistence; (IDrd, O, TA;) as also ↓ عَيْشٌ ضَنِيكٌ: (AA, O, K, TA:) and thus مَعِيشَةً ضَنْكًا in the Kur xx. 123; where some read ↓ ضَنْكَى, like سَكْرَى: (Bd:) or this means such as is unlawful; (O, TA;) every life that is unlawful being termed ضَنْكٌ, accord. to Lth, even though it be ample: (O, TA: *) Aboo-Is-hák thinks it to mean [subsistence] in the fire of Hell: but says that most explain this phrase in the Kur as meaning the punishment of the grave: (TA:) thus it means accord. to Ibn-Mes'ood: (O:) or, accord. to Katádeh, Hell: (O, TA:) or, accord. to Ed-Dahhák, forbidden gain: (TA:) or, as some say, الضَّرِيعُ [q. v.], and الزَّقُّومُ [q. v.]. (Bd.) ضُنْكَةٌ: see ضُنَاكٌ. ضَنْكَى: see ضَنْكٌ. ضِنَاكٌ: see ضَنَاكٌ. ضُنَاكٌ A coryza, or defluxion from the head and nose; syn. زُكَامٌ; (S, O, K;) as also ↓ ضُنْكَةٌ. (K.) ضِنَاكٌ; (O, K, &c.;) accord. to El-Fárábee, (O, TA,) and J [in the S], (TA,) ↓ ضَنَاكٌ; but accord. to others, with kesr, and this is the right; (O, TA;) Compact in flesh; applied to a woman: (El-Fárábee, S, O:) or plump, and compact in flesh; so applied: (Lth, TA:) or heavy in the hinder part, (K, TA,) and large in body; (TA;) so applied: (K, * TA:) or having much flesh; applied to a male and to a female, without ة: (IAth, TA:) and firm in make, and strong; applied to a male and to a female; (K, TA;) of human beings, and of camels, and in like manner of palm-trees and of trees in general: (TA:) and, applied to a she-camel, thick in the hinder part: (TA:) and [large; applied to trees (شَجَرٌ): or] large trees. (Ibn-'Abbád, O, K.) ضَنِيكٌ: see ضَنْكٌ. — — Also Weak in his body, and in his intellect, (AZ, O, K,) and in his judgment, and in his soul. (K,) — — And A servant who works for his bread. (AZ, O, K.) — — And i. q. مَقْطُوعٌ [Cut off; &c.]. (AA, O, K.) ضُنَأْكٌ Hard, and firm and compact in flesh; (Lh, O, K;) applied to a man; (Lh, O;) as also ضُنْأَكٌ: (K:) fem. ضُنْأَكَةٌ; (Lh, O, K;) applied to a woman. (Lh, O.) And, applied to a she-camel, Great, (K, TA,) and compact in make: (TA:) as also with ة. (K.) مُضْنَكٌ, (TA,) or ↓ مُتَضَنِّكٌ, (O,) Affected with a constant, or chronic, pervading disease; or emaciated by disease so as to be at the point of death. (O, TA.) مَضْنُوكٌ Affected with the malady termed ضُنَاك [q. v.]. (S, O,) مُتَضَنِّكٌ: see مُضْنَكٌ. ضنو 1 ضَنَتِ المَرْأَةُ, inf. n. ضَنَآءٌ (S, M, K) and ضَنًا, (M, K,) The woman had many children; (S, M, K;) as also ضَنِيَت: (K:) and so with ء. (S.) — — And ضَنَا نَصِيبُهُ His share, or portion, became redundant; it increased, or augmented. (Sgh, K.) ضَنْوٌ and ضِنْوٌ Children, or offspring; (AA, S, K;) like ضَنْءٌ and ضِنْءٌ; as also ↓ ضُنًا, accord. to IAar. (TA.) ضُنًا: see what next precedes. ضنى 1 ضَنِىَ, (S, M, Msb, K,) aor. ضَنَىَ, (Msb, K,) inf. n. ضَنًى; (S, M, Mgh, Msb, K;) and ↓ اضطنى signifies the same; He was, or became, slender, and small in body: and hence, (Ham p. 112,) he was, or became, diseased, disordered, or sick; (S, and Ham ibid.;) because disease occasions leanness, or emaciation: (Ham:) or he was, or became, lean, or emaciated: (so accord. to the explanation of the inf. n. in the Mgh:) or he was, or became, affected with a disease, disorder, or sickness, (M, Msb, K,) of long continuance, and settled, (M,) or constant, so that he was at the point of death, (Msb,) or such as infected, or pervaded, him, and so that, whenever he thought himself to be recovering, he relapsed. (K.) — [See also 1 in art. ضنو.] 3 مُضَانَاةٌ i. q. مُعَانَاةٌ, (S, K, KL,) both signifying The suffering, or enduring, [or contending with,], the difficulty, or trouble, or inconvenience, of a thing; as also مُقَاسَاةٌ. (KL.) 4 اضناهُ, said of a disease, disorder, or sickness, (S, M, Mgh, Msb, K,) It rendered him such as is termed ضَنًى or ضَنٍ: (M, Msb, K:) rendered him lean, or emaciated: (Mgh:) or oppressed him; burdened him heavily; overburdened him; or overcame him, and rendered him heavy. (S, TA.) — And أَضْنَى He kept to the bed by reason of what is termed ضَنًى [i. e. leanness, or emaciation; or disease, disorder, or sickness, or such as was of long continuance, &c.: see 1]. (TA.) 5 تضنّى He (a man) feigned himself diseased, disordered, or sick. (TA.) 8 اضطنى: see 1. — — See also 8 in art. ضنأ. ضَنًى: inf. n. of 1. (S, M, &c.) — — Also, [in some copies of the K erroneously written ضَنِيٌّ,] and ↓ ضَنٍ; (S, M, Msb, K;) the former applied alike to a man (Fr, IAar, T, S, Msb) and to a woman (IAar, T, S, Msb) and to two persons (Msb) and to a pl. number, (Fr, IAar, T, S, Msb,) because originally an inf. n., (S, Msb,) for ذُو ضَنًى and ذَاتُ ضَنًى [&c.]; (Msb;) or some do not dualize it nor pluralize it, because it is [originally] an inf. n., and others dualize it and pluralize it; (M;) but ↓ ضَنٍ has a fem. (Msb) and a dual and a pl., (S,) its fem. being ضَنِيَةٌ (Msb, TA) [and its dual ضَنِيَانِ] and the pl. is أَضْنَآءٌ; (TA;) [Slender, and small in body: and hence, (see 1,)] diseased, disordered, or sick: (S:) [or lean, or emaciated: (see again 1:)] or affected with a disease, disorder, or sickness, (M, Msb, K,) of long continuance, and settled, (M,) or constant, so that he is at the point of death, (Msb,) or such as infects, or pervades, him, and so that, whenever he thinks himself to be recovering, he relapses. (K.) You say, تَرَكْتُهُ ضَنًى and ↓ ضَنِيًا [I left him lean, or diseased, &c.]. (S.) ضَنٍ; fem. ضَنِيَةٌ; and pl. أَضْنَآءٌ: see the next preceding paragraph, in three places. ضِنًى, [written in the TA ضنا, but the final radical is ى,] with kesr, accord to IAar, signifies Pains that cause fear. (TA.) ضَنَآءٌ, like سَلَامٌ [in measure, The state of such as is termed ضَنًى or ضَنٍ], a subst. from ضَنِىَ. (Msb.) مُضْنًى Rendered lean, or emaciated; [&c;] (Mgh;) pass. part. n. of 4 [q. v.]. (Mgh, Msb.) ضها 3 مُضَاهَاةٌ is syn. with مُضَاهَاةٌ, (K, TA, [the و before المُضاهاةُ in the CK should be erased,]) i. q. مُشَاكَلَةٌ: (S, O, Msb, TA:) you say, ضَاهَيْتُهُ and ضَاهَأْتُهُ, ('Eyn, S, * O, * Msb, * TA,) i. e. I resembled him; syn. شَابَهْتُهُ: ('Eyn, TA:) [or I conformed with him:] or ضَاهَأَهُ, inf. n. as above, signifies he imitated him; syn. عَارَضَهُ and بَارَاهُ; and one says also, ضَاهَيْتُهُ, inf. n. مُضَاهَاةٌ: (Msb:) the verb is read both with and without ء in the Kur [ix. 30]. (O, Msb, TA.) — — ضَاهَا بِهِ, (A 'Obeyd, TA,) [or ضَاهَأَهُ, like ضَاهَاهُ, mentioned in art. ضهى,] inf. n. as above, (K,) He (a man) was, or became, gentle, tender, or courteous, or he acted, or behaved, gently, &c., with him, or to him. (A 'Obeyd, K, * TA.) Q. Q. 1 or Q. 1. ضَهْيَأَ: see art. ضهيأ. ضَهْيَأٌ and ضَهْيَأَةٌ: see art. ضهيأ. ضهب 1 ضَهَبَهُ بِالنَّارِ, aor. ضَهَبَ, (K,) inf. n. ضَهْبٌ, (TK,) He altered it, (K, TA,) and changed its colour, (TA,) by means of fire. (K, TA.) [See also 2.] — ضَهَبَ said of a man, (O, K,) aor. ضَهَبَ, (TA,) inf. n. ضُهُوبٌ, (O, K,) (tropical:) He failed of fulfilling his promise (أَخْلَفَ), and was weak, and not like a man: (O, K, TA:) as though likened to meat not thoroughly cooked. (TA. [See 2.]) — — And ضَهْبُ القَوْمِ signifies اِخْتِلَاطُهُمْ [i. e. The people's being mixed, or confused]: (JK, O:) or أَخْلَاطُهُمْ [i. e. ↓ ضَهْبٌ is a subst., signifying a medley, or mixed or promiscuous multitude or collection, of people]. (So in the K. [But I think that this explanation is a mistranscription.]) [Or it signifies The people's multiplying themselves, and hastening: for] it is said in the " Nawádir " that ضَهَبُوا and هَضَبَ القَوْمُ and هَلَّبُوا and أَنَبُوا and حُطَّبُوا all denote الإِكْثَار and الإِسْرَاع: so in the T in art. هضب. (TA.) 2 ضهّب, inf. n. تَضْهِيبٌ, He roasted (Lth, K, TA) flesh-meat (Lth, TA) upon heated stones: (Lth, K, TA:) or he roasted, (K,) or put into the fire, (AA, TA,) but did not cook thoroughly, (AA, K, TA,) flesh-meat. (AA, TA.) — — And, (K,) inf. n. as above, (S, O,) He exposed a bow, (S, O, K,) and a spear, (S, O,) to the fire, (S, O, K,) on the occasion

of straightening it, (S, O,) or to straighten it. (K.) [See also 1.] — — And He collected together the fire; (JK;) and so ↓ ضَهْضَبَ. (JK, O, K.) 3 مُضَاهَبَةٌ signifies Mutual reviling or vilifying; (K;) the addressing each other with bad words. (TA.) Q. 1 ضَهْضَبَ: see 2, last sentence. [Mentioned in this art., as though Q. Q., contr. to the rule generally observed with respect to words of four radical letters of which the first and third are identical but not the second and fourth.] ضَهْبٌ: see the first paragraph. قَوْسٌ ضَهْبَآءُ A bow upon which the fire has taken effect [so as to alter its colour]: (O, K:) like ضَبْحَآءُ. (TA.) ضَيْهَبٌ i. q. صَيْهَبٌ, meaning A place where flesh-meat is roasted [on the ground heated by the sun]; (K; [in the CK, لِمَشْوِىِّ اللّحمِ is erroneously put for لِمَشْوَى اللَّحْمِ;]) accord. to Lth, any [high ground such as is called] قُفّ, or rugged ground, or place on a mountain, upon which the sun shines with such heat that flesh-meat will roast upon it: but Az says that what Lth means is صَيْهَبٌ only, with the unpointed ص; (O, * TA;) and if so, the meaning assigned here in the K is not correct. (TA.) مُضَهَّبٌ Flesh-meat roasted, but not thoroughly cooked: (S, A, O:) accord. to El-Mufaddal, flesh-meat cut in pieces; (O;) and thus in the K; (TA;) but IF says that this is nought, unless it be cut in pieces roasted: (O:) it is at variance with what is said by the leading authorities, for they say that it means flesh-meat roasted upon heated stones: or roasted upon the fire, but not thoroughly cooked: (TA:) or cooked in a fryingpan. (TA in art. عرص.) Imra-el-Keys says, نَمُشُّ بِأَعْرَافِ الجِيَادِ أَكُفَّنَا إِذَا نَحْنُ قُمْنَا عَنْ شِوَآءٍ مُضَهَّبِ [We wipe our hands with the manes of the swift horses when we rise from eating roast meat not thoroughly cooked]. (S, O.) ضهد 1 ضَهَدَهُ, (S, L, K,) aor. ??, (S, L,) inf. n. ضَهْدٌ; (L;) and ↓ اضطهدهُ, (as in the L, and in some copies of the K,) or ↓ اضهدهُ; (as in other copies of the K;) He overpowered him; subdued him; oppressed him: (S, L, K:) he treated him wrongfully, unjustly, or injuriously; (L;) as also ↓ اضهد بِهِ: (L, K:) he constrained him. (S, L.) ↓ كَانَ لَايُجِيزُ الِاضْطِهَادَ, occurring in a trad., means He used not to allow constraint, or compulsion, or force, in a sale, and in an oath, &c. (L.) 4 أَضْهَدَ see each, in two places, in the preceding paragraph. 8 إِضْتَهَدَ see each, in two places, in the preceding paragraph. ضُهْدَةٌ Force; constraint; compulsion. (L.) — — هُوَ ضُهْدَةٌ لِكُلِّ أَحَدٍ means He is one who may be overpowered, subdued, or oppressed, by every one who desires to make him so. (S, L, K.) ضَهْيَدٌ Hardy, strong, robust: (L, K:) applied to a man: (L:) [said to be] the only word of the measure فَعْيَلٌ (K) in the language of the Arabs; but Kh asserts it to be a forged word: (TA:) ضَهْيَأٌ and عَثْيَرٌ are also mentioned as of this measure; [but the latter is disallowed in the S and O, voce عِثْيَرٌ;] and مَدْيَنُ and مَرْيَمُ [which, however, are foreign proper names]. (MF.) مَضْهُودٌ and ↓ مُضْطَهَدٌ A man (L) overpowered; subdued; oppressed; (S, L;) abased; (L;) constrained. (S, L.) مُضْطَهَدٌ: see what next precedes. المُضْطَهِدُ The lion. (K.) ضهضب Q. 1 ضَهْضَبَ: see 2 in art. ضهب. ضهو ضَهْوَةٌ A بِرْكَة of water; [i. e. a wateringtrough, or tank, or the like, of water; or a basin, pool, pond, or lake, of water; or a place where water remains and collects, or collects and stagnates;] (M, K;) as though formed by transposition from وَهْضَةٌ, which signifies a depressed piece of ground: (TA:) pl. أَضْهَآءٌ. (M, K.) ضَهْوَآءُ A woman whose breasts have not become prominent, or protuberant. (Lth, K.) [See also ضَهْيَآءُ, in the next art.] ضهى 1 ضَهِيَتْ, aor. ضَهَىَ, inf. n. ضَهًى, She was, or became, such as is termed ضَهْيَآء. (K.) 3 ضاهاهُ, (S, Msb, K,) inf. n. مُضَاهَاةٌ, (S, Msb,) He resembled, or conformed with, him, or it; syn. شَاكَلَهُ; (S, Msb, K;) like ضَاهَأَهُ [q. v.]: (S, Msb:) and, like the latter, he imitated him. (Msb, TA. *) It is said in a trad., أَشَدُّ النَّاسِ عَذَابًا يَوْمَ القِيَامَةِ الَّذِين يُضَاهُونَ خَلْقَ اللّٰهِ i. e. [The most severely punished of mankind on the day of resurrection will be] those who imitate by what they make [the creation of God]; meaning the sculptors or limners or the like. (Msb.) — — Also, [or ضَاهَى بِهِ, like ضَاهأَ به, q. v.,] He was, or became, gentle, tender, or courteous, or he acted, or behaved, gently, &c., with him, or to him; namely, a man, and other than a man. (TA.) 4 اضهى He married, i. e. took to wife, a woman such as is termed ضَهْيَآء. (AA, K.) — And He pastured his camels upon the species of tree called ضَهْيَآء. (K.) ضَهْيًا: see the next paragraph, in four places. ضَهْيَآءُ A woman that does not menstruate: pl. ضُهْىٌ; which necessarily implies that the former is [as above, i. e.] with the long ا: but AA mentions ↓ ضَهْيَاةٌ and ↓ ضَهْيَاةٌ, with ة and with ه, as having this meaning; which necessarily implies that ضهيا is with the short ا [i. e., accord. to a general rule, ↓ ضَهْيًا, with tenween, like ضَهْيَأٌ, q. v. in art. ضهيأ, though (accord. to a general rule) this should be regarded as a masc. epithet]: (S) or ضَهْيَآءُ, and also with the short ا [app. ↓ ضَهْيًا, as above, not ضَهْيَا, or, as I rather incline to think, ضَهْيَأٌ (which is mentioned in art. ضهيأ) may be here meant], signify a woman that does not menstruate nor become pregnant; (K, TA;) so that she is as though she resembled a man: (TA: [see 3:]) or that menstruates but does not become pregnant: (K, TA:) or that does not bring forth, though she menstruate: (TA:) or whose breasts do not grow forth; (K, TA;) and when this is the case, she does not menstruate: or the former signifies that does not menstruate, being pregnant. (TA.) — — And (assumed tropical:) Land that does not give growth to anything; as also with the short ا [i. e. ↓ ضَهْيًا or ضَهْيَأٌ]. (K. [In the TA this meaning is restricted, app. without reason, to the form with the short ا.]) — Also, (S, K,) and with the short ا [i. e. ↓ ضَهْيًا or ضَهْيَأٌ], (K,) A species of tree (S, K) of the kind called عِضَاه, (K,) having a بَرَمَة [q. v.] and a pod (عُلَّفَة) [which succeeds the بَرَمَة], and many thorns. (TA. [For further descriptions thereof, see ضَهْيَأٌ, in art. ضهيأ.]) ضَهْيَاةٌ and ضَهْيَاةٌ: see the next preceding paragraph. ضَهِىٌّ, (S, K,) of the measure فَعِيلٌ, (S,) The like of another [thing or person]: (S, K:) one says, هٰذَا ضَهِيُّ هٰذَا This is the like of this: (S:) or هُوَ ضَهِيُّكَ He is the like of thee. (K.) ضهيأ Q. 1 ضَهْيَأَ [Accord. to the O and K, Q. Q. 1, being mentioned therein in art. ضهأ.] ضَهْيَأَ أَمْرَهُ He fell short of doing what he ought to have done in his affair, (مَرَّضَهُ, O, K,) and did not decide it, (لَمْ يَصْرِمْهُ, O,) or and did not perform it firmly, or soundly: (K:) like رَهْيَأَ. (TA.) ضَهْيَأٌ, of the measure فَعْلَلٌ, or, as some say, فَعْيَلٌ; if of the latter, [said to be] the only instance of this measure in the language; ضَهْيَدٌ being a foreign proper name; (TA;) or, مَرْيَمُ being a foreign proper name; (TA;) or, accord. to Sb, the hemzeh in ضَهْيَأٌ, which is with tenween, is augmentative, because it is syn. with ضَهْيَآءُ, which is with the long ا and imperfectly decl., for the ى cannot be augmentative and the hemzeh radical in the latter; (MF and TA in art. ضهى;) [a word like ضَهْيًا and ضَهْيَآءُ (which see in art. ضهى) in most, or a some seem to say in all, of its meanings;] A certain tree, resembling the سَيَال, (AZ, O, K,) each of which has its fruit in a سِنْفَة [or pod]; it has weak thorns, and grows in the valleys and on the mountains: (AZ, O:) Ed-Deenawaree [i. e. AHn] says, on the authority of some one or more of the Arabs of the desert, of El-Azd, that the ضهيأ is a great tree of the kind called عِضَاه, having a بَرَمَة [q. v.] and a pod (عُلّفة) [which succeeds the بَرَمَة], and many thorns; its pods (عُلَّف) are intensely red, and its leaves are like those of the [species of acacia called] سَمُر. (O.) — Also A woman that does not menstruate: and that has neither milk nor breast: as also ↓ ضَهْيَأَةٌ: (K:) or the latter is an epithet applied to a woman in these two senses: (O: [in which the former word, without ة, is not mentioned:]) Seer says, in his Expos. of " the Book " of Sb, that ضَهْيَأٌ, like ضَهْيَآءُ [which belongs to art. ضهى], is a subst. as well as an epithet, signifying a woman whose breast has not grown forth: and one who has not menstruated: — — and also (assumed tropical:) A land that has not given growth to anything: (MF, TA:) or ↓ ضَهْيَأَةٌ signifies as above: and also (assumed tropical:) a desert

(فَلَاةٌ) having in it no water: (O, K, TA:) or that does not give growth to anything; app. because it has no water. (TA.) [Accord. to those who hold the ى to be augmentative,] a woman is thus termed because she resembles men (لِأَنَّهَا ضَاهَأَتِ الرِّجَالَ). (O, TA.) ضَهْيَأَةٌ: see the next preceding paragraph, in two places. ضو R. Q. 1 ضَوْضَوْا, [inf. n. ضَوْضَاةٌ and ضَوْضَآءٌ, (see the next paragraph,)] They cried out, shouted, or clamoured; first pers. sing. ضَوْضَيْتُ, the [second] و being changed into ى. (S, TA.) ضَوَّةٌ [in the CK erroneously written ضَواة] A crying out, shouting, or clamouring; (S, K;) so says As, and AZ says the like; (S;) as also ↓ ضَوْضَاةٌ (S, K) and ↓ ضَوْضَآءٌ, (TA in art. ضوض, [these two there mentioned as inf. ns., on the authority of IKtt,]) and ↓ ضَوْضَى. (K in art. ضوض.) One says, سَمِعْتُ ضَوَّةَ القَوْمِ [I heard the crying out, shouting, or clamouring, of the people, or party]. (As, AZ, S.) ضَوْضَى and ضَوْضَآءٌ and ضَوْضَاةٌ; see the next preceding paragraph. ضُوَاضٍ Large, big, or bulky; thick; or large in body; syn. ضَخْمٌ, (K, TA,) and عَظِيمٌ. (TA.) ضُوَاضِيَةٌ: see what next follows. ضُوَيْضِيَةٌ, (K, TA,) in the dim. form, (TA,) A calamity, or misfortune; (K, TA,) because of its greatness; (TA;) as also ↓ ضُوَاضِيَةٌ. (K, TA.) — — And A stallion [camel] excited by lust. (Sgh, K.) مُضَوْضٍ A man crying out; shouting, or clamouring; (K and TA in art. ضوض; [in the CK erroneously written مُضَوْضِىّ;]) like مُضَوْضِىٌّ. (TA in that art.) ضوأ 1 ضَوِئَ see 4, in two places. 2 ضَوَّأَ see the next paragraph, in two places. — — One says also, ضَوَّأْتُ عَنْهُ [meaning I brought to light, made visible, discovered, or revealed, him, or it]. (M, TA.) A sheep, or goat, belonging to an Arab of the desert strayed; whereupon he said, اَللّٰهُمَّ ضَوِّئْ عَنْهُ [O God, bring it to light, or discover it]. (A, TA.) — Accord. to Lth, but he is the only authority for it known by AM, (TA,) ضَوَّأَ عَنِ الأَمْرِ, inf. n. تَضْوِئَةٌ, means He declined, or turned away, from the affair. (K, TA.) 4 اضآء, (M, Msb, K,) said of a thing, (M,) [as, for instance,] of the moon, (Msb,) or اضآءت, said of fire (النَّار,), (A 'Obeyd, S, O,) inf. n. إِضَآءَةٌ; (Msb;) and ↓ ضَآءَ, (M, Msb, K,) or ضَآءَت, (S, O,) aor. يَضُوْءُ, (M,) or تَضُوْءُ, (S,) inf. n. ضَوْءٌ (S, M, O, Msb, K) and ضُوْءٌ, (S, O, K,) or the latter is a simple subst.; (Msb;) but the former verb is preferred; (TA;) It gave light, was light or bright, shone, or shone brightly. (Msb, K, * TA.) [See also an ex. of ↓ the latter verb in a verse cited voce أُفُقٌ; and cited here in the TA.] And أَضَآءْتُ لَهُ [I gave light to him]. (M.) — The former verb is also trans.: you say, أَضَآءَتْهُ النَّارُ [The fire made it to be light or bright, to shine, or to shine brightly]: (S, O:) and أَضَآتُهُ and ↓ ضَوَّأْتُهُ [I made it to give light, to be light or bright, to shine, or to shine brightly]: (M, Msb, * K:) and أَضَأْتُ بِهِ البَيْتَ and ↓ ضَوَّأْتُهُ بِهِ [I lighted, or illumined, with it (i. e. with a lamp or the like) the house, or chamber, or tent]. (M.) — — [Hence,] اضآء بِبَوْلِهِ (tropical:) He ejected his urine [so as to make its drops to glisten]; or emitted it and then stopped it; syn. حَذَفَ بِهِ; (K, TA;) or خَذَفَ بِهِ; (so in a copy of the M, as on the authority of Kr;) or, as in the A, أَذْرَعَ بِهِ. (TA.) — — And they said مَا أَضْوَأَهُ [How light, or bright, is it!]. (S voce أَظْلَمَ [q. v.].) — — And اضآء signifies also أَصَابَ ضَوْءًا [He saw (lit. lighted on, or found,) light, or brightness]. (T voce أَظْلَمَ [q. v.]) 5 تضوّأ He stood in the dark to see people by the light of their fire, (AZ, K, TA,) without their seeing him. (AZ, TA.) And تضوّأ امْرَأَةً [He stood in the dark to see a woman by the light of her fire, without her seeing him]. (TA.) 10 اِسْتَضَأْتُ بِهِ [I sought to obtain light by means of it; I made use of it for light]. (M, K.) لَا تَسْتَضِيئُوا بِنَارِ أَهْلِ الشِّرْكِ [lit. Seek not ye to obtain light by means of the fire of the people of belief in a plurality of gods], (O, K,) a saying of the Prophet, (O,) means (tropical:) seek not ye counsel, or advice, of the believers in a plurality of gods, in affairs: (O, K:) because he whose affair is confused and dubious to him is as though he were in darkness. (O.) ضَوْءٌ and ↓ ضُوْءٌ and ↓ ضِيَآءٌ (S, M, O, K) and ↓ ضِوَآءٌ, (M, K,) the last of which is [erroneously] written in the L ضَوَآءٌ, (TA,) signify the same, (S, M, O, K,) i. e. Light, syn. نُورٌ, (K, TA,) accord. to the leading lexicologists; but see what follows: (TA:) and ضَوْءٌ is an inf. n. of ضَآءَ, (S, M, O, Msb, K,) and so is ↓ ضُوْءٌ, (S, O, K,) or this is a simple subst. from ضَآءَ, and so is ↓ ضِيَآءٌ, which is also, sometimes, written ↓ ضِئَآءٌ, from أَضَآءَ as syn. with ضَآءَ: (Msb:) the pl. of ضَوْءٌ (M, TA) and ↓ ضُوْءٌ (M) is أَضْوَآءٌ; and ↓ ضِيَآءٌ is sometimes a pl., (M, TA,) as Zj states it to be: (TA:) some say that ضَوْءٌ has a more intensive signification than نُورٌ, and that hence God has likened his direction [the Kur-án] to النُّور rather than to الضَّوْء; because if it were otherwise, no one had erred: and that hence, also, [in the Kur x. 5,] the sun is termed ↓ ضِيَآء; and the moon, نُورٌ: it is also said that ضَوْءٌ signifies the rays that are diffused by what is termed نُورٌ: the kádee Zekereeyà affirms that these two words are syn. by their original application, but that ضَوْءٌ is more forcible accord. to usage: and some say that الضَّوْءُ signifies that [light] which subsists by itself, as [that of] the sun, and fire; and النُّورُ, to that which subsists by some other thing [as does the light of the moon]. (MF, TA.) ضُوْءٌ: see the next preceding paragraph, in three places. ضِوَآءٌ: see ضَوْءٌ. ضِيَآءٌ and ضِئَآءٌ: see ضَوْءٌ, in five places. ضوح 2 ضَوّحَ: see 2, in two places, in art. ضيح. ضود ضَادٌ The name of one of the letters of the alphabet. (L, Msb, K.) See the letter ض. ضور 1 ضَارَهُ, aor. يَضُورُ: see ضَارَهُ, aor. يَضِيرُ, in art. ضير. 5 تضوّر He writhed by reason of the pain of beating, (M, A, K,) or of hunger: (K:) he cried out and writhed on being beaten, (Lth, S, A,) or by reason of vehement hunger: (S, A:) he writhed and cried out and turned over, by reason of the vehemence of fever: (TA:) he manifested harm, injury, or hurt, that he suffered; and was in a state of agitation: (IAmb, TA:) he manifested weakness: (Abu-l-'Abbás, in TA: [but for تَضْعِيفٌ, as the explanation of the inf. n., in the TA, I read تَضَعُّفٌ:]) he (a wolf, and a dog, and a lion, and a fox,) cried out (M, K) with hunger. (M.) ضوز 1 ضَازَهُ حَقَّهُ, aor. يَضُوزُهُ, i. q. ضَازَهُ, aor. يَضِيزُهُ: see art. ضيز. (K.) You say also ضَازَنِى, aor. يَضُوزُنِى, meaning نَقَصَنِى [He made me to suffer loss]. (Kr, M, TA.) — And ضَازَ, aor. يَضُوزُ is also [intrans.] like ضَأَزَ, q. v. (TA in art. ضأز.) قِسْمَةٌ ضُوزَى i. q. ضِيزَى: see art. ضيز. (M, TA. *) ضوض For words mentioned in the K under this head, see art. ضو. ضوع 1 ضَاعَهُ, (aor. يَضُوعُهُ, S, O,) inf. n. ضَوْعٌ, He, or it, put it, or him, into a state of motion, commotion, or agitation; (S, O, K;) as also ↓ ضوّعهُ, inf. n. تَضْوِيعٌ: (TA:) and disquieted, or disturbed, him, or it: and frightened him: (S, O, K:) and some say, roused, or excited, him: and ↓ ضوّعهُ, also, has the last but one, or the last, of these meanings. (TA.) One says, لَا يَضُوعَنَّكَ مَا تَسْمَعُ مِنْهَا i. e. [By no means let that which thou hearest from her move thee, or disquiet thee, or frighten thee; or] do not thou be moved by what thou hearest from her; or do not thou care for it, or regard it. (TA.) And ضَاعَهُ أَمْرُ كَذَا وَكَذَا Such and such things frightened him. (AA, TA.) — — And, said of the wind, It made it to incline; namely, a branch: (K:) and it (the wind) bore heavily upon it. (TA. [The object of the verb in this sense is not there mentioned.]) — — And i. q. شَاقَهُ [He, or it, excited his desire]: (so in the O, on the authority of Ibn-'Abbád:) or i. q. شَاقَّهُ [he acted with him contrariously, or adversely, and inimically; &c.]. (So in copies of the K.) — — And ضاع الإِبِلَ, (O,) or الدَّابَّةَ, (K,) said of journeying It rendered lean, or emaciated, (O, K,) the camels, (O,) or the beast. (K.) — — And ضاع فَرْخَهُ, (IAar, O, K,) aor. as above, (IAar, O,) and so the inf. n., (TA,) It (a bird) fed its young one with its bill. (IAar, O, K.) When you command the bird to do so, you say ضُعْ ضُعْ. (IAar, O.) — ضَاعَ is also intrans.: see 5, in two places. 2 ضَوَّعَ see 1, first sentence, in two places. 4 مَاأَضْوَعَهُ, said of odour, means How sweet [or

fragrant] is it! (Har p. 670.) 5 تضوّع said of the wind, It became in motion. (TA.) And تضوّعت رَائِحَةُ الطِّيبِ The odour of the perfume diffused itself, or became diffused. (O.) And تضوّع المِسْكُ, (S, K,) as also تضيّع; (S;) or تضوّع الشَّىْءُ; (Msb,) and ↓ ضاع, (S, O, Msb; K,) aor. يَضُوعُ, (O, Msb) inf. n. ضَوْعٌ; (Msb;) and ضاع, aor. يَضِيعُ; (Har p. 670;) The musk, being put in motion, diffused its odour, or fragrance; (S, O, K, TA;) or the thing diffused its odour: (Msb:) so in a verse of Imra-el-Keys cited voce رَيًّا, in art. روى: [in which, in the place of تَضَوَّعَ, some read يَضَوَّعُ, for يَتَضَوَّعُ:] (TA:) and in like manner one says of a stinking thing. (IAar, K.) And تضوّع مِسْكًا [It diffused the odour, or fragrance, of musk]. (S, O.) — — And تضوّع مِنْهُ رَائِحَةً He snuffed, or scented, or smelt, from him, or it, an odour. (TA.) — Also, said of the [bird called] ضُوَع, It cried, or uttered a loud cry or crying. (AHát, O.) — — And, (O,) said of a child, (K,) He writhed, (K,) or cried out and writhed, (O, K, * TA,) in weeping; (K, * TA; in the former, مِنَ البُكَاءِ; but correctly, فِى البكاءِ, TA;) as also ↓ ضاع, (Lth, O, K,) aor. يَضُوعُ, (Lth, O,) inf. n. ضَوْعٌ: (TA:) both signify he cried, or uttered a loud cry or crying, in weeping; as one does when beaten: or the former, mostly said of a child, signifies he writhed in weeping with vehemence, and raising the voice; as expl. by Lth: (TA:) or it signifies also he (a child) wept vehemently: (O:) and, said of a young bird, it writhed, or cried out and writhed; (O, K;) as when said of a child; and so ↓ انضاع, said of both: (K:) or ↓ انضاع, said of a young bird, (S, O, K,) as also تضوّع, (O, K,) signifies it spread its wings to its mother in order that she might feed it with her bill. (S, O, K.) 7 انضاع: see the next preceding sentence, in two places. — — Also He was frightened at a thing, and cried out at it, or uttered a loud cry or crying by reason of it. (TA.) ضُوَعٌ (S, O, Msb, K) and ضِوَعٌ (AHeyth, O, K) A certain night-bird, (S, O, Msb, K,) [a species of owl, i. e.,] of the kind termed هَام: (S, O, Msb:) or [a male owl;] the male of the بُوم; (S, O, Msb, K;) accord. to El-Mufaddal: (S, O:) said by ADk to be a bird that utters a scream when it perceives the daybreak: (O:) or the كَرَوَان [a name now given to the stonecurlew, or charadrius œdicnemus]: (K:) or a certain black bird, resembling the غُرَاب [or crow], (Et-Táïfee, O, K,) smaller than this, but red in its wings, these being of a roseate colour: so says AHát, on the authority of Et-Táïfee: accord. to others, he says, it is a small bird, less than the دُخَّل and the حُمَّر; (O;) and in like manner says Th: (TA:) also that the ↓ ضُوَعَة [which may be the fem. or a n. un.] is of a colour inclining to yellow, dusky and blackish externally, and yellow and ash-coloured within, short in the neck and tail, smaller than the sparrow; and that it is thus called because of the cry that it utters at the commencement of daybreak: accord. to El-Hanashee, the ضُوَع is a bird such as is termed أَبْغَث [q. v.], resembling the domestic hen, (O,) the flesh of which is good: (O, K:) but he adds that it has been said by some to be not a bird: and in another place of the book he says that the ↓ ضُوَعَة is black, like the غُرَاب, a little larger than the ضُجْرَة, red in the خَوَافِق: (O: [but الخَوَافِق is an obvious mistranscription for الخَوَافِى: see خَافِيَةٌ:)] the pl. is أَضْوَاعٌ [a pl. of pauc.] and ضِيعَانٌ. (S, O, Msb, K.) ضُوَعَةٌ: see the next preceding paragraph, in two places. ضُوَاعٌ The cry of the bird called ضُوَع. (S, O, Msb, K.) ضَوَائِعُ, applied to camels, (O, K,) and to other beasts, (O,) Lean, and lank in the belly: (O, K:) or emaciated: (TA:) app. from ضَاعَ said of journeying, meaning " it rendered lean, or emaciated: (O:) by rule it should be ضَائِعَةٌ. (TA.) الضَّوَّاعُ, like شَدَّاد, [in the O erroneously written الضُوَاعُ,] The fox. (Ibn-'Abbád, K.) مَضُوعٌ pass. part. n. of ضَاعَهُ. (O, TA.) ضوف 1 ضَافَ عَنْهُ, inf. n. ضَوْفٌ: see 1 in art ضيف. مَضُوفٌ: see art. ضيف. مَضُوفَةٌ: see art. ضيف. ضوم 1 ضَامَ, aor. يَضُومُ, inf. n. ضَوْمٌ, a dial. var. of ضَامَ, aor. يَضِيمُ, inf. n. ضَيْمٌ: (K:) ضُمْتُهُ, like ضِمْتُهُ, signifying ظَلَمْتُهُ [I wronged him, &c.]. (M, TA.) ضون 1 ضَوْنَةٌ, (K,) an inf. n. of which the verb is ضَانَ, aor. يَضُونُ, said of a man, (TK,) The having numerous offspring; as also ↓ تَضَوُّنٌ. (K.) [Probably from ضَيْوَنٌ.] ضَوْنٌ 5 تَضَوَّنَ see the preceding paragraph. The إِنْفَحَة [i. e. runnet, or runnet-bag, of a hid, or lamb]. (K.) ضَانَةٌ A nose-ring of brass (بُرَةٌ مِنْ صُفْرٍ M, K, M) for a camel: (K:) or a [camel's nose-ring such as is termed] خِزَامَة; accord. to Sh: mentioned in the K in art. ضأن; but this is its proper place, for it is without. (TA.) ضَوْنَةٌ A young female child. (K, TA. [In the CK, الظَّبْيَةُ is put for الصَّبِيَّةُ.]) ضَيْوَنٌ, (S, M, K,) of the measure فَيْعَلٌ, not فَعْوَلٌ, because the former is the more common, (IB, TA,) extr. [in respect of rule], preserving its original form, (M,) without إِدْغَام [i. e. not having its و incorporated into the ى so as to become ضَيَّنٌ, as it should by rule,] because it is a primitive noun, (S,) like حَيْوَةُ, which is a proper name of a man, (S, M,) but more extr. because that is allowable in a proper name which is not allowable in another kind of word, (M,) [A he-cat;] i. q. سِنَّوْرٌ [q. v.]; (M:) the male سِنَّوْر: (S, K:) or a certain small beast resembling the سِنَّوْر: (M:) pl. ضَيَاوِنُ, (S, K,) in which the و is unaltered because it is so in the sing.: (S, TA:) Sb says, the dim. is ↓ ضُيَيِّنٌ, like أُسَيِّدٌ [dim. of أَسْوَدُ], but he who says أُسَيْوِدٌ may say ↓ ضُيَيْوِنٌ. (S.) ضُيَيِّنٌ and ضُيَيْوِنٌ: see what next precedes. ضوى 1 ضَوِىَ, aor. يَضْوَى, inf. n. ضَوًى, He (a child, Msb) was, or became, lean, or emaciated, (S, Msb, K,) and small in body: (Msb:) or slender in the bones, and spare of body, naturally. (M, K.) [See also 4.] — ضَوَى إِلَيْهِ, (S, M, K,) aor. يَضْوِى, (S, K,) inf. n. ضُوِىٌّ (S, M, K) and ضَىٌّ, (M, K,) He adjoined himself, got him or got himself, betook him or betook himself, repaired, or resorted, to him; syn. إِنْضَمَّ; (S, M, K;) as also ↓ انضوى; (Har p. 73;) and he had recourse, or betook himself, to him for protection, or refuge. (S, * M, K.) — — And ضَوَى إِلَىَّ مِنْهُ خَيْرٌ, inf. n. ضَىٌّ and ضُوِىٌّ, i. q. سَالَ [i. e. Bounty flowed to me from him]: (M, TA:) accord. to the copies of the K, ضوى الى خَبَرِهِ سال; which is wrong. (TA. [In my MS. copy of the K, الى خَيْره سَالَ.]) — — And ضَوَى signifies also It came by night: (M, K:) you say, ضَوَى إِلَيْنَا خَبَرُهُ The news, or tidings, of him, or it, came to us by night. (M, TA.) — ضَوِىَ, said of a camel, He was, or became, affected with the tumours termed ضَوًى, (Lth, TA,) or with what is termed ضَوَاةٌ [q. v.]. (M.) 4 اضوى He (a man, TA) was, or became, slender (K, TA) in his body. (TA. [See also ضَوِىَ.]) And اضوى القَوْمُ The people's cattle became lean, or emaciated; like اصوى القوم. (IKtt, TA in art. صوى.) — — And He (a man) had offspring such as is termed ضَاوِىّ born to him: and in like manner اضوت is said of a woman [as meaning she brought forth such offspring]; (M;) or she brought forth a boy such as is so termed. (K.) إِغْتَرِبُوا وَلَا تُضْوُوا, (S, M, Msb,) occurring in a trad., (S,) means Marry ye among women that are remote in respect of relationship, (S, M, Msb, *) and not among the relations of your paternal uncles, (S,) or and not among your near relations, lest your offspring be such as is termed ضَاوِىّ: (M, Msb:) for the Arabs assert that a man's offspring from his near relation is meagre, though generous, of the nature of his people. (S, Msb.) — اضواهُ He rendered it weak. (S, Msb, K *) You say, اضوى الأَمْرَ (tropical:) He rendered the affair weak; (S, TA;) did not render it firm, or sound; or did not perform it in a firm, or sound, manner. (S, K, TA.) — — And اضواهُ حَقَّهُ (assumed tropical:) He curtailed him, or defrauded him, of his right, or due. (IAar, M, K. *) — اضواهُ اللَّيْلُ إِلَيْهِ The night made him to have recourse, or to betake himself, to him for protection, or refuge. (TA.) 7 إِنْضَوَى see 1, second sentence. ضَوًى inf. n. of ضَوِىَ [q. v.]. (S, M, &c.) — See also the next paragraph. ضَوَاةٌ [mentioned in the TA as from the K, but not in the CK, and in my MS. copy of the K inserted in the margin,] A ganglion (غُدَدَةٌ, M, or غُدَّةٌ, K, TA) beneath the lobe of the ear, above the نَكَفَة [q. v.]: (M, K, TA:) or, accord. to Az, [a thing] resembling a غُدَّة. (TA.) And A tumour occurring in the fauces

of camels and other animals: pl. ↓ ضَوًى: (M:) or this latter [is properly termed a coll. gen. n., of which ضَوَاةٌ is the n. un., and] signifies tumours accidental to the camel, in his head, having an overpowering effect upon his eyes, and rendering it difficult to attach to him the [halter called] خِطَام; and sometimes it is in the side of the mouth. (Lth, TA.) And (M, TA) A سِلْعَة [or ganglion] (S, M, TA) in a camel, (S,) or in any part of the body. (M, TA.) — — Also A certain thing, or small thing, (هَنَةٌ,) that comes forth from the she-camel's vulva before the coming forth of the fœtus. (M, K, TA.) ضَاوٍ: see the next paragraph. — Also Coming by night; syn. طَارِقٌ [which Golius here explains as meaning " Lucifer," and supposes to be for ضَاوِئٌ]. (M, K.) ضَاوِىٌّ, (S, M, Msb, K,) of the measure فَاعُولٌ, [originally ضَاوُوىٌ,] (S, Msb,) and ↓ ضَاوٍ, (Msb, TA,) applied to a boy, (S, M, K,) and with ة applied to a girl, (S, Msb, K,) Lean, or emaciated, (S, Msb, K,) and small in body: (Msb:) or slender in the bones, and spare of body, naturally: (M, K:) and likewise applied to any species of animal: (M:) accord. to the T, the offspring of an incestuous union. (TA.) الضَّاوِىُّ, (T, TA,) not without teshdeed, as the text of the K implies it to be, (TA,) was the name of A certain horse, (T, K, TA,) belonging to Ghanee. (T, TA.) — — Also the former, disordered, or diseased, and near to dying: [so I render حَارِضٌ, q. v.:] and weak; in a bad, or corrupt, state. (TA.) فِيهِ ضَاوِيَّةٌ In him is leanness or emaciation [&c.]: (S:) i. q. ضَوًى [the inf. n. of ضَوِىَ, used as a subst.]. (TA.) مَضْوِىٌّ, applied to a camel, part. n. of ضُوِىَ [q. v.]. (Lth, TA.) ضيح 1 ضَاحَ اللَّبَنَ: see 2, in two places. — ضَاحَتِ البِلَادُ The tracts of land became vacant, (K, TA,) by reason of drought. (TA.) 2 ضيّح اللَّبَنَ, (S, O, K,) inf. n. تَضْيِيحٌ, (S,) He mixed the milk with water, (S, O, K,) so that it became ضَيْح; (S;) as also ضَوَّحَهُ, as heard by Az from an Arab of the desert; (TA;) and ↓ ضَاحَهُ, (O, K,) inf. n. ضَيْحٌ, but this last is said by IDrd to be obsolete: (O:) or ↓ ضَاحَهُ, inf. n. ضَيْحٌ, he poured water into it, it being thick, and then stirred it about until it became of a uniform consistence. (T, TA.) — — And ضيّحهُ He gave him to drink thin milk, mixed with water, such as is termed ضَيْح; (S, K;) as also ضوّحهُ. (K.) 4 اضاح, said of the مُقْل [or fruit of the Theban palm] It became what is termed ضَيْح, and fit to be eaten. (O.) 5 تضيّح It (milk) became what is termed ضَيَاح; (K;) i. e. it was diluted with water, and stirred about until it became of a uniform consistence: and so any medicine, or poison. (TA.) — — And He (a man) drank what is termed ضَيَاح. (K.) ضَيْحٌ and ↓ ضَيَاحٌ Thin milk, mixed (S, O, K, TA) with much water: the former expl. by As as meaning milk in which is much water: the latter expl. in the T as thick milk into which water is poured, and which is then stirred about until it becomes of a uniform consistence: also, both words, milk, whether it be fresh or such as is termed رَائِب [q. v.], upon which water is poured until it has become thin: and ↓ ضَيَاحٌ and ↓ مُضَيَّحٌ any medicine or poison having water poured into it, and then stirred about until it becomes of a uniform consistence: or, accord. to Lth, only milk is termed ضَيَاح. (TA.) [See an ex. voce خَضَارٌ.] — — ضَيْحٌ also signifies Honey. (O, K.) — — And Ripe مُقْل [or fruit of the Theban palm]: (O, K: [see 4:]) this is of the dial. of El-Yemen, universally. (O.) ضِيحٌ i. q. ضِحٌّ [q. v.]: (K:) ascribed by IDrd to the vulgar. (TA.) — — Also an imitative sequent to ريح, (K,) [i. e.] a corroborative of ريح, (O,) in the phrase جَآءَ بِالرِّيحِ وَالضِّيحِ [expl. voce ضِحٌّ], and therefore having no meaning if used alone. (O, * TA.) ضَاحَةٌ The sight: (O, K:) one says, مَا أَجْوَدَ ضَاحَتَهُ [How good, or excellent, is his sight!]: (O:) or the eye. (K.) ضَيْحَةٌ A single drink, or draught, of thin milk, such as is termed ضَيْح. (TA.) ضَيَاحٌ: see ضَيْحٌ, in two places. مُضَيَّحٌ: see ضَيْحٌ. عَيْشٌ مَضْيُوحٌ (tropical:) A turbid life; syn. مَمْذُوقٌ. (Fr, O, K, TA.) مُتَضَيِّحٌ (tropical:) Coming to the watering-trough when most of the contents thereof has been drunk and there remains but little, mixed, (IAth, * O, K, TA,) and turbid; (IAth, TA;) this being likened to milk mixed with water: (TA:) or coming to water the last of the people. (AHeyth, TA.) ضير 1 ضَارَهُ, aor. يَضِيرُ, inf. n. ضَيْرٌ; (S, M, A, Msb, K;) as also ضَارَهُ, aor. يَضُورُ, inf. n. ضَوْرٌ; (S, M, K;) It (a thing, M, K) harmed, injured, hurt, mischiefed, or damaged, him; i. q. ضَرَّهُ, (S, M, K,) or أَضَرَّ بِهِ. (Msb.) You say, هٰذَا مِمَّا لَا يَضِيرُكَ [This is of the things that will not harm thee]: and لَوْ فَعَلْتَهُ لَمْ يَضِرْكَ [Hadst thou done it, it had not harmed thee]: and لَا ضَيْرَ عَلَيْكَ [No harm shall befall thee]. (A.) And مَا يَضِيرُكَ عَلَى الضَّبِّ صِيدٌ i. q. مَا يَضُرُّكَ q. v. (A in art. ضر.) And Ks says that he had heard (from one of the people of El-' Áliyeh. TA) the phrase لَا يَنْفَعُنِى ذٰلِكَ وَلَا يَضُورُنِى [That will not benefit me, nor will it harm me]. (S, TA.) See also a reading of a phrase in a trad. cited in art. ضر. conj. 3. ضيز 1 ضَازَ, (S, K,) aor. يَضِيزُ, inf. n. ضَيْزٌ, (TA,) He deviated from the right course; or acted unjustly, wrongfully, injuriously, or tyrannically; (S, K;) فِى الحُكْمِ in the judgment: (S:) like ضَأَزَ. (TA in art. ضأز.) — — ضَازَهُ حَقَّهُ, aor. and inf. n. as above, He deprived him, or defrauded him, of a part, or the whole, of his right, or due: (S, M, K:) like ضَازَهُ, aor. يَضُوزُهُ: (K:) he refused it to him, or withheld it from him: (AZ, M, TA:) and sometimes one says ضَأَزَهُ, aor. يَضْأَزُهُ, inf. n. ضَأْزٌ. (S, TA.) قِسْمَةٌ ضِيزَى An unjust, (S, M,) or a defective, (K in art. ضأز,) division: (S, M, K:) as also ضُوزَى: (M:) ضيزى in the Kur liii. 22 is read by all without hemz: (TA:) it is of the measure فُعْلَى, like طُوبَى and حُبْلَى; but the ض is with kesr in order that the ى may remain unchanged; for there is not in the language an epithet of the measure فِعْلَى; this being a measure of substantives, like الشِّعْرَى and الدِّفْلَى: (S:) or, accord. to Aboo-' Alee, it is not an epithet, but an inf. n., like ذِكْرَى, as though the meaning were قِسْمَةٌ ذَاتُ جَوْرٍ: (Har p. 524:) Fr says that some of the Arabs say ضَأْزَى, and ضُؤْزَى: and AHát mentions AZ's having heard the Arabs say ضِئْزَى, with hemz. (S.) ضيع 1 ضَاعَ, aor. يَضِيعُ, inf. n. ضَيَاعٌ and ضَيْعَةٌ (S, Mgh, O, Msb, K) and ضَيْعٌ and ضِيعٌ, (K,) It (a thing, S, Mgh, O, Msb) perished, came to nought, passed away, or became lost. (S, O, Msb, K.) It is said in a trad. of Saad, إِنِّى أَخَافُ عَلَى الأَعْنَابِ الضَّيْعَةَ i. e. [Verily I fear, for the grapes,] their [lit. the] perishing, or becoming lost. (TA.) — — And ضاع, (K, TA,) inf. n. ضَيَاعٌ and ضَيْعَةٌ, (TA,) It (a thing) was left; left, or let, alone; or neglected. (K, TA.) Hence, ضاعت الإِبِلُ, and ضاع العِيَالُ, The camels, and the family, or household, were left untended, and unminded; and were left alone, or neglected. (TA.) — ضاع, aor. يَضِيعُ, said of perfume, or sweet odour, i. q. ضاع having for its aor. يَضُوعُ. (Har p. 670.) [See 5 in art. ضوع: and see also 5 in the present art.] 2 ضيّع الشَّىْءَ, (O, Msb, K,) inf. n. تَضْيِيعٌ; (S;) and ↓ اضاعهُ, (O, Msb, K,) inf. n. إِضَاعَةٌ; (S;) both signify the same; (S, O, Msb, K;) He made, or caused, the thing to perish, or become lost; he destroyed it, wasted it, or lost it. (Msb, K, TA.) Hence, ضَيَّعُوا فُلَانًا is used by the vulgar as meaning They beheaded such a one with the sword. (TA.) It is said in a prov., الصَّيْفَ ضَيَّعْتِ اللَّبَنَ [In the spring, or in the summer, thou losedst the milk], in which the ت is with kesr when the words are addressed to a male, or to a female, or to a pl. number, because originally addressed to a woman, the wife of a wealthy man, whom she disliked because of his being aged, wherefore he divorced her, and a poor man married her, and she sent to her first husband requesting a gift, and he answered her thus; (S, O, K; *) الصيف being in the accus. case as an adv. n.: so says Yaakoob: (S, O:) or El-Aswad Ibn-Hurmuz divorced his wife El- ' Anood Esh-Shenneeyeh, (O, K,) of the BenooShenn, (TA,) preferring to her a beautiful and wealthy woman of his people; (O, K; *) then there occurred between them what led to their separation, and he sought to obtain [again] El- ' Anood, and sent a message to her; but in replying to him she

ضِيعَةٌ: see the next paragraph. ضَيَاعٌ an inf. n. of 1 [q. v.]. (S, &c.) [Hence] one says, مَاتَ ضَيَاعًا, as also ↓ ضِيْعًا, and ↓ ضِيعًا, and ↓ ضِيعَةٌ, He (a man, TA) died unsought-after, or unminded, or unmissed. (K, TA. [See also a similar phrase voce ضَيْعَةٌ.]) — — Also A family, or household: (ISh, O, K:) or the meaning is عِيَالٌ ضُيَّعٌ, (Mgh, O, K, *) i. e. a family, or household, neglected, untended, and unminded; (TA;) or such as are exposed, or liable, to perish, (يعرَضِ أَنْ يَضِيعَ,) as young children, and those who are crippled, or deprived of the power of motion, who cannot manage their own affairs: (Mgh:) occurring in a trad., in which it is said that when a man died leaving such as are thus termed, (تَرَكَ ضَيَاعًا,) they were to be brought to the Prophet, (Mgh, O,) to be maintained by means of the government-treasury: (Mgh:) a prefixed noun is to be understood [i. e. it is for عِيَالَ ضَيَاعٍ or the like]: (Mgh:) or it is an inf. n. used as a subst. [properly thus termed]: (Mgh, O:) or, accord. to one relation of the trad., the word is ↓ ضَيْعَةً [which is likewise an inf. n., and in this case to be expl. in the same manner]: (Mgh:) if read ضِيَاعًا, it would be pl. of ضَائِعٌ. (Mgh, O.) — Also A sort of perfume, or odoriferous substance. (K.) ضُيَيْعَةٌ dim. of ضَيْعَةٌ, q. v. (S, O, K.) ضَائِعٌ Perishing, coming to nought, passing away, or becoming lost: (Mgh, * Msb:) [and being left; left, or let, alone; or neglected:] part. n. of 1: (Mgh, Msb:) pl. ضِيَاعٌ (Mgh, O, Msb, K) and ضُيَّعٌ. (Mgh, O, * Msb, K. *) [See an ex. of the latter pl. in a verse cited voce دَانَ, in art. دين. See also سَائِعٌ, in art. سوع.] — — And A man in a state of poverty: or having a family, or household, to sustain: or in a state of circumstances by means of which he is unable to subsist. (TA.) — — فُلَانٌ يَأْكُلُ فِى مِعًى ضَائِعٍ means جَائِعٍ [i. e. Such a one eats into a hungry, or an empty, gut]: and it was said to the daughters of ElKhuss, "What is the sharpest thing? (مَا أَحَدُّ شَىْءٍ;) and she answered, نَابٌ جَائِعٌ يُلْقِى فِى مِعًى ضَائِعٍ [A hungry canine tooth that throws the food into an empty gut]. (S.) أَضْيَعُ means أَكْثَرُ ضَيَاعًا: so in the saying, فُلَانٌ أَضْيَعُ مِنْ فُلَانٍ [Such a one is in a more perishing state than such a one]. (TA.) مُضِيعٌ act. part. n. of the trans. v. اضاع. (TA.) [See مِسْيَاعٌ, in art. سوع.] — And part. n. of the intrans. v. اضاع; as such signifying One whose estates (ضِيَاعُهُ) are becoming wide-spread, and many, or numerous. (S, TA.) مَضِيعَةٌ and مَضْيَعَةٌ i. q. ضَيَاعٌ [an inf. n. of 1, q. v.]. (Mgh, O, Msb, K.) So in the saying, تَرَكَ عِيَالَهُ بِمَضِيعَةٍ or بِمَضْيَعَةٍ [He left his family, or household, in a state of perishing, &c.]. (Mgh.) So too in the saying, السَّارِقُ لَا يُقْطَعُ فِى مَالٍ بِمَضِيعَةٍ [The thief shall not suffer amputation of his hand in the case of his stealing property in a neglected state]. (Mgh.)

the application of this word as a name for the عَقَار to be of the original language, but think it to be an innovation in speech; and I have heard it said that this is termed a ضيعة because, when frequent attention to it is neglected, it perishes; and if it be so, this is an evidence of what we have said, that it is of the innovated speech: (O, TA:) the dim. is ↓ ضُيَيْعَةٌ, for which one should not say ضُوَيْعَةٌ: (S, O, K:) the pl. is ضِيَاعٌ and ضِيَعٌ, (S, O, Msb, K,) as though the latter were a contraction of the former, (Msb,) and ضَيْعَاتٌ: (K:) accord. to Lth, the first of these pls. signifies places of alighting or abode or settlement; which are thus called because, when the paying frequent attention to them, or taking good care of them, and the keeping them, or putting them, in a good state, or state of repair, is neglected, they come to nought: and ضَيْعَاتٌ occurs in a trad. as meaning the means of subsistence. (TA.) And, (T, O, Msb, K,) as used by the Arabs [of the desert], who know not the word in any other sense than this, (T, O,) A craft, or handicraft, by which one gains his subsistence; a mode, or manner, of gain; or any habitual work or occupation of a man; (T, O, Msb, K) as the sewing of skins or boots and the like; and the twisting of ropes; and the weaving, or plaiting, of palm-leaves; and the culture of palm-trees (عَمَلُ النَّخْلِ); and the pasturing of camels; and the like thereof; (T, O;) including the sowing, or tilling, of land: (TA:) or the ضَيْعَة of the Arabs was the management, or tending, of camels and of sheep and goats: and the term includes a man's craft, or handicraft, or means of gain: (Sh, O:) and his traffic: (Sh, O, K:) one says to a man, قُمْ إِلَى ضَيْعَتِكَ [Arise to thy craft, &c.]: (Sh, O:) and كُلُّ رَجُلٍ وَضَيْعَتَهُ, [Every man should occupy himself with his proper craft, &c.] (Msb.) أَفْشَى اللّٰهُ ضَيْعَتَهُ, occurring in a trad., means God made or may God make, his means of subsistence to be abundant. (TA.) And one says, فَشَتْ ضَيْعَتُهُ, [or, more commonly, فَشَتْ عَلَيْهِ ضَيْعَتُهُ, as in the TA in art. فشو, &c.,] which is said to mean His property was, or became, large, or abundant, [or wide-spread,] so that he was unable to collect it together: and [hence] his means of attaining his object [or his affairs (as in the TA in art. فشو)] became disordered so that he knew not with which of them to begin: (TA:) or he took to doing an affair that did not concern him: (TA, and Ham p. 33:) it is nearly like the saying اِتَّسَعَ الخَرْقُ عَلَى الرَّاقِعِ [expl. in art. خرق.] (Ham ibid.) And إِنِّى لَأَرَى ضَيْعَةً لَا يُصْلِحُهَا إِلَّا ضَجْعَةٌ [Verily I see property that nothing but a sleep will restore to a right state] a prov.; said by a pastor whose camels had dispersed themselves, and who, desiring to collect them together, and being unable to do so, sought aid of sleep. (O.) مَاتَ

said, أَنْشَأْتَ تَطْلُبُ وَصْلَنَا فِى الصَّيْفِ ضَيَّعْتَ اللَّبَنْ [Thou hast begun to seek our union: in the spring, or in the summer, thou losedst the milk]: (O, * K:) the ت in this case being with fet-h. (K. [See more in Freytag's Arab. Prov. ii. 197-8, or in Har p. 577; in both of which, however, and in the O, ضيّعت is with kesr in the latter case, as in the former.]) [One says also, ضيّع عَهْدَهُ, meaning He broke his compact, contract, or covenant]. The phrase, in a trad., نَهَى عَنْ المَالِ ↓ إِضَاعَةِ, means He forbade the expending of wealth otherwise than in obedience to God, and the squandering thereof, and extravagance. (TA.) — — See also the next paragraph. 4 اضاع الشَّىْءَ: see 2, first sentence, and last but one. — — Also, [and app. ↓ ضيّعهُ likewise, accord. to the K,] He left the thing; left it, or let it, alone; or neglected it. (K, TA.) You say, اضاع عِيَالَهُ He neglected his family, or household; omitted taking good care of them, or being mindful of them. (TA.) وَمَا كَانَ اللّٰهُ لِيُضِيعَ إِيمَانَكُمْ, in the Kur [ii. 138], means And God will not neglect [or make to be lost] your prayer. (TA.) أَضَاعُوا الصَّلَاةَ, in the same, [xix. 60,] means Who neglected, or omitted, prayer, (Bd, TA,) altogether: (TA:) or deferred it: (Bd:) or who performed it in other than its right time: but the first explanation is more suitable, for the unbelievers are meant thereby. (TA.) — اضاع [is also intrans., and] may signify He found his affair to be coming to nought. (Ham p. 33.) — — And His estates (ضِيَاعُهُ) became wide-spread, (S, O, K,) and many, or numerous. (S, O, Msb, K.) 5 تضيّع, said of the wind, It blew: because it [often] destroys that upon which it blows: so says Er-Rághib. (TA. [But it may be from what here follows.]) — — Said of musk, It diffused its odour, or fragrance: (S, O, K;) a dial. var. of تضوّع: (S:) or an instance of substitution [of ى for و]. (O.) [See also 1, last explanation.] مَاتَ ضِيْعًا and ضِيعًا: see ضَيَاعٌ. ضَيْعَةٌ an inf. n. of 1. (S, &c.) — — See ضَيَاعٌ, below, last sentence but one. — — Also A single case, or occasion, of perishing, coming to nought, passing away, or becoming lost; or of being left, left or let alone, or neglected. (TA.) — — تَرَكْتُهُ بِضَيْعَةٍ means I left him unsought-after, or unminded, or unmissed. (TA. [See also a similar phrase voce ضَيَاعٌ.]) — Also i. q. عَقَارٌ [meaning An estate consisting of land, or of land and a house, or of a house or land yielding a revenue, or of a house and palm-trees, or the like]; (S, O, Msb, K;) and [particularly] land yielding a revenue; (K;) or with the people of the towns and villages and cultivated lands it signifies the property, of a man, consisting of palm-trees and grape-vines and land: but the Arabs [of the desert] know not the word in this sense: (Az, TA:) IF says, I do not reckon

And so in the saying, هُوَ بِدَارِ مَضِيعَةٍ (S, * O, K) and مَضْيَعَةٍ (O, K) [He is in a place (lit. an abode) of perdition, &c.]: or as meaning in this saying, abandonment, and ignominy. (TA.) And هُوَ مُقِيمٌ بِدَارِ مَضِيعَةٍ or مَضْيَعَةٍ means [He is dwelling in the abode of indolence; or] his characteristic in his affairs is indolence. (Msb.) — — Also, [or perhaps the latter only, as meaning A cause of perishing &c., this latter being app. of the class of مَبْخَلَةٌ and مَجْبَنَةٌ &c.,] A desert, or waterless desert, that is cut off [from inhabited regions]: or, as expl. by IJ, a place in which a man perishes, or is lost. (Msb.) مُضَيِّعٌ: see what follows. رَجُلٌ مِضْيَاعٌ لِلْمَالِ i. q. لَهُ ↓ مُضَيِّعٌ [i. e. A man who wastes, or squanders, wealth, or property]. (S, O, K.) ضيف 1 ضَافَ, (M, K,) [aor. يَضِيفُ,] inf. n. ضَيْفٌ; (TK;) and ↓ اضاف, (M,) and ↓ تضيّف, and ↓ ضيّف; (K;) He, or it, inclined, (M, K,) and approached, or drew near; إِلَيْهِ [to him, or it]. (M.) — — And ضافت الشَّمْسُ, (S, M, Mgh,) or ضافت الشمس لِلْغُرُوبِ, (O,) aor. تَضِيفُ, inf. n. ضَيْفٌ; (M;) and ↓ تضيّفت, (S, M, Mgh,) or تضيّفت للغروب; (O;) and ↓ ضيّفت, (S, M, Mgh,) ضيّفت للغروب; (O;) The sun inclined, (S, Mgh, O,) or drew near, (M,) to setting. (S, M, Mgh, O.) — — And ضافت said of a woman, aor. as above, She menstruated; (O, K;) because she who does so inclines, or declines, from a state of pureness to menstruation. (O, TA.) — — And ضاف السَّهْمُ, (M,) or ضاف السهم عَنِ الهَدَفِ, (S, O,) The arrow turned aside from the butt: (S, M, O:) like صاف. (S, O.) And ضاف عَنِ الشَّىْءِ, inf. n. ضَوْفٌ [and ضَيْفٌ], He, or it, turned away from the thing: like صاف, inf. n. صَوْفٌ [and صَيْفٌ]. (M in art. ضوف.) — — And ضاف said of a man, (assumed tropical:) He feared; as also ↓ اضاف. (M.) And اضاف ↓ مِنْهُ (assumed tropical:) He feared it, or was cautious of it; namely, an event, or affair; (S, M, O, K, TA;) as also ضاف مِنْهُ: (TA:) or (tropical:) he was cautious of it with the caution of one encompassed, or beset, thereby. (Z, TA.) — ضِفْتُهُ, (S, M, O, Msb, K,) aor. أَضِيفُهُ, (O, K,) inf. n. ضِيَافَةٌ, (S,) or ضَيْفٌ, (Msb,) or both; (M, O, K;) and ↓ تَضَيَّفْتُهُ; (S, M, O, K;) I alighted at his abode; (M, Msb;) and inclined to him: (M:) or I alighted at his abode (S, M, O, Msb, K) as a ضَيْف [or guest], (S, O, K,) or and became his ضَيْف [or guest]. (M, O, Msb. [See also 3.]) And ضاف القَوْمَ, and ↓ تَضَيَّفَهُمْ, He alighted at the abode of the people, or party, as a ضَيْف [or guest]. (Mgh.) And ↓ تَضَيَّفْتُهُ I came to him as a ضَيْف [or guest]. (L, TA.) — — [Hence,] ضافهُ الهَمُّ (assumed tropical:) Anxiety befell him. (S, M, * O. [See, again, 3.]) — — And ضِفْتُهُ signifies also I sought, or desired, of him entertainment as a ضَيْف [or guest]; and so ↓ تَضَيَّفْتُهُ; (M;) or this latter, (L, Msb,) and ↓ اِسْتَضَفْتُهُ, (M,) I asked of him such entertainment. (M, L, Msb.) 2 ضيّف, intrans.: see 1, first and second sentences. — As trans.: see 4, last sentence, in four places. — — [Hence,] ضَيَّفْتُهُ signifies also (assumed tropical:) I protected him, or defended him, from him who sought, or pursued, him: (Msb:) (tropical:) I rendered him safe, secure, or free from fear; and became at peace with him; thus used metaphorically. (TA.) 3 ضايفهُ [app. signifies He straitened him: (see 6:) or, perhaps, he became his guest; like ضَافَهُ, &c]. — — [Hence one says,] ضايفهُ الهَمُّ (tropical:) [Anxiety straitened him: or, perhaps, befell him; like ضَافَهُ]. (TA.) — — [And ضايفهُ, inf. n. مُضَايَفَةٌ, signifies also It was, or became, correlative to it; as, for instance, fathership to sonship. See also the next paragraph.] 4 اضاف, intrans.: see 1, in three places. — — Also, said of a man, He ran, and hastened, made haste, or sped, (Ibn-'Abbád, O, K,) and fled, or turned away and fled: (K:) and said of a dog as meaning he ran away, or fled. (TA in art. جبن.) — — And اضاف عَلَى الشَّىْءِ i. q. أَشْرَفَ عَلَيْهِ [He looked upon, or viewed, the thing from above: or he was, or became, on the brink, or verge, or at the point, of the thing: &c.]. (O, K, * TA.) — — تُضِيفُ إِلَى صَوْتِ الفَحْلِ, said of a she-camel, means She hears with desire of going to him the voice, or sound, of the stallion. (M.) — — And الإِضَافَةُ and ↓ التَّضَايُفُ signify Correlation, or reciprocal relation, so that one of the two cannot be conceived in the mind without the other; as in the case of الأُبُوَّةُ and البُنُوَّةُ [i. e. fathership and sonship]. (KT. [See also 3.]) — اضافهُ إِلَيْهِ He made it to incline towards it; (S, M, * O, Msb, K; *) namely, a thing (S, O) to a thing. (S, O, Msb.) He made it to lean, rest, or stay itself, against it, or upon it. (M, TA.) You say, اضاف ظَهْرَهُ إِلَى الحَائِطِ He leaned his back against the wall. (MA.) And اضاف إِلَيْهِ أَمْرًا (tropical:) He rested, or stayed, upon him an affair, and desired him to do what would suffice. (TA.) — — And He made him to have recourse to it, or to betake himself to it for refuge. (S, O, K.) — — And He adjoined it to it. (Msb.) — — And hence الإِضَافَةُ as a conventional term of the grammarians; because the first [of two nouns in the case to which it applies] is adjoined to the second: (Msb:) [for] إِضَافَةُ الاِسْمِ إِلَى الاِسْمِ is [The prefixing the noun to the noun so that the former governs the latter in the gen. case] as when you say غُلَامُ زَيْدٍ; in which instance, غلام is termed ↓ مُضَافٌ, and زيد is termed إِلَيْهِ ↓ مُضَافٌ: and this is done for the purpose of particularizing or appropriating, and of making known or definite: therefore the إِضَافَة of a thing to itself [i. e. the prefixing a noun in this manner to one identical therewith in meaning] is not allowable, because a thing does not make known, or definite, itself; (S;) unless by an ellipsis, as when you say حَقُّ اليَقِينِ for حَقُّ الشَّىْءِ اليَقِينِ; or, accord. to Fr, the Arabs used to do so because of the difference of the two words themselves. (S voce جَامِعٌ.) [الإِضَافَةُ is also often used as meaning The state of being prefixed in the manner explained above; or the connection of a noun so prefixed with its complement. The various kinds of إِضَافَة are sufficiently explained in the grammars of De Sacy and others: they are not proper subjects of a lexicon, though much is said respecting them in the O, and more in the Msb. — — Hence also, بِالإِضَافَةِ إِلَى كَذَا meaning In comparison with (lit. to), or in relation to, (like بِالنِّسْبَةِ إِلَى,) such a thing; as though in juxtaposition to it: a phrase of frequent occurrence: see an ex. in Bd ii. 6.] — — أَضَفْتُهُ (inf. n. إِضَافَةٌ, Msb) and ↓ ضَيَّفْتُهُ (inf. n. تَضْيِيفٌ, O) both signify the same, (S, M, O, Msb, K,) from الضِّيَافَةُ; (O;) i. e. both signify I made him a guest, or lodged him, or gave him refuge or asylum, syn. أَنْزَلْتُهُ, (S, M, Msb,) with me, as a ضَيْف [or guest], (S,) and entertained him: (S, M, Msb:) أَضَافُوهُ and ↓ ضَيَّفُوهُ both signify أَنْزَلُوهُ: (Mgh:) accord. to Th, أَضَفْتُهُ signifies I lodged him at my abode as a ضَيْف: and I gave him (i. e. one in fear) protection, or refuge or asylum: (Msb:) and ↓ ضَيَّفْتُهُ is also expl. as meaning I fed him: and ↓ ضيّفهُ as meaning he made him to be in the condition of أَضْيَاف [or guests]. (TA.) 5 تَضَيَّفَ intrans.: see 1, first and second sentences. — — تَضَيُّفٌ signifies also The being collected together. (KL, from the Mj.) — — And The being a تَابِع [or follower, &c.]. (Id.) — As trans.: see 1, latter half, in four places. 6 تَضَايَفَ see 4. — تضايف as said of a valley, [from ضِيفٌ " a side,"] It became narrow; syn. تَضَايَقَ. (S, M, O.) تَضَايَفْنَ عَلَيْهِ, a phrase used by a poet [describing camels following an old camel], They became near to him, (S, M, O,) by his side. (S, M.) And you say, تضايفهُ القَوْمُ The people, or party, became on both sides of him (بِضِيفَيْهِ). (TA.) And تَضَايفهُ السَّبُعَانِ The two beasts of prey hemmed him in on both sides. (TA.) And تَضَايَفَتْ عَلَيْهِ and تَضَايَفَتِ الكِلَابُ الصَّيْدَ [The dogs hemmed in the object of the chase on both sides, or round about]. (TA.) [In the TA, all these are said to be tropical; but why, I see not.] 7 انضاف إِلَيْهِ signifies He, or it, became joined, or adjoined, or added, to him, or it: and he joined himself to him: but is perhaps postclassical.] 10 إِسْتَضْيَفَ see 1, last sentence. — — You say also اِسْتَضَافَنِى, meaning He desired me, or asked me, to grant him protection, or refuge. (Msb.) And استضاف فُلَانٌ إِلَى فُلَانٍ Such a one had

recourse, or betook himself, to such a one for protection, or refuge. (IAar, M.) ضَيْفٌ A guest: and guests: (MA:) so called because adjoined to the family and fed with them: (Ham p. 124:) it is applied to one, and to a pl. number, (S, M, MA, O, Msb, K,) and to a male and to a female, (S, O, Msb, K,) because it is originally an inf. n.: (MA, Msb:) [as a sing.,] i. q. ↓ مُضَيَّفٌ, (M,) which is syn. with نَزِيلٌ: (TA:) and applied to a pl. number, it may be pl. [or rather a quasi-pl. n.] of ↓ ضَائِفٌ, which is syn. with نَازِلٌ; thus being of the class of زَوْرٌ and صَوْمٌ: (M:) and it is also pluralized, having for its pls. أَضْيَافٌ and ضِيفَانٌ (S, M, MA, O, Msb, K) and ضُيُوفٌ (S, M, MA, O, K) and ضِيَافٌ, (MA, TA,) the first of which is properly a pl. of pauc., but is also used as a pl. of mult.: (M:) and a female is termed ضَيْفَةٌ as well as ضَيْفٌ: (S, M, O, Msb, K:) El-Ba'eeth says, لَقًى حَمَلَتْهُ أُمُّهُ وَهْىَ ضَيْفَةٌ [A castaway with whom his mother became pregnant while she was a guest]: (S, M, O:) or, accord. to AHeyth, the meaning here is that which follows. (O.) — — ضَيْفَةٌ applied to a woman signifies also Menstruating: (O, K:) so says AHeyth with reference to the citation above from El-Ba'eeth. (O.) ضِيفٌ The side (T, S, M, O, K) of a valley (T, M) and of a mountain (M) [&c.: see 6]: and, as metaphorically used by an anonymous poet, of the ذَكَر: (M:) and ↓ مَضَايِفُ signifies the sides of a valley. (TA.) — — And one says, فُلَانٌ فِى ضِيفِ فُلَانٍ, meaning Such a one is in the vicinage, or quarter, of such a one. (M.) ضَيْفَنٌ One who comes with a guest: (S, O:) or who so comes intruding without invitation: (K:) or one who follows a guest: derived from ضَيْفٌ, accord. to Sb; but said by AZ to belong to art. ضفن: (M:) [accord. to J and Sgh] the ن is augmentative: the pl. is ضَيَافِنُ. (S, O.) ضِيَافَةٌ an inf. n. of ضِفْتُهُ in the first of the senses assigned to the latter above. (S, M, O, K.) — — [And] a subst. from أَضَفْتُهُ and ضَيَّفْتُهُ [as such signifying The entertainment of a guest or guests; i. e. the act of entertaining: and an entertainment as meaning a repast, given to a guest or guests; a banquet, or feast]. (Msb.) [Hence, دَارُ الضِّيَافَةِ The house of entertainment of guests.] ضَائِفٌ A man alighting as a guest; syn. نَازِلٌ: (M, TA:) see ضَيْفٌ: its [proper] pl. is ضُيَّفٌ. (TA.) مُضَافٌ; and مُضَافٌ إِلَيْهِ: see 4. — — The former signifies also (tropical:) One who is made an adjunct, or adherent, to a people, or party, (S, M, O, K, TA,) and made to incline to them, (M,) not being of them. (M, TA.) One says, مَا هُوَ إِلَّا مُضَافٌ (tropical:) [He is none other than an adjunct, or adherent]. (TA.) — — And (tropical:) One whose origin, or lineage, or parentage, is suspected; or who makes a claim to relationship not having it: (O, K, TA:) and (K) whose origin, or relationship, is referred to a people, or party, of whom he is not a member. (O, K, TA.) — — And One who is constrained to betake himself to a place of refuge, (M, O, K, TA,) to a narrow, or confined, place, and who is burdened with evil: (TA:) El-Bureyk ElHudhalee says, وَيَحْمِى المُضَافَ إِذَا مَا دَعَا [And he protects him who is constrained to betake himself to a place of refuge, when he calls for aid]. (M.) And ↓ مُسْتَضَافٌ signifies the same as مُضَافٌ [app. in the last of the senses expl. above]: so says IB; and he cites the saying of Jowwás Ibn-Heiyán El-Azdee, وَأَحْمِى المُسْتَضَافَا ↓ وَلَقَدْ أَقْدَمُ فِى الرَّوْعِ [app. meaning And verily I advance boldly in the case of fear, and I protect him who is constrained to betake himself to a place of refuge]. (TA.) [See also مَضُوفٌ.] — — Also One who is beset, hemmed in, or encompassed, in war, or battle: (S, O, K: said in the TA to be tropical:) or one falling among the horsemen and men of valour, having in him no strength. (M.) [See, again, مَضُوفٌ.] — — And One in a state of fear. (TA.) مَضُوفٌ Beset by distress of mind: (TA:) [accord. to Freytag, as from the Deewán of the Hudhalees, constrained to seek refuge: (see also مُضَافٌ:)] it occurs in the saying of the Hudhalee, أَنْتَ تُجِيبُ دَعْوَةَ المَضُوفِ [Thou answerest the prayer, or call, of him who is beset &c.]; and is formed after the manner of بُوعَ for بِيعَ. (M, TA.) مَضِيفٌ a dial. var. of مَصِيفٌ [q. v.]. (TA.) [ISd says that] مَضِيفًا occurring in a verse of Aboo-Dhu-eyb [as some relate it], cited voce كَرَبَةٌ, [where the reading of مَصِيفًا is given,] is for ضَائِفًا, meaning Turning aside; crooked. (M.) مُضِيفٌ Fleeing; or turning away and fleeing. (Ibn-'Abbád, O. [See also its verb.]) مُضَافَةٌ Hardship, or difficulty, or distress. (TA.) — — See also the next paragraph. مَضُوفَةٌ, an anomalous word, by rule مَضِيفَةٌ, (Kh, Sb, TA in art. ضوف,) Anxiety; and want, or a want; (O and K in that art.;) and ↓ مَضِيفَةٌ and ↓ مُضِيفَةٌ signify the same; (O in that art. and in art. ضيف;) or these two signify anxiety, and grief: (K in this art.:) or مَضُوفَةٌ signifies an affair, or event, that is feared, or of which one is cautious; (S and M in this art.;) thus accord. to As; and ↓ مَضِيفَةٌ and ↓ مُضَافَةٌ signify the same. (S, L, TA.) مَضِيفَةٌ and مُضِيفَةٌ: see both in the next preceding paragraph; the former in two places. مَضْيَفَةٌ, of the measure مَفْعَلَةٌ, A place of ضِيَافَة [i. e. entertainment of a guest or guests: pl. مَضَايِفُ]. (TA.) مُضَيَّفٌ: see ضَيْفٌ. مُضَيِّفٌ The master of an abode in which guests are entertained; as also ↓ مَضَايِفِىٌّ. (TA.) مِضْيَافٌ [One who often entertains guests]. (Har p. 579.) مَضَايِفُ [pl. of مَضْيَفَةٌ: — — and also of a sing. not mentioned]: see ضِيفٌ. مَضَايِفِىٌّ: see مُضَيِّفٌ. [from مَضَايِفُ pl. of مَضْيَفَةٌ]: إِسْمَآءٌ مُتَضَايِفَةٌ Correlative nouns; i. e. nouns significant of the existence of persons, or things, whereof the existence of one necessarily indicates the existence of another; as أَبٌ and اِبْنٌ [father and son]. (Er-Rághib, TA.) مُسْتَضَافٌ: see مُضَافٌ. مُسْتَضِيفٌ [act. part. n. of 10, q. v.:] Asking, or calling, for aid, or succour. (Ibn-'Abbád, O, K.) ضيق 1 ضَاقَ, aor. يَضِيقُ, inf. n. ضَيْقٌ (S, O, Msb, K) and ضِيقٌ, (S, O, K,) or this latter is a simple subst., (Msb,) It was, or became, narrow, or strait; contr. of اِتَّسَعَ; (Msb, K;) as also ↓ تضيّق, [or rather this signifies it was, or became, rendered narrow, or strait, being quasipass. of 2,] and ↓ تضايق: (K:) it is said of a thing, (S, O, Msb,) and of a place. (Msb.) [See also ضَيِّقٌ below.] ضَاقَتْ عَلَيْهِمُ الأَرْضُ, in the Kur ix. 119, means The earth became strait to them. (Bd, Jel.) And one says, ضَاقَتْ بِهِ الأَرْضُ [meaning, in like manner, The earth, or land, became narrow, or strait, with him]: 'Amr Ibn-El-Ahtam says, لَعَمْرُكَ مَا ضَاقَتْ بِلَادٌ بِأَهْلِهَا وَلٰكِنَّ أَخْلَاقَ الرِّجَالِ تَضِيقُ [By thy life, or by thy religion, countries have not become narrow with their inhabitants, but the dispositions of the men become narrow]. (O, TA.) [ضاق بِهِ often signifies, and so does ↓ تضايق به, It was, or became, choked, surcharged, or overfilled, with it; for instance, a water-course with water, and a place with people.] And ↓ تضايق means ضاق عَلَيْهِ الأَمْرُ (tropical:) [The affair was, or became, strait to him]. (O, TA. [See an ex. in art. رحب, conj. 6.]) One says also, ضاق عَلَيْهِ مَعَاشُهُ: see 4. [And ضاق الوَقْتُ (assumed tropical:) The time became strait, or contracted.] And ضاق صَدْرُهُ (assumed tropical:) His bosom, or mind, became strait, or contracted: (Msb:) and ضاق عَنْهُ صَدْرُكَ (assumed tropical:) [Thy mind became so contracted as to be incapable of it: or thy mind shrank from it]. (K.) [And يَضِيقُ العَقْلُ عَنْ تَقْدِيرِهِ (assumed tropical:) The intellect is incapable of determining its limit, or limits, or the like.] And ضاق عَنِ الجَوَابِ and بِالْجَوَابِ (assumed tropical:) [He was straitened, or embarrassed, so as to be unable to reply, or to answer; he was incapable of replying, or answering]: both signify the same. (TA in art. زند.) And ضاق بالأَمْرِ ذَرْعًا, (S, * O, * Msb,) meaning (assumed tropical:) The thing, or affair, was difficult, or distressing, to him, (Msb,) originally ضاق ذَرْعُهُ بِهِ, (S, * O, * Msb,) i. e. his ability [was straitened by it, or was inadequate to it]; and his power: (Msb:) or his art, or artifice, or cunning: or his way, course, mode, or manner, of acting (مَذْهَبُهُ) [was straitened, or rendered difficult, or distressing, by it]. (O. [See more voce ذَرْعٌ: and see a similar phrase in the Kur xi. 79 and xxix. 32.]) And hence, app., the saying ضاق المَالُ عَنِ الدُّيُونِ (tropical:) The property was inadequate to the debts. (Msb.) And you say, ضاق عَنْكَ الشَّىْءُ [meaning لَمْ يَسَعْكَ (assumed tropical:) The thing

was not allowable to thee]: one says, لَا يَسَعُنِى شَىْءٌ وَيَضِيقَ عَنْكَ, (S, O, * TA, [in the O, erroneously, لا يستغنى,]) i. e. وَأَنْ يَضِيقَ عَنْكَ (assumed tropical:) [A thing will not be allowable to me conjointly with its being disallowable to thee, وَأَنْ يَضِيقٌ meaning مَعَ ضَيْقِهِ]: بَلْ مَتَى وَسِعَنِى شَىْءٌ وَسِعَكَ [but when a thing is allowable to me, it is allowable to thee]. (S in art. وسع.) And ضاق, (aor. يَضِيقُ, K, inf. n. ضِيقٌ, TA,) (tropical:) He was or became, niggardly, or avaricious. (S, O, Msb, K, TA.) 2 ضيّقهُ, (Msb, K,) inf. n. تَضْيِيقٌ, (Msb, TA,) He made it strait, or narrow; (Msb, K;) namely, a place [&c.]; (Msb;) as also ↓ اضاقهُ, (K,) inf. n. إِضَاقَةٌ. (TA.) You say, ضَيَّقْتُ عَلَيْهِ المَكَانَ, (S,) or الشَّىْءَ, i. e. I straitened, or made narrow, to him [the place, or the thing; or I scanted it, or made it scanty]; contr. of وَسَّعْتُهُ عَلَيْهِ. (O.) And ضَيَّقْتُ عَلَيْهِ [alone, used elliptically, I straitened him, properly speaking; and also, (assumed tropical:) his circumstances &c.]. (Msb.) And ضُيِّقَ عَلَى فُلَانٍ (assumed tropical:) [Such a one was straitened]. (TA.) لِتُضَيِّقُوا عَلَيْهِنَّ, in the Kur [lxv. 6, (assumed tropical:) In order that ye may straiten them], implies relation to expenses and to the bosom. (TA.) [See 3. التَّضْيِيقُ بَيْنَ شَيْئَيْنِ, occurring in the S and K in art. حوص, means The making a coarctation between two things.] 3 ضايقهُ He straitened him: (MA:) [see also 2: or, properly, he straitened him, being in like manner straitened by him: see 1 in art. زحم: and] (tropical:) he treated him, or behaved towards him, with hardness, or harshness; (O, * K, * TA;) فِى كَذَا [in, or in respect of, such a thing]. (TA.) 4 اضاق (tropical:) His means of living became strait (ضَاقَ ↓ مَعَاشُهُ عَلَيْهِ); (TA;) his property went away; (S, O, Msb, K;) and he became poor. (TA.) — See also 2. 5 تَضَيَّقَ see 1, first sentence. 6 تَضَايَقَ see 1, in three places. تضايقوا They straitened one another; pushed, or pressed, one against another; or crowded one another; in a place of assembly; syn. زَحَمَ بَعْضُهُمْ بَعْضًا: (Msb in art. زحم:) or they became straitened in a place, or (assumed tropical:) in disposition. (S, O.) 10 استضاقت بِدُرْجَةٍ [She endeavoured to constrict her vagina by means of a pessary], (O, K, TA,) or بِالأَدْوِيَةِ [by means of medicaments]; (A, TA;) said of a woman. (A, O, K.) ضَيْقٌ an inf. n. of 1, (S, O, Msb, K,) as also ↓ ضِيقٌ, (S, O, K,) or the latter is a simple subst.: (Msb:) [both, used as simple substs., signify Narrowness, or straitness:] accord. to Fr, [both seem to signify thus; but the latter, properly; and the former, tropically; for he says that] الضَّيْقُ is in that which does not [really] become wide, like the mind (الصَّدْر): (O:) or it is مَا ضَاقَ عَنْهُ صَدْرُكَ [that of which the mind by its being contracted is incapable, or from which the mind shrinks; an explanation not given in the K as on the authority of Fr, and deviating from his words as given in the O; whence it appears that, for مَا, we should perhaps read فِيمَا]: (K:) but ↓ الضِّيقُ is in that which may be [really] wide, like the house and the garment: (O, K:) and the former [is also used as an epithet, being a contraction of ضَيِّقٌ in this case, and as such] has a dual and a plural and a feminine; but the latter has not: (O:) or ↓ both are alike [in signification]: (K:) and ↓ ضَيْقَةٌ is syn. with ضِيقٌ. (S.) — — Also, and ↓ ضَيَقٌ, accord. to AA, (O, [the latter there expressly said to be بِالتَّحْرِيكِ,]) or the former and ↓ ضِيقٌ, (K, [said in the TA to be a mistake for ضَيَقٌ, but see what follows,]) Doubt (AA, O, K) in the heart: (K) the first is more common than the second, in this sense; and occurs in the Kur in xvi. last verse and xxvii. 72: (O:) [but] Ibn-Ketheer read, in both of these instances, ↓ ضِيق; and this and ضَيْق are dial. vars. signifying straitness of mind. (Bd.) — See also ضَيِّقٌ, in two places: — — and ضَيْقَةٌ, second sentence, in two places. ضِيقٌ: see the next preceding paragraph, in five places. ضَيَقٌ: see ضَيْقٌ, latter part. ضَيْقَةٌ: see ضَيْقٌ, latter part. — — Also (S) (tropical:) Poverty; and an evil state or condition; (S, O, K, TA;) and so ↓ ضِيقَةٌ: (K, TA:) and the pl. [or rather coll. gen. n.] (Fr, S, K, TA) of the former (Fr, S, TA) is ↓ ضَيْقٌ: (Fr, S, K, TA: [in the CK, erroneously, ضِيقٌ:]) Fr says, when you see ↓ الضَّيْق to have occurred in the place of الضِّيق, it is in [one of] two cases; either it is the pl. [or coll. gen. n.] of الضَّيْقَةُ; or it means the narrow, or strait, thing, ضَيْقٌ being a contraction of ضَيِّقٌ. (TA.) — — And الضَّيْقَةُ, (O,) or ضَيْقَةُ [without the article], (JK, O, TA,) or ↓ الضِّيقَةُ, (K, [app. a mistake, for in the O, in every case, whether as a proper name or not, الضيقة is written الضَّيْقَةُ,]) is the name of A certain mansion of the moon, (JK, O, K, TA,) [not one of the Twentyeight Mansions,] close by الثُّرَيَّا [or the Pleiades]: (JK, O, TA:) or, as IKt says, on the authority of Ibn-Ziyád El-Kilábee, sometimes the moon falls short of الدَّبَرَان and alights in الضيقة, i. e. two small stars, near together, between الثُّرَيَّا and الدَّبَرَان: (TA:) it is asserted by the Arabs to be an inauspicious place. (O, * TA.) Hence the saying of El-Akhtal, فَهَلَّا زَجَرْتَ الطَّيْرَ لَيْلَةَ جِئْتَهَا بِضَيْقَةَ بَيْنَ النَّجْمِ وَالدَّبَرَانِ [And wherefore didst not thou draw an omen from the flight of birds on the night when thou camest to her, when the moon was in Deykah, between the Pleiades and Ed-Debarán?]: he notifies that the moon, in the night of their coming together, was making its abode [in the neighbourhood of] الدبران, which is inauspicious: (O, TA:) or [the latter hemistich, as J relates it, app. on the authority of A 'Obeyd, is thus,] بِضَيْقَةٍ بَيْنَ النَّجْمِ وَالدَّبَرَانِ from الضَّيْقَةُ as syn. with الضَّيْقُ; (S;) and as AA relates the verse, it is [thus] with kesr to the ة in بضيقة; the word not being made the [proper] name of a place, but the meaning being بضيقة مَا بَيْنَ النجم والدبران [i. e. in the narrow space between the Pleiades and Ed-Debarán]. (TA.) — — ضَيْقَةٌ is also the fem. of ضَيْقٌ the contracted form of ضَيِّقٌ. (S, O, TA.) ضِيقَةٌ: see the next preceding paragraph, former half, in two places. ضُوقَى and ضِيقَى are fems. of ↓ أَضْيَقُ; (S, O, K;) the former [as well as the latter] is [originally] of the measure فُعْلَى, (TA,) [each being originally ضُيْقَى,] the ى being changed in the former into و because quiescent and preceded by dammeh: (S, O, TA:) the former occurs in the saying of a woman to her fellowwife, contending with her for superiority, مَا أَنْتِ بِالْخُورَى وَلَا الضُّوقَى حِرًا [Thou art not the better nor the narrower &c.; خُورَى being in like manner fem. of أَخْيَرُ]. (TA.) Accord. to Kr, the former is pl. of ↓ ضَيِّقَةٌ; (TA;) and he says the same of ضِيقَى also; (TA voce كَيِّسٌ;) but ISd says, I know not how this may be, for فُعْلَى is not of the measures of pls. except of the kind of pl. which differs not from its sing. otherwise than in the latter's having ة [as an affix], like بُهْمَاةٌ and بُهْمَى [q. v.]. (TA in the present art.) ضِيَاقٌ: see مِضْيَاقٌ. ضَائِقٌ: see the next paragraph, in four places. ضَيِّقٌ and ↓ ضَيْقٌ, (S, O, K,) the latter a contraction of the former, (S,) the two being like هَيِّنٌ and هَيْنٌ [&c.], (O,) and ↓ ضَائِقٌ, (K,) Narrow, or strait: (S, * O, * K:) or ضَيِّقٌ is an epithet used in this sense when permanence [of the attribute] is meant [and so therefore is its contracted form]; and ↓ ضَائِقٌ as meaning [being, or becoming, narrow or strait; or] temporarily narrow or strait: (Msb:) the fem. of the first (TA) and of the second (S, O, TA) [as well as of the third] is with ة: (S, O, TA:) see also ضُوقَى: [the pls. of the first and second, applied to rational beings, is ضَيِّقُونَ and ضَيْقُونَ, like مَيِّتُونَ and مَيْتُونَ: and] the pl. of ↓ ضَائِقٌ is ضَاقَةٌ. (TA.) You say شَىْءٌ ضَيِّقٌ (O, Msb) and ↓ ضَيْقٌ (O) A narrow, or strait, thing. (O, * Msb.) And صَدْرٌ ضَيِّقٌ (assumed tropical:) A strait, or contracted, mind; (Msb;) and نَفْسٌ ضَيِّقَةٌ [meaning the same]. (TA.) And وَضَائِقٌ ↓ بِهِ صَدْرُكَ, in the Kur [xi. 15], means (assumed tropical:) And thy mind is temporarily strait or contracted thereby. (Msb.) ضَيِّقٌ signifies also (assumed tropical:) Niggardly, or avaricious. (KL.) [And ضَيِّقُ الخُلُق (assumed tropical:) Narrow, or illiberal, in disposition.] أَضْيَقُ [More, and most, narrow or strait or contracted]: (S, O, K:) see its fems. ضُوقَى and ضِيقَى, above. [See also three exs. voce اِسْتٌ, in art. سته.] مَضِيقٌ A narrow, or strait,

place: (K:) [a pass: a place of narrowness or straitness] of land; and of the vulva; and (assumed tropical:) [a place, or state, of straitness] of life, or of the means of subsistence: (K in art. ازم:) and (tropical:) a narrow, or strait, affair or case: (K, TA:) pl. مَضَايِقُ. (TA.) أَمْرٌ مُضَيَّقٌ (assumed tropical:) [An affair rendered strait]. (TA.) مِضْيَاقٌ, (JK, and O on the authority of Ibn- 'Abbád, and TA,) or ↓ ضِيَاقٌ, like كِتَابٌ [in measure], thus in all the copies of the K, (TA,) [but probably, I think, taken from a mistranscription,] A pessary (دُرْجَةٌ) of rag and perfume, with which a woman endeavours to constrict her vagina (تَسْتَضِيقُ بِهَا). (JK, Ibn- 'Abbád, O, K.) ضيل 4 أَضْيَلَتِ الأَرْضُ and أَضَالَت The land had in it [trees of the species called] ضَال: (Fr, S, O:) or اضال المَكَانُ and أَضْيَلَ the place gave growth to ضال: (AHn, M, K:) or had in it many ضال. (IKtt, TA.) ضَالٌ The wild [species of lote-tree called] سِدْر [q. v.]: (S, O, K:) or such of the سِدْر as are watered only by the rain; (M, K:) the سِدْر of the mountains, which is thinner in its wood than that of the rivers: AHn says, it grows in the plain, or soft, tracts, and in the rugged; and the bow that is made of it, when it is pared, is pared so as to be thick, in order that it may be stronger, because of the lightness of its wood: (M:) n. un. with ة. (S, M, O, K.) [See also عُبْرِىٌّ, and عُمْرِىٌّ.] — — Also Another species of tree; (M, K;) AHn says, it is a tree of the shrub-kind, found in the borders of El-Yemen, rising to the height of a cubit, in its manner of growth like the cypress, and having a yellow [fruit of the sort called a] بَرَمَة, of a very pungent odour, so that its odour comes to you before you reach it: it is not of the سِدْر thus called. (M.) ضَالَةٌ n. un. of ضَالٌ [q. v.]. (S, M, O, K.) — — Also Arrows, (M, O, TA,) and bows, (TA,) made of the [species of lote-tree called] ضَال: (M, TA:) this is the primary signification: (TA:) or arrows, (IB, K,) because they are made thereof: (IB:) or it signifies, (K,) or signifies also, (O,) all kinds of weapons. (O, K.) One says, رَأَيْتُهُ يَرْمِى بِالضَّالَةِ [I saw him shooting arrows]. (TA.) And خَرَجَ وَفِى يَدِهِ ضَالَةٌ i. e. [He went forth having in his hand] a bow. (TA.) And إِنَّهُ لَكَامِلُ الضَّالَةِ Verily he is complete in respect of weapons. (O.) And خَرَجَ فُلَانٌ بِضَالَتِهِ Such a one went forth with his weapons. (O.) ضيم 1 ضَامَهُ, (S, Msb,) aor. يَضِيمُهُ, (S,) inf. n. ضَيْمٌ, (S, * Msb,) [as also ضَامَهُ, aor. يَضُومُهُ, inf. n. ضَوْمٌ, (see art. ضوم,)] He wronged him; treated him wrongfully, unjustly, injuriously, or tyrannically: (S:) he harmed, injured, hurt, or damaged, him: (Msb:) and ↓ استضامهُ signifies the same. (S.) And ضَامَهُ حَقَّهُ, (M, K,) aor. as above, (K,) and so the inf. n., (M,) He defrauded him of his right, or due, partially or wholly; (M, K;) as also ↓ استضامهُ. (K.) — — And ضُمْتُ I was wronged, &c.: of which there are three dial. vars.; one says of a man ضِيمَ; and ضُيْمَ, with [the pronunciation termed] إِشْمَام; and ضُومَ; like as we have said respecting بِيعَ. (S.) One says, مَا ضِمْتُ أَحَدً وَمَا ضُمْتُ [I have not wronged any one, and I have not been wronged]; i. e. no one has wronged me. (TA.) It is said in a trad., as some relate it, لَا تَضَامُّونَ ↓ or تُضَامُّونَ ↓ [or تُضَامُونَ فِى رُؤْيَتِهِ Ye will not be wronged in the seeing Him]. (M. [For other readings and explanations of this trad., see 3 in art. ضر.]) 3 ضَاْيَمَand 6: see the preceding paragraph. 10 إِسْتَضْيَمَ see 1, in two places. ضَيْمٌ Wrong; i. e. wrongdoing; or wrongful, unjust, injurious, or tyrannical, treatment: (S, K:) an inf. n. which is pluralized; its pl. being ضُيُومٌ. (M, K.) ضِيمٌ The side of a mountain, (S, M, K,) and of an [eminence such as is termed] أَكَمَة. (M.) ضَائِمٌ Wronging, or a wrongdoer: pl. ضَامَةٌ: the latter occurring in the prov., تَأْتِى بِكَ الضَامَةُ عِرِّيسَ الأَسَدِ [The wrongdoers bring thee, or cause thee to come, to the covert of the lion]; meaning, the wrong of the wrongdoers requires thee to cast thyself into destruction: applied in offering an excuse for venturing upon that which is perilous: or, as some relate it, الضَّامَّةُ, from الضَّمُّ; meaning " want, or the object of want, that brings thee and causes thee to have recourse [to a thing]. " (Meyd.) مَضِيمٌ Wronged; treated wrongfully, unjustly, injuriously, or tyrannically: as also ↓ مُسْتَضَامٌ. (S, K, * TA.) مُسْتَضَامٌ: see what next precedes.

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ط

The sixteenth letter of the alphabet; called طَآءٌ [and طَا]; the ا of which is reduced to ى [as its radical letter]: when you spell it, you make its final letter quiescent; but when you apply an epithet to it, and make it a noun, you decline it as a noun, saying, [for instance,] هٰذِهِ طَآءٌ طَوِيلَةٌ [This is a tall ط]: it is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]; and of the letters termed نِطْعِيَّة, like ت and د, because originating from the نِطْع [q. v.] of the roof of the mouth. (TA.) It is substituted for the ت in the measure اِفْتَعَلَ and the forms inflected therefrom, and [sometimes] for the pronominal ت, when immediately following any of the palatal letters [ص and ض and ط and ظ]; (MF, TA;) as in [اِطَّبَعَ and اِضْطَرَبَ and اِصْطَبَرَ and اِظْطَلَمَ, for اِصْتَبَرَ and اِضْتَرَبَ and اِطْتَبَعَ and اِظْتَلَمَ; and in] فَحَصْطُ and حِضْطُ and خَبَطُّ and حَفِظْطُ, for فَحَصْتُ and حِضْتُ and خَبَطْتُ and حَفِظْتُ; but some of the grammarians say that this [latter] substitution is not to be made invariably; [nor is it common;] and it is said to be a dialectal peculiarity of some of the Benoo-Temeem. (TA.) It is also substituted for د: thus Yaakoob mentions, on the authority of As, مَطَّ الحُرُوفَ, for مَدَّ الحُرُوفَ: and AO, المَبْطَأُ, for المَبْدَأُ: and Aboo-'Amr Ez-Záhid, in the Yawákeet, مَا أَبْعَدَ طَارَكَ, for مَا أَبْعَدَ دَارَكَ. (TA.) — [As a numeral, it denotes Nine.] طا R. Q. 1 طَأْ طَأَ, inf. n. طَأْطَأَةٌ, He lowered, or depressed, a thing. (TA.) You say, طأطأ رَأْسَهُ He lowered his head; (S, K, TA;) and so ↓ تَطَأْطَأَ, alone. (TA.) And طأطأ عَنِ الشَّىْءِ He lowered his head from the thing. (TA.) And ↓ لَهُمْ تَطَأْطُوَ الدُّلَاةِ تَطَأْطَأْتُ, (S, TA,) occurring in a trad. of 'Othmán, (TA,) I stooped, or lowered myself, [or bent myself down,] to them, like as do the drawers of water with the bucket. (S, TA.) And ↓ لَهَا تُخْطِئْكَ تَطَأْطَأْ, a prov., (Meyd, TA,) meaning Stoop thy head to it, i. e. to an accident, or a calamity, and it will [miss thee, or] pass by thee: applied in relation to the abstaining from exposing oneself to evil. (Meyd.) And طَأْطَأَتْ سِتْرَهَا (tropical:) She (a woman) lowered her veil, or curtain. (TA.) And طأطأ يَدَهُ بِالعِنَانِ He lowered his hand with the rein, for the purpose of [the horse's] running and hastening. (K, * TA.) And [hence, perhaps,] طأطأ فَرَسَهُ He struck his horse with his thighs, to make him go quickly. (K, * TA.) And طأطأ مِنْ فُلَانٍ (assumed tropical:) He lowered the reputation, or estimation, or dignity, of such a one. (TA.) — — He hastened, or was quick. (TA.) You say, طأطأ فِى مَالِهِ He hastened, and exceeded the usual bounds, in the expenditure of his property. (A, K, TA.) And طأطأ فِى قَتْلِهِمْ He hastened, and exceeded the usual bounds, in their slaughter. (TA.) — — And He filled up a hollow, or cavity, dug in the ground. (TA.) R. Q. 2 تَطَأْطَأَ It was, or became, low, or depressed. (S, O.) It (the head) was, or became, lowered. (K.) See also the first paragraph, in three places. One says also, تَطَاوَلَ عَلَىَّ فَتَطَأْطَأْتُ مِنْهُ [app. meaning (assumed tropical:) He domineered over me, or exalted himself above me, and I humbled, or abased, myself to him: see طَأْطَأَ مِنْ فُلَانٍ, above]. (TA.) طَأْطَآءٌ A low, or depressed, place, (S, O, K,) of the ground, that conceals him who is within it: (K:) or, as some say, a narrow, depressed place; also called صَاعٌ and مِعًى. (TA.) — — And A short, short-necked, camel. (O, K.) طب 1 طَبَّ, aor. طَبُ3َ, (O, Msb, K, TA,) agreeably with analogy in the case of a trans. reduplicative verb [like this], (TA,) and طَبِ3َ, (K, TA,) which is irregular, (TA,) inf. n. طَبٌّ (O, * Msb, K, * TA) [and app. طِبٌّ and طُبٌّ also accord. to the O and K, but, accord. to the Msb, طِبٌّ is the subst. from this verb, and app. طُبٌّ is likewise a simple subst.], He treated medically, therapeutically, or curatively, (O, * Msb, K, *) another person (O, Msb) [or the body, and in like manner the soul: see طِبٌّ, below]. — — And طَبِبْتَ, with kesr, (S, O, K,) and طَبَبْتَ, with fet-h, (O, K,) [third pers. of each طَبَّ, and, accord. to analogy, the aor. of the former is طَبَ3َ, and of the latter طَبِ3َ, but from what follows it seems probable that one says also طَبُبْتَ in the same sense, aor. طَبُ3َ, unless طَبَبْتَ have تَطُبُّ as an irreg. aor.,] Thou wast, or becamest a طَبِيب [or physician], not having been such. (S, O, K.) One says, إِنْ كُنْتَ ذَا طُبٍّ فَطُبَّ لِعَيْنَيْكَ, (S, O, and so in copies of the K,) or لِعَيْنِكَ, (so in other copies of the K,) or لِنَفْسِكَ, (ISk, TA,) and ذا طَبٍّ, and ذا طِبٍّ, (S, K,) and فَطَبَّ and فَطِبَّ; (K;) [i. e. If thou be a possessor of the art, or science, of physic, be a physician to thine eyes, or thine eye, or thyself;] meaning, begin by rectifying thyself. (ISk, TA. [See also Freytag's Arab. Prov. ii. 902.]) — — And [hence] طَبَّ signifies also (assumed tropical:) He acted with skill, or expertness: [and in this sense likewise the second pers. is probably طَبِبْتَ and طَبَبْتَ and طَبُبْتَ, of which last the inf. n. is app. طَبَابَةٌ, occurring in one of the phrases here following:] so in the saying, اِصْنَعْهُ صَنْعَةَ مَنْ طَبَّ لِمَنْ حَبَّ i. e. (assumed tropical:) Do thou it in the manner of him who acts with skill, or expertness, for him whom he loves: a prov., relating to the accomplishing an object of want skilfully and well. (El-Ahmar, TA. [See also Freytag's Arab. Prov. i. 717.]) One says also, اِعْمَلْ فِى هٰذَا عَمَلَ مَنْ طَبَّ لِمَنْ حَبَّ (assumed tropical:) [Do thou, in this, the deed of him who acts with skill, or expertness, for him whom he loves]. (M, Msb, * TA.) And مَنْ حَبَّ طَبَّ, (Meyd,) or مَنْ أَحَبَّ طَبَّ, (K,) (assumed tropical:) He who loves is skilful, or intelligent, and exercises art, or ingenuity, for him whom he loves: (Meyd:) or (assumed tropical:) he who loves executes affairs with deliberateness and gentleness. (K.) [That one says طَبُبْتَ, as well as طَبِبْتَ and طَبَبْتَ, seems to be indicated by the fact that ↓ طَبَابَةٌ, as an inf. n., is thus written, in a copy of the KL in my possession, and expl. as meaning The medical art: Golius, however, appears to have found it written, in a copy of the same work, ↓ طِبَابَةٌ, which is agreeable with analogy as inf. n. of a verb of the measure فَعَلَ significant of an art, and is probably correct: Freytag mentions the pl. طَبَائِبُ as signifying medical arts, on the authority of the Deewán of the Hudhalees.] — — طَبَّهُ also signifies (assumed tropical:) He enchanted him, or fascinated him: (O:) and طُبَّ (tropical:) he (a man, S, A) was enchanted, or fascinated. (S, A, O. [See also طِبٌّ, below.]) — — طَبَّ السِّقَآءَ, aor. طَبُ3َ, (S, TA,) inf. n. طَبٌّ; (K, TA;) and ↓ طَبَّبَهُ, with teshdeed to denote muchness, (S, TA,) inf. n. تَطْبِيبٌ; (K, TA;) He covered the seams of the water-skin, or milk-skin, with a طِبَابَة [q. v.]: (S, K, * TA:) and طَبَّ الخُرَزَ he covered the seams with

a طِبَابَة: (TA) [and] المَزَادَة ↓ طَبَّبَتِ she (a girl, or young woman,) put [or sewed] a piece of skin called ↓ طِبَابٌ and ↓ طِبَابَةٌ, upon the place of junction [of each] of the two extremities of the loop-shaped handles of the مزادة [or leathern water-bag]; as though she rectified the مزادة thereby. (A.) 2 طَبَّبَ see the last sentence above, in two places. — — تَطْبِيبٌ also signifies The inserting a بَنِيقَة [or gore] for the purpose of widening دِيبَاج [or silk brocade]: (K, TA:) or, as in the A, one says of a tailor, طبّبِ الثَّوْبَ, meaning he added, in the garment, a بَنِيقَة [or gore], in order that it might become [more] wide. (TA.) — — Also The hanging a سِقَآء [or milk-skin] (S, K, TA) to a pole (عَمُود, S, this is the right word, not عُود [as in copies of the K], TA) of the tent, (S,) and then agitating it to produce the butter: (S, K, TA:) but Az says, I have not heard تطبيب explained in this sense except on the authority of Lth, and I think that it is تطنيب. (TA.) 3 مُطَابَّةٌ signifies (tropical:) The seeking, or labouring, to find the means of accomplishment [of an affair, like as the physician seeks to find the means of curing a disease]; syn. مُدَاوَرَةٌ. (K, TA.) One says, أَنَا أُطَابُّ هٰذَا الأَمْرَ مُنْذُ حِينٍ كَىْ أَبْلُغَهُ (tropical:) [I have been seeking, or labouring, to find the means of accomplishing this affair, that I might attain to it]. (A, TA.) 4 مَا أَطَبَّهُمْ How [knowing, or] skilful, or expert, are they! (Meyd, in explaining a prov. cited below, voce طَبٌّ.) 5 تطبّب He applied himself to the science of physic: (TA:) [or he applied himself to the science of physic but did not know it well: (see the part. n., below:)] or he practised physic: and he professed physic. (KL.) — — And تطبّب لَهُ He inquired of [or consulted] the physicians for him. (TA.) 10 استطبّ لِوَجَعِهِ He asked, or sought, a medical prescription for his pain, or disease. (S, A, Msb, K.) — — And جَآءَ يَسْتَطِبُّ لِإِبِلِهِ (tropical:) He came asking, or seeking, for his she-camels, a gentle stallion, that would not injure them. (A.) R. Q. 1 طَبْطَبَ, (Lth, K, TA,) inf. n. طَبْطَبَةٌ, (Lth, TA,) said of a valley, or water-course, (Lth, K, TA,) It flowed with water so that one heard it to make a sound like طَبْ طَبْ: (Lth, TA:) or it made a sound (K, TA) with the water. (TA.) طَبْطَبَةٌ signifies The sounding of water (IAar, S, K, TA) when in a state of commotion and collision, (IAar, TA,) and of the like, (S, TA,) and of the dashing of a torrent. (K.) And ↓ تَطَبْطَبَ It made a sound, or noise, [like طَبْ طَبْ,] said of water and the like, (S,) and of a woman's breast: (TA:) a poet says, إِذَا طَحَنَتْ دُرْنِيَّةٌ لِعِيَالِهَا تَطَبْطَبَ ثَدْيَاهَا فَطَارَ طَحِينُهَا [When a woman of Durnà grinds for her family, her breasts make a sound by their collision, and her flour flies away]. (S, TA.) — طَبْطَبَ المَآءَ He put the water into a state of commotion. (TA.) R. Q. 2 تَطَبْطَبَ: see the next preceding paragraph. طَبٌّ: see طِبٌّ. — It is also an inf. n. used as an epithet: see طَبِيبٌ. (Msb.) — — And, (S, A, Msb, K,) as such, i. e. an inf. n. used as an epithet, or by original application, but the former is app. the case, and some have mentioned likewise ↓ طب and ↓ طُبٌّ, (MF, TA,) (tropical:) Knowing, or possessing knowledge, (S, A, Msb, TA,) respecting a thing, or of a thing; (A, Msb, TA;) and so ↓ طَبِيبٌ: (TA:) and (TA) (assumed tropical:) skilful, or expert; (T, K;) as also ↓ طَبِيبٌ: (T, S, K:) and (tropical:) gentle; (Nh, TA;) and so too ↓ طَبِيبٌ. (TA.) One says, فُلَانٌ طَبٌّ بِكَذَا (assumed tropical:) Such a one is knowing with regard to, or is one possessing knowledge of, such a thing. (TA.) And القَوْمُ طَبُّونَ, or, as some relate it, ↓ القَوْمُ مَا أَطَبُّونَ, is a prov.: the former means (assumed tropical:) The people, or party, are knowing, or skilful, or expert: and [Meyd says,] I know not any way in which the latter is explainable unless ↓ أَطَبُّ be syn. with طَبٌّ, like أَخْشَنُ and خَشِنٌ, &c., and ما a connective. (Meyd.) To a man who offered to cure the [so-called] seal, or stamp, of the prophetic office between the Prophet's shoulder-blades, asserting himself to be a طَبِيب [or physician], the Prophet replied, طَبِيبُهَا الَّذِى خَلَقَهَا ↓, meaning (assumed tropical:) He who has knowledge respecting it is He who created it. (TA.) And El-Marrár El-Fak'asee says, تَدِينُ لِمَزْرُورٍ إِلَى جَنْبِ حَلْقَةٍ مِنَ الشِّبْهِ سَوَّاهَا بِرِفْقٍ طَبِيبُهَا ↓ (assumed tropical:) [She obeys a plaited nose-rein attached to the side of a ring of brass, the skilful maker of which has fashioned it with gentleness]: (S, L:) i. e. the she-camel of which he speaks obeys her rein that is tied to her nose-ring of brass. (L.) [Hence,] فَحْلٌ طَبٌّ (assumed tropical:) A stallion [camel] expert in covering, (S, Msb, K, TA,) as also ↓ طَبِيبٌ; (Msb;) that knows the she-camel that is pregnant from her that is not, and her that desires the stallion from her that is covered without desire, and the motion of the fœtus in the womb, &c.: (TA:) or (tropical:) that is gentle, and does not injure the female that he covers. (A, TA.) And بَعِيرٌ طَبٌّ (tropical:) A camel that is mindful, or careful, as to the place of his foot, (A, K, TA,) where to tread with it: or that does not place his foot save where he sees. (TA.) طُبٌّ: see the next paragraph: — and see also طَبٌّ. طِبٌّ (S, A, O, Msb, K) and ↓ طَبٌّ and ↓ طُبٌّ (S, A, O, K,) Medical, therapeutical, or curative, treatment, (A, * O, * Msb, K, *) of the body, [i. e. the physicking thereof,] (A, K,) and likewise of the soul. (K.) — — [And Knowledge]. قُرْبَ طِبٌّ [Knowledge is near], or, as some relate it, قُرْبَ طِبًّا, (Meyd, O, K, TA,) with the noun in the accus. case, as a specificative, (TA,) like the phrase نِعْمَ رَجُلًا, (Meyd, O, TA,) is a prove.: originally said by a woman to a man who asked her an indecent question which he was himself about to resolve: (Meyd, O, K, TA:) it is like the saying, أَنْتَ عَلَى المُجَرَّبِ [q. v.]: (Meyd, TA:) and is related on the authority of Ibn-Háni. (TA.) — — And Skill, or expertness. (T, ISd, Meyd, TA.) This is said in the T to be the primary signification. (TA. [But see طَبِيبٌ.]) — — And (tropical:) Gentleness; gentle treatment or conduct. (K, TA.) — — And (tropical:) Enchantment, or fascination: (S, O, K, TA: but only طِبٌّ is mentioned in this sense in the S and O:) used in this sense as ominating cure. (AO, O, * TA.) — — And طِبٌّ signifies also Desire, or appetence; syn. شَهْوَةٌ: and will, or wish; syn. إِرَادَةٌ. (K.) — — And (tropical:) State, condition, or case; syn. شَأْنٌ, (K, TA,) and دَأْبٌ: (A, TA:) [or by the latter of these two words may be meant what here follows:] custom, habit, or wont. (S, K, TA.) One says, مَاذَاكَ بِطِبِّى (tropical:) That is not my custom, habit, or wont. (S, A, TA.) [See also another ex., in a verse (added here in the S and TA) which I have cited voce إِنْ, page 107, col. iii.] — See also طَبٌّ. طُبَّةٌ: see طِبَابَةٌ, in two places. طِبَّةٌ An oblong piece, or portion, of a garment, or of a piece of cloth, (S, A, TA,) as also ↓ طَبِيبَةٌ; (A;) and likewise of skin: or a square piece of the latter: and a round piece in a مَزَادَة and a سُفْرَة and the like: (TA:) pl. طِبَبٌ: (S:) and, as also ↓ طِبَابَةٌ, (As, S, TA,) (assumed tropical:) a streak in sand and clouds, (As, TA,) or a streak of sand or clouds: (S:) or طِبَّةٌ and ↓ طِبَابَةٌ and ↓ طَبِيبَةٌ signify an oblong piece, or portion, of a garment or piece of cloth, and of skin, and (assumed tropical:) of land or ground, and (assumed tropical:) of clouds: (K:) or, all three words, a long strip of a garment or piece of cloth, and of skin, and (assumed tropical:) of sand, and (assumed tropical:) of clouds: (TA:) and (assumed tropical:) a long and narrow tract of land abounding with plants or herbage: (AHn, TA; and A in explanation of the first word:) pl. [of the first] طِبَبٌ and [of the same, or of the third, or a coll. gen. n. of which the second word is the n. un.,] ↓ طِبَابٌ. (K.) And sometimes طِبَّةٌ is applied to The piece that is sewed upon the edge of the leathern bucket and upon that of the سُفْرَة: and the pl. is طِبَبٌ and ↓ طِبَابٌ. (M, TA.) طِبَبُ شُعَاعِ الشَّمْسِ (As, S, TA) and ↓ طِبَبُ الشَّمْسِ, (As, TA,) or الطِّبَابُ and ↓ طِبَابُهَا, (A, TA,) signify (tropical:) The streaks that are seen in the rays, or beams, of the sun when it rises. (As, S, A, * TA.) — — Also (tropical:) i. q. نَاحِيَةٌ [i. e. A side; or a region, quarter, or tract; &c.]: (so

in a copy of the A:) or i. q. نَاصِيَةٌ [i. e. a forelock; &c.]. (So in the TA.) [One of these two explanations is app. a mistranscription for the other.] — — And one says, إِنَّكَ لَتَلْقَى فُلَانًا عَلَى طِبَبٍ مُخْتَلِفَةٍ, meaning, عَلَى أَلْوَانٍ (tropical:) [i. e. Verily thou wilt find such a one to be of various moods, dispositions, or characters]. (A, TA.) طِبَابٌ [like عِلَاجٌ] A thing that is used for medical, or curative, treatment: so in the saying, ذَا طِبَابُ هٰذِهِ العِلَّةِ [This, or that, is what is used for the medical, or curative, treatment of this disease]. (A, TA.) — See also طِبَّةٌ, latter half, in four places. And see طِبَابَةٌ, in five places: and 1, last sentence. طَبِيبٌ (S, Msb, K, TA) and ↓ طَبٌّ (Msb, TA) [A physician;] one skilled in الطِّبّ [i. e. medical, therapeutical, or curative, treatment]; (S, TA;) or one who practises medical, therapeutical, or curative, treatment; (Msb;) and ↓ مُتَطَبِّبٌ signifies [likewise one who practises physic: and a professor of physic: (see its verb:) or] one who applies himself to the science of physic: (S, K, TA:) or one who applies himself to that science but does not know it well: (Nh, TA:) it has been said that the طَبِيب is so called from the same epithet as signifying “ skilful, or expert; ” but this is not a valid assertion: (TA:) the pl. (of pauc., S) is أَطِبَّةٌ (S, K) and (of mult., S) أَطِبَّآءُ. (S, Msb, K.) — — The first of these words (طبيب) occurs in a trad. as meaning (tropical:) A judge; being metonymically thus used, because the office of him who judges between litigants is like that of the طبيب who cures diseases of the body. (TA.) [And hence, طَبِيبُ العَرَبِ: see فَقِيهُ العَرَبِ, in art. فقه.] See also طَبٌّ, in six places. طَبَابَةٌ: see 1, latter half. طِبَابَةٌ: see 1, latter half. — Also A piece of skin with which the seams of a سِقَآء are covered, extending across, [so I render مُعْتَرِضَةٌ, app. meaning from side to side, for one edge of the skin beneath overlaps the other,] like the finger [in breadth], doubled [but see what is said below on the authority of AZ] over the place of the sewing: pl. [or rather coll. gen. n.] ↓ طِبَابٌ: (As, S, TA:) or that which is put over the place where the two edges of the skin meet, when it is sewed, in the lower part of the قِرْبَة and of the سِقَآء and of the إِدَاوَة: so says As: or, as also ↓ طِبَابٌ, the piece of skin that is put over the two edges of the skin, in these things, when it is laid flat and then sewed, without being doubled: (TA:) accord. to AZ, when the [piece of] skin, in the lower parts of these things, is doubled, and then sewed, it is called عِرَاقٌ; and when it is laid flat and then sewed, without being doubled, it is called ↓ طِبَابٌ: (TA; and the like is said in the S in art. عرق:) or طِبَابَةٌ and عِرَاقٌ both signify, accord. to As, a piece of skin with which the punctures of the seams are covered: (S in art. عرق:) or a طِبَابَة is a wide strip of skin, in which is the sewing: and the pl. [or coll. gen. n.] is ↓ طِبَابٌ: (M, TA:) or, accord. to the K, a strip of skin that is in the lower part of a قِرْبَة, between the two seams; as also ↓ طُبَّةٌ: but in this explanation, its author has confounded the words of Lth, who says that طِبَابَةٌ signifies the strip of the skin that is between the two seams; and ↓ طُبَّةٌ, the strip of skin that is in the lower part of the قِرْبَة, and that contracts the seams [so I render يقارب الخرز, but the meaning of this phrase is not, to me, clear]. (TA.) See also 1, last sentence. — — And see طِبَّةٌ, in two places. — — Also, and ↓ طِبَابٌ, (K, TA, in the CK طَباب and طَبابة,) [or the latter is a coll. gen. n.,] (assumed tropical:) A streak, or narrow elongated tract, of the sky: (K, TA:) [and app. any portion of the sky not of large extent:] an ex. of the latter word occurs in a verse cited voce مَرَاكِدُ: and in another verse, a man in a prison is described as seeing only a طِبَابَة of the sky like a shield; i. e. a round portion thereof. (Az, TA.) طَبِيبَةٌ, see طِبَّةٌ, in two places. طِبِّىٌّ Medical, therapeutical, or curative; of, or relating to, medical, therapeutical, or curative, treatment. (Msb.) طَبْطَبَةٌ A certain broad thing, one part of which is struck with another part thereof. (TA.) طَبْطَبِيَّةٌ A [kind of whip, or scourge, such as is called] دِرَّة [q. v.]: (K, TA:) because the sound that is made by its fall is like طَبْ طَبْ. (TA.) طَبْطَابٌ A certain bird, or flying thing, (طَائِرٌ,) having large ears. (K.) طَبْطَابَةٌ, or طِبْطَابَةٌ, (accord. to different copies of the K,) A broad piece of wood, with which one plays with the ball, (K, TA,) or with which the horseman plays with the ball. (T, TA.) الطَّبَاطِبُ The عَجَم [i. e. Persians, or foreigners]. (L, TA.) أَطَبُّ; and its pl., أَطَبُّونَ: see طَبٌّ. مَطْبُوبٌ (tropical:) A man enchanted, or fascinated. (S, A.) مُتَطَبِّبٌ: see طَبِيبٌ. طباهج طَبَاهَجٌ, (so in some copies of the K, and so in the S voce كَبَابٌ,) or طَبَاهَجَةٌ, (so in other copies of the K,) with fet-h to the ط and the ه, (TA,) [the latter app. a n. un.,] Flesh-meat cut into thin slices and broiled: (K, * TA:) or a food composed of flesh-meat and eggs: (MA; in which the word is written طَبَاهِجَة:) [or, accord. to Golius, as on the authority of J and El-Haleemee, a food of pieces of flesh-meat, eggs, onion, and water: but I do not find that J has explained it otherwise than by what here follows:] i. q. كَبَابٌ: (S voce كَبَابٌ:) or a kind of fry of flesh-meat: (L:) arabicized from [the Pers.] تَبَاهَهْ. (K.) [See also De Sacy's Chrest. Arabe, sec. ed. i. 175.] طبخ 1 طَبَخَ, (S, A, K, &c.,) aor. طَبُخَ (L, Msb, K) and طَبَخَ, (L, K,) inf. n. طَبْخٌ; (L, Msb, K;) and ↓ اِطَّبَخَ, (Sb, L;) He cooked (S, L, K;) flesh-meat, (S, A, L,) &c., (L,) either in a cookingpot [by boiling or stewing or the like] or by roasting or broiling or frying; (S, * L, K;) the former verb [accord. to some] said of one who cooks for himself or for others; and the latter, of one who cooks only for himself: (L: [but see an ex. in what follows, of this paragraph; and see also the latter verb below:]) or the former signifies he cooked flesh-meat with broth or gravy. (Az, Msb.) And you say also طَبَخَ القِدْرَ He cooked [the contents of] the cooking-pot. (S, L.) And طَبَخَ المَرَقَ [He cooked the broth]. (A.) — — And طَبَخَ He (a dyer) decocted Brazil-wood (بَقَّم) &c. (A. [See طُبَاخَةٌ.]) — — And He baked bread, and wheat, and bricks [and clay and pottery]. (L.) One says, هٰذِهِ خُبْزَةٌ جَيِّدَةُ الطَّبْخِ This is a cake of bread well baked [in the hot ashes]. (S, A, * L, Msb.) And هٰذِهِ آجُرَّةٌ جَيِّدَةُ الطَّبْخِ This is a brick well baked. (L, Msb.) And ↓ اِطَّبِخُوا لَنَا قُرْصًا [Bake ye for us (app. meaning for us including yourselves) a round cake of bread]. (S.) — — Also (assumed tropical:) It (the heat) ripened the fruit. (TA.) And طَبَخَتْهُمُ الهَوَاجِرُ (tropical:) [The vehement midday-heats fevered them]. (A.) And طَبَخَهُ الجُدَرِىُّ (tropical:) [The small-pox affected him with a hot, or burning, fever]: and in like manner one says of the حَصْبَة [i. e. measles, or spotted fever: see طَابِخٌ]. (A.) — — [And (assumed tropical:) He dressed silk: see the pass. part. n., below.] — [طَبِخَ, aor. طَبَخَ, inf. n. طَبَخٌ, accord. to the L, seems to signify He was, or became, confirmed in stupidity: but only the inf. n. is there mentioned: and this is doubtful: see أَطْبَخُ.] 2 طبّخ, inf. n. تَطْبِيخٌ, It (a حِسْل [or young lizard of the species called ضَبّ]) grew big; syn. كَبِرَ. (S. [See مُطَبِّخٌ.]) — — And He (a boy) became active, and grew up, or became a young man; (L, K;) grew big; syn. كَبِرَ; (K;) and became intelligent. (L.) 5 تطبّخ He (a man) ate طِبِّيخ [or melons, or water-melons; as also تبطّخ]. (A.) 7 انطبخ, (S, A, L, Msb, K,) and ↓ اِطَّبَخَ, (K, [but this latter seems to be a mistake, occasioned by a misunderstanding of the word اِشْتَوَى, one of the words by which it is expl. in several of the lexicons,] It (flesh-meat, S, A, L, and the same is said of other things, L) was, or became, cooked, either in a cooking-pot [by boiling or stewing or the like] or by roasting or broiling or frying: (S, L, K:) or it (flesh-meat) was, or became, cooked with broth, or gravy. (Az, Msb.) And you say also, انطبخت القِدْرُ [The contents of] the cooking-pot became cooked. (S, L.) And انطبخ المَرَقُ [The broth became cooked]. (A.) — — [Said of bread, and wheat, and bricks and clay and

pottery, It was, or they were, or became, baked. (See 1.)] 8 اِطَّبَخَ He prepared, or prepared for himself, طَبِيخ [i. e. flesh-meat cooked in a pot, &c.], syn. اِتَّخَذَ طَبِيخًا, (S, A, L, K,) or قَدِير, [which signifies flesh-meat cooked in a pot, with, or without, seeds to season it, such as pepper and cumin-seeds and the like, as expl. below, voce طَبِيخٌ]; (TA;) [it is said that] it particularly signifies he cooked for himself alone, [or it signifies for himself with others,] thus differing from طَبَخَ, as expl. above: (L:) see 1, in two places; and see also 7: ISk says that اِطِّبَاخٌ signifies the cooking in a pot and by roasting or broiling or frying. (S.) — — [Also, probably, He prepared, or prepared for himself, the beverage called طَبِيخ.] طِبْخٌ: see طَبِيخٌ. طَبْخَةٌ: see أَطْبَخُ. طَبَاخٌ, (S, A, K,) thus in the handwriting of El-Iyádee, (L,) and طُبَاخٌ, (K,) thus in the handwriting of Az, (L,) (assumed tropical:) Firmness, or soundness; (K;) strength, and fatness. (S, L, K.) One says, مَا بِهِ طَبَاخٌ (tropical:) There is not in it, or him, strength [nor fatness]: originally said of lean flesh-meat, that yields no benefit to him who cooks it. (A.) And رَجُلٌ لَيْسَ بِهِ طَبَاخٌ (assumed tropical:) A man in whom is no strength nor fatness. (S.) And لَا طَبَاخَ لَهُ (assumed tropical:) He has no intelligence, nor does he possess any good: and (assumed tropical:) he has no companion remaining to him. (L.) And فِى كَلَامِهِ طَبَاخٌ (assumed tropical:) In his speech is soundness. (TA.) And مَا فِى كَلَامِهِ طَبَاخٌ (tropical:) There is no profit in his speech. (A.) طَبِيخٌ, of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ [i. e. i. q. ↓ مَطْبُوخٌ Cooked; &c.; but accord. to general usage, it is an epithet in which the quality of a subst. predominates, signifying cooked flesh-meat]: accord. to some, flesh-meat cooked with broth or gravy; what is cooked without broth or gravy not being thus termed: (Msb:) or, as El-Karkhee says, what has broth, or gravy, and contains flesh or fat; dry fried meat, and the like, not being thus termed: (Mgh:) or i. q. قَدِيرٌ [which signifies either flesh-meat cooked in a pot, or flesh-meat cooked in a pot with seeds to season it such as pepper and cumin-seeds and the like]: or قدير is applied to that which is with seeds to season it, and طَبِيخ is that which is not seasoned with seeds such as pepper and cumin-seeds and the like: (L, TA:) [pl. أَطْبِخَةٌ:] and cooked flesh-meat is also called ↓ طِبْخٌ. (L.) — — [Also A decoction: used in this sense in medical and other books. (See also طُبَاخَةٌ.)] — — And A sort of مُنَصَّف [i. e. wine, or beverage, cooked until half of it has evaporated]. (S, M, A, K.) — — And Gypsum: and baked bricks. (K.) These are said to be meant by the last word in the following trad., إِذَا أَرَادَ اللّٰهُ بِعَبْدٍ سُوْءًا جَعَلَ مَالَهُ فِى الطَّبِيخَيْنِ [When God desires evil to befall a man (lit. a servant), He makes his property to consist in gypsum and baked bricks]. (L.) طُبَاخَةٌ The froth, or foam, that boils over from a cooking-pot. (S, K.) — — And A decoction of anything; the extracted juice, thereof, that is taken after coction; such as that of Brazil-wood (بَقَّم), and the like: (L:) what one takes, of that which he requires [for use], of that which is cooked; such as بقم; of which one takes the طباخة for dyeing, and throws away the rest. (T.) [See also طَبِيخٌ.] طَبَاخَةٌ The art, or business, of cooking. (K.) طَبِيخَةُ الحَرِّ, (A, L,) pl. طَبَائِخُ, (S, A, L, K,) (tropical:) Hot wind (S, A, L, K) blowing at midday in the season of vehement heat. (A, L.) One says, خَرَجُوا فِى طَبِيخَةِ الحَرِّ, and فِى طَبَائِخِهِ, (tropical:) They went forth during the hot wind &c., and during the hot winds &c. (A.) اِمْرَأَةٌ طَبَاخِيَةٌ (S, L, K) and طُبَاخِيَّةٌ, (K,) A young woman, (L, K,) full, [or plump,] (L,) compact in flesh: (S, L, K:) or the latter, (L,) or both, (K,) an intelligent and beautiful woman. (L, K.) طَبَّاخٌ A cook. (K.) طِبِّيخٌ, (A, L, K,) written by Aboo-Bekr طَبِّيخ, with fet-h to the ط, (L,) i. q. بِطِّيخٌ [The melon; or particularly the water-melon]: (L, K:) of the dial. of El-Hijáz, (L,) or of El-Medeeneh. (A.) [Freytag says that, accord. to some, but he does not not name his authority, it is a large, round melon, rough to the touch, and without a neck, different from the بطيخ, which is a small melon.] طَابِخٌ [act. part. n. of طَبَخَ: — — and hence,] sing. of طُبَّخٌ, which signifies (assumed tropical:) The angels of punishment [who roast the damned in Hell]. (S, K.) — — Also, (S, K,) or حُمَّى طَابِخٌ, (A,) (tropical:) A [hot, or burning,] fever, such as is termed صَالِبٌ. (S, K, TA.) طَابِخَةٌ (tropical:) i. q. هَاجِرَةٌ [i. e. Midday when the heat is vehement; or midday in summer, or in the hot season; &c.]. (S, K, TA.) أَطْبَخُ Confirmed in stupidity; as also ↓ طَبْخَةٌ; (L, K;) but the word commonly known is طَيْخَةٌ. (L.) مَطْبَخٌ (S, Mgh, Msb, K) and ↓ مِطْبَخٌ, (Mgh, Msb,) sometimes called by the latter name as being likened to an instrument, (Msb,) and this latter is the only form mentioned in the A, and is said by Sb to be not a noun of place, but a subst. like مِرْبَدٌ, (TA,) A place of cooking; a place in which cooking is performed; (S, A, Mgh, Msb, K;) a cook's house or room; a kitchen. (T.) [See also مُطَّبَخٌ.] One says, هُوَ أَبْيَضُ المَطْبَخ (tropical:) [lit. He is one whose kitchen, or cooking-place, is white; meaning he is inhospitable; like as one says in the contrary case, هُوَ كَثِيرُ الرَّمَادِ]: and in like manner, هُمْ بِيضُ المَطَابِخِ. (A.) مِطْبَخٌ An implement for cooking: or a cooking-pot. (K.) — See also the next preceding paragraph. مُطَبِّخٌ A young [lizard of the species called] ضَبّ [in a certain stage of its growth]: in its first stage it is called حِسْلٌ; then, غَيْدَاقٌ; then, مُطَبِّخٌ; then, خُضَرِمٌ; and then, ضَبٌّ: (S, L:) or one that has nearly attained to the size of its parent: or one in its fullest state: (ISd, L:) or the first of the offspring of the ضَبّ (أَوَّلُ وَلَدِ الضَّبِّ). (K. [But this is evidently a mistake, as is observed in the TK.]) — — And A young man that is full [or plump]: (K:) a child when born is called رَضِيعٌ, and طِفْلٌ; then فَطِيمٌ; then, دَارِجٌ; then, جَفْرٌ; then, يَافِعٌ; then شَدَخٌ; then, مُطَبِّخٌ; and then, كَوْكَبٌ. (IAar, TA.) مَطْبُوخٌ: see طَبِيخٌ. — — إِبْرِيسَمٌ مَطْبُوخٌ [Dressed silk]. (Mgh and Msb voce حَرِيرٌ.) مُطَّبَخٌ A place in which people cook their food. (JK,) One says, هٰذَا مُطَّبَخُ القَوْمِ وَهٰذَا مُشْتَوَاهُمْ [This is the people's place of cooking their food, and this is the place of their roasting or broiling or frying]. (S.) [See also مَطْبَخٌ.] طبرزد and طبرزل and طبرزن, طَبَرْزَدٌ, an arabicized word, (S, L, Msb, K,) from the Pers. تَبَرْزَدْ, (L,) as though pieces were chipped from its sides with an axe, or a hatchet, (L, Msb, K,) تَبَرْ in Pers. signifying " an axe or a hatchet," (L,) [and زَدْ " he struck,"] originally meaning " what is chipped, or cut, or hewn, with an axe or a hatchet; " (Shifá el-Ghaleel;) [Sugar-candy; called in the present day طَبَرْزَد and قَنْد and قَنْدَة: see قَنْدٌ:] or excellent sugar: (MF, voce بُرْتٌ:) or sugar: (L, K:) as also ↓ سُكَّرٌ طَبَرْزَذِىٌّ; (Msb;) and طَبَرْزَلٌ and طَبَرْزَنٌ: (As, S, L, Msb, K:) and Yaakoob says طَبَرْزَدٌ and طَبَرْزُلٌ and طَبَرْزُنٌ: but ISd remarks upon these forms as being unknown to him. (L.) طَبَرْزَذِىٌّ: see the preceding paragraph. طبع 1 طَبَعَ, aor. طَبَعَ, inf. n. طَبْعٌ, He sealed, stamped, imprinted, or impressed; syn. خَتَمَ: (Msb:) [and, as now used, he printed a book or the like:] طَبْعٌ and خَتْمٌ both signify the making an impression in, or upon, clay and the like: (S, Mgh, O, K:) or, as Er-Rághib says, the impressing a thing with the engraving of the signet and stamp: (TA in this art. and in art. ختم: [see more in the first paragraph of the latter art:]) and he says also that طَبْعٌ signifies the figuring a thing with some particular figure; as in the case of the طَبْع of the die for stamping coins, and the طَبْع of coins [themselves]: but that it is more general in signification than خَتْمٌ, and more particular than نَقْشٌ; as will be shown by what follows: accord. to Aboo-Is-hák the Grammarian, طَبْعٌ and خَتْمٌ both signify the covering over a thing, and securing oneself from a thing's entering it: and IAth says [in like manner] that they held طَبْعٌ to be syn. with رَيْنٌ [inf. n. of رَانَ]: but Mujáhid says that رَيْنٌ denotes less than طَبْعٌ; and طَبْعٌ, less than إِقْفَالٌ [or the " closing with a lock: " this he says with

reference to a phrase in the Kur xlvii. 26]. (TA.) You say, طَبَعَ الكِتَابَ, (Mgh, Msb,) and طَبَعَ عَلَى الكِتَابِ, (S, Mgh, Msb, K, *) He sealed (خَتَمَ, S, Mgh, Msb, K,) the writing, or letter. (S, Mgh, Msb.) And طَبَعَ He branded, or otherwise marked, the sheep, or goat. (O. [See طَابَعٌ.]) And طَبَعَ اللّٰهُ عَلَى قَلْبِهِ (tropical:) God sealed [or set a seal upon] his [i. e. an unbeliever's] heart, so that he should not heed admonition, nor be disposed to that which is good; (Mgh;) or so that belief should not enter it: (O:) [and in like manner, خَتَمَ عَلَيْهِ, q. v.:] in this, regard is had to the طَبْع, and the طَبِيعَة, which is the natural constitution or disposition; for it denotes the characterizing of the soul with some particular quality or qualities, either by creation or by habit, and more especially by creation. (Er-Rághib, TA.) — — Also He began to make, or manufacture, a thing: and he made [a thing] as in instances here following. (Mgh.) You say, طَبَعَ مِنَ الطِّينِ جَرَّةً He made, [or fashioned, or moulded,] of the clay, a jar. (S, O, K.) And طَبَعَ اللَّبِنَ, (Mgh, TA,) and السَّيْفَ, (S, Mgh, O, K,) and الدِّرْهَمَ, (S, O, K,) He made (S, Mgh, O, K) [the crude bricks, and the sword, and the dirhem]: or طَبَعَ الدَّرَاهِمَ he struck (Mgh, Msb) with the die (Msb) [i. e. coined, or minted,] the dirhems, or money. (Mgh, Msb.) And [hence] one says, طَبَعَهُ اللّٰهُ عَلَى الأَمْرِ, aor. and inf. n. as above, (assumed tropical:) God created him with an adaptation, or a disposition, to the thing, affair, state, condition, or case; or adapted him, or disposed him, by creation, [or nature], thereto. (TA.) And طُبِعَ عَلَى الشَّىْءِ (assumed tropical:) He (a man, O, TA) was created with an adaptation, or a disposition, to the thing; or was adapted, or disposed, by creation [or nature], thereto; syn. جُبِلَ, (IDrd, O, K, TA,) or فُطِرَ. (Lh, TA.) — — Also, (aor. as above, TA, and so the inf. n., O, TA,) He filled (Er-Rághib, O, K, TA) a measure for corn or the like, (Er-Rághib, TA,) or a leathern bucket, (O, K, TA,) and a skin, (O, TA,) &c.; (O;) and so ↓ طبّع, (S, O, K,) inf. n. تَطْبِيعٌ: (S, O:) because the quantity that fills it is a sign that prevents the taking a portion of what is in it [without the act's being discovered]. (Er-Rághib, TA.) — — And طَبَعَ قَفَاهُ, (IAar, O, K,) inf. n. as above, (IAar, O,) He struck the back of his neck with his hand; (IAar, O, K;) i. e. the back of the neck of a boy: if with the ends of the fingers, one says, قَذَّ قَفَاهُ. (IAar, O.) — — مَا أَدْرِى مِنْ أَيْنَ طَبَعَ means I know not whence he came forth; syn. طَلَعَ. (TA.) — طَبِعَ, (aor. طَبَعَ,] inf. n. طَبَعٌ, said of a sword, It was, or became, rusty, or overspread with rust: (S:) or very rusty, or overspread with much rust. (K, TA: from an explanation of the aor.: but this is written in the CK and in my MS. copy of the K, and in the O, يُطْبَعُ. [An explanation of طَبَعٌ in the O and K confirms the reading يَطْبَعُ; and another confirmation thereof will be found in what follows in this paragraph.]) — — Said of a thing, (Msb,) or of a garment, or piece of cloth, (TA,) inf. n. طَبَعٌ, It was, or became, dirty; (Msb, TA;) and ↓ تطبّع is likewise said [in the same sense] of a garment, or piece of cloth. (M and TA voce رَانَ, in art. رين.) — — Said of a man, (assumed tropical:) He was or became, filthy or foul [in character]. (S.) And (assumed tropical:) He was, or became, sluggish, lazy, or indolent. (S.) One says of a man, يَطْبَعُ, (O, K,) like يَفْرَحُ, (K,) meaning (assumed tropical:) He has no penetrative energy, sharpness, or effectiveness, in the affairs that are the means, or causes, of attaining honour, like the sword that is overspread with much rust. (O, K.) — طُبِعَ, (O, K,) inf. n. طَبْعٌ, (O,) said of a man, (assumed tropical:) He was rendered [or pronounced] filthy or foul [in character]; (O, K;) on the authority of Sh; (O;) and so طَبِعَ, like فَرِحَ; (TA as on the authority of Sh; [but this I think doubtful;]) and disgraced, or dishonoured: (K:) and ↓ طُبِّعَ, (O, TA,) inf. n. تَطْبِيعٌ, (TA,) he was rendered [or pronounced] filthy or foul [in character], (O, TA,) and blamed, or discommended. (O.) 2 طبّع, inf. n. تَطْبِيعٌ, He sealed well [or much, or he sealed a number of writings &c.]. (KL: in which only the inf. n. is mentioned.) — — And He loaded [a beast heavily, or] well. (KL.) — — See also 1, a little after the middle. — تَطْبِيعٌ signifies also The rendering unclean, dirty, filthy, or impure. (O, K.) — — See 1, last sentence. 5 تطبّع (assumed tropical:) He affected what was not in his natural disposition. (Har p. 236.) You say, تطبّع بِطِبَاعِهِ (tropical:) He affected, or feigned, his [i. e. another's] natural dispositions. (O, K, TA.) — — Also It (a vessel) became full or filled: (S, O, K:) quasi-pass. of طبّعهُ. (S.) And تطبّع بِالمَآءِ It (a river, or rivulet,) overflowed its sides with the water, and poured it forth abundantly. (TA.) — — See also 1, last quarter. 7 يَذُوبُ وَيَنْطَبِعُ, a phrase of Es-Sarakhsee, meaning [It melts, and then] it admits of being sealed, stamped, imprinted, or impressed, is allowable on the ground of analogy, though we have not heard it [as transmitted from the Arabs of pure speech]. (Mgh.) — — [Golius has erroneously expl. انطبع as meaning "Mansuetus, edoctus, obsequens fuit;" on the authority of the KL; evidently in consequence of his having found its inf. n. (اِنْطِبَاعٌ) written in a copy of that work for اِنْطِيَاعٌ, the reading in my own copy.] 8 الاِطِّبَاعُ for الاِضْطِبَاعُ see in art. ضبع. طَبْعٌ, originally an inf. n., (S,) signifies (assumed tropical:) A nature; or a natural, a native, or an innate, disposition or temper or the like; or an idiosyncrasy; syn. سَجِيَّةٌ (S, O, K, TA) or جِبِلَّةٌ (Msb) and خَلِيقَةٌ; (TA;) to which a man is adapted by creation; (S, O, Msb, K, TA;) [as though it were stamped, or impressed, upon him;] as also ↓ طَبِيعَةٌ; (S, O, K, TA;) or this signifies his مِزَاج [i. e. constitution, or temperament, or aggregate natural constituents], composed of the [four] humours; (Msb; [see مِزَاجٌ;]) and ↓ طِبَاعٌ; (S, O, K, TA;) or this last signifies, (K,) or signifies also, (O,) with the article ال prefixed to it, what is, or are, constituted in us in consequence of food and drink &c. (مَا رُكِّبَ فِينَا مِنَ المَطْعَمِ وَالمَشْرَبِ وَغَيْرِ ذٰلِكَ [in which مطعم and مشرب are evidently used as inf. ns. agreeably with general analogy]), (O, K, TA,) by غير ذلك being meant such as straitness and ampleness [of circumstances], and niggardliness and liberality, (TA,) of the natural dispositions that are inseparable from us; (O, K, TA;) and this word is fem., (O, TA,) like طَبِيعَةٌ, as is said in the M; or it is sing. and masc. accord. to Abu-l-Kásim Ez-Zejjájee; and it is also pl. of طَبْعٌ, as it is said to be by Az; (TA;) [and those who have asserted it to be fem. may have held it to be a pl.;] and ↓ طَابِعٌ is syn. with طِبَاعٌ [as a sing.]; (K, TA;) or, as Lh says, it is syn. with ↓ طَبِيعَةٌ; of which the pl. is طَبَائِعُ. (TA.) — — Also (assumed tropical:) Model, make, fashion, or mould: as in the saying, اِضْرِبْهُ عَلَى طَبْعِ هٰذَا (assumed tropical:) [Make thou it, fashion it, or mould it, according to the model, make, fashion, or mould, of this]. (IAar, O, L, K, TA.) طِبْعٌ A river, or rivulet; (As, T, S, O, K, TA;) so called because first dug [and filled] by men; having the meaning of مَطْبُوعٌ, like قطفٌ in the sense of مَقْطُوفٌ; not applied to any of those cleft by God, such as the Tigris and the Euphrates and the Nile and the like thereof: (Az, TA:) pl. أَطْبَاعٌ [properly a pl. of pauc.,] (As, S, O,) or طُبُوعٌ, as heard by Az from the Arabs, and طِبَاعٌ: (TA:) or الطِّبْعُ, as some say, is the name of a particular river: (S, O:) or it is also thus applied, i. e. to a particular river. (K.) — — And i. q. مَغِيضُ مَآءٍ [i. e. A place where water sinks, or goes away, into the earth; or where water enters into the earth; and where it collects]: (O, K:) pl. أَطْبَاعٌ. (O, TA.) — — And The quantity sufficient for the filling of a measure for corn or the like, and of a skin, (O, K, TA, [والسِّقَآءُ in the CK being a mistake for وَالسِّقَآءِ,]) such as does not admit of any addition: and the quantity that a vessel holds, of water. (TA.) — See also the next

paragraph, in two places. طَبَعٌ Dirtiness, (S, Msb,) or dirt: (S:) or, as also ↓ طِبْعٌ, rustiness, or rust, (O, K, TA,) upon iron; (TA;) and dirtiness, or dirt, (O, K, TA,) covering the sword: (TA:) or the former signifies much dirtiness or dirt, from rust: (Lth, O, K:) pl. أَطْبَاعٌ. (K. [See طَبِعَ, of which طَبَعٌ is the inf. n.]) — — Also (tropical:) Disgrace, or dishonour; (A'Obeyd, O, K, TA;) and so ↓ طِبْعٌ; (TA;) it is in religion, or in respect of worldly things. (A'Obeyd, TA.) Thábit-Kutneh says, in a verse ascribed by Et-Tanookhee to 'Orweh Ibn-Udheyneh, لَا خَيْرَ فِى طَمَعٍ يَهْدِى إِلَى طَبَعٍ وَغُفَّةٌ مِنْ قِوَامِ العَيْشِ تَكْفِينِى [There is no good in coveting, or covetousness, that leads to disgrace: and a sufficiency of the means of subsistence contents me]: (O, TA:) يَهْدِى in this case means يُؤَدِّى. (O.) طَبِعٌ Rusty; applied to a sword. (TA.) — — Dirty. (Msb.) — — Applied to a man, (O,) (tropical:) Filthy, or foul, base, ignoble, mean, or sordid, in disposition; that will not be ashamed of an evil action or saying. (O, K, TA.) — — And (assumed tropical:) Sluggish, lazy, or indolent. (TA.) طَبْعَانُ الأَمِيرِ The clay with which the prince, or governor, seals. (O, K.) طِبَاعٌ, as a sing. and a pl.: see طِبْعٌ. طِبَاعَةٌ The art, or craft, of the طَبَّاع, or manufacturer of swords, (O, K, TA,) or of knives, or of spear-heads, or the like. (TA.) — — [Also, as used in the present day, The art of printing.] طَبِيعَةٌ: see طَبْعٌ, in two places. [It generally signifies] The مِزَاج [or nature, as meaning the constitution, or temperament, or aggregate natural constituents, of an animal body, or any other thing, for instance,] of medicine, and of fire, which God has rendered subservient [to some purpose or purposes]. (TA.) [Hence the phrase يَبِسَتْ طَبِيعَتُهُ, meaning He became costive. And الطَّبَائِعُ الأَرْبَعُ The four humours of the body: see خِلْطٌ and مِزَاجٌ.] طَبِيعِىٌّ Natural; i. e. of, or relating to, the natural, native, or innate, disposition, or temper, or other quality or property; like جِبِلِّىٌّ; meaning essential; resulting from the Creator's ordering of the natural disposition in the body. (Msb in art. جبل.) [Hence, العِلْمُ الطَّبِيعِىُّ Natural, or physical, science.] طَبَّاعٌ A manufacturer of swords, (O, K, TA,) or of knives, or of spear-heads, or the like. (TA.) طَبُّوعٌ A certain venomous دُوَيْبَّة [or insect]: (El-Jáhidh, O, K, TA:) or, (K,) as said to Az by a man of Egypt, an insect (دُوَيْبَّة) (O) of the same kind as the قِرْدَان [or ticks], (O, K,) but (O) the bite of which occasions intense pain; (O, K;) and sometimes, or often, he that is bitten by it becomes swollen [app. in the part bitten], and is relieved by sweet things: Az says that it is with the Arabs [called, or what is called,] the نِبْر [which is expl. as meaning the tick; or an insect resembling the tick, which, when it creeps upon the camel, causes the track along which it creeps to swell; or as being smaller than the tick, that bites, and causes the place of its bite to swell; &c.]: (O:) [accord. to Dmr, as stated by Freytag, i. q. قَمْقَامَةٌ, which is expl. as applied to a small tick; and a species of louse, that clings tightly to the roots of the hair, app. meaning a crab-louse:] what is known thereof [or by this appellation] now is a thing of the form of a small emaciated tick, that sticks to the body of a man, and is hardly, or not at all, severed, except by the application of mercury. (TA.) طِبِّيعٌ The heart (لُبّ) of the طَلْع [as meaning the spathe of the palm-tree]; (O, K;) so called because of its fulness; expl. in a trad. of El- Hasan El-Basree as meaning the طَلْع [i. e., in this case, agreeably with general usage, the spadix of the palm-tree] in its كُفُرَّى [i. e. spathe], the كُفُرَّى being the envelope of the طَلْع. (O, TA.) طَابَعٌ and ↓ طَابِعٌ (S, O, Msb, K, &c.) i. q. خَاتَمٌ (S, O) and خَاتِمٌ (O) [meaning A signet, seal, or stamp; i. e.] a thing with which one seals, stamps, imprints, or impresses: (Msb, TA:) [and also a seal, or stamp, as meaning a piece of clay or wax or the like, or a place in a paper &c., impressed, or imprinted, with the instrument thus called:] and accord. to ISh, the former, (O,) or each, (K,) signifies the مِيسَم [which means the instrument for the branding or otherwise marking, and the brand or other mark,] of the فَرَائِض [or beasts that are to be given in payment of the poor-rate: see طَبَعَ الشَّاةَ]. (O, K.) One says, ↓ الطَّابِعُ طَابِعٌ [The signet, &c., is a thing that seals, &c.]; which is like the attribution of the act to the instrument. (Er-Rághib, TA.) And كَلَامٌ عَلَيْهِ طَابَعُ الفَصَاحَةِ (tropical:) [Language upon which is the stamp of chasteness, or perspicuity, &c.]. (TA.) طَابِعٌ: see the next preceding paragraph, in two places: — — and see also طَبْعٌ. [مَطْبَعٌ A place where anything is sealed, stamped, imprinted, or impressed. And, as used in the present day, A printing-house; as also مَطْبَعَةٌ.] مُطْبَعَةٌ, applied to a she-camel: see the next paragraph. مُطَبَّعٌ Filled: so its fem. in the phrase قِرْبَةٌ مُطَبَّعَةٌ طَعَامًا [A skin filled with food]. (TA.) — — And مُطَبَّعَةٌ applied to a she-camel, Filled with fat and flesh, so as to be rendered firm in make: (Az, TA:) or [simply] fat. (Z, TA.) — — And, (TA,) so applied, Heavily laden; (S, O, K, TA;) and [in like manner] ↓ مُطْبَعَةٌ a she-camel heavily burdened by her load. (TA.) — — And مُهْرٌ مُطَبَّعٌ A colt trained, or rendered tractable or manageable. (TA.) مُطْبُوعٌ [pass. part. n. of طَبَعَ in all its senses]. — — You say, هُوَ مَطْبُوعٌ عَلَى الكَرَمِ (tropical:) [He is created with an adaptation, or a disposition, to generosity]. (TA.) طبق 1 طَبَقَهُ, aor. طَبِقَ, accord. to Freytag, is expl. in the K as syn. with أَطْبَقَهُ in the first of the senses assigned to this latter below: but I find no authority for this in the K nor in any other lexicon.] — طَبِقَتْ يَدُهُ, (S, O, K, TA,) aor. طَبَقَ; and طَبَّقَتْ, aor. طَبُقَ; (TA;) inf. n. (of the former, S, TA) طَبَقٌ (S, O, K, TA) and (of the latter, TA) طَبْقٌ; (K, TA;) (assumed tropical:) His arm would not be stretched forth; (S, O;) or (tropical:) stuck to his side, (K, TA,) and would not be stretched forth. (TA.) — طَبِقَ i. q. طَفِقَ طَبِقَ يَفْعَلُ بِى كَذَا [i. e. He set about, or began, &c., doing with me such a thing]. (O, K. *) 2 طَبَّقَهُ, inf. n. تَطْبِيقٌ: see 4. — — [Hence,] طبّق السَّحَابُ الجَوَّ The clouds covered the mid-air between the heaven and the earth: (K:) and طَبَّقَهَا الغَيْمُ السَّمَآءَ ↓ أَطْبَقَ and [The clouds covered the sky]: (Mgh, TA:) both signify the same. (TA.) And طبّق المَآءُ وَجْهَ الأَرْضِ The water covered the face of the earth, or land. (K.) — — And طبّق الشَّىْءُ, inf. n. as above, i. q. عَمَّ [The thing was, or became, common, or general, in its relation or relations, operation or operations, effect or effects, &c.]. (K.) And as syn. with عَمَّ it is trans.: so in the phrase, هٰذَا مَطَرٌ طَبَّقَ الأَرْضَ [This is rain that has included the general extent of the land within the compass of its fall]. (TA.) And one says also, طبّق الغَيْمُ, (S, O, TA,) inf. n. as above, (S, O, K, TA,) The clouds rained upon the whole of the land; (S, O;) or made their rain common, or general, (K, TA,) to the land. (TA.) — — تَطْبِيقٌ also signifies The making a thing to suit, match, tally, conform, correspond, or agree, with another thing. (KL.) — — [And طبّق بَيْنَ الشَّيْئَيْنِ He put the two things together, face to face. (See also 3.) — — Hence,] التَّطْبِيقُ in the divinely-appointed act of prayer is The putting the hands [together, palm to palm,] between the thighs in the act of bowing oneself; (S, O, K;) and in like manner in the act termed التَّشَهُّد [q. v.]. (El-Harbee, TA.) One says of a person bowing himself in prayer, طبّق, and likewise ↓ اطبق, (TA,) or طبّق كَفَّيْهِ, (Mgh,) or طبّق بَيْنَ كَفَّيْهِ ثُمَّ وَضَعَهُمَا بَيْنَ فَخِذَيْهِ, (O,) He put his hands [together, palm to palm, ana then put them] between his thighs. (Mgh.) The doing thus is forbidden; (Mgh, O;) for the hands should be placed upon the knees. (O.) — — Also The horse's raising his fore feet together and putting them down together in running: (S, O, K:) or, accord. to As, the leaping of a camel, or of a she-camel, and then alighting so that the legs fall upon the ground together; the doing of which is not approved. (TA.) — — And طبّقت الإِبِلُ الطَّرِيقَ (tropical:) The camels travelled the road without declining from the right direction. (TA. [The verb is there written

without any syll. sings; but is evidently thus.]) — — And طبّق السَّيْفُ, (S, O, TA,) [i. e. طبّق السَّيْفُ المَفْصِلَ,] inf. n. as above, (K,) The sword hit the joint (S, O, K, TA) and severed the limb: (S, O, TA:) or fell between two bones. (TA.) A poet says, (S,) namely, El-Farezdak, praising El-Hajjáj, and likening him to a sword, (O,) يُصَمِّمُ أَحْيَانًا وَحِينًا يُطَبِّقُ [expl. in art. صم]. (S, O.) Hence, يُطَبِّقُ المَفْصِلَ means (assumed tropical:) He hits aright the argument, proof, or evidence: (S, O:) and this is also said of an eloquent man. (AZ, TA voce قَالَبٌ, q. v.) Hence also, طَبَّقَ alone, (assumed tropical:) He hit upon the right mode of judicial decision: (O, TA:) and the text of the tradition. (TA.) 3 مُطَابَقَةٌ signifies The putting a thing upon, or above, or over, another thing commensurate therewith: whence the phrase, طَابَقْتُ النَّعْلَ [i. e., as expl. in Bd lxvii. 3, I sewed another sole upon the sole or sandal]. (Er-Rághib, TA.) [Hence] one says also, طَابَقْتُ بَيْنَ الشَّيْئَيْنِ I made the two things commensurate, and stuck them together. (S, O. [See also 2.]) And طابق بَيْنَ قَمِيصَيْنِ He put on, or attired himself with, two shirts, one over, or outside, the other; (K, TA;) and in like manner صَافَقَ بَيْنَهُمَا, and طَارَقَ, (TA,) and ظَاهَرَ. (A &c. in art. ظهر.) — — And طابقهُ, (K, TA,) inf. n. مُطَابَقَةٌ (S, O, K, TA) and طِبَاقٌ, (K, TA,) It suited, matched, tallied, conformed, corresponded, or agreed, with it; (S, * O, * K, TA;) and was equal to it; or was like it in measure, size, quantity, or the like. (TA.) — — [Hence,] one says, هٰذَا جَوَابٌ يُطَابِقُ السُّؤَالَ [This is an answer, or a reply, that is suitable to the question]. (TA.) — — And طابقت زَوْجَهَا She (a woman) complied with [the desire of] her husband: and طابقت said of a she-camel, and of a woman, She was, or became, submissive to him who desired her. (TA.) — — And طابق لِى بِحَقِّى He obeyed me with respect to my right, or due, and hastened to render it; or he acknowledged to me my right, or due, willingly. (TA.) — — And طابقهُ عَلَى الأَمْرِ He combined with him, and aided him, to do the thing: or [simply] he aided him to do it. (TA.) — — And طابق عَلَى العَمَلِ He became accustomed, habituated, or inured, to the work. (S, * O, * TA.) — — مُطَابَقَةٌ, of a horse, (S, O, K,) in his running, (S, O,) and in like manner of a camel, as in the A, (TA,) means His putting his hind feet in the places that were those of his fore feet. (S, O, K.) — — And (hence, TA) (tropical:) The walking as one shackled; (S, O, K, TA;) i. e., with short steps. (TA.) [See an ex. voce جِحْلٌ.] 4 اطبقهُ He covered it; (S, O, K;) as also ↓ طبّقهُ, inf. n. تَطْبِيقٌ; (K;) [i. e.] he made it to be covered; (S, O;) he put the طَبَق, i. e. cover, upon it, namely, a jar [or the like]. (Mgh. [And the like is said in several other arts. in other lexicons.]) And اطبقتُ الرَّحَى I put the upper mill-stone upon the lower. (TA.) — — See also 2, second sentence. [This last ex. shows that اطبقهُ signifies sometimes It covered it as meaning it became a cover, or like a cover, to it; and اطبق عَلَيْهِ likewise has this meaning; as also ↓ انطبق عليه, and ↓ تطبّق عليه.] — — [Hence,] one says, اطبق عَلَيْهِ الجُنُونُ (Msb, TA) (assumed tropical:) Insanity covered [i. e. veiled, or wholly obscured,] his reason, or intellect. (TA.) And اطبقت عَلَيْهِ الحُمَّى (Mgh, O, TA) (tropical:) The fever was, or became, continual upon him, not quitting him night nor day. (TA.) — — اطبقوا عَلَى الأَمْرِ means (tropical:) They combined consentaneously, or agreed together, respecting, or to do, the thing, or affair; (S, * Mgh, * O, * Msb, TA; *) and so ↓ تطابقوا عَلَيْهِ. (MA.) — — And اطبقوا عَلَيْهِ They came round about him. (MA.) — — [And اطبقت عَلَيْهِ الحَيَّةُ The serpent wound itself round upon him. (See طَبَقٌ, last sentence.)] — — And اطبقت النُّجُومُ The stars appeared, and were numerous; (O, K, TA;) [as though they were like a cover; or] as though they were stage above stage (طَبَقَةٌ فَوْقَ طَبَقَةٍ). (TA.) — — [اطبقهُ عَلَيْهِ signifies He made it to cover it; i. e., to be a cover, or like a cover, upon it.] You say, أَطْبَقَ عَلَى مَخْرَجِ الحَرْفِ مِنَ اللِّسَانِ مَا حَاذَاهُ مِنَ الحَنَكِ [He made to cover the part of the tongue which was the place of utterance of the letter what was opposite to it of the palate; i. e. he put that part of his tongue close beneath the opposite part of the palate]. (O.) — — [Hence,] أَطْبَقَ عَلَيْهِمُ العَذَابَ, said of God, (tropical:) He made punishment to fall, or come, upon them in common, or universally, [as though He made it to cover them,] so that none of them escaped. (Jel in xci. 14.) — — And أَطْبَقَ اللّٰهُ عَلَيْهِ الحُمَّى, and الجُنُونَ, (assumed tropical:) God made the fever to be continual upon him, and in like manner insanity: the verb being used as intrans. and trans. (Msb. [But its author adds that he had not found this: meaning that he had not found any classical authority for the trans. use of the verb in this and similar senses.]) — — One says also, اطبق البَابَ [He closed the door]. (Msb and K in art. وصد; &c.) And أَطْبِقْ شَفَتَيْكَ [Close thy lips;] i. e. (assumed tropical:) be thou silent. (TA.) [And اطبق الكِتَابَ He closed, or shut, the book. And اطبق الثَّوْبَ He folded together the garment, or piece of cloth.] See also 2, in the middle of the paragraph. — مَا أَطْبَقَهُ How skilful is he (O, K) لِكَذَا [for the performance of such a thing]! (O) is form طَبَّقَ المَفْصِلَ. (JK.) 5 تطبّق: see 7. — — تطبّق عَلَيْهِ: see 4. [Hence,] one says, لَوْ تَطَبَّقَتِ السَّمَآءُ عَلَى الأَرْضِ مَا فَعَلْتُ كَذَا [If the heaven became as a cover upon the earth, I would not do such a thing]. (S, O.) 6 تطابق الشَّيْآنِ The two things suited, matched, tallied, conformed, corresponded, or agreed, each with the other; (S, * O, * TA;) and were equal, each to the other; or were like each other in measure, size, quantity, or the like. (TA.) And تطابقوا عَلَى الأَمْرِ: see 4. 7 انطبق It was, or became, covered; (O, K;) [i. e.] it was made to be covered;] or it had the طَبَق, i. e. cover, put upon it;] quasi-pass. of أَطْبَقَهُ; (O;) and so ↓ تطبّق. (S, O, K.) — — [And It became closed; said of a door, &c. — — Hence,] يَنْطَبِقُ عَلَيْهِ الكَلَامُ i. q. يَنْغَلِقُ (assumed tropical:) [Speech is as though it were closed against him; i. e. he is impeded in his speech, unable to speak, or tonguetied]. (O.) — — See also 4. — — [Hence one says of a rule, يَنْطَبِقُ عَلَى كَذَا وَكَذَا (assumed tropical:) It applies to such and such things or subjects.] طَبَقٌ: see an ex. of the accus. case, in the phrase وَلَدَتِ الغَنَمُ طَبَقًا, voce طَبَقٌ, last quarter. — طَبَقٌ is also expl., by IAar, as meaning The doing wrong, or injuring, by false pretence or false allegation. (TA.) طِبْقٌ: see طَبَقٌ, in the latter part of the former half. — — طِبَاقٌ: see طِبْقُ الأَرْضِ. — — هٰذَا الشَّىْءُ طِبْقُ هٰذَا, (IAar, O, K, *) and ↓ طَبَقُهُ, and ↓ طِبَاقُهُ, (IAar, * O, * K,) and ↓ طَبِيقُهُ, (IAar, O, K,) and ↓ طَابَقُهُ, and ↓ مُطَابِقُهُ, (IAar, O, TA,) i. q. ↓ مُطَابِقُهُ [i. e. This thing is the match of this; or what suits, matches, tallies, conforms, corresponds, or agrees, with this; what is equal to this; or the like of this in measure, size, quantity, or the like]. (IAar, O, K, TA.) — — طِبْقٌ signifies also A space, or period, (سَاعَةٌ,) of the day; and so ↓ طِبْقَةٌ: and ↓ طَبِيقٌ signifies the same of the night: (K:) you say, أَقَمْتُ عِنْدَهُ طِبْقًا مِنَ النَّهَارِ, and ↓ طِبْقَةً, I remained at his abode during a space, or period, (سَاعَةً,) of the day: (Ibn-'Abbád, O:) and طِبْقًا, (K, TA,) with kesr, (TA,) or ↓ طَبَقًا, (so in the O,) and ↓ طَبِيقًا, i. e. a while, or a long time, syn. مَلِيًّا: (Ibn-'Abbád, O, K:) or, accord. to the L, one says, أَتَانَا بَعْدَ طِبْقٍ مِنَ اللَّيْلِ, and ↓ طَبِيق, he came to us after a space, or period, (حِينٍ,) of the night; and in like manner, مِنَ النَّهَارِ of the day: (TA:) the pl. of طَبِيقٌ is طُبْقٌ. (K.) [See also طَبَقٌ, in, or near, the middle of the paragraph.] — Also Bird-lime; a dial. var. of دِبْقٌ. (IDrd, O, K.) And The fruit of a certain kind of tree [app. meaning the berries of the viscum, or mistletoe, of which birdlime is mostly prepared, and which are called دِبْق in the present day]. (K.) And Anything with which a thing is stuck, or made to stick. (K.) And [particularly] A thing [or substance] to which the exterior lamina of the pearl is stuck so that it becomes like it; as also ↓ مُطَبَّقٌ. (TA.) — — And Snares for birds, or things with which birds are caught; (Ibn-'Abbád,

O;) like فِخَاخ; as also طِبَقٌ; of which [latter] the sing is ↓ طِبْقَةٌ. (Ibn-'Abbád, O, K.) — Also A road, or way: — and i. q. دَسْتُور [as a Pers. word, generally meaning Permission, or leave, as expl. by Golius in this instance]. (KL. [But for these two significations I have not found any other authority.]) طَبَقٌ A thing that is the equal of another thing (Msb, K) of any kind (K) in its measure so that it covers the whole extent of the latter like the lid: this is its primary signification: (Msb:) [whence] one says, هٰذَا الشَّىْءُ طَبَقُ هٰذَا, like طِبْقُهُ, q. v.: (IAar, O, K:) and [hence] it signifies The cover, or lid, (Mgh, K,) of a jar, (Mgh,) or of anything: (K:) pl. أَطْبَاقٌ (S, * O, * K) [and طِبَاقٌ, mentioned in the Msb as a pl. of طَبَقٌ in another, but similar, sense, which will be found in what follows, but better known as a pl. of طَبَقَةٌ], and أَطْبِقَةٌ is added as another pl. in the K, but [SM says] this is strange; I have not found it in the [other] lexicons; and it may be that the right reading is وَأَطْبَقَهُ, as syn. with what immediately there follows it, i. e. وَطَبَّقَهُ. (TA.) وَافَقَ شَنٌّ طَبَقَهْ is [a prov.] expl. (O, K, TA) by As (O, TA) as said of a company of men who had a receptacle of skin [i. e. a water-skin] that had become old and worn out, wherefore they made a طَبَق [or cover] for it: (O, K, TA:) [so that the meaning is, A water-skin that had become old and worn out suited its cover:] or شَنٌّ and طَبَقٌ [in the O طبقه] were two tribes; (S, * O, K * TA;) and, as ISd says, شَنٌّ does not here mean a water-skin, for this has no طَبَق: (TA:) or [طَبَقَهْ is for طَبَقَةَ, and] طَبَقَةُ was an intelligent woman, whom an intelligent man took as his wife. (O, K, TA. [See Freytag's Arab. Prov., ii. 800.]) — — Also A certain household utensil; (Msb;) [i. e. a dish, or plate; perhaps thus called because the cover of a cooking-vessel is often used as a dish or plate;] the thing upon which one eats, (K, TA,) and in which one eats; and the thing upon which fruit is placed [i. e. a dish, or plate, used for that purpose; and likewise a round tray, and the like]: (TA:) pl. أَطْبَاقٌ and طِبَاقٌ. (Msb.) — — — — (tropical:) The surface of the earth [considered as a cover]. (K, TA.) [And in like manner applied to A layer, or stratum, of earth. دَفَنْتُ الشَّىْءَ is expl. in the Msb as meaning أَخْفَيْتُهُ تَحْتَ أَطْبَاقِ التُّرَابِ I concealed it beneath the layers, or strata, of the earth, or dust. See also طَبَقَةٌ.] — — (tropical:) The exterior part of the pudendum muliebre [considered as a cover]. (Ibn-'Abbád, O, K, TA.)— — A fold, a ply, or an overlapping part, of a thing. (PS. [See حَفِثٌ.]) — — [And hence, app., (tropical:) A roller of the sea: see آذِىٌّ.] — — A thin bone [or cartilage] that forms a division between any two vertebræ: (S, O, K:) what is between any two vertebræ of a horse [&c.]: pl. أَطْبَاقٌ: (Kr:) and some say, the vertebræ altogether: and some say, a vertebra, in any part. (TA.) It is said in a trad. respecting the day of resurrection, تَبْقَى أَصْلَابُ المُنَافِقِينَ طَبَقًا وَاحِدًا, meaning [The backbones of the hypocrites shall be (lit. continue to be) as though they were] one vertebra: or, as some say, ↓ طَبَقَةً; and [they say that] طَبَقٌ is the pl. [or coll. gen. n.]. (O. [See also 1 in art. عقم.]) — — [And Any of the successively-superimposed cartilages of the windpipe: pl. أَطْبَاقٌ. (See حَنْجَرَةٌ, in art. حجر; and see also حُلْقُومٌ.)] — — Any of the stages of Hell [whereof every one except the lowest is imagined to be like a cover over another]. (TA.) [And in like manner, Any of the Seven Heavens:] one says, السَّمٰوَاتُ طِبَاقٌ, meaning The Heavens are [composed of stages] one above another; (S, O, Msb; *) every heaven [except the lowest] being like a طبق to another: (Msb:) or this is said because of their being conformable, one with another: (K:) and it is said in the Kur lxvii. 3, اَلَّذِى خَلَقَ سَبْعَ سَمٰوَاتٍ طِبَاقًا, meaning [Who hath created seven heavens] placed one above another; طباقا being the inf. n. of طَابَقْتُ النَّعْلَ [q. v.], used as an epithet; or for طُوبِقَتْ طِبَاقًا; or ذَاتَ طِبَاقٍ, pl. of طَبَقٌ or of ↓ طَبَقَةٌ. (Bd.) — — [Any of the bones of the head; because they compose a covering: or] أَطْبَاقُ الرَّأْسِ means the bones of the head because they suit one another and have certain parts of them inserted and infixed into other parts. (TA. [See 8 in art. شجر.]) — — Any joint of a limb: pl. أَطْبَاقٌ. (As, TA.) — — A collective number of men, and of locusts; (S, O, K;) as also ↓ طِبْقٌ, (K,) which is thus expl. by As in relation to men: (TA:) or a multitude of men, and of locusts: (K:) [app. considered as covering a space of ground:] or a company of men that are equal with a company like them. (ISd, TA.) — — A generation of mankind; or the people of one time; syn. قَرْنٌ and عَالَمٌ; as in the saying of El-'Abbás, إِذَا مَضَى عَالَمٌ بَدَا طَبَقُ [metre مُنْسَرِح] i. e. إِذَا مَضَى قَرْنٌ بَدَا قَرْنٌ [When a generation passes away, a generation appears in its place]: the قَرْن being called طَبَق because they are a طَبَق [i. e. cover] to the earth: then they pass away and another طبق comes: (O, TA:) or, as IAar says, طَبَقٌ signifies a people after a people. (TA.) And (TA) A قَرْن [i. e. generation] of time: or twenty years: (K, TA:) or, as in the book of El-Hejeree, on the authority of I'Ab, ↓ طَبَقَةٌ has this latter meaning. (TA.) — — (tropical:) A rain such as fills and covers the earth, or land; (TA;) or such as is general, (S, O, K, TA,) and of wide extent; termed by a poet (namely, Imra-el-Keys, O, TA) طَبَقُ الأَرْضِ: (S, O, TA:) or a lasting rain, consecutive in its falls. (Msb.) And أَصْبَحَتِ الأَرْضُ طَبَقًا وَاحِدًا means (assumed tropical:) [The land became, or became in the morning,] covered with water over its surface. (TA.) — — A main portion of the night and of the day: (S, O, K:) or, accord. to the Mufradát [of Er-Rághib], طَبَقُ اللَّيْلِ وَالنَّهَارِ signifies سَاعَاتُهُ المطابقة [app. a mistranscription for المُتَطَابِقَةُ, and meaning the commensurate, or similar, or equal, portions of the night and of the day]. (TA.) See also طِبْقٌ. — — And A state, or condition; (S, O, K, TA;) as also ↓ طَبَقَةٌ, of which the pl. is طِبَاقٌ: the pl. of the former in this sense is أَطْبَاقٌ. (TA.) Hence the phrase, لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ, (S, O, K, TA,) in the Kur [lxxxiv. 19], meaning [Ye shall assuredly enter upon] state after state, (S, * O, TA,) and predicament after predicament; as in the A; (TA;) on the day of resurrection; (S;) the state being termed طَبق because it will fill the hearts [as though the dread thereof covered them], or will be near to doing so; (O, TA;) and عَنْ being put in this instance, as it is in many others, in the place of بَعْدَ: (TA:) or the meaning is, one after another of similar states of hardship: or it may be, degrees of hardship after degrees thereof; طَبَقٌ accord. to this rendering being regarded as pl. [or coll. gen. n.] of ↓ طَبَقَةٌ: (Ksh and Bd:) or [ye shall assuredly mount upon] the heaven in one state after another state; for it (the heaven) shall be like مُهْل [i. e. molten brass or iron &c., as is said in the Kur lxx. 8,] and then successively in other states: (O, TA:) so says Aboo-Bekr: accord. to Er-Rághib, it points to the various successive states of man in the present world from his creation, and in the world to come until his resting in one of the two abodes [Paradise or Hell]: or, accord. to Ibn-Abi-l- Hadeed, it means [ye shall assuredly enter upon] difficulty after difficulty; as is related by MF; and the same is said by Az on the authority of I'Ab: (TA:) some read لَتَرْكَبَنَّ, meaning thou, O Mohammad, shalt assuredly mount upon stage after stage of the stages (أَطْبَاق) of heaven; and I'Ab and Ibn-Mes-ood read لَتِرْكَبِنَّ, with kesr to the ب, which is accord. to the dial. of Temeem, and Keys and Asad and Rabee'ah pronounce the first letter of the future with kesr except when it is ى: 'Omar read لَيَرْكَبَنَّ, either as relating to the Prophet or as referring to him who is mentioned in verses 10-15 of the same chapter. (O, TA.) One says also, بَاتَ يَرْعَى طَبَقَ النُّجُومِ, meaning (tropical:) [He passed the night watching] the state of the stars in their course: (TA:) or طَبَقُ النُّجُوم means the falling [or app. setting] of stars after [other] stars: or, accord. to Es-Sadoosee, the rising of a star and the setting of another: and a collective number thereof after a collective number [of others]: and such, he

says, are termed طَبَقَاتٌ ↓ مِنَ النُّجُومِ. (O.) — — جَآءَتِ الإِبِلُ طَبَقًا وَاحِدًا means عَلَى خُفٍّ وَاحِدٍ [i. e. The camels came following one another, in a single line: see art. خف]. (TA.) And one says, وَلَدَتِ الغَنَمُ طَبَقًا and ↓ طَبْقًا, meaning The sheep, or goats, brought forth one after another: (L:) El-Umawee says, when they do thus, one says, وَلَدْتُهَا الرُّجَيْلَآءِ and وَلَدْتُهَا طَبَقًا and ↓ طَبَقَةً [They brought them forth (i. e. their young ones) one after another]. (S, O.) — — [The pl.] الأَطْبَاقُ also signifies Those who are remote, and those who are remotely connected: so in a trad. respecting the signs of the resurrection, or of the time thereof; in which it is said, يُوْصَلُ الأَطْبَاقُ وَيُقْطَعُ الأَرْحَامُ [Those who are remote, and those who are remotely related, shall be brought into close connection, and the ties of relationship shall be severed]. (TA.) — — بِنْتُ طَبَقٍ is an appellation of A female tortoise, [app. because of the cover of her back,] which, (S, O, K,) as the Arabs assert, (S, O,) lays ninety-nine eggs, all of them [eventually] tortoises, and lays one egg which discloses (S, O, K) a serpent (K) [or a serpent such as is termed] an أَسْوَد; (S, O;) or, accord. to Az, sixty-nine [eggs], and the seventieth is [eventually] a viper. (So in a marg. note in one of my copies of the S; in which, also, the appellation is written بِنْتُ طَبَقَ, instead of بِنْتُ طَبَقٍ.) Hence the phrase إِحْدَى بَنَاتِ طَبَقٍ, meaning (tropical:) A calamity; (S, O, TA;) as also بِنْتُ طَبَقٍ: (TA:) بَنَاتُ طَبَقٍ meaning calamities [like مُطْبِقَاتٌ]: as well as tortoises: and serpents: (K:) and أُمُّ طَبَقٍ [in like manner] means calamity: (TA in art. طرق:) or, accord. to EthTha'álibee, طَبَقُ [thus, imperfectly decl., as written in the L,) signifies a yellow serpent: (L, TA:) and أُمُّ طَبَقٍ and بِنْتُ طَبَقٍ are said to signify the serpent, because of its coiling itself round: or بَنَاتُ طَبَقٍ is an appellation applied to serpents because of their winding themselves round (لِإِطْبَاقِهَا) upon him whom they bite; or, as some say, because the حَوَّآء [q. v.] confines them beneath the lids (أَطْبَاق) of the baskets (أَسْفَاط) covered with leather; or, as Z says, because they resemble the طَبَق [i. e. cover, or dish, or plate,] when they coil themselves round. (TA.) طَبْقَةٌ: see طِبْقٌ, former half, in two places: — and also near the end of the same paragraph. طَبَقَةٌ [generally signifying Any one of two or more things that are placed, or situate, one above another; a stage, story, or floor; a layer, or stratum; or the like: pl. طَبَقَاتٌ and طِبَاقٌ]: see طَبَقٌ, in seven places. — — [Hence, طَبَقَاتُ العَيْنِ The coats, or tunics, of the eye. (See جُلَيْدَةٌ.)] — — [Hence also,] طَبَقَاتُ النَّاسِ The degrees, ranks, orders, or classes, of men. (S, * O, * TA.) [Thus, طَبَقَاتُ الشُّعَرَآءِ means The orders, or classes, of the poets.] — — كُتُبُهُ إِلَىَّ طَبَقَةٌ is a phrase mentioned by Ibn-'Abbád as meaning His letters, or epistles, to me are consecutive. (O, TA.) — — A طَبَقَة of land is [A portion] like a مَشَارَة [expl. in art. شور]. (TA.) يَدٌ طَبِقَةٌ An arm that will not be stretched forth; (S, O, TA;) sticking to the side. (K, TA.) طِبَاقٌ [a pl. of طَبَقَةٌ, and said to be also a pl. of طَبَقٌ]. — — طِبَاقُ الأَرْضِ means What is upon the earth: (S, O:) or what fills, or would fill, the earth, extending over it in general, or in common, (O, TA,) as though it were a طَبَق [or cover] to it. (TA.) It is said in a trad. respecting Kureysh, عِلْمُ عَالِمِهِمْ طِبَاقُ الأَرْضِ i. e. The knowledge of the knowing of them is as though it extended over the earth in general, or in common, and were a cover to it; (O, * TA;) or, as some relate it, طِبْقُ ↓ الأَرْضِ. (TA.) — — See also طِبْقٌ. — — And see مُطْبِقٌ. طَبِيقٌ: see طِبْقٌ, in five places. طَبَاقَآءُ (tropical:) A camel (S, O, K) that will not cover; (S, O;) lacking strength, or ability, to cover. (K, TA.) — — And, applied to a man, (S, O, K,) (assumed tropical:) Impeded in his speech; unable to speak; or tonguetied: (O, K, * TA:) or that will not perform the act of coïtus: (TA:) or heavy, covering the woman (يُطْبِقُ عَلَى المَرْأَةِ, in the CK [erroneously] يَطْبِقُ, and in my MS. copy of the K يُطَبِّق المرأةَ,) with his breast by reason of his heaviness: (K, TA:) or impotent; syn. عِيِيٌّ: (S, O:) or impotent (عَيِيٌّ), heavy, covering her whom he compresses, or the woman, with his breast, by reason of his littleness, or immature age: accord. to As, stupid, foolish, impotent in speech or actions, dull, or heavy: accord. to IAar, whose reason is veiled, or wholly obscured, (مُطْبَقٌ ↓ عَلَيْهِ, [see أَطْبَقَ عَلَيْهِ الجُنُونُ,]) by stupidity, or foolishness: or, as some say, whose affairs are veiled to him [so that he sees not how to accomplish them]: or who lacks ability to speak, his lips being closed. (TA.) — — تَحَلَّبُوا عَلَى ذٰلِكَ الإِنْسَانِ طَبَاقَآءَ means They collected themselves together against that man, all of them. (ISh, O.) طُبَّاقٌ A species of tree, (S, O, K,) growing upon the mountains of Mekkeh; (K;) described to AHn by some one or more of Azd-es-Saráh as being about the stature of a man in height, growing near one another, scarcely ever or never seen singly, having long, slender, green leaves, which slip [between the fingers] when squeezed, applied as a dressing to a fracture, which, remaining upon it, they consolidate; it has a clustered yellow flower; is not eaten by the camels, but by the sheep or goats; and grows among the rocks, with the عَرْعَر; the bees eat from its flowers, and the mountain-goats also feed upon it: (O:) it is beneficial as an antidote against poisons, taken internally and applied as a dressing, and as a remedy for the mange, or scab, and the itch, and fevers of long continuance, and colic, and jaundice, and obstructions of the liver; and is very healing. (K.) [طُبَاقٌ, thus written by Golius, without teshdeed, is said by him to be Ocimum agreste; as on the authority of Meyd; but he has not given the syn. by which Meyd has explained it.] بَيْنَ شَثٍّ وَطُبَّاقٍ, in a trad. of Mohammad Ibn-El-Hanafeeyeh, means in the places where grow these two species of trees; (O;) i. e. in the tracts of the mountains of Mekkeh. (TA.) طَابَقٌ: see طِبْقٌ. — Also, (S, Mgh, O, K,) and طَابِقٌ, (K,) both mentioned by Ks and Lh, [and both in one of my copies of the S,] (TA,) and ↓ طَابَاقٌ, (Fr, O, K,) A large brick: (Mgh:) or a large baked brick: (S, O, K:) [or a large tile, or flat piece of baked clay:] and a large [piece of] glass: (Mgh:) arabicized, (S, Mgh, O,) from the Pers., (S, O,) i. e. from تَابَهْ: (Mgh, O:) [and particularly a large flat piece of baked clay, or of stone, &c., that is used for a trapdoor:] whence, بَيْتُ الطَّابَقِ [the chamber that has a trap-door]: (Mgh: [see also مُطْبِقٌ:]) pl. طَوَابِقُ and طَوَابِيقُ; (Mgh, O, K;) the former being pl. of طابق, and the latter of طاباق. (O.) — — And in like manner the طَابَق of iron [is from the Pers. تَابَهْ]: (O:) [i. e.] طَابَقٌ signifies also, (K, TA,) and طَابِقٌ likewise, (accord. to the K,) A certain vessel in which one cooks, (K, TA,) [meaning a frying-pan,] of iron or of copper: (TA:) arabicized from تَابَهْ. (K, TA.) — — [And A plate, or flat piece, of metal.] — بِئْرٌ ذَاتُ طَابَقٍ means A well in which are projecting edges. (Ibn-'Abbád, O.) — And طَابَقٌ and طَابِقٌ signify also A limb, or member, (Th, O, * K, TA,) of a human being, such as the arm, or hand, and the leg, or foot, and the like: (Th, TA:) applied in a trad. to the hand of a thief, which is to be cut off: (TA:) [see طَائِفٌ, in art. طوف:] or they signify [or signify also] the half of a sheep, or goat: (K, TA:) or as much thereof as two persons, or three, eat. (TA.) طَابَاقٌ; pl. طَوَابِيقُ: see the next preceding paragraph. العِمَّةُ الطَّابِقِيَّةُ The mode of disposing the turban without winding [a portion thereof] beneath the chin: (O, K:) a mode which is forbidden. (O.) جَآءَ فُلَانٌ مُتَعَمِّمًا طَابِقِيًّا means Such a one came having his turban disposed in the manner above described. (IAar, O.) مَطْبَقٌ: see مُطْبِقٌ. مُطْبَقٌ [pass. part. n. of 4, Covered; &c.]. — — الحُرُوفُ المُطْبَقَةُ are The letters ص, ض, ط, and ظ: (S, O, K:) the part of the tongue which is the place of their utterance being [closely]

covered [in their utterance] by what is opposite to it of the palate. (O, TA.) — — And مُطْبَقٌ is used by the vulgar for مُطْبَقٌ عَلَيْهِ, [which is for مُطْبَقٌ عَلَيْهِ الجُنُونُ,] meaning (assumed tropical:) Upon whom insanity is made to be continual: (Msb: see also طَبَاقَاءُ [where مُطْبَقٌ عَلَيْهِ is in my opinion better rendered]:) and you say مَجْنُونَةٌ مُطْبَقٌ عَلَيْهَا [in like manner, for مُطْبَقٌ عَلَيْهَا الجُنُونُ) (assumed tropical:) an insane female whose reason insanity has veiled, or wholly obscured]. (Mgh, O.) — — مُطْبَقٌ عَلَيْهِ signifies also Affected with a swooning, or a fit of insensibility. (TA.) — — بَيْتٌ مُطْبَقٌ means (assumed tropical:) A verse of which the former hemistich ends in the middle of a word. (Z, TA.) — — See also the next paragraph. — — And see مُطْبِقٌ .طِبْقٌ Covering. (O, K, TA.) — — Hence, (K, TA,) جُنُونٌ مُطْبِقٌ (Mgh, O, K, TA) (assumed tropical:) Insanity that covers [i. e. veils, or wholly obscures,] the reason, or intellect. (TA.) — — حُمَّى مُطْبِقَةٌ (S, Mgh, O, Msb, K) (tropical:) A continual fever, not quitting night nor day. (S, Msb, * TA.) — — مُطْبِقَةٌ [for سَنَةٌ مُطْبِقَةٌ] means (tropical:) A hard, or severe, year. (TA.) And مُطْبِقَاتٌ means (assumed tropical:) Calamities [like بَنَاتُ طَبَقٍ]. (TA.) — — And مُطْبِقٌ may have the same meaning as ↓ مُطْبَقٌ. (TA. [But in what sense the latter is here used is not specified.]) — — It signifies also A subterranean prison; or a place of confinement beneath the ground. (TA. [The word in this sense, which is probably postclassical, is there said to be like مُحْسِنٌ; but perhaps only because of its having been found written مُطْبِقٌ; for I think that I have heard ↓ مَطْبَقٌ used in this sense; and I find an apparent authority for this in a copy of the M in arts. اصد and وصد, where الإِصَادُ and الوِصَادُ are expl. as meaning المَطْبَقُ: and likewise in the TA in art. عن, where I find مَطْبَق, thus written; see 2 in that art.: it seems also that ↓ طِبَاقٌ may have the same signification; for I find الإِصَادُ expl. as meaning الطِّبَاقُ in the K in art. اصد; and thus in the O in art. وصد, and likewise الوِصَادُ.]) مُطَبَّقٌ: see طِبْقٌ, last quarter. جَرَادٌ مُطَبِّقٌ Locusts extending in common or universally [over a tract or region]. (TA.) And سَحَابَةٌ مُطَبِّقَةٌ A cloud raining upon the whole of a land. (S, O.) — — مُطَبِّقٌ signifies also [A sword hitting the joint, and severing the limb: or falling between two bones. — — And hence,] (tropical:) One who takes the right course in affairs by his [good] judgment. (K, TA.) مُطَابِقٌ: see an ex. voce طِبْقٌ طبل 1 طَبَلَ, (Lth, O, Msb, K,) aor. طَبُلَ (Lth, O, Msb) and طَبِلَ, (Msb,) inf. n. طَبْلٌ, He beat the طَبْل [or drum; he drummed]; (Lth, O, Msb, K;) and ↓ طبّل, (Msb, K,) inf. n. تَطْبِيلٌ, (O, Msb,) signifies the same; (O, * K;) or the latter verb signifies he did so much. (Msb.) 2 طَبَّلَ see the preceding paragraph. طَبْلٌ [A drum;] a certain thing with which one beats, (S, O, K,) [or rather upon which one beats,] well known, (Msb,) having a single face, and having two faces: (Msb, K:) pl. [of mult.] طُبُولٌ (O, Msb, K) and [of pauc.] أَطْبَالٌ. (Msb, K.) [Hence] one says, هُوَ طَبْلٌ ذُو وَجْهَيْنِ [lit. He is a double-faced drum]; meaning (tropical:) he is of ill-omened, or hard, aspect. (TA.) And فُلَانٌ يَضْرِبُ الطَّبْلَ تَحْتَ الكِسَآءِ [lit. Such a one beats the drum beneath the garment called كساء; meaning, (assumed tropical:) strives to conceal what is notorious: similar to the Pers. saying طَبْل دَرْ زِيرِ گِلِيم زَدَنْ]. (TA.) — — Also A رَبْعَة [or small round basket, covered with leather,] for perfumes. (TA.) And A سَلَّة [or round basket] for food, [app. shallow, resembling a round tray, for it is said to be] like the خِوَان; also called ↓ طَبْلِيَّةٌ, of which the pl. is طِبَالٌ. (TA. [See also سَدٌّ, last sentence.]) [And A kind of tray, of wood, used for counting money, &c.; also called ↓ طَبْلَةٌ: this is app. what is meant by the saying in the S, طَبْلُ الدَّرَاهِمِ وَغَيْرِهَا مَعْرُوفٌ; and by the saying in the O, طَبْلَةُ الدَّارَهِمِ مَعْرُوفٌ.] — — And A certain sort of garments, or cloths, (Lth, IDrd, O, K, *) upon which is the form of the طَبْل [or drum], (Lth, O, K,) or figured with the like of طُبُول [or drums], (T, TA,) of the fabric of El-Yemen, or of Egypt, (K,) or brought from Egypt, and called also ↓ الطَّبْلِيَّةُ and أَرْدِيَةُ الطَّبْلِ: (Lth, O:) which last appellation is expl. in the A as meaning [garments of the kind called] بُرُود, worn by the lords, or principal personages, of Egypt. (TA.) — — And The [tax called] خَرَاج: (IAar, O, K:) [or an instalment thereof; for] one says, أَدَّى أَهْلُ مِصْرَ طَبْلًا مِنَ الخَرَاجِ and طَبْلَيْنِ and طُبُولًا The people of Egypt payed an instalment of the خراج [and two instalments and several instalments]; so called after the طَبْل [or drum] of the بُنْدَار [app. meaning the farmer-general of the tax, who, it seems from this, announced his coming by the beating of a drum]: (A, TA:) [and probably syn. with خَرَاجٌ as meaning revenue in a general sense; for it is added,] hence [the saying] ↓ هُوَ يُحِبُّ الطَّبْلِيَّةَ (O, K [in the CK تَحْتَ is erroneously put for يُحِبُّ]) i. e. He loves the خَرَاج, (O,) or the money of the خَرَاج, (K,) without fatigue. (O.) — الطَّبْلُ signifies also النَّاسُ and الخَلْقُ [i. e. The created beings in general and mankind in particular]: one says, مَا أَدْرِى أَىُّ الطَّبْلِ هُوَ i. e. [I know not] what one of mankind he is: (S, O:) and so أَىُّ الطَّبْنِ هُوَ. (TA.) طَبْلَةٌ [A wooden tray; generally round: like طَلْبَهٌ in Persian. And such is app. meant by what here follows:] A certain thing of wood, which women take for their use. (TA.) See also طَبْلٌ. طَبْلِيَّةٌ: see طَبْلٌ, in three places. طِبَالَةٌ The art, or occupation, of beating the طبْل [or drum]. (Msb, K.) طَبَّالٌ [A drummer;] a beater of the طَبْل. (O, K. *) طَبَّالَةٌ [fem. of طَبَّالٌ: — — and] i. q. طُوبَالَةٌ, q. v. طُوبَالَةٌ A ewe; (S, O, K;) as also ↓ طَبَّالَةٌ: (TA:) pl. of the former طُوبَالَاتٌ: a ram is not to be called طُوبَالٌ. (S, K.) Tarafeh says, نَعَانِى حَنَانَةُ طُوبَالَةً تَسَفُّ يَبِيسًا مِنَ العِشْرِقِ [Hanáneh announced to me death (app. meaning predicted my death, for otherwise it should be نَعَى لِى): a ewe that eats dry 'ishrik]: (S, O, TA:) [in explanation of which it is said,] نَعَانِى means أَخْبَرَنِى بِالمَوْتِ: and حَنَانَةُ is the name of a pastor: and طوبالة is put in the accus. case as a term of revilement, as though the poet said أَعْنِى طُوبَالَةً. (TA.) طبن 1 طَبِنَ لَهُ, aor. طَبَنَ, inf. n. طَبَنٌ [accord. to the CK طَبْنٌ, which is wrong]; and طَبَنَ له, aor. طَبِنَ, inf. n. طَبَانَةٌ and طَبَانِيَةٌ and طُبُونَةٌ; He understood it; or knew it; or had knowledge, or was cognizant, of it: (S, K:) some say that طَبِنٌ relates to good, and تَبِنٌ to evil; but AO says that طَبَانَةٌ and تَبَانَةٌ are one, meaning the being very intelligent or knowing; and Lh says that طَبَانَةٌ and طَبَانِيَةٌ, and تَبَانَةٌ and تَبَانِيَةٌ, and لَقَانَةٌ and لَقَانِيَةٌ, and لَهَانَةٌ and لَهَانِيَةٌ [app. mistranscriptions for كَهَانَةٌ and كَهَانِيَةٌ], are one [in meaning]. (TA. [See more in the first paragraph of art. تبن.]) — — طَبِنَ لَهَا, in which the pronoun refers to a woman, a phrase occurring in a trad., is expl. as meaning He apprehended what was the state, or disposition, of her mind, and that she was one who would comply with the endeavour to seduce her: or, accord. to Sh, it is طَبَنَ لَهَا, like ضَرَبَ, and means he deceived her, or corrupted her, and beguiled her: accord. to Az, طَبِنْتُ بِهِ, aor. طَبَنَ, inf. n. طَبْنٌ; and طَبَنْتُ, aor. طَبِنَ, inf. n. طَبَانَةٌ; signify I deceived him, or deluded him. (TA.) — — And طَبَانِيَةٌ, accord. to IB, signifies also A man's looking at his wife, and either debarring her from appearing or being angry and jealous. (TA.) — طَبَنَ النَّارَ, (S, K,) aor. طَبِنَ, (K, TA, [in the CK طَبَنَ,]) inf. n. طَبْنٌ, (K,) He covered the fire [in a hollow] in the earth, in order that it might not become extinguished. (S, K.) 3 طَابِنْ هٰذِهِ الحُفْرَةَ (S) or الحَفِيرَةَ (K) means Lower thou [or deepen thou] this hollow in the ground [app. for fire to be covered over therein; see 1, last sentence]; syn. طَأْطِئْهَا and طَأْمِنْهَا. (The former syn. in some copies of the S and K; the latter in other copies of the S; and both in some copies of the K.) — — And طَابَنَ ظَهْرَهُ He lowered, or bent down, his back; syn. طَامَنَهُ. (TA.) — And طَابَنَهُ, (K,) inf. n. مُطَابَنَةٌ and طِبَانٌ, (TA,) He, or it, agreed, or accorded, with him, or it. (K.) Q. Q. 4 اِطْبَأَنَّ i. q. اِطْمَأَنَّ; (S, K;) formed from the latter by substitution [of ب for م]. (S in art. طمن.) So in the phrase اِطْبَأَنَّ قَلْبُهُ, meaning His heart became quiet, at rest, at ease, or tranquil. (TA.) طَبْنٌ A numerous

collection or body (K, TA) of men; (TA;) as also ↓ طَبَنٌ. (K, TA. [Freytag adds طُبْنٌ and طِبْنٌ in this sense; but they are mentioned in the K as syns. of طَبَنٌ meaning a certain game: and Golius adds, instead of these two, طِبِنٌ and طُبُنٌ, which are altogether wrong.]) — — And one says, مَا أَدْرِى أَىُّ الطَّبْنِ هُوَ, (S, K, *) meaning أَىُّ النَّاسِ هُوَ [i. e. I know not what one of mankind he is]: (S, K:) and so أَىُّ الطَّبْلِ هُوَ. (S and O in art. طبل.) — Also, [and it is implied in the K that the following explanation applies likewise to ↓ طُبْنٌ and ↓ طِبْنٌ and ↓ طَبَنٌ, but the TA restricts it to طَبْنٌ,] A carcass which is placed for the purpose of capturing upon it the vultures and beasts of prey. (K, TA. [Freytag assigns this meaning to طُبْنٌ only.]) — See also طُبْنَةٌ. طُبْنٌ The [kind of mandoline called] طُنْبُور: (IAar, K:) or the عُود [i. e. lute]. (K.) — — See also طُبْنَةٌ. — — And see طَبْنٌ. طِبْنٌ: see طُبْنَةٌ: — — and see also طَبْنٌ. — — الطِّبْنُ also signifies What the wind brings, [or bears along,] of firewood [app. meaning of fragments thereof], and النَّمش: [but this seems to be a mistranscription; for it is immediately added,] and sometimes the house (البيت) that is built, or constructed, therewith is thus called. (TA.) طَبَنٌ: see طَبْنٌ: — and see also طُبْنَةٌ. طَبِنٌ and ↓ طَابِنٌ Intelligent, understanding, skilled, or knowing, (S, K, * TA,) in everything: (TA:) the former is syn. with تَبِنٌ [q. v.]: (M in art. تبن:) and ↓ طُبُنَّةٌ signifies [very intelligent &c., being of a measure proper to intensive epithets; or simply] skilled, or skilful. (TA.) — And for the first of these words (طَبِنٌ), see also طُبْنَةٌ. طَبِنٌ: see طُبْنَةٌ: — and see also طَبْنٌ. طُبْنَةٌ, (S,) or ↓ طَبْنٌ and ↓ طُبْنٌ and ↓ طِبْنٌ (K) and ↓ طَبَنٌ and ↓ طَبِنٌ (TA) and ↓ طُبَنٌ, (K,) or this last is pl. of طُبْنَةٌ, (S, TA,) A certain game, (S, K, TA,) [said to be] played by children, by means of a circular line, [drawn on the ground, (but see what follows,)] and [also] called by them الرَّحَى; (TA;) called in Pers. سِهْ بَرَهْ, or سِيدَرَهِ, (accord. to different copies of the S,) or سِدْرَه, (accord. to some copies of the K, and the TA, [this and سِيدَرَه being app. for سِهْ دَرَهْ, which is syn. with سِهْ بَرَهْ,] in a MS. copy of the K سَدْ مَرَهْ, and in the CK سِدْ مَرْه, [both app. mistranscriptions for سِهْ بَرَهْ,]) i. e. " having three doors; " (TA;) [app. the same that is sometimes called in Pers. سِهْ دَرَكْ;] the game that is called in Turkish طوقورجون [and طُوقُرْجُنْ], and in Arabic called also قرق; (TK;) [i. e. قِرْقٌ, which is said in the K and TA in art. قرق to be the game called سُدَّر; accord. to an explanation and diagram there given, played by means of twenty-four lines, composed of four squares, or parallelograms, one of these having within it another, the latter having within it another, and this last having within it another; to which are added a line drawn from each angle of the outermost of these to the corresponding angle of the innermost and another line drawn from the middle of each side of the outermost to the middle of the corresponding side of the innermost; within which combination of twenty-four lines they place (يَصْعُونَ, in the CK يَصُفُّونَ,) pebbles. سُدَّر is evidently from the Pers. سِهْ دَرَهْ: it is said in the TA in art. سدر to be also pronounced سِدَّر and سَدَّر, and to be a Pers. term arabicized. Golius, without mentioning any other authority than that of the K, explains طُبْنٌ as follows: " Pers. سَدَرَهْ, Turc. دُقُرْجُنْ أُويُنِى, Græc. τριώδιον, Trium, vel novem, scruporum ludus. " Freytag explains the same word as meaning " Triodii seu trivalli ludus; " adding a loose rendering of the explanation of قِرْق in the K.] — طُبْنَةٌ signifies also The sound of the [musical instrument called] طُبْن. (IAar, K.) طِبْنَةٌ Intelligence, understanding, skill, or knowledge: (S, K:) pl. طِبَنٌ. (K.) طُبُنَّةٌ: see طَبِنٌ. طُبَأْنِينَةٌ i. q. طُمَأْنِينَةٌ [q. v.]. (TA.) طَابِنٌ: see طَبِنٌ. طَابُونٌ A place in which fire is covered [in a hollow] in the earth, in order that it may not become extinguished: (S, K:) pl. طَوَابِينُ. (TA.) مُطْبَئِنٌّ i. q. مُطْمَئِنٌّ [q. v.]. (S.) طبو 1 طَبَاهُ, (S, K,) aor. يَطْبُوهُ, (S,) inf. n. طَبْوٌ; (K;) and طَبَاهُ, aor. يَطْبِيهِ, (S, TA,) inf. n. طَبْىٌ; (TA in art. طبى;) He called him: (S, K:) or, accord. to Sh, he called him with a gentle calling: (TA:) an ex. of the latter verb occurs in a verse of Dhu-r-Rummeh cited voce ضَارِبٌ, (S,) or, as Lh cited that verse, an ex. of the former verb: (TA:) and ↓ اِطَّبَاهُ, (Sh, S, K, [in the CK erroneously written اَطْبَاهُ,]) of the measure اِفْتَعَلَهُ, (S,) signifies the same. (Sh, S, K.) And [hence] one says, لَا أَدْرِى مِنْ أَيْنَ اطبيت, [a mistranscription for طُبِيتَ,] with damm, and اطّبيت, [i. e. ↓ اُطُّبِيتَ,] meaning [I know not whence thou hast been called; or] whence thou hast come. (TA in art. طبى.) 8 إِطْتَبَوَ see 1, in two places. — — One says also اِطَّبَى بَنُو فُلَانٍ فُلَانًا, (S, K, TA, [in the CK, erroneously, اَطْبَى,]) The sons of such a one associated as friends with such a one and slew him: (S, K, TA:) and اِطَّبَيْتُهُ I acted with him as a friend, then I slew him. (IKtt, TA.) — — اِطَّبَى القُلُوبَ, in a trad. of Ibn-Ez-Zubeyr, means He showed love, or affection, to the hearts [of others], and drew them near to him. (TA.) And اِطَّبَاهُ signifies also He attracted him to himself; or sought to make him incline. (TA.) [طباة (thus written without any vowel-sign) is said in the TA, in art. طبى, to signify أَحْمَقُ (i. e. Stupid, &c.): but I think it probable that this is from a mistranscription for ظَبَأَةٌ, properly meaning " a hyena; " a beast proverbial for stupidity: see ضَبُعٌ.] طَبْوَاءُ: see طَبِيَةٌ, in the next art. طبى 1 طَبَيْتُهُ عَنْهُ, (S, K,) aor. أَطْبِيهِ, inf. n. طَبْىٌ, (TA,) I turned him away, or back, from it, (Lth, S, K, TA,) namely, his opinion, and his affair, &c. (Lth, TA.) — — And طَبَيْتُهُ إِلَيْهِ I called him to it; as also ↓ اِطَّبَيْتُهُ [in the CK erroneously written اَطْبَيْتُهُ]. (K, TA. See also art. طبو.) — — And طَبَيْتُهُ I led him. (K, TA.) And thus Lh explains the ex. of this verb in the verse of Dhu-r-Rummeh cited voce ضَارِبٌ. (TA.) — طَبِيَتْ, aor. طَبَىَ, inf. n. طَبًى; (TA;) or طَبِيَتْ طَبًى شَدِيدًا; (K; [in the CK, erroneously, طَبْيًا;]) said of a she-camel, Her طُبْى [q. v.] was, or became, flaccid, flabby, or pendulous; (TA;) or very flaccid &c.; (K;) on the authority of Fr. (TA.) 8 إِطْتَبَىَ see the preceding paragraph: and see also the same verb in art. طبو. طُبْىٌ (S, Mgh, Msb, K, &c.) and ↓ طِبْىٌ (S, K) [A teat, or dug, of any of certain animals mentioned in what follows; agreeably with an explanation of its pl. in the O, voce ضَرْعٌ, on the authority of AZ; and agreeably with a usage of its pl. in the TA, voce خِلْفٌ, on the authority of Lth: this is the most usual, if not the only proper, signification:] the ضَرْع [which sometimes means the teat, or dug, and is app. here used in this sense]; mostly, of a beast of prey: (Mgh:) or it is to the beast of prey, and to the solid-hoofed animal, (As, T, S,) like the ضَرْع to others; and sometimes to the camel; (S;) or that of the camel and of the cloven-hoofed animal is termed خِلْفٌ: (As, T:) or, to the camel, and to the cloven-hoofed animal, like the ثَدْى [which some- times means the teat] to the woman; and in rare instances, to the solid-hoofed animal, and to the beast of prey: (Msb:) or the حَلَمَات [meaning teats], (K, TA,) or, accord. to the M, the حَلَمَتَانِ [meaning pair of teats], (TA,) of the ضَرْع [or udder], of the camel, and of a cloven-hoofed animal, and of a solid-hoofed animal, and of a beast of prey: (K:) [and ↓ طُبْيَةٌ is perhaps a dial. var.: (see خَاتَمٌ, last sentence but two:)] pl. أَطْبَاءٌ. (S, Mgh, Msb, K.) It is said in a prov., (S,) [and] in a letter of 'Othmán to 'Alee, (TA,) جَاوَزَ الحِزَامُ الطُّبْيَيْنِ (S, K) The girth passed beyond the طُبْيَان [or two teats, or two pairs of teats]; (TA;) meaning (assumed tropical:) the affair, or case, became distressing, and formidable. (K, TA.) — — El-Hoseyn Ibn-Muteyr uses the pl. metaphorically in relation to rain, by way of comparison, saying, كَثُرَتْ كَكَثْرَةِ وَبْلِهِ أَطْبَاؤُهُ فَإِذَا تَجَلَّتْ فَاضَتِ الأَطْبَاءُ [in which, for تَجَلَّتْ, I read تَحَلَّبَ; for the verse, literally rendered, seems to mean, (tropical:) Its teats were abundant as

the abundance of its heavy rain, (or rather I would read لِكَثْرَةِ وبله by reason of the abundance &c.,) so that when it flowed with rain, as though it were milked, the teats poured forth exuberantly]. (TA.) — — أَطْبَآءُ الكَلْبَةِ (assumed tropical:) [Bitch's dugs] is an appellation of the tree called مُخَاطَة [i. e. the sebesten]. (TA in art. مخط, q. v.) طِبْىٌ: see the next preceding paragraph. طُبْيَةٌ: see the next preceding paragraph. طَبِيَةٌ, like فَرِحَةٌ, on the authority of Fr, in the K erroneously written طَبِيَّةٌ, (TA,) [and also there misplaced, for, with فَهِىَ (in the CK فَهُوَ) preceding it, it should follow immediately after the explanation of the phrase طَبِيَتِ النَّاقَةُ, being the part. n., and thus signifying Whose طُبْى is flaccid, flabby, or pendulous,] applied to a she-camel; (Fr, TA;) and طَبْوَآءُ signifies the same; (Fr, K, TA;) or this is applied to a she-goat, meaning whose dugs (خِلْفَاهَا) descend towards the ground. (So in one of my copies of the S: in the other copy omitted.) خِلْفٌ طَبِىٌّ i. q. مُجِيبٌ [meaning Yielding milk]; (S, K; [thus in my copies of the S, and in copies of the K; but said in the TA to be written in the K and in the copies of the S, مُجَيَّبٌ, which is evidently wrong;]) as though called, and answering the call. (JM.) طجن 1 طَجْنٌ The act of frying: (K:) an adventitious word in the Arabic language. (TA.) You say, طَجَنَ الشَّىْءَ, aor. طَجُنَ, inf. n. طَجْنٌ, He fried the thing. (TK.) طَاجَنٌ, (S,) or طَاجِنٌ, (T,) or both, (Msb, TA, and in a copy of the S written طَاجَنٌ,) and ↓ طَيْجَنٌ, (S, Msb, K,) A frying-pan; syn. مِقْلًى; (Msb;) a طَابَق upon which one fries: (S, K:) arabicized words, (S, Msb, K,) because ط and ج do not occur in the original language of the Arabs: (S, TA:) [app. from the Greek τήγανον:] the pl. of طاجن is طَوَاجِنُ; (Msb, TA;) and that of ↓ طيجن is طَيَاجِنُ, (Msb,) or طَيَاجِينُ. (MA, TA.) طَيْجَنٌ: see the next preceding paragraph, in two places. مُطَجَّنٌ Fried in a طَاجِن. (K.) طح 1 طَحَّهُ, aor. ○3طَحُ, (S, O,) inf. n. طَحٌّ, (S, O, K,) He scraped it with his heel so as to remove its superficial part; grazed it with his heel: (S, O, K: *) or he put his heel upon it and then so scraped it. (TA.) — — And He spread it, or expanded it. (IDrd, O, K.) 4 اطحّهُ He made it to fall, threw it down, or let it fall: and he threw it. (Fr, O, K.) 7 انطحّ It (a thing, O) became spread or expanded; or it spread, or expanded, itself. (O, K.) R. Q. 1 طَحْطَحَ بِهِمْ, (S, O,) inf. n. طَحْطَحَةٌ and طِحْطَاحٌ, (S,) He dispersed, or scattered, them, (S, O, TA,) destroying them: (TA:) or he dispersed, or scattered, them, and overcame them. (IF, O.) And طَحْطَحَهُ He dispersed, or scattered, it, destroying it: (Lth, TA:) or he destroyed it: (IDrd, O:) and he broke it: (S, O:) or he broke it, destroying it: (TA:) and he dispersed, or scattered, it. (S, O.) And طَحْطَحَهُمْ, said of time, or fortune, It destroyed them; and dispersed, or scattered, them. (A.) And طَحْطَحَ مَالَهُ He dispersed, or scattered, his property. (A.) — And طَحْطَحَ He laughed slightly: (K:) or so طَحْطَحَ فِى ضَحِكِهِ; (TA;) which means the same as طَهْطَهَ and كَتْكَتَ (O, TA) and طَخْطَخَ and كَدْكَدَ and كَرْكَرَ. (TA.) طُحُحٌ i. q. مَسَاحِجُ [pl. of مَسْحَجٌ and of مِسْحَجٌ: see these two words]. (IAar, O, K.) طَحَّانٌ [A grinder of corn &c. with a mill] is said by Ks to be of the measure فَعْلَانُ from [the inf. n.] الطَّحُّ. (O, TA.) [But see art. طحن.] مَا عَلَى رَأْسِهِ طِحْطِحَةٌ means There is not upon his head a single hair: so says AZ: Lh says, أَتَانَا وَمَا عَلَيْهِ طِحْطِحَةٌ He came to us not having upon him anything: (O:) or the last word in ما عليه طحطحة signifies anything: or any hair. (K.) [See also طِحْلِبَةٌ.] الطَّحْطَاحُ The lion. (IDrd, O, K.) مِطَحَّةٌ The hinder part of the hoof of a sheep or goat: (Lth, IAar, O, K:) or a thing resembling a فَلْكَة [generally meaning the whirl of a spindle], in its foot, with which it scrapes the ground: (Th, O, K:) Lth says that, beneath its hoof, in the place of the مِطَحَّة, is a little bone like the فَلْكَة. (O.) طحل 1 طَحَلَهُ, (S, O, K,) aor. طَحَلَ, inf. n. طَحْلٌ and طَحَلٌ, (K,) He hit, or hurt, his طِحَال [or spleen]. (S, O, K.) — And طَحَلَهُ, (O, K,) aor. طَحَلَ, (K,) inf. n. طَحْلٌ, (O,) He filled it; (O, K;) namely, a vessel. (O.) — طَحِلَ, (S, O, Msb, K,) aor. طَحَلَ, (Msb, K,) inf. n. طَحَلٌ, (S, O, Msb,) He had a complaint of his طِحَال [or spleen]: (S:) or he became large in his طِحَال: (O, Msb, K:) and طُحِلَ, like عُنِىَ, inf. n. طَحْلٌ, [accord. to the CK طَحَلٌ,] has the former of these two meanings. (K, TA.) — — And طَحِلَ, (K, TA,) inf. n. طَحَلٌ, (TA,) He was, or became, of the colour termed طُحْلَة; said of a wolf; and in like manner one says of a sheep or goat. (K, TA.) — — And طَحِلَ said of water, (S, O, K,) as also طَهِلَ, (S, O,) It was, or became, corrupt, (S, O, K,) and altered in odour, (S, O,) or stinking, by reason of black mud. (K.) طَحِلٌ Having his طِحَال [or spleen] large, or enlarged: (Msb, K:) or having pain therein; as also ↓ مَطْحُولٌ; (O;) or this latter signifies having a complaint of the طِحَال; (TA;) or it signifies, (S,) or signifies also, (TA,) hit, or hurt, therein. (S, TA.) — — And (assumed tropical:) [Spleenful, as meaning] angry. (IAar, O, K.) — — And Black: (O, K:) or of a dusky, or dingy, black colour; (IAar, TA;) which, Z says, may be from [the colour of] the طِحَال, or from the meaning of الطُّحْلُبُ: (TA: [see also أَطْحَلُ:]) [for it signifies also] — — Overspread with [the green substance termed طُحْلُب; (IAar, O, K;) or having much طحلب; applied to water: (AZ, IAar, * O, * Msb, K:) and in like manner one says عَيْنٌ طَحِلَةٌ a source having much طحلب. (Msb.) — Also Full; (IAar, O, K;) and so ↓ مَطْحُولٌ; applied to a vessel. (K.) طُحْلَةٌ A colour between that of dust and whiteness, (S, M, O, TA,) with a little blackness, like the colour of ashes: (M, TA:) or a colour between that of dust and blackness, with a little whiteness. (K.) طِحَالٌ [The spleen;] one of the intestines, (Msb,) or a piece of flesh, (K, TA,) well known, (S, O, Msb, K,) black, (or rather blackish,] and broad, in the belly of man and of others, on the left, cleaving to the side, (TA,) or cleaving to the ribs on the left side, (Zj in his " Khalk el-Insán,") and said to pertain to every ruminant except the horse, which has none: (Msb: [a strange assertion, involving a double mistake; partly originating from a saying which will be mentioned in what follows:]) it is of the masc. gender: (Lh, TA:) the pl. is طُحُلٌ (Msb, K, TA) and أَطْحِلَةٌ and طِحَالَاتٌ. (Msb. [The second and third of these pls. appear to be rare; for it is said in the TA that the first is the only pl. form: and the last is anomalous.]) One says of the horse, لَا طِحَالَ لَهُ [lit. He has no spleen]; which is a metaphor, meaning (tropical:) he is quick, or swift, in his running; like as one says of the camel, لَا مَرَارَةَ لَهُ [lit. " he has no gall-bladder "]; meaning " he has no daring. " (S, O.) طَاحِلٌ: see the next paragraph, in two places. أَطْحَلُ Of a colour like that of the طَحَال [or spleen], (Ham p. 96, and TA,) thus applied to a [garment of the kind called] كِسَآء, (TA,) and this is said to be the primary signification: or of the colour of ashes: (Ham ubi suprà:) or of the colour termed طُحْلَة expl. above, (S, O, K,) thus applied to a wolf, (O, K,) and thus the fem. طَحْلَآءُ applied to a sheep or goat (شَاةٌ), (K,) and the masc. applied to ashes (رَمَادٌ): (S, O:) also, (S, O,) and (O) ↓ طَاحِلٌ, (O, K, [in the CK طَحِلٌ, q. v.,]) applied to beverage or wine (شَرَابٌ), (S, O, K,) meaning not clear, (S, O,) or turbid; and so ↓ طَاحِلٌ applied to dust (غُبَارٌ, K, TA, [in the CK غُرَابٌ,] and قَتَامٌ, O and TA). And one says فَرَسٌ أَخْضَرُ أَطْحَلُ meaning A horse whose خُضْرَة [i. e. dingy ash-colour, or dark dust-colour,] is overspread by a little yellowness. (S, O.) مَطْحُولٌ: see طَحِلٌ, first sentence: — — and the same, also, last sentence. طحلب Q. 1 طَحْلَبَ المَآءُ, (S, K, TA,) inf. n. طَحْلَبَةٌ, (KL,) The water became overspread with the green substance called طُحْلُب: (S, * TA:) or had much thereof. (K, TA.) — — And طَحْلَبَتِ الأَرْضُ (assumed tropical:) The land became green with herbage: (K, TA:) or began to become so: (TA.) — طَحْلَبَ الإِبِلَ He sheared the camels. (K.) — — And طَحْلَبَ فُلَانًا He slew such a one. (K.) طُحْلُبٌ and طُحْلَبٌ (S, Msb, K) and طِحْلِبٌ (Lh, M, K) The green substance, (S, K,) or green slimy substance, (Msb,) that overspreads water (S, Msb, K) which has become stale: (K:) or what is upon water, resembling the

web of the spider: n. un. with ة. (TA.) [See also عَرْمَضٌ.] مَا عَلَيْهِ طِحْلِبَةٌ There is not upon him a hair. (K.) [See also طِحْطِحَةٌ.] عَيْنٌ مُطَحْلِبَةٌ, (S,) and مَآءٌ مُطَحْلَبٌ (IAar, K) and مُطَحْلَبٌ, (K,) this last anomalous, like مُسْهِبٌ, or originating from the supposition of the verb's being trans., (MF,) A source, (S,) and water, (K,) overspread with طُحْلُب, (S,) or having much thereof. (K.) طحم 1 طَحَمَهُ, [aor. طَحَمَ,] inf. n. طَحْمٌ, He filled it. (TA.) طَحْمَةٌ (S, K) and ↓ طُحْمَةٌ (K, and thus also in some copies of the S) and ↓ طِحْمَةٌ (K) The دُفْعَة [as meaning tide, or rush,] of a torrent, (S, K,) and so [as meaning tide] of a valley, (K,) and so [as meaning irruption, or invasion,] of night; (S, K;) and the greater, or main, part of a torrent, and of night: (S:) or the first دُفْعَة, and the greater, or main, part: or the impulse, or driving, of the greater, or main, part [of a torrent]: and accord. to Z, طحمةُ اللَّيْلِ is tropical, and means (tropical:) the greater, or main, part of the blackness of night. (TA.) — — And (tropical:) A company, or congregated body, of men: (S, A, K, TA:) or, as in the M, a rush, or rushing body, of men, more in number than such as are termed قَادِيَة, which means the first that come to one, or come upon one. (TA.) — — And طَحْمَةُ الفِتْنَةِ means (tropical:) The جَوْلَة [or wheeling about, or the defeat, and return to fight,] of men on the occasion of فتنة [i. e. conflict and faction, or the like]. (TA.) — See also طَحْمَآءُ. طُحْمَةٌ: see the next preceding paragraph. طِحْمَةٌ: see the next preceding paragraph. طُحَمَةٌ A man vehement in conflict. (S, K.) — And Numerous camels. (K.) طَحْمَآءُ A species of plant, (S, K,) growing in plain, or soft, land, of the kind called حَمْض: (TA:) or i. q. نَجِيلٌ, (AHn, K, TA,) which is the best of all the حَمْض, [herbaceous, i. e.] not having wood fit for fuel nor such as is fit for carpentry, and eaten by the camels; (AHn, TA;) as also ↓ طَحْمَةٌ, (K, TA,) which is said by AHn to be of the kind called حَمْض, broad in the leaves, and having much juice. (TA.) طَحُومٌ That impels, or propels, much, or vehemently: (K:) applied to a bow; as also طَحُورٌ: or a bow of which the arrow is swift. (TA.) سُيُولٌ طَوَاحِمُ i. q. دَوَافِعُ [i. e. Torrents pouring as though impelling, or propelling, themselves]. (TA.) مَطْحُومٌ Filled. (K.) طحن 1 طَحَنَ البُرَّ, aor. طَحَنَ, inf. n. طَحْنٌ, (S, Msb, K,) said of a man, (S,) He ground the wheat; i. e. he made the wheat into دَقِيق [i. e. flour]; and so [but app. in an intensive sense] ↓ طَحّنهُ. (K.) — — [Hence] one says, طَحَنَهُمْ فَأَهْلَكَهُمْ (assumed tropical:) [He crushed them and destroyed them]. (T and M and K in art. دم.) And حَرْبٌ تَطْحَنُ كُلَّ شَىْءٍ (assumed tropical:) [A war that crushes every thing]. (TA. [See also طَحُونٌ.]) And طَحَنَتْهُمُ المَنُونُ (assumed tropical:) [Time, or death, reduced them to dust]. (TA.) — — And one says also, طَحَنَتِ الرَّحَى [The mill-stone ground; or revolved]. (S.) — — And [hence,] طَحَنَتِ الأَفْعَى The viper turned round about; or coiled itself. (S, K. *) 2 طَحَّنَ see the preceding paragraph, first sentence. طَحْنٌ: see what next follows. طِحْنٌ Flour; (S, MA, K;) as also ↓ طَحِينٌ: (MA:) or ground wheat and the like; [or meal;] and sometimes the inf. n., ↓ طَحْنٌ, is used in this sense. (Msb.) Hence the prov., أَسْمَعُ جَعْجَعَةً وَلَا أَرَى طِحْنًا [I hear a sound of the mill, or mill-stone, but I see not flour]. (K.) طُحَنٌ A certain small creeping thing, (دُوَيْبَّةٌ, S, K, TA,) in form like [the species of lizard, or reptile, called] أُمّ حُبَيْن, [see art. حبن,] but more slender (أَلْطَفُ) than this latter, that raises its tail like as does the pregnant camel, and, when bidden to grind, by the children of the Arabs of the desert, grinds with itself the ground until it becomes concealed in the soft soil; and one never sees it but in a tract of ground such as is termed بَلُّوقَة: Az says that ↓ طُحَنَةٌ signifies a certain small creeping thing (دويبّة) like the [beetle called] جُعَل; and that طُحَنٌ is the pl.: [but, properly speaking, the latter is a coll. gen. n., and the former is the n. un.:] As says that it is [a creature] smaller than the hedge-hog, that comes into existence in the sands, appearing sometimes, and turning round as though grinding, and then diving [into the sand]: (TA: [see also عَوَانَةٌ:]) and, (K,) accord. to Aboo-Kheyreh, (TA,) the طُحَن is what is called لَيْثُ عِفِرِّينَ [q. v. in art. عفر], (K, TA, in the CK لَيْثُ عِفْرِينَ,) resembling the pistachio-nut, in colour like the dust, that buries itself in the earth. (TA.) — — [Hence, app.,] Short: (K:) [or] accord. to Zj, ↓ طُحَنَةٌ signifies short, having in him لُوثَة [app. meaning stupidity, or the like]; and IB says that he who is tall, having in him لوثة, is termed عُسْقُدٌ: (TA:) accord. to IAar, short in the utmost degree: (Az, TA:) accord. to IKh, the shortest of the short; and the tallest of the tall is termed سَمَرْ طُولٌ. (TA.) طُحَنَةٌ: see the next preceding paragraph, in two places. طَحُونٌ (assumed tropical:) A war (حَرْبٌ) that crushes (تَطْحَنُ) everything. (TA.) And [hence] الطَّحُونُ is a name for (assumed tropical:) War. (Az, K, * TA.) — — And [hence also] (tropical:) A كَتِيبَة [or troop] that crushes (تَطْحَنُ) what it meets: (S, TA:) or a great كَتِيبَة: (K:) or a كتيبة of horsemen, mighty, or valorous, and numerous. (TA.) — — And (assumed tropical:) Numerous camels; as also ↓ طَحَّانَةٌ: (S, K:) or both signify camels when they are [many, and are] such as are termed رِفَاق, and have their owners with them; (TA;) as also رَطُونٌ and رَطَّانَةٌ: (As, TA in art. رطن, q. v.:) and the former, about three hundred sheep or goats; (K;) accord. to Lh; but ISd says, I know not any other who has mentioned the طحون of sheep or goats. (TA.) طَحِينٌ and ↓ مَطْحُونٌ (Msb, TA) and ↓ مُطَحَّنٌ (TA) Ground wheat (Msb, TA) and the like thereof. (Msb.) — — For the first, see also طِحْنٌ. طِحَانَةٌ The craft, or occupation, of the طَحَّان [or miller]. (K.) طَحِينَةٌ The dregs of the oil of sesame. (TA.) طَحَّانٌ [meaning A miller, or grinder of wheat and the like,] is thus, perfectly decl., if you do not derive it from الطَّحُّ: (K, TA:) i. e. طَحَّان, if you derive it from الطَّحْنُ, is perfectly decl.; but if you derive it from الطَّحُّ, or from الطَّحَا which signifies " the expanded tract of land," it is imperfectly decl.: (S, TA:) if from الطَّحُّ, it is of the measure فَعْلَانُ, not فَعَّالٌ; and if from الطَّحَا, it would be by rule طَحْوَانُ. (IB, TA.) طَحَّانَةٌ: see طَاحُونَةٌ: — — and see also طَحُونٌ. طَاحِنٌ The bull, of those that tread the wheat, that stands [الَّذِى يَقُومُ, for which الّتِى تَقُومُ is erroneously put in the K and TA,] in the middle of the heap thereof and around which the other bulls turn: (K, TA:) mentioned by En-Nadr, on the authority of El-Jaadee. (TA.) [طَيْحَنٌ, mentioned by Freytag as meaning A frying-pan (" sartago "), is evidently a mistranscription, for طَيْجَنٌ.] طَاحِنَةٌ, (Msb, TA,) in which the ة is added to give intensiveness to the signification, (Msb,) [or to convert the epithet طَاحِنٌ into a subst.,] sing. of طَوَاحِنُ, (Msb, TA,) which signifies (assumed tropical:) The أَضْرَاس [as meaning the molar teeth, or grinders,] (S, Msb, K, TA) of a man and of others; as being likened to a mill. (TA.) طَاحُونٌ: see what next follows. طَاحُونَةٌ A mill: (S, Msb, K:) [also called in the present day ↓ طَاحُونٌ: and the same meaning is assigned by Golius and Freytag, by the latter as on the authority of the K, (in which I do not find it,) to ↓ مِطْحَنَةٌ, pl. مَطَاحِنُ; and by Golius to ↓ مِطْحَانٌ likewise:] or a mill that is turned by water; (Lth, MA, Mgh;) as also ↓ طَحَّانَةٌ: (Lth, Mgh, TA:) or this signifies a mill that is turned by a beast [as طاحونة and طاحون do in the present day]: (MA, Mgh:) pl. of the first طَوَاحِينُ. (Msb, TA.) [مَطْحَنَةٌ is said by Golius, as on the authority of the KL, (in which however I do not find it,) to signify A place where grinding is performed.] مِطْحَنَةٌ: see طَاحُونَةٌ. مُطَحَّنٌ: see طَحِينٌ. مِطْحَانٌ A viper turning round about; or coiling itself. (S, K.) A poet says, بِخَرْسَآءَ مِطْحَانٍ كَأَنَّ فَحِيحَهَا إِذَا فَزِعَتْ مَآءٌ هُرِيقَ عَلَى جَمْرٍ [With a coiling viper, as though its hissing, when it is frightened, were the sound of water poured upon live coals]. (S, TA.) — — See

also طَاحُونَةٌ .مَطْحُونٌ: see طَحِينٌ. — — Also (tropical:) Milk: so called as being likened to corn ready-ground, and fit for food. (L in art. مسد.) طحو and طحى 1 طَحَا, aor. يَطْحُو, inf. n. طَحْوٌ; and طَحَى, aor. يَطْحَى, inf. n. طَحْىٌ; two dial. vars., though only طَحَى, like سَعَى, is mentioned in the K; (TA;) He spread [a thing]; spread [it] out, or forth; expanded [it] ; or extended [it]. (K, TA.) You say, طَحَوْتُهُ, like دَحَوْتُهُ, i. e. I spread it; &c. (S.) — — And you say, القَوْمُ يَطْحَى بَعْضُهُمْ بَعْضًا The people, or party, repel one another. (TA.) — طَحَى, (K,) or طَحَا, (TA,) also signifies It, or he, became spread, spread out or forth, expanded, or extended; (K, TA;) being intrans. as well as trans. (TA.) Accord. to As, (TA,) طَحَا مِنَ الضَّرْبَةِ means He became extended (S, TA) upon the ground (TA) in consequence of the blow: (S, TA:) [and this is probably meant by what here follows:] طَحَا is said when one throws down a man upon his face; (K, TA;) or when he spreads, or extends, him; or when he prostrates him on the ground: (TA:) but accord. to Fr, one says, شَرِبَ حَتَّى طَحَّى ↓ i. e. [He drank until] he stretched out his legs: and البَعِيرُ ↓ طحّى إِلَى الأَرْضِ i. e. The camel stuck to the ground, either from emptiness or from emaciation: and in like manner one says of a man when people call him to aid or to do an act of kindness: the verb being in all these instances with teshdeed: as though, by saying this, he contradicted As as to its being without teshdeed. (TA.) Accord. to AA, (S,) طَحَيْتُ means I lay, or lay upon my side, or laid my side upon the ground. (S, K. *) And you say, نَامَ فُلَانٌ فَتَطَحَّى ↓ i. e. [Such a one slept, and] lay, or lay upon his side, in a wide space of ground. (TA.) — — Also, i. e. طَحَا, (AA, S,) or طَحَى, (K,) He (a man, AA, S) went away into the country, or in the land: (AA, S, K:) like طَهَا. (S in art. طهو.) One says, مَا أَدْرِى أَيْنَ طَحَا [I know not whither he has gone away &c.]. (S.) And طَحَا بِهِ قَلْبُهُ His heart carried him away (ذَهَبَ بِهِ) in [the pursuit of] anything: (S, K:) whence the saying of Alkameh Ibn-'Abadeh, طَحَا بِكَ قَلْبٌ فِى الحِسَانِ طَرُوبُ بُعَيْدَ الشَّبَابِ عَصْرَ حَانَ مَشِيبُ [A heart much affected with emotion has carried thee away in the pursuit of the beauties long after youthfulness, in the time when entering upon hoariness has arrived: بُعَيْدَ being here a dim. used for the purpose of enhancement]. (S, TA.) And طَحَى بِكَ هَمَّكَ Thy anxiety has carried thee away in a far-extending course. (TA.) And طَحَى بِالكُرَةِ He threw the ball. (TA.) And طَحَى بِفُلَانٍ شَحْمُهُ Such a one became fat. (TA.) — — طَحَا, aor. يَطْحُو, signifies also He, or it, was or became, distant, or remote. (K.) 2 1ُ3ّ2 see 1, former half, in two places. 5 تَ1َ3َّ2 see 1, latter half. طَحًا An expanded tract of land. (S, K.) — [And the same word, app., written in the TA طحى, is there expl. as meaning The lower, or baser, or the lowest, or basest, of mankind, or of the people.] طَخْيَةٌ A portion of clouds; as also طَخْيَةٌ. (K.) أَقْبَلَ التَّيْسُ فِى طَخْيَائِهِ is expl. by AZ as meaning [The he-goat came] in his state of rattling at rutting-time (فِى هَبِيبِهِ). (TA. [But probably the right expression is فى طَخْيَائِهِ: see طَخْيَاءُ.]) طَحَّانٌ as derived from الطَّحَا: see طَحَّانٌ, in art. طحن. طَاحٍ Spread; spread out, or forth; expanded; or extended. (S, * K. [See also مُطَحًّ.]) And That has filled everything by its multitude: (K, TA:) in this sense [or in the former sense as is implied in the S] applied to an army. (TA.) And one says مِظَلَّةٌ طَاحِيَةٌ and ↓ مَطْحُوَّةٌ and ↓ مَطْحِيَّةٌ, meaning A great (T, K, TA) spreading (TA) tent. (T, K, * TA.) And المُدَوِّمَةُ الطَّوَاحِى The vultures that circle [in the sky] around the bodies of the slain. (S, TA.) — — Also High, elevated, or lofty: so in the phrase لَا وَالقَمَرِ الطَّاحِى [No, by the high moon]; an oath of some of the Arabs. (TA.) [And Tall as applied to a horse: so طاحى is expl. in the TA; but this, being without the article ال, is a mistake for طَاحٍ.] — — And A great congregated body of men. (IAar, K.) مَطْحُوَّةٌ: see the next preceding paragraph. مَطْحِيَّةٌ: see the next preceding paragraph. مُطَحًّ Spread, expanded, or extended; [like طَاحٍ;] or thrown down upon his face; or lying, and stretching himself, upon his face, on the ground. (TA.) And Cleaving, or sticking, to the ground. (TA.) And بَقْلَةٌ مُطَحِّيَةٌ A herb, or leguminous plant, growing upon the surface of the earth, (K, TA,) having spread itself upon it. (TA.) طخو and طخى 1 طَخَا اللَّيْلُ, [aor. 1َ3ُ2,] inf. n. طَخْوٌ and طُخُوٌّ; and طَخَى [of which the aor. is app. 1َ3ِ2, and the inf. n. طَخْىٌ]; The night was, or became, dark. (TA. [The former of these verbs, with the latter of its inf. ns., is mentioned by Golius as on the authority of J; but I do not find it in either of my copies of the S.]) — — And طَخَى, inf. n. طَخْىٌ, He was, or became, foolish, stupid, or unsound [as though obscured] in intellect or understanding. (TA.) 4 أَطْخَتِ السَّمَآءُ The sky became overspread with طَخَآء, meaning clouds, and darkness. (TA.) طَخْىٌ: see طَخْيَآءُ. طَخْوَةٌ: see the next paragraph. طَخْيَةٌ Darkness; as also ↓ طُخْيَةٌ and ↓ طِخْيَةٌ: (ISd, K:) and so ↓ طَخَآءٌ. (TA.) — — And A portion of clouds; like طَخْيَةٌ: (K:) or a thin cloud; (M, TA;) and so ↓ طَخْوَةٌ: (M, K, TA: [see also طَخَآءٌ:]) but, (TA,) accord. to Lh, one says, مَا فِى السَّمَآءِ طُخْيَةٌ ↓, with damm, meaning There is not in the sky aught of clouds. (S, TA.) — — Also Foolish; stupid, or unsound [as though obscured] in intellect or understanding: pl. طَخْيُونَ. (Az, ISd, K.) طُخْيَةٌ: see the next paragraph above, in two places. طِخْيَةٌ: see طَخْيَةٌ. طَخْوَآءُ: see the next following paragraph. طَخْيَآءُ The darkness of clouds. (Lth, Mgh, TA.) — — And لَيْلَةٌ طَخْيَآءُ (S, * ISd, Mgh, K *) A dark night; (S, K;) as also ↓ لَيْلَةٌ طَخْوَآءُ: (TA:) or a night intensely dark, (ISd, Mgh, TA,) in which the clouds have concealed the moon: (ISd, TA:) and ↓ لَيْلٌ طَاخٍ and طخى [app. ↓ طَخْىٌ, as inf. n. used as an epithet,] dark night: and ↓ لَيَالٍ طَاخِيَاتٌ dark nights. (TA.) — — And كَلِمَةٌ طَخْيَآءُ [A sentence, or an expression,] not understood. (S, K. *) — — And [hence, perhaps,] one says [of a he-goat], كَانَ ذٰلِكَ فِى طَخْيَائِهِ, meaning فى هِبَابِهِ [i. e. That was in his state of rattling at rutting-time]. (JK. [See a similar phrase in art. طحو and طحى; in which طَخْيَائِهِ is probably a mistranscription for طَخْيَائِهِ.]) طَخَآءٌ: see طَخْيَةٌ. — — Also Clouds: (TA:) or high, or elevated, clouds; (A'Obeyd, Az, S, K;) as also طَهَآءٌ: (TA:) or, accord. to the M, thin clouds: [see also طَخْيَةٌ:] and Lth says that ↓ طَخَاءَةٌ مِنْ غَيْمٍ signifies any round portion of cloud that excludes the light of the moon. (TA.) — — And Any covering, or envelope, of a thing: one says, عَلَى قَلْبِهِ طَخَآءٌ, and ↓ طَخَآءَةٌ, Upon his heart is a covering: (M, TA:) the طَخَآء of the heart is said to be a covering thereof like that of the moon: (TA:) or طَخَآءٌ signifies كَرْبٌ, (K,) or the like thereof, (S,) [i. e. grief, or anxiety, that presses heavily,] upon the heart; (S, K;) as in the saying, وَجَدْتُ عَلَى قَلْبِى طَخَآءً [I experienced, upon my heart, grief, or anxiety, that pressed heavily]: (S:) or it signifies heaviness: or rancour, malevolence, malice, or spite. (T, TA.) طَخَآءَةٌ: see the next paragraph above, in two places. طَاخٍ, and the fem. pl.: see طَخْيَآءُ. You say also ظَلَامٌ طَاخٍ (S, K) Intense darkness; (K, TA;) [in like manner] expl. in some of the copies of the S as meaning حِنْدِسٌ. (TA.) طدو دِينٌ, (S, TA,) the latter word formed by transposition from وَاطِدٌ; (M, TA;) and عَادَةٌ طَادِيَةٌ, (S, K,) the latter word said to be formed by transposition from وَاطِدَةٌ, (S,) A custom, or habit, that is constant, settled, or established; old, or inveterate. (S, K.) طَادٍ and وَاطِدٌ are also expl. as meaning Continuous; or constant and uninterrupted. (TA in art. وطد.) طر 1 طَرَّ, aor. 3ُ, (A, Msb, TA,) inf. n. طَرٌّ, (S, A, Msb, K,) He cut, or divided, lengthwise; slit; or rent; (S, A, Msb, K;) a garment or piece of cloth: (TA:) and he cut [in any manner] (S, A, K) the same, (A, TA,) or some other thing. (A.) — — He cut off a man's arm or hand, by a blow, or stroke; (A;) as also ↓ اطرّ; (S, A, K; *) and so اترّ. (TA.) He cut, or clipped, his mustache. (TA.) And one says of a woman, تَطُرُّ شَعَرَهَا She cuts her hair short. (A.) [And app. She cuts her hair over the forehead so as to form what is termed a طُرَّة: see also 2.] — — And طَرَّتِ الإِبِلُ الجِبَالَ والآكَامَ (tropical:)

The camels traversed the mountains and the hills. (A.) And طَرَرْتُ القَوْمَ (assumed tropical:) I passed by the people, all of them. (Yoo, TA.) — Also, طَرَّ, (S, A,) aor. as above, (TA,) inf. n. طَرٌّ (A, K) and طُرُورٌ, (K,) He sharpened (S, A, K, TA) a spear-head, (S,) or a knife (A, K) &c., (K,) or an iron implement. (TA.) — — And طَرَّ He polished a sword. (O.) — — And, (TA,) inf. n. طَرٌّ, (K,) He renovated a building. (K, TA. [In the CK, تَحْدِيد is put for تَجْدِيد as the explanation of the inf. n.]) — — And He plastered with clay his wateringtrough, or tank: (S, TA:) and likewise his mosque, or oratory, and decorated it. (TA.) — — And طَرَّهُ بِثَنَآءٍ حَسَنٍ, aor. ـُ3, inf. n. طَرٌّ, He eulogized him. (TA voce خَمَّ.) — And, aor. as above, (TA,) inf. n. طَرٌّ, (S, A, K,) He drove away; syn. شَلَّ; (S, A, K, TA;) and ↓ اطرّ, inf. n. إِطْرَارٌ, signifies [the same, i. e.] طَرَدَ. (As, TA.) In some copies of the K, [and in a copy of the A,] الشَّدُّ is erroneously put for الشَّلُّ as an explanation of الطَّرُّ. (TA.) — — And you say طَرَرْتُ الإِبِلَ, (S,) inf. n. طَرٌّ, (K,) I drove, or brought, or gathered, the camels together, from their several quarters; (S, K; *) like طَرَدْتُهَا: (S:) or, accord. to Yaakoob, I walked on one side of the camels, and then on the other side, to put them in right order. (S.) — — And طَرٌّ signifies also The act of seizing, or carrying-off, by force; or snatching at unawares. (Kr, K.) — — And The act of slapping with the palm of the hand. (Kr, K.) — As an intrans. v., طَرَّ, aor. ـُ3 طَرُ (S, A, Msb, K) and ـِ3 طَرِ, (Msb, K,) the latter agreeable with analogy, (TA,) [but the former the more common,] inf. n. طُرُورٌ, (S, Msb,) or طَرٌّ, (K,) or both, (TA,) (tropical:) It (a plant) clave the earth: (A:) or grew forth, or sprouted: (S, Msb:) or came up, or forth. (K.) And it is likewise said of the mustache (S, A, Msb, K) of a boy, (S, A, Msb,) and of hair in general; meaning (tropical:) It burst through the skin: (A:) some say, طَرَّ شَارِبُهُ [meaning his mustache grew forth]; (O, TA;) but طَرَّ is more chaste. (Az, TA.) — — طَرَّتِ النُّجُومُ, occurring in a trad., means (assumed tropical:) The stars rose; (O, TA;) from طَرَّ said of a plant: (TA:) or the phrase, as some relate it, is طَرَّتِ النجوم, which means (assumed tropical:) the stars shone; (O, TA;) from طَرَّ meaning " he polished " a sword. (O.) — — And طَرَّتْ يَدُهُ, (S, K, * TA,) aor. ـِ3 طَرِ and ـُ3 طَرُ (K, TA) by common consent of the authorities on inflection, (TA,) (assumed tropical:) His arm, or hand, fell off; (S, K, * TA;) [being severed by a blow, or stroke;] like تَرَّتْ. (S, TA.) — See also 4. — طَرَّ said of a man, [app. of the measure فَعُلَ, originally طَرُرَ,] inf. n. طَرَارَةٌ, He was, or became, beautiful, goodly, or comely. (ISh, TA.) — — And طَرَّتْ نَاقَتِى, [app. of the measure فَعِلَتْ, originally طَرِرَتْ, aor. تَطَرُّ,] inf. n. طَرَرٌ, My she-camel was, or became, clear in colour. (O, TA.) 2 طَرَّرَتْ, [and طرّرت شَعَرَهَا,] inf. n. تَطْرِيرٌ, She (a girl) made to herself a طُرَّة [q. v.]. (TA.) [See also 1.] 4 ـَ3 أَطْرَ see 1, second sentence. — — اطرّهُ signifies also He made it to fall off. (K, TA.) One says, اطرّ اللّٰهُ يَدَ فُلَانٍ God made, or may God make, the arm, or hand, of such one to fall off; as also اترّهُ. (TA.) — And اطرّ, (K,) inf. n. إِطْرَارٌ, (AZ, S,) He excited, or incited; syn. أَغْرَى. (AZ, S. K.) — — See, again, 1. — اطرّ is also syn. with أَدَلَّ [as meaning He acted with boldness, or he emboldened himself: in the CK, erroneously, أَذَلَّ]. (S, K.) Hence, [accord. to ISk,] أَطِرِّى فَإِنَّكِ نَاعِلَةٌ, (ISk, S, K,) or ↓ طِرِّى, (K,) both mentioned by Aboo-Sa'eed, (TA,) a prov., (S, TA,) meaning Act thou with boldness, or embolden thyself, (أَدِلِّى,) for thou art wearing sandals: (ISk, S, K:) applied alike to a male and to a female and to two and to a pl. number, for it was originally said to a woman, and is therefore used as thus said: (S:) or, (S, K,) accord. to AO, (S,) it means (assumed tropical:) venture thou upon the affair that is difficult, for thou hast strength for it; and was originally said by a man to a woman who was pasturing his cattle in the soft, or plain, land, and leaving the rugged; [lit.] meaning take thou to the طُرَر, i. e. sides, of the valley; and he says, I think that by the sandals he meant the roughness of the skin of her feet: (S, K: *) or it means collect thou together the camels: (K:) or, accord. to Aboo-Sa'eed, take thou to the أَطْرَار, i. e. sides, of the camels; i. e. take care of them, from the most remote of them [inclusively], and keep them in safety. (TA.) Some say أَظِرِّى. (M and K in art. ظر.) — And one says, of a man, مَاأَطَرَّهُ, meaning How beautiful, or goodly, or comely, is he! (ISh, TA.) 10 استطرّ إِتْمَامَ الشَّكِيرِ It caused the [downy, or fine,] hair to grow to its full, or complete, state: occurring in some verses of El-Ajjáj. (O, TA.) R. Q. 1 طَرْطَرَ, [inf. n. طَرْطَرَةٌ,] (K,) said of a man, (TA,) He gloried, or boasted, vainly, and praised himself for that which was not in him; syn. طَرْمَذَ. (K.) IDrd says, طَرْطَرَةٌ is an Arabic word, [i. e. it is genuine Arabic,] though in common use with the post-classical writers: one says, رَجُلٌ فِيهِ طَرْطَرَةٌ, meaning A man in whom is vaingloryıng &c. (طَرْمَذَةٌ) and loquacity. (O, TA.) — — And طَرْطَرَ بِضَأْنِهِ He called his ewes to be milked, (O, K, TA,) saying to them طَرْ طَرْ. (TA.) Q. Q. 3 اِطْرَوْرَى He (a man, TA) became filled by repletion of the stomach, or by anger; (O, K, TA;) as also اِظْرَوْرَى. (O.) [But the former verb is also mentioned in the K, in art. طرو, as of the measure إِفْعَوْعَلَ; and the latter, in art. ظرى.] طَرْطَرْ a cry by which ewes are called to be milked. (TA.) [See R. Q. 1, last sentence.] طُرْ طُرْ is said in enjoining one to abide in the neighbourhood of the House of God [at Mekkeh], (O, K,) and to do so constantly: (K:) so says IAar: (TA:) Az has mentioned it in this art.; but if it be a word repeated, from طَارَ, aor. يَطُورُ, its proper place is art. طور: the present art. would be its proper place only if it were طَرْطِرْ [imperative of طَرْطَرَ]: (O:) [F says,] in my opinion it should rightly be mentioned in art. طور; but Az and others have mentioned it among reduplicate words; therefore I have followed them, and notified [the case]. (K.) طَرٌّ [The fur, or soft hair, called] وَبَر, and hair of the ass, that comes forth after the falling off of former hair. (K.) طُرٌّ A collective body [of men]. (Yoo, TA.) One says, جَاؤُوا طُرًّا They came all; (S, TA;) and it is said that طُرًّا is here in the accus. case as a denotative of state, or as an inf. n.: Sb mentions the phrase مَرَرْتُ بِهِمْ طُرًّا I passed by them all; and he says that the last word is used only as a denotative of state: but Khaseeb En-Nasránee used it otherwise; replying to one who said to him, How art thou? أَحْمَدُ اللّٰهَ إِلَى طُرِّ خَلْقِهِ [I praise God to all his creatures]; and the phrase رَأَيْتُ بَنِى فُلَانٍ بِطُرٍّ I saw the sons of such a one, all of them, has also been transmitted: some say that طُرًّا in the first of the phrases above is put in the place of an act. part. n., and is [originally] an inf. n. (TA.) طِرٌّ: see طُرَّةٌ, latter half. طَرَّةٌ A single act of cutting [&c.: an inf. n. of 1, q. v.]. (TA.) — — And Impregnation by a single act of initus: (O, L, K:) [used in relation to camels:] or it signifies [simply] a single act of initus: thus in the phrase أَلْقَحَهَا بِطَرَّةٍ [He (the stallion) impregnated her by a single act of initus]. (TK.) — الطَّرَّةُ, (AHeyth, O, K,) thus with fet-h, (O,) and thus written by AHeyth, (TA,) signifies also The flank. (AHeyth, O, K.) طُرَّةٌ A thing that is cut. (TA.) — — The hair that is cut over (lit. over against, حِذَآءَ,) the forehead: (Mgh, Msb, voce قُصَّة:) what a girl cuts short, of the full hair upon her forehead, and forms into a row or rows: (A:) [so accord. to present usage; the hair over the forehead of a girl or woman, cut with a straight or even edge, or with two such edges one above the other, so as to form a kind of border; as also قُصَّةٌ:] what is cut, in the fore part of the نَاصِيَة [or hair over the forehead] of a girl, like the عَلَم [or ornamental border], (K, TA,) or like the طُرَّة [which seems here to signify the same as عَلَم, or nearly so], (TA,) which is beneath a crown: and sometimes it is [an imitation of a

band, across the forehead,] made of [the black substance called] رَامَك: as also ↓ طُرُورٌ; (K, TA;) or ↓ طَرُورٌ: (so in the O:) or the latter signifies a طُرَّة made of رَامَك: (O, TS:) pl. (of طُرَّةٌ, TA) طُرَرٌ, and (of طُرُورٌ [or طَرُورٌ], TA [and accord. to analogy of طُرَّةٌ also]) طِرَارٌ. (K.) — — Also (K) [absolutely] The hair over the forehead; syn. نَاصِيَةٌ. (S, O, K.) — — [Hence, app., The طُرَّة of a building; also called its صُفَّة: see this latter word.] — — And (tropical:) The كُفَّة of a garment or piece of cloth; (S, A, O, Msb;) i. e., (S,) the border, or side, thereof, that has no هُدْب [or end of unwoven threads]: (S, O, K:) [and the fringed end thereof: (see صَنِفَةٌ and هُدْبٌ:)] or the ornamental, or figured, or variegated, border (عَلَم) thereof: and, in like manner, of a [water-bag of the kind called] مَزَادَة: (K, TA: [والمَزادةُ in the CK is a mistake for والمزادةِ:]) or the طُرَّة of a garment or piece of cloth is a thing resembling two ornamental, or figured, or variegated, borders (عَلَمَانِ) sewed upon the two sides of a بُرْد, upon its border: (Lth, TA:) pl. طُرَرٌ (Msb, K) and طِرَارٌ. (K.) And طُرَّاتٌ [is likewise a pl. of طُرَّةٌ, and] occurs in a trad. as meaning Veils (سُتُور), or head-veils, (O, TA,) or pieces [or strips], (Z, TA,) cut by women from a garment of the kind called سِيَرَاء. (Z, O, TA.) — — And (tropical:) The side, or edge, of a river, and of a valley: (S, A, O, K:) the border of a land or country: (TA:) and the edge of anything; (S, O, K;) its extremity: (K:) pl. طُرَرٌ (S, O, K) and طِرَارٌ: (K:) and أَطْرَارٌ also signifies the sides of a valley; and in like manner, of a country, and of a road; (TA;) and the extremities of a country; (S, O, TA;) and its sing. is ↓ طِرٌّ; or, accord. to the T, طُرَّةٌ: (TA:) and طُرَرٌ signifies also (tropical:) the margins of a book or writing; (A, TA;) and the sing. is طُرَّةٌ. (TA in arts. حشى and همش.) — — And (tropical:) The two lines, or streaks, (خُطَّتَانِ,) upon the two shoulders (كَتِفَانِ) of the ass: (K:) or الطُّرَّتَانِ signifies the streaked place upon each side of that animal: (TA:) or two black streaks (خطّتان, as above,) upon the two shoulders (كتفان) of the ass: and applied by Aboo-Dhu-eyb to those of the wild bull: (S, O:) or two stripes, or streaks, on the back of the ass: (A:) and طُرَّةُ مَتْنِهِ the streak of his back. (S.) — — (tropical:) A streak of cloud: (S, A, * O, K:) an oblong portion of cloud, commencing from the horizon: (TA:) its dim., طُرَيْرَةٌ, occurs in a trad. (O, TA.) — — And (assumed tropical:) A goodly aspect of a man. (TA.) — — And one says, رَأَيْتُ طُرَّةَ بَنِى فُلَانٍ (assumed tropical:) I saw the mode, or manner, of alighting and abiding of the sons of such a one, from afar. (TA.) — — And بَدَتْ طُرَرُ الأَمْرِ (tropical:) The indications, or signs, or tokens, of the affair, or event, appeared. (A, TA.) — — And تَكَلَّمَ بِالشَّىْءِ مِنْ طِرَارِهِ (assumed tropical:) He spoke the thing eliciting it from his mind. (TA.) طُرُورٌ, or طَرُورٌ: see طُرَّةٌ. طَرِيرٌ Sharpened; applied to a spear-head; (A, K, TA;) as also ↓ مَطْرُورٌ: (A, TA:) or, so applied, polished; (O;) or thus also, applied to an arrow; and so ↓ مَطْرُورٌ applied to a sword. (TA.) — — And (tropical:) Goodly, or pleasing, in aspect; (S, A, O, K;) applied to a man: (A:) a beautiful, goodly, or comely, man: (ISh, TA:) a man beautiful, goodly, or comely, in face: and some say, whose prime of manhood is future: (TA:) or a youth, or young man, soft, or tender, fleshy, and fat: (Ham p. 513:) pl. طِرَارٌ. (ISh, TA.) See also طَارٌّ. طُرَّى A she-ass driven away: (O, K, TA:) or a brisk, lively, or sprightly, ass. (TA.) طَرَّارٌ A cutpurse; one who cuts, or slits, purses, (A, Mgh, Msb, * TA,) and takes people's money at unawares: (Msb:) or who slits a man's sleeve, [in which he carries his money and the like,] and gently extracts what is in it: (TA:) from الطَّرُّ " the act of slitting " (S, Msb) and " cutting. " (S.) طِرِّيَانٌ A table upon which one eats; syn. خِوَانٌ: (K:) or a dish, or plate, (طَبَقٌ,) upon which food is eaten. (O.) [But see طِرِيَّانٌ, in art. طرو.] طَارٌّ (tropical:) A boy whose mustache is growing forth: (S, A, Msb:) or whose mustache has grown forth; (Lth, L, K;) as also ↓ طَرِيرٌ. (K.) — — And خَزٌّ طَارٌّ (tropical:) A sort of [cloth of the kind called] خَزّ [app. having a nap]. (A, TA.) طُرْطُورٌ A sort of قَلَنْسُوَة [q. v.], (S, K,) worn by Arabs of the desert, (S,) tall, or long, and narrow (S, K) in the head, or top: (S:) [in the present day applied to a sort of high, conical, cap: and a cowl.] — — And (assumed tropical:) A slender and tall man. (S, K.) — — And, (K,) accord. to IAar, (O,) Low, ignoble, mean, or sordid, (وَغْدٌ,) and weak: (O, K:) pl. طَرَاطِيرُ. (O.) مُطِرٌّ A boy having a طُرَّة; as also ↓ مُطَرَّرٌ: and the latter with ة is applied to a girl. (So in a copy of the A.) — — جَلَبٌ مُطِرٌّ (assumed tropical:) [A thing, or things, brought for the purpose of traffic,] come from the extremities (أَطْرَار) of the country. (TA.) — — غَضَبٌ مُطِرٌّ Anger that is misplaced, and for a thing that does not require it: (S, K:) or in which is somewhat of boldness, or presumptuousness: or such as is vehement, or violent. (TA.) — — جَآءَ فُلَانٌ مُطِرًّا Such a one came domineering, or exalting himself; behaving boldly, or presumptuously. (As, S.) مِطَرَّةٌ, (O,) or مُطَرَّةٌ, or مُطَرَّةٌ, (accord. to different copies of the K,) with damm, (K,) [and accord. to the TK with fet-h to the ط,] Custom, habit, or wont: (O, K:) so says AZ: (O:) [the form given in the O seems to be preferable: but] F has also mentioned it as without teshdeed, [i. e. مَطْرَةٌ,] and thus it is mentioned [in the K] in art. مطر. (TA.) مُطَرَّرٌ: see مُطِرٌّ. مَطْرُورٌ: see طَرِيرٌ, in two places. طرأ 1 طَرَأَ عَلَيْهِمْ, aor. طَرَاَ, inf. n. طُرُوْءٌ (S, Mgh, Msb, K) and طَرْءٌ, (S, K,) He came to them from a place; (K;) or from a distant place, unexpectedly: (Mgh:) or he came forth upon them (S, Msb, K) from a place, (K,) or from a distant place, (TA,) unexpectedly, (K, TA,) or from another country, or territory, or town, or the like: (S:) or he came to them without their knowledge: or he came forth upon them from an opening, or a wide, open tract: the original word is [said to be] دَرَأَ [q. v.: see also طَرَا, in art. طرو]. (TA.) And طَرَأَ, (Msb, TA,) said of a thing, (Msb,) aor. as above, (Msb, TA,) inf. n. طران [app. طَرَآنٌ], (Msb,) It came, (Msb, TA,) came to pass, happened, or occurred, (Msb,) unexpectedly. (Msb, TA.) It is said in a trad., طَرَأَ عَلَيَّ مِنَ القُرْآنِ, as though meaning A portion of the recitation of the Kur-án came to my turn at an unexpected time. (TA.) — طَرُؤَ, [aor. طَرُأَ,] (Mgh, Msb, K,) inf. n. طَرَاءَةٌ (Mgh, K) and طَرَآءٌ, (K,) in some of the copies of the K طَرْأَةٌ and طَرَآءَةٌ, (TA,) It (a thing, Msb) was, or became, fresh, juicy, or moist; (Msb;) contr. of ذَوَى; (K;) i. q. طَرُوَ, inf. n. طَرَاوَةٌ, (Mgh, Msb,) of which it is a dial. var., (Msb,) and which is the more common. (TA.) 2 طرّأهُ, inf. n. تَطْرِئَةٌ, He rendered it fresh, juicy, or moist. (TA.) 4 اطرأهُ He praised him: (TA:) or he praised him greatly, or extravagantly; or exceeded the just, or usual, bounds, in praising him: (K, TA:) accord. to Es-Sarakustee, أَطْرَأْتُهُ signifies I praised him: and أَطْرَيْتُهُ, [in like manner,] I eulogized, or commended, him. (Msb.) [See also the latter verb in art. طرو.] طُرْأَةُ السَّيْلِ i. q. دُفْعَتُهُ [i. e. The tide, or what pours forth at once, of the torrent]: (K:) from طَرَأَ " he came forth " from a land. (TA.) طُرْآنٌ, (O, K,) or ↓ طُرْآنِيٌّ, occurring in the poetry of El-'Ajjáj, (TA,) A road, or way, and an affair, or event, unknown, or disapproved, or deemed strange or extraordinary: (O, K:) [or an affair, or event,] unknown, &c., and wonderful. (TA.) طُرْآنِيٌّ, an epithet applied to a pigeon, (O, K,) and to an event, (K,) Of which one knows not whence it has come: (K:) an irregular rel. n. from طَرَأَ عَلَيْنَا فُلَانٌ " Such a one came forth upon us without our knowing him: " (TA:) [or] طُرْآن is the name of a certain mountain in which are many pigeons; (O, K;) and hence the epithet above mentioned as applied to a pigeon: (O, TA:) Aboo-'Obeyd El-Bekree writes this name, in the Moajam, with damm to the first letter and teshdeed to the second: the vulgar say حَمَام طُورَانِىّ, which is a mistake. (TA.) — — See also طُرْآنٌ. طَرِىْءٌ Fresh, juicy, or moist; (A, * Mgh, * Msb, TA;) a dial. var. of طَرِىٌّ. (Msb.) طَارِئٌ part.

n. of طَرَأَ, applied to a man, and to a thing: (Msb:) the pl. is طُرَّآءٌ, (K, TA,) like زُهَّادٌ, (TA,) and طُرَآءُ, (K, TA,) like عُلَمَآءُ, and MF mentions, as from the M, طَرَأٌ, like خَدَمٌ, [but this is properly termed a quasi-pl. n.,] and طَرَأَةٌ, like كَتَبَةٌ, and in some copies طَرَاةٌ, like قُضَاةٌ: (TA:) and طُرًّا is applied to strangers, for طُرَّآءٌ, meaning Persons coming from a distant place. (L, TA.) One says, هُوَ مَنَ الطُّرَّآءِ لَا مِنَ التُّنَّاءِ [He is of those who come from another place, or country; not of the settled residents]. (A, TA.) — — [It is also applied to a signification, as meaning (assumed tropical:) Adventitious.] طَارِئَةٌ (assumed tropical:) A calamity, or misfortune, (O, K, TA,) of which one knows not whence it has come. (TA.) مطرئ [thus written, without any syll. signs, in the TA, and there said to be the subst. (اِسْم) from أَطْرَأَهُ: but I think that it is evidently مُطْرِئٌ; and not the subst., but the act. part. n. (اِسْمُ الفَاعِلِ), of أَطْرَأَهُ.] طرب 1 طَرِبَ, (S, Msb, TA,) aor. طَرَبَ, (Msb,) inf. n. طَرَبٌ, (S, * Msb, K, * TA,) He was, or became, affected with emotion, or a lively emotion, or excitement, agitation, or unsteadiness, (خِفَّةٌ, S, Msb, K, TA,) [of the heart or mind,] by reason of joy or of grief, (K, TA,) or of intense grief or joy, (S,) or of intense fear or joy: (Msb:) or [he was moved with joy, or delight;] he was joyful, mirthful, or glad: and the contr., i. e. he was affected with grief, sadness, or sorrow. (K, * TA.) [See طَرَبٌ, below.] — — And طَرِبَتِ الإِبِلُ لِلْحُدَاءِ [The camels became excited by reason of the driver's urging them with singing]. (A, TA.) — — And طربت عَنِ الطَّرِيقِ [written in the TA without any syll. signs, app. طَرِبْتُ,] i. q. عدلت عنه [i. e. I deviated (عَدَلْتُ) from the road, or way]. (TA.) 2 طرّب, (TA,) inf. n. تَطْرِيبٌ, (K,) He sang. (K, TA.) And طرّب فِى صَوْتِهِ He trilled, or quavered, and prolonged, his voice: (Msb:) or التَّطْرِيبُ فِى الصَّوْتِ is the prolonging of the voice, and modulating it sweetly. (S, TA.) And, said of a bird, or, accord. to some, peculiarly of the مُكَّآء, It prolonged its voice, and trilled, or quavered, it, or warbled. (TA.) And in like manner, طرّب فِى قِرَآءَتِهِ (A, TA) He prolonged, and trilled, or quavered, his voice in his reciting, or reading; (TA;) and فِى غِنَائِهِ [in his singing]. (A.) And قَرَأَ بِالتَّطْرِيبِ [He recited, or read, with a prolonging, and trilling, or quavering, of the voice]. (A, TA.) — — And طَرَّبُوا They raised their voices, cried out, or cried aloud, time after time. (Skr, TA.) — طَرّبهُ: see 4. — — [Freytag adds that, in the " Fákihet el-Khulafà," p. 42, l. 5 infr., it means He asserted him to have sung excellently.] 4 اطربهُ He, (S,) or it, (one's voice, A,) caused him to be affected with طَرَب [i. e. emotion, or a lively emotion, &c.]; as also ↓ تطرّبهُ; (S, A;) [and ↓ طرّبهُ; for] تَطْرِيبٌ signifies the same as إِطْرَابٌ, like ↓ تَطَرُّبٌ; (K:) [generally, he, or it, rendered him lively, brisk, or sprightly: and] اطربهُ is said of joy, and of grief, meaning [it affected him with طَرَب; or] it rendered him restless, or unsteady. (MA.) 5 تَطَرَّبَ see the next preceding paragraph, in two places. 10 استطرب He, or it, sought, or demanded, طَرَب [i. e. emotion, or a lively emotion, &c.], (K, TA,) and diversion, sport, or play. (TA.) — — And They (a party, or company of men,) became affected with intense طَرَب. (A, TA.) — استطرب الإِبِلَ He put in motion the camels by urging them with singing. (K.) You say استطرب الحُدَاةُ الإِبِلَ [The drivers, singing to them, excited, moved, or stirred, the camels,] when the camels have become lively, brisk, sprightly, or agile, because of their urging them with singing. (O, TA.) Az cites the saying of Et-Tirimmáh, وَاسْتَطْرَبَتْ ظُعْنُهُمْ لَمَّا احْزَأَلَّ بِهِمْ آلُ الضُّحَى نَاشِطًا مِنْ دَاعِبَاتِ دَدِ but in his poem it is وَاسْتَطْرَفَتْ, with فَاء [i. e. with the letter ف]: (O:) [this latter reading is, I doubt not, the right; and the meaning seems to be, And their women borne in the camel-vehicles, when the mirage of the early part of the forenoon elevated them to the eye, elicited anew longing desire for their homes, or accustomed places, from jocose, sportful females, lit., from jesting females of sport or diversion: the verse as cited by Az may admit of a similar rendering if we suppose استطربت to be there used tropically: the writer of my copy of the TA has endeavoured, in marginal notes in the present art. and in art. دد, but in my opinion unsatisfactorily, to explain it; and has supposed استطربت to mean طَرِبَت: his two notes, moreover, are inconsistent:] نَاشِطًا in this verse means شَوْقًا نَازِعًا. (K in art. دد. [The verse is there cited with two readings differing from the words given by Az; وَاسْتَطْرَقَت, thus written with ق instead of ف, a manifest mistake, and مِنْ دَاعِبِ دَدِ.]) — — استطربهُ signifies also He asked him to sing. (A, TA.) طَرَبٌ Emotion, or a lively emotion, or excitement, agitation, or unsteadiness, (خِفَّةٌ, S, A, Msb, K,) [of the heart or mind,] by reason of joy or grief, (A, K,) or of intense grief or joy, (S,) or of intense fear or joy: (Msb:) or joy, mirth, or gladness: and the contr., i. e. grief, sadness, or sorrow: (Th, K:) or, as some say, the lodgement of joy, mirth, or gladness, and departure of grief, sadness, or sorrow: so in the M: (TA:) the vulgar apply it peculiarly to joy; (Msb;) [but] the application of it peculiarly to joy is a mistake: (K:) it signifies also motion; syn. حَرَكَةٌ: (K:) it is said in the M, Th says that الطَّرَبُ is derived from الحَرَكَةُ; whence it seems that الطَّرَبُ is, in his opinion, syn. with الحَرَكَةُ; but [ISd adds] I know not this: (TA:) [it does, however, obviously imply the signification of motion, either ideal or actual:] also desire, or yearning or longing of the soul: (K:) the pl. is أَطْرَابٌ. (TA.) A poet says, (S,) namely, En-Nábighah El-Jaadee, using it in relation to anxiety, (TA,) وَأَرَانِى طَرِبًا ↓ فِى إِثْرِهِمْ طَرَبَ الوَالِهِ أَوْ كَالْمُخْتَبَلْ [And I perceive myself to be affected with emotion, or a lively emotion, after them, (i. e. after the loss of them,) with the emotion of him who is bereft of offspring or friends, or like him who is insane in mind]: (S, TA:) الوَالِه here signifies الثَّاكِل; and المُخْتَبَل means مَنْ جُنَّ فِى عَقْلِهِ. (TA.) — And [the pl.] أَطْرَابٌ signifies Choice sweet-smelling plants: (K:) or [simply] sweet-smelling plants: (TA:) and the more fragrant of such plants. (O, TA.) طَرِبٌ Affected with طَرَب [i. e. emotion, or a lively emotion, &c.]: (S, A, O, Msb, TA:) pl. طِرَابٌ. (A, TA.) A Hudhalee says, بَاتَتْ طِرَابًا وَبَاتَ اللَّيْلَ لَمْ يَنَمِ [They passed the night joyful, or glad, and he passed the night without sleeping]: (O, TA:) meaning that the [wild] bulls or cows, thirsting, passed the night joyful on account of the lightning that they saw, and the water for which they hoped in consequence thereof. (TA.) See also another ex. in the verse cited voce طَرَبٌ. — — إِبِلٌ طِرَابٌ means Camels yearning for their accustomed places of abode: (S, O, TA:) or they are so termed when they are excited (إِذَا طَرِبَتْ) by reason of their drivers' urging them with singing. (A, TA.) — Also The head [meaning the hair of the head]: so called because of the sound that it makes when it is twisted with fingers: occurring in the phrase حَتَّى يَرْنَأَ الطَّرِبَ [That he may dye the hair of the head with يُرَنَّأ, i. e. حِنَّآء]. (L, TA.) طَرُوبٌ (A, O, Msb, K, TA) and ↓ مِطْرَابٌ (A, O, K, TA) and ↓ مِطْرَابَةٌ [which is of a very unusual form (see مِعْزَابَةٌ)], (Lh, K, TA,) applied to a man, (O, K, TA,) Much, or often, affected with طَرَب [i. e. emotion, or lively emotion, &c.]: (O, Msb, TA:) [but the last is doubly intensive, signifying very much, or very often, so affected:] pl. [of the second and third] مَطَارِيبُ. (A.) One says, ↓ إِذَا خَفَقَتِ المَضَارِيبُ خَفَّتِ المَطَارِيبُ [When the plectra of the lutes quiver, the persons who are wont to be affected with emotion become lively, or light-hearted]. (A, TA.) And ↓ حَمَامَةٌ مِطْرَابٌ [A pigeon that cooes much or often]. (A, TA.) And ↓ إِبِلٌ مَطَارِيبُ [Camels that yearn much, or often, for their accustomed places of abode: or that are much, or often, excited by reason of their drivers' urging them with singing: see طَرِبٌ]. (A,

TA.) مَطْرَبٌ and ↓ مَطْرَبَةٌ A separate, or straggling, road, or way: (S, O:) or a narrow road, or way: (K:) or the former, a conspicuous road or way: (IAar, TA:) and the latter, a small road, or way, leading into a great one: or a narrow road, or way, apart from others: (TA:) or a small road, or way, branching off from a main road: (O:) pl. مَطَارِبُ: (S, O:) [it is said (but see 1, last sentence,) that] there is no verb corresponding thereto. (TA.) A poet says, (S,) namely, Aboo-Dhu-eyb, (O, TA,) وَمَتْلَفٍ مِثْلِ فَرْقِ الرَّأْسِ تَخْلِجُهُ مَطَارِبٌ زَقَبٌ أَمْيَالُهَا فِيحُ (S, O, TA) i. e. Many a desert tract, like the division of the hair of the head in narrowness, narrow conspicuous [or straggling] roads, or ways, [whereof the portions over which the eye can reach are far-extending,] protract; some of these roads, or ways, tending this way and some that way. (TA. [مطارب is here with tenween for the sake of the measure. See also زَقَبٌ. Perhaps the poet means to liken the said roads to the ropes of a tent.]) It is said in a trad., لَعَنَ اللّٰهُ مَنْ غَيَّرَ المَطْرَبَةَ ↓ [May God curse him who alters the مطربة]; i. e., the road thus called. (TA.) مَطْرَبَةٌ: see the next preceding paragraph, in two places. مِطْرَابٌ, and its pl.: see طَرُوبٌ, in four places. مِطْرَابَةٌ: see طَرُوبٌ. طربل Q. 1 طَرْبَلَ بَوْلَهُ He extended [or emitted] his urine upwards. (S, O, K.) — — And طَرْبَلَ He dragged his skirt, and walked with a proud and self-conceited gait, stretching out his arms. (O.) طِرْبَالٌ A high portion of a wall; (S, O;) whence the saying, in a trad., that when any one passes by a leaning طربال, he should quicken his pace: (O:) it resembles a مَنْظَرَة of the مَنَاظِر of the 'Ajam, being in form like a صَوْمَعَة [q. v.]: (AO, O, TA:) or a sign of the way, constructed (O, K) upon a mountain: (O:) and (O, K) accord. to IDrd, (O,) a portion of a mountain, and of a wall, elongated in form towards the sky, (O, K,) and inclining: (O:) and any high building: (K:) [and this seems to be meant by what here next follows:] accord. to IAar, a high, or an overtopping, or overlooking, هَدَف: (TA:) and, (S, O, K,) as some say, (O,) a great, high, or overtopping, rock (S, O, K) of a mountain: (S, K:) ISh says that it is a structure erected as a sign for horses to run thereto in a race, and one kind thereof is like the مَنَارَة [q. v.]: Fr, that it signifies a صَوْمَعَة [q. v.]: (TA:) and [it is said that] the طَرَابِيل of Syria are its صَوَامِع. (S, O, K.) Az mentions his having heard [the pl.] طَرَابِيلُ, and عَرَازِيلُ likewise, applied to Booths constructed of palm-branches, in which the watchers of the palm-trees shelter themlseves from the sun. (TA.) طِرْبِيلٌ [perhaps from the Latin " tribula " or " tribulum "] The [machine, or drag, called] نَوْرَج [q. v.] with which the heap of corn is thrashed. (Ibn-'Abbád, O, K.) جَرَّةٌ مُطَرْبَلَةُ الجَوَانِبِ A jar long in the sides. (Sh, TA.) طرث R. Q. 2 تَطَرْثَثَ He gathered, or collected, the species of plants called طُرْثُوث. (S, Msb, K.) طَرْثٌ Any plant (نَبَات, K [so in the TA and in my MS. copy of the K, in the CK بِناء, which is an evident mistranscription,]) that is fresh and juicy. (K.) طِرْثٌ The extremity of the بَظْر [q. v.]. (K.) — — And Flaccidity, or flabbiness. (L.) طُرْثُوثٌ A species of plant, which is eaten; (S, K;) [app. a kind, or species, of fungus; perhaps a species of phallus;] a plant of the same kind as the ذُؤْنُون and the عُرْجُون; (IAar, T in art. ذأن;) accord. to Lth, a slender, oblong plant, inclining to redness, and serving as a دِبَاغ to the stomach [app. meaning a stomachic], included among medicines, of which there is a bitter sort and a sweet sort; (Msb;) in the M said to be a plant of the sands, long and slender, similar to the فُطْر [q. v.], inclining to redness, which dries, and serves as a دِبَاغ to the stomach; n. un. with ة; on the authority of AHn: it is of two sorts; one sweet, which is the red; and one bitter, which is the white; IAar says that it is a plant of the length of a cubit, having no leaves, as though it were of the same kind as the truffle; (TA;) Az says that the طرثوث of the desert has no leaves (Msb, TA) nor any fruit, (TA,) grows in the sands (Msb, TA) and in the level grounds, (TA,) has in it no acidity, (Msb,) but a sweetness inclining to astringency and bitterness, and is red, with a round head, (Msb, TA,) like the glans of a man's penis: (TA:) [Ibn-Seenà (whom we call Avicenna), in his list of medicinal simples, (book ii., p. 183 of the printed ed.,) describes طَرَاثِيث as pieces of wood in a rotting state, of the thickness of a finger, and in length less and more, having an astringent taste, and dust-coloured; said to be brought from the desert. See also سُوقَةٌ.] The Arabs say, طَرَاثِيثُ لَا أَرْطَى لَهَا [Turthoothehs without artáhs]: because the former grow not save with the latter: a prov., like ذَآنِينُ لَا رِمْثَ لَهَا: applied to him who is ruined, and has nothing remaining, after having had ancestry and rank and wealth. (TA. [See also art. ذأن, last sentence.]) — — Also (tropical:) The glans of a man's penis: (K, TA:) so called as being likened to [the head of] the plant above described. (TA.) طرح 1 طَرَحَهُ, and طَرَحَ بِهِ, (S, A, Mgh, O, Msb, K,) the latter allowable because a verb that is syn. with another verb may have the same government as the latter, and طَرَحَ is syn. with a verb that is trans. by means of ب, as will be shown in what follows, (Msb,) aor. طَرَحَ, (Mgh, Msb, K,) inf. n. طَرْحٌ, (S, Mgh, O, Msb,) He cast it, threw it, or flung it; or cast, threw, or flung, it away; [and particularly as a thing of no account; (see طِرْحٌ;)] syn. رَمَاهُ, (S, A, O, K,) or رَمَى بِهِ, (Mgh, Msb,) and أَلْقَاهُ; (A, Mgh;) مِنْ يَدِهِ [from his hand]. (Mgh.) You say, طَرَحَ لَهُ الوِسَادَةَ (A, TA) He threw to him the pillow, or cushion; syn. أَلْقَاهُ. (TA.) And طَرَحْتُ الرِّدَآءَ عَلَى عَاتِقِى I threw the [garment called] رداء upon my shoulder; syn. أَلْقَيْتُهُ. (Msb.) And [hence] طَرَحَ عَلَيْهِ المَسْأَلَةَ (tropical:) He put, or proposed, (lit. threw,) to him the question: (A, * TA:) thought by ISd to be post-classical. (TA.) [And in post-classical language, طَرْحٌ signifies also The making a throw in the game of backgammon and the like; and the making a move in the game of chess &c.] — — Also, i. e. طَرَحَهُ and طَرَحَ بِهِ, He removed it; placed it, or put it, at a distance; put it away, or far away; [cast it off, rejected it, or discarded it;] (ISd, K, TA;) as also ↓ اِطَّرَحَهُ; (S, A, O, K;) [respecting which see 8 in art. ضرح;] and ↓ طرّحهُ, (K,) inf. n. تَطْرِيحٌ; (TA;) or this last signifies he cast it, threw it, or flung it, or he cast, threw, or flung, it away, much, or frequently. (S, A, O.) One says, طَرَحَتِ النَّوَى بِفُلَانٍ كُلَّ مَطْرَحٍ i. e. (tropical:) [Removal, or distance, or the place to which he journeyed,] rendered such a one [utterly] remote [or cast away]. (S, O, TA. [Here مَطْرَح is an inf. n.]) And [in like manner] طَرَحَ بِهِ الدَّهْرُ كُلَّ مَطْرَحٍ i. e. (tropical:) [Time, or fortune,] removed him, or separated him, [utterly,] from his family and kindred. (TA.) And مَا طَرَحَكَ إِلَى هٰذِهِ البِلَادِ (tropical:) [What has driven thee to these regions?]. (A.) And اِطْرَحْ إِلَيْهِمْ عَهْدَهُمْ (assumed tropical:) [Cast thou from thee, to them, their covenant; i. e. reject it, or renounce it, to them]. (Bd in viii. 60.) And هٰذَا ↓ اِطَّرِحْ الحَدِيثَ (tropical:) [Dismiss thou this discourse]. (A, TA. [See the pass. part. n., below.]) And ↓ اِطَّرِحْ شُكْرِى وَلَوْمِى (assumed tropical:) Let thou alone, or abstain thou from, thanking me and blaming me. (Har p. 332.) — طَرِحَ, (IAar, O, K,) aor. طَرَحَ, (K,) inf. n. طَرَحٌ, (TK,) He (a man, IAar, O) was, or became, evil in disposition. (IAar, O, K.) — — And He enjoyed, or led, a life of ample ease and comfort. (IAar, O, K.) 2 طَرَّحَ see 1. — — طرّح, (S, A, O, K,) inf. n. تَطْرِيحٌ, (S, K,) signifies also (tropical:) He made a thing long, or he made it high: (TA:) or he made his building long; (S, K;) as also ↓ طَرْمَحَ, (S, and K in art. طرمح,) in which the م is [said to be] augmentative: (S:) or both signify he made his building long and high: (A:) or the former signifies he made his building very long. (O.) — — And He (a horse) took long, or wide, steps in running. (O, TA.) 3 مُطَارَحَةُ الكَلَامِ is a phrase well known: (S, K:) المُطَارَحَةُ signifies (assumed tropical:) The bandying of words, one with another; (KL, and Har p. 190;) the holding a colloquy, or a discussion, with another:

and it is [said to be] primarily used in relation to singing. (Har ibid.) You say; طارحهُ الكَلَامَ (assumed tropical:) He held a colloquy, or a discussion, with him. (MA.) And طَارَحْتُهُ العِلْمَ and الغِنَآءَ (tropical:) [I bandied with him scientific discourse and songs]. (A.) [See also 6.] 4 أَطْرِح (tropical:) Look thou: (A, TA:) from طَرْفٌ مِطْرَحٌ and طَرِيحٌ. (TA.) 5 تطرّح He attired himself with a طَرْحَة: a post-classical word.] 6 تطارحوا (tropical:) They bandied questions, one with another; put, or proposed, (lit. threw,) questions, one to another. (A.) 8 اِطَّرَحَ: see 1, in three places. Q. Q. 1 طَرْمَحَ: see 2; and see also art. طرمح. طِرْحٌ (S, A, K) and ↓ طُرَّحٌ and ↓ طَرِيحٌ (K) A thing (S, A) cast, thrown, or flung, away, syn. مَطْرُوحٌ, (S, A, K,) and not wanted by any one. (S.) One says, لَوْ بَاتَ مَتَاعُكَ طِرْحًا مَا أُخِذَ [If thy household goods passed the night, or remained during the night, cast away and neglected, they would not be taken]. (A, TA.) — And طِرْحٌ signifies also The leopard: so says Aboo-Kheyreh: pl. طُرُوحٌ. (O.) طَرَحٌ (assumed tropical:) Distance, or remoteness. (TA.) — — See also طَرُوحٌ, in two places. طَرْحَةٌ The [article of apparel called] طَيْلَسَان [q. v.]: (O, K:) it was not known to the Arabs. (O.) [See De Sacy's Chrest. Arabe, sec. ed., ii. 267-269: and Dozy's Dict. des Noms des Vêtements chez les Arabes, pp. 254-262. It is now applied in Egypt to a kind of head-veil worn by women, the two ends of which generally hang down behind, nearly reaching to the ground: but it is often worn in another manner; about a quarter of it hanging down behind, and the remainder being turned over the head, and under the chin, and over the head again, so that the middle part covers the bosom, and both ends hang down behind: it is a piece of muslin, or the like, often embroidered at each end; about three quarters of a yard in width, and in length nearly equal to twice the height of the wearer.] طُرَّحٌ: see طِرْحٌ. طَرَاحٌ: see the next paragraph. طَرُوحٌ (assumed tropical:) A distant place; as also ↓ طَرَحٌ, (S, K,) and ↓ طَرَاحٌ, (K,) and [app. ↓ طَارِحٌ, for] one says دِيَارٌ طَوَارِحُ (tropical:) Distant dwellings or abodes [as though the latter word were pl. of طَارِحَةٌ]. (A, TA.) [Hence,] عُقْبَةٌ طَرُوحٌ (tropical:) [A stage of a journey] far-extending. (A, * O: in a copy of the former عَقَبَةٌ.) And ↓ سَيْرٌ طُرَاحِىٌّ (assumed tropical:) A far, or distant, journey: (As, S, O, K:) or a hard journey. (TA.) And نِيَّةٌ طَرُوحٌ, (TA,) or ↓ طَرَحٌ, (T, K, TA, and O in art. ضرح,) like ضَرَحٌ, (O in that art.,) i. q. بَعِيدَةٌ [app. meaning (assumed tropical:) A distant, or remote, thing, or place, that is the object of an action or a journey]. (T, O, K.) And نَخْلَةٌ طَرُوحٌ (assumed tropical:) A palm-tree having long racemes: (S, O, K:) or of which the upper part is far from the lower: pl. طُرُحٌ, with two dammehs. (TA.) — — قَوْسٌ طَرُوحٌ (tropical:) A bow that propels the arrow with vehemence; (S, A, O;) i. q. ضَرُوحٌ: (S, O, K:) or that sends the arrow far: (TA:) or that sends it to the furthest limit. (AHn, TA.) And رَجُلٌ طَرُوحٌ (tropical:) A man who, when he compresses, impregnates. (Lh, O, K.) And فَحْلٌ طَرُوحٌ (assumed tropical:) i. q. مِطْرَحٌ, q. v. (O.) And زَمَنٌ طَرُوحٌ (tropical:) A time that casts the people thereof into places, or positions, of peril: and نَوَائِبُ طُرُحٌ [or طُرُحٌ, as above, (tropical:) Accidents that cast people into such places or positions]. (A.) طَرِيحٌ: see طِرْحٌ. — — and see also مِطْرَحٌ. سَيْرٌ طُرَاحِىٌّ: see طَرُوحٌ. طَرَّاحَةٌ: see مِطْرَحٌ. طَارِحٌ: [fem. with ة; and pl. of the latter طَوَارِحُ:] see طَرُوحٌ. سَنَامٌ إِطْرِيحٌ A long, (S, O, L, K,) or tall, (S, * O, * L, K, *) camel's hump, (S, O, L, K,) leaning on one side. (L.) [See an ex. voce إِسْلِيحٌ.] أُطْرُوحَةٌ (assumed tropical:) A question that one puts, or proposes, lit. throws. (TA.) فُلَانٌ يُلْقِى الأَطَارِيحَ is expl. by AO as meaning Such a ones moves both his arms up and down [in walking]: denoting a proud and self-conceited manner of walking. (O.) مَطْرَحٌ A place where, or into which, a thing [or person is cast or thrown or] is made to be: pl. مَطَارِحُ. (Har p. 188.) — — [And hence,] (tropical:) A state in which a person is [put, or placed]: so in the saying, مَاطَرَحَكَ هٰذَا المَطْرَحَ (tropical:) What hath put, or placed, thee in this state in which thou art? (A.) مِطْرَحٌ I. q. مِفْرَشٌ [q. v.: and ↓ طَرَّاحَةٌ has the same, or a similar, meaning; applied in the present day to a horse-cloth, and the like; and to a mattress]: pl. مَطَارِحُ. (A, TA.) — — فَحْلٌ مِطْرَحٌ (tropical:) A stallion that sends his semen far into the womb; (A, * O, K;) like ↓ طَرُوحٌ. (O.) And طَرْفٌ مِطْرَحٌ (tropical:) An eye that sees far; (A, O, K;) as also ↓ طَرِيحٌ. (A, TA.) And رُمْحٌ مِطْرَحٌ (tropical:) A long spear. (A, K.) And إِبِلٌ مَطَارِحُ (tropical:) Quick, or swift, camels. (A, TA.) — — [مِطْرَحٌ, as stated by Freytag, is also expl. by Reiske as meaning Camela in cujus ventrem aqua profunda cadit: but this explanation may have originated from a doubtful instance of the same epithet applied to a stallion camel: see above.] قَوْلٌ مُطَّرَحٌ (tropical:) A [rejected] saying, to which no regard is paid. (A, TA.) مَشَى مُتَطَرِّحًا (assumed tropical:) He walked, or went, in a slack, or languid, manner; as though repeatedly stumbling, or throwing himself down; syn. مُتَسَاقِطًا; (IDrd, A, O;) like one fatigued, or weary, (IDrd, O, K,) and weak. (TA.) طرد 1 طَرَدَهُ, aor. طَرُدَ, (S, A, Mgh, &c.,) inf. n. طَرْدٌ (S, A, L, Mgh, Msb, K) and طَرَدٌ, (S, A, L, K,) or the latter is a simple subst., (Msb,) He drove away him, or it; as also ↓ طرّدهُ and ↓ اِطَّرَدَهُ: (L:) he drove him away, expelled him, or banished him, (ISk, S, L, K,) and said to him, Depart thou, or go thou away, from us: (ISk, S, L:) he removed him, or it; put, or placed, him, or it, at a distance, away, or far away; (S, A, Mgh, L, K; *) with his hand, or arm, or with an instrument in his hand; as when one says طَرَدْتُ الذُّبَابَ عَنِ الشَّرَابِ [I drove away the flies from the wine, or beverage]. (Durrat el-Ghowwás, in De Sacy's Anthol. Gramm. Ar., p. 60 of the Ar. text.) You say, طَرَدْتُهُ فَذَهَبَ [I drove him away, &c., and he went away], (Sb, S, Msb,) using ذهب in the place of the quasi-pass., (Msb,) not using [in this case] the measure اِنْفَعَلَ (S, A) nor اِفْتَعَلَ, (S,) [i. e.] you do not say ↓ انطرد nor ↓ اطّرد, (Sb, Msb,) except in a bad dialect. (S, A, Msb.) And you say, مَرَّ فُلَانٌ يَطْرُدُهُمْ Such a one went along driving them away and pursuing them. (S, L.) — — And طَرَدَ الإِبِلَ, [aor. طَرُدَ,] (S, L,) inf. n. طَرْدٌ and طَرَدٌ, He drove, or brought, or gathered, the camels together, from their several quarters. (S, L, K. *) — — [And طَرَدَ, aor. and inf. n. as above, (tropical:) He coursed, pursued, hunted, or strove to gain possession of or to catch, wild animals or the like]: the inf. n. طَرَدٌ is expl. as signifying مُزَاوَلَةُ الصَّيْدِ [and طَرْدٌ is very frequently used in this sense]. (S, K.) You say, خَرَجَ يَطْرُدُ حُمُرَ الوَحْشِ (tropical:) He went forth to course, pursue, hunt, snare, entrap, or catch, the wild asses. (A.) And طَرَدَتِ الكِلَابُ الصَّيْدَ (assumed tropical:) The dogs drove away, and pursued closely, the wild animals, or the like. (L.) And طارد ↓ الصَّيْدَ, inf. n. طِرَادٌ, (assumed tropical:) He circumvented, in order to snare, entrap, or catch, the wild animal, or wild animals, or the like; and in like manner, a serpent. (L.) — — And طَرَدْتُ القَوْمَ I came to the people, or party, or came upon them, or destroyed them, (أَتَيْتُهُمْ, K, or أَتَيْتُ عَلَيْهِمْ, T, S, L,) and passed through them. (T, S, L, K.) — — And الرِّيحُ تَطْرُدُ الحَصَى وَالصَّفَى (tropical:) The wind blows away with violence the pebbles and the dust. (A.) — — And القِيعَانُ تَطْرُدُ السَّرَابَ (tropical:) The plains have the mirage running along them like water. (A.) — — And طَرَدْتُ بَصَرِى فِى أَمْرِ القَوْمِ (tropical:) [I directed my observation to the affair, or case, of the people, or party]. (A.) — — And طَرَدْتُ الخِلَافَ فِى المَسْأَلَةِ (assumed tropical:) I put forward an opposition, or a contradiction, in the question: app. from المُطَارَدَةُ meaning " the making to run in a race. " (Msb.) 2 طَرَّدَ see 1, first sentence: and see also 4; the latter, in two places. — — One

says also, طرّد صَوْتَهُ (tropical:) He prolonged his voice; syn. مَدَّهُ: (A, TA: *) or تَطْرِيدُ السَّوْطِ signifies مَدُّهُ [i. e. the extending, or stretching forth, the whip]. (K, TA.) [The latter I think a mistranscription.] — — طرّدهُ جَرْحَهُمْ, said of a judge, means (tropical:) He bade him, (i. e. a litigant) to invalidate their testimony, or evidence, if able to do so. (TA, from a saying of EshSháfi'ee.) 3 طارد قِرْنَهُ, (A,) inf. n. مُطَارَدَةٌ and طِرَادٌ, (S, A, K,) (tropical:) He charged upon, or assaulted, or attacked, his adversary, (S, A, K,) in war (S) &c., (TA,) the latter doing the same, (S, K,) and fought him, whether he drove him away or not. (A.) One says, هُمْ فُرْسَانُ الطِّرَادِ (tropical:) They are the horsemen who charge upon, assault, or attack, one another. (S, K, TA.) — — طارد, inf. n. مُطَارَدَةٌ, signifies [also] (assumed tropical:) He made [a horse] to run in a race. (Msb.) — — طارد الصَّيْدَ: see 1, latter half. 4 اطردهُ He made him, or caused him, (ISh, ISk, S, Mgh,) or he ordered him, (L, K,) to be driven away, expelled, banished, removed, or put or placed at a distance or away or far away, (ISh, ISk, S, Mgh, L, K,) so as not to be in a state of security; (ISh, Mgh, TA;) said of the Sultán: (Mgh:) or he (the Sultán, S, L) ordered that he should be expelled, or banished, (S, L, K,) from his, (S, L,) or from the, (K,) town, or country: (S, L, K:) or اطردهُ عَنِ البَلَدِ, and ↓ طرّدهُ with teshdeed, he (the Sultán) expelled him, or banished him, from the town, or country. (Msb.) — — And اطرد الإِبِلَ He ordered that the camels should be driven, or brought, or gathered, together, from their several quarters. (S, L.) — — And أَطْرَدْنَا الغَنَمَ We sent the he-goats among the herd. (IAar, TA.) — — And اطردهُ, (L, K,) inf. n. إِطْرَادٌ, (A 'Obeyd, Mgh,) He (i. e. a person about to race with another, L) said to him, If thou outstrip me I will give thee such a thing, and if I outstrip thee thou shalt give me such a thing; (A 'Obeyd, Mgh, L, K;) as also ↓ طرّدهُ. (L.) 6 تطاردا (tropical:) They two charged upon, assaulted, or attacked, and fought, each other, whether they drove each other away or not. (A.) 7 انطرد a word of a bad dialect. (S, A, Msb.) See 1. 8 اِطَّرَدَ, as trans.: see 1, first sentence. — As quasi-pass.: see 1, second sentence. — — اِطَّرَدَ المَآءُ (tropical:) The water flowed in a regular, or a continuous, or an uninterrupted, course, one portion following another: (A, * L, Msb:) and اطّردت الأَنْهَارُ (assumed tropical:) The rivers so flowed: (Msb:) or [simply] the rivers ran, or flowed. (S.) And اِضْطَرَدَ الخَيْلُ (tropical:) The horses ran, following one another: occurring in a trad.: the verb is originally اِطْتَرَدَ; the augmentative ت being changed into ط, and then the radical ط is changed into ض: (L:) and for اِضْطِرَادٌ, some say اِلْطِرَادٌ, changing the ض into ل [as in اِلْطَجَعَ for اِضْطَجَعَ]. (Az, TA in art. ضجع.) And اطّردوا إِلَى المَسِيرِ (tropical:) They followed one another to go on a journey. (A.) And اطّرد الشَّىْءُ, (S, A, L,) or الأَمْرُ, (Msb, K,) (tropical:) The thing, or the affair, followed a regular and con. tinuous course, one part, or stage, following another uninterruptedly: (S, A, L, Msb, K:) and اطّرد الأَمْرُ signifies also the affair followed a right, a direct, or an even, course. (S, L, K.) And اطّرد الكَلَامُ (assumed tropical:) The language, or speech, was consecutive, or uninterrupted, in its parts. (L.) And اطّردت قِرَآءَتُهُ (assumed tropical:) His recitation, or reading, continued uninterruptedly: from يَوْمٌ طَرَّادٌ meaning " a long day. " (Mgh.) And اطّرد الحَدُّ (assumed tropical:) The definition was of uniform, undeviating, or general, application; it uniformly, or commonly, or constantly, applied, or obtained; i. e. all the things to which it related followed one uniform, or undeviating, way, like the course of rivers. (Msb. [And in like manner one says of a rule.]) اطّرد said of a word, form or measure, construction, or government, means (tropical:) It was agreeable with the common, or constant, course of speech in respect of analogy, or rule; it was agreeable with common, or constant, analogy, or rule: and, said of the same, or of a rule, it was agreeable with the common, or constant, course of speech in respect of usage; it was agreeable with common, or constant, usage; it commonly, or constantly, obtained: [the verb is used absolutely to express each of these two meanings; the context in general showing clearly which meaning is intended:] the former meaning is also expressed by the phrase اطّرد فِى القِيَاسِ; and the latter, by the phrase اطّرد فِى الاِسْتِعْمَالِ. (Mz, 12th نوع. [See also the contr. شَذَّ: and see مُطَّرِدٌ, below.]) 10 استطرد He desired, or sought, to drive away, expel, banish, remove, or put or place at a distance or away or far away. (KL.) — — استطرد لَهُ (S, L, Msb, in the K استطردهُ لَهُ,) denotes a kind of stratagem, (S, L,) or what is as though it were a kind of stratagem, (K,) meaning (assumed tropical:) He fled, or wheeled about widely, from him, i. e. from his adversary in fight, to turn again, by way of stratagem, and then returned upon him; as though he drew him from a position which he could not maintain to one which he could maintain. (Msb.) — — And hence, app., the phrase, وَقَعَ ذٰلِكَ عَلَى وَجْهِ الاِسْتِطْرَادِ (assumed tropical:) That occurred in the way of a digression, not being mentioned in its proper place. (Msb.) طَرَدٌ i. q. فِرَاخُ النَّحْلِ [as though meaning The young ones of bees: but app. a mistranscription for فراخ النَّخْلِ (assumed tropical:) the suckers, or offsets, of palmtrees; as though pushed forth; of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like نَفَضٌ &c.]. (TA, from AHn.) مَآءٌ طَرِدٌ Water in which beasts have waded, and in which they have voided their urine and dung. (K.) طِرْدَةٌ (assumed tropical:) A charge, or an assault, of two horsemen, each upon the other, at one time. (K.) طُرْدِينٌ A certain food of the [people called] أَكْرَاد [pl. of كُرْدٌ]. (K.) طِرَادٌ: see مِطْرَدٌ. — — فُلَانٌ يَمْشِى مَشْيًا طرادًا [app. طِرَادًا, from طِرَادٌ meaning " a spear; " or perhaps ↓ طَرَّادًا;] (assumed tropical:) Such a one walks in a straight, a direct, or an even, course. (L, TA.) طَرِيدٌ and ↓ مَطْرُودٌ (S, L, Msb) and ↓ مُطَرَّدٌ (A) [and ↓ مُطَّرَدٌ A man driven away, expelled, banished, or outcast; (L;) a man removed; put, or placed, at a distance, away, or far away: (S, L:) طَرِيدٌ is likewise applied to a female, as also طَرِيدَةٌ; and the pl. of both in this case is طَرَائِدُ. (M, L.) نَاقَةٌ طَرِيدٌ, without ة, means A she-camel driven away, and taken away: pl. طَرَائِدُ. (L.) — — And (tropical:) One who is born after another: (S, L, K:) the second is termed the طَرِيد of the first. (S, L.) Also (assumed tropical:) One who is born before another. (K.) And hence, الطَّرِيدَانِ (tropical:) The night and the day: (A, L, K:) each being the طَرِيد of the other. (A, L.) — — See also طَرَّادٌ. — — Also (tropical:) Old; applied to a garment, or piece of cloth; syn. شَارِفٌ. (A, TA.) And ثَوْبٌ طَرَائِدُ is mentioned by Lh as meaning (assumed tropical:) An old, worn-out, garment, or piece of cloth. (TA.) — And The base, or lower part, of the raceme of a palm-tree; (S, L, K;) as also ↓ طَرِيدَةٌ. (L.) طَرِيدَةٌ [a subst. from طَرِيدٌ, rendered so by the the affix ة,] A wild animal, or the like, that is coursed, hunted, snared, entrapped, or caught: (S, L, K, TA:) pl. طَرَائِدُ. (TA.) The female that is the object of the chase of a male [wild] ass. (M * and K * and MF, all in art. الب.) — — And A number of camels driven away together, i. e., (S,) camels that are stolen: (S, K:) a number of camels attacked by a troop of horsemen and driven away. (A, L.) — (assumed tropical:) A cane wherein is a notch (حُزَّة), which is put upon spindles and arrows, (S, L, K,) and upon a stick, (L,) and thus used for planing them: (S, L, K:) (tropical:) i. q. سَفَنٌ, (AHeyth, A, L,) i. e. a cane which is hollowed, and has some notches cut in it, (AHeyth, L,) through which an arrow is put (AHeyth, A, L) and repeatedly drawn [to smooth it]: (AHeyth, A:) or a small piece of wood, in the form of a water-spout, as though it were the half of a cane, of the size required by the bow or arrow [which are to be smoothed therewith].

(AHn, L.) — (tropical:) An oblong piece (A, K) of a garment (A) or of silk: (K:) or a long strip (AA, IAar, TA) of rag (AA, TA) or of silk. (IAar, TA.) (assumed tropical:) A piece of rag, which is moistened, or wetted, and with which the [kind of oven called] تَنُّور is wiped; as also ↓ مِطْرَدَةٌ. (K.) — — And (tropical:) A narrow strip of herbage (A, * K, TA) and of land. (K, TA.) — — And (tropical:) The line, or streak, (خُطَّة,) between the rump-bone and withers. (L.) — See also طَرِيدٌ, last sentence. — الطَّرِيدَةُ is also the name of A certain game (K, TA) of the boys of the Arabs of the desert, (TA,) called by the vulgar المَسَّةُ, (K, TA,) and some say المَاسَّةُ, (TA,) and الضَّبْطَةُ: when the hand of the player falls upon the body or head or shoulder of another, it is [said to be] المَسَّةُ; and when it falls upon the leg, or foot, it is الأَسْنُ: (K, TA:) but this [app. meaning الأَسْنُ] is not of established authority: it was also played by girls. (TA.) — See also what here follows. طَرَّادٌ A small and swift kind of ship or boat: (K, TA:) called by the vulgar ↓ تَطْرِيدَةٌ [perhaps a mistranscription for ↓ طَرِيدَةٌ, which is a postclassical term for a vessel used for the transport of horses; and of which طَرَائِدُ is the pl.: see Quatremère's Hist. des Sultans Mamlouks, i. 144]. (TA.) — — Also (assumed tropical:) One who prolongs a recitation, or reading, [of the Kur-án] to people so that he drives them away: (K:) or one who drives away people by the length of his standing and the muchness of his recitation, or reading. (Mgh.) — — And (tropical:) Wide, spacious, or ample; (A, K;) applied to a plain, (A,) or place. (K.) And (tropical:) An even, wide, roof. (K, TA.) And بِلَادٌ طَرَّادَةٌ (tropical:) Wide, or spacious, regions or lands, (A, L,) in which the mirage [in appearance] flows. (L.) — — Also, (A, Mgh, L, K,) and ↓ طَرِيدٌ, and ↓ مُطَرَّدٌ, (L, K,) (tropical:) A long day: (L, Mgh, K, TA:) (tropical:) a whole, or complete, day, (A, L,) or month. (A.) And سِنُونَ طَرَّادَةٌ (tropical:) Whole, or complete, years. (A.) — — See also طِرَادٌ. طَارِدٌ [act. part. n. of 1: fem. with ة, and pl. of the latter طَوَارِدُ]. — — [Hence] طَوَارِدُ الإِبِلِ (tropical:) Those that remain behind, [as though driving away the others,] of the camels. (A.) تَطْرِيدَةٌ: see طَرَّادٌ. مِطْرَدٌ A spear; so called because one hunts (يطرد) with it: (Msb:) or, (S, M, A, Mgh, L, K,) as also ↓ طِرَادٌ, (L, K, [in my copy of the Mgh, app., طَرَّاد, its pl. being there plainly written طَرّادات, though the sing. is doubtfully written, and it may be that Freytag, who mentions طَرَّادة as signifying a spear, was led to do so from his finding طِرَادَات, which I believe to be pl. of طِرَادٌ, written طَرّادات,]) a short spear, (M, A, Mgh, L, K,) so called for the reason above mentioned, (Mgh,) [i. e.] with which one hunts (يطرد), or with which one hunts wild animals; (M, L;) [a short hunting-spear;] or a short spear with which one thrusts, or pierces, (S, L,) wild animals, (S,) or wild asses: (L:) pl. مَطَارِدُ. (A.) [And Freytag mentions مَطَارِدُ as a pl. without sing., occurring in the Deewán of the Hudhalees, meaning Long arrows.] مَطْرَدَةٌ A means of driving away, removing, &c.: so in the phrase مَطْرَدَةُ الدَّآءِ عَنِ الجَسَدِ (assumed tropical:) A means of driving away, or removing, disease from the body. (L, from a trad.) — — And (assumed tropical:) The beaten track; or main part, and middle; of a road; as also ↓ مِطْرَدَةٌ. (K.) مِطْرَدَةٌ: see طَرِيدَةٌ, latter half: — and مَطْرَدَةٌ. مُطَرَّدٌ: see طَرِيدٌ: — — and طَرَّادٌ. [مُطَرِّدٌ, accord. to Freytag, occurs in the Deewán of the Hudhalees, applied to a spear, as meaning Altogether straight, so that the whole trembles: for that which is crooked does not. But this, if not a mistranscription, is app. used by poetic license, for ↓ مُطَّرِدٌ.] مَطْرُودٌ: see طَرِيدٌ. مُطَّرِدٌ: see طَرِيدٌ. جَدْوَلٌ مُطَّرِدٌ (assumed tropical:) A rivulet, or streamlet, [regular, or uninterrupted, and] swift in course. (L.) — — [In a copy of the A, among tropical phrases, I find جَدْوَلٌ مُطَّرِدُ الأَنَابِيبِ وَالكُعُوبِ; but it seems that there is an omission here, and that after جَدْوَلٌ we should read مُطَّرِدٌ; and then, وَرُمْحٌ الخ, i. e. (tropical:) A spear even and regular in the internodal portions and the knots.] See مُطَرِّدٌ. — — [Hoseyn Ibn-Homám El-Murree applies مُطَّرِد, as an epithet in which the quality of a subst. predominates, to A coat of mail, app. meaning even and regular in texture: see Ham p. 189.] — — بَعِيرٌ مُطَّرِدٌ (assumed tropical:) A camel that continues his pace, or course, uninterruptedly, and does not become out of breath from running. (L.) — — مُطَّرِدُ النَّسِيمِ is used by a poet as a name for (assumed tropical:) The nose of a running horse [app. meaning uninterrupted in breathing]. (S, L.) — — مُطَّرِدٌ applied to a word, form or measure, construction, or government, means (tropical:) Agreeable with the common, or constant, course of speech in respect of analogy, or rule; agreeable with common, or constant, analogy, or rule: and, applied to the same, or to a rule, agreeable with the common, or constant, course of speech in respect of usage; agreeable with common, or constant, usage; commonly, or constantly, obtaining: (Mz, 12th نوع:) [but what is thus termed is not strictly speaking and in every case without exception; for, taking 24 to represent universality, 23 in comparison therewith is 20 [;مُطَّرِد in comparison with 23 is 15 ;غَالِب is 3 ;كَثِير is قَلِيل; and I is نَادِر. (Mz, 13th نوع). [See also the contr. شَاذٌّ: and see 8 in this art.]) رَمْلٌ مُتَطَارِدٌ (assumed tropical:) Sand of which one part drives away and follows another. (L.) طرز 1 طَرِزَ, aor. طَرَزَ, (K,) inf. n. طَرَزٌ, (TK,) He became goodly in shape, form, or aspect, after having been thick. (Sgh, * K, * TK.) — — (tropical:) He became good in disposition, after having been evil. (K.) — — طَرِزَ فِى الْمَلْبَسِ, (K,) and فِى الْمَطْعَمِ, (TA,) (tropical:) He was nice, or dainty (تَأَنَّقَ, K, or تَنَوَّقَ, A) in apparel, (K, * TA,) and in diet; (TA;) not wearing, (K, TA,) and not eating, (TA,) aught but what was good: (K, TA:) as also ↓ تطرّز فِيهِمَا. (TA.) — Accord. to IAar, الطَّرْزُ signifies الرفع باللكز; [thus in the L and TA; but, I think, incorrectly, for الدَّفْعُ بِاللَّكْزِ;] and one says, طَرَزَهُ, inf. n. طَرْزٌ [app. meaning He repelled him by striking with his fist]. (L, TA.) 2 طرّز الثَّوْبَ, (S, K, &c.,) inf. n. تَطْرِيزٌ, (Msb, K,) He embroidered, or variegated, or figured, the garment, or piece of cloth. (S, A, Msb, K.) [See طِرَازٌ.] 5 تطرّز It (a garment, or a piece of cloth,) was embroidered, or variegated, or figured. (K.) — See also 1. طُرْزٌ, (Msb, and so in two copies of the K, and in the TK,) like فَلْسٌ [in measure], (Msb,) or ↓ طِرْزٌ, (so in the K accord. to the TA, and so in a copy of the A,) Form; shape; outward appearance; or garb; syn. شَكْلٌ; (IAar, Msb, TA;) and هَيْئَةٌ; (K;) and بِزَّةٌ: (TA:) as also ↓ طِرَازٌ; syn. هَيْئَةٌ. (S.) You say, هٰذَا طَرْزُ هٰذَا This is of the form, or shape, of this. (Msb.) — — (tropical:) A way, or manner, of acting; (A, TA;) as also ↓ طِرَازٌ; syn. of the latter نَمَطٌ, (S, Msb, K,) and أُسْلُوبٌ. (TK.) You say, مَا أَحْسَنَ فُلَانٍ ↓ طِرْزَ (tropical:) How good is the way of acting of such a one ! and ↓ طِرْزٌ حَسَنٌ طِرْزُهُ (tropical:) His way of acting is a good way of acting. (A, TA.) And الأَوَّلِ ↓ مِنَ الطِّرَازِ, (S, Msb,) occurring in a verse of Hassán Ibn-Thábit, (S,) signifies Of [the people of] the first [and best] way of acting; i. e., مِنَ النَّمَطِ الأَوَّلِ. (S, Msb.) [But see a different explanation of this phrase below, voce طِرَازٌ.] — — Anything good, goodly, or excellent; as also ↓ طِرَازٌ. (TA.) طِرْزٌ: see طَرْزٌ, in three places. — Also A house, or chamber, (بَيْت,) somewhat long; [said to be] a Pers. word arabicized: or a summerhouse, or summer-chamber. (TA.) طِرَازٌ The embroidery, or variegated or figured work, (عَلَم,) of a garment, or piece of cloth: (S, A, Mgh, Msb, K:) a Pers. word, (S, A, TA,) arabicized: (S, A, Msb, K:) said to be originally تِرْزٌ, meaning, in Pers., "even measurement: " (TA:) [or originally طِرَازٌ, which has the same meaning in Pers. as the arabicized form has in Arabic:] pl. طُرُزٌ. (Msb.) –

— And A garment, or piece of cloth, woven for the Sultán: (K:) also arabicized [from the Pers. طِرَازْ, meaning, a royal robe, or rich embroidered garment]: and one also says, ↓ ثَوْبٌ طِرَازِىٌّ: (TA:) or this last is so called from a place named طِرَاز. (Mgh.) — — And A place in which goodly garments or cloths are woven: (Lth, Az, A, K:) and this also is arabicized [from the Pers. طِرَازْ, which has the same meaning]. (TA.) You say, عُمِلَ هٰذَا الثَّوْبُ فِى طِرَازِ فُلَانٍ This garment, or piece of cloth, was made in such a one's place for weaving goodly garments or cloths. (A.) And هُوَ مَا عُمِلَ فِى طِرَازِ اللّٰهِ (tropical:) [It is what has been made in God's place of creation of goodly things]: said of a beautiful face. (A, TA.) And هٰذَا الكَلَامُ الحَسَنُ مِنْ طِرَازِ فُلَانٍ (tropical:) [This beautiful language is of the elegant composition of such a one]. (A, TA.) And هُوَ مِنَ الطِّرَازِ الأَوَّلِ (tropical:) [app. He is of the first noble extraction]. (A, TA. [See also طَرْزٌ.]) And one says of a man, when he utters a good thing of his own excogitation, هٰذَا مِنْ طِرَازِهِ (assumed tropical:) [This is of his clever excogitation]. (Sgh, TA.) And in like manner is expl. the phrase, in a trad., لَيْسَ هٰذَا مِنْ طِرَازِكِ (assumed tropical:) This is not of thine own authorship and excogitation. (TA.) — — See also طَرْزٌ, in four places. طِرَازِىٌّ An embroiderer; one who does figured work upon garments or cloths; as also ↓ طَرَّازٌ (TA) [and ↓ مُطَرِّزٌ]. — — ثَوْبٌ طِرَازِىٌّ: see طِرَازٌ. طِرْزَدَانٌ, or طِرَازْدَان, or طِرَزْدَان, (accord. to different copies of the Mgh and K,) The case (غِلَاف) of the balance (المِيزَان); an arabicized word; (Mgh, K;) mentioned by Sgh; in Pers. تَرَازُودَانْ [but this is expl. in Pers. dictionaries as meaning the scale of a balance]. (TA.) طَرَّازٌ: see the paragraph next but one above. مُطَرَّزٌ A garment, or piece of cloth, embroidered, or variegated, or figured. (S, Msb.) مُطَرِّزٌ: see طِرَازِىٌّ. طرس 1 طَرَسَهُ, inf. n. طَرْسٌ, He wrote it; namely, a writing or book; as also سَطَرَهُ. (TA.) — — See also 2. — طَرِسَ, a verb like فَرِحَ, He (a man) became worn out in body, and aged. (Sgh, TA.) 2 طَرّسهُ, (M, A,) so written by El-Urmawee, (TA,) inf. n. تَطْرِيسٌ; (A;) or ↓ طَرَسَهُ, aor. طَرِسَ; (K;) He obliterated it, or effaced it; (K, TA; [compare دَرَسَهُ;]) and (TA) he marred, or spoiled, it: (M, TA:) or he obliterated it, or effaced it, well. (A.) — Also, the former, (M,) inf. n. as above, (K,) He blackened it; namely, a door. (M, K.) — And طرّس, (TK,) inf. n. as above, (Lth, K,) He restored the writing upon a thing whereon the writing had been obliterated, or effaced. (Lth, K. *) 5 تطرّس He ate not, nor drank, aught save what was good; (K, TA;) like تنطّس: so says IF. (TA.) — — تطرّس عَنْهُ He shunned it; kept aloof, or preserved himself, from it; (Sgh, K, TA;) and held himself above the commission of it. (Sgh, TA.) طِرْسٌ A written paper or the like; syn. صَحِيفَةٌ, (S, A, Msb, K;) or صَحِيفَةٌ إِذَا كُتِبَتْ; as also طِلْسٌ: (Sh, TA:) or one of which the writing has been obliterated, or effaced, and which has then been written upon [again]; (S, A, Msb, K;) [a palimpsest;] as also طِلْسٌ: (S:) or one of which the writing has been obliterated, or effaced, well: (Az, in TA, art. طلس:) or a writing that has been obliterated, or effaced, and then written [again]; as also طِرْصٌ: (M:) or an obliterated, or effaced, writing upon which one is able to renew the writing: (Lth, TA:) pl. [of pauc.] أَطْرَاسٌ (S, M, Msb, K) and [of mult.] طُرُوسٌ. (M, A, Msb, K.) مُتَطَرِّسٌ One who seeks, pursues, or desires, the most pleasing of things; who picks, or chooses. (T, K, TA.) طرش 1 طَرِشَ, aor. طَرَشَ, (Mgh, Msb, K,) inf. n. طَرَشٌ, (S, A, Mgh, Msb, K,) He was, or became, deaf: or affected with something less than صَمَمٌ [or deafness]: (Msb:) or like deafness: (Mgh:) [meaning, heaviness, or dulness, of hearing: (see أَطْرَشُ:)] or طَرَشٌ is the slightest deafness: (S, A, K: [in the CK it is erroneously written طَرْش:]) but some say that it is not pure Arabic: (Msb:) and some say that it is post-classical: (S, Msb, K:) so says IDrd: (O:) AHát disallows the root and its derivatives, and says that they have not been content with the barbarousness of saying طَرَشٌ, but have formed from it a verb, namely, طَرِشَ: (O, TA:) ElMa'arree says that the verb has been formed by the vulgar from أُطْرُوشٌ, which is an Arabic word. (TA.) 5 تطرّش He stood and sat; said of one who is convalescent: (O:) or he became convalescent, and nearly recovered, and arose and walked; syn. اِبْرَغَشَّ. (K.) — — تطرّش بِالبَهْمِ i. q. اِخْتَلَفَ بِهَا [i. e. He went to and fro, repeatedly, with the young lambs or kids: strangely expl. in the TK as said of a camel, and as meaning he became mixed, or confounded, among the beasts]. (O, K.) 6 تطارش He feigned himself deaf: (O, K:) or heavy, or dull, of hearing. (Mgh.) بِهِ طُرْشَةٌ In him is the slightest deafness. (Ibn-'Abbád, O, K.) أَطْرَشُ, (Msb,) or ↓ أُطْرُوشٌ, (Az, A, Mgh, O, Msb, K,) of which Az says, I know not whether it be Arabic or adventitious, (Msb,) and IDrd says that it is not genuine Arabic, (Mgh,) and AHát disallows it, but El-Ma'arree says that it is Arabic, though the verb is a barbarism, (TA,) Deaf; (Msb, K;) and in some of the copies of [the work of] Yaakoob, ↓ أُطْرُشٌ is found, thus expl.: (TA:) or heavy, or dull, of hearing: (Mgh:) or affected with something less than deafness: (Msb:) or with the slightest deafness: (A:) the fem. of أَطْرَشُ is طَرْشَآءُ: (Msb:) and the pl. is طُرْشٌ. (Mgh, O, Msb, K. *) — Accord. to Z, [in the A,] أَطْرَشُ, applied to a man, signifies Having thin eyebrows. (TA. [But I think that this is a mistranscription for أَطْرَطُ.]) أُطْرُشٌ: see the next preceding paragraph. أُطْرُوشٌ: see the next preceding paragraph. طرط 1 طَرِطَ, [aor. طَرَطَ,] inf. n. طَرَطٌ, He had thin eyebrows: (Ibn-'Abbád, O:) or he had light, thin, or scanty, hair of the eyes, of the eyebrows, and of the eyelashes. (K.) — — And He was, or became, foolish, stupid, unsound in intellect or understanding, or deficient therein. (K.) طَرَطٌ Thinness of the hair in the eyebrow. (IAar, TA.) طَرِطٌ: see أَطْرَطُ. — — Also Foolish, stupid, unsound in intellect or understanding, or deficient therein. (K) طَارِطٌ Light, thin, or scanty, in the hair; (IAar, O, L, K) applied to an eyebrow. (L.) أَطْرَطُ الحَاجِبَيْنِ A man destitute of eyebrows; (AZ, S, O;) as also أَمْرَطُ الحلجبين; (O;) and some say أَضْرَطُ, but Abu-l-Ghowth knew it not: (S, O:) or having light, thin, or scanty, hair of the eyebrows; and so ↓ طَرِطُ الحَاجِبَيْنِ: (K:) the mention of the حَاجِبَانِ is indispensable; (AZ, S, O, K;) but sometimes omitted, on the ground of a weak authority: (K, TA:) and accord. to Ibn-'Abbád, أَطْرَطُ signifies having thin eyebrows. (O.) And طَرْطَآءُ العَيْنِ A woman having scanty eyelashes. (O, K.) طرطب Q. 1 طَرْطَبَ بِالمِعْزَى, inf. n. طَرْطَبَةٌ, He (the milker) called the goats, [app. by making a sound with the lips; for,] accord. to AZ, طَرْطَبَةٌ is with the lips: (S:) he called the goats: (IKtt, TA:) and طَرْطَبَ بِالنَّعْجَةِ he called the ewe: (AZ, TA:) [and Freytag says, on the authority of the " Kitáb el-Addád," that طَرْطَبَ signifies also he drove away sheep from himself:] the inf. n. signifies the milker's making a sound to the goats with his lips, (ISd, K, TA,) to quiet them, or appease them: (ISd, TA:) and the calling sheep or goats to be milked, (K, TA,) as some say, with the lips: (TA:) also the calling of asses: (Az, TA:) and, accord. to some, the whistling with the lips to sheep. (TA.) — — يُطَرْطِبُ شُعَيْرَاتٍ لَهُ, occurring in a trad., means Putting in motion his mustache [lit. some small hairs that he had] in his speech: or, as some say, blowing with his lips into his mustache by reason of rage and pride. (O.) — — And طَرْطَبَةٌ signifies also The agitation, or commotion, of water in the belly (IKtt, K, TA) and in a skin. (IKtt, TA.) — — And The act of fleeing. (IKtt, TA.) طُرْطُبٌ: see طُرْطُبَّةٌ, in two places. طُرْطُبَةٌ: see طُرْطُبٌّ. — — and طُرْطُبَّةٌ. طُرْطُبٌّ A long breast: (S:) or, as also ↓ طُرْطُبٌ, and, accord. to him who makes ثَدْىٌ [the " breast "] fem., ↓ طُرْطُبَّى, a large, flabby breast: (K:) or a large, flabby, long breast: (TA:) and the first word, a long udder; (Ham p. 809;) [and] so

↓ طُرْطُبَةٌ, written without tenween, in the dial. of El-Yemen; on the authority of Kr. (TA.) One says, أَخْزَى اللّٰهُ طُرْطُبَّيْهَا May God expose to shame her long breasts. (A, TA.) — — Also, and ↓ طُرْطُبٌ, (assumed tropical:) The penis: (K:) [not found by SM in any work except the K; but the former word is mentioned in this sense in the O:] app. so called as being likened to a long and flabby breast. (TA.) — — دُهْدُرَّيْنِ وَطُرْطُبَّيْنِ [or each of these two words by itself] is said to, or in reference to, a man whom one derides. (AZ, S, O, K. [See art, دهدر.]) طُرْطُبَّةٌ A woman having long breasts: (S, TA:) or having large breasts: or having flabby breasts. (TA.) And, or accord. to the TA and some copies of the K ↓ طُرْطُبَةٌ, (said in the TA to be without teshdeed,) as also ↓ طُرْطُبَانِيَّةٌ, Having a long udder: (K:) or a she-goat having long teats. (TA.) طُرْطُبَى: see طُرْطُبٌ. طُرْطُبَانِيَّةٌ: see طُرْطُبَّةٌ. This art. is included in some of the lexicons in art. طرب. طرف 1 طَرَفَ, aor. طَرِفَ, inf. n. طَرْفٌ, He looked from the outer angle of the eye: or [he twinkled with his eye, i. e.] he put the edge of his eyelid in motion, or in a state of commotion, and looked: (M, TA:) or الطَّرْفُ signifies the putting the eyelids in motion, or in a state of commotion, in looking: (Mgh, * TA:) one says, شَخَصَ بَصَرُهُ فَمَا يَطْرِفُ [His eye, or eyes, has, or have, become fixedly open, or raised, and he does not put his eyelids in motion, or does not twinkle with his eye, or eyes, in looking]: (TA:) [or] one says, طَرَفَ البَصَرُ, aor. and inf. n. as above, meaning the eye, or eyes, [twinkled, or] became in a state of commotion: (Msb:) [or] طَرَفَ بَصَرَهُ, (O, K, TA, and so in a copy of the S,) or بَصَرُهُ, (so in one of my copies of the S,) aor. and inf. n. as above, [he winked, i. e.] he closed one of his eyelids upon the other: (S, O, K: [see also 4:]) or طَرَفَ بِعَيْنِهِ [in the CK بِعَيْنَيْهِ] he put his eyelids in motion, or in a state of commotion: (K, TA:) and طُرِفَتْ عَيْنُهُ, aor. تُطْرَفُ, inf. n. as above, his eyelids were put in motion or in a state of commotion, by looking. (As, TA.) [Another meaning of طَرَفَ بَصَرَهُ, and another of طُرِفَتْ said of the eye, will be found below.] عَيْنٌ تَطْرِفُ, signifying An eye that [twinkles, or] puts the eyelid in motion, or in a state of commotion, with looking, is used for ذُو عَيْنٍ تَطْرِفُ, meaning (assumed tropical:) a living being. (Mgh.) مَا بَقِيَتْ مِنْهُمْ عَيْنٌ تَطْرِفُ [There remained not of them one having an eye twinkling] means (tropical:) they died, (O, K, TA,) or (O, in the K erroneously " and," TA) they were slain. (O, K, TA.) — — [Also He looked: for] الطَّرْفُ is used as meaning the act of looking (Er-Rághib, Msb, TA) because the putting in motion of the eyelid constantly attends that act: (Er-Rághib, TA:) and طَرَفْتُهُ, inf. n. as above, signifies I saw, or I looked at or towards, him, or it; syn. أَبْصَرْتُهُ. (Ham p. 111.) It is said in the Kur [xiv. 44] لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ [Their look shall not revert to them; i. e., shall not be withdrawn by them from that upon which they shall look]. (S, O.) And in the same [xxvii. 40], أَنَا آتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ, [meaning, in like manner, I will bring it to thee before thy look at a thing shall revert to thee, or be withdrawn by thee therefrom: or,] accord. to Fr, meaning before a thing shall be brought to thee from the extent of thy vision: or, as some say, in the space in which thou shalt open thine eye and then close it: or in the space in which one shall reach the extent of thy vision. (O.) And one says, نَظَرَ فُلَانٌ بِطَرْفٍ خَفِيٍّ [Such a one looked with a furtive glance], meaning, contracted his eyelids over the main portion of his eye and looked with the rest of it, by reason of shyness or fear. (Har p. 565.) And تَطْرِفُ الرِّجَالَ [app. meaning She looks at the men] is said of a woman who does not keep constantly to one. (TA. [See مَطْرُوفَةٌ.]) And تَطْرِفُ الرِّيَاضَ رَوْضَةً بَعْدَ رَوْضَةٍ [app. meaning She looks at the meadows, meadow after meadow, to pasture upon them in succession,] is said of a she-camel such as is termed طَرِفَةٌ [q. v.]. (As, TA.) — — طَرَفْتُ عَيْنَهُ, (S, O, Msb, in the K طَرَفَ عَيْنَهُ,) aor. and inf. n. as above, (Msb, TA,) I (S, O, Msb) hit, struck, smote, or hurt, his eye with a thing, (S, O, Msb, K, [in the CK شَيْءٌ is put for بِشَيْءٍ,]) such as a garment or some other thing, (TA,) so that it shed tears: and one says of the eye, طُرِفَتْ. (S, O, K. [See another explanation of the latter in the first sentence.]) Ziyád, in reciting a خُطْبَة, said, قَدْ طَرَفَتْ أَعْيُنَكُمُ الدُّنْيَا وَسَدَّتْ مَسَامِعَكُمُ الشَّهَوَاتُ [The good of the present world hath smitten your eyes, and appetences have stopped your ears]. (O.) And one says طَرَفَهُ and ↓ طرّفهُ meaning He, or it, struck, smote, or hurt, his eye. (TA.) And طَرَفَهَا الحُزْنُ وَالبُكَآءُ Grief and weeping hurt it (the eye), so that it shed tears. (TA.) And طَرَفَهَا حُبُّ الرِّجَالِ The love of the men smote her eye, so that she raised her eyes and looked at every one that looked at her; as though a طَرْفَة [or red spot of blood], or a stick or the like, hurt her eye. (Az, TA.) — — الطَّرْفُ signifies also The slapping with the hand (K, TA) upon the extremity of the eye. (TA.) — — Then it became applied to signify The striking upon the head. (TA.) — — طَرَفَهُ عَنْهُ signifies He turned him, or it, away, or back, from him, or it. (S, O, K.) Hence the saying of a poet, (S, O, TA,) 'Amr Ibn-Abee-Rabee'ah, (TA,) or a young woman of the Ansár, (O,) إِنَّكَ وَاللّٰهِ لَذُو مَلَّةٍ يَطْرِفُكَ الأَدْنَى عَنِ الأَبْعَدِ so in the S; but the right reading is عَنِ الأَقْدَمِ, for the next verse ends with تَصْرِمِى: (IB, TA:) [i. e. Verily thou, by Alláh, art one having a weariness: the nearer turns thee away, or back, from the older:] meaning, he turns away, or back, thy sight from the latter: i. e. thou takest the new (الجَدِيدَ ↓ تَسْتَطْرِفُ), and forgettest the old. (S, TA.) You say, طَرَفْتُ البَصَرَ عَنْهُ (S * Msb) I turned away, or back, the sight from him, or it. (Msb.) And اِطْرِفْ بَصَرَكَ Turn away, or back, thy sight from that upon which it has fallen and to which it has been extended. (TA.) — — And طَرَفَهُ عَنَّا شُغْلٌ Business, or occupation, withheld him from us. (TA.) — — And طَرَفَهُ He drove him away. (Sh, TA.) — طَرَفَتْ, (S, O, K,) [aor. طَرِفَ,] inf. n. طَرْفٌ; (TA;) and ↓ تطرّفت; She (a camel) depastured the sides, or lateral parts, (أَطْرَاف,) of the pasturage, not mixing with the other she-camels, (S, O, K,) tasting, and not keeping constantly to one pasturage. (Har p. 569.) — طَرُفَ, (S, O, Msb, K,) inf. n. طَرَافَةٌ, (O, TA,) It (property) was recently, or newly, acquired: (S, O, K: *) or it (a thing) was good [and recent or new or fresh]. (Msb.) — — And the same verb, (S, K,) inf. n. as above, (S, TA,) He was such as is termed طَرِيفٌ [and طَرفٌ q. v.] as meaning the contr. of قُعْدُد. (S, K.) 2 طرّفهُ [from the subst. الطَّرْفُ meaning " the eye "]: see 1, latter half. — طرّف [from الطَّرَفُ], (S, O, K,) inf. n. تَطْرِيفٌ, (K,) He (a man, S, O) fought around the army; because he charges upon, or assaults, those who form the side, or flank, or extreme portion, of it, (S, O, K,) and drives them back upon the main body: (S, O:) or, as in the M, he fought the most remote thereof, and those that formed the side, or flank, thereof. (TA.) — — And طرّف عَلَىَّ الإِبِلَ He drove, or sent, back to me those that formed the sides, or extreme portions, of the camels. (O, K.) And طرّف الخَيْلَ He drove back the foremost of the horsemen (O, K, TA) to, or upon, the hindmost of them. (TA.) Accord. to El-Mufaddal, تَطْرِيفٌ, signifies a man's repelling another man from the hindmost of his companions: (O, TA: *) one says, طَرِّفْ عَنَّا هٰذَا الفَارِسَ [Repel thou from our rear this horseman]. (O, TA.) — — For another signification [from الطَّرَفُ] see 4. — — [Hence also,] طرّفت بَنَانَهَا She (a woman) tinged, or dyed, the ends (أَطْرَاف, O, Msb, TA) of her fingers with حِنَّآء. (O, Msb, K, * TA.) — — And تَطْرِيفُ الأُذُنِ The making the ear of a horse to be pointed, tapering, or slender at the extremity. (TA.) [Hence,] Khálid Ibn-Safwán said, خَيْرُ الكَلَامِ مَا طُرِّفَتْ مَعَانِيهِ وَشُرِّفَتْ مَبَانِيهِ (assumed tropical:) [The best of language is that of which

the meanings are pointed, and of which the constructions are crowned with embellishments as though they were adorned with شُرَف, pl. of شُرْفَةٌ, q. v.]. (TA: there mentioned immediately after what here next precedes it.) — — And طرّف الشَّىْءَ [from طَرَفٌ signifying " anything chosen or choice "] means He chose, or made choice of, the thing; as also ↓ تطرّفهُ. (TA. [See also 10.]) — — طرّف said of a camel means He lost his tooth [or teeth] (O, K, TA) by reason of extreme age. (TA.) 4 اطرف He (a man, K) closed his eyelids. (Ibn-'Abbád, O, K. [See also 1, first sentence.]) — اطرف الثَّوْبَ, inf. n. إِطْرَافٌ, He made two ornamental or coloured or figured borders (عَلَمَيْنِ) in the ends, or sides, of the garment (فِى طَرَفَيْهِ); as also ↓ طرّفهُ, inf. n. تَطْرِيفٌ. (Msb: and in like manner the pass. of the former verb is expl. in the S and O, as said of a رِدَآء of خَزّ.) — اطرف فُلَانًا He gave to such a one what he had not given to any one before him: (L, K, * TA:) or he gave him a thing of which he did not possess the like, and which pleased him: (TA:) [and he gave him property newly, or recently, acquired.] You say, أَطْرَفَهُ كَذَا and بِكَذَا, meaning أَتْحَفَهُ [He gave him such a thing as a تُحْفَة, i. e. طُرْفَة, q. v.]. (Har p. 54.) — — [Hence,] اطرف فُلَانٌ signifies جَآءَ بِطُرْفَةٍ, (S, and Har p. 54,) as meaning Such a one brought something newly found, or gained, or acquired: (Har p. 54:) and as meaning he brought a thing that was strange, or extraordinary, and approved, or deemed good: (Id. p. 615:) and as meaning he brought new information or tidings. (Id. p. 32.) And one says, اطرفهُ خَبَرًا [and بِخَبَرٍ (see Har p. 529)] meaning He told him new information or tidings. (Az, TA.) — — أَطْرَفَ بِهِ مَنْ حَوَالَيْهِ [a phrase used by El-Hareeree] means They who were around him became possessors, thereby, of a new and strange piece of information, (صَارُوا ذَوِى طُرْفَةٍ بِسَبَبِهِ,) and said, مَا أَطْرَفَهُ [How novel and strange is it!], by reason of their wonder at it; so that the verb is intrans., and من is its agent: or it may mean he made to wonder by reason of it those who were around him. (Har p. 474.) — الإِطْرَافُ signifies also كَثْرَةُ الآبَآءِ [i. e., app., The being numerous, as said of ancestors, meaning ancestors of note]. (TA.) — اطرف البَلَدُ, (S, O, K, TA,) and اطرفت الأَرْضُ, (TA,) The country, and the land, abounded with [the kinds of pasture called] طَرِيفَة [q. v.]. (S, O, K, TA.) 5 تطرّف [as quasi-pass. of 2 signifies It became pointed, tapering, or slender at the extremity: see ذُبَابُ السَّيْفِ in art. ذب]. — — [And] i. q. صَارَ طَرَفًا [It became an extremity, or a side; or at, or in, an extremity or a side]. (TA.) — — كَانَ لَا يَتَطَرَّفُ مِنَ البَوْلِ, in a trad. respecting the punishment of the grave, means He used. not to go far aside from urine. (L, TA. *) — — تطرّفت said of a she-camel: see 1, near the end. — — Said of the sun, It became near to setting. (TA.) — — تطرّف عَلَى القَوْمِ He made a sudden, or an unexpected, attack upon the territory, or dwellings, of the people. (TA.) — تطرّف الشَّىْءَ He took from the side of the thing: [and] he took the side of it. (MA.) — — See also 2, last signification but one. 8 اِطَّرَفْتُ الشَّىْءَ, of the measure اِفْتَعَلْتُ, I purchased the thing new. (S, O, K. [See also 10.] 10 استطرفهُ He counted, accounted, reckoned, or esteemed, it new; (PS;) or طَرِيف [as meaning newly, or recently, acquired]. (S, O, K.) One says of good discourse, يَسْتَطْرِفُهُ مَنْ سَمِعَهُ [He who has heard it esteems it new]. (K.) — — And استطرف الشَّىْءَ He found, gained, or acquired, the thing newly. (S, O, K. [See also 8.]) — — You say of a woman who does not keep constantly to a husband, تَسْتَطْرِفُ الرِّجَالَ (assumed tropical:) [She takes, or chooses, new ones of the men]: she who does thus being likened to the she-camel termed طَرِفَةٌ, that depastures the extremities, or sides, of the pasturage, and tastes, and does not keep constantly to one pasturage. (Har p. 569.) See also 1, last quarter. — — And one says of camels, استطرنت المَرْتَعَ They chose, or selected, the pasturage: or they took the first thereof. (TA. [See also 2, last signification but one.]) طَرْفٌ The eye; a word having no pl. in this sense because it is originally an inf. n., (S, O, K,) therefore it may denote a sing. and may also denote a pl. number [i. e. may signify also eyes]: (S, O, Msb:) or, (K,) as Ibn-'Abbád says, (O,) it is a coll. n. signifying the بَصَر [which has the sing. and the pl. meanings mentioned above, as well as the meaning of the sense of sight], and is not dualized nor pluralized: or, as some say, it has for pl. أَطْرَافٌ: (O, K:) but this is refuted by the occurrence of طَرْف in a pl. sense in the Kur xxxvii. 47 and xxxviii. 52 and lv. 56: (O:) and though الأَطْرَاف is said to occur as its pl. in a trad. of Umm-Selemeh, this is a mistake for الإِطْرَاق: (Z, O:) it is said, however, that its being originally an inf. n. is not a reason for its not being allowable to pluralize it when it has become a subst., and especially when it is not meant to convey the signification of an epithet: (MF:) [but it may be regarded as an epithet; meaning seer, and, being originally an inf. n., seers also; and this is the more probable because] ↓ الطَّوَارِفُ [is an epithet used as a subst., and thus] signifies the eyes, (S, O, K,) as in the saying هُوَ بِمَكَانٍ لَا تَرَاهُ الطَّوَارِفُ [He is in a place in which the eyes will not see him]; (S, * O, * TA;) pl. of ↓ طَارِفَةٌ. (TA.) — — [Hence,] الطَّرْفُ is the name of (assumed tropical:) Two stars, which precede الجَبْهَةُ, (S, O, K,) so called because (K) they are [regarded as] the two eyes of Leo; one of the Mansions of the Moon: (S, O, K:) [often called الطَّرْفَةُ, q. v.:] the طَرْف of Leo, consisting of two small stars in front of الجَبْهَة, like the فَرْقَدَان, but inferior to them in light, and having somewhat of obliquity; the Ninth Mansion of the Moon: (Kzw in his descr. of that Mansion:) or the star [app. lambda] in the face of Leo, together with that which is outside [app. alpha] on the figure of Cancer: (Kzw in his descr. of Leo:) or the bright star [alpha] on the hinder, southern, leg, or foot, [i. e. claw,] of Cancer. (Kzw in his descr. of Cancer.) [See مَنَازِلُ القَمَرِ, in art. نزل.] — — And طَرْفُ العَيْنِ signifies The eyelid. (TA.) — Also طَرْفٌ, A man generous, or noble, (K, TA, [see also طِرْفٌ,]) in respect of ancestry, up to the greatest [i. e. most remote] forefather. (TA.) — See also طَرَفٌ, first sentence. طُرْفٌ: see طَرِيفٌ, with which it is syn., and of which it is also a pl. طِرْفٌ A generous horse: (As, S, O, K:) or, accord. to Er-Rághib, one that is looked at (يُطْرَفُ) because of his beauty; so that it is originally مَطْرُوفٌ, i. e. مَنْظُورٌ; like نِقْضٌ in the sense of مَنْقُوضٌ: (TA:) pl. طُرُوفٌ (As, S, O, K) and أَطْرَافٌ: (O, K:) accord. to AZ, an epithet applied peculiarly to the males: (S, O, K: *) or generous in respect of the sires and the dams: (Lth, O, K:) or recently acquired; not of his owner's breeding; fem. with ة, (O, K,) occurring in a verse of El-'Ajjáj: Lth says that they sometimes apply the epithets طِرْفٌ and طِرْفَةٌ as syn. with نَجِيبٌ and نَجِيبَةٌ, in a manner unusual in the language: (O:) accord. to Ks, طِرْفَةٌ is applied as an epithet to a mare: (TA:) and طِرْفٌ signifies also a horse long in the legs or the neck, having the ears pointed, tapering, or slender at the extremities. (TA in the supplement to this art.) — — And (tropical:) Generous (S, O, TA) as an epithet applied to a young man (S, TA) or to a man; (O, TA;) as also ↓ طَرَفٌ: (O, K:) or a man generous in respect of his male and his female ancestors: (K, * TA:) pl. أَطْرَافٌ: (O, K:) when applied to other than man, its pl. [or rather one of its pls.] is طُرُوفٌ. (K.) — — See also طَرَفٌ, latter half. — — And رَجُلٌ طِرْفٌ فِى نَسَبِهِ, (K, TA,) with kesr, (TA,) [in the CK, erroneously, طَرْفٌ,] (assumed tropical:) A man whose nobility is recent: as though a contraction of ↓ طَرِفٌ. (K, TA.) — — And اِمْرَأَةٌ طِرْفُ الحَدِيثِ, (K, TA,) with kesr, (TA,) [in the CK طَرْف,] A woman whose discourse is good; every one who has heard it esteeming it new (يَسْتَطْرِفُهُ). (K, * TA.) — And One desirous of possessing everything that he sees. (K.) — — See also طَرِفٌ, in two places. — — And see طَرِيفٌ. — Also Anything of the produce of the earth still in

the calyxes thereof. (Ibn-'Abbád, O, K, *) طَرَفٌ The extremity, or end, of anything; [as of a sword, and of a spear, and of a rope, and of the tongue, &c.;] thus accord. to ISd; but in the K this meaning is assigned to ↓ طَرْفٌ: (TA: [several evidences of the correctness of the former word in this sense will be found in the present art.; and countless instances of it occur in other arts. &c.: it seems to have been generally regarded by the lexicographers as too notorious to need its being mentioned:]) and a side; a lateral, or an outward, or adjacent, part or portion; a region, district, quarter, or tract; syn. نَاحِيَةٌ: (S, O, Msb, K:) and a part, portion, piece, or bit, (syn. طَائِفَةٌ,) of a thing: (S, O, K:) it is used in relation to bodies, or material things, and to times &c.; (Er-Rághib, TA;) and is thus used in the sense of طَائِفَة of a people, in the Kur iii. 122; (Ksh;) [and may often be rendered somewhat of a thing, whether material (as land &c.) or not material (as in the T and S voce ذَرْوٌ, where it is used of a saying, and as in the S and A and K in art. هوس &c., where it is used of madness, or insanity, or diabolical possession):] the pl. is أَطْرَافٌ. (O, Msb, K.) — — [Hence,] الأَطْرَافُ signifies The fingers: and [when relating to the fingers] has no sing. unless this is used as a prefixed noun, as in the saying أَشَارَتْ بِطَرَفِ إِصْبَعِهَا [She made a sign with the end of her finger]: but the pl. is said by Az to be used in the sense of the sing. in the following ex. cited by Fr, يُبْدِينَ أَطْرَافًا لِطَافًا عَنَيَةً [so that the meaning is, They show an elegant finger like a fruit of the species of tree called عَنَم]; therefore the poet says عَمَنَه [which is a n. un.: but I think that it is much more reasonable, and especially as the verb is pl., to regard the ه in this case as the ه of pausation, of which see an ex. voce حِينٌ; and accordingly to render the saying, they show elegant fingers like fruits of the عَنَم]. (TA.) It is said in a trad. of Abraham, when he was a little child, جُعِلَ رِزْقُهُ فِى أَطْرَافِهِ [His sustenance was made to be in his fingers]; meaning that he used to suck his fingers and find in them that which nourished him. (TA.) — — And [hence] أَطْرَافُ العَذَارَى (tropical:) A species of grapes, (A, K, TA,) white and slender, found at Et-Táïf: (A, TA:) or, as in the L, black and long, resembling acorns, likened to the fingers of virgins, that are dyed [with حِنَّآء], because of their length; and the bunch of which is about a cubit long. (TA.) — — ذُو الطَّرَفَيْنِ is an appellation of A sort of serpent, (K,) a sort of black serpent, (TA,) or the [serpent called] أَسْوَد, (O,) having two stings, one in its nose and the other in its tail, with both of which, (O, K, TA,) so it is said, (O, TA,) it smites, and it suffers not him whom it smites to linger, killing at once. (O, K, TA.) — — طَرَفَا الدَّابَّةِ sometimes means The fore part and the hinder part of the beast. (TA.) — — And أَطْرَافُ الجَسَدِ (O) or البَدَنِ (K) means [The extremities of the body; i. e.] the arms or hands, and the legs or feet, and the head: (O, K:) or, as in the L, أَطْرَافٌ is pl. of طَرَفٌ as syn. with شَوَاةٌ [n. un. of شَوًى, q. v.]. (TA.) — — [And the dual has various other meanings assigned to it, derived from the first of the significations mentioned in this paragraph.] It is said in a trad. (O, K) of the Prophet, (O,) كَانَ إِذَا اشْتَكَى أَحَدٌ مِنْ أَهْلِهِ لَمْ تَزَلِ البُرْمَةُ عَلَى النَّارِ حَتَّى يَأْتِىَ عَلَى أَحَدِ طَرَفَيْهِ [It was the case that when any one of his family had a complaint, the cooking-pot did not cease to be on the fire but he arrived at one of his two limits]; meaning (assumed tropical:) convalescence or death; because these are the two terminations of the case of the diseased. (O, K.) — — And one says, لَا يَمْلِكُ طَرَفَيْهِ (assumed tropical:) He will not have control over his mouth and his anus: referring to him who has drunk medicine or become intoxicated. (AO, ISk, S, O, K.) — — And فُلَانٌ فَاسِدُ الطَّرَفَيْنِ (assumed tropical:) Such a one is corrupt in respect of the tongue and the فَرْج. (TA.) — — And لَا يَدْرِى أَىُّ طَرَفَيْهِ أَطْوَلُ, (in the CK يُدْرَى,) [He will not, or does not, know which of his two extremities is the longer,] meaning (tropical:) his ذَكَر and his tongue; (S, O, K, TA;) whence طَرَفٌ is used as signifying (assumed tropical:) the tongue: (TA:) or the meaning is, as some say, (assumed tropical:) which of his two halves is the longer; the lower or the upper: (TA:) or (assumed tropical:) the lineage of his father or that of his mother (O, K, TA) in respect of generosity, or nobility: (O, TA:) i. e., which of his two parents is the more generous, or noble: so says Fr. (TA.) — — كَرِيمُ الطَّرَفَيْنِ means (tropical:) Generous, or noble, [on both sides, i. e.] in respect of male and female ancestors. (S, O, TA.) — — And أَطْرَافٌ means also (assumed tropical:) A man's father and mother and brothers and paternal uncles and any relations whom it is unlawful for him to marry. (AZ, S, O, K.) — — And (assumed tropical:) Noble, or exalted, men: (Th, S:) or أَطْرَافُ الأَرْضِ means (tropical:) the noble, or exalted, men, and the learned men, of the earth, or land: (O, K, TA:) one of whom is termed طَرَفٌ, or ↓ طِرْفٌ. (O, See the latter of these words.) And hence, as some explain it, the saying in the Kur [xiii. 41, like one in xxi. 45], أَوَلَمْ يَرَوْا أَنَّا نَأْتِى الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا (assumed tropical:) [Have they not seen that we visit, or bring destruction upon, the land, curtailing it of its learned men?]; the meaning being, the death of its learned men: (O, TA:) or, as some say, [curtailing it of its inhabitants and its fruits; for they say that] the meaning is, the death of its inhabitants and the diminution of its fruits: (TA:) or it means, curtailing it of its sides, or districts, one by one: (Az, O, L:) Ibn-'Arafeh says that the meaning is, we lay open by conquest, to the Prophet, (نَفْتَحُ عَلَى النَّبِىِّ,) the country around Mekkeh. (O, TA.) [— — أَطْرَافُ النَّاسِ also means (assumed tropical:) The lower orders of the people: but this I believe to be post-classical.] — — طَرَفَيِ النَّهَارِ, in the Kur xi. 116, means غُدْوَةً وَعَشِيَّةً [i. e. Morning and afternoon]; by the former being meant daybreak; and by the latter, noon and the عَصْر [q. v.], (Ksh, Bd,) or the عَصْر [only]. (Bd.) And أَطْرَافَ النَّهَارِ, in the Kur xx. 130, means At daybreak and at sunset: (Ksh, Bd:) or at noon and at the عَصْر; so says Zj: or, accord. to IAar, in the hours (سَاعَات) of the day: Abu-l-'Abbás says that it means طَرَفَيِ النَّهَارِ. (TA.) — — [عَلَى طَرَفٍ often occurs as meaning Beside, aside, or apart; like على جَانِبٍ, and على نَاحِيَةٍ: and in like manner the Persians say بَرْ طَرَفْ. — — And مِنْ طَرَفِ فُلَانٍ is often used as meaning On the part of such a one; but is perhaps post-classical.] — — And you say, لِلْأَمْرِ طَرَفَانِ [meaning (assumed tropical:) There are two ways of performing the affair, either of which may be chosen; as though it had two ends, or two sides]. (TA voce صَرْعٌ.) And جَعَلَهُ مُطْلَقَ الطَّرَفَيْنِ (assumed tropical:) [He made it allowable, or free, in respect of both the alternatives, either way one might choose to take]. (Msb in art. بوح.) — — [And hence, perhaps,] طَرَفٌ signifies also (assumed tropical:) Anything chosen or choice: pl. أَطْرَافٌ: [whence] أَطْرَافُ الحَدِيثِ means (assumed tropical:) Chosen, or choice, subjects of discourse; as also ↓ طَرَائِفُ الحَدِيثِ: and أَطْرَافُ الأَحَادِيثِ means [the same, or] colloquies of friends, consisting of mutual communications, and oblique expressions, and allusions: so says ISd: and this is likewise a meaning of ↓ الطِّرَافُ and السِّبَابُ, which latter [properly signifying " mutual reviling "] is given in the K as an explanation of the former. (TA.) — — Also Flesh, or flesh-meat; syn. لَحْمٌ. (TA.) طَرِفٌ, in the K ↓ طِرْفٌ, but the former is the right, (TA,) A male camel that removes from one pasturage to another; (K, TA;) not keeping constantly to one pasturage. (TA.) And طَرِفَةٌ A she-camel that does not keep constantly to one pasturage; (S, O, K;) that depastures the extremities, or sides, of the pasturage, and tastes, and does not keep

constantly to one pasturage: (Har p. 569:) or, accord. to As, that looks at the meadows (تَطْرِفُ الرِّيَاضَ), meadow after meadow [app. to pasture upon them in succession]: (TA:) and ↓ مُسْتَطْرِفَةٌ, so applied, signifies the same as طَرِفَةٌ: (TA, but not as on the authority of As:) and ↓ مِطْرَافٌ, so applied, that will not feed upon a pasturage unless she choose anew, or take the first of, (حَتَّى تَسْتَطْرِفَ,) another. (As, S, O, K.) — — And [hence (see 10)] طَرِفٌ applied to a man signifies (assumed tropical:) That does not keep constantly to a wife, or woman, nor to a companion: (S, O, K:) and ↓ طِرْف, thus accord. to the K, (TA, [in which it is said that by rule it should be طَرِفٌ, as above,]) a man who does not keep constantly to the companionship of one person, by reason of his weariness. (K.) And ↓ مُتَطَرِّفَةٌ applied to a woman (assumed tropical:) That chooses new ones of the men (تَسْتَطْرِفُ الرِّجَالَ), not keeping constantly to a husband; as being likened to the she-camel termed طَرِفَةٌ. (Har p. 569.) — And طَرِفٌ, applied to a she-camel, (O, K, [but in some of the copies of the latter, where it follows next after another explanation of the epithet thus applied, mentioned above, "or,"]) accord. to IAar, Whose fore part of the head has gradually shed its hair (الَّتِى تَحَاتَّ مُقَدَّمُ الرَّأْسِ فِيهَا, O) or whose fore part of her mouth has shed its teeth one after another (التى تَحَاتَّ مُقَدَّمُ فِيهَا, K) by reason of extreme age. (O, K. [See 2, last sentence.]) — Also, and ↓ طَرِيفٌ (assumed tropical:) Contr. of قُعْدُدٌ; (S, M, K, TA;) i. e., as the latter is further expl. in the S, and each in the M, having many ancestors, up to the greatest [i. e. most remote] forefather; and J adds that sometimes it is used in praise: thus also As explains النَّسَبِ ↓ طَرِيفُ: accord. to IAar, طَرِيفٌ signifies منحدر فى النَّسَبِ [app. مُنْحَدِرٌ, as though meaning of long descent]; and he says that it is with the Arabs more noble than قُعْدُدٌ: the pl. of طَرِفٌ as meaning the contr. of قُعْدُدٌ is طَرِفُونَ; and the pl. of ↓ طَرِيفٌ in the same sense is طُرُفٌ and طُرَفٌ and طُرَّافٌ, the second and third of which pls. are anomalous. (TA.) — — [طَرِفٌ seems also to have the contr. meaning; or (assumed tropical:) One whose nobility is recent: and the like is said of قُعْدُدٌ; that it has two contr. meanings:] see طَرْفٌ. طَرْفَةٌ [A wink, i. e.] a closing of one of the eyelids upon the other: (S, O, K:) or [a twinkling of the eye, i. e.] a putting the eyelids in motion or in a state of commotion. (K.) One says أَسْرَعُ مِنْ طَرْفَةِ عَيْنٍ [Quicker than a wink, or a twinkling of an eye]. (S, O.) And مَا يُفَارِقُنِى طَرْفَةَ عَيْنٍ [He does not separate himself from me during a wink, or a twinkling of an eye]. (TA.) — — Also A red spot of blood, in the eye, occasioned by a blow or some other cause. (S, O, K.) — — And A brand, or mark made with a hot iron, having to it no أَطْرَاف [or sides, or lateral portions], being only a line. (Ibn-'Abbád, O, K.) — And الطَّرْفَةُ A certain star or asterism (نَجْمٌ). (K. [There thus mentioned as though different from the asterism commonly called الطَّرْفُ, which I do not believe to be the case: see the latter appellation.]) طُرْفَةٌ A hurt of the eye, occasioning its shedding tears. (K.) — And Newly-acquired property; (S, O, K;) anything that one has newly acquired, and that pleases him; as also ↓ أُطْرُوفَةٌ; (TA;) a thing newly acquired; (Har p. 54;) and a thing that is strange and deemed good; (Id. p. 615;) [a pleasing rarity;] a welcome, or pleasing, thing; (KL;) and a gift not given to any one before; (K, * TA;) and a gift of which the recipient did not possess the like, and which pleases him; (TA;) [generally, a novel, or rare, and pleasing, present; like تُرْفَةٌ and تُحْفَةٌ:] pl. طُرَفٌ. (Har p. 32.) [See also طَرِيفٌ and طَرِيفَةٌ.] طَرَفَةٌ A single tree of the species called طَرْفَآء, q. v. (AHn, S, O, K.) طُرْفَى Remoteness in lineage from the [chief, or oldest,] ancestor: قُعْدَى is nearer therein. (IB, TA.) [See طَرِفٌ.] طَرْفَآء [accord. to some طَرَفَآءٌ and accord. to others طَرْفَاءُ, as will be seen from what follows,] A kind of trees, (S, O, K,) of which there are four species, one of these being the أَثْل [q. v.]: (K:) [or it is different from the أَثْل: the name is now generally applied to the common, or French, tamarisk; tamarix gallica of Linn.: (Forskål's Flora Aegypt. Arab. p. lxiv. no. 181; and Delile's Floræ Aegypt. Illustr. no. 349:)] AHn says, it is of the kind called عِضَاه; its هَدَب [q. v.] are like those of the أَثْل; it has no wood fit for carpentry, coming forth only as even and smooth rods towards the sky; and sometimes the camels eat it as حَمْض [q. v.] when they find no other حَمْض: AA, he adds, says that it is a sort of حَمْض: (TA:) the n. un. is ↓ طَرَفَةٌ, (AHn, S, O, K,) [which is irreg.,] and طَرْفَآءَةٌ, (AHn, O, K, [in the CK, erroneously, طَرْفَاةٌ,]) [and this requires طَرْفَآء to be with tenween, as a coll. gen. n.,] or, accord. to Sb, طَرْفَآء is sing. and pl.: (S, O:) or it is a pl. [or quasi-pl. n.] of طَرَفَةٌ, like as شَجْرَآءُ is of شَجَرَةٌ: (S in art. شجر: [see شَجَرٌ:]) or it is coll. gen. n.: accord. to IJ, the ء in طَرْفَآء is a denotative of the fem. gender; but in طَرْفَآءَةٌ, the ة is a denotative of the fem. gender, and the ء is augmentative. (M, TA.) — — Also A place of growth of the طَرَفَة. (TA.) طِرَافٌ The portion that is taken [app. meaning cut] from the extremities (أَطْرَاف) of corn, or seed-produce. (Ibn-'Abbád, O, K.) — — تَوَارَثُوا المَجْدَ طِرَفًا عَنْ شَرَفٍ means [i. e. They inherited, one after another, glory from nobility of ancestry]. (Ibn-'Abbád, O, K.) — See also طَرِيفٌ. — — And see طَرَفٌ, last sentence but one. — Also A tent of skin, or leather, (S, K, TA,) without a كِفَآء [q. v., for it is variously explained]; of the tents of the Arabs of the desert. (TA.) طَرِيفٌ: see مَطْرُوفٌ. — Also, (S, O, Msb, K,) and ↓ طَارِفٌ, (S, O, K,) and ↓ طِرَافٌ, (K,) [of which last it seems to be said in the supplement to this art. in the TA, that it may be either a pl. or a syn. of طَرِيفٌ,] Property newly acquired; (S, O, Msb, K;) as also ↓ طِرْفٌ and ↓ طُرْفٌ and ↓ مُطْرِفٌ (K) and ↓ مُسْتَطْرَفٌ; (TA;) [and it is said in one place in the TA that ↓ مِطْرَفٌ and ↓ مَطْرَفٌ are dial. vars. of مُطْرِفٌ; but I think that this last word is probably a mistake for ↓ مُطْرَفٌ;] contr. of تَلِيدٌ (S, O, Msb) and تَالِدٌ (S, O) [and تِلَادٌ]: pl. of the first and third طُرُفٌ. (K.) — — Also, the first, A thing that is good [and recent or new or fresh]: (Msb:) what is strange, (IAar, K, TA,) [or rare,] and coloured, or of various colours, (IAar, TA,) [or pleasing to the eye,] of fruits and other things, (IAar, K, TA,) مِمَّا يستطرف بِهِ [in which يستطرف is evidently a mistranscription for يُطْرَفُ, i. e., of such things as are given as طُرَف (pl. of طُرْفَة) meaning rare and pleasing gifts]. (TA, from IAar.) — — See also طَرِفٌ, latter part, in three places. طَرِيفَةٌ The plant called نَصِىّ when it has become white (S, O, K, TA) and dry: (TA:) or when it has attained its full perfection; (ISk, S, O, K, TA;) and the plant called صِلِّيَان in this same state: (ISk, S, O, TA:) or the first of any herbage that the cattle choose and depasture: (TA:) or the best of pasturage, except such as is termed عُشْب; including the sorts termed نَصِىّ and صِلِّيَان and عَنْكَث and هَلْتَى and سَحَم and ثُغَام. (O, TA.) — — [As a subst. from طَرِيفٌ, rendered such by the affix ة, it signifies Anything new, recent, or fresh: and anything choice: pl. طَرَائِفُ. (See also طُرْفَةٌ.) Hence, طَرَائِفُ البَيْتِ The choice articles, such as vessels &c., of the house: see رَفٌّ. And hence also,] طَرَائِفُ الحَدِيثِ: see طَرَفٌ, last sentence but one. طَارِفٌ: see طَرِيفٌ. طَارِفَةٌ [a subst. from طَارِفٌ, rendered such by the affix ة]: pl. طَوَارِفُ: see طَرْفٌ, in two places. — — [Also, app., A thing that causes a twinkling, or winking, of the eye. Whence, app.,] one says, جَآءَ بِطَارِفَةِ عَيْنٍ, meaning (tropical:) He (a man, S, O) brought much property, or many cattle. (S, O, K, TA.) — — The phrase مَا أَبْرَزَتْهُ طَوَارِفُ القَرَائِحِ, in which طَوَارِفُ is pl. of طَارِفَةٌ, from طَارِفٌ signifying property " newly acquired," means مَا أَحْدَثَتْهُ القَرَائِحُ المُتَأَخِّرَةُ [i. e. What the modern excogitative faculties have originated]. (Har p. 63.) — طَوَارِفُ الخِبَآءِ means The portions of the sides of the tent that are raised for the purpose of one's looking out: (S, O, K:) or, as some say, rings attached to

the skirts (رُفُوف) of the tent, having ropes by which they are tied to the tentpegs. (TA.) — And سِبَاعٌ طَوَارِفُ means Beasts of prey that seize, or carry off by force, the animals that are the objects of the chase. (O, K.) هُوَ أَطْرَفُهُمْ He is the most remote of them from the greatest [or earliest] ancestor. (Lh, TA.) أُطْرُوفَةٌ: see طُرْفَةٌ. اِخْتَضَبَتْ تَطَارِيفَ She (a woman) dyed [with حنَّآء] the ends of her fingers. (O, K.) مَطْرَفٌ: see مِطْرَفٌ: — — and see also طَرِيفٌ. مُطْرَفٌ: see مِطْرَفٌ: and مُطْرِفٌ: and see also طَرِيفٌ. مُطْرِفٌ [act. part. n. of 4, q. v.]. — — أَنْشِدِ البَيْتَيْنِ المُطْرِفَيْنِ, a phrase used by El-Hareeree, means Recite thou the two verses that adduce what is strange, or extraordinary, and approved, or deemed good: or, as some relate it, ↓ المُطْرَفَيْنِ, expl. by Mtr as meaning that are ornamented at their two extremities; like the رِدَآء called مُطْرَف: or ↓ المُطَرَّفَيْنِ, meaning, if correctly related, that are beautified, and excite admiration, in the first and last foot; as being likened to the horse termed مُطَرَّفٌ, that is white in the head and the tail: and المطرفين [i. e. المُطَرَّفَيْنِ] may mean المستطرفين [i. e. المُسْتَطْرَفَيْنِ]. (Har p. 615: in the next p. of which, an ex. is given.) — — See also طَرِيفٌ. مِطْرَفٌ (S, O, L, Msb, TA) and ↓ مُطْرَفٌ, (S, O, L, Msb, K, TA,) the latter, only, mentioned in the K, (TA,) and this is the original form, because it is from أَطْرفَ, but the dammeh was deemed difficult of pronunciation, and therefore kesreh was substituted for it, (Fr, S, O, TA,) like as is the case in مِصْحَفٌ [q. v.], (Fr, TA,) and IAth mentions also ↓ مَطْرَفٌ, (TA,) A garment, (Msb,) or [such as is termed] رِدَآء, (S, O, K,) of [the kind of cloth called] خَزّ, (S, O, Msb, K,) square, or four-sided, (S, O, K,) having ornamental or coloured or figured, borders (أَعْلَام): (S, O, Msb, K:) or a garment having, in its two ends, or sides, (فِى طَرَفَيْهِ,) two such borders (عَلَمَانِ): (Fr, TA:) or a square, or four-sided, garment of خَزّ: (Msb:) pl. مَطَارِفُ. (S, O, Msb, K.) — — مَطَارِفُ is also applied to (assumed tropical:) Clouds [as being likened to the garments thus called]. (TA in art. دكن.) — — See also طَرِيفٌ. مُطَرَّفٌ A horse white in the head and the tail, the rest of him being of a different colour: and in like manner black in the head and the tail. (S, O, K.) And, accord. to AO, أَبْلَقُ مُطَرَّفٌ A horse white in the head: and likewise white in the tail and the head. (TA.) And شَاةٌ مُطَرَّفَةٌ A sheep or goat black in the end of the tail, in other parts white: (S, O, K:) or white in the ends of the ears, and for the rest part black: or black in the ends of the ears, and for the rest part white. (TA.) — — See also مُطْرِفٌ. And see سَجْعٌ. — — In a verse of Sá'ideh the Hudhalee, as some relate it, but accord. to others it is مُطَرِّف [q. v.], (O, TA,) describing a horse, (O,) it signifies مُرَدَّدٌ فِى الكَرَمِ [app. meaning Repeatedly improved in generosity by descent from a number of generous sires and dams]. (O, TA.) — — See also مُسْتَطْرَفٌ. مُطَرِّفٌ A man who fights around the army: (O, K, TA: [see 2, second sentence:]) or, as some say, who fights the أَطْرَاف [app. meaning noble, or exalted, pl. of طَرَفٌ q. v., or of طِرْفٌ,] of men. (TA.) — — In a verse of Sá'ideh the Hudhalee, (O, TA,) describing a horse, (O,) that repels those that form the side, or flank, of the horses and of the [hostile] company of men: but as some relate it, the word is مُطَرَّف [q. v.]. (O, TA.) مِطْرَافٌ: see طِرفٌ, former half. مَطْرُوفٌ [pass. part. n. of طَرَفَ, q. v.]. You say, فُلَانٌ مَطْرُوفُ العَيْنِ بِفُلَانٍ, meaning Such a one is, exclusively of others, looked at by such a one. (S, O.) — — And عَيْنٌ مَطْرُوفَةٌ An eye of which the lids are put in motion or in a state of commotion, by looking. (As, TA.) [And] An eye, hit, struck, smitten, or hurt, with a thing, so that it sheds tears. (S, O, K.) And ↓ طَرِيفٌ applied to an eye signifies the same as مَطْرُوفَةٌ [in one of these senses, but in which of them is not said]. (TA.) — — مَطْرُوفَةٌ applied to a woman means As though her eye were hit, struck, smitten, or hurt, with something, (O, and EM p. 83,) so that it shed tears, (O,) by reason of the languish of her look; (EM ibid;) and this is said to be its meaning in the saying of Tarafeh, إِذَا نَحْنُ قُلْنَا أَسْمِعِينَا انْبَرَتْ لَنَا عَلَى رِسْلِهَا مَطْرُوفَةً لَمْ تَشَدَّدِ (O, EM,) i. e. When we say, "Sing thou to us," she betakes herself to us in her gentle way, as though her eye were hurt by something, by reason of the languish of her look, not straining herself in her singing; but as some relate the verse, the word is مَطْرُوقَةً, meaning " weakly: " (EM:) or it means whose eye the love of men has smitten, so that she raises her eyes and looks at every one that looks at her; as though a طَرْفَة [or red spot of blood], or a stick or the like, hurt her eye: (Az, TA:) or having a languishing eye; as though it were turned away, or back, (طُرِفَتْ,) from everything at which it looked: (IAar, TA:) or as though her eye were turned away, or back so that it, or she, is still: (TA:) or (assumed tropical:) who looks at the men (تَطْرُفُ الرِّجَالَ); i. e. (assumed tropical:) who does not keep constantly to one; the pass. part. n. being put in the place of the act.; but Az says that this explanation is at variance with the original purport of the word: (TA:) or مَطْرُوفَةٌ بِالرِّجَال means (tropical:) a woman who raises, or stretches and raises, her eye at men, (S, O, K, TA,) and turns away her look from her husband, to others, (S, TA, *) and in whom is no good: (TA:) or (assumed tropical:) who looks not at any but the men; (K;) or مَطْرُوفَةُ العَيْنِ بِالرِّجَالِ has this meaning. (AA, TA.) — أَرْضٌ مَطْرُوفَةٌ Land abounding with the herbage called طَرِيفَة. (S, O, K.) مُطَّرَفٌ A camel newly purchased: (S:) or purchased from another part of the country, and therefore yearning for his accustomed place. (IB, TA.) مُتَطَرِّفٌ A man who does not, or will not, keep constantly to an affair; [but I think that امر (which I have rendered " an affair ") in my original is evidently a mistranscription for امْرَأَة, i. e. a woman, or wife;] as also ↓ مُسْتَطْرِفٌ. (TA.) See also طَرِفٌ. مُسْتَطْرَفٌ: see طَرِيفٌ. — — فَعَلْتُهُ فِى مُسْتَطْرَفِ الأَيَّامِ I did it in the first, or first part, of the days; (فِى مُسْتَأْنَفِهَا;) as also الايّام ↓ فى مُطَّرَفِ. (S, O, K.) مُسْتَطْرِفٌ: see مُتَطَرِّفٌ. See also طَرِفٌ.

طرق

1 طَرْقٌ signifies The beating [a thing], or striking [it, in any manner, and with anything]; (K, TA;) this being the primary meaning: (TA:) or with the مِطْرَقَة, (K, TA,) which is the implement of the blacksmith and of the artificer [with which he beats the iron], and the rod, or stick, with which one beats wool [or hair] to loosen or separate it: (TA:) and the slapping (K, TA) with the hand. (TA.) You say, طَرَقَ البَابَ, aor. طَرُقَ, inf. n. طَرْقٌ, He knocked [or (as we say) knocked at] the door. (Msb.) طَرَقَ الصُّوفَ, (S, O, TA, *) or الشَّعَرَ, (TA,) aor. as above, (S, O,) and so the inf. n., (S, O, K,) He beat the wool, (S, O, K, TA,) or the hair, (TA,) with the rod, or stick, called مِطْرَقَة, (S, O,) to loosen it, or separate it: (S, * O, * TA:) or he plucked it [so as to loosen it, or separate it]. (K, TA.) أُطْرُقِى وَمِيشِى, a prov., and occurring in a verse of Ru-beh, [originally addressed to a woman,] and [lit.] meaning Beat thou the wool with the stick, and mix the hair with the wool, is said to him who confuses or confounds, in his speech, and practises various modes, or manners, therein. (Az, TA. [See Freytag's Arab. Prov. ii. 28.]) And you say also, طَرَقَ الحَدِيدَةَ He beat the piece of iron [with the مِطْرَقَة]: (Mgh, * Msb:) and ↓ طرّقها he beat it much, or vehemently. (Msb.) And طَرَقَهُ بِكَفِّهِ, inf. n. as above, He slapped him with his hand. (TA.) And طَرَقْتُ الطَّرِيقَ I travelled [or beat] the road. (Msb.) [And hence, app.,] طَرْقٌ signifies also The being quick of pace; [probably as an inf. n.;] or quickness of going along. (Sh, TA.) And طُرِقَتِ الأَرْضُ The ground was beaten so as to be rendered even, or easy to be travelled; and trodden with the feet. (TA.) And طَرَقَ الدَّوَابُّ المَآءَ بِالرِّجْلِ حَتَّى تُكَدِّرَهُ [The beasts beat the water with the foot so as to render it

turbid, or muddy]: (Er-Rághib, TA:) or طَرَقَتِ الإِبِلُ المَآءَ, (S, O, TA,) aor. as above, (O,) (tropical:) the camels staled and dunged in the water. (S, O, TA.) — — Also (assumed tropical:) The coming by night; (K, TA;) because he who comes by night [generally] needs to knock at the door; as some say; (TA;) and so طُرُوقٌ [which is the more common in this sense]. (K, TA.) You say, طَرَقَ, aor. طَرُقَ, inf. n. طُرُوقٌ, He came by night. (S.) أَتَانَا فُلَانٌ طُرُوقًا (assumed tropical:) Such a one came to us by night. (S.) And طَرَقَ القَوْمَ, aor. طَرُقَ, inf. n. طَرْقٌ and طُرُوقٌ, (assumed tropical:) He came to the people, or party, by night. (TA.) And طَرَقَ أَهْلَهُ لَيْلًا, (TA,) or طَرَقَ أَهْلَهُ, (S, O,) inf. n. طُرُوقٌ, (TA,) (assumed tropical:) He came to his اهل [meaning wife] by night: (S, * O, TA:) the doing of which by him who has been long absent is forbidden by the Prophet. (O, TA. *) And طَرَقَ النَّجْمُ, aor. طَرُقَ, inf. n. طُرُوقٌ, (assumed tropical:) The star, or asterism, rose: and of anything that has come by night, one says طَرَقَ. (Msb.) One says also, طُرِقَ فُلَانٌ (assumed tropical:) Such a one was made an object of [or was visited by or was smitten by] nocturnal accidents or calamities. (TA.) And طَرَقَهُ الزَّمَانُ بِنَوَائِبِهِ (assumed tropical:) [Time, or fortune, visited him, or smote him, with its accidents, or calamities; or did so suddenly, like one knocking at the door in the night]. (TA.) And طَرَقَنِى خَيَالٌ (assumed tropical:) [An apparition, or a phantom, visited me in the night]. (TA.) And طَرَقَنِى هَمٌّ (assumed tropical:) [Anxiety came upon me; or did so suddenly, like one coming in the night]. (TA.) And [hence, app.,] طَرَقَ سَمْعِى كَذَا (assumed tropical:) [Such a thing struck my ear]: and طُرِقَتْ مَسَامِعِى بِخَيْرٍ (assumed tropical:) [My ears were struck by good tidings]. (TA.) — — Also The stallion's covering the she-camel; (Msb, K; *) and so طُرُوقٌ; (K, TA;) and طِرَاقٌ likewise [app. another inf. n. of طَرَقَ, as its syn. ضِرَابٌ is of ضَرَبَ]: (TA:) or his leaping her, (S, O, TA,) and covering her. (TA.) You say, طَرَقَ الفَحْلُ النَّاقَةَ, (S, O, Msb, TA,) aor. طَرُقَ, (S, O, TA,) inf. n. طَرْقٌ, (Msb,) or طُرُوقٌ, (S) or both, (O, TA,) The stallion covered the she-camel: (Msb:) or leaped the she-camel, (S, O, TA,) and covered her. (TA.) — — And [The practising of pessomancy;] i. q. ضَرْبٌ بِالحَصَى, (S, IAth, O, K,) which is performed by women, (IAth, TA,) or by a diviner; (K;) a certain mode of divination: (S:) or [the practising of geomancy; i. e.] a man's making lines, or marks, upon the ground, with two fingers, and then with one finger, and saying, اِبْنَىْ عِيَانْ أَسْرِعَا البَيَانْ: (AZ, O, TA: [see this saying explained, with another description of the process, in the first paragraph of art. خط:]) or it is the making lines, or marks, upon the sand: (TA:) you say, طَرَقَ, aor. طَرُقَ, inf. n. طَرْقٌ, He made lines, or marks, with a finger, (&c.,) in divining. (JK.) [See the last sentence in art. جبت.] Also The diviner's mixing cotton with wool when divining. (Lth, K.) — — And طَرَقْنَا النَّعْجَةَ, aor. طَرُقَ, inf. n. طَرْقٌ, We branded the ewe with the mark called طِرَاق. (ISh, O.) — طُرِقَ, (K, TA,) like عُنِىَ, (TA,) [inf. n., app., طَرْقٌ, q. v.,] (tropical:) He was, or became, weak in intellect, (K, TA,) and soft. (TA.) — طَرِقَ, aor. طَرَقَ, (K,) inf. n. طَرَقٌ, (Fr, S, O, K,) He (a camel) had a weakness in his knees: (Fr, S, O, K: [see حَلَّ:]) or, said of a human being and of a camel, he had a weakness in the knee and in the arm or the fore leg: (TA:) or, said of a camel, he had a crookedness in the سَاق (Lth, * O, * K) of the kind leg, [app. meaning in the thigh,] without the [kind of straddling termed] فَحَج, and with an inclining in the heel. (Lth, O.) — — [See also طَرْقٌ below.] — طَرِقَ signifies also He drank turbid, or muddy, water, (O, K, TA,) such as is termed [طَرْقٌ and] مَطْرُوقٌ. (TA. [In the K it is said to be, in this sense, like سَمِعَ; which seems to indicate that the inf. n. is طَرَقٌ, not طَرْقٌ.]) 2 طرّق الحَدِيدَةَ: see 1, former half. — — طرّق طَرِيقًا He made a road plane, or even, so that people travelled it [or beat it with their feet] in their passing along. (TA.) The saying لَا تُطَرِّقُوا المَسَاجِدَ means Make not ye the mosques to be roads [or places of passage]. (TA.) طَرَّقْتُ لَهُ is from الطَّرِيقُ: (S, O:) you say, طرّق لَهَا [app. referring to camels] He made for them a road, or way: (K:) or طرّق لَهُ he gave a way to, or admitted, him, or it. (MA.) — — طَرَّقَتْ said of the [bird called] قَطَاة, peculiarly, (inf. n. تَطْرِيقٌ, O, K,) She arrived at the time of her egg's coming forth: (As, A'Obeyd, S, O, K:) or she (a قطاة) hollowed out in the ground a place wherein to lay her eggs: as though she made a way for them: so says A Heyth: but the verb may be similarly used of other than the قطاة, metaphorically; whence the saying, قَدْ طَرَّقَتْ بِبِكْرِهَا أُمُّ طَبَقْ i. e. (tropical:) Calamity [has prepared to bring forth her first-born]. (Az, TA.) [Hence, app.,] one says also, ضَرَبَهُ حَتَّى طَرَّقَ بِجَعْرِهِ [He beat him until he gave passage, or was about to give passage, to his ordure]. (As, S, O.) And طرّق لِى, inf. n. تَطْرِيقٌ, signifies أَخْرَجَ [app. meaning He gave forth, or produced, to me something]. (TA.) — — طَرَّقَتْ بِوَلَدِهَا, said of a camel, means She brought forth with difficulty, her young one sticking fast, and not coming forth easily; and in like manner it is said of a woman: (As, S, O, K:) so in a verse of Ows Ibn-Hajar, cited voce نِفَاسٌ: (O:) or طرّقت said of a woman and of any pregnant female, means the half of her young one came forth, and then it stuck fast. (Lth, TA.) [Hence,] طرّق فُلَانٌ بِحَقِّى (tropical:) Such a one acknowledged my right, or due, after disacknowledging it. (As, S, O, K, TA.) — — Accord. to AZ, (TA,) طرّق الإِبِلَ means He withheld the camels from pasture, (S, O, K, TA,) or from some other thing: (S, O, TA:) Sh, however, says that he knew not this; but that IAar explained طَرَّقْتُ, with ف, as meaning " I repelled. " (TA.) — — أَخَذَ فُلَانٌ فِى التَّطْرِيقِ means (assumed tropical:) Such a one practised artifice and divination. (TA.) — طَرَّقْتُ التُّرْسَ I sewed the shield upon another skin: and طَرَّقْتُ النَّعْلَ, inf. n. تَطْرِيقٌ, I made the sole of two pieces of skin, sewing one of them upon the other. (Msb. [See also the next paragraph.]) 3 طَارَقْتُ النَّعْلَ [meaning I sewed another sole upon the sole] is an instance of a verb of the measure فَاعَلَ relating to the act of a single agent. (AAF, TA in art. خدع.) [See also 2, last sentence.] You say also, طارق الرَّجُلُ نَعْلَيْهِ, [inf. n. مُطَارَقَةٌ,] The man put one of his two soles upon the other and sewed them together. (As, TA.) And طارق بَيْنَ نَعْلَيْنِ He sewed one sole upon another. (S, O, K.) And طارق بين الثَّوْبَيْنِ, (S,) or بَيْنَ ثَوْبَيْنِ, (O, K,) and بين الدِّرْعَيْنِ, (TA,) i. q. طَابَقَ, (K,) or ظَاهَرَ, i. e. He put on himself one of the two garments, or one of two garments, [and one of the two coats of mail,] over the other. (S, O.) طُورِقَ is said of anything as meaning It was put one part thereof upon, or above, another; and so ↓ اِطَّرَقَ; (TA;) [and in like manner ↓ أُطْرِقَ; for] one says of shields, يُطْرَقُ بَعْضُهَا عَلَى بَعْضٍ One of them is sewed upon another: (S, O, K:) and أُطْرِقَتْ بِالجِلْدِ وَالعَصَبِ They were clad [or covered] with skin and sinews. (S, O.) — — طارق الغَمَامُ الظَّلَامَ The clouds followed upon the darkness. (TA.) — — And طارق الكَلَامَ (tropical:) He practised, or took to, various modes, or manners, in speech; syn. تَفَنَّنَ فِيهِ. (TA.) 4 اطرقهُ فَحْلَهُ He lent him his stallion [camel] to cover his she-camels. (S, O, K.) — — لَا أَطْرَقَ اللّٰهُ عَلَيْكَ, (O,) or عَلَيْهِ, (K, TA,) means (tropical:) May God not cause thee, or him, to have one whom thou mayest, or whom he may, take to wife, or compress. (O, K, TA.) — — See also 3, latter part. — — اطرق رَأْسَهُ He inclined his head [downwards]. (TA.) And أَطْرِقْ بَصَرَكَ Lower thine eyes towards thy breast, and be silent: occurring in a trad. respecting the looking unexpectedly [at one at whom one should not look]. (TA.) And أَطْرَقَ, alone, He bent down his head: (MA:) or he lowered his eyes, looking towards the ground; (S, O, K;) and sometimes the doing so is natural: (TA: [and the same is indicated in the S:]) and it may mean he had a laxness in the eyelids: (A'Obeyd, TA:) or he contracted his eyelids, as though his eye struck the ground:

(Er-Rághib, TA:) and he was, or became, silent, (ISk, S, O, K,) accord. to some, by reason of fright, (TA,) not speaking. (ISk, S, O, K.) It is said in a prov., أَطْرِقْ كَرَا أَطْرِقْ كَرَا إِنَّ النَّعَامَ فِى القُرَى [Lower thine eyes karà: lower thine eyes karà: (كرا meaning the male of the كَرَوَان, a name now given to the stone-curlew, or charadrius œdicnemus:) verily the ostriches are in the towns, or villages]: applied to the self-conceited; (S, O;) and to him who is insufficient, or unprofitable; who speaks and it is said to him, “Be silent, and beware of the spreading abroad of that which thou utterest, for dislike of what may be its result: ” and by the saying انّ النعام فى القرى is meant, they will come to thee and trample thee with their feet: (O:) it is like the saying فَغُضِّ الطَّرْفَ. (S. [See also كَرَوَانٌ: and see also Freytag's Arab. Prov. ii. 30-31.]) It is asserted that when they desire to capture the كرا, and see it from afar, they encompass it, and one of them says, أَطْرِقْ كَرَا إِنَّكَ لَا تُرَى [or لَنْ تُرَى (Meyd in explanation of the preceding prov.) i. e. Lower thine eyes, or be silent, karà: thou wilt not be seen:] until he becomes within reach of it; when he throws a garment over it, and takes it. ('Eyn, TA.) And أَطْرِقْ كَرَا يُحْلَبْ لَكَ [Lower thine eyes, or be silent, karà: milk shall be drawn for thee:] is [a prov., mentioned by Meyd,] said to a stupid person whom one incites to hope for that which is vain, or false, and who believes [what is said to him]. (O.) — — One says also, اطرق إِلَى اللَّهْوِ (tropical:) He inclined to diversion, sport, or play. (IAar, K, TA.) — — اطرق اللَّيْلُ عَلَيْهِ: see 8: — — and اطرقت الإِبِلُ: see 6. — اطرق الصَّيْدَ He set a snare for the beasts, or birds, of the chase. (TA.) — — And hence, اطرق فُلَانٌ لِفُلَانٍ (assumed tropical:) Such a one plotted against such a one by calumny, or slander, in order to throw him into destruction, or into that from which escape would be difficult. (TA.) 5 تطرّق إِلَى كَذَا He found a way to such a thing: (MA:) or he sought to gain access to such a thing. (Er-Rághib, TA.) 6 تَطَارُقٌ signifies The coming consecutively, or being consecutive. (TA.) You say, تطارقت الإِبِلُ The camels came following one another, the head of each. [except the first] being at the tail of the next [before it], whether tied together in a file or not: (TA:) or went away, one after another; (S, O, K;) as also ↓ اِطَّرَقَت; (O, K, TA;) in the S, incorrectly, ↓ أَطْرَقَت; (O, K, TA;) in mentioned in the K, in another part of the art., and there expl. as meaning the followed one another; but the verb in this sense is ↓ اِطَّرَقَت: (TA:) and, (O, K, TA,) as some say, (O, TA,) this last signifies they scattered, or dispersed, themselves upon the roads, and quitted the main beaten tracks: (O, K, TA:) As cited as an ex., (from Ru-beh, TA,) describing camels, (O,) شَتِيتًا ↓ جَآءَتْ مَعًا واطَّرَقَتْ meaning They came together, and went away in a state of dispersion. (S, O, TA.) And you say, تطارق الظَّلَامُ وَالغَمَامُ The darkness and the clouds were, or became, consecutive. (TA.) And تطارقت عَلَيْنَا الأَخْبَارُ [The tidings came to us consecutively]. (TA.) 8 اِطَّرَقَ: see 3. Said of the wing of a bird, (S, TA,) Its feathers overlay one another: (TA:) or it was, or became, abundant and dense [in its feathers]. (S, TA.) And اطّرقت الأَرْضُ The earth became disposed in layers, one above another, being compacted by the rain. (TA.) And اطّرق الحَوْضُ The watering-trough, or tank, had in it [a deposit of] compacted dung, or dung and mud or clay, that had fallen into it. (TA.) And اطّرق عَلَيْهِ اللَّيْلُ, as in the O and L; in the K, erroneously, ↓ أَطْرَقَ; The night came upon him portion upon portion. (TA.) See also 6, in three places. 10 استطرقهُ فَحْلًا He desired, or demanded, of him a stallion to cover his she-camels; (S, O, K;) like استضربهُ. (TA.) — — And استطرقهُ He desired, or demanded, of him the practising of pessomancy (الضَّرْبَ بِالحَصَى), and the looking [or divining] for him therein. (K, * TA.) — — And He desired, or demanded, of him the [having, or taking, a] road, or way, within some one of his boundaries. (TA.) — — مِنْ غَيْرِ أَنْ يَسْتَطْرِقَ نَصِيبَ الآخَرِ, a phrase used by El-Kudooree, means Without his taking for himself the portion of the other as a road or way [or place of passage]. (Mgh.) And الإِسْتِطْرَاقُ بَيْنَ الصُّفُوفِ, a phrase used by Khwáhar-Zádeh [commonly pronounced KháharZádeh], means The going [or the taking for oneself a way] between the ranks [of the people engaged in prayer]: from الطَّرِيقُ. (Mgh.) And اِسْتَطْرَقْتُ إِلَى البَابِ I went along a road, or way, to the door. (Msb.) [Hence a phrase in the Fákihet el-Khulafà, p. 105, line 15.] — — [اسْتَطْرَقَتْ in a verse cited in the K in art. دد is a mistake for استطرفت, with فا: see 10 in art. طرب.] طَرْقٌ [originally an inf. n., and as such app. signifying An act of striking the lute &c.: and hence,] a species (ضَرْبٌ) of the أَصْوَات [meaning sounds, or airs, or tunes,] of the lute: (TA:) or any صَوْت [i. e. air, or tune], (Lth, O, K, TA,) or any نَغْمَة [i. e. melody], (K, TA,) of the lute and the like, by itself: (Lth, O, K, TA:) you say, تَضْرِبُ هٰذِهِ الجَارِيَةُ كَذَا وَكَذَا طَرْقًا [This girl, or young woman, or female slave, plays such and such airs or tunes, or such and such melodies, of the lute or the like]. (Lth, O, K. *) — — [Hence, probably,] عِنْدَهُ طُرُوقٌ مِنَ الكَلَامِ, sing. طَرْقٌ, a phrase mentioned by Kr; thought by ISd to mean He has [various] sorts, or species, of speech. (TA.) — — See also طَرْقَةٌ, in four places. — Also (tropical:) A stallion [camel] covering: (O, K, TA:) pl. طُرُوقٌ and طُرَّاقٌ: (TA:) an inf. n. used as a subst. [or an epithet]: (O, K, TA:) for ذُو طَرْقٍ. (TA.) — — And (assumed tropical:) The sperma of the stallion [camel]: (S, K:) a man says to another, أَعِرْنِى طَرْقَ فَحْلِكَ العَامَ i. e. [Lend thou to me] the sperma, and the covering, (As, TA.) which latter is said to be the original meaning, (TA,) of thy stallion [camel this year]. (As, TA.) And it is said to be sometimes applied metaphorically to (assumed tropical:) The sperma of man: or in relation to man, it may be an epithet, [like as it is sometimes in relation to a stallion-camel, as mentioned above,] and not metaphorical. (TA.) And طَرْقُ الجَمَلِ means also The hire that is given for the camel's covering of the female. (TA in art. شبر.) — Also, and ↓ مَطْرُوقٌ, (tropical:) Water (S, O, K, TA) of the rain (S, O, TA) in which camels (S, O, K) and others [i. e. other beasts] have staled, (S,) or waded and staled, (S, * O, K, TA,) and dunged: (S, O, TA:) or stagnant water in which beasts have waded and staled: (Mgh:) and ↓ طَرَقٌ [expressly stated to be مُحَرَّكَة] signifies [the same, or] water that has collected, in which there has been a wading and staling, so that it has become turbid; (TA;) or places where water collects and stagnates (S, O, K, TA) in stony tracts of land; (TA;) and the pl. of this is أَطْرَاقٌ. (TA.) — طَرْقٌ also signifies A [snare, trap, gin, or net, such as is commonly called] فَخّ, (IAar, O, K,) or the like thereof; and so ↓ طِرْقٌ: (K: [by Golius and Freytag, this meaning has been assigned to طَرْقَةٌ; and by Freytag, to طِرْقَةٌ also; in consequence of a want of clearness in the K:]) or a snare, or thing by means of which wild animals are taken, like the فَخّ; (Lth, O;) and ↓ طَرَقَةٌ, (S, O, K,) of which the pl. [or coll. gen. n.] is ↓ طَرَقٌ, (S, K,) signifies [the same, or] the snare (حِبَالَة) of the sportsman, (S, O, K,) having [what are termed] كِفَف [pl. of كِفَّةٌ, q. v.]. (S, O) — And A palm-tree: of the dial. of Teiyi. (AHn, K.) — And (tropical:) Weakness of intellect, (K, TA,) and softness. (TA [See طَرِقَ.]) طَرْقٌ: see طَرْقَةٌ. — [Also a contraction of طُرُقٌ, pl. of طَرِيقٌ, q. v.] — And pl. of طِرَاقٌ [q. v.] (K.) طِرْقٌ Fat, as a subst.: (S, O, K:) this is the primary signification. (S, O.) [See an ex. voce بِنٌّ.] — — And Fatness. (AHn, K.) One says, هٰذَا البَعِيرُ مَا بِه طِرْقٌ i. e. This camel has not in him fatness, and fat. (AHn, TA.) It is said to be mostly used in negative phrases. (TA.) — — And Strength: (S, O, K:) because it mostly arises from fat. (S, O.) One says, مَا بِهِ طِرْقٌ, meaning There is not in him strength. (TA.) The pl. is أَطْرَاقٌ.

(TA.) — See also طَرْقٌ, last quarter. طَرَقٌ: see طَرْقٌ, third quarter. — — Also i. q. مُذَلَّلٌ [applied to a beast, app. to a camel,] meaning Rendered submissive, or tractable; or broken. (TA.) — It is also pl. of ↓ طَرَقَةٌ, [or rather is a coll. gen. n. of which the n. un. is طَرَقَةٌ,] (S, O, K,) which latter signifies A row of bricks in a wall, or of other things, (S, O,) or [particularly] of palm-trees. (As, TA.) — — Also, ↓ the latter, [as is expressly stated in the TA, and indicated in the S and O, (آثارُ and بَعْضُهَا in the CK being mistakes for آثارِ and بَعْضِهَا,)] The foot-marks [or track] of camels following near after one another. (S, O, K.) You say, جَاءَتِ الإِبِلُ عَلَى طَرَقَةٍ ↓ وَاحِدَةٍ The camels came upon one track [or in one line]; like as you say, عَلَى خُفٍّ وَاحِدٍ. (S, O. [See also a similar phrase voce مِطْرَاقٌ.]) And Aboo-Turáb mentions, as a phrase of certain of BenooKiláb, مَرَرْتُ ↓ الإِبِلِ عَلَى طَرَقَةِ and عَرَقَتِهَا, meaning I went upon the track of the camels. (TA.) — — See also طَرْقٌ, last quarter. — Also, i. e. طَرَقٌ, A duplicature, or fold, (ثِنْى, in the CK [erroneously] ثَنْى,) of a water-skin: (S, O, K:) and أَطْرَاقٌ is its pl., (S, O,) signifying its duplicatures, or folds, (S, O, K,) when it is bent, (O,) or when it is doubled, or folded, (S, K,) and bent. (S.) — — And أَطْرَاقُ البَطْنِ The parts of the belly that lie one above another (K, TA) when it is wrinkled: pl. of طَرَقٌ. (TA.) — — طَرَقٌ in the feathers of a bird is their Overlying one another: (S, O, K, TA:) or, accord. to the A, it is softness and flaccidity therein. (TA.) — — [Also inf. n. of طَرِقَ, q. v.] طَرْقَةٌ A time; one time; syn. مَرَّةٌ; (S, O, K;) as also ↓ طَرْقٌ, (O, K,) and ↓ طُرْقَةٌ and ↓ طُرْقٌ. (K.) You say, اِخْتَضَبَتِ المَرْأَةُ طَرْقَةً, (S, O,) or طَرْقَتَيْنِ, (S,) or ↓ طَرْقًا, (K,) or ↓ طَرْقَيْنِ, (O, K,) [&c.,] i. e. [The woman dyed her hands with hinnà] once, or twice. (S, O, K.) And أَنَا آتِى فُلَانًا فِى اليَوْمِ طَرْقَتَيْنِ, (S, K,) and ↓ طَرْقَيْنِ, (O, K,) &c., (K,) i. e. (tropical:) [I come to such a one in the day] twice. (S, O, TA.) And هُوَ أَحْسَنُ مِنْ فُلَانٍ بِعِشْرِينَ طَرْقَةً (assumed tropical:) [He is better than such a one by twenty times]. (A, TA.) — طَرْقَةُ الطَّرِيقِ means The main and middle part, or the distinct [beaten] track, of the road. (TA.) — — And هٰذِهِ النَّبْلُ طَرْقَةُ رَجُلٍ وَاحِدٍ [These arrows are] the work, or manufacture, of one man. (S, O, K. *) — See also طِرِّيقَةٌ. طُرْقَةٌ i. q. طَرِيقٌ, q. v. (K.) — — And sing. of طُرَقٌ signifying The beaten tracks in roads; and of طُرُقَات in the phrase طُرُقَاتُ الإِبِلِ meaning the tracks of the camels following one another consecutively. (TA.) — — Also A way, or course, that one pursues (طَرِيقَةٌ) to a thing. (K.) — — And (assumed tropical:) A custom, manner, habit, or wont. (S, O, K.) One says, مَا زَالَ ذٰلِكَ طُرْقَتَكَ (assumed tropical:) That ceased not to be thy custom, &c. (S, O.) — — And A line, or streak, (طَرِيقَةٌ,) in things that are sewed, or put, one upon another. (K, * TA: [المُطارَقَةُ in the CK is a mistake for المطارقةِ:]) as also ↓ طِرْقَةٌ. (K.) — — And A line, or streak, in a bow: or lines, or streaks, therein: pl. طُرَقٌ: (K:) or its pl., i. e. طُرَقٌ, has the latter meaning. (S, O.) — — And Stones one upon another. (O, K.) — Also Darkness. (Ibn-'Abbád, O, K.) One says, جِئْتُهُ فِى طُرْقَةِ اللَّيْلِ [I came to him in the darkness of night]. (TA.) — And i. q. مَطْمَعٌ [app. as meaning Inordinate desire, though it also means a thing that is coveted], (Ibn-'Abbád, O,) or طَمَعٌ [which has both of these meanings]. (K.) [That the former is the meaning here intended I infer from the fact that Sgh immediately adds what here follows.] — — IAar says, (O,) فِى فُلَانٍ طُرْقَةٌ means In such a one is تَخْنِيث [i. e., app., a certain unnatural vice; see 2 (last sentence) in art. خنث]: (O, TA:) and so فِيهِ تَوْضِيعٌ. (TA.) — See also طَرَقَةٌ. — Also Foolish; stupid; or unsound, or deficient, in intellect or understanding. (O, K.) — [Freytag adds, from the Deewán of the Hudhalees, that it signifies also A prey (præda).] طِرْقَةٌ: see the next preceding paragraph. طَرَقَةٌ: see طَرَقٌ, in four places: — — and see also طَرْقٌ, last quarter. — — One says also, وَضَعَ الأَشْيَآءَ طَرَقَةً طَرَقَةً i. e. He put the things one upon another; and so ↓ طَرِيقَةً طَرِيقَةً. (TA.) طُرَقَةٌ (tropical:) A man who journeys by night in order that he may come to his أَهْل [meaning wife] in the night: (S, O, TA:) or one who journeys much by night. (L in art. خشف.) طِرَاقٌ (of which طُرُقٌ is the pl. [app. in all its senses]) Any sole that is sewed upon another sole so as to make it double, (S, * O, K,) matching the latter exactly: (O, K:) [this is called طِرَاقُ نَعْلٍ; for it is said that] طِرَاقُ النَّعْلِ signifies that with which the sole is covered, and which is sewed upon it. (S.) — — And The skin [meaning sole] of a sandal, (Lth, O, K,) when the [thong, or strap, called] شِرَاك has been removed from it. (Lth, O.) El-Hárith Ibn-Hillizeh [in the 13th verse of his Mo'allakah, using it in a pl. sense,] applies it to the Soles that are attached to the feet of camels: (TA:) or he there means by it the marks left by the طراق of a she-camel. (EM p. 259.) And A piece of skin cut in a round form, of the size of a shield, and attached thereto, and sewed. (O, K.) — — And Anything made to match, or correspond with, another thing. (Lth, O, K.) — — Iron that is expanded, and then rounded, and made into a helmet (Lth, O, K) or a [kind of armlet called] سَاعِد (Lth, O) and the like. (Lth, O, K.) And Any قَبِيلَة [i. e. plate, likened to a قبيلة of the head,] of a helmet, by itself. (Lth, O.) And Plates, of a helmet, one above another. (TA) — — رِيشٌ طِرَاقٌ Feathers overlying one another. (S.) And طَائِرٌ طِرَاقُ الرِّيشِ A bird whose feathers overlie one another. (TA.) — Also A brand made upon the middle of the ear of a ewe, (En-Nadr, O, K,) externally; being a white line, made with fire, resembling a track of a road: (En-Nadr, O:) there are two such brands, called طِرَاقَانِ. (TA.) — See also طِرِّيقَةٌ. طَرِيقٌ A road, way, or path; syn. سَبِيلٌ; (S;) [i. e. a beaten track, being of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ; and applied to any place of passage;] and ↓ طُرْقَةٌ signifies the same: (K:) [see also مُسْتَطْرَقٌ:] it is masc. (S, O, Msb, K *) in the dial. of Nejd, and so in the Kur xx. 79; (Msb;) and fem. (S, O, Msb, K) in the dial. of El-Hijáz: (Msb:) the latter accord. to general usage: (MF:) [see زُقَاقٌ:] the pl. [of pauc.] is أَطْرِقَةٌ (S, Msb, K) with those who make the sing. masc. (Msb) and أَطْرُقٌ (O, K) with those who make the sing. fem. (TA) and [of mult.] طُرُقٌ (S, O, Msb, K) and طُرْقٌ [of which see an ex. voce دِلَالَةٌ] (K) and أَطْرِقَاءُ, (O, K,) and طُرُقَاتٌ is a pl. pl. (Msb, K) i. e. pl. of طُرُقٌ. (Msb, TA.) — — In the saying بَنُو فُلَانٍ يَطَؤُهُمُ الطَّرِيقُ, accord. to Sb, الطَّرِيقُ is for أَهْلُ الطَّرِيقِ: [the meaning therefore is, (assumed tropical:) The sons of such a one sojourn, or encamp, where the people of the road tread upon them, i. e., become their guests: (see more in art. وطأ:)] or, as some say, الطريق here means the wayfarers without any suppression. (TA.) — — حَقُّ الطَّرِيقِ [The duty relating to the road] is the lowering of the eyes; the putting away, or aside, what is hurtful, or annoying; the returning of salutations; the enjoining of that which is good; and the forbidding of that which is evil. (El-Jámi' es- Sagheer. See جَلَسَ.) — — قَطَعَ الطَّرِيقَ [He intercepted the road] means he made the road to be feared, relying upon his strength, robbing, and slaying men [or passengers]. (Msb in art. قطع.) [And أَصَابَ الطَّرِيقَ means the same; or, as expl. by Freytag, on the authority of Meyd, He was, or became, a robber.] — — [Hence,] اِبْنُ الطَّرِيقِ means (assumed tropical:) The robber [on the highway]. (T in art. بنى.) — — [But أَهْلُ طَرِيقِ اللّٰهِ means (assumed tropical:) The devotees.] — — أُمُّ طَرِيقٍ, thus correctly in the 'Eyn, [and shown to be so by a verse there cited, q. v. voce عَسْبٌ,] (assumed tropical:) The hyena: erroneously written by Sgh, ↓ امّ طُرَّيْقٍ; and the author of the K has copied him in this instance accord. to his usual custom. (TA.) — — See also أُمُّ الطَّرِيقِ and أَمَةٌ in art. ام. — — بَنَاتُ الطَّرِيقِ means (assumed tropical:) The branches of the road, that vary, and lead in any, or every, direction. (TA.) — — طَرِيقٌ signifies also The space between two rows of palm-trees; as being likened to the طَرِيق [commonly so called] in extension. (Er-Rághib,

TA.) — — أَخَذَ فُلَانٌ فِى الطَّرِيقِ means the same as أَخَذَ فِى التَّطْرِيقِ [expl. before: see 2, near the end]. (TA.) — — طَرِيقٌ as syn. with طَرِيقَةٌ: see the latter word, first sentence. — — [بِالطَّرِيقِ الأَوْلَى is a phrase of frequent occurrence, app. post-classical; lit. By the fitter way; meaning with the stronger reason; à fortiori: see an ex. in Beyd xlii. 3, and De Sacy's Anthol. Gr. Ar. p. 467.] — Also A sort of palm-tree. (TA.) — — See also طَرِيقَةٌ (of which it is said to be a pl.), last sentence. طَرُوقَةٌ .أُطَيْرِقٌ: see طَيْرَقٌ A she-camel covered by the stallion; of the measure فَعُولَةٌ in the sense of the measure مَفْعُولَةٌ. (Msb.) طَرُوقَةُ الفَحْلِ means The female of the stallion [camel]. (S, O.) And (S, O) A she-camel that has attained to the fit age for her being covered by the stallion: (S, O, Msb, K:) it is not a condition of the application of the term that he has already covered her: (Msb:) or a young, or youthful, she-camel that has attained to that age and kept to the stallion and been chosen by him. (TA.) And one says to a husband, كَيْفَ طَرُوقَتُكَ, meaning (assumed tropical:) How is thy wife? (TA:) every wife is termed طَرُوقَةُ زَوْجِهَا, (O,) or طروقة بَعْلِهَا, (Msb,) or طروقة فَحْلِهَا; (K, * TA;) which is thought by ISd to be metaphorical. (TA.) — — One says also, نَوَّخَ اللّٰهُ الأَرْضَ طَرُوقَةً لِلْمَآءِ i. e. (assumed tropical:) God made, or may God make, the land capable of receiving the water [of the rains so as to be impregnated, or fertilized, or soaked, thereby]; expl. by جَعَلَهَا مِمَّا تُطِيقُهُ. (S in art. نوخ.) [See also a verse cited in art. سفد, conj. 4.] طَرِيقَةٌ A way, course, rule, mode, or manner, of acting or conduct or the like, (syn. مَذْهَبٌ, S, TA, and سِيرَةٌ, and مَسْلَكٌ, TA,) of a man, (S, TA,) whether it be approved or disapproved; (TA;) as also ↓ طَرِيقٌ, which is metaphorically used in this sense: (Er-Rághib, TA:) [like مَذْهَبٌ, often relating to the doctrines and practices of religion: and often used in post-classical times as meaning the rule of a religious order or sect:] and meaning also a manner of being; a state, or condition; (syn. حَالَةٌ, S, or حَالٌ, O, K;) as in the saying, مَا زَالَ فُلَانٌ عَلَى طَرِيقَةٍ وَاحِدَةٍ [Such a one ceased not to be in one state, or condition]; (S;) and it is applied to such as is good and to such as is evil. (O.) One says also, هُوَ عَلَى طَرِيقَتِهِ [He is following his own way, or course]. (TA voce جَدِيَّةٌ.) لَوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ, in the Kur [lxxii. 16], means, accord. to Fr, [If they had gone on undeviating in the way] of polytheism: but accord. to others, of the right direction. (O.) [The pl. is طَرَائِقُ.] — — [It is also used for أَهْلُ طَرِيقَةٍ: and in like manner the pl., for أَهْلُ طَرَائِقَ. Thus,] كُنَّا طَرَائِقَ قِدَدًا, in the Kur [lxxii. 11], means (assumed tropical:) We were sects differing in our desires. (Fr, S, O. [See also قِدَّةٌ.]) And طَرِيقَةُ القَوْمِ means (tropical:) The most excel-lent, (S, O, K, TA,) and the best, (S, O,) and the eminent, or noble, persons, (K, TA,) of the people: (S, O, K, TA:) and you say, هٰذَا رَجُلٌ طَرِيقَةُ قَوْمِهِ (tropical:) [This is a man the most excellent, &c., of his people]: and طَرَائِقُ قَوْمِهِمْ and هٰؤُلَآءِ طَرِيقَةُ قَوْمِهِمْ (tropical:) These are [the most excellent, &c., or] the eminent, or noble, persons of their people: (S, O, K, * TA:) so says Yaakoob, on the authority of Fr. (S, O, TA.) وَيَذْهَبَا بِطَرِيقَتِكُمُ المُثْلَى, in the Kur [xx. 66], means [And that they may take away] your most excellent body of people: (O:) or your eminent, or noble, body of people who should be made examples to be followed: and Zj thinks that بطريقتكم is for بِأَهْلِ طَرِيقَتِكُمْ: (TA:) or, accord. to Akh, the meaning is, your established rule or usage, and your religion, or system of religious ordinances. (O, TA.) — — [Also (assumed tropical:) The way, or course, of an event: and hence,] طَرَائِقُ الدَّهْرِ means (assumed tropical:) The vicissitudes of time or fortune. (TA.) — — [And (assumed tropical:) The air of a song &c.: but this is probably post-classical.] — — Also A line, streak, or stripe, in a thing: (K, TA:) [and a crease, or wrinkle; often used in this sense:] and [its pl.] طَرَائِقُ signifies the lines, or streaks, that are called حُبُك, of a helmet. (TA.) The طَرِيقَة [or line] that is in the upper part of the back: and the line, or streak, that extends upon [i. e. along] the back of the ass. (TA.) [A vein, or seam, in a rock or the like. A track in stony or rugged land &c. A narrow strip of ground or land, and of herbage.] An extended piece or portion [i. e. a strip] of sand; and likewise of fat; and [likewise of flesh; or] an oblong piece of flesh. (TA.) — — [Hence, app.,] ثَوْبٌ طَرَائِقُ A garment old and worn out [as though reduced to strips or shreds]. (Lh, K.) — — فِيهَا طَرَائِقُ and ذَاتُ طَرَائِقَ are phrases used, the latter by Dhu-r-Rummeh, in describing a spear-shaft (قَنَاة) shrunk by dryness [app. meaning Having lines, or what resemble wrinkles, caused by shrinking]. (TA.) — — And طَرَائِقُ signifies also The last remains of the soft and best portions of pasturage. (TA.) — — And The stages of Heaven; so called because they lie one above another: (TA:) [for] السَّمٰوَاتُ سَبْعُ طَرَائِقَ بَعْضُهَا فَوْقَ بَعْضٍ [The Heavens are seven stages, one above another]; (Lth, O, TA:) and they have mentioned [likewise] the stages of the earth [as seven in number: and of hell also: see دَرَكٌ.] (TA.) See also طَرَقَةٌ. — — Accord. to Lth, (O, TA,) طَرِيقَةٌ signifies also Any أُحْدُورَة, (so in the O and in copies of the K and accord. to the TA, and thus also in the JK,) or أُخْدُودَة, (thus accord. to the CK,) [neither of which words have I found in any but this passage, nor do I know any words nearly resembling them except أُحْدُور and أُخْدُود, of which they may be mistranscriptions, or perhaps dial. vars., the former signifying a declivity, slope, or place of descent, and the latter a furrow, trench, or channel,] of the earth or ground: (O, K, TA:) or [any] border, or side, (صَنِفَة,) of a garment, or piece of cloth; or of a thing of which one part is stuck upon another, or of which the several portions are stuck one upon another; and in like manner of colours [similarly disposed]. (O, TA.) — — And A web, or thing woven, of wool, or of [goats'] hair, a cubit in breadth, (S, O, K, TA,) or less, (S, O, TA,) and in length four cubits, or eight cubits, (TA,) [or] proportioned to the size of the tent (S, O, K, TA) in its length, (S, O,) which is sewed in the place where the شِقَاق [or oblong pieces of cloth that compose the main covering of the tent] meet, from the كِسْر [q. v.] to the كِسْر; (S, O, K, TA;) [it is app. sewed beneath the middle of the tent-covering, half of its breadth being sewed to one شُقَّة and the other half thereof to the other middle شُقَّة; (see Burckhardt's " Bedouins and Wahábys," p. 38 of the 8vo ed.;) and sometimes, it seems, there are three طَرَائِق, one in the middle and one towards each side; for it is added,] and in them are the heads of the tentpoles, [these generally consisting of three rows, three in each row,] between which and the طرائق are pieces of felt, in which are the nozzles (أُنُوف) of the tent-poles, in order that these may not rend the طرائق. (TA.) — — Also A tent pole; any one of the poles of a tent: a خِبَآء has one طريقة: a بَيْت has two and three and four [and more]: and the part between two poles is called مَتْنٌ: (AZ, TA in art. زبع:) or the pole of a [large tent such as is called] مِظَلَّة, (K, TA,) and of a خِبَآء. (TA.) — — And A tall palm-tree: (K:) or the tallest of palm-trees: so called in the dial. of ElYemámeh: (AA, ISk, S, O:) or a smooth palmtree: or a palm-tree [the head of] which may be reached by the hand: (TA:) pl. [or rather coll. gen. n.] ↓ طَرِيقٌ. (AA, ISk, S, O.) طِرَّاقٌ: see طَرِيقٌ, latter part. طِرِّيقٌ .طِرْيَاقٌ: see أُمُّ طُرَّيْقٍ means كَثِيرُ الإِطْرَاقِ [i. e. One who lowers his eyes, looking towards the ground, much, or often; or who keeps silence much, or often]; (Lth, O, K;) applied to a man: (Lth, O:) and ↓ مِطْرَاقٌ signifies [the same, or] one who keeps silence much, or often; as also ↓ مُطْرِقٌ [except that this does not imply muchness or frequency]. (TA.) — — And The male of the [bird called] كَرَوَان; (Lth, O, K;) because, when it sees a man, it falls upon the ground and is silent. (Lth, O.) [See 4.] — — أَرْضٌ

طِرِّيقَةٌ Soft, or plain, land or ground; (O, K;) as though beaten so as to be rendered even, or easy to be travelled, and trodden with the feet. (TA.) طِرِّيقَةٌ [fem. of طِرِّيقٌ: see what next precedes. — And also a subst., signifying] Gentleness and submissiveness: (S, O:) or softness, or flaccidity, and gentleness: (O, K:) and softness, or flaccidity, and languor, or affected languor, and weakness, in a man; as also ↓ طَرْقَةٌ and ↓ طِرَاقٌ. (TA.) One says, تَحْتَ طِرِّيقَتِكَ لَعِنْدَأْوَةٌ (S, O, K) i. e. Beneath thy gentleness and submissiveness is occasionally somewhat of hardness: (S, O, TA:) or beneath thy silence is impetuosity, and refractoriness: (TA:) or beneath thy silence is deceit, or guile. (K, voce عِنْدَأْوَةٌ, q. v.) طِرْيَاقٌ i. q. تِرْيَاقٌ [q. v.], (O, K,) as also دِرْيَاقٌ; (O;) and so ↓ طِرَّاقٌ. (O, K.) طَارِقٌ [act. part. n. of طَرَقَ; and, as such, generally meaning] Coming, or a comer, (S,) [i. e.] anything coming, (O, Msb,) by night: (S, O, Msb:) one who comes by night being thus called because of his [generally] needing to knock at the door: in the Mufradát [of Er-Rághib] said to signify a wayfarer (سَالِكٌ لِلطَّرِيقِ): but in the common conventional language particularly applied to the comer by night: its pl. is أَطْرَاقٌ, like أَنْصَارٌ pl. of نَاصِرٌ, [and app., as in a sense hereafter mentioned, طُرَّاقٌ also, agreeably with analogy,] and the pl. of [its fem.] طَارِقَةٌ is طَوَارِقُ. (TA.) [طَارِقُ المَنَايَا, like دَاعِى المَنَايَا, means The summoner of death, lit., of deaths; because death makes known its arrival or approach suddenly, like a person knocking at the door in the night.] — — Hence الطَّارِقُ, mentioned in the Kur [lxxxvi. 1 and 2], The star that appears in the night: (Er-Rághib, O:) or the morning-star; (S, O, K;) because it comes [or appears] in [the end of] the night. (O.) — — Hence the saying of Hind (S, O) the daughter of 'Otbeh the son of Rabee'ah, on the day [of the battle] of Ohud, quoting proverbially what was said by Ez-Zarkà El-Iyádeeyeh when Kisrà warred with Iyád, (O,) لَا نَنْثَنِى لِوَامِقِ نَحْنُ بَنَاتُ طَارِقٍ نَمْشِى عَلَى النَّمَارِقِ (assumed tropical:) [We are the daughters of one like a star, or a morning-star: we bend not to a lover: we walk upon the pillows]: (S, * O, * TA:) meaning we are the daughters of a chief; likening him to the star in elevation; (O, TA;) i. e. our father is, in respect of elevation, like the shining star: (S:) or بَنَاتُ طَارِقٍ means (assumed tropical:) The daughters of the kings. (T and TA in art. بنى.) — — And طَارِقٌ signifies also [A diviner: and particularly, by means of pebbles; a practiser of pessomancy: or] one who is nearly a كَاهِن; possessing more knowledge than such as is termed حَازٍ: (ISh, TA in art. حزى:) طُرَّاقٌ [is its p., and] signifies practisers of divination: and طَوَارِقُ [is pl. of طَارِقَةٌ, and thus] signifies female practisers of divination: Lebeed says, لَعَمْرُكَ مَا تَدْرِى الطَّوَارِقُ بِالحَصَى وَلَا زَاجِرَاتُ الطَّيْرِ مَا اللّٰهُ صَانِعُ [By thy life, or by thy religion, the diviners with pebbles know not, nor the diviners by the flight of birds, what God is doing]. (S, O.) طَارِقَةٌ [a subst. from طَارِقٌ, made so by the affix ة, (assumed tropical:) An event occurring, or coming to pass, in the night: pl. طَوَارِقُ]. One says, نَعُوذُ بِاللّٰهِ مِنْ طَوَارِقِ السَّوْءِ (tropical:) [We seek protection by God from] the nocturnal events or accidents or casualties [that are occasions of that which is evil]. (Er-Rághib, TA.) And طَارِقَةٌ occurring in a trad. of 'Alee is expl. as signifying طَرَقَتْ بِخَيْرٍ [app. meaning An event that has occurred in the night bringing good, or good fortune]. (TA.) — Also A man's [small sub-tribe such as is called] عَشِيرَة, (S, O, K,) and [such as is called] فَخِذ. (S, O.) — And A small couch, (IDrd, O, K,) of a size sufficient for one person: of the dial. of El-Yemen. (IDrd, O.) — [El-Makreezee mentions the custom of attaching طَوَارِق حَرْبِيَّة upon the gates of Cairo and upon the entrances of the houses of the أُمَرَاء; and De Sacy approves of the opinion of A. Schultens and of M. Reinaud that the meaning is Cuirasses, from the Greek θώραξ: (see De Sacy's Chrest. Arabe, sec. ed., vol. i. pp. 274-5:) but I think that the meaning is more probably large maces; for such maces, each with a head like a cannon-ball, may still be seen, if they have not been removed within the last few years, upon several of the gates of Cairo; and if so, طَوَارِق in this case is app. from طَرَقَ " he beat: " see also عَمُودٌ.] طَارِقِيَّةٌ A قِلَادَة [i. e. collar, or necklace]: (K:) [or rather] a sort of قَلَائِد [pl. of قِلَادَة]. (Lth, O.) أَطْرَقُ A camel having the affection termed طَرَقٌ, inf. n. of طَرِقَ [q. v.]: fem. طَرْقَآءُ: (S, O, K:) and the latter is said by Lth to be applied to the hind leg as meaning having the crookedness termed طَرَقٌ in its سَاق. (O.) أُطَيْرِقٌ and ↓ طُرَيْقٌ A sort of palm-tree of El- Hijáz, (AHn, O, K,) that is early in bearing, before the other palm-trees; the ripening and ripe dates of which are yellow: (O:) AHn also says, in one place, the اطيرق is a species of palm-trees, the earliest in bearing of all the palm-trees of El- Hijáz; and by certain of the poets such are called الطُّرَيْقُونَ and الأُطَيْرِقُونَ. (TA.) تُرْسٌ مُطْرَقٌ [A shield having another sewed upon it: or covered with skin and sinews]: (S:) and مَجَانٌّ مُطْرَقَةٌ, (S, Msb, K,) or ↓ مُطَرَّقَةٌ, (O, Msb, K,) Shields sewed one upon another; (S, O, K;) formed of two skins, one of them sewed upon the other; (Msb;) like نَعْلٌ مُطْرَقَةٌ a sole having another sole sewed upon it; as also ↓ مُطَارَقَةٌ: (S, O, K:) or shields clad [i. e. covered] with skin and sinews. (S, O.) كَأَنَّ وُجُوهَهُمُ المَجَانُّ المُطْرَقَةُ, or ↓ المُطَرَّقَةُ, occurring in a trad., (Msb, TA,) i. e. [As though their faces were] shields clad with sinews one above another, (TA,) means (assumed tropical:) having rough, or coarse, and broad, faces. (Msb, TA.) — — And رِيشٌ مُطْرَقٌ Feathers overlying one another. (TA.) مُطْرِقٌ Having a natural laxness of the eye [or rather of the eyelids, and a consequent lowering of the eye towards the ground]: (S, O:) [or bending down the head: or lowering the eyes, looking towards the ground; either naturally or otherwise: (see its verb, 4:)] and silent, or keeping silence. (TA. See also طِرِّيقٌ.) — — It is also applied as an epithet to a stallion-camel: and to a [she-camel such as is termed] جُمَالِيَّة [i. e. one resembling a he-camel in greatness of make], and, thus applied, [and app. likewise when applied to a stallion-camel,] it may mean That does not utter a grumbling cry, nor vociferate: or, accord. to Khálid Ibn-Jembeh, [quick in pace, for he says that] it is from طَرْقٌ signifying " quickness of going. " (Sh, TA.) — — See also مِطْرَاقٌ, last sentence. — — And, applied to a man, (tropical:) Low, ignoble, or mean, (K, TA,) in race, or parentage, or in the grounds of pretension to respect or honour. (TA.) — Also An enemy: from أَطْرَقَ فُلَانٌ لِفُلَانٍ expl. above [see 4, last sentence]. (TA.) مِطْرَقٌ: see the next paragraph. مِطْرَقَةٌ The rod, or stick, with which wool is beaten, (S, O, K, TA,) to loosen it, or separate it; (S, * O, * TA;) as also ↓ مِطْرَقٌ. (O, K, TA.) And A rod, or stick, or small staff, with which one is beaten: pl. مَطَارِقُ: one says, ضَرَبَهُ بِالمَطَارِقِ He beat him with the rods, &c. (TA.) — — And The implement [i. e. hammer] (S, Mgh, O, Msb) of the blacksmith, (S, O,) with which the iron is beaten. (Mgh, Msb.) ذَهَبٌ مُطَرَّقٌ Stamped, or minted, gold; syn. مَسْكُوكٌ. (TA.) — — And نَاقَةٌ مُطَرَّقَةٌ [like مَطْرُوقَةٌ (q. v.)] (assumed tropical:) A she-camel rendered tractable, submissive, or manageable. (TA.) — — And جُلٌّ مُطَرَّقٌ [A horse-cloth] in which are [various] colours [app. forming طَرَائِق, i. e. lines, streaks, or stripes]. (O.) — — See also مُطْرَقٌ, in two places. قَطَاةٌ مُطْرَقٌ [thus without ة] A bird of the species called قَطًا that has arrived at the time of her egg's coming forth. (S.) [See also مُعَضِّلٌ.] مِطْرَاقٌ: see طِرِّيقٌ. — Also A she-camel recently covered by the stallion. (O, TA.) — And pl. of مَطَارِيق in the saying جَآءَتِ الإِبِلُ مَطَارِيقَ (TA) which means The camels came in one طَرِيق [i. e. road, or way]: (Er-Rághib, TA:) or the camels came following one another (S, O, K, * TA) when drawing near to the water. (O, K, TA. [See also a similar phrase

voce طَرَقٌ.]) — — [Hence,] مِطْرَاقُ الشَّىْءِ signifies That which follows the thing; and the like of the thing: (K:) one says, هٰذَا مِطْرَاقُ هٰذَا This is what follows this; and the like of this: (S, O:) and the pl. is مَطَارِيقُ. (S.) — — And مَطَارِيقُ signifies also Persons going on foot: (K:) one says, خَرَجَ القَوْمُ مَطَارِيقَ The people, or party, went forth going on foot; having no beasts: and the sing. is مِطْرَاقٌ, (O,) or ↓ مُطْرِقٌ, ('Eyn, L, * TA, *) accord. to A 'Obeyd; the latter, if correct, extr. (TA.) مَطْرُوقٌ [pass. part. n. of طَرَقَ; Beaten, &c.]. هُوَ مَطْرُوقٌ means He is one whom every one beats or slaps (يَطْرُقُهُ كُلُّ أَحَدٍ). (TA.) — — And (tropical:) A man in whom is softness, or flaccidity, (As, S, O, K, TA,) and weakness: (As, S:) or weakness and softness: (TA:) or softness and flaccidity: from the saying هُوَ مَطْرُوقٌ i. e. اصابته حادثة كتفته [which, if we should read كَتَفَتْهُ, seems to mean he is smitten by an event, or accident, that has disabled him as though it bound his arms behind his back; but I think it probable that كتفته is a mistranscription]: or because he is مصروف [app. a mistake for مَضْرُوب], like as one says مَقْرُوع and مَدَوَّخ [app. meaning beaten and subdued, or rendered submissive]: or as being likened, in abjectness, to a she-camel that is termed مَطْرُوقَةٌ [like مَطَرَّقَةٌ (q. v.)]. (Er-Rághib, TA.) مَطْرُوقَةٌ applied to a woman means [app. Soft and feminine;] that does not make herself like a man. (TA.) [See also a reading of a verse cited voce مَطْرُوفٌ.] — — Also (tropical:) Weak in intellect, (K, TA,) and soft. (TA.) — — Applied to herbage, Smitten by the rain after its having dried up. (Ibn-'Abbád, L, K.) — — See also طَرْقٌ, latter half. Applied to a ewe, مَطْرُوقَةٌ signifies Branded with the mark called طِرَاق upon the middle of her ear. (ISh, O, K.) مُطَارَقٌ: see its fem., with ة, voce مُطْرَقٌ. مُسْتَطْرَقٌ (tropical:) i. q. سِكَّةٌ [app. as meaning A road, like طَرِيقٌ; or a highway]. (TA.) مُنْطَرِقَاتٌ Mineral substances. (TA.) طرمح Q. 1 طَرْمَحَ He made his building long; (S, K; in the former in art. طرح;) like طَرَّحَ: (S and K in art. طرح:) or he made it long and high: (A, TA:) accord. to J, the م is augmentative. (TA.) A poet says, describing camels which herbage produced by the نَوْء [here meaning the rain of the auroral setting] of the constellation Leo had filled with fat, طَرْمَحَ أَقْطَارَهَا أَحْوَى لِوَالِدَةٍ صَحْمَآءَ وَالفَحْلُ لِلضِّرْغَامِ يَنْتَسِبُ [Dark green herbage, the offspring of a mother (meaning, as is said in the TA, of a cloud) of a yellowish black hue, the stallion (meaning the star or asterism supposed to be the cause of its giving rain) tracing his origin to the lion, extended, or stretched out, their sides]. (S and TA, the former in art. طرح.) طَرْمَحٌ One who takes, or walks with, long steps: (K, TA:) accord. to IKtt, the م is augmentative. (TA.) طَرْمَحَانِيَّةٌ Pride. (K.) — — مِشْيَةٌ طَرْمَحَانِيَّةٌ A proud walk or gait. (TA.) طُرْمُوحٌ (K, TA) and ↓ طِرِمَّاحٌ, as also طُرْحُومٌ, which last is thought by IDrd to be formed by transposition, (TA,) Long, or tall. (K, TA.) طِرِمَّاحٌ, of the very rare measure فِعِلَّالٌ, of which there can hardly, or cannot at all, be found any other example, except سِنِمَّارٌ, a foreign word, and سِجِلَّاطٌ, also said to be of foreign origin, (TA,) A man of high ancestry or family, and celebrated; (K, TA;) of high renown. (TA.) — — And One who goes, or penetrates, far, or deeply, into an affair. (AZ, K, TA.) — — And accord. to Abu-l-'Omeythil El-Aarábee, One who elevates his head in pride. (TA.) — — See also طُرْمُوحٌ. طرمذ Q. 1 طَرْمَذَ, inf. n. طَرْمَذَةٌ, He gloried, or boasted, vainly, and praised himself for that which was not in him: (AHeyth, L:) Th says, in his " Amálee," that طَرْمَذَةٌ is a genuine Arabic word; (L;) and so says El-Kálee: (TA:) but in the S it is said to be not of the language of the people of the desert. (L, TA.) [See this word below.] — — طَرْمَذَ عَلَيْهِ He gloried over him, and praised himself for that which he did not possess. (L, K.) فِيهِ طَرْمَذَةٌ In him is pride: (Abu-l-'Abbás, L:) [or vain-glorying: see 1.] طِرْمِذَةٌ: see the last paragraph below. طِرْمِذَانٌ and طَرْمَذَارٌ: see the next paragraph. طِرْمَاذٌ One who glories, or boasts, vainly, and praises himself for that which is not in him; (L, K;) as also ↓ طِرْمِذَانٌ, (L, K,) and طِرْمِذَارٌ, (L,) or طَرْمَذَارٌ, (K, in which it is mentioned in a separate art.,) but طرمذار is said to have been unknown by IAar: (TA:) or one who boasts of abundance which he does not possess; as also the last of the above-mentioned epithets, which also signifies one who boasts of that which he does not perform. (L.) — — Also A horse of generous breed. (Th, L.) مُطَرْمِذٌ (S, L, K) and ↓ طِرْمِذَةٌ (K) A man who says but does not act, or perform; (S, L, K;) and who does not act seriously, or in earnest, (لَا يُحَقِّقُ,) in affairs: (K:) or, accord. to some copies of the K, who does not verify things. (TA.) طرو 1 طَرُوَ, [aor. يَطْرُو,] (Ktr, S, Mgh, Msb, K,) and طَرِىَ, [aor. يَطْرَى,] (Ktr, S, K,) inf. n. طَرَاوَةٌ (Ktr, S, Mgh, Msb, K) and طَرَآءَةٌ (S, K,) and طَرَاةٌ, (TA, and so in some copies of the S and of the K,) like حَصَاةٌ, (TA,) and طَرَآءٌ, (so in some copies of the K,) or طَرًا, (TA as from the K,) with the shortened alif, (TA,) [the last agreeable with analogy as inf. n. of طَرِىَ,] said of a thing, (Mgh, Msb,) or of flesh-meat, (Ktr, S,) It was, or became, fresh, juicy, or moist: (Ktr, S, Msb, K:) and طَرُوَ signifies the same; (Mgh, Msb;) but طَرُوَ is more common. (TA in art. طرأ.) — — And طَرِىَ signifies also تَجَدَّدَ [It became new; was newly made or done; or was renewed]. (TA.) — — طَرَا, [aor. يَطْرُو,] inf. n. طُرُوٌّ, (K,) or, as written in the M, طَرْوٌ, (TA,) He came from a distant place: (K:) you say طَرَا عَلَيْهِمْ he came, or, accord. to Lth, he came forth, upon them from a distant place: or, accord. to AZ, he came upon them without their knowledge: it is a dial. var. of طَرَأَ [q. v.]. (TA.) — — And طَرَا signifies also مَضَى [He went, or went away, &c.]. (TA.) — — And طَرِىَ, aor. يَطْرَى, (IAar, K,) in which, accord. to the K, the last radical letter is ى, [not و changed into ى by reason of the kesreh before it,] but ISd says that there in no word of which the radical letters are ط and ر and ى, (TA,) He advanced, or came forward: or he passed, passed by, went, or went away. (IAar, K, * TA.) 2 طرّاهُ, inf. n. تَطْرِيَةٌ, He rendered it fresh, juicy, or moist. (K.) You say, طَرَّيْتُ الثَّوْبَ inf. n. as above, (S,) [app. meaning I refreshed, or I moistened, the garment, or piece of cloth.] — — And طرّى, (K,) inf. n. as above, (TA,) He rendered perfume fragrant [as though he refreshed it] by admixtures; (K, TA;) and aloes-wood with [other] perfume, or ambergris, or some other thing: (Az, TA:) and in like manner, food, (K, TA,) by mixing it with aromatics. (TA.) — — And He plastered, or coated, a building with clay, or mud: of the dial. of Mekkeh. (Z, TA.) 4 اطراهُ He praised him; thus in the S, and in like manner expl. by Zbd and IKtt; (TA;) and thus اطرأهُ [with ء] is expl. by Es-Sarakustee: (Msb:) he eulogized, or commended, him; (K;) thus in the M; (TA;) and thus it is expl. by Es-Sarakustee: (Msb:) or he praised him renewing the mention of him: (Er-Rághib, TA:) or he praised him exceedingly: (AA, TA:) or he praised him for the best of the qualities that he possessed; (Msb, TA;) thus expl. by IF, and in like manner by Z: (TA:) or he praised him for that which was not in him: (Az, TA:) or he praised him greatly, or extravagantly; exceeded the just, or usual, bounds in praising him: (Msb:) or, accord. to Hr and IAth, he exceeded the just, or usual bounds in praising him, and lied therein. (TA.) — — And اطرى العَسَلَ He made the honey to thicken, or coagulate. (S, Msb, TA.) 12 اِطْرَوْرَى, (K, TA,) inf. n. اِطْرِيرَآءٌ, (TA,) He suffered from indigestion, or heaviness of the stomach, (K, TA,) in consequence of much eating, (TA,) and became inflated in his belly: (K, TA:) and so اِظْرَوْرَى: thus correctly; but mentioned by J and IKtt as with ض. (TA.) [See also Q. Q. 3 in art. طر.] الطَّرَا [without the article طَرًا] What is not of the nature of the earth; (K;) or whatever is

upon the surface of the earth, of such things as are not of the nature of the earth, consisting of pebbles; or small pebbles; [and the like;] and dust and the like: (TA:) and, (K, TA,) as some say, (TA,) the sorts of created things whereof the number cannot be reckoned; (K, TA;) or any created things whereof the number and the sorts cannot be reckoned. (TA.) One says, هُمْ أَكْثَرُ مِنَ الطَّرَى وَالثَّرَى [or الطَّرَا والثَّرَا] i. e. They are more in number, or quantity, than the pebbles, &c., and than the moist earth]. (TA.) طَرِىٌّ Fresh, juicy, or moist: (S, Msb, K, TA:) and طَرِىْءٌ is a dial. var. thereof. (Msb.) It is expl. as meaning thus in the Kur [xvi. 44 and] xxxv. 13 [as an epithet applied to the flesh of fish]. (TA.) And الطَّرِيَّانِ [used as a subst.] means Fish and fresh ripe dates. (A, TA.) — — Also Strange, or a stranger; syn. غَرِيبٌ: and AA has mentioned ↓ رَجُلٌ طَارِىٌّ, [said to be] with teshdeed, [otherwise I should think it might be a mistranscription for طَارِئٌ,] as meaning a man that is a stranger. (TA.) طِرِيَّانٌ, with two kesrehs, and with the ى musheddedeh, The خِوَان [or table] upon which one eats; thus accord. to ISk: or, accord. to IAar, the طَبَق [i. e. dish, or plate]: occurring in a trad.; as some relate it, thus; and as others relate it, طِرِّيَان, with the ر musheddedeh, like صِلِّيَان; [and thus it is mentioned in the O and K in art. طر;] but Fr says that this latter is of the dial. of the vulgar. (TA.) طَارِىٌّ: see طَرِىٌّ. إِطْرِيَةٌ A sort of food, called in Pers. لَا خِشَهْ; (S;) [i. e.] a certain food, like threads, made of flour; (K, TA;) an explanation necessarily implying that it is what is called in Egypt غَزْلُ البَنَاتِ: accord. to Sh, a thing made of softened starch; and said by Lth to be a food made by the people of Syria; a word having no n. un.; and what these two say indicates that it is what is called كُنَافَة: Lth and Z mention the word as pronounced also with fet-h; but Az says that the pronunciation with fet-h is incorrect. (TA.) أُطْرُوَانٌ The first stage, and the quickness, (غُلَوَآء, in the CK [erroneously] غُلُوّ,) of youth: (K, TA:) like عُنْفُوَانٌ in measure and in meaning. (TA.) One says also, ↓ لِكُلِّ شَىْءٍ أُطْرُوَانِيَّةٌ i. e. [To everything there is] a state of youthfulness. (TA.) أُطْرُوَانِيَّةٌ: see what next precedes. عُودٌ مُطَرًّى [Aloes-wood] such as is termed مُطَيَّرٌ, with which one fumigates himself: (S, TA:) and أَلُوَّةٌ مُطَرَّاةٌ [signifies the same, i. e. aloes-wood] rendered fragrant [as though refreshed] by the admixture of [other] perfume, or of ambergris, or some other thing: المُطَرَّاةُ is said by Lth to mean a sort of perfume. (TA.) And غِسْلَةٌ مُطَرَّاةٌ A preparation for washing the head or hand, compounded with aromatics. (S, TA.) — — And one says, هُوَ مُطَرًّى فِى نَفْسِهِ, meaning مُتَجَبِّرٌ [i. e. (assumed tropical:) He is restored to a good state, or condition, of body, or of property]. (TA.) طس طَسٌّ and ↓ طَسَّةٌ (S, M, K) and ↓ طِسَّةٌ (M, K) i. q. طَسْتٌ, (S, K,) which is expl. in its proper place: (TA:) [see art. طست: or] طَسَّةٌ is the original of طَسْتٌ: (Lth, TA:) the pl. (of طَسٌّ, M) is أَطْسَاسٌ [a pl. of pauc.] (M) and طُسُوسٌ (S, M, K) and طَسِيسٌ (M, K) [or rather this is a quasi-pl. n.] and (of طَسَّةٌ and طِسَّةٌ, M) طِسَاسٌ and [of طَسَّةٌ also] طَسَّاتٌ, (S, K,) and طِسَّةٌ may also have for its pl. طِسَسٌ, accord. to rule. (M.) The dim. [of طَسٌّ] is طُسَيْسٌ; (S in art. طست;) and [of طَسَّةٌ and طِسَّةٌ,] طُسَيْسَةٌ. (IKt and Msb in art. طست.) طَسَّةٌ: see the preceding paragraph. طِسَّةٌ: see the preceding paragraph. طِسَاسَةٌ The trade of selling, (M,) or the art of making, (K,) [the kind of basins called] طُسُوس [pl. of طَسٌّ]. (M, K. *) طَسَّاسٌ A seller, (M,) or maker, (K,) of [the kind of basins called] طُسُوس, (M, K. *) طست طَسْتٌ (S, M, K, &c.) A kind of vessel of صُفْر [or brass]: (M, TA:) [generally pronounced in the present day طِشْت and طَشْت: and mostly applied to a kind of basin of tinned copper, or of brass, or of silver, used for washing the hands &c., figured and described in my work on the Modern Egyptians:] i. q. طَسٌّ, [q. v.,] (IKt, S, Mgh, Msb, K,) which is [said to be] arabicized from طَشْت, the latter being a foreign word; (Mgh;) [but it is from the Pers., طَشْت;] it is of the dial. of Teiyi; (S;) and [said to be] formed from طَسٌّ, one of the two س being changed into ت, (IKt, S, Msb, K,) because they are deemed difficult of pronunciation; (IKt, S, Msb;) but in forming the pl. and the dim., the second س is restored, because separated from the former; (S;) for (IKt, S, Msb) the pl. is طِسَاسٌ (S, Mgh, Msb) and طُسُوسٌ, though it has also for its pl. طُسُوتٌ, (IKt, Mgh, Msb,) or, accord. to Zj, طِسَاتٌ; (Msb;) and the dim. is طُسَيْسٌ, (S,) or طُسَيْسَةٌ: (IKt, Msb:) it is also pronounced طِسْتٌ; (MF;) and طَشْتٌ also has been mentioned; (K;) but some say that this is a mistake; and others, that طَشْت is the original word from which طَسْتٌ is arabicized: (TA:) Zj says that, with most of the Arabs, (Msb,) it is fem.: (Mgh, Msb:) sometimes it is masc.: (Lh, M:) IAmb says, on the authority of Fr, that the word used by the Arabs was طَسَّةٌ, save that some said طَسٌّ, without ة; and that the tribe of Teiyi said طَسْتٌ, like as they said لِصْتٌ for لِصٌّ: Es-Sijistánee says that it is a foreign word arabicized: and Az, that it is a word adopted into the Arabic language, because ط and ت do not both occur in an Arabic word. (Msb.) طسق طَسْقٌ, incorrectly pronounced by the people of Baghdád طِسْقٌ, (O, K,) A certain measure of capacity, (Lth, M, O, K,) well known: (M:) and (Lth, M, O, in the K " or ") the portion of the [tax called] خَرَاج that is levied on the [quantities of land termed] جُرْبَان, (Lth, M, O, K,) pl. of جَرِيبٌ: (TA:) an assessed rate (وَظِيفَةٌ) of the land-tax: (S:) it is like the خَرَاج, having a certain amount: (Az, TA:) or it is like an impost of a certain amount: (O, K:) not a pure Arabic word: (Az, O:) app. post-classical: (K:) or (K) a Pers. word (S) arabicized: (S, K:) from the Pers. تَشَه [or تَشْهْ] originally signifying " an oil-measure: " (TK:) it occurs in a letter of 'Omar to 'Othmán. (S, O, K.) طسوج طَسُّوجٌ A certain weight; (T, TA;) two grains, i. e. grains of barley; (حَبَّتَنِ;) (S;) the quarter of a دَانِق; (S, K;) i. e. the twenty-fourth part of a دِرْهَم; the دانق being the sixth of a درهم: (TA:) pl. طَسَاسِيجُ: (S:) an arabicized word [from the Pers. تَسُو]. (S, K.) — — Also i. q. نَاحِيَةٌ [as meaning A district, or province, or the like]; (S, Mgh, K;) such as a قَرْيَة [here app. meaning township], and the like: for instance, Ardabeel is of the طَسَاسِيج of Hulwán: (Mgh:) one of the طَسَاسِيج of the Sawád: (T, TA:) the طساسيج of the people of El-Ahwáz are like the مَخَالِيف of the people of El-Yemen and the أَجْنَاد of the people of Syria and the كُوَر of the people of El-'Irák and the رَسَاتِيق of the people of ElJibál: (IB voce مِخْلَافٌ:) in this sense likewise (S) an arabicized word. (S, Mgh, K. *) طش 1 طَشَّتِ السَّمَآءُ, (S, A, O, K,) aor. طَشِ3ـَ and طَشُ3ـَ, (O, K,) inf. n. طَشٌّ, (TK,) The sky let fall rain such as is called طَشّ [q. v.]; as also ↓ اطشّت. (S, A, O, K.) — — [Hence,] طَشَّ [as meaning (assumed tropical:) He sprinkled the moisture from his nose like fine rain] is said of one affected with the malady termed طُشَّة, when he blows his nose. (O.) — — And طُشَّ, (O, K,) with damm, (K,) He (a man) was, or became, affected with the malady termed طُشَّة: (O, K:) but Az says that the [better] known word is طُشِىَ. (TA.) 4 أَطْشَ3ـَ see the preceding paragraph. طَشٌّ and ↓ طَشِيشٌ Weak [or fine] rain, (S, A, O, K,) but exceeding what is termed رَذَاذٌ: (S, O, K:) or the former is less than رَذَاذ: (El-Khattábee, and Suh in TA art. رذ:) or rain exceeding what is termed رِكٌّ, but less than what is termed قِطْقِطٌ: (TA:) or the first of rain; (L, TA;) next to which is what is termed رَشٌّ: (L:) [but see these other terms for rain: طِشَاشٌ and طُشُوشٌ are pls. of طَشٌّ; both mentioned in the O, though not there said to be pls. of طَشٌّ:] one says, أَصَابَنَا طِشَاشٌ وَرِشَاشٌ [Rains such as are termed طشاش and رشاش fell upon us]. (O.) طُشَّةٌ and ↓ طُشَاشٌ, both with damm, A malady like the [rheum termed] زُكَام, (O, K,) incident to human beings: said by El-Kutabee to be termed طُشَّة because when he who is affected with it blows his nose he sprinkles the moisture from it like fine rain (إِذَا اسْتَنْثَرَ طَشَّ): but the [better] known word

is طُشْأَةٌ (O.) [See also the next paragraph.] طِشَّة is said in the K to signify A young child; its author having app. understood a young child to be meant thereby in a trad. respecting the [plant called] حَزَاة, in which it is said, يَشْتَرِيهَا أَكَايِيسُ الصِّبْيَانِ لِلطِّشَّةِ [evidently meaning, Intelligent children purchase it for the malady termed طِشَّة, this word being doubtless either a dial. var. of طُشَّة, or a mistranscription]: that طشّة here denotes children is refuted by another relation of the trad., يَشْرَبُهَا أَكَايِيسُ النِّسَآءِ لِلطُّشَّةِ [i. e. intelligent women drink a preparation of it for the طُشَّة]. (TA.) طَشَاشٌ i. q. رَشَاشٌ [i. e. Such as is sprinkled, or scattered,] (K, TA) of rain: or such as is weak. (TA.) [Not to be mistaken for the pls. طِشَاشٌ and رِشَاشٌ: see طَشٌّ.] — — And hence, app., and, if so, tropical, Weakness of sight: whence the prov., الطَّشَاشُ وَلَا العَمَى [Weakness of sight, and not blindness]. (TA.) طُشَاشٌ: see طُشَّةٌ. طَشِيشٌ: see طَشٌّ. أَرْضٌ مطْشُوشَةٌ Land upon which has fallen rain such as is termed طَشٌّ. (S, A, O.) — — And رَجُلٌ مَطْشُوشٌ A man affected with the malady termed طُشَّة. (TA.) طشت طَشْتٌ see طَسْتٌ. طعم 1 طَعِمَهُ, aor. طَعَمَ, inf. n. طَعْمٌ and طَعَامٌ, He ate it; namely, food: (K, * TA:) and طَعِمَ, aor. as above, inf. n. طُعْمٌ, with damm, he tasted [a thing]: (K:) or طَعِمَ, aor. as above, (S, Mgh, * Msb,) inf. n. طُعْمٌ, with damm, (S,) or طَعْمٌ, with fet-h, (Msb,) or both, (Mgh,) and مَطْعَمٌ also is an inf. n. of the same verb, (TA,) signifies he ate, (S, Mgh, Msb, *) a thing, (Mgh,) and [app. also he swallowed, for it is said that] it applies to anything that is swallowed easily or agreeably, even to water: (Msb:) and he tasted (S, Mgh, Msb) a thing; (Mgh, Msb;) as also ↓ تطعّم; (S, Mgh, K;) [i. e.] this latter verb signifies he tasted food in order that he might know its flavour; and so ↓ استطعم: (Msb:) and طَعِمَ as meaning he tasted may be used in relation to that which is eaten and to that which is drunk. (L.) Hence, in the Kur [xxxiii. 53], فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا And when ye shall have eaten [disperse yourselves]. (S, * TA.) And you say, فُلَانٌ قَلَّ طُعْمُهُ, meaning [Such a one,] his eating [was, or became, little]. (S.) The saying in the Kur [ii. 250], وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّى means But whoso does not taste it, (S, Msb, * TA,) he is of my followers, (Bd, Jel,) or is at one, or in union, with me: (Bd:) or, accord. to Zj, the meaning is, لَمْ يَتَطَعَّمْ ↓ بِهِ [app. meaning does not refresh himself with it as though with food]: (TA:) or, as some say, the passage in which it occurs denotes a prohibition to take aught save as much as is laded out with the hand; and when water has with it something that is chewed, one says of it يُطْعَمُ. (Er-Rághib, TA.) تَطْعَمْ ↓ تَطْعَمْ i. e. Taste thou, (S, Mgh, K,) then thou wilt have desire, or appetence, (Mgh,) or so that thou mayest have desire, or appetence, and mayest eat; (S, K;) or taste thou the food, for it will induce thee to eat it; (IB, TA;) is a prov., (IB, Mgh, TA,) said to him who refrains from an affair; meaning, commence it, for thy doing so will invite thee to finish it. (IB, TA.) — — الطَّعْمُ signifies also The eating with the central incisors: one says, إِنَّهُ لَيَطْعَمُ طَعْمًا حَسَنًا [Verily he eats well with the central incisors]. (TA.) — — مَا يَطْعَمُ آكِلُ هٰذَا الطَّعَامِ, (K, * TA,) a phrase mentioned by ISh, (TA,) means (tropical:) The eater of this food does not become satisfied in stomach. (K, * TA.) — — طَعِمَ said of a branch, or shoot, (tropical:) It received ingraftment. (ISh, K, TA.) — — And [hence, perhaps,] طَعِمَتْ عَيْنُهُ (assumed tropical:) [His eye had a mote cast into it: see 4]. (TA.) — — طَعِمَ عَلَيْهِ, (K, TA,) inf. n. طُعْمٌ, (K, * TA,) which, in the K, is improperly disjoined from its verb, [as though it were a simple subst.,] (TA,) i. q. قَدَرَ [i. e. He had power over him, or it; or he had power, or ability, to do it, &c.]. (K, TA.) 2 طَعَّمَ see 4, in three places. — — طعّم, (K, TA,) inf. n. تَطْعِيمٌ, (TA,) said of a bone, means (assumed tropical:) It had, or contained, marrow. (K, TA.) [Used in this sense, it may be regarded as a trans. v. of which the objective complement is understood; as though signifying It fed.] 3 طَاعَمْتُهُ I ate with him. (TA.) — — And [hence] طَاعَمَا, said of two pigeons, (tropical:) They billed; the male bird inserting his mouth [or bill] into that of his female; as also ↓ تَطَاعَمَا. (K, TA.) 4 اطعمهُ, (Msb, K,) or اطعمهُ الطَّعَامَ, (S,) [inf. n. إِطْعَامٌ,] He fed him; or gave him to eat, or gave him food; (Msb, K;) [and so, accord. to modern usage, ↓ طعّمهُ.] — — And [hence] اطعمهُ signifies also (tropical:) He supplied him with the means of subsistence: whence, in the Kur [li. 57], وَمَا أُرِيدُ أَنْ يَطْعِمُونِ i. e. (tropical:) And I desire not that [they, meaning] any of my servants should supply me with the means of subsistence; for I am the supplier of the means of subsistence. (TA.) — — And أَطْعَمْتُكَ هٰذِهِ الأَرْضَ (assumed tropical:) I have assigned to thee as a طُعْمَة [q. v.] this land. (TA.) It is said of the Prophet, أَطْعَمَهُمْ طُعْمَةً (assumed tropical:) [He assigned to them, or gave them, a طعمة]: accord. to Aboo- Haneefeh, الإِطْعَامُ signifies peculiarly (assumed tropical:) the lending of land for cultivation: but it is said on the authority of Mo'áwiyeh, إِنَّهُ أَطْعَمَ عَمْرًا خَرَاجَ مِصْرَ, meaning (assumed tropical:) that he gave 'Amr as a طُعْمَة the خراج [or land-tax] of Egypt. (Mgh.) — — See also 10. — — اطعم الغُصْنَ, (ISh, K,) inf. n. إِطْعَامٌ, (TA,) (tropical:) He ingrafted upon the branch, or shoot, a branch, or shoot, of another tree; (ISh, K, TA;) as also ↓ طعّمهُ, [which is more commonly used in this sense,] (K,) inf. n. تَطْعِيمٌ. (TA.) [And ↓ طعّمهُ is now used as meaning also (assumed tropical:) He inoculated him.] — — And أَطْعَمْتُ عَيْنَهُ قَذًى (assumed tropical:) [I cast a mote into his eye]. (TA.) [— — See also a verse cited voce عِقْبَةٌ.] — — اطعم النَّخْلُ (tropical:) The palm-trees had ripe fruit, (S, K, TA,) such as might be eaten: or bore fruit: (TA:) or اطعمت الشَّجَرَةُ the tree had ripe fruit: (Msb:) or اطعمت الثَّمَرَةُ the fruit became ripe. (Mgh.) 5 تَطَعَّمَ see 1, in three places: and see also an ex. voce ضَارٍ, in art. ضرو and ضرى. 6 تطاعيوا They (a party on a journey) ate with, or at the tent of, [meaning, of the food of,] this man on one occasion of alighting, and another man on another occasion of alighting; each one of them having his turn to supply the food of one day: like تناوبوا and تنازلوا. (ISh, TA in art. نوب.) — — See also 3. — — [Hence,] one says of two persons in conformity, تَطَاعَمَا, meaning (assumed tropical:) They acted as do the two [billing] pigeons. (TA.) 8 اطّعم البُسْرُ, (K,) or اطّعمت البُسْرَةُ, (S,) (assumed tropical:) The ripening dates, or the ripening date, acquired flavour, (S, K, TA,) and became ripe, so as to be eaten. (TA.) — — [Hence,] one says, هُوَ رَجُلٌ لَا يَطَّعِمُ (tropical:) He is a man who will not become well disciplined, in whom that which should improve him will not produce an effect, (K, * TA,) and who will not become intelligent. (TA.) 10 استطعمهُ He asked him to feed him. (S, Mgh, Msb.) — — [Hence,] اِسْتَطْعَمْتُهُ الحَدِيثَ (assumed tropical:) I asked him to relate to me the narrative, or tradition: or to make me to taste the savour of his discourse. (TA.) — — And إِذَا اسْتَطْعَمَكُمُ الإِمَامُ فَأَطْعِمُوهُ ↓ (tropical:) When the امام [or leader in prayer] desires you to tell him what he should say, (S, Mgh, K, TA,) being unable to proceed (Mgh, TA) in reciting the prayer, (TA,) do ye tell him what he should say, (S, Mgh, K, TA,) and prompt him, as though putting the recitation into his mouth like as food is put in: (TA:) a saying of 'Alee. (K.) — — And اِسْتَطْعَمْتُ الفَرَسَ (assumed tropical:) I desired the horse's running. (TA.) — — See also 1, first sentence. طَعْمٌ [as an inf. n.: see 1. — — As a simple subst.,] Taste, flavour, or savour; (S, Msb, TA;) sweetness, and bitterness, and a quality [of any kind] between these two, in food and in beverage: pl. طُعُومٌ. (K.) One says, طَعْمُهُ مُرٌّ [Its taste is bitter], (S, TA,) and حُلْوٌ [sweet], (Msb, TA,) and حَامِضٌ [acid]: and تَغَيَّرَ طَعْمُهُ Its taste became altered from its natural quality. (Msb.) — — And [Relish, i. e.] a desired quality of food. (S, Msb, K.) One says, لَيْسَ لَهُ طَعْمٌ [It has no relish]: (S:) and لَيْسَ لِلْغَثِّ [What is lean

has no relish]: and ↓ طَعَمٌ signifies the same in the dial. of Kiláb. (Msb.) — [Hence, (assumed tropical:) An approvable quality in a man.] One says رَجُلٌ ذُو طَعْمٍ (assumed tropical:) A man possessing intelligence, and prudence, or discretion: and مَا بِفُلَانٍ طَعْمٌ وَلَا نَوِيصٌ (assumed tropical:) There is not in such a one intelligence nor activity: and لَيْسَ لِمَا يَفْعَلُ فُلَانٌ طَعْمٌ (assumed tropical:) There appertains not to what such a one does any pleasing quality, nor any place of honour in the heart, or mind: and it is said in a trad., مَا قَتَلْنَا أَحَدًا بِهِ طَعْمٌ مَا قَتَلْنَا إِلَّا عَجَائِزَ صُلْعًا (assumed tropical:) We slew not any one of account, any known person, or any one of rank, or station; [we slew not any but bald-headed old women;] and one may also say in this case ↓ طُعْمٌ, with damm. (TA.) — — Also A thing that is swallowed easily or agreeably, whether solid, as grains [&c.], or liquid, as expressed juice and oil and vinegar [&c.]; differing from طُعْمٌ, which does not apply to liquids. (Msb.) طُعْمٌ [as an inf. n.: see 1: — —] as a subst.: see طَعَامٌ. — — Also Grain that is thrown to birds. (T, Msb, TA.) And A bait that is thrown to fish. (TA.) — — طَعَامُ طُعْمٍ means Food that satisfies the stomach of its eater: (ISh, K, TA:) and is said by MF to be for طَعَامُ شَيْءٍ طُعْمٍ. (TA.) The Prophet said of the well Zemzem, إِنَّهَا طَعَامُ طُعْمٍ, meaning Verily it is a satisfier of the stomach of man, (ISh, Msb, TA,) like as is food. (TA.) — — See also طَعْمٌ. طَعِمٌ; see طَعْمٌ. see طَاعِمٌ. طُعْمَةٌ i. q. مَأْكَلَةٌ, (S, Msb, K, TA,) or رِزْقٌ; (Mgh;) i. e. (assumed tropical:) An assigned, or appointed, means of subsistence; such as a grant of a tract of land; [an allodium so granted;] and a tax, or a portion of a tax or of taxes; and the like: (Mgh, TA:) pl. طُعَمٌ. (Mgh, K.) One says, جَعَلْتُ هٰذِهِ الضَّيْعَةَ طُعْمَةً لِفُلَانٍ (assumed tropical:) [I have assigned this estate as a means of subsistence to such a one]. (S.) [For other exs., see 4.] And it is said in a trad. respecting the inheritance of the grandfather, إِنَّ السُّدُسَ الآخَرَ طُعْمَةٌ لَهُ i. e. (assumed tropical:) The other sixth is a surplus for him beyond his [regular] due. (TA.) — — Also An invitation to food. (K.) — — And (tropical:) A mode, or manner, of gain; (S, K, Ta;) as also ↓ طِعْمَةٌ: (TA:) it is like جِرْفَةٌ. (A, TA.) One says, فُلَانٌ عَفِيفُ الطُّعْمَةِ (tropical:) [Such a one is uncorrupt in respect of the mode of gain]: and خَبِيثُ الطُّعْمَةِ i. e. corrupt in respect of the means of gain. (S, TA.) طِعْمَةٌ A way, mode, or manner, of eating: (K, TA:) Lh explains it as meaning a way, mode, or manner, of acting or conduct, without saying in eating or in any other thing. (TA.) One says, فُلَانٌ حَسَنُ الطِّعْمَةِ وَالشِّرْبَةِ [Such a one is good, or comely, in respect of the way, mode, or manner, of eating and of drinking]. (A 'Obeyd, S, TA.) And فُلَانٌ طَيِّبُ الطِّعْمَةِ (tropical:) [Such a one is accustomed to eat nothing but what is lawful], and خَبِيثُ الطِّعْمَةِ accustomed to eat nothing but what is unlawful. (TA.) See also طُعْمَةٌ. طَعَامٌ [as an inf. n.: see 1. — — As a subst.,] Food, (S, Nh, Mgh, Msb, K,) of any kind; (Nh, TA;) like as شَرَابٌ signifies beverage [of any kind]: (Mgh, Msb:) and especially wheat, (S, Nh, Mgh, Msb, K,) to which it is applied by the people of El-Hijáz; (Msb, TA;) and barley; (Nh, TA;) [and corn in general; thus applied to millet in the present day in some parts of Arabia, as, for instance, in El-Yemen; (see مِيرَةٌ;)] and dates, (Nh, Mgh, TA,) when said not to mean wheat; (Mgh, TA;) &c.: (Nh, TA:) and in the Expos. of the " Shifè," it is said to be applied to (tropical:) other than food tropically: (TA:) and ↓ طُعْمٌ signifies the same; (S, Mgh, Msb, K;) as also ↓ مَطْعَمٌ; (Ham p. 166, and K; *) of which the pl. is مَطَاعِمُ: (Ham ubi suprà:) one says, هُوَ يَحْتَكِرُ المَطَاعِمَ, meaning [He collects and withholds] wheat [waiting for a time of scarcity and dearness]: (A, TA:) the pl. of طَعَامٌ is أَطْعِمَةٌ, (Mgh, Msb, K,) and pl. pl. أَطْعِمَاتٌ. (K.) [It often means A meal, or repast.] طَعَامُ البَحْرِ means That from which the water [of the sea, or of the great river,] has receded, leaving it, so that it is taken without fishing: or, as some say, anything that is irrigated by the water of the بحر [i. e. great river], and consequently vegetates: so says Zj. (TA. [See the Kur v. 97.]) طَعُومٌ and ↓ طَعِيمٌ, applied to a slaughtered camel or she-camel, (assumed tropical:) Such as is between the lean and the fat: (Fr, S, K:) or the former, so applied, signifies fat: and each, applied to a sheep or goat (شَاة), having somewhat of fat: (TA:) and the former, as also ↓ مُطَعِّمٌ and ↓ مُطْعِمٌ [in the CK مُطَعَّمٌ], signifies (tropical:) thus, applied to a he-camel and to a she-camel, (K, * TA,) as also ↓ طَعِيمٌ: or a she-camel having in her a little marrow: or in the flesh of which is found the flavour of fat, by reason of her fatness. (TA.) Accord. to Aboo-Sa'eed, one says, لَكَ غَثُّ هٰذَا وَطَعُومُهُ i. e. (assumed tropical:) [Thine is, or shall be, the lean of this] and the fat thereof. (TA.) And مُخٌّ طَعُومٌ means (assumed tropical:) Marrow in which is found the flavour of fatness. (TA.) طَعِيمٌ: see the next preceding paragraph, in two places. — — Also, applied to water, i. q. شَرُوبٌ [q. v.]. (TA in art. شرب.) طَعُومَةٌ A sheep, or goat (شَاة) that is confined to be eaten. (K.) طَعَامِيٌّ A seller of طَعَام [app. as meaning wheat, or corn]. (TA.) طَاعِمٌ Eating: and tasting. (S.) — — And (tropical:) A man having a good state, or condition, in respect of food; as also ↓ طَعِمٌ; (K, TA;) [each] a possessive epithet in this sense; on the authority of Sb. (TA.) — — أَنَا طَاعِمٌ عَنْ طَعَامِكُمْ, thus in the A and K, but in the L غَيْرُ طعامكم, (TA,) means (tropical:) I am in no need of your food. (K, TA.) مَطْعَمٌ [as an inf. n.: see 1. — — As a subst.,] A place of eating: (Har p. 345:) [and a time thereof:] syn. مَأْكَلٌ. (TA.) — — See also طَعَامٌ. — — And see also مُسْتَطْعَمٌ. مُطْعَمٌ [Fed. — — And hence,] (tropical:) Supplied with the means of subsistence. (S, K, TA.) — — [Hence,] one says, إِنَّكَ مُطْعَمٌ مَوَدَّتِى, meaning مَرْزُوقٌ مَوَدَّتِى [i. e. (tropical:) Verily thou art gifted with my love, or affection]. (TA.) مِطْعَمٌ That eats vehemently: (S, K:) fem. with ة: (K:) the former applied to a man; (S, TA;) and the latter, to a woman, and extr., [said to be] the only instance of the kind except مِصَكَّةٌ. (TA.) مُطْعَمَةٌ or مطعَمَةٌ: see the next paragraph, each in two places. مُطْعِمَةٌ, (S, K,) like مُحْسِنَةٌ, (K,) [i. e.] with kesr to the ع, accord. to IAar, (S,) and like مُكْرَمَةٌ, (K, [i. e. ↓ مُطْعَمَةٌ, but I think it most probable that it is correctly ↓ مِطْعَمَةٌ, like مِكْسَحَةٌ &c., as being the name of an instrument, agreeably with a remark respecting it in what follows,]) (tropical:) A bow: (S, K, TA:) called by the former appellation because it feeds its owner with the game: (IAar, S, TA:) and by the latter appellation because one takes the game by means of it, and often shoots with it. (TA.) — — And المُطْعِمَةُ, (K, TA,) or, as written by Z, with fet-h, [i. e. ↓ المُطْعَمَةُ, or, as I think more probable, ↓ المِطْعَمَةُ,] (tropical:) The غَلْصَمَة [or epiglottis; because it is said to throw the meat and drink into the gullet]. (K, TA.) And (tropical:) [The place thereof; i. e.] the حَلْق [or fauces; or upper part of the throat]: so in the saying, أَخَذَ فُلَانٌ بِمطعمة فُلَانٍ i. e. (tropical:) Such a one seized the حَلْق of such a one, squeezing it; said only in a case of throttling and fighting. (AZ, TA.) — — And المُطْعِمَتَانِ (tropical:) The two corresponding anterior toes of a bird; (S, K, TA;) i. e. the two talons with which the bird seizes the flesh-meat. (TA.) مُطَعِّمٌ: see طَعُومٌ. — — Also (assumed tropical:) Milk that has acquired in the skin a flavour and a pleasant odour: (AHát, K, TA:) and ↓ مُطَعِّمٌ signifies [the same, or] milk that has acquired the flavour of the skin. (TA.) مُطْعِمٌ: see طَعُومٌ: — — and see also مُطَعِّمٌ. مِطْعَامٌ One who feeds others much, (S,) or who has many guests, (K,) and who entertains guests much; (S, K;) applied to a man, (S, TA,) and to a woman: (TA:) [and app. one who eats much: for] قَوْمٌ مَطَاعِيمُ signifies a people, or party, that eat much: or that feed others much. (TA.) مُطَاعَمُ الخَلْقِ i. q. مُتَابَعُ الخَلْقِ [app. (assumed tropical:) Sound, or free from defect, in make]. (TA.) مُسْتَطْعَمٌ The lips of the horse: (S, K, TA:) As says that thinness of the مستطعم of the horse is approved: (S, TA:) but some say that it is the part beneath the مَرْسِن [or place of the halter] of the horse, extending to

the extremities of his lips: and مطعم [thus in my original, app. ↓ مَطْعَمٌ, as being the " place of eating,"] signifies the same. (TA.) 1 طعن طَعَنَهُ بِالرُّمْحِ, aor. طَعُنَ and طَعَنَ, (S, Msb, K,) the latter allowed by Fr as aor. of the verb in all its senses, (S, Msb,) because of the faucial letter, (Msb,) and heard by him as aor. of the verb in this phrase, but not by Ks in this case nor in relation to the grounds of pretension to respect or honour, (TA,) inf. n. طَعْنٌ, (S, Msb, K,) and مَطْعَنٌ, (Msb,) and Lth authorizes طَعَنَانٌ also in this case as well as in the case of طَعَنَ بِالقَوْلِ, (TA,) He smote him and pierced him, or he smote him and he pierced him, [for it does not always signify the causing the weapon to enter,] with the spear; (K;) he pierced him, smote him, or wounded him, with the spear: (MA:) [sometimes طَعَنَهُ means he pierced, stabbed, stuck, or gored, him with a spear, &c.; and sometimes, he thrust, goaded, or poked, him:] you say, طَعَنَ الدَّابَّةَ بِعُودٍ أَوْ نَحْوِهِ [He goaded the beast with a stich or the like]. (Mgh and Msb in art. نخس.) — — [Hence,] طُعِنَ (tropical:) He was smitten by the طَاعُون i. e. plague, or pestilence; (Z, Msb, K, TA;) said of a man, (Msb, TA,) and of a camel. (TA.) — — And طَعَنَ فِيهِ بِالقَوْلِ, (S, Msb, K,) and عَلَيْهِ, (Msb, TA,) and طَعَنَهُ بِلِسَانِهِ, (TA,) [and طَعَنَ فِى عِرْضِهِ,] aor. طَعُنَ, (Lth, TA,) or, accord. to some, in this case طَعَنَ, (TA,) or both, (Msb,) inf. n. طَعْنٌ and طَعَنَانٌ, (S, Msb, K, TA, [the latter in the CK, erroneously, طَعْنَان, but expressly said in the TA to be بِالتَّحْرِيك,]) (tropical:) [He wounded him, or attacked him, with words, and with his tongue; and wounded, or attacked, his reputation;] he blamed, censured, or reproached, him; attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like; or spoke against him. (Msb, TA.) A poet says, (S,) namely, Aboo-Zubeyd, (TA,) وَأَبِى ظَاهِرُ الشَّنَاءَةِ إِلَّا طَعَنَانًا وَقَوْلَ مَا لَا يُقَالُ [And my father is one in whom hatred is manifest, (or, as in the TA, المُظْهِرُ العَدَاوَةَ, he who manifests enmity,) except in censuring, and saying what should not be said]. (S.) طَعَنَانٌ is of a measure of inf. ns. of verbs denoting that in which is prolongation and perseverance; and aptly applies to deviation from the right course. (TA.) — — طَعَنَ إِلَى أُمِّهِ is said of a child, meaning He raised his head [or thrust with it] towards the breast of his mother. (L.) — — And طَعَنَ فِى الدَّارِ, said of a branch of a tree, (L, Msb,) means It inclined into, or against, the house, rising: (L:) or it inclined towards the house, extending sideways. (Msb.) — — طَعَنَتْ فِى الخِدْرِ, said, in a trad., of any one of the Prophet's daughters, when demanded in marriage, as denoting her disapproval, means (assumed tropical:) She entered within the خِدْر [or curtain]: or, as some say, she struck the خدر with her hand. (TA in art. خدر.) — — And you say, طَعَنَ فِى المَفَازَةِ, (S, Msb, K,) aor. طَعُنَ and طَعَنَ, (S,) inf. n. طَعْنٌ, (Msb,) (tropical:) He went away in, or into, the desert, (S, Msb, K, TA,) penetrated into it, (TA,) and traversed it. (So in a copy of the S.) — — And طَعَنَ اللَّيْلَ (tropical:) He journeyed throughout the whole of the night. (K, TA.) One says, خَرَجَ يَطْعُنُ اللَّيْلَ (tropical:) He went forth journeying in the night. (TA.) And طَعَنَ بِالقَوْمِ (assumed tropical:) He journeyed by night with the people, or party. (TA.) — — And طَعَنَ فِى السِّنِّ, (S, Msb,) aor. طَعُنَ, (S,) (assumed tropical:) He became old, or advanced [or far-advanced] in age: (Msb:) or he rose (شَخَصَ) in age. (TA.) — — And طَعَنَ فِيهِ means also (assumed tropical:) He began it, or entered upon it, namely, a thing, (Msb, TA,) or an affair, of any kind. (Msb.) Hence one says of a woman, طَعَنَتْ فِى الحَيْضَةِ, for طعنت فى أَيَّامِ الحَيْضَةِ i. e. (assumed tropical:) She entered upon the days of the menstruation. (Msb.) — — طَعَنَ فِى العِنَانِ, (K,) aor. طَعَنَ, (S,) said of a horse, means (tropical:) He strained the rein [by thrusting forward his head], and hastened, or was quick, (تَنَشَّطَ, so in copies of the S, in the K تَبَسَّطَ,) in going, or pace. (S, K, TA.) — — And طُعِنَ فِى جِنَازَتِهِ means (assumed tropical:) He died; (Lth and Mgh and TA in art. جنز;) [lit. he was thrust into his bier:] or he was at the point of death: and طُعِنَ فِى نَيْطِهِ signifies the same. (TA in the present art.) 3 طَاْعَنَ see 6. — — الطِّعَانُ is metonymically used as meaning المُجَامَعَةُ. (Har p. 601.) 6 تَطَاعَنُوا فِى الحَرْبِ, (S, K,) inf. n. تَطَاعُنٌ, (K, TA,) and accord. to the K طعنان, app. طَعَنَانٌ, [in the CK with the ع quiescent,] but correctly ↓ طِعِنَّانٌ, with two kesrehs and with a sheddeh to the ن, which is anomalous; and to this the K adds طِعَانٌ, with kesr, [in the CK written with fet-h,] but this is the inf. n. of ↓ طَاعَنُوا, not of تطاعنوا, as also مُطَاعَنَةٌ; (TA;) and ↓ اِطَّعَنُوا, (S, K,) of the measure اِفْتَعَلُوا; (S;) [They pierced, or thrust, one another in war:] Az says that التَّفَاعُلُ and الاِفْتِعَالُ scarcely ever signify otherwise than the participation of two agents. (TA.) 8 إِطْتَعَنَ see the next preceding paragraph. طَعْنٌ: see what next follows. طَعْنَةٌ [as an inf. n. of un., A single act of piercing or thrusting; i. e. a piercing thrust or a stab, or simply a thrust; with a spear or the like: and a wound made by piercing or thrusting with a spear or the like; i. e.] the effect of الطَّعْن: pl. [or rather coll. gen. n.] ↓ طَعْنٌ, thus used by a Hudhalee poet in the phrase طَعْنٌ جَوَائِفُ [spear-wounds penetrating into the interior of the body, or into a vital part]. (TA.) — — [It is also an inf. n. of un. in other senses. — — Golius assigns also to this word and to طِعْنَةٌ and طُعْنَةٌ, as from the K, the meaning of A woman of evil disposition: but this is evidently a mistake, and taken from an art, (next after the present one) in the K, in which الطَّعْثَنَةُ, there said to be بِالمُهْمَلَةِ وَالمُثَلَّثَةِ, is expl. as meaning " the woman evil in disposition. "] طِعِنَّانٌ an anomalous inf. n. of 6, q. v. (TA.) طَعِينٌ: see مَطْعُونٌ, in two places. طَعَّانٌ, (S, TA,) occurring in a trad., (S,) means Wont [to wound, or attack, the reputations of men;] to attack men with blame, censure, or reproach, and with backbiting, and the like: (TA:) it is for طَعَّانٌ فِى أَعْرَاضِ النَّاسِ [a phrase mentioned in the Msb]. (S, TA. *) طِعِّينٌ Skilled in piercing, or thrusting, [with the spear,] in war. (TA.) طَاعُونٌ (tropical:) An epidemic disease; (TA;) [i. e.] plague, or pestilence, syn. وَبَأ or وَبَاء, (K, TA,) by reason of which the air is vitiated, and by it the constitutions and the bodies are vitiated: (TA:) or the kind of وَبَأ with which men are smitten by the jinn, or genii: (TA voce وَبَأٌ, q. v.:) or a mortality in consequence of وَبَأ: (S, Msb:) pl. طَوَاعِينُ: (S, Msb, K:) it is a tropical term from الطَّعْن, because the طَوَاعِين are called by them رِمَاحُ الجِنِّ [the spears of the jinn, or genii]. (Z, TA.) مَطْعَنٌ is a noun of place [signifying A place of piercing or thrusting &c.]; as well as an inf. n. (Msb.) مَا فِيهِ مَطْعَنٌ means (assumed tropical:) There is not in him anything [for which his reputation is to be wounded, or attacked, or] for which he is to be blamed, censured, or spoken against: (TA in art. غمز:) and you say, لَهُ فِيهِ مَطْعَنٌ (assumed tropical:) [He has (meaning he finds) in him something for which his reputation may be wounded, &c.]: pl. مَطَاعِنُ. (TA in the present art.) مَطْعَنٌ: see what next follows. مِطْعَانٌ One who pierces, or thrusts, the enemy much; (S, K;) as also ↓ مِطْعَنٌ: (K:) pl. of the former مَطَاعِينُ; (S, K;) and of the latter مَطَاعِنُ. (K.) مَطْعُونٌ Smitten and pierced [&c.; see 1, first sentence]; as also ↓ طَعِينٌ: (K:) AZ says, (TA,) the pl. [of the latter] is طُعْنٌ, (K, TA,) and not طَعْنَى [like قَتْلَى]. (TA.) — — Also (tropical:) Smitten by the طَاعُون [i. e. plague, or pestilence]; (Msb, TA;) and so ↓ طَعِينٌ. (TA.) 5 طغم تطغّم [in Freytag's Lex. تَطَاغَمَ] He feigned ignorance (K, TA) عَلَيْهِ [to him]; as though he did as do the طَغَام. (TA.) طَغْمٌ A sea. (K.) And Much water. (K.) طَغَامٌ Low, ignoble, mean, or sordid, and weak, persons, such as serve for the food of their bellies; or stupid, weak in intellect, low, ignoble, mean, or sordid: (S, K, TA:) and applied to a single person as well as to a pl. number. (S, TA.) — — And The inferior, or

meaner, sorts of birds, (S, K, TA,) [contr. of عِتَاقُ الطَّيْرِ,] and some add, and of beasts, or birds, of prey: (TA:) n. un. with ة; (S, K;) applied to the male and the female. (Yaakoob, S.) It has no verb; and its derivation is not known. (S.) — — يَا طَغَامَ الأَحْلَامِ, said by 'Alee to the people of El-'Irák, is a phrase of the same class as إِشْفَى المِرْفَق, [i. e. an instance of a subst. used as an epithet,] as though he said يَا ضِعَافَ الأَحْلَامِ [O ye weak in respect of the qualities of forbearance]. (TA.) — — طَغَامُ الكَلَامِ means (tropical:) Low, or vile, speech: one says, كَلَامُ الطَّغَامِ طَغَامُ الكَلَامِ (tropical:) [The speech of the low, ignoble, &c., is low, or vile, speech]. (TA.) طَغَامَةٌ Foolish; stupid; or having little, or no, intellect or understanding; (Az, K;) as also دَغَامَةٌ. (Az, TA.) — — [See also طَغَامٌ, of which it is a n. un.] طُغُومَةٌ and طُغُومِيَّةٌ Foolishness; stupidity; or paucity, or want, of intellect or understanding: and lowness, ignobleness, or meanness. (K.) طغو and طغى 1 طَغَى, aor. يَطْغَى; (S, M, Msb, TA, &c.;) not mentioned in the K [in art. طغى, but in some copies thereof mentioned in art طغو]; perhaps dropped by the copyist; (TA;) and طَغَا, aor. يَطْغُو; and طَغِىَ, aor. يَطْغَى; (S, Msb, K;) inf. n. طَغْىٌ, which is of the first, though mentioned in the K as being of the last; (TA;) and طُغْيَانٌ, (S, K,) which is also of the first, and second, (S,) or of the last, as also طِغْيَانٌ, (K,) mentioned by Ks as from some of the tribe of Kelb; (TA;) or طُغْيَانٌ is a simple subst.; (Msb;) and طَغْيَا, mentioned by Az as an inf. n. [app. of the first]; (TA;) and the inf. n. of the second is طَغْوٌ, (Msb,) or طُغُوٌّ, (K accord. to the TA,) like عُلُوٌّ, (TA,) or طَغْوَى, (so in some copies of the K,) and طُغْوَى, mentioned as an inf. n. by Az, (TA,) and طُغْوَانٌ; (K, and mentioned in the S as syn. with طُغْيَانٌ;) and the inf. n. of طَغِىَ is طَغًى; (Msb, TA;) He exceeded the just, or common, limit or measure; was excessive, immoderate, inordinate, or exorbitant; (S, Msb, K, TA;) [and particularly] in disobedience: (S, * Msb, * TA:) he exalted himself, and was inordinate in infidelity: he was extravagant in acts of disobedience and in wrongdoing: (K:) accord. to El-Harállee, الطُّغْيَانُ signifies the acting wrongfully in respect of the limits of things and the measures thereof. (TA.) — — [Hence,] طَغَى, in the K طَغِىَ, but the former is the right, (TA,) or طَغَا, (Msb,) said of a torrent, (Msb,) or of water, (K, TA,) (tropical:) It rose high, (Msb, K, TA,) so as to exceed the ordinary limit in copiousness: (Msb:) or طَغَى or طَغَا, (accord. to different copies of the S,) said of a torrent, (assumed tropical:) it brought much water: and, said of the sea, (assumed tropical:) its waves became raised, or in a state of commotion: and, said of the blood, (assumed tropical:) it became roused, or excited. (S.) [Hence also the phrase طَغَا مِرْقَمُكَ (assumed tropical:) Thy pen has exceeded its due limit: see art. رقم.] — — طَغَتِ البَقَرَةُ, (K,) aor. 1◌3◌2, (TA,) means The بَقَرَة [i. e. the bovine antelope called بَقَرَةُ الوَحْشِ (see طَغْيَا)] uttered a cry or cries. (K.) 4 اطغاهُ It, (i. e. wealth, S,) or he, (a man, Msb,) made him to exceed the just, or common, limit or measure; to be excessive, immoderate, inordinate, or exorbitant. (S, Msb, K.) 6 تطاغى المَوْجُ [app. The waves conflicted, or dashed together, with excessive vehemence]: a phrase mentioned by Z. (TA.) طَغًا: see what next follows. طَغْىٌ; accord. to the copies of the K ↓ طَغًا, but this is incorrect; A sound, or voice; of the dial. of Hudheyl: one says, سَمِعْتُ طَغْىَ فُلَانٍ I heard the sound, or voice, of such a one: and, as in the " Nawádir," سَمِعْتُ طَغْىَ القَوْمِ, and طَهْيَهُمْ, and دَغْيَهُمْ, I heard the sound, or voice, [or voices,] of the people, or party. (TA.) طَغْوَةٌ: see what next follows. طَغْيَةٌ The top, or upper part, of a mountain: (S, TA:) and any high, or elevated, place; as also ↓ طَغْوَةٌ. (TA as from the S: but only the latter word is mentioned in this sense in my copies of the S.) — — And (S) A small quantity (نُبْذَةٌ) of anything: (S, K: *) so says AZ. (S. [In this sense, and in the two senses following, erroneously written in the CK طَغِيَّة.]) — — And A smooth stone or rock. (K.) — — And, accord. to the copies of the K, الطَّغْيَةُ signifies المُسْتَصْعَبُ مِنَ الجَبَلِ [as though meaning What is deemed, or found, difficult, of the mountain]: but [SM says, though I think this doubtful,] it is correctly مِنَ الخَيْلِ [meaning what is refractory, or untractable, of horses], as in the M. (TA.) طَغْوَى a subst. from the verb طَغَا, (K, TA,) [and] so is ↓ طُغْيَانٌ, (Msb,) or the latter is an inf. n., (S, K,) and, accord. to Az, so is طَغْوَى, and so too is ↓ طَغْيَا, which latter is said by Zj to be the original of طَغْوَى: (TA:) it is like طُغْيَانٌ and طُغْوَانٌ. (S.) Hence, in the Kur [xci. 11], كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا [Thamood disbelieved by reason of their exorbitance]; (K, * TA;) meaning that they did not believe when they were threatened with the punishment of their طُغْيَان: or, as is said in the Expos. of Bkh, the meaning is, by reason of their acts of disobedience. (TA.) طَغْيَا: see the next preceding paragraph. — It is also a proper name for [The bovine antelope called] بَقَرَةُ الوَحْشِ; (K, TA;) from طَغَتِ البَقَرَةُ [expl. above: see 1, last sentence]: (TA:) [or, as it appears from a citation in the TA, partly mistranscribed so as to be unintelligible, طَغْيَا or ↓ طُغْيَا signifies, accord. to IAar, a بَقَرَة uttering a cry or cries, or a loud cry or loud cries:] or ↓ طُغْيَا with damm accord. to As, or طَغْيَا with fet-h accord. to Th, signifies a youngling of the بَقَر الوَحْش. (S.) طُغْيَا: see what next precedes, in two places. طُغْيَانٌ: see طَغْوَى. طَاغٍ Any exceeding his, or its, just limit [in an absolute sense or] in disobedience. (S, Msb.) طَاغِيَةٌ i. q. جَبَّارٌ [i. e. Insolent, tyrannical, &c.]; (K, TA;) who deviates from the right way or course, or trangresses the just limit: (TA:) and stupid, or foolish; proud; (K, TA;) wrongful, unjust, or injurious, in conduct: (TA:) or one who cares not what he does, devouring [the property of] men, and oppressing them, and who is not turned from his course by a disposition to shun sin or crime, nor by fear. (Sh, TA.) [Hence,] الطَّاغِيَةُ is an appellation of The king of the رُوم [or Greeks of the Lower Empire]; (S, K, TA;) applied to him as a surname because of his much exorbitance, and corrupt conduct. (TA.) — — And A thunderbolt; syn. صَاعِقَةٌ. (S, K.) — — And The cry of punishment; by which Thamood were destroyed, as mentioned in the Kur [lxix. 5]: (S, TA:) or, accord. to Zj, it there means their طُغْيَان [or exorbitance]; being a subst. like عَافِيَةٌ and عَاقِبَةٌ. (TA.) — — Also The flood denoted by the words of the Kur [lxix. 11] إِنَّا لَمَّا طَغَى المَاءُ. (Er-Rághib, TA.) طَاغُوتٌ is of the measure فَلَعُوتٌ, from طَغَوْتُ; (M, K;) formed by transposition, though like لَاهُوتٌ which is not so formed: (S:) it is originally of the measure فَعَلُوتٌ, which is changed to فَلَعُوتٌ, so that it becomes طَوَغُوتٌ, and this is then altered to طَاغُوتٌ: (Msb, TA:) it is held to be altered from طَوَغُوت rather than from طَغَيُوت because the transposition of و is more common than that of ى, as in شَاكٍ &c.: (M, TA:) or, as some say, the ت is a substitute for و, and the measure is فَاعُولٌ: and some say that the measure is فَاعَلُوتٌ, and that it is originally طَاغَيُوتٌ: (TA:) the pl. is طَوَاغِيتُ (S, K) and طَوَاغٍ, (K,) the latter mentioned by ISd. (TA.) It signifies A devil; (S, Msb, K, TA;) thus expl. by Abu-l- 'Áliyeh and others, and said to be on the authority of 'Omar: (TA:) or one that is exorbitant in pride or corruptness or disbelief or disobedience, of the jinn, or genii: (Er-Rághib, TA:) or الطَّاغُوتُ means [the idol called] اللَّات and [that called] العُزَّى; (K;) or thus some expl. الجِبْت and الطَّاغُوت [together, in the Kur iv. 54]: (TA:) or whatever is worshipped instead, or to the exclusion, of God; (Zj, K, TA;) as also الجِبْتُ: (Zj, TA:) and the idols [in general]: (K:) or it is of the idols, and of the jinn, or genii, and of mankind: (Akh, TA:) or he who turns from the good way: (Er-Rághib, TA:) and the diviner: (S, K, TA:) and the enchanter: thus expl. by 'Ikrimeh; and said to mean thus in the Kur iv. 63: and so الجِبْتُ accord. to Zj: (TA:) and any head, or leader, of error: (S, K:) and the exorbitant in

pride or corruptness or disbelief or disobedience, of the people of the Scripture: (K:) it is used as a sing., (S, K,) as in the Kur iv. 63; (S;) and as a pl., (S, K,) as in the Kur ii. 259; (S;) and masc. and fem., (Msb, TA,) as fem. in the Kur xxxix. 19: (TA:) or by الجِبْت is meant Hoyeí Ibn-Akhtab; and by الطَّاغُوت, Kaab Ibn-ElAshraf: (I'Ab, K:) and [the pls.] طَوَاغِيتُ and طَوَاغٍ signify [sometimes] idol temples: so says El-Háfidh in the preface to the " Fet-h " [i. e. his celebrated work entitled " Fet-h el-Bári "]. (TA.) طف 1 طَفَّ, (As, O, K,) [aor., app., ِ3طَفِ,] inf. n. طَفٌّ, (TK, [or, accord. to Freytag طُفُوفٌ, which see in what follows,]) It (a thing) was, or became, near. (As, O, K.) You say, أَخَذْتُ مِنْ مَتَاعِى مَا خَفَّ وَطَفَّ i. e. [I took, of my goods,] what [was light, and] was near to me. (As, O.) And طَفَّ الشَّىْءُ مِنَ الشَّىْءِ The thing was, or became, near to the thing. (O, K. *) And خُذْ مَا طَفَّ لَكَ, and ↓ اسْتَطَفَّ لَكَ, (S, Meyd, O, K,) and ↓ أَطَفَّ لَكَ, (Meyd, O, TA,) Take thou what has risen to thee, and become within thy power or reach, (S, O, K, TA,) and become attainable [to thee], or prepared [for thee], (AZ, Meyd, TA,) and become near to thee: (K, TA:) or what has risen to view, and has appeared, [to thee,] to be taken: (TA:) [for] طَفَّ, inf. n. طُفُوفٌ, signifies it rose [app. so as to become visible]: and it was, or became, little in quantity: the saying is a prov., relating to a man's being content with a part of that which he wants: (Meyd:) and in like manner one says, خُذْ مَا دَفَّ لَكَ, and اسْتَدَفَّ: (AZ, Meyd, TA:) and Ks mentions, in relation to a man's being content with a part of that which he wants, the saying, خُذْ مَا طَفَّ لَكَ وَدَعْ ↓ مَا اسْتَطَفَّ لَكَ [app. meaning, if the saying be correctly thus related, Take what is within thy power, or reach, and leave what has risen to thy view so as to invite approach]; i. e. be content with what is within thy power. (TA.) — — طَفَّتِ الشَّمْسُ: — — and طَفَّ said of a bird: see 2. — — مَرَّيَطِفُّ [app. يَطِفُّ] He passed by hastening, or going quickly. (O.) — طَفَّ النَّاقَةَ, (O, K,) aor. ُ3طَفُ, (O, TA,) inf. n. طَفٌّ, (TA,) He (a man, O) bound the legs of the she-camel, (O, K,) all of them. (O.) — — طَفَّهُ He (a man, O) raised it (i. e. a thing, O) with his leg or foot, or with his arm or hand. (O, K.) And طَفَّ بِفُلَانٍ مَوْضِعَ كَذَا He raised such a one to such a place; and made him to be on a level with it. (TA.) — — And طَفَّ الحَائِطَ, inf. n. طَفٌّ, He mounted upon the wall. (TA.) 2 طفّف He made defective, or deficient. (TA.) You say, طفّف, (K,) or طفّف المِكْيَالَ, and المِيزَانَ, (Msb,) inf. n. تَطْفِيفٌ, (S, O, Msb,) He gave short measure, and short weight; (Msb;) he made the contents of the measure to be defective, (S, O, Msb, K,) and in like manner, of the balance; (Msb;) not filling the former to its uppermost parts: (S, TA:) i. e. he did thus, cheating his companion in measure or in weight. (TA.) [Hence,] طفّف عَلَى عِيَالِهِ (tropical:) He scanted his household, stinted them, or was niggardly or parsimonious towards them, in expenditure. (TA.) And طفّف عَلَى الرَّجُلِ (assumed tropical:) He gave to the man less than he had taken from him. (TA.) And طفّف الإِنَآءَ He took what was upon [or above] the vessel [i. e. its طُفَاف, or طُفَافَة]. (TA. [See also 4, last sentence.]) — — Also He made full, or complete. (TA.) [Thus it has two contr. significations.] — طفّفت الشَّمْسُ (tropical:) The sun drew near to setting: (TA:) [but this may be a mistranscription for ↓ طَفَّت, mentioned by Golius in this sense on the authority of Z: or each may be correct: that the latter is correct, and that ↓ طَفَافٌ or ↓ طِفَافٌ is its inf. n., seems to be indicated by the fact that SM adds immediately after the explanation of the former phrase,] أَتَانَا عِنْدَ طفافِ الشَّمْسِ means (tropical:) [He came to us] at the sun's drawing near to setting. (TA.) — — طفّف, said of a bird, [or ↓ طَفَّ, mentioned by Freytag from Hamaker's Specim. catal. p. 49, 1. 4, of the Arabic text, or both may be correct,] The bird expanded his wings: (O, K:) so says Ibn-'Abbád. (O.)— — And طفّف بِهِ الفَرَسُ (tropical:) The horse leaped with him. (Ibn-'Abbád, O, K. [Golius has omitted this; and has assigned to طفّف, followed by ب with the person who is the object, as on the authority of the S and K, the signification of ادنا (properly أَدْنَى), meaning " prope admovit," a signification belonging to أَطَفَّ, but not assigned to either of these verbs in the S nor in the K.]) طَفَّفَ بِىَ الفَرَسُ مَسْجِدَ بَنِى زُرَيْقٍ, in a saying of Ibn-'Omar respecting a horse-race, means (tropical:) The horse leaped with me (S, O, TA) so that he passed beyond the mosque of the Sons of Zureyk. (O, TA.) 4 خُذْ مَاأَطَفَّ لَكَ: see 1. — — And اطفّ لَهُ He had knowledge of it, i. e. an affair; (Lth, O, K;) and of him, i. e. a person. (O.) — — And He desired to deceive him: (O, K:) or he had knowledge of him, and desired to deceive him. (O.) — — And اطفّ عَلَيْهِ i. q. أَشْرَفَ (O, K) i. e. أَشْرَفَ عَلَيْهِ [meaning He looked upon it, looked upon it from above, looked down upon it, got a view of it, saw it, or got knowledge of it]; namely, a thing; as also أَطَلَّ عَلَيْهِ. (O.) — — And, (AZ, O, K, TA,) as also أَطَلَّ عَلَيْهِ, (AZ, TA,) He got possession of it, (AZ, O, K, TA,) and took it away, or went away with it; (AZ, O, TA;) namely, the property of another person. (AZ, TA.) — — اطفّ عَلَيْهِ بِحَجَرٍ He reached, or hit, him, or it, (تَنَاوَلَهُ,) with a stone. (Ibn-'Abbád, O, K.) — — اطفّت النَّاقَةُ The she-camel cast, (Ibn- 'Abbád, O,) or brought forth, (K,) her young one in an imperfect state. (Ibn-'Abbád, O, K.) — اطفّه He put it, or brought it, near: 'Adee Ibn-Zeyd says, [using the verb in this sense,] أَطَفَّ لِأَنْفِهِ المُوسَى قَصِيرٌ [Kaseer put the razor near to his nose]: (Ham p. 436:) or this means Kaseer put the razor near to his nose and cut it off. (TA.) — — And i. q. مَكَّنَهُ. (TA.) [You say, مَكَّنَهُ مِنَ الشَّىْءِ, and app., in like manner, اطفّهُ مِنَ الشَّىْءِ, i. e. He made him to have power over the thing; or to have the thing within his power or reach; and so, perhaps, اطفّهُ لِلشَّىْءَ.] — — And اطفّ لَهُ السَّيْفَ He held forth the sword towards him, and struck him with it. (TA.) — — And اطفّ الكَيْلَ He made the contents of the measure to reach to its uppermost parts: (S, K:) or, as some say, he took what was upon [or above] the measure. (TA. [See also طَفَّفَ الإِنَآءَ.]) 10 استطفّ, said of a camel's hump, It rose, or became high. (TA.) — — And استطفّت حَاجَتُهُ The thing that he wanted became prepared, and easy of attainment. (TA.) See also 1, in two places. R. Q. 1 طَفْطَفَ He (a man, TA) became lax [or weak] (Ibn-'Abbád, O, K) in the hands of his adversary (Ibn-'Abbád, O) or in the hand of his adversary. (K.) طَفٌّ The side (O, K) of a thing: (O:) [like دَفٌّ:] and the bank, or shore, (O, K,) of a great river or a sea; (O;) as also ↓ طَفْطَافٌ: (O, K:) accord. to Lth, of the Euphrates: (O:) or, as some say, the elevated part of the side of the Euphrates. (TA.) And الطَّفُّ is applied to The part of the land of the Arabs that overlooks the cultivated region of El-'Irák: (IDrd, O, K:) said by As to be so called because it is near to the cultivated region: (O:) or it is a place in the district of El-Koofeh. (S, O, K. *) — — And The exterior court or yard of a house. (TA.) — — See also طفاف, in two places. — And see طَفَّافٌ. طَفَفٌ: see طَفَفَةٌ. طُفَافَةٌ: see طفاف. طَفَافُ المَكُّوكِ (S, O, Msb, * K) and الإِنَآءِ, (K,) and ↓ طِفَافُهُ, (S, Mgh, * O, Msb, K,) and ↓ طَفُّهُ, and ↓ طَفَفُهُ, (S, Mgh, * O, K,) The quantity sufficing for the filling (S, O, Msb, K) of the [measure called] مكّوك (S, O, K) and of the vessel (K) to its uppermost parts: (S, O, Msb, K:) or what remains in it after the wiping off of the head thereof: (M, K: [the measure being generally in the form of a truncated cone, much smaller at the top than at the base, the quantity rising above the top is not much:]) or the جِمَام or جَمَام or جُمَام (accord. to different copies of the K [generally meaning the quantity that rises above the top after the filling]) thereof: or the quantity sufficing for the filling thereof: (K:) or the quantity nearly sufficing for the filling thereof: (TA: [and the like explanation is given of the third word in the S &c., as will be shown by what follows:]) or the quantity that falls short of

the filling thereof. (Mgh. [See also طُفَافَةٌ.]) It is said in a trad. (S, Mgh, O) of the Prophet, (Mgh, O,) كُلُّكُمْ بَنُو آدَمَ طَفُّ الصَّاعِ, (S, O,) or ↓ طَفَّ الصَّاعِ, (so in my copy of the Mgh,) All of you, sons of Adam, are like the quantity nearly sufficing for the filling of the صاع; (S, * Mgh, O;) i. e. ye are all nearly alike; so says Az: (Mgh:) meaning, all of you, in being related to one father, are in one predicament in respect of defectiveness, like the thing measured that falls short of filling the measure: (IAth, Mgh, O:) the Prophet then proceeded to inform them that there is no excellence of one above another except by piety. (O.) — طَفَافٌ signifies also The blackness of night; (O, K;) and so ↓ طِفَافٌ. (K.) — — See also 2. طُفَافٌ: see طُفَافَةٌ, in two places. طِفَافٌ: see طَفَاف, in two places: — — and see 2. طَفِيفٌ Little in quantity: (S, O, Msb, K:) and incomplete: (IDrd, O, K:) applied to a thing in this sense, (IDrd, O,) and in the former sense. (TA.) [See نَقْلٌ.] — — Also Low, base, vile, mean, paltry, or contemptible. (TA.) طُفَافَةٌ The quantity that is above the measure; (S, O, Msb, K;) as also ↓ طُفَافٌ (S) or ↓ طَفَفَةٌ: (O, K:) or the quantity that falls short of filling the vessel, (IDrd, O, K,) of beverage or wine, &c. (IDrd, O. [See also طَفَاف.]) And Somewhat, little in quantity, remaining in a vessel. (TA.) — — And طُفَافَةُ الإِنَآءِ and ↓ طُفَافُهُ The uppermost part of the vessel. (K.) طَفَّافٌ (O, K) and ↓ طَفٌّ (K) and خَفٌّ and دَفٌّ, as epithets applied to a horse, are alike (O, K) in meaning (K) [app. signifying Light, brisk, or quick: (see طَفَّفَ بِهِ الفَرَسُ:) in the TK, and hence by Freytag, expl. as meaning thus, but as an epithet applied to a man]. إِنَآءٌ طَفَّانُ [in the CK طَفَّانٌ] A vessel in which the measuring [or thing measured] has reached its uppermost parts: (S, O, K:) [or] a full vessel. (IAar, TA.) الطَّاَّقَةُ What is between mountains and plains. (Ibn-'Abbád, O, K.)— — And طَافَّةُ البُسْتَانِ What surrounds the garden: (Ibn-'Abbád, O, K:) pl. طَوَافُّ. (Ibn-'Abbád, O.) طُفْطُفَةٌ (S, O, K) and طِفْطِفَةٌ, (O, K,) the latter mentioned on the authority of AZ, (O,) The خَاصِرَة [or flank]: (S, O, K:) or any quivering flesh: (Az, O, K: [see شِدْقٌ:]) or the flaccid flesh of the soft parts of the belly; (O, K;) thus the former word is expl. by IDrd: (O:) or the extremities of the side, adjoining the ribs: (K:) and said to mean the soft part of the liver; the pl. being used by Dhu-r-Rummeh in relation to the liver: (L, TA:) the pl. is طَفَاطِفُ. (O, K.) طَفْطَافٌ The extremities of trees: (S, O, K:) or the soft, or tender, and succulent, of plants, or herbage: or, accord. to El-Mufaddal, the leaves of the branches. (TA.) — — See also طَفٌّ. مُطَفِّفٌ One who gives short measure, and short weight, (Zj, Msb, TA,) thus cheating his companion; but this epithet is not applied unrestrictedly except in the case of exorbitant deficiency: [or] accord. to Aboo-Is-hák [i. e. Zj], the مطفّف is thus called because he seldom or never steals from the measure or balance save what is paltry, i. e. طَفِيف; for it is from طَفُّ الشَّىْءِ, meaning " the side of the thing: " the pl. occurs in the Kur lxxxiii. 1. (TA.) طفأ 1 طَفِئَتِ النَّارُ, aor. طَفَأَ, inf. n. طُفُوْءٌ (S, Msb, K) and طَفْأٌ; (TA;) and ↓ انطفأت; (S, K;) The fire became extinguished, or quenched: (Msb:) or ceased to flame: (K, TA:) [or rather, ceased to flame and its live coals became cool; for] when the flame of the fire has become allayed but its coals still burn, it is said to be خَامِدَة; and when its flame is extinct and its coals have become cool, it is said to be هَامِدَة and ↓ طَافِئَة. (TA.) 4 اطفأ النَّارَ He extinguished, or quenched, the fire. (S, * Msb, K, * TA.) Hence, اطفأ الحَرْبَ (tropical:) He extinguished the fire of the war. (TA.) And أَطْفَأْتُ الفِتْنَةَ (tropical:) I allayed the sedition, or conflict and faction, or the like. (Msb.) 7 إِنْطَفَأَ see the first paragraph. نَارٌ طَافِئَةٌ [Fire becoming, or become, extinguished]: see 1. مُطْفِئُ الجَمْرِ [The extinguisher of the live coals;] one of the [seven] days called أَيَّامُ العَجُوزِ; (S, O;) the fifth of those days; (K;) so in the M &c.: (TA:) or the fourth thereof: (O, K:) or the last thereof. (Har p. 295.) [Accord. to modern Egyptian almanacs, it is the fourth of those days on which the last of the three جَمَرَات becomes extinct: see جَمْرَةٌ: and see also عَجُوزٌ.] — — مُطْفِئَةُ الرَّضْفِ (so in the M and O and L and in some copies of the K, in other copies of the K مُطْفِئُ, TA) A piece of fat which, when it falls upon the رَضْف [or heated stones], melts, and quenches them. (Lth, O, K.) And in the M and L, it is said to signify A lean sheep or goat: the Arabs, as is related by Lh, used to say, حَدَسَ لَهُمْ بِمُطْفِئَةِ الرَّضْفِ (TA) i. e. He slaughtered for them a lean sheep or goat, which extinguished the fire and did not become thoroughly cooked: (M and L and K in art. حدس:) or a fat sheep or goat, (AO and T, TA in that art.,) which quenched the رَضْف by its fat. (T, TA ibid. [See also دَمَغَ.]) — — Also A serpent, the poison of which, as it passes by the رَضْف, extinguishes their fire: (O, K:) in a verse of El-Kumeyt, [for the sake of the metre,] the former word is [altered to] ↓ مُطَفِّئَة. (O.) — — And (tropical:) A calamity, or misfortune: (O, K, TA:) said by AO to mean originally such as has made one to forget that which was before it, and extinguished its heat. (O, TA.) مُطَفِّئَةُ الرَّضْفِ: see the next preceding paragraph. طفح 1 طَفَحَ, (S, A, K,) aor. طَفَحَ, (TA,) inf. n. طُفُوحٌ (S, A, K) and طَفْحٌ, (K,) It (a vessel, S, A, K, and a river, A, TA, and a wateringtrough, or tank, A) was, or became, full, so as to overflow: (S, A:) was, or became, full, and high [in its contents], (K, TA,) so as to overflow. (TA.) [See also مِرْقَمٌ.] — — طَفَحَ said of one intoxicated, (tropical:) He was full of wine. (T, S, TA.) — — طَفَحَتْ بِالأَوْلَادِ (tropical:) She (a woman) brought forth children abundantly; brought forth many children: (A:) [or] طَفَحَتْ بِالوَلَدِ she brought forth the child at the full period of gestation, or fully formed. (K.) — — طَفَحَ عَقْلُهُ (assumed tropical:) His understanding, or intellect, became eminent [or, app., exuberant]. (TA.) — — طَفَحَ, aor. as above, also signifies (assumed tropical:) He ran. (As, TA.) — — And one says, اِطْفَحْ عَنِّى, meaning (assumed tropical:) Go thou away, or depart, from me. (S, K.) — طَفَحَ as trans.: see 4. — — طَفَحَتِ الرِّيحُ القُطْنَةَ The wind raised, or carried up, the portion of cotton: (S, K:) and in like manner, a similar thing. (S.) 2 طَفَّحَ see the next paragraph. 4 اطفحهُ; (S, A, K;) and ↓ طفّحهُ, (S, K,) inf. n. تَطْفِيحٌ; (S;) and ↓ طَفَحَهُ, (K,) inf. n. طَفْحٌ; (TA;) He filled it so that it overflowed: (S, A:) or he filled it so that it became high [in its contents]: (K:) namely, a vessel, (S, A, K,) and a river, or rivulet, and a watering-trough, or tank. (A.) 8 اِطَّفَحَ القِدْرَ (S, K, in the CK [erroneously] القِدْرُ) He took off the طُفَاحَة (i. e. scum) of the cooking-pot. (S.) طَفْحَانُ; fem. طَفْحَي: see طَافِحٌ. طِفَاحُ الأَرْضِ What would fill the earth (T in art. طحف, and K,) so that it would overflow: (T:) so in the saying, in a trad., وَإِنْ كَانَ عَلَيْهِ طِفَاحُ الأَرْضِ ذُنُوباً [Though there be upon him, or imputable to him, what would fill the earth so that it would overflow, of sins, or crimes]. (T.) طُفَاحَةٌ What has come forth upon the surface of a thing, such as the scum of the cooking-pot, (S,) which is termed طُفَاحَةُ القِدْرِ. (A, K.) طَفَّاحُ القَوَائِمِ (tropical:) A horse that runs much. (A.) And طَفَّاحَةُ القَوَائِمِ (tropical:) A she-camel having swift legs. (K, TA.) طَافِحٌ Full, so as to overflow; applied to [a vessel, and] a river, and a watering-trough, or tank: (A, TA:) or full: and full and high. (A'Obeyd, T, TA.) And ↓ إِنَآءٌ طَفْحَانُ, and قَصْعَةٌ طَفْحَى A vessel, and a bowl, of which the contents flow over the sides. (K.) — — Applied to one intoxicated, (tropical:) Full of wine. (T, S, A, K.) — — And (assumed tropical:) Running, or one that runs. (As, TA.) — And [the fem.] طَافِحَةٌ signifies Dry, or tough, or rigid: whence the phrase رُكْبَةٌ طَافِحَةٌ meaning A knee which he to whom it belongs cannot grasp with his hand. (K.) مِطْفَحَةٌ A skimmer, or ladle with which the scum of the cooking-pot is taken off; (K;) called in Pers. كَفْكِير. (TA.) طفر 1 طَفَرَ, (S, A, Mgh, Msb,) aor. طَفِرَ, (S, Mgh, Msb,) inf. n. طُفُورٌ (S, A, Mgh, Msb, K) and طَفْرٌ, (S, A, Mgh, Msb,) or طَفْرَةٌ, (K,) [but] this has a more particular signification

than طَفْرٌ, (Msb,) [being an inf. n. un.,] He leaped: (S:) or he leaped upwards, (Lth, T, A, Mgh, Msb, K,) as when one leaps over a wall to what is behind it. (Lth, T, Mgh, Msb.) One says, طَفَرَ الحَائِطَ, (TA,) or طَفَرَ الحَائِطَ إِلَى مَا وَرَآءَهُ, (A,) He leaped over the wall to what was behind it. (TA.) And طَفَرَ الفَرَسُ النَّهْرَ [The horse leaped over the river, or rivulet]. (A, TA.) 2 طفّر الفَرَسَ النَّهْرَ He made the horse to leap over the river, or rivulet. (A, TA.) 8 اِطَّفَرَ فَرَسَهُ, inf. n. اِطِّفَارٌ; (O, TA;) accord. to the K, أَطْفَرَ, inf. n. إِطْفَارٌ, but the former is the right; (TA;) He thrust his feet into the groins of his horse: the doing of which is a fault in the rider. (O, K, TA.) And in like manner one says of a man when he makes his camel to run: (O, TA:) i. e. اِطَّفَرَ بَعِيرَهُ, inf. n. اِطِّفَارٌ, He thrust his feet into the groins of his camel. (L.) [It seems to be tropical, from what here follows.] — — اِطَّفَرَ الرَّجُلُ, meaning He stuck his nails [into a thing] is originally اِظَّفَرَ; (TA; [in which it is said to be tropical; but for this I see no reason;]) as also اِطَّفَرَهُ he stuck his nail into it. (TA in art. ظفر.) طَفْرَةٌ A leap: (S:) or a leap upwards, (T, A, * Mgh, Msb, K, *) as when one leaps over a wall; (T, Mgh, Msb;) said to be thus distinguished from وَثْبَةٌ, which is downwards. (Mgh, Msb.) Hence طَفْرَةُ النِّظَامِ [app. meaning An overleaping the right order, or method: I have not found any explanation of it]. (A.) هُوَ طَفَّارُ الأَنْهَارِ [He is the leaper over rivers, or rivulets]. (A.) طِنْفِسَةٌ طفس and its variations: see art طنفس. طفق 1 طَفِقَ يَفْعَلُ كَذَا, (S, Mgh, O, K,) aor. طَفَقَ; (S, K;) and طَفَقَ, aor. طَفِقَ, (S, O, K,) mentioned by Akh, (S, ISd, O,) and by Zj, (ISd, TA,) as said by some, (S, O,) but pronounced by Lth to be bad; (TA;) inf. n. طَفَقٌ, (S, K, TA, [in some copies of the K, erroneously, طَفْقٌ,]) of the former verb; (S, TA;) and طُفُوقٌ, (S, O, K,) of the latter verb; (S, O;) He set about, began, commenced, took to, or betook himself to, doing such a thing: (S, Mgh, O, TA:) expl. in the K as meaning he continued uninterruptedly the doing of such a thing (وَاصَلَ الفِعْلَ [or in some copies وَصَلَ الفِعْلَ]), and by El-Háfidh Ibn-Hajar, in the " Fet-h el-Bári," as meaning he entered upon, began, or commenced, and went on continually, doing such a thing; but it denotes the entering upon the doing of a thing irrespectively of the going on continually or not, and therefore it is not allowable to prefix أَنْ to its predicate: (MF, TA:) it is followed by a future [or an aor., as in the ex. above]: the saying فَطَفِقَ مَسْحًا بِالسُّوقِ وَالأَعْنَاقِ, in the Kur [xxxviii. 32], (TA,) i. e. He took to severing with the sword [the thighs and the necks], or, as some say, to wiping [or stroking] with his hand [the thighs and the necks], (Bd,) is for طَفِقَ يَمْسَحُ مَسْحًا: (Bd, * TA:) the verb is used only in an affirmative phrase: they do not say مَا طَفِقَ. (IDrd, O, K.) — — طَفِقَ فُلَانٌ بِمَا أَرَادَ, (Aboo-Sa'eed, O, K, *) a phrase of the Arabs of the desert, (Aboo-Sa'eed, O,) means Such a one attained that which he desired. (Aboo-Sa'eed, O, K. *) — — And one says طَفِقَ المَوْضِعَ, aor. طَفَقَ, He kept, or clave, to the place. (ISd, K.) 4 اطفقهُ اللّٰهُ بِهِ God caused him to attain him, or it. (Aboo-Sa'eed, O, K.) One says, لَئِنْ أَطْفَقَنِى اللّٰهُ بِهِ لَأَفْعَلَنَّ بِهِ [Verily if God cause me to attain him, or it, I will assuredly do something with him, or it]. (TA.) طفل 1 طَفُلَ, aor. طَفُلَ, inf. n. طَفَالَةٌ and طُفُولَةٌ, It (anything) was, or became, soft, or tender; [as though resembling a طِفْل;] (K, TA;) syn. رَخُصَ. (TA.) — طَفَلَت said of a she-camel: see 2. — — طَفَلَ, (K, TA,) inf. n. طُفُولٌ, said of a man, (TA,) He entered upon the [time called] طَفَل, (K, TA,) which has two contr. meanings; (TA;) as also ↓ اطفل. (K.) — — And طَفَلَتِ الشَّمْسُ The sun rose: (O, K:) so says Fr in his " Nawádir. " (O.)— — And, (O, K,) accord. to Zj, (O,) The sun became red on the occasion of setting; and so ↓ أَطْفَلَت: (O, K:) thus the former has two contr. meanings: (K:) and ↓ طفّلت الشَّمْس, (S, K,) or طفّلت لِلْغُرُوبِ, (S,) inf. n. تَطْفِيلٌ, (S, O,) The sun inclined to setting: (S, O:) or approached the setting; as also طَفَلَت, (K, TA,) aor. طَفُلَ, inf. n. طُفُولٌ. (TA.) — طَفَلَتِ الحُمُرُ العُشْبَ The asses depastured the herbs so as to raise the dust upon them. (Ibn- 'Abbád, O.) — And طَفِلَ النَّبْتُ; (Ibn-' Abbád, O, K;) and طُفِلَ; (Ibn-' Abbád, O, TA;) or, accord. to the K, ↓ طُفِّلَ, inf. n. تَطْفِيلٌ; (TA;) The herbage became soiled by dust, (Ibn-' Abbád, O, K, TA,) and thereby marred, or injured. (Ibn- ' Abbád, O, TA.) 2 طفّلت النَّاقَةُ i. q. رَشَحَتْ طِفْلَهَا or رَشَّحَتْهُ [i. e. The she-camel rubbed the root of her young one's tail, and pushed him on with her head; and went before him, and waited for him until he overtook her; and sometimes gently urged him on, and followed him]; (K accord. to different copies; [but both of these verbs signify the same, as expl. in the L;]) and so ↓ طَفَلَت, (K, TA,) aor. طَفُلَ, inf. n. طُفُولٌ. (TA.) — — طفّلت الشَّمْسُ: see 1. — — طفّل اللَّيْلُ The night began to be dark: (S, O:) or drew near. (K.) — طفّل الإِبِلَ, (S, O, K,) inf. n. تَطْفِيلٌ, (S, O,) He treated the camels gently, in journeying, in order that their young ones (أَطْفَالُهَا) might come up to them. (S, O, K.) — — And طفّل الكَلَامَ, (tropical:) He considered, or forecast, the results of the speech, or saying; he looked to what would, or might, be its result; or he thought, or meditated, upon it, and endeavoured to understand it; syn. تَدَبَّرَهُ; (K, TA;) and (TA) so ↓ اطفلهُ. (O, TA.) — See also 1, last sentence. — And see 5, in two places. 4 اطفلت, said of a woman, (S, O, TA,) and of a girl, or young woman, (صبية, [but this, I doubt not, is a mistranscription for ظَبْيَة, i. e. a doe-gazelle,]) and of a she-camel, (TA,) or of any female, (Msb,) She had a طِفْل [or young one of tender age]: (S, O, TA:) or she brought forth. (Msb.) — — See also 1, in two places. — And see 2. 5 تطفّل He was, or became, an intruder at feasts, uninvited; (S, Msb, K;) as also ↓ طفّل, (K,) inf. n. تَطْفِيلٌ: (TA:) or he imitated Tufeyl: (Har p. 179: [see طُفَيْلِىٌّ:]) and تطفّل عليه and ↓ طفّل عَلَيْهِ he intruded upon him at a feast, uninvited. (TA.) It is of the speech of the people of El-' Irák. (Lth, Msb.) طَفْلٌ Soft, or tender; (S, O, K;) applied to anything, (K:) fem, with ة; (S, O, K;) applied to a girl, or young woman, (S,) or to a woman: (O:) and pl. طِفَالٌ and طُفُولٌ, (K.) One says بَنَانٌ طَفْلٌ [Soft, or tender, fingers, or ends of fingers]; this being allowable, though بنان is a [kind of] pl. and طفل is a sing., because every pl. [of the kind] that differs not from its sing. save in the ة [affixed to the latter] is made sing. and masc. [as well as fem.]: and therefore Homeyd says, فَلَمَّا كَشَفْنَ اللِّبْسَ عَنْهُ مَسَحْنَهُ بِأَطْرَافِ طَفْلٍ زَانَ غَيْلًا مُوَشَّمَا [And when they (referring to females) removed from over him the clothing, they wiped him with the extremities of soft, or tender, fingers, that adorned a plump fore arm, tattooed]; meaning, بِأَطْرَافِ بِنَانٍ طَفْلٍ. (S, O.) — Also [Fullers' earth, which is used for scouring cloths, and is sometimes used in the bath, instead of soap;] a certain yellow [or rather yellowish, and sometimes white, or whitish,] earth, well known in Egypt, with which cloths are dyed [or rather scoured]; (TA;) also called بَيْلُونٌ. (Esh-Shiháb El- ' Ajamee, TA in art. بلن.) طِفْلٌ A young one, or youngling, or the young, (Msb, K, *) of anything, (K,) [or] of a human being and of a beast: (Msb:) or (K) a new-born child, or young infant: and also a young one, or the young, of any wild animal: (S, O, K:) or it is applied to a child until he discriminates; (Msb, TA;) after which he is called صَبِىّ; thus some say, (Msb,) [and] thus says El-Munáwee: (TA:) or, accord. to Az, (Msb, TA,) on the authority of AHeyth, (TA,) a child from the time of his birth (Mgh, TA) until he attains to puberty: (Mgh, Msb, TA:) fem. طِفْلَةٌ: (Zj, Mgh, Msb, TA:) and pl. أَطْفَالٌ: (Zj, S, O, Msb, TA:) but طِفْلٌ is also used as fem., (Zj, Mgh, O, Msb, TA,) and dual, (Zj, TA,) and pl., (Zj, S, O, Msb, TA,) occurring as pl. in the Kur xxiv. 31, (S, O, Msb,) and [xxii. 5 and] xl. 69: (Zj, TA:) and ↓ طِفْيَلٌ signifies the same as طِفْلٌ; (K, TA;) used in this sense by a rájiz; but accord. to some,

by poetic license, for the dim. ↓ طُفَيْلٌ. (TA.) — — [Hence,] (assumed tropical:) Any part or portion of anything, whether a substance or an accident: (K, TA:) pl. أَطْفَالٌ: whence they say طِفْلُ الهَمِّ and الحُبِّ (assumed tropical:) [The portion of anxiety and of love]. (TA.) — — (tropical:) A falling spark or portion (سِقْط [in the CK سَقَط]) of fire: (M, K, TA:) or a live coal: (A, TA:) or fire when just struck; as also طِفْلَةٌ: (T, TA: [but this latter is the n. un.:]) and the pl. is أَطْفَالٌ: one says, تَطَايَرَتْ أَطْفَالُ النَّارِ, meaning (tropical:) The sparks of the fire [became scattered]. (TA.) — — (assumed tropical:) Small clouds: so in a verse of Aboo-Dhu-eyb. (TA.) — — (tropical:) An object of want: (K:) or a small object of want. (TA.) One says, هُوَ يَسْعَى فِى أَطْفَالِ الحَوَائِجِ i. e. [(tropical:) He labours in the accomplishment of] small objects of want. (A, TA.) — (tropical:) Night: (K, TA:) or the first part thereof. (A, TA.) — — And (assumed tropical:) The sun when near to the setting. (ISd, K, TA.) طَفَلٌ: see طُفُولِيَّةٌ. — — Also The period [next] after sunrise: from طِفْلٌ signifying " a young one " or " youngling: " (O:) or طَفَلُ الغَدَاةِ signifies the period from that when the sun is about to rise, or appear, until its light has ascendancy over the earth: (T, TA:) or when the sun is about to rise, or appear, and has not yet ascendancy in, or upon, the earth: (Er-Rághib, TA:) or the period from the rising, or appearing, of the sun, until its having ascendancy [for إِلَى اسْتِكْمَالِهَا in a copy of the M, and استكمانها and استكنانها in different copies of the K, I read الى اسْتِمْكَانِهَا, agreeably with the explanation in the the T and with that of Er-Rághib, in both of which the verb used is يَسْتَمْكِن,] in, or upon, the earth. (M, K.) And (O) The period after [that called] the عَصْر [q. v.] when the sun inclines to the setting: (S, O:) or طَفَلُ العَشِىِّ signifies the last part of the afternoon, at sunset, (K, TA,) and at the time of the sun's becoming yellow, when it is about to set. (TA.) One says, أَتَيْتُهُ طَفَلًا [I came to him at one of the periods termed طَفَل]. (S, O.) — — Also The coming of the night with its darkness. (TA.) — — And The darkness itself. (O, K.) — Also Rain: so in the phrase طَفَلُ الثُّرَيَّا [The rain of the auroral setting of the Pleiades]. (S, O.) [Or A shower of rain: for] one says, وَقَعَتْ أَطْفَالُ الوَسْمِىِّ The showers of the [rain called] وسمىّ [q. v.] fell: and جَادَهُ طَفَلٌ مِنْ مَطَرٍ [A shower of rain descended copiously upon him, or it]. (A, TA.) — — And رِيحٌ طَفَلٌ A wind that blows gently, or softly. (TA.) طَفِلٌ Herbage that does not become tall (TA.) طَفَالٌ and طُفَالٌ Dry clay: (K:) of the dial. of El-Yemen. (TA.) طَفِيلٌ, like أَمِيرٌ, (K,) or, accord. to the L, ↓ طِفْئِلٌ, mentioned in the L in art. طفال, (TA,) Turbid water remaining in a watering-trough: (K, TA:) n. un. with ة; (K;) accord. to the L, طِفْئِلَةٌ; meaning a portion thereof. (TA.) طُفَيْلٌ dim. of طِفْلٌ, q. v. طِفْئِلٌ: see طَفِيلٌ. طِفَالَةٌ: see طِفْلٌ. طُفُولَةٌ: see what next follows. طُفُولِيَّةٌ: see what next follows. طُفُولِيَّةٌ, mentioned by ISd and the expositors of the Fs and others, as well as in the K, and also pronounced without teshdeed, [i. e. طُفُولِيَةٌ,] which shows, as do several other reasons, that the ى therein is not that which is the characteristic of rel. ns., though it has been asserted to be so, (MF, TA,) The state, or condition, of the طِفْل; [i. e. early infancy: or, in a larger sense, childhood;] as also ↓ طُفُولَةٌ and ↓ طَفَالَةٌ and ↓ طَفَلٌ; (K;) [inf. ns.] having no verb [corresponding to them]. (TA.) طُفَيْلِىٌّ One who intrudes at feasts, uninvited; (S, O, Msb, K;) as also ↓ طِفْلِيلٌ: (K:) the former is a rel. n. from طُفَيْلٌ, the name of a certain man of El-Koofeh, (ISk, S, O, Msb, K,) who used to intrude at feasts, uninvited, (ISk, S, O, Msb,) and who was called طُفَيْلُ الأَعْرَاسِ and طُفَيْلُ العَرَائِسِ: (ISk, S, O: [two other deriva- tions are mentioned in the TA; but they are too far-fetched to deserve notice:]) such the Arabs [in their proper language] called وَارِشٌ. (ISk, S, O, Msb.) طَفَّالٌ One who sells طَفَل [or fullers' earth]. (TA.) طِفْلِيلٌ: see طُفَيْلِىٌّ. [طَافِلَةٌ, which Golius explains as meaning " i. q. فَائِدَةٌ et خَيْرٌ, utilitas, bonum," referring to the KL as his authority, is evidently a mistake for طَائِلٌ, expl. as meaning فَائِدَةٌ and خَيْرٌ in my copy of the KL, which does not mention طَافِلَةٌ in any sense.] أَطْفَلُ [More, or most, like to the طُفَيْلِىّ: and hence, more, and most, intrusive, uninvited]. أَطْفَلُ مِنْ لَيْلٍ عَلَى نَهَارٍ [More intrusive, uninvited, than night upon day], and مِنْ شَيْبٍ عَلَى شَبَابٍ [than hoariness upon youthfulness], and مِنْ ذُبَابٍ [than flies], are proverbs. (Meyd.) مُطْفِلٌ, (A 'Obeyd, S, O, Msb, K,) and مُطْفِلَةٌ also, (TA,) applied to a female, of human beings and of wild animals, (K, TA,) and of camels, (A 'Obeyd, TA,) i. q. ذَاتُ طِفْلٍ [Having a young one, or youngling, &c.], (A 'Obeyd, K, TA,) with her: (A 'Obeyd, TA:) or applied to a she-gazelle and camel, (S, O,) or to any female, (Msb,) that has recently brought forth: (S, O, Msb: *) pl. مَطَافِلُ and مَطَافِيلُ. (A 'Obeyd, S, O, K.) [See also عَائِذٌ, in art. عوذ.] سَارَتْ قُرَيْشٌ بِالعُوذِ المَطَافِيلِ i. e. Kureysh journeyed with the camels that had recently brought forth having with them their young ones, occurring in a trad., means, (assumed tropical:) with their collective company, their old and their young. (TA.) [See, again, عَائِذٌ.] — — [It is also said by Freytag to be applied in the Deewán of the Hudhalees to clouds followed by small ones.] — — And لَيْلَةٌ مُطْفِلٌ means A night that kills the young ones by its cold. (K, TA.)

طفو and طفى 1 طَفَا فَوْقَ المَآءِ, (S, Mgh, Msb, K,) aor. يَطْفُو, (S, Mgh, Msb,) inf. n. طُفُوٌّ (S, Mgh, Msb, K) and طَفْوٌ, (S, Msb, K,) It (a thing, S, Mgh, Msb) floated upon the water, (S, Mgh, Msb, K,) and did not sink. (S, Msb.) — — [Hence,] one says, الظُّعُنُ تَطْفُو وَتَرْسُبُ فِى السَّرَابِ (assumed tropical:) [The women's camel-vehicles appear, as though floating, and disappear, as though sinking, in the mirage]. (TA.) — — And طَفَتِ الخُوصَةُ فَوْقَ الشَّجَرِ (tropical:) [The leaf of the date-palm, or of the Theban palm, &c.,] appeared [above the trees]. (K, TA.) — — And طَفَا said of a bull, (K,) or of a wild bull, (TA,) (tropical:) He mounted upon the hills (K, TA) and upon the sands. (TA. [In the CK, على الاَكَمِ is erroneously put for عَلَا الأَكَمَ.]) — — And طَفَوْتُ فَوْقَهُ (assumed tropical:) I leaped upon it. (TA.) The saying عَبْدٌ إِذَا مَا رَسَبَ القَوْمُ طَفَا is expl. by IAar as meaning [A slave] who, when the people are grave, leaps by reason of his ignorance. (TA.) — — And طَفَا المَآءُ [not a mistranscription for طَغَا] (assumed tropical:) The water rose, or became high. (TA voce طُوفَانٌ, q. v.) — — And طَفَا said of a gazelle, (assumed tropical:) He ran vehemently. (K.) One says of a gazelle, مَرَّ يَطْفُو, meaning (tropical:) He passed by, or along, or away, going lightly, or briskly, upon the ground, and running vehemently. (S, TA.) — — And, said of a man, (K, TA,) by way of comparison [to a floating fish], (TA,) (tropical:) He died. (K, TA.) — — And (assumed tropical:) He (i. e. a man) entered into [or upon] an affair: (K, TA:) [or,] accord. to the " Nawádir," one says, طَفَا فِى الأَرْضِ he entered into the earth, either وَاغِلًا [app. as meaning penetrating, and becoming concealed], or رَاسِخًا [app. as meaning becoming firmly fixed therein]. (TA.) — [طَفَا is made trans. by means of بِ: see an ex. voce أَرْسَبَ.] 4 اطفى He kept continually, or constantly, to the eating of fish found floating upon the water. (TA.) طُفْىٌ: see طُفْيَةٌ. طَفْوَةٌ, (K,) thus it should app. be accord. to the K, but in copies of the M, ↓ طُفْوَةٌ, with damm, (TA,) A thin, or slender, plant. (K.) طُفْوَةٌ: see what next precedes: — — and see also the paragraph next following. طُفْيَةٌ The leaf of the مُقْل [or Theban palm]; (S, Mgh, Msb, K;) and so ↓ طُفْوَةٌ: (As, TA:) pl. ↓ طُفْىٌ (S, * TA) or [rather this is a coll. gen. n., and the pl. properly so termed is] طُفًى, (Msb,) which is [also] pl. of طُفْوَةٌ. (As, TA.) [Accord. to Forskål (Flora Ægypt. Arab., p. cxxvi.), the Theban palm itself, which he terms " borassus flabelliformis," is called طفى, as well as دوم.] — — And [hence] الطُّفْيَتَيْنِ, (K,) or ذُو الطُّفْيَتَيْنِ, (S, Mgh, Msb, TA,) is the name of (assumed tropical:) A serpent (S, Mgh, Msb, K) of a foul, or malignant,

sort, (K,) having upon its back two lines, or stripes, (S, Mgh, Msb, K,) which are black, (S, Mgh, Msb,) resembling two leaves such as are termed طُفْيَتَانِ: (S, Mgh, Msb, K:) and sometimes it is termed طُفْيَةٌ, meaning ذَاتُ طُفْيَةٍ: and الطُّفَى is used as the pl., meaning ذَوَاتُ الطُّفَى. (S.) طُفَاوَةٌ The floating froth or scum (K, TA) and grease (TA) of the cooking-pot. (K, TA.) — — And A halo around the sun, (S, K,) and also around the moon [like هَالَةٌ]: (K:) the former accord. to Fr, and the latter accord. to AHát. (TA.) — And one says, أَصَبْنَا طُفَاوَةً مِنَ الرَّبِيعِ meaning شَيْئًا مِنْهُ [i. e. We obtained somewhat of the herbage, or perhaps of the rain, of the season called رَبِيع]. (S, TA.) سَمَكٌ طَافٍ Fish floating upon the surface of the water, having died therein. (Mgh, Msb, TA.) — — [Hence,] فَرَسٌ طَافٍ (assumed tropical:) A horse elevating his head. (TA.) — — كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ [As though his eye were a floating grape], in a trad. respecting Ed-Dejjál, is expl. by Th as meaning his eye's being prominent and conspicuous. (TA.) طق R. Q. 1 طَقْطَقَ [He caused a thing to make a sound such as is termed طَقْطَقَةٌ]. (K voce كَرَبَ.) طَقْ a word imitative of a sound; and sometimes they said ↓ طَقْطَقَةٌ: (IDrd, O, TA:) or the former is a word imitative of The sound of stones; and ↓ the latter is its noun: (K:) one says, سَمِعْتُ طَقْطَقَةَ ↓ الحِجَارَةِ I heard [the sound of] the falling of the stones, one upon another, when they rolled down from a mountain: (IDrd, O:) or طَقْ is a word imitative of the sound of the stone and of the solid hoof; and ↓ طَقْطَقَةٌ signifies the action thereof: (M, TA:) or this latter is a word imitative of the sound of the successive falling of stones, one upon another: (IDrd, O:) or this word signifies the sound of the legs of horses upon the hard ground; (IAar, TA;) [or] sometimes it signifies also the sound of the solid hoofs upon the ground; (IDrd, O;) or the sounds of the hoofs of horses or similar beasts [with quick reiteration]; like دَقْدَقَةٌ; and sometimes they said ↓ حَبَطِقْطِقْ, of which El-Mázinee cites an ex.; (S, O;) but [J says] I have not seen this except in his book: (S:) another ex. of it, however, is cited by Lth. (TA.) طِقْ The sound of a frog leaping from the margin of a river or rivulet. (M, K.) One says, لَا يُسَاوِى طِقْ [It is not, or will not be, equal to the sound of a frog &c.]. (M.) طَقْطَقَةٌ: see طَقْ, in four places. — — In the language of the common people, it means Lightness, or promptness, in speech. (TA.) — — And (assumed tropical:) The death that results from the jinn's piercing or thrusting [i. e. from the طَاعُون]. (TA.) طُقْطُوقٌ and ↓ مُطَقْطِقٌ in the language of the common people, Light in person; and light, or prompt, in speech. (TA.) مُطَقْطِقٌ: see what next precedes. حَبَطِقْطِقْ: see طَقْ. طل 1 طَلَّتِ السَّمَآءُ الأَرْضَ, [aor. طَلُ3َ,] inf. n. طَلٌّ, The sky rained small rain upon the earth, or land. (MA.) And طُلَّتِ الأَرْضُ, (S, O, K,) inf. n. as above, (TA,) [meaning, as is implied in the S and O, The earth, or land, was rained upon by the weakest of rain; or was rained upon, or bedewed, by the طَلّ, q. v.; or] the طَلّ descended upon the earth, or land: (K:) and طَلَّهَا النَّدَى [The rain, or dew, moistened it]: (S, O, TA:) and طَلَّت, with fet-h, signifies [accord. to some] It became moist, or moistened: one says, طُلَّتْ بِلَادُكَ, and طَلَّتْ; the former meaning May thy countries, or tracts of country, be rained upon; and the latter, become moist, or moistened: or, accord. to Aboo-Is-hák, [i. e. Zj,] طُلَّتْ only, with damm; [and he adds,] one says, رَحُبَتْ بِلَادُكَ وَطُلَّتْ, with damm, [i. e. May thy tracts of country be spacious to thee, and be moistened by the طَلّ, (or, as in art. رحب in the TA, أَرْحَبَتْ عَلَيْكَ وَطُلَّتْ,)] not طَلَّتْ; because the طَلّ is not from them, [i. e. it is not from the tracts of country,] but they are the objects thereof. (TA.) [Golius mentions, among the significations of طَلَّ, as on the authority of Z, i. q. رحب, said of land, or the earth, and followed by على relating to a person: but I think it most probable that he inferred this signification from his finding, in a copy of the A, the phrase رَحُبَتْ عَلَيْكَ الأَرْضُ وَطَلَّتْ (for وَطُلَّتْ), without any explanation. And Freytag mentions ↓ أُطِلَّ as meaning It was watered by fine rain; from the Deewán of the Hudhalees.] And [it is said that] طَلَّتِ السَّمَآءُ signifies اِشْتَدَّ وَقْعُهَا [i. e. The rain fell vehemently]. (TA.) — طَلَّ دَمَهُ, (AZ, S, O, Msb,) said of God, (S,) or of the ruling power, (Msb,) first pers. طَلَلْتُهُ, (K,) aor. طَلُ3َ, (Msb,) inf. n. طَلٌّ (Msb, K) and طُلُولٌ, (K,) He made his blood to go for nought, unretaliated, and uncompensated by a mulct; made it to be of no account: (AZ, S, O, Msb, K, TA:) or held it to be of little account, as though it were but [the rain, or dew, termed] طَلّ, in its result; this, accord. to Er-Rághib, being the proper meaning: (TA:) and ↓ اطلّهُ signifies the same. (AZ, S, O, Msb, K.) And طُلَّ دَمُهُ His blood was made to go for nought, &c.; (AZ, S, Mgh, O, Msb, K;) as also ↓ أُطِلَّ دَمُهُ: (AZ, S, O, Msb, K:) and طَلَّ دَمُهُ, (S, O, Msb, K,) with fet-h, accord. to Ks and AO, (S, O, Msb,) aor. طَلُ3َ [contr. to analogy], (Msb,) or طَلَ3َ [agreeably with analogy]; (K;) and طَلَّ, originally طَلِلَ, (Msb, K, *) aor. طَلَ3َ; (Msb, K;) [his blood went for nought, &c.;] but this is disallowed by AZ; (S, O, Msb;) and it is more commonly with damm. (K.) — — And طَلَّهُ حَقَّهُ, aor. طَلُ3َ, He diminished, or impaired, to him his right, or due; or deprived, or defrauded him of it, partly, or wholly: (K, TA:) or, accord. to Khálid Ibn-Jembeh, (TA,) he denied him, or refused him, his right, or due; (K, TA;) and withheld it [from him]: (TA:) and he annulled it; or made it to go for nought, as a thing of no account, or as a thing that had perished or become lost. (K, TA.) You say, طَلُّوا فُلَانًا حَقَّهُ, aor. طَلُ3َ, inf. n. طَلٌّ, They denied, or refused, such a one his right, or due: so says Khálid Ibn-Jembeh. (O.) — — And طَلَّ غَرِيمَهُ, (K,) aor. طَلُ3َ, (TA,) inf. n. طَلٌّ, (O, K,) He delayed, or deferred, with his creditor, or put him off, by promising time after time to pay him. (O, * K.) — — And طَلٌّ signifies also The driving of camels roughly, or rigorously. (K.) You say, طَلَّ الإِبِلَ, inf. n. طَلٌّ, He drove the camels roughly, or rigorously! (TK.) — طَلَّ, [sec. pers. طَلِلْتَ, aor. طَلَ3َ,] inf. n. طَلَالَةٌ; like مَلَّ, [sec. pers. مَلِلْتَ, aor. طَلَ3َ,] (K, TA,) inf. n. مَلَالَةٌ; (TA;) [accord. to Freytag, followed by لَهُ, and in the Deewán of the Hudhalees by إِلَيْهِ; and so, accord. to him, ↓ استطلّ, followed by لَهُ;] He, or it, was, or became, pleasing, (K, TA,) and goodly. (TA.) — And طَلَّهُ, (K,) inf. n. طَلٌّ, (TA,) is also syn. with طَلَاهُ: (K:) so in the phrase طَلَّهُ بِالوَرْسِ [He smeared it, or rubbed it over, with ورس, q. v.]; namely, a thing. (Ibn-'Abbád, O.) 4 أَطَلَ3َ see 1, former half: — and the same, latter half, in two places. — اطلّ عَلَيْهِ He (a man, Msb) looked upon it, looked upon it from above, looked down upon it, got a view of it, or saw it; syn. أَشْرَفَ, (S, O, K,) [i. e.] أَشْرَفَ عَلَيْهِ, (Msb,) or أَوْفَى عليه; (Ham p. 208;) properly أَوْفَى عَلَيْهِ بِطَلَلِهِ, i. e. بِشَخْصِهِ [meaning he looked upon it, &c., with his body; not in imagination]; (Er-Rághib, TA;) and ↓ استطلّ signifies the same: (K:) and so أَطَفَّ عليه. (O in art. طف.) [See also 6.] Hence, in a trad., the saying of Safeeyeh the daughter of 'Abd-El-Muttalib, فَأَطَلَّ عَلَيْنَا يَهُودِىٌّ فَقُمْتُ فَضَرَبْتُ رَأْسَهُ بِالسَّيْفِ ثُمَّ رَمَيْتُ بِهِ عَلَيْهِمْ [And a Jew looked upon us, and I arose, and smote off his head with the sword, then cast it upon them]. (O.) — — [Hence, perhaps,] اطلّ الزَّمَانُ (assumed tropical:) The time drew near. (Msb.) — — And اطلّ عَلَى حَقِّى فَذَهَبَ بِهِ (assumed tropical:) He got possession of my right, or due, and took it away, or went away with it. (Ibn-'Abbád, O.) [See also أَطَفَّ.] — — And اطلّ عَلَيْهِ (tropical:) He importuned him, (Ibn-'Abbád, O, TA,) حَتَّى غَلَبَهُ [so that, or until, he overcame him]. (TA.) And اطلّ فُلَانٌ عَلَى فُلَانٍ بِالأَذَى (assumed tropical:) Such a one kept continually, or constantly, to the annoying, or molesting, or hurting, of such a one. (TA.) — An Arab woman of the desert is related to have said, مَا أَطَلَّ شِعْرَ جَمِيلٍ وَأَحْلَاهُ [How pleasing is the

poetry of Jemeel, and how sweet is it!]. (TA.) هٰذِهِ الأَرْضُ قَدْ تَطَلَّلَتْ 5 This land has produced herbage, and become replete, [for تَخَيَّرَتْ (to which I cannot assign any apposite meaning), in my original, I read تَحَيَّرَتْ,] and has not been trodden by any one: so says AA. (O.) 6 تَطَالَّ (S, O, in the K in art. طول written تَطَالَلَ,) إِلَى الشَّىْءِ (O) He stretched out his neck, looking at the thing, it being far from him: (S, O:) or he stretched out his neck to look: (TA in art. دمخ:) or تَطَالَلْتُ signifies I stood upon my toes, and stretched my stature, to look at a thing, (تَطَاوَلْتُ, K, TA, both of these verbs meaning thus, TA in art. طول,) and looked: (K, TA:) or, accord. to AA, التَّطَالُّ signifies the looking from above a place, or from a curtain or the like. (TA.) [See an ex. in a verse cited in art. شرف, conj. 10: and see also 4 in the present art.] 10 إِسْتَطَلَّ see 4. — — استطلّ الفَرَسُ بِذَنَبِهِ is expl. by Ibn-'Abbád as signifying مَرَّمُطِلًّا بِهِ إِذَا نَاصَبَهُ فِى السَّمَآءِ [app. meaning The horse went along raising his tail toward the sky: for I think that إِذَا نَاصَبَهُ should be أَىْ نَاصِبَهُ or إِذَا كَانَ نَاصِبَهُ]. (O.) — See also 1, last sentence but one. R. Q. 1 طَلْطَلَهُ He moved him, agitated him, shook him, or put him into a state of motion or commotion; (K, TA;) like تَلْتَلَهُ: (TA:) [or,] accord. to Ibn-'Abbád, الطَّلْطَلَةُ signifies the moving about the arms in walking. (O.) طَلٌّ Light, (Msb,) or weak, (K,) [i. e. drizzling,] rain: (Msb, K:) or the lightest, (K,) or weakest, of rain: (S, O, Msb, K:) or dew (نَدًى, K, TA) that descends from the sky in cloudless weather: (TA:) or above نَدًى and less than مَطَرٌ: (K:) or, accord. to Er-Rághib, rain that has little effect; and so in the Kur ii. 267: (TA:) pl. طِلَالٌ (S, O, K) and طِلَلٌ, (O, K,) the latter mentioned by Fr, and said by him to be the only instance of the kind that has been heard except حِرَفٌ pl. of حَرْفٌ as meaning the حَرْف of a mountain; (O;) [or] طَلَلٌ is a contraction of طِلَالٌ: in a saying of a poet, cited by IAar, (TA,) ↓ الطَّلَل occurs for الطَّل [in the CK الطُّلّ]: or in this instance, as some relate it, the word is الطَّلَل. (K, TA.) — — And Milk: (K:) or so ↓ طُلٌّ, with damm, in the saying مَا بِالنَّاقَةِ طُلٌّ [There is not in the she-camel any milk], as Yaakoob says, and as is related on the authority of AA, (S,) and thus in the saying مَا بِالدَّارِ طُلٌّ [There is not in the house any milk]: (O:) or طُلٌّ signifies thus: or blood. (K. [But see this word below.]) — — And Paucity of milk of a camel; as also ↓ طُلٌّ. (K.) — — And Fat, or fatness; syn. طِرْقٌ [in the CK طَرَقٌ, and in my MS. copy of the K طُرْقٌ]: thus in the saying مَا بِالنَّاقَةِ طَلٌّ [There is not in the she-camel any fat, or fatness]. (M, K, TA: in the CK طُلٌّ.) — [It is also used as an epithet.] You say يَوْمٌ طَلٌّ, meaning ذُو طَلّ, i. e. [A day having drizzling rain, or dew; or] moist, or humid. (TA.) And أَرْضٌ طَلَّةٌ Land moistened by dew [or by drizzling rain]; (TA;) as also ↓ مَطْلُولَةٌ: (S, TA:) and [in like manner] طَلَّةٌ signifies a meadow (رَوْضَةٌ) moistened by طَلّ. (K.) And طَلٌّ signifies Anything moist. (TA.) — — [Hence, app.,] Goodly, or good, or beautiful, and pleasing: thus applied to a night, and to poetry (شِعْر [in the CK شَعَر]), and to water, &c.: (K, TA:) applied to these as meaning good, or beautiful; and so to discourse; (TA;) and thus ↓ طَلِيلَةٌ applied to a خُطْبَة. (Ibn-'Abbád, O, TA.) And اِمْرَأَةٌ طَلَّةٌ means A beautiful, elegant, or graceful, woman. (TA,) And خَمْرٌ طَلَّةٌ Pleasant, or delicious, wine: (S, O, K: *) or, as some say, such as descends easily [or pleasantly down the throat]. (TA.) And طَلَّةٌ applied to an odour (رَائِحَةٌ, K, TA, or رَيَّا, TA) likewise signifies Pleasant, or delicious. (K, TA.) — Also An aged man: (Kr, K:) and طَلَّةٌ signifies an old woman: (K, TA:) and a woman foul, unseemly, or obscene, in tongue; (K, * TA;) annoying, or molesting. (TA.) — — And A serpent; (K;) thus accord. to IAar: (O:) and so ↓ طِلٌّ; (K;) thus accord. to AA; (O;) like طِلْعٌ. (TA in art. طلع.) طُلٌّ: see طَلٌّ, in two places. [But the signification of " blood " there mentioned requires consideration; for Sgh adds immediately after explaining the saying مَا بِالدَّارِ طُلٌّ what here follows.] — — ذَهَبَ دَمُهُ طُلًّا and ↓ طِلًّا means هَدَرًا [i. e. His blood went for nought, unretaliated, and uncompensated by a mulct]. (Ibn-'Abbád, O. [Then follows immediately in the O الطُّلَّآءُ, expl. as below.]) طِلٌّ: see طَلٌّ, last sentence: — and see also طُلٌّ. طَلَّةٌ [fem. of طَلٌّ, q. v. — — And also used as a subst.: signifying] A wife. (S, O, K.) — And Daintiness, or delicacy, in food and clothing. (K, TA. [In the CK, النَّعْمَةُ is erroneously put for النِّعْمَةُ.]) طُلَّةٌ The neck. (K.) — And A draught of milk; (Az, K, TA;) as also ↓ طُلَّى: (Az, TA:) pl. of the former طُلَلٌ. (K.) طَلَلٌ A portion still standing of the remains of a dwelling or house; (S, O, Msb, * K;) as also ↓ طَلَالَةٌ: (K:) pl. أَطْلَالٌ and طُلُولٌ, (S, O, Msb, K,) the latter pl. sometimes used: (Msb:) what cleaves to the ground is termed رَسْمٌ: (TA:) the people of the towns or villages apply the term أَطْلَالٌ to the remains of walls and of places of worship; and the people of the tents to [the remains of] places of eating and of drinking and of sleeping: (Ham p. 541:) [and] as pl. of طَلَلٌ it signifies elevated places: one says, رَأَيْتُ طَلَلَ القَرْيَةِ, meaning I saw what was elevated of the land of the town, or village. (Har p. 139.) — — And The شَخْص [or body, or bodily or corporeal form or figure or substance, such as one sees from a distance,] of a thing, (Msb, K,) whatever it be; as also ↓ طَلَالَةٌ: pl. of the former as above: (K:) the شَخْص [as meaning body, or person,] of a man; as also ↓ طَلَالَةٌ: (S, O:) or, of a man, the erect شَخْص. (Msb voce جُثَّةٌ.) And ظَلَالَةٌ, with ظ, signifies the same. (O and K in art. ظل.) One says, حَيَّا اللّٰهُ طَلَلَكَ and ↓ طَلَالَتَكَ, meaning [May God preserve, or save,] thy شَخْص [i. e. body, or person]. (S, O.) And حَيَّا اللّٰهُ طَلَلَكَ and أَطْلَالَكَ, meaning مَا شَخَصَ مِنْ جَسَدِكَ [i. e. May God preserve, or save, what has risen into view of thy body, or person]. (TA.) — — Also A place in the صَحْن [or court] of a house, prepared for the household to sit upon: ADk says that there was a place on which to eat and drink in the فِنَآء [or yard] of every house, called the طَلَل: (Az, TA:) accord. to ISd, (TA,) the طَلَل of a house is, or was, like the [kind of wide bench, of stone or brick &c., generally built against a wall, called] دُكَّانَة [or دُكَّان], upon which to sit. (K, TA.) — — And The جِلَال [or deck] of a ship or boat; (M, Mgh, O, K;) i. e. (Mgh) the covering thereof, which is like the roof (Mgh, Msb) of a house or chamber: (Mgh:) pl. أَطْلَالٌ. (Mgh, Msb, TA.) [In the TA it is said to mean the شِرَاع of a ship or boat; which is a mistake, as is sufficiently shown by its being there immediately added, "hence the trad. of Aboo-Bekr, that he used to pray upon the اطلال of the ship or boat. "] — — [Hence, app.,] one says, (of a man, Ibn-'Abbád, O,) مَشَى عَلَى طَلَلِ المَآءِ i. e. على ظَهْرِهِ, (Ibn-'Abbád, O, K,) which, Z says, means على وَجْهِهِ [i. e. (tropical:) He walked, or went along, upon the surface of the water: but whether this relates to a pretended miracle or to sliding upon ice, I know not]: and he adds that it is a tropical phrase. (TA.) — Also Anything fresh, or juicy, or [like طَلٌّ] moist; syn. طَرِىٌّ. (K.) — — See also طَلٌّ, first sentence. طَلِيلٌ: see مَطْلُولٌ. — Also Sweet; syn. حُلْوٌ: (so accord. to the O and some copies of the K: accord. to other copies of the K, i. q. خِلق; i. e., accord. to some of these copies, خَلَقٌ; accord. to some, خَلَقٌ; and accord. to some, خَلِقٌ:) thus expl. by Ibn-'Abbád; and said by him to be of the dial. of Hudheyl. (O.) [The explanation in the O is, I doubt not, the right: and hence] — — طَلِيلَةٌ applied to a خُطْبَة: see طَلٌّ, latter part. — Also A mat; syn. حَصِيرٌ: (IAar, O, K:) or such as is woven of [the leaves of the] دَوْم [or Theban palm-tree]; or of the leaves of the date-palm; or of the قُشُور [app. meaning the peels of the branches] thereof: (K, TA:) so in the M: in the T it is said that ↓ طَلِيلَةٌ means, accord. to AA, a [mat of the kind called] بُورِيَآء; and accord. to As, a بَارِىّ [which signifies the same as بوريآ]: (TA:) pl. أَطِلَّةٌ and طِلَّةٌ and طُلُلٌ. (K.) طَلَالَةٌ [an inf. n.: see 1, last sentence but one. And, as a simple subst.,] A good, or goodly, state or condition; and a beautiful aspect, appearance, mien, or guise.

(IAar, O, K.) And Beauty, or beauty of colour, or brightness: (O, K:) so in the saying, عَلَى مَنْطِقِهِ طَلَالَةُ الحُسْنِ [Upon his diction is the glow of beauty]. (O.) Accord. to As, i. q. حُسْنٌ and مَآءٌ [i. e. Goodliness, or beauty, and, app., lustre]. (TA.) — — Also, (AA, O, K,) and some say ↓ طُلَالَةٌ, (AA, O,) Joy, gladness, or happiness. (AA, O, K.) — See also طَلٌّ, in four places. — — [Hence,] one says فَرَسٌ حَسَنُ الطَّلَالَةِ, meaning [A horse goodly, or beautiful,] in what is high, or elevated, of his frame, or make. (TA.) طُلَالَةٌ: see the next preceding paragraph. طَلِيلَةٌ: see طَلِيلٌ. طُلَّى: see طُلَّةٌ. طُلَّآءٌ, (Ibn-'Abbád, O, K,) like سُلَّآءٌ, (K, TA,) [in the CK, طَلَاء, like سَلَاء, and] in some copies of the K, erroneously, طِلَّآء, (TA,) Blood, itself: and some say, a pellicle upon the surface thereof: (O:) [and in like manner طُلَّآء is expl. in the K in art. طلأ:] or blood that has been made to go for nought, unretaliated, and uncompensated by a mulct: (K: [and from the context in the O, it seems that this is probably meant by Ibn- 'Abbád: see طُلٌّ:]) accord. to AAF, (TA,) the ء in this word is originally ل. (K, TA.) طُلْطُلٌ A chronic, or permanent, disease. (IAar, Az, K.) طُلَاطِلٌ: see طُلَاطِلَةٌ. طُلَطِلَةٌ: see طُلَاطِلَةٌ: each in two places. طَلَاطِلُ: see طُلَاطِلَةٌ: each in two places. طُلَاطِلٌ: see the next paragraph, in three places. طُلَاطِلَةٌ A calamity, or misfortune; (S, O, K;) as also ↓ طُلَطِلَةٌ [in the CK طَلْطَلَة] and ↓ طُلْطُلٌ [in the CK طَلْطَل]. (K, TA.) — — Also, (S, O,) or ↓ طُلَاطِلٌ, (M, K,) A disease that wearies the physicians, (S, M, O, K,) for which there is no remedy: (S, O:) and said in the M to be a pain in the back. (TA.) And the former, A disease that attacks a man in his belly; as also ↓ طُلَطِلَةٌ. (O.) And A disease in the backs of asses, that breaks their backs; (K, * TA;) so in the M; (TA;) as also طلاطل with damm and fet-h [i. e. ↓ طُلَاطِلٌ and ↓ طَلَاطِلُ]. (K.) — — And Death; as also ↓ طُلَاطِلٌ; (K, TA;) so in the M, with damm; and with fet-h [i. e. ↓ طَلَاطِلُ]. (TA.) — — And A certain piece of flesh in the fauces: (ISd, K, TA:) or the piece of flesh extending downwards upon [the upper extremity of] the مُسْتَرَط [or مَسْرَط, i. e. the gullet]; (As, Az, O, K, * TA;) [meaning] the لَهَاة [or uvula]: (TA:) or, (O, K,) accord. to AHeyth, (O,) the falling of the لَهَاة [or uvula], so that neither food nor beverage passes the fauces easily by reason of it. (O, K.) أَطْلَالُ is the name of a certain mare, (O, K,) or of a she-camel, (K,) which, in reply to her rider's commanding her to leap a river, on the day of El-Kádiseeyeh, is asserted to have spoken, saying, وَثْبٌ وَسُورَةِ البَقَرَةِ [A leap, by the Chapter of the Cow!]. (O, K.) [Freytag has erroneously said, as on the authority of the K, that it is a name of the chapter of the Kur-án otherwise called بقرة.] مُطَلٌّ: see مَطْلُولٌ. أَمْرٌ مُطِلٌّ An affair not settled, or not established. (So accord. to some copies of the S and K, expl. by the words لَيْسَ بِمُسْتَقِرٍّ: in other copies of both, and in the O, ليس بِمُسْفِرٍ [to which I am unable to assign any probable meaning].) مُطَلِّلٌ i. q. ضَبَابٌ [Mist; or moisture like clouds, or like dust, covering the earth in the early mornings; or thin clouds, like smoke; &c.: see art. ضب.] (TA.) مَطْلُولٌ: see its fem., with ة, voce طَلٌّ. — — Also Blood made to go for nought, unretaliated, and uncompensated by a mulct; (S, O, K;) and so ↓ طَلِيلٌ and ↓ مُطَلٌّ. (K.) — — Also [or لَبَنٌ مَطْلُولٌ] Pure milk with froth upon it, upon which water has been poured, and which one imagines to be good, or pleasant, whereas there is no goodness in it; and so ↓ مَطْلُولَةٌ: or this latter, some say, signifies a piece of skin soaked and softened [for مَوْزُونَةٌ in my original, which I think a mistranscription, I read مَوْدُونَةٌ,] with pure milk, which they eat [app. in a time of scarcity]. مَطْلُولَةٌ: see the next preceding paragraph. طلب 1 طَلَبَهُ, (S, A, O, &c.,) aor. طَلُبَ, (Msb,) inf. n. طَلَبٌ (S, A, MA, O, Msb, K &c.) and مَطْلَبٌ (A, MA, Msb) and طِلَابٌ and طِلَابَةٌ (A, MA) and طَلِبَةٌ (MA) and تَطْلَابٌ [which is of a measure denoting intensiveness]; (TA;) and ↓ اِطَّلَبَهُ; (S, A, O, Msb, K;) and ↓ تطلّبهُ; (A, K;) [but see this last below;] He sought it, desired it, demanded it, or asked for it; (MA;) [he pursued it, pursued after it, or prosecuted it;] he sought, desired, or endeavoured, to find it and to get or take it: (A, K, TA:) and طَلَبَ is also expl. as signifying اتبع [i. e. أَتْبَعَ he followed in pursuit, &c.]. (TA.) One says, أُطْلُبْ لِى شَيْئًا Seek thou, &c., for me, a thing. (Lh, TA.) And طَلَبَهُ مِنْهُ and إِلَيْهِ, inf. n. as above, He sought it, desired it, demanded it, or asked for it, of him. (MA.) And طَلَبَ إِلَىَّ means رَغِبَ [i. e. He petitioned me, or made petition to me, &c.]: (K, TA:) or طَلَبَ إِلَيْهِ means سَأَلَهُ [he asked him]: or [it means] طَلَبَهُ رَاغِبًا إِلَيْهِ [he sought him, petitioning him]; for it is generally held that طَلَبَ is not trans. by means of a prep., therefore they explain the like of this phrase as implicative. (MF, TA.) See also 4, in two places: and see 5. You say also, طَلَبَهُ بِحَقٍّ, meaning طَالَبَهُ, q. v. (K.) And طَلَبَ بِثَأْرِهِ and بِذَحْلِهِ, [He sought to obtain his blood-revenge, or retaliation; and in like manner, طَلَبَ بِدَمِهِ]. (S and Msb in art. ذحل.) — — [Hence,] one says also, السِّرَاجُ يَطْلُبُ أَنْ يَنْطَفِئَ (tropical:) [The lamp, or lighted wick, is near, or about, to become extinguished]; like as one says, جِدَارٌ يُرِيدُ أَنْ يَنْقَضَّ. (A.) — طَلِبَ, aor. طَلَبَ, (O, K,) inf. n. طَلَبٌ, (TK,) He, or it, [accord. to the TK said of a man,] was, or became, distant, or remote. (O, K. [See also 4.]) 2 طَلَّبَ see 5. 3 طالبهُ, inf. n. مُطَالَبَةٌ and طِلَابٌ, (Msb, K,) He sought or demanded of him a thing [as being due to him; i. e. he sued or prosecuted him for it]; (Msb;) i. q. ↓ طَلَبَهُ بِحَقٍّ [he sought or demanded of him, &c., a right, or due]: (K:) and you say, طالبهُ بِحَقٍّ لَهُ عَلَيْهِ [he sought or demanded of him, &c., a thing due to him on his part]. (A.) مُطَالَبَةٌ is used in relation to a real thing: [but it does not necessarily imply the justice of the act:] one says, طالب زَيْدٌ عَمْرًا بِالدَّرَاهِمِ [Zeyd sought or demanded of 'Amr, or sued or prosecuted him for, the money]. (Kull p. 349.) And طالبهُ بِالدَّيْنِ He sought or demanded of him [&c.] the debt. (MA.) And طالبهُ بِكَذَا, (S, O,) inf. n. مُطَالَبَةٌ, (S,) [He sought or demanded of him, &c., such a thing; or he prosecuted him for such a thing, as, for instance, blood, or mutilation, or a wound: see exs. voce خَبْلٌ.] 4 اطلبهُ He performed, or accomplished, for him, (S, A, O, Msb, TA,) that which he sought, or demanded, (S, A, * O, Msb,) or the object of his want: (TA:) or he gave him that which he sought, or demanded. (K.) A man said to the Prophet, إِلَىَّ طَلِبَةً فَإِنِّى أُحِبُّ أَنْ أُطْلِبَكَهَا ↓ أُطْلُبْ i. e. [Ask thou of me] an object of want, [for I love] to perform it, or accomplish it, for thee. (TA.) And one says, ↓ طَلَبَ إِلَىَّ فَأَطْلَبْتُهُ i. e. [He asked of me a thing] and I performed, or accomplished, for him that which he sought, or demanded. (TA.) And اطلبهُ الشَّىْءَ He aided him, or helped him, to seek the thing. (TA.) And أَطْلِبْنِى Aid thou me to seek. (Lh, TA.) — — Also He, or it, (said of a man, Msb, and of poverty, A,) necessitated his seeking, or demanding. (S, A, O, Msb, K.) Thus it has two contr. significations. (S, O, K.) — — And hence, (S, O,) أَطْلَبَ said of water, and of pasture, or herbage, (S, A, O,) &c., (S, O,) It was distant, or remote, (S, A, O,) so as to be not attainable but by seeking, (S, O,) or so that it was sought. (A.) 5 تطلّبهُ He sought it, or demanded it, repeatedly, or time after time: (S, O:) [he made repeated, or successive, endeavours to obtain it, or to attain it: he prosecuted a search after it:] or he sought it diligently, studiously, sedulously, or earnestly; syn. اِبْتَغَاهُ: (Msb:) or he sought, desired, or endeavoured, leisurely, to find it and to get or take it; (O, TA;) and (TA) so ↓ طلّبهُ, inf. n. تَطْلِيبٌ; (K, TA;) and ↓ طَلَبَهُ; (TA;) from [various] places. (O, TA.) — — See also 1, first sentence. 7 انطلب لَهُ is quasi-pass. of طَلَبَهُ, and means It (an action [&c.]) was, or became, suitable to him; or fit, meet, or proper, for him: [as though it were sought, or desired, or desirable:] but they have been content to use اِنْبَغَى in the place of this verb. (Zj, TA in art. بغى. [يَنْبَغِى,

in the Kur xix. 93, is expl. by يَنْطَلِبُ in the Ksh and in the Expos. of Bd.]) 8 إِطْتَلَبَ see 1, first sentence. طِلْبٌ: see طَلِبَةٌ, in two places: — — and طَالِبٌ. طَلَبٌ an inf. n. of 1 [q. v.]. (S, A, &c.) — — See also طَالِبٌ, in two places. — — And see طَلِبَةٌ. طُلْبَةٌ A far-extending journey: (O, K:) and so ↓ سَفَرٌ طَلُوبٌ. (A.) طِلْبَةٌ [A mode, or manner, of seeking &c.: an inf. n. of modality, like جِلْسَةٌ &c. — — And] a subst from طَالَبَهُ: (K:) see طَلِبَةٌ, in three places. — — أُمُّ طِلْبَةَ The eagle. (O, K.) طَلِبَةٌ an inf. n. of طَلَبَهُ [q. v.]. (MA.) — — [It generally signifies] A thing that one seeks, desires, demands, or asks for; a thing that one seeks, desires, or endeavours, to find and to get or take; an object of quest, or desire; (S, O, Msb, K;) as also ↓ طِلَابٌ, which is originally an inf. n. of طَالَبَهُ; (Msb;) and so ↓ طِلْبٌ; (Har p. 560;) and ↓ طِلْبَةٌ and ↓ طَلَبٌ are substs. from طَالَبَهُ, (K,) signifying [the same, or] a right, or due, sought, or demanded: (TK:) and طَلِبَةٌ signifies also an object of want, or need; a needful thing: (TA:) its pl. is طَلِبَاتٌ. (Msb.) One says, لِى عِنْدَهُ ↓ طِلْبَةٌ [or طَلِبَةٌ] I have an object of quest, or desire, or of want, or a right, or due, necessary to be sought, or demanded, of him. (A.) And فُلَانٍ ↓ هِىَ طِلْبُ She is the object of love of such a one; as also ↓ طِلْبَتُهُ: (A, K:) or the former, (O,) or each, the latter mentioned by Lh, (TA,) means she is the object of quest, or desire, and the object of love, of such a one. (O, TA.) — And it is said on the authority of IAar that طلبة [app., accord. to the context, طَلِبَةٌ] signifies A company, or an assembly, of men. (TA.) طِلَابٌ: see the next preceding paragraph. طَلُوبٌ, of which the pl. is طُلُبٌ, (K, TA,) and, as is said in the Msb, [but not in my copy of it,] طُلْبٌ; (TA;) and ↓ طَلَّابٌ, of which the pl. is طَلَّابُونَ; and ↓ طَلِيبٌ, of which the pl. is طُلَبَاءُ; Seeking, desiring, or demanding; or seeking, desiring, or endeavouring, to find and to get or take; (K, TA;) much, or often; all are intensive in signification. (TA.) — — And بِئْرٌ طَلُوبٌ (O, TA) [and] ↓ طَلِيبٌ (thus in a copy of the A) A well of which the water is remote: (A, O, TA:) pl. of the former أَبْآرٌ طُلُبٌ. (O, TA.) See also طُلْبَةٌ. طَلِيبٌ: see the next preceding paragraph, in two places. طَلَّابٌ: see طَلُوبٌ. طَالِبٌ Seeking, desiring, or demanding; or seeking, desiring, or endeavouring, to find and to get or take; or a seeker, &c.: (Msb, * K, TA:) [and used for طَالِبُ عِلْمٍ a student of science or knowledge:] pl. طُلَّابٌ and طَلَبَةٌ (Msb, K, TA) and طُلَّبٌ (K) and طَالِبُونَ (Msb) and أَطْلَابٌ [a pl. of pauc., like أَصْحَابٌ,] (A) and ↓ طَلَبٌ, (S, A, O, K,) or this last, as is said in the M, is [properly speaking] a quasi-pl. n., (TA,) or, (Mgh, TA,) as IAth says, (TA,) it is either a pl. of طَالِبٌ or an inf. n. used as such, (Mgh, TA,) for أَهْلُ الطَّلَبِ: (TA:) fem., applied to a woman, طَالِبَةٌ; of which the pl. is طَالِبَاتٌ and طَوَالِبُ. (Msb.) You say, هُوَ طَالِبٌ لِلشَّىْءِ He is a seeker, &c., of the thing. (TA.) And هٰؤُلَآءِ أَعْدَائِهِمْ ↓ طَلَبُ and أَطْلَابُهُمْ These are the troops that are the seekers [or pursuers] of their enemies. (A.) And نِسَآءٍ ↓ هُوَ طِلْبُ, (A, K,) with kesr, (K,) He is a seeker, or desirer, of women: (A, K:) pl. أَطْلَابٌ and طِلَبَةٌ. (K.) مَطْلَبٌ A place, (Msb, KL,) or time, (KL,) of seeking: (Msb, KL:) [and so ↓ مُطَّلَبٌ:] pl. مَطَالِبُ. (KL.) [And particularly applied to A place in which treasure is buried and sought. And A place where anything remarkable is to be sought, or looked for, in a book.] — — [And hence, (assumed tropical:) A person from whom one seeks a thing.] لَيْسَ لِى مَطْلَبٌ سِوَاكَ (assumed tropical:) [I have none from whom to seek the accomplishment of my desires but Thee] occurs in a trad. respecting prayer. (TA.) — — See also مَطْلُوبٌ. — — It is also an inf. n. of 1 [q. v.]. (A, MA, Msb.) مُطْلِبٌ, applied to water, and to pasture, or herbage, Distant, or remote, (S, A, O,) so as not to be attainable but by seeking, (S, O,) or so that it is sought: (A:) or, applied to pasture, or herbage, distant, or remote: and, applied to water, distant, or remote, from the pasture or herbage: or between which and the pasture, or herbage, is twice the space termed a مِيل, (K, TA,) or thrice that space, the ميل being the space from one عَلَم [or sign of the way] to another; (TA;) or a day, or two days, (K, TA,) i. e. a day's journey, or two days' journey; in the latter case being termed مُطْلِبُ إِبِلٍ [i. e. distant to be sought of camels]. (TA.) It is also applied to other things: a poet says, أَهَاجَكَ بَرْقٌ آخِرَ اللَّيْلِ مُطْلِبُ [Has distant lightning, in the latter part of the night, excited thee?]. (S, O.) مَطْلُوبٌ Sought, desired, or demanded; and so ↓ مَطْلَبٌ [but app. as an epithet in which the quality of a subst. is predominant, and used in the sense of طَلِبَةٌ]. (KL.) مُطَّلَبٌ: see مَطْلَبٌ. طلح 1 طَلِحَتِ الإِبِلُ, (S, A,) [aor. طَلَحَ,] inf. n. طَلَحٌ, (TA,) The camels had a complaint (S, A) of their bellies (S) from eating of the trees called طَلْح. (S, A. [But see إِبِلٌ.]) — — And طَلِحَ, aor. طَلَحَ, (K,) inf. n. as above, (TK,) He (a man, TK,) was, or became, empty, or void of food, in his belly; as also طَلَحَ, like عُنِىَ. (K.) — طَلَحَ, (S, M, A, K,) aor. طَلَحَ, inf. n. طَلْحٌ and طَلَاحَةٌ, (M, K,) said of a camel, (S, M, A, K,) He was, or became, lean, or emaciated, by reason of fatigue, or of disease: (A:) or fatigued, or wearied: (ISk, S, K:) or injured, or hurt, by fatigue: (AZ, T, TA:) or he was, or became, fatigued, and fell down by reason of travel: (M, TA:) or طَلِحَ, aor. طَلَحَ, inf. n. طَلَحٌ; and طَلَحَ, aor. طَلَحَ, inf. n. طَلْحٌ; he was, or became, fatigued: or lean, by reason of fatigue, or of disease. (MA.) — — And طَلَحَ, inf. n. طَلَاحٌ, (tropical:) He (a man) was, or became, bad, corrupt, or vicious. (A, L. [See طَلَاحٌ below.]) — طَلَحَهُ, aor. طَلَحَ, [inf. n. طَلْحٌ,] He, or it, (a man, MA, Msb, or journeying, A,) rendered him lean, or emaciated him; (A, MA, Msb;) namely, a camel: (A, Msb:) [or] he fatigued him; (MA, K;) i. e., a camel; (S, K;) and (K) so ↓ اطلحهُ; and ↓ طلّحهُ, (S, K,) inf. n. of the latter تَطْلِيحٌ. (TA.) 2 طَلَّحَ see the last sentence above. — — [Hence, app.,] طلّح عَلَيْهِ, (A, K,) inf. n. تَطْلِيحٌ, (K,) (tropical:) He importuned him, (A, K,) i. e., his debtor, so that he wearied him. (A.) 4 أَطْلَحَ see 1, last sentence. طَلْحٌ, [a coll. gen. n.,] (S, A, Msb, K, &c.,) and طِلَاحٌ; (S, A, K;) the latter said to be pl. of طَلْحَةٌ, (TA,) which is the n. un. of طَلْحٌ, (S,) or, accord. to Sb, the pl. of طَلْحَةٌ is طُلُوحٌ, like as صُخُورٌ is pl. of صَخْرَةٌ; and طِلَاحٌ also; and the pl. of طَلْحٌ is أَطْلَاحٌ; (M;) [The acacia, or mimosa, gummifera; an appellation applicable also to the سَنْط, which produces the gum-arabic: (see صَمْغٌ:) the former tree is termed by Forskål (Flora Ægypt. Arab. p. cxxiv.) " mimosa gummifera; " but it is more commonly termed an " acacia: " its pods are termed عُلَّفٌ, q. v.:] a species of large trees, (S, K,) of the kind called عِضَاهٌ; (S, Msb;) growing in El-Hijáz [and Egypt and Nubia and other countries]; the fruit of which is like that of the سَمُرَة; having curved thorns: the places in which it grows are the interiors of valleys; and it is that species of the عضاه which is the largest in its thorns, and the hardest in respect of its wood, and the best in respect of its gum: Lth describes it as above, and says that it is the same as the أُمُّ غَيْلَانَ [and the like is said in the A]: ISh says that it is a tall tree, affording a shade in which men and camels repose, with few leaves, long and large branches, with many thorns, [more] than the prickles of the palm-tree, and a great trunk, which a man's arm cannot embrace; the same as the امّ غيلان; and grows in the mountains: AHn says that it is, of the trees called عضاه, the largest, and that which has most leaves, and the greenest, and has thick and long thorns, but these are of the least hurtful of thorns, producing no heat in the foot; it has a fruit (بَرَمَةٌ) of pleasant odour; and there is not among the trees called عضاه any that produces more gum than it, nor any more bulky; and it grows only in rugged, hard, fertile ground. (TA.) By طَلْح in the Kur lvi. 28 may be meant the trees called امّ غيلان, because they have a blossom of a very pleasant odour. (Zj.) [But see below.] — — طَلْحٌ signifies also Banana-trees; syn. شَجَرُ المَوْزِ; and is said [by some] to have this meaning in the Kur lvi. 28: (Zj, T, TA:) or i. q. مَوْزٌ

[which some expl. as meaning the trees above-mentioned; but others as meaning the fruit of those trees]: (Msb, K:) this, however, is said to be unknown in the [classical] language. (TA.) — — And i. q. طَلْعٌ [generally meaning The spadix of the palmtree; but sometimes the spathe thereof]: (K:) a dial. var. of the latter word: (S:) mentioned by ISk among words formed by the substitution of one letter for another: and this meaning, also, it is said [by some] to have in the Kur lvi. 28. (TA.) — And Remains of turbid water in a watering-trough or tank. (K.) — And Having the belly void of food. (K.) — — See also طَلِيحٌ. طِلْحٌ The tick; syn. قُرَادٌ; (S, A, K;) sometimes applied thereto; (S;) as also ↓ طَلِيحٌ: (S, K:) or a large tick. (TA. [See حَمْنَانٌ.]) — — [Hence,] طِلْحُ مَالٍ (tropical:) One who keeps to camels, or cattle, and to the care of them, like as cleaves the طِلْح, i. e. tick: (A:) a manager, tender, or superintendent, of camels, or cattle; or a good pastor thereof. (K.) — — And طِلْحُ نِسَآءٍ (tropical:) One who follows, or goes after, women (K, TA) much, or often. (TA.) — — And طِلْحٌ is also expl. as signifying A pastor fatigued, or wearied: (K, TA:) and [its pl.] طُلُحٌ, as signifying [simply] pastors. (L.) El-Hotei-ah says, after mentioning certain camels and their pastors, إِذَا نَامَ طِلْحٌ أَشْعَثُ الرَّأْسِ خَلْفَهَا هَدَاهُ لَهَا أَنْفَاسُهَا وَزَفِيرُهَا When a pastor, dusty and shaggy or matted in the hair of the head, sleeps behind them, [and they become lost to him,] their breathing and their vehement respiration occasioned by the fulness of their bellies guides him to them, so that he finds them, even if they be distant. (S, * L.) — — See also طَلِيحٌ, in four places. طَلَحٌ (thus correctly written, not طَلْحٌ as in [some of the copies of] the S, TA) Enjoyment of a life of ease and plenty. (S, K.) طَلِحٌ an epithet applied to a camel. (A.) You say إِبِلٌ طَلِحَةٌ and طَلَاحَى [the latter being the pl.] Camels having a complaint (S, A, K) of their bellies (S, K) from eating of the trees called طَلْح: (S, A, K:) but [the meaning seems to be, from eating thereof immoderately, for] Aboo-Sa'eed disapproves of the phrase ابل طلاحى as meaning camels that have eaten of the طلح [and become disordered thereby, though it appears from what is said in art. عضه that camels are sometimes disordered by eating of any of the trees called عِضَاه], asserting it to signify camels that are fatigued, or wearied; for [he says that] the طلح do not disorder camels, but are wholesome food for them. (TA.) See also طَلِيحٌ, in two places. — — And أَرْضٌ طَلِحَةٌ Land abounding with the trees called طَلْح. (K.) طَلْحَةٌ n. un. of طَلْحٌ [q. v.]. (S.) — أُمُّ طَلْحَةَ The louse. (TA.) طَلْحِيَّةٌ meaning A piece of paper is a postclassical word. (K.) طَلَاحٌ, as an attribute of a man, (tropical:) Badness, corruptness, or viciousness: (A:) contr. of صَلَاحٌ. (S, L, K.) طَلِيحٌ, (A, Mgh, Msb,) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (Mgh, Msb,) Rendered lean, or emaciated, (A, Mgh, Msb,) applied to a camel; (A, Msb;) as also ↓ طَلْحٌ, (A,) or ↓ طِلْحٌ, (K,) and ↓ طَالِحٌ, so applied, by reason of fatigue, or of disease. (A.) Also, (S, Mgh, K,) applied to a camel, and ↓ طِلْحٌ, (S, K,) the latter, (S, MF,) and the former likewise, (MF,) applied to the male and to the female of camels and of other animals, (S, MF,) and ↓ طَلْحٌ, (K,) and ↓ طَلِحٌ, (L, TA,) Fatigued: (S, Mgh, K, TA:) and in like manner, applied to a she-camel, طَلِيحَةٌ and ↓ طِلْحَةٌ, (K, in the CK طَلْحة,) but the forms commonly known of these two epithets thus applied are without ة, because each has the signification of a pass. part. n., (MF,) and ↓ طَالِحٌ: (IAar, K:) the pls. are طُلَّحٌ and طَلَائِحٌ, (S, K,) [both pls. of طَلِيحٌ,] meaning fatigued, or jaded, and rendered lean, by travel, (S,) and طَلْحَى, which last is [said by SM to be] anomalous, because [he holds that] it has the meaning of an act. part. n., [app. on the ground that some expl. طَلِيحٌ as syn. with مُعْيٍ and تَعِبٌ,] (TA,) and طُلُحٌ is another pl., [app. of the second and third and fourth of the sings. mentioned above,] signifying fatigued: (L, TA;) and أَطْلَاحٌ is pl. [of pauc.] of طِلْحٌ. (S.) One says نَاقَةٌ طَلِيحُ أَسْفَارٍ meaning A she-camel jaded, and rendered lean, by journeys: (T, S:) and طَلِيحُ سَفَرٍ, and ↓ طَلْحُ سَفَرٍ. (IAar, TA.) رَاكِبُ النَّاقَةِ طَلِيحَانِ means The rider of the she-camel and the she-camel are both fatigued, or jaded: (L, K:) for رَاكِبُ النَّاقَةِ أَحَدُ الطَّلِيحَيْنِ: or for رَاكِبُ النَّاقَةِ وَالنَّاقَةُ طَلِيحَانِ. (L.) — See also طِلْحٌ. إِبِلٌ طِلَاحِيَّةٌ and طُلَاحِيَّةٌ, (S, K,) the latter anomalous, (S,) or the latter is a dial. var. of the former, which is not a rel. n. from the pl. طِلَاحٌ, because, when a rel. n. is formed from a pl., the pl. is reduced to its sing. form, unless it is used as a name of a particular thing, (from a marginal note in copies of the S, [see also Ham pp. 791-2,]) Camels feeding upon the trees called طِلَاح [or طَلْح]. (S, K.) طَالِحٌ: see طَلِيحٌ, in two places. — — Also, as an epithet applied to a man, (tropical:) Bad, corrupt, or vicious; (A, L;) in whom is no good: (L:) contr. of صَالِحٌ. (S, L.) مُطَلِّحٌ (assumed tropical:) One who acts wrongfully, unjustly, or injuriously, فِى المَالِ [with respect to property, or camels, or cattle]. (Az, L.) — — And, accord. to Az, One who breathes hard, or emits the voice with a moaning sound, فِى الكَلَامِ [in speaking]; syn. نَهَّاتٌ [but the first letter in this word is written in the L without any diacritical point; so that the word may perhaps be بَهَّاتٌ, meaning a great, or frequent, calumniator, slanderer, or false-accuser: see art. بهت]. (L, TA.) طلس 1 طَلَسَهُ, (S, M, A, K,) aor. طَلِسَ, (K, MS, O, TA, but in a copy of the A, طَلَسَ,) inf. n. طَلْسٌ; (S, M, A, K;) and ↓ طلّسهُ, (M, A, K,) inf. n. تَطْلِيسٌ; (A;) He obliterated it, or effaced it, namely, a writing; (S, O, K;) i. q. طَرَّسَهُ: (M:) or he obliterated it, or effaced it, namely a writing, [so far as] to mar, or spoil, its characters; thus differing from طرّسهُ, which signifies " he obliterated it, or effaced it, well. " (T, A.) — — [Hence,] طَلَسَ بَصَرَهُ (tropical:) He took away, or destroyed, his sight: (A, TA:) in the K [and O] طَلَسَ بَصَرُهُ his sight went away, or became destroyed; on the authority of Ibn-'Abbád. (TA.) — طَلِسَ, aor. طَلَسَ, inf. n. طَلَسٌ, It (a garment, or piece of cloth,) was, or became, old and worn-out. (IKtt.) — طَلِسَ, aor. طَلَسَ, inf. n. طَلَسٌ; and طَلُسَ, aor. طَلُسَ, inf. n. طُلْسَةٌ; He, or it, was, or became, of a dusty colour, inclining to black. (IKtt: the inf. ns., only, are mentioned in the M.) 2 طَلَّسَ see above, first sentence. 5 تطلّس It (a writing) became obliterated, or effaced. (S.) [See also 7.] — تطلّس بِطَيْلَسَانٍ, and ↓ تَطَيْلَسَ, He clad, or attired, himself with a طَيْلَسَان. (M, TA.) [The former verb is used by El-Hemedhánee transitively, as meaning, He put on, or made use of, a napkin as a طيلسان: (see De Sacy's Chrest. Arabe, sec. ed., vol. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.] 7 انطلس أَثَرُهُ His trace, or track, or footsteps, became concealed, or unapparent: said of a beast: (Ibn-'Abbád, TS, O, TA:) أَمْرُهُ, in the copies of the K, is a mistake. (TA.) [See also 5.] Q. Q. 2 تَطَيْلَسَ: see 5. طَلْسٌ Black; as also ↓ طَيْلَسَانٌ: (IAar, Az, TA:) accord. to the O and K, the former signifies a black طَيْلَسَان; but this is a mistake. (TA.) طِلْسٌ i. q. طِرْسٌ: (S in art. طرس, M, Msb, TA:) i. e., (TA,) A written paper or the like; syn. صَحِيفَةٌ: (K, TA:) or one of which the writing has been obliterated, or effaced, (A, K, TA,) but not well obliterated; thus differing from طِرْسٌ, accord. to the T: (TA:) pl. طُلُوسٌ. (Msb, TA.) See طِرْسٌ. — — Also The skin of the thigh of the camel (T, M, K) when the hair has fallen off. (T, K.) — See also أَطْلَسُ, in three places. طَلِيسٌ, of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (assumed tropical:) Having the eye blinded: in the O and K erroneously said to be طِلِّيس, like سِكِّيت: but in the Tekmileh, correctly, طَلِيس, like أَمِير. (TA.) طَلَّاسَةٌ A piece of rag with which one wipes a tablet (A, K, TA) upon which is writing, and with which the writing is obliterated, or effaced. (A, TA.) طَيْلَسٌ: see طَيْلَسَانٌ. طَالَسَانٌ: see طَيْلَسَانٌ. طَيْلَسَانٌ (El-Fárábee,

S, M, Mgh, O, Msb, K) and طَيْلِسَانٌ, (M, O, K,) the latter form used by some, (El-Fárábee, Msb,) or by the vulgar, (S,) and disallowed by As, (M, Msb,) and طَيْلُسَانٌ, all these three forms being mentioned by 'Iyád and others, (K,) [accord. to the TA, following Lth; but the words of Lth, as cited in the TA, and in the O, rather signify that, if, instead of طَيْلِسَانٌ, with kesr to the ل, one said طَيْلُسَانٌ, with damm to the ل, like خَيْزُرَانٌ and حَيْسُمَانٌ, it would be more agreeable with analogy; and the like is said in the Msb, as on the authority of Az;] and ↓ طَيْلَسٌ (M, Mgh, O, K) and ↓ طَالَسَانٌ; (M, TA;) arabicized words, (S, Mgh, Msb, K,) from the Pers., (S, Msb,) originally تَالَسَانْ, (as in some copies of the K,) or تَالَشَانْ; (as in other copies of the K, and in some copies of the T, and thus written by El-Urmawee, as is said in the TA, and thus written also in the Mgh;) differently expl. by different persons; (TA;) [app. accord. to the fashions of different times and countries;] accord. to some, (TA,) A certain kind of كِسَآء: (M, TA:) or a certain article of apparel worn by the عَجَم [Persians or other foreigners], (Mgh, Msb,) of a round form, and black; accord. to the " Jema et-Tefáreek," having its woof and warp both of wool: (Mgh:) or a كِسَآء, of a dark, or an ashy, dust-colour, (أَخْضَر,) worn by persons of distinction: (EshShereeshee, in Har, p. 238:) [see also بَتٌّ, and سَاجٌ: El-Makreezee mentions a kind of طيلسان having a round piece cut out from the middle of it (مُقَوَّرٌ) worn by the Egyptian Wezeer, and called, in his time, (the 14th and 15th centuries of our era,) طَرْحَةٌ: (see this word: and see De Sacy's Chrest. Arabe, sec. ed., ii. 267—269; and Dozy's Dict. des Noms des Vêtements chez les Arabes, 278—90:) it seems to have resembled our academic hood, of which it was perhaps the original: the term طيلسان is now commonly applied to an oblong piece of drapery, or a scarf, or an oblong shawl, worn in such a manner that one end hangs down upon the side of the bosom, the middle part being turned over the head and under the chin, and the other end being thrown over the shoulder, and hanging down upon the back: this is worn by many of the professional learned men in winter, in Arabian countries: it is also used in the sense of the word عَذَبَةٌ, meaning an end of a turban, when made to hang down between the shoulders: see عَذَبٌ:] the pl. (of طَيْلَسَانٌ and طَيْلِسَانٌ and طَيْلَسٌ, M) is طَيَالِسَةٌ, (S, M, A, Mgh, Msb, K,) in which the ة is added because it is a foreign word, (S, M, K,) and طَيَالِسُ; (M, A;) or the latter is pl. of طَيْلَسٌ: (TA:) I do not know (says ISd) any pl. of طَالَسَانٌ: (M, TA:) it is not allowable to form an abbreviation of طَيْلِسَانٌ, with kesr to the ل, as a compellation, because there is no instance of the measure فَيْعِلٌ, with kesr to the ع, except in infirm words such as سَيِّدٌ and مَيِّتٌ. (S.) Hence the expression, (Mgh,) يَا ابْنَ الطَّيْلَسَانِ, [lit., O son of the teylesán,] meaning, O 'Ajamee, (A, Mgh,) or Aajamee, (K,) [i. e., Persian, or foreigner,] used in reviling another; (Mgh, K;) for the عَجَم are those who [most commonly] attire themselves with the طيلسان. (TA.) — See also طَلْسٌ. أَطْلَسُ Old and worn-out; (S, M, K;) applied to a garment, or piece of cloth: (M, K:) as also ↓ طِلْسٌ; pl. أَطْلَاسٌ. (S.) You say, رَجُلٌ أَطْلَسُ الثَّوْبِ A man whose garment is old and worn-out. (S.) — — A dirhem [of which the impression is obliterated;] having no impression. (Msb, voce مَسِيحٌ.) — — A wolf whose hair has fallen off by degrees; (Az, TA;) as also ↓ طِلْسٌ: (IAar, A, K:) or a wolf of a dusty colour inclining to blackness; (S, M, A, K;) and anything of that colour; (S, K;) whether a garment or any other thing: (TA:) fem. طَلْسَآءُ: (M:) pl. طُلْسٌ. (A.) — — A man having little hair upon the side of the cheek; pl. طُلْسٌ: or i. q. كَوْسَجٌ [q. v.]: of the the dial. of El-Yemen. (TA.) — — Dirty, or filthy; as also ↓ طِلْسٌ: (K:) the latter applied to a garment, or piece of cloth, (K, TA,) in the colour of which is a dusty hue: (TA:) and طَلْسَاءُ a dirty rag. (O.) — — A man (tropical:) dirty, or filthy, in apparel: likened to a wolf in respect of the dusty hue of his clothes: (M:) or black and dirty. (O.) — — [Hence,] (assumed tropical:) A man who is accused of foul, or evil, conduct; (Sh, O, K;) and so أَطْلَسُ الثَّوْبَيْنِ, an expression used by Ows Ibn- Hajar. (Sh, O.) — — (tropical:) Black, as an Abyssinian and the like: (O, K:) as being likened in colour to a wolf. (TA.) [See also طِلْسٌ.] — — (tropical:) A thief: (O, K:) because of his evil nature, (TA,) being likened to a wolf. (O, TA.) — [Satin; so called in the present day;] a garment, or piece of cloth, of woven silk: [app. because of its smoothness:] but this is not [of the classical] Arabic: pl. طُلْسٌ. (TA.) — فَلَكُ الأَطْلَسِ: see أَثِيرٌ, last sentence. طلسم Q. 1 طَلْسَمَ He (a man) made his face to be displeasing, or odious; (M, L, TA;) he contracted it; or made it austere, or morose: and so طَرْمَسَ, and طَلْمَسَ, (L, TA,) and طَرْسَمَ. (TA in art. طلمس.) — — And He (a man) bent down his head; or lowered his eyes, looking towards the ground; or was, or became, silent; syn. أَطْرَقَ: and so طَرْسَمَ. (S in art. طرسم; and TA.) — — [And, accord. to Golius, He receded, or drew back, from fight; followed by عَنْ: (one of the significations assigned in the K to طَرْسَمَ:) he mentions this as on the authority of J: perhaps he found it in a copy of the S in art. طرمس (in which الطَّرْمَسَةُ is expl. as meaning الاِنْقِبَاضُ and النُّكُوصُ), or in some other art. of that work in which I do not remember to have seen it. — Also He sculptured, engraved, or inscribed, a thing with talismanic devices or characters. And He charmed, or guarded, or preserved, by means of a talisman. See what follows.] طِلَّسْمٌ, or, accord. to MF, طِلَّسْمٌ, [also written طَلِسْمٌ, and طِلِسْمٌ, and طَلَّسْمٌ, and طَلَّسَمٌ, and طَلْسِمٌ, and طِلَّسَمٌ,] said by MF to be a Pers., or foreign, word; [perhaps from a late usage of the Greek τέλεσμα;] but [SM says] in my opinion it is Arabic; a name for A concealed secret; [i. e. a mystery: hence our word talisman: accord. to common modern usage, it signifies mystical devices or characters, astrological or of some other magical kind: and a seal, an image, or some other thing, upon which such devices, or characters, are engraved or inscribed; contrived for the purpose of preserving from enchantment or from a particular accident or from a variety of evils, or to protect a treasure with which it is deposited, or (generally by its being rubbed) to procure the presence and services of a Jinnee, &c.:] pl. طَلَاسِمُ (TA) [and طِلَّسْمَاتٌ or طِلَّسْمَاتٌ &c.]. طلع 1 طَلَعَتِ الشَّمْسُ, (S, O, Msb, K,) aor. طَلَعَ [notwithstanding the faucial letter], (Msb, JM, TA,) inf. n. طُلُوعٌ and مَطْلَعٌ and مَطْلِعٌ, (S, O, Msb, K,) the second and third both used as inf. ns., and also as ns. of place [and of time], (S, O, K,) but the former of them is preferable on the ground of analogy as an inf. n., and the latter as a n. of place (Fr, O) or of time, (Zj, O,) The sun rose, (MA,) or appeared; (K;) and in like manner طَلَعَ is said of the moon, (TA,) and of a star, or an asterism; (S, O, K;) and so ↓ اِطَّلَعَ; (K;) [and ↓ أَطْلَعَ, for] أَطْلَعَتِ الثُّرَيَّا means طَلَعَت [i. e. The Pleiades rose], as in a verse of El-Kumeyt [in which, however, the verb may, consistently with the metre, be a mistranscription for اِطَّلَعَت]; (IB, TA); and أَطْلَعَ is syn. with طَلَعَ in the saying of Ru-beh, كَأَنَّهُ كَوْكَبُ غَيْمٍ أَطْلَعَا [As though it, or he, were a star in the midst of clouds, that had risen]. (TA.) One says also, آتِيكَ كُلَّ يَوْمٍ طَلَعَتْهُ الشَّمْسُ, meaning طَلَعَتْ فِيهِ [i. e. I will come to thee every day in which the sun rises]: and it is said in a prayer, طَلَعَتِ الشَّمْسُ وَلَا تَطْلُعُ بِنَفْسِ أَحَدٍ مِنَّا [meaning The sun has risen, and may it not have risen with the soul of any one of us]; i. e., may not any one of us have died with its rising: the future being put in the place of the preterite. (TA.) — — And طَلَعَ is said of anything that appears to one from the upper part [of a thing, or that comes up out of a thing and appears]. (Mgh, Msb.) It is said in the Ksh that الطُّلُوعُ signifies The appearing by rising, or by becoming elevated. (TA.) One says, طَلَعَتْ

سِنُّ الصَّبِىِّ (tropical:) The tooth of the child showed its point. (K, TA.) And طَلَعَ الزَّرْعُ, [aor. طَلُعَ,] inf. n. طُلُوعٌ, (tropical:) The seed-produce began to come up, and showed its sprouting forth: (T, TA:) and ↓ الزَّرْعُ أَطْلَعَ (tropical:) The seed-produce appeared: (TA:) and أَطْلَعَ ↓ نَبْتُ الأَرْضِ (assumed tropical:) The plants, or herbage, of the earth, or land, came forth: (Mgh:) and أَطْلَعَ ↓ الشَّجَرُ (tropical:) The trees put forth their leaves. (TA.) And طَلَعَ النَّخْلُ, (O, K,) aor. طَلُعَ, inf. n. طُلُوعٌ; (TA;) and (O, K) ↓ أَطْلَعَ; (Zj, S, Mgh, O, K;) or أَطْلَعَتِ النَّخْلَةُ; (Msb;) (assumed tropical:) The palm-trees, or -tree, put forth the طلع [q. v.]; (Zj, S, Mgh, O, Msb, K;) as also ↓ طلّع, (L, K, TA,) inf. n. تَطْلِيعٌ. (L, TA. [These verbs, in this sense, are app. derived from the subst. طَلْعٌ; but this is obviously from طَلَعَ.]) — — One says also, مَلَأْتُ لَهُ القَدَحَ حَتَّى يَكَادَ يَطْلُعُ مِنْ نَوَاحِيهِ [I filled for him the drinking-vessel until it nearly overflowed from its sides]. (TA.) And المَآءُ فِى الإِنَآءِ ↓ تَطَلَّعَ (assumed tropical:) The water in the vessel poured forth [or overflowed] from its sides. (TA.) — — And طَلَعَ الجَبَلَ, (Mgh, Msb, K,) aor. طَلُعَ, (TA,) inf. n. طُلُوعٌ, (Msb, TA,) (tropical:) He ascended upon the mountain; (Mgh, Msb, K, TA;) the prep. [عَلَى] being suppressed; (Mgh;) as also طَلِعَ, with kesr; (K;) and ↓ اِطَّلَعَ الجَبَلَ signifies the same as طَلَعَهُ: (TA: [see also مُضْطَلِعٌ, in art. ضلع:]) accord. to ISk, one says, طَلِعْتُ الجَبَلَ, with kesr, meaning (assumed tropical:) I ascended upon the mountain; (S, O;) but others say, طَلَعْتُ, with fet-h. (O.) And (tropical:) He ascended the mountain: (TA:) [or] طَلَعْتُ فِى الجَبَلِ means (assumed tropical:) I ascended the mountain. (Msb. [See also another explanation of this latter phrase in what follows.]) — — And طَلَعَ عَلَيْنَا, aor. طَلَعَ and طَلُعَ; and ↓ اِطَّلَعَ; (assumed tropical:) He (a man) came to us; (K;) and came upon us suddenly, or at unawares: (TA:) and طَلَعَ عَنْهُمْ he became absent, or absented himself, or departed, from them: (K:) or طَلَعَ عَلَى القَوْمِ he came forth upon the people, or party: and he looked upon them: (MA:) accord. to ISk, طَلَعْتُ عَلَى القَوْمِ means I came to the people, or party: and طَلَعْتُ عَنْهُمْ I became absent, or absented myself, or departed, from them: (S, O:) and عَلَيْهِمْ ↓ أَطْلَعْتُ signifies the same as طَلَعْتُ: (O:) and طَلَعْتُ عَنْهُمْ has the same meaning [also] as طَلَعْتُ عَنْهُمْ expl. above, accord. to ISk; عَلَى being put in the place of عن: accord. to AZ [likewise], طَلَعْتُ عَلَى القَوْمِ, inf. n. طُلُوعٌ, means I became absent from the people, or party, so that they did not see me: and also I advanced, or approached, towards them, so that they saw me: thus having two contr. meanings: and accord. to Az, the Arabs said, طَلَعْتُ فِى الجَبَلِ, inf. n. طُلُوعٌ, as meaning I retired, or went back, into the mountain, so that my companion did not see me: [see another explanation of this phrase in what precedes:] and طَلَعْتُ عَنْ صَاحِبِى, inf. n. طُلُوعٌ, I retired, or went back, from my companion: and طَلَعْتُ عَنْ صَاحِبِى [in which عَنْ seems to be evidently a mistranscription for عَلَى] I advanced, or approached, towards my companion. (TA.) [In all of these phrases, طَلَعَ and طَلَعْتُ may be correctly rendered He, and I, came forth, or went forth. And hence,] it is said in a prov., هٰذِهِ يَمِينٌ قَدْ طَلَعَتْ فِى المَخَارِمِ [expl. in art. خرم, voce مَخْرِمٌ]. (AZ, TA.) — — For another meaning of طَلَعَ followed by عَلَى, see اِطَّلَعَ [which is more common as having that meaning]. — — طَلَعَ is also syn. with قَصَدَ: so in the phrase طَلَعَ بِلَادَهُ (tropical:) [He tended, repaired, betook himself, or went, to, or towards, his country]: (K, TA:) and so in the saying, in a trad., هٰذَا بُسْرٌ قَدْ طَلَعَ اليَمَنَ, (so in the O,) or هذا بُرٌّ, (so in the TA,) (tropical:) [These are ripening dates, or this is wheat, that have, or has, gone to, or towards, El-Yemen,] meaning from Nejd. (TA.) — — And syn. with بَلَغَ; as also ↓ اِطَّلَعَ: (O, K:) so the former in the saying, طَلَعَ أَرْضَهُمْ (tropical:) [He reached, or arrived at, their land]; (K, TA;) and مَتَى طَلَعْتَ أَرْضَنَا (tropical:) [When didst thou reach, or arrive at, our land?]: (O, TA:) and so the latter verb in the saying, هٰذِهِ الأَرْضَ ↓ اطّلع [He reached, or arrived at, this land]: (O, K:) and hence, (TA,) عَلَى الأَفْئِدَةِ ↓ الَّتِى تَطَّلِعُ, in the Kur [civ. 7], means (assumed tropical:) Whereof the pain shall reach the hearts: (Fr, O, TA:) or which shall rise above the hearts, (O, TA,) [or overwhelm them,] and burn them. (TA.) 2 طلّع said of the palm-tree: see 1, former half. — — طلّعهُ, inf. n. تَطْلِيعٌ, meaning He put it forth, or produced it, is a vulgar word. (TA.) — — طلّع كَيْلَهُ, inf. n. as above, (assumed tropical:) He filled his measure. (O, K.) 3 طالعهُ, (S, O, K,) inf. n. مُطَالَعَةٌ and طِلَاعٌ, (K,) i. q. اِطَّلَعَ عَلَيْهِ; (S, O, K;) i. e., a thing: (S, O:) Lth says that طِلَاعٌ is syn. with اِطِّلَاعٌ; but Az disapproves this: (O:) [the verb is correctly explained in what here follows:] one says, طَالَعْتُ ضَيْعَتِى, meaning نَظَرْتُهَا وَاطَّلَعْتُ عَلَيْهَا (tropical:) [I inspected, or considered with my eye, my estate, and obtained a knowledge of it, or acquainted myself with its condition]: (TA:) or مُطَالَعَةٌ signifies the inspecting a thing well, in order to obtain a knowledge of it. (KL.) [Hence, مُطَالَعَةُ الكُتُبِ (assumed tropical:) The studying, and perusing, of books.] — See also the next paragraph, latter half, in three places. 4 أَطْلَعَ see 1, former half, in five places. — — اطلعت النَّخْلَةُ signifies also (assumed tropical:) The palm-tree became tall. (Msb.) — — And اطلع, also, (tropical:) He made his arrow to pass above the butt. (S, O, K, TA.) — — And (tropical:) He vomited. (S, O, K, TA.) — — And اطلعت السَّمَآءُ i. q. أَقْلَعَت [i. e. (assumed tropical:) The rain cleared away]. (TA.) — — اطلع followed by عَلَى: see 1, latter half: — — and see also 8. — — And اطلع as syn. with أَشْرَفَ: see 8, in two places. — اطلع رَأْسَهُ (assumed tropical:) [He raised his head, looking at a thing; or] he looked at a thing from above; syn. أَشْرَفَ عَلَى شَىْءٍ. (TA.) — — اطلعهُ عَلَى كَذَا (assumed tropical:) He made him acquainted with such a thing; acquainted him with it, or made him to know it. (Msb.) إِطْلَاعٌ signifies (assumed tropical:) The making to know, and to see. (KL.) For an ex. [of the latter meaning], in the pass. form of the verb, see 8. You say, اطلعهُ عَلَى سِرِّهِ, (S, O, K, TA,) (tropical:) He made him to know, (TA,) or revealed, or showed, to him, (O, K, TA,) his secret. (O, K, TA.) [See also 8, last sentence.] And أُطْلِعُكَ بِحَقِيقَةِ الأَمْرِ ↓ أَنَا أُطَالِعُكَ means عَلَيْهِ (tropical:) [I will acquaint thee with the truth of the case]. (TA.) And similar to this is the saying, بِكُتُبِكَ ↓ طَالِعْنِى (TA [and a similar phrase is mentioned without explanation in the S]) [meaning (assumed tropical:) Acquaint thou me with thy letters: and also, by means of thy letters; for] one of the meanings of مُطَالَعَةٌ is The making one to know a thing by writing. (KL.) [And in like manner,] one says also, بِالحَالِ ↓ طالع, (O, K,) inf. n. مُطَالَعَةٌ and طِلَاعٌ, (TA,) (assumed tropical:) He showed, exhibited, or manifested, the case. (O, K.) — — You say also, اطلع إِلَيْهِ مَعْرُوفًا (assumed tropical:) He did to him, or conferred upon him, a benefit, benefaction, or favour. (O, K.) — — And اطلع فُلَانًا (assumed tropical:) He made such a one to hasten, or be quick. (O, K, TA.) 5 تطلّع (tropical:) It became full [to the top, or so as to overflow]; said of a measure for corn or the like. (O, K, TA.) — — See also 1, former half. — — And (assumed tropical:) He was proud, or self-conceited, [or lofty,] or was quick, with an affected inclining of his body from side to side, (زَافَ,) in his gait: (O:) or so تطلّع فِى مِشْيَتِهِ: (K:) app. syn. with تَتَلَّعَ, meaning he advanced his neck, and raised his head. (TA.) — — And (tropical:) He raised his eyes, looking [for a thing, or towards a thing]. (K, TA.) You say, تطلّع إِلَى وُرُودِهِ (tropical:) He raised his eyes, looking for its, or his arrival. (K, TA.) And تَطَلَّعْتُ إِلَى وُرُودِ كِتَابِكَ (S, O, TA) (tropical:) I raised my eyes, looking, (TA,) or I looked continually, (PS,) for the arrival of thy letter: (TA, PS:) or i. q. اِنْتَظَرْتُ [agreeably with what here follows, and with an explanation of the inf. n. in the KL]. (PS.)

And تطلّع إِلَى لِقَائِهِ (assumed tropical:) He looked for the meeting him. (MA.) And [hence] one says, عَافَى اللّٰهُ رَجُلًا لَمْ يَتَطَلَّعْ فِى فَمِكَ, meaning (tropical:) [May God preserve from disease, or harm, a man] who has not sought to find some slip, or fault, in thy speech: (O, K, TA:) mentioned by AZ, (O, TA,) and by Z. (TA.) [Hence likewise,] التَّطَلُّعُ signifies also الإِشْرَافُ [as meaning (tropical:) The being eager, or vehemently eager, agreeably with what here follows]. (TA.) And التَّطَلُّعُ إِلَى الشَّىْءِ (tropical:) The inclining of the soul to the love of the thing, and the desiring it so that the man perishes. (TA.) And تَطَلُّعُ النَّفْسِ (assumed tropical:) The desiring, or yearning, or longing, of the soul. (TA.) [See an ex. in a verse cited in the first paragraph of art. صبر.] — تطلّعهُ (tropical:) He looked at him with a look of love or of hatred. (TA.) — — And (tropical:) He overcame him, and overtook him; namely, a man. (TA.) — — See also 6. — — And see 8. 6 تَطَالَعَتْهُ i. q. طَرَقَتْهُ [i. e. (assumed tropical:) She, or it, or they (referring to irrational things), came to him in the night]: Aboo-'Alee cites [as an ex.], تَطَالَعُنِى خَيَالَاتٌ لِسَلْمَى كَمَا يَتَطَالَعُ الدَّيْنَ الغَرِيمُ [Apparitions of Selmà come to me in the night, like as the creditor comes in the night to exact the debt]: but accord. to another, or others, it is only ↓ يَتَطَلَّعُ, because تَفَاعَلَ is generally intrans.: so that accord. to Aboo-'Alee, it is like تَفَاوَضْنَا الحَدِيثَ and تَعَاطَيْنَا الكَأْسَ and تَنَاشَدْنَا الأَشْعَارَ. (IB, TA.) 8 اِطَّلَعَ: see 1, first sentence: — — and near the middle of the paragraph, in two places: — — and last sentence, in three places. — — Also (assumed tropical:) i. q. أَشْرَفَ [meaning as expl. in the next sentence]; as also ↓ أَطْلَعَ, of the class of أَكْرَمَ. (Mgh.) One says, اِطَّلَعْتُ مِنْ فَوْقِ الجَبَلِ and ↓ أَطْلَعْتُ (assumed tropical:) [I looked, or looked down, from above the mountain]. (TA.) And اِطَّلَعْتُ الفَجْرَ (tropical:) I looked at the dawn when it rose. (O, TA. *) And اِطَّلَعْتُ عَلَيْهِ (tropical:) I looked down, or from above, upon him, or it; syn. أَشْرَفْتُ. (TA.) [Hence,] هَلْ أَنْتُمْ مُطَّلِعُونَ فَاطَّلَعَ, in the Kur [xxxvii. 52 and 53], means (assumed tropical:) Would ye [be of those who] look to see (تُحِبُّونَ أَنْ تَطَّلِعُوا) where is your place of abode among the people of Hell? and he (i. e. the Muslim) shall look (فَاطَّلَعَ المُسْلِمُ) and see his [former] associate in the midst of Hell-fire: but some read ↓ هل انتم مُطْلِعُونَ فَأُطْلِعَ [in the CK فاطّلَعَ, but it is expressly said in the O that the hemzeh is with damm and the ط quiescent and the ل with kesr; the meaning being (assumed tropical:) Are ye of those who will make me to see? and he shall be made to see; as is indicated in the O and TA]. (K, O.) — — And (assumed tropical:) He saw. (KL.) You say, اطّلع عَلَيْهِ meaning (assumed tropical:) He saw it. (MA.) [Hence,] it is said in a prov., بَعْدَ اطِّلَاعٍ إِينَاسٌ (O, TA) i. e. (assumed tropical:) After appearance [or rather sight, is knowledge, or certain knowledge]. (Fr, TA in art. انس. [See Freytag's Arab. Prov. i. 181.]) — — And اطّلع عَلَيْهِ, (Msb, TA,) and اطّلعهُ, and ↓ تطلّعهُ, and ↓ طَلَعَ عليه, inf. n. طُلُوعٌ, (K, TA,) and ↓ أَطْلَعَ عليه, (TA,) (tropical:) He got, or obtained, sight and knowledge of it: (Msb, TA: *) or [simply] he knew it; namely, an affair, or a case, or an event. (K, TA.) One says, اطّلع عَلَى بَاطِنِهِ, (K,) or اضّلع عَلَى بَاطِنِ أَمْرِهِ, (S, O,) (tropical:) He became acquainted with, or obtained knowledge of, or knew, his inward, or intrinsic, state or circumstances, or the inward, or intrinsic, state or circumstances of his affair or case. (K, * TA.) And-accord. to some, اِطِّلَاعُ الحِجَابِ means (assumed tropical:) The stretching out the head [and looking over the veil of Paradise or of Hell]; for he who examines into a thing stretches out his head to see what is behind the veil, or covering. (TA voce حِجَابٌ, q. v.) [And one says also, اطّلع فِيهِ, meaning (assumed tropical:) He looked into it: see an ex. voce هَدَرَ.] — — اِطَّلَعَتْهُ عَيْنِى means (tropical:) My eye regarded him with contempt. (TA.) — [اِطَّلَعَ is used sometimes for اِضْطَلَعَ, as is shown in art. ضلع: see مُضْطَلِعٌ: and see an instance in the first paragraph of art. علو.] — And accord. to Kr, اِلَا طَلَاعٌ signifies also النَّجَاةُ. (TA. [But I think that both words are mistranscribed, and that Kr explained الإِطْلَاعُ as meaning النِّجَآءُ, i. e. The acquainting with a secret.]) 10 استطلعهُ signifies طَلَبَ طُلُوعَهُ (assumed tropical:) [He sought, or desired, its, or his, coming forth, or appearance]. (Har p. 47.) [And hence, (assumed tropical:) He sought, or desired, to elicit, or to discover, it: he sought, or desired, information respecting it, مِنْهُ of him: and he asked him to tell him a thing. (See Har pp. 134 and 82.)] You say, استطلع رَأْىَ فُلَانٍ (S, O, K, TA) (tropical:) He looked to see what was the opinion, or advice, of such a one, (O, K, TA,) and what would be shown to him [thereof] respecting his affair, or case. (O, K.) It is doubly trans. [as shown above]: you say, اِسْتَطْلَعْتُ زَيْدًا رَأْيَهُ; as well as استطلعت رَأْىَ زَيْدٍ. (Har p. 322.) — — And (assumed tropical:) He took it away, or went away with it. (Ibn-'Abbád, O, K.) You say, استطلع مَالَهُ (assumed tropical:) He took away, or went away with, his property. (TA.) طَلْعٌ (assumed tropical:) The طَلْع [i. e. spadix, or spadix in its spathe, and sometimes, the spathe alone,] of the palm-tree: (S, O:) the إِغْرِيض [or spadix] of the palm-tree, from over which the كَافُور [or spathe] bursts open longitudinally; or the flowers of the palm-tree, while in the كافور; (TA;) a thing that comes forth from the palm-tree, as though it were two soles, or sandals, closed together, with the حِمْل [meaning flowers] compactly disposed between them, and having the extremity pointed; or the ثَمَرَة [or produce] of the palm-tree, in the first stage of its appearance, the covering [or spathe] of which is called the كُفُرَّى (K, TA) and the كَافُور, (TA,) and what is within this the إِغْرِيض, because of its whiteness; (K, TA;) or the طَلْع is what comes forth from the palm-tree and becomes dates if the tree is female; and if the tree is male it does not become dates, but is eaten in its fresh state, or is left upon the palm-tree a certain number of days until there becomes produced in it a white substance like flour, [i. e. the pollen,] having a strong odour, and with this the female is fecundated; (Msb;) or a certain white thing that appears from the كِمّ [or spathe] of the palm-tree, to the colour of which [that of] the teeth are likened, and to the odour thereof [that of] the sperma: and also, [sometimes,] the كِمّ [or spathe] that comes forth from the palm-tree, before it bursts open longitudinally: [and this is also called the كُفُرَّى, for] the phrase طَلْعُ الكُفُرَّى is an instance of the prefixing of a noun to an explicative thereof: (Mgh:) [or this phrase may mean the spadix of the spathe of a palm-tree: طَلْعٌ, it should be added, is sometimes used as a coll. gen. n.: and its n. un. is with ة: thus in explanations of إِغْرِيضٌ &c.] In the Kur xxxvii. 63, it is applied to (tropical:) The fruit, or produce, of the tree called الزَّقُّوم, in the bottom of Hell, metaphorically, because partaking of the form of the طلع of dates, or because coming forth from the tree. (Bd.) — Also (assumed tropical:) i. q. مِقْدَارٌ [as meaning Number, or quantity]: (K, TA:) so in the phrase الجَيْشُ طَلْعُ أَلْفٍ [The army consists of the number of a thousand]. (K, * TA). — See also the next paragraph, in three places. طِلْعٌ (tropical:) a subst. from الإِطِّلَاعُ: [meaning Knowledge:] whence the saying, اِطَّلَعَ طِلْعَ العَدُوِّ (tropical:) [He learned the knowledge of the enemy; meaning he obtained knowledge of the state, or case, or tidings, or of the secret, or of the inward, or intrinsic, or secret, state or circumstances, of the enemy]; (S, O, K, TA;) [for] طِلْعَ العَدُوِّ means خَبَرَهُ, (Msb,) or سِرَّهُ, (PS,) or بَاطِنَ أَمْرِهِمْ: (Har p. 82:) and [hence also] one says, أَطْلَعْتُهُ طِلْعَ أَمْرِى, meaning (tropical:) I revealed, or showed, to him my secret. (O, K, TA.) — Also (assumed tropical:) An elevated place, above what is around it, from which one looks down (يُطَّلَعُ [in the CK erroneously يُطْلَعُ]); as also ↓ طَلْعٌ. (K, TA.) You say, عَلَوْتُ طِلْعَ الأَكَمَةِ, meaning (assumed tropical:) I ascended upon a part of the hill from which I overlooked what was

around it. (IDrd, O, TA.) — — And (assumed tropical:) i. q. نَاحِيَةٌ [A side, or an adjacent tract, or a region, &c.]; as also ↓ طَلْعٌ. (K.) One says, كُنْ بِطِلْعِ الوَادِى and ↓ طَلْعِ الوادى [i. e. بِطَلْعِ الوادى also, meaning, as is indicated in the TA, (assumed tropical:) Be thou in the side, &c., of the valley]: (S, O:) and one says also, فُلَانٌ طِلْعِ الوَادِى, without ب [(assumed tropical:) Such a one is in the side, &c., of the valley]. (O.) — — And (assumed tropical:) Any depressed piece of ground: or such as has in it a hill: (K:) [i. e.,] as expl. by As, any depressed piece of ground having in it a hill from which, when you ascend upon it, you see what is in it. (O.) — Also the serpent: (AA, O, K:) like طِلٌّ. (TA.) طَلِعٌ (tropical:) [Desirous, eager, or vehemently eager]. نَفْسٌ طَلِعَةٌ and نُفُوسٌ طَلِعَةٌ, like فَرِحَةٌ [in form], mean (tropical:) A soul, and souls, desirous, eager, or vehemently eager. (TA.) [See also طُلَعَةٌ.] طَلْعَةٌ (tropical:) The aspect; or countenance; syn. رُؤْيَةٌ: (S, O, K, TA:) or person and aspect: (L, TA:) or face: (K:) so in the saying, حَيَّا اللّٰهُ طَلْعَتَهُ (tropical:) [May God preserve his aspect, &c.]. (O, K.) نَفْسٌ طُلَعَةٌ, means نَفْسٌ تُكْثِرُ التَّطَلُّعَ لِلشَّىْءِ, (S, O,) or إِلَى الشَّىْءِ, (K, TA,) i. e. (tropical:) A soul that inclines much to the love of the thing [that it would obtain], and desires it so that the man perishes: and طُلَعَةٌ is used also as applied to a pl., so that one says also أَنْفُسٌ طُلَعَةٌ, (TA,) or نُفُوسٌ طُلَعَةٌ, meaning souls eager, or vehemently eager, for the objects of their love and appetence. (O.) [See also طَلِعٌ.] And in like manner one says اِمْرَأَةٌ طُلَعَةٌ, (S,) or اِمْرَأَةٌ طُلَعَةٌ خُبَأَةٌ: (TA:) or this latter means (tropical:) A woman that comes forth تَطْلُعُ) [in the CK erroneously تَطَّلِعُ]) at one time (مَرَّةً [omitted in the CK]) and conceals herself at another: (O, K, TA:) and in like manner one says امراة طُلَعَةٌ قُبَعَةٌ. (TA.) طُلَعَآءُ, (S, O, K,) like غُلَوَآءُ [in form], (S, O,) (tropical:) Vomit: (S, O, K, TA;) as also ↓ طَوْلَعٌ: (IAar, O, K:) or the former signifies a little vomit. (K voce قَلْسٌ.) طَلَاعٌ, like سَحَابٌ [in form], the subst. from الاطلاع [app. الإِطْلَاعُ, i. e. a subst. syn. with إِطْلَاعٌ; like as صَلَاحٌ is with إِصْلَاحٌ, and فَسَادٌ with إِفْسَادٌ]. (TA.) طِلَاعٌ (tropical:) A thing sufficient in quantity, or dimensions, for the filling of another thing, (S, O, K, TA,) accord. to A 'Obeyd, so as to overflow [an addition not always agreeable with usage]: (TA:) pl. طُلْعٌ. (K.) طِلَاعُ الأَرْضِ ذَهَبًا means (tropical:) What would suffice for the filling of the earth, of gold: (As, S, O, TA:) or, accord. to Lth, what the sun has risen, or appeared, upon, to which Er-Rághib adds and man. (TA.) And you say قَوْسٌ طِلَاعُ الكَفِّ (tropical:) A bow of which the part that is grasped is sufficient in. size for the filling of the hand. (S, * O, * TA.) And هٰذَا طِلَاعُ هٰذَا (assumed tropical:) This is of the quantity, or measure, or size, of this. (TA.) طَلُوعٌ (assumed tropical:) Aspiring to, or seeking the means of attaining, lofty things, or eminence. (Ham p. 655.) طَلِيعَةٌ, of an army, (assumed tropical:) [A scout; and a party of scouts;] a man, (S, O, K, TA,) and a party of men, (O, K, TA,) that is sent, (S, O, K, TA,) and goes forth, (TA,) to obtain knowledge of the state, or case, or tidings, or of the secret, or of the inward, or intrinsic, or secret, state or circumstances, of the enemy, (لِيَطَّلِعَ طِلْعَ العَدُوِّ, S, O, K, TA,) like the جَاسُوس; (TA;) a man, (Mgh,) or a party of men, (Mgh, Msb,) sent (Mgh, Msb) before another party (Msb) to acquaint himself, or themselves, with the tidings, or state, or case, of the enemy; (Mgh, Msb;) accord. to the 'Eyn, applied to a single man, and to a number of men when they are together; and as used by [the Hanafee Imám] Mohammad, three, and four; more than these being termed سَرِيَّةٌ: (Mgh:) pl. طَلَائِعُ. (Mgh, O, Msb, O, Msb, K.) طَلَّاعُ الثَّنَايَا and طَلَّاعُ الأَنْجُدِ (tropical:) [lit. A man wont to ascend mountain-roads; meaning] a man experienced in affairs; wont to surmount them by his knowledge and his experience and his good judgment: or who aspires to lofty things, or the means of attaining eminence: (O, K, TA: [see also ثَنِيَّةٌ:]) أَنْجُدٌ being pl. of نَجْدٌ; which means " a road in a mountain," like ثَنِيَّةٌ [of which ثَنَايَا is the pl.]. (TA.) An ex. of the former phrase is presented by a verse of Soheym Ibn-Wetheel cited in art. جلو: and an ex. of the latter by the saying of Mohammad Ibn-AbeeShihádh Ed-Dabbee, said by ISk to be of Ráshid Ibn-Dirwás, وَقَدْ يَقْصُرُ القُلُّ الفَتَى دُونَ هَمِّهِ وَقَدْ كَانَ لَوْلَا القُلُّ طَلَّاعَ أَنْجُدِ [Certainly, or sometimes, or often, poverty withholds the young man from attaining his purpose; and certainly, or sometimes, or often, but for poverty, he would be a surmounter of affairs by his knowledge &c.]. (O, TA.) — قَدَحٌ طَلَّاعٌ (tropical:) A full drinking-vessel. (TA.) And عَيْنٌ طَلَّاعٌ [or طَلَّاعَةٌ?] (tropical:) An eye filled with tears. (TA.) طَالِعٌ [Rising, or appearing, as a star &c.:] anything appearing from the upper part [of a thing, or that comes up out of a thing and appears]: (TA:) [or appearing by rising, or by becoming elevated. (See 1.)] — — [Hence,] one says, طَالِعُهُ سَعِيدٌ, meaning His star [is fortunate]. (TA.) — — [Hence also,] الطَّالِعُ means The false dawn: (S:) or so الطَّالِعُ المُصْعِدُ. (O.) — — And The هِلَال [or moon when near the sun, showing a narrow rim of light; probably the new moon, from the sight of which the commencement of the month was reckoned; as appears from what follows]. (O, K.) مَا رَأَيْتُكَ مُنْذُ طَالِعَيْنِ is mentioned as heard from some of the Arabs of the desert, meaning مُنْذُ شَهْرَيْنِ [i. e. I have not seen thee for two months, or during the period since two new moons]. (O.) — — Also The arrow that falls behind the butt: (Az, O, K:) or that passes beyond the butt, going over it: (TA:) and Kt says that they used to reckon that falling above the mark as that which hit the butt: pl. طَوَالِعُ. (O, TA.) It is said of one of the kings, accord. to Sgh, [in the O,] كَانَ يَسْجُدُ لِلطَّالِعِ, (TA,) meaning as expl. in art. سجد: (O, TA: *) or it may mean that he used to lower himself, or bend himself down, to the rising هِلَال, by way of magnifying God. (O, TA.) — — طَالِعَةُ الإِبِلِ means (assumed tropical:) The first, or foremost, of the camels. (TA.) طَوْلَعٌ: see طُلَعَآءُ. مَطْلَعٌ and مَطْلِعٌ are inf. ns.: and signify also The place [and the time] of rising of the sun [&c.]: (S, O, K: [see 1, first sentence:]) but by Fr the former is explained as meaning the rising, and the latter as meaning the place of rising: and some of the Basrees say that when one reads حَتَّى مَطْلِعِ الفَجْرِ [in the last verse of ch. xcvii. of the Kur], with kesr to the ل, the meaning is, [until] the time of rising [of the dawn]: (O, TA:) [the pl.] مَطَالِعُ signifies the places [and the times] of rising of the sun [&c.]. (TA.) — — مَطْلَعُ الجَبَلِ means (assumed tropical:) The place of ascent of the mountain. (TA.) And you say, هٰذَا لَكَ مَطْلَعَ الأَكَمَةِ, meaning (assumed tropical:) This is present before thee; i. e. as near to thee as if thou hadst to ascend for it the hill. (TA.) — — مَطْلَعُ القَصِيدَةِ means (tropical:) The beginning of the قصيدة [or ode]. (TA.) — — See also مُطَّلَعٌ. مُطْلِعٌ (assumed tropical:) A palm-tree (نَخْلَةٌ) putting forth its طَلْع [q. v.]; and sometimes they said مُطْلِعَةٌ. (Msb.) — — And the latter, (assumed tropical:) A palm-tree taller than the other palm-trees [around it or adjacent to it]. (S, O, K.) مُطَّلَعٌ (assumed tropical:) [A place to which one ascends: or] a place of ascent from a low spot to a place that overlooks. (As, TA.) Hence, (TA,) it is said in a trad. (O, K) of the Prophet, (O,) مَانَزَلَ مِنَ القُرْآنِ آيَةٌ إِلَّا لَهَا ظَهْرٌ وَبَطْنٌ وَلِكُلِّ حَرْفٍ حَدٌّ وَلِكُلِّ حَدٍّ مُطَّلَعٌ i. e. (O, K) (assumed tropical:) Not a verse of the Kur-án has come down but it has an apparent and known [or exoteric] interpretation and an intrinsic [or esoteric] interpretation, (TA voce ظَهْرٌ, where see more,) [and every word has a scope, and every scope has] a place [meaning point] to which the knowledge thereof may ascend, (O, K, TA,) or, as some say, something that may be violated, God not having forbidden a thing that should be held sacred

without his knowing that some one would seek to elicit it. (TA.) — — And i. q. مَأْتًى; (S, O, K, TA;) مُطَّلَعُ الأَمْرِ meaning مَأْتَاهُ; (S, O, TA;) as also الأَمْرِ ↓ مَطْلَعُ; (TA;) i. e. (assumed tropical:) The way, or manner, of attaining to the doing, or performing, of the affair. (TA.) One says, مَالِهٰذَا الأَمْرِ مُطَّلَعٌ (assumed tropical:) There is no way, or manner, of attaining to the doing, or performing, of this affair. (TA.) And أَيْنَ مُطَّلَعُ هٰذَا الأَمْرِ i. e. مَأْتَاهُ (assumed tropical:) [Where is the way of attaining to the doing, or performing, of this affair?]. (S, O, TA.) — — And (tropical:) An elevated place from which one looks towards a low place. (S, O, Msb, K, TA.) To this is likened the scene of the events of the world to come, (S, O, Msb, K, TA,) after death, i. e. the station of the day of resurrection, (TA,) in the saying of 'Omar, لَوْ أَنَّ مَا فِى الأَرْضِ جَمِيعًا لَأَفْتَدَيْتُ بِهِ مِنْ هَوْلِ المُطَّلَعِ (tropical:) [If all that is in the world belonged to me, assuredly I would ransom myself therewith from the terror of the place whence one will look down on the day of resurrection]: (S, * O, Msb, * K, * TA:) or المُطَّلَع means that which is looked upon of such hardships as the interrogation of [the angels] Munkar and Nekeer, and the pressure of the grave, and its solitude, and the like; and is [for المُطَّلَع عَلَيْهِ, or] originally an inf. n. in the sense of الاِطِّلَاع: or it may be a noun of time, and thus applied to the day of resurrection. (Har p. 344-5.) مُطَّلِعٌ Strong, or powerful; high, or eminent; one who subdues, or overcomes: (K:) or strong, or powerful; as also مُضْطَلِعٌ: or the latter has this meaning, from الضَّلَاعَةُ; and the former signifies high, or eminent; one who subdues, or overcomes: (O:) accord. to ISk, one says, هُوَ مُضْطَلِعٌ بِحَمْلِهِ [" he is one who has strength to bear it "]; but not مُطَّلِعٌ بحمله. (TA.) [See, however, مُضْطَلِعٌ, in art. ضلع.] مُطَالَعٌ [pass. part. n. of 3, q. v.]. One says, الشر تلقى مُطَالَعَ الاِسْمِ, [thus in my original, app. الشَّرَّ تَلْقَى الخ] meaning بَارِزًا مَكْشُوفًا [i. e., if I rightly read it, (assumed tropical:) Evil thou wilt find to be that whereof the name is manifest, or overt; so that, when it is mentioned, it is well known]. (TA.) طلف 2 طَلَّفَ عَلَيْهِ, inf. n. تَطْلِيفٌ; (O, K;) and ظَلَّفَ is a dial. var. thereof; (TA;) He exceeded it; (O, K;) [meaning a certain number of years; for] it is like ذَرَّفَ and رَمَّثَ and طَلَّثَ. (IAar, TA in art. ظلف.) 4 اطلف [He escaped being a victim of his adversary's blood-revenge; expl. as meaning] the blood-revenge of his adversary was ineffectual, or had not effect. (Ibn-'Abbád, O, K.) — اطلفهُ He made it [i. e. a man's blood] to go for nothing [i. e. unretaliated, or uncompensated by a mulct]; or to be of no account. (S, O, K.) — — And He gave him (S, O, K) a thing (O) as a free gift. (S, O, K.) طَلْفٌ: see the next paragraph in two places. طَلَفٌ A thing that goes for nothing; [as blood that is unretaliated, or uncompensated by a mulct;] that is of no account, ineffectual, or null; syn. هَدَرٌ; (S, O, K;) [and so ↓ طَلْفٌ, as shown by what follows;] as also ↓ طَلِيفٌ. (O, K.) You say, ذَهَبَ دَمُهُ طَلَفًا, (AA, S, O, K,) and ↓ طَلْفًا, (AA, O, K,) and ظَلَفًا and ظَلْفًا, (AA, O,) His blood went for nothing; as a thing of no account; ineffectually; or in vain; unretaliated, or uncompensated by a mulct; syn. هَدَرًا, (AA, S, O, K, TA,) and بَاطِلًا: and in like manner, مَالُهُ [his property]. (TA. [See also تَلَفٌ.]) And Ru-beh says, كَمْ مِنْ عِدًى ↓ أَمْوَالُهُمْ طَلِيفُ [How many enemies are there whose possessions are things that have gone for nought !]. (O, as an ex. of the last word in the sense of هَدَر.) — — And (S, O, K) hence (O) A gift; (S, O, K;) a gift freely bestowed, not for any compensation. (S, TA.) — — And A thing that is easy; or of light estimation, paltry, or despicable; [as also ظَلَفٌ;] syn. هَيِّنٌ. (IF, O, K.) — — And A redundant portion of a thing: (IF, O, K:) if this be not what is meant by the saying that طَلَفٌ is syn. with فَضْلٌ, this saying is of no account. (IF, O.) طَلِيفٌ: see طَلَفٌ, in two places. — — Also A thing that is taken. (O, K. *) [And hence, perhaps, the saying of Ru-beh cited above.] — — One says also, ذَهَبَ فُلَانٌ بِالمَالِ طَلِيفًا and ظَلِيفًا i. e. Such a one went away with the property without compensation. (Yoo, O.) — — And أَكَلَ مَالَهُ فِى طَلِيف He devoured his property in a vain, or an ineffectual, procedure. (O.) طلق 1 طَلَقَتِ النَّاقَةُ, (S, Mgh, Msb,) aor. طَلُقَ, inf. n. طُلُوقٌ, (Msb,) The she-camel was, or became, loosed from her bond, (S, Mgh, Msb,) or cord, by which her fore shank and her arm had been bound together. (S, Mgh.) And طَلَقَتِ النَّاقَةُ إِلَى المَآءِ [The she-camel was, or became, loosed from her bond to repair to the water]: (Msb:) or طَلَقَتِ الإِبِلُ (AZ, As, S, TA) إِلَى المَآءِ, (AZ, TA,) aor. as above, (As, TA,) inf. n. طَلْقٌ (AZ, As, S, TA) and طُلُوقٌ, (AZ, S, TA,) the camels were, or became, loosed to repair to the water, it being distant two days' journeys, (AZ, As, S, TA,) and were left to pasture while going thither: and the subst. is طَلَقٌ [q. v.]. (AZ, S, TA.) — — [Hence,] طَلَقَتْ, (IAar, Th, S, Mgh, O, Msb,) or طَلَقَتْ مِنْ زَوْجِهَا, (K,) aor. طَلُقَ; (Th, S, O, Msb, K;) and طَلُقَتْ also; (IAar, Th, Mgh, Msb;) the latter of which is preferable, but the former is allowable; (IAar, TA;) or the latter is the more common; (Th, TA;) but accord. to to Akh, the latter is not allowable; (S, O, TA;) inf. n. طَلَاقٌ, (Th, S, Mgh, O, K,) or [properly طَلْقٌ, for it is said that] طَلَاقٌ is the subst., (Msb,) [or] طَلَاقٌ is also a subst. syn. with تَطْلِيقٌ, [as will be expl. below,] as well as inf. n. of طَلَقَتْ and طَلُقَتْ;) (Mgh;) said of a woman; (IAar, Th, S, &c.;) (tropical:) She was, or became, [divorced, or] left to go her way, (O,) or separated from her husband [by a sentence of divorce]. (K, TA.) — — And طَلُقَ لِسَانُهُ, inf. n. طُلُوقٌ and طُلُوقَةٌ, (assumed tropical:) His tongue was, or became, eloquent, or chaste in speech, and sweet therein. (Msb. [See also طَلْقٌ: and see 7.]) — — And طَلُقَ, (S, O, K, TA,) inf. n. طَلَاقَةٌ, (S, O,) or طُلُوقَةٌ and طُلُوقٌ, (TA,) (tropical:) He was, or became, laughing, or happy, or cheerful, and bright, (K, TA,) in face, or countenance: (S, O, K, TA:) or, inf. n. طَلَاقَةٌ, (assumed tropical:) it (the face, or countenance,) was, or became, cheerful, or happy, (MA, Msb,) the contr. of frowning or contracted, (Mgh,) displaying openness and pleasantness; (Msb;) and ↓ تطلّق signifies the same; (MA, Mgh;) as also ↓ انطلق; (Mgh;) syn. انبسط; (K;) whence the saying, ↓ يَنْبَغِى لِلْقَاضِى أَنْ يُنْصِفَ الخَصْمَيْنِ وَلَا يَنْطَلِقُ بِوَجْهِهِ إِلَى أَحَدِهِمَا, meaning (assumed tropical:) [It behooves the judge to treat with equity the two adversaries in litigation, and] he shall not speak to one of them with a cheerful countenance (بِوَجْهٍ طَلْقٍ) and with sweet speech, not doing this to the other: or it may be from الاِنْطِلَاقُ signifying " the going away," and may hence mean, and he shall not turn his face, or pay regard, to one of them [in preference to the other]. (Mgh.) — — And طَلُقَ, inf. n. طُلُوقَةٌ and طَلَاقَةٌ, said of a day, (tropical:) It was, or became, such as is termed طَلْقٌ; i. e. [temperate,] neither hot nor cold; [&c.; see طَلْقٌ;] and in like manner طَلُقَت is said of a night (لَيْلَة). (K, TA.) — — طَلِقَ, (O, K,) with kesr, (O,) like سَمِعَ, (K,) signifies تَبَاعِدَ [He, or it, was, or became, distant, or remote; &c.]. (O, K.) — طَلْقٌ is also trans., syn. with أَطْلَقَ: see the latter verb, former half, in two places. — — [Hence,] طُلِقَتْ, (S, Mgh, O, Msb, K,) aor. تُطْلَقُ, (S,) inf. n. طَلْقٌ, (S, Mgh, * O, * Msb, K,) and inf. n. un. طَلْقَةٌ, (TA,) (assumed tropical:) She (a woman, S, O, Msb) was taken with the pains of parturition: (S, Mgh, O, Msb, K:) a phrase implying a presage of good [i. e. of speedy and safe delivery]. (Mgh.) [And طُلِقَتْ بِهِ (assumed tropical:) She was, or became, in labour with him.] 2 طلّق نَاقَتَهُ He left, left alone, or let go, his she-camel. (TA.) See also 4, second sentence. — — [Hence,] طلّق امْرَأَتَهُ, (S, Msb, K,) inf. n. تَطْلِيقٌ, (S, Mgh, O, Msb,) from طَلَاقٌ [q. v.]; (O;) and ↓ اطلقها, (K,) inf. n. إِطْلَاقٌ; (TA;) (tropical:) [He divorced his wife;] he separated his wife from himself [by a sentence of divorce]. (K, TA.) [طلّق in this sense is opposed to رَاجَعَ: and hence the meanings of these two verbs in a verse of En-Nábighah which I have cited in art. نذر, (see conj. 6 in that art.,) and which is also cited in the S and O and TA in the present art.] — —

And طلّق البِلَادَ (tropical:) He left, or quitted, the country. (IAar, TA.) El-'Okeylee, being asked by Ks, أَطَلَّقْتَ امْرَأَتَكَ [Hast thou quitted thy wife?], answered, نَعَمْ وَالأَرْضَ مِنْ وَرَائِهَا (assumed tropical:) [Yes, and the land behind her]. (IAar, TA.) And one says, طَلَّقْتُ القَوْمَ (assumed tropical:) I left, or quitted, the people, or party: and طلّق العِيَالَ (assumed tropical:) He left [or deserted] the household, like as the man leaves [or divorces] the woman, or wife. (TA.) And طلّق العَيْرُ عَانَتَهُ (assumed tropical:) The he-ass passed by, or beyond, his she-ass, and then left her: and طَلَّقَتْهُ العَانَةُ (assumed tropical:) The she-ass submitted herself [the verb which I thus render has been altered to انقدت, for which I read انْقَادَتْ,] to him, after having been incompliant. (TA.) — — And طُلِّقَ السَّلِيمُ (assumed tropical:) The person bitten by a serpent became rid of the pain: (Er-Rághib, TA:) or recovered himself, and his pain became allayed, (S, O, K,) after the paroxysm: (S, O:) inf. n. as above. (K.) — — طَلَّقَ نَخْلَهُ: see 4, last sentence. 4 الإِطْلَاقُ signifies The loosing, or setting loose or free, and letting go. (TA.) You say, اطلق النَّاقَةَ مِنْ عِقَالِهَا, (S, O, Msb, TA,) or مِنَ العِقَالِ, i. e. He loosed the she-camel from the bond, or cord, by which her fore shank and arm were bound together; (Mgh;) as also ↓ طلّقها. (TA.) And اطلق الأَسِيرَ, (S, Mgh, O, Msb, K, TA,) and اطلق عَنْهُ, (O, TA,) He let go the captive; (S, O, K, TA;) and set him free; (TA;) he loosed the bond of the captive, and let him go: (Mgh, Msb:) and أُطْلِقَ عَنْهُ إِسَارُهُ [His bond was loosed from him], namely, the captive. (S.) And اطلق خَيْلَهُ فِى الحَلْبَةِ He made his horses to run [in the race-ground]. (TA.) And اطلق النَّاقَةَ He drove the she-camel to the water: (TA:) or أَطْلَقْتُ النَّاقَةَ إِلَى المَآءِ [I loosed the she-camel from her bond to repair to the water]: (Msb:) or أَطْلَقْتُ الإِبِلَ إِلَى المَآءِ (AZ, S, O, TA) (AZ, S, * TA) I loosed the camels to repair to the water, it being distant two days' journeys, and left them to pasture while going thither. (AZ, S, O, * TA.) And اطلق القَوْمُ means The people, or party, had their camels loosed to repair to the water, it being distant two days' journeys, and the camels being left to pasture while going thither. (S, K, * TA.) — — اطلق امْرَأَتَهُ: see 2, third sentence. — — اطلق الدَّوَآءُ بَطْنَهُ The medicine loosened, or relaxed, his belly [or bowels]; (Msb;) or moved his belly. (TA.) — — [اطلق عِنَانَهُ He let loose, or slackened, his (a horse's) rein; and so (assumed tropical:) made him to quicken his pace. (See Har p. 356.)] And اطلق رِجْلَهُ (assumed tropical:) He hastened him; or desired, or required, him to hasten, or be quick; as also ↓ استطلقهُ. (TA. [Whether the pronoun relate to a beast or a man is not shown. By استطلقه is not meant استطلق رِجْلَهُ as رِجْل is fem.]) — — اطلق يَدَهُ بِخَيْرٍ (S, O, K, TA) and فِى خَيْرٍ, and بِمَالٍ and فِى مَالٍ; (TA;) and ↓ طَلَقَهَا, (S, O, K,) aor. طَلُقَ, (S,) or طَلَقَ, (K,) but expressly said in the S to be with damm, inf. n. طَلْقٌ; (TA;) (assumed tropical:) He opened his hand [freely] with good, (K, TA,) and with property. (TA.) And اطلق لَهُ مَالًا (assumed tropical:) He gave him property: (MA:) and ↓ طَلَقَ (assumed tropical:) he gave (Ibn-'Abbád, O, K) a thing. (K.) And اطلق صَاحِبُ الدَّيْنِ كَذَا (assumed tropical:) [The creditor remitted so much of the debt; being asked, or desired, to do so: see 10]. (Msb.) — — [اطلقه also signifies (assumed tropical:) He made it allowable, or free, to be done, or taken, &c.] You say, اطلق لَهُ فِعْلَ كَذَا (assumed tropical:) He permitted him, or gave him permission or leave, to do such a thing; i. q. أَذِنَ لَهُ فِيهِ. (Msb in art. اذن.) — — [And (assumed tropical:) He made it to be unrestricted. Hence the saying, اطلق بِهِمُ السَّيْفَ (assumed tropical:) He made the sword to have unrestricted scope with them; i. e. he slew them without restriction.] And أَطْلَقْتُ البَيِّنَةَ (assumed tropical:) I made the evidence, proof, or voucher, to be without any mention of the date; contr. of أَرَّخْتُهَا; (Msb in art. ارخ;) or I gave the evidence without restricting it by a date: from أَطْلَقْتُ الأَسِيرَ. (Msb in the present art.) And hence also أَطْلَقْتُ القَوْلَ (assumed tropical:) I made the saying to be unrestricted, and unconditional. (Msb.) [And اطلق لَفْظًا (assumed tropical:) He uttered, or mentioned, or used, a word, or an expression, without restriction: and in like manner, اطلق alone is often employed. And (assumed tropical:) He used, or applied, a word, or an expression, without restriction, عَلَى مَعْنًى to signify a particular meaning: thus in the saying اطلق المَصْدَرَ عَلَى الفَاعِلِ (assumed tropical:) He used, or applied, the infinitive noun without restricting it by the prefix ذُو, or the like, to signify the active participial noun; as عَدْلًا to signify عَادِلًا: and thus in the saying اطلق اسْمَ عَلَى الجُزْءِ (assumed tropical:) He used, or applied, the name of the whole without restricting it by a prefix to signify the part; as القُرْآن to signify اللآيَة: and many similar exs. might be added: but this usage of the verb is conventional: see Kull p. 57. Hence also أَلِفُ الإِطْلَاقِ: see art. ا, p. 1, col. 3.] — — الإِطْلَاقُ فِى القَائِمَةِ [in which الاطلاق is inf. n. of the pass. v., أُطْلِقَ,] is (assumed tropical:) The freedom from [the whiteness termed] وَضَح [meaning تَحْجِيل, q. v.,] in the leg [of a horse]: and some make الإِطْلَاق to signify the having a fore leg and a hind leg in one side with تحجيل; and الإِمْسَاكُ [as inf. n. of أُمْسِكَ], the having a fore leg and a hind leg without تحجيل. (TA.) — — اطلق عَدُوَّهُ (assumed tropical:) He dosed his enemy with poison. (IAar, O, K.) — — And اطلق نَخْلَهُ (tropical:) He fecundated his palm-trees; (IAar, O, K, TA;) said when they are tall; (IAar, O, TA;) as also ↓ طلّقهُ, (IAar, O, K,) inf. n. تَطْلِيقٌ. (K.) 5 تطلّق, said of a gazelle, He went along, (S, O, Msb, K,) or bounded in his running, or ran briskly in one direction, (اِسْتَنَّ فِى عَدْوِهِ,) and went along, (TA,) not pausing nor waiting for anything; (S, O, Msb, K, TA;) as also ↓ استطلق. (TA.) And تطلّقت الخَيْلُ The horses went [or ran] a heat without restraining themselves, to the goal. (TA.) — — And, said of a horse, (tropical:) He staled after running. (AO, O, K.) — — Said of the face: see 1, latter half. 7 انطلق, inf. n. اِنْطِلَاقٌ, of which the dim. is ↓ نُطَيْلِيقٌ, the conjunctive ا being rejected, so that it becomes نِطِلَاقٌ, (S, O,) [He was, or became, loosed from his bond: whence,] اِنْطِلَاقُ العِنَانِ [The rein's being let loose, or slackened,] is a phrase metonymically used to denote quickness in going along. (Har pp. 355-6.) — — [Hence,] (assumed tropical:) He (a captive loosed from his bond) went his way: (Msb:) or [simply] he went away, or departed: (S, Mgh, O, K:) or he went removing from his place. (Er-Rághib, TA.) Thus in the Kur [lxxvii. 29,] اِنْطَلِقُوا إِلى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ (assumed tropical:) [Depart ye to that in which ye disbelieved]; (TA;) meaning to the punishment: (Bd, Jel:) or, accord. to IAth, [it seems to mean go ye away quickly into the lowest depth of misery or affliction; for he says, app. in explanation of this verse of the Kur, that] الإنْطِلَاقُ means سُرْعَةُ الذَّهَابِ فِى أَصْلِ المِحْنَةِ. (TA.) And one says also, انطلق يَفْعَلُ كَذَا (tropical:) He went away doing, or to do, such a thing. (TA.) وَانْطَلَقَ المَلَأُ مِنْهُمْ أَنِ امْشُوا [in the Kur xxxviii. 5 may be expl. in a similar manner; أَن being here used in the place of يَقُولُونَ: or this] means [And the chief persons of them] broke forth, or launched forth, with their tongues, [saying,] Go ye on, or continue ye, in your course of action &c. (Mughnee, voce أَنْ.) And one says, أُنْطُلِقَ بِهِ, (S, O, K,) meaning He, or it, was taken away; (K;) like as one says, أُنْقُطِعَ بِهِ. (S, O.) — — انطلق لِسَانُهُ means (assumed tropical:) His tongue was, or became, free from impediment; and hence, eloquent, or chaste in speech. See an ex. in the Kur xxvi. 12: and see also طَلُقَ لِسَانُهُ.] — — انطلق said of the face: see 1, latter half, in two places. 8 مَا تَطَّلِقُ نَفْسِى لِهٰذَا الأَمْرِ, (S, O, K, *) of the measure تَفْتَعِلُ, (S, O, K,) inf. n. اِطِّلَاقٌ, of which the dim. is ↓ طُتَيْلِيقٌ, the [latter] ط being changed [back] into ت because the former ط becomes

movent, (S, O,) (assumed tropical:) My mind does not become free from straitness [for, or with respect to, this thing, or affair]. (S, O, K. *) 10 اِسْتِطْلَاقٌ [primarily signifies The desiring to be loosed, unbound, set loose or free, and let go]: its dim. is ↓ تُطَيْلِيقٌ. (S, O.) — — [Hence,] استطلق بَطْنُهُ (assumed tropical:) His belly [or bowels] became [unbound,] loosened, or relaxed; (Msb, TA;) or became moved; (S, O, K, TA;) and the contents thereof came forth. (TA.) — — Said of a gazelle, i. q. تطلّق, q. v. (TA.) — [It is also trans., as such primarily signifying The desiring a person or thing to be loosed, unbound, set loose or free, and let go. — — Hence,] one says, استطلق الرَّاعِى نَاقَةً لِنَفْسِهِ (S, O) [meaning The pastor desired a she-camel to be left, or he left a she-camel, for himself, not milking her at the water; as is plainly indicated by what immediately precedes it in the S: or] the pastor took, (PS,) or retained, [which is virtually the same,] a she-camel for himself. (PS, TA.) — — And اِسْتَطْلَقْتُ مِنْ صَاحِبِ الدَّيْنِ كَذَا (assumed tropical:) [I desired. or demanded, of the creditor, the remission of so much of the debt]. (Msb.) — — See also 4, former half. طَلْقٌ [Loosed from his bond, set loose or free, or], as expl. by IAar, let go; as also ↓ طَلِيقٌ and ↓ مُطْلَقٌ: and a man not having anything upon him, as expl. by Ks: and طَلْقُ اليَدَيْنِ a camel not having the fore legs bound. (TA.) You say, حُبِسَ طَلْقًا, (so in the CK,) or ↓ طَلَقًا, (K accord. to the TA, [and this is agreeable with the preceding context in the K, but it requires confirmation which I do not find,]) and with damm, [i. e. طُلْقًا,] accord. to the K, but correctly with two dammehs, [i. e. ↓ طُلُقًا,] (TA, and thus in the S,) He was imprisoned without shackle and without bond. (K, TA) See also طُلْقٌ, first sentence. — — [Hence,] طَلْقُ اللِّسَانِ, and ↓ طَلِيقُ اللسان, (S, O, Msb, K,) and ↓ طِلْقُ اللسان, (K,) and ↓ طُلُقُ اللسان, (TA,) (tropical:) Eloquent, or chaste, in speech, and sweet therein: (Msb:) and ↓ مُنْطَلِقُ اللِّسَانِ and مُتَطَلِّقُهُ (tropical:) [free from impediment of the tongue; or] eloquent, or chaste in speech. (TA.) And لِسَانٌ طَلْقٌ ذَلْقٌ, and ↓ طَلِيقٌ ذَلِيقٌ, and ↓ طُلُقٌ ذُلُقٌ, and ↓ طُلَقٌ ذُلَقٌ, (S, O, K,) but the last two of these were unknown to As, and the latter of them was disallowed by IAar, (TA,) and ↓ طَلِقٌ ذَلِقٌ, (O, K,) [expl. in the K as meaning A tongue having sharpness; but correctly] meaning (tropical:) a tongue free from impediment, or eloquent, or chaste in speech, (ذُو انْطِلَاقٍ,) and sharp. (O, TA.) — — And طَلْقُ اليَدَيْنِ, (S, Mgh, O, Msb, K,) and ↓ طُلُقُ اليدين, (O, K,) and ↓ طُلْقُ اليدين, (O, TA,) and ↓ طَلِيقُ اليدين, (L, TA,) (tropical:) Liberal, bountiful, munificent, or generous; (S, Mgh, O, Msb, K;) applied to a man: (S, Mgh, O, Msb:) and in like manner, a woman: (TA:) [or] a woman is termed طَلْقَةُ اليَدَيْنِ: (S:) and so, accord to AZ, طَلْقُ الوَجْهِ; which [generally] has another meaning, expl. in what follows. (TA.) And يَدُهُ طَلْقٌ (tropical:) His hand is liberal; syn. بِسْطٌ; (TA in art. بسط;) and so ↓ مُطْلَقَةٌ: (S and K and TA in that art.:) or the latter signifies opened; and so ↓ مَطْلُوقَةٌ. (TA in the present art.) — — And طَلْقُ الوَجْهِ, (S, O, Msb, K,) and ↓ طِلْقُ الوجه, (IAar, O, K,) and ↓ طُلُقُ الوجه, (IAar, K,) and ↓ طَلِقُ الوجه, (K,) and ↓ طَلِيقُ الوجه, (S, O, K,) (tropical:) Laughing, or happy, or cheerful, and bright, in the face, or countenance: (K, TA:) or cheerful, or happy, displaying openness and pleasantness, in the face; and so طَلْقٌ alone: (Msb:) and ↓ طَلِيقُ الوجه open and pleasant, and goodly, in countenance: (AZ, TA:) and طَلِيقٌ alone, joyful, and open or cheer- ful, in countenance. (TA. [And it is there said that the pl. of طَلْقٌ is طَلْقَات: but this is app. a mistranscription for طُلْقَانٌ or أَوْجُهٌ ↓ طَوَالِقُ ↓ طِلْقَانٌ.]) is not allowable, except in poetry. (IAar, TA.) — — And يَوْمٌ طَلْقٌ, (Lth, S, Mgh, O, K,) and لَيْلَةٌ طَلْقَةٌ (Lth, S, Mgh, O, Msb, K) and طَلْقٌ, (O, Msb, K,) (tropical:) A day, and a night, in which is neither heat nor cold: (Lth, Mgh, O, Msb, K:) or in which is no cold nor anything hurtful: (S:) or in which is no rain: or in which is no wind: or in which the cold is mild: (TA: [after which is added, من ايام طَلْقات: but the last word seems, as in an instance before mentioned, to be mistranscribed, or ايام (i. e. أَيَّام) may be a mistake for لَيَالٍ:]) or لَيْلَةٌ طَلْقٌ means a night in which is no cold: (AA, TA:) or in which the wind is still: (O, TA:) and لَيْلَةٌ طَلْقَةٌ sometimes means a moon-lit, or a light, or bright, night: (IDrd, O, TA:) and one says also ↓ لَيْلَةٌ طَالِقَةٌ, (K, TA,) meaning a still, or calm, and light, or bright, night: (TA:) and ↓ لَيَالٍ طَوَالِقُ, (K, * TA,) meaning pleasant nights in which is neither heat nor cold. (TA.) Er-Rá'ee says, فَلَمَّا عَلَتْهُ الشَّمْسُ فِى يَوْمِ طَلْقَةٍ meaning يَوْمِ لَيْلَةٍ طَلْقَةٍ [And when the sun came upon him, or it,] in a day of a night in which was neither cold nor wind; i. e., in a day after such a night; for the Arabs commence with the night, before the day: and the phrase فِى يَوْمِ طَلْقَةٍ occurs in like manner in a verse of Dhu-r-Rummeh. (Az, TA.) — — For the epithet طَلْقُ اليَدِ اليُمْنَى, (applied to a horse, accord. to the K,) see طُلْقٌ. — — And for other meanings assigned in the K to طَلْقٌ, see طُلْقٌ, in two places. — طَلْقٌ signifies also The pain of childbirth. (S, O.) One says, ضَرَبَهَا الطَّلْقُ [The pain of childbirth smote her]. (O.) [See also طُلِقَت, of which it is the inf. n.] — And [it is said to signify] A sort of medicine. (S.) See طَلَقٌ, latter half, in two places. طُلْقُ اليَدَيْنِ: — — and طُلْقُ الوَجْهِ: see the next preceding paragraph. طِلْقُ اللِّسَانِ: — — and طِلْقُ الوَجْهِ: see طَلْقٌ. — — طِلْقٌ signifies also (tropical:) Lawful, allowable, or free: (S, Mgh, O, Msb, K, TA:) or it signifies, (Msb, TA,) or signifies also, (Mgh,) ↓ مُطْلَقٌ, (Mgh, Msb, TA,) [i. e.] a thing unrestricted, (TA,) i. e. any affair in which one has power, or authority, to act according to his own judgment or discretion or free will. (Msb.) One says, هٰذَا حَلَالٌ طِلْقٌ (tropical:) [This is lawful, &c., unrestricted; using the latter epithet as a corroborative]: and [in the contr. case] حَرَامٌ غِلْقٌ. (TA.) And هُوَ لَكَ طِلْقًا (tropical:) [It is thine lawfully &c.]. (S, O, K, TA.) And اِفْعَلْ هٰذَا طِلْقًا لَكَ (assumed tropical:) Do thou this as a thing lawful &c. to thee. (Msb.) And أَعْطَيْتُهُ مِنْ طِلْقِ مَالِى (assumed tropical:) I gave him of what was lawful &c., i. e. free to be disposed of by me, of my property: (Msb:) or (tropical:) of what was clear [from any claim or the like], and good, or lawful, of my property. (TA.) And الخَيْلُ طِلْقٌ, occurring in a trad. as meaning (tropical:) Horses are allowable to be betted upon. (TA.) And أَنْتَ طِلْقٌ مِنْ هٰذَا الأَمْرِ (tropical:) Thou art clear of this affair; (S, O, K, * TA; *) quit of it, or irresponsible for it. (K, TA.) — — [In consequence of a misplacement in some copies of the K, several meanings belonging to طَلَقٌ are assigned to طِلْقٌ.] — See also طَلَقٌ, latter half. طَلَقٌ: see طُلْقٌ, second sentence. — — Also the subst. from طَلَقَتِ الإِبِلُ: (AZ, S, TA: [see 1, second sentence:]) and [as such] signifying The journeying [of camels] during the night to arrive at the water in the next night, there being two nights between them and the water; the first of which nights is termed الطَّلَقُ [or لَيْلَةُ الطَّلَقِ (see حَوْزٌ)]; the pastor loosing them to repair to the water, [in the CK يَجْلِبُها is put for يُخَلِّيهَا,] and leaving them to pasture while going thither: the camels after the driving, during the first night, are said to be ↓ طَوَالِقُ; and in the second night, قَوَارِبُ: (S, O, K, TA:) or الطَّلَقُ signifies the first of two days intervening between the camels and the water; and القَرَبُ, the second: and لَيْلَةُ الطَّلَقِ, the night in which the faces of the camels are turned towards the water and during which they are left to pasture; and لَيْلَةُ القَرَبِ, the second night: (As, TA:) but it has been said that لَيْلَةُ الطَّلَقِ means the second of the nights in which the camels repair to the water: Th says that الطَّلَقُ signifies the second of two days during which the camels seek the water when it is two days distant from them; and القَرَبُ, the first of those days: and it is said that لَيْلَةُ الطَّلَقِ means [the night of] the turning of the faces of the camels towards the water: but this explanation was not pleasing to ISd. (TA.) [See an ex. voce حَوْزٌ, in which it is used tropically.] — — Also A heat; i. e. a single

run, or run at once, to a goal, or limit; syn. شَوْطٌ; (S, IAth, O, Msb, K, TA;) meaning a running, of a horse, without restraining himself, [or without stopping,] to a goal, or limit: (Msb:) and the utmost extent to which a horse runs. (TA.) One says of a horse, عَدَا طَلَقًا or طَلَقَيْنِ [He ran a heat or two heats]. (S, O, Msb, K. [In the CK, erroneously, طَلْقًا and طَلْقَيْن.]) — — And (hence, TA) (tropical:) A share, or portion, (Ibn-'Abbád, A, O, K, TA,) of property [&c.]. (A, TA.) — Also A shackle, or pair of shackles, (قَيْدٌ,) of skins: (S, M, O, K, TA:) or a rope strongly twisted, so that it will stand up. (TA.) — — And sing. of أَطْلَاقٌ which signifies The [intestines into which the food passes from the stomach, termed the] أَمْعَآء, or the أَقْتَاب of the belly; (IDrd, O, K; * [in some copies of the last of which, القُتْبُ is erroneously put for القِتْبُ as one of the words explaining الطَّلَقُ;]) so in one or more of the dialects: AO says, in the belly are أَطْلَاق, of which the sing. is طَلَقٌ; (O, TA;) meaning the lines, or streaks, (طَرَائِق,) of the belly: and طَلَقُ البَطْنِ is also expl. [in like manner] as meaning the جُدَّة of the belly; pl. as above. (TA.) — Also The [plant called] شُبْرُم: [but what plant is meant by this is doubtful:] or a plant that is used in dyes: or this is a mistake: (K:) [or] accord. to Ibn-'Abbád, ↓ الطَّلْقُ is what is used in dyes; and is said to be the شُبْرُم: (O, TA: *) and (K) accord. to As, (O,) طَلَقٌ signifies a sort of medicament, (O, K,) which, when one is anointed therewith, (K,) i. e. with the extract thereof, (TA,) prevents the burning of fire: (K:) or a species of plant: so says As: (O:) the appellation by which it is generally known is ↓ طَلْق, with the ل quiescent; (O, K;) or this pronunciation is incorrect: (K:) and AHát mentions, (K, TA,) on the authority of As, (TA,) its being termed ↓ طِلَقٌ: (K, TA:) but it is not a plant: it is of the nature of stones, and of [what are termed] لِخَاف [thin white stones]; and probably he [referring to As] heard that it is called كَوْكَبُ الأَرْضِ, and therefore supposed it to be a plant; for if it were a plant, fire would burn it; but fire does not burn it, unless by means of artful contrivances: (O, TA:) the word is arabicized, from تَلْكْ: (K, TA: in the O written تِلك:) [it is the well-known mineral termed talc:] the Ra-ees [Ibn-Seenà, whom we call " Avicenna,"] says, (TA,) it is a brightlyshining stone, that separates, when it is bruised, into several laminæ and split pieces, of which are made مَضَاوِى [correctly مَضَاوِئ, meaning small circular panes which are inserted in apertures to admit light,] for the [cupolas of] hot baths, instead of glass: the best is that of El-Yemen; then that of India; then that of El-Undulus [or El-Andalus]: the art employed in dissolving it consists in putting it into a piece of rag with some pebbles and immersing it in tepid water, then moving it about gently until it becomes dissolved and comes forth from the piece of rag into the water, whereupon the water is strained from it, and it is put in the sun to dry. (K, TA.) طَلِقٌ ذَلِقٌ: — — and طَلِقُ الوَجْهِ: see طَلْقٌ. طُلُقٌ: see لِسَانٌ طُلُقٌ ذُلُقٌ: and اللِّسَانِ, (S, O, Msb, TA,) with two dammehs, (Msb, TA,) or ↓ طُلْقٌ, (K,) but this requires consideration, (TA,) Not shackled; applied to a she-camel, (S, O, Msb, TA,) and to a he-camel, (S, O, TA,) and to a person imprisoned; (O, TA;) as also ↓ طَالِقٌ applied to a she-camel; but طُلُقٌ is more common: (Aboo-Nasr, TA:) the pl. of طُلُقٌ is أَطْلَاقٌ. (S, TA.) See also طَلْقٌ, second sentence. — — [Hence,] لِسَانٌ طُلُقٌ ذُلُقٌ: — — and طُلُقُ اليَدَيْنِ: see طَلْقٌ again. — — And طُلُقُ إِحْدَى القَوَائِمِ (assumed tropical:) A horse having one of the legs without [the whiteness termed] التَّحْجِيل. (S.) And طُلُقُ اليَدِ اليُمْنَى, (O,) or اليد اليمنى ↓ طُلْقُ, (K, [in this case again deviating from other authorities,]) (tropical:) A horse without تَحْجِيل in the right fore leg; (TA;) i. q. اليد اليمنى ↓ مُطْلَقُ. (O, K, TA.) And اليَدَيْنِ ↓ مُطْلَقُ (assumed tropical:) A horse having the fore legs free from تحجيل. (Msb.) — — [As an epithet in which the quality of a subst. is predominant,] طُلُقٌ, (Ibn-' Abbád, O,) or ↓ طُلْقٌ, (K, [but this, as in the instances above, is questionable,]) signifies (assumed tropical:) A gazelle: (Ibn-' Abbád, O, K:) so called because of the quickness of its running: (O, * TA:) pl. أَطْلَاقٌ. (Ibn-'Abbád, O, K.) — — And (assumed tropical:) A dog of the chase: (K:) because he is let loose; or because of the quickness of his running at the chase: (TA:) أَطْلَاقٌ is mentioned by Ibn-' Abbád as signifying dogs of the chase. (O.) طَلْقَةٌ [A single divorce: used in this sense in law-books]. (T and Msb in art. بت, &c.) طُلَقَةٌ: see مِطْلَاقٌ. طَلَاقٌ is the inf. n. of طَلَقَت said of a woman: (Th, S, Mgh, O, K:) or the subst. therefrom: (Msb:) or [rather] it is also a subst. in the sense of تَطْلِيقٌ; (Mgh;) [whence,] طَلَاقُ المَرْأَةِ signifies (assumed tropical:) The letting the wife go her way: (Lth, O:) and it has two meanings: one is [the divorcing of the woman; i. e.] the dissolving of the wife's marriage-tie: and the other is the leaving, and dismissing, of the wife [either in an absolute sense or as is done by a single sentence of divorce]. (O, TA.) Some of the lawyers hold that the free woman whose husband is a slave is not separated but by three [sentences, as is the case when both husband and wife are free]; and the female slave whose husband is free, by two: some, that the wife in the former case is separated by two [sentences]; and in the latter case, by not less than three: and some, that when the husband is a slave and the wife is free, or the reverse, or when both are slaves, the wife is separated by two [sentences]. (TA.) طَلِيقٌ A captive having his bond loosed from him, (S, O, K, TA,) and let go. (TA.) See also طَلْقٌ, first sentence. — — And (assumed tropical:) A man freed from slavery; emancipated; i. q. عَتِيقٌ; i. e. who has become free: pl. طُلَقَآءُ. (TA.) — — It is said in a trad., الطُّلَقَآءُ مِنْ قُرَيْشٍ وَالعُتَقَآءُ مِنْ ثَقِيفٍ (assumed tropical:) [The طُلَقَآء are of Kureysh; and the عُتَقَآء, of Thakeef]: الطلقاء being app. applied to Kureysh as it has a more special signification than العتقاء: but accord. to Th, الطُّلَقَآءُ signifies those who have been brought within the pale of El-Islám against their will. (TA.) — — لِسَانٌ طَلِيقٌ ذَلِيقٌ: and طَلِيقُ اللِّسَانِ: — — and طَلِيقُ اليَدَيْنِ: — — and طَلِيقُ الوَجْهِ: see طَلْقٌ again; the last in two places. — — طَلِيقُ الإِلٰهِ means (tropical:) The wind. (O, K, TA.) طَلَّاقٌ: see مِطْلَاقٌ. طِلِّيقٌ: see طَالِقٌ A she-camel not having having her fore shank and her arm bound together: (TA:) or not having upon her a خِطَام [or halter]: (IDrd, O, K:) or repairing to the water; and so ↓ مِطْلَاقٌ; (Aboo-Nasr, K, TA;) of which latter she pl. is مَطَالِيقُ: (TA:) or that is left a day and a night and then milked: (K:) pl. طَوَالِقُ and أَطْلَاقٌ and طَلَقَةٌ; which last is expl. by AA as meaning she-camels that are milked in the place of pasturing. (TA.) See also طُلُقٌ, first sentence: and for an explanation of the pl. طَوَالِقُ applied to camels, see طَلَقٌ, second sentence. Also (O), طَالِقٌ, (S, O,) or طَالِقَةٌ, (K,) signifies A she-camel which the pastor leaves for himself, not milking her at the water: (S, O, K:) the former is expl. by Esh-Sheybánee as meaning one which the pastor leaves [with her udder bound] with her صِرَار, not milking her in the place where she lies down to rest: (TA:) or the latter signifies, (Lth, O, K,) and the former also, (Lth, O,) a she-camel that is set loose among the tribe to pasture where she will in any part of the tract adjacent to their place of alighting or abode, (Lth, O, K, [من جنابهم in the CK being erroneously put for مِنْ جَنَابِهِمْ,]) that has not her fore shank and her arm bound together when she returns in the afternoon or evening, nor is turned away [from the others] in the place of pasturage: (Lth, O:) or طَالِقٌ signifies a she-camel, (S, Msb,) and a ewe, (S,) that is set loose, or dismissed, to pasture where she will: (S, Msb:) and also as first expl. in this sentence: (S:) it is mentioned by ElFárábee as signifying a ewe left to pasture by

herself, alone. (Msb.) — — [Hence,] طَالِقٌ and طَالِقَةٌ, (S, Mgh, O, Msb, K,) the former, without ة, used by all, (Msb,) the latter occurring in a verse of El-Aashà, (S, Mgh, * O, Msb,) ending a hemistich, and pronounced طَالِقَةْ, (S, O, Msb, [which cite the verse somewhat differently,]) (tropical:) A woman [divorced, or] left to go her way, (S, * Mgh, * O, Msb, *) or separated from her husband [by a sentence of divorce]: (S, * Mgh, * Mgh, * K, TA:) both mentioned by Akh: (O, TA:) accord. to IAmb, one says طَالِقٌ only, because it applies only to a female: accord. to Lth and IF, طَالِقَةٌ غَدًا means [divorced, &c., to-morrow]; and Lth adds that it is thus to accord with its verb, طَلَقَتْ: some, however, say that the ه is affixed in the verse of El-Aashà by poetic license, to complete the hemistich; but an Arab of the desert, in reciting this verse to As, is related to have said طَالِقٌ [which equally completes the hemistich]: and the Basrees hold that the sign of the fem. gender is elided in طَالِقٌ because it is a possessive epithet, meaning ذَاتُ طَلَاقٍ [having divorce]. (Msb.) — — لَيَالٍ طَوَالِقُ and لَيْلَةٌ طَالِقَةٌ and — — أَوْجُهٌ طَوَالِقُ: see طَلْقٌ, latter half. طُتَيْلِيقٌ dim. of إِطِّلَاقٌ. (S, O.) See 8. تُطَيْلِيقٌ dim. of إِسْتِطْلَاقٌ. (S, O.) See 10. مُطْلَقٌ: see طَلْقٌ, first sentence. — — [Hence,] يَدُهُ مُطْلَقَةٌ: see طَلْقٌ again, former half. — — See also مَآءٌ مُطْلَقٌ طِلْقٌ. means (assumed tropical:) Water that is unrestricted. (TA.) And حُكْمٌ مُطْلَقٌ means (assumed tropical:) [A judicial decision, or an ordinance or the like, or a rule, that is unrestricted, or absolute, or] in which is no exception. (TA.) — — مُطْلَقُ اليَدَيْنِ and مُطْلَقُ اليَدِ اليُمْنَى: each applied to a horse: see طَلْقٌ. — [Golius, as on the authority of Meyd, explains it as signifying also A place where horses meet to be sent forth to run, or race: but what here next follows inclines me to think that it may be correctly مُطَلَّقٌ.] مُطَلِّقٌ One desiring to outstrip with his horse in a race. (K.) مِطْلَاقٌ: see طَالِقٌ. — Also, (S, O, Msb, K,) and ↓ مِطْلِيقٌ, (O, Msb, K,) and ↓ طُلَقَةٌ, (S, O, K,) and ↓ طِلِّيقٌ, (K,) and ↓ طَلَّاقٌ, this last mentioned by Z, (TA,) (tropical:) One who oftentimes divorces, or dismisses, wives. (S, O, Msb, K, TA.) مِطْلِيقٌ: see what next precedes. مَطْلُوقَةٌ: see طَلْقٌ. — — اِمْرَأَةٌ مَطْلُوقَةٌ (assumed tropical:) A woman taken with the pains of parturition. (Mgh, Msb.) مُطَيْلِقٌ and مُطَيْلِيقٌ dims. of مُنْطَلِقٌ. (S.) مُتَطَلِّقُ اللِّسَانِ: see طَلْقٌ, former half. مُنْطَلِقُ اللِّسَانِ: see طَلْقٌ, former half. نُطَيْلِيقٌ: dim. of اِنْطِلَاقٌ. (S, O.) See 7. طلم 1 طَلَمَ الخُبْزَةَ, (K,) aor. طَلُمَ, (TK,) inf. n. طَلْمٌ, (TA,) He made the cake of bread even, or equable. (K.) 2 طلّم, inf. n. تَطْلِيمٌ, He beat a cake of bread baked in hot ashes with his hand, (K, TA) in order that it might become cool. (TA.) Hence the saying of Hassán. تَظَلُّ جِيَادُنَا مُتَمَطِّرَاتٍ يُطَلِّمُهُنَّ بِالخُمُرِ النِّسَآءُ (K, * TA:) or, as some relate it, يُلَطِّمُهُنَّ; but this is weak, or repudiated: (K:) or this is the correct reading, and the more obviously appropriate in meaning, accord. to MF; and accord. to IAth, it is the reading commonly known, and the same as the former in meaning: (TA:) the meaning is, [Our coursers passing the day running like the pouring of rain,] the women wiping the sweat from them with the mufflers: (K, TA:) or, as some say, [the women with the mufflers] beating them with the hands in removing the dust that was upon them. (TA.) طُلْمٌ A table upon which the bread is expanded [previously to the baking]. (K.) طَلَمٌ Dirt of the teeth in consequence of neglect [of the use] of the سِوَاك [or tooth-stick]. (K.) طُلْمَةٌ A خُبْزَة, (S, K, TA,) [i. e. a cake of bread, or lump of dough,] baked in hot ashes in a hollow in the ground; what people [now] call a مَلَّة; but this is the name of the hollow itself: what is baked in this is [properly called] the طُلْمَة and خُبْزَة and مَلِيل: (S, TA:) pl. طُلَمٌ. (L, TA.) It is said in a prov., إِنَّ دُونَ الطُّلْمَةِ خَرْطَ قَتَادِ هَوْبَرَ (Meyd, TA) [i. e. Before the attainment of the cake of bread baked in hot ashes is the stripping of the leaves, by grasping each branch and drawing the hand down it, of the tragacanth of Howbar]: the طُلْمَة is the cake of bread that is put in hot ashes; and Howbar is a place abounding with the tragacanth: the prov. is applied in relation to a thing that is unattainable. (Meyd.) طُلَّامٌ The [tree called] تَنُّوم [q. v.]; which is [erroneously said to be] hemp-seed (حَبُّ الشَّهْدَانِجِ). (K.) مِطْلَمَةٌ The implement with which bread is expanded. (KL.) طلو and طلى 1 طَلَوْتُ الطَّلَا, (S, TA,) or الطَّلِيَّ, aor. أَطْلُو; (TA;) and طَلَيْتُهُ, (S, K, TA,) aor. أَطْلِى, inf. n. طَلْىٌ; (TA;) I tied the young lamb or kid, (S, K, * TA,) by its leg, (S, TA,) to a peg, or stake; (TA;) and confined, restrained, or withheld, it. (S.) And طَلَيْتُ الشَّىْءَ I confined, restrained, or withheld, the thing. (S, K, * TA.) — طَلَيْتُهُ بِهِ, (S, Mgh, Msb,) aor. أَطْلِى, (Msb,) inf. n. طَلْىٌ, (S, Msb,) I daubed, bedaubed, smeared, or besmeared, it; (Mgh;) [rubbed, or did, it over; anointed, painted, varnished, plastered, coated, overspread, or overlaid, it; with it; i. e. with any fluid, semifluid, liniment, unguent, or the like; as, for instance,] with oil, (S,) or tar, (Mgh,) or clay, or mud, (Msb,) &c. (S, Mgh, Msb.) You say, طَلَى البَعِيرَ الهِنَآءَ, and بِالهِنَآءِ, [the latter of which is the more common,] aor. يَطْلِى, (K,) inf. n. as above, (TA,) He daubed, bedaubed, smeared, or besmeared, the camel with tar; as also ↓ طلّاهُ, [but app. in an intensive sense, or relating to several objects,] (K, TA,) inf. n. تَطْلِيَةٌ. (TA.) [And طَلَاهُ بِالذَّهَبِ He gilded it. And طَلَاهُ بِالفِضَّةِ He silvered it.] — — Hence, طَلَى اللَّيْلُ الآفَاقَ (tropical:) The night covered [with its darkness] the adjacent regions, or the tracts of the horizon; like as when a camel is daubed with tar. (TA.) — — And طَلَى, aor. يَطْلِى, (assumed tropical:) He reviled [another], or vilified [him]; (TA;) as also ↓ طلّى, (K, * TA,) inf. n. تَطْلِيَةٌ; (K;) or تَطْلِيَةٌ signifies the reviling, or vilifying, in a foul manner. (IAar, TA.) — — And طَلَى البَقْلُ (assumed tropical:) The herbs, or leguminous plants, appeared upon the surface of the earth [as though they overspread it with a coating of colour]. (TA.) — طَلِىَ فُوهُ, aor. يَطْلَى, inf. n. طَلًا, His mouth had a yellowness in the teeth. (S, TA.) طَلًا [in relation to the mouth but in a somewhat different sense] is mentioned in the K in art. طلو and not in art. طلى; but it belongs to both of these. (TA.) 2 1ِ3ِّ2 see the preceding paragraph, in two places. — — طَلَّيْتُ فُلَانًا, (S,) inf. n. تَطْلِيَةٌ, (S, K,) signifies also I tended, or took care of, such a one in his sickness; undertook, or managed, or superintended, the treatment of him therein. (S, K, * TA.) — And التَّطْلِيَةُ also signifies The act of singing. (AA, K.) 4 اطلت She (a wild animal) had with her a young one, which is termed طَلًا. (IKtt, TA.) — اطلى (said of a man, S, TA, and of a camel, TA) He had an inclining of the neck (S, K, TA) towards one side when said of a man, (TA,) on the occasion of death, (S, K, TA,) or on some other occasion. (S, TA.) — — Hence, (IAth, TA,) مَا أَطْلَى نَبِىٌّ قَطُّ, (K, TA,) occurring in a trad., (TA,) means مَا مَالَ إِلَى هَوَاهُ [i. e. (assumed tropical:) No prophet ever inclined to his natural desire]: (K, TA:) as some relate it, مَا اطَّلَى; but this is a mistake. (TA.) 5 تطلّى: see 8. — — Also, (said of a man, TA,) He kept to diversion, sport, or play, and mirth. (K, TA.) 8 اِطَّلَى, (S, Mgh, Msb, K,) of the measure اِفْتَعَلَ, (S, Mgh, Msb,) and ↓ تطلّى, (S, K,) [He, or it, was, or became, daubed, bedaubed, smeared, or besmeared; rubbed, or done, over; anointed, painted, varnished, plastered, coated, overspread, or overlaid: or] he daubed, &c., himself: (S, * Mgh, Msb, K: *) بِهِ [with it]; (S, K;) i. e. [with any fluid, semifluid, liniment, unguent, or the like; as, for instance,] with oil, (S,) or tar, (Mgh, K,) or clay, or mud, (Msb,) &c. (S, Mgh, Msb.) 12 اِطْلَوْلَى He was good in speech: — and He was defeated, or put to flight. (IAar, TA in art. خلى.) طَلًا The young one of any of the cloven-hoofed animals: (S, TA: [in the latter of which is added, as from the S, وَالخُفِّ; but this is app. a mistake:]) or the young one of the gazelle, when just born: (M, Msb, K: [see شَصَرٌ:]) and the youngling, of any kind; as also ↓ طَلْوٌ; (K, TA;) which latter is mentioned by IDrd; but expl. by

him as meaning the young one of a wild animal: (TA:) and ↓ طِلْوَةٌ has this last meaning (K, TA) likewise accord. to IDrd: (TA:) the pl. [of pauc.] of طَلًا is أَطْلَآءٌ (S, Msb, K) and [of mult.] طِلَآءٌ (K) and طُلِيٌّ (K, TA, but omitted in the CK) and طِلِيٌّ (Lth, TA) and طُلْيَانٌ (K) and طِلْيَانٌ. (Lth, K.) [See also طَلِيٌّ.] — — [And, accord. to Freytag (in art. طلى), An infant until a month old or more: but for this he has named no authority.] — And The person; syn. شَخْصٌ. (S, K.) So in the saying, إِنَّهُ لَجَمِيلُ الطَّلَا [Verily he is goodly, or comely, in person]. (S.) — Also Daubed, or smeared, (↓ مَطْلِيٌّ,) with tar. (S, K.) [See also طَلْيَآءُ.] — — And A man having a severe disease: (K, TA:) having no dual nor pl., or, as some say, (TA,) the pl. is أَطْلَآءٌ, and the dual is طَلَيَانِ. (K, TA.) [See also مُطَلًّى.] — And Desire; syn. هَوًى. (K, TA.) So in the saying, قَضَى طَلَاهُ مِنْ حَاجَتِهِ [He accomplished his desire of that which he wanted]. (K, TA.) [Or, as Freytag says, on the authority of the Deewán of the Hudhalees, accord. to some it signifies Pleasure (voluptas): and accord. to others, thirst. But see طِلًا.] — — See also طَلَاوَةٌ, in two places. — And see also طِلَآء, last sentence. طِلًا Pleasure, or delight. (K.) — See also طِلَآءٌ. طِلْوٌ: see طَلًا, first sentence. طِلْوٌ The wolf. (K.) — — And A hunter, or pursuer of wild animals or the like, slender in body: (Aboo-Sa'eed, K, TA: [in the CK, القابِضُ is erroneously put for القَانِصُ:]) said to be [so called as being] likened to the wolf. (Aboo-Sa'eed, TA.) Et-Tirimmáh says, صَادَفَتْ طِلْواً طَوِيلَ الطَّوَى حَافِظَ العَيْنِ قَلِيلَ السَّأَمْ [She, or they, (app. referring to one or more of the objects of the chase,) encountered a hunter slender in body, a long endurer of hunger, one whom sleep did not overcome, little, or seldom, subject to disgust]. (Aboo-Sa'eed, TA.) — See also طِلَآءٌ, last sentence. طُلَاةٌ (S, K, TA) accord. to AA and Fr, (S, TA,) and so says Sb on the authority of Abu-lKhattáb, (TA,) or ↓ طُلْيَةٌ (S, K, TA) accord. to As, (S, TA,) each with damm, (TA,) is sing. of طُلًا or طُلًى; which signifies Necks: (S, K:) or the bases of the necks: (M, K:) or the broad part [or parts] beneath the protuberant bone behind the ear: or, accord. to ISk, the sides of the neck: Sb says that طُلَاةٌ and طُلًا are of the class of رُطَبَةٌ, and رُطَبٌ, not of the class of تَمْرَةٌ and تَمْرٌ: (TA:) [but see art. رطب, in which it is said, as on the authority of Sb, that رُطَبٌ is not a broken pl. of رُطَبَةٌ, being masc. like تَمْرٌ:] ↓ طُلْوَةٌ, also, signifies the side of the neck, as a dial. var. of [طُلَاةٌ or of] طُلْيَةٌ. (TA.) طُلْوَةٌ The whiteness of the dawn, (K, TA,) and of blossoms, or flowers. (TA.) — See also طُلَاةٌ. طِلْوَةٌ: see طَلًا: — and see also طِلَآءٌ, last sentence. طَلْيَةٌ A single act of daubing or smearing or the like: pl. طَلَيَاتٌ. (Mgh.) — — See also طِلَآءٌ, last sentence. طُلْيَةٌ: see طُلَاةٌ. — Also A portion, tuft, or wisp, of wool, with which mangy camels are daubed [with tar]; also called رِبْذَةٌ: whence the saying, مَا يُسَاوِى طُلْيَةً [It is not worth a طلية]. (TA.) — — See also طَلْيَآءُ. — — And see طِلَآءٌ, last sentence. طَلْيَآءُ A she-camel daubed, or smeared, (↓ مَطْلِيَّةٌ, K, TA,) with tar. (TA.) [See also طَلًا.] — — And A mangy she-camel: (K:) app. so called because the she-camel is not daubed, or smeared, [with tar] unless mangy. (TA.) — — And The rag of a menstruous woman: (K, TA:) whence the prov., أَهْوَنُ مِنَ الطَّلْيَآءِ [More despicable than the طلياء]: or, accord. to IAar, this is called ↓ طُلْيَةٌ. (TA.) — — [In some copies of the K, this word is erroneously put for طِلْيًا, q. v.] طُلْوَآءُ: see طُلْوَانٌ. — Also [The green substance that overspreads stale water, called] طُحْلُب; and so ↓ طُلَاوَةٌ. (Sgh, TA.) طُلْوَانٌ: see طُلَاوَةٌ. طَلْوَانٌ and ↓ طَلَوَانٌ and ↓ طُلْوَآءُ [or app. the last only accord. to some copies of the K] Expectation: and slowness, or tardiness; as also ↓ طَلَاوَةٌ, (K, TA,) with fet-h. (TA.) See also طُلَاوَةٌ. طَلَوَانٌ: see the next preceding paragraph: and see also طُلَاوَةٌ. طِلْيَانٌ: see طَلِيٌّ. طَلَيَانٌ: see طُلَاوَةٌ. طُلَآءٌ The coat upon the surface of blood. (K.) [See also طُلَاوَةٌ. And see طُلَآءٌ.] طِلَآءٌ Tar: and anything (S, Mgh, Msb, K) of the like kind (Mgh, Msb) with which one daubs or smears or the like; [i. e. any fluid, semifluid, liniment, unguent, oil, varnish, plaster, or the like, with which a thing is daubed, smeared, rubbed or done over, anointed, painted, varnished, plastered, coated, overspread, or overlaid;] (S, Mgh, Msb, K;) as also ↓ طِلَاوَةٌ, which by rule should be ↓ طِلَايَةٌ, for it is from طَلَيْتُ. (TA, in which طِلَايَةٌ is afterwards mentioned as having the same meaning.) — — And, as being likened thereto, (assumed tropical:) Any thick beverage or wine: (Mgh:) expressed juice of grapes cooked until the quantity of two thirds has gone by evaporation; (S, A, Mgh;) called by the Persians مَيْبُخْتَج [or مَىْ يُخْتَه]; called by the Arabs طِلَآء as being likened to tar: (A, Mgh: *) or thick expressed juice, or wine, cooked until half of it has gone: (K:) in a verse of Ibn-Sukkarah, shortened to ↓ طِلًا, for the sake of the metre. (Har p. 302.) — — And (assumed tropical:) Wine [in an absolute sense] (S, K) is thus called by some of the Arabs, for the purpose of euphemism. (S.) 'Obeyd Ibn-El-Abras said to El-Mundhir when he [the latter] desired to slay him, هِىَ الخَمْرُ تُكْنَى الطِّلَآءَ كَمَا الذِّئْبُ يُكْنَى أَبَا جَعْدَةَ [It is wine: it is surnamed الطلاء like as the wolf is surnamed ابو جعدة]: i. e. thou pretendest to show honour to me while desiring to slay me; like the wolf, whose acting is not good though his surname is good: (S:) or, as cited by IKt, عَنِ الخَمْرِ تَكْنِى الطِّلَآءِ: and in the M, هِىَ الخَمْرُ يَكْنُونَهَا بِالطِّلَآءِ [forming a hemistich; the words كَمَا الذِّئْبُ الخ, cited above, completing the verse]. (TA.) — — And (assumed tropical:) The ashes between the three stones upon which the cooking-pot is placed: so called by way of comparison [to tar]. (TA.) — — And Pure silver. (TA.) — — And (assumed tropical:) Revilement, or reproach. (K.) — Also The cord with which the leg of the lamb, or kid, is tied (S, K) to a peg, or stake; (S;) and so ↓ طِلْوٌ and ↓ طِلْوَةٌ: (TA:) or the string with which the leg of the kid is tied as long as he is little; (Lh, TA;) and so ↓ طُلْيَةٌ and ↓ طَلْيَةٌ and ↓ طَلًى [or طَلًا]. (TA.) طَلِيٌّ Confined, restrained, or withheld; [and particularly tied by the leg, as is shown by what follows;] as also ↓ مَطْلِيٌّ. (S. — — And A young lamb or kid: (ISk, S, K:) so called because it is tied by the leg for some days to a peg, or stake: (ISk, S:) pl. طِلْيَانٌ; like رُغْفَانٌ, (ISk, S, K,) pl. of رَغِيفٌ: (ISk, S:) it is thus pluralized like a subst. because it is an epithet in which the quality of a subst. is predominant. (AAF, TA.) [See also طَلًا.] — — [Hence الطَّلِيُّ meaning (assumed tropical:) The sign of Aries: see an ex. voce حَمَلٌ.] — Also A yellowness in the teeth; and so ↓ طِلْيَانٌ: like صَبِيٌّ and صِبْيَانٌ [in form]. (S.) [See also طُلَاوَةٌ.] طَلَاوَةٌ: see the next paragraph, in two places: — and see also طُلْوَانٌ. طُلَاوَةٌ, and ↓ طَلَاوَةٌ, (Az, S, ISd, Msb, K,) the former preferred by Az, (TA, and this, only, mentioned in the Mgh,) and ↓ طِلَاوَةٌ, (K,) Beauty, goodliness, grace, comeliness, or pleasingness: (Az, * ISd, * S, Mgh, Msb, * K:) ISd says, it is in that which has growth and that which has not growth. (TA.) One says, عَلَيْهِ طُلَاوَةٌ [Upon him, or it, is an appearance of beauty, &c.]. (Msb.) And مَا عَلَيْهِ طُلَاوَةٌ [There is not upon him, or it, &c.]. (S.) And إِنَّ لِلْقُرْآنِ لَطُلَاوَةً [Verily to the Kur-án pertains beauty, &c.]. (Mgh, from a trad.) And مَاعَلَى وَجْهِهِ حَلَاوَةٌ وَلَا طُلَاوَةٌ [There is not upon his face an appearance of sweetness nor an appearance of beauty, &c.]. (TA.) — — Also, (K,) or the first, with damm, (TA,) Enchantment, or fascination: (K:) a meaning mentioned by ISd. (TA.) — And (the first, TA) The thin skin that overspreads the surface of milk, (T, ISd, K, TA,) as also ↓ طُلَايَةٌ, (Kr, TA,) or of blood. (ISd, K, TA. [See also طُلَآءٌ.]) — — And Remains of food in the mouth. (Lh, K, TA.) — — And Saliva becoming dry (K, TA) and thick (TA) in the mouth, by reason of some accident, (K, TA,) or, as in the M, from thirst, (TA,) or disease; (K, TA;) the first and ↓ second

have this meaning; (TA;) as also ↓ طَلًا (K) [and app. ↓ طَلْوَانٌ and ↓ طَلَوَانٌ also accord. to the copies of the K followed in the TA; but see طُلْوَنٌ above]: it is also said that ↓ طَلَوَانٌ, with fet-h, signifies saliva becoming dry upon the teeth from hunger; and has no pl.: ↓ طَلًا is the inf. n. of طَلِىَ فُوهُ: and signifies also a whiteness that comes upon the teeth from disease or thirst; and so ↓ طَلَيَانٌ. (TA.) [See also طَلِىٌّ.] — — For other meanings of طُلَاوَةٌ, see طِلَوَآءٌ, — — and طِلَآءٌ. — — It signifies also A small quantity of herbage or pasture. (TA.) طِلَاوَةٌ: see طُلَاوَةٌ, first sentence. طُلَايَةٌ: see طِلَآءٌ: — — and see also طُلَاوَةٌ. طَلِيًا, thus correctly, as written by Sgh in the TS, not, as in the copies of the K, طَلْيَا [or طَلْيَآء], (TA,) The mange, or scab. (K, TA.) And A certain purulent pustule, [or eruption,] resembling the قُوبَآء [or ringworm], (K, TA,) that comes forth in a man's side; whereupon one says to him, "It is only قوبآء, and not طليّا;" thus making light of it to him. (TA.) طَلًّى A draught of milk: (K:) but this is of the measure فُعْلَى, belonging to art. طل. (TA. [See طُلَّةٌ in that art.]) طَلَّآءٌ A seller of the thickened juice called طِلَآء. (MA.) طُلَّآءٌ Blood, (A'Obeyd, S, K, TA,) itself; applied to that of a slain person: or, accord. to Aboo-Sa'eed, a thing [or fluid] that comes forth after the flow of the blood, differing from blood in colour, on the occasion of the exit of the soul of the slaughtered animal: and the blood with which one daubs, or smears. (TA.) [See also طِلَآءٌ.] طَالٍ A water to which camels come to drink overspread with [the green substance called] طُحْلُب [and طُلَوَآء]. (K, TA.) — — And (tropical:) A dark night: (AA, K, TA:) as though it smeared [with tar] the forms, or persons, of men, and obscured them. (AA, TA.) مِطْلًى: see what next follows. مِطْلَآءٌ (S, K) and ↓ مِطْلًى (K) A narrow tract of ground in which water flows: (K:) or soft ground that gives growth to the trees called عِضَاه, (as in the S and in some copies of the K,) or غَضًا: (so in other copies of the K and in copies of the T and M:) and المَطَالِى, which is the pl. [of the latter, or المَطَالِىُّ pl. of the former], signifies the soft places: (TA:) or the places in which the wild animals feed their younglings: (S, K, TA:) so it is said. (S.) مَطْلِىٌّ: see طَلِىٌّ: — see also طَلًا; and see the fem., with ة, voce طَلْيَآء. — — [Hence,] أَمْرٌ مَطْلِىٌّ (assumed tropical:) A dubious and obscure affair, or case: as though it were smeared over with that which involved it. (TA.) — — And عُودٌ مَطْلِىٌّ (assumed tropical:) A stick, or rod, or branch, not stript of the peel or bark. (TA.) مُطَلًّى Having a constant, or chronic, disease, (K, TA,) and bent thereby. (TA.) [See also طَلًا.] — — And Imprisoned without hope of liberation. (K.)

طم

1 طَمَّ, (MA, K, TA,) aor. ـُ3 طَمُ, (TA, [by rule it should be ـِ3 طَمِ,]) inf. n. طُمُومٌ (MA, K, TA) and طَمٌّ, (K, TA,) said of water, It was, or became, abundant, (MA, K, TA,) and rose high, or to a high pitch. (TA.) [See also طَمَى.] And طَمَّ الوَادِى means [طَمَّ سَيْلُ الوَادِى i. e. The torrent of the valley or water-course] rose high, or to a high pitch, and predominated: whence the prov., جَرَى الوَادِى فَطَمَّ عَلَى القَرِىِّ; in explanation of which Meyd says, i. e., [The torrent of the valley or water-course (سَيْلُ الوَادِى) flowed, (so in the Provs. of Meyd,)] and filled up, or choked up, meaning destroyed by filling up, or choking up, the channel by which the water ran into the meadow: and he says that the prov. is applied to the case in which evil exceeds the ordinary limit: (Har p. 127:) [or, accord. to Z, it means a man's overcoming his adversary: (Freytag's Arab. Prov. i. 278:) but it should be observed that طَمَّ in this sense is trans. without a prep.:] one says of a torrent, (S, Meyd, and Har ubi suprà,) طَمَّ الرَّكِيَّةَ, (S, Meyd, K, Har,) aor. ـُ3 طَمُ and ـِ3 طَمِ, (K, TA,) the latter on the authority of IAar, inf. n. طَمٌّ, (TA,) It filled up, or choked up, the well, syn. دَفَنَهَا, (S, Meyd, K, Har,) or كَبَسَهَا, (IAar, TA,) and made it even or level (سَوَّاهَا) [with the ground around it]: (S, K:) and طَمَّ الشَّىْءَ بِالتُّرَابِ, inf. n. طَمٌّ, He covered over the thing with earth, or dust; syn. كَبَسَهُ: (TA:) and طَمَّ الإِنَآءَ, (K, TA,) inf. n. طَمٌّ, (TA,) He filled the vessel (K, TA) so that the contents overflowed its edges: (TA:) and طَمَّ البِئْرَ وَغَيْرَهَا بِالتُّرَابِ, aor. ـُ3 طَمُ, inf. n. طَمٌّ, He filled the well &c. with earth, or dust, so that it became even with the ground: (Mgh, * Msb:) and طَمَّهَا التُّرَابُ The earth, or dust, so filled it. (Msb.) — — [Hence, i. e. from طَمَّ الوَادِى meaning as expl. in the beginning of the next preceding sentence,] one says, طَمَّ الشَّىْءُ, (S, K,) aor. ـُ3 طَمُ, (S, TA,) [inf. n. طَمٌّ and طُمُومٌ,] (assumed tropical:) The thing abounded so that it rose to a high pitch, or had ascendency, and overcame. (S, K.) And طَمَّ الأَمْرُ, inf. n. طَمٌّ, (assumed tropical:) The affair, or event, rose to a high pitch, or had ascendency, and overcame: (Msb:) or was, or became, great, or formidable. (Har p. 127.) And أَمْرٌ يطمّ ولا يتمّ [app. يَطِمُّ وَلَا يَتِمُّ, agreeably with analogy, in order to assimilate the former verb with the latter, as is often done; meaning (assumed tropical:) An affair that is great, or formidable, and that will not become accomplished]. (TA.) And طَمَّتِ الفِتْنَةُ (assumed tropical:) The sedition, or conflict and faction, or the like, was, or became, vehement, or severe. (TA.) And دَاهِيَةٌ تطمُّ عَلَى الدَّوَاهِى [i. e. تَطُمُّ or تَطِمُّ], meaning (assumed tropical:) [A calamity] that predominates over [the other calamities]. (Har p. 127.) — — طَمَّ الفَرَسَ and طَمَّ عَلَيْهَا He (the stallion) leaped the mare. (TA.) And طَمَّ الشَّجَرَةَ, (K,) inf. n. طَمٌّ, (JM,) He (a bird) mounted upon the top of the tree. (K.) — — طَمَّ said of a man and of a horse, aor. ـِ3 طَمِ and ـُ3 طَمُ, inf. n. طَمِيمٌ and طَمٌّ, He was, or became, light, or active, (K, TA,) and quick: (TA:) or he went away upon the face of the earth: (K, TA:) or he went away in any way. (TA.) And He ran in an easy manner: (K:) or so طَمَّ, aor. ـِ3 طَمِ, inf. n. طَمِيمٌ: (TA:) and مَرَّ يَطِمُّ, with kesr, inf. n. طَمِيمٌ, He passed along running in an easy manner: (S:) and so, accord. to As, طَمَّ, inf. n. طُمُومٌ. (TA.) [See also طَمَى.] — — طَمَّ رَأْسَهُ, (K,) aor. ـُ3 طَمُ, inf. n. طَمٌّ, (TA,) He took somewhat from [the hair of] his head; غضَّ مِنْهُ. (K. [So in my MS. copy: in the CK and TA, erroneously, عَضَّ, with the unpointed ع; and thus in the TK, in which, however, the phrase is well expl., on the authority of the A, as meaning he shaved a portion of his head: see also the pass. part. n.]) And طَمَّ شَعَرَهُ, (S, K,) aor. ـُ3 طَمُ, inf. n. طَمٌّ, (TA,) He cut his hair; (S, K, TA;) and he cut it off entirely. (TA.) And طَمَّ شَعَرَهُ, (S, K,) inf. n. طُمُومٌ, (S,) i. q. عَقَصَهُ [i. e. He plaited his hair: or twisted it: &c.]. (S, K.) 2 طمّم, inf. n. تَطْمِيمٌ, He (a bird) alighted upon a branch. (Aboo-Nasr, S, K.) 4 اطمّ شَعَرُهُ His hair attained, or drew near, to the time for its being cut; as also ↓ استطمّ. (S, K.) 7 انطمّ, said of a rivulet, [and in like manner of a well, &c.,] It became filled up with earth, or dust, so as to be even with the ground [around it]. (Mgh.) 10 ـَ3 إِسْتَطْمَ see 4. R. Q. 1 طَمْطَمَ He swam in the midst of the sea. (IAar, K.) — — And It (the sea) became full. (TA.) — He had a barbarousness, or vitiousness, or an impotence, or impediment, in his speech, or utterance, not speaking clearly, or correctly. (TA.) طَمٌّ [as an inf. n.: see 1. — — As a subst.,] see the next paragraph. طِمٌّ The sea: (S, K, TA:) said to be so called because of its overwhelming what is in it (لِأَنَّهُ طَمَّ عَلَى مَا فِيهِ): but in this sense the word is said to be ↓ طَمٌّ, and to be pronounced with kesr for the purpose of assimilating it to رِمٌّ. (TA.) One says, جَآءَ بِالطِّمِّ وَالرِّمِّ, meaning He brought much wealth: (S, TA:) or the meaning in this instance is الامر الكثير [app. a mistranscription for الأَمْر الكَبِير i. e. that which was a great event]: so says As: or much of everything: or much and little: thus accord. to Aboo-Tálib: or what was moist and what was dry: or the leaves of trees, and what had fallen off from them. (TA. [See more voce رم: and see also what here follows.]) — — And Water: (K, TA:) or much water; as also ↓ طَامٌّ / [or مَآءٌ طَامٌّ]: (TA:) or the rubbish and scum, and the like, that is upon its surface; or that is driven along by it: (K, * TA:) and thus expl. as used in the saying

above-mentioned. (TA.) — — And A large number: (K:) and this also is said to be meant in the phrase above. (TA.) — — And A wonderful thing; syn. عَجَبٌ and عَجِيبٌ [which here, as in many other instances, evidently signify the same]: (K:) and this too is said to be meant in the phrase above. (TA.) — — And A male ostrich: (K:) because of the lightness of his pace. (TA.) — — And A courser, or swift horse; as also ↓ طَمِيمٌ: (K, * TA: [see also طَمُومٌ:]) called طِمٌّ because of. his light and quick, or easy, running (لِطَمِيمِ عَدْوِهِ); or as being likened to the sea, as a horse is termed بَحْرٌ and سَكْبٌ and غَرْبٌ. (TA.) — — And A large ذَكَر: (K:) because its head is مَطْمُوم [as though this epithet meant " bare "]. (TA.) — — الطِّمُّ is also said in the K to signify الكَيِّسُ; but [SM says] I think that this is a mistranscription for الطَّمُّ meaning الكَبْسُ [see طَمَّ الرَّكِيَّةَ, in the first paragraph]. (TA.) طُمَّةٌ A company, or congregated body, of men: and the middle of them: one says, لَقِيتُهُ فى طُمَّةِ القَوْمِ [I met him, or found him, in the company of people, or in the midst of the people]. (TA.) — Also Error; or deviation from the right course: and confusion, or perplexity, and inability to see the right course. (TA.) — — And Dirt, or filth; syn. قَذَرٌ. (TA.) — — And Human dung. (K.) AZ says, When thou givest good advice to a man and he refuses to do aught but follow his own opinion alone, دَعْهُ يَتَرَمَّغُ فِى طُمَّتِهِ [leave him wallowing in his dung]. (TA.) — — And A portion (K, TA) of herbage, mostly (TA) of what is dry, or dried up. (K, TA.) طَمِمٌ Hardy, strong, or sturdy: occurring thus, without idghám, in a verse of 'Adee Ibn-Zeyd; applied to a beast such as is termed قَارِحٌ. (TA.) فَرَسٌ طَمُومٌ A swift horse. (TA. [See also طِمٌّ.]) طَمِيمٌ: see طِمٌّ. — — Also A medley of men, or people: and a multitude thereof. (TA.) طَامٌّ [part. n. of 1]: see طِمٌّ: — — and see the paragraph here following. طَامَّةٌ A calamity that predominates over others: (K, and Har p. 127:) or simply a calamity. (TA.) It is said in a trad. of Aboo-Bekr En-Nessábeh, مَا مِنْ طَامَّةٍ إِلَّا وَفَوْقَهَا طَامَّةٌ (S, * TA) i. e. There is no calamity but above it is a calamity. (TA.) — — And A great, or formidable, thing; as also ↓ طَامٌّ. (TA.) — — And A cry, or vehement cry, that overcomes everything. (TA.) — — And الطَّامَّةُ signifies The resurrection: (S, Msb, K:) so called because it surpasses, or predominates over, everything: (S, * Msb, * TA:) and also called الطَّامَّةُ الكُبْرَى. (Har p. 346.) طِمْطِمٌ and ↓ طُمْطُمَانِىٌّ (S, K) and ↓ طِمْطِمِىٌّ (K) and ↓ طُمَاطِمٌ (TA) A man having a barbarousness, or vitiousness, or an impotence, or impediment, in his speech, or utterance, not speaking clearly, or correctly: (S, K, TA:) and Aboo-Turáb explains [the pl. of the first] طَمَاطِمُ as meaning foreigners (عَجَم). (TA.) Hence the saying of the poet, (S,) 'Antarah, (TA,) تَأْوِى لَهُ قُلُصُ النَّعَامِ كَمَا أَوَتْ خِرَقٌ يَمَانِيَةٌ لِأَعْجَمَ طِمْطِمِ (S, TA;) respecting which Fr relates his having heard El-Mufaddal say that one of the most learned of men explained to him الخِرَقُ اليَمَانِيَةُ as meaning the clouds [app. likened to rags of cloth of El-Yemen], and الأَعْجَمُ الطِمْطِمُ as meaning the sound of thunder: (TA:) or the latter hemistich is thus: حِزَقٌ يَمَانِيَةٌ لِأَعْجَمَ طِمْطِمِ and the verse means, To whom (referring to a male ostrich) repair the young ostriches, like as herds of camels of El-Yemen repair to one who is impotent, and indistinct, or incorrect, in speech: he likens the male ostrich, in respect of blackness, and want of speech, to an Abyssinian pastor impotent, and indistinct, or incorrect, in speech. (EM p. 231.) — — طِمْطِمٌ signifies also A sort of sheep, haring small ears, and أَغْبَاب [or what resemble dewlaps], like the اغباب of oxen: they are in the region of El-Yemen. (IDrd, TA.) طَمْطَمَةٌ A barbarousness, or vitiousness, or an impotence, or impediment, in speech, or utterance, so that the speech is not clear, or correct. (TA. [See R. Q. 1, of which it is the inf. n.]) طِمْطِمِىٌّ: see طِمْطِمٌ. طُمْطُمَانِىٌّ: see طُمْطُمَانِيَّةٌ. طُمْطُمَانِيَّةُ حِمْيَرَ The disapproved phraseology [or pronunciation] of the dialect of Himyer, (K, TA,) resembling the speech of the foreigners: thus expl. by Mbr and Eth-Tha'álibee and others: or, as some say, their change of ل into م [in امْ for اَلْ; of which see several exs. voce أَمْ]. (TA.) طُمْطَامٌ The middle of the sea. (K, TA.) — — And hence, (tropical:) Much fire: or the midst of fire: or the main part thereof: occurring in a trad. of Aboo-Tálib. (TA.) طُمَاطِمٌ: see طِمْطِمٌ. [أَذَى أَطَمُّ Vehement, or severe, annoyance, molestation, harm, or hurt: in the TA carelessly written اذا اطم; and there said to be from طَمَّتِ الفِتْنَةُ, q. v. See also an ex. in the Ham p. 363; where أَطَمُّ occurs at the end of a verse for أَطَمَّ used in a like sense; i. e. as an epithet, not as a verb.] أَطَامِيمُ is said in the K to signify The legs of a beast: but AA says, respecting the phrase مُسْتَعِدَّاتٌ أَطَامِيمُ in a verse of Ibn-Mukbil describing a she-camel, that the former of these words is used as meaning legs, and اطاميم means brisk, active, or quick: and by another, or others, this latter word is said to mean تَطِمُّ فِى السَّيْرِ, i. e. that are quick in pace. (TA.) شَعَرٌ مَطْمُومٌ means مَعْقُوصٌ [i. e. Hair plaited: or twisted: &c.]. (S, TA.) — — And رَأْسٌ مَطْمُومٌ A head of which all the hair is cut off. (K * and TA in art. زق.) And مَطْمُومُ الرَّأْسِ A man having all the hair of his head cut off. (TA in that art.) طمث

1 طَمَثَتْ, (S, Msb, K,) aor. طَمُثَ, (S, K,) or طَمِثَ, (Msb,) inf. n. طَمْثٌ; (Msb, TA;) and طَمِثَتْ, (S, Msb, K,) aor. طَمَثَ; (Msb, K; [accord. to the former of which, the inf. n. of the latter verb seems to be طَمَثٌ; but accord. to the K, it seems to be طَمْثٌ;]) She menstruated; said of a woman: (S, Msb, K:) the primary signification, accord. to Th; that of " devirgination," i. e. " coition with the causing to bleed," being one subsequently given to طَمْثٌ: (TA:) or, as some say, for the first time: (Msb, TA:) and accord. to Lh, used peculiarly in relation to a girl, or young woman. (TA.) — طَمَثَهَا, aor. طَمِثَ (S, Mgh, Msb, K) and طَمُثَ, (S, Msb, K,) the former accord. to most of the readers in the Kur [lv. 56 and 74], (TA,) inf. n. طَمْثٌ, (S, Msb,) He devirginated her, (Fr, S, Mgh, Msb, K,) namely, a woman, (Mgh,) or his wife, (Msb,) causing her to bleed; (Fr, Mgh, Msb;) not otherwise: (Msb:) or, accord. to some, i. q. جَامَعَهَا, in a general sense: (TA:) in this sense the verb is used in the Kur; (Msb;) or, as some say, in the sense expl. in the next sentence: (TA:) and طُمِثَتْ, aor. تُطْمَثُ, she was caused to bleed by devirgination. (AHeyth, TA.) — — طَمَثَ, (AA, S, TA,) inf. n. طَمْثٌ, (AA, S, K, TA,) signifies also (tropical:) He, or it, touched a thing: (AA, S, K, * TA:) said in relation to anything that is touched: one says, مَا طَمَثَ ذَا المَرْتَعَ قَبْلَنَا أَحَدٌ (tropical:) No one touched this place of pasturing, or this pasture, before us: and مَا طَمَثَ هٰذِهِ النَّاقَةَ حَبْلٌ قَطُّ (tropical:) A rope such as is called عِقَال never touched this she-camel: (AA, S, TA:) and هٰذَا جَمَلٌ مَا طَمَثَهُ حَبْلٌ قَطُّ (tropical:) This is a camel which a rope has never touched. (TA.) — — And طَمَثَ البَعِيرَ, inf. n. طَمْثٌ (assumed tropical:) He bound the camel's fore shank to his (the camel's) arm. (TA.) طَمْثٌ Blood: (Fr, TA: [the context in the TA seems to indicate that it means blood that flows when a woman, or girl, is devirginated:] or the blood of the menses; (KL, and TA in art. جزر;) as also ↓ طِمْثٌ. (KL.) — — And Dirt, filth, or pollution. (K.) — — And A thing that induces suspicion, or evil opinion: one says, مَا بِفُلَانٍ طَمْثٌ There is not, in such a one, anything that induces suspicion, or evil opinion. (TA.) — — And Corruption. (L, K; but not in the CK.) طِمْثٌ: see the next preceding paragraph. طَامِثٌ, (S, Msb, K,) without ة, (Msb, TA,) A woman, (S, Msb, K,) or, accord. to Lh, peculiarly a girl, or young woman, (TA,) menstruating: (S, Msb, K, TA:) or, as some say, for the first time. (Msb, TA.) طمح 1 طَمَحَ بَصَرُهُ إِلَيْهِ, (S, L, K,) aor. طَمَحَ, (K,) inf. n. طُمُوحٌ (K in art. مد, and TK) and طِمَاحٌ and طَمْحٌ, (TK,) His sight, or eye, became raised towards it, (S, K,) i.

e., a thing: (S:) or became stretched and raised towards it. (L.) And طَمَحَ بِبَصَرِهِ, aor. طَمَحَ, (L, Msb,) inf. n. طَمْحٌ, (L,) or طُمُوحٌ, (Msb,) He raised his eyes; (L, Msb;) [and] so ↓ أَطْمَحَ بَصَرَهُ: (S, K:) or cast his eyes: (L:) towards a thing (إِلَى شَىْءٍ, L, or نَحْوَ شَىْءٍ, Msb): [said to be] from the phrase جَبَلٌ طَامِحٌ. (Msb.) And طَمَحَ بَعَيْنِهِ, said of a proud man, He raised his eye. (A.) And طَمَحَتْ بِعَيْنِهَا She (a woman) cast her eye at a man. (L.) And طَمَحَتْ [alone], said of a woman, She raised her eyes. (L.) And تَطْمَحُ إِلَى الرِّجَالِ [She raises her eyes towards, or looks at, men]. (S.) — — And طَمَحَ, inf. n. طِمَاحٌ and طُمُوحٌ, (A, L, TA,) He (a horse) raised his head and his eyes in his running: (A, TA:) or he raised his fore legs; (L;) and so ↓ طمّح, inf. n. تَطْمِيحٌ: (T, L, K:) [or the former, he was, or became, refractory, and overcame his rider, running away with him: for] طِمَاحٌ is syn. with جِمَاحٌ, (K,) or like جِمَاحٌ: (Yz, S:) one says, فَرَسٌ فِيهِ طِمَاحٌ [a horse in which is refractoriness, &c.]. (S.) — — طَمَحَتْ, aor. طَمَحَ, (L,) inf. n. طِمَاحٌ, (L, K,) is also said of a woman, meaning (assumed tropical:) She was, or became, disobedient to her husband, resisting him, hating him, and deserting him: (L, K: *) and, thus said of a woman, طَمَحَتْ, (S, K,) or طَمَحَتْ عَلَى زَوْجِهَا, (A,) is syn. with, (A, K,) or like, (S,) جَمَحَتْ (tropical:) [she went forth from the place where she used to pass the night, in anger, without the permission of her husband]: (S, A, K:) and طَمَحَتْ مِنْ زَوْجِهَا and جَمَحَتْ (tropical:) she went forth from the house, or tent, of her husband, to her own family, before he divorced her. (TA in art. جمع.) And طَمَحَ, like جَمَحَ اليه, said of a man, (assumed tropical:) He hastened, or went quickly, to him, or it, so that his course was not turned for anything. (TA in art. طمح.) — — طَمَحَ, inf. n. طِمَاحٌ, also signifies (assumed tropical:) He was proud, and boastful; because he who is so exalts himself. (L.) — — And طَمَحَ فِى السَّوْمِ (assumed tropical:) He went far beyond what was right, or just, in making a bargain for his merchandise. (Lh, L.) And طَمَحَ, (S,) or طَمَحَ فِى الطَّلَبِ, (K,) (assumed tropical:) He went far in search; (S, K;) so accord. to some. (S.) [طَمَحَ إِلَى كُلِّ شَىْءٍ, said of the heart, app. means (assumed tropical:) It aspired to everything: see its part. n., طَامِحٌ.] — — طَمَحَ الشُّخْبُ (assumed tropical:) The extended stream of milk from the udder fell upon the ground so as to be unprofitable. (Provs. of Meyd, section ش: see شُخْبٌ.) — — طَمَحَ بِهِ (assumed tropical:) He made, or caused, him, or it, to go, go away, or pass away; took away, carried off, or went away with, him, or it. (K.) — — And طَمَحْتُ الشَّىْءَ [if not a mistranscription for طَمَّحْتُ بِالشَّىْءِ] (tropical:) I cast the thing in the air. (A.) 2 طَمَّحَ see 1. — — طمّح بِبَوْلِهِ, (S, K, TA,) and طمّح بَوْلَهُ, (L, TA,) and طمّح بِالشَّىْءِ, inf. n. تَطْمِيحٌ, (T, TA,) (tropical:) He cast forth his urine, (S, L, K, TA,) and the thing, (T, TA,) in the air. (T, S, L, K, TA.) [See also 1, last sentence.] 4 أَطْمَحَ see 1, second sentence. طِمْحٌ, or طِمَحٌ, (accord. to different copies of the K,) expl. by Ibn-'Abbád, (K, TA,) in the Moheet, (TA,) as the name of A species of tree, is a mistake, being correctly with ظ and خ; (K, TA;) or it is also called طمخ as well ظمخ. (TA in art. ظمخ.) نِيَّةٌ طَمَحٌ i. q. بَعِيدَةٌ [app. meaning (assumed tropical:) A distant, or remote, thing, or place, that is the object of an action or journey]; like طَرَحٌ and ضَرَحٌ. (O in art. ضرح.) طَمَحَاتُ الدَّهْرِ, (S, A, K.) and طَمْحَاتُهُ, (K,) the latter used by poetic license, (TA,) (tropical:) The hard, or distressing, events, or the calamities, or afflictions, of time, or fortune. (S, A, K.) طَمُوحُ البَصَرِ: see طَامِحٌ. — — بَحْرٌ طَمُوحُ المَوْجِ (A, TA) (tropical:) A sea of which the waves rise high. (TA.) And بِئْرٌ طَمُوحُ المَاءِ (tropical:) A well of which the water has collected and risen high. (TA.) سَيْرٌ طُمَاحِىٌّ (assumed tropical:) A far, or distant, journey; like طُرَاحِىٌّ. (As, O in art. طرح.) طَمَّاحٌ A long-sighted man. (L.) And طَمَّاحَةٌ A woman who looks much to the right and left at strange men, or at a man who is not her husband. (L.) — — Also (assumed tropical:) Vehemently desirous, or greedy; or very vehemently desirous, or very greedy: (S, K:) applied to a man. (S.) طَامِحٌ [part. n. of 1: fem. with ة: pl. of the latter طَوَامِحُ]. You say نِسَآءٌ طَوَامِحُ إِلَى الرِّجَالِ [Women who raise their eyes towards, or look at, men]. (A.) And فَرَسٌ طَامِحُ الطَّرْفِ, (A, L,) and طَامِحُ البَصَرِ, and ↓ طَمُوحُهُ, (L,) A horse that raises, or elevates, his eye. (L.) — — طَامِحٌ [without ة] is also an epithet applied to a woman, from طَمَحَتْ as syn. with, or similar to, جَمَحَتْ; [i. e. an epithet meaning That goes forth from the place where she has been accustomed to pass the night, in anger, without the permission of her husband; or that goes forth from the house, or tent, of her husband, to her own family, not having been divorced by him;] (S, K;) that raises her eyes towards, or looks at, men (تَطْمَحُ إِلَى الرِّجَالِ): (S:) or that hates her husband, and looks towards other men: (Aboo-'Amr EshSheybánee, T:) a woman disobedient to her husband, resisting him, hating him, and deserting him. (L.) — — Also A high, overlooking, mountain. (Msb.) Anything high, lofty, or elevating itself. (S, K.) And (assumed tropical:) Anyone lofty, or elevating himself, in excessive pride. (T, TA.) And one says قَلْبٌ طَامِحٌ إِلَى كُلِّ شَىْءٍ [app. meaning (assumed tropical:) A heart aspiring to everything]. (Lth, O, K, TA, voce شَنِقٌ.) طمر 1 طَمَرَ, (S, O, Msb, K,) aor. طَمُرَ, (O, Msb,) or طَمِرَ, (K,) inf. n. طَمْرٌ, (A, O, Msb, K,) He buried (A, Msb, K) a corpse, in the earth: (Msb:) he hid, or concealed, (S, A, O, Msb, K,) a thing, (Msb,) or wheat, in a مَطْمُورَة, (S, O,) or himself, or his goods, (A, TA,) in a place where he, or they, could not be known. (TA.) — — He filled a مَطْمُورَة. (S, K.) And He filled up a well. (TA.) — — Az heard a man of 'Okeyl say of a stallion-camel that had covered a female, قَدْ طَمَرَهَا [meaning He inserted the whole of his veretrum into her; as is indicated by the context]: and إِنَّهُ لَكَثِيرُ الطُّمُورِ; and thus one says of a man, meaning Verily he is one who compresses much. (L, TA. [See also 4.]) — طَمَرَ signifies also He built. (O.) And [hence] one says, هُوَ يَطْمُرُ ↓ أَبِيهِ عَلَى مِطْمَارِ, (A, K, in the latter of which the verb is omitted,) meaning (tropical:) He imitates the actions of his father: (A, TA:) or he resembles his father in make and disposition. (K.) — And طَمَرَ, aor. طَمِرَ (S, O, K) and طَمُرَ, (O,) inf. n. طُمُورٌ (S, A, O, K) and طَمْرٌ (K) and طِمَارٌ (K, TA, in the CK طَمار) and طَمَرَانٌ, (TA,) He leaped: (TA:) or he leaped downwards: (A, K:) or upwards (lit. in, or into, the sky): (A, K:) or he did what resembled leaping (S, O) upwards (lit. in, or into, the sky); (S;) thus does a horse; and the [bird called] أَخْيَل, in flying. (S, O.) And طَمَرَ فِى الرَّكِيَّةِ, inf. n. طَمْرٌ and طُمُورٌ, He leaped into the well, from the top of it to the bottom. (Msb.) [It is said that] طَمَرَ signifies He, or it, became, or rose, high: and also, became, or descended, low. (TA. [But perhaps it is a mistranscription for طَمِرَ: see مَطْمُورٌ.]) — — And طَمَرَ فِى الأَرْضِ, (TA,) inf. n. طُمُورٌ, (K,) He went away into, or in, the country, or land: (K, TA:) he became absent, or hidden, or concealed; or he absented, or hid, or concealed, himself. (TA.) — طَمَرَ said of a wound, It became inflated, or swollen. (O, K.) — — And طَمِرَتْ يَدُهُ, the verb in this case being of the class of فَرِحَ, His arm, or hand, became swollen, (K,) and inflated. (TA.) — — And طَمِرَ فِى ثَدْىِ المَرْأَةِ The woman's breast became swollen. (O.) — — And طَمِرَ فِى ضِرْسِهِ Pain became excited in his tooth, or his lateral, or molar, tooth: (O, K:) the verb in this phrase [and in that next preceding] is like عُنِىَ. (K.) 2 طمّر, (O,) inf. n. تَطْمِيرٌ, (O, K,) He made his building high. (O.) — — And i. q. طَوَى [meaning He folded a written paper &c.; or rolled up a طُومَار, or scroll: and (assumed tropical:) He (the Creator) made the limbs, or shanks, of an animal, compact, or round; as though rolled up like scrolls]. (O, K, TA.) طُمِّرَتْ, in a verse of Kaab Ibn-Zuheyr, [referring to a wild she-ass, or to her legs,] means (assumed tropical:) She was, or they were, rendered

compact in make; or rounded, as though rolled up like as are طَوَامِير [or scrolls]. (TA.) — — And He let down a curtain. (K, TA.) One says, طَمَّرُوا بُيُوتَهُمْ They let down their curtains over their doors. (O, TA.) 4 اطمر غُرْمُولَهُ فِى الحِجْرِ He (a horse) inserted the whole of his veretrum into the mare. (K. [See also 1, fourth sentence.]) 8 اطّمر عَلَيْهِ, of the measure اِفْتَعَلَ, [originally اِطْتَمَرَ,] He leaped upon him, namely, a horse, (K,) and a camel, (TA,) from behind, (K, TA,) and mounted him. (TA.) طِمْرٌ An old and worn-out garment: (S, A, O, Mgh, Msb, K:) this is the meaning commonly known: (TA:) or an old and worn-out [garment of the kind called] كِسَآء, not of wool: (IAar, A, K:) and ↓ طُمْرُورٌ signifies the same: (Ibn-'Abbád, O, K:) pl. of the former أَطْمَارٌ, (S, Mgh, O, Msb, K,) the only pl. form. (Sb, TA.) — See also the next paragraph. [Freytag has assigned to this word, as on the authority of the K, three meanings which the K assigns to طُمْرُورٌ.] طِمِرٌّ (S, O, K) and ↓ طِمْرٌ (O) and ↓ طِمْرِرٌ and ↓ طُمْرُورٌ (O, K) and ↓ طِمْرِيرٌ (K) and ↓ أُطْمُرٌّ (O, K) A horse in a state of excitement (مُسْتَفِزٌّ [so accord. to my copies of the S, as though for مُسْتَفِزٌّ نَفْسَهُ, or probably a mistranscription for مُسْتَفَزٌّ,]) to leap and run: (S, O: [accord. to my copies of the former, مُسْتَفِزٌّ لِلْوَثْبِ وَالعَدْوِ: in the O, مُسْتَفِزٌّ الوَثْبِ وَالعَدْوِ:]) or, accord. to AO, contracted [or compact] in make: (S, O:) and (O) a fleet, or swift, and excellent, horse: (O, K:) and the first, that leaps much; as also ضِبِرٌّ: (O in art. ضبر:) or ↓ طُمْرُورٌ signifies longlegged, and light, or active: or ready, or in a state of preparation, for running: (K:) the fem. طِمِرَّةٌ is applied metaphorically by a poet to a she-ass as meaning vehement in running. (TA.) — — And مَكَانٌ طِمِرٌّ A high place. (O.) طُمُرٌّ: see طُمُرَّةٌ. طِمْرِرٌ: see طِمِرٌّ. طُمْرُورٌ: see طِمْرٌ: — and see طِمِرٌّ, in two places. — — Also A man (O) possessing nothing: (O, K:) accord. to IDrd, a low, vile, or mean, person, [so I render قَانِصٌ, q. v.,] in evil condition: a dial. var. of طُمْلُولٌ. (O.) And A stranger. (O.) — — And Dry wood. (O.) — And The [bird called] شِقِرَّاق. (O, K.) طِمْرِيرٌ: see طِمِرٌّ. طَمَارِ, like قَطَامِ, [indecl.,] (S, O, K,) a proper name, (IAar, O,) The high place; (IAar, S, O, K;) as also طَمَارَ, with fet-h. (S, O, K.) One says, اِنْصَبَّ عَلَيْهِ مِنْ طَمَارِ [He, or it, descended upon him from the high place]: (As, S, O:) Ks said مِنْ طَمَارَ and طَمَارِ. (S. O.) — — وَقَعَ فِى بَنَاتِ طَمَارِ (A, K, * TA) means (tropical:) He fell into calamities, and hardships, or difficulties: (A:) or calamity: (K, TA:) or trial: and hardship, or difficulty. (TA.) طَمَّرٌ i. q. أَصْلٌ; as also ↓ طِمَّوْرٌ: (O, K:) so the former signifies in the saying, لَأَرُدَّنَّهُ إِلَى طَمَّرِهِ [app. meaning I will assuredly reduce him to the utmost point, or degree, to which he can be reduced: see a similar phrase voce أَصْلٌ]. (O, TA.) — — And one says, فُلَانٌ طَمَّرُ شَرٍّ Such a one is evil in the utmost degree. (IAar, T in art. درن.) — — And أَنْتَ فِى طَمَّرِكَ الَّذِى كُنْتَ فِيهِ, (so in copies of the K and in the TA,) or ↓ طُمُرِّكَ, (so in the O,) i. e. فِى غِرَّتِكَ وَجَهْلِكَ [Thou art in thy state of inexperience and ignorance in which thou wast formerly]: (O, K:) but [SM says] the right reading is فى غَرْبِكَ i. e. in thy [state of] sharpness, and briskness, liveliness, or sprightliness: in some copies of the K, عَزْمِكَ وَجَهْدِكَ; and in some, عُرْبِكَ وَجَهْدِكَ; which are both mistranscriptions: (TA:) a saying mentioned by Fr. (O.) طُمَّرَةٌ, (so in copies of the K and accord. to the TA,) with damm to the ط, and teshdeed and fet-h to the م; (TA;) or ↓ طُمُرَّةٌ, with two dammehs, and teshdeed to the ر; (O, and so accord. to the TK; [and this I think most probably the right;]) The first period of شَبَاب [i. e. youthfulness, or young manhood, &c.]: (O, K:) so in the saying mentioned and expl. by Fr, كَانَ ذٰلِكَ فِى طُمُرَّةِ شَبَابِهِ [That was in the first period of his youthfulness, &c.]. (O.) طِمَّوْرٌ: see طَمَّرٌ. طَامِرٌ (tropical:) The flea; (S, O;) [because of its leaping;] and (O) so طَامِرُ بْنُ طَامِرٍ: (A, O, K:) pl. طَوَامِرُ. (TA.) One says, أَشْهَرُ مِنْ طَامِرِ بْنِ طَامِرٍ i. e. (tropical:) [More commonly known] than the flea. (A, TA.) — — And طَامِرُ بْنُ طَامِرٍ means also (assumed tropical:) The remote, who, as well as his father, is unknown: (K:) or the man (S, O) who is unknown, (O,) or whose place whence he comes is unknown. (S.) طَامُورٌ: see what next follows. طُومَارٌ (S, A, K) and ↓ طَامُورٌ (K) A piece of paper, or skin, on which something is written; syn. صَحِيفَةٌ: (A, K:) [generally, a roll, or scroll;] a paper folded or rolled up (MA, and Har p. 254, each in explanation of the former word,) and written upon: (Har ibid.:) [a مِسَرَّة (an instrument in which one speaks secretly) is described in the S and K as being like a طُومَار: and this word is particularly applied, but perhaps as a post-classical term, to a roll of papyrus, or to paper made of papyrus; being syn. with قِرْطَاسٌ used in this sense: (see De Sacy's " Rel. de l'Égypte par Abd-Allatif," p. 109, where ElKindee is cited to this effect:) see also سِجِلٌّ:] طُومَارٌ is said to be a foreign word introduced into the Arabic language; but ISd thinks it to be genuine Arabic, because Sb reckons it among the words that are Arabic in form, and asserts it to be quasi-coordinate to فُسْطَاطٌ: (TA:) the pl. is طَوَامِيرُ. (S, A, K, &c.) [قَلَمُ طُومَارٍ is a modern term for A sort of large handwriting.] أُطْمُرٌّ: see طِمِرٌّ. مِطْمَرٌ The builder's زِيج, (S, O,) also called إِمَامٌ and تُرٌّ; (O;) [i. e.,] like these two words, it signifies the cord which the builder extends to make even, thereby, the row of stones or bricks of the building; (T in art. ام;) the builder's cord, or line, with which he proportions (K, TA) the building; (TA;) as also ↓ مِطْمَارٌ: (K, TA:) ↓ the مِطْمَار in the dial. of the people of El-Hijáz is the شَاقُول, (O,) which is a wooden implement, used by the sowers of the land at El-Basrah, (Lth, K, TA, all in art. شقل,) two cubits long, (Lth and TA ibid.,) or a staff a cubit long, (A and TA in art. بقل,) having upon its head [or rather end] a زُجّ [or pointed iron], (Lth and K and TA in art. شقل, and A and TA in art. بقل,) upon which one of them puts the end of a rope, and then he sticks it in the ground, and keeps it in its place firmly by stretching the rope [app. for the purpose of making even a row of seeds or the like]. (Lth and TA in art. شقل.) Hence, (O,) أَقِمِ المِطْمَرَ, said to one relating a trad., means (tropical:) Rectify thou the tradition, and correct its expressions, (O, K, TA,) and trim it, and be veracious in it. (O, TA.) And ↓ هُوَ يَطْمُرُ عَلَى مِطْمَارِ أَبِيهِ, expl. in the first paragraph. (A, K. *) المُطْمِرَاتُ: see المُطَمَّرَاتُ. مُطَمَّرٌ (tropical:) Accumulated; applied to householdgoods (مَتَاع): and also applied to property (مَال) [in the same sense]. (A, TA.) — — And, with ة, applied to a she-ass, (tropical:) Long, and firm in make, (A, O, K, TA,) as though rounded, or rolled up, like as is the طُومَار [or scroll]. (A, * TA.) — العَظَائِمُ المُطَمَّرَاتُ, occurring in a trad., (O, TA,) as some relate it, (TA,) means The [great] sins that are hidden, or concealed: (O, TA:) or, as others relate it, the latter word is ↓ المُطْمِرَاتُ, (TA,) which means that destroy [the sinner]. (K, TA.) الأُمُورُ المُطَمِّرَاتُ (so in two copies of the S, in the PS ↓ المُطْمِرَات, in one of my copies of the S المطمِرَاتُ, and in the other of those copies omitted,) The affairs, or events, that destroy, or cause destruction. (S.) See also the next preceding paragraph. مِطْمَارٌ: see مِطْمَرٌ, in three places. — Also A man (K) wearing أَطْمَار [i. e. old and worn-out garments]. (O, K.) مَطْمُورٌ [pass. part. n. of طَمَرَ, q. v. — — Also] High: and low: thus having two contr. meanings. (TA.) مَطْمُورَةٌ A hollow, or cavity, dug in the ground, (S, A, Mgh, Msb, K,) widened in the lower part, (TA,) in which wheat is hidden, (S, Mgh,) or grain: (TA:) a house, chamber, cell, or cellar, constructed in the ground: (IDrd, Mgh, Msb:) pl. مَطَامِيرُ. (A, Mgh.) — — And A prison, or place of confinement. (TA.) طمس 1 طَمَسَ, aor. طَمُسَ and طَمِسَ, (S, M, Msb, K) inf. n. طُمُوسٌ (S, M, A, Msb, K) and طَمْسٌ, (Zj;) It (a thing, as, for

instance, a road, or path, T, S, M, Msb, and a writing, T, or a relic, trace, or vestige, A) became effaced, or obliterated; (T, S, M, A, Msb, K;) the trace, or mark, thereof (i. e. of a road &c.) became effaced, or obliterated: (M:) or it (a thing) quitted, or went from, its form, or shape: (Zj:) and ↓ انطمس (said of a relic, or remain, or of a mark, or trace, and of a writing, TA, or other thing, S) has the first of the significations above; (S, A, K;) and so ↓ تطمّس. (S, K.) — — It ((assumed tropical:) a star, T, M, and (assumed tropical:) the moon, and the sight, or eye, M) lost, or became deprived of, its light. (T, M.) [See also the pass. form in what follows.] — — طُمُوسُ القَلْبِ means The heart's becoming in a bad, or corrupt, state. (O. [See also the last sentence of this paragraph.]) — — طَمَسَ الرَّجُلُ The man was, or became, distant, or remote; or went to a distance, or far away. (T, M, O, K.) — — And طَمَسَ بِعَيْنِهِ, (M, O, K,) inf. n. طَمْسٌ, (IDrd, O,) He looked far: (M, O, K:) or he looked at a thing from afar. (IDrd, O.) — طَمَسَهُ, (S, IKtt, Msb, K,) and طَمَسَ عَلَيْهِ, (M, TA,) aor. طَمِسَ, (M, Msb,) inf. n. طَمْسٌ, (S, Msb, K,) He effaced it, or obliterated it; (S, M, Msb, K;) he effaced, or obliterated, (M,) or removed, (TA,) or extirpated, (K,) the trace, or mark, thereof; (M, K, TA;) as also ↓ طمّسهُ, (M, TA,) inf. n. تَطْمِيسٌ: (TA:) or he destroyed it: (IKtt:) and طَمَسَ المَكْتُوبَ is also expl. as signifying he covered the writing by folding. (Har p. 505.) You say, طَمَسَتْهُ الرِّيحُ The wind effaced, or obliterated, it; namely, the trace, or mark, of a thing. (A.) And it is said in the Kur [lxxvii. 8], فَإِذَا النُّجُومُ طُمِسَتْ And when the stars shall have their traces extirpated: (O, K:) or shall lose their light. (T, TA.) — — طَمَسَ عَلَى أَعْيُنِهِمْ, [as in the Kur liv. 37,] (A,) and أَعْيُنَهُمْ, (T, A,) as in the Kur xxxvi. 66, (T,) He (God) blinded them. (T, TA.) — — [Hence, app.,] طَمَسَ الغَيْمُ النُّجُومَ (tropical:) [The clouds, or mist, covered, or concealed, the stars; as though it put out their light]. (A.) — — And [hence also,] طَمَسَ, aor. طَمِسَ, (O, K,) inf. n. طَمَاسَةٌ, (O, * K, * TK,) (assumed tropical:) He conjectured, or computed by conjecture, (O, K, TA, TK,) a thing: (TK:) because the doing so is generally accompanied by the putting of the eyelids together, as though one were blinded. (TA.) — — طَمَسَهُ, inf. n. طَمْسٌ, also signifies He (God) transformed, or metamorphosed, him or it. (TA.) Hence the saying in the Kur [x. 88], رَبَّنَا اطْمِسْ عَلَى أَمْوَالِهِمْ O our Lord, transform their possessions: (TA:) they say that they became stones: (O, TA:) or change, or alter, their possessions: (S, O:) or destroy their possessions: (Ibn-Arafeh, O, Bd, K:) the verb is also read اطْمُسْ. (Bd.) This طَمْس was the last of the nine signs which were given to Moses, when the property of Pharaoh was transformed at his prayer, and became stones. (M.) [See the Kur xvii. 103, and xxvii. 12.] In like manner, it is said in the Kur [iv. 50], مِنْ قَبْلِ أَنْ نَطْمِسَ وُجُوهًا Before we change, or alter, faces: (S:) or these words, with what immediately follows, فَنَرُدَّهَا عَلَى أَدْبَارِهَا, are expl. in three different ways: before we make faces to be like the backs of necks: or before we make faces to be places in which hair shall grow like the backs of necks: or (tropical:) before we make them to err, in requital of their opposition. (Zj, TA.) — — طَمْسٌ also signifies i. q. فَسَادٌ [as though in the sense of إِفْسَادٌ The making, or rendering, bad, corrupt, &c.: but see طُمُوسُ القَلْبِ, above]. (TA.) 2 طَمَّسَ see طَمَسَهُ, in the paragraph above. 5 تَطَمَّسَ see 1, first sentence. 7 إِنْطَمَسَ see 1, first sentence. طَمِيسٌ: see طَامِسٌ, in four places. طَمَاسَةٌ Conjecture; or computation by conjecture. (Fr, Mgh, O, K. [Accord to the TK, an inf. n.: see 1.]) رَسْمٌ طَامِسٌ [A relic, or remain, or a mark, or trace, becoming, or become, effaced, or obliterated]; (A;) [and so, app., ↓ طَمِيسٌ and ↓ مَطْمُوسٌ:] and رَبْعٌ طِمَاسٌ أَرْبُعٌ [pl. of ↓ طَمِيسٌ or طَامِسٌ] dwellings of which the remains are becoming, or become, effaced, or obliterated. (M.) — — [عَيْنٌ طَامِسَةٌ An eye of which the sight is going, or gone: and] ↓ رَجُلٌ مَطْمُوسٌ a man whose sight is going, or gone; as also ↓ طَمِيسٌ: (K:) or a blind man, (Zj, M,) the edge of whose eyelid is not apparent: (Zj, T, M:) or a man who has no slit between his two eyelids; as also ↓ طَمِيسٌ: (A:) and نَجْمٌ طَامِسٌ (tropical:) a star [that is evanescent,] of which the light is going, or gone: (A:) and نُجُومٌ طَوَامِسُ (tropical:) stars that become hidden, or concealed, or that set: (TA:) or (assumed tropical:) stars that are covered by the سَرَاب [app. a mistranscription for سَحَاب or clouds], so that they are not seen. (Az, TA.) And طَامِسٌ signifies also Distant, or remote: (T, K, TA:) or a mountain not plainly discernible from afar: (TA:) pl. طَوَامِسُ. (K, TA.) And A desert far-extending and pathless. (M, TA.) — — رَجُلٌ طَامِسُ القَلْبِ (tropical:) A man dead in heart, (A, K,) who keeps nothing in mind: (A:) or a man of bad, corrupt, or depraved, heart. (IKtt.) — رِيَاحٌ طَوَامِسُ [pl. of رِيحٌ طَامِسَةٌ] (A, TA) Winds that efface, or obliterate, things, by repeatedly passing over them; syn. دَوَارِسُ. (TA.) مَطْمُوسٌ: see طَامِسٌ, in two places. طمع 1 طَمِعَ فِيهِ (S, O, Msb, K, &c.) and بِهِ, (O, K,) aor. طَمَعَ, (O, K,) inf. n. طَمَعٌ (S, O, Msb, K) and طَمَاعَةٌ, (S, O, TA,) accord. to all the copies of the K [and my copy of the Msb] طَمَاعٌ, but this is wrong, (TA,) and طَمَاعِيَةٌ, (S, O, Msb, K,) without teshdeed, (S, Msb,) and طَمَاعِيَّةٌ, with teshdeed, as in the L, but some disapprove this last, (TA,) He coveted it; i. e. desired it vehemently, eagerly, greedily, very greedily, excessively, inordinately, or culpably; or he strove to acquire, obtain, or attain, it; syn. حَرَصَ عَلَيْهِ: (K, TA:) طَمَعٌ signifying the longing, or yearning, for a thing; or lusting after it; mostly, for the gratification of animal appetite, without any lawful incitement: (Er-Rághib, TA:) and it is mostly used in relation to that of which the occurrence, or coming to pass, is [deemed] near: but sometimes طَمِعَ فِيهِ signifies he hoped for it. (Msb.) [See also طَمَعٌ below. One says also, طَمِعَ فِى فُلَانٍ, meaning He eagerly desired, or he hoped, to make himself master of, or to overcome, such a one: (see an ex. voce خَارِقٌ:) and طَمِعَ فِى فُلَانَةَ he eagerly desired, or he hoped, to gain possession of, or to win, such a woman; or he lusted after her.] — — طَمُعَ, said of a man, means He became very covetous; (صَارَ كَثِيرَ الطَّمَعِ: S, O, K:) [or rather how covetous is he! for] it is a verb of wonder; the verbs of wonder being of three forms, accord. to rule; as in the exs. مَا أَحْسَنَ زَيْدًا and أَسْمِعْ بِهِ and كَبُرَتْ كَلِمَةً; from which نِعْمَ and بِئْسَ are anomalous exceptions. (S, O.) 2 طَمَّعَ see what next follows. — — — — [See also تَطْمِيعٌ below.] 4 اطمعهُ He made him to covet, &c.; (S, * O, * Msb, * K, TA;) and so ↓ طمّعهُ, inf. n. تَطْمِيعٌ: (TA:) the verb is followed by فِى [and app. by بِ also] before the object. (S.) 5 تطمّع فِى المَرْأَةِ [He became excited to feel an eager desire for the woman; or to lust after her]. (TA in art. خضع.) طَمَعٌ an inf. n. of طَمِعَ. (S, O, Msb, K.) It is said in a trad. of 'Omar, الطَّمَعُ فَقْرٌ وَاليَأْسُ غِنًى [meaning Coveting, or covetousness, or greed, is a cause of poverty, and despair is a cause of freedom from want]. (TA.) And one says, الطَّمَعُ طَبَعٌ [Coveting, or covetousness, or greed, is a cause of disgrace, or dishonour]. (TA. See أَطْمَعُ.) [See also an ex. in a verse cited voce طَبَعٌ. And see an ex. voce خَائِفٌ.] — — And A thing that is coveted, or desired vehemently &c.: (Ham p. 517:) [pl. أَطْمَاعٌ. See also مَطْمَعٌ.] — — And hence, (Ham ibid.,) The daily, or monthly, allowance of food or the like, subsistence-money, or pay, (syn. رِزْق,) of soldiers: pl. أَطْمَاعٌ: (S, O, Msb, K:) or their أَطْمَاع are their times of receiving such allowances. (K.) طَمْعٌ: see the next paragraph. طَمِعٌ (S, O, Msb, K) and ↓ طَامِعٌ (O, Msb, K) and ↓ طَمُعٌ (S, O, K) and ↓ طَمَّاعٌ and ↓ طَمُوعٌ (TA) epithets from طَمِعَ: (S, O, Msb, K:) [the first and second signify Coveting, &c.: and the rest, coveting &c. much, or very covetous &c.:] pl. [of the first] طَمِعُونَ and [of the second or of the first] طُمَعَآءُ and [of the first] طَمَاعَى and [of the first or third or second] أَطْمَاعٌ. (K.) طَمُوعٌ: see the next preceding paragraph. طَمَّاعٌ: see the next preceding

paragraph. طَامِعٌ: see the next preceding paragraph. أَطْمَعُ [More, and most, covetous &c.]. أَطْمَعُ مِنْ قَالِبِ الصَّخْرَةِ [More covetous than the turnerover of the great mass of stone] is a prov., of which the origin was this: a man of Ma'add saw a stone in the land of El-Yemen, on which was inscribed, أَقْلِبْنِى أَنْفَعْكَ [" Turn me over, I will benefit thee "]: and he exercised his skill in turning it over, and found [inscribed] on the other side, رُبَّ طَمَعٍ ↓ يَهْدِى إِلَى طَبَعٍ [Many a coveting leads to disgrace]: and he ceased not to beat with his head the great mass of stone, by reason of regret, until his brains issued and he died. (Meyd.) تَطْمِيعٌ inf. n. of 2. (TA.) — — [Hence,] تَطْمِيعُ القَطْرِ (assumed tropical:) The first of rain, when it begins, and little thereof comes: so called because it causes to covet more. (IAar, TA.) مَطْمَعٌ A thing that is [or that is to be] coveted, or desired vehemently &c.: (O, K: [see also طَمَعٌ:]) pl. مَطَامِعُ. (O, TA.) One says, طَمِعَ فِىغَيْرِ مَطْمَعٍ [He coveted a thing not to be coveted; or] he hoped for a thing of which the attainment was remote, or improbable. (Msb.) — — And [hence,] (tropical:) A bird that is put in the midst of the fowler's net in order to ensnare thereby other birds: pl. as above. (TA.) — — [And it is also used as an inf. n., agreeably with general analogy.] One says, لَا مَطْمَعَ فِى بُرْئِهِ [There is no hope for its cure]. (K in art. سرط.) مَطْمَعَةٌ [A cause of coveting, or desiring vehemently &c.;] a thing on account of which one covets, &c. (O, K.) En-Nábighah EdhDhubyánee says, وَالْيَأْسُ مِمَّا فَاتَ يُعْقِبُ رَاحَةً وَلَرُبَّ مَطْمَعَةٍ تَعُودُ ذُبَاحَا [And despair of what has become beyond reach occasions, as its result, rest: and assuredly many a cause of coveting is, in its result, (like) a disease in the fauces, or a poisonous plant]. (O.) اِمْرَأَةٌ مِطْمَاعٌ A woman that causes vehement desire (تُطْمِعُ) but does not grant attainment. (S, O, K.) طمن 3 طَامَنَ: see Q. Q. 1, in three places. 6 تَطَامَنَ: see Q. Q. 2: and also Q. Q. 4, in two places. Q. Q. 1 طَأْمَنَ ظَهْرَهُ, (S, Msb, and so in some copies of the K,) with ء, (Msb,) or ↓ طَامَنَهُ, (TA, and so in some copies of the K,) without ء, for the ء in اِطْمَأَنَّ [q. v. infrà] is [said to be] for the purpose of preventing the combination of two quiescent letters, (TA,) or طَامَنَهُ also, the former being the original, (Msb,) He (a man, Msb) bent down his back; (Msb, TA;) he lowered it; (Msb;) and طَمْأَنَهُ signifies the same. (S, K.) [And in like manner one says of other things.] — — And الشَّىْءَ ↓ طَامَنَ [or طَأْمَنَهُ], and طَمْأَنَهُ, He caused the thing to be, or become, still, in a state of rest, quiet, or calm. (TA.) — And مِنْهُ ↓ طَامَنَ [or طَأْمَنَ], (S,) or طَمْأَنَ منه, (K, TA,) He (a man, S) was, or became, at rest from it, (S, K,) namely, an affair, or event. (K.) [The inf. n. of طأمن is طَأْمَنَةٌ, said in the TA to be syn. with اِطْمِئْنَانٌ. See also Q. Q. 4.] Q. Q. 2 تَطَأْمَنَ [more commonly written ↓ تَطَامَنَ, without ء, and ↓ اِطْمَأَنَّ also (see رَكَعَ)] He stooped, [bent himself down,] or lowered himself; syn. تَطَأْطَأَ. (S and TA in art. طأ, &c.; and R and TA in the present art.) — — And (assumed tropical:) He was, or became, lowly, humble, or submissive; syn. خَضَعَ. (S and K in art. خضع, &c.: in some copies of each written with, and in others without, ء.) — — See also the next paragraph, in two places. Q. Q. 4 اِطْمَأَنَّ is said by some to be originally [اِطْمَانَّ] like اِحْمَارَّ, (Msb,) as Esh-Shiháb states in the Expos. of the Shifè, (TA,) and to be pronounced with ء for the purpose of avoiding [the combination of] the two quiescent letters, (Msb, TA,) anomalously: (Msb:) and some say that it is originally اِطْأَمَنَّ, (Msb, TA,) because you say طَأْمَنَ الرَّجُلُ ظَهْرَهُ, with ء, (Msb,) or, as Suh says, in the R, because it is from تَطَأْمَنَ, the م being put before the ء in order to render the word more easy of pronunciation, (TA,) therefore it is anomalous; (Msb;) Sb [likewise] held it to be formed by transposition, and derived from طَأْمَنَ; but AA held the contrary to be the case. (TA.) — — You say, اِطْمَأَنَّتِ الأَرْضُ, and ↓ تَطَامَنَت [or ↓ تَطَأْمَنَت], meaning The land, or ground, was, or became, low, or depressed. (TA.) — — See also Q. Q. 2. — — اطمأنّ, (S, Mgh, K,) inf. n. اِطْمِئْنَانٌ and طُمَأْنِينَةٌ, (S, K,) or the latter is a simple subst., (Mgh, Msb,) signifies [also] He (a man, S) was, or became, still, in a state of rest or ease, quiet, or calm; syn. سَكَنَ; (S, Mgh;) as also اِطْبَأَنَّ, which is formed by permutation. (S.) And thus it signifies as said of the heart, i. e. It was, or became, still, in a state of rest or ease, quiet, calm, tranquil, unruffled, or free from disquietude. (Msb.) Thus too in the saying, اطمأن إِلَى كَذَا, i. e. (tropical:) He trusted to such a thing, or relied upon it, so as to become at rest or ease, or quiet, in mind. (K, * TA.) And one says also, اطمأنّ جَالِسًا [He became still, or at rest, or at ease, sitting]: (TA:) and اطمأنّ بِنَا الجُلُوسُ [lit. The sitting became still, or free from disquiet, with us]; meaning اِسْتَقْرَرْنَا وَسَكَنَّا فِى الجُلُوسِ [i. e. we became settled, or at rest or ease, and still, in the sitting; or became seated at ease]. (Har p. 280.) And اطمأنّ بِالمَوْضِعِ [He settled in the place; i. e.] he remained, stayed, abode, or dwelt, in the place, and took it as his home. (Msb.) And اطمأنّ عَمَّا كَانَ يَفْعَلُهُ (assumed tropical:) [He became at rest from that which he was doing;] i. e. he desisted from that which he was doing. (TA.) And ↓ فِيهِ تَطَامُنٌ [or ↓ تَطَأْمُنٌ] In him is quietness, calmness, or sedateness. (TA.) طَمْنٌ: see مُطْمَئِنٌّ. طُمَيْئِنٌ dim. of مُطْمَئِنٌّ; (S, K;) formed by rejecting the م at the beginning, and one of the two ن at the end, of the latter word. (S.) طُمَأْنِينَةٌ an [irreg.] inf. n. of اِطْمَأَنَّ, (S, K,) or a subst. therefrom; as such signifying [A depression in the ground; as, for instance, in the S and K voce رَزْنٌ: (comp. مُطْمَأَنٌّ:) — — and also] Stillness, a state of rest or ease, quietness, calmness, tranquillity, or freedom from disquietude. (Mgh, Msb.) طُمَيْئِنَةٌ dim. of طُمَأْنِينَةٌ; formed by the rejection of one of the two ن in the latter word, because it is augmentative. (S.) مُطْمَأَنٌّ A place of depression or lowness in the land or ground. (Mgh. [See also the following paragraph.]) — مُطْمَأَنٌّ إِلَيْهِ (tropical:) A thing to which one trusts, or upon which one relies, so as to become at rest or ease, or quiet, in mind. (S, K, * TA.) مُطْمَئِنٌّ A place low, or depressed. (Mgh, Msb.) — — And A man (S) still, in a state of rest or ease, quiet, or calm; (S, Mgh, K;) as also ↓ طَمْنٌ, (K,) but this is a word unused in the [genuine] language, (TA,) pl. طُمُونٌ. (K.) Hence one says, هُوَ مُطْمَئِنٌّ إِلَى كَذَا (tropical:) He is trusting to such a thing, or relying upon it, so as to be at rest or ease, or quiet, in mind. (S, K, * TA.) And [it is said that] النَّفْسُ المُطْمَئِنَّةُ means (assumed tropical:) The soul that has become at rest or ease, quiet, or calm, by belief; and lowly, humble, or submissive, to its Lord. (TA. [See the Kur lxxxix. 27.]) — — Also Taking for oneself a place in the earth, or in a country, as a home, or settled place of abode. (TA.) طيو and طيى 1 طَيَا, aor. يَطْيُو, inf. n. طُيُوٌّ; and طَيَى, aor. يَطْمِى, (S, K,) inf. n. طُمِىٌّ, (S,) thus in the M [as well as in the S], or طَمْىٌ, thus in the K and in the book of ISk; (TA;) said of water, (S, K,) It became high, (K,) or it rose high, and filled the channel in which it flowed. (S.) [See also طَمَّ.] — — And, both verbs, said of a plant, It became tall. (K.) — — Also, (K, TA,) said of the sea, and of a river, and of a well, (TA,) It became full: (K, TA:) so says Lth. (TA.) — — And طَمَتْ بِزَوْجِهَا (tropical:) She (a woman) exalted herself with her husband; syn. اِرْتَفَعَتْ بِهِ; (S, TA;) from طَمَا or طَمَى said of water: (S:) or she grinned at her husband. (Z, TA.) — — طَمَتْ بِهِ هِمَّتُهُ, aor. 1ُ3ْ2 and 1ِ3ْ2 as above, (assumed tropical:) His ambition elevated him. (K, * TA.) — — And طَمَا بِهِ said of anxiety, and of grief, and of fear, (assumed tropical:) It became vehement in him: the following verse by himself is quoted by Z: قَدْ طَمَا بِى خَوْفُ المَنِيَّةِ لٰكِنْ خَوْفُ مَا يَعْقُبُ المَنِيَّةَ أَطْمَى ↓] (assumed tropical:) The fear of death has become vehement in me, but the fear of what will follow death is more vehement.] (TA.) — — And طَمَى, aor. يَطْمِى,

like طَمَّ, aor. يَطِمُّ, signifies He passed by, or along, hastening, or going quickly: (S, TA:) and hence, طَمَا [or طَمَى], said of a horse, He hastened, or went quickly. (TA.) [طَمَايَةٌ is said by Golius, as on the authority of Z, to signify Solicitude, and fear: but probably, I think, from his having found طَيَايَةٌ هَمٌّ وَخَوْفٌ erroneously written for طَمَا بِهِ هَمٌّ وَخَوْفٌ, meaning " fear became vehement in him. "] مَآءٌ طَامٍ Water rising high, and filling its channel. (S.) And بَحْرٌ طَامٍ A [high or] copious sea. (TA.) أَطْمَى [More, and most, vehement]: see the verse cited above. طن 1 طَنَّ, (MA, Msb, K, TA,) aor. ـِ3طَن, (Msb, TA,) inf. n. طَنِينٌ [q. v. infrà], (MA, Msb,) It made a sound [of a continued or a reiterated kind, and either low or sharp]; (MA, Msb, K, TA;) as also ↓ طَنَن, and ↓ طَنْطَنَ. (K.) You say, طَنَّ الذُّبَابُ [and ↓ طَنْطَنَ, as also دَنَّ and دَنْدَنَ,] The flies made a [humming, or buzzing,] sound. (MA, Msb.) And in like manner طَنَّ is said of other things than flies. (Msb.) [Thus,] طَنَّ الطَّسْتُ, (MA,) or طَنَّتِ الطَّسْتُ, (S,) The basin of brass or other metal made a [ringing, or tinkling,] sound. (S, MA.) And البَطَّةُ تَطِنُّ The duck, or goose, utters a sound or sounds [i. e. quacks]. (S.) — — [Hence,] one says also, طَنَّ ذِكْرُهُ فِى البِلَادِ (assumed tropical:) [His fame resounded through the countries]. (TA.) — — And طَنَّت الإِبِلُ (assumed tropical:) The camels thirsted [app. because thirst is often attended with a ringing, or tingling, in the ears]. (TA.) — — And طَنَّتْ سَاقُهُ (tropical:) His shank was quickly cut off: the verb being imitative of the sound of the shank in its falling. (TA.) — — And طَنَّ (assumed tropical:) He (a man, TA) died: (S, K:) so in the " Musannaf " [of Aboo-'Amr Esh-Sheybánee]. (S.) — — And (assumed tropical:) He licked his finger. (TA.) 2 ـَ3طَنَّ see the foregoing paragraph, first sentence. 4 اطنّ الطَّسْتَ He caused the basin of brass or other metal to make a [ringing, or tinkling,] sound. (S, K.) — — And اطنّ سَاقَهُ (S, K) (tropical:) He cut off his shank (S, K, TA) quickly; (TA;) or اطنّ يَدَهُ he made his arm, or hand, to fall off; (so in a copy of the S;) by a stroke [of a sword or the like]; the verb being meant to imitate the sound of the cutting, (S,) or the sound of the limb in its falling; and in like manner one says أَتَنَّهَا [and أَطَرَّهَا] and أَتَرَّهَا, meaning the same. (TA.) 8 هُوَ يُطَّنُّ بِكَذَا, meaning He is suspected of such a thing, is originally يُظْتَنُّ; as also يُظَّنُّ. (TA.) R. Q. 1 طَنْطَنَ: see 1, first and second sentences. طَنٌّ [accord. to the CK طِنٌّ, being there said to be with kesr, but not so in other copies of the K, nor in the TA,] Fresh, ripe, red dates, very sweet, (K, TA,) and having much flowing juice; as also ↓ طُنٌّ, with damm. (TA.) — Also, [if not a mistranscription for طُنٌّ,] A half-load, such as is borne on one side of a beast, of cotton that has been separated, or loosened, and cleared of its seeds: from El-Hejeree. (TA.) طُنٌّ A bundle of reeds or canes, (S, M, K,) or (so accord. to the Msb, but in the TA " and ") of firewood: (Msb, TA:) thought by IDrd to be not genuine Arabic: and pronounced by the vulgar طِنّ, with kesr: (TA:) n. un. with ة; (K;) [i. e.] ↓ طُنَّةٌ signifies a single reed or cane [or piece of firewood] of a bundle: (S:) and the pl. is أَطْنَانٌ: (Msb:) [or,] accord. to AHn, a طُنّ of reeds or canes, and of fresh branches, is a وريقة [app. meaning a leafy bundle] put together and bound round, and having flowers, or blossoms, and plucked fruits put in the interior thereof. (TA.) — — And A thing that is put between the two half-loads that are upon the sides of a beast. (AHeyth, K.) — — And The stature [of a man]: or, accord. to IAar, (TA,) the body of a man and of any animal: pl. أَطْنَانٌ and طِنَانٌ: (K, TA:) whence, he says, the saying, فُلَانٌ لَا يَقُومُ بِطُنِّ نَفْسِهِ فَكَيْفَ بَغَيْرِهِ [Such a one will not rise with his own body: how then with another?]: but accord. to IDrd, this is a saying of the vulgar; and he does not think it to be genuine Arabic. (TA.) — See also طَنٌّ. طُنَّةٌ: see the next preceding paragraph. طِنَّةٌ: see ظِنَّةٌ. طُنِّىٌّ A large-bodied man. (K, TA.) طَنِينٌ an inf. n.: (MA, Msb: [see 1:]) [as a simple subst.,] The sound of flies [i. e. a humming, or buzzing]: and of a basin of brass or other metal [i. e. a ringing, or tinkling]: (S, K, TA:) and of the ear [i. e. a ringing, or tingling]: and of a mountain: and of a hard thing [of any kind]: and ↓ طَنْطَنَةٌ has a similar meaning. (TA.) قَصِيدَةٌ طَنَّانَةٌ [A sonorous ode.] (TA.) طَنْطَنَةٌ: see طَنِينٌ. It is an onomatopœia, meaning The sound of the [kind of mandoline called] طُنْبُور, and the like, (K, TA,) such as the lute. (TA.) And Low, faint, or soft, speech. (TA.) And Loquacity, and a sounding utterance of speech. (TA.) رَجُلٌ ذُو طَنْطَانٍ A clamorous man. (K.) طنأ 1 طَنِئَ, aor. طَنَأَ, said of a camel, He had his spleen adhering to his side. (K.) And, said of a man, He had a tertian fever, and his spleen in consequence became enlarged. (Lh, TA.) Thus pronounced by some with ء [for طَنِىَ, q. v.]. (TA.) 4 أَطْنَأَ [He suffered not to retain the last remains of life]. One says, هٰذِهِ حَيَّةٌ لَا تُطْنِئُ This is a serpent that will not suffer one to survive; (S, O, K; *) that hills instantly: also without ء, but originally with ء; from طِنْءٌ in the first of the senses assigned to it below. (S, O.) طِنْءٌ The [last] remains of the vital spirit. (S, O, K.) One says, تَرَكْتُهُ بِطِنْئِهِ I left him with the [last] remains of life. (S, O.) — — And The remains of water in a watering-trough, or tank. (O, K, TA.) And it is said that رَوْضَةٌ, by which it is also expl. in the K [and in the O], has this meaning [as well as that of A meadow, &c.]; and therefore this explanation without the former is given in the L. (TA.) — — And Ashes in a state of extinction: (O, K:) and so طَنًى. (K and TA in art. طنى.) — — [And app. A bier; for this is a meaning assigned to نَيْطٌ; and] one says, رُمِىَ فُلَانٌ فِى طِنْئِهِ [and فى طِنْئِهِ] and فى نَيْطِهِ [Such a one was cast into his bier]; meaning, when he died. (AZ, TA.) — — And A disease, or malady. (K.) — And Doubt, or suspicion, or evil opinion; or a thing that occasions doubt or suspicion or evil opinion; syn. رِيبَةٌ; (S, O, K, TA; in the CK رُبْيَة;) and تُهَمَةٌ: (TA:) and so طِنًى. (TA in art. طنى.) Fr. cites, كَأَنَّ عَلَى الطِّنْءِ عَيْنًا بَصِيرَةً meaning, عَلَى ذِى الرِّيبَةِ [i. e. As though there were a discerning eye upon him in whom is that which occasions doubt, &c.]. (TA.) طنب 1 طَنِبَ, aor. طَنَبَ, inf. n. طَنَبٌ, He (a horse) was long in the back. (O, Msb, TK.) [See طَنَبٌ below: and see also 2.] — — [And app., in like manner said of a horse, He was long and lax in the hind legs. See, again, طَنَبٌ below.] — — And It (a spear) was, or became, crooked. (TK.) 2 طنّبهُ, inf. n. تَطْنِيبٌ, He extended it, (K, TA,) namely, a tent, (A, TA,) by means of its أَطْنَاب [or tent-ropes], and tied it, or made it fast. (K, TA.) And طنّب [alone] He stretched his tent-ropes and pitched his tent. (TA voce رَافِضٌ, q. v.) — — [Hence,] طنّب بِالمَكَانِ, (S, K,) or بِالبَلَدِ, (A,) (tropical:) He remained, stayed, dwelt, or abode, in the place, or in the country or town. (S, A, K.) — — And طنّب القَوْسَ He attached an إِطْنَابَة [q. v.] to the bow. (TA.) — — And تَطْنِيبُ السِّقَآءِ means تَطْبِيبُهُ [q. v.], (K,) i. e. The hanging the milk-skin to a pole of the tent, and then agitating it to produce the butter. (AA, TA.) — طنّب said of a horse, He was long in the مَتْن [i. e. the back, or the portion of flesh and sinew on either side of the back-bone]. (S, O. [See also 1.]) — And, said of a wolf, He howled. (K.) 3 طَانَبْتُهُمْ فِى المَحَالِّ I had my tent-ropes (طُنُبِى) next to theirs in the places of alighting. (A.) 4 اطنبت الرِّيحُ, (inf. n. إِطْنَابٌ, Msb,) The wind blew violently, and was accompanied with dust. (S, O, Msb, K.) — — And hence, اطنب said of a man, (Msb,) inf. n. as above, (TA,) (assumed tropical:) He exerted himself much, or beyond measure, or to the utmost, or was extravagant, or immoderate, (Msb, TA,) and profuse, (TA,) in praising or blaming: (Msb, TA:) or اطنت فِى الكَلَامِ he so exerted himself, or was extravagant or immoderate, in speech: (S, O, TA:) or he was eloquent in description, whether praising or blaming; (K, TA;) and so in speech: (TA:) and اطنب فِى الوَصْفِ he exerted himself much, or beyond measure, or to the utmost, in description. (IAmb, TA.) And اطنب فِى عَدْوِهِ (assumed tropical:)

He exerted himself much, or beyond measure, or to the utmost, in his runnning. (IAmb, TA.) — — اطنبت الإِبِلُ (assumed tropical:) The camels followed one another in journeying. (S, O, K.) — — And اطنب النَّهْرُ (assumed tropical:) The river went [or flowed] far away. (K.) طَنَبٌ: see طُنُبٌ. طَنَبٌ inf. n. of 1 [q. v.]. (O, Msb, TK.) Length in the back of a horse; (A, O, Msb, K;) which is a fault (A, O, Msb, K, TA) in the male, but not in the female: (TA:) one says, فِيهِ طَنَبٌ (A) or فِى ظَهْرِهِ طَنَبٌ (TA) In him is length in the back (A) or in his back is length. (TA.) And Length in the kind legs [of a horse], together with laxness. (K, TA.) — — And Crookedness in a spear. (S, O, K.) طُنُبٌ (S, A, O, L, Msb, K) and ↓ طُنْبٌ (L, TA) A tent-rope: (Ham p. 687:) a rope with which the خَيْمَة and the like are tied, or made fast: (Msb:) a rope of the خِبَآء (S, O, L, TA) and of the سُرَادِق [q. v.] and the like: (L, TA:) a long rope with which the سرادق of the tent is tied, or made fast; (A, K, TA;) or, as in the M, with which the tent and the سرادق are tied, or made fast, [extending] between the ground and the طَرَائِق [pl. of طَرِيقَةٌ, q. v.]: (TA:) and also a وَتِد [app. meaning a tent-peg]; thus in the K, and the like is said in the M; those who make الوَتِدُ in the K to be conjoined with سرادق [as though the author meant that طنب signifies a long rope with which the سرادق of the tent, and the peg, are tied, or made fast,] being in error: (TA: [but in my opinion, this reading which is disallowed in the TA is more probably correct than the other: in the CK, and in my MS. copy of the K, instead of وَالوَتِدُ, we find او الوتد: in a copy of the A, او الوَتِرُ, an obvious mistranscription:]) the pl. is أَطْنَابٌ (S, O, Msb, K) and طِنَبَةٌ; (K;) and some of the lexicologists assert that طُنُبٌ is used as a sing. like عُنُقٌ, and as a pl. like كُتُبٌ; (MF, TA;) and Ibn-es-Sarráj says, in one place of his book, that it has no other pl. than أَطْنَابٌ; but in another place he says that it has this pl. accord. to those who give it a pl., thus giving to understand that there is a difference of opinion as to the plural's being allowable, and that it is used in one form as sing. and pl., which is the case: (Msb, TA:) the أَطْنَاب are the أَوَاخِىّ [pl. of آخِيَّةٌ], i. e. the long ropes of the أَخْبِيَة [pl. of خِبَآء]; the short ropes being called أُصُرٌ, sing. إِصَارٌ: the former are the ropes with which the tent is tied, or made fast, between the ground and the طَرَائِق. (TA.) As an instance of a tropical usage, (A, TA,) it is related that when El-Ash'ath contracted marriage with a woman, (A, Nh, O, Msb, L,) namely, Meleekeh Bint-Zurárah, (Nh, Msb, L,) on the terms upon which she should decide, (A, Nh, O, &c.,) and she decided upon a hundred thousand dirhems, (A, Nh, Msb, L,) رَدَّهَا عُمَرُ إِلَى أَطْنَابِ بَيْتِهَا, meaning (tropical:) 'Omar reduced her to the dowry of the like of her among the women of her family; (A, Nh, O, Msb, L;) [lit., to the ropes of her tent, or to the tent-ropes of her family;] i. e., to the ground whereon was built the condition of her family, and over which their tent-ropes extended. (Nh, L.) And another tropical usage occurs in the saying, مَا بَيْنَ طُنُبَىِ المَدِينَةِ أَحْوَجُ مِنِّى إِلَيْهَا, (TA,) a saying ascribed to the Prophet, (O,) meaning (tropical:) What is between the two extremities, (O, TA,) and the two sides, (TA,) of the city is more in need of it than I. (O, TA.) — — [Hence,] (tropical:) A sinew, or tendon, (S, O, K,) or ligament, (M, A,) of the body, (S, M, O, K,) that ties the joints and bones: (M:) pl. أَطْنَابٌ. (M, A.) أَطْنَابُ الأَصَابِعِ means (tropical:) The tendons of the fingers, [or the interossei,] on the outer side of the hand, extended above the سُلَامَى, from the wrist to the lowest parts of the fingers. (A, * and TA voce أَشْجَعُ, q. v.) — — And (assumed tropical:) A certain tendon in the uppermost part of the chest: (K, TA:) [or,] accord. to the L, the طُنُبَتَانِ [or طُنُبَانِ?] are two tendons [or the sterno-mastoïdes] next the pit of the throat, that extend, or stretch, when a man turns his head aside. (TA.) — — And (tropical:) The root of a tree: (S, A, O, K:) pl. أَطْنَابٌ: (A:) or this (the pl.) signifies the minor roots that branch off from the root-stock or main body of the root. (TA.) You say, تَقَبَّضَتْ أَطْنَابُهَا (tropical:) [Its roots contracted;] meaning it was planted. (A.) — — And أَطْنَابُ الشَّمْسِ (tropical:) The rays, or beams, of the sun, that extend like sinews, or tendons, at the time of its rising. (TA.) You say, مَدَّتِ الشَّمْسُ أَطْنَابَهَا [and إِمْتَدَّتْ أَطْنَابُهَا] (tropical:) [The sun extended its beams and its beams became extended], meaning the sun rose. (A.) — — See also إِطْنَابَةٌ. طَنِيبٌ: see مُطَانِبٌ. أَطْنَبُ Having the quality termed طَنَبٌ; long in the back; [&c.;] (A, O, Msb, K;) applied to a horse: (A, O, Msb:) fem. طَنْبَآءُ. (Msb, K.) إِطْنَابَةٌ A مِظَلَّة; (S, O, K, TA; [in one of my copies of the S مُظِلَّة, and in the CK مَظَلَّة, but, as is said in the TA, it is with kesr;]) meaning a large tent of [goats'] hair. (KL.) — And A thong at the head of the bow-string; (As, TA;) a thong that is bound to the end of the string of the Arabian bow: (S, O:) or the thong that is at the lower curved extremity of the bow and that binds the string to the notch: (TA:) or, as also ↓ طُنُبٌ, a thong that is connected with the bowstring, and then wound round the كُظْر, (K, TA,) which is the notch of the bow, into which the ring of the bow-string goes. (TA.) — — And A thong, or strap, that is bound to the end of the girth, as an aid to its [main] strap when it becomes loose, or unsteady: (TA:) or a thong, or strap, of the girth, that is tied in a knot to the buckle: pl. أَطَانِيبُ. (O, TA.) En-Nábighah [Edh-Dhubyánee (O)] says, (O, TA,) describing horses, and the same words occur in a verse of Selámeh, (TA,) يَرْكُضْنَ قَدْ قَلِقَتْ عُقُدُ الأَطَانِيبِ which is said to mean, [Striking the ground with their hoofs,] the knots of the breast-girths (الأَلْبَاب and الحُزُم) having become loose. (O, TA. [عُقُدُ is here put for عُقَدُ for the sake of the metre.]) — — One says also خَيْلٌ أَطَانِيبُ, (O,) and غَارَاتٌ أَطَانِيبُ, (A, O,) meaning (tropical:) [Horses or horsemen, and horsemen making a raid,] following one another (A, O) continuously, without [visible] end. (A.) And رَأَيْتُ إِطْنَابَةً مِنْ خَيْلٍ and مِنْ طَيْرٍ (assumed tropical:) [I saw a number following one another of horses or horsemen and of birds]. (O.) مَطْنَبٌ The shoulder, syn. مَنْكِب; and the part between the shoulder-joint and the neck, syn. عَاتِق: (S, O, K:) and accord. to a marginal note in a copy of the L, ↓ مِطْنَبٌ signifies the same: (TA:) pl. مَطَانِبُ. (S, O.) — — Also, with the article, i. q. حَبْلُ العَاتِقِ: [see حَبْلٌ and عَاتِقٌ:] pl. as above. (TA.) مُطْنِبٌ [part. n. of 4, q. v. As such signifying] (assumed tropical:) A great praiser of every one. (TA.) — — And نَهْرٌ مُطْنِبٌ (tropical:) A river that goes [or flows] far away. (A, O.) [See also مُطَنِّبٌ.] مِطْنَبٌ: see مَطْنَبٌ. مُطَنَّبٌ A tent, (بَيْت, O, or خِبَآء, S,) and a رِوَاق, (S,) tied, or made fast, with أَطْنَاب [or tentropes]. (S, O.) A man is related to have said to Ubeí Ibn-Kaab, in reply to the latter's advising him to buy a beast to convey him to the place of prayer of the Prophet, مَا أُحِبُّ أَنْ بَيْتِى مُطَنَّبٌ بِبَيْتِ مُحَمَّدٍ i. e. [I do not like] that my tent should be tied with tent-ropes to the tent of Mohammad: as though he reckoned upon a reward for his many foot-steps to the mosque. (O.) — — And قَوْسٌ مُطَنَّبَةٌ A bow having an إِطْنَابَة [q. v.] attached to it. (TA.) عَسْكَرٌ مُطَنِّبٌ [perhaps correctly مُطْنِبٌ, q. v.,] (assumed tropical:) An army of which the remotest part is not seen, by reason of its multitude. (TA. [See also what next follows.]) جَيْشٌ مِطْنَابٌ (assumed tropical:) A great army; (K;) an army of which the two extremities are far apart, that is not near to ending. (O, TA. [See also what next precedes.]) مُطَانِبٌ and ↓ طَنِيبٌ, of which latter the pl. is طَنَائِبُ, signify the same; the latter having the meaning assigned to the former in what here follows. (TA.) One says, هُوَ جَارِى مُطَانِبِى He is my neighbour whose ropes (طُنُب) of his tent are next to those of my tent. (Sh, A, O, K. *) حَىٌّ مُتَطَانِبٌ [A tribe of which the ropes of the tents, and therefore the tents themselves, are near together: see the

next preceding paragraph]. (A.) طنبر طِنْبَارٌ: see the next paragraph. طُنْبُورٌ (S, O, Msb, K) and ↓ طِنْبَارٌ (S, O, K) [the former vulgarly pronounced طَنْبُور] A certain musical instrument; (O, Msb;) [a kind of mandoline with chords of brass wire, which is played with a plectrum;] arabicized, (S, O, Msb, K,) from the Pers., (S, O, Msb,) originally دُنْبَهْ بَرَّهْ, (K, TA,) [correctly دُنْبَهٔ بَرَهْ, or] دُنْبِ بَرَهْ, (O,) being likened to the tail (أَلْيَة) of a lamb: (O, K, TA:) so says As: (O:) pl. طَنَابِيرُ. (MA.) [Accord. to the Msb, طُنْبُورٌ is of the measure فُنْعُولٌ: but accord. to the derivation mentioned above, the ن is a radical letter.] طُنْبُورِىٌّ [or, accord. to Golius, on the authority of Meyd, طُنْبُورَانِىٌّ,] A player on the طُنْبُور. (MA.) طنجر طِنْجِرَةٌ: see the following paragraph. طِنْجِرٌ A certain vessel (O, Msb) of copper or brass, (Msb,) in which one cooks, (O, Msb,) nearly resembling a طَبَق, (Msb,) without a cover; (O;) also called ↓ طِنْجِرَةٌ [vulgarly pronounced طَنْجَرَة and تَنْجَرَة, and now applied to a saucepan]: (TA:) خَبِيص [q. v.] is made in it: (K in art. خبص:) an arabicized word; in Pers. پَاتِيلَهْ: (K: [in some copies of the K, and in the O, بَاتِيلَهْ:]) pl. of the former طَنَاجِيرُ (Msb) [and of the latter طَنَاجِرُ. Accord. to the Msb, it is of the measure فِنْعِيلٌ: but accord. to the O and K, the ن is a radical letter.] — — It is also used by the Arabs of our time as a metonymical appellalation of (tropical:) A coward: or a low, vile, or mean, person: as though they meant thereby a townsman, or villager, who constantly eats in cookingpots and bowls of copper; differing from the people of the desert. (TA.) طنخ 1 طَنِخَ, (S, L, K,) aor. طَنَخَ, (K,) inf. n. طَنَخٌ, (S,) His (a man's, S) heart (قَلْب [meaning stomach, which is often thus termed in the present day,]) became overpowered by grease [or greasy food], and he suffered indigestion, (S, L, K,) in consequence thereof; (S, L;) as also تَنِخَ, aor. طَنَخَ, inf. n. تَنَخٌ. (L.) And طَنِخَتْ said of camels, They suffered indigestion. (TA in art. طنح.) And طَنِخَتْ نَفْسُهُ His soul [or stomach] became heavy; or heaved, or became agitated by a tendency to vomit. (L.) — — And He became fat. (L, K.) 2 طَنّخهُ, (K,) inf. n. تَطْنِيخٌ; (TA;) and ↓ اطنخهُ, (K,) inf. n. إِطْنَاخٌ; (TA;) It (grease [or greasy food], TA) caused him to suffer indigestion. (K, TA.) — — Sh says, I heard ElFak'asee say, نَشْرَبُ هٰذِهِ الأَلْبَانَ فتطنخنا عَنِ الطَّعَامِ [i. e. فَتُطَنِّخُنَا or ↓ فَتُطْنِخُنَا] meaning [We drink these milks and] they render us in no need, or serve us in stead, of [other] food. (L.) — — And one says, طُنِّخَتِ النَّاقَةُ, and الدَّابَّةُ, meaning The she-camel, and the beast, became [or was rendered] very fat. (L.) 4 أَطْنَخَ see 2, in two places. طِنْخٌ [is said to signify] A part, or portion, of the night: so in the saying, مَرَّ طِنْخٌ مِنَ اللَّيْلِ [A part, or portion, of the night passed]: (K:) but IDrd doubted its correctness. (TA.) طَنِخٌ A man whose heart [or stomach] is overpowered by grease [or greasy food], and who suffers indigestion in consequence thereof; as also ↓ طَانِخٌ. (L.) [See also 1, of which each is a part. n.] طَنَخَةٌ, expl. in the K [and in the JK, app. from the 'Eyn,] as syn. with أَحْمَقُ, is a mistranscription, correctly طيخة [i. e. طَيْخَةٌ]. (TA.) طَانِخٌ: see طَنِخٌ. طنز 1 طَنَزَ بِهِ, (S, * A, MA, K,) aor. طَنُزَ, (S, A, TA,) inf. n. طَنْزٌ, (S, * MA, K, *) He mocked at, scoffed at, laughed at, derided, or ridiculed, him. (S, A, MA, K.) [See also طَنْزٌ below.] 3 طانزهُ, (A, TA,) inf. n. مُطَانَزَةٌ, (TA,) [He mocked at, scoffed at, laughed at, derided, or ridiculed, him, being mocked at, &c., by him.] 6 تطانزوا [They mocked at, scoffed at, laughed at, derided, or ridiculed, one another]. (A, TA.) طَنْزٌ Mockery, scoff, derision, or ridicule: (S, K:) [J says,] I think it to be post-classical or arabicized. (S.) [Golius says, it is termed in Armenian " dnâs. "] — Also A species of fish. (K.) طَنَّازٌ A mocker, scoffer, or derider. (S, K.) هُمْ مَطْنَزَةٌ They are [such as occasion mockery, scoff, derision, or ridicule; or] persons in whom is no good; held in light, or mean, estimation [by others or] by themselves. (K.) طنف 1 طَنِفَ, aor. طَنَفَ, (K,) inf. n. طَنَفٌ, (TK,) the verb of الطَّنَفُ signifying التُّهَمَةُ, (K,) [app., as such, meaning He was suspicious, agreeably with the rendering of Golius; or he suspected; as is indicated by its being said of طَنِفٌ meaning مُتَّهَمٌ, in the TA, that it is app. a possessive epithet; for if it were a part. n., طَنِفَ would signify he was suspected; as it is said to do in the TK and by Freytag; in my opinion, erroneously, on the supposition that طَنِفٌ meaning مُتَّهَمٌ is its part. n.] — — And طَنِفَ, aor. طَنَفَ, inf. n. طَنَافَةٌ and طُنُوفَةٌ and طَنَفٌ, He was, or became, intrinsically corrupt. (K.) 2 طنّفهُ, inf. n. تَطْنِيفٌ, He suspected him. (O, K.) One says فُلَانٌ يَطَنَّفُ بِهٰذِهِ السَّرِقَةِ Such a one is suspected of this theft. (TA.) — — طنّف نَفْسَهُ إِلَى كَذَا He made his mind to approach a coveting of such a thing. (IDrd, O, K.) — — And طنّف لِلْأَمْرِ, inf. n. as above, He was, or became, near to the affair. (TA.) [See an ex. voce رَايَفَ.] — طنّف جِدَارَهُ He put above his wall thorns or branches of trees, (O,) or thorns and sticks and branches, (K,) in order to make the climbing, or scaling, of it difficult: (O:) so says Az. (TA.) [And it probably signifies He made a طَنَف, or طُنُف, of any kind to his wall.] 4 اطنف He ascended upon the طُنُف [or طَنَف i. e. ledge, or projecting part, of a mountain]. (O.) — مَا أَطْنَفَهُ How abstinent is he! (O, K.) 5 مَا تَطَنَّفَتْ نَفْسِى إِلَى هٰذَا i. q. مَا أَشْفَتْ [app. meaning My mind did not come to the point, or verge, of this]. (O, K.) — — And هُوَ يَتَطَنَّفُ النَّاسَ He comes upon people overwhelmingly; syn. يَغْشَاهُمْ. (Ibn-'Abbád, O, K. *) طَنْفٌ: see what next follows. طُنْفٌ: see what next follows. طَنَفٌ and ↓ طُنُفٌ (S, O, K) and ↓ طَنْفٌ and ↓ طُنْفٌ (K) A حَيْد [or ledge] of a mountain; (S, O, K;) a projecting portion thereof; (K;) a portion projecting therefrom, resembling a wing: (TA:) [all these are meanings assigned to the حَيْد of a mountain:] and a head, of the heads of a mountain: (S, O, K:) pl. [of pauc.] أَطْنَافٌ and [of mult.] طُنُوفٌ. (O, K.) — — Also, (K,) or the first and second, (S, O,) The إِفْرِيز [i. e., app., the projecting coping, or ledge, or cornice, (see زَيْفٌ, and طَاقٌ,)] of a wall: (S, O, K:) and a projecting appertenance of a building: (K:) and a roof, or covering, made to project towards the road, over the door of a house; (S, O, K;) i. q. كُنَّةٌ. (IAar, TA.) — — And طَنَفٌ is also applied to A low wall built on the house-top by the people of Mekkeh. (Z, TA.) — And طَنَفٌ signifies also Thongs, or straps; syn. سُيُورٌ; (A 'Obeyd, S, O, K;) and so ↓ طُنُفٌ: (S, O:) or the red skins that are [put as coverings] upon [receptacles of the kind called] أَسْفَاط [pl. of سَفَطٌ, q. v.]: (K:) or ↓ طُنُفٌ has this meaning as well as that next preceding. (O.) El-Afwah ElOwdee likens a woman's fingers to ↓ طُنُف, (O,) or طَنَف, (TA,) used in the sense last mentioned above (O, TA) [or, more probably, I think, in the sense here next following]. — — Also (i. e. طَنَفٌ [and probably ↓ طُنُفٌ likewise]) A kind of red tree (شَجَرٌ [or perhaps fruit, ثَمَرٌ,]) resembling the عَنَم [q. v.]. (TA.) — And Suspicion. (O, K.) [See also 1.] طَنِفٌ Suspected (O, K, TA) of a thing (بِأَمْرٍ); app. a possessive epithet; and ↓ مُطَنَّفٌ signifies the same. (TA.) — — And Intrinsically corrupt. (K.) — — And One who eats little: (O, K:) thus expl. by Esh-Sheybánee. (O.) طُنُفٌ: see طَنَفٌ, in five places. طِنَافٌ: see طِيَافٌ, in art. طيف. مُطْنِفٌ, (S, O, K,) applied by Esh-Shenfarà as an epithet to bees (نَحْل) that have missed the cavity in a mountain [in which they are accustomed to hive], (S, O,) That ascend upon a طَنَف [of a mountain]: (S, K: * [in the latter, مَنْ is erroneously put for اَلَّذِى: and so in the explanation here following:]) or it signifies, (O,) or signifies also, (K,) having a طُنُف (O, and so in some copies of the K) or طَنَف. (So in other copies of the K.) مُطَنَّفٌ: see طَنِفٌ. — Also, [if not a mistake for مُطَلَّفٌ,] i. q. مُهْدَرٌ [Made to go for nothing, unretaliated, or uncompensated by a mulct; or to be of no account]. (TA.) طنفس طِنْفِسَةٌ and طَنْفَسَةٌ, (M, Msb, K,) the former of which is the more approved, (Msb,) and طُنْفُسَةٌ (Kr, M, K) and طِنْفَسَةٌ, [which is a form often occurring,] (M, K,) and طَنْفِسَةٌ, (K,) [variously written in different copies of the S, and in that lexicon, and in the

Msb, mentioned in art. طفس, indicating that the ن is augmentative in the opinion of the authors of those two works,] A carpet: and a piece of cloth (ثَوْبٌ): or a kind of carpet called in Persian طَبْسَهْ (Har p. 376) [and تَنْبَسَهْ]: or a carpet having a fine nap, or pile: or, as some say, what is put beneath the رَحْل [or camel's saddle], upon the shoulders of the camel: (Msb:) or the نُمْرُقَة [q. v.] above the رَحْل: (M:) pl. طَنَافِسُ. (S, Msb, K.) طنى 1 طَنِىَ, aor. طَنَىَ, (S, K,) inf. n. طَنًى, (S,) said of a camel, He had his spleen adhering to his side in consequence of vehement thirst: (S:) or, said of a man, he had his spleen and his lungs adhering to the ribs on the left side, (K, TA,) so that, sometimes, they become putrid and black; but mostly this is the case in camels; (TA;) as also ↓ اطنى: (K:) or he (a man) had a tertian fever, and his spleen in consequence became enlarged: (Lh, * TA:) and, said of a camel, his spleen became enlarged in consequence of the [disease of the lungs called] نُحَاز. (Lh, TA.) [And طَنِئَ is a dial. var. thereof.] — — And, said of a man, i. q. ضَنِىَ [i. e. He was, or became, slender, and small in body: or diseased, disordered, or sick: or lean, or emaciated: &c.]. (TA.) 2 طنّاهُ, inf. n. تَطْنِيَةٌ, He treated him to cure him of the disorder of the spleen mentioned above; (S, K;) namely, a camel, (S,) or a man: (K:) and he cauterized him (i. e. his camel) in his side; (K, TA;) or, as in the Nawádir of Lh, طنّى بَعِيرَهُ فِى جَنْبَيْهِ he cauterized his camel [in his sides] by reason of the disorder above mentioned: and the cure [or curing] of that disorder is [also] the taking a wooden peg, and laying him [i. e. the camel] upon his side on the ground, and making, between his ribs, incisions [therewith], not penetrating through. (TA.) 4 اطنى: see 1. — — Also He inclined to suspicion, or evil opinion: (K, TA:) and sometimes pronounced أَطْنَأَ. (TA.) — اطناهُ He (a man) hit him (i. e. another man) in that which was not a vital part. (K, TA. In some copies of the K, فِى المَقْتَلِ is [erroneously] put for فِى غَيْرِ المَقْتَلِ.) And, said of a disease, It left him (i. e. a sick man) with somewhat of life remaining in him. (IAar, TA.) One says, هٰذِهِ حَيَّةٌ لَا تُطْنِى This is a serpent that will not suffer him who is bitten by it to survive; (ISk, * S, * K;) that kills instantly: (ISk, S:) or that will not miss: (AHeyth, TA:) originally لا تُطْنِئُ. (ISk, S.) And ضَرَبَهُ ضَرْبَةً لَا تُطْنِى He struck him a blow that would not be slow in killing him. (TA.) And لَدَغَتْهُ حَيَّةٌ فَأَطْنَتْهُ [A serpent bit him and suffered him to survive]. (TA.) And the subst. [used in the sense of the inf. n.] from this verb as expl. in all these phrases is ↓ طَنًى. (TA.) طِنْىٌ A bier: [like طِنْءٌ:] one says, رُمِىَ فُلَانٌ فِى طِنْيِهِ, [and فى طِنْئِهِ,] and فِى نَيْطِهِ, Such a one was cast into his bier; meaning, when he died. (TA.) — See also the next paragraph. طَنًى The adhering of the spleen to the side in consequence of vehement thirst. (S.) [See also طَنِىَ, of which it is the inf. n.] — — And Disease [in a general sense]. (K, TA.) [Accord. to the CK, in this sense, and in other senses mentioned in this paragraph, طَنْىٌ, which is wrong.] — — And Ashes in a state of extinction: (K, TA:) and so طِنْءٌ. (O and K in art. طنأ.) — And Doubt, or suspicion, or evil opinion; or a thing that occasions doubt &c.; (K, * TA;) as also ↓ طِنْىٌ: and so طِنْءٌ, with ء. (TA.) — — And Opinion, of any kind. (TA.) — See also 4, last sentence. — And see the next paragraph. طَنٍ A camel having his spleen adhering to his side in consequence of vehement thirst: (S:) or a man having a tertian fever, and his spleen in consequence having become enlarged: (Lh, * TA:) or a man having his spleen and his lungs adhering to the ribs on the left side, (K, TA,) so that, sometimes, they become putrid and black; but mostly this is the case in camels; (TA;) and so ↓ طَنًى. (K, TA.) طه R. Q. 1 طَهْطَهَ He laughed immoderately: (L voce كَدْكَدَ:) or you say طَهْطَهَ فِى ضَحِكِهِ, meaning he laughed slightly; like طَخْطَخَ. (O and TA in art. طح.) طَهْ [at the commencement of the 20th chapter of the Kur-án] means اِطْمَئِنَّ [Be thou still, &c.]: (K, TA:) and thus it is expl. as occurring in a trad. respecting Moses' hearing the speech of the Lord of Might: (TA:) or, as some say, it is for طَأْ [imperative of وَطِئَ], meaning tread upon the ground with the soles of both thy feet; because the Prophet raised one of his feet in prayer: (TA in art. وطأ:) or it means O man, in the Abyssinian language; (Lth, K, TA;) or so in Syriac, accord. to Katádeh; or so in Nabathæan, accord. to other authorities: (TA:) read طٰهٰ, with the two fet-hahs pronounced fully, it is two letters of the alphabet (مِنَ الهِجَآءِ) [strangely misunderstood by Freytag as meaning " quibus maledicitur "]): (Lth, K, TA:) Ibn-Mes'ood is related to have read طِهِ, with the two kesrehs pronounced fully: and Fr says that some divided it, reading طِ هِ: (TA:) Abu-n-Nejm has called it طَهَا. (TA in art. طهو, q. v.) طَهْطَهَةٌ sing. of طَهَاطِهُ, (TA,) which signifies The voices [or neighings] of horses. (K, TA.) طَهْطَاهٌ, as an epithet applied to a horse, That excites admiration by his beauty, or swift and excellent; youthful; excelling in beauty. (Lth, L, K, TA.) طهر 1 طَهَرَ and طَهُرَ, (S, A, Msb, K,) aor. of each طَهُرَ, (Msb, K,) inf. n. طَهَارَةٌ, (S, Msb, K,) which is of each verb, (S, Msb,) and طُهْرٌ, (Sb, K,) or the latter is a simple subst., (S, Msb,) It was, or became, clean, free from dirt or filth, or pure. (A, * Msb, K. *) طهارة is of two kinds; [properly] corporeal and [tropically] spiritual. (TA.) — — And طَهَرَتْ, (M, Mgh, K,) or طَهَرَتْ مِنَ الحَيْضِ, aor. طَهُرَ; (Msb;) and طَهُرَتْ, (M, Msb, K,) which is allowable, (IAar,) but of rare occurrence, (Msb,) and طَهِرَتْ, [which is of more rare occurrence;] (M, El-Isnawee;) inf. n. طُهْرٌ and طَهَارَةٌ and طُهُورٌ and طَهُورٌ; (TA;) She was, or became, pure from the menstrual discharge; (Mgh;) her discharge of blood stopped. (Mgh, K.) See also 5. The saying, إِنَّ الشَّاةَ تَقْذِى عَشْرًا ثُمَّ تَطْهُرُ [Verily the ewe, or she-goat, emits a white fluid from her womb during ten nights, and then becomes pure,] is mentioned on the authority of Lh: but ISd says, whether he mentioned this as heard from the Arabs, or did so presumptuously, I know not. (TA.) — طَهَرَهُ, aor. طَهَرَ, (K,) inf. n. طَهْرٌ, (TK,) signifies He made it, or caused it, to be, or become, distant, or remote; syn. أَبْعَدَهُ: (O, K:) and so طَحَرَهُ; (O, TA;) the ح being substituted for ه. (TA.) 2 طهّرهُ, inf. n. تَطْهِيرٌ, [He cleansed, or purified, him, or it:] (S:) and طهّرهُ بِالمَآءِ he washed him, or it, with water: (K:) and ↓ أَطْهَرَهُ signifies the same as طهّرهُ. (Bd in lvi. 78.) — — طَهِّرَا بَيْتِى, in the Kur [ii. 119], Cleanse ye my house [the Kaabeh] of the idols (Aboo-Is-hák, Bd, Jel) and impurities; and what does not become it: (Bd:) or clear ye it: (Bd:) or cleanse ye my house from [pollution by] disobediences and forbidden actions: (Az:) or, accord. to some, it means an incitement to purify the heart. (TA.) — — وَثِيَابَكَ فَطَهِّرْ, in the Kur [lxxiv. 4], means And cleanse thy clothes from dirt: (Jel:) or shorten thy clothes, to prevent their being rendered dirty by trailing along the ground: (Jel, TA:) or (assumed tropical:) purify thy heart: or (assumed tropical:) thy soul: or (assumed tropical:) make thy conduct right: (TA:) and see other explanations voce ثَوْبٌ. — — طهّر وَلَدَهُ (assumed tropical:) He performed the rite of circumcision upon his son [and so purified him]. (TA.) — — طهّرهُ اللّٰهُ (tropical:) [God purified him from sin]. (A.) — — طهّرهُ الحَدُّ (assumed tropical:) The prescribed punishment, such as stoning &c., cleansed him from his sin. (TA.) — — لَمْ يُرِدِ اللّٰهُ أَنْ يُطَهِّرَ قُلُوبَهُمْ, in the Kur [v. 45], means (assumed tropical:) God hath not pleased to cleanse their hearts from infidelity: (Bd, Jel:) or to direct. (TA.) 4 أَطْهَرَ see 2, first sentence. 5 تطهّر, inf. n. تَطَهُّرٌ, is sometimes changed into اِطَّهَّرَ, inf. n. اِطَّهُّرٌ, the ت being incorporated into the ط, and this requiring a conjunctive ا, (Sgh, K,) in order that the word may not begin with a quiescent letter: (Sgh:) and طَهُورٌ is also an inf. n. [or rather a quasi-inf. n.] (Sb, K) of تَطَهَّرَ, (Mgh, TA,) like

as وَضُوْءٌ is [said to be] of تَوَضَّأَ. (TA.) The meaning is, [He became cleansed, or purified: or he cleansed, or purified, himself: and] he washed himself. (Mgh.) You say, تطهّر بِالمَآءِ [He cleansed, or purified, or washed, himself with water]: (S:) he performed the ablution termed الوُضُوْء: and that termed الاِسْتِنْجَآء; (A;) as also تطهّر alone, as used in the Kur ix. 109: (Mgh, TA:) and the same verb, alone, is expl. as signifying he made use of water, or what supplied its place; thus used in the Kur v. 9. (TA.) In the Kur vii. 80 and xxvii. 57, the verb is used derisively. (TA.) You say also, تطهّرت, (Mgh, Msb, K,) and اِطَّهَّرَتْ, (Mgh,) meaning, She cleansed, or purified, herself by washing, from [the pollution of] the menstrual discharge, (Mgh, Msb, K,) &c.; (K;) as also ↓ طَهَرَتْ and طَهُرَتْ; (Msb, * K;) agreeably with what is said in the B, that طَهَرَ and طَهُرَ and اطّهّر and تطهّر have the same signification: (TA:) or تطهّرت and اطّهّرت have this signification; but the unaugmented verb has the signification first assigned to it, or “ her discharge of blood stopped: ” (Abu-l-'Abbás, IAar:) in the Kur ii. 222, some read حَتَّى يَطْهُرْنَ; and others, حَتَّى يَطَّهَّرْنَ: but the latter reading is the preferable, on account of the difference between the two forms of the verb, just mentioned: (Abu-l-'Abbás:) or the law which allows not the touching a woman until she has performed the ablution mentioned above shows the two forms of the verb to be the same in signification. (TA.) — — Also (tropical:) He removed himself far from unclean things, or impurities. (S, Mgh, K. *) — — (tropical:) He refrained from sin, (K, TA,) and from what was not good: (TA:) he removed himself far from low, or ignoble, habits: and in this sense, accord. to some, it is used in the Kur vii. 80 and xxvii. 57. (TA.) And تطهّر مِنَ الإِثْمِ (tropical:) He removed himself far from sin. (A.) طُهْرٌ [see 1: — —] Cleanness; freedom from dirt or filth; or pureness. (S, * Msb.) — — The state of pureness from the menstrual discharge: (S, A, Mgh, Msb:) pl. أَطْهَارٌ. (A, Msb.) And the pl. signifies The days of a woman's state of pureness from the menstrual discharge. (K.) طَهِرٌ: see طَاهِرٌ, in three places. طُهْرَةٌ a subst. from التَّطْهِيرُ [and signifying A cleansing, or purification: and in this sense it was applied by the Christians to baptism]: (Mgh:) or from طَهَّرَهُ بِالمَآءِ [and signifying a cleansing, or purification, by water]: (K:) or cleanness, or pureness. (TK.) طَهُورٌ inf. n. of 1; as also طُهُورٌ: (TA:) and inf. n. [or rather quasi-inf. n.] of 5. (Sb, Mgh, TA.) — — A thing [such as water] with which one cleanses or purifies: (T, S, Mgh, Msb, K:) a word similar to فَطُورٌ and سَحُورٌ and وَقُودٌ: (S:) and the author of the “ Matáli' el-Anwár ” mentions طُهُورٌ also in this sense; but this is strange and anomalous: (En-Nawawee:) the former occurs in the Kur xxv. 50: (S:) or it signifies water with which the ablution termed وُضُوْء is performed: (A, IAth:) or it has the signification next following. (K.) It is said, التَّوْبَةُ طَهُورٌ لِلْمُذْنِبِ (tropical:) [Repentance is a means of purifying the sinner, or criminal]. (A.) Lth says that it is that which is [accompanied] by the execution of the prescribed punishment, such as stoning &c. (TA.) [See also مَطْهَرَةٌ.] — It is also an epithet, (Mgh, TA,) and signifies Clean and cleansing, or pure and purifying: (Th, T, Mgh, Msb:) whatever God has created descending from the sky, or welling forth from the earth as a spring or river or sea, in which a human being does nothing but drawing water, and of which the colour is not changed by anything mixing with it, nor the taste thereby, is طَهُور: and what is otherwise, as the water of roses and of the leaves of trees, and what flows from the grape-vine, though it be طَاهِر, is not طَهُور: (Esh-Sháfi'ee:) the former removes impurities: the latter, if not at the same time طَهُور, does not: (TA:) or very clean or pure: (A, Msb:) the explanation by Th, if meant to show that the word signifies of the utmost cleanness or pureness, is correct and good: otherwise, it is not so; for فَعُولٌ is not formed from تَفْعِيلٌ: (Mgh, O:) it is also explained as signifying, simply, cleansing, or purifying: (B, TA:) also as syn. with طَاهِرٌ, as in the phrase رِيقُهُنَّ طَهُورٌ [their saliva is pure]: but here it is either an intensive epithet or used for طَاهِرٌ for the sake of the measure. (Msb.) طَهِيرٌ: see طَاهِرٌ, in two places. طَهَارَةٌ [see 1. — —] The act of performing the ablution termed الغُسْل, and that termed الوُضُوْء, and that termed الاِسْتِنْجَآء. (Msb, TA.) طُهَارَةٌ What remains of that with which one has performed the ablution termed طَهَارَة. (TA.) طَهُورِيَّةٌ The quality of being طَهُور. (Msb.) طَاهِرٌ Clean; free from dirt or filth; or pure; (Msb, K;) as also ↓ طَهِرٌ (IAar, K) and ↓ طَهِيرٌ: (M, K:) fem. طَاهِرَةٌ: (S, A, Msb:) pl. (of طَاهِرٌ, TA) أَطْهَارٌ (K) and طَهَارَى, (S, K,) which latter is anomalous, as though its sing. were طَهْرَانُ, (S,) and, applied to men, طَاهِرُونَ: (TA:) and (of ↓ طَهِرٌ, TA) طَهِرُونَ; (K;) the only form; there being no broken pl.: (TA:) and of طَاهِرَةٌ, طَاهِرَاتٌ (TA) and طَوَاهِرُ. (A.) You say, رَجُلٌ طَاهِرٌ and ↓ طَهِيرٌ [A clean, or pure, man]. (O.) And اِمْرَأَةٌ طَاهِرَةٌ مِنَ النَّجَاسَةِ [A woman pure from dirt or filth]. (S.) And مَآءٌ طَاهِرٌ Clean, or pure, water: and also, fit to cleanse or purify with. (Msb.) And ثِيَابٌ طَهَارَى [Clean clothes]. (S.) [See also طَهُورٌ.] — — Pure from the menstrual discharge; in this sense without ة: (IAar:) as also طَاهِرٌ مِنَ الحَيْضِ. (S, Msb.) — — هُوَ طَاهِرُ العِرْضِ (assumed tropical:) He is clear from vice, or fault. (Msb.) اِمْرَأَةٌ طَاهِرَةٌ مِنَ العُيُوبِ (assumed tropical:) [A woman pure from vices, or the like]. (S.) And رَجُلٌ طَاهِرُ الثِّيَابِ, (S, A, TA,) and طَاهِرُ الأَثْوَابِ, (TA,) (tropical:) A man free, or far-removed, from low, or ignoble, habits: (S, * A, TA:) and in like manner, طَاهِرُ الخُلُقِ, and ↓ طَهِرُ الخُلُقِ: fem. طَاهِرَةٌ. (TA.) أَطْهَرُ [More, and most, clean or pure]. — — [Hence,] هُنَّ أَطْهَرُ لَكُمْ [Kur xi. 80] (assumed tropical:) They are more lawful to you. (O, TA.) مَطْهَرَةٌ and مِطْهَرَةٌ, (S, A, K, &c.,) the former of which is the more approved, (S,) A vessel, (A, K,) or any vessel, (Mgh, Msb,) [for purification, i. e.,] with which one washes himself, (A, Mgh, Msb, K,) and performs the ablution termed وُضُوْء, such as a سَطْل, or رَكْوَة: (TA:) and (A, Mgh, Msb, K) i. q. إِدَاوَةٌ [a kind of leathern vessel for water]: (S, A, Mgh, Msb, K:) pl. مَطَاهِرُ. (S, Msb.) Hence, [or from مَطْهَرَةٌ as signifying, agreeably with analogy, A means of cleansing or purifying,] the saying, (Msb,) السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ [The tooth-stick is a means of purifying to the mouth]. (S, Msb.) — — Also A house, or chamber, in which one washes himself, (K, TA,) and performs the ablutions termed وُضُوْء and غُسْل and اِسْتِنْجَآء. (TA.) صُحُفًا مُطَهَّرَةً, in the Kur [xcviii. 2], signifies Writings cleansed from impurities and falsehood. (TA.) — — And أَزْوَاجٌ مُطَهَّرَةٌ, in the same [ii. 23], Wives purified from the pollution of the menstrual discharge and the other natural evacuations. (O, TA.) — — And لَا يَمَسُّهُ إِلَّا المُطَهَّرُونَ, in the same [lvi. 78], is said by some to mean, (assumed tropical:) None shall attain to the knowledge of its true meanings except those who have purified themselves from the filth of corrupt conduct, and ignorances, and acts of disobedience. (TA.) وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا, in the Kur [iii. 48], signifies And will take thee forth from those who have disbelieved, and make thee to be far from doing as they do. (TA.) وَيُحِبُّ المُتَطَهِّرِينَ, in the Kur [ii. 222], signifies And He loveth those who purify their spirits. (TA.) طهو and طهى 1 طَهَا, aor. يَطْهُو and يَطْهَى, inf. n. طَهْوٌ (S, K) and طُهُوٌّ (K) and طَهْىٌ, (S, [so in both of my copies,]) or طُهِىٌّ, (K,) and طَهَايَةٌ, thus app. accord. to the K, [and thus in my MS. copy and in the CK,] but in the M with kesr [i. e. طِهَايَةٌ], (TA,) He cooked flesh-meat in the manner termed طَبْخ [meaning by boiling or stewing or the like], (S, K,) or by roasting or broiling or frying: (K:) and [he made, or kneaded and baked, bread; for] الطَّهْوُ signifies also الخَبْزُ. (TA.) — — [And hence, (assumed tropical:) He performed, or executed, an affair firmly, soundly, or thoroughly; and matured it: see the pass. part. n., below; and see also طَهْوٌ.] — And طَهَا, (S, K,) inf.

n. طَهْوٌ, (TA,) said of a man, (S,) He went away into the country, or in the land: (S, K:) like طَحَا: (S:) [or] you say, طَهَا فِى الأَرْضِ, inf. n. طَهْوٌ; and طَهَى فِى الأَرْضِ, inf. n. طَهْىٌ: both signify the same. (TA.) And in like manner, طَهَتِ الإِبِلُ, (S, TA,) aor. تَطْهَى, inf. n. طَهْوٌ and طُهُوٌّ, (TA,) The camels went away into the country, or in the land, (S, TA,) having become scattered, or dispersed: (TA:) or went away at random into the country, or in the land. (Ham p. 12.) — — And طَهَا, inf. n. طَهْوٌ, He leaped. (IAar, TA.) — And طَهَى, inf. n. طَهْىٌ, He committed a sin, crime, fault, or misdemeanour. (TA. [See also طُهًى.]) 4 اطهى He was, or became, skilled in his work, art, or craft. (Az, K.) طَهَا is used by Abu-n-Nejm for طٰه meaning the Chapter of the Kur-án [thus called, because commencing with these two letters, namely, the 20th,] in his saying, مَدَّ لَنَا فِى عُمْرِهِ رَبُّ طَهَا [May the Lord of طٰه lengthen for us his life]. (TA.) [See art. طه.] طَهْوٌ [The cooking of flesh-meat: see 1, first sentence. — — And hence,] (assumed tropical:) A deed, or a performance. (S, K, TA.) Thus in a trad., (S, TA,) in which it is related that it was said to Aboo-Hureyreh, "Didst thou hear this from the Apostle of God?" and he replied وَمَا كَانَ طَهْوِى i. e. (assumed tropical:) And what was my deed, or performance? or, accord. to A 'Obeyd, أَنَا مَا طَهْوِى [I, what is my deed, or performance?] (TA) or فَمَا طَهْوِى What then is my deed, or performance, (S,) if I have not made that relation to be soundly, or well, performed, (S, * TA,) like as the cook does the cooking of food? (TA.) See also طُهًى. طَهْىٌ: see طُهًى. — Also Thin clouds. (TA.) [See also طَهَآءٌ.] — And it is said in the "Nawádir" that سَمِعْتُ طَهْيَهُمْ, as also دَغْيَهُمْ and طَغْيَهُمْ, means I heard their sound, or voice: [or their sounds, or voices:] and one says, فلان فى طهى ونهى [app. فِى طَهْيٍ وَنَهْيٍ, as though meaning Such a one is engaged in clamour and prohibition]. (TA.) طُهًى Broken bits of straw. (K, TA.) طُهًى Cooked flesh-meat. (IAar, K.) [It is said in one place in the TA that الطُهى, with damm, (as though it were الطُّهْىُ, but I suppose الطُّهَى to be meant,) is the subst. from طَهَا اللَّحْمَ.] — Also A sin, crime, fault, misdemeanour, or misdeed; syn. ذَنْبٌ; (K, TA; [in some copies of the K, الذَّنَبُ is put (erroneously, as is said in the TA,) in the place of الذَّنْبُ; and in the CK, الذِّنْبُ;]) as also ↓ طَهْىٌ: and ↓ مَا طَهْوِى in the trad. of Aboo-Hureyreh [mentioned above] is expl. by some as meaning مَا ذَنْبِى [What is my fault?]. (TA.) طَهَآءٌ, (S, K, TA,) with the lengthened ا, (S, TA,) is like طَخَآءٌ; (K, TA; [in some copies of the K, each of these is erroneously written with the shortened ا, without ء;]) i. e. it is a dial. var. of the latter word, signifying High, or elevated, clouds: (S, TA:) or thin clouds: (Ham p. 12: [see also طَهْىٌ:]) [and طَهَاءَةٌ is the n. un.:] one says, مَا فِى السَّمَآءِ طَهَاءَةٌ, meaning There is not in the sky a portion of cloud. (S.) طُهَاوَةٌ The thin skin that is upon milk or blood. (ISd, K.) مَا أَدْرِى أَىُّ الطَّهْيَآءِ هُوَ means I know not what one of mankind, or of the people, he is: (K, TA:) like اىّ الضَّحْيَآءِ: mentioned by Az. (TA.) طَهَيَانٌ The top of a mountain. (K.) — — And A بَرَّادَة [meaning a stand, or shelf, upon which vessels of porous earth, containing water, are placed, in order that the water may become cool]. (K, TA. [In the CK, erroneously, بُرادَة: as is said in the TA, and shown by what here follows, it is with teshdeed; and it is written in my MS. copy of the K بَرَّادَة.]) — — In the saying of ElAhwal El-Kindee, فَلَيْتَ لَنَا مِنْ مَاءِ زَمْزَمَ شَرْبَةً مُبَرَّدَةً بَاتَتْ عَلَى الطَّهَيَانِ [And would that there were for us, of the water of Zemzem, a cooled draught that had passed the night upon the طَهَيَان], it has been expl. as having the former of these meaning, and as having the second thereof, and as meaning a certain mountain in El-Yemen. (TA.) طَاهٍ A cook; (S, K;) a roaster, broiler, or fryer: and a maker, or kneader and baker, of bread: (K:) and, (K, TA,) as some say, (TA,) any dresser, or preparer, of food, (K, TA,) &c., who qualifies it well, rightly, or properly: (TA:) pl. طُهَاةٌ and طُهِىٌّ: (K, TA: [in the CK the latter is written طُهًى, which is evidently wrong; whereas طُهِىٌّ is agreeable with analogy, being originally طُهُوىٌ:]) the fem. is طَاهِيَةٌ, and its pl. is طَوَاهٍ. (TA.) — لَيْلٌ طَاهٍ A dark night. (TA.) أَمْرٌ مَطْهُوٌّ (tropical:) An affair performed, or executed, firmly, soundly, or thoroughly; and matured. (TA.) طوب طُوبٌ Baked bricks; syn. أَجُرٌّ: (S, O, Msb, K:) n. un. with ة: so says Az, and El-Fárábee says the like; and accord. to them it seems to be [genuine] Arabic: accord. to IDrd, it is of the dial. of Syria; but [Fei adds] I think it to be of the dial. of Room: (Msb:) or it is of the dial. of Egypt: (S, O:) [probably of Coptic origin. It is mentioned in the S and K in art. طيب.] أَوْبَةً وَطَوْبَةً, [the latter word] meaning الطِّيبَ, [and both together A return and perfume,] is a phrase which one says to the person entering and to him coming [as though he who said this meant I experience a return that is to me like perfume]. (O.) طُوبَى: see art. طيب. [طَوَّابٌ A baker of bricks: from طُوبٌ: mentioned by Golius, in art. طيب, as occurring in the Hist. Sar.: and it is used in this sense in the present day.] طوح 1 طَاحَ, (S, A, L, K,) aor. يَطُوحُ and يَطِيحُ, (S, L, K,) inf. n. of the former طَوْحٌ, and of the latter طَيْحٌ, (L,) He, or it, perished, or came to nought; (S, A, K;) as also ↓ تطوّح: (A:) or was, or became, at the point of perishing: (K:) and he, or it, (i. e. anything, TA,) went away; passed away; (K, TA;) came to nought. (TA.) — — And (as some say, TA) He, or it, fell; (S, A, K;) and so ↓ تطوّح, as in the phrase تطوّح فِى البِئْرِ [It fell into the well], said of a bucket. (TA.) — — And He lost his way, syn. تَاهَ, (S, A, K,) in the land, (S, K,) or in the desert; as also ↓ تطوّح and ↓ تطيّح. (TA.) And, said of an arrow, It missed its aim. (Har p. 126.) — And أَيْنَ طِيحَ بِكَ Whither hast thou been taken, or carried, away? (A.) And طاح بِهِ فَرَسُهُ His horse went away with him [or carried him away] like an arrow. (A.) And مَا كَانَتْ إِلَّا مَزْحَةً طَاحَ بِهَا لِسَانِى [It was nought but a jest, or joke, which my tongue hastily uttered, or which my tongue let full]. (A.) — — See also the next paragraph. 2 طوّحهُ He caused him, or it, to perish, or come to nought; as also طوّح بِهِ, (A,) and طيّحهُ; (A, and K in art. طيح;) and ↓ اطاحهُ/ signifies the same, (IAar, K,) said of a thing, (K,) or of property, (IAar, and K in art. طيح,) as is also طوّحهُ, (IAar,) and he made it pass away. (K.) And He sent him to a land from which he should not return. (K.) And طوّح بِثَوْبِهِ He cast his garment [app. meaning himself (see a verse of Esh-Shemmákh, or of Leylà, cited voce ثوب)] into a place of destruction; as also طيّح به. (L, and K in art. طيح.) And ↓ طَوَّحَتْهُ الطَّوَائِحُ i. q. قَذَفَتْهُ القَوَاذِفُ (S, K) i. e. Accidents, or events, that cast into places of perdition [cast him thereinto]: (MF, * TK:) one should not say المُطَوِّحَاتُ: it is an extr. phrase, (S, K,) like the phrase in the Kur [xv. 22], وَأَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ accord. to one of the two interpretations thereof: (S:) and ↓ أَطَاحَتْهُ المَطَاوِحُ and الطَّوَائِحُ signify the same, i. e. قَذَفَتْهُ القَوَاذِفُ; (A;) or [rather] the former of these two phrases has a similar meaning [i. e. the places of perdition caused him to fall thereinto; unless مَطَاوِحُ have a signification which I do not find explained]. (TA.) And طوّح بِهِ He incited him, induced him, or made him, to venture upon a desert in which perdition was to be feared. (K, * TA.) — — Also He, or it, caused him to lose his way, syn. تَوَّهَهُ, (S, K,) and so ↓ طاح بِهِ, (Har p. 126,) and طيّحهُ, (K in art. طيح,) and carried him away hither and thither, (S,) or so that he cast himself hither and thither, (K, TA,) and so طوّح بِهِ. (TA.) And طوّح نَفْسَهُ He made himself to be, or become, confounded, or perplexed, and unable to see his right course; like تَوَّهَهَا and تَيَّهَهَا. (S in art. تيه.) — — طوّح بِهِ also signifies He threw it, or cast it, in the air. (K, TA. [For الهَوَآء, Golius and Freytag have read الهَوَى. See 5.]) — — And طوّحهُ He beat him, or struck him, with a staff, or stick. (K.) — طوّح فِى الجِبَالِ He went round about much,

or often, in the mountains; i. q. طَوَّفَ and طَوَّدَ. (S in art. طود.) 3 طاوحهُ He contended with him in casting, or shooting. (L, K.) A poet says, فَأَمَّا وَاحِدٌ فَكَفَاكَ مِنِّى فَمَنْ لِيَدٍ تُطَاوِحُهَا الأَيَادِى Now as for one, what would proceed from me would suffice thee: but who will be responsible for a hand with which several hands contend in casting, or shooting? (L.) 4 أَطْوَحَ see 2, in two places. — — One says also, طاح شَعَرَهُ He, or it, caused his hair to fall off. (K.) [And اطاح قَوَائِمَهُ is said of a horse, or of a man in relation to a horse, app. meaning He made his legs to fall in a particular manner: see مِسْعَرٌ.] — — ما أَطْوَحَهُ and مَا أَطْيَحَهُ i. q. مَا أَتْوَهَهُ and مَا أَتْيَهَهُ: see 4 in art. توه. 5 تطوّح: see 1, in four places. — — Also [He lost his way, or was made to lose his way, and] he cast himself hither and thither (S, K) فِى البِلَادِ in the countries. (S.) — — And He, or it, went and came, or moved to and fro, in the air: and he moved to and fro in sleep, upon the back of a camel. (L.) 6 تَطَاوُحٌ signifies The casting, or throwing, a thing [to and fro,] one with another; or one to, or at, another. (KL.) — — [Hence,] تَطَاوَحَتْ بِهِمُ النَّوَى i. q. تَرَامَتْ [i. e. (assumed tropical:) Distance cast them away, one from another]. (S, A, K.) — — And تَطَاوَحُوهُ بِالضَّرْبِ, and بِالأَمْرِ, They contended with him [in beating, and in the affair]. (A.) نِيَّةٌ طَوَحٌ i. q. بَعِيدَةٌ [app. meaning A distant, or remote, thing, or place, that is the object of an action or a journey]; (K, and O in art. ضرح;) like طَرَحٌ and ضَرَحٌ and طَمَحٌ. (O.) طَوَائِحُ i. q. قَوَاذِفُ, (S, A, K,) i. e. Accidents, or events, that cast into places of perdition: (MF, * TK:) said in the 'Ináyeh to be an anomalous pl. of ↓ مُطِيحَةٌ, from أَطَاحَ meaning " he, or it, caused to pass away," and " to perish, or come to nought. " (MF.) See 2. طَوَّاحٌ is expl. by Freytag as signifying Evilaffecting: but he names no authority.] طُوَّحَةٌ A child's swing, of rope. (TA voce رُجَّاحَةٌ.) طَائِحٌ [part. n. of 1] Perishing [&c.]. (L.) — — See also art. طيح. [طايِحَة, correctly طَائِحَةٌ, is expl. by Freytag, on the authority of the Deewán of the Hudhalees, as meaning An army.] مُطِيحَةٌ: see طَوَائِحُ. مِطْوَاحٌ A staff, or stick, (K, TA,) [as being] an instrument of destruction. (TA.) مَطَاوِحُ i. q. مَقَاذِفُ, (S, K,) which means Places of perdition; (TA in art. قذف;) like مَطَاوِدُ [pl. of مَطَادَةٌ]. (S and TA in art. طود.) [مُتَطَاوَحٌ, app. a mistranscription for مُتَطَاوَحٌ, which lit. means A place of casting, or throwing, to and fro, is expl. by Freytag, on the authority of the Deewán of Jereer, as meaning the intermediate part between the top and bottom of a well.] طوخ 1 طَاخَهُ, (K,) aor. يَطُوخُهُ, (TA,) inf. n. طَوْخٌ; (K;) as also طَاخَهُ, aor. يَطِيخُهُ, inf. n. طَيْخٌ; which is the more common; (TA;) He charged, reproached, or upbraided, him with something bad, evil, abominable, or foul, either said or done. (K.) [See also art. طيخ.] طود 1 طَادَ, (aor. يَطُودُ, inf. n. طَوْدٌ, TK,) It (a thing, TK) was, or became, firm, or steadfast. (Fr, L, K.) 2 طوّد, (S, L, K,) inf. n. تَطْوِيدٌ and تَطْوَادٌ; and ↓ تطوّد; (K;) He went round about much, or often, syn. طَوَّفَ (S, L, K) and طَوَّحَ, (S,) فِى الجِبَالِ in the mountains: (S:) or the former, he went round about much, or often, in the countries to seek the means of subsistence. (IAar, L.) And one says also, طوّد بِنَفْسِهِ [He went round about &c. by himself], and بِفُلَانٍ [with such a one]. (L.) — طوّدهُ, inf. n. تَطْوِيدٌ, He (God) made it high, or tall. (A.) 4 اطاد He made, or rendered, firm, or steadfast: so accord. to Freytag; but he names no authority.] 5 تَطَوَّدَ see 2. 7 انطاد It rose, or ascended, in the air. (K.) طَادٌ Heavy: (K:) and ↓ طَادِىٌّ firm, or steadfast: (L:) or both signify heavy and firm or steadfast. (TA.) — — Also the former, A stallion excited by lust. (K.) طَوْدٌ A mountain: (K:) or a great mountain (S, A, L, K) rising high into the sky: (A:) or i. q. هَضْبَةٌ [either as denoting a hill or mountain or a tract of sand: see the next sentence]: (IAar:) pl. أَطْوَادٌ (A, L, K) and طِوَدَةٌ. (K.) — — And An elevated, or overlooking, tract of sand; (K, TA;) as also هَضْبَةٌ. (TA.) — — And the pl. أَطْوَاد is applied by a poet to signify (tropical:) Camels' humps; as being likened to mountains because of their height. (IAar, L.) — — اِبْنُ الطَّوْدِ means (assumed tropical:) The mass of rock (الجُلْمُودُ) that falls from the upper part of a mountain: (A, L, * K: *) or the echo. (A.) One says, أَسْرَعُ مِنِ ابْنِ الطَّوْدِ (assumed tropical:) Quicker, or swifter, than the mass of rock that falls &c.: or than the echo. (A.) طَادِىٌّ: see طَادٌ. مَطَادَةٌ A desert, or waterless desert, far-extending: (K:) pl. مَطَاوِدُ. (TA.) And the latter (i. e. the pl.), Places of perdition; (K, TA;) it is like مَطَاوِحُ. (S, TA.) مُطَوَّدٌ Remote, or distant. (K.) بِنَآءٌ مُنْطَادٌ A lofty building, (K, TA,) rising high in the air. (TA.) طور 1 طَارَ حَوْلَهُ, aor. يَطُورُ, (TA,) inf. n. طَوْرٌ and طَوَرَانٌ, (K,) He went, or hovered, (حَامَ,) round about it. (K, * TA.) — — Hence, لَا يَطُورُنِى He will not approach my immediate vicinage. (TA.) And لَا تَطُرْ حَرَانَا Approach thou not our environs. (S, O, TA.) And لَا أَطُورُ بِهِ I will not approach him, or it: (S, O, TA:) occurring in a trad. (TA.) And فُلَانٌ يَطُورُ بِفُلَانٍ Such a one as it were hovers round about such a one, and draws near to him. (TA.) مَا أَبْعَدَ طَارَكَ for ما ابعد دَارَكَ: see the remarks on letter ط. طَوْرٌ A time; one time; like the French " fois; " syn. تَارَةٌ: (S, A, O, Msb, K:) pl. أَطْوَارٌ. (S, K, A.) You say, أَتَيْتُهُ طَوْرًا بَعْدَ طَوْرٍ I came to him time after time. (A.) فَعَلَ ذٰلِكَ طَوْرًا بَعْدَ طَوْرٍ He did that time after time. (Msb.) And جِئْتُهُ أَطْوَارًا I came to him several times. (A.) — — And State; condition; quality, mode, or manner; form, or appearance: pl. أَطْوَارٌ. (Msb.) You say, النَّاسُ أَطْوَارٌ Mankind are of divers sorts and conditions. (S, A. *) It is said in the Kur [lxxi. 13], وَقَدْ خَلَقَكُمْ أَطْوَارًا And He hath created you of divers sorts and conditions: (TA:) or of different forms, every one of his proper form: (Th, TA:) or of various aspects and dispositions: (TA:) or one time, a clot of blood; and one time, a lump of flesh: (Akh, S:) or [one time,] seed; then, a clot of blood; then, a lump of flesh; then, bone. (Fr, TA.) — — And Quantity; measure; extent: (K:) limit: (S, A:) a limit between two things. (O, K.) You say, عَدَا فُلَانٌ طَوْرَهُ Such a one exceeded his proper measure, or extent: (TA:) or his proper limit: (S, A, O, TA:) and تَعَدَّى طَوْرَهُ he transgressed the limits of his proper state, or condition. (Msb, TA.) — — A thing that is commensurate, (L, K, TA,) or equal in length [and breadth (see عَدَآءٌ)], (TA,) or correspondent, to a thing; (L, K, TA;) as also ↓ طُورٌ and ↓ طَوَارٌ. (K.) You say of anything that is the equal of another thing, هُوَ طُورُهُ ↓, and ↓ طَوَارُهُ It is the equal of it. (Aboo-Bekr, TA.) You say also, هٰذَا الحَائِطِ ↓ رَأَيْتُ حَبْلًا بِطَوَارِ I saw a rope of the length of this wall. (TA.) And الدَّارُ هٰذِهِ الدَّارِ هٰذِهِ بِطَوَارِ ↓ This house has its wall contiguous to the wall of this [other] house, in one rank, or series. (TA.) And دَارٍ ↓ طَوَارُ, (S, O, K,) and دار ↓ طِوَارُ, (K,) and طُورُهَا, and ↓ طُورَتُهَا, (O,) The part of the فِنَآء [or exterior court, or yard], of a house, that is coextensive with the house; (S, A, O, K; *) i. q. جَوَارُهُ. (K in art. جور.) [See also the next paragraph.] طُورٌ: see طَوْرٌ, latter part, in two places. — — The yard (فِنَآء) of house; (K;) as also ↓ طُورَةٌ. (TA.) [See also طَوَار, voce طَوْرٌ, last signification.] — A mountain: (S, O, K:) or any mountain that produces trees, otherwise a mountain is not so called. (R, TA.) [Hence الطُّورُ is applied to Mount Sinai, which is also called طُورُ سِينَآءَ, and طُورُ سِينِينَ; and to the Mount of Olives, and to several other mountains; as is said in the K &c.] طُورَةٌ: see طَوْرٌ, last signification: and also طُورٌ. طِوَرَةٌ i. q. طِيَرَةٌ [q. v.]; (K;) a dial. var. of the latter word. (O.) طُورِىٌّ Wild; that estranges himself, or itself, from mankind; (S, A, O, K;) applied to a bird, (S, O,) and to a man; (S, A, O;) as also ↓ طُورَانِىٌّ. (O.) You say, حَمَامٌ طُورِىٌّ, and ↓ طُورَانِىٌّ, Wild pigeons: (S, TA:) so called in relation to الطُّورُ, a certain mountain; or the mountain is called طُرَّان, and [if so] it is an irreg. rel. n.: or that have come from a distant country. (TA.) [See also عُزْفٌ.] And أَعَارِيبُ طُورِيُّونَ Wild Arabs of the desert, that avoid the towns and villages, from fear of epidemic disease, and of perdition: as though they were thus called in

relation to the mountain named الطُّور, in Syria. (TA.) And رَجُلٌ طُورِىٌّ A stranger. (O, TA.) — — مَا بِهَا طُورِىٌّ, (S, A, O, K,) and ↓ طُورَانِىٌّ, (Lth, O, K,) There is not in it (i. e. بِالدَّارِ in the house, A, TA) any one: (Lth, S, A, O, K:) as also دُورِىٌّ. (TA.) طُورَانِىٌّ: see طُورِىٌّ, in three places. طَوَارٌ and طِوَارٌ: see طَوْرٌ, latter part, in six places. بَلَغَ فُلَانٌ فِى العِلْمِ أَطْوَرَيْهِ Such a one attained the two extremes of science, or learning; (S, O;) the beginning and the end thereof; (S, O, K;) as also أَطْوَرِيهِ: (K:) or the latter, which is the form mentioned by AZ, (S, O,) and by IAar, (Sh, TA,) signifies the utmost point thereof; accord. to AZ, as related by A 'Obeyd: (S, O:) or he attained, in science, or learning, his utmost, and his ambition; accord. to IAar: (Sh, TA:) or بَلَغَ أَطْوَرَيْهِ he attained the utmost of his endeavour. (L.) — — بَلَغْتُ مِنْ فُلَانٍ أَطْوَرَيْهِ I did the utmost in the case of such a one. (ISk, TA.) — — رَكِبَ فُلَانٌ الدَّهْرَ وَأَطْوَرَيْهِ [Such a one encountered fortune and] its two extremes. (As, TA.) — — لَقِىَ مِنْهُ الأَطْوَرِينَ, with kesr to the ر, He experienced from him, or it, calamity. (As, O, K.) طوس 1 طَاسَ, aor. يَطُوسُ, (S, TA,) inf. n. طَوْسٌ, (S, A, K, TA,) He was, or became, beautiful, (S, A, K, TA,) and bright, or fresh, (K, TA,) in face, (S, A, K, TA,) after illness: (K, TA:) from الطَّوْسُ signifying "the moon:" so in the T: ascribed by Sgh to AA. (TA.) [In one copy of the S, this verb is omitted.] — طاس الشَّىْءَ, (M, O,) aor. as above, (O,) inf. n. طَوْسٌ, (M, A, O, K,) He trod, or trod upon, the thing; (M, A, * O, K; *) [like دَاسَهُ;] and broke it: (M, O:) so says IDrd: (O:) and الطَّوْسُ is like الوَطْسُ. (TA.) 2 مَا أَدْرِى أَيْنَ طَوَّسَ بِهِ I know not whither he has gone (T, O, K) [with him, or it]. (K.) 5 تَطَوَّسَتْ She (a woman, A, K, or a girl, M) adorned herself: (M, A, Sgh, K:) [as though she made herself like a طَاوُوس, or peacock.] — — تطوّس He (a pigeon) shook, or ruffled, his feathers: you say, الحَمَامُ يَكْسَحُ بِذَنَبِهِ حَوْلَ الحَمَامَةِ وَيَتَطَوَّسُ لَهَا The male pigeon sweeps with his tail around the female pigeon, and shakes, or ruffles, his feathers to her. (A, TA.) طَاسٌ [A drinking-cup; also vulgarly called طَاسَة;] a certain thing in which one drinks; (S, K;) or with which one drinks; accord. to AHn, also called قَاقُزَّةٌ. (M.) طَوْسٌ The moon: (IAar, T, S, K: but omitted in one copy of the S:) or the moon a little after, or before, the change; i. q. هِلَالٌ: pl. أَطْوَاسٌ. (M.) طُوَاسٌ, (M, TA,) thus correctly, as written by El-Urmawee, with damm; not with fet-h, as in the K and as written by Sgh; (TA;) [in the O, طَوَاسُ;] One of the nights of the last part of the [lunar] month; (M;) one of the nights called لَيَالِى المُحَاقِ. (O, K.) طَاوُوسٌ, (S, M, A, &c.,) of the measure فَاعُولٌ, (Msb,) the hemzeh being a substitute for و, (M,) [The peacock;] a certain bird, (S, M, A, O, K,) beautiful, (M, TA,) and well known: (O, Msb, K:) dim. طُوَيْسٌ, formed after the rejection of the augmentative letters: (S, O, Msb, K:) pl. طَوَاوِيسُ (M, A, K) and (sometimes, M) أَطْوَاسٌ, (M, O, K,) by the rejection of what is augmentative: (M:) the former pl. is the more known. (TA.) — — (assumed tropical:) A goodly, or beautiful, man; (ElMuärrij, O, K;) in the dial. of Syria. (ElMuärrij, O.) — — (assumed tropical:) Silver; (A, O, K;) in the dial. of El-Yemen. (A, O.) — — (assumed tropical:) Verdant land, wherein, (O, K,) or whereon, (T, O,) is every kind of plant, (O, K,) or of flowers, in the days of spring. (T, O.) مُطَوَّسٌ Goodly, or beautiful; (M, A, Msb, K;) applied to a face, (A, TA,) or other thing. (Msb, K.) طوع 1 طَاعَ لَهُ, (T, S, O, Msb, K,) and طَاعَهُ, (Msb,) first pers. طُعْتُ, (Zj, O, Msb, *) aor. يَطُوعُ, (T, S, O, Msb, K,) inf. n. طَوْعٌ; (T, Msb, TA;) and, first pers. طِعْتُ, (Zj, O, Msb, *) aor. يَطَاعُ, (T, O, Msb, K,) a good dial. var., (T, TA,) and يَطِيعُ, (Msb, and K in art. طيع,) inf. n. طَيْعٌ; (TA in art. طيع;) three dial. vars., coordinate to قَالَ and خَافَ and بَاعَ; (Msb;) He was, or became, submissive to him; (S, O, Msb, K;) as also ↓ انطاع له; (AO, S, O, Msb;) and ↓ اطاعهُ, inf. n. إِطَاعَةٌ, and subst. [i. e. quasi-inf. n.] ↓ طَاعَةٌ: (Msb:) or i. q. ↓ اطاع; (T, TA;) which is expl. by ISd as meaning he was, or became, gentle, and submissive; as also طَاعَ, aor. يَطَاعُ: (TA:) [or each of these two verbs may be rendered he was, or became, obedient; or he obeyed; when by this is meant compliance with another's will or wish, not with a command: but] one says, ↓ أَمَرَهُ فَأَطَاعَهُ [He commanded him and he obeyed him], with ا, not otherwise; (S;) or أَمَرَهُ فَأَطَاعَ [he commanded him and he obeyed]; for it is said that ↓ الطَّاعَةُ is never otherwise than a consequence of a command; and IF says that when one goes by command of another you say of him اطاعهُ: (Msb:) Er-Rághib says that ↓ الطَّاعَةُ is like الطَّوْعُ; but is mostly used as meaning obedience to a command [or the like; whence the saying, اَللّٰهُمَّ لَا تُطِيعَنَّ لِى شَامِتًا, expl. in art. شمت]: (TA:) and ↓ طاوعهُ, also, signifies he obeyed him; like ↓ اطاعهُ: you say, طاوعهُ ↓ عَلَى أَمْرِ كَذَا he obeyed him in respect of such an affair. (MA. [But see 3 below.]) — — [Hence,] لِسَانُهُ لَا يَطُوعُ بِكَذَا (assumed tropical:) His tongue will not aid, or assist, him with such a thing. (S, O.) See also 2. [And see 3.] — — And sometimes (S) one says, طَاعَ لَهُ المَرْتَعُ, (S, O, K,) like ↓ اطاع له, (ISk, S, O,) or like اطاعهُ, (K,) meaning (tropical:) The pasturage enabled him to pasture his cattle upon it (S, O, K, * TA) wheresoever he would, (TA,) and was ample to him; (O, TA;) and it was not inaccessible to him. (TA.) 2 تَطْوِيعٌ [primarily] signifies The making obedient; or the causing to obey. (KL.) — — فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ, (S, O, Msb, * K, *) in the Kur [v. 33], means (tropical:) And his soul, or mind, facilitated to him [the slaying of his brother]; (Akh, S, O, Msb, TA;) like طَوَّقَتْهُ; (Akh, S, O, TA;) and like ↓ طَاوَعَتْهُ, [which is one of the explanations in the O and K, and] which means the same; (Msb;) and accord. to this explanation it is tropical: Mbr says that it is an instance of فَعَّلَتْ from الطَّوْعُ; and ↓ طَاعَتْ and طَوَّعَتْ are said to signify alike: (TA:) or the meaning is, aided him, or assisted him; (Fr, O, K;) accord. to which explanation, and that of Mbr, فِى is said by Az to be suppressed; the meaning being, فِى قَتْلِ أَخِيهِ; or لِقَتْلِ أَخِيهِ; and he prefers the explanation of Akh: (TA:) or the meaning is, (O, K,) accord. to Mujáhid, (O,) encouraged him, and (O, K) A 'Obeyd says that by this Mujáhid meant (TA) aided him, and complied with his wish. (O, K, TA,) 3 طاوعهُ, (IF, Msb, K, TA,) inf. n. مُطَاوَعَةٌ, (S, O, TA,) and quasi-inf. n. طَوَاعِيَةٌ, (TA,) i. q. وَافَقَهُ [as meaning He complied with him]. (IF, S, * O, * Msb, K, * TA.) You say, طاوعت المَرْأَةُ زَوْجَهَا, quasi-inf. n. طَوَاعِيَةٌ, The woman complied with her husband. (TA.) It is said that طاوعهُ differs from أَطَاعَهُ. (Msb, TA.) But see 1, latter half, in two places. — — See also 2. — — One says also, طاوع لَهُ المُرَادُ (tropical:) The thing wished, or desired, or sought after, [was, or became, easy of attainment to him; or] came to him easily. (TA.) 4 اطاع, inf. n. إِطَاعَةٌ, and quasi-inf. n. طَاعَةٌ: see 1, in four places. It also signifies He consented; or complied with what was desired of him; and so ↓ استطاع. (TA.) — — [Hence,] اطاع لَهُ المَرْتَعُ: see 1, last sentence. One says also, اطاع النَّخْلُ, (S, O,) and الشَّجَرُ, (S, O, K,) (tropical:) The palm-trees, (S, O, TA,) and the trees, (S, O, K, TA,) had ripe fruit, that might be gathered. (S, O, K, TA.) And اطاع التَّمْرُ (assumed tropical:) The dates attained, or were near, to the time, or season, for their being cut off. (TA.) 5 تطوّع لِلشَّىْءِ and تطوّعهُ He desired the thing; or sought it; or sought it by artful, or skilful, management: or he constrained himself to do it: or he took it, or imposed it, upon himself submissively. (TA.) You say, تَطَوَّعْ لِهٰذَا الأَمْرِ حَتَّى تَسْتَطِيعَهُ, (S,) and ↓ تَطَاوَعْ, (S, K, *) Constrain thyself to acquire ability to perform this affair until thou shalt be able to perform it. (S.) And تطوّع بِالشَّىْءِ He did the thing without its being incumbent, or obligatory, on him; syn. تَبَرَّعَ بِهِ. (S, O, * Msb.) مَنْ تَطَوَّعَ خَيْرًا, in the Kur ii. 153 [and 180], means Whoso does good that is not obligatory on him: (Jel:) or does good in

obedience, whether obligatory or supererogatory: or does good beyond what is obligatory on him: (Bd:) خَيْرًا being for بِخَيْرٍ: (Bd, * Jel:) or it is an epithet qualifying an inf. n. suppressed: or the verb is made trans. as implying the meaning of أَتَى or فَعَلَ: (Bd:) and the Koofees, except 'Ásim, read يَطَّوَّعْ, for يَتَطَوَّعْ. (Az, * O, TA. *) [Hence,] صَلَاةُ التَّطَوُّعِ The supererogatory prayer; syn. النَّافِلَةُ. (O, K.) And Az says that تَطَوُّعٌ signifies A thing that one does spontaneously, not made obligatory on him by an ordinance of God; as though it were made a subst. (TA.) 6 تَطَاوَعَ see the next preceding paragraph. 7 إِنْطَوَعَ see 1, first sentence. 10 استطاع, (S, O, Msb, K,) inf. n. اِسْتِطَاعَةٌ, (S, O, Msb,) originally اِسْتِطْوَاعٌ, (O, B, TA,) i. q. أَطَاقَ [meaning He was able; and he was able to do, or accomplish, a thing, and to acquire or obtain it, and to have it, &c.]; (K, TA; [in the CK, erroneously, أَطَاعَ, which, however, correctly explains one meaning of استطاع, as will be seen by what follows;]) the inf. n. being syn. with إِطَاقَةٌ, (S, O, TA,) or طَاقَةٌ, (Msb,) and قُدْرَةٌ: (Msb, TA:) but it is said peculiarly of a human being [or a rational creature], whereas اطاق is used in a general manner: (IB, TA:) and the application of the former requires a peculiar constitution of the agent, and the conception of the act, and the fitness of the object to be acted upon or effected, and the possession of an instrument when the action is instrumental as in the case of writing: (Er-Rághib, TA:) and one says also, (K,) or sometimes they said, (S, O, Msb,) اِسْطَاعَ (S, O, Msb, K,) aor. يَسْطِيعُ, (S, O, Msb,) with fet-h [to the first letter]; (Msb;) rejecting the ت, deeming it difficult of utterance with the ط, and disliking to incorporate it into the ط because the س would then become movent, which it never is: Hamzeh (i. e. Ez-Zeiyát, TA, not Khallád, O, K, TA) read, [in the Kur xviii. 96,] فَمَا اسْطَّاعُوا, with idghám, combining two quiescent letters: (S, O, K:) this reading is said by Zj, as on the authority of Kh and Yoo and Sb and others, to be incorrect; but Abu-l-'Abbás Ahmad Ibn Mohammad Ibn-'Abd-El-Ghanee Ed-Dimyátee, who died in the year [of the Flight] 1116, and Ibn-El-Jezeree, and El-Háfidh Aboo-'Amr, contradict him, affirming it to be allowable: (TA:) and Akh says, (S, O,) and some of the Arabs say اِسْتَاعَ, aor. يَسْتِيعُ, (S, O, K,) rejecting the ط; (S, O;) which Zj holds to be not allowable in reading [the Kur-án]: (TA:) and some of the Arabs say أَسْطَاعَ, aor. يُسْطِيعُ, [in the CK, erroneously, يَسْطِيعُ,] with the disjunctive ا [in the former], meaning أَطَاعَ, aor. يُطِيعُ, (Akh, S, O, K,) making the س to be a substitute for the suppressed vowel of the medial radical letter of the verb [اطاع], (Akh, S, O,) for, as is said by Kh and Sb, أَطَاعَ is originally أَطْوَعَ; (TA;) or, as AZ says, the verb in this case, with damm to the aor., is likened to أَفْعَلَ, aor. يُفْعِلُ, inf. n. إِفْعَالٌ: (Msb:) but Zj says that he who reads فَمَا اسَطَّاعُوا errs; for the س of إِسْتَفْعَلَ is never movent: and Sb mentions مَا أَسْتَتِيعُ; holding it to be an instance of substitution. (TA.) — — See also 4. Some say that هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنَزِّلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَآءِ, in the Kur [v. 112], means هَلْ يُجِيبُ [i. e. Will thy Lord consent, or comply with the desire, that He should send down to us a table with food upon it from Heaven?]: (Er-Rághib, TA:) — — and Ks read هَلْ تَسْتَطِيعُ رَبَّكَ, meaning Wilt thou demand of thy Lord that He consent, or comply with the desire? (O, TA:) for استطاعهُ signifies also He demanded his obedience, and his consent, or compliance with what he desired of him. (TA.) طَاعٌ accord. to the copies of the O and K; but some say طَاعِ accord. to the O: see طَائِعٌ, in three places. طَوْعٌ: see طَائِعٌ, in seven places. طَاعَةٌ [quasi-inf. n. of 4: as a simple subst., sometimes meaning Submission, or submissiveness: but mostly, obedience to a command]: see 1, in three places; and see also طَوَاعِيَةٌ. — [See also طَائِعٌ, of which it is a pl.] طَوَاعَةٌ: see what next follows. طَوَاعِيَةٌ i. q. ↓ طَاعَةٌ: (S, O, K:) so in the saying فُلَانٌ حَسَنُ الطَّوَاعِيَةِ لَكَ [Such a one is good in obedience to thee]: (S, O, TA:) or it is a subst. from 3 [q. v.]; and so ↓ طوَاعَة [app. طَوَاعَةٌ]. (L, TA.) طَائِعٌ (S, O, Msb, K) and ↓ طَاعٌ, (O, K,) and some say ↓ طَاعِ, formed from طَائِعٌ by transposition, (O,) and ↓ طَيِّعٌ, signify the same, (S, O, Msb, K,) i. e. Being, or becoming, submissive; [or, simply, submissive; and obeying; or obedient;] (Msb;) and ↓ طَوْعٌ, originally an inf. n., is likewise used as syn. with طَائِعٌ: (Ham p. 408:) the pl. is طُوَّعٌ, (S, O, K,) i. e. pl. of طَائِعٌ, (S, O,) and طَاعَةٌ is [also a pl. of طَائِعٌ, like as بَاعَةٌ is of بَائِعٌ; or] syn. with مُطِيعُونَ: (TA in art. سوع:) [whence one says, دَخَلَ فِى طَاعَتِهِ, and خَرَجَ مِنْ طَاعَتِهِ, He entered among, and he quitted, his obeyers, or those who obeyed him; i. e. he became obedient, and he became disobedient, to him:] and ↓ مِطْوَاعٌ, (S, O, K,) pl. مَطَاوِيعُ, (TA,) is [app., agreeably with analogy, an intensive epithet, meaning very submissive or obedient, but is said to be, in like manner,] syn. with مُطِيعٌ, (S, O, K,) applied to a man: (S, O:) and ↓ مِطْوَاعَةٌ, applied to a man, [is app. a doubly intensive epithet; or] is syn. with مِطْوَاعٌ: (TA:) and is applied to a pl. number, as meaning compliant and submissive. (Har p. 237.) One says, جَآءَ فُلَانٌ طَائِعًا Such a one came [submissively, or obediently, or willingly,] not being compelled against his will. (S, O.) And a poet says,

حَلَفْتُ بِالبَيْتِ وَمَا حَوْلَهُ ↓ مِنْ عَائِذٍ بِالبَيْتِ أَوْطَاعِ

[I swore, or have sworn, by the House of God (i. e. the Kaabeh), and what are around it, of such as betakes himself for refuge to the House or of such as renders obedience by visiting it]. (O.) And one says also, ↓ جَآءَ طَيِّعًا [He came of his own accord, or willingly]. (M and TA voce ذُو.) And ↓ طَيِّعُ اللِّسَانِ (tropical:) A man chaste, or eloquent, in speech. (TA.) And ↓ نَاقَةٌ طَيِّعَةُ القِيَادِ and ↓ طَوْعُ القِيَادِ (assumed tropical:) A she-camel that is gentle; [or tractable;] that does not contend with her leader. (TA.) And ↓ فَرَسٌ طَوْعُ العِنَانِ (tropical:) A traciable horse. (S, O, K, TA.) And ↓ فُلَانٌ طَوْعُ يَدِكَ (tropical:) Such a one is submissive to thy hand. (S, O, K, TA.) And ↓ اِمْرَأَةٌ طَوْعُ الضَّجِيعِ A woman submissive to the bedfellow. (TA.) And ↓ فُلَانٌ طَوْعُ المَكَارِهِ (assumed tropical:) Such a one is submissive to misfortunes, [being] subject thereto. (T, TA.) [See also an ex. of ↓ طَوْعٌ in a verse cited in art. شمت voce شَامِتَةٌ.] ↓ هُوَ أَطْوَعُ السِّنَانِ means (assumed tropical:) He is one to whom the spear-head is subservient, howsoever he will. (K in art. سن.) طَيِّعٌ: see the next preceding paragraph, in four places. أَطْوَعُ [as signifying More, and most, submissive or obedient is regularly formed from طَاعَ; or] is from الطَّاعَةُ [i. e. from أَطَاعَ], and similar to أَجْوَبُ [from أَجَابَ, and therefore anomalous]. (M and L in art. جوب.) أَطْوَعُ مِنْ فَرَسٍ, and مِنْ كَلْبٍ, [More submissive, or obedient, that a horse, and than a dog,] are provs. (Meyd.) — — [It app. signifies also Very submissive or obedient: see an ex. in a verse cited voce تَبَدَّعَ. — — And it is also a simple epithet, like أَهْوَنُ &c.:] see طَائِعٌ, last sentence. شُحٌّ مُطَاعٌ means A niggardliness that is obeyed by him who is characterized thereby, by the refusing rights, or dues, (O, K,) which God has rendered obligatory on him, in respect of his property: occurring in a trad. of the Prophet. (O.) And المُطَاعُ, as a name of the Prophet, means He whose prayer is answered; whose intercession for his people is accepted. (TA.) مِطْوَاعٌ: see طَائِعٌ, first sentence. مِطْوَاعَةٌ [an epithet of a very rare form, like مِعْزَابَةٌ, q. v.]: see طَائِعٌ. مُطَاوِعٌ an epithet applied by the grammarians to (tropical:) A verb that is intransitive [such as I term quasi-passive; expl. as meaning a verb whose (grammatical) agent receives the effect of the action of the agent of another verb (فِعْلٌ يَقْبَلُ فَاعِلُهُ أَثَرَ فِعْلِ فَاعِلِ فِعْلٍ آخَرَ)]. (S, O, TA.) المُطَّوِّعَةُ and المُطَّوِّعِينَ: see what follows. مُتَطَوِّعٌ A supererogator in any good act. (O, K.) One says, فَعَلَهُ مُتَطَوِّعًا [He did it without its being incumbent, or obligatory, on him; supererogatorily: or gratuitously, unasked, or unbidden: or disinterestedly; not seeking, or desiring, a compensation: syn. مُتَبَرِّعًا]. (S and K

in art. برع.) And ↓ المُطَّوِّعَةُ means Those who exceed what is obligatory on them in fighting, or warring, against unbelievers or the like; (S, O, Msb;) originally المُتَطَوِّعَةُ: (Msb:) hence ↓ المُطَّوِّعِينَ in the Kur ix. 80; originally المُتَطَوِّعِينَ. (S, O.) طوف 1 طَوَفَ The inf. n. طَوَافٌ primarily signifies, accord. to Er-Rághib, The act of going, or walking, in an absolute sense: or the going, or walking, around, or otherwise. (MF, TA.) [Hence,] طَافَ حَوْلَ الشَّىْءِ, (S,) or بِالشَّىْءِ, (Msb,) or حَوْلَ الكَعْبَةِ, (O, K,) and بِهَا, (K,) aor. يَطُوفُ, (S, O, Msb,) inf. n. طَوْفٌ (S, O, Msb, K) and طَوَافٌ (O, Msb, K, and mentioned also in the S but not there said to be an inf. n.) and طَوَفَانٌ, (S, O, K,) [and perhaps طُوفَانٌ, q. v.,] He went round or round about, circuited, or circuited around, or compassed, (Msb, TA,) the thing, (S, Msb,) or the Kaabeh; (O, K;) and so طَافَ, aor. يَطِيفُ; (Msb; [but this I think doubtful;]) and ↓ تطوّف, (S, Msb, K,) and ↓ اِطَّوَّفَ, a variation of that next preceding, (Msb, TA,) inf. n. اِطِّوَافٌ; (TA;) and ↓ استطاف, (S, Msb, K,) as also ↓ استطافهُ; (TA;) and ↓ اطاف بِهِ, (Msb,) or عَلَيْهِ; (TA;) and ↓ طوّف, inf. n. ↓ تَطْوِيفٌ; (K;) or this last signifies he did so much, or often. (S, TA.) And طاف بِالقَوْمِ, aor. يَطُوفُ, inf. n. طَوْفٌ and طَوَفَانٌ and مَطَافٌ, He went round about [or round about among] the people, or party; as also ↓ اطاف: the aor. of the former verb occurs in the Kur lvi. 17 and lxxvi. 19, trans. by means of عَلَى. (TA.) And طُفْتُ بِهِ عَلَى البَيْتِ [I went round the House of God, i. e. the Kaabeh, with him; or] I made him to go round, or to circuit, or compass, the House. (Msb. [The vulgar in the present day say ↓ طَوَّفْتُهُ: and they apply the appellation ↓ مُطَوِّف to One who makes the circuits round the Kaabeh with a pilgrim, and serves to conduct him round about to the other sacred objects, or places.]) You say also, طاف فِى البِلَادِ, inf. n. طَوْفٌ and تَطْوَافٌ, He journeyed [or journeyed round about] in the countries, or tracts of country; and so [or as meaning he did so much or often] ↓ طوّف, inf. n. تَطْوِيفٌ and تَطْوَافٌ. (TA. [In one place in the TA, the latter inf. n. is said to be with kesr, so that it is like تِبْيَانٌ; but see this latter, which is very extr.: see also تِطْوَافٌ below.]) ↓ لَأَطُوفَنَّ طَوْفَهُ means the same as لَأَسْعَرَنَّ سَعْرَهُ [app. I will assuredly practise circumvention like his practising thereof]. (Fr, O and K in art. سعر, q. v.) — — See also 4, in two places. — طَافَ, (S, Mgh, O, Msb, K,) aor. as above, (S, O, Msb,) inf. n. طَوْفٌ, (S, Mgh, O, Msb,) from طَوْفٌ signifying غَائِطٌ; (S, O;) as also ↓ اِطَّافَ, (IAar, S, K, TA, [in the CK, erroneously, اِطَّأَفَ,]) He voided his excrement, or ordure; (Mgh, Msb; *) or he went away (S, O, K) to the field, or open tract, (S, O,) to void his excrement, or ordure. (S, O, K.) 2 طَوَّفَ see 1, in three places. — — You say also, طوّف النَّاسُ, and الجَرَادُ, The men, or people, and the locusts, filled the land like the طُوفَان [or flood]. (TA.) 4 أَطْوَفَ see 1, in two places. — — اطاف بِالشَّىْءِ signifies also He, or it, surrounded, or encompassed, the thing. (Msb.) — — And اطاف بِهِ He came to him; visited him; or alighted at his abode as a guest; syn. أَلَمَّ بِهِ: and he approached him; or drew, or was, or became, near to him; syn. قَارَبَهُ. (S, K.) [And] طَافَ ↓ بِالنِّسَاءِ, aor. يَطُوفُ; and اطاف; He came to women, or the women; visited them; or alighted at their abodes as a guest; syn. أَلَمَّ (Msb.) And اطاف بِهِ and عَلَيْهِ He came to him by night: and sometimes improperly used as meaning by day: a poet says, أَطَفْتُ بِهَا نَهَارًا غَيْرَ لَيْلٍ وَأَلْهَى رَبَّهَا طَلَبُ الرِّحَالِ [I came to her by day, not by night, while the seeking for the camels' saddles, or for the things necessary for his journey, or for the places of alighting, diverted her lord, or husband, from attending to her]. (TA.) And طاف ↓ بِهِ الخَيَالُ, aor. يَطُوفُ, inf. n. طَوْفٌ; and, as As used to say, طاف, aor. يَطِيفُ, inf. n. طَيْفٌ; The خيال [i. e. apparition, or phantom,] came to him, or visited him, (أَلَمَّ بِهِ,) in sleep. (TA.) 5 تطوّف and اِطَّوَّفَ: see 1, first sentence. 8 اِطَّافٌ: see 1, last sentence. 10 إِسْتَطْوَفَ see 1, first sentence, in two places. طَافٌ A man who goes round, or round about, much, or often; (S, O, K;) [and] so ↓ طَوَّافٌ: and ↓ طَوَّافَةٌ a woman who goes round, or round about, much, or often, to the tents, or houses, of her female neighbours. (Msb.) — See also طُوف. طَوْفٌ in the phrase أَصَابَهُ مِنَ الشَّيْطَانِ طَوْفٌ, i. q. طَائِفٌ. (TA. See طَائِفٌ below, and in art. طيف.) — — [Also A kind of float composed of] inflated water-skins bound together, (S, O, Msb, K,) with wood [or planks] laid upon them, (Msb,) so as to have the form of a flat roof, (S, O, Msb, K,) upon the water; (Msb;) used for embarking thereon upon the water and for carriage thereon (S, O, K, TA) of wheat or other provisions and of men, and for the crossing [of rivers] thereon: (TA:) i. q. رَمَثٌ: and sometimes it is of wood, or timber: (S, O:) accord. to Az, a thing upon which large rivers are crossed, made of canes and of pieces of wood bound together, one upon another, and then bound round with ropes of the fibres or leaves of the palm-tree so as to be secure from its becoming unbound; after which it is used for embarking thereon and crossing, and sometimes it is laden with a load proportionate to its strength and its thickness: and it is also called عَامَةٌ, without teshdeed to the م: (TA:) pl. أَطْوَافٌ. (Msb, TA.) — — And The bull (ثَوْر) around which turn the oxen in the treading [of corn]. (TA.) [See طَائِفٌ.] — — And i. q. قَلْدٌ [app. as meaning A portion of water for irrigation: for it is immediately added], and طَوْفُ القَصَبِ signifies the quantity of water with which the canes are irrigated. (TA.) — Also The foul matter that comes forth from the child after suckling: (El-Ahmar, Msb, TA:) and by a secondary application, (Msb,) human excrement, or ordure, (S, Mgh, O, Msb, K,) in an absolute sense: (Msb:) what Er-Rághib says respecting it indicates that this is metonymical. (TA.) أَخَذَهُ بِطُوفِ رَقَبَتِهِ and ↓ بِطَافِ رقبته i. q. بِصُوفِ رقبته (S, K) and بِصَافِهَا. (K.) طُوفَانٌ An overpowering rain: and overpowering water, [a meaning erroneously assigned in the CK to طَوَّاف instead of طُوفَان,] that covers [or overwhelms] everything; (S, K, TA;) in the common conventional acceptation, water abounding to the utmost degree; [i. e. a flood, or deluge;] such as befell the people of Noah; (TA;) or طُوفَانُ المَاءِ signifies the water that covers [or overwhelms] everything: (Msb:) and a drowning torrent: (K:) and (assumed tropical:) much of anything, [like as we say a flood of anything,] such as includes the generality of persons, or things, within its compass: (K, TA:) and particularly (assumed tropical:) death; or quick, or quick and wide-spreading, death; or death commonly, or generally, prevailing; (TA;) or quick, or quick and wide-spreading, death, commonly, or generally, prevailing: and (assumed tropical:) quick [and extensive] slaughter: (K:) and (assumed tropical:) any accident [or evil accident] that besets a man: and (assumed tropical:) trial, or affliction: (TA:) and El-'Ajjáj likens to the rain, or water, thus called, the darkness of night; using the phrase طُوفَانُ الظَّلَامِ; (Kh, S;) by which he means (assumed tropical:) the intensity of the darkness of the night: (TA:) طُوفَانٌ is said to be a pl. [or coll. gen. n.]; (Msb, TA;) and its sing. [or n. un.] is طُوفَانَةٌ, (S, Msb, K, TA,) accord. to analogy: (S:) thus says Akh: (S, TA:) or it is an inf. n., like رُجْحَانٌ and نُقْصَانٌ; and is from طَافَ, aor. يَطُوفُ: (Msb, TA:) thus says Abu-l- 'Abbás; and he says that there is no need of seeking for it a sing.: some say that it is of the measure فُلْعَانٌ, from طَفَا المَاءُ, aor. يَطْفُو, meaning " the water rose," or " became high; " the ل being transposed to the place of the ع; but this is strange. (TA.) طَوَافٌ [is an inf. n. of 1, q. v., sometimes used as a simple subst., and] has for its pl. أَطْوَافٌ [which is regularly pl. of طَوْفٌ]. (TA.) طَوَّافٌ; and its fem., with ة: see طَافٌ. — — The former signifies also A servant who serves one with gentleness and carefulness: (K, TA:) pl. طَوَّافُونَ: so says AHeyth:

IDrd explains the pl. as meaning servants, and male slaves. (TA.) It is said in a trad., respecting the she-cat, that it is not unclean, but is مِنَ الطَّوَّافِينَ عَلَيْكُمْ, or الطَّوَّافَاتِ; [i. e. of those that go round about waiting upon you;] she being thus put it. the predicament of the slaves: whence the saying of En-Nakha'ee, that the she-cat is like some of the people of the house, or tent. (TA.) [In the CK, a meaning belonging to طُوفَان is erroneously assigned to طَوَّاف.] — Also A maker of the طَوْف that is composed of [inflated] water-skins [&c.] upon which one crosses [rivers &c.]. (TA.) طَائِفٌ part. n. of طَافَ, signifying Going round or round about, &c. (Msb.) — — [And hence,] The عَسَس [quasi-pl. n. of عَاسٌّ]; (S, O, K, TA;) [i. e.] the patrol, or watch that go the round of the houses; thus expl. by Er-Rághib; and said to mean particularly those who do so by night. (TA.) — — And The bull that is next to the extremity, or side, of the كُدْس [or wheat collected together in the place where it is trodden out]. (Ibn-'Abbád, K.) [See طَوْفٌ.] — — The طَائِف of the bow is The part between the سِيَة [or curved portion of the extremity] and the أَبْهَر [q. v.]: (S, K:) or near [the length of a cubit or] the bone of the fore arm from its [middle portion called the] كَبِد [thus I render قَرِيبٌ مِنْ عَظْمِ الذِّرَاعِ مِنْ كَبِدِهَا, which, I think, can have no other meaning]: or the طَائِفَانِ are [two parts] exclusive of the two curved ends (دُونَ السِّيَتَيْنِ): (K: [this last explanation seems to leave one of the limits of each طائف undefined:]) or, accord. to AHn, the طائف of the bow is the part beyond its كُلْيَة [q. v.], above and below, [extending] to the place of the curving of the end of the bow: the pl. is طَوَائِفُ. (TA.) — — لَأَقْطَعَنَّ مِنْهُ طَائِفًا occurs in a trad. respecting a runaway slave, as meaning [I will assuredly cut off] some one, or more, of his أَطْرَاف [app. meaning fingers]: or, as some relate it, the word is طَابِقًا. (TA.) And Aboo-Kebeer El-Hudhalee says, تَقَعُ السُّيُوفُ عَلَى طَوَائِفَ مِنْهُمُ meaning, it is said, [The swords fall upon] arms and legs or hands and feet [of them: but in this case, طَوَائِف may be pl. of ↓ طَائِفَةٌ]. (TA.) — One says also, أَصَابَهُ مِنَ الشَّيْطَانِ طَائِفٌ [A visitation from the Devil befell him]; and ↓ طَوْفٌ likewise, in the same sense. (TA. [See also طَيْفٌ.]) طَائِفَةٌ A detached, or distinct, part or portion; a piece, or bit; [or somewhat;] of a thing: (S, Msb, K:) and a فِرْقَة of men [i. e. a party, portion, division, or class, thereof; as those of one profession or trade: a body, or distinct community: a sect: a corps: and sometimes a people, or nation]: (Msb:) and a company, or congregated body, (Msb, KL,) of men, at least consisting of three; and sometimes applied to one; and two: (Msb:) or one: and more than one: (S, K:) so, accord. to I' Ab, in the Kur xxiv. 2: (S:) or up to a thousand: (Mujáhid, K:) or at least two men: ('Atà, K:) or one man; (K;) as is said also on the authority of Mujáhid; (TA;) so that it is syn. with نَفْسٌ [as meaning a single person, or an individual]: (K:) [and sometimes it is applied to a distinct number, or herd &c., of animals:] Er-Rághib says that when a plural or collective number is meant thereby, it is [what lexicologists term] a pl. of طَائِفٌ; and when one is meant thereby, it may be a pl. metonymically used as a sing., or it may be considered as of the class of رَاوِيَةٌ and عَلَّامَةٌ and the like: (TA:) [pl. طَوَائِفُ.] — — See also طَائِفٌ, last sentence but one. طَائِفِيٌّ A sort of raisins, of which the bunches are composed of closely-compacted berries: app. so called in relation to [the district of] Et-Táïf. (AHn, TA.) تِطْوَافٌ, (JM, TA,) with kesr, (TA,) [and app. تَطْوَافٌ also, as it is sometimes written,] for ذُو تطوافٍ, (JM,) A garment in which one goes round, or curcuits, (JM, TA,) the House [of God, i. e. the Kaabeh]. (JM.) مَطَافٌ A place of طَوَاف (O, Msb, K *) i. e. of going round or round about, or circuiting. (Msb.) مُطَوِّفٌ: see 1, latter half. طوق 1 طَاقَهُ, inf. n. طَوْقٌ: see 4. 2 طوّقه, (S, TA,) or طوّقهُ طَوْقًا, (O, K, TA,) inf. n. تَطْوِيقٌ, (TA,) He attired him with a طَوْق [or neck-ring]. (S, TA.) — — [Hence,] طَوَّقْتُهُ الشَّىْءَ means (assumed tropical:) I made the thing to be [as though it were] his طَوْق [or neck-ring]: and thereby is expressed the imposing [upon one] a thing that is difficult, troublesome, or inconvenient: (Msb:) [i. e.] طَوَّقْتُكَ الشَّىْءَ means (assumed tropical:) I imposed, or have imposed, upon thee the thing as one that is difficult, troublesome, or inconvenient. (S, O, K. *) سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ, in the Kur [iii. 176], means (assumed tropical:) They shall have that whereof they were niggardly made to cleave to their necks [like the neck-ring]: (O, TA:) as is said in a trad., it shall be made a biting snake upon the neck. (Jel.) And [in the Kur ii. 180] some read, وَعَلَى الَّذِينَ يُطَوَّقُونَهُ, [in the CK, erroneously, يُطَوِّقُونَهُ,] meaning, (assumed tropical:) And upon those who shall have it put [upon them] like the طَوْق upon their necks [shall be incumbent &c.]: (K, TA:) which is like the saying يُكَلَّفُونَهُ and يُجَشَّمُونَهُ [i. e. shall have it imposed upon them as a thing that is difficult, troublesome, or inconvenient]: (TA:) another reading is ↓ يَطَّوَّقُونَهُ, [in the CK, erroneously, يُطَّوِّقُونَهُ,] originally يَتَطَوَّقُونَهُ [meaning the same as the former reading]: and another, ↓ يُطَيَّقُونَهُ, originally يُطَيْوَقُونَهُ [also meaning the same; in the CK, erroneously, يُطَيِّقُونَهُ]: and another, ↓ يَطَّيَّقُونَهُ, [in the CK, erroneously, with damm to the first letter, and so in what follows,] originally يَتَطَيْوَقُونَهُ [also meaning the same]. (K, TA.) One says also, طوّقهُ بِهِ and طوّقهُ إِيَّاهُ, meaning (assumed tropical:) He made it, namely, a sword, &c., to be to him a طَوْق [or thing encircling, or going round, his neck]. (TA.) And طَوَّقَنِى نِعْمَةً (tropical:) [He conferred upon me a permanent badge of favour]: and طُوِّقْتُ مِنْهُ أَيَادِىَ (tropical:) [I had permanent badges of favours from him conferred upon me]: and the verb is also used [in like manner] to denote dispraise, to which it has been erroneously said by some to be restricted. (TA. [See also 2 in art. قلد: and see طَوْق.]) — — طوّقت الحَيَّةُ: see 5. — طَوَّقَنِىَ اللّٰهُ أَدَآءَ حَقِّكَ, (S, O,) or حَقِّهِ, (K,) means God strengthened me, or empowered me, sufficiently for the giving, or paying, of thy due, or of his due: syn. قَوَّانِى (S, O, K) عَلَيْهِ. (K.) And طُوِّقَهُ He was enabled to do it. (TA.) — — طَوَّقَتْ لَهُ نَفْسُهُ (Akh, S, O, K) is syn. with طَوَّعَتْ, (Akh, S, O,) meaning His soul, or mind, facilitated to him [the doing of a thing]. (Akh, S, O, K.) 4 اطاق الشَّىْءَ, (S, O, Msb, K,) and اطاق عَلَيْهِ, (K,) inf. n. إِطَاقَةٌ, (S, O, Msb, K,) and طَاقَةٌ is the subst. (Az, Msb, K) used in the place of the inf. n. like طَاعَةٌ in the place of إِطَاعَةٌ, (Az, TA,) He was, or became, able to do, or accomplish, or to bear, the thing; (S, Msb, K;) as also ↓ طَاقَهُ, (Az, * K,) aor. يَطُوقُ, (Az, TA,) inf. n. طَوْقٌ. (Az, K.) It is not used exclusively of a human being, as some assert it to be; but is used in a general manner. (TA.) [One says لَا يُطَاقُ meaning He will not be, or is not to be, coped with: and also as meaning it is not to be done, or to be borne, endured, or tolerated: and so مَا يُطَاقُ: see an ex. voce حَمْضَ.] 5 تطوّق He put on, or attired himself with, a طَوْق [or neck-ring]. (S, O, K.) — — [Hence, تطوّقهُ, and تطوّق بِهِ, (assumed tropical:) He had it put upon him, and he bore it, and he took it upon himself, like the طَوْق upon the neck: and he had it imposed upon him, and he imposed it upon himself, as a thing that was difficult, troublesome, or inconvenient]. See 2. [See also Har p. 310. And see 5 in art. قلد.] — — And تطوّقت الحَيَّةُ عَلَى عُنُقِهِ (tropical:) The serpent became like the طَوْق upon his neck; as also ↓ طوّقت. (TA.) Q. Q. 1 يُطَيَّقُونَهُ, originally يُطَيْوَقُونَهُ: see 2. Q. Q. 2 يَطَّيَّقُونَهُ, originally يَتَطَيْوَقُونَهُ: see 2. طَاقٌ A curved construction or structure; (S, O, K;) [said to be] a Pers. word arabicized; (S, O;) and its pl. is طَاقَاتٌ and طِيقَانٌ: (S, O, K:) or an arch of a building, wherever it is; and the pl. is أَطْوَاقٌ and طِيقَانٌ: (JK, TA:) and as signifying [thus, or] an arch constructed with bricks, it is [said to be] originally ↓ طَائِقٌ; and therefore to have for its

pl. طَوَائِقُ: so says Az. (TA.) [It is often applied to An arched gateway or doorway: and to a vault. And] i. q. كُوَّةٌ [i. e. A mural aperture; a hole, or an aperture, in a wall; a meaning also assigned to إِفْرِيزٌ, by which طَاقٌ will be found to be expl. in what follows: or a niche in a wall; which, as also a window, is now often called ↓ طَاقَةٌ]. (So in the Munjid of Kr.) [And app. A kind of arched construction with a flat top which forms a shelf, against a wall. (See رَفٌّ and سَهْوَةٌ.)] And i. q. إِفْرِيزٌ [which is expl. as meaning a projecting roof or covering of a wall: and a projecting coping, or ledge, or cornice, surrounding the upper part of a wall: and in the KL as meaning a hole, or an aperture, of a wall; (as mentioned above;) but its author adds " so we have heard "]: (MA voce إِفْرِيزٌ:) or so أَطْوَاقٌ. (JK, and O on the authority of Ibn-'Abbád. [But this I think doubtful, and the more so as it will be seen in what follows that another meaning assigned in these same lexicons to أَطْوَاقٌ is said by IB to be a meaning of طَاقٌ.]) — — See also طَائِقٌ, in two places. — — [Also A layer, stratum, lamina, or the like; or any flat piece, or portion, of a thing, such as is in some cases placed over, or under, a similar piece or portion: and anything such as is in some cases lined, or faced, or otherwise combined, with another similar thing: pl. طَاقَاتٌ.] You say طَاقُ نَعْلٍ [A single piece of leather of a sole that consists of two or more of such pieces]; (S, O, K;) and طَاقَةُ ↓ نَعْلٍ [which means the same]. (K.) And نَعْلٌ طَاقٌ وَاحِدٌ A single sole; i. e. a sole of a single piece; not made of two pieces sewed together, one upon the other. (TA in art. نعل.) And [in like manner] a garment is said to be طَاقٌ وَاحِدٌ [i. e. Single, not double, not lined nor faced nor stuffed]. (Az, in TA in art. سمط, [where this meaning is clearly indicated,] and Th, in M, same art.) Thus one says سَرَاوِيلُ طَاقٌ وَاحِدٌ [Trousers, or drawers, of single cloth]. (Th, M and K in art. سمط.) [See also what is said of the phrase السَّرَاوِيلُ الطَّاقُ voce رِجْلٌ.] One says also غَزْلٌ طَاقٌ وَاحِدٌ [Spun thread that is a single yarn]: and غَزْلٌ مَفْتُولٌ طَاقَيْنِ [Spun thread twisted of two yarns]. (S and TA in art. سحل.) See also طَاقَةٌ, which has a similar meaning. [And see an ex. of the pl. طاقات voce رَبْعَةٌ.] — Also A certain sort of garment, (S, O, K,) having sleeves. (S, O.) [And] accord. to Esh-Shereeshee, A garment worn by a new-born child, or young infant, without an opening at the bosom. (Har p. 502.) — — And (O, K) accord. to IAar, (O,) A [garment of the kind called] طَيْلَسَان [q. v.]: (O, K:) or such as is أَخْضَر [properly meaning green; but when applied to a garment commonly meaning, as used by the Arabs, of a dark, or an ashy, dust-colour; or a dingy ashcolour]: (Kr, K:) pl. طِيقَانٌ, like سِيجَانٌ pl. of سَاجٌ. (TA.) — — And A [garment of the kind called] كِسَاء: (IB, TA:) and (TA) so أَطْوَاقٌ. (JK, and O and TA on the authority of Ibn- 'Abbád. [But this, as I have shown above, I think doubtful.]) — — And A [woman's muffler, or head-covering, such as is called] خِمَار. (IAar, TA.) — — And one says, رَأَيْتُ أَرْضًا كَأَنَّهَا الطِّيقَانُ (tropical:) [I saw a land as though it were spread with the garments called طيقان]; meaning, whereof the herbage was abundant. (TA.) طَوْقٌ [A neck-ring;] a certain ornament for the neck; (K;) a thing well known: (Msb:) [its most usual from is figured in my work on the Modern Egyptians, Appendix A:] pl. أَطْوَاقٌ. (S, O, Msb, K.) It is said in a prov., كَبِرَ عَمْرٌو عَنِ الطَّوْقِ ['Amr has become too much advanced in age for the neck-ring]: (A 'Obeyd, O, K, TA: in some copies of the K [erroneously] كَبُرَ:) or شَبَّ عَمْرٌو عَنِ الطَّوْقِ, [which has the like meaning,] as in most of the books of proverbs: (TA:) applied to him who occupies himself with a thing that is beneath his ability. (K. [For the story of the origin of this prov., see Freytag's Arab. Prov. ii. 319-21, or Har pp. 502-3; as it is too long to be quoted here.]) — — And Anything that surrounds another thing (Msb, K) is called its طَوْق. (Msb.) — — Hence ذَاتُ الطَّوْقِ as an appellation of The [ringed] pigeon [or ring-dove]. (Msb.) — — [And hence] one says, تَقَلَّدْتُ النِّعْمَةَ طَوْقَ الحَمَامَةِ (tropical:) [I bore the favour as the ring of the pigeon; meaning, as a permanent badge or decoration]: and فِى عُنُقِى طَوْقٌ مَا لِى بِأَدَاءِ شُكْرِهِ طَوْقٌ (tropical:) [Upon my neck is a permanent badge or decoration, for which I have not ability to render due acknowledgment]: so in the A: hence also the saying of El-Mutanebbee, أَقَامَتْ فِى الرِّقَابِ لَهُ أَيَادٍ هِىَ الأَطْوَاقُ وَالنَّاسُ الحَمَامُ [Favours of his have remained upon the necks: they are the neck-rings, and the men are the pigeons]. (TA. [See, for this verse, p. 164 of Dieterici's ed. of the Deewán of El-Mutanebbee.]) — — الطَّوْقُ signifies also The neck [itself]. (TA.) — — And The كَرّ, (O,) or حَابُول, (K,) [i. e. the rope in the form of a loop] by means of which one ascends the palm-tree. (O, K. *) — See also the next paragraph, first and second sentences. طَاقَةٌ is the subst. from أَطَاقَ, (Az, Msb, K,) and is used in the place of the inf. n., (Az, TA,) and [when used as a simple subst.] signifies Ability, or power; (S, O, * Msb, K;) and so ↓ طَوْقٌ, (S, O, K,) which is [originally] an inf. n., (Az, K,) and is also expl. as meaning the utmost that one can do, with difficulty, trouble, or inconvenience. (TA.) One says, لَا طَاقَةَ لِى بِهِ [I have not ability, or power, to do it, or to bear or endure or tolerate it: and, to cope with him: (see Kur ii. last verse: and verse 250:) and] هُوَ فِى طَوْقِى ↓ It is within my ability, or power. (S.) In the phrase طَلَبْتَهُ طَاقَتَكَ, [as meaning Thou soughtest him, or it, in thy state of ability, or power,] Sb says, the [quasi-] inf. n. is prefixed [to the pronoun, and thus rendered determinate], though occupying the place of a denotative of state; in like manner as the article ال is prefixed [to عراك] in the phrase أَرْسَلَهَا. (TA.) — [Also A slender and small bundle or fascicle of fibres or filaments or the like, one of those whereof two or more, twisted together, compose a rope; a strand, a yarn, a single twist, or single thread, of a rope or cord or fringe &c.] You say طَاقَةٌ مِنْ حَبْلٍ A strand, yarn, or single twist, of a rope; syn. قُوَّةٌ; (S voce قُوَّةٌ;) and so طَاقٌ ↓ مِنْ حَبْلٍ, pl. أَطْوَاقٌ: (JK voce قُوَّةٌ:) [the pl. of طَاقَةٌ in this sense is طَاقَاتٌ:] طَاقَاتُ الحَبْلِ means قُوَاهُ, as is said in the A. (TA.) — — And A شُعْبَة [i. e. spring, spray, bunch, or branchlet,] of sweet basil, or of sweet-smelling plants: and likewise [a lock, or flock,] of hair: (JK, TA:) [and so of wool, and the like;] you say طَاقَةُ رَيْحَانٍ, (S, O, K, TA,) [or مِنْ رَيْحَانٍ, &c.,] meaning شُعْبَةٌ مِنْهُ, as in the A. (TA.) — — طَاقَةُ نَعْلٍ: see طَاقٌ, latter half. — — See also another meaning of طَاقَةٌ voce طَاقٌ, first quarter. طَوْقَةٌ A round, and plain, or soft, piece of ground, amid rugged tracts of ground: (O, K:) mentioned by IDrd as occurring in some poem of the Time of Ignorance but not heard by him from his companions. (O.) طَائِقٌ (S, O, K) and ↓ طَاقٌ (O, K) A prominence [app. meaning a ledge or ridge] projecting from a mountain: (S, O, K:) and the former, (S,) or the latter, (K,) or each, (O,) also the like thereof in a well; (S, O, K; [in the CK, النِّيرِ is erroneously put for البِئْرِ;]) i. e., in the wall that surrounds the interior of a well; and its pl. is طَوَائِقُ: (TA:) and between any two pieces of wood [or planks] of a ship, or boat: (S, O, K:) or طَائِقٌ signifies one of the pieces of wood [or planks] of the interior of a زَوْرَق [or skiff]: accord. to Aboo-'Amr Esh-Sheybánee, it is the middle. or in the middle, of a ship or boat: and accord. to As, a prominence projecting from a ship, or boat, like a ledge swelling out from a mountain: and also, he says, a ridge, or ledge, in a [mountain, or portion of a mountain, such as is termed] قُنَّة: accord. to Lth, طَائِقُ كُلِّ شَىْءٍ signifies any mountain, or [hill such as is termed] أَكَمَة, that surrounds anything: and its pl. is أَطْوَاقٌ [like أَصْحَابٌ pl. of صَاحِبٌ]. (TA.) — — طَائِقٌ also signifies, accord. to Ibn-Hamzeh, The curved extremity of a bow; which is said to be called its ↓ طَاق; but this he disallows. (TA.) — — See

also طَاقٌ, first sentence. أَطْوَاقٌ [a pl. of طَاقٌ: and of طَوْقٌ: and of طَائِقٌ. — Also] The milk of the cocoa-nut: (O, K, TA:) AHn says, (O, TA,) it is very intoxicating; (O, K, TA;) moderately as long as its drinker does not go forth to the wind; but if he does so, his intoxication becomes excessive; (K, TA;) and when he who is not accustomed to it, (O, K, TA,) and is not suited to it, (O, TA,) continues constantly the drinking of it, it vitiates his intellect, (O, K, TA,) and confuses his understanding: (O, TA:) when it remains until the morrow, it becomes most acid vinegar. (K, TA.) حَمَامٌ مُطَوَّقٌ, (O,) and حَمَامَةٌ مُطَوَّقَةٌ, (S, O, K,) [Pigeons, and a pigeon,] having [i. e. marked with] a ring upon the neck. (S, O, K.) — — And مُطَوَّقَةٌ signifies A large قَارُورَة [i. e. flask, or bottle,] having a ringed neck: (O, K:) thus called by the people of El-'Irák. (O.) طول 1 طَالَ, (S, O, Msb, K,) said by some to be of the class of قَرُبَ, being made by them to accord in from with its contr., which is قَصُرَ, and by others said to be of the class of قَالَ, (Msb,) first pers. طُلْتُ, [said to be] originally طَوُلْتُ, because one says طَوِيلٌ, [not طَائِلٌ, when using it as an intrans. v.,] (S, O,) aor. يَطُولُ, (TA,) inf. n. طُولٌ, (S, * O, * Msb, K,) It (a thing, S, O, Msb) was, or became, elongated, or extended; [i. e. it was, or became, long; and it was, or became, tall, or high; which meanings are sometimes more explicitly denoted in order to avoid ambiguity, as when one says طَالَ عَلَى وَجْهِ الأَرْضِ it was, or became, elongated, or extended, upon the surface of the earth or ground; and طَالَ فِى السَّمَآءِ it was, or became, elongated, or extended, towards (lit. into) the sky;] (S, O, Msb, K;) and ↓ استطال signifies the same. (S, O, K.) It is also said of any time that is extended; and of anxiety that cleaves to one continually; and the like: [see طُولٌ, below:] thus one says طَالَ اللَّيْلُ [The night became long, or protracted]: (TA:) [and thus طَالَ عَلَيْهِمُ الأَمَدُ, in the Kur lvii. 15, means The time became extended, or prolonged, unto them:] and ↓ تَطَاوَلَ عَلَيْهِمُ العُمُرُ, in the Kur xxviii. 45, means, in like manner, [Life was prolonged unto them; or] their lives became long, or prolonged: (Jel:) and طال المَجْلِسُ The time of the assembly was, or became, extended, or prolonged: (Msb:) and طال الهَمُّ [Anxiety became protracted]. (TA.) [One says also طَالَمَا فَعَلَ كَذَا Long time did he thus; and the like; with the restrictive ما: see Har p. 17.] — When trans. [without a particle it is of the class فَعَلَ; not فَعُلَ, because this is not trans.: (TA:) one says طُلْتُهُ meaning I exceeded him, or surpassed him, in الطُّول [i. e. tallness; or I overtopped him]: and also in الطَّوْل [i. e. beneficence, and excellence, &c.]. (S, O, K.) See 3. A poet says, إِنَّ الفَرَزْدَقَ صَخْرَةٌ عَارِيَةٌ طَالَتْ فَلَيْسَ تَنَالُهَا الأَوْعَالُ [Verily El-Farezdak is a bare rock that has exceeded in height the mountain-goats so that the mountain-goats do not reach it]: he means طَالَتِ الأَوْعَالَ. (TA.) And it is said in a trad., فَطَالَ العَبَّاسُ عُمَرَ i. e. And El-'Abbás exceeded 'Omar in tallness of stature. (TA.) And you say, طَالَهُ فِى الحَسَبِ [He excelled him in the grounds of pretension to respect or honour]. (K and TA in explanation of شَرَفَهُ: in the CK [erroneously] طاوَلَهُ.) — One says also, طال عَلَيْهِ, (S,) or عَلَيْهِمْ, (Msb, K,) the verb in this case being of the class of قَالَ, aor. يَطُولُ, (Msb,) inf. n. طَوْلٌ; (S, * Msb;) and ↓ تطوّل; (S, Msb, K;) and ↓ اطال; (Msb;) He bestowed, or conferred, a benefit or benefits, or a favour or favours, (S, Msb, K,) upon him, (S,) or upon them. (Msb, K.) And ↓ عَلَيْنَا بِشَىْءٍ تطوّل He gave to us a thing; like تَنَوَّلَ; but the latter is said by Aboo-Mihjen to be used only in relation to good; and the former, sometimes, in relation to good and to evil. (TA in art. نول.) 2 طوّلهُ, (S, O, Msb, K,) inf. n. تَطْوِيلٌ; (O;) and ↓ اطالهُ, (S, O, Msb, K,) and ↓ أَطْوَلَهُ, (S, O, K,) inf. n. إِطَالَةٌ; (O;) both signify the same; (S, O, Msb, K;) He elongated it; extended it; lengthened it; or made it long, or tall or high; (S, * O, Msb;) syn. مَدَّهُ, (S, * O, * Msb,) and جَعَلَهُ طَوِيلًا. (O, TA.) You say, طَوَّلْتُ الحَدِيدَةَ I elongated, or lengthened, the piece of iron. (Msb.) And اللّٰهُ بَقَآءَهُ ↓ اطال God extended, or prolonged, his continuance [in life]; or may God extend, &c. (Msb.) And ↓ اطال المَجْلِسَ He extended, or prolonged, the time of the assembly. (Msb.) And طوّل لِلْفَرَسِ, (S, O,) or لِلدَّابَّةِ, (Msb, K,) He slackened [or lengthened] (S, O, Msb, K) the tether, (S, O, K,) or rope, (Msb,) of the horse, (S, O,) or of the beast, (Msb, K,) in the place of pasture, (S, O, K,) or that it might pasture [more largely]: (Msb:) and ↓ اطال لَهَا الطِّوَلَ and الطِّيَلَ [signify the same]. (TA, from a trad.) And [hence] طوّل لَهُ (inf. n. as above, S) He granted him a delay, or respite; (S, O, Msb, K;) said of God: (S:) and ↓ المُطَاوَلَةُ فِى الأَمْرِ means التَّطْوِيلُ فِيهِ; (Msb;) [i. e.] طاولهُ signifies he delayed, or deferred, with him, (S, O, K, TA,) فِى الأَمْرِ [in the affair], (S, O,) or فِى الدَّيْنِ [in the case of the debt] and العِدَةِ [the promise]. (TA.) [And طوّل عَلَيْهِ and ↓ تطوّل He was prolix, or tedious, to him: see 2 in art. بسق; and see an ex. of the former voce حَوْزٌ.] 3 ↓ طَاوَلَنِى فَطُلْتُهُ طَاوَلَ He contended with me for superiority (Ks, O, TA) in الطُّول [i. e. tallness], and also in الطَّوْل [i. e. beneficence, and excellence, &c.], and I exceeded him, or surpassed him, therein. (S, O, K.) بِكَ أُطَاوِلُ occurs in a prayer of the Prophet, and is from الطَّوْلُ, meaning [By means of Thee I contend for] superiority over the enemies. (O.) One says also, طَاوَلَهُ بِالكِبَرِ وَقَالَ أَنَا أَكْبَرُ مِنْكَ [He contended, or disputed, with him for superiority in greatness, and said, I am greater than thou]. (A in art. كبر.) [And المُطَاوَلَةُ فِى الحُظْوَةِ, occurring in the TA in art. سمو, means The contending, or vying, or competing, for superiority, in highness of rank.] — — See also 2, last sentence but one. 4 اطال and اطول, as trans.: see 2, in five places. — اطالت المَرْأَةُ The woman brought forth tall children, (S, A, O, K,) or a tall child. (K.) It is said in a trad., (S,) or in a prov., not a trad., (K,) but IAth declares it to be a trad., and in the trads. of the Prophet are many celebrated provs., (MF,) إِنَّ القَصِيرَةَ قَدْ تُطِيلُ [Verily the short woman sometimes brings forth tall children], (S, O, K,) ↓ وَإِنَّ الطَّوِيلَةَ قَدْ تُقْصِرُ [and verily the tall woman sometimes brings forth short children]. (O.) — — See also 1, last sentence but one. — — One says also, اطال لِفَرَسِهِ He tied his horse with the rope [or tether, called طِوَل]. (TA.) 5 تَطَوَّلَ see 2, last sentence: — — and see also 1, last two sentences. 6 تطاول: see 1, former half. — — Also It became high by degrees; said of a building. (L in art. شيد.) — — And i. q. تَطَالَّ or تَطَالَلَ, (S, K, TA,) meaning He (a man, S, TA) stood upon his toes, and stretched his stature, to look at a thing: (TA:) or تَطَاوَلْتُ فِى قِيَامِى I stretched my legs, in my standing, to look. (O.) One says, يَتَطَاوَلُ لِلْأَفْنَانِ وَيَجْتَذِبُهَا بِالمِحْجَنِ [He stretches himself up towards the branches, and draws them to him with the hooked-headed stick]. (S in art. حرق.) And it is said in a trad., تطاول عَلَيْهِمُ الرَّبُّ بِفَضْلِهِ The Lord looked down upon them, or regarded them compassionately, (أَشْرَفَ,) with his favour (O.) — — Also He made a show of الطُّول [i. e. tallness], or الطَّوْل [i. e. beneficence, and excellence, &c.]. (TA.) — — تطاول عَلَيْهِ and ↓ استطال signify the same; (Az, S, O, Msb, K, TA;) He held up his head with a show of superiority over him; (Az, TA;) [i. e. he behaved haughtily, arrogantly, overweeningly, overbearingly, domineeringly, or proudly, towards him; domineered over him; or exalted himself above him;] or he overbore, overpowered, subdued, or oppressed, him: (Msb:) عليه ↓ استطال is also expl. as meaning he arrogated to himself excellence over him, syn. تَفَضَّلَ; (K, TA;) and exalted himself above him: (TA:) and عَلَيْهِمْ ↓ استطالوا as meaning they slew of them more than they [the latter] had slain (S, O, K) of them [the former]: (O:) and فِى عِرْضِ النَّاسِ ↓ الإِسْتِطَالَةُ occurs in a trad. as meaning the contemning of men, and exalting oneself above them, and reviling them, vilifying them, or detracting from their reputation. (TA.) One says also تطاول بِمَا عِنْدَهُ He exalted, or magnified, or boasted, himself in, or he boasted of, what he

possessed. (TA in art. فتح.) And الفَحْلُ يَتَطَاوَلُ عَلَى إِبِلِهِ The stallion [overbears, or] drives as he pleases, and repels the other stallions from, his she-camels. (O.) — — And تَطَاوَلَا They vied, competed, or contended for superiority, each with the other [in الطُّول i. e. tallness, or in الطَّوْل i. e. beneficence, and excel-lence, &c.: see 3]. (TA.) 10 استطال: see 1, first sentence. — — Also It extended and rose; (K, TA;) said of a crack [in a wall]; like استطار: mentioned by Th. (TA.) [And likewise said, in the same sense, of the dawn, i. e., of the false dawn; in which case it is opposed to استطار: see مُسْتَطِيلٌ.] — — See also 6, in four places. — This verb is also used, by Z and Bd, in a trans. sense; and استطاله, occurring in the " Mufassal " [of Z] is expl. as meaning عَدَّهُ طَوِيلًا [He reckoned it long, &c.]; and in like manner it is used by Es-Saad in the " Mutowwal: " but this usage is on the ground of analogy [only]; for, accord. to the genuine lexical usage, it is intransitive. (TA.) طَوْلٌ [is originally an inf. n.: (see طَالَ عَلَيْهِ:) and, used as a simple subst.,] signifies Beneficence; and bounty: (S, TA:) and [a benefit, a favour, a boon, or] a gift. (Har p. 58.) — — And, (O, K, TA,) as also ↓ طَائِلٌ and ↓ طَائِلَةٌ, (K, TA,) Excellence, excess, or superabundance: and power, or ability: and wealth, or competence: and ampleness of circumstances: (O, K, TA:) and superiority, or ascendancy. (O, TA.) One says, لِفُلَانٍ عَلَى فُلَانٍ طَوْلٌ To such a one belongs excellence, or superabundance, above such a one. (O. [And the like is said in the Mgh.]) And it is said in the Kur [iv. 29], وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ المُحْصَنَاتِ, meaning And such of you as is not able to obtain superabundance so that he may marry the free women, let him marry a female slave; (Mgh;) i. e. such as is not able to give the dowry of the free woman, (Mgh, O, TA,) as expl. by Zj. (Mgh, TA.) In the phrase طَوْلُ الحُرَّةِ, the former word is originally the inf. n. of the verb in طَالَ عَلَيْهَا meaning " he benefited her; " because, when one is able to give the dowry of the free woman, and pays it, he benefits her: or, as some of the lawyers says, this phrase means The superabundance of the means of sustenance that suffices for the marrying of the free woman, agreeably with a saying of Az: or, as some say, طول means wealth, or competence; and the phrase is originally طَوْلٌ إِلَى الحُرَّةِ, i. e. ampleness of wealth such as supplies the means of attaining to the free woman: or originally طَوْلٌ عَلَى الحُرَّةِ, meaning power, or ability, for the marrying of the free woman: (Msb:) Esh-Shaabee is related to have used the phrase الطَّوْلُ إِلَى الحُرَّةِ; and in like manner are I'Ab and Jábir and Sa'eed Ibn-Jubeyr. (Mgh.) ذِى الطَّوْلِ in the Kur xl. 3 means The Possessor of all-sufficiency, and of superabundance, or of bounty: (O:) or the Possessor of power: or of bounty, and beneficence. (TA.) And أُولُو الطَّوْلِ مِنْهُمْ in the Kur ix. 87 means Those, of them, who are possessors of superabundance, and of opulence. (Bd.) — — See also طِوَلٌ, latter half, in two places. طُولٌ [is originally an inf. n.: (see 1, first sentence:) and, used as a simple subst.,] signifies Length; and tallness, or height; contr. of عَرْضٌ; (S, O, Msb;) or of قِصَرٌ: (M, TA:) pl. أَطْوَالٌ: (Msb:) it is in man and other animals, and in inanimate things: (TA:) in real things, or substances; and also in ideal things, or attributes, as time and the like. (Er-Rághib, TA.) [One says, قَطَعَهُ بِالطُّولِ and طُولًا He cut it lengthwise.] — — And The utmost extent of time. (TA.) You say, لَا أُكَلِّمُهُ طُولَ الدَّهْرِ (S, O, TA) and ↓ طَوَالَ الدَّهْرِ, (S, O, K, * TA,) both meaning the same, (S, O, TA,) i. e. [I will not speak to him] during the utmost extent of time. (K, * TA.) — — [In geography, The longitude of a place: pl. as above.] — — See also طِوَلٌ, in two places. طَوَلٌ Length in the upper lip of the camel, (M, K, TA,) beyond the lower. (M, TA.) طُوَلٌ: see طِوَلٌ. — Also pl. of طُولَى, fem. of أَطْوَلُ [q. v.]. طِوَلٌ, for which ↓ طُوَلٌ occurs in poetry, (S, O, K,) and ↓ طِيَلٌ, for which also ↓ طِيَلٌ occurs in poetry, (K) and ↓ طُوِيلَةٌ, (Lth, O, K,) but this is disapproved by Az, (TA,) and ↓ تِطْوَلٌ, (K,) A tether; i. e. the rope that is extended for a horse or similar beast, and attached to which he pastures: (S, O:) a rope with which the leg of such a beast is bound: (K:) a long rope thus used: (TA:) or with which one binds him, holding its extremity, and letting the beast pasture: (K, TA:) or of which one of the two ends is bound to a stake, and the other to the fore leg of a horse, in order that he may go round about bound thereby, and pasture, and not go away at random. (TA.) An ex. of the first of these words occurs in a verse of Tarafeh cited voce ثِنْىٌ. (S, O.) And it is said in a trad. that when a man of an army alights in a place, he may debar others from the extent of the طِوَل of his horse. (TA.) — — أَرْخَى لَهُ الطِّوَلَ [lit. meaning He relaxed, or slackened, to him the tether] means [also] (tropical:) he left him to his own affair. (A and TA in art. رخو.) — — And one says, طَالَ طِوَلُكَ and ↓ طِيَلُكَ and ↓ طِيلُكَ and ↓ طُولُكَ and ↓ طُوَلُكَ and ↓ طَوَالُكَ and ↓ طِيَالُكَ (ISk, S, O, K) and ↓ طَوْلُكَ (K) meaning (assumed tropical:) Thy life [has become long; or may thy life become long]: (ISk, S, O, K: [see also طِيلَةٌ:]) or thine absence: (S, K:) or (tropical:) thy tarrying, (A, K, TA,) and thy flagging in an affair. (A, TA.) Tufeyl says, أَتَانَا فَلَمْ نَدْفَعْهُ إِذْ جَاءَ طَارِقًا فَانْزِلِ ↓ وَقُلْنَا لَهُ طَالَ طَوْلُكَ meaning [He came to us, and we did not repel him since he came as a nightly visiter, and we said to him,] Thy case in respect of the length of the journey and the endurance of travel [has been long, therefore alight thou: or the right reading may be ↓ طُولُكَ, which is better known]: or, as some relate it, ↓ طِيلُكَ. (TA.) [It is also said that] طِوَلٌ is a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is ↓ طِوَلَةٌ; and in like manner, ↓ طِيَلٌ, of ↓ طِيَلَةٌ. (TA.) طِيلٌ: see the next preceding paragraph, latter half, in two places. — — [In the phrases طِيلٌ يَوْمٌ and طِيلٌ لَيْلَةٌ, it app. means A tedious period, or length of time.] طِيَلٌ: see طِوَلٌ, in three places. طَالَةٌ A she-ass: (O, K:) said to occur [as meaning a wild she-ass] in a poem of Dhu-rRummeh, who likens thereto his she-camel: but unknown to Az. (TA.) طِيلَةٌ Life; the period of life. (K, TA.) One says, أَطَالَ اللّٰهُ طِيلَتَهُ [God prolonged, or may God prolong, his life]. (TA.) [See also طِوَلٌ.] طِوَلَةٌ: see طِوَلٌ, last sentence. طِيَلَةٌ: see طِوَلٌ, last sentence. طُولَى [fem. of أَطْوَلُ: used as a subst.,] A high, or an elevated, state or condition: pl. طُوَلٌ. (K.) طُولَانِىٌّ: see طُوَّالٌ. طُوَلٌ: see طِوَلٌ, first sentence. طِيَلٌ: see طِوَلٌ, first sentence. طَوَالٌ: see طُولٌ: — — and see also طِوَلٌ. طُوَالٌ: see طَوِيلٌ: — — and see also طُوَّالٌ. طِيَالٌ: see طِوَلٌ. طَوِيلٌ Elongated, or extended; [i. e. long; and tall, or high;] (S, O, Msb, K;) as also ↓ طُوَالٌ; (S, O, K; but see طُوَّالٌ;) and ↓ مُسْتَطِيلٌ: and ↓ أَطْوَلُ is used in the sense of طَوِيلَةٌ, [being syn. sometimes with طَوِيلٌ and طَوِيلَةٌ,] in a verse of El-Farezdak cited voce عَزِيزٌ: (O, TA:) [it seems, from a comparison of explanations of سُرْحُوبٌ and سَلْهَبٌ &c. in the S and K, that طَوِيلٌ applied to a horse or the like generally signifies long-bodied:] طَوِيلٌ is the only epithet, known to IJ, of the measure فَعِيلٌ having the ف and ل sound and having و for its ع, except صَوِيبٌ and قَوِيمٌ; for عَوِيصٌ is [held by him to be only] used as a subst.: (M in art. صوب:) the pl. (of طَوِيلٌ and طُوَالٌ, TA) is طِوَالٌ (S, O, Msb, K) and طِيَالٌ; (S, O, K;) the latter anomalous, and said by IJ to occur only in one verse: (TA:) the fem. is طَوِيلَةٌ (Msb, K) and طُوَالَةٌ; (K, * TA;) and the pl. of the former of these is طَوِيلَاتٌ. (Msb.) — — They said, إِنَّ اللَّيْلَ طَوِيلٌ وَلَا يَطُلْ إِلَّا بِخَيْرٍ [Verily the night is long, and may it not be long save with good fortune]: mentioned by Lh, as expressing a prayer. (TA.) And قُصِيرَةٌ مِنْ طَوِيلَةٍ [A short thing from a tall thing]; meaning a date from a palm-tree: a prov., alluding to the abridging of speech, or language. (IAar, Meyd, K.) See also 4. — — الطَّوِيلُ is also the name of A certain kind of metre

of verse; (S, O, K;) [namely, the first;] consisting of فَعُولُنْ مَفَاعِيلُنْ eight [a mistake for four] times: (O, TA:) so called because it is the longest of all the metres of verse; originally comprising forty-eight letters: (TA:) a postclassical term. (S, O, K.) طَوِيلَةٌ as a subst.: see طِوَلٌ. طُوَّلٌ A certain bird, (S, O, K,) of the aquatic kind, having long legs. (O, K.) طَيِّلَةُ الرِّيحِ The wind's counterwind. (S, O, K.) طُوَّالٌ Very, or exceedingly, tall; (S, O, K, TA;) applied to a man; as also, in the same sense, ↓ طُوَّالٌ, (TA,) the latter having a stronger signification than طَوِيلٌ, [with which it is mentioned above as syn.,] (TA voce رَكِيكٌ,) or it denotes less than طُوَّالٌ; (O in art. ظرف;) and so ↓ طُولَانِيٌّ and ↓ مُطَاوِلٌ, in the dial. of the vulgar: طُوَّالٌ has no broken pl., its pl. being only طُوَّالُونَ: its fem. is with ة, and so is that of طُوَّالٌ; each applied to a woman. (TA.) طَائِلٌ Benefiting; bestowing, or conferring, a benefit or benefits, or a favour or favours. (Msb.) — — [Hence its usage in the following exs.] One says of that which is vile, or contemptible, (Msb, K, TA,) هُوَ غَيْرُ طَائِلٍ, (Msb,) or مَا هُوَ بِطَائِلٍ, (K, TA,) [It is not good for anything; it is unprofitable, useless, or worthless]; and in this manner it is used alike as masc. and fem. (TA.) And it is said in a trad., ضَرَبْتُهُ بِسَيْفٍ غَيْرِ طَائِلٍ, meaning I smote him with a sword that was not sharp. (TA.) And in another trad., كُفِّنَ فِى كَفَنٍ غَيْرِ طَائِلٍ i. e. [He was shrouded in grave-clothing] not of delicate texture, and not of a goodly kind. (TA.) — — And [hence] it signifies [also] Benefit, profit, utility, or avail; and excellence: thus in the saying, هٰذَا أَمْرٌ لَا طَائِلَ فِيهِ [This is an affair in which is no benefit, &c.]: (S, O, TA:) and لَمْ يَحْلَ مِنْهُ بِطَائِلٍ [He did not find or experience, or get or obtain, from it, or him, any benefit, &c.]: it is only used in negative phrases [in this sense]: (S, O, K, TA:) and [thus] one says also, نَطَقَ بِمَا لَا طَائِلَ تَحْتَهُ [He spoke that in which was no profit]. (TA in art. بوق.) See also طَوْلٌ, second sentence. طَائِلَةٌ: see طَوْلٌ, second sentence. — — Also Enmity: and blood-revenge: (S, O, K, TA:) pl. طَوَائِلُ. (TA.) You say, فُلَانٌ يَطْلُبُ بَنِى فُلَانٍ بِطَائِلَةٍ i. e. Such a one seeks to obtain of the sons of such a one blood-revenge. (TA.) [See also an ex. in art. عقل, conj. 8.] أَطْوَلُ Exceeding, or surpassing, in الطُّول [i. e. length, and tallness or height]: (S, O, Msb, * K:) and also in الطَّوْل [i. e. beneficence, and excellence, &c.]: (S, O, K:) fem. طُولَى: (S, O, Msb, K:) pl. of the former, applied to men, أَطَاوِلُ; (S, O;) and of the latter طُوَلٌ. (S, O, Msb, K. *) السَّبْعُ الطُّوَلُ, i. e. The seven longer chapters of the Kur-án, (O, TA,) are the chapter of البَقَرَة and the next five chapters of which the last is الأَعْرَاف, and one other, which is the chapter of يُونُس, or الأَنْفَال and بَرَآءَة together, these being regarded as one chapter, (O, K, TA,) or, as some say, الكَهْف, and some say التَّوْبَة [which is the same as بَرَآءَة]; and some say [the chapters vulgarly called] the حَوَامِيم [which are the fortieth and six following chapters]: but the first of all these sayings is the right. (TA.) And طُولَى الطُّولَيَيْنِ [The longer of the two longer chapters of the Kur-án], occurring in a trad. of Umm-Selemeh, was expl. by her as meaning the chapter of الأَعْرَاف: (O:) الطُّولَيَانِ meaning الأَنْعَام and الأَعْرَاف. (TA.) أَسْرَعُكُنَّ لُحُوقًا بِى أَطْوَلُكُنَّ يَدًا, or, as some relate it لَحَاقًا, as saying of the Prophet to his wives, means [The quickest of you in attaining to me is, or will be,] the most extensive of you in giving. (O.) — — See also طَوِيلٌ. — — Also A camel whose upper lip is long, (S, O, K, TA,) extending beyond the lower. (TA.) بِطَوْلٌ: see طِوَلٌ, first sentence. مِطْوَلٌ The penis. (O, K.) — — And A halter; syn. رَسَنٌ: (K:) pl. مَطَاوِلُ, signifying the halters (أَرْسَان) of horses. (O, K.) مُطَاوِلٌ: see طُوَّالٌ. [And see also its verb.] مَدًى مُتَطَاوِلٌ A distant limit, or far-extending space. (W p. 50.) مُسْتَطَالٌ is used by Z and Bd as meaning Reckoned long, on the ground of analogy. (TA. [See its verb.]) مُسْتَطِيلٌ: see طَوِيلٌ. الفَجْرُ المُسْتَطِيلُ is The first dawn; also called the false; and termed ذَنَبُ السِّرْحَانِ [the tail of the wolf], because it appears rising without extending laterally: (Msb:) opposed to المُسْتَطِيرُ. (TA in art. طير.) طوى 1 طَوَى الشَّىْءَ, (S, Msb, *) or الصَّحِيفَةَ, (K,) aor. يَطْوِى, (Msb, K,) inf. n. طَىٌّ, (S, Msb,) [He folded, folded up, or folded together, and he rolled up, the thing, such as a garment, or piece of cloth, or the like, or the written piece of paper:] طَوَى الصَّحِيفَةَ meaning the contr. of نَشَرَهَا. (TA.) And one says also, طَوَى الثَّوْبَ, inf. n. طِيَّةٌ, with kesr, and طِيَةٌ, like عِدَةٌ, this latter on the authority of Lh, and extr., [meaning He folded, &c., the garment, or piece of cloth:] and the phrase صَحِيفَةٌ جَافِيَةُ الطِّيَةِ has been mentioned as meaning الطَّىِّ [i. e. A written piece of paper thick, or rude, in respect of the folding, &c.]. (TA.) [And بُلُلَتِهِ, طَوَيْتُ السِّقَآءَ عَلَى بُلُلَتِهِ, and بُلَّتِهِ, or بَلَلَتِهِ, I folded the skin while it was moist: whence the phrases طَوَيْتُ فُلَانًا عَلَى بُلُلَتِهِ, and بُلَّتِهِ, &c., and طَوَاهُ عَلَى بِلَالِهِ, and بُلُولِهِ, expl. voce بَلَّ; and a similar phrase in a verse cited voce ذَرِبَ, q. v.: see also a similar phrase in art. دمل, conj. 3: and see طَوًى.] — — [Hence, طَوَى signifies also (assumed tropical:) He, or it, made a thing compact, as though folded; or round, like a scroll.] One says, طَوَى جِسْمُهُ طَيًّا حَتَّى اكْتَنَزَ لَحْمُهُ (assumed tropical:) [His body was, or became, compacted, or rounded, so that his, or its, flesh was firm, or hard]. (Lh, TA in art. دملج.) And سَاقٌ حَسَنَةُ الطَّىِّ (assumed tropical:) [A shank goodly in respect of the compacture, or rounding; well compacted, well rounded, or well turned]. (K in art. جدل, &c.) And [hence likewise,] طَوَاهُ means also (assumed tropical:) It rendered him lean, lank, light of flesh, slender, or lank in the belly. (L in art. مسد.) One says, طَوَاهُ السَّيْرُ (assumed tropical:) Journeying, or travel, rendered him lean, or emaciated him. (TA.) — — طَوَى عُنُقَهُ وَنَامَ آمِنًا is said of a gazelle [as meaning He folded, or bent, his neck, and slept free from fear]. (TA.) — — طَوَى كَشْحَهُ [lit. He folded, or bent, his flank,] means (tropical:) he turned away his love, or affection: (S, TA:) or, as in the M, (tropical:) he withdrew his countenance: and the following ex. is cited: وَصَاحِبٍ قَدْ طَوَى كَشْحًا فَقُلْتُ لَهُ هٰذَا عَنْكَ يَطْوِينِى ↓ إِنَّ انْطِوَآءَكَ (tropical:) [Many a companion has withdrawn countenance, and I have said to him, Verily this thy withdrawing withdraws me from thee]: (TA:) or طَوَى كَشْحَهُ عَنِّى means (tropical:) he turned away from me, forsaking, or abandoning. (K, TA. [See also art. كشح.]) — — And طَوَى كَشْحَهُ عَلَى أَمْرٍ (tropical:) He concealed an affair, or a case: (K, TA:) or, as in the M, (assumed tropical:) he determined, or resolved, upon an affair: (TA:) or, as in the L, and other lexicons, (assumed tropical:) he persevered in an affair. (TA in art. كشح.) — — And طَوَى, [for طَوَى أَحْشَآءَهُ,] (S, K,) aor. يَطْوِى, inf. n. طَىٌّ, (S,) (assumed tropical:) He suffered hunger intentionally, or purposely. (S, K. [See also طَوًى.]) — — And طَوَى عَنِّى الحَدِيثَ, (K, * TA,) and السِّرَّ, (TA,) (tropical:) He concealed from me the story, (K, * TA,) and the secret. (TA.) One says, اِطْوِ هٰذَا الحَدِيثَ (tropical:) Conceal thou this story. (TA.) — — And طَوَى حَدِيثًا إِلَى حَدِيثٍ (assumed tropical:) He concealed in his mind a story and passed on from it to another story; like as is said of the traveller in the sentence next following: and similar to this is the phrase طَىُّ الصَّوْمِ (assumed tropical:) [the passing on from the fasting to the next fasting]. (TA.) One says of the traveller, يَطْوِى مَنْزِلًا إِلَى مَنْزِلٍ فَلَا يَنْزِلُ (assumed tropical:) [He passes on from one place of alighting to another so that he does not alight]. (TA.) And طَوَى المَكَانَ إِلَى المَكَانِ (assumed tropical:) He passed on from the place to the place. (TA.) And طَوَى البِلَادَ, (K, Ta,) inf. n. طَىٌّ, (TA,) (tropical:) He traversed the countries, (K, TA,) country after country. (TA.) — — طَوَى القَوْمَ means (assumed tropical:) He came to the people, or party: or he passed by them: (IAar, K, TA:) or he sat by them, or at their place of abode. (K, TA.) — — طَوَى اللّٰهُ البُعْدَ لَنَا, accord. to the K, means (tropical:) May God contract (lit. make near) the distance to us: but accord. to the T, البَعِيدَ [i. e., make near the remote]. (TA.) — — الطَّىُّ also denotes the passing

away of life: [or rather the making life to pass away:] one says, طَوَى اللّٰهُ عُمْرَهُ (assumed tropical:) [God made, or may God make, his life to pass away]: and a poet says, طَوَتْكَ خُطُوبُ دَهْرِكَ بَعْدَ نَشْرٍ (assumed tropical:) [Thy misfortunes have exanimated thee after vivifying, or reviving]: طُوِىَ فُلَانٌ وَهُوَ مَنْشُورٌ (tropical:) [Such a one has been exanimated but he is revived] is said of a person when [he has died and] a good reputation of him remains, or a good memorial. (TA.) [It is also implied in the TA that, in accordance with this usage of the verb, طَوَاهُ may be rendered (assumed tropical:) He caused it to pass away, or come to nought or to an end; destroyed it; or annihilated it: (see the pass. part. n.:) and, accord. to Bd, يَوْمَ نَطْوِى السَّمَآءَ, in the Kur xxi. 104, may mean On the day when we shall efface the heaven: but this phrase is better rendered on the day when we shall fold, or roll up, the heaven.] — — One says also, طَوَى الغَزْلَ عَلَى المِطْوَى [He wound the spun thread upon the winder]. (TA.) — — And طَوَى الرَّكِيَّةَ, (TA,) or البِئْرَ, (Msb,) inf. n. طَىٌّ, He cased the well with stones, and with baked bricks: and in like manner, طَوَى اللَّبِنَ فِى البِنَآءِ [He cased the bricks, or crude bricks, in the building]. (TA.) — طَوِىَ السِّقَآءُ, [aor. يَطْوَى,] inf. n. طَوًى, The skin was folded having in it moisture, or some remains of milk, in consequence of which it became altered, and stinking, and dissundered by putrefaction. (TA. [See also the third sentence of this paragraph.]) — — And طَوِىَ, aor. يَطْوَى, inf. n. طَوًى (S, K) and طَوًّى also, on the authority of Sb, (TA,) (assumed tropical:) He was hungry; (S, K; *) as also ↓ أَطْوَى. (K. [See also طَوَى, above.]) — — And طَوِيَتْ طِيَّتُهُ The place to which, or towards which, he would repair, or betake himself, was, or became, remote. (Lh, TA.) 2 طَوَّيْتُهُ [I folded it with several, or many, foldings; or wound it, or coiled it: see the quasipass., تطوّى]. TA.) 4 أَطْوَى see 1, last sentence but one. 5 تطوّى [It became folded with several, or many, foldings; or wound, or coiled;] quasi-pass. of 2. (TA.) You say, تَطَوَّتِ الحَيَّةُ The serpent wound, or coiled, itself. (S, TA.) And Sb mentions the phrase ↓ تَطَوَّى انْطِوَآءً; citing, as an ex., وَقَدْ تَطَوَّيْتُ انْطِوَآءَ الحَضْبَةْ [And I had writhed with the winding of the حضبة], meaning [by this last word] a species of serpent, or the bow-string. (TA.) 6 تَطَاوَى [This verb, said of several agents, (i. e., app. تَطَاوَوْا said of several persons, or تَطَاوَتْ said of several things,) accord. to Freytag on the authority of the Deewán of the Hudhalees signifies They mutually folded together.] 7 انطوى [It was, or became, folded, folded up, or folded together, and rolled up,] quasi-pass. of طَوَى (S, K, TA) as signifying the contr. of نَشَرَ; (TA;) as also ↓ اِطَّوَى, (K, TA,) of the measure اِفْتَعَلَ, mentioned by Az and ISd. (TA.) See also 5. — — [Hence,] انطوى بَطْنُهُ (assumed tropical:) [His belly became lean, or lank]; said of a camel, and of a sheep or goat. (JK voce اِرْتَقَى.) And اِنْطِوَآءُ الحَشَا (assumed tropical:) [The state of being lean, or lank, in the belly]. (S and TA voce أَخْطَفَ, q. v.) — — See also a verse cited in the first paragraph. — — [Hence also,] انطوى عَلَى الحِقْدِ, and الوُدِّ, (assumed tropical:) He conceived [as though he infolded] in the heart rancour, malevolence, malice, or spite, and love, or affection. (MA.) And انطوى قَلْبُهُ عَلَى غِلٍّ (assumed tropical:) [His heart conceived, as though it infolded, rancour, malevolence, malice, or spite]. (TA.) 8 إِطْتَوَىَ see the next preceding paragraph. طَوٌّ: see طَوًى. طَىٌّ [originally an inf. n., of طَوَى, q. v.,] and ↓ طِىٌّ and ↓ طِوًى, [said in one place in the TA to be like إِلًى, but I think that this is only said to show that its first vowel is kesr and the second fet-h, and that it is correctly طِوًى, for there is no reason for its being imperfectly decl.,] accord. to the M, are sings. of أَطْوَآءٌ, which it explains as signifying The lines, or streaks, and creases, of the folding of a garment, or piece of cloth, and of a written piece of paper, and of the belly, and of fat, and of the guts, and of a serpent, and of other things; and it is said in the T and K that ↓ مَطَاوٍ, of which the sing. is ↓ مَطْوًى, signifies the أَطْوَآء of the serpent, and of the guts, and of fat, and of the belly, and of a garment, or piece of cloth: (TA:) one says, أَمْعَائِهَا ↓ مَا بَقِيَتْ فِى مَطَاوِى ثَمِيلَةٌ [There remained not in the creases of her, or their, guts any relic of food]: (A, TA:) and الدِّرْعِ ↓ مَطَاوِى signifies the creases of the coat of mail when it is drawn together, or contracted. (TA.) [Hence,] one says, عَلَى جَبِينِهَا أَطْوَآءُ النَّجْمِ i. e. طَرَائِقُهُ [app. meaning Upon her forehead (for so جَبِين sometimes signifies) are the wrinkles indicative of the time for the payment of the debt of nature]. (TA.) The أَطْوَآء in the she-camel are The طَرَائِق [i. e. lines, or streaks, or perhaps creases, or wrinkles,] of the fat (S, K, TA) of the hump: (K, TA:) [or the creases, or wrinkles, one above another, of the side and of the hump; for] Lth says, طَرَائِقُ جَنْبِهَا وَسَنَامِهَا طَىٌّ فَوْقَ طَىٍّ [the creases, or wrinkles, of her side and of her hump are, or consist of, طَىّ above طَىّ]. (TA.) And AHn says that أَطْوَآءٌ signifies The bending [or rather he should have said, or perhaps he did say, the places of bending] in the tail of the locust, [which are] like عُقَد [or articulations]: and the pl. [of mult.] is ↓ طِوًى [said to be like إِلًى, but I think that it is correctly طِوًى, as I have observed above]. (TA.) — — One says also, وَجَدْتُ فِى طَىِّ الكِتَابِ كَذَا [lit. I found within the folding of the writing, or letter, such a thing; meaning, infolded, or enclosed, or included, in it; or among the contents, or implications, of it]: and فِى أَطْوَآءِ الكُتُبِ and ↓ مَطَاوِيهَا [lit. within the folds, or places of folding, of the writings, or letters]. (A, TA.) And الغِلُّ فِى طَىِّ قَلْبِهِ (tropical:) [Rancour, malevolence, malice, or spite, is conceived, as though it were infolded, in his heart]. (TA. [See 7.]) And أَدْرَجَنِى فِى طَىِّ النِّسْيَانِ (tropical:) [He, or it, infolded me within the folding of oblivion]. (TA.) — — See also طَوًى. — — And see طَوِىٌّ. — — [Also A casing of stones or of baked bricks; and particularly such a casing of a well; an inf. n. used as a subst. properly so called; and often occurring in the lexicons &c. in this sense.] طِىٌّ: see the next preceding paragraph, first sentence. طَيَّةٌ [inf. n. of un. of طَوَى]. You say, طَوَاهُ طَيَّةً وَاحِدَةً [He folded it, &c., with one folding &c.]. (TA.) طِيَّةٌ, (S, TA,) from طَوَيْتُ الشَّىْءَ, (S,) is like جِلْسَةٌ (S, TA) and رِكْبَةٌ (S) and مِشْيَةٌ, signifying A mode, or manner, of folding &c.; and a mode, or manner, of being folded &c. (TA.) One says, إِنَّهُ لَحَسَنُ الطِّيَّةِ [Verily he is good in respect of the mode, or manner, of folding, &c.]. (K, TA.) And طَوَاهُ طِيَّةً جَيِّدَةً [He folded it, &c., in a good mode, or manner, of doing so]. (TA.) And hence the saying of Dhu-rRummeh, كَمَا تُنْشَرُ بَعْدَ الطِّيَّةِ الكُتُبُ [Like as the writings, or letters, are unfolded after the folding in a particular manner]: (S, TA:) he said طِيَّة, with kesr, because he did not mean a single time [of folding]. (TA.) — — [See also 1, second sentence, where it is mentioned as a simple inf. n., and sometimes pronounced طِيَةٌ, without teshdeed.] — — Also i. q. نِيَّةٌ; (S, K;) and so ↓ طَوِيَّةٌ; (K;) and [agreeably with this explanation] Kh says that it may mean A place of alighting or abode [to which one purposes repairing, or betaking himself], and it may mean an object of aim or purpose or intention [whatever it be]: (S:) and in the A it is expl. as meaning the direction towards which countries are traversed: (TA:) one says طِيَّةٌ بَعِيدَةٌ i. e. [A place of alighting or abode &c.] that is distant, or remote: and بَعُدَتْ عَنَّا طِيَّتُهُ i. e. The place of alighting, or of abode, to which he purposed repairing [was distant, or remote]: and مَضَى لِطِيَّتِهِ i. e. [He went] to his نِيَّة [meaning either place of alighting &c. or object of aim &c.] that he purposed: (S:) and لَقِيتُهُ بِطِيَّاتِ العِرَاقِ i. e. [I met him in] the regions, or quarters, or directions, of El-'Irak: and sometimes it is pronounced طِيَةٌ, without teshdeed. (TA.) — — Also An object of want or need. (TA.) [Therefore مَضَى لِطِيَّتِهِ may be

rendered He went to accomplish his object of want or need.] — — آخِرَ طِيَّةٍ is syn. with آخِرَ مَخْطَرٍ [expl. voce خَطْرَةٌ, q. v.]. (TA in art. خطر.) طَوًى A skin for water or milk; syn. سِقَآءٌ; (K;) as also ↓ طَىٌّ: or the former signifies a skin (سقآء) that has been folded having in it its moisture, and has consequently become dissundered; app. an inf. n. [of طَوِىَ] used as a subst. [properly so called]: and ↓ سِقَآءٌ طَوٍ signifies [the same, or] a skin that has been folded having in it moisture, or some remains of milk, in consequence of which it has become altered, and stinking, and dissundered by putrefaction. (TA.) — Also Hunger; (S;) [and] so ↓ طَوٌّ [if not a mistranscription]. (TA. [See طَوِىَ, of which the former is an inf. n., as also طِوًى.]) طُوًى is said by some to be like ↓ طِوًى, meaning A thing twice done [as though folded]; and to be thus in the Kur [xx. 12 and lxxix. 16]; meaning twice sanctified [referring to the valley there mentioned]; (S, TA; [and thus expl., and said to be like ثِنًى, in the Ksh and by Bd;]) or, as El-Hasan says, twice blest and sanctified: (S, TA:) or meaning twice called [referring to the calling of Moses mentioned in the context]. (Ksh and Bd in xx. 12, and in like manner says Er-Rághib.) [But طُوًى (as most pronounce it) or طِوًى, in the Kur, is generally held to be the name of a certain valley. Golius explains طُوًى and طِوًى as meaning " Plicata, plicabilis, res; " which is a mistake: and he adds, "Ambulatio, incessus reciprocatus, ultro citroque in se rediens: " for the latter of these explanations, both of which he gives as on the authority of J and the K, I am quite unable to account.] طِوًى: see the next preceding paragraph: — — and see also طَىٌّ, in two places. طَوِى البَطْنِ A man lean, or lank, in the belly; (S, TA; [in the Ham, p. 708, erroneously written طِوَى البَطْنِ, and there expl. as meaning naturally small in the belly;]) as also ↓ مُنْطَوٍ [or rather مُنْطَوِى البَطْنِ]; (TA;) and so ↓ طَيَّانُ. (Ham p. 495.) — — And [hence], (K, TA,) as also ↓ طَاوٍ, and ↓ طَيَّانُ, (S, K, TA,) (assumed tropical:) Hungry: (S, TA:) or having eaten nothing: fem. [of the second] طَاوِيَةٌ (K) and [of the third] طَيَّا or طَيَّآءُ [like حَيْرَى and حَيْرَآءُ pls. of حَيْرَانُ]. (K accord. to different copies.) — — See also طَوًى. طَوِىٌّ A bundle of بَزّ [meaning cloths or stuffs or garments, or a kind, or kinds, thereof: so called as being folded together]: thus in the Tekmileh [and in copies of the K]: in [some of] the copies of the K, مِنَ البُرْدِ in the place of من البَزِّ. (TA.) — — And A well that is cased (S, M, Msb, * TA) with stones, or with baked bricks; as also ↓ طَىٌّ: (TA:) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Msb:) it is masc., but may be made fem. to accord. with the meaning [i. e. بِئْرٌ]: (M, TA:) pl. أَطْوَآءٌ: accord. to the K, ↓ طَوِيَّةٌ signifies a well; but [SM says] I have not seen that any one has mentioned this. (TA.) — And A سَاعَة [meaning short portion] of the night: (K:) one says, أَتَيْتُهُ بَعْدَ طَوِىٍّ مِنَ اللَّيْلِ [I came to him after a short portion of the night]: mentioned by ISd. (TA.) طَوِيَّةٌ (assumed tropical:) The ضَمِير [meaning heart, or mind]: (S, K, TA:) so called because it is [as though it were] folded upon the secret, or because the secret is [as though it were] infolded in it. (TA.) — — See also طِيَّةٌ. — — And see طَوِىٌّ. مَا بِالدَّارِ طُوَوِىٌّ [like دُوَوِىٌّ or دَوَوِىٌّ, if not a mistranscription for طُورِىٌّ,] means [There is not in the house] any one. (TA.) طَيَّانُ: see the paragraph commencing with طَوِى البَطْنِ, in two places. [طَيَّانٌ, perfectly decl., belongs to art. طين, q. v.] طَآءٌ: see art. طى. طَايَةٌ A سَطْح [or flat top or roof of a house] (Az, S, K) upon which one sleeps. (Az, TA.) — — And A place in which dates are put to dry in the sun. (S, K.) — — And A great rock in land containing sand, (K, TA,) or in which 9are no stones: mentioned by ISd. (TA.) — جَآءَتِ الإِبِلُ طَايَاتٍ means [The camels came] in herds; syn. قُطْعَانًا: the sing. is طَايَةٌ. (TA.) طَاوٍ A gazelle that bends, [or is bending,] or has bent, his neck, on the occasion of lying down, and then lies down, or has [lain down and] slept free from fear. (TA.) — — And طَاوِى الكَشْحِ Rendered lean or lank; not large in the sides. (Ham p. 495.) — — See also the paragraph commencing with طَوِى البَطْنِ. شِعْرٌ طَاوِىٌّ Verse of which the [fundamental] rhyme-letter is ط: [but] Kh says that its ا is originally ى. (TA.) مَطْوًى; and its pl. مَطَاوٍ, and as a prefixed n. مَطَاوى: see طَىٌّ, in five places. مَطْوًى may be used as an inf. n., meaning The folding of a garment, or piece of cloth: and as meaning the place of folding thereof: and signifies also the inside thereof. (Har p. 160.) مِطْوًى [A winder for thread;] a thing upon which spun thread is wound. (TA.) — — And, as a word used by the vulgar, [but by them generally pronounced مَطْوَى, with fet-h, and without tenween,] A small [clasp-] knife. (TA.) مَطْوِىٌّ [Folded, folded up, or folded together, and rolled up: see 1, first sentence. — — And hence, (assumed tropical:) Made compact, as though folded; and round, like a scroll]. You say اِمْرَأَةٌ مَطْوِيَّةُ الخَلْقِ (S and K in art. مكر) [meaning, accord. to the PS in that art., (assumed tropical:) A plump woman; and the same seems to be indicated by what immediately follows it in the S itself: but it is more correctly rendered (assumed tropical:) a woman compacted, or rounded, in make: see طُوِىَ جِسْمُهُ. It may, however, signify also (assumed tropical:) A woman lean, lank, or slender, in make; lit., rendered lean, &c.: see طَوَاهُ]. — — بِئْرٌ مَطْوِيَّةٌ (S, TA) A well cased with stones [or with baked bricks]. (TA.) — — وَالسَّمٰوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ, in the Kur [xxxix. 67, generally understood to mean And the heavens shall be folded together, or rolled up, by his right hand], has been expl. as meaning [that they shall be] destroyed: so says Er-Rághib. (TA.) مُنْطَوٍ, or مُنْطَوِى البَطْنِ: see the paragraph commencing with طَوِى البَطْنِ. طى 2 طَيَّيْتُ طَآءً I wrote a ط. (TA.) طَآءٌ, also pronounced طَا, One of the letters of the alphabet [i. e. the letter ط]: masc. and fem.: Kh says that its ا is originally ى. (TA.) [See art. ط.] — It is also an epithet applied to a man, meaning Multum coiens. (KL, TA.) طَىَّ: and طِىٌّ: and طَيَّةٌ: and طِيَّةٌ (also pronounced طِيَّةٌ): and طَيَّانُ, fem. طَيَّا or طَيَّآءُ: see in art. طوى. طيب 1 طَابَ, aor. يَطِيبُ, (S, Msb, K, &c.,) inf. n. طِيبٌ (S [but there mentioned app. as a subst.], O, Mgh, Msb, K) and طِيبَةٌ (S, O, K) and طَابٌ (K) and طُوبَى [q. v. infrà] (Ksh and Bd in xiii. 28) and تَطْيَابٌ, (S, K,) [the last of which is of a measure denoting intensiveness, and is said in the TA to be with fet-h because it is unsound, whereas the inf. n. of a sound verb, if of the measure تفعال, is with kesr, but this is a strange mistake, (see 2 in art. بين,)] It was, or became, the contr. of خَبِيث, (S, Mgh,) in two senses: (Mgh:) [i. e.] it was, or became, [good,] pleasant, delightful, delicious, sweet, or savoury; syn. لَذَّ; (A, K;) or كَانَ لَذِيذًا; (Msb;) or it was esteemed [good,] pleasant, delightful, delicious, sweet, or savoury, in taste, and in odour: (Mgh:) and it was, or became, pure, (Mgh, K,) or clean. (Mgh.) [See also طَيِّبٌ.] — — [Hence,] طَابَتْ نَفْسُهُ (assumed tropical:) His mind [or he himself] was, or became, [cheerful, happy, pleased,] dilated, or free from straitness. (Msb.) And طِبْتُ بِهِ نَفْسًا i. q. طَابَتْ بِهِ نَفْسِى (assumed tropical:) [i. e. I, or my mind, was, or became, cheerful, happy, pleased, or dilated, by means of it; agreeably with what next precedes: or pleased, content, or willing, to grant, concede, give, or do, it]: (S, O, K:) [for] طَابَتْ نَفْسُهُ بِالشَّىْءِ [often] signifies (tropical:) He granted, conceded, or gave, the thing, liberally, [willingly, or of his own good pleasure,] without constraint, and without anger. (TA.) And فَعَلْتُ ذٰلِكَ بِطِيبَةِنَفْسٍ (assumed tropical:) I did that [of my own free will; willingly;] not being constrained by any one. (S, O.) And طَابَتْ نَفْسِى عَلَيْهِ (assumed tropical:) [My mind was agreeable to it]; said when a thing is agreeable, or suitable, to one's mind; and [in like manner] طِبْتُ نَفْسًا عَلَيْهِ. (TA.) And طَابَتْ نَفْسُهُ لِلْعَمَلِ وَغَيْرِهِ [He was cheerful, happy, pleased, or willing, to do work &c.]. (K in art. نشط.) And طَابَتْ نَفْسِى عَنْ ذٰلِكَ تَرْكًا (assumed tropical:) [I was pleased, willing, or content, to

leave, give up, relinquish, or be without, that]; and [in like manner] طِبْتُ نَفْسًا عَنْهُ: whence, in the Kur [iv. 3], فَإِنْ طِبْنَ لَكُمْ عَنْ شَىْءٍ مِنْهُ نَفْسًا (assumed tropical:) [But if they be pleased, or willing, or content, to give up, or relinquish, or remit, unto you somewhat thereof]. (TA.) — — And طاب, (A, O, Msb, TA,) inf. n. طِيبٌ (Msb, K) and طِيبَةٌ, (K,) (tropical:) It was, or became, lawful, allowable, or free. (A, O, Msb, K, * TA.) [In the K, الطِّيبُ and الطِّيبَةُ are expl. as meaning الحِلُّ, which Golius has supposed to mean in this case " quod licitum, legitimum; " and which Freytag has in like manner expl. as meaning " res licita," and " licitum: " but it is here an inf. n., of حَلَّ; not syn. with the epithet الحَلَالُ, which is given as an explanation of الطَّيِّبُ.] You say, طَابَ لِى كَذَا (tropical:) Such a thing became, or has become, lawful, &c., to me. (A.) Hence the saying of Aboo-Hureyreh, أَلْآنَ طَابَ الضِّرَابُ, (TA,) or طَابَ امْضَرْبُ, (O, TA,) as some relate it, accord. to the dial. of Himyer, (TA,) meaning طَابَ الضَّرْبُ, i. e. (assumed tropical:) Now fighting has become lawful. (O, TA.) فَانْكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَآءِ, in the Kur [iv. 3], means (assumed tropical:) [Then take ye in marriage] such as are lawful to you [of women]. (Mgh.) — — And طَابَتِ الأَرْضُ, (K, TA,) inf. n. طِيبٌ, (TA,) (assumed tropical:) The land became abundant in herbage. (K, TA.) — See also 2, in two places: — — and see 10. 2 طيّبهُ, (S, M, A, MA, O, Msb, K,) inf. n. تَطْيِيبٌ; (KL;) and ↓ اطابهُ; (S, O, K;) and ↓ طَابَهُ; (IAar, M, K;) He, or it, made it, or rendered it, good, pleasant, delightful, delicious, sweet, or savoury: perfumed, or rendered fragrant, him, or it: (S, MA, O, * K, * KL:) [and made it or rendered it, pure, or clean: (see 1, first sentence:)] you say, طيّب جُلَسَآءَهُ He perfumed his companions with whom he was sitting: (A:) and طيّب الثَّوْبَ and ↓ طَابَهُ [He perfumed the garment]: (IAar, M, TA:) or طَيَّبْتُهُ I daubed, or smeared, him, or it, with perfume, or some odoriferous or fragrant substance: (Msb:) and طَيَّبَهُ بِالطِّيبِ [He perfumed him, or daubed him, or smeared him, with some odoriferous or fragrant substance]. (TA.) — — [Hence,] طيّب بِنَفْسِهِ [and طيّب نَفْسَهُ, which latter is a phrase of frequent occurrence, (assumed tropical:) He placated, or soothed, his mind;] he spoke to him pleasantly, sweetly, or blandly. (TA.) And طَيَّبْتَ نَفْسِى عَنْكَ (assumed tropical:) [Thou hast made me to be pleased, or happy, or content, without thee]. (S in art. سلو.) — — And طيّبهُ (assumed tropical:) He made it lawful, allowable, or free. (TA, from a trad.) [Hence,] طَيَّبَ لِغَرِيمِهِ نِصْفَ المَالِ (tropical:) He acquitted his debtor of the half of the property; gave up, resigned, or remitted, it to him. (A.) — — See also 10. 3 طايبهُ, (S, O, K,) inf. n. مُطَايَبَةٌ, (KL,) He jested, or joked, with him; (S, O, K;) indulged in pleasantry with him. (KL.) 4 أَطْيَبَ see 2: — — and see also 10, in four places. — اطاب signifies also He brought, brought forward, offered, or proffered, good, pleasant, delicious, or savoury, food. (O, K.) — — (assumed tropical:) He spoke good, pleasant, or sweet, words. (O, K.) — — (assumed tropical:) He begat good children. (K.) — — And (assumed tropical:) He wedded lawfully. (O, K.) — مَا أَطْيَبَهُ, and مَا أَيْطَبَهُ, the latter formed by transposition, (S, TA,) or a dial. var. of the former, (TA in art. يطب,) and أَطْيِبْ بِهِ, and أَيْطِبْ بِهِ, are all allowable [as meaning How good, pleasant, delightful, delicious, or sweet, is he, or it! or how pure, or clean, &c.!]. (TA.) — — And one says, مَا أَطْيَبَ نَفْسَهُ عَنْكَ [How pleased, or happy, or content is he to be without thee, or to give thee up, or to relinquish thee!]. (IAar, K in art. سفط.) 5 تطيّب [quasi-pass. of 2, as such signifying It became, or was made or rendered, good, pleasant, &c.: and] he perfumed himself, or made himself fragrant, (A, Msb, TA,) بِالطِّيبِ [with perfume], (Msb,) or بِالشَّىْءِ [with the thing]. (TA.) 10 استطابهُ, (S, K,) and اِسْتَطْيَبَهُ, (Sb, Msb, K,) and ↓ اطابهُ, (TA,) and ↓ أَطْيَبَهُ, and ↓ طيّبهُ, (K,) and ↓ طَابَهُ, (TA, [but this last I think doubtful,]) He found it, (S, K,) or saw it, (Msb,) to be طيّب [i. e. good, pleasant, &c.]. (S, Msb, K.) One says, استطاب فُلَانٌ الدِّيمَةَ [Such a one found, or saw, to be good, or pleasant, the lasting and still rain]. (A.) — — And استطاب, (S, A, O, Msb, K,) or استطاب نَفْسَهُ, (TA,) and ↓ اطاب, (A, O, K,) or نَفْسَهُ ↓ اطاب, (TA,) i. q. اِسْتَنْجَى [i. e. He washed, or wiped with a stone, or a piece of dry clay, the place of exit of his excrement]. (S, A, O, Msb, K.) [This signification is said in the TA to be tropical; but it is not so accord. to the A.] — — And استطاب He shaved his pubes. (O, K, TA.) — — And He asked people for sweet water. (K.) Thus, accord. to IAar, the saying [of a poet] فَلَمَّا اسْتَطَابُوا صُبَّ فِى الصَّحْنِ نِصْفُهُ means And when they asked for sweet water [the half of it was poured forth into the bowl]: but it is also expl. agreeably with what here follows. (TA.) — — He (a man) drank طَابَة [i. e. wine]: so in the M. (TA.) طَابٌ is an inf. n. of طَابَ, (K,) and syn. with طِيبٌ and also with طَيِّبٌ, q. v.: a poet says, praising 'Omar Ibn-'Abd-El-'Azeez, مُقَابَلُ الإِعْرَاقِ فِى الطَّابِ الطَّابْ بَيْنَ أَبِى العَاصِى وَآلِ الخَطَّابْ [i. e. Rooted by the father's and the mother's side in unsullied goodness, or the like, between Abu-l- 'Ásee on the one side and the family of ElKhattáb on the other: for it is evidently cited as an ex. of الطاب used as a subst. and as an epithet; so that by فى الطاب الطاب is meant فى الطِّيبِ الطَّيِّبِ: otherwise it might be supposed that the literal repetition is meant to denote simply corroboration, as appears to be the case in an instance which will be mentioned in what follows:] the object of praise being the son of 'Abd-El-'Azeez the son of Marwán the son of El-Hakam the son of Abu-l-'Ás [or 'Ásee], and his mother being Umm-'Ásim the daughter of 'Ásim the son of 'Omar the son of El-Khattáb. (S, O.) — — عَذْقُ ابْنِ طَابٍ is the name of A sort of palm-trees in El-Medeeneh [app. so called because of the sweetness of their fruit, or طاب may in this instance be for طَابَة, a name of ElMedeeneh]: (K:) or, as also رُطَبُ ابْنِ طَابٍ, a sort of dates of El-Medeeneh: (S, O:) or اِبْنُ طَابٍ is a name of a sort of fresh ripe dates: (K:) and عَذْقُ ابْنِ طَابٍ and عَذْقُ ابْنِ زَيْدٍ are two sorts of dates: (S:) accord. to IAth, رُطَبُ ابْنِ طَابٍ is the name of a sort of dates of El-Medeeneh so called in relation to Ibn-Táb, a man of its inhabitants. (TA.) — — طاب طاب is [asserted to be] One of the names of the Prophet in the Gospel; [but where said to occur, I know not;] the interpretation of مأذ مأذ; [app. a mistranscription for مَاد مَاد, meaning " very good in disposition," &c.;] the second word corroborating, and denoting intensiveness of signification. (TA.) طُوبٌ, mentioned in this art. in the S and K, [as though it were originally طُيْبٌ,] see in art. طوب. طِيبٌ an inf. n. of طَابَ. (O, Mgh, * Msb, K.) [Used as a simple subst., Goodness, pleasantness, &c.] You say, مَا بِهِ مِنَ الطِّيبِ [There is not in him aught of goodness, &c.]: you should not say, من الطِّيبَةِ. (S, O.) [See also طَابٌ: and طُوبَى.] — — [Also] a word of well-known meaning; (K;) [A perfume; a fragrant, or an odoriferous, substance;] a substance with which one perfumes himself, (S, O, Msb,) of what is termed عِطْر. (Msb.) [The pl. accord. to Golius and Freytag is أَطْيَابٌ. Hence, جَوْزُ الطِّيبِ The nutmeg: see جوز.] — — Also The most excellent of any sort of thing. (K.) [See also أَطْيَبُ: and طَيِّبَةٌ.] طَابَةٌ Wine: (S, O, K:) as though meaning طَيِّبَةٌ; and originally طَيِبَةٌ: (AM, TA:) or i. q. عَصِيرٌ [i. e. expressed juice]. (TA, from an explanation of a trad.) — طَابَةُ: see what next follows. طَيْبَةُ a name of The city of the Prophet; (S, O, Msb, K;) as also ↓ طَابَةُ, (O, Msb, K,) and ↓ الطَّيِّبَةُ, and ↓ المُطَيَّبَةُ, (K,) which last may be also written ↓ المُطَيِّبَةُ. (TA.) طِيبَةٌ an inf. n. of طَابَ. (S, O, K.) — — Also The clearest of wine: (K:) and the choicest of herbage. (TA.) — طِيبَةُ is a name of The well Zemzem. (O, K.) سَبْىٌ طِيبَةٌ (tropical:) Persons (As, TA) made captive lawfully, (As, S, * A, O, * K, * TA,) without perfidy

and breach of covenant, (S, A, O, K,) not made so when a covenant is existing with them, (As, TA,) nor when there is any doubt respecting their state of slavery: (O:) طِيَبَةٌ, in the sense of طَيِّبٌ, is [said to be] the only instance among nouns, (TA,) or rather among epithets, (MF, TA,) of فِعَلَةٌ, with kesr and then fet-h, (TA,) i. e. with only fet-h to the ع. (MF, TA.) طُوبَى, of the measure فُعْلَى from الطِّيبُ, originally طُيْبَى, (Zj, S, O, Msb,) an inf. n. of طَابَ, (Ksh and Bd in xiii. 28,) syn. with طِيبٌ: (Seer, K: [in my MS copy of the K طَيِّب, a manifest mistake:]) and fem. of أَطْيَبُ: (ISd, K:) and pl. of طَيِّبَةٌ, (K,) accord. to Kr, who says that there is no word like it except كُوسَى pl. of كَيِّسَةٌ, and ضُوقَى pl. of ضَيِّقَةٌ; but ISd says that, in his opinion, طُوبَى and كُوسَى and ضُوقَى are fems. of أَطْيَبُ and أَكْيَسُ and أَضْيَقُ, because فُعْلَى is not a pl. measure: Kr also adds that they did not say ↓ طِيبَى, like as they said كِيسَى and ضِيقَى; (TA; [see ضُوقَى, in art. ضيق;]) [but Sgh says that] ↓ طِيبَى is a dial. var. of طُوبَى: (O:) Aboo-Hátim Sahl Ibn-Mohammad Es-Sijistánee relates that an Arab of the desert, reciting as a pupil to him, persisted in pronouncing طُيْبَى for طُوبَى: (TA:) it signifies حُسْنَى [as meaning A good final, or ultimate, state or condition]: and (some say, O, Msb) خَيْرٌ [meaning good, good fortune, and the like]: (O, Msb, K:) and خِيرَةٌ [meaning God's blessing or favour, &c.]; (K;) as some say: (TA:) or eternal life: (Zj, TA:) or a pleasant life: (Msb:) and (O, K) a certain tree in Paradise; (S, O, K;) thus the Prophet is related to have said; and MF says that it is a proper name thereof, not admitting the article ال, and the like is said in the M: (TA:) or it signifies Paradise in the Indian language; (O, K;) or, accord. to Sa'eed Ibn-Jubeyr, in the Abyssinian language: (O:) as also ↓ طِيبَى. (K.) These different significations are assigned by different persons to this word in the phrase in the Kur [xiii. 28] طُوبَى لَهُمْ [which seems to be best rendered as an announcement, meaning A good final state, &c., shall be to them, or be their lot]: (Msb, TA:) Sb holds that it is an invocation of good, or a prayer, [as though قُلْ i. e. " say thou " were understood before it,] and that طوبى is virtually in the nom. case, i. e. مَرْفُوع, as is shown by the words immediately following وَحُسْنُ مَآبٍ: but Th, who makes طوبى to be an inf. n. like رُجْعَى, says that one reading is طُوبَى لَهُمْ وَحُسْنَ مَآبٍ, like the phrase سَقْيًا لَهُ: MF, however, [supposing Th to have said طُوبًى, though I think it indubitable that he said طُوبَى, and only meant that it was used as virtually, not literally, with tenween,] observes that رُجْعًى, with tenween, is not known to have been transmitted from any one of the leading authorities on the Arabic language. (TA.) Katádeh says that طُوبَى لَهُمْ is a phrase of the Arabs; who say, طُوبَى لَكَ إِنْ فَعَلْتَ كَذَا وَكَذَا [A good final state &c., be to thee, or be thy lot, or shall be to thee, if thou do such and such things]: and it is said in a trad., طُوبَى لِلشَّأْمِ [May good, &c., betide Syria]; in which case, طوبى is of the measure فُعْلَى from الطِّيبُ, and does not mean " Paradise," nor " the tree. " (L, TA.) One says, طُوبَى لَكَ and طُوبَاكَ; (S, K;) but not طُوبَيْكَ: (Yaakoob, S, O: [in one of my copies of the S طُوبِيكَ:]) or طُوبَاكَ is a barbarism: (O, K:) it is disallowed by the T, and by most of the grammarians: but Akh says that it is used by some of the Arabs; and Ibn-El-Moatezz uses it in the following verse: مَرَّتْ بِنَا سَحَرًا طَيْرٌ فَقُلْتُ لَهَا طُوبَاكِ يَا لَيْتَنَا إِيَّاكِ طُوبَاكِ [A flock of birds passed by us a little before daybreak, and I said to them, Good betide you: would that we were you: good betide you]: Esh- Shiháb El-Khafájee says that ل is understood [before the ك] in طوباك; but MF has argued well against this assertion. (TA.) طِيبَى: see the next preceding paragraph, former half, in three places. طِيَابٌ A sort of palm-trees of El-Basrah, (L, K, TA,) the dates of which, when the gathering has been delayed beyond the usual time, fall, one after another, from their stones, so that the raceme remains with nothing upon it but the stones hanging to the bases of the dates; though they are large; and if the fruit is gathered when fully ripe, the stone does not come off with it. (L, TA.) طَيِّبٌ (S, M, Mgh, O, Msb, K) and ↓ طَابٌ, (S, M, O, K,) the latter originally طَائِبٌ and deprived of its medial radical letter, or of the measure فَعَلٌ, (M, TA,) Contr. of خَبِيثٌ, (S, Mgh, O,) in two senses: (Mgh:) [i. e. good,] pleasant, delightful, delicious, sweet, or savoury; syn. لَذِيذٌ; (Msb, K; *) or esteemed [good,] pleasant, delightful, delicious, sweet, or savoury, (مُسْتَلَذٌّ,) in taste, and in odour: (Mgh:) and pure, (Mgh, K,) or clean. (Mgh.) You say طَعَامٌ طَيِّبٌ Food [pleasant in taste; or] that descends easily [and agreeably] down the throat. (TA.) And مَآءٌ طَيِّبٌ Sweet water; (O, TA;) or pure water. (TA.) [And رَائِحَةٌ طَيِّبَةٌ A pleasant, sweet, or fragrant, odour.] And بَلَدٌ طَيِّبٌ A country that has no salsuginous places in it: (O, TA:) or a land of good and fertile soil. (Mgh.) And صَعِيدٌ طَيِّبٌ Pure ground. (Zj, Mgh, O.) And الكَلِمُ الطَّيِّبُ (assumed tropical:) [The good saying] i. e. لَا إِلٰهَ إِلَّا اللّٰهُ [There is no deity but God]. (TA.) And فُلَانٌ فِى بَيْتٍ طَيِّبٍ i. e. (tropical:) [Such a one is of a good house, or family; meaning,] of high, or noble, birth. (TA.) And فُلَانٌ طَيِّبُ الإِزَارِ (assumed tropical:) Such a one is continent, or chaste. (O.) And فُلَانٌ طَيِّبُ الأَخْلَاقِ (assumed tropical:) Such a one is [of good, or pleasant, dispositions;] easy in converse, conversable, or affable. (O, TA.) [And طَيِّبُ النَّفْسِ (assumed tropical:) Cheerful, happy, pleased, or dilated, in mind. (See طَابَتْ نَفْسُهُ.) And نَفْسٌ طَيِّبَةٌ بِشَىْءٍ (assumed tropical:) A mind cheerful, happy, pleased, or dilated, by means of a thing: or pleased, content, or willing, to grant, concede, give, or do, a thing: and طَيِّبَةٌ عَنْ شَىْءٍ (assumed tropical:) pleased, willing, or content, to leave, give up, relinquish, or be without, a thing. (See, again, 1.)] — — Also (assumed tropical:) Lawful; allowable; allowable by, or agreeable to, law; legitimate; legal; or free. (Mgh, Msb, K.) لَا يَسْتَوِى الْخَبِيثُ وَالطَّيِّبُ, in the Kur [v. 100], means (assumed tropical:) The unlawful and the lawful of property and the unrighteous and the righteous of deeds and the sound and the unsound of tenets or the like and the good and the bad of mankind [shall not be equal in your estimation]. (Mgh.) [See also the next paragraph.] طَيِّبَةٌ [fem. of طَيِّبٌ: and also a subst., made so by the affix ة; meaning A good, pleasant, delightful, delicious, sweet or savoury, thing: and a pure, or clean, thing: pl. طَيِّبَاتٌ.] وَالطَّيِّبَاتِ مِنَ الرِّزْقِ, in the Kur [vii. 30], means And what are esteemed [good,] pleasant, delicious, sweet, or savoury, of foods and beverages. (Mgh.) And أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ, in the same [ii. 269], Expend ye of the good things that ye have gained: (Mgh:) or (assumed tropical:) of your lawful gains. (Mgh, O.) And كُلُوا مِنَ الطَّيِّبَاتِ, in the same [xxiii. 53], (assumed tropical:) Eat ye of the things that are lawful; of any such lawful things as are esteemed good, or pleasant. (TA.) الطَّيِّبَاتُ مِنَ الكَلَامِ means (assumed tropical:) The most excellent of words, or speech; (Msb, TA;) the best thereof: (Msb:) and is meant by الطَّيِّبَاتُ in [the words of] the تَشَهُّد, [commencing with] التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ: [see تَحِيَّةٌ, in art. حى:] and likewise in the Kur [xxiv. 26], where it is said, الطَّيِّبَاتُ لِلطَّيِّبِينَ; by the طيبين being meant the pure of men; accord. to Fr.: but these words of the Kur are otherwise expl., as meaning the good women are for the good men. (O.) — — See also طَيِّبَةٌ. طُيَّابٌ, with damm, means طَيِّبٌ جِدًّا [i. e. Very good, pleasant, delightful, delicious, sweet, or savoury]. (S, O, TA. [In the K it is implied that it is simply syn. with طَيِّبٌ; like as many other intensive epithets are confounded therein with those that are not intensive.]) A poet says, إِنَّا وَجَدْنَا مَآءَهَا طُيَّابَا [Verily we found its water to be very good, pleasant, or sweet]. (S, O.) أَطْيَبُ [Better, and best; more, and most, pleasant, delightful, delicious, sweet, or savoury]: its fem. is طُوبَى: (ISd, K:) and أَطَايِبُ is its pl.: (S:) and أَيْطَبُ is a dial. var. of أَطْيَبُ, or is formed from the latter by transposition. (TA in art. يطب.) — — الأَطْيَبَانِ

[The two best, or most pleasant, &c., of things,] means (assumed tropical:) Eating and coïtus: (IAar, S, A, O, K:) or sleep and coïtus: (ISk, O, TA:) or the mouth and the vulva of a woman: (Yaakoob, A, O, K:) or fat and youthfulness: (A, K:) or strength and appetence: or youthfulness and briskness or liveliness or sprightliness: (Har p. 88:) or fresh ripe dates and the خِرِبز [or water-melon]: or milk and dates. (TA.) — — And أَطَايِبُ signifies The best, or best parts, of a thing, (K, TA,) as of flesh-meat, &c.; (TA;) as also ↓ مَطَايِبُ, a pl. which has no sing., (K, TA,) of the same class as مَحَاسِنُ and مَلَامِحُ, (TA,) or its pl. is ↓ مَطْيَبٌ, (Ks, O, K,) or ↓ مَطَابٌ and ↓ مَطَابَةٌ: (M, K:) or you say, أَطْعَمَنَا مِنْ أَطَايِبِ الجَزُورِ [He fed us from the best parts of the slaughtered camel], but not الجزور ↓ من مَطَايِبِ; (S, O;) or you say, مِنْ أَطَايِبِهَا and ↓ مَطَايِبِهَا; (As, A, O;) or the latter, but not the former; (Yaakoob, TA;) or you say أَطَايِبُ الرُّطَبِ ↓ مَطَايِبُ الجَزُورِ, and [the best of fresh ripe dates]; (IAar, K;) and AHn uses the phrase أَطَايِبُ الكَلَإِ [the best portions of the herbage]. (TA.) أَيْطَبَّةُ العَنْزِ and أَيْطَبَتُهَا [mentioned in this art. because held to be formed by transposition (in Freytag's Lex. with ط in each case)] The she-goat's lusting for the male. (AZ, O, K.) مَطَابٌ: see أَطْيَبُ. مَطْيَبٌ: see أَطْيَبُ. مُطِيبٌ [part. n. of 4: as such signifying] A lawful wedder: a woman said to her beloved, وَلَا زُرْتَنَا إِلَّا وَأَنْتَ مُطِيبُ [Nor didst thou visit us save when thou wast a lawful wedder]: because, in the estimation of excessive lovers, what is unlawful is more sweet. (TA.) مَطَابَةٌ: see أَطْيَبُ. مَطْيَبَةٌ [A cause of pleasure or delight]. One says, هٰذَا شَرَابٌ مَطْيَبَةٌ لِلنَّفْسِ This is a beverage [which is a cause of pleasure to the soul, or] with which the soul is pleased when drinking it. (S, O.) And in like manner one says of food. (TA.) مُطَيَّبٌ pass. part. n. of 2. (TA.) Hence, (TA,) حِلْفُ المُطَيَّبِينَ [The covenant of the perfumed men]: (K, TA:) these were five tribes; Benoo-'Abd-Menáf and Benoo-Asad-Ibn-'AbdEl-'Ozzà and Benoo-Teym and Benoo-Zuhrah and Benu-l-Hárith and Benoo-Fihr: (TA:) and they were so called for the following reason: when Benoo-'Abd-Menáf desired to assume [the offices of] the حِجَابَة and the رِفَادَة and the لِوَآء and the سِقَايَة, [see arts. حجب &c.,] which belonged to Benoo-'Abd-ed-Dár, and these refused their consent, all of the above-mentioned, (K, TA,) having assembled in the house of Ibn-Jud'án, in the Time of Ignorance, (TA,) concluded a ratified covenant for the accomplishment of their affair, engaging not to fail in aiding one another: then they mixed some perfumes, and dipped their hands therein; after which they wiped their hands upon the Kaabeh in token of confirmation of the covenant: and Benoo-'Abded-Dár, also, and their confederates, (K, TA,) composing six tribes, Benoo-'Abd-ed-Dár and Jumah and Makhzoom and 'Adee and Kaab and Sahm, (TA,) concluded together another covenant, and were thence called الأَحْلَاف: (K, TA:) this is the account commonly known and received: another account is the following: there came a man of the Benoo-Zeyd to Mekkeh for the purpose of [the religious visit termed] the عُمْرَة, having with him merchandise, and a man of Sahm bought this of him, and refused to pay him for it; whereupon he called to them from the summit of Aboo-Kubeys, and they arose, and entered into a covenant together to do him justice: thus relates Eth-Tha'álibee: (TA:) Mohammad was one of the مُطَيَّبُون, (K, TA,) being then twenty-five years old; and so was Aboo-Bekr: and 'Omar was an أَحْلَفِيّ. (TA.) — — المُطَيَّبَةُ: see طَيْبَةُ. المُطَيَّبَةُ: see طَيْبَةُ. مَطْيُوبٌ pass. part. n. of طَابَهُ [as syn. with طَيَّبَهُ]; like مَخْيُوطٌ [from خَاطَهُ]. (TA.) مَطَايِبُ: see أَطْيَبُ, in four places. طيح 1 طَاحَ, aor. يَطِيحُ, inf. n. طَيْحٌ: see 1 in art. طوح. Sb says that this verb is [originally طَوِحَ, aor. يَطْوحُ, i. e.,] of the measure فَعِلَ, aor. يَفْعِلُ; like وَلِىَ, aor. يَلِى; accord. to those who say طَوَّحَهُ, and not طَيَّحَهُ: but accord. to those who say طَيَّحَهُ, it is [originally طَيَحَ, aor. يَطِيحُ, of the measure فَعَلَ, aor. يَفْعِلُ;] like بَاعَ, aor. يَبِيعُ. (L, TA.) 2 طيّح: see 2 in art. طوح. 4 مَا أَطْيَحَهُ: see 4 in arts. طوح and توه. 5 تطيّح, syn. with تطوّح: see 1 in art. طوح. 6 تطايح It became scattered, or dispersed; or it flew away or about; syn. تَطَايَرَ. (Ham p. 615.) طَيْحٌ A piece of wood that is in the أَصْل [app. meaning lower part] of the plough. (K.) أَصَابَتْهُمْ طَيْحَةٌ (A, K) means Events that caused divisions between them, or that dispersed them, befell them: (K, TA:) so says Aboo-Sa'eed. (TA.) And one says, طَوَّحَتْهُمْ طَيْحَاتٌ Calamities destroyed them. (TA.) And ذَهَبَتْ أَمْوَالُهُمْ طَيْحَاتٍ Their possessions, or cattle, went away dispersed, or scattered, and remote. (TA.) [See also طَيْخَةٌ.] طَائِحٌ: see art. طوح. — — كَفٌّ طَائِحَةٌ occurs in a trad. of Aboo-Hureyreh as meaning A hand flying from its wrist. (TA.) مُطَيَّحٌ, accord. to the K, signifies Bad, corrupt, or vitious: but it may be a mistransscription, for مُطَيَّخ [or this is a mistranscription for مُطَيَّخٌ, which is expl. as having this meaning]. (TA.) طيخ 1 طَاخَ, aor. يَطِيخُ, (S, L, K,) inf. n. طَيْخٌ; (L;) as also ↓ تطيّخ; He became charged, reproached, or upbraided, with something bad, evil, abominable, or foul, (S, L, K,) either said or done. (L.) — — And طاخ, aor. as above, (S, L, K,) and so the inf. n., (L,) He magnified himself, or was proud. (S, L, K.) — — And He exerted himself, or strove, and persisted, or persevered, in that which was vain. (K.) — طَاخَهُ, aor. يَطِيخُهُ, (S, L, K,) inf. n. طَيْخٌ; as also طاخهُ, aor. يَطُوخُهُ, inf. n. طَوْخٌ; but the former is the more common; (TA in art. طوخ;) and ↓ طَيّخهُ; He charged, reproached, or upbraided, him with something bad, evil, abominable, or foul, (S, L, K,) either said or done. (L.) And طيّخ ↓ أَصْحَابَهُ He reviled and harassed his companions. (Aboo-Málik, TA.) — — And طاخ الأَمْرَ, inf. n. as above, He corrupted, vitiated, or marred, the affair. (ISd, TA.) 2 طَيَّخَ see above, in two places. — — طَيَّخهُ العَذَابُ, (K,) or rather (TA) طَيّخ العَذَابُ عَلَيْهِ, (AZ, TA,) Punishment pressed severely, or persistently, upon him, so that it killed him. (AZ, K, TA.) — — And طيّخهُ السِّمَنُ Fatness filled him with fat and flesh. (AZ, K, TA.) 5 تَطَيَّخَ see 1, first sentence. طَيْخٌ: see the next paragraph. طِيخٌ a word imitative of the sound of laughing. (Sb, K.) قَالُوا طِيخِ طِيخِ, the word طيخ being in this case indecl., with kesr for its termination, means They uttered a reiterated laughing [like a repeating of طِيخِ]. (Lth, K, TA.) — Also, and ↓ طَيْخٌ, Ignorance. (TA.) طَيْخَةٌ (L, K) and ↓ طَائِخٌ and ↓ طَيَّاخَةٌ [which last is a doubly intensive epithet] (L) Stupid, in whom is little good: (L, K:) or stupid and dirty: pl. of the first طَيْخَاتٌ: it has no known broken pl. (L.) [See also طَبْخَةٌ and طَنَخَةٌ.] — Also the first, Trial; sedition, or conflict and faction; or the like; syn. فِتْنَةٌ; (K, TA;) and war. (TA.) [See also طَيْحَةٌ.] طَيُوخٌ A she-camel that goes to the right and left, and crops the extremities of the trees. (TA.) طَيَّاخَةٌ: see طَيْخَةٌ. طَائِخٌ: see طَيْخَةٌ. مُطَيَّخٌ [app. applied to a camel] Smeared with tar. (K.) — — And Bad, corrupt, or vitious. (K.) طير 1 طَارَ, aor. يَطِيرُ, (S, Msb,) inf. n. طَيَرَانٌ (S, A, Msb, K) and طَيْرُورَةٌ (Lh, S, K, &c.) and طَيْرٌ, (K,) He (a winged creature) moved in the air by means of his wings; flew; (A, K;) moved in the air as a beast does upon the ground. (Msb.) — — It is also said of other things than those which have wings; as in the saying of El- 'Amberee (Kureyt Ibn-Uneyf, Ham p. 3): طَارُوا إِلَيْهِ زَرَافَاتٍ وَوُحْدَانَا [They fly to it in companies and one by one]; (TA;) i. e. they hasten to it: for طِرْتُ إِلَى كَذَا means (assumed tropical:) I hastened to such a thing: and طِرْتُ بِكَذَا (assumed tropical:) I outstripped, or became foremost, with such a thing. (Ham p. 6.) And طار عَلَى مَتْنِ فَرَسِهِ (tropical:) He fled upon the back of his horse. (TA, from a trad.) And طار القَوْمُ (assumed tropical:) The people took fright and ran away quickly. (Msb.) And طَارُوا سِرَاعًا (assumed tropical:) They went away quickly. (TA.) — — [One says also, طار عُقْلُهُ (assumed tropical:)

His reason fled. And طار فُؤَادُهُ (tropical:) His courage (lit. his heart) fled away: see also 10: and see شَعَاعٌ. (Both are phrases of frequent occurrence.)] — — And طار طَائِرُهُ: see طَائِرٌ. — — [And see an ex. voce شِقَّةٌ.] — — طار قَلْبِى مَطَارَهُ means (assumed tropical:) My heart inclined towards that which it loved, and clung to it. (TA, from a trad.) And طِيرِى بِهِ, addressed to a woman, is expl. by IAar as meaning (assumed tropical:) Love thou, or become attached, to him. (TA.) — — طارت عَيْنُهُ (S and K in art. خلج) (assumed tropical:) His eye throbbed. (PS and TK in that art.) — — طار لَهُ صِيتٌ فِى النَّاسِ (tropical:) [He became famous among the people; lit. means fame among the people became, or came to be, (صَارَ,) his]. (A.) [And in like manner one says,] طار لَهُ مِنْ نَصِيبِهِ كَذَا (tropical:) Such a thing became his, or came to him, of his lot, or portion; syn. صَارَ, and حَصَلَ. (Mgh.) And طار لَنَا (tropical:) It came to our lot, or portion. (TA.) And طار لِكُلٍّ مِنْهُمْ سَهْمُهُ (tropical:) The share of each came to him. (TA.) — — See also 6, in two places. — طَارَ بِهِ is also syn. with طَيَّرَهُ, q. v. (TA.) — — [Hence the metaphorical phrase طَارَتْ بِهَا العَرَبُ expl. voce عَرَبَةٌ.] — — طارت الإِبِلُ بِآذَانِهَا, (TA,) or بِأَذْنَابِهَا, (O, TA,) thus [correctly] in the TS, (TA,) [like شَالَتْ بِأَذْنَابِهَا,] means (assumed tropical:) The she-camels conceived. (O, TA.) 2 طيّرهُ, (S, A, Msb, K,) and طيّر بِهِ, (K,) and ↓ اطارهُ, (S, A, Msb, K,) and ↓ طايرهُ, (S, K,) and ↓ طَارَ بِهِ, (TA,) He made him to fly. (A, Msb, K.) [See also 10.] — — طَيَّرَ العَصَافِيرَ عَنِ الزَّرْعِ He made the sparrows to fly away, [scared them, or dispersed them,] from the seedproduce. (A.) — — هُمْ فِى شَىْءٍ لَا يُطَيَّرُ غُرَابُهُ [They are in that whereof the crow is not made to fly away, because of its abundance]: a prov. alluding to a state of plenty. (S, TA.) [See also غُرَابٌ.] One says also أُطِيرَ الغُرَابُ [The crow was made to fly away]. (S.) [See مُطَارٌ.] — — طيّر فُؤَادَهُ (tropical:) [He, or it, made his courage (lit. his heart) to fly away]. (S in art. فز, &c.) — — طيّر المَالَ بَيْنَ القَوْمِ, and ↓ اطارهُ, He divided the property into lots, or shares, among the people: (O, K, * TA:) أَطَرْتُ, signifying I divided into lots, or shares, occurs in a trad.; but some say that the ا is a radical letter. (IAth, TA.) — — طيّر الفَحْلُ الإِبِلَ means (assumed tropical:) The stallion made all the she-camels to conceive: (K, TA:) or, to conceive quickly. (TA.) And طَيَّرَتْ هِىَ [or طُيِّرَتْ?] They conceived quickly. (TA.) 3 طَايَرَ see 2, first sentence. 4 أَطْيَرَ see 2, in two places. — اطارت أَرْضُنَا Our land abounded, or became abundant, in birds. (TA.) 5 تطيّر مِنْهُ, (S, A, Msb, K,) and بِهِ, (S, K,) sometimes changed to اِطَّيَّرَ, (S, A, Msb,) as in the Kur xxvii. 48, the ت being incorporated into the ط, and this requiring a conjunctive ا that the word may begin with it [and not with a quiescent letter], (S,) inf. n. [or rather quasi-inf. n.] طِيَرَةٌ, the only instance of the kind except خِيَرَةٌ, which is the same in relation to تَخَيَّرَ, (IAth,) He augured evil from it; regarded it as an evil omen. (S, Msb, K.) The Arabs, when they desired to set about an affair, passed by the places where birds lay upon the ground, and roused them, in order to learn thence whether they should proceed or refrain: but the law forbade this. (Msb.) They augured evil from the croaking of the crow, and from the birds' going towards the left; and in like manner, from the motions of gazelles. (TA.) تَفَآءَلَ signifies the contr. of تطيّر. (TA.) 6 تطاير (assumed tropical:) It became scattered, or dispersed; (S, K, TA;) flew away or about; went away; became reduced to fragments; (TA;) as also ↓ استطار, (K, TA,) and ↓ طَارَ. (TA.) — — (tropical:) It became long, or tall; (S, K;) as also ↓ طَارَ, (Sgh, K,) which is said of hair, (TA,) as is also the former, (S, TA,) and of a camel's hump. (Sgh, TA.) It is said in a trad., خُذْ مَا تَطَايَرَ مِنْ شَعَرِكَ (S, TA) [Clip thou] what has become long and dishevelled [of thy hair]. (TA.) — — تطاير السَّحَابُ فِى السَّمَآءِ (assumed tropical:) The clouds became spread throughout the sky. (K, TA.) [See also 10.] 7 انطار It became split, slit, or cracked. (K, TA.) [See also 10, latter part.] 10 استطار [He made a thing to fly. See also 2. — — Hence,] (assumed tropical:) He drew forth a sword quickly from its scabbard. (K, * TA.) — — أُسْتُطِيرَ (assumed tropical:) It (for ex., dust, S) was made to fly. (S, K.) You say, كَادَ يُسْتَطَارُ مِنْ شِدَّةِ عَدْوِهِ (tropical:) [He was almost made to fly by reason of the vehemence of his running]. (A.) And أُسْتُطِيرَ فُؤَادُهُ مِنَ الفَزَعِ (tropical:) [His courage (lit. his heart) was made to fly away by reason of fright]. (A.) — — (assumed tropical:) He was taken away quickly, as though the birds carried him away. (TA.) — — (assumed tropical:) He hastened, or was quick, in running; (K;) he ran quickly; (O, L;) said of a horse. (O, L, K.) [A signification of the pass. form; as though meaning he was made to fly.] — — (assumed tropical:) He was [flurried, or] frightened. (O, K.) [As though meaning originally he was made to fly by reason of fright.] — استطار (tropical:) It (the dawn) spread; (S, A, Msb, K;) its light spread in the horizon: (TA:) [see مُسْتَطِيرٌ:] and the verb is used in the same sense in relation to other things: (S:) said of lightning, it spread in the horizon: and of dust, it spread in the air: and of evil, it spread. (TA.) See also 6. — — (tropical:) It (a crack in a wall) appeared and spread. (A. [See also استطال.]) It (a slit, or crack, for السُّوقُ in the K is a mistake for الشَّقُّ, or, accord. to the L, a crack in a wall, TA) rose, (K,) and appeared. (TA.) (assumed tropical:) It (a crack in a glass vessel, and wear in a garment,) became apparent in the parts thereof. (TA.) — — (tropical:) It (a wall) cracked (K, TA) from the beginning thereof to the end. (TA.) (assumed tropical:) It (a glass vessel) showed a crack in it from beginning to end. (TA.) [See also 7.] — استطارت said of a bitch, She desired the male. (O, K.) طَيْرٌ: see طَائِرٌ, in seven places: — — and see also طَيْرَةٌ, in two places. — طَيْرُ طَيْرُ, (O,) or طَيْرِ طَيْرِ, (TA,) is a cry by which a sheep or goat is called. (O, TA.) طَيْرَةٌ and ↓ طَيْرُورَةٌ (S, K) and ↓ طَيْرٌ (S) (tropical:) Levity; inconstancy. (S, K, TA.) You say, فِى فُلَانٍ طَيْرَةٌ and ↓ طَيْرُورَةٌ, (tropical:) In such a one is levity, or inconstancy. (S.) And أُزْجُرْ أَحْنَآءَ ↓ طَيْرِكَ (tropical:) [alluding to the original signification of طَيْرٌ, namely, "birds,"] means جَوَانِبَ خِفَّتِكَ وَطَيْشِكَ [agreeing with an explanation of the same saying voce حِنْوٌ, q. v.]. (S.) — — Also طَيْرَةٌ (assumed tropical:) A slip; a stumble: hence the trad., إِيَّاكَ وَطَيْرَاتِ الشَّبَابِ (assumed tropical:) Beware thou of the slips and stumbles of youth. (TA.) طِيرَةٌ and طِيَرَةٌ and طُورَةٌ; see طَائِرٌ; the second, in four places. طَيْرُورَةٌ: see طَيْرَةٌ, in two places. طَيَّارٌ (tropical:) A sharp, spirited, vigorous, horse, (K, TA,) that is almost made to fly by reason of the vehemence of his running; (TA;) as also ↓ مُطَارٌ. (K, TA. [The latter word in the CK written مَطار; but said in the TA to be with damm, and so written in a copy of the A.]) [See also طَيُّورٌ.] — — See also مُسْتَطِيرٌ. — Also A company of men. (O.) — As applied to A balance, it is not of the language of the Arabs: (O:) [i. e., it is post-classical:] it means an assay-balance (مِعْيَارٌ and مِيزَانٌ) for gold; so called because of the form of a bird, or because of its lightness: or the balance for dirhems [or moneys] that is known among them [who use it] by the appellation of قارسطون [meaning the χαριστίων of Archimedes, (as is observed in a note in p. 178 of vol. ii. of the sec. ed. of Har,) i. e. the hydrostatic balance]: or, accord. to El-Fenjedeehee, the tongue (لِسَان) of the balance. (Har pp. 549-50.) هُوَ طَيُّورٌ فَيُّورٌ (assumed tropical:) He is sharp, and quick in returning [to a good state], or recovering [from his anger]. (K.) [See also طَيَّارٌ.] طَائِرٌ A flying thing [whether bird or insect]: (Msb, * TA:) pl. ↓ طَيْرٌ, (S, Msb, K,) like as صَحْبٌ is pl. of صَاحِبٌ: (S, Msb:) or طَيْرٌ is originally an inf. n. of طَارَ: or an epithet contracted from طَيِّرٌ: (TA:) or a quasi-pl. n.; (Mgh, TA;) and this is the most correct opinion: (TA:) [but see, below, a reason for considering it originally an inf. n.:] and طَائِرٌ may also be quasi-

pl. n., like جَامِلٌ and بَاقِرٌ: (TA:) ↓ طَيْرٌ is also sometimes used as a sing.; (Ktr, AO, S, Mgh, Msb, K;) as in the Kur iii. 43 [and v. 110], accord. to one reading: (S:) but ISd says, I know not how this is, unless it be meant to be [originally] an inf. n.: (TA:) [for an inf. n. used as an epithet is employed as sing. and pl.:] or طَائِرٌ, only, is used as a sing., (Th, IAmb, Msb,) by general consent; and AO once said so in common with others: (Th:) but ↓ طَيْرٌ has a collective, or pl., signification: (IAmb, Msb:) and is fem.: (Mgh:) or is more frequently fem. than masc.: (IAmb, Msb:) the pl. of طَيْرٌ is طُيُورٌ [a pl. of mult.] and أَطْيَارٌ [a pl. of pauc.]: (S, Msb, K:) or طُيُورٌ may be pl. of طَائِرٌ, like as سُجُودٌ is pl. of سَاجِدٌ: (TA:) طَائِرَةٌ is seldom applied to the female. (IAmb, Msb.) — — [الطَّائِرِ is a name of (assumed tropical:) The constellation Cygnus; also called الدَّجَاجَةُ.] — — هُوَ سَاكِنُ الطَّائِرِ means (tropical:) He is grave, staid, sedate, (K,) or motionless; so that if a bird alighted upon him, it would be still; for if a bird alight upon a man, and he move in the least, the bird flies away. (TA.) Of the same kind also is the saying, رُزِقَ فُلَانٌ سُكُونَ الطَّائِرِ وَخَفْضَ الجَنَاحِ (tropical:) [Such a one was endowed, or has been endowed, with gravity and gentleness]. (TA.) And طُيُورُهُمْ سَوَاكِنُ (tropical:) They are remaining fixed, settled, or at rest: and شَالَتْ نَعَامَتُهُمْ signifies the contrary. (A, TA.) And ↓ كَأَنَّ عَلَى رُؤُسِهِمُ الطَّيْرَ (tropical:) [As though birds were on their heads] is said of a people, meaning them to be motionless by reason of reverence: (S, K:) it was said of the Companions of Mohammad, describing them as quiet and grave [in his presence], without levity: and the origin of the saying is this: that birds alight only upon a thing that is still and inanimate: (TA:) or that the crow alights upon the head of the camel, and picks from it the ticks, (S, K,) and the young ones thereof, (S,) and the camel does not move (S, K) his head, (S,) lest the crow should take fright and fly away. (S, K.) In like manner, وَقَعَ طَائِرُهُ means (tropical:) He became grave, or sedate. (Meyd.) And طَارَ ↓ طَائِرُهُ (tropical:) He became light, or inconstant: (Meyd:) and he became angry; (O, K, TA;) like ثَارَ ثَائِرُهُ and فَارَ فَائِرُهُ: (TA:) or he hastened, and was light, or active, or agile. (Har p. 561.) — — And it is said in a trad., الرُّؤْيَا عَلَى رِجْلِ طَائِرٍ مَا لَمْ تُعَبَّرْ (O, TA) (assumed tropical:) A dream is unsettled as to its result, or final sequel, while it is not interpreted. (TA.) [The Arabs hold that the result of a dream is affected by its interpretation: wherefore it is added in this tradition, and said in others also, that the dreamer should not relate his dream, unless to a friend or to a person of understanding.] — — ↓ عَيَّنَتْ طَيْرُهُ see expl. in art. عيث. — — طَائِرٌ also signifies A thing from which one augurs either good or evil; an omen, a bodement, of good or of evil: (K:) and ↓ طِيَرَةٌ (S, K) and ↓ طِيرَةٌ (K) and ↓ طِوَرَةٌ (IDrd, Sgh, K, TA [in the CK, in this art., erroneously, طُورَةٌ, but in art. طور it is طِوَرَة,]) a thing from which one augurs evil; an evil omen or bodement; (S, K, &c.;) contr. of فَأْلٌ: (TA:) and طَائِرٌ signifies fortune, (A'Obeyd, K, TA,) whether good or evil: (TA:) and especially evil fortune; ill luck; as also ↓ طَيْرٌ and ↓ طِيَرَةٌ: for the Arabs used to augur evil from the croaking of the crow, and from birds going towards the left: [see 5:] (TA:) and ↓ طِيَرَةٌ is an inf. n. [or rather a quasi-inf. n.] of تَطَيَّرَ, [q. v.,] (IAth,) and signifies auguration of evil. (Msb.) The Arabs used to say, to a man or other thing from which they augured evil, (TA,) طَائِرُ اللّٰهِ لَا طَائِرُكَ, (ISk, S, IAmb,) and طائرَ اللّٰه لا طائرَك, meaning What God doth and decreeth, not what thou dost and causest to be feared: (IAmb:) accord. to ISk, one should not say ↓ طَيْرُ اللّٰهِ: (S:) but the Arabs are related to have said, also, لَا طَيْرَ إِلَّا طَيْرُ اللّٰهِ [There is no evil fortune but that which is of God]; like as one says, لَا أَمْرَ إِلَّا أَمْرُ اللّٰهِ. (As, S.) They also used to say, جَرَى لَهُ الطَّائِرُ بِأَمْرِ كَذَا [Fortune brought to him such an event]: and hence fortune, whether good or evil, is called طائر. (TA.) And it is said in the Kur [vii. 128], إِنَّمَا طَائِرُهُمْ عِنْدَ اللّٰهِ, meaning Their evil fortune, which will overtake them, is only that which is threatened to befall them in the latter state, [with God,] and not that which befalls them in the present state of existence: (TA:) or the cause of their good and evil is only with God; i. e., it is his decree and will: or the cause of their evil fortune is only with God; i. e., it is their works, which are registered with Him. (Bd.) It is said in a trad., that Mohammad liked what is termed فَأْل, and disliked what is termed ↓ طِيَرَة: (S:) and in another, that he denied there being any such thing as the latter. (TA.) — Also The means of subsistence; syn. رِزْقٌ. (K:) or misery: or happiness: every one of these three significations has been assigned to it in the Kur xvii. 14: in which, accord. to AM, it is meant that God has decreed to every man happiness or misery, according as He foresaw that he would be obedient or disobedient. (TA.) [See also what immediately follows.] — Also The actions of a man which are [as it were] attached as a necklace to his neck. (S, Msb, K.) And this is [also said by some to be] its signification in the Kur xvii. 14. (Jel.) [The actions of a man are the cause of his happiness or misery.] — الطَّائِرُ signifies also The brain. (AAF, L, K.) أَطْيَرُ مِنْ عُقَابٍ [More swift of flight than an eagle] is a prov. said of an عقاب because it may be in the morning in El-' Irák and in the evening in El- Yemen. (Meyd.) مَطَارٌ [A place to or from which a bird or other thing flies: in the phrase طَارَ قَلْبِى مَطَارَهُ, (see 1,) it lit. signifies a place to which one would fly:] a place of flying. (TA.) — — أَرْضٌ مَطَارَةٌ [and ↓ مُطِيرَةٌ (see 4)] A land abounding with birds. (S, K.) — حَفْرٌ مَطَارٌ, (O,) and بِئْرٌ مَطَارَةٌ, (O, K,) [A pit, or cavity, and a well,] wide in the mouth. (O, K.) مُطَارٌ Made to fly away: En-Nábighah says, وَلِرَهْطِ حَرَّابٍ وَقَدٍّ سُورَةٌ فِى المَجْدِ لَيْسَ غُرَابُهُ بِمُطَارِ [And to the family of Harráb and Kadd belongs an eminence in glory of which they fear not any diminution: lit., of which the crow is not made to fly away; the greatness of their glory being likened to abundant seed-produce, as has been shown above: see 2]: (S:) A 'Obeyd says that Harráb and Kadd were two men of the BenooAsad. (TA in art. قد.) — — See also مُطِيرَةٌ: see مَطَارٌ. طَيَّارٌ. مُطَيَّرٌ A sort of [garment of the kind called] بُرْد (O, K) having upon it the forms of birds. (O.) — And Aloes-wood: (K:) or a certain preparation thereof: (AHn, TA:) or such as is مُطَرًّى [i. e. mixed with some other odoriferous substance]; formed by transposition from the latter word; (O, K;) but this pleased not ISd: (TA:) or aloes-wood split and broken in pieces. (O, K. *) مُسْتَطَارٌ [Made to fly. — — And hence,] (assumed tropical:) A horse that hastens, or is quick, in running: (K:) that runs quickly. (TS, L.) It is contracted by the poet 'Adee into مُسْطَار, or مُصْطَار. (TA.) And مُسْطَارٌ for مُسْتَطَارٌ is applied as an epithet to wine. (TA. [No ex. is there given to indicate the meaning.]) مُسْتَطِيرٌ (tropical:) Spreading; applied to dust; as also ↓ طَيَّارٌ; (TA;) and to hoariness; and to evil: (L:) rising and spreading; (K;) whereof the light spreads in the horizon; applied to the true dawn, which renders it unlawful to the faster to eat or drink or indulge in other carnal pleasure, and on the appearance of which the prayer of daybreak may be performed, and which is termed الخَيْطُ الأَبْيَضُ: that to which the epithet مُسْتَطِيل is applied is [the false dawn,] that which is likened to the tail of the wolf (ذَنَبُ السِّرْحَانِ), and is termed الخَيْطُ الأَسْوَدُ; and this does not render anything unlawful to the faster. (TA.) — — Also A dog excited by lust; (Lth, O, K;) and so a camel; (K;) or the epithet applied in this sense to the latter is هَائِجٌ. (Lth, O, TA.)

طيش 1 طَاشَ, aor. يَطِيشُ, (O, Msb, K,) inf. n. طَيْشٌ (S, A, O, Msb, K) and طَيَشَانٌ, (TA, [there only said to be syn. with طَيْشٌ, but it is well known, and often

occurring, as an inf. n. of طاش in the first of the senses here explained,]) He was, or became, light, inconstant, unsteady, irresolute, or fickle, syn. of the inf. n. خِفَّةٌ, (S, A, Msb, K,) or contr. of حِلْمٌ, (IDrd, O,) and i. q. نَزَقٌ, (S, K,) after gravity, or sedateness: (TA:) or light of intellect; lightwitted: (TA:) and he became bereft of his reason, or intellect, (Sh, A, O, K,) so as to be ignorant of that which he would endeavour to do. (Sh, O.) [And, said of a beast, He was, or became, restless, or unsteady.] — — طَاشَتْ يَدُهُ فِى الصَّحْفَةِ His hand was light, or active, in the bowl, and took from every side. (TA.) — — طَاشَتْ رِجْلَاهُ His legs were in a state of commotion. (TA.) — — طَاشَ السَّهْمُ, (S, Msb,) inf. n. طَيْشٌ, (A, Msb, K,) The arrow passed beyond the butt: (A, K:) or declined, or turned aside, عَنِ الهَدَفِ from the butt; (S, Msb;) and did not hit it. (Msb.) — — طَاشَتْ عَنِ الأُمِّ رِجْلُهُ His leg turned aside [from the root thereof]: a phrase used by Aboo-Sahm El-Hudhalee, whose leg had been cut off. (TA.) 4 اطاشهُ [He, or it, rendered him light, inconstant, unsteady, &c.]. (TA in art. سفه.) — — اطاش السَّهْمَ He made the arrow to decline, or turn aside, عَنِ الهَدَفِ from the butt. (S, K.) [طَيْشَةٌ A fit of طَيْش, i. e. lightness, or levity, inconstancy, unsteadiness, irresoluteness, or fickleness; &c. See 1.] طَيَّاشٌ: see طَائِشٌ, in three places. طَائِشٌ (A, O, K) and ↓ طَيَّاشٌ, (S, A, O, K,) [but the latter has an intensive signification,] applied to a man, (S, O,) Light, inconstant, unsteady, irresolute, or fickle, (S, A, O, K,) after gravity, or sedateness: (TA:) or light of intellect; lightwitted: [&c.: see 1:] (TA:) and [so] قَوْمٌ طَائِشُ اللُّبِّ: (A:) and for the pl. you say طَاشَةٌ, (A, TA,) and ↓ طَيَّاشَةٌ: (TA:) and ↓ طَيَّاشٌ signifies one who does not pursue one course, (A, O, K,) in consequence of the lightness of his intellect. (TA.) — — [Also, applied to a beast, Restless, or unsteady.] — — Also, both epithets, but the latter has an intensive signification, An arrow that declines, or turns aside, عَنِ الهَدَفِ from the butt; and does not hit it. (Msb.) الأُطَيْشُ A certain bird: (Aboo-Málik, K:) app. because of its lightness, or activity, and frequent state of commotion. (TA.) طيع 1 طَاعَ, aor. يَطِيعُ, inf. n. طَيْعٌ: see 1 in art. طوع. طيف 1 طَافَ, aor. يَطِيفُ, inf. n. طَيْفٌ (S, O, Msb, K) and مَطَافٌ; (S, O, K;) thus says As: (TA:) and طَافَ, aor. يَطُوفُ, inf. n. طَوْفٌ; (O, K;) thus says El-Mufaddal: (O, TA:) The خيال [i. e. apparition, or phantom,] came (S, O, Msb, K) in sleep. (S, O, K.) And طاف بِهِ الخَيَالُ The خيال came to him, or visited him, (أَلَمَّ بِهِ,) in sleep. (TA in art. طوف.) 2 طيّف, inf. n. تَطْيِيفٌ, He went round or round about, or circuited, much, or often; as also طوّف: (K:) but, (TA,) IDrd says, ↓ اطاف and طيّف and ↓ تطيّف are the same in meaning: (O, TA:) therefore what is said in the K requires consideration: ↓ تطيّف signifies as above. (TA.) 4 اطاف: see the next preceding paragraph: and see also art. طوف. 5 تَطَيَّفَ see 2, in two places. طَيْفٌ An apparition, a phantom, a spectre, or an imaginary form, (خَيَالٌ,) coming in sleep; (IDrd, O, K;) one says طَيْفُ خَيَالٍ and ↓ طَائِفُ خَيَالٍ [meaning thus]: (IDrd, O:) or anything that obscures the sight, [arising] from a vain suggestion of the Devil: (Lth, TA:) or a jinnee, and a human being, and a خَيَال, that comes to, or visits, a man [generally in sleep]; as also ↓ طَائِفٌ; so says IF in art. طوف: (Msb:) both of these words signify alike; i. e. a thing like the خَيَال; and a thing that comes to one, or visits one: (Fr, TA:) and ↓ طِيفٌ, with kesr, signifies a خَيَال itself: (Kr, TA:) or [طَيْفٌ is properly, or originally, an inf. n.; and] طَيْفُ الخَيَالِ signifies the coming of the خيال in sleep: (S, O, K: *) accord. to El-Mufaddal, (O,) one says طَيْفُ as meaning طَائِفُ خَيَالٍ because it is originally [طَيِّفٌ, and then] طَيْفٌ; like مَيِّتٌ and مَيْتٌ from مَاتَ, aor. يَمُوتُ. (O, K.) طَيْفُ الشَّيْطَانِ and ↓ طَائِفُهُ signify The Devil's visitation, by touch, or madness or insanity, (بِالْمَسِّ,) or by vain prompting or suggestion: (Msb:) or طَيْفٌ مِنَ الشَّيْطَانِ signifies A touch, or slight degree, or somewhat [of a taint or an infection], of insanity or possession, from the Devil; syn. لَمَمٌ; occurring in the Kur vii. 200, accord. to one reading; another reading being ↓ طَائِفٌ مِنَ الشَّيْطَانِ, which signifies the same. (S, O. [See also طَوْفٌ.]) One says also طَيْفُ جُنُونٍ [A touch, or slight degree, of insanity, or diabolical possession]. (S, O.) And طَيْفٌ [alone] signifies Insanity, or diabolical possession: (O, K:) so says A 'Obeyd, on the authority of ElAhmar: (TA:) and this is said by Az to be the meaning of the word in the language of the Arabs. (O, TA.) — — And (assumed tropical:) Anger: (I'Ab, Mujáhid, O, K:) because the intellect of the angry departs [for a time] so that he assumes the likeness of the insane, or possessed: (O, TA:) said by I'Ab to mean thus in the Kur vii. 200. (TA.) طِيفٌ: see the next preceding paragraph. طِيَافٌ The blackness of night: or this is [طِنَافٌ,] with ن. (TA.) طَائِفٌ: see طَيْفٌ, in four places: and see art. طوف. Quasi طيل طِيلٌ: طِيَلٌ: طِيلَةٌ: طِيَلَةٌ: طِيَالٌ and طِيَلَّةٌ: see in art. طول. طين 1 طَانَهُ, aor. يَطِينُ, (S, * Msb,) inf. n. طَيْنٌ; (Msb;) or ↓ طيّنهُ, (S, MA, K,) but some disapprove this, (S,) or this denotes intensiveness and muchness; (Msb;) He plastered it, or coated it, with طِين [i. e. clay, or mud], (S, * MA, Msb, K, *) namely, a roof, or flat housetop, (S, Msb, K,) and a house, or chamber, (Msb,) or a wall. (MA.) — — And the former, (S, K,) and ↓ the latter also, (TA,) He sealed it with طِين [i. e. clay], namely, a writing; (S, K, TA;) and so ↓ أَطَانَهُ. (TA in art. عنى.) — — And [hence,] طَانَهُ اللّٰهُ عَلَى الخَيْرِ (assumed tropical:) God created him with an adaptation, or a disposition, to that which is good; adapted him, or disposed him, by creation, or nature, thereto; (S, Msb;) as also طَامَهُ: so says ISk, and he cites as an ex., أَلَا تِلْكَ نَفْسٌ طِينَ فِيهَا حَيَاؤُهَا (S) meaning [Verily that is a soul] of which the sense of shame is the natural quality. (TA.) — — And طان, said of a man, signifies also حَسَّنَ عَمَلَهُ [i. e. He made his work, or deed, good; he performed, or executed, his deed, or work, well]; as also طَامَ: thus expl. by IAar: in the K, the former is erroneously expl. as meaning حَسَّنَ عَمَلَ الطِّينِ. (TA.) 2 طَيَّنَ see the foregoing paragraph, in two places. 4 أَطْيَنَ see the first paragraph. 5 تطيّن He (a man, TA) became defiled, or besmeared, with طِين [i. e. clay, earth, or mud]. (K, TA.) يَوْمٌ طَانٌ, (S,) and مَكَانٌ طَانٌ, (S, K,) and أَرْضٌ طَانَةٌ, (S,) A day, and a place, and a land,] in which is much طِين [meaning mud]. (S, K.) — See also what next follows. طِينٌ a word of well-known meaning, (S, Msb, K, TA,) of which ↓ طَانٌ is a dial. var.; (TA;) Clay, earth, mould, soil, or mud: (MA, KL, &c.:) it differs in different layers, or strata, of the earth; the best is the pure, unmixed with sand, remaining after the subsiding of the waters; and the best of this is that of Egypt, which has a peculiar property of preventing plague, or pestilence, and the corruption of water into which it is thrown: it is of several sorts; among which are الطِّينُ المَخْتُومُ [Terra sigillata, or Lemnian earth], and الطِّينُ الأَرْمَنِىُّ [Armenian bole], &c.: (TA:) ↓ طِينَةٌ has a more particular signification, (S, Msb,) meaning a piece, or portion, thereof, (K, TA,) [as a piece of clay] with which a [writing of the kind termed] صَكّ and the like are sealed. (TA.) [Hence,] شَهْوَةُ الطِّينِ [The longing for clay; a sort of malacia]. (TA voce حُمَّاضٌ.) And ابْنُ الطِّينِ Adam. (T in art. بنى.) طِينَةٌ: see the next preceding paragraph. — — Also [(assumed tropical:) A material substance considered as that of which a thing having form consists. — — And hence,] (tropical:) The natural, or native, constitution or disposition. (S, Msb, K.) One says, هُوَ مِنَ الطِّينَةِ الأُولَى (tropical:) [app. meaning He is of the primitive kind of natural constitution or disposition]. (S, TA.) And إِنَّهُ لَيَابِسُ الطِّينَةِ (tropical:) [Verily he is tough in respect of natural constitution or disposition;] meaning he is not easy [in disposition]. (TA.) [طِينِىٌّ Of, or relating to, الطِّين i. e. clay &c.; clayey, earthy, &c. — — And (assumed tropical:) Of, or relating to الطِّينَة i. e. the natural, or native, constitution

or disposition; natural, or native.] طِيَانَةٌ The art of working in, or with, طِين [or clay &c.; and particularly the art of plastering with clay, or mud]. (K.) طَيَّانٌ A worker in, or with, طِين [or clay &c.; and particularly a plasterer with clay or mud]. (TA.) [طَيَّانُ, imperfectly decl., belongs to art. طوى.] مَطِينٌ A roof, or flat house-top, [&c.,] plastered, or coated, with طِين [i. e. clay, or mud]. (S, K.)

ظ

The seventeenth letter of the alphabet: called ظَآءٌ [and ظَا]. (TA.) It is a letter peculiar to the Arabic language; and is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, not with the breath only]; and of the letters termed لِثَوِيَّة [or gingival], like ث and ذ. (TA.) As it does not exist in the language of the Nabathæans, they change it into ط. (IF, TA.) [It is substituted for the ت in the measure اِفْتَعَلَ and the forms inflected therefrom when immediately following ظ; as in اِظَّلَمَ, for اِظْطَلَمَ, for اِظْتَلَمَ:] and it is substituted for ذ; as in تَرَكْتُهُ وَقِيذًا and وَقِيظًا; as is related on the authorities of ISk and Kr; and as in أَرْضٌ جِلْذَآءٌ and جِلْظَآءٌ, as is mentioned in the Nawádir el-Aaráb. (TA.) — [As a numeral, it denotes Nine hundred.] ظأ R. Q. 1 ظَأْظَأَ, inf. n. ظَأْظَأَةٌ (L, K) and ظَأْظَآءٌ, (K, TA, [in the CK ظَأْواء,]) the latter allowable in the case of a R. Q. verb, as in the instances of وَسْوَاسٌ and the like, (MF, TA,) [accord. to some, but وسواس and the like are generally held to be inf. ns. if with kesr, and simple substs. if with fet-h,] He (a goat) made a [rattling] sound, or cry, when excited by lust, or at rutting-time; syn. نَبَّ. (AA, L, K.) — — And ظأظا, (M, K,) inf. n. ظَأْظَأَةٌ, (M,) He (a person whose upper lip was slit, M, K, and one whose fore teeth were broken at the roots, K, * TA) spoke unintelligible speech, and with a nasal sound. (M, K.) ظار 1 ظَأَرَهَا, (S, Mgh, K,) or ظَأَرَهَا عَلَى وَلَدِ غَيْرِهَا, (M,) aor. ظَأَ^, (M, K,) inf. n. ظَأْرٌ (S, M, K) and ظِئَارٌ, (M, K,) He made her (a camel, S, Mgh) to incline to, or to affect, a young one not her own, (S, M, Mgh, K,) and to suckle it; (M, K;) as also ↓ أَظْأَرَهَا, and ↓ ظَآءَرَهَا: (K:) and [it is also said that] ظِئَارٌ signifies the making a she-camel to incline to, or to affect, and suckle, the young one of another, by the application of a غِمَامَة in her nose, (S, * K, * TA,) i. e. by stopping her nose, and also her eyes, (TA,) and by the insertion of a دُرْجَة [q. v.] composed of rags into her vulva, (رَحِم, T, TA, or حَيَآء, S), and closing its [i. e. the vulva's] edges by means of two pointed pieces of wood stuck through, and putting upon her a غِمَامَة covering her head, and leaving her in this state until it distresses her, (T, TA,) and she imagines herself to be in labour; (TA;) when the درجة is pulled out from her vulva (حَيَآء), and the young one of another is brought near to her, having its head and skin bedaubed with what has come forth with the درجة from the lower part of the vulva; (T, * TA;) then they open her nose and her eyes; (TA;) and when she sees and smells the young one, she imagines that she has brought it forth, and yields it milk: moreover, when the درجة is inserted, the space between the two edges of her vulva is closed by a thong [passed round the extremities of the two pointed pieces of wood]. (T, TA.) It is said in a trad., of 'Omar, (T,) or Ibn-'Omar, (S, TA,) that he purchased a she-camel, and, seeing in her the laceration on the occasion of ظِئَار, returned her. (T, S, * TA.) — — [Hence,] ظَأَرَهُ عَلَى أَمْرٍ كَذَا, and ↓ أَظْأَرَهُ, and ↓ ظَآءَرَهُ, (tropical:) He made him to incline to such a thing: (Lth, T, TA:) and ظَأَرَنِى عَلَى الأَمْرِ, (so in the CK,) or ↓ ظَآءَرَنِى عَلَيْهِ, (M, TA, and so in some copies of the K,) inf. n. مُظَآءَرَةٌ, (TA,) he endeavoured to turn me, or to entice me, to do the thing; (M, K, TA;) it not being in my mind: (TA:) or he compelled me to do the thing, against my will; (K, TA;) I having refused to do it. (TA.) It is said in a prov., الطَّعْنُ يَظْأَرُ, meaning, Thrusting, or piercing, with the spear inclines [one's enemies] to peace: (As, T, A, K:) J says يَظْأَرُهُ, as also IKtt, which F disapproves; but others approve it: or the reading of the S is ↓ يُظْئِرُهُ. (TA.) The Arabs also said, الطَّعْنُ ظِئَارُ قَوْمٍ (M, K) Thrusting, or piercing, with the spear is a means of inclining a people to peace; (K;) meaning, make people to fear, that they may love thee. (M, K.) It is also said, in a trad. of 'Alee, أَظْأَرُكُمْ إِلَى الحَقِّ وَأَنْتُمْ تَفِرُّونَ مِنْهُ, [perhaps a mistake for على الحقّ,] I incline you [or I endeavour to turn you] to the truth, and ye flee from it. (TA.) — ظَأَرَتْ, (S, K,) [of which ظُؤُورَةٌ, q. v., appears to be an inf. n.;] or you say ظَأَرَتْ عَلَى وَلَدِ غَيْرِهَا, and عَلَى بَوٍّ;] and ↓ اِظَّأَرَتْ; (T, M, K; in one copy of the K اِظْأَرَتْ;) She (a camel, T, S, M) inclined to, or affected, a young one not her own, (T, M, K,) and suckled it: (K:) or inclined to, or affected, the stuffed skin of a young camel. (S.) — — [Hence,] ظَأَرَ عَلَى عَدُوِّهِ (tropical:) He returned against his enemy. (A, TA.) — And ظَأَرَ, aor. ظَأَ^; (Msb;) or ↓ ظَآءَرَ, inf. n. مُظَآءَرَةٌ. (AZ, S;) He took to himself a ظِئْر [or nurse]. (AZ, S, Msb.) [See also 8.] 3 ظَأَ^ see 1, in four places. — — One says also, ظَآءَرَتْ, (inf. n. مُظَآءَرَةٌ, T, A,) She took to herself a child to suckle. (T, M, A, K.) — — And بَيْنَهُمَا مُظَآءَرَةٌ There is between them two that relation which consists in each one's being the ظِئْر [or rather the fosterer of the child] of the other. (M, K.) — ظَاوِرٌ occurs in a trad. for ظَائِرٌ. (TA.) [But in what sense is not explained.] 4 أَظْأَ^ see 1, in three places. 8 إِظْتَأَ^ see 1, near the end. — — اِظَّأَرَ لِوَلَدِهِ ظِئْرًا, (S, and so in some copies of the K,) or اِظْطَأَرَ, (M, and so in some copies of the K,) the former being similar to اِظَّلَمَ, (S,) means He took a nurse for his child. (S, M, K.) 10 استظأرت She (a bitch) desired the male: (K:) mentioned by AM; but he says, "I hesitate respecting it. " (TA.) [I think it is probably a mistake for استطارت, mentioned in art. طير. See also ظُؤْرَى.] ظَأْرٌ Anything accompanied by the like thereof: thus applied to a run (عَدْوٌ): (As, T, TA:) in the K, and in the Tekmileh, عَدُوٌّ is erroneously put for عَدْوٌ: (TA:) and عَدْوٌ ظَأْرٌ is used by the poet El-Arkat, in describing [wild] asses, as meaning a run not unsparingly performed. (T, TA.) ظِئْرٌ One that inclines to, or affects, the young one of another, and suckles [or fosters] it; applied to a human being, (M, A, K,) and to a camel, (M,) or other [animal]; (A, K;) to a female and to a male: (M, A, K:) or a she-camel that inclines to, or affects, the young one of another; (Msb;) as also ↓ ظَؤُورٌ: (S:) and hence applied also to a strange woman that nurses, or fosters, the child of another: and likewise to a man who fosters the child of another: and also pronounced ظِيرٌ, with the ء suppressed: (Msb:) and the epithet ظِئْرَةٌ is also applied to a female: (A:) the pl. [of pauc.] is أَظْؤُرٌ (M, K) and أَظْآرٌ, (S, M, A, Msb, K,) [which latter is also used as a pl. of mult., accord. to an ex. given in the A;] and [the proper pls. of mult. are] ظُؤُورٌ and ↓ ظُؤَارٌ, (S, M, K,) which last is an extr. form, (M,) and ↓ ظُؤْرَةٌ, (M, K,) or, accord. to Sb, this is a quasipl. n., (M,) and ظُؤُورَةٌ, (M, K,) like فُحُولَةٌ and بُعُولَةٌ: (M:) or the pl., applied to camels, is ↓ ظُؤَارٌ; and to women, ظُؤُورَةٌ: (M:) or to women, ظِئَارٌ and ↓ ظُؤَارٌ: (Msb:) ↓ ظُؤُورَةٌ also signifies a nurse: (IAar:) and ↓ ظَؤُورٌ signifies the same as ظِئْرٌ: (TA:) or a she-camel made to incline to, or affect, the young one of another;

(M;) as also ↓ مَظْؤُورَةٌ: (S:) or that keeps close to the young one, or to the stuffed skin of a young one. (M.) — — [The pl.] ↓ ظُؤَارٌ is also applied (by a poet, M, TA) to (tropical:) The three stones upon which the cooking-pot is placed: (S, M, K, TA:) likened to camels; (M, TA;) because of their inclining (S, M, TA) towards, (S,) or around, (M, TA,) the ashes. (S, M, TA.) — — And ظِئْرٌ signifies also (tropical:) An angle, or a corner, of a قَصْر [or pavilion, &c.]. (K.) — — And (assumed tropical:) A buttress built against a wall; (K, * TA;) likewise called ↓ ظِئْرَةٌ. (TA.) ظُؤْرَةٌ: see the next preceding paragraph. ظِئْرَةٌ: see the next preceding paragraph. ظُؤْرَى A cow desiring the male: (K:) mentioned by Az, on the authority of AHát; and said to have no verb. (TA. [But see 10, above.]) ظُؤَارٌ: see ظِئْرٌ, in four places. ظِئَارٌ A عِمَامَة [q. v.] that is put into the nose of a she-camel to make her to incline to, or affect, the young one of another, in order that she may not perceive the smell of her young one. (A.) [See also 1.] ظَؤُورٌ: see ظِئْرٌ, in two places. ظُؤُورَةٌ Inclination to, or affection for, the young one of another: (M, K:) it may be an inf. n., as well as a pl. [of ظِئْرٌ]. (M.) — — Also [The relation in which one stands by being a ظِئْر, or nurse:] like عُمُومَةٌ and خُؤُولَةٌ &c. (TA.) — — See also ظِئْرٌ, latter half. مَظْؤُورَةٌ: see ظِئْرٌ, latter half. هُوَ مُظَائِرٌ لَهَا He is the father of the child which she is nursing. (T, TA. *) ظبو ظُبَةٌ The حَدّ, (T, M, Msb, K,) or طَرَف, (S,) [both of which mean the end, or extremity, but the former means also the edge,] of a sword, (T, S, M, Msb, K,) or of a spear-head and the like, (K,) or also of a spear-head and of an arrowhead and of a dagger and the like; (M;) or the part next to the طَرَف [or extremity] of the sword; also called its ذُبَاب: (T:) or the ظُبَتَانِ are the parts of the two edges that are on either side of the ذُبَاب [by which last word is here app. meant the point] of the sword: (AZ, T and TA voce ذُبَابٌ, q. v.:) [for the swords of the Arabs, in the older times, were generally straight, twoedged, and tapering to a point:] or, accord. to Aboo-Riyásh, the ظُبَة of the sword is the part that is four digits' measure below, or within, (دُونَ,) the ذُبَاب thereof; and is the strikingplace thereof: and it is also its حَدّ; and the ظُبَة of the spear-head is likewise its حَدّ: (Ham p. 48:) the ة in ظُبَةٌ is a substitute for و, which is the final radical, (S, M, Msb, K,) the word being originally ظُبَوٌ: (S, TA:) the pl. is أَظْبٍ, (S, K,) a pl. of pauc., (S,) and ظُبَاتٌ (T, S, M, Msb, K) and ظُبَاةٌ [which is originally ظُبَوَةٌ] (S, * TA) and ظُبُونَ (T, S, M, Msb, K) and ظِبُونَ and ظُبًّا or ظُبًى. (M, K.) In the saying of EsSemow-al Ibn-'Ádiyà, تَسِيلُ عَلَى حَدِّ الظُّبَاتِ نُفُوسُنَا وَلَيْسَتْ عَلَى غَيْرِ الظُّبَاتِ تَسِيلُ [Our bloods flow upon the edge of the ظبات, and upon other than the edge of the ظبات they flow not], by the ظبات may be meant the swords, altogether, or the striking-places of the swords. (Ham p. 52. [See also a similar ex. in p. 48 of the same.]) — Also A kind of مَزَاد [or leathern water-bag]. (M.) — And A place of bending, or turning, of a valley; like ظَبْيَةٌ [which belongs to art. ظبى]: pl. of the former ظُبَآءٌ, a pl. of a rare form. (M in art. ظبى.) ظبى 5 تَظَبَّى, if used, means He acted like the ظَبْى, or gazelle; being similar to تَذَأَّبَ and تَنَمَّرَ &c.: its part. n. is mentioned in the first paragraph of art. ربض.] ظَبْىٌ A certain animal, (TA,) well known; (S, Msb, K, TA;) the غَزَال [or gazelle; to which the former word is applied when used unrestrictedly, and which is app. here meant by the latter word, though this seems properly to signify " a young gazelle "]; (M;) [it is the gazella dorcas, also called antilope dorcas, of which the ariel, or antilope Arabica, is said to be a variety; or, accord. to some, each is a distinct species of gazelle: the name seems to be properly, but not always (as is shown by an explanation of رئم), applied only to the true antelope of Arabia and adjacent countries, as distinguished from the cervine and bovine antelopes:] it is a name for the male; which is also called تَيْسٌ, when he has become what is termed a ثَنِىّ [q. v.], which he continues to be termed until he dies: (AHát, Msb, TA:) the female is called ظَبْيَةٌ, (AHát, T, M, Msb, K, TA,) and عَنْزٌ and مَاعِزَةٌ: (AHát, Msb, TA:) the dual is ظَبْيَانِ: (Msb, TA:) and the pl. is أَظْبٍ, (S, M, Msb, K,) originally أَظْبُىٌ, (S, Msb,) a pl. of pauc., (S,) and ظُبِىٌّ and ظِبَآءٌ, (S, M, Msb, K,) which last is of the masc. and fem., (M, Msb,) and ظَبَيَاتٌ, (S, M, Msb, K,) which is of the fem. (M, Msb.) One says, بِهِ دَآءُ ظَبْىٍ [lit. In him is the disease of a gazelle]; meaning in him is no disease; as there is [said to be] no disease in the ظبى. (AA, T.) And لَكَ عِنْدِى مِائَةٌ سِنَّ الظَّبْىِ [To thee I owe a hundred camels of the age of the gazelle], i. e., all of them ثُنْيَان [pl. of ثَنِىٌّ, q. v.], because the ظبى does not exceed what is termed إِثْنَآءٌ. (M.) [See also a verse cited voce سِنٌّ; in which the phrase فَجَآءَتْ كَسِنِّ الظَّبْىِ means And they came; like the age of the gazelle was the age of every one of them.] It is said in a prov., ↓ لَأَتْرُكَنَّهُ تَرْكَ ظَبْىٍ ظِلَّهُ [I will assuredly forsake him as a little gazelle forsakes the place of its shade]; because the ظبى, when it leaves its covert, does not return to it: it is said in confirming the relinquishing of anything. (T. [See ظِلٌّ, where other relations of this prov. are mentioned.]) And in another prov., الظِّبَآءَ عَلَى البَقَرِ, said when the tie of relationship and friendship between two men is severed, and it was used in the Time of Ignorance as a form of divorce: الظباء is in the accus. case by reason of اِخْتَرْتُ, or اِخْتَارَ, understood, [so that the meaning is I have preferred, or he has preferred, the gazelles to the wild cows,] by the بقر being meant the women: whence the saying, جَآءَ يَجُرُّ بَقَرَهُ [expl. in art. بقر]. (Meyd. [See also Freytag's Arab. Prov. ii. 61.]) And one says, أَتَيْتُهُ حِينَ شَدَّ الظَّبْىَ ظِلُّهُ i. e. [I came to him when its shade] confined the ظبى [or gazelle] by reason of the vehemence of the heat: or, as some relate it, حِينْ نَشَدَ الظَّبْىُ ظِلَّهُ, meaning طَلَبَهُ [i. e., when the gazelle sought its shade]. (TA.) And it is said in a trad., إِذَا أَتَيْتَهُمْ فَارْبِضْ فِى دَارِهِمْ ظَبْيًا [expl. voce رَبَضَ]. (T, TA.) بِهِ لَا بِظَبْىٍ, (S, TA,) or بِهِ لَا بِظَبْىٍ أَعْفَرَ, a prov., meaning May this accident befall him, (لِيَنْزِلْ بِهِ هٰذِهِ الحَادِثَةُ,) not a white antelope, (Meyd,) is said on an occasion of rejoicing at another's affliction, (S, Meyd, TA,) by way of imprecation, i. e. may God make that which has befallen him to cleave to him. (S, TA. [See also Freytag's Arab. Prov. i. 148.]) — — [أَوْلَادُ الظِّبَآءِ and الظِّبَآءُ are mentioned by Freytag as names of Certain stars: in relation to the former of which he refers to Ideler's " Unters. " pp. 20-21; and in relation to the latter, to the same work p. 21.] — — And الظَّبْىُ is the name of A brand, or mark made with a hot iron, peculiar to some of the Arabs. (T, K.) ظَبْيَةٌ fem. of ظَبْىٌ [q. v.]. (AHát, T, &c.) — Also a name for (assumed tropical:) A woman; [or, app. a young woman;] and so أُمُّ ظَبْيَةٍ. (Msb, TA.) — — And (assumed tropical:) A man who is stupid, dull, wanting in intel-ligence, inert, or wanting in vigour. (K, TA: but not in the CK.) — — And accord. to the K, i. q. شَاةٌ: and بَقَرَةٌ: but this is a great mistake, caused by a misunderstanding of what is cited in the passage here next following from the M. (TA.) — — Also The vulva of a woman: (Lth, T, S, M, K:) and, (M,) accord. to As, (T, S,) of any solid-hoofed beast: (T, S, M:) accord. to some, (M,) or accord. to Fr, (T, S,) of the bitch: (T, S, M:) and accord. to Lth, of the she-camel: (T:) IAar makes it to be peculiarly of the she-ass, and of the ewe or she-goat, and of the cow; (M;) meaning that it signifies the vulva of these: (TA:) and it signifies also the vagina of the mare. (M.) — — Also 1 [bag for travellingprovisions &c., such as is called] جِرَاب: (M, K:) or peculiarly a small جِرَاب: (M, K: *) or one made of the skin of the ظَبْى [or gazelle]: (M:) or a thing [i. e. a pouch] like the خَرِيطَة and the كِيس: dim. ↓ ظُبَيَّةٌ: and pl. ظِبَآءٌ. (T.) — — And A [tent such as is called] خِبَآء. (TA.) — — And A place of bending, or turning, of a valley; (M, K;) as also ظُبَةٌ [mentioned in art. ظبو]: pl. of the

former ظِبَآءٌ. (M.) — ظَبْيَةُ is one of the names of The well Zemzem. (TA.) ظُبَىٌّ: see ظَبْىٌ [of which it is the dim.]. ظُبَيَّةٌ dim. of ظَبْيَةٌ, q. v. أَرْضٌ مَظْبَاةٌ A land abounding with ظِبَآء [or gazelles]. (M.) ظر 1 ظَرَّ He cut [or split off] a مِظَرَّة [i. e. a fragment of hard stone, with a sharp edge, to be used as a knife]. (Lth, T, M, K. [In some copies of the K, مَظَرّة; and in one place, in a copy of the M, مَظِرّة: but correctly مِظَرَّة, as is said in the TA.]) This the pastor does for the purpose of cutting off therewith a thing resembling a wart within the belly of a she-camel, (Lth, T, M,) at the orifice of the womb, when she is affected by a disease occasioned by lusting for the male. (Lth, TA.) — — And He slaughtered a she-camel, (K, TA,) or, as in the " Tekmileh," an animal, with the [stone called] ظُرَر. (TA.) 4 أَظِرِّى فَإِنَّكِ نَاعِلَةٌ (M, K) is a prov., meaning Tread thou upon the ظُرَر [for thou art furnished with leathern shoes or sandals]: (M:) but the phrase commonly known is with the unpointed ط [i. e. أَطِرِّى: see 4 in art. طر]. (M, K.) ظِرٌّ: see the next paragraph. ظُرَرٌ A sharp-edged hard stone: (As, T, Mgh, TA:) a stone having an edge like that of the knife: (S:) or a [kind of] smooth and broad stone which a man breaks and with which he slaughters a camel; (ISh, T, Mgh, * TA;) and it is of any colour; and is also thus called before it is broken: (ISh, T, TA:) and the n. un. is ↓ ظُرَرَةٌ: (T:) or, as also ↓ ظُرَرَةٌ and ↓ ظِرٌّ, a stone, (M, K,) in a general sense: (M:) or a round stone: (TA:) or a round sharp-edged stone: (M, K:) or a piece of stone having a sharp edge: (M:) the pl. is ظِرَارٌ and ظِرَّانٌ; (As, T, S, Mgh;) or the pl. is ظِرَّانٌ and ظُرَّانٌ; (Th, M, and so in the K accord. to the TA; [in the CK ظِرَارٌ and ظِرَّارٌ;]) and Th says that the former of these is pl. of ظُرَرٌ, or both may be pls. of ظِرٌّ; (M;) and another pl. is أَظِرَّةٌ, (T, TA,) [a pl. of pauc.,] occurring in a trad.; (TA;) or, accord. to ISh, ↓ ظِرَارٌ [mentioned above as a pl.] is a sing., and أَظِرَّةٌ is its pl.: (Mgh:) and ↓ أُظْرُورٌ and ↓ ظُرْظُورٌ and ↓ مُظْرُورٌ, of which last the pl. is مَظَارِيرُ, (Sgh, K, TA,) and all of which are with damm, thus in the handwriting of Sgh, (TA,) signify the same [as ظُرَرٌ &c.]. (Sgh, K, TA.) ظُرَرَةٌ: see the next preceding paragraph, in two places. ظِرَارٌ: see ظُرَرٌ: and see also مِظَرَّةٌ. ظَرِيرٌ: see مَظَرَّةٌ. — — Also A sign set up whereby one is guided to the right way: pl. أَظِرَّةٌ (M, K) and ظُرَّانٌ: (TA, and so in the CK: [in some copies of the K ظِرَارٌ, which is said in the TA to be wrong:]) أَظِرَّةٌ signifies signs set up whereby one is guided to the right way, like the امرّة [thus in a copy of the T, a mistranscription for أَمَرَة]; some of which are extended and hard, and millstones are made from them. (T.) ظِرَارَةٌ: see مِظَرَّةٌ. ظُرْظُورٌ: see ظُرَرٌ. أُظْرُورٌ: see ظُرَرٌ. أَرْضٌ مَظَرَّةٌ, (S, M, K,) thought to be thus by AAF; (M;) or مَظِرَّةٌ, (T, M,) with kesr to the ظ, accord. to Th; (M;) Land containing, (T, S,) or abounding with, (K,) stones of the kind called ظُرَر: (T, S, K:) or stony land: (Th, M:) and ↓ ظَرِيرٌ also has the former meaning: (K:) or this latter is an epithet applied to a place as meaning rugged, or rugged and hard: (S:) or meaning a place abounding with stones: (M:) and its pl. is أَظِرَّةٌ and ظُرَّانٌ. (S.) — — See also the next paragraph. مِظَرَّةٌ A stone with which one strikes fire. (TS, K.) — — And also, (TS, TA,) or, accord. to the K, with fet-h, [i. e. ↓ مَظَرَّةٌ,] but this requires consideration, (TA,) Fragments [or a fragment, agreeably with an explanation in the Mgh, in my copy of which مَظِرَّةٌ is erroneously put for مِظَرَّةٌ,] of sharp-edged stone: (TS, K, TA:) pl. مَظَارٌّ: (TS, TA:) or مِظَرَّةٌ signifies a piece split off from ظِرَّان [pl. of ظُرَرٌ or ظِرٌّ], (Sh, TA,) or [simply] a stone, (M, TA,) with which one cuts: (Sh, M, TA:) as also ↓ ظِرَارٌ, (M,) or ↓ ظِرَارَةٌ. (TA.) مُظْرُورٌ: see ظُرَرٌ. ظرب 1 ظَرِبَ بِهِ, aor. ظَرَبَ, He, or it, stuck, adhered, or clave, to him, or it. (K.) 2 ظَرَّبَتِ الحَوَافِرُ, inf. n. تَظْرِيبٌ, The solid hoofs became hard and strong. (T, K.) ظَرِبٌ A stone projecting (Lth, T, M, Msb, K) from a mountain or from rugged ground (Lth, T) and having a sharp point: (Lth, T, M, K:) or an expanded mountain, (M, K, TA,) accord. to some, that is not high: (TA:) or a small mountain: (M, K:) or a small hill: (T, S, Msb:) pl. ظِرَابٌ (T, S, M, Msb, K) and أَظْرُبٌ, (Nh, TA,) [the latter a pl. of pauc.,] the former pl. of a rare kind, for by rule it should be أَظْرَابٌ, and it seems as though they had imagined the sing. to be ظَرْبٌ, and so made the pl. like سِهَامٌ, pl. of سَهْمٌ: (Msb, TA:) or, accord. to En-Nadr, ظَرِبٌ signifies the smallest of [hills such as are termed] آكام, and the sharpest in stones, all its stones being sharp like knives, the white thereof and the black and of every colour: and the pl. is أَظْرَابٌ. (T.) [See also this pl. below.] ظُرُبٌّ Short, and thick, (M, K, TA,) and fleshy: (Lh, TA:) or a short and fleshy man. (S.) ظَرْبَى and ظِرْبَى: see ظَرِبَانٌ, in three places. ظِرْبَآء and ظِرِبَآء: see the next paragraph, in four places. ظَرِبَانٌ (S, M, Msb, K, &c.) and ظِرْبَانٌ (AA, AZ, Msb, TA) and ظَرْبَانٌ (IJ, TA) and ↓ ظِرَبَآءُ (M, CK, TA, or ↓ ظِرْبَآء or ↓ ظِرِبَآء accord. to two different copies of the K) A small, stinking beast, (AZ, S, M, Msb, K,) resembling a cat, (AZ, S, M, K,) or resembling a short Chinese dog, (Msb,) or resembling an ape or a monkey, (AA, T, M, TA,) or above the whelp of a dog, (El-Mustaksee, TA,) that often emits a noiseless wind from the anus; (M, Msb, * TA;) said by Az, on the authority of the handwriting of AHeyth, to be a beast that has small legs, their length being that of half a finger, but which is broad, its breadth being equal to the space measured by the extension of the thumb and the little finger, or of the thumb and the fore finger, and its length being a cubit, having a compact head, and its ears [for ادناه, in my original, I read أُذُنَاهُ] being like the cat's; (TA;) it is small and short in the ears, (أَصْلَمُ الأُذُنَيْنِ, M, Msb,) or having a stoppage of the ears, (أَصَمُّ الاذنين, TA,) its earholes [only] hearing a confused, or humming, or ringing, sound; (M, TA;) long in the snout, [but El-Farezdak speaks of it as having a short nose, as is shown in the S,] black in the back, white in the belly; (M, Msb, TA;) it is said that its back is [or rather contains] one single bone, without any قَفَص [or cage-formed structure of ribs, &c.], and that the sword has no effect upon it by reason of the hardness of its skin, unless striking its nose: (TA:) the pl. is ظَرَابِينُ, (M, K,) or ظَرَابِىُّ, (AZ, T, S, Msb,) sometimes, (S,) or this latter also, (M, K,) as though it were pl. of ظِرْبَآء, (S,) or the first ى is a substitute for the ا [of the sing. ظَرِبَانٌ] and the second for the ن, (M,) and (quasi-pl. ns., M, K) ↓ ظِرْبَى (AZ, T, M, Msb, K) and ↓ ظِرْبَآءُ, (M, K,) or ↓ ظِرْبَى, is a pl. like حِجْلَى pl. of حَجَلٌ, (S, TA,) and these two are [said to be] the only pls. of this measure, (AHei, TA,) and Lth and AHeyth say that ظِرْبَآءُ is incorrect, and is rightly ↓ ظِرْبَى. (T, TA.) A poet says, (namely, 'Abd-Allah Ibn-Hajjáj Ez-Zebeedee, M, TA,) أَلَا أَبْلِغَا قَيْسًا وَخِنْدِفَ أَنَّنِى ضَرَبْتُ كَثِيرًا مَضْرِبَ الظَّرِبَانِ [Now tell ye Keys and Khindif that I have struck Ketheer in the place of striking of the ظربان], meaning that he had struck Ketheer Ibn-Shiháb (S, M, TA) El-Medh-hijee upon his face; for the ظربان has a line, or long mark, upon his face; and he likens the blow that he inflicted upon his face to that mark: [see مَضْرِبٌ:] and the same words of the latter hemistich, except that عُبَيْدًا is substituted in them for كَثِيرًا, occur in a verse of Asad Ibn-Nághisah, who slew 'Obeyd by order of En-Noamán. (TA.) One says, فَسَا بَيْنَنَا الظَّرِبَانُ, (S,) or بَيْنَهُم, (Msb, K,) [lit. The ظربان emitted a noiseless wind from its anus among us, or among them,] a prov., (S,) meaning that we, or they, became disunited, and alienated, one from another: [for] when this animal emits a noiseless wind from its anus in the garment of a man, the stink does not go away until the garment wears out: (S, Msb, K:) the Arabs of the desert assert that it does so in the garment of him who hunts it: (S:) and it is said to do so in the hole of the [lizard called] ضَبّ, which, being stupified by the foulness of the stink, is taken and eaten by it. (M, K, TA.) One says also, تَشَاتَمَا فَكَأَنَّمَا جَزَرَا بَيْنَهُمَا ظَرِبَانًا [They reviled each other, and it was as though they slaughtered between them a ظربان]: the foulness of their reviling being likened to the stink of that animal. (M, TA.)

And يَتَنَازَعَانِ جِلْدَ الظَّرِبَانِ They two contend in pulling at the skin of the ظربان, meaning (assumed tropical:) they revile each other: (M, TA:) and يَتَمَاشَنَانِ جِلْدَ الظَّرِبَانِ They wipe their hands together upon the skin of the ظربان, [likewise] meaning (assumed tropical:) they revile each other. (IAar, T, TA.) الأَظْرَابُ [accord. to some] signifies Four teeth behind the نَوَاجِذ [or other grinders; app. meaning, of a horse]: (K:) or the sockets (أَسْنَاخ) of the teeth: (S, K:) [and it is said that] أَظْرَابُ اللِّجَامِ signifies the knots that are at the extremities of the bit. (M, TA.) J cites the following verse, ascribing it to 'Ámir Ibn-Et-Tufeyl, وَمُقَطِّعِ حَلَقَ الرِّحَالَةِ سَابِحٍ بَادٍ نَوَاجِذُهُ عَنِ الأَظْرَابِ [thus in the S, (but in the M and TA عَلَى الأَظْرَابِ,) as though meaning And breaking in pieces the rings of the girth of the saddle, running with the fore legs well stretched forth, his grinders appearing from the sockets]: but IB says, [following the reading in the M and TA,] the verse is by Lebeed; and the poet is describing a horse that breaks in pieces the rings of the saddle by his springing forward, and whose grinders (نَوَاجِذُهُ) appear when he treads upon the [stones, or hills, called] ظِرَاب: [see ظَرِبٌ, of which both ظِرَابٌ and أَظْرَابٌ are said to be pls.:] also that the right reading is وَمُقَطَّعٌ [and سَابِحٌ]: and by the نواجذ are meant the ضَوَاحِك [or teeth next behind the canine teeth], accord. to Hr. (TA.) حَوَافِرُ مُظَرَّبَةٌ [accord. to the TA مُظَرِّبَةٌ, but this is evidently a mistake (see 2),] means [Solid hoofs] that have become hard and strong: (K, TA:) [but] accord. to El-Mufaddal, المُظَرَّبُ, like مُعَظَّم [in measure], signifies الَّذِى قَدْ لَوَّحَتْهُ الظِّرَابُ [app. meaning that which the stones, or hills, called ظِرَاب have altered, or, perhaps, heated, in its treading upon them]. (TA.) ظرف 1 ظَرُفَ, (T, S, M, &c.,) inf. n. ظَرَافَةٌ, (S, Msb,) or ظَرْفٌ and ظَرَافَةٌ, (T, M, Mgh, * O, K,) but the latter is rare, (K,) allowable in poetry, (T, M,) or, as some say, is of frequent occurrence, and confirmed by analogy, (MF, TA,) said of a man, (S, O,) [or only of a young man, and ظَرُفَت of a young woman,] He possessed the quality, or qualities, termed ظَرْف meaning as expl. below [i. e. excellence, or elegance, in mind, manners, and address or speech; and in person, countenance, or garb, guise, or external appearance; or all of these qualities combined: he was, or became, clever, ingenious, intelligent, or acute in intellect; well-mannered, well-bred, accomplished, or polite; beautiful in person or countenance; elegant, or graceful; or elegant in garb, guise, or external appearance]. (T, S, O, Msb, K.) — See also what here follows. 3 ظَارَفَ ↓ ظَارَفَنِى فَظَرَفْتُهُ [He vied, or contended, with me in ظَرْف] and I was more أَظْرَفَ ↓ ظَرِيف (كُنْتُ) than he. (IKtt, TA.) 4 اظرف He (a man) had many [ظُرُوف, or] receptacles [of any kind]. (TA.) — — And He begat, (S, Mgh, O, K,) or had born to him, (M,) children that were ظُرَفَآء (S, M, O, K) or ظِرَاف [pls. of ظَرِيف, q. v.]. Mgh.) — — اظرف بِالرَّجُلِ He mentioned the man as possessing ظَرْف. (M, TA.) — — And اظرف فِى العِبَارَةِ is explainable [as meaning He was elegant, or eloquent, in the expression, or phrase, or speech], if the saying be received from those who are trustworthy: if not, it is correctly أَطْرَفَ, with the unpointed ط; meaning " he said what was novel and pleasing. " (Mgh.) — اظرف المَتَاعَ, (O,) in the K, erroneously, فُلَانًا, (TA,) He put, or assigned, or made, a ظَرْف [or receptacle] for the goods. (O, TA.) 5 تظرّف He affected ظَرْف; (S, O, K;) as also ↓ تظارف. (TA.) One says, فُلَانٌ يَتَظَرَّفُ وَلَيْسَ بِظَرِيفٍ [Such a one affects ظَرْف and he is not ظَرِيف]. (TA.) 6 تَظَارَفَ see the next preceding paragraph. 10 استظرفهُ He found him [or held him] to be ظَرِيف. (O, * TA.) ظَرْفٌ A receptacle (Lth, T, S, M, Mgh, O, Msb, K) of anything; (Lth, T, M;) [a vessel, or vase;] an إِبْرِيق is thus termed as being a ظرف for what is in it: (Lth, T, TA:) and AHn applies it to a seed-vessel, or pericarp, or a cell of a pericarp: (M, TA:) [and it is also applied to a case, or cover, for a book or the like:] the pl. is ظُرُوفٌ: (T, S, * M, Mgh, O, Msb, K:) أَظْرَافٌ is a mistake. (Mgh.) [Applying it to a vessel of silver,] Har uses it as meaning " silver. " (P. 614 [referring to a phrase in p. 213].) One says, أَخَذْتُ المَتَاعَ بِظَرْفِهِ [I took the goods with the receptacle thereof]. (A, TA.) And hence, (A, TA,) رَأَيْتُهُ بِظَرْفِهِ (tropical:) I saw him himself. (A, O, K, TA.) And هُوَ نَقِىُّ الظَّرْفِ (tropical:) He is faithful, (O, K, TA,) not treacherous. (M, O, K, TA.) — — And hence (assumed tropical:) [An adverbial noun of place or of time, implying the meaning of the preposition فى; and also by some applied to a noun of place or of time together with that preposition; i. e.] what are termed ظَرْفُ المَكَانِ and الزَّمَانِ, (O,) pl. ظُرُوفُ الزَّمَانِ and المَكَانِ: (S, M: *) the descriptive terms that denote the places [or times] of things are called ظُرُوفٌ: (Lth, T:) they are thus termed by Kh; and by Ks, مَحَالٌّ; and by Fr, صِفَاتٌ. (T.) — — Also [Excellence, or elegance, in mind, manners, and address or speech; and in person, countenance, or garb, guise, or external appearance; or all of these qualities combined:] a term denoting a condition that combines the generality of mental and bodily and extrinsic excellences; likened [by reason of its comprehensiveness] to the receptacle thus called: (Er-Rághib, TA:) or cleverness, ingeniousness, intelligence, or acuteness in intellect; syn. كِيَاسَةٌ, (S, O, K,) or كَيْسٌ, (Mgh, Msb,) and ذَكَآءٌ: (Mgh:) or i. q. بَرَاعَةٌ, and ذَكَآءُ قَلْبٍ; [the former meaning excellence in knowledge, or other qualities; or accomplishment, or perfection, in every excellence, and in goodliness;] ('Eyn, M, O, Msb, K; *) thus accord. to most of the copies of the K [as well as the 'Eyn and M and O and Msb], but correctly بَزَاعَة, with the letter زاى: (TA:) [if so, these two explanations (ذَكَآءُ قَلْبٍ and بَزَاعَةٌ) add nothing to others here given:] or skilfulness (M, K, TA) in a thing (M, TA) is thus termed by the people of El-Yemen: (TA:) or it is in the tongue, (IAar, T, K,) only; (K;) meaning beauty of expression, (M, L, TA,) and eloquence; (L, TA;) and حَلَاوَةٌ is in the eyes, and مَلَاحَةٌ is in the mouth, and جَمَالٌ is in the nose: (IAar, T:) or beauty of garb, guise, or external appearance: (M:) or beauty of face, and of garb, guise, or external appearance: (O, K:) or it is in the face and in the tongue: (Ks, O, K:) or goodliness, or beauty; and أَدَب [as having the meaning first assigned to ظَرْفٌ in this sentence, i. e. excellence, or elegance, in mind, manners, or address or speech; or as meaning good breeding, good manners, politeness, or polite accomplishments]: (Msb:) or, as an inf. n., the being elegant, graceful, or beautiful: and the being intelligent, sagacious, or acute in intellect: (KL:) accord. to the author of the 'Eyn, (O,) it is only an attribute of young men and young women (M, O, Msb, * K) that are acute in intellect, clever, or skilful; (M, O, K;) not of elders, nor of lords, or chiefs: (M, K:) but as meaning كَيْسٌ, it is common to young persons and elders: (Msb:) some of those who affect distinctness of speech by twisting the sides of the mouth say that the word is ↓ ظُرْفٌ, with damm, to distinguish it from ظَرْفٌ meaning " a receptacle; " but this is a sheer mistake. (MF, TA.) ظُرْفٌ: see what immediately precedes. [ظَرْفِيَّةٌ, a term of grammar, The quality of denoting place, or time, adverbially, by a noun implying the meaning of the preposition فِى; and also, accord. to some, by a noun together with that preposition. One says مَنْصُوبٌ عَلَى الظَّرْفِيَّةِ, meaning Put in the accusative case as denoting place, or time, adverbially.] ظُرَافٌ: see ظَرِيفٌ, near the beginning and near the end. [ظَرُوفٌ perhaps signifies Possessing the quality, or qualities, termed ظَرْف, in a great, or an extraordinary degree: used alike as masc. and fem.: for I find it stated that] one says قَيْنَةٌ

ظَرُوفٌ [A female slave, or slave-songstress, that is very intelligent or skilful or elegant &c.]. (TA. [But I think it most probable that this is a mistranscripfor قَيْنَةٌ ظَرُوفٌ, a phrase which I find in the T, and there expl. as meaning ظَرْفَآءُ.]) ظَرِيفٌ Possessing the quality, or qualities, termed ظَرْف; (T, S, M, O, Msb, K;) as also ↓ ظُرَافٌ, (Lh, M, O, K,) the two being like طَوِيلٌ and طُوَالٌ, (O,) [or the latter has an intensive signification, (see طُوَالٌ, and see also the " Durrat el-Ghowwás," in De Sacy's Anthol. Gramm. Arabe, p. 48 of the Ar. text,)] and ↓ ظُرَّافٌ, (M, K,) or this last, which is like طُوَّالٌ, denotes more than ظُرَافٌ without teshdeed: (O:) accord. to Mbr, it is derived from ظَرْف signifying " a receptacle," as though meaning a receptacle for excellence, or elegance, in mind, manners, or address or speech: (TA:) [it may be rendered, agreeably with explanations of ظَرْفٌ, excellent, or elegant, in mind, manners, and address or speech; and in person, countenance or garb, guise, or external appearance: or clever, ingenious, intelligent, or acute in intellect; well-mannered, well-bred, accomplished, or polite; beautiful in person or countenance; elegant, or graceful; &c.:] and is expl. as meaning eloquent; thus by As and IAar: and possessing knowledge and courage: and goodly, or beautiful, in clothing, and in outer apparel: (TA:) and is used by the people of El-Yemen as meaning skilful: (O:) and, as Ks says, it is applied as an epithet to a tongue, and to a face: (TA:) the pl. of ظَرِيفٌ is ظِرَافٌ (S, M, O, Msb, K) and ظُرَفَآءُ (T, S, O, Msb, K) and ظَرِيفُونَ (O, K) and ظُرُفٌ, (S, M, IB, K,) a form sometimes used, (IB, TA,) and ظُرُوفٌ, (T, S, M, O, K,) also a form sometimes used, (S, O,) approvable in poetry, (T,) as though formed from ظَرْفٌ, or [anomalous] like مَذَاكِيرُ (S, O, K) accord. to Kh (S, O) and Sb: (TA:) the pl. of ↓ ظُرَافٌ is ظُرَفَآءُ: (Lh, M, K:) and the pl. of ↓ ظُرَّافٌ is ظُرَّافُونَ: (M, K:) the fem. of ظَرِيفٌ is ظَرِيفَةٌ; and the pl. of this is ظِرَافٌ, (Sb, T, M, Msb, TA,) like a pl. of the masc., (Sb, M, TA,) and ظَرَائِفُ. (T, M, TA.) It is said in a trad. of 'Omar, mentioned by IAar, (Mgh, O, TA,) and by As, (TA,) إِذَا كَانَ اللِّصُّ ظَرِيفًا لَا يُقْطَعُ, (Mgh,) or لَمْ يُقْطَعْ, (O, TA,) meaning When the thief is eloquent (Mgh, O, TA) and intelligent, (Mgh,) he averts from himself the prescribed punishment by his pleading [so that he will not be, or is not, mutilated by amputation of the hand]. (Mgh, O, TA.) [ظَرِيفَةٌ, as a subst., A thing, and a saying, that is ظَرِيف, meaning elegant, &c.: pl. ظَرَائِفُ.] ظُرَّافٌ: see ظَرِيفٌ, near the beginning and near the end. ظَارِفٌ [is distinguished from ظَرِيفٌ like as شَارِفٌ is from شَرِيفٌ, q. v.]. Lh mentions the saying أُظْرُفْ إِنْ كُنْتَ ظَارِفًا [Possess thou ظَرْف if thou be one who will possess it]: in meaning the actual state, they said إِنَّهُ لَظَرِيفٌ [Verily he is one who possesses ظَرْف]. (M.) أَظْرَفُ: see 3. Ks allows the saying, interrogatively, مَا أَظْرَفُ زَيْدٍ أَلِسَانُهُ أَظْرَفُ أَمْ وَجْهُهُ [What is the part that is the more excellent in ظَرْف (or elegance, &c.), of Zeyd? is his tongue the more so, or his face?]. (TA.) يَا مَظْرَفَانُ is an expression similar to يَا مَلْكَعَانُ [and مَكْذَبَانُ &c.; meaning O thou who possessest the quality, or qualities, of ظَرْف in a great, or an extraordinary degree]. (A, TA.) ظعن 1 ظَعَنَ, (S, Msb, K,) aor. ظَعَنَ, (Msb, K,) inf. n. ظَعْنٌ (S, Msb, K) and ↓ ظَعَنٌ, (S, K,) or the latter is a simple subst., (Msb,) and ظُعُونٌ (TA) [and مَظْعَنٌ, occurring in a verse of Zuheyr cited in art. بلو, conj. 3], He journeyed, went away, departed, (S, * Msb, K, * TA,) or removed; (Msb;) he journeyed to seek after herbage, or to water; or he removed from water to water, or from one country, or tract of land, to another. (TA. [See also the part. n., ظَاعِنٌ.]) — — ظَعَنَ بِهِ: see what next follows. 4 اظعنهُ He made him to journey, go away, depart, (S, Msb, K,) or remove; and ↓ ظَعَنَ بِهِ signifies the same [or he journeyed, &c., with him]. (Msb.) 8 اِظَّعَنَتْهُ She rode him, (S, K, TA,) namely, a camel: you say, هٰذَا بَعِيرٌ تَظَّعِنُهُ المَرْأَةُ This is a camel that the woman rides (S, TA) in her journeying, and in the day of her departure. (TA.) ظَعَنٌ: see 1: — and see also ظَاعِنٌ. ظُعْنَةٌ A short journey. (TA.) ظِعْنَةٌ A state or condition, or a mode or manner, of journeying or departing. (TA.) ظِعَانٌ A rope with which a هَوْدَج [or woman's camel-vehicle] is bound; (S, K;) or with which a load is bound, accord. to the T: and ↓ ظَعُونٌ signifies the same. (TA.) ظَعُونٌ A camel used for work and for bearing burdens: (S, K, TA:) or, as some say, peculiarly, [like ظَعِينَةٌ,] a camel that is ridden by a woman. (TA.) — See also ظِعَانٌ. ظَعِينَةٌ A هَوْدَج [or woman's camel-vehicle] (S, Mgh, Msb, K, TA) in which is a woman, (TA,) or whether there be in it a woman or not: (S, Msb, K, TA:) this is [said to be] the primary signification: (Mgh:) pl. ظَعَائِنُ and ظُعْنٌ (S, Mgh, Msb, K) and ظُعُنٌ (S, K) and [pl. of pauc.] أَظْعَانٌ (S, Mgh, K) and pl. pl. ظُعُنَاتٌ. (TA. [But see, in what follows, an assertion of AZ respecting the pl. ظُعُنٌ.]) — — And A woman, (ISk, Mgh, Msb, TA;) whether in a هَوْدَج or elsewhere; (ISk, TA;) the word being used in the sense of مَظْعُونَةٌ [for مَظْعُونٌ بِهَا]; because her husband journeys (يَظْعَنُ) with her: (Msb:) or a man's wife; because she journeys with her husband: (TA:) or a woman as long as she is in the هودج; (S, Msb, K;) when not in it she is not thus called: (S:) or this is the primary meaning: then it was applied to her though in her tent, because she might become مَظْعُونَة [i. e. مَظْعُون بِهَا]: (Msb:) it is mostly applied to a woman riding [in a هودج]: then, to a هودج without a woman: and to a woman without a هودج. (TA.) 'Amr Ibn-Kulthoom says, قِفِى قَبْلَ التَّفَرُّقِ يَا ظَعِينَا نُخَبِّرْكِ اليَقِينَ وَتُخْبِرِينَا [Pause thou before separation, O woman in the camel-vehicle: we will inform thee of the real truth respecting our case, and thou shalt inform us respecting thy case]: (S:) يَا ظَعِينَا is for يَا ظَعِينَةُ. (EM p. 185.) — — And, accord. to Lth, A camel that is ridden by women: [like ظَعُونٌ:] and applied to signify a woman because she rides it: or, accord. to IAmb, a camel upon which one journeys: and hence the trad., لَيْسَ فِى جَمَلٍ ظَعِينَةٍ صَدَقَةٌ i. e. [There is no poor-rate in the case of] the camel upon which one journeys; if the phrase be thus: but if it be فِى جَمَلِ ظَعِينَةٍ, by the last word is meant a woman: (TA:) AZ says, one should not say حُمُولٌ nor ظُعُنٌ except as meaning the camels upon which are هَوَادِج, whether there be in them women or not. (S.) ظَاعِنٌ Journeying, going away, departing, or removing: (Msb:) [a traveller:] any one going forth on a journey, on pilgrimage, or on a warring and plundering expedition, or journeying from one city [or town &c.] to another: contr. of خَافِضٌ [and of مُقِيمٌ]: one says, أَظَاعِنٌ أَنْتَ أَمْ مُقِيمٌ [Art thou journeying or abiding?]: the pl. is ظَاعِنُونَ and ظُعُنٌ, and ↓ ظَعَنٌ is a quasipl. n. syn. with ظَاعِنُونَ. (TA.) مِظْعَانٌ, applied to a horse or mare, and to a she-camel, Easy in pace. (TA.) مَظْعُونٌ Made to journey, go away, depart, or remove; originally مَظْعُونٌ بِهِ; the complement being suppressed because of frequency of usage. (Msb.) ظفر 1 ظَفَرَهُ: see 2. — [See also ظَفَرٌ.] — — ظَفِرَتْ عَيْنُهُ, (T, S, O, K,) aor. ظَفَرَ, inf. n. ظَفَرٌ (S, O) and ظَفَارَةٌ; (O;) and, as some say, ظُفِرَت; (T;) His eye had what is termed a ظَفَرَة or ظُفْر. (T, S, O, K.) — — And ظُفِرَ He (a man) had upon his eye what is termed a ظَفَرَة or ظُفْر. (T, O, K.) — ظَفِرَ, aor. ظَفَرَ, (Msb,) inf. n. ظَفَرٌ, He attained, got, got possession of, or acquired, what he desired, or sough: (Lth, * S, * M, * A, * Msb, K: *) he succeeded, or was successful: (Msb:) he won, was victorious, or gained the victory: (Lth, T:) and ↓ اِظَّفَرَ [originally اِظْتَفَرَ] signifies the same as ظَفِرَ. (S.) You say, ظَفِرَ بِهِ and عَلَيْهِ, and ظَفِرَهُ, He attained it, got it, got possession of it, or acquired it; (M, K;) and in like manner ↓ اِظَّفَرَ, of the measure اِفْتَعَلَ. (K.) And ظَفِرْتُ بِالضَّالَّةِ I found the stray, or lost beast. (Msb.) And ظَفِرَ بِعَدُوِّهِ (S, A, Msb) and عَلَيْهِ, (Akh, S, A,) and ظَفِرَهُ, (S,) He gained the victory, or mastery, over his enemy; he overcame him. (S, * A, Msb. *) — — [Hence,] ظَفِرَتِ النَّاقَةُ لَقَحًا (tropical:) The she-camel took, or received, impregnation. (A, TA.) And مَا ظَفِرَتْكَ عَيْنِى (AZ, T, S, A, K) مُنْذُ حِينٍ (AZ, T) or مُنْذُ زَمَانٍ (S, A) (tropical:) My eye hath not seen thee [for some time]: (AZ, T, S, A, K:)

like مَا أَخَذَتْكَ. (AZ, T.) — [ظَفَرَ in the dial. of Himyer is said by Freytag, on the authority of the Kitáb el-Addád, to signify He sat.] 2 ظفّر فِيهِ, (A, K,) inf. n. تَظْفِيرٌ, (S,) He inserted his nail into it; (S, A, K;) namely, an apple, and the like, (S, K,) a cucumber, and a melon: (A:) and [in like manner] ↓ اِظَّفَرَ, of the measure اِفْتَعَلَ, he stuck, or fixed, his nail [into a thing]; (S, K, TA;) and so اِطَّفَرَ, with the unpointed ط. (TA.) You say, ظفّر فُلَانٌ فِى وَجْهِ فُلَانٍ Such a one stuck his nail into the flesh of the face of such a one, and wounded it. (TA.) And نَيَّبَ فِى لَحْمِهِ وَظَفَّرَ He stuck his dog-tooth and his nail into his flesh, and wounded it. (A.) And ظفّر فُلَانٌ فِى كَذَا وَنَيَّبَ (tropical:) Such a one clung to, caught to, or took fast hold upon, such a thing. (A in art. نيب.) Also ظفّرهُ; and ↓ ظَفَرَهُ, aor. ظَفِرَ; (M, K;) and ↓ اِظَّفَرَهُ, in the K erroneously written أَظْفَرَهُ; (TA;) He stuck his nail into his face; (M, K;) and so اِطَّفَرَهُ, with ط. (TA.) And ظفّرهُ [He clawed it;] he stuck his nail into it, (namely, anything,) and broke it, or made a mark [or scratch] upon it. (M.) And ↓ اِظَّفَرَ الصَّقْرُ الطَّائِرَ The hawk seized the bird with his talons. (K.) — — ظفّر said of بَقْل [or herbs, or leguminous plants,] (tropical:) They put forth what resembled the أَظْفَار [or talons] of the bird. (M, TA.) And said of the عَرْفَج, (K, TA,) and of the أَرْطَى, (TA,) (tropical:) It put forth what resembled أَظْفَار, (K, TA,) when it put forth its [leaves termed] خُوص. (TA.) And said of the نَصِىّ, and of the وَشِيج, and of the بَرْدِىّ, and of the ثُمَام, and of the صِلِّيَان, and of the غَرَز, and of هَدَب, (tropical:) It, or they, put forth yellow shoots, resembling the ظُفُر [or talon], which are the خُوص thereof, that come forth therefrom having a dustcoloured flower. (M, TA.) [Or,] said of a plant, (Ks, T, S,) inf. n. as above, (Ks, T,) (assumed tropical:) It came forth; (Ks, T;) from الأَظْفَار: (T:) or it came forth of the measure of the ظُفْر [or nail]. (S.) And ظفّرت الأَرْضُ (assumed tropical:) The land put forth plants, or herbage, that might be uprooted (يُمْكِنُ احْتِفَاؤُهُ, so in the M, in the K احْتِفَارُهُ,) with the nail, (M,) or with the fingers. (K.) — — ظفّر ثَوْبَهُ, (M, and so in a copy of the K,) inf. n. as above, (K,) (assumed tropical:) He perfumed his garment (M, and thus in that copy of the K) with what is termed ظُفْر: (M:) or ظفّر ثَوْبَهُ بِالأَظْفَارِ he perfumed his garment with what are termed أَظْفَار. (So accord. to other copies of the K.) — — And ظفّر الجِلْدَ, (K,) or ظَفَّرْتُ الجِلْدَ, (M,) (assumed tropical:) He, (K,) or I, (M,) rubbed the skin in order that its أَظْفَار (M, K) which means its creased parts (M) might become smooth. (M, K.) — ظفّرهُ also signifies, and so ↓ اظفرهُ, [He caused him to attain, get, get possession of, or acquire, what he desired, or sought: he caused him to succeed, or to be successful: and] He (God) caused him to be victorious, to gain the victory, or to overcome. (A.) You say, ظفّرهُ بِهِ (S, M) and عَلَيْهِ, (M, TA,) inf. n. as above; (S;) and ↓ اظفرهُ به (S, M, Msb) and عليه; (M, Msb;) He (God, S, M, or a man, Msb) caused him to gain the victory over him, or to overcome him, (M, Msb,) namely, his enemy. (S, Msb.) — — And ظفّرهُ عَلَيْهِ He declared him to have overcome him: said of one who has been asked which of two persons had overcome. (T.) — — And ظفّرهُ, (M, K,) inf. n. as above, (K,) He prayed for him that he might attain what he desired, or sought; or that he might be successful, or victorious. (M, K.) 4 أَظْفَرَ see the next preceding paragraph, latter part, in two places. 6 تظاهروا عَلَيْهِ and تضافروا and تظافروا all signify the same; so says Ibn-Buzurj; (T, TA;) explaining the meaning to be, They leagued together, and aided one another, against him; i. e. عَلَى فُلَانٍ [against such a one]: (TA in art. ضفر:) the first of these has been said to be incorrect; but it is mentioned also by Sgh, as syn. with the third; and by Ibn-Málik, among words that are with ض and with ظ. (TA in the present art.) 8 إِظْتَفَرَ see 2, in three places: — and see also 1, in two places. ظَفْرٌ: see the next paragraph. ظُفُرٌ (T, S, M, A, Msb, K, &c.) and ↓ ظُفْرٌ, (Msb, K,) which latter is the most chaste form, and the form adopted by the seven readers in the Kur vi. 147, and the former is a contraction of this, [but is the most common form,] (Msb,) and ↓ ظِفْرٌ, which is extr., (M, Msb, K,) and disallowed by IDrd, (O,) and ↓ ظِفِرٌ, which is also extr., (Msb,) and ↓ أُظْفُورٌ, (T, M, A, Msb, K,) which is erroneously mentioned in the S as a pl. of ظُفْرٌ, (Sgh, Msb, K,) by an anticipation of the pen; (Msb;) or, accord. to MF, it si said in most of the copies of the S, (but this is not the case,) ظُفْرٌ has for its pl. أَظْفَارٌ; and أُظْفُورٌ [has for its pl.] أَظَافِيرُ; (TA;) [and this, being the reading in most of the copies of the S seen by MF, is probably what J wrote;] A certain wellknown thing; (M;) [i. e. a nail; and a talon, or claw;] pertaining to a human being, (M, Ibn-Es-Seed, Msb, K,) and to others; (M, K;) to the beasts and birds mentioned in the next following sentence, [as well as to man,] accord. to the authorities there cited; (TA;) and to every ruminant, as syn. with ظِلْفٌ [i. e. a cloven hoof]: (T and M in art. ظلف:) or to a beast, or bird, that does not prey; [as well as to man;] that of such as preys being termed مِخْلَبٌ: (M:) [and in the present day applied also to the spur of a cock:] it is of the masc. gender: (Lh, M, Msb:) the pl. (of ظُفُرٌ, S, M, Msb, &c.) is أَظْفَارٌ (S, M, Msb, K, &c.) and sometimes أَظْفُرٌ, (Msb,) [both of which are pls. of pauc., but the former is used as a pl. of mult. also,]. and (of أُظْفُورٌ, M, Msb, or of أَظْفَارٌ, and therefore a pl. pl., M) أَظَافِيرُ: (M, Msb, K:) that ↓ أُظْفُورٌ is a sing. [and not like أُبْقُورٌ which is a quasi-pl. n.] is shown by the saying of a poet, مَا بَيْنَ لُقْمَتِهَا الأُولَى إِذَا انْحَدَرَتْ وَبَيْنَ أُخْرَى تَلِيهَا قِيسُ أُظْفُورِ (K) or قِيدُ أُظْفُورِ (Msb) [i. e. What is between her first morsel, when it descends into her throat, and another that follows it, is the measure of a finger-nail]: or, as some relate it, إِذَا ازْدَرَدَتْ [when she swallows]; and it is thus cited [in the T and] in the " Basáïr " of the author of the K. (TA.) The phrase كُلَّ ذِى ظُفُرٍ in the Kur vi. 147 comprises camels and ostriches; (so in the T and TS and L; but in the K, الأَنْعَام is erroneously put for النَّعَام; TA;) because their مَنَاسِم are like أَظْفَار to them: (T, K, TA:) I'Ab says that it comprises camels; and also ostriches, because they have nails like camels: or any bird that has a مِخْلَب, and any beast that has a solid hoof: or, accord. to Mujáhid and Katádeh, every beast and bird that has not divided toes; as the camel and ostrich and goose and duck. (TA.) — — [Hence,] الأَظْفَارُ is the name of (assumed tropical:) Certain small stars; (S;) certain stars before النَّسْر [meaning النَّسْر الوَاقِع i. e. the star a of Lyra: app. because regarded as the talons of the نسر]: (K:) or a certain dim star in الشَّلْيَاق [q. v., i. e. the constellation Lyra]. (Kzw.) — — [Hence also,] إِنَّهُ لَكَلِيلُ الظُّفُرِ, (T,) or إِنَّهُ لَمَقْلُومُ الظُّفُرِ, (TA,) (tropical:) Verily he is one who does not slay or wound an enemy: (T, TA:) and إِنَّهُ مَقْلُومُ الظُّفُرِ عَنْ أَذَى النَّاسِ (tropical:) Verily he is one who does little hurt to mankind. (T, A, TA.) And هُوَ كَلِيلُ الظُّفُرِ (tropical:) He is weak, or abject, or despicable; (T, S, K, TA;) said of a man; (K, TA;) or so مُقَلَّمُ الظُّفُرِ: (K: [in the TA, as from the K, مُقَلَّمُ الأَظْفَارِ:]) or (tropical:) he is sick, or diseased. (A.) And بِهِ ظُفُرٌ مِنْ مَرَضٍ (tropical:) [app. meaning In him is an evil result of a disease, that has clung to him]. (A, TA. [In the A, this immediately follows what here next precedes it; and is immediately followed by the words وَذُبَابٌ ظَفِرَ مِنْهُ, which seem to be added by way of explanation; thus in my copy; but I think that ظَفِرَ مِنْهُ here is a mistake for ظَفَّرَ فِيهِ, and have assumed this to be the case in rendering the phrase.]) — And قَرَّحْتُهُ مِنْ ظُفْرِهِ إِلَى شُفْرِهِ (tropical:) [lit. I wounded him much, from his nail to the edge of his eyelid; but mentioned as tropical; app. meaning from toe to head]; like as one says, مِنْ قَرْنِهِ. (A.) — — And مَا بَالدَّارِ ظُفْرٌ, (K,) or ما بالدار ظُفْرٌ وَلَا شُفْرٌ, (A, O,) (tropical:) There is

not in the house any one. (A, O, K.) And مَا تَرَكَتِ السَّنَةُ ظَفْرًا وَلَا شُفْرًا (tropical:) The year of drought left not anything: and sometimes they said شَفْرًا, with fet-h, and in this case they said ↓ ظَفْرًا, for assimilation. (A in art. شفر.) And رَأَيْتُهُ بِظُفْرِهِ (tropical:) I saw him himself. (O, K, TA.) — — ظُفْرُ النَّسْرِ is the name of (assumed tropical:) A certain plant, (K, TA,) resembling what is [properly] thus termed [i. e. the talon of the vulture]. (TA.) And ظُفْرُ القِطِّ is the name of (assumed tropical:) Another plant. (K, TA.) — — And الظُّفْرُ, (M,) or الأَظْفَارُ, (T, M, A, Mgh, O, K, &c.,) for this word in the sense here following has no sing. (T, M, O, K) accord. to the author of the 'Eyn, (M,) but sometimes one said ↓ أَظْفَارَةٌ وَاحِدَةٌ, which is not allowable by rule, and made the pl. of this to be أَظَافِيرُ, (T, O, K, * [mentioned in the M as a pl. of الظُّفْرُ,]) though, if they formed a sing. from it, it should be ظُفْرٌ, (T, O, K,) signifies (tropical:) A certain odoriferous substance, (T, Mgh, O, K,) or a sort thereof, (M,) [i. e. unguis odoratus, (called in the present day ظُفْرُ الطِّيبِ and ظُفْرُ العِفْرِيتِ,) or ungues odorati,] black, (T, M, O,) resembling a ظُفْر [or nail] (T, M, Mgh, O, K) of a man (M) pulled out (in the M and O and K مُقْتَلَف, and in the T مُقَلَّف,) from the root thereof, (T, M, O, K, [but in the M, the words which I have rendered " pulled out " &c. immediately follow the words ضَرْبٌ مِنَ العِطْرِ أَسْوَدُ,]) or resembling the أَظْفَار [or finger-nails], (A,) and put into دُخْنَة [or incense]: (T, M, O:) and, accord. to the K, ↓ ظَفَارٌ, sometimes imperfectly decl., i. e. ↓ ظَفَارُ, signifies the same; but this is very strange, for [SM says] I have referred to the M and T and O and other lexicons without finding them to have mentioned in this sense any term but الأَظْفَارُ or الظُّفْرُ: accord. to the " Minháj," أَظْفَارُ الطِّيبِ are pieces of an odoriferous substance resembling the أَظْفَار [properly so called]; they are said by [the Arabic translator of] Dioscorides to be of the nature of the shards of shells, [so I render مِنْ جِنْسِ أَخْزَافِ الصَّدَفِ, supposing اخزاف to be here used tropically,] found in an island of the Sea of India where is the سُنْبُل [or spikenard], a sort whereof is [called] قُلْزُمِىّ [i. e. of El-Kulzum], and another which is [called] بَابِلِىّ [i. e. of Bábil], black and small, and the best is that which inclines to whiteness, which drifts to El-Yemen and El-Bahreyn. (TA.) [Forskål, in his " Descr. Animalium " &c., mentions what here follows, among the animal substances of the materia medica of Cairo, in page 143: " Unguis odoratus. (Opercula Cochl.) Dofr el afrît, ضفر العفريت i. e. unguis dæmonis. E Mochha per Sués. Arabes etiam afferunt. Nigritis fumigatorium est. " (ضفر is here written, agreeably with the usual vulgar pronunciation, for ظُفْر.) See also قُسْطٌ,] — — أَظْفَارٌ signifies also (assumed tropical:) Large قِرْدَان [or ticks]. (S, O, K.) — — And (assumed tropical:) The creased parts of a skin. (M, TA.) — — And the ظُفْر of a bow is (tropical:) The part in the curved end that is beyond the place where the string is tied, to the extremity: (As, T, S, M, * O, K: *) or the end of the bow: (K:) or each end of the bow, beyond the place where the string is tied: (A:) pl. ظِفَرَةٌ. (M, TA.) — — See also ظَفَرَةٌ.

ظِفْرٌ: see the next preceding paragraph.

ظَفَرٌ, in a man, The quality of having long nails. (ISk, S, O.) [App., in this sense, an inf. n. of which the verb is ظَفِرَ; as it is in other senses: see 1.] — See also ظَفَرَةٌ. — Also Low, or depressed, ground, (S, O, K,) that produces plants, or herbage. (S, O.)

ظَفِرٌ Sharp in the nail [or having sharp nails]. (A.) — — And A man having upon his eye what is termed a ظَفَرَة; (A;) and so ↓ مَظْفُورٌ. (T, A, Mgh, K.) — — And عَيْنٌ ظَفِرَةٌ An eye having what is termed a ظَفَرَة; (T, M, A, K;) as also ↓ مَظْفُورَةٌ. (A.) — Also [Successful;] victorious; applied to a man; (S;) and so ↓ ظَافِرٌ: (Msb, TA:) or ظَفْرٌ (IDrd, M, A, K) and ↓ ظَفِيرٌ (IDrd, M, K) and ↓ ظِفِّيرٌ, (IDrd, Sgh, K) but this is said by IDrd to be not of established authority, (TA,) and ↓ مُظَفَّرٌ (IDrd, M, A, K) and ↓ مِظْفَارٌ, (IDrd, O, K,) all signify a man very, or often, successful or victorious: (IDrd, O, TA:) or (tropical:) one who does not endeavour after a thing without attaining it. (M, A, K.)

ظُفْرٌ and ظِفِرٌ: see ظُفْرٌ.

ظُفْرَةٌ A certain plant, burning, or biting, to the tongue, (K, TA,) resembling the ظُفْر [or nail] in its coming forth, (TA,) that has a beneficial effect upon foul ulcers, and warts. (K, TA.) — — And ظُفْرَةُ العَجُوزِ The rounded head of prickles of the [thistle called] حَسَك. (K, * TA.) — — See also the next paragraph.

ظَفَرَةٌ A pellicle that comes over the eye, (T, S, Mgh, O, K,) growing from the side next the nose, (T, S, O,) upon the white of the eye, (S, Mgh, O,) extending to the black: (S, O:) sometimes it is cut off: if left, it covers the eye, and obscures the sight: (T:) or a certain disease in the eye, which causes a tegument like the nail to come over it: or a piece of flesh that grows at the inner angle of the eye, extending to the black, and sometimes encroaching upon the black: (M:) it is also called ↓ ظُفْرٌ (A 'Obeyd, T, S, M, Mgh, O, K) and ↓ ظُفْرَةٌ, (T, Mgh,) these two terms being applied to it by the physicians, (Mgh,) and ↓ ظَفَرٌ (TA) and ↓ ظِفَارَةٌ, (so in a copy of the T, as on the authority of Ibn-Buzurj,) or ↓ ظَفَارَةٌ. (So in the O.)

ظَفَارٌ and ظَفَارُ: see ظُفْرٌ. — [ظَفَارِ is well known as the name of a city in El-Yemen; or, accord. to the O, of two cities and two fortresses in El-Yemen. And accord. to the TA, it signifies Any land that is ذات مَعَزَّة: but the latter of these two words has been altered by an erasure over the second letter, and is perhaps incorrect: if not, it may mean, agreeably with the analogy of many words of the measure مَفْعَلَةٌ, as مَقْدَرَةٌ and مَفْلَحَةٌ and مَنْجَاةٌ &c., such as possesses means of overcoming, or withstanding, invaders: and it may be that hence ظَفَارِ is in two instances the name of a fortress.]

ظَفُورٌ [app. syn. with ظَفِرٌ and ظَفِيرٌ] is one of the appellations of the Prophet. (MF, TA.)

ظَفِيرٌ: see ظَفِرٌ.

ظَفَارَةٌ or ظِفَارَةٌ: see ظَفَرَةٌ.

ظَفَارِىٌّ جَزْعٌ [onyx of Dhafári] is so called in relation to ظَفَارِ, a city of El-Yemen, (T, S, Mgh, O, K,) near صَنْعَآء, (K,) two days' journey from the latter. (O.) And in like manner, عُودٌ ظَفَارِىٌّ [Aloes-wood of Dhafári]: i. e. the عود with which one fumigates: (S:) or قُسْط, (O, K, TA,) which means the same, (TA, [but see this word,]) is called [قُسْطٌ ظَفَارِىٌّ and] in relation to ظَفَارِ, another city of El-Yemen, near مِرْبَاط, (O, K, TA,) described by Yákoot as in the furthest part of El-Yemen, on the shore of the Sea of India, near الشَّحْر; (TA;) because it is brought thither from India. (O, K, TA.)

ظِفِّيرٌ: see ظَفِرٌ.

ظَافِرٌ: see ظَفِرٌ.

أَظْفَرُ A man having long nails: (ISk, S, A:) or having long and broad nails: (M, K:) and in like manner applied to a مَنْسِم [or foot of a camel]: ظَفْرَآءُ [the reg. fem.] has not been heard. (M.)

أُظْفُورٌ: see ظُفْرٌ, in two places. — — Also (assumed tropical:) The slender thing [or tendril] that twines upon the branch of a grape-vine. (K.)

أَظْفَارَةٌ: see ظُفْرٌ, latter half.

مُظَفَّرٌ: see ظَفِرٌ. — قَوْسٌ مُظَفَّرَةٌ (assumed tropical:) A bow having somewhat cut off from each of its two ends [which are called its ظُفْرَانِ]. (O, K, TA. [In the CK, فَرَسٌ is erroneously put for قَوْسٌ.])

مِظْفَارٌ: see ظَفِرٌ. — Also The [instrument called] مِنْقَاش [q. v.]. (Fr, O, K.)

مَظْفُورٌ; and its fem.: see ظَفِرٌ. — مَظْفُورٌ بِهِ Overcome, or conquered; [as also مَظْفُورٌ عَلَيْهِ, and مَظْفُورٌ alone; (see 1;)] applied to a man. (TA.)

ظل

1 ظَلَّ, aor. يَظَلُّ, inf. n. ظِلَالَةٌ: see 4. — ظَلَّ, (T, M, Msb, K,) first pers. ظَلِلْتُ, (T, S, M, O, Msb, K,) [and accord. to SM ظَلَلْتُ also, for he says that] the verb is of the class of مَنَعَ as well as of the class of تَعِبَ, (TA,) and ظَلْتُ, (T, S, * M, O, K,) likened to لَسْتُ, (M, K, *) formed by rejecting the former ل in ظَلِلْتُ, (T, O,) and ظِلْتُ, which is [also] originally ظَلِلْتُ, (Sb, T, M, O, K,) formed by transferring to the ظ the vowel of the rejected ل, (Sb, T, M, O,) anomalously, (Sb, M,) the latter of the dial. of the people of El-Hijáz; (T;) aor. يَظَلُّ; (S, * M, O, * Msb, K;) imperative اِظْلَلْ and ظَلْ (T) [and it is implied in the M voce قَرَّ that one says also اِظْلِلْ and ظِلْ, which indicates that the aor. is also يَظِلُّ, but this requires confirmation, which I have not anywhere found]; inf. n. ظُلُولٌ (T, S, M, O, Msb, K) and ظَلٌّ (M, K) and ظِلٌّ; (thus also in a

copy of the M; [but this I think doubtful;]) accord. to Lth, (T,) or Kh, (Msb,) [i. e. accord. to the author of the 'Eyn,] is said only of a thing that is done in the day, or daytimes; (T, S, M, O, Msb;) like as بَاتَ, aor. يَبِيتُ, is said only of a thing that is done in the night: (T:) it is an incomplete [i. e. a non-attributive] verb, relating to a time in which is a shade from the sun, from morning to evening, or from sunrise to sunset: (Esh-Shiháb, TA:) one says, ظَلَّ فُلَانٌ نَهَارَهُ صَائِمًا [Such a one was during his day fasting; or he passed his day fasting]: (Lth, T:) and ظَلَّ نَهَارَهُ يَفْعَلُ كَذَا [He was in, or during, his day doing such a thing; or he passed his day doing such a thing]: (M, K:) and ظَلِلْتُ أَعْمَلُ كَذَا [I was in the day or daytime, or I passed the day, doing such a thing; or] I did such a thing in the day or daytime. (S, O, Msb. *) In the saying of 'Antarah, وَلَقَدْ أَبِيتُ عَلَى الطَّوَى وَأَظَلُّهُ حَتَّى أَنَالَ بِهِ كَرِيمَ المَأْكَلِ [app. meaning And verily I pass the night in hunger, and I pass the day in it, that I may attain thereby plentiful eating], أَظَلُّهُ is for أَظَلُّ عَلَيْهِ. (S, O.) And accord. to some, (TA,) ظَلَّ لَيْلَهُ occurs in poetry; (M, K, TA;) so that one says, ظَلَّ لَيْلَهُ يَفْعَلُ كَذَا [He was in, or during, his night, or he passed his night, doing such a thing]: but it is said that in this case the verb has the meaning next following. (TA.) — — And it signifies also He, or it, became; syn. صَارَ: (Er-Rághib, TA:) being in this sense likewise an incomplete [i. e. a non-attributive] verb, divested of that meaning of time which it radically denotes; as in the phrase in the Kur [xvi. 60 and xliii. 16], ظَلَّ وَجْهُهُ مُسْوَدًّا [His face becomes black]: so says Ibn-Málik: (TA:) or this may mean his face continues all the day black: (Bd in xvi. 60:) and one says also, ظَلَّ يَفْعَلُ كَذَا meaning He continued doing such a thing: this too is mentioned by Ibn-Málik, and is of the dial. of the people of Syria. (TA.) — — It is also a complete [i. e. an attributive] verb as meaning He, or it, continued; as is said in the Expos. of the " Shifè," and by Ibn-Málik; and, as Ibn-Málik likewise says, it was, or became, long. (TA.) 2 ظلّلهُ عَلَيْهِ [He made it to give shade over him, or it,] (M,) inf. n. تَظْلِيلٌ. (O.) It is said in the Kur [vii. 160, and the like is said in ii. 54], وَظَلَّلْنَا عَلَيْهِمُ الغَمَامَ, And we made the clouds to give shade over them. (M.) — — [And ظلّلهُ signifies He shaded him, or it. See an ex. in a verse of Jereer in art. ردف, conj. 3.] لٰكِنْ عَلَى الأَثَلَاتِ لَحْمٌ لَا يُظَلَّلُ [But at the tamarisk-trees is flesh that will not be shaded, or, accord. to the reading given by Meyd, بِالأَثَلَاتِ,] is a prov., said by Beyhes, in allusion to the flesh of his slain brothers, on the occasion of persons saying, ظَلِّلُوا لَحْمَ جَزُورِكُمْ [Shade ye the flesh of your slaughtered camel]. (S, O.) — See also 4. — One says also ظلّل بِالسَّوْطِ, meaning He made a sign with the whip for the purpose of frightening. (Ibn-'Abbád, O, K.) 4 اظلّ, said of a day, It was, (S, O,) or became, (M, K,) shady, or a day having shade: (S, M, O, K:) or it was a day having clouds, or other [causes of shade]: (T:) or it was continually shady; as also ↓ ظَلَّ, aor. يَظِلُّ, inf. n. ظِلَالَةٌ. (Msb.) — — And, said of a thing, [It extended its shade; or] its shade extended; as also ↓ ظلّل. (Msb.) — أَظَلَّتْنِى الشَّجَرَةُ [The tree shaded me, or afforded me shade]: and in like manner one says of other things than trees. (S, O.) أَظَلَّكَ said of a building, or of a mountain, or of a cloud, means It protected thee, and cast its shade upon thee. (Mgh.) — — [Hence,] اظلّهُ (assumed tropical:) He took him into his shelter, or protection: (TA:) or he guarded, or protected, him, and placed him within the scope of his might, or power of resistance or defence. (Er-Rághib, TA.)— — And أَظَلَّنِى (assumed tropical:) It (a thing) covered me: (M, K:) or it approached me, or drew near to me, so as to cast its shade upon me: (K:) or it has both of these meanings: (M:) or أَظَلَّكَ means he, (T, S,) or it, (O,) approached thee, or drew near to thee, as though he, or it, cast his, or its, shade upon thee. (T, S, O.) And hence one says, أَظَلَّكَ أَمْرٌ (assumed tropical:) An event approached thee, or drew near to thee: (S, O:) and in like manner one says of a month. (T, S, O.) And اظلّ [alone] (assumed tropical:) It (a thing) advanced: or approached, or drew near. (Msb.) And i. q. أَشْرَفَ [app. as meaning (assumed tropical:) He, or it, became within sight, or view]. (Msb.) 5 تَظَلَّ see the next paragraph. It is also pronounced تَظَلَّى: (IAar, T:) and signifies He kept to shady places, and to ease, or repose: (IAar, T and K in art. ظلى:) it is like تَظَنَّيْتُ from الظَّنُّ. (T in that art.) 10 استظلّ, (T,) or استظلّ بِالظِّلِّ, (Msb, TA,) He (a man, T) sheltered, or protected, himself by means of the shade: (T, TA:) or the latter means he inclined to the shade and sat in it. (M, K.) And استظلّ مِنَ الشَّىْءِ and بِهِ means ↓ تَظَلَّلَ [i. e. he shaded himself (تظلّل being quasi-pass. of ظَلَّلَهُ) from the thing and by means of it]. (M, K.) You say, استظلّ بِهِ مِنَ الشَّمْسِ [He shaded himself with it, or by means of it, from the sun]. (T.) And استظلّ بِالشَّجَرَةِ He shaded and sheltered himself by means of the tree. (Ibn-'Abbád, S, O.)— — استظلّ الدَّمُ The blood was in the جَوْف [or belly, or interior of the belly, or the chest]. (T, O, K, TA. [In the CK, من الجَوْفِ is put for فِى الجَوْفِ.]) — — استظلّت العَيْنُ, (T, Ibn-'Abbád, O,) or العُيُونُ, (K,) The eye, (T, Ibn-'Abbád, O,) meaning that of a she-camel, (Ibn-'Abbád, O,) or the eyes, (K,) sank, or became depressed, in the head. (T, Ibn-'Abbád, O, K.)— — And استظلّ الكَرْمُ The grape-vine became luxuriant, or abundant and dense, in its branches whereon were the bunches. (M, K.) ظِلٌّ properly signifies Shade; i. e. the light of the sun without the rays: when there is no light, it is ظُلْمَةٌ, not ظِلٌّ: (S, O:) contr. of ضِحٌّ: (M, K:) or i. q. فَىْءٌ: (K:) so some say: (M:) or so the [common] people say: (IKt, Msb:) or the former is [shade] in the morning; and the latter is in the evening: (M, K:) or, accord. to IKt, the former is in the morning and in the evening; but the latter is only after the declining of the sun from the meridian: ISk says that the former is from the rising of the sun to its declining; and the latter, from the declining to the setting: Th says that the ظِلّ of a tree &c. is in the morning; and the فَىْء, in the evening: (Msb:) Ru-beh says, (M, Msb,) any place, (M,) or any thing, (Msb,) upon which the sun has been and which it has quitted is termed ظِلٌّ and فَىْءٌ; (M, Msb;) but a thing [or place] upon which the sun has not been is termed ظِلٌّ [only]; and hence it is said that the sun annuls, or supersedes, the ظِلّ, and the فَىْء annuls, or supersedes, the sun: (Msb:) AHeyth says, the ظِلّ is anything upon which the sun has not come; and the term فَىْء is applied only after the declining of the sun; the فَىْء being eastwards and the ظِلّ being westwards; and the ظِلّ being termed ظِلّ from the beginning of the day to the declining of the sun; after which it is termed فَىْء until the night: (T, TA:) one says the ظِلّ of Paradise, but not its فَىْء, because the sun will never replace its ظِلّ; but En-Nábighah El-Jaadee has assigned to Paradise فَىْء having ظِلَال: (M, TA:) in a verse of Aboo-Sakhr ElHudhalee, ظِلٌّ is made fem. as meaning مَنِيَّة [i. e. death]: (Ham p. 161:) the pl. [of mult.] is ظِلَالٌ (S, M, O, K) and ظُلُولٌ and [of pauc.] أَظْلَالٌ. (M, O, K.) The saying of a rájiz, كَأَنَّمَا وَجْهُكَ ظِلٌّ مِنْ حَجَرْ [As though thy face were a shade of a stone] is said to mean hardness of face, and shamelessness: or the being black in the face: (T, TA:) for the Arabs say that there is nothing more dense in shade than a stone. (TA.) قَدْ ضَحَا ظِلُّهُ [His shade, or shadow, has become sun] is said of the dead. (TA.) مَرَّ بِنَا كَأَنَّهُ ظِلُّ ذِئْبٍ [He passed by us as though he were the shadow of a wolf] means swiftly, as does a wolf. (M.) اِنْتَعَلَتْ ظِلَالَهَا (assumed tropical:) [They made their shadows to be as though they were sandals to them] is said of camels or other beasts when it is midday in summer and they have no shadow [but such as is beneath them]: a rájiz says, قَدْ وَرَدَتْ تَمْشِى عَلَى ظِلَالِهَا وَذَابَتِ الشَّمْسُ عَلَى قِلَالِهَا [They

came to the water walking upon their shadows, and the sun was intensely hot upon the tops of their heads and humps]. (T.) And one says, هُوَ يَتْبَعُ ظِلَّ نَفْسِهِ (tropical:) [He follows the shadow of himself; i. e. a thing that he will not overtake; for], as a poet says, the shadow that goes with thee thou wilt not overtake by following: and هُوَ يُبَارِى ظِلَّ نَفْسِهِ (tropical:) [He strives to outstrip the shadow of himself], meaning that he walks with a proud and self-conceited gait: so in the A. (TA.) And اِنْتَقَلْتُ عَنْ ظِلِّى (tropical:) I left my state, or condition. (TA.) And تَرَكَ الظَّبْىُ ظِلَّهُ: so in the T and S and O: (TA:) but [said to be] correctly, أَتْرُكُهُ تَرْكَ الظَّبْىِ ظِلَّهُ, (K,) or لَأَتْرُكَنَّهُ, (M, TA,) i. e. [I will forsake him, or I will assuredly forsake him, as the gazelle forsakes] the place of its shade: (O, TA:) [each, however, is app. right; and the former is the more agreeable with the following explanations:] a prov., (M,) applied to the man who is wont to take fright and flee; for the gazelle, when it takes fright and flees from a thing, never returns to it: (S, O, K:) by the ظِلّ is here meant the covert in which it shades and shelters itself in the vehemence of the heat; then the hunter comes to it and rouses it, and it will not return thither; and one says, تَرَكَ الظَّبْىُ ظِلَّهُ, meaning the place of its shade: it is applied to him who takes fright and flees from a thing, and forsakes it so as not to return to it; and to the case of a man's forsaking his companion. (Meyd.) [ثَقِيلُ الظِّلِّ as applied to a man, see expl. in art. ثقل: see also Har p. 250, where it is indicated that it may be rendered One whose shadow, even, is oppressive, and therefore much more so is his person.] In the phrase وَلَا الظِّلُّ وَلَا الْحَرُورُ, (M, K) in the Kur [xxxv. 20], Th says, accord. to some, (M,) الظِّلُّ means Paradise; (M, K;) and الحَرُورُ, the fire [of Hell]: but he adds, I say that الظِّلُّ is the ظِلّ itself [i. e. shade], and الحَرُورُ is the حَرّ itself [i. e. heat]: (M: [see also حَرُورٌ:]) and Er-Rághib says that ظِلٌّ is sometimes assigned to anything; whether it be approved, as in the phrase above mentioned; or disapproved, as in وَظِلٍّ مِنْ يَحْمُومٍ in the Kur [lvi. 42, meaning And shade of smoke, or black smoke]. (TA.) And الظِّلَالُ means ظِلَالُ الجَنَّةِ [The shades of Paradise]: (Fr, T, O, K, TA:) in some copies of the K, وَالظِّلَالُ الجَنَّةُ, which is a mistake: (TA:) [but this requires consideration; for] El-'Abbás Ibn- 'Abd-El-Muttalib says, مِنْ قَبْلِهَا طِبْتَ فِى الظِّلَالِ وَفِى مُسْتَوْدَعٍ حَيْثُ يُخْصَفُ الوَرَقُ [Before it t?? wast good in, or in the shades of, Paradise, and in a depositary in the part where leaves are sewed together to conceal the pudenda]; (T, O, TA;) i. e. before thy descent to the earth (to which the pronoun in قبلها relates), thou wast good in the loins of Adam when he was in Paradise. (TA.) الجَنَّةُ تَحْتَ ظِلَالِ السُّيُوفِ [Paradise is beneath the shades of the swords] is a trad., meaning that fighting against unbelievers is a way of attaining to Paradise. (Marg. note in a copy of the " Jámi' es-Sagheer.) مُلَاعِبُ ظِلِّهِ is an appellation of A certain bird; [see art. لعب;] and one says مُلَاعِبَا ظِلِّهِمَا; and مُلَاعِبَاتُ ظِلِّهِنَّ: but when you make them indeterminate, you say مُلَاعِبَاتُ أَظْلَالِهِنَّ. (T, O, K. [But in the TA in art. لعب, it is said that one dualizes and pluralizes both nouns, because the appellation becomes determinate.]) — — ظِلُّ اللَّيْلِ means (tropical:) The blackness of the night: (T, S, O, Msb;) metaphorically thus termed; (S;) as in the saying, أَتَانَا فِى ظِلِّ اللَّيْلِ [He came to us in the blackness of the night]: (S, O:) or it signifies جُنْحُ اللَّيْلِ [app. as meaning the darkness, and confusedness, of the night; see جُنْحٌ]; (M, TA;) or so الظِّلُّ: (K:) or this means the night, (M, K, TA,) itself; (M, TA;) so the astronomers say: (TA:) all the night is ظِلٌّ: and so is all the period from the shining of the dawn to the rising of the sun. (T.) — — ظِلُّ النَّهَارِ is The colour of the day when the sun predominates over it [app. meaning when the light of the sun predominates over that of the early dawn]. (K.) — — ظِلُّ السَّحَابِ means Such, of the clouds, as conceal the sun: or the blackness of the clouds. (M, K.) — — And ظِلَالُ البَحْرِ means The waves of the sea; (O, K, TA;) because they are raised so as to shade the ship and those that are in it. (TA.) — — ظِلٌّ also signifies A خَيَال (M, O, K) that is seen, (M, K,) [i. e. an apparition, a phantom, or a thing that one sees like a shadow, i. e. what we term a shade,] of the jinn, or genii, and of others: (M, O, K:) or the like of a خَيَال of the jinn. (T.) — — Also Anything that shades one. (TA.) — — And it is the subst. from أَظَلَّنِى الشَّىْءُ meaning " the thing covered me; " (M, K;) [i. e. it means A covering;] in which sense Th explains it in the phrase إِلَى ظِلٍّ ذِى ثَلَاثِ شُعَبٍ [in the Kur lxxvii. 30, Unto a covering having three parts, or divisions]; saying, the meaning is that the fire will have covered them; not that its ظِلّ will be like that of the present world. (M. [See شُعْبَةٌ.]) And ظِلُّ الشَّىْءِ means (assumed tropical:) That which serves for the veiling, covering, or protecting, of the thing; syn. كِنُّهُ. (M.) [Hence] one says, فُلَانٌ يَعِيشُ فِى ظِلِّ فُلَانٍ i. e. (assumed tropical:) [Such a one lives] in the shelter, or protection, of such a one. (T, * S, O, Msb, * K. *) And السُّلْطَانُ ظِلُّ اللّٰهِ فِى الأَرْضِ, (O, TA,) a saying of the Prophet, (O,) [meaning (assumed tropical:) The sovereign, or ruling, power is God's means of defence in the earth,] because he wards off harm from the people like as the ظِلّ [properly so called] wards off the harm of the heat of the sun: (TA:) or the meaning is, (assumed tropical:) God's means of protection: or God's خَاصَّة [or special servant]. (O, TA.) — — Also (assumed tropical:) Might; or power of resistance or defence: (M, K, TA:) whence [as some say] its usage in the Kur xiii. 35, and the usage of [the pl.] ظِلَال in xxxvi. 56 and in lxxvii. 41: [but the primary signification is more appropriate in these instances:] and so in the saying, جَعَلَنِى فِى ظِلِّهِ [i. e. (assumed tropical:) He placed me within the scope of his might, or power of resistance or defence]: so says Er-Rághib. (TA.) — — And (assumed tropical:) A state of life ample in its means or circumstances, unstraitened, or plentiful, and easy, pleasant, soft, or delicate. (TA.) — — Also (assumed tropical:) The beginning of winter. (T, O. [Accord. to the copies of the K, of youthfulness: but I think that الشَّبَاب in this instance, in the K, is evidently a mistranscription for الشِّتَآء.]) And (assumed tropical:) The vehemence (T, O, K) of the heat (T, O) of summer. (T, O, K.) — — Also (assumed tropical:) The شَخْص [as meaning person of a human being, and as meaning the bodily or corporeal form or figure or substance which one sees from a distance, or the material substance,] of anything; (M, K, TA; [in the second and third of which is added, "or its كِنّ," a signification which I have mentioned above on the authority of the M;]) because of its [apparent] blackness [or darkness, resembling that of a shade or shadow]: (M, TA:) whence the saying, لَا يُفَارِقُ ظِلِّى ظِلَّكَ (assumed tropical:) [My person will not quit thy person]; like the saying, لَا يُفَارِقُ سَوَادِى سَوَادَكَ: and the following exs. have been cited as instances of ظِلّ in the sense of شَخْص: the saying of a poet, لَمَّا نَزَلْنَا رَفَعْنَا ظِلَّ أَخْبِيَةٍ [as though meaning When we alighted, we raised the material fabric of tents], for it is said that they do not set up the ظِلّ which is the فَىْء, but they only set up the tents; and the saying of another, تَتَبَّعَ أَفْيَآءَ الظِّلَالِ عَشِيَّةً [as though meaning He followed the shadows of the material objects in the evening]: but Er-Rághib says that the former means, we raised the tents, and so raised the ظِلّ thereof; and in the other ex., الظلال is a general term, and الفَىْء [or افيآء] is a special term, so that it is an instance of the إِضَافَة of a thing to its kind [i. e. of prefixing a noun to one significant of its kind]. (TA.) [See also ظَلَالَةٌ.] — — And accord. to Ibn- 'Abbád, (O,) it signifies also The nap, or villous substance, upon the surface of a garment, or piece of cloth; syn. زِئْبِرٌ. (O, K.) ظَلَّةٌ i. q. إِقَامَةٌ [Continuance, residence, abode, &c.]. (K.) — — And i. q. صِحَّةٌ: thus accord. to the copies of the K; but this may be a mistranscription; for Az and others mention, among the significations of ظَلَّة, [in a copy of the T, written in this case, as in others,

↓ ظَلَّة,] that of صَيْحَةٌ [q. v.]. (TA.) ظُلَّةٌ A thing that covers, or protects, [or shades,] one, overhead: accord. to Lth, i. q. ↓ مَظَلَّةٌ or مِظَلَّةٌ meaning a thing that shades one from the sun: (T:) see an ex. voce مِظَلَّةٌ: a covering: and i. q. بُرْطُلَّةٌ: (M, K:) this latter word correctly signifies a مِظَلَّة for the summer: (TA in art. برطل:) and a thing by which one is protected from the cold and the heat: (M:) anything that protects and shades one, as a building or a mountain or a cloud: (Mgh:) the first portion that shades (AZ, S, K) of a cloud (AZ, S) or of clouds; (K;) accord. to Er-Rághib, mostly said of that which is deemed unwholesome, and which is disliked; whence the use of the word in the Kur vii. 170: (TA:) and what shades one, of trees: (K:) or anything that forms a covering over one, (T, TA,) or shades one: (T:) and [particularly] a thing like the صُفَّة [q. v.], (S, M, O, K,) by which one protects himself from the heat and the cold: (K:) or, accord. to the lawyers, ظُلَّةُ الدَّارِ means the سُدَّة [or projecting roof] over the door of the house: or that of which the beams have one end upon the house and the other end upon the wall of the opposite neighbour: (Mgh:) pl. ظُلَلٌ (S, M, O, K) and ظِلَالٌ. (M, K.) [See also ظَلَالٌ.] One says also, الظِّلّ ↓ ظِلَالَةُ and دَامَتْ ظُلَّةُ الظِّلِّ, meaning That whereby one shades himself, (K, TA,) of trees, or of stones, or of other things, (TA,) [continued.] عَذَابُ يَوْمِ الظُّلَّةِ, in the Kur. [xxvi. 189], is said to mean [The punishment of the day of] clouds beneath which was a hot wind (سَمُوم): (S, O, K:) or an overshadowing cloud, beneath which they collected themselves together, seeking protection thereby from the heat that came upon them, whereupon it covered them, (T, * K, TA,) and they perished beneath it: (T, TA:) or, accord. to some, i. q. عَذَابُ يَوْمِ الصُّفَّةِ. (T: see art. صف.) And لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ, in the Kur [xxxix. 18], means To them shall be above them coverings of fire, and beneath them coverings to those below them; Hell consisting of stages, one beneath another. (T, TA.) Seditions, or conflicts and factions, are mentioned in a trad. as being like ظُلَل, by which are meant Mountains, and clouds: and El-Kumeyt likens waves of the sea to ظُلَل. (TA.) And [the pl.] ظُلَلٌ is used as meaning The chambers of a prison. (M, TA.) — See also ظِلَّةٌ. ظِلَّةٌ i. q. ظِلَالٌ; (T, K, TA;) app. a pl. of ظَلِيلٌ, like as طِلَّةٌ is of طَلِيلٌ. (TA.) ظَلَلٌ Water that is beneath a tree, (O,) or beneath trees, (K,) upon which the sun does not come. (O, K.) [See also ضَلَلٌ.] ظَلَالٌ, like سَحَابٌ, [so accord. to the K, but in my copies of the S, ↓ ظِلَال,] A thing that shades one, (IAar, S, O, K, TA,) such as a cloud, (IAar, S, TA,) and the like. (IAar, TA.) [See also ظُلَّةٌ.] ظِلَالٌ pl. of ظِلٌّ: (S, M, O, K:) — — and of ظُلَّةٌ. (M, K.) — — [Also, app., pl. of ظَلِيلٌ: see ظِلَّةٌ. — — Freytag has app. understood it to be expl. in the K as syn. with مَظَلَّةٌ; though it certainly is not.] — — See also ظَلَالٌ. مَكَانٌ ظَلِيلٌ A place having shade: (M, K:) or having constant shade. (T, S, M, O, K.) And hence ظِلٌّ ظَلِيلٌ (M, K) Constant shade: (S:) or extensive shade: (O:) or in this case the latter word denotes intensiveness [meaning dense]; (M, K, TA;) being like شَاعِرٌ in the phrase شِعْرٌ شَاعِرٌ. (TA.) ظِلًّا ظَلِيلًا in the Kur iv. 60 is said by Er-Rághib to be an allusion to ease and pleasantness of life. (TA.) One says also أَيْكَةٌ ظَلِيلَةٌ A collection of trees tangled, or luxuriant, or abundant and dense. (TA.) In the saying of Uheyhah Ibn-El-Juláh, describing palm-trees, هِىَ الظِّلُّ فِى الحَرِّ حَقَّ الظَّلِ وَالمَنْظَرُ الأَحْسَنُ الأَجْمَلُ?? [ISd says] in my opinion, he means الشَّىْءُ الظَّلِيلُ حَقَّ الظَّلِيلِ; [so that the verse should be rendered They are the shade in the heat, the shady thing, the extremely shady, and the most goodly, the most beautiful, thing at which one looks; (see the phrase هٰذَا العَالِمُ حَقَّ العَالِمِ, voce حَقٌّ;)] the inf. n. being put in the place of the subst. (M.) لَا ظَلِيلٍ in the Kur [lxxvii. 31] means Not profitable as the shade in protecting from the heat. (TA.) ظَلَالَةٌ, (M, TA,) with fet-h, (TA,) the subst. from the verb in the phrase ظَلَّلَنَا عَلَيْهِمُ الغَمَامَ [expl. above, see 2; as such app. meaning either The making to give shade, like the inf. n. تَظْلِيلٌ, or a thing that gives shade, like ظِلَالَةٌ]. (M, TA.) — — And i. q. شَخْصٌ [expl. above, see ظِلٌّ, last quarter]: (O, K:) and so طَلَالَةٌ, with ط. (O.) ظِلَالَةٌ: see ظُلَّةٌ. — — Also A cloud that one sees by itself, and of which one sees the shadow upon the earth. (K.) — — And one says, رَأَيْتُ ظِلَالَةً مِنَ الطَّيْرِ i. e. غَيَابَةً [app. meaning I saw a covert, or place of concealment, of birds]. (TA.) ظَلِيلَةٌ A place in which a little water collects and stagnates in a water-course and the like: (Lth, T:) or a place in which water collects and stagnates in the lower part of the torrent of a valley: (M, K:) or the like of an excavated hollow in the interior of a water-course, such that the water stops, and remains therein: (AA, O:) pl. ظَلَائِلُ. (Lth, AA, T, O.) And A meadow (رَوْضَة) abounding with collections of trees, or of dense and tangled trees: (AA, T, O, K:) pl. as above. (K.) ظُلَّيْلَةٌ A thing which a man makes for himself, of trees, or of a garment, or piece of cloth, by which to protect himself from the heat of the sun: a vulgar word. (TA.) ظُلْظُلٌ i. q. سُعْنٌ, i. e. A ↓ مِظَلَّة [q. v.; or as expl. in the L, in art. سعن, a ظُلَّة (q. v.), or a thing like the ظُلَّة, which is made upon the flat house-tops, for the purpose of guarding against the dew that comes from the direction of the sea in the time of the greatest heat]; on the authority of IAar. (T. [Accord. to the O and K, i. q. سُفُنٌ, which is evidently a mistranscription.]) أَظَلُّ [More, and most, dense in shade]. The Arabs say, لَيْسَ شَىْءٌ أَظَلَّ مِنْ حَجَرٍ [There is not anything more dense in shade than a stone]. (TA.) — — And أَظَلّ, [as a subst., i. e. أَظَلُّ accord. to a general rule, or, if regarded as originally an epithet, it may be أَظَلُّ,] by poetic license أَظْلَل, (S, M, O, K,) signifies The under part, (S, O,) or the concealed part, (M, AHei, K,) of the مَنْسِم, (S, M, O, K,) or of the خُفّ, (AHei, TA,) [the former app. here used, as it is said be in other cases, in the same sense as the latter, meaning the foot,] of the camel; (S, M, O, AHei, K;) so called because of its being concealed: (AHei, TA:) and, (M, K,) in a human being, (M,) الأَظَلُّ signifies بَطْنُ الإِصْبَعِ; (M, K;) and [ISd says] this is in my opinion the right explanation; but it is said that أَظَلُّ الإِنْسَانِ signifies بُطُونُ أَصَابِعِهِ, which means the portion, of what is next to the fore part [of the bottom] of the foot, from the root of the great toe to the root of the little toe, of the human being: (M:) the pl. is ظُلٌّ, which is anomalous, (M, K,) or formed after the manner of the pl. of an epithet: (M:) or الظُّلُّ فِى الإِنْسَانِ means the roots, or bases, (أُصُول) of what are termed بُطُونُ الأَصَابِعِ, next to the fore part [of the bottom] of the foot. (Ibn-'Abbád, O.) Hence the prov., إِنْ يَدْمَ أَظَلُّكَ فَقَدْ نَقِبَ خُفِّى [If the fore part of the sole of thy foot be bleeding, the sole of my foot has become worn through, in holes: see نَقِبَ]: said to the complainer to him who is in a worse condition than he. (AHei, TA.) مظل [app. مَظِلٌّ, being from ظَلَّ of which the aor. is يَظِلُّ; A place of shade, or of continual shade]. One says, هٰذَا مُنَاخِى وَمَحَلِّى وَبَيْتِى وَمظلّى [This is my nightly resting-place for the camels, and my place of abode, and my tent, and my place of shade, or of continual shade]. (TA.) مُظِلٌّ A thing having shade; by means of which one shades himself; as also ↓ مُظَلَّلٌ. (Msb.) And [A cloudy day;] a day having clouds: or having continual shade. (TA.) مِظَلَّةٌ (T, S, M, Msb, K) and مَظَلَّةٌ, (T, M, Msb, K,) the former with kesr to the م as an instrumental noun, (Msb,) [and the latter with fet-h as a noun of place,] A large tent of [goats'] hair; (S, O, Msb;) more ample than the خِبَآء; so says El-Fárábee: (Msb:) one of the kinds of tents of the Arabs of the desert, the largest of the tents of [goats'] hair; next after which is the وَسُوط; and then, the خِبَآء, which is the smallest of the tents of [goats'] hair; so says AZ: but Aboo-Málik says that the مظلّة and the خباء are small and

large: IAar says that the خَيْمَة is of poles roofed with [the panic grass called] ثُمَام, and is not of cloths; but the مظلّة is of cloths: (T:) or it is of the tents called أَخْبِيَة; (M;) such as is large, of the أَخْبِيَة; (K;) and it is said to be only of cloths; and it is large, having a رِوَاق [q. v.]; but sometimes it is of one oblong piece of cloth (شُقَّة), and of two such pieces, and of three; and sometimes it has a كِفَآء, which is its hinder part: or, accord. to Th, it is peculiarly of [goats'] hair: (M:) see also ظُلَّةٌ, and ظُلْظُلٌ: the pl. is مَظَالُّ; (M, Msb;) and مَظَالِ or مَظَالِى occurs at the end of a verse of Umeiyeh Ibn-Abee-'Áïdh El-Hudhalee, for مَظَالّ; the [latter] ل being either elided, or changed into ى. عِلَّةٌ مَا عِلَّةُ أَوْتَادٍ وَأَخِلَّةٍ وَعَمَدِ المِظَلَّةِ أَبْرُزُوا لِصِهْرِكُمْ (M.) ↓ ظُلَّةٌ [A pretext: what is the pretext of tentpegs, and of pins for fastening together the edges of the pieces of the tent-cloth, and of the poles of the large tent? go ye forth: he who has married among you has a tent for shade from the sun:] is a prov., and was said by a girl who had been married to a man, and whose family delayed to conduct her to her husband, urging in excuse that they had not the apparatus of the tent: she said this to urge them, and to put a stop to their excuse: (Meyd, TA: *) and the prov. is applied in attributing untruth to pretexts. (Meyd.) — — Hence, as being likened thereto, (assumed tropical:) A booth, or shed, made of palm-sticks, and covered with [the panic grass called] ثُمَام. (Msb.) — — And The thing [i. e. umbrella] by means of which kings are shaded on the occasion of their riding; called in Pers. چَتْر. (TA.) عَرْشٌ مُظَلَّلٌ [A booth, or shed, shaded over] is from الظِّلُّ. (S.) مُظَلَّلٌ: see مُسْتَظِلٌّ. مُظِلٌّ Blood that is in the جَوْف [or belly, or interior of the belly, or the chest]. (T, O.) — — And [Az says,] I heard a man of the tribe of Teiyi apply the term المُسْتَظِلَّاتُ [so accord. to a copy of the T, but in the TA المُسْتَظِلُّ,] to Certain thin flesh, adhering to the interior of the two fetlock-joints of the camel, than which there is in the flesh of the camel none thinner, nor any softer, but there is in it no grease. (T.) ظلع 1 ظَلَعَ, aor. ظَلَعَ, inf. n. ظَلْعٌ, (S, Mgh, O, Msb, K,) said of a camel, (S, O, Msb, K,) and of a man also, (Msb, TA,) and, by Aboo-Dhu-eyb, of a horse, (S, TA,) [and likewise said of a dog, (see ظَالِعٌ,)] He limped, or halted, syn. غَمَزَ فِى مَشْيِهِ, (S, O, Msb, K, TA,) and عَرِجَ; (TA;) or was slightly lame: (Mgh:) what it signifies resembles عَرَجٌ [or natural lameness], and therefore it is said to be a slight عَرَج. (Msb.) One says, اِرْقَ عَلَى ظَلْعِكَ, (S, O, L, K,) a prov., (O, L,) meaning Ascend thou the mountain with knowledge [or because] of thy limping, or slight lameness, not jading thyself: (L:) or deal gently with thyself, and burden not thyself with more than thou art able to do: (S:) or impose upon thyself, of what is difficult, [only] what thou art able to do; for he who ascends a ladder or stair, or a mountain, when he is one who limps, or has a slight lameness, deals gently with himself; i. e. exceed not thy proper limit in thy threatening, but see thy deficiency, and thine impotence to execute it: (O, K: *) and some say اِرْقَأْ, with, meaning rectify thine affair first; (O, K;) or as meaning abstain, and restrain thyself; (O;) or, accord. to AZ, abstain thou, for I know thy vices, or faults: (TA:) or the meaning of both is, be silent, because, or in consideration, of the fault that is in thee. (Ks, O, K. *) One says also, اِرْقِ عَلَى ظَلْعِكَ, with kesr to the ق, [meaning Charm thou thy slight lameness, to cure it,] from الرُّقْيَةُ: and it is said in another prov., اِرْقِ عَلَى ظَلْعِكَ أَنْ يُهَاضَا [app. meaning Charm thou thy slight lameness, that it may become mitigated: see art. هيض: the final ا in يهاضا being what is termed أَلِفُ الإِطْلَاقِ, not a radical]. (O, K.) And قِ عَلَى ظَلْعِكَ [Be cautious, because, or in consideration, of thy limping]: said when there is a vice, or fault, in a man, and you chide him in order that it may not be called to mind: (O, K: [for يَذْكُرَ in the CK, I read يُذْكَرَ, as in other copies of the K and in the O:]) and to this he replies, or may reply, وَقَيْتُ. (TA. [See also art. وقى.]) And اِرْبَعْ عَلَى ظَلْعِكَ [Act gently, or with deliberation, or restrain thyself, because of thy limping]; meaning thou art weak; therefore refrain from that which thou art not able to do. (O, K. [See also art. ربع.]) And لَا يَرْبَعُ عَلَى ظَلْعِكَ مَنْ لَيْسَ يَحْزُنُهُ أَمْرُكَ meaning He will not mind thine affair (Hr, O, K) whom thy condition does not grieve: (Hr, O:) or, originally, he will not pause because of thy limping, when thou laggest behind thy companions on account of thy weakness, who does not care for thy case. (Hr, O, K. * [See, again, art. ربع.]) — — Also, said of a man, (tropical:) He stopped short, and lagged behind. (TA.) — — ظَلَعَتِ الأَرْضُ بِأَهْلِهَا (tropical:) The land became straitened with its inhabitants, by reason of their multitude; (A 'Obeyd, S, O, K;) it would not bear them, by reason of their multitude, like the beast that limps with its load because of its heaviness. (Z, TA.) — — ظَلَعَت said of a bitch, (tropical:) She desired copulation. (As, O, K, TA.) And ظَلَعَ said of a dog, (assumed tropical:) He desired to copulate. (TA.) — ظَلَعَتْ عَيْنَهَا She (a woman) contracted and inclined her eye. (TA.) 4 اظلع He made his camel, or beast, that he rode, to limp, or become lame. (A, TA.) 5 تَظَلَّعَ In the following saying of a poet, وَمَا ذَاكَ مِنْ جُرْمٍ أَتَيْتُهُمُ بِهِ وَلَا حَسَدٍ مِنِّى لَهُمْ يَتَظَلَّعُ ISd thinks the meaning to be, [And that was not a crime, or an offence, that I committed against them, nor envy on my part] arising in their minds, and occurring hastily to their understandings. (TA.) ظَلَعٌ, thus with fet-h to the ل, A declining from the truth, or from that which is right; and a sin, crime, fault, or misdeed. (TA.) ظُلَاعٌ A disease in the legs of a beast, not from journeying nor from fatigue, (Lth, K, TA, [in the O inadvertently written ضُلَاع,]) in consequence of which it limps. (Lth, TA.) ظَالِعٌ Limping, or halting; [or slightly lame;] applied to a camel, and a horse, [&c.,] (S,) [i. e.,] to a beast, (TA,) to the male and the female alike, (Lth, O, K, TA,) to the former as a part. n., and to the latter as a possessive noun, (TA,) like غَامِزٌ; (Lth, O, TA;) or the fem. of ظَالِعٌ is ظَالِعَةٌ, (S, O, K, TA,) but one does not say غَامِزَةٌ: (O, TA:) [pl. ظُلَّعٌ.] One says, لَا أَنَامُ حَتَّى يَنَامَ ظَالِعُ الكِلَابِ [I will not sleep until the limping dog sleeps]; (O, K;) a prov., (O,) meaning, until the dogs become still; (O, K;) because the ظالع, of dogs, waits until there remains none other, and then copulates, and sleeps: (As, O, K:) — — or the ظالع is the dog that is lusting for the female; for such does not sleep; and the saying is applied to him who is mindful of his affair, who does not neglect it: — — or the bitch that is lusting for the male; because the dogs follow her, and will not let her sleep. (O, K.) — — Also Inclining, or declining: (O, K:) like ضَالِعٌ. (TA.) — — And [Declining from the truth, or from that which is right; (see ظَلَعٌ;)] committing a sin, crime, fault, or misdeed. (TA.) — — And Suspected. (S, O, K.) — In the saying of Ru-beh, فَإِنْ تُخَالِجْنَ العُيُونَ الظُّلَّعَا [And if ye women vie with the contracted and inclined eyes], he means المَظْلُوعَةَ, [see 1, last sentence,] using the word in the manner of a possessive noun. (TA.) مُظْلِعٌ, applied to a load, i. q. مُضْلِعٌ [i. e. Heavily burdening, or overburdening, &c.; or causing to limp]. (TA.) مِظْلَاعٌ an epithet applied to a horse [and the like, as meaning That limps, or halts, much]. (TA.) ظلف 1 ظَلَفَ الصَّيْدَ, (S, M, O,) or الشَّاةَ, (K,) aor. ظَلِفَ, inf. n. ظَلْفٌ, (M,) He hit in his ظِلْف [or cloven hoof] (S, M, O, K) the animal of the chase (S, M, O) at which he had shot or cast, (S, O,) or the شاة [a term including the antelope and the like]. (K.) — ظَلَفَ أَثَرَهُ, (S, M, O, K,) aor. ظَلِفَ and ظَلَفَ, (M, K,) inf. n. ظَلْفٌ, (M, TA,) He made his foot-marks to be unapparent, in order that he might not be tracked: (K:) or he went, or walked, upon hard and rugged ground, in order that his foot-marks might not be visible (S, M, O, K) upon it; (S, O;) as also ↓ اظلفهُ; (S, M, L, TA;) in the K, erroneously ↓ ظالفه. (TA.) — — And ظَلِفَ It (a herd of camels driven together) was taken along ground such as is termed ظَلَف, (which means rugged ground, such as does not show foot-marks, M,) in order that the foot-marks thereof might not be followed. (S, O.) — —

And ظَلَفَهُمْ, (M, K,) aor. ظَلُفَ, (M,) or ظَلِفَ, (TA,) inf. n. ظَلْفٌ, (M, TA,) He followed their foot-marks. (M, K.) — ظَلَفَ نَفْسَهُ عَنْهُ, (T, S, M, O, K,) aor. ظَلِفَ, (S, O, K,) inf. n. ظَلْفٌ, (S, O,) He withheld himself from doing it, or coming to it; (S, O, K;) namely, a thing: (S, O:) or he restrained himself from it; (T, K;) namely, a thing that would disgrace him: (T:) or he withheld himself from the love, or blamable love, of it; namely, a thing. (M.) And ظَلَفَهُ عَنْهُ, (T, M,) aor. ظَلِفَ, inf. n. ظَلْفٌ, He withheld him from it; namely, an affair: (M:) or he made him to be, or become, far, or aloof, from it; or to avoid it; namely, a thing; as also ↓ اظلفهُ. (T, TA.) And ظَلَفَهُ [alone] He withheld him from that in which was no good. (M.) — ظَلِفَتِ الأَرْضُ, (M, K,) [aor. ظَلَفَ,] inf. n. ظَلَفٌ, (S, * M, TA,) The ground was rugged, not showing a foot-mark. (S, * M, K.) And ظَلِفَتْ مَعِيشَتُهُ, inf. n. ظَلَفٌ, His means of subsistence became hard, strait, or difficult. (TK.) — ظَلِفَتْ نَفْسِى عَنْ كَذَا, aor. ظَلَفَ, inf. n. ظَلَفٌ, My mind, or soul, abstained, or refrained, from such a thing. (S.) — [And accord. to the KL, ظَلَفٌ as an inf. n. signifies The being ineffectual (i. e. unretaliated, or uncompensated by a mulct, as expl. below); said of blood; and so ظَلْفٌ (which is also expl. below): — — and the being concealed]. 2 ظَلَّفَ عَلَيْهِ, (IAar, T, O, K,) inf. n. تَظْلِيفٌ, (O,) He exceeded it; (IAar, T, O, K;) i. e. [a certain number of years in age, as, for instance,] السِّتِّينَ [sixty], (T,) or الخَمْسِينَ [fifty]: (O:) and so طَلَّفَ and طَلَّثَ and ذَرَّفَ &c. (T, TA.) 3 ظَالفهُ: see 1, former half: it is a mistake, in the K, for اظلفهُ. (TA.) 4 اظلف, said of a man, (IAar, T, O,) or of a company of men, (M,) He, or they, became, or came to be, (IAar, T, M, O, K,) in, or upon, a hard place, (IAar, T, O,) or in, or upon, what is termed أُظْلُوفَة (M, K) and ظَلَف. (M.) — اظلفهُ: see 1, in two places. ظَلْفٌ, of ground, or land, Such as is rugged, that will not show any foot-mark; (M;) as also ↓ ظَلَفٌ: (S, * M:) or so ↓ ظَلَفٌ (S, K) and ↓ ظَلِفَةٌ and ↓ ظَلَفَةٌ: (K:) and ↓ ظَلِفَةٌ signifies ground such as horses like to run upon: (T:) or (i. e. the last) a place elevated above the water and the mud; and so ↓ ظَلِفٌ; (K;) this last thus expl. by Ibn-'Abbád: (O:) or this last and ↓ ظَلِفَةٌ, accord. to ISh, (TA,) or ↓ ظَلَفٌ and ↓ ظَلَفَةٌ, (so accord. to a copy of the T, in which the authority is not mentioned,) signify ground, or land, in which the foot-mark will not appear, and which is high and rugged: and accord. to Fr, ↓ ظَلِفٌ and ↓ ظَلِفَةٌ signify ground, or land, that will not show a foot-mark; as though it were prevented from doing so: (T, TA:) and ↓ ظَلِفٌ, (so in a copy of the T,) or ↓ ظَلِفٌ, (so in the TA,) accord. to Fr, signifies such as is soft, of ground, or land: but accord. to IAar, such as is hard, and does not show a foot-mark; in which is no softness, so as to be difficult to him who walks upon it; nor sand, so that the camels would have their feet burnt upon it; nor stones, so that they would be chafed, or abraded, in the soles of their feet, upon it: and it is also expl. (by IAar, TA) as meaning such as is rugged and hard, of ground, or land: (T, TA:) and ↓ ظَلِفَةٌ signifies high ground, or land, that will not show a foot-mark. (M.) [See also ظَلِيفٌ.] — — [In the CK, الظَّلَفُ is erroneously put for الظَّلَفُ as relating to the means of subsistence.] — ظَلْفٌ also signifies Ineffectual, null, or void: and allowable. (TK.) One says, ذَهَبَ دَمُهُ ظَلْفًا, (AA, S, M, O, K,) and ↓ ظَلَفًا, (AA, T, S, M, O, K,) and ↓ ظَلِيفًا, (M,) as also طَلْفًا and طَلَفًا (AA, O) [and طَلِيفًا], His blood went for nothing; as a thing of no account; ineffectually; or in vain; unretaliated, or uncompensated by a mulct. (AA, T, S, M, O, K.) [الظَّلْفُ in Har p. 312, there said to be used as meaning Continence, and disdain of base actions, is app. a mistake for الظَّلْفُ, inf. n. of 1 in the phrase ظَلَفَ نَفْسَهُ.] ظِلْفٌ The ظُفْر [meaning cloven hoof] of any ruminant (T, M) of the bovine kind and the like; (T;) [i. e.] it is an appertenance of the bovine kind and of the sheep and goat (S, O, Msb, K) and of the gazelle or antelope (S, O, K) and the like, (O, Msb, K,) which is to them like the ظُفْر to man, (Msb,) or like the قَدَم to us: (K:) one says the رِجْل and قَدَم of a man, and the حَافِر of a horse, and the خُفّ of a camel and of an ostrich, and the ظِلْف of a bovine animal and of a sheep or goat [and the like]: (ISk, T, TA:) pl. أَظْلَافٌ (S, M, O, Msb, K) and ظُلُوفٌ: (S, O, K:) and أَظْلَاف is applied, by 'Amr Ibn-Maadee-kerib, to the hoofs of horses, (S, M, O,) as is said by Lth and Az and IF, by poetic license, (O,) metaphorically: (S, O:) and by El-Akhtal, metaphorically, to the feet of men. (M, IB, TA.) [Its dual is used in the K, in explanations of the words شَعِرَةٌ and أَشْعَرُ, in the latter instance on the authority of Lh, as meaning The two halves of a cloven hoof.] And one says, مَا جَشِمْتُ إِلَيْكَ ظِلْفًا [app. meaning I have not had the trouble of bringing to thee so much as the hoof of a gazelle or the like]. (AZ, TA in art. جشم, q. v.) And هُوَ يَأْكُلُهُ بِضِرْسٍ وَيَطَؤُهُ بِظِلْفٍ [He eats it with a lateral tooth, and treads it with a cloven hoof; app. meaning, vehemently]. (TA.) — — It is sometimes used as meaning (tropical:) Cloven-hoofed animals. (TA.) One says, مَا لَهُ خُفٌّ وَلَا حَافِرٌ وَلَا ظِلْفٌ (tropical:) [He possesses not camels, nor horses or asses or mules, nor sheep or goats or other cloven-hoofed beasts]. (TA in art. خف.) — — It also signifies [or implies] The making consecutive progressions in walking and in other actions, (T, K,) or, accord. to the L, in a thing. (TA.) One says, جَاءَتِ الإِبِلُ عَلَى ظِلْفٍ وَاحِدٍ (T, A, O, TA) i. e. The camels came following one another. (A, TA. [See also a similar phrase voce خُفٌّ.]) And غَنَمُ فُلَانٍ ظِلْفٍ وَاحِدٍ and ↓ ظَلَفٍ وَاحِدٍ The sheep, or goats, of such a one, have all of them brought forth [app. one after another]. (M.) — — Also A thing that is suitable to the requirements of a man, and of a beast: (M:) and an object of desire: (M, O, K:) and an object of want. (T, K.) One says, أَصَابَ فُلَانٌ ظِلْفَهُ Such a one attained what was suitable to his requirements, and what he desired: and sometimes one says the like of any beast that finds, or lights on, or meets with, that which he likes. (M.) وَجَدَتِ الدَّابَّةُ ظِلْفَهَا is a prov., (M, O,) applied to him who finds the means of attaining that which he seeks; (Meyd;) meaning [The beast found what was suitable to its requirements; or,] what withheld it [from other things] and prevented its desire [thereof]. (A, TA. [See also Freytag's Arab. Prov., ii. 807.]) And one says, وَجَدَتِ الشَّاةُ ظِلْفَهَا The sheep, or goat, found suitable pasturage, and therefore did not quit it: (K, TA:) a prov. mentioned by Fr; applied to him, of men and of beasts, that finds what is suitable to him. (TA.) And بَلَدٌ مِنْ ظِلْفِ الغَنَمِ A country of such as are suitable to sheep or goats. (M.) And وَجَدَ ظِلْفَهُ He found what he loved, (O,) or what he desired, (K,) and what was suitable to him; (TA;) said of a man. (O.) And مَا وَجَدْتُ عِنْدَهُ ظِلْفِى I did not find with him the object of my want. (TA.) — See also ظَلْفٌ, near the middle of the paragraph. — — [In some copies of the K, الظَّلَفُ is erroneously put for الظَّلَفُ as relating to the means of subsistence. And in the CK ظِلْفُهَا is erroneously put for ظِلْفُهَا as meaning ظَلِفُ النَّفْسِ.] ظَلَفٌ [as an inf. n.: see 1, last quarter. — — Also] Hardness, or difficulty, (S, O, K,) or coarseness, (M,) in the means of subsistence: (S, M, O, K:) thus the word is correctly written: not ظِلْف, as we find it written in [copies of] the K: [nor ظَلَف, as in the CK:] and ظَلَفُ العَيْشِ occurs in a trad., (O, TA,) meaning straitness, and hardness or difficulty, and coarseness, of the means of subsistence. (TA.) — See also ظَلْفٌ, in three places, near the beginning of the paragraph. — And see the last sentence of that paragraph. — — Also Anything that is easy, or of light estimation, paltry, or despicable; [as also طَلَفٌ;] syn. كُلُّ هَيِّنٍ, (M,) or كُلُّ هَيِّنٍ. (TA.) — See also ظِلْفٌ, latter half. — — And see ظَلِيفَةٌ. ظَلِفٌ: see ظَلْفٌ, former half, in three places. — ظَلِفُ النَّفْسِ, [accord. to the CK ظَلَفُ النَّفْسِ, but this is a mistranscription,] and ↓

ظَلِيفُ, (M, O, K,) A man who withholds himself from the love, or blamable love, of a thing: (M:) or one who abstains from that which is indecorous; syn. نَزِهُ النَّفْسِ. (O, K.) And اِمْرَأَةٌ ظَلِفَةُ النَّفْسِ i. q. عَزِيزَةٌ عِنْدَ نَفْسِهَا [app. A woman strong to resist, in her own estimation; and therefore meaning one who abstains from that which is indecorous: Golius renders it mulier pudica, et de honore suo sollicita]. (S, TA.) — See also ظَلَفَةٌ. [الظُّلْفُ in Har p. 623, there said to mean The restraining the soul from its desire, or blamable inclination, is app. a mistranscription for الظَّلْفُ, inf. n. of ظَلِفَتِ النَّفْسُ.] ظَلْفَةٌ: see ظَلْفٌ. — Also A certain brand, or mark made with a hot iron, upon a camel; and so ↓ ظَلِفَةٌ. (O, K.) ظَلَفَةٌ: see ظَلْفٌ, in two places, near the beginning. — — [Hence, perhaps,] one says, أَقَامَهُ اللّٰهُ عَلَى الظَّلَفَاتِ, (TA, [there said to be مُحَرَّكَة,]) or الظلِفات, (so in a copy of the T, [i. e. ↓ الظَّلِفَاتِ,]) meaning [God made him to keep to] a state of hardship and straitness. (T, TA.) ظَلِفَةٌ: see ظَلْفٌ, in four places: — — and see ظَلَفَةٌ: — and ظَلْفَةٌ. — Also The [lower] end of the [curved piece of wood called the] حِنْو [that lies against the side, at the fore part and at the hinder part,] of the [kind of saddle called] قَتَب, and of the [kind called] إِكَاف, and the like; being in what is next to the ground, of the sides thereof: (Lth, T, TA:) or its pl., which is ظَلِفَاتٌ (S, M, O, K) and ↓ ظَلِفٌ, (O, K, [or rather the latter is a coll. gen. n.,]) signifies the four pieces of wood, (S, M, O, K,) of the [saddle called the] رَحْل and of the [saddle called the] قَتَب, (S, O,) that are upon the two sides of the camel, (S, M, O, K,) the lower ends of which touch the ground when they are put down upon it; in the وَاسِط [or fore part of the saddle] are two (i. e. ظَلِفَتَانِ), and so in the مُؤَخِّرَة [or hinder part], and they are the lower portions of the حِنْوَانِ; (S, O, K;) for the parts above them, next to the [pieces of wood called the] عَرَاقِى, are [called] the عَضُدَانِ, and the elongated pieces of wood upon the sides of the camel are the أَحْنَآء [pl. of حِنْوٌ]: (S, O:) AZ says that the upper portions of the ظَلِفَتَانِ, [a mistake for the حِنْوَانِ, as is shown by what follows,] next to the عَرَاقِى, are [called] the عَضُدَانِ; below them being the ظَلِفَتَانِ, which are the lower parts of the حِنْوَانِ of the وَاسِط and of the مُؤَخِّرَة. (T, TA.) — — [Hence] one says, قَامُوا عَلَى ظَلِفَاتِهِمْ, meaning عَلَى أَطْرَافِهِمْ (tropical:) [They stood upon their extremities, i. e. their feet]. (TA.) — — And نَحْنُ عَلَى ظَلِفَاتِ أَمْرٍ (tropical:) We are on the verge of an affair, or event. (TA.) — — See also ظَلِيفَة. ظَلْفَاءُ A smooth stone or rock, or a hard, smooth, large stone, (صَفَاةٌ,) even with the ground, (T, O, K,) round (مدورة), (so in a copy of the T, [i. e. مُدَوَّرَة,]) or extended (مَمْدُودَة). (O, K.) ظُلَّفٌ [a pl. of which the sing. is not mentioned: accord. to general analogy, the sing. should be ظَالِفٌ]. ظُلُوفٌ ظُلَّفٌ means Hard ظُلُوف [or divided hoofs]: (S, O, K:) the latter word being a corroborative. (S, O.) ظَلِيفٌ A rough, or rugged, place, (S, M, O, K, TA,) in which is much sand. (M, TA. [See also ظَلْفٌ.]) — — And A man (S, O) evil in condition (T, S, M, K) in respect of his means of subsistence: (T:) and low, abject, or abased, and weak. (M, O, K.) — — And An affair that is hard, or difficult: (K:) anything difficult to one to seek: (IDrd. M, O:) and evil hard to be borne, or severe. (S, O.) — — See also ظَلِفٌ. — Also Hardship, or difficulty. (O, K.) — ذَهَبَ بِهِ ظَلِيفًا He went away with it, or took it away, without compensation, or without price: (T, S, M, K:) and so ظَلِيفًا. (Yoo, TA in art. طلف.) And ذَهَبَ بِغُلَامِى ظَلِيفًا He went away with, or took away, my young man, or slave, without price. (AZ, S, O.) — — See also ظَلْفٌ, last sentence. — أَخَذَهُ بِظَلِيفِ رَقَبَتِهِ He took him by the base of his neck. (O, K, * TA.) — — See also what here follows. أَخَذَهُ بِظَلِيفَتِهِ, (S, M, O, L,) or ↓ بِظَلِيفِهِ, (K,) and ↓ بِظَلْفِهِ, (S, O, K,) ↓ بِظَلِفَتِهِ, (T, M, L,) He took it altogether, or wholly, (T, * S, O, K,) or with its root, or base, and wholly, (M, L,) not leaving of it anything: (T, S, M, O, L, K:) so says AZ. (S.) أُظْلُوفَةٌ A piece of rugged, or rough, ground: (T:) or ground, (S, O, K,) or hard ground, (TA,) in which are sharp stones, as though its composition were that of a mountain: (S, O, K, TA:) pl. أَظَالِيفُ. (T, S, &c.) مَظْلُوفٌ An animal of the chase, at which one has shot or cast, hit in his ظِلْف [or cloven hoof]. (Yaakoob, S.) ظلم 1 ظَلَمَ, aor. ظَلِمَ, has for its inf. n. ظَلْمٌ, (M, Msb, K, and so in some copies of the S,) or ↓ ظُلْمٌ, (so in other copies of the S,) or both, (T,) or the latter is a simple subst., (T, M, Msb, TA,) which is put in the place of the inf. n., (TA, [and the same is indicated in the T and K by the saying that the proper inf. n. is with fet-h,]) and ↓ مَظْلِمَةٌ, (S, TA,) or this is likewise a simple subst., (Msb,) and ↓ مَظْلَمَةٌ, [or this also is a simple subst.,] and ↓ ظِلَامٌ also is said to be an inf. n. like ظُلْمٌ, these two being like لِبَاسٌ and لُبْسٌ, [or it is a simple subst. like as ظُلْمٌ is said to be, or it is an inf. n. of 3, as such occurring in the middle of this paragraph,] or, accord. to Kr, it is pl. of ظُلْمٌ [like as رِمَاحٌ is pl. of رُمْحٌ]: (TA:) [ظَلَمَ when intrans. generally means He did wrong; or acted wrongfully, unjustly, injuriously, or tyrannically: and when trans., he wronged; or treated, or used, wrongfully, unjustly, injuriously, or tyrannically; or he misused:] accord. to most of the lexicologists, (Er-Rághib, TA,) primarily, (As, T, S, Msb,) ↓ الظُّلْمُ signifies the putting a thing in a place not its own; putting it in a wrong place; misplacing it: (As, T, S, M, Er-Rághib, Msb, K:) and it is by exceeding or by falling short, or by deviating from the proper time and place: (Er-Rághib, TA:) or the acting in whatsoever way one pleases in the disposal of the property of another: and the transgressing the proper limit: (El-Munáwee, TA:) [i. e.] the transgressing the proper limit much or little: (Er-Rághib, TA:) or, accord. to some, it primarily signifies النَّقْص [as meaning the making to suffer loss, or detriment]: (MF, TA:) and it is said to be of three kinds, between man and God, and between man and man, and between a man and himself; every one of which three is really لِلنَّفْسِ [i. e. a wrongdoing to oneself]: (Er-Rághib, TA:) [when it is used as a simple subst.,] the pl. of ظُلْمٌ, accord. to Kr. is ظِلَامٌ, as mentioned above, and ↓ ظُلَّامٌ, with damm, is said to be syn. with ظُلْمٌ, or a pl. thereof, [of an extr. form, commonly regarded as that of a quasi-pl. n.,] like رُخَالٌ. (TA.) One says, مَنِ اسْتَرْعَى الذِّئْبَ فَقَدْ ظَلَمَ [He who asks, or desires, the wolf to keep guard surely does wrong, or puts a thing in a wrong place]: a prov. (S, Msb.) And مَنْ أَشْبَهَ أَبَاهُ فَمَا ظَلَمَ, (As, T, S,) a prov., meaning [Whoso resembles his father in a quality, or an attribute,] he has not put the likeness in a wrong place. (As, T. [See art. شبه.]) وَلَمْ تَظْلِمْ مِنْهُ شَيْئًا, in the Kur [xviii. 31], means وَلَمْ تَنْقُصْ [i. e. And made not aught thereof to suffer loss, or detriment]: (M, K:) and in like manner Fr explains the saying in the Kur [ii. 54 and vii. 160], وَمَا ظَلَمُونَا وَلٰكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ And they made not us to suffer loss, or detriment, by that which they did, but themselves they made to suffer loss, or detriment: (T, TA:) in which sense it seems to be indicated in the A that the verb is tropical. (TA.) — — It is also trans. by means of بِ; as in the phrase in the Kur [vii. 101 and xvii. 61] فَظَلَمُوا بِهَا, because the meaning is كَفَرُوا [i. e. And they disbelieved in them], referring to the آيَات [or signs]; (M, TA; *) the verb having this meaning tropically or by implication; or being thus made trans. because implying the meaning of التَّكْذِيب: or [the meaning is, and they wronged themselves, or the people, because of them; for], as some say, the ب is causative, and the objective complement, i. e. أَنْفُسَهُمْ, or النَّاسَ, is suppressed. (TA.) — — And it is doubly trans. by itself: (TA:) one says, ظَلَمَهُ حَقَّهُ [He made him to suffer loss, or detriment, of his right, or due; or defrauded, or despoiled, or deprived, him of it]; and ↓ تَظَلَّمَهُ حَقَّهُ: (M, K:) [and] you say, فُلَانٌ ↓ تَظَلَّمَنِى, [as well as تظلّمنى مَالِى, occurring in a verse cited in the M,] meaning ظَلَمَنِى مَالِى [i. e. Such a one caused me to suffer loss, &c., of my property]. (S.) It is said in the Kur [iv. 44], إِنَّ اللّٰهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ, for لَا يَظْلِمُهُمْ مِثْقَالَ ذَرَّةٍ, and the verb is made doubly trans. because the meaning is لَا يَسْلُبُهُمْ [i. e. Verily God will not despoil them, or deprive them, of the weight of one of the smallest of ants, or a grub

of an ant, &c.]: or مِثْقَالَ ذَرَّةٍ, may be put in the place of the inf. n., for ظَلْمًا حَقِيرًا كَمِثْقَالِ ذَرَّةٍ [i. e. with a paltry spoliation or deprivation, such as the weight of one of the smallest of ants, &c.]. (M.) — — One says also, أَرَادَ ظِلَامَهُ and مُظَالَمَتَهُ, [these two nouns being inf. ns. of ↓ ظَالَمَهُ, or the former, as mentioned above, is, accord. to some, an inf. n. of ظَلَمَ,] meaning ظُلْمَهُ or ظَلْمَهُ [i. e. He desired the wronging, &c., of him]. (M, K.) — — ظَلَمَهُ, inf. n. ظُلْمٌ [or ظَلْمٌ?], also means He imposed upon him a thing that was above his power, or ability. (TA.) And يُظْلَمُ He is asked for a thing that is above his power, or ability. (S.) — — And one says, ظَلَمَ البَعِيرَ (tropical:) He slaughtered the camel without disease. (S, K, TA.) And ظُلِمَتِ النَّاقَةُ (assumed tropical:) The she-camel was slaughtered without disease: or was covered without her desiring the stallion. (M.) And ظَلَمَ الحِمَارُ الأَتَانَ (tropical:) The he-ass leaped the she-ass (K, TA) before her time: (TA:) or when she was pregnant: (K, TA:) so in the A. (TA.) — — And ظَلَمَ الوَطْبَ, (S, K,) inf. n. ظُلْمٌ [or ظَلْمٌ?], (S,) (tropical:) He gave to drink of the milk of his skin before its becoming thick (S, K, TA) and its butter's coming forth. (TA. [And the like is said in the T and M.]) And ظَلَمَ القَوْمَ (assumed tropical:) He gave to drink to the people, or party, (T, M, K,) milk before it had attained to maturity, (T, K,) as related on the authority of A 'Obeyd, (T,) or [milk such as is termed] ظَلِيمَة: (M:) but this is a mistake: it is related on the authority of Ahmad Ibn-Yahyà [i. e. Th] and AHeyth that one says, ظَلَمْتُ السِّقَآءَ, and اللَّبَنَ, meaning I drank, or gave to drink, what was in the skin, and the milk, before its attaining to maturity and the extracting of its butter: accord. to ISk, one says, ظَلَمْتُ وَطْبِىَ القَوْمَ, [but I think that it is correctly ظَلَمْتُ وَطْبِى لِلْقَومِ, agreeably with a verse cited in the T and M,] meaning I gave to drink [to the people, or party,] the contents of my milk-skin before the thickening thereof. (T.) And ظَلَمْتُهُ is said of anything as meaning (assumed tropical:) I did it hastily, or hurriedly, before its proper time, or season. (M, TA.) — — ظَلَمْتُ الحَوْضَ means (assumed tropical:) I made the watering-trough in a place in which watering-troughs should not be made. (ISk, T.) And ظَلَمَ الأَرْضَ means (tropical:) He dug the ground in what was not the place of digging: (M, K, TA:) or when it had not been dug before. (M.) And, said of a torrent, (assumed tropical:) It furrowed the earth in a place that was not furrowed. (T.) And ظَلَمَ البِطَاحَ, said of a torrent, (tropical:) It reached the بطاح [or wide water-courses containing fine, or broken, pebbles, &c.], not having reached them before. (A, TA.) And ظَلَمَ الوَادِى (tropical:) The water of the valley reached a place that it had not reached before. (Fr, T, S, K, TA.) — — When men have added upon the grave other than its own earth, لَا تَظْلِمُوا (tropical:) [Transgress not ye the proper limit] is said to them. (TA.) — — And one says, لَا تَظْلِمْ وَضَحَ الطَّرِيقِ (assumed tropical:) Turn not thou from the main part, or the beaten track, of the road. (M.) And لَا تَظْلِمْ عَنْهُ شَيْئًا (assumed tropical:) Turn not thou from it at all. (T.) And لَزِمَ الطَّرِيقَ فَلَمْ يَظْلِمْهُ (assumed tropical:) [He kept to the road, and] did not turn from it to the right and left. (TA.) — — And مَا ظَلَمَكَ أَنْ تَفْعَلَ (T, K, TA) (tropical:) What has prevented thy doing (K, TA) such a thing? (TA.) A man complained to Abu-l-Jarráh of his suffering indigestion from food that he had eaten, and he said to him, مَا ظَلَمَكَ أَنْ تَقِىْءَ (assumed tropical:) [What has prevented thy vomiting?]. (Fr, T.) And one says, مَا ظَلَمَكَ عَنْ كَذَا (assumed tropical:) What has prevented thee from such a thing? (T.) Respecting the saying قَالَ بَلَى يَا مَىَّ وَالْيَوْمُ ظَلَمْ [addressed by a man to a woman who had invited him to visit her], Fr says, they say that the meaning is حَقًّا [Truly, or in truth; i. e. He said, Yes, O Meiya, truly, or in truth, I will visit thee]; and it is a prov.; (T;) or اليَوْمُ ظَلَمَ, or بَلَى وَالْيَوْمُ ظَلَمَ, is a prov.; (Meyd;) and thus it was expl. by IAar, as used in the manner of an oath: but Fr says, in my opinion the meaning is, and a day in which is a cause of prevention shall not prevent me: [so that the words of the hemistich above may be rendered, he said, Yes, O Meiya, though the day present an obstacle, for I will overcome every obstacle]: (T:) accord. to Kr, قَدِمَ فُلَانٌ وَاليَوْمُ ظَلَمَ means Such a one came truly, or in truth: [or it may be rendered such a one came though the day presented an obstacle:] but in the saying إِنَّ الفِرَاقَ اليَوْمَ وَاليَوْمُ ظَلَمْ the meaning is said by some to be وَاليَوْمُ ظَلَمَنَا [i. e. Verily separation is to-day, and the day has wronged (us)]: or, as some say, ظلم here means, has put the thing in a wrong place: (M:) accord. to ISk, the phrase وَاليَوْمُ ظَلَمَ means [And, or but, or though,] the day has put the affair in a wrong place. (T.) [See also Freytag's Arab. Prov. ii. 911.] — ظَلِمَ, said of the night: see 4. 2 ظلّمهُ, inf. n. تَظْلِيمٌ, (T, S, &c.,) He told him that he was ظَالِم [i. e. doing wrong or acting wrongfully &c., or a wrongdoer]: (T:) or he attributed, or imputed, to him ظُلْم [i. e. wrongdoing, &c.]. (S, M, Msb, K.) — — And He (a judge) exacted justice for him from his wronger, and aided him against him. (T.) 3 ظَاْلَمَ see 1, in the middle of the paragraph. 4 اظلم, said of the night, (Fr, T, S, M, Msb, K,) and ↓ ظَلِمَ, (Fr, T, S, K,) the latter with kesr, (S,) like سَمِعَ, (K,) [erroneously written in the TT as from the M ظَلَمَ,] It became dark; (S, K;) or it became black; (M;) or it came with its darkness. (Msb.) It is said in the Kur [ii. 19], وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا [And when it becomes dark to them they stand still]; the verb being intrans.: or, accord. to the Ksh, and Bd follows it, it may be trans. [so that the meaning is, and when He makes their place dark &c.]; as is shown by another reading, which is أُظْلِمُوا: accord. to AHei, it is known by transmission as only intrans.; but Z makes it to be trans. by itself; Ibn-Es-Saláh affirms it to be trans. and intrans.: and Az [so in the TA, but correctly ISd, in the M,] mentions the saying, تَكَلَّمَ فَأَظْلَمَ عَلَيْنَا البَيْتَ (assumed tropical:) [He spoke, and made dark to us the house, or chamber, or tent], meaning he made us to hear what we disliked, or hated, the verb being trans. (TA.) — — And أَظْلَمُوا They entered upon the ظَلَام [or darkness, or beginning of night]: (S, M, Msb, K:) or, as in the Mufradát [of Er-Rághib], they became in darkness. (TA.) — And they said, مَا أَظْلَمَهُ and ما أَضْوَأَهُ [How dark is it! and How light, or bright, is it!]; which is anomalous. (S, TA.) — And اظلم الثَّغْرُ The front teeth glistened. (T, K.) Hence the saying [of a poet], إِذَا مَا اجْتَلَى الرَّائِى إِلَيْهَا بِطَرْفِهِ غُرُوبَ ثَنَايَاهَا أَضَآءَ وَأَظْلَمَا [as though meaning, When the beholder of her with his eye looks at the fineness, or sharpness, (but غُرُوب is variously explained,) of her central teeth, it shines brightly, and glistens: but Az plainly indicates another meaning; i. e., he sees (lit. lights on, or finds,) brightness and lustre; for he immediately adds, without the intervention of وَ or أَوْ, evidently in relation to this verse,] أَضَآءَ أَىْ أَصَابَ ضَوْءًا وَأَظْلَمَ أَصَابَ ظَلْمًا: (T:) [and ISd cites the verse above with the substitution of بِعَيْنِهِ for بِطَرْفِهِ and of أَنَارَ for أَضَآءَ immediately after saying that] أَظْلَمَ signifies he looked at the teeth and saw lustre (الظَّلْمَ). (M.) [In the K, next after the explanation of اظلم الثَّغْرُ given above, it is added that اظلم said of a man signifies أَصَابَ ظَلْمًا: thus, with fet-h, to the ظ, accord. to the TA: in my MS. copy of the K and in the CK, ظُلْمًا, which is doubtless a mistranscription.] 5 تَظَلَّمَتظلّم مِنْهُ (T, S, M, K, [but in some copies of the S, منه is omitted,]) He complained of his ظُلْم [or wrongdoing, &c.], (S, M, K,) إِلَى الحَاكِمِ [to the judge]: (T:) in some copies of the S, تُظُلِّمَ. (TA.) — — And تظلّم signifies also He transferred the responsibility for the ظُلْم [or wrongdoing, &c.,] upon himself, (M, K,) accord. to IAar, who has cited as an ex., كَانَتْ إِذَا غَضِبَتْ عَلَىَّ تَظَلَّمَتْ [as though meaning She used, when she was angry

with me, to transfer the responsibility for the wrongdoing upon herself; which may mean that she finally confessed the wrongdoing to be hers]; but [ISd says] I know not how that is: the تَظَلُّم in this case is only the complaining of الظُّلْم; for when she was angry with him, it was not allowable [to say] that she attributed the ظُلْم to herself. (M.) — — See also 1, former half, in two places. 6 تظالم القَوْمُ (S, M, Msb) The people, or company of men, treated, or used, one another wrongfully, unjustly, injuriously, or tyrannically (ظَلَمَ بَعْضُهُمْ بَعْضًا). (M, Msb.) — — And [hence] تَظَالَمَتِ المِعْزَى (tropical:) The goats smote one another with their horns by reason of their being fat and having abundance of herbage. (IAar, M, TA.) One says, وَجَدْنَا أَرْضًا تَظَالَمَ مِعْزَاهَا (tropical:) We found a land whereof the goats smote one another with their horns by reason of satiety and liveliness. (T, TA.) 7 إِنْظَلَمَ see the next paragraph. 8 اِظَّلَمَ (T, S, M, K) and اِظْطَلَمَ and اِطَّلَمَ, (S, M,) which last is [said to be] the most usual, (S,) [but I have mostly found the first to be used,] of the measure اِفْتَعَلَ, (S, M,) He took upon himself [the bearing of] ظُلْم [or wrong, &c.,] in spite of difficulty, trouble, or inconvenience: (S, TA:) or he bore الظُّلْم [or wrong, &c.,] (T, M, K, TA,) willingly, being able to resist; (T, TA;) and ↓ اِنْظَلَمَ signifies [thus likewise, or] he bore الظُّلْم. (S, M, K.) ظَلْمٌ The lustre, and brightness, of gold. (Z, TA.) — — And hence, (Z, TA,) The lustre (lit. running water) upon the teeth; (Lth, T, Z, TA;) the lustre (مَآء, S, M, K, and بَرِيق, S, K) of the teeth, (Lth, T, S, M, Z, K, TA,) from the clearness of the colour, not from the saliva, (Lth, * T, * M,) like blackness within the bone thereof, by reason of the intense whiteness, (S, K,) resembling the فِرِنْد [q. v.] of the sword, (S, K,) or appearing like the فِرِنْد [of the sword], so that one imagines that there is in it a blackness, by reason of the intense lustre and clearness: (M:) or, accord. to Sh, whiteness of the teeth, as though there were upon it [somewhat of] a blackness: or, as Abu-l-'Abbás ElAhwal says, in the Expos. of the " Kaabeeyeh," lustre (lit. running water) of the teeth, such that one sees upon it, by reason of its intense clearness [app. meaning transparency], what resembles dustcolour and blackness: or, accord. to another explanation, fineness, or thinness, and intense whiteness, of the teeth: (TA:) pl. ظُلُومٌ. (S, M.) — — Also Snow: (M, K:) it is said to have this meaning: and the phrase مُشْرَبَةِ الثَّنَايَا بِمَآءِ الظَّلْمِ, used by a poet, may mean [Having the central teeth suffused with the lustre termed ظَلْم, as is indicated in the T and S, or] with the water of snow. (Lth, T.) ظُلْمٌ [as a simple subst. generally means Wrong, wrongdoing, injustice, injuriousness, or tyranny]: see 1, first sentence, in two places. — — [ظُلْمُ الارض in the CK is a mistranscription for ظَلَمَ الأَرْضَ. — — And الظُّلْمُ in one place in the CK, as syn. with الظَّلْمَآءُ, is a mistake for الظُّلْمَةُ.] لَقِيتُهُ أَدْنَى ظَلَمٍ, (S, M, K,) or أَدْنَى ذِى ظَلَمٍ, (K, TA, [in the CK أَوَّلَ ذِى ظَلَمٍ,]) means (tropical:) I met him the first of everything: (S, K, TA:) or the first thing: (M:) or when the darkness was becoming confused: (M, K:) or أَدْنَى ظَلَمٍ means near; (El-Umawee, S, M, K;) or nearness: (M, K:) and one says, هُوَ مِنْكَ أَدْنَى ذِى ظَلَمٍ [app. He is near thee], and رَأَيْتُهُ أَدْنَى ذِى ظَلَمٍ [app. I saw him near]: (M:) and ظَلَمٌ is also syn. with شَخْصٌ [as meaning an object seen from a distance, or a person]; (K;) or, as some say, it has this meaning in the phrase أَدْنَى ظَلَمٍ [so that لَقِيتُهُ أَدْنَى ظَلَمٍ may mean I met him the nearest object seen from a distance, or the nearest person]: (M:) and accord. to Kh, one says, ↓ لَقِيتُهُ أَدْنَى ظُلْمَةٍ, or أَوَّلَ ذِى ظُلْمَةٍ, (as in different copies of the S,) meaning I met him the first thing that obstructed my sight. (S.) — — ظَلَمٌ signifies also A mountain: and the pl. is ظُلُومٌ. (M, K.) ظُلَمٌ an appellation of Three nights (T, S, K) of the lunar month (T, S) next after the three called دُرَعٌ; (T, S, * K; *) so says A'Obeyd: (T:) thus called because of their darkness: (S:) the sing. is ↓ ظَلْمَآءُ; (T, S;) so that it is anomalous; for by rule it should be ظُلْمٌ; (S;) and the sing. of دُرَعٌ is دَرْعَآءُ: so says A'Obeyd: but accord. to AHeyth and Mbr, the sings. are ↓ ظُلْمَةٌ and دُرْعَةٌ, agreeably with rule; and this is the correct assertion. (T. [See more in art. درع, voce أَدْرَعُ.]) ظِلَمٌ: see ظِلَامٌ. ظُلْمَةٌ (T, S, M, Msb, K) and ↓ ظُلُمَةٌ (S, M, K) [accord. to the CK ظُلْمٌ and ظُلُمٌ, both of which are wrong,] and ↓ ظَلْمَآءُ (S, M, Msb, K) Darkness; contr. of نُورٌ: (S, Msb:) or nonexistence of نُور [or light]: or an accidental state that precludes the coëxistence therewith of نُور: (Er-Rághib, TA:) or the departure of light; as also ↓ ظَلَامٌ; (M, K;) which last has no pl.; (T, TA;) or this last signifies the beginning, or first part, of night, (S, M, Msb,) even though it be one in which the moon shines; and is said by Sb to be used only adverbially; one says, أَتَيْتُهُ ظَلَامًا, meaning I came to him at night, and مَعَ الظَّلَامِ i. e. at the time of the night: (M, TA:) the pl. of ظُلْمَةٌ is ظُلَمٌ and ظُلْمَاتٌ and ظُلَمَاتٌ (T, S, Msb) and ظُلُمَاتٌ, (S, Msb,) or, accord. to IB, the first of these pls. is of ظُلْمَةٌ and the second is of ظُلُمَةٌ. (TA.) One says, ↓ هُوَ يَخْبِطُ الظَّلَامَ [or فِى الظَّلَامِ, expl. in art. خبط,] and الظُّلْمَةَ [which means the same] and ↓ الظَّلْمَآءَ [which is also expl. in art. خبط]. (TA.) — — ظُلْمَةٌ is also [tropically] used as a term for (assumed tropical:) Ignorance: and (assumed tropical:) belief in a plurality of gods: and (assumed tropical:) transgression, or unrighteousness: like as نُورٌ is used as a term for their contraries: (Er-Rághib, TA:) and it is said in the A that الظُّلْمُ is ظُلْمَةٌ, like as العَدْلُ is نُورٌ. (TA.) ظُلُمَاتُ البَحْرِ means (assumed tropical:) The troubles, afflictions, calamities, or hardships, of the sea. (M.) — And one says لَيْلَةٌ ظُلْمَةٌ, [using the latter word as an epithet, (in the CK, erroneously, ظَلِمَةٌ,)] and ↓ لَيْلَةٌ ظَلْمَآءُ, both meaning A night intensely dark; (M, K;) or the latter means مُظْلِمَةٌ [i. e. dark, or black]: (S:) and ↓ لَيْلٌ ظَلْمَآءُ also, (M, K,) which is anomalous, (K,) mentioned by IAar, but [ISd says] this is strange, and in my opinion he has put لَيْلٌ in the place of لَيْلَةٌ, as in his mentioning لَيْلٌ قَمْرَآءُ [q. v.]. (M.) — — See also ظُلَمٌ: — — and see the paragraph next preceding it. ظُلُمَةٌ sing. of ظُلَمٌ: see ظُلْمَةٌ. ظِلَامٌ: see ظُلْمَةٌ. ظَلْمَآءُ: see ظُلْمَةٌ, in four places: and see also ظُلَمٌ. ظَلَامٌ: see ظُلْمَةٌ, in two places. ظُلَامٌ: see 1, in the first quarter of the paragraph. ظِلَامٌ: see 1, near the beginning: — see also ظِلَمٌ. — It signifies also Little, or small, in quantity: or mean, contemptible, paltry, or of no weight or worth: — — whence the saying, نَظَرَ إِلَىَّ ظِلَامًا, meaning شَزْرًا [i. e. He looked at me from the outer angle of the eye, with anger, or aversion]. (K.) ظَلُومٌ: see ظَلَّامٌ. — — [Hence,] one says اِمْرَأَةٌ ظَلُومٌ لِلسِّقَآءِ (assumed tropical:) [A woman wont to give to drink the milk of the skin before its attaining to maturity and the extracting of its butter: see ظَلَمَ الوَطْبَ, and what follows it, in the first paragraph]. (M.) ظَلِيمٌ [as syn. with مَظْلُومٌ in the primary sense of the latter I have not found: but as an epithet in which the quality of a subst. predominates it signifies] (tropical:) Milk that is drunk before its becoming thick and its butter's coming forth or being extracted; (S, * M;) as also ↓ ظَلِيمَةٌ, (T, S, M,) and ↓ مَظْلُومٌ. (T, S.) — — And (assumed tropical:) A place that is ↓ مَظْلُوم [i. e. dug where it should not be dug]: (M, TA:) used in this sense by a poet describing a person slain in a desert, for whom a grave was dug in a place not proper for digging [it]. (M.) — — And (tropical:) The earth of land that is ↓ مَظْلُومَة (S, K, TA) i. e. dug, (TA,) or dug for the first time. (S.) And (assumed tropical:) The earth of the لَحْد [or lateral hollow] of a grave; which is put back, over it, after the burial of the dead therein. (T, TA.) — Also The male ostrich: (T, S, M, K:) said (by IDrd, TA) to be so called because he makes a place for the laying and hatching of the eggs (يُدَحِّى, inf. n. تَدْحِيَةٌ,) where the doing so is not proper: (M, TA:) or, accord. to Er-Rághib and others, because he is believed to be deaf: (TA:) pl. ظِلْمَانٌ (T, M, K) and ظُلْمَانٌ (M, K) and أَظْلِمَةٌ, (T, M,) which last is a pl. of pauc. (T.) — — And الظَّلِيمَانِ is an appellation of Two stars; (M, K, * TA;) the two stars of القَوْس [or Sagittarius] that are on the northern curved end of the bow [i. e. λ

and μ, above the nine stars called النَّعَائِم, or “ the ostriches ”]. (Kzw in his descr. of Sagittarius.) And الظَّلِيمُ is the name of The bright star [α] at the end of النَّهْر [i. e. Eridanus]: and A star upon the mouth of الحُوت [i. e. Piscis Australis] (Kzw in his descr. of Eridanus.) [It seems to be implied in the K that الظَّلِيمُ is the name of two stars; or it may be there meant that each of two stars is thus called. Freytag represents the sing. as “ a name of stars,” and the dual also as “ a name of stars; ” referring, in relation to the former, to Ideler's “ Untersuch,” pp. 201, 228, and 233; and in relation to the latter, to the same work, pp. 106 and 184.] ظَلَامَةٌ: see مَظْلِمَةٌ. ظَلِيمَةٌ: see مَظْلِمَةٌ: — — and see also ظَلِيمٌ. ظَلَّامٌ (TA) and ↓ ظِلِّيمٌ (S, TA) [and ↓ ظَلُومٌ, mentioned in the M and K with ظَالِمٌ, as though syn. therewith, but it is an intensive epithet,] One who acts wrongfully, unjustly, injuriously, or tyrannically, much, or often; i. q. كَثِيرُ الظُّلْمِ. (S, TA.) — — ظَلَّامُونَ لِلْجُزْرِ occurs in a verse of Ibn-Mukbil [meaning (assumed tropical:) Men often slaughtering camels without disease]. (T, S.) — See also what next follows. ظِلَّامٌ (AHn, T, M, K) and ↓ ظَلَّامٌ (T) and ↓ ظِلَامٌ (K) and ↓ ظَالِمٌ and ↓ ظِلَمٌ, (T, K,) the last mentioned by IAar, and its sing. is ↓ ظِلَمَةٌ, (T,) accord. to AHn, A certain herb, (M, K, TA,) which is depastured; (M, TA;) accord. to IAar, a strange kind of tree; (T, TA;) accord. to As, a kind of tree (T, TA *) having long [shoots such as are termed] عَسَالِيج [pl. of عُسْلُوجٌ q. v.], (T, K, TA,) which extend so that they exceed the limit of the أَصْل [i. e. either root or stem] thereof; for which reason the tree is called ظَلَّام. (T, TA.) ظِلِّيمٌ: see ظَلَّامٌ. ظَالِمٌ [Acting wrongfully, unjustly, injuriously, or tyrannically: and wronging; or treating, or using, wrongfully, &c.:] part. n. of ظَلَمَ: (M, K:) and ↓ مُتَظَلِّمٌ signifies the same; as well as complaining of his wrongdoer: (T:) [the pl. of the former is ظَالِمُونَ and ظَلَمَةٌ:] and ظَلَمَةٌ signifies those who debar men from, or refuse to them, their rights, or dues. (IAar, T, TA.) — See also ظِلَّامٌ. أَظْلَمُ [More, and most, wrongful, unjust, injurious, or tyrannical, in conduct]. El-Muärrij says, I heard an Arab of the desert say to his companion, أَظْلَمِى وَأَظْلَمُكَ فَفَعَلَ ٱللّٰهُ بِهِ, meaning The more wrongful in conduct of me and of thee [may God do to him what He will do; i. e. may God punish him]. (T.) [And] one says, لَعَنَ ٱللّٰهُ أَظْلَمِى وَأَظْلَمَكَ i. e. [May God curse] the more wrongful in conduct of us. (K. [But in the TA, a doubt is intimated as to the correctness of this latter saying.]) One says also, لَهُوَ أَظْلَمُ مِنْ حَيَّةٍ [i. e. Verily he is more wrongful in conduct than a serpent]: because it comes to a burrow which it has not excavated, and makes its abode in it: (Fr, T:) for it comes to the burrow of the [lizard called] ضَبّ, and eats its young one, and takes up its abode in its burrow. (TA voce حَيَّةٌ.) — — And الأَظْلَمُ is an appellation of The ضَبّ; because it eats its young ones. (TA.) مُظْلِمٌ [Becoming dark, &c.: see its verb, 4]. — — [Hence,] شَعَرٌ مُظْلِمٌ (tropical:) Hair intensely black. (M, K, TA.) And نَبْتٌ مُظْلِمٌ (tropical:) A plant intensely green, inclining to blackness by reason of its [deep] greenness. (M, K, TA.) And يَوْمٌ مُظْلِمٌ (tropical:) A day of much evil: (K, TA:) or a very evil day: and a day in which one finds hardship, or difficulty. (M.) And أَمْرٌ مُظْلِمٌ (tropical:) An affair such that one knows not how to enter upon it; (AZ, M, K;) and so ↓ أَمْرٌ مِظْلَامٌ: (K:) [or,] accord. to Lh, one says ↓ يَوْمٌ مِظْلَامٌ, meaning (assumed tropical:) a day such that one knows not how to enter upon it. (M.) مَظْلِمَةٌ and مَظْلَمَةٌ: see 1, near the beginning. — — Also the former, (T, S, M, Mgh, Msb, K,) and the latter likewise, mentioned by Ibn-Málik and ISd and IKtt, and مَظْلُمَةٌ, which is disallowed by several but mentioned on the authority of Fr, and all three are mentioned in the Towsheeh and in copies of the S, (MF, TA,) and ↓ ظُلَامَةٌ, (T, S, M, Mgh, Msb, K,) and ↓ ظَلِيمَةٌ, (S, TA,) A thing of which one has been defrauded; (M, K; [in the CK, تَظَلَّمَهُ is erroneously put for تُظُلِّمَهُ;]) a thing of which thou hast been defrauded, (ٱلَّتِى ظُلِمْتَهَا, T,) or a thing that thou demandest, (مَا تَطْلُبُهُ, S, Msb,) in the possession of the wrongdoer; (T, S, Msb;) a term for a thing that has been taken from thee; (S; [thus, as is said in the M, the first is expl. by Sb;]) a right, or due, that has been taken from one wrongfully: (A, Mgh:) the pl. of مظلمة is مَظَالِمُ. (Mgh, TA.) In the phrase يَوْمُ المَظَالِمِ, [meaning The day of the demand of things wrongfully taken, and particularly applied to the great day of judgment,] the prefixed noun [i. e. طَلَب] is suppressed. (Mgh.) [Respecting the office termed النَّظَرُ فِى المَظَالِمِ The examination into wrongful exactions, see De Sacy's Chrest. Ar., see. ed., i. 132.] مُظَلَّمٌ (assumed tropical:) A house, or chamber, decorated with pictures; (M, TA;) as though the pictures were put therein where they should not be: it is related in a trad. that the Prophet, having been invited to a repast, saw the house, or chamber, to be مُظَلَّم, and turned away, not entering: (M:) or adorned with gilding and silvering; an explanation disapproved by Az, but pronounced by Z to be correct, from الظَّلْمُ signifying “ the lustre, and brightness, of gold. ” (TA.) — — And (assumed tropical:) Herbage spreading (مُنْبَثٌّ [in the CK مُنْبَت]) upon the ground, not rained upon. (K, TA.) — — Also, of birds, (assumed tropical:) The رَخَم [or vultur percnopterus], and crows, or ravens. (IAar, M, K. *) مِظْلَامٌ: see مُظْلِمٌ, in two places. مَظْلُومٌ [Wronged; treated, or used, wrongfully, unjustly, injuriously, or tyrannically: — — and hence used in other senses]: see ظَلِيمٌ, in three places. أَرْضٌ مَظْلُومَةٌ is also expl. as meaning (tropical:) Land that is dug in a place not proper for digging: (TA:) or land in which a watering-trough has been dug, not being a proper place for digging it: (ISk, M:) or land in which a well, or a wateringtrough, has been dug, when there had not been any digging therein: (A, TA:) or hard land, when it is dug. (Ham p. 56.) Also (assumed tropical:) Land upon which rain has not fallen. (T.) And بَلَدٌ مَظْلُومٌ (assumed tropical:) A country upon which rain has not fallen, and wherein is no pasturage for the camels upon which people journey. (T.) مُتَظَلِّمٌ: see ظَالِمٌ. Quasi ظلى 5 تظلّى: see 5 in art. ظل. ظما 1 ظَمِئَ, (T, S, M, &c.,) aor. ظَمَاَ, (Msb, K,) inf. n. ظَمَأٌ (T, S, M, Msb, K) and ظَمْءٌ (TA) and ظَمَآءٌ (T, M, K) and ظَمَآءَةٌ, (M, K, TA,) in one copy of the K ظَمَأَةٌ, (TA,) He thirsted, or was thirsty: (S, M, Msb, K:) or as some say, he thirsted in the slightest degree. (M, TA.) — — Hence, (M,) ظَمِئَ إِلَى لِقَائِهِ (tropical:) He desired, or longed, [or, as we often say, thirsted,] to meet with him. (S, M, K, * TA.) 2 ظَمَّأَ see the next paragraph. 4 اظمأهُ, (T, * S, Msb, K,) inf. n. إِظْمَآءٌ; (T;) and ↓ ظَمَّأَهُ, (T, * Msb, K,) inf. n. تَظْمِئَةٌ; (T, S;) He made him to thirst: (S, Msb, K:) [or to thirst most vehemently: or to thirst in the slightest degree: see 1.] — — And (K) (tropical:) He made him lean, or lank, namely, a horse, (T, * K, TA,) by sweating him. (TA.) [See also 4 in art. ظمى.] 5 تظمّأ He constrained himself to endure with patience a state of thirst. (A, TA.) ظِمْءٌ a subst. from ظَمِئَ (S, M, K) in both of its senses; (M, K;) [i. e.] it signifies Thirst: (MA:) [or most vehement thirst: or the slightest degree of thirst:] pl. أَظْمَآءٌ. (MA.) — — [And (tropical:) Desire, or a longing, (or, as we often say, a thirsting,) to meet with a person. See 1.] — — And (S, M, K) The time, or interval, or period, between two drinkings, or waterings, (T, S, M, K,) in the coming of camels to water: (T:) and the keeping of camels from the water [during that interval, i. e.] until the extreme limit of the coming thereto: (S:) pl. أَظْمَآءٌ. (T, S, M.) The shortest ظِمْءٌ of camels is that termed غِبٌّ, i. e., when they come to the water one day and return, and are in the place of pasture a day, and come to the water [again] on the third day; the interval between their two drinkings being termed a ظِمْء: this is during the greatest heat: but when Suheyl

[i. e. Canopus] rises [aurorally, which it did in Central Arabia, about the commencement of the era of the Flight, on the 4th of August, O. S.], they increase the ظِمْء, so that the camels remain in the place of pasture two days, and come to the water on the fourth; and one says, وَرَدَتْ رِبْعًا: then follow the خِمْس and the سِدْس to the عِشْر: and the interval between their two drinkings is termed ظِمْءٌ, whether long or short. (T.) One says, مَا بَقِىَ مِنْ عُمْرِهِ إِلَّا ظِمْءُ الحِمَارِ, (T, S, * K, * TA,) meaning There remained not of his life save a little; [lit., save the period between the two drinkings of the ass;] (S, K, * TA;) because there is no beast that bears thirst for a shorter time than the ass; (T, S, * K, * TA;) for he comes to the water in summer every day twice. (T, TA.) — — الظِّمْءُ also signifies (assumed tropical:) The period from birth to death; (K;) or so ظِمْءُ الحَيَاةِ. (S, M, TA.) — — ظِمْوٌ is a dial. var. of ظِمْءٌ. (T and M in art. ظمو.) ظَمِئٌ: see the next paragraph. ظَمْآنُ, (T, S, M, Msb, &c.,) fem. ظَمْأَى, (T, S, M, A, L, Msb,) both imperfectly decl.; (T;) or ظَمْآنٌ, fem. ظَمْآنَةٌ; (K; [but this requires consideration, for its correctness is extremely doubtful;]) and ↓ ظَمِئٌ, (so in the K accord. to the TA, and so in my MS. copy of the K,) like كَتِفٌ, [agreeably with analogy as part. n. of ظَمِئَ, and therefore probably correct,] (TA,) or ↓ ظَمِىْءٌ, (so in a copy of the M and in the CK,) fem. [of the former] ظَمِئَةٌ, like فَرِحَةٌ, mentioned by Ibn-Málik, but generally held to be disused; (MF, TA;) and ظَامٍ, like رَامٍ; (TA; [app. for ↓ ظَامِئٌ;]) Thirsty: (S, M, Msb, K:) or most vehemently thirsty: (T, M, K:) or thirsty in the slightest degree: (M, TA:) pl. (of the first, M, Msb, and of the second, M, or of all, mase. and fem., TA) ظِمَآءٌ (T, S, M, Msb, K) and ظُمَّاءٌ, which is extr., (K, TA,) being of a form applying to only about ten words, (TA,) mentioned on the authority of Lh, (K, TA,) by ISd in the " Mukhassas. " (TA.) — — [Hence,] one says, أَنَا ظَمْآنُ إِلَى لِقَائِكَ (tropical:) I am desirous, or longing, [or, as we often say, thirsting,] to meet with thee. (A, TA.) — — And وَجْهٌ ظَمْآنُ (tropical:) A face having little flesh, (T, TA,) the skin of which adheres to the bone, and the sap of which is little: (TA:) an expression of praise: contr. of وَجْهٌ رَيَّانُ, which is [said to be] an expression of dispraise. (A, TA.) And فَرَسٌ ظَمْآنُ الشَّوَى (assumed tropical:) A horse having little flesh upon the legs: (T in art. روى:) and so أَظْمَى الشَّوَى. (T in art. ظمى.) And سَاقٌ ظَمْأَى (assumed tropical:) A lean shank: (T, TA:) and so ساق ظَمْيَآءُ. (S and M and K in art. ظمى.) And عَيْنٌ ظَمْأَى (assumed tropical:) An eye having a thin, or delicate, lid: (M, TA:) and so عين ظَمْيَآءُ. (S and M and K in art. ظمى.) And فُصُوصُهُ ظِمَآءٌ (said of a horse, T, S, TA) (tropical:) His joints are [firm,] not flabby, or lax, (T, S, K, TA,) nor fleshy; (S, K, TA;) and are well braced; an expression of commendation: (T:) and مَفَاصِلُ ظِمَآءٌ (tropical:) Hard [or firm] joints, without flabbiness, or laxness: (A, TA:) accord, to IB, belonging to art. ظمى; but said in the T to be originally from ظمأ. (TA.) — — And رِيحٌ ظَمْأَى (assumed tropical:) A wind that is hot, (As, T, K,) thirsty, not gentle, (K,) and without moisture. (As, T.) ظَمِىْءٌ: see ظَمْآنُ, first sentence. ظَمَآءَةٌ (assumed tropical:) Evilness of nature, of a man, and meanness of disposition, and deficiency of equity to associates: (En-Nadr, T, K:) originating from the fact that he who is given to drink, if of an evil nature, does not act equitably to his associates. (T.) ظَامِئٌ: see ظَمْآنُ, first sentence. أَظْمَأُ Tawny; applied to a spear: (A, TA:) and so أَظْمَى. (TA in art. ظمى.) — — And Black; applied to an antelope and to a camel: pl. ظُمْءٌ. (A, TA.) مَظْمَأٌ A thirsty place of the earth or ground. (M, K.) مِظْمَآءٌ A very thirsty man. (K.) مِظْمَئِىٌّ Watered [only] by the rain: contr. of مَسْقَوِىٌّ: (K:) and so مَظْمِىٌّ: applied to seedproduce. (S and K in art. ظمى.) ظمخ ظِمَخٌ, (K,) or ظِمْخٌ, (AA, TA,) A tree having the form of the دُلْب [or plane-tree], (AA, T, K,) from which is cut the wood of the beaters and washers and whiteners of clothes, which is buried, [and is used for tanning,] and which is also called عِرْنٌ, n. un. عِرْنَةٌ, and the spathe, or spadix, (طَلْع,) whereof is called سَفْعٌ: (AA, T:) and in the dial. of Teiyi, the fig-tree; n. un. with ة: or the sing. is ظِمْخَةٌ, and the pl. is ظِمَخٌ, sometimes contracted into ظِمْخٌ: (K:) and some say that it is the tree called سُمَّاق: (TA, and so in one of my copies of the S, in which it is written ظِمَخ:) it is also called ظنخ and زمخ and طمخ. (TA.) ظمو ظِمْوٌ, relating to the أَظْمَآء of camels, is a dial. var. of ظِمْءٌ, (M,) signifying The interval between two drinkings in the coming of camels to water. (T.) [See art. ظمأ.] ظمى 1 ظَمِىَ, [and ظَمِيَتْ, aor. ظَمَىَ,] inf. n. ظَمًى, He, or it, [and she, or it,] had any of the qualities denoted by the epithet أَظْمَى [and its fem. ظَمْيَآءُ]. (M, TA. [See أَظْمَى, and see also ظَمًى expl. below.]) 2 ظَمَّىَ see the next paragraph. 4 أُظْمِىَ, inf. n. إِظْمَآءٌ, He (a horse) was made lean, or lank; as also ↓ ظُمِّىَ, inf. n. تَظْمِيَةٌ. (T, TA. [See also 4 in art. ظمأ.]) ظَمًى is the inf. n. of 1 [q. v.]: and [it is said that it] signifies The withering, or drying up, of the lip, from thirst: (M:) so says Lth: but it signifies paucity of the flesh and blood of the lip; not the withering, or drying-up, in consequence of thirst: it is a quality that is commended: (T:) or a tawny, or brownish, or dusky, colour, and a withering, or drying-up, in the lip. (S.) — — And Paucity of the blood of the gum: (Lth, T:) or paucity of the blood and flesh of the gum. (M.) [In the T is added ويعتريه الحُسْنُ: and in the M, وهو يعترى الحُبْسَ, in which الحُبْسَ seems to be evidently a mistranscription for الحُبْشَ: I therefore think it most probable that in the T, as well as in the M, the right reading is وَهُوَ يَعْتَرِى الحُبْشَ, meaning and it is incidental to the Abyssinians.] — — And Tawniness of a spearshaft. (T.) ظَمٍ: see أَظْمَى. ظِمَآءٌ: see ظَمْآنُ, in art. ظمأ. ظَامٍ: see ظَمْآنُ, in art. ظمأ. أَظْمَى Anything withering, or withered; or becoming, or become, dried up; from heat; as also ↓ ظَمٍ. (M.) — — [Hence,] شَفَةٌ ظَمْيَآءُ A lip that is not swollen, [not] having much blood; (T;) accord. to Lth, from thirst; but AZ says that it is not so: (TA: [see ظَمًى:]) or a lip in which is a tawny, or brownish, or dusky, colour, and a withering, or lack of moisture: (S:) or a lip withering, or withered, or lacking moisture, inclining to a tawny, or brownish, or dusky, colour. (K.) — — And لِثَةٌ ظَمْيَآءُ A gum having little blood: (S, K:) or, accord. to the M, having little blood and flesh. (TA.) — — And عَيْنٌ ظَمْيَآءُ An eye having a thin, or delicate, lid: (T, S, M, K:) and so عين ظَمْأَى. (M and TA in art. ظمأ.) — — And سَاقٌ ظَمْيَآءُ A lean shank: (S, M, K:) and so ساق ظَمْأَى. (T and TA in art. ظمأ.) And أَظْمَى الشَّوَى means A horse having little flesh upon the legs: (TA:) and so ظَمْآنُ الشَّوَى. (T in art. روى.) — — أَظْمَى is also applied to a man, as signifying Black in the lip: (M:) and so ظَمْيَاءُ applied to a woman. (T, M.) — — And the former applied to a man, and the latter to a woman, Having the quality of the gum termed ظَمًى expl. above. (M.) — — Both also, accord. to Lh, signify Tawny, brownish, or dusky; the former as applied to a man, and the latter to a woman: (M:) and thus the former applied to a spear, (As, T, S, M,) and the latter to a spearshaft (قَنَاة). (TA.) — — And أَظْمَى signifies also Black: (T:) thus as applied to shade: (S:) and so the fem. applied to a she-camel: (K:) or the latter applied to a she-camel, and [the pl.] ظُمْىٌ applied to camels, in the colour of which is a blackness. (T.) [See also أَظْمَأُ, in art. ظمأ.] مَظْمِىٌّ Land, (M,) or [rather] seed-produce (زَرْع), (S, K,) watered only by the rain: (S, M, K:) and so مَظْمِئِىٌّ: (K in art. ظمأ:) such as is irrigated by running water is termed مَسْقَوِىٌّ. (S.) ظن 1 ظَنَّ, aor. ظَنُ3, inf. n. ظَنٌّ, (Msb,) [He thought, opined, supposed, or conjectured: and he doubted: and he knew, but not by ocular perception: see ظَنٌّ below:] you say, ظَنَنْتُ الشَّىْءَ, aor. أَظُنُّهُ, inf. n. ظَنٌّ; and ↓ اِظَّنَنْتُهُ and ↓ اِظْطَنَنْتُهُ; and ↓ تَظَنَّنْتُهُ and تَظَنَّيْتُهُ, this last formed by changing the last ن into ى: [i. e. I thought the thing, &c:] and Lh mentions, as heard from the Benoo-Suleym, ظَنَتُ ذاك i. e. ظَنَنْتُ ذَاكَ [I thought that, &c.] like ظَلْتُ and other instances of the dial. of Suleym. (M.) [In the first of the senses expl. above, it governs two objective complements,

which are originally an inchoative and an enunciative:] you say, ظَنَنْتُكَ زَيْدًا [I thought thee Zeyd, originally I thought thou wast Zeyd], and ظَنَنْتُ زَيْدًا إِيَّاكَ [I thought Zeyd thee, originally I thought Zeyd was thou], denoting by a pronoun what is originally an inchoative [in the former phrase] and what is originally an enunciative [in the latter phrase]. (S, TA.) It is also used [in this sense] in the same manner as a verb signifying an oath, the Arabs giving it the same kind of complement, saying, ظَنَنْتُ لَعَبْدُ اللّٰهِ خَيْرٌ مِنْكَ [I thought surely 'Abd-Allah was better than thou]. (S in art. درد.) [ظَنَّ بِهِ كَذَا means I thought of him, or it, such a thing: and I thought such a thing to be in him, or it: and is used in relation to good and to evil.] It is said in the Kur [xxxiii. 10], وَتَظُنُّونَ بِاللّٰهِ الظُّنُونَا [And ye were thinking, of God, various thoughts]. (M.) Accord. to Sb, ظَنَنْتُ بِهِ means I made him, or it, the place [i. e. object] of my ظَنّ [or thought, &c.]. (M.) [In all these exs. the verb denotes a state of mind between doubt and certainty, but the latter is predominant: and hence ظَنَّ sometimes means He doubted: and sometimes, he knew, by considering with endeavour to understand, not by ocular perception; being more frequently used in this sense than as meaning " he doubted," though not so frequently as it is in the sense of " he thought," whence the meaning " he knew " is held by some to be tropical.] إِنِّى ظَنَنْتُ أَنِّى مُلَاقٍ حِسَابِيَهْ, in the Kur [lxix. 20], means Verily I knew [that I should meet with my reckoning]. (T.) And الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ, in the same [ii. 43], means Who know [that they shall meet their Lord, lit., be meeters of their Lord]. (Msb.) And ظَنَنْتُ مَا قَالَ, occurring in a trad., means I knew [what he meant to say by his making a sign with his hand]. (TA.) — — ظَنَنْتُهُ, (M, Mgh, Msb,) aor. as above, (Msb,) and so the inf. n., (M,) signifies also I suspected him; thought evil of him; (M, Mgh, Msb;) and (M) so ↓ اِظَّنَنْتُهُ (S, M, Mgh, K) and اِظْطَنَنْتُهُ (M, TA) and اِطَّنَنْتُهُ. (TA.) [Thus, too, ↓ أَظْنَنْتُهُ accord. to several copies of the S and accord. to the CK; but this is app. a mistranscription.] In the saying of Ibn-Seereen, لَمْ يَكُنْ عَلِيٌّ يُظَّنُّ ↓ فِى قَتْلِ عُثْمَانَ, (T, S, K, but in the T مَا كَانَ,) meaning Alee was not suspected [in the case of the slaying of 'Othmán], (T,) يُظَّنُّ is of the measure يُفْتَعَلُ, originally يُظْتَنُّ: (T, S, K:) so says A'Obeyd: (T:) or, as some relate it, the word is يُطَّنُّ. (TA.) One says, هُوَ يُظَّنُّ ↓ بِكَذَا and يُطَّنُّ, meaning He is suspected of such a thing. (TA in art. طن.) And ظَنَنْتُ زَيْدًا and ظَنَنْتُ بِزَيْدٍ I suspected Zeyd: in this sense the verb has a single objective complement. (TA.) 4 أَظْنَنْتُهُ الشَّىْءَ I made him to think the thing. (M, TA.) — — And أَظْنَنْتُ بِهِ النَّاسَ [I made the people to suspect him: or] I exposed him to suspicion; (M, Msb, TA;) [and] so أَظْنَنْتُهُ [alone]. (K.) — — See also 1, last quarter. 5 التَّظَنِّى means The exercising, employing, or using, of الظَّنّ [i. e. thought, &c.]; originally التَّظَنُّنُ. (S, K.) A'Obeyd says, تَظَنَّيْتُ is from ظَنَنْتُ, and is originally تَظَنَّنْتُ; the ن being many, one of them is changed into ى: it is like قَصَّيْتُ, which is originally قَصَّصْتُ. (T.) — See also 1, first sentence. 8 إِظْتَنَ3َ see 1, first sentence: — — and again, in the last quarter, in three places. ظَنٌّ is a simple subst. as well as an inf. n.; (TA;) and signifies Thought, opinion, supposition, or conjecture: (Er-Rághib, Mgh, TA:) or a preponderant belief, with the admission that the contrary may be the case: (KT, El-Munáwee, TA:) or a preponderating wavering between the two extremes in indecisive belief: (K:) or an inference from a sign, or mark, or token; when strong, leading to knowledge; and when weak, not exceeding the limit of وَهْم: (Er-Rághib, TA:) or doubt or uncertainty; (T, M;) or it has this meaning also; (Er-Rághib, TA;) contr. of يَقِينٌ: (Msb:) and sometimes it is put in the place, (S, K,) or used in the sense, (Mgh, Msb,) of عِلْمٌ, (S, Mgh, K,) or يَقِينٌ, (Msb,) [i. e. knowledge, or certainty,] in which sense it is [held by some to be] tropical; (Mgh;) or it signifies also knowledge, or certainty, (يَقِينٌ, T, M,) such as is obtained by considering with endeavour to understand, not by ocular perception, (M,) or not such as relates to an object of sense: (MF:) and it also means suspicion, or evil opinion: (Er-Rághib, TA: [but in this last sense, ظِنَّةٌ is more common:]) as a subst., (TA,) its pl. is ظُنُونٌ and أَظَانِينُ, (M, K, TA,) the latter anomalous, or (as ISd says, TA) it may be pl. of ↓ أُظْنُونَةٌ, but this I do not know. (M, TA.) One says, هُوَ سَيِّئُ الظَّنِّ بِكُلِّ أَحَدٍ [He is evil in opinion of everyone]. (M.) [And سَآءَ ظَنُّهُ بِفُلَانٍ His opinion of such a one was evil.] And عِلْمُهُ بِالشَّىْءِ ظُنُونٌ [His knowledge is but opinions]; meaning that no confidence is to be placed in him. (TA.) ظِنَّةٌ Suspicion, or evil opinion; (T, S, M, Mgh, Msb, K;) as also طِنَّةٌ; the ظ being changed into ط, though there is no إِدْغَام in this case, because of their being accustomed to say اِطَّنَّ [for اِظَّنَّ, which is for اِظْطَنَّ]; an instance like الدِّكْرُ, which is made to accord with اِدَّكَرَ [for اِذَّكَرَ, which is for اِذْدَكَرَ], as mentioned by Sb; (M;) and ↓ ظَنَانَةٌ, (so accord. to a copy of the M,) or ↓ ظِنَانَةٌ, like كِتَابَةٌ, (TA,) signifies the same: (M, TA:) the pl. of ظِنَّةٌ is ظِنَنٌ. (S, K.) One says, عِنْدَهُ ظِنَّتِى and هُوَ ظِنَّتِى, meaning He is the place [i. e. object] of my suspicion. (TA.) — — And [hence] (assumed tropical:) A little [like the French " soupçon "] of a thing. (TA.) ظَنُونٌ: see ظَنَّانٌ. ظَنُونٌ A man who thinks evil (S, M) of everyone. (M.) — — A man possessing little good or goodness: or, as some say, of whom one asks [a thing] thinking that he will refuse, and who is as he was thought to be: (M:) [or] ↓ ظَنِينٌ has this latter meaning. (TA.) — — A man in whose goodness no trust, or confidence, is to be placed. (M.) And Anything in which no trust, or confidence, is to be placed, (M, TA,) of water, and of other things; (TA;) as also ↓ ظَنِينٌ. (M, TA.) A well (بِئْرٌ) having little water, (S, M, K,) in the water of which no trust, or confidence, is to be placed: (M:) or a well, (S, K,) or a drinkingplace, (M,) of which one knows not whether there be in it water or not: (S, M, K:) or water which one imagines, or supposes, to exist, but of which one is not sure. (TA.) كُلُّ مَنِيَّةٍ ظَنُونٌ إِلَّا القَتْلَ فِى سَبِيلِ اللّٰهِ is a saying mentioned, but not expl., by IAar; [app. meaning Every death is doubtful as to its consequence except slaughter in the way, or cause, of God; but ISd says,] in my opinion the meaning is that it is of little good and profit. (M.) دَيْنٌ ظَنُونٌ means A debt of which one knows not whether he who owes it will pay it or not: (A'Obeyd, T, S, M, * K:) it is said in a trad. of 'Omar that there is no poorrate in the case of such a debt. (TA.) — — Also A man suspected in relation to his intellect, or intelligence. (Aboo-Tálib, TA.) And A woman suspected in relation to her grounds of pretension to respect, or honour, on account of lineage &c. (TA.) And A woman of noble rank or quality, who is taken in marriage, (M, K,) from a desire of obtaining off spring by her, when she is advanced in age. (M.) — — Also A weak man. (K. [See also ظَنِينٌ.]) — — And A man having little artifice, cunning, ingenuity, or skill. (K.) ظَنِينٌ Suspected; (T, S, M, Mgh, Msb, K;) applied to a man; (S, M;) i. q. ↓ مَظْنُونٌ, (Mbr, Msb,) in this sense: (Msb:) pl. أَظِنَّآءُ. (M, TA.) Thus in the saying in the Kur [lxxxi. 24], وَمَا هُوَ عَلَى الْغَيْبِ بِظَنِينٍ, (T, M, Msb,) meaning And he is not suspected as to what he makes known from God, of the knowledge of that which is undiscoverable, as is related on the authority of 'Alee: or, accord. to Fr, it may mean weak; for ظَنِينٌ may have this meaning like as ظَنُونٌ has: (T:) some read بِضَنِينٍ. (TA in art. ضن, q. v.) شَهَادَةُ ظَنِينٍ, which is said in a trad. to be not allowable, is The testimony of one who is suspected as to his religion. (TA.) And نَفْسٌ ↓ ظَنَّآءُ means [A soul, or person,] suspected. (TA.) — — Also One who treats or regards another, or others, with enmity, or hostility; (T, M;) because

of his evil opinion and the evil opinion of which he is an object. (M.) — — See also ظَنُونٌ, in two places. ظَنَّانٌ .ظَنِينٌ :see ظَنَّآءُ .ظِنَّةٌ :see ظِنَانَةٌ or One who opines, or conjectures, much [and] in an evil manner; as also ↓ ظَنٌّ. (TA.) أَظَنُّ [Such as is more, or most, fit that one should think of him to do a thing]. You say, نَظَرْتُ إِلَى أَظَنِّهِمْ أَنْ يَفْعَلَ ذٰلِكَ I looked towards him who was the most fit of them that I should think of him to do that. (M, TA.) أُظْنُونَةٌ: see ظَنٌّ, near the end. مَظِنَّةٌ, (M, Mgh, Msb, TA,) of which مَظَنَّةٌ, mentioned by Ibn-Málik and others, and مِظَنَّةٌ, are dial. vars., (TA,) or [rather] مَظِنَّةُ شَىْءٍ, (IF, S, Msb, K, TA,) signifies The place, (IF, S, Msb, K, TA,) and the accustomed place, (IF, S, Msb, TA,) in which is thought to be the existence, (S, K, TA,) of a thing; (IF, S, Msb, K, TA;) [a place] where a thing is thought to be: (M:) or it signifies, (Mgh, Msb,) or signifies also, (S,) a place where a thing is known to be: (S, Mgh, Msb:) [a thing, and a person, in which, or in whom, a thing, or quality, is thought, supposed, presumed, suspected, inferred, known, or accustomed, to be, or exist:] accord. to IAth, by rule it should be مَظَنَّةٌ: (TA:) [it may therefore be properly rendered a cause of thinking, &c., the existence of a thing; and مَظِنَّةٌ لِكَذَا may be well expl. as meaning a thing, and a person, that occasions one's thinking, supposing, presuming suspecting, inferring, or knowing, the existence of such a thing or quality, in it, or in him: and hence, an indication, or evidence, or a symptom, diagnostic, characteristic, sign, mark, or token, of the existence of such a thing or quality:] the pl. is مَظَانُّ. (M, Mgh, Msb, TA.) One says, مَوْضِعُ كَذَا مَظِنَّةٌ مِنْ فُلَانٍ i. e. Such a place is a place in which such a one is known [&c.] to be. (S, TA.) And فُلَانٌ مَظِنَّةٌ مِنْ كَذَا i. e. Such a one is one in whom such a thing, or quality, is known [&c.] to be. (Lh, T.) And فُلَانٌ مَظِنَّةٌ لِلْخَيْرِ i. e. Such a one is one in whom good, or goodness, is thought [&c.] to be. (Ham p. 437.) And En-Nábighah says, فَإِنْ يَكُ عَامِرٌ قَدْ قَالَ جَهْلًا فَإِنَّ مَظِنَّةَ الجَهْلِ الشَّبَابُ [And if 'Ámir has spoken ignorantly, verily youthfulness is a state in which ignorance is usually found to exist]: (S, Msb: *) or, as some relate the verse, السِّبَابُ [so that the meaning is, mutual reviling is an act in which &c.]: (S:) or, accord. to another relation, the latter hemistich is فَإِنَّ مَطِيَّةَ الجَهْلِ الشَّبَابُ (S, * TA;) because one finds it [i. e. youthfulness] to be easy like as he does the beast on which one rides. (TA.) And one says also, طَلَبَهُ مَظَانَّهُ [He sought him, or it, in the places where he, or it, was thought to be;] meaning, by night and by day. (TA.) And إِنَّهُ لَمَظِنَّةٌ أَنْ يَفْعَلَ ذٰلِكَ i. e. Verily he is apt, meet, fitted, or suited, for one to think of his doing that: and in like manner one says of two, and of a pl. number, and of a female. (Lh, M.) مَظْنُونٌ [Thought, opined, &c.: see its verb: and] see ظَنِينٌ. Applied to a narrative, or story, it means [Doubted; or] of which one is not to be made to know the real state. (TA in art. رجم.) In lexicology, A word of the class termed آحَادٌ [q. v.]. (Mz 3rd نوع.) ظنب ظِنْبٌ The root, or lower part, or stem, (أَصْلٌ,) of a tree. (IAar, T, K.) ظُنْبَةٌ A sinew (عَقَبَة) that is wound over the extremities of the feathers of an arrow, next the notch. (AHn, M, K.) ظُنْبُوبٌ The edge of the shin: (K:) or the tough edge of the shin: or the external part of the shank: (M, TA:) or the shin-bone: or the edge of the shin-bone: (M, K:) or the tough bone in the fore part of the shank: (S:) but accord. to AZ, this term is not used in relation to animals that have أَوْظِفَة: [see وَظِيفٌ:] (T, TA:) pl. ظَنَابِيبُ. (S, M, K.) عَارِى الظَّنَابِيبِ Without flesh upon the shins (TA) is an epithet applied to a male ostrich. (S, TA.) قَرَعَ ظُنْبُوبَ البَعِيرِ means He knocked, or struck, the shin of the camel, that he might lie down, and he might mount him: or قَرْعُ الظُّنْبُوبِ signifies a man's knocking, or striking, the shin of his camel with his stick when he makes him lie down that he may mount him, as one in haste to betake himself to a thing: or striking the shin of his beast with his whip, [in the TA is here added ليترقه, which I can only suppose to be put for لِيُبْرِكَهُ, to make him lie down,] when he desires to mount him. (TA.) [See an ex. voce عُرْقُوبٌ. Hence,] قَرَعَ فُلَانٌ لِأَمْرِهِ ظُنْبُوبَهُ (assumed tropical:) [Such a one struck his shin to betake himself to his affair] means such a one applied himself to his affair with diligence, or energy. (T, L, TA.) Selámeh Ibn-Jendel says, كُنَّا إِذَا مَا أَتَانَا صَارِخٌ فَزِعٌ كَانَ الصُّرَاخُ لَهُ قَرْعَ الظَّنَابِيبِ [We were (such that), when there came to us one crying aloud, in terror, the clamour (returned) to him was the striking of the shins;] by which he is said to mean that a quick reply was given; calling the striking of the whip upon the leg of the boot, in urging on the horse, "the striking of the shin. " (S.) You also say, قَرَعَ لِذٰلِكَ الأَمْرِ ظُنْبُوبَهُ meaning (assumed tropical:) He prepared himself for that affair, or thing: and agreeably with this signification the verse of Selámeh cited above has been explained. (M, TA.) And قَرَعَ ظَنَابِيبَ الأَمْرِ (tropical:) He made, or rendered, the affair manageable. (M, K, TA.) A poet, cited by IAar, says, قَرَعْتُ ظَنَابِيبَ الْهَوَى يَوْمَ عَالِجٍ (tropical:) I subdued love, or subjected it to my will, on the day of 'Álij;. as though I struck it on the shins; as a camel's shin is struck when one desires him to lie down, that he may mount him. (M, TA.) — — ظُنْبُوبٌ also signifies A nail that is in the جُبَّة of a spear-head, [i. e., in the part into which the shaft enters,] (M, K,) where it is fixed upon the upper extremity of the shaft: and ظَنَابِيب has been said to be the pl. of the word in this sense in the verse of Selámeh cited above. (M, TA.) Quasi ظنى 5 تظنّى; originally تَظَنَّنَ: see the latter, in art. ظن. ظهر 1 ظَهَرَ, (S, Msb, K, &c.,) aor. ظَهَرَ, (Msb,) inf. n. ظُهُورٌ, (S, Mgh, Msb, K, &c.,) [It was, or became, outward, exterior, external, extrinsic, or exoteric: and hence,] it appeared; became apparent, overt, open, perceptible or perceived, manifest, plain, or evident; (S, Mgh, Msb, K, TA;) after having been concealed, or latent: (Msb, TA:) and ↓ تظاهر signifies the same. (Har p. 85.) Hence the phrase ظَهَرَ لِى رَأْىٌ (assumed tropical:) [An idea, or opinion, occurred to me], said when one knows what he did not know before. (Msb.) [And هٰذَا مَا يَظْهَرُ لِى (assumed tropical:) This is what appears to me to be the case, or to be the right way or course; or this is my opinion.] ظَهَرَ الحَمْلُ, inf. n. as above, means Pregnancy became apparent, or manifest: it is said that this is not the case in less than three months. (Msb.) And it is said in a trad. of 'Áïsheh, كَانَ يُصَلِّى العَصْرَ فِى حُجْرَتِى قَبْلَ أَنْ تَظْهَرَ i. e. [He used to perform the prayer of the afternoon in my chamber] before it (meaning the sun) became high and apparent: (TA:) or وَالشَّمْسُ فِى حُجْرَتِى لَمْ تَظْهَرْ بَعْدُ i. e. [when the sun was in my chamber,] it not having risen high so as to be on the flat roof [thereof]: referring to the Prophet. (O. [But العَصْرَ must be a mistranscription for الفَجْرَ, i. e. the prayer of the dawn.]) The saying in the Kur [xxiv. 31], وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا [which is app. best rendered And that they discover not their ornature except what is external thereof] has been expl. in seven different ways, most correctly as meaning the clothes: (O, TA:) accord. to 'Áïsheh, it means the bracelet (القُلْب) and the ring (الفَتَخَة): and accord. to I'Ab, the hand and the signet-ring and the face. (TA.) — — Also He went forth, or out, (Mgh, TA,) to the outside of a place. (O, TA.) — — And He (a bird) migrated, or went down, from one country or region to another: used in this sense by AHn in relation to the vulture, migrating to Nejd. (L.) — — ظَهَرَ عَنْهُ, said of a vice, or fault, (O, TA,) or a disgrace, (JK, A, O,) (tropical:) It did not cleave to him; (A, O, TA;) it was remote from him; (TA;) it quitted him, or departed from him. (JK.) — — ظَهَرْتُ بِهِ, (O, TA,) inf. n. ظَهْرٌ, (K,) (assumed tropical:) I gloried, or boasted, by reason of it. (O, K * TA.) [Respecting a meaning assigned to ظَهَرَ بِفُلَانٍ in the K, see 4.] — — أَكَلَ الرَّجُلُ أُكْلَةً ظَهَرَ مِنْهَا ظَهْرَةً means (assumed tropical:) [The man ate some food] in consequence of which] he became fat. (TA.) — ظَهَرَهُ He mounted it; went, or got, upon it, or upon the top of it; (S, A, * Mgh, O, Msb, K;) as also ظَهَرَ عَلَيْهِ; (O;) namely, a

house, (S,) or a house-top, (A, Mgh, O,) and a mountain, (A,) and a wall; (O, Msb;) properly, he became upon its back: (Mgh:) and [in like manner] one says, فُلَانٌ نَجْدًا ↓ ظَهَّرَ, inf. n. تَظْهِيرٌ, Such a one mounted, or went up, upon the high region (ظَهْر) of Nejd. (O.) — — Hence, (Mgh, Msb,) ظَهَرَ عَلَيْهِ (S, Mgh, O, Msb, K) and بِهِ, (K,) inf. n. ظُهُورٌ (Bd in xxiv. 31) and ظَهْرٌ also, (Ham p. 301,) He overcame, conquered, subdued, overpowered, or mastered, him; gained the mastery or victory, or prevailed, over him; (S, Mgh, O, Msb, K;) namely, his enemy; (Msb;) and in like manner, [he conquered, won, achieved, or attained, it, i. e.] a thing. (O, TA.) [The saying فُلَانٌ لَا يَظْهَرُ عَلَيْهِ أَحَدٌ is expl. in the L and TA by the words اى لا يَسْلَم, and said to be tropical: but Ibr D thinks that the correct reading is لا يُسَلِّمُ, from التَّسْلِيمُ; and that it is said of one who will not give up, or resign, what is in his hand; so that the meaning is, (tropical:) Such a one is a person whom no one will overcome in respect of that which he holds in his possession.] — — And [hence also] ظَهَرَ عَلَيْهِ, (Msb, TA,) inf. n. ظُهُورٌ, (TA,) He knew, became acquainted with, or got knowledge of, him, or it. (Msb, TA.) So in the Kur xxiv. 31, وَالطِّفْلُ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَآءِ [And the young children] who have not attained knowledge of the عورات, (Bd, Jel,) meaning [pudenda, or] parts between the navel and the knee, (Jel,) of women, by reason of their want of discrimination: (Bd:) or (tropical:) who have not attained to the generative faculty; (O, Bd, * TA;) from الظُّهُورُ in the sense of الغَلَبَةُ. (Bd.) So too in the Kur [xviii. 19], إِنْ يَظْهَرُوا عَلَيْكُمْ If they get knowledge of you. (O, TA.) — — And [hence] ظَهَرَ عَلَيْهِ, (Fr, A, O, TA,) and ↓ استظهرهُ, (S, A, O, K,) (tropical:) He knew it, or learned it, by heart; namely, the Kur-án; (A, O, TA;) and he recited it by heart: (A, * TA; and so in the S and O in explanation of the latter:) or [simply] he recited it by heart; namely, the Kur-án; as also ↓ اظهرهُ: (O, K, TA:) in the copies of the K we find أَظْهَرْتُ عَلَى القُرْآنِ and أَظْهَرْتُهُ; but the former is a mistake for ظَهَرْتُ, aor. ظَهَرَ. (TA.) — For another signification of ظَهَرَ عَلَيْهِ, see 3. — ظَهَرَ بِحَاجَتِى, (S, A, K,) aor. ظَهَرَ, (TA,) inf. n. ظَهْرٌ; (TK;) and ↓ ظهّرها, (K, TA,) in some copies of the K ظَهَرَهَا; (TA;) and ↓ اظهرها, (K,) inf. n. إِظْهَارٌ; (TA;) and ↓ اِظَّهَرَهَا, (K,) of the measure اِفْتَعَلَ; (TA;) (tropical:) He held the object of my want in little, or light, estimation, or in contempt; (S, A;) [lit.] he put it behind [his] back; (S, K;) as though he put it away, [out of his sight,] and paid no regard to it. (S, TA.) One says also, يَظْهَرُونَ بِهِمْ وَلَا يَلْتَفِتُونَ إِلَى أَرْحَامِهِمْ [They hold them in contempt, and do not pay any regard to their ties of relationship]. (S.) — — See also 10, in three places. — ظَهَرَهُ, (O, K,) aor. ظَهَرَ, inf. n. ظَهْرٌ, (K,) He struck, or smote, (TA,) or hit, or hurt, (O, K,) his back. (O, K, TA.) — ظَهِرَ, (S, O, K,) aor. ظَهَرَ, (K,) inf. n. ظَهَرٌ, (O, K,) He (a man, S, O) had a complaint of his back. (S, O, K.) — ظَهُرَ, (JK, O, L,) or ظَهَرَ, (K, [but this is app. a mistranscription,]) inf. n. ظَهَارَةٌ, (S, O, L, K,) said of a camel, (JK, S, O,) He was, or became, strong (JK, S, O, L, K) in the back. (L, K.) 2 ظَهَّرَ see 1, near the middle: — — and again, in the last quarter: — — and see also 3. — — ظهّر الثَّوْبَ [and ↓ اظهرهُ, contr. of بطّنهُ and ابطنهُ,] He faced the garment, or piece of cloth; put a facing, or an outer covering, (ظِهَارَة,) to it. (TA.) — See also 4, last sentence. 3 ظاهرهُ, (A,) inf. n. مُظَاهَرَةٌ, (S, O, Msb,) He aided, or assisted, him; (S, A, O, Msb;) as also ↓ ظَهَرَ عَلَيْهِ. (Th, K.) And ظاهر عَلَيْهِ He aided, or assisted, against him. (TA.) — — ظاهر بِهِ: see 10. — — ظاهر بَيْنَهُمَا, (K,) i. e. (TA) بَيْنَ ثَوْبَيْنِ, (S, A, Mgh, TA,) and دِرْعَيْنِ, (A, Mgh, TA,) and نَعْلَيْنِ, (TA,) i. q. طَارَقَ بَيْنَهُمَا, (S, TA,) or طَابَقَ, (A, K, TA,) i. e. (TA) He put them on, or attired himself with them, [namely, two garments, and two coats of mail, and two sandals or soles, or rather, when relating to two soles, he sewed them together,] one over, or outside, the other: (Mgh, TA:) app. from تَظَاهُرٌ in the sense of " mutual aiding or assisting. " (IAth.) The phrase ظاهر بِدِرْعَيْنِ requires consideration; and the ب in it should be regarded as meant to denote conjunction; not as a part of the necessary complement of the verb. (Mgh.) ظاهر الدِّرْعَ is said to signify لَأَمَ بَعْضَهَا عَلَى بَعْضٍ [app. meaning He folded over and fastened one part of the coat of mail upon another]. (TA.) And ظاهر عَلَيْهِ جِلَالًا means He threw upon him (i. e. a horse) housings or coverings [one over another]. (TA in art. حنذ.) — ظاهر مِن امْرَأَتِهِ, (S, Mgh, O, Msb, K,) inf. n. ظِهَارٌ (S, Mgh, Msb, K) and مُظَاهَرَةٌ; (JK, TA;) and ↓ تظاهر مِنْهَا, (A, Mgh, O, TA,) and ↓ اِظَّاهَرَ; (Mgh;) and ↓ تظهّر منها, (S, Msb, K,) and ↓ اِظَّهَّرَ; (O, TA;) and ↓ ظهّر منها, (S, O, K,) inf. n. تَظْهِيرٌ; (S;) signify the same; (O;) He said to his wife أَنْتِ عَلَىَّ كَظَهْرِ أُمِّى [Thou art to me like the back of my mother]; (S, Mgh, Msb, K;) [as though he said رُكُوبُكِ لِلنِّكَاحِ حَرَامٌ عَلَىَّ;] meaning عَلَىَّ كَرُكُوبِ أُمِّى لِلنِّكَاحِ; the back being specified in preference to the بَطْن or فَخِذ or فَرْج because the woman is likened to a beast that is ridden, and the act of نِكَاح to that of رُكُوب: the phrase being a form of divorce used by the Arabs in the Time of Ignorance. (Msb, * TA.) In the Kur lviii. 2 [and 4], some read ↓ يَظَّهَّرُونَ; some ↓ يَظَّاهَرُونَ; and 'Ásim read يُظَاهِرُونَ. (Bd.) The verb is made trans. by means of مِن because the man who uttered this sentence estranged himself from his wife. (IAth.) 4 اظهرهُ He made it apparent, overt, open, perceptible or perceived, manifest, plain, or evident; he showed, exhibited, manifested, displayed, discovered, revealed, or evinced, it; or put it forth: (S, O, K:) [it is also used in relation to a saying, and an action, and the like, as meaning it showed, &c., as above, or it bespoke, it:] and Mtr relates his having heard from one worthy of reliance of the people of Baghdád, that they say ↓ تظاهرتُ بِهِ in the place of أَظْهَرْتُهُ, and scarcely ever employ اظهر in its usual sense. (Har p. 85.) [Hence, اظهر التَّضْعِيفَ He made the doubling of a letter distinct; as in لَحِحَتْ; which, accord. to a general rule, should be لَحَّتْ: opposed to أَدْغَمَ. And اظهر لَهُ كَذَا He showed, &c., to him such a thing: and he made a show of, professed, pretended, or feigned, to him such a thing: as, for instance, love.] — — أَظْهَرْتُ بِفُلَانٍ means أَعْلَيْتُ بِهِ [a phrase which I have not found except in this instance, app. I elevated, or exalted, such a one: like أَعْلَيْتُهُ, which has this meaning]: (S, IKtt, L, TA:) or أَعْلَنْتُ بِهِ [app. meaning I made such a one to be, or become, publicly known]: (So in the O:) [but the former explanation seems to be regarded by SM as the right; for he remarks that,] accord. to all the copies of the K, the explanation is أَعْلَنَ بِهِ, and refers to ظَهَرَ بِفُلَانٍ [instead of أَظْهَرَ]; so that what its author says in this case differs in two points of view from what is found in the " Kitáb el-Abniyeh " of IKtt, in which the ى in أَعْلَيْتُ has been marked as correct, and in the L [as well as in the S]. (TA.) — اظهرهُ اللّٰهُ عَلَى عَدُوِّهِ means God made him to overcome, conquer, subdue, overpower, master, gain the victory over, or prevail over, his enemy. (S, A, O, TA.) — — And [hence] اظهرهُ عَلَيْهِ He (God) made him to know it, or become acquainted with it: you say, أَظْهَرَنِى اللّٰهُ عَلَى مَا سُرِقَ مِنِّى God made me to know [or discover] what had been stolen from me. (TA.) — See also 1, last quarter, in two places. — And see 2. — اظهر signifies also He entered upon the time called the ظَهِيرَة: (A, Msb, K:) or the time called the ظُهْر. (Msb.) And He went, or journeyed, in the time called the ظَهِيرَة; as also ↓ ظهّر, (K,) inf. n. تَظْهِيرٌ: (TA:) or the time called the ظُهْر. (S, O.) 5 تظهّر and اِظَّهَّرَ: see 3, latter half, in three places. 6 تَظَاهَرَ see 1, first sentence: — — and see also 4, first sentence. — — تظاهروا They aided, or assisted, one another. (S, O, * K.) And تظاهروا عَلَى فُلَانٍ They leagued together, and aided one another, against such a one. (Ibn-Buzurj, TA in art. ضفر.) — — Also They regarded, or treated, one another with enmity, or hostility; or severed

themselves, one from another: (S, Msb, K:) as though they turned their backs, one upon another: (S:) or, because they who do so turn their backs, one upon another. (Msb.) Thus the verb has two contr. meanings. (K.) — — تظاهر مِن امْرَأَتِهِ and اِظَّاهَرَ: see 3, latter half, in three places. 8 اِظَّهَرَ: see 1, last quarter. 10 استظهر بِهِ He sought aid, or assistance, in, or by means of, him, or it, (S, O, Msb, K, TA,) عَلَيْهِ [against him, or it]; as also استظهرهُ. (TA.) [In the CK, after the explanation of استظهر به, is an omission, to be supplied by the insertion of وَقَرَأَهُ.] One says, استظهر بِالْغِنَى عَلَى النَّوَائِبِ [He sought aid in wealth against calamities, or afflictions]. (Msb.) And ↓ ظاهر بِهِ signifies the same as استظهر [in this sense or in another of the senses expl. in what follows]. (TA.) — — And استظهرتُ بِالشَّىْءِ, and ↓ ظَهَرْتُ بِهِ, and ↓ ظَهَّرْتُهُ, I put the thing behind my back for protection, or security. (Har p. 265.) — — And استظهر He prepared for himself a camel, or two camels, or more, for future need: (T:) and استظهرهُ, and ↓ ظَهَرَ بِهِ, He prepared him, namely, a camel, for future need: (K:) and استظهر بِبَعِيرَيْنِ ظِهْرِيَّيْنِ He prepared for himself two camels for future need. (T. [See ظِهْرِىٌّ.]) — — Hence, (T,) استظهر signifies also He used precaution (T, Msb) with respect to anything: (T:) he secured himself, (اِسْتَوْثَقَ,) by using precaution; as, for instance, a woman does by remaining three days, before she performs the ablution termed غُسْل, and prays, after the usual period of the menses. (T, L.) One says, يُسْتَحَبُّ الاِسْتِظْهَارُ بِغَسْلَةٍ ثَانِيَةٍ وَثَالِثَةٍ The using precaution by a second and a third washing, to make sure of being pure, is approved. (Er-Ráfi'ee, Msb.) And استظهرتُ فِى طَلَبِ الشَّىْءِ I adopted the most fit, or proper, way, and used precaution, in seeking to attain the thing. (Msb.) — — See also 1, in the middle of the latter half. ظَهْرٌ The back; contr. of بَطْنٌ: (S, A, O, Msb, K:) in a man, from the hinder part of the كَاهِل [or base of the neck] to the nearest part of the buttocks, where it terminates: (TA:) in a camel, the part containing six vertebræ on the right and left of which are [two portions of flesh and sinew called the] مَتْنَتَانِ: (AHeyth, T, O:) of the masc. gender: (Lh, A, K:) pl. [of pauc.] أَظْهُرٌ, and [of mult.] ظُهُورٌ and ظُهْرَانٌ. (Msb, K.) — — رَجُلٌ خَفِيفُ الظَّهْرِ (tropical:) A man having a small household to maintain: and ثَقِيلُ الظَّهْرِ (tropical:) having a large household to maintain. (K, * TA.) — — أَنْتَ عَلَىَّ كَظَهْرِ أُمِّى Thou art to me like the back of my mother: said by a man to his wife. (S, Mgh, Msb, K.) [This has been expl. above: see 3.] — — عَدَا فِى ظَهْرِهِ (tropical:) He stole what was behind him: (A:) [or he acted wrongfully in respect of what was behind him: for] لِصٌّ عَادِى ظَهْرٍ is expl. by the words عَدَا فِى ظَهْرٍ فَسَرَقَهُ [so that it app. means (tropical:) A thief who has acted wrongfully in respect of what was behind one, and stolen it]. (O, K.) — — أَقْرَانُ الظَّهْرِ (S, O, K) and الظُّهُورِ (O, TA) Adversaries who come to one from behind his back, in war, or fight. (S, O, K, * TA.) In the copies of the K, يُجِبُّونَكَ is erroneously put for يَجِيؤُونَكَ. (TA.) You say also, فُلَانٌ قِرْنُ الظَّهْرِ Such a one is an adversary who comes to one from behind, unknown. (IAar, As.) — — قَتَلَهُ ظَهْرًا He slew him unexpectedly; he assassinated him; syn. غِيلَةً. (IAar, TA.) — — جَعَلَنِى بِظَهْرٍ (tropical:) He cast me off. (TA.) And جَعَلَتُ حَاجَتَهُ بِظَهْرٍ (tropical:) I cast his want behind my back: (AO, K:) and ↓ جَعَلَهَا ظِهْرِيَّةً signifies the same: (S:) and ↓ اِتَّخَذَهَا ظِهْرِيًّا, (K,) and ↓ ظِهْرِيَّةً: (TA:) or the former of the last two phrases signifies he held it in contempt; as though ظهريّا were an irreg. rel. n. from ظَهْرٌ: (TA:) or ↓ اِتَّخَذَهُ ظِهْرِيًّا signifies he neglected, or forgot, (S, O, * Msb,) him, as in the Kur xi. 94, (S, O,) or it, namely, what was said. (Msb.) And لَا تَجْعَلْ حَاجَتِى بِظَهْرٍ (tropical:) Forget not thou, or neglect not, my want: (S:) and ↓ جَعَلَهُ ظِهْرِيًّا signifies he forgot it; as well as جعله بِظَهْرٍ. (A.) And جَعَلْتُ هٰذَا الأَمْرَ بِظَهْرٍ, and رَمَيْتُهُ بِظَهْرٍ, (tropical:) I cared not for this thing. (Th, O.) — — فُلَانٌ مِنْ وَلَدِ الظَّهْرِ (assumed tropical:) Such a one is of those who do not belong to us: or of those to whom no regard is paid: (TA:) or of those who are held in contempt, and to whose ties of relationship no regard is paid. (S, TA.) — — هُوَ ابْنُ عَمِّهِ ظَهْرًا (tropical:) [He is his cousin on the father's side,] distantly related: contr. of دِنْيًا [and لَحًّا]. (As, A, O, TA.) — — رَجَعَ عَلَى ظَهْرِهِ [He receded, retired, or retreated]. (K in art. ثبجر.) — — هُوَ نَازِلٌ بَيْنَ ظَهْرَيْهِمْ, and ↓ بين ظَهْرَانَيْهِمْ, (S, A, O, Msb, K, *) in which latter the ا and ن are said by some to be added for corroboration, (Msb,) and for which one should not say ظَهْرَانِيهِمْ, (IF, S, O, Msb, K,) and بين أَظْهُرِهِمْ, (Msb, K,) (tropical:) He is making his abode in the midst of them; in the main body of them: (K, TA:) originally meaning he is making his abode among them for the purpose of seeking aid of them and staying himself upon them: as though it meant that the back of one of them was before him, and that of another behind him, so that he was defended in either direction: afterwards, by reason of frequency of usage, it came to be employed to signify abiding among a people absolutely. (IAth, Msb.) You say also هُوَ بَيْنَ ظَهْرَيْهِ, and ↓ بَيْنَ ظَهْرَانَيْهِ, meaning It (anything) is in the midst, or main part, of it, namely, another thing. (TA.) — — لَقِيتُهُ بَيْنَ الظَّهْرَيْنِ, and ↓ بَيْنَ الظَّهْرَانَيْنِ, (S, O, Msb, K,) (tropical:) I met him during the day, (Msb,) or during the two days, (S, O, K,) or during the three days, (K,) or the days: (S, O, Msb:) from the next preceding phrase. (TA.) And أَتَيْتُهُ مَرَّةً بَيْنَ الظَّهْرَيْنِ (tropical:) I came to him one day: or, accord. to Aboo-Fak'as, on a day between two years. (Fr.) And ↓ رَأَيْتُهُ بَيْنَ ظَهْرَانَىِ اللَّيْلِ (tropical:) I saw him between nightfall and daybreak. (TA.) And ↓ جِئْتُهُ بَيْنَ ظَهْرَانَىِ النَّهَارِ (tropical:) [I came to him between the beginning and end of the day]. (A.) — — تَقَلَّبَ ظَهْرًا لِبَطْنٍ (assumed tropical:) It turned over and over, or upside down, (lit. back for belly,) as a serpent does upon ground heated by the sun. (S and TA in art. قلب.) [Hence,] قَلَبْتُ الأَرْضَ ظَهْرًا لِبَطْنٍ (tropical:) [I turned the earth over, upside-down]. (A.) And [hence,] قَلَّبَ أَمْرَهُ ظَهْرًا لِبَطْنٍ, (O, * TA,) and ظَهْرَهُ لِبَطْنٍ, and ظَهْرَهُ لِبَطْنِهِ, and ظَهْرَهُ لِلْبَطْنِ, which last form is preferred by El-Farezdak to the second, because [as in the third form] the second of the two words is determinate like the first word, (tropical:) He meditated, or managed, the affair with forecast, and well. (O, * TA.) — — The Arabs used to say, هٰذَا ظَهْرُ السَّمَآءِ and هذا بَطْنُ السَّمَآءِ, both meaning (tropical:) This is the apparent, visible, part of the sky. (Fr, Az.) And the like is said of the side of a wall, which is its ظَهْر to a person on the same side, and its بَطْن to one on the other side. (Az.) — — مَا نَزَلَ مِنَ القُرْآنِ آيَةٌ إِلَّا لَهَا ظَهْرٌ وَبَطْنٌ, [part of] a saying of Mohammad, [of which see the rest voce مُطَّلَعٌ,] means (assumed tropical:) Not a verse of the Kur-án has come down but it has a verbal expression and an interpretation: (K, * TA:) or a verbal expression and a meaning: or that which has an apparent and a known [or an exoteric] interpretation and that which has an intrinsic [or esoteric] interpretation: (TA:) or narration (K, TA) and admonition: (TA:) or [it is to be read and to be understood and taught; for] by the ظهر is meant the reading; and by the بطن, the understanding and teaching. (TA.) [See also بَطْنٌ.] — — ظَهْرٌ signifies also (tropical:) Camels on which people ride, and which carry goods; (S, * A, * O, K, * TA;) camels that carry burdens upon their backs in journeying: (TA:) [or] a beast: or a camel for riding: (Mgh:) pl. ظُهْرَانٌ. (TA.) It is said in a trad. of 'Arfajeh, فَتَنَاوَلَ السَّيْفَ مِنَ الظَّهْرِ And he reached, or took in his hand, the sword from the camels for carrying burdens and for riding: and in another, أَتَأْذَنُ لَنَا فِى نَحْرِ ظَهْرِنَا Dost thou permit us to slaughter our camels which we ride? (TA.) And one says also, هُوَ عَلَى ظَهْرٍ (tropical:) He is determined upon travel: (K:) as though he had already mounted a beast for that purpose. (TA.) — — [Hence, app.,] (assumed tropical:) Property consisting of camels and sheep or goats: (TA:) or much property. (K, TA.) — — (assumed tropical:) The short side [or lateral half] of a feather: (S, O, K:) pl. ظُهْرَانٌ: (S, M, K, TA, &c.:) opposed to بَطْنٌ, sing.

of بُطْنَانٌ, (TA,) which latter signifies the " long sides: " (S, TA:) and ↓ ظُهَارٌ signifies the same as ظَهْرٌ, (K,) or the same as ظُهْرَانٌ, being an irregular pl.; and this is meant by the saying الظُّهَارُ بِالضَّمِ الجَمَاعَةُ, mentioned in a later place in the K [in such a manner as to have led to the supposition that ظُهَارٌ is also syn. with جَمَاعَةٌ]: (TA:) AO says that among the feathers of arrows are the ظُهَار, which are those that are put [upon an arrow] of the ظَهْر [or outer side] of the عَسِيب [app. here meaning the shaft] of the feather; (S, TA;) i. e., the shorter side, which is the best kind of feather; as also ظُهْرَان: sing. ظَهْرٌ: (TA:) ISd says that the ظُهْرَان are those parts of the feathers of the wing that are exposed to the sun and rain: (TA:) Lth says that the ظُهَار are those parts of the feathers of the wing that are apparent. (O, TA.) One says, رِشْ سَهْمَكَ بِظُهْرَانٍ وَلَا تَرِشْهُ بِبُطْنَانٍ [Feather thine arrow with short sides of feathers, and feather it not with long sides of feathers]. (S, TA.) [De Sacy supposes that ظُهُورٌ and بُطُونٌ are also pls. of ظَهْرٌ and بَطْنٌ thus used: (see his " Chrest. Arabe," sec. ed., tome ii., p. 374:) but his reasons do not appear to me to be conclusive.] ↓ ظُهَارٌ and ظُهْرَانٌ are also used as epithets: you say, رِيشٌ ظُهَارٌ and رِيشٌ ظُهْرَانٌ. (TA.) — — ظَهْرُ الكَفِّ and ↓ ظَاهِرُهَا mean (assumed tropical:) The back of the hand. And in like manner, ظَهْرُ القَدَمِ and ↓ ظَاهِرُهَا mean (assumed tropical:) The upper, or convex, side, or back, of the human foot, corresponding to the back of the hand, including the instep: opposed to بَطْن and بَاطِن. And ظَهْرُ اللِّسَانِ means (assumed tropical:) The upper surface of the tongue.] — — And ظَهْرٌ also signifies (tropical:) A way by land. (S, M, O, Msb, K.) This expression is used when there is a way by land and a way by sea. (M.) You say, سَارُوا فِى طَرِيقِ الظَّهْرِ (tropical:) They journeyed by land. (A.) — — And (assumed tropical:) An elevated tract of land or ground; as also ↓ ظَاهِرَةٌ: (A:) or rugged and elevated land or ground; (JK, K;) as also ↓ ظَاهِرَةٌ: (JK:) opposed to بَطْنٌ, which signifies " soft and plain and fine and low land or ground: " (TA:) and ↓ ظَوَاهِرُ [pl. of. ظَاهِرَةٌ] signifies (assumed tropical:) elevated tracts of land or ground: (S, K:) you say, هَاجَتْ ظَوَاهِرُ الأَرْضِ, meaning, (assumed tropical:) the herbs, or leguminous plants, of the elevated tracts of land, or ground, dried up: (As, S, L:) and ↓ ظَاهِرٌ signifies (assumed tropical:) the higher, or highest, part of a mountain; (ISh, L, TA;) whether its exterior be plain or not: (TA:) and ↓ ظَاهِرَةٌ, the same, of anything: (L:) when you have ascended upon the ظَهْر of a mountain, you are upon its ظَاهِرَة. (TA.) — — سَالَ وَادِيهِمْ ظَهْرًا means (assumed tropical:) Their valley flowed with the rain of their own land: opposed to دُرْءًا, meaning, “from other rain: ” (IAar, O, K: *) or the former signifies their valley flowed with its own rain: and the latter, “with other than its own rain: ” (TA:) and some say ↓ ظُهْرًا, which Az thinks the better form. (O, TA.) — — [Hence, probably,] أَصَبْتُ مِنْهُ مَطَرَ ظَهْرٍ (assumed tropical:) I obtained from him, or it, much good. (Sgh, O, K.) — — And another signification of ظَهْرٌ is What is absent, or hidden, or concealed, from one. (O, K.) — — It is sometimes prefixed to another noun to give plainness and force to the expression; as in ظَهْرُ القَلْبِ and ظَهْرُ الغَيْبِ, meaning نَفْسُ القَلْبِ and نَفْسُ الغَيْبِ: (Msb:) or it is redundant in these instances. (Mgh.) Lebeed says, describing a [wild] cow going about after a beast of prey that had eaten her young one, وَتَسَمَّعَتْ رِزَّ الأَنِيسِ فَرَاعَهَا عَنْ ظَهْرِ غَيْبٍ وَالأَنِيسُ سَقَامُهَا [And she heard the sound of man, and it frightened her, from a place that concealed what was in it; for man is her malady; i. e., a cause of pain and trouble and death to her]: (TA:) meaning, she heard the sound of the hunters, &c. (TA in art. غيب.) And you say, تَنَاوَلَهُ بِظَهْرِ الغَيْبِ بِمَا يَسُوؤُهُ He carped at him behind the back, or in absence, by saying what would grieve him. (TA in art. غيب.) And تَكَلَّمْتُ بِهِ عَنْ ظَهْرِ الغَيْبِ (A, O) or عن ظَهْرِ غَيْبٍ (TA) [app., (tropical:) I spoke it by memory; in the absence of a book or the like; as one says in modern Arabic, عَلَى الغَائِبِ. See also غَيْبٌ.] And قَرَأَهُ عَنْ ظَهْرِ القَلْبِ (tropical:) He recited it by heart, or memory; without book: (L, K: [in the latter, مِنْ is put in the place of عَنْ; but the right reading is that in the L: and in the CK is an omission here, to be supplied by the insertion of وَقَرَأَهُ:]) and ↓ قراه ظَاهِرًا and قراه عَلَى ظَهْرِ لِسَانِهِ [signify the same]. (K.) And حَمَلَ القُرْآنَ عَلَى ظَهْرِ لِسَانِهِ like حَفِظَهُ عَلَى ظَهْرِ قَلْبِهِ (tropical:) [He knew the Kur-án by heart]. (A, * O, TA.) — — One says also, فُلَانٌ يَأْكُلُ عَلَى ظَهْرِ يَدِ فُلَانٍ (tropical:) Such a one eats at the expense of such a one. (A, O, K. *) And in like manner, الفُقَرَآءُ يَأْكُلُونَ عَلَى ظَهْرِ أَيْدِى النَّاسِ (tropical:) The poor eat at the expense of the people. (A, TA.) And أَعْطَاهُ عَنْ ظَهْرِ يَدٍ (tropical:) He gave him originally; without compensation. (O, * K; but in some copies of the K we find مِنْ in the place of عَنْ.) It is said [in a trad.], أَفْضَلُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى (tropical:) The most excellent of alms is that which is [derived] from competence; ظهر: (Msb:) or simply عَنْ غِنًى, the word ظهر being here redundant: (Mgh:) or from manifest competence upon which one relies, and in which he seeks aid against calamities, or afflictions: or from what remains after fight: (Msb:) or from superfluous property. (TA.) — See also ظَهِيرٌ — قِدْرٌ ظَهْرٌ means (assumed tropical:) An old cooking-pot: (O, K: *) pl. قُدُورٌ ظُهُورٌ: (O:) as though, because of its oldness, it were thrown behind the back. (TA.) ظُهْرٌ Midday, or noon: (IAth, TA:) or the time when the sun declines from the meridian: (Msb, * K, * O, * TA:) or [the time immediately] after the declining of the sun: (S, Mgh:) masc. and fem.; unless when the word صَلَاة is prefixed to it, in which case it is fem. only: (Msb:) [pl. أَظْهَارٌ. See also ظَهِيرَةٌ.] صَلَاةُ الظُّهْرِ means The prayer [i. e. the divinely-ordained prayer] of midday, or noon: (IAth, TA:) or of the time after the declining of the sun. (S, O.) In the phrases أَبْرِدُوا بِالظُّهْرِ [Defer ye the prayer of midday until the cooler time of day] and صَلَّى الظُّهْرَ [He performed the prayer of midday], the prefixed noun (صَلَاة) is suppressed. (Mgh.) — سَالَ وَادِيهِمْ ظُهْرًا: see ظَهْرٌ, last quarter. ظَهِرٌ, (S,) or ↓ ظَهِيرٌ, (K,) [the former agreeable with analogy, being derived from ظَهِرَ,] A man (S,) having a complaint of the back: (S, K:) or having a pain in the back: as also ↓ مَظْهُورٌ. (O, TA.) ظُهَرَةٌ: see ظَهِيرٌ, in three places. — Also The tortoise. (O, K.) ظِهَرَةٌ: see ظَهِيرٌ, in six places. ظَهَرَةٌ The goods, or furniture and utensils, of a house or tent; (IAar, S, O, K, TA;) as also أَهَرَةٌ: (IAar, TA:) or the former signifies the exterior of a house, or tent; and the latter, the " interior thereof. " (Th, TA.) — — And Abundance of مَال [i. e. property, or cattle]. (TA.) — See also ظَهِيرٌ. ظِهْرِىٌّ A camel prepared for future need; (T, S, O, K;) taken, by way of precaution, to bear the burden of any camel that may happen to fail in a journey: sometimes two or more unladen camels are taken for this purpose: some say that such a camel is thus called because its owner puts it behind his back, not riding it nor putting any burden upon it: (T, TA:) the word appears to be an irreg. rel. n. from ظَهْرٌ: (ISd, TA:) pl. ظَهَارِىُّ, imperfectly decl., because the rel. ى retains its place in the sing. [inseparably; there being no such word as ظِهْر: but if it be a rel. n., this pl. is irreg., like مَهَارِىُّ]. (S, O, K.) — — See ظَهْرٌ, first quarter, in five places, for examples of ظِهْرِىٌّ and ظِهْرِيَّةٌ used tropically. ظُهْرَانٌ [app. ظُهْرَانٌ (which is also a pl. of ظَهْرٌ used in several senses), or, perhaps ظُهْرَانِ, as having a dual meaning,] The upper, thick, pair of wings of the locust. (AHn, TA.) — — [See also ظَهْرٌ.] بَيْنَ ظَهْرَانَيْهِمْ, and ظَهْرَانَيْهِ, and الظَّهْرَانَيْنِ, &c.: see ظَهْرٌ, former half, in five places. ظُهَارٌ The exterior (K, TA) and elevated (TA) part of a [stony tract such

as is called] حَرَّة. (K, TA.) ظُهَارٌ Pain in the back. (Az, O, TA.) — See also ظَهْرٌ, third quarter, in two places. ظَهِيرٌ: see ظَاهِرٌ. — Also An aider, or assistant; (S, A, O, Msb, K;) and so ↓ ظِهْرَةٌ (S, K) and ↓ ظُهْرَةٌ: (K:) [in one place, in the K, ظِهْرَةٌ is expl. by عَوْن; but by this is meant, as will be seen below, the same as is meant by مُعِين, by which all the three words are expl. in another place in the K, as well as in the S &c.:] and aiders, or assistants; (S, Msb;) as also ↓ ظِهْرَةٌ and ↓ ظُهْرَةٌ and ↓ ظَهْرٌ: (TA:) the pl. of ظَهِيرٌ is ظُهَرَآءُ. (O.) It is said in the Kur [xxv. 57], وَكَانَ الكَافِرُ عَلَى رَبِّهِ ظَهِيرًا And the unbeliever is an aider of the enemies of God [against his Lord]. (Ibn-'Arafeh.) You say also, فُلَانٌ عَلَى فُلَانٍ ↓ ظِهْرَتِى Such a one is my aider (عَوْن) against such a one: and أَنَا ↓ ظِهْرَتُكَ عَلَى هٰذَا الأَمْرِ I am thine aider against this thing, or affair. (S, O.) And it is also said in the Kur [lxvi. 4], وَالْمَلَائِكَةُ بَعْدَ ذٰلِكَ ظَهِيرٌ [And the angels after that will be his aiders]: and instance of ظهير in a pl. sense: (S, O, Msb:) for words of the measures فَعُولٌ and فَعِيلٌ are sometimes masc. and fem. [and sing.] and pl. (S.) You also say, جَآءَ فُلَانٌ فِى ↓ ظِهْرَتِهِ, (S, A, K,) and ↓ ظُهْرَتِهِ, (A, K,) and ↓ ظَهَرَتِهِ, and ↓ ظَاهِرَتِهِ, (K,) Such a one came among his people, (S,) or kinsfolk, (K,) and those who performed his affairs for him, (S, A,) i. e., his aiders, or assistants. (A.) And هُمْ فِى ↓ ظِهْرَةٍ وَاحِدَةٍ They aid one another against the enemies. (TA.) — — Also Strong in the back; (K;) sound therein: (Lth:) and so ↓ مُظَهَّرٌ: (S, O, K:) applied to a man: (S:) or hard and strong; whether in the back or any other part is not said: (TA:) in this sense, (TA,) or as signifying strong, (S, O,) applied to a camel: fem. with ة. (S, O, TA.) — — Also A camel whose back is not used, on account of galls, or sores, upon it: or unsound in the back by reason of galls, or sores, or from some other cause. (Th.) Thus it has two contr. significations. (TA.) — See also ظَهْرٌ. ظِهَارَةٌ [The facing, or outer covering, or] what is uppermost, (TA,) what is apparent (Msb, TA) to the eye, (Msb,) not next the body, of a garment; (TA;) and in like manner, what is uppermost and apparent, not next the ground, of a carpet; (TA;) as also ↓ ظَاهِرَةٌ: (JK:) contr. of بِطَانَةٌ: (S, O, Msb, K:) pl. ظَهَائِرُ. (TA.) ظَهِيرَةٌ The point of midday: (M, A, K:) or only in summer: (M, K:) or i. q. هَاجِرَةٌ [i. e. midday in summer or when the heat is vehement: or the period from a little before, to a little after, midday in summer: or midday, when the sun declines from the meridian, at the ظُهْر: or from its declining until the عَصْر]: (S, O, TA:) or the هَاجِرَة, which is when the sun declines from the meridian: (Msb:) or the vehement heat of midday: (IAth, TA:) or i. q. ظُهْرٌ [q. v.]: (Az, TA:) pl. ظَهَائِرُ. (TA.) You say, أَتَيْتُهُ حَدَّ الظَّهِيرَةِ [I came to him at the point of midday in summer; &c.]: and حِينَ قَامَ قَائِمُ الظَّهِيرَةِ [when the sun had become high, and the shade had almost disappeared: so expl. in art. قوم]. (S, O.) And أَبْرِدْ عَنْكَ مِنَ الظَّهِيرَةِ Stay thou until the middayheat shall have become assuaged, and the air be cool. (L in art. فيح.) And hence, in a trad. of 'Omar, when a man came to him complaining of gout in the feet, he said, كَذَبَتْكَ الظَّهَائِرُ, meaning Take thou to walking during the heat of the middays in summer. (TA.) ظُهَارِيَّةٌ One of the modes of seizing [and throwing down] in wrestling: or i. q. شَغْزَبِيَّةٌ: (K:) the twisting one's leg with the leg of another in the manner that is termed شَغْزَبِيَّة, and so throwing him down: one says, أَخَذَهُ الظُّهَارِيَّةَ and الشَّغْزَبِيَّةَ [He seized him and threw him down by the trick above described]: both signify the same: (ISh, O:) or ظُهَارِيَّةٌ signifies the throwing one down upon the back. (Ibn-'Abbád, O, K.) — And (hence, as being likened thereto, TA) (tropical:) A certain mode, or manner, of compressing, or coïtus. (O, K, TA.) — — And أَوْثَقَهُ الظُّهَارِيَّةَ He bound his hands behind his back. (Ibn-Buzurj, O, K, TA.) ظَاهِرٌ [Outward, exterior, external, extrinsic, or exoteric: and hence, appearing, apparent, overt, open, perceptible or perceived, manifest, conspicuous, ostensible, plain, or evident: in all these senses] contr. of بَاطِنٌ: (S, K, TA:) and so ↓ ظَهِيرٌ. (TA.) [Hence, ظَاهِرًا Outwardly, &c.: and apparently; &c.: and فِى الظَّاهِرِ in appearance. And الظَّاهِرُ أَنَّهُ كَذَا It appears, or it seems, or what seems to be the case is, that it is so, or thus. And ظَاهِرُ كَذَا for ظَاهِرٌ فِيهِ كَذَا, meaning A person, or thing, in whom, or in which, such a quality is apparent, or manifest, &c.: see an ex. in a verse cited in the first paragraph of art. طعن.] See also مُظْهَّرٌ. — — [Hence also,] عَيْنٌ ظَاهِرَةٌ A prominent eye; (S, O, K, TA;) that fills its cavity. (TA.) — — And هٰذَا أَمْرٌ ظَاهِرٌ عَنْكَ عَارُهُ (tropical:) This is a thing, or an affair, of which the disgrace is remote from thee: (S, TA:) or does not cleave to thee. (TA.) And هٰذَا عَيْبٌ ظَاهِرٌ عَنْكَ (tropical:) This is a vice, or fault, that does not cleave to thee. (A.) A poet says, (namely, Kutheiyir, accord. to a copy of the S, or Aboo-Dhu-eyb, TA,) وَعَيَّرَهَا الوَاشُونَ أَنِّى أُحِبُّهَا وَتِلْكَ شَكَاةٌ ظَاهِرٌ عَنْكَ عَارُهَا (tropical:) [And the slanderers taunted her with the fact of my loving her; but that is a fault of which the disgrace is remote from thee]. (S, TA.) — — [الظَّاهِرُ also signifies The outside, or exterior, of a thing. You say, نَزَلَ ظَاهِرَ المَدِينَةِ He alighted, or took up his abode, outside the city: comp. ظَاهِرَةٌ. Hence,] ظَاهِرُ الكَفِّ and ظَاهِرُ القَدَمِ; and another signification of ظَاهِرٌ: for all of which see ظَهْرٌ, third quarter. — — [Also The external, outward, or extrinsic, state, condition, or circumstances, of a man: and the outward, or apparent, character, or disposition of the mind: opposed to البَاطِنُ.] — — One says also, فُلَانٌ ظَاهِرٌ عَلَى فُلَانٍ Such a one has the ascendancy, or mastery, over such a one; is conqueror of him, or victorious over him. (TA.) And هٰذَا أَمْرٌ ظَاهِرٌ بِكَ This is a thing, or an affair, that overcomes, or overpowers, thee. (TA.) And هٰذَا أَمْرٌ أَنْتَ بِهِ ظَاهِرٌ This is an affair which thou hast power to do. (TA.) [And هُوَ ظَاهِرٌ عَلَى كَذَا He is a conqueror, a winner, an achiever, or an attainer, of such a thing: see an ex. voce غَرَبٌ, near the end.] And الظَّاهِرُ is one of the names of God, meaning The Ascendant, or Predominant, over all things: or, as some say, He who is known -by inference of the mind from what appears to mankind of the effects of his actions and his attributes. (IAth, TA.) — — حَاجَتُهُ عِنْدَكَ ظَاهِرَةٌ means (tropical:) His want is in thine estimation [an object of contempt, or neglect, as though] cast behind the back. (O, * TA.) — — قَرَأَهُ ظَاهِرًا: see ظَهْرٌ, towards the end of the paragraph. — شَاءٌ ظَوَاهِرُ Sheep, or goats, that come to the water every day at noon. (TA.) ظَاهِرَةٌ as a subst.; and its pl. ظَوَاهِرُ: see ظَهْرٌ, in four places, in the third quarter of the paragraph. [Hence,] قُرَيْشُ الظَّوَاهِرِ Those, of Kureysh, that dwell in the exterior of Mekkeh, (O,) upon the mountains thereof, (K, * TA,) or upon the higher parts of Mekkeh: (TA:) those who dwell in the lower parts are called قُرَيْشُ البِطَاحِ; (O, * TA;) and these are the more honourable, (O, TA, *) because they are neighbours of the House of God. (O.) — — See also ظِهَارَةٌ. — And see ظَهِيرٌ. — Also The coming of camels, (S, O, K, TA,) and of sheep or goats, (TA,) to the water every day, at noon. (S, O, K, TA.) One says, of camels, [and of sheep or goats,] تَرِدُ الظَّاهِرَةَ [They come to the water every day, at noon]: and Sh says that they return from the water at the عَصْر. (TA.) And شَرِبَ الفَرَسُ ظَاهِرَةً The horse drank every day, at noon. (TA.) ظَاهِرَةُ الغِبِّ [The coming to the water at noon on alternate days] is for sheep or goats; scarcely ever, or never, for camels; and is a little shorter [in the interval] than what is called [simply] الغِبُّ. (O, TA.) مَظْهَرٌ i. q. مَصْعَدٌ [i. e. A place of ascent, or a place to which one ascends]; (O, K; in some copies of the latter of which, both words are erroneously written with damm to the م; TA;) and دَرَجَةٌ [as meaning a degree, grade, rank, condition, or station, or an exalted, or a high, grade, &c.]: (O:) used by En-Nábighah ElJaadee as meaning Paradise. (O, TA.) [مُظْهَرٌ Made apparent, &c. — — And hence, as also ↓ ظَاهِرٌ, but the former more commonly, applied to a noun, Explicit; and, elliptically, an explicit noun; opposed to مُضْمَرٌ and ضَمِيرٌ (a concealed noun, i.

e. a pronoun); and to مُبْهَمٌ (a noun of vague signification).] مُظْهِرٌ Possessing camels for riding or for carrying goods: pl. مُظْهِرُونَ. (S, * K, * TA.) — And A camel made to sweat by the ظَهِيرَة [or vehement heat of midday in summer]. (Sgh, K, TA.) And accord. to As, one says, ↓ أَتَانَا فُلَانٌ مُظَهِّرًا, meaning Such a one came to us in the time of the ظَهِيرَة [or midday in summer, &c.]: but accord. to A 'Obeyd, others say مُظْهِرًا, without teshdeed; and this is the proper form: (S) or both mean, in the time of the ظُهْر. (O.) مُظَهَّرٌ: see ظَهِيرٌ, near the end of the paragraph. مُظَهِّرٌ: see مُظْهِرٌ. مُظْهُورٌ pass. part. n. of ظَهَرَ [q. v.]. — — See also ظَهِرٌ. Quasi ظور 3 ظَاوِرٌ, occurring in a trad. for ظَائِرٌ: see 3 in art. ظأر. ظوف 1 جَآءَ يَظُوفُهُ He came driving him away; as also يَظْأَفُهُ. (Ibn-'Abbád, O, K.) ظَافٌ: see what follows, in three places. أَخَذَهُ بِظُوفِ رَقَبَتِهِ and ↓ بِظَافِهَا (S, O, K) i. e. [He took him, or laid hold upon him,] by the skin of his neck: (O, K:) or أَخَذَ بِظُوفِ رَقَبَتِهِ and ↓ بِظَافِهَا i. e. [he laid hold upon] the whole of his neck: or the pendent hair in the hollow of the back of his neck: (M:) i. q. بِصُوفِ رَقَبَتِهِ [&c.]. (S. [See more voce صُوفٌ: and see ظَلِيفٌ, last sentence.]) And تَرَكْتُهُ بِظُوفِ رَقَبَتِهِ (Ibn-'Abbád, O, K) and ↓ بِظَافِهَا, (K,) and بِظُوفِ قَفَاهُ, (Ibn- 'Abbád, O,) I left him alone. (Ibn-'Abbád, O, K.) [And نَجَا بِظُوفِ نَفْسِهِ He hardly escaped. (Freytag from the Deewán of the Hudhalees.)] ظى 2 ظَيَّيْتُ ظَآءً حَسَنَةً and I made [or wrote] a beautiful ظ. (M, * TA.) ظَآءٌ, also pronounced ظَا, (TA,) A letter peculiar to the Arabic language [i. e. the letter ظ]: (Kh, T, TA, &c.:) masc. and fem.: as masc., its pl. is أَظْوَآءٌ; and as fem., ظَآآتٌ. (TA. [See art. ظ.]) Quasi ظير ظِيرٌ, for ظِئْرٌ: see the latter, in art. ظأر.

ع

The eighteenth letter of the alphabet: called عَيْنٌ. It is [one of the letters termed مَجْهُورَة, or vocal, i. e. pronounced with the voice, not with the breath only; and] of the letters termed حَلْقِيَّة [or faucial]; these being ع and ح and ه and خ and غ [and أ]; the lowest of which in its place of utterance is ع; wherefore Kh [in the composition of his lexicon entitled “ Kitáb el-'Eyn ”] and several other lexicographers [after him] began their books with [words having] this letter [in their roots], giving the next place to ح, the next to ه, the next to خ, and the next to غ. (L, TA.) It is substituted for ء [in what is termed the عَنْعَنَة of Temeem]; as in عَنْ for أَنْ: and for ح; as in عَتَّى for حَتَّى, and صُبْعٌ for صُبْحٌ: and for غ; as in عُلَامٌ for غُلَامٌ. (MF, TA.) It is never consociated with ح in any word of which the letters are all radicals; unless it be a word compounded of two words, as حَيْعَلَ from حَىَّ عَلَى. (Kh, TA.) — [As a numeral, it denotes Seventy.] عب 1 عَبَّ, aor. عَبُ3َ, (S, Mgh, O, Msb,) inf. n. عَبٌّ, (S, Mgh, O, Msb, K,) He (a man, Msb) drank water without taking breath: (O, Msb, TA; and T in art. عنث: [this is the sense in which it is generally used:]) or he drank water without sipping or sucking in (مِنْ غَيْرِ مَصٍّ): (S, O:) thus, (S, O, Msb,) in the manner termed عَبٌّ, (S, O,) i. e. مِنْ غَيْرِ مَصٍّ, (Msb,) the pigeon drinks water, like horses and similar beasts; (S, O, Msb;) whereas other birds take it sip after sip: (Msb:) or he drank water at once, without interrupting the swallowing: AA says, the pigeon drinks thus; differing from the other birds; for these drink by little and little: (Mgh:) [in like manner also] Esh-Sháfi'ee says, the pigeon is a bird that drinks in the manner termed عَبٌّ, and cooes; for it does not drink like other birds, by little and little: (TA:) and it is said in a trad. that the livercomplaint (الكُبَاد) is occasioned by drinking in the manner termed عَبٌّ: (S, O, TA:) or عَبٌّ signifies [simply] the drinking water: or the gulping, or swallowing down: or the doing so uninterruptedly: (K, TA:) or the drinking water in a single stream, without interruption: (TA:) and the drinking with the mouth from a place, or vessel, containing water, not with the hands nor with a vessel: (K, TA:) you say, عَبَّ فِى المَآءِ, and فِى الإِنَآءِ, he so drank of the water, and from the vessel: and [accord. to some] one says of a bird, عَبَّ; not شَرِبَ: (TA:) [but] Es-Sarakustee says, one does not say of a bird شَرِبَ المَآءَ, but حَسَاهُ. (Msb in art. شرب.) — — يَعُبُّ فِيهِ مِيزَابَانِ, in a trad. respecting the حَوْض [i. e. Mohammad's pool], as some relate it, means [Two spouts] were pouring forth into it with an uninterrupted pouring: but accord. to the relation commonly known, the verb is يغتّ [i. e. يَغُتُّ in this sense, but يَغِتُّ in another sense, as meaning the making a murmuring sound,] with غ and ت. (TA.) — — عَبَّتِ الدَّلْوُ, (K,) [aor., app. تَعِبُّ,] inf. n. عَبٌّ, (TK,) The bucket made a sound in lading out the water. (K.) — — And عَبَّ البَحْرُ, inf. n. عُبَابٌ, The sea rose high, with multitudinous waves. (A.) [Accord. to Golius, عَبَّ said of the sea means It had broken waves: but for this he has named no authority.] — — And [hence,] ↓ عَبَّ عُبَابُهُ (tropical:) His speech was continual and abundant. (A.) — — عَبَبٌ [an inf. n., of which the verb, accord. to general analogy, is app. عَبَّ, first pers. عَبِبْتُ, aor. يَعَبُّ,] means [The interrupting in swallowing; or] the interrupting the swallowing. (TA.) — عَبَّ, [aor., app., عَبِ3َ,] said of a plant, It became tall. (S.) — — And [said of a man] His face became beautiful, or comely, after having become altered. (TA.) 5 تعبّب العَبِيبَةَ He drank the عَبِيبَة [q. v.]. (L, TA.) — — And تعبّب النَّبِيذَ He persevered, or persisted, in drinking the [beverage called] نَبِيذ. (Lh, K.) And He swallowed in consecutive portions the نَبِيذ, (A, TA,) and in large quantity. (A.) R. Q. 1 عَبْعَب He was put to flight. (O, K.) R. Q. 2 تَعَبْعَبْتُهُ I took it, or devoured it, altogether. (O, K.) عَبُ الشَّمْسِ: see the next paragraph. — عَبْ عَبْ is said when one orders another to conceal himself. (IAar, TA.) عَبُ الشَّمْسِ, (O, K, TA,) as some say, (TA,) and ↓ عَبُ الشَّمْسِ, (O, K, TA,) which is the form commonly known and obtaining, (TA,) The light of the sun: (O, K, TA:) or the light of the dawn. (Az, TA.) By عَبْشَمْس as a proper name, is meant عَبْدُ شَمْسٍ; ISh says, among Saad are بَنُو عَبِ الشَّمْسِ; and among Kureysh, بَنُو عَبْدِ الشَّمْسِ. (TA.) [See also عَبْءٌ.] — عَبُ قُرٍّ is for حَبُ قُرٍّ, meaning Hail. (K in art. حبقر.) عُبٌّ i. q. رُدْنٌ, (O, K,) which means The base (أَصْلُ) of the sleeve: (S and K in art. ردن:) or the fore part of the sleeve of the shirt: (M in that art.:) or the lower part thereof: (M in that art., and Har pp. 149 and 390:) or the sleeve altogether: (M in that art.:) but, as MF says, it is a vulgar word. (TA.) عُبَبٌ The berries (حَبّ) of the كَاكَنْج or كَاكَنَج [thus differently written, from the Pers. كَاكُنْجْ], (K,) which, accord. to more than one of the leading authorities, is a tree, but is expl. by the author of the K [in its proper art.] as meaning a gum: (TA:) [what is here meant by it is the physalis alkekengi, or common wintercherry: accord. to Forskål (Flora Aegypt. Arab p. cvi.) the name عُبَب is applied to the physalis somnifera: and also (pp. cxxi. and cxxii. and 163) to the croton lobatum and croton villosum:] or it is applied by the physicians to the [plant itself called] كاكنج: (O:) or i. q. عِنَبُ الثَّعْلَبِ; (IAar, O, K;) which is said by Ibn-Habeeb to be an incorrect appellation, (O, TA,) being correctly عُنَب, but AM denies that the former is incorrect: (TA:) or i. q. رَآءٌ; (K;) i. e. the tree called رَآء: (TA:) or a tree, or plant, (شَجَرَةٌ,) of the [kind called] أَغْلَاث: (K:) AHn says, on the authority of Aboo-Ziyád, it is of the أَغْلَاث, and is a tree, or plant, (شَجَرَةٌ,) resembling the حَرْمَل [peganum harmala of Linn.], except that it is taller, coming forth in the form of strings, and having pods (سِنَفَة) like those of the حَرْمَل, and sometimes the goats nibble from its leaves and from its pods when they dry up; it has also berries, intensely red, like beads of carnelian, smaller than the نَبِق [or fruit of the lote tree], and larger than the grape; and people seek out the leaves thereof that have not been rendered foraminous, which leaves are then bruised, and used beneficially as a dressing for maladies attended with pain: the people assert that the jinn, or genii, perforate them in envy of mankind. (O.) عُبُبٌ Waters pouring forth copiously. (IAar, O, K.) [It may be a pl. of عُبَابٌ (as Golius says), like as قُرُدٌ is of قُرَادٌ.] عَبَابِ [a quasi-inf. n., of the class of فَجَارِ and حَمَادِ, indecl.]. لَا عَبَابِ [app. as used in the prov. here following] means لَا تَعُبُّ فِى المَآءِ. (S. [Thus in one of my copies of the S: in the other copy the explanation is written لَا تَعُبُّ فى الماء, as though عَبَابِ were an imperative verbal noun: and so in the O, in which the phrase is written لَا عَبَابَ:

but بَعُبَّ I think a mistranscription.]) The saying إِذَا أَصَابَتِ الظِّبَآءُ المَآءَ فَلَا عَبَابَ وَإِنْ لَمْ تُصِبْهُ فَلَا أَبَابَ means When the gazelles find water, they do not drink in the manner termed عَبٌّ; and when they do not find it, they do not prepare to seek it and to drink it: (K, TA; and thus (أَبَابِ عَبَابِ and) accord. to the Mz, 40th نوع: but in the CK عَبَابَ and أَبَابَ:) it is a prov., frequently used by the Arabs in an abridged manner, لا عباب ولا اباب, as in the works of Meyd and others; (TA;) and is applied to a man who turns from a thing, not needing it. (Meyd.) عُبَابٌ The main body of a torrent, or flow of water: and the height and abundance thereof: (O, K:) or the waves, billows, or surges, thereof: (K:) and the first portion (O, K) thereof (O) or of a thing: (K:) and the first and main portion of water: and the vehemence of running thereof. (TA.) — — [Hence,] عَبَّ عُبَابُهُ: see 1, near the end. — — It is said in a trad., إِنَّا حَيٌّ مِنْ مَذْحِجٍ عُبَابُ شَرَفِهَا وَلُبَابُ سَلَفِهَا, meaning (assumed tropical:) [Verily we are a tribe sprung from Medh-hij, the chief of their nobility, or nobles, and the purest, or best, issue] of their ancestry, or [the purest, or best, inheritors] of their ancestral might and glory. (TA: only سَلَفِهَا in this saying being there explained.) And in a trad. of 'Alee, relating to Aboo-Bekr, طِرْتَ بِعُبَابِهَا وفُزْتَ بِحَبَابِهَا, expl. voce حَبَابٌ. (TA.) And one says, جَاؤُوا بِعُبَابِهِمْ (assumed tropical:) They came [with their whole company, or] all together. (TA.) — Also A خُوصَة [or leaf of a palm-tree &c.]. (K.) عَبِيبَةٌ A certain food, (K,) or sort of food, (TA,) and a beverage, (K, TA,) obtained (TA) from the [species of mimosa called] عُرْفُط, of sweet flavour: (K, TA:) or the exudation [or matter exuded in the form of drops] of gum; (عرقُ الصَّمْغ; [written in the TA without any syll. signs; in the CK عِرْقُ الصَّمْغ, and so in my MS. copy of the K; but in the latter, the former word has been altered, app. from عَرَقُ, which is evidently the right reading;]) it is of sweet flavour, and is beaten with [the implement called] a مِجْدَح until it becomes thoroughly fit for use (حَتَّى يَنْضَجَ), [app., from what here follows, over a fire,] and is then drunk: (TA:) or what drops, or distils, of the exudations (مَغَافِير) of the عُرْفُط: or عَبِيبَةُ اللَّثَى, accord. to ISk, is the infusion (غُسَالَة) of لَثًى; (S, TA;) لَثًى being a substance which the [plant called] ثُمَام exudes, of sweet flavour; what falls thereof upon the ground is taken, and put into a garment, or piece of cloth, and water is poured upon it, and when it flows from the garment, or piece of cloth, it is drunk, in a sweet state, and sometimes it is made thick; (S;) or لَثًى is a substance which the ثُمَام exudes, sweet like نَاطِف [q. v.]; and when any of it flows upon the ground, it is taken, and put into a vessel, or sometimes it is poured upon water, and then drunk, in a sweet state, and sometimes it is made thick: (TA:) [or عَبِيبَةُ اللَّثَى is a decoction of the matter exuded by a species of ثُمَام; for] AM says, I have seen, in the desert, a species of ثُمَام that exudes a sweet gum, which is gathered from its shoots, and eaten, and is called لَثَى الثُّمَامِ: when it has remained for some time, it is found scattered at the foot of the ثُمَام, and is taken with its dust, and put into a garment, or piece of cloth, and cleansed by water poured upon it; then it is boiled over a fire until it thickens; when it is eaten: what flows from it [or the fluid part of it] is called عَبِيبَةٌ: and تَعَبَّبْتُ عَبِيبَةً means " I drank عَبِيبَة. " (L, TA.) It is stated in a marginal note in the L, that A'Obeyd [is related to have] said that عَبِيبَة is " milk such as is termed رَائِب: " but AM observes that this is a disgraceful mistake, and that A'Obeyd is related on the authority of Sh to have assigned this meaning to غَبِيبَةٌ. (TA.) — — Also The [shrub called] رِمْث, (K, TA,) on which camels feed, (TA,) when it is in a depressed tract of land. (K, TA.) عُبًّى A woman of whom a child scarcely ever, or never, dies. (Kr, K.) عُبِّيَّةٌ and عِبِّيَّةٌ, (S, O, K, TA,) [like أُبِّيَّةٌ and عُمِّيَّةٌ and عِمِّيَّةٌ, in the CK (erroneously) without the sheddeh to the ب,] also written غُ◌بِّيَّةٌ, with غ, (Abu-l-Hasan 'Alee Esh-Shádhilee,) Pride; haughtiness: (S, O, K:) and glorying. (K.) One says رَجُلٌ فِيهِ عُ◌بِّيَّةٌ A man in whom is pride, or haughtiness. (S, O.) And عُ◌بِّيَّةُ الجَاهِلِيَّةِ means The pride, or haughtiness, of the people of the Time of Ignorance. (S, O.) عُبِّيَّةٌ may be of the measure فُعْلِيَّةٌ or فُعُّولَةٌ: if the former, from عُبَابُ المَاءِ, meaning " the height of water: " if the latter, [originally عُبُّويَةٌ,] from عَبَّاهُ, without ء, meaning " he prepared it; " because the proud is characterized by affectation and preparation. (O.) عَبَّابٌ [app. One that drinks in the manner termed عَبٌّ]. بَنُو العَبَّابِ is an appellation of a people of the Arabs who were thus called because their horses intermixed with the Persians so that their horses drank (عَبَّتْ, K, TA, i. e. شَرِبَتْ, TA) of the water of the Euphrates. (K, * TA.) عَبْعَبٌ The softness, tenderness, bloom, or flourishing freshness, of youth. (S, O, K.) — — And Youth, or youthfulness, in its state of full growth, or maturity: (TA:) or a full-grown, or mature, youth: (O:) or i. q. شَابٌّ مُمْتَلِئٌ, (K, TA,) meaning مُمْتَلِئُ الشَّبَابِ [i. e. a youth full of the sap, or vigour, of youthfulness]. (TA.) — — And A buck-gazelle. (S, O.) — — عَبْعَبُ التَّصْوِيرِ means Bulky in form, big (جَلِيل) in speech. (TA. [But the addition " big in speech " is app. a mistake, occasioned by an omission or a transposition: see عَبْعَابٌ.]) — — See also another meaning voce عَبْعَابٌ. — — And العَبْعَبُ, (O, K, TA,) not a mistranscription for الغبغب, (O,) but sometimes pronounced with غ, (TA,) is the name of A certain idol, (O, K, TA,) belonging to Kudá'ah (O, TA) and those dwelling near to them. (TA.) And The place of the idol [app. of the idol above mentioned] (K, TA) is also sometimes thus called. (TA.) See also الغَبْغَب. — Also A woollen [garment of the kind called] كِسَآء: (S, O:) or a soft كساء, (K, TA,) thickly woven, (TA,) of soft camels' hair: (K, TA:) or a soft and thin كساء: (Lth, TA:) or a striped كساء. (TA.) — — And A garment wide, or ample. (O, K. *) عَبْعَبَةٌ A flock, or small portion, of red [or brown] wool. (O, K.) — And Briskness, liveliness, or sprightliness: and insanity, or madness. (TA voce عَثْعَثَةٌ.) عَبْعَابٌ A tall man; (S, O, K;) as also ↓ عَبْعَبٌ. (O, K.) — — And A man having an ample throat and chest. (O, K.) One says رَجُلٌ عَبْعَابٌ قَبْقَابٌ A man having an ample throat and chest, big (جَلِيل) in speech. (O.) — — And A youth, or or young man, (TA,) or an ass, (O, [in which this application is confirmed by the citation of a verse wherein the epithet is evidently applied to a swift beast such as the wild ass,]) full-grown, and goodly in make. (O, K, TA.) عُنْبَبٌ Abundance of water. (IAar, O, K. [See also عُبَابٌ.]) The ن is said by AM [and in the O] to be augmentative. (TA.) [But it is also mentioned in the K in art. عنب.] — — And The foremost portion of a torrent; (K in art. عنب;) as also عُنْبُبٌ. (So in some copies of the K and in the TA in that art.) — And A certain plant. (K.) أَعَبُّ Poor. (O, K.) — — And Thick-nosed. (O, K.) يَعْبُوبٌ A river, or rivulet, that runs in a vehement manner: (S, A, O:) or a rivulet, or streamlet, abounding in water. (K.) — — And hence, (A, and Har p. 68,) or from عُبَابُ المَآءِ (A, * TA) meaning " the vehemence of the running of water," and therefore tropical, (TA,) (tropical:) A horse that runs much (S, O, TA, and Har ubi suprà) and vehemently: (TA:) or a horse that is swift (K, TA) in his running, (TA,) and, (K,) or, as some say, (TA,) long, or tall, syn. طَوِيلٌ: (K, TA:) or a courser easy in his running: or that takes long, or wide, steps, (K,) in running, or that runs far. (K accord. to different copies.) [Golius, who writes the word يُعْبُوبٌ, gives among its significations that of A locust that leaps far or rapidly, as from the K; in a copy of which he probably found جَرَاد written by mistake for جَرَاد.] — — It is also used as an epithet meaning Long, in the saying of Kuss, عَذْقٌ بِسَاحَةِ حَائِرٍ يَعْبُوبِ i. e. [A

palm-tree bearing fruit, by the side of] a long tract depressed in the middle, with elevated borders, containing water. (TA.) — — Also Clouds. (K.) — — And اليَعْبُوبُ is the name of A certain idol. (O.) عبأ 1 عَبَأَ, aor. عَبَاَ, inf. n. عَبْءٌ, He packed up goods, or utensils; put them one upon another: (TA:) you say, عَبَأْتُ الشَّىْءَ فِى الوِعَآءِ [I packed the thing in the repository], aor. as above: and some allow also عَبَيْتُ with teshdeed and ى [which is commonly used in the present day]: (Msb:) [and عَبَوْتُ also, inf. n. عَبْوٌ:] or عَبَأَ, (S, O, K,) aor. as above, (K,) and so the inf. n.; (S, O;) and ↓ عبّأ, inf. n. تَعْبِئَةٌ and تَعْبِىْءٌ; (S, O, K;) he prepared, set in order, disposed, or arranged, goods, or utensils: (S, O, K:) and each, (K,) or the former, (Msb,) or the latter, (S, O,) and عبّى, with teshdeed and ى, (Msb,) [agreeably with the authority of Yoo, for] Yoo used to say تَعْبِيَةُ الجَيْشِ, without ء, (S, O,) he fitted out with the requisite equipage &c., (K,) or prepared, (O,) or set in order, disposed, or arranged, (O, Msb,) or set in order, disposed, or arranged, in their places, and prepared for war or fight, (TA,) the horsemen, (S, O,) or the army. (Msb, K, TA.) And عَبَأْتُ لَهُ شَرًّا I prepared for him evil, or mischief. (TA.) — — عَبَأَ, (AZ, S, O, K,) aor. as above, (TA,) and so the inf. n., (AZ, S, O,) also signifies He made, (K,) or prepared and made, (AZ, S, O,) and mixed, perfume; (AZ, S, O, K;) and so ↓ عبّأ, inf. n. تَعْبِئَةٌ and تَعْبِىْءٌ; and عبّى. (TA.) [And accord. to an explanation of the inf. n. in the KL, it seems that عَبَأَ signifies He excited a good, or pleasant, odour; as rendered by Golius: but this I think doubtful.] — — مَا أَعْبَأُ بِهِ means What shall I do with it? (T, K, TA,) namely, the affair. (T, TA.) مَا يَعْبَأُ بِكُمْ رَبِّى, in the Kur [xxv. last verse], is said by Mujáhid to mean What will my Lord do with you? but see another explanation of this in what follows. (TA.) — — And it signifies also I do not care for, mind, heed, or regard, him: (S, O, Msb, K:) or I do not receive with approbation anything from him, nor anything of his discourse: (Aboo-'Adnán, TA:) or, accord. to Aboo-Is-hák [i. e. Zj], I do not hold him to be of any weight or worth; do not esteem him: and he says that مَا يَعْبَأُ بِكُمْ رَبِّى, of which an explanation has been given above, means What weight have ye in the estimation of my Lord? (TA.) One says also, مَا عَبَأْتُ بِهِ شَيْئًا, meaning I did not reckon him as anything; or did not esteem him at all. (Aboo-'Abd-Er-Rahmán, TA.) And مَا عَبَأْتُ لَهُ شَيْئًا I did not care for, mind, heed, or regard, him: (T, TA:) or so مَا عَبَأْتُ بِهِ. (Msb.) And قَدْ عَبَأَ اللّٰهُ عَنْهُ God has received with approbation everything from him. (Aboo-'Adnán, TA.) — — And عَبَأَ لَهُ He thought it, or opined it, and held it, or took to it as a tenet. (O, TA.) — عَبَأَ وَجْهُهُ, aor. عَبَاَ, His face shone: (IAar, TA:) and so عَبَا, aor. يَعْبُو. (K in art. عبو.) 2 عَبَّأَ see 1, former half, in two places. 8 الاِعْتِبَآءُ is syn. with الاِحْتِشَآءُ: (S, K, TA:) one says, of a woman, اعتبأت بِالْمِعْبَأَةِ [or اعتبأت alone, as indicated in the S and K, meaning She stuffed her vulva with the مِعْبَأَة, q. v.]. (TA.) — — And [اعتبأ app. signifies He put together for himself; or grasped; or got, or gained, possession of; property,] one says, اِحْتَوَيْتُ مَا عِنْدَهُ وَامْتَخَرْتُهُ وَاعْتَبَأْتُهُ وَازْدَلَعْتُهُ. (Ibn-Buzurj, TA.) عَبْءٌ: see the next paragraph. — Also The light of the sun: (IAar, O, K:) and so عَبٌّ, (IAar, O, K, &c.,) of the former of which IAar says that it is not known whether it be a dial. var. of the latter or the original thereof; and he says also that عَبْوَةٌ signifies the same; (TA;) or so عَبْوٌ; (TA in art. عبو;) the pl. of which is عِبًى: (TA in that art. and in the present also:) so too does عَبٌّ, (K in art. عب,) accord. to some. (TA in that art.) عِبْءٌ A load, or burden, (S, O, Msb, * K, TA,) of goods, or merchandise, &c.; (TA;) or such as a debt, or some other reponsibility that one takes upon himself: (Lth, TA:) a weight, (Msb, K,) of debt, &c., (Msb.) or of anything: (K:) pl. أَعْبَآءٌ. (S, O, Msb.) One says, حَمَلْتُ أَعْبَآءَ القَوْمِ i. e. [I bore] the weights, or burdens, of debt, &c., of the people, or party. (Msb.) — — And A half-load; or burden borne on one side of a beast, equiponderant to another on the other side; syn. عِدْلٌ; (S, O, K;) of goods [&c.]: each of what are termed عِبْآنِ: pl. as above. (S, O.) — — And [hence] A like; as also ↓ عَبْءٌ: (S, O, K:) pl. as above. (TA.) One says, هٰذَا عِبْءُ هٰذَا This is the like of this. (TA.) عَبَآءٌ: see the next paragraph. — Also, (K, TA,) applied to a man, (TA,) Stupid, dull, or heavy: (K, TA:) like عَبَامٌ. (TA.) [But see عَبًا, in art. عبى.] عَبَآءَةٌ, (Msb, K, TA,) as also عَبَايَةٌ, (Msb, TA,) a dial. var., with ى in the place of the ء, (Msb,) or the ء is a substitute for ى, (TA,) and ↓ عَبَآءٌ, (K,) or this is a pl., like عَبَآآتٌ, (Msb,) [or rather the former of these two is a coll. gen. n. of which عَبَآءَةٌ is the n. un.,] A well-known [sort of woollen garment of the kind called] كِسَآء, (L, K, TA,) in which are [generally] stripes; and said to be a جُبَّة [q. v.] of wool. (TA.) [See also art. عبى: and for a description and representation of the عباية now most commonly worn in Egypt and Arabia and Syria, see my " Modern Egyptians. "] مَعْبَأٌ i. q. مَذْهَبٌ [as meaning A way of thinking to which one takes as a tenet]: (O, K:) from عَبَأَ لَهُ " he thought it," &c. (O.) مِعْبَأَةٌ The piece of rag used by a woman menstruating. (IAar, O, K. [See 8.]) عبث 1 عَبَثَهُ, aor. عَبِثَ, (S, A, * O, K, *) inf. n. عَبْثٌ, (S, O,) He mixed, or mingled, (S, A, O, K,) it. (S, O.) — — [Hence,] عَبَثَ, aor. as above, (K,) and so the inf. n., (S, O,) He made, or prepared, عَبِيثَة [q. v.]: (S, O, K:) or so عَبَثَ عَبِيثَةً; as also ↓ أَعْبَثَهَا. (O.) One says, عَبَثَتِ المَرْأَةُ, meaning The woman poured out what was moist of the [preparation of curd called] أَقِط, when it was cooked, on what was dry thereof, upon the [mat, or cloth, called] مَشْرَ, or مِشْرَ, [the former accord. to the O and a copy of the S, and the latter accord. to another copy of the S,] in order that what was dry thereof might bear [and not suffer to pass through the مشر] what was moist. (Aboo-Sá'id El-Kilábee, S, O.) And عَبَثَ الأَقِطَ, aor. and inf. n. as above, He dried the اقط in the sun: or he mixed it with clarified butter: and غَبَثَهُ, with غ, is a dial. var. thereof. (TA.) — عَبِثَ, aor. عَبَثَ, (S, Mgh, O, Msb, K,) inf. n. عَبَثٌ, (S, Mgh, O, Msb,) He played, or sported; (S, Mgh, O, Msb, K;) and mingled together unprofitable actions; (Mgh;) or and did that in which was no profit; (Msb;) or he played with that which did not concern him and for which he did not care. (TA.) You say, عَبِثَ بِهِ He played, or sported, [or amused himself,] with him, or it; (TA;) and ↓ تعبّث به [which signifies the same]. (Ham p. 710.) — — And عَبِثَ بِهِ الدَّهْرُ (assumed tropical:) [Fortune made sport with him]; a phrase alluding to the mutability of fortune. (Msb.) — — And عَبِثَ فِى مَنَامِهِ, occurring in a trad., means (assumed tropical:) He moved his hands, or arms, in his sleep, like him who is pushing away or taking, or giving or receiving. (TA.) 4 أَعْبَثَ see 1, second sentence. 5 تَعَبَّثَ see 1, last sentence but two. عَبَثٌ Play, or sport, (S, O, TA,) in which is no profit to be reckoned, or of which no account is to be made. (TA.) [See also عَبِثَ, of which it is the inf. n.] عَبْثَةٌ, with the ب quiescent, A single act of عَبَث [or play, sport, &c.]. (S, O.) عَبِيثٌ: see عَبِيثَةٌ. — — Also, in a certain dial., i. q. مَصْلٌ [q. v.: accord. to ISk, this latter means The fluid that flows from أَقِط when it is cooked]. (L, TA) — Also A certain sweet-smelling plant. (O, K.) عَبِيثَةٌ [The preparation of curd called] أَقِط whereof what is moist is poured out, when it is cooked, upon what is dry thereof, and mixed with it: (Aboo-Sá'id El-Kilábee, S, O:) or أَقِطٌ مُعَالَجٌ [i. e. اقط prepared by mixing, or otherwise, app. in the manner described above]: (K: [see also 1, third sentence:]) and أَقِط and سَوِيق [or meal of parched barley or wheat] mixed with clarified butter, and then eaten: (S, O:) or أَقِط mixed with clarified butter: and أَقِط pounded with dates, or with dried dates, and then eaten, and drunk; as also ↓ عَبِيثٌ: (TA:) or it signifies, (K,) or signifies also, (S, O,) طَعَام [app. meaning wheat] which is cooked, and in which locusts (جَرَاد) are put: (S, O, K:) and wheat and barley mixed together: so in the saying, جَآءَ فُلَانٌ بِعَبِيثَةٍ فِى وِعَآئِهِ [Such a one came with wheat and barley mixed together in his provision-bag]: pl. عَبَائِثُ. (S, O.) — — Also (assumed tropical:) Sheep, or goats, mixed

together. (TA.) One says, ظَلَّتِ الغَنَمُ عَبِيثَةً وَاحِدَةً (assumed tropical:) [The sheep, or goats, became one mixed flock or herd]; and so بَكِيلَةً وَاحِدَةً: this is when sheep, or goats, meet others and enter among them and become mixed with them: it is a proverb. (S, O.) — — And عَبِيثَةُ النَّاسِ (assumed tropical:) The mixed sorts of men or of the people, (S, O, K, TA,) who are not from one ancestor, and who are congregated from various, or sundry, places. (TA.) — — And عَبِيثَةٌ signifies also (tropical:) One whose line of ancestors is mixed (AO, S, O, K, TA) and vitiated. (S, O.) عِبِّيثٌ One who plays, or sports, much, or often. (K. [In the O written عَبِيثٌ, but said in the K to be like سِكِّينٌ, perhaps a mistranscription for سِكِّيتٌ.]) عَابِثٌ [as part. n. of عَبِثَ] Playing, or sporting, (Msb, TA,) with that which does not concern him and for which he does not care, (TA,) and doing that in which is no profit. (Msb.) خَصِيفٌ عَوْبَثَانِىٌّ Flour and clarified butter and dates mixed with fresh milk: so it is said to mean in the following verse: إِذَا مَا الخَصِيفُ العَوْبَثَانِىُّ سَآءَنَا تَرَكْنَاهُ وَاخْتَرْنَا السَّدِيفَ المُسَرْهَدَا [When the mess of flour and clarified butter and dates mixed with fresh milk displeases us, we leave it, and choose the fat camel's hump, or the camel's hump cut in pieces]: (S, O: [see also خَصِيفٌ:]) this verse is by Náshireh Ibn-Málik, replying to El-Mukhabbal, who reproached him for feeding upon milk. (IB, TA.) عبد 1 عَبَدَ اللّٰهَ, aor. عَبُدَ, inf. n. عِبَادَةٌ (IKtt, L, Msb, &c.) and عُبُودَةٌ and عُبُودِيَّةٌ (IKtt) and مَعْبَدٌ and مَعْبَدَةٌ, (L,) He served, worshipped, or adored, God; rendered to Him religious service, worship, or adoration: (L:) or he obeyed God: (IKtt:) or he obeyed God with humility or submissiveness; rendered to Him humble, or submissive, obedience: (IAth, L, Msb:) [or, inf. n. عِبَادَةٌ, he did what God approved: and, inf. n. عُبُودَةٌ, he approved what God did: (see the former of these ns. below:)] the verb is used in these senses only when the object is God, or a false god, or the Devil. (TA.) — عَبَدْتُ بِهِ أُوذِيهِ I was excited against him to annoy, molest, harm, or hurt, him. (O, K.) — — And مَا عَبَدَكَ عَنِّى What has withheld thee from me? (IAar, L.) — عَبُدَ, aor. عَبُدَ, inf. n. عُبُودَةٌ and عُبُودِيَّةٌ, accord. to Lh and IKtt, but A'Obeyd held that there is no verb to these two ns., He was, or became, a slave, or in a state of slavery: or he was, or became, in a state of slavery, his fathers having been so before him; as also ↓ عُبِّدَ. (L.) — — Lth read [in the Kur v. 65] وَعَبُدَ الطَّاغُوتُ; explaining the meaning to be, Et-Tághoot having become an object of worship; and saying that عَبُدَ, here, is a verb similar to ظَرُفَ and فَقُهَ: but Az says that in this he has committed a mistake. (L.) — عَبِدَ, aor. عَبَدَ, inf. n. عَبَدٌ (and عَبَدَةٌ, or this is a simple subst., L), He was, or became, angry; (Fr, S, O, * L, Msb, K;) [and so ↓ تعبّد, in the Deewán of Jereer, accord. to Freytag;] like أَبِدَ and أَمِدَ and أَحِنَ: (Fr:) and he was long angry. (L.) You say, عَبِدَ عَلَيْهِ He was angry with him. (Fr.) And ElFarezdak makes it trans. without a prep., saying يَعْبَدُنِى. (L.) — — He disdained, or scorned. (AZ, S, O, L.) El-Farezdak says, وَأَعْبَدُ أَنْ أَهْجُو كُلَيْبًا بِدَارِمِ [And I disdain to satirize Kuleyb with Dárim: the former being unworthy to be coupled with the latter even as an object of satire]. (S, O, L.) [See also عَبِدٌ.] — — He denied, disacknowledged, or disallowed. (O, K.) [See, again, عَبِدٌ.] — — He repented, and blamed himself, (O, K, TA,) for having been remiss, or having fallen short of doing what he ought to have done. (TA.) — — He mourned, grieved, or was sorrowful. (L.) — — He was covetous; or inordinately, or culpably, desirous. (O, K.) And عَبِدَ بِهِ He clave, or kept, to it, or him, inseparably. (L.) — — And, (O, L, K,) said of a camel, (L,) He was, or became, affected with mange, or scab: (L:) or with incurable mange or scab: (O, L:) or with severe mange or scab. (K.) 2 عبّدهُ, (S, * A, O, ast; Msb, K, *) inf. n. تَعْبِيدٌ; (S, O, K;) and ↓ اعبدهُ, (S, A, O, K,) inf. n. إِعْبَادٌ; (S;) and ↓ تعبّدهُ, and ↓ اعتبدهُ, (S, O, K,) and ↓ استعبدهُ; (S, * O, * Msb, K; *) He made him, or took him as, a slave; he enslaved him: (S, A, O, Msb, K:) or عبّدهُ and ↓ اعبدهُ (TA) and ↓ تعبّدهُ and ↓ اعتبدهُ (A) he made him to be as a slave to him. (A, TA.) See also 1, former half. You say [also] الطَّمَعُ ↓ استعبدهُ Covetousness made him a slave. (A.) And فُلَانًا ↓ أَعْبَدَنِى He made me to posses such a one as a slave: (A, O, Msb, K:) so accord. to Lth: but Az says that the meaning of أَعْبَدْتُ فُلَانًا as commonly known to the lexicologists is إِسْتَعْبَدْتُهُ: he adds, however, that he does not deny the meaning assigned by Lth if it can be verified. (L.) مُحَرَّرًا ↓ اِعْتَبَدَ, occurring in a trad., or as some relate it, ↓ أَعْبَدَ, means He took an emancipated man as a slave: i. e. he emancipated a slave, and then concealed the act from him, or confined him, and made him to serve him by force; or he took a freeman, and pretended that he was a slave, and took possession of him by force. (L.) — — عبّدهُ also signifies He brought him under, (namely, a man,) subdued him, or rendered him submissive, so that he did the work of slaves. (AZ, TA.) عبّد, inf. n. as above, is syn. with ذَلَّلَ. (S, O.) [And hence it has also the following significations, among others indicated by explanations of its pass. part. n. below. — — He rendered a camel submissive, or tractable. — — And He beat, or trod, a road, or path, so as to make it even, or easy to walk or ride upon.] — عبّد [as intrans.], inf. n. as above, He departed, taking fright, and running away, or going away at random: (O, K:) or he hastened, or went quickly. (TA.) And عبّد يَعْدُو He hastened time after time, running. (TA.) — — مَا عَبَّدَ أَنْ فَعَلَ ذَاكَ, (inf. n. as above, S,) He delayed not, or was not slow, to do, or in doing, that. (S, O, K. *) 4 اعبد as trans.: see 2, former half, in four places. — اعبدوا They collected themselves together; assembled together. (K.) — — اعبد القَوْمُ بِالرَّجُلِ The people, or party, beat the man: (O, K:) or collected themselves together and beat him. (TA.) — أُعْبِدَ بِهِ His riding-camel became fatigued: (S, O, K:) or perished; or flagged, or became powerless; or stopped with him: (S, O:) or died, or became ill, or went away, so that he was obliged to stop: (L:) i. q. أُبْدِعَ بِهِ [q. v.], (S, O, L, K,) from which it is formed by transposition. (TA.) 5 تعبّد He became, or made himself, a servant of God; devoted himself to religious services or exercises; applied himself to acts of devotion. (S, A, O, L, Msb, K.) And تعبّد بِالْإِسْلَامِ He became, or made himself, a servant of God by [following the religion of] El-Islám; [i. e. he followed El-Islám as his religion;] syn. دَانَ بِهِ. (Msb in art. دين.) — Also, He (a camel) became refractory, and difficult to manage, (K,) like a wild animal. (L.) — — See also عَبِدَ, first sentence. — تعبّدهُ: see 2, first sentence, in two places. — — Also He called him, or invited him, to obedience. (Msb.) — تعبّد البَعِيرَ He drove away the camel until he became fatigued (O, K, TA) and was obliged to stop. (TA.) 8 إِعْتَبَدَ see 2, former half, in three places. 10 إِسْتَعْبَدَ see 2, in two places. R. Q. 2 تَعَبْدَدُوا They (a people) went away in parties in every direction. (TA.) [See عَبَادِيدُ.] عَبْدٌ, originally an epithet, but used as a subst., (Sb, TA,) A male slave; (S, A, O, L, Msb, K;) i. q. مَمْلُوكٌ; (L, K;) [but عَبْدٌ is now generally applied to a male black slave; and مَمْلُوكٌ, to a male white slave; and this distinction has long obtained;] contr. of حُرٌّ; (S, A, O, L, Msb;) as also ↓ عَبْدَلٌ, (L, K,) in which the ل is augmentative: (L:) and a servant, or worshipper, of God, and of a false god, or of the Devil: (Lth, L, &c.:) [you say عَبْدُ اللّٰهِ and عَبْدُ الشَّمْسِ &c.: see also عَابِدٌ, which signifies the same; and see the remarks in this paragraph on the pls. عَبِيدٌ and عِبَادٌ and عَبَدَةٌ &c.:] and a man, or human being; (M, A, L, K;) as being a bondman (مَرْبُوبٌ) to his Creator; (L;) applied to a male and to a female; (Ibn-Hazm, TA;) whether free or a slave: (K:) pl. أَعْبُدٌ (S, O, Msb, K) and أَعْبِدَةٌ and أَعْبَادٌ, (IKtt, TA,) [all pls. of pauc.,] of which the first is the most commonly known, (Msb,) and ↓ عَبِيدٌ and عِبَادٌ, (S, O, Msb, K,)

which two and the first are the most commonly known of all the many pls. of عَبْدٌ, (Msb,) عَبِيدٌ being like كَلِيبٌ as pl. of كَلْبٌ, a rare form of pl.; (S, O;) or, accord. to some, it is a quasipl. n.; accord. to Ibn-Málik, فَعِيلٌ occurs as a pl. measure, but sometimes they use it in the manner of a pl. and make it fem., as in the instance of عَبِيدٌ, and sometimes they use it in the manner of quasi-pl. ns. and make it masc., as in the instances of حَجِيجٌ and كَلِيبٌ; (MF;) [accord. to the general and more approved opinion, it is a quasi-pl. n., and therefore fem. and masc., but most commonly fem.;] and further it should be remarked that the common people agree in making a difference between عَبِيدٌ and عِبَادٌ, by the former meaning slaves [and by the latter meaning servants of God and also simply, with the article ال, mankind], saying, هٰؤُلَآءِ عَبِيدٌ these are slaves, and هٰذَا عَبْدٌ مِنْ عِبَادِ اللّٰهِ [this is a servant, of the servants of God]: (Az, L:) [and a distinction is also made between عِبَادٌ and عَبَدَةٌ, respecting which see what follows:] other pls. of عَبْدٌ are عُبْدَانٌ, (S, O, K,) like تُمْرَانٌ pl. of تَمْرٌ, (S, O,) and عِبْدَانٌ, (S, O, K,) like جِحْشَانٌ pl. of جَحْشٌ, (S, O,) and عُبُدٌ, (S, O, K,) like سُقُفٌ pl. of سَقْفٌ, (S, O,) or this is pl. of عَبِيدٌ, like رُغُفٌ pl. of رَغِيفٌ, (Zj,) and is also a pl. of عَابِدٌ, (L,) and some read [in the Kur v. 65] عُبُدَ الطَّاغُوتِ, (Akh, S, O,) and عُبُدٌ (MF) and عُبُودٌ and عُبَّدٌ and عُبَّادٌ and عَبَدَةٌ, (IKtt, TA,) the last three of which are also pls. of عَابِدٌ: (L:) one says of the worshippers of a plurality of gods, هُمْ عَبَدَةُ الطَّاغُوتِ [they are the servants of Et-Tághoot]; but the Muslims one calls عِبَادُ اللّٰهِ, meaning the servants, or worshippers, of God: (Lth, L:) [all these are pls. in the proper sense of the term, of the broken class:] and عَبْدُونَ, (O, K,) a pl. of the sound class, adopted because عَبْدٌ is originally an epithet: (TA:) and [the following, with the exception of the first, and of some which are particularized as being pls. of pls., are also said to be pls., but are properly speaking quasi-pl. ns., namely,] ↓ عَبُدٌ, (O, K,) accord. to some, who read [in the Kur ubi suprà] عَبُدَ الطَّاغُوتِ, making the former a prefixed noun, as meaning the servants (خَدَم) of Et-Tághoot; but it is a n. of the measure فَعُلٌ, like حَذُرٌ and نَدُسٌ, not a pl.; the meaning being the servant (خَادِم) of Et-Tághoot; (Akh, S, O;) and it is also used by poetic license for عَبْدٌ; (Fr, T, S, O;) and ↓ عِبِدَّانٌ and ↓ عِبِدَّاءُ and ↓ عِبِدَّى; (S, O, K;) or, accord. to some, the last of these signifies slaves born in a state of slavery; and the female is termed ↓ عَبْدَةٌ; and Lth says that ↓ عِبِدَّى signifies a number of slaves born in a state of slavery, generation after generation; but Az says that this is a mistake, that عِبِدَّى اللّٰهِ signifies the same as عِبَادُ اللّٰهِ, that it is thus used in a trad., and that عِبِدَّى is applied in another trad. to poor men of the class called أَهْلُ الصُّفَّةِ; (L;) and ↓ عُبُدَّاءُ and ↓ عِبِدَّةٌ and ↓ عِبَادٌ (IKtt, TA) and ↓ مَعْبَدَةٌ, like مَشْيَخَةٌ, (T, O, K,) and ↓ مَعْبُودَآءُ (Yaakoob, S, O, K) and ↓ مَعْبُودَى, (IKtt, TA,) and [pl. pl.] ↓ مَعَابِدُ, (O, K,) said to be pl. of مَعْبَدَةٌ; (TA;) and pl. pl. أَعَابِدُ, (K,) pl. of أَعْبُدٌ; (TA;) and عَبِيدُونَ, (Es-Suyootee, MF,) app. pl. of ↓ عَبِيدٌ. (MF.) فَادْخُلِى فِى عِبَادِى, in the Kur lxxxix. 29, means Then enter thou among my righteous servants: (Ksh, Bd, Jel:) or it means فِى حِزْبِى [among my peculiar party]. (S, O.) — — Also (tropical:) Ignoble, or base-born; like as حُرٌّ is used to signify " generous," " noble," or " well-born. " (Mgh in art. حر.) — Also A certain plant, of sweet odour, (O, K, TA,) of which the camels are fond because it makes the milk to become plentiful, and fattens; it is sharp, or hot, (حَادٌّ O, or حَارٌّ TA,) in temperament; and when they depasture it they become thirsty, and seek the water: (O, TA:) so says IAar. (O.) — And A short and broad نَصْل [or arrow-head, or spear-head, or blade]. (AA, O, * K.) عَبُدٌ: see عَابِدٌ. عَبْدٌ: see the paragraph commencing with عَبْدٌ, latter half. عَبِدٌ and ↓ عَابِدٌ (but the latter is rarely used, Ibn-'Arafeh) Angry. (L.) And (both words) Disdaining, or disdainful; scorning, or scornful. (L.) Accord. to AA, العَابِدِينَ in the words of the Kur [xliii. 81], إِنْ كَانَ لِلرَّحْمٰنِ وَلَدٌ فَأَنَا أَوَّلُ ↓ العَابِدِينَ, means The disdainers, or scorners, and the angry: (S, * L:) but Ibn-'Arafeh rejects this assertion: (TA:) these words are variously explained; as meaning There is not to the Compassionate a son; and I am the first of the angry disdainers or scorners of the assertion that there is: or, and I am the first of the deniers of this assertion: or, and I am the first of the worshippers of God according to the unitarian doctrine, or, of the worshippers of God of this people: or if there were to the Compassionate a son, I would be the first of his worshippers: or if there be to the Compassionate a son, I am the first of worshippers; but I am not the first worshipper of God: or, accord. to Az, the best interpretation is one ascribed to Mujáhid; i. e. if there be to the Compassionate a son in your opinion, I am the first of those who have worshipped God alone, and who have thus charged you with uttering a falsehood in this your assertion. (L.) عَبْدَةٌ: see عَبْدٌ, latter half. عَبَدَةٌ [as a subst. from عَبِدَ (q. v.), Anger. — —] Disdain, or scorn; (S, O, L, K;) disdain occasioned by a saying at which one is ashamed, and from which one abstains through scorn and pride: (L:) or intense disdain or scorn. (A.) — — Strength: so in the saying مَا لِثَوْبِكَ عَبَدَةٌ [There is not any strength to thy garment]. (S, O.) — — Strength and fatness: (S, O, K:) thus in the phrase نَاقَةٌ ذَاتُ عَبَدَةٍ [A she-camel possessing strength and fatness]. (S, O.) And one says [also] نَاقَةٌ عَبَدَةٌ [if this be not a mistake for the phrase here next preceding] meaning A strong she-camel. (L, Msb.) — — And Lastingness, or continuance; syn. بَقَآءٌ; (O, L, K, TA;) in some lexicons نَقَآءٌ; (TA;) and strength. (L.) One says, لَيْسَ لِثَوْبِكَ عَبَدَةٌ meaning There is not to thy garment any lastingness, or continuance, and strength. (Lh, L.) — Also A stone with which perfume is bruised, or pounded. (O, L, K.) عَبْدِىٌّ [a rel. n. from عَبْدٌ]. الدَّرَاهِمُ العَبْدِيَّةُ Certain Dirhems, which were superior to those of late times, and of greater weight. (O, K, TA.) عَبْدِيَّةٌ, as a subst.: see عِبَادَةٌ: — — and عُبُودِيَّةٌ. عِبِدَّةٌ: see عَبْدٌ, last quarter. عِبِدَّى: see عَبْدٌ, latter half, in two places. عِبِدَّى: see عَبْدٌ, latter half. عُبُدَّاءُ: see عَبْدٌ, latter half. عَبْدَلٌ: see عَبْدٌ, near the beginning. عَبْدَلِّىٌّ and عَبْدَلَّاوِىٌّ [both post-classical, the latter, which is the more common, said by Forskål to be an appellation of the Cucumis chate, which is app. from قِثَّاء, denoting several species of cucumber; but it is] a sort of melon, [abounding in Egypt, of little flavour, eaten with sugar,] said to be thus called in relation to 'AbdAllah Ibn-Táhir, a governor of Egypt on the part of El-Ma-moon. ('Abd-El-Lateef: see pp. 52 and 54 of the Ar. text, and pp. 34 and 35, and 125-7, of De Sacy's Transl. and Notes: and see also Forskål's Flora Ægypt. Arab. pp. lxxvi. and 168.) [See also عَجُورٌ.] عَبِيدٌ: see عَبْدٌ, first and last quarters. عُبَيْدٌ [dim. of عَبْدٌ. — — And, used as a proper name,] The son of the desert, or of the waterless desert: thus expl. by El-Kanánee to Fr. (O.) — — And [hence] أُمُّ عُبَيْدٍ The desert, or waterless desert, (Fr, O, K,) that is vacant, or desolate: (K:) or the land that is vacant, or desolate: (El-Kaná- nee, Fr, O:) or the land that the rain has missed. (O, K.) And sometimes it is used as meaning (assumed tropical:) Great calamity: (TA:) it is said in a prov., وَقَعُوا فِى أُمِّ عُبَيْدٍ تَصَايَحُ حَيَّاتُهَا [for تَتَصَايَحُ, lit. They became, or found themselves, in the desert, &c., of which the serpents were hissing, one at another], meaning (assumed tropical:) [they fell] into a great calamity. (Meyd, TA.) عِبَادَةٌ (S, IKtt, A, IAth, L, K) and ↓ عُبُودِيَّةٌ and ↓ عُبُودَةٌ (IKtt, K) and ↓ عَبْدِيَّةٌ (Fr, K) and ↓ مَعْبَدٌ and ↓ مَعْبَدَةٌ (L) [all said by some to be inf. ns., except the fourth,] Religious service, worship, adoration, or devotion; (L;) obedience: (S, IKtt, A, K:) obedience with humility or submissiveness; humble, or submissive, obedience: (IAth, L:) or عِبَادَةٌ signifies the Doing what God approves: and ↓ عُبُودَةٌ, the approving what God does: and the primary signification of ↓ عُبُودِيَّةٌ is humility, and submissiveness: (S, A, O:) عِبَادَةٌ is rendered only to God, or a false god, or the Devil. (TA.) عُبُودَةٌ: see the next preceding paragraph, in two places: — — and

العُبَيْدَةُ .عُبُودِيَّةٌ see The [portion, or appertenance, of the stomach, of a ruminant, called] فَحِث, (O, K, TA,) also called حَفِث [q. v.]. (TA.) عُبُودِيَّةٌ The state, or condition, of a slave; slavery; servitude; (S, O, L, Msb;) as also ↓ عُبُودَةٌ (S, O, L) and ↓ عَبْدِيَّةٌ (O, Msb) and ↓ تَعْبِيدَةٌ. (L.) — — See also عِبَادَةٌ, in two places. عِبَادٌ: see عَبْدٌ, last quarter. عَبَادِيدُ and عَبَابِيدُ, each a pl. having no sing., Parties of people (S, O, K) going in every direction: (S, O:) and horsemen going in every direction. (K.) One says, صَارَ القَوْمُ عَبَادِيدَ and عَبَابِيدَ The people became divided into parties going in every direction. (S, O.) And ذَهَبُوا عَبَادِيدَ and عَبَابِيدَ They went away in parties in every direction. (TA.) — — Also (both words, K, or the latter [only], TA,) Far-extending roads: (K:) or diverse and far-extending roads: said to be used in this sense not with respect to coming, but only with respect to dispersion, and going away. (TA.) — — Also (or the former [only], TA) Hills such as are called إِكَام or آكَام [pls. of أَكَمَةٌ]. (K, TA.) — — And one says, مَرَّ رَاكِبًا عَبَادِيدَهُ, He passed, or went away, riding upon the extremities of his buttocks. (O, K.) عَبَادِيدِىٌّ (S, O) and عَبَابِيدِىٌّ (O, TA) rel. ns. from عَبَادِيدُ (S, O) and عَبَابِيدُ (O, TA) thus formed because the said ns. have no sings., (Sb, S, O, TA,) Of, or relating to, parties of people going in every direction. (S, O.) عَابِدٌ A server, a worshipper, or an adorer, of God: (L:) an obeyer of God with humility, or submissiveness: (L, Msb:) [a devotee:] a unitarian: (L:) by a secondary application, used of him who takes for his god other than the True God, such as an idol, and the sun, &c.: (Msb:) pl. عُبَّادٌ and عَبَدَةٌ (L, Msb) and عُبُدٌ and عُبَّدٌ, all of which are also pls. of عَبْدٌ [q. v.]: (L:) [and quasi-pl. n. ↓ عَبَدٌ (like as خَدَمٌ is of خَادِمٌ), accord. to a reading of a phrase in the Kur v. 65, as expl. by some.] — — And A servant: a meaning said to be tropical. (TA.) — — See also عَبِدٌ, in two places. تَعْبِيدَةٌ: see عُبُودِيَّةٌ. مَعْبَدٌ: see عِبَادَةٌ: — and see also مُتَعَبَّدٌ. مِعْبَدٌ A shovel, or spade, of iron; syn. مِسْحَاةٌ: (K:) pl. مَعَابِدُ. (TA.) مَعْبَدَةٌ, and the pl. مَعَابِدُ: see عَبْدٌ, last quarter: — and for the former see also عِبَادَةٌ. مُعَبَّدٌ, applied to a camel, Rendered submissive, or tractable; broken, or trained; syn. مُذَلَّلٌ: (A, L:) or anointed with tar, (S, O, K,) and rendered submissive, or tractable: (S, O:) or whose whole skin is anointed with tar: (Sh:) or mangy, or scabby, whose fur has fallen off by degrees, and which is set apart from the other camels to be anointed with tar: or rendered submissive by the mange, or scab: or affected with the mange, or scab; or with incurable mange or scab. (L. [And, applied to a camel, it has other meanings, which see in what follows.]) [And hence, app.,] سَفِينَةٌ مُعَبَّدَةٌ A ship, or boat, tarred: (AO, S, O, L, K:) or smeared with fat, or oil. (AO, L.) — — Applied to a road, Beaten; syn. مُذَلَّلٌ; (S, A, O, K;) trodden; (Az, TA;) or travelled by many passengers going to and fro: (TA:) and syn. with مُذَلَّلٌ as applied to other things also. (K.) — — And [hence] A wooden pin, peg, or stake. (Az, O, K, TA. [In the CK, المُوَتَّدُ is erroneously put for الوَتِدُ.]) So in the following verse of Ibn-Mukbil: وَضَمَّنْتُ أَرْسَانَ الجِيَادِ مُعَبَّدًا إِذَا مَا ضَرَبْنَا رَأْسَهُ لَا يُرَنَّحُ [And I made a wooden peg to be a guarantee for the ropes of the coursers: when we beat its head, it did not wabble]. (Az, O, TA.) — — Also Honoured, or treated with honour, (L, K,) and served; applied to a camel. (L.) Thus it has two contr. significations. (K.) — — And A camel left unridden. (O, L.) — — And, applied to a stallion [camel], Excited by lust, or by vehement lust. (O, K.) — — Also, applied to a country, or tract of land, In which is no footprint, or track, nor any sign of the way, nor water: (O, K:) you say بَلَدٌ مُعَبَّدٌ. (O.) مَعْبُودَى and مَعْبُودَآءُ: see عَبْدٌ, last quarter. مُتَعَبَّدٌ [and ↓ مَعْبَدٌ] A place appropriated to religious services or exercises, or acts of devotion. (TA.) عبر 1 عَبَرَهُ, aor. عَبُرَ, (S, Mgh, O, Msb, K,) inf. n. عَبْرٌ and عُبُورٌ, [the latter of which is the more common,] (S, O, Msb, K,) He crossed it, went across it, or passed over it, (Mgh, Msb, K,) from one side thereof to the other; (Msb, K;) namely, a river, (S, Mgh, O, Msb, K, *) and a valley, (K, TA,) &c. (S, Mgh.) — — [Hence,] عَبَرَ بِهِ المَآءَ: see 2. — — عَبَرَ السَّبِيلَ, (Msb, K,) aor. عَبُرَ, inf. n. عُبُورٌ, (TA,) He travelled, or passed along, the way, or road; (Msb, K; *) as though he cut it, or furrowed it. (K, * TK.) — — And hence, (TA,) عَبَرَ, (aor. as above, S,) (tropical:) He died: (S, O, Msb, K:) as though he travelled the road of life: or, as F says in the B, as though he crossed over the bridge of the present world or life. (TA.) A poet says, فَإِنْ نَعْبُرْ فَإِنَّ لَنَا لُمَاتٍ وَإِنْ نَغْبُرْ فَنَحْنُ عَلَى نُذُورِ i. e. (tropical:) So if we die, there are others like to us; and if we remain alive, we are waiting for that which must necessarily come to pass, as though we were bound by vows to meet it. (S, O.) — — And عَبَرَتِ السَّحَائِبُ, aor. as above, inf. n. عُبُورٌ, The clouds travelled, or passed along, quickly. (TA.) — عَبَرَ الرُّؤْيَا: see 2, in two places. — — And [hence, perhaps,] عَبَرْتُ الطَّيْرَ, aor. عَبُرَ and عَبِرَ, (O, K,) inf. n. عَبْرٌ, (TA,) i. q. زَجَرْتُهَا [I augured from the flight, or alighting-places, or cries, &c., of the birds; or I made the birds to fly away in order that I might augur from their flight, &c.]. (O, K.) — — And عَبَرَ الكِتَابَ, aor. عَبُرَ, inf. n. عَبْرٌ, (As, S, A, * O, K, *) He meditated upon, endeavouring to understand it, or he considered, examined, or studied, (As, S, O, K,) or he read mentally, (A,) the book, or writing, not raising his voice in doing so, (As, S, A, O, K,) i. e. in reading it. (K.) And you say, بَعْضَ الكِتَابِ بِبَعْضٍ ↓ اِعْتَبَرَ, meaning عَبَرَهُ [i. e. He considered and compared one part of the book, or writing, with another part, in order to understand it]. (TA.) — — And عَبَرَ المَتَاعَ, and الدَّرَاهِمَ, (K, TA,) aor. عَبُرَ, inf. n. عَبْرٌ, (TA,) He examined what was the weight of the goods, and of the dirhems, and what they were. (K, TA.) And you say, الدَّرَاهِمَ فَوَجَدْتُهَا أَلْفًا ↓ اِعْتَبَرْتُ, meaning عَبَرْتُهَا, i. e. I tried, or examined, the dirhems, and found them to be a thousand. (Msb.) — — See also 8, second sentence. — عَبِرَ, with kesr, aor. عَبَرَ, inf. n. عَبَرٌ; (S;) or عَبَرَ, inf. n. عَبْرٌ; (K;) [but the former seems to be the more correct, as will be seen from what follows;] and ↓ استعبر; (A, O, K;) He shed tears; his eyes, or eye, watered. (S, A, K, TA.) And عَبِرَتْ عَيْنُهُ His eye shed tears, or watered; (S, O;) as also ↓ استعبرت. (S.) — — And عَبِرَ, aor. عَبَرَ, inf. n. عَبَرٌ; (AZ, T, O, * L, TA;) or عَبَرَ, inf. n. عَبْرٌ; (K; [but see above;]) He grieved, or mourned; was sorrowful, sad, or unhappy. (AZ, T, O, L, K, TA.) مَا لَهُ سَهِرَ وَعَبِرَ [What aileth him? May he be sleepless by night, and may he grieve, or mourn:] is a form of imprecation against a man, used by the Arabs. (TA.) And عَبِرَتْ, inf. n. عَبَرٌ, means She became bereft of her child, or children, by death. (A.) [See عُبْرٌ.] 2 عبّرهُ بِالمَآءِ, (Lh, K,) inf. n. تَعْبِيرٌ; (TA;) and بِهِ المَآءَ ↓ عَبَرَ, (Lh, K,) and النَّهْرَ; (TA;) He made him to cross, go across, or pass over, or he conveyed him across, the water, (Lh, K, TA,) and the river. (TA.) — عبّر الرُّؤْيَا, (S, O, Msb, K,) inf. n. as above; (S, O;) and ↓ عَبَرَهَا, (S, A, O, Msb, K,) [which is less common, but more chaste,] aor. عَبُرَ, (S, O,) inf. n. عِبَارَةٌ (S, A, O, Msb, K) and عَبْرٌ; (A, Msb, K;) He interpreted, or explained, the dream, (S, A, O, Msb, K,) and told its final sequel or result: (A, O, K:) or the former verb has an intensive signification: (Msb:) and تَعْبِيرٌ has a more particular [or more restricted] meaning than تَأْوِيلٌ: it is said to be from عَبَرَ الكِتَابَ [q. v.]; or, as some say, it is from عِبْرٌ signifying the " side " of a river, because the interpreter of the dream considers the two sides thereof, and meditates upon every particular of it from its beginning to its end. (TA.) In the phrase of the Kur [xii. 43], إِنْ كُنْتُمْ لِلرُّؤْيَا ↓ تَعْبُرُونَ, the ل is termed لَامُ التَّعْقِيبِ [the ل of succedaneousness], because it is succedaneous to the connection termed إِضَافَة [i. e. the phrase is succedaneous to إِنْ كُنْتُمْ عَابِرِى الرُّؤْيَا If ye be interpreters of the dream]: (O, TA:) or it

is inserted as an explicative: (Zj, TA:) the phrase is similar to إِنْ كُنْتَ لِلْمَالِ جَامِعًا. (S, O.) — — عبّر عَمَّا فِى نَفْسِهِ, (A, K, TA,) inf. n. as above, (TA,) He declared, spoke out clearly or plainly, or explained, what was in his mind. (A, * K, * TA.) And اللِّسَانُ يُعَبِّرُ عَمَّا فِى الضَّمِيرِ The tongue declares, or explains, what is in the mind. (S, * O, * Msb) And عبّر عَنْهُ غَيْرُهُ Another spoke, or spoke out, or explained, for him; (L, K, * TA;) he (the latter) being unable to say what he would. (L, TA.) And عَبَّرْتُ عَنْ فُلَانٍ I spoke for such a one. (S, O, Msb.) [Hence, يُعَبِّرُ عَنْ كَذَا, said of a word or phrase, It expresses the meaning of, signifies, or denotes, such a thing. And يُعَبَّرُ بِهِ عَنْ كَذَا The meaning of such a thing is expressed thereby; or such a thing is signified, or denoted, thereby.] — — عبّر الدَّنَانِيرَ, (A,) or الذَّهَبَ, (K,) inf. n. as above, (A, K,) He weighed the deenárs, (A,) or the gold, (K,) deenár by deenár: (A, K:) or عبّرهُ signifies he weighed it (a thing), or measured it, without extraordinary care: (K, * TA:) and تَعْبِيرُ الدَّرَاهِمِ, the weighing of the dirhems collectively, after making divisions of them. (S, O, TA.) — عبّر بِهِ, (K, TA,) inf. n. as above, (TA,) signifies أَرَاهُ عُبْرَ عَيْنِهِ (K, TA, in the CK عَيْنَيْهِ,) i. e. He showed him what would make his eye to weep: or what would make his eye hot. (TA.) Dhu-r-Rummeh says, عَلَى مُلَقِّيَاتٍ يُعَبِّرْنَ بالغُفْرِ [Upon swiftly-running mares that show the mountain kids, in the swiftness of their pace, what makes their eyes to weep from envy]. (TA.) And you say also, عبّر عَيْنَيْهِ, meaning He made his eyes to weep. (TA.) — — Also He destroyed him: (K, TA:) as though he showed him what would make his eye to weep, or make it hot. (TA.) — — And He caused him to fall into difficulty, or distress. (A.) And It (an affair, or event,) was, or became, difficult, or distressing, to him. (O, K.) 8 اعتبر He became admonished, or reminded; he took warning, or example: in this sense the verb is used in the Kur lix. 2: and you say, اِعْتَبَرَ بِمَا مَضَى He became admonished or reminded, or he took warning or example, by what passed: (Msb:) and السَّعِيدُ مَنِ اعْتَبَرَ بِغَيْرِهِ وَالشَّقِىُّ مَنِ اعْتَبَرَ بِهِ غَيْرُهُ [The fortunate is he who takes warning by others, and the unfortunate is he by whom others take warning]. (Kull p. 60.) And عَبَرٌ [as inf. n. of ↓ عَبِرَ, aor. عَبَرَ,] signifies the same as اِعْتِبَارٌ [as inf. n. of اِعْتَبَرَ in the sense expl. above]: (Fr, O, L, K, TA:) whence the saying of the Arabs, اَللّٰهُمَّ اجْعَلْنَا مِمَّنْ يَعْبَرُ الدُّنْيَا وَلَا يَعْبُرُهَا, (Fr, O, L, TA,) with fet-h to the ب of يعبر in the first case, and with damm to it in the second case, (TA,) meaning O God, make us to be of those who take warning, or example, by the present world, and do not [pass through it or] die quickly, or soon, until they content Thee by obedience: (Fr, O, L, TA:) in the copies of the K, مِمَّنْ يَعْبُرُ الدُّنْيَا وَلَا يَعْمُرُهَا, the former verb with ب [and damm], and the latter with م [and damm]: and in the A is given, as a trad., أُعْبُرُوا الدُّنْيَا وَلَا تَعْمُرُوهَا: but the reading given by Sgh and in the L is pronounced by MF to be the right. (TA.) See also عِبْرَةٌ. [And see 10, last sentence.] — — Also He took, or regarded, what he witnessed, or saw, or beheld, as an indication, or evidence, of what was concealed from him: (O:) he compared what was unapparent with what was apparent [and so judged of the former from analogy]: or he considered the essential properties of things, and their modes of indication, in order that, by the consideration thereof, another thing, of their kind, might become known. (Kull p. 60.) See, again, عِبْرَةٌ. Ibn-Seereen used to say, أَعْتَبِرُ الحَدِيثَ [I judge by comparison with what has been transmitted by tradition from the Prophet]; meaning I interpret a dream according to what has been transmitted by tradition, like as I do according to the Kur-án; as when a crow is interpreted as meaning an unrighteous man, and a rib as meaning a woman, in imitation of forms of speech used by the Prophet. (O, * TA.) — — See also 1, latter half, in two places. — — Also He accounted, or esteemed, or regarded, a thing, in respect of predicamental order. (Msb.) See, again, عِبْرَةٌ. — — [And He esteemed a person, or thing; held him, or it, in high estimation or regard. — — And He took a thing into account, regarded it, or included it in a mental view or an examination. Hence the phrase بِاعْتِبَارِ كَذَا With regard, or respect, or with regard had, to such a thing; in consideration of such a thing, or of the implication thereof; and having regard, or respect, to such a thing; as also اِعْتِبَارًا لِكَذَا and بِكَذَا. And بِاعْتِبَارٍ وَاحِدٍ Considered in one respect; in one and the same light. Hence also the phrase,] يُعْتَبَرُ كَذَا لِصِحَّةِ العَقْدِ Such a thing is made a condition [or is taken into account] for the soundness, or validity, of the contract. (Msb.) — — اعتبر مِنْهُ means He wondered at him, or it. (K, TA. In the CK, منه is omitted.) 10 استعبر [He desired to cross, go across, or pass over, a river or the like. (See الغُمَيْصَآءُ.)] — استعبرهُ الرُّؤْيَا He asked him to interpret, or explain, the dream; (K;) he related to him the dream in order that he might interpret, or explain, it. (S, O.) — — لَقَدْ أَسْرَعْتَ اسْتِعْبَارَكَ الدَّرَاهِمَ is a saying mentioned by As as meaning [Assuredly thou hast hastened] thy drawing forth of the dirhems. (O.) — See also 1, last quarter, in two places. — — [Accord. to Golius, استعبر is also syn. with اعتبر in the first of the senses assigned to the latter above; but for this I do not find any authority.] عَبْرٌ: see عِبْرٌ. — عَبْرُ سَفَرٍ and عَبْرُ أَسْفَارٍ: see what here follows. عُبْرُ أَسْفَارٍ and ↓ عِبْرُ اسفارٍ (S, K) and ↓ اسفار عَبْرُ (K) and عُبْرُ سَفَرٍ and ↓ عِبْرُ سفرٍ and ↓ عَبْرُ سفرٍ (TA) A he-camel, and a she-camel, and camels, like a ship [or ships], i. e. upon which journeys are continually made: (S:) or a she-camel that is strong (K, TA) to journey, (TA,) [as though] cutting. or furrowing, what she passes over, (K, TA,) and upon which journeys are made: (TA:) and likewise a man (K, TA) bold to undertake journeys, vigorous and effective therein, and strong to make them: and in like manner a he-camel, and camels: (TA:) applied to a sing. and to a pl. (K, TA) and to a fem.: (TA:) and in like manner also ↓ عَبَّارٌ, applied to a he-camel, (K,) meaning strong (O, TA) to journey; and so ↓ عِبَارٌ, with kesr, [app. pl. of عَبْرٌ,] applied to camels. (TA.) — — Hence one says, إِنَّ ↓ لِكُلِّ عَمَلٍ فُلَانًا عِبْرٌ Verily such a one is fit, and sufficiently strong, for every work. (A.) — — [Hence likewise] عُبْرٌ signifies Clouds that travel, or pass along, vehemently [or quickly]. (K.) — See also عِبْرٌ. — And عُبْرٌ and ↓ عَبْرٌ (S, O, K. TA, in the CK عُبْرَة and عَبَرَة,) and ↓ عُبُرٌ signify A weeping with grief: (TA:) or heat in the eye, causing it to weep: (S, O:) or heat of the eye. (K.) One says, لِأُمِّهِ العُبْرُ, and ↓ العَبَرُ, (S, A, O, TA,) and ↓ العُبُرُ, meaning May his mother have weeping with grief: (TA:) or heat in the eye, causing it to weep: (S, O:) or may his mother be bereft of her child, or children, by death. (A.) And أَرَاهُ عُبْرَ عَيْنِهِ (K, TA, in the CK عَيْنَيْهِ,) He showed him what would make his eye to weep: or what would make his eye hot. (TA.) And رَأَى فُلَانٌ عُبْرَ عَيْنَيْهِ Such a one saw what made his eyes hot. (S, O.) And إِنَّهُ لَيَنْظُرُ إِلَى عُبْرِ عَيْنَيْهِ Verily he looks at that which he dislikes, or hates, and at which he weeps. (A.) And the phrase وَعُبْرُ جَارَتِهَا occurs in the trad. of UmmZara, meaning And, by reason of her chastity and beauty, a cause of weeping to her fellow-wife. (TA.) — عُبْرٌ also signifies Women bereft of their children by death; syn. ثَكْلَى: (K, TA:) as though pl. of عَابِرٌ. (TA.) عِبْرٌ, (S, O, K, TA, in the CK عِبْرَة,) and ↓ عُبْرٌ, (S, O,) or ↓ عَبْرٌ, (Kr, A, K, TA, accord. to the CK عَبْرَة,) The bank, or side, (S, A, O, K,) of a river, (S, A, O,) and of a valley. (A, K.) En-Nábighah Edh-Dhubyánee says, of the Euphrates, تَرْمِى أَوَاذِيُّهُ العِبْرَيْنِ بِالزَّبَدِ [Its waves casting foam upon the two banks]. (S, O.) And one says, فُلَانٌ فِى ذٰلِكَ العِبْرِ Such a one is upon that side. (TA.) — See also the next preceding paragraph, in three places. عَبَرٌ inf. n. of عَبِرَ [q. v.]. (AZ, T, &c.) — — See also عُبْرٌ, in two places: — — and عَبِرٌ. عَبْرَةٌ; and its fem., with ة; see عَابِرٌ. عُبْرٌ: see عُبْرٌ, in two places. عِبَارَةٌ: see عِبَارَةٌ. — Also A tear: (TA:) or a tear before it overflows: or a [sobbing, or] reiteration [of the sound] of weeping in the bosom: (A, K:) or an

overflowing of tears without the sound of weeping: (TA:) or a flowing, or an oozing, of tears: (S, O:) or grief without weeping: (A, K:) pl. عَبَرَاتٌ (O, K) and ↓ عَبَرٌ, (so in the O, [but this, if correct, is a quasi-pl. n.,]) or عِبَرٌ. (Thus in copies of the K.) Of the first meaning, the following is an ex.: وَإِنَّ شِفَائِى عَبْرَةٌ لَوْ سَفَحْتُهَا [And verily my cure would be a tear if I shed it]: and of the last, the following is an ex.: لَكَ مَا أَبْكِى وَلَا عَبْرَةَ بِى or, as some relate it, ولا عبرة لِى; and the meaning is, For thy sake I weep, but there is grief in me for myself: so says As: (TA:) or in this saying, which is a prov., ما may be redundant, or it may be what is termed مَصْدَرِيَّة; and the meaning is, For thee I weep, or for thee is my weeping, I [myself] having no need of weeping. (Meyd.) عِبْرَةٌ a subst. from الاِعْتِبَارُ; An admonition, or exhortation: (Bd in iii. 11): an admonition, or exhortation, by which one takes warning or example: (Jel in xxiii. 21:) a thing by the state, or condition, of which one is admonished, or reminded, and guided, or directed: (Bd in xxiii. 21:) i. q. ↓ إِعْتِبَارٌ [lit. a being admonished, or reminded, &c.; but meaning a cause of being admonished, &c.; i. e. a warning, or an example]: (Jel in xvi. 68:) or إِعْتِبَارٌ بِمَا مَضَى i. e. اِتِّعَاظٌ and تَذَكُّرٌ [meaning, in like manner, a cause of being admonished, or reminded, by what has passed]: (Msb:) an indication, or evidence, (Bd and Jel in xxiv. 44, and Bd in xvi. 68,) whereby one passes from ignorance to knowledge: (Bd in xvi. 68:) a state [of things or circumstances] whereby, from the knowledge of what is seen, one arrives at the knowledge of what is not seen; as also ↓ إِعْتِبَارٌ: (B, TA:) and a wonderful thing [app. such as serves as a warning or an example]: (A, K:) pl. عِبَرٌ. (Msb, TA.) — — And The account, or estimation, or regard, in which a thing is held in respect of predicamental order; as also ↓ إِعْتِبَارٌ. (Msb.) [Hence the common phrase لَا عِبْرَةَ بِهِ, meaning No regard is due to it.] — See also عِبَارَةٌ. عُبْرِىٌّ, applied to the [species of lote-tree called] سِدْر, means That grows on the banks of rivers, and becomes large: (S, O:) an anomalous rel. n. from عِبْرٌ: (TA:) [or a regular rel. n. from عُبْرٌ as syn. with عِبْرٌ:] or, accord. to 'Omárah, such as is large in the leaves, having few thorns, and taller than the ضَال: or, as Aboo-Ziyád says, that has no thorns except such as hurt [not (see سِدْرٌ)]; the thorns [that hurt] being of the سِدْر called ضَال: he does not say, as others do, that it is that which grows upon the water: some assert that it is also called عُمْرِىٌّ, the ب being changed into م: (O:) or, as some say, such as has no trunk; and such is only of those that are near to the عِبْر [or bank of a river]: Yaakoob says that the terms عُبْرِىّ and عُمْرِىّ are applied to the سِدْر that imbibes water; and that such as does not this is that of the desert, and is the ضال: AZ says that the سدر, and such as is large of the عَوْسَج, are called عُبْرِىٌّ; and عُمْرِىٌّ is applied to the سدر that is old. (TA.) [See also عُمْرِىٌّ.] عِبْرِىٌّ [Hebrew: and a Hebrew]. العِبْرِيُّونَ is an appellation of The Jews [i. e. the Hebrews]. (O.) — — And العِبْرِىُّ and ↓ العِبْرَانِىُّ, (S, A, K,) or العِبْرِيَّةُ (O) and ↓ العِبْرَانِيَّةُ, (O, TA,) [The Hebrew language;] the language of the Jews. (S, A, O, K, TA.) عَبْرَانُ; and its fem. عَبْرَى: see عَابِرٌ, in six places. العِبْرَانِىُّ and العِبْرَانِيَّةُ: see عِبْرِىٌّ. عِبَارٌ: see عُبْرُ أَسْفَارٍ. الشِّعْرَى العَبُورَ [The star Sirius;] a certain bright star; (TA;) one of the شِعْرَيَانِ, which [in the order of rising] is after, or behind, [in the TA, erroneously, "with,"] الجَوْزَآء [here meaning Gemini]: (S, O:) called العبور because of its having crossed the Milky Way. (S, O, TA.) [See also الشِّعْرَى in art. شعر. — — Hence the saying, عَصَفَتْ دَبُورُهُ وَسَقَطَتْ عَبُورُهُ, expl. in art. دبر.] عَبِيرٌ A certain mixture (As, S, O, Msb, K) of perfumes, (Msb, K,) compounded with saffron: (As, S, O:) or, (K,) with the Arabs (S, O, TA) of the Time of Ignorance, (TA,) accord. to AO, it means saffron (S, O, K, TA) alone: but in a trad., mention is made of smearing with عبير or with saffron; and this shows عبير to be different from saffron: (S, O, TA:) IAth says that it is a sort of perfume, having colour, compounded of certain mixtures. (TA.) [See a verse cited voce ذَبِيحٌ; and another cited voce رَقْرَقَ.] عَبَارَةٌ: see the next paragraph, in two places. عِبَارَةٌ Speech that passes from the tongue of the speaker to the ear of the hearer. (TA.) — — [And hence, A passage in a book or writing.] — — [Hence also,] A word, an expression, or a phrase. (Kull p. 60.) — — And [An explanation, or interpretation;] a subst. from عَبَّرَ عَنْهُ; as also ↓ عَبَارَةٌ, (L, K, TA, [the former only in the CK,]) and ↓ عَبْرَةٌ or ↓ عِبْرَةٌ, accord. to different copies of the K. (TA.) You say, هُوَ حَسَنُ العِبَارَةِ, and, accord. to the M, ↓ العَبَارَةِ also, i. e. He has a good faculty of explaining, or of diction, or of speaking perspicuously. (Msb.) [And هٰذَا عِبَارَةٌ عَنْ كَذَا This is a word, or an expression, or a phrase, for, or denoting, such a thing; lit., an explanation of such a thing.] — Also A thing that is made a condition: or a thing that is made account of, or esteemed, or regarded as being of importance. (Msb.) عَبَّارٌ: see عُبْرُ أَسْفَارٍ. — Also An interpreter, or explainer, of dreams. (TA.) عَابِرُ سَبِيلٍ A wayfarer; a passenger; a person passing along a way or road; (S, O, TA;) a traveller: (TA:) or one who passes through without abiding: (Mgh:) pl. عَابِرُو سَبِيلٍ and عُبَّارُ سَبِيلٍ. (TA.) And عَابِرُ السَّبِيلِ The wayfarer; the passer along the way or road. (Msb.) إِلَّا عَابِرِى سَبِيلٍ, in the Kur [iv. 46], means Except those who, wanting something in the mosque, and their houses or tents being distant, [merely pass through, or] enter the mosque and go forth quickly: (TA:) or except travellers; for the traveller sometimes wants water [which is found in the mosque]: or, as some say, except passers through the mosque, not meaning to pray. (Msb, TA.) — — Hence عَابِرٌ signifies (tropical:) Dying, or dead. (TA. [See 1.]) — — [And Passing, or having currency. Hence,] لُغَةٌ عَابِرَةٌ An allowable form of word or expression: (S, K, TA:) from عَبَرَ signifying " he passed over " a river. (TA.) — عَابِرٌ also signifies Examining a thing: examining a book, or writing, and considering and comparing one part of it with another, so as to understand it. (TA.) — Also Shedding tears, (S, O, *) applied to a man, and likewise to a woman: and ↓ عَبْرَانُ weeping, applied to a man; and so [its fem.] ↓ عَبْرَى applied to a woman: (S, O:) or ↓ عَبْرَانُ signifies weeping and grieving, applied to a man; as also ↓ عَبِرٌ; (K, * TA;) and عَابِرٌ and ↓ عَبْرَى and ↓ عَبِرَةٌ are applied to a woman in the same sense, (K,) or as meaning grieving: (TA:) pl. [of ↓ عَبْرَانُ and عَبْرَى] عَبَارَى, (K, TA,) like سَكَارَى: (TA:) and عَيْنٌ ↓ عَبْرَى means a weeping eye. (O, K, * TA.) عَنْبَرٌ: see art. عنبر. مَعْبَرٌ A place where a river is crossed; a ferry: (Mgh:) a bank, or side, of a river, prepared for crossing: (O, Msb, K:) pl. مَعَابِرُ. (Mgh.) مِعْبَرٌ A thing upon which, (S, O, Msb,) or by means of which, (K,) one crosses a river; (S, O, Msb, K;) whether it be a boat [i. e. a ferryboat], (S, O, Msb,) which is also called ↓ مِعْبَرَةٌ, (Az, TA,) or a bridge, (S, O, Msb,) or some other thing: (TA:) [pl. مَعَابِرُ.] مِعْبَرَةٌ: see what next precedes. عبس 1 عَبَسَ, (S, L, Msb,) or عَبَسَ وَجْهَهُ, (A, O, K, TA,) or وَجْهُهُ, (Bd in lxxvi. 10,) aor. عَبِسَ, inf. n. عُبُوسٌ [app. properly used only when the verb is intrans.] (S, A, O, Msb, K) and عَبْسٌ [app. only when the verb is trans.]; (A, O, K;) and ↓ عبّس, (L, K, TA,) inf. n. تَعْبِيسٌ; (TA;) He frowned; [looked sternly, austerely, or morosely;] or contracted his face: (Msb:) or he contracted the part between his eyes: (L, TA:) or he grinned, or displayed his teeth, frowning, or contracting his face, or looking sternly, austerely, or morosely; syn. كَلَحَ: (S, A, O, K:) or ↓ عبّس has an intensive signification; (S, O, TA;) عبّس وَجْهَهُ meaning he did so much: (S, O:) or عبّس [alone], he had [or made] a hateful face: but when one displays his teeth, or grins, the epithet كَالِحٌ is

applied to him: (TA:) and [in like manner] ↓ تعبّس signifies تَجَهَّمَ, (S, O, K,) i. e. he showed a sour, a crabbed, or an austere, face; (TK;) and تَقَطَّبَ [which is syn. with عَبَسَ]. (TA.) — — [Hence,] عَبَسَ اليَوْمُ [for عَبَسَ مَنْ شَهِدَ اليَوْمَ He who witnessed the day frowned, or contracted his face, &c., (see يَوْمٌ عَبُوسٌ,)] means (assumed tropical:) the day was, or became, distressful, afflictive, or calamitous. (Msb.) — عَبِسَتْ said of camels: see 4. — — [Hence,] عَبِسَ said of a man, He was, or became, dirty, or filthy. (TA.) — — And said of a garment, It had dirt, or filth, that had dried upon it. (TA.) — — And عَبِسَ الوَسَخُ فِى يَدِهِ (S, K, TA) and عَلَى يَدِهِ (TA) The dirt, or filth, dried upon his hand, or arm. (S, K, TA.) — — And [the inf. n.] عَبَسٌ signifies A slave's voiding his urine in, or on, his bed, when he has a habit of doing so and the effect thereof appears upon his person, (O, TA,) by reason of its muchness, (O,) and upon his bed: (TA:) for doing this he may be returned; (O, TA;) but not if it is little and rare. (O.) 2 عَبَّسَ see the first sentence above, in two places. 4 أَعْبَسَتِ الإِبِلُ The camels had dried urine and dung clinging upon their tails; (S, O, K;) as also ↓ عَبِسَت, inf. n. عَبَسٌ; (A'Obeyd, TA;) whence, (TA,) عَبِسَتْ فِى أَبْوَالِهَا وَأَبْعَارِهَا, [meaning the same,] a phrase occurring in a trad. (O, TA.) 5 تَعَبَّسَ see 1, first sentence. عَبَسٌ [an inf. n.: see 1, latter part; and see also 4. — — Also a subst. signifying] Urine and dung that have clung to the tails of camels, drying thereon, (S, O, K, TA,) and on their thighs; occasioned only by fat: (TA:) and also dung and urine that have clung to the wool of sheep, or to their tails and the inner sides of the roots of their things, becoming dry [thereon]; syn. وَذَحٌ: (TA:) or dung and urine that have dried upon the thighs of camels: (Mgh:) or urine and dung that dry upon the tails of sheep or goats and the like: n. un. with ة. (Msb.) عَبِسٌ [part. n. of عَبِسَ. — — And occurring in the A, art. دعب, in the phrase المُنَافِقُ عَبِسٌ قَطِبٌ, in which both of the epithets are app. altered in form to assimilate them to دَعِبٌ and لَعِبٌ by which they are there preceded]: see عَابِسٌ. عَبُوسٌ: see عَابِسٌ, in two places. — — [Hence,] يَوْمٌ عَبُوسٌ (assumed tropical:) A distressful, an afflictive, or a calamitous, day; (S, Msb, TA;) as also ↓ يَوْمٌ عَابِسٌ: (TA:) or a hateful day, on account of which faces frown, or contract themselves, &c.: (O, K:) or a day in which one frowns, or contracts his face, &c. (TA.) عَبَّاسٌ: see عَابِسٌ, in three places. عَبَّاسِىٌّ: see the next paragraph. عَابِسٌ [and ↓ عَبِسٌ, mentioned above,] A man frowning, or contracting his face: (Msb:) [grimfaced; or looking sternly, austerely, or morosely:] or contracting the part between his eyes; &c.: (TA:) and ↓ عَبَّاسٌ one who does so much [or habitually; stern, austere, or morose, in look or countenance; as also ↓ عَبُوسٌ and ↓ مُعَبِّسٌ]: (Msb:) or ↓ عَبَّاسٌ and ↓ مُعَبِّسٌ signify a man having a hateful face: and ↓ عَبَّاسِىٌّ, hateful to encounter or meet; stern, austere, or morose, in countenance. (TA.) — — [Hence,] العَابِسُ signifies The lion; (O, K;) as also ↓ العَبُوسُ, and ↓ العَبَّاسُ, (IAar, O, K,) and ↓ العَنْبَسُ, (S, and mentioned in the K in art. عنبس, q. v.,) [accord. to some,] of the measure فَنْعَل, (S,) and ↓ العُنَابِسُ: (K in art. عنبس:) or the lion from whom other lions flee. (TA.) — — See also عَبُوسٌ. العَنْبَسُ and العُنَابِسُ: see the next preceding paragraph. مُعَبِّسٌ: see عَابِسٌ, in two places.

عبط

1 عَبَطَ, aor. عَبِطَ, (S, O, Msb, K,) inf. n. عَبْطٌ, (S, O, Msb, TA,) He (a man) took a thing [app. in a sound, or whole, state; for such a restriction seems to be indicated by what follows, and may have been omitted in the TA by inadvertence]: this is the primary signification. (TA: but only the inf. n. of the verb in this sense is there mentioned.) You say also, عَبَطَهُ المَوْتُ, (Msb,) or ↓ اعبطهُ, (K,) and ↓ اعتبطهُ, (Msb, K,) Death took him in a youthful, and sound, or healthy, state; not diseased, nor old and weak. (Msb, * K, * TA.) — — He slaughtered (S, O, Msb) a she-camel, (S, O,) or a sheep or goat, (Msb,) or stabbed, or stuck, (نَحَرَ,) a beast, [i. e. a camel,] (K,) in a sound, or healthy, state, (Msb,) in a state of freedom from disease, (S, O, K,) and from fracture, (TA,) [but see عَبِيطٌ,] and in a fat and youthful condition; (K;) as also ↓ اعتبط. (S, O, K.) And hence ↓ the latter is used to signify (tropical:) He slew a man for no crime; (O;) he slew a man wrongfully, not in retaliation: (ElKhattábee:) and (assumed tropical:) he wounded. (O, TA.) [Hence also,] عَبَطَ, (S,) or عَبَطَ نَفْسَهُ فِى الحَرْبِ, (O, K,) and بِنَفْسِهِ, (TA,) inf. n. عَبْطٌ, (O,) (tropical:) He threw himself, not constrained against his will, into war, or fight. (S, O, K, TA.) [And] عَبَطَتْهُ الدَّاهِيَةُ, (S, O,) or الدَّوَاهِى, (K,) (tropical:) Calamity, or calamities, befell him, (Lth, S, O, K,) without his deserving the same. (Lth, O, K, TA.) — — (tropical:) He made an udder to bleed: (O, K, TA:) or he wounded it, or made it to bleed, by vehement milking, and squeezing; from عَبِيطٌ applied to blood, and signifying " fresh: " or milked it to the uttermost, so that blood came forth after the milk. (L, TA.) And عَبَطَ الفَرَسَ, (K,) or عَبَطَ عَرَقَ الفَرَسِ, (O, L, TA,) (tropical:) He made the horse to run until he sweated. (O, L, K, TA.) — — He slit, or rent a garment, or piece of cloth, (S, O, and so in some copies of the K and in the TA,) or a thing, (so in other copies of the K and in the TA,) when it was whole, or sound; (K, TA;) aor. عَبِطَ, inf. n. عَبْطٌ and مَعْبَطٌ. (O.) — — (assumed tropical:) It (a plant, or herbage,) clave the ground. (TA.) — — (tropical:) He dug the ground in a place where it had not been dug before; (IAar, O, K;) as also ↓ اعتبط; (O, K, TA;) which latter also signifies [simply] (assumed tropical:) he dug the ground. (TA.) — — عَبَطَتِ الرِّيحُ وَجْهَ الأَرْضِ (tropical:) The wind stripped the surface of the ground; (O, K;) as also ↓ اعتبطتهُ. (K, TA.) — — عَبَطَ التُّرَابَ (assumed tropical:) He (an ass, O, TA) raised the dust (O, K, TA) with his hoofs; (O, TA;) as also ↓ اعتبطهُ. (O, * TA.) — — عَبَطَ عِرْضَهُ (tropical:) [He rent his honour, or reputation;] he reviled him; he detracted from his reputation, spoke against him, or impugned his character; as also ↓ اعتبط عرضه: (TA:) عَبَطَ is (tropical:) syn. with غَابَ, (IAar, O, * K, TA,) from الغِيبَةُ, not from الغَيْبُوبَةُ; (IAar, TA;) as also ↓ اعتبط, (K, TA,) i. q. اِغْتَابَ. (TA.) — — And عَبَطَ الكَذِبَ عَلَىَّ He forged what was false against me; as also ↓ اعتبطهُ. (K. [See also the latter below.]) — Also, aor. as above, It (a garment, or piece of cloth, or a thing, accord. to different copies of the K,) became slit, or rent: thus intrans. as well as trans. (K.) 4 أَعْبَطَ see 1, near the beginning. 8 إِعْتَبَطَ see 1, in nine places. — — اعتبط عَلَىَّ الكَذِبَ (assumed tropical:) He forged against me what was purely false, without excuse. (S, O, * TA.) See also 1, last sentence but one. — — [Hence the phrase حُذِفَتِ اعْتِبَاطًا, in the Mughnee, voce إِنْ, expl. in a marginal note in my copy of that work as meaning (assumed tropical:) It (a letter) is elided for no reason in itself.] عَبْطٌ A pure, an unmixed, lie, without excuse. (S, O.) — — (assumed tropical:) I. q. رِيبَةٌ [app. here meaning A thing that induces suspicion, or evil opinion]. (TA.) مَاتَ عَبْطَةً He (a man, S, O) died in a sound, or healthy, state, and being a youth, or young man. (S, O, Msb, K.) — عَبْطَةٌ also signifies (tropical:) Evil speech of another; detraction; defamation. (TA.) عُبْطَةٌ Freedom from anything injurious, except a fracture of a bone, in flesh meat: (Ibn-Buzurj:) or freshness therein, and in blood, and in saffron: (K:) or pureness, or freedom from admixture, and freshness, in blood. (TA.) عَبِيطٌ, (A, O, K,) or عَبِيطَةٌ, (T, S, Msb,) and ↓ مُعْتَبَطَةٌ, (T, Msb, TA,) A beast, [meaning a camel,] (K,) or a she-camel, (S, TA,) or the second and third applied to a sheep or goat, (T, Msb,) stabbed, or stuck, (A, O, K,) or slaughtered, (T, S, Msb,) in a sound, or healthy, state, (A,) in a state of freedom from disease, (S, O, K,) and from fracture, (TA,) and in a fat and youthful condition, (K,) or free from anything injurious except a fracture: (T, Msb:) [contr. of عَارِضٌ and عَارِضَةٌ: (see the latter of these two words:)] pl. عُبُطٌ (K) and عِبَاطٌ: (O, K:) and ↓ مَعْبُوطَةٌ, also, applied to a sheep or goat, signifies slaughtered in a sound, or healthy, state. (TA.)

Also عَبِيطٌ, applied to flesh-meat, signifies the same: (S:) or in a sound, or healthy, state: (Msb:) or free from anything injurious, except a fracture of a bone; (T, Msb;) so says Ibn-Buzurj: (TA:) or fresh; (O, K;) and so applied to blood, (Mgh, K,) and to saffron: (K:) or, applied to blood, pure; free from admixture; (S, O, Msb;) and fresh: (S, O:) also, applied to flesh-meat, fresh, as meaning not cooked: (IAth:) and ↓ مَعْبُوطٌ, applied to the same, not such as a beast or bird of prey has fastened upon, nor affected by disease. (Az, L.) — — عَبِيطٌ also signifies Slit, or rent, (S, O, TA,) when whole, or sound; (TA;) applied to a garment, or piece of cloth; (S, O, TA;) and to leather; &c.; (TA;) and so ↓ مَعْبُوطٌ: pl. of the former, عُبُطٌ. (S, O, TA.) — — And Dust raised by the hoofs of an ass. (TA.) عَابِطٌ (assumed tropical:) A liar. (TA.) عَوْبَطٌ, (O, K, TA,) like جَوْهَرٌ, (O, TA,) [in the CK عَوْبَطَة,] A calamity, or misfortune: (O, K:) pl. عَوَابِطُ. (TA.) — — And The main part, or fathomless deep, of the sea. (K.) Formed by transposition from عَوْطَبٌ. (TA.) مَعْبُوطٌ, and its fem.: see عَبِيطٌ, in three places. مُعْتَبِطَةٌ: see عَبِيطٌ. عبق 1 عَبِقَ بِهِ الطِّيبُ, [aor. عَبَقَ,] inf. n. عَبَقٌ (S, Mgh, O, Msb, K) and عَبَاقِيَةٌ (S, O, K) and عَبَاقَةٌ, (O, K,) The perfume clung to him, or it, (S, Mgh, O, K, TA,) and remained; and so عَسِقَ به; (TA;) and the odour of the perfume clung to him, or it: (Mgh:) or the odour of the perfume was, or became, perceptible in his garment or his person: and it is said to relate only to fragrant odour. (Msb.) — — And in like manner one says of a garment, عَبِقَ بِالجِسْمِ [It clung to the body]. (TA.) And عَبِقَ الشَّىْءُ بِغَيْرِهِ The thing clave, or kept, to another. (Msb.) And عَبِقَ الشَّىْءُ بِقَلْبِى (tropical:) The thing stuck to my heart. (TA.) And عَبِقَ بِالمَكَانِ He remained, stayed, dwelt, or abode, in the place. (O, K.) And عَبِقَ بِهِ (tropical:) He became attached to him, or it. (O, K, TA.) [See also رَصِعَ بِالطِّيبِ.] 2 التَّعْبِيقُ signifies التَّذْكِيَةُ [used in relation to wine, app. as meaning The becoming old; though the latter word, thus used, is probably tropical]. (O, K.) 'Adee Ibn-Zeyd says, describing wine, صَانَهَا التَّاجِرُ اليَهُودِىُّ حَوْلَيْنِ فَأَذْكَى مِنْ نَشْرِهَا التَّعْبِيقُ [which seems to be cited as meaning, The Jewish merchant kept it two years, and the becoming old enhanced its fragrance: but I think that the last word may be more properly rendered the making it to remain long in its jar]. (O.) Q. Q. 3 اِعْبَنْقَى He (a man, S) became cunning, or very cunning: (صَارَ دَاهِيَةً: S, O, K:) or became evil in disposition: (K:) and in like manner signifies اِبْعَنْقَى. (TA.) عَبَقٌ: see what next follows. عَبِقٌ Perfume [clinging to a person or thing, and remaining; and of which the odour clings: (see 1, first sentence:) or] of which the odour is perceptible in the garment or person: (Msb:) it is applied as an epithet to an odour; and ↓ عَبَقٌ also, as the inf. n., meaning ذُو عَبَقٍ. (Ham p. 710.) — — Applied to a man, Such that, when he has perfumed himself with the least perfume, it does not leave him for days: and in like manner with ة applied to a woman. (Lth, O, K.) — — عَبِقَةٌ لَبِقَةٌ, applied to a woman, means Whom every dress and perfume suits. (TA.) — — And the Khuzá'ees, who were the most chaste speakers of Arabic, said رَجُلٌ عَبِقٌ لَبِقٌ as meaning ظَرِيفٌ [i. e. A man excellent, or elegant, in mind, manners, and address or speech; and in person, countenance, or garb: &c.]. (TA.) عَبَقَةٌ Feculence (وَضَرٌ) of clarified butter, [adhering to the interior] in a skin; (IDrd, S, O, K;) also termed عَبَكَةٌ; (IDrd, O, TA;) and عَمَقَةٌ, in which the م is asserted by Lh to be a substitute for ب. (TA.) And one says, مَا فِى النِّحْيِ عَبَقَةٌ, meaning There is not aught [remaining] of clarified butter in the skin; (S, O;) as also عَبَكَةٌ. (S and O in art. عبك.) — — [Hence,] one says also, مَا بَقِيتْ لَهُمْ عَبَقَةٌ مِنْ أَمْوَالِهِمْ, meaning (assumed tropical:) [There remained not to them] any relic [of their possessions]. (TA.) عِبِقَّانٌ رِبِقَّانٌ, [in the CK, erroneously, عَبْقانٌ رَبْقانٌ,] and with ة [affixed to each], applied to a man, Evil in disposition: and with ة applied to a female: so in the K; but this is inconsistent with what here follows: (TA:) accord. to As, عِبِقَّانٌ رِبِقَّانٌ and عِبِقَّانَةٌ رِبِقَّانَةٌ are applied to a man, meaning as above; and to the woman in like manner. (O, TA.) رَجُلٌ عَبَاقَآءُ A man who sticks to another. (O, K.) عَبَاقِيَةٌ, applied to a man, (S, O, K,) Guileful, or crafty; (K;) cunning, or very cunning; (S, O, K;) evil, or mischievous. (O.) — — And A thief, (O, K,) who steals camels, (خَارِبٌ, K,) or who strips people forcibly of their clothes, (حَارِبٌ, O,) who will not refrain from anything: thus expl. by Ish. (O.) — Also A scar caused by a wound in the ball, or most elevated part, of the cheek. (S, O, K.) So in the saying, بِهِ شَيْنٌ عَبَاقِيَةٌ [In him is a blemish, a scar &c.], (S,) or شَيْنٌ وَعَبَاقِيَةٌ [a blemish and a scar &c.]. (O.) — And A certain thorny tree, (O, K, TA,) that hurts (O, TA) him who is caught by its thorns; said by AHn to be of the [kind called] عِضَاه. (TA.) عُقَابٌ عَبَنْقَاةٌ (S, O, K) and عَبَنْقَاءُ (K) and عَقَنْبَاةٌ, (S, O,) like قَعْنَبَاةٌ, (O, K,) An eagle having sharp talons: (S, O:) or, accord. to IDrd, hard and strong [in the talons]. (O.) [See also art. عقب.] عبقر عَبْقَرٌ: see the following paragraph, in two places. عَبْقَرِىٌّ a rel. n. from ↓ عَبْقَرٌ, a place which the Arabs assert to be of the lands of the Jinn, or Genii: (S, O, Msb:) or a certain place, (K,) in the desert, (TA,) abounding with Jinn: (K:) AO says, We have not found any one who knows where this country is, or when it existed. (TA.) Hence it is applied as an epithet to anything wondered at, or admired, for the skilfulness which it exhibits, or the excellence of its manufacture, and its strength: (S, O:) or to any work great in estimation, and fine, and delicate: (Msb:) it is both sing. and pl.; and the fem. is عَبْقَرِيَّةٌ: you say, ثِيَابٌ عَبْقَرِيَّةٌ [Cloths, or garments, of admirable manufacture]: (S, O:) [or such are so called in relation to a certain town; for] ↓ عَبْقَرٌ is also a town (M, K) in El-Yemen, (M,) or, accord. to the Moajam, in El-Jezeereh, in which cloths or garments, and carpets, are variegated, or figured, (TA,) and of which the cloths or garments are of the utmost beauty. (K.) — — And A kind of carpets, (S, O, K,) variously dyed and figured: upon such the Prophet used to prostrate himself when he prayed: (S, O:) as also ↓ عَبَاقِرِىٌّ: (K:) and some read عَبَاقِرِىّ in the Kur lv. 76: (S, O:) as pl. of عَبْقَرِىٌّ: (TA:) but this is a mistake; for a rel. n. has no such pl; (S;) unless it be from a sing. n. of a pl. form, like حَضَاجِرِىٌّ from حَضَاجِرُ, and so be a rel. n. from عَبَاقِرُ: so say the skilful grammarians, Kh and Sb and Ks: Az mentions the reading ↓ عَبَاقَرِىَ, with fet-h to the ق; as though it were a rel. n. from عَبَاقَرٌ: Fr says that عَبْقَرِىٌّ signifies thick [carpets of the kind called] طَنَافِسَ: and also silk brocade; syn. دِيبَاجٌ: Kt, that it signifies what are called زَرَابِىّ: Sa'eed Ibn-Jubeyr, that it signifies excellent زرابىّ: (TA:) the n. un. is عَبْقَرِيَّةٌ. (Fr, TA.) — — Also Good, or excellent; applied to an animal, and to a jewel. (TA.) — — Perfect, or complete; applied to anything. (K.) — — A pure, unmixed, lie; (O, K, * TA;) that has no truth mixed with it. (O, TA.) — — A lord, or chief, (O, K,) of men: (TA:) or (TA, in the K, "and ") one who has none above him: and strong. (K.) You say of a strong man, هٰذَا عَبْقَرِىُّ قَوْمٍ: (S, O:) or this means This is a chief, or lord, of a people: (As, on the authority of 'Amr Ibn-El-'Alà:) and in a trad. it is said that the Prophet related a dream, mentioning 'Omar, and said, فَلَمْ أَرَ عَبْقَرِيًّا يَفْرِى فَرِيَّهُ [And I have not seen a chief of a people do his wonderful deeds]. (S, * O, TA.) — — It is also applied as an epithet denoting superlativeness [of any quality]. (TA.) They even said ظُلْمٌ عَبْقَرِىٌّ [Excessive, or extreme, wrongdoing]. (S, O.) عَبَاقِرِىٌّ and عَبَاقَرِىٌّ: see the preceding paragraph. عبك 1 عَبَكَهُ, (IDrd, O, K,) aor. عَبُكَ, (TA,) inf. n. عَبْكٌ, (IDrd, O,) He mixed it, namely, a thing, (IDrd, O, K,) with a thing; (K;) syn. خَلَطَهُ, (IDrd, O,) or لَبَكَهُ. (K.) — See also 1 in art. عتك. عَبَكَةٌ A morsel of سَوِيق [or meal of

parched barley]; (S, O;) i. q. حَبَكَةٌ; (S, K;) but this last word was not known to Az on any other authority than that of Lth. (TA in art. حبك.) One says, مَا ذُقْتُ عَبَكَةً وَلَا لَبَكَةً, meaning I tasted not a morsel of سَوِيق nor a bit of ثَرِيد [or crumbled bread moistened with broth]. (S, O.) — — And Somewhat of clarified butter; like عَبَقَةٌ: so in the phrase, مَا فِى النِّحْىِ عَبَكَةٌ [There is not aught remaining of clarified butter in the skin]: and hence the saying, مَا أُبَالِيهِ عَبَكَةً [I do not care for him as for a little clarified butter; meaning, at all]. (S, O.) And, (K,) accord. to IAar, (O,) Feculence (وَضَرٌ) [of clarified butter (IDrd and O voce عَبَقَةٌ)] adhering to [the interior of] a skin. (O, K.) — — And A fragment of a thing: (K:) or a piece of جبس [app. جِبْس, which means gypsum, but probably a mistranscription for جُبْن, i. e. cheese]. (TA.) — — And A portion of compacted dung and urine that has clung to the wool, or tail, &c., of a sheep, and dried thereon. (O.) — — And A paltry, despicable, thing. (O, K.) Hence the saying, مَا أَغْنَى عَنِّى عَبَكَةً [It did not stand me in stead of a paltry thing; meaning, in any stead]. (TA.) — Also Impotent in speech or actions; heavy, dull, or stupid. (IB, K, * TA.) — And A knot that remains in a rope when the latter becomes old and worn out. (AA, O.) عبل 1 عَبُلَ, [aor. عَبُلَ,] (S, O, Msb, K,) inf. n. عَبَالَةٌ, (S, O, Msb,) He, or it, was, or became, large, big, bulky, or thick; (S, O, Msb, K;) as also عَبَلَ, aor. عَبَلَ, (K,) inf. n. عُبُولٌ; (TK;) and عَبِلَ, aor. عَبَلَ, (K,) inf. n. عَبَلٌ. (TA.) — عَبَلَهُ, (Az, O, * K,) [aor., app., عَبِلَ, as in other senses of the trans. verb,] inf. n. عَبْلٌ, (Az, TA,) He cut it, or cut it off, (Az, O, * K,) so as to extirpate it: this is the primary signification [of the trans. verb]. (Az, TA.) ↓ عَبَلَتْهُ عَبُولُ, (O, K, [but in the copies of the K erroneously written عَبُولٌ,]) said of a man when he has died, (O,) means, (K,) or is like, (O,) شَعَبَتْهُ شَعُوبُ [Death separated him from his companions; or, accord. to the primary signification of the verb, death cut him off, or extirpated him]; (O;) or اِشْتَعَبَتْهُ شَعُوبٌ. (K. [But correctly as in the O.]) — — عَبَلَ الشَّجَرَةَ, aor. عَبِلَ, (S, O, K,) inf. n. عَبْلٌ, (S, O,) He removed the leaves from the tree; (S, O, K;) as also ↓ عَبَّلَهَا. (CK: but not in my MS. copy of the K, nor in the TA.) — — And عَبَلَهُ, (IAar, O, K,) aor. and inf. n. as above, (TA,) He repelled it; (IAar, O, K;) namely, a thing. (K.) [See also the pass. part. n., below.] — — And He, or it, hindered, prevented, impeded, or withheld, him; (O, K, TA;) and diverted him by occupying him otherwise. (TA.) One says, مَا عَبَلَكَ i. e. What diverted thee by occupying thee otherwise? and hindered thee, &c.? (TA.) — — And عَبَلْتُ الحَبْلَ, inf. n. عَبْلٌ, I twisted the rope. (S, O.) — عَبَلْتُ السَّهْمَ, (Ks, S, O, K,) aor. عَبِلَ, (Ks, O, TA,) inf. n. عَبْلٌ, (TA,) I put, or made, to the arrow a مِعْبَلَة. (Ks, S, O, K.) — — And عَبَلْتُهُ I shot him, or shot at him, with a مِعْبَلَة. (O.) — عَبَلَ بِهِ He went away with, or took away, him, or it. (O, K.) — عبل الشَّجَرُ [app. عَبَلَ, but perhaps a mistranscription for أَعْبَلَ, q. v.,] The trees put forth their leaves: on the authority of Az. (TA.) 2 عَبَّلَ see the preceding paragraph. 4 اعبل He, or it, was, or became, thick and white: (K:) originally used in relation to the fore arms. (TA.) — اعبل الشَّجَرُ The trees put forth their [leaves termed] عَبَل: and the trees dropped their leaves: thus having two contr. significations: (O, K: *) or اعبل الأَرْطَى the [trees called] ارطى became in the state in which their هَدَب [or عَبَل (q. v.)] were thick, in the hot season, and red, and fit to be used for tanning therewith: and, accord. to As, اعبلت الشَّجَرَةُ signifies the tree dropped its leaves: (S:) accord. to En-Nadr, اعبلت الأَرْطَاةُ signifies the ارطاة put forth its leaves: and also, dropped its leaves: (Az, TA:) and ISd mentions, on the authority of AHn, اعبل الشَّجَرُ as meaning the trees put forth their fruit; but he says, "I have not found this to be known. " (TA.) [See also 1, last sentence.] عَبْلٌ Large, big, bulky, or thick; (S, O, Msb, K;) as also ↓ عَبِلٌ: (K:) fem. of the former with ة: and pl. [masc.] عِبَالٌ, (S, O, K, TA,) like ضِخَامٌ [pl. of the syn. ضَخْمٌ]: and the pl. of عَبْلَةٌ is عَبْلَاتٌ, (S, O, TA,) [with the ب quiescent,] because it is an epithet. (TA.) It is applied in this sense to anything. (K.) Thus, in a trad., it is applied to a man. (TA.) And one says رَجُلٌ عَبْلُ الذِّرَاعَيْنِ A man large, &c., in the fore arms. (S, O, Msb. *) And فَرَسٌ عَبْلُ الشَّوَى A horse thick in the legs. (S, O.) And اِمْرَأَةٌ عَبْلَةٌ A woman complete, or perfect, in make or formation. (S, O, Msb.) And ↓ اِمْرَأَةٌ عَبِيلَةٌ A large, big, bulky, (Ibn-'Abbád, O,) or thick, woman. (Ibn-'Abbád, O, K. *) And ↓ عَابِلٌ applied to a boy, or young man, signifies Fat: and [so] ↓ عَبُولٌ applied to a woman: pl. of both عُبُلٌ. (TA.) عَبَلٌ i. q. هَدَبٌ i. e. (S, O) Any leaves that are [as though they were] twisted, (S, O, K,) not expanded, (K,) [generally meaning slender sprigs, like strings, garnished with minute, amplexicaul, appressed, acute leaves, overlying one another like the scales of a fish,] such as those of the طَرْفَآء (S, O, K) and of the أَرْطَى and of the أَثْل and the like of these: (S, O:) and, (K,) as some say, (TA,) the fruit of the ارطى: (K, TA:) and, (K,) as some say, (TA,) the هَدَب thereof, when they have become thick, (K, TA,) in the hot season, and red, (TA,) and fit to be used for tanning therewith: or slender leaves: (K, TA:) or the like of leaves, but not [what are commonly called] leaves: (TA:) or such as are falling thereof; (K, TA;) i. e., of leaves: (TA:) and [in the CK " or "] such as are coming forth (K, TA) thereof: (TA:) thus having two contr. significations. (K, TA.) عَبِلٌ: see عَبْلٌ, first sentence. عَبَالٌ The mountain-rose (وَرْد جَبَلِىّ) [one of the appellations now applied to the eglantine, or sweet brier, more commonly called the نِسْرِين]: (S, Msb, K:) AHn says, and Arab of the desert informed me that the عَبَال is the rose of the mountain (وَرْدُ الجَبَلِ), of which is the white, and the red, and the yellow; (O, TA;) having a goodly hip (دَلِيك [thus correctly written in the O, but afterwards altered to دِلِّيك,]) in size and redness like the full-grown, unripe date, which, when it becomes ripe, is sweet, and delicious, like the fresh ripe date, and is sent from one to another as a present: (O:) [n. un. with ة:] the عَبَالَة, he says, has short, curved thorns, its rose is sweet-scented, and it grows so as to compose thickets, (O, TA,) and is depastured, (O,) and it becomes thick, (K,) and staves (O, K) thick and good, (O,) or thick and strong, (TA,) are cut from it: (O, K, TA:) the staff of Moses is said to have been from it: (K, TA:) or, as AHn says, the people assert that the staff of Moses was an عَبَالَة. (O.) عَبُولٌ: see عَبْلٌ, last sentence. — عَبُولُ [said in the K to be like صَبُور, but it is imperfectly decl., as a fem. proper name,] Death; or the decree of death; syn. المَنِيَّةُ. (K.) See 1, third sentence: and see also عَابِلٌ. عَبَالَة: see اِمْرَأَةٌ عَبَالَّتَهُ. عَبِيلَةٌ: see عَبْلٌ. أَلْقَى عَلَيْهِ عَبَالَّتَهُ, with teshdeed to the ل, (S, O, K,) [of a rare form, like حَمَارَّةٌ, q. v.,] and ↓ عَبَالَتَهُ, without teshdeed, (Lh, K,) He threw upon him his weight. (S, O, K.) عَابِلٌ: see عَبْلٌ, last sentence. — ↓ عَابِلَتِى عَبُولُ is a saying of the Arabs like their saying شَاجِنَتِى شَجُونُ [i. e., app., meaning My separater from my companions is death, or shall be death alone]. (L in art. شجن: see شَجُونُ.) عَبَنْبَلٌ Great, (AA, O, K, TA,) big, or bulky, (TA,) and strong. (K, TA.) أَعْبَلُ A mountain of which the stones are white: (K:) or rough, rugged, or thick, stone, which may be red, and may be white, and may be black, (ISh, O, K, *) and may be a rugged, high mountain: (ISh, O:) expl. in the S as meaning white stones; but correctly, as IB says, white stone: and أَعْبِلَةٌ is an irreg. pl. thereof. (TA.) — — And [the fem.] عَبْلَآءُ signifies A rock: (K, TA: [in the CK, أو should be inserted after الصَّخْرَةُ:]) or a white rock: (Th, S, K, TA:) or a white, hard rock: (TA:) pl. عِبَالٌ, like بِطَاحٌ pl. of بَطْحَآءُ. (S, TA.) And A white [hill, or eminence such as is termed] أَكَمَة. (TA.) And A narrow strip (طَرِيدَةٌ) in the midst of a land, the stones of which are white, resembling the stones from which fire is struck, and sometimes people do strike fire with some of them: they are not what are called مَرْو; [but] resembling بِلَّوْر [i. e. crystal]. (TA.) مِعْبَلٌ An

implement with which trees are cut [down]. (TA.) مِعْبَلَةٌ A broad and long arrow-head: (As, S, O, K:) or an iron [arrow-head] made broad, and having no عَيْر [or central ridge]: (AHn, TA:) pl. مَعَابِلُ. (O, K.) [See also سِرْوَةٌ. — — Also An arrow having a broad head. (Freytag, from the Deewán of the Hudhalees.)] مُعَبِّلٌ One having with him مَعَابِل [pl. of مِعْبَلَةٌ] of arrows. (Ibn-'Abbád, O, K.) مَعْبُولٌ [pass. part. n. of عَبَلَهُ; as such, Cut, &c.: — — and] Repelled: thus in the following verse, cited by IAar: هَا إِنَّ رَمْيِى عَنْهُمُ لَمَعْبُولْ فَلَا صَرِيخَ الْيَوْمَ إِلَّا الْمَصْقُولْ [Now verily my shooting in defence of them is repelled; so there is no aider to-day but the polished sword]: the speaker was shooting at his enemy, and the shooting availed not at all; so he fought with the sword. (O.) عبهل Q. 1 عَبْهَلَ الإِبِلَ (inf. n. عَبْهَلَةٌ, TK) He left the camels to pasture by themselves, (Lth, S, O, K,) and to go to the water when they pleased: (TA:) like أَبْهَلَهَا; (S, O;) the ع being substituted for the ا. (S.) — And عَبْهَلَةٌ and عِبْهَالٌ signify The act of reproving, blaming, or censuring: (K:) inf. ns. of عَبْهَلَهُ he reproved him, &c. (TK.) عَبْهَلٌ: see العَبَاهِلَةُ. إِبِلٌ عَبَاهِلُ (S, * K) and ↓ مُعَبْهَلَةٌ Camels left to pasture by themselves, (S, K,) without a pastor and without a keeper. (TA.) — — See also the next paragraph. العَبَاهِلَةُ, (K,) or عَبَاهِلَةُ اليَمَنِ (S, O) and ↓ عَبَاهِلُ اليَمَنِ, (O,) The kings of El-Yemen who have been established, or confirmed, in their dominion, (S, O, K,) not being displaced therefrom, (S, O,) or and who have not been displaced therefrom: (K:) [and SM adds, referring to العَبَاهِلَةُ,] A'Obeyd says, and in like manner [it denotes] anything left to itself, not prevented, or withheld, from doing what it desires: (TA: [but in this explanation the sing. is evidently put for the pl.:] the sing. of عَبَاهِلَةٌ is most probably ↓ عَبْهَلٌ, like قَشْعَمٌ, of which قَشَاعِمَةٌ is a pl.: in the " Tathkeef el-Lisán " [of IKtt], العَبَاهِلَةُ is expl. as signifying those over whom no one has authority. (TA.) مُعَبْهَلَةٌ: see عَبَاهِلُ. مُتَعَبْهِلٌ i. q. مُمْتَنِعٌ [app. as meaning One who resists, or withstands; or who is incompliant, or unyielding]: (K:) and [so in copies of the K and in the TA, but in the CK " or,"] one who will not be prevented, or withheld, from a thing. (O, K.) عبو 1 عَبَا, aor. يَعْبُو, His face shone: (K, TA:) [or so عَبَا وَجْهُهُ; for] عَبَأَ وَجْهُهُ signifies thus accord. to IAar: (TA in art. عبأ:) app. from عَبٌّ signifying the " light " of the sun; this being originally عَبْوٌ. (TA.) — And عَبْوُ المَتَاعِ is syn. with ↓ تَعْبِيَتُهُ, (K, TA,) mentioned by ISd, and said by IKtt to be of the dial. of El-Yemen, (TA,) signifying The putting of the goods, or utensils, one upon another: [or packing them up in a repository: as also عَبْؤُهُ: see 1, in art. عبأ:] IDrd says, عَبَوْتُ المَتَاعَ is of the dial. of El-Yemen, syn. with ↓ عَبَّيْتُهُ. (TA in art. عبى.) 2 عَبَّوَ see the preceding paragraph, in two places. — — And see also art. عبى. عَبٌّ The light of the sun; (IAar, TA, and O and K in art. عبأ;) as also ↓ عَبْوٌ, which is the original form; (TA;) and so عَبْءٌ, (IAar, and O and K in art. عبأ,) and عَبٌّ; (O and K in art. عب;) and IAar says that ↓ عَبْوَةٌ signifies the same: (TA in art. عبأ:) or the light and beauty thereof: (TA in art. عبى:) pl. عِبًى. (TA.) عَبًا, applied to a man, [like عَبَآءٌ mentioned in art. عبأ,] Heavy, dull, or stupid; or coarse, or rude; and impotent. (ISd, TA.) [But see this word in art. عبى.] عَبْوٌ: see عَبٌّ, above. عِبْوٌ A weight, or load, or burden: or any load, or burden, consisting of a debt, or some other responsibility that one takes upon himself. (TA.) [See also عِبْءٌ (which signifies the same) in art. عبأ.] عَبْوَةٌ: see عَبٌّ, above. عَابِيَةٌ Beautiful; (K, TA;) applied to a woman; from عَبٌّ, expl. above. (TA.) عبى 2 عَبَّيْتُ الجَيْشَ, (S, Msb,) inf. n. تَعْبِيَةٌ (S, K) and تَعْبِئَةٌ and تَعْبِىْءٌ, so said Yoo; but AZ said عَبَّأْتُهُ; (S; [see art. عبأ;]) I prepared, or made ready, (S, K, *) or set in order, disposed, or arranged, (Msb,) the army (S, Msb, K) in their places. (S, K.) — — See also 2 in art. عبو. 6 التَّعَابِى signifies The aiding, or assisting, of one party by one man, and of another party by another man, when they prepare a repast, one of the two parties making bread for this, and the other for another. (K.) 8 الاِعْتِبَآءُ, mentioned here in the TA, as syn. with الاِحْتِشَاءُ, see 8 in art. عبأ. عَبًا and ↓ عَبَايَةٌ, but the former the more chaste, are said to signify, as epithets applied to a man, Coarse, or rude, heavy, dull, or stupid, (K, * TA,) and impotent: but this requires correction; for Lth mentions العَبَا, and ↓ العَبَآءُ as used by a poet, and says that they signify the coarse, or rude, impotent, man; but Az says that he had not heard العَبَآء in this sense on any authority other than that of Lth, and that he held the right reading in the verse cited as an ex. by Lth to be العَيَآء, with ى, meaning, as also العَيَايَآء, "the coarse, or rude, or the heavy, dull, or stupid, and impotent, who has no need of women. " (TA.) عَبَآءٌ: see عَبَايَةٌ, in two places. — And see also عَبًا, above. عباة [app. عَبَاةٌ] The [kind of plant called] سُطَّاح that spreads upon the ground. (TA.) عَبِىٌّ One's share of the جَزُور [or slaughtered camel for portions of which the players at the game called المَيْسِر contend]. (K, TA.) عَبَايَةٌ and عَبَآءَةٌ (S, Mgh, Msb, K, TA) A sort of [the kind of garments called] أَكْسِيَة [pl. of كِسَآء], (S, Mgh, * K, TA,) wide, (Mgh, TA,) and [generally] having in it large black [or brown] stripes: (TA:) pl. [of the latter] عَبَآآتٌ (S, Msb) and ↓ عَبَآءٌ, (Mgh, Msb,) formed by the elision of the ة, (Msb,) [or rather this is a coll. gen. n.,] and the pl. of عَبَايَةٌ is عُبِىٌّ, like عُتِىٌّ: or, accord. to some, ↓ عَبَآءٌ is a sing.; for they say that it signifies a sort of أَكْسِيَة, and that its pl. is أَعْبِيَةٌ. (TA.) See عَبَآءَةٌ in art. عبأ. — See also عَبًا, above. عتب 1 عَتَبَ عَلَيْهِ, (S, Mgh, O, K, *) aor. عَتِبَ (S, Mgh, O, K) and عَتُبَ, (S, O, K,) inf. n. عَتْبٌ (S, Mgh, O, K) and عَتَبَانٌ or عُتْبَانٌ or عِتْبَانٌ (accord. to different copies of the K) and مَعْتَبٌ, (S, O, K,) with which ↓ مَعْتَبَةٌ and ↓ مَعْتِبَةٌ are syn., (K,) but these two are simple substs.; (S, O; [see, however, خَمْصَ;]) and ↓ عَلَيْهِ تعتّب; (S, O, TA;) He was angry with him, (S, Mgh, O, K, TA,) with the anger that proceeds from a friend. (S, * Mgh, * O, * K, * TA.) It is said in a trad., مَا لَهُ تَرِبَتْ ↓ كَانَ يَقُولُ لِأَحَدِنَا عَنِ المَعْتَبَةِ يَمِينُهُ [He used to say of one of us, from a motive of friendly anger, What aileth him? May his right hand (meaning he himself) cleave to the dust: see تَرِبَ]. (TA.) — — And [sometimes] عَتَبَ عَلَيْهِ signifies [simply] He was angry with him. (Mgh, TA. *) A poet says, (S, O, TA,) namely, El-Ghatammash (O, TA) Ed-Dabbee, (TA,) أَخِلَّاىَ لَوْ غَيْرُ الحِمَامِ أَصَابَكُمْ عَتَبْتُ وَلٰكِنْ مَا عَلَى الدَّهْرِ مَعْتَبُ (S, O, TA; but in the O, عَلَى المَوْتِ, and أَخِلَّآءِ as well as أَخِلَّاىَ, as in the Ham p. 406;) meaning [O my friends, had some other event than the decreed case of death befallen you,] I had been angry: [but there is no being angry with fortune:] i. e., had ye fallen in war, we had taken your blood-revenge: but one cannot revenge himself upon fortune. (TA.) — — And عَتَبَ عَلَيْهِ, (Msb, K, * TA, *) aor. عَتِبَ and عَتُبَ, inf. n. عَتْبٌ (Msb, K, TA) and عِتِّيبَى [an intensive form] (K, TA) and عِتْبَانٌ (Az, TA) and مَعْتَبٌ, (Msb,) signifies also He reproved, blamed, or censured, him; (K, TA;) and so ↓ عاتبهُ, (TA,) inf. n. مُعَاتَبَةٌ and عِتَابٌ: (K, TA:) or he reproved, blamed, or censured, him, in anger, or displeasure. (Msb.) A poet says, فَلَيْسَ وُدٌّ ↓ إِذَا ذَهَبَ العِتَابُ وَيَبْقَى الوُدُّ مَا بَقِىَ العِتَابُ [When reproof departs, there is no love: but love lasts as long as reproof lasts]. (S, * O, TA.) عَتْبٌ and عِتْبَانٌ signify Thy reproving a man for evil conduct that he has shown towards thee, and from which thou hast desired him to return to what will please thee, or make thee happy. (Az, TA. [See also the latter word below.]) — مَا عَتَبْتُ بَابَهُ means I did not tread, or have not trodden, upon the threshold (عَتَبَة) of his door; (A, K, TA;) and so ↓ مَا تَعَتَّبْتُهُ. (A, TA.) — — And [hence,] عَتَبَ, aor. عَتُبَ and عَتِبَ, inf. n. عَتَبَانٌ (S, O, K) and عَتْبٌ and تَعْتَابٌ, [this last an intensive form,] (K,) (tropical:) He (a stallion [camel], TA) limped, or halted: (K, TA:) or knocked his knees together, or had a distortion in a hind leg: or was hamstrung: (TA:) and he

(a camel, S, O, or a stallion [camel], TA) walked upon three legs, (S, O, K, TA,) in consequence of his having been hamstrung, (K, TA,) or in consequence of his knees' knocking together, or of his having a distortion in a hind leg; as though he leaped: (TA:) and he (a man) leaped on one foot, or hopped, (S, O, K,) raising the other: (K:) in each of these cases, the beast or man is likened to one walking upon a series of steps, or the like, of stairs, (O, TA,) or of a mountain, or of rugged ground, (TA,) and leaping from one of these to another. (O, TA.) — — And عَتَبَ البَرْقُ, aor. عَتُبَ and عَتِبَ, inf. n. عَتَبَانٌ, (assumed tropical:) The lightning flashed in continued succession. (TA.) — — And عَتَبَ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ, aor. عَتِبَ [and app. عَتُبَ also], (assumed tropical:) He passed [from place to place], and مِنْ قَوْلٍ إِلَى قَوْلٍ [from saying to saying]. (O, TA.) — — And عتب القَوْمُ فِى السَّيْرِ [i. e. عَتَبَ, though Freytag assigns this meaning to عَتَّبَ,] (assumed tropical:) The people, or party, turned aside in journeying, and alighted in a place not in the right, or intended, direction. (Ham p. 18. [See also 4 and 8.]) — See also أُعْتِبَ, said of a bone. 2 تَعْتِيبٌ The making an عَتَبَة [meaning a threshold]. (K, TA.) تَعْتِيبُ البَابِ means The making a threshold (عَتَبَة) to the door. (TA.) — — [And The making an عَتَبَة (meaning a step):] or so تَعْتِيبُ عَتَبَةٍ. [You say, عَتِّبْ لِى عَتَبَةً فِى هٰذَا المَوْضِعِ [Make thou for me a step in this place] when you desire to ascend thereby to a place. (O, TA.) — — And The drawing together the حُجْزَة [of the drawers, or trousers, i. e. the tuck, or doubled upper border, through which passes the waist-band], and folding it, in front: [app. meaning the turning up a portion, drawn together in front, inside the band, to prepare for some active employment:] (IAth, O, K, TA:) you say, عَتَّبَ سَرَاوِيلَهُ فَتَشَمَّرَ [He drew together the tuck of his drawers, or trousers, &c., and prepared himself for active employment]: (O and TA, from a trad.:) and the part so drawn together &c. is called the تُبْنَة. (IAar, O.) — See also أُعْتِبَ, said of a bone. — عتّب is also said of a man as meaning He was, or became, slow, tardy, dilatory, late, or backward: in which sense, its ب is thought by ISd to be a substitute for the م in عَتَّمَ. (TA.) 3 عاتبهُ, inf. n. مُعَاتَبَةٌ and عِتَابٌ, (S, O, Msb,) He reproved him, &c., as expl. above; see 1, in the middle of the paragraph; in two places: (TA:) or عِتَابٌ and مُعَاتَبَةٌ signify two persons' reproving, blaming, or censuring, each other; each of them reminding the other of his evil conduct to him: (Az, TA:) [or the expostulating, or remonstrating, of each with the other:] or, (Kh, T, S, O, Msb, K,) as also ↓ تَعَاتُبٌ, (Az, T, O, * K,) and ↓ تَعَتُّبٌ, (Az, K,) the conversing, or talking, together, as persons confiding in their reciprocal love, and therefore acting presumptuously, one towards another; and reminding one another of their anger, or friendly anger; (Kh, S, O, Msb, K;) or desiring to discuss, in a goodhumoured way, things by which they had been displeased, and which had occasioned them anger, or friendly anger: (Az, K, * TA:) the language meant is that of one friend to another. (TA.) — — And مُعَاتَبَةٌ signifies also The act of disciplining, training, exercising, or making tractable: it is said in a trad., عَاتِبُوا الخَيْلَ فَإِنَّهَا تُعْتِبُ ↓ i. e. Train ye horses for war and for riding, for [they will turn from their evil habits, or] they will become trained, and will accept reproof. (TA.) — — And you say, عاتب الأَدِيمَ, meaning (assumed tropical:) He put the hide again into the tan. (T in art. ادم.) [See an ex. in a prov. cited voce أَدِيمٌ.] 4 اعتبهُ, (K, TA,) inf. n. إِعْتَابٌ, with which ↓ عُتْبَى [q. v.] is syn.; (TA;) and ↓ استعتبهُ; He granted him his good will, or favour; regarded him with good will, or favour; became well pleased, content, or satisfied, with him. (K, TA.) In the following verse of Sá'ideh Ibn-Jueiyeh, شَابَ الغُرَابُ وَلَا فُؤَادُكَ تَارِكٌ ذِكْرَ الغَضُوبِ وَلَا عِتَابُكَ يُعْتَبُ [The raven may become hoary but thy heart will not relinquish the remembrance of Ghadoob, nor will the reproof of thee be met with good will], the last word is expl. by يُسْتَقْبَلُ بِعُتْبَى [meaning as rendered above, or be regarded with favour, or be met by a return to such conduct as will make thy reprover well pleased with thee]. (TA.) — — [Or] He made him to be well pleased, content, or satisfied: (S, A, O:) and the former verb is used in a contr. sense [or ironically] in the following verse of Bishr Ibn-Abee-Kházim, غَضِبَتْ تَمِيمٌ أَنْ يُقَتَّلَ عَامِرٌ يَوْمَ النِّسَارِ فَأُعْتِبُوا بِالصَّيْلَمِ [Temeem were angry because 'Ámir was slaughtered on the day of En-Nisár; so they were made contented by the sword:] i. e., we contented them by slaughter: (S, * O, * TA: [see also the Ham p. 196:]) [but the meaning may be, so they were made to return from their anger by the sword: that أُعْتِبَ sometimes signifies He was made to return appears from an explanation, in the K, of a phrase in the Kur xli. 23: see 10:] and أَعْتَبَنِى and ↓ اِسْتَعْتَبَنِى signify also He returned to making me happy, or doing what was pleasing to me, from doing evil to me: (S, O:) or he left off doing that for which I was angry with him, and returned to that which made me to be well pleased with him: (TA:) or the former signifies he removed, or did away with, [my] complaint and reproof; the ا having a privative effect: (Msb:) and أَعْتَبَهُ مِنْ شَكْوَاهُ means He caused him to be pleased or contented [and so relieved him from his complaint]. (Har p. 337. [See also أَشْكَاهُ.]) — — And [hence, app.,] أَعْتَبَنِى signifies He cancelled a bargain, or contract, with me. (TA.) — اعتب and ↓ استعتب also signify He returned from doing an evil action, a crime, a sin, a fault, or an offence: or the former signifies he returned from doing evil to do that which made him who reproved or blamed him, or who was angry with him, to be well pleased with him. (TA.) It is said in a prov., مَا مُسِيْءٌ مَنْ أَعْتَبَ [He is not an evildoer who returns from his evil conduct]. (TA.) — — And اعتب (K) and ↓ اعتتب (S, K) likewise signify He turned away, or turned back, or reverted, from a thing: (S, O, K:) and the latter is also expl. as meaning he turned back from a thing, or an affair in which he was engaged, to another thing, or affair: (S, O, K:) so accord. to Fr, (S, O, TA,) from the phrase لَكَ العُتْبَى signifying as expl. below (voce عُتْبَى) on his authority. (TA.) See also 3. — أُعْتِبَ said of a bone that has been set is like أُتْعِبَ [meaning It was caused to have a defect in it, so that there remained in it a constant swelling, or so that a lameness resulted: see عَتَبٌ]: and تَعْتَابٌ [of which the verb may be either ↓ عُتِبَ or ↓ عُتِّبَ] has the meaning of its inf. n., إِعْتَابٌ. (TA.) 5 تعتّب عَلَيْهِ: see 1, first sentence. — — Also He accused him of a crime, an offence, or an injurious action, that he had not committed. (TA.) — — And you say, لَا يُتَعَتَّبُ بِشَىْءٍ He is not to be reproved, blamed, or censured, with anything [i. e. with any reproof &c.]. (K, * TA.) And لَا يُتَعَتَّبُ عَلَيْهِ فِى شَىْءٍ [No reproof, blame, or censure, is to be cast upon him in respect of anything]. (ISk, O, TA.) — — See also 3. — تعتّب also signifies He kept to, or was constantly at, the عَتَبَة [or threshold] of the door. (A, TA.) — — And you say, تَعَتَّبْتُ بَابَهُ: see 1, latter half. 6 تَعَاْتَبَ see 3. One says, بَيْنَهُمْ أُعْتُوبَةٌ ↓ يَتَعَاتَبُونَ بِهَا [Between them is speech with which they reprove, blame, or censure, one another]. (S.) And إِذَا تَعَاتَبُوا أَصْلَحَ مَا بَيْنَهُمُ العِتَابُ [When they reprove one another in a friendly manner, the reproof rectifies, or sets right, what is amiss between them]. (S.) 8 إِعْتَتَبَ see 4, latter part: and see also مُعْتَتَبٌ. — — اعتتب فِى طَرِيقِهِ He receded, or retreated, in his way, after proceeding therein for a while; as though in consequence of a difficulty (عَتَب) presenting itself. (TA.) — — And اعتتب الطَّرِيقَ He quitted the even, or easy, part of the way, and took to the rugged part. (S, O, K.) — — And اعتتب مِنَ الجَبَلِ He ascended the mountain. (S, O, K. [In the K is added, "and did not recoil from it: " but this is a portion of the explanation of the verse here following.]) El- Hotei-ah says, إِذَا مَخَارِمُ أَحْنَاءٍ عَرَضْنَ لَهُ لَمْ يَنْبُ عَنْهَا وَخَافَ الجَوْرَ فَاعْتَتَبَا i. e. [When prominences of bends of mountains present themselves to him,] he does not recoil from them, [but fears the turning aside,] and so ascends the mountain. (S, O.) — — And اعتتب

signifies also He pursued a right, or direct, course, syn. قَصَدَ, (S, IAth, O, K, [perhaps thus expl. in relation to the verse cited above,]) فِى الأَمْرِ [in the affair]. (K.) 10 استعتبهُ He asked him, petitioned him, or solicited him, to grant him his good will, or favour; to regard him with good will, or favour; to become well pleased, content, or satisfied, with him; (S, O, K;) or he desired, or sought, of him that he should return to making him happy, or to doing what was pleasing to him, from doing evil to him. (S.) And استعتب, alone, He asked, solicited, sought, or desired, good will, or favour; or to be regarded with good will, or favour. (S, Msb.) وَلَا هُمْ يُسْتَعْتَبُونَ, in the Kur xvi. 86, and xxx. 57, and xlv. 34. means Nor shall they be asked to return to what will please God. (Jel.) And وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ, in the Kur xli. 23, means And if they solicit God's favour, they shall not be regarded with favour: (Jel:) or if they petition their Lord to cancel their compact, [or to restore them to the world, He will not do so; i. e.] He will not restore them to the world; (O, K, TA;) knowing that, if they were restored, they would return to that which they have been forbidden to do: this is the meaning if we read the verb in the active form: otherwise, (O, TA,) reading يُسْتَعْتَبُوا [and مُعْتِبِينَ], as 'Obeyd Ibn-'Omeyr did, (O,) the meaning is, If God cancelled their compact, and restored them to the world, they would not [return from their evil ways, and] act obediently to God: (O, TA:) [for] — — اِسْتَعْتَبْتُهُ also signifies I asked him, or desired him, to cancel a bargain, or compact, with me. (TA.) — See also 4, in three places. عَتْبٌ: see عِتْبَانٌ, in four places. عِتْبٌ One who reproves, blames, or censures, (O, K, TA,) his companion, or his friend, (O, TA,) much, or frequently, (O, K, TA,) in respect of everything, (O, TA,) from a motive of solicitous affection for him, and to give him good advice. (TA.) [See also عَتَّابٌ.] عَتَبٌ: see عَتَبَةٌ, in five places. — — Also The دَسْتَانَات [or frets] (O, TA) that are bound upon the عَمُود [meaning neck] (O) of a lute: (O, TA:) [app. as likened to a series of steps:] or the transverse pieces of wood upon the face of a lute, [i. e., app., upon the face of the neck,] from which the chords are extended to the extremity of the lute: (O, K, TA:) or, accord. to IAar, the thing [app. the small ridge at the angle of the neck] upon which are [or lie] the extremities of the chords, in the fore part, of the lute. (TA.) [See an engraving and a description of a lute in my work on the Modern Egyptians.] — — And The places of ascent of mountains, and of rugged and hard pieces of ground. (TA.) — — And Ruggedness of ground. (O, K.) — — And The space between two mountains. (TA.) — — And The space between the fore finger and middle finger [when they are extended apart]: (Msb in art. شبر, and K:) or the space between the middle finger and third finger: (S, O, K:) or the [space that is measured by] placing the four fingers close together. (Msb ubi suprà.) [See also بُصْمٌ, and رَتَبٌ.] — — Also A bending at the ضَرِيبَة [or part with which one strikes], and a bluntness, of a sword. (TA.) One says, مَا فِى طَاعَةِ فُلَانٍ عَتَبٌ (assumed tropical:) There is not in the obedience of such a one any bending nor a recoiling. (TA.) — — And A defect in a bone, when it has not been well set, after a fracture, and there remains a constant swelling in it, or a lameness. (TA.) — — And An unsoundness (O, K, TA) in an animal's leg, (O, TA,) and (assumed tropical:) in an affair. (TA.) One says, مَا فِى مَوَدَّتِهِ عَتَبٌ (assumed tropical:) There is not in his love, or affection, anything mingling with it that vitiates it, impairs it, or renders it unsound. (TA.) عَتَبَةٌ The أُسْكُفَّة [meaning threshold] of a door, (S, A, Mgh, O, Msb, K,) upon which one treads: (TA:) or the upper of the two [transverse pieces of wood, of a door-way, whereof each is called أُسْكُفَّة; i. e. the lintel]: (K:) [for it is said that] the upper [piece of wood] in a door-way is the عَتَبَة; and the piece of wood that is above this is the حَاجِب; (Az, TA in this art. and in art. حجب;) and the أُسْكُفَّة is the lowest [or threshold]; and the عَارِضَتَانِ are the عِضَادَتَانِ [or two side-posts]: (TA:) the pl. is ↓ عَتَبٌ [improperly termed a pl., for it is a coll. gen. n.,] (S, O, K) and عَتَبَاتٌ. (TA.) [It is mostly used in the former of the two senses expl. above.] — — And [hence,] (tropical:) A wife is thus termed, (O, K,) metonymically, in like manner as she is termed نَعْلٌ, &c. (O.) — — And A step; a single step of a series: (S, O, Msb:) or a single step of a series made of wood: (TA:) pl. ↓ عَتَبٌ [improperly termed a pl., as observed above,] (S, O, Msb) and عَتَبَاتٌ. (S, O.) — — العَتَبَتَانِ (assumed tropical:) [The two thresholds or lintels or steps] termed الخَارِجَةُ [or the outer] and الدَّاخِلَةُ [or the inner] are two wellknown figures of [the science of] الرَّمْل [i. e. geomancy]. (TA.) — — عَتَبَةُ وَادٍ The extreme side of a valley, that is next the mountain: (O, TA:) or, as some say, العتبة [i. e. العَتَبَةُ, supposed by Freytag to be العُتْبَةُ,] signifies the place of bending of the valley. (Ham p. 18.) — — And عَتَبَةٌ signifies also A hardship, or difficulty; and a hateful, or disagreeable, thing, or affair, or case, or event; and so ↓ عَتَبٌ. (K.) One says, حُمِلَ فُلَانٌ عَلَى عَتَبَةٍ Such a one was incited, urged, induced, or made, to do, or to suffer, a disagreeable, or hateful, thing, of a trying, or an afflictive, kind. (S, O.) And مِنَ الشَّرِّ ↓ حُمِلَ عَلَى عَتَبٍ, and عَتَبَةٍ, He was incited, &c., to do, or to suffer, a hardship, or difficulty. (TA.) And مَا فِى هٰذَا الأَمْرِ وَلَا عَتَبٌ ↓ رَتَبٌ There is not in this thing, or affair, or case, any hardship, or difficulty. (S, O.) And عَتَبَاتُ المَوْتِ means The severities [or pains or agonies] of death. (TA, from a trad.) عُتْبَى The being well pleased, content, or satis- fied, [with a person,] or the regarding with good will, or favour: (M, A, K:) or good pleasure, content, satisfaction, good will, or favour: (MA, K, KL:) its primary signification is the returning of one whose good will, or favour, has been solicited, or desired, to the love of his companion: (TA:) it is the subst. from أَعْتَبَنِى as meaning " he returned to making me happy," &c.; (S; see 4;) a subst. from الإِعْتَاب; (Msb;) [i. e.] it is put in the place of اعتاب; and [thus] it signifies [the returning to making one happy, or doing what is pleasing to him, from doing evil to him: or] the returning, from doing evil, to that which makes the person who has reproved, or blamed, or been angry, to be well pleased, content, or satisfied: and [simply] the returning from doing a crime, a misdeed, an offence, or an evil action. (TA.) One says, أَعْطَانِى العُتْبَى He granted me his good will, or favour. (A.) And إِنَّمَا يُعَاتَبُ مَنْ تُرْجَى عِنْدَهُ العُتْبَى Only he should be reproved in whom the [finding a disposition to a] return from his evil conduct may be hoped for. (TA.) And العُتْبَى is [said to be] used when one does not mean thereby الإِعْتَاب, (S, O, TA,) i. e. in the contr. of its primary sense, (TA,) in the prov. لَكَ العُتْبَى بِأَنْ لَا رَضِيتَ i. e. [بِلَا رِضَاكَ, as though meaning Thou shalt have content, or satisfaction, without thy being well pleased; or] I will content thee with the contrary of what thou likest: and in like manner the corresponding verb is [said to be] used in the verse of Bishr Ibn-Abee-Kházim cited above in the explanations of that verb: (S, O, TA:) [but the prov. here mentioned may be well rendered thou shalt return from thine evil way against thy wish; for,] accord. to Fr, العُتْبَى in the phrase لَكَ لعُتْبَى signifies the returning, from what one like, to what he dislikes: (MF:) and it signifies also [as expl. above] the returning from doing a crime, a misdeed, &c. (TA.) عِتْبَانٌ and ↓ عَتْبٌ and ↓ عِتَابٌ [all mentioned before as inf. ns.] are said to be syn. with إِعْتَابٌ: [see 4, and عُتْبَى:] it is asserted that you say, مَا وَجَدْتُ فِى قَوْلِهِ عِتْبَانًا [meaning I did not find in what he said any evidence of a return to be favourable, or to do what would be pleasing to me], when a man has mentioned his having granted you his good will, or favour, and you see

not any proof thereof: and some say, وَلَا ↓ مَا وَجَدْتُ عِنْدَهُ عَتْبًا ↓ عِتَابًا [in the like sense]: but Az says, I have not heard ↓ عَتْبٌ nor عِتْبَانٌ nor ↓ عِتَابٌ in the sense of إِعْتَابٌ; but ↓ عَتْبٌ and عِتْبَانٌ signify thy reproving a man for evil conduct, &c., as stated above; [see 1;] and ↓ عِتَابٌ and مُعَاتَبَةٌ, mutual reproving for such conduct. (TA.) — العِتْبَانُ The male hyena: (Kr, TA:) and أُمُّ عِتْبَانَ and ↓ أُمُّ عَتَّابٍ [the latter of the measure كَتَّان, accord. to the CK and my MS. copy of the K, but in the TA of the measure كتاب, and therefore ↓ عِتَابٍ,] the female hyena: (K:) said to be so called because of her limping: but ISd says, I am not sure of this. (TA.) عِتَابٌ: see the next preceding paragraph, in five places. عَتُوبٌ One upon whom reproof, blame, or censure, does not operate. (O, K.) — And A road, or way. (TA, as from the K [in which I do not find it].) قَرْيَةٌ عَتِيبَةٌ [A town, or village,] in which is little of good, or of good things. (O, K.) عَتَّابٌ One who reproves, blames, or censures, much, or frequently, [in an absolute sense, (see 1,) or] in anger, or displeasure. (Msb.) [See also عِتْبٌ.] — أُمُّ عَتَّابٍ: see عِتْبَانٌ. أُعْتُوبَةٌ [like أُسْبُوبَةٌ &c.] A thing [meaning speech] with which one is reproved, blamed, or censured. (O, K.) See 6. مَعْتَبَةٌ and مَعْتِبَةٌ: see 1, in three places. مَعْتُوبٌ is for مَعْتُوبٌ عَلَيْهِ [i. e. Reproved, blamed, or censured; &c.]: Mtr says, it is said to signify مُفْسِدٌ [corrupting, rendering unsound, vitiating, &c.]; but I am not sure of it. (Har p. 77.) مُعْتَتَبٌ [is used, agreeably with analogy, in the sense of the inf. n. of إِعْتَتَبَ]. El-Kumeyt says, ↓ الشَّوْقُ مِنْ فُؤَادِى وَالش فاعْتَتَبَ شِعْرُ إِلَى مَنْ إِلَيْهِ مُعْتَتَبُ [And desire turned away from my heart, and my poetry unto him unto whom was its turning]. (S, O.) مُسْتَعْتَبٌ is used in the sense of [the inf. n. of اِسْتَعْتَبَ, meaning] اِسْتِرْضَاءٌ: thus in the saying, وَلَا بَعْدَ المَوْتِ مِنْ مُسْتَعْتَبٍ [And after death there is no asking, petitioning, or soliciting, favour of God]: for after death is the abode of retribution, not that of works. (TA from a trad.) عتد 1 عَتُدَ, [aor. عَتُدَ,] (O, L, Msb, K,) inf. n. عَتَادٌ (O, Msb, K) and عَتَادَةٌ, (O, L, K,) It (a thing, L, Msb) was, or became, ready, at hand, or prepared. (O, L, Msb, K.) — — And عَتُدَ, inf. n. عَتَادٌ (L, TA) and عَتَادَةٌ, (TA,) It (a thing) was, or became, great, big, or bulky. (L, TA.) 2 عَتَّدَ see the next paragraph. 4 اعتدهُ, (S, O, Msb, K,) inf. n. إِعْتَادٌ; (S;) and ↓ عتّدهُ, (S, Msb, K,) inf. n. تَعْتِيدٌ; (S, K;) He made it ready, or prepared it, (S, O, Msb, K,) for a [future] day. (S, O.) The former verb occurs in the Kur xii. 31. (S, O, Msb.) Yaakoob says that the [former] ت in أَعْتَدْتُهُ is a substitute for the [former] د in أَعْدَدْتُهُ: and some say that أَعَدَّ is originally أَعْتَدَ; but others deny this. (L.) 5 تعتّد فِى صَنْعَتِهِ He was nice, or scrupulously nice and exact, in his work, art, or craft. (O, K.) عَتَدٌ: see عَتِيدٌ. — — [Hence,] فَرَسٌ عَتَدٌ, as also ↓ عَتِدٌ, A horse made ready, or prepared, for running; (S, O, L, K;) of strong make; quick in leaping, or springing; not incongruous, unsound, faulty, or weak, in make; nor lax, or uncompact: (L:) or strong, and perfect in make: (ISk, S, O, K:) or that performs run after run: (O:) or made ready, or prepared, for riding: and applied alike to a male and to a female. (L.) عَتِدٌ: see the next preceding paragraph. عُتُدَةٌ and عَتَدَةٌ: see what next follows. عَتَادٌ (S, A, O, L, Msb, K) and ↓ عُتُدَةٌ, (L, K,) or ↓ عَتَدَةٌ, (so in the O,) Apparatus; syn. عُدَّةٌ [q. v.]; (S, A, O, L, K;) which is said by some to be formed from عُتُدَةٌ, but others deny this; (L;) implements, or instruments, or the like; (S, O;) or weapons, beasts, and instruments, or equipage, of war: (L, Msb:) pl. أَعْتُدٌ (O, L, Msb, K) and أَعْتِدَةٌ (L, Msb) [both pls. of pauc.] and عُتُدٌ. (L.) One says, أَخَذَ لِلْأَمْرِ عَتَادَهُ He took his apparatus, or implements, or instruments, or the like, [or he prepared, or provided, himself,] for the affair: (S, O:) or he took, for the affair, what he had prepared of weapons, and beasts, and instruments, or equipage, of war. (Msb.) — — And sometimes, (S, O,) عَتَادٌ signifies also A large drinking-cup or bowl: (S, O, K:) i. q. عَسْفٌ and صَحْنٌ: (IAar, L:) or a large drinking-cup or bowl (عُسٌّ) of [wood of the tree called] أَثْل. (AHn, TA.) عَتُودٌ A yearling goat; (Msb, K;) a young goat that pastures, and is strong, and has become a year old: (S, O, L:) or a kid that has begun to pasture: (L:) or that pastures, and has become strong; (Mgh, TA;) as also عَرِيضٌ: or that has become a جَذَع [a year old, in the second year]; and such is called عَرِيضٌ also; both of which appellations are applied to the male and the female; or such is only termed عَرِيضٌ; عتود signifying one that has become a ثَنِىّ [app. meaning in the third year]: (TA:) or that has attained the fit age for procreation: (L:) pl. [of pauc.] أَعْتِدَةٌ and [of mult.] عِدَّانٌ the latter originally عِتْدَانٌ, (S, O, L, Msb, K,) the use of which last form is also allowable. (Msb.) — — Also [A tree of the species called] a سِدْرَة: or a طَلْحَة. (O, L, K.) عَتِيدٌ A thing (S, O, L) ready, at hand, or prepared; (S, A, O, L, K;) as also ↓ عَتَدٌ [q. v.]: pl. [of pauc.] of the latter أَعْتَادٌ and [of mult.] عُتُدٌ: (Msb:) the former occurs in the Kur l. 22, (O, L,) in this sense: or as meaning near: (L:) or as meaning ↓ مُعْتَدٌ, (O,) i. e. made ready, or prepared. (K.) عَتِيدَةٌ A receptacle for perfume (A, Msb) and unguent (A) or unguents: (Msb:) a kind of wooden tray (طَبْلَة), or a small round box (حُقَّة), in which are the perfume of a man, (O, K,) or his unguent, (O,) and the perfume of the bride, (O, K,) prepared (أُعْتِدَتْ) for what she requires of perfume, and substance for fumigation, and a comb, and other things; [formed from عَتِيدٌ;] the ة being affixed to it as being a subst.: (O:) or a طَبْل [or small round basket covered with leather] prepared for the perfume, (Az, Mgh, L,) and utensils, and substance for fumigation, (Az, L,) and comb, (Az, Mgh, L,) and mirror, (Mgh,) and other things, required by a bride: (Az, Mgh, L:) or a thing like a casket, or small chest, in which a woman puts such of her goods, or utensils, as she values. (L.) مُعْتَدٌ: see عَتِيدٌ. عتر 1 عَتَرَ, aor. عَتِرَ, inf. n. عَتْرٌ [and تَعْتَارٌ (mentioned below in this paragraph), a form denoting repetition, or frequency, of the action, or its application to several objects, or it may be an inf. n. of which the verb is ↓ عتّر], He slaughtered [or sacrificed] (S, O, K, TA) an عَتِيرَة, (S, O,) [i. e.] a sheep or goat, or a gazelle or the like. (TA.) Sometimes a man, (S, O,) of the people of the Time of Ignorance, (S,) made a vow that, if he should see what he loved, he would slaughter such and such of his sheep or goats; and when the performance of the vow became obligatory, he would be unwilling to do so, and would slaughter gazelles instead of the sheep or goats: (S, O:) sometimes he would say, “If my camels amount to a hundred, I will slaughter for them an عَتِيرَة; ” but when they amounted to a hundred, he would be niggardly of the sheep or goat, and would hunt a gazelle, and slaughter it. (TA.) One says, هٰذِهِ أَيَّامُ تَرْجِيبٍ and تَعْتَارٍ [These are days of the sacrificing of the عَتِيرَة]. (S, O.) 2 عَتَّرَ see above, first sentence. عِتْرٌ Origin, or original state or condition; (S, O, K;) and natural disposition; like عِكْرٌ. (O.) One says, هُوَ كَرِيمُ العِتْرِ He is of generous origin. (TK.) And it is said in a prov., عَادَتْ إِلَى عِتْرِهَا لَمِيسُ Lemees [a proper name of a woman] returned to her original state or condition (S, O) and natural disposition: (O:) applied to him who has returned to a natural disposition which he had relinquished. (S, O.) [See also عِكْرٌ.] — Also A certain plant, (S, O, K,) used medicinally, like the مَرْزَنْجُوش [or marjoram]; (S;) growing like this latter plant, in a straggling manner; and when it has grown tall, and its stem is cut, there comes forth from it what resembles milk: (TA:) accord. to Aboo-Ziyád, it is a plant of those termed أَحْرَار [pl. of حُرٌّ], having a small round fruit (جُرَىّ [dim. of جِرْوٌ]), which is sweet, or pleasant in taste, eaten by men; and it grows like as does the poppy, but is smaller: (AHn, O:) or certain small trees [or plants], (S, K, TA,) having round fruits (جِرَآء [pl. of جِرْوٌ]), like those of the poppy: (TA as on the authority of AHn:) AHn says, (O,) some assert it to mean the مَرْزَنْجُوش; (O, TA;) but, he adds, this I have not found to be known: (O:) and some say that it is the عَرْفَج: (TA:) the n. un. is عِتْرَةٌ: (S, O:) AHn says, a desert-Arab of

Rabee'ah told me that this is a small tree [or plant], that rises to the height of a cubit, having many branches, and green, round leaves, like the تَنُّوم, and round fruits (جِرَآء), which are in pairs, near together, hanging down towards the ground, and sweet, or pleasant in taste, their taste being like that of small cucumbers: it seldom, or never, grows singly, but is found in pairs, or in fours, in one place: and some assert that it abounds with milk: (O:) it is also said to be a tree [or plant] that grows by the burrow of the [lizard called] ضَبّ, which mumbles it so that it does not increase; whence the saying هُوَ أَذَلُّ مِنْ عِتْرَةِ الضَّبِّ [He is more vile than the عترة of the ضبّ]: and it is also said, in the K, to signify the مَرْزَنْجُوش, mentioned above as being said to be a signification of عِتْرٌ: (TA:) also, the caper. (K, * TA.) It is said in a trad. that there is no harm in a man's treating himself medically with senna and عِتْر while in a state of إِحْرَام: (S, O:) which, some say, means that there is no harm in taking these from the sacred territory for such treatment. (O.) — Also An idol, (O, K,) such as had victims (عَتَائِر) sacrificed to it. (O.) — — See also عَتِيرَةٌ. عِتْرَةٌ The stem, or stock, of a tree: on the authority of Aboo-Sa'eed and IAar: (TA:) and the branches of a tree. (A, TA.) — — [And hence,] (assumed tropical:) The people, or tribe, of a man, consisting of his nearer relations, (A'Obeyd, ISk, S, A, O, Msb, K,) both the dead and the living: (S, K:) or his relations: (Msb:) or his relations consisting of his offspring and his paternal uncle's sons: (A:) or his relations consisting of his offspring and of others: (TA:) or the more distinguished of one's relations: (IAth, TA:) or the people of a man's house, the more near and more distant: (O, TA:) and a man's offspring, or progeny; (IAar, Th, Az, S, O, Msb, K;) which is said to be the only meaning of the word known to the Arabs; (Msb;) or imagined by the vulgar to be its meaning peculiarly. (TA.) عِتْرَةُ النَّبِىِّ means [The nearer portion of the tribe of the Prophet, consisting of] the sons of 'Abd-El-Muttalib: (Aboo-Sa'eed, O:) or 'Abd-El-Muttalib and his sons: (TA:) or the offspring of Fátimeh: (IAar, TA:) or the nearer members of the house of the Prophet, consisting of his own offspring and of 'Alee and his offspring: or the nearer and the more distant in relationship of the house of the Prophet: or, as is commonly held, the people of the house of the Prophet; who are those from whom it is forbidden to exact the poor-rate, and those to whom is assigned the fifth of the fifth mentioned in the Soorat el-Anfál [the eighth chapter of the Kur-án, verse 42]. (TA.) — Also n. un. of عِتْرٌ [q. v.]. (S, O.) عَتِيرَةٌ A sheep, or goat, which they used to slaughter, (S, O, Msb, K,) in [the month of] Rejeb, (S, O, Msb,) to their gods, (S, O, K,) or to their idols; (Msb;) i. q. رَجَبِيَّةٌ, (A'Obeyd, TA,) i. e. a victim which was sacrificed in Rejeb, as a propitiation, in the Time of Ignorance, (A'Obeyd, Mgh, TA,) and also by the Muslims in the beginning of El-Islám; (Mgh;) but the custom was afterwards abolished; (A'Obeyd, Mgh, O;) as also ↓ عِتْرٌ; (S, O, K;) which likewise signifies any slaughtered animal; (K;) and so does ↓ عَاتِرَةٌ; this being like رَاضِيَةٌ, in the phrase عِيشَةٌ رَاضِيَةٌ, for مَرْضِيَّةٌ; (Lth, TA;) or it may be a possessive epithet [meaning ذَاتُ عَتْرٍ]: (TA:) the pl. of عَتِيرَةٌ is عَتَائِرُ. (Msb.) عَاتِرَةٌ: see the next preceding paragraph. 1 عتق عَتَقَتِ الفَرَسُ, aor. عَتِقَ, inf. n., عِتْقٌ; (S, O;) or عَتَقَ الفَرَسُ, aor. عَتِقَ; and عَتُقَ; The mare, (S, O,) or horse, (K,) preceded, and became safe, or secure: (S, O, K:) [or,] accord. to IDrd, عَتُقَ الفَرَسُ, with damm, signifies the horse became such as is termed عَتِيق [q. v.]. (O.) The meaning of The state, or act, of preceding, or having precedence, [assigned to the inf. n. عِتْقٌ,] is said to be the turning-point of the art.: and hence, عَتَقَ الخَيْلَ, said of a horse, means He preceded the other horses, and became safe, or secure, from them. (Mgh.) And عَتَقْتُ الشَّىْءَ, aor. عَتِقَ, I preceded the thing. (Msb.) — — عَتَقَ العَبْدُ, (S, Mgh, O, Msb, K,) aor. عَتِقَ, (S, O, Msb, K,) inf. n. عِتْقٌ (S, Mgh, O, K) and عَتْقٌ, (K,) or the former is a simple subst. and the latter is an inf. n., (Msb, K,) as also عَتَاقٌ (S, Mgh, O, Msb, K) and عَتَاقَةٌ, (S, O, Msb, K,) The slave became free; (S, O;) the slave passed forth from the state of slavery. (Mgh, K.) And sometimes عِتْقٌ is used in the place of إِعْتَاقٌ; (Mgh;) and so is عَتَاقٌ, in the saying حَلَفَ بِالعَتَاقِ [He swore by emancipation]: (TA:) but see 4. [Hence,] one says, فُلَانٌ مَوْلَى عَتَاقَةٍ [Such a one is a freed slave]. (S, O, K. [See also عَتِيقٌ.]) — — عَتَقَتْ مِنَ الصِّبَا is said of a girl when she has attained to the marriageable state [meaning She has passed forth from the state of childhood]. (O, TA.) And عَتَقَتْ, aor. عَتِقَ, She (a girl) attained to the commencement of the state of puberty: and as some say, had not married: (K, * TA:) [or] she (a woman) passed forth from the state, or condition, of serving her father and mother, and from being possessed by a husband. (Msb.) — — عَتَقَ بَعْدَ اسْتِعْلَاجٍ, aor. عَتِقَ, He (a man, S, O) became thin, or fine, or delicate, in his external skin, after having been coarse and rough; (S, O, K;) as also عَتُقَ. (K.) — — عَتَقَ, said of anything, It attained its utmost point, reach, or degree. (TA.) — — عَتَقَتِ البَكْرَةُ The young she-camel became free from القُرْحَة [or purulent pustules in the mouth] and العُرَّة [i. e. mange, or scab]: until this is the case, she is not reckoned a بَكْرَة: so said an Arab of the desert. (TA.) — — عَتَقَ, (Msb,) or عَتَقَ المَالُ, (S, O, K,) aor. عَتِقَ, (K,) inf. n. عِتْقٌ; (Fr, S, O;) and عَتُقَ; (K;) It, (Msb,) or the property, or cattle, (Fr, S, O, K,) became in a good, right, or proper, state. (Fr, S, O, Msb, K.) — — See also 4. — — عَتُقَ الشَّىْءُ, (S, Mgh, O, K,) inf. n. عَتَاقَةٌ; (S, Mgh, O;) and عَتَقَ, aor. عَتُقَ (S, O, K) and عَتِقَ; (K;) The thing became old. (S, Mgh, O, K.) Both of these verbs, in this sense, are said of clarified butter. (TA.) And you say, عَتُقَتِ الخَمْرُ; (S, Msb, K;) and عَتَقَت, (Msb, K,) aor. عَتِقَ, inf. n. عَتْقٌ and عِتْقٌ; (Msb;) The wine became old (Msb, K) and good. (K.) — — عَتَقَتْ عَلَيْهِ يَمِينٌ, (S, O, K,) aor. عَتِقَ; (S, K; in one of my copies of the S عَتُقَ;) and عَتُقَتْ; (S, O, K;) The oath was binding on him: (K:) or was old, and binding on him; as though he kept it [long], not violating it. (S, O.) — عَتَقَهُ بِفِيهِ, inf. n. عَتْقٌ, He bit it: (K:) or عَتَّقَ ↓ بِفِيهِ he bit with his front teeth: and [simply] he bit: (So in the O:) [both are app. correct; for it is said that] تَعْتِيقٌ signifies the act of biting. (L, K.) 2 عَتَّقَ see 4. — — عَتَّقْتُ الشَّىْءَ, (S, O,) inf. n. تَعْتِيقٌ, (S, K,) I made the thing old. (S, O, K. *) عُتِّقَتْ زَمَانًا is said of wine (الخَمْرُ) [as meaning It was kept long, so that it became old]. (S, O.) — — See also 1, last sentence. 4 اعتق فَرَسَهُ He made his mare to hasten, or be quick, [and to precede, (see 1, first sentence,)] and become safe, or secure. (S, O, K.) — — اعتق العَبْدَ He emancipated the slave; freed him from slavery: (S, Mgh, O, Msb, * K:) ↓ عَتَقَهُ in this sense is not known, (TA,) and should not be said, therefore it is said in the Bári' that one should not say عُتِقَ العَبْدُ, nor should one say أَعْتَقَ العَبْدُ with the verb in the active form [and making العبد the agent]. (Msb.) — — اعتق المَالَ He put the cattle, or property, into a good, right, or proper, state; (Fr, S, O, K;) as also ↓ عَتَّقَهُ, inf. n. تَعْتِيقٌ; (O;) and ↓ عَتَقَهُ, (Msb, * K, TA,) aor. عَتِقَ, inf. n. عَتْقٌ. (TA.) — — اعتق قَلِيبَهُ He dug his well, and cased it [with stones or bricks], (AA, O, K,) and made it good. (AA, O.) — — اعتق مَوْضِعَهُ He took for himself his place (حَازَهُ), so that it became his property. (O, K.) — — اعتق دِيوَانَهُ [is expl. by the words] إِذَا اسْتَقَامَ لَهُ وَأَخَذَ مِنْهُ شَيْئًا [app. as meaning He took something from his register, or his account or reckoning, when it had become in a right, or correct, state for him]. (O, TA.) — — اعتق يَمِينَهُ He made his oath to be inexpiable. (L, TA.) عُتْقٌ: see the next paragraph. عِتْقٌ [mentioned above as an inf. n. and also as a simple subst. (see 1)] i. q. نَجَابَةٌ [app. as a quality of a horse and the like, meaning Generousness, excellence, or swiftness: see 1, first and second sentences]. (K.)

— — And i. q. كَرَمٌ [Generousness, generosity, or nobility]; (S, Mgh, O, K;) as in the saying, مَا أَبْيَنَ العِتْقَ فِى وَجْهِ فُلَانٍ [How manifest is generousness, &c., in the face of such a one!]. (S, O.) — — And i. q. شَرَفٌ [Highness, or eminence, of rank or condition]. (K.) — — Also Beauty, or comeliness. (S, O, K.) — — And The state, or condition, of freedom; contr. of slavery. (S, O, K.) — — [And Oldness: in which sense,] accord. to some, عِتْقٌ and ↓ عُتْقٌ relate to inanimate things, as wine and dates; and قِدَمٌ relates to inanimate things and also to animals. (L, K.) — Also, and ↓ عُتُقٌ, A species of trees from which Arabian bows are made: (AHn, K: *) the name being meant to imply the excellence of the bow [made therefrom]. (AHn.) عُتُقٌ: see what next precedes. عُتَاقٌ: see the next paragraph, last quarter. عَتِيقٌ A horse that precedes, outstrips, or outgoes; as also ↓ عَاتِقٌ; or this signifies a horse that precedes, and becomes safe, or secure; (TA; [see 1, first and second sentences;]) or that precedes, outstrips, or outgoes, the [other] horses: (Msb:) and the former, a generous, or an excellent, horse: (Msb, TA:) or a horse swift and excellent; or that excites admiration by his generousness or excellence; syn. رَائِعٌ: (S, Mgh, O, TA:) pl. عِتَاقٌ: (S, O, Msb:) عَتِيقَةٌ applied to a young she-camel means generous, excellent, or swift: (TA:) and عِتَاقٌ has this meaning applied to camels, (TA,) or to such as are termed أَرْحَبِيَّات, (S, O, TA,) and to horses; (K, TA;) or the عِتَاق of horses are the generous, or excellent, thereof; and so of birds; (Mgh;) [the noble thereof, in a sense wider that that in which this epithet is applied in English falconry;] or of birds, such as prey; (S, O, K, TA;) عَتِيقٌ being applied to one of them: (TA:) عِتَاقُ الطَّيْرِ is also applied [particularly] to eagles: (IAar, TA voce عُقَابٌ:) and عَتِيقُ الطَّيْرِ, to the hawk, or falcon: (O, TA:) and عَتِيقٌ signifies anything generous, or excellent; (S;) and anything choice, or best; (S, O, K;) thus applied to a hawk, and dates, and water, and fat: (S:) or العَتِيقُ means dates [themselves], (AHn, O, K,) as in a verse of 'Antarah (or of Khuzaz-Ibn-Lowdhán, S, TA) cited voce كَذَبَ, (O,) as a proper name thereof; (K;) or, as some say, the dates termed شِهْرِيز; and its pl. is عُتُقٌ: (TA:) and water [itself]: (K:) and fat [itself]: and accord. to IAar, anything that has attained the utmost degree in goodness or badness or beauty or ugliness is termed عَتِيقٌ; pl. عُتُقٌ. (TA.) — — Also Beautiful, or comely: so in the saying, فُلَانٌ عَتِيقُ الوَجْهِ [Such a one is beautiful, or comely, in respect of the face]. (O, TA.) And اِمْرَأَةٌ عَتِيقَةٌ means A woman beautiful, or comely; generous, or noble. (TA.) — — And (applied to a man, S, O) Thin, or fine, or delicate, in his external skin, after having been coarse and rough. (S, O, K.) — — And, applied to a slave, signifying Freed from slavery, or emancipated; (S, Mgh, O, Msb, * K;) as also ↓ عَاتِقٌ, and ↓ مُعْتَقٌ; (S, O, Msb, K;) and some of the relaters of traditions say ↓ مَعْتُوقٌ, (TA,) but this is not allowable: (Msb, TA:) عَتِيقَةٌ is applied to a female, (S, O, Msb, K,) and عَتِيقٌ also: Msb:) the pl. of عَتِيقٌ is عُتَقَآءُ, (S, Mgh, O, Msb, K,) and عِتَاقٌ also sometimes occurs, like كِرَامٌ as a pl. of كَرِيمٌ; (Msb;) and the pl. of عَتِيقَةٌ is عَتَائِقُ. (S, O, Msb.) العَتِيقُ is an appellation applied to Es-Siddeek, (S, K,) i. e. (S) to Aboo-Bekr, (S, O, K,) as a surname, (K,) because he was said by the Prophet to be freed (عَتِيق) from the fire [of Hell]: or because of his beauty, or comeliness: (S, O, K:) or he was so named by his mother. (O, K.) — — And Old; (S, Mgh, O, L, Msb, K;) as also ↓ عَاتِقٌ: (S, O:) the former is applied in this sense to anything, even to a man: (S, L:) and the pl. is عِتَاقٌ, which occurs in a trad. applied to the earlier verses of the Kur-án that were revealed at Mekkeh, (L, TA,) and عُتْقٌ, (S, K, *) or عُتُقٌ, with two dammehs, (Mgh, Msb,) like بُرُدٌ pl. of بَرِيدٌ, (Msb,) applied to دَرَاهِم, (Mgh, Msb,) عُتْقٌ being [probably] a contraction of عُتُقٌ (like as بُرْدٌ is of بُرُدٌ) and in like manner applied to دَنَانِير, (S,) [and عُتَّقٌ occurs in the TA in art. سم, agreeably with general analogy if pl. of عَاتِقٌ,] but عُتُّقٌ, with two dammehs and teshdeed, is a mistake. (Mgh.) البَيْتُ العَتِيقُ is an appellation of The Kaabeh, (S, O, K,) given to it in the Kur-án [xxii. 30 and 34, as meaning the Old House], (O,) because it was the first house founded upon the earth, (O, K,) as is said in the Kur [iii. 90]: (O:) or [as meaning (assumed tropical:) the Freed House,] because it was freed from submersion (O, K) in the days of the Deluge, (O,) being taken up; (TA;) or from the imperious, overbearing, or tyrannical, of mankind; or from the Abyssinians; or because not possessed by any one; (O, K;) and [thus expl.] it is tropical. (TA.) You say قَنْطَرَةٌ عَتِيقَةٌ [An old bridge], (S, O, K,) with ة, (S, O,) and قَنْطَرَةٌ جَدِيدٌ [meaning the contr.], (S, O, K,) without ة, (S, O,) because عَتِيقَةٌ has the meaning of the measure فَاعِلَةٌ, (S, O, K,) but جَدِيدٌ has the meaning of the measure مَفْعُولَةٌ. (S, O.) And رَاحٌ عَتِيقٌ, (O, K,) without ة, (O,) and عَتِيقَةٌ and ↓ عَاتِقٌ [app. meaning Old wine]: (K:) and ↓ خَمْرٌ عَاتِقٌ and عَتِيقٌ and ↓ عُتَاقٌ good and old wine: (K, in a later portion of the art.:) or ↓ عَاتِقٌ means old wine: (S, O, TA:) or long kept in its receptacle: (L, TA:) or of which no one has broken the seal [upon the mouth of its jar]: (S, O, TA:) or that has just attained to maturity: (Z, TA:) Hassán says, [using it as an epithet in which the quality of a subst. predominates,] كَالْمِسْكِ تَخْلِطُهُ بِمَآءِ سَحَابَةٍ أَوْ عَاتِقٍ كَدَمِ الذَّبِيحِ مُدَامِ [Like musk which thou mixest with the water of a cloud, or old wine (&c.) like the blood of the slaughtered animal, made to continue long in its unopened jar]. (S, O, TA: but the last, for تَخْلِطُهُ, has مُخْتَلِطٌ.) — — And العَتِيقُ signifies Wine [itself]. (K.) And [What is termed] الطِّلَآءُ [app. as meaning expressed juice of grapes boiled until the quantity thereof is reduced to one third or half]. (K.) — — And Milk. (K.) — — And A [sort of] male palm-tree, (K, TA,) well known, (TA,) of which the female palm-tree will not shake off, or drop, its fruit (لَا تَنْفُضُ نَخْلَتُهُ). (K, TA.) — — And ثَوْبٌ عَتِيقٌ means جَيِّدُ الحبكةِ [app. a mistranscription, for جَيِّدُ الحَبْكِ, i. e. A garment, or piece of cloth, well woven]. (TA.) عَاتِقٌ: see the next preceding paragraph, in six places. — — Also A young bird (S, O, K, TA) above the stage of that which is termed نَاهِض, (S, O, TA,) i. e. of that of which the first feathers have fallen off and strong feathers have grown; (TA;) when it has flown and become independent; (K, TA;) thought by A'Obeyd to be from the meaning of "outgoing," or "outstripping," كَأَنَّهُ يَعْتِقُ أَىْ يَسْبِقُ [as though it outwent, or outstripped]: (S, O, TA:) or of the young of the sandgrouse (القَطَا), or of the pigeon, while not yet firm, or strong, (K, TA,) not advanced in age: (TA:) pl., in this and the following senses, عَوَاتِقُ. (K.) — — And A girl that has attained to the commencement of the state of puberty, (S, O, K,) and become kept behind the curtain in the tent, or house, of her family, (S, O,) and not been separated to a husband: (S, O, K:) said by IAar to be so called because she has passed forth from the state of childhood, and attained to being marriageable; (O;) or because she has passed forth from the state, or condition, of serving her father and mother, and has not yet been possessed by a husband; but AAF says that this is not valid: or that has attained to the wearing of the garment called دِرْع, and has passed forth from the state of childhood and of being required to help in the service of her family: (TA:) or such as is between the stages of puberty and middle age: (K:) or a woman who has passed forth from the state, or condition, of serving her father and mother, and from being possessed by a husband: (Msb:) pl. as above, and عُتَّقٌ also; the latter occurring in a trad. (TA.) — — And A زِقّ [or wine-skin], (T, S, &c.,) of which the wine is good: (T, TA:) or of which the odour is pleasant, because of its oldness: (S:) or wide, (Ibn-'Abbád, O, L, K,) and good: or wide as applied to a [leathern water-bag such as is called] مَزَادَة. (TA.) — — And A bow (قَوْسٌ) that has become altered in colour; as also عَاتِكٌ: (IF, O:) or عَاتِقَةٌ (S, O, K) and عَاتِقٌ (K) a bow that has become old and red; (S, O, K;) as also عَاتِكَةٌ. (S, O.) — العَاتِقُ also signifies The part, of the مَنْكِب

[or shoulder], which is the place of the [garment called] رِدَآء: (S, O, K:) or the part between the مَنْكِب and the neck; (Mgh, Msb, K:) which is the place of the رِدَآء: (Msb:) or the part, of the كَتِف [properly the shoulder-blade, but app. here meaning, as in some other instances, the shoulder itself], which is the place of the suspensory-cord of the sword: (Ham p. 556:) it is [said to be] masc. and fem.; (S, O, Msb;) sometimes fem.; (K;) but this is not of established authority: a verse which is cited by IB [and in the O] as an instance of its being fem. is asserted by some to be forged: (TA:) the pl. is عَوَاتِقُ (Msb, K, and Ham ubi suprà,) and عُتُقٌ. (K.) One says رَجُلٌ أَمْيَلُ العَاتِقِ A man bent, or bending, [or sloping,] in [the part which is] the place of the رِدَآء. (S, O.) حَبْلُ العَاتِقِ see in art. حبل. — — And [the pl.] العَوَاتِقُ signifies also النَّوَاحِى [The sides; or lateral, or outward, or adjacent, parts or portions; &c.: see the sing., نَاحِيَةٌ]. (Ibn-'Abbád, O.) مُعْتَقٌ: see عَتِيقٌ, in the former half. مُعَتَّقَةٌ, applied to wine (خَمْر), Old, (S, O, K,) having been kept (عُتِّقَتْ) long. (S, O.) — — And المُعَتَّقَةُ [as a subst.] A certain perfume, or odoriferous substance; syn. عِطْرٌ; (K;) a sort of عِطْر. (L.) رَجُلٌ مِعْتَاقُ الوَسِيقَةِ A man who, when he drives away a number of camels that he has captured, renders them secure (S, O) from being overtaken, (O,) and outstrips with them: (S:) from أَعْتَقَ العَبْدَ: (O:) you should not say مِعْنَاق. (S.) مَعْتُوقٌ: see عَتِيقٌ, in the former half. عتك 1 عَتَكَ بِهِ الطِّيبُ, (S, O,) aor. عَتِكَ, inf. n. عَتْكٌ, (O,) The perfume stuck to him, or it. (S, O.) — — And عَتَكَ البَوْلُ عَلَى فَخِذِ النَّاقَةِ The urine dried upon the thigh of the she-camel: (S, O, K:) but as some relate a verse cited as an ex. of the verb in this sense, it is عَبَكَ. (O.) — — And عَتَكَ بِهِ, inf. n. as above, He, or it, clave to him, or it. (TA.) — — عَتَكَتْ بِالطِّيبِ She (a woman) daubed, or smeared, herself with perfume. (IDrd, O.) — — عَتَكَتِ القَوْسُ, aor. عَتِكَ, inf. n. عَتْكٌ and عُتُوكٌ, The bow became red (IDrd, O, K) in its wood (IDrd, O) by reason of oldness. (IDrd, O, K.) — — عَتَكَتْ said of a woman, She was, or became, high, or exalted, in rank, condition, or estimation; high-born, or noble. (Ibn-'Abbád, O, K.) قَطِيفَةٌ عَتِكَةٌ [A nappy, or villous, cloth or outer garment,] coherent [in its nap], or matted [therein]: and in like manner, نَعْجَةٌ عَتِكَةُ الصُّوفِ [A ewe having the wool coherent, or matted]. (Ibn-'Abbád, O.) عَاتِكٌ, (K,) or عَاتِكَةٌ, (S,) or both, (IDrd, O,) applied to a bow (قَوْس), Red (IDrd, S, O, K) in its wood (IDrd, O) by reason of oldness: (IDrd, S, O, K:) as also عَاتِقٌ (K in art. عتق) and عَاتِقَةٌ: (S and O and K in that art.:) [or] عَاتِكَةٌ, so applied, signifies of a pure, or clear, yellow colour. (Skr, TA.) أَحْمَرُ عَاتِكٌ signifies Intensely red. (Lh, O, TA.) And عَاتِكٌ, alone, Yellow. (TA. [App. applied therein, in this sense, to a vein or a root (عرق, thus without any vowel-sign)].) And Pure, or unmixed; applied to a colour (K, TA) of any kind, and to a thing of any kind. (TA.) And Clear; applied to [the beverage called] نَبِيذ: (IDrd, O, K, TA:) or, so applied, old; accord. to Lth with ن, but correctly with ت. (TA in art. عنك.) And i. q. كَرِيمٌ [as meaning Highly esteemed, or excellent, or the like]; (K, TA;) applied to anything. (TA.) — — عَاتِكَةٌ applied to a woman means Being, or becoming, red (مُحْمَرَّة [in the CK مُحَمَّرَة]) by reason of perfume; (K, TA;) from عَتَكَتِ القَوْسُ [expl. above]: (IKt, TA:) or having a stain of perfume: (TA:) or being, or becoming, yellow from saffron: (R, TA:) or having clearness and redness: or, accord. to Ibn-Saad, lean, or light of flesh; slender and lean; or lean, and lank in the belly: (TA:) or high, or exalted, in rank, condition, or estimation; high-born, or noble: (O, TA:) or, accord. to IAar, from عَتَكَتْ عَلَى بَعْلِهَا, [said of a woman,] meaning نَشَزَتْ; but this is said by Th to be correctly عَنَكَت, the ت being a mistranscription. (TA.) عَاتِكِىٌّ A certain kind of cloth or garment, red and yellow, brought from Syria: a rel. n. from [a place called] مَشْهَدُ عَاتِكَةَ. (TA.) عتل 1 عَتَلَهُ, aor. عَتُلَ and عَتِلَ, (S, O, K, TA,) as in the Kur xliv. 47 accord. to different readers, inf. n. عَتْلٌ, (TA,) He drew him along, or dragged him, roughly, or violently, (S, O, K,) namely, a man, and likewise a horse, (S, O,) and carried him off or away: (K:) he pushed him, or thrust him, and urged him, driving him along roughly, or violently: (TA:) accord. to ISk, عَتَلَهُ and عَتَنَهُ signify the same; (S, O, TA;) i. e. he pushed him, or thrust him, roughly, or violently, to the prison: or العَتْلُ signifies the laying hold upon the clothes at the bosom of a man, and drawing him, or dragging him to thee, and taking him away to prison, or to trial, or affliction. (TA.) And عَتَلَ النَّاقَةَ He led the she-camel (K, TA) roughly, or violently, taking hold of her nose-rein. (TA.) — عَتِلَ إِلَى الشَّرِّ, aor. عَتَلَ, (K,) inf. n. عَتَلٌ, (S, O, TA,) He (a man, S, O) hastened, or was quick, to do evil, or mischief. (S, * O, * K.) 2 تَعْتِيلٌ [app. The making one to quit his place]: see 7. 3 مُعَاتَلَةٌ The act of pushing, or thrusting, one another [app. roughly, or violently]. (TA.) 5 تَعَتَّلَ see the next paragraph, in two places. 7 انعتل He was, or became, drawn along, or dragged, roughly, or violently: (K:) or i. q. اِنْقَادَ [he suffered himself to be led, &c.]. (Ibn-'Abbád, O, TA.)– — And لَا أَنْعَتِلُ مَعَكَ; (so in copies of the S and K and in the TA;) or ↓ لا أَتَعَتَّلُ مَعَكَ, (so in the O and in one of my copies of the S,) from ↓ التَّعْتِيلُ; (O;) I will not quit my place with thee; (S, O, K, TA;) and will not come with thee. (TA.) And لَا أَنْعَتِلُ مَعَكَ شِبْرًا, thus in the handwriting of J in one of the copies [of the S, or ↓ أَتَعَتَّلُ may be the correct word], I will not come with thee [a span]. (TA.) عَتَلٌ: see [its n. un.] عَتَلَةٌ, in two places. عَتِلٌ A man (S, O) who hastens, or is quick, to do evil, or mischief. (S, O, K.) عَتَلَةٌ The بَيْرَم [i. e. auger, wimble, or gimlet,] of the carpenter. (S, O, K.) — — And The مِجْثَاث [or iron implement with which young palm-trees, or shoots of palm-trees, are pulled up or off, as expl. in art. جث, and in the Ham p. 102]: (S, K: [in one copy of the S, المِحتاتُ is erroneously put for المِجْثَاثُ; and in another of the S, and in some copies of the K, and in the O, المُجْتَابُ:]) pl. [or rather coll. gen. n.] ↓ عَتَلٌ. (TA.) An iron implement with which young palm-trees, or shoots of palm-trees, and the branches, or shoots, of grape-vines, are cut, or lopped. (TA.) — — And An iron thing resembling the head of a [hoe, or the like, such as is called] فَأْس, (K, TA,) broad, and having in its lower part a piece of wood; with which earth and walls are dug, or excavated; not curved like the فأس, but even with the piece of wood: (TA:) or [in the CK " and "] a large, or thick, rod of iron, having a wide head, (K, TA,) like the قَبِيعَة [or pommel] of the sword, used by the builder, (TA,) with which the wall is demolished. (K, TA.) — — And A thick staff (S, O, K TA) of wood. (TA.) [Now commonly applied to A shoulder-pole by means of which burdens are carried by two men.] — — And ↓ عَتَلٌ signifies Persian bows; one of which is termed عَتَلَةٌ: (S, O, K:) or strong bows. (KL.) — Also, i. e. عَتَلَةٌ, A large clod of clay, or cohesive earth, that is plucked from the ground (ISh, O, K) when it is ploughed, or turned over. (ISh, O.) — And A she-camel that does not conceive, (S, O, K,) and is therefore always strong. (S, O.) — [It is also a pl. of عَاتِلٌ, q. v., voce عَتِيلٌ.] عُتُلٌّ A great eater, who denies, or refuses to give, (Er-Rághib, L, K, * TA, [المَنِيعُ in the K, as is said in the TA, being a mistake for المَنُوعُ,]) and draws, or drags, [to him] a thing roughly, or violently; (Er-Rághib, TA;) gross, coarse, rough, or rude: (S, O, K:) occurring in the Kur lxviii. 13: (S, O:) or one who recoils from admonition: (Fr, Towsheeh, TA:) or vehement in altercation; gross, coarse, rough, or rude; low, ignoble, or mean, in natural disposition: or, accord. to Ibn- 'Arafeh, unkind, churlish, or surly; gross, coarse, rough, or rude; who will not suffer himself to be led to a thing that is good: (O:) or gross, coarse, rough, or rude,

and strong; applied to a man and to any beast, and, some say, to anything. (TA.) — — Also A thick spear. (S, O, K.) — — And A hard mountain. (TA.) عَتِيلٌ A hired man, or hireling; (S, O, K;) so in the dial. of Jedeeleh of Teiyi; (S, O;) as also ↓ عَاتِلٌ: (TA:) pl. of the former عُتَلَآءُ (S, O, K) and عُتُلٌ also; and of the latter عَتَلَةٌ: (TA:) which last pl. also signifies a man's aiders, or assistants: (TA in art. امل:) and some say that عَتِيلٌ signifies a servant. (O.) — — Also A violent, or severe, disease, or malady. (O, K.) عَتَّالٌ A porter, or carrier of burdens, for hire [by means of the عَتَلَة, or shoulder-pole]. (TA.) عَاتِلٌ: see عَتِيلٌ. — — Also An aid, or officer, of the prefect of the police: pl. عُتُلٌ. (TA.) مِعْتَلٌ Strong to draw along, or drag, roughly, or violently. (S, * K, TA.) عتم 1 عَتَمَ The primary signification of the inf. n. عَتْمٌ in the [genuine] language of the Arabs is that of Tarrying [or delaying]: and of withholding, or restricting, or limiting, oneself. (TA.) See 2, in three places. [Hence,] one says, غَرَسْتُ الوَدِىَّ فَمَا عَتَمَ مِنْهَا شَىْءٌ i. e. [I planted the shoots of palm-trees,] and not any of them was slow or tardy [in its growth]. (S.) And عَتَمَتْ حَاجَتُهُ The object of his want was, or became, slow or tardy [of accomplishment]; as also ↓ أَعْتَمَتْ. (TA.) — — عَتَمَ اللَّيْلُ, (S, K,) aor. عَتِمَ, (S, TA,) inf. n. عَتْمٌ, (TA,) The night was, or became, dark, in the period termed عَتَمَة: (S:) or a portion of the night passed; as also ↓ اعتم: (K:) the latter mentioned by IAar. (TA.) — — And عَتَمَتِ الإِبِلُ, aor. عَتِمَ and عَتُمَ, The camels were milked at nightfall [i. e. at the commencement of the عَتَمَة]; as also ↓ أَعْتَمَت and ↓ استعتمت. (K.) — — See also 4. 2 تَعْتِيمٌ and ↓ عَتْمٌ signify The being slow, or tardy. (S.) You say, عتّم قِرَاهُ and ↓ عَتَمَ His entertainment for his guest, or guests, was, or became, slow, or tardy; syn. أَبْطَأَ [not أَبْطَأَ بِهِ]: (S, K:) and he delayed it: (TA: [but this, though virtually a correct rendering, is app. not so literally:]) and ↓ اعتم likewise has the former meaning: (K:) or اعتم ↓ قِرَى الضَّيْفِ signifies he delayed the entertainment of the guest. (S.) And مَا عَتَّمَ أَنْ فَعَلَ كَذَا He delayed not, or was not slow, to do, or in doing, such a thing. (S, K. *) And اعتم ↓ حَاجَتَهُ He delayed [the accomplishment of] the object of his want. (TA.) — — And عتّم عَنْهُ He refrained, forbore, abstained, or desisted, from it, (S, K,) namely, an affair, (S,) after having made progress therein; as also ↓ اعتم; and ↓ عَتَمَ, aor. عَتِمَ, (K, TA,) inf. n. عَتْمٌ: (TA:) or this last signifies he withheld himself from doing it, meaning, a thing that he desired: (K:) and ↓ اعتم signifies he delayed to do it. (TA.) And [hence] one says, ضَرَبَهُ فَمَا عَتَّمَ, (S,) and حَمَلَ عَلَيْهِ فَمَ عَتَّمَ, (S, K,) i. e. [He beat him, and he attacked him,] and did not withhold, or restrict, or limit, himself, in beating him, [and in attacking him,] (S,) or and did not recede, or draw back, or desist: (K, TA:) the vulgar say, ضَرَبَهُ فَمَا عَتَّبَ. (S.) — — See also 4. 4 أَعْتَمَ see 2, in five places: and see also 1, in three places. — — اعتم (S, Msb) from العَتَمَةُ (S) is like أَصْبَحَ from الصُّبْحُ; (S, Msb; *) i. e. it signifies He entered upon the period termed عَتَمَة; (Msb;) as also ↓ عَتَمَ, inf. n. ↓ عَتْمٌ: (TA:) or he journeyed in that period; (K, TA;) and so ↓ عتّم: (S, K, TA:) or both signify he became in the period: (TA:) or he brought [his camels] to the watering-place and [in the CK " or "] he brought [them] back therefrom in that period; (K, TA;) and did any kind of work or action [therein]. (TA.) 8 إِعْتَتَمَ [إِعْتَتَمَتِ الإِبِلُ], accord. to Golius, (whom Freytag has followed in this instance,) signifies the same as اِسْتَعْتَمَت, as on the authority of the K, in which I do not find it. He probably found the former verb thus written erroneously for أَعْتَمَت in this sense, which he has not mentioned.] 10 استعتمهُ He deemed him, or reckoned him, slow, or tardy. (Z, TA.) — — اِسْتَعْتِمُوا نَعَمَكُمْ حَتَّى تُفِيقَ means Delay ye the milking of your camels, or cattle, until the milk shall have collected: (K, TA:) for they used to bring back their camels a little after sunset to their nightly resting-place, and make them to lie down there a while, until, when their milk had collected, after a portion of the night had passed, they roused them and milked them. (TA.) — استعتمت الإِبِلُ: see 1. عُتْمٌ and ↓ عُتُمٌ (S, K, but only the former in some copies of the S,) The wild olive-tree: (S, K, TA:) or such as does not bear anything: or such as grows in the mountains: written by IAth ↓ عَتَمٌ, and expl. by him as the olive-tree: or a species of tree resembling it, growing in the Saráh (السَّرَاة). (TA.) عَتَمٌ: see عَتَمَةٌ, first sentence: — and see also عُتُمٌ. عُتُمٌ: see عُتْمٌ. عَتَمَةٌ Slowness, or tardiness: (IB, TA:) hence the saying of a rájiz, بِذِى سَلَمْ طَيْفٌ أَلَمْ بَيْنَ الخَيَمْ ↓ يَسْرِى عَتَمْ meaning يَسْرِى بَطِيْئًا, [i. e. A phantom visited (أَلَمْ being for أَلَمَّ) in Dhoo-Selem, journeying by night slowly amid the tents,] the ة of عتمة [i. e. عَتَمَةً] being elided. (TA. [But عَتَمٌ is also mentioned in the TA, in the beginning of this art., not as being originally عَتَمَةٌ, but simply as a subst. in the sense expl. above.]) — [Also, in its most usual sense,] The first third of the night, after the disappearance of the شَفَق [or redness that is seen in the sky after sunset]; (Kh, S, Msb, K;) the first part of the night, after the setting of the light of the شَفَق: (Msb:) or the time of the prayer of nightfall: (S, K:) but the calling of that prayer the prayer of the عَتَمَة, as the Arabs of the desert called it, instead of calling it the prayer of the عِشَآء, is said to be forbidden in a trad. (TA.) — — عَتَمَةُ رُبَعٍ [The عتمة of a young camel brought forth in the رَبِيع, which is the beginning of the breeding-time], (S, K,) meaning the space during which it (i. e. the رُبَع) is confined at its evening-feed, (K,) is applied to the moonlight of the night when the moon is four nights old. (S, K.) AZ says, The Arabs say in relation to the moon when it is one night old, عَتَمَةُ سُخَيْلَةٍ حَلَّ أَهْلُهَا بِرُمَيْلَةٍ [The عتمة of a little lamb or kid, the owners of which have alighted in a small tract of sand]; meaning that it does not long continue; like the lamb, or kid, that sucks its mother and soon returns to the sucking: and when it is two nights old, حَدِيثُ أَمَتَيْنِ بِكَذِبٍ وَمَيْنٍ [The discourse of two female slaves, with lying and falsehood]; because their discourse is not long, by reason of their being busied with the serving of their owners: and when it is three nights old, حَدِيثُ فَتَيَاتٍ غَيْرِ مُؤْتَلِفَاتٍ [The discourse of young women not united by affection]: and when it is four nights old, عَتَمَةُ رُبَعٍ غَيْرِ جَائِعٍ وَلَا مُرْضَعٍ [The عتمة of a ربع (expl. above) not hungry nor suckled]; meaning that it is limited to the space of the فُوَاق [or time between two suckings] of this ربع or of the فواق [or time between two milkings] of its mother; or, as IAar says, عَتَمَةُ أُمِّ الرُّبَعِ [The عتمة of the mother of the ربع]: and when it is five nights old, حَدِيثٌ وَأُنْسٌ وَبَقَاءُ عَشَاءٍ خَلِفَاتٍ قُعْسٍ [Discourse and sociableness, and the continuance of the evening-feed of pregnant camels having their heads and necks inclining towards their backs: see also art. قعس]: and when it is six nights old, يَسْرٌ وَبَتٌّ [app. A twisting and a grinding by a turning towards the left and from the left; as though meaning that it is a time fit for active employment]: and when it is seven nights old, دُلْجَةُ الضَّبُعِ [The night-journeying of the hyena]: and when it is eight nights old, قَمَرٌ إِضْحِيَانٌ [A bright moon]: and when it is nine nights old, يُلْقَطُ فِيهِ الجَزْعُ [The onyx is picked up in it, being distinguishable by the light of the moon]: and when it is ten nights old, مُخَنِّقُ الفَجْرِ [lit. The choker of the dawn; as though its light were about to overtake, and grapple with, that of daybreak]. (TA.) [It should be observed that every one of these ten sayings is fancifully framed so as to rhyme, perfectly or imperfectly, with words preceding it: the first being preceded by اِبْنُ لَيْلَةٍ; the second, by اِبْنُ لَيْلَتَيْنِ; the third, by اِبْنُ ثَلَاثٍ; the fourth, by اِبْنُ أَرْبَعٍ; and so on.] — — عَتَمَةٌ signifies also The darkness of the night: (S, K, TA:) or the darkness of the first part of the night, [after nightfall, i. e.] after the setting of the light of the شَفَق [or redness that is seen in the sky after sunset]: and the vulgar [sometimes] pronounce it عَتْمَة. (TA.) — — And The remains of the milk that has collected in the udders of the camels, or of the camels and other cattle, at

the period thus termed. (S, ISd, K.) One says, حَلَبْنَا عَتَمَةً [We milked some remains of what had collected in the udders &c.]. (S, TA.) And حُلِبَتْ عَتَمَتُهَا The milk that was obtained from them at the period termed the عَتَمَة was drawn. (TA, from the trad. of Aboo-Dharr.) And قَعَدَ عِنْدَنَا فُلَانٌ قَدْرَ عَتَمَةِ الحَلَائِبِ i. e. [Such a one sat with us, or at our abode,] as long as the space during which the milch camels are confined for the purpose of the collecting of the milk in their udders. (TA.) — — And The return of the camels from the place of pasturing after their entering upon evening. (ISd, K.) عَتُومٌ A she-camel that does not yield her milk copiously except in the period termed عَتَمَة: (S, K:) or a she-camel abounding in milk, the milking of which is deferred to the latter, or last, part of the night: thus accord. to Az: and that is retarded in the milking; as also ↓ عَاتِمٌ; pl. عَوَاتِمُ: and عَتُومَةٌ, as mentioned by IB, on the authority of Th, a she-camel that yields a copious supply of milk. (TA.) عَاتِمٌ Tardy, or late; entering upon, or coming in, the evening; applied to a guest; (S, K;) and to the entertainment for a guest, or guests: (S:) and ↓ مُعْتِمٌ, applied to a guest, signifies [the same, or] entering upon, or coming in, the evening; or, as some say, remaining, staying, dwelling, or abiding. (TA.) And one says, فُلَانٌ عَاتِمُ القِرَى Such a one is slow, or tardy, in respect of the entertainment for the guest, or guest: (TA:) and in like manner, [but in (??) sive sense,] القِرَى ↓ مِعْتَامُ. (Har p. 579.) See also عَتُومٌ. — — النُّجُومُ العَاتِمَاتُ means The stars that are dark by reason of a dusty hue in the air: (K:) such is the case in drought; for the stars of winter are more bright because of the clearness of the sky: but El-Aashà applies it to the stars of winter. (TA.) عَيْتُومٌ A camel slow in journeying. (K, * TA.) And A man bulky, big-bodied: (K, * TA:) but J mentions, on the authority of As, جَمَلٌ عَيْثُومٌ, [as meaning a great camel,] with ث. (TA.) مُعْتِمٌ: see عَاتِمٌ. مِعْتَامٌ: see عَاتِمٌ. عته 1 عُتِهَ, (Mgh, Msb, K, and so accord. to copies of the S,) inf. n. عَتَاهَةٌ and عَتَاهِيَةٌ, (Mgh, Msb,) [but see the former of these below,] and عته [app. عَتْهٌ], (Mgh,) or عَتْهٌ and عُتْهٌ and عُتَاهٌ; (K;) and (Msb, TA) عَتَِهَ, (Msb, TA, and so in one of my copies of the S in the place of عُتِهَ, and said in the TA to be mentioned by J,) on the authority of Akh, and also mentioned by IKtt, (TA,) inf. n. عَتَهٌ, (Msb, TA,) which is mentioned by A'Obeyd as of the inf. ns. from which no verbs are derived, (so in my copies of the S, in some copies of which this remark applies to تَعَتُّهٌ,) and عَتَاهٌ, with fet-h; (Msb;) He (a man, TA) was idiotic, or an idiot, i. e. deficient, or wanting, in intellect; (S, Mgh, Msb, K;) or one who had lost his intellect; (K;) or bereft of his intellect, or so in consequence of shame or fear &c., syn. دُهِشَ; (Mgh, Msb, K;) without diabolical possession, or madness: (Mgh, Msb:) or, accord. to IAar, عُتِهَ signifies he (a man) was, or became, possessed, or mad. (Ham p. 680.) [See also العَتَهُ, below.] — — عُتِهَ فِى العِلْمِ He was, or became, addicted, attached, or devoted, to knowledge, or science, and vehemently desirous thereof. (K.) — — And عُتِهَ فِى فُلَانٍ He was, or became, addicted to annoying such a one, and mimicking his speech. (K.) 5 تَعَتُّهٌ signifies The being, or becoming, or the feigning oneself, possessed, or mad; syn. تَجَنُّنٌ: and the being, or becoming, foolish, stupid, unsound in intellect, or deficient therein, and lax, or languid; syn. رُعُونَةٌ. (S, K.) [تَعَتَّهَ بِجَارِيَةٍ, occurring in this art. in the TA, app. means He was, or became, infatuated by love of a girl, or young woman.] — — Also The feigning ignorance. (K.) — — And The feigning oneself unmindful, or heedless. (K.) One says, هُوَ يَتَعَتَّهُ لَكَ عَنْ كَثِيرٍ مِمَّا تَأْتِيهِ i. e. He feigns himself unmindful, or heedless, [to thee, of much that thou dost, or] of thee, in much that thou dost. (TA.) — — And The affecting cleanliness, (K, TA,) and nicety, or refinement: (TA:) and the exceeding the usual bounds in dress and eating. (K, TA.) One says, تَعَتَّهَ فِى كَذَا He affected nicety, or refinement, and exceeded the usual bounds, in such a thing. (TA.) عَتَهٌ [see 1, first sentence, where it is mentioned as an inf. n.]. العَتَهُ is An evil affection, of essential origin, necessarily occasioning unsoundness in the intellect; so that the person affected therewith becomes confused in intellect; and therefore some of his speech resembles that of the intelligent; and some, that of the possessed, or mad: it differs from السَّفَهُ; for this does not resemble possession, or madness. (KT.) عُتَهٌ and ↓ عُتَهِىٌّ (so in the TA as from the K [but not found by me in the latter]) and ↓ عُنْتُهٌ and ↓ عُنْتُهِىٌّ (so too in the TA, but not as from the K, [though I find these two words without the two preceding in the copies of the K that I have been able to consult,]) A man who greatly exceeds the usual bounds in an affair. (K, TA.) عُتَهِىٌّ: see what next precedes. — — It is also a subst. from التَّعَتُّهُ, of the measure فُعَلِىٌّ: thus in the saying of Ru-beh [which is cited in the Ham p. 680], فِى عُتَهِىِّ اللُّبْسِ وَالتَّقَوُّنِ [In affecting cleanliness, or nicety, or refinement, or in exceeding the usual bounds, in dress; and in self-adornment]. (TA.) عَتِيهٌ: see عَاتِهٌ. عَتَاهَةٌ a subst. from عُتِهَ [app. in all its senses; i. e., meaning Idiocy; &c.; though it might be supposed, from the manner in which it is mentioned, to be a subst. from عُتِهَ in the last only of the senses above assigned to it]; (K, TA;) as also ↓ عَتَاهِيَةٌ: (TA:) or each is an inf. n. of that verb [q. v.]. (Mgh, Msb.) — — See also the next paragraph. عَتَاهِيَةٌ: see عَتَاهَةٌ. — — Also Foolish, or stupid: and so ↓ عُتَاهِيَةٌ; (Akh, S, K, TA;) applied to a man. (TA.) — — And, in a pl. sense, The erring of mankind; and so ↓ عَتَاهَةٌ; (K, TA;) which latter signifies also, in a pl. sense, foolish, or stupid. (TA.) عُتَاهِيَةٌ: see the next preceding paragraph. عَاتِهٌ A man addicted to annoying another, and mimicking his speech; (K, TA;) as also ↓ عَتِيهٌ: (TA:) pl. [accord. to analogy, of the latter, but mentioned in the K as of the former,] عُتَهَاءُ. (K, TA.) عُنْتُهٌ and عُنْتُهِىٌّ: see عُتَهٌ. مُعَتَّهٌ Intelligent, and symmetrical in make: and also possessed, or mad, and incongruous in make: thus having two contr. significations. (K, TA.) مَعْتُوهٌ Idiotic, or an idiot, i. e. deficient, or wanting, in intellect; (S, Mgh, Msb, K;) or one who has lost his intellect; (K;) or bereft of his intellect, or so in consequence of shame or fear &c.; (Mgh, Msb, K;) without diabolical possession, or madness: (Mgh, Msb:) also expl. as signifying possessed, or mad; smitten, or afflicted, in his intellect. (TA.) عتو and عتى 1 عَتَا, aor. يَعْتُو, inf. n. عُتُوٌّ (S, Msb, K) and عُتِىٌّ and عِتِىٌّ, (S, K,) of which عُتُوٌّ is the original form, one [i. e. the second] of the two dammehs being changed into a kesreh and therefore the و into ى and then the other dammeh being assimilated to the kesreh, (S, TA,) He behaved proudly, (Msb, K,) and was immoderate, inordinate, or exorbitant: (K:) he was excessively, immoderately, or inordinately, proud or corrupt or unbelieving: (AO, TA; and so in a copy of the S as on the authority of A'Obeyd:) or he revolted, recoiled, or was averse, from obedience: (Er-Rághib, TA:) and ↓ تَعَتَّيْتُ signifies the same as عَتَوْتُ; (S, K;) or I [disobeyed, or] did not obey; (TA;) and so does عَتَيْتُ; (K, accord. to some copies; but in some, عَتِيتُ;) or, accord. to J and others, one should not say عَتَيْتُ. (TA.) It is said in the Kur [li. 44], فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ (TA) i. e. But they turned with disdain from obeying the command of their Lord. (Bd, Jel.) — — [Hence,] عَتَتِ الرِّيحُ (assumed tropical:) The wind blew immoderately. (IKtt, TA.) — — And عَتَا said of and old man, (S, Msb, K, [but in my copy of the Msb الشى is put for الشيخ,]) aor. يَعْتُو, (S, Msb,) inf. n. عُتُوٌّ (S, Msb) and عِتِىٌّ, (S,) or عُتِىٌّ and عَتِىٌّ, with damm and also with fet-h, (K,) He became advanced in age, and in a declining state: (S, Msb, * K:) [or he became dried up; as is shown by what here follows.] It is said in the Kur [xix.

9], accord. to one reading, وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عُتِيًّا, (TA,) from عَتَا It became dried up; (Ksh, * Jel;) said of wood, or a branch; as also عَسَا: (Ksh:) the meaning here being, [And I have reached] the extreme degree of old age: (Jel:) or dryness, and hardness, or rigidness, in the joints and the bones; like the dry wood or branch. (Ksh.) 5 ◌3◌◌2◌1ت see the preceding paragraph. عَتِىٌّ: see عَاتٍ. عَتَّى a dial. var. of حَتَّى, (S, K,) of the dial. of Hudheyl and Thakeef. (S.) عَاتٍ part. n. of 1; (S, Msb, K;) Proud, (Msb, K,) and immoderate, inordinate, or exorbitant: (K:) excessively, immoderately, or inordinately, proud (Mgh) [or corrupt or unbelieving: or revolting, recoiling, or averse, from obedience: (see 1:)] i. q. جَبَّارٌ: (Mgh, TA:) and ↓ عَتِىٌّ signifies the same: (K:) pl. عُتِىٌّ, (S, Msb, K,) originally [عُتُوٌّ,] of the measure فُعُولٌ, (Msb,) the [former] و being changed into ى, agreeably with a rule which, Mohammad Ibn-Es-Seree says, should be observed in a word of this [class and] measure when it is a pl., though not [generally] when it is an inf. n., (S, TA,) or this is pl. of عَتِىٌّ, and the pl. of عَاتٍ is عُتَاةٌ. (TA.) [See also أَعْتَآءٌ, below.] — — Also Advanced [and declining] in age: [or dried up: (see 1, last sentence but one:)] pl. عُتِىٌّ. (Msb.) — — And لَيْلٌ عاتى [a mistranscription, the latter word being correctly عَاتٍ,] A night intensely dark. (TA.) أَعْتَى Most [and more] excessive, immoderate, or inordinate, in pride [&c.: see عَاتٍ]. (Mgh.) أَعْتَآءٌ [a pl., app. of عَاتٍ, like as أَصْحَابٌ is of صَاحِبٌ,] applied to men as meaning دُعَّارٌ [i. e. Who act corruptly, or vitiously; who transgress the command of God; or who commit adultery or fornication; &c.]. (ISd, K, TA.) عث 1 عَثَّتْهُ, (S, K,) aor. ◌3عَثُ, (S, Msb,) inf. n. عَثٌّ, said of the عُثَّة [or moth-worm], It ate it, or fretted it, namely, wool, (S, Msb, K, TA,) and a garment [&c.]. (TA.) And عُثَّ, said of wool [&c.], It was eaten, or fretted, by the عُثّ [or moth-worm, or moth-worms]. (TA.) — — Also, (O, TA,) aor. as above, (TA,) and so the inf. n., (K, TA,) said of a serpent (حَيَّة), It bit him. (O, K, TA.) And It (a serpent) blew upon him, without biting him, and his hair in consequence fell off. (TA.) — — And عَثَّنِى, (O,) inf. n. as above, (K,) He importuned me (O, K *) by asking. (TA.) [And عَثَّنِى signifies the same.] 2 ◌3عَثَّ see the next paragraph, in two places. 3 عاتّ, (O,) inf. n. مُعَاثَّةٌ and عِثَاثٌ; (O, K;) and ↓ عَثّث, (O,) inf. n. تَعْثِيثٌ; (K;) He raised his voice with singing: (O:) or he trilled, or quavered, in singing: (K:) or he raised his voice with singing, and trilled, or quavered: (L:) and عاثّ فِى غِنَائِهِ, inf. n. as above; and ↓ عَثّث; he trilled, or quavered, in his singing. (TA.) And عِثَاثٌ is also used to signify The sounding [or ringing] of a bow when its string has been pulled to try its strength: some say that it is like the تَرَنُّم [or ringing] of a basin when it has been struck. (O, TA.) عَثٌّ: see عُثَّةٌ. عُثٌّ i. q. سُوسٌ [i. e. The moth-worm that eats, or frets, wool, or woollen cloths]: (Msb:) [and the book-worm, or species of moth-worm that eats books: applied to both of these in the present day: and,] accord. to IAar, an insect [of the same kind] that clings to skin, or leather, and eats it: (TA:) [and the weevil; i. e.] the kind of worm, or grub, that eats corn; also called سُوسٌ: (M in art. سوس:) one thereof is termed ↓ عُثَّةٌ: (Msb:) [i. e.] عُثَّةٌ signifies a سُوسَة [or mothworm] that eats, or frets, wool: (S, A, O, K:) or a worm, or grub, that attacks wool and cloths (Mgh and Msb in art. سوس) and wheat or other food; (Mgh in that art.;) also called سُوسَةٌ: (Mgh and Msb in that art.:) and it is said to be the أَرَضَة, [generally signifying the wood-fretter, but here meaning] a certain insect that eats wool, and skin, or leather: (Msb:) the pl. of عُثَّةٌ is عُثُثٌ, (O,) or عُثٌّ, (K,) or both, (S,) or [rather] عُثٌّ, which is expl. by IDrd as a pl., is a gen. n., having a pl. meaning though it is a sing: (TA:) the pl. of عُثٌّ is عِثَاثٌ. (Msb.) An Arab of the desert, being asked respecting his son, said, أُعْطِيهِ كُلَّ يَوْمٍ مِنْ مَالِى دَانِقًا وَإِنَّهُ فِيهِ لَأَسْرَعُ مِنَ العُثِّ فِى الصُّوفِ فِى الصَّيْفِ [I give him, every day, of my property, a dánik (a small silver coin), and verily he is quicker in consuming it than the moth-worm in wool in the summer]. (TA.) And one says, فُلَانٌ عُثُّ مَالٍ, (S, O,) meaning (assumed tropical:) Such a one is a consumer of property; (PS;) like as one says إِزَآءُ مَالٍ, (S, O,) meaning “ a manager of property. ” (PS.) [See also عُثَّةٌ below: and عُثَيْثَةٌ.] — أَطْعَمَنِى سَوِيقًا حُثًّا عُثًّا means [He fed me with meal of parched barley or wheat] not moistened and beaten up with anything greasy [such as clarified butter &c.]. (O: in the TA حُثًّا وَعُثًّا.) عَثَّةٌ: see the paragraph here following. عُثَّةٌ: see عُثٌّ. — — It is also an appellation of (tropical:) An old woman: (S, O, K:) as though, by reason of her corrupt state or conduct, and want of skill or understanding, she were a سُوسَة. (TA.) — — Also, (O, K, TA,) and ↓ عَثَّةٌ, (TA,) A woman foul, or obscene, in tongue; (O, K, TA;) despised; obscure, or reputeless: (TA:) and a foolish, or stupid, woman: (O, K:) or, the former signifies, accord. to AZ, a woman obscure, or reputeless; whether she be, or be not, lean, or emaciated: and the latter, accord. to IDrd, a woman lean, or spare, in body: and in like manner ↓ عَثٌّ applied to a man: (O:) the pl. of عثّة is عِثَاثٌ. (TA.) عِثَاثٌ Vipers that eat one another in a time of drought. (O, K.) — — Also pl. of عُثٌّ: (Msb:) — — and of عُثَّةٌ or عَثَّةٌ. (TA.) عُثَيْثَةٌ dim. of عُثَّةٌ [n. un. of عُثٌّ, q. v.]. (L.) It is said in a prov., عُثَيْثَةٌ تَقْرِمُ جِلْدًا أَمْلَسَا [A little moth-worm gnawing a smooth skin]: applied to a man endeavouring to make an impression, or produce an effect, upon a thing, and unable to do so: (S, O, L, K: *) and said in contempt of a man and of what the latter says in finding fault with one who is free from faults. (O.) عَثَّآءُ The serpent. (O, K.) عثر 1 عَثَرَ, aor. عَثُرَ (S, A, Mgh, O, Msb, K) and عَثِرَ; (A, Msb, K;) and عَثَرَ, aor. عَثَرَ; and عَثُرَ, aor. عَثُرَ; (A, K;) inf. n. عِثَارٌ (S, Mgh, O, Msb, K) and عَثْرٌ and عَثِيرٌ; (K;) said of a man and of a horse, (S, Msb,) He stumbled, or tripped; [the most usual meaning;] or he fell upon his face; syn. كَبَا [which has both of these meanings]; as also ↓ تعثّر: (A, K:) or [simply] he fell; syn. سَقَطَ: (Mgh:) or one says of a man, (Msb on the authority of the Mukhtasar el-'Eyn, and TA on the authority of the T,) عَثَرَ, (Msb, TA,) inf. n. عُثُورٌ, (Msb,) or عَثْرَةٌ; (TA; [perhaps a mistranscription for عَثْرٌ;]) and of a horse, عَثَرَ, inf. n. عِثَارٌ; (Msb, TA;) فِعَالٌ being a measure of inf. ns. of verbs signifying various faults of horses and the like. (TA.) You say, عَثَرَ فِى ثَوْبِهِ [He stumbled, or tripped, upon his garment]. (S, O, Msb.) And خَرَجَ يَتَعَثَّرُ ↓ فِى أَذْيَالِهِ [He went forth stumbling, or tripping, upon his skirts]. (A.) And عَثَرَ بِهِ فَرَسُهُ فَسَقَطَ [His horse stumbled, or tripped, with him, and he fell]. (S, O.) And it is said in a prov., الجَوَادُ قَدْ يَعْثُرُ [The swift and excellent horse sometimes stumbles, or trips]: applied to a person by whom a slip that is not of his nature is seen to have been committed. (O.) — — [Hence,] عَثَرَ فِى كَلَامِهِ and ↓ تعثّر (tropical:) [He stumbled, or tripped, in his speech]. (A.) And تعثّر ↓ لِسَانُهُ (tropical:) His tongue halted, faltered, or hesitated. (S, O, TA.) — — And [hence, app.,] عَثَرَ, (Kr, K, TA,) inf. n. عَثْرٌ, (Kr, O, TA,) (assumed tropical:) He lied. (Kr, O, K, TA.) One says, فُلَانٌ فِى العَثْرِ وَالبَائِنِ, meaning (assumed tropical:) [Such a one is occupied] in truth and falsehood [or rather in falsehood and truth]. (O, TA.) — — And عَثَرَ عَلَيْهِ, (S, A, Mgh, O, Msb,) aor. عَثُرَ (S, O, Msb) and عَثِرَ, (TA,) inf. n. عَثْرٌ and عُثُورٌ, (O, Msb, K, [the latter erroneously written in the CK عَثُور,]) (tropical:) [He stumbled on it; lighted on it by chance;] he got, or obtained, knowledge of it; or sight and knowledge of it; became acquainted with it; knew it; or saw it; (S, A, Mgh, O, Msb, K, * TA;) accidentally, or without seeking; (TA;) [and so عَثَرَ بِهِ; (see an ex. voce أَشْرَسُ;)] and ↓ أَعْثَرَ signifies the same; but accord. to the usage of the Kur-án, you say أَعْثَرْتُ غَيْرِى: so in the Kitáb el-Abniyeh of IKtt. (TA. [See 4.]) You say, عَثَرَ عَلَى سِرِّ الرَّجُلِ (tropical:) He obtained knowledge of, or became acquainted with, the secret of the man [accidentally]. (TA.) [Hence,] فَإِنْ عُثِرَ عَلَى أَنَّهُمَا اسْتَحَقَّا إِثْمًا, in the Kur [v. 106], means (tropical:) But if it become known, or seen, (Ksh, Mgh, O,

Bd, Jel,) that they two have done what has necessitated sin, (Ksh, Bd, Jel,) and deserved its being said of them that they were sinners. (Ksh.) And عَثَرَ, aor. عَثُرَ, inf. n. عُثُورٌ, as expl. by Lth, means (assumed tropical:) He (a man) entered suddenly, or unexpectedly, upon an affair upon which another had not so entered. (TA.) — — عَثَرَ جَدُّهُ, (K, TA,) aor. عَثُرَ and عَثِرَ, (TA,) means (tropical:) His fortune, or good fortune, fell; syn. تَعِسَ; (K, TA;) as being likened to one who has stumbled, or tripped, or fallen upon his face. (TA.) — — عَثَرَ العِرْقُ, (Lh, K,) inf. n. عَثْرٌ, (Lh, TA,) The vein pulsed. (Lh, K, TA.) — — عَثَرَ بِهِ: see 4. — — [Hence,] عَثَرَ بِهِمْ الزَّمَانُ (tropical:) Time, or fortune, destroyed them: (TA:) or caused them to be overcome. (O.) 2 عَثَّرَ see the next paragraph, in three places. 4 اعثرهُ He caused him to stumble, or trip; or to fall upon his face; [or simply, to fall;] as also ↓ عَثَّرهُ; (K, TA;) [and so بِهِ عَثَرَ ↓; (see 1, last sentence, and see also عَاثُورٌ, first sentence;)] said of God. (TA.) IAar cites as an ex., فَخَرَجْتُ أُعْثَرُ فِى مَقَادِمِ جُبَّتِى لَوْلَا الحَيَآءُ أَطَرْتُهُ إِحْضَارَا [And I went forth, made to stumble, or trip, upon the fore parts of my jubbeh: but for the sense of shame, I had made it to fly, in running]: accord. to one relation, however, the verb in question, in this verse, is أَعْثُرُ. (TA.) And اعثرهُ اللّٰهُ is syn. with أَتْعَسَهُ [of which see various explanations in art. تعس]. (TA.) — — [Hence,] اعثر بِهِ عِنْدَ السُّلْطَانِ, (K,) or عَثَّرهُ ↓ عِنْدَهُ, (A,) (tropical:) He impugned his character to the Sultán, (A, O, K,) and sought to make him fall into destruction by means of the latter. (A.) — — And اعثرهُ عَلَيْهِ (tropical:) [He made him to stumble upon it, or to light on it by chance; or] he made him to get, or obtain, knowledge of it, or sight and knowledge of it; to become acquainted with it; to know it; or to see it; (S, A, O, Msb, K; *) accidentally, or without seeking. (B, TA.) Hence the phrase in the Kur [xviii. 20] أَعْثَرْنَا عَلَيْهِمْ; (S, Ta;) in which غَيْرَهُمْ, the objective complement, is suppressed. (TA.) And اعثرهُ عَلَى أَصْحَابِهِ (tropical:) He guided him, or showed him the way, to his companions. (A.) — — اعثر جَدَّهُ, and ↓ عَثَّرهُ, (assumed tropical:) He [i. e. God] made his fortune, or good fortune, to fall. (K. [See عَثَرَ جَدُّهُ.]) — See also 1, latter half. 5 تَعَثَّرَ see 1, in four places. Q. Q. 1 عَثْيَرَ القَوْمُ [from عِثْيَرٌ] The people, or party, raised the dust, or earth, or bits of dry clay or compact earth, (termed عِثْيَر,) with the extremities of their toes, in walking. (Kh, Har p. 488.) — عَيْثَرَ الطَّيْرَ [from عَيْثَرٌ] He saw, or beheld, the birds: or he saw that the birds ran: (O:) or he saw the birds running, and augured from them (فَزَجَرَهَا). (K. [But this addition, فزجرها, is evidently taken from an explanation of the words here following.]) A poet says, لَقَدْ عَيْثَرْتَ طَيْرَكَ لَوْ تَعِيفُ [i. e. Thou sawest, or beheldest, thy birds; &c.: would that thou wouldst augur from them, and take warning]. (O.) And you say, عَيْثَرْتُ الشَّىْءَ I saw, or beheld, the thing; (L, TA;) and individuated it. (TA.) عَثْرٌ: see عَثَرِىٌّ. عُثْرٌ A lie; or falsehood; (K;) as also ↓ عَثَرٌ. (IAar, K.) — Also The Eagle: (K:) a meaning also assigned in the K, in art. عبر, but erroneously, to عُبْرٌ. (TA.) عَثَرٌ: see the next preceding paragraph. عَثْرَةٌ A stumble, or trip, (Msb, TA,) in walking, or going along: pl. عَثَرَاتٌ. (TA.) — — And [hence,] (tropical:) A slip, lapse, fault, wrong action, or mistake; (S, O, Msb, TA;) so called as being a fall into sin or crime. (Msb.) One says, أَقَالَ اللّٰهُ عَثْرَتَكَ (tropical:) [May God cancel thy slip, lapse, fault, &c.]. (A.) And it is said in a trad., لَا حَلِيمَ إِلَّا ذُو عَثْرَةٍ i. e. (tropical:) There is no one to be characterized as of a forbearing disposition except he be one who has committed a slip, and becomes admonished thereby, distinguishing the occasions of error so as to avoid them [and to make allowance for others who have done the like]. (TA.) — — And (assumed tropical:) War, or fight, against unbelievers or others; because war, or fight, is an occasion of frequent stumbling, or tripping: so in a trad., in which it is said, لَا تَبْدَأْهُمْ بِالعَثْرَةِ (assumed tropical:) [Begin not ye with them by war]; meaning invite ye them first to El-Islám or to the payment of the poll-tax; and if they assent not, then have recourse to war. (TA.) عَثْرَةٌ Land (أَرْض) without herbage, being high, and overspread with عِثْيَر, i. e. dust: (O, TA:) and said to occur in a trad. as the name of a particular land. (O, K, * TA.) عَثَرِىٌّ i. q. عِذْىٌّ, (Az, S, O, Msb, TA,) as some say; (Msb;) i. e., (Az, S, O, TA,) Such as is watered by the rain (Az, S, K, TA) alone, (S,) of palm-trees, (Az, O, TA,) or of seed-produce: (S:) or such as is watered by water running upon the surface of the ground, (O, Msb,) of palmtrees: (Msb:) or seed-produce that is watered by torrents and by rain, the water being made to flow thereto in channels: (TA:) and ↓ عَثْرٌ signifies the same: (K, TA:) or, accord. to IAth, palm-trees (نَخِيل) that imbibe with their roots of the rain-water that collects in a part hollowed out in the ground: (TA:) the former term is said to be thus applied because what is so called is as though it stumbled upon water without any labour of its owner; regarding it as an irregular rel. n. from العَثْرُ: (O, * TA:) but Abu-l-'Abbás [i. e. Th] says that, thus applied, it is with teshdeed to the ث [i. e. عَثَّرِىٌّ], though not in the sense here following. (TA.) — — Also (tropical:) A man who does not occupy himself in seeking the things of the present world nor those of the world to come: (O, K, TA:) occurring in a trad., in which such is said to be the most hateful of mankind to God: (O, TA:) in this sense, sometimes written with teshdeed to the ث, (K, TA,) and thus it is accord. to Sh (O, TA) and IAar; (TA;) but correctly without teshdeed: (Th, K, TA:) and said by some to be from عَثَرِىٌّ applied to palm-trees. (O, * TA.) One says also, جَآءَ فُلَانٌ عَثَرِيًّا, meaning (tropical:) Such a one came unoccupied. (O, TA.) عَثَّارٌ or عِثَّارٌ: see عَاثُورٌ, in six places: — and for عِثَّارٌ see also عِثْيَرٌ. عَثُورٌ [Having a habit of stumbling or tripping, or of falling:] that stumbles, or trips, and falls, much or often. (Har p. 296.) عِثْيَرٌ, (S, O, K,) not عَثْيَرٌ, for there is not in the language any word of the measure فَعْيَلٌ, with fet-h to the ف, except ضَهْيَدٌ, meaning "hardy, strong, or robust," and this is [said to be] forged, (S, O, [but see ضهيد,]) Dust, (MA, O, K,) syn. غُبَارٌ, (O,) or عَجَاجٌ, and تُرَابٌ, (K,) and thus ↓ عِثْيَرَاتٌ is expl. by Sb; (TA;) or dust rising or spreading; (S, MA; *) as also ↓ عِثْيَرَةٌ; (TA;) and ↓ عِثَّارٌ signifies the same. (MA.) — — And Clay, or earth, (K, TA,) or dust, or bits of clay or compact earth, (TA,) which one turns over (K, TA) with the extremities of the feet (K) or of the toes, in walking, or going along, no other mark of the foot being seen: (TA:) and an obscure trace or mark, (K, TA,) said to be more obscure than such as is termed أَثَرٌ: (TA:) and so ↓ عَيْثَرٌ, with the ى put before [the ث] and with fet-h to the ع in both [of these senses: misunderstood by SM as meaning "and with fet-h to the ع in both words," i. e. in عثير and عيثر]: (K:) or ↓ عَيْثَرٌ signifies an obscure trace or mark: (S:) and Yaakoob mentions the saying مَا رَأَيْتُ لَهُ أَثَرًا وَلَا عَيْثَرًا ↓ and وَلَا عِثْيَرًا [app. meaning I saw not any trace of him nor any obscure trace]: (S, O:) or ولا عِثْيَرًا means, nor clay, or earth, &c., turned over by the extremities of his feet: (TA:) and it is said that ↓ ولا عَيْثَرًا means, nor bodily form. (O.) And [it is said that] مَا لَهُ أَثَرٌ وَلَا عِثْيَرٌ and ↓ ولا عَيْثَرٌ means He is not known to be a pedestrian by the appearing of his foot-mark, nor to be a horseman by his horse's raising the dust. (TA.) [See also Har p. 488.] عِثْيَرَةٌ, and its pl. عِثْيَرَاتٌ: see عِثْيَرٌ. — — One says also أَرْضٌ عِثْيَرَةٌ, meaning A land in which is much dust. (TA.) عَاثِرٌ [Stumbling, or tripping; &c. — — And] (assumed tropical:) A liar. (TA.) — — And one says also جَدٌّ عَاثِرٌ (assumed tropical:) [Fortune, or good fortune, in a falling state: (see 1, near the end:)] pl. عَوَاثِرُ: (TA:) — — or this may be pl of عَاثِرٌ signifying The snare of a sportsman: — — or it may be pl. of ↓ عَاثِرَةٌ signifying (assumed

tropical:) An accident that destroys, or causes to be overcome, him whom it befalls: (O:) — — or it may be pl. of عَاثُورٌ [q. v.], the ى being suppressed, (O, TA,) by poetic license, in a verse in which it occurs. (TA.) عَيْثَرٌ The substance of a thing; its bodily, or corporeal, form; syn. عَيْنٌ and شَخْصٌ. (T, O, L, K, TA. [In this sense, it is said in the TA to be erroneously written in all the copies of the K عَثْيَر, with the ث before the ى; but I find it written عَيْثَر in my MS. copy of the K and also in the CK.]) See also عِثْيَرٌ, in five places. عَاثِرَةٌ: see عَاثِرٌ. عَاثُورٌ A pit dug for a lion or other [animal], (S, A, O,) that he may fall into it, (A,) in order that he may be taken: (S, O:) this is the primary signification: (A:) or a thing that is prepared for one to fall into it: (K:) or, as also عثار [i. e. ↓ عَثَّارٌ or ↓ عِثَّارٌ (see what follows)], a thing by which one is made to stumble and fall; expl. by مَا عُثِرَ ↓ بِهِ: (TA:) the pl. is عَوَاثِيرُ; whence, perhaps, عَوَاثِرُ, by suppression of the ى. (O, TA. [See عَاثِرٌ.]) — — [Hence,] (assumed tropical:) A place of perdition: (TA voce حَاجُورٌ:) or (tropical:) a cause, or place, of perdition or of death: (A, K:) applied to a land. (K.) You say, وَقَعَ فِى عَاثُورٍ (tropical:) He fell into a cause, or place, of perdition or of death. (A, TA.) And فُلَانٌ يَقِى صَاحِبَهُ العَوَاثِرَ (tropical:) [Such a one preserves his companion from the causes, or places, of perdition or of death]. (A.) And it is said in a trad., إِنَّ قُرَيْشًا أَهْلُ أَمَانَةٍ مَنْ بَغَاهَا العَوَاثِيرَ كَبَّهُ اللّٰهُ لِمَنْخِرَيْهِ (assumed tropical:) [Verily the tribe of Kureysh are people of fidelity: whoso seeks for them the causes, or places, of perdition or of death, may God lay him prostrate upon his nostrils]: or, accord. to one relation, عَوَاثِرَ. (O, TA.) — — And [hence,] (tropical:) Difficulty, or distress; as also عَاثُورُ شَرٍّ: (S, O:) and evil; (K, TA;) like عَاذُورٌ, which is a dial. var. thereof, or an instance of mispronunciation; (S and O in art. عذر;) as also ↓ عَثَّارٌ, (accord. to some copies of the K,) or ↓ عِثَّارٌ: (thus in other copies of the K and in the TA [in the latter of which it is said to be with kesr; and this I think to be the more probably correct; originally an inf. n.]:) and ↓ عِثَّارُ شَرٍّ is said by Fr to signify the same as عَاثُورُ شَرٍّ. (TA.) You say, لَقِيتُ مِنْهُ عَاثُورًا, (As, S, O, TA,) and ↓ عِثَّارًا, (TA,) (tropical:) I experienced from him, or it, difficulty, or distress. (As, S, O, TA.) And وَقَعُوا فِى عَاثُورِ شَرٍّ, (As, S, O, TA,) and عَافُورِ شَرٍّ, (S, O,) (tropical:) They fell into difficulty, or distress: (As, S, O:) or into a confusion of evil and difficulty or distress. (TA.) It is the opinion of Yaakoob that the ف in عافور is a substitute for the ث in عَاثُور: but Az observes that this is not necessarily the case, as the meaning of difficulty is implied in the root عفر. (TA.) — — It is said to signify also A kind of snare (مِصْيَدَة) made of bark. (O.) — — And A channel that is dug for the purpose of irrigating thereby a palm-tree such as is termed بَعْلٌ. (O.) — — And A well. (K.) — And it may also be used as an epithet [app. meaning Perilous, or destructive]. (ISd, TA.) عثكل Q. 1 عَثْكَلَ الهَوْدَجَ, (K, TA,) inf. n. عَثْكَلَةٌ, (TK,) He adorned the هودج [or women's camel-vehicle] with the kind of pendant termed عُثْكُولَة. (K, * TA.) And عُثْكِلَ الهَوْدَجُ The هودج was [so] adorned. (S.) — And [the inf. n.] عَثْكَلَةٌ signifies A heavy kind of running. (K.) One says, هُوَ يُعَثْكِلُ He runs heavily. (TK.) Q. 2 تَعَثْكَلَ العِذْقُ The عذق [or raceme of a palm-tree or of dates] had many شَمَارِيخ [or fruit-stalks, also called عَثَاكِيل, whence the verb]. (S, TA.) عِثْكَالٌ and ↓ عُثْكُولٌ (S, Mgh, O, Msb, K) and ↓ عُثْكُولَةٌ (K) i. q. شِمْرَاخٌ (S, O, Msb, K) and شُمْرُوخٌ, (Msb,) i. e. [A fruit-stalk of the raceme of a palm-tree; or] a stalk, of a كِبَاسَة, upon which are the ripening dates: (S, O:) or [so in some copies of the K and in the TA, but in other copies of the K " and,"] i. q. عِذْقٌ [i. e. a raceme of a palm-tree or of dates]; (K;) [i. e.] an عُنْقُود of a palm-tree, of which the شِمْرَاخ is a single branching stalk: (Mgh:) [agreeably with this last explanation and the latter of the two here given from the K, it is said,] and it is, in relation to the palm-tree, like the عُنْقُود in relation to the grape-vine: (S, O:) and in one dial., the ع is changed into ء, so that one says إِثْكَالٌ [and أُثْكُولٌ]: the pl. is عَثَاكِيلُ. (Msb.) It is said in a trad., خُذُوا عِثْكَالًا فِيهِ مِائَةُ شِمْرَاخٍ فَاضْرِبُوهُ بِهَا ضَرْبَةً [i. e. Take ye a raceme of a palm-tree in which are a hundred fruit-stalks, and strike him therewith a single stroke]. (O.) عُثْكُولٌ: see the next preceding paragraph: — — and that here following. عُثْكُولَةٌ: see عِثْكَالٌ. — — Also, (K,) and ↓ عُثْكُولٌ, (TA,) (assumed tropical:) A kind of pendant, of عِهْن [i. e. wool, or dyed wool], or some [other] ornament, (K, TA,) suspended to a هودج [or women's camel-vehicle], (TA,) so as to dangle in the air: (K, TA:) pl. عَثَاكِلُ occurring in a verse [by poetic license for عَثَاكِيلُ]. (TA.) عِذْقٌ مُعَثْكَلٌ [A raceme of a palm-tree or of dates] having many شَمَارِيخ [or fruit-stalks]. (TA.) [See also the following paragraph.] — — And, by way of comparison [thereto], هَوْدَجٌ مُعَثْكَلٌ (assumed tropical:) A هودج [or women's camel-vehicle] having much wool [in the form of pendants, suspended to it]. (TA.) عِذْقٌ مُتَعَثْكِلٌ and مُتَعَثْكَلٌ [A raceme of a palm- tree or of dates] having عَثَاكِيل [i. e. fruit-stalks]. (K.) [See also the next preceding paragraph.] عثم 1 عَثَمَ, said of a broken bone, (S, K,) or it is peculiarly said of the arm, (K, [i. e. one says عَثَمَتِ اليَدُ,]) aor. عَثِمَ, (PS,) inf. n. عَثْمٌ, (TA,) It became set unevenly, (S, K, TA,) i. e. [forming a node, or protuberance, like a swelling, not so hard as bone, (see عَثْمٌ, below,) or] so as to have an unevenness remaining in it: (TA:) or, said of a broken bone, it approached to a state of consolidation, but was not as yet consolidated; and in like manner, a wound: (ISh, TA:) or it was, or became, in a bad state, and wanting in its former strength, or in its form. (TA.) And عَثِمَ, aor. عَثَمَ, inf. n. عَثَمٌ, said of a [broken] bone, signifies [the same, or] It was badly set, so that there remained in it an unevenness. (TA.) And sometimes it is used metaphorically in relation to the sword: so says IJ. (TA. [In a verse there cited as an ex., the verb app. relates to a sword in its scabbard or its case cut in pieces by another sword.]) — — عَثَمَ said of a wound means as expl. above: (ISh, TA:) or It became callous, and covered with a skin, but not as yet healed. (K.) — عَثَمْتُهُ I set it unevenly, [so as to form a node, or protuberance, like a swelling, not so hard as bone, (see the first sentence above,)] namely, a broken bone; (S, K;) the verb being trans. as well as intrans., (S, TA,) like رَجَعَ and وَقَفَ. (TA.) — — And عَثَمَتِ المَزَادَةَ, (S, K,) inf. n. عَثْمٌ, (TA,) She sewed the مزادة [or leathern water-bag] not strongly, or not firmly; (S, K;) as also ↓ إِعْتَثَمَتْهَا; (S, TA;) in the K, erroneously, ↓ أَعْثَمَتْهَا. (TA.) 2 عثّمهُ, inf. n. تَعْثِيمٌ, He set it; namely, a [broken] bone. (TA.) 4 أَعْثَمَ see 1, last sentence. 8 إِعْتَثَمَ see 1, last sentence. — — [Hence,] it is said in a prov., إِلَّا أَكُنْ صَنَعًا فَإِنِّى أَعْتَثِمْ, meaning (assumed tropical:) If I be not skilful, verily I do according to the degree of my knowledge. (S, Meyd.) — اعتثم بِهِ He sought help by means of it; (S, K;) and profited by it, or made use of it. (K.) One says, خُذْ هٰذَا فَاعْتَثِمْ بِهِ Take thou this, and seek help by means of it [or profit by it]. (S.) — — And اعتثم بِيَدِهِ He extended, or stretched forth, his arm, or hand; syn. أَهْوَى بِهَا. (K.) عَثْمٌ inf. n. of 1 [q. v.]. (TA.) — — جُبِرَتْ يَدُهُ عَلَى عَثْمٍ means عَلَى عُقْدَةٍ, (S and O in art. عقد,) [i. e. His arm was set and joined unevenly,] so as to form a node, or protuberance, like a swelling, not so hard as bone. (ISk, L in art. اجر.) عَثِمٌ, applied to a [broken] bone, Badly set, so as to have an unevenness remaining in it. (TA.) [And ↓ عَثْمَآءُ signifies the same, applied to an arm (يَدٌ); expl. by Golius as applied to a hand, and meaning Distortedly consolidated, on the authority of Meyd.] عَثْمَآءُ: see the next preceding paragraph. عُثْمَانٌ The young one of the [species of bustard called] حُبَارَى. (S, K.) — — And The young one of the [serpent called] ثُعْبَان. (AA, K.) And, (K,) some say, (TA,) The serpent, (AA, K,) of whatever species it be: (AA:) or the young one thereof. (AA, Mgh, K.) And أَبُو عُثْمَانَ is a surname of The serpent; (K, TA;) mentioned by 'Alee Ibn-Hamzeh. (TA.) عَيْثَمٌ, applied to a camel, Big, or bulky, tall, and thick. (TA.) — See also عَيْثَامٌ. عَيْثَمِىٌّ

The wild ass; (K, TA;) so called because of his bigness, or bulkiness, and strength. (TA.) عَيْثَامٌ (in the T, voce دُلْبٌ, written ↓ عَيْثَمٌ,) A species of tree; (S, K, TA;) said to be the same as the دُلْب [q. v.]; it is a white tree, that grows very tall: n. un. with ة. (TA.) — Also A certain sort of food, in which locusts are cooked; (K, TA;) of the food of the people of the desert. (TA.) عَيْثُومٌ A great camel. (As, S. [See also عَيْثُومٌ.]) And Anything big, or bulky, and strong. (TA.) — — And The female elephant: (El-Ghanawee, S:) or the elephant, male and female: (K:) pl. عَيَاثِمُ. (TA.) — — And The ضَبُع [i. e. hyena, or female hyena]. (A'Obeyd, S, K.) عَثَمْثَمٌ Strong; applied to a camel; (AA, S;) and to a mule; and likewise to a shoulder: (IAar, TA:) or, applied to a camel, strong and tall: (K, TA:) or tall and thick: or big, or bulky: (TA:) fem. with ة: (AA, S, K, TA:) pl. عَثَمْثَمَاتٌ. (TA.) — — And The lion: (AA, S, K:) so called because of the heaviness of his tread. (AA, S.) عثن 1 عَثَنَتِ النَّارُ, (S, K,) aor. عَثُنَ, (S,) inf. n. عَثْنٌ and عُثَانٌ and عُثُونٌ, (K,) The fire smoked, or sent up smoke; (S, K;) as also ↓ عثّنت. (K.) — — And عَثَنَ فِى الجَبَلِ, (K,) aor. عَثُنَ, inf. n. عَثْنٌ, (TA,) He ascended the mountain: (K, TA:) like عَفَنَ: mentioned by Kr. (TA.) — عَثِنَ, aor. عَثَنَ, (K,) inf. n. عَثَنٌ, (TK,) said af garment, It became perfumed with the odour of incense, or some substance for fumigation. (K, * TA.) 2 عَثَّنْتُ الثَّوْبَ I fumigated the garment: (Mgh:) or عَثَّنَتِ الثَّوْبَ بِالطِّيبِ She fumigated the garment over the perfume so that it [the perfume] clung to it: (TA:) or عَثَّنْتُ ثَوْبِى بِالبَخُورِ, (S,) inf. n. تَعْثِينٌ, (S, K,) I perfumed my garment with incense, or some substance for fumigation. (K. *) — — And عَثَّنَتِ المَرْأَةُ بِدُخْنَتِهَا The woman perfumed herself with her incense, or substance for fumigation. (TA.) — — See also 1. — — One says also عثّن عَلَيْنَا فُلَانٌ meaning (assumed tropical:) Such a one caused confusion, or disorder, or disturbance, to happen between us, or among us; from عُثَان signifying " smoke: " (A, TA:) [or caused confusion, &c., and excited evil, or corrupt, conduct, between us, or among us: for] التَّعْثِينُ signifies the causing confusion, or disorder, or disturbance, and exciting evil, or corrupt, conduct. (K.) 4 لَا تُعْثِنْ عَلَيْنَا [Do not thou raise a smothering smoke upon us] is said when one kindles a fire with bad, smoking, wood. (TA.) عِثْنٌ A species of خُوصَة [q. v.] upon which camels, or the like, feed, (K, TA,) when it is succulent; but when it becomes dry, it is useless. (TA.) — — And [hence, perhaps,] A good tender and manager, of camels, or the like. (K.) — And i. q. عِهْنٌ [i. e. Wool; or wool dyed of various colours]: (K:) a dial. var. thereof. (TA.) عَثَنٌ: see عُثَانٌ. — Also A small idol: pl. أَعْثَانٌ: (K:) [it is said that] وَثَنٌ signifies " a large idol. " (TA.) عَثِنٌ Food infected with smoke; as also ↓ مَعْثُونٌ. (K.) عُثَانٌ Smoke; (S, Mgh, Msb, K;) as also ↓ عَثَنٌ: (S, K: [in one of my copies of the S, written with the ث quiescent:]) mostly used in relation to a substance with which one fumigates: (Mgh, Msb:) and also expl. as signifying smoke without fire: (TA:) pl. عَوَاثِنُ, (S, K, TA,) deviating from rule, (TA,) like دَوَاخِنُ pl. of دُخَانٌ, the only other instance of the kind. (S, TA.) — — And (tropical:) Dust (Az, S, Mgh, K) is sometimes thus called, (S, Mgh,) metaphorically, (Mgh,) as being likened to smoke, which is the primary meaning: so says A'Obeyd, and Aboo-'Amr Ibn-El-'Alà says the like. (Az.) عُثْنُونٌ Small long hairs under the part beneath the lower jaw of the camel: (S, K:) [pl. عَثَانِينُ:] one says بَعِيرٌ ذُو عَثَانِينَ [a camel having such small long hairs], like as they said, for the مَفْرِق of the head, مَفَارِقُ. (S.) And The beard: or the portion thereof that extends beyond the two sides of the cheeks: or the portion that grows upon the chin and beneath it, downwards: or length of the beard: (K:) or the portion of the beard that depends form the chin: (Ham p. 820:) and عُثْنُونُ اللِّحْيَةِ signifies the extremity of the beard. (TA.) And Certain small hairs at the part in which the he-goat is slaughtered. (TA.) And The رَعْثَة [or wattle] of the cock. (S and K in art. رعث, q. v.) — — Also The first of wind and of rain; (S, K;) so says [the Imám] Aboo- Haneefeh: (TA:) or rain generally: or rain while it is between the heaven and the earth: pl. عَثَانِينُ: (K:) AZ says that العَثَانِينُ signifies the rain that is between the clouds and the earth; like السَّبَلُ: sing. عُثْنُونٌ: (S, TA:) and عُثْنُونُ السَّحَابِ signifies the clouds that have fallen upon the earth: and عَثَانِينُ السَّحَابِ the pendent skirts of the clouds: and عُثْنُونُ الرِّيحِ the trail of the wind when it comes drawing along the dust: pl. as above. (TA.) And The first of anything. (Ham p. 820.) عُوَاثِنٌ A lion having much hair. (K.) مُعَثَّنٌ (K, TA) A man (TA) large in the عُثْنون. (K, TA.) مَعْثُونٌ: see عَثِنٌ. عثو and عثى 1 عَثَا, aor. يَعْثُو, (S, Msb, K,) inf. n. عُثُوٌّ, (K, TA,) [accord. to the CK عَثْوٌ, but] like سُمُوٌّ; (TA;) and عَثِىَ, aor. يَعْثَى, (S, Msb, K,) which is of the dial. of El-Hijáz, and of which the inf. n. is عَثًا; (TA;) and عَثَى, aor. يَعْثَى and يَعْثِى; inf. n. عُثِىٌّ and عِثِىٌّ and عَثَيَانٌ; (K, TA;) He acted corruptly; or made, or did, mischief: (S, Msb, K:) or did so in the utmost degree: (TA:) فِى الأَرْضِ [in the earth]: (S, TA:) the aor. of one of the dial. vars. occurs in the Kur ii. 57; &c.: some say that عثا, aor. يعثا, [or عِثَى, aor. يَعْثَى,] is formed by transposition from عَاثَ, aor. يَعِيثُ: (TA:) accord. to Er-Rághib, عَيْثٌ and عُثِىٌّ, or عِثِىٌّ, and عُثُوٌّ are nearly alike; but عَيْثٌ is mostly used in relation to that which is perceived by sense; and عثىّ and عثوّ, in relation to that which is perceived by the [mind or] judgment: some say that عثوّ [as also عثىّ] is the acting wrongfully, injuriously, or unjustly; and sometimes does not involve the acting corruptly: (MF and TA in art. عيث:) Lh says that عَثِىَ is of the dial. of El-Hijáz, and is the [more] approved form; and عاث is of the dial. of the Benoo-Temeem. (TA in that art.) — — And عَثِىَ, aor. يَعْثَى, inf.n. عَثًا, said of the hair of the head, It was, or became, dry and matted, and was long left uncombed. (TA.) عُثًّى Hair: this is its primary signification. (TA.) [See the next paragraph.] — — And, metaphorically, (tropical:) Such as is straggling, of plants, or herbage; as the نَصِىّ, and the بُهْمَى, and the صِلِّيَان. (TA.) And [hence] one says, شَابَ عُثَى الأَرْضِ (assumed tropical:) The plants, or herbage, of the earth, dried up, or became yellow: (K:) so in the Tekmileh, and so says ISk. (TA.) عُثْوَةٌ A long لِمَّة [or quantity of hair descending below the ear or to the shoulder]: (K:) pl. عُثًّى, like رُبًّى; (so in some copies of the K;) or عُثًّى, like رُبًّى; (so in other copies;) or عِثًّى; like رِبًى; (so in my MS. copy of the K; [app. taken from the TA; the first of which (i. e. عُثًّى) I hold to be the right; (see the paragraph next preceding this;) though SM says what here follows;]) it is correctly عِثى, like إِلى; agreeably with what is said in the M, i. e. that العِثَى signifies اللِّمَمُ الطِّوَالُ. (TA.) عُثْوَةٌ The state of the hair of the head when it has become dry and matted, and has been long left uncombed. (TA.) عِثْيَانٌ: see أَعْثَى. عَاثٍ Acting corruptly; or making, or doing, mischief. (Msb. [See 1.]) أَعْثَى Having much hair; (S, K;) sometimes applied in this sense to a man. (S.) And Having a thick beard. (TA.) — — And The male hyena; (S, K;) as also ↓ عِثْيَانٌ: (S:) and [the fem.] عَثْوَآءُ the female hyena; (S, K;) because of the abundance of her hair: (S:) and [the pl.] عُثْوٌ, and عُثًى, a number of hyenas together. (TA.) — — [The fem.] عَثْوَآءُ is also an appellation applied to An old woman. (S, TA.) — — And the masc. signifies also Thick, gross, or coarse, in size. (TA.) — — And Foolish, or stupid, (S, K,) heavy, or dull. (S.) — — And One whose colour inclines to blackness. (K.) — — And A colour [itself] that inclines to blackness: (K, TA:) or, accord. to the M, العثى [perhaps a mistranscription] signifies a colour inclining to blackness, with abundance of hair. (TA.) عج 1 عَجَّ, (S, A, Mgh, O, &c.,) aor. عَجِ3ِ, (S, Mgh, Msb, K,) or عَجُ3ُ; (so in the O; [but this is at variance with

a general rule;]) and عَجَّ with kesr to the medial radical [in the first and second persons, عَجِجْتُ and عَجِجْتَ], (TA,) aor. عَجَ3ِ; (K;) inf. n. عَجٌّ and عَجِيجٌ; (S, A, Mgh, O, Msb, K;) He cried out, or vociferated; (K, TA;) like ضَجَّ; accord. to Az, supplicating, and begging aid, or succour; (TA;) and (K) he raised his voice; (S, A, O, K;) as also ↓ عَجْعَجَ; (K;) or this signifies he cried out, vociferated, or raised his voice, repeatedly; (S, O, TA;) and عَجَّ, he raised his voice with the تَلْبِيَة [or saying لَبَّيْكَ]: it is said in a trad., أَفْضَلُ الحَجِّ العَجُّ وَالثَّجُّ (S, Mgh, O, Msb) i. e. The most excellent of the actions of the pilgrimage are (Mgh) the raising of the voice with the تلبية (Mgh, O, and Msb in art. ثج) and the shedding of the blood of the victims brought for sacrifice to the sacred territory: (Mgh, and Msb in art. ثج:) and عَجِيجٌ signifies the crying out, or vociferating, and clamouring, of a people, or party. (TA.) — — And عَجَّ, aor. عَجَ3ِ, inf. ns. as above, said of a camel, He made a [loud] noise in his braying: and ↓ عَجْعَجَ he repeated, or reiterated, [such] a noise: and عَجَّ, aor. عَجَ3ِ, inf. n. عَجِيجٌ, said of water, it made a sound; and so [or as meaning it made a reiterated sound] ↓ عَجْعَجَ: and in the same sense the former verb is used in relation to a bow: and also in relation to the [piece of stick of wood called] زَنْد on the occasion of its producing fire: (TA:) and ↓ عَجْعَجَ said of camel, when beaten, or heavily laden, he uttered a grumbling cry; syn. رَغَا. (O, K.) — — عَجَّتِ الرِّيحُ, and ↓ اعجّت, The wind was, or became, violent, and raised the dust, (S, O, K, TA,) and drove it along. (TA.) [See also 2.] — — And عَجَّتِ الرَّائِحَةُ (tropical:) [The odour diffused itself strongly, or powerfully]. (A, TA.) — — And عَجَّ ثَدْيُهَا, (A,) or ثَدْيَاهَا, (TA,) said of a girl, (tropical:) Her breast, or breasts, began to swell, or become protuberant. (A, TA.) — عَجَّ القَوْمُ and ↓ اعجّوا, (K, TA,) and هَجُّوا and اهجّوا, and ضَجُّوا and اضجّوا [P], as is said in the "Nawádir," (TA,) mean أَكْثَرُوا فِى فُنُونِهِمُ الرُّكُوبَ, (K, TA,) in one copy فى فُنُونِهِ: (TA:) [Ibr. D thinks that both of these readings are mistranscribed, for أَكْثَرُوا مِنْ فُنُونِ الرُّكُوبِ, meaning The people, or party, practised many modes, or manners, of riding; agreeably with an explanation in the TK: but the case is very perplexing; and is rendered the more so by the facts that this is not in the O, and that what here follows is not in the K nor in the TA, and that I do not find in art. هج nor in any other art. anything that throws light upon it:] عَجَّ القَوْمُ فِى الوَادِى and ↓ اعجّوا and هَجُّوا and اهجّوا, and خَجُّوا and اخجّوا [?], mean The people, or party, descended into the valley, and trod it much. (O.) — عَجَّ النَّاقَةَ: see R. Q. 1. 2 عَجَّجَتِ الرِّيحُ الغُبَارَ, inf. n. تَعْجِيجٌ, The wind raised the dust. (TA.) [See also 1.] — — And عَجَّجْتُ البَيْتَ دُخَانًا, (S, O, and so in a copy of the K,) or مِنَ الدُّخَانِ, (so in other copies of the K,) inf. n. as above, (K,) I filled the house, or tent, with smoke. (K, TA.) 4 أَعْجَ3َ see 1, latter half, in three places. 5 تعجّج, said of a house, or tent, (S, K,) It was, or became, filled with smoke. (K.) R. Q. 1 عَجْعَجَ: see 1, in four places. — — عجعج بِالنَّاقَةِ, (S, O, L,) or النَّاقَةَ ↓ عَجَّ, He chid the she-camel, (S, O, L, K,) saying عَاج عَاج, (S, K,) or عَاجِّ: (L:) or the former signifies he turned the she-camel to a thing, saying عَاجِ عَاج. (TA.) — — And [the inf. n.] عَجْعَجَةٌ signifies The changing of ى into ج when occurring with ع [immediately preceding it]: a practice that obtained among the tribe of Kudá'ah; (S, O;) and accord. to Fr, among the tribe of Teiyi, and some of the tribe of Asad; (TA in art. ج, q. v.;) like as عَنْعَنَةٌ did among that of Temeem: (TA in the present art.:) they used to say, هٰذَا رَاعِجٌ خَرَجَ مَعِجْ for رَاعٍ خَرَجَ مَعِى [This is a pastor who went forth with me]. (S, O.) عَجَّةٌ A crying out, or vociferating, and clamour, or confusion of cries or noises, of a people, or party. (TA.) وَحَّدَ اللّٰهَ فِى عَجَّتِهِ means [He declared the unity of God] aloud. (TA, from a trad.) عُجَّةٌ [An egg-fritter, or omelet: so in the present day:] a certain food made of eggs: (S, O, K:) or flour kneaded with clarified butter, (AA, TA,) and then fried, or roasted: IDrd says, it is a sort of food; but what sort I know not: accord. to IKh, it is any food compounded; as dates and [the preparation of curd called] أَقِط: (TA:) it is a post-classical word: (K:) [J says,] I think it to be post-classical: (S:) it is of the dial. of Syria. (TA.) عَجَاجٌ Dust: (S, A, O, K:) or dust raised by the wind: (TA:) and smoke: (S, A, O, K:) ↓ عَجَاجَةٌ is a more special term [signifying a portion, or cloud, of dust: and of smoke]: (S, O:) and this latter signifies [also] a dust that buries in it everything; as also هَجَاجَةٌ. (TA.) — — Also Low, vile, base, mean, or ignoble, people; (Sh, O, K, TA;) lacking intellect, or understanding; (Sh, O;) in whom is no good: [a coll. gen. n.; for] ↓ عَجَاجَةٌ signifies one of such persons [as is indicated in the O]. (TA.) And, applied to a single person, Foolish; stupid; unsound, or deficient, in intellect, or understanding. (K.) عَجَاجَةٌ: see the next preceding paragraph, first sentence. [Hence,] one says, فُلَانٌ يَلُفُّ عَجَاجَتَهُ عَلَى بَنِى فُلَانٍ [Such a one folds his cloud of dust], meaning, makes a hostile, or predatory, incursion, or attack, upon the sons of such a one. (S, O, K. *) And لَبَّدَ عَجَاجَتَهُ (O, K) He laid, or allayed, his عجاجة [or cloud of dust], (O,) meaning he desisted from that in which he was engaged. (O, K.) — — Also Many great camels: (S, O, K:) so accord. to Fr, (S, O,) as mentioned by A 'Obeyd: (S:) but Sh says, I know not the word in this sense. (TA.) — — See also the next preceding paragraph, second sentence. عَجَّاجٌ Vociferous, clamorous, sounding much, or noisy; an epithet applied to anything that has a voice, or sound, or noise, (S, O, K,) as a bow and the wind [&c.]; (S, O;) as also ↓ عَجْعَاجٌ, (K,) this latter mentioned by Lh as applied in this sense to a man: (S:) and the former, applied to a stallion [camel], vociferous, or noisy, in his braying: and, applied to a river, sounding: (S, O:) or, thus applied, containing much water; as though it vociferated by reason of the abundance thereof and of the sound of its copious pouring. (IDrd, TA.) [See a tropical ex. of it voce ثَجَّاجٌ.] — — يَوْمٌ عَجَّاجٌ and ↓ مُعِجٌّ A day of violent wind that raises the dust. (S, O, K.) عَاجِ, (S, K,) or عَاجِّ, (L,) A cry by which a she-camel is chidden. (S, L, K.) [But the former belongs to art. عوج, q. v.] عَاجٌّ [part. n. of 1], applied to a road, [app. because a crowded road is usually noisy,] means Full. (S, O, K.) [Compare عَجَّاجٌ applied to a river.] عَجْعَاجٌ: see عَجَّاجٌ. — — Also, applied to a horse, Generous, or excellent, and advanced in age: (O, K:) or, accord. to IF, that runs vehemently. (O.) مُعِجٌّ: see عَجَّاجٌ, last sentence. رِيحٌ مِعْجَاجٌ A wind that raises the dust: (IAar, TA:) [the pl.] رِيَاحٌ مَعَاجِيجُ (S, O, K) signifies the contr. of مَهَاوِينُ. (S, O.) 1 عجب عَجِبَ مِنْهُ, (S, O, Msb, K,) [and لَهُ, as shown by what follows,] aor. عَجَبَ, inf. n. عَجَبٌ; (Msb, TA;) and منه ↓ تعجّب, and ↓ استعجب منه, (S, O, Msb, K,) which two are syn. each with the other, (S, O, K,) and with the first also; (S, K;) all signify He wondered at it; i. e. he deemed it strange, extraordinary, or improbable, said of a thing occurring, or presenting itself, to him; (K, TA;) on account of his being little accustomed to it: (TA:) or the first signifies [as above, i. e.] he deemed it strange, extraordinary, or improbable: and ↓ تَعَجُّبٌ is of two kinds; one is [the wondering] at a thing which one commends, and it means the accounting (a thing) good or goodly, or approving [it], and expressing one's approval of a thing; and the other is at a thing that one dislikes, and it means the deeming [a thing] strange, extraordinary, or improbable, and discommending [it]: (Msb:) or, accord. to some of the grammarians, it signifies the mind's becoming affected, or acted upon, by some excessive quality in the thing by which it is so affected; [so that it may be rendered the becoming affected with wonder;] as when one says مَا أَشْجَعَهُ [" how courageous is he! "] and أَسْمِعْ بِهِمْ وَأَبْصِرْ [" how clearly shall they hear! and how clearly shall they see! "]: (Msb, MF, TA:) or it is [the wondering] at a thing of which the cause, or reason, is hidden, and not known: or it is when one sees a thing that pleases him, and thinks

that he has not seen the like of it: (L, TA:) [therefore تَعَجَّبَ مِنْهُ may be rendered he wondered at it, and he admired it:] accord. to some, it peculiarly relates to what is deemed good or goodly, or approved; [though this is inconsistent with the application of the grammatical term فِعْلُ التَّعَجُّبِ the verb of wonder;] and the subst. derived from it is ↓ عَجْبٌ: and ↓ استعجب relates to what is good or goodly or approved, and to what is otherwise; and the subst. is ↓ عَجَبٌ [which is also the inf. n. of عَجِبَ]: or accord. to the A and L, ↓ استعجب signifies he wondered at a thing intensely; or became affected with intense wonder. (TA.) — — [عَجَبًا لِهٰذَا, a phrase of common occurrence, (mentioned in the K voce وَيْبٌ, &c.,) is for أَعْجَبُ عَجَبًا لِهٰذَا I wonder greatly, lit. with wondering, at this. See also an ex. voce عَجَبٌ, last sentence but two.] — — Of the words in the Kur xxxvii. 12, there are two readings, بل عَجِبْتُ ويسخرون and بَلْ عَجِبْتَ وَيَسْخَرُونَ: accord. to the former, the meaning is, Nay, thou wonderest at their conduct, or deemest it extraordinary, [O Mohammad,] and they mock: respecting the latter reading, [which may be rendered Nay, I wonder, &c.,] it is observed that عَجَبٌ when attributed to God has a meaning different from that which it has when attributed to men: IAth says that, when attributed to God, it is used in a tropical manner, as the causes of things are not hidden from Him: or, accord. to IAmb, the verb here meams I have recompensed them for their wondering at the truth, or their deeming it strange or improbable: and in like manner it is said [in the Kur viii. 30], يَمْكُرُونَ وَيَمْكُرُ اللّٰهُ [lit. " They plot and God plotteth "], meaning, "God recompenseth them for their plotting. " (L, TA.) — — It is also said that عَجَبٌ when attributed to God [sometimes] means The being well pleased, content, or satisfied. (K, TA.) The saying, in a trad., عَجِبَ رَبُّكَ مِنْ قَوْمٍ يُقَادُونَ إِلَى الجَنَّةِ فِى السَّلَاسِلِ means Thy Lord wonders at a people who will be led to Paradise in chains [because of their deeming themselves unworthy thereof]; the verb عجب being here used in a tropical sense: or the meaning is, thy Lord is well pleased with, and will reward, a people &c.: and there are other trads. of the same kind. (L, TA.) — — عَجِبَ إِلَيْهِ means He loved, or liked, him, or it. (L, TA.) [See a verse cited voce عَجِيبٌ; from which it seems to signify lit. He, or it, was an object of love to him.] — عَجِبَتْ, inf. n. عَجَبٌ; and عَجُبَتْ; said of a she-camel, She was, or became, such as is termed عَجْبَآءِ (TA.) 2 عجّبهُ, inf. n. تَعْجِيبٌ, He caused him to wonder, (S, O, K, TA,) بِالشَّىْءِ [by the thing]. (TA. [See also 4.]) 4 اعجبهُ It (a thing, or an affair, or event, TA) induced, or excited, him to wonder. (K, TA. [See also 2.]) In the following saying of Ibn- Keys-er-Rukeiyát, رَأَتْ فِى الرَّأْسِ مِنِّى شَيْبَةً لَسْتُ أُغَيِّبُهَا فَقَالَتْ لِى ابْنُ قَيْسٍ ذَا وَبَعْضُ الشَّيْبِ يُعْجِبُهَا the meaning is, [She saw upon my head some hoariness, which I did not hide; and she said to me, "Is this Ibn-Keys? " somewhat of hoariness] causing her to have wonder. (TA.) — — And It (a thing, or an affair, or event, TA) induced in him wonder, or admiration, and pleasure, or joy: (K:) or it excited his admiration, or approval: (Msb:) or it pleased, or rejoiced, him. (TA.) You say, أَعْجَبَنِى هٰذَا الشَّىْءُ لِحُسْنِهِ [This thing has excited my admiration, or approval, or has pleased me, for its goodness, or goodliness, or beauty]. (S, O.) And أَعْجَبَنِى حُسْنُهُ [Its goodness, or goodliness, or beauty, excited my admiration, &c.]. (Msb.) — — And أُعْجِبَ بِهِ He was excited to wonder, or admiration, and pleasure, or joy, by it; he admired it, and was pleased with it, or rejoiced by it. (K.) You say, أُعْجِبَ بِنَفْسِهِ, (S, O, Msb,) inf. n. إِعْجَابٌ, [which is often used as syn. with عُجْبٌ, the corresponding subst.,] (O,) [He admired himself, (lit. was excited to admiration by himself,) was pleased with himself, or was self-conceited, or vain; or] he exalted, and magnified, himself; was haughty, and proud. (Msb.) — — [مَا أَعْجَبَهُ generally signifies How wonderful is it!] — — مَا أَعْجَبَهُ بِرَأْيِهِ [How greatly does he admire his opinion or judgment! or how greatly is he pleased with it! or how conceited, or vain, or proud, is he of it!] is anomalous [in two respects], (S, O, K,) not to be taken as an example to be imitated; (S, O;) for the verb here is formed from a passive [and augmented] verb [أُعْجِبَ], like as is the case in مَا أَشْغَلَهُ; whereas it is the primary rule with respect to the verb of wonder that it shall not be formed from any but an active [and unaugmented] verb. (TA.) 5 تَعَجَّبَ see 1, in two places. — — One says also, تعجّب فِى مِشْيَتِهِ [app. meaning He showed عُجْب, i. e. self-admiration, &c., in his gait]. (TA voce تَفَخَّتَ.) — تَعَجَّبَنِى signifies تَصَبَّانِى [He excited my desire, and invited me, or made me to incline, to ignorant, or foolish, or silly, and youthful, conduct, so that I yearned towards him: or he deceived me, or beguiled me, and captivated my heart]; (O, K, TA;) said of a man: (O, TA:) and تَفَتَّنَنِى [in the O تَفَتَّنَنِى, which I think a mistranscription, though I do not find تَفَتَّنَ elsewhere in the sense here assigned to it,] signifies the same. (TA.) 10 إِسْتَعْجَبَ see 1, in three places. عَجْبٌ: see عَجَبٌ, in two places: — and see also عُجْبٌ. — Also The root, or base, of the tail: (S, O, K:) or the part of the root, or base, of the tail, of any beast, which the haunch encloses, (Msb, TA,) and which is inserted in the hinder part of the rump: (TA:) or the root, or base, and bone, of the tail: (Lh, TA:) also called the عُصْعُص [q. v.]: (Msb, TA:) or it is the head of the عُصْعُص: (TA:) or the upper part of the عُصْعُص: or the external extremity of the spine; and the عُصْعُص is its internal extremity: (Az, L voce قُحْقُحٌ:) it is said in a trad., that every part of a man will become consumed, except the عَجْب, (TA,) or the عَجْب of the tail, (O, TA,) accord. to different relations; (TA;) from which [as a rudiment] he was created, and upon which he will [at the resurrection] be put together: (O:) i. e. the bone at the lower, or lowest, part of the spine, at the rump; which is the عَسِيب of beasts: it is said to be like a grain of mustard-seed: or, as Z says in the " Fáïk," it is the bone that is between the buttocks: it is also pronounced ↓ عُجْبٌ; and accord. to MF, ↓ عِجْبٌ, but no one else says this: and, as El-Khafájee says, it is also called عَجْمٌ and عُجْمٌ and عِجْمٌ, in this case with the three vowel-sounds. (TA.) — — Also (tropical:) The hinder part (S, O, K, TA) of a tract of sand, (S, O,) or of anything: (K, TA:) and hence, عَجْبُ كَثِيبٍ i. e. the thin hinder portion [of a sand-hill, or of an extended and gibbous sand-hill, or of a collection of sand that has poured down]: (TA:) pl. عُجُوبٌ, (S, O,) and perhaps أَعْجَابٌ also in the former sense [and therefore in this likewise]. (TA.) عُجْبٌ: see عَجَبٌ. — — Also a subst. from the phrase أُعْجِبَ بِنَفْسِهِ, (S,) or from الإِعْجَابُ; (O;) [i. e. it signifies Self-admiration; or selfconceitedness; or] vanity; and pride: (K:) it is said to be [a result, or an offspring, of stupidity, or folly; or] a redundance of stupidity, or folly, which one has turned to what is thus termed. (TA.) [Er-Rághib makes a distinction between عُجْبٌ and تِيهٌ; as will be seen below, voce مُعْجَبٌ.] — Also, and ↓ عَجْبٌ, and ↓ عِجْبٌ, A man who is pleased to sit with women, (O, K,) and to converse with them, without his doing what induces doubt, or suspicion, or evil opinion: (O:) or with whom women are pleased: (K, TA:) the pl. is perhaps أَعْجَابٌ. (TA.) — See also عَجْبٌ. عِجْبٌ: see عُجْبٌ: — and see also عَجْبٌ. عَجَبٌ [originally an int. n.] (S, O, K) and ↓ عُجْبٌ, (accord. to the K,) or ↓ عَجْبٌ, (accord. to the TA,) Wonder; i. e. a deeming strange, extraordinary, or improbable, what occurs, or presents itself, to one, (K, TA,) on account of being little accustomed to it; (TA;) or [the effect, upon the mind, of] the consideration of a thing with which one is not familiar, and to which one is not accustomed: (IAar, TA:) for

a distinction between عَجَبٌ and ↓ عَجْبٌ, see 1, in the middle of the paragraph: the pl. of عَجَبٌ [in this sense] is [said to be] أَعْجَابٌ; (K;) or it has no pl.: (S, O, K:) [this statement correctly applies to عَجَبٌ as an epithet; for as such it is app. used as sing. and pl., being originally an inf. n.:] but El-'Ajjáj has pluralized it, [regarding it in the sense expl. above,] saying, ذَكَّرْنَ أَشْجَابًا لِمَنْ تَشَجَّبَا وَهِجْنَ أَعْجَابًا لِمَنْ تَعَجَّبَا [They mentioned griefs to him who grieved, and they excited wonder to him who wondered]. (O.) يَا لَلْعَجَبِ [may be rendered O case of wonder! but properly] means O wonder come, for this is thy time: and يَا لِلْعَجَبِ [may also be rendered O case of wonder! but properly] means O [people, or the like, come] to wonder; the noun signifying the invoked being suppressed. (Har p. 27.) — It is also an epithet applied to a thing, an affair, an event, or a case; one says أَمْرٌ عَجَبٌ [A wonderful thing or affair &c.]; and so ↓ عَجِيبٌ [which is more common in this sense], and ↓ عُجَابٌ, and ↓ عُجَّابٌ: or ↓ عَجِيبٌ is syn. with عَجَبٌ; but ↓ عُجَابٌ signifies more than عَجَبٌ: (K:) or ↓ عُجَابٌ is syn. with ↓ عَجِيبٌ, (S, O,) which signifies a thing, (S, O, Msb,) or an affair, or event, or a case, (S, O,) wondered at; (S, O, Msb, TA;) or inducing wonder, or admiration, and pleasure, or joy; or pleasing, or rejoicing; syn. ↓ مُعْجِبٌ; (TA;) and ↓ عُجَّابٌ; signifies more than عَجَبٌ: (S, O, TA:) [it is said that] عَجَبٌ has no pl.; [app. meaning when it is used as an epithet, as observed above;] nor has ↓ عَجِيبٌ; (S, O, K;) or the pl. of this is عَجَائِبُ [respecting which see عَجِيبَةٌ]; (S, O, K;) like as أَفَائِلُ is pl. of أَفِيلٌ; and تَبَائِعُ, of تَبِيعٌ. (S, O.) [Being originally an inf. n., it is used alike as masc. and fem.:] one says قِصَّةٌ عَجَبٌ [meaning A wonderful story: and for the same reason, it may, as an epithet, be also used alike as sing. and pl.: like عَدْلٌ &c.]. (O.) — — [It is also used as a subst. in a pl. sense, signifying Wonders, as meaning wonderful things; like the pl. عَجَائِبُ, &c.; and it may be similarly used in a sing. sense for شَىْءٌ عَجَبٌ or أَمْرٌ عَجَبٌ: but when used as a subst. in the pl. sense expl. above, it seems to be regarded by some as a coll. gen. n., of which ↓ عَجَبَةٌ is the n. un.; for] one says, مَا فُلَانٌ إِلَّا عَجَبَةٌ مِنَ العَجَبِ [Such a one is none other than a wonder of wonders]. (A, TA.) [Hence, also,] أَبُو العَجَبِ [lit. The father of wonders] is a surname of Fortune. (TA.) And it signifies also The practiser of legerdemain, or sleight-of-hand; syn. الشَّعْوَذِىُّ, (A, TA,) or المُشَعْوِذُ: (Eth-Tha'álibee, TA in شعذ:) and any one who does wonderful things. (A, TA.) And a poet says, يَا عَجَبًا لِلدَّهْرِ ذِى الأَعْجَابِ يَا أَعْجَبُ عَجَبًا [for O, I wonder greatly, lit. with wondering, at fortune that is ever attended with wonders]. (TA.) [See also عَجِيبَةٌ.] — Also The quality, in a she-camel, that is denoted by the epithet عَجْبَآءُ [fem. of أَعْجَبُ, q. v.]; and so ↓ عُجْبَةٌ. (O.) عُجْبَةٌ: see the last preceding sentence. عَجَبَةٌ: see عَجَبٌ, last quarter. عُجَابٌ: see عَجَبٌ, in three places, near the middle of the paragraph: — — and see also عَاجِبٌ. عَجِيبٌ: see عَجَبٌ, in four places, near the middle of the paragraph. — — Also Loved, beloved, or an object of love: so in the following verse, cited by Th: وَمَا البُخْلُ يَنْهَانِى وَلَا الجُودُ قَادَنِى وَلٰكِنَّهَا ضَرْبٌ إِلَىَّ عَجِيبٌ [And neither does niggardliness forbid me nor liberality lead me; but she is a sort of person, to me, an object of love]: by قَادَنِى, the poet means يَقُودُنِى. (L, TA.) عَجِيبَةٌ (K) and ↓ أُعْجُوبَةٌ (S, O, K) A wonderful thing; a thing at which one wonders: (S, O, K: *) [the pl. of the former, accord. to modern usage, is عَجَائِبُ, mentioned above as pl. of عَجَبٌ: and] أَعَاجِيبُ seems to be pl. of أُعْجُوبَةٌ, like as أَحَادِيثُ is pl. of أُحْدُوثَةٌ: (S, O:) and ↓ تَعَاجِيبُ signifies wonderful things; syn. عَجَائِبُ; (S, O, K;) and is a word [of a rare form, (see تَبَاشِيرُ,)] having no proper sing., (S, O,) like تَعَاشِيبُ; (O;) erroneously thought by the author of the " Námoos " [on the Kámoos] to be most probably a mistake for أَعَاجِيبُ: (TA:) a poet says, وَمَنْ تَعَاجِيبِ خَلْقِ اللّٰهِ غَاطِيَةٌ يُعْصَرُ مِنْهَا مُلَاحِىٌّ وَغِرْبِيبُ [And of the wonderful things of God's creation is a grape-vine covering the ground (so غَاطِيَةٌ is expl. by IB), whereof grapes of the kinds called ملاحىّ and غربيب are pressed for making wine]. (S, O.) عُجَّابٌ: see عَجَبٌ, near the middle of the paragraph, in two places. عَجَبٌ عَاجِبٌ [meaning Very wonderful or admirable or pleasing] (S, O, K) is like لَيْلٌ لَائِلٌ, the latter word being a corroborative of the former; (S, O;) and one says also [in like manner] ↓ عَجَبٌ عُجَابٌ. (K.) أَعْجَبُ [More, and most, wonderful or admirable or pleasing]. — — [And the fem.] عَجْبَآءُ signifies A female wondered at for her beauty: and also, for her ugliness. (O, K.) — Also, i. e. the former, A thick, or big, or coarse, camel. (O, K. *) And so the fem. applied to a she-camel: (O, K:) or, so applied, thick in the عَجْب [or root, &c.,] of the tail: (TA:) or whereof the hinder part, (O, K,) or the upper portion of that part, (L, TA,) is narrow, and whereof the جَاعِرَتَانِ [q. v.] are prominent: (O, L, K, TA:) the kind of make thus particularized is ugly. (TA.) أُعْجُوبَةٌ: see عَجِيبَةٌ. رَجُلٌ تِعْجَابَةٌ A man of (lit. having, possessing, or endowed with,) wonders, or wonderful things. (O, K, TA.) تَعَاجِيبُ, a pl. without a sing.: see عَجِيبَةٌ. مُعْجَبٌ بِنَفْسِهِ, and بِرَأْيِهِ, [Admiring himself, (lit. excited to admiration by himself,) or pleased with himself, and his opinion, or judgment; selfconceited, and conceited of his opinion or judgment,] (S, O, TA,) [or] vain, or proud, [thereof; for] مُعْجَبٌ signifies a man vain, or proud, of what proceeds from him, whether good or bad, and of himself, or of a thing [belonging to him, such as his dress or wealth &c.]: but Er-Rághib makes a distinction between مُعْجَبٌ and تَائِهٌ; saying that the معجب believes himself with respect to the opinion or judgment that he forms of himself indecisively from evidence outweighed in probability; [so that it rather denotes conceit than vanity;] whereas the تائه believes himself decisively. (MF, TA.) مُعْجِبٌ [Inducing wonder, or admiration, &c.]: see عَجَبٌ, in the middle of the paragraph: [or] a thing that is very good or goodly or beautiful. (TA.)

عجر

1 عَجَرَ عُنُقَهُ, aor. عَجِرَ, inf. n. عَجْرٌ, He bent his neck, (ISk, S, O, K, TA,) and twisted it: said of one who desires not to comply with a command to do a thing: or عَجَرَ عُنُقَهُ إِلَى كَذَا وَكَذَا [he bent, and twisted, his neck, turning towards such and such things,] is said of one who is going in a particular direction, and returns from it to a thing behind him which he is forbidden: so in the Nawádir el-Aaráb. (TA.) — — And one says, عَجَرَ بِهِ بَعِيرُهُ as though meaning His camel returned with him towards his usual associates and his family when he was desiring to ride him in a particular direction; as also عَكَرَ بِهِ. (ISk, S, O.) [See also the latter verb.] — — And عَجَرَ الفَرَسُ, (S, O,) aor. عَجِرَ, inf. n. عَجْرٌ and عَجَرَانٌ, (O,) The horse extended [or, accord. to an explanation of the act. part. n. in the L, raised] his tail towards his عَجُز [or. croup] in running. (S, O.) — — And hence, (S,) مَرَّ الفَرَسُ يَعْجُرُ (S, O, K *) and يَعْجِرُ, (so in one of my copies of the S, and accord. to the TA,) inf. n. عَجْرٌ (S, K) and عَجَرَانٌ, (K,) The horse went along swiftly, (S, O, K, *) by reason of briskness, liveliness, or sprightliness, (O,) or from fear and the like: and ↓ مُعَاجَرَةٌ is syn. with the inf. ns. of يَعْجِرُ used in this sense: (K:) [so that one says in like manner ↓ مَرَّ يُعَاجِرُ:] and one says also, الرَّجُلُ الرَّجُلَ ↓ عاجر, meaning The man ran before the man, fleeing. (O, TA.) — — عَجَرَ, aor. عَجِرَ, inf. n. عَجْرٌ, said of an ass, is syn. with قَمَصَ [app. as meaning He raised his fore legs together and put them down together, and beat the ground with his kind legs]: (K, TA:) and a similar action is signified by the phrase يَعْجِرُ بِرِجْلَيْهِ, inf. n. عَجَرَانٌ, [app. meaning He beats the ground with his kind legs, rearing while doing so], said of a horse. (TA.) — عَجَرَهُ بِالعَجْرَآءِ He beat him, or struck him, with the knotted staff or stick, so that the place struck became swollen; as also بَجَرَهُ. (O.) — — And عَجَرْتُ الشَّىْءَ I clave, or split, the thing. (IKtt, TA.) — — And عَجَرَ عَلَيْهِ بِالسَّيْفِ, (S, O, K, *) aor. عَجِرَ, inf. n. عَجْرٌ, (K,) He made an assault, or attack, upon him with the sword. (S, O, K. *) — — عَجَرْتُ عَلَيْهِ, (Sh, O, K, *) aor. عَجِرَ, inf. n. عَجْرٌ, (K,) is also syn. with حَجَرْتُ

عَلَيْهِ [meaning I prohibited him from using, or disposing of, his property according to his own free will]. (Sh, O, K. *) — — And عَجَرٌ is also syn. with إِلْحَاحٌ; in which sense, as in others, its aor. is said in the K to be يَعْجُرُ; but this is not the case, for the verb is used only in the pass. form: you say, عُجِرَ عَلَى الرَّجُلِ, meaning The man was importuned for his property, or was asked for it by many persons, so that it became little. (TA.) One says رَجُلٌ عَلَيْهِ ↓ مَعْجُورٌ meaning A man importuned by begging so that all his property has been taken from him. (K, * TA.) — One says also, عَجَرَ الرَّجُلُ بِثَوْبِهِ عَلَى رَأْسِهِ [app. meaning The man wound his garment upon his head: see 8]. (TA.) — — And hence, عَجَرَ الرِّيقُ عَلَى أَنْيَابِهِ (tropical:) The saliva became dry upon his canine teeth, and stuck. (TA.) — عَجِرَ, (S, O, K,) aor. عَجَرَ, inf. n. عَجَرٌ, (S,) He (a man, S) was, or became, thick and fat. (S, O, K.) And عَجِرَ, (K,) inf. n. عَجَرٌ, (S, O,) He (a man, S, O) was, or became, bigbellied. (S, O, K.) — — Also He (a horse) was, or became, hard (K, TA) in his flesh. (TA.) And عَجِرَ, inf. n. عَجَرٌ and عُجْرَةٌ, It (a solid hoof, and the belly,) was, or became, hard. (IKtt, TA.) [See also عَجَرٌ below.] 3 عاجر, inf. n. مُعَاجَرَةٌ: see 1, in three places. 5 تعجّر said of the belly (S, O) of a man, (S,) It became wrinkled by reason of fatness. (S, O.) 8 اعتجرت She (a woman) bound a مِعْجَر [q. v.] upon her head; (S;) she attired herself with the مِعْجَر: (O, Msb:) or with a خِمَار: (Mgh:) اِعْتِجَارٌ is a mode of attiring peculiar to a woman, (K, TA,) resembling that termed اِلْتِحَافٌ. (TA.) — — And اعتجر He wound a turban round his head: (IF, S, Mgh, O, Msb:) and he wound a turban (or a piece of cloth, TA) upon his head without turning [a portion of] it beneath his lower jaw; (Az, El-Ghooree, Mgh, K, * TA;) as also اِقْتَعَطَ: the winding it in which manner [and so wearing it] in prayer, is forbidden: but another explanation, which is, he wound the turban upon his head so as to show the هَامَة [or crown of the head], is more probable; as it is from مِعْجَرٌ, meaning " a piece of a cloth, like a fillet, wound upon the round of a woman's head. " (Mgh.) One says, هُوَ حَسَنُ الْمُعْتَجَرِ ↓ He is comely in respect of the manner of winding the turban upon the head. (A.) [See also عِجْرَةٌ: and see مُعْتَجِرٌ.] — — One says also اعتجرت بِغُلَامٍ, or بِجَارِيَةٍ, meaning (tropical:) She brought forth a boy, or a girl, after she had despaired of her giving birth to a child. (O, K, TA.) عَجْرٌ inf. n. of عَجِرَ [q. v.]. (S.) — — Also Projection, protrusion, prominence, or protuberance, and elevation. (S, O, TA.) — — And Strength, with greatness of body. (TA.) عَجْرٌ: see what next follows. عَجِرٌ and ↓ عَجُرٌ, applied to a وَظِيف [or shank of a beast], (S, O, K,) Thick; (S, O;) as also ↓ أَعْجَرُ: (O:) or hard, (K, * TA,) and strong; and in like manner applied to a solid hoof, and to a pastern. (TA.) — — And for another meaning of the first of the words, see أَعْجَرُ. عُجْرَةٌ A place of projection, protrusion, prominence, or protuberance, and elevation. (A, * K * TA.) — — [A protuberance; a knob; a lump.] — — A knot in wood, (S, Mgh, O, K,) and the like, (K,) or in other things: (Mgh:) or in the veins of the body: (S:) or a knotted vein in the body; and بُجْرَةٌ, with which it is coupled, "a knotted vein in the belly," particularly: (A 'Obeyd, TA:) or the former, a thing that collects in the body, like a ganglion (سِلْعَة); (As, O, TA;) and the latter signifies the like: (As, TA:) or, as some say, عُجَرٌ, which is the pl., signifies the vertebræ of the back: (IAth, TA:) or عُجْرَةٌ signifies a tumour, or swelling, or an inflation, in the back; and بُجْرَةٌ, the like in the navel. (TA.) [See also بُجْرَةٌ.] — — Hence, one says, ذَكَرَ عُجَرَهُ وَبُجَرَهُ (tropical:) He mentioned his vices, or faults, which no one knew save he who tried him, or tested him: (TA:) or his external and internal conditions; what he showed and what he concealed. (IAth, TA.) And أَفْضَيْتُ إِلَيْهِ بِعُجَرِى وَبُجَرِى (tropical:) I revealed to him my vices, or faults, by reason of my confidence in him: (A 'Obeyd, O, TA:) or I acquainted him with my whole state, or case; not concealing from him anything thereof. (As, TA.) And أُحَدِّثُهُ بِعُجَرِى وَبُجَرِى (tropical:) I relate to him my vices, or faults. (TA.) And يَشْكُو عُجَرَهُ وَبُجَرَهُ (tropical:) He complains of his vices, or faults, or the like: and of his sorrows: and of what is apparent and what is concealed. (K, * TA. [In the CK, أَبْدِرَ is put by mistake for أُبْدِىَ.]) One says also, جَآءَ فُلَانٌ بِالعُجَرِ وَالبُجَرِ (assumed tropical:) i. e. [Such a one uttered] falsehood: or a great, or terrible, thing. (Fr, TA.) [See, again, بُجْرَةٌ.] — — عُجْرَةٌ also signifies The mark made upon the waist by the running string of the drawers. (A, TA.) To this a poet likens the mark made by a blunt sword. (Aboo-Sa'eed, TA.) — — And one says, السَّيْفُ فِى فِرِنْدِهِ عُجَرٌ [The sword has, in its diversified wavy marks, what resemble knots]. (TA.) عِجْرَةٌ A mode of winding the turban upon the head. (S, O.) One says, فُلَانٌ حَسَنُ العِجْرَةِ [Such a one is comely in respect of the mode of winding the turban upon the head]. (O. [See also 8.]) عِجَارٌ: see مِعْجَرٌ. عَجُورٌ [A species of melon: accord. to Forskål, (Flora Aegypt. Arab., pp. lxxvi. and 168,) this name and عبدلاوى are both applied to the cucumis chate: but accord. to Delile, (Floræ Aegypt. Illustr., no. 922,) the latter name is thus applied; and عجور (written by him as though it were عَجُّور, but it is without teshdeed,) is the name of the fruit of this species of cucumis while immature; so too says 'Abd-El-Lateef: (see De Sacy's Transl. and Notes, pp. 35 and 127; and p. 54 of the Ar. Text edited by White:) I have, however, found the name عَجُور to be commonly applied to a species different from the عَبْدَلَّاوِىّ, (which is also called عَبْدَلِّىّ, see art. عبد,) as Sonnini asserts it to be, (in his Travels in Upper and Lower Egypt, pp. 574 and 636 of the Engl. Transl., 4to., London, 1800,) and differing therefrom in shape, being, as he describes it, in some instances round, in some instances oval, and in others much elongated: the name is probably derived from the Greek ἀγγούριον (in modern Greek a>ggouri), signifying the " water-melon "]: it is said in the Msb that قِثَّآء is a name of what the [common] people call خِيَار and عَجُور and فَقُّوس: but it is said [by some, not by the author of the Msb,] that عَجُور signifies large قِثَّآء [q. v.]. (TA in art. قثأ.) أَعْجَرُ, applied to a man, (S, O,) Thick and fat: (K:) big-bellied: (S, O, K:) a stallion big, or bulky: (S, O:) and a belly, (TA,) and a purse, (S, O,) full: (S, O, TA:) pl. عُجْرٌ. (TA.) See also عَجِرٌ. — — Anything having knots: (TA:) and so ↓ عَجِرٌ applied to a string, or thread: (Ham p. 815:) and the former, knotty, or having many knots. (TA.) [Hence,] عَجْرَآءُ [for عَصًا عَجْرَآءُ] A staff, or stick, knotted, or having knots. (A, O, K.) One says, ضَرَبَهُ بِعَجْرَآءَ مِنْ سَلَمٍ [He beat him, or struck him, with a knotted staff, or stick, of wood of the سَلَم]. (TA.) — — It is also applied to a sword [as meaning Having, in its diversified wavy marks, what resemble knots: see عُجْرَةٌ, and see also the paragraph next following this]. (TA.) — — Also Hump-backed. (Fr, O, TA.) سَيْفٌ ذُو مَعْجَرٍ فِى مَتْنِهِ A sword having what resemble knots [in the diversified wavy marks of the broad side of its blade: see also the next preceding paragraph]. (TA.) مِعْجَرٌ (S, A, Mgh, O, Msb, K) and ↓ عِجَارٌ (S, Msb, TA, in the O [erroneously] written مِعْجَار,) A piece of cloth (Msb, K, TA) which is bound upon the head, (K, TA,) smaller than the رِدَآء, (Msb, TA,) and large than the مِقْنَعَة, (TA,) worn by a woman: (Msb:) a thing which a woman binds upon her head: (S:) a piece of cloth, (Lth, Mgh, O, Msb, L,) like a fillet, (Mgh, Msb,) which a woman winds upon the round of her head, (Lth, Mgh, O, Msb, L,) after which she puts on, over it, her [garment, or covering, called] جِلْبَاب; (Lth, O, L:) [it is also said that] مِعْجَرٌ signifies a turban: or a turban [wound] upon the head without a turning [of a portion thereof] beneath the jaw: (Ham p. 709:) its pl. is مَعَاجِرُ: whence الاِعْتِجَارُ. (L, TA.) —

— And مِعْجَرٌ signifies also A kind of garment, or cloth, of the fabric of El-Yemen, (Lth, K, TA,) used as the لِحَاف or مِلْحَفَة and the رِدَآء: pl. as above. (TA.) — — And A thing woven of [the fibres of the palm-tree called] لِيف, like the جُوَالِق: (K:) pl. as above. (TA.) مُعَجَّرٌ, applied to a rope, or to a bow-string: see مُجَرَّعٌ and مُحَرَّدٌ, with which it is syn. مَعْجُورٌ عَلَيْهِ: see 1, last quarter. مُعْتَجَرٌ: see 8, of which it is an inf. n. مُعْتَجِرٌ is expl. as meaning A man wearing his turban as a نِقَاب [q. v.], so that [a portion of] it covers his nose [and the lower part of his face]. (Mgh.) [See also its verb, 8.] عجرف Q. 2 تَعَجْرَفَ He (a camel) took what was not the right course, being refractory, or untractable: (Ham p. 618:) [or he went obliquely, by reason of briskness, liveliness, or sprightliness: or he was as though he were rough, ungentle, or awkward, in going, when tired, and wanting in due care, by reason of speed; and likewise said of a man:] see عَجْرَفِيَّةٌ. — — Also He (a man, O) magnified himself (O, K) عَلَيْنَا against us. (O.) And رَجُلٌ فِيهِ تَعَجْرُفٌ [A man in whom is self-magnification]. (TA.) — — And فُلَانٌ يَتَعَجْرَفُ عَلَىَّ, (S, O,) or عَلَيْهِمْ, (K,) Such a one does to me, (S, O,) or to them, (K,) what I, (S, O,) or they, (K,) dislike, or hate, he not fearing, or dreading, anything. (S, O, K.) — — And تَعَجْرَفَ الأَمْرَ He ventured upon, or undertook, the affair, not having knowledge in it. (TA.) عَجْرَفَةٌ: see عَجْرَفِيَّةٌ [which is probably syn. with it in all the senses of the former]. — — Also Coarseness, roughness, or rudeness, in speech: and roughness, ungentleness, or awkwardness, in work. (Lth, K, TA.) — — And Audaciousness, with هَوَج [i. e. foolishness, or tallness combined with foolishness or with foolishness and fickleness and hastiness]. (IDrd, K.) And The venturing upon, or undertaking, an affair without having knowledge in it. (TA.) عَجْرَفِىُّ المَشْىِ [in the CK عَجَرَ فِى المَشْىِ] A camel in whose manner of going is what is termed تَعَجْرُف and عَجْرَفَة and عَجْرَفِيَّة, [see the next paragraph,] (Az, K, TA,) by reason of his speed: (Az, TA:) and عَجْرَفِىٌّ alone, a camel that does not go in the right direction, by reason of his briskness, liveliness, or sprightliness: fem. with ة. (TA.) فِيهِ عَجْرَفِيَّةٌ and ↓ عَجْرَفَةٌ and ↓ تَعَجْرُفٌ, said of a camel, He is as though there were in him roughness, ungentleness, or awkwardness, (S, TA,) and want of due care by reason of his speed: (S, K, TA:) or عَجْرَفِيَّةٌ is a camel's taking to the going with roughness, ungentleness, or awkwardness, when fatigued: (M, TA:) or a camel's going obliquely, by reason of briskness, liveliness, or sprightliness. (Az, TA.) And عَجْرَفِيَّةٌ is also in a man. (AZ, S, O, and K, voce عُرْضِيَّةٌ.) [See also عَجْرَفَةٌ.] عَجْرَفِيَّةُ ضَبَّةَ is thought by ISd to mean [The tribe of] Dabbeh's guttural speech (تَقَعُّرُهُمْ فِى الكَلَامِ). (TA.) عُجْرُوفٌ A certain small creeping thing, (Lth, S, K,) having long legs; (Lth, TA;) said to be the long-legged نَمْلَة [or ant]: (S:) or the نَمْل [or ant], (Az, TA,) or long نَمْل, (K,) the legs of which raise it from the ground: (Az, K, TA:) or it is larger than the نَمْل. (ISd, TA.) — — And A light, or and agile, she-camel. (Ibn-'Abbád, K.)— — And An old woman; as also with ة. (El-'Ozeyzee, K.) عَجَارِفُ الدَّهْرِ (S, K *) and ↓ عَجَارِيفُهُ The accidents of time, or fortune. (S, K.) — — And عَجَارِفُ المَطَرِ and ↓ عَجَارِيفُهُ The vehemence of rain (IDrd, K) at its coming; (IDrd:) or عَجَارِفُ الغَيْثِ The rain's coming with thunder and wind. (Ham p. 750.) — — ذُو عَجَارِفَ and ↓ عَجَارِيفَ A camel having briskness, liveliness, or sprightliness. (TA.) عَجَارِيفُ: see the next preceding paragraph, in three places. عجز 1 عَجَزَ The primary signification of عَجْزٌ [an inf. n. of عَجَزَ] is The being, or becoming, behind, or behindhand, or backward, with respect to a thing; or holding back, hanging back, or abstaining, from it: and its happening at the latter, or last, part, or at the end, of an affair: and hence, in common conventional language, it has the signification shown by the explanation here next following. (Er-Rághib, B, &c., and TA.)— — عَجَزَ, aor. عَجِزَ, inf. n. عَجْزٌ and مَعْجَزَةٌ and مَعْجِزَةٌ (S, Mgh, O, Msb, K) and مَعْجَزٌ, (S, O, Msb, K,) which is agreeable with rule, (S,) and مَعْجِزٌ, (S, O, Msb, K,) which is extr., (Sb, TA,) and عَجَزَانٌ and عُجُوزٌ; (O, K;) and عَجِزَ, aor. عَجَزَ, (O, Msb, K,) inf. n. عَجَزٌ, (Msb,) said by IKtt to be mentioned by Fr, as of the dial. of some of the tribe of Keys, but by others [and among them Sgh in the O] said to be a bad form, (TA,) or mentioned by AZ, as of the dial. of some of the tribe of Keys-'Eylán, but not known to them, and said by IF to be disallowed by IAar in the sense here immediately following; (Msb;) He lacked strength, or power, or ability; he was, or became, powerless, impotent, or unable. (S, * Msb, * K, TA.) You say, عَجَزَ عَنْ كَذَا, (S, A, O, Msb, TA,) and accord. to some, as shown above, عَجِزَ عَنْهُ, (Msb, TA,) He lacked strength, or power, or ability, for, or to do, effect, accomplish, achieve, attain, or compass, such a thing; he was unable to do it: (S, * O, * Msb, * TA:) or (tropical:) he was too old to do it. (A, TA.) And it is said in a trad., (S, * Mgh,) of 'Omar, (TA,) لَا تُلِثُّوا بِدَارِ مَعْجَزَةٍ, meaning Remain ye not in a country, or district, or town, where ye are unable to gain your livelihood. (S, A, Mgh, * TA.) You say also, لَا يَسَعُنِى شَىْءٌ وَيَعْجِزُ عَنْكَ (tropical:) [app. A thing will not suffice me when it cannot thee]. (A, TA.) And جَاؤُوا بِجَيْشٍ تَعْجِزُ الأَرْضُ عَنْهُ (tropical:) [They came with an army which the earth had not strength to bear, or scarce sufficed to contain]. (A, TA.) — — [And عَجَزَ عَنْ كَذَا also signifies He, or it, lacked such a thing: see an ex. voce عَرْفٌ.] — — [Hence,] عَجَزَتْ, (S, O, Msb, K,) aor. عَجُزَ, (S, O, K,) or عَجِزَ, (Msb,) inf. n. عُجُوزٌ (S, O, K) and عَجْزٌ, (TA,) She (a woman, S, O, Msb) became aged; (S, O, Msb, K;) [because the aged lacks strength;] as also عَجُزَتْ, aor. عَجُزَ; (O, K;) and ↓ عَجَّزَتْ, inf. n. تَعْجِيزٌ. (S, O, K.) — عَجِزَتْ, aor. عَجَزَ, (S, O, K,) inf. n. عَجَزٌ and عُجْزٌ, (S, K,) [or the latter is a simple subst.,] or عَجْزٌ and عُجْزَانٌ, (O,) She (a woman, S) became large in the hinder parts, or posteriors; (S, O, K;) as also ↓ عُجِّزَتْ, inf. n. تَعْجِيزٌ: (Yoo, O, K:) and عَجِزَ, inf. n. عَجَزٌ, he (a man) became large therein: (Msb:) accord. to IAar, as related by Th, one does not say thus of a man except in this sense. (S, O.) — — [Hence,] عَجِزَتِ الرَّمْلَةُ (assumed tropical:) The piece of sand became high. (IKtt, TA.) — عُجِزَ He (a man) was importuned for his property: part. n. ↓ مَعْجُوزٌ. (O.) — عَاجَزْتُهُ فَعَجَزْتُهُ: see 3. 2 عجّزهُ, (Msb,) inf. n. تَعْجِيزٌ, (S, O, Msb, K,) He attributed, or imputed, to him lack of strength or power or ability; i. e., inability, or impotence: (S, * O, * K, * TA:) he asserted him to be, or called him, or made him, (جَعَلَهُ,) unable, or impotent. (Msb.) [Compare 4, in a sense given below from the B.] You say also, عَجَّزَ فُلَانٌ رَأْىَ فُلَانٍ Such a one attributed, or imputed, the opinion of such a one to littleness of good judgment, or of prudence; as though he attributed it to inability. (TA.) — — Also He withheld him, or kept him back, or diverted him, (S, K,) from (عَنْ) a person or thing: (TA:) [as though he made him unable to attain his object: compare 4.] — عَجَّزَتْ, said of a woman: see 1, latter part. — عُجِّزَتْ, said of a woman: see 1, latter part. — — عجّز دَابَّتَهُ He put the حَقِيبَة [q. v.] upon his beast. (Sgh, TA.) — — عجّز الشَّاعِرُ The poet uttered, or wrote, the عَجُز, or last foot, of the verse. (TA.) 3 عاجزهُ: see أَعْجَزَهُ. — ↓ عَاجَزْتُهُ فَعَجَزْتُهُ, (A, K,) aor. of the latter عَجُزَ, (TA,) I contended with him in a race, and I outstripped him. (A, O, K.) — — And عاجز (inf. n. مُعَاجَزَةٌ, TA) He outstripped, and was not reached; as also ↓ اعجز: (A:) or he went away, and was not reached: (S, O, K:) or he fled, and could not be caught. (Msb.) — عاجز إِلَى ثِقَةٍ He inclined to a trusty person, (S, A, O, K,) and had recourse to him for refuge. (A.) [Hence,] فُلَانٌ يُعَاجِزُ عَنِ الحَقِّ إِلَى البَاطِلِ Such a one declines from the truth to falsehood, and has recourse to the latter for protection. (A, TA.) — — And عاجز القَوْمُ The people, or company of men, left a thing and began another. (TA.) 4 اعجزهُ He found him to be without strength, or power, or ability; to be unable, or impotent. (S, O, Msb, K.) — — He, or it, made him to be (جَعَلَهُ) without strength or

power or ability, to be unable, or impotent; disabled him; or incapacitated him; as also ↓ عاجزهُ. (B, TA.) [For an illustration of the latter verb, see its act. part. n., below: and compare 2, in a sense given above from the Msb. You say, اعجزهُ عَنِ الأَمْرِ He, or it, rendered him unable to do, effect, accomplish, achieve, attain, or compass, the affair.] — — He, or it, rendered him (صَيَّرَهُ) unable (TS, K, TA) to attain, or overtake, him: (TS, TA:) — — and [thus, by an inversion, it also signifies] he was unable to reach, or overtake, him. (Lth, TA.) — — [It frustrated his power or ability, or his skill, or endeavours.] — — It escaped him, so that he was unable to attain it, or to do it, or to accomplish it: (S, O, Msb, K:) and simply, he was unable to attain it, or to do it, or to accomplish it. (TA.) — — See also 3. 5 تعجّز البَعيرَ He rode upon the hinder part, or rump, of the camel. (Yaakoob, S, A, O, K.) عَجْزٌ: see عَجُزٌ. — — Also, [said in the TA to be written by Sgh عَجَز, but it is written عَجْز in the O, and is thus accord. to the K,] A disease in the hinder part of a horse or the like, rendering him heavy. (O, K.) عُجْزٌ Old age of a woman: a simple subst. (TA.) You say, اِتَّقِى اللّٰهَ فِى شَبِيبَتِكِ وَعُجْزِكِ Fear thou God in thy youth and [thine old age, or] when thou becomest an old woman. (TA. [But اتّق is there put for اِتَّقِى: and in the explanation, تَصِيرُ for تَصِيرِينَ. See عَجَزَتْ.]) — See also عَجُزٌ. — — [And see عَجِزَتْ.] عِجْزٌ: see the next paragraph. عَجُزٌ (S, A, O, L, Msb, K) and ↓ عَجْزٌ (O, L, Msb, K) and ↓ عُجُزٌ (L, Msb) and ↓ عُجْزٌ (O, L, Msb, K) and ↓ عَجِزٌ (O, L, K) and ↓ عِجْزٌ, (K,) but the first form is the most chaste, (Msb,) fem. and masc., (S, O, Msb, K,) in the first of the following senses, i. e., in the general application; and in the second, or restricted application, fem., but made masc. by the Benoo- Temeem, (Msb,) or, accord. to El-Heythemee, fem. only, (TA,) The hinder part of a thing; (S, A, O, L, Msb, K;) i. e., of anything: (Msb:) and particularly the hinder parts, posteriors, buttock, or buttocks, rump, or croup, (S, * O, *) or what is between the two hips, (Mgh, Msb,) or what is after the back, (TA,) of a man, and of a woman; (S, Mgh, O, Msb, TA;) [and of a camel, &c.;] and ↓ عَجِيزَةٌ signifies the same, but of a woman only, (S, O, Msb, K,) in its proper application, though sometimes of a man also by way of comparison: (IAth, Mgh, TA:) pl. of عَجُزٌ, (S, Msb, K,) and of its variants, (Msb, K,) أَعْجَازٌ, (S, Msb, K,) the only pl. form: (TA:) and of ↓ عَجِيزَةٌ, عَجِيزَاتٌ: they do not say عَجَائِزُ, [the regular form of pl. of عجيزة,] for fear of confusion [as it is pl. of عَجُوزٌ or of عَجُوزَةٌ]. (TA.) One says also, إِنَّهَا لَعَظِيمَةُ الأَعْجَازِ Verily she is large in the hinder parts: as though the term عَجُزٌ were applicable to every portion thereof. (Lh, TA.) And رَكِبَ فِى الطَّلَبِ أَعْجَازَ الإِبِلِ He exposed himself, in seeking [a thing], to abasement and difficulty and patient endurance, and exerted unsparingly his power or ability, (K, TA,) not caring for undergoing long night-journeying. (TA.) Thus expl. in a saying of 'Alee: لَنَا حَقٌّ إِنْ نُعْطَهُ نَأْخُذْهُ وَإِنْ نُمْنَعْهُ نَرْكَبْ أَعْجَازَ الإِبِلِ وَإِنْ طَالَ السُّرَى [There is a right belonging to us: if we be given it, we take it: and if we be refused it, we expose ourselves to abasement, &c., though the night-journeying be long]: (O, * TA:) or, accord. to Az, he does not mean this, but alludes to others' having precedence in respect of his right, and his being himself kept back from it. (TA.) One also says, بَنُو فُلَانٍ يَرْكَبُونَ أَعْجَازَ الإِبِلِ The sons of such a one are in a state of abasement, dependents of others: or experience difficulties; because the rump, or croup, of the camel is a difficult place to ride upon. (A.) And it is said by one of the wise, (Aktham Ibn-Seyfee, T, in TA, art. دبر,) لَا تَدَبَّرُوا أَعْجَازَ أُمُورٍ قَدْ وَلَّتْ صُدُورُهَا, (TA, in this art., and O,) or لَا تَتَدَبَّرُوا, (T, in TA, art. دبر,) (tropical:) [Think ye not upon the ends of things whereof the beginnings have passed:] meaning, when a thing has passed, make not your minds, or desires, to follow after it, regretting what has passed, but be consoled for it, placing your reliance upon God: (O, TA:) and, as IAth says, it is intended to incite to the consideration of the results, or issues, of affairs before the entering upon them. (TA.) [See also دَبَّرَ.] — — أَعْجَازُ نَخْلٍ The trunks of palm-trees. (S, O, K.) [See Kur liv. 20 and lxix. 7.) And أَعْجَازُ الصِّلِّيَانِ [The stems of the صِلِّيَان]. (AHn, M in art. صل.) — — عَجُزٌ also signifies The last foot of a verse; contr. of صَدْرٌ. (TA.) And The latter hemistich of a verse: the former hemistich is termed صَدْرٌ. (O.) [And The last word of a clause of rhyming prose. And the latter part of a word.] — See also عَاجِزٌ. — أَيَّامُ العَجُزِ: see عَجُوزٌ. عَجِزٌ: see عَجُزٌ: — and see also عَاجِزٌ. عُجُزٌ: see عَجُزٌ. عُجْزَةٌ: see the next paragraph. عِجْزَةٌ The last of the children of a man; (S, O, K;) as also ↓ عُجْزَةٌ. (IAar, O, K.) You say, فُلَانٌ عِجْزَةُ وَلَدِ أَبَوَيْهِ Such a one is the last of the children of his parents; and in like manner you say of a female, and of a plural number: (S, O, TA:) and so, [accord. to some,] كِبْرَةُ وَلَدِ أَبَوَيْهِ. (TA.) You say also, وُلِدَ لِعِجْزَةٍ He was born after his parents had become old: and such you term اِبْنُ العِجْزَةِ. (O, TA.) عَجُوزٌ i. q. عَاجِزٌ, q. v. (K.) — — An old, or aged, woman: (S, O, Msb, K:) a woman extremely old; or old and weak: so called because of her inability to do many things: (TA:) [this is the most common signification of the word:] accord. to ISk, (S, O, Msb,) you should not say ↓ عَجُوزَةٌ; (S, O, Msb, K;) or this is bad; (K;) and is said by the vulgar; (S, O;) but IAar authorizes it; (O;) and IAmb allows it, to demonstrate its being fem.; and Yoo is related to have heard it from the Arabs: (Msb:) pl. عَجَائِزُ, (S, O, Msb, K,) or this is pl. of عَجُوزَةٌ; (R, TA;) and عُجُزٌ, (S, O, Msb, K,) and عُجْزٌ, a contraction of عُجُزٌ, occurring in traditions. (TA.) — — A man's wife, whether old or young: (Az, O, K, * TA:) and in like manner, the husband, though young, is called شَيْخٌ. (Az, O, TA.) — — An old, or aged, man: (O, TA:) a man extremely old; or old and weak. (TA.) — (tropical:) Wine; (S, O, K;) because of its oldness: (S, O:) or old wine. (A, TA.) — A certain nail in the hilt of a sword, (IAar, O, K,) with which is another nail called الكَلْبُ. (IAar, O, TA.) Az approves of this explanation. (O.) — — A sword-blade. (Lth, S, O, K.) — — A sword. (O, TA.) — — [It has a great variety of other significations; but these are of very rare occurrence, and are therefore to be mentioned (ان شآء اللّه) in Book II.] — أَيَّامُ العَجُوزِ; (S, O, K;) also called ↓ أَيَّامُ العَجُزِ, because they come in the latter part (عَجُز) of winter; but the former is the correct appellation; (MF;) accord. to the usage of the Arabs, Five days, the names of which are صِنٌّ and صِنَّبْرٌ and وَبْرٌ and مُطْفِئُ الجَمْرِ and مُكْفِئُ الظَّعْنِ; said by Ibn-Kunáseh to be of the نَوْء of الصَّرْفَة [by which is meant the auroral setting of the Twelfth Mansion of the Moon, which, in Central Arabia, about the commencement of the era of the Flight, happened on the 9th of March O. S.: in the modern Egyptian Almanacs, the ايّام العجوز are said to commence now on the 9th of March N. S., which is now the 26th of February O. S.]: (S, O, TA:) or, accord. to Abu-l-Ghowth, (S,) they are seven days, (S, K,) named صِنٌّ and صِنَّبْرٌ and وَبْرٌ and مُطْفِئُ الجَمْرِ and المُعَلِّلُ and المُؤْتَمِرُ and الآمِرُ, or مُكْفِئُ الظَّعْنِ: (K:) and some reckon مكفئ الظعن an eighth: but most authors hold these names to be post-classical: (MF:) accord. to Esh-Shereeshee, they are seven days; four of the last [days] of February, and three of the first [days] of March: (Har p. 295:) during these days blew the wind by which the tribe of 'Ád was destroyed: and they are thus called because they are [in] the latter part (عَجْز) of winter; or because an old woman (عَجُوز) of 'Ád concealed herself in a subterranean excavation, from which the wind dragged her forth on the eighth day, and destroyed her: (Bd in lxix. 7:) or آمِرٌ and مُؤْتَمِرٌ are

the names of the last two days; (K in art. امر;) the former being the sixth, and the latter the seventh. (M in that art.) Ibn-Ahmar says, (S,) or, accord. to IB, not Ibn-Ahmar, but Aboo-Shibl 'Ásim Ibn-el-Aarábee, as Th says, on the authority of IAar, (TA,) or Aboo-Shibl 'Osm Ibn-Wahb Et-Temeemee, (O,) كُسِعَ الشِّتَآءُ بِسَبْعَةٍ غُبْرِ أَيَّامِ شَهْلَتِنَا مِنَ الشَّهْرِ فَإِذَا انْقَضَتْ أَيَّامُهَا وَمَضَتْ صِنٌّ وَصِنَّبْرٌ مَعَ الوَبْرِ وَبِآمِرٍ وَأُخَيِّهِ مُؤْتَمِرْ وَمُعَلِّلٍ وَبِمُطْفِئِ الجَمْرِ ذَهَبَ الشِّتَآءُ مُوَلِّيًا عَجِلًا وَأَتَتْكَ وَاقِدَةٌ مِنَ النَّحْرِ [The winter is driven away, or is closed, by seven dusty (days), our old woman's days of the month; and when her days come to an end, and Sinn and Sinnabr, with El-Webr, and with Ámir and his little brother Mu-temir, and Mo'allil, and with Mutfi-el-Jemr, pass, the winter goes away, retiring quickly, and a burning wind (رِيحٌ being understood) comes to thee from the first day of the ensuing month, or, accord. to a reading which I find in one copy of the S, from the sea, مِنَ البَحْرِ]. (S, O, TA.) عَجِيزٌ One who does not come to women [by reason of impotence]: (S, K:) and so عَجِيرٌ, (S, TA,) and عَجِيسٌ. (TA.) And A stallion impotent to cover: as also عَجِيسٌ. (IDrd, O, TA.) عِجَازَةٌ: see إِعْجَازَةٌ. — — Also The دَابِرَة [in the CK (erroneously) دائِرَة], (O, K, TA,) i. e. backtoe, (O, TA,) of a bird. (O, K, TA.) عَجُوزَةٌ: see عَجُوزٌ. عَجِيزَةٌ: see عَجُزٌ, in two places. عَاجِزٌ Lacking strength, or power, or ability; powerless, unable, or impotent; (K, * TA;) as also ↓ عَجُوزٌ, (K,) and ↓ عَجِزٌ and ↓ عَجُزٌ: (TA:) pl. of the first [عَاجِزُونَ, and] عَجَزٌ, [or rather this a quasi-pl. n.,] like as خَدَمٌ is of خَادِمٌ, (TA,) and عَوَاجِزُ, (O, K,) but this is only in the dial. of Hudheyl, and, applied to men, is anomalous. (O, TA.) You say also, اِمْرَأَةٌ عَاجِزٌ A woman lacking strength, or power, or ability, to do a thing; unable to do a thing. (IAar, TA.) And it is said in a trad., respecting Paradise, لَا يَدْخُلُنِى إِلَّا سَقَطُ النَّاسِ وَعَجَزُهُمْ [There shall not enter me save the mean of mankind, and] those lacking in intelligence and in power with respect to worldly things. (TA.) — — ثَوْبٌ عَاجِزٌ (tropical:) A garment that is [too] short: (A, O, TA:) or narrow, or scanty. (O.) أَعْجَزُ: fem. عَجْزَآءُ. — — The latter signifies A woman large in the hinder parts, or posteriors; (S, O, Msb, K;) as also ↓ مُعْجِزَةٌ; (TA;) [unless this be a mistake for ↓ مُعَجَّزَةٌ, from عُجِّزَتْ:] or wide in the belly, heavy in the flesh upon the hips, and consequently large in the hinder parts. (TA.) — — And each, Having the disease termed عَجَزٌ [q. v.]. (O, TA.) — — And the fem., An eagle (عُقَابٌ) short in the tail, (S, O, K, TA,) and deficient therein: (TA:) and (some say, O) having in its tail a white feather, (O, K,) or two [white] feathers: (O:) or having a whiteness, or a colour differing [from the rest], in its hinder part: (TA:) and (some say, O) strong in the دَابِرَة (O, K, TA, in the CK [erroneously] دائِرَة,) of the كَفّ, (K, TA,) i. e. in the back-toe: (TA:) so says IDrd. (O.) — — رَمْلَةٌ عَجْزَآءُ (assumed tropical:) A high piece of sand: (S, O, K:) or an oblong piece of sand producing plants or herbage: (M, TA:) or a high oblong piece of sand, as though it were hard ground, not sand heaped up, but fertile: pl. عُجْزٌ, because it is an epithet. (T, TA.) إِعْجَازَةٌ A thing (S, O, K, TA) resembling a pillow, (O, TA,) with which a woman enlarges [in appearance] her hinder part, (S, O, K, TA,) binding it upon that part, (O, TA,) in order that she may be thought to be large in her hinder part, (O, K, TA,) when she is not so; (TA;) as also ↓ عِجَازَةٌ. (O, K.) مُعْجِزٌ [act. part. n. of 4, q. v.]. — — The words of the Kur [xxix. 21] وَمَا أَنْتُمْ بِمُعْجِزِينَ فِى الْأَرْضِ وَلَا فِى السَّمَآءِ signify, accord. to Fr, And ye shall not escape in the earth, nor shall those in the heaven escape: or, accord. to Aboo-Is-hák, and ye shall not escape in the earth, nor should ye if ye were in the heaven: or, accord. to Akh, and ye shall not escape by fleeing in the earth nor in the heaven: but Az says that the explanation of Fr is the best known. (L.) — — ↓ مُعْجِزَةٌ [A miracle performed by a prophet; distinguished from كَرَامَةٌ, which signifies one performed by a saint, or righteous man, not claiming to be a prophet;] that by which a prophet disables the opponent in a contest; the ة implying intensiveness; (K;) as defined by the Muslim theologians, an event at variance with the usual course [of nature], produced by means of one who lays claim to the office of a prophet, in contending with those who disacknowledge [his claim], in such a manner as renders them unable to produce the like thereof; (O;) or an event breaking through, or infringing, the usual course [of nature] (أَمْرٌ خَارِقٌ لِلْعَادَةِ), inviting to good and happiness, coupled with a claim to the prophetic office, and intended to manifest the veracity of him who claims to be an apostle of God: (KT:) pl. مُعْجِزَاتٌ. (S, O, TA.) مُعْجِزَةٌ: see مُعْجِزٌ: — and see also أَعْجَزُ. مِعْجَزَةٌ A [zone, or waist-belt, such as is termed] مِنْطَقَة: so called because it is next to the عَجُز of the person wearing it. (TA.) مِعْجَازٌ Always lacking strength, or power, or ability; always unable, or impotent. (TA.) — Also A road. (O, K. [In the TA, المعاجز is erroneously put for المِعْجَاز كمحارب كَمِحْرَاب.]) مَعْجُوزٌ Outstripped. (Z, TA.) — — And Importuned by begging. (IAar, K, TA.) See also 1, last sentence but one. مُعَجَّزَةٌ: see أَعْجَزُ. مُعَجِّزٌ [act. part. n. of 2]: see مُعَاجِزٌ. — Also, (TA,) or مُعَجِّزَةٌ, (Yoo, TA,) A woman becoming aged: (TA:) or become aged. (Yoo, TA.) مُعَاجِزٌ act. part. n. of 3 [q. v.]. — — In the Kur xxii. 50 and xxxiv. 5, مُعَاجِزِينَ signifies Fighting and contesting with the prophets and their friends, to render them unable to perform the command of God: (Ibn-'Arafeh, O, K:) or opposing: or striving to outstrip, or gain precedence: (TA:) or opposing, (K,) [and] striving to outstrip or gain precedence: (O, K:) or imagining that they will render us unable to attain them, or that they will escape us; (Zj, K;) for they imagined that they were not to be raised from the dead, and that there was no Paradise nor Hell: (Zj, O, TA:) but some read ↓ مُعَجِّزِينَ, meaning, withholding, or keeping back, or diverting, the followers of the Prophet from him and from belief in the signs or miracles: or attributing impotence to the followers of the Prophet. (TA.) عجس 1 عَجَسَهُ, (K,) [aor. عَجِسَ,] inf. n. عَجْسٌ, (S, O,) He grasped it; (S, O, K;) namely, a thing [such, for ex., as a bow]: (S:) [and he grasped it hard; for] عَجْسٌ signifies also the grasping a thing hard. (TA.) — — And عَجَسَهُ عَنْ حَاجَتِهِ, aor. as above, (O, K,) and so the inf. n., (O,) He, or it, withheld him from the object of his want; (O, K;) as also ↓ تعجّسهُ: (TA:) and ↓ تعجّسهُ is likewise said of a radical, or hereditary, evil quality, meaning It withheld him from generous actions; (Sh, O, K;) as also تعقّلهُ and تثقّلهُ. (Sh, O.) And عَجَسَنِى عَنْكَ It (an affair, or event,) withheld me from thee. (AO, O.) And تعجّس ↓ بِهِمْ He withheld them; and he held them back, or made them slow or tardy: (Sh, O, K: *) and one says, تَعَجَّسَتْ ↓ بِىَ الرَّاحِلَةُ The riding-camel kept me back, or made me slow or tardy. (TA.) — — عَجَسَ and ↓ تعجّس alone signify He was, or became, slow, tardy, late, or backward: (TA:) and the latter signifies [likewise] he was, or became, behind, or backward; or he remained behind, or held back. (O, TA.) — — And one says of a she-camel, عَجَسَتْ بِهِ, (O, K,) aor. as above, (K,) and so the inf. n., (TA,) meaning She turned aside, or away, with him from the road, by reason of her briskness, liveliness, or sprightliness; (O, K, TA;) and so ↓ تعجّست; and, as written by El-Urmawee, ↓ عَجَّسَتْ. (TA.) 2 عَجَّسَ see what next precedes. 5 تَعَجَّسَ see 1, in six places. — — تعجّسهُ also signifies He reckoned, or esteemed, his judgment, or opinion, weak. (Sh, O, * TA.) — — And He upbraided him, or reproached him, for a thing, or an affair, (IDrd, K, TA,) which he had commanded him to do. (IDrd, TA.) — — And تعجّس أَمْرَهُ He searched repeatedly after the knowledge of his (i. e. another's S, O) affair, or case. (S, O, K.) Hence, in a trad., فَيَتَجَسَّسُكُمْ فِى قُرَيْشٍ And he seeks repeatedly after you among Kureysh. (TA.) — — And تعجّست الأَرْضَ غُيُوثٌ Rains fell, one after another, upon the earth, or land, (S, O, K, TA,) and bore heavily upon it. (TA.) — تعجّس الرَّجُلُ The man went forth in a last portion, before daybreak, (↓ بِعِجْسَةٍ, O, or ↓ بِعُجْسَةٍ,

K, [but see what follows,]) of the night: (O, K:) El-Marrár Ibn-Sa'eed El-Fak'asee says, describing his travelling-companions, وَإِذَا المُتَعَجِّسِ ↓ أُخْرَى النُّجُومِ بِعَجْسَةٍ ↓ هُمُ ارْتَحَلُوا بِلَيْلٍ حَابِسٍ [And when they departed in an impeding night, in the last period of the appearance of the stars, in a last portion of the night of him who goes forth at that time]. (O: in which بعجسة is thus written, with fet-h and damm, and with مَعًا above them.) [It is also said in the O (immediately after this verse), and likewise in the K and TA (in neither of which is the verse cited), in all of them probably from one and the same source, that ↓ المُتَعَجِّسُ means المُتَشَمْخِرُ; and it is added in the TA that this has been mentioned in its place: but it is not mentioned in its proper art. in the O nor in the K nor in the TA; and it is evidently a mistranscription, for المُسْتَحِرُ, part. n. of اِسْتَحَرَ (q. v. voce أَسْحَرَ), and therefore I have rendered المُتَعَجِّس as above.] عَجْسٌ and ↓ عُجْسٌ and ↓ عِجْسٌ The handle, or part that is grasped by the hand, of a bow; (S, O, K, TA;) which is the part, thereof, that is the place of the arrow; as AHn says, the thickest place therein; (TA;) as also ↓ مَعْجِسٌ [lit. the place of grasping]. (S, O, K.) — — And, (K,) or the first of these words, (S, O,) A portion of the middle of the night; (S, O, K;) as though from the عَجْس of the bow; [whence] one says, مَضَى عَجْسٌ مِنَ اللَّيْلِ [A portion of the middle of the night passed]: (S, O:) or the last part of the night: (Lth, O, K:) or the blackness of the night &c. (TA.) [See also عُجْسَةٌ.] — — And see أَعْجَسَ. عُجْسٌ: see the next preceding paragraph. عِجْسٌ: see عَجْسٌ. [It is of the dial. of Hudheyl. (Freytag, from the Deewán of the Hudhalees).] — — Also The part, of an arrow, that is below, or exclusive of, the feathers. (TA.) عَجْسَةٌ: see 5, last sentence but one. عُجْسَةٌ, with damm, A period (سَاعَةٌ) of the night. (O, K, TA.) And The blackness of night. (IAar, TA. [See also عَجْسٌ.]) And see 5, last sentence but one, in two places. عِجْسَةٌ: see 5, last sentence but one. عَجُوسٌ Pouring rain, (S, O, K, TA,) that does not clear away. (TA.) And Clouds (سَحَابٌ) heavy [with rain], (O, K,) not passing away. (O.) عَجِيسٌ, applied to a stallion, (S, K, TA,) Impotent to cover; (TA;) that will not impregnate: (S, K, TA:) as also عَجِيزٌ. (S.) And both signify also A man who does not come to women [by reason of impotence]. (TA in art. عجز.) — — See also what next follows. لَا آتِيكَ سَجِيسَ عُجَيْسٍ, (S, O,) and سَجِيسَ عَجِيسَ and ↓ سَجِيسَ عَجِيسٍ, (O,) both of which words are written in the K in this art. like أَمِير, with a reference to art. سجس, but the latter of them is correctly عُجَيْس, in the dim. form, (TA,) mean I will not come to thee ever; (S, O;) or while time lasts. (TA.) And one says also, لَا آتِيكَ عُجَيْسَ الدَّهْرِ I will not come to thee to the end of time. (TA.) أَعْجَسُ Strong in the ↓ عَجْس, i. e. the middle. (O, K.) [To what this epithet is applied is not said.] مَعْجِسٌ: see عَجْسٌ. مُتَعَجِّسٌ see 5, last two sentences. عجف 1 عَجِفَ, (Fr, S, O, Msb, K,) aor. عَجَفَ, inf. n. عَجَفٌ; (S, * O, * Msb, K; *) and عَجُفَ; (Fr, S, O, Msb, K;) He, i. e. [a beast, or] a horse, (Msb,) or they, i. e. cattle, (مَال, Fr, S, O,) became lean, meagre, or emaciated; (S;) lost his, or their, fatness or plumpness: (O, K:) or became weak. (Msb.) [See also عَجَفٌ, below.] — عَجَفَهُ, or عَجَفَ الدَّابَّةَ, see 4. — — عَجَفَ نَفْسَهُ عَنِ الطَّعَامِ, aor. عَجِفَ, inf. n. عَجْفٌ and عُجُوفٌ, He withheld himself from the food, though desiring it, preferring that one who was hungry should have it; (O, K;) or (K) he left the food, though desiring it, (O,) in order that he who was eating with him might become satisfied in stomach; (O, K;) as also ↓ عجّف, inf. n. تَعْجِيفٌ. (K.) And عَجَفَ نَفْسَهُ عَلَى فُلَانٍ [He restrained himself for such a one] means he chose that such a one should have the food in preference to himself. (S.) عُجُوفٌ also signifies The leaving, or relinquishing, food, (IAar, O, K, TA,) with desire for it. (TA.) And [hence, app.,] The withholding oneself from evil acts or dispositions. (TA.) — — And عَجَفَ نَفْسَهُ, (L, K,) aor. عَجِفَ, inf. n. عَجْفٌ, (L, TA,) He constrained himself to be forbearing. (L, K, TA.) You say, عَجَفَ نَفْسَهُ عَلَى فُلَانٍ, (O, K,) aor. عَجِفَ, inf. n. عَجْفٌ [and app. عُجُوفٌ also], (O,) He bore, or endured, what proceeded from such a one, and did not punish him. (O, K.) And عَجَفَ نَفْسَهُ عَلَى المَرِيضِ, (O, K,) aor. and inf. n. as above, (O,) He constrained himself to exercise patience toward the sick man in tending him in his sickness; as also ↓ أَعْجَفَ بِنَفْسِهِ عَلَيْهِ. (O, K.) — — And عَجَفَ عَنْ فُلَانٍ [نَفْسَهُ being app. understood] He withdrew himself, or became aloof, from such a one. (K.) 2 عَجَّفَ see 1. — — التَّعْجِيفُ also signifies The eating less than what would satisfy the stomach. (S, O, K.) — — And One's transferring his food to another before satisfying his stomach, by reason of drought, or dearth. (IAar, TA.) — — And The feeding on bad food, and being lean, meagre, or emaciated. (TA.) 4 اعجفهُ, (S, O, Msb,) or اعجف الدَّابَّةَ; (O, K;) and ↓ عَجَفَهُ, (O, Msb,) or عَجَفَ الدَّابَّةَ, (O, K,) aor. عَجُفَ (O, Msb, K) and عَجِفَ, (O, K,) inf. n. عَجْفٌ; (O, Msb;) He rendered him, (S, O, Msb,) i. e. a horse, (Msb,) or he rendered the beast, (O, K,) lean, meagre, or emaciated, (S, O, K,) or weak. (Msb.) — — اعجفوا They became in the state, or condition, of having their cattle lean, meagre, or emaciated. (O, K.) And They confined their cattle, by reason of hardness and straitness [of circumstances]. (TA.) — — See also 1, last sentence but one. 5 تَعَجُّفٌ The being in a difficult and hard state or condition. (TA.) عَجَفٌ Leanness, meagreness, or emaciation; (S;) loss of fatness or plumpness: (O, K:) and thickness, or roughness, and leanness (عَرَآء), of the bones. (TA.) [See 1, first sentence.] عَجِفٌ: see أَعْجَفُ, in three places. عُجَافٌ, like غُرَابٌ, A sort of dates: (L, K:) or so ↓ عِجَافٌ, accord. to Lth. (O.) عِجَافٌ pl. of أَعْجَفُ [q. v.], (S, O, Msb, K,) and of its syn. عَجِفٌ. (TA.) — Also The colocynth: (K:) or the grains of the colocynth. (Ibn- 'Abbád, O, TA.) — — And حَبٌّ عِجَافٌ Grain, or grains, not increasing. (A, TA.) — — See also عُجَافٌ. — And العِجَافُ is one of the names of Time, or fortune. (Ibn-'Abbád, O, K. *) عَجِيفٌ: see أَعْجَفُ, in two places. عُنْجَفٌ, like جَنْدَلٌ, (K in the present art.,) or عُنْجُفٌ, (AA, O and K in art. عنجف,) like قُنْفُذٌ, (K in the latter art.,) and ↓ عُنْجُوفٌ, Dry, or tough, by reason of leanness, meagreness, or emaciation, (AA, K in this art., and O and K in art. عنجف,) or of disease: thus expl. by AA, and mentioned by IDrd and Az among quadriliteral-radical words. (TA.) And Short, and compact, or contracted [in make or body]: and sometimes applied as an epithet to an old woman: (K:) thus the latter word is expl. by IDrd. (TA.) عُنْجُوفٌ: see the next preceding paragraph. أَعْجَفُ Lean, meagre, or emaciated; (S;) having lost his fatness or plumpness: (O, K:) or weak: (Msb:) and ↓ عَجِفٌ signifies the same, applied to a man and to a woman: and ↓ عَجِيفٌ also signifies lean, meagre, or emaciated: (TA:) and ↓ مَعْجُوفٌ [likewise] is syn. with أَعْجَفُ, applied to a camel; (O, K;) as also ↓ مُنْعَجِفٌ, (K, TA,) in some copies of the K erroneously written مُتَعَجِّفٌ: (TA:) the fem. of أَعْجَفُ is عَجْفَاءُ: and the pl. is عِجَافٌ, which is irreg., having this form to assimilate it to سِمَانٌ, (S, O, Msb, K,) or to its like ضِعَافٌ, (Msb,) and which is applied to males and to females: (O, TA:) the pl. of ↓ عَجِفٌ, also, is عِجَافٌ: (TA:) and the pl. of ↓ عَجِيفٌ, if this be of established authority, may be عَجْفَى, agreeably with analogy. (MF, TA.) [Hence,] وَجْهٌ أَعْجَفُ and ↓ عَجِفٌ A face having little flesh. (TA.) And لِثَةٌ عَجْفَاءُ A gum having little flesh. (TA.) And شَفَتَانِ عَجْفَاوَانِ Two thin lips. (Ks, O, K.) — — And نَصْلٌ أَعْجَفُ A thin, or slender, arrow-head: (S, O, K:) pl. نِصَالٌ عِجَافٌ. (O, K.) — — And أَرْضٌ عَجْفَاءُ Land in which is no good. (O, K.) And أَرَضُونَ عِجَاف Lands not rained upon. (O.) And عِجَافٌ is sometimes used [alone] as signifying Lands affected by drought: a poet says, describing clouds (سَحَاب), لَقِحَ العِجَافُ لَهُ لِسَابِعِ سَبْعَةٍ

meaning The lands affected by drought produced herbage by reason thereof at a period of seven days after the rain. (L, TA.) مَعْجُوفٌ: see أَعْجَفُ. — — Also A rusty, unpolished, sword; or one sullied by remaining long unpolished. (O, K.) مُنْعَجِفٌ: see أَعْجَفُ. عجل 1 عَجِلَ, [aor. عَجَلَ,] (S, Mgh, O, Msb, K,) inf. n. عَجَلٌ and عَجَلَةٌ, (S, * Mgh, O, * Msb, K, *) He hasted, hastened, made haste, or sped; he was, or became, hasty, speedy, quick, or expeditious; (S, Mgh, O, Msb, K;) as also ↓ تعجّل; (Mgh, Msb, K;) and ↓ عجّل, [app. for عجّل نَفْسَهُ,] inf. n. تَعْجِيلٌ; (K;) and ↓ استعجل; (Mgh, Msb;) or this last signifies he required himself to haste, &c., constraining, or tasking, himself to do so. (Sb, K.) [See also عَجَلٌ below.] One says, عَجِلْتُ لَهُ [I hasted, &c., to him, or it]. (O.) And عَجِلْتُ بِهِ [I was quick, or beforehand, with him]: see 4. (Mgh.) And عَجِلْتُ إِلَى الشَّىْءِ I preceded, outwent, or got first, to the thing. (Msb.) — — Also i. q. حَضَرَ [meaning It was, or became, present, or ready; said of a price, hire, payment, or the like; contr. of أَجِلَ]. (Msb.) — — And عَجِلَ مِنْهُ He turned aside from him, or it. (TA.) — [It is also trans., as having, or implying, the meaning of سَبَقَ:] see 4. 2 عجّلهُ, inf. n. تَعْجِيلٌ: see 4, in two places. — — [It generally relates to some inanimate object.] It is said in the Kur [xxxviii. 15], رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الحِسَابِ [O our Lord hasten to us our portion before the day of reckoning]: (TA:) accord. to some, our portion of punishment: but accord. to Sa'eed Ibn-Jubeyr, it means, of Paradise. (TA in art. قط.) And you say, عَجَّلْتُ إِلَيْهِ المَالَ I brought, or conveyed, hastily, or speedily, to him the property; or hastened its coming to him. (Msb.) And عَجَّلْتُ لَهُ مِنَ الثَّمَنِ كَذَا I paid him in advance, of the price, such a sum. (S, O.) And عَجَّلَهُ مِنَ الكِرَآءِ كَذَا He gave him in ready money, [or promptly, or quickly, or in advance,] of the hire, such a sum. (Mgh.) And عَجَّلَ لَهُ الثَّمَنَ He gave to him [in ready money, or promptly, or quickly, or in advance, the price]. (Mgh.) And عجّل نَقْدَهُ [He paid it in ready money, promptly, or quickly]. (ISk, S and K in art. زكأ.) And بِعْتُهُ تَعْجِيلًا بِتَعْجِيلٍ [I sold it, or I sold to him, present, or ready, merchandise, for present, or ready, money]. (S voce نَاجِزٌ, q. v.) And عَجَّلْتُ اللَّحْمَ, (S, O,) inf. n. as above, (TA,) I cooked the flesh-meat in haste. (S, O.) And ↓ لَوْ عَجَّلْتَ بِأَيِّمِكَ العَجُولَ, a prov., [which, app., is properly rendered Would that thou didst hasten, with thy husbandless woman, the early portion of food called عَجُول, or the right reading may be عَجِّلْ بِهَا الزَّوَاجَ العِجَّوْلَ,] meaning [(assumed tropical:) hasten thou, with her, i. e. with thy husbandless woman, marriage]. (TA.) One says also عَجَّلْتُمْ like as one says لَهَّنْتُمْ [i. e. Ye supplied, or fed, with the early portion of food called لُهْنَة; which is also called عَجُول, or عِجَّوْل, &c.]. (S, TA. [For لَهَّنْتُمْ, Golius appears to have read لَهَّيْتُمْ, which is evidently wrong.]) — — عجّل أَقِطَهُ, inf. n. as above; and ↓ تعجّلهُ; He made his [preparation of dried curd called] اقط into what are termed عَجَاجِيل, (K, TA,) pl. of عُجَّالٌ: (TA:) or you say, عَجَّلْتُ أَقِطِى عَجَاجِيلَ [I made my اقط into عجاجيل]. (O.) — See also 1, first sentence. 3 عاجلهُ [inf. n. مُعَاجَلَةٌ] i. q. بَادَرَهُ [He hastened, or made haste, or strove to be first or beforehand, in doing, or attaining, or obtaining, it]; (M and K in art. بدر;) namely, a thing. (M ibid.) And عاجل غَيْرَهُ إِلَيْهِ i. q. بَدَرَهُ اليه, (M and K in art. بدر,) like بَادَرَهُ اليه [He hastened with another, or vied or strove with him in hastening, to it, or to do, or attain, or obtain, it]. (M ibid.) — — [Also He dealt hastily with him.] And عاجلهُ بِذَنْبِهِ He punished him for his sin, or crime, or offence, (أَخَذَهُ بِهِ,) not granting him any delay, (S, TA. [For بِذَنْبِهِ, Golius appears to have read بِذَنَبِهِ.]) 4 اعجلهُ, (S, Mgh, Msb, TA,) inf. n. إِعْجَالٌ; (TA;) and ↓ عجّلهُ, inf. n. تَعْجِيلٌ; (S, O, TA;) and ↓ تعجّلهُ; (S;) and ↓ استعجلهُ; (K, TA;) He incited, excited, urged, instigated, induced, or made, him to haste, hasten, make haste, speed, or be quick; (S, Mgh, Msb, K, TA;) and commanded, or bade, him, to haste, &c. (K.) One says, أَعْجَلَنِىفَعَجِلْتُ لَهُ [He incited me, &c., to haste, &c., and I hasted, &c., to him]. (O, TA.) And it is said in the Kur [xiii. 7], ↓ وَيَسْتَعْجِلُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ [And they incite thee to haste with that which is evil before that which is good]: and [in xxii. 46 and xxix. 53,] ↓ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ [And they incite thee to haste with the punishment]: (TA:) and ↓ استعجل بِنَفْسِهِ signifies He hastened himself. (MA.) — — اعجلهُ signifies also [He incited him to haste, &c., by going before him: and hence it is expl. as meaning also] سَبَقَهُ [i. e. he preceded him, or it; he had, got, or took, precedence of him, or it; he was, or became, beforehand with him, or it; or he anticipated him, or it]; as also ↓ عجّلهُ; and ↓ استعجلهُ: (K:) or ↓ اِسْتَعْجَلْتُهُ signifies I went before him, or preceded him, (S, O, TA,) and so incited him to haste: (TA:) and ↓ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ, in the Kur [vii. 149], means أَسَبَقْتُمْ [i. e. Have ye anticipated the command of your Lord?]: (S, O:) or have ye left [the fulfilment of] the command of your Lord incomplete? (Ksh, Bd;) عَجِلَ being made to imply, (Ksh,) or as though it were made to imply, (Bd,) the meaning of سَبَقَ, wherefore it is made trans. like this latter verb; (Ksh, Bd;) the phrase meaning أَعَجِلْتُمْ عَنْ أَمْرِ رَبِّكُمْ. (Ksh.) وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ, in the Kur [xx. 85, lit. And what caused thee to hasten from thy party?], means [virtually] كَيْفَ سَبَقْتَهُمْ [i. e. how is it that thou camest before thy party?]. (O.) — — One says also, اعجل الشَّىْءَ عَنْ وَقْتِهِ [He did the thing hastily, or hurriedly, before its time]. (O and K in art. غرض.) And اعجلهُ عَنْ إِدْرَاكِهِ [He made it, or did it, hastily, or hurriedly, or he hurried it, before, or so as to prevent, its becoming mature]. (S and K * in art. فطر.) And ↓ أَعْجَلْتُهُ عَنِ اسْتِلَالِ سَيْفِهِ i. e. عَجِلْتُ بِهِ [I was quick, or beforehand, with him, and] I flurried him, so that he could not draw his sword: whence the saying, رَأَى صَيْدًا فَرَكِبَ فَرَسَهُ وَأُعْجِلَ عَنْ حَرْبَتِهِ أَوْ سَوْطِهِ [He saw an animal of the chase, and he mounted his horse, or mare, and was incited by haste so as to be prevented from taking his dart or his whip]: and the saying, هَلَاكُ المَالِ أَعْجَلَهُ عَنْ أَدَائِهَا, meaning مَنَعَهُ [i. e. The perishing of the cattle, or property, prevented, or precluded, him from paying it], namely, the زَكَاة [or poor-rate]; which is an instance of the extension of the signification. (Mgh.) — — أَعْجَلَتْ said of the pregnant, (O,) or of a she-camel, (K,) [as though for اعجلت وَلَدَهَا,] She brought forth, (O,) or cast, (K,) her offspring before its maturity. (O, K.) — — And اعجل said of palmtrees, (نَخْل,) They had ripe fruit before its full time. (Mgh.) — — And, said of a camel, He leaped [up] when the rider had mounted him and had not yet become firmly seated upon him. (TA.) [See مُعْجِلٌ.] 5 تَعَجَّلَ as intrans.: see 1, first sentence. — — Hence, تعجّل الحَرُّ The heat came speedily, or quickly. (Mgh.) And تعجّل الثَّمَنُ [The price was, or became, given in ready money, or promptly, or quickly, or in advance]. (Msb in art. نض.) — — And تعجّل الشَّىْءُ The thing came before its time. (W p. 83.) — تعجّل مِنَ الكِرَآءِ كَذَا (S, Mgh, O) He took, or received, in ready money, or promptly, or quickly, [or in advance,] of the hire, such a sum. (Mgh.) And تعجّل المَالَ He took, or received, promptly, or quickly, [or in advance,] the property. (Msb.) — — تَعَجَّلْتُ الشَّىْءَ I constrained myself to do the thing in haste. (Ham p. 28.) — — And تَعَجَّلْتُ خَرَاجَهُ I constrained him to hasten [the payment of] his [tax called] خراج. (TA.) — — See also 4, first sentence. — — And see 2, near the end. 10 إِسْتَعْجَلَ as intrans.: see 1, first sentence. — اِسْتَعْجَلْتُهُ I desired, or required, or demanded, his hasting, or speeding, or being quick. (S, O.) And استعجل الشَّىْءَ He desired, or required, or demanded, the thing's being speedy, or quick, not waiting patiently until its time, or full time. (Ham p. 665.) See also 4, in six places. عُجْلٌ: see عُجَالَةٌ. عِجْلٌ A calf the young one of the بَقَرَة, (Aboo-Kheyreh, S, Mgh, O, Msb, K,) [both domestic and wild, which latter is a bovine antelope,] from the time when his mother brings him forth (Aboo-Kheyreh, Mgh, TA) until a month old; (Aboo-Kheyreh, Mgh, Msb, TA;) after which [accord. to some] he is called بَرْغَزٌ, when about two months old; and then he is called فَرْقَدٌ: (Aboo-Kheyreh, TA:) or he is thus called while in the first year, then تَبِيعٌ, (S and Sgh and K in

art. سلغ,) or, correctly, accord. to IB, he is called while in the first year عِجْلٌ and تَبِيعٌ, (TA in that art.,) then جَذَعٌ, then ثَنِىٌّ, then رَبَاعٍ, then سَدِيسٌ, then سَالِغُ سَنَةٍ and سَالِغُ سَنَتَيْنِ and so on: (S and Sgh and K ibid.:) the fem. is with ة: (Abu-l-Jarráh, S, O, Msb:) pl. of the masc. عِجَلَةٌ (Mgh, Msb) and عُجُولٌ (Msb, TA) and, of pauc., أَعْجِلَةٌ and أَعْجَالٌ; (IB, TA;) [and of the fem. عِجَلٌ;] but as to عِجَالٌ as a pl., [Mtr says,] I have not heard it: (Mgh:) and ↓ عِجَّوْلٌ signifies the same as عِجْلٌ; (S, Mgh, O, K;) fem. with ة; (TA;) and pl. عَجَاجِيلُ. (S, Mgh, O, K.) عَجَلٌ and ↓ عَجَلَةٌ, both inf. ns. of عَجِلَ [q. v.], (Mgh, Msb,) are Syn. with سُرْعَةٌ; (K;) contr. of بُطْءٌ: (S, O:) the latter is expl. by Th as signifying the seeking, and pursuing, or endeavouring after, a thing before its proper time, or season; and as proceeding from the desire of the soul; wherefore it is generally discommended in the Kur-án, so that it is said to be from the Devil. (TA.) It is said in the Kur [xxi. 38], خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ, meaning, it is said, Man is composed of haste; (O;) so says Fr, and in like manner says Aboo-Is-hák; (T, TA;) to denote the excess of this attribute in him: (T, O, TA:) or, accord. to Th, (TA,) the phrase is inverted, the meaning being, haste is created from man; (Msb, TA;) but IJ disapproves this explanation, and also another which will be mentioned in what follows. (TA.) — عَجَلٌ signifies also Food that is hastily prepared, and brought, before the [meal called] غَدَآء has become matured. (TA.) [See also عُجَّالٌ.] — Also Clay, or earth; syn. طِينٌ: (IAar, O, K:) or black mud, or black fetid mud; syn. حَمْأَةٌ: and ↓ عَجَلَةٌ has both of these meanings, i. e. طِينٌ and حَمْأَةٌ: (O, * K:) the former of these two significations of عَجَلٌ is said by AO to be of the dial. of Himyer; and IAar says that it is what is meant in the phrase in the Kur [xxi. 38] cited above; but Ibn-'Arafeh disapproves this; (O, TA;) and so does Az; and Er-Rághib says that some expl. it as meaning in this instance stinking black mud, but that their saying is nought. (TA.) — See also عَجَلَةٌ, in four places. عَجُلٌ: see the next paragraph, in two places. عَجِلٌ (S, O, Msb, K) and ↓ عَاجِلٌ (Msb, K) and ↓ عَجُلٌ (S, O, K) and ↓ عَجُولٌ (S, O) and ↓ عَجِيلٌ (K) and ↓ عَجْلَانُ (S, Mgh, O, Msb, K) Hasting, hastening, making haste, or speeding; [thus more properly the first and second, and often the last; the rest generally signifying] hasty, speedy, quick, or expeditious: (S, Mgh, O, Msb, * K:) pls., (K, TA,) all of ↓ عَجْلَانُ, (TA,) عَجَالَى and عُجَالَى and عِجَالٌ; (K, TA;) the first and last of which pls., as pls. of عَجْلَى [fem. of عَجْلَانُ], are applied to women (S, O, TA) also: (TA:) عَجِلٌ has no broken pl., nor has ↓ عَجُلٌ: (Sb, TA:) ISk says that, for the dim. of عَجِلٌ, they use ↓ عُجَيْلَانُ, as formed from عَجْلَانُ; though they also form it regularly, saying ↓ عُجَيْلٌ; but the former is the better. (O, TA.) عُجْلَةٌ: see عُجَالَةٌ. عِجْلَةٌ fem. of عِجْلٌ [q. v.]. (Abu-l-Jarráh, S, O, Msb.) — Also A water-skin, or skin for water and for milk; syn. سِقَآءٌ: (S, O, K:) pl. عِجَلٌ and عِجَالٌ. (S, O.) — — And A [water-wheel such as is called] دُولَاب: (IAar, O, K: [see also عَجَلَةٌ:]) pls. as above. (K.) — And A species of plant, (S, O, K, TA,) which extends along the ground, (TA,) also called وَشِيجٌ [q. v.]: (O, TA:) AHn says of the وشيج, on the authority of Aboo-Ziyád, it grows, at first, from one root, then branches forth upon the surface of the earth, in innumerable branches, every branch having a knot, or joint, (كَعْبٌ,) from which knot, or joint, grow other branches; it cleaves to the ground, not rising high; its leaves are like those of wheat; and while green, it is called عِجْلَة; (O;) and it is the best of pasture, and is not [what is termed] a بَقْل: (O, TA:) and it is said to be a tree having leaves and joints, or knots, (كُعُوب,) and pliant canes, [for قضب in my original, I read قَصَب, (see وَشِيجٌ,)] long, or elongated, with a fruit like the foot of the domestic fowl, contracted, which, when it dries up, opens; and not having any blossom. (TA.) See also عِجَالَةٌ. عَجَلَةٌ: see عَجَلٌ, first sentence. — Also [A cart, or wheeled carriage of any kind;] the thing, (S, O,) or آلَةٌ [meaning آلَةُ حَمْلٍ i. e. instrument of carriage], (K,) that is drawn along by the bull: (S, O, K:) said by Er-Rághib to be so called because of the quickness of its passing along: (TA:) pl. ↓ عَجَلٌ [or rather this is a coll. gen. n.] and [pl. of pauc.] أَعْجَالٌ (S, O, K) and [of mult.] عِجَالٌ. (K.) — — And Pieces of wood constructed, (K,) or a piece of wood, (Msb,) or a thing that is constructed like the [women's camel-vehicle called] مِحَفَّة, (Mgh,) upon which burdens are carried: (Mgh, Msb, * K:) pl. [or coll. gen. n.] ↓ عَجَلٌ. (Mgh, Msb.) — — And A [water-wheel such as is called] مَنْجَنُون (S, O) or دُولَاب (K) upon which water is drawn: (S, O: [see also عِجْلَةٌ:]) or a مَحَالَةٌ [app. meaning a great sheave of a pulley by means of which camels draw water]: (K:) pl. [or coll. gen. n.] ↓ عَجَلٌ. (S, O.) — — And A piece of wood lying transversely, or horizontally, upon the نَعَامَة [or rather نَعَامَتَانِ or two posts] of the well, to which the large bucket is suspended: (El-Kilábee, S, O, K: [see زُرْنُوقٌ:]) pl. [or coll. gen. n.] ↓ عَجَلٌ. (TA.) — — And A kind of ladder made from a palm-tree, like the نَقِير, (O, K,) which is the trunk of a palm-tree hollowed, and having the like of steps made in it: mentioned in a trad. as the means of ascending to an upper chamber. (O.) — — And A small [leathern vessel for water such as is called an] إِدَاوَة: and some say, a [leathern water-bag such as is called] مَزَادَة. (TA.) — — And i. q. كَارَةُ ثَوْبٍ [app. A garment made up into a bundle]: pl. عِجَالٌ and أَعْجَالٌ, by the rejection of the augmentative [ة in the sing.]. (TA.) — — And A rock [that is as though] growing forth by itself upon rugged, elevated, hard ground. (AA, O.) — — See also عَجَلٌ, latter half. عَجْلَانُ: see عَجِلٌ, in two places. — — [Hence,] قَوْسٌ عَجْلَى A bow of which the arrow is quick [in its flight]. (AHn, K.) — — And أُمُّ عَجْلَانَ A certain bird, (S, O, K,) black, but white in the base of the tail, that moves about its tail much, or often; also called الفَتَّاحُ. (O.) — — And العَجْلَانُ is [a name of The month] شَعْبَانُ: so called because of the quickness of its passing away and coming to an end; (L, K; [in the latter of which, in some copies, وَنَفَاذِهِ is erroneously put for وَنَفَاذِهِ;]) i. e. because of its seeming short on account of the fast that follows it. (L.) عَجُولٌ: see عَجِلٌ. — — Also A she camel distracted, or confounded, or perplexed, having lost her young one; (S, O, K; *) because of her quickness in her motions, (K, TA,) i. e. in her coming and going, (TA,) by reason of impatience: (K, TA:) and a woman bereft of her child: pl. عُجُلٌ, (O, K,) and, accord. to the K, عَجَائِلُ, but correctly ↓ مَعَاجِلُ, as in the L, an anomalous pl. (TA.) — — And العَجُولُ signifies Death, or the decree of death; syn. المَنِيَّةُ: (AA, K, TA:) because it [often] hurries him whom it befalls so as to prevent him from reaching his family. (TA.) — — See also عُجَّالٌ: and see a phrase in the latter half of the second paragraph of this art. عَجِيلٌ: see عَجِلٌ. عُجَيْلٌ a dim. of عَجِلٌ, q. v. (O, TA.) — — See also عُجَّالٌ. عُجَالَةٌ (S, O, K) and ↓ عِجَالَةٌ (O, K) and ↓ عُجْلٌ and ↓ عُجْلَةٌ (Ibn-'Abbád, O, K) A thing that one takes hastily, or quickly: (S, O, K:) and the first, [or all,] the rider's provision of food whereof the eating does not fatigue, as dates, and meal of parched barley; (Meyd, TA;) because he desires its readiness, for the journeying hurries him so as to prevent his having food prepared with pains: (TA:) and hasty provision for a guest. (Har p. 84.) One says, التَّمْرُ عُجَالَةُ الرَّاكِبِ [Dates are the hastily-taken food of the rider]: (S, O:) and so, الثَّيِّبُ [q. v.]; (S, O;) which is a prov., (S,) said by A'Obeyd to be used in urging one to be content with a little of what is wanted when much thereof is unattainable. (Meyd.) — — Also, the same four words, The milk which the مُعَجِّل [q. v.] draws; and so ↓ إِعْجَالَةٌ: (K:) or this last signifies the milk (S, O, TA) of his camels (TA) which the pastor hastens to bring (S, O, TA) to his family before the [fresh] milking,

(S, O,) or when his camels return from the water; and its pl. is إِعْجَالَاتٌ: (TA:) and عُجَالَةٌ signifies the milk which the pastor carries from the place of pasture to the owners of the sheep or goats before the sheep or goats return; this being done only when there is abundance of milk. (IAth, O, TA.) عِجَالَةٌ: see the next preceding paragraph. — Also A certain plant: (K, TA:) said to be the ↓ عِجْلَة mentioned above. (TA.) عُجَيْلَةٌ: see what next follows. عُجَيْلَى A certain quick pace; (As, O, K;) as also ↓ عُجَيْلَةٌ, (K,) and ↓ عُجَّيْلَى, mentioned, and thus written, by Ibn-Welládd, like سُمَّيْهَى. (TA.) عُجَيْلَانٌ an anomalous dim. of عَجِلٌ, q. v. (O, TA.) عُجَّالٌ and ↓ عِجَّوْلٌ A thing with which one hastes [i. e. an early portion of food that one eats] before the [morning-meal called] غَدَآء; i. q. لُهْنَةٌ; (Th, TA;) and (TA) so ↓ عَجُولٌ; (K, TA;) or, some say, it is [correctly] عِجَّوْلٌ, as above; (TA;) so too ↓ عُجَيْلٌ: (K:) or this last signifies food that is presented to a party before a preparation has been made for them. (IDrd, O, K.) [See also عَجَلٌ.] — — Also (i. e. عُجَّالٌ and ↓ عِجَّوْلٌ) A كَفّ [or cake of the length and thickness of the hand] of حَيْس [or dates mixed and kneaded with clarified butter and with the preparation of dried curd called أَقِط, &c.], (K, TA, accord. to several copies of the K جُمَّاعُ كَفٍّ [which means the same],) or of dates [alone], which is eaten in haste: (K:) or (K, TA, in some copies of the K " and ") a handful of dates kneaded with سَوِيق [or meal of parched barley or wheat], (ISh, O, K, the last in two places,) or with أَقِط: (ISh, O:) pl. عَجَاجِيلُ: (TA:) which signifies [also] certain things of أَقِط, made in a long form, of the thickness of the hand, (ISh, O, K,) and of the length thereof, like the عَجَاجِيل of dates and حَيْس; one of which is called عُجَّالٌ. (ISh, O.) عِجَّوْلٌ: see the next preceding paragraph, in two places. — And see also عِجْلٌ. عُجَّيْلَى: see عُجَيْلَى. عَاجِلٌ: see عَجِلٌ. [Also Fleeting; quickly transitory.] — — And Present; ready; (Msb;) not delayed; (PS;) [applied to a price, hire, payment, or the like;] contr. of آجِلٌ; (S, O, K;) as applied to anything. (K.) عَاجِلٌ بِعَاجِلٍ [Ready merchandise with ready money] is like نَاجِزٌ بِنَاجِزٍ, and يَدٌ بِيَدٍ. (TA in art. نجز.) — — And hence, [or because fleeting, or quickly transitory,] العَاجِلَةُ signifies The present hour or time: (Msb:) and the present dwelling, abode, world, life, or state of existence: (TA:) contr. of الآجِلَةُ, (S, O, TA,) in relation to anything. (TA.) أَعْجَلُ [More, and most, hasty, speedy, quick, or expeditious: and more, and most, fleeting, or short-lived]. They say, in relation to the affecting of hardiness, or strength, and endurance, and to soundness of body, لَيْتَنِى وَفُلَانًا يُفْعَلُ بِنَا كَذَا حَتَّى يَمُوتَ الأَعْجَلُ [Would that such a thing might be done to me and such a one until the more short-lived die]. (O.) إِعْجَالَةٌ: see عُجَالَةٌ, last sentence. أَعَاجِلُ [mentioned by Freytag, on the authority of the Deewán of the Hudhalees, as a pl. derived by some from عِجْلٌ, and signifying Little ones (" parvi ")]. مُعْجَلٌ A young camel brought forth before the completion of the year, and living. (K.) مُعْجِلٌ and ↓ مُعَجِّلٌ and ↓ مِعْجَالٌ A she-camel that brings forth before the completion of the year, and whose young one lives: (K:) or مُعْجِلَةٌ and ↓ مِعْجَالٌ signify the pregnant that brings forth her young before its full time: (O:) or مُعْجِلَةٌ signifies a she-camel that casts her young prematurely: (TA:) and مُعْجِلٌ applied to a بَقَرَة [meaning a cow, either domestic or wild, the latter being a bovine antelope], (S, O, Msb, K,) having a calf, (S, Msb, K,) or having her calf with her. (O.) — — Also [i. e. the three epithets first mentioned], A she-camel that leaps [up] when the foot is put in her stirrup; as also مُعْجِلَةٌ: (K:) or thus this last word: (O:) or ↓ مِعْجَالٌ is so applied, like مُعْجِلَةٌ; and is in like manner applied to a he-camel; meaning that rises and leaps &c. as above. (TA.) — — Also, (K,) or ↓ مِعْجَالٌ [only], (TA,) A palm-tree that matures its fruit on the first occasion of its bearing. (K, TA.) مُعَجِّلٌ: see the next preceding paragraph. — — Also One who brings to his family the إِعْجَالَة (S, O) or عُجَالَة [q. v.]; (K;) as also ↓ مُتَعَجِّلٌ: (S, O, K:) or one who brings the إِعْجَالَة from the camels pasturing at a distance from their owners. (TA.) — — And The pastor who milks the camels once while they are in the pasture. (K.) مِعْجَالٌ: see مُعْجِلٌ, in four places. — — Also sing. of مَعَاجِيلٌ (A, TA) which means, The مُخْتَصَرَات [i. e. nearer, or nearest, (in art. خصر erroneously written مُخْتَصِرَات,)] of the roads, or ways. (A, O, K, TA.) One says also, أَخَذْتُ مِنَ الطَّرِيقِ ↓ مُسْتَعْجِلَةً (O, K, in the CK مُسْتَعْجَلَةً,) [I took a short cut,] and هٰذِهِ الطَّرِيقِ ↓ مُسْتَعَجِلَاتُ [These are the short cuts]: both denote nearness and shortness. (O, K.) مَعَاجِلُ an anomalous pl. of عَجُولٌ, q. v. (L, TA.) مُتَعَجِّلٌ: see مُعَجِّلٌ. مُسْتَعْجِلَةٌ and its pl.: see مِعْجَالٌ. — — المُسْتَعْجِلَةُ is a name of A certain plant that fattens women; also called العُرُوقُ البِيضُ. (K in art. عرق.) عجم 1 عَجَمَهُ, (S, Msb, K,) aor. عَجُمَ, (S, Msb,) inf. n. عَجْمٌ (S, Msb, K) and عُجُومٌ, (K,) He bit it: (Msb, K:) and he chewed it: (Msb:) or he chewed it for the purpose of eating or of trial: (K:) or he bit it with the lateral teeth, not with the central incisors: (TA:) or he bit it, namely, a piece of wood, or a stick, or rod, or the like, in order to know whether it were hard or fragile: (S:) or he tried it with his lateral teeth in order that he might know, or prove, its hardness: and he bit it, namely, a gaming-arrow known for winning, between two lateral teeth, in order to make upon it a mark by which he might know it. (TA.) — — Hence, (TA,) (tropical:) He tried, tested, or proved, him. (K, TA.) And عَجَمْتُ عُودَهُ (assumed tropical:) I tried, tested, or proved his case, and knew his state, or condition. (S, TA.) And عَجَمَتْهُ الأُمُورُ (assumed tropical:) Affairs exercised him so as to render him strong for them, and habituated, or inured, to them. (TA.) And Kabeesah Ibn-Jábir says, عَاجَمْتُ ↓ وَعَاجَمَتْنِى الأُمُورَ كَأَنِّى كُنْتُ فِى الأُمَمِ الخَوَالِى] (assumed tropical:) And I have tried affairs, and they have tried me, as though I were of the generations that have passed away]; meaning, as though I were one of the long-lived, by reason of my many trials. (Ham p. 340.) — — [Hence also,] one says, الثَّوْرُ يَعْجُمُ قَرْنَهُ (assumed tropical:) The bull smites the tree with his horn to try, or test, it. (S, K.) — — And عَجَمَ السَّيْفَ, (S, K,) inf. n. عَجْمٌ, (TA,) (assumed tropical:) He shook the sword to try, or test, it. (S, K.) — — مَا عَجَمَتْكَ عَيْنِى مُنْذُ كَذَا means (assumed tropical:) My eye has not seen thee since such a time; (S, K, TA;) and is said by a man to one with whom his [last] meeting was long past. (TA.) An Arab of the desert is related to have said, تَعْجُمُكَ عَيْنِى, meaning (assumed tropical:) [My eye seems to know thee; or] it seems to me that I have seen thee. (TA.) And one says, رَأَيْتُ فُلَانًا فَجَعَلَتْ عَيْنِى تَعْجُمُهُ i. e. (assumed tropical:) [I saw such a one,] and my eye seemed to know him, (Lh, S, K, TA,) not knowing him perfectly, as though not certain of him. (TA.) And عَجَمُونِى (assumed tropical:) They knew me. (TA.) — — And [hence, app.,] one says, نَظَرْتُ فِى الكِتَابِ فَعَجَمْتُ, meaning (assumed tropical:) [I looked into the book, or writing, and] I did not know surely its letters. (TA.) — — See also 4. — عَجُمَ, [aor. عَجُمَ,] inf. n. عُجْمَةٌ, He had an impotence, or an impediment, or a difficulty, in his speech, or utterance; and [a barbarousness, or vitiousness, therein, especially in speaking Arabic; (see عُجْمَةٌ below;) i. e.] a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein. (Msb.) 2 عَجَّمَ see 4. 3 عَاجَمَ see the verse cited in the first paragraph. 4 اعجمهُ He made it (i. e. speech, or language, S, K, or a thing, TA) to want, or be without, or to have a quality the contrary of, clearness, perspicuousness, or distinctness; (S, Msb, K, * TA;) or [to be barbarous, or vitious, i. e.] to want, or be without, chasteness, or correctness. (K, * TA.) Ru-beh says, [in some verses very differently cited in different copies of the S,] of him who attempts poetry without having knowledge thereof, يُرِيدُ أَنْ يُعْرِبَهُ فَيُعْجِمُهُ [He desires to make it clear, &c., and he makes it to want clearness, &c.]. (S.) — — And He dotted it, or pointed it, (S, K,) namely, a letter, (S,) or a writing; (K;) he removed its عُجْمَة [or want of clearness, &c.,] by means of dots, or

[diacritical] points, (Nh, Msb, TA,) and [the signs called] شَكْل, [but see شكل,] which distinguished it, namely, a letter, from other letters; the ا denoting privation; (Msb;) as ISd holds to be the case; (TA;) and so ↓ عجّمهُ, (S, * K,) inf. n. تَعْجِيمٌ; (S;) and ↓ عَجَمَهُ, (K,) inf. n. عَجْمٌ; (S;) for J's assertion [in the S] that one should not say عَجَمْتُ is a mistake: (K:) this last verb, however, which J thus disallows, is disallowed also by Th, in his Fs, and by most of the expositors thereof; and J confined himself to the correct and chaste. (TA.) — — And He locked it; namely, a door. (Msb.) — — نَهَانَا النَّبِىُّ أَنْ نُعْجِمَ النَّوَى طَبْخًا [The Prophet forbade us to make the date-stones to become as though they were chewed and bitten], (K,* TA,) occurring in a trad., means that when dates are cooked for دِبْس, (K, TA,) i. e. for taking their sweetness, (TA,) they should be cooked gently, so that the cooking shall not extend to the stones, (K, TA,) nor produce upon them such an effect as that of their being chewed and bitten, (TA,) and thus spoil the taste of the حَلَاوَة, (K, TA,) so in the copies of the K, but correctly, as in the Nh, the سُلَافَة [here meaning the sweet decocture]; (TA;) or because they [the date-stones] are food for the home-fed animals, and therefore they should not be thoroughly cooked, that their taste, (K, TA,) in the Nh their strength, (TA,) may not go away: (K, TA:) or the meaning is, [that he forbade] the cooking the date-stones immoderately, so that they would crumble, and their strength, with which they would be good for the sheep, or goats, would be spoiled. (TA.) 7 إِنْعَجَمَ see the next paragraph. 10 استعجم He was unable to speak: (TA:) he was silent, mute, or speechless; (K, TA;) said of a man. (TA.) And اِسْتَعْجَمَتِ الدَّارُ عَنْ جَوَابِ سَائِلِهَا [The dwelling kept silence from replying to its interrogator]: and Imra-el-Keys says, صَمَّ صَدَاهَا وَعَفَا رَسْمُهَا وَاسْتَعْجَمَتْ عَنْ مَنْطِقِ السَّائِلِ [Its echo has become dumb, and its trace has become effaced, and it has become in the state of keeping silence from answering the speech of the interrogator]: he makes استعجمت trans. by means of عن because it is used in the sense of سَكَتَتْ. (TA.) — — One says also, استعجم عَلَيْهِ الكَلَامُ, (S,) or عَلَيْنَا, (Msb,) meaning Speech was as though it were closed against him, or us; or he, or we, became impeded in speech, unable to speak, or tongue-tied; syn. اِسْتَبْهَمَ: (S, Msb:) and عليه الكلام انعجم ↓; [which means the same;] syn. اِنْطَبَقَ and اِنْغَلَقَ. (K * and TA in art. طبق.) And accord. to the K, one says, استعجم القِرَآءَةَ, meaning He was unable to perform [or continue] the recitation, or reading, by reason of the overcoming of drowsiness: but what is said in the Nh and other works is اِسْتَعْجَمَتْ عَلَيْهِ قِرَآءَتُهُ i. e. His recitation, or reading, was cut short, and he was unable to perform [or continue] it, by reason of drowsiness: and it is also expl. as meaning he was, or became, impeded in his recitation, or reading, and unable to perform [or continue] it, as though he became one in whom was عُجْمَة. (TA.) — — And استعجم الخَبَرُ means The information, or narration, was dubious, confused, vague, or difficult to be understood or expressed; or was not to be understood or expressed; as though it were closed [against the hearer or speaker]; syn. اِسْتَبْهَمَ, and اِسْتَغْلَقَ. (Msb in art. بهم.) عَجْمٌ The young of camels; (S, Msb, K, TA;) such as the بَنَات لَبُون and حِقَاق and جِذَاع: (IAar, S, * Msb, * TA:) thus far: (S, Msb:) when they have entered upon the state of إِثْنَآء, they are of the جِلَّة thereof: (IAar, TA:) applied to the male and to the female: (S, Msb, K:) pl. عُجُومٌ [app. meaning young camels of different ages not exceeding the age of the جَذَع]. (S, K.) — And The root, or base, of the tail; (S, Msb, K;) which is the عُصْعُص; (S, Msb;) as also ↓ عُجْمٌ; (K;) like عَجْبٌ [and عُجْبٌ]; (S, Msb;) [each] a dial. var. of عجب; (Msb;) or, accord. to Lh, the م is a substitute for the ب of عجب. (TA.) — See also عَجَمٌ. — [Golius and Freytag have assigned to this word a meaning belonging to عَجْمِىٌّ.] عُجْمٌ: see the next preceding paragraph: — and that here following. عَجَمٌ [Foreigners, as meaning] others than Arabs; such as are not Arabs; [often used as implying disparagement, like barbarians; and often especially meaning Persians;] (S, Mgh, Msb, K;) as also ↓ عُجْمٌ, [of which see an ex. in a verse of Lebeed cited voce رَازِقِىٌّ,] (S, Msb, K,) or this latter may be a pl. of the former: (TA:) ↓ عَجَمِىٌّ (of which أَعْجَامٌ is pl., TA) signifies one thereof; (S, Mgh, Msb, K;) one who is of the race of the عَجَم; (K;) though he may be chaste, or correct, in [the Arabic] speech; (Mgh, K;) the ى denoting unity; but it is also the relative ى, and thus one may apply to an Arab the appellation ↓ عَجَمِىٌّ as meaning called thus in relation to the عَجَم: (Msb:) and one says also ↓ رَجُلٌ أَعْجَمُ [a man not of the Arabs]: and ↓ قَوْمٌ أَعْجَمُ [a people, or party, not of the Arabs]. (K.) — Also The stones of dates (S, Mgh, Msb, K) and of the drupes of the lote-tree (Msb) and of grapes (Mgh, Msb) and of raisins and of pomegranates and the like, (Mgh,) or also of other things, (Msb,) or the similar stones of anything, (K,) or also whatever is in the interior of a thing that is eaten such as the raisin and the like; (S;) and ↓ عُجَامٌ signifies the same: (K:) the vulgar say ↓ عَجْم: (Yaakoob, S:) [see also غِيضٌ, in an explanation of which عَجَمٌ is evidently, I think, used as meaning the heart (commonly termed جُمَّار q. v.) of the palm-tree:] the n. un. is عَجَمَةٌ, (S, Mgh, Msb,) which is incorrectly expl. by AHn as meaning a grape-stone when it germinates. (ISd, TA.) — Also Camels that bite, or chew, the [trees called] عِضَاه and the tragacanths and [other] thorny trees, and satisfy themselves therewith so as to be in no need of the [plants called] حَمْض. (S.) عَجْمَةٌ sing. of عَجَمَاتٌ, (K, TA,) which signifies Hard rocks (S, K, TA) protruding (lit. growing forth) in a valley. (TA.) — — See also عَجَمَةٌ. عُجْمَةٌ (S, Mgh, Msb, K, TA) An impotence, or an impediment, or a difficulty, (Msb, TA, *) in speech, or utterance; (S, Msb, K, TA;) and [a barbarousness, or vitiousness, therein; i. e.] a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein, (Mgh, Msb,) meaning, in speaking Arabic. (Mgh, Msb. *) [See also 1, last sentence, where it is mentioned as an inf. n.] — Also, (S, K,) and ↓ عِجْمَةٌ, (K,) Such as is accumulated, or congested, of sand: or abundance thereof: (K, TA:) or sand rising above what is around it: (TA:) or the last portion of sand. (S in explanation of the former.) عِجْمَةٌ: see the next preceding paragraph. عَجَمَةٌ, (S, TA,) thus in the L, and thus correctly, (TA,) i. e. بِالتَّحْرِيكِ, (S, TA,) but in the K ↓ عَجْمَةٌ, (TA,) [app. from the same word as signifying " a date-stone," n. un. of عَجَمٌ,] A palmtree growing from a date-stone. (S, K, TA.) عَجْمِىٌّ, with the ج quiescent, Intelligent and discriminating; (K, TA;) applied to a man. (TA.) عَجَمِىٌّ; pl. أَعْجَامٌ: see عَجَمٌ, first sentence. [The sing. is applied to anything as meaning Of, or belonging to, the عَجَم.] عَجَمِيَّةٌ [A speech, or language, foreign to the Arabs]. (TA in art. رطن.) عُجَامٌ: see عَجَمٌ, latter half. عَجُومٌ: see عَجَمْجَمَةٌ. عُجَامَةٌ A thing that one has bitten, or chewed [like مُضَاغَةٌ]. (TA. [The explanation there given is ما عجمه: correctly مَا عَجَمْتَ.]) عَجُومَةٌ: see عَجَمْجَمَةٌ. عَجَّامٌ The large خُفَّاش [or bat]; and the وَطْوَاط [which accord. to some signifies the same as خُفَّاش; but accord. to others, the large خُفَّاش; or the swallow; or a species of the swallows of the mountains]. (K.) عَاجِمَةٌ: and عَاجِمَاتٌ: see what next follows. عَوَاجِمُ [a pl. of which the sing. ↓ عَاجِمَةٌ (a subst. formed from the act. part. n. عَاجِمٌ) I do not find mentioned] The teeth. (S, K.) — — And Camels; because they bite, or chew, bones; and so ↓ عَاجِمَاتٌ. (TA.) عَجَمْجَمَةٌ applied to a she-camel, (AA, S, K,) Strong; like عَثَمْثَمَةٌ: (AA, S:) or strong to journey; as also ↓ عَجُومَةٌ (K, TA) and ↓ عَجُومٌ: (TA:) pl. of the first عَجَمْجَمَاتٌ. (AA, S.) أَعْجَمُ One having an impotence, or an impediment, or a difficulty, in

speech, or utterance, (S, Msb,) though he may be clear, perspicuous, distinct, chaste, or correct, in speaking a foreign language; (S;) and [barbarous, or vitious therein; i. e.] not clear, perspicuous, distinct, chaste, or correct, therein; (S, Mgh, Msb, K;) meaning, in speaking Arabic, (S, Mgh, Msb, * K, *) though he may be an Arab; (S, Mgh, Msb;) and ↓ أَعْجَمِىٌّ signifies the same, (Mgh, Msb, K,) and therefore, if applied to an Arab, it does not imply reproach; (Msb; [but it is said in the Mgh that this demands consideration;]) or this latter epithet is applied to a tongue, or speech, and to a book, or writing, but not to a man unless it be syn. with the former epithet: (S:) the fem. of the former is عَجْمَآءُ: (S, Mgh, Msb:) and the dual masc. أَعْجَمَانِ (S) and fem. عَجْمَاوَانِ; (Har p. 226;) and the pl. masc. أَعْجَمُونَ (S, Msb, TA) and أَعَاجِمُ (S, TA) and عُجْمَانٌ: (TA:) and the pl. of ↓ أَعْجَمِىٌّ is أَعْجَمِيُّونَ. (Msb.) See also عَجَمٌ, first sentence, in two places. — — Also Dumb; speechless; destitute of the faculty of speech; (K, TA:) unable to speak; and so ↓ مُسْتَعْجِمٌ: (S, TA:) fem. of the former as above. (TA.) — — Hence, (S,) by predominance of its application, (Mgh,) عَجْمَآءُ signifies A beast, or brute; syn. بَهِيمَةٌ; (S, Mgh, K;) and so ↓ مُسْتَعْجِمٌ [or the fem. of this]: (TA:) pl. of the former in this sense, as a subst., عَجْمَاوَاتٌ: (Har p. 13:) [and] عَجْمَآءُ is applied [also] as an epithet to a beast, or brute, (بهيمة,) for the like reason. (Msb.) It is said in a trad., جُرْحُ العَجْمَآءِ جُبَارٌ [expl. in art. جبر]. (S, Mgh.) — — [Hence also] فَحْلٌ أَعْجَمُ signifies A stallion [camel] that brays in a شِقْشِقَة [or faucial bag] to which there is no perforation, so that the sound does not issue from it: and they approve of the sending such among the شَوْل [or she-camels that have passed seven or eight months since the period of their bringing forth] because he usually begets females. (TA.) — — (tropical:) The prayer of the daytime is termed عَجْمَآءُ because the reciting [of the Kur-án] therein is inaudible; (S, Mgh, Msb, K, TA;) i. e. the prayer of noon and of afternoon; (TA;) and these two together are termed العَجْمَاوَانِ. (Har p. 226.) — — مَوْجٌ أَعْجَمُ means (tropical:) Waves that do not sprinkle their water, and of which no sound is heard. (S, K.) — — And عَجْمَآءُ [or رَمْلَةٌ عَجْمَآءُ?] (assumed tropical:) A tract of sand in which are no trees. (IAar, K.) أَعْجَمِىٌّ: see the next preceding paragraph, first sentence, in two places. [It is often improperly used for عَجَمِىٌّ.] أَعْجَمِيَّةٌ [A barbarous, or vitious, speech or language]. (TA in art. رطن.) صُلْبُ المَعْجَمِ [lit. Hard in respect of the place of biting, or of chewing. And hence,] applied to a man, (S, K, TA,) as also ↓ صُلْبُ المَعْجَمَةِ, (TA,) (tropical:) Mighty, strong, resisting, or indomitable, in respect of spirit; (S, K, TA;) such as, when tried by affairs, or events, is found to be mighty, strong, or resisting, and hard, or hardy. (TA.) And ↓ نَاقَةٌ ذَاتُ مَعْجَمَةٍ (tropical:) A she-camel having strength, or power, and fatness, and endurance of journeying: (S, K, TA:) or having patience, and soundness, and strength for treading the way with vehemence: [for الدعك the last word of this explanation in my original, (evidently, I think, a mistranscription,) I read الدَّعْق:] Sh disapproves of the saying having fatness: accord. to IB, the phrase signifies a she-camel such as, when tried, is found to have strength for traversing the desert, or waterless desert; and he says that it does not mean in which is fatness. (TA.) مُعْجَمٌ [pass. part. n. of 4: and also an inf. n. of that verb]. حُرُوفُ المُعْجَمِ, an appellation of The letters of the alphabet (الحُرُوف المُقَطَّعَة) [of the language of the Arabs], most of which are distinguished by being dotted from the letters of other peoples, means حُرُوفُ الخَطِّ المُعْجَمِ [the letters of the dotted character]: (S:) or by المُعْجَم is meant الإِعْجَام, it being an inf. n., like المُدْخَل (S, K) and المُخْرَج, (S,) so that the meaning of حُرُوفُ المُعْجَمِ is [the letters] of which a property is the being dotted: (S, K:) of which explanations, the latter is held by Mbr and IB and others to be the more correct. (L, TA.) — — Also, applied to a door, Locked. (S, K.) مَعْجَمَة: see مُعْجَم, in two places. مُعَجَّمٌ [applied to a plant, or herbage, Much bitten; or] eaten [or depastured] until but little thereof has remained. (IAar, TA.) مُسْتَعْجِمٌ: see أَعْجَمُ, in two places. 1 عجن عَجَنَهُ, aor. عَجِنَ and عَجُنَ, [inf. n. عَجْنٌ,] He kneaded it; i. e. he bore upon it with his fist, or clinched hand, pressing it; as also ↓ اعتجنهُ: (K:) or عَجَنَتْ, (S, TA,) or عَجَنَتْ عَجِينًا, (Msb,) aor. عَجِنَ, (Msb, TA, and so in copies of the S,) or عَجُنَ, (so in a copy of the S,) inf. n. عَجْنٌ, she (a woman) made, or prepared, [or kneaded,] عَجِين [i. e. dough]; (S, Msb, TA;) as also ↓ اعتجنت, (S, TA,) or ↓ اعتجنت عَجِينًا. (Msb.) إِنَّ فُلَانًا لَيَعْجُنُ بِمِرْفَقَيْهِ حُمْقًا [Verily such a one kneads with his two elbows by reason of stupidity] is a saying mentioned by Lth. (TA.) — — And عَجَنَ, said of a man, He rose bearing upon the ground (IF, S, Msb, K, TA) with his fist, or clinched hand, (TA,) as though he were kneading (كَأَنَّهُ يَعْجِنُ), (IF, Msb,) by reason of age (IF, S, Msb, K, TA) or fatness. (TA.) It is said in a trad., of Ibn-'Omar, كَانَ يَعْجِنُ فِى الصَّلٰوةِ i. e. He used to bear upon his two hands when he rose in prayer, like as does he who kneads dough: and he said that he had seen the Apostle of God do so. (TA.) And one says of an old man, عَجَنَ وَخَبَزَ, which is expl. in the A as meaning (assumed tropical:) He became old, or aged; because such, when he desires to rise, bears upon the outer sides of the fingers of his two hands like the kneader, and upon his two palms like the maker of bread. (TA.) [See also 4, first sentence.] — — And عَجَنَ عَلَى العَصَا, aor. عَجِنَ, inf. n. عَجْنٌ, He (a man) bore, or stayed himself, upon the staff. (Msb.) — — And عَجَنَتْ, (S, K,) aor. and inf. n. as above, (TA,) She (a camel) beat the ground with her fore feet in her going along. (S, K.) And one says of a horse or other animal, يَعْجِنُ بِرِجْلَيْهِ [He beats the ground with his kind feet]. (S and K in art. قمص.) — عَجَنَهُ, (K,) inf. n. as above, (TA,) also signifies He struck his عِجَان, [q. v.]. (K.) — عَجِنَتْ, aor. عَجَنَ, (S, K, TA,) inf. n. عَجَنٌ, (S, TA,) said of a she-camel, (S, K, TA,) [app. signifies She was, or became, such as is termed عَجِنَةٌ or عَجْنَآءُ in any of the senses assigned to these epithets: or] she was, or became, fat: (S:) or she had much flesh in the udder, with little milk: (TA:) or she had in her vulva a tumour (K, TA) like a wart, and resembling what is termed عَفَلٌ, (TA,) preventing conception, (K, TA,) and sometimes reaching to the anus. (TA.) [See also the next paragraph.] 4 اعجن He (A man) was, or became, advanced in age. (TA.) [See also عَجَنَ وَخَبَزَ, above.] — And He rode a fat she-camel. (K, * TA.) — And He had a tumour in his عِجَان [q. v.]. (K.) [See also 1, last signification.] — And He begot a stupid child, such as is termed عَجِينَة. (TA.) 7 انعجن It (dough) became kneaded: so accord. to Freytag; but he has not named any authority for this.] 8 إِعْتَجَنَ see 1, first sentence, in three places. عَجَنٌ A tumour incident to a she-camel, between her vulva and her anus, which sometimes in consequence thereof become conjoined. (S.) [See also عَجِنَتْ (of which it is the inf. n.), last signification.] عَجِنٌ (S, K) and ↓ مُتَعَجِّنٌ (K) A camel compact, or firm, by reason of fatness; (S, K, TA;) as though consisting of flesh without bone. (TA.) — — For the fem. of the former, with ة, see أَعْجَنُ, in two places. عِجَانٌ [The perinæum; i. e.] what is between the anus and the scrotum: (S, Msb:) or the [protion of the] قَضِيب [or virga] that is extended from the scrotum to the anus; (K;) or the kinder portion of the penis, extended within the skin: and that of a woman is the وَتَرَة [or intervening part, perhaps so called as being likened to the partition between the nostrils,] that is between the vulva and the anus: (TA:) and the اِسْت [or anus itself]: (K:) [see also عَضْرَطٌ:] pl. [of pauc.] أَعْجِنَةٌ and [of mult.] عُجُنٌ. (TA.) اِبْنُ حَمْرَآءِ العِجَانِ is an appellation used in reviling, applied to one who is not an Arab; (TA in this art.;) or meaning Son of the female slave. (TA in art. حمر.) — — Also The neck, (K, TA,) in the dial. of El-Yemen: or, as in the " Nawádir " of El- Kálee, the part beneath the chin. (K.) عَجِينٌ Kneaded; i. e. borne upon with the fist, or clinched hand, and so pressed; as also

↓ مَعْجُونٌ. (K.) — — [Also, as a subst. mentioned in the S and Msb &c. as well known,] Dough; flour kneaded with water. (MA, KL, &c.) — — And A catamite; as also ↓ عَجِينَةٌ: (IAar, K: *) pl. عُجُنٌ: or this means soft, or yielding, persons, of men and of women: (IAar, K:) and عَجِينٌ and ↓ عَجِينَةٌ are both applied to a man, but only the latter is applied to a woman: applied to a man, meaning weak in his body and in his intellect: (IAar, TA:) and ↓ عَجِينَةٌ as a masculine epithet signifies, (K, TA,) accord. to Lth, (TA,) stupid, or foolish; (K, TA;) as also ↓ عَجَّانٌ. (Lth, S, K.) عَجِينَةٌ: see the next preceding paragraph, in three places. — Also A company, an assembly, or an assemblage; syn. جَمَاعَةٌ; as also ↓ مُتَعَجِّنَةٌ [written by Freytag تَعْجِنَةٌ]: or such as is numerous. (K.) — أُمُّ عَجِينَةَ is an appellation of The رَخَمَة, [or female of the vultur percnopterus]. (K, TA.) عَاجِنٌ [act. part. n. of عَجَنَ: as such signifying Kneading. — — And hence, as such, signifying also] Bearing with his hands upon the ground when rising, by reason of age [or fatness: see 1]: (S, Msb:) pl. عُجُنٌ, with two dammehs: so in the T. (Msb.) — — And, [without ة,] applied to a she-camel, [and in a similar sense applied to a horse or other animal, (see 1,)] Beating the ground with her fore feet in her going along. (S, TA.) — — And also, applied to a she-camel, In whose womb the young will not rest, or remain. (K.) عَاجِنَةٌ The middle of a place. (K.) عَجَّانٌ: see عَجِينٌ. أَعْجَنُ, applied to an udder, The most scant of udders in milk and the goodliest thereof in appearance. (TA.) — — And [the fem.] عَجْنَآءُ, applied to a she-camel, (S,) Fat; (S, K;) as also ↓ عَجِنَةٌ: (S:) and, so applied, that has attained the utmost degree in fatness; and so ↓ مُتَعَجِّنَةٌ: and one having little milk: (K, TA:) or having much flesh in the udder, with paucity of milk: and sometimes, one having much milk: (TA:) and one whose udder is pendulous, (K, TA,) by reason of the abundance of the flesh, (TA,) and whose teats cohere, and rise into the upper parts of the udder. (K, TA.) — — Also, i. e. عَجْنَآءُ,(S, K, TA,) and ↓ عَجِنَةٌ, (K, TA,) applied to a she-camel, (S, K, TA,) Having a tumour between her vulva and her anus, which sometimes in consequence thereof become conjoined: (S:) or having in her vulva a tumour, (K, TA,) like a wart, and resembling what is termed عَفَلٌ, (TA,) preventing conception, (K, TA,) and sometimes reaching to the anus: and likewise applied to a ewe and to a cow. (TA.) مِعْجَنٌ A [bowl of the kind called] جَفْنَة [probably used for kneading dough therein]. (Fr and IAar, in TA, voce قَعْرٌ.) مَعْجُونٌ: see عَجِينٌ. — — [Also, as a subst., An electuary; any drug, or drugs, mixed up with honey or inspissated juice or sirup; generally applied to such as contains opium, or some other intoxicating ingredient: pl. مَعَاجِينُ.] مُتَعَجِّنٌ: see عَجِنٌ: and أَعْجَنُ: — and see also عَجِينَةٌ. عجو and عجى عَجْوَةٌ (S, K, &c.) and ↓ عَجَاوَةٌ and ↓ عَجَايَةٌ, or ↓ عُجَاوَةٌ and ↓ عُجَايَةٌ, (accord. to different copies of the K, [but in the TA these two words are expl. only as in another paragraph which will be found below,]) A sort of dates in El-Medeeneh, (S, K,) of the best kind, the palm-tree of which is called لِينَةٌ; (S; [or, accord. to Fr and Akh, cited in the TA in art. لون, the term لِينَةٌ is applied to a palm-tree but not to that of the عَجْوَة;]) said to be from what was planted by the hand of the Prophet; accord. to IAth, they are larger than the صَيْحَانِىّ [q. v.], inclining to blackness; but accord. to Az, the عَجْوَة in El-Medeeneh are the صَيْحَانِيَّة, and there are sorts of the عجوة there that have not the sweetness nor the odour nor the fulness of the صيحانيّة: (TA:) or the best of dates: (Mgh:) and, in El-Hijáz, the dates that are stuffed (مَحْشِىّ) [or pressed into a compact mass, while moist, in the receptacle of palm-leaves or skin, as are the dates called عَجْوَة in the present day]; (K, TA;) they are termed أُمُّ التَّمْرِ [lit. the mother of dates, app. because many persons keep a stock thereof], to which recourse is had, like the [dates called] شِهْرِيز in El-Basrah. (TA.) عَجَاوَةٌ, or عُجَاوَةٌ, and عَجَايَةٌ: see the preceding paragraph: — and for the second, see also the paragraph here following, in two places. العُجَايَةُ and ↓ العُجَاوَةُ are two dial. vars., each signifying A piece of the size of a gobbet of flesh, conjoined with a sinew (عَصَبَة) which descends from the knee of the camel to the foot: (As, S, TA:) or the عُجَايَتَانِ are two sinews (عَصَبَتَانِ) in the interior of the fore legs of the horse, in the lower parts of which are things resembling nails (أَظْفَار), called السَّعْدَانَات: and عُجَايَةٌ is a term applied to all sinews (عَصَب) that conjoin with the solid hoof: (S, TA:) or it signifies certain sinews (عَصَب) in which are set ossicles resembling the gems that are set in signet-rings, at the pastern of the horse, or similar beast; (K, TA;) when one is hungry, he bruises them between two stones, and eats them; and ↓ عُجَاوَةٌ is a dial. var. thereof: (TA:) or any sinew (عَصَبَة) in a fore leg (يَد) or in a hind leg (رِجْل): or a sinew (عَصَبَة) in the interior of the shank (وَظِيف) of the horse and of the bull: (K, TA:) or, in a horse, the sinew (عَقَبَة) extending lengthwise from the shank and ending at each of the pasterns; and in it is what is termed الخطم [a mistranscription, correctly الحَطَم, which means a certain disease in the leg]: and in a she-camel, a sinew (عَقَبَة) in the interior of her fore leg: and also in a horse, a piece of flesh like a small gobbet: accord. to IAth, العُجَايَاتُ signifies the sinews (أَعْصَاب) of the legs of camels and of horses: (TA:) pl. عُجًى (S, K) and عُجِىٌّ and عَجَايَا (K) and عُجَايَا and عُجَايَاتٌ. (TA.) — See also the first paragraph. عد 1 عَدَّهُ, (S, A, O, Msb, &c.,) aor. ◌ُ3عَدُ, (O, Msb,) inf. n. عَدٌّ (S, O, Msb, K) and عِدَّةٌ and تَعْدَادٌ [which last has an intensive signification, and may also be regarded as an inf. n. of the verb next following]; and ↓ عدّدهُ; (TA;) or this latter has an intensive signification; (Msb;) He numbered, counted, reckoned, or computed, it: (S, A, O, Msb, K:) [and ↓ اِعْتَدَّهُ sometimes signifies the same, as is shown by what here follows:] فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا, in the Kur xxxiii. 48, means [Then there shall not be for you, as incumbent on them, any عِدَّة (q. v.)] of which ye shall count the number [of the days]: (Bd, Jel:) or the meaning is, of which ye shall exact the accomplishment of the number [of the days]: (Ksh, Bd:) and Lh has mentioned, as heard from the Arabs, عَدَدْتُ الدَّرَاهِمَ أَفْرَادًا and وِحَادًا [I counted the dirhems by single pieces], and ↓ أَعْدَدْتُ, also, followed by the same words; then adding, "I know not whether it [i. e. the latter] be from العَدَدُ or from العُدَّةُ " [i. e. whether the meaning be I counted or I prepared or provided, the latter of which is a well-known meaning]: his doubt indicates that أَعْدَدْتُ is a dial. var. of عَدَدْتُ; but [SM says] " I know it not." (TA.) عَدَّ is doubly trans.: you say عَدَدْتُكَ المَالَ as well as عَدَدْتُ لَكَ المَالَ [both meaning I numbered, counted, reckoned, or computed, to thee the articles of property]. (TA.) And you say, عُدَّ فِى قَوْمٍ He was numbered, or reckoned, among a people, or party. (S, K.) [And عَدَّ مَحَاسِنَهُ, and ↓ عَدَّدَهَا, inf. n. of the former عَدٌّ, and of either تَعْدَادٌ, He enumerated, or recounted, his good qualities or actions: a phrase of frequent occurrence.] — — [Also He counted, or reckoned, as meaning he accounted, or esteemed, him, or it, good or bad &c.:] one says عَدَّهُ حَسَنًا He counted, accounted, reckoned, or esteemed, him, or it, good, or goodly; syn. اِسْتَحْسَنَهُ: (S in art. حسن, &c.:) and ↓ اعتدّ signifies the same as عَدَّ [in this sense]; whence the saying, وَيَعْتَدُّهُ قَوْمٌ كَثِيرٌ تِجَارَةً [And many people count it, or reckon it, as merchandise]. (Har p. 127.) 2 ◌َ3عَدَّ see above, in two places. — — عدّدهُ also signifies He made it a provision against the casualties of fortune: (S, O, K: see also 4:) so, accord. to Akh, in the Kur civ. 2: or, as some say, he made it numerous: (S, O:) or it may mean he reckoned it (Bd and Jel in civ. 2) time after time. (Bd.) 3 ◌َ3عَادَ [عادّ بَعْضُهُمْ بَعْضًا], inf. n. مُعَادَّةٌ and عِدَادٌ,

app. signifies They enumerated, or recounted, their good qualities or actions, one to another: for] يَوْمُ العِدَادِ is expl. by Sh as meaning يَوْمُ الفِخَارِ وَمُعَادَّةِ بَعْضِهِمْ بَعْضًا [i. e. The day of vying, or contending for superiority, in glory, or excellence, &c., and app. of persons enumerating, or recounting, their good qualities or actions, one to another]. (TA.) [See also عِدَادٌ.] — — عَادَّهُمُ الشَّىْءَ He shared with them equally in the thing: and عادّ بَعْضُهُمْ بَعْضًا فِى الشَّىْءِ They shared one with another in the thing; i. e., in anything. (TA.) [Hence,] one says, عادّهُ فِى المِيرَاثِ [He shared with him in the inheritance]. (S.) — — [The inf. n.] عِدَادٌ also signifies The contributing equally, or clubbing, for the purchase of corn, or food, to eat: and a people's having money, or property, divided into lots, or portions, and distributed in shares among them: syn. بِدَادٌ; (T and L in art. بد from IAar, and O in the present art.;) and مُنَاهَدَةٌ. (T and L in art. بد from IAar, and O and K in the present art.) [You say, عادّ القَوْمُ: see بَادَّ.] — — عادّهُ, inf. n. مُعَادَّةٌ and عِدَادٌ, said of a malady, and of the pain of a venomous sting or bite, and of insanity, It intermitted, and returned to him. (TA.) It is said in a trad., (S, O,) مَا زَالَتْ أُكْلَةُ خَيْبَرَ تُعَادُّنِى (S, O, K) The pain of the poison of the food of Kheyber which I ate has not ceased to return to me at certain periods. (TA.) And one says, عَادَتْهُ اللَّسْعَةُ The pain of the venomous sting, or bite, returned to him with vehemence at the expiration of a year. (S, O, K.) 4 أَعْدَدْتُهُ, (Msb,) inf. n. إِعْدَادٌ, (Msb, TA,) with which ↓ اِعْتِدَادٌ and ↓ اِسْتِعْدَادٌ and ↓ تَعْدَادٌ [as inf. n. of 2] are syn., (TA,) I made it ready, prepared it, or provided it. (Msb, TA. *) One says, اعدّهُ لِأَمْرِ كَذَا He made it ready, prepared it, or provided it, for such an affair. (S, O, K. *) And أَعْدَدْتُ لِلْأَمْرِ عُدَّتَهُ [I made ready, prepared, or provided, for the affair, its proper apparatus]. (TA.) Some say that أَعَدَّ is originally أَعْتَدَ; but others deny this. (L in art. عتد.) See also 1, former half. — أَعَدَّ is also intrans.: [but when it is used as such, نَفْسَهُ may be considered as understood after it:] see 10. 5 تَعَدَّ3ّ [تعدّد] It was, or became, numerous: often used in this sense. — — Hence, one says,] هُمْ يَتَعَدَّدُونَ عَلَى عَشَرَةِ آلَافٍ They exceed in number ten thousand; and ↓ يَتَعَادُّونَ signifies the same; (S, O, K; *) or the latter means they participate, one with another, in such generous qualities as may be shared. (TA.) — — See also 10. 6 تعادّوا They shared, one with another, in a thing. (TA.) See also 5. [And see 3.] 7 انعدّ: see what next follows. 8 اعتدّ It was, or became, numbered, counted, reckoned, or computed. (S, O.) Many of the learned say that ↓ انعدّ should not be [thus] used as a quasi-pass. of عَدَّهُ: it is said to be vulgar, or bad. (MF.) — اعتدّهُ: see 1, first and last sentences. — — One says also اعتدّ بِهِ (S, O, Msb) meaning He included it in a numbering, or reckoning. (Msb.) [And hence, He made account of it; accounted it a matter of importance. And لَا يُعْتَدُّ بِهِ No account is made of it, or him; it, or he, is not reckoned, or esteemed, as of any account, or importance: a phrase of frequent occurrence.] — [He made it ready, prepared it, or provided it:] see 4. — — See also 10. — اِعْتَدَّتْ, said of a woman, She observed, or kept, the period of her عِدَّة [q. v.]. (S, O.) 10 استعدّ, (S, O, Msb, K,) as also ↓ اعدّ and ↓ اعتدّ and ↓ تعدّد, the last, as well as the first, mentioned by Th, (TA,) He made himself ready, prepared himself, or became in a state of preparation, (S, O, K, TA,) لِلْأَمْرِ for the affair; (S, O, K, * TA; *) he prepared, or provided, himself with proper, or necessary, apparatus, or implements, or the like. (A'Obeyd, Msb, &c.) — All except the last are also trans.: see 4. R. Q. 1 عَدْعَدَ, (IAar, O, TA,) inf. n. عَدْعَدَةٌ, (IAar, O, K, TA,) He was quick, (IAar, TA,) or he hastened, and was quick, (O, K,) in walking, or going along, (IAar, O, K, TA,) &c. (IAar, TA.) — [And app. said of the sandgrouse (القَطَا) meaning It uttered its cry: see عَدْعَدَةٌ below.] Q. Q. 2 تَمَعْدَدَ, in which, accord. to Sb, the م is a radical letter, because of the rarity of the measure تَمَلْعَلَ, but others contradict him, (S, K, *) He assumed the dress, garb, habit, or external appearance, of the sons of Ma'add who was the son of 'Adnán, and who is called the Father of the Arabs [because through him all the descendants of Ismá'eel, or Ishmael, trace their ancestry], (S, O, K,) imitating them in their coarseness therein: (K:) or he asserted himself to be related to them: (S, O, K:) or he spoke their language: (TA:) or he affected, or constrained himself, to endure with patience their mode of life: (S, O, K:) or he imitated their mode of life, which was coarse and rude; abstaining from ease and luxury, and from the garb of the foreigners: (S, O:) and he (a boy) attained to the prime of manhood, and became thick, or coarse. (S, O, K.) 'Omar said, (S, O,) or not 'Omar, but the Prophet, (K,) اِخْشَوْشِنُوا وَتَمَعْدَدُوا, (S, O, * K, *) i. e. [Lead ye a rough, or coarse, life, and] imitate the mode of life of the sons of Ma'add, &c. (TA.) [See also art. معد.] — — It is also used by the poet Maan Ibn-Ows for تَبَاعَدَ [He went, or withdrew himself, far away]: (S, O:) it means thus, and he went away into the country, or in the land. (TA.) عَدْ عَدْ A cry by which the mule is chidden; (AZ, O, K;) like عَدَسْ. (AZ, O.) عُدٌّ and ↓ عُدَّةٌ Pustules in the face: (IJ, TA:) or pustules that come forth in the faces of beautiful, or goodly, persons: (O, K:) pl. of the former [and app. of the latter also, which is probably a n. un.,] أَعْدَادٌ. (Marg. note in a copy of the S.) عِدٌّ Multitude, muchness, or abundance, (S, O, K,) in a thing. (K.) One says, إِنَّهُمْ لَذَوُو عِدٍّ وَقِبصٍ (in one of my copies of the S and in the O لَذُو, and in the other of my copies of the S and in the O قِبْصٍ,) [Verily they are many, or numerous]. — — [It is also an epithet, signifying] Water having a continual increase; (S, O, K;) that does not cease; as the water of a spring; (S, O, Msb, K;) and of a well: (S, O, Msb:) or copious water of the earth: or spring-water; rain-water being called كَرَعٌ: (TA:) or old water, that does not become exhausted: (IDrd, TA:) or an old well; (M, O, K;) said in the M [and O] to be from حَسَبٌ عِدٌّ: (TA: [but see this in what follows:]) or in the dial. of Temeem, much water; but in the dial. of Bekr Ibn-Wáïl, little water: (AO, TA:) or well-water, whether little or much; so accord. to a woman of Kiláb; opposed to that of the rain: accord. to Lth, a place which men make, or prepare, wherein much water collects; but Az says that this is a mistake: (TA:) pl. أَعْدَادٌ. (S, A, O.) — — And حَسَبٌ عِدٌّ (tropical:) Old nobility or the like: (M, A, O:) accord. to IDrd, from عِدٌّ applied to old water that does not become exhausted. (TA. [This derivation is probably correct: but see above.]) — See also عَدِيدٌ. — And see the paragraph here following. عُدَّةٌ Apparatus, equipments or equipage, accoutrements, furniture, gear, tackle or tackling, (S, O, L, Msb,) that one has prepared for the casualties of fortune, (S, O, L,) consisting of property and weapons, (S, O,) or of property, or weapons, or other things, (Msb,) or of implements, instruments, tools, or the like, and of beasts: (L:) accord. to some, formed from عُتْدَةٌ [q. v.]; but others deny this: (L in art. عتد:) pl. عُدَدٌ. (Msb.) One says, أَخَذَ لِلْأَمْرِ عُدَّتَهُ and عَتَادَهُ [He took, for the affair, his apparatus, &c.; or he prepared, or provided, himself for the affair]: both signify the same. (S, O.) — — Also, (S, O,) and ↓ عِدٌّ, this latter of the dial. of Temeem, (A'Obeyd, Msb,) A state of preparation. (A'Obeyd, S, O, Msb.) One says, كُونُوا عَلَى عُدَّةٍ Be ye in a state of preparation. (S, O.) — See also عُدٌّ. عِدَّةٌ an inf. n. of 1[q. v.]. (TA.) — — And A number collected together; a number collectively. (TA.) You say, رَأَيْتُ عِدَّةَ رِجَالٍ I saw a number of men collected together. (TA.) And أَنْفَذْتُ عِدَّةَ كُتُبٍ I transmitted a number of letters together. (S, K, * TA.) — — عِدَّةُ المَرْأَةِ The days of the menstruation of the woman, (S, O, Msb, K, TA,) which she numbers, when she has been divorced, or when her husband has died; [until the expiration of which she may not marry again; the period being, in the case of a divorced woman, not pregnant, that of three menstruations]; or [in the case of a pregnant woman] the days of her pregnancy; or [in the case of a widow not pregnant] four months

and ten nights: (TA:) or the woman's waiting the prescribed time after divorce, or after the death of her husband, until she may marry again: (Msb:) and the days of the woman's mourning for a husband, and of abstaining from the wearing of ornaments &c.; (K, TA;) whether it be a period of months or of menstruations, or the period completed by her giving birth to offspring in her womb, which she has conceived by her husband: (TA:) pl. عِدَدٌ. (Msb.) One says, اِنْقَضَتْ عِدَّتُهَا Her عِدَّة ended, (S, TA,) from the period of the death of her husband, or of his divorcing her. (TA.) — — اِنْقَضَتْ عِدَّةُ الرَّجُلِ means The man's term of life ended: pl. عِدَدٌ. (TA.) — — And one says, فُلَانٌ إِنَّمَا يَأْتِى أَهْلَهُ العِدَّةَ Such a one comes to his wife, or family, only once in the month, or in the two months. (O, L.) See also عِدَادٌ, in two places. عَدَدٌ a subst. from عَدَّهُ " he numbered it; " as also ↓ عَدِيدٌ: (S, O, K:) [originally] What is numbered, counted, reckoned, or computed: (O, Msb, K: [in the CK, a و is inadvertently omitted after the explanation of this meaning:]) [and hence,] a number; (Msb;) and ↓ عَدِيدٌ is syn. therewith [in this sense, as will be seen in what follows]; (A;) a quantity composed of units; and therefore not [properly] applicable to one; but accord. to the grammarians, one belongs to the predicament of العَدَدُ because it is the root thereof, and because it implies quantity, for when it is said " How many hast thou? " it is as proper to answer " One " as it is to answer " Three " &c.: (Msb:) pl. أَعْدَادٌ. (TA.) ↓ مَا أَكْثَرَ عَدِيدَهُمْ means عَدَدَهُمْ [i. e. How great is their number!]. (A.) Zj says that عَدَدٌ is sometimes used in the sense of an inf. n.; as in the phrase in the Kur [xviii. 10], سِنِينَ عَدَدًا: but many say that it is in this instance used in its proper sense, meaning مَعْدُودَةً [i. e. numbered], and is made masc. because سِنِين is syn. with أَعْوَام. (Msb.) In the phrase وَأَحْصَى كُلَّ شَىْءٍ عَدَدًا, in the Kur [lxxii. last verse], it is used in its proper sense of مَعْدُودًا, and is put in the accus. case as a denotative of state; or it is used in this case as an inf. n. (IAth, O.) — — It signifies also The years of a man's life, which one numbers, or counts. (IAar, O, K. [In the CK, after the words وَالعَدَدُ المعدُودُ, a و should be inserted.]) Hence the phrase رَقَّ عَدَدُهُ The years of his life, which he numbered, became few, the greater part having passed. (IAar, O.) عِدَدٌ: see the next paragraph. عِدَادٌ an inf. n. of 3 [q. v.]. (TA.) — — يَوْمُ العِدَادِ [as expl. by Sh: see 3, first sentence. — — Also] The day of giving: (S, O:) العِدَاد signifies العَطَآء (S, O, K) in this phrase. (S, O.) — — And i. q. يَوْمُ العَرْضِ [which generally means The day of the last judgment]. (TA.) — — And one says, أَتَيْتُ فُلَانًا فِى يَوْمِ عِدَادٍ meaning I came to such a one on a Friday (يوم جُمُعَةٍ), or on a Minor Festival (يوم فِطْرٍ), or on a Great Festival (يوم أَضْحَى). (O, K, * TA.) — — And لَقِيتُ فُلَانًا عِدَادَ الثُّرَيَّا, (S, O, K,) or عِدَادَ الثُّرَيَّا القَمَرَ, and فِى نُزُولِ القَمَرِ الثُّرَيَّا, (TA,) meaning I met such a one once in the month: (S, O, K:) because the moon makes its abode in الثريّا [the Pleiades, its third Mansion,] once in every month: (S, O:) IB [understood the meaning to be, once in the year; for he] asserts that, correctly, J should have said, because the moon is in conjunction with الثريّا once in every year, and that is on the fifth day of [the Syrian month] Ádhár [corresponding to March O. S.], agreeably with what is said in a verse of Ibn-Holáhil which will be found cited in what follows: but [this verse evidently relates to what was the case in its author's time; for it is well known that] the moon traverses the firmament once in every month, and is every night in a [different], Mansion, and it is therefore in [the Mansion of] الثريّا once in every month. (L, TA.) [Accord. to some,] one says, لَا آتِيكَ إِلَّا عِدَادَ القَمَرِ الثُّرَيَّا, meaning I will not come to thee save once in the year: because the moon makes its abode in الثريّا but once in the year: (A:) and مَا يَأْتِينَا فُلَانٌ إِلَّا عِدَادَ الثُّرَيَّا القَمَرَ, and إِلَّا قِرَانَ القَمَرِ الثُّرَيَّا, meaning Such a one comes not to us save once in the year: and مَا أَلْقَاهُ إِلَّا الثُّرَيَّا القَمَرَ ↓ عِدَّةَ, and الَّا عِدَادَ الثُّرَيَّا القَمَرَ, and الَّا عِدَادَ الثُّرَيَّا مِنَ القَمَرِ, meaning I do not meet him save once in the year: (TA:) [but these explanations are probably founded upon a want of due consideration of a statement which here follows:] after citing this verse of Aseed, or Useyd, or Useiyid, [written in the TA اسيد,] Ibn-Holáhil, or Ibn-El-Holáhil, [thus differently written in different places,] إِذَا مَا قَارَنَ القَمَرُ الثُّرَيَّا لِثَالِثَةٍ فَقَدْ ذَهَبَ الشِّتَآءُ [When the moon is in conjunction with the Pleiades in a third night, then winter has departed], AHeyth said, [as though what was the case at a particular period of a cycle were the case generally,] the moon is in conjunction with الثريّا only in a third night from the new moon, [meaning only once in the year in the third night,] and that is in the beginning of spring and the end of winter. (TA.) — — And عِدَادٌ and ↓ عِدٌّ, (S, O, K,) the latter a contraction of the former, used by poetic license, (S, O,) signify A paroxysm of pain which a person stung or bitten by a venomous reptile suffers on the completion of a year from the day on which he was stung or bitten: (S, O, K: *) a paroxysm of pain occurring at a certain period: (A:) a paroxysm such as that of a tertian, or quartan, fever; and the pain of poison which kills at a certain period: and the regular period of the return of a fever is called its عِدَاد. (TA.) One says, أَتَتْهُ اللَّسْعَةُ لِعِدَادٍ The pain of the venomous sting, or bite, returned to him with vehemence at the expiration of a year. (S, O, * K.) And بِهِ مَرَضٌ عِدَادٌ He has a malady that intermits and returns. (A.) And عِدَادُ السَّلِيمِ is said to signify A period of seven days from that on which the person has received a venomous sting or bite: when it has expired, his recovery is hoped for: as long as it has not expired, one says, هُوَ فِى عِدَادِهِ. (A, TA.) [See also 3.] — — عِدَادٌ signifies also The time of death. (O, K.) — — And A day, or night, when the family of a person deceased assemble together to wail for him. (ISk, TA.) — — And A touch of insanity or diabolical possession: (S, O, K:) or an affection resembling insanity or diabolical possession, that takes a man at certain times. (Az, TA.) One says, بِالرَّجُلِ عِدَادٌ In the man is a touch of insanity [&c.]. (S, O.) — — And The twanging of a bow; (S, O, K; *) and so ↓ عَدِيدٌ. (O, K.) — — See also the next paragraph, in five places: — — and see عَدِيدَةٌ. عَدِيدٌ: see عَدَدٌ, in three places. — — Also A man who introduces himself into a tribe, to be numbered, or reckoned, as belonging to it, but has no kindred in it: (Msb:) or عَدِيدُ قَوْمٍ signifies one who is numbered, or reckoned, among a people, (K, TA,) but is not with them (معهم [app. a mistranscription for مِنْهُمْ of them]); as also ↓ عِدَادٌ. (TA.) One says, فُلَانٌ عَدِيدُ بَنِى فُلَانٍ, (S, Mgh, O, Msb,) and ↓ مِنْ عِدَادِهِمْ, (Msb,) Such a one is numbered, or reckoned, among the sons of such a one. (S, Mgh, O, Msb.) And فِى بَنِى ↓ عِدَادُهُ فُلَانٍ He is numbered among the sons of such a one in the دِيوَان [or register of soldiers or pensioners]. (S, O, K.) And فُلَانٌ فِى عِدَادِ ↓ أَهْلِ الخَيْرِ Such a one is numbered, or reckoned, among the people of goodness, or of wealth. (S, O.) — — And A like, or an equal; [originally, in number;] (A, O, K;) as also ↓ عِدٌّ and ↓ عِدَادٌ: (IAar, O, K:) pl. of the first عَدَائِدُ; and of the second and third أَعْدَادٌ. (TA.) One says, هٰذِهِ الدَّرَاهِمُ عَدِيدُ هٰذِهِ These dirhems are equal to these. (A, * TA.) And هُمْ عَدِيدُ الحَصَى وَالثَّرَى They are equal in multitude, or quantity, to the pebbles and the moist earth; (S, * O, * TA;) i. e. they are innumerable. (TA.) The saying of Aboo-Duwád, describing a mare, وَطِمِرَّةٍ كَهِرَاوَةِ الأَعْزَابِ لَيْسَ لَهَا عَدَائِدْ Th explains by saying that he likens her to the staff of the wayfarer, because of her being smooth, as though عدائد here meant knots: [so that, accord. to him, we should render the verse thus: And compact in make, or swift and excellent, like the staff of those who go far away with their camels to pasture, having no knots:] but Az says that the meaning is,

[like Hiráwet-el-Aazáb (a celebrated mare)], having no equals. (TA.) — See also عِدَادٌ, last sentence but one. عَدِيدَةٌ A lot, portion, or share: (IAar, O, K:) like غَدِيدَةٌ: (IAar, O:) pl. عَدَائِدُ; (IAar, O, TA;) with which ↓ عِدَادٌ is syn.: and عَدَائِدُ signifies also property divided into shares; and an inheritance [so divided]. (TA.) Lebeed says, تَطِيرُ عَدَائِدُ الأَشْرَاكِ شَفْعًا وَوِتْرًا وَالزَّعَامَةُ لِلْغُلَامِ The portions of property and inheritance of the sharers fly away in the course of time, two together and singly; but the lordship, or mastery, is still remaining for the boy: (IAar, TA:) or the poet means those who share with him [i. e. with the boy] (مَنْ يُعَادُّهُ) in the inheritance: or it (عدائد) is from عُدَّةُ المَالِ [i. e. what one prepares for a future time, of property]: (S, O:) for عدائد, in this verse, some read غَدَائِدُ. (L in art. غد [q. v.]) [See also زَعَامَةٌ.] عِدَّانٌ and عَدَّانٌ The time, or period, of a thing; (IAar, K, TA;) as in the phrase أَنَا عَلَى عَدَّانِ ذٰلِكَ I was at the time, or period, of that; (IAar, TA;) and in the saying جِئْتُ عَلَى عَدَّانِ تَفْعَلُ ذٰلِكَ I came at the time of thy doing that; (TA;) and thus in the saying كَانَ ذٰلِكَ عَلَى عَدَّانِ فُلَانٍ That was in the time of such a one: (S, O:) or the first, and best, or most excellent, part, (K, TA,) and the most, (TA,) of a thing; (K, TA;) accord. to Az, from أَعَدَّهُ " he prepared it; " and so in the saying كَانَ ذٰلِكَ فِى عَدَّانِ شَبَابِهِ and مُلْكِهِ [That was in the first and best and chief part of his young manhood and of his dominion]. (TA.) [See also art. عدن.] — عِدَّانٌ as a contraction of عِتْدَانٌ: see عَتُودٌ, of which it is a pl. عَدْعَدَةٌ inf. n. of عَدْعَدَ [q. v.]. (IAar, O.) — And The cry, or crying, of the sand-grouse (القَطَا): (A 'Obeyd, O, K:) app. onomatopoetic. (A 'Obeyd, O.) جَيْشٌ أَعَدُّ An army in the most complete state of preparation, or equipment. (TA, from a trad.) مَعَدٌّ The side (ISd, TA) of a man and of a horse &c.: (L in art. معد [in which it is fully explained]:) المَعَدَّانِ signifies the places of the two boards of the saddle (S, * O, * A, K, * TA) upon the two sides of the horse. (A, TA.) One says, عَرِقَ مَعَدَّاهُ [The parts of his sides beneath the two boards of the saddle sweated]. (A, TA.) اللِّبْسَةُ المَعَدِّيَّةُ The mode of dress of the sons of Ma'add, which was coarse and rude. (S, from a trad. [See Q. Q. 2.]) مَعْدُودٌ [meaning Numbered, counted, reckoned, or computed,] is applied to any number, little or large; but مَعْدُودَاتٌ more particularly denotes few; and so does every pl. formed by the addition of ا and ت, as دُرَيْهِمَاتٌ and حَمَامَاتٌ; though it is allowable to use such a pl. to denote muchness. (Zj, TA.) الأَيَّامُ المَعْدُودَاتُ signifies The days called أَيَّامُ التَّشْرِيقِ; (S, Mgh, O, Msb, K;) the three days next after the day of the sacrifice [which is the tenth of Dhu-l-Hijjeh]; thus called because they are few. (TA.) And one also says دَرَاهِمُ مَعْدُودَةٌ [lit. Numbered, or counted, dirhems] as meaning a few dirhems. (TA.) المُعَيْدِىُّ is the dim. of المَعَدِّىُّ, (S, O, K,) meaning He whose origin is referred to Ma'add, (S, O, TA,) and is originally المُعَيْدِدِىُّ, then المُعَيْدِّىُّ, and then المُعَيْدِىُّ, (IDrst, TA,) thus pronounced without the teshdeed of the د because the double teshdeed, (IDrst, S, O, K, TA,) that of the د with that of the ى after it, (IDrst, TA,) is found difficult of pronunciation, (IDrst, S, O, K, TA,) combined with the ى that denotes the dim.: (S, O, K:) it is thus pronounced in the prov., أَنْ تَسْمَعَ بِالْمُعَيْدِىِّ خَيْرٌ مِنْ أَنْ تَرَاهُ [Thy hearing of the Mo'eydee is better than thy seeing him]: (Ks, S, O:) or تَسْمَعُ بالمعيدىّ خير من ان تراه, (K, TA,) which means the same, the ع in تسمع being pronounced with damm because أَنْ is suppressed before it; but some pronounce it with nasb, regarding أَنْ as understood, though this is anomalous: (TA:) or تَسْمَعُ بِالْمُعَيْدِىِّ لَا أَنْ تَرَاهُ; as though meaning hear thou of the Mo'eydee, but do not see him: (ISk, S, O, K:) of which three variants, the second is that which is best known: so says A 'Obeyd: (TA:) the prov. is applied to him who is of good repute, but whose outward appearance is contemned. (S, O, K, TA. [See also Freytag's Arab. Prov. i. 223.]) مُعْتَدٌّ بِهِ A thing included in a numbering, or reckoning. (Msb.) [And hence, A thing of which account is made; that is accounted a matter of importance. See the verb.] مُسْتَعِدَّاتٌ is used in a verse of Ibn-Mukbil as meaning The legs of a she-camel. (AA, TA voce أَطَامِيمُ, q. v.) عدس 1 عَدَسَ فِى الأَرْضِ, (AA, S, O, K,) aor. عَدِسَ, inf. n. عَدْسٌ (AA, O, K) and عَدَسَانٌ and عِدَاسٌ (Ibn-'Abbád, O, K) and عُدُوسٌ, (O, K,) He went away [or journeyed] into, or in, or through, the country, or land. (AA, S, O, K.) One says, عَدَسَتْ بِهِ المَنِيَّةُ (S, O) i. e. [Death] took him away. (O.) And El-Kumeyt says, إِلَىَّ وَعَادِسًا ↓ أَخَا اللَّيْلِ ↓ أُكَلِّفُهَا هَوْلَ الظَّلَامِ وَلَمْ أَزَلْ مَعْدُوسًا or عَلَىَّ, as some relate it, (O, [and thus, instead of إِلَىَّ, in one of my copies of the S,]) meaning [I constrain them (referring to camels mentioned in a preceding verse) to bear the terror of the darkness, and I cease not to be, as a nightfarer,] journeyed to by night [and journeying]. (S, O.) [It is added in the S, as though to indicate another meaning, وَعَدَسَ لُغَةٌ فِى حَدَسَ; and in the O and K, وَالعَدْسُ الحَدْسُ; (in the O with أَيْضًا between these two inf. ns.;) but accord. to the TA, the meaning intended by this is, The going away into, or in, the country, or land: see, however, what here follows.] — — العَدْسُ also signifies The treading hard, or vehemently, (شِدَّةُ الوَطْءِ, S, O, K, TA,) upon the ground; and so الحَدْسُ. (TA.) — — And i. q. الكَدْحُ [app. as meaning The working, or labouring; or toiling, or labouring hard]; (S, O, K, TA;) as also الحَدْسُ. (TA.) — — And, accord. to IKtt, عَدَسَ, said of a man, signifies قَوِىَ عَلَى الشَّرِّ [He was strong to do evil, or mischief: but I think it probable that the right explanation is, على السُّرَى or على السَّيْرِ, i. e. to journey, or to journey by night: see عَدُوسٌ]. (TA.) — عَدَسَ, aor. عَدِسَ, (AA, O, K,) inf. n. عَدْسٌ, (TA,) also signifies He served [another]; syn. خَدَمَ. (AA, O, K.) — — And عَدَسَ المَالَ, inf. n. عَدْسٌ, He pastured the cattle, or camels &c. (Ibn-'Abbád, O, K, TA.) And هُوَ يَعْدِسُ عَلَيْهِ He pastures for him. (Ibn-'Abbád, O.) — عَدَسَ بِهِ, (O, K,) and عَدَسَهُ, (IKtt, * O,) He said to him (i. e. to a mule, O) عَدَسْ [q. v.]. (IKtt, O, K.) — عُدِسَ, He had an eruption of the small pustule called عَدَسَة [q. v.]. (K, * O, * TA.) 3 عادس He journeyed continually. (Freytag, from the Deewán of Jereer.)] عَدَسْ A cry by which one chides a mule, (IDrd, S, IKtt, * O, K,) to urge him: (IKtt:) sometimes, by poetic license, it is made decl.: (L, TA:) the vulgar say عد [app. عَدْ]. (TA.) — — Hence, (TA,) sometimes, (S, O,) it is also used as a name for The mule; (S, O, K;) like as the ass is [sometimes] called سَأْ سَأْ, which is [origiginally] a cry whereby one chides an ass; and there are other instances of the same kind. (TA.) عَدَسٌ [Lentils;] a well-known grain; (S, O, K;) also called عَلَسٌ and بُلْسٌ: (TA:) n. un. with ة. (O, K.) — — عَدَسُ المَاءِ A certain plant [of which I have not found any description]. (See art. ساذج, last sentence.) عَدَسَةٌ A small pustule, (Lth, S, * O, * K,) resembling the عَدَسة [commonly so called, i. e. the single grain of lentil], (Lth, TA,) which comes forth (Lth, O, K) in the body (Lth, K) in a man, (S, O,) dispersedly, like the طَاعُون [or plague], (Lth, TA,) of which it is said to be a kind, (Lth, O, TA,) and kills, (Lth, O, K,) or sometimes kills, (S,) or generally kills, (Lth, TA,) few recovering from it: (Lth, O:) it was feared by the tribe of Kureysh, as being transitive. (O.) [عَدَسِيَّةٌ A soup made by boiling yellow lentils in water, till nearly dissolved, and then adding red vinegar, coriander, and salt. (Ibn-Jezleh, quoted, from Channing, by Greenhill, in his Transl. of Er-Rázee on Small-pox and Measles.) — It is now applied also to Bats' dung; which is used in medicine, administered internally; and also applied externally, mixed with vinegar, to tumours: so says Forskål in his Descr. Animalium, p. iii.: but he there states عدسيه to be an appel-lation of the bat itself.] عَدُوسٌ, applied to a female, [and app. to a male also,] Bold, or daring; (Ibn-'Abbád, O, K, TA;) strong to journey. (TA.) And عَدُوسُ السُّرَى Strong to journey (S, O, K) by night; as a masc. epithet; (O, K;) and as a fem. epithet applied to the hyena: (S, O:) or عَدُوسُ اللَّيْلِ, as meaning strong to journey by night, is applied to a man and to a woman and to

a camel. (TA.) عَادِسٌ: see the verse cited in the first paragraph. مَعْدُوسٌ: see the verse above mentioned. — Also Having an eruption of the small pustule termed عَدَسَةٌ. (K, * O, * TA.) عدف 1 عَدَفَ, aor. عَدِفَ, inf. n. عَدْفٌ, He ate. (S, O, K.) In the dial. of Rabee'ah with ذ. (S, O, K, * in art. عذف.) 5 مَا تَعَدَّفْتُ اليَوْمَ I have not tasted a little today, far less much. (El-'Ozeyzee, O, K.) [See also 5 in art. عذف.] عَدْفٌ: see عَدُوفٌ. — — Also A small quantity of fodder, or provender. (L, K.) — — And A small gift. (IF, O, K.) One says, أَصَبْنَا مِنْ مَالِهِ عَدْفًا [in the TA فى ماله] i. e. [We obtained from his property] a small gift. (IF, O.) عَدَفٌ: see the paragraph here following. عُدَافٌ: see the paragraph here following. عَدُوفٌ Anything that is tasted: (S, O, K:) or the least of what is eaten and of what is drunk: (Ham p. 448:) pl. عُدُفٌ. (K, TA.) One says, مَا ذُقْتُ عَدُوفًا, (S, O,) or ما ذُقْنَا عَدُوفًا, (K,) i. e. [I, or we, have not tasted, or did not taste,] anything; (S, O, K;) as also ↓ عَدُوفَةً, (O, K,) and ↓ عُدَافًا, and ↓ عَدْفًا, (S, O, K,) and ↓ عَدَفًا. (K.) And بَاتَتِ الدَّابَّةُ عَلَى غَيْرِ عَدُوفٍ i. e. [The beast passed the night] without fodder, or provender. (S, O, K. *) Of the dial. of Mudar: (S:) or pronounced by Rabee'ah with ذ; and by the rest of the Arabs with د. (AA, O.) عَدُوفَةٌ: see the next preceding paragraph. عدل 1 عَدَلَ, (S, O, Msb, K,) aor. عَدِلَ, (Msb, K,) inf. n. عَدْلٌ (S, * O, * Msb, K, * TA) and مَعْدِلَةٌ (S, * O, * Msb, K *) and مَعْدَلَةٌ (S, * Msb, K *) and عَدَالَةٌ and عُدُولَةٌ, (K, * TK,) He acted equitably, justly, or rightly. (S, O, Msb, K.) So in the phrase عَدَلَ فِى أَمْرِهِ, [He acted equitably, &c., in his affair,] inf. n. عَدْلٌ. (Msb.) And so in the phrase عَدَلَ عَلَيْهِ فِى القَضِيَّةِ [He acted equitably, &c., towards him in the judgment]: (S, O:) and عَدَلَ عَلَى القَوْمِ, [he acted equitably, &c., towards the people, or party,] inf. n. عَدْلٌ and مَعْدِلَةٌ and مَعْدَلَةٌ. (Msb.) لَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ, [Ye will not be able to act with perfect equity between women], in the Kur [iv. 128], is said to mean, in respect of love, and of جِمَاع. (TA.) [See also عَدْلٌ below.] — — وَإِنْ تَعْدِلْ كُلَّ عَدْلٍ, in the Kur [vi. 69], means And if it would ransom with every [degree of] ransoming: (T, S, O, Msb, TA:) AO used to say, and if it would act equitably with every [degree of] equitable acting; but Az says that this is a blunder. (TA.) [See, again, عَدْلٌ below.] — — [عَدَلَ signifies also He declined, deviated, or turned aside or away; and particularly from the right course: thus having a meaning nearly agreeing with that assigned to عَدِلَ in the last sentence of this paragraph.] بَلْ هُمْ قَوْمٌ يَعْدِلُونَ, in the Kur [xxvii. 61], means [Nay but they are a people] who decline, or deviate, from the truth, and from the right course; i. e., who disbelieve. (O.) And one says, عَدَلَ عَنْهُ, aor. عَدِلَ, inf. n. عَدْلٌ and [more com- monly] عُدُولٌ, He declined, deviated, or turned aside or away, from him, or it. (K.) And عَدَلَ عَنِ الطَّرِيقِ, (S, O, Msb,) inf. n. عُدُولٌ, (Msb,) He declined, &c., from the road, or way; (S, O, Msb;) as also ↓ انعدل عَنْهُ. (S, O, K. *) And عَدَلَ الطَّرِيقُ The road declined, or deflected. (K.) And عَدَلَ الفَحْلُ (S, O, K) عَنِ الإِبِلِ (S, O) The stallion left, left off, or desisted from, covering the she-camels; (S, O, K; *) and so ↓ انعدل عَنِ الضِّرَابِ. (TA.) [عَدَلَ الفَحْلَ see in what follows.] And عَدَلَ إِلَيْهِ, inf. n. عُدُولٌ, He returned to him, or it. (K.) — عَدَلَهُ: see 2, in two places. — — عَدَلَ فُلَانًا بِفُلَانٍ He made such a one to be equal, or like, to such a one; (K;) [and] so ↓ عادلهُ به: (S:) or, accord. to some, العَدْلُ signifies the rating a thing as equal to a thing of another kind so as to make it like the latter. (TA.) One says, عَدَلْتُ هٰذَا بِهٰذَا I made this to be like and to stand in the stead of, this. (Msb.) And عَدَلَ بِرَبِّهِ, (El-Ahmar, TA,) aor. عَدِلَ, (S, O, TA,) inf. n. عَدْلٌ and عُدُولٌ, [غَيْرَهُ being understood,] He made another to be equal with his Lord, and worshipped him. (El-Ahmar, TA.) بِرَبِّهِمْ يَعْدِلُونَ, in the Kur [vi. 151, and accord. to some in vi. 1], means Attributing a copartner, or copartners, to their Lord. (O. [And the like is said in the S and Msb and TA.]) — — عَدَلْتُ أَمْتِعَةَ البَيْتِ I made the goods, or furniture, of the house, or tent, into equal loads, [so as to counterbalance one another,] on the day of departure, or removal. (TA.) And ↓ عَادَلَ بَيْنَ الشَّيْئَيْنِ (S, O, TA) He made an equiponderance to subsist between the two things. (TA.) — — فُلَانٌ يَعْدِلُ فُلَانًا Such a one is equal to such a one. (TA.) And يَعْدِلُهُ He, or it, is like him, or it. (Fr, S, O.) [Hence] one says, مَا يَعْدِلُكَ عِنْدَنَا شَىْءٌ Nothing stands with us in thy stead. (TA.) And عَدَلَهُ, aor. عَدِلَ, (K,) inf. n. عَدْلٌ, (TA,) It was, or became, equiponderant to it; as also ↓ عادلهُ, (K,) inf. n. مُعَادَلَةٌ. (TA.) And [hence] عَدَلَهُ فِى المَحْمِلِ, (K,) and ↓ عادلهُ, (TA,) He rode with him in the [vehicle called] محمل [so as to counterbalance him]. (K, TA.) — — And عَدَلَ, aor. عَدِلَ, inf. n. عَدْلٌ, signifies also He turned a thing from its course, direction, or manner of being. (TA.) You say, عَدَلْتُ فُلَانًا عَنْ طَرِيقِهِ I turned such a one from his road, or way. (TA.) And لَا تُعْدَلُ سَارِحَتُكُمْ Your pasturing cattle shall not be turned away, nor prevented, from pasturing. (TA, from a trad.) And عَدَلَ الفَحْلَ (K, TA) عَنِ الضِّرَابِ (TA) He removed the stallion, or made him to withdraw [or desist], from covering. (K, TA.) And عَدَلْتُ الدَّابَّةَ إِلَى مَوْضِعِ كَذَا I turned the beast to such a place. (TA.) [See also two meanings assigned to this verb in the next paragraph, third sentence.] — عَدُلَ, [aor. عَدُلَ,] inf. n. عَدَالَةٌ (S, O, Msb) and عُدُولَةٌ, (Msb,) He (a man, S, O, i. e. a witness, Msb) was, or became, such as is termed عَدْل [q. v.]. (S, O, Msb.) — عَدِلَ, aor. عَدَلَ, inf. n. عَدَلٌ, He acted wrongfully, unjustly, injuriously, or tyrannically. (Msb.) 2 عدّلهُ, inf. n. تَعْدِيلٌ, i. q. أَقَامَهُ, (K,) meaning He made it to be conformable with that which is right; (TK;) namely, a judgment, or judicial decision. (K, TK.) — — He made it straight, or even; namely, a thing; as, for instance, an arrow; (TA;) right, or in a right condition; direct, or rightly directed; (S, O, Msb, K, TA;) and so ↓ عَدَلَهُ. (O, K.) Hence, فَعَدَّلَكَ and ↓ فَعَدَلَكَ, accord. to different readers, in the Kur [lxxxii. 7, which I would rather render And hath made thee symmetrical]: (O:) or the latter means and hath turned thee from unbelief to belief; (IAar, O, TA;) or, accord. to Fr, and hath turned thee to whatever form He pleased, beautiful or ugly, tall or short: but Az says that the former reading was the more pleasing to Fr, and is the better. (TA.) — — He made it equal; (Mgh, Msb, K, TA;) namely, a pair of scales, or a weight, (K, TA,) and a measure, &c. (TA.) Hence, قِسْمَةُ التَّعْدِيلِ i. e. The division of a thing [in an equal manner] with regard to the value and utility, not with regard to the quantity, so that the smaller portion may be equal to the larger portion in value and utility. (Msb.) You say, عَدَّلَ القَسَّامُ الأَنْصِبَاءَ لِلْقَسْمِ بَيْنَ الشُّرَكَاءِ i. e. [The divider of inheritances] made equal the shares [for distribution among the participators]. (TA.) — — عدّل الشِّعْرَ He made the poetry, or verse, to be right in measure. (TA.) — — تَعْدِيلُ أَرْكَانِ الصَّلَاةِ means The making the limbs, or members, to be still, in the bowing of the head and body, and in the prostration, and in the standing between these two acts, and in the sitting between the two prostrations. (Mgh.) — — عدّلهُ signifies also He attributed to him (i. e. a witness, Msb) what is termed عَدَالَة [inf. n. of عَدُلَ]; (O, Msb;) described him as possessing that quality; (Msb;) pronounced him to be veracious, and good, or righteous; (K;) pronounced him to be such as is termed عَدْل [q. v.]: (TA:) تَعْدِيلُ الشُّهُودِ is the pronouncing the witnesses to be عُدُول [pl. of عَدْلٌ]. (S.) — — عدّل أَمْرَهُ: and عَدَّلْتُ بَيْنَهُمَا: see 3. — — شَرِبَ حَتَّى عَدَّلَ He drank until he became full: (Aboo-'Adnán, O, TA:) or until his belly became like the [load called] عِدْل. (K.) 3 عَادَلَ see 1, in four places. One says, يُعَادِلُ فِى الوَزْنِ [It is equal in weight; is equiponderant]. (IF, Msb.) And يُعَادِلُكَ فِى الوَزْنِ وَالقَدْرِ [He is equal to thee in weight and in size: as one who rides with thee in a مَحْمِل]. (S.) يُعَادِلُهُ فِى القِيمَةِ وَالمَنْفَعَةِ [It is equal to it in value

and utility]. (Msb.) — — And عَادَلَهُمَا عَلَى نَاضِحٍ He bound them two upon the two sides of a camel [or of a camel used for carrying water for irrigation, so that they counterbalanced each other] like the [two loads called] عِدْلَانِ. (TA.) — — And فُلَانٌ يُعَادِلُ أَمْرَهُ, and يُقَسِّمُهُ, (O, and so accord. to a copy of the S,) or عَدَالٌ, (so in another copy of the S,) inf. n. يُعَادِلُ هٰذَا الأَمْرَ, Such a one wavers, or vacillates, [in his case] between two affairs, hesitating which of them he shall do. (S, O.) And عادل أَمْرَهُ تَعْدِيلٌ He is in a state of entanglement in this affair, and does not execute it: (K:) he is in doubt respecting it. (TA.) And عادل أَمْرَهُ He paused [in his case], hesitating between two affairs, which he should do; as also ↓ عدّلهُ inf. n. تَعْدِيلٌ: and hence, in the trad. of the مِعْرَاج [or ladder by which Mohammad is related to have ascended from Jerusalem to Heaven], ↓ فَعَدَّلْتُ بَيْنَهُمَا [And I paused in hesitation between them two]; meaning that they were equal in his estimation, and he could not make choice of either of them. (TA.) And عَادَلْتُ بَيْنَ أَمْرَيْنِ أَيَّهُمَا آتِى I wavered, or vacillated, between two affairs, hesitating which of them I should do. (TA.) المُعَادَلَةُ is The doubting respecting two affairs: and one says, أَنَا فِى عِدَالٍ مِنْ هٰذَا الأَمْرِ I am in doubt respecting this affair, whether I should do it or leave it undone: (TA:) or العِدَالُ is the considering deliberately respecting the case of two affairs that have occurred to one, when one knows not to which of them he should betake himself. (IAar, K.) And The case of one person's saying " There is in it something remaining " and another's saying " There is not in it anything remaining. " (S, O.) And one says, when he wavers, or vacillates, between two affairs, hesitating which of them he shall do, and then a right opinion occurs to him, and he determines upon that which is the more fit in his estimation, قَطَعْتُ العِدَالَ فِى أَمْرِى وَمَضَيْتُ عَلَى عَزْمِى [I cut short wavering in my affair, and executed my determination]. (TA.) — — And عادل signifies also It became crooked, or bent. (K.) 5 تعدّل It became, or was rendered, straight, or even; syn. تَقَوَّمَ. (Msb in art. قوم.) — — And تَعَدَّلَتْ قِيمَةُ المَتَاعِ بِكَذَا The value of the commodity was equal to such a thing; syn. قَامَ المَتَاعُ بِكَذَا. (Msb in art. قوم.) 6 تَعَادُلٌ The being, or becoming, equal. (Msb.) You say, تَعَادَلَا [They two became equal]. (M and K voce تَبَاوَآ, q. v., in art. بوأ.) — — [Also The being, or becoming, intermediate in quality.] 7 إِنْعَدَلَ see 1, former half, in two places. 8 اعتدل It was, or became, right, or in a right condition; direct, or rightly directed; straight, or even; (S, O, Msb, TA;) equal; (as a pair of scales, or a weight, and a measure, &c.; TA;) equable, or uniform; (Msb, TA;) [symmetrical, proportionate,] suitable in itself [or in its parts]. (K.) The saying, cited by Sh, وَاعْتَدَلَتْ ذَاتُ السَّنَامِ الأَمْيَلِ means And she that had an inclining hump became straight [and erect] in her hump by reason of fatness. (TA.) And one says جَارِيَةٌ حَسَنَةُ الاِعْتِدَالِ A girl, or young woman, goodly in respect of stature [or proportion]. (A, TA.) And اعتدل الشِّعْرُ The poetry, or verse, was, or became, measured, and right in its feet. (TA.) — — Also It was, or became, of a middling sort, in quantity, or quality; (K, TA;) as a body between tallness and shortness, and water between the hot and the cold; and [moderate, or temperate,] as a day of which the air is pleasant. (TA.) عَدْلٌ Equity, justice, or rectitude; contr. of جَوْرٌ; (S, O, Msb, K, TA;) i. e. i. q. قَصْدٌ, in affairs; (Msb;) and قِسْطٌ; (S, M, Mgh, &c., in art. قسط;) and سَوِيَّةٌ; (O, K;) and إِسْتِقَامَةٌ; (IAar, K;) and a thing that is established in the minds as being right; (K, TA;) as also ↓ مَعْدِلَةٌ (S, O, Msb, K) and ↓ مَعْدَلَةٌ (S, Msb, K) and ↓ عَدَالَةٌ and ↓ عُدُولَةٌ: (K:) or, as some say, it is the mean between excess and falling short: and Er-Rághib says, it is of two sorts: one is absolute, such that reason requires the inference of its goodness; and this will not at any time be abrogated, nor described as a mode of transgression; as the doing good to him who does good to thee, and the abstaining from harming him who abstains from harming thee: and the other is such as is known to be عَدل by the law; and this may be abrogated sometimes; as retaliation, and fines for wounds and maimings, and the taking the property of the apostate; and this is what is meant by the saying in the Kur [xvi. 92], إِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ i. e. [Verily God commandeth] equality in recompensing, if good, with good, and if evil, with evil, and the requiting of good with more good, and of evil with less evil: [see also 4 in art. حسن:] and he says of ↓ عَدَالَةٌ and ↓ مَعْدِلَةٌ, that each is a term requiring the inference of equality, and is used with a regard to correlation. (TA.) One says, بَسَطَ الوَالِى عَدْلَهُ and ↓ مَعْدِلَتَهُ (S, O) and ↓ مَعْدَلَتَهُ (S) [The governor, or ruler, largely extended his equity, or justice]. And فُلَانٌ مِنْ أَهْلِ المَعْدَلَةِ ↓, (S,) or ↓ المَعْدِلَةِ, (O,) i. e. من اهل العَدْلِ [Such a one is of the people of equity, &c.]. (S, O.) وَأَشْهِدُوا ذَوَىْ عَدْلٍ مِنْكُمْ, in the Kur [lxv. 2], is said by Sa'eed Ibn-El-Museiyib to mean ذَوَىْ عَقْلٍ [i. e. And make ye to be witnesses two persons of intelligence from among you: but this rendering I think questionable]. (TA.) — — Also Repayment, requital, compensation, or recompense. (K.) — — And Ransom, (S, O, Msb, K, TA,) when regard is had therein to the meaning of equality, or equivalence. (TA.) This is [said to be] the meaning in the phrase of the Kur [v. 96], أَوْ عَدْلُ ذٰلِكَ صِيَامًا [Or the ransom thereof by fasting: but this is generally expl. as meaning or the like thereof of fasting; (see عِدْلٌ;) i. e., in lieu of feeding a number of poor men, one shall fast the like number of days]. (S, O.) And so [accord. to some] in the saying, occurring in a trad., لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ [of which see various explanations (including three renderings here following) in art. صرف]. (O, Msb.) — — And Measure; syn. كَيْلٌ. (K.) So in the phrase أَعْطَاهُ بِالعَدْلِ [He gave him by measure]. (TK.) — — And An obligatory act or divine ordinance. (En-Nadr, O, K.) — — And A supererogatory act. (O, K.) — Also One who acts equitably, justly, or rightly; and so ↓ عَادِلٌ: (K, TA:) or the latter signifies thus: (S, O:) and the former [particularly] signifies a man approved and satisfactory in testimony; originally an inf. n.; (S, O, TA;) whose testimony is approved and available; (Msb;) a man whose testimony is allowable, or legally admissible, as also ↓ عَادِلٌ; a man whose saying, and whose judgment, or judicial decision, are approved; and, accord. to Ibráheem, one from whom a thing occasioning doubt, or suspicion, or evil opinion, has not appeared: being originally an inf. n., it means ذُو عَدْلٍ: or, accord. to IJ, it is an intensive epithet, as though meaning possessing every kind of عَدْل: (TA:) one says رَجُلٌ عَدْلٌ, (S, O, Msb, * K,) and اِمْرَأَةٌ عَدْلٌ and عَدْلَةٌ, (Msb, K,) the latter mentioned by IJ, (TA,) and رَجُلَانِ عَدْلٌ and عَدْلَانِ, (Msb, * TA,) and قَوْمٌ عَدْلٌ (S, O, Msb, * K) and نِسْوَةٌ عَدْلٌ (TA) and قَوْمٌ عُدُولٌ, (S, O, Msb, * K,) عُدُولٌ being pl. of عَدْلٌ, (S, O, Msb,) or of عَادِلٌ, (K,) and عَدْلٌ used in a pl. sense being a quasi-pl. n. of عَادِلٌ, (M, K,) like تَجْرٌ [of تَاجِرٌ] and شَرْبٌ [of شَارِبٌ]; (M, TA;) or رِجَالٌ عَدْلٌ and نِسْوَةٌ عَدْلٌ mean رِجَالٌ ذَوُو عَدْلٍ and نِسْوَانٌ ذَوَاتُ عَدْلٍ. (TA.) — — العَدْلُ as one of the names of God means He whom desire does not cause to incline, or decline, so that he should deviate from the right course in judgment. (TA.) — — And one says, هٰذَا عَدْلٌ بَيْنَهُمَا, meaning This is intermediate in quality between them two, not in the utmost degree of goodness nor in the extreme degree of badness. (Mgh.) And مَكَانٌ عَدْلٌ بَيْنَ فَرِيقَيْنِ [A place equidistant, or midway, between two parties]. (S in art. سوى.) — — See also عِدْلٌ, throughout the greater part of the paragraph. — عَدْلٌ is also the name of a certain chief of the [body of armed men called] شُرَط, (S, O,) or شُرْطَة, (K,) of a تُبَّع [or King of El-Yemen], who, when he desired the slaughter of a man, delivered him to this person; (S, O, K;) whereupon the people said, وُضِعَ عَلَى يَدَىْ عَدْلٍ [He has been consigned to the hands of 'Adl]; (S, O;) and this was afterwards said of anything of which one despaired. (S, O, K.) [Meyd mentions عَلَى يَدَىْ عَدْلٍ,

as a prov., without وُضِعَ: see Freytag's Arab. Prov. ii. 80.] عِدْلٌ The like (IAar, Zj, O, K) of a thing; (IAar, O;) as also ↓ عَدْلٌ; syn. مِثْلٌ; (IAar, Zj, O, K;) and نَظِيرٌ [which signifies the same, or the equal]; and so ↓ عَدِيلٌ: (K:) or, accord. to Er-Rághib, ↓ عَدْلٌ and عِدْلٌ are nearly the same; but the former is used in relation to what is perceived mentally, as in the phrase of the Kur [v. 96], أَوْ عَدْلُ ذٰلِكَ صِيَامًا [mentioned voce عَدْلٌ]; and عِدْلٌ and ↓ عَدِيلٌ, in relation to what is perceived by the sense, as things weighed and things numbered and things measured: Ibn-'Ámir, however, read او عِدْلُ ذلك; and Ks and the people of El-Medeeneh, with fet-h [i. e. عَدْلُ]: (TA:) or عِدْلُ الشَّىْءِ, with kesr, signifies the like of the thing in kind, (Mgh, Msb,) or in quantity, or measure, or the like, (Msb,) or also in quantity, or measure, or the like, (Mgh,) and IF says, in weight; (Msb;) and ↓ عَدْلُهُ, with fet-h, (Mgh, Msb,) its like, (Mgh,) or what will stand in its stead, (Msb,) of a thing different in kind, (Mgh, Msb;) whence the phrase of the Kur أَوْ عَدْلُ ذٰلِكَ صِيَامًا [mentioned above]; عَدْل being originally an inf. n.: (Msb:) Akh says, العِدْلُ, with kesr, signifies المِثْلُ; and ↓ العَدْلُ, with fet-h, is originally an inf. n., but is made a subst. to denote المِثْلُ in order to distinguish it from the عِدْل of goods or commodities [which will be expl. in what follows]: Fr says, العِدْلُ, with kesr, is the like (المِثْلُ), as in the saying عِنْدِى عِدْلُ غُلَامِكَ [I have the like of thy boy or young man] and عِدْلُ شَاتِكَ [the like of thy sheep or goat]; but you say ↓ العَدْلُ, with nasb [i. e. fet-h] to the ع, when you mean the [equal in] value, of what is different in kind; though sometimes it is pronounced with kesr by some of the Arabs, app. by an error on their part: (S, O:) or some allow one's saying عِنْدِى عِدْلُ غُلَامِكَ as meaning I have the like of thy boy or young man, [and app. ↓ عَدْلُهُ also,] and عَدْلُهُ with fet-h only as meaning his value: (TA:) but Zj says that العَدْلُ and العِدْلُ both signify the like, whether it be of the same kind or of a different kind; and if one make a mistake, he should not say that some of the Arabs have erred: (O:) the pl. (S, O, K) of عِدْلٌ, by common consent, (S, O,) is أَعْدَالٌ, (S, O, K,) and [that of ↓ عَدِيلٌ is] عُدَلَآءُ. (K.) — — Also The half of a load, (K, TA,) such as is on either of the two sides of the camel; (TA;) or a burden [borne on one side of a beast, counterbalancing another on the other side, or] made equiponderant to another burden: (Az, TA:) pl. [of pauc.] أَعْدَالٌ and [of mult.] عُدُولٌ: (Sb, K:) and ↓ عَدِيلٌ signifies the equal of a person in weight and measure or size or the like (S, K, * TA) in the [vehicle called] مَحْمِل: (TA:) Sb says that it signifies a human being that is the equal of another [in weight]; distinguishing it from عِدْلٌ, which, he says, is applied only to goods, or commodities: (IB, TA:) [but] ↓ عَدِيلَتَانِ signifies two sacks (غِرَارَتَانِ); because each counter balances, or is equiponderant to, the other. (TA.) Hence one says of the عُدُول of an evil judicial decision, مَا هُمْ عُدُولٌ وَلٰكِنْ عُدُولٌ [meaning They are not witnesses whose testimony is approvable, but equalized loads of merchandise]. (TA.) And [hence also] one says, وَقَعَ المُصْطَرِعَانِ عِدْلَىْ بَعِيرٍ, meaning The two [men wrestling] fell together, neither of them having thrown down the other. (TA. [See also عِكْمٌ.]) عَدْلٌ The equalizing of the [two burdens, or half-loads, called] عِدْلَانِ. (IAar, O, K.) عَدَلَةٌ: see what next follows, in two places. عُدَلَةٌ Men who pronounce witnesses to be veracious, and good, or righteous; (AZ, IAar, O, K, * TA;) as also ↓ عَدَلَةٌ; (K;) and the former is also applied to a man who does so: (AZ, O, TA: *) or the former is applied to a single per- son, and ↓ عَدَلَةٌ is applied to a pl. number. (AA, K, TA.) عَدِيلٌ: see عِدْلٌ, in four places. عَدَالَةٌ: see عَدْلٌ, in two places. It is an inf. n. of عَدُلَ (S, O, Msb) said of a witness; like ↓ عُدُولَةٌ: and signifies The quality of a witness such as is termed عَدْلٌ [q. v.]: it is expl. as being a quality the regard of which necessitates the guarding against what falls short of the requirements of manly virtue or moral goodness, habitually and evidently; which evident falling short thereof is not effected by small instances of lapses or falls into wrongdoing, and by perversion of speech, because mistake and forgetfulness are supposable [as the causes thereof], and interpretation not according to the obvious meaning; but it is when such is the known and repeated practice of the person: regard is to be had to the goodness, or honesty, of every individual, and his usual practice in respect of his apparel, and his dealing in selling and buying, and the conveyance of goods, and other things; and when he does that which is not suitable to him, without necessity, his testimony is impugned; otherwise it is not. (Msb.) عُدُولَةٌ: see عَدْلٌ, first sentence: and عَدَالَةٌ. عَدِيلَتَانِ: see عِدْلٌ, last quarter. عَدَوْلَى An old, tall tree: (K:) or ↓ شَجَرٌ عَدَوْلِىٌّ signifies old trees; one of which is termed عَدَوْلِيَّةٌ: or, accord. to AHn, ↓ عَدَوْلِىٌّ signifies anything old. (TA.) — See also the next following paragraph. عَدَوْلِىٌّ: see the next preceding paragraph, in two places. — Also, thus correctly, as in the S, (TA, [and thus, app., accord. to the K, though this is thought by SM, and not altogether without reason, to require by its context the reading of ↓ عَدَوْلَى, as does, app., the O,]) A seaman, or mariner. (S, O, K, TA.) — — And pl. [app. a mistake for n. un.] of عَدَوْلِيَّةٌ, (K,) which latter means Certain ships or boats, (O, K, TA,) or a [sort of] ship or boat, (S,) or it is an epithet applied to certain ships or boats, (EM p. 58,) so called as being of عَدَوْلَى, (S, O, * K, TA,) meaning a city of El-Bahreyn, (S, O, * TA,) not meaning, as would be imagined from the context in the K, the tree [said to be] thus called; (TA;) mentioned in the poetry of Tarafeh, (S, O, TA,) in the fourth verse of his Mo'allakah, (O, TA,) and thus expl. by As: (TA:) or meaning old; or large: (O, TA:) or so called as being of a place named عَدَوْلَاة, of the measure فَعَوْلَاة: (TA:) or of عَدَوْل, a man who used to construct ships or boats: or of a people who used to alight and abide in Hejer. (O, K.) عَادِلٌ: see عَدْلٌ, latter half, in two places. — — Also An attributer of a copartner, or of copartners, to God. (S, TA.) A woman is related to have said to El-Hajjáj, يَا قَاسِطُ يَا عَادِلُ; [by which she meant O deviater from the right course; O attributer of a copartner, or of copartners, to God;] (S, * O;) whereupon, the people thinking that she was commending him, he said that by her saying يا قاسط, she referred to the words of the Kur [lxxii. 15] أَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا [expl. voce قَاسِطٌ; and by her saying يا عادل, to the words in the same [vi. 151] وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ [expl. above, see 1]. (O.) مَعْدِلٌ A place of turning away or back; as also ↓ مَعْدُولٌ: so in the saying, مَا لَهُ مَعْدِلٌ and ↓ مَعْدُولٌ [There is for him no place of turning away or back]: (K:) pl. مَعَادِلُ: Aboo-Khirásh says, تَضِيقُ عَلَىَّ الأَرْضُ ذَاتُ المَعَادِلِ meaning [The earth having those ways in which one may turn in various directions becomes strait to me; or] having such amplitude that by reason thereof one may turn in it to the right and left. (TA.) — — And A way, course, mode, or manner, of acting or conduct or the like: thus in the saying أَخَذَ فِى مَعْدِلِ الحَقِّ [He took to the right way of acting], and مَعْدِلِ البَاطِلِ [the false, or wrong, way of acting]: and in like manner one says, أُنْظُرُوا إِلَى سُوْءِ مَعَادِلِهِ Look ye at his evil ways of acting: and هُوَ سَدِيدُ المَعَادِلِ [He is one who takes a right direction in respect of the ways of acting]. (TA.) مَعْدَلَةٌ: see عَدْلٌ, former half, in seven places. مُعَدَّلٌ Anything straightened, or made even: (S, O, K:) [&c.: see its verb.] — — الكُرُّ المُعَدَّلُ see in art. كر. مُعَدَّلَاتٌ The angles, or corners, of a house or chamber. (IAar, O, K.) مَعْدُولٌ: see مَعْدِلٌ, in two places. مُعْتَدِلٌ [Right, or having a right direction; straight, or even; equal; equable, or uniform; symmetrical, proportionate; suitable in itself or in its parts: see its verb]. مُعْتَدِلَةٌ applied to a she-camel means

Whose limbs, or members, are rendered even, one with another, (Lth, Az, TA,) including her hump and other parts; as is the case when she becomes fat: erroneously said by Sh, on the authority of Mohárib, to be مُعَنْدَلَة, belonging to art. عندل. (Az, TA.) — — And Of a middling sort, in quantity, or quality; as a body between tallness and shortness, and water between the hot and the cold; and [moderate, or temperate,] as a day of which the air is pleasant; contr. of مُعْتَذِلٌ, with the pointed ذ. (TA.) فَرَسٌ مُعْتَدِلُ الفرقِ [app. الفَرْقِ] means A horse whose غُرَّة [or blaze] occupies the middle of his forehead, not reaching to one of the eyes nor inclining upon one of the cheeks. (AO, TA.) أَيَّامٌ مُعْتَدِلَاتٌ signifies [Days moderate in temperature; or] pleasant, not hot, days. (TA.) And المُعْتَدِلَاتُ is applied to Forty nights of varying, or alternating, heat and cold, commencing from the [auroral] rising of Suheyl [or Canopus, which, in Central Arabia, at the commencement of the era of the Flight, was about the 4th of August, O. S.]: (AZ, TA in art. صفر: see صَفَرِىٌّ:) or the days of heat known by the appel-lation of وَقَدَاتُ سُهَيْلٍ [the most vehement heats of Canopus]; as also المُعْتَذِلَاتُ [q. v.]. (El- Hareeree's Durrat-el-Ghowwás, in De Sacy's Anthol. Gramm. Arabe, p. 37 of the Arabic text.) عدم 1 عَدِمَهُ, with kesr to the د, (S, MA, Msb, K, &c.,) aor. عَدَمَ, (S,) inf. n. عَدَمٌ, (S, MA, Msb, K,) which is anomalous [as the verb is trans.], (S,) and عُدْمٌ, (S, MA, K,) or the latter is a simple subst., (Msb,) He had it not, was destitute of it, was without it, lacked it, wanted it, found it not, or lost it; (S, * MA, Msb, * K; *) syn. فَقَدَهُ, (S, Msb, K; *) or لَمْ يَجِدْهُ; so says Ibn-El-Kemál in the Exposition of the Hidáyeh. (TA.) And عَدِمْتُ فُلَانًا [I wanted, or lost, such a one]. (TA.) And عُدِمَ, [inf. n. عَدَمٌ,] It lacked, wanted, was wanting, was not found, did not exist, or was lost; syn. فُقِدَ. (AHát, Msb.) [See also عَدَمٌ below.] — — لَا يَعْدَمُنِى هٰذَا الأَمْرُ means مَا يَعْدُونِى [i. e. This thing, or affair, does not pass from me]. (S, K, TA. [In the CK, erroneously, ما يُعْدِمُنِى.]) — عَدِمَ as intrans.: see the next paragraph, last sentence. — عَدُمَ, (K, TA,) inf. n. عَدَامَةٌ, (TA,) He was, or became, foolish, or stupid; (K, TA;) being destitute of intellect, or understanding. (TA.) 4 اعدمهُ is syn. with أَفْقَدَهُ [meaning He made him to lack, want, or lose, it, or him]: (AHát, Msb:) and has a second objective complement: one says, لَا أَعْدَمَنِى اللّٰهُ فَضْلَهُ [May God not make me to lack, want, or lose, his bounty]: (Msb:) or لَا أَعْدَمَنِى فَضْلَكَ May He (i. e. God) not make thy bounty to depart from me: and اعدمنى اللّٰهُ فُلَانًا [God made me to lack, want, or lose, such a one]. (TA.) — — And He denied him, or refused him, (Az, MA, K, TA,) what he sought, (Az, TA,) or a thing. (MA.) — — And He rendered him poor, needy, or destitute: (S, * K, * TA: [in the S, this meaning seems to be indicated by the context; but in the K, the context seems rather to indicate the first of the meanings expl. in this paragraph:]) in this sense, said of God. (S, K, TA) — — أَعْدَمَنِى الشَّىْءُ means [app. The thing excited my want, or made me to want it; and hence, the thing was not found by me; or] I did not find the thing. (K.) — — [And اعدمهُ signifies also He made it to have no existence; to be non-existent; or he annihilated it; or did away with it; agreeably with explanations of the inf. n. (إِعْدَامٌ) in the KL and PS &c., and with present usage.] — اعدم as intrans., (Kr, S, Msb, K,) inf. n. إِعْدَامٌ and ↓ عُدْمٌ, (Kr, K, TA,) like إِعْسَارٌ and إِيسَارٌ and يُسْرٌ as inf. ns. of أَيْسَرَ, and عُسْرٌ as of أَعْسَرَ, and إِفْحَاشٌ and فُحْشٌ as of أَفْحَشَ, or rather the latter in every one of these instances is a simple subst., as ISd says, (TA,) signifies He (a man, S) was, or became, poor, needy, or destitute; (Kr, S, Msb, K;) as also ↓ عَدِمَ. (TA.) 7 انعدم in the phrase of the Muslim theologians وُجِدَ الشَّىْءُ فَانْعَدَمَ [meaning The thing existed, and became non-existent,] is a barbarism. (K, * TA.) عُدْمٌ: see the next paragraph. عَدَمٌ and ↓ عُدْمٌ are inf. ns. of the trans. verb عَدِمَ, (S, M, K,) or the latter is a simple subst., (Msb,) and each signifies, as also ↓ عُدُمٌ, Lack, or want, as meaning non-possession; or loss; [of a thing, and of a quality, or faculty, &c.;] and by predominance of application, lack, &c., of property or wealth; (K, TA;) and departure thereof; and paucity thereof; (TA;) or poverty, neediness, or destitution. (S in explanation of the first and second; respecting the latter of which, see 4, last sentence.) [Also Non-performance of an act; and non-observance of a duty &c. And Lack, or want, as meaning non-existence; and absence; or the state of being lost.] عُدُمٌ: see عَدَمٌ. عَدِيمٌ: see أَرْضٌ عَدْمَآءُ Land such as is termed بَيْضَآءُ; (K, TA;) i. e., without, as though [meaning] lacking, plants, or herbage. (TA.) — — And شَاةٌ عَدْمَآءُ A sheep, or goat, of which the head is white and the rest differing therefrom. (K.) عَدَامٌ: see عَدَائِمٌ. عَدِيمٌ Not having, being without, lacking, wanting, not finding, or having lost: one says, هُوَ عَدِيمُ النَّظِيرِ He is one not having, without, lacking, &c., the likes [or like]; and عَدِيمُ المَعْرُوفِ [destitute of goodness, gentleness, beneficence, &c.]: and هِىَ عَدِيمَةُ المَعْرُوفِ [She is destitute of goodness, &c.]. (TA.) — — And Poor, needy, or destitute; (S, Msb, K;) as also ↓ عَدِمٌ, (K,) and ↓ مُعْدِمٌ, (S,) and ↓ مَعْدُومٌ, (Msb, TA,) which last occurs in a trad. as meaning the poor who has become, by reason of the pressure of his want, as though himself were not existing, or lost: عَدِيمٌ signifies having no property; as also ↓ مُعْدِمٌ: and having nothing: it is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: and its pl. is عُدَمَآءُ; erroneously said in the K to be pl. of عَدِمٌ. (TA.) — — Also Stupid; foolish; (K, TA;) destitute of intellect, or understanding. (TA.) And Insane; demented. (IAar, Az, K, * TA.) عَدَائِمٌ, (K, and so in copies of the S) or ↓ عَدَامٌ, (so accord. to other copies of the S,) A sort of fresh ripe dates found in El-Medeeneh, (S, K,) that are late [in ripening], (K,) or that come the last of fresh ripe dates. (S.) مُعْدِمٌ: see عَدِيمٌ, in two places. مَعْدُومٌ [Lacking, wanting, not found, not existing, or lost: see عُدِمَ, of which it is the part. n.]. — — يَكْسِبُ المَعْدُومَ means He is fortunate, or possessed of good fortune; [properly,] he attains what others are denied. (K.) It is said in a trad., إِنَّكَ لَتَكْسِبُ المَعْدُومَ وَتُطْعِمُ المَأْدُومَ. (M and TA in art. ادم: expl. voce أَدِيمٌ.) — — See also عَدِيمٌ. عدن 1 عَدَنَ بِهِ, (Mgh, Msb, Msb, K,) aor. عَدِنَ and عَدُنَ, inf. n. عَدْنٌ and عُدُونٌ, (Msb, K,) He remained, stayed, dwelt, or abode, in it, (Mgh, Msb, K,) namely, a place, (Mgh, Msb,) or a country, or town. (K.) Whence, (Msb, K,) or from عَدَنَت said of camels as expl. in what follows, (S,) جَنَّاتُ عَدْنٍ, (S, Msb, K,) [applied to Paradise,] meaning Gardens of abode, (S, Msb,) or gardens of perpetual abode. (TA.) And عَدَنْتُ البَلَدَ means I took for myself the country, or town, as a home, or settled place of abode. (S.) — — And عَدَنَتِ الإِبِلُ بِمَكَانِ كَذَا, (S, Msb TA) (S, TA,) aors. as above, (Msb, TA,) and so the inf. ns., (TA,) The camels kept to such a place, not quitting it: (S:) or remained, or stayed, (Msb, TA,) in such a place, in the pasturage, (TA,) or pasturing upon the [plants, or trees, called] حَمْض: (Msb, TA:) or عَدَنَتِ الإِبِلُ فِى الحَمْضِ the camels found the حمض to be wholesome (اِسْتَمْرَأَتْهُ [for اِسْتَمْرَأَتْهُ]), and increased, or fattened, thereon, and kept thereto: (K, TA:) accord. to AZ, the verb is used of camels only in relation to the حمض: or, as some say, it is in relation to anything: (TA:) and the epithet ↓ عَادِنٌ, (S, K,) without ة, (TA,) is applied to a she-camel of which this verb is used; (S, K;) and its pl. is عَوَادِنُ. (TA.) — عَدَنَ الأَرْضَ, aor. عَدِنَ, (K,) inf. n. عَدْنٌ, (TA,) He dunged, or manured, the land; as also ↓ عَدَّنَهَا. (K.) — — And عَدَنَ الشَّجَرَةَ, (K,) inf. n. عَدْنٌ, (TA,) He marred the tree with an axe or the like. (K.) — — عَدَنَ الحَجَرَ, (K,) inf. n. عَدْنٌ, (TA,) He pulled out the stone (K, TA) with the فَأْس [meaning hoe]. (TA.) — See also Q. Q. 1. 2 عدّن الأَرْضَ: see 1, near the end. — Also, inf. n. تَعْدِينٌ, He smote the ground بِالْمِعْدَنِ, i. e. with the صَاقُور [or pickaxe], (K, TA,) to put it in a good state [app. for cultivation, by breaking it up]. (TA.) — عدّن الغَرْبَ He added a piece, called عَدِينَة, in one side of the hide of which the غرب [or large leathern bucket] was made, to render it of full dimensions, it being [too] small. (ISh, TA.) [And probably, He

added to the غَرْب an عَدِينَة (q. v.) of any kind.] — And عدّن said of a drinker, He became full. (K.) Q. Q. 1 عَيْدَنَتِ النَّخْلَةُ, (K accord. to the TA, and so in the TA in art. عود, as on the authority of Az,) or ↓ عَدَنَت, (so in the CK and in my MS. copy of the K,) The palm-tree became such as is termed عَيْدَانَة (K, TA) i. e. tall [&c., n. un. of عَيْدَانٌ, mentioned in art. عود]. (TA.) عَدَنِىٌّ of, or belonging to, [the place called] عَدَن [in El-Yemen]: — — hence, عَدَنِيَّاتٌ meaning Highly-prized garments: and an epithet applied to رِيَاط [pl. of رَيْطَةٌ] worn by young women, or girls: — — and hence likewise عَدَنِىٌّ is an epithet applied to a man as meaning Generous in natural dispositions: (TA:) [or this may be from what next follows:] — — عَدَنِىٌّ signifies also One who weaves [the garments called] الثِّيَاب العَدَنِيَّة in Neysáboor [app. from سِكَّةُ عَدْنَى, which, as is said in the TA, is in Neysáboor]. (TA.) عَدَانٌ A place of عُدُون [i. e. of remaining, staying, dwelling, or abiding, of men in a place, or of camels in the pasturage &c.: see 1]. (TA.) — — Also The shore of the sea: (S, K:) but in the phrase بِعَدَانِ السِّيفِ in a verse of Lebeed, it is said that he meant عَدَن [of El-Yemen], adding the ا by poetic license; or some other place: (S:) Sh says that is there means a place on the shore of the sea: and AHeyth related it with kesr to the ع. (TA.) And (K, TA) accord. to IAar (TA) it signifies The side of a river. (K, TA.) — And A period of seven years: one says, مَكَثُوا عَدَانًا [They tarried during a period of seven years], (K, TA,) and عَدَانَيْنِ i. e. fourteen years. (TA.) عَدَانَةٌ A company (AA, K, TA) of men: (AA, TA:) pl. عَدَانَاتٌ: (AA, K, TA:) or this latter signifies parties, or distinct bodies, of men: (S, TA:) and accord. to IAar رِجَالٌ عَدَانَاتٌ means men remaining, staying, dwelling, or abiding. (TA.) — See also what next follows. عَدِينَةٌ A piece, or patch, in the bottom, or lower part, of a leathern bucket; (S, K;) as also ↓ عَدَانَةٌ: (K:) or at the extremities of the loops of the [leathern water-bag called] مَزَادَة: (AA, TA:) or any piece that is added in the [large leathern bucket called] غَرْب, like the بَنِيقَة in the shirt: (ISh, TA:) pl. عَدَائِنُ. (S, K.) عِدَّانٌ, signifying A time, [as also عَدَّانٌ,] is said by some to be of the measure فِعْلَالٌ [a mistranscription for فِعَّالٌ] from عَدَن; but Fr held it to be more probably of the measure فِعْلَانٌ from العَدّ and العِدَاد, in the place of which [i. e. in art. عد] it has been mentioned. (TA.) عَدَوْدَنِىٌّ Swift; (K, TA;) applied to a camel: (TA:) or strong, robust, or hardy; (K, TA;) so applied: (TA:) or whose origin is referred to a certain stallion, (K, TA,) named عَدَوْدَن; (TA;) or to a certain land, (K, TA,) so named. (TA.) عَادِنٌ [act. part. n. of 1:] as an epithet applied to a she-camel; pl. عَوَادِنُ: see 1, latter half. عَيْدَانٌ (S, K) meaning Tall palm-trees (S) [or the tallest of palm-trees &c. (see art. عود)] has been mentioned in the portion appropriated to words of which the last radical letter is د, (S, K,) as being of the measure فَعْلَانٌ: (TA:) or they are so called because of their long remaining; the word being of the measure فَيْعَالٌ from عَدَنَ بِالمَكَانِ: (Ham p. 712:) [it is a coll. gen. n. :] n. un. with ة, (S, O, K, all in art. عود.) مَعْدِنٌ, (S, Mgh, Msb, K, &c.,) and accord. to some مَعْدَنٌ also, but this is not of established authority, (TA,) A mine; i. e. a place of the origination of the جَوَاهِر [meaning native ores] of gold and the like: (K:) the place of the origination of anything, (Lth, Msb, K, TA,) as of gold, and of silver, and of other things: (Lth, TA:) or the gold, and silver, [and any other metal or mineral, such as is of value,] created by God in the earth: (Mgh:) so called because the people thereof remain there (S, Mgh, Msb, K) always, (K,) summer and winter; (S, Mgh, Msb;) or because the native ore created therein by God has remained fixed in it; (Msb; [and the like is said in the Mgh and K;]) or, as some say, from عَدَنْتُ الحَجَرَ meaning " I pulled out the stone: " (Ham p. 81:) the pl. is مَعَادِنُ. (TA.) It signifies also A place of fixedness of anything. (S, TA.) And مَعَادِنُ signifies also Origins, or sources. (TA.) [Hence the saying,] هَجَرٌ مَعْدِنُ التَّمْرِ (assumed tropical:) [Hejer is famous as the place of production of dates]. (S in art. بضع.) And [hence] one says, هُوَ مَعْدِنٌ لِلْخَيْرِ وَالكَرَمِ (tropical:) [He is a natural source of goodness and generosity], meaning that he was created with a disposition thereto. (TA.) [And هُمْ كِرَامُ المَعَادِنِ (assumed tropical:) They are generous in respect of their origins: see a verse cited voce إِنْ, p. 107.] مِعْدَنٌ A صَاقُور [or pickaxe], (K, TA,) resembling a فَأْس. (TA.) غَرْبٌ مُعَدَّنٌ [A large leathern bucket] having a piece, or patch, called عَدِينَة, sewed upon its bottom, or lower part, (S, K,) in consequence of its having been rent in that part. (S. [See also 2.]) And خُفٌّ مُعَدَّنٌ A boot having a piece added at the end of the shank, so as to widen it. (TA.) مُعَدِّنٌ One who extracts the masses of stone from a mine, seeking to find in them gold and the like, (K, TA,) after having then broken them in pieces. (TA.) [مَعْدِنِىٌّ, also pronounced مَعْدَنِىٌّ, Of, or belonging to, a mine; mineral; and metallic. — — And A mineral; and a metal: pl. مَعْدَنِيَّاتٌ.] عدو 1 عَدَاهُ, (Mgh, K,) first pers. عَدَوْتُهُ, (Msb,) aor. يَعْدُو, (Mgh, Msb,) [inf. n. عَدْوٌ,] He passed from it, (Mgh, Msb, K,) namely, a thing, or an affair, (K,) to another, (Mgh, Msb,) and left it; (K;) and عَدَا عَنْهُ signifies the same; (K;) as also ↓ تعدّاه; (S, * K;) and in like manner one says, ↓ عَدَّيْتُهُ, inf. n. تَعْدِيَةٌ; (Msb;) [but I do not find this elsewhere, and think that correctly one should say, عَنْهُ ↓ عَدَّيْتُ; agreeably with what here follows:] the saying عَنْ هٰذَا ↓ عَدِّ means Leave thou this, and turn from it to another; and is app. from the phrase هَمَّكَ ↓ عَدِّ إِلَى غَيْرِهِ [Turn thy anxiety to other than him, or it]; the objective complement being altogether left out, so that the verb becomes as though it were intrans.; and there are many instances similar to this in the language: (Har p. 478:) one says, عَنِّى الهَمَّ ↓ عَدَّيْتُ I turned away from me anxiety: and [hence] you say to him who has pursued you, عَنِّى إِلَى غَيْرِى ↓ عَدِّ, meaning Turn thou the beast upon which thou art riding towards other than me: (TA:) and عَمَّا تَرَى ↓ عَدِّ, meaning Turn thou thine eye from what thou seest. (S.) [See an ex. of the first of these verbs in the Ham p. 125.] One says also, عَدَاهُ الأَمْرُ and ↓ تعدّاهُ The thing, or affair, passed from him. (TA. [See an ex. in the first paragraph of art. عدم.]) And the Arabs say, إِنَّ الجَرَبَ لَيَعْدُو, meaning Verily the mange, or scab, passes from him that has it to him that is near to him so that the latter becomes mangy, or scabby. (Msb.) And مَا عَدَا فُلَانٌ أَنْ صَنَعَ [app. meaning Such a one did not leave, or, accord. to an explanation of the verb in a similar phrase in Har p. 333, did not delay, his doing such a thing]. (S.) Accord. to Er-Rághib, العَدْوُ primarily signifies Transition; [whence what here precedes;] or the going, or passing, beyond, or the exceeding, a limit, or the usual limit: and incompatibility to coalesce. (TA.) — — And [hence,] عَدَاهُ, aor. as above, [inf. n. عَدْوٌ,] He went, or passed, beyond it; exceeded it; or transgressed it. (S, TA. *) So in the saying عَدَا طَوْرَهُ [He went, or passed, beyond his proper limit; exceeded it; or transgressed it]: and in like manner, الحَقَّ ↓ تعدّى and ↓ اعتداهُ signify He went, or passed, beyond, &c., what was true, or right; and so عَنِ الحَقِّ, and فَوْقَ الحَقِّ. (TA.) أَمَا عَدَا مَنْ بَدَا, a saying in which the vulgar erroneously omit the interrogative أ, means Does not he transgress that which is right who begins by acting injuriously? (TA.) And it is said عَدَا القَارِصُ فَحَزَرَ (tropical:) What was biting to the tongue attained to an excessive degree, so that it became acid: meaning that the affair, or case, became distressing. (S in art. قرص.) — — And عَدَا عَلَيْهِ, inf. n. عَدْوٌ and عَدَآءٌ (S, Mgh, Msb, K) and عُدُوٌّ (S, Msb, K) and عُدْوَانٌ (ISd, Msb, K) and عِدْوَانٌ (ISd, K) and عُدْوَى; (K;) and ↓ تعدّى, and ↓ اعتدى; (S, Msb, K;) He acted wrongfully, unjustly, injuriously, or tyrannically, against him;

(S, Msb, K;) and transgressed against him, or exceeded the proper limit against him: (S, Msb:) [and he acted aggressively against him; agreeably with an explanation of the inf. n. of the last of these verbs in what follows: (see an ex. in a verse cited voce رِيحٌ:)] or he acted with excessive wrongfulness, &c., against him: (Mgh:) and ↓ اعدى signifies the same as the other verbs here mentioned; (K, TA;) whence (TA) one says, فِى مَنْطِقِكَ ↓ أَعْدَيْتَ Thou hast deviated from that which is right in thy speech: (S, TA:) ↓ الاِعْتِدَآءُ is the exceeding what is right; and it is sometimes in the way of aggression; and sometimes in the way of requital; and instances of the usage of its verb in both of these manners occur in the Kur ii. 190: (Er-Rághib, TA:) the first and third of the inf. ns. of عَدَا, mentioned above, occur in the Kur vi. 108 accord. to different readings: (S, TA:) and [it is said that] العُدْوَانُ signifies sheer, or unmixed, wrongful or unjust or injurious or tyrannical conduct: (S:) or, as some say, the worst of [such conduct, i. e., of] الاِعْتِدَآء, in strength, or deed, or state or condition. (TA.) — — And عَدَا عَلَيْهِ He acted corruptly towards him. (TA.) — — And عُدِىَ عَلَيْهِ He had his property stolen, and was wronged. (TA.) And عَدَا عَلَى القُمَاشِ, inf. n. عَدَآءٌ [said in the TA to be like سَحَابٌ, but in the CK عَدًا,] and عُدْوَانٌ and عَدَوَانٌ, (K, TA,) but in the M written with damm and fet-h [i. e. عُدْوَان and عَدْوَان], (TA,) said of a thief, He stole the قماش [meaning goods, or utensils and furniture]. (K, TA.) And عَدَا فِى ظَهْرِهِ He stole what was behind him: (A in art. ظهر:) [or he acted wrongfully in respect of what was behind him: for] لِصٌّ عَادِى ظَهْرٍ is expl. by the words عَدَا فِى ظَهْرٍ فَسَرَقَهُ [so that it app. means A thief who has acted wrongfully in respect of what was behind one, and stolen it]. (O and K in that art.) — — And عَدَا عَلَيْهِ, (K, TA,) inf. n. عَدْوٌ, (TA,) signifies also He leaped upon him, or it. (K, TA.) — — And عَدَا, (K,) or عَدَا فِى مَشْيِهِ, (Msb,) aor. يَعْدُو, (Msb, K,) inf. n. عَدْوٌ (S, Mgh, Msb, K) and عَدًا and عُدُوٌّ and عَدَوَانٌ and تَعْدَآءٌ, (K,) signifies أَحْضَرَ [i. e. He ran; or rose in his running]; (S, * K, TA;) said of a man and of a horse: (TA:) or he went a pace nearly the same as that termed هَرْوَلَةٌ, (Msb, TA,) not so quick, (TA,) or which is not so quick, (Msb,) as that termed جَرْىٌ: (Msb, TA:) or he went a pace less quick than شَدٌّ and more so than مَشْىٌ: (TA in art. سعى:) or [he went quickly, or swiftly; for] العَدْوُ signifies السُّرْعَةُ: (Mgh:) [or rather he ran, whether gently or moderately or vehemently: that it often signifies he ran vehemently is shown by the prov. أَعْدَى ↓ مِنْ سُلَيْكٍ More vehement in running than Suleyk, who is said to have outstripped fleet horses; and by numerous exs.:] and ↓ عَّى signifies the same as عَدَا, denoting a quick pace. (TA in art. هبص.) — — And [hence, perhaps,] عَدَا المَآءُ, aor. يَعْدُو, (assumed tropical:) The water ran. (TA.) — عَدَاهُ عَنِ الأَمْرِ, (S, K,) inf. n. عَدْوٌ and عُدْوَانٌ; as also ↓ عدّاهُ; (K;) signifies He, or it, diverted him; or turned him away, or back; (S, K;) and occupied him so as to divert him; (K;) from the thing, or affair. (S, K.) You say, عَدَتْ عَوَادٍ. (S, TA. See عَادِيَةٌ, voce عُدَوَآءُ: and see also the last sentence of the first paragraph of art. عود.) — — عَدَانِى مِنْهُ شَرٌّ means بَلَغَنِى [i. e., app., Evil, or mischief, reached me from him, or it]. (TA. [See a signi- fication of 4.]) — عَدِيتُ لَهُ signifies I hated him, or it. (ISd, K.) — عَدَا is also a verb by which one makes an exception, with مَا [preceding it] and without مَا: (S, K:) you say, جَآءَنِى القَوْمُ مَا عَدَا زَيْدًا [The people, or party, came to me, except Zeyd]; and جَاؤُونِى عَدَا زَيْدًا [which means the like]; putting what follows it in the accus. case; the agent being implied in it: (S: [see this expl. in what has been said of خَلَا as used in the same manner:]) accord. to MF, it is a verb when what follows it is put in the accus. case; and when what follows it is put in the gen. case, it is a particle, by common consent: (TA: [and the like is said in the Mughnee; i. e., that it is similar to خَلَا in respect of the explanations there given of the different usages of this latter; but that Sb did not know it to have been used otherwise than as having the quality of a verb:]) one says, رَأَيْتُهُمْ عَدَا أَخَاكَ and مَا عَدَاهُ, meaning مَا خَلَا [i. e. I saw them, except thy brother]: and sometimes it governs the gen. case without ما: thus in the M: Az says, [as though regarding it as only a particle,] when you suppress [ما], you make it to govern the accus. case as meaning إِلَّا and you make it to govern the gen. case as meaning سِوَى. (TA. 2 عداهُ, (S, K,) inf. n. تَعْدِيَةٌ, (K,) He made him, or it, to pass [from a thing, or an affair, to another: see 1, first sentence]: (S, K:) and he made it to pass through, and go beyond; syn. أَنْفَذَهُ. (K.) — — Hence تَعْدِيَةُ الفِعْلِ, a phrase of the grammarians, [generally meaning (assumed tropical:) The making the verb transitive,] as in خَرَجَ زَيْدٌ فَأَخْرَجْتُهُ [Zeyd went forth and I made him to go forth]. (TA.) — — See also 1, first quarter, in seven places: — — and again, in the latter half, in two places. 3 عاداهُ, (K, TA,) inf. n. مُعَادَاةٌ, (S, K, TA,) [He treated him, or regarded him, with enmity, or hostility:] the verb in this phrase is that of which the epithet is عَدُوٌّ, and the subst. is عَدَاوَةٌ. (K, TA.) [It is perhaps from one of the three phrases next following]. — — عادى الشَّىْءَ signifies He was, or became, distant, or aloof, from the thing; or he made the thing to be, or become, distant, or aloof; syn. بَاعَدَهُ. (TA.) And you say, فُلَانٌ لَا يُعَادِينِى وَلَا يُوَادِينِى, meaning لَا يُجَافِينِى وَلَا يُوَاتِينِى [app. Such a one will not make me to be, or become, remote, or aloof, from him, nor will he comply with me: but لَا يُوَادِينِى properly signifies he will not take from me the دِيَة, or bloodwit]. (TA.) And عَادِ رِجْلَكَ عَنِ الأَرْضِ Draw away thy leg, or foot, from the ground. (TA.) And عَادَى الأَدَاةَ عَنِ البَعِيرِ He raised [partially] the furniture (consisting of the saddle and saddle-cloth) from contact with the camel [so as to render it bearable by him]. (ISh, TA in art. غلق.) — — عادى شَعَرَهُ He took [somewhat] from his hair: or he raised it, (K, TA,) in washing it: or he neglected it, and did not oil it, or anoint it: or he subjected it time after time to the purification termed وُضُوع, and to washing. (TA.) — — عادى الوِسَادَةَ He folded the pillow. (TA.) — — عادى القِدْرَ He lowered one of the three stones upon which the cooking-pot rested, in order that it (the pot) might incline upon the fire. (TA.) — — عادى بَيْنَ الصَّيْدَيْنِ, (S, * K,) inf. n. عِدَآءٌ (S, K) and مُعَادَاةٌ, (K,) He made a succession, of one to the other, between the two animals of the chase, (S, K,) by throwing down one of them immediately after the other, (S,) in one طَلَق [or heat]. (S, K.) Imra-el-Keys says, [describing a horse,] فَعَادَى عِدَآءً بَيْنَ ثَوْرٍ وَنَعْجَةٍ دِرَاكًا وَلَمْ يَنْضَحْ بِمَآءٍ فَيُغْسَلِ [And he made a succession, of one to the other, between a wild bull and a wild cow, by running down one after the other in a single heat, overtaking uninterruptedly, and not breaking out with water (i. e. sweat) so as to become suffused therewith]. (S. [See EM p. 49.]) In like manner also المُعَادَاةُ بَيْنَ رَجُلَيْنِ means The piercing, or thrusting, two men, one after the other, uninterruptedly. (TA.) — — And عَادَيْتُهُ [sometimes] signifies I vied, or contended, with him in running; i. q. حَاضَرْتُهُ, from الحُضْرُ. (A in art. حضر.) 4 اعدى الأَمْرَ He passed from, or beyond, another, to the thing, or affair: so in the K. (TA.) But in the M it is said, اعداهُ الدَّآءُ signifies The disease passed from another to him. (TA.) And one says أَعْدَى فُلَانٌ فُلَانًا مِنْ خُلُقِهِ, or مِنْ عِلَّةٍ بِهِ, or جَرَبٍ, (S, TA,) i. e. Such a one made somewhat of his natural disposition, or of a disease, or malady, that was in him, or of mange, or scab, to pass [from him] to such a one; [or infected him therewith; (see two exs., in a verse and a hemistich, cited in the first paragraph of art. جنى;)] and اعداهُ بِهِ signifies the same: and اعدى صَاحِبَهُ He made his companion to acquire the like of what was in him. (TA.) And يُعْدِى is said of the mange, or scab, &c., meaning It passes from him that has it to another; (S, K;) and in like manner one says of a disease, ↓ يتعدّى: (Nh, TA:) but it is said in an explanation of a trad., لَا يُعْدِى شَىْءٌ شَيْئًا [i. e. A thing (meaning disease) does not pass by its own agency to a thing]. (S, TA.) [Therefore]

one says, of the mange, or scab, [or the like,] اعداهُ اللّٰهُ God made it to pass from him that had it to one that was near to him, so that he became affected therewith. (Msb.) — — One says also, of a man, قَدْ أَعْدَى النَّاسَ بِشَرٍّ He has made evil, or mischief, to cleave to men. (TA.) — See also 1, near the middle, in two places. — اعداهُ عَلَيْهِ He aided, or assisted, him, (S, Mgh, Msb, K,) and strengthened him, (K,) against him; (S, Mgh, Msb, K;) and avenged him of him; (S, Msb;) namely, one who had wronged him. (S, Mgh, Msb.) And اعداهُ He (a judge) heard his accusation against another, and commanded to bring his adversary. (Mgh.) — اعداهُ, (S, Msb, K, TA,) namely, a horse, (S, TA,) and also a man, (TA,) [He made him to run, whether gently or moderately or vehemently: or, as sometimes used,] he made him, (K, TA,) or desired him, (S,) to go the pace termed حُضْر: (S, K, TA:) or he made him to go a pace nearly the same as that termed هَرْوَلَة, (Msb, TA,) not so quick, (TA,) or which is not so quick, (Msb,) as that termed جَرْى: (Msb, TA: [see 1, latter half:]) and ↓ استعداهُ signifies the same. (S.) 5 تَعَدَّوَ see 1, first quarter, in two places: and see 4. — — [Hence تعدّى said of a verb, It was, or became, transitive.] — — تعدّى الحَقَّ: and تعدّى عَلَيْهِ: see 1, second quarter, in two places. — تَعَدَّوْا They found milk, (K, TA,) which they drank, (TA,) and it rendered them in no need of wine: (K, TA:) so in the copies of the K; but correctly, of flesh-meat, as in the M. (TA.) — — And They found pasturage for their cattle, and it rendered them in no need of purchasing fodder. (K, * TA.) — And تعدّى مَهْرَ فُلَانَةَ He took, or received, the dowry, or bridal gift, of such a woman. (K.) 6 تعادى القَوْمُ The people, or party, became affected, [or infected,] or smitten, (S, TA,) one with the disease of another, or one with the like of the disease of another: (S:) or died, one after another, (S, TA,) in one month, and in one year. (TA.) And تعادت الإِبِلُ The camels died in great numbers. (TA.) — — And تعادى القَوْمُ عَلَىَّ بِنَصْرِهِمْ The people, or party, came upon me consecutively with their aid, or assistance. (TA.) — — One says also, تعادى القَوْمُ (S, K) from العَدَاوَةُ (S) meaning The people, or party, treated, or regarded, one another with enmity, or hostility. (K.) — — And تعادى مَا بَيْنَهُمْ (S, K) The case, or affair, that was between them became in a bad, or corrupt, state, (S,) or complicated, intricate, or confused, so as to be a subject of disagreement, or difference, between them. (K.) — — And تعادى المَكَانُ The place was, or became, dissimilar in its several parts; and uneven. (TA.) And [hence] one says, بِعُنُقِى وَجَعٌ مِنْ تَعَادِى الوِسَادِ مِنَ المَكَانِ المُتَعَادِى i. e. [In my neck is a pain from the unevenness of the pillow from] the uneven place. (TA.) — — And تعادى He, or it, was, or became, distant, remote, far off, or aloof, (S, * K, * TA,) عَنْهُ from him, or it. (S, TA.) — تعادوا They vied, competed, or contended for superiority, in going the pace termed العَدْو [meaning in running]. (K, TA.) 8 إِعْتَدَوَ see 1, second quarter, in three places. — — الاِعْتِدَآءُ in supplication [to God] is The exceeding the limits of the [Prophet's] rule, or usage, that has been transmitted from generation to generation. (TA.) 10 الإِسْتِعْدَاءُ signifies The asking, or demanding, of aid, or assistance, (Mgh, Msb,) and of vengeance, or avengement, (Mgh,) and of strengthening: (Msb:) and also the act of aiding, or assisting. (Mgh.) You say, استعداهُ He asked, or demanded, of him (i. e. the prince, or governor, or commander, S, Mgh, Msb) aid, or assistance, (S, Mgh, Msb, K,) عَلَيْهِ against him, (S, Mgh, Msb,) namely, one who wronged him: (Mgh, Msb:) [or,] accord. to El-Khuwárezmee (who derives it from العَدِىُّ signifying الرَّجَّالَةُ الَّذِينَ يَعْدُونَ,) استعدى [or استعدى القَاضِىَ] means he asked, or demanded, of the judge, that he should make his foot-messengers to run in quest of his antagonist and to bring him, for the purpose of exacting from him his right, or due. (De Sacy's Chrest. Arabe, sec. ed., iii. 100. [And an explanation similar to this, but not a similar derivation, is indicated in the Mgh by an explanation of أَعْدَاهُ, q. v.]) — — See also 4, last sentence. عَدَا, as a verb, or a preposition, or both, denoting an exception: see 1, last sentence. عَدْوٌ an inf. n. of 1 [q. v.] — — فَعَلَ كَذَا عَدْوًا بَدْوًا means He did thus openly, or publicly. (TA.) عِدْوٌ: see عِدًى: — — and see also عَدَآءٌ. عَدًى [or عَدًا]: see عُدْوَةٌ, in two places: and see عَادٍ, last sentence. عُدًى: see the next paragraph. — [It is also a pl. of عَدُوٌّ, q. v.] عِدًى The stones of a grave; as also ↓ عُدًى: (KL:) [i. e.] the broad stones with which the [oblong excavation called] لَحْد is covered over: (AA, TA:) or a thin stone with which a thing is concealed, or covered over; as also ↓ عِدَآءٌ; (K, TA;) the latter written in [a copy of] the M ↓ عَدَاءٌ, like سَحَابٌ; but [the former explanation seems to be the more correct, for] it is added in the K that one thereof is termed ↓ عِدْوٌ; and accord. to this, the word expl. above [or each of the two words expl. above] is a pl. (TA. [See also عِدْوَةٌ.]) — — And Any piece of wood that is put between two [other] pieces of wood. (K, * TA.) — See also عُدْوَةٌ, in two places: and عَادٍ, last sentence: — — and عُدَوَآءُ: — — and عَدَآءٌ. — [It is also a pl. of عَدُوٌّ, which see in two places. —] And عِدًى is used as a prefixed n. for عِدَة as syn. with وَعْد. (Fr; S and L in art. وعد, q. v.) عَدْوَةٌ [inf. n. un. of عَدَا: pl. عَدَوَاتٌ. — — Hence the saying, السُّلْطَانُ ذُو عَدَوَاتٍ وَذُو بَدَوَاتٍ, expl. voce بَدَآءٌ, in art. بدو. See another reading of this saying voce عَدَوَانٌ.] — — [Hence also,] one says, لَهُ عَدْوَةٌ شَدِيدَةٌ He has a vehement run of the kind termed عَدْو, inf. n. of عَدَا. (Msb) — — عَدْوَةُ الأَمَدِ means The extent of the eyesight. (TA.) And one says, هُوَ مِنِّى عَدْوَةَ القَوْسِ [app. meaning He, or it, is at the distance of a bowshot from me]. (TA.) — See also عُدْوَةٌ. — عَدَايَا is used in poetry as a pl. of عدوة [app. عَدْوَةٌ, but in what sense is not shown]. (TA.) عُدْوَةٌ and ↓ عِدْوَةٌ, (S, Msb, K,) the former of the dial. of Kureysh and the latter of the dial. of Keys, (Msb,) and ↓ عَدْوَةٌ, (K,) all mentioned by ISd, (TA,) The side of a valley; (S, Msb, K;) as also ↓ عِدًى; (K;) which last likewise signifies [absolutely] a side, or lateral part or portion; and so ↓ عَدًى; (K, TA; [see both voce عَادٍ, last sentence;]) thus in the M; (TA;) and the pl. is أَعْدَآءٌ; (K, TA;) or this last signifies [particularly] the sides of a valley, and so do ↓ عِدًى and ↓ عَدًى: (TA:) the pl. of عُدْوَةٌ and ↓ عِدْوَةٌ is عِدَآءٌ and [of عُدْوَةٌ] عُدَيَاتٌ also. (S.) — — And عُدْوَةٌ signifies also An elevated place; and so ↓ عِدْوَةٌ: (AA, S, K:) pl. [as above, i. e. of both] عِدَآءٌ and [of the former] عُدَيَاتٌ [also]. (K. [In some copies of the K, the latter pl. is written عَدَيَاتٌ; in the CK عُدْياتٌ; but it is correctly عُدَيَاتٌ, as above, thus in my copies of the S; and perhaps عِدَيَاتٌ may also be a pl., i. e. of عِدْوَةٌ, being thus written accord. to the TA in copies of the S.]) — — And A place far extending: (K, TA:) mentioned by ISd. (TA.) — — See also عَدَآءٌ. — — [Reiske, as stated by Freytag, has expl. عُدْوَةٌ as signifying " Atrium, impluvium domus: " but this the former has app. done from his having found عدوة erroneously written for عَذِرَة.] — عُدْوَةٌ signifies also The kind of plants, or herbage, termed خُلَّة; i. e., in which is sweetness. (TA.) عِدْوَةٌ: see عُدْوَةٌ, in three places: — — and see also عَدَآءٌ. — — [Freytag states, as from the Deewán of the Hudhalees, that, accord. to some, it signifies A stone with which a grave, or a well, is covered: and that the pl. is ↓ عَدَآءٌ: this latter, if correct, is a quasi-pl. n.: but perhaps it is correctly عِدَآءٌ: see عِدًى, first sentence.] — أُمُور عِدْوَة [app. أُمُورٌ عِدْوَةٌ, or perhaps أُمُورُ عِدْوَةٍ,] signifies Remote affairs. (TA.) عَدْوَى Mange, or scab, or other disease, that passes, or is transitive, from one to another; (S, K, TA;) a transitive disease; and such is said to be the جَرَب, and the بَرَص, and the رَمَد, and the حَصْبَة, and the جُذَام, and the وَبَآء, and the جُدَرِىّ. (Kull p. 259.) You say, لَا تُقَرِّبْهُ مِنْهُ فَإِنَّ بِهِ عَدْوَى Do not thou bring him near to him, for in him is a disease such as the mange, or scab, that

is transitive from one to another. (TK.) — — And The transition of the mange, or scab, or other disease, from him that has it to another: (S, K, TA, TK:) the subst. from يَعْدُو said of the mange, or scab, expl. above, as meaning " it passes " &c. (Msb. [See 1, first quarter.]) It is said in a trad., لَا عَدْوَى, i. e. لَا يُعْدِى شَىْءٌ شَيْئًا [A thing (meaning disease) does not pass by its own agency to a thing]; (S;) or [lit.] there is no transition of the mange, or scab, or other disease, from him that has it to another. (TK.) — — And i. q. فَسَادٌ [i. e. Badness, corruptness, unsoundness, &c.]. (K, TA. [In the CK erroneously written in this sense عُدْوٰى; which, however, being an inf. n. of عَدَا in the phrase عَدَا عَلَيْهِ, q. v., may be correctly used as having the same, or nearly the same, meaning.]) So in the saying, ?? [In him, or it, is badness, &c.]. (TK.) — A(??) A demand that one makes upon a prefect, or governor, [or judge,] to aid, or assist, him against him who has wronged him, i. e. to inflict penal retribution on him, (IF, S, Msb,) for his wrongdoing to him. (IF, Msb.) — — And Aid, or assistance, against a wrongdoer, (S, Mgh, TA,) required of a judge, for the bringing into his presence the antagonist: and also applied to a signet, or a [sealed] piece of clay, given by the judge as a token to denote the summoning of him whose presence is required. (Mgh.) عُدَوَآءُ (S, K) and ↓ عَادِيَةٌ and ↓ عَدَآءٌ (K) Distance, or remoteness, (S, K, TA,) as also ↓ عِدًى, (Ham p. 377,) [or particularly] of a house, or an abode, or a dwelling. (S, TA.) [Hence,] one says, طَالَتْ عُدَوَاؤُهُمْ Their distance, or remoteness, one from another, and their separation, was, or became, long. (TA.) — — Also (i. e. the first and ↓ second and ↓ third words) Occupation, or business, that turns one away, or back, from a thing: (K, TA:) or عُدَوَآءُ signifies a custom, or habit, of occupation or business: (TA:) and عُدَوَآءُ الشُّغْلِ, the hindrances, or impediments, of occupation or business: (S, TA:) and one says, جِئْتَنِى وَأَنَا فِى عُدَوَآءَ عَنْكَ i. e. [Thou camest to me when I was engaged] in an occupation that diverted [me from thee]: (so in one of my copies of the S:) the pl. of ↓ عَادِيَةٌ is عَوَادٍ: (TA:) عَوَادِى الدَّهْرِ means the accidents, or casualties, of time or fortune, that divert [or intervene as obstacles] by occupying or busying: (S:) and you say, ↓ عَوَادٍ عَدَتْ, [lit.] meaning Things, or events, turning away, or back, turned, or have turned, away, or back; [but this phrase, when followed by دُونَ or بَيْنَ, I would rather render, simply, obstacles occurred, or have occurred;] (S, TA;) thus in the latter of two verses cited voce حَبَّ. (S.) — — عُدَوَآءُ الدَّهْرِ means The shifting, and varying, of time or fortune. (TA.) — — And عُدَوَآءُ الشَّوْقِ What has severely affected, distressed, or afflicted, its sufferer, of the yearning, or longing, of the soul, or of longing desire. (TA.) — — And عُدَوَآءُ signifies also A مَرْكَب [i. e. beast, or saddle, or thing on which one rides,] that is not easy: (K:) or, accord. to As, a place where he who sits thereon is not in a state of ease: and one says, جِئْتُ عَلَى مَرْكَبٍ ذِى عُدَوَآءَ i. e. [I came upon a beast, or saddle, &c.,] that was not easy: (S:) and جِئْتُكَ عَلَى فَرَسٍ ذِى عُدَوَآءَ, the last word imperfectly decl., i. e. [I came to thee upon a horse] that was not easy: (TA:) and جَلَسَ عَلَى عُدَوَآءَ He sat upon an uneven thing or place; (M, TA;) the last word imperfectly decl., as is said by ISd. (TA.) — — Also Dry, hard, land; (K, TA;) sometimes occurring in a well when it is dug; and sometimes it is stone, from which the digger turns aside: and one says, أَرْضٌ ذَاتُ عُدَوَآءَ, meaning land that is not even, or plain; not easy to walk or ride or lie upon: or, as some say, it means a rough, rugged, place: or an elevated place upon which the camel lies down and then reclines thereon upon his side, having by his side a depressed place, which causes him to tend downwards, in consequence whereof he becomes in the state termed تَوَهُّنٌ, [weak, or languid, and unable to rise,] i. e. in the condition of extending his body towards the low place while his legs are upon the عُدَوَآء, which is the elevated, so that he is unable to rise, and dies. (TA.) — And [it is said that] العُدَوَآءُ also signifies اناخة قليلة [app. إِنَاخَةٌ قَلِيلَةٌ, meaning A little, or brief, making of a camel to lie down upon the breast, as is done on the occasions of mounting and dismounting &c.]. (TA.) عُدْوِىٌّ and عُدَوِىٌّ [are rel. ns. of which only the fem. forms are mentioned, in what here follows]. عُدْوِيَّةٌ and عُدَوِيَّةٌ are rel. ns. of عُدْوَةٌ as meaning " the kind of plants, or herbage, termed خُلَّة," the former reg. and the latter irreg.; and عَوَادٍ [pl. of ↓ عَادٍ or of عَادِيَةٌ] is a possessive epithet [from the same], without the relative ى: [all are app. applied to camels, as meaning Having for their pasture the plants, or herbage, called عُدْوَة, above mentioned: but it is immediately added,] and عُدْوِيَّةٌ and عُدَوِيَّةٌ applied to camels signify that pasture upon the [plants called] حَمْض: (TA:) and ↓ عَادِيَةٌ and [the pl.] عَوَادٍ, so applied, have this latter meaning accord. to the M and K: but accord. to the S, they are applied to camels as meaning abiding among the [trees called] عِضَاه, not quitting them, and not pasturing upon the حَمْض; and so is [the pl.] عَادِيَاتٌ. (TA in another portion of this art.) [See also عَادِيَةٌ, in art. عذو.] عِدَوِىٌّ, being a rel. n. of عِدَةٌ, see in art. وعد. عَدَوِيَّةٌ The herbage of the صَيْف [q. v., here app. meaning spring], after the departure of the رَبِيع [q. v., here app. meaning winter]: (S, K:) it is applied to the young trees which then become green and are depastured by the camels: (S:) or, as some say, the [plants, or herbage, called] رَبْل [q. v.]. (TA.) — — And The young ones of sheep or goats. (K.) — — And Female infants [of the age] of forty days; (K, TA; [in the CK, نبات is erroneously put for بَنَات;]) but when their [hair termed] عَقِيقَة has been cut off, this appel-lation is no longer applied to them: so says Lth; but Az pronounces him to have erred: (TA:) or it is with غ (K, TA) and ذ, both dotted, or only the former of them dotted, and one of them is called غَدِىٌّ [or غَدَوِىٌّ, or غَذِىٌّ or غَذَوِىٌّ]: thus in the M, and thus accord. to Az. (TA.) عُدْوَانٌ [expl. in the S as signifying Sheer or unmixed, wrongful or unjust or injurious or tyrannical conduct,] is an inf. n. of عَدَا in the phrase عَدَا عَلَيْهِ [q. v.]; (ISd, Msb, K;) as also عِدْوَانٌ. (ISd, K.) عَدَوَانٌ, applied to a wolf, (S, K,) means يَعْدُو عَلَى النَّاسِ [i. e. That acts aggressively against men]; (S, TA;) i. q. ↓ عَادٍ [app. in this sense], (K, TA,) which occurs in a trad. applied to a beast of prey, (TA,) an epithet applied to a beast of prey by the Prophet: (Mgh:) one says سَبُعٌ عَادٍ and سِبَاعٌ عَادِيَةٌ. (Msb.) [In the S, immediately after the words يَعْدُو عَلَى النَّاسِ, it is added, and hence their saying, السُّلْطَانُ ذُو عَدَوَانٍ وَذُو بَدَوَانٍ; and thus I find the saying cited as from the S in arts. عدو and بدو of the PS: but I think that عَدَوَانٍ and بَدَوَانٍ, here, are mistranscriptions for عَدَوَاتٍ and بَدَوَاتٍ, as I find them written in my copies of the S and TA in the arts. above mentioned: see عَدْوَةٌ, above; and see بَدَآءٌ in art. بدو, where it seems to be clearly shown that بَدَوَاتٍ is correct, as pl. of بَدَاةٌ.] — — Also, (S, K, and Ham p. 81,) and ↓ عَدَّآءٌ, (Mgh, Msb, K, and Ham ubi suprà,) That runs vehemently, or much; (S, Mgh, Msb, K; *) i. q. شَدِيدُ العَدْوِ, (S, TA,) or كَثِيرُ العَدْوِ; (Ham;) applied to a horse: (Mgh, and Ham:) [and to a man:] الشَّدِيدَةُ, in the K, is a mistake for الشَّدِيدُ, meaning الشَّدِيدُ العَدْوِ. (TA.) عَدَآءٌ an inf. n. of عَدَا in the phrase عَدَا عَلَيْهِ [q. v.]. (S, Mgh, Msb, K.) — — And, as also ↓ عِدَآءٌ, A single طَلَق [or heat; i. e., a single run, at once, to a goal, or limit]; (K, TA;) of a horse. (TA.) — And عَدَآءُ كُلِّ شَىْءٍ, (S, K,) as also ↓ عِدَاهُ, (K, TA,) [the latter written in the CK عِداوُهُ, but] the former is with the lengthened ا and the latter with the shortened ا, (TA,) and ↓ عِدْوُهُ and ↓ عِدْوَتُهُ and ↓ عُدْوَتُهُ, (K,) signify طَوَارُهُ, (S, K,) i. e. [The equal, of anything, in breadth and length; or] what is coextensive with anything in its breadth and its length. (S, TA.) One says, لَزِمْتُ عَدَآءَ الطَّرِيقِ, or النَّهْرِ, or الجَبَلِ, meaning طَوَارَهُ [i. e. I kept to the tract coextensive in its breadth and its length with the road, or the river, or the mountain]. (TA.) — See also عُدَوَآءُ, first and third sentences. — And see عِدًى, and عِدْوَةٌ. عِدَآءٌ: see the next preceding paragraph: — and see

also عِدًى .عَدُوٌّ And enemy, contr. of وَلِىٌّ, (S,) or of صَدِيقٌ, (K,) or of صَدِيقٌ مُوَالٍ; (Msb;) an epithet, but resembling a subst.: (S:) [and (like our word " enemy " in military parlance) a hostile party: for] it is used alike as sing. and pl. and masc. and fem.; (Msb, K;) as is said in the " Muk-tasar el-' Eyn: " (Msb:) but sometimes it is dualized and pluralized and feminized: (K:) the pl. is أَعْدَآءٌ; (S, Msb, K;) and the pl. of أَعْدَآءٌ is أَعَادٍ; (Msb, K; *) and عِدًى and عُدًى are also pls. of عَدُوٌّ; (S, Msb, K; [each improperly termed in the K اِسْمُ جَمْعٍ; for فِعَلٌ and فُعَلٌ are measures of pls., not of quasi-pl. ns.;]) the former said by ISk to be the only pl. of this measure among epithets; (S, Msb; *) and عُدَاةٌ, with damm and with ة, is another pl.; (Th, S, Msb;) and is pl. of ↓ عَادٍ, (K, TA,) which is syn. with عَدُوٌّ; (S, K, TA;) as in the saying of a woman of the Arabs, أَشْمَتَ رَبُّ العَالَمِينَ عَادِيَكَ [May the Lord of the beings of the universe make thy enemy to rejoice at thy affliction]: (S, TA:) the fem. form of عَدُوٌّ is عَدُوَّةٌ, (S, Msb,) which is said by Az to be used when the meaning of an epithet is intended: (Msb:) it is said by ISk, (S, TA,) and in the " Bari'," (Msb,) that there is no instance of the measure فَعُولٌ in the sense of فَاعِلٌ but its fem. is without ة, except عَدُوَّةٌ, (S, Msb, K,) in the phrase هٰذِهِ عَدُوَّةُ اللّٰهِ [This woman is the enemy of God]: accord. to Fr, عَدُوَّةٌ has the affix ة to assimilate it to صَدِيقَةٌ; for a word is sometimes formed to accord with its contr.: (S, TA:) AZ says that he heard certain of the tribe of 'Okeyl say, [of some women,] هُنَّ وَلِيَّاتُ اللّٰهِ and عَدُوَّاتُ اللّٰهِ and أَوْلِيَاؤُهُ and أَعْدَاؤُهُ [i. e. They are the friends of God and the enemies of God]. (Msb.) [The pl.] عِدًى signifies also Persons distant, or remote, one from another: (ISd, K, TA:) and (K) strangers, or foreigners: (ISk, S, K, TA:) and such as are distant, or remote, in respect of relationship; or not relations: (TA:) as well as enemies: (M, TA:) كَالأَعْدَآءِ, which is added in the K after وَالغُرَبَآءُ, should be وَالأَعْدَآءُ. (TA.) عَدِىٌّ is a pl. [or rather a quasi-pl. n.] of عَادٍ, q. v. (S, TA.) عَدَاوَةٌ Enmity, or hostility; (S, K, TA;) like مُعَادَاةٌ [inf. n. of 3, q. v.]. (TA.) عَدَّآءٌ: see عَدَوَانٌ, last sentence. عَادٍ [act. part. n. of عَدَا, q. v. — — As such particularly signifying] Acting wrongfully, unjustly, injuriously, or tyrannically; transgressing, or exceeding the proper limit: (Msb, TA:) pl. عَادُونَ. (Msb.) Hence the saying, لَا أَشْمَتَ اللّٰهُ بِكَ عَادِيَكَ i. e. [May God not make to rejoice at thy affliction] him who acts wrongfully to thee. (TA.) [And hence the phrase لِصٌّ عَادِى ظَهْرٍ, expl. in art. ظهر.] See also عَدَوَانٌ. And see عَدُوٌّ, with which it is syn. — — Also Seizing, or carrying off, by force; or snatching at unawares. (TA.) And العَادِى signifies [particularly] The lion; (K, TA;) because of his injuriousness, and his seizing men and making them his prey. (TA.) — — ↓ عَدِىٌّ is a pl. of عَادٍ, [or rather a quasi-pl. n.,] like as غَزِىٌّ is of غَازٍ; as such signifying Runners upon their feet: (S, TA:) or a company of men, (K, TA,) in the dial. of Hudheyl, (TA,) that run to the fight (K, TA) and the like: (TA:) or the first, of the footmen, [or foot-soldiers,] that charge, or assault; (K, TA;) because they run quickly: (TA:) like عَادِيَةٌ, (K, TA,) of which the pl. is عَوَادٍ, (TA,) in both senses: or this signifies the horsemen; (K, TA;) i. e. the first, of the horsemen, that charge, or assault, in a hostile, or predatory, incursion, especially; (TA;) or horses making a hostile, or predatory, incursion; and hence [the pl.] العَادِيَات in the Kur c. 1. (TA in the supplement to this art.) And accord. to ElKhuwárezmee, عَدِىٌّ particularly signifies The foot-messengers of the sovereign, and of the judge, who are made to run in quest of one against whom an accusation has been made, and to bring him, for the purpose of exacting from him the right, or due, of his accuser. (De Sacy's Chrest. Arabe, sec. ed., iii. 100.) — عَادِى العَوَادِى, a phrase used by a poet, is expl. by IAar as meaning The hardest, or most pressing, or most severe, of occupations that turn one away, or back, from a thing. (TA.) — See also عَادٍ and its fem. عَادِيَةٌ voce عُدْوِىٌّ. — طَرَفَاهُ عَادِيَا اللَّوْحِ signifies [The two extremities, or two sides, of the tablet or the like]; (K, TA;) each of them being called عادى [i. e. عَادِى اللَّوْحِ, or a mistranscription for عَادٍ], like عِدى [i. e. ↓ عِدًى or ↓ عَدًى, both mentioned above, voce عُدْوَةٌ, as meaning, absolutely, a side, or lateral part or portion]. (TA.) عَادِيَةٌ [fem. of عَادٍ, q. v. — As a subst., it signifies] Wrongdoing, injustice, injuriousness, or tyranny; and evil, or mischief; (S, TA;) as in the saying دَفَعْتُ عَنْكَ عَادِيَةَ فُلَانٍ [I repelled, or have repelled, from thee the wrongdoing &c., and the evil, or mischief, of such a one]: (S:) it is an inf. n. [or rather a quasi-inf. n.] like عَاقِبَةٌ: and signifies also sharpness, or hastiness, of temper; and anger. (TA.) Also The harm, or hurt, of poison. (Har p. 304.) — See also عُدَوَآءُ, in three places. — عَوَادِى الكَرْمِ, (K, TA,) of which عَادِيَةٌ is the sing., (TA,) signifies The grape-vines that are planted at the feet, or roots, of great trees. (K, TA.) أَعْدَى [a noun denoting the comparative and superlative degrees, and having several different significations]. أَعْدَى مِنَ الجَرَبِ More transitive, or wont to pass from one to another, than the mange, or scab, is a prov. (Meyd.) And أَعْدَى مِنَ الثُّوَبَآءِ is another prov., having a similar meaning [i. e. More wont to pass from one to another, or, as we commonly say, more catching, than yawning]; (Meyd;) for when a man yawns in the presence of others, they become affected as he is. (TA in art. ثأب.) — — أَعْدَى مِنَ الذِّئْبِ is also a prov., and may mean More wrongful, or more inimical, or more vehement in running, than the wolf. (Meyd.) أَعْدَى مِنْ سُلَيْكٍ, another prov., (expl. in the latter half of the first paragraph,) is from العَدْوُ. (Meyd.) — — هُوَ أَعْدَى شَيْءٍ [app. meaning It is the most effectual thing to aid, or assist, or to avenge; أَعْدَى in this case being irregularly formed from the augmented verb in the phrase أَعْدَاهُ عَلَيْهِ]. (TA in art. ادو: see أَدَى in that art.) تَعَادٍ Uneven places, (K, TA,) dissimilar in their several parts: occurring in this sense in a trad. (TA.) As mentions the saying نِمْتُ عَلَى ↓ مَكَانٍ مُتَعَادٍ, meaning [I slept upon] a place dissimilar in its several parts; uneven: and هٰذِهِ ↓ أَرْضٌ مُتَعَادِيَةٌ This is land having in it burrows, and [trenches, or channels, such as are termed] لَخَاقِيق. (S, TA.) مَا لِى عَنْ فُلَانٍ مَعْدًى means There is not for me any going beyond such a one to another, nor any stopping short of him. (S.) مَعْدُوٌّ: see what next follows. فُلَانٌ مَعْدِىٌّ عَلَيْهِ and ↓ مَعْدُوٌّ (S, K *) mean [Such a one is] treated wrongfully, unjustly, injuriously, or tyrannically: (K:) the ى in مَعْدِىٌّ is substituted for و because the latter [in this case] is deemed difficult of utterance. (S.) مُتَعَادٍ; and its fem., with ة: see تَعَادٍ. عذب 1 عَذُبَ, (S, O, Msb, K, TA,) aor. عَذُبَ, (TA,) inf. n. عُذُوبَةٌ, said of water, (S, O, Msb, K, TA,) [and app. of wine or other beverage, and of food, (see عَذْبٌ,)] It was, or became, sweet: (S, O, * TA:) or it was, or became, easy and agreeable to be drunk or swallowed. (Msb.) [See also 12. — — Freytag has also assigned to it a meaning belonging to أَعْذَبَ, q. v.] — عَذَبَ: see 4, in two places. — And see also 2, last sentence. — [عَذِبَ, inf. n. عَذَبٌ, is mentioned by Golius as signifying " Quisquiliis aut lente palustri obducta fuit," and in a similar manner by Freytag; by both as said of water, and as on the authority of the K: but I find, in the K, no ground for this, except an explanation of عَذِبٌ, q.v., of which ISd knew not a verb.] 2 عذّبهُ, inf. n. تَعْذِيبٌ, He punished, castigated, or chastised, him: (S, O, Msb, K:) [and he, or it, tormented, or tortured, him:] originally, he beat him: then, he punished him in any painful manner. (Msb.) It is said in a trad., إِنَّ المَيِّتَ يُعَذَّبُ بِبُكَآءِ أَهْلِهِ عَلَيْهِ [Verily the dead will be punished for his family's weeping for him]: the reason of which is probably this; that the Arabs used to charge their families to weep and wail for them; therefore the dead is obnoxious to punishment for his having done this. (IAth, TA.)

And the verb is used metaphorically in relation to that which has not sensation: a poet says, لَيْسَتْ بِسَوْدَآءَ مِنْ مَيْثَآءَ مُظْلِمَةٍ وَلَمْ تُعَذَّبْ بِإِدْنَآءٍ مِنَ النَّارِ [It (app. wine) is not black, from Meytha, darkcoloured; nor has it been mulled (such seems to be here the meaning of the verb) by being put near to fire, or by being boiled]. (L, TA. [See also مُعَذَّبَةٌ.]) — — See also 4, in two places. — عذّب سَوْطَهُ, and هدّبهُ, [perhaps a mistranscription for ↓ عَذَّبَهُ, for accord. to Golius, this last and the first here mentioned are expl. by Z in the sense here following,] He put an عِلَاقَة [i. e. an عَذَبَة] to his whip: so in the A. (TA.) 4 اعذب القَوْمُ The people, or party, became in the condition of having sweet water. (K, TA. [Freytag has erroneously assigned this meaning to عَذُبَ.]) — And اعذب, (O, TA,) inf.n. إِعْذَابٌ, (K, TA,) He abstained, or desisted, (O, K, * TA,) عَنْ شَىْءٍ from a thing; (TA;) and, (K, TA,) in like manner followed by عَنْ, (TA,) he left, quitted, or relinquished, (K, TA,) a thing: (TA:) and ↓ استعذب, (K, TA,) likewise followed by عَنْ, (TA,) signifies the same: (K, TA:) and عَذْبٌ, (K, TA,) as inf. n. of ↓ عَذَبَ, (MF, TA,) signifies the abstaining, &c., (K, MF, TA,) from a thing: and [particularly] the abstaining (of a man, and of an ass, and of a horse, TA) from eating, by reason of intense thirst; (K, TA;) being neither fasting nor breaking fast; (TA;) and so عُذُوبٌ as inf. n. of the same verb. (MF, TA.) — And اعذبهُ, (S, O,) inf. n. إِعْذَابٌ; (K;) and ↓ عذّبهُ, (O,) inf. n. تَعْذِيبٌ; (K;) and ↓ عَذَبَهُ, (O,) inf. n. عَذْبٌ; (K;) He prevented, hindered, withheld, restrained, or forbade, him, (S, O, K, *) عَنِ الأَمْرِ from [doing] the thing, or affair. (S, O.) One says, أَعْذِبْ نَفْسَكَ عَنْ كَذَا Withhold, or restrain, thyself from such a thing. (S, O.) — اعذبهُ [He deprived it of its عَذَب; i. e.] he removed from it, (S, O, K,) namely, water, (K,) or a watering-trough, or tank, (S, O,) the floating particles that were upon it, (S, O,) or its [green substance termed] طُحْلُب, (K,) or both of these: (TA:) and ↓ تَعْذِيبٌ [in like manner] signifies the removing of what is termed عَذَب. (Bd in ii. 6.) 8 اعتذب He made [the] two ends (عَذَبَتَيْن) of his turban to hang down behind. (O, K, TA.) 10 استعذب المَآءَ He reckoned, or esteemed, the water sweet. (O, Msb, TA.) — — And He sought sweet water: you say, استعذب لِأَهْلِهِ he sought sweet water for his family. (TA.) — — And He drank the water sweet. (TA.) — — And He drew sweet water. (S, O, K. *) One says, يُسْتَعْذَبُ لِفُلَانٍ مِنْ بِئْرِ كَذَا i. e. [Sweet water] is drawn for such a one from such a well. (S, O.) — — And استعذب لَهُ المَآءَ He brought to him sweet water. (TA.) — See also 4. 12 اعذوذب, like إِحْلَوْلَى, said of water, It was, or became, sweet, [like عَذُبَ,] or very sweet. (Lb, TA.) عَذْبٌ Sweet water: (S, O:) or water, (Msb,) or wine, or beverage, and food, (K,) that is easy and agreeable to be drunk or swallowed: (Msb, K:) pl. عِذَابٌ (O, Msb, TA) and عُذُوبٌ. (TA.) You say رَكِيَّةٌ عَذْبَةٌ [A well of sweet water] : and عَذْبٌ مَآءٌ [sweet water]: and also مَآءَةٌ عَذْبَةٌ [a sweet water]: and مَآءٌ عِذَابٌ [sweet water or waters], using a pl. epithet in this last case because مَآءٌ is a coll. gen. n., of which مَآءَةٌ is the n. un. (TA.) And Aboo-Heiyeh En-Nemeree says, describing water, لَهُ غَلَلٌ بَيْنَ الإِجَامِ عُذُوبُ [Having sweet water permeating amid the reedbeds, or the thickets]: he uses غَلَلٌ as a coll. gen. n., and therefore pluralizes the epithet. (L, TA.) — — One says also نِسَاءٌ عِذَابُ الثَّنَايَا (assumed tropical:) [Women sweet in respect of the front teeth]. (A.) — — And إِنَّهُ لَعَذْبُ اللِّسَانِ (assumed tropical:) [Verily he is sweet in respect of the tongue]; likening his tongue to the water that is termed عَذْب. (Lh, TA.) — Also A sort of trees; (K, TA;) the same that is called عَذَبٌ [q. v.]. (TA.) عَذَبٌ, (S, O, K,) [a coll. gen. n.] of which, in all its senses, the n. un. is darr; عَذَبَةٌ, (K, TA,) Motes, or particles of rubbish or the like, (S, O, K, TA,) floating upon water. (TA.) [In this sense, it is said in the S and O that عَذَبَةٌ is its sing. or n. un.] One says مَآءٌ ذُو عَذَبٍ Water abounding with such motes or particles. (S, O. See also عَذِبٌ.) And ↓ عَذَبَةٌ has the same meaning as the n. un. of عَذَبٌ in this sense: (K:) and signifies likewise, as also ↓ عَذَبَةٌ and ↓ عَذْبَةٌ, (L, K,) this last mentioned by IAar, (L,) [the green substance called] طُحْلُب (L, K, TA) and عَرْمَض and the like, (L, TA,) or طُحْلُب and dung (دِمْن), floating upon water. (TA.) — — And What comes forth next after the fœtus from the womb. (O, K.) — Also A sort of trees, (AHn, O, K,) of the shrub-kind: (AHn, O:) the same that is called عَذْبٌ. (TA.) — And The pieces of rag that women hold when wailing for the dead; as also مَعَاذِبُ, (O, K,) pl. of ↓ مَعْذَبَةٌ [or probably مِعْذَبَةٌ, like its syn. مِئْلَاةٌ, originally مِئْلَوَةٌ], or , accord. to AA, an anomalous pl. of [the n. un. of عَذَبٌ, i. e.] عَذَبَةٌ: (O:) one of such pieces of rag is also called مِعْوَزٌ, as well as عَذَبَةٌ. (TA.) — — And Straps, or thongs: (S, O:) or the extremities thereof; as also ↓ عَذَبَاتٌ. (TA.) So in the saying of Dhu-r-Rummeh, (S, O, TA,) describing dogs of the chase, (O,) غُضْفٌ مُهَرَّتَةُ الأَشْدَاقِ ضَارِيَةٌ مِثْلُ السَّرَاحِينِ فِى أَعْنَاقِهَا العَذَبُ [Having pendulous ears, wide in the sides of the mouth, habituated to the chase, resembling wolves, with straps, or thongs, or the extremities thereof, upon their necks]. (S, O, TA.) — — Also, (K,) or ↓ عَذَبَةٌ, in this and other senses following, (S, O, Msb, &c.,) [the former evidently wrong, the latter (as is said in the K) being its n. un. in all its senses,] The string with which a balance, or pair of scales, is raised. (S, O, Msb, K.) — — And The end, or extremity, of a whip; (Mgh in art. ثمر, and Msb;) its tail; also called its ثَمَرَة: (Mgh ubi suprà:) or its عِلَاقَة, (TA in the present art.,) which means the [suspensory] thong in the handle thereof: (TA in art. علق:) or [it may have both of these significations, for it is said that it is] one of the عَذَبَتَانِ of a whip. (S, O.) — — The end, or extremity of anything. (A, K.) — — The extremity of the tongue; (S, O, Msb;) its [tip or] narrow extremity: (TA:) pl. ↓ عَذَبَاتٌ. (Msb.) One says, الحَقُّ عَلَى عَذَبَاتِ ↓ أَلْسِنَتِهِمْ [Truth is on the tips of their tongues]. (A, TA.) — — The extremity of the penis of a camel: (ISd, K, TA:) or the extremity of a camel's penis thin in the fore part. (TA.) — — The part that hangs down of the [thong called] شِرَاك [q. v.] of a sandal. (O, TA. [See also ذُؤَابَةٌ.]) — — A piece of skin which is hung behind the hinder part (مُؤْخِرَة, O, K, or مُؤَخَّرَة, CK) of the [camel's saddle called] رَحْل, (O, K,) from its upper portion; (O;) also termed ذُؤَابَةٌ. (TA in art. ذأب.) — — And عَذَبٌ [accord. to the TA, but correctly ↓ عَذَبَةٌ, (see 8,)] The portion [i. e. end] of a turban, that is made to hang down between the shoulders. (TA.) — — And the same, [correctly ↓ عَذَبَةٌ, as is shown by what follows,] A piece of rag [or strip of linen or the like, called in French cravate,] that is bound upon the head of a spear. (TA.) One says, خَفَقَتْ خِرَقُ الأَلْوِيَةِ عَلَى رَأْسِهِ العَذَبُ (A, TA) i. e. [The cravates fluttered over his head]. (A.) — — And ↓ عَذَبَةٌ signifies also A branch of a tree; (S, O, Msb;) and so ↓ عَذِبَةٌ. (TA.) عَذِبٌ (K, TA) and ↓ ذُو عَذَبٍ (TA) Water overspread by [the green substance termed] طُحْلُب: (K, TA:) or abounding therewith, and with motes, or particles of rubbish or the like: (TA:) [or the latter signifies as expl. before: see عَذَبٌ, third sentence:] عَذِبٌ is thought by ISd to be a possessive epithet, [meaning ذُو عَذَبٍ,] because he found no verb belonging to it. (TA.) — عَذِبٌ is also syn. with عَظِبٌ meaning A man alighting, or abiding, in places of dried-up herbage, and in a waterless desert. (TA in art. عظب.) عَذْبَةٌ: see عَذَبٌ. — Also A certain tree, that kills camels, (O, K, TA,) if they eat thereof. (TA.) — — And A well-known medicine. (K, TA. [In some copies of the K, دَآءٌ, or " disease," is put for دَوَآءٌ, accord. to the TK, as observed by Freytag.]) عَذَبَةٌ, and its pl. عَذَبَاتٌ: see عَذَبٌ, in nine places. — — The pl. above mentioned signifies also The legs of a she-camel. (TA.) عَذِبَةٌ: see عَذَبٌ, fourth and last sentences. — Also What is taken forth from طَعَام [i. e. wheat, or corn in general,] and thrown away; (Lh, K, TA;) being the worst thereof; also termed عَذِرَةٌ. (Lh, TA in art. عذر.) — And Pasturage, or herbage: so in the phrase مَآءٌ مَا بِهِ عَذَبَةٌ, (O,) or مَآء لَا عَذَبَةَ فِيهِ [Water where is no pasturage, or herbage]. (TA.) — — It is also expl. in copies of the K as signifying, with the article, مَا أَحَاطَ مِنَ الدِّرَّةِ: but

the right explanation is مَا أَحَاطَ بِالدَّبْرَةِ [app. meaning The ridge of earth that surrounds a sown piece of ground to retain the water for irrigation (see دَبْرٌ)], as in the M and L &c. (TA.) عَذَبِىٌّ, (thus in my copies of the S,) or عُذَبِىٌّ, (O, K, TA,) with the pointed ذ, accord. to AA, mentioned in the T in art. عدب, as written with the unpointed د, and here said in the K to be syn. with عُدَبِىٌّ, (TA,) Generous in natural dispositions. (AA, S, O, TA.) أَصَابَهُ عَذَابُ عِذَبِينَ, (O, K, TA,) with kesr to the ع and fet-h to the ذ, (O, TA,) like بِلَغِينَ, (K, TA, in the CK عُذَبِينَ like بُلَغِينَ,) and أَصَابَهُ العِذَبُونَ, (O, TA,) [May the punishment that will not be remitted befall him, or] may his punishment not be remitted: (O, K, TA:) so says Ibn-Buzurj. (O, TA.) عَذَابٌ Punishment, castigation, or chastisement, [or] such as serves to give warning to others than the sufferer, or to restrain the offender from repeating the offence; syn. عُقُوبَةٌ, (S, O,) or نَكَالٌ: (K, and Ksh and Bd in ii. 6:) so termed from عَذَبَ " he prevented " &c.; because it prevents the person punished from returning to the like of his offence, and prevents others from doing the like of that which he has done: (MF, TA:) [it generally signifies any corporal punishment:] and, by an extension of the original signification, any [infliction of] pain that disgraces, or puts to shame: (Ksh and Bd ubi suprà:) originally, beating: afterwards used to signify any painful punishment: [torture; or torment:] and metaphorically applied to (tropical:) an affair, or event, that is difficult, distressing, afflicting, or troublesome; whence the saying, السَّفَرُ قِطْعَةٌ مِنَ العَذَابِ [Travel is a portion of that which is difficult, &c.; or of torment]: (Msb:) in the Kur xxiii. 78, it means hunger, or famine: (Zj, O, TA:) the pl. is أَعْذِبَةٌ: (Zj, K, TA:) the author of the K says in art. نهر [voce نَهَارٌ] that it has no pl.: [and it seems to be doubted whether it have a pl. because it is properly an inf. n. though its verb in the unaugmented form is not used:] but MF observes that if it be a name for that whereby one is prevented [from repeating an offence], as hunger, or famine, agreeably with what Zj says, there is no reason why it should not have this pl. (TA.) عَذُوبٌ: see عَاذِبٌ, in seven places. عَذَابَةٌ The womb; thus mentioned by Az, on the authority of El-Mundhiree and AHeyth, with the pointed ذ; (O, TA;) i. q. عَدَابَةٌ. (K, TA.) عَاذِبٌ and ↓ عَذُوبٌ, applied to a horse or the like, &c., (S, O,) Such as is standing still, or stopping from fatigue, (قَائِمٌ, S,) that will not eat nor drink: (S, O:) or abstaining, or that abstains, from eating, by reason of intense thirst; (K, TA;) applied to a man, and an ass, and a horse: but Az says that the assertion respecting these two epithets that they signify [a horse, &c.] that neither eats nor drinks is more correct than the assertion respecting ↓ عَذُوبٌ that it signifies [one] that abstains from eating by reason of his thirst: also, that عَاذِبٌ signifies any animal, but generally a horse and a camel, that will not eat anything: accord. to Th, this and ↓ عَذُوبٌ signify a horse or the like standing still, or stopping from fatigue, (قَائِمٌ,) that raises his head, and will not eat nor drink; and the former, that passes a night without eating anything: (TA:) the pl. of عَاذِبٌ is عُذُوبٌ, like as سُجُودٌ is a pl. of سَاجِدٌ: and the pl. of ↓ عَذُوبٌ is عُذُبٌ, and, accord. to A 'Obeyd, عُذُوبٌ [like as هُجُودٌ is pl. of هَجُودٌ]: Az says that this is a mistake, for a word of the measure فَعُولٌ does not form a pl. of the measure فُعُولٌ; but [SM says] this is an extr. instance; and he who preserves an authority in his mind is an evidence against him who does not. (TA.) One says, ↓ بَاتَ عَذُوبًا, meaning He passed the night without eating or drinking anything; because abstaining therefrom. (O.) — — عَاذِبٌ signifies also [Unsheltered;] having no covering between him and the sky; (O, K;) and so ↓ عَذُوبٌ. (K, TA.) El-Jaadee says, describing a wild bull (ثَوْر وَحْشِىّ [a species of bovine antelope]) that had passed the night alone, tasting nothing, فَبَاتَ عَذُوبًا ↓ لِلسَّمَآءِ كَأَنَّهُ سُهَيْلٌ إِذَا مَا أَفْرَدَتْهُ الكَوَاكِبُ [And he passed the night exposed without shelter to the sky, as though he were Canopus when the other stars have left him solitary]. (TA.) الأَعْذَبَانِ [The two most sweet things;] saliva (الرِّيق, S, O, K, or الرُّضَاب, A) and wine: (S, A, O, K: [for, in the amorous language of the Arab, the sweetness of the saliva of his beloved is often praised:]) or food and coïtus. (K.) لِجَامٌ مُعْذِبٌ A bridle that withholds from going away in a headlong manner. (O.) مَعْذَبَةٌ [or مِعْذَبَةٌ?]: see عَذَبٌ. مُعَذَّبَةٌ [for خَمْرٌ مُعَذَّبَةٌ] Wine mixed [with water, or with some other thing or things]. (A, TA.) — — And معذب [app. مُعَذَّب] is applied by the vulgar to Fresh ripe dates soaked with water. (TA voce مَنْقُوشٌ.) — سَوْطٌ مُعَذَّبٌ A whip having an عِلَاقَة [or عَذَبَة] attached to it. (TA.) اِمْرَأَةٌ مَعْذَابُ الرِّيقِ A woman whose saliva is pleasant to be swallowed, and sweet. (TA.) عذر 1 عَذَرَهُ, aor. عَذِرَ, inf. n. عُذْرٌ (S, O, Msb, K) and عُذُرٌ (S, O, K) and عُذْرَى (O, K) and مَعْذِرَةٌ and مَعْذُرَةٌ (K) [all of which are also used as simple substs.]; and ↓ اعذرهُ; (S, O, Msb, K;) He excused him; freed, cleared, or exempted, him from blame; exculpated him: (Msb:) or he accepted his excuse: properly, عَذَرْتُ signifies I cancelled evil conduct. (TA.) [See also عُذْرٌ below.] You say, عَذَرْتُهُ فِيمَا صَنَعَ (S, O, Msb) I excused, or exculpated, him for what he did. (Msb.) And in a trad. of El-Mikdád it is said, لَقَدْ أَعْذَرَ ↓ اللّٰهُ إِلَيْكَ i.e. Verily God hath excused thee, and exempted thee from the obligation to fight against the unbelievers; for he had become extremely fat, and unable to fight. (TA.) And you say [also], عَذَرَهُ عَنِ الشَّىْءِ He excused him for, or from, the thing. (MA.) [And accord. to Golius, عَذَرَهُ عَلَى الشَّىْءِ, as well as فِى الشَّىْءِ: but he has not mentioned his authority: see an explanation of عَذِيرٌ, from which the former phrase was perhaps derived by him.] And عَذَرْتُهُ مِنْ فُلَانٍ [I excused him, or held him excusable, for his conduct to such a one]; meaning, I did not blame him, but I blamed such a one. (S, * TA.) And مَنْ يَعْذِرُنِى مِنْهُ Who will excuse me, or make my excuse, if I requite him (Msb, TA) for his action, (Msb,) or for his evil action, (TA,) and will not blame me (Msb, TA) for it? (Msb:) or who will excuse me with respect to his case, and will not blame me for it? (Msb.) [And a similar ex. is mentioned in the TA with فِى in the place of مِنْ.] — — [Hence,] عَذَرَ, (Az, S, IKtt, O, Msb, K,) aor. عَذِرَ; (O, TA;) and ↓ اعذر, (S, IKtt, Msb, K,) inf. n. إِعْذَارٌ; (TA;) He was vitious, or faulty, and corrupt: (Msb:) or he was guilty of many crimes, sins, faults, offences, or acts of disobedience, (S, O, Msb, K,) so as to vender him excusable who punished him. (TA.) It is said in a trad., لَنْ يَهْلِكَ النَّاسُ حَتَّى يَعْذِرُوا مِنْ أَنْفُسِهِمْ, (O, and so in some copies of the S and K,) or ↓ يُعْذِرُوا, (so in other copies of the S and K,) both of which readings are the same in meaning, (TA,) i. e. [Men will not perish, or die,] until they are guilty of many crimes, or sins, &c.; (S, O, Msb, K;) meaning, (accord. to A 'Obeyd, S, O,) until they deserve punishment, so as to render excusable him who punishes them. (S, A, O, TA.) And you say, اعذر ↓ مِنْ نَفْسِهِ, meaning He placed himself within the power of another. (TA.) — And عَذَرْتُهُ I aided him, or assisted him, against an enemy. (Msb.) — عَذَرَ, inf. n. عَذْرٌ, He cut, or cut off. (TA: but only the inf. n. of the verb in this sense is there mentioned.) — — And [hence, probably, as is implied in a passage in the TA, (see عُذْرَةٌ,)] عَذَرَ, aor. عَذِرَ, (S, O, * Msb, K) inf. n. عَذْرٌ; (S, Msb;) and ↓ اعذر; (S, O, Msb, K;) both as expl. by A 'Obeyd; (S;) (tropical:) He circumcised a boy, (S, O, Msb, K,) and in like manner a girl; (S, O, Msb;) but when a girl is the object, خَفَضَ is more common. (S, O.) — عَذَرَ الفَرَسَ بِالعِذَارِ, aor. عَذِرَ and عَذُرَ; and ↓ اعذرهُ; He fastened, or bound, the horse's عِذَار [q. v.]: (S, O, K:) and ↓ اعذر الفَرَسَ he bridled the horse; syn. أَلْجَمَهُ; (K, TA;) as also عَذَرَهُ, and ↓ عذّرهُ: (TA:) or ↓ اعذرهُ, (K,) or ↓ عذّرهُ, (thus in the TA,)

he put to him [or upon him] an عِذَار; (K, TA;) and so عَذَرَهُ, aor. عَذِرَ and عَذُرَ, inf. n. عَذْرٌ: (Msb:) and ↓ اعذر اللِّجَامَ he put to the لجام [i. e. bridle or bit] an عِذَار. (TA.) — — And it is said in the Tahdheeb of IKtt that عَذَرْتُ الفَرَسَ, inf. n. عَذْرٌ, signifies I cauterized the horse in the place of the عِذَار: — — and also حملت على عذاره [an explanation in which there seems to be a mistranscription or an omission, or both; perhaps correctly جَعَلْتُ عَلَى الفَرَسِ عِذَارَهُ I put upon the horse his عذار; a meaning given above]; and ↓ أَعْذَرْتُهُ is a dial. var. thereof. (TA.) — — عُذِرَ said of a camel means He was branded with the mark called عِذَار. (TA.) — — [Hence, app., the phrase عَذَرَهُ بِاللَّوْمِ (assumed tropical:) He branded him with blame; like خَطَمَهُ باللوم, q.v.] — عَذَرَهُ, from العُذْرَةُ, He (God, S) caused him (i. e. a child, TA) to be affected with the pain, in the fauces, termed عُذْرَة: and عُذِرَ He was, or became, affected therewith: (S, K, * TA:) inf. n. عَذْرٌ and عُذْرَةٌ. (IKtt, TA.) 2 عذّر, inf. n. تَعْذِيرٌ, He was without excuse; (K, * TA;) as also ↓ عاذر, (K, TA,) inf. n. مُعَاذَرَةٌ: (TA:) he affected to excuse himself, but had no excuse: he excused himself, but did not adduce an excuse [that was valid]. (TA.) [See also 8.] — — And He was remiss, wanting, deficient, or defective, (S, O, Msb, TA,) in an affair, (S, Msb,) setting up an excuse [for being so]; (O;) fell short, or did less than was incumbent on him, (S, O, Msb, TA,) in it; (S, Msb;) did not exert himself, or act vigorously, in it; (Msb, TA;) causing it to be imagined that he had an excuse when he had none. (Bd in ix. 91.) You say, قَامَ فُلَانٌ قِيَامَ تَعْذِيرٍ Such a one acted remissly, falling short, or doing less than was incumbent on him. (TA.) And it is said in a story of the Children of Israel, نَهَاهُمْ أَحْبَارُهُمْ تَعْذِيرًا Their learned men forbade them remissly: the inf. n. being here put in the place of the act. part. n. as a denotative of state; as it is in جَآءَ مَشْيًا. (O, TA.) [See also 4.] — Also (tropical:) He made, or prepared, a feast, (O, K,) such as is termed إِعْذَار [q. v.] (O) or عِذَار: (K:) and he invited to a feast such as is thus termed. (K. [Accord. to the TA, these are two distinct significations of the verb. See, again, 4.]) — عذّر الفَرَسَ: see 1, latter half, in two places. — — عَذِّرْ عَنِّى بَعِيرَكَ, (S, O,) and ↓ أَعْذِرْهُ عَنِّى, (O,) Brand thy camel with a brand different from that of mine, in order that our camels may be known, one from the other. (S, O.) — — عذّر الغُلَامُ The hair of the boy's عِذَار (K, TA) i. e. of his cheek (TA) grew. (K, TA.) — عذّر الدَّارَ (inf. n. as above, TA) He effaced the traces of the house, or dwelling. (K, TA.) — عذّرهُ, (S, O, K,) inf. n. as above, (S, O,) He defiled, or besmeared, it (a thing, K) with عَذِرَة [or human dung]. (S, O, K.) 3 عَاذَرَ see 2, first sentence. [And see also the last clause of the last paragraph of this art.] 4 اعذر: see 1, in five places from the commencement. — — Also He had an excuse; [or he was, or became, excusable;] (S, O, K;) and so ↓ اعتذر. (S, O, K.) It is said in a prov., أَعْذَرَ مَنْ أَنْذَرَ [He has an excuse, or is excusable, who warns]. (S. [See also below: and see art. نذر. It is held by some in the present day that the ا in اعذر, in this phrase, has a privative effect, and that the meaning is, He deprives of excuse who warns: but for this I have not found any authority.]) And Lebeed says, (S, O, TA,) addressing his two daughters, (O, TA,) and telling them to wail and weep a year for him after his death, (TA,) إِلَى الحَوْلِ ثُمَّ اسْمُ السَّلَامِ عَلَيْكُمَا وَمَنْ يَبْكِ حَوْلًا كَامِلًا فَقَدْ اعْتَذَرْ ↓ [Until the end of the year: then the name of peace be an you both: for such as weeps a whole year has become excusable]. (S, O.) You say also, أَعْذَرْتُ عِنْدَ السُّلْطَانِ I got excuse of the Sultán [or ruling power]. (TA.) — — And He manifested an excuse: (K, TA:) in which sense, عُذْرٌ is said to be its inf. n., as well as إِعْذَارٌ; but the former is correctly a simple subst. (TA.) And He pleaded that by which he should be excused. (TA.) [See also 8.] — — He did that by which he should be excused. (TA.) — — He did that in which he should be excused: hence the saying of Zuheyr, * سَتَمْنَعُكُمْ أَرْمَاحُنَا أَوْ سَنُعْذِرُ [Our spears shall prevent you, or shall defend you,] or we will do that in which we shall be excused. (S, O: but in the latter, وَتَمْنَعُكُمْ.) — — And He exceeded the usual bounds, (A, Mgh, O,) or went to the utmost point, (TA,) in excuse, (A, Mgh, O, TA,) i. e. in being excused. (A.) So in the saying أَعْذَرَ مَنْ أَنْذَرَ [He exceeds the usual bounds in rendering himself excused who warns]. (A, Mgh, O. [See also above, third sentence.]) And it is said in a trad., لَقَدْ أَعْذَرَ اللّٰهُ إِلَى مَنْ بَلَغَ مِنَ العُمْرِ سِتِّينَ سَنَةً [app. meaning Verily God hath freed himself from the imputation of injustice to an extraordinary degree, or to the utmost point, to him who hath attained sixty years of age:] i. e. He hath left him no plea for excuse [for his sins], since He hath granted him respite for all this length of time and he hath not excused himself. (TA. [As اعذر is here followed by إِلَى, I do not think that this explanation is meant to show that the ا has a privative effect, and that the verb signifies " he deprived of excuse. "]) — — [Hence,] He exerted himself, acted vigorously, took extraordinary pains, or exceeded the usual bounds, [so as to render himself excused,] (S, O, Msb, K, TA,) فِى الأَمْرِ in the affair; (S, O, Msb;) as, for instance, in eating, in relation to which it occurs in a trad., wherein one is enjoined to do so when eating with others, [app. meaning with guests and with a host,] such having been the custom of the Prophet; for, when he ate with others, he was the last in eating. (TA.) [Hence also,] أَعْذَرْتُ إِلَيْكَ I took extraordinary pains, or exceeded the usual bounds, in exhortation and precept to thee. (TA.) — — And He was remiss, wanting, deficient, or defective; he fell short, or did less than was incumbent on him; feigning (يُرِى [in the CK, erroneously, يُرٰى]) that he was doing the contrary: as though the verb bore two contrary significations. (K.) [See also 2.] — Also I. q. أَنْصَفَ: (O, K:) you say, أَعْذِرْنِى مِنْ هٰذَا i. e. أَنْصِفْنِى مِنْهُ [Give thou me, or obtain for me, my right, or due, from this person]: and hence the saying of the Prophet to Aboo-Bekr, respecting 'Áïsheh, أَعْذِرْنِى مِنْهَا إِنْ أَدَّبْتُهَا [Obtain thou for me my right, or due, from her if I discipline her, or chastise her]: (O:) or this means undertake thou to excuse me [for my conduct to her &c.]: (TA:) and the Arabs say, أَعْذَرَ فُلَانٌ مِنْ نَفْسِهِ [Such a one became bound to render an excuse for his conduct to himself; (see عَذِيرٌ;)] meaning such a one was destroyed by himself. (Yoo, TA.) — As signifying He circumcised: see 1, latter half. It is said in a trad., كُنَّا إِعْذَارَ يَوْمٍ وَاحِدٍ, meaning We were circumcised in one day. (TA.) — — Also (tropical:) He made a feast on the occasion of a circumcision, (AZ, Msb, K, TA,) لِلْقَوْمِ for the people, or party: (K:) he prepared such a feast: from the same verb signifying " he circumcised. " (TA.) [See also 2: and see إِعْذَارٌ as a subst.] — اعذر الفَرَسَ and اللِّجَامَ: see 1, latter half, in five places. — — And أَعْذِرْ عَنِّى بَعِيرَكَ: see 2, near the end. — — أَعْذِرْ عَلَى نَصِيبِكَ Make a mark upon thy share. (O.) — — اعذر فِى ظَهْرِهِ He beat him (O, K) with whips (O) so as to make a mark, or marks, upon his back. (O, K.) And ضَرَبَهُ حَتَّى أَعْذَرَ مَتْنَهُ He beat him so that he made the beating heavy upon his back and obtained from him relief from his anger. (TA.) And ضُرِبَ فَأَعْذَرَ, (S, O, K,) in the Tahdheed of IKtt فَأُعْذِرَ, (TA,) He (a man) was beaten so that he was at the point of death. (S, O, K, TA.) And أُعْذِرَ مِنْهُ He had wounds inflicted upon him so that fear was excited for him in consequence thereof. (O.) And أَعْذَرَ بِهِ He, or it, left a scar upon him. (O, * TA.) — — And أَعْذَرْتُ الدَّارَ and فِى الدَّارِ I made a mark, or marks, in, or upon, the house, or dwelling. (O.) — اعذر also signifies He (a man, TA) voided his ordure. (O, K.) — — And اعذرت الدَّارُ The house, or dwelling, had in it much عَذِرَة [or human ordure]. (S, O.) 5 تعذّر: see 8, in three places. — — Also He went backwards; drew back; remained behind; or held back: (K:) or he held back, or withheld himself, for a cause rendering him excused. (TA voce تَعَذَّرَ, q. v.) — — And He fled. (K.) You say, تعذّروا عَلَيْهِ They fled from him, and abstained from aiding, or assisting, him, or held back from him. (O.) — — And He resisted, and was difficult: it is said in a trad., [respecting

Mohammad,] كَانَ يَتَعَذَّرُ فِى مَرَضِهِ He used to resist, and be difficult, in his malady. (TA.) — — And تعذّر الأَمْرُ (O, K, TA) The affair was not direct in its tendency; (K, TA;) i. e. (TA) it was, or became, difficult: one says, تعذّر عَلَيْهِ الأَمْرُ The affair was, or became, difficult to him. (O, Msb, TA.) [And The affair was, or became, impracticable, or impossible.] — تعذّر الرَّسْمُ The رسم [i. e. trace, or relic, of an abode, or of a place of sojourning, &c.,] became effaced; (S, O, K;) as also ↓ اعتذر: (S, *, O, * K:) or became altered and effaced: and اعتذرت ↓ المَنَازِلُ the places of alighting, or abode, had their traces, or remains, effaced. (TA.) — And تعذّر (from العَذِرَةُ, S, O) He, or it, became defiled, or besmeared, (S, O, K) with عَذِرَة [or human ordure]. (K.) 8 اعتذر, (S, O, Msb, &c.,) inf. n. اِعْتِذَارٌ, (S, O, TA,) and [quasi-inf. ns.] ↓ عِذْرَةٌ and ↓ مَعْذِرَةٌ; (TA;) and for اعتذر one says also اِعَذَّرَ, aor. يَعَذِّرُ, inf. n. اِعِذَّارٌ; and it is allowable to say اِعِذَّرَ, aor. يَعِذِّرُ; but the former of these two variations is the more approved; (AHeyth, TA;) [in the former case, the original being changed to اِعْتَذَرَ, then to اِعْذَذَرَ, then to اِعَذَّرَ; and in the latter case, to اِعْتَذَرَ, then to اِعِتْذَرَ, then to اِعِذْذَرَ, then to اِعِذَرَ, and then to اِعِذَّرَ;] He excused himself; he adduced, or urged, an excuse, or a plea, for himself; (Fr, S, * O, * TA;) as also ↓ تعذّر. (S, O, K.) [See عُذْرٌ.] You say, اعتذر إِلَىَّ [He excused himself to me;] he begged me to accept his excuse; (Msb;) and AZ says, I have heard two Arabs of the desert, one of the tribe of Temeem and one of the tribe of Keys, say, إِلَى ↓ تَعَذَّرْتُ الرَّجُلِ in the sense of اِعْتَذَرْتُ [i. e. I excused myself to the man]. (TA.) And اعتذر مِنْ ذَنْبِهِ (S, * O, * TA) and ↓ تعذّر (TA) [He excused himself, or urged an excuse, for his crime, sin, or misdeed: or] he asserted himself to be clear of his crime, sin, or misdeed. (TA.) And اعتذر عَنْ فِعْلِهِ [or مِنْ فعله] He showed, or manifested, his excuse for his deed. (Msb.) [It is said that] the primary meaning of الاِعْتِذَارُ is The cutting a man off from the object of his want, and from that to which he clings in his heart. (TA.) [Hence, perhaps, one says اعتذر meaning He excused himself for not complying with a claim, or request.] — — See also 4, in two places, near the beginning. — — Also He did not adduce an excuse. (Fr, TA.) [Thus it has two contr. significations. See also 2.] — Also He complained, (O, Msb, K,) مِنْهُ of him, or it. (Msb.) — And اعتذرت المِيَاهُ The waters stopped, ceased, or became cut off. (O, K.) — — See also 5, last sentence but one, in two places. — And اعتذر العِمَامَةَ He made the turban to have two portions [its two ends] hanging down behind. (O, K.) — And الاِعْتِذَارُ signifies also The act of devirginating. (S, O, [See عُذْرَةٌ.]) 10 استعذر مِنْ فُلَانٍ He asked, or desired, to be excused if he should lay violent hands upon such a one [or requite him for an evil action]; he said, مَنْ عَذِيرِى مِنْ فُلَانٍ. (A, TA.) It is said in a trad. of the Prophet, اِسْتَعْذَرَ أَبَا بَكْرٍ مِنْ عَائِشَةَ i. e. He said to Aboo-Bekr, Undertake thou to excuse me for my conduct to 'Áïsheh if I discipline her, or chastise her. (O, * TA.) — — And one says to him who has neglected the giving information of a thing, (A, TA,) or to him who reproves thee for a thing before giving thee any command, or order, or injunction, respecting it, (O, TA,) وَاللّٰهِ مَا اسْتَعْذَرْتَ إِلَىَّ وَلَا اسْتَنْذَرْتَ By God, thou didst not offer to me excuse, nor didst thou offer warning. (A, O, TA.) عُذْرٌ (Msb, K) and ↓ عُذُرٌ (Msb) and ↓ عِذْرَةٌ (S, O, K) and ↓ عُذْرَى (S, Msb) and ↓ مَعْذِرَةٌ (S, O, Msb, K) and ↓ مَعْذُرَةٌ and ↓ مَعْذَرَةٌ (K) [all as simple substs., but all except the third and the last mentioned also as inf. ns.,] An excuse; an apology; a plea whereby one excuses himself [or another]: accord. to the B, عُذْرٌ [as a subst. from اِعْتَذَرَ or from أَعْذَرَ] is of three kinds; the saying " I did it not; " and the saying " I did it for such a cause," mentioning what might exempt him from being culpable; and the saying " I did it, but will not do it again," or the like; which third kind is the same as تَوْبَةٌ: (TA:) the pl. of عُذْرٌ is أَعْذَارٌ; (Msb, K;) and that of ↓ عِذْرَةٌ is عِذَرٌ; (O;) and that of ↓ معذرة is مَعَاذِرُ, and, irregularly,] مَعَاذِيرُ: (TA:) and ↓ عَذِيرٌ, of which عُذُرٌ, (Ksh,) or ↓ عُذُرٌ, (Bd,) may be pl., is syn. with [عُذْرٌ and] معذرة; (Ksh and Bd in lxxvii. 6;) and ↓ مِعْذَارٌ is [likewise] syn. with عُذْرٌ. (Bd in lxxv. 15.) It is said in a prov., مَكَاذِبُ ↓ المَعَاذِرُ [Excuses are lies]. (TA.) And it was said by Ibráheem En-Nakha'ee, يَشُوبُهَا ↓ إِنَّ المَعَاذِيرَ الكَذِبُ [Verily excuses, lying mixes therewith]. (S, O.) — — عُذْرًا أَوْ نُذْرًا, in the Kur [lxxvii. 6], or ↓ عُذُرًا أَوْ نُذُرًا, (Bd,) means For excusing or terrifying; the two ns. being inf. ns.: or for excuses or warnings; the two ns. being pls., of ↓ عَذِيرٌ in the sense of معذرة and of نَذِيرٌ in the sense إِنْذَارٌ: or such as excuse and such as warn; the two ns. being pls. of ↓ عَاذِرٌ and مُنْذِرٌ: (Ksh, Bd:) or, accord. to Th, both mean the same. (TA.) [See also نُذْرٌ.] — — And the Arabs say, لَا أَعْذِرْ وَلَا تُنْذِرْ نُذْرَاكَ ↓ عُذْرَاكَ i. e. [app. meaning Do that for which thou wilt be excused, by inflicting punishment when it is deserved, and do not merely warn, and put in fear]. (TA in art. نذر.) — عُذْرٌ also signifies Success; or the attainment, or accomplishment, of one's wants, or of a thing: (IAar, O, K:) and victory, or success in a contest. (O, K.) One says, with respect to a war or a battle, لِمَنَ العُذْرُ Whose is the success, or victory? (O.) — See also عُذْرَةٌ, in five places: and see عِذَارٌ, last quarter. عَذِرٌ [an epithet of which I find only the fem., with ة, mentioned]. دَارٌ عَذِرَةٌ means A house, or dwelling, of which there are many traces, or relics. (O.) — — And أَرْضٌ عَذِرَةٌ Land that does not yield herbage freely, and if it give growth to anything, this soon becomes blighted. (O and TA in art. عثر.) عُذُرٌ: see عُذْرٌ, in three places. — Also pl. of عِذَارٌ [q. v.]. (S, O, Msb, K.) عُذْرَةٌ The virginity, maidenhead, or hymen; syn. بَكَارَةٌ, (S, Mgh, Msb, K,) or قِضَّةٌ; so called from عَذْرٌ signifying the " act of cutting," because a girl's hymen (خَاتَمُ عُذْرَتِهَا) is rent when she is devirginated; (Lh, Az, TA;) العُذْرَةُ being that whereby a girl is a virgin: (Lh, TA:) [and ↓ عُذْرٌ perhaps signifies the same: (see an ex. voce أَرِيمٌ; and see also the next sentence here following:)] pl. عُذَرٌ. (Msb.) — — And Devirgination of a girl [or woman]: (Lh, K:) [and ↓ عُذْرٌ is used in the same sense:] one says, فُلَانٌ أَبُو عُذْرِهَا (S, A, O, K) and ابو عُذْرَتِهَا (TA) (tropical:) [lit. Such a one is the father, i. e. the author, of her devirgination]; meaning such a one is he who devirginated her. (S, A, O, K, TA.) And [hence] one says also, هٰذَا الكَلَامِ ↓ هُوَ أَبُو عُذْرِ (tropical:) [He was the first utterer of this speech]. (A.) And مَا هٰذَا الكَلَامِ ↓ أَنْتَ بِذِى عُذْرِ (tropical:) Thou art not the first utterer of this speech. (S, O, TA. [But see an assertion of Sb cited voce شِعْرٌ.]) — — And The [part in the external organs of generation of a girl or woman termed] بَظْر [q. v.]; (K;) the place of a girl where the operation of circumcision is performed: so called from عَذْرٌ signifying the " act of cutting. " (Lh, Az, TA.) [See also العَاذُورُ.] — — And The prepuce of a boy: (O, K:) so accord. to Lh, who does not say whether it be so called before or after it has been cut off: said by others to be the portion of skin which the circumciser cuts off. (TA.) — — And Circumcision; syn. خِتَانٌ. (K.) One says, دَنَا وَقْتُ عُذْرَةِ الصَّبِىِّ The time of the circumcision of the boy drew near. (TK.) — — And A sign, or mark; syn. عَلَامَةٌ; (O, K, TA;) as also ↓ عُذْرٌ. (TA.) See also عِذَارٌ, last quarter. — — And The hair upon the withers of a horse: (S, O, K:) and, (K,) accord. to As, (S, O,) a lock, or small quantity, of hair: (S, O, K:) and the نَاصِيَة [or forelock of a horse]; (K;) the hair of the نَاصِيَة of a horse: (A:) or, accord. to some, the mane of a horse: (TA:) pl. عُذَرٌ: (S, O, TA:) which is said by some to mean hairs [extending] from the back of the head to the middle of the neck: (TA:) and, as pl. of عُذْرَةٌ, a sign, mark, or token, that is tied to the forelock of a horse that outstrips, [as a preservative] from the [evil] eye. (Ham p. 795.)

— — And الْعُذْرَةُ is the appellation of Five stars at the extremity of the Milky Way: (S, O, K:) or, as some say, below Sirius, and also called ↓ العَذَارَى, [app. the star e of Canis Major (which is called by our astronomers " adara," often written " adard,") with four other neighbouring stars,] which rise [aurorally] in the midst of the heat: (TA:) and, (O, K, TA,) as some say, (O, TA,) العُذْرَةُ is a star at the time of the [auroral] rising of which the heat becomes intense; (O, K, TA;) [app. the star h of Canis Major (which is called by our astronomers " aludra ");] it rises [aurorally, in Central Arabia, in the latter part of July O. S.,] after Sirius and before Canopus, and is accompanied with intense heat, without wind, taking away the breath. (O, TA.) — — Also (i. e. العُذْرَةُ) Pain in the fauces, (Mgh, K,) [arising] from the blood; (Mgh;) as also ↓ العَاذُورُ, (K, accord. to the TA,) or ↓ العَاذُورَآءُ; (thus in some copies of the K, and thus accord. to the CK;) or pain of the fauces, (S, O, K,) in a part near the uvula, (S, O,) [arising] from the blood: (S, O, K:) it is said to be a small swelling, or pustule, that comes forth in the خَرْم [app. meaning the uvula, as being a projection from the soft palate,] which is between the fauces and the nose: it is incident to children, at the time of the [auroral] rising of العُذْرَة, i. e. the star that rises after Sirius, mentioned above; and on the occasion thereof, a woman has recourse to a piece of rag, which she twists tightly, and inserts into the nose so as to pierce that place, whereupon there issues from it black blood, and sometimes it becomes ulcerated; and this piercing is called الدَّغْرُ: then they suspended to the child some such thing as the [amulet termed] عُوذَة. (TA. [See 1 in art. دغر.]) — — It also signifies The place of the pain above mentioned, (S, O, K,) which is near the uvula. (S, O.) عِذْرَةٌ: see عُذْرٌ, in two places: and see also 8. [Accord. to analogy, it signifies A mode, or manner, of excusing.] عَذِرَةٌ Human dung or ordure; (S, * O, * Msb, K, TA;) as also ↓ عَاذِرٌ (IAar, IDrd, O, L, K, TA) and ↓ عَاذِرَةٌ: (O, K:) pl. of the first [which is the most common] عَذِرَاتٌ, (Msb,) and of ↓ the second عُذَّرٌ. (IAar, TA.) — — And hence, (S, O, Msb,) (tropical:) The court, or yard, (فِنَآء,) of a house: (S, O, Msb, K, TA:) so called because the human ordure (العَذِرَة) used to be cast in it: (S, O, Msb:) or, accord. to As, this is the primary signification; what is before mentioned being so termed because cast in the فناء; like as it is termed غَائِط because cast in the عائط, which means " a depressed piece of ground; " (Har p. 403;) [and] thus says A 'Obeyd: pl. as above: (O, TA:) and مَعَاذِرُ [pl. of ↓ مَعْذَرٌ which lit. signifies a place of human dung or ordure] is syn. with عَذِرَاتٌ as meaning أَفْنِيَةٌ [pl. of فِنَآءٌ]. (Ham p. 677, q. v.) It is related of 'Alee that he reproved some persons, and said, مَا لَكُمْ لَا تُنَظِّفُونَ عَذِرَاتِكُمْ (A, * O, TA) i. e. (tropical:) [What aileth you that ye will not cleanse] the courts, or yards, of your houses? (TA.) And in a trad. (O, TA) of the Prophet (O) it is said, اليَهُودُ أَنْتَنُ خَلْقِ اللّٰهِ عَذِرَةً, (A, O, TA,) which may mean (tropical:) [The Jews are the most stinking of God's creatures] in respect of the court, or yard, of the house: or in respect of ordure. (TA.) And it is said in a prov., إِنَّهُ لَبَرِىْءُ العَذِرَةِ, a phrase like بَرِىْءُ السَّاحَةِ (tropical:) [lit. Verily he is clear in respect of the court, or yard, of the house; app. meaning, clear of disgrace]. (TA.) — — Also (assumed tropical:) A place where people sit (K, TA) in the court, or yard, of the house. (TA.) — — And (assumed tropical:) The worst of what come forth from wheat or corn (طَعَام), (Lh, O, K, TA,) and is thrown away, (Lh, TA,) when it is cleared; (O;) as also عَذِبَةٌ. (Lh, TA.) عُذْرَى: see عُذْرٌ, in two places. عَذْرَآءُ A virgin: (S, O, K:) used as an epithet: you say جَارِيَةٌ عَذْرَآءُ a virgin girl: (TA:) and اِمْرَأَةٌ عَذْرَاءُ, meaning ذَاتُ عُذْرَةٍ: (Msb:) accord. to IAar alone, so called لِضِيقِهَا, from تَعَذَّرَ عَلَيْهِ الأَمْرُ: (TA:) pl. عَذَارَى and عَذَارٍ [with the art. العَذَارِى, and thus written in the S and O and K] (S, O, K, TA) and عَذْرَاوَاتٌ, (S, O, K,) like صَحَارَى [&c.]. (S, O.) — — [Hence,] العَذْرَآءُ (assumed tropical:) [The sign Virgo;] the sign السُّنْبُلَةُ: or الجَوْزَآءُ [which is an evident mistake]. (K.) — — And العَذَارَى (assumed tropical:) Certain stars, described above: see عُذْرَةٌ, latter half. — — And أَصَابِعُ العَذَارَى (assumed tropical:) A sort of grapes, black and long, like acorns; likened to the dyed fingers of virgins. (TA.) — — And دُرَّةٌ عَذْرَاءُ (tropical:) A pearl not bored. (A, O, K, * TA.) — — And رَمْلَةٌ عَذْرَآءُ (tropical:) A sand upon which one has not trodden (A, O, K, * TA) nor ridden, because of its height. (TA.) — — And العَذْرَآءُ (assumed tropical:) A kind of collar by means of which the hands, or arms, are confined together with the neck: (T, O, TA:) or such as is put upon the throat of a man and has not been put upon the neck of any one before: (TA:) or a thing of iron by means of which a man is tortured in order to make him confess an affair, or the like; (K, TA;) as, for instance, for the purpose of extorting property &c.: pl. عَذَارَى. (TA.) [Compare the term " maiden " applied to an instrument for beheading.] — — Also a name of [El-Medeeneh,] the City of the Prophet: (K, TA:) because of its not having been abased. (TA.) عِذَارٌ A certain appertenance of a horse or the like; (S, O;) i. e. the part, (T, M, Mgh,) or strap, (Msb,) of the bridle, (T, M, Mgh, Msb,) that lies, (T,) or extends down, (M, K,) upon the cheek, (M, Mgh, Msb, K,) or two cheeks, (T,) of the horse (T, M, Mgh, Msb, K) or the like: (T, Mgh, Msb:) the عَذَارَانِ are the two straps upon the two cheeks of the horse, on the right and left: (IDrd in his Book on the Saddle and Bridle:) or, as some say, the عِذَار is the two straps of the bridle that meet at the back of the neck: (TA:) [thus it signifies either of the two cheek-straps, or, accord. to some, the two cheek-straps together, that compose the headstall:] some say that it is called by the name of its place; but the converse is the case accord. to others: (TA:) [and عِذَارُ الرَّسَنِ signifies the appertance, of the halter, corresponding to the cheek-strap, or cheek-straps, of the bridle or headstall: (see a verse of Ibn-Mukbil cited voce رَسَنٌ:)] pl. عُذُرٌ, (S, O, Msb, K, [in the CK عُذْرٌ,]) like as كُتُبٌ is pl. of كِتَابٌ. (Msb, TA.) It is said in a trad., لَلْفَقْرُ أَزْيَنُ لِلْمُؤْمِنِ مِنْ عِذَارٍ حَسَنٍ عَلَى خَدِّ فَرَسٍ [Verily poverty is more ornamental to the believer than a beautiful cheek-strap, or headstall, upon the cheek of a horse]. (TA.) فَرَسٌ قَصِيرُ العِذَارِ [A horse short in the cheek-strap, or headstall,] implies commendation, as denoting width of the lip. (TA, voce عِنَانٌ.) And عِذَارٌ signifies also The thing that connects the leading-rope (حَبْلَ الخِطَامِ) to the head of the he-camel (K, TA) and of the she-camel. (TA.) And A halter; syn. رَسَنٌ: (Msb:) and ↓ مُعَذَّرٌ signifies a halter (رَسَن) having a double عِذَار (ذُو عِذَارَيْنِ). (TA.) One says, فُلَانٌ شَدِيدُ العِذَارِ (assumed tropical:) Such a one is strong in respect of determination. (A, TA.) And فُلَانٌ خَلِيعُ العِذَارِ (assumed tropical:) Such a one is weak in respect of determination; [or is a person who has thrown off restraint;] like a horse that has no bridle upon him, and that therefore falls upon his face. (TA. [See also art. خلع.]) And خَلَعَ عِذَارَهُ (assumed tropical:) [He threw off restraint; or] he persisted in error: (S, O:) or he departed from obedience, and persisted in error: (TA:) or he broke off from his family, or disagreed with them, and wearied them by his wickedness; syn. تَشَاطَرَ; as also ↓ خلع مُعَذَّرَهُ: (A:) or the latter means he did not obey a director in the right course: (As, TA:) or, in the former phrase, (TA,) عِذَار means (assumed tropical:) shame; (K, TA;) خَلَعَ عِذَارَهُ meaning he divested himself of shame; like as a horse casts off his عذار, and becomes refractory, overcoming his rider and running away with him. (TA. [See, again, art. خلع.]) And لَوَى عَنْهُ عِذَارَهُ (assumed tropical:) He disobeyed him. (A, TA.) — — Also (assumed tropical:) The two sides of the beard: (K:) or either side thereof; (Mgh, TA;) the two sides thereof being called عِذَارَا اللِّحْيَةِ, (Mgh,) or العِذَارَانِ, (TA,) because they are in the place [corresponding to that] of the عذار of the horse or the like: (Mgh, * TA:) or the hair, of a boy, that grows evenly in the place of the عِذَار:

(S:) or the hair, of the beard, that descends upon the two jaws: (Msb:) or a man's hair that grows in the place of the عِذَار: (O, TA:) the line of the beard: (TA:) or the hair, of a man, that is in front of the ear, and between which and the ear is a whiteness: (Har pp. 208-9:) and the part, of the face, upon which grows the hair in a lengthened form in front of the lobula of the ear [extending] to the base of the jaw. (Har p. 495.) — — And (assumed tropical:) The cheek; as also ↓ مُعَذَّرٌ: (K:) which latter [properly] signifies the place of the عِذَار, (A, TA,) or the place of the عِذَارَانِ. (S, O.) You say, ↓ فُلَانٌ طَوِيلُ المُعَذَّرِ (assumed tropical:) Such a one is long in the place of the عِذَار. (A, TA.) — — And (assumed tropical:) A mark made [on a camel (see مَعْذُورٌ)] with a hot iron in the place of the عِذَار; (S, O, K;) as also ↓ عُذْرَةٌ: (K:) or on the back of the neck, extending to the temples: so in the Tedhkireh of Aboo-'Alee; but the former explanation is the better known: El-Ahmar mentions ↓ عُذْرٌ as meaning one kind of the marks made with a hot iron. (TA.) — — Also (tropical:) The two sharp sides or edges, (K,) or [rather] either of these, for both together are called the عِذَارَانِ, (TA,) of a نَصْل [i. e. of the iron head of an arrow or of a spear &c.]. (K, TA.) — — And (tropical:) Either side of a road, (A,) and of a valley, (A, TA,) and of a wall. (TA.) — — And (tropical:) A row of trees, (TA,) or of palm-trees. (A.) — — And (tropical:) An elongated tract of sand. (A.) The dual as used in a verse of Dhu-r-Rummeh means (assumed tropical:) Two elongated tracts (حَبْلَانِ [in the CK جَبَلانِ]) of sand: (S, O, K, TA:) or the two sides thereof: (TA:) or two roads (طَرِيقَانِ). (S, O, K, TA.) — — And (tropical:) A rugged tract of ground, (O, K, TA,) and [a tract] of sand, (TA,) lying across in a wide plain: (O, K, TA:) pl. عُذُرٌ. (TA.) — See also إِعْذَارٌ. — It also signifies Resistance, or refusal; from التَّعَذُّر. (TA.) عَذِيرٌ: see عُذْرٌ, in two places. — — Also i. q. ↓ عَاذِرٌ [act. part. n. of 1, Excusing; an excuser; &c.]. (K.) You say, مَنْ عَذِيرِى مِنْ فُلَانٍ Who will excuse me, or make my excuse, or be my excuser, if I requite such a one (Msb, TA) for his action, (Msb,) or for his evil action, (TA,) and will not blame me (Msb, TA) for it? or who will excuse me with respect to the case of such a one, and not blame me for it? (Msb: [see عَذَرْتُهُ مِنْ فُلَانٍ: and see also 10:]) or who will aid me, or assist me, against such a one, or to defend myself from him? (Msb;) who will be my aider, or assistant, against such a one? (TA:) for عَذِيرٌ is also said to signify an aider, or assister, against an enemy. (Msb, K, TA.) The Prophet said thus with respect to 'Abd-Allah Ibn-Ubeí, demanding of the people that they should excuse him for laying violent hands upon him. (TA.) [It is a phrase by which one asks for permission to retaliate, or punish, &c.] And one says also, عَذِيرَكَ مِنْ فُلَانٍ, meaning Bring him who will excuse thee [for what thou hast done, or doest, or wilt do, to such a one]; (S, O, TA;) i. e. bring him who will blame him and will not blame thee. (S, O.) And عَذِيرَكَ إِيَّاىَ مِنْهُ Bring thine excuse of me [for what I have done, &c., to him]. (TA.) A poet (Dhu-l-Isba' El-'Adwánee, O, TA) says, عَذِيرَ الحَىِّ مِنْ عَدْوَا نَ كَانُوا حَيَّةَ الأَرْضِ بَغَى بَعْضٌ عَلَى بَعْضٍ فَلَمْ يَرْعُوْا عَلَى بَعْضٍ فَقَدْ أَضْحَوْا أَحَادِيثَ بِرَفْعِ القَوْلِ وَالخَفْضِ (S, * O, * L, TA) [Bring an excuse for the tribe, for what they have done to 'Adwán, i. e., one to another; for the tribe of 'Adwán were rent by intestine wars, in which Dhu-l-Isba' took a prominent part; (see the Essai sur l' Histoire des Arabes by Caussin de Perceval, vol. ii. p. 262;) therefore we may render the phrase, bring an excuse for the tribe, 'Adwán, regarding مِنْ as redundant in this instance, like as it is in فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ, in the Kur xxii. 31; and then proceed thus: they were the serpent of the earth (meaning cunning, guileful, malignant, or mischievous, and strong, not neglecting to take blood-revenge, as expl. in art. حى in the TA): but some acted wrongfully against some, and were not regardful of the rights of some: so they became subjects of talk uttered by the raising of speech and the lowering thereof]: he means, bring an excuse for what some of them have done to some by mutual hatred and slaughter, some of them being not regardful of some; after their having been the serpent of the earth, which every one fears. (L, TA.) — — Also A state, or condition, (حال,) which one desires, or seeks after, for which, or on account of which, he is to be excused (يُعْذَرُ عَلَيْهَا): (S, O, K, TA:) [and in one of my copies of the S is added, إِذَا فَعَلَهَا, as though by حال were here meant an action:] pl. عُذُرٌ, sometimes, in poetry, contracted into عُذْرٌ. (S, O.) El-'Ajjáj said, (S, O, TA,) in reply to his wife, who, seeing him repairing the saddle of his she-camel for a journey which he had determined to make, asked him, "What is this that thou repairest ? " (TA,) جَارِىَ لَا تَسْتَنْكِرِى عَذِيرِى سَعْيِى وَإِشْفَاقِى عَلَى بَعِيرِى (S, O,) or, as some relate it, سَيْرِى واشفاقى, (O,) [i. e. O girl, inquire not as disapproving it respecting my desired state for which I shall be excusable (or rather my excusable purpose), my work (or my journeying), and my benevolent care for my camel;] meaning يَا جَارِيَةُ, [and suppressing يا] and apocopating [جارية]. (S, O. [In the TA, البَعِيرِ is put for بَعِيرِى.]) — See also عَاذِرٌ: — and إِعْذَارٌ. عَذِيرَةٌ [A disposition to excuse]. One says, مَا عِنْدَهُمْ عَذِيرَةٌ, meaning [They have not a disposition to excuse; or] they do not excuse. (O.) [See also غَفِيرَةٌ.] — See also عَاذِرٌ: — and إِعْذَارٌ. — — Also I. q. عَذِيرَةٌ [app. as syn. with رَغِيدَةٌ]. (O, TA.) عَذَوَّرٌ (tropical:) Evil in disposition; (S, O, K, TA, and Ham p. 417;) as though needing to excuse himself for his evildoing; (Ham ibid.;) vehement in commanding and forbidding, (Ham p. 469,) and in spirit. (K.) [Clamorous. (Freytag, from the Deewán of Jereer.)] — — Applied to an ass, Wide in the جَوْف [i. e. belly, or chest], (S, O, K,) and فَحَّاش [app. meaning very lewd]. (K.) — — And, applied to dominion, (مُلْك, O, TA, in the copies of the K erroneously written مَلِك, TA, [in which and in the O exs. are cited showing the former to be right,]) Wide, or ample: (O:) or strong, (K, TA,) and wide, or ample. (TA.) — — [Also, accord. to Golius, from the Destoor el Loghah, An agile animal. — — And Freytag adds, from the Deewán of Jereer, عَذَوَّرَةٌ as signifying Brisk (" alacris ").] عَاذِرٌ: see عَذِيرٌ; and عُذْرٌ, latter half. — — عَاذِرَةٌ, [fem. of عَاذِرٌ,] as an epithet applied to a woman: see the fem. of مَعْذُورٌ. — Also A scar, or mark of a wound; (S, O, K;) and so ↓ عَذِيرَةٌ, (O, and thus in copies of the S,) or ↓ عَذِيرٌ. (TA, and so in a copy of the S.) One says, تَرَكَ بِهِ عَاذِرًا He, or it, left upon him a scar, or mark of a wound. (TA.) And the same is said of rain, meaning, It left upon him, or it, a mark. (TA.) — See also عَذِرَةٌ, in two places. — And العَاذِرُ signifies The vein whence flows the blood of what is termed الإِسْتِحَاضَة: [see 10 in art. حيض:] (S, * O, * Msb, K: *) a dial. var. of العَاذِلُ, or an instance of mispronunciation: (S, O:) or it may be so called because it serves as an excuse for the woman. (TA.) عَاذِرَةٌ, as a subst.: see عَذِرَةٌ. عَاذُورٌ A brand, or mark made with a hot iron, like a line: pl. عَوَاذِيرُ. (S, O.) — And لَقِيتُ مِنْهُ عَاذُورًا is a saying mentioned by As, as meaning I experienced, from him, or it, evil: عَاذُورٌ being a dial. var. of عَاثُورٌ, or an instance of mispronunciation. (S, O.) — العَاذُورُ also signifies What is cut off from the place of circumcision of a girl [which place is termed her عُذْرَة]. (O, TA.) — See also عُذْرَةٌ, last quarter. عَاذُورَاءُ: see عُذْرَةٌ, last quarter. إِعْذَارٌ, (AZ, S, A, O, Msb, K,) originally an inf. n., (S, O, Msb,) and ↓ عَذِيرَةٌ (S, A, O, K) and ↓ عَذِيرٌ (A, K) and ↓ عِذَارٌ, (K,) A repast, or food, prepared on the occasion of a circumcision; (AZ, S, A, O, Msb, K;) or on some joyful occasion: (Msb:) and the last of these words likewise signifies a repast, or food, prepared on the occasion [of the completion] of a building: and also a repast, or food, which

one prepares, and to which he invites his brethren, on the occasion of the acquisition of something new: (O, K:) and accord. to the K, all the other words mentioned above also have, app., the former, or perhaps the latter, of these two meanings, as well as the meaning first mentioned above, which is the most common. (TA.) مَعْذَرٌ; pl. مَعَاذِرُ: see عَذِرَةٌ, second sentence. مُعْذِرٌ: see مُعْتَذِرٌ, in two places. مَعْذِرَةٌ and مَعْذُرَةٌ and مَعْذَرَةٌ; and the pl. مَعَاذِرُ: see عُذْرٌ, in five places: and for the first, see also 8. مُعَذَّرٌ [properly signifying The place of the عِذَار or of the عِذَارَانِ]: see عِذَارٌ, in four places. مُعَذِّرٌ and مُعِذِّرٌ and مُعُذِّرٌ: see مُعْتَذِرٌ, in six places. مِعْذَارٌ sing. of مَعَاذِيرُ, (O, K,) which signifies [Excuses, or apologies;] pleas, allegations, or arguments: (K, TA: see عُذْرٌ, in two places:) — — and also, (K, TA,) in the dial. of El-Yemen, (TA,) Veils, curtains, or coverings. (O, K, TA.) The saying in the Kur [lxxv. 14 and 15], بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَلَوْ أَلْقَى مَعَاذِيرَهُ is expl. as meaning [Nay, the man shall be witness against himself, though he throw] his veils or coverings [over his offences]: (TA:) or (accord. to Mujá- hid, S, O), [though he offer his excuses; or] though he dispute respecting it (S, O, TA) with every plea by which he may excuse himself. (TA.) مَعْذُورٌ Excused; freed, cleared, or exempted, from blame; exculpated. (Msb.) — — And [hence, perhaps,] مَعْذُورَةٌ applied to a woman signifies مُسْتَحَاضَةٌ [q. v. in art. حيض]: and sometimes one says ↓ عَاذِرَةٌ; as meaning having an excuse: (Msb:) the latter is said to be used in the sense of مُسْتَحَاضَةٌ; but it requires consideration; (O, TA;) as though it were of the measure فَاعِلَةٌ in the sense of مَفْعُولَةٌ, [i. e. in the sense of مَعْذُورَةٌ as meaning excused,] from إِقَامَةُ الْعُذْرِ. (TA.) — — [Golius assigns to مَعْذُورٌ the meaning of " Voti impos; " as on the authority of the KL; in which, however, I do not find it.] — Also (tropical:) Circumcised. (S, A, O, Msb.) — And A camel branded with the mark called عِذَار. (TA.) — And [A child] affected with the pain, of the fauces, termed عُذْرَة. (S, O, K.) مُعَاذِرٌ: see its pl. in the last clause of the following paragraph. مُعْتَذِرٌ One excusing himself, whether he have, or have not, an excuse: (TA:) the person to whom this epithet is applied may be a speaker of truth, and he may be not a speaker of truth: (Msb, TA:) and so ↓ مُعَذِّرٌ, which, as applied to a speaker of truth, signifies having an excuse, like مُعْتَذِرٌ, (S, O, K,) [of which it is a variation,] for the ت is changed into ذ, and this is incorporated [into the radical ذ], and its vowel is transferred to the ع, like as is the case in يَخَصِّمُونَ; (S, O;) and ↓ مُعِذِّرٌ is also allowable, (S, O, TA,) and also ↓ مُعُذِّرٌ; (S, O;) but [it is said that] ↓ مُعَذِّرٌ applied to him who does not speak truth, (S, O, K,) being [originally] of the measure مُفَعِّلٌ, [not a variation of مُعْتَذِرٌ,] (S, O,) means falling short, or doing less than is incumbent on him, (S, O, K,) excusing himself (S, O) without having any [real or valid] excuse. (S, O, K.) In the Kur ix. 91, I'Ab read ↓ المُعْذِرُونَ [instead of the more usual reading ↓ المُعَذِّرُونَ], (S, O, K,) and so did Yaakoob El-Hadramee, (Az, TA,) from أَعْذَرَ; the former asserting that it was so revealed; app. considering ↓ مُعَذِّرٌ, with teshdeed, to apply to one not speaking truth, (S, O, K,) meaning pretending to excuse himself, without having any real excuse; (S, O;) and ↓ مُعْذِرٌ to mean having an excuse: (S, O, K:) Ibn-Abee-Leylà and Tá-oos read ↓ المُعَاذِرُونَ, as meaning those striving, or labouring, in seeking excuse. (O.) عذط 1 عَذِطَ: see what here follows. Q. Q. 1 عَذْيَطَ, (O, Msb, K,) inf. n. عَذْيَطَةٌ, (S, Msb,) Alvum ejecit, ventumve per anum emisit, in coïtu: (S, O, Msb, K:) or semen emisit ante congressum: (K:) or semen in coïtu non emisit: (TA:) and ↓ عَذِطَ, aor. عَذَطَ, inf. n. عَذَطٌ, signifies the same: (Msb:) or there is no verb derived from عِذْيَوْطٌ, because it denotes a natural quality: (O, K:) so says El-Mufaddal Ibn-Selemeh, in his book on the errors in the 'Eyn: but the rule is only one which applies in most instances, of which this is not one; for the former of these words is of established authority, mentioned by Ibn-Málik and others of the leading lexicologists. (TA.) عَذَطٌ the subst. [or abstract n.] from عَذْيَطَ. (Lth, K.) عِذْوَطٌ: see what follows. عِذْيَوْطٌ (S, O, Msb, K) and عُذْيُوطٌ (Th, L, K) and ↓ عِذْوَطٌ (Ibn-'Abbád, O, K) Qui alvum ejicit, ventumve per anum emittit, in coïtu: (S, O, Msb, K:) or qui semen emittit ante congressum: (K:) or qui semen in coïtu non emittit: (TA:) and so with ة applied to a woman: (S, O, Msb:) pl. عِذْيَوْطُونَ [masc.] and عَذَايِطُ and عَذَاوِيطُ; (Lth, O, K;) the last contr. to rule. (TA.) عذف 1 عَذَفَ, (S, K) aor. عَذِفَ, (K,) inf. n. عَذْفٌ, (IDrd, S, O,) He ate: (S, O, K:) as also with د: (IDrd, O:) the former of the dial. of Rabee'ah. (S, O.) 5 تَعَذَّفَ ↓ تَعَذَّفْتُ عَذُوفَةً I tasted a portion the least in quantity of what is eaten and of what is drunk. (Ham p. 448.) [See also 5 in art. عدف.] عَذْفٌ: see عَذُوفٌ. سَمٌّ عُذَافٌ Deadly poison: (O, K:) formed by transposition from ذُعَافٌ: (O:) mentioned by Yaakoob and Lh. (TA.) عَذُوفٌ and عَدُوفٌ are syn.; (IDrd, O, K;) signifying Food of man and of beast; (IDrd, O;) [or food and drink; (see عدوف;)] and in like manner the dial. vars.: with ذ in the dial. of Rabee'ah, and with د in the dials. of the rest of the Arabs. (K.) One says, مَا ذُقْتُ عَذُوفًا and ↓ عَذْفًا [&c.] i. e. [I have not tasted, or did not taste,] anything. (S, O.) And بَاتَتِ الدَّابَّةُ عَلَى غَيْرِ عَذُوفٍ [like عَدُوفٍ, q. v.]. (S, O.) عَذُوفَةٌ [i. q. عَدُوفَةٌ &c.]: see 5 [and see also عَذُوفٌ and عَدُوفٌ]. عَاذِفٌ [as act. part. n. of عَذَفَ should signify Eating: but see what here follows]. Ibn-'Abbád says, (O,) مَا زِلْتُ عَاذِفًا مُنْذُ اليَوْمِ means I have not tasted anything [to-day]. (O, K.) عذق 1 عَذَقَ الشَّاةَ, (S, O, K,) aor. عَذُقَ, inf. n. عَذْقٌ, (S, O,) He appended to the sheep, or goat, a sign whereby the latter might be known, termed ↓ عَذَقَةٌ (S, O, K) and ↓ عِذْقَةٌ, (K,) being a flock of wool, (S, O,) differing in colour from the animal: (S, O, K:) some particularize the animal to which this is done as being a goat: (TA:) and ↓ اعذقها signifies the same. (S, K.) — — Hence the saying, مَنْ عُذِقَتْ بِهِ الأَعْمَالُ أُعْلِقَتْ بِهِ الآمَالُ (assumed tropical:) [The person to whom offices of administration are assigned, to him hopes are made to cling]. (Har p. 489.) — — Hence also, (O, TA,) عَذَقَ الرَّجُلَ, (S, O,) or عَذَقَهُ بِشَرٍّ or بِقَبِيحٍ, (K,) (tropical:) He reproached him, or upbraided him, with a thing that was bad, evil, abominable, or foul, (S, O, K, TA,) and stigmatized him with it, (S, O, TA,) so that he became known thereby. (TA.) — — And عَذَقَهُ إِلَى كَذَا i. e. نَسَبَهُ إِلَيْهِ [commonly meaning نَسَبَ إِلَيْهِ كَذَا (assumed tropical:) He attributed, or imputed, to him such a thing]. (Ibn-'Abbád, O, K.) — عَذَقْتُ النَّخْلَةَ I cut off the branches of the palm-tree: (S, O:) and [in like manner one says] ↓ عَذَّقْتُ, with teshdeed to denote muchness [of the action] or multiplicity [of the objects]. (S.) — عَذَقَ said of the [species of sweet rush called] إِذْخِر, It put forth its fruit; as also ↓ أَعْذَقَ: (S, O, K:) or the latter, accord. to IAth, it had عُذُوق [pl. of عِذْقٌ] and شُعَب [pl. of شُعْبَةٌ, i. e. bunches, or sprigs]: or, as some say, it blossomed. (TA.) And, said of the [species of tree, or plant, called] سَخْبَر, It grew tall. (IAar, O, TA.) — عَذَقَ الفَحْلُ عَنِ الإِبِلِ, (O, K,) aor. عَذِقَ, (K,) inf. n. عَذْقٌ, (TA,) The stallion [camel] repelled from the [she-] camels, and drew them together. (O, K.) — And عَذَقَ البَعِيرُ The camel voided his dung in a thin state. (Ibn- 'Abbád, O, K.) 2 عَذَّقَ see the preceding paragraph. 4 اعذق: see 1, first sentence. — Also He (a man) had many عُذُوق, i. e. palm-trees, pl. of عَذْقٌ. (O.) — — And اعذقت النَّخْلَةُ The palm-tree had many أَعْذَاق, i. e. racemes, or bunches of dates, pl. of عِذْقٌ. (O.) — — See also 1, latter half. 8 اعتذق بَكْرَةً مِنْ إِبِلِهِ He made a mark, or sign, upon a young female of his camels, for his riding her before she had been trained: (O, K: * [the K has لِيَقْبِضَهَا in the place of لِيَقْتَضِبَهَا, which latter is the reading in the O, and is evidently the right:]) the mark, or sign, is termed ↓ عَذَقَةٌ, as mentioned by Az. (TA.) — — And اعتذقهُ بِكَذَا means اِخْتَصَّهُ بِهِ [i. e. He distinguished him particularly, peculiarly, or specially, by such a thing; or he particularized him, or particularly or peculiarly or specially characterized him, thereby]; (O, K;) namely, a man. (K.) — —

And اعتذق He made [the] two ends of his turban to hang down behind; (IAar, O, K;) like اعتذب. (TA.) عَذْقٌ A palm-tree with its fruit: (S, O, K:) so called by the people of El-Hijáz: (TA:) or [simply] a palm-tree: (Mgh, Msb:) pl. [of pauc.] أَعْذُقٌ and [of mult.] عِذَاقٌ (K, TA) [the latter erroneously written in the CK عِذْقٌ] and عُذُوقٌ. (O: in which no other is mentioned.) [The dim. is ↓ عُذَيْقٌ:] hence the saying, أَنَا عُذَيْقُهَا المُرَجَّبُ [expl. in art. رجب]. (S, O.) — — And Certain dates of El-Medeeneh. (CK.) It it is applied to several sorts of dates; of which are those called عَذْقُ ابْنِ الحُبَيْقِ, (Msb,) or عَذْقُ ابْنِ طَابِ, (Mgh,) and عَذْقُ حُبَيْقٍ and عَذْقُ ابْنِ زَيْدٍ [mentioned in art. طوب]: so says AHát: (Msb:) or عَذْقُ ابْنِ طَابِ is the name of a sort of palm-trees in El-Medeeneh. (K in art. طوب.) عِذْقٌ A raceme of a palm-tree, or of dates; (S, Mgh, O, Msb, K, TA;) i. e. the base thereof, (TA,) together with the fruit-stalks [and fruit]; (Msb, TA;) when ripe: (TA:) pl. أَعْذَاقٌ (O, Msb, K) and عُذُوقٌ. (K.) — — Hence, (TA,) (tropical:) Might; or high, or elevated, rank or condition; syn. عِزٌّ. (O, K, TA.) So in the saying, فِى بَنِى فُلَانٍ كَهْلٌ (tropical:) In the sons of such a one is might, &c., that has attained its utmost point; and so عذق يَانِعٌ. (O, TA.) — — Also A bunch of grapes: (Lth, O, K:) or when what was upon it has been eaten. (Ibn-'Abbád, O, K.) — — And A branching portion of a plant: (Lth, O:) and any branch having branchlets. (Lth, O, K.) عَذِقٌ, applied to a man, i. q. لَبِقٌ: (O, K:) so in the phrase عَذِقٌ بِالقُلُوبِ [app. meaning Congenial with hearts]. (O, TA.) — — Applied to perfume, Fragrant. (O, K.) — — نَعْجَةٌ عَذِقَةٌ A ewe having goodly wool: one should not say عَنْزٌ عَذِقَةٌ. (Ibn-'Abbád, O.) عَذْقَةٌ and عِذْقَةٌ: see 1, first sentence: and for the former, see also 8. عَذَقَةٌ The fruit of the [species of tree, or plant, called] سَخْبَر. (IAar, O.) عُذَيْقٌ dim. of عَذْقٌ, q. v. عَاذِقٌ One who undertakes the affairs of palmtrees, the fecundating of them, and the adjusting of their racemes of fruit, and disposing them properly for the cutting off. (TA.) هُوَ مَعْذُوقٌ بِالشَّرِّ (tropical:) He is stigmatized with evil. (TA.) عذل 1 عَذَلَهُ, (S, Msb,) aor. عَذُلَ (S, O, Msb) and عَذِلَ, (Msb,) inf. n. عَذْلٌ, (S, O, Msb, K,) He blamed him, or censured him; (S, O, Msb, K; *) [and ↓ عذّلهُ he did so much; for] تَعْذِيلٌ is like عَذْلٌ, signifying مَلَامَةٌ, (K, TA,) [and تَعْذَالٌ is a dial. var. thereof, occurring in the Mo'allakah of Imra-el-Keys, (see EM p. 33,)] but its verb has teshdeed to denote muchness. (TA.) سَبَقَ السَّيْفُ العَذْلَ [The sword preceded the censure] is a prov. [expl. voce شَجْنٌ]. (TA.) Accord. to IAar, [عَذَلَهُ may signify as above; or he afflicted, annoyed, or hurt, him; for he says,] العَذْلُ signifies الإِحْرَاقُ; [perhaps meaning الإِحْرَاقُ بِاللِّسَانِ, for SM adds,] as though the censurer burned (يُحْرِقُ) by his عَذْل the object thereof: (TA:) [or it may mean also he burned him; for Sgh says,] and العَذْلُ signifies also الإِحْرَاقُ. (O.) 2 عَذَّلَ see the preceding paragraph. 5 تَعَذَّلَ see 8, in two places. 6 تَعَاذَلَ [تعاذلوا They blamed, or censured, one another]. See the last sentence in this art. 8 اعتذل He blamed, or censured, himself: (S, O, Msb:) or i. q. قَبِلَ المَلَامَةَ [he admitted, or accepted, blame, or censure]; as also ↓ تعذّل: (K:) [or, accord. to SM,] one says, اعتذل الرَّجُلَ and ↓ تعذّل as meaning قَبِلَ مِنْهُ المَلَامَةَ وَأَعْتَبَ [i. e. he admitted, or accepted, blame, or censure, from the man, and reverted; but I think that the right reading is الرَّجُلُ, and that منه should be erased]. (TA.) — — Also He shot, or cast, a second time; (ISk, O, K;) having shot, or cast, and missed: (ISk, O:) or, accord. to the A, he blamed himself for having missed, and therefore shot, or cast, a second time, and hit. (TA.) — — And i. q. اِعْتَزَمَ [perhaps said of a man, and meaning He kept to the course, or right course, in running, or walking, &c.: but more probably, I think, said of a horse, meaning he went along overcoming his rider, in his running, not complying with his desire when he pulled him in]: (K:) accord. to AA, said of a horse as meaning he went quickly, after slowness, and strove, or exerted himself. (O.) — — And اعتذل يَوْمُنَا (assumed tropical:) Our day became intensely hot; as though it had been remiss, and made amends for its remissness by excess, blaming itself for what had proceeded from it. (A, TA.) عَذَلٌ Blame, or censure: a subst., as distinguished from the inf. n. عَذْلٌ. (O, K.) أَيَّامٌ عُذُلٌ: see مُعْتَذِلَاتٌ, in two places. عُذَلَةٌ One who blames, or censures, others much or often; (S, O, K;) an epithet like ضُحَكَةٌ and هُزَأَةٌ; (S;) [and ↓ عَذُولٌ is used in the same sense, agreeably with analogy, but is perhaps post-classical;] as also ↓ عَذَّالٌ; (K;) and this last with ة is applied in this sense to a woman. (TA.) Hence the prov., أَنَا عُذَلَةٌ وَأَخِى خُذَلَةٌ وَكِلَانَا لَيْسَ بِابْنِ أَمَةٍ [lit. I am one who blames others much, and my brother is one who constantly abstains from rendering aid, and neither of us is a son of a female slave; but expl. as] meaning I blame my brother, and he abstains from aiding me. (TA.) عَذُولٌ: see the next preceding paragraph. عَذَّالٌ: see the next preceding paragraph. عَذَّالَةٌ A man who blames, or censures, [very] much or often: the ة is added to render it [more] intensive. (O, TA.) — — [Also fem. of عَذَّالٌ, q. v.] — — And العَذَّالَةُ is an appellation of The اِسْت [i. e. the podex, or the anus]. (O, K.) عَاذِلٌ Blaming, or censuring; or a blamer, or censurer: (TA:) pl. عَذَلَةٌ and عُذَّالٌ and عُذَّلٌ; (K, TA;) all pls. of عَاذِلٌ: the fem., applied to a woman, is عَاذِلَةٌ; and the pl. of this is عَوَاذِلُ, and عَاذِلَاتٌ is allowable. (TA.) — — And العَاذِلُ signifies (assumed tropical:) The vein from which flows the blood called that of الاِسْتِحَاضة [inf. n. of أُسْتُحِيضَتْ, q. v., in art. حيض]; (S, O, Msb, K, TA;) as though it were so called because the woman becomes liable to be blamed by her husband; the blaming being attributed to the vein by reason of its being the cause thereof: (O:) and sometimes it is called العَاذِرُ [q. v.]: (Msb, TA: *) the pl. is عُذُلٌ, like شُرُفٌ pl. of شَارِفٌ. (TA.) — — عَاذِلٌ was The name of [the month] شَعْبَانُ in the Time of Ignorance: (K, * TA:) or of شَوَّالٌ; (K, TA;) but the former has been pronounced to be the right: (TA:) [see شَهْرٌ:] the pl. is عَوَاذِلُ. (K, TA.) مُعَذَّلٌ A man much blamed, or censured, for his excessive munificence. (S, O, K. *) أَيَّامٌ مُعْتَذِلَاتٌ (tropical:) Intensely hot days; (S, O, K, TA;) as also ↓ عُذُلٌ; (K;) as though they blamed one another; one saying to another, "I am hotter than thou, and why is not thy heat like my heat? " (TA:) or, accord. to IAar, ↓ العُذُلُ signifies the hot days. (O.) And مُعْتَذِلَاتُ سُهَيْلٍ (tropical:) Certain intensely hot days that come before the [auroral] rising of Suheyl [i. e. Canopus], or after it; so called as [though] meaning that they blame one another (↓ يَتَعَاذَلْنَ), and bid one another to be intensely hot or to desist from heat: and also called مُعْتَدِلَات [q. v.], with the unpointed د, as being equal in intensity of heat. (TA.) عذو 1 عَذَا البَلَدُ, aor. يَعْذُو, The country, or town, was good, or pleasant, in respect of its air. (IAar, K, TA.) — — And you say, عَذُوَتِ الأَرْضُ (AZ, K, TA) and عَذِيَت (K) العَذَاءَةِ or أَحْسَنَ العَذَاةِ. (So accord. to different copies of the K [in which what immediately precedes app. indicates that the meaning is, The land was such as is termed عَذَاة, in the best degree; so that العَذَاة or العَذَاءَة, the former of which is the reading in the T, is the inf. n.: but accord. to the TK, عَذُوَتِ الأَرْضُ, having for its inf. n. عَذَاوَةٌ, and عَذِيَت, having for its inf. n. عَذًى, mean, without any addition, كَانَتْ أَحْسَنَ العَذَاةِ i. e. the land was the best of what is termed عَذَاة].) 10 اِسْتَعْذَيْتُ المَكَانَ [I found that] the place was suitable to me (K, TA) in its air, (TA,) and I deemed it good, or pleasant. (K, TA. [Mentioned in art. عذى; but more properly belonging to the present art.; though both of these arts. are intimately connected, each with the other.]) عَذًى [or عَذًا]: see the next paragraph. عَذَاةٌ and ↓ عَذِيَّةٌ, (S, K, TA,) the latter written in [some copies of] the K, erroneously, عَذِيَّةٌ, (TA,) Land good (S, K) in its soil, (S,) remote from water and from tainted

air: (K:) or land good in its soil, and fertile: or remote from men: or remote from water and from tainted air and from pestilence: or remote from the [sunken waters, or the watery beds of sand or earth, called] أَحْسَآء, and from the waters that ooze from the ground: or not having in it [plants of the kind called] حَمْض, nor near to a region thereof: (TA: [see also عِذْىٌ, in art. عذى:]) pl. of the former عَذَوَاتٌ (S, K) and [coll. gen. n. of the same, app. when used as a subst., which may generally be the case,] ↓ عَذًى [or عَذًا]. (TA.) [See also عِذْىٌ, again, in art. عذى.] — — And عَذَاةٌ signifies also A خَامَة [or portion that grows forth upon a single stalk, or fresh or juicy bunch or plant, &c., (see art. خيم,)] of seedproduce. (TA in art. عذى.) عَذِيَةٌ: see the next preceding paragraph. عَذَوَانٌ Brisk, lively, or sprightly; light, or active; not having great forbearance nor أَصَالَة [app. as meaning firmness, or soundness, of judgment]: fem. with ة: or, as some say, it is with غ. (TA.) عَذَوِيَّةٌ: see عَاذِيَةٌ, below. عَذَآءٌ the subst. from عَذَاةٌ [app. signifying The quality, or condition, of land that is termed عَذَاة]. (TA in art. عذى.) عَاذِيَةٌ and ↓ عَذَوِيَّةٌ, and عَوَاذٍ [the pl. of the first], applied to camels, Being in a place of pasture that has not in it [plants of the kind called] حَمْض. (K and TA in art. عذى.) [See also عَادِيَةٌ, voce عُدْوِىٌّ, in art. عدو.] عذى 1 عَذِىَ, aor. يَعْذَى, [inf. n. عَذًى,] It was, or became, such as is termed عِذْىٌ, said of seedproduce, and of herbage, and of palm-trees. (Msb.) See also 1, in art. عذو. 10 إِسْتَعْذَى see art. عذو [with which the present art. is intimately connected]. عَذْىٌ: see the next paragraph, in two places. عِذْىٌ (S, Msb, K) and ↓ عَذْىٌ (IAar, Msb, K) Such as is not watered but by the rain, of seed-produce, (S, Msb, K, TA,) and of herbage, (Msb,) and of palm-trees: (Msb, TA:) [app. used as epithets and as substs.: see also عَثَرِىٌّ: and see بَعْلٌ:] and ↓ عَذٍ and ↓ عَذِىٌّ, the latter of the measure فَعِيلٌ, are applied as epithets to the same in the same sense: the pl. of عِذْىٌ is أَعْذَآءٌ. (Msb.) — — And عِذْىُ الكَلَإِ Herbage, or pasturage, that is remote from the رِيف [or land of sown fields and of seed produce &c.], and that grows from the rain. (TA.) — — And عِذْىٌ signifies also A place that gives growth to plants, or herbage, in winter and summer, without the welling forth of water. (Lth, TA.) — — And Any place not having in it [plants of the kind called] حَمْض (K, TA) nor land that exudes water and produces salt; (TA;) as also ↓ عَذْىٌ. (K.) — — And i. q. عَذَاةٌ: [perhaps in the sense last expl. above: (see the latter in art. عذو:)] pl. أَعْذَآءٌ. (TA.) عَذٍ: see the next preceding paragraph. عَذِىٌّ: see the next preceding paragraph. عر 1 عَرَّتِ الإِبِلُ, aor. ـِ3 عَرِ (S, O, K) and ـُ3 عَرُ, (K,) inf. n. عَرٌّ; (S;) The camels were, or became, mangy, or scabby, or affected with the mange or scab; (S, O, K; *) as also ↓ تَعَرْعَرَت; (O, K; *) and عُرَّت: (K: *) or this last verb signifies they (the camels) had purulent pustules, like the [cutaneous eruption called] قُوَبَآء [q. v.], coming forth dispersedly in their lips (S, O) and their legs, (S,) and discharging a fluid resembling yellow water; in consequence of which the healthy camels are cauterized, in order that the diseased may not communicate to them the malady: (S, O:) or the same verb signifies, (IKtt, K, * TA,) and so the first, and ↓ the second, (K, *) said of young, or unweaned, camels, they had purulent pustules in their necks: (IKtt, K, * TA:) and all the three verbs, said of camels, signify they had a disease which caused their fur to fall off, (K, TA,) so that the skin appeared and shone. (TA.) — — عَرَّ البَدَنَ, said of the mange, or scab, signifies إِعْتَرَضَهُ [app. meaning It attacked the body]. (B, TA.) — عَرَّ, aor. ـُ3 عَرُ, inf. n. عُرَّةٌ, said of a bird, It muted, or dunged. (S, O.) — — عَرَّ, (S, Mgh, TA,) aor. ـُ3 عَرُ, (S, TA,) inf. n. عَرٌّ; (O;) and ↓ عرّر, inf. n. تَعْرِيرٌ; (S, O;) He manured land: he dunged it: (Mgh, TA:) he manured it with human ordure. (TA.) — — And [hence] عَرَّهُ, (Mgh, Msb,) aor. ـُ3 عَرُ, (Msb,) He defiled, or besmeared, him, or it, (Mgh, Msb,) with عُرَّة, i. e. dung such as is called سِرْقِين, (Mgh,) or with a thing. (Msb.) — — And عَرَّهُ بِشَرٍّ (assumed tropical:) He sullied, or bespattered, him with evil, by charging him therewith; aspersed him; or charged, or upbraided, him with evil: (S, O, K, TA:) from عَرَّ signifying " he dunged " land; or, accord. to A'Obeyd, it may be from عَرٌّ signifying " mange," or " scab: " and (assumed tropical:) he wronged him, or treated him unjustly or injuriously; and reviled him; and took his property. (TA.) — — And [in like manner] هُوَ يَعُرُّ قَوْمَهُ (assumed tropical:) He brings against his people, or party, an abominable, or evil, charge, (يُدْخِلُ عَلَيْهِمْ مَكْرُوهًا,) aspersing them with it. (S, O.) (assumed tropical:) He disgraces, or dishonours, his people, or party. (TA.) — — And عَرَّهُ, aor. ـُ3 عَرُ, (assumed tropical:) He applied to him a surname, or nickname, that disgraced him, or dishonoured him: and عُرَّ (assumed tropical:) He received, or became called by, such a surname or nickname. (TA.) — — And عَرَّهُ, (S, O, K,) aor. ـُ3 عَرُ, (TA,) inf. n. عَرٌّ, (K,) (assumed tropical:) He did to him an abominable, or evil, thing: (K:) he displeased him; grieved, or vexed, him; did to him what he disliked, or hated; did evil to him. (S, O, K.) — — And عَرَّهُ also signifies It (a thing that he disliked, or hated, and that distressed him,) befell him; syn. عَرَاهُ, meaning دَهَاهُ. (Ksh in xlviii. 25. [In Bd, اغراه; app. a mistranscription for عَرَاهُ.]) — — Also, (O, Msb, K,) aor. ـُ3 عَرُ, (O, TA,) inf. n. عَرٌّ; (O, K;) and ↓ اعترّهُ, (Msb, K,) and اعترّ بِهِ; (K;) and عَرَاهُ and اعتراهُ likewise; (Msb, TA; [see art. عرو;]) He addressed, or applied, himself to obtain favour, or bounty, of him, without asking; (Msb, K;) he came to him, and sought his favour, or bounty; or seeking his favour, or bounty: (O, TA:) or he went round about him, seeking to obtain what he had, whether asking him or not asking him. (TA, as implied in an explanation of مُعْتَرٌّ.) — — And عَرَّهُ He alighted at his abode as a visiter and guest. (IKtt, TA.) — See also 3. 2 ـَّ3 عَرَ see the preceding paragraph, former half. 3 عارّ, (S, O, K,) aor. يُعَارُّ, (S,) inf. n. عِرَارٌ (S, O, K) and مُعَارَّةٌ; (K;) and, (S, O, K,) as some say, (S, O,) ↓ عَرَّ, aor. ـِ3 عَرِ, (S, O, K,) or ـُ3 عَرُ, (thus in the L,) inf. n. عِرَارٌ, (S, O, K,) with kesr; (K; [in one of my copies of the S عَرَارٌ; but عُرَارق, which would be agreeable with analogy, I do not find;]) He (an ostrich [said of the male only]) cried; uttered a cry or cries: (S, O, K:) like as they say of a female ostrich زَمَرَتْ: (S, O: *) IKtt cites an assertion that it is عَارَ, aor. يَعُورُ. (TA.) 4 اعرّتِ الدَّارُ The house had in it عُرَّة [i. e. dung, or human ordure], (S, * O, K, *) or much thereof; like أَعْذَرَت. (TA.) 6 تعارّ He awoke from his sleep, (S, A, O,) in the night, with a sound, or cry, (S, O,) or speaking, or talking: (A:) he was sleepless, and turned over upon the bed, by night, speaking, or talking, (A, K,) and with a sound, or cry, and, as some say, stretching. (TA.) A'Obeyd says that some derive it [as Z does] from عِرَارٌ, signifying the " crying " of a male ostrich; but that he knows not whether it be so or not. (TA.) 8 ـَّ3 إِعْتَرَ see 1, near the end of the paragraph. 10 اِسْتَعَرَّهُمُ الجَرَبُ The mange, or scab, appeared and spread among them. (S, O, * K.) [See also 8 in art. سعر.] R. Q. 2 تَعَرْعَرَت: see 1, first quarter, in two places. عَرٌّ The mange, or scab; (S, A, Mgh, O, K;) as also ↓ عُرٌّ (K) and ↓ عُرَّةٌ (IF, Msb, K) and ↓ عَرَّةٌ: (IF, Msb, and so in a copy of the A:) see also عَرَرٌ: or عَرٌّ has this signification; but ↓ عُرٌّ, with damm, signifies purulent pustules in the necks of young, or unweaned, camels: and a certain disease, in consequence of which the fur of the camel falls off, (K, TA,) so that the skin appears and shines; as some say: (TA:) or purulent pustules, like the [cutaneous eruption called] قُوَبَآء [q. v.], which comes forth in camels, dispersedly, in their lips (S, O) and their legs, (S,) discharging a fluid which resembles yellow water; in consequence of which the healthy camels are cauterized, in order that the diseased may not communicate to them the malady. (S, O.) En-Nábighah says, (addressing En-Noamán Ibn-El-Mundhir, O,) فَحَمَّلْتَنِى ذَنْبَ امْرِئٍ وَتَرَكْتَهُ يُكْوَى غَيْرُهُ وَهْوَ رَاتِعُ ↓ كَذِى

العُرّ [And thou hast charged me with the crime, or offence, of a man other than myself, and left him like that which has the disease called عُرّ, another than which is cauterized while he is pasturing at pleasure]: he who says العَرّ, in relating this verse, errs; for cauterization is not practised as a preservative from the mange, or scab. (IDrd, S, O.) — — [Hence, app.,] (assumed tropical:) A vice, or fault, or the like. (Har p. 366.) [See also عُرَّةٌ.] — — And (assumed tropical:) Evil, or mischief. (Har ibid.) One says, لَقِيتُ مِنْهُ شَرًّا وَعَرًّا (assumed tropical:) [I experienced from him, or it, evil and mischief: the two nouns being synonymous: and the latter of them also an inf. n. of عَرَّهُ, q. v.]. (TA: but written without any syll. signs.) [See also an instance of the use of the phrase شَرٌّ وَعَرٌّ voce دَفِينٌ.] — — See also عَارٌّ. عُرٌّ: see عَرٌّ, in three places: — — and see عُرَّةٌ. عَرَّةٌ: see عَرٌّ. عُرَّةٌ: see عُرٌّ. — — Also Madness, or such as is caused by diabolical possession, affecting a man: You say, بِهِ عُرَّةٌ In him is madness, &c. (S, O.) — — Dung, such as is called بَعَر, and سِرْجِين, (S, O,) or سِرْقِين, (Mgh,) [i. e. dung of horses or other solid-hoofed animals, and of camels, sheep and goats, wild oxen, and the like,] and that of birds; (S, O, K;) as also ↓ عُرٌّ: (O, K:) and human ordure. (O, K.) It is said in a trad., لَعَنَ اللّٰهُ بَائِعَ العُرَّةِ وَمُشْتَرِيَهَا i. e. [God has cursed, or may God curse, the seller of] سرقين [or perhaps the meaning may be human ordure, and the buyer thereof], (Mgh.) — — Dirt, or filth. (Msb.) — — (assumed tropical:) Filthiness in the natural dispositions. (O.) — — (tropical:) A thing that exposes its author to disgrace; a vice, or fault, or the like. (O, Msb, TA.) See also مَعَرَّةٌ. [And see عُرٌّ, voce عَرٌّ. Hence,] عُرَّةُ النِّسَاءِ (tropical:) That which disgraces women; their evil conversation or behaviour, with others. (TA.) — — As an epithet applied to a man, (S, O, Msb,) (assumed tropical:) Dirty, or filthy; as also ↓ عَارُورٌ and ↓ عَارُورَةٌ: (S, O:) [or] having an intensive signification [as though meaning "dirt," or "filth," itself]: (Msb:) (assumed tropical:) a man who is the disgrace of the people [to whom he belongs]: (K:) a man sullied, or bespattered, with evil. (IDrd, O.) And one says, فُلَانٌ عُرَّةُ أَهْلِهِ meaning (assumed tropical:) Such a one is the worst of his family. (TA.) — — Also (assumed tropical:) The act of doing an abominable, or evil, thing, to another. (K.) عَرَرٌ and ↓ عُرُورٌ Manginess, or scabbiness: (K:) or, accord. to some, mange, or scab, itself; like ↓ عَرٌّ. (TA.) عَرَارٌ A certain plant, of sweet odour, (S, O,) intensely yellow and wide in the blossom; (O;) i. q. بَهَارُ البَرِّ [q. v., i. e. buphthalmum, or ox-eye; which is called by both of these names in the present day]: (S, O, K:) accord. to IB, the wild narcissus (النَّرْجِسُ البَرِّىُّ): (TA:) and said by some to be a sort of tree [or plant] to which the complexion of a woman is likened: (Ham p. 548:) n. un. with ة: (S, O, K:) IAar says that the عَرَارَة is like the بَهَار; having wood, [or arborescent, app. meaning that it is the buphthalmum arborescens, the flower of which is intensely yellow, agreeably with what is said of it in the O,] having a sweet odour, and growing only in plain land. (O.) — Also, i. e. like سَحَابٌ [in measure], Retaliation of slaughter or of wounding or of mutilation; syn. قَوَدٌ: and anything that is slain in retaliation for another (كُلُّ شَىْءٍ بَآءَ بِشَىْءٍ): (K, TA:) of any such thing one says, هُوَ لَهُ عَرَارٌ [It is one slain in retaliation for it]. (TA.) [This latter meaning is app. taken from the prov. بَآءَتْ عَرَارِ بِكَحْلٍ, relating to two cows; mentioned in art. بوأ.] عُرُورٌ: see عَرَرٌ. عَرِيرٌ A stranger (Az, S, Z, O, K) among a people: (O, K:) occurring, in the accus. case, in a trad., in which some read غَرِيرًا, with the pointed غ; and some say that the right reading is غَرِيًّا, i. e. مُلْصَقًا [here meaning "an adherent"]: but Hr and IAth agree with Az [and the S] and Z and the [O and] K. (TA.) عَرْعَرٌ The tree called سَرْو [which is the common, or evergreen, cypress; but the former name is generally applied in the present day to the juniper-tree]; (S, O, K;) a Pers. word: (K:) it is a kind of great tree, of the trees of the mountains: (O:) some say that it is the [tree called] سَاسَم, and also [said to be] called شِيزَى: others, that it is a great kind of mountain-tree, evergreen, called by the Persians سَرْو: (TA:) AHn says that he had been informed by an Arab of the desert, of the people of the Saráh (السَّرَاة), who are possessors of the عَرْعَر, that it is the أَبْهَل [q. v., a name now applied to the juniper-tree, like عَرْعَر; and particularly to the species thereof called the savin]; and he adds that he knew it in his own country, and afterwards saw it in the province of Kazween, cut for firewood from the mountains thereof, in the borders of Ed-Deylem; whence he knew that his informant was well acquainted with it, for those mountains are places of growth of the ابهل: (O:) he says that it has a fruit like the نَبِق [or fruit of the lote-tree called سِدْر], first green, then becoming white, then becoming black until it is like حُمَم [or charcoal, &c.], and sweet, when it is eaten: (TA:) n. un. with ة. (O, TA.) عَرْعَارٌ: see عَرْعَارٌ, in art. رع. عَارٌّ A camel having the mange, or scab; as also ↓ أَعَرُّ; (A'Obeyd, S, O;) which latter [in some of the copies of the K written ↓ عَرٌّ] is applied in this sense to a man; and ↓ مَعْرُورٌ to a camel: (K:) or this last signifies having, or affected with, the disease called عُرّ. (S, O, K.) — — See also مُعْتَرٌّ. عَارُورٌ and عَارُورَةٌ: see عُرَّةٌ. أَعَرُّ: see عَارٌّ. — — One says also, أَنْتَ شَرٌّ مِنْهُ وَأَعَرُّ [meaning (assumed tropical:) Thou art worse than he, and more evil: the two nouns being synonymous, like شَرٌّ and عَرٌّ]. (TA.) مَعَرَّةٌ A place of عَرّ, i. e. mange, or scab: this is the primary signification. (TA.) — — Hence, المَعَرَّةُ The region of the sky that is beyond the Milky Way (المَجَرَّة) in the direction of the North Pole; so called because of the multitude of the stars therein; (O, * TA;) like as the sky is called الجَرْبَآءُ because of its numerous stars; these being compared to scabs on the body of a man: (TA:) and to this and the مَجَرَّة a man alluded, when, being asked respecting the place where he alighted and abode, he informed the inquirer that he alighted and abode between two tribes, (O, TA,) great and numerous; (O;) saying, نَزَلْتُ بَيْنَ المَعَرَّةِ وَالمَجَرَّةِ [I have alighted between the مَعَرَّة and the مَجَرَّة]: (O, TA:) or, as some say, (O,) المَعَرَّةُ is the name of a certain star, or asterism, [which is] below the مَجَرَّة [or Milky Way, app. meaning when the latter, as viewed from Arabia, is seen stretching across the sky above the North Pole]. (O, K.) — — [Hence likewise, app.,] مَعَرَّةٌ signifies also (assumed tropical:) A cause of reviling, or of being reviled; syn. مَسَبَّةٌ: (TA:) a crime, or sin; syn. إِثْمٌ; (S, O, Msb, K;) and جِنَايَةٌ; (TS, L, TA; in the copies of the K خِيَانَة; [and thus in the O;] but this is a mistake; TA;) and جُرْمٌ; (TA;) as also ↓ عُرَّةٌ: (K:) or a crime, or sin, [that is noxious] like the mange, or scab: (L, TA:) a foul, or an abominable, thing: (O, TA:) a cause of grief or vexation: (Mgh, Msb:) annoyance, or hurt; or a thing by which one is annoyed or hurt; syn. أَذًى; (Sh, Mgh, K;) or أَذِيَّةٌ: (O:) displeasing, grieving, or vexing, conduct: (Mgh, Msb:) and i. q. شِدَّةٌ [app. as meaning violence, or the like]. (O: there mentioned between the significations of إِثْمٌ and أَذِيَّةٌ.) Also (assumed tropical:) The slaying unexpectedly, (S,) or the fighting, (O, K,) of an army, without the permission of the commander: (S, O, K: [omitted in one of my copies of the S:]) or the alighting of an army among a people, and eating of the produce of their fields without knowledge (Sh, O, TA) of the commander: (O:) or an army's oppressing, or assaulting, those by whom they pass, whether Muslims, or unbelievers with whom terms of peace have been made, and afflicting them in respect of their women under covert and their

possessions by conduct not permitted to them. (TA.) — — And (assumed tropical:) A debt, fine, or mulct, which one is obliged to pay: and a fine for homicide: (K, TA:) thus expl. by Mohammad Ibn-Is-hák Ibn-Yesár: (TA:) or a thing that one dislikes, or hates, relating to fines for homicide; of the measure مَفْعَلَةٌ from عَرٌّ signifying " mange," or " scab. " (Th, TA.) — — And (assumed tropical:) The changing of the face in colour by reason of anger: (O, K, TA:) Az says that it is thus mentioned by Abu-l-'Abbás with teshdeed to the ر: but if it be from تَمَعَّرَ وَجْهُهُ, not from العَرُّ, it is without teshdeed. (O, TA.) مَعْرُورٌ: see عَارٌّ. — — Also, with ة, applied to a palm-tree (نَخْلَةٌ), [and to land (أَرْضٌ),] Dunged with عُرَّة [q. v.]. (TA.) — — And, without ة, (assumed tropical:) A man sullied, or bespattered, with evil; or aspersed: (S, Msb:) and wronged, or treated unjustly or injuriously; and reviled; and deprived of his property. (TA.) مُعْتَرٌّ One who addresses, or applies, himself to obtain favour, or bounty, without asking; (I'Ab, S, O, * Msb, K;) one who comes to another, and seeks his favour, or bounty; or seeking his favour, or bounty; as also ↓ عَارٌّ: or one who goes round about another, seeking to obtain what the latter has, whether asking him or not asking. (TA.) And A guest visiting. (Msb.) And A poor man. (K, TA.) It occurs in the Kur xxii. 37: accord. to some, having the last of these meanings: accord. to others, the first thereof. (TA.) عرب 1 عَرُبَ لِسَانُهُ, [aor. عَرُبَ,] inf. n. عُرُوبَةٌ, His tongue [or speech] was, or became, Arabic, (S, O,) or chaste Arabic. (Msb.) — — See also 4, first sentence, in three places. — عَرِبَ, aor. عَرَبَ, inf. n. عَرَبٌ, He (a man) became disordered in the stomach by indigestion. (TA.) And عَرِبَتْ مَعِدَتُهُ, inf. n. as above, His stomach became in a corrupt, or disordered, state, (S, O, Msb, K,) from being burdened. (TA.) — — Also, (O, K,) inf. n. as above, (TA,) said of a camel's hump, (O, TA,) It became swollen and purulent. (O, K, TA.) — — And, said of a wound, (S, O, K, TA,) It became corrupt: (TA:) or it broke open again; or became recrudescent: (S, O:) or it had a scar remaining after it had healed. (K.) — — Said of a river, It abounded with water. (K.) And عَرِبَتِ البِئْرُ The well contained much water; or its water became abundant. (K.) — — And, (K, TA,) inf. n. عَرَبٌ (O, * K, * TA) and عَرَابَةٌ, said of a man, (TA,) He was, or became, brisk, lively, or sprightly. (K, TA.) — عَرَبَ, (O, K,) aor. عَرِبَ, (K,) inf. n. عَرْبٌ, (TK,) He ate (O, K) food. (TK.) 2 عرّب, (S, O,) inf. n. تَعْرِيبٌ, (S,) He (an Arab) arabicized a foreign word; spoke it, or pronounced it, agreeably with the ways of Arabic speech; (S;) as also ↓ اعرب, (S, O, *) inf. n. إِعْرَابٌ. (TA.) — — And He taught another the Arabic language. (TA, from a trad.) — — See also 4, in fourteen places. — — The inf. n. signifies also The showing, or declaring, one's saying, (K, TA,) and one's deed, (TA,) to be bad, evil, abominable, or foul. (K, TA.) One says, عرّب عَلَيْهِ He showed him, or declared to him, that his saying, and his deed, was bad, &c.; and upbraided him for it. (TA.) And فَعَلْتُ كَذَا وَكَذَا فَمَا عَرَّبَ عَلَىَّ أَحَدٌ I did so and so, and no one upbraided me; or charged me with having acted disgracefully. (AZ, TA.) And عرّب عَلَيْهِ فِعْلَهُ, (S, O,) and قَوْلَهُ, (TA,) He showed him, or declared to him, that his deed was bad, evil, abominable, or foul, (S, O,) and so his saying. (TA.) تَعْرِيبٌ is The saying to a man who has uttered what is foul, or erroneous, "It is not so, but so; " telling him what is more correct. (Sh, TA.) And The replaying against a speaker; (K, TA;) and so ↓ إِعْرَابٌ. (TA.) One says, عرّب عَلَيْهِ He replied against him, denying or disallowing or disapproving what he said: (S:) or he prevented, hindered, or forbade, him: or he did so, and denied or disallowed or disapproved [what he said or did]. (TA.) [See what next follows.] — — Also The treating medically, to remove his disease, one whose stomach is in a corrupt, or disordered, state. (O, K. [In both, التَّعْرِيبُ is expl. as meaning تَمْرِيضُ العَرِبِ i. e. الذَّرِبِ المَعِدَةِ. Freytag has strangely rendered the verb as signifying " ægrotum reddidit aliquem stomachi corruptio. "]) Az says that التَّعْرِيبُ followed by عَلَى and having for its object him who says what is disapproved may be from this. (TA.) — — Also The lopping a palm-tree; or pruning it by cutting off some of its branches. (S, O, K. *) — — And The scarifying a horse or similar beast in the parts of the skin next the hoofs and then cauterizing those parts: (K, TA:) or the cauterizing a horse in several places in those parts, and then gently scarifying them without producing any effect upon the sinews, or tendons, (Az, O, TA,) in order to strengthen the parts, (Az, TA,) or in order that the hair may become strong: (O:) or عرّب الفَرَسَ signifies he made an incision in the bottom of the horse's hoof; and the verb implies that, by this operation, what was concealed becomes apparent to the eye, so that one knows the state of the hoof, whether it be hard or soft, sound or diseased. (L, TA. See also 1 in art. بزغ.) — Also, the inf. n., The getting, or procuring for oneself, an Arabian horse. (TA. [See also 4, near the end.]) — — And The taking, or making, for oneself, an Arabian bow. (O, K.) — Also the drinking much clear, or limpid, water, (O, K,) which is termed عَرِب. (O.) — عرّب البَقَرَةَ, (K,) or ↓ أَعْرَبَهَا, (O,) He rendered the cow desirous [of copulation]; said of a bull. (O, K.) — And عرّب, (Fr, Mgh, O,) inf. n. تَعْرِيبٌ; (Fr, O, K;) and ↓ اعرب, (Fr, Mgh, O, Msb,) inf. n. إِعْرَابٌ; (Fr, Mgh, K;) and ↓ عَرْبَنَ; (O, and S and K in art. عربن;) He gave what is termed an عُرْبُون (O, Msb, K) or عُرْبَان (Fr, Mgh) [i. e. an earnest], فِى كَذَا [in the case of such a thing], (O,) or فِى بَيْعِهِ [in the case of his purchase]. (Msb.) One says, ↓ أَعْرَبُوا فِى الدَّارِ أَرْبَعَمِائَةٍ They paid in advance, as an earnest, in the case of the house, four hundred [dirhems]. (L, TA.) It is related in a trad. that ↓ الإِعْرَاب in buying and selling is forbidden: (Mgh, O, TA:) this is said by Sh to mean A man's saying to another, If I do not purchase this for so much, thou shalt have such and such of my property. (O, TA.) 3 عَارَبَ [The following ex. is given of the inf. n. of this verb.] One says, مَا أُوتِىَ أَحَدٌ مِنْ مُعَارَبَةِ النِّسَآءِ مَا أُوتِيَ فُلَانٌ, (O,) or مَا أُوتِيتُهُ أَنَا, (TA,) meaning, (O, TA,) app., (TA,) [No one has been given what such a one has been given, or what I have been given, of] the means of coïtus [with women]. (O, TA.) 4 اعرب, (AZ, Msb, TA,) [for اعرب الكَلَامَ, like افصح for افصح الكَلَامَ,] inf. n. إِعْرَابٌ, (A, K,) He spoke clearly, plainly, distinctly, or intelligibly, (AZ, A, Msb, K, * TA,) in Arabic; (Msb;) as also ↓ تعرّب, and ↓ استعرب; said of a foreigner, or one [previously] not clear, plain, distinct, or intelligible, in speech: (AZ, Msb, TA:) and ↓ عَرُبَ, aor. عَرُبَ, inf. n. عُرْبٌ and عُرُوبٌ, accord. to Th, and عُرْبَةٌ and عِرَابَةٌ [which accord. to general analogy would be عَرَابَةٌ] and عُرُوبِيَّةٌ; (TA;) or ↓ عَرِبَ, aor. عَرَبَ; (Msb;) [likewise] signifies he spoke clearly, plainly, or distinctly, after being barbarous, or vitious, in speech: (Msb, TA:) and ↓ عَرُبَ he spoke without incorrectness; (Msb;) and [so اعرب, for] إِعْرَابٌ signifies the committing no error in speech: (K, TA:) and the expressing of meanings clearly, plainly, distinctly, or perspicuously, by words. (TA.) [↓ عرّب, also, has a similar meaning:] it is said in a trad., ↓ كَانُوا يَسْتَحِبُّونَ أَنْ يُلَقِّنُوا الصَّبِىَّ حِينَ يُعَرِّبُ يَقُولَ لَا إِلَاهَ إِلَّا اللّٰهُ سَبْعَ مَرَّاتٍ (O, TA) i. e. [They used to like teaching the boy,] when he spoke distinctly, or articulately, [to say " There is no deity but God " seven times.] (TA.) And one says, اعرب الكَلَامَ, and اعرب بِهِ, meaning He made the speech [that he spoke] clear, plain, distinct, or perspicuous. (TA.) And اعرب بِحُجَّتِهِ He declared, or spoke out clearly or plainly, his argument, plea, allegation, or the like, without fearing any one. (S, O.) And أَعْرَبْتُ الشَّىْءَ and اعربت عَنْهُ, and ↓ عَرَّبْتُهُ and عرّبت عَنْهُ, which last, accord. to Fr, is better than عرّبتهُ and اعربتهُ, I made the thing clear, plain, distinct, or manifest. (Msb.) And اعرب عَمَّا فِى ضَمِيرِهِ He declared, or spoke out clearly or plainly, what was in his mind. (TA.) And اعرب عَنْهُ لِسَانُهُ, and ↓ عرّب عنه, His tongue made clear, or plain, or spoke clearly, or plainly, for him:

and عَمَّا فِى ↓ يُعَرِّبُ قَلْبِهِ لِسَانُهُ His tongue tells plainly, or declares, what is in his heart. (Az, TA.) It is said in a trad., الثَّيِّبُ تُعْرِبُ عَنْ نَفْسِهَا, (S,) or الأَيِّمُ, and ↓ تُعَرِّبُ, accord. to different relaters, but some say the former only, (Msb,) i. e. [She who has become a widow, or been divorced, &c., or she who has no husband, whether she be a virgin or not, or not being a virgin,] shall speak out plainly for herself [when demanded in marriage]: (S, Msb:) or الثَّيِّبُ يُعْرِبُ عَنْهَا لِسَانُهَا, so accord. to IKt, (O,) or ↓ عنها يُعَرِّبُ, (Mgh, O,) so accord. to A 'Obeyd, but, as IAmb says, both are dial. vars. of which neither is preferable to the other; and the meaning is [she who has become a widow, &c., her tongue] shall declare for her. (O.) One says also, اعرب عَنِ الرَّجُلِ He spoke out, or explained, for the man. (TA.) And عَنِ القَوْمِ ↓ عَرَّبْتُ I spoke for the people, or party; (Fr, S, Mgh, * O, K;) and pleaded for them; (Fr, Mgh, * TA;) as also أَعْرَبْتُ; but the former in this sense is better known. (Mgh.) And اعرب عَنْهُ, and عرّب ↓ عنه, He pleaded his cause. (TA.) And عَنْ حَاجَتِهِ ↓ عرّب He spoke and pleaded for the object of his want. (A.) — — اعرب also signifies He was, or became, chaste, uncorrupt, or free from barbarousness, in speech; although not an Arab. (Msb.) And لَهُ الكَلَامَ ↓ عَرَّبْتُ, inf. n. تَعْرِيبٌ; as also أَعْرَبْتُ له, inf. n. إِعْرَابٌ; I made the speech [that I spoke] clear, or plain, to him, so that there was in it no barbarousness. (TA.) And مَنْطِقَهُ ↓ عرّب, (S, O,) inf. n. تَعْرِيبٌ, (K,) He made his speech free from error, or incorrectness. (S, O, K.) And أَعْرَبْتُ الحَرْفَ I made the حرف [i. e. word] clear, or plain: or the ا in this case denotes privation, and the meaning is (assumed tropical:) I removed its عرب, [app. ↓ عَرَب, from this word as inf. n. of عَرِبَ used in relation to the stomach &c.,] i. e. vagueness. (Msb.) And اعرب كَلَامَهُ He made his speech free from error, or incorrectness, in [what is termed] الإِعْرَاب [here meaning what grammarians generally intend thereby, namely, desinential syntax, or the science of the various inflections of words, literal or virtual, by reason of the various governing words]. (S, O.) [اعرب is also used by grammarians as meaning He declined a word; and أُعْرِبَ as meaning It was declined, or declinable; in these senses opposed to بَنَى and بُنِىَ, inf. n. بِنَآءٌ: and the former also as meaning He analyzed grammatically, or parsed, a sentence: and the inf. n. of the verb (act. and pass.) in these senses is إِعْرَابٌ.] — — See also 2, first sentence: — — and again in the first third part of the paragraph. — — إِعْرَابٌ also signifies The making [a person] to revert from, or relinquish, foul speech; (K, TA;) and so ↓ تَعْرِيبٌ. (TA.) — — And The speaking foul, or obscene, language; as also ↓ تَعْرِيبٌ, and ↓ اِسْتِعْرَابٌ: (O, K:) thus it bears two contr. significations. (K, TA.) One says of a man, اعرب [&c.], (S, O,) or اعرب فِى كَلَامِهِ, (Msb,) He spoke foul, or obscene, language. (S, O, Msb.) [Golius and Freytag have assigned this meaning to ↓ تعرّب also: the latter of them as from the S and K; in neither of which do I find it.] — — And The act of copulating: or the speaking of that act in an oblique, or indirect, manner. (K.) — And اعرب, (S, O,) inf. n. إِعْرَابٌ, (K,) He had a child born to him of Arabian complexion, or colour. (S, O, K.) — — And He possessed, or acquired, or sought to acquire, horses, or camels, of pure Arabian race. (TA. [See also 2, in the middle of the latter half; and see مُعْرِبٌ.]) — — And إِعْرَابٌ signifies One's knowing a horse of pure Arabian race from one of mean race by his neighing. (K.) And A horse's being known by his neighing to be of pure Arabian race, free from any admixture of other than Arabian blood: (K, TA:) [or his making himself to be known as such by his neighing; for] اعرب means he (a horse) neighed, and was consequently known to be of Arabian race. (A.) — — And The making a horse to run. (K.) Accord. to Fr, one says, اعرب عَلَى فَرَسِهِ, meaning He made his horse to run: but he adds that some say اغرب. (O.) — And إِعْرَابٌ signifies The taking as one's wife a woman such as is termed عَرُوبٌ [q. v.]. (K.) — اعرب سَقْىُ القَوْمِ means The people's watering [of their camels], having been at one time on alternate days, and another time on the fourth day after that of the next preceding watering, then became, and continued to be, of one uniform way. (S, O.) — See also 2, last four sentences. 5 تعرّب He assimilated himself to the Arabs. (S.) He (a man not of genuine Arabian descent) introduced himself among the Arabs, and spoke their language, and imitated their manner or appearance; [he became a naturalized, or an insitious, Arab; (see العَرَبُ;)] as also ↓ استعرب. (Az, TA.) — — He became an Arab of the desert; (S, Mgh;) he returned to the desert, (Az, Mgh, TA,) after he had been dwelling in a region of cities or towns or villages and of cultivated land, and joined himself to the Arabs of the desert. (Az, TA.) Hence, تعرّب بَعْدَ هِجْرَتِهِ He became an Arab of the desert [after his flight, or emigration, for the sake of El-Islám], (S, Mgh,) returning to the desert. (Mgh.) — — He dwelt, or abode, in the desert. (O, K.) — — See also 4, first sentence. — — تَعَرَّبَتْ لِزَوْجِهَا She acted in an amorous manner, or with amorous dalliance, and mani- fested love, to her husband. (A, TA.) — — Respecting a meaning assigned to تعرّب by Golius and Freytag, see 4, latter half. 10 استعرب: see 5: — — see also 4, first sentence: — — and the same again in the latter half of the paragraph. — استعرب جَرَبًا, said of a camel, He was affected with mange, or scab, which began in his armpits and groins or similar parts, and his lips, and appeared upon the general extent of his skin. (O.) — — And استعربت, said of a cow, She desired the bull. (O, K.) Q. Q. 1 عَرْبَنَ: see 2, near the end. عَرْبٌ is syn. with إِعْرَابٌ in the sense of إِفْصَاحٌ [but app. as a subst. (not an inf. n.) meaning Clear, plain, or distinct, speech]. (TA.) — — And syn. with عِرَابَةٌ, q. v. (TA.) — — And syn. with عَرَبٌ as [inf. n. of عَرِبَ, and] meaning نَشَاطٌ [i. e. Briskness, liveliness, or sprightliness]. (O, K.) العُرْبُ: see العَرَبُ, first sentence. عِرْبٌ Such as is dried up, of the [species of barley-grass called] بُهْمَى: (S, O, K:) or of any herb, or leguminous plant: n. un. with ة: or عِرْبُ البُهْمَى signifies the prickles of the بُهْمَى. (TA.) العَرَبُ, (S, A, Mgh, O, Msb, K, &c.,) as also ↓ العُرْبُ, (S, O, Msb, K,) A certain people, or nation; [the Arabs, or Arabians;] (S, O;) the contr. of العَجَمُ (A, Msb, K, TA) and العُجْمُ; (TA;) the inhabitants of the cities, or large towns, (S, A, O, K,) or of the Arabian cities and towns or villages: (Mgh:) [but now, on the contrary, generally applied to those who dwell in the desert:] or those who have alighted and made their abode in the cultivated regions, and have taken as their homes the Arabian cities and towns or villages, and others also that are related to them: (Az, Msb:) or [accord. to general usage] an appellation of common application [to the whole nation]: (T, K:) [and in the lexicons and lexicological works applied to the desert Arabs of pure speech:] it is of the fem. gender: (Msb, K:) and العَرَبُ has two pls., namely, العُرُبُ, with two dammehs, and الأَعْرُبُ [which is a pl. of pauc.]: (Msb:) the rel. n. [which serves as a sing.] is ↓ عَرَبِىٌّ: (S, O, K: [عَرَبٌ عَرَبِىٌّ in the CK is a mistake:]) accord. to Az, (TA,) this appellation is applied to a man of established Arab lineage, even if he be not chaste, or correct, in speech. (Msb, TA.) The dim. of العَرَبُ is ↓ العُرَيْبُ, (S, O,) without ة, (O, TA,) an extr. word [with respect to analogy, as the undiminished noun is fem.]: (TA:) a poet (Abu-l-Hindee, whose name was 'Abd-El-Mu-min, son of 'AbdEl-Kuddoos, O, TA) says, وَمَكْنُ الضِّبَابِ طَعَامُ العُرَيْبِ وَلَا تَشْتَهِيهِ نُفُوسُ العَجَمْ [And the eggs of dabbs are food of the little Arabs; but the souls of the Foreigners do not desire them]: in which he uses the dim. form to imply respect, or honour, like as it is used in the

saying أَنَا جُذَيْلُهَا المُحَكَّكُ وَعُذَيْقُهَا المُرَجَّبُ [expl. in art. جذل]. (S, O.) — — ↓ العَرَبُ العَارِبَةُ (in which the latter word is used as a corroborative of the former as in لَيْلٌ لَائِلٌ, S, O) and ↓ العَرَبُ العَرْبَآءُ (S, A, O, Msb, K) and ↓ العَرَبُ العَرَبِيَّةُ (O) and ↓ العَرَبُ العَرِبَةُ (K) and ↓ العَرَبُ العَرِبَاتُ (CK [but this I do not find in any other copy of the K]) are appellations of The pure, or genuine Arabs: (S, A, O, K:) or those who spoke the language of Yaarub Ibn-Kahtán; which is the ancient language: (Msb:) and ↓ العَرَبُ المُسْتَعْرِبَةُ, (S, O, Msb, K,) as also ↓ العَرَبُ المُتَعَرِّبَةُ, (S, O, K,) is an appellation of The insititious [or naturalized Arabs]; (K;) those who are not pure, or genuine, Arabs: (S, O:) or those who spoke the language of Ismá'eel [or Ishmael] the son of Ibráheem [or Abraham], i. e., the dialects of El-Hijáz and the parts adjacent thereto: (Msb:) and the appellation of ↓ مُسْتَعْرِبَةٌ is thought by Az to apply [also] to people not of pure Arabian descent, who have introduced themselves among the Arabs, and speak their language, and imitate their manner or appearance. (TA.) [The former division is most reasonably considered as consisting of the extinct tribes ('Ád, Thamood, and others mentioned in what follows); or of these together with the unmixed descendants of Kahtán, whose claims to the appellation of genuine Arabs are held by many to be equally valid: and the latter division, as consisting of those whose origin is referred, through Ma'add and 'Adnán, to Ismá'eel (or Ishmael), whose wife was descended from Kahtán. What I find in the TA, on this subject, is as follows.] The former of these two divisions consisted of nine tribes, descendants of Irem [or Aram] the son of Sám [or Shem] the son of Nooh [or Noah]; namely, 'Ád, Thamood, Umeiyim, 'Abeel, Tasm, Jedees, 'Imleek [or Amalek], Jurhum, and Webári; and from them Ismá'eel [or Ishmael is said to have] learned the Arabic language: and the ↓ مُتَعَرِّبَة are [said to be] the descendants of Ismá'eel, the descendants of Ma'add the son of 'Adnán the son of Udd: so says Abu-l-Khattáb Ibn-Dihyeh, surnamed Dhun-Nesebeyn: or the former division consisted of seven tribes, namely, 'Ád, Thamood, 'Imleek, Tasm, Jedees, Umeiyim, and Jásim; the main portion of whom has become extinct, some remains of them, only, being scattered among the [existing] tribes: so says IDrd: and the appellation of ↓ العَرَبُ العَارِبَةُ is also given to the descendants of Yaarub the son of Kahtán [only]. (TA.) [It should be observed, however, that the appellation of ↓ المُتَعَرِّبَةُ is, by those who hold the extinct tribes above mentioned as the only genuine Arabs, applied to the unmixed descendants of Kahtán; and ↓ المُسْتَعْرِبَةُ, to those who are held to be the descendants of Ismá'eel: thus in the Mz, 1st نوع. Also, it should be observed that the appellation of ↓ العَرَبُ العَارِبَةُ, in the conventional language of Arabic lexicology, is often applied to the Arabs of the classical ages, and the later Arabs of the desert who retained the pure language of their ancestors, indiscriminately: it is thus applied by writers quoted in the Mz (1st نوع) to all the descendants of Kahtán, and those of Ma'add the son of 'Adnán (through whom all the descendants of Ismá'eel trace their ancestry) who lived before the corruption, among them, of the Arabic language.] — — ↓ الأَعْرَابُ is the appellation given to Those [Arabs] who dwell in the desert; (S, Mgh, O, Msb, K;) such as go about in search of herbage and water; and Az adds, whether of the Arabs or of their freedmen: he says that it is applied to those who alight and abide in the desert, and are neighbours of the dwellers in the desert, and journey, or migrate, with them, to seek after herbage and water: (Msb:) it is not a pl. of العَرَبُ, not being like الأَنْبَاطُ, which is pl. of النَّبَطُ; (S, O;) but is a [coll.] gen. n.: (S:) الأَعَارِيبُ occurs as its pl. (S, O, K) in chaste poetry: (S:) it has no sing. [properly so termed]: (K:) the rel. n. is ↓ أَعْرَابِىٌّ, (S, O,) which is applied to single person; (Msb;) as also بَدَوِىٌّ: (TA:) Az says, if one say to an أَعْرَابِىّ, يَا عَرَبِىُّ, he is pleased; and if one say to an عَرَبِىّ, يَا أَعْرَابِىُّ, he is angry. (TA.) — — Authors differ as to the cause why the عَرَب were thus called: some say, because of the perspicuity of their speech, from إِعْرَابٌ: others, that they were so called from Yaarub the son of Kahtán, who is said to have been the first that spoke the Arabic language; his original language having been, as asserted by IDrd, [what the Arabs term] Syriac; though some say that Ismá'eel was the first that spoke the Arabic language; and some, that Yaarub was the first that spoke Arabic, and that Ismá'eel was the first that spoke the pure Arabic of El-Hijáz, in which the Kur-án was revealed: others say that the عَرَب were so called from العَرَبَةُ, the name of a tract near El-Medeeneh, or a name of Mekkeh and the adjacent region, where Ismá'eel settled, or the same as Tihámeh [as is said in the Mgh, in which this is pronounced to be the most correct derivation], or the general name of the peninsula of Arabia, which is also called العَرَبَاتُ [as is said in the Msb]: but some say that they were so called in like manner as were the فُرْس and the رُوم and the تُرْك and others, not after the name of a land or other than a land, but by the coining of the name, not a term expressive of a quality or a state or condition &c. (TA.) [If the country were called العَرَبَةُ, an inhabitant thereof might be called, agreeably with analogy, عَرَبِىٌّ; and then, the people collectively, العَرَبُ: but I think that the most probable derivation is from the old Hebrew word עֲרָב, meaning "a mixed people," which the Arabs assert themselves to have been, almost from the first; and in favour of this derivation it may be reasonably urged that the old Himyeritic language agrees more in its vocabulary with the Hebrew and Phœnician than it does with the classical and modern Arabic.] — See also عَرَبَةٌ. — And see عَرِبٌ. — [It also app. signifies (assumed tropical:) Vagueness (considered as an unsoundness) in a word; from the same as inf. n. of عَرِبَ used in relation to the stomach &c.:] see 4, latter half. عَرِبٌ [part. n. of عَرِبَ, q. v.: as such signifying] Having the stomach in a bad, or corrupt, state. (O, K.) And مَعِدَةٌ عَرِبَةٌ A stomach in a bad, or corrupt, state, (S, O, TA,) from being burdened. (TA.) — — Also, and ↓ عَرَبٌ, (O, K,) the former of which is the more common, (TA,) and ↓ عُرْبُبٌ, (O, K,) Abundant water, (O, K,) such as is clear, or limpid. (K.) And نَهْرٌ عَرِبٌ (TA) and ↓ عَارِبٌ and ↓ عَارِبَةٌ (K) A river containing abundance of water. (K, TA.) And بِئْرٌ عَرِبَةٌ A well containing much water. (K.) — — عَرِبَةٌ applied to a woman: see عَرُوبٌ, in four places. — — العَرَبُ العَرِبَةُ and العَرَبَاتُ: see العَرَبُ, first quarter. عَرْبَةٌ: see عِرَابَةٌ. عَرَبَةٌ A river that flows with a vehement, or strong, current. (S, O, K.) — And i. q. نَفْسٌ [The soul, mind, or self]. (S, O, K.) [It is thought to occur in a pl. sense, without ة, as a coll. gen. n., in the following sense, quoted in the S immediately after the explanation above.] A poet says, (S,) namely, Ibn-Meiyádeh, (O,) لَمَّا أَتَيْتُكَ أَرْجُو فَضْلَ نَائِلِكُمْ ↓ نَفَحْتَنِى نَفْحَةً طَابَتْ لَهَا العَرَبُ [When I came to thee, hoping for the redundance of your bounty, thou gavest me a gift with which the souls were pleased]: (S, O:) thus related by some, and expl. as meaning طَابَتْ لَهَا النُّفُوسُ: but the [approved] relation is, طَارَتْ بِهَا العَرَبُ [(assumed tropical:) which the Arabs made to fly upon the wings of fame], i. e. حَدَّثَتِ العَرَبُ النَّاسَ بِهَا [meaning (assumed tropical:) of which the Arabs talked to the people]. (O.) — Also sing. of عَرَبَاتٌ (TA) which is the name of Certain stationary vessels that used to be in the Tigris. (K, TA.) — — [As meaning A wheel-carriage of any kind (which is commonly called in Egypt عَرَبِيَّة) it is post-classical.] العَرَبُ العَرْبَآءُ: see العَرَبُ, first quarter: and see عُرْبَانٌ. عُرْبُبٌ: see عَرِبٌ. عَرَبِىٌّ; and العَرَبُ العَرَبِيَّةُ: see العَرَبُ, first quarter. — — لَا تَنْقُشُوا فِى خَوَاتِيمِكُمْ عَرَبِيًّا, (Mgh, O, K, TA,) in a trad., or, as some relate it, ↓ العَرَبِيَّةَ, (TA,) means Engrave not on your signets مُحَمَّدٌ رَسُولُ اللّٰهِ; (Mgh, O, K, TA;) because this was engraved on the Prophet's own signet: (O, TA:) as though he had said, نَبِيًّا عَرَبِيًّا [an Arabian prophet]; meaning

himself. (O, K, TA.) Omar said, ↓ لَا تَنْقُشُوا فِى خَوَاتِيمِكُمُ العَرَبِيَّةَ [Engrave not on your signets Arabic]: and Ibn-'Omar disapproved of engraving on a signet words from the Kur-án. (Mgh, * O, TA.) [عَرَبِىُّ الوَجْهِ often occurs in post-classical works as meaning Having an Arab face; i. e. long-faced; opposed to تُرْكِىُّ الوَجْهِ.] — — See also عِرَابٌ, in two places. — Also A white barley, the ears of which are bifurcate [so I render, agreeably with the TK, سُنْبُلُهُ حَرْفَانِ]: (K, TA:) it is wide, and its grain is large, larger than the grain of the barley of El- 'Irak, and it is the best of barley. (TA.) العَرَبِيَّةُ The Arabic language; (S, TA;) the language of the Kur-án. (Msb.) Katádeh says that the tribe of Kureysh used to cull, or select, what was most excellent in the dialects of the Arabs, [in the doing of which they were aided by the confluence of pilgrims from all parts of the country,] so that their dialect became the most excellent of all, and the Kur-án was therefore revealed in that dialect. (TA.) See also عَرَبِىٌّ, in two places. — — And see عُرُوبَةٌ. عَرْبَانُ [written in the TA without any syll. signs, but it is app. thus, fem. عَرْبَآءُ (like حَيْرَآءُ fem. of حَيْرَانُ), whence, probably, the appellation ↓ العَرَبُ العَرْبَآءُ,] A man chaste, uncorrupt, or free from barbarousness, in speech: so in the Towsheeh. (TA.) [See also عَرِيبٌ.] عُرْبَانٌ and عُرْبُونٌ: see what next follows. عَرَبُونٌ and عُرْبُونٌ and ↓ عُرْبَانٌ (Mgh, * O, Msb, K) and ↓ عُرَّبَانٌ, mentioned on the authority of Ibn-Es-Seed, as of the dial. of El-Hijáz, and عَرْبُونٌ, mentioned by AHei, but this last is a vulgar word, and is disallowed by Lb; (TA;) as also أَرَبُونٌ and أُرْبُونٌ and أُرْبَانٌ; (Mgh, * Msb, K;) [An earnest, or earnest-money;] a portion of the price, whereby a bargain is ratified; (K, TA;) a thing that is paid by the purchaser of a commodity, (Mgh, O, Msb,) or by the hirer of a thing, (Msb,) on the condition that if the sale (Mgh, O, Msb) or hire (Msb) have effect, it shall be reckoned as part of the price, and otherwise shall not be reclaimed; (Mgh, O, Msb;) called by the vulgar رَبُون: (O:) it is forbidden in a trad., (Mgh, O, TA,) and by most of the lawyers, but allowed by some: (TA:) عربون is said by As to be a foreign word arabicized, (Msb,) and so say many authors; though it is said by some of the expositors of the Fs to be from التَّعْرِيبُ signifying " the making clear, plain," &c.; اربون being also derived from أُرْبَةٌ signifying " a knot: " (TA:) and [it is said that] the ن in عربون and عربان may be augmentative or radical, because one says أَعْرَبَ and عَرْبَنَ. (O.) — — [Hence,] أَلْقَى عَرَبُونَهُ فِى كَذَا (assumed tropical:) He ejected his excrement, or ordure. (O, K, TA.) عِرْبِيَآءُ: see عَرُوبَآءُ. عَرَابٌ The fruit of the species of tree called خَزَم [q. v.], of the bark of which [tree] ropes are made: (O, K, TA:) [beads which are used in prayer are made thereof, (Freytag, from the Deewán of the Hudhalees,) i. e., of the berries thus called, and] it [the fruit] is eaten by the apes, or monkeys, and sometimes, in a case of hunger, by men: n. un. with ة. (O, TA.) خَيْلٌ عِرَابٌ Horses of pure Arabian race; (Mgh, K;) opposed to بَرَاذِينُ; (S, O, Msb;) also termed ↓ أَعْرُبٌ and ↓ مُعْرِبَةٌ, (K,) which last [erroneously written in the CK مَعْرَبَةٌ] is fem. of مُعْرِبٌ, signifying a horse having no strain of admixture of other than Arabian blood: (Ks, S, O:) one of such horses is [also] termed ↓ عَرَبِىٌّ: (Mgh, Msb:) by the pl. عِرَابٌ, they distinguish beasts from human beings. (Mgh.) — — And إِبِلٌ عِرَابٌ (S, O, Msb, K) and ↓ أَعْرُبٌ (TA) Camels of pure Arabian race: (K;) opposed to بَخَاتِىٌّ. (S, O, Msb.) — — And بَقَرٌ عِرَابٌ A goodly sort of oxen, of generous race, with short and fine hair, smooth, or sleek, (Msb,) having even backs, and thick hoofs and hides: one of which is termed ↓ عَرَبِىٌّ. (TA voce دَرَبَانِيَّةٌ.) عَرُوبٌ A woman who manifests love to her husband; (IAar, S, O, K, TA;) and is obedient to him; (IAar, TA;) as also ↓ عَرُوبَةٌ: (TA:) and (so in the O and TA, but in the CK " or ") a woman disobedient to her husband; (IAar, O, K, TA;) unfaithful to him by unchastity; corrupt in her mind: (IAar, O, TA:) as though having two contr. meanings; [the latter meaning] from عَرْب [a mistranscription for عَرَب] signifying " corruptness " of the stomach: (O:) or who loves him passionately, or excessively: or who manifests love to him, evincing passionate, or excessive, desire: [lit., evincing that; meaning what is expressed by the words immediately preceding it; for otherwise this last explanation would be the same as the first; and as I have rendered it, it is nearly the same as an explanation in the Expos. of the Jel (lvi. 36), manifesting love to her husband, by reason of passionate, or excessive, desire:] (K:) and (so in the TA, but in the CK " or ") a woman who is a great laugher: and ↓ عَرُوبَةٌ and ↓ عَرِبَةٌ signify the same: (K:) the pl. of the first is عُرُبٌ (S, O, K) and عُرْبٌ; (TA;) and the pl. of ↓ عَرِبَةٌ is عَرِبَاتٌ: (K:) IAth says that ↓ عَرِبَةٌ signifies a woman who is eager for play, or sport: and عُرُبٌ, he adds, is pl. of ↓ عَرِيبٌ, which signifies a woman of goodly person, who manifests love to her husband: and it is also said that عُرُبٌ signifies women who use amorous gesture or behaviour, and coquettish boldness, with feigned coyness or opposition: or who make a show of, or act with, lasciviousness: or passionately loving: and ↓ عَرِبَةٌ and عَرُوبٌ, accord. to Lh, signify a woman passionately loving, and lascivious. (TA.) عَرِيبٌ i. q. ↓ مُعْرِبٌ, which means, accord. to Az, A man chaste, uncorrupt, or free from barbarousness, in speech. (TA.) — — [Hence,] مَا بِالدَّارِ عَرِيبٌ (S, O, K) and ↓ مُعْرِبٌ (K) (assumed tropical:) There is not in the house any one: (S, O, K:) used [in this sense] as applying to either sex, but only in a negative phrase. (TA.) — — See also عَرُوبٌ, latter half. العُرَيْبُ: see العَرَبُ (of which it is the dim.), second sentence. عَرَابَةٌ: see عِرَابَةٌ. — — Also Coïtus. (TA.) — And A bag with which the udder of a sheep, or goat, is covered: pl. عَرَابَاتٌ. (IAar, O, K.) عِرَابَةٌ (S, O, K) and ↓ عَرَابَةٌ (O, TA) and ↓ عَرْبَةٌ (O) or ↓ عَرْبٌ (TA) Foul, or obscene, speech or talk; (S, O, K, TA;) like إِعْرَابٌ and تَعْرِيبٌ. (K.) عَرُوبَةٌ: see عَرُوبٌ, in two places. — عَرُوبَةٌ (O, K) and العَرُوبَةُ (K) and (O) يَوْمُ العَرُوبَةِ (S, O) Friday; (S, O, K;) and ancient name of that day (S, O, TA) in the Time of Ignorance: (TA:) accord. to some, it is most chastely without the article; (TA;) thus it occurs in old poetry of the Time of Ignorance; (O;) and it is thought to be not Arabic; (TA;) and said to be arabicized from the Nabathæan أَرُبَا: (Har p. 340, q. v.:) accord. to others, the article is inseparable from it; and its meaning, accord. to Ibn-En-Nahhás is the manifest and magnified, from أَعْرَبَ " he made clear, plain," &c.; or accord. to an authority cited in the R, its meaning is mercy. (TA.) [See art. ابجد.] عُرُوبَةٌ (S, K) and ↓ عُرُوبِيَّةٌ (K) The quality of being Arabian: (S, K, TA:) each [said to be] an inf. n. having no verb. (TA. [But see عَرُبَ at the commencement of this art. and under أَعْرَبَ.]) And ↓ عَرَبِيَّةٌ is used [in the same sense] as denoting the quality of a horse such as is termed عَرَبِىٌّ. (TA.) عَرُوبَآءُ a name of The seventh heaven: (IAth, K, TA:) or, accord. to Sub, it is ↓ عِرْبِيَآءُ, corresponding to جِرْبِيَآءُ, which is a name of " the seventh earth; " (TA in this art.;) or these two words are with the article ال. (TA in art. جرب.) عُرُوبِيَّةٌ: see عُرُوبَةٌ. عَرَّابٌ One who makes عَرَابَات (pl. of عَرَابَةٌ) i. e. bags to cover the udders of sheep or goats. (IAar, O, K.) عَرْبَرَبٌ i. q. سُمَّاقٌ [i. e. Sumach]. (O, TA.) قِدْرٌ عَرْبَرِبِيَّةٌ i. q. سُمَّاقِيَّةٌ [app. meaning A cooking-pot in which food prepared with sumach is cooked]. (O.) عَارِبٌ and عَارِبَةٌ: see عَرِبٌ. — — العَرَبُ العَارِبَةُ: see العَرَبُ, in two places. أَعْرَبُ More, or most, distinct or plain [&c.]. (TA.) الأَعْرُبُ is a pl. of العَرَبُ [q. v.]. (Msb.) — — See also عِرَابٌ, in two places. الأَعْرَابُ: see العَرَبُ, latter half. أَعْرَابِىٌّ: see العَرَبُ, latter half. مُعْرِبٌ: see عَرِيبٌ, in two places: — — and see عِرَابٌ. — — Also One who has horses of pure

Arabian race: (S, O:) one who has with him a horse of such race: and one who possesses, or acquires, or seeks to acquire, horses, or camels, of such race. (TA.) اسْمٌ مُعَرَّبٌ [An arabicized noun;] a noun received by the Arabs from foreigners, indeterminate, [i. e. significant of a meaning, (as is said in the Mz, 19th نوع,)], such as إبْرِيسَم [meaning " silk "], and, if possible, accorded to some one of the forms of Arabic words; otherwise, spoken by them as they received it; and sometimes they derived from it: but if they received it as a proper name, it is not termed مُعَرَّبٌ, but أَعْجَمِىٌّ, like إِبْرَاهِيمُ and إِسْحَاقُ. (Msb.) [مُعَرَّبٌ alone is also used in this sense, as a subst: and as such its pl. is مُعَرَّبَاتٌ: thus in the Mz, ubi suprà; and often in lexicons &c.] العَرَبُ المُتَعَرِّبَةُ: and see العَرَبُ, each in three places. العَرَبُ المُسْتَعْرِبَةُ: see العَرَبُ, each in three places. عربد Q. 1 عَرْبَدَ, inf. n. عَرْبَدَةٌ, He showed illnature, or an evil disposition, and behaved unsociably, towards his cup-companion. (TK.) One says, هُوَ يُعَرْبِدُ عَلَى أَصْحَابِهِ عَرْبَدَةَ السَّكْرَانِ He behaves in an annoying manner towards his companions as does the drunken. (A.) Accord. to some, this verb is from عِرْبَدٌّ as signifying " a red and malignant, or noxious, serpent. " (TA.) عِرْبِدٌ: see عِرْبَدٌّ: — — and مُعَرْبِدٌ. — Also Rough ground. (K.) عَرْبَدَةٌ Illnature, or evil disposition. (S, A, O, K. [See the verb of which it is the inf. n., above.]) عِرْبَدٌّ, (S, O, K,) quasi-coordinate to جِرْدَحْلٌ, (S, O,) and عِرْبِدٌّ, (K,) A serpent that blows but does not hurt; (S, O, K;) accord. to Aboo-Kheyreh and ISh, (TA,) or Sh, (O,) a serpent of a red colour with dusky and black specks, (O, TA,) always appearing among us, (O,) that does not hurt, (TA,) or that seldom injures small or great, (O,) unless it be hurt: (O, TA:) or a red and malignant, or noxious, serpent; (O, K;) for a man, in some verses cited by IAar, likens himself, in his treatment of his enemies, to this serpent; and how should he describe himself as a serpent that blows at the enemies and does not hurt them? (TA:) and, (K,) or the former word, accord. to Sh, (O,) the male viper: (O, K:) and the former, accord. to Th, a light, or an active, serpent: (L:) or so ↓ عِرْبِدٌ: (TA:) or this last signifies the serpent [absolutely]. (IAar, O, K.) — — Also the former word, (O, K,) and the latter, (K,) i. q. شَدِيدٌ [app. as meaning Vehement, or the like], applied to anything: (O, K:) accord. to Ibn-'Abbád, the latter is applied in this sense to anger. (O.) — Also both words, (K,) or, accord. to Ibn-'Abbád, the latter, (O,) Custom, habit, or wont: (O, K:) but app. mistranscribed for عَرِيدٌ. (TA.) — — And one says, رَكِبْتُ عِرْبَدِّى, (K, TA,) or عِرْبِدِّى, (Ibn-'Abbád, O,) meaning I went without pausing, or waiting, for anything: (Ibn- 'Abbád, O, K, TA:) or I followed my own opinion. (TA in art. عصد.) عِرْبِيدٌ: see what follows, in two places. مُعَرْبِدٌ (IDrd, S, A, O, K) and ↓ عِرْبِيدٌ (IDrd, O, K) One who behaves in an annoying manner (S, A, K) towards his cup-companion, (S, K,) or towards his companions, (A,) in his intoxication; (S, A, K;) as also ↓ عِرْبِدٌ: and the first and second, a man who behaves in an evil, or a mischievous, manner, towards another or others: (TA:) or ↓ the second signifies having much evilness of disposition, or manners, in intoxication. (Har p. 453.) عربن Q. 1 عَرْبَنَهُ He gave him what is termed an عَرْبُون or عُرْبُون &c. [i. e. an earnest, or earnestmoney]. (S, TA: mentioned as a quadriliteralradical word, and also in art. عرب, q. v.) عُرْبَانٌ and عَرَبَانٌ: see art. عرب. عَرَبُونٌ and عُرْبُونٌ: see art. عرب. عرتب العَرْتَبَةُ a dial. var. of العَرْتَمَةُ; (S, O;) The nose: or the soft, or pliable, part thereof: or the [depression termed] دَائِرَة beneath the nose, in [or above] the middle of the lip, (K, TA,) i. e., of the upper lip, next the nose: (TA:) or the extremity of the partition between the nostrils: (K:) [J says,] I asked an Arab of the desert, of the tribe of Asad, whereupon he put his finger upon the extremity of the partition between his nostrils. (S.) عرتن Q. 1 عَرْتَنَ He tanned a hide with [the plant, or tree, called] عَرْتُن or عَرَتَن &c. (TA.) عَرْتُنٌ, (S, K, * [in the K it is not clear whether this be thus or عَرَتُنٌ,]) and عَرْتَنٌ, (S, K,) and عَرَتَنٌ, [thus accord. to copies of the K,] with تَحْرِيك, (K, TA,) and with kesr to the ت, (TA, [which may mean that it is عَرَتَنٌ and عَرَتِنٌ or only the latter, but what is meant in the K is evidently عَرَتَّنٌ,]) originally ↓ عَرَنْتُنٌ, like قَرَنْفُلٌ, (Kh, S, K,) and ↓ عَرَنْتَنٌ, or both and ↓ عَرَنْتِنٌ, as also ↓ عَرَتُونٌ, (K,) A species of plant, (S,) or tree, (K,) rough, resembling the عَوْسَج [or boxthorn], except that it is bigger, full and luxuriant in the branch, and not having tall stems, (TA, [see also عِرْنَةٌ, of which the same is said,]) with which, (S, K, TA,) it being [first] cooked, (TA,) one tans, (S, K, TA,) and the hide tanned therewith becomes red. (TA.) عَرَتُونٌ: see the next preceding paragraph. عَرَنْتُنٌ: see the next preceding paragraph. مُعَرْتَنٌ A hide tanned with عَرْتُن or عَرَتَن &c. (S, K.) عرج 1 عَرَجَ, (S, A, O, K,) aor. عَرُجَ, (S,) inf. n. عُرُوجٌ (S, O, K) and مَعْرَجٌ, (O, K,) He ascended, or mounted. (S, A, O, K.) So in the saying عَرَجَ فِى الدَّرَجَةِ and فى السُّلَّمِ [He ascended, or mounted, the stair, or the series of steps, and the ladder]. (S, O.) And عَرَجَ فِى الشَّىْءِ, and عَلَيْهِ, aor. عَرُجَ and عَرِجَ, inf. n. عُرُوجٌ, He ascended, or mounted, upon the thing (TA.) And عُرِجَ بِهِ means He was taken up to a high place; as, for instance, إِلَى عَنَانِ السَّمَآءِ [to the clouds of Heaven]. (Ham p. 87.) — — And عَرَجَ الشَّىْءُ The thing became high, or elevated. (TA.) — عَرَجَ, (S, O, Msb, K,) with fet-h to the ر, (O,) aor. عَرَجَ, inf. n. عَرْجٌ; (Msb; [accord. to the O عَرَجٌ;]) or عَرَجَ and عَرِجَ and عَرُجَ; (K;) He limped, or had a slight lameness, (S, O, Msb, K,) and walked like the lame, (S, O,) by reason of some accident that had befallen him (S, O, Msb, K) in his leg or foot, (S, O, K.) not naturally, (S, K,) or not by reason of a chronic ailment: (Msb:) or عَرَجَ, aor. عَرُجَ; and عَرِجَ and عَرُجَ; inf. n. عَرَجَانٌ; he walked like the lame, with a limping gait, by reason of some accident. (L.) — — And عَرِجَ, (S, O, Msb, K,) aor. عَرَجَ, (Msb, K,) inf. n. عَرَجٌ (S, * O, * Msb, K, * TA) and عُرْجَةٌ, (TA,) He was lame, walked lamely, or limped, (S, O, Msb, K,) naturally, (S, O, K,) or by reason of a chronic ailment: (Msb:) or he became lame. (TA.) [See also عَرَجٌ below.] — — عَرَجٌ also signifies The setting of the sun: or its inclining towards the place of setting: (S, O, K:) inf. n. of عَرِجَتْ. (TK.) — — And عَرِجَ, inf. n. عَرَجٌ, He (a camel) emitted his urine indirectly: said of the male only, when the hind girth is bound upon him [so as to press upon his sheath]: like حقِبَ. (TA.) 2 عرّج, inf. n. تَعْرِيجٌ, He made (a building, or structure, S, O, and a river, or rivulet, TA) to incline. (S, O, K, TA.) — عَرَّجْتُ عَنْهُ I turned from it, and left it, or forsook it; as also انعرجت ↓ عنه. (Msb.) — — And عرّج عَلَيْهِ He bent, or inclined, to, or towards, him, or it. (TA.) You say, مَرَّ بِهِ فَمَا عَرَّجَ عَلَيْهِ [He passed by him, or it,] and did not bend, or incline, to him, or it. (A.) [But this may be otherwise rendered, as is shown by what follows.] — — عرّج also signifies He remained, stayed, abode, or dwelt; (K, TA;) as also ↓ تعرّج. (T, TA.) You say, عرّج بِالمَكَانِ He remained, stayed, &c., in the place. (TA.) And عرّج عَلَى الشَّىْءِ, (O,) inf. n. as above, (S, A,) He remained, stayed, or abode, intent upon the thing; (S, A, O;) as also ↓ عليه تعرّج. (O.) See also عُرْجَةٌ, in two places: and see 2 in art. عوج. And مَا عَرَّجْتُ عَلَى الشَّىْءِ means I did not pause, or stop, at the thing: (Msb: [and the like is said in the Mgh:]) or I did not care for it, or regard it. (TA in art. وبر.) And عرّج عَلَى المَنْزِلِ, (S, O, K,) and ↓ تعرّج, (S, K,) He confined his camel that he rode at the place of alighting or abode, (S, O, K,) and remained, or stayed: (S, O:) or تَعْرِيجٌ signifies the confining the camel that one rides, remaining, or staying, for one's travelling-companions or for some object of want: and عرّج النَّاقَةَ means he confined the she-camel. (TA.) — See also 4. 4 اعرجهُ He (God) rendered him lame. (S, O, * K.) — And He gave him a herd of camels such as is termed عَرْجٌ. (S, K.) — And اعرج He had, or possessed, a herd of camels such as is termed عَرْجٌ: (O, TA:) thus in the L and other lexicons: in the K, إِبِلٌ عُرْجٌ is erroneously put

for عَرْجٌ مِنَ الإِبِلِ. (TA.) [This signification is erroneously assigned by Freytag to 2: and so is that next preceding it by him and by Golius.] — Also He entered upon the time of the setting of the sun; and so ↓ عرّج, (O, K,) inf. n. تَعْرِيجٌ. (O.) 5 تعرّج It (a building, or structure,) inclined. (S, O.) — — See also 2, in three places: and see عُرْجَةٌ, in two places. 6 تعارج [He pretended to be lame;] he imitated the gait of a lame person. (TA.) 7 انعرج It (a thing, S, Msb) bent or inclined; (S, O, Msb, TA;) and so a road: (TA:) and it was, or became, curved, or crooked. (Mgh.) You say, انعرج بِنَا الطَّرِيقُ [The road bent, or inclined, with us]. (A.) And انعرج عَنِ الطَّرِيقِ He declined from the road: (Mgh:) and انعرج الرَّكْبُ عَنْ طَرِيقِهِمْ [The company of riders declined from their road]. (A.) See also 2, second sentence. R. Q. 3 اِعْرَنْجَجَ فِى أَمْرِهِ He strove, or exerted himself, in his affair. (O, K. *) عَرْجٌ and ↓ عِرْجٌ A herd of camels consisting of about eighty: (S, O, K:) or from seventy to eighty: (TA:) or from eighty to ninety: (K:) or a hundred and fifty and a little above that number: (AO, S, O, K:) or from five hundred to a thousand: (As, S, O, K:) or more than two hundred, and near a thousand: (AHát, TA:) or a thousand: (TA:) or many camels: (AZ, TA:) pl. أَعْرَاجٌ [a pl. of pauc.] (S, O, K) and عُرُوجٌ. (K.) عُرْجُ: see أَعْرَجُ, in two places. عِرْجٌ: see عَرْجٌ. عَرَجٌ inf. n. of عَرِجَ: (Msb, TA:) [as a simple subst.,] Natural lameness; (S, O, K;) as also ↓ عُرْجَةٌ, which is likewise an inf. n. of عَرِجَ. (TA.) One says, مَا أَشَدَّ عَرَجَهُ [How great is his natural lameness!]: not مَا أَعْرَجَهُ; for from that which signifies a colour, or a quality in the body, one does not derive the form مَا أَفْعَلَهُ. (S, O.) — Also A river, or rivulet: and a valley: because of their bending, or inclining. (TA.) عَرِجٌ A camel that emits his urine indirectly: (O, K, TA:) an epithet applied to the male only. (TA. [See 1, last sentence.]) عَرْجَةٌ: see the next paragraph, in two places. عُرْجَةٌ: see عَرَجٌ. — — Also, (TA in this art.,) or ↓ عَرْجَةٌ, like جَدْعَةٌ and قَطْعَةٌ, (TA in art. جدع,) The place, or seat, of lameness, in the leg, or foot. (TA.) — — And you say, مَا لِى عِنْدَكَ عُرْجَةٌ, and ↓ عَرْجَةٌ, and ↓ عِرْجَةٌ, and ↓ عَرَجَةٌ, and ↓ تَعْرِيجٌ, and ↓ تَعَرُّجٌ, There is not for me any remaining, staying, abiding, or dwelling, or, as some say, any confining, or place of confinement, [of my beast,] with thee, or at thy abode. (L, TA.) And مَا لِى عَلَيْهِ عُرْجَةٌ, and ↓ عَرْجَةٌ, (S, O,) and ↓ عِرْجَةٌ, and ↓ عَرَجَةٌ, (so in a copy of the S,) and ↓ تَعْرِيجٌ, and ↓ تَعَرُّجٌ, (S, O,) [i. e., as is implied in the S, There is not for me any confining of my camel that I ride, and remaining, or staying, at it: or] there is not for me any bending, or inclining, to, or towards, him, or it. (O.) عِرْجَةٌ: see the next preceding paragraph, in two places. عَرَجَةٌ: see عُرْجَةٌ. عَرِجَةٌ: see عُرْجَةٌ, in two places. عَرَجَانٌ [mentioned in the L as an inf. n.,] The gait of him who is naturally lame. (S, K.) عُرْجُونٌ, mentioned in the A and Mgh and Msb in this art.: see art. عرجن. عُرَاجُ: see أَعْرَجُ, in two places. عَرِيجٌ High, or elevated. (TA.) — And An affair not firmly, solidly, or soundly, executed. (S, O, K.) العُرَيْجَآءُ [dim. of العَرْجَآءُ fem. of الأَعْرَجُ; and therefore, if without the article ال, imperfectly decl.;] The هَاجِرَة [or midday; or midday in summer, or when the heat is vehement; &c.]. (O, K.) — — And The coming, of camels, to water one day at noon, and one day in the morning between daybreak and sunrise: (As, S, O, K:) or their coming to water in the morning between daybreak and sunrise, then returning from the water and remaining the rest of the day in the pasturage, and the next night and day, and coming to the water again at night, then returning from the water, and remaining the rest of the night in the pasturage, and the next day and night, then coming to the water in the morning between daybreak and sunrise: this is one of the descriptions of رِفْه: or, as some say, their coming to water thrice every day; but this is strange. (TA.) — — Also A man's eating but once every day. (K.) One says, فُلَانٌ يَأْكُلُ العُرَيْجَآءَ Such a one eats but once every day. (O, TA.) عارج Limping, or having a slight lameness, not by reason of a chronic ailment, but in consequence of some accident that has befallen him. (Msb.) — Also i. q. غَائِبٌ [i. e. Absent, &c.]: (O, K:) thus written, with the pointed غ; but [SM says, though without adducing any ex. to confirm his assertion, that] it is correctly عَائِب, with the unpointed ع, [i. e. being, or becoming, faulty, &c.; or making, or causing, to be faulty, &c.; or blaming, &c.;] as in the L. (TA.) أَعْرَجُ Lame, (S, Msb, K,) by nature, (S, K,) or by reason of a chronic ailment: fem. عَرْجَآءُ: (Msb:) pl. عُرْجٌ and عُرْجَانٌ. (S, K.) — — الأَعْرَجُ is an appellation of The crow; (O, K;) [and] so الأَعْوَرُ الأَعْرَجُ: because of its hopping, or leaping in going, as though shackled. (A, TA.) — — And العَرْجَآءُ is an appellation of The female hyena: (S, O, K:) pl. عُرْجٌ: the male is not called أَعْرَجُ. (TA.) And ↓ عُرْجُ, determinate, and imperfectly decl., means The female hyenas, so called as though they were a قَبِيلَة [or tribe]; (Sh, O, K;) and so ↓ عُرَاجُ, likewise determinate, and imperfectly decl.: (K:) or, accord. to IAar, in the phrase ↓ أَبْنَآءُ عُرْجَ in a verse of Aboo-Muk'it ElAsadee, the poet makes the latter word, which is a pl., imperfectly decl. because he means التَّوْحِيد وَالعُرْجَة; as though he regarded it as a sing. [proper] name: (L: [i. e., accord. to Ibr D, because he uses عُرْجَ as a sing. proper name, curtailed by poetic license from العُرْجَة: if so, this last word seems here to signify a personification of lameness:]) and accord. to him (i. e. IAar), one says ↓ هٰذِهِ عُرَاجُ, meaning This is the female hyena [not hyenas]; the latter word imperfectly decl. (O.) — — الأَعْرَجُ is also an appellation of A certain deaf, malignant serpent. (TA.) [See also the next paragraph.] — — And العُرْجُ signifies Three nights of the first part of the lunar month: [perhaps in allusion to the curved aspect of the moon; though on this ground it might also be applied to three nights of the last part:] mentioned on the authority of Th. (TA.) الأُعَيْرِجُ [dim. of الأَعْرَجُ] A certain deaf serpent, (O, K, TA,) of the most malignant of serpents, (TA,) that will not admit of being charmed, and that leaps up like the viper: (O, K:) accord. to ISh, a certain broad serpent, having a single broad leg; like the [serpent called] أَصَلَة: IAar says, it springs upon the horseman so as to become with him on his saddle: (O:) the word has no fem. form: (Lth, O, K:) [but] the pl. is الأُعَيْرِجَاتُ. (O, K.) مَعْرَجٌ: see مِعْرَاجٌ, in two places. مِعْرَجٌ: see the next paragraph. مِعْرَاجٌ (S, A, O, K) and ↓ مِعْرَجٌ and ↓ مَعْرَجٌ, (S, O, K,) the second and third allowable accord. to Akh, like مِرْقَاةٌ and مَرْقَاةٌ, (S, O,) A ladder, or series of steps or stairs: (S, A, O, K:) or, with the article ال, [but most commonly the first of these with ال,] a thing resembling a دَرَجَة [i. e. ladder, or series of steps or stairs], upon which the souls ascend when they are taken [from their bodies]: it is said that there is nothing more beautiful than it; so that when the soul sees it, it cannot refrain from making its exit [from the body]: (TA:) hence لَيْلَةُ المِعْرَاجِ [the Night of the Ladder; in which Mohammad is related to have ascended from Jerusalem to Heaven, after having been conveyed to the former from Mekkeh upon the beast named البُرَاق]: pl. مَعَارِيجُ and مَعَارِجُ, like مَفَاتِيحُ and مَفَاتِحُ. (S, O.) Also, (K,) or [properly the last only, i. e.] ↓ مَعْرَجٌ, (L, Msb, TA,) A place of ascent: (L, Msb, K, TA:) and the way whereby the angels ascend: (TA:) pl. مَعَارِجُ, (Msb, TA,) [in both senses, i. e.] this signifies places of ascent: (S, A, O:) and in the Kur lxx. 3, the places of ascent of the angels: or it there means benefits, or favours: (O:) and مِعْرَاجٌ is [said to be] like مَعْرَجٌ [in meaning, though this is a loose explanation]. (Msb.) مُعَرَّجٌ A garment, or piece of cloth, having upon it curving stripes or lines. (O, K.) مُعْرَجَنٌ: see art. عرجن. مُنْعَرَجٌ, (S, O, K, TA,) or ↓ مُنْعَرِجٌ, (Msb,) or the latter is wrong, (TA,) A

place of bending, or inclining, (S, O, Msb, K,) of a valley, to the right and to the left. (S, O, Msb.) مُنْعَرِجٌ: see what next precedes. عرجن Q. 1 عَرْجَنَهُ He struck him, or beat him, with an عُرْجُون [q. v.]. (S, K.) And عَرْجَنَهُ بِالعَصَا He struck him, or beat him, with the staff, or stick. (TA.) — — And He figured it (i. e. a garment, or piece of cloth,) with the forms of عَرَاجِين, pl. of عُرْجُونٌ. (K.) — — And He smeared, or rubbed over, him, or it, with blood, or with saffron, or with خِضَاب [i. e. hinnà, or the like]. (K.) عُرْجُونٌ A raceme of a palm-tree, or of dates; syn. عِذْقٌ: or, when it has become dry and curved: (K:) or the base, or lower part, (أَصْل, S, K, and also A and Mgh and Msb in art. عرج [because the ن is therein regarded as augmentative],) of the عِذْق (S, K) or كِبَاسَة [which signifies the same as عِذْق], (A, Mgh, Msb,) which curves, and from which the fruit-stalks are cut off, and which then remains upon the palm-tree, dry: (S:) or the عُود [meaning main stem] of the كِبَاسَة: (Th, K:) Az says, it is yellow and broad: [but it is the contrary of broad in comparison with its length:] and in the Kur xxxvi. 39, the moon when it has become slender [in appearance, towards the end of the lunar month,] is likened to the old عُرْجُون, in respect, as ISd says, of its slenderness and curvature: (TA:) [in the TA voce سُبَاطَةٌ, the pl. عَرَاجِينُ is strangely used as meaning the fruit-stalks of the raceme of a palmtree:] بَنَاتُ عُرْجُونٍ signifies the fruit-stalks of a raceme of dates: (T in art. بنى:) [it is said that] the ن of عُرْجُونٌ, though this word imports the meaning of اِنْعِرَاجٌ [or " a state of bending "], is shown to be radical by the word مُعَرْجَنٌ, occurring in a verse of Ru-beh, and also by the fact that there is no verb of the measure فَعْلَنَ. (TA. [But عَشْرَنَ and سَبْعَنَ, though these are said to be post-classical, and, accord. to some, عَلْوَنَ, may be mentioned, and perhaps some other, as being of this measure.]) — — Also A certain plant, (K, TA,) white, accord. to Th, (TA,) like the فُطْر [or toadstool], resembling the فِقْع [a white and soft sort of كَمْء], (K, TA,) which dries, having a round form: or a species of the كَمْأَة, of the measure of a span, or a little less than that; good, or pleasant, while fresh: (TA:) pl. عَرَاجِينُ. (K.) مُعَرْجَنٌ, occurring in a verse of Ru-beh, (TA,) A garment, or piece of cloth, in which are [figured] the forms of عَرَاجِين [pl. of عُرْجُونٌ]. (A and TA in art. عرج.) عرد 1 عَرَدَ, (AHn, S, O, K,) aor. عَرُدَ, inf. n. عُرُودٌ, (AHn, S, O,) It (a plant, and a canine tooth, &c.,) came forth, and became high, or tall: (S, O, K:) or it (a plant) came forth, and became high, or tall, and hard: (AHn, TA:) and it (a canine tooth, and a plant,) came forth altogether, and became hard and erect: it (a camel's tush) became thick and strong: and it (a tree) came forth: or became crooked: or became thick and great; as also ↓ اعرد. (TA.) — عَرَدَ الحَجَرَ, (K,) aor. عَرُدَ, inf. n. عَرْدٌ, (TA,) He threw the stone far. (K, TA.) — — عرد بِحَاجَتِنَا [app. عَرَدَ] He did not accomplish our want. (TA.) — عَرِدَ: see the next paragraph, in two places. 2 عرّد, inf. n. تَعْرِيدٌ, He (a man, S) fled; (IAar, S, O, K;) as also ↓ عَرِدَ, aor. عَرَدَ. (IAar, O, K.) He drew back, or drew back in fear, عَنْ قِرْنِهِ from his adversary: or he went away quickly, being put to flight. (TA.) He (a man) quitted the road: (O, K:) or he quitted the right direction of the road, and turned aside from it. (TA.) And عرّد عَنْهُ He turned aside, and went to a distance, or far away, from him, or it. (A.) — — It (a star) rose high: and also it inclined to set after it had culminated: (O, K:) [or] it set. (A.) It (water) rose high. (A.) — — And He, or it, descended, or alighted. (MF.) — — عرّد السَّهْمُ فِى الرَّمِيَّةِ The arrow penetrated into the inside of the animal at which it was shot and its extremity went forth from the other side. (Aboo-Nasr, O, K.) — And عرّد, inf. n. تَعْرِيدٌ; (TA;) or ↓ عَرِدَ; (thus in the O, as on the authority of IAar;) He (a man, TA) became strong in body after disease. (IAar, O, TA.) 4 أَعْرَدَ see 1. 5 تعرّد He was put to flight: (Freytag, from the " Fákihet el-Khulafà," p. 93, l. 27:) probably post-classical.] عَرْدٌ A thing, (S, O,) or anything, (TA,) hard: (S, O:) or strong, hard, and erect: (Lth, O, K:) or thick; (As, AHn, O;) as also ↓ عَارِدٌ and عُرُدٌّ [correctly ↓ عُرُدٌّ] and عُرْيَدٌ [evidently a mistranscription for ↓ عُرُنْدٌ] and ↓ عَرِدٌ: (AHn, O:) and ↓ عَرَنْدَدٌ, (S, O, K,) quasi-coordinate to سَفَرْجَلٌ, (S, O,) and ↓ عُرُنْدٌ, (K, TA,) with two dammehs, (TA, in the CK عُرَنْد,) the ن being a substitute for د, (TA,) and ↓ عَرِدٌ (O, K) and ↓ عُرُدٌّ, (K,) signify hard, (S, O, K,) or hard and strong, applied to anything: (TA:) and ↓ عُرُدٌّ, applied to a spear, and a bow-string, signifies strong: (Fr, TA:) and ↓ عُرُنْدٌ, in measure like تُرُنْجٌ, applied to a bow-string, (Sb, S, O,) thick; (Sb, S;) or strong and thick; as also ↓ عُرُدٌّ; and thus both signify applied to a rope, or well-rope, and any other thing. (O.) One says, إِنَّهُ لَعَرْدُ مَغْرِزِ العُنُقِ [Verily he is hard, or strong, or thick, in respect of the base of the neck]. (Lth, O, TA.) — — [Hence,] The penis: or a hard and strong penis: (TA:) or a penis distended and erect (O, K, TA) and hard: pl. أَعْرَادٌ. (TA.) — — And The ass: (O, K:) so called because of the thickness of his neck. (TA.) — — And [it is said to signify] The base of the neck. (K. [But this I think doubtful: see a saying mentioned above (in this paragraph), from a mistranscription of which it may have originated.]) عَرِدٌ: see عَرْدٌ, in two places. In the phrase عَرَادٌ عَرِدٌ, the latter word may be added to give intensiveness to the signification, or it may be used by poetic license for عَارِدٌ. (TA.) عُرُدٌّ: see عَرْدٌ, in four places. عِرْدَادٌ The elephant: (O, K:) because of his thickness and bulkiness. (TA.) — — And Courageous, and hard, or sturdy; (O, K;) applied to a man. (TA.) — — And A staff by means of which the horse and the camel are tied. (O, K.) عَرَادٌ, applied to a plant, Thick and hard. (AHn, O, K.) — — And A certain plant, (S, O, K,) of the kind termed حَمْض, (S,) hard and erect: (TA:) or a certain herb, said to be [of the kind termed] حَمْض, eaten by the camels, growing in sands and sand-plains: or, as some say, it is [a sort] of the نَجِيل [q. v.] that grows in good and salubrious land, remote from water: n. un. with ة: Az says, I have seen the عَرَادَة in the desert, [a plant] having hard wood, spreading branches, and no scent. (L.) — — See also عَرَادَةٌ. عَرِيدٌ Distant, or remote: (K:) of the dial. of El-Yemen. (TA.) — And Custom, habit, or wont. (Lh, K.) One says, مَا زَالَ ذٰلِكَ عَرِيدَهُ That ceased not to be his custom, habit, or wont. (Lh, TA.) [See also عِرْبَدٌّ.] عَرَادَةٌ A single locust: (K: [if so, ↓ عَرَادٌ probably signifies locusts; as a coll. gen. n.:]) or a female locust. (S, O.) — And A state, or condition. (S, O, K.) You say, فُلَانٌ فِى عَرَادَةِ خَيْرٍ Such a one is in a good state, or condition. (S, O.) عَرَّادَةٌ A certain thing, smaller than the مَنْجَنِيق, (S, O, K, TA,) but resembling it; (TA;) [i. e. an engine of war, app. similar to that called by the Romans onager;] that casts a stone to a long distance: (Ham p. 307:) pl. عَرَّادَاتٌ. (TA.) عُرُنْدٌ: see عَرْدٌ, in three places. عَرَنْدَدٌ: see عَرْدٌ. عَارِدٌ: see عَرْدٌ. — — Also Separate; syn. مُنْتَبِذٌ. (K.) In the saying (S, O, K) of a rájiz, (S,) of a man of the Benoo-Asad, (O,) or of Hajl, (As, O, K, TA, in the CK Hajal,) a freedman of the Benoo-Fezárah, describing a male camel, [and the sutures of his skull,] (As, O, K,) or it is of Aboo-Mohammad El-Fak'asee, (IB, TA,) تَرَى شُؤُونَ رَأْسِهِ العَوَارِدَا (IB, O, K) not رَأْسِهَا, as in the S, (IB, K,) the last word [pl. of عَارِدٌ] means separate (مُنْتَبِذَة) one from another: or rugged (غَلِيظَة): (K:) or rising high, or elevated. (S, O.) مُعَرَّدٌ, applied to a bow-string, [like مُحَرَّدٌ,] i. q. نِيقٌ مُجَرَّعٌ [q. v.] and مُعَجَّرٌ. (ISh, TA in art. جرع.) مُعَرِّدٌ A high mountain-top. (O, TA.) عرس 1 عَرِسَ بِهِ, (S, O, Msb, K,) aor. عَرَسَ, (Msb, K,) inf. n. عَرَسٌ, (TA,) He kept, or clave, to him or it; (S, O, Msb, K;) as also ↓ أَعْرَسَهُ. (O, K.) From this, and from another signification of the same verb, which see below, عَرُوسٌ is said [by some] to be derived. (Msb.) You say, عَرِسَ الرَّجُلُ بِقِرْنِهِ The man kept, or clave, to his opponent or adversary, in fight. (Mgh.) And عَرِسَ الصَّبِىُّ بِأُمِّهِ, (TA,) or أُمَّهُ, (Mgh,) The child kept to his mother. (Mgh, TA.) And عَرِسَ الشَّرُّ بِهِمْ Evil clung, or stuck fast, to them, and continued. (TA.) — — [Hence,

perhaps,] عَرِسَ الشَّىْءُ, [or, perhaps, الشَّرُّ,] inf. n. as above, The thing [or evil or mischief] became vehement, or severe, or distressful. (TA.) — عَرِسَ, aor. عَرَسَ, inf. n. عَرَسٌ, He (a man) was, or became, fatigued: (TA:) or عَرِسَ, (IKtt,) or عَرِسَ عَنِ الجِمَاعِ, (Msb,) he (a man) was, or became, fatigued, or weak, and so disabled, or incapacitated, from copulation; syn. كَلَّ, (Msb,) and أَعْيَا, (IKtt, Msb,) عن الجماع. (IKtt.) From this, and from another signification of the same verb, mentioned above, عَرُوسٌ is said [by some] to be derived. (Msb.) — — Also He was, or became, confounded or perplexed, and unable to see his right course; syn. دَهِشَ: (S, O, K:) and so عَرِشَ. (TA.) — — And عَرِسَ عَنْهُ He held back, or refrained, from him, or it, through cowardice. (TA.) — — And عَرِسَ عَلَىَّ مَا عِنْدَهُ i. q. اِمْتَنَعَ; [i. e. What he had was unattainable, or difficult of attainment, to me]. (IAar, O, K. [In the CK, علَى is put for عَلَىَّ.]) — عَرَسَ البَعِيرَ, (S, O, K,) aor. عَرُسَ (S, O, TA) and عَرِسَ, (TA,) inf. n. عَرْسٌ, (S, O,) He bound the camel's fore shank to his neck, (S, O, K,) while he was lying down, (S, O,) with the rope called ↓ عِرَاسٌ: (S, O, K:) or, as some say, he bound the neck of the camel to both of his fore legs. (TA.) 2 عرّسوا, (Msb, K,) inf. n. تَعْرِيسٌ; (S, Mgh, O, Msb;) and ↓ اعرسوا; (S, O, K;) but the former is the more common; (K;) the latter, rare; (S, O;) They alighted (S, Mgh, O, Msb, K) during a journey, (S, Mgh, O, Msb,) in the last part of the night, (S, Mgh, O, K,) for a rest, (S, O, Msb, K,) and made their camels lie down, and took a nap, or slight sleep, (TA,) and then departed, (S, Msb,) and continued their journey, at daybreak: (TA:) [see also 2 in art. عوه:] or they journeyed all the day, and alighted in the first part of the night: (TA:) or they alighted (AZ, Msb, TA) in a usual place of resort (TA) at any time of the night or day. (AZ, Msb, TA.) [Hence,] لَيْلَةُ التَّعْرِيسِ The night in which the Apostle of God slept: (O, K:) the story of which is well known, in the biographies of him and in the traditions. (TA.) [It was when he was returning from the siege and capture of Kheyber: he halted in the latter part of the night, and unintentionally slept until the time of the prayer of daybreak had passed. See " Mishcàt ul-Masábìh," vol. i., p. 146.] — See also 4. — عُرِّسَ, inf. n. as above, It (a chamber) had an عَرْس [q. v.] made to it. (TA.) 4 اعرس He made, or prepared, a marriagefeast. (S, O, Msb, K, TA.) — — [He became a bridegroom.] And اعرس بِأَهْلِهِ, (S, O, K,) or بِامْرَأَتِهِ, (Mgh, * Msb,) He had his wife conducted to him on the occasion of the marriage; syn. بَنَى بِهَا, (T, S,) or بَنَى عَلَيْهَا; (Mgh, O, K;) as also ↓ عرّس بها; (TA;) or this latter is only used by the vulgar; (S, O, TA;) or is a mistake: (Mgh, Msb:) and he abode with his wife during the days of and after that event: (TA:) [and] he went in to his wife (IAth, Msb) [a signification which may be meant to be included in the explanation بني بها or بنى عليها] on the occasion of that event; meaning, he compressed her; وَطْءٌ being thus called إِعْرَاسٌ because it is a consequence of إِعْرَاس [properly so termed]: (IAth:) the phrase also signifies [simply] he compressed his wife. (S, TA.) — See also 2: — and see عَرِسَ بِهِ. 5 تعرّس لِامْرَأَتِهِ He manifested, or showed, love, or affection, to his wife, (A, Ibn-'Abbád, O, K,) and kept to her. (TA.) [App. originally signifying He behaved like a bridegroom (عَرُوس) to his wife.] عَرْسٌ A wall which is placed between the two [main lateral] walls of the winter-chamber, not reaching to the further end thereof, (S, O, K, TA,) then the beam is laid from the inner extremity of that wall to the further end of the chamber, (TA,) and it is roofed over, (S, O, K, TA,) i. e. the whole chamber is roofed over: what is between the two walls [above mentioned] is [called] a سَهْوَة [q. v.], and what is beneath the beam [app. with what is screened by the middle wall from the portion (of the chamber) in which is the entrance] is the مُخْدَع: (TA:) this is done for the sake of more warmth, and only in cold countries: (S, O, K, TA:) and it is called in Pers. بيجه [correctly پيچه]: (S, TA:) and عَرْصٌ is [said to be] a dial. var. thereof. (TA.) عُرْسٌ (Az, S, Msb, K) and ↓ عُرُسٌ (Az, S, K) substs. from أَعْرَسَ as signifying " he had his wife conducted to him on the occasion of his marriage," and " he went in to her: " (Az, TA:) The ceremony of conducting a bride to her husband: (Msb:) or the ministration, or performance, of a marriage, and of the ceremony of conducting the bride to her husband: (TA:) or [simply] marriage: or coitus: syn. نِكَاحٌ: (K, TA:) because this is the real thing intended by الإِعْرَاس: (TA:) in the first of these senses, it is masc. and fem.; or, accord. to some, fem. only: as masc., its pl. is أَعْرَاسٌ; and as fem., its pl. is عُرُسَاتٌ. (Msb.) Hence [the trad.], إِذَا دُعِىَ أَحَدُكُمْ إِلَى وَلِيمَةِ عُرْسٍ فَلْيُجِبْ When any one of you is invited to a marriage-feast, or a feast given on the occasion of the conducting of a bride to her husband, let him consent. (Mgh.) — — And hence, (Az, TA,) A marriage-feast: (A 'Obeyd, Az, S, O, K:) or a feast made on the occasion of conducting a bride to her husband: (Msb:) in this sense it is masc.: (Msb:) or mase, and fem.: (S, O:) or fem., and sometimes mase. (Az, TA.) A rájiz says, إِنَّا وَجَدْنَا عُرُسَ الحَنَّاطِ لَئِيمَةً مَذْمُومَةَ الحُوَّاطِ [Verily we found the marriage-feast of the wheatseller to be mean, discommended for the managers: see also حُوَاطَةٌ]. (Az, S, O, TA.) Pl. as above, i. e., أَعْرَاسٌ and عُرُسَاتٌ. (S, O, K.) [See an ex. voce خُرْسٌ.] — — [And hence,] A state of rejoicing. (IB, voce مَأْتَمٌ, q. v.) — — The dim. is [عُرَيْسٌ,] without ة; which is extr., [accord. to those who hold it to be fem. only,] for [accord, to them] it should have ة, being a fem. n. of three letters. (TA.) عِرْسٌ A man's wife: (S, Mgh, O, Msb, K:) and a woman's husband: (O, Msb, K:) pl. (in both senses, TA) أَعْرَاسٌ: (S, O, Msb, K, TA:) the dual, عِرْسَانِ, is sometimes applied to the male and female, (S, O,) or husband and wife: (TA:) and to a male and female ostrich: (IB:) and the sing., to the mate of the lion: (S, A, O, K:) and the pl. is applied, metaphorically, by Málik Ibn-Khuweylid El-Hudhalee, to lions. (TA.) — اِبْنُ عِرْسٍ [The weasel; and a weasel;] a certain small animal, (Lth, S, O, Msb, K,) well known, (TA,) resembling the rat (الفَأْرَة), (Msb,) smaller than the cat, (Lth, O, TA,) having the lower lip cleft (أَشْتَرُ), and very short ears, as though they were amputated, (Lth, O, K,) and having a canine tooth; (TA;) called in Persian رَاسُوْ: (S, Mgh:) the name is determinate and indeterminate: (TA:) pl. بَنَاتُ عِرْسٍ, (S, Msb, K,) applied to the males and the females; (O, K;) like as you say اِبْنُ آوَى and اِبْنُ مَخَاضٍ and اِبْنُ لَبُونٍ and اِبْنُ مَآءٍ, and in the pl. بَنَاتُ آوَى and بَنَاتُ مَخَاضٍ and بَنَاتُ لَبُونٍ and بَنَاتُ مَآءٍ; or, accord. to Akh, you say بَنَاتُ عِرْسٍ and بَنُو عِرْسٍ, like بَنَاتُ نَعْشٍ and بَنُو نَعْشٍ. (S, O.) عِرِسٌ One who quits not the place of conflict, by reason of courage. (TA.) — — العَرِسُ The lion: (O, K:) because he keeps to the preying upon men; or because he keeps to his covert, or retreat. (O, * TA.) — Also Confounded, or perplexed, and unable to see his right course; syn. دَهِشٌ. (S, O, K.) عُرُسٌ: see عُرْسٌ. عِرْسِىٌّ A certain dye; (K;) a certain colour of dye, likened to the colour of the اِبْنُ عِرْس [or weasel]. (S, O.) عِرَاسٌ: see 1, last sentence. عَرُوسٌ A bridegroom: and a bride: i. e., a man, and a woman, during the period of their إِعْرَاس or أَعْرَاس [thus differently written in different MSS.]; (S, A, O, Msb, K;) or when the one goes in to the other: (IAth:) you say رَجُلٌ عَرُوسٌ [a bridegroom, vulgarly, in the present day, ↓ عَرِيس,] and اِمْرَأَةٌ عَرُوسٌ [a bride, vulgarly, in the present day, ↓ عَرُوسَة]: (S:) and عُرُوسٌ is a dial. var. of the same: (IAar, TA:) pl. mase. عُرُسٌ (S, O, Msb, K) and أَعْرَاسٌ; (TA;) and pl. fem. عَرَائِسُ. (S, O, Msb, K.) [See عَرِسَ, in two places.] It is said in a prov., كَادَ العَرُوسُ يَكُونُ أَمِيرًا [The bridegroom was near to being a prince]. (S: in the O, مَلِكًا.) The dim. is عُرَيِّسٌ, without

the addition of ة to distinguish the fem., because of the fourth letter. (TA.) — — [Hence,] أَبْيَاتٌ عَرَائِسُ (tropical:) Verses of which the words are marked with diacritical points: for, as Esh-Shereeshee says, the Arabs used to adorn the bride by speckling her cheeks with saffron: opposed to أَبْيَاتٌ عَوَاطِلُ. (Har p. 610.) — — [Hence also,] عَرَائِسُ الإِبِلِ (assumed tropical:) The high-bred of camels. (A.) عَريس: see the next preceding paragraph. عَرُوسَة: see the next preceding paragraph. عِرِّيسٌ and عِرِّيسَةٌ, [the latter the more common,] A thicket: (L:) the covert, or retreat, of the lion, (S, O, K, TA,) in a thicket. (TA.) [It is said in a prov.,] كَمُبْتَغِى الصَّيْدِ فِى عِرِّيسَةِ الأَسَدِ [Like the seeker of game in the covert of the lion]: from a verse of Et-Tirimmáh. (Z, O. [See Freytag's Arab. Prov., ii. 360.] (TA.) — — Also the former, The place of growth [or origin] of the stock of a man, among his people. (TA.) عِرِّيسَةٌ: see the next preceding paragraph. مُعَرَّسٌ: see what next follows. مُعَرَّسٌ (S, O, K) and ↓ مُعْرَسٌ, (O, K,) [the former of which is the more common,] A place where people alight (S, O, K) during a journey, (S,) in the last part of the night, for a rest, (S, O, K,) and make their camels lie down, and take a nap, or slight sleep, (TA,) after which they depart, (S,) and continue their journey, at daybreak: (TA:) or a place where people alight in the first part of the night, after journeying all the day: or a usual place of resort where people alight at any time of the night or day. (TA.) — — Also the former, A chamber (بَيْت) having an عَرْس [q. v.] made to it. (S, O, K.) عرش 1 عَرَشَ, aor. عَرِشَ and عَرُشَ, (S, O, K,) inf. n. عَرْشٌ, (S, O,) He constructed, or built, what is called an عَرِيش; (K;) as also ↓ اعرش; (Zj, K;) and ↓ عرّش, (K,) inf. n. تَعْرِيشٌ: (TA:) or he built a building of wood. (S, O.) — — عَرَشَ البَيْتَ, (K,) aor. عَرِشَ and عَرُشَ, inf. n. عَرْشٌ and عُرُوشٌ, (TA,) He built the house, or the like. (K.) — — عَرَشَ الكَرْمَ: see 2. — — عَرَشَ البِئْرَ, (A, K,) aor. عَرِشَ and عَرُشَ, (K,) inf. n. عَرْشٌ, (S, A, O,) He cased the well with stones to the height of the stature of a man in the lowest part, and the rest of it with wood: (K:) or he cased the well with wood, after having cased the lowest part thereof with stones to the height of the stature of a man. (S, O.) — عَرَشَ فُلَانًا, (K, TA,) aor. عَرِشَ, inf. n. عَرْشٌ, (TA,) He struck such a one in the عُرْش, (K, TA,) i. e. base, (TA,) of his neck. (K, TA.) 2 عرّش, inf. n. تَعْرِيشٌ: see 1. — — Also (assumed tropical:) He (a bird) rose, and shaded with his wings him who was beneath him. (TA.) — — عرّش العَرْشَ He made the عَرْش [q. v.: or perhaps we should read العَرِيشَ]. (TA.) — — عرّش البَيْتَ, (O, K,) inf. n. as above, (TA,) He roofed the house, or the like; (O, K, TA;) and raised the building thereof. (TA.) — — عرّش الكَرْمَ, (S, O, Msb, K,) inf. n. as above, (S, O, TA,) He made an عَرِيش for the grape-vine: (Msb:) or he raised the shoots of the grape-vine upon the pieces of wood [made to support them]; as also ↓ عَرَشَهُ, (Zj, O, K,) aor. عَرِش and عَرُشَ, inf. n. عَرْشٌ and عُرُوشٌ; (K;) or both signify he made an عَرْش for the grape-vine, and raised its shoots upon the pieces of wood; (TA;) and ↓ اعرشهُ signifies the same as عرّشهُ: (Zj, O, TA:) or عرّشهُ signifies he bent the pieces of wood upon which its branches, or shoots, were trained. (TA.) 4 اعرش: see 1. — — اعرش الكَرْمَ: see 2. 5 تَعَرَّشْنَا We pitched our tent, or tents. (A, TA.) — — تعرّش بِالبَلَدِ He became fixed, settled, or established, in the country, or town. (AZ, O, K.) 8 اعترش He made, or took, for himself an عَرِيش. (O, K.) — — اعترش العِنَبُ The grapes mounted (S, O, K) upon the عَرِيش, (O, K,) or, as in the Mufradát, upon their عريش, (TA,) or upon the عِرَاش [which may be a pl. of عَرِيشٌ, like عَرَائِشُ, or perhaps it is a mistranscription for this last word]: (S: so in two copies:) and in like manner, اعترش العِنَبُ العَرِيشَ: (L, TA: [expl. by عَلَاهُ عَلَا عَلَى العِرَاشِ, which seems to be a mistake for عَلَى العَرِيشِ:]) and اعترشت القُضْبَانُ عَلَى العَرِيشِ The branches, or shoots, mounted upon the عريش. (A, TA.) عَرْشٌ A booth, or shed, or thing constructed for shade, (مِظَلَّةٌ,) mostly made of canes, or reeds; (K;) and sometimes, (TA,) made of palm-sticks, over which is thrown ثُمَام [a species of panic grass]; (Mgh, TA:) as described by Az, on the authority of the Arabs; (TA;) and such is meant by the عَرْش of Moses: (Mgh:) a thing resembling a house, or tent, made of palm-sticks, over which is put ثُمَام; as also ↓ عَرِيشٌ: (Msb:) a booth, or shed, syn. خَيْمَةٌ, (K, TA,) made of wood and ثمان; (TA;) as also ↓ عَرِيشٌ; (S, A, * O, K;) and such is meant by the ↓ عَرِيش of Moses; (A;) and sometimes the ↓ عَرِيش was made of palm-sticks, with ثُمَام thrown over them: (TA:) both signify a thing, (S, O,) or a house, or the like, (K,) used for shade: (S, O, K:) pl. of the former, عُرُوشٌ (ISd, Mgh, Msb, K) and عُرُشٌ and أَعْرَاشٌ [which is a pl. of pauc.] and عِرَشَةٌ: (K:) or عُرُشٌ is pl. of ↓ عَرِيشٌ, (S, ISd, O, Msb,) not of عَرْشٌ: (ISd:) or it is also pl. of ↓ عَرِيشٌ: (K:) and عُرُوشٌ is also a pl. of ↓ عُرْشٌ, which is a pl. of ↓ عَرِيشٌ. (L.) Hence The houses of Mekkeh, (S, A, Mgh, O, Msb,) in which the needy of its inhabitants dwelt, (Mgh,) or its ancient houses, (K,) were called العُرُوشُ, (S, A, Mgh, O, Msb, K,) and العُرُشُ, (S, Msb,) and ↓ العُرْشُ; (O, K;) because they were of poles, or sticks, set up, and shaded over: (S, O, Msb:) or Mekkeh itself was called ↓ العُرْشُ: (Az, O, L, K:) or it was called العَرْشُ, with fet-h, and ↓ العَرِيشُ: (Az, L, K:) and its houses were called ↓ العُرْشُ, and العُرُوشُ. (K.) And hence, (S, O, Msb,) the saying in a trad., (S, O,) i. e., the saying of Saad, (K, TA,) when he heard that Mo'áwiyeh forbade the performing conjointly the greater and minor pilgrimages, (TA,) تَمَتَّعْنَا مَعَ رَسُولِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَفُلَانٌ كَافِرٌ بِالْعُرُشِ, (S, O, K, *) or بِالْعُرُوشِ, (S, TA,) i. e., [We performed conjointly the greater and minor pilgrimages with the Apostle of God, (God bless and save him,)] when such a one, meaning Mo'áwiyeh, was abiding (O, L, K) in his state of unbelief, (L,) in Mekkeh; (L, K;) i. e. in the houses thereof: (O, L:) or, as some say, was hiding himself in the houses of Mekkeh. (L.) — — A house [in an absolute sense]; a dwelling, or place of abode: (Kr, TA:) pl. عُرُشٌ (TA) [and عُرُوشٌ]. — — A [building of the kind called] قَصْر. (K.) — — The wood upon which stands the drawer of water: (K:) or a structure of wood built at the head of the well, forming a shade: [pl. عُرُوشٌ:] when the props are pulled away, the عُرُوش fall down. (TA.) [عَرْشٌ in relation to a well has also another meaning; which see below.] — — The wooden thing [or trellis] which serves for the propping of a grape-vine. (TA.) [But this is more commonly called عَرِيشٌ, q. v.] — — The roof of a house or the like: (S, Mgh, O, Msb, K:) pl. عُرُوشٌ. (A.) So in a trad., where a lamp is mentioned as suspended to the عرش: (O, TA:) and in another, in which a man relates that he used, when upon his عرش, to hear the Prophet's reciting [of the Kur-án]. (TA.) And so it has been expl. as occurring in the phrase of the Kur [ii. 261 and xxii. 44], خَاوِيَةٌ عَلَى عُرُوشِهَا Having fallen down upon its roofs: meaning that its walls were standing when their roofs had become demolished and had fallen to the foundations, and the walls fell down upon the roofs demolished before them: (O, TA:) but some consider على as here meaning عَنْ [from]. (TA.) — — [Hence, app.,] العَرْشُ is applied to The عَرْش of God, which is not definable: (A, K:) I'Ab is related to have said that the كُرْسِىّ is the place of the feet and the عَرْش is immeasurable: and it is said in the Mufradát of Er-Rághib that the عَرْش of God is one of the things which mankind know not in reality, but only by name; and it is not as the imaginations of the vulgar hold it to be; [namely, the throne of God;] for were it so, it would be a support to Him; not supported; whereas God saith [in the Kur., xxxv. 39], “Verily God holdeth the heavens and the earth, lest they should move from their place; and if they should move from their place, no one would hold them after Him: ” or, as some say, it is the highest sphere; [or the empyrean;] and the كرسىّ is the sphere of the stars: and they adduce as an indication thereof the saying of Mohammad, that the seven heavens and earths,

by the side of the كرسىّ, are nought but as a ring thrown down in a desert land; and such is the كرسىّ with respect to the عَرْش: and this assertion is mentioned in the B, but without approval: (TA:) [it appears, however, to be most commonly accepted:] or a red sapphire, which glistens with the light of the Supreme. (A, K.) [Hence the saying,] مِنَ العَرْشِ إِلَى الفَرْشِ meaning, [From the highest sphere, or the empyrean, to] the earth. (A.) — — Also The سَرِير [or throne] (S, A, O, Msb, K) of a king; (S, A, O, K;) the seat of a sultán; [perhaps as being likened to the عرش of God; or, more probably, from its being generally surmounted by a canopy; or] because of its height. (Er-Rághib.) [Hence,] the phrase اِسْتَوَى عَلَى عَرْشِهِ means He reigned as king. (A, TA.) — — And [hence, also,] Certain stars in advance of السِّمَاك الأَعْزَل [which is Spica Virginis]; (TA;) [app. those meant by what here follows;] عَرْشُ السِّمَاكِ signifies four small stars [app. γ, δ, ε, and η, of Virgo, regarded as the seat of Bootes, the principal star of which is called السِّمَاكُ الرَّامِحُ, being described as] beneath العَوَّآء [which is a name of Bootes and also of the four stars mentioned above], and also called عَجُزُ الأَسَدِ [the rump of Leo, the figure of which was extended by the Arabs far beyond the limits which we assign to it]. (S, O, K.) — — And عَرْشُ الجَوْزَآءِ [The seat of Orion; applied by our astronomers to α of Lepus; but described as] four stars, of which two are on the fore legs and two on the hind legs, of Lepus. (Kzw.) — — And عَمْشُ الثُّرَيَّا Certain stars near الثُّرَيَّا [or the Pleiades]. (T, TA.) — — عَرْشٌ also signifies The جَمَازَة; (O, K, TA;) i. e., the bier of a corpse. (O, TA.) And hence, as some say, the expression in a trad., اِهْتَزَّ العَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ, meaning The bier rejoiced [lit. shook] at the death of Saad Ibn-Mo'ádh; i. e., at carrying him upon it to his place of burial: (O, K, * TA:) but there are other explanations, for which see art. هز. (TA.) — — The wood with which a well is cased after it has been cased with stones (S, O, K) in its lowest part (S, O) to the height of the stature of a man: (S, O, K:) pl. عُرُوشٌ. (S, O.) [Another meaning of the same word in relation to a well has been mentioned before.] — — (assumed tropical:) The nest of a bird, such as is built in a tree, (K,) [app. as being likened to a booth.] — — The angle, or corner, or strongest side, syn. رُكْن, (Ks, Zj, K,) of a house, (Ks, Zj,) or [other] thing: (K:) pl. عُرُوشٌ. (Ks, Zj.) Accord. to some, the phrase in the Kur [ii. 261, mentioned above], خَاوِيَةٌ عَلَى عُرُوشِهَا, means Empty, and fallen to ruin upon its أَرْكَان [or angles, &c.]. (Ks, Zj, O.) — — [Hence,] (tropical:) The head, or chief, who is the manager or regulator of the affairs, of a people, or company of men: (K:) likened to the عَرْش of a house. (TA.) — — [Hence also,] (assumed tropical:) The means of support of a thing, or an affair. (A, O, K.) Hence the saying, ثُلَّ عَرْشُهُ, (O, K,) meaning (tropical:) His means of support became taken away: (TA:) or he perished: (A:) or he was slain; as also ↓ ثُلَّ عُرْشُهُ: (IDrd, in M, art. ثل:) or his might, or power, departed: (TA:) or his affairs, or state, became weak, and his might, or power, departed. (S, O. [See also art. ثل.] [For عَرْشٌ also signifies] — — (tropical:) Might, or power: (Er-Rághib, K:) regal power; sovereignty; dominion: (IAar, Er-Rághib, K:) from the same word as signifying the throne, or seat, of a king. (Er-Rághib.) — — And The protuberant part (S, O, K) in, (S, O,) or of, (K,) the upper surface of the foot, (S, O, K,) in which are the toes; (S, O, TA;) as also ↓ عُرْشٌ: pl. [of pauc.] أَعْرَاشٌ and [of mult.] عِرَشَةٌ: (O, TA:) and the part between the عَيْر [or prominent bone] and the toes, of the upper surface of the foot; as also ↓ عُرْشٌ: (Ibn- 'Abbád, O, K:) pls. the same as last mentioned above: (K:) or ↓ عُرْشٌ signifies the upper surface of the foot; and its lower surface is called the أَخْمَص. (IAar.) عُرْشٌ, both as a sing. and as a pl.: see عَرْشٌ, last sentence, in three places: — — and the same paragraph, first and second sentences, in four places: and see ثُلَّ عُرْشُهُ in the latter part of the same paragraph. — — العُرْشَانِ signifies Two oblong portions of flesh in the two sides of the neck, [app. the two sterno-mastoid muscles,] (S, A, O, K, TA,) between which are the vertebræ [of the neck]: (TA:) or in the base of the neck: (K:) or the base [itself] of the neck: so in the phrase ثَلَّ عُرْشَيْهِ: (IDrd and M in art ثل, q. v.:) or the أَخْدَعَانِ [or two branches of the occipital artery], (TA, as from the K, [in which I do not find it,]) which are (TA) [in] the two places of the cuppingvessels: (K, TA:) or the أَخْدَعَانِ are in the عُرْشَانِ: (Ibn-'Abbád, O:) or the عُرْش is a vein in the base of the neck: (Th, O:) or the عُرْشَانِ are [app. the two greater cornua of the os hyoides, which forms a support to the tongue; two bones in the لَهَاة [meaning furthest part of the mouth], which erect the tongue. (Ibn-'Abbád, O, K.) It is related in a trad., respecting the slaying of Aboo-Jahl, that he said to Ibn-Mes'ood, خُذْ سَيْفِى فَاجْتَزَّ بِهِ رَأْسِي مِنْ عُرْشَيَّ [Take thou my sword, and cut with it my head from my عُرْشَانِ]. (O, TA.) — — And (assumed tropical:) The ear: (K:) or (assumed tropical:) the two ears: because near to the عُرْشَانِ [properly so called]: hence the saying, نَفَثَ فِى عُرْشَيْهِ (assumed tropical:) He spoke secretly to him, or with him. (As, A, O.) — — And The extremity of the hair of the mane of a horse: (IDrd, O, K:) or so العُرْشُ. (TA.) — — Also, (K,) or العُرْشُ, (TA [and thus accord. to a verse there cited],) The bulky she-camel; as though her chest were cased like a well. (K, TA. [See 1.]) عَرِيشٌ: see عَرْشٌ, first and second sentences, in several places. — — Also, (K,) or عَرِيشُ كَرْمٍ, (S, Mgh, Msb,) [The trellis of a grape-vine;] the structure made for a grape-vine, of sticks, or pieces of wood, in the form of a roof, upon which are put the branches, or shoots, of the vine; (K, * TA;) [also, but less commonly, called عَرْشٌ;] the structure made for a grape-vine to rise upon it; (Mgh;) the elevated structure upon which a grape-vine spreads itself: (Msb:) pl. عَرَائِشُ, (Mgh, Msb,) [and perhaps عِرَاشٌ also: see 8.] — — Also, عَرِيشٌ, A thing resembling a هَوْدَج, (S, O, K,) but not [exactly the same as] it, made for a woman, who sits in it upon her camel: (S, O:) so called as being likened in form to the عريش of a vine: (Er-Rághib:) or ↓ عَرِيشَةٌ, with ة, is the same as هودج; and its pl. is عَرَائِشُ, (Msb,) which signifies the same as هَوَادِجُ. (ISh, A.) — — And An enclosure of the kind called حَظِيرَة, made for beasts, to protect them from the cold. (TA.) عَرِيشَةٌ: see the next preceding paragraph. عُرُوشَاتٌ Grape-vines. (TA.) كُرُومٌ مَعْرُوشَاتٌ [Grape-vines furnished with, or trained upon, عَرَائِش, or trellises, pl. of عَرِيشٌ]. (S.) — — بِئْرٌ مَعْرُوشَةٌ [A well cased with what is termed an عَرْش]. (S.) — — Hence, (O,) مَعْرُوشُ الجَنْبَيْنِ A camel large in the sides. (O, K.) عرص 1 عَرِصَ, [aor. عَرَصَ,] (Fr, Th, S, O,) inf. n. عَرَصٌ, (S, A, O, K,) He (a man, Fr, S, O, and a cat, Th,) was, or became, brisk, lively, or sprightly; (Fr, Th, S, A, O, K;) as also ↓ اعترص, (Fr, Th,) said of a man, (Fr,) and of a cat. (Th.) — — He (a man) leaped, jumped, sprang, or bounded; as also ↓ اعترص. (Lh.) — — عَرِصَ القَوْمُ The company of men played, or sported, and advanced and retired, urging, or pushing, [one another] from behind: (TA:) and ↓ اعترص he (a child, T, Msb) played, or sported, and was very joyful, or glad, and very brisk, lively, or sprightly. (T, O, Msb, K.) — — عَرِصَ البَرْقُ, (IDrd, A, O, K,) aor. عَرَصَ, inf. n. عَرَصٌ and عَرْصٌ, (IDrd, O, TA,) The lightning gleamed, or glistened, much: (A:) or was, or became, in a state of commotion, or agitation; quivered; flickered; (IDrd, O, K;) as also ↓ اعترص: (TA:) and in like manner, عَرِصَ السَّيْفُ, inf. n. as above, The sword vibrated, or quivered: (TA:) and جِلْدُهُ ↓ اعترص His skin quivered, or quaked; (K, TA;) as also ارتعص. (TA.) — — Also عَرَصَ, aor. عَرِصَ, said of a camel, (O, K, TA,) or other

[animal], (O, TA,) He struggled, or quivered, (اِضْطَرَبَ, O, K, TA,) with his hind legs; (O, TA;) as also ↓ اعرص. (O, K.) — — And عَرَصَتِ السَّمَآءُ, (AZ, S, O, K,) or السَّحَابَةُ, as in some copies of the S, (TA,) aor. عَرِصَ, (AZ, S, O, K,) inf. n. عَرْصٌ, (AZ, S, O, TA,) or عَرَصٌ, (as in one copy of the S,) The sky, or cloud, lightened continually. (AZ, S, O, K.) — عَرِصَ, (S, O,) inf. n. عَرَصٌ, (S, O, K,) said of a tent or house, (بَيْت, S, O, K,) and of a plant, (نَبْت, O, K,) Its odour became foul, (S, O,) and stinking, (TA,) or altered, (K,) from the dew (النَّدَا). (S, O, K.) 4 أَعْرَصَ see 1, last sentence but two. 5 تعرّص He remained, stayed, dwelt, or abode. (K.) The imperative of the verb in this sense is mentioned by IAar. (O.) 8 إِعْتَرَصَ see 1, in five places. عَرْصٌ I. q. عَرْسٌ (O, K, TA) meaning as expl. in art. عرس: (TA:) or a piece of wood which is laid across a chamber when they desire to roof it: then they lay upon it the ends of the short pieces of wood: (A'Obeyd, O, TA:) occurring in a trad., mispronounced by the relaters عَرْض. (O, * K, TA.) — See also عَرَّاصٌ, in two places. عَرِصٌ: see عَرَّاصٌ, in two places. عَرْصَةٌ The court, or open area, (سَاحَة,) of a house; (T, Msb;) i. e., a spacious vacant part, or portion, thereof, in which is no building; (Msb;) so called because the children play, or sport, &c., (يَعْتَرِصُونَ,) therein: (T, Msb:) or any spacious piece of ground between houses, in which is no building: (S, O, K:) or any distinct piece of ground in which is no building; accord. to EthTha'álibee, in his book entitled " Fikh el-Loghah: " (Msb:) or any open space in which is no building: (As, TA:) or the ground of a house, where it is built; and any chamber of a house, in which one sits, not in the upper part: (A:) pl. أَعْرَاصٌ (K) and عِرَاصٌ and عَرَصَاتٌ (S, A, O, Msb, K.) عَرُوصٌ A she-camel having a pleasant odour when she sweats. (IAar, O, K.) عَرَّاصٌ Clouds (سَحَابٌ) having thunder and lightning: (S, O, K:) or having thunder and lightning, without which they are not thus called, in which the lightning is in commotion, or flickering, and which overshadow and approach so as to become like a roof: (O, TA:) or of which the lightning does not cease: (Lh, TA:) and (K) that gleam, or glisten, much, (A, K,) with lightning: (A:) or that lighten at one time, and become concealed at another: (TA:) or which the wind carries to and fro. (O, TA.) — — Lightning in a state of commotion, or agitation; quivering; flickering; as also ↓ عَرِصٌ and ↓ عَرْصٌ: (K:) or vehemently so, (IDrd, O, TA,) and vehement in its thunder: (TA:) or that gleams, or glistens, much: or that lightens at one time, and becomes unapparent at another; as also ↓ عَرِصٌ and ↓ عَرْصٌ. (Ibn-'Abbád, O.) — — A pliant spear, (AA, S, O, K, TA,) that vibrates, or quivers, when shaken: (S, * O, * TA:) and so applied to a sword: (AA, S, O, K:) or, applied to a spear, it signifies of which, when it is shaken, the head glistens; from عَرِصَ البَرْقُ. (Ibn-'Abbád, O, TA.) مُعَرَّصٌ Flesh-meat laid in the عَرْصَة [q. v.] to dry: (S, O, K:) or cut in pieces: (Fr, O, K:) or laid in, or upon, the live coals, so that it becomes mixed with the ashes and not well and thoroughly cooked: (Lth, O, K, TA:) Az says that this last explanation, the like of which has also been given on the authority of ISk, is more pleasing to him than that of Fr. (O, TA.) [See also مُعَرَّضٌ, with ض.] — Also A camel whose back has become submissive, but not his head: (Ibn-Habeeb, O, K:) because they used [sometimes] to ride without bridling. (TA.) المِعْرَاصُ The هِلَال [or new moon, or moon when near the change]. (Ibn-'Abbád, O, K.) عرصف Q. 1 عَرْصَفَهُ He pulled it, (Lth, O, L, K,) namely, a thing, (O,) so that he slit it, or divided it lengthwise. (Lth, O, K.) عَرْصَفٌ A certain plant, called in ancient Greek كَمَافِيطُوس [i. e. χαμαίπιτυ�, the chamæpitys, or ground-pine], (K, TA,) by which name it is commonly known to the physicians, who say, (TA,) when a mixture of some of its leaves with hydromel is drunk for forty days, it cures the sciatica; and when for seven days, it cures the jaundice. (K, TA.) عِرْصَافٌ One of the عَرَاصِيف of the [camel's saddle called] رَحْل [or قَتَب], (S, O,) which are four pegs, or pins of wood, that unite, or conjoin, the heads of [the curved pieces of wood called] the أَحْنَآء of the قَتَب; in the head of each حِنْو are two pegs, or pins of wood, bound with [the sinews called] عَقَب, (S, O, K,) or with [pieces of] the skins of camels; and in it [or appertaining to the same part] are the ظَلِفَات; (S, O;) and they are also called the عَصَافِير, which is formed from عراصيف by transposition: (S and O in art. عصفر:) or, (K,) accord. to As, (O,) they are the two pieces of wood (O, K) that bind, (O,) or are bound, (K,) between [the upright piece of wood called] the وَاسِط [in the fore part] of the رَحْل and its آخِرَة [which is in its hinder part]; on the right and left. (O, K.) — — The عِرْصَاف of the [kind of saddle called] إِكَاف, also called its ↓ عُرْصُوف and its عُصْفُور, is A piece of wood bound between [or conjoining] the anterior [curved pieces called] حِنْوَانِ. (S, O, K.) — — And, [so in the O, but in the K " or,"] accord. to Az, (O,) عِرْصَافٌ signifies A whip made of [the sinews called] عَقَب; (O, K;) as also عِرْفَاصٌ. (O.) And, (O, K,) accord. to Lth, (O,) Elongated عَقَب; (O, K;) mostly applied to the عَقَب of the two sides and of the two elongated portions of flesh between which is the backbone: (O:) or, (K.) accord. to IDrd, as also عِرْفَاصٌ, (O, TA,) a fascicle (خُصْلَة) of عَقَب and of thongs, (O, TA,) upon a قُبَّة [q. v.], with which the [women's camel-vehicle called] هَوْدَج is bound, or made fast. (TA.) عُرْصُوفٌ: see عِرْصَافٌ. — — العُرْصُوفَانِ signifies Two sticks (عُودَانِ) inserted in the دَجْرَانِ of the plough, (Ibn-'Abbád, O, K,) forking; the دُجْر being the piece of wood upon which is bound the iron [or share] of the plough. (Ibn-'Abbád, O.) — — The عَرَاصِيف of the hump of the camel are The extremities of the سَنَاسِن [pl. of سِنْسِنٌ, q. v.,] of his back; (Ibn-'Abbád, O, K;) sing. عُرْصُوفٌ: (Ibn-'Abbád, O:) or what are upon the سَنَاسِن; and also called the عَصَافِير; and ISd says, I think that العَرَافِيص is a dial. var. thereof. (L, TA.) — The عَرَاصِيف of the خُرْطُوم [or nose, or fore part of the nose, &c.,] are Certain bending bones in the [part called] خَيْشُوم [q. v.]. (Ibn-'Abbád, O, K.) عرض 1 عَرُضَ, aor. عَرُضَ, inf. n. عِرَضٌ, [instead of which, as a simple subst., عَرْضٌ is generally used,] and عَرَاضَةٌ, It was, or became, broad, or wide; (S, O, * Msb, K, TA;) as also ↓ اعرض, (A, TA,) which occurs in this sense in two exs. following. (TA.) [And in like manner, ↓ استعرض It grew, or spread, wide; said of a tree; opposed to طَالَ; occurring in the TA in art. بهل.] It is said in a prov., ↓ القِرْفَةُ أَعْرَضَتِ (S, O, * TA [but in two copies of the S, I find the verb in this instance written اعرضتُ, and in the O اعرضتَ, and I do not know that the reading in the TA, which seems to be the common one, is found in any copy of the S,]) Suspicion became, or has become, wide; syn. اِتَّسَعَت: (TA:) used when it is said to a man, " Whom dost thou suspect ? " and he answers, " The sons of such a one," referring to the whole tribe. (S, O, TA.) [See Freytag's Arab. Prov. ii. 112, where another reading is mentioned, which, by what he says, is shown to be أَعْرَضْتَ القِرْفَةَ Thou hast made suspicion wide.] In another prov. it is said, ثَوْبُ المَلْبَسِ ↓ أَعْرَضَ (IAar, A, TA, and K in art. لبس,) and المِلْبَسِ and المُلْبِسِ (IAar, and K in art. لبس,) and المُلْتَبِسِ (TA in art. لبس) i. e. صَارَ ذَا عَرْضٍ, (A, TA,) and عَرُضَ, and اِتَّسَعَ; (Sh;) [meaning the same as the prov. before mentioned;] used with reference to him whose suspicion has become wide; (IAar, and TA in art. لبس;) i. e. with reference to him who suspects many persons (IAar, Az, and K in art. لبس,) of a theft; (IAar, Az, and TA in that art.;) or of saying a thing: (TS, and TA in that art.:) or when thou askest a person respecting a thing and he does not explain it to thee. (TA in that art.) [See, again, Freytag's Arab. Prov. ii. 100, where it is said that أَعْرَضَ ثَوْبُ المُلْبِسِ app. means The garment of the suspected appeared, or has appeared: but that another reading is عَرُضَ, meaning became, or has become, wide.] — عَرَضَ, aor. عَرِضَ, (Fr, S, O, Msb, K,) inf. n. عَرْضٌ; (TA:)

and عَرِضَ, (As, TS, K,) aor. عَرَضَ, (Fr, K,) or عَرِضَ, like حَسِبَ, aor. عَرِضَ, deviating from the general rule; (As, TS;) It (a thing) appeared, or became apparent, لَهُ to him; (S, O, Msb, K; [but in some copies of the K, instead of the explanation ظَهَرَ عَلَيْهِ وَبَدَا, we find ظَهَرَ وَبَدَا, which is a mistake;]) as also ↓ اعرض, (Fr, S, O, Msb, K,) which is a deviation from a general rule, being quasi pass. of عَرَضَهُ, which see below; (S, * O, * Msb, K;) [lit.] it showed its breadth, or width. (O, * TA.) You say, لَكَ الشَّىْءُ ↓ اعرض مِنْ بَعِيدٍ The thing appeared to thee from afar. (TA.) And عَرَضَتْ لَهُ الغُولُ, and عَرِضَتْ, (AZ, S, O, K,) The ghool appeared to him. (K.) The Arabs say, of a thing, عَرَضَ and ↓ اعرض and ↓ تعرّض and ↓ اعترض, using these verbs as syn.; (Sh;) [app. as meaning It showed, presented, or offered, itself, (lit. its breadth, or width, or its side, see 5,) to a person: the first and last also often signify, and the others sometimes, he obtruded himself in an affair; interfered therein:] IKt disallows ↓ اعرض in the sense of اعترض, as not having been found by him: (TA:) [but] an instance of the former of these two verbs used in the sense of the latter of them occurs in the phrase لِلنَّاظِرِينَ ↓ إِذَا أُعْرَضَتْ [app. meaning When she shows, or presents, herself to the lookers], in a poem by one of the tribe of Teiyi. (Sh.) — — عَرَضَ لَكَ الخَيْرُ, [in one place in the TA الخَبَرَ, and الخبر in a copy of the Msb,] inf. n. عَرْضٌ; (TA; [in one place in the TA عُرُوضٌ there referring to الخَبَرُ, which is app. a mistranscription;]) and ↓ اعرض; (S, O, K, TA;) Good [i. e. the doing of good] hath become within thy power, or practicable to thee, or easy to thee. (S, O, K, TA.) And لَكَ الظَّبْىُ ↓ اعرض The gazelle hath exposed to thee its side; (TA;) or hath put its side in thy power, (S, O, K, TA,) by turning it towards thee: (O, TA:) said to incite one to shoot it, or cast at it. (S, O.) Or لَكَ ↓ اعرض, said of an animal of the chase, or other thing, signifies It hath put in thy power, [or exposed to thee,] its breadth, or width: (A:) or لَهُ ↓ اعرض signifies it (a thing) became within his power, or practicable to him, or easy to him; lit., it showed its side [to him]. (Mgh.) [In the TA, I find أَعْرَضَ فِى الشَّىْءِ expl. as signifying He had the width of the thing in his power: but فى, here, seems to be a mistake for لَهُ.] A poet, also, says ↓ أَعْرِضِى addressing a woman; meaning أَمْكِنِى [Empower thou; i. e. grant thou access]. (S.) — — عَرَضَ لَهُ, aor. عَرِضَ; (As, S, K, TA;) and عَرِضَ, aor. عَرَضَ; (TA;) are also said of an event, (As, TA,) or of a disease, and the like, (S, K, TA,) such as disquietude of mind, and a state of distraction of the mind or attention; (TA;) [meaning It happened to him; it befell him; it occurred to him; was incident to him;] and also of doubt, and the like. (TA.) [So, too, is ↓ اعترض.] You also say, عَرَضَهُ عَارِضٌ مِنَ الحُمَّى وَنَحْوِهَا [An occurrence of fever, and the like, happened to him, or befell him]. (S.) And ↓ البَدَنَ اعترض [It befell the body] is said of [a disease, as, for instance,] the mange, or scab. (B, in TA in art. عر.) — — عَرَضَ لَهُ, aor. عَرِضَ; (Msb, TA;) and عَرِضَ له, aor, عَرَضَ; (Msb;) He intervened as an obstacle to him, preventing him from attaining his desire, (Msb, TA, *) or from seeking to attain his desire, and from going his way; (TA;) as also له ↓ اعترض. (Msb.) You say also, عَرَضَ لَهُ أَشَدَّ العَرْضِ, and ↓ اعترض, He opposed himself to him (قَابَلَهُ بِنَفْسِهِ) with the most vehement opposition of himself. (TA.) See also 5, second sentence. One should not say, عرّضتُ لَهُ, with teshdeed, in the sense of اِعْتَرَضْتُ. (Msb.) You also say, عَرَضَ عَارِضٌ, meaning [An obstacle intervened, or prevented; lit.] an intervening thing intervened; a preventing thing prevented. (TA.) And سِرْتُ فَعَرَضَ لِى فِى الطَّرِيقِ عَارِضٌ مِنْ جَبَلٍ وَنَحْوِهِ I journeyed, and there opposed itself to me, so as to prevent my going on, an obstacle consisting in a mountain, and the like; as also ↓ اعترض: whence the اِعْتِرَاضَات [or objections] of the lawyers; because they prevent one's laying hold upon the evidence. (Msb.) And عَرَضَ لَهُ الشَّىْءُ فِى الطَّرِيقِ The thing intervened as an obstacle to him in the way, preventing him from going on. (TA.) And عَرَضَ الشَّىْءُ The thing stood up and prevented; [or stood in the way, or presented itself as an obstacle; or opposed itself;] as also ↓ اعترض. (TA.) [And The thing lay, or extended, breadthwise, or across, or athwart; like اعترض, q. v.] And الشَّىْءُ دُونَ الشَّىْءِ ↓ اعترض The thing intervened as an obstacle in the way to the thing; syn. حَالَ. (S, O.) — — مَا عَرَضْتُ لَهُ بِسُوْءٍ, aor. عَرِضَ; and ما عَرِضْتُ, aor. عَرَضَ; signify ما تَعَرَّضْتُ: see 5: or, as some say, I did not, or have not, become exposed to his reviling, or evilspeaking, by reviling, or speaking evil, of him. (Msb.) [See also عَرَضَ عِرْضَهُ, below.] — — عَرَضَ لَهُ also signifies He went towards him; (TA in art. نحو;) and عَرَضَ عَرْضَهُ and عُرْضَهُ [the same, i. e.] نَحَا نَحْوَهُ; (K;) as also عرضه ↓ اعترض (TA.) — — In the saying of El-Kumeyt, فَأَبْلِغْ يَزِيدَ إِنْ عَرَضْتَ وَمُنْذِرًا he means [And convey thou to Yezeed,] if thou pass by him, [and to Mundhir: or perhaps, if thou go to him: or if thou present thyself to him.] (S.) — — عَرَضَ الفَرَسُ, (L, K,) aor. عَرِضَ, inf. n. عَرْضٌ, (L, TA,) The horse went along inclining towards one side: (K, TA:) or ran inclining his breast and head: (L, TA:) and ran inclining his head and neck; (K; [in which only the inf. n. of the verb in this last sense is mentioned;]) the doing of which is approved in horses, but disapproved in camels. (TA.) [See also 3, and 5.] — — عَرَضَ البَعِيرُ, (K,) inf. n. عَرْضٌ, (TA,) The camel ate of the أَعْرَاض, i. e. of the upper parts of the trees [or shrubs]. (K.) — — عَرَضَتْ, said of a she-camel, A fracture, (S, O, K,) or some injurious accident, (S, O,) befell her; (S, O, K;) as also عَرِضَتْ; (O, K;) but the former is the more approved: (TA:) and عَرَضَ لَهَا a disease, or a fracture, befell her. (TA, from a trad.) Also, said of a sheep, or goat, (شاة,) It died by disease. (K.) And عَرِضَ الشَّآءُ The sheep, or goats, burst, or became rent, from abundance of herbage. (K.) And عَرَضَ, (IKtt,) inf. n. عَرْضٌ, (K,) He (an animal, IKtt, or a man, K, [but it is said in the TA that there is no reason for this restriction,]) died without disease. (IKtt, K.) — — عَرَضَ بِسِلْعَتِهِ i. q. عَارَضَ بِهَا. (K.) See 3, in two places. [And under the same, see a similar phrase.] — — عَرَضَ He (a man, S, O) came to العَرُوض, i. e. Mekkeh and El-Medeeneh, (S, O, K, TA,) and El-Yemen, (TA,) and what is around them. (S, O, K, TA.) — عَرَضَ الشَّىْءَ, (S, Msb, K,) aor. عَرِضَ, inf. n. عَرْضٌ, (Msb,) He made the thing apparent; showed it; exhibited it; manifested it; exposed it to view; presented it; (S, O, Msb, K;) unfolded it; laid it open: and also he mentioned it: (Msb:) [lit. he showed its breadth, or width, or its side: and hence it also signifies he made the thing to stand as an obstacle, دُونَ شَىْءٍ in the way to, or of, a thing.] You say, عَرَضَ لَهُ الشَّىْءَ He made apparent, showed, exhibited, manifested, or exposed to view, to him the thing; (S, O, K;) unfolded it, or laid it open, to him. (S, TA.) And عَرَضَ عَلَيْهِ أَمْرَ كَذَا (S, O, K *) He showed, propounded, or proposed, to him, such a thing, or such a case: (K, * TA:) [and he asked, or required, of him, with gentleness, the doing of such a thing; for] العَرْضُ signifies طَلَبٌ بِلِينٍ, (Mughnee and K, voce أَلَا,) or طَلَبٌ بِلِينٍ وَتَأَدُّبٍ. (Mughnee voce لَوْلَا.) And عَرَضْتُ المَتَاعَ لِلْبَيْعِ [I showed, exposed, presented, or offered, the commodity for sale; or] I showed the commodity to those desirous of purchasing it. (Msb.) The phrase عَرَضَ عَلَيْهِ المَتَاعَ [He showed, or offered, to him the commodity] is used because the person shows to the other the length and breadth of the thing (طُولَهُ وَعَرْضَهُ), or because he shows him one of its sides (عُرْضًا مِنْ أَعْرَاضِهِ). (Mgh.) [Hence,] it is said in a trad. of Hodheyfeh, تُعْرَضُ الفِتَنُ عَلَى القُلُوبِ عَرْضَ الحَصِيرِ, which means, accord. to some, that فِتَن [Temptations, &c.,] will be [displayed and] embellished to the hearts of men like [as] the ornamented and variegated

garment called حصير [is displayed and embellished]: (B, TA in art. حصر:) or the meaning is, that they will be laid and spread upon the hearts like the حصير: (IAth, TA in the present art.:) and some say that by this last word is here meant a certain vein extending across upon the side of a beast, towards the belly. (TA in art. حصر.) [Hence also,] عَرْضٌ سَابِرِىٌّ [A slight exhibition: (see art. سبر:)] so in the proverbs by A'Obeyd, in the handwriting of Ibn-El-Jawáleekee: (TA:) or عَرْضُ سَابِرِىٍّ: (TA, and so in a copy of the S in this art.:) or عَرْضَ سَابِرِىٍّ. (O, TA, and so in a copy of the S in this art.) With this agrees in meaning the saying عَرَضَ عَلَىَّ سَوْمَ عَالَّةٍ [He offered to me in the manner of offering water to camels taking a second draught: see also arts. سوم and عل; and see Freytag's Arab. Prov. ii. 84]. (TA.) You say also, عَرَضْتُ الجَارِيَةَ عَلَى البَيْعِ [I showed, or displayed, or exposed, or offered, the girl for sale]: (S, O, TA:) and in like manner المَتَاعَ [the commodity]. (TA.) And عَرَضْتُ لَهُ ثَوْبًا مَكَانَ حَقِّهِ; (S, O;) and عَرَضْتُ لَهُ مِنْ حَقِّهِ ثَوْبًا, (S, O, K,) or مَتَاعًا, (TA,) this meaning, [as also the former phrase,] I gave to him a garment, or piece of cloth, [or a commodity,] in place of his due: (S, O, K:) and in like manner, عرضت بِهِ. (El-Umawee, TA.) And عَرَضْتُ البَعِيرَ عَلَى الحَوْضِ, which is an instance of inversion, meaning عَرَضْتُ الحَوْضَ عَلَى البَعِيرِ [I showed the watering-trough to the camel]: (S, O, Msb:) [or it agrees in meaning with the phrase] عَرَضَ النَّاقَةَ عَلَى الحَوْضِ, and ↓ أَعْرَضَهَا, [as rendered] He offered to the she-camel to drink [at the wateringtrough]. (L, TA.) And عَرَضَهُمْ عَلَى السَّيْفِ [lit. He exposed them to the sword; (see also 2;) meaning] he slew them (S, A, O, Msb, K) with the sword. (Msb.) And عَرَضَهُمْ عَلَى السَّوْطِ He beat them with the whip; he flogged them. (K, * TA.) And عَرَضَهُمْ عَلَى النَّارِ He burned them. (A, TA.) And عَرَضْتُ العَسَلَ عَلَى النَّارِ I cooked the honey [upon the fire] to separate it from the wax. (Msb.) [And عَرَضَ نَفْسَهُ لِلْهَلَاكِ He exposed himself to destruction.] — — عَرْضٌ also signifies The bringing a man before a judge, and accusing him. (IAar, in TA, art. عقب.) [And The presenting, or addressing, a petition, &c., with عَلَى or لِ before the word signifying the person to whom it is presented or addressed.] — — One says also, مَا يَعْرِضُكَ لِفُلَانٍ, (S, [so in two copies,] and O,) or مَا يَعْرُضَكَ, (L, TA,) with fet-h to the ى and damm to the ر, (L,) the verb being coordinate to نَصَرَ: (TA:) [app. meaning What causeth thee to present thyself to such a one?]: Yaakoob disallows one's saying ↓ مَا يُعَرِّضُكَ لِفُلَانٍ, with teshdeed. (S, O, TA.) [But the latter of these two verbs has a signification nearly allied to that which is here assigned to the former, and exactly agreeing with one mentioned before. See 2.] — — عَرَضَ الجُنْدَ, (S, Msb,) and عَرْضَ الجُنْدَ عَرْضَ العَيْنِ, (S, O,) or عَرْضَ عَيْنٍ, (A, K, B, except that in the A and B we find الجَيْشَ instead of الجند,) aor. عَرِضَ, (Msb,) inf. n. عَرْضٌ, (Yoo, S,) He made the army, or body of soldiers, to pass by him, and examined their state, (S, O, K,) what it was: (S, O:) [i. e. he reviewed them:] or he made them to pass before him in review, that he might know who was absent and who was present: (A, B:) or he caused them to come forth, and examined them, that he might know them: (Msb:) and you say also, ↓ اعترضهُمْ, (S, O, K,) meaning [the same, or] he made them to pass by him, or before him, and examined them, one by one, (K, TA,) to see who were absent from those who were present. (TA.) You say also, ↓ اعترض المَتَاعَ وَنَحْوَهُ and ↓ اعترضهُ عَلَى عَيْنِهِ [He examined the commodity, and the like thereof, having it displayed before his eye]. (Th.) [See also عَرْضٌ.] — — عَرَضْتُ الكِتَابَ, (S, O, Msb,) aor. عَرِضَ, inf. n. عَرْضٌ, (Msb,) I read, or recited, the writing, or book: (O, TA: [in the S it is unexplained, but immediately followed by عَرَضْتُ الجُنْدَ عَرْضَ العَيْنِ:]) or I recited it by heart, or memory. (Msb.) — عَرَضَ عِرْضَهُ, aor. عَرِضَ; (TA;) and ↓ اعترضهُ; (A, TA;) [perhaps originally signified He examined his grounds of pretension to respect, or the like: and then became used to express a frequent consequence of doing so; i. e.] he spoke evil of him; reviled him; detracted from his reputation: (A, TA:) or he corresponded to him, or equalled him, in grounds of pretension to respect: (TA:) [the former seems to be the more probable of the two meanings; for it is said that] ↓ اعترض فُلَانًا signifies he spoke evil of such a one; reviled him; detracted from his reputation; (Lth, S, O, K;) and annoyed him. (Lth, TA.) — عَرَضَ الشَّىْءَ, (K,) aor. عَرِضَ, inf. n. عَرْضٌ, (TA,) He hit the side (عُرْض) of the thing. (K.) — عَرَضَ العُودَ عَلَى الإِنَاءِ, (S, O, Msb, K,) and السَّيْفَ عَلَى فَخِذِهِ, (S, O, K,) aor. عَرُضَ and عَرِضَ, (S, O, Msb, K,) in both phrases, (O, K,) [J says, in the S, app. referring, not, as SM thinks, to the latter of the two phrases, but to the meaning, "this, only, with damm,"] He put the stick breadthwise, across, athwart, or crosswise, (مَعْرُوضًا, TA, or بِالعَرْضِ, Msb, TA, both meaning the same, TA,) upon the vessel, (Msb, TA,) [and so the sword upon his thigh: and ↓ عرّضهُ signifies the same.] — — عَرَضَ الرُّمْحَ, aor. عَرِضَ, [and probably عَرُضَ also,] inf. n. عَرْضٌ; and ↓ عرّضهُ, inf. n. تَعْرِيضٌ; (TA:) He turned, or placed, the spear sideways; contr. of سَدَّدَهُ. (S, in art. سد, relating to the former verb; and L, in the same art., relating to the latter verb.) — — عَرَضَ الرَّامِى القَوْسَ, inf. n. عَرْضٌ, The archer laid the bow upon its side on the ground, and then shot with it. (TA.) — — The saying of Aboo-Kebeer El-Hudhalee, cited, but not expl., by Th, فَعَرَضْتُهُ فِى سَاقِ أَسْمَنِهَا is thought by ISd to mean And I made its (the sword's) breadth to become concealed in the thigh of the fattest of them. (TA.) — عَرَضَهُ He fed him: (Fr, TA:) [or he offered, or presented, to him food: for] عُرِضُوا signifies They were fed: and they had food offered, or presented, to them. (L, TA.) [See also 2, in the last quarter.] — — عَرَضَ الحَوْضَ and القِرْبَةَ He filled the wateringtrough and the water-skin. (K.) — عَرَضَ الشَّوْكَ: see 8, near the end. — عَرَضَ بَعِيرَهُ, inf. n. عَرْضٌ, He branded his camel with the mark called عِرَاض; (S;) and so ↓ عرّضهُ: (S, TA:) and عُرِضَ البَعِيرُ, inf. n. as above, The camel was branded with that mark. (K.) -A10- عَرَضْتُهُ, (K,) aor. عَرُضَ, (TA,) inf. n. عَرْضٌ, (K, TA,) I defrauded, or deceived, him in selling. (K.) -A11- عُرِضَ, (K,) or عُرِضَ لَهُ, (A, TA,) inf. n. عَرْضٌ, (K,) He was, or became, mad, or insane, or possessed by jinn or by a jinnee: (A, K:) or he was, or became, affected, by a touch, or stroke, from the jinn. (TA.) 2 عرّضهُ, inf. n. تَعْرِيضٌ, He made it (a thing) broad, or wide; (S, K;) as also ↓ اعرضهُ, (Lth, S, K,) inf. n. إِعْرَاضٌ. (TA.) — — See also 1, near the end, in three places. — — تَعْرِيضٌ also signifies The speaking obliquely, indirectly, obscurely, ambiguously, or equivocally; contr. of تَصْرِيحٌ; (S, Mgh, Msb, K;) as when thou askest a man, " Hast thou seen such a one? " and he, having seen him, and disliking to lie, answers, "Verily such a one is seen: " (Msb:) or the making a phrase, or the like, to convey an allusion, or an indication not expressly mentioned therein; as when you say " How foul is niggardliness! " alluding to such a one's being a niggard (تُعَرِّضُ بِأَنَّهُ بَخِيلٌ): differing from كِنَايَةٌ, which is the mentioning of the consequence and meaning that of which it is the consequence; as when you say " Such a one has a long suspensory cord to his sword, and has many ashes of the cooking-pot; " meaning that he is tall of stature, and one who entertains many guests: (Mgh:) [but many hold these two words to be identical in meaning.] You say, عَرَّضْتُ لِفُلَانٍ and بِفُلَانٍ, i. e. I said something [in the manner explained above], meaning such a one. (S, Msb.) [See also an ex. voce كَلَّأَةٌ.] 'Omar defined [or rather explained] التَّعْرِيضُ بِالفَاحِشَةِ [The making an allusion to that which is foul, or obscene] by the instance of a man saying to another " My father is not an adulterer, nor is my mother an adulteress. " (O, TA.) Or, accord. to the early authorities, عرّض signifies He used a phrase susceptible of different meanings, or an equivocal phrase, by which the hearer understood a meaning different from that which he (the speaker) intended: or, accord. to the later authorities, as Et-Teftezánee, he mentioned a

thing by a proper or tropical or metonymical expression, to signify some other thing, which he did not mention; as when one says, "I heard him whom thou hatest praying for thee, and making good mention of thee; " meaning in his praying for the Muslims in general. (El-Munáwee, in explaining the trad. إِنَّ فِى المَعَارِيضِ الخ, which see below, voce مِعْرَاضٌ.) تعريض with respect to the demanding of a woman in marriage in [the period of] her عِدَّة, [during which she may not contract a new marriage,] is the using language which resembles a demand of her in marriage, but does not plainly express it; as the saying to her " Verily thou art beautiful," or " Verily there is a desire for thee," or " Verily women are of the things that I need: " and تعريض is sometimes made by the quoting of proverbs, and by the introducing of enigmas in one's speech. (TA.) [When followed by عَلَى, it signifies The making an indirect objection against a person or saying &c.] — — Also عرّض, (S, O,) inf. n. as above, (K,) He wrote indistinctly; (S, O, K;) not making the letters distinct, nor the handwriting rightly formed or disposed. (TA.) — تَعْرِيضٌ also sigsifies The making a thing to be exposed [or liable] to another thing. (K, [It is there expl., with the article ال prefixed to it, by the words أَنْ يَجْعَلَ لِلشَّىْءِ ↓ الشَّىْءَ عَرَضًا, or ↓ عَرَضًا, accord. to different copies; the latter (which see, last sentence but one,) app. the right reading; meaning مَعْرُوضًا, whichever be the right; for an inf. n. may be used in the sense of a pass. part. n.; and many a word of the measure فَعَلٌ is used in that sense, as, for instance, خَبَطٌ and نَفَضٌ and هَدَمٌ. That I have rightly rendered the above-mentioned explanation in the K is indicated by what here immediately follows.]) Hence the trad. مَا عَظُمَتْ نِعْمَةُ اللّٰهِ عَلَى عَبْدٍ إِلَّا عَظُمَتْ مَؤُونَةُ النَّاسِ عَلَيْهِ فَمَنْ لَمْ يَحْتَمِلْ تِلْكَ المَؤُونَةَ فَقَدْ عَرَّضَ تِلْكَ النِّعْمَةَ لِلزَّوَالِ [The blessing of God upon a servant, or man, hath not become great but the burden of other men upon him hath become great; and he who doth not take upon himself that burden causeth that blessing to be exposed to cessation]. (O, TA.) You also say, هُوَ لَهُ ↓ عَرَّضْتُ فُلَانًا لِكَذَا فَتَعَرَّضَ [I caused such a one to expose himself, or I exposed him, to such a thing, and he exposed himself, or became exposed, to it], (S, O, *) i. e. ↓ جَعَلْتُهُ عَرَضًا لِكَذَا. (O.) See also 1, last quarter. — — Also The giving a thing in exchange for, as an equivalent for, or in the place of, another thing. (TA.) — — And The act of bartering, or selling, a commodity for a like commodity. (K, * TA.) See 3, in two places. — — And The giving what is termed an عُرَاضَة: (TA:) and the feeding with what is so termed: (K:) or the giving food of what is so termed. (S.) [See also 1, near the end.] It is said in a trad., respecting a company of travelling merchants making presents to Mohammad and Aboo-Bekr, عَرَّضُوهُمَا ثِيَابًا بِيضًا They gave to both of them white garments, or pieces of cloth. (L.) And you say, عَرَّضُوهُمْ مَحْضًا They gave them to drink [unmixed] milk. (TA.) And عَرِّضُونَا Give ye to us food of your عُرَاضَة; your wheat, or corn, which ye have brought. (S, TA.) — — عرّض المَاشِيَةَ, inf. n. تَعْرِيضٌ, He made the cattle to have such pasturage as rendered them in no need of being fed with fodder. (TA.) — عرّض, (IAar, O,) inf. n. تَعْرِيضٌ (K,) also signifies He became possessed of عَارِضَة [i. e. courage, or courage and energy], (IAar, O, K,) and strength, or power, (IAar, O,) and a faculty of speech, (IAar, O, K,) or, as in the Tekmileh, and power of speech. (TA.) — And He kept continually to the eating of عِرْضَان, (O, * K, TA, [in the O عِرَاض,]) pl. of عَرِيضٌ. (TA.) — See also 4, last sentence.

3 عَارَضَ [عَارضهُ] has two contr. significations, which are unequivocally expressed by saying عارضهُ بِالوِفَاقِ and عارضهُ بِالخِلَافِ. (See عَانَدَهُ.) Thus one says,] عارضهُ, (Msb,) inf. n. مُعَارَضَةٌ, (TA,) He opposed him [being opposed by him]. (Kull p. 342.) — — And [He vied, competed, or contended for superiority, with him; emulated, rivalled, or imitated, him;] he did like as he (the latter) did. (Msb, TA.) You say also, عَارَضْتُهُ بِمِثْلِ مَا صَنَعَ, (S, O,) or بِمِثْلِ صَنِيعِهِ, (K,) I did to him like as he did: (S, O, K:) whence المُعَارَضَة [in trafficking, as will be seen below]: as though the breadth (عَرْض) of the action of the one were like the breadth of the action of the other. (O, K.) And عارضهُ بِمَا صَنَعَهُ He requited him for that which he did. (L.) — — [Hence] مُعَارَضَةٌ also signifies The selling a commodity for another commodity; exchanging it for another; as also عَرْضٌ: (TA:) and [in like manner] ↓ تَعْرِيضٌ, the act of bartering, or selling a commodity for a like commodity. (K, * TA.) You say, عارض بِسِلْعَتِهِ; and ↓ عَرَضَ بِهَا, (K, TA,) aor عَرِضَ, inf. n. عَرْضٌ; (TA;) He exchanged his commodity; giving one commodity and taking another; (TA:) and ↓ مَتَاعَهُ عرّض he sold his commodity for another commodity. (TK.) Also عارضهُ بِالبَيْعِ (M and L in art. بد) and بَاعَهُ مُعَارَضَةً (S and K in that art.) [He bartered, or exchanged commodities, with him]. And ↓ أَخَذْتُ هٰذِهِ السِّلْعَةَ عَرْضًا I took this commodity giving another in exchange for it. (TA.) And when persons demand blood of other persons, and they [the latter] do not retaliate for them, they [the latter] say, نَحْنُ نَعْرِضُ مِنْهُ [We will give a compensation for it]: and they [the former] accept (اعترضوا) the bloodwit. (L.) — — You say also, عَارَضْتُهُ فِى البَيْعِ فَعَرَضْتُهُ [I vied with him in endeavouring to defraud, or deceive, in selling, or buying,] and I defrauded, or deceived, him therein. (K, * TA.) And عارضهُ بِالمَجْدِ [He vied, or competed, or contended, with him, or emulated him, or rivalled him, in glory, or honour, &c.]: (L and K in art. مجد:) and in like manner عارضهُ بِالفَخْرِ. (K in art. فخر.) See 6. — — عارضهُ, (O, K,) or عارضهُ فِى المَسِيرِ (S,) or فِى السَّيْرِ, (A,) He went along over against him; or on the opposite side to him; (S, A, O, K;) in a corresponding manner; (TA;) [each taking the side opposite to the other.] — — [Hence, عارضهُ as signifying It (a tract &c.) lay over against him. Also as syn. with اعرض عَنْهُ.] See 4. — — [Hence also,] عارض, (S, O, K,) inf. n. مُعَارَضَةٌ, (TA,) He took to one side (S, O, K *) of the way, or ways, (accord. to different copies of the K,) while another took to another way, so that they both met. (TA. [See 3 in arts. خزم and زم.]) El-Ba'eeth says, مَدَحْنَا لَهَا رَوْقَ الشَّبَابِ فَعَارَضَتْ جَنَابَ الصِّبَا فِى كَاتِمِ السِّرِّ أَعْجَمَا [cited in the S, voce رَيِّق, but with رَيْقَ, in the place of رَوْقَ, and there ascribed to Lebeed,] meaning, accord. to ISk, [We praised to her the first part of youth, and thereupon] she took to the side of الصبا [or youthful foolishness, and amorous dalliance], or, as another says, she entered with us into it, in a manner not open, but making it appear to us that she was entering with us; جناب الصبا meaning جَنْبَهُ. (TA.) — — عارض الجَنَازَةَ He came to the bier, or the bier conveying the corpse, intermediately (مُعْتَرِضًا), in a part of the way, not following it from the abode of the deceased: (O, K, TA:) said of Mohammad, in a trad. respecting the funeral of Aboo-Tálib. (O, TA.) — — عارض المَرْأَةَ, inf. n. عِرَاضٌ and مُعَارَضَةٌ, He came in to the woman [indirectly, or] unlawfully; (Sgh, K, TA;) i. e. without marriage and without possession [of her as his slave]. (Sgh, TA.) Hence the saying, جَآءَتْ بِوَلَدٍ عَنْ عِرَاضٍ and مُعَارَضَةٍ She brought forth a child in consequence of a man's having so come in to her: (K:) or a child whose father was unknown. (A, O, TA.) [Hence also,] اِبْنُ مُعَارَضَةٍ i. q. سَفِيحٌ; (O, K;) i. e. A son the offspring of fornication. (O, TA.) — — الجَوْزَآءُ تَمُرُّ عَلَى جَنْبٍ وَتُعَارِضُ النُّجُومَ, inf. n. مُعَارَضَةٌ, [Orion passes along towards one side, and is oblique in its course with respect to the other stars;] i. e. it is not direct [in the disposition of its stars, particularly of the three conspicuous stars of the belt, with respect to its course] in the sky. (As, S, O.) [See also 5.] — — عارض الرِّيحَ, said of a camel, (TA,) [He turned his side to the wind;] he did not face the wind

nor turn his back to it. (A, TA.) — — نَظَرَ إِلَيْهِ مُعَارَضَةً He looked at him, or towards him, sideways, or obliquely. (A, TA.) You say also, نَظَرَ عَنْ مُعَارَضَةٍ [He looked sideways, or obliquely]. (TA in art. خزر.) And you say of a she-camel, تَمْشِى مُعَارَضَةً لِلنَّشَاطِ [She goes obliquely by reason of briskness, liveliness, or sprightliness]. (S, K. * [See again 5, latter half.]) — — عارض الشَّىْءَ بِالشَّىْءِ He compared the thing with the thing. (Msb.) You say, عارض الكِتَابَ, (S, O, K,) inf. n. مُعَارَضَةٌ and عِرَاضٌ, (TA,) He compared, or collated, the writing, or book, (S, O, K,) بِكِتَابٍ آخَرَ with another writing, or book. (S, * O, * TA.) And كَتَبَ كِتَابًا عَنْ مُعَارَضَةٍ [He copied, or transcribed, the writing, or book]. (K in art. نسخ.) — — And المُعَارَضَةُ is syn. with المُدَارَسَةُ [probably as meaning The reading, or studying, with another]. (TA.) — ضَرَبَ النَّاقَةَ عِرَاضًا [He covered the she-camel agreeably with her desire] is said when the stallion is offered to her, and if she desire he covers her, but otherwise he does not: (S, O, TA:) in the K it is said, if he desire her; which is wrong: (TA:) this is because of her generous quality. (S, O, TA.) — — And لَقِحَتْ عِرَاضًا She (a camel) conceived by a stallion, she not being of the camels among which he was sent. (AO, TA.) — — See also 8, near the end. 4 اعرض: see 1, first sentence; and in thirteen places after that, as far as the break after the words " grant thou access. " — — Also He went wide (S, O, Msb, K) and long; (S, O, K;) فِى الشَّىْءِ [in the thing]; (Msb;) and فِى المَكَارِمِ (tropical:) [in generous actions]. (TA.) — — اعرض عَنْهُ, (S, * O, * Msb, K,) inf. n. إِعْرَاضٌ, (S, O,) He turned away from, avoided, shunned, and left, it; (S, O, Msb, K;) lit. he took a side (جَانِبًا i. e. عُرْضًا) other than the side in which it was: (Msb:) or he turned his back upon it: (IAth, TA:) and [in like manner] ↓ عارضهُ he turned aside, or away, from him; avoided him; shunned him; (S, O, K;) lit. he became aside with respect to him. (TA.) — اعرضهُ: see 2, first signification. — — أَعْرَضَتْ بِوُلْدِهَا She (a woman) brought forth her children broad [in make]; expl. by the words وَلَدَتْهُمْ عِرَاضًا; (S, O, K;) [not meaning عَنْ عِرَاضٍ, (see 3,) as Freytag, deviating from Golius, has understood it; unless SM be in error; for he says that] the last word in this explanation is pl. of عَرِيضٌ. (TA.) — — اعرض المَسْأَلَةَ He put, or expressed, the question broadly; (Mgh;) widely; (Mgh, TA;) largely. (TA.) — — اعرض النَّاقَةَ عَلَى الحَوْضِ: see عَرَضَ, latter half. — — اعرض العِرْضَانَ He put for sale the عرضان [pl. of عَرِيضٌ, q. v.]. (O.) — — And (O) He castrated the عرضان. (S, IKtt, O.) — — [And app. He circumcized a boy: or so ↓ عرّض: see مُعَرِّضٌ.] 5 تعرّض: see عَرَضَ, near the beginning, where these two verbs, and اعرض and اعترض, are said to be used as syn.; [app. as meaning It showed, presented, or offered, itself, to a person; lit. it showed, or presented, its breadth, or width; or, as تعرّض is expl. in the EM p. 19, it showed its عُرْض, i. e. side: this, or it, or he, presented, or offered, or exposed, its, or his, side, seems to be the primary signification of تعرّض, and of اعترض, as well as of عَرَضَ; and is of frequent occurrence: and all (as mentioned voce عَرَضَ) signify also he obtruded himself in an affair; interfered therein.] — — [Hence,] تعرّض لَهُ He opposed himself to him; he offered opposition to him; or he attacked him; said of a man, and of a beast of prey, or noxious reptile, and the like; as also ↓ عَرَضَ and ↓ اعترض: this signification also is of frequent occurrence. (The lexicons passim.) — — [Hence also,] He addressed, or applied, or directed, himself, or his regard, or attention, or mind, to him, or it; [as though he set himself over against the object to which the verb relates;] syn. تَصَدَّى. (Lth, Lh, S, O, Msb, K.) So in the saying, تعرّض لِمَعْرُوفِهِمْ and مَعْرُوفَهُمْ [He addressed himself, &c., presented himself, betook himself, advanced, came forward, or went forward, or attempted, to obtain their favour, or bounty]: and تعرّض لِلْمَعْرُوفِ and المَعْرُوفَ [He addressed himself, &c., to obtain favour, or bounty; and] he sought, or demanded, it: (Az, Msb:) and [so] ↓ اعترض للمعروف (Msb in art. عر. [See also اعترض لَهُ.]) So too in the saying, تَعَرَّضُوا لِنَفَحَاتِ رَحْمَةِ اللّٰهِ [Address ye yourselves, &c., to become objects of the effusions of the mercy of God]; (O, K, TA;) occurring in a trad. (TA.) And hence the saying, تعرّض فِى شَهَادَتِهِ لِكَذَا He addressed himself, &c., (تصدّى,) in his testimony, to the mention of such a thing. (Msb.) It is likewise syn. with تصدّى in the saying, تعرّض لِى فُلَانٌ بِمَكْرُوهٍ [Such a one addressed himself, &c., or attempted, to do me an abominable, or evil, action; or opposed himself to me with an abominable, or evil, action]. (Lth.) [In like manner also you say,] يَتَعَرَّضُ لِلنَّاسِ بِالشَّرِّ [He addresses himself, &c., to do to men evil; or he opposes himself to men with evil or mischief]. (S, K.) And مَا تَعَرَّضْتُ لَهُ بِسُوْءٍ [I did not address myself, or have not addressed myself, &c., to do to him evil]: and ↓ مَا عَرَضْتُ and ↓ مَا عَرِضْتُ are said to signify the same. (Msb.) [See 1.] You say also, تَعَرَّضْتُ أَسْأَلُهُمْ [I addressed myself, &c., to ask them]. (S, O. *) And جَآءَ فُلَانٌ يَتَعَرَّضُ, and يَتَضَرَّعُ, Such a one came asking, or petitioning, to another, for a thing that he wanted. (Fr, in S, art.ضرع.) — — And تعرّض الرِّفَاقَ He asked the companies of travellers for what are termed عُرَاضَات [pl. of عُرَاضَةٌ, q. v.]. (TA.) — — تعرّض لِكَذَا [also signifies He exposed himself, or became exposed, to such a thing]. (S.) See 2, latter portion. — — Also تعرّض, [from عُرْضٌ,] He, or it, turned aside; turned from the right course or direction; syn. تَعَوَّجَ; (S, K, TA;) and زَاغَ: (TA:) his, or its, course, or march, was, or became, indirect, or oblique. (L, TA.) You say, تعرّض الجَمَلُ فِى الجَبَلِ The camel went to the right and left, [in, or upon, the mountain,] on account of the difficulty of the road, or way. (S, O, K.) And تَعَرَّضَتِ الإِبِلُ المَدَارِجَ The camels went along the routes (فِى المَدَارِجِ) [المَدَارِجَ being in the accus. case because فى is understood, not that the verb is trans.] to the right and left; (A;) i. e., alternately to the right and left. (T in art. ثنى.) [See a verse cited voce تَصَدَّفَ, and its explanation.] Dhu-l-Bijádeyn, being guide to the Apostle, addressing his she-camel, said, تَعَرَّضِى مَدَارِجًا وَسُومِى تَعَرُّضَ الجَوْزَآءِ لِلنُّجُومِ هٰذَا أَبُو القَاسِمِ فَاسْتَقِيمِى (S, O) Go thou along routes to the right and left, avoiding the rugged acclivities, [and continue thy course, or as expl. in the TA, art. سوم, pass along quickly,] (TA,) like as الجوزاء [Orion] passes along in the sky obliquely, or indirectly, in the disposition of its stars [with respect to the other stars: (see 3, towards the end:) this is Abu-l- Kásim; therefore go thou right]. (IAth, TA.) — — تعرّض الفَرَسُ فِى رَسَنِهِ i. q. اعترض, q. v. (TA.) You say also, of a camel, فِى سَيْرِهِ ↓ يَعْتَرِضُ [He inclines towards one side, in his march, or course; or goes obliquely, or inclining towards one side]. (K: and so in one copy of the S: in another copy of the S, يَتَعَرَّضُ. [See also 3, last quarter.]) — — تعرّض also signifies It (a thing) became infected, vitiated, or corrupted; and in this sense it is said of love: (TA:) [as though it turned from the right course, or direction; a signification mentioned before; and thus it is expl. in the S, as occurring in the phrase تعرّض وَصْلُهُ, in the Mo'allakah of Lebeed; or, thus used, it signifies] it (a person's attachment to another) became altered, so as to cease. (EM p. 149.) 6 تعارضا They opposed each other. (Ibn-Maaroof, in Golius. [The verb is very often used in this sense.]) — — They fought, or combated, each other. (MA.) — — They did each like as the other did; they imitated each other: they vied, competed, or contended, each with the other; they emulated, or rivalled, each other: (TA in art. برى:) syn. تَبَارَيَا. (K in that art.) 8 اعترض: see عَرَضَ, near the beginning, where these two verbs and اعرض and تعرّض, are said to be used as syn., app. in the senses expl. there and in the beginning of 5. — — [Hence,] اعترض عَلَيْهِ He opposed, resisted, or withstood, him, or it; syn. اِمْتَنَعَ. (MA.) [See 1 in art. شنف, in two places.] — — See also 5, second sentence. — — And see from عَرَضَ لَهُ as signifying " it happened to him " as far as the

end of the sentence explaining اعترض الشَّىْءُ دُونَ الشَّىْءِ. اعترض signifies [It lay, or extended, breadthwise, across, transversely, athwart, sideways, obliquely, or horizontally: or so as to present an obstacle: or so intervened in any manner; as shown in the part last referred to, above: or rather it has both of these meanings; and in the former sense it is used, in the TA, art. حر, in describing the direction of an asterism, opposed to اِنْتَصَبَ: or, in other words,] it (a thing, S) became, (K,) or became an obstacle, (صَارَ عَارِضًا, S, O,) like a piece of wood lying across, or athwart, or obliquely, (مُعْتَرِضَةً,) in a channel of running water, (S, O, K,) or a road, (O, L,) and the like, preventing persons from passing along it. (L.) It is also said [of a collection of clouds appearing, or presenting itself, or extending sideways, or stretching along in the horizon like a mountain; see عَارِضٌ: and] of a building, or other thing, such as a trunk of a palm-tree, or a mountain, lying in a road: and as this prevents the passengers from passing along the road, it is used as signifying He, or it, prevented, or hindered: (O, K:) it is quasi-pass. of عَرَضَهُ. (K, * TA.) [And hence,] أُعْتُرِضَ عَنِ امْرَأَتِهِ, (O, TA,) not اِعْتَرَضَ, as the K seems to indicate, (TA,) He was prevented from going in to his wife, by an obstacle that befell him, arising from the jinn, or genii, or from disease: (O, K, TA:) occurring in a trad. (TA.) — — [Hence,] اِعْتِرَاضٌ which is forbidden in a trad. [respecting horseracing] signifies A man's coming intermediately with his horse, in a part of the course, and so entering among the [other] horses. (O, L, K.) [See also عَارَضَ الجَنَازَةَ.] — — [And hence,] اعترض الشَّهْرَ He commenced [the observances of] the month not from the beginning thereof. (S, O, K.) — — اعترضت الجُمْلَةُ The clause intervened parenthetically. — — اعترض عَلَيْهِ He interposed in an argument, or the like, objecting against him something, by way of confutation]. And اعترض عَلَى أَحَدٍ مِنْ قَوْلٍ أَوْفِعْلٍ He attributed to any one an error in respect of a saying or an action. (Har p. 687.) — — اعترض الفَرَسُ فِى رَسَنِهِ The horse was perverse, untoward, or intractable, [in his halter,] to his leader; (S, A, O, K;) as also ↓ تعرّض. (TA. [See مُعْتَرِضٌ.]) And اِعْتِرَاضٌ in a man is The appearing and engaging in what is vain, or false, and refusing to obey the truth. (TA.) — — اعترضهُ He faced him, and advanced towards him: (Har p. 420) and اعترض عَرْضَهُ and عُرْضَهُ [has nearly, if not exactly, the same signification]: see عَرَضَ. And اعتراض also signifies The coming in upon any one: or entering upon an affair. (Har p. 687.) — — [اعترض لَهُ often means He presented himself, or advanced, or came forward, to him: and he addressed or betook himself, or advanced, or went forward, to it; namely, an action; like تعرّض له: see its syns. اِنْبَرَى and تَبَرَّى.] — — اعترض لَهُ بِسَهْمٍ See also 5, second sentence. — — He advanced towards him with an arrow, and shot at him, and slew him. (S, O, K.) — — اعترض لِلْمَعْرُوفِ: see 5. — — يَعْتَرِضُ فِى سَيْرِهِ: see 5, near the end. — اعترض He rode while reviewing the army, or body of soldiers, or making them to pass by him and examining their state, (S, O, K,) عَلَى الدَّابَّةِ upon the beast. (S, O.) — — اعترض الجُنْدُ The army, or body of soldiers, was reviewed: (Mgh, L:) quasi-pass. of عَرَضَ الجُنْدَ [which signifies the same as the phrase next following]. (O, L, TA.) — — اعترضهُ عَلَى المَتَاعَ وَنَحْوَهُ and اعترض الجُنْدَ: and — اِعترض عِرْضَهُ: see عَرَضَ, last quarter. — اِعترض عَيْنِهِ and اعترض فُلَانًا: see عَرَضَ, last quarter. — اعترض البَعِيرَ He rode the camel while refractory, or untractable, (S, O, K,) as yet. (K.) And اعترض العَرُوضَ He took the untrained she-camel in her untrained state. (TA. [In the original of this explanation is a mistranscription, which I have rectified in the translation; اخذعا for أَخَذَهَا.]) — — [Hence, app.,] اعترض فُلَانٌ الشَّىْءَ Such a one undertook the thing, or constrained himself to do it, it being difficult, or troublesome, or inconvenient. (IAth.) — اعترض الشَّوْكَ (K, TA.) He ate the thorns: and ↓ عَرَضَ الشَّوْكَ, aor. عَرُضَ, inf. n. عَرَضَ, he took and ate of the thorns: both said of a sheep or goat, or rather of a camel: (TA:) and [in like manner] one says of a camel, الشَّجَرَ ذَا الشَّوْكِ بِفِيهِ ↓ عَارَضَ: and the camel that does so is said to be ذُو عِرَاضٍ. (S, O, K.) — See also 10, in five places. — اعترض مِنْهُ [He accepted an equivalent, or a substitute, or compensation, for it]. You say, كَانَ عَلَى فُلَانٍ نَقْدٌ فَأَعْسَرْتُهُ فَاعْتَرَضْتُ مِنْهُ [Such a one owed a debt of money, and I demanded it of him when it was difficult for him to pay it, and I accepted an equivalent, &c., for it]: and اعترضوا مِنْهُ, referring to blood, when retaliation has been refused, means they accepted [قَبِلُوا, for which اقبلوا has been substituted by the copyists in the L and TA,] the bloodwit [as a compensation for it]. (L.) 10 استعرض: see عَرَضَ; second sentence. — — استعرضت النَّاقَةُ بِاللَّحْمِ is like the phrase قُذِفَتْ بِاللَّحْمِ, (O, K, TA,) meaning The she-camel became fat and plump. (TA.) — استعرضهُ He asked him to show, or exhibit, to him what he had. (S, TA.) — — استعرض الجَارِيَةَ He asked to show, or display, to him the girl on the occasion of sale. (Mtr, in Har p. 557.) — استعرضها He came to her from the direction of her side. (TA.) — — [Hence, استعرضهُ also signifies, and so ↓ اعترضهُ, He betook himself to him or it, or he took him or it, or he acted with respect to him or it, without any direct aim, at random, or indiscriminately: and hence the phrase here following.] استعرض النَّاسُ الخَوَارِجَ and ↓ اِعْتَرَضُوهُمْ The people went forth against the Khárijees not caring whom they slew. (Mgh.) And ↓ لَا بَأْسَ بِأَنْ يَعْتَرِضُوا فَيَقْتُلُوا مَنْ لَقُوا [There will be no harm to them] in their taking without distinguishing who and whence he is him whom they find, and slaying. (Mgh.) And يَسْتَعْرِضُ الخَارِجِىُّ النَّاسَ The Khárijee slays men (S, O, K, * TA) in any possible manner, and destroys whomsoever he can, (TA,) without inquiring respecting the condition of any one, (S, * O, K, TA,) Muslim or other, (S, O, TA,) and without caring whom he slays. (TA.) And وَاشْتَرِهِ مِمَّنْ ↓ اِعْتَرِضْهُ وَجَدْتَهُ وَلَا تَسْأَلْ عَمَّنْ عَمِلَهُ [Take thou it at random, or indiscriminately, and buy it of him whom thou findest, and ask not respecting him who made it]. (S, K.) And إِسْتَعْرَضَ يُعْطِى مَنْ أَقْبَلَ وَمَنْ أَدْبَرَ [He acted indiscriminately, giving to him who advanced and to him who retired]. (S.) And اِسْتَعْرِضِ العَرَبَ Ask thou whom thou wilt of the Arabs respecting such and such things. (S.) You say also, of land (أَرْض) in which is herbage, يَسْتَعْرِضُهَا المَالُ and ↓ يَعْتَرِضُهَا [The camels, or the like,] depasture it [app. at random] when traversing it. (K.) عَرْضٌ Breadth; width; contr. of طُولٌ; (S, Mgh, O, Msb, K;) and i. q. سَعَةٌ; (K;) the mutual distance of the edges or sides of a thing: (Msb:) primarily relating to corporeal things, but afterwards used in relation to other things: [see عَرِيضٌ:] (TA:) this word as signifying the contr. of طول is the common source of derivation of the other words of this art., not withstanding their multitude: (O:) pl. [of pauc.] أَعْرَاضٌ (IAar, TA) and of mult. عُرُوضٌ and عِرَاضٌ. (TA.) It is said in the Kur [lvii. 21, وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَآءِ والأَرْضِ And a paradise whereof the breadth, or width, is like the breadth, or width, of the heaven and the earth: and in iii. 127,] عَرْضُهَا السَّمٰوَاتُ والأَرْضُ [the breadth, or width, whereof is as the heavens and the earth]: and Ibn-'Arafeh observes that when the عَرْض is described as being much, it indicates that the طُول is much, for the latter is more than the former. (O, TA.) You say also, عَرَضَ عَرْضَهُ, and ↓ عُرْضَهُ, He went towards him: [lit. towards his breadth, and his side.] (K.) And ذَهَبَ عَرْضًا وَطُولًا [He went wide and long]; (S, Msb, * K;) فِى الشَّىْءِ [in the thing]; (Msb;) and فِى المَكَارِمِ (tropical:) [in generous actions]. (TA.) And قَطَعَهُ عَرْضًا [He cut it breadthwise, or across, or crosswise]. (S in art. قط, &c.) And قَطَعَ الوَادِى عَرْضًا [He crossed

the valley]; (S and K in art. جزع &c.;) and in like manner, الأَرْضَ [the land]. (K in that art.) And وَضَعَ العُودَ عَلَى الإِنَآءِ بِالعَرْضِ [He put the stick upon the vessel breadthwise, or across, or crosswise]; (Msb;) i. q. مَعْرُوضًا. (TA.) — — [In geography, The latitude of a place.] — — The middle, or midst, of a thing: or عَرْضُ الشَّىْءِ signifies the thing itself. (TA.) See also عُرْضٌ, former half, and in three places towards the end. — A mountain; (S, K;) as also ↓ عَارِضٌ: (S, O, K:) or the former, the lowest part, or base, (سَفْح,) thereof; (S, K;) as also ↓ عُرْضٌ: (O, K:) and (so in the S, but in the K " or ") the side thereof; (S, K;) as also ↓ عُرْضٌ: (TA:) or the place whence, or whereby, (مِنْهُ,) a mountain is ascended: (K:) and ↓ عَارِضٌ, a lofty mountain: (TA:) pl. of the first, أَعْرَاضٌ and عُرُوضٌ. (S, TA.) — A collection of clouds: (K:) or a collection of clouds that obstructs the horizon: (S, K:) [see also عِرْضٌ and عَارِضٌ:] pl. عُرُوضٌ. (TA.) — (assumed tropical:) An army: (O, K:) or a great army: (S, TA:) and ↓ عِرْضٌ also has the former signification: (K:) or the latter: (TA:) so called as being likened to a mountain; or to the clouds that obstruct the horizon: (S, TA:) pl. أَعْرَاضٌ. (TA.) — — جَرَادٌ عَرْضٌ (assumed tropical:) Numerous locusts; (S, O, K; *) likened to the clouds that obstruct the horizon; (TA;) as also ↓ عِرْضٌ: (K:) pl. of the former, عُرُوضٌ: (TA:) and ↓ عَارِضٌ also signifies a multitude of locusts; (S, O, TA;) and of bees: (TA:) as in the saying, مَرَّ بِنَا عَارِضٌ قَدْ مَلَأَ الأُفُقَ [There passed by us a multitude of locusts, or of bees, which had filled the horizon]: (S, O, TA:) so says Aboo-Nasr Ahmad Ibn-Hátim. (S, O.) — A valley. (IDrd, K.) See also عِرْضٌ. — [As inf. n. of عَرَضَ, it occurs in the phrases عَرْضَ عَيْنٍ and عَرَضَ العَيْنِ: see عَرَضَ الجُنْدَ.] You say also, نَظَرَ إِلَيْهِ عَرْضَ عَيْنٍ (Th, A) He looked at, or examined, him, or it, having him, or it, before his eye; i. q. اِعْتَرَضَهُ عَلَى عَيْنِهِ. (TA.) And رَأَيْتُهُ عَرْضَ عَيْنٍ I saw him, or it, obviously; nearly. (TA.) [See also an ex. voce عَيْنٌ.] — — [يَوْمُ العَرْضِ is an appellation of The day of the last judgment.] — A compensation; a substitute; a thing that is given or received or put instead of another thing: so, accord. to some, in the Kur iii. 127, quoted above: [but this is strange:] and so in the phrase عَرْضُ هٰذَا الثَّوْبِ كَذَا وَكَذَا [The compensation, or substitute, for this garment, or piece of cloth, is such a thing, and such a thing: but not necessarily; for عرض in this phrase may have the meaning first assigned to it above]. (TA.) See also what next follows. — — A commodity; or commodities, or goods; syn. مَتَاعٌ; (S, O, Msb, K;) as also ↓ عَرَضٌ; accord. to Kz; (K;) which is the contr. of عَيْنٌ: (Mgh:) and the former, anything except silver and gold money, or dirhems and deenárs, (S, Msb, K,) which are termed عَيْنٌ: (S, Msb:) or any worldly goods or commodities except silver and gold money: (Mgh, * O, TA:) but ↓ عَرَضٌ, which see below, has a more comprehensive signification; everything that is termed عَرْضٌ being included in عَرَضٌ, whereas everything that is termed عَرَضٌ is not عَرْضٌ: (TA:) the pl. of عَرْضٌ is عُرُوضٌ, (Msb,) which A'Obeyd explains as signifying the commodities, or goods, whereof none are meted in a measure nor weighed, and which are not animals, and do not consist in عَقَار [or immoveable property]. (S, O, Msb.) You say, اِشْتَرَيْتُ المَتَاعَ بِعَرْضٍ I bought the commodity for a commodity like it. (S, O.) — جَعَلَ الشَّىْءَ عَرْضًا لِلشَّىْءِ, or عَرَضًا, accord. to different copies of the K: see 2, in the latter half of the paragraph. — سَأَلْتُهُ عَرْضَ مَالٍ: see عُرَاضَةٌ. -A10- عَرْضٌ also signifies Madness; insanity; or possession by jinn, or by a jinnee. (K, TA.) [See 1, last sentence.] -A11- مَضَى عَرْضٌ مِنَ اللَّيْلِ An hour, or a portion, of the night passed; syn. سَاعَةٌ. (K, * TA.) -A12- See also عَرْضٌ, with the unpointed ص.

عُرْضٌ A side; a lateral, or an outward, part, or portion; syn. جَانِبٌ, (S, Mgh, O, Msb, K,) and نَاحِيَةٌ, (S, O, Msb, K,) from whatever direction one comes to it, (S, O,) and شِقٌّ: (S, Mgh:) and so ↓ عِرْضٌ; syn. نَاحِيَةٌ; of anything: (TA:) and ↓ عَارِضٌ, or ↓ عَارِضَةٌ, (accord. to different copies of the K,) or both; (TA;) syn. نَاحِيَةٌ: (K, TA:) and ↓ عَرُوضٌ; syn. عَارِضَةٌ: (S, A, O, K:) and ↓ عِرَاضٌ; syn. نَاحِيَةٌ, and شِقٌّ: (S, O, K:) [or] this last is pl. of عَرْضٌ; (Sgh, K;) or, accord. to the M, of عَرْضٌ as signifying the contr. of طُولٌ: and أَعْرَاضٌ is pl. [or is another pl.] of عُرْضٌ; and is also pl. of عِرْضٌ in the sense expl. above. (TA.) You say, عُرْضُ السَّيْفِ The side, or flat, (صَفْح,) of the sword. (K.) And عُرْضُ العُنُقِ The two sides of the neck: (K:) or each side of the neck. (TA.) [See also عَارِضٌ.] And عُرْضَا أَنْفِ البَعِيرِ The beginning of the part of the bone of the camel's nose which slopes downwards, in both its edges. (Az, TA.) And نَظَرَ إِلَيْهِ بِعُرْضِ وَجْهِهِ He looked at him with the side of his face [turned towards him]. (S, O.) And نَظَرَ إِلَيْهِ عَنْ عُرْضٍ and ↓ عُرُضٍ He looked at him from one side. (S, O, K. *) And خَرَجُوا يَضْرِبُونَ عَنْ عُرْضٍ (S, O, K *) They went forth smiting the people from one side, in whatever manner suited, (S, O,) not caring whom they smote. (S, O, K.) And اِضْرِبْ بِهِ عُرْضَ الحَائِطِ Strike thou with it indiscriminately any part that thou findest of the wall: (S, O, Msb, TA:) or the side thereof. (TA.) And أَلْقِهِ فِى أَىِّ أَعْرَاضِ الدَّارِ شِئْتَ Throw thou it in any side, or quarter, of the house which thou wilt. (TA.) And خُذْهُ مِنْ عُرْضِ النَّاسِ, and ↓ عُرْضِهِمْ, Take thou him from any side of the people which thou wilt. (TA.) And أَوْصَى أَنْ يُنْفِقَ عَلَيْهِ مِنْ عُرْضِ مَالِهِ He enjoined that he should expend upon him, or it, of any part of his property indiscriminately. (Mgh.) And فُلَانٌ مِنْ عُرْضِ العَشِيرَةِ Such a one is of the collateral class of the kinsfolk, or tribe; not of the main stock thereof. (Mgh.) And عَرَضَ عُرْضَهُ, He went towards him: [lit. towards his side.] (K.) See also عَرْضٌ, near the beginning. And أَخَذَ فِى عَرُوضٍ مِنَ الطَّرِيقِ ↓ (S, * K) He took to one side of the way. (S, * TA.) And خُذْ فِى عَرُوضٍ ↓ سِوَى هٰذِهِ Take thou to a side other than this. (A.) And أَخَذَ فُلَانٌ فِى عَرُوضٍ ↓ مَا تُعْجِبُنِى (S, A) Such a one took to a way and side not pleasing to me. (S.) [عَرُوضٌ, it will be observed, is fem.] And سِرْتُ ↓ فِى عِرَاضِهِ I went along over against him. (A.) And سِرْنَا ↓ فِى عِرَاضِ القَوْمِ We went along not facing the people, or company of men, but coming to them from their side. (TA.) And Aboo-Dhueyb says, أَمِنْكِ بَرْقٌ أَبِيتُ اللَّيْلَ أَرْقُبُهُ ↓ كَأَنَّهُ فِى عِرَاضِ الشَّامِ مِصْبَاحُ (S, * TA,) i. e. [Is there lightning proceeding from thee, which I pass the night watching, as though it were a lamp] in the side, or region, of Syria? (S.) — — See also عَرْضٌ, as signifying the " lowest part, or base, of a mountain; " and the " side thereof. " [And see شَفَقٌ, last sentence but one.] — — The middle, or midst, of a river or rivulet or the like, (O, K,) and of the sea, (K,) and of men or people, and of a story or tradition; and ↓ عَرْضٌ signifies the same, of men or people, &c.: (TA:) and the former, the main part of men or people; as also ↓ the latter; and of a story or tradition; (K;) as also ↓ عِرَاضٌ, (TA, and so in some copies of the K,) and ↓ عُرَاضٌ. (TA, and so in some copies of the K.) You say, رَأَيْتُهُ فِى عُرْضِ النَّاسِ I saw him among the people: (S, O:) and some of the Arabs say, رَأَيْتُهُ فِى عَرْضِ ↓ النَّاسِ, meaning فِى عُرْضٍ; (Yoo, S, O, TA;) or meaning I saw him in the midst of the people; (TA;) or, as also فِى عُرْضِ النَّاسِ ↓, in the middle portions of the people; or, as some say, in the surrounding portions of the people. (Msb.) And فُلَانٌ مِنْ عُرْضِ النَّاسِ Such a one is of the common people, or vulgar. (S, K. *) — — كُلِ الجُبْنَ عُرْضًا [Eat thou cheese indiscriminately; or] take thou cheese at random, or indiscriminately, and buy it of him whom thou findest, not asking respecting him who made it, (As, S, O, K,) whether it be of the making of the people of the Scriptures, or of the making of the Magians. (As, S, O.) — نَاقَةٌ عُرْضُ أَسْفَارٍ: and عُرْضُ هٰذَا البَعِيرِ السَّفَرُ وَالحَجَرُ: see عُرْضَةٌ, last two sentences but one. — أَعْرَاضُ الكَلَامِ: see مِعْرَاضٌ. [But whether اعراض in this phrase be pl. of عُرْضٌ, or whether it have any sing., I know not.] — — See also عُرُضٌ. عِرْضٌ: see عَرْضٌ, first signification. — — Also The side of a valley, and of a بَلَد [i. e. country or the like, or town or the like]: (K: [in the CK, بلد is in the nom. case, which I think a

mistake:]) or (as some say, TA) a part, region, quarter, or tract, (K, TA,) and the low ground or land, (TA,) of, or pertaining to, either of these: (K, TA:) pl. أَعْرَاضٌ. (TA.) — — A valley in which are towns, or villages, and waters: (O, K:) or in which are palm-trees: (K:) or a valley containing many palms and other trees: (TA:) or any valley in which are trees: (S, O:) [see also عَرْضٌ, explained as applied to a valley:] pl. as above, (S,) and عُرْضَانٌ. (TA.) — — أَعْراضُ الحِجَازِ The towns, or villages, of El-Hijáz: (K:) or these, (TA,) or the أَعْرَاض, (S, O,) are certain towns, or villages, [with their territories; i. e. certain provinces, or districts;] between El-Hijáz and El-Yemen: (S, O, TA:) and some say that أَعْرَاضُ المَدِينَةِ is applied to the towns, or villages, that are in the valleys of El-Medeeneh: (TA:) or the low lands of its towns, or villages, where are seed-produce and palm-trees: so says Sh: (O, TA:) the sing. is عِرْضٌ. (K.) — — And عِرْضٌ, (S, O,) or أَعْرَاضٌ, (K,) which is its pl., (TA,) signifies [The trees called] أَرَاك (S, O, K) and أَثْل (S, O) and حَمْض. (S, O, K.) — Also A great cloud, (K, TA,) appearing, or presenting itself, or intervening, (يَعْتَرِضُ,) in the horizon. (TA.) [See عَرْضٌ and عَارِضٌ, which signify nearly the same.] — I. q. عَرْضٌ, q. v., as signifying (assumed tropical:) An army: (K:) or a great army: (TA:) — — and as signifying (assumed tropical:) Numerous locusts. (K.) — One's self; syn. نَفْسٌ; (S, O, Msb, K;) i. e. نَفْسُ رَجُلٍ. (IKt.) You say, أَكْرَمْتُ عَنْهُ عِرْضِى I preserved myself from it. (S, O.) And فُلَانٌ نَقِىُّ العِرْضِ Such a one is [pure in respect of himself; or] free from reproach; (S, O;) or from fault, or vice, or the like. (S, Msb.) And in the same sense it occurs in the saying of Abu-d-Dardà, أَقْرِضْ مِنْ عِرْضِكَ لِيَوْمِ فَقْرِكَ [Lend thou from thyself for the day of thy poverty: but see art. قرض]: and in other instances. (TA.) — — The body; syn. جَسَدٌ, (IAar, S, O, K,) or بَدَنٌ: (IKt, Az:) pl. أَعْرَاضٌ. (Az, S.) So in the description of the people of Paradise, (Az, S,) in a trad., (Az,) إِنَّمَا هُوَ عَرَقٌ يَجْرِى مِنْ أَعْرَاضِهِمْ [It is only sweat which flows from their bodies]. (Az, S, O.) — — The skin. (Ibráheem El-Harbee, O, K.) — — Any place of the body that sweats: (O, K:) so in the trad. cited above: (TA:) or any part of the body such as the arm-pit and the groin and the like. (A'Obeyd.) — — The odour of the body, (S, O, K,) and of other things, (S, O,) whether sweet or foul. (S, O, K.) You say, فُلَانٌ طَيِّبُ العِرْضِ [Such a one is sweet in respect of odour], and مُنْتِنُ العِرْضِ [foul in respect of odour]; and سِقَآءٌ خَبِيثُ العِرْضِ a stinking water-skin, or milk-skin; from A'Obeyd. (S, O.) — — A man's honour, or reputation, (جَانِبُهُ,) which he preserves from impairment and blame, both as it relates to himself and to his حَسَب [or grounds of pretension to respect on account of the honourable deeds or qualities of his ancestors, &c.]: (IAth, O, K:) or whether it relate to himself or to his ancestors or to those of whose affairs the management is incumbent on him: (K:) or a subject of praise, and of blame, of a man, (Abu-l-'Abbás, IAth, O, K,) whether it be in himself or in his ancestors or in those of whose affairs the management is incumbent on him: (IAth:) or those things by the mention whereof with praise or dispraise a man rises or falls; which may be things whereby he is characterized exclusively of his ancestors; and it may be that his ancestors are mentioned in such a manner that imperfection shall attach to him by reason of the blaming of them. respecting this there is no disagreement among the lexicologists, except IKt [whose objection see in what follows]: (Abu-l-'Abbás, O:) or (accord. to some, S) grounds of pretension to respect on account of the honourable deeds or qualities of one's ancestors, &c., (حَسَبٌ, S, Msb, K,) and eminence, or nobility, (شَرَفٌ,) in which one glories. (K.) You say, فُلَانٌ كَرِيمُ العِرْضِ Such a one is generous, or noble, in respect of حَسَب: and هُوَ ذُو عِرْضٍ he is a possessor of حَسَب; and of شَرَف. (TA.) — — Sometimes, Ancestors are meant by it. (A'Obeyd, K.) Thus you say, شَتَمَ فُلَانٌ عِرْضَ فُلَانٍ, meaning Such a one spoke evil of the ancestors of such a one. (A'Obeyd.) And فُلَانٌ جَرِبُ العِرْضِ Such a one is base, or ignoble, in respect of ancestry. (TA.) IKt disallows this signification, asserting عِرْضٌ to have no other signification than those of a man's نَفْس and his بَدَن: (O, * TA:) but I Amb says that this is an error; as is shown by the saying of Aboo-Miskeen Ed-Dárimee, رُبَّ مَهْزُولٍ سَمِينٌ عِرْضُهُ وَسَمِينِ الجِسْمِ مَهْزُولُ الحَسَبْ in which عِرْض cannot be syn. with بَدَن and جِسْم, for, were it so, it would involve a contradiction; the meaning being only Many a person meagre in respect of his body is noble [or great] in respect of his ancestry; [and fat in respect of the body, meagre in respect of grounds of pretension to honour on account of the honourable deeds or qualities of his ancestors, &c.:] and by Mohammad's using the expression دَمُهُ وَعِرْضُهُ; for if عِرْض were [here] syn. with نَفْس, it had sufficed to say دمه without عرضه. (O, TA.) — — Also A natural disposition that is commended. (IAth, K.) — — And A good action. (TA.) — Also One who speaks evil of men (يَعْتَرِضُهُمْ) falsely; (O, K;) applied to a man: and so with عِرْضَنٌ applied to a woman: (O, K: *) so too ↓ ة applied to a man, and with عَرْضَنٌ to a woman. (TA.) عَرَضٌ A thing that happens to, befalls, or occurs to, a man; such as disease, and the like; (S, O, K;) as disquietude of mind, and a state of distraction of the mind or attention: or a misfortune, such as death, and disease, and the like: (TA:) or an event that happens to a man, whereby he is tried: (As:) or a thing that happens to a man, whereby he is impeded; such as disease, or a theft: (Lh:) or a bane, or cause of mischief, that occurs in a thing; as also ↓ عَارِضٌ: (TA:) [both signify also an accident of any kind:] pl. أَعْرَاضٌ. (TA.) — — A thing's befalling, or hitting, unexpectedly. (O, K. [I follow the reading of the O, which is that of the K as given in the TA, and of my MS. copy of the K, أَنْ يُصِيبَ الشَّىْءُ عَلَى غِرَّةٍ; in preference to that in the CK, أَنْ تُصِيبَ الشَّىْءَ عَلَى غِرَّةٍ.]) You say, أَصَابَهُ سَهْمُ عَرَضٍ (S, A, O, K *) and سَهْمٌ عَرَضٌ, (A, TA,) and حَجَرُ عَرَضٍ (S, O) and حَجَرٌ عَرَضٌ, (TA,) [A random arrow, and a random stone, or] an arrow, and a stone, aimed at another, hit him: (S, O, K:) such as hits, or falls upon, a man without any one's shooting it, or casting it, is not thus termed. (L.) And مَا جَآءَكَ مِنَ الرَّأْىِ عَرَضًا خَيْرٌ مِمَّا جَآءَكَ مُسْتَكْرَهًا, i. e. [The opinion] that comes to thee without consideration, or thought, [is better than that which comes to thee forced.] (TA.) And عُلِّقْتُهَا عَرَضًا I became attached to her (S, O, K) accidentally, or unintentionally, (S, O,) in consequence of her presenting herself to me (ISk, S, O, K) as a thing occurring without my seeking it. (ISk.) [See an ex., in a verse of Antarah, cited in the first paragraph of art. زعم; and another, in a verse of El-Aashà, cited in the first paragraph of art. علق.] — — A thing that is not permanent: (Mgh, O, B, K.) so in the conventional language of the Muslim theologians: (Mgh:) opposed to جَوْهَرٌ: (TA:) or hence metaphorically applied by the Muslim theologians to (tropical:) a thing that has not permanence unless in, or by, the substance; [i. e., in the language of old logicians, an accident; an essential, and an accidental (as meaning a non-essential), property, or quality; or what modern logicians call a mode; whether it be, in their language, an essential mode or an accidental mode; which latter only they term " an accident; "] as colour, and taste: (B:) or, in the conventional language of the Muslim theologians (المُتَكَلِّمُون [expl. in the TA as signifying " the philosophers," from whom, however, they are generally distinguished]), a thing that subsists in, or by, another thing; (O, K;) as colours, and tastes, and smells, and sounds, and powers, and wills: (O: [and the like is said in the Msb:]) or, in philosophy, a thing that exists in its subject, or substance, and ceases therefrom without the

latter's becoming impaired or annihilated; and also such as does not cease therefrom: the former kind being such as tawniness occasioned by an altered state of the body, and yellowness of complexion, and motion of a thing moving; and the latter kind, such as the blackness of pitch, and of [the beads called] سَبَج, and of the crow. (L.) — — [Hence, An appertenance of any kind. — — Hence also,] The frail goods (حُطَام) of the present world or state; (As, O, K;) and what a man acquires thereof: (As, O:) [so called as being not permanent:] or worldly goods or commodities, (AO, Msb,) of whatever kind, are thus called, with fet-h to the ر: (AO:) and any property or wealth, little or much, (S, O, K,) is thus called, (K,) or is called عَرَضُ الدُّنْيَا. (S, O.) See also عَرْضٌ, expl. as signifying " a commodity," or " commodities " or " goods. " One says, الدُّنْيَا عَرَضٌ حَاضِرٌ يَأْكُلُ مِنْهَا البَرُّ وَالفَاجِرُ [The world is a present frail good: the righteous and the unrighteous eat thereof]: (S, O, TA:) i. e. it has no permanence: a trad. related by Sheddád Ibn-Ows. (TA.) And in another trad. related by the same, it is said, لَيْسَ الغِنَى عَنْ كَثْرَةِ العَرَضِ إِنَّمَا الغِنَى غِنَى النَّفْسِ [Richness is not from the abundance of worldly goods: richness is only richness of the soul]. (O, TA.) One says also, قَدْ فَاتَهُ العَرَضُ, (Yoo, S, L,) and ↓ العَرْضُ, but the former is the more approved, (L,) [The property, &c., (but see another meaning below,) had escaped him], which is from عَرَضُ الجُنْدِ, [see عَرَضَ,] like as one says قَدْ أَلْقَاهُ فِى القَبَضِ and قَبَضَ قَبْضًا: (Yoo, S:) [which seems to indicate that عَرَضٌ properly signifies مَعْرُوضٌ, like as قَبَضٌ signifies مَقْبُوضٌ.] — — Booty; spoil. (O, K.) So in the Kur ix. 42: (O:) or it there signifies — — i. q. مَطْلَبٌ [app. meaning A thing sought, or desired; and object of desire; rather than a place where a thing is sought]. (TA.) — — I. q. طَمَعٌ [app. meaning A thing that is eagerly desired, or coveted: and also eager desire; or covetousness]. (AO, O, K.) So explained by some as occurring in the saying قَدْ فَاتَهُ العَرَضُ, mentioned above. (TA.) And the following verse is also cited as an ex., مَنْ كَانَ يَرْجُو بَقَآءَ لَا نَفَادَ لَهُ فَلَا يَكُنْ عَرَضُ الدُّنْيَا لَهُ شَجَنَا [Whoso hopeth for continuance without cessation, let not the eager desire of worldly goods be to him a cause of anxiety]. (O, TA.) — — A gift. (TA.) See also عُرَاضَةٌ. — — هُوَ عَلَى عَرَضِ الوُجُودِ signifies عَلَى إِمْكَانِهِ [app. meaning It is in the condition of possibility of existence; for على seems to be here used in the sense of فِى, as in some other instances]; from أَعْرَضَ لَهُ meaning " it became within his power," &c. (Mgh.) And one says, هُوَ بِعَرَضِ أَنْ يَضِيعَ [He is exposed, or liable, to perish]. (Mgh voce ضَيَاعٌ.) — — جَعَلَ الشَّىْءَ عَرَضًا لِلشَّىْءِ, or عَرْضًا, accord. to different copies of the K: see 2, in the latter half of the paragraph, in two places. عُرُضٌ, (L, TA,) in the K, erroneously, ↓ عُرْضٌ, (TA,) A certain manner of going along, (K, TA,) towards one side, (TA,) approved in horses, but disapproved in camels. (K, TA.) — — رَأَيْتُهُ فِى عُرُضِ النَّاسِ and — — نَظَرَ إِلَيْهِ عَنْ عُرُضٍ: see عُرْضٌ. عُرْضَةٌ is of the measure فُعْلَةٌ in the sense of the measure مَفعولٌ, like قُبْضَةٌ; (Bd, ii. 224;) and is applied to A thing that is set as an obstacle in the way of a thing: (Bd, TA:) and also to a thing that is exposed to a thing: (Bd:) or that is set as a butt, like the butt of archers. (TA.) You say, جَعَلْتُ فُلَانًا عُرْضَةً لِكَذَا, meaning نَصَبْتُهُ لَهُ; (S, O, K; *) i. e. I set such a one as an obstacle to such a thing: or as a butt for such a thing. (TA.) And هُوَ لَهُ دُونَهُ عُرْضَةٌ He is an obstacle to him intervening in the way of it. (S, O.) And فُلَانٌ عُرْضَةٌ لِلنَّاسِ Such a one is [a butt to men; i. e.] a person whom men cease not to revile: (S, O, Msb, K:) or a person to whom men address themselves to do evil, and whom they revile. (Az, TA.) And هُمْ ضُعَفَآءُ عُرْضَةٌ لِكُلِّ مُتَنَاوِلٍ They are weak persons; persons who offer themselves as a prey to any one who would take them. (TA.) And it is said in the Kur [ii. 224], وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ, (S, * &c.,) meaning نَصْبًا; (S, TA;) admitting the two significations of an obstacle and a butt: (TA:) i. e. And make not God an obstacle between you and that which may bring you near unto God, &c.: (O, K:) or make not God an obstacle to the performance of your oaths to be pious (O, Bd) and to fear God and to make reconciliation between men: or make not God an obstacle, because of your oaths, to your being pious &c.: (Bd:) or make not the swearing by God an obstacle to your being pious [&c.]: (Fr:) and Zj says the like of this: (L:) or عُرْضَةٌ signifies intervention with respect to good and evil; (Abu-l- 'Abbás, O, K;) and the meaning is, do not intervene by swearing by God every little while so as not to be pious &c.: (O, K, * TA:) or make not God an object of your oaths, by ordinary and frequent swearing by Him, (Bd,) or a butt for your oaths, like the butt of archers, (TA,) in order that ye may be pious &c.; for the habitual swearer emboldens himself against God, and is not pious &c.: (Bd:) or, as some say, the meaning is make not the mention of God a means of strengthening your oaths. (TA.) You say also, هٰذَا عُرْضَةٌ لَكَ as meaning This is a thing prepared for thy common, or ordinary, use. (O, TA.) — — A purpose; an intention; or an object of desire, or of endeavour; [as though it were a butt;] syn. هِمَّةٌ. (S, O, K.) Hassán says, (S, O,) i. e. Ibn-Thábit, (O, TA,) وَقَالَ اللّٰهُ قَدْ يَسَّرْتُ جُنْدًا هُمُ الأَنْصَارُ عُرْضَتُهَا اللِّقَآءُ [And God said I have prepared an army: they are the Ansár; whose purpose, or the object of whose desire, is conflict with the unbelievers]. (S, O, TA. [In one copy of the S, in the place of يَسَّرْتُ, I find أَعْدَدْتُ, which signifies the same.]) — — A pretext; an excuse. (MA.) — — One says also, فُلَانٌ عُرْضَةٌ ذَاكَ, (S, O,) or عُرْضَةٌ لِذَاكَ, (S, O, K,) Such a one is possessed of the requisite ability and strength for that: (S, O, K:) and عُرْضَةٌ لِلشَّرِّ possessed of strength to do evil, or mischief: and in like manner عُرْضَةٌ is applied to two things, and to more. (TA.) And فُلَانَةُ عُرْضَةٌ لِلزَّوْجِ (S, O, K) Such a female is possessed of sufficient strength for the husband; [i. e., to be married;] (TA;) or لِلنِّكَاحِ for marriage. (A.) And نَاقَةٌ عُرْضَةٌ لِلْحِجَارَةِ A she-camel having strength enough for [going upon] the stones. (S, O, K.) And [in like manner] أَسْفَارٍ ↓ نَاقَةٌ عُرْضُ A she-camel having strength sufficient for journeys. (S, O, K. *) And هٰذَا البَعِيرِ السَّفَرُ وَالحَجَرُ ↓ عُرْضُ (S, O, K) The strength of this camel is sufficient for journeying and for going over stone. (IB.) — عُرْضَةٌ also signifies A kind of trick, or artifice, in wrestling, (S, O, K,) by which one throws down men. (S, O.) عَرْضِىٌّ [in the CK عَرْضٰى] A kind of cloths or garments. (S, O, K.) — — And Certain of the appertenances (مَرَافِق, O, K) and chambers (O) of the house: a word of the dial. of El-'Irák: (O, K:) unknown to the Arabs. (O.) عُرْضِىٌّ A camel that goes obliquely, or inclining towards one side, because not yet completely trained: (S, O, K:) or submissive in the middle part [or body, so as to be easy to ride, but] difficult of management: and perverse, untoward, or intractable: and with ة, a she-camel not completely trained: (TA:) or difficult to manage; refractory. (S, O, K.) See also عَرُوضٌ. — — One who does not sit steadily, or firmly, upon the saddle; (IAar, O, K;) inclining at one time this way, and at another time that way. (IAar, O.) يَمْشِى بِالعَرْضِيَّةِ and ↓ بِالعُرْضِيَّةِ, the latter from Lh, He goes sideways. (TA.) عُرْضِيَّةٌ: see what next precedes. Refractoriness, and a random or heedless manner of going, by reason of pride: in a horse, the going sideways: and in a she-camel, the state of being untrained: (TA:) and in a man, [so expressly shown in the S and TA; but in the CK, قِيلَ is erroneously put for فِيكَ;] what resembles roughness, ungentleness, or awkwardness; want of due care, by reason of haste; (syn. عَجْرَفِيَّةٌ;) and pride; and refractoriness. (AZ, S, O, K.) — [See also عَرْضِىٌّ.] عِرَضًّى, with fet-h to the ر; (O;) or عِرِضًّى, like زِمِكًّى; (K;) Briskness, liveliness, or sprightliness. (IAar, O, K. [See also عِرَضْنَةٌ.]) — — And [app. for ذُو عِرِضًّى] meaning also Brisk, lively, or sprightly. (TA. [See, again, عِرَضْنَةٌ.]) عِرَضْنٌ; fem. with ة: see عِرِضْنٌ,

last sentence. عِرَضْنَةٌ An oblique course or motion: (A'Obeyd, L, TA:) and briskness, liveliness, sprightliness: and عِرَضْنَةٌ signifies the same. (TA. [See also عِرِضَّى.]) One says, يَمْشِى العِرَضْنَةَ and ↓ العِرَضْنَى He goes along with a proud gait, (S, O, K,) inclining towards one side, (S, O,) by reason of his briskness, liveliness, or sprightliness. (S, O, K.) And ↓ تَعْدُو العِرَضْنَى and العِرَضْنَةَ and العِرَضْنَاةَ [perhaps correctly العِرَضْنَاتَ] She (a mare) runs in a sidelong manner, one time in one direction and another time in another. (O, TA.) And يَعْدُو العِرَضْنَةَ He (a man) runs so that he outstrips. (L, TA.) And نَظَرْتُ إِلَى فُلَانٍ عِرَضْنَةً I looked towards such a one from the outer angle of my eye. (S, O, K. *) The dim. of ↓ عِرَضْنَى is ↓ عُرَيْضِنٌ; the ن being retained because it is a letter of quasi-coordination, and the ى suppressed because it is not such. (S, O.) — — Also, [app. for ذَاتُ عِرَضْنَةٍ,] A she-camel that goes along obliquely, (S, O, K,) by reason of briskness, liveliness, or sprightliness: pl. عِرَضْنَاتٌ. (S, O. [See, again, عِرَضَّى.] But A'Obeyd disallows the application of this epithet to a she-camel. (TA in art. عرضن.) — — And A woman that has become broad by reason of her fatness and plumpness. (TA.) عِرَضْنى: see the next preceding paragraph, in three places. عُرَاضٌ: see عَرِيضٌ, in four places: — see also عُرْضٌ, in the latter half of the paragraph. عِرَاضٌ: see عُرْضٌ, in the first sentence, and again, in four places, in the latter half of the paragraph. — — أَخَذَ فِى عِرَاضِ كَلَامِهِ He began to say the like of that which he [another] had said: or, as in the O, he matched him, and equalled him, by saying the like of what he had said. (TA.) [See also عَرُوضٌ.] — — Also A certain brand; (S, O, K;) or, (K,) accord. to Yaakoob, (S, O,) a line upon the thigh of a camel, crosswise; (S, O, K;) or upon the neck, crosswise. (Ibn-Er-Rummánee, TA.) — — And An iron with which the feet of a camel are marked in order that his foot-prints may be known. (O, K.) عَرُوضٌ: see عُرْضٌ, first sentence, and three of the examples which follow it, near the middle of the paragraph: — — see also عَارِضٌ, in the sentence commencing with " The side of the cheek. " — — Also A road in a mountain: (S:) or in the side, or lowest part, (عُرْض,) of a mountain, (O, K,) or, as some say, a part thereof lying across, or obliquely, (مَا اعْتَرَضَ مِنْهُ, TA,) in a narrow place: (O, K:) and a road down a descent, or declivity: (TA:) or [simply] a road: (Ham p. 346:) pl. عُرُضٌ (TA) and أَعَارِيضُ. (Ham ubi suprà.) Hence the phrase in a trad. of Aboo-Hureyreh, فَأَخَذَ فِى عَرُوضٍ آخَرَ (assumed tropical:) And he took another way of speech. (TA.) — — The place that is over against one, or on the opposite side to one, as he goes along. (S, O, K.) — A she-camel that takes to a side, or tract, different from that which her rider would traverse; for which reason this epithet is applied to her: (O:) or that goes to the right and left, and does not keep to the road: (IAth:) or that has not been trained: (S, O, K:) or that has received some training, but is not thoroughly trained: (ISk:) or such as is termed ↓ عُرْضِيَّة, stubborn in the head, but submissive in her middle part; that is loaded; and then the other loaded camels are driven on; and if a man ride her, she goes straight forward, and her rider has not the power of exercising his own free will [in managing her]. (Sh.) To such a camel, 'Omar likened a class of his subjects. (TA.) And 'Amr Ibn-Ahmar El-Báhilee says, أُخِبُّ ذَلُولًا أَوْ عَرُوضًا أَرُوضُهَا [I make a submissive one to go the pace termed خَبَب, or an untrained one I train]; meaning that he recites two poems; one of which he has made easy, and the other whereof is difficult: J gives a different reading, أَسِيرُ عَسِيرًا, meaning أُسَيِّرُ; with the same explanation that is given above, of the former reading. (IB, O.) — — A camel, (S, O, TA,) in the K, erroneously, a sheep or goat, (TA,) that eats the thorns (S, O, K, TA) when herbage is unattainable by him. (S, O.) — — And i. q. عَتُودٌ [A yearling goat, &c.]. (TA [See also عَرِيضٌ.]) — Also i. q. كَثِيرٌ, (Ibn-'Abbád, O, K,) [as meaning A large quantity or number] of a thing [or of things], (K.) [or large in number,] as in the phrase حَىٌّ عَرُوضٌ [A tribe large in number]. (Ibn-'Abbád, O.) — And Clouds; syn. سَحَابٌ; (Ibn-'Abbád, O, K;) and غَيْمٌ. (K.) — And Food. (Fr, O, K.) — عَرُوضُ كَلَامٍ The meaning, or intended sense, of speech; syn. فَحْوَاهُ, (ISk, S, O, K,) and مَعْنَاهُ: (ISk, S, O:) as also ↓ مِعْرَاضُ كَلَامٍ, (K,) of which the pl. is مَعَارِيضُ and مَعَارِضُ. (TA.) One says عَرَفْتُ ذٰلِكَ فِى عَرُوضِ كَلَامِهِ [I knew that in the intended sense of his speech]; (ISk, S, O;) and ↓ فِى مِعْرَاضِ كَلَامِهِ; (A, O;) and in like manner, مَعَارِضِ كَلَامِهِ: (L, TA:) and ↓ عَرَفْتُهُ فِى كَلَامِهِ and فى نَحْوِ كلامه and فى لَحْنِ كلام and مِعْرَاضِ signify the same. (Msb.) [See also مِعْرَاضٌ.] — هٰذِهِ المَسْأَلَةُ عَرُوضُ هٰذِهِ This question is the like of this. (TA.) [See also عِرَاضٌ.] — عَرُوضٌ also signifies The transverse pole or piece of wood (عَارِضَة) which is in the middle of a tent, and which is its main support. (Aboo-Is-hák.) — — And hence, (Aboo-Is-hák,) The middle portion [or foot] of a verse; (Aboo-Is-hák, O;) for the بَيْت of poetry is constructed after the manner of the بَيْت inhabited by the Arabs, which is of pieces of cloth; and as the عروض of the latter is the strongest part, so should that of the former be; and accordingly we see that a deficiency in the ضَرْب is more frequent than it is in the عروض: (Aboo-Is-hák:) the last foot of the first half or hemistich (S, K) of a verse; (S;) whether perfect or altered: (K:) some make it to be the طَرَائِق of poetry, and its عَمُود: (TA:) [i. e. they liken it to these parts of the tents:] it is fem.: (K:) or sometimes masc.: (L:) the pl. is أَعَارِيضُ; (S, O, K;) contr. to rule, as though pl. of إِعْرِيضٌ; and one may use as its pl. أَعَارِضُ. (S, O.) — — Also [The science of prosody, or versification;] the science of the rules whereby the perfect measures of Arabic verse are known from those which are broken; (Msb;) the standard whereby verse is measured: (S, O, K:) because it is compared (يُعَارَضُ) therewith: (S, O:) or because what is correct in measure is thereby distinguished from what is broken: (K: [in which some other reasons are added, too futile, in my opinion, to deserve mention: I think it more probable that عروض is used by a synecdoche for شِعْرٌ, as being the most essential part thereof; and then, elliptically, for عِلْمُ العَرُوضِ, which is the more common term for the science:]) it is fem.; and has no pl., because it is a gen. n. (S, O.) — See also عَارِضَةٌ; second and two following sentences. -A10- العَرُوضُ is a name of Mekkeh and El-Medeeneh, (S, O, Msb, K, TA,) and El-Yemen, (Msb, TA,) with what is around them. (S, O, K, TA.) عُرُوضٌ [thus app., but written without any vowel-sign to the ع,] The quality, in a she-camel, of being untrained. (L, TA. [See عَرُوضٌ, near the beginning.]) عَرِيضٌ Broad, or wide; (S, Mgh, O, Msb, K; *) as also ↓ عُرَاضٌ; (S, O, K;) like as one says كَبِيرٌ and كُبَارٌ: (S, O:) fem. of the former, (S, Msb,) and of the latter, (S, K,) with ة: (S, Msb, K:) the pl. of عَرِيضٌ is عِرَاضٌ, like as كِرَامٌ is pl. of كَرِيمٌ. (Msb.) You say, عُرَاضَةٌ and ↓ عُرَاضَةٌ [A broad, or wide, bow]. (S.) And ↓ أَثَرًا ↓ عُرَاضَاتٌ, (TA,) or عُرَاضَاتٌ, in which the latter word is in the accus. case as a specificative, (S, O, TA,) meaning Camels whose foot-marks are broad. (S, O, TA.) And فُلَانٌ عَرِيضُ البِطَانِ (assumed tropical:) Such a one is rich; or in a state of competence: (A, TA:) or possessed of much property. (S, * O, K, * TA. [See also art. بطن.]) And عَرِيضُ القَفَا (tropical:) Fat: (TA:) or (assumed tropical:) stupid. (Mgh.) And عَرِيضُ الوِسَادِ (tropical:) Sleepy: (TA:) or (assumed tropical:) stupid, dull, or wanting in intelligence. (Msb in art. وسد.) دُعَآءٌ عَرِيضٌ, occurring in the Kur [xli. 51], means (assumed tropical:) Large, or much, prayer, or supplication: (K, * TA:) or in this instance we may say long. (L.) — Also A

goat (As, O, K) that is a year old, (K,) or about a year old, (As, O,) and that takes [or crops] of the herbage (As, O, K) and trees [or shrubs] (As, O) with the side of his mouth: (K:) or (O, K) such as is termed عَتُود [q. v.], (S, O,) when he rattles, and desires copulation: (S, O, K:) or a [young] goat above such as is weaned and below such as is termed جَذَع [q. v.]: or such as has pastured and become strong: or such as is termed جَذَع: or a young goat when he leaps the female: it is applied only to a male: the female is termed عَرِيضَةٌ: with the people of El-Hijáz it means peculiarly such as is gelded: it is also applied to a gazelle that has nearly become a ثَنِىّ [q. v.]: (TA:) pl. عِرْضَانٌ and عُرْضَانٌ. (S, O, K.) عُرَاضَةٌ A present: what is brought to one's family: (S, O, K:) called in Persian رَاه آوَرْد: (S:) a present which a man gives when he returns from his journey: (TA:) such as a man gives to his children when he returns from a journey: (Sgh, TA:) and what is given as food by the bringer, or purveyor, of wheat, or corn, of the said wheat, or corn: (S, O, K:) what a person riding gives as food to any one of the owners of waters who asks him for food. (As.) You say, اِشْتَرِ عُرَاضَةً لِأَهْلِكَ Purchase thou a present to take to thy family. (S, O.) And سَأَلْتُهُ عُرَاضَةَ مَالٍ and عَرْضَ ↓ مَالٍ and عَرَضَ ↓ مَالٍ [I asked him for a present of property] فَلَمْ يُعْطِنِيهِ [and he did not give it to me]. (L.) [See also Ham p. 103, l. 8.] [عَرُضِىٌّ Of, or relating to, prosody, or the art of versification. A prosodist.] عُرَيْضِنٌ dim. of عِرَضْنَى, q. v., voce عِرَضْنَةٌ. (S, O.) عَرُوضَاوَاتٌ Places in which grow أَعْرَاض [pl. of عِرْضٌ] i. e. the [trees called] أَثْل and أَرَاك and حَمْض. (TA.) عِرِّيضٌ Forward; officious; meddling; a busybody: (TA in art. تيح:) one who addresses himself to do evil to men. (S, O, K.) عَارِضٌ [Showing its breadth, or width; (see عَرَضَ, first signification;) or] having its side apparent: (TA:) and [in like manner] ↓ مُعْرِضٌ, q. v., anything showing its breadth, or width: [or its side:] (TA:) [and hence, both signify appearing. (See again عَرَضَ.)] — — A collection of clouds appearing, or presenting itself, or extending sideways, (↓ مُعْتَرِضٌ,) in the horizon; (S, O, K;) overpeering: (TA:) or a collection of clouds which one sees in a side of the sky, like that which is termed جُلْبٌ, except that the former is white, whereas the latter inclines to blackness, and is narrower than the former, and more distant: (AZ:) or a collection of clouds that comes over against one (مُعَارِضًا) in the sky, unexpectedly: (El-Báhilee, O:) or a collection of clouds that appears, or presents itself, or extends sideways, (يَعْتَرِضُ) in the sky, like as does a mountain, before it covers the sky, is called سَحَابٌ عَارِضٌ, and also حَبِىٌّ: (As, O:) pl. عَوَارِضُ. (TA.) [See also عَرْضٌ and عِرْضٌ.] In the phrase عَارِضٌ مُمْطِرُنَا, in the Kur [xlvi. 23], ممطرنا means مُمْطِرٌ لَنَا; for as being determinate it cannot be an epithet to عَارِضٌ, which is indeterminate: and the like of this the Arabs do only in the instances of nouns derived from verbs; so that you may not say هٰذَا رَجُلٌ غُلَامُنَا. (S, O.) — — See also عَرْضٌ, in the sentence commencing with " A mountain," in two places: — — and again, shortly after. — — A gift appearing (As, S, O, K) from a person. (As, S, O.) [See an ex. voce عَائِضٌ.] — — [Happening; befalling; occurring: an occurrence; as a fever, and the like. (See عَرَضَ لَهُ.)] A bane, or cause of mischief, that occurs in a thing; as also عَرَضٌ, q. v. (TA.) And شُبْهَةٌ عَارِضَةٌ ↓ A doubt, or dubiousness, occurring, or intervening, in the mind. (TA.) In the saying of 'Alee, يَقْدَحُ الشَّكُّ فِى قَلْبِهِ بِأَوَّلِ عَارِضَةٍ ↓ مِنْ شُبْهَةٍ, the word عارضة may perhaps be an inf. n., [or a quasi-inf. n.,] like عَاقِبَةٌ and عَافِيَةٌ: (TA:) [so that the meaning may be Doubt makes an impression upon his heart at the first occurrence of dubiousness.] — — Whatever faces one, of a thing: (TA, and so in some copies of the K: in other copies of the K, this signification is given to ↓ عَارِضَةٌ:) or anything facing one. (O.) — — Intervening; preventing: an intervening, or a preventing, thing; an obstacle: (TA:) a thing that prevents one's going on; such as a mountain and the like. (Msb.) [Its application to a cloud, and some other applications to which reference has been made above, may be derived from this signification, or from that next preceding, or from the first.] — — I. q. عُرْضٌ, in the first of the senses assigned to this latter above; as also ↓ عَارِضَةٌ. (The former accord. to some copies of the K: the latter accord. to others: but both accord. to the TA.) — — What appears, of the face, (K,) or of the mouth, accord. to the L, (TA,) when one laughs. (L, K, TA: but in some copies of the K, and in the O, this signification is given to ↓ عَارِضَةٌ.) — — The side of the cheek (K, TA) of a man; (TA;) as also ↓ عَارِضَةٌ; (O, L, K;) the two sides of the two cheeks of a man being called the عَارِضَانِ, (Msb, TA,) or the ↓ عَارِضَتَانِ: (S:) the two sides of the face: (Lh, O, K:) or the side of the face; as also ↓ عَرُوضٌ; the two together being called the عَارِضَانِ: (Lh, TA:) or this last signifies the two sides of the mouth: or the two sides of the beard: pl. عَوَارِضُ. (TA.) خَفِيفُ العَارِضَيْنِ means Light, or scanty, in the hair of the two sides of the cheeks, (S, O, Msb,) and of the beard; (O;) being elliptical. (Msb.) But in a certain trad., in which a happy quality of a man is said to be خِفَّةُ عَارِضَيْهِ, the meaning is said to be (tropical:) His activity in praising and glorifying God; i. e. his not ceasing to move the sides of his cheeks by praising and glorifying God. (IAth, on the authority of El-Khattábee; and O.) — — The side of the neck; (K;) the two sides thereof being called the عَارِضَانِ: (IDrd, O:) pl. as above. (TA.) [See also عُرْضٌ, near the beginning.] — — The tooth that is in the side of the mouth: (TA; and K, as in some copies of the latter; but in other copies, this signification is given to ↓ عَارِضَةٌ:) pl. as above: (K:) or the side of the mouth; (S;) and so, as some say, عَوَارِضُ; (TA;) [meaning the teeth in the side of the mouth; for] you say اِمْرَأَةٌ نَقِيَّةُ العَارِضِ, (S,) and العَوَارِضِ, (TA,) a woman clean in the side of the mouth: (S, TA:) and Jereer describes a woman as polishing her عَارِضَانِ with a branch of a beshámeh, [a tree of which the twigs are used for cleaning the teeth,] meaning, as Aboo-Nasr says, the teeth that are after the central incisors, which latter are not of the عوارض: or, accord. to ISk, عَارِضٌ signifies the canine tooth and the ضِرْس [or bicuspid] next thereto: or, as some say, what are between the central incisor and the [first] ضرس [which is a bicuspid]: (S, O:) some say that the عوارض are the central incisors, as being [each] in the side of the mouth: others, that they are the teeth next to the sides of the mouth: others, that they are four teeth next to the canine teeth, and followed by the أَضْرَاس: Lh says that they are of the اضراس: others, that they are the teeth that are between the central incisors and the اضراس: and others, that they are eight teeth in each side; four above, and four below. (TA [from the O &c.].) — عَارِضٌ as applied to a she-camel, or a sheep or goat: see the paragraph next following. — Giving a thing, or the giver of a thing, in exchange, for (مِنْ) another thing. (TA.) — — A reviewer of an army, or of a body of soldiers, who makes them to pass by him, and examines their state. (S.) — See also the next paragraph; last three sentences. عَارِضَةٌ: see عَارِضٌ, in eight places, from the sentence commencing with شُبْهَةٌ عَارِضَةٌ. — — A want; an object of need: (S:) and [in like manner] ↓ عَرُوضٌ a want, or an object of need, that has occurred to one: (S, O, K:) pl. of the former عَوَارِضُ. (S.) ↓ عَرُوض has the signification above assigned to it in the saying, فُلَانٌ رَكُوضٌ بِلَا عَرُوضٍ [Such a one is running without any want that has occurred to him]. (S, O. [In the K, in the place of ركوض, we find رَبُوضٌ, which I think a mistake.]) [In Freytag's Arab. Prov. i. 555, we find ↓ رَكُوضٌ فِى كُلِّ عَرُوضٍ, which is expl. as meaning Running swiftly in every region; and said to be applied to him who disseminates evil, or mischief, among men.] — A she-camel having a fracture or a disease, (S, O, K,) for which reason it is slaughtered; (S;) as also ↓ عَارِضٌ: (O, K:) and in like manner, a sheep or goat: (TA:) pl. عَوَارِضُ.

(S.) It is opposed to عَبِيطٌ, which is one that is slaughtered without its having any malady. (S, O.) One says, بَنُو فُلَانٍ لَا يَأْكُلُونَ إِلَّا العَوَارِضَ [The sons of such a one do not eat any but camels such as are slaughtered on account of disease]; reproaching them for not slaughtering camels except on account of disease befalling them. (S, O.) — — عَوَارِضُ, applied to camels, also signifies That eat the [trees called] عِضَاه, (S, L,) wherever they find them. (L.) — [A thing lying, or extending, across, or athwart; any cross piece of wood &c.: so in the present day.] — — The [lintel, or] piece of wood which holds the عِضَادَتَانِ [or two side-posts], above, of a door; corresponding to the أُسْكُفَّة [or threshold]; (S, L;) the upper piece of wood in which the door turns. (O, K. [In some copies of the latter, this signification is erroneously given to عَارِضٌ.]) The عَارِضَتَانِ of a door are also [said to be] the same as the عِضَادَتَانِ. (TA, voce عَتَبَةٌ.) — — A [rafter, or] single one of the عَوَارِض of a roof: (S, O, K: [but in some copies of the last, and in the TA, this signification is erroneously given to عَارِضٌ:]) the عوارض of a house are the pieces of wood of its roof, which are laid across; one of which is called عَارِضَةٌ: and عَارِضٌ [a mistranscription for عَوَارِضُ] also signifies the سَقَائِف [or pieces of wood which form the roof] of a [vehicle of the kind called] مَحْمِل. (L.) — Also, (S, and so in some copies of the K,) or ↓ عَارِضٌ, (as in other copies of the K,) or both, (TA,) Hardiness: (S, K, TA:) and this is what is meant by its being said, in [some copies of] the K, that عَارِضٌ is also syn. with عَارِضَةٌ; (TA;) [for in some copies of the K, after several explanations of العَارِضُ, we find وَالعَارِضَةُ وَالسِّنُّ الَّتِى فِى عُرْضِ الفَمِ; whereas, in other copies, the و before السِّنُّ is omitted:] courage; or courage and energy: (S, K, TA:) power of speech: (S:) perspicuity, or chasteness, of speech; and eloquence: (K, TA:) or the former signifies intuitive knowledge (بَدِيهَةٌ): or determination, resolution, or decision: (A:) and the trimming of speech or language, and the removal of its faults: and good judgment. (TA.) You say, فُلَانٌ ذُو عَارِضَةٍ (AZ, IDrd, S, O, TA) Such a one is possessed of hardiness; (S, TA;) as also ↓ ذو عَارِضٍ; (TA;) and of courage, or courage and energy; and of power of speech: (S:) or of eloquence, (AZ, IDrd, O,) and perspicuity, or chasteness, of speech. (IDrd, O.) And فُلَانٌ شَدِيدُ العَارِضَةِ Such a one is hardy; (Kh, O, TA;) as also ↓ شَدِيدُ العَارِضِ; (TA;) and courageous, or courageous and energetic. (Kh, TA.) أَعْرَاضُ الكَلَامِ: see مِعْرَاضٌ. — — أَعْرَاضٌ is pl. of عَرْضٌ and of عُرْضٌ and of عِرْضٌ and of عَرَضٌ. — — أَعْرَاضُ الشَّجَرِ means The upper parts of the trees [or shrubs]. (K.) مَعْرِضٌ The place of the appearance, [or occurrence,] and of the showing, or exhibiting, or manifesting, and of the mentioning, and of the intending, or purposing, of a thing. (Msb.) You say, قَتَلْتُهُ فِى مَعْرِضِ كَذَا I slew him in the place of the appearance [or occurrence &c.] of such a thing. (Msb.) And ذِكْرُ اللّٰهِ إِنَّمَا يَكُونُ فِى مَعْرِضِ التَّعْظِيمِ The praise and glorification of God is only in the place [or case] of the appearance, [or of the manifesting,] and of the intending, or purposing, of magnifying. (Msb.) [And hence, فِى مَعْرِضِ كَذَا also signifies In the time, or case, or on the occasion, of the appearance, &c., of such a thing. And In the state, or condition, or manner, which is indicative of such a thing: thus virtually agreeing with the phrase فِى مِعْرَضِ كَذَا, q. v. infrà.] — — Also A place for the sale of slaves or beasts. (MA.) — And Pasturage that renders the cattle in no need of their being fed with fodder. (TA.) مُعْرِضٌ Anything showing its breadth, or width; [or its side; as also ↓ عَارِضٌ.] (TA. See the latter word.) [And hence, Appearing, as also the latter.] And i. q. مُعْتَرِضٌ [app. as signifying Presenting itself; or occurring]. (Sh.) And Anything putting its breadth, or width, [or side, (as is shown by an explanation of أَعْرَضَ,)] in one's power. (TA.) You say, الشَّىْءُ مُعْرِضٌ لَكَ, meaning The thing is in thy power; apparent to thee; not offering resistance to thee. (IAth, O. *) — — And طَأْ مُعْرِضًا حَيْثُ شِئْتَ [Tread thou or] put thy feet where thou wilt, fearing nothing, for it is in thy power to do so. (S, O.) — — اِدَّانَ مُعْرِضًا (occurring in a saying of 'Omar, K, or, as some relate it, دَانَ مُعْرِضًا, K in art. دين,) means He bought upon credit, or borrowed, or sought or demanded a loan, [doing so (TA)] of whomsoever he could, (AZ, S, A, Mgh, O,) not caring what might be the consequence: (S, O:) or addressing himself to any one who came in his way: (Sh, K:) or turning away from such as said Thou shalt not buy on credit, or borrow: (IAth:) or avoiding payment: (TA:) or from any quarter that was easy and practicable to him, without caring, (O, K,) and without being perplexed: (O:) or he incurred the debt without caring for not paying it, or for what might be the consequence: (As:) or he contracted a debt with every one who presented himself to him: (K in art. دين:) Sh says that the making معرضا to signify مُمْكِنًا is improbable; because it is in the accus. case as a denotative of state with respect to [the agent implied in the verb] ادّان; and if you explain it as meaning he took it from him who enabled him, then معرضا applies to him whom he accosts, for he is the ممكن; [he suggests also, that the meaning may be he bought upon credit, or borrowed, largely; for] he adds that معرضا may be from أَعْرَضَ ثَوْبُ المَلْبَسِ, signifying اِتَّسَعَ and عَرُضَ. (TA.) — — أَرْضٌ مُعْرِضَةٌ, or مُعْرَضَةٌ, (K, TA, [the former only in the CK,]) means Land wherein is herbage which the camels, or the like, depasture [app. at random] when traversing it. (O, K.) — See also مُعَرِّضٌ, last sentence. مِعْرَضٌ Garments in which girls are displayed: (S:) or a garment in which a girl is displayed: (O, K:) or a garment in which girls are displayed on the wedding-night; which is the goodliest of their apparel, or of the goodliest thereof: (Msb:) and a garment in which a girl is shown, or displayed, to the purchaser: (TA:) or the shirt in which a male slave, and a girl, is shown, displayed, exposed, or offered for sale. (Har p. 129.) [And hence, فِى مِعْرَضِ كَذَا (assumed tropical:) In the guise of such a thing, used tropically, virtually agreeing with the phrase فِى مَعْرِضِ كَذَا in a sense expl. above.] See also مِعْرَاضٌ, last sentence but one. مُعَرَّضٌ [pass. part. n. of 2, q. v.] Camels (نَعَمٌ) branded with the mark called عِرَاض. (S, O, K.) — Also Flesh-meat not well and thoroughly cooked: (ISk, S, O, K:) occurring in a verse (S, O) of Es-Suleyk Ibn-Es-Sulakeh, (O,) as some relate it; but accord. to others it is with ص; (S, O;) and this latter is the more correct. (O.) — مُعَرَّضَةٌ A virgin before she is veiled, or concealed: for she is once exhibited to the people of the tribe in order that some one or more may become desirous of her, and then they veil her, or conceal her. (TA.) مُعَرِّضٌ [act. part. n. of 2, q. v.]. A poet describes a she-camel carrying dates, and having outgone the other camels, so that the crows, or ravens, alighted upon her, and ate the dates, as being مِنْ مُعَرِّضَاتِ الغِرْبَانِ, as though she were of those feeding the crows, or ravens, of what is termed عُرَاضَة, q. v. (S.) — Also the circumciser of a boy: (K:) [or] so ↓ مُعْرِضٌ. (O:) مِعْرَاضٌ An arrow having no feathers (As, S, Mgh, O, Msb, K) nor head, (As,) slender at the two extremities, and thick in the middle, (O, K,) being in form like the wooden implement wherewith cotton is separated from its seeds, or is separated and loosened [by striking therewith the string of a bow], (O, TA,) which goes sideways, (Mgh, [in the O and TA, مُسْتَوِيًا, app. a mistranscription, for مُسْتَعْرِضًا,]) striking with its عَرْض [or middle part, unless this be a mistake for عُرْض, or side], (Mgh, [in my copy of which, عرض is without any vowel-sign,] and K,) not with its extremity: (Mgh, K:) sometimes, it strikes with its thick middle part in such a

manner that it breaks and crushes what it strikes so that it is like the thing that is beaten to death; and if the object of the chase be near to it, it strikes it with the place of the head thereof: if it make a hole, the game smitten with it may be eaten; but not if it strike with a middle part (بِعَرْضِ). (O, TA.) — An oblique, indirect, obscure, ambiguous, or equivocal, mode of speech; as when thou askest a man, "Hast thou seen such a one? " and he, having seen him, and disliking to lie, answers, " Verily such a one is seen: " (Msb:) from عَرَّضَ [q. v.]: (Msb, El-Munáwee: the latter in explaining a trad., q. v. infrà:) i. q. تَوْرِيَةٌ [signifying as above; or the pretending one thing and meaning another; or the using a word, an expression, or a phrase, which has an obvious meaning, and intending thereby another meaning to which it applies but which is contrary to the obvious one]; the original meaning of which is concealment: (Msb:) or language whereof one part resembles another in the meanings: (O, TA: [in the TA immediately follows the exemplification cited above, from the Msb; whence it seems that this explanation is itself somewhat of a معراض, meaning what it does not clearly express:]) or المَعَارِيضُ فِى الكَلَامِ [thus, with the pl. form, in two copies of the S, and in the TA,] signifies التَّوْرِيَةُ بِالشَّىْءِ عَنِ الشَّىْءِ [the pretending, or making believe, a thing instead of another thing]: (S:) and مَعَارِضُ الكَلَامِ and ↓ أَعْرَاضُهُ signify the same as مَعَارِيضُهُ. (TA.) [مَعَارِضُ is a contraction of مَعَارِيضُ, like as مِعْرضٌ is said to be of مِعْرَاضٌ when syn. therewith.] It is said in a prov., (S,) a trad., (TA,) إِنَّ فِى المَعَارِيضِ لَمَنْدُوحَةً عَنِ الكَذِبِ [Verily, in oblique, indirect, obscure, ambiguous, or equivocal, modes of speech is ample scope, freedom, or liberty, (سَعَةٌ, S,) to avoid lying; or, as is said in the L in art. ندح, that which renders one in no need of lying]. (S, Msb.) One says also, عَرَفْتُهُ فِى مِعْرَاضِ كَلَامِهِ, expl. voce عَرُوضٌ which see in three places, and ↓ فِى مِعْرَضِ كَلَامِهِ, rejecting the ا: this latter is said by some of the learned to be a metaphorical expression, from مِعْرَضٌ signifying the " garment in which girls are displayed," as though the meaning were (tropical:) [I knew it] in the form, or manner, and guise, and mould, of his speech; but this does not obtain in all kinds of speech; for it may not be said in cases of reviling; indeed it would be bad, in these cases, to use as a metaphor the garment of adornment: therefore the proper way is to say that مِعْرَضٌ is a contraction of مِعْرَاضٌ. (Msb.) One also says الأَلْفَاظُ مَعَارِيضُ المَعَانِى (tropical:) [Words are the robes of meanings]: and this phrase also is [said to be] taken from مِعْرَضٌ signifying the " garment in which a girl is displayed; " because words adorn meanings. (TA.) مُعَارِضٌ A camel that does not go straightly in the file, or series, but takes to the right and left: (A:) or a she camel such as is termed عَلُوق; that makes a show of affection with her nose [by smelling her young one], (تَرْأَمُ بِأَنْفِهَا,) and refuses to yield her milk. (AA, O, K.) سَحَابٌ مُعْتَرِضٌ فِى الأُفُقِ: i. q. عَارِضٌ, q. v. — — [جُمْلَةٌ مُعْتَرِضَةٌ A parenthetic clause.] — — فُلَانٌ مُعْتَرِضٌ فِى خُلُقِهِ [Such a one is habitually cross, or perverse, in his disposition, in every case,] is said of a man when everything of his affairs displeases thee. (TA.) — — هَوًى مُعْتَرِضٌ Love that befalls at first sight, and captivates the heart at once unless it quit it quickly as it seized it quickly. (Ham p. 551.) عرضن عِرْضَنٌ: — and عِرَضْنَةٌ and عِرِضْنَةٌ: عِرَضْنَى and its dim. عُرَيْضِنٌ: see art. عرض. عرطب عَرْطَبَةٌ The lute: (S, O, * K: *) or the [kind of mandoline called] طُنْبُور: (O, K:) or the [Persian lute, called] بَرْبَط: (O:) or the drum: (S, K:) or the drum that is contracted in the middle: (O:) or the Abyssinian drum: (K:) also pronounced with damm [i. e. عُرْطُبَةٌ] (K, TA) in the first two senses. (TA.) عرف 1 عَرَفَهُ, (S, O, Msb, K, &c.,) aor. عَرِفَ, (O, K,) inf. n. مَعْرِفَةٌ (S, O, K) and عِرْفَانٌ (S, O, Msb, K) and عِرِفَّانٌ (K) and عِرْفَةٌ, (Msb, K,) or مَعْرِفَةٌ is a simple subst., (Msb,) He knew it; he had cognition of it; or he was, or became, acquainted with it; syn. عَلِمَهُ: (K:) or he knew it (عَلِمَهُ) by means of any of the five senses; (Msb;) [and also, by mental perception:] Er-Rághib says, المَعْرِفَةُ is the perceiving a thing by reflection, and by consideration of the effect thereof [upon the mind or sense], so that it has a more special meaning than العِلْمُ, and its contr. is الإِنْكَارُ; and one says, فُلَانٌ يَعْرِفُ اللّٰهَ وَرَسُولَهُ [Such a one knows God and his apostle], but one does not say يَعْلَمُ اللّٰهَ, making the verb [thus] to have a single objective complement, since man's مَعْرِفَة [or knowledge] of God is [the result of] the consideration of his effects, without the perception of his essence; and one says, اَللّٰهُ يَعْلَمُ كَذَا, but not يَعْرِفُ كذا, since المَعْرِفَةُ is used in relation to عِلْم [or knowledge] which is defective, to which one attains by reflection: it is from عَرَفْتُهُ meaning I found, or experienced, its عَرْف i. e. odour; or as meaning I attained its عُرْف i. e. limit: (TA:) it is said in the B that المَعْرِفَةُ differs from العِلْمُ, in meaning, in several ways: the former concerns the thing itself [which is its object;] whereas the latter concerns the states, or conditions, or qualities, thereof: also the former generally denotes the perceiving a thing as a thing that has been absent from the mind, thus differing from the latter; therefore the contr. of the former is الإِنْكَارُ, and the contr. of the latter is الجَهْلُ; and the former is the knowing a thing itself as distinguished from other things; whereas the latter concerns a thing collectively with other things: (TA in art. علم:) and sometimes they put ↓ اعترف in the place of عَرَفَ; (S, O;) [i. e.] اعترف الشَّىْءَ signifies عَرَفَهُ: (Mgh, K:) and so, sometimes, does ↓ استعرفه. (Har p. 486.) — — And عَرَفَ is also used in the place of اعترف [in the first of the senses assigned to the latter below]. (S, O.) See the latter verb, in four places. — — عَرَفَهُ also signifies He requited him. (O, K.) Ks read, (O, K,) and so five others, (Az, TA,) in the Kur [lxvi. 3], (O,) عَرَفَ بَعْضَهُ, meaning He requited her, namely, Hafsah, for part [thereof, i. e.] of what she had done: (Fr, O, K:) and he did so indeed by divorcing her: (Fr, TA:) or it means he acknowledged part thereof: (K:) but others read ↓ عَرَّفَ بَعْضَهُ, which, likewise, has the former of the two meanings expl. above: (Bd:) or this means he told Hafsah part thereof. (Fr, O, Bd, * TA. [See also 2.]) As first expl. above, this phrase is like the saying to him who does good or who does evil, أَنَا أَعْرِفُ لأَهْلِ الإِحْسَانِ وَأَعْرِفُ لِلْمُحْسِنِ وَالمُسِيْءِ, (O,) or لِأَهْلِ الإِسَآءَةِ, (K,) [I know how to requite the doer of good and the doer of evil,] i. e. the case of the doer of good and that of the doer of evil are not hidden from me nor is the suitable requital of him. (O, K.) لَأَعْرِفَنَّكَهَا عَنْدَ رَسُولِ اللّٰهِ occurs in a trad., meaning I will assuredly requite thee for it in the presence of the Apostle of God so that he shall know thy evil-doing: and is used in threatening. (TA.) — عَرَفَ الفَرَسَ, (S, O, K,) aor. عَرِفَ, (O,) inf. n. عَرْفٌ, (O, K,) He clipped the عُرْف [i. e. mane] of the horse. (S, O, K.) — عَرَفْتُ عَلَى القَوْمِ, aor. عَرُفَ, inf. n. عِرَافَةٌ, I was, or became, عَرِيف over the people, or party; i. e., manager, or orderer, of their affairs; as also عَرُفْتُ عَلَيْهِمْ: (Msb:) or عَرُفَ, inf. n. عَرَاعَةٌ, signifies he was, or became, an عَرِيف; (S, O, K;) as also عَرَفَ, aor. عَرِفَ; (K;) i. e., a نَقِيب: (S, O:) and when you mean that he acted as an عَرِيف, you say, عَرَفَ عَلَيْنَا سِنِينَ, aor. عَرُفَ, inf. n. عِرَافَةٌ, [he acted over us as an عريف during some years,] like كَتَبَ, aor. يَكْتُبُ, inf. n. كِتَابَةٌ. (S, O, K. *) — عَرَفَ لِلْأَمْرِ, aor. عَرِفَ, He was patient in relation to the affair, or event; (K;) as also ↓ اعترف, (O, K,) as some say. (O.) And عُرِفَ عِنْدَ المُصِيبَةِ He was patient on the occasion of the affliction, or misfortune. (TA.) — — And عَرَفَ He was, or became, submissive, or tractable; (Ibn-'Abbád, O, TA;) and so ↓ اعترف, (IAar, O, K,) said of a man, (IAar, O,) and of a beast that one rides. (O.) — عَرُفَ, inf. n. عَرَافَةٌ, He (a man) was, or became, pleasant, or sweet, in his odour. (TA.) And ↓ اعرف, said of food, It was sweet in its عَرْف, i. e. odour. (TA.) — — عَرِفَ He (a man, TA) made much use of perfume. (IAar, O, K.) — — And He relinquished, or abstained from, perfume. (IAar, O.) — عُرِفَ, (S, O, K,) inf.

n. عَرْفٌ, (K, TA,) accord. to one or more of the copies of the K عِرْفَانٌ, (TA,) He (a man, S, O) had a purulent pustule, termed عَرْفَة, come forth in the whiteness [or palm] of his hand. (S, O, K.) 2 تَعْرِيفٌ signifies The making to know; syn. إِعْلَامٌ: (S, O, K, TA:) [or rather it has a more restricted signification than the latter word, as is indicated in the preceding paragraph:] and in this sense its verb may have two objective complements: one says, عرّفهُ الأَمْرَ He made him to know the affair, or case; syn. أَعْلَمَهُ إِيَّاهُ: [or he acquainted him with it; or told him of it:] and عرّفهُ بَيْتَهُ He made him to know, or acquainted him with, the place of his house, or tent; syn. أَعْلَمَهُ بِمَكَانِهِ: (TA:) [and] one says عَرَّفْتُهُ بِهِ, meaning I made him to know it by means of any of the five senses [or by mental perception; as also عَرَّفْتُهُ إِيَّاهُ]. (Msb.) See also 1, former half. And see 4. — — Also The making known; contr. of تَنْكِيرٌ. (O, K.) عَرَّفَ بَعْضَهُ, in the Kur [lxvi. 3], has been expl. as meaning He made known part thereof. (TA. [For other explanations, see 1.]) And عَرَّفْتُهُ بِزَيْدٍ means I made him known by the name of Zeyd; like the phrase سَمَّيْتُهُ بِزَيْدٍ. (Sb, TA.) — — [Hence, The explaining a term: and an explanation thereof: thus used, its pl. is تَعْرِيفَاتٌ: it has a less restricted meaning than حَدٌّ, which signifies the " defining," and " a definition. " — — And The making a noun, or a nominal proposition, determinate. — — Hence also,] The crying a stray-beast, or a beast or some other thing that has been lost; (S, TA;) the mentioning it [and describing it] and seeking to find him who had knowledge of it. (TA.) — — And [hence likewise,] عرّفهُ بِذَنْبِهِ He branded him, or stigmatized him, with his misdeed. (TA.) — Also The rendering [a thing] fragrant; (S, O, * K, * TA;) from العَرْفُ: (S:) and the adorning [it], decorating [it], or embellishing [it]. (TA.) عَرَّفَهَا لَهُمْ, in the Kur [xlvii. 7], is said to mean He hath rendered it fragrant [i. e. Paradise (الجَنَّة)] for them: (S, O:) or it means He hath described it to them so that, when they enter it, they shall know it by that description, or so that they shall know their places of abode therein: (O:) or He hath described it to them, and made them desirous of it: (Er-Rághib, TA:) [and the like is said by Bd:] or He hath defined it for them so that there shall be for every one a distinct paradise. (Bd.) — — One says also, عرّف رَأْسَهُ بِالدُّهْنِ He moistened the hair of his head abundantly with oil, or with the oil; syn. رَوَّاهُ. (TA.) — — And عرّف طَعَامَهُ He made his food to have much seasoning, or condiment. (TA.) — Also The halting [of the pilgrims] at 'Arafát. (S, O, K.) You say, عرّفوا, (S, Mgh, O, Msb,) inf. n. as above, They halted at 'Arafát; (Mgh, Msb;) or they were present at 'Arafát; (S, O.) And [hence], in a postclassical sense, They imitated the people of 'Arafát, in some other place, by going forth to the desert and there praying, and humbling themselves, or offering earnest supplication; (Mgh;) or by assembling in their mosques to pray and to beg forgiveness: (Har p. 672:) the first who did this was Ibn-'Abbás, at El-Basrah. (Mgh, and Har ubi suprá.) And عرّف بِالهَدْىِ He brought the animal for sacrifice to 'Arafát. (Mgh.) — عرّف الشَّرَّ بَيْنَهُمْ He excited evil, or mischief, between them, or among them: the verb in this phrase being formed by permutation from أَرَّثَ. (Yaakoob, TA.) 4 اعرف فُلَانًا He told such a one of his misdeed, then forgave him; and so ↓ عرّفهُ. (TA.) — اعرف (said of a horse, S, O) He had a long عُرْف [or mane]. (S, O, K.) — See also 1, near the end. 5 تعرّف It was, or became, known. (Har p. 6.) — — And تعرّف إِلَيْهِ He made himself known to him; (TA;) [and so ↓ استعرف; for] you say, أَتَيْتُ مُتَنَكِّرًا ثُمَّ اسْتَعْرَفْتُ i. e. [I came disguising myself, or assuming an unknown appearance, then] I made known who I was: (L:) and ائْتِ فُلَانًا فَاسْتَعْرِفْ إِلَيْهِ حَتَّى يَعْرِفَكَ [Come thou to such a one and make thyself known to him, that he may know thee]. (S, O, K. *) [See also 8.] — — [Hence,] one says, تعرّف إِلَى اللّٰهِ بِالعِبَادَاتِ وَالأَدْعِيَةِ [He made himself known to God by religious services and prayers]. (Er-Rághib, TA.) And تَعَرَّفْ إِلَى اللّٰهِ فِى الرَّخَآءِ يَعْرِفْكَ فِى الشِّدَّةِ, occurring in a saying of the Prophet to Ibn-'Abbás, [may be rendered Make thyself known to God by obedience in ampleness of circumstances, then He will acknowledge thee in straitness: or] means render thou obedience to God [&c., then] He will requite thee [&c.]. (O.) — تعرّفهُ [He acquainted himself, or made himself acquainted, with it, or him; informed himself of it; learned it; and discovered it: often used in these senses: for an instance of the last, see تَفَرَّسَ: it is similar to تَعَلَّمَهُ, but more restricted in meaning. — — And] He sought the knowledge of it: (Har p. 6:) [or he did so leisurely, or repeatedly, and effectually:] you say, تَعَرَّفْتُ مَا عِنْدَ فُلَانٍ I sought leisurely, or repeatedly, after the knowledge of what such a one possessed until I knew it. (S, O, K. *) — — And تعرّفهُ المَكَانَ, and فِى المَكَانِ, He looked at it, endeavouring to obtain a clear knowledge thereof, in the place; syn. تَأَمَّلَهُ بِهِ. (TA.) — [تَعَرُّفٌ is also expl. in the KL by the Pers. words بعرف كارى كردن, app. meaning The acting with عُرْف i. e. goodness, &c.: but Golius has hence rendered the verb " convenienter opus fecit. "] 6 تعارفوا They knew, or were acquainted with, one another. (S, O, K.) — — And i. q. تَفَاخَرُوا [i. e. They vied, competed, or contended for superiority, in glorying, or boasting, or in glory, &c.; or simply they vied, one with another]: it occurs in a trad., or, as some relate it, with ز; and both are expl. as having this meaning. (TA.) 8 اعترف بِهِ He acknowledged it, or confessed it, (S, Mgh, O, Msb, K,) namely, a misdeed, (S, O,) or a thing; (Mgh, Msb;) and so ↓ عَرَفَ به and لَهُ, namely, his misdeed [&c.]; (K;) [for] sometimes they put عَرَفَ in the place of اعترف; (O;) and so ↓ عَرَفَهُ: (Ksh and Bd and Jel in xvi. 85:) [الإِحْسَانِ ↓ عِرْفَانُ (occurring in the K voce شُكْرٌ &c.) means The acknowledgment, or confession, of beneficence; thankfulness, or gratitude:] and one says, مَا أَعْتَرِفُ لِأَحَدٍ يَصْرَعُنِى ↓ مَا أَعْرِفُ (S, O, TA) i. e. ما أَعْتَرِفُ, (S, O,) meaning I do not acknowledge [any one that will throw me down]: this was said by an Arab of the desert. (TA.) — — اعترف إِلَىَّ He acquainted me with his name and condition. (K.) And اعترف لَهُ He described himself to him in such a manner as that he would certify himself of him thereby. (TA.) [See also 5.] — — اعترف also signifies He described a thing that had been picked up, and a stray-beast, in such a manner as that he would be known to be its owner. (TA.) — — And you say, إِعْتَرَفْتُ القَوْمَ, (S, O,) or فُلَانًا, (K,) I asked the people, or party, (S, O,) or such a one, (K,) respecting a subject of information, in order that I might know it. (S, O, K.) — — See also 1, former half. — And see 1, last quarter, in two places. 10 استعرف [He sought, or desired, knowledge; or asked if any had knowledge; of a person or thing: a meaning clearly shown in the M by an explanation of a verse cited in art. بلو, conj. 8, q. v.]. — — استعرف إِلَيْهِ: see 5. Also He mentioned his relationship, lineage, or genealogy, to him. (TA.) — — استعرفهُ: see 1, former half. 12 إِعْرَوْرَفَ He (a horse, TA) had a mane (عُرْف). (S, O, TA.) — — اعرورف الفَرَسَ He (a man, O) mounted upon the mane (عُرْف) of the horse. (O, K. [In the CK, والفَرَسُ عَلا عُرْفُهُ is erroneously put for وَالفَرَسَ عَلَا عَلَى عُرْفِهِ.]) — — And اعرورف (said of a man, K) (assumed tropical:) He rose upon the أَعْرَاف [pl. of عُرْفٌ, and app. here meaning the wall between Paradise and Hell: (see the Kur vii. 44:) probably used in this sense in a trad.]. (Ibn-'Abbád, O, K.)– — Said of the sea, (tropical:) Its waves became high, (S, O, K, TA,) like the عُرْف [or mane]: and in like manner said of the torrent, (tropical:) It became heapy and high. (TA.) — — Said of blood, (assumed tropical:) It had froth (O, K) like the عُرْف [or mane]. (O.) — — Said of

palm-trees (نَخْل), (tropical:) They became dense, and luxuriant, or abundant, or thickly intermixed, like the عُرْف [or mane] of the hyena. (O, K, TA.) — — And, said of a man, (tropical:) He prepared himself for evil, or mischief, (S, O, K, TA,) and raised his head, or stretched forth his neck, for that purpose. (TA.) [See also 12 in art. عزف.] عَرْفٌ An odour, whether fragrant or fetid, (S, O, K, TA,) in most instances the former, (K, TA,) as when it is used in relation to Paradise: (TA:) and ↓ عَرْفَةٌ signifies [the same, i. e.] رِيحٌ (K, TK) and رَائِحَةٌ. (TK.) One says, ما أَطْيَبَ عَرْفَهُ [How fragrant is its odour!]. (S, O.) And لَا يَعْجِزُ مَسْكُ السَّوْءِ عَنْ عَرْفِ السَّوْءِ [The bad hide will not lack the fetid odour]; (S, O, K;) a prov.; (S, O;) applied to the low, ignoble, mean, or sordid, who will not cease from his evil doing; he being likened to the hide that is not fit for being tanned; (O, K;) wherefore it is cast aside, and becomes fetid. (O.) And some read, in the Kur [lxxvii. 1], وَالْمُرْسَلَاتِ عَرْفًا, [as meaning By the winds that are sent forth with fragrance,] instead of عُرْفًا. (TA.) — Also A certain plant: or the ثُمَام [or panic grass]: (K:) or a certain plant, not of the [kind called] حَمْض, nor of the [kind called] عِضَاه; (Ibn-'Abbád, O, L, K;) of the [kind called] ثُمَام. (Ibn-'Abbád, O, L.) عُرْفٌ [Acknowledgment, or confession;] a subst. from الاِعْتِرَافُ, (S, O, K, TA,) as meaning الإِقْرَارُ. (TA.) Hence, (S, O,) you say, (K,) لَهُ عَلَىَّ أَلْفٌ عُرْفًا, meaning اِعْتِرَافًا [i. e. A thousand is due to him on my part by acknowlegment, or confession]; (S, O, * K;) the last word being a corroborative. (S, O.) — — Also i. q. ↓ مَعْرُوفٌ; (S, O, Msb, K;) as also ↓ عَارِفَةٌ, (S, O, K,) of which the pl. is عَوَارِفُ; (O, K;) عُرْفٌ being contr. of نُكْرٌ, (S, O, K,) and ↓ مَعْرُوفٌ being contr. of مُنْكَرٌ [as syn. with نُكْرٌ]; (S, Mgh, O, K;) i. e. Goodness, or a good quality or action; and gentleness, or lenity; and beneficence, [favour, kindness, or bounty,] or a benefit, a benefaction, or an act of beneficence [or favour or kindness]: (Msb:) عُرْفٌ is also expl. as signifying liberality, or bounty; (K, TA;) and so ↓ عُرُفٌ, which is a dial. var. thereof: (TA:) and a thing liberally, or freely, bestowed; or given: (K:) and ↓ مَعْرُوفٌ is expl. as signifying liberality, or bounty, when it is with moderation, or with a right and just aim: [and sometimes it means simply moderation:] and sincere, or honest, advice or counsel or action: and good fellowship with one's family and with others of mankind: it is an epithet in which the quality of a subst. predominates: (TA:) and signifies any action, or deed, of which the goodness is known by reason and by the law; and مُنْكَرٌ signifies the contr. thereof. (Er-Rághib, TA.) It is said in the Kur [vii. 198], وَأْمُرْ بِالْعُرْفِ, (O,) meaning [And enjoin thou goodness, &c., or] what is deemed good, or approved, of actions. (Bd.) And you say, أَوْلَاهُ عُرْفًا, (S, O,) or ↓ عَارِفَةً, (TA,) meaning ↓ مَعْرُوفًا [i. e. He did to him, or conferred upon him, a benefit, &c.]. (S, O, TA.) وَلِلْمُطَلَّقَاتِ ↓ مَتَاعٌ بِالْمَعْرُوفِ [in the Kur ii. 242] means [And for the divorced women there shall be a provision of necessaries] with moderation, or right and just aim, and beneficence. (TA.) And ↓ قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى [in the same, ii. 265,] means Refusal with pleasing [or gracious] speech, (Bd, Jel, TA,) and prayer [expressed to the beggar, that God may sustain him,] (TA,) and forgiveness granted to the beggar for his importunity (Bd, Jel) or obtained by such refusal from God or from the beggar, (Bd,) are better than an alms which annoyance follows (TA) by reproach for a benefit conferred and for begging. (Jel.) And مَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ ↓ بِالْمَعْرُوفِ [in the same, iv. 6,] means [And such as is poor, let him take for himself (lit. eat)] according to what is approved by reason and by the law, (TA,) or according to his need (Bd) and the recompense of his labour. (Bd, Jel.) — — [العُرْفُ, in lexicology, signifies The commonly-known, commonly-received, or common conventional, language; common parlance, or common usage: mostly meaning that of a whole people; in which case, the epithet العَامُّ is sometimes added: but often meaning that of a particular class; as, for instance, of the lawyers. Hence the terms حَقِيقَةٌ عُرْفًا and مَجَازٌ عُرْفًا, expl. in arts. حق and جوز. See also مُتَعَارَفٌ: and see عَادَةٌ.] — Also The عُرْف of the horse; (S, O;) [i. e. the mane;] the hair (Mgh, Msb, K) that grows on the ridge (Msb) of the neck of the horse (Mgh, Msb, K) or similar beast; (Msb;) as also ↓ عُرُفٌ: (K:) [see also مَعْرَفَةٌ:] or the part, of the neck, which is the place of growth of the hair: [see again مَعْرَفَةٌ:] and the part, of the neck [of a bird], which is the place of growth of the feathers: (TA:) [or the feathers themselves of the neck; used in this sense in the K and TA in art. برل, as is shown by the context therein:] and the [comb or] elongated piece of flesh on the upper part of the head of a cock; to which the بَظْر of a girl is likened: (Msb:) pl. أَعْرَافٌ [properly a pl. of pauc.] (O, TA) and عُرُوفٌ. (TA.) As used it in relation to a man, explaining the phrase جَآءَ فُلَانٌ مُبْرَئِلًّا لِلشَّرِّ as meaning نَافِشًا عُرْفَهُ [i. e. (assumed tropical:) Such a one came as though ruffling the feathers of his neck to do evil, or mischief]. (TA.) And [hence] it is said in a trad., جَاؤُوا كَأَنَّهُمْ عُرُفٌ (assumed tropical:) [They came as though they were a mane], meaning, following one another. (TA.) And one says, جَآءَ القَوْمُ عُرْفًا عُرْفًا (assumed tropical:) [The people, or party, came] one after another: like the saying, طَارَ القَطَا عُرْفًا (assumed tropical:) [The sand-grouse flew] one after another. (K.) And hence, وَالْمُرْسَلَاتِ عُرْفًا, (S, O, K,) in the Kur [lxxvii. 1], a metaphorical phrase, from the عُرْف of the horse, meaning (tropical:) [By the angels, or the winds, that are sent forth] consecutively, like [the several portions of] the عُرْف [or mane] of the horse: (S, O:) or the meaning is, sent forth بِالْمَعْرُوفِ, (S, O, K, TA,) i. e. with beneficence, or benefit: (TA:) [for further explanations, see the expositions of Z and Bd or others: and see also art. رسل:] some read عَرْفًا [expl. in the next preceding paragraph]. (TA.) — — [Hence also,] (tropical:) The waves of the sea. (K, TA.) — — And (assumed tropical:) Elevated sand; as also ↓ عُرُفٌ and ↓ عُرْفَةٌ: pl. (of the last, TA) عُرَفٌ and (of the first, TA) أَعْرَافٌ: (S, O, K:) and all signify likewise (assumed tropical:) an elevated place: (K:) and the first, (assumed tropical:) the elevated, or overtopping, back of a portion of sand, (K, TA,) and of a mountain, and of anything high: and (assumed tropical:) an elevated portion of the earth or ground: and [the pl.] أَعْرَافٌ (assumed tropical:) the حَرْث [meaning land ploughed, or prepared, for sowing] that is upon the [channels for irrigation that are called] فُلْجَان [pl. of فَلَجٌ] and قَوَائِد [pl. of قَائِدٌ]. (TA.) — — [The pl.] الأَعْرَافُ, (S, O, K,) mentioned in the Kur [vii. 44 and 46], (S, O,) is applied to (assumed tropical:) A wall between Paradise and Hell: (S, O, K:) so it is said: (S, O:) or the upper parts of the wall: or by عَلَى الأَعْرَافِ may be there meant عَلَى مَعْرِفَةِ أَهْلِ الجَنَّةِ وَأَهْلِ النَّارِ [i. e., app., and possessing knowledge of the people of Paradise and of the people of Hell: for it seems that مُحْتَوُونَ, or the like, is to be understood before على]. (Zj, TA.) [And hence it is the name of The Seventh Chapter of the Kur-án.] By أَصْحَابُ الأَعْرَافِ [The occupants of the اعراف], there mentioned, are said to be meant persons whose good and evil works have been equal, so that they shall not have merited Paradise by the former nor Hell by the latter: or prophets: or angels. (Zj, TA.) — — See also عُرْفَةٌ. — — [The pl.] أَعْرَافٌ also signifies (tropical:) The higher, or highest, (K, TA,) and first, or foremost, (TA,) of winds; (K, TA;) and likewise of clouds, and of mists. (TA.) — — And عُرْفٌ signifies also, (As, O, K,) in the speech of the people of El-Bahreyn, (As, O,) A species [or variety] of palm-trees; (As, O, K;) and so [the pl.] أَعْرَافٌ (O, K) is expl. by IDrd: (O:) or when they first yield fruit, or edible fruit, or ripe fruit; (K, TA;) or when they attain to doing so: (TA:) or a [sort of] palmtree in El-Bahreyn, also called بُرْشُوم; (K, TA;) but this is what is meant by As and IDrd. (TA.) — — And The tree of the أُتْرُجّ [i. e. citrus medica, or citron]. (K.) — Also pl.

of عَرُوفٌ: — — and of أَعْرَفُ and عَرْفَآءُ. (K.) عِرْفٌ, with kesr, is from the saying, مَا عَرَفَ عِرْفِى إِلَّا بِأَخَرَةٍ, (S, O,) which means He did not know me save at the last, or lastly, or latterly. (S, O, K.) — And it signifies Patience. (IAar, O, K.) A poet says, (namely Aboo-Dahbal ElJumahee, TA,) قُلْ لِابْنِ قَيْسٍ أَخِى الرُّقَيَّاتِ مَا أَحْسَنَ العِرْفَ فِى المُصِيبَاتِ [Say thou to the son of Keys, the brother of Er-Rukeiyat, How good is patience in afflictions!]. (IAar, O, TA.) عُرُفٌ: see عُرْفٌ, in three places. عَرْفَةٌ A question, or questioning, respecting a subject of information, in order to know it; (K, * TA;) as also ↓ عِرْفَةٌ. (K, TA.) — See also عُرْفٌ. — Also A purulent pustule that comes forth in the whiteness [or palm] of the hand. (ISk, S, O, K.) عُرْفَةٌ: see عُرْفٌ, latter half. — — Also An open, elongated, tract of land, producing plants, or herbage. (O, K.) — — Also, (O, K,) and ↓ عُرُفٌ, (TA,) A limit (O, K, TA) between two things: (K:) [like أُرْفَةٌ:] pl. of the former عُرَفٌ. (O, K, TA.) عِرْفَةٌ [an inf. n.] I. q. مَعْرِفَةٌ. (O, K. [See 1, first sentence. In the O, it seems to be regarded as a simple subst.]) — — See also عَرْفَةٌ. يَوْمُ عَرَفَةَ The ninth day of [the month] ذُو الحِجَّة [when the pilgrims halt at عَرَفَات]: (S, Mgh, O, Msb, K:) the latter word being without tenween, (S, O,) imperfectly decl., because it is of the fem. gender and a proper name, (Msb,) and not admitting the art. ال. (S, O, Msb.) — — See also the next paragraph. عَرَفَاتٌ The place [or mountain] where the pilgrims halt (Mgh, O, Msb, K) on the day of عَرَفَة [above mentioned], (O, K,) [described by Burckhardt as a granite hill, about a mile, or a mile and a half, in circuit, with sloping sides, rising nearly two hundred feet above the level of the adjacent plain,] said to be nine miles, (Msb,) or twelve miles, (K,) from Mekkeh; (Msb, K;) said by J to be a place in, or at, Minè, but incorrectly, (K, TA,) unless thereby be meant near Minè; (TA;) also called by some ↓ عَرَفَةُ; (Mgh, Msb;) but the saying نَزَلْنَا عَرَفَةَ, (S, O, K,) or نَزَلْتُ بِعَرَفَةَ, (Msb,) [We, or I, alighted at عَرَفَة,] is like a post-classical phrase, (S, O, K,) and (S, O) it is said to be (Msb) not genuine Arabic: (S, O, Msb:) عَرَفَاتٌ is a [proper] name in the pl. form, and therefore is not itself pluralized: (S, O, K:) it is as though the term عَرَفَةٌ applied to every distinct portion thereof: (TA:) as Fr says, it has, correctly, no sing.; (S, O;) and it is determinate as denoting a particular place; (Sb, S, O, K, TA;) and therefore not admitting the article ال; (Sb, TA;) differing from الزَّيْدُونَ [because this is a proper name common to a number of persons]: you say, هٰؤُلَآءِ عَرَفَاتٌ حَسَنَةً [lit. These are 'Arafát, in a good state], putting the epithet in the accus. case because it is indeterminate [as a denotative of state, like مُصَدِّقًا in the saying وَهُوَ الحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ, in the Kur ii. 85]: (S, O:) it is decl. (مَصْرُوفَةٌ) [more properly مُعْرَبَةٌ] because the ت is equivalent to the ى and و in مُسْلِمِينَ and مُسْلِمُونَ, (S, O, K,) the tenween becoming equivalent to the ن, therefore, being used as a proper name, it is left in its original state, like as is مُسْلِمُونَ when used as a proper name: (Akh, S, O, K:) [i. e.,] it is decl. in the manner of مُسْلِمَاتٌ and مُؤْمِنَاتٌ, the tenween being like that which corresponds to the masc. pl. termination ن, not the tenween of perfect declinability, because it is a proper name and of the fem. gender, wherefore it does not admit the article ال. (Msb.) عَرَفَاتٌ was thus named because Adam and Eve knew each other (تَعَارَفَا) there (IF, O, K, TA) after their descent from Paradise: (TA:) or because Gabriel, when he taught Abraham the rites and ceremonies of the pilgrimage, said to him " Hast thou known? " (أَعَرَفْتَ), (O, K,) and he replied " I have known " (عَرَفْتُ): (K:) or because it is a place sanctified and magnified, as though it were rendered fragrant (عُرِّفَ i. e. طُيِّبَ): (O, K:) or because the people know one another (يَتَعَارَفُونَ) there: or, accord. to Er-Rághib, because of men's making themselves known (تَعَرُّفِ العِبَادِ) there by religious services and prayers. (TA.) [عُرْفِىٌّ Of, or relating to, العُرْفُ as meaning the commonly-known or commonly-received or conventional language, or common parlance, or common usage. Hence حَقِيقَةٌ عُرْفِيَّةٌ and مَجَازٌ عُرْفِىٌّ, expl. in arts. حق and جوز.] عَرَفِىٌّ Of, or relating to, عَرَفَات. (O, K.) عِرِفَّانٌ, (O, K,) accord. to Th, A man (O) who acknowledges, or confesses, a thing, and directs to it, or indicates it; (O, K;) thus expl. as an epithet, though Sb mentions his not knowing it as an epithet; (O;) occurring in a poem of Er-Rá'ee, and expl. by some as the name of a companion of his: (O, K: *) and عُرُفَّانٌ signifies the same; (K;) but this is said by Sb to be a word transferred from the category of proper names. (O.) — Also the latter, (O,) or both, (K,) A small creeping thing that is found in the sands of 'Álij and of Ed-Dahnà: (O, K:) or a large [sort of locust, or the like, such as is termed] جُنْدَب, resembling the جَرَادَة, (AHn, K, TA,) having a crest (لَهُ عُرْفٌ), (AHn, TA,) not found save upon [one or the other of two species of plants, i. e.] a رِمْثَة or an عُنْظُوَانَة: (AHn, K, TA:) but AHn mentions only the latter form of the word, عُرُفَّانٌ. (TA.) عَرُوفٌ: see عَارِفٌ, in two places. عَرِيفٌ: see عَارِفٌ, first sentence. — — [Hence,] One who knows his companions: pl. عُرَفَآءُ. (O, K.) The chief, or head, (Mgh, K, TA,) of a people, or party; (K, TA;) because he knows the states, or conditions, of those over whom he acts as such; (Mgh;) or because he is known as such [so that it is from the same word in the last of the senses assigned to it in this paragraph]; (K;) or because of his acquaintance with the ordering, or management, of them: (TA:) or the نَقِيب [or intendant, superintendent, overseer, or inspector, who takes cognizance of, and is responsible for, the actions of a people], who is below the رَئِيس: (S, O, K:) or the manager and superintendent of the affairs, who acquaints himself with the circumstances, or a tribe, or of a company of men; of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (IAth, TA:) or the orderer, or manager, of the affairs of a people, or party; as also ↓ عَارِفٌ: (Msb:) pl. as above: (S, IAth, Msb:) it is said that he is over a few persons, and the مَنْكِب is over five عُرَفَآء, then the أَمِير is over these. (Msb.) It is said in a trad. that the عُرَفَآء are in Hell, as a caution against undertaking the office of chief, or head, on account of the trial that is therein; for when one does not perform the duty thereof, he sins, and deserves punishment. (TA.) — — [It is now used as meaning A monitor in a school, who hears the lessons of the other scholars.] — See also مَعْرُوفٌ, with which it is syn. عِرَافَةٌ The holding, and the exercising, of the office of عَرِيف. (S, Mgh, * O, Msb, * K. [An inf. n.: see 1, in the middle of the latter half.]) عَرُوفَةٌ: see عَارِفٌ, in two places. عَرَّافٌ A كَاهِن [or diviner]: (S, O, Msb, K:) or the former is one who informs of the past, and the latter is one who informs of the past and of the future: (Msb:) or, accord. to Er-Rághib, [but the converse of his explanation seems to be that which is correct,] the former is one who informs of future events, and the latter is one who informs of past events. (TA.) Hence the saying of the Prophet, that whoso comes to an عرّاف and asks him respecting a thing, prayer of forty nights will not be accepted from him. (O.) — — And (Msb) An astrologer, (IAth, Mgh, Msb,) who lays claim to the knowledge of hidden, or invisible, things, (IAth, Mgh,) which God has made to belong exclusively to Himself: (IAth:) and this is [said to be] meant in the trad. above mentioned. (Mgh.) — — And A physician. (S, O, K.) — — And One who smells [for يسم I read يَشُمُّ] the ground, and thus knows the places of water, and knows in what country, or district, he is. (ISh, in TA, art. حزى.) عَارِفٌ and ↓ عَرِيفٌ are syn., (S, O, K,) like عَالِمٌ and عَلِيمٌ, (S, O,) signifying Knowing; [&c., agreeably with the

explanations of the verb in the first quarter of the first paragraph of this art.;] as also ↓ عَرُوفَةٌ, (S, O, K,) but in an intensive sense, which is denoted by the ة, (S, O, TA,) meaning [knowing, &c., much, or well; or] knowing, or acquainted with, affairs, and not failing to know [or recognise] one that has been seen once; (TA;) as in the phrase, رَجُلٌ عَرُوفَةٌ ↓ بِالأُمُورِ [A man much, or well, acquainted with affairs]. (S, O.) — — For the first, see also عَرِيفٌ. — — It also signifies particularly [Skilled in divine things;] possessing knowledge of God, and of his kingdom, and of the way of dealing well with Him. (TA.) — — See also مَعْرُوفٌ. — Also, the first, [Patient; or] very patient, or having much patience; syn. صَبُورٌ; (AO, S, O, K;) and so ↓ عَرُوفٌ; (S, O, K;) of which latter the pl. is عُرُفٌ. (K.) One says, أُصِيبَ فُلَانٌ فَوُجِدَ عَارِفًا [Such a one was smitten, or afflicted, and was found to be patient]. (S, O.) And حَبَسْتُ نَفْسًا عَارِفَةً, meaning صَابِرَةً [i. e. I restrained a patient soul, or mind]: (O, TA:) like the phrase صَبَرْتُ عَارِفَةً in a verse of 'Antarah [cited in the first paragraph of art. صبر]. (S, * O.) And ↓ نَفْسٌ عَرُوفٌ means [A soul, or mind,] enduring; very patient; that endures an event, or a case, when made to experience it. (TA.) عَوَارِفُ [is pl. of عَارِفَةٌ, and] means Patient she-camels. (IB, TA.) عَارِفَةٌ as a subst.; pl. عَوَارِفُ: see عُرْفٌ, first quarter, in two places. عُوَيْرِفٌ [dim. of عَارِفٌ, i. e. signifying One possessing little knowledge &c.]. One says of him in whom is a sin, or crime, مَا هُوَ إِلَّا عُوَيْرِفٌ [He is none other than one possessing little knowledge]. (TA.) أَعْرَفَ is mentioned in " the Book " of Sb as used in the phrase هٰذَا أَعْرَفَ مِنْ هٰذَا [meaning This is more known than this]: irregularly formed from مَعْرُوفٌ, not from عَارِفٌ. (ISd, TA.) — Also A thing having what is termed عُرْف [i. e. a mane, or the like]: (S, O, K:) fem. عَرْفَاءُ: pl., masc. and fem., عُرْفٌ. (K.) It is applied to a horse, (Mgh, K, TA,) meaning Having a full mane, or much hair of the mane. (Mgh, TA.) And to a serpent (O, K) such as is termed شَيْطَان [which is described as having an عُرْف]. (O.) And the fem. is applied to a she-camel, (K, TA,) meaning High in the hump: or resembling the male: or long in her عُرْف [or mane]: (TA:) or having what resembles the عُرْف by reason of her fatness: or having, upon her neck, fur like the عُرْف. (Ham p. 611.) — — The fem. is also used as meaning The ضَبُع [i. e. hyena, or female hyena], because of the abundance of its hair (S, O, K, TA) of the neck, (O, K, TA,) or because of the length of its عُرْف. (TA.) — — And one says سَنَامٌ أَعْرَفُ A long, or tall, camel's hump, having an عُرْف. (TA.) And جَبَلٌ أَعْرَفُ (assumed tropical:) A mountain having what resembles the عُرْف. (TA.) And قُلَّةٌ عَرْفَاءُ (tropical:) A high mountain-top. (TA.) And حَزْنٌ أَعْرَفُ (assumed tropical:) High rugged ground. (TA.) مَعْرَفٌ (S, O, K [in one of my copies of the S written مُعَرَّفٌ]) and مَعْرِفٌ also (Ham p. 47) sing. of مَعَارِفُ, which means The face [and faces], and any part thereof that appears; as in the saying اِمْرَأَةٌ حَسَنَةُ المَعَارِفِ [A woman beautiful in the face, or in the parts thereof that appear]; (S, O, K;) because the person is known thereby: (TA:) or, as some say, no sing. of it is known: (Har p. 146:) and some say that it signifies the beauties, or beautiful parts, of the face. (TA.) Er-Rá'ee says, مُتَلَفِّمِينَ عَلَى مَعَارِفِنَا نَثْنِى لَهُنَّ حَوَاشِىَ العَصْبِ [Muffling our faces, or the parts thereof that appeared, we fold, or folding, to them the selvages of the عَصْب (a sort of garment).] (S, O: but the latter has مُتَلَثِّمِينَ.) And one says, حَيَّا اللّٰهُ المَعَارِفَ, meaning [May God preserve] the faces. (O, K.) And قَدْ هَاجَتْ مَعَارِفُ فُلَانٍ The features of such a one, whereby he was known to me, have withered, like as the plant withers: said of a man who has turned away, from the speaker, his love, or affection. (TA.) And هُوَ مِنَ المَعَارِفِ He is of those who are known; [or of those who are acquaintances;] (O, K;) as though meaning مِنْ ذَوِى المَعَارِفِ, i. e. of those having faces [whereby they are known]: (O:) or مَعَارِفُ الرَّجُلِ means Those who are entitled to the man's love, or affection, and with whom he has acquaintance; [and simply the acquaintances of the man;] and is pl. of ↓ مَعْرِفَةٌ. (Har p. 146.) مَعَارِفُ الأَرْضِ means The faces, and known parts, of the land. (TA.) مَعْرَفَةٌ The place [or part] upon which grows the عُرْف [or mane]; (S, Mgh;) the place of the عُرْف of the horse, (O, K, TA,) from the forelock to the withers: or the flesh upon which grows the عُرْف. (TA.) But the phrase الأَخْذُ مِنْ مَعْرَفَةِ الدَّابَّةِ means The cutting [or taking] of somewhat from the عُرْف of the beast. (Mgh.) مَعْرِفَةٌ a subst. [signifying Knowledge, cognition, cognizance, or acquaintance; &c.: as such having for its pl. مَعَارِفُ, meaning sorts of knowledge:] from عَرَفَهُ signifying as expl. in the beginning of this art.: (Msb:) or an inf. n. therefrom. (S, O, K.) — — See also مَعْرَفٌ, last sentence but one. — — [In grammar, A determinate noun; opposed to نَكِرَةٌ.] مُعَرَّفٌ [pass. part. n. of 2, q. v. —] Food rendered fragrant. (TA.) — And Food put part upon part [app. so that the uppermost portion resembles a mane or the like (عُرْف)]. (TA.) [Golius, as on the authority of J, and hence Freytag, assign to it a meaning belonging to مُعَرَّقٌ.] — Also The place of halting [of the pilgrims] at عَرَفَات. (S, O, K.) — — And in a trad. of I'Ab, the phrase بَعْدَ المُعَرَّفِ occurs as meaning After the halting at عَرَفَة [or rather عَرَفَات]. (TA.) مَعْرُوفٌ [Known: and particularly well, or commonly, known]. أَمْرٌ مَعْرُوفٌ and ↓ عَارِفٌ, (O, Msb, K, TA,) accord. to Lth, but the latter is disapproved by Az, having not been heard by him on any other authority than that of Lth, (O, TA,) [though there are other similar instances well known, (see أَمْرٌ, and دَافِقٌ,)] signify the same [i. e. A known affair or event &c.]; (O, Msb, K, TA;) as also ↓ عَرِيفٌ. (Msb, TA,) — — [Hence, in grammar, The active voice; opposed to مَجْهُولٌ.] — — See also عُرْفٌ, former half, in seven places. — أَرْضٌ مَعْرُوفَةٌ Land having a fragrant عَرْف [or odour]. (TA.) — رَجُلٌ مَعْرُوفٌ A man having a purulent pustule, termed عَرْفَة, come forth in the whiteness [or palm] of his hand. (S.) مُعْتَرِفٌ [part. n. of 8, q. v.]. 'Omar is related to have said, أُطْرُدُوا المُعْتَرِفِينَ, meaning [Drive ye away] those who inform against themselves [or confess or acknowledge the commission] of something for which castigation is due to them; as though he disliked their doing so, and desired that people should protect them. (TA.) مُتَعَارَفٌ [applied to language, or a phrase, or word, means Known by common conventional usage]. One says, هُوَ مُتَعَارَفٌ بَيْنَهُمْ It is known [by common conventional usage] among them. (MA. See also عُرْفٌ.)] عرفج عَرْفَجٌ A certain plant, (S,) or a sort of trees [or shrubs], (K,) growing in plain, or soft, land: n. un. with ة: (S, K:) it is said to be of the trees [or shrubs] of the صَيْف [meaning either spring or summer], soft, or pliable, dust-coloured, and having a rough produce like the حَسَك [or prickly heads of thistles and similar plants]: (TA:) Aboo-Ziyád says, (O, TA,) as related by AHn, (O,) that it is of sweet, or pleasant, odour, dustcoloured, inclining to greenness, having a yellow blossom; (O, TA;) and when it becomes aggregated and abundant in a place, that place is called حَوْمَانٌ: (O:) it has no grains nor thorns: (O, TA:) it and the ثُمَام and the ضَعَة grow in plain, or soft, land, and on the mountain; and none of these has thorns: its firewood is the best of firewood in odour, and the quickest in taking fire and in blazing: (O:) AHn [also] says, certain of the Arabs of the desert informed me that its root is wide, occupying a [considerable] piece of ground; and it sends forth many shoots, proportionate to the root, without leaves, [but see خُوصٌ,] being only slender shoots, at the extremities whereof are [buds, or the like, such as are termed] زَمَع, at the heads of which appears a yellow substance like hair: and he says that, accord. to the ancient Arabs of the desert, it occupies a space like that of a man sitting, becomes white when it dries up, has a

yellow produce, is eaten in the fresh and dry state by the camels and sheep or goats, and its flame is intensely red, whence one says, كَأَنَّ لِحْيَتَهُ ضِرَامُ عَرْفَجٍ or عَرْفَجَةٍ [As though his beard were the blazing, or flaming, of an 'arfajeh or of 'arfaj]. (TA.) The fire of the عرفج is called نَارُ الزَّحْفَتَيْنِ [The fire of the two walks]; because he who kindles it walks to it, and when it burns up he walks from it: (T, TA:) or because it quickly blazes and quickly subsides; so when it blazes they walk from it, and when it subsides they walk to it. (O. [See also art. زحف.]) When the greenness of plants appears in it, it is termed عَرْفَجَةٌ خَاضِبَةٌ. (Aboo- 'Obeyd El-Bekree, TA.) When it has been rained upon, and its stalk has become soft, one says ثَقَّبَ عُودُ العَرْفَجِ: when it has become somewhat black, قَمِلَ: when a little more so, ارْقَاطَّ: when more so, أَدْبَى: and when its خوص are perfect, أَخْوَصَ. (AA, TA.) — — كَمَنِّ الغَيْثِ عَلَى العَرْفَجَةِ [Like the benefit conferred by the rain upon the 'arfajeh], meaning its falling upon it when dry, and causing it to become green, is a prov., said, accord. to AZ, to him upon whom thou hast conferred a benefit and who says to thee, Dost thou confer a benefit upon me? (TA.) — — لَىُّ العَرْفَجَةِ signifies A certain mode of coïtus. (O, K.) عَرَافِجُ Sands in which is no road. (O, K. [In the latter it is expl. as though it were a proper name.]) عرفط عُرْفُطٌ [A species of mimosa; called by Forskål mimosa örfota; (see his Flora Ægypt. Arab., pp. cxxiii. and 177;)] a sort of trees of the [description termed] عِضَاه, (S, O, K,) which exudes [the gum called] مُغْفُور, and of which the fruit (بَرَمَة) is white and round: (S:) it has a gum of disagreeable odour ; and when bees eat it, somewhat of its odour is found in their honey: (TA:) AHn says that, accord. to Aboo-Ziyád, it is of the عضاه, and spreads upon the ground, not rising towards the sky, and has a broad leaf, and a sharp, curved thorn; it is of those trees of which the bark is stripped off and made into well-ropes; (O, TA;) and there comes forth from its fruit (بَرَم) what is termed عُلَّفَةٌ, [i. e. a pod,] resembling a bean, (O, * TA,) which is eaten by the camels and the sheep or goats: (O:) it is said by another, or others, that its fruit (بَرَمَة) is called فَتْلَة, and is white, as though fringed with cotton; (O, TA;) like the button of the shirt, or somewhat larger: (O:) Aboo-Ziyád [further] says, (TA,) it is compact in its branches; has no wood that is useful like other wood; and has abundance of gum, which sometimes drops upon the ground until there are, beneath the trees, what resemble great mill-stones: Sh says that it is a short tree, the branches of which are near together, having many thorns; its height is like that of a camel lying down; it has a small, diminutive leaf; grows upon the mountains; and the camels eat it, particularly desiring the upper extremities of its branches: (O, TA:) [the word is a coll. gen. n.:] the n. un. is with ة. (O, K.) إِبِلٌ عُرْفُطِيَّةٌ Camels that eat the [kind of trees called] عُرْفُط. (TA.) عرق 1 عَرَقَ العَظْمَ, (S, O, Msb, K,) aor. عَرُقَ, (S, O, Msb,) inf. n. عَرْقٌ (S, O, Msb, K) and مَعْرَقٌ; (S, O, K; [see an ex. of the last voce عَارِقٌ;]) and ↓ تعرّقهُ; (S, O, K;) He ate off the flesh from the bone, (S, O, Msb, K, TA,) taking it with his fore teeth: (TA:) and one says also اللَّحْمَ ↓ تعرّق [meaning as above]: (Lh, TA in art. نهس:) and العَظْمَ ↓ اعترق is likewise said to signify as above. (TA.) — — عَرَقْتُ مَا عَلَى العُرَاقِ مِنَ اللَّحْمِ I pared off what was on the bone, of flesh, with a مِعْرَق, i. e. a large, or broad, knife or blade. (TA.) — — And [hence,] عَرَقَتْهُ السِّنُونَ, aor. as above, i. e. [The years, or droughts, or years of drought,] took from him [his flesh, or rendered him lean]; namely, a man. (TA.) الخُطُوبُ ↓ تَعَرَّقَتْهُ, also, signifies the like, i. e. [Afflictions, or calamities,] took from him [his flesh, &c.]. (TA.) بِى عَامُ المَعَاصِيمِ ↓ أَيَّامَ أَعْرَقَ cited by Th, he expl. as meaning In the days when the year of the مَعَاصِم took away my flesh: i. e., when the dirt, consequent upon drought, reached my مَعَاصِم [or wrists]; المَعَاصِيم being here used by poetic license for المَعَاصِم: but ISd says, "I know not what this explanation is. " (L.) And عُرِقَ, inf. n. عَرْقٌ, signifies He (a man) was, or became, emaciated, or lean. (K.) ↓ التَّعَرُّقُ is also used in relation to other than material objects; as the strength and patience of camels, which are meant by خِلَالَهُنَّ [" their properties " or " qualities," خِلَال in this case being pl. of خَلَّةٌ,] in the phrase يَتَعَرَّقُونَ خِلَالَهُنَّ [They exhaust, or wear out, their properties, or qualities, of strength and patience], in a verse cited by IAar, describing camels and a company of riders. (TA.) — — [Hence, app.,] طَرِيقٌ يَعْرُقُهُ النَّاسُ (K, TA) A road which men travel [as though they pared it]. (TA.) — عَرَقَ فِى الأَرْضِ, (S, O, K,) aor. عَرِقَ, (S, O, TA,) not عَرُقَ, as seems to be required by the method of the K, (TA,) inf. n. عُرُوقٌ (S, O, TA) and عَرْقٌ, (TA,) He (a man, S, O, TA) went away into the country, or in the land; syn. ذَهَبَ [which, followed by فى الارض, often means he went into the open country, or out of doors, to satisfy a want of nature]. (S, O, K, TA.) — عَرَقَ المَزَادَةَ, (K, TA,) and السُّفْرَةَ, aor. عَرُقَ, inf. n. عَرْقٌ, (TA,) He made to the مَزَادَة [or leathern water-bag], (K, TA,) and to the سُفْرَة [or round piece of skin in which food is put and upon which one eats], (TA,) what is termed an عِرَاق [q. v.]. (K, TA.) — عَرِقَ, (S, O, Msb, K,) aor. عَرَقَ, inf. n. عَرَقٌ, (Msb,) He sweated. (S, O, K.) — — And [hence, app.,] عَرِق, inf. n. عَرَقٌ, said of a wall, It became moist: [or it exuded moisture:] and in like manner one says of earth, or land, when the dew, or rain, has percolated in it (نَتَحَ فِيهَا) so that it has met the moisture thereof. (TA.) — — [It is also said in the TA, in the supplement to this art., that عرقت اليه بِخَبَرٍ means ندبت: but I think that the phrase is correctly عَرِقْتُ إِلَيْهِ بِخَيْرٍ; and the explanation, نَدِيتُ: meaning I did to him good: see art. ندو and ندى.] — — And عَرِقَ, (O, K,) inf. n. عَرَقٌ, (TA,) signifies also He was, or became, heavy, sluggish, lazy, or indolent. (O, K.) — عَرُقَ, inf. n. عَرَاقَةٌ, It had root: and he was of generous origin. (MA.) [See also 4, latter half.] 2 عَرَّقَ see 4, third sentence. — — عرّق الشَّرَابَ, (S, O, K,) inf. n. تَعْرِيقٌ, (S, O,) He mixed the wine, [with water,] not doing so immoderately: (S, O:) or he put a little water into it; as also ↓ اعرقهُ; (K;) or the latter signifies he put into it some water, not much: (S:) [but] accord. to Lh, الكَأْسَ ↓ أَعْرَقْتُ signifies I filled the cup of wine: or, accord. to IAar, عَرَّقْتُ الكَأْسَ signifies I put little water to the cup of wine; and so ↓ أَعْرَقْتُهَا: but the former of these two phrases is also expl. as meaning I mixed the cup of wine; whether with little or much water not being specified: (TA:) and الخَمْرَةَ ↓ تَعَرَّقْتُ signifies I mixed [with water the wine, or portion of wine]. (Ham p. 561.) — — عرّق فِى الدَّلْوِ, (S, O, K, TA,) inf. n. as above; (O, K;) and ↓ فِيهَا اعرق; (O, K, TA;) He put into the bucket less water than what would fill it, (S, O, K,) on the occasion of drawing: (S, O:) or he put little water into the bucket; and so فِى السِّقَآءِ [into the skin]: (TA:) and عَرِّقْ فِى الإِنَآءِ Put thou less than what would fill it into the vessel. (S.) — — بَرَّقْتَ وَعَرَّقْتَ Thou madest a sign with a thing, that had nothing to verify it, [or madest a false display, or a vain promise,] and didst little. (IAar, TA in this art and in art. برق.) — عرّق الفَرَسَ, (O, TA,) inf. n. as above; and ↓ اعرقهُ; (TA;) He made the horse [to sweat, or] to run in order that he might sweat, and become lean, and lose his flabbiness of flesh. (O, * TA.) — See also 4, again, in three places. 4 أَعْرَقَ see 1, former half. — اعرقهُ عَرْقًا He gave him a bone with flesh upon it, or of which the flesh had been eaten. (TA.) — — And [hence, app.,] مَا عَرَّقْتُهُ ↓ and مَاأَعْرَقْتُهُ شَيْئًا I gave him not anything. (O, TA.) — — And عرقهُ He gave him to drink pure, or unmixed, wine; or wine with a little mixture [of water]. (Ham p. 561.) — — See also 2, in four places. — اعرق الفَرَسَ: see 2, last sentence but one. — اعرق الشَّجَرُ, (S, O, K,) and النَّبَاتُ, (S,) The trees, (S, O, K,) and the plants, (S,) extended their roots into the earth;

(S, O, K, * TA;) in the K, اِشْتَدَّتْ is erroneously put for اِمْتَدَّتْ, and so [in one place] in the O; (TA;) as also ↓ تعرّق, said of trees, (M, O, TA,) and ↓ عرّق, (M, TA,) and in like manner, ↓ اعترق, and ↓ استعرق, said of trees, i. e., struck their roots into the earth, as in the A: (TA:) [but accord. to Mtr,] in the phrase فِى ↓ رَجُلٌ لَهُ شَجَرَةٌ تَعَرَّقَتْ مِلْكِ غَيْرِهِ, meaning [A man of whom a tree] whereof the root crept along beneath the ground [into the property of another], in [one of the books of which each is entitled] " the Wáki'át," تعرّقت should correctly be ↓ عَرَّقَتْ. (Mgh.) — — [Hence,] one says, أَعْرَقَ فِيهِ أَعْمَامُهُ وَأَخْوَالُهُ [His paternal uncles and his maternal uncles implanted, or engendered, in him, by natural transmission, a quality, or qualities, possessed by them, or what is termed a strain]; (S, O, TA; [in which the meaning is indicated by the context;]) and so ↓ عرّق. (L, TA.) [See also the saying ضَرَبَتْ فِيهِ فُلَانَةُ بِعِرْقٍ ذِى أَشَبٍ in the second quarter of the first paragraph of art. ضرب.] And أُعْرِقَ, (S, O, [agreeably with the context in both, in like manner as it is with explanations of phrases here preceding,]) or أَعْرَقَ, (K, [but I know nothing that is in favour of this latter except a questionable explanation of مُعْرِقٌ which will be mentioned below, voce عَرِيقٌ,]) said of a man, and likewise of a horse, (S, O,) He was, or became, rooted (عَرِيقًا), (S, O, K,) i. e. one having a radical, or hereditary, share (لَهُ عِرْقٌ), in generousness or nobleness [of origin, which, accord. to the S and O, and common usage, seems to be implied by the verb when used absolutely], (S, O, K,) and also in meanness or ignobleness [thereof; meaning he had a strain of, i. e. an inborn disposition to, generousness or nobleness, and also meanness or ignobleness]. (S, * O, * K.) [See an ex. in a verse cited voce طَابٌ, in art. طيب. And see also the last form of 1 (عَرُقَ) in the present art.] — أَعْرَقَ also signifies He (a man, S, O) went, or came, (صَارَ, S, or أَتَى, K,) or journeyed, (سَارَ, O,) to El-'Irák: (S, O, K:) and ↓ اعترقوا They entered upon, or took their way in or into, the country of El-'Irák. (Th, TA.) 5 تَعَرَّقَ see 1, former half, in four places: — and 2, former half: — and 4, former half, in two places. — تَعَرَّقْ فِى ظِلِّ نَاقَتِى Walk thou in the shade of my she-camel, and profit by it, little and little. (TA.) — صَارَعَهُ فَتَعَرَّقَهُ He wrestled with him, and took his head beneath his armpit and threw him down. (K.) 8 إِعْتَرَقَ see 1, first sentence: — and 4, former half: — and the same, last sentence. — اعترق النَّاقَةَ He took the she-camel and tied the cord called زِمَام to her خِطَام [or halter, or the like]. (TA.) 10 استعرق He exposed himself to the heat in order that he might sweat: (IF, O, K:) he stood in a place on which the sun shone, and covered himself with his clothes [for that purpose]. (Z, TA.) — See also 4, former half. — استعرقت الإِبِلُ The camels pastured near to the sea or a great river, i. e., in a place of pasture such as is termed عِرَاق: so says AZ: or, as AHn says, the camels came to a piece, or tract, of land, such as is termed عِرْق, i. e., one exuding water and producing salt and giving growth to trees. (TA.) Q. Q. 1 عَرْقَيْتُ الدَّلْوَ, inf. n. عَرْقَاةٌ, I bound, or tied, upon the leathern bucket the two cross-pieces of wood called the عَرْقُوَتَانِ. (S.) عَرْقٌ (S, O, Msb, K) and ↓ عُرَاقٌ (K) [the latter also a pl.] A bone of which the flesh has been taken: (S, O:) or a bone of which the flesh has been eaten: (Msb, K:) or a bone of which most of the flesh has been taken, some thin and savoury portions of flesh remaining upon it: (TA:) or the former signifies a bone upon which is flesh: and one upon which is no flesh: or, as some say, whereof most of that which was upon it has been taken, some little remaining upon it: (Mgh:) or, as some say, a piece of flesh-meat; as also ↓ عَرْقَةٌ: (TA:) or عَرْقٌ signifies a bone with its flesh: and ↓ عُرَاقٌ, a bone of which the flesh has been eaten: (K:) thus they are correctly expl. accord. to Ez-Zejjájee; and the like is said by AZ respecting ↓ عُرَاقٌ: (TA:) but accord. to A'Obeyd, this signifies a piece of flesh-meat; and IAmb says that this is the right explanation, because the Arabs say أَكَلْتُ العُرَاقَ, and they do not say أَكَلْتُ العَظْمَ: (Har p.26:) [or, app., the flesh-meat of a bone: and likewise the portions, of trees, that are cropped by camels: (see عُرَامٌ:)] the pl. (of عَرْقٌ, S, Mgh, O) is ↓ عُرَاقٌ, (S, Mgh, O, K,) which is extr, (IAth, K,) a pl. of a measure of which, as that of a pl., there are few instances, (ISk, S, O,) [see an ex. voce جَنَاحٌ,] and عِرَاقٌ, also, (IAar, K,) which is more agreeable with analogy. (IAar, TA.) — — Also A road which men travel [as though they pared it] so that it becomes plainly apparent: (K, * TA:) an inf. n. used as a subst. [properly so termed]. (TA.) — — See also عَرَقٌ, near the end. عِرْقٌ A certain appertenance of a tree; (S, Mgh, O, Msb, K;) the root thereof; or the part thereof that is beneath the ground; (MA;) or its branching roots [collectively]: (TA:) pl. [of mult.] عُرُوقٌ (S, O, Msb, K) and عِرَاقٌ and [of pauc.] أَعْرَاقٌ. (K.) — — It is said in a trad., لَيْسَ لِعِرْقٍ ظَالِمٍ حَقٌّ, (S, Mgh, O, Msb,) i. e. لِذِى عِرْقٍ ظَالِمٍ, (Mgh, O, Msb,) meaning (tropical:) [There is no right pertaining] to him who plants, (S, Mgh, O, Msb,) or sows, (S,) in land, (Mgh, Msb,) or in land which another has brought into cultivation (S, O, Msb) after it has been waste, (S, O, Msb, *) wrongfully, in order that he may have a claim to that land: (S, Mgh, O, Msb:) the epithet being tropically applied to the عِرْق, (Mgh, Msb,) as it properly applies to the owner thereof: (Mgh:) but some, in relating this trad., say لِعِرْقِ ظَالِمٍ, making the former noun to be a prefix to the latter, governing it in the gen. case. (O.) — — The roots of the أَرْطَى (عُرُوقُ الأَرْطَى) are long, red, penetrating into the moist earth, succulent, compact, and dripping with water: and to them, in a trad., certain camels are likened in respect of their redness and plumpness and the compactness of their flesh and fat. (TA.) — — العُرُوقُ also signifies A certain plant with which one dyes: (S, O:) or العُرُوقُ الصُّفْرُ, a certain plant used by the dyers, called in Pers. زَرْدَچُوبَة [or زَرْدُ چُوبْ], (K, TA,) i. e. yellow wood: (TA:) or i. q. الهُرْدُ: or المَامِيرَانُ الصِّينِىُّ, (K,) or المَامِيرَانُ: (TA:) or الكُرْكُمُ الصَّغِيرُ: (K:) all which are nearly alike. (TA. [See also بَقْلَةُ الخَطَاطِيفِ, voce بقل.]) — — And العُرُوقُ الحُمْرُ Madder, (الفُوَّةُ, K, TA,) with which one dyes. (TA.) — — And العُرُوقُ البِيضُ A certain plant that fattens women; also called المُسْتَعْجِلَةُ. (K.) — — [عُرُوقٌ seems sometimes to signify Straggling plants or stalks, spreading like roots: see جَنْبَةٌ. — — And it signifies also Sprouts from the roots of trees: see عُسْلُوجٌ.] — — And عِرْقٌ signifies also The root, origin, or source, of anything: (K, TA:) and the basis thereof. (TA.) [And particularly The origin of a man, considered as the root from which he springs: hence عِرْقُ الثَّرَى is said to be applied by Imra-el-Keys to Adam, as the root, or source, of mankind; or to Ishmael, as, accord. to some, the root, or source, of all the Arabs: (see " Le Diwan d'Amro'lkais," p. 33 of the Ar. text, and p. 103 of the Notes:) and the pl.] أَعْرَاقٌ signifies the ancestors of a man. (Har p. 634.) [And A quality, or disposition, possessed by a parent or by an ancestor or by a collateral of such person, considered as the source of that quality of a disposition in a descendant or in a collateral of a descendant: and such a quality, or disposition, when transmitted; a strain; i. e. a radical, a hereditary, an inborn, or a natural, disposition: and a radical, or hereditary, share in some quality or the like: pl. أَعْرَاقٌ.] One says, تَدَارَكَهُ أَعْرَاقُ خَيْرٍ [Good qualities or dispositions possessed by a parent or by an ancestor or by a collateral of such a person, or strains of a good kind, extended to him]; and أَعْرَاقُ شَرٍّ or سَوْءٍ [evil qualities or dispositions &c., or strains of an evil kind]. (TA.) And العِرْقُ دَسَّاسٌ [The natural disposition is wont to enter; i. e., to be transmitted to succeeding generations]. (TA in art. دس, q. v.) And عرقت فِيهِمْ عِرْقَ سَوْءٍ [i. e. عَرَّقَتْ, or, accord. to more common usage, أَعْرَقَتْ, meaning She implanted, or engendered, in them, or among them, an evil strain, or radical or hereditary disposition]. (TA in art. ضرب.) And لَهُ عِرْقٌ فِى الكَرَمِ [He has a

radical, or hereditary, share in generousness or nobleness of origin]: (S, O:) and in like manner one says of a person between whom and Adam is no living ancestor, لَهُ عِرْقٌ فِى المَوْتِ [He has a radical, or heriditary, share in death]; meaning that he will inevitably die. (O. [See also عَرِيقٌ.]) — — [Hence, app., A little, or modicum, or small quantity or admixture, of something]. One says, فِيهِ عِرْقٌ مِنْ حُمُوضَةٍ, and مُلُوحَةٍ, i. e. In it is a little, or a modicum, of acidity, and of saltness. (TA.) And فِى الشَّرَابِ عِرْقٌ مِنَ المَآءِ In the wine is a small quantity [or admixture] of water. (S, O, K.) — — Also A certain appertenance of the body; (O, Msb, K, TA;) i. e. the hollow [canal] in which is the blood; (TA;) [a blood-vessel; a vein, and an artery: also any duct, or canal, in an animal body: and sometimes, though improperly, a nerve: or any one of the appertenances of the body that resemble roots:] pl. [of mult.] عُرُوقٌ (O, Msb, K) and عِرَاقٌ (K) and [of pauc.] أَعْرَاقٌ. (Msb, K.) [Hence it may be applied to A spermatic duct: and hence, app.,] it is said in a trad., عَلَيْكُمْ بِالصَّوْمِ فَإِنَّهُ مَحْسَمَةٌ لِلْعِرْقِ, meaning (assumed tropical:) [Keep ye to fasting, for it is] a cause, or means, of stopping venereal intercourse: or an impediment to venery, and a cause of diminishing the seminal fluid, and of stopping venereal intercourse or passion. (T * and TA in art. حسم.) — — عُرُوقُ الأَرْضِ means The pores through which exudes the moisture of the earth. (TA.) — — And (i. e. عروق الارض) i. q. شَحْمَةُ الأَرْضِ [the significations of which see in art. شحم]. (TA.) — عِرْقٌ also signifies The body. (K, TA.) Thus in the saying, إِنَّهُ لَخَبِيثُ العِرْقِ [Verily he is corrupt, or impure, in respect of the body]. (TA.) — — And Milk. (K.) One says, نَاقَتُكَ دَائِمَةُ العِرْقِ, meaning Thy she-camel has a constant flow, or abundance, of milk: or has constant milk. (TA.) [See also عَرَقٌ, first quarter.] — — And Numerous offspring: (IAar, K:) or milk and offspring; as in the saying, مَا أَكْثَرَ عِرْقَ إِبِلِكَ وَغَنَمِكَ [How abundant are the milk and offspring of thy camels and thy sheep or goats!]. (TA.) [See, again, عَرَقٌ, first quarter.] — Also Salt land that gives growth to nothing. (K.) — — And (K) A piece, or tract, of land exuding water and producing salt, (AHn, K,) that gives growth to trees, (AHn, TA,) or that gives growth to the [species of tamarisk called] طَرْفَآء: (K:) a signification the contr. of that in the next preceding sentence. (TA.) — — And A mountain that is travelled, or traversed: (TA:) or a mountain that is rugged, and extending upon the earth, (K, * TA,) debarring one by reason of its height, (TA,) and not to be ascended, because of its difficult nature, (K, TA,) but not long. (TA.) And A small mountain (K, TA) apart from others. (TA.) Thus it has two contr. significations. (K.) — — And A thin حَبْل [or elongated and elevated tract (not جَبَل as in the CK)] of sand extending along the ground: (K, TA:) or an elevated place: pl. عُرُوقٌ. (K.) — — See also عِرَاقٌ, latter half, in two places. — عِرْقُ مَضَنَّةٍ and عِلْقُ مَضَنَّةٍ (the latter of which is that commonly known, TA) signify A thing of which one is tenacious; (O;) a thing held in high estimation, of which one is tenacious, (S and K and TA in art. ضن,) and for which people vie in desire: (TA in that art.:) but [said to be] used only in a case of negation: one says, مَا هُوَ عِنْدِى بِعِرْقِ مَضَنَّةٍ, meaning It is not, in my estimation, a thing of any value, or worth. (TA.) عَرَقٌ Sweat; i. e. the moisture, or fluid, that exudes (S, * O, * K, TA) from the skin of an animal; (K, TA;) or the water of the skin, that runs from the roots of the hair: a gen. n.; having no pl.; (TA;) or no pl. of it has been heard: (Msb:) Lth says, I have not heard a pl. of العَرَقُ; but if it be pluralized, it should be, accord. to analogy, أَعْرَاقٌ. (O, TA.) — — It is metaphorically used [in a similar sense] in relation to other things than animals. (K.) [Thus] it signifies The [exuded] moisture of a well: (K:) and in like manner of earth, or land, when the dew, or rain, has percolated in it (نَتَحَ فِيهَا) so that it has met the moisture thereof. (TA.) — — And The دِبْس [or honey] of dates; (K;) because it flows, or exudes, from them. (TA.) — — And Milk; because it flows in the ducts (عُرُوق) [thereof] until it comes at the last to the udder: (K:) or milk at the time of bringing forth; as in the saying, مَا أَكْثَرَ عَرَقَ غَنَمِكَ How abundant is the milk of thy sheep, or goats, at the time of their bringing forth! (AZ, O.) [See also عِرْقٌ, latter half.] — — And (K) The offspring of camels: (S, O, K:) so in the saying, مَا أَكْثَرَ عَرَقَ إِبِلِهِ [How numerous are the offspring of his camels!]. (S, O.) [See, again, عِرْقٌ, latter half.] — — And Advantage, profit, utility, or benefit: (O, K, TA; in [several of] the copies of the second of which, النَّقْعُ is erroneously put for النَّفْعُ: TA:) and a recompense, or reward: (K, TA; in some copies of the former of which, التُّرَابُ is erroneously put for الثَّوَابُ: TA:) or a little thereof; (K, TA;) likened to عَرَق [as meaning " sweat "]. (TA.) عَرَقُ الخِلَالِ means A thing that one gives, or yields, for friendship: (S, O, TA:) or a reward for friendship. (TA.) A poet says, namely El-Hárith Ibn-Zuheyr, describing a sword named النُّون, (O, TA,) belonging to Málik Ibn-Zuheyr, which Hamal Ibn-Bedr took from him on the day when he slew him, and which El-Hárith took from Hamal when he slew him, (TA,) وَيُخْبِرُهُمْ مَكَانَ النُّونِ مِنِّى وَمَا أُعْطِيتُهُ عَرَقَ الخِلَالِ [And he shall tell them the place of En-Noon, from me, and that I was not given it as a reward for friendship]; meaning, that I took this sword by force. (O, TA. [In the S, the former hemistich of this verse is given differently, and, as is said in the TA, erroneously.]) — — لَقِيتُ مِنْ فُلَانٍ عَرَقَ القِرْبَةِ (which is a prov., TA) means [I experienced from such a one] hardship, as expl. by As, who says that he knew not the origin thereof, (S, O,) or difficulty, or distress, as expl. by IDrd: (O:) and it is said that the عَرَق [or sweat] is of the man, not of the قِرْبَة [or water-skin]; and the origin of the saying is, that water-skins (قِرَب) are [generally] carried only by female slaves that bear burdens, and by him who has no assistant; but sometimes a man of generous origin becomes poor, and in need of carrying them himself, and he sweats by reason of the trouble that comes upon him, and of shame; (S, O;) wherefore one says, تَجَشَّمْتُ لَكَ عَرَقَ القِرْبَةِ [expl. in art. جشم], (S,) or جَشِمْتُ إِلَيْكَ عَرَقَ القِرْبَةِ [likewise expl. in art. جشم]: accord. to Ks, the meaning is, I have suffered fatigue, and imposed upon myself difficulty, for thee, [or in coming to thee,] so that I have sweated like the sweating of the water-skin: or, accord. to A'Obeyd, I have imposed upon myself, in coming to thee, what no one has attained, and what will not be; because the قربة does not sweat: (O:) عَرَقُ القِرْبَةِ is a metonymical expression for hardship, and difficulty, or distress; because, when the قربة sweats, its odour becomes foul: or because it has no sweat; therefore it is as though one imposed upon himself an impossible thing: or it means the benefit of the قربة; (which is the flowing of its water, TA;) as though one imposed upon himself such a task that he became in need of the water of the قربة, i. e. of journeying to it; or it means a سَفِيفَة [or plaited suspensory] which the carrier of the قربة puts over his chest [when carrying the قربة on his back]: (K:) accord. to IAar, it signifies the suspensory (مِعْلَاق) by means of which the قربة is carried; as also عَلَقُهَا; (O, TA;) the ر being substituted for ل: (TA: see art. ر:]) but he says also that عَرَقُ القِرْبَةِ means one's sweating with the قربة by reason of the difficulty, or trouble, of carrying it; and عَلَقُهَا, that by which it is tied, or bound, and then suspended: (L, TA:) the former is also said to signify the ↓ عِرَاق [q. v.] of the قربة, that is sewed around it: (TA:) or it means that one has imposed upon himself difficulty, or trouble, or fatigue, like that of the carrier of the قربة, who sweats beneath it by reason of its heaviness. (K.) — — عَرَقٌ also

signifies A heat; i. e. a single run, or a run at once, to a goal, or limit. (S, O, K.) One says, جَرَى الفَرَسُ عَرَقًا or عَرَقَيْنِ The horse ran a heat or two heats. (S, O.) — Also A row of horses, and of birds, (S, O, Msb, K,) and the like; (S, Msb;) and any things disposed in a row; (S, O, K, TA;) as also ↓ عَرَقَةٌ; (TA;) or this latter is the n. un. [app. signifying one of such as compose a row]: (S:) pl. أَعْرَاقٌ and عَرَقَاتٌ. (Msb.) [See an ex. in a verse of Tufeyl cited in art. صدر, conj. 5; also cited in the present art. in the S and O.] — — And Any row of bricks, crude and baked, in a wall: one says, بَنَى البَانِى عَرَقًا وَعَرَقَيْنِ and ↓ عَرَقَةً وَعَرَقَتَيْنِ [The builder built a row of bricks and two rows thereof]: (K, TA:) pl. أَعْرَاقٌ. (TA.) — — And Roads in mountains; as also ↓ عَرَقَةٌ, (K, TA,) with fet-h and then sukoon. (TA.) — — And Foot-marks of camels following one another: (K, TA:) n. un. ↓ عَرَقَةٌ. (TA.) [See an ex. of the latter voce طَرَقٌ.] A poet says, وَقَدْ نَسَجْنَ بِالفَلَاةِ عَرَقَا [And they had woven in the desert, or waterless desert, foot-marks in their following one another]. (TA.) — — And A plait of palm-leaves (S, O, Msb, K) &c. (S, O) before a زَبِيل [so in the S and O] or زِنْبِيل [so in the K, both meaning the same, i. e. a basket,] is made therewith: (S, O, K:) or a زِنْبِيل itself: (K:) or hence (S, O) it signifies also (S, O, Msb) a زَبِيل (S, O) or [what is called] a مِكْتَل (Mgh, Msb) and زِنْبِيل, (Msb,) of large size, woven of palm-leaves, (Mgh,) capable of containing fifteen times as much as the measure termed صَاع, as some say, (Mgh, Msb,) or thirty times as much as that measure: (Mgh:) also pronounced ↓ عَرْقٌ. (K.) — — [And A suspensory of a زَبِيل: see حَتِىٌّ, in art. حتى. (A similar meaning has been mentioned above, in this paragraph.)] — — See also عَرَقَةٌ. — And Raisins. (K. [But this is said in the TA to be extr.: and I think it to have been probably taken from some copy of a lexicon in which زَبِيب has been erroneously written for زَبِيل.]) لَبَنٌ عَرِقٌ Milk of which the flavour is corrupted by the sweat of the camel upon which it is borne; (S, O, K;) the skin containing it being bound upon him without any preservative between it and his side. (S, O.) عُرَقٌ: see عُرَقَةٌ. عُرُقٌ a pl. of عِرَاقٌ [q. v.]. (Lth, AZ, S, &c.) — It is also expl. by IAar as meaning People of soundness in religion. (TA.) عَرْقَةٌ: see عَرَقٌ: — and see also عَرَقٌ, last quarter. عِرْقَةٌ: see عِرْقَاةٌ, in four places. عَرَقَةٌ: see عَرَقٌ, last quarter, in three places. — — Also The piece of wood, or timber, that intervenes between the [or any] two rows of bricks of a wall. (S, O, K, TA. [سَاقَى, in this explanation in the CK, is a mistake for سَافَى, with ف.]) — — And The border (طُرَّة) that is woven in the sides of the [tent called] فُسْطَاط. (S, O.) See also عِرْقَاةٌ, last sentence. — — And The دِرَّة [or whip], with which one beats, or flogs. (K.) — — And The plaited thong with which a captive is bound: pl. عَرَقَاتٌ and [coll. gen. n.] ↓ عَرَقٌ: (K:) or عَرَقَاتٌ signifies [simply] plaited thongs (نُسُوع). (S, O.) عُرَقَةٌ, (S, O, K,) which is agreeable with general analogy, and ↓ عُرَقٌ, (K, TA,) which is not so, but which is used by some in the same sense as the former, (TA,) A man who sweats much, (S, O, K, TA.) عَرْقٍ, originally عَرْقُوٌ: see عَرْقُوَةٌ, of which it is a coll. gen. n. [عرقى, said by Reiske to signify The inner and thin skin in the egg of an ostrich, is evidently a mistake for غِرْقِىٌّ.] عَرْقَاةٌ: see عَرْقُوَةٌ: — and the paragraph here following, in two places: — and see also عُرَاقٌ. عِرْقَاةٌ (O, K) and ↓ عَرْقَاةٌ and ↓ عِرْقَةٌ (K) A root, race, stock, or source; syn. أَصْلٌ: (O, K:) or a source of wealth or property: or the main portion of the root of a tree. from which the عُرُوق [or minor roots] branch off: (K:) or, as some say, عِرْقَاةٌ has this last meaning; or, as others say, ↓ عِرْقَةٌ. (Ltl., O.) They said, اِسْتَأْصَلَ اللّٰهُ عِرْقَاتِهِمْ and ↓ عَرْقَاتَهُمْ; if they pronounced the first letter with fet-h, they so pronounced the last letter [before the pronoun]; and if they pronounced the former with kesr, they thus pronounced the latter, regarding the word as pl. of ↓ عِرْقَةٌ: (K:) or, accord. to Lth, the Arabs are related to have said, اِسْتَأْصَلَ اللّٰهُ عِرْقَاتَهُمْ, meaning شَأْفَتَهُمْ [i. e. May God utterly destroy their race, stock, or family], pronouncing the ت with nasb because regarding the word as [a sing.] like سِعْلَاةٌ; or holding it to be pl. of ↓ عِرْقَةٌ, but pronouncing the تَ thus like as they do in saying رَأَيْتُ بَنَاتَكَ: it is said, however, that this is a mistake; that only he should pronounce it thus who makes the word to be a sing. like سِعْلَاةٌ. (O.) [The saying is a prov., mentioned by Meyd, who adds another reading, namely, عَرَقَاتهم, holding this to be from ↓ العَرَقَةُ meaning " the طُرَّة that is woven around the فُسْطَاط: " and Freytag, in his Lexicon, adds also عَرقاتَه, with nasb, as on the authority of Meyd; in whose " Proverbs " I do not find it.] عَرْقَان [accord. to general analogy without tenween and having for its fem. عَرْقَى, or accord. to the dial. of the Benoo-Asad with tenween and having for its fem. عَرْقَانَةٌ,] Sweating. (Msb.) عَرْقُوَةُ الدَّلْوِ is thus, (S, O, K,) with fet-h to the ع, (S, O,) like تَرْقُوَة, (K,) and should not be pronounced with damm to the first letter; (S, O, K;) and ↓ عَرْقَاتُهَا signifies the same; (K, TA; [in the CK, erroneously, عَرَقَاتُها; but expressly stated in the TA to be with fet-h and then sukoon;]) i. e. The piece of wood that is put across the دلو [or leathern bucket, from one part of the brim to the opposite part]: (TA:) the عَرْقُوَتَانِ being the two pieces of wood that are put athwart the دلو [to keep it from collapsing and for the purpose of attaching thereto the well-rope], like a cross: (As, S, O, K:) pl. عَرَاقٍ; (S, O, K;) and if you pluralize it by suppressing the ة [of the sing., or rather if you form from it a coll. gen. n.], you say ↓ عَرْقٍ, originally عَرْقُوٌ, (S, O, L,) then عَرْقِىٌ, and then عَرْقٍ. (L.) — — العَرْقُوَتَانِ also signifies The two pieces of wood that connect the وَاسِط [or fore part] of the [camel's saddle called] رَحْل and the مُؤَخَّرَة [or kinder part thereof]: (S, O, K:) or, accord. to Lth, two pieces of wood which are upon the عَضُدَان [q. v.], on the two sides of the [camel's saddle called] قَتَب. (O.) — — ذَاتُ العَرَاقِى means (assumed tropical:) Calamity, or misfortune: (S, O, K, TA:) for it is [properly] the دَلْو [or leathern bucket]; and الدَّلْوُ is one of the names for calamity: one says, لَقِيتُ مِنْهُ ذَاتَ العَرَاقِى [I experienced from it, or him, calamity]: (TA:) or, as some say, it is from what here follows. (S, O, TA.) — — عَرَاقِى الإِكَامِ signifies Such [eminences of the kind called إِكَام (pl. of أَكَمَةٌ or of أَكَمٌ)] as are very rugged, not to be ascended unless with difficulty, or trouble: (S, O, TA:) or عَرْقُوَةٌ signifies any أَكَمه extending upon the earth, [in form] as though it were the heap over a grave, (Lth, O, K,) elongated: (Lth, O:) an أَكَمَة that extends, not high, but overtopping what is around it, near to the ground or not near, and varying in different parts so that one place thereof is soft and another place thereof rugged; being only a level portion of the earth overtopping what is around it: (ISh, TA:) and العَرَاقِى is also said to signify continuous, or connected, إِكَام, that have become as though they were one long جُرْف [or abrupt, water-worn bank or ridge] upon the face of the earth. (TA.) — — العَرَاقِى signifies also The collar-bones (التَّرَاقِى), in the dial. of El-Yemen. (L, TA.) عَرَقِيَّةٌ, meaning A thing [i. e. a close-fitting cap, generally of cotton, to imbibe the sweat,] which is worn beneath the turban and the [cap called] قَلَنْسُوَة, is a post-classical word. (TA.) عُرَاقٌ: see عَرْقٌ, in four places. — — Also, and ↓ عُرَاقَةٌ, i. q. نُطْفَةٌ (O, K) مِنَ المَآءِ [app. meaning Clear water, whether much or little; or a little water remaining in a bucket or skin]: (K:) or, accord. to the L, the former word is pl. [or rather a coll. gen. n.] of the latter in this sense: (TA:) and ↓ عَرْقَاةٌ signifies the same. (K.) — — And A copious rain: (K:) or so ↓ عُرَاقَةٌ [only]. (TA.) — — And عُرَاقُ الغَيْثِ The herbage that has come forth after the rain. (Ibn-'Abbád, A, O, K.) عِرَاقٌ The double suture that is in the lower part of the [leathern water-bag called] مَزَادَة and رَاوِيَة; (Lth, O, K;) and this is of the firmest kinds of suture therein: (Lth, O:) or the suture that is in the middle of the قِرْبَة [or water-skin]: (TA:) or the piece [or strip] of skin that is put upon the place where the two extremities, or edges, of the [main] skin meet when it is sewed

in, or upon, the lower part of the مزادة: (K:) or the appertenance of the قربة, and of the مزادة, &c., which is [a strip of skin] doubled and then sewed [thereon thus] doubled: (Msb:) or, accord. to AZ, the [piece of] skin that is doubled, and then sewed upon the lower part of the [water-skin or milk-skin called] سِقَآء: (S:) and, (K,) accord. to As, (S, O,) i. q. طِبَابَةٌ; (S, O, K;) i. e. the piece of skin with which the punctures of the seams are covered: (S, O: see also عَرَقٌ, latter half: [and see طِبَابَةٌ:]) pl. عُرُقٌ (Lth, AZ, S, O, K, TA) and عُرْقٌ (TA) and أَعْرِقَةٌ; (Lth, O, TA;) the last a pl. of pauc. (Lth, O.) And عِرَاقُ السُّفْرَةِ signifies The suture surrounding the [round piece of skin called] سُفْرَة [q. v.]. (K.) — — Also Nearness, together, of the stitch-holes in a skin or hide: [so I render تَقَارُبُ الخرزِ; reading الخُرَزِ: and it seems to mean also uniformity thereof: for it is added,] hence the prov., لِأَمْرِهِ عِرَاقٌ, meaning (assumed tropical:) His affair is uniform, right, or rightly disposed. (TA.) — — Also The side, or shore, (Lth, O, K,) of water, (K,) or of a sea, or great river, along the whole length thereof. (Lth, O, K. * [It is said in the K that عُرُقٌ is pl. of عِرَاقٌ in this sense: but afterwards, that the pl. of the latter in all its senses is أَعْرِقَةٌ also; to which the TA adds عُرْقٌ.]) And accord. to AZ, Any pasturage adjacent to a great river or a sea. (TA.) And عِرَاقُ النَّهْرِ, (K,) or الرَّكِيبِ, (TA,) The border of the rivulet [for irrigation] (K, TA) by which the water enters a حَائِط [i. e. garden, or garden of palm-trees surrounded by a wall], (TA,) from its nearest to its furthest extremity. (K, TA.) — — Also The قُطْر [app. meaning side (but see this word)] of a mountain, by itself; [or so, perhaps, عِرَاقُ جَبَلٍ;] and so ↓ عِرْقٌ [or عِرْقُ جَبَلٍ]. (Ibn-'Abbád, O, K.)— — And, as also ↓ عِرْقٌ, Remains of the [plants, or trees, called] حَمْض. (K.) — — عِرَاقُ الدَّارِ The court, or yard, in front, or extending from the sides, of the house. (IB, K.) — — عِرَاقُ الأُذُنِ The circuit, or surrounding edge, of the ear. (K.) — — عِرَاقُ الظُّفُرِ The flesh surrounding the nail. (K, * TA.) — — عِرَاقُ الحَشَا The intestines that are above the navel, lying breadthwise, or across, in the belly. (K.) — — And عِرَاقٌ signifies also The inside of feathers. (AA, K.) — — The عِرَاقَانِ of the horse's saddle are The two edges of the دَفَّتَانِ, at the fore part of the saddle and its hinder part. (IDrd, TA voce قَرَبُوسٌ, q. v.) — [Also A pace, or rate of going.] One says in relation to a horse, on the occasion of drawing forth the sweat, and of careful tending, and fattening, اِحْمِلْهُ عَلَى العِرَاقِ الأَعْلَى وَالعِرَاقِ الأَسْفَلِ, meaning [Urge, or make, thou him to go] the vehement pace and the inferior pace. (Ibn-'Abbád, O, TA.) — العِرَاقُ is the name of A certain country, (S, O, Msb, K,) well known, (Msb, K,) extending from 'Abbádán to El-Mowsil in length and from El-Kádiseeyeh to Hulwán in breadth; (K;) masc. and fem.: (S, O, Msb, K:) said to be so named because upon the عِرَاق, i. e. " side," or " shore," of the Tigris and Euphrates: (O, * K: [in which, and in other works, several other supposed derivations are mentioned, but such as I think too fanciful to deserve notice:]) accord. to some, it is arabicized, (S, O, Msb, K,) from a Pers. appellation, (S, O,) i. e. from إِيرَان شَهْر, (As, O, * K, TA,) of which the meaning is [said to be] " having many palmtrees and [other] trees; " (K;) but [SM justly says,] in my opinion the meaning requires consideration. (TA.) — — العِرَاقَانِ is an appellation of El-Basrah and El-Koofeh. (S, O, K.) عَرِيقٌ, (S, O, K,) applied to a man and to a horse, means [Rooted, i. e.] having a radical, or hereditary, share, (لَهُ عِرْقٌ, S, O,) in generousness or nobleness [of origin, which, accord. to the S and O, and common usage, seems to be implied by the epithet when used absolutely], (S, O, K,) and also in meanness or ignobleness [thereof; or having a strain of, i. e. an inborn disposition to, generousness or nobleness, and also meanness or ignobleness]. (S, * O, * K.) And you say also فُلَانٌ مُعْرَقٌ ↓ فِى الكَرَمِ and فِى اللُّؤْمِ [Such a one is rooted, &c., in generousness or nobleness and in meanness or ignobleness]; and لَهُ فِى ↓ إِنَّهُ لَمُعْرَقٌ الكَرَمِ; (S, O;) and لَهُ فِى الكَرَمِ ↓ إِنَّهُ لَمَعْرُوقٌ, [the part. n. being formed] on the supposition of the suppression of the augmentative letter [in its verb, which is أُعْرِقَ]: (TA:) and in like manner, (S, O, TA,) in a trad., (O, TA,) a man of whom there is no living ancestor between him and Adam is said to be لَهُ فِى المَوْتِ ↓ مُعْرَقٌ (S, O, TA) i. e. Made to have a radical, or hereditary, share (عِرْقٌ) in death; (O, TA;) meaning that he will inevitably die. (S, O, TA.) [In the Ham p. 438, ↓ مُعْرِقٌ is expl. as syn. with عَرِيقٌ: but in the verse to which this explanation relates it is evidently employed in the sense of the act. part. n. of أَعْرَقَ as used in the phrase أَعْرَقَ فِيهِ أَعْمَامُهُ وَأَخْوَالُهُ, q. v.] — — غُلَامٌ عَرِيقٌ means [A boy, or young man,] slender, or spare, and light of spirit. (TA.) عُرَاقَةٌ: see عُرَاقٌ, in two places. عِرَاقِىٌّ Of, or belonging to, the country called العِرَاق. (Msb.) — — إِبِلٌ عِرَاقِيَّةٌ means Camels that pasture upon what are termed عِرَاق, i. e. remains of the [plants, or trees, called] حَمْض: (K, * TA:) or, app., accord. to Az, camels of, or belonging to, العِرَاق as meaning the waters of Benoo-Saad-Ibn-Málik and Benoo-Mázin: or, as some say, of, or belonging to, the عِرَاق as meaning the side, or shore, of water: and it is also said that the epithet in this phrase is a rel. n. from العرق [thus in my original, without any syll. sign and without explanation]. (TA.) عَرَّاقَةٌ, with teshdeed [to the ر], A thing [app. a cloth for imbibing the sweat] that is put beneath the تكلة [app. meaning pad] of the سَرْج [or horse's saddle] and the بَرْذَعَة [q. v.]. (TA. [The word تكلة, which I have not found anywhere except in this instance, I can only suppose to be an arabicized word from the Pers. or Turkish تَكَلْتُو, which is commonly pronounced by the Turks تَكَلْتِى, with ك and ى, and which means a pad, or a piece of felt, put beneath the saddle to prevent its galling the beast's back.]) عَارِقٌ [act. part. n. of عَرَقَ]. A poet says, أَكُفُّ لِسَانِى عَنْ صَدِيقِى فَإِنْ أُجَأْ إِلَيْهِ فَإِنِّى عَارِقٌ كُلَّ مَعْرَقِ [I restrain my tongue from my friend; but if I be compelled to have recourse to him in a case of need, I am one who gnaws to the utmost: مَعْرَق being here an inf. n.]. (S, O: mentioned in both immediately after the explanation of عَرَقْتُ العَظْمَ.) — — And [the pl.] العَوَارِقُ signifies The أَضْرَاس [i. e. teeth, or lateral teeth, &c.]: (K:) an epithet in which the quality of a subst. predominates. (TA.) — — And The سِنُون [i. e. years, or droughts, or years of drought]; so called لِأَنَّهَا تَعْرُقُ الإِنْسَانَ, (K, TA, in some copies of the K الأَسْنَانَ,) i. e. because they take from the man [his flesh, or render him lean]. (TA.) أَعْرَقُ لَيْلَةٍ فِى السَّنَةِ, The night, in the year, most abundant in milk. (O.) — [أَعْرَقُ is also a comparative and superlative epithet signifying More, and most, rooted in a quality or faculty: regularly formed from عَرُقَ, or irregularly from أُعْرِقَ: but perhaps post-classical. (See De Sacy's " Anthol. Gram. Arabe," p. 183, lines 1 and 3, of the Ar. text; and p. 441 of the Notes, in which he has expressed his opinion that it signifies " qui a jeté de plus profondes racines. ")] مَعْرَقٌ an inf. n. of 1 in the sense first expl. in this art. (S, O, K.) — [And a noun of place, signifying A place of sweat or of sweating of an animal; such as the armpit and the groin: pl. مَعَارِقُ. — — Hence,] مَعَارِقُ الرَّمْلِ i. q. آبَاطُهُ [i. e. (assumed tropical:) The places where the main body of the sand ends, and where it is thin, not deep]: likened to the مَعَارِق of the animal. (TA.) — — And معرق [thus in my original; perhaps مَعْرَقٌ, as denoting " a place of sweat," like مَمْطَرٌ from المَطَرُ; or ↓ مِعْرَقٌ, as being likened to a utensil, like مِمْطَرٌ, and as being in form agreeable with many words denoting articles of dress;] signifies An innermost garment for imbibing the sweat, lest it should reach to the garments of

pride [i. e. the outer garments]. (TA.) مُعْرَقٌ Wine (شَرَاب) having a little water put into it; (S, K;) and so ↓ مُعَرَّقٌ, (S, O, K,) applied to طِلَآء [which likewise signifies wine, or thick wine, &c.]; (S, O;) and ↓ مَعْرُوقٌ, (K,) of which last no verb has been mentioned: (TA:) or مُعْرَقَةٌ signifies wine (خَمْر) pure, or unmixed: or having a little mixture [of water]. (Ham p. 561.) — See also عَرِيقٌ, in three places. مُعْرِقٌ: see عَرِيقٌ. — [Accord. to Reiske, as mentioned by Freytag, it signifies Rain that appears to the people of El-Yemen from the region of El-'Irák.] — تَرَكْتَ الحَقَّ مُعْرِقًا means Thou hast left the truth apparent, or manifest, between us. (TA.) مِعْرَقٌ An iron implement, or a knife, or broad knife, or broad blade, with which one pares a bone with some flesh upon it, removing the flesh. (TA.) — See also مُعَرَّقٌ. مُعْرَقٌ: see مَعْرُوقٌ, in four places: — and see مُعَرَقٌ. مَعْرُوقٌ A bone of which the flesh has been [eaten or] thrown from it. (TA.) — — And A man having little flesh; (K;) and so مَعْرُوقُ العِظَامِ; (S, O, K;) and ↓ مُعْتَرَقٌ, (S, O, TA, [and probably in correct copies of the K, but in my MS. copy of it and in the CK ↓ مُعْتَرِقٌ, which does not accord. with any of the explanations of its verb,]) and مُعْتَرَقُ ↓ العِظَامِ; (TA;) and ↓ مُعَرَّقٌ, and مُعَرَّقُ العِظَامِ. (K.) And A horse having no flesh upon his قَصَب [meaning bones of the legs]; as also ↓ مُعْتَرَقٌ. (TA.) And مَعْرُوقُ الخَدَّيْنِ, applied to a horse, in which the quality denoted thereby is approved, Having no flesh in the cheeks: (TA:) and مُعَرَّقُ ↓ الخَدَّيْنِ a man having little flesh in the cheeks: (S, O:) and مُعَرَّقُ ↓ القَدَمَيْنِ, (K and TA in art. نهس,) and الكَعْبَيْنِ, a man having little flesh upon the feet, and upon the ankle-bones: (TA in that art.:) and ↓ مُعَرَّقٌ applied to a horse signifies مُضَمَّرٌ [i. e. rendered lean, or light of flesh, probably by being made to sweat, agreeably with an explanation of the latter epithet, and thus radically differing from مَعْرُوقٌ and مُعْتَرَقٌ]. (TA.) — See also مُعْرَقٌ. — And see مُعْتَرَقٌ and مُعْتَرِقٌ: see مَعْرُوقٌ. عَرِيقٌ; the former in two places. عرقب Q. 1 عَرْقَبَ الدَّابَّةَ He hocked, houghed, hamstrung, or cut the hock-tendon of, the beast. (S, A, O, K, *) — — And عَرْقَبَهُ He raised his hocks, (namely, a camel's, O,) in order that he might stand up: (O, K:) he assisted him (i. e. a camel) to stand up, by raising [his hocks]. (TA.) Thus the verb has two contr. meanings. (K.) — — And عَرْقَبَ (assumed tropical:) He practised artifice, craft, or cunning. (O, K.) One says, إِذَا أَعْيَاكَ غَرِيمُكَ فَعَرْقِبْ (assumed tropical:) [When thy debtor wearies thee,] practise artifice, &c. (AA, O, TA.) Q. 2 تَعَرْقَبَ He mounted a beast from behind. (O, TA.) — — And (assumed tropical:) He took his course along the narrow roads, or ways, of the mountain, which are called عَرَاقِيب. (S, O, K.) — — And تعرقب لِخَصْمِهِ (assumed tropical:) He pursued a way hidden from his adversary: said when one adopts another and easier course of speech. (TA.) — — And تعرقب عَنِ الأَمْرِ (assumed tropical:) He turned away, or declined, from the affair. (K.) — — إِذَا مَطَلَ تَعَقْرَبَ وَإِذَا وَعَدَ تَعَرْقَبَ (assumed tropical:) [When he puts off the fulfilment of his promise, he acts like 'Akrab (a man notorious for putting off the fulfilment of his promises); and when he promises, he acts like 'Orkoob] (A, TA) is a prov. (TA. [See the following paragraph, last sentence but one.]) عُرْقُوبٌ [The tendo Achillis, or heel-tendon;] a certain tense, (T, A, Mgh, Msb,) or thick, (K,) or thick and tense, (S, O,) tendon, (T, S, A, Mgh, O, Msb, K,) behind the two ankle-bones, (T, A, Mgh, Msb,) above the heel; (S, O, K;) the thing that conjoins the shank and the foot; (As, TA;) in a human being: (S, O, K:) pl. عَرَاقِيبُ. (TA, &c.) The saying of the Prophet, وَيْلٌ لِلْعَرَاقِيبِ مِنَ النَّارِ [Woe to the heel-tendons from the fire of Hell] means, to him who neglects the washing of them (Mgh, Msb) in the [ablution termed] وُضُوْء. (Msb.) — — [In a beast, it is in some instances applied to The hock, or hough; i. e.] the عُرْقُوب of a beast is that which, in its hind leg, corresponds to the رُكْبَة [or knee] in its fore leg: (S, O, K:) [in other instances, it is applied to the tendon of the hock, or hough; i. e., to the hamstring; for, as] As says, in every quadruped, the عُرْقُوبَانِ are in the hind legs, and the رُكْبَتَانِ in the fore legs; (S, O, TA;) and the عُرْقُوب of the horse is the tendon that conjoins the part wherein meet the وَظِيف [here meaning the metatarsus] and the سَاق [here meaning the tibia]: (TA: [he says " of the horse," instead of using a more comprehensive term, app. because he is describing that animal:]) it is, in a quadruped, the tendon that [corresponds to that which in a human being] is behind the two ankle-bones, between the joint of the foot and the shank: in a human being it is a little above the heel. (TA, from an explanation of a trad. [This last explanation evidently employs terms according to their applications in the comparative anatomy of quadrupeds and human beings, and therefore requires the words which I have supplied. That عُرْقُوبٌ, in relation to a beast, signifies the hocktendon is well known: and that it also signifies the hock itself is shown by a usage of the verb عَرْقَبَ (for it is by raising the hocks that a man assists a camel to stand up), and by an explanation voce رُكْبَةٌ.]) شَرٌّ مَا أَجَآءَكَ إِلَى مُخَّةِ عُرْقُوبٍ [It is an evil thing that has compelled thee to have recourse to the marrow of a hock] (K, TA) is a prov. (TA) applied to him who seeks to obtain a thing from a mean, or sordid, person; (K, TA;) for the عرقوب has no marrow. (TA.) And one says, فُلَانٌ يَضْرِبُ العَرَاقِيبَ وِيَقْرَعُ الظَّنَابِيبَ [Such a one smites the hock-tendons of camels to slaughter them, and strikes the shins of camels to make them lie down that he may mount them in haste]; meaning that he entertains guests and gives aid, or succour. (A.) — — عُرْقُوبُ الأَسَدِ is a name of The Thirteenth Mansion of the Moon. (Kzw: see العَوَّآءُ, in art. عو.) — — طَيْرُ عُرْقُوبٍ is an appellation given to Any bird from which one augurs evil to camels, because it wounds them in the hocks or hock-tendons (يُعَرْقِبُهَا). (Meyd, TA.) The Arabs say that when the bird called أَخْيَل [q. v.] lights upon a camel, its hocks, or hock-tendons, will assuredly be laid bare: and accord. to the [O and] K, طَيْرُ العَرَاقِيبِ is an appellation of The [bird called] شِقِرَّاق [which is said in the S &c. to be the same as the أَخْيَل]; and [Sgh and SM add that] they regard it as of evil omen. (TA.) — — عُرْقُوبُ القَطَا means The سَاق [or shank] of the قطا [or sand-grouse]. (S, O, K.) To this a thing is hyperbolically likened to denote its shortness: one says يَوْمٌ أَقْصَرُ مِنْ عُرْقُوبِ القَطَا [A day shorter than the shank of the katà]: (L, TA:) and a poet says, (S, &c.,) namely, El-Find Ez-Zimmánee, (O, L, TA,) or, accord. to Seer, Imra-el- Keys Ibn-'Ábis, (IB, L, TA,) وَنَبْلِى وَفُقَاهَا كَعَرَاقِيبِ قَطًا طُحْلِ [And my arrows, with their notches, like the shanks of ash-coloured sand-grouse]. (S, O, L, TA.) — — عُرْقُوبٌ also signifies (assumed tropical:) A turning, or bending, part of a valley: (K:) or a part of a valley in which is a great turning or bending. (S, O.) And A road in a mountain: (K:) or a narrow road in a mountain: or a road in a deep valley, in which only one can walk. (TA.) And [the pl.] عَرَاقِيبُ, (tropical:) The prominences, or projecting parts, of mountains: (O, K, TA:) and the most distant, or far-extending, roads, or ways, thereof: (Aboo-Kheyreh, O, TA:) for [in travelling mountains,] you follow the most easy way, wherever it be: (Aboo-Kheyreh, TA:) or the narrow roads or ways, in the hard and elevated parts, of mountains. (S, O, K.) And [hence, app.,] عَرَاقِيبُ الأُمُورِ (assumed tropical:) Great and difficult affairs: (S, O, K:) as also عَرَاقِيلُهَا. (S, O.) — — And A mountain always crowned with clouds, not rained upon. (TA.) — — Also (assumed tropical:) Artifice, craft, or cunning; or a stratagem, or trick. (O, K. [See Q. 1, last signification.]) — — And (assumed tropical:) Knowledge (عِرْفَان) of an argument, a plea, an allegation, or a proof. (O, K.) — Also the name of a certain man of the Amalekites, (S, O, K, TA,) or, (so says Ibn-El-Kelbee, O,) of the Benoo-Abd-Shems-Ibn-Saad, (Jm, O, TA,) but this is said to be of no authority, (O,) or of El-Ows, (Jm, TA,) the greatest liar of his time, (K,) proverbial for

breach of promises: (S, O:) El-Ashja'ee (whose name was Jubeyhà, O, K) says, وَعَدْتَ وَكَانَ الخُلْفُ مِنْكَ سَجِيَّةً مَوَاعِيدَ عُرْقُوبٍ أَخَاهُ بِيَتْرَبِ (S, O, K, TA) i. e. (tropical:) Thou promisedst, but breach of promise was an inherent quality of thee, like the promises of 'Orkoob to his brother in Yetreb; which is in El-Yemámeh; or, as some relate it, بِيَثْرِب, i. e. El-Medeeneh, or, as some say, the land of the Benoo-Saad; but the former is the more correct. (TA. [See also Har p. 160.]) And one says, هُوَ أَكْذَبُ مِنْ عُرْقُوبِ يَتْرَبَ (tropical:) [He is more mendacious than 'Orkoob of Yetreb]. (A, TA.) عرك 1 عَرَكَهُ, (S, O, K,) aor. عَرُكَ, (S,) inf. n. عَرْكٌ, (S, O,) He rubbed it, or rubbed and pressed it, or did so well; syn. دَلَكَهُ; namely, a thing; (S, O;) such as a skin or hide, or a tanned skin or hide, and the like. (TA.) — — And [He wore it away by scraping, &c.;] he scraped, rubbed, chafed, or fretted, it, until he erased, or effaced, it. (K.) — — Hence, عَرَكَ بِجَنْبِهِ مَا كَانَ مِنْ صَاحِبِهِ, aor. and inf. n. as above, meaning (assumed tropical:) [He acted] as though he scraped, &c., [with his side,] what had proceeded from his companion, until he erased, or effaced, it: (TA;) [like as a camel allays an itching by rubbing with his side the trunk of a tree: i. e. he bore, or endured, what proceeded from his companion: for] يَعْرُكُ الأَذَى بِجَنْبِهِ means يَحْتَمِلُهُ [i. e. (assumed tropical:) He bears, or endures, annoyance, or molestation; or forgives it, and feigns himself neglectful of it]. (O and K in explanation of عُرَكَةٌ.) — — And عَرَكْتُ القَوْمَ فِى الحَرْبِ, inf. n. as above, (assumed tropical:) [I fretted, or ground, or crushed, the party in the war, or battle.] (S, O.) And عَرَكَتْهُمُ الحَرْبُ i. q. دَارَتْ عَلَيْهِمْ (tropical:) [i. e., lit., The war, or battle, revolved upon them like the mill or mill-stone; meaning fretted, or ground, or crushed, them]. (TA.) Zuheyr says, فَتَعْرُكُكُمْ عَرْكَ الرَّحَى بِثِفَالِهَا وَتَلْقَحْ كِشَافًا ثُمَّ تُنْتَجْ فَتُتْئِمِ (O) meaning (tropical:) And it, i. e. war, will fret [or grind or crush] you, as the mill with its skin put beneath it, upon which the flour falls, frets [or grinds] the grain; and it, i. e. war, will conceive two years, one after the other; then bring forth, and give birth to twins: he makes war's destruction of them to be like the mill's grinding of the grain, and the various evils that are engendered from war to be like children. (EM pp. 123-4.) — — عَرَكَ أُذُنَهُ, (MA,) inf. n. عَرْكٌ, (MA, KL,) He rubbed, or rubbed and pressed, [or generally, as now used, he wrung, or twisted,] his ear. (MA, KL.) — — عَرَكَ ظَهْرَهَا, aor. and inf. n. as above, He felt her back, namely, that of a she-camel, &c., doing so much or often, to know her state of fatness: (TA:) and عَرَكَ السَّنَامَ He felt the hump, to know if there were in it fatness or not. (S, O, TA.) — — عَرَكَ البَعِيرُ جَنْبَهُ بِمِرْفَقِهِ, (S, K, *) inf. n. as above, (TA,) The camel made an incision, or a cut, in his side with his elbow, (K, TA,) and rubbed it, or rubbed and pressed it, (TA,) so as to reach to the flesh, (K, TA,) cutting through the skin: (TA:) in which case the epithets ↓ عَارِكٌ and ↓ عَرَكْرَكٌ are applied to the camel. (K.) [See also عَرْكٌ below, which indicates another meaning.] — — عَرَكَهُ (Lh, K, TA,) aor. and inf. n. as above, (Lh, TA,) also signifies (assumed tropical:) He put upon him evil (Lh, K, TA) and misfortune: (K, TA: [the CK has حَمَلَ عليهِ الشَّرُّ والدَّهْرُ, meaning evil and misfortune assailed him, instead of حَمَلَ عَلَيهِ الشَّرَّ وَالدَّهْرَ, as in other copies of the K and in the TA:]) and, as some say, عَرَكَهُ بِشَرٍّ signifies he did evil to him, or brought evil upon him, repeatedly. (TA.) — — عَرَكَ الدَّهْرُ فُلَانًا (tropical:) Time, or fortune, rendered such a one experienced; or trained, or disciplined, and reformed, or improved, him. (K, TA.) — — عَرَكَ الإِبِلَ فِى الحَمْضِ He left the camels amid the plants termed حَمْض, to obtain thereof what they wanted. (Lh, K.) — — عَرَكَتِ المَاشِيَةُ النَّبَاتَ The cattle ate the plants, or herbage. (K.) — — عَرَكَتْ said of a woman, (S, O, K,) or of a girl, or young woman, (Lh, TA,) aor. عَرُكَ, (S, O,) inf. n. عُرُوكٌ (S, O, K) and عَرَاكٌ (O, * K) and عَرْكٌ, (K,) She menstruated; (S, O, K;) as also ↓ اعركت. (K.) — عَرِكَ, (K,) [aor. عَرَكَ,] inf. n. عَرَكٌ, (TA,) He was, or became, such as is termed عِرِكٌ [q. v.]; strong, or vehement, in striving, contending, or conflicting, (K, TA,) and in might, courage, valour, or prowess, (TA,) in war, or battle, (K, TA,) and in altercation. (TA.) 3 عَارَكَهُ, (TA,) inf. n. مُعَارَكَةٌ (S, O, K, TA) and عِرَاكٌ, (TA,) He fought him; contended with him in fight, or battle: (S, * O, * K, * TA:) مُعَارَكَةٌ signifies the act of fighting; and thrusting at and wounding, one another, in fight, or battle. (KL.) — — And عِرَاكٌ signifies also, in relation to camels, The pressing, or crowding, one another, at, or to get to, the water. (TA.) [See also this word below. And see 8.] 4 أَعْرَكَ see 1, last sentence but one. 6 تَعَارَكَ see the next paragraph. 8 اعتركوا, (S, O,) or اعتركوا فِى المَعْرَكَةِ, (K, TA,) [and ↓ تعاركوا, mentioned by Freytag, and agreeable with analogy, but I do not find any authority for it,] They pressed, straitened, or crowded, one another, (S, O, TA,) and rubbed, or rubbed and pressed, one another, (TA,) or strove together, and fought one another, (K, TA,) in the place of fight, or battle; (S, O, K, TA;) and فِى الخُصُومَةِ [in altercation]. (TA.) — — And اعتركتِ الإِبِلُ فِى الوِرْدِ The camels pressed, or crowded, one another, in the coming to water. (K.) [See also 3.] — — اعتركت مِعْرَكَةً, (Ibn- 'Abbád, O,) or بِمِعْرَكَةٍ, (K,) said of a woman [menstruating] She stuffed her vulva with a piece of rag. (Ibn-'Abbád, O, K.) عَرْكٌ, [originally an inf. n.,] accord. to El-'Adebbes El-Kinánee, i. q. حَازٌّ, i. e. An incision, or a cut, made by the elbow [of a camel], in the arm, [probably a mistake for in the side, (see 1, near the middle of the paragraph,)] so as to reach to the flesh, cutting through the skin, by the side of the callous protuberance upon the breast. (O.) [See also حَازٌّ, in art. حز.] — — [Hence, app.,] ذُو عَرْكَيْنِ, as used by a poet, [the dual, it seems, being put for the sing. for the sake of the rhyme, as it ends a verse,] is a metaphorical term for The vulva of a woman; the عَرْك in its primary sense being in the camel. (TA.) — Also The dung of beasts or birds of prey. (O, K.) — And Herbage trodden and eaten. (TA.) عَرَكٌ Fishermen; (AA, S, MA, O, K;) as also ↓ عَرَكَةٌ; (MA; [but this I do not find elsewhere;]) and عُرُوكٌ: (O, K:) one of whom is called ↓ عَرَكِيٌّ, (AA, S, MA, O, K,) meaning a fisherman who holds in his hand an iron implement having five prongs: (MA:) عَرَكٌ and ↓ عَرَكِيٌّ being like عَرَبٌ and عَرَبِيٌّ: (AA, S, O:) [i. e. عَرَكِيٌّ is the n. un.:] accord. to the K, عَرَكٌ and عُرُوكٌ are pls. of عَرَكِىٌّ; but IAth says that عُرُوكٌ is pl. of عَرَكٌ: (TA:) hence عَرَكٌ is used as meaning sailors, or mariners, (AA, S, O, K,) because they fish, not as being [properly] a name for them: (AA, S, O:) Zuheyr says, تَغْشَى الحُدَاةُ بِهِمْ حُرَّ الكَثِيبِ كَمَا يُغْشِى السَّفَائِنَ مَوْجَ اللُّجَّةِ العَرَكُ [The camel-drivers cover with them the middle of the elevated expanse of sand like as the seamen cause the waves of the deep to cover the ships]: but AO related this verse otherwise, saying مَوْجُ, in the nom. case, and making العَرَكُ to be an epithet applied to the موج as signifying المُتَلَاطِم [as though the meaning were, like as the colliding waves of the deep cover the ships with their surf]. (S, O.) — Also i. q. صَوْتٌ [A sound, noise, voice, &c.]; and so ↓ عَرِكٌ. (S, O, K.) — It is also the subst. denoted by the phrase عَرَكَ الإِبِلَ فِى الحَمْضِ [q. v., app. as meaning The act of leaving camels amid the pasturage termed حَمْض, to obtain thereof what they want; a meaning given in the O as an explanation of ↓ عَرَكْرَكٌ, which is perhaps in this instance a mistranscription]. (K.) عِرِكٌ A man who throws down, or prostrates, his antagonists much, or often; syn. صِرِّيعٌ; (S, O;) in the K and in some of the copies of the S صَرِيع, like أَمِير; [which is app. a mistranscription;] (TA;) strong, or vehement, (S, * O, * K, TA,) in striving, contending, or conflicting, (K, TA,) and in might, courage, valour, or prowess, (TA,) in war, or

battle, (K, TA,) and in altercation; (TA;) as also ↓ مُعَارِكٌ: (K, TA:) pl. of the former عَرِكُونَ. (S, O, K, TA: in the CK عَرِكُوا.) — رَمْلٌ عَرِكٌ and ↓ مُعْرَوْرِكٌ Sand, or sands, intermingling; (IDrd, O, K;) as also ↓ عَرِيكٌ, (L, TA,) which last epithet is erroneously applied in the K to the word رَجُلٌ instead of رَمْلٌ, as is also in one instance ↓ مُعْرَوْرِكٌ [in the CK in this latter instance written مُعْرَوْرَكٌ]. (TA.) — See also عَرَكٌ. عَرْكَةٌ as meaning A war, or battle, is postclassical. (TA.) — — لَقِيتُهُ عَرْكَةً, (S, O, K,) and عَرْكَةً بَعْدَ عَرْكَةٍ, and عَرْكَتَيْنِ, (TA,) and عَرَكَاتٍ, (S, O, K,) mean I met him once, (S, O, K,) and time after time, and twice, (TA,) and several times: (S, O, K:) the noun not being used otherwise than adverbially. (TA.) عَرَكَةٌ: see عَرَكٌ. عُرَكَةٌ, (O, K,) and عُرَكَةٌ لِلْأَذَاةِ بِجَنْبِهِ, a phrase used by 'Áïsheh in describing her father, (O,) (assumed tropical:) One who bears, or endures, annoyance, or molestation; or who forgives it, and feigns himself neglectful of it. (O, K. [See 1, third sentence.]) عَرَكِيٌّ: see عَرَكٌ, in two places. — عَرَكِيَّةٌ A vitious, or an immoral, or unrighteous, woman; or an adulteress, or a fornicatress. (O, K.) — — And A thick, gross, coarse, or rude, woman; as also ↓ عَرَكَانِيَّةٌ. (K, TA. [The latter thus expl. in the O, and, as is said in the TA, on the authority of Ibn-'Abbád: in my MS. copy of the K written عَرْكَانِيَّةٌ; and in the CK, عَرَنِيَّة.]) عَرَكَانِيَّةٌ: see the next preceding paragraph. عِرَاكٌ an inf. n. of 3 [q. v.]. (TA.) [Hence,] one says, أَوْرَدَ إِبِلَهُ العِرَاكَ, (S, O, K,) or, as in the " Book " of Sb, أَرْسَلَهَا العِرَاكَ, (TA,) He made his camels to come, or go, to the water together; (S, O, K;) the last word being in the accus. case after the manner of inf. ns.; (S, O;) originally عِرَاكًا; then they prefixed ال, which does not change it from its proper state of an inf. n.: (S, O, K:) it is like the phrases مَرَرْتُ بِهِمُ الجَمَّآءَ الغَفِيرَ and الحَمْدَ لِلّٰهِ: (S, O:) IB says that العِرَاكَ and الجَمَّآءَ الغَفِيرَ are in the accus. case as denotatives of state; and الحَمْدَ لِلّٰهِ as the inf. n.: but Sb says that they prefix ال to the inf. n. that is in the place of the denotative of state. (TA.) [See also a similar phrase voce حَقٌّ: and see a verse cited voce رِفْهٌ.] عَرُوكٌ, applied to a she-camel, (S, O, K,) i. q. شَكُوكٌ; (S, O, TA;) i. e. (TA) Whose fatness is not known unless by feeling her hump: or of whose hump one doubts whether there be in it fat or not: pl. عُرُكٌ. (K.) عَرِيكٌ: see عَرِكٌ. عُرَاكَةٌ What is drawn from the udder before the first فِيقَة [or milk that collects in the udder between two milkings], (K,) and before the second فيقة collects: also termed عُلَاكَةٌ [perhaps a mistranscription for عُلَالَةٌ] and دُلَاكَةٌ. (TA.) عَرِيكَةٌ A camel's hump: or the remainder thereof: (K:) or عَرِيكَةُ السَّنَامِ signifies what remains of the hump: (ISk, S, O:) so called because the purchaser feels that part (يَعْرُكُهُ) to know the fatness and strength [of the animal]: (TA:) pl. عَرَائِكُ; which is said by some to signify the humps with the backs. (O.) — — [Hence, in phrases here following,] (assumed tropical:) Nature; natural, native, or innate, disposition or temper or the like; (S, O, K;) and soul, spirit, or mind. (K.) One says, فُلَانٌ لَيِّنُ العَرِيكَةِ (assumed tropical:) Such a one is easy, or gentle, (S, O, K, TA,) in natural disposition, (K, TA,) submissive, tractable; (S, * O, * TA;) one whose pride, or haughtiness, has been broken, or subdued; (K, TA;) having little contrariness and aversion: and شَدِيدُ العَرِيكَةِ strong in spirit, incompliant, or resisting: (TA:) and لَانَتْ عَرِيكَتُهُ His pride, or haughtiness, became broken, or subdued: (S, O:) originally relating to the camel; for they used to betake themselves to the camel when he had the disposition of refusing to be ridden or mounted, and incompliance, and cut [a part] in his hump, it being high, difficult to ride upon; and when this was done, he became quiet, and was rendered inclinable, and the part of him that was the place of riding became easy to sit upon; so one said, قَدْ لَانَتْ عَرِيكَتُهُ (Har pp. 566-7.) One says also رَجُلٌ مَيْمُونُ العَرِيكَةِ, meaning [A man fortunate, happy, or blest, in natural disposition, or] in mind. (TA.) عَرَكْرَكٌ: see 1, latter half. — — Also A thick, strong camel. (S, O, K.) See also مُعَرَّكٌ. — — And the fem, with ة, A fat she-camel: pl. عَرَكْرَكَاتٌ. (TA.) — — And (assumed tropical:) A bulky, corpulent woman: (S, O:) or a woman ugly, or unseemly, (رَسْحَآءُ,) fleshy, (K, TA,) bulky, or corpulent, (TA,) and foul; (K, TA;) as being likened to the camel. (TA.) — — And the masc., applied to a رَكَب [or pubes] (T, O, K) of a woman, (T, TA,) Large, or big. (T, O, K.) — See also عَرَكٌ, last sentence. عَارِكٌ: see 1, latter half. — — Also (without ة) A woman menstruating; (S, O, K;) and so ↓ مُعْرِكٌ: (K:) pl. of the former عَوَارِكُ. (O.) مَعْرَكٌ and ↓ مَعْرَكَةٌ and ↓ مَعْرُكَةٌ and ↓ مُعْتَرَكٌ A place [or scene] of battle, or fight: (S, O, K:) pl. [of the first and second and third] مَعَارِكُ. (TA.) It is said in a trad., ذُمَّ السُّوقَ فَإِنَّهَا الشَّيْطَانِ وَبِهَا تُنْصَبُ رَايَتُهُ ↓ مَعْرَكَةُ [Discommend thou the market; for it is the battle-ground of the Devil, and in it is set up his banner]: meaning that it is the dwelling of the Devil, and his place of alighting to which he repairs and which he frequents, because of the unlawful doings and the lying and the usury and the violence that occur therein. (IAth, TA.) And it is said in another trad., المَنَايَا مَا بَيْنَ السِّتِّينَ إِلَى السَّبْعِينَ ↓ مُعْتَرَكُ (assumed tropical:) [The space of the conflict of the decrees of death is that between the ages of sixty and seventy]. (O, TA. *) مُعْرِكٌ: see عَارِكٌ. مَعْرَكَةٌ and مَعْرُكَةٌ: see مَعْرَكٌ, in three places. مِعْرَكَةٌ A piece of rag with which a woman stuffs her vulva (O, K) when menstruating. (O.) مُعَرَّكٌ [Much rubbed, or much rubbed and pressed: &c.: see 1]. أَصْبَرُ مِنْ ذِى ضَاغِطٍ مُعَرَّكٍ [More patient than a camel, such as has a ضاغط much rubbed, or much rubbed and pressed]: or, as some relate it, ↓ عَرَكْرَكٍ, meaning a camel strong and thick: the ضاغط is a tumour in the armpit of a camel, like a bag, straitening him: the saying is a proverb. (Meyd. [See also Freytag's Arab. Prov. i. 737 — 9.]) مَآءٌ مَعْرُوكٌ Water to which there is a pressing or crowding together [of camels]. (S, O, K.) — — أَرْضٌ مَعْرُوكَةٌ Land which the cattle (S, O, K) pasturing at their pleasure (S, O) have rubbed and pressed [with their feet] (عَرَكَتْهَا) so that it has become barren. (S, O, K.) — — And رَجُلٌ مَعْرُوكٌ (tropical:) A man pressed with petitions. (TA.) مُعْرَوْرِكٌ: see عَرِكٌ; the former in two places. مُعَارِكٌ: see عَرِكٌ; the former in two places. مُعْتَرَكٌ: see مَعْرَكٌ, in two places. عرم 1 عَرَمَ, aor. عَرُمَ and عَرِمَ, (S, Msb, K,) inf. n. عَرَامَةٌ (S, K) and عُرَامٌ (S, * Msb, * K) and عَرْمٌ; (CK;) and عَرِمَ, aor. عَرَمَ, (Msb, K,) inf. n. عَرَمٌ; (Msb;) and عَرُمَ; (K; [in which the inf. ns. mentioned above follow this last form of the verb;] and so in a copy of the S in the place of عَرَمَ, with يَعْرُمُ only for the aor.;) He was, or became, evil in disposition, or illnatured, and very perverse or cross or repugnant; (S, Msb, K; *) and sharp: (Msb:) or vehement, or strong: (K:) said of a boy, or child: (S:) or of a man: and, said of a boy, or child, (or so [particularly] عَرُمَ, inf. n. عَرَامَةٌ and عُرَامٌ, TA,) he behaved insolently and unthankfully, or ungratefully; syn. أَشِرَ, or مَرِحَ, or بَطِرَ; [all of which signify the same;] or he was, or became, bad, corrupt, or wicked; عَلَيْنَا [to us]. (K, TA.) And accord. to IAar, عَرَمَ, aor. عَرُمَ, signifies He was, or became, ignorant; as also عَرُمَ, and عَرِمَ. (TA.) [See also عَرَامٌ, below.] — — عَرِمَ said of a bone, [app. when burnt,] aor. عَرَمَ, (K, TA,) inf. n. عَرَمٌ, accord. to the copies of the K i. q. فَتَرَ, but correctly قَتَرَ [i. e. It exhaled its scent, smell, or odour]. (TA.) — عَرَمَ فُلَانًا, (K, TA,) inf. n. عَرَامَةٌ, (TA,) He treated such a one with illnature, and exceeding perverseness or crossness or repugnance. (K, * TA.) — — عَرَمَ العَظْمَ, (S, K,) aor. عَرُمَ and عَرَمَ, inf. n. عَرْمٌ; (S;) and ↓ تعرّمهُ; (S, K;) are like عَرَقَهُ and تعرّقهُ; (S;) [i. e.] both signify He stripped off the flesh from the bone [with his fore teeth, eating it]. (K.) — — And in like manner, (S,) عَرَمَتِ الإِبِلُ الشَّجَرَ The camels [cropped the trees; or] obtained [pasture] from the trees. (S, K.) — — And عَرَمَ أُمَّهُ, (K, TA,) inf. n. عَرْمٌ, (TA,) He (a child) sucked the breast of his mother; (K, TA;) and so ↓ اعترم ثَدْىَ أُمِّهِ. (TA.) 2 تَعْرِيمٌ The act of mixing. (K.) One says, عرّمهُ بِهِ He mixed it with it. (TK.) 3 مُعَارَمَةٌ The contending in an altercation, disputing, or litigating; and

occasioning فِتْنَة (i. e. conflict, or discord, or the like,) with another; syn. مُخَاصَمَةٌ; and مُقَاتَلَةٌ. (TA.) 4 اعرمهُ He brought upon him, meaning he induced him to do, a deed [of an evil nature] that he had not committed. (Ham p. 707.) 5 تعرّم العَظْمَ: see 1, latter half. 8 اِعْتِرَامُ الفِتَنِ The being, or becoming, hard to be borne, severe, or distressing, said of فِتَن [i. e. trials, or conflicts and factions, &c.]. (TA.) — — اِعْتَرَمَت, said of a mare, She went at random, heedlessly, or in a headlong manner, not obeying guidance; and deviated from the right course. (Ham p. 277.) — — And, said of a mother, She sought one who would suck her breast: or she sucked the milk from her own breasts and spirted it forth from her: a poet says, لَا تَلْغُبَنَّ كَأُمِّ الغُلَا تَعْتَرِمْ ↓ مِ إِلَّا تَجِدْ عَارِمًا [in my original لا تلغينّ; for which I have substituted what I think to be the right reading: i. e. Do not thou become wearied like the mother of the boy if she find not a sucker of her breast, seeking for such: or] he means, if she finds not one who will suck her, she contrives, and milks her own breasts, and sometimes she sucks it [i. e. the milk] and spirts it forth from her mouth: accord. to IAar, this is said to him who imposes upon himself the task of doing that which is no part of his business: or, accord. to Az, the meaning is, be not thou like him who censures, or satirizes, himself, when he finds not whom he may censure, or satirize. (TA.) — — See also 1, last sentence. عَرْمٌ Grease, or gravy; i. e. the dripping that exudes from flesh-meat and from fat. (K.) And The remains of the cooking-pot: (K, TA:) or the dirt of the cooking-pot; as also ↓ عُرَامٌ, (TA.) عَرَمٌ The quality, in anything, of being of two colours: a leopard has this quality: (Th, TA:) or, as also ↓ عُرْمَةٌ, blackness mixed with whiteness, in anything: or the quality of being speckled with blackness and whiteness, without largeness of every speckle: and a whiteness in the lip of the sheep or goat: (K:) or thus the latter word: (S, TA:) and likewise the quality of being speckled with black, in the ear thereof. (TA.) Also (i. e. عَرَمٌ) The quality, in a collection of small cattle, of consisting of sheep and goats. (S.) — See also عَرِمٌ. عَرَمَةٌ: see عَارِمٌ, in two places. — Also A dam; syn. مُسَنَّاةٌ: (S, TA:) [or rather dams, agreeably with what here follows:] a pl. [or coll. gen. n.] (K) having no sing. [or n. un.]: (S, K:) or its sing. [or n. un.] is ↓ عَرِمَةٌ, (S, Msb, K,) which signifies, (Kr, K, TA,) as also ↓ عَرَمَةٌ, (Kr, TA,) a dam (مُسَنَّاةٌ, Kr, or سَدٌّ, K) that is raised across a valley, or torrent-bed: (K:) or عَرِمٌ signifies [dams such as are termed] أَحْبَاس [pl. of حِبْسٌ] constructed in valleys, or torrent-beds, (AHn, K, TA,) in the middle parts of these: (AHn, TA:) in each of which senses it is said to be used in the Kur xxxiv. 15: (TA:) or it there signifies a torrent of which the rush is not to be withstood: (Msb:) and a violent rain, (K, TA,) that is not to be endured: thus, accord. to some, in the Kur: (TA:) and the male of the [species of rat called] جُرَذ, (K, TA,) which is the خُلْد, so, Az says, is there meant accord. to some: (TA:) and, (K, TA,) as some say, in that instance, (TA,) it is the name of a certain valley (K, TA) in ElYemen: so says (TA.) عُرْمَةٌ: see عَرَمٌ: — and see also عَرَمَةٌ. — Also A helmet of iron. (TA.) عَرَمَةٌ A quantity of reaped corn or grain, collected together, (S, Msb, K,) trodden out, (S, K,) to be winnowed, (S,) not yet winnowed, (K,) or that is trodden out, then winnowed: (Msb:) said by some to called only عَرْمَةٌ; but correctly عَرَمَةٌ, as is shown by its having for its pl. [or rather coll. gen. n.] ↓ عَرَمٌ, as in an ex. cited by J [in the S]; حَلْقَةٌ and حَلَقٌ being anomalous: (IB, TA:) and ↓ عُرْمَةٌ, of which the pl. is عُرَمٌ, signifies the same; (Msb;) or عُرَمَةٌ signifies heaps of reaped wheat and of barley. (TA.) — — And A place in which sand is collected: (S, K:) pl. عَرَمَاتٌ. (IB, TA.) — — And it is said to signify جُثْوَةٌ مِنْ دَمَالٍ [app. meaning A heap of dung such as is termed دَمَال, q. v.]. (TA.) — — See also عَرِمٌ. — Also Flesh-meat. (Fr, K, TA: omitted in the CK.) One says, إِنَّ جَزُورَكُمْ لَطَيِّبُ العَرَمَةِ Verily your slaughtered camel is savoury in respect of the meat. (Fr, TA.) — — And The odour of cooked flesh-meat. (K.) — Also a pl. of عَارِمٌ [q. v.]. (TA.) عَرِمَةٌ: see عَرِمٌ. — — [It is also said, by Golius, on the authority of Meyd, to signify A vineyard.] عَرْمَى وَاللّٰهِ is a dial. var. of أَمَا وَاللّٰهِ, (IAar, K, TA,) as also [غَرْمَى واللّٰهِ, and] حَرْمَى وَاللّٰهِ: one says, عَرْمَى وَاللّٰهِ لَأَفْعَلَنَّ كَذَا [Verily, or now surely, by God, I will indeed do such a thing]. (IAar, TA.) عُرَامٌ, [mentioned in the first sentence of this art. as an inf. n.,] (S, Mgh, Msb, K,) when used as [a simple subst.] denoting a quality of a boy, or child, (S, Mgh,) or of a man, (K,) signifies Evilness of disposition, or illnature, and exceeding perverseness or crossness or repugnance; (S, Msb, K;) and vehemence, and strength; (Mgh, * TA;) and sharpness; (Msb;) and annoyance, or molestation: (K:) [and] the quality of quitting the right course, and exorbitance. (Ham p. 277.) — — Hence, in a trad. of 'Omar, metaphorically used as meaning (assumed tropical:) Sharpness and strength of [the beverage termed] نَبِيذ made of raisins. (Mgh.) — — And Numerousness of an army, (S, K,) and sharpness, and vehemence, thereof. (K.) — — Also Ignorance. (Fr, TA.) — And The عُرَاق [app. meaning flesh-meat] of a bone: and likewise [i. e., app., portions that are cropped by camels] of trees. (S, K. [See عُرَاقٌ, voce عَرْقٌ.]) One says أَعْرَمُ ↓ مِنْ كَلْبٍ عَلَى عُرَامٍ [More evil in disposition than a dog over a piece of flesh-meat of a bone]. (TA.) Or, accord. to Az, العُرَامُ signifies, (TA,) or it signifies also, (K,) What falls of the bark of the [thorn-tree called] عَوْسَج: (K, TA:) but others explain it in a general manner, saying that عُرَامُ الشَّجَرَةِ signifies the bark of the tree. (TA.) — — See also عَرْمٌ. عَرِيمٌ A calamity, or misfortune: (K, TA:) because of its hardness, or pressure. (TA.) — See also أَعْرَمُ, last two sentences. عُرَامِيٌّ is [app. a rel. n. signifying Of, or relating to, ignorance; being] said by Fr to be from عُرَامٌ signifying " ignorance. " (TA.) عَارِمٌ and ↓ عَرِمٌ, (S, Msb, K,) applied to a boy, or child, (S,) or to a man, (K,) Evil in disposition, or illnatured, and very perverse or cross or repugnant; (S, Msb, K; *) and sharp: (Msb:) or vehement, or strong: (K:) and, applied to a boy, or child, insolent and unthankful, or ungrateful: or bad, corrupt, or wicked: the former epithet, applied to a man, signifies also abominable, or evil: (TA:) and so its fem. pl. عَارِمَات, (S, TA,) applied by a rájiz as an epithet to creeping [ticks, or similar insects, such as are termed] أَنْبَار [pl. of نِبْرٌ]: (S:) and ↓ عَرِمٌ is said (Msb, TA) by IAar (TA) to signify ignorant: (Msb, TA:) عَرَمَةٌ is pl. of عَارِمٌ, and is applied as an epithet to boys, like عَقَقَةٌ [pl. of عَاقٌّ]. (TA.) — — [Hence,] لِسَانٌ عَارِمٌ A vehement tongue. (TA. [See an ex. voce شَكِيٌّ.]) — — And يَوْمٌ عَارِمٌ A day vehemently cold: (TA:) or a day cold in the utmost degree: (K, TA:) and in like manner لَيْلٌ عَارِمٌ [a night vehemently cold: &c.]: and [the pl. in this sense is عُرَّمٌ:] اللَّيَالِى العُرَّمُ signifies the vehemently-cold nights. (TA.) — Also [Sucking the breast; or] a sucker of the breast: so in a verse cited above: see 8. (TA.) — مَا هُوَ بِعَارِمِ عَقْلٍ see expl. voce حَارِمٌ عَرَمْرَمٌ Hard, strong, or vehement; (K, TA;) applied to anything. (TA.) — — And Numerous; applied to an army; (S, K, TA;) or, as some say, to anything. (TA.) — — And, applied to a man, Having a strong degree of عُجْمَة [i. e. impotence, or difficulty, in speech, or utterance; or barbarousness, or vitiousness, therein; or in speaking Arabic]. أَعْرَمُ [More, and most, evil in disposition, or illnatured, &c.]: see an ex. voce عُرَامٌ. — Also [Having the quality termed عَرَمٌ and عُرْمَةٌ: fem عَرْمَاءُ: and pl. عُرْمٌ: i. e.] having in it blackness and whiteness: [&c.:] (S, K: *) the eggs of the sand-grouse are عُرْمٌ; (S, K, * TA;) they are meant by this word in a verse of

Aboo-Wejzeh Es-Saadee: (TA:) and عَرْمَآءُ is applied to a serpent; (S;) and means a serpent speckled with black and white; (K, TA;) pl. عُرْمٌ. (TA.) And i. q. أَبْرَشُ: (K, TA:) and, some say, أَبْرَصُ: [the former meaning Speckled: and the latter, and sometimes the former also, leprous:] fem. عَرْمَآءُ. (TA.) Applied to a sheep or goat, Having a whiteness in the lip: fem. as above: (K:) [but] it occurs in a trad., applied to a ram, as meaning white, with black specks. (TA.) And Coloured (K, TA) with two colours. (TA.) Hence دَهْرٌ أَعْرَمُ (assumed tropical:) [Time, or fortune, of two sorts]. (TA.) — — [Hence also,] applied to a collection of small cattle, Consisting of sheep and goats. (S, K.) — — And Uncircumcized: pl. عُرْمَانٌ, and pl. pl. عَرَامِينُ, (K, TA,) which is mentioned by AA as an epithet applied to men, syn. with قُلْفَانٌ [a pl. of أَقْلَفُ]. (TA.) — Also a sing. of عُرْمَانٌ signifying Tillers, or cultivators, of land, syn. أَكَرَةٌ, [in the CK أُكْرَة (which is a sing.),] (Az, K, TA,) and so is ↓ عَرِيمٌ, in the copies of the K, erroneously written عرم [in some of them عَرْمٌ and in others عَرَمٌ]. (TA.) — — And أَعْرَمُ and ↓ عَرِيمٌ, the latter more agreeably with analogy, are likewise pls. of عُرْمَانٌ signifying Places of seed-produce. (TA.) عرمض Q. 1 عَرْمَضَ, inf. n. عَرْمَضَةٌ and عِرْمَاضٌ, (Lh, O, K,) It (water) became overspread with عَرْمَض [q. v.]; (Lh, O;) i. q. طَحْلَبَ. (K.) عَرْمَضٌ (Lth, S, O, K) and ↓ عِرْمَاضٌ (IDrd, K, TA, written in the O عَرْمَاض) i. q. طُحْلُبٌ; (S, O, K;) i. e. The green substance that comes forth from the bottom of water, so as to overspread it; (S, O, L;) also called ثَوْرُ المَآءِ; [O; in the L, and in one copy of the S, ثَوْبُ المَآءِ, which is a mistake;] accord. to AZ; (S, O;) the green substance like خِطْمِىّ [or marsh-mallow], which is upon water; (Lh;) a soft green substance, like loosened and separated wool, upon stale water; so says Lth, and he adds his opinion that it is vegetative: (TA:) n. un. with ة. (K.) — — Also the former, (O, K,) and ↓ عِرْمِضٌ, (El-Hejeree, K,) A sort of trees, of those called عِضَاه, (Lth, O, K,) having thorns like the beaks of birds; the hardest thereof in the wood: (Lth, O:) or the former, (O, K,) as some assert, (AHn, O,) the small of the أَرَاك (AHn, O, K) and of the سِدْر and of all trees that never become great: (K:) or small trees of those called سِدْر, that do not become large nor tall, of which the thorns are like the beaks of birds; the hardest thereof in the wood, and the best for bows: (IAar, O:) or certain small trees: or the small of the عِضَاه: or the small of all trees: n. un. with ة. (O.) عِرْمِضٌ: see the next preceding paragraph. عِرْمَاضٌ inf. n. of 1: — — and i. q. عَرْمَضٌ, q. v. مَآءٌ مُعَرْمِضٌ [so in the TA, agreeably with the verb; but in my two copies of the S, مُعَرْمَضٌ;] Water overspread, or becoming overspread, with عَرْمَض. (S, TA.) عرن 1 عَرَنَ البَعِيرَ, aor. (S, K) and عَرِنَ, (K,) inf. n. عَرْنٌ, (S, TA,) He put the wooden thing called عِرَان [q. v.] into the nose of the camel. (S, K.) — — And عُرِنَ, like عُنِىَ, He (a camel, TA) had a complaint of his nose arising from the عِرَان [above mentioned]. (K.) — عَرَنَ السَّهْمَ, (K,) [aor. عَرُنَ,] inf. n. عَرْنٌ, (TA,) He bound, or wound, a sinew upon the socket of the head of the arrow. (K.) — And عَرَنَ, (K,) aor. عَرُنَ, (TK,) inf. n. عُرُونٌ, (TA,) is syn. with مَرَنَ, (K,) inf. n. مُرُونٌ, (TA,) i. e. He became accustomed, or habituated; as in the phrase عَرَنَ عَلَى الشَّىْءِ [he became accustomed, or habituated, to the thing]. (TK.) — عَرَنَتِ الدَّارُ, (so in copies of the K,) or عَرُنَت, (so accord. to the TK,) inf. n. عِرَانٌ, The house, or dwelling, or abode, was, or became, distant, or remote, (K, TA,) and in a quarter, or direction, that he who loved it did not desire. (TA.) — عَرِنَتْ, (S, K,) aor. عَرَنَ, inf. n. عَرَنٌ, (TA,) said of the hind leg of a horse, or similar beast, (S,) or said of such a beast itself, (TK, [and this is plainly indicated in the K,]) It had the disease termed عَرَن (S, K) and عُرْنَة and عِرَان. (K.) — — And عَرِنَ, aor. ??, inf. n. عَرَنٌ, is said of a camel as meaning He had the disease termed عَرَن expl. below on the authority of ISk. (S.) 2 عرّن الرُّمْحَ is app. said, as meaning He nailed its head to the shaft of the spear: see the pass. part. n., مُعَرَّنٌ, below.] 4 اعرن He (a man) continually ate what is termed عَرَن, meaning cooked flesh-meat. (IAar, K, * TA.) — And He had the shanks of his young weaned camels much cracked or chapped. (K.) — — And He had the حِكَّة, [i. e. mange, or scab, or dry mange or scab], (K, TA,) or, as ISk says, purulent pustules (قَرْح) that arise in the neck and occasion a scratching or scraping, (TA, [see عَرَنٌ,]) among his camels. (K, TA.) عِرْنٌ: see the next paragraph, latter half: — and see also عِرْنَةٌ, last sentence but one. عَرَنٌ A callousness in the hind leg of a horse or similar beast, above the pastern, in the hinder part thereof; and it is what is called شُقَاق [q. v.]: and, as ISk says, purulent pustules (قَرْح) that arise in the neck of a camel, in consequence of which he scratches, or scrapes, himself, and sometimes he lies down against the stem of a tree and scratches, or scrapes, himself therewith; and its cure, he says, is the burning of fat upon him. (S:) and an eruption like pustules, or purulent pustules, in the necks of young weaned camels, in consequence of which they scratch, or scrape, themselves: (IB, TA:) or, as also ↓ عُرْنَةٌ and ↓ عِرَانٌ, a certain disease in the hinder part of the hind leg of a horse or similar beast, (K, TA,) like an abrasion in the skin, (TA,) causing the hair to fall off: or a cracking, or chapping, (K, TA,) incident to horse, (TA,) in their fore legs and their hind legs: or a callousness that arises in the pastern of a horse (K, TA) or similar beast, and in the place of its fetlock, in the hinder part, and a شُقَاق [q. v.] that betides it from the kicking against a mountain or stone. (TA.) — Also The foul smell, or foulness [of the hands] with the smell, of flesh-meat and its grease; syn. غَمَرٌ: (K:) so in the saying, أَجِدُ رَائِحَةَ عَرَنِ يَدَيْكَ [I perceive the odour of the foulness of thy hands with the smell of flesh-meat and its grease]: (IAar, TA:) or عَرَنٌ signifies the odour of flesh-meat that has عَرْم [i. e. grease, or gravy]: and also i. q. عَرْم [itself, q. v.]. (TA.) And The odour of cooked flesh-meat; (Kr, K;) as also ↓ عِرْنٌ. (K.) And A mark, or relic, [or soil,] of broth upon the hand of the cater. (El-Hejeree, TA.) And Cooked flesh-meat: (IAar, K:) or, as some say, flesh, or flesh-meat, in an absolute sense. (TA.) — — And Smoke. (K.) — Also A species of tree, with which one tans. (K.) Dioscorides asserts the عرن to be A plant having leaves resembling those of the small lentil, except that they are longer than they, and having a stem about a span tall, and a red flower, and a small root; growing in neglected, or uncultivated, places: a poultice of its leaves with olive-oil is sudorific; its bruised leaves applied as a poultice act as a discutient to wounds and inflamed pustules; and taken in a beverage. or sirup, they cure the dribbling of the urine. (Avicenna, i. e. Ibn-Seenà book ii. p. 235.) عَرِنٌ the masc. epithet applied to a horse, or similar beast, signifying Having the disease termed عَرَن [q. v.]: (TA:) the fem. epithet having this meaning is عَرِنَةٌ; with which ↓ عَرُونٌ is syn. (K, TA.) — Also One who keeps close to the يَاسِر [or slaughterer, or superintendent of the slaughtering and of the division, of the camel for the game called المَيْسِر], in order that he may eat of the slaughtered camel. (K.) عُرْنَةٌ: see عَرَنٌ, former half. — — عُرْنَتَانِ signifies Two specks, or spots, above the eye of a dog: so in a trad. in which men are commanded to kill every dog that is entirely black having عرنتان. (TA.) عِرْنَةٌ One who prostrates, or throws down, his antagonists much, or often; with whom one cannot cope: (S, K, TA: [in the CK, الصَرِيعُ is erroneously put for الصِّرِّيعُ:]) accord. to IB, as signifying صِرِّيعٌ, it is used in commendation: Fr says that when a man is one who prostrates, or throws down, his antagonists much, or often, abominable, wicked, or crafty, [with whom one cannot cope,] it is said that he is عِرْنَةٌ لَا يُطَاقُ. (TA.) — — Also A man coarse, rough, or rude, and niggardly. (TA.) — — And One who serves houses, or tents. (TA.) — Also The roots of the عَرَنْتُن, (AA, S, TA, in the K, erroneously, of the عِرْنِين, TA,) which is a plant

used for tanning. (S in art. عرتن.) — — And The wood of the ظِمَخ, (S, K,) a species of tree, (S, TA,) having the form of the دُلْب [or plane-tree], (TA,) with which skins for water or milk are tanned, (S, K,) and from which is cut the wood of the beaters and washers and whiteners of clothes, which is buried: accord. to ISk, [but the same is also said of the عَرْتَن,] it is a species of tree resembling the عَوْسَج [or box-thorn], except that it is bigger than it, full and luxuriant in the branch, and not having tall stems: (TA:) or it is called ↓ عِرْنٌ, [which is a coll. gen. n.,] and عِرْنَةٌ is the n. un. (AA, T in art. ظمخ.) And [it is also expl. as signifying] The piece of wood of the beaters and washers and whiteners of clothes upon which the beating is performed with that which is called the مِيجَنَة. (IKh, TA.) عِرْنِينٌ The first part or portion of anything. (S, Msb, K.) — — And hence, (Msb,) [particularly,] the first [or upper] part [i. e. the bridge] of the nose, beneath the place where the eyebrows come together; the place of what is termed الشَّمَمُ: (S, Msb, TA:) or the head of the nose: (TA:) or the hard part of the bone of the nose: (K:) or it signifies, (K,) or is sometimes applied to, (Msb,) the nose, (Msb, K,) altogether: (K:) pl. عَرَانِينُ. (TA.) One says, هُمْ شُمُّ العَرَانِينِ [They are high in respect of the noses, or of the bridges thereof; often meaning (assumed tropical:) they are haughty, or disdainful]. (S, Msb.) And one of the learned has used it metaphorically, saying, وَأَصْبَحَ الدَّهْرُ ذُو العِرْنِينِ قَدْ جُدِعَا [lit. And nosed fortune became mutilated in the nose; by nosed being app. meant (assumed tropical:) haughty, or disdainful; and by mutilated in the nose, (assumed tropical:) marred, or abased]. (TA.) Hence also, عَرَانِينُ السَّحَابِ The first of the rains of the clouds. (TA.) — — And (tropical:) A noble chief: (K, TA:) عَرَانِينُ signifies (tropical:) the chiefs, (S, TA,) and noble, (TA,) of a people, or party, (S,) or of the people, or of men. (TA.) عِرَانٌ A piece of wood, or stick, which is inserted in the partition between the nostrils of a camel (S, K) of the species called بُخْتِىّ. (S. [See also خِشَاشٌ.]) — — And (hence, as being likened thereto, TA) The wooden thing [app. meaning the pin, or axis,] of the sheave of a pulley, (S, K, TA,) by which the خُطَّاف [or iron thing in which is the pin whereon the sheave turns] is made firm: (S, TA:) pl. أَعْرِنَةٌ. (TA.) — — And A nail; (S, K, TA;) accord. to El-Hejeree, that conjoins the spear-head and the shaft. (TA.) And A horn. (K.) — Also Trees occupying an extended, or oblong, tract. (TA.) — — And Roads: in this sense a pl. having no singular. (TA.) — See also عَرِينٌ. — And see عَرَنٌ, former half. — Also Distance, or remoteness, (S, K,) of a house, or dwelling, or abode. (S.) — — And [hence,] دَارٌ عِرَانٌ (TA) and ↓ دَارٌ عَارِنَةٌ (S) A distant, or remote, house or dwelling or abode; (S, TA;) and دِيَارٌ عِرَانٌ and ↓ دِيَارٌ عَارِنَةٌ distant, or remote, houses &c.; (K, TA;) عِرَانٌ being an inf. n. used as an epithet [and therefore applicable to a pl. and to a fem. as well as a masc. sing.]: ISd says, it is not in my opinion a pl., as the lexicologists hold it to be. (TA.) — Also Fight, or conflict. (K.) عَرُونٌ: see عَرِنٌ. عَرِينٌ A collection of trees, (S, Msb, K, TA,) tangled, or luxuriant, or abundant and dense; a thicket, wood, or forest: (TA:) this is the primary signification; (S, Msb, TA;) whether there be in it a lion or not. (TA.) And [particularly] A collection of thorn-trees, (K, TA,) and of such as are called عِضَاه; whether there be a lion therein or not. (TA.) — — And [hence], as also ↓ عَرِينَةٌ, The covert, or place of resort, of the lion, (S, Msb, K,) and of the hyena, as also ↓ عِرَانٌ, and of the wolf, and of the serpent: and the former signifies also the burrow of the [lizard called] ضَبّ: pl. عُرُنٌ. (K, TA.) — — And (hence, TA) عَرِينٌ signifies also (tropical:) An open, or a wide, space, in front, or extending from the sides, of a house, [in this case meaning a yard,] and of a town, as, for instance, in this latter case, of Mekkeh, occurring in this sense in a trad., likened to the place of resort of the lion, because of its resistibility. (TA.) — — And (hence also, TA) (tropical:) Eminence, or nobility; and might, strength, or resistibility. (K, TA.) — Also Such as is dry and broken of the [trees called] عِضَاه. (K.) — And Flesh: (S, K:) so it is said to signify. (S.) — — And The prey of the lion, or the like. (K.) — And The cry of the [dove called] فَاخِتَة: (K, TA:) so in the T in art. عزهل. (TA.) عَرِينَةٌ: see the next preceding paragraph. عُرَانِيَةٌ The crests, or upper parts, of waves, rising high; as in the phrase, مَآءٌ ذُو عُرَانِيَةٍ, (S, TA,) meaning water having many and high waves or billows or surges; (TA;) used by 'Adee Ibn-Zeyd in describing the flood of Noah: (S:) or the middle, and main body, or deepest part, of the sea: and the flow, or extending, of a torrent. (K.) عَرَّانٌ A seller of the wood called عِرْنَة. (TA.) عَارِنٌ: see its fem., with ة, voce عِرَانٌ, last sentence but one, in two places. — العَارِنُ The lion: (K:) [app. a possessive epithet, meaning ذُو العَرِينِ: but he is said to be thus called] because of his abominable nature, and his strength. (TA.) مُعَرَّنٌ A spear having its head nailed [to the shaft] with the nail called عِرَان. (S, K.) — See also the following paragraph. مَعْرُونٌ A camel having the wooden thing called عِرَان [q. v.] put into his nose. (TA.) — Also, applied to a سِقَآء [or skin for water or milk], Tanned with the wood called عِرْنَة; (S, K, TA;) and so ↓ مُعَرَّنٌ. (TA.) And, so applied, Tanned with the tree called عَرَن. (TA.) عرو 1 عَرَاهُ, (S, Mgh, Msb, K,) aor. يَعْرُوهُ, (S, Msb, K,) inf. n. عَرْوٌ; (S, Msb;) and ↓ اعتراهُ; (Msb, K;) He came to him, (S, Mgh, K,) syn. أَتَاهُ, (S, Mgh,) and أَلَمَّ بِهِ, (S,) or غَشِيَهُ, (K,) or he repaired to him, syn. قَصَدَهُ, (Msb,) seeking (S, Mgh, K) his beneficence, or bounty, (Mgh, K,) or for the purpose of seeking his gift, or aid: (Msb:) or both signify [simply] he, or it, came to him; syn. جَآءَهُ: (Ham pp. 24 and 109:) or عَرَوْتُهُ, also, signifies [simply] I came to him; syn. غَشِيتُهُ; and so عَرَيْتُهُ: (K in art. عرى:) and one says, عَرَى الرجل عريةً شَدِيدَةً and عروةً شديدةً [app. He came to the man, or upon him, with a vehement coming; for it seems that الرَّجُلَ is meant, and that عَرْيَة and عَرْوَة are inf. ns. of un.]: (TA, immediately after what here next precedes:) and عَرَا, aor. يَعْرُو, also signifies [simply] he sought [&c.]: and hence the saying of Lebeed in a verse cited in art. ثأر [q. v., conj. 8]: (S, * TA:) the pass. part. n. is ↓ مَعْرُوٌّ. (S, Msb.) One says also, فُلَانٌ تَعْرُوهُ الأَضْيَافُ and ↓ تَعْتَرِيهِ i. e. Such a one, guests come to him; syn. تَغْشَاهُ. (S, TA.) And عَرَانِى هٰذَا الأَمْرُ and ↓ اِعْتَرَانِى This affair, or event, came upon me; syn. غَشِيَنِى. (S.) And عَرَاهُ الأَمْرُ, (Msb, TA,) aor. يَعْرُوهُ, The affair, or event, came upon him (غَشِيَهُ), (TA,) and befell him; (Msb, TA;) as also ↓ اعتراهُ. (Msb.) And عَرَاهُ المُهِمُّ and ↓ اعتراهُ The hard, or difficult, affair, or event, befell him. (Mgh.) And عَرَّهُ signifies the same. (Ksh in xlviii. 25.) [And in like manner ↓ اعتراهُ said of a malady, and of diabolical possession, &c., It befell, or betided, him; attacked him; or occurred, or was incident or incidental, to him.] And عَرَاهُ البَرْدُ The cold smote him. (TA.) — — See also 2. — عُرِىَ He (a man, S) was, or became, affected with what is termed the عُرَوَآء [q. v.] of fever: (S, K, TA:) and ElFárábee has mentioned, in the " Deewán el-Adab," among verbs of the class of فَعَلَ, aor. يَفْعُلُ, عَرَا from العُرَوَآءُ: (Har p. 406:) ISd says that the verb mostly used is the former, and its part. n. is ↓ مَعْرُوٌّ: but some say that the verb [i. e. عُرِيَت; imperfectly written in my copy of the TA, but cleared from doubt by its being there added that the part. n. is مَعْرُوَّةٌ,] is said of a fever, as meaning it came with a shivering, or trembling. (TA.) — — Also, He (a man) was, or became, affected with the tremour of fear. (TA.) — — One says also, عُرِىَ إِلَى الشَّىْءِ, meaning (tropical:) He felt a want of the thing (اِسْتَوْحَشَ إِلَيْهِ) after having sold it. (K, TA.) And مَالِى لِى أَشَدَّ العُرَوَآءِ ↓ عُرِيتُ إِلَى, meaning (assumed tropical:) My soul followed [most

vehemently, or I felt a most vehement yearning towards,] property that belonged to me after having sold it. (TA.) And عُرِىَ هُوَاهُ إِلَى كَذَا (assumed tropical:) He yearned towards, or longed for, such a thing. (TA.) 2 عرّى القَمِيصَ He put button-loops (عُرًى [pl. of عُرْوَةٌ]) to the shirt; as also ↓ اعراهُ. (TA.) — — And عرّى المَزَادَةَ, thus, with teshdeed, in copies of the K, agreeably with the Tekmileh, or ↓ عَرَى [or عَرَا], without teshdeed, as in the M, (TA,) He put a loop-shaped handle (عُرْوَة) to the مزادة [or leathern water-bag]. (K, TA.) 4 اعراهُ نَخْلَةً (S, K) He assigned to him (i. e. a man in need, S) a palm-tree as an عَرِيَّة [q. v.; accord. to some, belonging to art. عرى], (S, Msb,) for him to eat its fruit: (Msb:) [i. e.] he gave to him the fruit of a palm-tree during a year. (S; and K in art. عرى.) — اعراهُ صَدِيقُهُ His friend went, or removed, far away from him, and did not aid him. (S.) And أَعْرَوْا صَاحِبَهُمْ They left their companion (K, TA) in his place; and went away from him. (TA.) [But these two significations seem rather to belong to art. عرى.] — See also 2. — اعرى, intrans., He (a man) was, or became, fevered, or affected with fever. (TA. [From عُرَوَآءُ.]) — — And أَعْرَيْنَا We were, or became, affected by a cold night [such as is termed لَيْلَةٌ عَرِيَّةٌ]: or we came to experience the cold of evening. (TA.) One says, أَهْلَكَ فَقَدْ أَعْرَيْتَ i. e. [Betake thyself to thy family, for thou hast reached the time when] the sun has set and the evening has become cold. (S.) 8 اعتراهُ: see 1, in six places. — — Also i. q. قَصَدَ عَرَاهُ i. e. نَاحِيَتَهُ [app. as meaning He repaired to his region, or quarter; or his vicinage]. (TA.) — — And i. q. خَبَلَهُ [He, or it, rendered him possessed, or insane; or unsound in his intellect, or in a limb or member]. (TA.) 10 استعرى النَّاسُ The people ate the fresh ripe dates (S, K, the latter in art. عرى,) فِى كُلِّ وَجْهٍ [in every direction]: from العَرِيَّةُ. (S.) عَرًا, (T, S, K, TA,) mentioned in the K in art. عرى, but accord. to Az, thus written with ا, as belonging to the present art., (TA,) i. q. نَاحِيَةٌ [as meaning A region, or quarter; or a vicinage]; (K in art. عرى;) and so ↓ عِرْوٌ, (K in art. عرو,) of which the pl. is أَعْرَآءٌ; (TA;) and جَنَابٌ [which likewise signifies a vicinage; and a place of alighting or abode; &c.; and also has the two meanings here following]; as also ↓ عَرَاةٌ; (K in art. عرى;) this last and عَرًا both signify a yard, syn. فِنَآءٌ; (S;) and a court, syn. سَاحَةٌ; (T, S;) as also ↓ عَرْوَةٌ. (T, TA.) One says, نَزَلَ فِى عَرَاهُ [or بِعَرَاهُ and بِحَرَاهُ (S in art. حرى)] meaning نَاحِيَتِهِ [i. e. He alighted, or descended and abode, in his region, or quarter, or his vicinage]: (TA:) or نَزَلَ بِعَرَاهُ and ↓ عَرْوَتِهِ i. e. [he alighted, &c.,] in his court. (Az, TA.) عُرْوٌ: see عُرْوَةٌ. عِرْوٌ: see عَرًا: — and see also عُرْوَةٌ. — Also One who is not disquieted, or rendered anxious, or grieved, by an affair: (K:) [or] أَنَا عِرْوٌ مِنْهُ means I am free, or free in mind, (خِلْوٌ,) from it: (S:) but it is held by ISd to belong to art. عرى: (TA:) the pl. is أَعْرَآءٌ; (K, TA;) which is said in the Tekmileh to signify persons who are not disquieted, or rendered anxious, or grieved, by that which disquiets, &c., their companions. (TA.) — And A company of men: [pl. as above:] one says, بِهَا أَعْرَآءٌ مِنَ النَّاسِ [In it are companies of men]. (TA.) عَرَاةٌ: see عَرًا. — Also Vehemence, or intenseness, of cold: (S, K; mentioned in the latter in art. عرى:) originally عَرَوَةٌ. (TA.) عَرْوَةٌ: see عَرًا, in two places. عُرْوَةٌ primarily signifies A thing by means of which another thing is rendered fast, or firm, and upon which reliance is placed: (TA:) or it is metaphorically applied in this sense; from the same word as signifying an appertenance of a shirt, and of a mug, and of a leathern bucket. (Mgh, Msb. *) — — The عُرْوَة of a shirt, (S, M, Msb,) or of a garment, (K,) is well known; (S, Msb;) i. e. [A button-loop, or loop into which a button is inserted and by means of which it is rendered fast;] the thing into which the زِرّ [or button] thereof enters; (M, TA;) the sister of the زِرّ thereof; (K;) as also عُرًى, accord. to the copies of the K, or عَرِىٌّ, accord. to some of them; and with kesr; but correctly with damm and with the ر quiescent [i. e. ↓ عُرْوٌ] as in the Tekmileh; and also with kesr [i. e. ↓ عِرْوٌ]; as though these two were pls. [or rather coll. gen. ns.] of عروة [i. e. عُرْوَةٌ and عِرْوَةٌ]: (TA:) the pl. is عُرًى: (Msb:) عراوى [i. e. عَرَاوَى] as pl. of عُرْوَةٌ is vulgar. (TA.) — — [The pl.] عُرًى also signifies [in like manner] Certain [well-known] appertenances [i. e. loop] of loads, or burdens, and of the camels that bear saddles or burdens: whence the trad. لَا تُشَدُّ العُرَى إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ [The loops of loads shall not be made fast for the purpose of journeying save to three mosques; that of Mekkeh, that of El-Medeeneh, and that of El-Aksà at Jerusalem: see also similar trads. in art. ضرب (first paragraph, see. col.,) and in art. عمل (conj. 4)]. (TA.) — — The عُرْوَة of the leathern bucket is likewise well known, (TA,) and so is that of the mug: (S, TA:) each is The [loopshaped] handle: (K, TA:) [so too is that of the leathern water-bag: (see 2:)] that of the mug is [also called] its أُذُن. (Msb.) — — The عُرْوَة of the فَرْج [or vulva of a woman] is The flesh of its exterior, (K, TA,) or an external flesh, (so in some copies of the K,) which is, or becomes, thin, and turns to the right and left, with [or at] the lower part of the بَظْر [here meaning the clitoris]: (K, TA;) each of what are termed عُرْوَتَانِ [i. e. the nymphæ]. (TA.) — — And عُرْوَةٌ signifies also A collection of [the trees called] عِضَاه and of [those called] حَمْض that are depastured in the case of drought: (K:) or especially a collection of عِضَاه upon which men pasture [their beasts or cattle] when they experience drought: or such as remain of عِضَاه and of حَمْض and are depastured in the case of drought; and it is not applied to any trees but these, unless to any trees that have remained in the صَيْف [here app. meaning spring, having survived the winter]: (TA:) also tangled, or luxuriant, or abundant and dense, trees, among which the camels pass the winter, and whereof they eat: (K:) and (as some say, TA) tree of which the leaves fall not in the winter, (K, TA,) such as the أَرَاك and the سِدْر: (TA:) or trees that remain incessantly in the earth, not going: (S:) or such as suffice the camels. or cattle, throughout the gear: (TA:) or shrubs of which the lower portions remain in the earth, such as the عَرْفَج and the نَصِىّ and the several kinds of خُلَّة and حَمْض; so that when, men experience drought, the cattle gain the means of subsistence; thus accord. to Az: or pasture that remains after the [other] herbage has dried up; because the cattle cling thereto, or eat thereof in the winter. (تَتَعَلَّقُ بِهَا,) and are preserved thereby: wherefore they are also called عُلْقَة: (Mgh: [but for عَلَقة in my copy of that work, I have substituted عُلْقَة as being evidently the right word:]) [see also عُقْدَةٌ, in the last quarter of the paragraph, in two places:] the pl. is عُرًى. (S, TA.) — — Also The environs of a town [where people pasture their cattle]. (K, TA.) One says, رَعَيْنَا عُرْوَةَ مَكَّةَ i. e. [We pastured our cattle] in the environs of Mekkeh. (TA.) — — And the pl., عُرًى, signifies (tropical:) A company, or party, of men by whom one benefits, or profits; as being likened to the trees [so called] that remain [throughout the winter]: (TA:) or a company, or party, of men is likened to the trees thus called. (S.) — — And the sing., (tropical:) Such as is held in high estimation, or in much request, of camels, or cattle, or other property; as an excel-lent horse; (K, TA;) and the like. (TA.) — — عُرْوَةُ الصَّعَالِيكِ means (assumed tropical:) The stay, or support, of the صعاليك [i. e. poor, or needy]: and [hence] is the name [or a surname] of a well-known man. (TA. [See صُعْلُوكٌ.]) — — العُرْوَةُ الوُثْقَى signifies The firmest thing upon which one lays hold: (Bd in xxxi. 21: [see also ii. 257, where the same phrase occurs:]) and is [said to be] the saying " There is no deity but God: " from العُرْوَةُ [in the first of the senses assigned to it above, as is indicated in the Msb in relation to a similar phrase here following; or] as signifying " the trees that have a lower portion remaining in the earth, as the نَصِىّ and the عَرْفَج &c.; " as expl. above. (TA.) And أَوْثَقُ عُرًى [The firmest of things upon which one lays hold], occurring in a saying

of the Prophet, is expl. as being [religious] belief, or faith. (Msb.) — — And الْعُرْوَةُ is a name of The lion. (S, Mgh, K.) عُرَوَآءُ A tremour, or shivering: (Mz, 40th نوع:) or the access of a fever, on the occasion of the first tremour, or shivering, thereof. (S, K.) — — [And accord. to Freytag, it occurs in the Deewán of the Hudhalees as meaning The coming of a hero, and the tremour thence arising in others. — — And A feeling of yearning, or longing:] see 1, last sentence but one. — — And The low voice (syn. حِسّ) of the lion. (K.) — — And The interval from the sun's becoming yellow to the night, when cold wind springs up, (M, * K, TA,) i. e., the north, or northerly, wind. (TA.) عَرِىٌّ an epithet applied to a palm-tree such as is termed عَرِيَّةٌ [q. v.]: one says نَخْلَةٌ عَرِىٌّ, (S, Msb,) the latter word without ة; like as one says اِمْرَأَةٌ قَتِيلٌ. (Msb.) — And رِيحٌ عَرِيَّةٌ (S, K) and عَرِىٌّ (K) A cold wind. (S, K: mentioned in the K in this art. and also in art. عرى) And one says also, إِنَّ عَشِيَّتَنَا هٰذِهِ لَعَرِيَّةٌ [Verily this our evening is cold]. (El-Kilábee, S.) And لَيْلَةٌ عَرِيَّةٌ A cold night. (TA.) عَرِيَّةٌ [as a subst.] A palm-tree which its owner assigns to another, (S, Mgh, Msb, K, *) who is in need, (S, Mgh,) for him to eat its fruit (S, Mgh, Msb, K *) during a year: (S, Mgh, K:) and of which what was upon it has been eaten: (K:) so some say: or that does not retain its fruit, this becoming scattered from it: (TA:) and one that has been excluded from the bargaining on the occasion of the selling of palm-trees: (K:) so some say: (TA:) the pl. is عَرَايَا: (S, Mgh, Msb:) it is said that on the occasion of the prohibition of المُزَابَنَة, which is the selling of the fruit upon the heads of palm-trees for dried dates, license was conceded in respect of the عَرَايَا, because a needy man, attaining to the season of fresh ripe dates, and having no money with which to buy them for his household, nor any palm-trees to feed them therefrom, but having some dried dates remaining of his food, would come to the owner of palm-trees, and say to him, " Sell to me the fruit of a palm-tree," or " of two palm-trees," and would give him those remaining dried dates for that fruit: therefore license was conceded in respect of that fruit when less than five أَوْسُق [pl. of pauc. of وَسْقٌ, q. v.]: (Nh, TA: [and the like is said, but much less fully, in the Mgh; and somewhat thereof in the S:]) the word is of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ, because the person to whom it is assigned repairs to it (S, Nh, * Mgh, Msb, TA) to gather its fruit: (Mgh:) or the tree is so called because it is freed from prohibition, (Nh, Mgh, TA,) from عَرِىَ, aor. يَعْرَى, (Nh, TA,) in which case the word is of the measure فَعِيلَةٌ in the sense of the measure فَاعِلَةٌ; or because it is as though it were divested of its fruit: (Mgh:) the ة is affixed because the word is reckoned among substs., like نَطِيحَةٌ and أَكِيلَةٌ. (S, Msb.) [It is mentioned in the K in art. عرى. See also عَرِىٌّ, above.] — — Also A مِكْتَل [or kind of basket, made of palm-leaves, in which dates &c. are carried]. (K and TA in art. عرى. [In the CK, المَكِيل is erroneously put for المِكْتَل.]) [عَرَاوَةٌ, expl. by Freytag as signifying " oleris species " &c., is a manifest mistake for عَرَارَةٌ, n. un. of عَرَارٌ, q. v.] عَارٍ act. part. n. of عَرَاهُ in the first [and in others also] of the senses assigned to it above. (Msb.) En-Nábighah says, أَتَيْتُكَ عَارِيًا خَلَقًا ثِيَابِى عَلَى خَوْفٍ يُظَنُّ بِىَ الظُّنُونُ meaning I came to thee, or have come to thee, as a guest [or seeking thy beneficence, with my clothes old and worn out, in fear, various thoughts being thought of me]. (S; one of my copies of which has تَظُنُّ instead of يُظَنُّ.) أُعْرُوَانٌ (so in copies of the K and accord. to the TA, in the CK عُرْوان,) A certain plant: (K, TA:) or one of which the leaves fall not in the winter. (CK.) مُعَرًّى An epithet applied to a فَرْج as meaning Having what is termed عُرْوَةٌ [q. v.] (K, TA) or what are termed عُرْوَتَانِ. (TA.) مَعْرُوٌّ pass. part. n. of عَرَا, q. v. (S, Msb.) — — And part. n. of عُرِىَ, q. v. (ISd, TA.) عرى 1 عَرِىَ (S, MA, Mgh, Msb, K) مِنْ ثِيَابِهِ, (S, MA, Mgh, Msb,) aor. يَعْرَى, (S, Msb,) inf. n. عُرْىٌ (Mgh, Msb, K, and so in some copies of the S, accord. to other copies of which it is عُرِىٌّ, and also with kesr to the ع, as stated in the TA, [العُرٰى commencing the art. in the CK is a mistake for العُرْىُ,]) and عُرْيَةٌ, (Msb, K,) He (a man, Msb, TA) was, or became, naked, nude, bare, or without clothing; (K, TA;) or bare of his clothes: (MA:) and ↓ تعرّى signifies the same: (MA, K:) [or rather] the latter is quasipass. of عرّاهُ [and therefore is more correctly rendered he was made naked, &c.; or made bare of his clothes, or denuded thereof, or divested; or he made himself naked, &c.; or denuded himself of his clothes]. (S.) [And sometimes it means He was, or became, bare of clothing, or of his clothes, except one, or more, of his inner garments: and in like manner, ↓ تعرّى, he was made, or he made himself, bare of clothing, or of his clothes, except one, or more, of his inner garments.] — — And [hence] one says also, عَرِىَ البَدَنُ مِنَ اللَّحْمِ [The body was, or became, bare of flesh, or lean]. (TA.) — — And عَرِىَ مِنَ العَيْبِ, aor. as above, (assumed tropical:) He, or it, was, or became, free from fault, defect, or blemish: part. n. ↓ عَرٍ [if not a mistranscription for عَارٍ]. (Msb.) And عَرِىَ مِنَ الأَمْرِ (assumed tropical:) He was, or became, free from the affair: and مَا يَعْرَى مِنْ هٰذَا الأَمْرِ (assumed tropical:) He is not, or does not become, free from this affair: and hence, لَا يَعْرَى مِنَ المَوْتِ أَحَدٌ (assumed tropical:) [No one will be exempt from death]. (TA.) — عَرَيْتُهُ I came to him; syn. غَشِيتُهُ; like عَرَوْتُهُ [q. v.]. (K.) 2 عَرَّى see 4. — — [Hence,] one says also, عرّاهُ مِنَ الأَمْرِ (assumed tropical:) He freed him from the affair. (TA.) — — And عَرَّيْتُهُ (assumed tropical:) I left it; or let it alone; i. e., anything. (TA.) 3 نَحْنُ نُعَارِى We ride the horses not saddled. (K, TA.) [See also 12.] 4 اعراهُ (S, MA, Msb, K) مِنْ ثِيَابِهِ, (Msb,) or مِنَ الثِّيَابِ, (MA,) or مِنَ الثَّوْبِ and الثَّوْبَ; (K;) and ↓ عرّاهُ, (S, MA, Msb, K,) inf. n. تَعْرِيَةٌ; (S, K;) He denuded him, made him bare, or divested him, (S, * MA, Msb, * K,) of his clothes, (Msb,) or of the clothes, (MA,) or of the garment. (K.) — — And اعراهُ signifies also He plucked out the hair of his (a horse's) tail; like أَعَارَهُ: mentioned by IKtt and others. (TA in art. عير.) — — See also three other significations (two of which seem to belong to this art.) in art. عرو. — اعرى as intrans. He (a man, TA) journeyed in [a bare and wide tract, or] what is termed عَرَآء [q. v.]: and he remained, stayed, dwelt, or abode, therein. (K, TA.) And He remained, stayed, dwelt, or abode, in the lateral, or adjacent, part or tract (بِالنَّاحِيَةِ). (TA.) And أَعْرَيْتُ signifies also اِجْتَنَبْتُ [app. as meaning I was, or became, distant, remote, far off, or aloof; or I went, or removed, or retired, or withdrew myself, to a distance, or far away; though I do not know اجتنبت used otherwise than as trans.]; as also ↓ اِسْتَعْرَيْتُ, and ↓ اِعْتَرَيْتُ: mentioned by Sgh. (TA.) 5 تَعَرَّى see the first paragraph, in two places. 8 إِعْتَرَى see 4, last sentence. 10 إِسْتَعْرَى see 4, last sentence: — and see 10 in art. عرو. 12 اعرورى الفَرَسَ, (S, K,) or الدَّابَّةَ, (Mgh, Msb,) He rode the horse, or the beast, without a saddle, (S, Mgh, Msb, K, * and Ham p. 42,) and having nothing beneath him; (Ham:) the verb being of the measure اِفْعَوْعَلَ, (S, TA,) a measure of which there is no other trans. v. except اِحْلَوْلَى. (TA.) — — Hence the usage of the verb in the saying of Taäbbata-Sharrà يَظَلُّ بِمَوْمَاةٍ وَيُمْسِى بِغَيْرِهَا جَحِيشًا وَيَعْرَوْرِى ظُهُورَ المَهَالِكِ (assumed tropical:) He passes the day in a waterless desert, and enters upon the evening in another than it, alone, and he ventures upon [the surfaces of] the places of perdition without anything to protect him from them. (Ham ubi suprà.) [See also an ex. of the act. part. n. in a verse cited in the second paragraph of art. دوم.] — — And اعرورى السَّرَابُ الأَكَامَ means رَكِبَهَا [i. e. (assumed tropical:) The mirage surmounted the hills, or mounds]. (TA.)

— — And اعرورى أَمْرًا قَبِيحًا (assumed tropical:) He ventured upon, or did, an evil, or a foul, thing; (S, K; *) syn. رَكِبَهُ, (S,) or أَتَاهُ, (K,) or both. (TA.) — — اعرورى signifies also (assumed tropical:) He journeyed by himself, alone, in the earth, or land. (K.) عَرًى A hard and elevated, or an elevated and plain, part, or tract, of the earth, that is apparent, or open: pl. أَعْرَآءٌ. (TA.) [عَرَآءٌ, also, (q. v.,) has a similar meaning, and the same pl.] — — And i. q. حَائِطٌ [A wall; or a wall of enclosure; or one that surrounds a garden: or a garden, in general; or a garden of palm-trees, surrounded by a wall]. (TA.) — — See also عَرًا in art. عرو: and in the same paragraph see its syn. عَرَاةٌ. عَرٍ: see 1, last quarter. عُرْىٌ A horse not having a saddle upon him; (S, Msb, K;) and so ↓ مُعْرَوْرٍ and ↓ مُعْرَوْرًى: (TA:) or not having upon him a saddle nor a saddle-cloth, or housing; as also ↓ مُعْرَوْرًى; but ↓ مُعْرَوْرٍ signifies riding without a saddle and without a saddle-cloth, or housing: (Mgh:) or عُرْىٌ [as also ↓ مُعْرَوْرًى] signifies not having upon him a saddle nor any furniture: (TA:) ↓ عُرْيَانٌ is not applied as an epithet to a horse, nor is عُرْىٌ to a man: (Mgh, Msb, TA:) the latter is an inf. n. used as an epithet, and then made a subst., having a pl., (Msb, TA,) which is أَعْرَآءٌ. (S, Mgh, Msb, TA.) جَارِيَةٌ حَسَنَةُ العُرْيَةِ, and ↓ العِرْيَةِ, and ↓ المَعْرَى, and ↓ المَعْرَاةِ, (K, TA,) or, as in the M, ↓ المُعَرَّى, and ↓ المَعْرَاةِ, and in like manner in the A, ↓ المُعَرَّى and العُرْيَة being [there] said to be like المُجَرَّد and الجُرْدَة in measure and in meaning, (TA,) signify حَسَنَةُ المُجَرَّدِ, (K, TA,) i. e. [A girl, or young woman, beautiful in respect of what is unclad of her person; or] beautiful when she is unclad: (TA: [see also جُرْدَةٌ: the CK, for وَالمَعْرَى والمُعْرٰى والمُعْراةُ اَى المُجَرَّدُ, has وَالمَعْرَاةِ أَيِ المُجَرَّدِ:]) and ↓ المَعَارِى (of which the sing. is مَعْرًى, TA) signifies the hands or arms, and the feet or legs, and the face, (S, K, TA,) as being the parts that are seen, (K, TA,) of a woman: (S, TA:) so in the saying, مَا أَحْسَنَ مَعَارِىَ هٰذِهِ المَرْأَةِ [How beautiful are the hands or arms, &c., of this woman!]: (S, TA:) or, as some say, the parts where the bones appear [as distinct] from the flesh: or, some say, what are necessarily made to appear, of a woman: and, some say, the عَوْرَة [or pudenda of a woman]: and the فَرْج [or vulva]. (TA.) العِرْيَة: see the next preceding paragraph. عُرْيَانٌ and ↓ عَارٍ Naked, nude, bare, or without clothing; (S, * MA, Mgh, * Msb, * K, TA;) applied to a man: (Msb, TA:) fem. عُرْيَانَةٌ (S, MA, Mgh, &c.) and ↓ عَارِيَةٌ, (MA, Mgh, Msb, &c.,) applied to a woman: (S, Msb:) the pl. of عُرْيَانٌ is عُرْيَانُونَ; (K;) and the pl. of ↓ عَارٍ is عُرَاةٌ, (Msb, K,) and that of عَارِيَةٌ is عَارِيَاتٌ. (Msb.) [Also, sometimes, Bare of clothing, or of his clothes, except one, or more, of his inner garments.] See also عُرْىٌ. — — عُرْيَانٌ applied to sand, (assumed tropical:) An extended and gibbous tract (نَقًا), or such as is accumulated and congested (عَقِدٌ, in the CK عَقْدٌ), of sand, having no trees upon it. (ISd, K, TA.) — — Applied to a plant, or to herbage, (assumed tropical:) Such as has become apparent. (TA.) — — عُرْيَانُ النَّجِىِّ is an appellation applied to (assumed tropical:) A wife: but in the A it is implied that it is used as denoting anyone who will not conceal a secret. (TA.) — — عُرْيَانٌ applied to a horse signifies (assumed tropical:) Light, or active, and quick; tall; and long in the legs. (K, TA. [Expl. in the K and TA by the words مُقَلِّص طَوِيل ; to which is added in the TA القَوَائِمِ: the first of these words I find written, in copies of the K, only مُقَلَّص; but it is correctly مُقَلِّص.]) عَرَآءٌ [is app. a subst. signifying Nakedness, or bareness, or the like: for عَرَآءُ العِظَامِ مِنَ اللَّحْمِ occurs in the TA, in art. عجف, evidently as meaning Leanness of the bones. — Also] A wide, or spacious, place or tract of land, (S, M, Msb, K,) in which is nothing that hides, or conceals, (S, Msb,) or in which nothing will be hidden, (M, TA,) or in which one will not be hidden by anything; (K;) occurring in the Kur xxxvii. 145 [and lxviii. 49]: (S:) or the vacant surface of the earth or land, or of a wide space of land: (TA in this art.:) or a tract such as is termed جَهْرَآءُ [q. v.]: (TA in art. جهر:) pl. أَعْرَآءٌ. (K.) [In the TA in art. جهر the pl. is said to be أَعْرِيَةٌ. See also عَرًى.] عَارٍ; and its fem., with ة: see عُرْيَانٌ, in three places. — — [Hence,] عَارِى الأَشَاجِعِ: see أَشْجَعُ. عَارِى الثَّنْدُوَتَيْنِ means Having no flesh on the ثَنْدُوَتَانِ [or two paps]. (TA.) — — And [hence] one says, الحَقُّ عَارٍ (assumed tropical:) The truth is [naked, i. e.] manifest. (TA in art. عجز.) طَرِيقٌ اعرورى [thus I find the latter word, like the verb (12), and without any syll. signs, perhaps a mistranscription, and, if so, it may be correctly عَرَوْرًى, of the measure فَعَوْعَلٌ, like شَجَوْجًى &c.,] A rugged road. (TA.) المَعْرَى; and its pl., المَعَارِى: see العُرْيَة. — — [The pl.] مَعَارٍ [with the article المَعَارِى] signifies also (assumed tropical:) Places that do not give growth to plants, or herbage. (K.) — — And (assumed tropical:) Beds, or the like; syn. فُرُشٌ, (K, TA,) pl. of فِرَاشٌ. (TA.) And in this sense, (TA,) مَعَارِى occurs for مَعَارٍ, by poetic license. (S, TA.) المَعْرَاةُ: see العُرْيَة. المُعَرَّاةُ and المُعَرَّى: see العُرْيَة, in three places. — — The former signifies also That [camel or beast] which is left to pasture by itself, and upon which no burden is put. (TA.) مُعْرَوْرًى: see عُرْىٌ, in three places. مُعْرَوْرٍ: see عُرْىٌ, in two places. عز 1 عَزَّ, aor. ـِ3, inf. n. عِزٌّ (AZ, S, A, O, Msb, K) and عِزَّةٌ, (AZ, S, K,) or the latter is a simple subst., (Msb,) and عَزَازَةٌ, (S, K,) He was, or became, mighty, potent, powerful, or strong; (TA, in explanation of عِزٌّ;) and so ↓ تعزّز; or the latter signifies he made himself so; he strengthened himself; syn. تَقَوَّى: (Msb:) and the former, he became so after being low, or mean, in condition; (AZ, S, A, K;) as also عَزَّ, sec. pers. عَزِزْتَ, aor. ـَ3: (Msb:) he was, or became, high, or elevated, in rank, or condition, or state; noble, honourable, glorious, or illustrious; (S, * A, * K, * TK; and TA in explanation of عِزٌّ;) as also ↓ تعزّز. (S, * K, * TK.) [عَزَّ وَجَلَّ, referring to the name of God expressed or understood, is a phrase of frequent occurrence, meaning, To Him, or to Whom, belong might and majesty, or glory and greatness.] — — You also say, عَزَزْتُ عَلَيْهِ, (S, O, K,) aor. ـِ3; (O, K,) meaning, كَرُمْتُ عَلَيْهِ, (S, O, K, *) i. e., I exceeded him in nobleness, or generosity. (TK.) — — And عَزَّ, [aor. ـِ3, inf. n. عِزٌّ and عِزَّةٌ and app. عَزَازَةٌ also,] He magnified, or exalted, himself: (TA:) (assumed tropical:) he was disdainful, scornful, or indignant, in a blamable manner. (TA, in explanation of عِزَّةٌ; q. v. infrà.) [See also 5.] — — He resisted, or withstood: (TA, in explanation of عِزٌّ:) he was indomitable, invincible; not to be overcome. (B and TA, in explanation of عِزَّةٌ, q. v. infrà.) And عَزَّ الشَّىْءُ, aor. ـِ3, The thing was, or became, [difficult, or hard; as also ↓ اِعْتَزَّ, (occurring in the TA, coupled with تَعَسَّرَ, in an explanation of مَنُعَ, in art. منع,) and ↓ تعزّز: and] impossible, insuperable, or unattainable: or so, as Es-Sarakustee says, ↓ تعزّز. (Msb.) — — And عَزَّ, (S, O, K,) aor. ـِ3, inf. n. عِزٌّ and عِزَّةٌ and عَزَازَةٌ, (S, O,) It (a thing, S, O, K, meaning anything, TA) was, or became, rare, scarce, hardly to be found. (S, O, K.) — — [And hence, He, or it, was, or became, dear, highly esteemed, or greatly valued..] — — عَزَّ عَلَىَّ أَنْ تَفْعَلَ كَذَا, (S, Mgh, O, Msb, K,) aor. ـِ3 (Mgh, O, Msb, K) and ـَ3 (Fr, Mgh, O, K,) [the second pers. of the pret. being عَزَزْتَ and عَزِزْتَ,] the latter aor. the more chaste, (O,) means Thy doing so distressed, or hath distressed, or afflicted, me; or, emphatically, distresses, or afflicts, me; syn. اِشْتَدَّ, (S, Mgh, O, Msb, K, TA,) and حَقَّ, (S, O, K, TA,) and شَقَّ: (TA:) a phrase [often, but not always,] alluding to a loathing of the action, or indignation thereat. (Msb.) In like manner also you say, عَزَّ عَلَىَّ كَذَا Such a thing distressed, or afflicted, me. (S.) And عَزَّ عَلَىَّ أَنْ أَسُوْءَكَ It distressed, or afflicted, me to displease thee. (A.) And عَزَّ مَا أَنَّكَ ذَاهِبٌ, like حَقَّ أَنَّكَ ذَاهِبٌ [or حَقَّ مَا انك ذاهب, meaning It is distressing that thou art going away]. (TA.) And one says to a man, Dost thou love me? and he replies, لَعَزَّ مَا, i. e., لَشَدَّ مَا, (A, O, K,) and لَحَقَّ مَا, (A, TA,) meaning It distresses me, what thou sayest; or it has distressed me. (TK.) You say also, بِمَا أَصَابَكَ ↓ أُعْزِزْتُ I was, or am, distressed

by what befell, or hath befallen, thee. (S, O, K.) And عَلَىَّ بِمَا أُصِبْتَ بِهِ ↓ أَعْزِزْ That by which thou hast been afflicted distresses me: (S, O:) [or how doth it distress me!] so in a trad. of 'Alee; when he beheld Talhah slain, he said, عَلَىَّ ↓ أَعْزِزْ أَبَا مُحَمَّدٍ أَنْ أَرَاكَ مُجَدَّلًا تَحْتَ نُجُومِ السَّمَآءِ [It distresses me, or how doth it distress me! O Aboo-Mohammad, that I see thee prostrated upon the ground beneath the stars of heaven]. (TA.) [A similar ex. is given in the A; without بـ prefixed to أَنْ.] — عَزَّ also signifies He was, or became, weak: thus having two contr. meanings. (Msb.) — عَزَّهُ, aor. ُ3, عَزُ, (S, A, O, K,) inf. n. عَزٌّ, (S, O, TA,) He overcame him, or conquered him: (S, A, O:) he overcame him in argumentative contest; (K, * TA;) as also ↓ عَزْعَزَهُ, (K,) inf. n. عَزْعَزَةٌ; (TA;) and so عَزَّهُ فِى الخِطَابِ: (Jel in xxxviii. 22, and TA:) or this last signifies he became stronger than he therein; (TA;) or he strove with him to overcome therein; as also ↓ عازّهُ فِيهِ, (S, K,) inf. n. مُعَازَّةٌ: (O, TA:) in the Kur xxxviii. 22, some read عَزَّنِى; and others, ↓ عَازَّنِى: and you say, ↓ عَازَّنِى فَعَزَزْتُهُ, meaning, he strove with me to overcome, and I overcame him: and مُعَازَّةٌ signifies the contending together in argument: (TA:) you say also of a horse, ↓ اعتزّ فَارِسَهُ [he overcame his rider, or gained the mastery over him]. (S and K in art. جمع.) It is said in a prov., (S,) مَنْ عَزَّ بَزَّ He who overcomes takes the spoil. (S, A, O, K.) And in another prov., (S,) إِذَا عَزَّ أَخُوكَ فَهُنْ (Th, S, O, K) When thy brother overcomes thee, and thou art not equal to him (لَمْ تُقَاوِمْهُ) be thou gentle to him: (Az, O, K, TA:) or when thy brother magnifies and exalts himself against thee, abase thyself: (Th, TA:) or, accord. to Aboo-Is-hák, what Th says is a mistake; the right reading being فَهِنْ, with kesr, and the meaning, when thy brother is hard, or severe, to thee, treat thou him with gentleness, or blandishment; not فَهُنْ, with damm, which is from الهَوَانُ: but ISd approves and justifies the reading given by Th. (TA.) [See also 10.] — عَزَّهُ. aor. ُ3, عَزُ, inf. n. عَزٌّ, also signifies the same as عَزَّزَهُ (Msb, TA *) and أَعَزَّهُ, (TA,) in a sense pointed out below: see 2, in two places. (Msb, TA.) — — [And hence,] with the same aor. and inf. n., He aided, or helped, him. (IKtt, TA.) — عَزَّ المَآءُ, (O, K,) aor. ِ3, عَزِ, (O,) The water flowed. (O, K.) — — And عَزَّتِ القَرْحَةُ, (O, K,) aor. ِ3, عَزِ, (O,) The قرحة, [i. e. wound, or pustule,] discharged what was in it. (O, K.) — عَزَّتْ, aor. ُ3, عَزُ, inf. n. عُزُوزٌ and عِزَازٌ; (S, O, K;) and , (K,) accord. to IAar, (O,) عَزُزَتْ, (O, K,) inf. n. عُزُوزٌ; (O, TA;) She (a camel, IAar, S, O, K, and a ewe or goat, IAar, O) was narrow in the orifices of the teats; (S, O, * K;) as also ↓ اعزّت, (S, O, K,) and ↓ تعزّزت: (S, K:) or عَزُزَتْ, [which is of a very uncommon form, (see دَمَّ, last sentence,)] she (a ewe, or goat,) became scant in her milk. (IKh, TA in art. لب.) 2 عزّزهُ, (inf. n. تَعْزِيزٌ, TA,) He rendered him mighty, potent, powerful, or strong; he strengthened him; (S, Msb, TA;) بِآخَرَ by, or by means of, another; (Msb;) as also ↓ عَزَّهُ, (S, Msb, TA,) aor. ُ3, عَزُ, inf. n. عَزٌّ; (Msb;) and ↓ اعزّهُ: (O, TA:) the agent is God, (S, TA,) and a man: (Msb, TA:) He (God, S, TA) rendered him mighty, potent, powerful, or strong, after he had been low, or mean, in condition; (K, TA;) as also ↓ اعزّهُ [which is the more common in this sense, and as signifying He rendered him high, or elevated, in rank or condition or state, or noble, honourable, glorious, or illustrious]. (S, K, TA.) In the Kur [xxxvi. 13], some read, فَعَزَّزْنَا بِثَالِثٍ; (S, TA;) and others, ↓ فَعَزَزْنَا بثالث; meaning And then we strengthened [them] by a third. (S, O, TA.) [See also an explanation of a verse cited voce عَزَآءٌ in art. عزى.] — — عزّز المَطَرُ الأَرْضَ, (S, O, K,) and عزّز مِنْهَا, (O, K,) inf. n. تَعْزِيزٌ, (K,) The rain made the earth compact, or coherent, (S, O, K, TA,) and hard, so that the feet did not sink into it. (TA.) — — عزّز بِهِمْ, (inf. n. as above, TA,) He treated them with hardness, severity, or rigour; not with indulgence. (A, TA.) 3 عازّهُ, inf. n. مُعَازَّةٌ: see عَزَّهُ, in three places. 4 اعزّهُ: see 2, in two places. — — Also He loved him: (AZ, O, K:) but Sh reckons this weak. (O.) — أَعْزَزْتُ: and the verb of wonder أَعْزِزْ: see عَزَّ, in three places. — اعزّت said of camel and of a ewe: see 1, last sentence. — — Also She (a cow) had difficult gestation, (S, O, K,) or, accord. to IKtt, bad gestation. (TA.) — — And She (a goat, and a ewe,) manifested her pregnancy, and became large in her udder: (AZ, O, K:) or, as some say, i. q. أَضْرَعَتْ [q. v.]. (O.) — And اعزّ He became, (S, O, K,) and journeyed, (TA,) in ground such as is termed عَزَاز [q. v.]. (S, O, K, TA.) 5 تعزّز: see 1, first quarter, in four places. [It is sometimes changed to تعزّى.] It is said in a trad., مَنْ لَمْ يَتَعَزَّ بِعِزِّ اللّٰهِ فَلَيْسَ مِنَّا [Such as does not strengthen himself by the strength of God, he is not of us]; expl. by Th as meaning he who does not refer his affair to God is not of us. (TA. [See another reading voce تَعَزَّى, in art. عزى.]) You say also, تَعَزَّيْتُ عَنْهُ, meaning I constrained myself to endure the loss, or want, of him, or it, with patience; originally تَعَزَّزْتُ, meaning, I exerted my strength or energy [to divert myself from him, or it]; like تَظَنَّيْتُ for تَظَنَّنْتُ. (TA.) [But see art. عزى.] — — He magnified and hardened himself; he behaved in a proud and hard manner, towards others. (TA.) — — تعزّز بِهِ He gloried, or prided himself, in, or by reason of, him [or it]; (TA;) as also ↓ اعتزّ بِهِ; (O, TA;) [and ↓ استعزّ بِهِ.] — — تعزّز لَحْمُ النَّاقَةِ The flesh of the she-camel became hard, or tough. (S, * A, O, * L, K. *) — — تعزّزت said of a camel and of a ewe: see 1, last sentence. 8 اعتزّبِهِ He reckoned himself strong, or mighty, &c., (عَزِيز,) by means of him; (S, * K;) [as also ↓ به استعزّ.] — — See also 5. — And see 1, in two places. 10 إِسْتَعْزَ ُ3 see 8, and 5. — — استعزّ فُلَانٌ بِحَقِّى Such a one overcame me. (S, TA.) And استعزّ بِهِ المَرَضُ, (A, O,) or استعزّ عَلَيْهِ, (O, K,) The disease became violent, or severe, to him, and overcame him. (O, K.) And أُسْتُعِزَّ بِهِ He was overcome by disease or any other thing: (S, O:) or, accord. to AA, he (a sick man) became in a state of violent, or severe, pain, and his reason was overcome. (S.) You say also إِسْتَعَزَّ اللّٰهُ بِهِ God caused him to die. (O, K.) And أُسْتُعِزَّ بِهِ He died. (O, TA.) — — استعزّ said of sand, (S, A, O, K,) and of other things, (S,) also signifies It held together, or cohered, (S, A, O, K,) and did not pour down. (S, O, K.) R. Q. 1 عَزْعَزَهُ: see 1, latter half. عَزٌّ: see. عَزِيزٌ. — جِئْءَ بِهِ عَزًّا بَزًّا He was brought without any means of avoiding it; (A, O, K;) willingly or against his will: (TA:) [as though originally signifying by being overcome and despoiled.] عِزٌّ Might, potency, power, or strength; (TA;) as also ↓ عِزَّةٌ: (S, O, TA:) and especially after lowness, or meanness, of condition; as also ↓ the latter word: (AZ, S, A, * Msb, and K, in explanation of عَزَّ:) high, or elevated, rank or condition or state; nobility, honourableness, gloriousness, or illustriousness; syn. رِفْعَةٌ; (TA;) contr. of ذُلٌّ; (S, A, O;) [as also ↓ the latter word: see عَزَّ.] بِعِزِّى لَقَدْ كَانَ كَذَا وَكَذَا, and بِعِزِّكَ, [By my might, &c., and by thy might, &c., such and such things have happened,] like لَعَمْرِى and لَعَمْرُكَ, are bad phrases of the people of Esh-Shihr. (TA.) — — [Self-magnification; self-exaltation: see عَزَّ:] and ↓ عِزَّةٌ [or عِزَّةُ النَّفْسِ signifies the same: and also,] (tropical:) disdainfulness; scornfulness; indignation; (O, TA;) of a blameable kind; as in the Kur ii. 202. (TA.) — — The quality, or power, of resisting, or withstanding; resistibility: (TA:) and ↓ عِزَّةٌ [signifies the same: and] the quality, in a man, of being invincible, or not to be overcome: (B, TA:) and both signify [difficulty, or hardness: and] impossibility, insuperableness, or unattainableness, of a thing. (Msb.) — — [Rareness; scarceness; as also ↓ عِزَّةٌ: see عَزَّ.] — — The act of overcoming; conquest; superior power or farce; (TA;) as also ↓ عِزَّةٌ: (S, O, TA:) and the latter has this signification especially in

relation to an argumentative contest. (K.) — مَطَرٌ عِزٌّ Vehement rain: (S, K:) or copious rain: (IAar, AHn, O, TA:) or mighty, great, rain, that causes the plain and the mountain to flow. (TA.) And سِيْلٌ عِزٌّ An overpowering torrent. (A, TA.) عَزَّةٌ The female young one of a gazelle. (S, O, K.) عِزَّةٌ: see عِزٌّ, throughout. عَزَزٌ: see عَزَازٌ. — Also The state of being narrow in the orifices of the teats; and so ↓ عَزَازٌ. (TA. [See 1, last sentence.]) عَزَازٌ Hard ground: (S, O, K:) or hard, rugged ground, but only in the borders of a tract of land: (TA:) or a hard place, that quickly flows [with rain]; (Kzz, TA;) as also ↓ عَزَزٌ: (TA:) or, accord. to ISh, rugged ground, upon which the rain quickly flows, in plains, and [particularly] such as are bare or barren, and the acclivities of mountains and [hills or eminences such as are termed] آكَام, and the elevated parts (ظُهُور) of [the high grounds termed] قِفَاف. (TA.) — See also عَزَزٌ. عَزُوزٌ Narrow in the orifices of the teats; (S, A, O, K;) applied to a she-camel, (S, O, K,) and to a ewe, (O,) and to a she-goat. (TA.) One says of a niggardly man possessing much property, فُلَانٌ عَنْزٌ عَزُوزٌ لَهَا دَرٌّ جَمٌّ (assumed tropical:) [Such a one is like a she-goat narrow in the orifices of the teats, that has much milk]. (TA.) عَزِيزٌ Mighty, potent, powerful, or strong, [in an absolute sense; as also ↓ عِزٌّ, accord. to the Msb; and especially,] after lowness, or meanness, of condition: (S, A, Msb:) [high, or elevated, in rank or condition or state; noble, honourable, glorious, or illustrious: see عَزَّ:] rough in manners or behaviour: (TA: [see ذَلِيلٌ, which signifies, sometimes, the contr. of this:]) [proud: disdainful; scornful; indignant: see عِزٌّ:] resisting; withstanding; indomitable; invincible; not to be overcome; applied to a man: (TA:) [difficult, or hard: and impossible, insuperable, or unattainable: see عَزَّ:] rare; scarce; hardly to be found: (S, K:) [and hence, dear, highly esteemed, or greatly valued: hence, also, applied to a word or phrase, rare, or extraordinary, in respect of usage or analogy or both:] and ↓ أَعَزُّ also signifies the same as عَزِيزٌ [mostly in the first of the senses expl. above, or in a similar sense]: (S, O, K:) and ↓ عُزَّى the same as عَزِيزَةٌ [app. as meaning noble, or the like], (O, K, TA,) applied to a woman: (TA:) the pl. of عَزِيزٌ is عِزَازٌ (S, O, K) and أَعِزَّةٌ (S, Msb, K) and أَعِزَّآءُ; (S, K;) but one does not say عُزَزَآءُ, on account of the reduplication, which is disliked. (TA.) — — مَلِكٌ أَعَزُّ ↓ signifies the same as عَزِيزٌ [A mighty, potent, powerful, or strong, King; or a glorious King]. (TA.) And El-Farezdak says, إِنَّ الَّذِى سَمَكَ السَّمَآءَ بَنَى لَنَا ↓ بَيْتًا دَعَائِمُهُ أَعَزُّ وَأَطْوَلُ [Verily He who raised the heaven built for us a tent of which the props are strong and tall]: meaning, عَزِيزَةٌ طَوِيلَةٌ: like the phrase in the Kur [xxx. 26], وَهُوَ أَهْوَنُ عَلَيْهِ [meaning هَيِّنٌ]: not implying excess, accord. to ISd, because اَلْ and مِنْ supply each other's places [and one or the other of these, or a noun in the gen. case expressed or understood after the epithet, is necessary to denote excess: see أَكْبَرُ]. (TA.) — — العَزِيزُ, as a name of God, signifies The Mighty, (TA,) who overcomes (O, TA) everything: (TA:) or He who resists, or withstands, so that nothing overcomes Him: (Zj, TA:) or The Incomparable, or Unparalleled. (TA.) — — It also signifies The King; because he has the mastery over the people of his dominions: (O, K:) and especially the ruler of Misr together with Alexandria; (K, TA:) a surname; like النَّجَاشِىُّ applied to the King of the Abyssinians, and قَيْصَرٌ to the King of the Romans. (TA.) — — وَإِنَّهُ لَكِتَابٌ عَزِيزٌ, [said of the Kur, in that book, xli. 41, means And verily it is a mighty book: meaning, inimitable: or] defended, or protected, (Bd, Jel,) from being rendered void and from being corrupted: (Bd:) or of great utility; unequalled. (Bd.) [الكِتَابُ العَزِيزُ The mighty book, is an appellation often given to the Kur-án.] — — عِزٌّ عَزِيزٌ signifies Great might, or the like: or might, or the like, that is a cause of the same to a person. (TA.) — — It is said in the Kur [v. 59], فَسَوْفَ يَأْتِى اللّٰهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى المُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ, meaning, [God will bring a people whom He will love and who will love Him,] gentle to the believers, rough in manners, or behaviour, to the unbelievers: (TA:) or submissive to the believers, though they be [themselves] mighty, or noble, proud to the unbelievers, though they be [themselves] inferior to them in highness of rank and in grounds of pretension to respect. (Az, TA.) — — [And one says, هُوَ العَزِيزُ أَنْ يُضَامَ: expl. voce اَلْ (p. 75). And هُوَ عَزِيزُ النَّفْسِ: see صُلْبٌ. And اِمْرَأَةٌ عَزِيزَةٌ عَنْدَ نَفْسِهَا: see ظَلِفٌ.] — — عَزِيزٌ also signifies Severe, difficult, distressing, or grievous; (see an ex. voce عَنِتَ;) and so ↓ أَعَزُّ, fem. عَزَّآءُ:] you say, سَنَةٌ عَزَّآءُ A severe year: (S, O, K:) and مَنْ حَسُنَ مِنْهُ العَزَآءُ هَانَتْ عَلَيْهِ العَزَّآءُ [He whose patient endurance of a loss is of a good description, what is difficult, or distressing, becomes easy to him]. (A.) — حَبُّ العَزِيزِ [The small tubercles that compose the root of the cyperus esculentus, which have a sweet and pleasant taste, and which women eat with the view of acquiring fatness thereby: and also that plant itself: both are thus called in the present day]. (TA voce سُقَّيطٌ, &c.) عَزَازَةٌ A small water-course of a valley, shorter than a مِذْنَب [q. v.]. (AA, TA.) — — See also عَزِيزَةٌ. مَعْزُوزَةٌ [fem. of عَزِيزٌ, q. v. — — Also] An eagle: so in a verse of Aboo-Kebeer El-Hudhalee: but as some relate that verse, it is عَزِيبَة, (K, TA,) i. e. " that has gone far from the seeker: " (TA:) or غَرِيبَة, (TA, and thus in the CK,) expl. by Skr as meaning " black " (سَوْدَآء) [as though for غِرْبِيبَة, fem. of غِرْبِيب: but the word سَوْدَآء immediately follows it in that verse]. (TA.) عُزَيْزَى and عُزَيْزَآءُ The extremity of the hip, or haunch, of a horse: (S, O, K, TA:) or the part between the root of the tail and the جَاعِرَة [q. v.]; (TA as from the K [in which I do not find it]): or the former, a sinew inserted in the rectum, extending to the hip, or haunch: (Aboo-Málik, TA:) dual of the former عُزَيْزَيَانِ, and of the latter عُزَيْزَاوَانِ. (S, O, TA.) عُزَّى: see أَعَزُّ, in four places: and عَزِيزٌ. عَزَّآءُ [fem. of أَعَزُّ, q. v., last sentence: — — and] i. q. مَعْزُوزَةٌ, q. v. (TA.) أَعَزُّ [More, and most, mighty, potent, powerful, or strong: &c.: see عَزِيزٌ, of which it is the comparative and superlative form: and see an ex. voce اَلْ (p. 75): and another in a verse cited in art. صب, conj. 6]. It is related in a trad. of Aboo-Bekr, that he said to 'Áïsheh, إِنَّ أَحَبَّ النَّاسِ إِلَىَّ غَنًى أَنْتِ وَأَعَزُّهُمْ فَقْرًا أَنْتِ, meaning. Verily the one of mankind whose richness is most pleasing to me art thou; and the one of them whose poverty is most distressing to me art thou. (Mgh.) The fem. of أَعَزُّ [as a noun of excess] is ↓ عُزَّى: (S, ISd, O, K;) like as فُضْلَى is of أَفْضَلُ. (ISd.) [But see what follows.] — — ↓ العُزَّى was the name of A certain idol, (S, O, K,) belonging to Kureysh and Benoo-Kináneh: (S, O, TA:) or a certain gum-acacia-tree, (سَمُرَةٌ,) which the tribe of Ghatafán (S, O, K) the son of Saad the son of Keys-'Eilán (TA) used to worship; (S, O, K;) the first who took it as an object of worship was Dhálim the son of As' ad; above Dhát- 'Irk, nine miles towards El-Bustán, (O, K, TA,) at [the valley called] En-Nakhleh Esh-Shámeeyeh, (O, TA,) near Mekkeh; or, as some say, at Et- Táïf: (TA:) he, (K,) Dhálim, (O,) or they, (S,) built over it a house, (S, O, K) and named it بُسّ, (O, K,) accord. to Ibn-El-Kelbee; or, accord. to others, بُسَّآء; (TA;) and they appointed to it ministers, (S, TA,) like those of the Kaabeh; (TA;) and they used to hear in it a voice: (O, K, TA:) but Mohammad sent to it Khálid Ibn-El-Weleed, (S, O, K,) in the year of the conquest [of Mekkeh], (O, TA,) and he demolished the house, (S, K,) and slew the [chief] minister, (TA,) and burned the gum-acacia-tree: (S, O, K:) or, as is related on the authority of I'Ab, a certain she-devil, who used to come to three gumacacia-trees (سَمُرَات) in Batn-Nakhleh, against whom Mohammad, when he conquered Mekkeh, sent Khálid Ibn-El-Weleed; and he cut down the trees, and slew her and her minister. (TA.) A poet says, أَمَا وَدِمَآءٍ مَائِرَاتٍ تَخَالُهَا عَلَى قُنَّةِ العُزَّى وَبِالنَّسْرِ عَنْدَمَا [Verily, or now surely, by bloods flowing, and running hither and thither, which thou wouldst

think to be dragon's-blood, upon the mountain-top of El-' Ozzà, and by En-Nesr]. (S.) ISd says, I hold ↓ العُزَّى to be fem. of الأَعَزُّ; and if so, the ال in the former is not redundant, but is like the ال in الحَارِثُ and العَبَّاسُ: but properly it should be redundant, because we have not heard العُزَّى as an epithet [of excess] like as we have heard الصُّغْرَى and الكُبْرَى. (L, TA.) — — ↓ عُزَّى is [however] used in the sense of عَزِيزَةٌ: (K, TA:) and أَعَزُّ [fem. عَزَّآءُ] is also syn. with عَزِيزٌ, which see in four places. (S, K.) المُعِزُّ, as a name of God, He who giveth عِزّ [or might, &c.] to whomsoever He will, of his servants. (TA.) مَعَزَّةٌ [accord. to analogy signifies A cause, or means, of عِزّ i. e. might, &c.]: see ظَفَارِ. إِنَّكُمْ مُعَزَّزٌ بِكُمْ Verily ye are treated with hardness, severity, or rigour; not with indulgence. (S, O, TA.) From a trad. of Ibn-'Omar. (O, TA.) فُلَانٌ مِعْزَازُ المَرَضِ Such a one is in a severe state of disease. (S, O, K.) مَعْزُوزَةٌ, applied to land, or ground, (أَرْضٌ, S, O,) Hard, or firm; syn. شَدِيدَةٌ. (S, O, K.) — — And, so applied, Rained upon (O, K, TA) by rain such as is termed عِزّ, and rendered compact, or coherent, and hard; as also ↓ عَزَازَةٌ and ↓ عَزَّآءُ. (TA.) مُعْتَزٌّ is syn. with مُسْتَعِزٌّ. (TA.) You say, أَنَا مُعْتَزٌّ بِبَنِى فُلَانٍ and ↓ مُسْتَعِزٌّ بِهِمْ [I reckon myself strong by means of the sons of such a one]. (A.) — — فَرَسٌ مُعْتَزَّةٌ A mare having thick and strong flesh. (TA.) مُسْتَعِزٌّ: see the next preceding paragraph. عزب 1 عَزَبَ, aor. عَزُبَ (S, O, Msb) and عَزِبَ, (S, O,) inf. n. عُزُوبٌ, (S, Msb,) He, (a man, S, O,) or it, (a thing, Msb,) was, or became, distant, or remote; (S, O, Msb;) and absent; عَنِّى from me: (S, O:) or ↓ اعزب has the former meaning: (K:) and عَزَبَ, aor. عَزُبَ and عَزِبَ, (Msb, K,) inf. n. as above, (K,) signifies he, or it, was, or became, absent, (Msb, K,) and concealed: (Msb:) and went away, or departed. (K, TA.) You say, عَزَبَ بِهَا, referring to sheep or goats, He went to a distance, or far off, with them: so in a trad.: or, as some relate it, ↓ عزّب بها, meaning he went with them to a remote pasturage: and he pastured them (namely, camels,) at a distance from the place of abode of the tribe, not repairing, or returning, to them [in the evening]: and ↓ تعزّب, and thus the verb is written in copies of the K in a place where some copies have يَعْزُبُ, occurs in the phrase تعزّب عَنْ أَهْلِهِ وَمَالِهِ [He went away to a distance from his family and his cattle, or camels &c.]. (TA.) And عَزَبَتِ الإِبِلُ The camels went away to a distance in the pasturage, not returning in the evening: (S, O:) and in like manner one says of sheep or goats. (O.) And لَا يَعْزُبُ عَنْ عِلْمِهِ شَىْءٌ Nothing is absent from his (God's) knowledge. (TA. [See Kur x.62 and xxxiv. 3.]) And عَزَبَ طُهْرُ المَرْأَةِ [The woman's state of pureness from the menstrual discharge was a remote thing] means (assumed tropical:) the woman's husband was absent from her: (K:) or [rather] is said of the woman when her husband is absent from her. (S, O.) And عَزَبَ عَنْ فُلَانٍ حِلْمُهُ [Such a one's forbearance quitted him]; (S, O;) as also ↓ اعزب. (O.) — — Also, aor. عَزُبَ, (Msb, K,) inf. n. عُزْبَةٌ and عُزُوبَةٌ, (Msb, MF, TA,) or these are simple substs., (S, K,) (assumed tropical:) He was without a wife; or in a state of celibacy. (Msb, K.) [And app. عَزَبَتْ is said in like manner of a woman, meaning (assumed tropical:) She was without a husband. See also 5.] — — And عَزَبَتِ الأَرْضُ (assumed tropical:) The land, whether fruitful or unfruitful, was, or became, destitute of inhabitants; had in it no one. (S, O, K.) 2 عزّب بها: see 1, second sentence. عُزِّبَ بِهِ عَنِ الدَّارِ is said of a herd of pasturing camels [meaning It was taken to pasture at a distance from the place of abode]. (S, O, K. *) — — It is said in a trad. (S, O) of the Prophet, (O,) مَنْ قَرَأَ القُرْآنَ فِى أَرْبَعِينَ لَيْلَةً فَقَدْ عَزَّبَ, meaning (tropical:) [He who reads, or recites, the Kur-án in forty nights] goes to a remote period of time from his commencement; (S, O, TA;) or makes the time of the commencement thereof to be remote; (A;) and is tardy in doing so. (TA.) — عزّب إِبِلَهُ: see 4. — — لَيْسَ لِفُلَانٍ امْرَأَةٌ تُعَزِّبُهُ, meaning (assumed tropical:) There is not for such a one a woman to put an end to his celibacy by marriage, is like the saying هِىَ تُمَرِّضُهُ " she takes care of him in his sickness. " (O, TA.) — — And one says, فُلَانٌ يُعَزِّبُ فُلَانًا وَيُرْبِضُهُ (assumed tropical:) [Such a one undertakes, or manages, the affairs of such a one, and his expenses]; i. e., acts for him like a treasurer. (TA, from the Nawádir el-Aaráb. [In art. ربض in the TA, عزّبه is said to signify, agreeably with the explanation above, قَامَ عَلَيْهِ.]) 4 اعزب He made to be distant, or remote; or to go far away. (K, * TA.) You say, اعزبهُ اللّٰهُ God made him, or may God make him, to go away, or far away. (S, TA.) — — اعزب الإِبِلَ He drove the camels to a distance in the pasturage, not to return in the evening. (TA.) And اعزب إِبِلَهُ and ↓ عزّبها He made his camels to pass the night in the pasturage, not bringing them back in the evening. (TA.) And اعزب جَمَلَهُ is like أَضَلَّهُ [He made his camel to go astray]. (A.) — — [Hence,] اعزب اللّٰهُ عَنْهُ حِلْمَهُ (assumed tropical:) God made his forbearance to become remote from him. (O.) — — And أَعْزَبْنَا الكَلَأَ, (O,) or أَعْزَبْنَا alone, (S,) We lighted upon remote herbage. (S, O.) — As intrans.: see 1, first sentence: and the same in the latter half. — — [Hence,] اعزب القَوْمُ The people's camels went away to a distance in the pasturage, not to return in the evening. (S, * O, * K, * TA.) 5 تعزّب: see 1, second sentence. — — Also He passed the night with his camels in the pasturage, not returning in the evening. (TA.) — — And (assumed tropical:) He abstained from marriage: (K, TA:) and in like manner تعزّبت is said of a woman. (TA.) One says, تعزّب زَمَانًا ثُمَّ تَأَهَّلَ (S, O) (assumed tropical:) He was without a wife [a long time, or he abstained from marriage a long time; then he took a wife]. (O.) [See also 1, near the end.] عَزَبٌ [correctly thus, but in the sense here following written in the TA without any syll. signs, and in the O written عِزَّبٌ,] A man who goes away to a distance into the country, or in the land. (O, TA.) [And One who goes far away with his camels to pasture: pl. أَعْزَابٌ. (See also عَزِيبٌ and عَازِبٌ and مُعْزِبٌ and هِرَاوَةُ مِعْزَابَةٌ.)] هِرَاوَةُ الأَعْزَابِ means The staff of those who go far away with their camels to pasture; and a horse is likened thereto, (S, O, TA,) on account of its compactness and smoothness; so in a marginal note in the L: (TA:) [Sgh, however, says,] thus in some of the lexicons, but in my opinion, (O,) it was the name of a mare which was not to be outstripped, and which was thus called because her owner gave her gratuitously for the use of those of his people who had no wives, who made predatory attacks upon her, and when one of them acquired for himself property and a wife, he resigned her to another of his people: (O, K: *) whence the prov. أَعَزُّ مِنْ هِرَاوَةِ الأَعْزَابِ [More highly esteemed than Hiráwet-el-Aazáb]. (O.) See an ex. in a verse cited voce عَدِيدٌ. — — See also عَازِبٌ. — — Also Whatever is alone, solitary, or apart from others. (TA.) — — And (assumed tropical:) A man having no wife; (Ks, S, Mgh, O, Msb, K;) as also ↓ عَازِبٌ, (Msb, * TA,) which is the original; (Msb;) and ↓ عَزِيبٌ, and ↓ مِعْزَابَةٌ [which see below]; (K;) but not ↓ أَعْزَابُ, (Mgh, O, Msb, K,) this being disallowed by AHát, (O, Msb,) and others; (TA;) or it is rare; (K;) but it occurs in a trad.; (Mgh, O;) and some allow it: (O, Msb:) the pl. of the first is أَعْزَابٌ, (O, K,) or عُزَّابٌ, (S, * Msb,) which is thus because the original form of the sing. is considered as being ↓ عَازِبٌ, this pl. being like كُفَّارٌ as pl. of كَافِرٌ, (Msb,) or عَزَبٌ has both of these pls., (O,) or عُزَّابٌ is pl. of ↓ عَازِبٌ, (TA,) and is applied to men and to (assumed tropical:) women as meaning having no spouses: (S, TA:) عَزَبَةٌ is applied to (assumed tropical:) a woman [as meaning having no husband], (Ks, S, O, Msb, K,) and (O, Msb, K) so عَزَبٌ; (Zj, Kz, Mgh, O, Msb, K;) and if أَعْزَبُ be applied to a man, ↓ عَزْبَآءُ, may by rule be applied to a woman;

and the pl. of عَزَبَةٌ is عَزَبَاتٌ: (Msb:) or, accord. to Zj, عَزَبَةٌ is a mistake of Abu-l-'Abbás [i. e. Th], and عَزَبٌ is used as an epithet of a man and of a woman, like as is خَصْمٌ, and does not assume a dual form nor a pl. nor a fem. form, because it is originally an inf. n.; MF, however, denies that we have any authority for calling عَزَبٌ an inf. n.: he considers it to be a simple epithet, like حَسَنٌ &c.; and if used in the fem. sense without the termination ة otherwise than by poetic license, to be an anomalous epithet, like عَانِسٌ, which is applied alike to a man and to a woman: the phrase رَجُلَانِ عَزَبَانِ is also mentioned: and the saying إِنَّهُ لَعَزَبٌ لَزَبٌ [in which the latter epithet is merely an imitative sequent corrobative of the former], and إِنَّهَا لَعَزَبَةٌ لَزَبَةٌ: and عَزَبٌ is said to be [also] a quasi-pl. n. [of عَازِبٌ], like as خَدَمٌ is of خَادِمٌ. (TA.) عُزْبَةٌ and ↓ عُزُوبَةٌ The state of having no wife or husband; celibacy. (S, K. [Each said in the S and K to be a simple subst.: but see 1, near the end.]) عَزِيبٌ A man who has gone away to a distance (تَعَزَّبَ, as in some copies of the K), or who goes away to a distance (يَعْزُبُ, as in other copies of the K), from his family and his cattle, or camels &c. (K, TA.) — — And Cattle, or camels &c., at a distance from the tribe: heard by Az in this sense from the Arabs: (TA:) or a herd of camels, and the like of sheep or goats, that go away to a distance from their owners in the pasturage: (K, TA:) and إِبِلٌ عَزِيبٌ camels that do not return in the evening to the tribe: عَزِيبٌ thus used is pl. (or a quasi-pl. n., TA) of ↓ عَازِبٌ, like as غَزِىٌّ is of غَازٍ. (S, K, TA.) — — See also عَازِبٌ — — And see عَزَبٌ, near the middle. عَزُوبَةٌ A land in which one has to go far for pasturage; (O, K;) in which the pasturage is little: (TA:) the ة is to render the signification intensive. (O.) عُزُوبَةٌ: see عُزْبَةٌ. عَازِبٌ Distant, or remote: (Msb, TA:) applied in this sense to herbage: (S, K:) or, applied to herbage, such as has not been depastured at all, nor trodden: and, accord. to the A, only such as is in a desert in which is no seed-produce: (TA:) and it is likewise applied to meadows (رَوْضٌ) [app. as meaning distant, or remote]; as also ↓ عَزِيبٌ. (A, TA.) In the following saying, وَصَدْرٍ أَرَاحَ اللَّيْلُ عَازِبَ هَمِّهِ تَضَاعَفَ فِيهِ الحُزْنُ مِنْ كُلِّ جَانِبِ (tropical:) [In many a bosom whose remote (or long-past) anxiety night has brought back, grief has multiplied from every quarter], it is used metaphorically. (A.) And [in like manner,] in a trad. of 'Átikeh, فَهُنَّ هَوَآءٌ وَالحُلُومُ عَوَازِبُ means (assumed tropical:) And they are devoid of reason, the intel-lects [being] far away: عَوَازِبُ here being pl. of عَازِبٌ. (L, TA.) And [in a similar manner,] عَوَازِبُ الأَطْهَارِ [in which عَوَازِبُ is pl. of عَازِبَةٌ] is applied as an epithet to women whose husbands are absent: (S and O and TA, from a verse of En-Ná- bighah Edh-Dhubyánee: [for the lit. meaning, see 1, latter half:]) — — [for] عَازِبٌ signifies also Absent; and concealed. (Msb.) — — It is also applied to sheep or goats, (شَآءٌ, O, TA, and غَنَمٌ, O,) and to camels, (إِبِلٌ, O,) meaning Remote in the pasturage, (O, TA,) that do not return in the evening, (O,) or that do not repair to the place of alighting and abode [of their owners] in the night: (TA:) and [in like manner] ↓ عَزَبٌ is applied to cattle, or camels &c., (مَالٌ, A, O, TA,) meaning that go away to a distance from their owners. (O.) See also عَزِيبٌ [which, thus applied, is a quasi-pl. n. of عَازِبٌ]. And عَازِبَةٌ is likewise applied to camels (O, K) as meaning That go far away to pasture: (O, K: *) so in the prov. إِنَّمَا اشْتَرَيْتُ الغَنَمَ حِذَارَ العَازِبَةِ [I only bought the sheep, or goats, in fear of loosing those that go far away to pasture]: said by a man who had camels, and sold them, and bought sheep, or goats, lest they [the camels] should go far away to pasture; and his sheep, or goats, did so: (O, K:) it is applied to the case of him who acts with gentleness [or precaution] in the easiest of affairs, and has unexpected difficulty, or trouble, inseparable from him. (O.) — — See also عَزَبٌ, in three places. — — And see مُعَزِّبَةٌ. عَوْزَبٌ An old woman: (O, K:) so called because of the long period that has elapsed since her marriage. (TA.) أَعْزَبُ; and the fem. عَزْبَآءُ: see عَزَبٌ. مُعْزِبٌ One who goes away from his family with his camels. (Az, TA.) [See also عَزَبٌ and عَزِيبٌ &c.] — — And Seeking distant herbage, such as is termed عَازِبٌ. (TA.) — — And One whose camels go away to a distance in the pasturage, not to return in the evening. (S, TA.) مِعْزَبَةٌ A female slave: (O, K:) or, accord. to Th, applied only to a woman that has not a husband: (TA:) pl. مَعَازِبُ, for which مَعَازِيبُ occurs in a verse of Aboo-Khirásh El-Hudhalee. (O.) — — See also مُعَزِّبَةٌ. مُعَزَّبٌ A herd of pasturing camels taken to pasture at a distance (عُزِّبَ بِهِ) from the place of abode. (S, O, K. *) مُعَزِّبَةٌ (A, O, K) and ↓ مِعْزَبَةٌ and ↓ عَازِبَةٌ (K) (tropical:) A man's wife, (A, O, K,) to whom he resorts, and who undertakes the preparing of his food and the taking care of his implements, utensils, accoutrements, or furniture. (O.) مِعْزَابٌ: see what follows, in two places. مِعْزَابَةٌ A man who goes away to a distance with his cattle, or camels &c., (S, A, O, K,) from others, in the pasturage; (S, O;) as also ↓ مِعْزَابٌ: (A, O, K:) accord. to Az, the former is the only epithet of the measure مِفْعَالَةٌ, except مِجْذَامَةٌ, which is sometimes used; [but in the TA, مِطْرَابَةٌ and مِطْوَاعَةٌ and مِقْدَامَةٌ also are mentioned;] the ة in معزابة, he says, is added to give intensiveness to the signification, and to imply praise; the meaning being, in his opinion, a man who frequently betakes himself, with his cattle, or camels &c., pasturing at a distance from others, to the places where rain has fallen, and to the uncropped herbage produced thereby; and he adds that the ة is affixed to a masc. epithet to imply praise or blame when intensiveness is meant. (TA.) The two epithets above are also expl. as applied to a man who pastures his camels at a distance from the abode of the tribe, not repairing to them to rest. (TA.) [See also عَزَبٌ &c.] — — Also, (S, O, K, TA,) or ↓ مِعْزَابٌ, (A, TA,) (tropical:) A man who has been long without a wife, (S, A, O, K, TA,) so that he has no need of one. (TA.) — — See also عَزَبٌ عزر 1 عَزَرَهُ, aor. عَزِرَ, inf. n. عَزْرٌ, He prevented, hindered, withheld, or forbade, him; (Mgh, * O, K, * TA;) and turned him away, or back; (Mgh, * O, TA;) عَنِ الشَّىْءِ from the thing: this is the primary signification, from which others, mentioned in the next paragraph, are derived. (TA.) See 2, in eight places. — — And عَزَرْتُ البَعِيرَ. inf. n. عَزْرٌ, I tied a cord upon the خَيَاشِيم [app. meaning the upper parts of the nostrils] of the camel, and then put medicine into his mouth. (O, TA.) — — And عَزَرَ المَرْأَةَ, (TA,) inf. n. as above, (K,) He compressed the woman. (K, * TA.) 2 عزّرهُ, (O, TA,) inf. n. تَعْزِيرٌ, (S, O, K, TA,) He disciplined, chastised, corrected, or punished, him; (S, O, TA;) meaning he did to him that which should turn him away, or back, from evil, or foul, conduct. (Ibráheem Es-Seree, O, * TA.) — — And hence, (S,) He inflicted upon him a beating, or flogging, less than that prescribed by the law; (S, M, Mgh, * O, Msb, * K;) as also ↓ عَزَرَهُ, inf. n. عَزْرٌ: (TA: but only the inf. n. of the latter verb in this sense is there mentioned:) because it prevents the criminal from returning to disobedience: but whether this meaning belong only to the conventional language of the law or be implied in the proper signification, is disputed: (TA:) or he beat, or flogged, him with the utmost vehemence: (M, K:) or تَعْزِيرٌ signifies [simply] the act of beating. (A.) And one says, ضَرَبَهُ تَعْزِيرًا, meaning He beat him moderately; not exceeding the ordinary bounds. (TA in art. حل.) — — Also He constrained him against his will, عَلَى الأَمْرِ to do the thing, (O, K, *) and taught him by forbidding him to return to the doing of that which was at variance therewith; and so ↓ عَزَرَهُ: (IAar, O:) and he taught him the فَرَائِض and أَحْكَام [or obligatory statutes or ordinances of God]; (O;) or التَّعْزِيرُ, (Az, L,) or ↓ العَزْرُ, (K,) signifies the teaching [one] (Az, L, K) religion, (Az, L,) or بَاب الدِّين [i. e. the declaration of belief in the unity of God and in the mission of Mohammad] and

the فَرَائِض and أَحْكَام. (L, K.) — — And He blamed, censured, or reproved, him; as also ↓ عَزَّرَهُ, aor. عَزِرَ, inf. n. عَزْرٌ. (K.) — — And He aided, or assisted, him; as also ↓ عَزَّرَهُ, inf. n. as above: (K, * TA:) and he strengthened him; (K, * TA;) and so ↓ عَزَّرَهُ, inf. n. as above. (TA.) He aided him against his enemy, or enemies, by repelling the latter; (O, TA;) as also ↓ عَزَرَهُ, aor. عَزِرَ and عَزُرَ, but the former is the more chaste, inf. n. as above: (O:) or he did so time after time: or with the sword. (O, TA.) — — And He treated him with reverence, veneration, respect, or honour; (S, A, O, Msb, K;) and so ↓ عَزَّرَهُ, aor. عَزِرَ and عَزُرَ, inf. n. as above. (O.) — — Also He abased him; rendered him abject, vile, despicable, or ignominious: thus it has two contr. significations. (B, TA.) — — And He loaded him, namely, an ass. (S.) عِزْرَائِيلُ, as some write it, or, as others, عَزَرَائِيلُ, [The Angel of Death;] a certain angel, well known. (MF.) عَيْزَارٌ A species of trees. (S, O, L, K.) — أَبُو العَيْزَارِ the surname of A certain long-necked bird, which one always seees in shallow water, (S, O, K, *) called the سَبَيْطَر: (S, O:) or it is the كُرْكِىّ [or Numidian crane]. (K.) 1 عزف عَزَفَ عَنِ الشَّىْءِ, aor. عَزِفَ and عَزُفَ; inf. n. عَزْفٌ and عَزِيفٌ [or عُزُوفٌ?], He turned away, or back, from the thing: (Msb:) [or] عَزَفَتْ نَفْسِى عَنْهُ, aor. عَزِفَ (S, O, K) and عَزَفَ, (S, O,) inf. n. عُزُوفٌ (S, O, K) and عَزْفٌ, and عُزُفٌ, which is a contraction of عُزُوفٌ, (TA, the last from a verse of Umeiyeh Ibn-Abee-'Áïdh,) My soul abstained from it, relinquished it, or forsook it, (S, O, K, TA,) after having been pleased with it; (TA;) and turned away, or back, from it; (S, O, K, TA;) namely, a thing: (S, O:) or became averse from it. (IDrd, O, K, * TA.) — And عَزَفَ نَفْسَهُ عَنْ كَذَا He withheld, or restrained, himself from such a thing. (TA.) — عَزَفَ, (S, O, Msb,) aor. عَزِفَ, (Msb,) inf. n. عَزْفٌ (S, O, Msb) and عَزِيفٌ, (Msb,) He played with, or upon, the musical instruments called مَعَازِف: (S, O, Msb:) and he sang: (S, O:) and عَزْفٌ signifies [particularly] the beating of tambourines; whence the saying in a trad., of 'Omar, مَرَّ بِعَزْفِ دُفٍّ [He passed by the beating of a tambourine], whereupon he said, " What is this? " and they said " A circumcision," and he was silent: and it signifies also any playing. (TA.) — — And عَزَفَتِ الجِنُّ, (S,) aor. عَزِفَ, (S, O, K,) inf. n. عَزِيفٌ (S) and عَزْفٌ, (TA,) The jinn, or genii, uttered, or made, the sound termed عَزِيف, expl. below. (S, O, * K. *) — — And عَزَفَتِ القَوْسُ, inf. n. عَزْفٌ and عَزِيفٌ, The bow [twanged, or] made a sound. (AHn, TA.) — عَزَفَ, aor. عَزِفَ, (IAar, O, K,) inf. n. عَزْفٌ, (TA,) He (a man, IAar, O) continued occupied in eating and drinking. (IAar, O, K.) — عَزَفَ said of a camel, The head of his windpipe heaved (نَزَتْ حَنْجَرَتُهُ) on the occasion of death: (Ibn- 'Abbád, O, K:) app. a dial. var. of عَسَفَ [q. v.]. (TA.) 4 اعزف He heard the عَزِيف of the sands, (IAar, O, K, TA,) and of the winds, expl. below, voce عَزِيفٌ. (TA.) 6 تعازفوا They recited, one to another, poems of the metre termed رَجَز, [which are usually chanted,] and satirized one another: or they vied, competed, or contended for superiority, one with another, in glorying, or boasting, or in glory, or excellence. (TA.) 12 اِعْزَوْزَفَ لِلشَّرِّ He prepared himself for evil, or mischief. (Lh, TA.) [Perhaps a mistranscription; for اِعْرَوْرَفَ q. v.] عَزْفٌ: see عَزِيفٌ, in two places. — — See also مَعَازِفُ. — [Freytag explains it as meaning also A person from whom we are averse; whom we do not love: from the Deewán of the Hudhalees.] عُزْفٌ The pigeons called طُورَانِيَّة, (O, K,) i. e. wild pigeons; (S and TA in art. طور;) which have a cooing cry. (TA in the present art.) عَزُوفٌ عَنْ أَمْرٍ Abstaining from an affair, (O, K, *) relinquishing it, or forsaking it, and turning away, or back, from it: or averse from it: (K:) [i. e.] عَزُوفٌ is syn. with ↓ عَازِفٌ, as also ↓ عَزُوفَةٌ [but in an intensive sense because of the affix ة], and ↓ عَزِيفٌ; all as epithets applied to a man. (Ham p. 675.) You say رَجُلٌ عَزُوفٌ عَنِ اللَّهْوِ A man not desirous of play, or sport. (TA.) And عَزُوفٌ عَنِ النِّسَآءِ Not desirous of women. (TA.) And عَزُوفٌ, alone, signifies One hardly, or not at all, constant in true friendship. (TA.) عَزِيفٌ [mentioned above as an inf. n.] A sounding, or an emission of sound: (Msb:) [and particularly] the low, or faint, or humming, sound of the jinn, or genii, that is heard by night in the deserts; as also ↓ عَزْفٌ [which is likewise mentioned above as an inf. n.]: (O, K:) or a sound heard in the night, like drumming: or the sound of the winds in the atmosphere, imagined by the people of the desert to be the sound of the jinn. (TA.) عَزْفُ ↓ الرِّيَاحِ means The sounds of the winds; (S, O, K;) and عَزِيفُ الرِّيَاحِ means [the same; or both mean] the confused and continued sound [or the rustling or murmuring] of the winds. (TA.) And one says also عَزِيفُ الرَّعْدِ (S, O, K) The confused and continued sound [or the rumbling] of the thunder. (S.) And عَزِيفُ الرِّمَالِ (IAar, O, K) The sound of the sands; a certain sound therein; but what it is [or what is its cause] is not known: it is said to be [the sound of] the falling of portions thereof, one upon another. (TA.) — See also عَزُوفٌ. عَزُوفَةٌ: see عَزُوفٌ. عَزَّافٌ Clouds (سَحَاب) in which is heard the عَزِيف (i. e. confused and continued sound [or rumbling], S) of thunder. (S, O, K, *) And Rain sounding, or sounding vehemently; syn. مُجَلْجِلٌ. (TA.) And Sand causing a sound [such as is termed عَزِيف (q. v.)] to be heard; as also ↓ عَازِفٌ. (TA.) عَازِفٌ: see عَزُوفٌ. — Also Playing with, or upon, the musical instruments called مَعَازِف: and singing. (S, O, K.) — — [And, applied to a jinnee, Uttering, or making, the sound termed عَزِيف: pl., masc. and fem., عَوَازِفُ.] A poet says, in relation to the sound of the jinn, وَإِنِّى لَأَجْتَابُ الفَلَاةَ وَبَيْنَهَا عَوَازِفُ جِنَّانٍ وَهَامٌ صَوَاخِدُ [And verily I cross the waterless desert when amid it are nightly hummers of the jinn, and hooting owls]. (TA.) — — See also عَزَّافٌ. مِعْزَفٌ and مِعْزَفَةٌ: see what follows. مَعَازِفُ Musical instruments; (S, O, K;) pulsatile instruments of music; (Mgh, Msb; *) accord. to some of the lexicologists, (O,) such as the lute and [mandoline called] طُنْبُور (O, K, TA) and the like of these (O) and the tambourine &c.: (TA:) sing. ↓ عَزْفٌ, (Lth, Az, Mgh, O, Msb, K,) as is transmitted from the Arabs; (Lth, Az, Mgh, O, Msb;) the pl. being irreg., (Msb, TA,) like مَلَامِحُ and مَشَابِهُ, pls. of لَمْحَةٌ and شَبَهٌ; (TA;) or the sing. is ↓ مِعْزَفٌ and ↓ مِعْزَفَةٌ, (K,) which are applied to a sort of musical instrument having many strings; (Lth, O;) or the former of these signifies a sort of طُنْبُور made by the people of El-Yemen, (Mgh, Msb, TA,) now called قبوس; (TA;) or the lute. (Msb, TA.) 1 عزق عَزَقَ الأَرْضَ, aor. عَزِقَ, (S, O, Msb, K,) inf. n. عَزْقٌ, (S, O, Msb,) He clave, or furrowed, the earth, or land, with the implement called مِعْزَقَةٌ (S, O, Msb, K) and مِعْزَقٌ. (S, O, K.) — — And He dug the earth until the water came forth from it. (TA.) — — The verb is [said to be] used only in relation to the earth, or land. (S, O, Msb, K.) [But] لَا تَعْزِقُوا occurs in a trad. as meaning Cut not ye (لَا تَقْطَعُو). (TA.) — — العَزْقُ metonymically used as meaning The act of eating is post-classical. (TA.) 2 عَزَّقْتُ القَوْمَ, inf. n. تَعْزِيقٌ, I routed, or defeated, and slew, the people, or party. (TA.) 4 اعزق He worked with the مِعْزَقَة [q. v.]. (TA.) عَزِقٌ: see the next paragraph. عُزُقٌ Winnowers of wheat (مُذَرُّوا حِنْطَةٍ [origi- nally مُذَرِّيُوا, in the CK مُذرُّوا]). (O, K, TA.) [See also what here follows.] — And Men evil in dispositions: (O, K, TA:) sing. [app. in the former sense as well as in this] ↓ عَزِقٌ: (TA:) or this latter signifies, (K,) or signifies also, (TA,) like ↓ مُتَعَزِّقٌ, difficult in disposition: (K, TA:) or hard, and niggardly, and difficult in disposition. (Lth, TA.) مِعْزَقٌ: see the next paragraph. — — Accord. to IAar, The مَرّ, i. e. handle, of the [implement called] مِحْرَاث [q. v.]. (L, voce سِخِّينٌ.) مِعْزَقَةٌ The implement with which the earth, or land,

is cloven, or furrowed; (S, O, Msb, K;) [a kind of hoe,] resembling the قَدُوم, or larger than this; as also ↓ مِعْزَقٌ: (S, O, K:) accord. to IDrd, the implement with which the earth, or land, is cloven, or furrowed; whether it be a فَأْس [meaning hoe], or a مِسْحَاة [i. e. spade], or a سِكَّة [i. e. ploughshare]: and he says, it is a بِيلَة [from the Pers. بِيْلَه meaning a kind of mattock or hoe] which is curved [in its blade]: and some say that it is [particularly] a فَأْس [i. e. hoe] with two extremities to its [iron] head: (TA:) [it is applied in the present day to a kind of hoe with a broad blade:] pl. مَعَارِقُ. (O, TA.) — — And, (K,) accord. to IAar, (O,) The forked, or pronged, implement with which wheat is winnowed. (O, K; and L and TA voce جِفْرَاةٌ.) أَرْضٌ مَعْزُوقَةٌ Land cloven, or furrowed, (S, TA,) with the مِعْزَقَة, (S,) for sowing, or cultivating. (TA.) مُتَعَزِّقٌ: see عُزُقٌ. IF says that there is no word with ع and ز and ق that is of well-founded authority. (O.) عزل 1 عَزَلَهُ, (S, O, Msb, K,) aor. عَزِلَ, (Msb, K,) inf. n. عَزْلٌ, (Msb, TA,) He put it, or set it, apart, away, or aside; removed it; or separated it; (S, O, Msb, K;) i. e., a thing; عَنْ غَيْرِهِ [from another thing, or from other things]. (Msb.) — — And hence, He removed, deposed, or displaced, him, namely, an agent, or a deputy, from his office, or exercise of authority. (Msb.) Or عَزَلَهُ عَنِ العَمَلِ He removed, deposed, or displaced, him [from the agency, or administration, or government]. (S, O, TA.) And ↓ عزّلهُ, (K, TA,) inf. n. تَعْزِيلٌ, (TA,) signifies the same as عَزَلَهُ. (K, TA.) [In like manner also اعزل is said by Freytag to signify Semovit, followed by عن, as on the authority of the K; in which I do not find it.] And عُزِلَ He was, or became, removed deposed, or displaced, [from his office, &c.,] (S, O, Msb,) used as quasi-pass. of عَزَلَهُ; in which sense ↓ انعزل is [said to be] not used, because in it [i. e. عَزَلَهُ] no labour, or exertion, is implied. (Msb.) — — عَزَلَ said of the مُجَامِع means Paulò ante emissionem, [penem suum] extraxit, et extra vulvam semen emisit. (Az, * Msb, TA. *) You say, عَزَلَ عَنْهَا, (S, O, K,) the pronoun referring to the man's female slave, (S, O,) inf. n. عَزْلٌ, (Az, Mgh, O, TA,) [vaguely expl. as] meaning He did not desire her [having] offspring; as also ↓ إِعْتَزَلَهَا: (K:) the motive being that the woman might not conceive. (Az, TA.) — عَزِلَ, aor. عَزَلَ, (TA,) inf. n. عَزَلٌ, (Mgh, * TA,) He (a horse) had his tail inclining to one side, (Mgh, TA,) by habit, not naturally: (TA:) when it inclines to the right side, the Arabs deem it unlucky. (Z, TA.) [See also عَزَلٌ below.] 2 عَزَّلَ see the preceding paragraph. 5 تَعَزَّلَ see 8, in four places. 6 تَعَاْزَلَتعازلوا They went apart, away, or aside; removed; or separated themselves; each from other, or one party from another. (K, TA.) 7 إِنْعَزَلَ see 1: and see also the paragraph here following, in two places. 8 اعتزلهُ and ↓ تعزّلهُ both signify the same, (S, O, TA,) i. e. He went apart, away, or aside; removed; or separated himself; from him, or it: (O, TA:) and so اعتزل عَنْهُ and ↓ تعزّل عنه: (TA:) or إِعْتَزَلْتُ النَّاسَ and ↓ تَعَزَّلْتُهُمْ I went apart, away, or aside; removed; or separated myself; from men, or the people; [withdrew from association, or communion, with them; seceded from them;] and left, forsook, or quitted, them: and both verbs are sometimes used intransitively: (Msb:) [i. e.] اعتزل and ↓ تعزّل [used alone sometimes] signify he went apart, away, or aside; &c.; as also ↓ انعزل: (K, TA: [the last omitted in this place in the CK; but mentioned afterwards, voce تعازلوا:]) and they said, ↓ عَنِ النَّاسِ انعزل meaning he went apart, or aside, from men, or the people: (Msb:) and one says, of a pastor, يَعْتَزِلُ مِنَ النَّاسِ ↓ بِمَاشِيَتِهِ وَيَرْعَاهَا بِمَعْزِلٍ [He goes apart, or aside, with his cattle, and pastures them in a place remote, or separate, from men, or the people]. (S, O.) وَ إِنْ لَمْ تُؤْمِنُوا لِىْ فَاعْتَزِلُونِ, in the Kur [xliv. 20], means, accord. to Ibn-'Arafeh, [And if ye believe me not,] leave me on equal terms, not being against me nor for me. (O.) [And you say, اعتزلهُ إِلَى غَيْرِهِ He withdrew himself from him to another: see Har p. 245.] And إِعْتَزَلَهَا, expl. above, as syn. with عَزَلَ عَنْهَا: see 1. And يَعْتَزِلُ الحَرْبَ [He withholds himself, or keeps aloof, from war, or battle]: said of him who has no weapon. (TA.) عَزْلٌ What is brought to the treasury of the state in advance, not weighed, nor picked so as to have the bad put forth from it, to the time of the falling-due of the instalment: (O, K, TA:) [for the second of the last three words of the explanation, which are correctly إِلَى مَحِلِّ النَّجْمِ, the O has مَحَلِ; the CK, مَحَلّ; and my MS. copy of the K, محل, without any vowel-sign and without the sheddeh:] from Ibn-'Abbád; (O;) and thus in the L. (TA.) عُزْلٌ: see the next paragraph. عَزَلٌ inf. n. of عَزِلَ [q. v.]. (TA.) — — Also The state, or condition, of not having with one any weapon; and so ↓ عُزْلٌ: (K, TA: [the latter, by reason of an ambiguity in the K, misunderstood by Freytag as syn. with عِزَالٌ in the sense in which this is expl. in the CK:]) they are two dial. vars., like شَغَلٌ and شُغْلٌ, and بَخَلٌ and بُخْلٌ. (TA.) — — And A deficiency in one of the حَرْقَفَتَانِ [app. meaning, in the crest of one of the two hip-bones]. (IAar, O, K.) — — And The hinder part of an ass: so in the saying, اِقْرَعْ عَزَلَ حِمَارِكَ [Strike thou the binder part of thy ass]: (O, K:) said to the driver of the ass. (O.) عُزُلٌ: see أَعْزَلُ, in three places. عُزْلَةٌ a subst. (S, Msb) signifying A going apart. away, or aside; removal, or separation of oneself; (S, * L, Msb, * K;) [a withdrawing of oneself from association or communion; or secession: and it seems to be sometimes used in a sense similar to that of إِعْتِكَافٌ; for] one says, العُزْلَةُ عِبَادَةٌ [app. meaning Retirement, or self-seclusion, is a mode of religious service]. (S, L, TA.) العَزَلَةُ The حَرْقَفَة [app. meaning the crest of the hip-bone]. (K.) عَزْلَآءُ [originally fem. of أَعْزَلُ; a subst. signifying] The lower mouth [or spout or outlet] of the [leathern water-bag called] مَزَادَة; (S, Mgh, O, Msb;) the part where the water pours forth from the رَاوِيَة [a word here, as in many other instances, used as syn. with مَزَادَة,] and the like of this, (K, TA,) such [for instance] as the قِرْبَة, in the bottom thereof, where the water contained in it is drawn forth: Kh says that to every مزادة there are عَزْلَاوَانِ [dual of عَزْلَآءُ], in the bottom thereof; but it is said in the M that the عزلاء is thus called because it is in one of the خُصْمَان [meaning the two lower corners] of the مزادة; not in its middle; nor is it like its mouth, in which it receives the water: (TA:) [the mouth, by means of which this kind of water-bag is filled, is in the middle of the upper edge; and the عزلاء, in every instance that I remember to have seen, is in the binder of the two lower corners, and is tied round with a thong: (see مَزَادَةٌ in art. زيد:)] the pl. is عَزَالٍ (S, Mgh, O, Msb, K, * written with the article العَزَالِى, and in the K [improperly] عَزَالِى without the article,) and عَزَالَى also (S, O, Msb, K) is allowable; (S, O;) and ↓ العَزَائِلُ occurs in a trad. for العَزَالِى; these two words being like الشَّائِكُ and الشَّاكِى. (TA.) — — [Hence,] El-Kumeyt says, [describing clouds (سَحَاب),] مَرَتْهُ الجَنُوبُ فَلَمَّا اكْفَهَرْ رَ حَلَّتْ عَزَالِيَهُ الشَّمْأَلُ (assumed tropical:) [The south wind drew them forth; and when they became black and dense and accumulated, the north wind loosed their spouts; i. e. caused the rain to pour forth]. (S, O.) And one says of a cloud (سَحَابَة), (Mgh, TA,) when it discharges its pouring [rain], (Mgh,) or when it pours forth copious rain, (TA,) أَرْخَتْ عَزَالِيَهَا (tropical:) [It loosed its spouts], (Mgh,) or قَدْ حَلَّتْ عَزَالِيَهَا [it has loosed its spouts], and أَرْسَلَتْ عَزَالِيَهَا, (TA,) which [means the same and] is said [also] of the sky (السَّمَآء) by way of indicating the vehement falling of the rain, this being likened to its descent from the mouths [meaning spouts] of the مَزَادَة [or rather of the مَزَاد or مَزَايِد]. (Msb.) — — And [hence also,] العَزْلَآءُ signifies (assumed tropical:) The اِسْت [i. e. the anus; as being an outlet; and as being closed by means of a sphincter, like as the عزلاء properly thus termed is closed by means of a thong tied round it]. (O, K.) عُزْلَانٌ is a word used by the vulgar in the sense of عَزْلٌ [app. as inf. n. of عَزَلَهُ, q. v.]. (TA.) عِزَالٌ Weakness; syn. ضَعْفٌ. (L, K, TA: in the CK ضَعِيف.) — It is

also a vulgar term for The goods, or furniture and utensils, of the house or tent. (TA.) العَزَالَانِ [a dual of which the sing. is not mentioned] The two feathers that are at the extremity of the tail of the eagle: (Ibn-'Abbád, O, K:) pl. أَعْزِلَةٌ. (Ibn-'Abbád, O.) العَزَائِلُ, for العَزَالِى: see عَزْلَآءُ. العُزَّالُ: see أَعْزَلُ. المُعْتَزِلَةُ Sand (رَمْل) separate, or cut off, (IAar, O, K,) from other sands. (IAar, O.) — — Also A man not having with him any weapon; (S, O, K;) as also ↓ عُزُلٌ, (O, K,) occurring in a trad.; (O;) and ↓ مِعْزَالٌ, (K,) or this signifies not having with him a spear; (S, * K;) and the first is sometimes expl. as having this particular meaning: (TA:) pl. of the first, (S, O, K,) and of ↓ عُزُلٌ, (K, TA,) عُزْلٌ and عُزْلَانٌ and عُزَّلٌ, (S, O, K,) which is anomalous, but made to accord with حُسَّرٌ, pl. of the epithet حَاسِرٌ, because nearly like it in meaning, (R, MF,) and أَعْزَالٌ, (K,) or or this is pl. of ↓ عُزُلٌ, (O, TA,) and مَعَازِيلُ, (IJ, K,) which is anomalous, (TA,) and this is pl. of ↓ مِعْزَالٌ (S, O, K) also. (K.) Hence, the epithet الأَعْزَلُ is applied to one of the سِمَاكَانِ, (S, O, K, TA,) i. e., to one of the two stars of which each is called السِّمَاكُ [q. v.]; (TA;) because, unlike [the other سماك, i. e.] الرَّامِحُ, it has no star [near] before it that is regarded as its weapon; (S, * O, * K, * TA;) or because in the days of its rising [aurorally] there is no cold nor wind. (O, K.) — — And A bird that cannot fly. (MF, TA.) — — And Clouds (سَحَاب) in which is no rain. (S, O, K.) — — And A horse having his tail inclining to one side, (S, Mgh, O, K,) by habit, (S, O, K,) not naturally. (S, O.) [See عَزِلَ.] Hence the saying, أَعُوذُ بِاللّٰهِ مِنَ الأَعْزَلِ عَلَى الأَعْزَلِ i. e. [I seek protection by God] from a [or the] man having with him no weapon, upon a [or the] horse of which the عَسِيب [or bone of the tail, or part of the tail where the hair grows,] is crooked. (TA.) — — And [app. as an epithet applied to an ass or the like,] Deficient in one of the حَرْقَفَتَانِ [which seems here to mean, in the crest of one of the two hip-bones]. (IAar, O, K.) — — And The share, of flesh-meat, of an absent man: (IAar, O, K: *) pl. عُزْلٌ. (IAar, O.) مَعْزِلٌ A place of removal, or separation of oneself: so in the saying, كُنْتُ بِمَعْزِلٍ عَنْ كَذَا وَكَذَا [I was in a place, and hence in a state, of removal, or separation, of myself, from such and such things; I was aloof therefrom]. (TA.) See 8. وَكَانَ فِى مَعْزِلٍ, in the Kur [xi. 44], means And he was aloof from the ship [i. e. the ark], or from the religion of his father. (O, TA.) And one says, أَنَا عَنْ هٰذَا الأَمْرِ بِمَعْزِلٍ [I am aloof from this affair]. (S, O.) And فُلَانٌ عَنِ الحَقِّ بِمَعْزِلٍ Such a one is aloof from the truth. (Msb.) مِعْزَالٌ A pastor who goes apart, or aside, with his cattle, and pastures them in a place remote, or separate, from men, or the people: (S, O:) or a pastor apart from others (K, TA) with his camels depasturing the herbage not previously pastured upon and seeking successively the places where rain had fallen: in this sense not an epithet of discommendation, for the doing thus is an act of the courageous and valiant of men: (TA:) pl. مَعَازِيلُ. (S.) — — And One who alights apart, or aloof, from the company of travellers; (K, TA; [من السَّفَرِ in the CK should be مِنَ السَّفْرِ;]) who alights by himself; in which sense it is an epithet of discommendation. (TA.) — — And One who separates himself from the players at the game called المَيْسِر, by reason of meanness. (S, O, K.) — — And One who is alone in his opinion, having no one to share with him in it. (TA.) — — See also أَعْزَلُ in two places. — — Also Weak and stupid. (S, O, K.) مَعْزُولٌ [pass. part. n. of عَزَلَهُ; Put, or set, apart, away, or aside; &c.]. إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ, in the Kur [xxvi. 212], means Verily they are debarred, or precluded, from hearing [the speech of the angels]. (TA.) المُعْتَزِلَةُ A sect of the قَدَرِيَّة [q. v.], who asserted that they seceded from what were in their estimation the two parties of error, the people of the سُنَّة and خَوَارِج: (O, K:) [therefore they were thus called, i. e. the Seceders:] or they were thus called by El-Hasan (K, TA) Ibn-Yesár El-Basree (TA) when Wásil Ibn-'Atà and his companions withdrew from him to one of the columns of the mosque, [agreeably with a common practice of lecturers in a mosque, each of them seating himself on the ground at the foot of a column, while his hearers, with him, seated also on the ground, form a ring,] and he (i. e. Wásil, TA) began to establish the dictum of the condition between the two conditions, that the committer of a great sin is not a believer absolutely (K, TA) nor an unbeliever absolutely (K, TA, but not in the CK,) but between the two conditions: (K, TA:) and they are also called ↓ العُزَّالُ. (TA.) عزم 1 عَزَمَ عَلَيْهِ, (S, Msb, K,) aor. عَزِمَ, (Msb, K,) inf. n. عَزْمٌ (S, Msb, K) and عُزْمٌ (S, K) and عَزْمَةٌ (TA) and عُزْمَانٌ (K) and عَزِيمَةٌ and عَزِيمٌ (S, K) and مَعْزَمٌ and مَعْزِمٌ; (K;) and عَزَمَهُ; (Msb, K;) both signify the same; (IB, TA;) and ↓ اعتزم عَلَيْهِ, (S, K,) and ↓ اعتزمهُ; and ↓ تعزّم [app. تعزّم عليه, but accord. to the TK تعزّمهُ]; (K;) [He determined, resolved, or decided, upon it, or upon doing it, namely, an affair;] he desired to do it, and decided, or determined, upon it; (S, K;) he settled, or determined, his heart, or mind, firmly (عَقَدَ ضَمِيرَهُ) upon doing it: (Msb:) or he strove, laboured, or toiled, in it, namely, an affair; or exerted himself or his power or efforts or endeavours or ability therein: (K:) or so عَزَمَ: (TA:) or عَزَمَ, inf. n. عَزِيمَةٌ and عَزْمَةٌ, signifies also he strove, &c., in his affair: (Msb:) and عَزَمَ الأَمْرَ signifies he made the affair to have, or take, effect; and settled it firmly: (Har p. 3:) or, accord. to Ktr, he so settled it, and confirmed it. (Id. p. 105.) [See also عَزْمٌ and عَزِيمَةٌ, below.] وَلَمْ نَجِدْ لَهُ عَزْمًا, in the Kur [xx. 114], means [And we found him not to have] a quality of deciding an affair. (S.) [قَدْ أَحْزِمُ لَوْ أَعْزِمُ, a prov.: see expl. in art. حزم.] — — One says also, عَزَمَ الأَمْرُ, meaning عُزِمَ عَلَيْهِ: (K, TA:) and hence, in the Kur [xlvii. 23], فَإِذَا عَزَمَ الأَمْرُ [And when the affair is determined upon]: or the meaning may be, فَإِذَا عَزَمَ أَرْبَابُ الأَمْرِ [and when the disposers of the affair determine upon it]: but accord. to Zj, the meaning is, and when the affair is serious, or earnest, and the command to engage in fight becomes obligatory. (TA.) — — عَزَمَ عَلَى الرَّجُلِ means He conjured the man: (S, * K, TA:) or he commanded him, or enjoined him, earnestly: لَيَفْعَلَنَّ كَذَا [that he should surely do such a thing]: (TA:) or عَزَمْتُ عَلَيْكَ means I make thy informing me to be a decided thing in which there shall be no exception: and one says also, عَزَمْتُ عَلَيْكَ and لَمَّا فَعَلْتَ إِلَّا فَعَلْتَ [virtually meaning I conjure thee to do such a thing]; as though one said, By Allah, I demand not of thee [aught] save [thy doing] this: so says Mtr, referring to " the Book " of Sb. (Har pp. 21 and 22. [But عَزَمَ is there, inadvertently, put for إِلَّا.]) — — And one says, عَزَمَ الرَّاقِى The charmer recited عَزَائِم, meaning charms, or spells, [for the cure of a disease, &c.;] (K, TA;) as though he conjured the disease [&c.]: and in like manner, عَزَمَ الحَوَّآءُ [The serpent-charmer recited charms, or spells,] is said when he draws forth the serpent; as though he conjured it. (TA.) [See an ex. voce دَادَ, in art. دود.] — — Hence, عَزَمَ is used in the present day as meaning He invited to an entertainment. — — And Freytag mentions its occurring often in the book entitled بغية المستفيد فى مدينة زبيد as signifying He went, or tended, to, or towards, (إِلَى,) some place: but this signification is probably post-classical: it is correctly expressed by 8, q. v.] 5 تَعَزَّمَ see the preceding paragraph, first sentence. 8 إِعْتَزَمَ see 1, first sentence, in two places. — — اعتزم signifies also He (a man, K) kept to the course, or right course, (القَصْد,) (S, K,) in a thing, (S,) in running, and walking, &c. (K.) And اعتزم الطَّرِيقَ He went along upon the road without turning aside. (TA.) — — Also He tended, repaired, or betook himself, to, or towards, him, or it, either in a direct course, or

indirectly. (IJ; M and L in art. قصد.) — — And اعتزم, (K, TA,) or اعتزم فِى عِنَانِهِ, (Har p. 3,) said of a horse, He went along overcoming his rider, (K, TA, Har,) in his running, not complying with the desire of his rider when he pulled him in, (TA,) [and] not turning aside. (Har.) — — And اعتزم لَهُ He bore it, and endured it with patience; or he bore, and was patient, with him. (TA.) عَزْمٌ an inf. n. of 1. (S, Msb, K, &c.) [Hence,] أُولُو العَزْمِ مِنَ الرُّسُلِ, (K, &c.,) mentioned in the Kur [xlvi. 34], (TA,) Those, of the apostles, who determined upon doing what God had enjoined them: or they were Noah and Abraham and Moses and Mohammad; (K, TA;) to which several add and Jesus: (TA:) or those, of the apostles, who were endowed with earnestness and constancy and patience: (Ksh, K, TA:) عَزْمٌ in the dial. of Hudheyl meaning patience; as in their saying, مَا لِى عَنْكَ عَزْمٌ [I have not patience of separation from thee]: (TA:) or, (K,) it is said, (Ksh,) they were Noah and Abraham and Isaac and Jacob and Joseph and Job and Moses and David and Jesus: (Ksh, K:) or Noah and Hood and Abraham and Mohammad: thus accord. to Aboo-Is-hák. (Yoo, R, TA.)– — See also عَزِيمَةٌ, in three places. — — عَزْمٌ is expl. by Lth as meaning An affair upon the doing of which one's heart, or mind, is firmly settled or determined. (TA.) — Also The dregs of pressed raisins: pl. عُزُمٌ. (K.) أُمُّ العِزْمِ, (K,) or أُمُّ عزمٍ, (T in art. ام,) and ↓ عِزْمَةُ, and ↓ أُمُّ عِزْمَةَ, (K,) and ↓ العَزُومُ, (TA,) The اِسْت [i. e. anus, or podex, app. the former]. (K, TA.) عَزْمَةٌ is an inf. n. of 1, meaning A striving, labouring, or toiling, in an affair; (Msb, TA;) and strength. (TA.) — — And one says, مَا لَهُ ↓ عَزْمَةٌ وَلَا عَزِيمَةٌ, meaning He has not [determination, or resolution, or] a deliberate way of acting or proceeding, nor patience, in that upon which he determines, or resolves, or decides: (Ham p. 31:) or ↓ مَا لِفُلَانٍ عَزِيمَةٌ means Such a one will not keep constantly, firmly, or steadily, [or rather has not the quality of keeping constantly, &c.], to an affair upon which he determines. (TA.) — — See also عَزِيمَةٌ. — — عَزْمَةٌ مِنْ عَزَمَاتِ اللّٰهِ, (K, TA,) such, in a trad., the poor-rate is said to be, (TA,) means A due of the dues of God; i. e. [in the CK " or "] a thing that is obligatory, of the things that God has made obligatory. (K, TA.) عُزْمَةٌ A man's أُسْرَة [or near kinsmen; or his near kinsmen on the father's side]: and his قَبِيلَة [or tribe]: pl. عُزَمٌ. (K.) عِزْمَةُ, and أُمُّ عِزْمَةَ: see أُمُّ العِزْمِ, above. عَزَمَةٌ a pl. of عَازِمٌ [q. v.]. (TA.) عَزْمِىٌّ A man who fulfils his promise; (K, TA;) who, when he promises a thing, performs it, and fulfils it. (TA.) — And A seller of عَزْم, meaning dregs of pressed raisins. (K.) عَزُومٌ [Determined, or resolute;] one who perseveres in his determination until he attains that which he seeks, or desires. (Ham p. 532.) — — See also عَوْزَمٌ, in two places. — — And see أُمُّ العِزْمِ. عَزِيمٌ A vehement running. (K, TA. [In the CK, العَدُوُّ is erroneously put for العَدْوُ.]) Rabeea Ibn-Makroom Ed-Dabbee says, لَوْلَا أُكَفْكِفُهُ لَكَادَ إِذَا جَرَى مِنْهُ العَزِيمُ يُدُقُّ فَأْسَ المِسْحَلِ [If I did not restrain him, when he runs, his vehement running would almost break the piece of iron that stands up in the mouth from the middle of the bit-mouth: see مِسْحَلٌ]. (TA.) عَزِيمَةٌ an inf. n. of عَزَمَ in the sense first expl. above. (S, K.) [As a simple subst., it signifies Determination, resolution, decision, or fixed purpose of the mind; as also ↓ عَزْمٌ and ↓ عَزْمَةٌ: or] the disposition and subjection of the mind to the wish, or thing desired: (Ham p. 336:) or it is a subst. [signifying the making an affair to have, or take, effect; and settling it firmly;] from عَزَمَ الأَمْرَ meaning أَمْضَاهُ and أَحْكَمَهُ: or, as in the Mj, the settling, or determining, the heart, or mind, firmly upon the thing that one desires to do; as also ↓ عَزْمٌ: or, accord. to El-Ghooree, ↓ عَزْمٌ signifies the preceding desire to dispose and subject the mind to the act. (Har p. 3.) [The pl., in all the senses, is عَزَائِمُ. Hence,] اِشْتَدَّتِ العَزَائِمُ means The determinations (عَزَمَات) of the commanders in the hostile and plundering expedition to distant parts, and their taking to them, became strong. (TA. [Probably from a trad.]) — — See also عَزْمَةٌ, in two places. — — عَزَائِمُ اللّٰهِ means The obligatory statutes or ordinances of God: (Mgh, Msb, K, TA:) sing. عَزِيمَةٌ. (Msb.) — — And, accord. to Er-Rághib, عَزِيمَةٌ signifies A charming; syn. تَعْوِيذٌ; as though thou imaginedst thy having imposed an obligation [thereby] upon the devil, lest [for اى in my original I read أَنْ as meaning لِئَلَّا] he should execute his desire upon thee: pl. عَزَائِمُ: (TA:) or عَزَائِمُ signifies charms, or spells, (S, K,) that are recited [for the cure of diseases, &c.]: or certain verses of the Kur-án that are recited over persons affected with diseases, or the like, in the hope of cure: (K, TA:) these are termed عَزَائِمُ القُرْآنِ: but عَزَائِمُ الرُّقَى are those [charms, or spells,] by which one conjures the jinn, or genii, and spirits. (TA.) — — عَزَائِمُ السُّجُودِ is an appellation of Certain portions of the Kur-án, which are الٓمّ تَنْزِيلُ [chap. xxxii.] and حم السَّجْدَةُ [chap. xli.] and النَّجْمُ [chap. liii.] and اِقْرَأْ بِاسْمِ رَبِّكَ [chap. xcvi.]; (Mgh;) [thus called because] they are those in [the reciting of] which one is commanded to prostrate himself. (Msb.) العَزَّامُ The lion; as also ↓ المُعْتَزِمُ. (K.) عَازِمٌ sing. of عَزَمَةٌ, (TA,) which signifies [Such as act with determination, resolution, or decision. And particularly] Such as are sound, or true, in love, or affection. (K, TA.) — — [And sing. of عَوَازِمُ applied to affairs.] خَيْرُ الأُمُورِ عَوَازِمُهَا means The best of affairs are those in which is determination, resolution, or decision: or upon which one has confirmed his determination, and in which one has fulfilled what God has enjoined. (TA.) عَوْزَمٌ A she-camel advanced in age, (As, S, K, TA,) and so عَوْزَمَةٌ as expl. by IAar, (TA,) but having somewhat remaining of youthful vigour; (As, S, K, TA;) as also ↓ عَزُومٌ; (K, TA;) of which the pl. is عُزُمٌ: (TA:) or one whose teeth have been eroded by old age: or one extremely aged, such as is termed دِلْقِمٌ: [but see دَلُوقٌ:] the pl. is عَوَازِمُ. (TA.) — — And (assumed tropical:) An old woman; (S, K;) as also ↓ عَزُومٌ. (K.) — — And Short, as an epithet applied to a woman. (K, * TA.) مُعَزِّمٌ Charming, or a charmer, (K, TA,) by means of spells. (TA.) المُعْتَزِمُ: see العَزَّامُ. عزو 1 عَزَاهُ إِلَى أَبِيهِ, (S, * Msb, * K,) first pers. عَزَوْتُهُ, (S, Msb,) aor. عَزُوَ, (S, Msb, and K in art. عزى,) inf. n. عَزْوٌ, (TA,) He asserted his relationship [of son] to his father: (S, Msb, K:) [you say, عَزَاهُ إِلَى فُلَانٍ He asserted his (another's) relationship as son to such a one:] and so عَزَاهُ إِلَيْهِ, (S, * Msb, O, * and K in art. عزى,) first pers. عَزَيْتُهُ, (S, Msb,) aor. عَزِىَ, (S, Msb, K,) inf. n. عَزْىٌ; (TK;) this latter verb being a dial. var. of the former. (S, Msb.) [And the latter verb has a similar signification expl. in art. عزى.] — — And عَزَا إِلَى أَبِيهِ and لَهُ, intrans.: see 8. — See also the first sentence in art. عزى. 5 تَعَزَّوَ see the next paragraph, in two places. 8 اعتزى إِلَيْهِ (S, Mgh, * Msb, K) and لَهُ (K) He asserted his [own] relationship [of son] to him: (S, Mgh, * Msb, K:) [you say, اعتزى إِلَى فُلَانٍ and لِفُلَانٍ He asserted his relationship of son to such a one:] and so ↓ تعزّى, (S, Mgh, Msb, K,) and ↓ عَزَا. (K.) It is said in a trad., ↓ مَنْ تَعَزَّى الجَاهِلِيَّةِ فَأَعِضُّوهُ بِهَنِ أَبِيهِ وَلَا تَكْنُوا ↓ بِعَزَاءِ [expl. in art. عض: see 4 in that art.]. (S, Mgh, Msb.) See also art. عزى. عِزَةٌ A party of men (S, Msb, K) such as is termed عُصْبَةٌ [i. e., as expl. in the O in art. عصب, who league together to defend one another], (K, TA,) above, or exceeding, [such as compose] a حَلْقَة: (TA:) or, accord. to Er-Rághib, a company of men who assert their relationship, one to another, either by birth or by the leaguing together for mutual aid: (TA:) [for] the ة is a substitute for the final radical letter which is و: (Msb:) or, as some say, it is from عَزَى signifying " he was, or became, patient; " as though they were a company who took patience by one another's example: (TA:) [for, accord. to J,] the ة is a substitute for ى: (S:) the pl. is عِزُونَ (S, Msb, K) and عُزُونَ and عِزًى, but they did not say عِزَاتٌ: (S:) hence عِزِينَ in the Kur lxx. 37, (S, TA,) [expl. as] meaning companies in a state of dispersion: (TA:) or separate, or sundry, parties: pl. of عِزَةٌ, which is [said to be] originally عِزْوَةٌ, from [the inf.

n.] العَزْوُ: as though each party asserted their relationship [as sons] to other than those to whom the other party asserted their relationship: (Ksh, Bd:) عِزُونَ is expl. by Et-Tarasoosee as meaning companies coming in a state of dispersion. (Msb.) One says, فِى الدَّارِ عِزُونَ, meaning [In the house, or abode, are] several sorts of men. (As, S.) عِزْوَةٌ: see عَزَآءٌ, below, in two places: — and also in art. عزى. عَزْوَى, which is of the dial. of the tribe of Mahrah Ibn-Heydán, but disapproved, (IDrd, TA,) is a word expressive of desire for one's becoming favourably inclined; [as though meaning Mercy on me! or I cry mercy;] and so ↓ تَعْزَى: (K, TA:) or a word expressive of the being, or becoming, favourably inclined; [as though meaning Mercy on thee!] and so ↓ يَعْزَى, (IDrd, TA,) which is of the dial. of the people of Esh-Shihr, a bad word: (TA in art. عزى:) مَا كَانَ ↓ يَعْزَى كَذَا, (K and TA in that art, in the CK يَعزِى,) a saying of that people, (TA,) [app. meaning Mercy on thee! (or the like) it was not thus, or such a thing was not,] is like the saying لَعَمْرِى لَقَدْ كَانَ كَذَا [" By my life," or " by my religion," &c.]. (K, TA.) بَنُو عَزْوَانَ A certain tribe of the Jinn, or Genii. (ISd, K, TA.) عَزَآءٌ a subst. [signifying The assertion of relationship of son to a particular person] from اِعْتَزَى or تَعَزَّى; (S, Mgh, TA; see an ex. above, voce اعتزى;) and so ↓ عِزْوَةٌ: (TA:) one says, إِنَّهُ ↓ لَحَسَنُ العِزْوَةِ and العِزْيَةِ also, meaning [Verily he is good in respect of] the assertion of relationship [of son; i. e. he asserts his relationship to a good father]. (K, TA.) — See also art. عزى. 1 عَزِىَ, (Msb, K, and Ham p. 369,) aor. عَزَىَ, (Msb,) inf. n. عَزَآءٌ; (K;) and عَزَى, (Ham ubi suprà,) or عَزَا, inf. n. as above; (Ham p. 125;) He was, or became, patient, or enduring, (Msb, K, and Ham,) or commendably so, (K,) of that which befell him. (Msb.) — عَزَاهُ إِلَى أَبِيهِ, first pers. عَزَيْتُهُ, aor. عَزِى, inf. n. عَزْىٌ: see 1 in art. عزو. — — [Hence,] عَزَيْتُ الحَدِيثَ, aor. أَعْزِيهِ, I traced up, or ascribed, or attributed, the tradition [إِلَى قَائِلِهِ to the original relater thereof]; syn. أَسْنَدْتُهُ. (Msb, TA. *) 2 عزّاهُ, inf. n. تَعْزِيَةٌ (S, Msb, K, TA) and تَعْزَآءٌ, (TA,) He enjoined [or exhorted] him to be patient, or enduring, (S, * K, * TA,) or to have comely patience; (K, TA;) i. q. أَسَّاهُ [q. v.]: (S, M, K, TA, all in art. اسو:) [and hence, he consoled him; often used in this sense:] or he said to him, أَحْسَنَ اللّٰهُ عَزَآءَكَ, meaning May God grant thee comely patience. (Msb.) [You say, عزّاهُ عَنْهُ He enjoined, or exhorted, him to endure with patience the death of him; or the loss, or want, of it: and hence, he consoled him for the death of him; in which sense, عزّاهُ فِيهِ is also now used.] — — See also عَزَآءٌ, below. 5 تعزّى He took patience; or constrained himself to be patient, or enduring; syn. تَصَبَّرَ, (S, Msb, TA,) and تَأَسَّى [q. v.]; (TA;) the sign of doing which is the saying, إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ [Verily to God we belong, and verily unto Him we return]. (Msb.) It is said in a trad., [as some relate it,] مَنْ لَمْ يَتَعَزَّ بِعَزَآءِ اللّٰهِ فَلَيْسَ مِنَّا, expl. by some as meaning Such as does not constrain himself to be patient [with the patience of God, he is not of us]. (TA. [See another reading voce تَعَزَّزَ.]) And you say, تَعَزَّيْتُ عَنْهُ, meaning I constrained myself to endure with patience the loss, or want, of him, or it: [and hence, I consoled myself for the loss, or want, of him, or it: held by some to be] originally تَعَزَّزْتُ, meaning I exerted my strength or energy [to divert myself from him, or it]; like تَظَنَّيْتُ for تَظَنَّنْتُ. (TA in art. عز.) You say also تعزّى بِهِ, meaning تَأَسَّى به [i. e. He took patience, or constrained himself to be patient, by reflecting upon him, or it; or he took example by him, or became consoled by his example, meaning the example of a person who had suffered in like manner and had been patient]. (S in art. اسو.) 6 تَعَازَوْا They enjoined [or exhorted] one another to be patient, or enduring, or to have comely patience. (K, TA.) [And hence, They consoled one another.] 8 إِعْتَزَىَ see art. عزو; to which, as well as to the present art., this verb belongs. الإِعْتِزَآءُ [often] signifies الاِ دِّعَآءُ وَالشِّعَارُ فِى الحَرْبِ [i. e. The asserting one's relationship by saying " I am such a one the son of such a one; " and the call, or cry, by means of which to know one another; in war: see 8 (last sentence but one) in art. دعو; and see also شِعَارٌ]. (K in this art.) عَزٍ Patient, or enduring; or having comely patience. (K.) عِزَةٌ, held by some to belong to this art.: see art. عزو. عِزْيَةٌ: see عَزَآءٌ in art. عزو. عَزَآءٌ Patience, or endurance; (S, K;) and عِزْوَةٌ signifies the same, as in the saying هُوَ حَسَنُ العِزْوَةِ [He is comely in respect of patience or endurance]: (Ham p. 369:) or patient endurance of the loss of anything: (TA:) or comely patience or endurance; (K, TA;) as also تَعْزُوَةٌ accord. to the copies of the K, but correctly ↓ تَعْزِيَةٌ [inf. n. of 2, as though for تَعْزِيَةُ النَّفْسِ i. e. self-enjoinment, or self-exhortation, to be patient or enduring, as is indicated by what follows]: an Arab of the desert, whose brother had slain a son of his, is cited by the author of the Hamáseh as saying, [on his brother's being brought to him that he might retaliate upon him, (see Ham p. 100,)] أَقُولُ لِلنَّفْسِ تَأْسَآءًا وَتَعْزِيَةً إِحْدَى يَدَىَّ أَصَابَتْنِى وَلَمْ تُرِدِ [I say to the soul, i. e. to myself, enjoining patience and enjoining endurance, One of my two hands has smitten me, not desiring, or not meaning, to do so]: (TA:) تَأْسَآءٌ is [syn. with تَأْسِيَةٌ, inf. n. of أَسَّى,] from الإِسْوَةُ: and التَّعْزِيَةُ [signifies as rendered above; or] is derived from العَزَازُ, i. e. " the hard ground," and means the strengthening of the heart: or it is from عَزَوْتُهُ إِلَى أَبِيهِ; because the afflicted remembers his ancestors who have gone before him; and he means, I enjoin the soul to endure his loss with patience, becoming consoled by the example of others whose sons have been slain. (Ham ubi suprà.) — عَزَآءٌ is also a quasiinf. n.; like عَطَآءٌ, meaning إِعْطَآءٌ, from أَعْطَى: (TA:) or a subst. [signifying Enjoinment, or exhortation, to be patient: and hence, consolation: and, as often used in the present day, the state, or ceremony, of mourning, when relations and friends come to console the bereaved:] from عَزَّيْتُهُ; like سَلَامٌ from سَلَّمَ, and كَلَامٌ from كَلَّمَ. (Msb.) — See also art. عزو. عَزِىٌّ Very patient or enduring. (Ham p. 125.) تَعْزَى: see عَزْوَى, in art. عزو. مَعْزًى [A place of consoling: and hence a place of wailing for a dead person, because relations and friends go thither to console the bereaved]. (A. [There used as an explicative adjunct to مَنَاحَةٌ.]) يَعْزَى: see عَزْوَى (in art. عزو) in two places. عس 1 عَسَّ, (S, A, O, Msb, K,) aor. عَسُ3ِ, (S, A, O, Msb,) inf. n. عَسٌّ (S, O, Msb, K) and عَسَسٌ; (S, O, K;) and ↓ اعتسّ; (S, O, K;) He went roundabout, patrolled, or went the rounds, by night, (S, A, O, K,) to guard the people: (TA:) he made search by night after suspicious persons, or persons to be suspected, (S, A, O, Msb, K,) and investi- gated, or discovered, their opinions, or sentiments: (TA:) he went to and fro; syn. اِخْتَلَفَ. (Ham p. 320.) It is said in a prov., كَلْبٌ عَسَّ خَيْرٌ مِنْ كَلْبٍ رَبَضَ, (S, O,) or ↓ اِعْتَسَّ; (O, K;) or, as some relate it, عَاسٌّ, and رَابِضٍ; (TA;) [A dog that has gone the rounds by night is better than a dog that has lain down; or a dog going the rounds &c.;] said for the purpose of urging to make gain: meaning that he who occupies himself in business is better than he who lacks power or ability: (TA:) or, as some relate it, كَلْبٌ عَسَّ خَيْرٌ مِنْ أَسَدٍ انْدَسَّ [a dog that has gone the rounds by night is better than a lion that has hidden himself]; alluding to the superiority of the weak who occupies himself in making gain over the strong who holds back. (O, TA.) You also say of a wolf, (S, O, K,) and of any beast of prey, (TA,) ↓ عَسْعَسَ, meaning, He went roundabout by night, (S, O, K, TA,) seeking for prey: (TA:) and ↓ تَعَسْعَسَ he (a wolf, TA) sought for prey (S, O, K, TA) by night: (S, TA:) and ↓ اعتسّ he [a man] sought, sought after, or sought to gain, sustenance: (S, O, K:) and ↓ تَعَسْعَسَ he (a wolf, AA, S) smelt [app. to find prey]. (AA, S, O, K. *) — عَسَّ خَبَرُهُ, (S, L, K,) aor. عَسُ3ِ, inf. n. عَسٌّ,

(L, TA,) His tidings were slow, or tardy. (S, L, K, TA. [In the O, خَيْرُهُ.]) — — عَسَّتْ, aor. ـُ3عَسُ, She (a camel) yielded little milk, though her milk had collected in her udder since the next previous milking. (TA.) — — And عَسَّتْ, aor. ـُ3عَسُ, inf. n. عِسَاسٌ, She (a camel) grumbled much on being milked. (TA.) Hence, دَرَّتْ عِسَاسًا She yielded her milk unwillingly. (IDrd, O, K, TA.) — — And عَسَّتْ, (S, O, K,) aor. ـُ3عَسُ, (S, O, TA,) inf. n. عَسٌّ, (TA,) She (a camel) pastured alone. (S, O, K.) — — And عَسَّ عَلَىَّ بِخَيْرِهِ He was parsimonious to me with his wealth. (AA, TA.) — عَسَّهُ, (A,) aor. ـُ3عَسُ, (S, A,) inf. n. عَسٌّ; (A;) and ↓ اعتسّهُ; (S, * K, * TA;) He sought, or sought for or after, him [or it]: (S, * A, K: *) or the latter, he sought, or sought for or after, it (a thing) by night. (TA.) You say, ذَهَبَ يَعُسُّ صَاحِبَهُ He went away seeking his companion. (A.) And الإِبِلَ ↓ اِعْتَسَسْنَا وَلَا قِسَاسًا ↓ فَمَا وَجَدْنَا عِسَاسًا We sought for the camels, or sought for them by night, and found not any trace. (TA.) And فُلَانٌ يَعْتَسُّ ↓ الآثَارَ Such a one traces footsteps. (A.) And ↓ يَعْتَسُّ الفُجُورَ He follows vice, immorality, or unrighteousness. (A.) — عَسَّ القَوْمَ, (O, K,) aor. ـُ3عَسُ, inf. n. عَسٌّ, (TA,) He fed the people, or party, with somewhat little in quantity. (O, K, TA.) 8 ـَ3إِعْتَسَ see عَسَّ, in three places: — — and عَسَّهُ, in four places. — — You say also, اعتسّ بَلَدَ كَذَا He trod such a country, and knew its tidings. (TA.) — — And اعتسّ النَّاقَةَ He sought to obtain the she-camel's milk. (TA.) — — And اعتسّ الإِبِلَ He entered into the midst of the camels, and stroked their udders in order that they might yield their milk. (O, K. *) R. Q. 1 عَسْعَسَ: see عَسَّ. — — عَسْعَسَ اللَّيْلُ The night came on: (AO, IAar, Msb:) or came on with its darkness; (TA;) its darkness came on: (IDrd, S, O, K:) or departed: (IDrd, O, K:) or it has this last meaning also; (AO, IAar, Msb;) bearing two contr. significations: (Ktr, AHát, Msb:) or was dark; meaning, all the night: (IAar:) Fr says that, in the Kur [lxxxi. 17], وَاللَّيْلِ إِذَا عَسْعَسَ, accord. to all the expositors, signifies and by the night when it departeth: but that some of his companions asserted the meaning to be when its commencement approacheth, and it becometh dark: like as you say عَسْعَسَ السَّحَابُ, (S, O,) which signifies the clouds approached the earth: (Fr, S, O, K:) or this is only said when it is in the night, with darkness and lightning. (Lth, O, TA.) R. Q. 2 تَعَسْعَسَ: see عَسَّ, in two places. جِئْ بِالمَالِ مِنْ عَسِّكَ وَبِسِّكَ (S, O, K) [Bring thou the property] from where it is and where it is not: (TA:) i. q. مِنْ حَسِّكَ وَبَسِّكَ: (S, O, K, TA:) which means thus: (TA in art. حس:) or whence thou wilt: (S, O, K, TA, ibid.:) or from any, or every, quarter. (TA ibid.) عُسٌّ A [drinking-cup or bowl, of the kind called] قَدَح: (TA:) or a large قَدَح, (S, A, Mgh, O, L, Msb, K,) from which two or three or more [men] may satisfy their thirst; (L, TA;) larger than the غُمَر; (L, voce رِفْدٌ:) though this is greater in height; (TA;) and larger than the قَعْب; (IAar, in TA, voce قَعْبٌ;) but not so large as the رِفْد: (S, O:) pl. عِسَاسٌ (S, A, Mgh, O, Msb, K) and عِسَسَةٌ (TA) and [pl. of pauc.] أَعْسَاسٌ. (IAth, Msb.) — — Hence, one says, هُوَ لَكَ عَلَى ظَهْرِ العُسِّ, meaning (assumed tropical:) It is apparent, manifest, or conspicuous, to thee. (O in art. ظهر.) — And The penis. (O, K.) عَسَسٌ: see عَاسٌّ. عُسُسٌ Slowness, or tardiness. (TA.) — Also, [in the CK, erroneously, عُسْعُس,] Covetous merchants or traders: (IAar, O, K, * TA:) accord. to [some of] the copies of the K, it signifies تُجَّارٌ and حُرَصَآءُ; but the conjunction should be omitted. (TA.) — And Large vessels. (IAar, O, K.) عِسَاسٌ A trace, footstep, vestige, or the like: see 1, latter part. (TA.) عَسُوسٌ A seeker: (TA:) [see عَاسٌّ:] or a seeker, or pursuer, of prey, or game, (S, O, K, TA,) by night, or at any time; applied to a wolf, or to any beast of prey: (TA:) or a wolf, or, as some say, any beast of prey, that seeks much for prey by night; as also ↓ عَسَّاسٌ and ↓ عَسْعَسٌ and ↓ عَسْعَاسٌ: (TA:) and hence, (S,) ↓ each of the last three, (S, O, K,) as well as the first, (K,) a wolf: (S, O, K:) and the first (عسوس), a dog that pursues much, and will not eat. (TA.) — Also A she-camel that yields little milk: (Ibn- 'Abbád, O, K:) or that will not yield her milk until she becomes remote from men: (O, K:) and one that, when she is roused to be milked, goes along awhile, then goes roundabout, and then yields her milk: (O, * K, * TA:) and one evil in disposition when milked, (O, K, TA,) that grumbles much, (O, TA,) and goes aside from the other camels: (TA:) and one that kicks the milker, and spills the milk: (TA:) and one whose udder is stroked to try if she have milk or not. (O, K.) Also A she-camel that pastures alone; (AZ, S, O, K;) like قَسُوسٌ. (AZ, S, O.) And A she-camel that seeks after bones, and eats the flesh upon them تَرْتَمُّهَا [in the TK erroneously تريمها]). (Ibn-'Abbád, O, K.) — — Also A woman who does not care for, or mind, her approaching men: (O, K:) or, accord. to Er-Rághib, who ventures upon that which occasions suspicion, or evil opinion. (TA.) — — And A man in whom is little, or no, good or goodness; or who does little good. (O, K.) — — And One who is slow, or tardy. (TA.) عَسِيسٌ: see عَاسٌّ. عَسَّاسٌ: see عَسُوسٌ; each in two places. عَسْعَسٌ: see عَسُوسٌ; each in two places. عَسْعَاسٌ: see عَسُوسٌ, in two places. — Also The سَرَاب [or mirage]. (O, K.) عَسَاعِسُ Hedge-hogs: because of their often going to and fro by night. (S, O, K.) عَاسٌّ One who patrols, or goes the rounds, by night, (S, A, O, Msb, K,) for the Sultán, (Msb,) to guard the people: (TA:) who makes search by night after suspicious persons, or persons to be suspected, (S, A, O, K,) and investigates, or discovers, their opinions, or sentiments: (TA:) and any seeker of a thing: (A:) used as a sing and pl.: or it is a quasi-pl. n. also: being, without idghám, [i. e., in its original form, عَاسِسٌ.] like بَاقِرٌ and جَامِلٌ: (TA:) or the pl. is ↓ عَسَسٌ, (S, * A; O, Msb, * K,) or this is a quasi-pl. n., (TA,) and ↓ عَسِيسٌ, like حَجِيجٌ, (O, K,) [or this is also a quasi-pl. n.,] and عُسَّاسٌ and عَسَسَةٌ. (TA.) [See طَائِفٌ.] مَعَسٌّ A place where a thing is sought, or to be sought; syn. مَطْلَبٌ. (S, O, K.) ISd cites, as an ex., from El-Akhtal, لَا يُكْنِهُ السَّيْفُ وَسْطَهَا إِذَا لَمْ يَكُنْ فِيهَا مَعَسٌّ وَطَالِبُ مُعَفَّرَةٌ [Defiled with dust, the sword will not reach the middle of it if there be not in it a place where something is to be sought and a seeker]. (TA.) You say also, هُوَ قَرِيبُ المَعَسِّ [He, or it, is near as to the place where he, or it, is to be sought]. (TK.) عسب 1 عَسَبَ النَّاقَةَ, aor. عَسِبَ, inf. n. عَسْبٌ, He (the stallion) covered, or compressed, the she-camel. (Mgh, Msb, TA.) [See also عَسْبٌ below.] — — And one says, الكَلْبُ يَعْسِبُ The dog chases the bitches with the desire of coupling. (TA.) — — And عَسَبَهُ فَحْلَهُ, aor. and inf. n. as above, He let him his stallion to cover for hire. (S.) [See also 4.] — — And عَسَبَ, aor. and inf. n. as above, He gave hire for a stallion's covering. (A, * K.) You say, عَسَبْتُ الرَّجُلَ, inf. n. as above, I gave the man hire for a stallion's covering. (Msb.) 4 اعسبهُ جَمَلَهُ He lent him his he-camel [app. for covering]. (Lh, TA.) [See also 1.] — اعسب said of a wolf, He ran, and fled. (O, K.) 10 استعسبهُ جَمَلَهُ He asked, or demanded, or desired, of him, the loan of his he-camel [app. for covering]. (TA.) — — استعسبت She (a mare) desired the stallion. (S.) And استعسب He (a dog) became excited by lust: you say, فُلَانٌ يَسْتَعْسِبُ اسْتِعْسَابَ الكَلْبِ Such a one becomes excited by lust like as does the dog. (TA.) — And استعسبت نَفْسِى مِنْهُ My soul disliked, or hated, him, or it. (O, K. *) عَسْبٌ A stallion's covering, or compressing: (S, A, Mgh, O, K:) [in this sense an inf. n.: (see 1:)] also used, metaphorically, as relating to a man: (TA:) or (so in the A and K; but in the S, "and, it is said,") his sperma; (S, A, K, TA;) that of a horse or of a camel; in which sense it has no verb: (TA:) or his progeny: and offspring; syn. وَلَدٌ; (A, O, K;) [app. of human beings; for it is added by SM that,] in this sense, it is, accord. to some, tropical. (TA.) One says, قَطَعَ اللّٰهُ عَسْبَهُ, (A, TA,) meaning [God cut short, or may God cut short,] his progeny, (A,) or his sperma and his progeny. (TA.) And Kutheiyir says, describing mares that had cast abortively their offspring, يُغَادِرْنَ عَسْبَ الوَالِقِىِّ وَنَاصِحٍ تَخُصُّ بِهِ أُمُّ الطَّرِيقِ عِيَالَهَا [They leave behind them the offspring of ElWálikee and Násih: the hyena

appropriates them to her dependants for maintenance]: (O, TA:) الوالقىّ and ناصح were two horses; (O;) two stallions; and امّ الطريق is the hyena. (TA.) — — Also The hire of covering, for كِرَآءُ عَسْبِ; (Mgh, Msb, TA;) the hire that is taken for a stallion's covering: (S, O, TA:) so in a trad. in which it is said that عَسْبُ الفَحْلِ is forbidden. (S, Mgh, O, Msb, TA.) رَأْسٌ عَسِبٌ A head that has remained long without being combed and anointed. (O, * K, * TA.) عَسْبَةٌ: see عَسِيبٌ, last sentence. عَسُوبٌ: see يَعْسُوبٌ. عَسِيبٌ A palm-branch from which the leaves have been removed: (T, Msb, TA:) or a straight and slender palm-branch from which the leaves have been stripped off: and one upon which leaves have not grown: (K:) or the part, of a palmbranch, a little above the كَرَب [or lower, thick, and broad, portions,] upon which no leaves have grown; that [or those parts] upon which leaves have grown being termed سَعَفٌ: (S, O:) pl. [of mult.] عُسُبٌ, (O, Msb, TA,) with two dammehs, (TA,) and عُسْبَانٌ (Msb, TA) and عِسْبَانٌ and عُسُوبٌ and [of pauc.] أَعْسِبَةٌ. (TA.) It is said of the Prophet, in a trad., قُبِضَ وَالقُرْآنُ فِى العُسُبِ وَالقُضُمِ وَالكَرَانِيفِ [He was taken, i. e. he died, while the Kur-án was written only upon leafless palm-branches, and skins, or white skins, and stumps of palm-branches]. (O, TA.*) — — Also The bone of the tail; and so ↓ عَسِيبَةٌ: (K:) or the slender part thereof: (TA:) or the part where grows the hair thereof, (K, TA,) i. e. of the tail: (TA:) or عَسِيبُ الذَّنَبِ signifies the part, of the skin and bone of the tail, where the hair grows. (S, O, TA.) — — And The outer [here meaning upper] part of the human foot: and likewise [i. e. the shorter side, or app., accord. to some, the shaft (see ظَهْرٌ as used in relation to a feather),] of a feather, lengthwise. (K.) — — And A cleft, or fissure, in a mountain; as also ↓ عَسْبَةٌ. (K.) عَسِيبَةٌ: see the next preceding paragraph. يَعْسُوبٌ The king of the bees: (S, O, K: *) the male bee. (A, O, * K.) — — And hence, (S, O,) (tropical:) The lord, or chief, of his people: (S, A, O:) or a great chief; as also ↓ عَسُوبٌ; (K;) or this signifies [simply] a lord, or chief, like يَعْسُوبٌ: (O:) pl. يَعَاسِيبُ. (TA.) It is said in a trad. of 'Alee, When such and such things shall happen (mentioning factions, or seditions), ضَرَبَ يَعْسُوبُ الدِّينِ بِذَنَبِهِ; (A, O, TA;) in which, accord. to As, يعسوب الدين means the chief of men in respect of religion at that time; (TA;) or it means the leader of the religion: (T and TA in art. ضرب:) and it is said that ضرب بذنبه here means shall quit the faction, or sedition, and its party, with his partisans in religion; by ذنبه being meant his followers; and by ضرب, shall go away through the land, journeying, or warring in the cause of the religion: or , as Z says, ضرب بذنبه means (tropical:) shall remain, and be firm, together with his religious followers; and accord. to Aboo-Sa'eed, the same is said of the locust, when it lays its eggs, thrusting its tail into the ground; and the meaning here is, (assumed tropical:) shall remain firm until the people shall return to him, and the religion become manifest, and spread abroad. (TA. [See also ضَرَبَ and ذَنَبٌ.]) — — Also (tropical:) Gold; so called because it is that by means of which an affair is managed, or ordered: and [in a larger sense] a thing to which one has recourse for protection or the like; as in a saying of 'Alee, in which wealth is termed the يعسوب of the unbelievers or of the hypocrites. (TA.) — — And A certain flying thing, smaller than the locust; (As, A'Obeyd, K;) or larger; (K;) and having a long tail: (TA:) or a certain flying thing, longer than the locust, that does not contract its wings when it alights; to which a horse is likened for the slenderness of its body: (S, O:) or a kind of moth, or the like, (فَرَاشَةٌ,) of a greenish colour, that flies in the [season called] رَبِيع. (IAth, TA.) [Golius explains it as " Insectum oblongum, quaternis pennis volucre, mordella Gazæ, seu orsodacna Aristot. "] — — And A species of حَجَل [or partridge]. (O, K, TA.) — — And A blaze, or white mark, on a horse's face, (K, TA,) of a long shape, terminating before it extends as far as the upper parts of the nostrils; or extending upwards along the bone of the nose, wide and straight, until it reaches the lower part of the even portion of the forehead, whether it be little or much, if it do not reach as far as the eyes: (TA:) or a white line, or stripe, of the blaze, extending downwards until it touches the fore part of the nose and mouth. (En-Nadr, A'Obeyd, Az, O.) — — And (accord. to Lth, O) A دَائِرَة [or what we term a feather] in the part of the flank of a horse where the rider strikes it with his foot: (O, K, TA:) but Az says that this is a mistake, and that the correct meaning is that given above on the authority of A'Obeyd. (TA.) — — The ى in يَعْسُوبٌ is augmentative; because there is no Arabic word of the measure فَعْلُولٌ except صَعْفُوقٌ. عسج 1 عَسَجَ, (S, O.) (K,) aor. عَسِجَ, (L, TA,) inf. n. عَسْجٌ (L, TA, and so in some copies of the S, in other copies of the S and in the O عَسَج [which is wrong],) and عَسِيجٌ and عَسَجَانٌ, (O, L, TA,) He [a camel] stretched out his neck in going along [quickly: or went a pace quicker than that termed الذَّمِيل, but not so quick as that termed الوَسْج: see وَسَجَ]. (S, O, L, K, TA.) — — And عَسَجَ, aor. عَسِجَ, inf. n. عَسَجَانٌ, He (a beast) limped, halted, or was slightly lame: so in the M. (TA.) — And Arab of the desert said, when the lion was desiring to devour him, and he [the lion] therefore betook himself to a tree [or shrub] of the species termed عَوْسَج, يُبْصِرُنِى لَا أَحْسَبُهْ يَعْسِجُنِى [He يَخْتِلُنِى بِالعَوْسَجَةِ يَحْسَبُنِى لَا أُبْصِرُهُ بِالخَوْتَلَهْ meaning conceals himself, to seize me, by means of the 'owsajeh: thinking that I shall not see him: the transpositions in the verse being app. meant to be understood as occasioned by the terror of the man; for the words of the explanation may be read so as to have the same metre as those of the verse]. (TA.) — عَسِجَ المَالُ, [aor. عَسَجَ,] The camels became diseased from pasturing upon the [shrubs called] عَوْسَج. (O, K, TA.) 9 اعسجّ, inf. n. اِعْسِجَاجٌ, He (an old man) went away bent by reason of age. (O, K.) عَسْجٌ A certain pace, or manner of going, of camels. (TA.) [See 1, first sentence.] عِسْجَةٌ A portion of the night. (O.) عَاسِجٌ [part. n. of عَسَجَ]. Dhu-r-Rummeh says, describing his she-camel, وَالعِيسُ مِنْ عَاسِجٍ أَوْ وَاسِجٍ خَبَبًا يُنْحَزْنَ مِنْ جَانِبَيْهَا وَهْىَ تَنْسَلِبُ [And the reddish, or yellowish, or dingy, white camels, of a sort that goes the pace termed عَسْج, or of a sort that goes the pace termed وَسْج, with a quick running, are struck with the feet on their sides, but she outstrips]: he means, the camels go swiftly, struck with the feet in their course, but do not overtake my she-camel. (S, O.) عَوْسَجٌ [The lycium, or box-thorn; of several species; but now particularly applied to the lycium Europæum of Linn.: accord. to Sprengel (Hist. rei herb. p. 252, as stated by Freytag), applied to the zizyphus spina Christi, which is the rhamnus spina Christi of Linn.; but this is the سِدْر:] a species of thorn: (S, O, K: *) certain trees of the thorn-kind, (L,) having a round red fruit [or berry] like the carnelian-bead, (O, L,) which is sweet, and is eaten: (O:) or a species of thorntrees having a bitter red fruit in which is acidity, called مُصْعٌ: (Msb:) or certain trees having many thorns, and of several species, whereof is one that produces a red fruit, called مُصْعٌ, in which is acidity: (T:) when it grows large, it is called غَرْقَدٌ: (O, Msb:) and because of the softness of its wood, the women of the Arabs of the desert make of it spindles for spinning wool: (O:) the n. un. is with ة: (S, O, Msb: [in the K, عَوْسَجٌ is termed the pl. of عَوْسَجَةٌ:]) and it is said that the pl. of the n. un. is عَوَاسِجُ: (TA:) ISd says, the genuine عَوْسَج is short between the knots, hard in the wood, small in the leaves, and does not grow large, and this is the best sort: thus says AHn: (L:) some say that it is the عليق [i. e. عُلَّيْق, q. v.]: Dioscorides says, it is a tree that grows in

tracts that exude water and produce salt, having erect thorny branches, and leaves somewhat long, overspread with a moist viscous substance: and there is another species, whiter than this: and another species, of which the leaves are blacker than those of the former, and wider, inclining a little to redness, and its branches are long, their length being about five cubits, and having more numerous thorns, and weaker, and less sharp, and its fruit is wide and thin, as though it were in sheaths: and the عوسج has a fruit like the توت [or mulberry], which is eaten: it grows mostly in cold, or cool, countries. (Avicenna [Ibn-Seenà], book ii. p. 232. [In this extract from Dioscorides, in the original, are some unimportant words which I have passed over, including two imperfectly printed, and unintelligible: and what is said in it respecting the fruit I think doubtful, as being inapplicable to the fruit of the box-thorn.]) مِعْسَاجٌ an epithet applied to a camel [app. meaning That stretches out his neck much in going along: or that goes the pace termed عَسْج much or well]. (S, O, K.) عسجد عَسْجَدٌ, an instance of a quadriliteral-radical word without any letter of the kind termed ذَوْلَقِىٌّ; (S, O, TA;) the letters of this kind being six; three pronounced with the tip of the tongue, namely, ر and ل and ن; and three labial, namely, ب and ف and م; (TA;) Gold: (S, O, K:) and (as some say, O, TA) any gems, such as pearls and يَاقُوت [or sapphires]. (O, K.) — Also A large, or bulky, camel: (O, K:) a small one is called لَطِيمٌ. (TA.) — — And, accord. to AZ, A certain stallion-camel. (O.) See also the following paragraph. عَسْجَدِيَّةٌ Large weaned camels: (O, K:) small ones are called لَطِيمَةٌ. (TA.) — — And, (O, K,) accord. to El-Mufaddal, (TA,) Camels on which kings ride; [and particularly] certain camels which were decked, or adorned, for En-Noamán (S, O, K, TA) Ibn-El-Mundhir; or, accord. to AO, camels on which kings ride, which bear [fine housings or the like, of the kind of stuff called] دِقّ [q. v. voce دَقِيقٌ] of great price: (TA:) and, (O, K, TA,) by El-Mázinee, (TA,) it is said to signify (O, TA) camels that carry gold; (O, K, TA;) but IAar rejected this assertion: (O:) it is said (O, TA) by Nasr, on the authority of As, (TA,) to be a [fem.] rel. n. from the name of a certain market in which is عَسْجَد, i. e. gold: (O, TA:) IAar relates, on the authority of El-Mufaddal, that it is a rel. n. from the name of a certain stallion of generous race, called ↓ عَسْجَدٌ; and he is said to have been called العَسْجَدِىُّ also: (TA:) in the T, (TA,) or by AO, (O,) it is said that العَسْجَدِىُّ, (O, TA,) or العَسْجَدِيَّةُ, (O,) was a horse or mare (فَرَس) of the offspring of Ed-Deenáree (O, TA) Abu-l-Humeys Ibn-Zád-er-Rá- kib: (TA:) in the K, العَسْجَدِيَّةُ is said to have been [the name of] a mare (فَرَس) of the offspring of Ed-Deenáree. (TA.) عسر 1 عَسُرَ, aor. عَسُرَ, inf. n. عُسْرٌ (S, A, O, Msb, K) and عُسُرٌ (S, A, K) and عَسَارَةٌ (Msb, K) [and مَعْسُورٌ and عُسْرَةٌ and مَعْسَرَةٌ and مَعْسُرَةٌ and عُسْرَى (see عُسْرٌ below)]; and عَسِرَ, aor. عَسَرَ, inf. n. عَسَرٌ; (S, O, Msb, K;) and ↓ تعسّر, (A, O, Msb, K,) and ↓ تعاسر, (K,) and ↓ استعسر; (A, O, Msb, K;) It (an affair, or a thing, S, A, O, Msb) was, or became, difficult, hard, strait, or intricate. (S, A, O, Msb, K, * TA.) You say, عَسُرَ عَلَيْهِ, (TA,) and عَسِرَ, (S, O,) and ↓ تعسّر, and ↓ تعاسر, and ↓ استعسر, (K,) It was, or became, difficult, hard, strait, or intricate, to him. (S, * O, * K.) — — عَسُرَ مَا فِى البَطْنِ, (as in the CK and a MS. copy of the K,) or عَسَرَ, (accord. to the TA,) What was in the belly would not come forth. (K.) You say عَسَرَ عَلَيْهِ مَا فِى البَطْنِ What was in his belly would not come forth. (TA.) — — See also 4. — — عَسُرَ, (Msb,) or عَسَرَ, (IKtt, TA,) or عَسِرَ, (TK,) inf. n. عُسْرٌ and عَسَارَةٌ (Msb, IKtt, TA) and عَسَرٌ, (IKtt, K,) He (a man) had little gentleness, (Msb, IKtt,) فِى الأُمُورِ [in the execucution of affairs]; (Msb;) and was narrow, or niggardly, in disposition: (IKtt:) or he was hard in disposition; or illnatured. (K, * TK.) — — عَسَرَ عَلَيْهِ, (A, and so in the CK and a MS. copy of the K,) or عَسَرَ, (as in the TA,) inf. n. عُسْرٌ, (TA,) He acted contrarily, or adversely, to him; opposed him; (A, K;) as also ↓ عسّر, (K,) inf. n. تَعْسِيرٌ: (TA:) and ↓ عسّر عليه also signifies he straitened him. (Sb, O, * TA.) — — عَسُرَ الزَّمَانُ, (so in the CK and in a MS. copy of the K,) or عَسَرَ, (so in the TA,) Time, or fortune, became severe, rigorous, afflictive, or adverse, (K,) عَلَيْنَا to us. (TA. — — عَسُرَتِ النَّاقَةُ and عَسِرَت The she-camel was untrained. (O.) — — And عَسَرَتْ, (K, TA,) and عَسَرَتْ بِذَنَبِهَا, (S, O, TA,) aor. عَسِرَ, inf. n. عَسَرَانٌ (S, O, K, TA) and عَسْرٌ, (O, K, TA,) She (a camel) raised her tail, after conception, to show the stallion that she was pregnant: (S, * O, TA:) and [as also, app., ↓ عسّرت, or عسّرت ذَنَبَهَا, inf. n. تَعْسِيرٌ, (see ناقة عَسِيرٌ, voce عَسِرٌ,)] she (a camel) raised her tail in her running. (K, TA.) [In the former case, the action denotes repugnance to the stallion: in the latter, a degree of refractoriness: in both, difficulty.] — عَسَرَ الغَرِيمَ, aor. عسِرَ and عَسُرَ, (S, O, Msb, K,) inf. n. عَسْرٌ; (S, O;) and ↓ أَعْسَرَهُ; (O, Msb, K;) He demanded the debt of the debtor, it being difficult to him to pay it: (S, O, Msb, K: *) and he took it of him, it being difficult to him to pay it, and was not lenient towards him until he was in easy circumstances. (TA.) — — عَسَرَهُ, (As, TA,) and ↓ اعتسره, (S, TA,) He forced, or compelled, him, against his wish; [عَلَى الأَمْرِ to do the thing;] i. q. قَسَرَهُ, (As, TA,) and اقتسره. (S, O, TA.) — عَسِرَ, and عَسِرَتْ, (TK,) or عَسَرَتْ, (K, TA,) aor. عَسِرَ, (TK,) inf. n. عَسَرٌ, (S, Mgh, O, Msb, K,) He, (a man, TK,) and she, (a woman, TK,) was left-handed. (S, Mgh, O, Msb, K.) — — عَسَرَنِى, (O, L, and K, and so in a copy of the S,) aor. عَسِرَ, (L,) or عَسُرَ, (TA,) inf. n. عَسْرٌ; (L, TA;) and ↓ عَسَّرَنِى, (K,) or عَسِرَنِى, (L and TA, and so in a copy of the S,) aor. عَسَرَ; (TA;) He came on my right side. (S, O, L, K, TA.) 2 عَسَّرَ see 1, in four places: and see 4. 3 عاسرهُ, (K,) inf. n. مُعَاسَرَةٌ, (S, O,) He treated him, or behaved towards him, with hardness, harshness, or ill-nature; (S, * O, * K;) مُعَاسَرَةٌ is the contr. of مُيَاسَرَةٌ. (S, O.) 4 اعسر, (S, K, &c.,) inf. n. إِعْسَارٌ, (Kr, Mgh, &c.,) and, accord. to Kr, عُسْرٌ; but correctly, the former is an inf. n., and عُسْرَةٌ is a simple subst.; [as is also عُسْرٌ;] (TA;) He was, or became, in a state of difficulty; possessing little power or wealth: (TA:) he became poor: (Mgh, Msb, K:) he lost his property. (S, O.) عَسَارٌ in the sense of إِعْسَارٌ is a pure mistake. (Mgh.) — — اعسرت She (a woman) had, or experienced, difficulty in bringing forth; (Lth, S, O, K;) as also ↓ عَسَرَتْ. (O, TA.) You say, in praying for a woman in labour, أَيْسَرَتْ وَأَذْكَرَتْ (Lth, A) May she have an easy birth, and may she bring forth a male child: (Lth, O:) and in the contr. case you say, أَعْسَرَتْ وَآنَثَتْ [May she have a difficult birth, and may she bring forth a female child]. (Lth, A, O, TA.) — — And in like manner, She (a camel) had difficulty in bringing forth, her young one sticking fast at the time of the birth. (O, TA.) — — And She (a camel) did not conceive during her year [after she had been covered]; (K, * TA;) as also ↓ عُسِّرَتْ, in the pass. form. (TA.) — اعسر الغَرِيمَ: see عَسَرَ. 5 تعسّر: see 1, in two places. — — It (spun thread, غَزْلٌ, in the K قَوْلٌ [speech], but this is a mistake, TA) became entangled, so that it could not be unravelled; as also تغسّر, with the pointed غ: so accord. to Lth, as related by Az, who confirms it as of the language of the Arabs: but Sgh, in the TS [and O], says, You say of a thing, when it has become difficult, استعسر and تعسّر; but of spun thread, when it has become entangled, so that it cannot be unravelled, تغسّر, with the pointed غ; not with the unpointed ع, unless using a forced, or constrained, mode of speech. (TA.) 6 تَعَاسَرَا [They were difficult, or hard, each with the other; they treated, or behaved towards, each other with hardness, harshness, or illnature;] they disagreed, each with the other; said of a buyer and seller, and of a husband and wife; (TA;) تَعَاسُرٌ is the contr. of تَيَاسُرٌ: (S, O:) see Kur lxv. 6. (TA.) — — See also 1, in two places. 8 اعتسرهُ in the sense of اقتسرهُ: see عَسَرَهُ. — — اعتسر النَّاقَةَ He rode the she-camel before she was trained, (S, A, O,) while she was difficult to manage: (A:) or he took her in the first stage of her training, while yet difficult to manage, and attached her rein to

her nose, and rode her. (K.) — — Hence, اعتسر الكَلَامَ (tropical:) He uttered the speech without premeditation; without measuring and preparing it in his mind. (Az, A.) — — اعتسر مِنْ مَالِ وَلَدِهِ He took of the property of his son, or child, or children, against the wish of the latter: (S, O, K:) so occurring in a trad., with س; from الاعتسار signifying " the act of forcing, or compelling: " but accord. to one relation of that trad., it is with ص. (TA.) 10 إِسْتَعْسَرَ see 1, in two places. — استعسرهُ He sought, or desired, or demanded, that in which he experienced, or would experience, difficulty. (O, K.) عَسْرٌ, or العَسْرُ: see عِسْرٌ, in two places. عُسْرٌ and ↓ عُسُرٌ (S, A, O, K) and ↓ عَسَرٌ (S, A, K) and ↓ مَعْسُورٌ [respecting which, as well as some other words here mentioned, see below, in this paragraph, and see what is said of its contr. مَيْسُورٌ, voce يُسْرٌ,] and ↓ عُسْرَةٌ and ↓ مَعْسَرَةٌ and ↓ مَعْسُرَةٌ and ↓ عُسْرَى [all of which are app. inf. ns., of 1, q. v.,] (K) Difficulty; hardness; straitness; intricacy; contr. of يُسْرٌ. (S, A, O, K.) — — 'Eesà Ibn-'Omar observes that every noun of three letters of which the first is with damm and the second quiescent is pronounced by some of the Arabs with the second movent like the first; as عُسْرٌ and عُسُرٌ, and رُحْمٌ and رُحُمٌ, and حُلْمٌ and حُلُمٌ. (S, O.) — — It is said in the Kur [lxv. 7], سَيَجْعَلُ اللّٰهُ بَعْدَ عُسْرٍ يُسْرًا [God will give, after difficulty, ease]. (O, TA.) And again, [xciv. 5 and 6,] فَإِنَّ مَعَ الْعُسْرِ يُسْرًا مَعَ الْعُسْرِ يُسْرًا [And verily with difficulty shall be ease: verily with difficulty shall be ease]: on reciting which, Ibn-Mes'ood said, لَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ [A difficulty will not predominate over twofold ease], which, says Abu-l-'Abbás, is meant as an explanation of the words of the Kur immediately preceding it, agreeably with a rule mentioned by Fr [and applying to most cases, but not to all]: for العسر being mentioned, and then repeated with ال, the latter is known to be the same as the former; and يسرا being mentioned, and repeated without ال, the latter is known to be different from the former. (O, * TA.) — — It is also said, لَوْ دَخَلَ العُسْرُ جُحْرًا لَدَخَلَ اليُسْرُ عَلَيْهِ [If difficulty were to enter a burrow in the ground, ease would enter upon it]. (TA.) — — As to ↓ مَعْسُورٌ, it is the contr. of مَيْسُورٌ, and both are inf. ns.: (S, O:) or they are put in the places of عُسْرٌ and يُسْرٌ: (TA:) or accord. to Sb, they both are epithets; for he holds that there is no inf. n. of the measure مَفْعُولٌ; and the saying دَعْهُ إِلَى مَيْسُورِهِ وَإِلَى مَعْسُورِهِ is expl. as signifying Leave thou him to a thing in which he experiences ease, and to a thing in which he experiences difficulty: and مَعْقُولٌ is also expl. in like manner. (S, O.) [In like manner also,] فُلَانٍ ↓ بَلَغْتُ مَعْسُورَ [may be expl. as signifying I effected a thing in which such a one experienced difficulty; meaning I treated such a one with hardness, harshness, or illnature; being] said when thou hast not treated the person of whom thou speakest with gentleness, graciousness, courtesy, or civility. (O, TA.) You also say, [using معسور and its contr. ميسور as epithets,] ↓ خُذْ مَيْسُورَهُ وَدَعْ مَعْسُورَهُ [Take thou what is easy thereof, and leave thou what is difficult thereof]. (A.) — — عُسْرٌ also signifies Poverty: (Msb:) and ↓ عُسْرَةٌ, [the same: or] littleness of possessions, of property, of wealth, or of power: (S, TA:) and ↓ مَعْسَرَةٌ and ↓ مَعْسُرَةٌ, [the same: or] difficulty, and poverty; contr. of مَيْسَرَةٌ: (O, TA:) both inf. ns.: (O:) and ↓ عُسْرَى, [the same: or] difficult things, affairs, or circumstances; (TA;) contr. of يُسْرَى: (S, O, TA:) and fem. of أَعْسَرُ, applied to a thing, or an affair, or a circumstance. (TA.) — — ↓ جَيْشُ العُسْرَةِ [The army of difficulty] is an appellation given to the army of Tabook; because they were summoned to go thither during the intense heat of summer, (O, K,) and in the season of the ripening of the fruit, (O, TA,) so that it was hard to them; (O, K;) and because the Prophet never warred before with so numerous an army, amounting to thirty thousand. (O, TA.) — — ↓ فَسَنُيَسِّرُهُ لِلْعُسْرَى, in the Kur [xcii. 10], signifies, as some say, [We will smooth his way] to punishment, and a difficult case. (O, TA.) عِسْرٌ, (S,) or العِسْرُ, (O, K,) A certain tribe of the Jinn, or Genii; (S, O, K;) as also ↓ عَسْرٌ, (S,) or العَسْرُ: (O, K:) or the first, (S, O,) or second and ↓ last, (K,) a land inhabited by Jinn. (S, O, K.) عَسَرٌ: see عُسْرٌ. عَسِرٌ Difficult, hard, hard to be done or accomplished, hard to be borne or endured, distressing, strait, or intricate; (S, O, Msb, K; *) applied to an affair, or a thing; (S, O, Msb;) as also ↓ عَسِيرٌ. (S, A, O, Msb, K.) — — حَاجَةٌ عَسِرٌ, and ↓ عَسِيرٌ, (K,) or عَسِيرٌ and ↓ عَسِيرَةٌ, (L,) A want difficult of attainment. (L, K.) — — يَوْمٌ عَسِرٌ, (K,) and ↓ عَسِيرٌ, (S, K,) and ↓ أَعْسَرُ, (K,) A difficult day; a day of difficulty; (S;) a hard, distressful, or calamitous, day; or an unfortunate, or unlucky, day. (K.) — — رَجُلٌ عَسِرٌ A man having little gentleness in [the execution of] affairs: (Msb:) or hard in disposition; or illnatured. (K.) [See 1.] — — ↓ نَاقَةٌ عَسِيرٌ, (S, A, O,) or ↓ عَسِيرَةٌ, (as in one copy of the S,) A she-camel not trained: (S, A, O:) or ↓ نَاقَةٌ عَسِيرٌ and ↓ عَوْسَرَانَةٌ and ↓ عَوْسَرَانِيَّةٌ and ↓ عَيْسَرَانَةٌ [and app. ↓ عَيْسَرَانِيَّةٌ] (K) or ↓ عَوْسَرَانِيَّةٌ (Lth, Az, S, O, L) and ↓ عَيْسَرَانِيَّةٌ (Lth, Az, TS, O, L) and ↓ عَيْسُرَانِيَّةٌ, (Lth, Az, TS, O,) but what Lth says is not agreeable with the usage of the Arabs, (Az, TS, O,) a she-camel that is ridden, (Lth, Az, S, O, TA,) or laden, (TA,) before she has been trained: (Lth, Az, S, O, TA:) or that has been taken in the first stage of her training, while yet difficult to manage, and had her nose-rein attached, and been ridden: (K:) and the epithet applied to a he-camel is ↓ عَسِيرٌ, (K, TA,) or عَسِرٌ, (CK,) and ↓ عَيْسَرَانٌ (Lth, Az, and so in some copies of the K,) and ↓ عَيْسُرَانٌ (Lth, Az, TA, and so, in the place of the form immediately preceding, in some copies of the K,) and ↓ عَيْسَرَانِيٌّ (TA) and ↓ عَيْسُرَانِيٌّ (K, TA) and ↓ عَوْسَرَانِيٌّ. (S, O.) — — Also ↓ نَاقَةٌ عَسِيرٌ A she-camel that raises her tail in her running; as also ↓ عَاسِرٌ: (K:) or the latter, raising her tail after conception: (TA:) [see 1:] and [its pl.] ↓ عَوَاسِرُ, applied to wolves, that are agitated in their running, and shake the head, and contort (تَكْسِرُ) their tails, (S, TA,) by reason of briskness. (TA.) And ↓ نَاقَةٌ عَوْسَرَانِيَّةٌ A she-camel that is wont to raise her tail when she runs, (TS, O, K,) by reason of sprightliness. (O, TA.) In the L, instead of تَعْسِيرُ, preceding ذَنَبِهَا, we find تَكْسِيرُ. (TA.) — — Also, ↓ نَاقَةٌ عَسِيرٌ, (Lth, O, K,) or ↓ عَسِيرَةٌ, (S,) accord. to Lth, (TA,) A she-camel not conceiving during her year [after having been covered]: (Lth, S, O, K:) but Az says that this explanation by Lth is not correct, and that ناقة عسير signifies, as expl. above, "a she-camel that is ridden before she has been trained; " and so As explains it; and ISk says the same. (TA.) عُسُرٌ: see عُسْرٌ. عُسْرَةٌ: see عُسْرٌ, in three places. عَسْرَةُ: see أَعْسَرُ, last sentence. عُسْرَى: see عُسْرٌ, in three places: and see also أَعْسَرُ. عَسِيرٌ and عَسِيرَةٌ: see عَسِرٌ, throughout. عَاسِرٌ; and [its pl.] عَوَاسِرُ: see عَسِرٌ, latter half. عَوْسَرَانَةٌ and عَوْسَرَانِيَّةٌ and عَوْسَرَانِيٌّ: see عَسِرٌ; the last in two places. عَيْسَرَانَةٌ and عَيْسُرَانٌ and عَيْسَرَانٌ and عَيْسُرَانِيَّةٌ and عَيْسَرَانِيَّةٌ and عَيْسُرَانِيٌّ and عَيْسَرَانِيٌّ: see عَسِرٌ. أَعْسَرُ [More, and most, difficult, hard, strait, or intricate; contr. of أَيْسَرُ;] applied to a thing, or an affair, or a circumstance: fem. ↓ عُسْرَى. (TA.) — — Applied to a day, i. q. عَسِرٌ, q. v.; (K;) unfortunate, or unlucky, (O.) — A left-handed man; one who works with his left hand; (S, O, Msb, K;) one whose strength is in his left hand or arm, and who does with that what others do with the right: (TA:) fem. عَسْرَاءُ: (K:) and pl. عُسْرَانٌ, (O, TA,) like as سُودَانٌ is a pl. of أَسْوَدُ, (TA,) and عُسْرٌ. (O.) None is stronger in casting or shooting than the أَعْسَر. (TA.) — — أَعْسَرُ يَسَرٌ A man who uses both his hands [alike]; ambidextrous; an ambidexter: (S, O, K:) fem. عَسْرَآءُ يَسَرَةٌ: (TA:) you should not say [of a man that he is] أَعْسَرُ أَيْسَرُ; (S, TA;) nor of a woman that she is عَسْرَآءُ يَسْرَآءُ. (TA.) — — العَسْرَآءُ, fem. of الأَعْسَرُ, The left hand or arm. (TA.) — — حَمَامٌ

أَعْسَرُ A pigeon, or pigeons, having a whiteness in the left wing. (S, O.) And عُقَابٌ عَسْرَآءُ An eagle whose feathers on the left side are more numerous than those on the right: (S, O, K: *) and (S, O, K) some say (S, O) having, in its wing, white primary feathers. (O, K.) And عَسْرَآءُ A white primary feather; (O, K;) and so ↓ عَسَرَةٌ. (S, O, K; in one of my copies of the S written عِسْرَة.) مِعْسَرٌ A man who presses his debtor, and straitens him, or puts him in difficulty. (T, TS, O, K.) [See 1, latter half]. مَعْسَرَةٌ and مَعْسُرَةٌ: see عُسْرٌ; each in two places. مَعْسُورٌ: see عُسْرٌ, in four places. عسف 1 عَسَفَ فِى الأَمْرِ, (Msb,) [aor. عَسِفَ,] inf. n. عَسْفٌ, (TA,) He did the affair [or he acted in it] without consideration; (Msb, TA; *) and ↓ تعسّف and ↓ اعتسف have the like meaning: (Msb, * TA:) whence what next follows. (Msb.) — — عَسَفَ الطَّرِيقَ He travelled the road not following a right direction: (Msb:) [or you say,] عَسَفَ عَنِ الطَّرِيقِ, (O, K,) aor. عَسِفَ, (K,) inf. n. عَسْفٌ; (TA;) and ↓ اعتسف, and ↓ تعسّف; (O, K;) he declined from the road, (O, K, TA,) and journeyed without direction and without pursuing a right course: (TA:) or عَسَفَ الطَّرِيقَ (K, * TA) he travelled the road, (K, TA,) seeking an object of want, (TA,) without direction: (K, TA:) and ↓ اعتسفهُ, and ↓ تعسّفه, he travelled it without aiming at and hitting upon a right course: (TA:) and عَسَفَ الفَلَاةَ, (Mgh,) or المَفَازَةَ, inf. n. as above, (TA,) he traversed, or crossed, the desert, or waterless desert, without direction, (Mgh, TA,) and without any travelled road; as also ↓ اعتسفها: (Mgh:) or عَسْفٌ signifies the taking a course not along the road, (S, IAth, O, TA,) and without knowledge: (IAth, TA:) this is said by IAth to be the primary meaning: (TA:) or, accord. to IDrd, the primary meaning is the travelling the road without direction: (O:) and ↓ الاِعْتِسَافُ signifies the taking a course at random, without direction and without knowledge. (Ham p. 613.) And one says, بَاتَ يَعْسِفُ اللَّيْلَ, inf. n. as above, He passed the night journeying therein without direction, seeking a thing. (Msb.) And عَسْفٌ [alone] signifies The going round about by night seeking an object of quest, or desire. (O, K.) [See also 2, and 4.] — — Hence, i. e. from the frequent usage of the verb in its primary sense, عَسَفَ فُلَانٌ فُلَانًا, meaning Such a one treated, or used, such a one wrongfully, unjustly, injuriously, or tyrannically; (O;) as also ↓ تعسّفهُ: (O, * K:) and عَسَفَ السُّلْطَانُ (O, K) i. e. [The Sultán, or ruling power,] acted wrongfully, unjustly, &c.: (K:) inf. n. as above. (IAth, Mgh, TA.) — — And [hence,] عَسَفَ فُلَانَةَ He violated such a woman. (TA.) — — And الدَّمْعُ يَعْسِفُ الجُفُونَ (assumed tropical:) The tears are copious so that they flow in other than their [proper] channels. (A, TA.) — — And عَسَفَهُ, aor. and inf. n. as above, He took him, or it, with strength, or force. (Msb.) — — And عَسَفَهُ He took him as a servant, (O, K, TA,) or an عَسِيف; (TA;) as also ↓ اعتسفهُ. (O, K, TA.) — — عَسَفَ عَلَيْهِ and لَهُ He worked, or wrought, for him [as a hired servant]. (K.) One says, كَمْ أَعْسِفُ عَلَيْكَ (O) or لَكَ (TA) i. e. [How long shall I] work for thee, (O, TA,) and earn, or gain, for thee, going repeatedly to and fro for thee like him who goes round about in the night seeking an object of quest, or desire? (TA.) — — And عَسَفَ ضَيْعَتَهُمْ, (K,) aor. as above, (O,) He kept, minded, or managed, their estate, and ordered its affairs in their stead, (O, K, TA,) and went to and fro occupied in that which should put it [or keep it] in a good, or right, state. (TA.) — عَسْفٌ signifies also The breathing of death, (O, K.) And عَسَفَ, (O, K,) aor. عَسِفَ, inf. n. عَسْفٌ (O, TA) and عُسُوفٌ, (TA,) said of a camel, (O, K,) He was at the point of death, and had [the affection, or disease, termed] عُسَاف: or, as some say, he had the affection, or disease, termed غُدَّة [q.v.]: (O:) or he was at the point of death by reason of the [affection, or disease, termed] غُدَّة, and began to breathe [or pant] so that his حَنْجَرَة [or head of the windpipe] became convulsed. (K.) [See also عَزَفَ.] 2 تَعْسِيفٌ The journeying without any sign of the way and without track; (TA;) and so ↓ تَعَسُّفٌ. (TA in art. سمت: see a verse cited in the first paragraph of that art.) [See also 1, and 4.] — عسّفهُ, inf. n. as above, He fatigued, or jaded, him, (O, K, TA,) namely, his camel, (O, TA,) by journeying. (TA.) 4 اعسف He journeyed by night, [going at random, in a headstrong and reckless manner,] like the weak-sighted she-camel that beats the ground with her fore feet as she goes along, not guarding herself from anything. (IAar, O, K, TA.) [See also 1, and 2.] — — And He punished his young man with hard work. (IAar, O, K.) — Also He (a man, O) had his camel taken with the breathing of death, (IAar, O, K,) termed العَسْف. (IAar, O.) — And He kept to drinking from the large cup or bowl [termed عَسْف]. (IAar, O, K.) 5 تَعَسَّفَ see 1, first quarter, in three places: and see 2. — — تَعَسُّفٌ in language is from عَسَفَ الفَلَاةَ, [and the like,] expl. above: (Mgh:) it signifies [in its general application The using, or use of, a discommendable license in language: and particularly vague, or vagueness of, expression; or] the making language to accord with [or to hear] a meaning which it does not plainly indicate. (KT.) — — See also 1, third quarter. — — [Hence,] one says, وَقَعَ عَلَيْهِ السَّيْفُ فَتَعَسَّفَهُ i. e. [The sword fell upon him, and] hit the bone that was the main stay of the limb, falling short of the joint. (TA.) 7 انعسف It bent, or inclined; syn. انعطف. (O, K.) Hence, (TA,) Aboo-Wejzeh says, وَاسْتَيْقَنَتْ أَنَّ الصَّلِيفَ مُنْعَسِفْ ↓ meaning [And she knew, or became sure, that] the side of the week [was bending, or inclining]. (O, TA.) 8 إِعْتَسَفَ see 1, in six places. عَسْفٌ [inf. n. of 1, q. v. passim. — Also] A large drinking-cup or bowl; (S, O, K, TA;) like عُسٌّ: pl. عُسُوفٌ. (TA.) عَسَفَاتٌ: see what next follows. عُسَافٌ, in a camel, as expl. by As on the authority of an Arab of the desert, is [The suffering experienced] when the حَنْجَرَة [or bead of the windpipe] is convulsed (تَرْجُفُ, O, or تَقْمُصُ, i. e. تَرْجُفُ, S) by the breathing (S, O) at death: (O) they say that it is to camels like نِزَاعٌ to man. (TA.) One says of a she-camel, بِهَا عُسَافٌ (O, K) and ↓ عَسَفَاتٌ, (K,) meaning In her is the suffering expl. above: (O:) or the [affection, or disease, termed] غُدَّة (O, K) occasioning her to be at the point of death and to breathe [or pant] so that her حَنْجَرَة is convulsed. (K.) عَسُوفٌ Travelling without following a right direction; [as also ↓ عَاسِفٌ; and, app., in like manner, ↓ عِسِّيفٌ, but in an intensive sense, occurring in a verse of Esh-Shenfarà, (see Dc Sacy 's Chrest. Ar., see. ed., ii. 359-60,) but not found by me in any of the lexicons:] pl. عُسُفٌ, like as رُسُلٌ is pl. of رَسُولٌ. (Msb.) Applied to a she-camel as meaning That goes along at random, heedlessly, or in a headlong manner, not obeying a guide to the right course, and that is not turned by anything. (TA.) — — And [hence,] Acting wrongfully, unjustly, injuriously, or tyrannically; syn. جَائِرٌ: (TA:) or one who acts wrongfully, &c., much, or often; syn. ظَلُومٌ: (S, Mgh, O, * K, TA:) and ↓ عَسَّافٌ also has the former [or rather the latter] meaning. (TA.) — — And One who takes with strength, or force; and so, but in an intensive sense, ↓ عَسَّافٌ. (Msb.) عَسِيفٌ A hired man; a hireling: (S, Mgh, O, Msb, K:) or a slave who is held in light, or mean, estimation, or in contempt: (O, L, TA:) in the K, المُسْتَعَانُ بِهِ is erroneously put for المُسْتَهَانُ بِهِ, the reading in the O and L: (TA:) a poet says, (O,) namely, Nubeyh Ibn-El-Hajjáj, (TA,) أَطَعْتُ النَّفْسَ فِى الشَّهَوَاتِ حَتَّى أَعَادَتْنِى عَسِيفًا عَبْدَ عَبْدِ [I obeyed the soul in respect of appetites until it rendered me a despised bondman, a slave of a slave]: (O, TA:) it is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, from عَسَفَ لَهُ meaning " he worked for him; " or in the sense of the measure مَفْعُولٌ, from عَسَفَهُ meaning " he took him as a servant: " (K: [and the like is said in the O:]) pl. عُسَفَآءُ (S, Mgh, O, Msb) and عِسَفَةٌ, which latter is anomalous. (TA.) عَسَّافٌ: see عَسُوفٌ, last two sentences. عِسِّيفٌ: see عَسُوفٌ, first sentence. عَاسِفٌ: see عَسُوفٌ. — Also, applied to a she-camel, (Aboo-Yoosuf, S, O, K,) without ة, (O,) as well as to a he-camel, (TA,)

At the point of death, and having [the affection, or disease, termed] عُسَاف: or, as some say, having the affection, or disease, termed غُدَّة [q. v.]: (O:) or at the point of death by reason of the غُدَّة, and beginning to breathe [or pant] (Aboo-Yoosuf, S, K) so that the حَنْجَرَة [or head of the windpipe] becomes convulsed. (K.) هُوَ رَاكِبُ التَّعَاسِيفِ means He is one who has no known place of aim, or pursuit: (Msb in art. ركب:) the last word is app. pl. of تَعْسَافٌ, which is of a form common to triliteral-radical verbs, in general. (Msb in the present art.) مَعْسِفٌ A place in which one travels without direction: (O, TA:) [in which is no sign of the way nor any track: pl. مَعَاسِفُ:] one says, أَخَذُوا فِى مَعَاسِفِ البِيدِ [They took their way in the tracts of the deserts, or of the waterless deserts, in which one travels without direction]. (TA.) مَعْسُوفَةٌ, applied to a woman, Violated. (TA.) مُنْعَسِفٌ part. n. of 7, q. v. (O, TA.) عسكر Q.1 عَسْكَرَ الرَّجُلُ [The man collected an army]. (S.) — — عَسْكَرْتُ الشَّىْءَ I collected the thing. (Msb.) — — عَسْكَرَ القَوْمُ The people collected themselves together, (K,) بِالْمَكَانِ in the place: (TA:) or the people fell into difficulty, distress, or adversity: (K:) or into dearth, scarcity, or drought. (TA.) — — عَسْكَرَ اللَّيْلُ The night became densely dark. (O, K.) عَسْكَرٌ, a Pers. word arabicized, (Ibn-El-Jawá- leekee, Mgh, Msb, K, *) from لَشْكَرٌ, (Mgh, TA,) An army: (S, A, O, Msb:) pl. عَسَاكِرُ. (A, O.) You say, العَسْكَرُ مُقْبِلٌ, and مُقْبِلُونَ, The army is coming, and are coming. (Th, TA.) — — A collection. (A, K.) — — A large number, or quantity, of anything: (A, K:) as, of men, and of camels or other property, and of horses, and of dogs. (TA.) — — The camels or sheep or goats of a man, collectively. (Az, O, TA.) You say, إِنَّهُ لَقَلِيلُ العَسْكَرِ Verily he has few beasts. (TS, O, TA.) — — (assumed tropical:) The darkness of night. (TA.) — — عَسَاكِرُ الهَمِّ (assumed tropical:) Anxieties, coming one upon another, consecutively. (O, TA.) — — See also مُعَسْكَرٌ. — — [Hence,] العَسْكَرَانِ 'Arafeh and Minè (عَرَفَةُ وَمِنًى): (S, A, O, Msb, K:) because places of assembling. (Msb.) عَسْكَرَةٌ Difficulty, distress, or adversity: (S, O, K:) and dearth, scarcity, or drought. (K.) Tarafeh says, ظَلَّ فِى عَسْكَرَةٍ مِنْ حُبِّهَا i. e., He became in a state of difficulty, or distress, by reason of love of her. (S, O.) مُعَسْكَرٌ Collected together. (Msb.) — And The place where an army collects itself; (S, * Msb;) as also ↓ عَسْكَرٌ. (TA.) مُعَسْكِرٌ Collecting an army; or a collector of an army. (S, * Msb.) عسل 1 عَسَلَ الطَّعَامَ, aor. عَسُلَ and عَسِلَ, (S, O, K,) inf. n. عَسْلٌ, (TA,) He made, or prepared, the food with عَسَل [i. e. honey]: (S, O:) or, as also ↓ عسّلهُ, (K, TA,) inf. n. تَعْسِيلٌ, (TA,) he mixed the food with honey, (K, TA,) and made it pleasant and sweet. (TA.) — — [Hence,] عَسَلَهُ (tropical:) He made him an object of eulogy. (IAar, K, TA.) And (tropical:) He (i. e. God) made him an object of love to men. (K, TA.) Accord. to an explanation by the Prophet, of a saying of his in which it occurs, (tropical:) He (i. e. God) granted him, or permitted him, (O, TA,) i. e. disposed him, (TA,) to do a good deed, before his death, so that those around him were pleased with him, and eulogized him; the good deed being likened to honey. (O, TA.) — — And He fed him with honey. (TA.) See also 2. — — The inf. n. عَسْلٌ also signifies The extracting honey from a bee-hive. (KL.) — — And عَسَلَ المَرْأَةَ, aor. عَسِلَ, (K, TA,) inf. n. عَسْلٌ, (TA,) (tropical:) He compressed the woman: (K, TA:) the verb in this sense may be derived from a phrase mentioned voce عُسَيْلَةٌ, or it may be a word independently coined: ISd says, "In my opinion it is derived." (TA.) — — عَسَلَ مِنْ طَعَامِهِ, inf. n. عَسَلٌ, [in form] like حَلَبَ, inf. n. حَلَبٌ, He tasted his food. (AA, O, K.) — عَسَلَ, said of a spear, aor. عَسِلَ, inf. n. عَسَلَانٌ (S, O, K) and عَسْلٌ [correctly عَسَلٌ] and عُسُولٌ, (K,) It quivered: (S, K:) or quivered much. (K. [In the CK, عَسْلًا and عَسْلانًا are put for عَسَلًا and عَسَلَانًا.]) — — And عَسَلَ said of water, inf. n. عَسَلٌ and عَسَلَانٌ, (K, TA,) both with fet-h to the س, (TA, [but the former in the CK is with the س quiescent,]) It became agitated (K, TA) and rippled, (TA,) being put in a state of commotion by the wind. (K, TA.) — — And عَسَلَ said of a wolf, (S, O, K,) or of a horse, (K,) or of a fox, (TA,) inf. n. عَسَلٌ and عَسَلَانٌ, (S, O, K, TA, [but both in the CK with the س quiescent,]) He went the pace termed عَنَق, or خَبَب, [i. e., with wide steps,] and quickly: and in like manner said of a man: (S, O:) or he was in a state of agitation in his running, and shook his head, (K, TA,) going along quickly: (TA:) or عَسَلَانٌ signifies the shaking of the limbs in running; and is mostly used in relation to the wolf: (Er-Rághib, TA:) and, as some say, عَسَلُ الفَرَسِ and عَسَلَانُهُ signify the horse's being vehement, or ardent, (أَنْ يَضْطَرِمَ,) in his running, bending down his head, and having his back even: and عَسَلَ الطَّرِيقَ, said of a fox, occurs in a verse of Sá'ideh Ibn-Ju-eiyeh, for عَسَلَ عَنِ الطَّرِيقِ [app. a mistranscription for عسل فِى الطريق], like the phrase دَخَلْتُ البَيْتَ [for دخلت فِى البَيْتِ]. (TA. [See what next follows.]) One says also, of a guide, عَسَلَ بِالْمَفَازَةِ, (K, TA,) or فِى الطَّرِيقِ, (Ham p. 353,) He went quickly, (K,) or went with wide steps, like the wolf, (TA,) [in the desert, or waterless desert, or in the way]. كَذَبَ عَلَيْكَ العَسَلُ (S, K) and العَسَلَ, (K,) occurring in a trad., means Keep thou to going along quickly; (S, K, TA;) from العَسَلَانُ signifying the going along of the wolf and the quivering of the spear: or, as some say, by العَسَلُ is here meant عَسَلُ النَّحْلِ [the honey of bees]. (TA. See also art. كذب.) — عَسِلَ بِالشَّىْءِ, (O, TA,) with kesr [to the س], (O,) like عَلِمَ, (TA,) or عَسَلَ بالشّىء, (so in two copies of the S, [in one of my copies of the S omitted,]) inf. n. عَسَلٌ, with fet-h to the س, (O,) or عُسُولٌ (S, TA) and عَسْلٌ, (TA,) He kept, or clave, to the thing. (S, O, TA.) 2 عسّل الطَّعَامَ, inf. n. تَعْسِيلٌ: see 1, first sentence. — — عَسَّلْتُهُمْ, (S, O, K,) inf. n. as above, (S, O,) I furnished them with عَسَل [i. e. honey] for travelling-provision; (S, O, K;) as also ↓ عَسَلْتُهُمْ. (K.) — — And عسّل الرَّجُلَ, inf. n. as above, He made the man's condiment to be عَسَل [or honey]. (TA.) — — And the Arabs say, عَسِّلُوا ضَيْفَكُمْ, meaning Divert ye your guest with something [whereby to allay the craving of his stomach] before the [morning-meal called] غَدَآء; like لَمِّجُوهُ and لَهِّجُوهُ &c. (El-Umawee, TA in art. لهج.) — — And عَسَّلَتِ النَّحْلُ The bees made honey. (TA.) — — [And, accord. to Freytag, عسّل signifies He collected honey: but for this he names no authority.] 10 استعسلوا They sought, or demanded, or asked for, عَسَل [i. e. honey], (S, O, K,) as a gift. (K.) عَسْلٌ: see عَنْسَلٌ, below. — عَسْلًا لَهُ means تَعْسًا لَهُ [i. e. May he stumble and fall; &c.; (see art. تعس;) عَسْلًا being app. an inf. n., of which, in this sense, the verb is not mentioned]: (O, K:) [or may he be reviled; for] it is said that العَسْلُ signifies the reviling in blaming. (TA.) عِسْلُ مَالٍ (O, K) and ↓ عَسِيلُ مَالٍ (O) i. q. إِزَاؤُهُ, (O, K, TA,) i. e. A good manager and pastor of cattle, or camels &c.: the pl. of عِسْلٌ is أَعْسَالٌ. (TA.) — — And هٰذَا عِسْلُ هٰذَا means This is the like of this: and so عِسْنُهُ. (O.) عَسَلٌ [Honey;] the fluid that is discharged from the mouths of bees, (K, TA,) when they have eaten, of the flowers and the leaves, what fills their bellies, these substances being then converted by God, within their bellies, into عَسَل, which they eject from their mouths: (TA: [in which, and in the K, several other explanations are added, too fanciful to deserve notice:]) the word is masc. and fem.; (S, O, Msb, K;) in most instances fem.: (S, O, Msb:) عَسَلَةٌ signifies a portion, or somewhat, thereof; (S, Mgh, O, TA;) being the n. un.: (TA:) the dim. is ↓ عُسَيْلَةٌ, with ة, because عَسَلٌ is mostly fem., or as meaning عَسَلَةٌ; (S, O, Msb;) or it is the dim. of عَسَلَةٌ: (Mgh:) the pl. of عَسَلٌ is أَعْسَالٌ [a pl. of pauc.] and عُسُلٌ and عُسْلٌ and عُسُولٌ and عُسْلَانٌ; (AHn, K;) and these pls. are used when one means sorts of عَسَل. (AHn, TA.) — — [It is also used tropically for نَوْرٌ, i. e. (assumed tropical:) Flowers, or blossoms;

because honey is made therefrom. (See جَرَس.) — — And it is applied also to (assumed tropical:) The sweet, thick, inspissated, or melligenous, juice of fruit:] and it signifies [particularly] (assumed tropical:) the juice that flows from fresh ripe dates; (O, K, * TA;) because of its sweetness. (O.) [See also دِبْسٌ.] — — Also (assumed tropical:) The gum of the [species of mimosa called] عُرْفُط [q. v.]; (O, K;) because of its sweetness. (O.) And عَسَلُ اللُّبْنَى is (assumed tropical:) The gum that flows from the species of tree called اللُّبْنَى, having no sweetness; (O;) a thing [or substance], (M, TA,) or a certain odoriferous substance, (K,) that exudes from the species of tree above mentioned, (M, K, * TA,) i. e. المَيْعَةُ [generally applied to storax, or styrax], (TA in art. لبن,) used for fumigation, and called by the vulgar حَصَى لُبَانٍ. (K. [See art. حصو and حصى.]) And عَسَلُ الرِّمْثِ is A white thing [or substance, a species of manna,] that comes forth from the [shrub called] رِمْث, [q. v.], resembling جُمَان [i. e. pearls, or silver beads like pearls]. (K, * TA.) — — Also (assumed tropical:) A good, or righteous, deed, the eulogy for which is deemed sweet. (AZ, O.) See عَاسِلٌ. — And The حَبَاب [app. as meaning ripples] of running water, (IAar, O, K,) [arising] from the blowing of the wind. (IAar, O.) — — [In one place in the CK, العَسَلُ is erroneously put for العُسُلُ: see عَنْسَلٌ, below.] عَسِلٌ, (S, O, TA,) in the K erroneously said to be like أَمِيرٌ, i. e. ↓ عَسِيلٌ, (TA,) applied to a man, (K,) Vehement in beating, (S, O, K,) quick in the raising, (سَرِيعُ رَفْعٍ, O, and so in copies of the S,) or in the falling, (وَقْعٍ, so in a copy of the S,) or in the returning, (رَجْعٍ, so in the K,) of the hand, or arm, (S, O, K,) with the beating. (TA.) أَبُو عِسْلَةَ: see عَاسِلٌ. عَسَلَةٌ n. un. of عَسَلٌ [q. v.]. — — [مَضْرِبُ عَسَلَةٍ is a euphemism for (assumed tropical:) The place of injection of sperma: and hence it means (assumed tropical:) the source from which one springs; origin; ancestry, or parentage; &c.] One says, مَا لِفُلَانٍ مَضْرِبُ عَسَلَةٍ i. e. (assumed tropical:) [Such a one has no source] of kindred (نَسَب), (S, O,) nor of cattle or property (مَال). (S in art. ضرب.) And مَا أَعْرِفُ لَهُ مَضْرِبَ عَسَلَةٍ meaning أَعْرَاقَهُ [i. e. (assumed tropical:) I know not the sources (or the source) from which he has sprung; or his ancestry, or parentage]: (S, O, * K:) or (tropical:) his origin, and any wife from whom he has sprung. (A, TA.) And مَا تَرَكَ لَهُ مَضْرِبَ عَسَلَةٍ (tropical:) He reviled him so that he demolished his parentage, and denied his origin, or rank or quality. (Z, TA.) And كُلُّ ضَرْبَةٍ لَهَا مِنْ عَسَلَةٍ, said respecting his mother by an Arab of the desert, meaning (tropical:) Every child that she has brought forth is from a manly sire. (A, TA.) And عَلِمَ فُلَانٌ عَسَلَةَ بَنِى فُلَانٍ (assumed tropical:) Such a one knew the whole company, and case, or condition, [or origin,] of the sons of such a one. (O.) عَسَلِىٌّ A thing of the colour of عَسَل [i. e. honey]. (TA.) — — [Hence,] عَسَلِىُّ اليَهُودِ The distinctive mark, or sign, [which has sometimes been a honey-coloured turban, at other times a girdle, or some other article of attire, of the same colour,] of the Jews. (S, Mgh, O, K.) عَسُولٌ: see عَاسِلٌ: — and see also عَسَّالٌ. عَسِيلٌ The broom, or implement for sweeping, of the seller of perfumes, (S, O, K, * TA, كَمِكْنَسَةٍ in the K being a mistake for مِكْنَسَةُ, TA,) with which he gathers together the perfume; (S, O, TA;) it is a hair-broom, with which he sweeps up the perfume from his paved floor: (TA:) or a feather with which [the compound of perfumes called] غَالِيَة is detached, or displaced: (Fr, IAar, O, K:) pl. عُسُلٌ. (TA.) A poet says, فَرِشْنِى بِخَيْرٍ لَا أَكُونَنْ وَمِدْحَتِى كَنَاحِتِ يَوْمًا صَخْرَةٍ بِعَسِيلِ [Then amend thou my condition by means of wealth: I will assuredly not be, with my mode of praising, like a hewer, one day, of a rock with a hair-broom, or a feather, of a seller of perfumes]: he means, كَنَاحِتِ صَخْرَةٍ يَوْمًا, this last word intervening between the prefixed noun and its complement because the noun of time is held by them to be like what is redundant. (S, O, TA. [One of my copies of the S has أَكُونَا; the O, أَكُونَا: and each of my copies of the S has صَخْرَةً; and one of them, يَوْمِ.]) — — And The pizzle of an elephant, (S, O, K,) and of a camel: pl. as above. (K.) — — See also عِسْلُ مَالٍ. — — And see عَسِلٌ. عُسَيْلَةٌ dim. of عَسَلٌ, q. v.: or of its n. un. — — [Hence,] (tropical:) i. q. نُطْفَةٌ [i. e. The sperma of a man and of a woman]: or the مَآء [meaning sperma] of a man. (K, TA.) — — And (tropical:) The deliciousness, (S, Mgh, O, Msb, TA,) or sweetness, (Mgh, K, TA,) of جِمَاع; as being likened to عَسَل [i. e. honey]. (S, O, Msb, K, TA.) Thus, (Mgh, O, Msb, TA,) or as expl. in the next preceding sentence, (TA,) in the saying of the Prophet to a woman who desired to be divorced from a husband in order that she might return to a former husband, لَا حَتَّى تَذُوقِى عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ. (Mgh, O, Msb, TA. [See 1 in art. ذوق.]) — — And العُضْوَانِ العُسَيْلَتَانِ signifies [meaning The male and female genital organs]; because means of experiencing delight. (Z, TA.) عَسَّالٌ: see عَاسِلٌ. — Also, (S, O, Msb, K,) and ↓ عَاسِلٌ, (Msb, K,) and ↓ عَسُولٌ, (K,) A spear that quivers, (S, O, Msb,) by reason of pliableness: (Msb:) or [so the second, but the first and last,] a spear that quivers much. (K.) And رِمَاحٌ عَسَّالَةٌ [Spears that quiver much]. (A in art. زعب.) — — See, again, عَاسِلٌ. عَسَّالَةٌ [as a subst.] Bees. (S, O, K.) — — And The شُورَة of bees; (K, TA;) i. e. the thing, such as a رَاقُود [q. v.] &c., in which bees make honey. (TA.) [See also مَعْسَلَةٌ.] عَاسِلٌ A gatherer of honey (S, O, K) from the hive (S, O) or from its place; as also ↓ عَسَّالٌ. (K.) [And نَحْلٌ عَوَاسِلُ Bees occupied in gathering honey: see a verse of Aboo-Dhu-eyb cited in art. خلف, conj. 3.] — — Also, as a possessive epithet, A place in which is honey. (TA.) One says خَلِيَّةٌ عَاسِلَةٌ (S, O, TA) A hive containing honey. (TA.) — — Also an epithet applied to a man, (O, K,) said by Az to be as though it were for ↓ ذُو عَسَلٍ, (O,) meaning (assumed tropical:) Having a good, or righteous, deed attributable to him, for which the eulogy of him is deemed sweet: (Az, O, K:) and (O, K) accord. to IAar, (O,) a good, or righteous, man; as also ↓ عَسُولٌ; (O, K;) the former said by him to be an instance of the measure فَاعِلٌ in the sense of مَفْعُولٌ بِهِ [as meaning (assumed tropical:) made an object of eulogy: see 1, second sentence]: (O:) pl. of both عُسُلٌ, (O, K,) accord. to him. (O.) — See also عَسَّالٌ. — — العَاسِلُ also signifies The wolf; [because of his manner of running; (see 1, latter half;)] (S, O, K;) and so ↓ العَسَّالُ; (TA;) and ↓ أَبُو عِسْلَةَ (O, K) and ابو غِسْلَةَ, with ع and غ: (O:) pl. of the first عُسَّلٌ and عَوَاسِلُ (S, O, K) [and عَاسِلَاتٌ is mentioned by Freytag as signifying wolves from the Deewán of the Hudhalees]. عَنْسَلٌ A swift she-camel; (S, K;) as also ↓ عَسَلٌ: (K, TA: [العَسَلُ in the CK, as syn. with العَنْسَلُ, is a mistranscription:]) the ن in the former is augmentative; (IJ, S, TA;) for, as Sb says, the word is of the measure فَنْعَلٌ from [the inf. n.] العَسَلَانُ; not, as Mohammad Ibn-Habeeb asserts it to be, syn. with عَنْسٌ, and of the measure فَعْلَلٌ, with the ل augmentative. (IJ, TA.) أَعْسَال i. q. [آسَال and] آسَان: so in the saying هُوَ عَلَى أَعْسَالٍ مِنْ أَبِيهِ [He is of a semblance and of characteristics and natural dispositions which are those of his father]. O, K.) تَعْسِيلَةٌ A light sleep: but this is a vulgar [postclassical] word. (TA.) مَعْسَلَةٌ i. q. خَلِيَّةٌ [q. v., i. e. The habitation of bees, whether it be a manufactured hive or a hollow in the trunk of a tree or in a rock, in which they deposit their honey]. (K.) [See also عَسَّالَةٌ.] مُعَسَّلٌ Made [or preserved] with عَسَل [i. e. honey]: applied as an epithet in this sense to زَنْجَبِيل [or ginger]. (S, TA.) حَدِيثٌ مَعْسُولٌ (assumed tropical:) Sweet [or (as we say) honeyed] talk or discourse. (TA.) And جَارِيَةٌ مَعْسُولَةُ الكَلَامِ (assumed tropical:) A girl, or young woman, sweet in speech, beautiful in expression, pleasing in the modulation of the voice. (TA.) And مَعْسُولُ المَوَاعِيدِ (assumed tropical:) Veracious, or faithful, in promises. (TA.) عسلج Q. 1 عَسْلَجَتِ الشَّجَرَةُ The tree put forth its عَسَالِيج, or soft and green rods or twigs or shoots [&c.: see عُسْلُوجٌ]. (S, K.) عُسْلُجٌ: see عُسْلُوجٌ, in four places. عَسَلَّجٌ, applied to food (طَعَام), i. q. رَقِيقٌ [app. meaning Thin, or unsubstantial], (Ibn-'Abbád, O, K,) i. e. in which

are flour and water: (Ibn- 'Abbád, O:) or good, sweet, or pleasant. (O, K.) عِسْلَاجٌ: see the following paragraph. عُسْلُوجٌ A branch, or twig, or shoot: (Msb:) or a branch, or twig, or shoot, that is a year old: (Lth, O:) or a rod, or twig, or shoot, of recent growth: (TA:) or any plant that comes forth green, twisting, or wreathing, and soft, before it assumes other colours: (AHn, O:) or, as also ↓ عُسْلُجٌ, (S, O, K,) and ↓ عِسْلَاجٌ, (O,) a soft and green rod or twig or shoot (S, O, K) of a tree, and of a grape-vine, when it first grows forth: (S, O:) or all signify a branch, or twig, or shoot, until a year old: (M, TA:) or ↓ عُسْلُجٌ signifies a soft, or tender, branch or twig or shoot: (TA:) the pl. of عُسْلُوجٌ is عَسَالِيجُ: (Msb:) and this is said to signify a certain [sort of] white thing, that comes forth in the صَيْف [meaning either spring or summer], and stretches along like the خَيْزُرَان [or kind of cane called rattan], soft, or supple, and bending: (O:) it is [also] said to signify the عُروق of trees, i. e. the نُجُوم thereof [meaning the sprouts from the roots (see art. نجم)] that shoot forth in the year: and certain things that spread upon the surface of the earth, like عُرُوق [or roots], and are green: or a certain plant upon the banks of rivers, bending and inclining by reason of softness, or tenderness, or luxuriance: and, as used by the vulgar, rods, or twigs, or shoots, of recent growth. (L.) — — Also (assumed tropical:) A boy, or young man, hot-headed, and light, or active, in spirit. (IAar, O.) And جَارِيَةٌ عُسْلُوجَةُ النَّبَاتِ (O, K) and القَوَامِ (O) (tropical:) A soft, or tender, girl or young woman. (O, K, TA.) And ↓ قَوَامٌ عُسْلُجٌ (assumed tropical:) A soft, or tender, figure, or person: (O, K:) the latter word, used in this sense by El-'Ajjáj, said to be a contraction of عُسْلُوجٌ. (TA.) And ↓ شَبَابٌ عُسْلُجٌ (assumed tropical:) A perfect state of youthfulness. (TA.) عسم 1 عَسِمَ, aor. عَسَمَ, (Msb, K,) inf. n. عَسَمٌ, (S, * Msb, K, *) It (a man's hand, and his foot,) was, or became, distorted, (S, * Msb, K,) [or, accord. to the K, app. said of a man, meaning he was, or became, distorted in his hand, and his foot, and thus in the TK,] in consequence of rigidity in the wrist, and ankle. (S, * Msb, K. * [See also عَسَمٌ below.]) — عَسَمَ, aor. عَسِمَ, (S, Msb, K,) inf. n. عَسْمٌ, (S, Msb,) He coveted. (S, Msb, K.) [It is trans. by means of فِى.] One says, لَا يَعْسِمُ فِيهِ [He will not covet it]. (S.) And أَمْرٌ لَا يُعْسَمُ فِيهِ A thing, or an affair, the contending with which for the mastery, and the mastering of which, will not be coveted. (S, K.) — — Also, inf. n. عَسْمٌ and عُسُومٌ, He gained, or earned; or he sought sustenance; syn. كَسَبَ; (K, TA;) for himself; or for his family, or household: (TA:) accord. to Fr, العَسْمُ signifies الاِكْتِسَابُ [i. e. the gaining, or earning; or the seeking sustenance]; (S;) [and] so signifies ↓ الاِعْتِسَامُ. (TA.) — — عَسَمَ فِى الأَمْرِ, (S, K,) aor. عَسِمَ, (S,) He strove, laboured, or toiled; or he exerted himself, or put himself to labour; in the affair. (S, K. *) — — And عَسَمَ, (K,) or عَسَمَ بِنَفْسِهِ,. (S,) وَسَطَ القَوْمِ, He plunged into the midst of the people, or party, so that he mixed with them, not caring whether it were in battle or not: (S, K, TA:) or, accord. to some, it is peculiarly in war, or battle; one says, عَسَمَ, aor. عَسِمَ, inf. n. عَسْمٌ, meaning he went at random, heedlessly, or in a headlong manner, without consideration, into war, or battle, and threw himself into the midst of it, not caring. (TA.) — عَسَمَتْ عَيْنُهُ His eye shed tears (ذَرَفَتْ [in the CK ذَرَفَتْ]): and (some say, TA) had foul matter in its inner angle (غَمِصَتْ [in the CK غَمُضَتْ]); as also ↓ أَعْسَمَتْ: or had its lids closed, one upon the other. (K, TA.) 4 اعسم يَدَهُ He, or it, rendered his hand rigid [and app. distorted: see 1, first sentence]. (K.) — اعسمهُ He gave to him. (TA.) — See also 1, last sentence. 8 إِعْتَسَمْتُهُ I gave him what he coveted from me. (S, TA.) — And الاِعْتِسَامُ signifies الاِكْتِسَابُ [expl. above]: see 1. (TA.) — Also The sheep's, or goats', bringing forth, and the pastor's coming and putting to every one of them her young one. (S, K.) [Accord. to the TK, one says, إِعْتَسَمَتِ الشَّاةُ, (using الشاة, as is sometimes done, in the sense of the coll. gen. n. الشَّآءُ, or the former may be a misprint for the latter,) meaning The sheep, or goats, brought forth, &c.] — And The taking and wearing an old and worn-out sandal, or boot. (K.) [Accord. to the TK, one says, اعتسم النَّعْلَ, or الخُفَّ, meaning He took the sandal, or the boot, in an old and worn-out state, and wore it.] عَسَمٌ [mentioned above as an inf. n.] signifies A rigidity in the wrist, and ankle; in consequence of which the hand, and foot, became distorted: (S, K:) or, as some say, a rigidity in a man's wrist: (TA:) or a distortion in the hand, or arm, in consequence of a rigidity in the wrist, or in the elbows. (Mgh.) — See also مَعْسِمٌ. عَسَمِىٌّ One who gains, or earns, much for his family, or household. (TA.) عَسُومٌ One who toils, or works laboriously, or who seeks gain or the means of subsistence, for his family, or household; as also ↓ عَاسِمٌ: pl. [of the former, and perhaps of the latter also,] عُسُمٌ. (K.) — — And A she-camel that has many young ones. (K.) عَاسِمٌ: see the next preceding paragraph. أَعْسَمُ Having a distortion of the hand, and of the foot, in consequence of rigidity in the wrist, and ankle; applied to a man: and so عَسْمَآءُ applied to a woman. (S, Msb, K. [See also عَسَمٌ.]) — — And An ass slender in the legs. (TA.) مَعْسِمٌ A thing that is, or that is to be, coveted; syn. مَطْمَعٌ; (S, TA;) as also ↓ عَسَمٌ; or this latter signifies coveting, or covetousness; and عَشَمٌ, with ش, is a dial. var. of it. (TA in this art. and in art. عشم.) So the former signifies in the saying مَا لَكَ فِى بَنِى فُلَانٍ مَعْسِمٌ [There is not for thee, in the sons of such a one, anything that is, or is to be, coveted]. (S.) [Freytag has written this word مَعْسَم, as from the K, in which I do not find it; and has expl. it as signifying desire.] عسو 1 عَسَا العُودُ, aor. يَعْسُو, inf. n. عُسُوٌّ and عَسَآءٌ, The wood, or stick, was, or became, dry and hard: (As, S:) and عَسَا النَّبَاتُ, (Kh, S, K,) inf. ns. as above, (K, TA,) the plant was, or became, thick, or coarse, or rough, (Kh, S, K,) and dry, (K,) and hard; (TA;) as also عَسِىَ, (Kh, S, TA, [in the CK, in art. عسى, erroneously written عَسَى,]) a dial. var. of the former, (Kh, S,) inf. n. عَسًا. (TA.) — — And عَسَتْ يَدُهُ, aor. تَعْسُو, inf. n. عُسُوٌّ (El-Ahmar, S, Msb, TA) and عُسِىٌّ, (Msb,) His hand became thick, or coarse, or rough, from work. (El-Ahmar, S, Msb, TA.) — — عَسَا said of an old man, aor. يَعْسُو, (As, S, Msb, K,) inf. n. عُسِىٌّ, (As, S,) or عُسُوٌّ, (Msb,) or both, and عَسَآءٌ and عَسْوٌ; (K;) and عَسِىَ, (Kh, S, K,) inf. n. عَسًا; (K;) He became aged, or ad- vanced in age, (Msb, K,) and (Msb) in a declining state (S, Msb) by reason of age: like عَتَا. (S.) [See also an explanation of عَتَا more agreeable with the first and second of the significations mentioned in this paragraph.] — — And عَسَا اللَّيْلُ The night became intensely dark: (K:) but غَسَا is more known [in this sense]. (TA.) عَسْوٌ i. q. شَمْعٌ [Wax, or wax-candles]. (K.) عَسًا Dates while green and small: (S:) said in the K, in art. عسى, and [before] by Hr as is stated in the handwriting of Aboo-Zekereeyà, to be correctly with غ; but mentioned by Sb in the " Book of Palm-trees," and by AHn in the " Book of Plants," as being with ع and غ. (TA.) — — [Also, as stated by Freytag on the authority of Dmr, The female locust.] عِسْوَةٌ Age; old age. (TA. [See 1.]) عَاسٍ [part. n. of 1;] Thick, coarse, or rough. (TA.) — And The fruit-stalk of the raceme of a palm-tree: (A 'Obeyd, S, and TA in art. عسى:) of the dial. of Belhárith Ibn-Kaab. (TA.) — — And (TA) Palm-trees (نَخْلٌ). (K, TA, both in art. عسى.) أَعْسَآءٌ [a pl. of which the sing. is not mentioned;] Hard [hollows, or cavities, in stone, or in rugged ground, that retain the water of the rain, such as are termed] أَرْزَان. (TA.) عسى 1 عَسَى is [said by some to be] one of the verbs of appropinquation, implying eager desire, or hope, and fear, and not perfectly inflected, for it is applied in the form of the preterite to that which occurs in the present: one says عَسَى زَيْدٌ أَنْ

يَخْرُجَ [meaning, accord. to what has been said above, Zeyd is near to going forth, though generally otherwise expl., as will be shown in what follows], and عَسَتْ فُلَانَةُ أَنْ تَخْرُجَ [Such a woman is near to going forth]; زَيْدٌ being the agent of عَسَى, and أَنْ يَخْرُجَ being its objective complement and meaning الخُرُوجَ: and one says also, عَسَيْتُ أَنْ أَفْعَلَ ذَاكَ [as meaning, accord. to what here precedes, I am near to doing that], and عَسِيتُ, with kesr, agreeably with readings [in the Kur xlvii. 24], فَهَلْ عَسِيتُمْ and عَسَيْتُمْ, with kesr and fet-h; and one says to a woman, عَسَيْتِ أَنْ تَفْعَلِى ذَاكَ; and [to women,] عَسَيْتُنَّ; but one does not use the form يَفْعَلُ thereof, nor the form فَاعِلٌ; (S;) both of which [however] are memtioned [as used] by the author of the " Insáf: " (I 'Ak p. 88:) [or, accord. to Fei,] عَسَى is a preterite verb, [used in the sense of the present,] aplastic, not perfectly inflected, of the verbs of appropinquation, implying hope, and eager desire, and sometimes opinion, and certainty; and it is incomplete [i. e. non-attributive], and complete [i. e. attributive]: the incomplete has for its predicate an aor. mansoob by means of أَنْ, as in the saying, عَسَى زَيْدٌ أَنْ يَقُومَ, meaning قَارَبَ زَيْدٌ القِيَامَ [Zeyd is near to standing], the predicate being an objective complement or having the meaning of an objective complement: or, as some say, the meaning is لَعَلَّ زَيْدًا أَنْ يَقُومَ, i. e. [virtually, but not literally,] I eagerly desire, or I hope, that Zeyd may be performing the act of standing: [but see عَلَّ and لَعَلَّ in art. عل, as well as what follows in this paragraph after the explanation of the next ex.:] the complete is such as occurs in the saying, عَسَى أَنْ يَقُومَ زَيْدٌ [meaning, accord. to what is said above, Zeyd's standing is near to being a fact]; the agent being literally a phrase composed of a subject and an attribute because أَنْ is here what is termed مَصْدَرِيَّة [so that أَنْ يَقُومَ زَيْدٌ is equivalent to قِيَامُ زَيْدٍ]: (Msb:) — — [in the MA and PS and TK &c., عَسَى is expl. as meaning It may be that; and this, or simply may-be, or may-hap, or perhaps, I regard as the preferable rendering; as being virtually the meaning in all cases: for عَسَى زَيْدٌ أَنْ يَقُومَ, in which it is used as an incomplete verb, however it may be rendered, virtually means It may be that Zeyd is, or will be, standing; or may-be Zeyd &c.: and عَسَى أَنْ يَقُومَ زَيْدٌ, in which it is used as a complete verb, virtually means the same, though more properly rendered Zeyd's standing may be a fact: its usages are various, and have occasioned much dispute respecting its grammatical character and its meaning or meanings; as will be shown by what here follows:] — — it is [said to be] a verb unrestrictedly, or a particle unrestrictedly: (K:) [but this statement seems to have originated from a mistranscription: IHsh says,] it is a verb unrestrictedly: not a particle unrestrictedly, contrary to the opinion of Ibn-Ks-Sarráj and Th; nor when it has an affixed pronoun, as in عَسَاكَ, contrary to an opinion of Sb, ascribed to him by Seer: (Mughnee:) it denotes hope in the case of that which is liked, and fear in the case of that which is disliked; as in the saying in the Kur [ii. 213], وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ [But it may be that ye dislike a thing when it is good for you, and it may be that ye like a thing when it is evil for you]: (Mughnee, K: *) — — it is used in various ways; one of which is the saying, عَسَى زَيْدٌ أَنْ يَقُومَ [mentioned above], respecting the analysis of which there are different opinions: that of the generality is, that it is like كَانَ زَيْدٌ يَقُومُ [inasmuch as عسى is here an incomplete verb]; but this is deemed dubious, because the predicate [أَنْ يَقُومَ] is rendered by an inf. n., and the subject [زَيْدٌ] is a substance; to which several replies have been made; one being that a prefixed noun is meant to be understood, either before the subject, so that the meaning is, عَسَى أَمْرُ زَيْدٍ القِيَامُ, [It may be that the case of Zeyd is, or will be, the performing of the act of standing], or before the predicate, so that the meaning is عَسَى زَيْدٌ صَاحِبُ القِيَامِ [It may be that Zeyd is, or will be, the performer of the act of standing]; and another reply is, that it is of the class of زَيْدٌ عَدْلٌ and صَوْمٌ [meaning عَادِلٌ and صَائِمٌ, for أَنْ يَقُومَ is equivalent to an inf. n., and an inf. n. may be used in the sense of an act. part. n.]; and another is, that أَنْ is here redundant, which reply is [said to be] nought, because ان has rendered the aormansoob, and because it seldom falls out [from the phrase, though it should be remarked that لَعَلَّ, which is said in the Mughnee to be like عَسَى in meaning, is generally followed by a simple aor. and sometimes by أَنْ and an aor.]: another opinion respecting the analysis of the phrase is, that عَسَى is a trans. verb, like قَارَبَ in meaning and in government, [agreeably with the explanations mentioned above from the S and Msb,] or intrans. like قَرُبَ مِنْ with the preposition suppressed; and this is the opinion of Sb and Mbr: the opinion of the generality is, that it is an incomplete verb [like كَانَ in the phrase كَانَ زَيْدٌ يَقُومُ, mentioned above], and that أَنْ and the verb following it compose a substitute of implication supplying what is wanting in the two preceding portions of the sentence: — — the second way of using it is, the making it to have أَنْ and the verb following this for its object, [as in عَسَى أَنْ يَقُومَ زَيْدٌ, mentioned above], so that it is a complete verb: — — the third and fourth and fifth are when it is followed by a simple aor. [being in this case likened to كَادَ, (S, K, * TA.)] or an aor. with س prefixed, or a single noun; as in عَسَى زَيْدٌ يَقُومُ [It may be that Zeyd stands, or will stand] and عَسَى زَيْدٌ سَيَقُومُ [It may be that Zeyd will stand] and عَسَى زَيْدٌ قَائِمٌ [It may be that Zeyd is standing]; the first whereof is one of which there are few exs., such as the saying, عَسَى الكَرْبُ الَّذِى أَمْسَيْتَ فِيهِ يَكُونُ وَرَآءَهُ فَرَجٌ قَرِيبُ [It may be that the state of anxiety in which thou hast become (or, as some relate it, أَمْسَيْتُ i. e. I hare become,) is such that after it will be a near removal thereof]; and the third is one of which there are fewer exs., [and which is said in the S to be not allowable,] such as the saying, أَكْثَرْتَ فِى العَذْلِ مُلِحًّا دَائِمَا لَا تُكْثِرَنْ إِنِّى عَسِيتُ صَائِمَا [or, as some relate it, عَسَيْتُ, which is more common, i. e. Thou hast been profuse in censuring, persisting constantly: be not thou profuse: verily it may be that I am, or shall be, abstaining]; and as to the prov., عَسَى الغُوَيْرُ أَبْؤُسًا [expl. in art. بأس, and of which it is said in the K that the verb therein is used in the manner of كَانَ, and in the S that the phrase is extr., that ابؤسا is there put in the place of the predicate, and that there sometimes occurs in provs. what does not occur elsewhere], the right opinion is that يَكُونُ is suppressed before ابؤسا; and [in the latter of the two verses cited above] أَكُونُ is suppressed before صائما; because thus the primary usage is preserved, and because what is hoped is the person's being an abstainer, not the abstainer him- self; and as to the second of the three modes of using عَسَى last mentioned above, with س prefixed to the aor., it is very extr.: — — the sixth way of using it is the saying عَسَانِى and عَسَاكَ and عَسَاهُ, which is rare: in this case, accord. to Sb, it is used in the manner of لَعَلَّ, as governing the subject in the accus. case, and the predicate in the nom.; the predicate being sometimes expressed, in the nom. case, as in the saying, فَقُلْتُ عَسَاهَا نَارُ كَأْسٍ وَعَلَّهَا تَشَكَّى فَآتِى نَحْوَهَا فَأَعُودُهَا [And I said, May-be it is the fire of Ka-s, (for I suppose that كأس is here a proper name, that of a woman, daughter of El-Kelhabeh El-'Oranee,) and perhaps she has a complaint, (تَشَكَّى being for تَتَشَكَّى,) so I will come towards her, and visit her]: — — the seventh way is the saying, عَسَى زَيْدٌ قَائِمٌ, mentioned by Th; which is to be explained on the ground that عسى is here an incomplete verb, and that its subject is the ضَمِيرُ الشَّأْنِ [i. e. إِنَّهُ is suppressed, the meaning being, It may be that the case is this, Zeyd is standing], the nominal proposition being the predicate. (Mughnee. [Several other statements in that work, respecting عَسَى, I have omitted, as being refuted therein, or as being of little or no importance.]) — — It also denotes

opinion, (Msb,) or doubt, (K, TA,) and certainty: (Msb, K, TA:) the last is meant in the saying of Ibn-Mukbil, ظَنِّى بِهِمْ كَعَسَى وَهُمْ بِتَنُوفَةٍ يَتَنَازَعُونَ جَوَائِزَ الأَمْثَالِ [My opinion of them is like an expression of certainty while they, in a desert, or in a desert destitute of water or of herbage and water, &c., are contending in reciting current proverbs instead of attending to the wants of themselves and their camels]. (S, TA.) — — As uttered by God, it is expressive of an event of necessary occurrence, (S, K,) in the whole of the Kur-án, except the saying, [in lxvi. 5,] عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ [It may be that his Lord, if he divorce you, will give him in exchange wives better than you]. (S.) — — هَلْ عَسَيْتُمْ with what follows it, in the Kur [ii. 247], means [virtually] Are ye near to fleeing? (K:) some read thus; and some, عَسِيتُمْ. (TA.) — عَسِىَ النَّبَاتُ [erroneously written in the CK عَسَى]: see the first sentence in art. عسو. 4 أَعْسِ بِهِ means How well adapted or disposed, or how apt, meet, suited, suitable, fitted, fit, competent, or proper, or how worthy, is he! (Lh, K, TA.) بِالعَسَى أَنْ تَفْعَلَ means بِالحَرَى [i. e. It is suitable, fit, or proper, that thou shouldst do such a thing]. (K. [In the CK, and likewise in the TK, erroneously, بالعَسِىِّ and بالحَرِىِّ.]) — عَسًا: see art. عسو. هُوَ عَسٍ بِهِ: see what next follows. هُوَ عَسِىٌّ بِهِ He is adapted or disposed by nature, apt, meet, suited, suitable, fitted, fit, competent, proper, or worthy, for it or of it; as also ↓ عَسٍ بِهِ: (K, TA:) but one should not say عَسًى. (TA.) [See also مَعْسَاةٌ.] عَاسٍ: see art. عسو. مِعْسَاءٌ A girl thought to have attained puberty: (Lh, TA:) or a girl near to attaining puberty. (K.) مَعْسَاةٌ is from عَسَى, like مَئِنَّةٌ from إِنَّ: you say, هُوَ مَعْسَاةٌ لِلْخَيْرِ, meaning He is a person (مَحَلٌّ) [fit, or proper,] for one's saying of him, عَسَى أَنْ يَفْعَلَ خَيْرًا [It may be that he will do good]: (A and TA in art. ان:) and إِنَّهُ لَمَعْسَاةٌ بِكَذَا, meaning مَخْلَقَةٌ [i. e. Verily he is adapted or disposed by nature, apt, meet, suited, &c., for such a thing]: (K, TA:) and in like manner, without variation, it is used in speaking of a female, and of two persons, and of a pl. number. (TA.) مُعْسِيَةٌ A she-camel of which one doubts whether there be in her milk or not: (IAar, K, TA:) or whose milk has stopped and it is hoped that it will return. (Er-Rághib, TA.) عش 1 عَشَّ, (TK,) inf. n. عَشٌّ, (K,) He (a bird) kept to his عُشّ [or nest in a tree]. (K, TK.) 2 عشّش, inf. n. تَعْشِيشٌ, He (a bird) made for himself a nest in a tree; (S, O, K;) as also ↓ اعتشّ, (A, K,) or اعتشّ عُشَّهُ, (O,) inf. n. اِعْتِشَاشٌ. (TA.) — — It is said in a trad., (A, K,) in the story of Umm-Zara, (O, TA,) لَا تَمْلَأُ بَيْتَنَا تَعْشِيشًا, meaning She will not be unfaithful with respect to our food, or wheat, by hiding somewhat in every corner, (A, O, K,) like birds that make their nests in sundry place, (O,) so that it becomes like the nest of the bird in a tree, (A, O,) or so that it becomes like the place where the birds make their nests in a tree. (K.) [See another reading in the first paragraph of art. غش.] — — You say also, of a person greatly erring, and obstinately persevering in evil, عشّش الشَّيْطَانُ فِى قَلْبِهِ (assumed tropical:) [The devil hath made a nest in his heart]. (TA in art. فحص.) — عشّش الخُبْزُ The bread became mouldy, or spoiled and overspread with greenness, (S, A, O, K,) and dried up. (S.) — عشّش الخُبْزَ He left the bread until it became mouldy, or spoiled and overspread with greenness [and dried up]. (A.) 8 إِعْتَشَ3ّ see the next preceding paragraph. عَشٌّ: see the paragraph here following. عُشٌّ The nest of a bird, formed of what it collects together, (S, A, Mgh, O, Msb, K,) of slender pieces of sticks, (S, A, O, K,) &c., (S, O,) or of fragments of sticks, (Mgh, Msb,) in which it lays its eggs, (Mgh,) in a tree, (S, A, Mgh, O, Msb, K,) in the branches thereof; (S, A, O, K;) as also ↓ عَشٌّ: (A, K:) but if in a mountain, (S, O, Msb,) or a building, (Msb,) or a wall or the like, (S, O,) it is called وَكْرٌ, and وَكْنٌ; and if in the ground, أُفْحُوصٌ, (S, O, Msb,) and أُدْحِىٌّ: (S, O:) or the nest of a raven or other bird, upon a tree, when it is dense, or compact, and large: (Lth, T:) pl. [of pauc.] أَعْشَاشٌ (S, Msb) and [of mult.] عِشَاشٌ and عِشَشَةٌ (S, Mgh, Msb) and عُشُوشٌ. (TA.) [See also عُشْعُشٌ.] It is said in a prov., quoted in a خُطْبَة of El-Hajjáj, (O, TA,) لَيْسَ هٰذَا بِعُشِّكِ فَادْرُجِى [(assumed tropical:) This is not thy nest, or] thou hast no right in this; therefore go thy way: (A, O, K: *) addressed to him who alights in a place of abode not befitting him: (A, TA:) or to him who raises himself above his rank: and to him who applies himself to a thing not of his business to do: and to him who is at case in an improper time; wherefore he is thus ordered to be diligent and in motion. (TA.) And in another prov., (TA,) تَلَمَّسْ أَعْشَاشَكَ (assumed tropical:) Seek thou, or seek thou repeatedly, after pretexts, and [causes for] false accusation, in thy family (O, L, K, TA) and those belonging to thee: (TA:) [not in others: (see Freytag's Arab. Prov., i. 235:)] nearly like the former proverb. (TA.) [In the CK, تَلَمَّسَ is erroneously put for تَلَمَّسْ.] عُشَيْشَةٌ and عُشَيْشِيَةٌ: see art. عشو. عُشَيْشَانٌ and عُشَيْشِيَانٌ: see art. عشو. عُشْعُشٌ, (IAar, S,) or عَشْعَشٌ, as written by Sgh, (TA,) or both, (O, K,) A nest such as is called عُشّ, when heaped up, one part upon another. (IAar, S, O, K.) مَوْضِعُ كَذَا مُعَشَّشُ الطُّيُورِ [Such a place is the place where the birds make their nests in the branches of trees]. (S, O, K. *) عشب 1 عَشِبَ المَوْضِعُ and عَشِبَتِ الأَرْضُ: see 4. — — عَشِبَ said of bread, (Yaakoob, TA,) It was, or became, dry, (Yaakoob, K, TA.) — — And عشب, [so in the TA, app. عَشُبَ,] inf. n. عَشَابَةٌ and عُشُوبَةٌ, said of a man, He became dry, or tough, by reason of leanness. (Yaakoob, TA.) 2 عَشَّبَ see what next follows. 4 اعشب المَوْضِعُ; and ↓ عَشِبَ, aor. عَشَبَ, inf. n. عَشَبٌ; The place produced its [herbs, or herbage, of the kind termed] عُشْب: (Msb:) and in like manner, (Msb,) اعشبت الأَرْضُ, (S, O, Msb, K,) and ↓ عَشِبَت, (Msb,) and thus in a copy of the K, [and in my MS. copy,] but in another copy, [and in the CK,] ↓ عشّبت, (TA,) The land produced عُشْب. (S, O, K.) [See also 12. After the mention of بَلَدٌ عَاشِبٌ in the S and O, it is said in the former that for the verb one does not say otherwise than اعشبت الأَرْضُ, and in the latter that one does not say عَشَبَ البَلَدُ.] — — And اعشب القَوْمُ The people, or party, lighted on, or found, عُشْب; (S, O, K;) as also ↓ القوم اِعْشَوْشَبَ [but probably in an intensive sense]. (K.) One says to him who is sent to seek for herbage, أَعْشَبْتَ اِنْزِلْ [Thou hast found fresh herbage: alight]. (O.) — — See also 5. — سَأَلْتُهُ فَأَعْشَبَنِى [I asked him and] he gave me an old she-camel, (S, O, K, TA,) i. e. what is termed عَشَبَة. (TA.) 5 تعشّبت الإِبِلُ The camels fed upon [herbs, or herbage, of the kind termed] عُشْب; and [accord. to the TA as a distinct meaning] became fat (K, TA) therefrom; (TA;) as also ↓ أَعْشَبَت accord. to the K, but this latter is wrong, being correctly ↓ اعتشبت, as in the parent-lexicons. (TA.) 8 إِعْتَشَبَ see what next precedes. 12 اِعْشَوْشَبَتِ الأَرْضُ The land produced abundance, or much, of [herbs, or herbage, of the kind termed] عُشْب; this verb having an intensive signification, like اخشوشن [q. v.]. (S, O, TA.) [It is erroneously mentioned in the K as syn. with أَعْشَبَت.] — — See also 4. عُشْبٌ [a coll. gen. n.], n. un. with ة; (TA;) Fresh, green, juicy, soft, or tender, herbs or herbage, (S, A, O, Msb, K,) in the first part of the [season called] رَبِيع [i. e. رَبِيعُ الكَلَأَ, which begins in January and ends in March, O. S.]: (Msb:) not termed حَشِيشٌ until drying up: (S, O:) or, in the opinion of the generality of the lexicologists, عُشْبٌ is applied to such as is fresh and to such as is dry: (ISd, TA voce حَشِيشٌ:) or the first, or earliest, of herbage, (سَرَعَانُ الكَلَأَ,) in the رَبِيع, that [afterwards] dries up, and does not remain; the term كَلَأٌ being applied by the Arabs to عُشْب and to other kinds: and عُشْبٌ is applied to fresh, green, juicy, soft, or tender, herbs or leguminous plants, of the desert, that come forth

in the رَبِيع: and under this term are included those that are hard and thick, which are termed the ذُكُور thereof; as well as to those that are slender and soft, which are termed the أَحْرَار thereof: or, accord. to AHn, whatever is destroyed by winter, and grows again from the stocks, or roots, thereof, or the seed: he says also that it is applied to such [herbage] as is uninterrupted; as opposed to تَعَاشِيبُ: or, accord. to Th, it is applied to the mature; as so opposed. (TA.) — — عُشْبَةُ الدَّارِ [The green herb of the dwelling] means that which grows in the دِمْنَة [or patch of ground which people have blackened by their cooking and where their cattle have staled and dunged] of the dwelling, surrounded by fresh, or green, herbs, in a white [or clean] part of the ground, and good soil: and hence, (tropical:) The هَجِينَة [or woman whose father is a free man, or an Arab, and her mother a slave]; an appellation like خَضْرَآءُ الوَضَرِ [app. lit. meaning " The green herb that grows in the place where the water with which skins have been washed, or the like, is poured out: " but IbrD thinks that it may be a mistranscription for خَضْرَآءُ الدِّمَنِ]. (TA.) — — عُشْبُ الذِّئْبِ] is Eyptian toad-flax; antirrhinum Aegyptiacum; the name of which is written by Forskål (Flora Aegypt. Arab., pp. lxviii. and 112,) عشب الديب and Asjib ed dîb and Aeschib ed dîb.] عِيَالٌ عَشَبٌ A family, or household, among whom is none little, or young. (S, O, K.) — — See also عَشَبَةٌ. عَشِبٌ; fem. with ة: for the latter see عَاشِبٌ. عَشَبَةٌ An old she-camel (نَابٌ كَبِيرَةٌ [mistranslated by Golius and Freytag " dens exertus magnus "]); (S, O, K; [see 4;]) as also عَشَمَةٌ. (S, O.) And An old ewe, advanced in age. (K.) Also An old man bent with age. (K.) A man, and an old woman, bent, and slender, and advanced in age: (Lh, L, TA:) or a decrepit old man and old woman. (S, O.) A short man; (O, K;) as also ↓ عَشِيبٌ (K.) And A woman short, and ugly, or despicable; (O, K, TA;) and so applied to a man; (TA;) or so ↓ عَشَبٌ applied to a man. (O.) And A man dry, or tough, by reason of leanness. (Yaakoob, TA.) عَشِيبٌ; and its fem., with ة: see عَاشِبٌ, in three places. — And see also عَشَبَةٌ. عَشَابَةٌ The state of having, or producing, [herbs, or herbage, of the kind termed] عُشْب, (S, O,) or much thereof. (K.) بَلَدٌ عَاشِبٌ (S, A, O) and ↓ مُعْشِبٌ, (A,) and مَوْضِعٌ عَاشِبٌ (Msb) and ↓ مَكَانٌ عَشِيبٌ, (S, O,) and رَوْضٌ عَاشِبٌ and ↓ مُعْشِبٌ, (TA,) and أَرْضٌ عَاشِبَةٌ (Msb, K) and ↓ عَشِيبَةٌ (S, O, Msb, K) and ↓ عَشِبَةٌ (Msb, K) and ↓ مُعْشِبَةٌ, (S, Msb,) but some do not say ↓ عَشِيبٌ, (Msb,) [A country, and a place, and meadows, and land,] having, or producing, [herbs, or herbage, of the kind termed] عُشْب, (S, A, O, Msb,) or much thereof. (K. [See also مِعْشَابٌ.]) — — And بَعِيرٌ عَاشِبٌ A camel feeding upon عُشْب. (S, O.) تَعَاشِيبُ Scanty, and scattered, or disunited, [herbs, or herbage, of the kind termed] عُشْب: a word [of an extr. form (see تَبَاشِيرُ) and] having no sing.: (S, O:) or scattered, or disunited, portions thereof: (AHn, K, TA:) or different kinds of herbage: in the saying of a seeker of herbage, عُشْبٌ وَتَعَاشِيبُ وَكَمْأَةٌ شِيبٌ تُثِيرُهَا بِأَخْفَافِهَا النِّيبُ, it means scattered, or disunited, عُشْب: (AHn, TA:) or عُشْبٌ not yet mature. (Th, TA.) [See عُشْبٌ as opposed thereto.] مُعْشِبٌ and its fem.: see عَاشِبٌ, in three places. أَرْضٌ مِعْشَابٌ, and أَرَضُونَ مَعَاشِيبُ, [Land, and lands,] having, or producing, much herbage [of the kind termed عُشْب]: (K, * TA:) معاشيب is pl. of معشاب, or it has no proper sing. (TA.) [See also عَاشِبٌ.] 1 عشر عَشَرَ, (K,) aor. عَشُرَ, as is expressly stated by the expositors of the Fs and by others, but F, confounding two usages of the verb, says عَشِرَ, (TA,) inf. n. عَشْرٌ, (TA,) He took one from ten. (K.) — — And عَشَرَهُمْ He took one from among them, they being ten. (Msb.) — — And عَشَرَهُمْ, (S, K,) aor. عَشُرَ, (S, O, TA,) accord. to the K عَشِرَ, but this is at variance with other authorities, as mentioned above, (TA,) inf. n. عَشْرٌ, (K,) or عُشْرٌ, with damm, (S, O,) the former correct, but the latter is preferred by MF, who quotes it from the Expositions of the Fs, (TA,) and عُشُورٌ; (K;) and ↓ عشّرهُمْ, (O, K,) inf. n. تَعْشِيرٌ; (TA;) He took from them the عُشْر [i. e. the tenth, or, by extension of the term in the Muslim law, the half of the tenth, or the quarter of the tenth,] of their several kinds of property. (S, O, K.) And in like manner you say, (TA,) عَشَرَ المَالَ, (Msb, TA,) aor. عَشُرَ, inf. n. عَشْرٌ and عُشُورٌ; (Msb;) and ↓ عشّرهُ; (TA;) He took the عُشْر of the property. (Msb, TA.) It is said in a trad., respecting women, لَا يُعْشَرْنَ, meaning, They shall not have the tenth of the value of their ornaments taken. (TA.) — — عَشَرَ, aor. عَشِرَ, He added one to nine. (L, K.) [In the TA and CK, this signification is connected with the first mentioned above, at the commencement of this art., by أَوْ, instead of وَ, which latter is evidently the right reading.] — — And عَشَرَهُمْ, aor. عَشِرَ, (S, O, Msb, K,) inf. n. عَشْرٌ, (S, O, Msb,) He became the tenth of them: (S, O, Msb, K:) or he made them ten by [adding to their number] himself. (TA.) [See also 2: and see Q. Q. 1.] 2 عَشَّرَ see 1, in two places. — — عشّرهُمْ, (O, Msb, TA,) inf. n. تَعْشِيرٌ, (TA,) also signifies He made them ten, by adding one to nine. (O, Msb, TA. [See وَحَّدَهُ.]) And ↓ اعشر العَدَدَ He made the number ten. (TA.) — — عشّر المُصْحَفَ, inf. n. تَعْشِيرٌ, He put, in the copy of the Kur-án, [the marks called] the عَوَاشِر [pl. of عَاشِرَةٌ]. (S, O, K. *) — — اَللّٰهُمَّ عَشِّرْ خُطَاىَ O God, write down ten good deeds for every one of my steps. (Lh, TA.) — — عشّر لِامْرَأَتِهِ, or عِنْدَهَا, He remained ten nights with his wife: and in like manner the verb is used in relation to any saying or action. (TA voce سَبَّعَ.) — — عشّرت, (S, Msb, K, [in the CK عَشَرَت,]) inf. n. تَعْشِيرٌ; (S;) and ↓ اعشرت; (K;) She (a camel) became what is termed عُشَرَآء; (S, K;) she completed the tenth month of her pregnancy. (Msb.) — — And عشّروا Their camels became such as are termed عِشَار [pl. of عُشَرَآءُ]. (O.) — — See also 4. — — عشّر القَدَحَ He broke the قدح [or drinking-bowl] into ten pieces. (O, TA.) — — And [hence, app.,] عشّر الحُبُّ قَلْبَهُ (assumed tropical:) Love emaciated him [as though it broke his heart into ten pieces]. (TA.) — — And عشّر, (A, K,) inf. n. تَعْشِيرٌ, (S, O, K,) He (an ass) brayed with ten uninterrupted reciprocations of the sound. (S, A, O, K. *) They assert that, when a man arrived at a country of pestilence, he put his hand behind his ear, and brayed in this manner, like an ass, and then entered it, and was secure from the pestilence: (S, * O, TA:) or he so brayed at the gate of a city where he feared pestilence, and conse- quently it did not hurt him. (A.) — — Also He (a hyena) cried, or howled, in the same manner. (A.) And He (a raven) croaked in the same manner. (K.) 3 عاشرهُ, (K,) inf. n. مُعَاشَرَةٌ, (S, O, Msb, K,) He mixed with him; consorted with him; held social or familiar intercourse, or fellowship, with him; conversed with him; or became intimate with him; syn. خَالَطَهُ. (S, O, Msb, K.) [See also 6.] 4 اعشر العَدَدَ: see 2. — — اعشروا They became ten. (S, O.) — — اعشرت said of a she-camel: see 2. — — Also She (a camel) completed ten months from the time of her bringing forth. (TA.) — — Also, or ↓ عشّرت, She brought forth her tenth offspring. (TA in art. بكر.) — — And the former, said of camels, They came to water on the tenth day, counting the day of the next preceding watering as the first. (O.) — — And اعشر He was, or became, one whose camels came to water on the tenth day, counting the day of the next preceding water-ing as the first; expl. by the words وَرَدَتْ إِبِلُهُ عِشْرًا, (S, TA,) or العِشْرَ. (TA.) — — And He came to be within [the period of] the [first] ten [nights] of Dhu-l-Hijjeh (فِى عَشْرِ ذِى الحِجَّةِ). (T, TA.) — — And أَعْشَرْنَا مُنْذُ لَمْ نَلْتَقِ We have had ten nights pass over us since we met. (L, TA.) 6 تَعَاشَرُوا They mixed; consorted; or held social or familiar intercourse, or fellowship; one with another; conversed together; or became intimate, one with another; syn. تَخَالَطُوا; (S, O, Msb, K;) as also ↓ اعتشروا. (TA.) 8 إِعْتَشَرَ see what next precedes. Q. Q. 1 عَشْرَنَهُ He made it twenty: an extr. word [with respect to formation, and post-classical, like سَبْعَنَ, q. v.]. (K, TA.) [In the CK, عَشْرَتُهُ, and expl. there as signifying I made it twenty: but this is evidently a

mistranscription.] عَشْرٌ fem. of عَشَرَةٌ [q. v.]. عُشْرٌ (S, O, Msb, K) and ↓ عُشُرٌ (TA) A tenth; a tenth part; one part of ten parts; as also ↓ عَشِيرٌ and ↓ مِعْشَارٌ; (S, O, Msb, K;) which last is [of a form] not used [to denote a fractional part] except as applied to the tenth part (S, O) and [in the instance of مِرْبَاعٌ applied to] the fourth part: (O:) or, as some say, مِعْشَارٌ is the tenth of the tenth [i. e. a hundredth part]: and as some say, مِعْشَارٌ is the tenth of the ↓ عَشِير, which latter is the tenth of the عُشْر; so that, accord. to this, the معشار is one of a thousand; for it is the tenth of the tenth of the tenth: (Msb:) [in the TA, "and as some say, معشار is pl. of عشير, which latter is pl. of عُشْرٌ: " but this is evidently a mistake:] the pl. of عُشْرٌ is أَعْشَارٌ (Msb, K) and عُشُورٌ; (K;) and that of ↓ عَشِيرٌ is أَعْشِرَآءُ: (S, O, Msb:) it is said in a trad., تِسْعَةُ أَعْشِرَآءِ الرِّزْقِ فِى التِّجَارَةِ وَجُزْءٌ مِنْهَا فِى السَّابِيَآءِ, i. e. [Nine tenths of the means of subsistence consist in merchandise, and one part of them consists in] the increase of animals. (S, A, * O. *) — — أَخَذَ عُشْرَ أَمْوَالِهِمْ [means He took the tenth, or tithe, or by extension of the term in the Muslim law, the half of the tenth, or the quarter of the tenth, of their several kinds of property]. (S, K.) [See 1, and see عَشَّارٌ.] — عُشْرٌ [as a pl. of which the sing. is not mentioned], applied to she-camels, That excern into the udder (تُنْزِلُ) a scanty دِرَّة [or quantity of milk (in the CK دَرَّة)] without its collecting [and increasing]. (O, K.) عِشْرٌ A period of eight days between [camels'] twice coming to water; for they come to water on the tenth day [counting the day of the next preceding watering as the first]; and in like manner, the term for every one of the periods between two waterings is with kesr: [see ثِلْثٌ:] (S, O:) or camels' coming to water on the tenth day [after the next preceding period of abstinence, i. e., counting the day of the next preceding watering as the first]: or on the ninth day [not counting the day of the next preceding watering; for it is evident that these two explanations are virtually one and the the same]; (K;) as in the Shems el-'Uloom, on the authority of Kh, where it is added that they keep them from the water nine nights and eight days, and then bring them to water on the ninth day, which is the tenth from [by which is meant including] the former [day of] watering: (TA:) after the عِشْر, there is no name for a period between the two waterings until the twentieth [day]; (S, O;) but you say, هِىَ تَرِدُ عِشْرًا وَرِبْعًا, عِشْرًا وَغِبًّا, [and so on,] to the twentieth [day counting the day of the next preceding watering as the first]; (As;) and then you say, that their period between two waterings is عِشْرَانِ, (As, S, O,) i. e., eighteen days; (S, O;) and when they exceed this, they are termed جَوَازِئُ [meaning " that satisfy themselves with green pasture so as not to need water "]. (As, S, O.) — — Also The eighth young one, or offspring. (A in art. ثلث.) — And A piece that is broken off from a cooking-pot, (K, TA,) or from a drinking-cup or bowl, (TA,) and from anything; (K, TA;) as though it were one of ten pieces; (TA;) as also ↓ عُشَارَةٌ, (K, TA,) which signifies a piece of anything: (O, TA:) pl. of the former, أَعْشَارٌ [and pl. pl. أَعَاشِيرُ]; (TA;) and of ↓ the latter, عُشَارَاتٌ. (O, TA.) — — [Hence, app.,] بُرْمَةٌ أَعْشَارٌ A cookingpot, or one of stone, broken in pieces: thus [we find the latter word] occurring in the pl. form [and used as an epithet]. (S, O.) And قِدْرٌ أَعْشَارٌ A cooking-pot broken into ten pieces: (K:) or a large cooking-pot, of ten pieces joined together by reason of its largeness: (A:) or a cooking-pot so large that it is carried by ten men, (K,) or by ten women: (TA:) or [simply] a cooking-pot broken in pieces; not derived from anything: (TA:) pl. قُدُورٌ أَعْشَارٌ, (A,) and أَعَاشِيرُ. (A, K.) And جَفْنٌ أَعْشَارٌ [A scabbard of a sword, or a sword-case,] broken in pieces. (O.) And قَلْبٌ أَعْشَارٌ [(assumed tropical:) A broken heart.] (S, K.) And أَعْشَارُ جَزُورٍ The portions of a slaughtered camel [for which players at the game called المَيْسِر contend, and which are ten in number; not seven, as is said in one place in the TA. In Har p. 579, اعشار in this case is said to be pl. of عُشْرٌ; but I think that we have better reason for regarding it as a pl. of عِشْرٌ]. (Az, S, O, K.) Imra-el-Keys says, وَمَا ذَرَفَتْ عَيْنَاكِ إِلَّا لِتَضْرِبِى بِسَهْمَيْكِ فِى أَعْشَارِ قَلْبٍ مُقَتَّلِ [And thine eyes did not shed tears but that thou mightest play with thy two arrows for the portions of a heart subdued and killed by the passion of love]: he means, by the two arrows, the two called المُعَلَّى and الرَّقِيب; to the former of which are assigned seven portions, and to the latter, three; so that both together gain all the portions; for the slaughtered camel is divided into ten portions: therefore he means that she has played for his heart with her two arrows, [alluding to the glances shot from her eyes,] and gained possession of it altogether: (Az, S, * O: * [see also a verse cited voce رَقِيبٌ:]) or accord. to some, he means that his heart had been broken, and then repaired like as cooking-pots are repaired: but Az says that the former explanation, which is mentioned by Th, pleases him more. (TA.) Hence the saying, ضَرَبَ فِى أَعْشَارِهِ وَلَمْ يَرْضَ بِمِعْشَارِهِ [He played for all the portions of it, and was not content with the fifth of it]; meaning he took the whole of it. (A.) — — And أَعْشَارٌ alone means Cooking-pots that boil the ten portions [of a جَزُور]. (Har. p. 579.) — أَعْشَارٌ also signifies The primary feathers of the wing of a bird; (S, O, TA;) and so ↓ عَوَاشِرُ. (TA.) عُشَرٌ Three nights of the [lunar] month, [the tenth, eleventh, and twelfth,] after the تُسَع [q. v.]. (S, O.) — Also [The asclepias gigantea of Linnæus; or gigantic swallow-wort;] a species of tree [or shrub] in which is a substance answering the purpose of tinder, (K,) like cotton, (TA,) than which there is nothing better wherein to strike fire, and with which cushions are stuffed, (K,) on account of its softness: (TA:) [see رَآءٌ, in art. روأ:] accord. to AHn, (TA,) a large species of tree [or shrub], of the kind called عِضَاه, having a sweet gum, (AHn, S, O, *) and milk, (O,) and broad leaves, growing up high, (AHn,) from the flowers and shoots of which, (AHn, K,) or from the joints of the branches and from the places of the flowers whereof, (O,) there comes forth a well-known kind of sugar, (AHn, O, * K,) in which is somewhat of bitterness, (O, K,) called سُكَّرُ العُشَرِ; (AHn, TA;) [or this is a kind of red sugar, which falls like dew upon this tree; (Golius, from Ibn-Maaroof and the Mj;)] it produces also bladders, resembling the شَقَاشِق [or faucial bags] of camels, in which they bray, [blowing them out from their months, with a gurgling sound,] (AHn, TA,) [and] like the bladder of the smaller قَتَاد [q. v.]; (S, O;) and it has a blossom like that of the دِفْلَى, tinged, [but with what hue is not said,] and shining, and beautiful in appearance, as well as a fruit: (AHn, TA:) n. un. with ة: and pl. [of this latter] عُشْرٌ [or rather this is a coll. gen. n.] and عُشَرَاتٌ. (S, O.) [See also سَلَعٌ.] عُشُرٌ: see عُشْرٌ. عِشْرَةٌ Social, or familar, intercourse; fellowship; i. q. مُخَالَطَةٌ; (O, * K;) or a subst. from the latter word. (S, Msb.) Sometimes it governs as a verb, [like the inf. n.,] accord. to some grammarians, as in the following ex.: بِعِشْرَتِكَ الكِرَامَ تُعَدُّ مِنْهُمْ [By thine associating with the generous thou will be reckoned as one of them]. (I'Ak p. 211.) عَشَرَةٌ [Ten;] the first of the عُقُود; (A, K;) with ة, (Msb,) and with fet-h to the ش, (TA,) for the masc.; (Msb, TA;) and عَشْرٌ, without ة, (Msb, TA,) and with one fet-hah, (TA,) for the fem. (Msb, TA.) You say, عَشَرَةُ رِجَالٍ [Ten men]: and عَشْرُ نِسْوَةٍ [ten women]. (S, O, Msb, TA.) [In De Sacy's Arabic Grammar, for the former is inadvertently put عَشْرَةٌ; and for the latter, عَشَرٌ; and in Freytag's lexicon we find عَشْرٌ instead of عَشَرَاتٌ.] عَشْرٌ [is the pl. of عَشَرَةٌ: and also] signifies Decimal numbers. (M in art. ست.) The vulgar make عَشْرٌ masc., as

meaning a number of days, saying العَشْرُ الأَوَّلُ, and العَشْرُ الأَخِيرُ; but this is wrong [unless thereby they mean to speak of nights with their days, as will be shown by what follows]: the month consists of three عَشَرَات; namely, العَشْرُ الأُوَلُ [The first ten nights. with their days], pl. of أُولَى; and العَشْرُ الوُسَطُ [The middle ten nights, with their days], pl. of وُسْطَى; and العَشْرُ الأُخَرُ [The last, lit. the other, ten nights, with their days], pl. of أُخْرَى; or العَشْرُ الأَوَاخِرُ [The last ten nights, with their days], pl. of آخِرَةٌ. (Msb.) [العَشْرُ الأَوَاخِرُ is also especially applied to The last ten nights of Ramadán, with their days: and عَشْرُ ذِى الحِجَّةِ to The first ten nights of Dhu-l-Hijjeh, with their days: and العَشْرُ, alone, to The first ten nights of El-Moharram, with their days.] The Arabs also said, سِرْنَا عَشْرًا, meaning We journeyed ten nights, with their days; making the fem. [لَيَالٍ] to predominate over the masc. [أَيَّام]; as is the case in the Kur ii. 234. (Msb.) And أَيَّامُ العَشْرِ is used for أَيَّامُ اللَّيَالِى العَشْرِ [The days of the ten nights]. (Mgh.) [See some other observations applying to the syntax of عَشَرَةٌ and عَشْرٌ, voce خَمْسَةٌ. And respecting a peculiar pronunciation of the people of El-Hijáz, and a case in which عَشَرَة is imperfectly decl., see ثَلَاثَةٌ.] — — [عَشْرٌ is also applied to A portion, or paragraph, of the Kur-án properly consisting of ten verses; but it is often applied to somewhat more, or less, than what is considered by some, or by all, as ten verses, either because there is much disagreement as to the divisions of the verses or for the sake of beginning and ending with a break in the tenour of the text: (see عَاشِرَةٌ:) pl. أَعْشَارٌ. These divisions have no mark to distinguish them in some MSS.: in others, each is marked by a round ornament at the end; or by the word عشر, or the letter ع, over, or over against, the commencement.] — — When you have passed the number ten, you make the masc. fem., and the fem. masc. [to nineteen inclusively]: in the masc., you reject the ة in عَشَرَة; and from thirteen to nineteen [inclusively], you add ة to the former of the two nouns; and [in every case] you pronounce the ش with fet-h; and you make the two nouns one noun, [and, as such,] indecl., with fet-h for the termination: (TA:) you say, أَحَدَ عَشَرَ [Eleven], (S, O, Msb,) [and اِثْنَا عَشَرَ Twelve,] and ثَلَاثَةَ عَشَرَ [Thirteen], and so on; (Msb, TA;) with fet-h to the ش; and in one dial. with sukoon [أَحَدَ عَشْرَ, &c.]; (Msb;) or the former only: (S, O:) and, as ISk says, some of the Arabs make the ع quiescent, [as many do in the present day,] saying أَحَدَ عْشَرَ, and so on to تِسْعَةَ عْشَرَ [inclusively] except in the instance of اِثْنَا عَشَرَ and اِثْنَىْ عَشَرَ, because of the quiescence of the ا and ى; and Akh says that they make the ع quiescent because the noun is long and its vowels are many: (S, O) in the fem., you add ة to the latter of the two nouns, and reject the ة in the former of them, and make the ش in عشرة quiescent: you say إِحْدَى عَشْرَةَ (TA,) [and اِثْنَتَا عَشْرَةَ,] and so on to تِسْعَ عَشْرَةَ [inclusively]: and if you choose, you say إِحْدَى عَشِرَةَ, [&c.,] with kesr to the ش: the former is of the dial. of the people of El-Hijáz, [and is the more common,] and the latter is of the dial. of the people of Nejd: (S, O, TA:) but fet-h to the ش in this case is unknown to the grammarians and lexicologists, as Az says, though an instance has been adduced in an unusual reading of the Kur ii. 57, and another in vii. 160. (TA.) Every noun of number, from eleven to nineteen [inclusively], is mansoob, [or more properly speaking, each of the two nouns of which it is composed is indecl., with fet-h,] in the cases of refa and nasb and khafd, except that of twelve; for اِثْنَا and اِثْنَتَا are decl. [i. e. you say, in a case of nasb or khafd, اِثْنَىْ عَشَرَ and اِثْنَتَىْ عَشْرَةَ.]. (TA.) — — [In the same manner also عَشَرَ and عَشْرَةَ are used in the ordinal compounds,] عُشَرَآءُ A she-camel that has been ten months pregnant, (S, Mgh, O, Msb, K,) from the day of her having been covered by the stallion: she then ceases to be [of those] called مَخَاضٌ, and she is called عشرا until she brings forth, and also after she has brought forth, (S, O,) or when she has brought forth, at the completion of a year: or when she has brought forth she is termed عَائِذٌ: (TA:) or that has been eight months pregnant: or, applied to a she-camel, i. q. نُفَسَآءُ applied to a woman: (K:) it is applied also to any female that is pregnant, but mostly to the female of the horse and camel: (IAth:) it is the only sing. word of this measure, which is a pl. measure, except نُفَسَآءُ: (MF:) the dual is عُشَرَاوَانِ: (S, O, TA; in one copy of the S عُشْرَاوَانِ:) and pl. عُشَرَاوَاتٌ; (S, O, K, TA; in one copy of the S, and in the CK عُشْراوات;) but some disallow this; (MF;) and عِشَارٌ; (S, O, Msb, K;) like as نِفَاسٌ is pl. of نُفَسَآءُ; (Msb;) and عُشَارٌ: (K in art. نفس:) or عِشَارٌ is applied to she-camels until some of them have brought forth and others are expected to bring forth. (K.) Some say that عِشار have no milk; though El-Farezdak applies this term to camels that are milked, because of their having recently brought forth; and it is said that camels are most precious to their owners when they are عشار. (TA.) عَشَائِرُ, as pl. of عِشَارٌ, which is pl. of عُشَرَآءُ, signifies Gazelles that have recently brought forth. (O.) لَبَنٌ عُشَرِىٌّ Milk of camels that feed upon the عُشَر, q. v. (TA.) عِشْرُونَ Twenty; twice ten: (K:) applied alike to a masc. and a fem.: (Msb:) you say عِشْرُونَ رَجُلًا [Twenty men], and عِشْرُونَ امْرَأَةً [Twenty women: the noun following it being in the accus. case as a specificative]: (TA:) it is decl. with و and ى [like a pl. formed by the addition of و and ن]; (Msb;) and when you prefix it to another noun, making it to govern the latter in the gen. case, you drop the ن, (S, Msb,) and say, عِشْرُو زَيْدٍ [The twenty of Zeyd], (Msb,) and عِشْرُوكَ [Thy twenty], (S, O, Msb,) and عِشْرِىَّ [My twenty], changing the و into ى [in this last case], because of the letter following it, and these incorporating: (S, O:) so says Ks; but most disallow this mode of prefixing in the case of a decimal number [of this kind], (Msb.) [It signifies also Twentieth.] It is not a pl. of عَشَرَةٌ, (so in a copy of the S and in the O and in the TA.) or عَشْرٌ, (so in another copy of the S,) [or perhaps the right reading is عِشْرٌ, as may be inferred from what will be presently added: but first it should be observed that if it were pl. of عَشَرَةٌ, or of عَشْرٌ, it would signify at least three times ten: some hold it to be a pl. of عِشْرٌ, saying, (TA.) as عِشْرٌ signifies camels' coming to water on the ninth day, they do not say عِشْرَانِ [for twenty], but they say عِشْرُونَ, (in the K, لَمْ يُقَلْ عِشْرَيْنِ وَقَالُوا عِشْرِينَ: but the correct reading seems to be لَمْ يَقُولُوا: TA: [in the CK it is more incorrect, لم يقل عِشْرِينَ وقالوا عِشْرَيْنِ:]) making eighteen days to be عِشْرَانِ, and the nineteenth and twentieth a portion of the third عِشْر; and so, [regarding the portion as a whole,] forming the pl. عِشْرُونَ; (K, * TA;) agreeably with a well-known license, which allows the calling two and a part of the third a pl: (TA:) this is the opinion of Kh and IDrd and some others: but J and most of the lexicologists hold that عِشْرُونَ is not a pl. of عَشَرَةٌ nor of عِشْرٌ nor of any other word, and their opinion I hold to be correct, applying as it does to the other similar nouns of number. (MF.) عُشَارَ Ten and ten; [or ten and ten together; or ten at a time and ten at a time;] (MF;) changed from عَشَرَةً, (S,) or rather عَشَرَةً عَشَرَةً; as also ↓ مَعْشَرَ; (MF;) [for which reason, and its having the quality of an epithet, each is imperfectly decl.] You say, جَاؤُوا عُشَارَ عُشَارَ, (S, M, O, L, K,) and ↓ مَعْشَرَ مَعْشَرَ, (M, O, L, K,) and عُشَارَ once, and ↓ مَعْشَرَ once, (M, L, TA,) They came ten [and] ten. (S, M, O, L, K.) MF says that the repetition is manifestly wrong; but it is allowed by the M and L, as well as the K; [and is for the purpose of corroboration;] and ↓ مَعْشَرَ مَعْشَرَ is also authorized by the TS. (TA.) A'Obeyd says that more than أُحَادَ and ثُنَآءَ and ثُلَاثَ and رُبَاعَ has not been heard, except عُشَارَ occurring in a verse of El-Kumeyt. (O, TA.) [But خُمَاسَ is mentioned in the K.] عَشِيرٌ: see عُشْرٌ, in three places. — — Also A certain measure of land, a tenth of the قَفِيز, (O, Msb, K,) which is the tenth of the جَرِيب [q. v.]: (O, TA:) pl. أَعْشِرَآءُ. (TA in art. جرب.) — And An

associate; i. q. مُعَاشِرٌ. (S, O, Msb, K.) — — And A husband; (S, O, Msb, K;) because he and his wife are associates, each of the other. (S, O.) يَكْفُرْنَ العَشِيرَ means They are ungrateful to the husband. (Msb.) — — And A wife. (Msb.) — — And A relation. (K.) — — And A friend. (K.) Pl. عُشَرَآءُ. (K.) — — See also عَشِيرَةٌ. — Also The cry of the ضَبُع [or hyena, or female hyena]: (K:) in this sense, a word not derived. (TA.) عُشَارَةٌ; and its pl.: see عِشْرٌ. عُشَارِىٌّ A garment, or piece of cloth, (A, K,) ten cubits long. (S, A, Mgh, O, K.) — — And A boy ten years old: fem. with ة. (TA.) عَشُورَى and عَاشُورَآءُ: see عَاشُورَآءُ. عَشِيرَةٌ A man's kinsfolk: (Bd and Jel in ix. 24:) or his nearer or nearest relations, or next of kin, by descent from the same father or ancestor: (K:) or a small sub-tribe; a small portion, or the smallest subdivision, of a tribe, less than a فَصِيلَة: (TA voce شَعْبٌ, q. v.:) or a tribe; syn قَبِيلَةٌ; (S, O, Msb;) a man's قَبِيلَة; (K;) as also ↓ عَشِيرٌ, without ة: (TA:) or a community, such as the Benoo-Temeem, and the Benoo-'Amr-Ibn-Temeem: (ISh:) a word having no proper sing.: (Msb:) accord. to some, from عِشْرَةٌ: accord. to others, from عَشَرَةٌ, the number so called: (Bd ubi suprà, and MF:) pl. عَشَائِرُ (Msb, K) and عَشِيرَاتٌ. (Msb.) [See also مَعْشَرٌ.] — عَشَائِرُ is also a pl. pl. of عُشَرَآءُ [q. v., last sentence]. (O.) عَشَّارٌ (S, O, Msb, K) and ↓ عَاشِرٌ (O, Msb, K) and ↓ مُعَشِّرٌ (TA) One who takes, or receives, the عُشْر [q. v.] of property. (S, Msb, K.) Where the punishment of the عَشَّار, or عَاشِر, is mentioned in traditions, as where it is said that the عَاشِر is to be put to death, the meaning is, he who takes the tenth as the people in the Time of Ignorance used to do: such is to be put to death because of his unbelief; or because, being a Muslim, he holds this practice to be lawful: but such as performed the like office for the Prophet and for the Khaleefehs after him may be thus called because of the relation of what he takes to the tenth, as the quarter of the tenth, and the half of the tenth, and as he takes the tenth wholly of the produce that is watered [only] by the rain, and the tenth of the property in merchandise [of foreigners, and half the tenth of that] of non-Muslim subjects. (TA.) [There is either a mistake or an omission in the last part of the statement above, in the TA, which I have rectified by inserting " of foreigners " &c.] عَاشِرٌ: see عَشَّارٌ. — — One says also, صَارَ عَاشِرَهُمْ [meaning he became the tenth of them]. (S, Msb, K.) عَاشِرَةٌ The circular sign which marks a division of an 'ashr (عَشْر) in a copy of the Kur-án: (O, L, K:) a post-classical term: (O, L:) pl. عَوَاشِرُ. (S, K.) — — And عَوَاشِرُ القُرْآنِ means The verses that complete an عَشْر of the Kur-án. (K.) — — And إِبِلٌ عَوَاشِرُ Camels coming to water after an interval of eight days; (S, O;) on the tenth day [counting the day of the next preceding watering as the first]: or on the ninth day [not counting the day of the next preceding watering: see عِشْرٌ]. (K.) — For another signification of the pl., عَوَاشِر, see عِشْرُ, last sentence. — عَاشِرَةُ is a proper name of The ضَبُع [i. e. hyena, or female hyena]; a determinate noun: [but it has for] pl. عَاشِرَاتٌ. (O.) عَاشُورٌ: see what next follows. عَاشُورَآءُ and ↓ عَشُورَآءُ (Msb, K) and عَاشُورَى (Msb, K) and ↓ عَشُورَى (K) and ↓ عَاشُورٌ, (Msb, K,) or يَوْمُ عَاشُورَآءَ (S, O, and K in art. تسع, &c.) or يَوْمُ العَاشُورَآءِ (S in that art., &c.) and يَوْمُ عَشُورَآءَ, (S, O,) The tenth day of the month El-Moharram: (S, Msb, K:) or the ninth thereof, (K,) accord. to some; but most of the learned, of old and late times, agree that it is the former; (Msb in art. تسع;) and AZ says that by the ninth may be meant the tenth; after the same manner as the term عِشْرٌ, relating to camels' coming to water, is [said to be] applied to a period of nine days, [but means the coming to water on the tenth day, counting the day of the next preceding watering as the first,] as Lth says, on the authority of Kh. (TA.) Few nouns of the measure فَاعُولَآءُ have been heard. (Az, TA.) مَعْشَرٌ A company, or collective body, (Az, S, O, Msb, K,) of people, (S,) consisting of men, exclusive of women; like نَفَرٌ and قَوْمٌ and رَهْطٌ; (Az, Msb;) having no proper sing.: (Az:) or any company, or collective body, whose state of circumstances is one; a community; as the معشر of the Muslims and that of the Polytheists: (Lth:) or a great company, or collective body; so called [from عَشَرَةٌ,] because they are many; for عشرة is that large and perfect number after which there is no number but what is composed of the units comprised in it: (MF:) or the family of a man: or jinn (i. e. genii) and mankind: (K: [or the author of the K may mean, or jinn: and also mankind:]) in the Kur [vi. 130, and lv. 33], we find the expression يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ; but this means O معشر consisting of the jinn and of mankind: and [vi. 128], يَا مَعْشَرَ الجِنِّ, without the mention of الانس: (MF:) pl. مَعَاشِرُ. (S, Msb.) [See also عَشِيرَةٌ.] — مَعْشَرَ: see عُشَارَ, in four places. مُعْشِرٌ (tropical:) A woman who has completed her full time of pregnancy. (TA.) [مُعَشَّرٌ pass. part. n. of 2, q. v. See also مُثَلَّثٌ.] مُعَشِّرٌ: see عَشَّارٌ. — Also One whose camels have brought forth: and one whose camels have become عِشَار [pl. of عُشَرَآء]. (O, K.) مِعْشَارٌ: see عُشْرٌ. — Also A she-camel whose milk is abundant (K, TA) in the nights of her bringing forth. (TA.) عشرق Q. 1 عَشْرَقَ, said of a plant, or of herbage, and [عَشْرَقَت] said of land, It became green. (Ibn- 'Abbád, O, K.) عِشْرِقٌ A certain plant, (S, K,) of the [kind of plants called] أَغْلَاث, the grain of which is good for the piles, and for generating milk, and blackens the hair, (K,) or the leaves whereof, which are like those of the عِظْلِم, intensely green, blacken the hair when it is dressed therewith, and cause it to grow: (TA:) n. un. with ة: (K:) Aboo-Ziyád says, it is of the [kind of plants called] أَغْلَاث, and is a tree [or plant] that spreads upon the ground, having thick [in the TA wide] leaves, and not having thorns, and is scarcely, or never, eaten by anything but the goats, which take some little thereof, except its grain, for this is eaten: some of the Arabs call it قَنًا; and when a grain thereof falls upon the ground and dries, it becomes red as though it were a bit of red wool: sometimes, he says, the women use its leaves in combing and dressing their hair, which it blackens, and causes to grow: he says also, an Arab of the desert, of Rabee'ah, informed me that the عِشْرِقَة rises upon a short stem, then spreads into many branches, and bears numerous fruits, which are long, broad pods, in every one of which pods are two rows of grains exactly like the stones of raisins, and these are eaten while fresh, and are cooked, and are pleasant in taste; and when the wind blows, those pods become in a state of commotion, being suspended by slender stalks, so that they make a rustling sound, and you hear, in the valley in which they are found, a low and confused sound, which frightens the camels; and the serpents do not make their abode in that valley, fleeing from the sound: its leaves are like those of the عِظْلِم, intensely green; and its grain is white, pleasant to the taste, easily broken, unctuous, and hot; good for the piles: Aboo-Ziyád also says that the عِشْرِق and سَنًا [i. e. senna] are like each other, except that the leaves of the latter are thin; also, that an Arab of the desert, of the Benoo-Asad, told him that the blossom of the عِشْرِق inclines to whiteness; and that the places of its growth were said by some to be the rugged tracts: (O:) Az says that it is a herb of which the leaves and produce are like those of the غَار [or bay], except in being larger: IAar, that it is a red plant, of sweet odour, used by the brides: and IB, from As, that it is a cubit in height, having small grains, and, when dry, producing a sound by reason of the passage of the wind: (TA:) [Forskål (in his Flora Aegypt. Arab. pp. cxi. and 86) mentions it as a species of cassia:] عَشَارِقُ is pl. of عِشْرِقَةٌ, or of the gen. n. عِشْرِقٌ. (TA.) Quasi عشرن Q. Q. 1 عَشْرَنَهُ: see art. عشر. عشق

1 عَشِقَ, aor. عَشَقَ, (S, O, Msb, K, [accord. to the TA, said in the Msb to be like ضَرَبَ, but in my copy of the Msb it is correctly said to be of the class of تَعِبَ,]) inf. n. عِشْقٌ and عَشَقٌ, (S, O, K,) the latter mentioned by Fr, and said by Ibn-EsSarráj to be thus by poetic license, and with two fet-hahs because two kesrehs are rare in nouns, (S, O,) or the former is a simple subst., and the latter is the inf. n., (Msb,) [and app. مَعْشَقٌ also,] He loved (another, S, O, K) excessively; (IF, S, O, Msb, K;) [or passionately; or with amorous desire; or, agreeably with explanations of عِشْقٌ below, admiringly; or with blindness to defects in the object of his love; or with a disease of the nature of melancholia;] and ↓ تعشّق as trans. is syn. with عَشِقَ as such. (TA.) [See also عَاشِقٌ.] — — And عَشِقَتْ said of a she-camel, She was, or became, vehemently desirous of the stallion. (AA, TA.) — — And عَشِقَ بِهِ He, or it, stuck to him, or it; (O, K;) as also عَسِقَ به. (O.) 2 عشّقهُ is used in the present day as meaning He made him to be affected with عِشْق; but is probably post-classical.] 5 تعشّق He affected عِشْق: (S, O, K: * [in the K, تَعَشّقهُ, in which the pronoun app. refers to العِشْق, is erroneously put for تَعشّق:]) or he showed, or exhibited, عِشْق. (KL.) And He was, or became, عَاشِق. (KL.) — See also 1. عِشْقٌ (IF, S, O, Msb, K) [generally held to be an inf. n.] and ↓ مَعْشَقٌ [likewise app. an inf. n.] (O, K) Excessive love; (IF, S, O, Msb, K;) [or passionate love; or amorous desire:] or attackment to women: (IF, Msb:) or the lover's admiration (عَجَب [for عُجْبُ in the CK is a mistranscription for عَجَبُ]) of the beloved; and it may be in chasteness and in immorality; (K;) or عِشْقٌ may be in chasteness and حُبٌّ may be in immorality: (TA:) or blindness of the sense to the faults, or defects, of the beloved: or a disease of the nature of melancholia (مَرَضٌ وَسْوَاسِيٌّ), which one procures to himself by making his thought to exercise absolute power over the approval of certain forms: (K:) Th, being asked respecting الحُبّ and العِشْق, which of them is the more commendable, said, الحُبّ, because in العِشْق is excess: (TA:) [see also حُبٌّ:] Ibn-Seenà, [whom we commonly call Avicenna,] in a treatise on العِشْق, [regarding it as meaning natural propension,] says that it is not peculiar to the human species, but pervades all existing things of the celestial and the elemental and the vegetable and the mineral and the animal, and that its meaning is not perceived nor known, and is rendered more obscure by explanation thereof: (MF, TA:) it is said in the A that العِشْق is derived from العَشَقَةُ, which means the [plant commonly called] لُبْلَاب, because it twines upon trees, and cleaves to them. (TA.) عَشَقٌ The لُبْلَاب [a species of dolichos, the dolichos lablab of Linn.]; one of which is called عَشَقَةٌ: IDrd says, the [common] people assert that the عَشَقَة is the لَبْلَابَة: (O:) accord. to Zj, (TA,) عَشَقَةٌ signifies a certain tree [or plant] that becomes green, and then becomes slender and yellow: (K, TA:) and عَشَقٌ is its pl. [or rather the coll. gen. n.]: (K:) and Kr says that with the postclassical authors it is the لَبْلَات. (TA.) — — Also The [tree called] أَرَاك. (TA.) عُشُقٌ, with two dammehs, A camel that keeps to the female which he covers and which desires none but him. (IAar, TA.) — And Men who trim, or dress, or put into a good or right state, the sets [so I render غُرُوس, as pl. accord. to general analogy of غَرْسٌ,] of sweet-smelling plants. (IAar, O, K.) عَشِيقٌ i. q. عَاشِقٌ, q. v. (TA.) — — عَشِيقُ العُلَى is a metaphorical expression like خَدِينُ العُلَى [meaning Excessive lover of eminence]. (TA in art. خدن.) — Also i. q. ↓ مَعْشُوقٌ [Loved excessively, &c.]. (TA.) عِشِّيقٌ Affected with much عِشْق; (ISk, S, O, K;) applied to a man. (ISk, S, O.) عَشِيقٌ Loving excessively; [or passionately;] &c.; (Msb, K;) [or an excessive, or a passionate, lover;] as also ↓ عَاشِقَةٌ: (TA:) the former applied to a man and to a woman, (Msb, K,) and عَاشِقَةٌ also is applied to a woman, (K:) they said اِمْرَأَةٌ عَاشِقٌ لِزَوْجِهَا [A woman excessively, or passionately, loving to her husband]; (Fr, S, O;) and sometimes they said عَاشِقَةٌ: (O:) pl. عُشَّاقٌ (TA) [and عُشَّقٌ, mentioned in the O as an epithet applied to eyes (عُيُون), by Ru-beh]: it is asserted that the عَاشِق is thus called from العَشَقَةُ meaning the لَبْلَابَة, because of his becoming dried up: (O, TA:) or from عَشِقَ بِهِ, because of his cleaving to the object of his love. (TA.) — — [Hence,] عَاشِقُ الأَبْكَارِ an appellation of The insect called حُرْقُوص [q. v.]; because of its entering into the فَرْج of the virgin girl. (IB, TA voce حرقوص.) مَعْشَقٌ: see عِشْقٌ. مَعْشُوقٌ: see عَشِيقٌ. 1 عشو عَشَا, (TA, and so accord. to some copies of the K,) first pers. عَشَوْتُ, (S,) aor. يَعْشُو, (TA,) inf. n. عَشْوٌ and عُشُوٌّ; (KL;) as also عَشِيَ, like رَضِيَ [i. e. having for its aor. يَعْشَى, but the inf. n. is app. عَشًا, as in the similar sense expl. in the next sentence]; (TA, and so in my MS. copy of the K;) i. q. ↓ تعشّى, (S, K, TA,) [which is more commonly used than either of preceding verbs, and] which signifies He ate the [eveningmeal, or evening-repast, or supper, i. e. what is called the] عَشَآء. (Msb, K, TA.) And عَشِيَتِ الإِبِلُ, (ISk, S, K, TA,) aor. تَعْشَى, inf. n. عَشًا, (ISk, S, TA,) i. q. ↓ تَعَشَّت [i. e. The camels ate the evening-pasture, or evening-feed, called the عَشَآء]. (ISk, S, K, TA.) — — And عَشَاهُ, (K,) first pers. عَشَوْتُهُ, (S, Msb,) aor. يَعْشُوهُ, (S, TA,) inf. n. عَشْوٌ; (K, TA;) and inf. n. عَشْىٌ also, (TA, and thus in some copies of the K,) thus correctly, as in the M, عشيانًا in [some of] the copies of the K being a mistake for عَشْيًا, the aor. being also يَعْشِيهِ; (TA;) i. q. ↓ عشّاهُ, (S, Msb, K, TA,) [which is more commonly used than either of the preceding verbs,] inf. n. تَعْشِيَةٌ, (S,) i. e. He fed him (namely, a man, Msb, or a horse, or a camel, (S) with the [evening-meal, or supper, or the evening-pasture or evening-feed, i. e. what is called the] عَشَآء; (S, Msb, K;) as also ↓ اعشاهُ: (K:) and عَشَا الإِبِلَ, (K, TA,) like دَعَا [i. e. having for its aor. يَعْشُو]; (TA;) and ↓ عشّاها; He pastured the camels by night. (K, TA.) — عَشَوْتُهُ also signifies I repaired, or betook myself, to, or towards, him, or it, by night: and hence ↓ عَاشٍ is applied to any one repairing, or betaking himself, to or towards [an object]. (S.) — — And عَشَوْتُ إِلَى النَّارِ, aor. أَعْشُو, inf. n. عَشْوٌ, I sought to be directed, or guided, or I directed, or guided, myself, by weak eyesight, to the fire: (S:) or I looked at the fire, or endeavoured to see it, and repaired, or betook myself, to it, or towards it; and I saw it, or looked towards it trying whether I could see it, and sought to be directed, or guided, to it by its light: (Har p. 535:) El-Hotei-ah says, مَتَى تَأْتِهِ تَعْشُو إِلَى ضَوْءِ نَارِهِ تَجِدْ خَيْرَ نَارٍ عِنْدَهَا خَيْرُ مُوقِدِ [When thou comest to him, looking with blinking eyes towards the light of his fire and seeking to be guided by it thereto, thou findest the best fire, and at it is the best kindler]; meaning مَتَى تَأْتِهِ عَاشِيًا; using the marfooa verb between two verbs whereof each is mejzoom because the verb in the future tense when it occurs in the place of a denotative of state is marfooa: (S:) or عَشَا النَّارَ and إِلَى النَّارِ, inf. n. عَشْوٌ and عُشُوٌّ; as also ↓ اعتشى النَّارَ and بِالنَّارِ; signifies he saw the fire by night from afar, and repaired, or betook himself, to it, or towards it, seeking to light himself thereby, (K, TA,) and hoping to obtain thereby guidance and good. (TA.) — — And عَشَا عَنِ النَّارِ He turned away and went from the light of the fire. (TA.) — — And عَشَوْتُ عَنْهُ I went, or turned, from him, or it, to another: whence, it is said, the saying in the Kur [xlii. 35], وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ [And such as turns from the admonition of the Compassionate]. (S. See another explanation of this saying in what follows.) [This and other meanings expl. below are app. from what here next follows.] — — عَشِيَ, aor. يَعْشَى, (S, Msb, K,) dual يَعْشَيَانِ, not يَعْشَوَانِ, (S,) inf. n. عَشًا, (S, Msb, K,) He was, or became, weak-sighted: (Msb:) or he did not see by night, but saw by day: (S:) or he had bad sight by night and by day: or he was, or became, blind: [said of a man, and of a beast of the equine kind, and of a camel, and of a bird: (see عَشًا, below:)] and عَشَا, aor. يَعْشُو, signifies the same: (K:) or the two verbs differ in meaning; so as that وَمَنْ يَعْشَ عَنْ ذِكْرِ الرَّحْمٰنِ, in the Kur xliii. 35, thus read by some, means (assumed tropical:)

And such as is blind to the admonition of the Compassionate, i. e., to the Kur-án; but مَنْ يَعْشُ, as others read, (assumed tropical:) such as feigns himself blind: (Ksh and Bd: *) [see also 6: and see another explanation of the latter reading, above: or] عَشَا signifies also he (a man, TA) did as does the أَعْشَى [q. v.]. (K, TA.) One says also, عشى مِنَ الشَّىْءِ, aor. يعشو, [thus in my original, but the pret. is app. عَشِىَ, and the aor. يَعْشَى,] meaning He lacked strength of sight to perceive the thing. (TA.) And عَشِىَ عَنْ حَقِّهِ like عَمِىَ in measure and in meaning [i. e. (assumed tropical:) He was, or became, blind to his right, or due]. (TA.) And لَا يَعْشَى إِلَّا بَعْدَ مَا يَعْشُو is one of their sayings, meaning [app. He will not become weak-sighted except] after his eating the [eveningmeal called the] عَشَآء: (TA:) [for it is said that] the eating of food in the night occasions weakness of sight more than [do] other things. (Har p. 52. [العشآء is there written in one instance for العَشَا.]) — — عَشِىَ عَلَيْهِ, inf. n. عَشًا, means He wronged him; treated him wrongfully, injuriously, unjustly, or tyrannically: (K, TA:) mentioned by ISd. (TA.) 2 عَشَّوَ see 1, former half, in two places. One says, عَشِّ وَلَا تَغْتَرَّ, (Meyd, TA,) or عَشِّ إِبِلَكَ وَلَا تَغْتَرَّ [a prov., meaning Pasture thy camels by night, and be not negligent, or be not made to desire what is vain, or false]. (S. [See Freytag's Arab. Prov., ii. 92.]) And عَشَّيْتُ الإِبِلَ عَنِ الورْدِ I pastured the camels with the [evening-pasture called] عَشَآء, so that they might come to the water having satisfied themselves with food: and in like manner one says, ضَحَّيْتُهَا عَنْهُ. (A and TA in art. ضحو and ضحى.) And عَشِّ رُوَيْدًا Pasture thou the camels in the evening (عَشِيًّا) gently: and in like manner one says, ضَحِّ رُوَيْدًا. (A, TA.) And hence, عشّى عَنِ الأَمْرِ (inf. n. تَعْشِيَةٌ, K) (tropical:) He acted gently, or deliberately, in the affair: (A and TA in art. ضحو and ضحى, and S * and K * in the present art.:) and in like manner, ضَحَّى عَنْهُ. (A and TA in the former art., and S * in the present art.) — See also the next paragraph. [Hence,] عشّى الطَّيْرَ, inf. n. تَعْشِيَةٌ, He kindled a fire for the birds in order that they might become dim-sighted (لِتَعْشَى) and consequently be captured. (M, K.) 4 أَعْشَوَ see 1, former half. — — [Hence, app.,] اعشى also signifies (assumed tropical:) He gave. (K.) — And اعشاهُ He (God) rendered him أَعْشَى [i. e. weak-sighted, &c.: and in like manner one says ↓ عشّاهُ: see 2, last sentence; and see also Har p. 52]. 5 تَعَشَّوَ see 1, first quarter, in two places. One says also, تعشّى بِهِ He fed himself with it [in the evening, or] in the time called the عِشَآء: and [in like manner] تَتَعَشَّاهُ is said of camels [as meaning they feed themselves with it, or pasture upon it, in the evening]. (TA.) And when one says to thee, تَعَشَّ [Eat thou the evening-meal], thou sayest, مَا بِى تَعَشٍّ, (S,) or مَا بِى مِنْ تَعَشٍّ, (TA,) [I have no desire for eating the evening-meal; see 5 in art. غدو;] and not مَا بِى عَشَآءٌ, (S,) or not ما بي مِنْ عَشَآءٍ (TA.) — See also 6. — And تعشّاهُ signifies also He gave him an عِشْوَة [or عُشْوَة, i. e. a firebrand]. (TA.) 6 تعاشى He feigned himself أَعْشَى [i. e. weaksighted, &c.; and so ↓ تعشّى as used by Bd in xliii. 35]. (S, TA.) — — And [hence] (tropical:) He feigned himself ignorant, (K, TA,) عَنْ كَذَا [of such a thing], as though he did not see it; like تَعَامَى. (TA.) 8 اعتشى He journeyed in the time of the عِشَآء [or nightfall]: (K, TA:) like اهتجر meaning " he journeyed in the time of the هَاجِرَة. " (TA.) — See also 1, latter half. 10 استعشاهُ He found him to be deviating from the right course, or acting wrongfully, injuriously, unjustly, or tyrannically, (وَجَدَهُ جَائِرًا, K, TA, in some copies of the K حَائِرًا,) فِى حَقِّ أَصْحَابِهِ [in respect of the right, or due, of his companions]. (TA.) — And استعشى نَارًا He guided himself by means of a fire. (K.) عِشْوٌ A bowl (قَدَح) of milk which is drunk at the time when the sheep, or goats, return from the pasture in the evening or afternoon, or after that time. (K.) عِشِىٌّ: see عَشَآءٌ. عَشًا inf. n. of عَشِىَ: (S, Msb, K:) [used as a simple subst., Weakness of sight: or sightlessness by night with ability to see by day: or] badness of sight by night and by day; as also ↓ عَشَاوَةٌ: (K:) it is in human beings, and beasts of the equine kind (دَوَابّ), and camels, and birds; as is said in the M: (TA:) or it is darkness that happens to the eye: (Er-Rághib, TA:) or blindness; (K, TA;) i. e. absolute destitution of sight. (TA.) عَشٍ applied to a he-camel, and عَشِيَةٌ applied to a she-camel, That exceeds the other camels in the [evening-pasture, or evening-feed, called] عَشَآء; each after the manner of the possessive epithet, having no verb. (TA. [And عَشِىٌّ is said to have a similar meaning.]) — See also أَعْشَى. عَشْوَةٌ Darkness, (K, TA,) in [any part of] the night and in the سَحَر [or period a little before daybreak]; (TA;) as also ↓ عُشْوَآءُ: (K:) or the first of the darkness of the night: (Az, TA:) or the period between the beginning and [the end of] the [first] quarter of the night: (AZ, S, K:) thus in the saying, مَضَى مِنَ اللَّيْلِ عَشْوَةٌ [A period between the beginning &c. of the night passed]: and one says also, أَخَذْتُ عَلَيْهِمْ بِالعَشْوَةِ, meaning [I laid hold upon them] in the blackness of night: (AZ, S:) the dim. is ↓ عُشَيَّةٌ. (Az, TA.) In the saying جَآءَ عَشْوَةَ, meaning عِشَآءً [i. e. He came at nightfall], it [is an adv. n. which] may not be used otherwise than thus: you may not say, مَضَتْ عَشْوَةٌ. (TA.) — — العشوة [app. العَشْوَةُ] as meaning العَشَآءُ, like الغدوة [app. الغَدْوَةُ] as meaning الغَدَآءُ, is vulgar. (TA.) — Also The venturing upon, or embarking in, an affair that is not clear; as also ↓ عِشْوَةٌ and ↓ عُشْوَةٌ: (S, K:) one says, أَوْطَأْتَنِى عَشْوَةً and عِشْوَةً and عُشْوَةً, meaning [Thou hast made me to venture upon, or embark in,] a confused and dubious affair: this is when you tell him of a thing by means of which you have made him to fall into perplexity or trial. (S.) — — خَبَّاطُ عَشَوَاتٍ, occurring in a trad., see expl. in art. خبط. عُشْوَةٌ: see عَشْوَةٌ. — Also, (S, K, TA,) and ↓ عِشْوَةٌ, (K, TA,) A fire which one sees by night from afar, and to which, or towards which, he repairs, or betakes himself, seeking to light himself thereby: (K, TA:) or (TA) a firebrand (شُعْلَةٌ مِنْ نَارٍ). (S, TA.) عِشْوَةٌ: see عَشْوَةٌ: — and see also عُشْوَةٌ. عَشْوَى A state of perplexity, and of having little guidance: so in the saying, إِنَّهُمْ لَفِى عَشْوَى أَمْرِهِمْ [or, perhaps, مِنْ أَمْرِهِمْ, i. e. Verily they are in a state of perplexity, &c., in respect of their case, or affair]. (TA.) عَشَوِىٌّ Of, or relating to, the [time called] عَشِيَّة [or عَشِىّ, q. v.]. (S.) عُشْوَانٌ A species of dates: (IDrd, K, TA:) or of palm-tress, (K, TA,) of such as are late in bearing. (TA.) عَشْيَانُ, (S, K, TA,) originally عَشْوَانُ, like غَدْيَانُ [q. v.] which is originally غَدْوَانُ, (TA,) A man (S) eating the [evening-meal, or eveningrepast, i. e. what is called the] عَشَآء; (S, K, TA;) as also ↓ عَاشٍ. (TA.) عَشَآءٌ The meal, or repast, (S, Msb, K,) of the عِشَآء [or nightfall], (S, * Msb,) or of the عَشِىّ [or late part of the evening, &c.]; (S, * K, TA;) [i. e. supper, in a general sense;] opposed to غَدَآءٌ; (S;) as also ↓ عِشِىٌّ: (K: [in the CK, العِشٰى is erroneously put for العِشْىُ:]) and in like manner both are used in relation to camels [as meaning their evening-pasture, or evening-feed: see an ex. voce عَتَمَةٌ, and another voce أَقْعَسُ]: (S, TA:) pl. of the former أَعْشِيَةٌ; (K, TA;) to which is added, in [some of] the copies of the K, and عُشِىٌّ; but this is correctly عَشِىَ, [or عَشَا, as in some copies,] and commences another sentence. (TA.) عِشَآءٌ [The time of nightfall; i. e.] the first, or beginning, of the darkness (Msb, K) of night: (Msb:) [this is the sense in which it is generally used, and always when it is used as applied to one of the five times of the divinely-appointed acts of prayer; صَلَاةُ العِشَآءِ, and elliptically العِشَآء alone, meaning the prayer of nightfall:] or it is [the time] when the sun has disappeared: (Az, TA:) or [the time] from sunset (K) [i. e.] from the prayer of sunset (Msb, TA) to the عَتَمَة [or darkness after nightfall]; (Msb, K, TA;) [and this is what is meant by its being said that it is] syn. with عَشِىٌّ: (S:) or [the time] from the زَوَال

[meaning the declining of the sun from the meridian] to the rising of the dawn: (S, K:) so some assert, and they cite, as an ex., غَدَوْنَا غُدْوَةً سَحَرًا بِلَيْلٍ عِشَآءً بَعْدَ مَا انْتَصَفَ النَّهَارُ [We went early in the morning, a little before daybreak, in a period between the declining of the sun from the meridian and the rising of the dawn, after the daytime had become halved]: (S, TA:) [sometimes] the Arabs said, أَقْبَلَتِ العِشَآءُ, meaning العَشِيَّةُ; and هٰذَا العَشِيَّةُ, meaning العِشَآءُ. (Msb voce صَوْتٌ.) العِشَآءِ means The time of sunset and the عَتَمَة [or darkness after nightfall]: (IF, S, Msb, K: [compare הָעַרְבַּיִם in Exodus xii. 6 and xvi. 12:]) this is accord. to the saying that the عِشَآء is from the prayer of sunset to the عَتَمَة. (TA.) عَشَاوَةٌ: see عَشًا. عَشِىٌّ [The late part of the evening: or the evening: or the afternoon: i. e.] the last, or the latter, part of the day; (Mgh, Msb, K, TA;) as also ↓ عَشِيَّةٌ: (K, TA:) this is the meaning commonly known: (Mgh:) or [the time] from the prayer of sunset to the عَتَمَة [or darkness after nightfall]; (S, Msb, TA;) like عِشَآءٌ; (Msb;) and so ↓ عَشِيَّةٌ: you say, أَتَيْتُهُ عَشِىَّ أَمْسِ and ↓ أَمْسِ عَشِيَّةَ [I came to him late in the evening, or in the time between sunset and nightfall, &c., of yesterday]: (S, TA:) or عَشِىٌّ has the meaning expl. in the K [and mentioned above]; but ↓ عَشِيَّةٌ relates to one day: and one says, جِئْتُهُ عَشِيَّةً [I came to him late in an evening, &c.] and عَشِيَّةَ [late this evening, &c.], and أَتَيْتُهُ العَشِيَّةَ I came to him in the عشيّة [or late part of the evening, &c.,] of this day; and آتِيهِ عَشِىَّ غَدٍ [I will come to him in the late part of the evening, &c., of to-morrow (in my original اتيته, an obvious mistranscription,)] without ة when relating to the future; and أَتَيْتُكَ عَشِيًّا [I came to thee in the late part of an evening, &c.]; and أَتَيْتُهُ بِالغَدَاةِ وَالعَشِىِّ i. e. [I came to him early in the morning and late in the evening, &c., meaning,] every عَشِيَّة [or عَشِىّ] and غَدَاة: (TA:) or, as some say, ↓ عَشِيَّةٌ is a sing. [or n. un.] and عَشِىٌّ is its pl. [or a coll. gen. n.]: and, as IAmb says, sometimes the Arabs make ↓ عَشِيَّةٌ masc., as meaning عَشِىٌّ: (Msb:) or عَشِىٌّ signifies the time between the declining of the sun [from the meridian] and sunset: (Az, Mgh, Msb, TA:) or [the time] from the declining of the sun [from the meridian] to the صَبَاح [app. here, as generally, meaning morning]: (Er-Rághib, Msb, TA:) and sometimes it means the night: (TA:) the pl. is عَشَايَا and عَشِيَّاتٌ, (K, TA,) the former of which [is pl. of ↓ عَشِيَّةٌ, like the latter, or perhaps of عَشِىٌّ also, and] is originally عَشَايِوُ, then عَشَايِىُ, then عَشَائِىُ, then عَشَاءَى, and then عَشَايَا: (TA:) the dim, of عَشِىٌّ is ↓ عُشَيَّانٌ, irreg., as though formed from عَشْيَانٌ, and its pl. is عُشَيَّانَاتٌ; and another form of its dim. is ↓ عُشَيْشِيَانٌ, pl. عُشَيْشِيَانَاتٌ: and the dim. of ↓ عَشِيَّةٌ is ↓ عُشَيْشِيَةٌ, pl. عُشَيْشِيَاتٌ: (S, TA:) one says, ↓ لَقِيتُهُ عُشَيْشَةً [another form of dim., properly meaning I met him in a short period of a late part of an evening, &c.], and [in like manner] ↓ عُشَيْشَانًا, and ↓ عُشَيَّانًا [in some copies of the K عشّانا], and ↓ عُشَيْشِيَةً [accord. to the Mgh meaning عِشَآءً], and عُشَيْشَاتٍ, and عُشَيْشِيَانَاتٍ. (K.) صَلَاتَا العَشِىِّ [The two prayers of the afternoon] means the two prayers of the ظُهْر and the عَصْر; (Az, Mgh, Msb, K;) because they are in the latter part of the day (فِى آخِرِ النَّهَارِ), after the زَوَال [or declining of the sun from the meridian]. (TA.) In the phrase أَوْضُحَاهَا ↓ عَشِيَّةً [i. e. A late part of an evening, &c., or its early portion of the forenoon, meaning or an early portion of the forenoon of the same civil day], in the Kur lxxix. last verse, the ضحى is prefixed to [the pronoun referring to] the عشيّة because the ضحى and the عشيّة belong to the same [civil] day, [for this day is reckoned as the period from sunset to sunset,] (Ksh Bd, Jel, *) and also [by a kind of poetic license, for the sake of the rhyme, i. e.] because ضحاها occurs as a فَاصِلَة [q. v.]. (Jel.) — — عَشِىٌّ also signifies, (K, TA,) and so does ↓ عَشِيَّةٌ, (K,) Clouds (K, TA) coming late in the evening or at eventide (عَشِيًّا). (TA.) — — And the former, as an epithet applied to a camel, That continues long eating the عَشَآء [i. e. evening-pasture, or evening-feed]: fem. with ة. (K. [See also عَشٍ.]) عَشِيَّةٌ: see عَشِىٌّ, in ten places. عُشَيَّةٌ dim. of عَشْوَةٌ, q. v. عُشَيَّانٌ, pl. عُشَيَّانَاتٌ: see عَشِىٌّ, in two places. عُشَيْشَةٌ and عُشَيْشِيَةٌ, pls. عُشَيْشَاتٌ and عُشَيْشِيَاتٌ: see عَشِىٌّ; the latter in two places. عُشَيْشَانٌ and عُشَيْشِيَانٌ, pl., of the latter عُشَيْشِيَانَاتٌ: see عَشِىٌّ. عَاشٍ: see عَشْيَانُ. The fem., عَاشِيَةٌ, applied to camels, means Eating the [evening-pasture, or evening-feed, called the] عَشَآء. (ISk, S, K.) It is said in a prov., العَاشِيَةُ تَهِيجُ الآبِيَةَ [Such as are eating the عشآء excite such as desire not, or refuse; or she that is eating &c.]: i. e., when the camels that desire not, or refuse, the عشآء see those that are eating it, they follow them, and eat it with them. (S. [See also Freytag's Arab. Prov. ii. 83.]) And [the pl.] العَوَاشِى, (S, K, TA,) [when indeterminate, عَوَاشٍ,] as an epithet in which the quality of a subst. predominates, (TA.) signifies Those (S, K, TA) camels, and sheep or goats, (K, TA,) that are pasturing by night. (S, K, TA.) — — See also 1, former half. — — [Hence,] عَاشِيَةٌ signifies also Anything [meaning any man or animal] looking and repairing, by night, towards the fire of a person who entertains guests. (TA.) أَعْشَى Weak-sighted: (Msb:) or sightless by night, but seeing by day: (S:) or having bad sight by night and by day: and so ↓ عَشٍ: (K:) fem. عَشْوَآءُ, (S, Msb, K,) applied to a woman; (S, Msb;) [the masc. being applied to a man, and either masc. or fem. to a beast of the equine kind, and a camel, and a bird, (see عَشًا,)] and dual masc. أَعْشَيَانِ (TA) and fem. عَشْوَاوَانِ: (S, TA:) [and pl. عُشْىٌ.] — — The fem. عَشْوَآءُ also particularly signifies. A she-camel that sees not before her, (S, K, TA,) [or that has weak sight,] and therefore strikes everything with her fore feet, (S, TA,) not paying attention to the places of her feet [on the ground]. (TA.) [Hence] one says, رَكِبَ فُلَانٌ العَشْوَآءَ, meaning (tropical:) Such a one prosecuted his affair without mental perception, or without certainty. (S, TA.) And خَبَطَهُ خَبْطَ عَشْوَآءَ (K, TA) (tropical:) He did it [at random, or] without aim; thus accord. to the M: (TA:) or be ventured upon it without mental perception, and without certainty: (K, * TA:) or, as some say, he took it upon himself without his endeavouring to ascertain the right course; the doing of which is sometimes, or often, attended with error: it is a prov., applied to him who goes at random and does not care for the result of his conduct. (TA. [See also 1 in art. خبط.]) — — And عُقَابٌ عَشْوَآءُ An eagle that cares not how it beats the ground, and where it strikes with its talons. (TA.) — — See also the fem. voce عَشْوَةٌ. [مُتَعَشًّى A place in which one eats the eveningmeal, or supper.] Quasi عشى عِشْىٌ: and عَشِىٌّ, &c.: see in art. عشو. عُصَصٌ عص and عُصُصٌ: see عُصْعُصٌ. عُصُوصٌ: see what next follows. عُصْعُصٌ (S, Mgh, O, Msb, K) and عُصْعَصٌ (O, Msb) and عَصْعَصٌ (IAar, Mgh, O, K) and عُصَعِصٌ (IAar, K, TA) and ↓ عُصَصٌ and ↓ عُصُصٌ and ↓ عُصْعُوصٌ (IAar, O, K) and ↓ عُصُوصٌ (L, TA) The [caudal bone called the] عَجْب [q. v.] of the tail; (Zj in his " Khalk el-Insán," S, Mgh, O, Msb, K;) which is felt by him who feels for it; (Zj ubi suprà;) i. e., the [os coccygis, or] tail-bone; (S;) the small bone between the two buttocks: (Mgh:) or that of which the upper part is the عَجْب, and its lower part the ذَنَب: or the internal extremity of the spine; and the عَجْب is its external extremity: (Az, in L, voce قُحْقُحٌ:) it is said to be the first part that is created, and the last that wastes away: (S, O:) or i. q. قُحْقُحٌ [q. v.]: (IAar, O voce عُكْدَةٌ:) pl. عَصَاعِصُ. (Msb, TA.) — — Also عُصْعُصٌ (Mgh, IAth) and عَصْعَصٌ (Mgh) What is in the middle of the أَلْيَة [or tail, or fat of the tail,] of the sheep; (Mgh;) [i. e.,] flesh-meat in the interior of that part: (IAth, TA:) this is what the doctors of practical law mean by this word in speaking of sales: (Mgh:) pl. as above. (IAth, TA.) — — Also عُصْعُصٌ (assumed tropical:) A man (IF, O) compact and strong in make. (IF, O, K.) — — Also, (Ibn-'Abbád, K,) or ضَيِّقُ العُصْعُصِ, (O, L, TA,) (assumed tropical:) A man (Ibn-'Abbád, L,) unpropitious, or mean, or hard, (L, K, TA,) having little, or no, good, or goodness. (Ibn-'Abbád, O, L, K, TA.) عَصْعَصَةٌ Pain of the عُصْعُص.

عُصْعُوصٌ: see عُصْعُصٌ. عصب 1 عَصَبَ, (O, K.) aor. عَصِبَ, (K,) inf. n. عَصْبٌ, (S, A, Mgh, O, K,) He twisted [a thing], or wound [it] round: (A, K, TA:) this is the primary signification: (TA:) and he folded [it]; (A, K;) or he folded [it] tightly: (S, O, TA:) and he bound [it], or tied [it]: (A, Mgh, K, TA:) عَصْبٌ denotes the binding, or tying, a thing with another thing, lengthwise, or [more commonly] around. (O.) See also 2, first sentence. [And see مَعْصُوبٌ.] — — He twisted, or spun, thread. (K, * TA.) And He put together thread, and bound it, previously to dyeing it. (TA.) — — عَصَبَ الكَبْشَ, (S, O, Msb, K, *] aor. as above, (K,) and so the inf. n., (S, Msb, K,) He bound, or tied, (tightly, TA) the testicles of the ram, in order that they might fall, without his extracting them: (S, O, Msb, K:) and in like manner one says of a goat, (K,) and of other beasts. (TA.) — — عَصَبَ النَّاقَةَ, (O, Msb, K, *) aor. as above, (K,) and so the inf. n., (Msb, K, TA,) and عِصَابٌ also; (TA;) and ↓ اعتصبها; (O, K;) He bound the thighs of the she-camel, (Msb, K, TA,) or the lower parts of her nostrils, (TA,) with a cord, (Msb, TA,) in order that she might yield her milk copiously: (Msb, K, TA:) and (O) عَصَبَ فَخِذَ النَّاقَةِ [He bound the thigh of the she-camel] for that purpose. (S, O.) [See عَصُوبٌ.] Hence one says, أَعْطَى عَلَى العَصْبِ (tropical:) He gave by means of force. (TA.) And مِثْلِى لَا يَدِرُّ بِالعِصَابِ (assumed tropical:) Such a one as I am will not give by means of force. (A, TA.) — — عَصَبَتْ فَرْجَهَا She (a woman) bound her vulva with a bandage. (Msb.) — — عَصَبَ الشَّجَرَةَ, (S, O, K,) aor. عَصِبَ, inf. n. عَصْبٌ, (K,) He drew together the branches of the tree (S, O, K, TA) that were straggling, (K, TA,) by means of a rope, (TA,) and then beat it, (S, O, K, TA,) in order that its leaves might fall. (S, O, TA.) [Golius assigns this signification also to عَصَّبَ, as on the authority of the S, in which I do not find it.] El-Hajjáj said, (S, TA,) when preaching to the people at El-Koofeh, (TA,) لَأَعْصِبَنَّكُمْ عَصْبَ السَّلَمِ (S) or السَّلَمَةِ (TA) [I will assuredly draw you together and beat you as one does the selem or the selemeh]. The سَلَمَة is a tree of the kind called عِضَاه, having thorns, and its leaves are the قَرَظ with which hides are tanned: [but see قَرَظٌ:] the removal of the leaves with the hand being difficult on account of the many thorns, its branches are drawn together and bound tightly with a rope; then the beater pulls them towards him, and beats them with his staff; whereupon the leaves become scattered for the cattle and for him who desires to gather them. (TA.) Or this is done, (S, O, TA,) accord. to A 'Obeyd, (S, O,) only (TA) when they desire to cut down the selemeh, that they may get at the stock. (S, O, TA.) [Hence,] one says, فُلَانٌ لَا تُعْصَبُ سَلَمَاتُهُ [Such a one will not have his selemehs bound round with a rope, and beaten]: a prov., applied to a strong, mighty man, not to be subdued nor abased. (A, * TA.) And one says also of winds, تَعْصِبُ الشَّجَرَ عِنْدَ دُرُوجِهَا فِيهِ (assumed tropical:) [They compress the branches of the trees, as though they bound them round, in their passage among them]: and such winds are termed ↓ عَصَائِبُ. (O.) And عَصَبَ القَوْمَ, aor. عَصِبَ, inf. n. عَصْبٌ, (assumed tropical:) It (an affair, or event,) drew the people together, and became severe to them. (Az, TA.) — — عَصَبَ صَدْعَ الزُّجَاجَةِ بِضَبَّةٍ مِنْ فِضَّةٍ He (a smith) repaired the crack of the glass vessel by putting round it a band of silver. (O, TA.) — — عَصَبَ بِرَأْسِ قَوْمِهِ العَارَ (assumed tropical:) He made disgrace to befall his people [as though he bound it upon the head of their chief or upon the head of each of them]. (O.) It is related in a trad. respecting the battle of Bedr, that 'Otbeh the son of Rabee'ah said, اِرْجِعُوا وَلَا تُقَاتِلُوا وَاعْصِبُوهَا بِرَأْسِى (assumed tropical:) [Return ye, and fight not; and bind it upon my head]; meaning attach and attribute to me the disgrace that will befall you for relinquishing the battle and inclining to peace. (IAth, TA.) And it is said in another trad., قُومُوا بِمَا عَصَبَكُمْ بِهِ (assumed tropical:) Fulfil ye the obligations with which He (meaning God) has bound you; or which He has imposed upon you and attached to you; by his commands and prohibitions. (TA.) — — عَصَبَ الشَّىْءَ and عَلَى الشَّىْءِ, aor. عَصِبَ, inf. n. عَصْبٌ and عِصَابٌ, He grasped the thing with his hand. (K, * TA.) A poet, cited by IAar, says, وَكُنَّا يَا قُرَيْشُ إِذَا عَصَبْنَا يَجِىْءُ عِصَابُنَا بِدَمٍ عَبِيطِ [And we were, O Kureysh, when we grasped our opponents, such that our grasping brought fresh blood]; عِصَابُنَا meaning our grasping those whom we opposed with the swords. (TA.) — — And عَصَبَ, aor. عَصِبَ, inf. n. عَصْبٌ, He clung, or kept, to a thing. (K.) One says, عَصَبَ المَآءَ He kept to, or by, the water. (IAar, TA.) And عَصَبَ الرَّجُلُ بَيْتَهُ The man remained, or stayed, in his house, or tent, not quitting it. (O, TA.) — — And He went round, encompassed, or surrounded, a thing. (K.) It is said in a trad., of the angel Gabriel, on the day of Bedr, قَدْ عَصَبَ رَأْسَهُ الغُبَارُ The dust had overspread, [or surrounded,] and clung to, his head: or, as some relate it, قَدْ عَصَمَ ثَنِيَّتَيْهِ الغُبَارُ; and if this be not a mistake, the latter verb is syn. with the former: ب and م being often interchangeable: (L, TA:) the latter phrase means, as also with عَصَبَ, the dust had stuck to his two central incisors. (TA in art. عصم.) And Ibn Ahmar says, إِذْ عَصَبَ النَّاسَ شَمَالٌ وَقُرٌّ [وَقُرٌّ being for وَقْرٌ] i. e. When north wind and cold environ me. (L, TA.) And one says also, عَصَبَ الغُبَارُ بِالجَبَلِ The dust encompassed, or surrounded, the mountain. (L, TA.) And عَصَبُوا بِهِ They encompassed, or surrounded, him: (S, A, Mgh, O, TA:) and they encompassed, or surrounded, him, looking at him: (S, O:) and, (Msb, K,) as also عَصِبُوا, (K,) aor. of the former عَصِبَ, (Msb, K,) and inf. n. عَصْبٌ, (Msb,) and aor. of the latter عَصَبَ, (K,) they assembled around him (Msb, K) for fight or defence. (Msb. For another explanation of عَصَبَ and عَصِبَ, see 12.) And عَصَبَ القَوْمُ بِالنَّسَبِ i. q. أَحَاطُوا بِهِ [app. meaning The people, or party, included, or comprehended, the relations, or kinsmen; for النَّسَبُ is often used for ذَوُو النَّسَبِ]. (Msb.) And عَصَبَتِ الإِبِلُ بِالمَآءِ The camels surrounded, or encircled, the water. (S, O.) — — عَصَبَ الرِّيقُ بِفِيهِ, (S, O, K, * TA,) aor. عَصِبَ, inf. n. عَصْبٌ; (K, TA;) and عَصِبَ, aor. عَصَبَ; (TA;) The saliva became dry in his mouth. (S, O, K, * TA.) And عَصَبَ الرِّيقُ فَاهُ (S, O, TA) The saliva by its drying made his mouth dry: and the saliva adhered to his mouth. (TA.) Aboo-Mohammad El-Fak'asee says, يَعْصِبُ فَاهُ الرِّيقُ أَىَّ عَصْبِ عَصْبَ الجُبَابِ بِشَفَاهِ الوَطْبِ [The saliva makes his mouth dry, with what a drying ! as the drying of the spume of camels' milk on the lips of the skin]. (S, O.) And عَصَبَ فُوهُ, aor. عَصِبَ, inf. n. عَصْبٌ, His mouth, with his saliva, became dry. (O.) And عَصَبَ الفَمُ, (K, * TA,) aor. عَصِبَ, inf. n. عَصْبٌ and عُصُوبٌ, meaning [The mouth, or teeth, (the latter accord. to the explanation in the K,)] became foul, or dirty, from dust and the like, (K, TA,) as from vehement thirst, or fear. (TA.) — — عَصَبَ, aor. عَصِبَ, inf. n. عُصُوبٌ, He was, or became, [hungry; or] very hungry; or his bowels were almost dried up with hunger: because it is said of the practice of a hungry man's binding round his belly, as expl. voce مَعْصُوبٌ [q. v.]. (TA.) — — عَصَبَ الأُفُقُ The horizon became red. (S, O. [In Freytag's Lex. عَصِبَ, as from the K, in which I do not find it. See عَصْبٌ.]) — عَصِبَ, (S, O, K,) with kesr, (S, O,) like فَرِحَ, (K,) said of flesh, or flesh-meat, It had many عَصَب [i. e. sinews, or tendons]. (S, O, K.) — — And عَصِبَ, aor. عَصَبَ, inf. n. عَصْبٌ, [so in the TA, and so in a verse there cited, not عَصَبٌ,] He was, or became, firm and compact in flesh. (TA.) — — [Other meanings of this verb have been mentioned above.] 2 عصّب, (S, A, O, &c.,) inf. n. تَعْصِيبٌ, (S, A, O,) [He bound, or wound round, a thing with several circumvolutions:] he bound [or wound round] a man's head with a turban, fillet, bandage, or the like; (S, * O, * Msb, K, * TA;) as also ↓ عَصَبَ, inf. n. عَصْبٌ: (MA:) and he bound a broken limb, or a

wound, with a piece of rag or a bandage. (L, TA.) He turbaned a man; attired him with a turban. (A, TA.) — — Hence, (A, O,) تَعْصِيبٌ signifies (tropical:) [The crowning a man: (see the pass. part. n.:)] the making a man a chief: (A, O, K, TA:) for turbans are the crowns of the Arabs: (O:) when a man's people made him a chief, they bound his head with a turban: (A, TA:) as kings wore crowns, so the chiefs of the Arabs wore red turbans: (L, TA:) there were brought to the desert, from Haráh (هَرَاة), red turbans, which the nobles among the Arabs wore. (Az, TA.) — — [Hence also,] عصّبهُ بِالسَّيْفِ i. q. عَمَّمَهُ بِهِ (assumed tropical:) [He cut, or wounded, him in the place of the turban, with the sword]. (A, TA.) — — And عصّبهُ, inf. n. as above, He, or it, [caused him to bind his waist by reason of hunger: (see the pass. part. n.:) and hence,] made him to hunger: (K:) and عَصَّبَتْهُمُ السِّنُونَ The years of drought, or sterility, made them to hunger: (TA:) or عصّبتهُ السِّنُونَ The years of drought, or sterility, ate up his property, or cattle. (A 'Obeyd, S, O.) And It [i. e. drought or the like] destroyed him: (K:) and عصّب الدَّهْرُ مَالَهُ Adverse fortune destroyed his cattle, or camels &c. (TA.) — — And He called him مُعَصَّب [meaning poor]: so says IAar; and he cites as an ex., يُدْعَى المُعَصَّبَ مَنْ قَلَّتْ حَلُوبَتُهُ وَهَلْ يُعَصَّبُ مَاضِى الهَمِّ مِقْدَامُ [He is called the poor, whose milch-cattle have become few: but should one whose purpose is effectual, one of great boldness, be called poor?]. (TA.) — — الذَّكَرُ يُعَصِّبُ الأُنْثَى means The male makes the female to be such as is termed عَصَبَةٌ [by his being consociated with her as such]. (Mgh.) 4 أَعْصَبَ see 12. — — [Golius explains this v. as meaning "Firmiter religavit:" or, as a trans. v. governing an accus., "constringi jussit:" as on the authority of the S, in which I do not find it in any sense.] 5 تعصّب i. q. شَدَّ العِصَابَةَ [i. e. He bound the turban, or fillet, round his (own) head; a meaning well known, whence that explained in the next sentence: (see also 8:) and he bound a bandage of some kind round his (own) body, by reason of hunger: see مُعَصَّبٌ]. (S, O, Msb, * K.) — — And (assumed tropical:) He was made a chief; quasi-pass. of 2 [q. v.]. (L, TA.) — — And it has also another signification, from العَصَبِيَّة; (S, O;) [i. e.] it signifies also أَتَى بِالعَصَبِيَّةِ; (K, TA;) which means [He aided his people, or party, against hostile conduct: or he was angry, or zealous, for the sake of his party, and defended them: (see عَصَبِىٌّ and عَصَبِيَّةٌ:) or] he invited, or summoned, others to the aid of his party, and to combine, or league, with them against those who acted towards them with hostility, whether they were wrongdoers or wronged. (TA.) And you say, تَعَصَّبُوا عَلَيْهِمْ They leagued, or collected themselves, together against them: and تَعَصَّبْنَا لَهُ, and مَعَهُ, We [leagued together for him, and with him, and] defended him. (TA.) [See also De Sacy's Chrest. Ar., see. ed., i. 445-6; where it is shown that التَّعَصُّبُ in religion means The being zealous, or a zealot: and see Har pp. 423 and 573.] — — And تعصّب بِالشَّىْءِ He was, or became, content with the thing; as also ↓ اعتصب بِهِ. (K.) 7 انعصب i. q. اِشْتَدَّ [app. meaning, as seems to be indicated by the context (both before and after) in the S, It was, or became, hard, firm, or strong]. (S, O, K.) 8 اعتصب بِالعِمَامَةِ [He attired himself, or surrounded his head, with the turban], and بِالتَّاجِ [with the crown]. (S, O.) And اعتصب التَّاجَ عَلَى رَأْسِهِ He encircled his [own] head with the crown. (Az, TA.) — — اعتصب النَّاقَةَ: see 1, in the middle of the first quarter. — — اعتصبوا They became formed, or collected, into companies such as those whereof one is called عُصْبَةٌ: (K:) or, into one of such companies. (M, L, TA.) [See also 12.] — — اعتصب بِهِ: see 5, last sentence. 12 اِعْصَوْصَبَ القَوْمُ The people, or party, collected themselves together: (TA:) or did so, and became companies such as are called عَصَائِب, (S, O, TA,) and became one of such companies: [see also 8; and see عُصْبَةٌ:] and in like manner, [did so, and] strove, or exerted themselves, in journeying, or pace. (TA.) And اعصوصبت الإِبِلُ The camels strove, or exerted themselves, in journeying, or pace; as also ↓ اعصبت: and collected themselves together; (K;) [and] so ↓ عَصَبَت and ↓ عَصِبَت: (Fr, S, O:) or collected themselves together so as to become one عِصَابَة, and strove, or exerted themselves, in journeying, or pace. (TA.) — — اعصوصب is also said of a day, [app. in relation to heat,] meaning It was, or became, vehement, or severe: (S, O:) and of evil, meaning it was, or became, vehement, or severe, (K, TA,) and concentrated. (TA.) عَصْبٌ: see عِصَابَةٌ, in two places. — — And see also عُصْبٌ. — — Also A particular sort of the garments called بُرُود, (S, A, Mgh, O, K,) of the fabric of El-Yemen; (S, Mgh, O;) a بُرْد of which the yarn is dyed, and then woven; (Msb;) or of which the yarn is put together and bound, then dyed, and then woven; (A, Mgh, TA; *) not of the sort called بُرُودُ الرَّقْمِ: (TA:) it has no pl., (Nh, Msb, TA,) nor dual: (Msb:) you say بُرْدُ عَصْبٍ (Nh, Mgh, TA) and بُرُودُ عَصْبٍ (Nh, Mgh, Msb, TA) and بُرْدَا عَصْبٍ, (Msb,) and also بُرْدٌ عَصْبٌ and بُرُودٌ عَصْبٌ, (Nh, TA,) and ثَوْبٌ عَصْبٌ, (Msb,) and أَرْدِيَةُ العَصْبِ; (A, TA;) and sometimes they say عَصْبٌ alone, the بُرْد being known by this name: (TA:) or garments of the kind called بُرُود, of the fabric of El-Yemen, the yarn of which is put together and bound, and then dyed, and woven, so that they become partycoloured, because what has been bound thereof remains white, the dye not having taken it; and such garments a woman in the period termed عِدَّة [q. v.] is allowed to wear, but not garments that are [wholly] dyed: or striped garments of the kind called بُرُود: and what is forbidden in that case is a garment that has been dyed after it has been woven; or what are forbidden are the عَصْب of El-Yemen, which are said to have been dyed with urine; so in the L &c.: (TA:) or, accord. to Sub, garments of the kind called بُرُود of the fabric of El-Yemen; so called because they are dyed with عَصْب, which grows only in El-Yemen; [he says that العَصْبُ is a certain dyed that does not grow but in El-Yemen; (Msb;)] but in this he opposes the generality of authorities; for they agree in stating that the garments in question are thus called from العَصْبُ, "the act of binding," because the yarn is bound in order that the dye may not pervade the whole of the بُرْد. (MF, TA.) — — Hence, (assumed tropical:) Clouds like such as are termed لَطْخ [q. v.]: (S, O:) or red clouds or mist (K, TA) seen in the western horizon (TA) in a time of drought, or sterility; as also ↓ عِصَابَةٌ, (K, TA,) pl. عَصَائِبُ. (TA.) — In a trad., mention occurs of a necklace made of عَصْب: ElKhattábee says, if it do not mean the garments of El-Yemen, I know not what it is; yet I see not how a necklace can be made of these: Aboo-Moosà thinks it may be عَصَب, meaning the tendons of joints, as they may have taken the tendons of certain clean animals, and cut them in pieces, and made them like beads, and, when dry, made neck laces of them; but he adds his having been told by some of the people of El-Yemen that عَصْبٌ is the name of A certain beast of the sea, or of the great river, called also فَرَسُ فِرْعَوْنَ [i. e. Pharaoh's horse, perhaps meaning the hippopotamus], of which [meaning of the teeth or bones of which] beads and other things, as the handles of knives &c., are made, and which is white. (L, TA.) — And Saliva that sticks and dries in the mouth: whence the saying, لَفَظَ فُلَانٌ عَصْبَهُ, meaning (assumed tropical:) Such a one died. (T and TA in art. لفظ.) — And A light, or an active, and sharp-headed, boy, or young man; (IAar, TA;) [and] so عَضْبٌ. (IAar, TA in art. عضب.) عُصْبٌ and ↓ عَصْبٌ and ↓ عَصَبٌ (K, TA) Certain trees that twine round other trees, having weak leaves; (TA;) the kind of tree called لُبْلَاب [dolichos lablab of Linn.]; (K;) said by Sh to be a kind of plant that twines round trees, i. q. لَبْلَابٌ: [coll. gen. ns.:] the ns. un. are عُصْبَةٌ and عَصْبَةٌ and عَصَبَةٌ: (TA:) accord. to Abu-lJarráh, (O, TA,) عَصَبَةٌ signifies a certain thing [app. meaning plant] that twines about a قَتَادَة [or tragacanth], (O, K,

TA,) thus, correctly, in many copies of the K, but in some قَنَاة, and in some قَنَاة, both of which are wrong, though some assert the latter to be correct, (TA,) not to be pulled off from it but with an effort: (O, K, TA:) [see عِطْفَةٌ:] one says of a man strong in struggling for the mastery, قَتَادَةٌ لُوِيَتْ بِعُصْبَةٍ (assumed tropical:) [A tragacanth twined about by a lebláb; the strong man being app. likened to a tragacanth, and his antagonist to a lebláb]: (TA:) and in a trad. of Ez-Zubeyr Ibn-El-'Owwám, he is related to have said, عَلِقْتُهُمْ إِنِّى خُلِقْتُ عُصْبَهْ قَتَادَةً تَعَلَّقَتْ بِنُشْبَهْ (O, TA:) he puts عصبه for علقه, [evidently, I think, a mistranscription for عَلِقًا, (see نُشْبَةٌ, in its proper art., for a confirmation,)] the meaning being خلقت علقة لخصومى [in which for علقة I read عَلِقًا]; then he likens himself to a tragacanth in respect of his excessive tenaciousness; for بنشبه means " by the help of a thing of great tenaciousness: " [or نشبه may be here an inf. n., i. e. of نَشِبَ: the meaning of the verse may therefore be, I clung to them: verily I have been created a grasper, and a tragacanth that has clung by means of a strong holdfast, or that has clung with great tenaciousness:] (TA:) Sh explains عُصْبَة (O, TA) with damm on the authority of Ed-Deenawaree [i. e. AHn], and عَصْبَة with fet-h on the authority of AA, (O,) as meaning a certain plant that twines about a tree, and is called لَبْلَاب; and نُشْبَة as meaning a man who, when he sports with a thing (عَبِثَ بِشَىْءٍ [but probably the right reading is شَبِثَ بشىء or تَشَبَّثَ i. e. clings to a thing]), hardly, or never, quits it. (O, TA.) عَصَبٌ [The sinews, or tendons; though the following explanation seems rather to denote the ligaments;] the أَطْنَاب of the joints, (S, O, Msb, K, TA,) which connect and bind together the structure thereof, in man and in others, such as the ox-kind, and sheep or goats, and gazelles, and ostriches; so says AHn; (TA;) i. q. عَقَبٌ: (S and K &c. in art. عقب:) or such as are yellow of the اطناب (Mgh, Msb) of the joints; the عَقَب being the white: (Mgh:) [it is also used as meaning ligaments: (see an ex. of its n. un. in an explanation of الصَّدَفَتَانِ, voce صَدَفٌ:) and sometimes it means nerves: (see a usage of its pl. voce صَرْعٌ:) it is a coll. gen. n.:] the n. un. is with ة: (S, O, TA:) and the pl. is أَعْصَابٌ. (S, Mgh, O, Msb.) — — And (assumed tropical:) The best (in a pl. sense) of a people or party. (K.) — — See also عُصْبٌ. عَصِبٌ Flesh, or flesh-meat, having many عَصَب [i. e. sinews, or tendons]. (TA.) عَصْبَةٌ n. un. of عَصْبٌ as syn. with عُصْبٌ [q. v.]. (TA.) عُصْبَةٌ n. un. of عُصْبٌ [q. v.]. (TA.) — — And A party, or company, of men (AZ, S, O, Msb) who league together to defend one another; (O; [See also عَصَبَةٌ;]) in number from ten to forty; (AZ, S, O, Msb;) or, about ten: (IF, Msb:) or accord. to Akh, a company [of men]; as also ↓ عِصَابَةٌ; having no sing.: (O:) or ↓ the latter, (S, O, Msb,) or each, (K,) signifies a company, or an assemblage, of men, and of horses, (S, O, Msb, K,) or of horses with their riders, (TA,) and of birds, (S, O, Msb, K,) and of other things, (TA,) in number from ten to forty, (K, TA,) or the former from three to ten, or consisting of forty, or of seventy, but said to be originally applied to an unlimited number: its pl. is عُصَبٌ: (IAth, Msb, TA:) and the pl. of ↓ عِصَابَةٌ is عَصَائِبُ. (S, O, Msb, TA.) It is said in a trad. of 'Alee that the أَبْدَال are in Syria; and the نُجَبَآء, in Egypt; and the ↓ عَصَائِب, in El-'Irák; meaning, by the last, Companies assembled for wars: or a company of devotees, because coupled with the ابدال and the نجباء. (TA.) عِصْبَةٌ A mode, or manner, of binding, or winding round, one's head with a turban or the like. (L, TA.) عَصَبَةٌ n. un. of عَصَبٌ. (S, &c. [See the latter word in the paragraph headed by it and also voce عُصْبٌ.]) — — Also A man's people, or party, who league together for his defence: (K, TA: [see also عُصْبَةٌ:]) thus accord. to the leading lexicologists. (TA.) — — And The heirs of a man who has left neither parent nor offspring: and [particularly], with respect to the [portions of inheritances termed] فَرَائِض [pl. of فَرِيضَةٌ q. v.], all such as have not a فَرِيضَة named, and who receive if there remain anything after [the distribution of] the فَرَائِض: (K, TA:) thus accord. to those who treat of the فرائض, and accord. to the [other] lawyers: (TA:) or the relations by the side of the males: this is the meaning of what is said by the leading lexicologists: (Msb:) or, as is said by Az, a man's heirs consisting of male relations: (Msb, TA:) or his sons, and relations on the father's side: (S:) so called because they encompass him; the father being a طَرَف [i. e. an extremity in the right line], and so the son, and the paternal uncle being a جَانِب [i. e. a collateral relation], and so the brother: (Az, S, TA:) or a man's relations on the father's side; (Mgh, TA;) because they encompass him and he is strengthened by them: (TA:) afterwards it became applied to a single person as well as to a pl. number, and both a male and a female: (Mgh:) or the lawyers apply it to a single person when there is no other than he, because he stands in the place of the collective number in receiving the whole of the property; and in the language of the law it is applied to a female in certain cases relating to emancipation and inheritances, but not otherwise either in the proper language or in the language of the law: (Msb:) and ↓ عُصُوبَةٌ is used as its inf. n. [meaning the state of being persons, or a person, to whom the term عَصَبَةٌ is applied]: (Mgh:) it is said [by Az] in the T, "I have not heard any sing. of عَصَبَةٌ: accord. to analogy it should be عَاصِبٌ, like as طَالِبٌ is sing. of طَلَبَةٌ: " (TA: [and the like is also said in the Mgh: in the Msb it is said that عَصَبَةٌ is pl. of عَاصِبٌ, like as كَفَرَةٌ is pl. of كَافِرٌ:]) the pl. is عَصَبَاتٌ. (Az, S, TA.) عَصَبِىٌّ One who aids his people, or party, against hostile conduct: or who is angry [or zealous] for the sake of his party, and defends them: [or one who invites others to the aid of his party, or to combine, or league, with them against those who act towards them with hostility, whether they be wrongdoers or wronged: or one who leagues with others: or one who defends others: or a partisan; a person of party-spirit; or one zealous in the cause of a party: (see 5, and see the paragraph next following this:)] occurring in a trad. (TA.) عَصَبِيَّةٌ [The quality of him who is termed عَصَبِىٌّ: i. e., of him who aids his people, or party, against hostile conduct: or of him who is angry, or zealous, for the sake of his party, and defends them: or of him who invites others to the aid of his party, and to combine, or league, with them against those who act towards them with hostility, whether they be wrongdoers or wronged: or of him who leagues with others: or of him who defends others: or partisanship; party-spirit; or zeal in the cause of a party: or (as expl. by De Sacy, Chrest. Ar., sec. ed., i. 411,) a strong attachment, which holds several persons closely united by the same interest or the same opinion: see 5, and see the paragraph next preceding this]. (S, K, TA.) عِصَابٌ A cord with which the thigh of a she-camel is bound in order that she may yield her milk copiously. (S.) — — See also عِصَابَةٌ, in two places. عَصُوبٌ A she-camel that will not yield her milk copiously unless her thigh, (S, O,) or thighs, (A, K,) be bound with a cord: (S, A, O, K:) or unless the lower parts of her nostrils be bound with a cord, and she be then urged to rise, and not loosed until she is milked. (AZ, TA.) — — And A woman having little flesh in her posteriors and thighs: or light in the hips, or haunches. (Kr, K.) عَصِيبٌ Lights [of an animal] bound round with guts, and then roasted, or broiled: (S, O, K:) pl. [of pauc.] أَعْصِبَةٌ (K) and [of mult.] عُصُبٌ. (S, O, K.) And Such as are twisted, of the guts of a sheep or goat. (TA.) And its pl. عُصُبٌ, Guts of a sheep or goat, folded, and put together, and then put into one of the winding guts of the belly. (L,

TA.) — Also, and ↓ عَصَبْصَبٌ A vehement, or severe, day: (Fr, S, O, K:) or a vehemently-hot day: (Fr, K:) and the former is in like manner applied to a night (لَيْلَة), without ة: (TA:) and ↓ the latter signifies also a cold, and very cloudy, day, in which nothing is seen of the sky. (Abu-l- 'Alà, L, TA.) عِصَابَةٌ A thing with which another thing is bound, or wound round; as also ↓ عِصَابٌ (K, TA) and ↓ عَصْبٌ: (L, TA:) or a thing with which the head is bound, or wound round: (S, A, Mgh, O, TA;) and ↓ عِصَابٌ signifies a thing with which a thing other than the head is bound, or wound round; (A, TA;) anything, such as a piece of rag, or a fillet, or bandage, with which a broken limb, or a wound, is bound, is termed thus, i. e. عِصَابٌ: (L, TA:) and عِصَابَةٌ signifies also a turban; syn. عِمَامَةٌ: (A, Mgh, Msb, K, TA:) or this [in the TA by mistake written عمامة] signifies a small thing that serves as a covering for the head, [such as a kerchief or a fillet,] being wound round it; and what is larger is termed عِمَامَةٌ: ('Ináyeh of Esh-Shiháb, MF, TA:) or whatever is bound, or wound, round the head, whether it be a turban or a kerchief or a piece of rag: (TA, from an explanation of a trad.:) and ↓ عَصْبٌ [likewise] signifies a turban, and anything with which the head is bound, or wound round: (S, O:) the pl. of عِصَابَةٌ is عَصَائِبُ. (Mgh, TA.) El-Farezdak says, وَرَكْبٌ كَأَنَّ الرِّيحَ تَطْلُبُ مِنْهُمُ لَهَا سَلَبًا مِنْ جَذْبِهَا بِالعَصَائِبِ [And a company of riders in such a state that it seemed as though the wind desired to take for itself spoil from them, by its dragging away the turbans]: he means that the wind untwisted their turbans by its violence, as though it despoiled them thereof. (TA.) — — And [hence] (assumed tropical:) A crown. (A, TA.) — — See also عَصْبٌ, latter half. — — And see عُصْبَةٌ, in four places. — — And for the pl. applied to winds, see 1, former half. عُصُوبَةٌ: see عَصَبَةٌ, near the end. عَصَبْصَبٌ: see عَصِيبٌ, in two places. عَصَّابٌ A vender, or spinner, of thread, or yarn; syn. غَزَّالٌ. (AA, S, O.) فُوهُ عَاصِبٌ His mouth is dry from the drying up of the saliva: and رَجُلٌ عَاصِبٌ A man in whose mouth the saliva has dried up. (TA.) مُعَصَّبٌ, (S, O, TA,) accord. to the author of the K ↓ مُعَصِّبٌ, like مُحَدِّثٌ, in all its senses there explained, but accord. to others like مُعَظَّمٌ, (TA,) One having his waist bound round in consequence of hunger; (S, O;) one who binds round his body (يَتَعَصَّبُ) with pieces of a garment or of cloth, by reason of hunger; (K, TA;) one who, in consequence of leanness occasioned by hunger, binds round his belly with a stone [placed under the bandage: see مَعْصُوبٌ]: (TA:) or, accord. to A 'Obeyd, one whose property, or cattle, years of drought, or sterility, have eaten up: (S, O:) [or] it signifies also a poor man. (K, TA.) — — And Turbaned; attired with a turban; (O, L, TA;) [as also ↓ مُعْتَصِبٌ.] — — And [hence] (assumed tropical:) A chief; (K;) one made a chief. (Az, L, TA. [See 2.]) — — And [hence] (assumed tropical:) Crowned: (O:) or a crowned king; as also ↓ مُعْتَصِبٌ: (A, TA:) because the crown encircles the head like a turban. (Az, TA.) مُعَصِّبٌ: see the next preceding paragraph. مَعْصُوبٌ [Twisted, or wound round: and folded, or folded tightly: and bound, or tied: see 1, first sentence. — — And hence,] (assumed tropical:) Firm, or strong, in the compacture of the flesh. (S, O,) You say رَجُلٌ مَعْصُوبُ الخَلْقِ (assumed tropical:) [A man firm, or compact, in respect of make]; (S, A, O;) strongly, or firmly, knit, or compacted; not flabby in flesh. (TA.) And جَارِيَةٌ مَعْصُوبَةٌ, meaning مَجْدُولَةُ الخَلْقِ i. e. حَسَنَةُ العَصْبِ (assumed tropical:) [A girl, or young woman, goodly in respect of compacture; well compacted in respect of make]. (S, O.) — — And (assumed tropical:) A slender, or an elegant, sword. (K.) — — And (assumed tropical:) Hungry, having his belly bound round: (A:) or [simply] hungry; in the dial. of Hudheyl: (S, O:) or very hungry: (K:) or one whose bowels are almost dried up by hunger: an epithet said to be applied to a hungry man because he binds round his belly with a stone [within the bandage] on account of his hunger: it is said to have been the custom of any hungry man, among the Arabs, to bind his belly with a bandage, under which he sometimes put a stone. (TA.) — — And (assumed tropical:) A letter (كِتَابٌ); thus called because bound round with a thread, or string: so in the saying, وَرَدَ عَلَىَّ مَعْصُوبٌ [A letter came to me]. (A, TA.) مُعْتَصِبٌ: see مُعَصَّبٌ, in two places. رَجُلٌ يَعْصُوبٌ, A strong, or sturdy, man. (TA.) عصد 1 عَصَدَهُ, (S, O, K,) aor. عَصِدَ, (O, K,) inf. n. عَصْدٌ, (S, O,) He twisted it; turned, or wreathed, it round or about; contorted it; wound it; or bent it; (S, O, K;) as also ↓ اعصده. (K.) — — [Hence,] عَصَدَ العَصِيدَةَ, aor. عَصِدَ, (S, O, L, Msb,) inf. n. as above; (Msb;) and ↓ اعصدها; (O, L, Msb;) He stirred about and turned over the عصيدة with a مِعْصَد, or مِعْصَدَة; (O, * L, Msb; *) he made, or prepared, the عصيدة. (L.) — — And عَصَدَ عُنُقَهُ, [and app. عَصَدَ alone, (see عَاصِدٌ,)] aor. عَصِدَ, inf. n. عُصُودٌ, He (a camel) bent his neck towards his withers in dying. (TA.) — — عَصَدْتُهُ عَلَى الأَمْرِ, (O, K, *) inf. n. عَصْدٌ, (O,) I made him to do the thing against his will. (O, K. *) — — عَصَدَتْهُمُ العَصَاوِيدُ Clamours such as are raised in trial, or affliction, assailed them. (Lth, L.) — عَصَدَ said of an arrow, It wound, or turned, in its course, not going directly towards the butt. (L.) — — And عَصَدَ, (S, O, K,) aor. عَصُدَ, (K,) inf. n. عُصُودٌ; (S, O, K;) as also عَصِدَ, aor. عَصَدَ; (K;) said of a man, (TA,) He died. (S, O, K.) 4 أَعْصَدَ see above, first and second sentences. Q. Q. 1 عَصْوَدُوا, (O, K.) inf. n. عَصْوَدَةٌ; (TA;) and ↓ تَعَصْوَدُوا; (O, K;) They cried out, (O, K,) and fought one another: (K:) and ↓ the latter, they raised a clamour, and became in a state of confusion. (TA.) Q. Q. 2 تَعَصْوَدُوا: see Q. Q. 1, in two places. عَصِيدٌ Twisted; turned, or wreathed, round or about; contorted; wound; or beat; as also ↓ مَعْصُودٌ. (TA.) عَصِيدَةٌ is well known; (K;) [as being A sort of thick gruel, consisting of] wheat-flour moistened and stirred about with clarified butter, and cooked: (L;) one stirs it about, and turns it over, with a مِسْوَاط, [i. e. stick, or the like,] (also called ↓ مِعْصَدٌ and ↓ مِعْصَدَةٌ, L,) so that no part of it that has not been turned over remains in the vessel; (IF, S, O, Msb; *) and hence it is thus called; (IF, Msb:) [it is also commonly made with boiling water, flour, clarified butter, and honey:] accord. to El-Mufaddal, it is properly thus called when it is so thick that it may be chewed. (TA (??) وَطِيئَةٌ [q. v.: see also حَرِيرَةٌ.] عَصَوَّدٌ A long day: (IAar, K:) and so عَطَوَّدٌ and عَطَرَّدٌ. (L in arts. عطد and عطرد.) — — And all signify A high mountain. (L in arts. عطد and عطرد.) عُصْوَادٌ: see the next paragraph, in two places. عِصْوَادٌ Evil, or mischief, arising from slaughter; or mutual reviling; or clamour; so in the phrase, تَرَكْتُهُمْ فِى عِصْوَادٍ [I left them in a state of evil, &c.]: (TA:) or clamour and confusion in war or altercation; as also ↓ عُصْوَادٌ: (M, TA:) or clamour in trial or affliction: (Lth, TA:) or a formidable, or terrible, case; (S, K;) so in the phrase, وَقَعُوا فِى عِصْوَادٍ [They fell into a formidable, or terrible, case]: (S:) and هُمْ فِى عِصْوَادٍ [They are in a formidable, or terrible, case]: (K:) or you say, هُمْ فِى عِصْوَادٍ بَيْنَهُمْ They are in trials, or afflictions, and altercations. (TA.) — — Also, and ↓ عُصْوَادٌ, A man, and a woman, difficult, or stubborn, hard, and evil, or mischievous: (O, K:) applied to a woman, evil, or mischievous; (O;) or very evil or mischievous. (TA.) [Pl. عَصَاوِيدُ.] You say, قَوْمٌ عَصَاوِيدُ فِى الحَرْبِ A people who cleave to their adversaries in war, (O, K,) and will not quit them. (O.) — — And عَصَاوِيدُ الكَلَامِ Distorted language; (O, K;) [as though] heaped together, one part upon another. (TA.) And عَصَاوِيدُ الظَّلَامِ Confused (O, * TA) and dense darkness. (O, * K, TA.) And in like manner عِصاويد is used in relation to camels: (K:) one says, جَآءَت الإِبِلُ عَصَاوِيدَ The camels came pressing, or crowding, one upon another: (S, O:) and accord. to Ibn-'Abbád, came in a state of dis- persion. (O.) — — عَصَاوِيدُ signifies also Thirsty, (ISh, O, K,) applied to camels. (ISh, O.) — — And عِصْوَادٌ signifies A fatiguing approach, (O, K,) or night-journey, (O,) to water. (O, K.) عَاصِدٌ A camel bending his neck towards his withers in

dying. (S, O, K.) مِعْصَدٌ and مِعْصَدَةٌ: see عَصِيدَةٌ. مَعْصُودٌ: see عَصِيدٌ. عصر 1 عَصَرَهُ, (S, Msb, K,) aor. عَصِرَ, (O, Msb, K,) inf. n. عَصْرٌ; (S, Msb;) and ↓ اعتصرهُ; (S, O, Msb, K;) [He pressed it, or squeezed it, so as to force out, i. e. he expressed, its juice, sirup, honey, oil, water, or moisture;] he extracted, or fetched out by labour or art [i. e. by pressure or wringing], (Msb, K,) its water, or juice, or the like, (Msb,) or what was in it, (K,) namely, what was in grapes, (S, Msb, K,) and the like, (Msb, K,) of things having oil, or sirup, or honey: (TA:) or عَصَرَهُ signifies he performed that act himself; (K;) as also ↓ عصّرهُ, inf. n. تَعْصِيرٌ: (Sgh, TA:) or the latter, he superintended the pressing thereof, i. e., of grapes: (O:) and ↓ اعتصرهُ, he had it done for him: (K:) or this last, he did it for another, or others: (Mgh, as implied by an explanation of مُعْتَصِرٌ:) and ↓ اعتصر عَصِيرًا he prepared expressed juice or the like. (S, O.) [See also 8 below.] عُصْرَ is used as a contraction of عُصِرَ. (S, O.) — — [Hence,] عَصَرَ الثَّوْبَ, inf. n. as above, He wrung out the water of the garment, or piece of cloth; he forced out its water by wringing it. (Msb.) — — And عَصَرَ الدُّمَّلَ لِتَخْرُجَ مِدَّتُهُ [He squeezed, or pressed, the pustule in order that its thick purulent matter might come forth]. (Msb.) — — And عَصَرَ حَلْقَهُ [He squeezed his throat]. (Mgh and Msb in art. خنق.) — — And عَصَرَ, aor. عَصِرَ, (assumed tropical:) He took, or collected, the produce of the earth: from the same verb in the first of the senses expl. above: and hence, accord. to Abu-l-Ghowth, in the Kur [xii. 49], وَفِيهِ يَعْصِرُونَ (assumed tropical:) And in it they shall take, or collect, the produce of the earth: (S:) or the meaning is, and in it they shall press grapes, or olives, or the like: or they shall milk the udders. (Bd.) [And there are other explanations, which see below.] — عُصِرُوا, (S, IKtt, O,) or ↓ أُعْصِرُوا, (O, K,) They were rained upon; they had rain; syn. مُطِرُوا, (S, O,) or أُمْطِرُوا [which is less correct]. (IKtt, K.) Hence, in the Kur [ubi suprà], accord. to one reading, وَفِيهِ يُعْصَرُونَ [And in it they shall have rain]. (S, O.) [See also above, and below.] — عَصَرَهُ also signifies He saved him; preserved him: and hence, in the Kur [ubi suprà], accord. to one reading, وَفِيهِ يُعْصَرُونَ [And in it they shall be saved, or preserved]. (Bd.) — — Hence also, perhaps, the other reading, وَفِيهِ يُعْصِرُونَ And in it they shall aid, or succour, one another. (Bd.) — — See also 8, last quarter, in two places. — Also, عَصَرَهُ, (O, TA,) inf. n. عَصْرٌ, (O, K, TA,) It [or he] withheld, hindered, or prevented, him: (O, K, * TA:) one says, مَا عَصَرَكَ What withheld, hindered, or prevented, thee? (O, TA.) And He refused, and withheld, it; (K, * TA;) namely, anything. (TA.) [See also 8, which signifies the same.] — — And عَصَرَهُ, (K,) aor. عَصِرَ, inf. n. عَصْرٌ, He gave (O, K, TA) to him. (K, TA.) Thus it has two contr. significations. (IKtt, TA.) Tarafeh says, لَوْ كَانَ فِى أَمْلَاكِنَا أَحَدٌ يَعْصِرُ فِينَا كَالَّذِى تَعْصِرُ (S, O, TA, but in the S with مَلِكٌ in the place of أَحَدٌ,) i. e. [If there were, or would that there were, among our kings one] giving to us the like of what thou givest: (TA:) and another reading is, مِثْلَ مَا تَعْصِرُ; (O;) and it is expl. (by A'Obeyd, TA) as meaning, doing to us benefits (O, TA) like as thou dost: (O:) but Aboo-Sa'eed relates it thus; يُصَابُ مِنْهُ يُعْصَرُ فِينَا كَالَّذِى تُعْصَرُ i. e. [app. from عَصَرَ signifying " he pressed " grapes and the like; and thus meaning, (assumed tropical:) from whom is gotten, among us, like what is gotten from thee; or, as it may be less freely rendered, who has his bounty drawn forth, among us, like as thou hast thine drawn forth]; and he disallowed the reading [يَعْصِرُ and] تَعْصِرُ. (TA.) See also 8, first quarter. — See also 4, second sentence: — — and last two sentences. — And see the paragraph here following. 2 عَصَّرَ see 1: — and see also 4, second sentence. — عصّر الزَّرْعُ, inf. n. تَعْصِيرٌ; (K, TA;) but in the Tekmileh written ↓ عَصَرَ الزَّرْعُ, without teshdeed; (TA;) The corn put forth its glumes: (K, TA:) app. from عَصَرٌ meaning " a place of protection: " i. e. [the rudiments of its ears] became protected in its glumes. (TA.) 3 عاصر فُلَانًا, inf. n. مُعَاصَرَةٌ and عِصَارٌ, He was contemporary with such a one: or he attained to, or reached, the time of such a one. (O, TA.) Hence the saying, المُعَاصَرَةُ مُعَاسَرَةٌ وَالمُعَاصِرُ لَا يُنَاصِرُ [The being contemporary is an occasion of hard, or harsh, treatment; and the contemporary will not render reciprocal aid to his fellow]. (TA. [But I have substituted معاسرة for معاصرة, which latter seems to have been written by mistake for the former.]) — See also 8, last quarter. 4 اعصر He (a man, TA) entered upon the time called العَصْر: (K, TA:) and also he entered upon the evening, or last part of the day; like اقصر. (TA.) — — And اعصرت, (S, Msb, K,) and ↓ عصّرت, (K,) so in all the copies of the K, but in a copy of the Tahdheeb of IKtt ↓ عَصَرَتْ, without tesh-deed, (TA,) (tropical:) She (a girl, S, Msb, or woman, K) attained the عَصْر of her youth, (TA,) or [simply] attained the period of her youth, (K,) and arrived at the age of puberty: (K, TA:) or entered upon the time of puberty, and began to have the menstrual discharge; (S, O;) because of her womb's being pressed; (O;) or as though she entered upon the عَصْر of her youth: (S, O, TA:) or she attained the age of puberty: (S, IKtt:) or she had the menstrual discharge: (Msb:) or she entered upon the time of that discharge: (K:) or she approached that time; for, said of a girl, it is like رَاهَقَ said of a boy; accord. to Abu-lGhowth el-Aarábee: (S:) or she approached the age of twenty: (K:) or she became confined in the house, (K,) and had a retreat (عَصَرٌ) appointed for her, (TA,) at the time of her having the menstrual discharge: (K:) or she brought forth; (K;) in which sense it is of the dial. of Azd. (TA.) The woman, or girl, is termed ↓ مُعْصِرٌ (S, O, Msb, K) and ↓ مُعْصِرَةٌ, with ة: (IDrd, O, TA:) pl. مَعاصِرُ (S, K) and مَعَاصِيرُ. (K.) — أَعْصَرَتِ السَّحَائِبُ (assumed tropical:) The clouds were at the point of having rain pressed forth from them by the winds. (O, and Bd in lxxviii. 14. [But see مُعْصِرٌ.]) — — أُعْصِرُوا: see 1. — اعصرت الرِّيحُ, (O, TA,) and ↓ عَصَرَت, (TA,) The wind brought what is termed إِعْصَار [q. v. infrà.]. (O, TA.) And you say also, الرِّيحُ بِالتُّرَابِ فِى الهَوَآءِ ↓ عَصَرَتِ [The wind raised the dust into the air in the form of a pillar]. (TA.) 5 تعصّر: see 7: — and 8, latter half. — I. q. تَعَسَّرَ [it was, or became, difficult, strait, or intricate]. (TA.) — (tropical:) He wept. (A.) 7 انعصر quasi-pass. of 1 in the first of the senses expl. above; [It became pressed, or squeezed, so that its juice, sirup, honey, oil, water, or moisture, was forced out; its juice, or the like, became extracted, or fetched out by labour or art, i. e. by pressure or wringing;] (S, O, Msb, K;) as also ↓ تعصّر. (S, O, K.) — — You say also, انعصر الخِنَاقُ فِى حَلْقِهِ [The strangling-rope, or the like, became compressed upon his throat]. (TA in art. خنق.) 8 اعتصرهُ: see عَصَرَهُ, in three places. — — [Hence, app.,] اعتصر (tropical:) He voided his ordure. (O, K, * TA.) [See the act. part. n., below.] — — And اعتصر بِالمَآءِ (assumed tropical:) He swallowed the water by little and little in order that some food by which he was choked might be made to descend easily in his throat. (S, O, K.) — — And اعتصر مَالَهُ (tropical:) He extracted, or extorted, his property from his hand, or possession: (S, Msb, TA:) from the same verb as syn. with عَصَرَ expl. in the beginning of this art.: (Msb:) he took forth his property for a debt or for some other reason: (K, * TA:) and اعتصر, (assumed tropical:) he took; (K;) as also ↓ عَصَرَ, aor. عَصِرَ: (TA:) (assumed tropical:) he took of, or from, a thing: (TA:) (assumed tropical:) he got, and took, of, or from, a thing: (S, as implied in an explanation of the act. part. n.:) (assumed tropical:) he got a thing from a person: (L:) or, accord. to El-'Itreefee,

(assumed tropical:) he took the property of his son for himself; or he suffered the property of his son to remain in his (the latter's) possession: you do not say اعتصر فُلَانٌ مَالَ فُلَانٍ [such a one took for himself the property of such a one] unless he be a relation to him: [you say so of a father:] and of a boy you say, اعتصر مَالَ أَبِيهِ, meaning, (assumed tropical:) he took the property of his father. (TA.) [See اعتسر.] And اعتصر العَصَّارُ ↓ بِالمَالِ [or المَالَ? i. e. (tropical:) The extorter, or exacter, extorted, or exacted the property]. (A, TA.) — — Also اعتصر, (tropical:) He took back a gift: (A, Mgh, L, TA:) in the K, the inf. n. is expl. by اِنْتِجَاعُ العَطِيَّةِ; but in the L, the verb is expl. by اِرْتَجَعَ العَطِيَّةَ, [and in like manner in the A and Mgh,] and رَجَعَ فِيهَا: (TA:) (assumed tropical:) he revoked, recalled, or retracted, the gift; syn. اِرْتَجَعَ, (Mgh, O,) and اِسْتَرَدَّ. (Mgh.) Hence the trad. of 'Omar, الوَالِدُ يَعْتَصِرُ وَلَدَهُ فِيمَا أَعْطَاهُ وَلَيْسَ لِلْوَلَدِ أَنْ يَعْتَصِرَ مِنْ وَالِدِهِ, i. e., (tropical:) The father may take from his child what he has given him; [but it is not for the child to take from his father what he has given him.] (Mgh, O.) But as to the trad. of Esh-Shaabee, يَعْتَصِرُ الوَالِدُ عَلَى وَلَدِهِ فِى مَالِهِ [(tropical:) The father may take back what he has given to his child], the verb is made trans. by means of على because it implies the meaning of يَرْجِعُ عَلَيْهِ, and يَعُودُ عَلَيْهِ: (IAth, Mgh, O: *) or this latter trad. means, the father may forbid his child his property, and withhold it from him: (S:) and [in like manner] the former trad., the father may withhold his child from giving his property, and forbid it to him: (TA:) for اعتصر also signifies he prevented, hindered, withheld, or refused; syn. مَنَعَ. (K, TA.) Hence, اِعْتِصَارُ الصَّدَقَةِ [The withholding, or refusing, the poorrate]. (TA.) [See also 1.] — — اعتصر also signifies (assumed tropical:) He was niggardly, or avaricious, (K, TA,) عَلَيْهِ towards him. (TA.) — اعتصر بِهِ; (S, A, K;) and ↓ تعصّر به, (S, K,) or إِلَيْهِ; (O;) and ↓ به عَصَرَ, inf. n. عَصْرٌ; (TA;) and ↓ عاصرهُ; (A;) (tropical:) He had recourse to him for refuge, protection, or preservation; (S, A, K;) and sought, desired, or asked, aid, or succour, of him. (A.) In the Kur [xii. 49], ↓ وَفِيهِ تُعْصَرُونَ [sic], which is one reading, is expl. by Lth as signifying And in it ye shall have recourse for refuge, or protection; but Az disapproves of this: (TA:) [the common reading] وفيه يَعْصِرُونَ, accord. to AO, (so in one copy of the S,) or A'Obeyd, (as in another copy of the S,) signifies and in it they shall be safe; from عُصْرَةٌ signifying " a cause, or means, of safety: " (S:) or they shall be safe from trial, or affliction, and shall preserve themselves by plenty, or fruitfulness. (TA.) عَصْرٌ [which is the most common form] and ↓ عُصُرٌ (S, A, O, Msb, K) and ↓ عُصْرٌ (S, A, O, K) and ↓ عِصْرٌ (A, O, K) i. q. دَهْرٌ [as meaning Time; or a time; or a space or period of time]; (S, A, O, Msb, K;) or any unlimited extent of time, during which peoples pass away and become extinct; (Esh-Shiháb, in the " Sharh esh-Shifê; ") [a succession of ages:] such is said by Fr to be its meaning in the Kur ciii. l: (TA:) pl. (of pauc., O) أَعْصُرٌ (O, K) and أَعْصَارٌ; (K;) and [of mult.] عُصُورٌ (S, O, K) and عُصُرٌ. (K.) You say, مَا فَعَلْتُهُ عَصْرًا, and بِعَصْرٍ, I did it not in its time. (A.) And ↓ جَآءَ لٰكِنَّ لَمْ يَجِئْ لِعُصْرٍ He came, but he came not at the [proper] time of coming. (AZ, O, K: but AZ relates it without لكنّ. TA.) And ↓ نَامَ وَمَا نَامَ لِعُصْرٍ, (K,) or, accord. to AZ and Sgh and the author of the L and others, نام عُصْرًا ↓ ما, (TA,) He slept, but hardly, or scarcely, slept. (AZ, K, &c.) And نَامَ فُلَانٌ وَلَمْ يَنَمْ عَصْرًا, and بِعَصْرٍ, Such a one slept, but slept not during a [considerable period of] time, or day; (A;) agreeably with other significations, here following. (TA.) — — عَصْرٌ also signifies An hour, or a time, (سَاعَةٌ,) of the day. (Katádeh, O.) — — A day: (K:) [or day, as opposed to night:] and a night: (K:) [or night, as opposed to day:] also the morning, before, or after, sunrise; syn. غَدَاةٌ: and the afternoon; or evening; or last part of the day; until the sun becomes red; as also ↓ عَصَرٌ, (IDrd, K.) Hence, العَصْرَانِ The night and the day: (O, TA:) or night and day: (Msb:) and the morning, before, or after, sunrise, and the afternoon or evening; or the first part of the day and the last part thereof: الغَدَاةُ وَالعَشِىُّ. (ISk, S, O, Msb.) [See also الأَبْرَدَانِ.] A poet says, وَأَمْطُلُهُ العَصْرَيْنِ حَتَّى يَمَلَّنِى وَيَرْضَى بِنِصْفِ الدَّيْنِ وَالأَنْفُ رَاغِمُ [And I put him off, delaying the payment of his debt, morning and evening, or from morning to evening, so that he loathes me, and is content with half of the debt, though unwilling]: meaning, when he comes to me in the first part of the day, I promise to pay him in the last part of it: (ISk, S:) or, accord. to Sgh, the right reading (instead of والانف راغم) is فِى غَيْرِ نَائِلِ [without liberality]: and the verse is by 'Abd-Allah Ibn-Ez-Zubeyr El-Asadee. (TA.) — — Hence also (S, O) صَلَاةُ العَصْرِ, (S, O, Msb,) and ↓ صلاة العَصَرِ, (O, TA,) fem. only, and simply العَصْرُ, [and ↓ العَصَرُ,] masc. and fem., (Msb,) [The prayer of afternoon; the time of which commences about mid-time between noon and nightfall; or accord. to the Shá- fi'ees, Málikees, and Hambelees, when the shade of an object, cast by the sun, is equal to the length of that object, added to the length of the shade which the same object casts at noon; and accord. to the Hanafees, when the shadow is equal to twice the length of the object added to the length of its mid-day shadow: its end being sunset, or the time when the sun becomes red:] so called because performed in one of the عَصْرَانِ, i. e., in the last portion of the day: (O:) also called الصَّلَاةُ الوَسْطَى [accord. to some], because it is between the two prayers of the day [that of daybreak and that of noon] and the two prayers of the night [that of sunset and that of nightfall]: (Abu-l-'Abbás:) pl. [of pauc.] أَعْصُرٌ; and [of mult.] عُصُورٌ. (Msb.) [And hence likewise,] العَصْرَانِ is applied in a trad. to The prayer of daybreak and that of the عَصْر; one being made predominant over the other; (Msb, TA;) as is the case in القَمَرَانِ applied to the sun and the moon; (TA;) or they are so called because they are performed at the two extremities of the عَصْرَانِ, meaning the night and the day; (Msb, TA;) but the former is the more likely. (TA.) [See an ex. of the dim., العُصَيْرُ, voce مُرْهِقَة, in art. رهق.] — — You say also, جَآءَ فُلَانٌ عَصْرًا, meaning Such a one came late. (Ks, S, O.) — See also عَصِيرٌ. — — عَصْرٌ also signifies (assumed tropical:) Rain from the [clouds called] مُعْصِرَات. (K.) — Also A man's [near kinsfolk such as are termed his] رَهْط and عَشِيرَة: (O, K, * TA:) or his عَصَبَة [q. v.]. (TA.) عُصُرٌ: see عَصْرٌ, in four places. — And see also عَصَرٌ. عُصْرٌ: see عَصْرٌ. عِصْرٌ: see عَصَرٌ, in three places. — Also A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum; a refuge: (S, O, K:) and a cause, or means, of safety; syn. مَنْجَاةٌ: (S, K:) as also ↓ عُصْرٌ (K) and ↓ عُصْرَةٌ (S, O, TA) and ↓ مُعَصَّرٌ (O, K) and ↓ مُعْتَصَرٌ (TA) and ↓ عُصُرٌ, from which عُصْرٌ is said to be contracted, (TA,) [and ↓ عَصِيرَةٌ.] You say, ↓ زَيْدٌ عُصْرَتِى and ↓ عَصِيرَتِى and ↓ مَعْتَصَرِى (tropical:) [Zeyd is my refuge]. (A.) — Also Dust; or dust raised and spreading; syn. غُبَارٌ: (S, O, K:) or vehement dust; (TA;) which latter is also the signification of ↓ عِصَارٌ and ↓ عَصَرَةٌ: (O, K, TA:) or this last, or, accord. to some, ↓ عُصْرَةٌ, has the former signification. (L.) It is said in a trad., مَرَّتِ امْرَأَةٌ مُتَطَيِّبَةٌ لِذَيْلِهَا عَصَرٌ, (S, O,) or ↓ عُصْرَةٌ. or, as some relate it, ↓ عَصَرَةٌ, (L,) A perfumed woman passed by, her skirt having a dust proceeding from it, (S, A, L,) occasioned by her dragging it along [upon the ground], (L,) or occasioned by the abundance of the perfume: (A:) or ↓ عَصَرَةٌ may mean (tropical:) an exhalation of perfume: (L, TA: *) [for] it has this meaning also: (IDrd, O:) but accord. to one relation, it is إِعْصَارٌ, (L,) which also signifies dust raised by wind. (TA.) عُصُرٌ: see عَصْرٌ: — and see عَصَرٌ. عُصْرَةٌ [app., A thing from which water or the like may, or may almost, be expressed, or wrung out]. You say, بَلَّ المَطَرُ ثِيَابَهُ حَتَّى صَارَتْ عُصْرَةً The rain wetted his clothes so that their water was almost wrung out. (TA.) — See also عَصَرٌ, in four places. — Also i. q. دِنْيَةٌ: one says, هٰؤُلَآءِ مَوَالِينَا عُصْرَةً i. e. دِنْيَةً [These are sons of our paternal

uncle, or the like, closely related], exclusively of others: (S, O:) and so قُصْرَةٌ. (TA.) عَصَرَةٌ: see عَصَرٌ, in three places. عُصَارٌ: see عُصَارَةٌ. عِصَارٌ: see عَصَرٌ, and إِعْصَارٌ. عَصُورٌ: see عَاصِرٌ. عَصِيرٌ i. q. ↓ مَعْصُورٌ [Pressed, or squeezed, or wrung, so that its juice, sirup, honey, oil, water, or moisture, is forced out]; (K;) as also ↓ عَصْرٌ. (TA.) See also عُصَارَةٌ, in two places. عُصَارَةٌ Expressed juice or the like; what flows (S, O, Msb, K) from grapes and the like, (Msb, K,) of things having oil or sirup or honey, (TA,) on pressure or squeezing or wringing; (IDrd, S, O, Msb, TA;) [an extract; but properly, such as is expressed;] as also ↓ عَصِيرٌ (Mgh, Msb, K) and ↓ عُصَارٌ; (K;) or, as some say, عُصَارٌ is a pl. of [or rather a coll. gen. n. of which the n. un. is] عُصَارَةٌ. (TA.) — — Also What remains of dregs, after pressing to force out the juice or the like. (S, O, TA.) — — Also The choice part, or the refuse, (نُقَايَة) [which has these two contr. significations]) of a thing. (TA.) — — Also (tropical:) The produce (IF, A, O) of a land. (A.) — — وَلَدُ فُلَانٍ عُصَارَةُ كَرَمٍ and مِنْ عُصَارَاتِ الكَرَمِ [means (tropical:) The children of such a one are of generous race, or of generous disposition]. (A.) — — رَجُلٌ كَرِيمُ العُصَارَةِ, (K,) and ↓ المَعْصَرِ, (S, O, K,) and ↓ المُعْتَصَرِ, (K,) (tropical:) A man generous, or liberal, when asked. (S, O, K.) And ↓ مَنِيعُ المُعْتَصَرِ (tropical:) One with whom one cannot take refuge, or whose protection is unobtainable. (TA.) And ↓ كَرِيمُ العَصِيرِ, (O, L,) or كَثِيرُ العَصِيرِ, not كَرِيمُ العَصْرِ as in the [O and] K, (TA,) (tropical:) Of generous race. (O, L, K.) [See also عُنْصُرٌ.] عَصِيرَةٌ: see عَصَرٌ, in two places. عَصَّارٌ A presser of [grapes or] oil [and the like]. (MA, KL.) — — [And hence, (tropical:) An extorter, or exacter.] See 8, former half. عَاصِرٌ act. part. n. of 1. — — لَا أَفْعَلُهُ مَا دَامَ لِلزَّيْتِ عَاصِرٌ [I will not do it as long as there is an expresser of the oil of the olive]; i. e., ever. (S, O.) — — ↓ عَوَاصِرُ [as though pl. of عَاصِرٌ or of عَاصِرَةٌ] Three stones with which grapes are pressed so as to force out the juice, (K,) being placed one upon another. (TA.) — — عَاصِرٌ and ↓ عَصُورٌ (tropical:) One who takes of the property of his child without the latter's permission. (TA.) — — فُلَانٌ عَاصِرٌ (tropical:) Such a one is tenacious, or avaricious. (TA.) عُنْصُرٌ (S, O, Msb, K) and عُنْصَرٌ, (S, O, K,) the former of which is the more commonly known, but the latter [accord. to my copy of the Msb عَنْصر, but this I regard as a mistake of the copyist,] is the more chaste, (TA,) Origin; syn. أَصْلٌ: (S, O, Msb, K:) race, lineage, or family: (Msb:) rank or quality, nobility or eminence, reputation or note or consideration, derived from ancestors, or from one's own deeds or qualities; syn. حَسَبٌ: (S, O, K:) pl. عَنَاصِرُ. (Msb.) You say فُلَانٌ كَرِيمُ العُنْصُرِ [Such a one is of generous origin, or race, &c.,] like as you say كَرِيمُ العَصِيرِ. (L.) — — An element (أَصْلٌ) [of those] whereof are composed the material substances of different natures; [an element considered as that from which composition commences:] it is of four kinds; namely, fire, air, earth, and water. (KT.) [But this application belongs to the conventional language of philosophy. See also مَادَّةٌ, and جِسْمٌ.] عَوَاصِرُ: see عَاصِرٌ. إِعْصَارٌ A whirlwind of dust [or sand], resembling a pillar; a wind that raises dust [or sand] between the sky and the earth, and revolves, resembling a pillar; called also by the Arabs a زَوْبَعَة; of the masc. gender; (Msb;) a wind that raises the dust [or sand], and rises towards the sky, as though it were a pillar; (S, O;) a wind that blows from the ground, (K, TA,) and raises the dust [or sand], and rises (TA) like a pillar towards the sky; (K, TA;) called by the people a زَوْبَعَة: (TA:) unless it blow in this manner, with vehemence, it is not thus called: (Zj, TA:) [see عَمُودٌ:] a wind that rises into the sky: (AZ:) or a wind that raises the clouds, (S, O, K,) with thunder and lightning: (S, O:) or in which is fire: (K:) mentioned in the Kur ii. 268: (S, O:) or in which is ↓ عِصَار, which signifies vehement dust, (K,) or this latter word signifies dust raised into the air, by the wind, in the form of a pillar (مَا عَصَرَتْ بِهِ الرِّيحُ مِنَ التُّرَابِ فِى الهَوَآءِ): (TA:) [see also عَصَرٌ:] pl. أَعَاصِيرُ, (Msb, TA,) and أَعَاصِرُ [occurring in poetry]. (Ham p. 678.) — — إِنْ كُنْتَ رِيحًا فَقَدْ لَاقَيْتَ إِعْصَارًا [If thou be a wind, thou hast met with a whirlwind of dust like a pillar] is a prov. of the Arabs, (O, TA,) relating to a man in whom is somewhat of power and who meets with one superior to him, (O,) or to a man who meets his adversary with courage. (TA.) — — And one says, وَعْدُهُ إِعْصَارٌ [His promising is unprofitable like a whirlwind of dust]. (A, TA.) كَرِيمُ المَعْصَرِ: see عُصَارَةٌ. مُعْصِرٌ and مُعْصِرَةٌ: see 4, near the end. — — مُعْصِرَاتٌ signifies (assumed tropical:) Clouds; (Az, K;) so called because they press forth water: (Aboo-Is-hák, TA:) this explanation is most agreeable with what is said in the Kur lxxviii. 14, because the winds called أَعَاصِيرُ [pl. of إِعْصَارٌ] are not of the winds of rain: (Az, TA:) or clouds at the point of having rain pressed forth from them by the winds: (Bd in lxxviii. 14; and TA: *) or clouds ready to pour forth rain: (TA:) or clouds pressing forth rain: (S, O:) or clouds that flow with [or ooze forth] rain but have not yet collected together; like as مُعْصِرٌ is applied to a girl who has almost had the menstrual discharge but has not yet had it: (Fr, TA:) or winds ready to press forth the rain from the clouds: (Bd, ubi suprà:) or winds having أَعَاصِير; (Bd, ubi suprà; and TA;) i. e., dust. (TA.) مِعْصَرٌ (K, TA) and مِعْصَرَةٌ (S, O, TA) The thing in which grapes (S, O, K) and olives (S) are pressed, to force out their juice (S, O, K) and oil. (S.) [See also مِعْصَارٌ.] مَعْصَرَةٌ A place in which grapes and the like are pressed, to force out their juice or the like. (K, * TA.) مُعَصَّرٌ: see عَصَرٌ. مِعْصَارٌ That in which a thing is put and pressed, in order that its water, or the like, may flow [or ooze] out. (K, * TA.) [See also مِعْصَرٌ.] مَعْصُورٌ: see عَصِيرٌ. — — Also (tropical:) A tongue dry (O, TA) by reason of thirst. (TA.) مُعْتَصَرٌ: see عَصَرٌ, in two places: — — and see عُصَارَةٌ, in two places. مُعْتَصِرٌ: One who expresses the juice of grapes, to make wine, for another or others. (Mgh.) [But see 1.] — — (tropical:) Voiding ordure: (Mgh, K, * TA:) from عَصْرٌ, or from عَصَرٌ signifying " a place of refuge or concealment. " (TA.) — — And (tropical:) One who gets, and takes, of, or from, a thing. (S, O.) عصف 1 عَصَفَتِ الرِّيحُ, aor. عَصِفَ, (S, O, Msb, K,) inf. n. عَصْفٌ and عُصُوفٌ, (O, Msb, K,) The wind blew violently, or vehemently; as also ↓ اعصفت; (S, O, Msb, K;) the latter of the dial. of BenooAsad. (S, O.) — — Hence, (TA,) عَصْفٌ signifies also (tropical:) The being quick, or swift; (Lth, O, TA;) and so [↓ إِعْصَافٌ and] ↓ تَعَصُّفٌ: (TA:) and is used in relation to anything: (Lth, O:) عَصَفَ signifying (assumed tropical:) He, or it, was quick, or swift. (K.) One says, of a she-camel, تَعْصِفُ بِرَاكِبِهَا (tropical:) She goes quickly, or swiftly, with her rider; (Sh, S, Z, O, TA;) likening her to the wind in the swiftness of her course. (Z, TA.) And ↓ اعصفت فِى السَّيْرِ (assumed tropical:) She (a camel) was, or became, quick, or swift, in going along: (TA:) and ↓ اعصف said of a horse, he went, or passed, along quickly, or swiftly; (S, O, K;) like احصف, (O,) of which it is [said to be] a dial. var. (S.) — — [Hence, also,] عَصَفَتِ الحَرْبُ بِالقَوْمِ, (O, K, * TA,) aor. تَعْصِفُ بِهِمْ, (S, O, TA,) (tropical:) War, or the war, carried off, and destroyed, the people, or party; (S, O, K, TA;) as also ↓ اعصفت بهم, (O, K,) which is [said to be] the more correct. (O, TA.) — — And عَصَفَ signifies (assumed tropical:) It (a thing) inclined, or declined. (K.) [See عَاصِفٌ, last sentence.] — عَصَفَ عِيَالَهُ, (Ibn-'Abbád, O, K, TA,) and لِعِيَالِهِ, (Ibn-'Abbád, O,) aor. عَصِفَ, (K,) inf. n. عَصْفٌ, (S, O,) He gained, or earned, or he sought sustenance, (Ibn-Abbád, S, O, K, TA,) for his household, or family; (Ibn-'Abbád, O, K, TA;)

and so اعتصف ↓ لِعِيَالِهِ; (Lh, S, * O, * TA;) like as one says صَرَفَ and اصطرف: and some add, in explaining عَصَفَ عِيَالَهُ, and he sought for his household, or family; and exercised for them art, or skill, in the management of affairs. (TA.) — عَصَفَ الزَّرْعَ, (S, O, K, TA,) aor. عَصِفَ, inf. n. عَصْفٌ, (TA,) He cut, or clipped, the corn before its attaining to maturity; (S, O, K, TA;) i. e. he cut off its leaves that were inclining in its lower part, in order to lighten it; for if he did not thus, it would lean: or he cut it from its stalks. (TA.) 4 أَعْصَفَ see 1, in five places. — — اعصف (said of a man, S, O) He died, or perished. (S, O, K.) — — And He (a man) deviated, declined, or wandered, from the road, or way. (TA.) — — اعصفت الإِبِلُ The camels went round about the well, eager for the water, raising the the dust, (En-Nadr, O, K,) and spreading it, around. (En-Nadr, O.) — اعصف الزَّرْعُ The corn, or seed-produce, put forth its عَصْف [q. v.]: (S, * O, K:) or its عَصْف became long: or it attained to the time for its being cut, or clipped. (TA. [See 1, last sentence.]) 5 تَعَصَّفَ see 1, second sentence. 8 إِعْتَصَفَ see 1, last sentence but one. 10 استعصف الزَّرْعُ The corn, or seed-produce: produced its culm, or jointed stalk. (TA.) عَصْفٌ The herb (بَقْل) of corn, or seed-produce: (Fr, S, O, K:) and (TA) the leaves, or blades, of corn, or seed-produce; (MA, * Mgh, TA;) as also عُصُوفٌ; each a pl. of ↓ عَصْفَةٌ: (MA: [or rather عَصْفٌ is a coll. gen. n. of which عُصُوفٌ is the pl. and ↓ عَصْفَةٌ is the n. un.:]) or the leaves, or blades, that are upon the stalk of corn, or seedproduce, and that dry up and crumble; as also ↓ عَصْفَةٌ and ↓ عَصِيفَةٌ and ↓ عُصَافَةٌ: or the leaves, and what is not eaten, thereof: in these three different senses it is expl. as used in the Kur lv. 11: (TA:) or it there means the stalk, or stem, of corn: (Fr, S voce رَيْحَانٌ:) or straw; (Jel, TA;) and so الزَّرْعِ ↓ عَصِيفُ; (M voce تِبْنٌ;) or الزَّرْعِ ↓ عَصِيفَةُ: (so in copies of the K voce تِبْنٌ:) and عُصُوفٌ signifies straws: (IAar, TA:) or عَصْفٌ signifies dry leaves, like straw: (Bd in lv. 11:) or corn, or seed-produce, or barley, cut while green, for fodder; syn. قَصِيلٌ: (En-Nadr, TA:) or leaves of corn, or seed-produce, that are cut, and eaten while fresh: or the leaves of the ears of corn; as also ↓ عَصِيفَةٌ: or what are cut thereof; as also ↓ عَصِيفٌ: or both signify the leaves, of corn, that incline in its lower part, and which one cuts off, in order that it may become lightened: or the former signifies the ears, themselves, of corn: and the pl. is عُصُوفٌ. (TA.) كَعَصْفٍ مَأْكُولٍ, in the Kur [cv. last verse], means Like corn of which the grain has been eaten and the straw thereof remains: (El- Hasan El-Basree, S, O, K:) or like leaves of which the contents have been taken and which remain without any grain therein: (O, K:) or like عَصْف, (O,) or leaves, (K,) which the beasts have eaten: (O, K:) or, as Sa'eed Ibn-Jubeyr is related to have said, like barley growing or growing forth [that has been eaten]. (TA.) — — And IAar says, (O, TA,) [the pl.] عُصُوفٌ, (O, K, TA,) with damm to the ع, (TA,) [in the CK, erroneously, عَصُوف,] signifies Handfuls of reaped corn; syn. كَدَرٌ [a coll. gen. n. of which the n. un. is كَدَرَةٌ]: (O, TA:) in the copies of the K, كُدْرَة; and in the L, كد. (TA.) — And accord. to IAar, (O,) عُصُوفٌ signifies also Wines; syn. خُمُورٌ. (O, L, K. [In the CK خَمْرَة; and in the TA, as from the K, خمر.]) عَصْفَةٌ [as an inf. n. un. of 1 signifies A gust, or strong puff, of wind. — — And hence,] (assumed tropical:) The odour, (K,) or fragrance (فَغْمَة) of odour, (Z, TA,) or exhaled odour, (IF, O,) of wine: (IF, Z, O, K, TA:) likened to the عَصْفَة of wind. (Z, TA.) — See also عَصْفٌ, in three places. عَصْفَانٌ A seller of تِبْن [i. e. straw, or straw that has been trodden, or thrashed, and cut]. (IAar, O, TA.) عَصُوفٌ: see عَاصِفٌ. — — Hence, (Z, TA,) (tropical:) Swift; applied to a she-ostrich, and to a she-camel (S, O, K, TA) that goes swiftly with her rider; (S, O, TA;) likened to the wind in the swiftness of her course: (Z, TA:) pl. عُصُفٌ: (TA:) and ↓ عَاصِفٌ is applied in like manner to a she-camel as meaning swift; (Sh, TA;) and so too is ↓ مُعْصِفَةٌ. (TA.) عَصِيفٌ: see عَاصِفٌ: — and see also عَصْفٌ, in two places. عُصَافَةٌ What has fallen from the ears of corn, [app. when they are trodden, or thrashed, consisting] of the straw, (S, O, K, [but in the CK التِّبْنِ is put in the place of التِّبْنِ,]) and the like. (S.) See also عَصْفٌ. Also What the wind has carried away. (TA.) عَصِيفَةٌ The combined leaves in which are the ears of corn: (S, O, K, TA:) or the leaves that open from around the fruit: or the heads of the ears of wheat. (TA.) See also عَصْفٌ, in three places. رِيحٌ عَاصِفٌ (S, O, Msb, K) and عَاصِفَةٌ (O, Msb, K) and ↓ عَصُوفٌ [but this app. has a more intensive meaning] (S, O, K) [and ↓ عَصِيفٌ as used in " Fákihet el-Khulafà " p. 196 line 18 but not found by me in this sense in any lexicon] and ↓ مُعْصِفٌ (S, O, K) and ↓ مُعْصِفَةٌ (S, O, Msb, K) Wind blowing violently, or vehemently: (S, O, Msb, K:) pl. of the first عَوَاصِفُ, and of the second عَاصِفَاتٌ; (Msb;) and of the last two ↓ مَعَاصِفُ and ↓ مَعَاصِيفُ; and ↓ مُعْصِفَاتٌ [pl. of مُعْصِفَةٌ] which signifies winds that raise the clouds and the winds. (TA.) — — One says also يَوْمٌ عَاصِفٌ, (Fr, S, O, Msb,) because of the violent blowing of the wind therein, (Fr, O, Msb,) عَاصِفٌ in this case being an instance of فَاعِلٌ in the sense of مَفْعُولٌ فِيهِ, (S, O,) like as one says يَوْمٌ بَارِدٌ, (Fr, O,) or like لَيْلٌ نَائِمٌ; the meaning being, A day in which the wind blows violently, or vehemently: (S, O:) this is the meaning in the phrase فِى يَوْمٍ عَاصِفٍ (Fr, O, K) in the Kur [xiv. 21]: or this phrase may mean فِى يَوْمٍ عَاصِفِ الرِّيحِ [in a day violent, or vehement, in respect of the wind], because the wind is mentioned in the former part of the sentence. (Fr, O.) — — See also عَصُوفٌ. — — عَاصِفٌ also signifies (tropical:) An arrow turning aside, or declining, from the butt; (El-Mufaddal, O, K, TA;) pl. عُصَّفٌ; a tropical meaning: (TA:) and anything inclining, or declining. (El-Mufaddal, O, K.) مُعْصِفٌ, and the fem., and pls.: see عَاصِفٌ, in five places: — — and for the fem., see also عَصُوفٌ. — مَكَانٌ مُعْصِفٌ A place abounding with corn, or seed-produce: (Lh, S, L:) or with straw. (Lh, L.) عصفر Q. 1 عَصْفَرَ He dyed a garment, or piece of cloth, with عُصْفُر. (S, O, Msb, K.) Q. 2 تَعَصْفَرَ It (a garment, or piece of cloth,) became dyed with عُصْفُر. (S, O, K.) عُصْفُرٌ [Safflower, or bastard saffron; i. e., cnicus, or carthamus tinctorius;] a certain dye, (S, O,) or plant, (Msb, K,) well known, (O, Msb,) with which one dyes, (M,) the first juice (سُلَافَة) of which is called جِرْيَال, (TA,) and one of the properties of which is that it causes tough meat to become thoroughly cooked, so as to fall off from the bone, (K, * TA,) when somewhat thereof is thrown into it: (TA:) its seed is called قُرْطُمٌ: (K:) there are two kinds of it; one of the cultivated land, and one of the desert; and both grow in the country of the Arabs: (M, TA:) it is an Arabicized word. (Az, TA.) عُصْفُورٌ (S, O, Msb, K, &c.) and عَصْفُورٌ, (Ibn-Rasheek, MF,) but the latter is not an approved form, because there is no chaste word of the measure فَعْلُولٌ, (MF, TA,) [The sparrow;] a certain bird, (S, O, K,) well known; (Msb:) accord. to AHát, the same that is called the نَقَّار; the male black in the head and neck, the rest of it inclining to ash-colour, with a redness in the wings; the female inclining to yellowness and whiteness: (O:) the word is masc.: (TA:) fem. with ة: (S, O, K:) pl. عَصَافِيرُ. (Msb.) Accord. to Hamzeh, it is so called because it was disobedient, and fled, عَصَى وَفَرَّ. (MF, TA.) [This, I believe, is said to have been the case when the beasts and birds &c. were summoned before Adam, to be named by him. See the Kur ii. 29-31.] — — [It is also applied to Any passerine bird. And hence,] عُصْفُورُ الجَنَّةِ [The passerine bird of Paradise; meaning] the swallow; syn. الخُطَّافُ. (ISd in TA art. خطف, and IB in TA art. وط.) — — [Also, sometimes, Any small bird.] — — طَارَتْ عَصَافِيرُ رَأْسِهِ [lit., The sparrows of his head flew;] is a prov., meaning (tropical:) he became frightened; as though there were sparrows upon his head when he was still, and they flew away when he was frightened: (Meyd:) [or he became light, or inconstant: or he became angry: like طَارَ طَائِرُهُ: (see طَائِرٌ:)] or he became aged.

(TA.) — — نَقَّتْ عَصَافِيرُ بَطْنِهِ [lit. The sparrows of his belly cried], (K,) like نَقَّتْ ضَفَادِعُ بِطْنِهِ, alluding to the intestines, is also a prov., (TA,) meaning (tropical:) he was, or became, hungry. (K, TA.) In like manner also one says, لَا تَأْكُلْ حَتَّى تَطِيرَ عَصَافِيرُ بَطْنِكَ, meaning (tropical:) Eat thou not until thou be hungry. (TA.) — أَصَافِيرُ المُنْذِرِ is an appellation of (assumed tropical:) Certain excellent camels, that belonged to kings: (S, O, K:) or certain excellent camels that belonged to En-Noamán Ibn-El-Mundhir were called أَصَافِيرُ النُّعْمَانِ. (T, TA.) — العُصْفُورُ also signifies The male locust. (O, K.) — And The chief, or lord. (IAar, O, K.) — — And The king. (K.) — Also A portion, (S, O,) or small portion, (K,) of the brain, (S, O, K,) beneath the فَرْخ of the brain, (TA,) as though separated therefrom: (S, O, TA:) between the two is a pellicle. (S, O, K.) — — And A certain vein in the heart. (IF, O.) — — And A prominent bone in the temple of the horse, (S, O, K,) on the right and on the left; both being called عُصْفُورَانِ. (S, O.) — — And The place whence grows the forelock [app. of the horse]. (M, K.) — — And A narrow blaze extending downwards from the blaze on the forehead of the horse, not reaching to the muzzle. (O, K.) — — The عَصَافير of a camel's hump see expl. voce عُرْصُوفٌ. — And عُصْفُورٌ signifies also A piece of wood in the [kind of camel-vehicle called] هَوْدَج, uniting the extremities of certain [other] pieces of wood therein; [perhaps what unites the outer extremities of two long pieces of wood which project horizontally from the lower part of the هودج, from the two extremities of either side;] (K;) having the form of the [kind of saddle called] إِكَاف: (L:) or the pieces of wood which are in the [kind of camel's saddle called] رَحْل, by which the heads of the [curved pieces of wood called the] أَحْنَآء are fastened [together]: (K:) and the wood by which are fastened the heads of the [kind of saddle called] قَتَب: (K:) the pl. is عَصَافِيرُ: or the عصافير of the قتب are its عَرَاصِيف, from which عصافير is formed by transposition; and they are four pins of wood which are put between [or rather which unite or conjoin] the heads of the احناء of the قتب; in each حِنْو are two of these pins, fastened with sinews or with camel's skin; and in it [or appertaining to the same part] are the ظَلِفَات: (S, O:) or the nails which unite the head of the قتب: (IDrd:) or the عُصْفُور of the [kind of saddle called] إِكَاف is its عُرْصُوف, from which latter word the former is formed by transposition; and it is a piece of wood fastened between [or rather uniting or conjoining] the anterior حِنْوَانِ. (S, O.) In a trad. it is said that it it is unlawful to cut or shake off aught from the trees of El-Medeeneh, except for the عصفور of a قتب, or to supply a sheave of a pulley, or for the handle of an iron implement. (S.) — — Also A nail of a ship. (O, K.) عصل 1 عَصَلَ العُودَ, (K, TA,) aor. عَصُلَ, inf. n. عَصْلٌ, (TA,) He made the عود [or piece of wood, or branch, or the like,] crooked: — and عَصِلَ, aor. عَصَلَ, [inf. n. عَصَلٌ, q. v.,] It was crooked naturally [or originally]: thus in the K: or, as in some copies, [and among them my MS. copy, and the CK,] the latter verb has this meaning: and it is added, فَإِنْ كَانَ اعْوِجَاجُهُ ↓ تَعْصِيلًا قُلْتَ عَصَّلَ بِهِ [app. meaning that this last verb signifies it became crooked of itself, i. e., by some accident of its growth]. (TA.) And عَصِلَ, aor. عَصَلَ, [inf. n. عَصَلٌ,] signifies also It was crooked, with hardness: (K, TA:) and it was crooked and strong or hard; said of the canine tooth of a camel; as is the case only when he has become advanced in age: and, said of the same, [simply,] it became strong or hard; as also ↓ أَعْصَلَ. (TA.) Also, said of a horse, He had that twisting of the tail which is signified by the term عَصَلٌ expl. below. (K, * TK.) — عَصَلَ, (K, TA,) aor. عَصُلَ, inf. n. عَصْلٌ, (TK,) said of a man, and of other than man, (TA, [in the TK said of a boy,]) also signifies He urined; made water: (K, TA: [in the CK, مال is erroneously put for بَالَ:]) it occurs in a trad. as said of a fox that made water upon the head of an idol. (TA.) 2 عصّل: see 1. — — Also, inf. n. تَعْصِيلٌ, It (an arrow) twisted when shot. (TA. [But see مُعَصِّلٌ.]) — — Also, (AA, O,) inf. n. as above, (AA, O, K,) said of a man, (AA, O,) He was, or became, slow, dilatory, late, or backward. (AA, O, K.) 4 أَعْصَلَ see 1. Q. Q. 4 اِعْصَأَلَّ He grasped, or laid hold upon, his staff. (IKh, O, K.) عِصْلٌ: see the next paragraph. عَصَلٌ [inf. n. of عَصِلَ, q. v.:] A twisting in the عَسِيب [or bone, or slender part, or part where the hair grows,] of the tail (S, O, K) of the horse, (K,) so that a portion of the inner side upon which is no hair appears, (S, O,) or so that it hits [the flesh of the part of the thigh that is called] his كَاذَة and [the flesh upon the socket of the hip, or the vein in the thigh, that is called] his فَائِل. (K, TA. [In the CK, قَائِلَهُ is erroneously put for فَائِلَهُ.]) And Crookedness with hardness: (K:) or crookedness and strength or hardness of a canine tooth. (S, O.) — Also sing. of أَعْصَالٌ signifying The intestines into which the food passes from the stomach; (As, S, O, K;) and it (the sing.) is also pronounced ↓ عِصْلٌ. (K.) — — And Wreathed, or twisting, and curved, sands: occurring in this sense in a trad. (TA.) — — And Certain trees which, when the camel eats thereof, cause him to void thin dung: (S, O:) or the trees called دِفْلَى [q. v.]: (K:) or certain trees resembling the دِفْلَى, which the camels eat, and after which they drink water every day: or, as some say, [trees of the kind called] حَمْض that grow upon, or at, the waters: (TA:) a single tree thereof is called عَصَلَةٌ. (S, O, K. [See also عَضَلَةٌ, in art. عضل.]) [Accord. to Forskål (Flora Aegypt. Arab. pp. cxiv. and 110) now applied to a species of Ocymum which he terms serpyllifolium.] عَصِلٌ: see أَعْصَلُ, in three places. — — Also An arrow crooked in [the portion called] its مَتْن [q. v.]. (TA.) — — And شَجَرَةٌ عَصِلَةٌ A crooked tree, (S, O, TA,) that cannot be straightened by reason of its hardness. (TA.) عَاصِلٌ, applied to an arrow, Strong, or hard. (K, * TA.) العُنْصُلُ and العُنْصَلُ, and ↓ العُنْصُلَآءُ and العُنْصَلَآءُ, (S, O, K, [in the O, and a second time in the K, mentioned in art. عنصل,]) What is called (S, O, K) by the physicians (S, O) الإِسْقَالُ, (S, O, K,) pronounced with إِمَالَة [i. e. el-iskélu, notwithstanding the ق, which is generally an obstacle to امالة], and in some of the books of the physicians written with ى, [i. e. الإِسْقِيلُ,] (O,) or only known to them as thus pronounced; (TA;) [i. e. scilla, or squill; particularly the officinal squill;] i. q. البَصَلُ البَرِّىُّ; (O, K;) also called بَصَلُ الفَأْرِ; (K;) [see art. بصل;] and a vinegar is prepared from it: (S, TA:) IAar says that it is a certain plant in the deserts, of which they assert that longing pregnant women desire it and eat it, and that it is what is called البَصَلُ البَرِّىُّ: AHn says, it consists of leaves like the leek, appearing extended and lank: and in one place he says, it is a certain tree [or plant] of the plain, or soft, tracts, growing in places of water and moisture, in like manner as does the مَوْزَة [?], and it has a blossom like that of the white سَوْسَن [or lily], of which the bees eat, and make honey; and the oxen, in cases of drought, eat its leaves, which are mixed for them in the fodder: (TA:) it is good for the alopecia, and hemiplegia (الفَالِج), and sciatica; and the vinegar thereof, for chronic cough, and asthma, and the rattles; and strengthens the weak body: (K:) the pl. is عَنَاصِلُ. (S, O.) — — أَخَذَ فِى طَرِيقِ العُنْصُلَيْنِ (S, O) and طريق العُنْصُلِ, (S,) [He entered upon, or took to, the road of العنصلين and العنصل,] a road from El-Yemámeh to El-Basrah, is said of a man as meaning (assumed tropical:) he went astray: (S, O:) but AHát says that he asked As respecting طريق العنصلين, and he pronounced the latter word with fet-h to the ص; adding that it should not be pronounced with damm; and that the saying originated

from ElFarezdak's mentioning, in his poetry, a man who went astray in this road. (O.) One says also, سَلَكَ طَرِيقَ العنصلين, meaning (assumed tropical:) He pursued that which was false, vain, or futile. (TA.) العُنْصَلَآءُ and العُنْصُلَآءُ: see the next preceding paragraph. أَعْصَلُ, applied to a horse, Having a twisting of the عَسِيب [of the tail, such as is termed عَصَلٌ, expl. above]: pl. عِصَالٌ, (K, * TA,) which is extr.; or, in the opinion of ISd, this is pl. of ↓ عَصِلٌ. (TA.) And Crooked, with hardness; as also ↓ عَصِلٌ; (K, TA;) both applied to anything: (TA:) pl. as above. (K, TA.) And [simply] Crooked; applied in this sense to a canine tooth; and to an arrow: pl. عُصْلٌ: (K, TA: [in the CK and in my MS. copy of the K, وَكَكِتَابِ الأَعْوَجُ وَالسَّهْمُ المُعْوَجُّ is erroneously put for وَلِلنَّابِ الأَعْوَجِ وَالسَّهْمِ المُعْوَجِّ:]) or [the pl.] عُصْلٌ is applied in this sense to arrows: and أَعْصَلُ applied to a canine tooth signifies crooked and strong or hard; (S, O, TA;) and ↓ عَصِلٌ likewise signifies crooked and strong or hard, and old; applied to the canine tooth of a camel, because it is thus only when the camel has become advanced in age: and the former, applied to an arrow, signifies also scanty in the feathers. (TA.) — — Also Crooked in the shank, (S, O, K, TA,) dry, or tough, in the body: (TA:) pl. عُصْلٌ: (K:) and the sing., applied to a man, [simply,] dry, or tough, in the body; and so [the fem.] عَصْلَآءُ applied to a woman: (TA:) or this, thus applied, signifies having no flesh upon her, (K, TA,) and dry, or tough: (TA:) and [the pl.] عُصْلٌ is applied to camels as meaning lank in their bellies. (O.) — — Also (K, TA, in the CK " or ") Keeping, or clinging, to a thing, and favourably inclined to it. (K, TA.) — — And أَمْرٌ أَعْصَلُ (tropical:) An affair, or a case, that is hard, troublesome, or distressing. (TA.) مِعْصَلٌ One who is hard upon his debtor. (O, K.) مُعَصِّلٌ An arrow that twists when it is shot: (S, O, K:) or, accord. to 'Alee Ibn-Hamzeh, it is correctly مُعَضِّلٌ, with the pointed ض; from عَضَّلَتْ meaning " the egg twisted, or became difficult [to be excluded], in her inside. " (TA.) مِعْصَالٌ A stick, or staff, with a crooked, or bent, head, with which one reaches, or takes hold of, [or draws towards him,] the branches of a tree. (IDrd, O, K.) And The [kind of goff-stick called] صَوْلَجَان [q. v.]; as also ↓ مِعْصِيلٌ. (O, K.) مِعْصِيلٌ: see what next precedes. عصم 1 عَصَمَ, aor. عَصِمَ, (K, TA,) inf. n. عَصْمٌ, (TA,) i. q. مَنَعَ [as meaning He, or it, prevented, or hindered: or, as is generally the case, defended, or protected]: (K, TA:) this is [said to be] the primary signification: (TA: [but see عِصْمَةٌ]) and he, or it, preserved, or kept; syn. وَقَى: (K, TA:) and it withheld (أَمْسَكَ) a thing. (TA.) One says, عَصَمَهُ الطَّعَامُ [for عَصَمَهُ مِنَ الجُوعِ] The food prevented him, or defended him, (مَنَعَهُ,) from being hungry. (S, K.) And عَصَمَهُ اللّٰهُ, (Mgh, Msb, TA,) aor. as above, (Msb, TA,) inf. n. عِصْمَةٌ, (Mgh,) or this is a simple subst., (Msb,) and the inf. n. is عَصْمٌ, (TA,) God defended, or protected, him; (TA;) or preserved him; (Mgh, Msb, TA;) مِنَ السُّوْءِ [from evil], (Mgh,) or مِنَ المَكْرُوهِ [from what was disliked, or hated]. (Msb.) And عَصَمْتُهُ I [defended, or protected, him; or] preserved him. (S.) — — And [hence,] عَصَمَ القِرْبَةَ, (K, TA,) aor. عَصِمَ, inf. n. عَصْمٌ, (TA,) He put, or made, to the water-skin, an عِصَام; (K, TA;) as also ↓ أَعْصَمَهَا: (ISk, S, K, TA:) or the latter signifies, (TA,) or signifies also, (K,) he bound it with the عِصَام, (K, TA,) i. e. the [tie called] وِكَآء [which is bound round its head to confine the contents]. (TA.) — عَصَمَ إِلَيْهِ: see 8. — عَصَمَ, aor. عَصِمَ, (S, K,) inf. n. عَصْمٌ, (S,) signifies also اِكْتَسَبَ [i. e. he gained, or earned; or he sought means of subsistence]. (S, K.) — عَصَمَ ثَنِيَّتَهُ الغُبَارُ means The dust stuck to his central incisor; like عَصَبَ [q. v.]. (TA.) — عَصِمَ, aor. عَصَمَ, (K, TA,) inf. n. عَصَمٌ, (S, * TA,) said of a gazelle, and of a mountain-goat, [and app. of a horse,] He was such as is termed أَعْصَمُ. (K, TA.) 4 اعصم He exerted his strength, and laid hold, or fast hold, upon a thing, or clung to it, lest his horse, or his camel, should throw him down; [or rather اعصم بِشَىْءٍ has this meaning, or he laid hold, or fast hold, upon a thing, or clung to it;] and in like manner one says اعصم ↓ بِهِ, and استعصم ↓ به; (S;) اعصم ↓ بِهِ is said by Er-Rághib, to signify thus; whence, in the Kur [iii. 98], وَاعْتَصِمُوا ↓ بِحَبْلِ اللّٰهِ [expl. in art. حبل]: (TA:) and [hence, likewise,] اعصم بِحَبْلِهِ signifies تَمَسَّكَ بِهِ [meaning He held fast by his corenant]. (Mgh.) One says also, اعصم بِالبَعِيرِ He laid hold upon one of the cords, or ropes, of the camel, (K, TA,) lest the camel should throw him down. (TA.) And اعصم بِالفَرَسِ He laid hold upon the mane of the horse, (K, TA,) lest his horse should throw him down. (TA.) And اعصم بِفُلَانٍ He laid upon such a one: (K:) or اعصم بِصَاحِبِهِ He clung to his companion. (S.) — — And [hence,] He took refuge, and defended, or protected, himself, مِنَ الشَّرِّ from evil; as also ↓ اعتصم, and ↓ استعصم (Ham p. 810.) — Also He was not firm [in his seat] upon the back of the horse. (K.) — اعصم فُلَانًا He prepared for such a one, (S, K,) in the camel's saddle, and in the horse's saddle, (S,) a thing upon which he might lay hold, (S, K,) lest he should fall. (S.) — — اعصم القِرْبَةَ: see 1, latter half. 7 انعصم He became [defended, or protected, or] preserved; quasi-pass. of عَصَمْتُهُ. (S.) 8 إِعْتَصَمَ see 4, first sentence, in three places. [Hence,] اعتصم بِاللّٰهِ He held fast, or clung, unto God: (Jel in iii. 96:) or, to his religion: or he had recourse to God for protection, in, or in respect of, the concurrences, or combinations, of his affairs: (Bd ibid:) he confided in, or relied upon, God, (Bd and Jel in xxii. last verse,) in, or in respect of, the concurrences, or combinations, of his affairs, not seeking aid from any but Him: (Bd ibid.:) or he defended, or preserved, himself, or he refrained, or abstained, (اِمْتَنَعَ,) by the grace of God, (S, Msb, * K,) from disobedience. (S, K. [See also 10.]) And ↓ عَصَمَ إِلَيْهِ signifies the same as اعتصم بِهِ. (K.) See also 4, latter half. — اِعْتَصَمَتْ, said of a girl, or young woman, [from عِصَامٌ,] She applied collyrium to her eyes. (El-Muärrij, TA.) 10 استعصم: see 4, in two places. — — Also He defended, or preserved, himself, or he refrained, or abstained; syn. اِمْتَنَعَ. (TA. [See also 8.]) عُصْمٌ (S, K) and ↓ عُصُمٌ (K) and ↓ عَصِيمٌ (S, K) A relic, and a trace, of anything, (S, K,) such as tar [with which camels are smeared when mangy], (S,) and خِضَاب [i. e. hinnà (حِنَّآء) and the like, with which one dyes, or tinges, the hair &c.], and the like: (S, K:) and عُصْمٌ is also expl. as signifying a trace of anything such as وَرْس [q. v.] or saffron or the like. (TA.) As says, I heard an Arab woman of the desert say to her follow-wife, أَعْطِينِى عُصْمَ حِنَّائِكِ, meaning [Give me] what thou hast wiped off and cast away of thy حِنَّآء (S, TA *) after thy dyeing of thy hands with it. (TA.) — عُصْمٌ is also a pl. of عِصَامٌ [q. v.]. (TA.) عِصْمٌ: see عُصْمَةٌ. عُصُمٌ: see عُصْمٌ. — Also a pl. of عِصَامٌ [q. v.]. (Msb.) عُصْمَةٌ A قِلَادَة [meaning collar for a dog]: (S, K;) as also ↓ عِصْمَةٌ; (Kr, K, &c.;) resembling a bracelet: (Er-Rághib, TA:) pl. (of the latter, TA) عِصَمٌ, and pl. pl. أَعْصُمٌ and عِصَمَةٌ [in the CK عَصَمَةٌ, but, as is said in the TA, with kesr and then fet-h], and pl. pl. pl. أَعْصَامٌ; (K;) or this last, which is said in the S to be pl. of عُصْمَةٌ, and thought by ISd to be formed from عِصْمَةٌ after rejecting the augmentative letter [ة], and said by some to be a pl. of which the sing. is ↓ عِصْمٌ, like as أَعْدَالٌ is of عِدْلٌ, is correctly pl. of عِصَمٌ, which is pl. of عِصْمَةٌ, (IB, TA.) of which أَعْصِمَةٌ is also a pl. [of pauc.] (TA.) And أَعْصَامٌ signifies also The straps (عَذَبَات) that are upon the necks of dogs: and the sing, is عُصْمَةٌ, and, (K, TA,) some say, (TA,) ↓ عِصَامٌ, (K, TA,) with kesr, [in the CK عُصامٌ,] mentioned by Lth. (TA.) [Hence,] one says, دَفَعْتُهُ إِلَيْهِ بِعُصْمَتِهِ and ↓ بِعِصَامِهِ [i. e. I gave it to him altogether]; like as one says, بِرُمَّتِهِ [q. v.]. (TA.) — Also The quality denoted by the epithet أَعْصَمُ [q. v.]: (S, K:) ISh says, it is in the arm of the gazelle and of the mountain-goat: and IAar says, it is in cloven-hoofed animals in the fare legs; and in the crow, in the shanks; and sometimes, he says, it is in horses. (TA.) عِصْمَةٌ [mentioned in the Mgh as an inf. n., but said in the Msb to be a simple subst.,] primarily (TA) signifies مَنْعٌ [as meaning Prevention, or

hindrance: or, as seems to be indicated by most of its subordinate applications, defence, or protection]: (S, K, TA:) or, as some say, its primary signification is the act of tying, or binding; and hence the meaning of مَنْعٌ: or, accord. to Zj, it primarily signifies حَبْلٌ [i. e. a rope, or cord]; and accord. to Mohammad Ibn-Neshwán El- Himyeree, سَبَبٌ and حَبْلٌ [which mean the same]. (TA.) Defence, or protection, (TA,) or preservation, (S, Msb, K,) [in an absolute sense, and] as an act of God, (Msb, TA,) from that which would cause destruction of a man. (TA.) عِصْمَةُ الأَنْبِيَآءِ signifies God's preservation of the prophets; first, by the peculiar endowment of them with essential purity of constitution; then, by the conferring of large and highly-esteemed excellences; then, by aid against opponents, and rendering their feet firm; then, by sending down upon them tranquillity (السَّكِينَة, q. v.), [see the Kur ix. 26, &c.,] and the preservation of their hearts, or minds, and adaptation to that which is right. (Er-Rá- ghib, TA.) — — Also [A defence as meaning] a defender from a state of perdition and from want: so in a saying of Aboo-Tálib, in praise of the Prophet, cited voce ثِمَالٌ. (TA.) — — And A faculty of avoiding, or shunning, acts of disobedience, [or of self-preservation therefrom,] with possession of power to commit them: (El-Muná- wee, TA:) [or,] as used by the Muslim theologians, inability to disobey: or a disposition that prevents [disobedience], not such as constrains [to act]. (MF, TA.) — — عِصْمَةُ النِّكَاحِ means The tie, or bond, of marriage: [also called, in the present day, عِصْمَةُ المَرْأَةِ i. e. the woman's matrimonial tie or bond, which is in her husband's hand, or power: a term used by the lawyers:] one says, بِيَدِهِ عِصْمَةُ النِّكَاحِ i. e. [In his hand, or power, is] the tie, or bond, of marriage: pl. عِصَمٌ: whence, in the Kur [lx. 10], وَلَا تُمَسِّكُوا بِعِصَمِ الكَوَافِرِ [And hold ye not to the matrimonial ties, or bonds, of the unbelieving women; meaning divorce ye such women: but the common reading is ولا تُمْسِكُوا, which signifies the same]. (TA.) — — See also عُصْمَةٌ. عِصَامٌ The tie of a قِرْبَة [or water-skin]; (S, Msb;) [i. e.] its [tie called] وِكَآء [which is bound round the head to confine the contents]: (TA:) and the strap that is used for the carrying thereof: (S, Msb:) or a cord that is used for the tying, or binding, of the leathern bucket and of the water-skin and of the [leathern vessel for water called] إِدَاوَة: and the loop-shaped handle that serves for the suspending of the [bag, or other receptacle, for travelling-provisions or for goods or utensils &c. called] وِعَآء: (K:) and anything that serves for the protection, or preservation, of a thing: (TA:) pl. [of pauc.] أَعْصِمَةٌ and [of mult.] عُصْمٌ, (K, TA,) or عُصُمٌ, (Msb, and so in some copies of the K,) and عِصَامٌ, like the sing., of the class of دِلَاصٌ: (AZ, K:) but Az states, as what had been heard [app. by him] from the Arabs, respecting the عُصْم of [the leathern water-bags called] مَزَاد, that they are the cords that are fixed in the loops of the pairs of water-bags, and with which they are tied when they are bound upon the back of the camel; after which the [rope called] رِوَآء is bound over them: they are erroneously said by Lth to be the طَرَائِق [app. meaning borders] of the extremity of the مَزَادَة [or leathern water-bag], at the place of the كُلْيَة [or kidney-shaped piece of leather to which a loop is sewed]. (TA. [See also خُصْمٌ.]) Mention is made, in a trad., of a place where a camel was shackled with عُصْم, as meaning that its abundance of herbage confined him so that he would not go away in search of pasturage. (TA.) — — Also The cord, or bond, of the [vehicle called] مَحْمِل, (K, * TA,) which is bound at the extremity of [each of the transverse pieces of wood called] the عَارِضَانِ [correctly عَارِضَتَانِ], in the upper part of each of these: [for,] as Lth says, there are two of such cords, or bonds: and Az says that the عِصَامَانِ of the مَحْمِل are like those of the [pair of leathern water-bags called] مَزَادَتَانِ. (TA.) — — And The slender part of the end of the tail; (M, K;) and عِضَامٌ is a dial. var. thereof: (TA: [but see the latter:]) or the tail with its hair and its عَسِيب [q. v.]: (ISh, TA:) pl. أَعْصِمَةٌ. (K.) — — See also عُصْمَةٌ, in two places. — — Also Collyrium: (K, TA:) mentioned on the authority of El-Muärrij: so called because it defends and strengthens the eye. (TA.) عَصُومٌ Edacious; voracious; (K, TA;) applied to a she-camel; (TA;) and ↓ عَيْصُومٌ signifies the same, (K, TA,) applied to a human being, male and female; (TA;) the latter occurring in the saying of a rájiz, applied to an old woman, (S, TA,) and said to have this meaning, (S,) but as some relate it, the word is there with ض; (S, TA;) and عَيْضُومٌ signifies thus accord. to Kr, applied to a woman: عَيْصُومٌ, however, is of higher authority: (TA in art. عضم:) ↓ عَيْصَامٌ also signifies the same, applied to a man. (TA.) — — Also A female whose family, or household, have become numerous. (Az, TA.) عَصِيمٌ: see عُصْمٌ. — — Also Sweat: (K:) or, accord. to Lth, rust [that is an effect] of sweat. (TA.) — — And Dirt, and urine that dries, upon the thighs of camels, (K, TA,) so as to become like the road, in thickness. (TA.) — — And Black hair that grows beneath the fur of the camel when it falls off (إِذَا انْتَسَلَ [perhaps a mistranscription for اذا أَنْسَلَ]). (K.) — — And The leaves of trees. (IB, TA.) عِصَامِيٌّ [a rel. n. used as meaning Of the class of 'Isám; and hence, self-ennobled]. عِصَامٌ is the name of a chamberlain of En-Noamán Ibn-ElMundhir: and [in relation to him] it is said in a prov., كُنْ عِصَامِيًّا وَلَا تَكُنْ عِظَامِيًّا, (S, K, TA,) [the former clause meaning Be thou of the class of 'Isám, i. e. be thou self-ennobled, and] the latter clause meaning and be not of those who glory in old and wasted and crumbling bones, [i. e. in their ancestors,] (TA,) alluding to his saying, [so in the S and K and TA, but correctly the saying of En-Nábighah, (see Har p. 297,)] نَفْسُ عِصَامٍ سَوَّدَتْ عِصَامَا وَعَلَّمَتْهُ الكَرَّ وَالإِقْدَامَا [The soul of 'Isám ennobled 'Isám, and taught him the art of attack, and boldness]. (S, K, TA.) And [hence] one says also, فُلَانٌ عِصَامِيٌّ وَعِظَامِيٌّ i. e. Such a one is noble in respect of soul, or self, and of origin. (A, TA.) عَاصِمٌ [act. part. n. of عَصَمَ, signifying] Defending [&c.], or a defender [&c.]. (TA.) لَا عَاصِمَ اليَوْمَ مِنْ أَمْرِاللّٰهِ, in the Kur [xi. 45], may mean There is no defender [this day from the decree of God]: (TA:) or the meaning may be, no [person] defended: or no possessor of defence: (S, TA:) so that عاصم may be an instance of فَاعِل in the sense of مَفْعُوا: (S:) or it may thus be a possessive epithet. (TA. [See also دَافِقٌ.]) — — [Hence,] العَاصِمَةُ is a name of El-Medeeneh. (K.) — — أَبُو عَاصِمٍ is an appellation of The meal of parched barley or the like (السَّوِيق). (S, K.) And also The food called سِكْبَاج [q. v.]. (K.) عَيْصَامٌ: see عَصُومٌ. عَيْصُومٌ: see عَصُومٌ — — Also A woman who sleeps long, and speaks angrily when she is roused. (TA.) أَعْصَمُ A gazelle, and a mountain-goat, having in his arms, (As, T, S, K,) or in one of them, (AO, S, M, K,) a whiteness, (S, K,) the rest of him being red or black: (K:) or a goat white in the fore legs, or in the fore leg: (Az, TA:) fem. عَصْمَآءُ: (S, K:) and pl. عُصْمٌ. (S.) — — And A horse white in the fore leg: (As, TA:) or having a whiteness in one of his fore legs, above the pastern: (ISh, TA:) or having a whiteness in his fore shanks: (Ham p. 18:) or having a whiteness in one of his fore legs, (S, TA,) but not in his hind legs, (TA,) little or much; in which case he is termed أَعْصَمُ اليُمْنَى or اليُسْرَى [white in respect of the right fore leg or of the left]: when the whiteness is in both of his fore legs, he is termed أَعْصَمُ اليَدَيْنِ [white in respect of the two fore legs]; unless having a blaze in his face, in which case he is termed مُحَجَّلٌ, not أَعْصَمُ; (S, TA;) though a blaze in his face does not cause him to be termed مُحَجَّلٌ when the whiteness is in one fore leg. (S.) — — And A crow having a white feather in its wing; (S, K; [in some copies of

the K, in its two wings;]) i. e., in one of its wings: (TA:) because the wing of the bird corresponds to the fore leg [of the beast]: (S, TA:) or white in the wings: (ISh, IAth, TA:) or white in the legs: (TA:) or red (أَحْمَر) in the legs and beak; (Az, K, TA;) and this is said by Az to be the correct explanation; [but] he adds that the Arabs term بَيَاض [i. e. whiteness] حَمْرَة [which properly signifies redness], saying of a woman of white complexion that she is حَمْرَآء: [so that by the last of the foregoing explanations of أَعْصَمُ applied to a crow is app. meant white in the legs and beak:] the Prophet is said to have explained this epithet, thus applied, as meaning of which one of the legs is white: (TA:) some say that الغُرَابُ الأَعْصَمُ is like الأَبْلَقُ العَقُوقُ and بَيْضُ الأَنوقِ, applied to anything that is rarely found: (S, TA:) it occurs in a number of trads.; and a righteous woman is likened thereto. (TA.) مِعْصَمٌ The part, of the fore arm, which is the place of the bracelet; (S, Msb, K;) [the wrist: pl. مَعَاصِمُ:] in a citation from a poet (voce عَرَقَ), المَعَاصِيم is used by poetic license for المَعَاصِم. (L in art. عرق.) — — And The يَد [meaning arm]; (K, TA;) used in this sense in a verse of ElAashà. (TA.) — Also, thus without the article ال, a name for The she-goat; which is called to be milked by one's saying مِعْصَمْ مِعْصَمْ, with the last letter quiescent. (K.) مُعْتَصَمٌ A place of defence, protection, or preservation. (Ksh and Bd in xi. 45.) عصو 1 عَصَاهُ, (K, TA,) aor. يَعْصُوهُ, (TA,) inf. n. عَصْوٌ, (TK,) He struck him, or beat him, with the staff or stick or rod (بِالعَصَا): (K, TA:) or عَصَوْتُهُ بِالعَصَا I struck him, or beat him, with the staff &c. (S.) — — And عَصِىَ بِهَا He took it, i. e. the staff &c.: and عَصِىَ بِسَيْفِهِ he took his sword as one takes the staff: or he struck, or beat, with it as one does with the staff; as also عَصَا, aor. يَعْصُو, inf. n. عَصًا: or you say عَصَوْتُ بِالسَّيْفِ and عَصِيتُ بِالعَصَا [in the CK عَصَيْتُ]: or the reverse of this: or each of these verbs followed by بالسيف and بالعصا: (K, TA:) all these phrases are mentioned by the leading lexicologists and by ISd in the M: (TA:) or you say عَصِىَ بِالسَّيْفِ, aor. يَعْصَى, inf. n. عَصًا, meaning he struck with the sword. (S.) [See also 5.] — — عَاصَانِى فَعَصَوْتُهُ: see 3. — — [See also 2.] — عَصَوْتُ القَوْمَ, (K, TA,) aor. أَعْصُوهُمْ, (TA,) I collected together the people, or party, for good or for evil. (K, TA.) [This seems to be regarded by some as the primary signification; (see عَصًا;) but, I think, without good reason.] — — And عَصَوْتُ الجُرْحَ, (S, K,) inf. n. عَصْوٌ, I bound the wound. (S, K.) — عَصَا, inf. n. عَصْوٌ, also signifies It was, or became, hard: as though for عَسَا; the س being changed into ص. (TA.) — And عَصَا, aor. يَعْصُو, said of a bird, It flew. (TA.) 2 عصّاهُ العَصَا, inf. n. تَعْصِيَةٌ, He gave him the عصا [or staff, &c.]. (K. [Accord. to Golius, عَصّاهُ; evidently a mistake, for عصّاه is not mentioned by him.]) 3 ↓ عَاصَانِى فَعَصَوْتُهُ He contended with me in striking, or beating, (K, TA,) or, as in the M, he acted roughly towards me, and opposed me, or contended with me, (TA,) with the عَصَا [or staff, &c.], and I overcame him [therein]. (K, TA.) 4 اعصى It (a grape-vine) put forth its عِيدَان (S, K, TA) or عُصِىّ [i. e. rods]. (TA.) 5 تعصّى He struck, or beat, with the عَصَا [or staff, &c.]. (Mgh.) And تعصّى بِالعَصَا He made use of the عصا [or staff, &c.]: and he struck, or beat, with it. (Mgh.) 8 اعتصى عَلَى العَصَا He leaned, or he supported, or stayed, himself, upon the عَصَا [or staff, &c.]. (S, Mgh.) — — And يَعْتَصِى بِالسَّيْفِ He makes use of the sword as a staff. (S, and TA in this art. and in art. عصى.) — — And اعتصى الشَّجَرَةَ He cut a staff, or stick, or rod, (عَصًا,) from the tree. (K.) عَصًا i. q. عُودٌ [as meaning A staff, or stick, or rod]: (K:) originally عَصَوٌ, and accordingly its dual is as below: said to be thus called because the fingers and hand are put together upon it [to grasp it], from the saying عَصَوْتُ القَوْمَ " I collected together the people, or party; " as related by As from some one or more of the Basrees: (TA:) of the fem. gender: (S, Msb, K:) it is said in a prov., ↓ العَصَا مِنَ العُصَيَّةِ [lit. The staff is from the little staff; the dim. having the affix ة because it is the dim. of a fem. n.]; (S;) [or] العَصَا in this prov. is the name of a mare of Jedheemeh [mentioned voce ضَلَّ], and العُصَيَّة is that of her dam; meaning that part of the thing, or affair, is from part; (S, K, TA;) and said when one is likened to his father; or meaning that the big thing is in its commencement small: (TA: [see also Freytag's Arab. Prov. i. 17:]) it is not allowable to say عَصَآء; nor to affix ة: (As, TA:) one says, هٰذِهِ عَصَاىَ أَتَوَكَّأُ عَلَيْهَا [This is my staff; I support, or stay, myself upon it]: Fr says that the first incorrect speech heard in El-'Irák was the saying, هٰذِهِ عَصَاتِى: (S:) the dual is عَصَوَانِ: (S, Msb:) and the pl. [of mult.] is عُصِىٌّ, (S, Msb, K,) [originally عُصُوٌّ,] of the measure فُعُولٌ, (S, Msb,) and عِصِىٌّ, (S, K,) in which the ع is with kesr because of the kesrah following it, and [of pauc.] أَعْصٍ (S, Msb, K) and أَعْصَآءٌ, (K,) or this last is agreeable with analogy, but has not been transmitted, (ISk, Msb,) and is disallowed by Sb, who says that عُصِىٌّ was used in its stead. (TA.) — — [Hence various sayings, here following. — —] أَلْقَى عَصَاهُ [lit. He threw down his staff;] meaning (tropical:) he stayed, (S, Msb, K, TA,) and rested, (Msb,) and ceased from journeys, (S,) having reached his place: (K, TA:) a prov.; (S, TA;) applied to him to whom an affair has become suitable and who has therefore kept to it: (TA:) or he made firm his tent-pegs, and pitched his tent, or stayed; (K, TA;) like him who has returned from his journey. (TA.) And رَفَعَ عَصَاهُ [He took up his staff] means (assumed tropical:) he ceased from staying [in a place at which he had alighted; he departed]. (Har p. 454.) — — لَا تَرْفَعْ عَصَاكَ عَنْ أَهْلِكَ [Put not thou away thy staff, or stick, from thy family, or thy wife,] denotes [the practice of] discipline. (S. [See art. رفع, p. 1122, col. 3.]) — — هُمْ عَبِيدُ العَصَا [They are the slaves of the staff] means (assumed tropical:) they are [persons] beaten with the staff. (K, TA.) It is said in the A, النَّاسُ عَبِيدُ العَصَا [Mankind are the slaves of the staff], meaning that they are dreaded by reason of their doing harm [and are therefore to be kept in awe]. (TA.) — — And مَا هُمْ إِلَّا عَبِيدُ العَصَا [They are none other than the slaves of the staff] is said of persons regarded as low, base, or vile. (TA.) — — إِنَّهُ لَيِّنُ العَصَا [Verily he is one whose staff is supple] means (tropical:) he is gentle, a good manager of that whereof he has the charge: (S, K: *) accord. to ISd, alluding to the beating little with the عصا. (TA.) And إِنَّهُ ضَعِيفُ العَصَا [Verily he is one whose staff is weak], meaning تِرْعِيَّةٌ [i. e., (assumed tropical:) one who performs well the act of keeping or tending, or of pasturing or feeding, camels]: (S:) or one who beats the camels little (K, TA) with the عصا: and such is commended. (TA.) And صَلِيبُ العَصَا and صُلْبُهَا [One whose staff is hard], i. e. (assumed tropical:) one who is ungentle with the camels, beating them with the عصا: and such is discommended. (TA.) See an ex. in a verse of Er-Rá'ee cited voce صُلْبٌ. — — قَرَعَهُ بِعَصَا المَلَامَةِ [He struck him with the staff of censure] means (assumed tropical:) he exceeded the usual bounds in censuring him. (TA.) — — See also 1 in art. قرع. — — فُلَانٌ يُصَلِّى عَصَا فُلَانٍ [Such a one straightens the staff of such a one by turning it round over the fire] means (assumed tropical:) such a one manages, orders, or regulates, the affairs of such a one. (TA.) — — لَا تَدْخُلْ بَيْنَ العَصَا وَلِحَائِهَا [Enter not thou between the staff and its peel] means [(assumed tropical:) intermeddle not thou between two close friends; (see Freytag's Arab. Prov. i. 153;) or] enter not thou into that which does not concern thee. (TA.) And قَشَرْتُ لَهُ العَصَا [I peeled for him the staff] means (assumed tropical:) I discovered to him what was in my mind. (TA.) — — شَقُّ العَصَا [lit. The splitting of the staff] means (assumed tropical:) the contravening of the collective body [or the community] of El-Islám [i. e. of the Muslims]: (K, TA:) and also (assumed tropical:) the disuniting of the collective body of the tribe: (TA:) or شَقَّ العَصَا means (tropical:) He separated himself from, and he contravened, the collective body [or

the community]: (Msb:) and [it is said that] the primary signification of العَصَا is the state of combination and union: (TA:) this is the meaning in the saying, respecting the خَوَارِج [see خارِجِىٌّ], قَدْ شَقُّوا عَصَا المُسْلِمِينَ (assumed tropical:) [They have made a schism in the state of combination and union, or in the communion, of the Muslims]. (S, TA.) [Hence,] their saying إِيَّاكَ وَقَتْلَ العَصَا means (assumed tropical:) Beware thou of slaying or being slain in making a schism in the communion of the Muslims (فِى شَقِّ عَصَا المُسْلِمِينَ). (TA.) And one says, اِنْشَقَّتِ العَصَا (S, TA) [The staff became split], meaning, (assumed tropical:) disagreement, or discord, befell. (TA.) And طَارَتْ عَصَا بَنِى فُلَانٍ شِقَقًا [lit. The staff of the sons of such a one flew in splinters], a prov., meaning (assumed tropical:) the sons of such a one became scattered in various directions. (Meyd.) — — عَصَا العَبْدِ [The stick of the slave] is the thing with which one stirs the مَلَّة [or hot ashes wherein bread is baked]. (TA.) — — العَصَا signifies also (tropical:) The bone of the shank; (K, TA;) as being likened to the عصا [properly so called]. (TA.) And [the pl.] العِصِىُّ, (assumed tropical:) The bones that are in the wing. (S.) And [the same, or] العُصِىُّ, (assumed tropical:) Certain stars, having the form of the عَصَا [or rather of عصىّ]. (TA. [But what stars these are, I have not been able to determine.]) — — Also, (i. e. العَصَا,) The tongue. (K.) [Perhaps as being likened to a staff because used in chiding.] — — And The woman's [muffler, or headcovering, called] خِمَار. (K.) — — عَصَا الرَّاعِى [The pastor's rod; and appellation of knot-grass; a species of polygonum, p. aviculare;] the بطباط [i. e. بَطْبَاط, but the former name is the better known]; male, and female, the former of which is the more potent: asserted by Dioscorides to be diuretic, and a remedy for him who suffers suppression of the urine. (Ibn-Seenà, whom we call Avicenna, book ii. p. 229.) عُصَيَّةٌ dim. of عَصًا, q. v. العَاصِى: see عَاصٍ in art. عصى. عصى 1 عَصَاهُ, aor. يَعْصِيهِ, inf. n. عَصْىٌ and مَعْصِيَةٌ (S, Msb, K, TA) and عِصْيَانٌ, (TA, and so in some copies of the S,) or this last is a simple subst., (Msb,) He ([for instance] a slave, Msb, TA) disobeyed him, or rebelled against him, (S, K, TA,) i. e., his master; (Msb, TA;) as also ↓ عاصاهُ, (S, Msb, K, TA,) inf. n. مُعَاصَاةٌ; (TA;) and ↓ استعصى عَلَيْهِ, (S,) meaning he opposed him, or resisted him, and did not obey him, [or he rebelled against him,] namely, his prince, or commander. (TA.) [See also an ex. of the first in a verse cited voce زُجٌّ.] فُلَانٌ يَعْصِى الرِيحَ means (assumed tropical:) Such a one faces the quarter from which the wind blows, not opposing his side to the wind. (TA.) 3 عَاْصَىَ see the preceding paragraph. 5 تعصّى It (an affair) was, or became, difficult; syn. اِعْتَاصَ: (K, TA:) said by some to be originally تَعَصَّصَ; like تَقَضَّى and تَظَنَّى. (TA.) 6 تعاصى [occurs in the S and TA, voce تَحَمَّسَ, as meaning He feigned disobedience, or rebellion: and in the A and TA, voce تَشَاغَبَ, as meaning he manifested incompliance]. 8 اِعْتَصَتِ النَّوَاةُ The date-stone was, or became, hard. (S, K.) 10 إِسْتَعْصَىَ see the first paragraph. عِصْيَانٌ [mentioned above as an inf. n., but accord. to the Msb a simple subst.,] Disobedience, or rebellion; contr. of طَاعَةٌ. (S, K.) عَصِىٌّ: see what follows, in two places. عَاصٍ and ↓ عَصِىٌّ Disobeying, or rebelling; or disobedient, or rebellious: (S, K:) [both are mentioned in the S and K as though syn.: but] ↓ the latter is an intensive epithet [and therefore has the latter signification, or means very disobedient or rebellious]: the pl. of the former is عُصَاةٌ. (Msb.) — — العَاصِى is an appellation of The young camel when it disobeys its mother, and does not follow her. (TA.) — — And it signifies also (tropical:) The vein that will not cease bleeding: (S, K, TA:) belonging to this art. and to art. عصو: (TA: mentioned in art. عصو in the K:) pl. العَوَاصِى. عض 1 عَضِضْتُهُ, (S.) and عَضِضْتُ عَلَيْهِ, (S, O, Msb, K,) and بِهِ (S, O, Msb,) third pers. عَضَّ, (S,) aor. عَضَ3َ, (S, Msb, K,) i. e. يَعَضُّ, (ISk, S, O,) imp. عَضّ [i. e. عَضَّ and عَضِّ] and اِعْضَضْ, (TA,) inf. n. عَضٌّ (Mgh, O, Msb, K) and عَضِيضٌ (O, K) and عُضَاضٌ, (TA, [see also عِضَاضٌ, below,]) [I bit it; or] I seized it, or took hold of it, with my teeth, (A, Mgh, Msb, K,) and pressed it therewith; (TA;) namely, a thing, (A,) or a morsel of food: (S, Msb:) or with my tongue; (A, K;) as, for instance, a serpent does; but not a scorpion; for this latter stings: (TA:) accord. to the Book of Verbs by IKtt, one also says عَضَضْتُ, aor. عَضُ3َ: (Msb:) and [it has been asserted that] one says, (Msb, K,) though rarely, (Msb,) عَضَضْتُ, aor. عَضَ3َ: (Msb, K:) it is said in the S [and O] that ISk cites AO as asserting that عَضَضْتُ, with fet-h [to the first ض] is a dial. var. [which obtained] among [the tribes of] Er-Ribáb: but, IB says, this is a mistranscription; for what ISk says, in the book entitled " ElIsláh," is, غَصِصْتُ بِالُّلقْمَةِ فَأَنَا أَغَصُّ بِهَا غَصَصًا قَالَ أَبُو عُبَيْدَةَ وَغَصَصْتُ لُغَةٌ فِى الرِّبَابِ, with [the pointed غ and] the unpointed ص: to which [says SM] I add, that thus it is found in the handwriting of Aboo-Zekereeyà and of Ibn-El-Jawáleekee, in the " Isláh " of ISk, and they expressly assert that what is in the S is a mistranscription. (TA.) — — عَضَّ الفَرَسُ عَلَى لِجَامِهِ [The horse champed his bit]. (Msb.) — — It is said in the Kur [iii. 115], وَإِذَا خَلَوْا عَضّوا عَلَيْكُمُ الأَنَامِلَ مِنَ الغَيْظِ (assumed tropical:) [And when they are alone, they bite the ends of the fingers by reason of wrath, or rage, against you]: meaning that, by reason of the vehemence of their hatred of the believers, they eat [or rather bite] their hands in wrath, or rage. (O, TA.) You say also, عَضَّ عَلَى يَدِهِ غَيْظًا (tropical:) [He bit his hand in wrath, or rage], when a man is inordinate in his enmity. (TA.) In like manner, it is said in the Kur [xxv. 29], وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ (tropical:) [And the day when the wrong-doer shall bite his hands]; meaning, in repentance and regret. (O, TA.) And it is said in a prov., عَضَّ عَلَى شِبْدِعِهِ, i. e. لِسَانِهِ (assumed tropical:) [He bit his tongue]: applied to the clement, or forbearing. (O, TA.) One says also, عَضَّ بِالْخَمْسِ, meaning He bit the fingers. (Ham p. 790.) — — عَضَّ فِى العِلْمِ بِنَاجِذِهِ (tropical:) He confirmed his knowledge; made it sound. (Mgh.) — — Mohammad said, عَلَيْكُمْ بِسُنَّتِى وَسُنَّةِ الخُلَفَاءِ الرَّشِدِينَ مِنْ بَعْدِى عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ, meaning (assumed tropical:) [Keep ye to my course of conduct, and the course of conduct of the orthodox Khaleefehs after me:] cleave ye, or hold ye fast, thereto. (Mgh, * Msb.) And you say, of a man, عَضَّ بِصَاحِبِهِ, (S, O, K,) aor. عَضَ3َ, (S,) inf. n. عَضِيضٌ (S, O, K) and عَضٌّ, (TA,) (assumed tropical:) He kept, or clave, to his companion; (S, O, K;) he stuck to him: (TA:) and عَضَّهُ has the same, which is said to be the primary, signification; (TA;) or this signifies he seized him with his teeth, because the doing so is a means of cleaving. (IAth, TA.) You say also عضضت بِمَالِى, [so in the TA, without any vowel-signs to the verb,] inf. n. عُضُوضَةٌ and عَضَاضَةٌ, [to agree with which, the pret. by rule should be عَضُضْتُ,] (assumed tropical:) I clave, or held fast, to my property. (TA.) And عَضَّ فُلَانٌ بِالشَّرِّ (tropical:) Such a one kept, or clave, to evil, or mischief, and did not leave it. (A, TA.) — — عَضَّهُ, (Aboo-'Is-hák, TA in art. همز,) or عَضَّهُ بِلِسَانِهِ, (A, TA, *) inf. n. عَضٌّ, (TA,) (tropical:) He defamed him; spoke evil of him; or backbit him. (Aboo-Is-hák, ubi suprà; A, TA.) — عَضَّ الثِّقَافُ بِأَنَابِيبِ الرُّمْحِ, and عَضَّ عَلَيْهَا, inf. n. عَضٌّ, (tropical:) The straighteninginstrument held fast to [or pinched] the internodal portions of the spear. (TA.) — — عَضَّهُ القَتَبُ, inf. n. عَضٌّ, (tropical:) [The camel's saddle hurt him] as though it bit him. (IB.) — — عَضَّهُمُ السِّلَاحُ (tropical:) [The weapon, or weapons, wounded them]. (O, TA.) — — عَضَّهُ الأَمْرُ (tropical:) The thing, or affair, was, or became, severe, or distressing, or afflictive, to him. (A, TA.) And you

say also, عَضَّتْ بِهِ الحَرْبُ (A, O) and عَضَّتْهُ (tropical:) War, or the war, was, or became, severe to him. (Ham p. 628. See an ex. voce رَجِيمٌ.) عَضُّ الزَّمَانِ and الحَرْبِ signify (tropical:) The severity, or rigour, of time, or fortune, and of war: or in these two cases, the former word is with ظ: (K:) or, accord. to IKtt and others, عَضّ and عَظّ are two dial. vars. (TA.) And عَضَّ, aor. عَضَ3َ, inf. n. عَضِيضٌ, signifies also (assumed tropical:) He, or it, was, or became, strong, or hard; syn. اِشْتَدَّ and صَلُبَ: (IKtt, TA:) app. said of a man: (TA:) [or, thus used, it has a more comprehensive meaning; for] it is said in the S that عَضِضْتَ, addressed to a man, signifies (tropical:) thou becamest, or hast become, such as is termed عِضٌّ [q. v.]; and the like is said in the A; and Sgh adds [in the O] that its inf. n. is عَضَاضَةٌ. (TA.) — — عَضَّتْهُ الأَسْفَارُ (tropical:) Travels rendered him experienced, or expert. (A, TA.) And one says, عَضَّتْهُ الأُمُورُ بِأَضْرَاسِهَا وَأَكَلَتْهُ حَتَّى عَرَّفَتْهُ (assumed tropical:) [The management of affairs rendered him experienced so that they taught him]. (A in art. جرس.) 2 عضّضهُ, inf. n. تَعْضِيضٌ, [He bit him, or it, much, or frequently,] a word of the dial. of Temeem. (TA.) You say, فُلَانٌ يُعَضِّضُ شَفَتَيْهِ Such a one bites (يَعَضُّ) his lips much, or often, by reason of anger. (S.) And, of an ass, عَضَّضَتْهُ الحُمُرُ The asses bit him much, (O, K,) and lacerated him with their teeth. (O.) — — [And hence,] عضّض He jested with his girl, or young woman. (IAar, O, K.) — Also عضّض, (inf. n. as above, IAar,) (assumed tropical:) He drew water from a well such as is termed عَضُوضٌ. (IAar, O, K.) — And He fed his camels with [the provender termed] عُضّ. (IAar, O, K.) 3 عَاضَّتِ الدَّوَابُّ, (K, * TA,) inf. n. عِضَاضٌ (S, K) and مُعَاضَّةٌ, (S,) The beasts bit one another. (S, * K, * TA.) And in like manner you say, هُمَا ↓ يَتَعَاضَّانِ They two bite each other. (S.) — — [Hence the saying,] عَاضَّ القَوْمُ العَيْشَ مُنْذُ العَامِ فَاشْتَدَّ عِضَاضُهُمْ i. e. عَيْشُهُمْ [app. meaning The people, or company of men, have grappled with life during this year, and their life has been strait, or difficult, or hard]. (S.) [See عِضَاضُ عَيْشٍ.] 4 أَعْضَضْتُهُ الشَّىْءَ I made him to bite the thing; or to seize it, or take hold of it, with his teeth. (S, * O, K.) — — It is said in a trad., مَنْ تَعَزَّى بِعَزَآءِ الجَاهِلِيَّةِ فَأَعِضُّوهُ بِهَنِ أَبِيهِ وَلَا تَكْنُوا (S, * Mgh, Msb, K) i. e. Whoso asserteth his relationship [of son] in the manner of the people of the Time of Ignorance, meaning by saying, in crying out for aid or succour, يَا لَفُلَانٍ, (Mgh and Msb in art. عزو,) and exclaiming, أَنَا فُلَانُ بْنُ فُلَانٍ, (Msb,) say ye to him اِعْضَضْ بِأَيْرِ أَبِيكَ, (Mgh, O, L, Msb,) or اعضض أَيْرَ أَبِيكَ, (K,) [Bite thou the اير of thy father,] and use not a metonymical term for it, by saying هن for اير. (Mgh, O, L, K.) — — أَعْضَضْتُهُ سَيْفِى (tropical:) [I made my sword to wound him;] I smote him with my sword. (S, O, K.) And أَعَضَّ السَّيْفَ بِسَاقِ البَعِيرِ (tropical:) [He made the sword to wound the thigh, or shank, of the camel]. (A, TA.) And أَعَضَّ المَحَاجِمَ قَفَاهُ (Lh, A, O *) (tropical:) He made the cupping-instruments to cleave to the back of his neck. (Lh.) — أَعَضَّتِ البِئْرُ (assumed tropical:) The well became such as is termed عَضُوضٌ. (S, O, K.) — أَعَضُّوا Their camels ate [the provender called] عُضّ: (S, O, K:) and their camels pastured upon [the trees called] عِضّ, (S, O,) or عَضَاض. (L.) — — And اعضّت الأَرْضُ The land abounded with عِضّ, (S, O,) or عُضّ, (K,) or both. (TA.) 6 تَعَاضَ3ّ see 3. عُضٌّ The provender, or fodder, of the people of the cities or towns; such as the dregs of sesamegrain from which the oil has been expressed, and crushed date-stones: (S, O, TA:) or dough with which camels are fed: (AHn, O, K:) and [the trefoil called] قَتّ, (AHn, O, K,) i. e. فِصْفِصَة: (AHn, O:) and barley and wheat, not mixed with any other thing: (AA, O, K:) or date-stones (K, TA) crushed, (TA,) and قَتّ, (K, TA,) with which camels are fed: (TA:) and thick, or course, trees [or shrubs] remaining in the earth: (AA, O, K;) as also ↓ عَضَاضٌ: (AA, O:) or date-stones (K, TA) crushed, (TA,) and dough: (K, TA:) and barley (K, TA) with one of those two things; (TA;) but 'Alee Ibn-Hamzeh disallows its application to date-stones: (IB, TA:) or thick, large firewood, collected: (K, TA:) and dry herbage (K, TA) with which beasts are fed. (TA.) [See an ex. in a verse cited in art. صلب, conj. 2.] — — See also the next paragraph, last sentence, in two places. عِضٌّ [is of the measure فِعْلٌ, in the sense of the measure فَاعِلٌ in some cases, and in the sense of the measure مَفْعُولٌ in other cases; but appears to have only tropical significations]. — — (tropical:) A lock that will scarcely open; or that is not near to opening; expl. by لَا يَكَادُ يَنْفَتِحُ: (S, A, O, K:) or that will not open. (TA.) — — (tropical:) One who keeps close to his property: (TA:) a man who improves his means of subsistence and his property, attends closely to it, and manages it well: (L:) or a manager of property: (K:) or عِضُّ مَالٍ signifies one who manages property well: (A:) or who manages property rigorously. (S, O.) — — (tropical:) Niggardly, tenacious, or avaricious: (K, TA:) for a man's keeping close to his property generally courses him to fall into niggardliness: or such a person is likened to a lock that will not open. (TA.) — — (tropical:) Evil in disposition; (Lth, O, K, TA;) bad, wicked or malignant. (TA.) — — (tropical:) A strong man; (IAar, T, A, K;) as also ↓ عَضْعَضٌ. (IAar, T, TA.) It is said in the A that العِضُّ and العَضِيضُ signify الشَّدِيدُ: and in one place in the K, that العَضِيضُ signifies العَضُّ الشَّدِيدُ: and by Sgh, in his two books, [the O and TS,] as on the authority of IAar, that العَضْعَضُ signifies العَضُّ الشَّدِيدُ: but the correct reading is that which is given in the T, with which other lexicons agree. (TA.) — — (tropical:) Having strength, or power, sufficient for a thing. (K.) You say, هُوَ عِضُّ سَفَرٍ (tropical:) He has strength, or power, sufficient for travel: (S, A, O:) he is rendered experienced, or expert, by travels: of the measure فِعْلٌ in the sense of the measure مَفْعُولٌ. (A, TA.) And عِضُّ قِتَالٍ (tropical:) Having strength, or power, sufficient for fight. (TA.) — — (assumed tropical:) An equal in courage, or generally; or an opponent, or adversary; syn. قِرْنٌ: (O, K:) of another; (TA;) as also ↓ عَضِيضٌ. (TA.) [See the latter, below.] — — (assumed tropical:) Cunning, or intel-ligent, or skilful and knowing, and contentious; in the sense of the measure فَاعِلٌ, because such a person defames, or speaks evil of, or backbites, others: (A, TA:) (tropical:) understanding and knowing obscure, or abstruse, things: (A, TA:) (assumed tropical:) eloquent, and cunning or intelligent or skilful and knowing: (S, O, K:) and [simply] (assumed tropical:) cunning; syn. دَاهٍ; applied to a man: (S, O:) or (assumed tropical:) very cunning; syn. دَاهِيَةٌ: (K:) pl. [of mult.] عُضُوضٌ (O, K) and [of pauc.] أَعْضَاضٌ. (TA.) — Also i. q. شِرْسٌ, i. e. (AZ, S, O) Such as are small, of thorny trees, (AZ, S, O, K,) as the شُبْرُم and حَاج and شِبْرِق and لَصَف and عِتْر and the smaller قَتَاد (AZ, S, O) and كَلْبَة and نُغْر [app. a mistranscription]; (AZ, TA;) as also ↓ عُضٌّ, (K, TA,) accord. to AHn: (TA:) or the طَلْح and عَوْسَج and سَلَم and سَيَال and سَرْح and عُرْفُط and سَمُر and شَبَهَان and كَنَهْبَل; (K, TA;) as also ↓ عُضٌّ: (CK:) or the عوسج and سيال and عرفط and سمر and كنهبل are of the trees called عِضَاه [q. v.]. (AZ, TA.) عَضَّةٌ [A bite]. (A and TA voce صَمَّمَ, q. v.) عَضَاضٌ (Ibn-Buzurj, S, A, O, K) and ↓ عَضُوضٌ (Ibn-Buzurj, S, O, K) and ↓ مَعْضُوضٌ (Ibn-Buzurj) A thing to be bitten (Ibn-Buzurj, S, A, O, K) and eaten. (S, O, K.) You say, مَا أَتَانَا مِنْ عَضَاضٍ, and ↓ عَضُوضٍ, and ↓ مَعْضُوضٍ, He brought not to us anything that we might bite. (Ibn-Buzurj.) And مَا عِنْدَنَا عَضُوضٌ ↓ and عَضَاضٌ, We have not what is to be bitten and eaten. (S, O.) And مَا ذُقْتُ عَضَاضًا I have not tasted a thing to be bitten. (A.) — — Also عَضَاضٌ, Trees [or shrubs] that have become thick, or coarse. (K:) or plants that have become thick, or coarse, and dry, or tough, and hard. (TA.) See also عُضٌّ. — See also the next paragraph, in two places. عِضَاضٌ, (ISk, S, Msb, K,) with kesr, (S, Msb,) like كِتَابٌ, (K,) or ↓ عَضَاضٌ, (Sb, A,) like سَحَابٌ, (A,) a subst., like سَبَابٌ, not an inf. n., (Sb,) and ↓ عَضِيضٌ, (ISk, S, Msb,) The act, or fault, of biting, (S, * Msb, * K, * TA,) in a beast, (ISk, A,

TA,) or a horse. (Msb, K.) You say (Yaakoob, S, TA) to the purchaser of a beast, when selling it, (TA,) بَرِئْتُ إِلَيْكَ مِنَ العِضَاضِ, and ↓ العَضِيضِ, (Yaakoob, S, O, TA,) i. e. [I am irresponsible to thee for] its biting men; (TA;) or مِنْ ↓ هٰذِهِ الدَّابَّةِ عَضَاضِ [for the biting of this beast]. (A.) And دَابَّةٌ ذَاتُ عَضِيضٍ ↓ and عِضَاضٍ [A beast having a fault of biting]. (TA.) — فُلَانٌ عِضَاضُ عَيْشٍ (assumed tropical:) Such a one endures distress, or affliction, with patience. (S, O, K.) عَضُوضٌ A horse that bites; (S, O, Msb;) [i. e. that has a habit of biting; or that bites much; as the form of the word indicates;] and a camel; as also ↓ عَضَّاضٌ. (TA.) — — (assumed tropical:) A bow having its string cleaving, or sticking, to its كَبِد [or handle]. (A, O, K. [Omitted in the TA.]) — — (assumed tropical:) A woman narrow in the فَرْج, (O, * K, TA,) so that the ذَكَر will not penetrate into it; (TA;) as also ↓ تَعْضُوضَةٌ: (K:) the latter is thought by Az to have this signification. (O, TA.) — — (tropical:) A well that is deep, or having its bottom distant, (S, A, O, L, K,) and narrow, (S, O,) from which one draws by means of the سَانِيَة; (S, O, L;) as though it bit the water-drawer by the distress which it occasions him; (A;) and in like manner a water; (L;) and waters; as also ↓ عَضِيضٌ: (" Nawádir " of AA:) or a well distressing to the water-drawer: (TA:) or a well having much water: (O, K:) pl. عُضُضٌ, (as in some copies of the S and K, and in the O and TA,) or عُضَضٌ, (as in other copies of the S and K,) and عِضَاضٌ. (K.) — — (tropical:) Severe; grievous; distressing; afflictive: applied to time, or fortune; (S, A, O, K;) and to war. (TA.) — — (tropical:) Unjust, or tyrannical, rule, or dominion; (A, O, K, TA;) as though the subjects thereof were bitten; (O, TA;) an intensive epithet. (TA.) — — (tropical:) A calamity; a misfortune. (O, L, K, TA.) — See also عَضَاضٌ, in three places. عَضِيضٌ: see عِضَاضٌ, in three places. — (assumed tropical:) An associate; a companion: or an equal in age: syn. قَرِينٌ: (O, K:) of another. (O, TA.) See also عِضٌّ. — — Applied to waters, i. q. عَضُوضٌ, q. v. (" Nawádir " of AA.) — — In the A and K, written by mistake for عَضْعَضٌ, as mentioned above, voce عِضٌّ. (TA.) عَضَّاضٌ: see عَضُوضٌ, first signification. عَضْعَضٌ: see عِضٌّ. عَاضٌّ A camel that feeds upon the trees called عِضّ. (ISk, S, O.) تَعْضُوضٌ A sort of black dates, (S, O, K,) sweet, (K,) very sweet, the place of origin of which is Hejer: (S, O:) n. un. with ة: (S, O, K:) which latter is said by AHn to be a date of a colour like that of the spleen, large, succulent, melliferous, luscious: and [also a tree producing such dates; for] he mentions his having been told that the تَعْضُوضَة bears, in Hejer, a thousand pounds, of the weight of the pound of El-'Irák. (O.) تَعْضُوضَةٌ, n. un. of تَعْضُوضٌ [q. v.]. — — See also عَضُوضٌ, third signification. مَعَضٌّ [lit. A place in which to bite. — — And hence,] i. q. مُسْتَمْسَكٌ (tropical:) [A place in which, or on which, to lay hold: and a thing on which to lay hold]. (S, A, O, Msb.) So in the saying مَا لَنَا فِى الأَرْضِ مَعَضٌّ (tropical:) [There is not for us, in the earth, any place in which, or on which, to lay hold; meaning, in which to settle]. (A, TA.) And in the saying مَا لَنَا فِى هٰذَا الأَمْرِ مَعَضٌّ (tropical:) [There is not for us, in this affair, anything on which to lay hold]. (S, O, Msb, * TA.) مُعِضٌّ One whose camels feed upon [the trees called] عِضّ (S, O) [and upon عُضّ also: see the verb]. — — And أَرْضٌ مُعِضَّةٌ Land abounding with [the trees called] عِضّ (S) [and with عُضّ]. حِمَارٌ مُعَضَّضٌ An ass bitten much by other asses, (O, K,) and lacerated with their teeth. (O.) مَعْضُوضٌ [pass. part. n. of 1; Bitten: &c.] — — See also عَضَاضٌ, in two places. عضب 1 عَضَبَهُ, (S, O, Msb, K,) aor. عَضِبَ, (Msb, K,) inf. n. عَضْبٌ, (S, A, O, &c.,) He cut, or cut off, him, or it. (S, A, * Mgh, * O, Msb, K.) مَا لَهُ عَضَبَهُ اللّٰهُ, meaning [What aileth him?] may God cut off (O, TA) his arm and his leg, or his hand and his foot, (O,) or his arms and his legs, or his hands and his feet, is a form of imprecation used by the Arabs. (TA.) And hence, (O,) one says, إِنَّ الحَاجَةَ لَيَعْضِبُهَا طَلَبُهَا قَبْلَ وَقْتِهَا (assumed tropical:) Verily the seeking of the object of want before its time assuredly cuts it off, or precludes it, and mars it: a prov. (O, TA.) And إِنَّكَ لَتَعْضِبُنِى عَنْ حَاجَتِى (assumed tropical:) Verily thou cuttest me off from [the attainment of] the object of my want. (TA.) — — And [hence] (assumed tropical:) He reviled him; (A, * K;) and (A) so عَضَبَهُ بِلِسَانِهِ. (S, A, O.) — — And He beat him, or struck him, (O, K,) with a staff, or stick. (O.) — — And He thrust him, or pierced him, (K,) with a spear. (TK.) [But in the O and TA, عَضَبْتُهُ بِالرُّمْحِ is expl. by the words هُوَ أَنْ تَشْغَلَهُ عَنْهُ; and the meaning app. is, I occupied him so as to divert him with the spear; though this meaning would be expressed more agreeably with usage by saying هو ان يشغله عنه; or rather هو ان تَشْغَلَهُ عَنْكَ, which, I think, is the right reading.] — — And It (disease, O) rendered him weak, or infirm: (S, O:) and (O) deprived him of the power of motion. (A, * O, K.) You say, عَضَبَتْهُ الزَّمَانَةُ, aor. as above, (O, TA,) and so the inf. n., (TA,) meaning [Disease of long continuance, or want of some one or more of the limbs,] deprived him of the power of motion: and AHeyth says, it [in the O هُوَ (so that it does not refer to الزمانة), and in the TA العضب,] is الشَّلَلُ and الخَبْلُ and العَرَجُ [a state of privation of the power of motion, and unsoundness, and lameness; app. meaning that these are the effects denoted by the phrase عضبته الزمانة]. (O, TA.) — — See also 4. — عَضَبَ, (O, K,) aor. and inf. n. as above, (K,) signifies also He returned (O, K) عَلَيْهِ [against him]. (O.) — عَضِبَ, said of a ram, (K,) or عَضِبَت, said of a شَاة [i. e. sheep or goat, male or female], (S, O, Msb,) aor. عَضَبَ, (Msb, K,) inf. n. عَضَبٌ, (S, O, Msb,) He, or she, had the inner [part of the] horn broken: (S, O, Msb, K:) or had one of the horns broken. (S, O, Msb.) — — العَضَبُ is mostly used in relation to the horn: but sometimes, in relation to the ear: (A 'Obeyd, TA:) one says of a شَاة [expl. above], and of a she-camel, عَضِبَت, inf. n. عَضَبٌ, meaning He, or she, had her ear slit, or had a slit ear: (Msb:) [or had half, or a third, of the ear cut off; for] accord. to IAar, العَضَبُ in relation to the ear is when half, or a third, thereof has gone. (O.) — عَضُبَ, aor. عَضُبَ, inf. n. عُضُوبَةٌ (S, O, K) and عُضُوبٌ, (O, K,) said of a man's tongue, (tropical:) It was, or became, sharp in speech; (S, O, * K, TA;) being likened to a sharp sword. (O.) 3 عاضبهُ i. q. رَادَّهُ [He endeavoured to turn him from, or to, a thing]. (O, K.) 4 اعضب, (Fr, S, O, Msb, K, *) inf. n. إِعْضَابٌ; (K;) and ↓ عَضَبَ, (Fr, O, K,) aor. عَضِبَ, inf. n. عَضْبٌ; (K;) He rendered a شَاة [i. e. sheep or goat, male or female], (Fr, S, O, Msb, K,) and a she-camel, (Msb, K,) such as is termed عَضْبَآء. (Fr, S, O, Msb, K.) 7 انعضب It (a horn) became cut, or broken, off. (TA.) عَضْبٌ A sharp sword; (S, O, Msb;) an inf. n. (Msb, TA) used as a subst. [properly so termed], (Msb,) or as an epithet (TA) applied to a sword as meaning sharp: (TA:) or it signifies a sword. (K.) — — And (assumed tropical:) A tongue sharp in speech; (S, TA;) likened to a sharp sword: (TA:) and so applied to a man; (K;) or so عَضْبُ اللِّسَانِ. (O.) — — And, applied to a boy, or young man, (O, K, TA,) (assumed tropical:) Light-headed: (K:) or light, or active, sharp-headed, light in body; (IAar, O, TA; *) as also عَصْبٌ. (IAar, TA.) — — And (assumed tropical:) The offspring of the cow when his horn comes forth, (As, O, K, TA,) which is after he is a year old: (As, O, TA:) or, accord. to Et-Táïfee, when his horn is [or can be] laid hold upon: fem. with ة: after that, he is termed جَذَعٌ; then, ثَنِىٌّ; then, رَبَاعٍ; then, سَدَسٌ; then, تَمَمٌ; and when all his teeth are grown, عَمَمٌ. (O, L, TA.) عَضَبٌ inf. n. of عَضِبَ [q. v.]. (S, &c.) — — Also A fracture in a spear. (TA.) عَضَّابٌ (assumed tropical:) A man who reviles much. (S, A, O.) أَعْضَبُ applied to a ram, and the fem. عَضْبَآءُ applied to a شَاة [i. e. sheep or goat, male

or female], Having the inner [part of the] horn (which is called the مُشَاش, AZ, S, O) broken: (AZ, S, O, Msb, K; and so in the Mgh as applied to a شاة:) or having one of the horns broken. (S, O, Msb.) — — And the masc. applied to a camel, (Msb, TA,) and the fem. applied to a she-camel (S, O, Msb, K) and to a شاة [expl. above], (S, Mgh, Msb, K,) Having a slit ear. (S, Mgh, O, Msb, K.) The she-camel of the Prophet, called العَضْبَآء, was not slit-eared; this being only her surname: (S, IAth, Mgh, O, Msb, K:) or, accord. to some, the fewer number, she was sliteared: (IAth, TA:) or her name was taken from the epithet عضباء applied to a she-camel as meaning " short in the fore leg. " (Z, TA.) — — And the fem. is applied to a horse's ear as meaning Of which more than a fourth part has been cut off. (K.) — — And, applied to she-camel, Short in the fore-leg; as mentioned above: (Z, TA:) and the masc., (O, K,) applied to a man, (O,) short in the arm. (O, K.) — — Also the masc., applied to a man, (assumed tropical:) Who has no aider against an enemy, (S, O, K,) nor brethren: (O:) and one whose brother has died: or who has no brother, nor any one [beside]. (K.) مَعْضُوبٌ Weak, or infirm. (S, O, K.) And Crippled, or deprived of the power of motion, by disease, or by a protracted disease. (A, Mgh, O, Msb, K.) — — And مَعْضُوبُ اللِّسَانِ Impotent in tongue; having an impediment in his speech. (TA.) عضد 1 عَضَدَهُ, aor. عَضَدَ, (S, O, Msb, K,) inf. n. عَضْدٌ, (Msb,) He hit, or hurt, his عَضُد [or upper arm, between the elbow and the shoulder-blade]; (S, O, Msb, K;) i. e., a man's. (Msb.) — — And, aor. as above, (S, A, &c.,) and so the inf. n., (Msb,) (tropical:) He aided, or assisted, him; (S, A, O, Msb, K;) he was, or became, an عَضُد i. e. aider, or assistant, to him: (Msb:) thus used, it is doubly tropical; for عَضُدٌ primarily [and properly] relates to the arm, then it was metaphorically applied to signify an aider, or assistant, then they formed the verb in this meaning, and it obtained so extensively as to become a حَقِيقَة عُرْفِيَّة [i. e. a word so much used in this tropical sense as to be, in the said sense, conventionally regarded as proper]; therefore it is not mentioned by Z [in the A] as tropical; (TA;) and ↓ عاضدهُ, (K, * TA,) inf. n. مُعَاضَدَةٌ, (S, A, O, TA,) likewise signifies he aided him against another. (S, * K, * TA.) — — Also, عَضَدَهُ, He (a camel) took him (another camel) by his عَضُد [i. e. arm], and threw him down. (L.) — — عَضَدَهُ فِى العَضُدِ [He bound it, or attached it, upon the عضد (or upper arm)]; namely, a thong, or the like; (O, K, TA;) such, for instance, as an amulet. (TA.) — — عَضَدَ الدَّابَّةَ, aor. عَضِدَ, [thus I find it in this instance,] inf. n. عُضُودٌ [in the TA عضد,] He walked by the side [as though by the عَضُد (or arm)] of the beast, (L, Msb,) on the right or left, (Msb,) or sometimes on its right and sometimes on its left, not quitting it. (L.) — — عَضَدَ الرَّكَائِبَ, (L, K,) aor. عَضُدَ, inf. n. عَضْدٌ, (L,) He came to the camels, or other beasts, used for riding, from the tracts, or parts, surrounding them, and gathered them together. (L, K. *) — — See also 4. — — عَضَدَ الشَّجَرَ, aor. عَضِدَ, (S, Mgh, O, &c.,) inf. n. عَضْدٌ, (Mgh, Msb,) (tropical:) He cut, or lopped, the trees (S, Mgh, O, Msb, K *) with a مِعْضَد; (S;) as also ↓ استعضدهُ. (Hr, O, K. *) — — And عَضَدَ الشَّجَرَةَ (tropical:) He scattered the leaves from the tree for his camels. (Th, TA.) — — عَضَدَهُ القَتَبُ, (O, K,) inf. n. عَضْدٌ, (TA,) The saddle galled and wounded him; namely, a camel. (O, K.) — عَضِدَ, عُضِدَ, (L, K,) a verb like عُنِىَ, (K,) He had a complaint of his عَضُد [or upper arm]. (L, K.) And in like manner are formed verbs relating to all other members, or parts of the body. (L.) — عَضِدَ He (a camel) had the disease termed عَضَدٌ [q. v.]. (S, O, K.) 2 عَضَّدَ see 4, in two places. 3 عَاْضَدَ see 1, second sentence. 4 اعضد المَطَرُ, and ↓ عضّد, The moisture of the rain reached [or penetrated] to the [measure of the] عَضُد [or upper arm]. (L.) — — رَمَى فَأَعْضَدَ; as also ↓ عضّد, inf. n. تَعْضِيدٌ; [and app. ↓ عَضَدَ likewise, said of an arrow; (see its part. n. عَاضِدٌ;)] (tropical:) He shot, or cast, and it [i. e. the arrow or other missile] went to the right and left (O, K) [or fell on the right, or left, of the butt: see عَاضِدٌ]. 5 تَعَضَّدَ see 8. 6 تعاضدوا (tropical:) They aided, or assisted, one another. (O, Msb, K.) 8 اعتضدهُ He put it, or placed it, (i. e. a thing, S,) upon (فِى) his عَضُد [or upper arm]: (S, O, K:) [or] he placed it under his arm; as also ↓ تعضّدهُ; syn. اِحْتَضَنَهُ. (A.) — اعتضد (tropical:) He became strong; or he strengthened himself. (TA.) — — اعتضد بِهِ (assumed tropical:) He asked, begged, or desired, aid, or assistance, of him. (S, A, O, K.) 10 استعضده: see 1, last quarter. — — Also He gathered it; namely, fruit; (O, K;) he cut it off and gathered it from a tree, to eat it. (Hr, O. *) عَضْدٌ: see عَضُدٌ, first sentence: — — and عَضَادٌ. عُضُدٌ: see عَضُدٌ, first sentence. عِضْدٌ: see عَضُدٌ, first sentence. عَضَدٌ A certain disease in the أَعْضَاد [or arms (pl. of عَضُدٌ)] of camels, (S, O, K,) on account of which they are slit [in those parts]. (S, O.) — And (tropical:) What is cut, or lopped, of trees; (S, O, K;) as also ↓ عَضِيدٌ (TA) and ↓ مَعْضُودٌ: (S, O:) or العَضَدُ signifies what is cut, or lopped, from trees; or the leaves that are made to fall by beating trees, and used as food for camels: as also ↓ عَضِيدٌ: (TA:) or the leaves scattered off from a tree for camels. (Th, TA.) — See also عَضُدٌ, first sentence: — — and again, near the middle, in two places. عَضُدٌ, (S, O, Msb, K,) which is the most common form of the word, (TA,) and ↓ عَضِدٌ, (S, O, Msb, K,) of the dial. of Asad, (O, Msb,) and ↓ عُضُدٌ, (AZ, O, Msb, K,) of the dial. of Tihámeh, (AZ, TA,) or of El-Hijáz, (Msb,) and ↓ عَضَدٌ, (Th, TA,) and ↓ عَضْدٌ, (S, O, Msb, K,) of the dials. of Temeem and Bekr, (O, Msb,) and ↓ عُضْدٌ, (S, O, Msb, K,) and ↓ عِضْدٌ, (K,) the last three of which are said to be contractions of the first or second, or variants thereof formed to assimilate them to other words preceding them; (TA;) all masc. and fem.; (L;) or fem. only; (Lh, TA;) or masc. in the dial. of Tihámeh; (AZ, L;) or fem. in the dial. of Tihámeh, and masc. in the dial. of Temeem; (AZ, Msb;) i. q. سَاعِدٌ, (S, L,) i. e. [The upper arm, or upper half of the arm,] from the elbow to the shoulder-blade, (S,) or the part between the elbow and the shoulderblade, (L, O, Msb, K,) of a human being: (L:) [and in a beast, the arm; (see أَبْضَةٌ &c.;) in this case like ذِرَاعٌ:] pl. أَعْضُدٌ and أَعْضَادٌ, (Msb,) or only the latter, (L,) which is used in a poem of Sá'ideh Ibn-Ju-eiyeh as meaning the legs of bees. (TA.) مَلأَ مِنْ شَحْمٍ عَضُدِى, in the story of Umm-Zara, means (assumed tropical:) He filled with fat, not peculiarly my عَضُد, but my whole body; for when the عَضُد becomes fat, the whole body becomes so. (O, L.) — — [Hence,] عَضُدٌ [in the CK العَضْدُ is erroneously put for العَضُدُ] signifies also (tropical:) An aider, or assistant; (L, K, TA;) and so [app. any of its variants mentioned above, and] ↓ عَاضِدٌ (TA) and ↓ عِضَادَةٌ. (L, TA.) And it is also used for [its pl.] أَعْضَادٌ; as in the Kur xviii. 49, in which the sing. form is said to be employed for the sake of agreement with the other verses [preceding and following], that they may all end with singulars: (TA:) but one also says, هُمْ عَضُدِى and أَعْضَادِى (tropical:) [They are my aiders, or assistants]. (O, K, TA.) And one says, فُلَانٌ عَضُدِى, meaning (assumed tropical:) Such a one is my support, or stay. (Msb.) And فَتَّ فِى عَضُدِهِ (assumed tropical:) He broke some of the intentions, purposes, or designs, of his aiders, or assistants, (or of the people of his house, TA,) and separated, or dispersed, them from him: (O, K:) or he sought to injure him by diminishing, or impairing, [in number or power,] the people of his house; (T and O in art. فت;) and in like manner, فَتَّ فِى أَعْضَادِهِ. (TA in the present art.) And فَتَّ فِى عَضُدِى وَهَدَّ رُكْنِى (assumed tropical:) He broke my strength, and dispersed, or separated, my aiders, or assistants: (TA in art. فت:) [for] عَضُدٌ signifies also (tropical:) Strength, because the part so called, of a man, is a mean of strength to him. (L.) سَنَشُدُّ عَضُدَكَ بِأَخِيكَ, in the Kur [xxviii. 35], means, accord. to Zj, (tropical:) We will aid thee, or assist thee, by thy brother. (L.) — — Also (assumed tropical:) The side of the armpit; and so ↓ عَضَدٌ. (L.) And (assumed

tropical:) A side of a road; (O, L; [in this sense written in the TA عَضْدٌ;]) as also ↓ عِضَادَةٌ. (L.) (assumed tropical:) The side, or quarter, from which the wind blows. (L.) (assumed tropical:) A side; or a lateral, or an outward, or adjacent, part, or portion; a quarter region, or tract; (O, L, K;) of a house, and of anything: pl. أَعْضَادٌ. (L.) [Hence,] عَضُدُ الرَّكَائِبِ (assumed tropical:) The tract, or part, surrounding the camels, or other beasts, used for riding. (L.) One says, اِمْلِكْ أَعْضَادَ الإِبِلِ (tropical:) [lit. Have thou possession of the tracts adjacent to the camels], meaning direct thou aright the course of the camels, so that they may not wander away to the right and left. (A.) — — Also, and ↓ عَضَدٌ, (L,) and أَعْضَادٌ, (S, L, K,) which last is a pl. of the two preceding words, as is also عُضُودٌ, (L,) (tropical:) A raised enclosing border, or such borders, of built work, (S, O, L, K,) &c., (S, L,) of a watering-trough or tank, and of a road, &c., (K,) or of anything, (S, O,) such as the أَعْضَاد of a watering-trough or tank, which are stones, (S,) or broad and thin stones, (L,) set up around the brink; (S, L;) also called عَضُدٌ; extending from the place whence the water flows into it, to its hinder part: (L:) or عَضُدٌ signifies the two sides of a watering-trough or tank: (IAar, L:) or its side: (O, TA:) and its أَعْضَاد are its sides: and the أَعْضَاد of a portion of sown land that is separated from the parts adjacent to it by ridges of earth, for irrigation, are its raised borders that confine the water; (A;) أَعْضَادُ المَزَارِعِ signifying the [raised] boundaries between the portions of sown land. (En-Nadr, L.) — — عَضُدٌ (O, K, in the CK عَضْد,) is also syn. with ↓ عَضِيدٌ, (K,) or ↓ عَضِيدَةٌ, (O,) as signifying (assumed tropical:) A row of palm-trees: (O, K:) the first of these words is mentioned by Hr as occurring in a trad., and is thus expl.: but others say that it is ↓ عَضِيدٌ, (TA,) which, accord. to As, signifies a palm-tree having such a [low] trunk that one can reach from it [the fruit or branches]; (S, TA;) and the pl. is عِضْدَانٌ: (S, K:) he adds that when it exceeds the reach of the hand it is called جَبَّارَةٌ. (S, TA.) — — عَضُدَا النَّعْلِ and ↓ عِضَادَتَاهَا [and عَضُدَا شِرَاكِ النَّعْلِ] signifies (assumed tropical:) The two branches of the شِرَاك of the sandal, described voce أُذُنٌ, q. v.;] the two appertenances, of the sandal, that lie upon the foot. (L.) — — عَضُدَا الرَّحْلِ (assumed tropical:) The two pieces of wood that are attached to the fore part of the camel's saddle, (L,) or to the lower portions of its fore part (the وَاسِط): (Lth, O, L:) or, accord. to AZ, the upper portions of the ظَلِفَتَانِ [a mistake for the حِنْوَانِ] of the camel's saddle, next [the pieces of wood called] the عَرَاقِى; below them being the ظَلِفَتَانِ, which are the lower parts of the حِنْوَانِ of the وَاسِط and of the مُؤَخَّرَة. (O, L. [See ظَلِفَةٌ. In a similar manner, also, the term عَضُدَانِ is used in relation to a horse's saddle: see قَرَبُوسٌ.]) — — See also عِضَادٌ. عَضِدٌ Having a complaint of his عَضُد [or upper arm]. (O, K.) — — A camel having the disease termed عَضَدٌ. (TA.) — — One that has drawn near, or approached, to the عَضُدَانِ [i. e. the two sides] (O, TA) of the watering-trough, or tank. (O, K.) — — A male [wild] ass that has drawn together the she-asses (الأُتُنَ) from their several quarters (مِنْ جَوَانِبِهَا); as also ↓ عَاضِدٌ: (O, K:) the former occurs in a verse of El-Akhtal, describing a sportsman shooting at [wild] asses. (O.) — — يَدٌ عَضِدَةٌ An arm of which the عَضُد [or portion between the elbow and the shoulder-blade] is short. (ISk, S, O, K.) And عَضُدٌ عَضِدَةٌ A short upper arm. (TA.) — See also عَضُدٌ, first sentence. — — And see عِضَادٌ. عُضُدٌ: see عَضُدٌ, first sentence. عَضَادٌ and عَضَادِ A woman thick and ugly in the عَضُد [or upper arm]: (Fr, O, * K:) or, as some say, short. (TA.) And the former, applied to a man and to a woman, signifies Short: (O, K:) or this epithet is applied to a woman, and ↓ عَضُدٌ and ↓ عَضِدٌ and ↓ عَضْدٌ are applied in this sense to a man. (L.) And عَضَادِ, [in the CK and my MS. copy of the K عَضَادٌ, but it is] like رَبَاعِ, applied to a boy, or young man, Short, compact, of moderate dimensions, (O, K, TA,) firm in make. (TA.) — — نَاقَةٌ عَضَادٌ A she-camel that does not come to the watering-trough, or tank, to drink, until it is left to her unoccupied; that cuts herself off from the other camels: (O, L:) such is also termed قَذُورٌ. (L.) عِضَادٌ: see مِعْضَدٌ, in three places. — — Also A mark made with a hot iron upon the عَضُد [or arm] of a camel, (Ibn-Habeeb, S, O, TA,) crosswise. (Ibn-Habeeb, TA.) عَضِيدٌ: see عَضَدٌ, in two places: — and see عَضُدٌ, latter half, likewise in two places. عِضَادَةٌ: see عَضُدٌ, in three places. — — عِضَادَتَانِ also signifies (tropical:) The two sides, (L,) or wooden sideposts, of a door, (S, O, L,) which are on the right and left of a person entering it. (L.) One says, وَقَفَا كَأَنَّهُمَا عِضَادَتَانِ (tropical:) They two stood still as though they were two side-posts of a door. (A.) And فُلَانٌ عِضَادَةُ فُلَانٍ (tropical:) Such a one is the close attendant of such a one; not quitting him. (A.) [See also عَنْجَةُ الهَوْدَجِ, in art. عنج.] — — Also The two sides of a buckle and the like: each of them is called عِضَادَةٌ. (L.) — — And The two sides [or branches] of a bit. (Az, TA voce قَيْقَبٌ.) — — And Two pieces of wood in the yoke that is upon the neck of a bull that draws a cart or the like: the piece that is in the middle is called الوَاسِطُ. (O, L.) عَضِيدَةٌ: see عَضُدٌ, latter half. عُضَادِىٌّ (S, O, Msb, K) and عِضَادِىٌّ (O, Msb, K) and عَضَادِىٌّ (O, K) A man large in the عَضُد [or upper arm]. (S, O, Msb, K.) عَاضِدٌ: see عَضَدٌ, former half: — — and see also عَضِدٌ. — — Also A he-camel that takes the عَضُد [or arm] of a she-camel, and makes her lie down that he may cover her. (S, O, K.) — — And One who walks by the side of a beast, (O, K,) on the right or left thereof. (O.) — — And (assumed tropical:) An arrow that falls on the right or left of the butt: pl. عَوَاضِدُ. (Msb.) — — عَاضِدَانِ (assumed tropical:) Two rows of palmtrees upon [the two sides of] a river, or rivulet: and [the pl.] عَوَاضِدُ palm-trees growing upon the sides of a river. (L.) — And A cutter; or lopper, of trees. (TA.) أَعْضَدُ A man (S) slender in the عَضُد [or upper arm]. (S, O, K.) And Having one عَضُد shorter than the other; (O;) short in one of his عَضُدَانِ. (K.) مِعْضَدٌ An amulet that is bound upon the عَضُد [or upper arm]; as also ↓ عِضَادٌ: (TA:) and ↓ مِعْضَادٌ signifies a thong, or the like, (O, K,) such as an amulet, (TA,) which thou bindest, or attachest, (عَضَدْتَهُ,) upon the عَضُد; (O, K;) called in Pers. بَازُوبَنْد. (TA.) Also, (O, K,) مِعْضَدٌ (S, O, Msb, K) and ↓ مِعْضَادٌ and ↓ عِضَادٌ (O, K) An armlet, or bracelet for the arm; syn. دُمْلُجٌ; (Lh, S, O, Msb, K;) which is thus called because it is [worn] upon the عَضُد, like a مِعْضَدَة: (Lh, TA:) pl. of the first مَعَاضِدُ. (A.) — — And An instrument with which trees are cut, or lopped; (O, K;) as also ↓ مِعْضَادٌ: (TA:) anything with which this is done: described by an Arab of the desert as a heavy iron instrument in the form of a reaping-hook, with which trees are cut, or lopped: (AHn, TA:) ↓ مِعْضَادٌ also, (TA,) or ↓ عِضَادٌ, (O, K,) signifies an iron instrument like a reaping-hook, (O, K, TA,) without teeth, having its handle bound to a staff or cane, (TA,) with which the pastor draws down the branches of trees to his camels, (O, K, TA,) or his sheep or goats: (TA:) and مِعْضَدٌ, a sword which is commonly, or usually, employed for cutting, or lopping, trees; (S, Mgh, O, Msb, K;) and so ↓ مِعْضَادٌ; (S, O, K;) which also signifies a sword wherewith a butcher cuts bones. (O, K.) مِعْضَدَةٌ A purse for money; (O, K;) the thing that the traveller binds upon his عَضُد [or upper arm], and wherein he puts the money for his expenses. (Lh, TA.) مُعَضَّدٌ (tropical:) A garment having some figured, or embroidered, work on the place of the عَضُد [or upper arm] (S, O, K) of its wearer: (S, O:) or marked with stripes in the form of the عَضُد: (TA:) or of which its figured work is in its sides: (Lh, TA:) or i. q. مُضَلَّعٌ [q. v.]. (A, TA.) — — إِبِلٌ مُعَضَّدَةٌ Camels branded upon the عَضُد [or

arm] with the mark called عِضَاد. (S, O, L.) — — In a description of the Prophet, as related by Yahyà Ibn-Ma'een, the epithet مُعَضَّدٌ is applied to him, meaning Firmly made: but accord. to the relation commonly retained in the memory, it is مُقَصَّد [q. v.]. (TA.) بُسْرٌ مُعَضِّدٌ (assumed tropical:) Dates beginning to ripen on one side. (S, O, K.) مِعْضَادٌ: see مِعْضَدٌ, in five places. مَعْضُودٌ: see عَضَدٌ. يَعْضِيدٌ [a word of a very rare measure (see يَعْقِيدٌ)] A certain herb, or leguminous plant; (S, O, K;) also called طَرَخْشَقُوقٌ, (S, O, TA, [and hence supposed by Golius to be the taraxicon, with which the description has little agreement,] in the T تَرَخْجَقُوق, TA,) this being an Arabicized word from [the Pers.] تَلْخ كُوك: accord. to Aboo-Ziyád, it is a herb, or leguminous plant, of those termed أَحْرَار, bitter, and having a yellow blossom, desired by the camels and the sheep or goats, and liked also by the horses, which thrive upon it; and it has a viscous milk: (O:) it is a herb, or leguminous plant, of which the blossom is more intensely yellow than the وَرْس [q. v.]: or, as some say, it is of the class of trees (مِنَ الشَّجَرِ [but this term شجر is often applied to small plants]): and some say that it is of the herbs, or leguminous plants, of [the season called] the رَبِيع, having in it a bitterness: thus in the M. (TA.) عضرط عَضْرَطٌ (A 'Obeyd, S, O, K) and ↓ عِضْرِطٌ (K) The عِجَان, (A 'Obeyd, Ibn-'Abbád, S, O, K,) which is [the perinæum, i. e.] what is between the anus and the genitals; (A 'Obeyd, S, TA;) so in the dial. of Hudheyl; also called ↓ عُضَارِطِىٌّ: (Ibn-'Abbád, O:) and, (O, K,) some say, (O,) the اِسْت [or anus itself]; (O, K;) as also ↓ عُضَارِطِىٌّ: (K:) and, (O, K,) accord. to IAar, (O,) the [caudal bone called] عُصْعُص: (O, K:) or [the meaning is that first expl. above, i. e.] the line [or seam] that extends from the penis to the anus; (K;) as in the M. (TA.) One says, فُلَانٌ أَهْلَبُ العَضْرَطِ Such a one is a person having much hair (S, O) of the part between the anus and the genitals, (S,) [or of the anus,] or of the body. (O.) عُضْرُطٌ and ↓ عُضْرُوطٌ and ↓ عُضَارِطٌ One who acts as a servant for the food of his belly: and a hired man: pl. عَضَارِطُ and عَضَارِيطُ and عَضَارِطَةٌ: (K:) or عُضْرُوطٌ has the former of these significations; and the pl. is عَضَارِيطُ and عَضَارِطَةٌ: (Lth, O:) and the former, (S,) or each, (O,) of these two pls. signifies followers, (S, O,) and the like of them; (S;) and the sing. is عُضْرُطٌ and عُضْرُوطٌ: (S, O:) and accord. to As, عَضَارِيطُ signifies hired men; as also عَضَارِطُ; of which latter the sing. is عُضَارِطٌ. (O.) Also, [i. e. the three sings. above mentioned,] (K,) or ↓ عِضْرِطٌ, (Lth, O, TA,) with kesr, (TA,) The base, low, ignoble, mean, or sordid, (Lth, O, K, TA,) of men. (Lth, O, TA.) And قَوْمٌ عَضَارِيطُ means صَعَالِيكُ [i. e. Poor, or needy, persons: or thieves, or robbers]. (TA.) عِضْرِطٌ: see عَضْرَطٌ: — and see also عُضْرُطٌ. عُضْرُوطٌ; pl. عَضَارِيطُ and عَضَارِطَةٌ: see عُضْرُطٌ. — Also The œsophagus, or gullet, (مَرِئُ الحَلْقِ,) which is the head of the stomach, adherent to the حُلْقُوم, red, oblong, and white in its interior. (Ibn- 'Abbád, O, K.)— — And العَضَارِيطُ signifies [app. The axillary artery with its branches;] the veins that are in the arm-pit, between the two portions of flesh. (Ibn-'Abbád, O, K.) عُضَارِطٌ: see عُضْرُطٌ. عُضَارِطِىٌّ: see عَضْرَطٌ, in two places. — — Also A flabby vulva. (K, TA.) عضرفط عَضْرَفُوطٌ The عُذْفُوط, (K,) [i. e.] a small creeping thing called عِسْوَدّ, white, soft, or smooth, to which the fingers of girls are likened, found in the sands, and called by some عُضْفُوطٌ and عُذْفُوطٌ, of which the pls. are عَضَافِيطُ and عَذَافِيطُ: (Lth, O:) or the male of the [species of lizard called] عَظَآء; (S, O, K;) and it is (O, K) said to be (O) one of the animals ridden by the jinn, or genii: (O, K:) pl. عَضَارِفُ and عَضْرَفُوطَاتٌ: (Lth, O, K:) dim. عُضَيْرِفٌ and عُضَيْرِيفٌ. (S.) عضل 1 عَضَلَهَا, (As, S, O, Msb, K,) aor. عَضُلَ and عَضِلَ; (As, S, O, Msb;) or it is مُثَلَّثَة, (K,) i. e. the aor. is عَضُلَ and ?? and عَضَلَ, the first of which is the most chaste and most known, and the second is mentioned by such as IKtt and ISd, whereas the last is unknown and there is no reason for it; (MF;) or the author of the K may mean by this that the verb is like نَصَرَ and ضَرَبَ and عَلِمَ, not مَنَعَ as one might understand it to mean at first sight; (TA; [but I do not find that any one has mentioned عَضِلَهَا;]) inf. n. عَضْلٌ (As, S, O, Msb, K) and عِضْلٌ and عِضْلَانٌ; (Fr, O, K;) and ↓ عضّلها, (K, TA,) inf. n. تَعْضِيلٌ; (TA;) He prevented, withheld, or debarred, her from marrying, (As, S, O, Msb, K, [الزَّوْجُ in the CK being a mistake for الزَّوْجَ,]) wrongfully; (K;) i. e., a woman, (K,) or his husbandless woman, (S, O,) or a woman highly esteemed by him. (Msb.) The primary signification of العَضْلُ is The act of straitening; (O;) or preventing, withholding, or debarring; and straitening. (Ham p. 466.) — — عَضَلَ عَلَيْهِ: see 2. — — عَضَلَ بِهِ: see 4. — عَضَلْتُهُ, inf. n. عَضْلٌ, I struck his عَضَلَة [i. e. muscle]. (TA.) — عَضِلَ, (S, O, K,) aor. عَضَلَ, (K,) inf. n. عَضَلٌ, said of a man, (S, O,) [He was, or became, muscular, musculous, or brawny;] he had many عَضَلَات (S) or عَضَل (O, K) [i. e. muscles]: or he was large in the عَضَلَة [or muscle] of his shank. (K.) 2 عَضَّلَ see 1, first sentence. — — عضّل عَلَيْهِ, inf. n. تَعْضِيلٌ; (S, O, TA;) or عليه ↓ عَضَلَ, (K, TA,) inf. n. عَضْلٌ; (TA;) He straitened him (S, O, K, TA) in his affair, (S, O,) and intervened as an obstacle between him and that which he desired. (S, O, TA.) — — عضّل الشَّىْءُ The thing was, or became, strait. (TA.) — — عَضَّلَتْ, (S, O,) or عَضَّلَتْ بِوَلَدِهَا, (K,) inf. n. تَعْضِيلٌ; (S;) and ↓ أَعْضَلَتْ; (K;) said of a woman, (S, O, K,) and of a ewe or goat, (S, O,) She had her child, or young one, sticking fast [in her vagina], (S, O, TA,) and not coming forth easily, (S, O,) or so that part of it came forth and part did not, thus remaining: (TA:) or she had difficulty in bringing forth her child, or young one: (K, * TA:) and in like manner one says of a hen (K, TA) بِبَيْضِهَا, (TA,) and of others: (K, TA:) عضّلت [said of any bird] meaning the egg twisted, or became difficult [to be excluded] in her inside: (TA in art. عصل:) or عضّلت بولدها, said of a woman, means her child became choked in her vulva, and did not come forth nor go in [or back]: (Aboo-Málik, TA:) and عَضَّلَهَا وَلَدُهَا, occurring in a trad., said of a gazelle, means Her young one made her to be such as is termed مُعَضِّلَة, by sticking fast in her belly, not coming forth. (IAth, TA.) — — And [hence,] عَضَّلَتِ الأَرْضُ بِأَهْلِهَا (tropical:) The land became choked with its people, (S, O, K, TA,) by reason of their multitude. (TA.) And عضّل المَكَانُ (tropical:) The place became strait, (K, TA,) بِهِمْ with them. (TA.) — — See also 4. — — عَضَّلَتِ النَّاقَةُ The she-camel became fatigued in consequence of travelling, and being ridden, and from any work. (TA.) 4 اعضل It (an affair) was, or became, hard, strait, or difficult, syn. اِشْتَدَّ; (S, O, Msb;) and as though it were closed against one syn. اِسْتَغْلَقَ. (S, O.) You say, اعضل بِهِ الأَمْرُ, (K, TA,) and به ↓ عَضَلَ, (IDrd, O, K,) and به ↓ عَضَّلَ, (TA, and Ham p. 258,) and اعضلهُ, (K, TA,) The affair was, or became, hard, strait, or difficult, to him, syn. اشتدّ; (IDrd, O, K, TA, and Ham ubi suprà) and as though it were closed against him, syn. استغلق. (TA.) — — And أَعْضَلَنِى فُلَانٌ, (S,) or اعضل بِى, (O,) Such a one's affair, or case, wearied me. (S, O.) Hence the phrase, in a trad. of 'Omar, أَعْضَلَ بِى أَهْلُ الكُوفَةِ, (O,) i. e. [The people of El-Koofeh have caused that] the means of effecting my object in their affair, or case, have become strait to me, (O, TA,) and the treating them with gentleness has become difficult to me: (TA:) from عُضَالٌ, (O, TA,) as applied to a disease, (O,) or as meaning a " hard," or " difficult," affair, "which one will not undertake," or " [be able to] manage. " (TA.) One says of a disease [such as is termed عُضَال,] اعضل الأَطِبَّآءَ, and ↓ تَعَضَّلَهُمْ, It overcame the physicians, (K, TA,) and wearied them. (TA.) — — See also 2. 5 تَعَضَّلَ see the next preceding paragraph. Q. Q. 4 اِعْضَأَلَّتِ الشَّجَرَةُ The tree had many branches, and was tangled, or luxuriant, or dense. (S, K.) But [its part. n.] مُعْضَئِلَّة, applied to branches, in a verse cited by J [in the S], is said by Az to be correctly مُعْطَئِلَّة, meaning نايمة [app. a mistranscription نَاعِمَة i. e. soft, &c.]. (TA.) See Q.

Q. 4 in arts. عطل and عظل. عِضَلٌّ, applied to a man, Very cunning; or possessing much intelligence or sagacity, or much intelligence mixed with craft and forecast. (IAar, K, * TA.) — — And Very bad, evil, foul, or unseemly; as also ↓ مُعْضِلٌ; (IAar, K, TA;) applied to a thing. (IAar, TA.) عَضَلٌ: see عَضَلَةٌ. — Also, (O, K, TA,) accord. to the context in the S, (K, TA,) and as written in all the copies, (TA,) with damm to the ع, but it is only with fet-h to that letter and to the ض, (K, TA,) and thus it is written by IAar and other leading lexicologists, (TA,) The [large species of rat called] جُرَذ: (S, O, K:) or, accord. to IAar, the male of the فَأْر [or rat]: (TA, and T in art. فار:) pl. عِضْلَانٌ. (Aboo-Nasr, S, O, K.) [See also عَظَلٌ.] عَضِلٌ, (S, O, K,) and accord. to the K عَضُلٌ, but correctly ↓ عُضُلٌ, (TA,) applied to a man, (S, O,) [Muscular, musculous, or brawny;] having many عَضَلَات (S) or عَضَل (O, K) [i. e. muscles]: or large in the عَضَلَة [or muscle] of his shank. (K) — — And عَضِلَةٌ, applied to a woman, Compact in flesh, and unseemly, or devoid of beauty. (TA.) — See also عُضَالٌ. عُضْلَةٌ A calamity, or misfortune: pl. عُضَلٌ (S, O, K) and عُضْلٌ [which latter may be a coll. gen. n.]. (K.) One says, إِنَّهُ لَعُضْلَةٌ مِنَ العُضَلِ Verily it is a calamity of the calamities [meaning a great calamity]. (S, O.) عَضَلَةٌ (S, O, K) and ↓ عَضِيلَةٌ (K) [A muscle; or any of what are termed the voluntary muscles; i. e.] any tendon, or sinew, with which is thick flesh; (K;) or any collected and compact flesh upon a tendon or sinew: and particularly of the shank: (S, O:) pl. ↓ عَضَلٌ, (S, O, K, *) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] عَضَلَاتٌ. (S.) — Also the former, accord. to AA, A certain tree resembling the دِفْلَى, which the camels eat, after which they drink water every day: but Az says that he thinks it be عَصَلَة, [n. un. of عَصَلٌ, q. v.,] with the unpointed ص; and what he says is correct. (O.) عُضُلٌ: see عَضِلٌ. عُضَالٌ, applied to a disease, (S, O, Msb, K,) Severe, or distressing, (S, O, Msb,) that wearies the physicians; (S, O;) as also ↓ عَضِلٌ and ↓ عَضِيلٌ: (O:) or wearing and overcoming: (K:) or, so applied, hateful, that attacks suddenly, and is not slow to kill; the treatment of which wearies the physicians: (Sh, TA:) or that frustrates the ability of the physicians, there being no cure for it. (IAth, TA.) And in like manner it is applied to an affair [as meaning That wearies him who would perform it]: (S, O:) or meaning hard, or difficult, which one will not undertake, or [be able to] manage; and in like manner ↓ مُعَضِّلٌ [or ↓ مُعْضِلٌ]: or, as some say, the affair [that is hard, or difficult,] is termed عُضَالٌ in its first state; and معضل [i. e. ↓ مُعَضِّلٌ or ↓ مُعْضِلٌ] when it is obligatory. (TA.) And حَلْفَةٌ عُضَالٌ means A hard, or severe, oath, in which is no exception: (K:) or, accord. to IAar, in the phrase حَلَفْتُ عُضَالًا, the latter word signifies a wonderful calamity; and the phrase means I swore an oath that was a severe calamity. (TA.) عَضِيلٌ: see the next preceding paragraph. عَضِيلَةٌ: see عَضَلَةٌ. عِضْيَلٌ Base, ignoble, or mean; narrow [or illiberal] in disposition. (O, K.) مُعْضِلٌ, applied to an affair, [Hard, strait, or difficult; (see its verb, 4, first sentence;)] such that one cannot find the way to perform it. (S, O.) See also عُضَالٌ, in two places. — — And see مُعَضِّلٌ: — — and عِضْلٌ. مُعْضِلَةٌ [as a subst.] sing. of مُعْضِلَاتٌ (TA) which signifies Hard, or distressing, events: (S, O, K, TA:) and معضلة [app. accord. to the context ↓ مُعْضَلَةٌ] a hard, or difficult, or strait, calamity. (Ham p. 258.) Also, and ↓ مُعَضِّلَةٌ, An affair, or a case, that is strait in respect of the ways of getting out therefrom. (TA.) [Hence,] أَعُوذُ بِاللّٰهِ مِنْ كُلِّ مُعْضِلَةٍ لَيْسَ لَهَا أَبُو حَسَنٍ, (O, TA,) or, as some relate it, ↓ مُعَضِّلَةٍ, (TA,) is a saying of 'Omar, (so in the O, but in the TA " in the trad. of Ibn-'Omar,") who meant thereby [I seek protection by God from] every difficult question or case [for which there is no Aboo-Hasan; meaning, no one such as 'Alee the son of Aboo-Tálib, who was surnamed أَبُو الحَسَنِ, and was celebrated for his answers to what are termed المَسَائِلُ المُعْضِلَات, as is related by En-Nawawee, in his Biographical Dictionary (p. 437)]: (O, TA:) ابو حسن, though determinate, is put in the place of that which is indeterminate. (IAth, TA.) مُعَضَّلٌ [from عَضَلَةٌ " a muscle "] Rendered firm, strong, or compact, in make: such, it is said, was the Prophet. (TA.) مُعَضِّلٌ (S, O, K) and مُعَضِّلَةٌ (S, O) and ↓ مُعْضِلٌ (K) are epithets applied to a woman (S, O, K) and to a sheep or goat (S, O) and in like manner to a hen and to others; (K;) meaning Having her child, or young one, sticking fast [in her vagina], and not coming forth easily: (S, O:) or having difficulty in bringing forth her child, or young one: (K:) [&c.: see 2:] accord. to Lh, مُعَضِّلَةٌ signifies whose child, or young one, will not come forth, so that she dies: and Lth says that مُعَضِّلٌ is applied to a قَطَاة as meaning whose eggs stick fast [in her]; but Az says that the epithet applied by the Arabs to a قطاة is مُطَرِّقٌ: (TA:) the pl. applied to sheep or goats is ↓ مَعَاضِيلُ [irreg.]. (O.) — — See also عُضَالٌ, in two places. — — مُعَضِّلٌ applied to an arrow: see مُعَصِّلٌ. مُعَضِّلَةٌ [as a subst.] see مُعْضِلَةٌ, in three places. مَعَاضِيلُ: see مُعَضِّلٌ. عضم عَضْمٌ A winnowing-fork; i. e. the wooden implement (S, ISd, K) with prongs (ISd, K) with which wheat is winnowed: (S, ISd, K:) and عَظْمٌ is a dial. var. thereof: (AHn, TA:) pl. أَعْضِمَةٌ and عُضُمٌ, [the former of pauc. and the latter of mult.,] (K, TA,) both anomalous; the true state of the case being that they formed from عَضْمٌ the pl. عِضَامٌ; and from this, أَعْضِمَةٌ and عُضُمٌ, [of which latter, عُضْمٌ is app. a contraction,] like أَمْثِلَةٌ and مُثُلٌ pls. of مِثَالٌ. (TA.) — — And The board, (S, K,) i. e. the broad board, (TA,) of the plough, at the head of which is the iron [or share] (S, K, TA) that cleaves the earth: and so عَظْمٌ, accord. to AHn. (TA.) — — And The handle, or part that is grasped by the hand, of a bow: (S, K:) and عَظْمٌ is a dial. var. thereof: (AHn, TA:) pl. عِضَامٌ. (K.) — — And The [part of the tail called] عَسِيب [q. v.], (S, K, TA,) or the عُكْوَة [or root of the tail where it is bare of hair, S in art. عكو], (TA,) of the camel, (S, TA,) or of the horse, (ISd, TA,) or of both: (K:) as also ↓ عِضَامٌ, (K,) of which عِصَامٌ is a dial. var.: (TA: [but see the latter:]) pl. أَعْضِمَةٌ (S, TA) and عُضُمٌ, [both, accord. to analogy, of the latter sing.,] the former of pauc. and the latter of mult. (TA.) — — And A line, or streak, in a mountain, differing from the rest in colour. (K, TA.) — Also Mountain goats. (K.) عِضَامٌ: see the preceding paragraph. عَضُومٌ, applied to a she-camel, Hard, or robust, (K, TA,) in her body; strong to journey. (TA.) عَيْضُومٌ Edacious; voracious; (Kr, K;) applied to a woman: (Kr, TA:) but عَيْصُومٌ is of higher authority [in this sense]. (TA.) — — And Having a habit of biting; syn. عَضُوضٌ. (K.) عضه 1 عَضِهَ, said of a camel, (Msb, K,) or عَضِهَت, (S, TA,) said of camels, (S,) or of a she-camel, (TA,) aor. عَضَهَ, (S, Msb, K, TA,) inf. n. عَضَهٌ, (S, Msb, TA,) He, or they, or she, depastured the trees called عِضَاه: (S, Msb, K, TA:) or had a complaint of the belly from the eating thereof: and عَضَهَ, aor. عَضَهَ, inf. n. عَضْهٌ, he (a camel) ate the عِضَاه. (K.) — — And عَضِهَ العِضَاهَ; as also عَضَهَهَا; (so accord. to the copies of the K;) or عَضَهَ العِضَاهَ, like مَنَعَ [in form], inf. n. عَضْهٌ; as also ↓ عَضَّهَهَا, inf. n. تَعْضِيهٌ; (so accord. to the TA;) He cut the trees called عِضَاه: (K, TA:) accord. to AHn, (TA,) ↓ التَّعْضِيهُ signifies the cutting of the عِضَاه, (S, TA,) and the collecting firewood thereof. (TA.) — عَضَهَ, aor. عَضَهَ, inf. n. عَضْهٌ and عَضَهٌ and عَضِيهَةٌ and عِضْهَةٌ, He lied. (K.) And He excited discord, or dissension, and made known discourse in a mischievous manner, or embellished speech with falsehood; or he calumniated; syn. نَمَّ; (K, TA;) or بَهَتَ: (TA:) whence the saying, in a trad., أَتَدْرُونَ مَا العَضْهُ (TA) i. e. [Know ye what is] the reporting of conversation, or of what has been said, from one

person to another, to make mischief between them? (El-Jámi' es-Sagheer:) [or,] accord. to IAth, the calumnious speech between men? or, accord. to As, the evil, or foul, speaking? (TA.) And the same verb, (so accord. to my MS. copy of the K,) or عَضِهَ, (so accord. to other copies and the TA,) He uttered falsehood and calumny; as also ↓ اعضه: (K, TA:) [whence] one says, قَدْ يَا رَجُلُ ↓ أَعْضَهْتَ Thou hast uttered calumny, O man. (S, TA.) — — And عَضَهَ فُلَانًا, (S, * K, TA,) [in some copies of the K عَضِهَ, but it is] like مَنَعَ, [in form], (TA,) inf. n. عَضْهٌ (S, TA) and عَضِيهَةٌ, (TA,) He calumniated such a one, (S, K, TA,) and said that there was in him what was not. (K, TA.) — — And عَضَهَهُ, inf. n. عَضْهٌ, He reviled him, or vilified him, plainly [or in coarse language, as is shown by an explanation of it in the R]. (TA.) — — And عَضَهَ, inf. n. عَضْهٌ and عَضَهٌ and عَضِيهَةٌ and عِضْهَةٌ, He enchanted: (K, TA:) because enchantment is a lying, and a causing to imagine that which has no reality: and he divined. (TA.) 2 عَضَّهَ see 1, former half, in two places. 4 أَعْضَهَتِ الأَرْضُ The land abounded with the trees called عِضَاه. (K.) — — And اعضه القَوْمُ The people, or party, had their camels depasturing the عِضَاه. (S, K.) — See also 1, latter half, in two places. عَضِهٌ: see عَاضِهٌ, in three places. — — أَرْضٌ عَضِهَةٌ and ↓ عَضِيهَةٌ (K, TA) and ↓ مُعْضِهَةٌ (S, K, TA) A land having trees such as are called عِضَاه: (TA:) or abounding with such trees. (S, K, TA.) عِضَهٌ [also pronounced ↓ عِضَةٌ] A lie, or falsehood; and a calumny; (Ks, S, K, TA;) as also ↓ عَضِيهَةٌ: (S, TA: *) the former said by Et-Toosee to be a mistranscription for عَضْهٌ; but it is not so: (IB, TA:) and it signifies also enchantment, (S, K, TA,) and divination: (S, TA:) and its pl., (S, K,) or [rather] the pl. of ↓ عِضَةٌ, (thus accord. to the TA and one of my copies of the S,) is عِضُونَ, like as عِزُونَ is of عِزَةٌ: (S, K, TA:) whence the saying in the Kur [xv. 91], الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ [Those who pronounced the Kur-án to be lies, or enchantments]: (S, TA:) accord. to Fr, [the sing.] ↓ عِضَةٌ is originally عِضَهَةٌ, the deficient [radical] letter being ه; (S, * TA;) for عِضَةٌ and عِضُونَ in the dial. of Kureysh signify enchantment [and enchantments], and they term the enchanter عَاضِهٌ: (S:) or, as some say, the deficient [radical] letter is و, (S, TA,) from عَضَوْتُهُ meaning فَرَّقْتُهُ, (S,) or from عَضَّيْتُ الشَّىْءَ meaning فَرَّقْتُهُ; (TA;) because they divided their sayings respecting the Kur-án, pronouncing it to be falsehood, or enchantment, or divination, or poetry. (S, TA.) And one says, ↓ يَالِلْعَضِيهَةِ, with kesr to the ل, [O the lie?] denoting a calling to aid; (S;) or said on an occasion of wondering at a great lie; and with fet-h to the ل [i. e. يَا لَلْعَضِيهَةِ] denoting a calling for aid. (TA.) عِضَةٌ, originally عِضَهَةٌ: see عِضَاهٌ, in two places. — And see also عِضَةٌ, in three places: and art. عضو. عِضَهَةٌ: see عِضَاهٌ. عِضَهِىٌّ, applied to a camel, That depastures the trees called عِضَاه; as also ↓ عِضَاهِىٌّ so applied; (S, K;) and in like manner, applied to camels, ↓ عِضَاهِيَّةٌ; (S;) the second and third being rel. ns. from عِضَةٌ, and therefore irregularly formed, or from عِضَاهَةٌ, not from عِضَاهٌ because this is a pl. or has the meaning of a pl.: (TA:) so too عَضَوِىٌّ applied to a camel, (S, K,) and عَضَوِيَّةٌ applied to camels, both with fet-h, irregular. (S.) [See also عَاضِهٌ.] عِضَاهٌ Any great trees having thorns; these being of two sorts, genuine (خَالِص) and not genuine (غَيْرُ خَالِص): the former sort are the عَرْف, the عُرْفُط, the طَلْح, the سَلَم, the سِدْر, the سَيَال, the سَمُر, the يَنْبُوت, the greater قَتَاد, the كَنَهْبَل, the غَرْب, and the عَوْسَج: the other sort are the شَوْحَط, the نَبْع, the شِرْيَان, the سَرَآء, the نَشَم, the عُجْرُم, and the تَأْلَب; and these are called the عِضَاه of bows (عِضَاهُ القِيَاسِ [i. e. القِسِىّ] pl. of قَوْسٌ): the small thorny trees are called عِضٌّ [q. v.]: and such as are neither عِضّ nor عِضَاه, of thorny trees, are the شُكَاعَى, the حُلَاوَى, the حَاذ, the كُبّ, and the سُلَّج: (S:) or, as AZ says in the beginning of his book of herbage and trees, عِضَاه is the general name of certain thorny trees which have different particular names: the genuine عِضَاه (العِضَاهُ الخَالِصُ) are those which are large and have strong thorns: such as are small, of thorny trees, are called عِضٌّ and شِرْسٌ [q. v.]: of the عِضَاه are the سَمُر, the عُرْفُط, the سَيَال, the قَرَظ, the greater قَتَاد, the كَنَهْبَل, the عَوْسَج, the سِدْر, the غَاف, and the غَرْب: these are the genuine عِضَاه: and of the عِضَاه of bows (عِضَاهُ القِيَاسِ i. e. القِسِىّ) are the شَوْحَط, the نَبْع, the شِرْيَان, and the سَرَآء: (TA voce عِضٌّ:) or عِضَاهٌ signifies any trees having thorns; as the طَلْح and the عَوْسَج: or, accord. to some, except the قَتَاد and the سِدْر: (Msb:) or the greatest of trees: or the خَمْط [q. v., for it is variously explained]: or any having thorns: or such as are great and tall, of these: (K:) [حُبْلَةٌ and سِنْفَةٌ are terms applied to the fruit, or produce, of trees of the kind called عِضَاه: see the former of those words:] a single tree thereof is called عِضَاهَةٌ (S, K) and ↓ عِضَهَةٌ and ↓ عِضَةٌ, (S, Msb, K, [but in the copies of the K the last of these is erroneously written عِضَه,]) the radical ه being rejected in the last, as it is in شَفَةٌ; or, accord. to some, the rejected radical letter is و; (AAF, S, Msb; *) opinions differing on this point because of the different forms of the pl.; (AAF, S, TA;) the pl. being عِضَاهٌ and (of pauc., TA) عِضَوَاتٌ (AAF, S, K, TA, in the CK عِضْواتٌ,) and عِضُونَ; (K;) [the second and third of which are pls. of ↓ عِضَةٌ;] or, accord. to ISd, عِضَاهٌ may be an instance of the kind of pl. that differs from its sing, [only] in respect of the ة, like قَتَادٌ, of which the sing. is قَتَادَةٌ, [i. e., what is more properly termed a coll. gen. n.,] or it may be a broken pl., as though its sing. were عِضَهَةٌ: (TA:) the dim. [of عِضَهَةٌ] is ↓ عُضَيْهَةٌ. (S, TA.) [Hence,] one says, فُلَانٌ يَنْتَجِبُ غَيْرَ عِضَاهِهِ [lit. Such a one takes the back of other than his own عضاه, to tan therewith]; meaning (assumed tropical:) such a one arrogates to himself the poetry of another. (S. See a verse cited in art. نجب.) [See also 1, first sentence.] عَضِيهَةٌ: see عَضِهٌ. — And see also عِضَهٌ, in two places. عُضَيْهَةٌ [dim. of عِضَهَةٌ]: see عِضَاهٌ. عِضَاهِىٌّ; and its fem., with ة: see عِضَهِىٌّ. عَاضِهٌ applied to a he-camel, as also ↓ عَضِهٌ, (S,) and عَاضِهَةٌ applied to a she-camel, (S, K,) and thus also عَاضِهٌ, (K,) Depasturing the trees called عِضَاه; (S, K, TA;) and the pl. [of عَاضِهٌ and عَاضِهَةٌ] in this sense, applied to camels, is عَوَاضِهُ: (S, TA:) or, accord. to 'Alee Ibn-Hamzeh, (IB, TA,) ↓ عَضِهٌ has this meaning; (IB, Msb, TA;) but عَاضِهٌ signifies having a complaint from eating the عِضَاه: (IB, TA:) or ↓ عَضِهٌ has the latter meaning, or the former meaning: or, accord. to AHn, عَضِهَةٌ applied to a she-camel signifies breaking the branches, or twigs, of the عِضَاه. (TA.) [See also عِضَهِىٌّ.] — Also Enchanting, or an enchanter; (As, S, K, TA;) in the dial. of Kureysh. (As, S, TA.) See also the last paragraph of this art. A poet says, أَعُوذُ بِرَبِّى مِنَ النَّافِثَا ↓ تِ فِى عُقَدِ العَاضِهِ المُعْضِهِ [I seek protection by my Lord from the women sputtering upon the knots of the lying enchanter: see art. نفث, and the Kur-án cxiii. 4]: (S, TA:) or, as some relate it, فِى عِضَهِ [upon the enchantment]. (TA.) — — And حَيَّةٌ عَاضِهٌ and عَاضِهَةٌ A serpent that kills instantly (AO, S, K) when it bites. (AO, S.) مُعْضِهٌ: see its fem. voce عَضِهٌ: — and see the verse cited voce عَاضِهٌ. مُسْتَعْضِهَةٌ A woman seeking, or demanding, enchantment: hence the trad., ↓ لَعَنَ اللّٰهُ العَاضِهَةَ وَالمُسْتَعْضِهَةَ [May God curse her who enchants and her who seeks, or demands, enchantment]. (TA.) عضو 1 عَضَا, aor. يَعْضُو, inf. n. عَضْوٌ: see 2, in three places. — — العَضْوُ in the language of the Arabs signifies [also] السِّحْرُ [i. e. عَضْوٌ is the inf. n. of عَضَا signifying He enchanted; like عَضْهٌ an inf. n. of عَضَهَ: see the last sentence of the first paragraph of art. عضه]. (TA.) — — And كَانَ يَعْضُو الجِرَاحَ occurs in the "Aghánee" of Abu-l-Faraj, in the biographical notice of Et-Tufeyl: [it means He used to understand, or have skill in, wounds: for it is added] ↓ العَاضِى means He who understands, or is skilled in, wounds. (TA.) 2 تَعْضِيَةٌ signifies The act of dividing [a thing] into parts, or portions: and the act of distributing: as also ↓ عَضْوٌ [in both of these senses]. (K, TA.) You say, عَضَّيْتُ الشَّاةَ, (S,) or الذَّبِيحَةَ, (Msb,) inf. n. تَعْضِيَةٌ,

(S,) I divided the sheep, or goat, (S,) or the slaughtered animal, (Msb,) into أَعْضَآء [i. e. limbs, or members, &c.; I limbed it, or dismembered it]: (S, Msb:) and عَضَا ↓ الشَّاةَ, aor. يَعْضُوهَا, inf. n. عَضْوٌ, he divided the sheep, or goat, into parts, or portions. (TK.) And عَضَّيْتُ الشَّىْءَ, inf. n. as above, I distributed the thing: (S:) and ↓ عَضَاهُ, aor. يَعْضُوهُ, inf. n. عَضْوٌ, he distributed it. (TA.) It is said in a trad., لَا تَعْضِيَةَ فِى مِيرَاثٍ إِلَّا فِيمَا احْتَمَلَ القَسْمَ [There shall be no distributing in an inheritance, except in the case of that which is susceptible of division]; i. e., what is not susceptible of division, such as the bead of precious stone, and the like, shall not be distributed, even though one or more of the inheritors demand its division, because therein would be injury to them or to one or more of them; but it shall be sold, and its price shall be divided among them. (S.) عُضْوٌ and عِضْوٌ, (S, Msb, K, &c.,) the former of which is the more commonly known, (Msb, TA,) [A limb, a member, and an organ, of the body;] any bone with the flesh entire, or with much flesh; (M, TA;) any entire bone of the body; thus in the Abridgment of the 'Eyn; (Msb;) any flesh that is entire, or much in quantity, with its bone: (K, TA;) a [distinct] portion of the body; (KL;) a part of an animal, such as the head, (Msb in art. رأس,) or the heart, and the brain, and the liver, and the testicles: (Mgh and K in that art.:) and (assumed tropical:) of a bow: (K in art. تبع:) pl. أَعْضَآءٌ. (S, Msb, TA.) One says عُضْوٌ مِنَ اللَّحْمِ [A portion of flesh forming a distinct limb or member]. (K voce خُصْلَةٌ.) [And العُضْوَانِ is used as meaning The male and female genital organs; which are also called العُسَيْلَتَانِ: see عُسَيْلَةٌ, last sentence.] عِضَةٌ A piece, part, or portion, (Msb, K,) of a thing: originally عِضْوَةٌ: pl. عِضُونَ, irreg., like سِنُونَ. (Msb.) — — And A party, sect, or class, (K, TA,) of people: (TA:) [pl. as above:] one says, فِى الدَّارِ عِضُونَ مِنَ النَّاسِ In the house, or place of abode, are [several] parties, sects, or classes, of people: (S, TA:) so says As, (S,) or Ks. (TA.) — Also A lie, or falsehood: pl. عِضُونَ. (K) In this sense, (TA,) as sing. of the last word in the saying in the Kur [xv. 91], الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ, its deficient [radical] letter is و or ه, as has been mentioned in art. عضه [q. v.]: (S, TA:) those who say that it is و regard as an evidence its having for a pl. عِضَوَاتٌ; and those who say that it is ه regard as an evidence their saying عَضِيهَةٌ. (TA.) — — العِضُونَ as meaning السِّحْرُ [i. e. Enchantment, in the CK (erroneously) الشَّجَرُ,] is [said to be] pl. of عِضَةٌ [in the CK عِضَة], with ه. (K. [But see عِضَةٌ, in art. عضه.]) عُضُوٌّ The state of possessing sufficient clothing and food. (ISd, K.) عَضَوِىٌّ applied to a camel, and عَضَوِيَّةٌ applied to camels: see عِضَهِىٌّ in art. عضه. عَاضٍ A man possessing sufficient clothing and food. (ISd, K.) — See also 1, last sentence. عط 1 عَطَّ الثَّوْبَ, (S, O, K,) aor. عَطُ3َ, inf. n. عَطٌّ, (S, O,) He slit, or rent, the garment, or piece of cloth, lengthwise, (Lth, S, O, K,) or breadthwise, without separation, (Lth, O, K,) but not heard by Mtr as meaning breadthwise in chaste language; (Har p. 636;) like ↓ عطّطهُ; (K;) or this, of which the inf. n. is تَعْطِيطٌ (S, O, TA) and تَعْطَاطٌ also, (TA,) is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (S, O, * TA:) and ↓ اعتطّ الثَّوْبَ signifies [the same, or simply] he slit, or rent, the garment, or piece of cloth. (TA.) El-Mufaddal is related to have said that he had read in a copy of the Kur-án, [in xii. 28,] فَلَمَّا رَأَى قَمِيصَهُ عُطَّ مِنْ دُبُرٍ [And when he saw that his shirt was rent in the hinder part]. (O, K. *) 2 عَطَّ3َ see the preceding paragraph. 5 تَعَطَّ3َ see what next follows. 7 انعطّ It (a garment, or piece of cloth,) became slit, or rent, (S, O, K,) lengthwise, or [accord. to some] breadthwise, without separation; as also ↓ تعطّط: (K:) or the latter signifies تَشَقَّقَ [as meaning it became slit, or rent, &c., much, or in several, or many, places]; or is like the former verb but said of several, or many, garments, &c.]. (O.) — — Also, said of a stick, or branch, or the like, It bent without breaking so as to part asunder. (AZ, O, K.) 8 إِعْتَطَ3َ see 1. — — [Hence,] one says, اعتطّ أَوَائِلَ القَوْمِ (tropical:) He clave the foremost persons of the people, or party. (TA.) عُطُطٌ [Wrappers of the kind called] مَلَاحِف [pl. of مِلْحَفَةٌ] slit, or rent; or slit, or rent, much, or in many places. (IAar, O, K.) عَطِيطٌ A garment, or piece of cloth, slit, or rent, [lengthwise, or, accord. to some, breadthwise, without separation;] as also ↓ مَعْطُوطٌ. (TA.) مَعَطٌّ [A place of slitting or rending &c.]. One says فَتْقٌ وَاسِعُ المَعَطِّ [A rent of which the place of slitting is wide]. (TA.) مَعْطُوطٌ: see عَطِيطٌ. عطب 1 عَطِبَ, (S, A, Mgh, O, Msb, K,) aor. عَطَبَ, (A, Mgh, Msb, K,) inf. n. عَطَبٌ, (S, * Mgh, * O, * Msb,) and مَعْطَبٌ also may be an inf. n. of the same, (Har p. 196,) He perished, or died: (S, A, Mgh, O, Msb, K:) [Freytag mentions عَطَبَ also in the same sense, as from the K, in which I do not find it:] it is said of a man, and of other than man: in a trad. it is said of seed-produce. (TA.) — — And He (a camel, and a horse,) flagged, or became powerless: (K, TA:) or stopped with his master [or rider] from fatigue. (TA.) — — And عَطِبَ عَلَيْهِ He was, or became, violently, (O,) or most violently, (K,) angry with him. (O, K.) — العَطْبُ signifies لِينُ القُطْنِ (O, * K) and الصُّوفِ, (O,) and نُعُومَتُهُ: (K:) you say, عَطَبَ, aor. عَطُبَ, (A, O, K,) inf. n. عَطْبٌ and عُطُوبٌ, (O,) It [i. e. cotton, and wool,] was, or became, soft. (A, O, * K. [See also عُطْبٌ, below.]) 2 تَعْطِيبٌ, (O, K,) inf. n. of عطّب, (TA,) signifies The brewing (عِلَاج) of beverage, or wine, in order that its odour may become good: (O, K:) so says Aboo-Sa'eed. (O.) The phrase رَحِيق مُعَطَّب occurs in a poem of Lebeed, as some relate it; but as others relate it, it is مُقَطَّب, which means " mixed: " (O, TA:) so says Az; and he adds, "I know not what مُعَطَّب is. " (TA.) — Also, in a grape-vine, The appearing of the knots, or gems, in the places whence grow the bunches of grapes. (K.) 4 اعطبهُ He (a man, Msb), or it (calamity, A), destroyed him, or caused him to perish. (S, A, O, Msb, K.) 8 اعتطب النَّارَ He took fire in a portion of cotton: (A:) or اعتطب بِعُطْبَةٍ he took fire in a piece of rag (O, K) or a portion of cotton. (O.) عُطْبٌ and ↓ عُطُبٌ Cotton: (IAar, S, O, K:) and ↓ عُطْبَةٌ signifies a portion thereof, (S, A, O, TA,) or of wool. (TA.) [SM says,] In the T, العطب is said to mean لين القُطْنِ وَالصُّوفِ, [and so in the O, where it is written العَطْبُ, and said to be with fet-h,] and its n. un. is عطبة; but I have found it written with damm [to the ع]; therefore by لين seems to be meant لَيِّن [i. e. Such as is soft of cotton and of wool: which I think to be evidently a mistake: see 1]. (TA.) عَطِبٌ [Perishing, or dying]: see an ex., from a poet, voce رُبَّ. عُطُبٌ: see عُطْبٌ. عُطْبَةٌ: see عُطْبٌ. — — Also A portion of rag by means of which fire is taken: (K:) or a portion of burning cotton (S, A, O) or rag: (S, O:) so in the saying, أَجِدُ رِيحَ عُطْبَةٍ [I perceive the odour of a portion of burning cotton or rag]. (S, A, O.) عَوْطَبٌ A calamity, or misfortune: (As, O, K:) from العَطَبُ [inf. n. of عَطِبَ]. (As, TA.) — — And The main part, or fathomless deep, of the sea: (As, K:) likewise from العَطَبُ: (As, TA:) and so عَوْبَطٌ, (K in art. عبط,) formed by transposition: (TA ibid.:) or the deepest place in the sea: (IAar, O:) or a depressed part between two waves. (IAar, O, K.) أَعْطَبُ More [and most] soft: so in the saying, هٰذَا الكَبْشُ أَعْطَبُ مِنْ هٰذَا [This ram is more soft in his wool than this]. (O.) مَعْطَبٌ A place of perdition or destruction: pl. مَعَاطِبُ. (S, O, Msb.) [See also 1, first sentence.] مُعْطِبٌ One who scants his household; syn. مُقَتِّرٌ. (O, K.) عطد عَطْدٌ Hardness, severity, rigour, or difficulty. (IDrd, * O, * L.) عَطَوَّدٌ Hard, severe, rigorous, or difficult: (IDrd, O, L, K:) applied in this sense to anything: and particularly to a journey: or in this case meaning distant. (L.) — — A quick pace, or rate of going: (S, O, L, K:) and so عَطَرَّدٌ [q. v.]. (L.) — — A high mountain: (O, L, K, TA: [in the CK, من الجِبالِ is erroneously put for مِنَ الجِبَالِ:]) as

also عَصَوَدٌّ and عَطَرَّدٌ. (L.) — — A long day: (O, K:) a complete day (L) or year: (Ibn-'Abbád, O, K:) a whole day. (T, O, L, K.) One says, ذَهَبَ عَطَوَّدًا He went away a whole day. (O, K.) — — A conspicuous, clear, open, road, along which one goes whithersoever he will. (ISh, O, L, K.) — — A generous, noble, liberal, man. (Ibn-'Abbád, O, K.) — — A sharpened spearhead. (Ibn-'Abbád, O, K.) — — Accord. to [IDrd and] Az [and J], this word is quasi-coordinate to the quinqueliteral-radical class. (TA.) عطر 1 عَطِرَتْ, (S, A, O, Msb,) aor. عَطَرَ, inf. n. عَطَرٌ, (S, O, Msb,) said of a woman, (S, A, Msb,) She perfumed herself; (TA;) and ↓ تعطّرت, (A, O, Msb,) inf. n. تَعَطُّرٌ; (S;) and ↓ استعطرت; (A;) [signify the same: also عَطِرَ he (a man) was sweet in the odour of his body; and عَطِرَتْ, said of a woman, signifies the same: see the part. n. عَطِرٌ:] and ↓ استعطرت signifies she (a woman) made use of perfume. (TA.) [See also 5.] 2 عطّر He perfumed a woman [&c.; and so, app., ↓ اعطر]. (Msb.) — — بَطْنِى عَطَّرِى, (K,) but in other lexicons than the K we find ↓ أَعْطِرِى, (TA,) [occurring in a prov.,] see in art. سَار [voce سَائِرٌ]. (K.) 4 أَعْطَرَ see 2, in two places. 5 تَعَطَّرَ see 1. — — It is said in a trad., of Mohammad, كَانَ يَكْرَهُ تَعَطُّرَ النِّسَآءِ وَتَشَبُّهَهُنَّ بِالرِّجَالِ, (O, K, TA,) meaning He used to dislike women's perfuming themselves with perfume of which the odour was perceived like that of men [and their affecting to be like men]: (TA:) or their being without ornaments (O, K, TA) and dye on the hands &c. [and their affecting to be like men]; (TA;) the ر in this case being substituted for ل: (O, K, * TA:) or تعطّر, here, is from what follows: (TA:) — — تعطّرت She (a woman, O, TA) remained in the house, or tent, of, (O, K,) or with, (L,) her father and mother, and did not marry. (O, L, K, TA.) 10 إِسْتَعْطَرَ see 1, in two places. عِطْرٌ Perfume; an odoriferous, or a fragrant, substance; syn. طِيبٌ: (S, A, O, K:) pl. [of pauc.] أَعْطَارٌ (A) and [of mult.] عُطُورٌ. (A, O, K.) [And ↓ عِطَارَةٌ, as used in the present day, and in medical books, signifies Perfumes and drugs: see an ex. voce صَيْدَلَةٌ.] — — [عِطْرُ الأَمَةِ A certain herb: see ذَفِرٌ.] عَطِرٌ, applied to a man, (K, TA,) and عَطِرَةٌ, applied to a woman, (S, A, O, Msb, K,) Having perfume upon, or using perfume for, or perfuming, [himself, and] herself; (S, O;) and ↓ مُتَعَطِّرَةٌ, applied to a woman, (S, K,) signifies the same. (S) [See also عَاطِرٌ, and مُعَطَّرَةٌ, and مِعْطِيرٌ.] — — Also عَطِرٌ, Sweet in the odour of his body; and in like manner عَطِرَةٌ applied to a woman. (TA.) اِمْرَأَةٌ عَطِرَةٌ مَطِرَةٌ means A woman who perfumes and cleanses and washes herself much: (O:) [or is sweet in the odour of her body, and often uses the tooth-stick; for] مَطِرَةٌ signifies here كَثِيرَةُ السِّوَاكِ. (TA.) — — عَطِرَةٌ A she-camel easy of sale in the market; (O, K;) that sells herself by her goodliness; (TA;) as also ↓ عَطَّارَةٌ (O, K) and ↓ مِعْطَارَةٌ: (TA:) or a she-camel of generous race, or excel-lent; (S, O, K;) as also ↓ مِعْطَارٌ (S, O, TA) and ↓ مِعْطَارَةٌ and ↓ مُعْطِرَةٌ [or مُعْطَرَةٌ?]; (K, TA;) or ↓ مِعْطَرَةٌ: (O:) and عَطِرَاتٌ and ↓ مَعَاطِرُ she-camels goodly, and of generous race, or excel-lent. (A.) عِطْرِيَّةٌ [Fragrance]. (TA in art. زرد.) عِطَارَةٌ The trade of a seller of perfumes. (K.) — — See also عِطْرٌ. عَطَّارٌ A seller of perfumes; (O, K;) and ↓ مِعْطِيرٌ signifies the same in the saying of El-'Ajjáj, describing the [wild] he-ass and the she-asses, يَتْبَعْنَ جَأْبًا كَمُدُقِّ المِعْطِيرْ [They (the she-asses) follow a bulky male like the stone with which the seller of perfumes pounds, or pulverizes, his perfume]. (S, O.) عَطَّارَةٌ: see عَطِرٌ. عَاطِرٌ One who loves perfume: (IAar, O, K:) or i. q. عَطِرٌ [q. v.]: (TA:) pl. عُطُرٌ. (O, K.) أَعْطَرُ العَرَبِ The most sweet, in perfume, of the Arabs. (TA, from a trad.) مُعْطِرٌ [or مُعْطَرٌ is the correct form, pass. part. n. of أَعْطَرَ, and agreeable with the pl. in two copies of the S,] (K, TA) A beautiful she-camel, as though there were a dye upon her fur by reason of her beauty: (TA; and so the pl. is explained in the S:) or strong and beautiful; as also ↓ مِعْطَارٌ: (K, TA:) pl. of the former مُعْطِرَاتٌ, (TA,) or مُعْطَرَاتٌ, (S, O,) meaning fat: or red, as though dyed. (O.) — — مُعْطِرَةٌ [or مُعْطَرَةٌ] A red she-goat. (El-Báhilee, as cited in the TA.) — — See also عَطِرٌ. مِعْطَرَةٌ: see عَطِرٌ, last sentence. مُعَطَّرَةٌ, applied to a woman [Perfumed: see 2]. (K.) مِعْطَارٌ and مِعْطَارَةٌ: see مِعْطِيرٌ; each in two places. — — and see مُعْطِرٌ; and عَطِرٌ, in three places. مِعْطِيرٌ, applied to a woman, (Msb,) or to a man and a woman, (S, K,) and ↓ مِعْطَارٌ, applied to a woman, (S, Msb,) or to a man and a woman, (K,) and ↓ مِعْطَارَةٌ, (K,) One who perfumes himself, and herself, much; (S, Msb;) and who frequently does so: and ↓ مِعْطَارٌ and ↓ مِعْطَارَةٌ a woman who is accustomed to do so: pl. مَعَاطِيرُ. (TA.) Lh says that an epithet of the measure مِفْعَالٌ is mase. and fem. without ة, except in some extraordinary instances, in which the fem. is with ة. (TA.) — — Also مِعْطِيرٌ, A she-camel red, and whose sweat has a sweet odour. (L, and so in the CK.) In [some of] the copies of the K, طَيِّبَةُ العَرْفِ is put by mistake for طيّبة العَرَق. (TA.) — See also عَطَّارٌ. مَعَاطِرُ: see عَطِرٌ, last sentence. مُتَعَطِّرَةٌ: see عَطِرٌ, first sentence. عطرد Q. 1 عَطْرِدْهُ لَنَا Make thou it to be to us, (O, K,) with thee, or in thy estimation, (O,) like the promise, (كَالعِدَةِ, K, TA, inf. n. of وَعَدَ, and this is the only explanation given by the leading authorities on strange words, TA, [in the O, كَالعِدَةِ,]) or like the apparatus that is prepared for the casualties of fortune; (كَالعُدَّةِ and العَتَادِ; Ibn-'Abbád, O, K;) and ↓ اِجْعَلْهُ لَنَا عُطْرُودًا signifies the same. (O, K.) عَطَرَّدٌ i. q. عَطَوَّدٌ in its several meanings: (K:) signifying High, applied to a mountain: — — and Tall, applied to a man or camel: (L:) — — and Long, applied to a day; and to a limit, term, reach, or goal, or to a heat, or single run to a goal or limit; (S, O, L;) and to a road: (L:) — — and Generous, noble, or liberal, applied to a man: (O:) — — and Quick, applied to a pace, or rate of going: (L:) — — and Sharpened, applied to a spear-head. (O.) اِجْعَلْهُ لَنَا عُطْرُودًا: see the first paragraph. عُطَارِدٌ or عُطَارِدُ, (accord. to different copies of the S,) or both, being perfectly and imperfectly decl., (K,) but what is the cause of its being imperfectly decl., with the quality of a proper name, requires consideration, (MF,) [The planet Mercury;] the star of the scribes; (Az, TA:) one of the stars called الخُنَّسُ; (S, O, K:) accord. to the K [and O], in the sixth heaven [or sphere]: but the sheykh 'Alee El-Makdisee says that this is a mistake, for it is well known to be in one second. (TA.) عطس 1 عَطَسَ, aor. عَطِسَ (S, A, O, Msb, K) and عَطُسَ, (S, O, Msb, K,) the former of which is the more approved, and therefore it alone is mentioned in some copies [of the K], (TA,) inf. n. عَطْسٌ, (Msb,) or عُطَاسٌ, (S, * A,) or both, (O, K,) or the latter is a simple subst., (TA,) He sneezed; expl. by أَتَتْهُ العَطْسَةُ: (A, K:) [properly] said only of a man. (MF, from the " Iktiráh. ") It is said in a trad., كَانَ يُحِبُّ العُطَاسَ وَيَكْرَهُ التَّثَاؤُبَ [He (Mohammad) used to like sneezing, and dislike yawning]: (O, TA:) because the former is accompanied by lightness of the body, and openness of the pores, and facilitation of movements; whereas, in yawning, the contrary is the case; and these properties are caused by taking light nourishment and little food and drink: (TA:) but the Arabs used to augur evil from sneezing; (A, O;) so that if a man were journeying and heard a sneeze, it prevented him from going on. (A.) — — عَطَسَ الصُّبْحُ, (S, O, K,) inf. n. عَطْسٌ, (TA,) (tropical:) The dawn broke: (S, K:) or shone forth. (A, Msb.) — — عَطَسَتْ بِهِ اللُّجَمُ, (A, O, K,) and اللُّجُمُ, (A,) Evil omens brought ill luck upon him: (A, O: *) لُجَمٌ and لُجُمٌ are pls. of لُجْمَةٌ and لِجَامٌ, which are syn. with طِيَرَةٌ, because the طيرة refrains one from a thing that he wants: for they used to augur evil from sneezing [as remarked above]: (A:) or he died; (A, O, K;) as also عَطَسَ, alone. (K.) [See also عَطَسَ.] 2 عطّسهُ, inf. n. تَعْطِيسٌ, He [or it] made him to sneeze. (K.) عَطْسَةٌ (S, A, O, K) and ↓ عُطَاسٌ (Msb, TA) [A sneeze, or a sneezing: or, accord. to the A and O and K, the latter is an inf. n.: see 1]. It is said, خُلِقَ السِّنَّوْرُ مِنْ عَطْسَةِ الأَسَدِ [The cat was created from the sneeze of the lion]: (A:) [app. because it resembles the lion in make and disposition: for] one says also, فُلَانٌ عَطْسَةُ فُلَانٍ, meaning Such a

one resembles such a one in make and disposition; (A, O, K, TA;) and [in the same sense] they say, كَأَنَّهُ عَطْسَةٌ مِنْ أَنْفِهِ. (TA.) عُطَاسٌ: see عَطْسَةٌ. — — العُطَاسُ (tropical:) The dawn, or daybreak; (Lth, Az, A, O, K;) as also ↓ العَاطِسُ. (K.) You say, جَآءَ فُلَانٌ قَبْلَ طُلُوعِ العُطَاسِ and هُبُوبِ العُطَاسِ (tropical:) [Such a one came before the rising of the dawn]. (A.) And a poet says, وَقَدْ أَغْتَدِى قَبْلَ العُطَاسِ بِسَابِحِ (assumed tropical:) [And sometimes I go early in the morning, before dawn, with a horse that runs stretching out his fore legs gracefully as if swimming]: but As relates that the meaning is said to be, before I hear the sneeze of a sneezer and augur evil from it; and that he had not heard any authority worthy of reliance for the meaning assigned by Lth. (TA.) عَطُوسٌ is [said to be] applied to a man as meaning Bold in wars and rigours, (TA in this art.,) [and to be] thus correctly, as written by Az and others, but in the O and K with غ. (TA in art. غطس.) — — And one says, أَصَابَتْهُ اللُّجَمُ العَطُوسُ, (A, O, * K, *) and ↓ العَاطِسُ, (A, TA,) and اللُّجُمُ, (TA,) [accord. to the A, app. meaning A portentous event bringing ill luck befell him: (see 1, last sentence:) or] meaning death [befell him]: (O, K:) اللُّجَمُ being here made sing.; (A, TA;) and so اللُّجُمُ. (TA.) عَاطِسٌ: see عُطَاسٌ: — and see also عَطُوسٌ. — Also A gazelle coming towards one from before his face; (A, O, K;) i. q. نَاطِحٌ: because one augurs evil from it. (A, TA.) عَاطُوسٌ A thing by which one is made to sneeze. (Seer, K.) — — A certain beast, from which one augurs evil: (IAar, O, K:) or a certain fish in the sea, from which the Arabs augur evil. (IKh.) المَعْطِسُ (S, O, Msb, K) and المَعْطَسُ, (Lth, S, O, K,) the latter being sometimes used, (S,) or only the former, (Az,) The nose: (Lth, S, O, Msb, K:) pl. مَعَاطِسُ. (TA.) مُعَطَّسٌ Abased. (Ibn-'Abbád, A, O, K.) You say, رَدَدْتُهُ مُعَطَّسًا I repelled him abased. (A.) عطش 1 عَطِشَ, aor. عَطَشَ, inf. n. عَطَشٌ, (S, O, Msb, K,) and sometimes مَعْطَشٌ, (TA,) He thirsted; was thirsty: was in want of drink; and it was in want of irrigation: عَطَشٌ being the contr. of رِىٌّ. (S, O, TA.) — — عَطِشَ إِلَى لِقَائِهِ (tropical:) He longed, or desired, [lit. thirsted,] to meet with him: like as they say ظَمِئَ. (IDrd, O.) And أَنَا شَدِيدُ العَطَشِ إِلَى لِقَائِكَ (tropical:) [I am vehemently longing, or desiring, to meet with thee]. (A.) [See also the first paragraph of art. عمى.] — عَاطَشَهُ: see 3. 2 عَطَّشَ see 4. 3 عَاطَشَهُ فَعَطَشَهُ [aor. of فَعَطَشَهُ, the latter, accord. to general rule, عَطُشَ, He vied with him in endeavouring to satisfy, (see 6,) or in bearing, thirst, and surpassed him therein]. (O, K, TA. [But whether sanctioned by usage, seems to be doubtful.]) 4 اعطش His camels, or cattle, thirsted. (T, S, M, O, K.) — اعطش فُلَانًا He made such a one to thirst. (O, * K, * TA.) — — اعطش الإِبِلَ He increased the intervals between the two drinkings, or waterings, of the camels, and withheld them from coming to the water, (O, K,) or from the water on the day of their coming thereto: (TA:) and ↓ عطّشها, [in like manner,] he increased their thirsting: (A:) or the latter, of which the inf. n. is تَعْطِيشٌ, has a more intensive signification than the former verb: (O, K, TA:) or it signifies he kept them thirsty; i. e., did not water them at all; or, watered them little, so that they were not satisfied: (TA, voce ثَأْثَأَ:) when a man has been accustomed to bring his camels to water on the third day, or the fourth, and waters them one day beyond that, you say أَعْطَشَهَا. (TA.) 5 تعطّش He constrained himself to thirst; syn. تَكَلَّفَ العَطَشَ. (O, K.) 6 تَعَاطَشَا [app. They vied, each with the other, in endeavouring to satisfy their thirst, (see K, voce تَجَاشَعَا,) or in bearing thirst]. عَطُشٌ; fem. with ة: see the next paragraph, in three places. عَطِشٌ (Mgh, O, Msb, K) and ↓ عَطْشٌ (K) and ↓ عَطْشَان [without and with tenween, as is shown by the two forms of its fem., which see in what follows,] (S, Mgh, O, Msb) and ↓ عَاطِشٌ (TA) Thirsting; or thirsty: (S, TA:) or needing water: (Mgh:) or you say, هُوَ عَطْشَانُ ↓ الْآنَ [He is thirsting, or thirsty, now]; (Lh, K;) and هُوَ غَدًا ↓ عَاطِشٌ [He will be thirsting, or thirsty, tomorrow]; (Lh, O, K;) and مَا هُوَ ↓ بَعْدَ بِعَاطِشٍ هٰذَا اليَوْمِ [He will not be thirsting, or thirsty, after this day]: (Lh, TA:) fem. [of the first] عَطِشَةٌ (O, Msb, K) and [of the second] ↓ عَطْشَةٌ (TA) and [of the third] ↓ عَطْشَى, (S, O, Msb, K,) which is also used as a pl., (S, K,) and ↓ عَطْشَانَةٌ: (Lth, O, K:) pl. masc. [of the first and third and fourth, and perhaps of the second also,] عِطَاشٌ (S, O, Msb, K) and عُطَاشٌ [which is irregular] and عَطِشُونَ and [of the second] عَطْشُونَ (TA) and [of the third] عَطَاشَى: (S, O, K:) pl. fem. عِطَاشٌ, like the masc., (S, O, K,) and [of the first] عَطِشَاتٌ, (Lth, O, K,) but this was ignored by Aboo-Leylà, (O,) and [of the second] عَطْشَاتٌ (TA) and [of the third] عَطْشَانَاتٌ. (Lth, O, K.) Accord. to Mohammad Ibn-EsSeree, ↓ عَطْشَان is originally عَطْشَآءُ, like صَحْرَآءُ, the ن being substituted for the fem. ا, as is shown by its plural's being عَطَاشَى like صَحَارَى: (S, O:) [but there are many similar pls. of epithets of the measure فُعْلَان; as سَكَارَى and غَيَارَى and نَدَامَى and كَسَالَى &c.] You say also عَطْشَانُ نَطْشَانُ; the latter being an imitative sequent to the former, not used alone. (S, O.) And إِنَّكَ كَأَنَّكَ عَطْشَانُ ↓ إِلَى الدَّمِ عَطْشَانُ [Verily thou art thirsting for blood, as though thou wert 'Atshán]: (A:) this being the name of a sword of 'Abd-ElMuttalib Ibn-Háshim. (A, O, K.) The dim. of عَطِشٌ is ↓ عُطَيْشَان, as though from عَطْشَان; and ↓ عُطَيْشٌ also; but the former is the better. (ISk, O.) — — [Hence,] ↓ عَطْشَان also signifies (tropical:) Longing; or desiring. (K.) You say, لَعَطْشَانُ ↓ إِنِّى إِلَيْكَ (tropical:) [Verily I am longing for seeing thee]. (IAar, O.) — — مَكَانٌ عَطِشٌ (S, O, Msb) and ↓ عَطْشٌ (S, O) A place in which is little water: (S, O, Msb:) or in which is no water. (Msb.) — — فُلَانَةُ عَطْشَى ↓ الوِشَاحِ (A) or عَطِشَةُ الوِشَاحِ (TA) (tropical:) [Such a woman is slender in the waist; or in the belly and flanks; like غَرْثَى الوِشَاحِ]. عَطْشَان: fem. عَطْشَى and عَطْشَانَةٌ: see عَطِشٌ, throughout. عُطَاشٌ [Insatiable thirst;] a certain disease, (S, O, K, TA,) that attacks a man, (S, O, TA,) or a child, (TA,) the sufferer from which drinks water and cannot satisfy his thirst: (S, O, K, * TA:) or intense thirst: the sufferer thereof is permitted to break his fast. (TA.) عُطَيْشٌ: dims. of عَطِشٌ, q. v. (ISk, O.) عُطَيْشَان: dims. of عَطِشٌ, q. v. (ISk, O.) عَاطِشٌ: see عَطِشٌ, in three places. مَعْطَشٌ [The space in which one becomes thirsty: see an ex. voce مَجَاعٌ. And] sing. of مَعَاطِشُ, (O, K,) which signifies The appointed times (مَوَاقِيت, S, A, O, K) of thirst, or of the restraining of camels from water, (S, A, O,) or of thirsts, or of the restrainings of camels from water. (K.) مُعْطِشٌ A man whose camels have become thirsty. (TA.) [See also مِعْطَاشٌ.] — — See also مَعْطَشَةٌ. مُعْطِشٌ A man who has not had drink given to him. (TA.) مَعْطَشَةٌ A land in which is no water; (O, K;) as also ↓ أَرْضٌ مُعْطِشَةٌ: (TA:) pl. of the former مَعَاطِشُ. (O, K.) — — A cause of thirst. (TA in art. بخل.) مُعَطَّشٌ Confined, or withheld, (O, K, TA,) from water, purposely. (TA.) مِعْطَاشٌ Very thirsty; or often thirsty: applied to a man and to a woman. (Lh) — — Having thirsty camels: applied to a man and to a woman. (O, K.) [See also مُعْطِشٌ.] عطف 1 عَطَفَ, (S, Mgh, O, Msb, K,) aor. عَطِفَ, (O, K,) inf. n. عُطُوفٌ, (Mgh, Msb,) or عَطْفٌ, (O, TA,) He, or it, (a man, S, O, or a thing, Msb,) inclined; (S, Mgh, O, Msb, K;) or bent: (MF, TA:) and ↓ انعطف also has the former meaning, (Mgh, Msb, * TA,) as in the saying انعطف نَحْوَهُ i. e. he, or it, inclined towards him, or it; (TA;) [or the latter meaning;] or it became inclined, (Msb,) or became bent, (S, * O, Msb, K,) or both, (TA,) as quasi-pass. of عَطَفَهُ; (S, O, Msb, TA;) and ↓ تعطّف likewise has both of these meanings, as quasi-pass. of عطّفهُ, or [signifies it became much inclined and bent, for] عطّف is with teshdeed to denote muchness. (TA.) — — Hence, (MF, TA,) عَطَفَ عَلَيْهِ, (S, Mgh, MA, O, K,) [aor. as above,] inf. n. عَطْفٌ; (MA, MF,

TA;) and ↓ تعطّف عليه; (S, MA, O, K;) [and ↓ انعطف عليه;] (tropical:) He was, or became, favourably inclined towards him; or affectionate, or kind, to him; (MA, PS;) he regarded him, or treated him, with mercy or pity or compassion; (MA, Mgh;) because in mercy, or pity, or compassion, is an inclining towards its object; (Mgh;) i. q. أَشْفَقَ عَلَيْهِ; (S, O, K;) and وَصَلَهُ, and بَرَّهُ. (TA in explanation of the second.) And عَطَفَتْ عَلَى وَلَدِهَا, aor. as above, inf. n. عَطْفٌ, said of a she camel, (assumed tropical:) She became favourably inclined, or compassionate, towards her young one, and yielded her milk; (Msb;) and ↓ تعطّفت عَلَيْهِ [signifies the same, or she was made to incline to him, or to affect him]. (M in art. رأم, &c) — — عَطَفَ عَلَيْهِ also signifies He turned, or returned, against him: (S:) or he charged, or made an assault or attack, upon him, [in battle,] and turned, or returned, against him: (O, K:) or he returned against him with that which he disliked, or hated: and to him with that which he desired. (L, referring to a verse of Aboo-Wejzeh Es-Saadee cited in art. حين, q. v.) — — And عَطَفَ, aor. as above, (TA,) inf. n. عَطْفٌ, (K, TA,) signifies also He turned away, or back. (K, * TA.) — — And [hence,] عَطَفَ عَنْهُ signifies (tropical:) the contr. of عَطَفَ عَلَيْهِ in the first of the senses assigned to this latter above [i. e. it signifies (tropical:) He was, or became, averse from him; or disaffected, or unkind, to him; or unmerciful, unpitying, or uncompassionate, to him]. (MF, TA.) — — عُطُوفٌ and عَطْفٌ [as intrans. inf. ns.] also signify A sheep's, or goat's, bending the neck, not by reason of an ailment. (TA.) — — And عَطْفٌ [app. likewise as an intrans. inf. n.] also signifies The folding of the extremities of the skirt, of the facing, or outer side, upon, or against, the lining, or inner side. (TA.) — عَطَفَهُ, (Mgh, Msb, TA,) [aor. as above,] inf. n. عَطْفٌ, (Mgh, Msb,) He inclined it; (Mgh, Msb, TA;) namely, a thing; (Msb, TA;) as also ↓ استعطفهُ: (Mgh:) or he bent it, or doubled it, or folded it: (Msb:) or it signifies also he bent it: and ↓ عطّفهُ likewise, inf. n. تَعْطِيفٌ, has both of these meanings: (TA:) or this latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]: (S, O, TA:) you say, عَطَفْتُ العُودَ (S) I bent [or inclined] the stick, or piece of wood: (MA, PS:) and ↓ عَطَّفْتُ العِيدَانَ [I bent, or inclined, the sticks, or pieces of wood]: (S, O:) and ↓ عَطَّفْتُ رَأْسَ الخَشَبَةِ [I bent, or inclined, much, the head of the piece of wood]. (TA.) One says of a she-gazelle, تَعْطِفُ جِيدَهَا إِذَا رَبَضَتْ [She inclines, or bends, her neck when she lies down on her breast]. (O, K.) And one says, عَطَفَ رَأْسَ بَعِيرِهِ إِلَيْهِ He inclined, or bent, or turned aside, the head of his camel towards him; inf. n. عَطْفٌ: (TA:) and ↓ استعطف نَاقَتَهُ He turned aside his she-camel (عَطَفَهَا) by pulling her nose-rein in order that she should incline her head. (Mgh.) And عَطَفَ الوِسَادَةَ, (S, O, K,) aor. and inf. n. as above; (O;) and ↓ عَطَّفَهَا; (K;) He bent, or doubled, or folded, the pillow, or cushion, (S, O, K,) when leaning with his elbow upon it. (O.) — — And [hence] one says, عَطَفَ اللّٰهُ بِقَلْبِ السُّلْطَانِ عَلَى رَعِيَّتِهِ (assumed tropical:) God made the heart of the Sultán, or ruling power, to be favourably inclined towards his subjects; to regard them, or treat them, with mercy. (TA.) And عَطَفَتْكَ عَلَيْهِمُ الرَّحِمُ (assumed tropical:) [The feeling of relationship, or consanguinity, or the sympathy of blood, caused, or hath caused, thee to be favourably inclined towards them; &c.]. (Ham p. 765.) And عَطَفَ النَّاقَةَ عَلَى وَلَدِهَا (assumed tropical:) [He made the she-camel to incline to, or affect, her young one]. (M in art. رأم; &c.: see also لِقَاحٌ مُعَطَّفَةٌ in this art.) And تُعْطَفُ عَلَى البَوِّ (assumed tropical:) [She (a camel) is made to incline to, or affect, the stuffed skin of a young unweaned camel in order that she may yield her milk, when her young one has died]. (S, O, [See عَطُوفٌ.]) — — And عَطَفْتُهُ عَنْ حَاجَتِهِ (assumed tropical:) I turned him away, or back, from his object of want. (Msb.) — — And عَطْفُ المُدْمَجِ i. e. القِدْحِ means The turning round about, or shuffling, of the gaming-arrow. (S voce مُدْمَجٌ: see a verse there cited.) 2 عَطَّفَ see 1, latter half, in four places. — عَطَّفْتُهُ ثَوْبِى, inf. n. تَعْطِيفٌ, I made my garment to be to him an عِطَاف, (O, K, TA,) i. e. a رِدَآء, [by putting it] upon his shoulders, as men do in the [season of] heat. (TA.) 5 تَعَطَّفَ see 1, former half, in three places. — — [تعطّف also signifies He (a man) affected a bending of his body; like تَثَنَّى, with which it is coupled in the S and O and K in art. غوج.] — تعطّف بِالعِطَافِ He clad himself (S, O, K *) with the عِطَاف (O) [i. e.] with the رِدَآء; (S;) as also ↓ اعتطف بِهِ. (Ibn-'Abbád, O, K. *) — — Hence, in a trad., (TA,) in a prayer of the Prophet, (O,) سُبْحَانَ مَنْ تَعَطَّفَ بِالْعِزِّ وَقَالَ بِهِ, (O, TA,) meaning (tropical:) [I declare, or celebrate, or extol, the absolute perfection] of Him who hath clad Himself with might as with a رِدَآء [and (as expl. in the K in art. قول and by Sgh) hath predominated thereby]. (IAth, TA.) 6 تعاطفوا means عَطَفَ بَعْضُهُمْ عَلَى بَعْضٍ [i. e. (assumed tropical:) They were, or became, favourably inclined, one towards another; or affectionate, or kind, one to another; &c.: see 1]. (S, O, K.) — — And تعاطف فِى مِشْيَتِهِ He (a man, Lth, O) shook, or moved about, his head, in his gait: (Lth, O, K:) or he inclined from side to side, therein: or he walked with an elegant and a proud and self-conceited gait. (O, * K.) 7 إِنْعَطَفَ see 1, first quarter, in two places. 8 إِعْتَطَفَ see 5. — — [Hence,] اعتطف القَوْسَ He hung upon himself the bow, putting its suspensory belt or cord upon his neck or shoulder; (IAar, TA;) and so السَّيْفَ the sword. (TA.) 10 استعطفهُ, (O, K,) or استعطفهُ عَلَيْهِ, (S, [in which the meaning is indicated by the addition of فَعَطَفَ,]) signifies سَأَلَهُ أَنْ يَعْطِفَ عَلَيْهِ [He asked him to become favourably inclined towards him; to be affectionate, or kind, to him; or to regard him, or treat him, with mercy or pity or compassion]: (O, K:) [or he sought, or endeavoured, to conciliate to him his affection, or good will:] or اِسْتَعْطَفْتُهُ signifies سَأَلْتُهُ أَنْ يَنْعَطِفَ [I asked him to incline, or bend: but perhaps ينعطف is a mistranscription for يَعْطِفَ]. (Msb.) — — See also 1, latter half, in two places. عَطْفٌ: see the next paragraph, last sentence, in two places. — — [It is used in grammar as meaning Adjunction to an antecedent: this is of two kinds; عَطْفُ البَيَانِ the explicative adjunction, as in جَآءَ أَخُوكَ زَيْدٌ; and عَطْفُ النَّسَقِ the ordinal adjunction, as in جَآءَ زَيْدٌ وَعَمْرٌو: (in each of which instances the latter noun is termed ↓ مَعْطُوفٌ; and the former noun ↓ مَعْطُوفٌ عَلَيْهِ:) and hence, حَرْفُ عَطْفٍ, meaning a particle of adjunction; or what we commonly call a conjunction; (as وَ and ثُمَّ, &c.;) also termed ↓ حَرْفٌ عَاطِفٌ an adjunctive particle.] عِطْفٌ The side of a human being, from the head to the hip, or to the foot: (Mgh:) and the side of a thing: (Msb:) or the dual signifies the two sides of a man, from the part next the head to the hips: (S, O:) and the two sides of the neck of a man: (TA:) and the two sides of anything: (S, O, K:) as relating to a man, (TA,) or a thing. (Msb,) the pl. is أَعْطَافٌ, [properly a pl. of pauc.,] (Msb, TA,) and, as relating to a man, عِطَافٌ also, and عُطُوفٌ. (TA.) Hence the phrase, هُمْ أَلْيَنُ عِطْفًا [They are more pliant, or pliable; properly as meaning flexible, supple, lithe, or limber; but app. here used tropically, as meaning compliant: compare لَيِّنُ الجَانِبِ]. (Mgh.) And لَيِّنُ الأَعْطَافِ [Pliant, or pliable, &c.], applied to a horse: (En-Nadr, TA voce غُوْجٌ: [see also عَاجٌ, in art. عوج:]) and ↓ سَهْلُ المَعْطِفِ [and ↓ المَعَاطِفِ and الأَعْطَافِ, which signify the same,] so applied. (S and O and TA voce غُوْجٌ.) And [hence, also,] one says, ثَنَى عَنِّى عِطْفَهُ [lit. He bent from me his side], meaning he turned away from me. (S, O, K.) And جَآءَ ثَانِىَ عِطْفِهِ He came in an unstraitened, or an easy, or a pleasant and plentiful, state, or condition: (O, K:) or (K) ثَانِىَ عِطْفِهِ in the Kur [xxii. 9] means (O) twisting, or bending, his neck: (O, K:) or (K) magnifying himself, or behaving proudly, and turning away (O, K) from El-Islám. (O.) And فُلَانٌ يَنْظُرُ فِى عِطْفَيْهِ [lit. Such a one looks at his sides], meaning, is self-conceited. (IDrd, O, K. *) — — Also The armpit (Az, O, K, TA) of a man: and his shoulder: pl. عُطُوفٌ. (Az, TA.) — — And

The curved part of each of the two extremities of the bow; (O, K, TA;) the two being called its عِطْفَانِ. (TA.) One says, تَعَوَّجَ القَوْسُ فِى عِطْفَيْهِ, (O, TA,) in the copies of the K, تَعَرَّجَ الفَرَسُ فِى عِطْفَيْهِ, but the former is the right, (TA,) meaning [The bow] bent to the right and left [in the two curved parts of its extremities]. (O, K, TA.) — — One says also, تَنَحَّ عَنْ عِطْفِ الطَّرِيقِ [i. e. Go thou aside from] the beaten track of the road; as also ↓ عَطْفِهِ: (IAar, O, K:) or ↓ عَطْفٌ signifies a bending (Mgh, Msb) in a street (Mgh) or road, (Msb,) being an inf. n. used as a simple subst.; but the عِطْف in a street [or road] is [a bent part, being] of the measure فِعْلٌ in the sense of the measure مَفْعُولٌ. (Mgh. [See similar instances voce ذِبْحٌ.]) عَطَفٌ: see عَطَفَةٌ. — Also Length of the edges of the eyelids, (O, K, TA,) and a bending [app. upwards] thereof: (TA:) occurring in a trad.: or the word, as some relate it, is غَطَفٌ [q. v.]; (O, TA;) which is of higher authority. (TA.) عَطْفَةٌ [as an inf. n. un.] An inclining: hence, in a trad., كَأَنَّ عَطْفَتَهُمْ حِينَ سَمِعُوا صَوْتِى عَطْفَةُ البَقَرِ عَلَى أَوْلَادِهَا [As though their inclining, when they heard my voice, were the inclining of the cows (app. meaning wild cows) towards their young ones]. (O, TA.) — And A certain bead by means of which women captivate men; (S, O, K;) as also ↓ عِطْفَةٌ. (K.) — Also, (K,) or ↓ عَطَفَةٌ, for which عَطْفَة is used by poetic license, (ISh and O, [referring to a verse which will be found at the close of this paragraph, in which verse, however, it is certainly not used as applied to what here immediately follows,]) A tree to which the حَبْلَة [i. e. grape-vine, or branch of a grapevine,] clings; (ISh, O, K;) and so ↓ عِطْفَةٌ, (K,) or thus as written in the " Book of Plants " by AHn, who says that it is thus called because of its bending and twining upon trees: (O: [but this remark seems evidently to show that he means thereby one of the plants mentioned below voce عِطْفَةٌ or voce عَطَفَةٌ, or perhaps what here follows:]) IB says that the عَطْفَة is the لَبْلَاب [dolichos lablab of Linn.]; so called because of its twining upon trees: (TA:) [and this, or what will be found mentioned voce عَطَفَةٌ below, may be meant in the following verse:] a poet says, تَلَبَّسَ حُبُّهَا بِدَمِى وَلَحْمِى تَلَبُّسَ عَطْفَةٍ بِفُرُوعِ ضَالِ [The love of her mingled with, and clung to, my blood and my flesh, like the mingling and clinging of an عطفة with, and to, the branches of a wild lote-tree]. (ISh, O, TA.) عِطْفَةٌ: see عَطَفَةٌ, in two places. — — Also The extremities [or tendrils] of the vine, that hang therefrom. (K.) — — And The tree [or plant] called عُصْبَة [n. un. of عُصْبٌ, q. v., said by some to signify the لَبْلَاب, mentioned in the next preceding paragraph]. (K.) عَطَفَةٌ A certain plant which twines upon trees and has no leaves nor branches, fed upon by the oxen [app. meaning the wild oxen,] (K, TA,) but injurious to them: (TA:) some of its عُرُوق [app. here meaning root-like stalks] are taken, and twisted, and charmed [by some invocation or otherwise], and cast upon the woman that hates her husband, and she consequently loves him: (K, TA:) so they assert: (TA:) accord. to AA, ↓ عَطَفٌ signifies one of the strange kinds of trees of the desert: (O, TA:) عَطَفَةٌ is the n. un. thereof. (TA.) See also عَطْفَةٌ. قَوْسٌ عَطْفَى: see مَعْطُوفٌ. عَطْفَآءُ [as an epithet applied to a شَاة, i. e. sheep or goat,] Having the horn twisted; like عَقْصَآءُ: occurring in a trad. relating to the poor-rate. (TA. [The masc., أَعْطَفُ, I do not find mentioned.]) عِطَافٌ and ↓ مِعْطَفٌ [A garment of either of the kinds called] a رِدَآء (S, O, K) and a طَيْلَسَان, and any garment that is worn like as is the رِدَآء, (TA,) and the former also signifies an إِزَار: (K:) the two words are like إِزَارٌ and مِئْزَرٌ, &c.: and the رداء is said to be called عطاف because it falls against the two sides of the man's neck, which are termed his عِطْفَانِ: the pl. [of pauc.] of عِطَافٌ is أَعْطِفَةٌ and [of mult.] عُطُفٌ and عُطُوفٌ; (TA;) and عُطْفٌ [also] is a pl. of عِطَافٌ as meaning an إِزَار: (K, TA:) the pl. of ↓ مِعْطَفٌ is مَعَاطِفُ; but As says that he had not heard any sing. of this pl. (O, TA.) — — Hence, (S, O, TA,) عِطَافٌ signifies also A sword; (S, O, K, TA;) because the Arabs called it [in like manner] رِدَآءٌ [q. v.]; (TA;) and so ↓ مِعْطَفٌ. (K.) — — And one says, السَّيْفُ عِطَافِى وَإِبَاطِى, meaning I put, or place, the sword upon my side, and beneath my armpit. (TA in art. ابط.) عَطُوفٌ, applied to a bow: see مُعَطَّفَةٌ. — — Applied to a gaming-arrow, (O, K,) of those used in the game called المَيْسِر, (O,) as also ↓ عَطَّافٌ, That inclines towards, or upon, the other arrows [in the receptacle called the رِبَابَة], and comes forth winning, or before the others: [app. because it is the first upon which the hand falls:] (O, K:) an ex. of the former occurs in a verse of Sakhr-el-Gheí cited in art. خض: (O, TA:) [in the TA, in art. خوض, it is expl. as meaning, in that verse, a borrowed arrow, in the luck of which one has confidence:] or the former, accord. to El-Kutabee, (O,) or each, (K,) signifies the arrow to which is assigned no fine and no gain; (O, K;) it is one of the three أَغْفَال; and is called عطوف because it returns into every رِبَابَة with which one plays; and El-Kutabee says that قِدْحًا عَطُوفًا in the verse of Sakhr is a sing. in a pl. sense: (O:) or, (O, K,) accord. to Skr, (O,) عَطُوفٌ signifies that comes [forth] (يَرِدُ, so in the O, in the copies of the K يُرَدُّ, [which would make this explanation virtually the same as the one immediately following it,]) time after time: or that is repeated, [i. e. repeatedly put into the رِبَابَة and drawn forth from it,] time after time: and ↓ عَطَّافٌ signifies a gaming arrow that turns aside from the places whence the [other] arrows are taken (عَنْ مَآخِذِ القِدَاحِ [for which the CK has على مأخَذِ القِداحِ]), and becomes alone, by itself. (O, K.) — — Also عَطُوفٌ, (assumed tropical:) One much inclined to favour; or to be affectionate, or kind; and to show mercy or pity or compassion. (O.) (assumed tropical:) A bestower of favour, or bounty; good in disposition; as also ↓ عَاطِفٌ; (TA;) of both of which عُطْفٌ is pl.; (K, TA;) and ↓ عَطَّافٌ also has this meaning, applied to a man: (Lth, TA:) and also this last, and عَطُوفٌ, (assumed tropical:) a man who protects, or defends, those who are defeated, or put to flight. (TA.) And (assumed tropical:) A woman loving to her husband, affectionate to her child or children. (TA.) And (assumed tropical:) A she-camel that is made to incline to, or affect, (S, O,) or that inclines to, or affects, (so in the copies of the K,) the stuffed skin of a young unweaned camel, [when her young one has died,] and that keeps, or cleaves, to it: (S, O, K:) pl. عُطُفٌ. (TA. [See 1, near the end.]) — Also, and ↓ عَاطُوفٌ, A مِصْيَدَة [or snare, trap, gin, or net], (O, K, TA,) so called because (O, TA) having in it a piece of wood that bends, or inclines, (O, K, TA,) in its head: (TA:) also called غَاطُوفٌ. (TA in art. غطف.) عَطِيفٌ (assumed tropical:) A woman having no pride; gentle; very submissive or obedient. (AZ, O, K.) عِطَافَةٌ: see مُنْعَطَفٌ: — — and see what here follows. عَطِيفَةٌ and ↓ عِطَافَةٌ A bow: pl. عَطَائِفُ. (TA.) عَطَّافٌ: see عَطُوفٌ, in three places. — — العَطَّافُونَ is like العَكَّارُونَ, meaning (assumed tropical:) They who return to the fight [after fleeing, or wheeling away]. (TA in art. عكر.) عَاطِفٌ A she-gazelle (ظَبْيَةٌ) inclining, or bending, her neck when she lies down on her breast. (S, O, K.) And عَاطِفَةٌ A sheep or goat (شَاة) bending its neck, not by reason of an ailment. (TA.) — — See also عَطُوفٌ, latter half. — — And see the explanations of the verse of Aboo-Wejzeh Es-Saadee cited in art. حين. — — العَاطِفُ is applied to The sixth [in arriving at the goal] of the horses that are started together for a race; (MA, TA, and Ham p. 46;) related as on the authority of El-Muärrij; but Az did not find that those who related this as from him were trustworthy persons, though he was himself trustworthy: (TA:) or the fourth thereof. (Har p. 270.) — — See also عَطْفٌ. عَاطِفَةٌ [(assumed tropical:) A bias, or cause of inclining: pl. عَوَاطِفُ]. One says, مَا

يَثْنِينِى عَلَيْكَ عَاطِفَةٌ مِنْ رَحِمٍ and قَرَابَةٍ] (assumed tropical:) A bias of relationship does not incline me towards thee; or no bias of relationship inclines me towards thee]. (S, O, TA.) — — [And hence, as being a cause of inclining,] العَاطِفَةُ signifies [also] Relationship [itself]; or the tie, or ties, thereof; syn. الرَّحِمُ: and epithet in which the quality of a substantive predominates. (TA.) — — [And] (assumed tropical:) Affection, or kindness; mercy, pity, or compassion. (MA.) عَاطُوفٌ: see عَطُوفٌ, last sentence. مَعْطِفٌ; and its pl. مَعَاطِفُ: see مُنْعَطَفٌ. [A place of inclining, or bending, of the body; whence,] سَهْلُ المَعْطِفِ and المَعَاطِفِ: see عِطْفٌ: [and a place of flexure, or creasing, of the skin; whence it is said that the pl.] مَعَاطِفُ signifies the places, of the body, that sweat. (TA in art. عرض.) [And A place of doubling, or folding; or a duplicature, or fold, of a garment, or piece of cloth.] مِعْطَفٌ: see عِطَافٌ, in three places. مُعَطَّفَةٌ, applied to bows (قِسِىٌّ), is with teshdeed to denote muchness or multiplicity; (S, O, K, TA;) [so that it may signify either Much bent, or, as applied to a number of bows, simply bent: but it is said that] the meaning is, having one of the curved extremities bent towards the other; and so applied to a single bow (قَوْسٌ); as also ↓ عَطُوفٌ. (TA.) — — And in like manner applied to milch camels (لِقَاحٌ); [meaning (tropical:) Made to incline to, or affect, a young one: for] sometimes, or often, they made a number of she-camels to incline to, or affect, a single young one, (عِدَّةَ ذَوْدٍ ↓ عَطَفُوا عَلَى فَصِيلٍ وَاحِدٍ,) and drew their milk while they were in the condition of doing thus, in order that they might yield it copiously. (S, O, K, TA.) مَعْطُوفٌ [Inclined, or bent: &c.]. — — قَوْسٌ مَعْطُوفَةٌ An Arabian bow, (IDrd, S, O, K, *) of which the curved extremity is much bent towards it, and which is used for [shooting at] the butts: (IDrd, O, K:) and ↓ قَوْسٌ عَطْفَى signifies the same. (TA.) — — See also عَطْفٌ, in two places. مُنْعَطَفٌ A place of inclining, or bending; (S, O, Msb, K;) [as also ↓ مَعْطِفٌ, pl. مَعَاطِفُ;] and so ↓ عِطَافَةٌ: (TA:) you say مُنْعَطَفُ الوَادِى the place of inclining, or bending, of the valley: (S, O, Msb, K:) and ↓ مَعَاطِفُ الأَوْدِيَةِ [the places of inclining, or bending, of the valleys]. (K voce كُسُورٌ.) عطل 1 عَطِلَتْ, [in my copy of the Msb said to be of the class of قتل, perhaps a mistranscription for قَبِلَ, but see what is said below of عَطَلَ as syn. with بَطَلَ, from which it may be inferred that عَطَلَتْ is correct in the sense here following as well as عَطِلَتْ,] said of a woman, [aor. عَطَلَ,] inf. n. عَطَلٌ (S, O, K) and عُطُولٌ; (O, K;) and ↓ تعطّلت; (S, O, K;) She had not upon her any women's ornaments; (K, TA;) and wore not any ornature, or decoration: (TA:) or her neck was destitute of necklaces or the like; (S, O;) as also ↓ استعطلت: (Har p. 268:) accord. to Er-Rághib, العَطَلُ signifies the being destitute of ornature, or decoration. (TA.) — — And sometimes العَطَلُ is used [for العَطَلُ مِنْ شَىْءٍ] as meaning The being destitute of a thing; though primarily relating to women's ornaments. (S, O.) One says, عَطِلَ مِنَ المَالِ He (a man, O) was, or became, destitute [of property], and مِنَ الأَدَبِ [of discipline, or good qualities and attributes, of the mind, &c.]. (O, K.) — — And it signifies also The being destitute of occupation. (Er-Rághib, TA.) One says, عَطَلَ الأَجِيرُ, aor. عَطُلَ, like بَطَلَ, aor. عَطُلَ, in measure and in meaning [i. e. The hired man was without occupation: though it seems that in this sense also, accord. to general usage, the verb is عَطِلَ, aor. عَطَلَ]. (Msb. [See also 5.]) And عطلت الإِبِلُ The camels were without a pastor to tend them. (Msb. [The context there app. indicates that the verb in this case, likewise, is with fet-h to the ط; but I believe it to be more correctly عَطِلَت.]) — — And عَطِلَ, (O, K,) with kesr [to the ط], (O,) [i. e.] like فَرِحَ, (K,) signifies also He was, or became, large in the body. (O, K.) 2 عطّل الشَّىْءَ and ↓ اعطلهُ signify the same [app. in all the senses assigned to the former]. (O.) — — 'Áïsheh is related, in a trad., to have said respecting a woman who had died, عَطِّلُوهَا, meaning Divest ye her of her ornaments. (S, O.) — — [Hence,] عطّل القَوْسَ, inf. n. تَعْطِيلٌ, He divested the bow of its string. (TA.) — — [Hence likewise, the inf. n.] التَّعْطِيلُ signifies [also] The rendering vacant, void, or unoccupied, (K, TA,) a place of abode, and the like. (TA.) And The leaving a thing untended, unminded, or neglected. (K, TA. [ضِياعًا in the CK is a mistake for ضَيَاعًا.]) One says of the frontier of a hostile country, عُطِّلَ, meaning It was left without any to defend it. (TA.) And of subjects one says, عُطِّلُوا, meaning They were left without any one to govern them. (TA.) One says also, عَطَّلْتُ الإِبِلَ, inf. n. as above, I left the camels without a pastor to tend them. (Msb.) وَإِذَا العِشَارُ عُطِّلَتْ, in the Kur lxxxi. 4, means And when the pregnant camels [ten months gone with young] shall be left without a pastor, or without being milked [?]; (Jel;) by reason of the terrors of the hour; (O;) i. e. by men's having their minds occupied by the terrors of the day of resurrection. (TA.) And عُطِّلَتْ is said of lands of seed-produce as meaning They were left uncultivated. (TA.) — — التَّعْطِيلُ signifies also التَّفْرِيغُ [as meaning The making, or leaving, vacant from any work, occupation, employment, or use; free therefrom; unoccupied; or unemployed]. (S, O, K.) One says, عَطَّلْتُ الأَجِيرَ I made the hired man to be unoccupied. (Msb.) And عطّل الخَيْلَ مِنَ الغَزْوِ (S and K in art. بهو) [He freed the horses from service in warfare;] he did not go to war upon the horses. (TA in that art.) — — [Also The assertion of the tenet, or tenets, of the مُعَطِّل, q. v.] — — And تَعْطِيلُ الحُدُودِ means The not inflicting the [punishments termed] حدود upon him to whom they are due. (TA.) 4 أَعْطَلَ see 2, first sentence. 5 تَعَطَّلَ see 1, first sentence. — — تعطّل, said of a man, (S, O,) He remained [or became] without work, or occupation. (S, O, K.) [Said of a man, &c., He, or it, was, or became, inactive, or inert. (See غُشِىَ عَلَيْهِ.)] — — تَعَطَّلَتْ مِنَ الإِسْتِقَآءِ بِهَا is said of a دَلْو [or leathern bucket, meaning It was exempted from, i. e. unused for, the drawing of water therewith]. (TA.) — — And تعطّل is said of a tent [as meaning It became vacant]. (TA in art. بهو.) 10 إِسْتَعْطَلَ see 1, first sentence. Q. Q. 4 إِعْطَاْلَّتِ الشَّجَرَةُ The tree had many branches, and was much tangled, or very luxuriant or dense: so accord. to Az. (TA.) See also Q. Q. 4 in arts. عضل and عظل. عُطْلٌ: see عُطُلٌ, last sentence. عَطَلٌ inf. n. of 1 [q. v.]. (S, O, K.) — Also The denuded, or unclad, part, or parts, of the body; syn. جُرْدَةٌ: so in the saying إِمْرَأَةٌ حَسَنَةُ العَطَلِ [A woman beautiful in respect of the denuded, or unclad, part, or parts, of the body]. (TA.) — — And The body, or person; syn. شَخْصٌ; (S, O, K, TA;) particularly, as some say, of a human being; (TA;) like طَلَلٌ: (S, O, TA:) pl. أَعْطَالٌ. (K.) And one says, مَا أَحْسَنَ عَطَلَهُ, meaning [How beautiful is] his tallness, or justness of stature, and his perfectness [of make]! (S, O.) — — And The neck. (K.) — — And Beauty of body. (TA.) — Also A stalk of a raceme of a palmtree; (S, O;) as also ↓ عَطِيلٌ, accord. to IDrd: (O:) or the former, (TA,) and ↓ the latter, accord. to IDrd, and accord. to Az, who says that he heard it from the cultivators of palm-trees (مِنَ النَّخْلِيِّينَ) in El-Ahsà, (O,) the stalk of a raceme of a male palm-tree, (O, TA,) to which Az adds, with which the female palm-tree is fecundated: (O:) or ↓ عَطِيلٌ and ↓ عَيْطَلٌ signify a stalk of a طَلْع [or spadix] of a male palm-tree [with the flowers upon it]. (K, TA.) [عَطِلٌ is an epithet of which only the fem. (with ة) is mentioned.] — — عَطِلَةٌ is applied to a she-camel as meaning Goodly, or beautiful: pl. عَطِلَاتٌ: (S, O:) which is expl. by A 'Obeyd in this sense, and not derived by him: held by ISd to be a possessive epithet: (TA:) or the sing., thus applied, goodly, or beautiful, in body: (K:) or thus as applied to a woman: and, applied to a she-camel, perfect in body and tallness. (TA.) — — Also, applied to a she-camel, i. q. صَفِىٌّ [i. e. Abounding in milk; or whose milk lasts throughout the year]. (K.) And, applied to a ewe or she-goat, Abounding much in milk: (K:) or, accord. to Lth, that is known in [the appearance of] her neck to be one abounding in

milk. (O.) — And, applied to A دَلْو [or leathern bucket], Having its [thongs called] وَذَم broken, (O, K, TA,) so that it has become exempted from (تَعَطَّلَتْ مِن [i. e. unused for]) the drawing of water therewith: (TA:) or that has been left for a time unused, and of which the thongs above mentioned, and the loop-shaped handles, have been broken. (IAth, TA.) Hence the saying of 'Áïsheh, describing her father, رَأَبَ الثَّأَى وَأَوذَمَ العَطِلَةَ [He repaired the rending, and put وَذم to that bucket of which the وَذَم were broken]; meaning that he restored the affairs to their state of order, and strengthened the condition of El-Islám after the apostatizing of men. (O, TA.) عُطُلٌ and ↓ عَاطِلٌ, applied to a woman, (S, O, Msb, K,) Having no women's ornaments upon her; (Msb, K;) [and] so ↓ عَطْلَآءُ: (IDrd, O:) or whose neck is destitute of necklaces or the like; as also ↓ مِعْطَالٌ: (S, O:) or ↓ this last signifies usually having no women's ornaments upon her: (K:) the pl. (of عُطُلٌ, TA) is أَعْطَالٌ and (of ↓ عَاطِلٌ, TA) عَوَاطِلُ and عُطَّلٌ. (K, TA.) — — [Hence,] أَعْطَالٌ applied to camels, (S, O, K,) Having no halters upon them: (S, O:) or having no collars upon them, nor halters; and so as applied to horses: (K:) and, (Th, K,) applied to camels, (Th, TA,) having upon them no brands: (Th, K:) sing. عُطْلٌ. (K.) [See also عُلُطٌ.] — — And, applied to men, Having no weapons with them: (S, O, K:) in this sense, also, pl. of عُطْلٌ. (K.) — — عُطُلٌ applied to a bow, Having no string upon it: (S, O, Msb, K:) pl. أَعْطَالٌ. (TA.) — — And عُطْلٌ and ↓ عُطُلٌ [or عطل مِنَ المَالِ and مِنَ الأَدَبِ (see 1)] signify, applied to a man, Destitute of property and of discipline, or good qualities and attributes, of the mind, &c. (S, O, K.) عُطْلَةٌ The state of being, or remaining, without work, or occupation; (S, MA, O, K;) a subst. from تَعَطَّلَ. (S, O, K.) One says, هُوَ يَشْكُو العُطْلَةَ [He complains of being without work, or occupation]. (TA.) — — And هُوَ ذُو عُطْلَةٍ means He is one who has no estate upon which to labour, or work. (TA.) عَطْلَآءُ: see عُطْلٌ, first sentence. عَطِيلٌ: see عَطَلٌ, latter half, in three places. عَاطِلٌ: see عُطْلٌ, first sentence, in two places. — — [Hence,] أَبْيَاتٌ عَوَاطِلُ (tropical:) Verses of which the words are without diacritical points: opposed to أَبْيَاتٌ عَرَائِسُ. (Har pp. 608-10.) عَيْطَلٌ Long (K, TA) in the عَطَل, i. e., (TA,) in the neck, with beauty of body; (K, TA;) applied to a woman: (TA:) or long, or tall, in an absolute sense; and thus as applied to a she-camel and to a horse: (TA:) or long in the neck; (S, O, K, TA;) applied in this sense to a woman, and to a she-camel, (S, O,) and to a horse, (S,) or to any animal: (K, TA:) or tall, with beauty of aspect and fatness; thus as applied to a she-camel: the ى is augmentative. (TA.) It is also a proper name of a certain she-camel. (S, O.) — — Also Tall, as applied to a [hill, or mountain, such as is termed] هَضْبَة. (O.) — — And شَجَرٌ عَيْطَلٌ Soft, or tender, trees. (TA.) — — See also عَطَلٌ, last sentence. مُعْطَلٌ: see the next paragraph, in two places. مُعَطَّلٌ [pass. part. n. of 2 (which see for some of its significations)] is applied to Anything left untended, unminded, or neglected; as also ↓ مُعْطَلٌ. (TA.) [Thus] مُعَطَّلُونَ signifies People, or subjects, left without any one to govern them. (TA.) And إِبِلٌ مُعَطَّلَةٌ Camels [left] without a pastor. (S, O, K.) And المُعَطَّلُ What has no owner, of which no use is made, and from which no advantage is derived, of land. (S, O, K.) And بِئْرٌ مُعَطَّلَةٌ, (S, O, TA,) and ↓ مُعْطَلَةٌ accord. to one reading [in the Kur xxii. 44], (O, TA,) A well from which water is not drawn, and of the water of which no use is made: (TA:) or it is thus called because [it is one of which] its owners have perished: (S, O, TA:) neglected by reason of the death of its owners. (Jel.) مُعَطِّلٌ One who asserts that the universe is devoid of an artificer who constructed it skilfully and adorned it: (Er-Rághib, TA:) [but] the مُعَطِّلَة of the Arabs were of different sorts: one sort of them disacknowledged the Creator, and the raising and restoring to life, and asserted that nature is that which brings to life and time is that which brings to nought: another sort of them acknowledged the Creator, and the beginning of creation, but disacknowledged the raising and restoring to life: and another sort of them acknowledged the Creator, and the begining of creation, and a mode of restoration to life, but disacknowledged the apostles, and worshipped idols, and asserted them to be their intercessors with God in the life to come, and performed pilgrimage to them, and sacrificed victims to them, and offered offerings, and sought to advance themselves in their favour by means of religious rites and ceremonies, and legalized [certain things] and prohibited [others]; and these were the generality of the Arabs, except a small portion of them. (Esh-Shahristánee.) مِعْطَالٌ: see عُطْلٌ, first sentence, in two places. مَعَاطِلُ [a pl. of which the sing. is not mentioned] The parts which are the places of the ornaments of a woman. (IDrd, O, K.) [مُعْطَنْلِلَةٌ part. n. of اِعْطَنْلَلَت, q. v.: see also Q. Q. 4 in arts. عضل and عظل.] 1 عطن عَطَنَتِ الإِبِلُ (S, Msb, K) or عَطَنَتِ الإِبِلُ عَلَى المَآءِ, (TA,) aor. عَطِنَ and عَطُنَ, inf. n. عُطُونٌ, (S, Msb, K,) The camels lay down [at the water] after having satisfied their thirst; (S, Msb, * K;) as also ↓ عَطَّنَت: (K:) and العُطُونُ, (K, TA,) it is said, (TA,) signifies the resting, or the driving back to the nightly resting-place, a she-camel after her drinking: (K, TA:) or the bringing her back to the عَطَن [q. v.], waiting in expectation with her, because she did not drink the first time, (so in the K accord. to the TA, but in the CK, agreeably with the S, this last meaning is made to relate to 4, q. v.,) then offering her the water a second time: (K, TA:) or it signifies [agreeably with the first explanation above] her satisfying her thirst, then lying down: (K, * TA:) in which explanation, in [some of the copies of] the K, ثم تترك is erroneously put for ثُمَّ تَبْرُك. (TA.) قَدْ عَطَنُوا مَوَاشِيَهُمْ occurs in a trad. as meaning They had rested, or had driven back to the nightly resting-place, their cattle. (TA.) — عَطَنَ الجِلْدَ, aor. عَطِنَ (S, K) and عَطُنَ, (K,) inf. n. عَطْنٌ, (S,) He took عَلْقَى, which is a certain plant, (S,) so says J, but, as 'Alee Ibn-Hamzeh says, it is the عَلَقَة, a well-known plant, not the عَلْقَى, that is used for this purpose, (IB, TA,) [or perhaps عَلْقَى is a mistranscription for غَلْقَى, which is said in the K in art. غلق to be a syn. of غَلْقَةٌ,] or فَرْث [i. e. the feces thus termed], or salt, and threw the skin into it, and covered it over, in order that its wool might become dissundered and loose; after which it is thrown into the tan: (S:) or, as also ↓ عطّنهُ, he put the skin into the tan, and left it so that it became corrupt and stinking: (K:) or he sprinkled water upon it, (K, TA,) and folded it, (TA,) and buried it (K, TA) for a day and a night, (TA,) so that its hair (K, TA) or its wool, (TA,) became loose; in order that it might be plucked off; (K, TA;) and that it [the skin] might be then thrown into the tan, it being then stinking in the utmost degree: (TA:) or العَطْنُ signifies the putting [a skin] into the tan. (Az, TA.) — عَطِنَ, aor. عَطَنَ, (S, K,) inf. n. عَطَنٌ, (S,) said of a hide, It became stinking, and its wool fell off, in the process termed عَطْن [expl. above]: (AZ, S, TA:) or it was put into the tan, and left so that it became corrupt and stinking: (K:) or water was sprinkled upon it, (K, TA,) and it was folded, (TA,) and buried (K, TA) for a day and a night, (TA,) so that its hair (K, TA) or its wool (TA) became loose; in order that it might be plucked off; (K, TA;) and that it [the skin] might be then thrown into the tan, it being then stinking in the utmost degree: (TA:) and ↓ انعطن signifies the same: (S, K:) or this signifies it (a skin) became loose in its wool without becoming corrupt. (AHn, TA.) 2 عطّن, inf. n. تَعْطِينٌ, He made for himself an عَطَن [q. v.]: (K, TA:) like as one says of a bird عشّش, meaning "he made for himself an عُشّ" [i. e. "a nest"]. (TA.) — — عطّنت الإِبِلُ: see 1, first sentence. — عطّن الجِلْدَ: see 1, near the middle. 4 اعطن القَوْمُ means عَطَنَتْ

إِبِلُهُمْ [The people, or party, had their camels lying down at the water after having satisfied their thirst: see 1, first sentence]. (S, K.) — اعطن الإِبِلَ He watered the camels and then made them to lie down [at the water]: (S, TA:) or he confined the camels at the water, and they lay down, after having come to it [and drunk], (K, TA,) in order that they might drink again: (TA:) this the Arabs do only in the intense heats of summer; not when the season becomes cool: (Msb:) or they do this only when the asterism of the Pleiades (الثُّرَيَّا) rises [auro- rally, i. e. about the middle of May, O. S.], and men return from the seeking after herbage to the places of waters, or of constant sources of water: they do so only on the day of the camels' coming to the water; and they cease not to do thus [when necessary] until the time of the [auroral] rising of Canopus (سُهَيْل [i. e. early in August, O. S.]), in the خَرِيف, [app. here meaning the period of the rain so called, (see the latter of the two tables in page 1254,)] after which they do it not, but the camels come to the water and drink their draught and return from the water: (Az, TA:) or اعطن الإِبِلَ signifies he brought back the camels to the عَطَن [q. v.], waiting in expectation with them, because they did not drink the first time. (So in the CK [agreeably with what here follows; but see 1, first sentence].) And one says, اعطن الرَّجُلُ بَعِيرَهُ The man brought back his camel to the عَطَن, waiting in expectation with him, he not having drunk. (S.) 7 إِنْعَطَنَ see 1, last sentence. عَطَنٌ and ↓ مَعْطِنٌ (ISk, S, Mgh, Msb, K) or مَعْطَنٌ (TA [but this I find not elsewhere]) The usual abiding-place of camels: (K:) and also, (K, TA,) by predominance of usage, (TA,) or only, (Az, Msb, TA,) the place of camels, where they lie down, (Az, S, Mgh, Msb, TA,) at the water, (Az, S, TA,) or around the water, (Mgh, Msb,) or around the watering-trough, (K, TA,) in order that they may drink a second time, after the first draught, and then be sent back to the places of pasture to remain there during the intervals between the waterings; (S;) and likewise the places of sheep or goats, where they lie down around the water: (ISk, S, Msb, K, TA:) pl. of the former أَعْطَانٌ; and of the latter ↓ مَعَاطِنُ; (Az, S, Mgh, Msb, K;) which latter pl. is used by the lawyers as meaning [generally] the places of lying down of camels. (Msb.) The [space called] حَرِيم [q. v.] of the well of the عَطَن is said to be forty cubits. (Mgh.) Prayer in the أَعْطَان of camels is forbidden, because the person praying is not secure from being hurt by them, and diverted from his prayer, and defiled by the sprinkling of their urine. (IAth, TA.) ضَرَبَتِ الإِبِلُ بِعَطَنٍ [in which الأَرْضَ is understood after الابل] means The camels lay down [in a place by the water]: (S:) or satisfied themselves with drinking and then lay down around the water or by the watering-troughs, to be brought again to drink another time. (IAth, TA.) And one says, ضَرَبَتِ النَّاقَةُ بِعَطَنٍ The she-camel lay down [&c.]. (TA.) And ضَرَبَ النَّاسُ بِعَطَنٍ (assumed tropical:) The people's camels satisfied themselves with drinking until they lay down and remained in their place [at the water]; occurring in a trad.: (TA in art. ضرب:) or the people satisfied their thirst and then abode at the water. (K and TA in the present art.) — — [Hence] one says, فُلَانٌ وَاسِعُ العَطَنِ وَالبَلَدِ, (S,) or رَحْبُ العَطَنِ, (K, TA,) (tropical:) Such a one is a person possessing much wealth; having an ample dwelling or place of abode; (K, TA;) endowed with extensive power or strength or might; or liberal, munificent, or generous. (S, K, TA.) — And العَطَنُ signifies العِرْضُ [app. as meaning Odour, from the same word as inf. n. of عَطِنَ said of a hide]: so in the saying of 'Adee Ibn-Zeyd, cited by Sh, طَاهِرُ الأَثْوَابِ يَحْمِى عِرْضَهُ مِنْ خَنَا الذِّمَّةِ أَوْ طَمْثِ العَطَنْ [Pure in conduct, or actions; he guards his honour, or reputation, from unseemliness in respect of that which should be held sacred, or inviolable, or filthiness of odour]. (TA) عَطِنٌ part. n. of عَطِنَ [q. v.] said of a hide. (S, TA.) [Hence,] أُهُبٌ عَطِنَةٌ Stinking hides. (TA.) عَطَنَةٌ a subst. from أَعْطَنَ الإِبِلَ [q. v., as such signifying The watering of camels and then making them to lie down at the water: or the confining of camels at the water, where they lie down, after having come to it and drunk]. (K.) — Also The place of [the operation termed] العَطْن [inf. n. of عَطَنَ in the phrase عَطَنَ الجِلْدَ, q. v.]. (AZ, TA.) عِطَانٌ Feces such as are termed فَرْث, or salt, which one puts in, or upon, a hide, [in preparing it for tanning,] in order that it may not stink. (K.) عَطِينٌ i. q. مَعْطُونٌ, q. v., applied to a skin. (K.) — — And (hence, TA), as also ↓ عَطِينَةٌ, applied to a man, Stinking (K, TA) in the exterior of the skin: or the latter, blamed in respect of some foul affair. (TA.) عَطِينَةٌ: see what next precedes. عَاطِنَةٌ, (S, K,) applied to a she-camel, (K,) or to camels, (S, Msb,) as also [the pls.] عَوَاطِنُ (S, Msb, K) and عُطُونٌ, (K,) but not عُطَّانٌ thus applied, (TA,) Lying down [at the water] after having satisfied her, or their, thirst. (S, Msb, * K.) — — And عُطَّانٌ and عُطُونٌ and عَطَنَةٌ (K, TA) and عَاطِنُونَ (TA) [all pls. of عَاطِنٌ] Men who have alighted, or descended and abode, in مَعَاطِن [pl. of مَعْطِنٌ]. (K, TA.) مَعْطِنٌ; and its pl. مَعَاطِنُ: see عَطَنٌ. مَعْطُونٌ A skin prepared for tanning in the manner signified by the phrase عَطَنَ الجِلْدَ, expl. above; (S, K;) as also ↓ عَطِينٌ. (K.) عطو 1 عَطَا, [aor. يَعْطُو,] inf. n. عَطْوٌ: see 6, first quarter, in five places. — — [Hence] one says طَوِيلٌ لَا تَعْطُوهُ الأَيَادِى [High, so that the hands will not reach it]. (TA.) — — And عَطْوٌ signifies also The act of raising the head and the hands (K, TA) to take a thing. (TA.) See also an ex. in a verse cited voce أَنْ, p. 106, first col. [And see عَطْوٌ, and عَاطٍ.] — تَعَاطَيْنَا فَعَطَوْتُهُ: see 6. 2 هُوَ يُعَطِّينِى, (S, K, TA,) with teshdeed, (S, TA,) thus in the M, as well as the S, erroneously written in [some of] the copies of the K يُعْطِينِى, (TA,) He serves me, does service for me, or ministers to me; as also ↓ يُعَاطِينِى. (S, K, TA.) You say, مَنْ يُعَطِّيكَ i. e. Who has the office of serving thee? (TA.) — And عَطَّيْتُهُ I incited him, or made him, to hasten, or be quick. (Sgh, K.) 3 عَاْطَوَ see 4, in two places: — — and see also 2. — — عَاطَى الصَّبِىُّ أَهْلَهُ means The boy wrought for his family, and gave them, or handed to them, what they desired. (ISd, Z, K, TA.) — — And المُعَاطَاةُ signifies A man's meeting, face to face, a man having with him a sword, and saying, "Bring near thy sword," and he gives it, and thereupon each acts with the other awhile in a manner resembling the slaying with the edge of the sword (يَغُرُّهُ [see غَرَّ فُلَانٌ فُلَانًا]); they being in a marketplace or a mosque: the doing of which is forbidden. (TA.) — — عَاطَيْتُ الأَرْطَالَ means [I joined in mutually, or reciprocally, giving, or presenting, the pints of wine; i. e.] أَعْطَيْتُ النَّدَامَى وَأَعْطَوْنِى أَرْطَالَ الخَمْرِ [I gave, or presented to, the cup-companions, and they gave, or presented to, me, the pints of wine]. (Har p. 650.) 4 إِعْطَآءٌ, (K, MF, TA,) and ↓ مُعَاطَاةٌ (S, Msb, K) and عِطَآءٌ, (K,) The act of giving, presenting, or offering; or giving with the hand in the way of presenting or offering; syn. مُنَاوَلَةٌ (S, Msb, K, MF, TA) عَلَى جِهَةِ التَّقْرِيبِ; and إِعْطَآءٌ has been expl. as syn. with إِيتَآءٌ; but several authors make a distinction between these two words, saying that the latter is sometimes obligatory and sometimes by way of favour, whereas the former is never but by way of sheer favour; as El-Fakhr Er-Rázee says; though most of the leading lexicologists know not this distinction. (MF, TA.) One says, أَعْطَاهُ الشَّىْءَ; and ↓ عَاطَاهُ إِيَّاهُ, inf. n. مُعَاطَاةٌ and عِطَآءٌ; He gave him, &c., the thing. (TA.) And اعطاهُ مَالًا [He gave him, &c., property]. (S.) And أَعْطَيْتُهُ دِرْهَمًا I gave him, &c., a dirhem. (Msb.) And as the signification of this verb does not depend upon the condition of taking, or receiving, but only upon giving, or delivering, one may say, أَعْطَيْتُهُ فَمَا أَخَذَ [I gave, or delivered, &c., to him, and he did not take, or receive]. (Msb.) [See also a verse cited in the first paragraph of art. رأم, in which this verb has a single objective complement with بِ redundantly prefixed to it.] — — اعطى, (S,) inf. n. as above, (K,) signifies also (tropical:) He was, or became, tractable, manageable, or submissive; (S, K, TA;) said of a camel: (S:) and اعطى بِيَدِهِ [lit. he gave his hand,

said of a man,] signifies the same: accord. to Er-Rághib, اعطى, said of a camel, primarily signifies he gave his head, and did not resist. (TA.) [Hence,] one says to a tractable camel, when his haltering becomes loosed (lit. opened) from his muzzle, أَعْطِ [meaning Give thy head]; whereupon he bends his head towards his rider, and he renews his haltering. (TA.) — — مَا أَعْطَاهُ لِلْمَالِ [How large a giver is he of property!] is like the phrase مَا أَوْلَاهُ لِلْمَعْرُوفِ, and مَا أَكْرَمَهُ لِى; anomalous, because the verb of wonder is not formed from the measure أَفْعَلَ, and only what has been heard, of this kind, from the Arabs, is allowable. (S, TA.) 5 تعطّى: see 10. — And see also 6, last quarter, in two places. — Also He hastened, or made haste. (Sgh, K.) 6 تَعَاطٍ The act of taking [a thing that is given, presented, or offered, or that is as though it presented, or offered, itself], or taking with the hand; as also ↓ عَطْوٌ; syn. of both تَنَاوُلٌ. (K.) One says, تعاطاهُ He took it, or took it with his hand; syn. تَنَاوَلَهُ: (S:) and هُوَ يَتَعَاطَى كَذَا He takes, or takes with his hand, such a thing; [as, for instance, food, and beverage;] syn. يَتَنَاوَلُهُ: (TA:) and زَيْدٌ دِرْهَمًا ↓ عَطَا Zeyd took, or took with his hand, a dirhem; syn. تَنَاوَلَهُ: (Msb:) and ↓ عَطَوْتُ الشَّىْءَ I took the thing with the hand; syn. تَنَاوَلْتُهُ بِالْيَدِ: (S:) or ↓ عَطَا الشَّىْءَ, and إِلَيْهِ [i. e. إِلَى الشَّىْءِ], inf. n. عَطْوٌ, He took the thing, or took it with his hand; syn. تَنَاوَلَهُ: and ↓ عَطَا بِيَدِهِ إِلَى الإِنَآءِ He took the vessel, or took it with his hand, (تَنَاوَلَهُ,) before its being put upon the ground. (TA.) — — And The taking with the hand (تَنَاوُل) what is not right, or just, or due. (K.) — — And The contending in taking. (K.) One says, تَعَاطَوُا الشَّىْءَ They took the thing, or took it with the hand, one from another, and contended together in doing it. (TA.) — — [And The contending in giving, presenting, or offering.] One says also, ↓ تَعَاطَيْنَا فَعَطَوْتُهُ, (S, K, TA,) aor. أَعْطُوهُ, (TA,) i. e. [We contended in giving, and it may also mean in taking, and] I overcame, or surpassed, him [therein]. (S, K, TA.) — — [And simply The giving, presenting, or offering, mutually, reciprocally, or by one to another. See an ex. voce شَبَرٌ. — — And hence, The reciting, one with another, or the vying, one with another, in reciting, verses, or poetry.] One says تَعَاطَوُا الرَّجَزَ بَيْنَهُمْ (TA and TK in art. رجز) (assumed tropical:) They recited, one with another, [or they vied, one with another, in reciting,] verses, or poetry, of the metre termed رَجَز; as also تَنَازَعُوهُ. (TK in that art.) — — And The standing upon the extremities of the toes, with raising the hands to a thing. (K.) And hence, (K, TA,) as some say, (TA,) فَتَعَاطَى فَعَقَرَ, (K, TA,) in the Kur [liv. 29]: (TA:) for this is said to mean And he stood upon the extremities of his toes, then raised his hands, and smote her: (S, TA:) or this means and he took the sword, (Ksh, Bd, Jel,) or the she-camel, (Ksh,) and slew her: (Ksh, Bd, Jel:) or and he emboldened himself &c.: (Ksh, Bd:) [for] — — تَعَاطٍ signifies also The being bold, daring, or courageous, so as to attempt, or venture upon, a thing without consideration or hesitation: (TA:) or, as also ↓ تَعَطٍّ, the venturing upon, or embarking in, or doing, (K, TA,) a thing, or an affair, (K,) or a bad, or foul, thing or affair: (TA:) or the former is used in relation to that which is noble, or honourable; and ↓ the latter, in relation to that which is bad, or foul. (K, TA.) And one says, فُلَانٌ يَتَعَاطَى كَذَا (S, Msb) i. e. Such a one enters into such a thing: (S:) or ventures boldly, daringly, or courageously, upon such a thing, and does it. (Msb.). [And Such a one takes, or applies himself, to such a thing; as wine, or the drinking thereof; and gaming: you say, تعاطى الخَمْرَ; and المَيْسِرَ: see Ksh and Bd and Jel in ii. 216.] And تَعَاطَى قَوْلَ الشِّعْرِ He affected to be a poet but was not. (TA in arr. شعر.) And تَعَاطَى البَلَاغَةَ وَلَيْسَ مِنْ أَهْلِهَا [He affected, or attempted, eloquence, not being of those endowed therewith]. (TA in art. بلغ.) 10 استعطى He asked for a gift; as also ↓ تعطّى. (S, K.) And استعطى النَّاسَ بِكَفِّهِ and فِى كَفِّهِ He sought, demanded, or asked, [a gift] of men or of the people [with his hand and in his hand]. (M, TA.) عَطًا: see عَطَآءٌ. عَطْوٌ and عُطُوٌّ and عِطْوٌ, applied to a gazelle, (K, TA,) and to a kid, accord. to Kr, who mentions only the first, as though an inf. n. used as an epithet, (ISd, TA,) Stretching itself up towards the trees, to take therefrom; as also ↓ عَطُوٌّ. (K.) [See also عَاطٍ.] قَوْسٌ عَطْوَى (assumed tropical:) A bow that is easy (S, K) and yielding. (S.) [See also مُعْطٍ.] أَلْقَى فُلَانٌ عَطَوِيًّا Such a one voided thin ordure [as an 'Atawee, meaning] much in quantity: originating from the fact that a man of the Benoo- 'Ateeyeh voided thin excrement on his being flogged. (Z, TA.) — — العَطَوِيَّةُ is the appellation of A sect of the خَوَارِج, so called in relation to. 'Ateeyeh Ibn-El-Aswad El-Yemámee El-Hanafee. (TA.) عَطَآءٌ and ↓ عَطًا A gift, as meaning an act of giving [in an absolute sense, or] of such as is liberal, bountiful, munificent, or generous: (K:) [as signifying the act of giving,] عَطَآءٌ is a subst. [i. e. a quasi-inf. n.] from أَعْطَى; (S, Msb;) and is originally عَطَاوٌ: and when they affixed to it ة, to denote unity, some said ↓ عَطَآءَةٌ, and some said ↓ عَطَاوَةٌ: and in forming the dual, they said عَطَاآنِ and عَطَاوَانِ: (S, TA:) it is used as a quasi-inf. n. in the saying, أَكُفْرًا بَعْدَ رَدِّ المَوْتِ عَنِّى وَبَعْدَ عَطَائِكَ المِائَةَ الرِّتَاعَا [Shall I show ingratitude after the repelling of death from me and after thy giving as a bloodwit for me the hundred camels pasturing at large amid abundant herbage?], المائة being governed in the accus. case by عطائك: (I'Ak p. 211:) the dim. of عَطَآءٌ is ↓ عُطَىٌّ. (S, TA. [See مُحَيٌّ, in art. حى.]) — — Also [i. e. عَطَآءٌ and عَطًا] A gift as meaning a thing that is given; (K;) or so عَطَآءٌ; (Mgh;) and (Mgh, K) so ↓ عَطِيَّةٌ: (S, Mgh, Msb, K:) or, as some say, عَطَآءٌ is a coll. n.; and when the sing. is meant, one says ↓ عَطِيَّةٌ: (TA:) the pl. of عَطَآءٌ is أَعْطِيَةٌ [a pl. of pauc.] and أَعْطِيَاتٌ (Mgh, K) which latter is a pl. pl.: (K:) and the pl. of ↓ عَطِيَّةٌ is عَطَايَا: (S, Mgh, Msb:) and عَطَآءٌ has also for a pl. ↓ مَعَاطِى, anonymously. (TA.) عَطَآءٌ also signifies [A soldier's stipend, or pay; or his allowance; and so ↓ عَطِيَّةٌ:] what is given out to the soldier from the government-treasury once a year, or twice; and رِزْقٌ, what is given out to him every month: or the former, every year, or month; and the latter, day by day: or the former, and ↓ عَطِيَّةٌ, what is assigned to those who fight: and رِزْقٌ and ↓ عَطِيَّةٌ, what is assigned to the poor Muslims when they are not fighting. (Mgh. [See also رِزْقٌ.]) عَطُوٌّ: see عَطْوٌ. عُطَىٌّ dim. of عَطَآءٌ, q. v. (S, TA.) عَطَآءَةٌ and عَطَاوَةٌ: see عَطَآءٌ, first sentence. عَطِيَّةٌ: see عَطَآءٌ, latter half, in six places. — — [Hence] أُمُّ عَطِيَّةَ The mill, or hand-mill; syn. الرَّحَا. (T in art. ام.) عَاطٍ A gazelle raising his head to take the leaves [of a tree]. (TA.) [See also عَطْوٌ.] Hence, (TA,) عَاطٍ بِغَيْرِ أَنْوَاطٍ (S, Meyd, TA) Taking [or reaching to take] without there being aught of things suspended, (Meyd,) a prov.; (S, Meyd, TA;) applied to him who arrogates to himself that which he does not possess; (Meyd;) or to him who arrogates to himself knowledge that does not regulate him; (TA;) or meaning, taking [or reaching to take] that which is not to be hoped for (S, TA) nor to be taken. (S. [See also art. نوط.]) [And عَاطِيَةٌ is applied to a mare as meaning Raising her head: see شَبَاةٌ (last sentence) in art. شبو.] أَعْطَى [signifying More, and most, excellent in giving is anomalous, being formed from the augmented verb أَعْطَى]: see مُعْطٍ. أَجْوَبُ [Giving, &c.]. When thou desirest Zeyd [i. e. any person] to give thee a thing, thou sayest, هَلْ أَنْتَ مُعْطِيَّهُ [lit. Art thou my giver of it?], with fet-h and teshdeed to the ى: and in like manner thou sayest to a pl. number, هَلْ أَنْتُمْ مُعْطِيَّهُ, because the ن [of the word مُعْطُونَ] falls out by reason of the word's becoming a prefixed noun, and the و is changed into ى and incorporated [into the pronominal ى], and the ى is pronounced with fet-h because [originally]

preceded by a quiescent letter [i. e. the و which is changed into ى]: and to two persons thou sayest, هَلْ أَنْتُمَا مُعْطِيَايَهُ, with fet-h to the ى: and thus you do in similar cases. (S, TA.) — — [Hence,] قَوْسٌ مُعْطِيَةٌ (assumed tropical:) A pliable bow, not rigid nor resisting to him who pulls the string: or, as some say, that has been bent and not been broken. (TA.) [See also عَطْوَى.] مِعْطَآءٌ A man, and a woman, who gives much, or often: pl. مَعَاطِىُّ and مَعَاطٍ. (Akh, S, K.) مَعَاطِىُّ [a pl. of مِعْطَآءٌ and] an anomalous pl. of عَطَآءٌ, q. v. (TA.) عظل 1 عَظَلَتِ الكِلَابُ, aor. عَظَلُ; and عَظِلَت, aor. عَظَلَ; (K, TA;) inf. n. عَظْلٌ; (TA;) The dogs mounted, one upon another, (K, TA,) in coitu. (TA. [See also 3.]) 2 عظّلوا عَلَيْهِ: see 5. 3 عَاظَلَت, (S, TA,) or عاظلت فِى السِّفَادِ, (O,) inf. n. مُعَاظَلَةٌ and عِظَالٌ, (S, K,) said of dogs, (S, O, K,) and of beasts of prey, (TA,) and of locusts, (S, K,) and of whatever stick fast (S, O, K, TA) in coitu; (TA;) as also ↓ تعَاظلت, (S, O, K, *) and ↓ اعتظلت, (O, K, *) said of locusts (O) &c.; (K;) [and so ↓ تعظّلت; (see 5 below;)] Cohæserunt in coitu. (S, O, K, TA.) — — And عاظلهُ is said of anything as meaning It mounted upon it, or overlay it. (El-Ámidee, TA.) — العِظَالُ فِى القَوَافِى — signifies التَّضْمِينُ [i. e. The introducing into verses a hemistich, or a verse, or more, of another poet; &c.: see more in art. ضمن] (S, O.) One says, عاظل فِى القَافِيَةِ, inf. n. عِظَالٌ, meaning ضَمَّنَ [i. e. He introduced into the ode a hemistich, &c.]. (K.) And فُلَانٌ لَا يُعَاظِلُ فِى القَوَافِى [Such a one does not, or will not, introduce into verses &c.]. (S.) 'Omar said, of the best of poets, لَا يُعَاظِلُ الكَلَامَ, meaning He does not make one part of the language to accord in meaning with another, [so I render لَمْ يَحْمِلْ بَعْضَهُ عَلَى بَعْضٍ, (see art. حمل,) i. e. he does not make use of tautology,] nor does he utter that which is a repetition, or that which is disapproved, (الرَّجِيع مِنَ القَوْلِ,) nor reiterate an expression: or, accord. to El-Ámidee, he does not make the language obscure, nor crowd one part of it upon another: (TA:) or he said, لَمْ يُعَاظِلْ بَيْنَ القَوْلِ, referring to Zuheyr, and meaning he rendered the saying distinct and plain, and did not make it obscure. (O, TA. *) — — عاظلهُ also signifies He said to him, "I am like thee," or " better than thou," the latter saying the same. (Marg. note in an autographical copy of the TA.) 5 التَّعَظُّلُ is a dial. var. of التَّعَاظُلُ. (Marg. note in an autographical copy of the TA. See 3, first sentence.) — — تعظّلوا عَلَيْهِ They collected themselves together against him; (S, O, K;) as also ↓ عظّلوا, inf. n. تَعْظِيلٌ: (K:) or they bore, or pressed, or crowded, as though mounting one another, upon him, to beat him. (TA.) — — And one says, ظَلَّ يَتَعَظَّلُ فِى أَثَرِهِ مُنْذُ اليَوْمِ He passed the time pursuing hard after it during the day; meaning a thing that had escaped him. (O, TA.) 6 تَعَاظَلَ see 3, first sentence. — — تعاظلوا عَلَى المَآءِ They became numerous at the water, and pressed, or crowded, upon it. (Marg. note in an autographical copy of the TA.) 8 إِعْتَظَلَ see 3, first sentence. Q. Q. 4 إِعْظَأَلَّ الشَّجَرُ The trees had many branches. (IKh, O.) See also Q. Q. 4 in arts. عضل and عطل. عُظُلٌ: see عَظَلٌ. عُظُلٌ and عَظَلٌ A large فَأْرَة [or rat]: also mentioned as with ض: on the authority of Aboo-Sahl. (Marg. note in an autographical copy of the TA.) [See also عَضَلٌ.] عُظُلٌ [a pl. of which the sing. is not mentioned] i. q. مَأْبُونُونَ [of which see the sing., مَأْبُونٌ]; (IAar, O, K;) as also ↓ عُظُلٌ. (Marg. note in an autographical copy of the TA.) هُوَ عَظِيلُهُ He is the person who says to him, "I am like thee," or " better than thou," and to whom the latter says the same. (Marg. note in an autographical copy of the TA.) عَاظِلٌ and [its pls.] عَظْلَى (S, O, K) and عِظَالٌ (marg. note in an autographical copy of the TA) and عُظَالَى, (ISh, TA,) applied to locusts (جَرَادٌ), Cohærentes in coitu. (S, O, K, TA.) — — [Hence,] يَوْمُ العُظَالَى A certain day (i. e. conflict) of the Arabs, well known; (S, O, K;) said in the A to be that of Benoo-Temeem, when they went to fight against Bekr Ibn-Wáïl: (TA:) so called because the people bore, or pressed, or crowded, as though mounting, one upon another, (رَكِبَ بَعْضُهُمْ بَعْضًا, S, O, K,) therein, (S, O,) when they were routed: (TA:) or because they congregated therein as though they were mounting, one upon another: (AHei, TA:) or because two and three of them rode upon one beast (S, O, K, TA) in the rout: thus says As: or because Bistám Ibn-Keys and Háni Ibn-Kabeesah and Maarook Ibn-'Amr and El-Howfazán combined therein for the command. (TA.) مُعْظِلٌ and ↓ مُعْظَئِلٌّ A place abounding in trees. (Kr, K.) مُعْظَئِلٌّ: see what next precedes. [And see its verb, Q. Q. 4.] عظلم Q. 2 تَعَظْلَمَ, [from عِظْلِمٌ as signifying a certain plant or dye,] said of the night, It was, or became, dark, and very black; (K, TA;) i. e. it became like the عِظْلِم. (TA.) عِظْلِمٌ, (S, Msb, K,) of which عَظْلَمٌ is a dial. var., (MF, TA,) The expressed juice of a species of tree or plant, (Az, K, TA,) the colour of which is like نيل [or indigo], green (أَخْضَر) inclining to duskiness: (Az, TA:) or a certain plant, (S, K,) or thing, (Msb,) with which one dyes, (S, Msb, K,) said to be (Msb) called in Pers. نِيل [i. e. the indigo-plant]: (Msb, and so in some copies of the S; other copies of which, for نيل, have تفل:) or i. q. وَسْمَةٌ [an appellation now applied to woad; as is also عِظْلِم]: (S, Msb, K:) AHn says, one of the Arabs of the desert told me that the عظلم is the male وَسْمَة: he also says that it is a small tree or plant, (شُجَيْرَةٌ), of the [class called] رِبَّة, that grows in a late season, and the greenness of which is lasting: and in one place he says, an Arab of the desert, of the Saráh (السَّرَاة), told me that the عِظْلِمَة [which is the n. un.] is a tree or plant (شَجَرَةٌ) that rises upon a stem about a cubit [in height] and has branches at the extremities of which are what resemble the blossoms of the كُزْبَرَة [or coriander], and it (the tree or plant) is dustcoloured: (TA:) some say that it is the بَقَّم [or Brazil-wood]: (Msb:) MF says, it is the خَطْمِىّ [or marsh-mallow]: (TA:) thus says El-Hareeree; but El-'Okbaree says that it is not that: (Har p. 625:) and some say that it is a certain red dye. (TA.) Hence the prov., بَيْضَآءُ لَايُدْجِى سَنَاهَا العِظْلِمُ i. e. [A white, or fair, female,] whose whiteness [or brightness] عظلم will not blacken [or darken]: applied to that which is notable, which nothing will conceal. (Meyd, TA.) — — Hence, as being likened thereto, (S,) it signifies also The dark night: (S, K:) one says لَيْلٌ عِظْلِمٌ. (TA.) عَظْلَمَةٌ Darkness. (K.) عِظْلَامٌ Dust; syn. قَتَرَةٌ and غَبَرَةٌ. (K.) عظم 1 عَظُمَ, [aor. عَظُمَ,] inf. n. عِظَمٌ (S, Msb, K) and عَظَامَةٌ, (Msb, K,) accord. to El-Isbahánee, primarily signifies He was, or became, great in his bone: then metaphorically said of anything كبير [or great], whether an object of sense or of intel-lect, a substance or an accident: (TA:) i. q. كَبُرَ, (S, TA,) said of a thing [as meaning it was, or became, great, big, or large], (S, Msb, TA,) in length and breadth and thickness: (TA:) [and in like manner, metaphorically, said of an object of intellect; meaning it was, or became, great in estimation or rank or dignity; and thus also said of a man: or it imports more than كَبُرَ; signifying it was, or became, great in comparison with other things of its kind; huge, enormous, or vast; and in a similar sense it is said of a man; and in an incomparably higher sense, of God: (see عَظِيمٌ, below:)] and ↓ اعظم said of an affair, or event, signifies [like عَظُمَ] it became عَظِيم. (TA.) عِظَمٌ is the contr. of صِغَرٌ. (K.) — — عَظُمَ عِنْدَهُ, and عَظُمَ عَلَيْهِ: see 6, in three places: and see also 4. And مَا يَعْظُمُنِى [which is similar in meaning to ما يَعْظُمُ عَلَىَّ if not a mistranscription for ما يُعْظِمُنِى]: see 4. — — In the case of expressing wonder, one says, عُظْمَ البَطْنُ بَطْنُكَ [How great is the belly, thy belly !], contracting عَظُمَ, and transferring the vowel of its middle letter to [the place of] its first; and thus one does in the case of that which denotes praise or blame, and of whatever [verb] may be well used in the manner of نِعْمَ, and بِئْسَ: but what may not be thus used does not admit of the transferring, though it may be contracted; so that you may say, حَسْنَ الوَجْهُ وَجْهُكَ and حَسُنَ الوَجْهُ وَجْهُكَ and قَدْ حُسْنَ الوَجْهُ وَجْهُكَ, but not حُسْنَ الوَجْهُ وَجْهُكَ. (S.) — عَظَمَ الكَلْبَ, inf. n. عَظْمٌ, He gave the dog a

bone to eat; as also ↓ اعظمهُ. (K.) — — And عَظَمَ فُلَانًا, inf. n. عَظَمَةٌ (K, TA) and عَظْمٌ, (TA,) He struck such a one upon his bones. (K, TA.) 2 عظّمهُ, inf. n. تَعْظِيمٌ; and ↓ اعظمهُ; [He made it great, big, or large: see إِعْظَامَةٌ. — — And hence,] He magnified, honoured, or treated with respect or reverence or veneration, him, [generally meaning thus, i. e. a person,] or it, (S, Msb, K,) i. e. an affair. (S.) [One says, فَعَلْتُ كَذَا تَعْظِيمًا لَهُ I did thus for the purpose of rendering honour &c. to him, or it.] — — عظّم المَطَرُ, inf. n. as above, The rain moistened to the measure of the عَظَمَة [or thick part] of the arm. (TA voce أَسَّلَ [q. v.]) — عظّم الشَّاةَ, inf. n. as above, He cut up the sheep, or goat, bone by bone. (K.) 4 اعظم as intrans.: see 1, former half. — اعظمهُ: see 2: — — and 10, in two places. — — One says also, أَعْظَمَنِى مَا قُلْتَ, meaning ↓ هالَنِى وَعَظُمَ عَلَىَّ [i. e. What thou saidst frightened me, or terrified me, and was grievous, or distressing, in its effect upon me (like كَبُرَ عَلَىَّ)]: and ↓ مَا يُعْظِمُنِى أَنْ أَفْعَلَ ذٰلِكَ [if not a mistranscription for ما يُعْظِمُنِى], meaning مَا يَهُولُنِى [My doing that will not frighten me, or terrify me]. (TA.) — اعظم الكَلْبَ: see 1, last sentence but one. 5 تعظّم [He made himself to appear great, big, or large: as is indicated by an explanation of the word رُفَاعَة in the S, in art. رفع. — — And hence,] He magnified himself; or behaved proudly, haughtily, or insolently; as also ↓ استعظم; (S, Msb, K;) [and so ↓ تعاظم:] — — whence one says, تعظّم عَنْهُ and تعاظم ↓ عنه, both of which occur in the K, the former in art. ابه in explanation of تَأَبَّهَ عَنْ كَذَا, and the latter in art. جل in explanation of تَجَالَّ عَنْهُ; both meaning He held himself above it, disdained it, or was disdainful of it.] — — [تَعَظَّمَ اللّٰهُ and ↓ تَعَاظَمَ may be best rendered Incomparable in greatness, or majesty, is God.] — See also 10. 6 تعاظم as intrans.: see 5, in three places: — — and see عَظَمَةٌ. — [تعاظمهُ signifies It was, or became, عَظِيم i. e. great, &c., in comparison with it.] One says, سَيْلٌ لَا يَتَعَاظَمُهُ شَىْءٌ, meaning [A torrent] in comparison with which nothing will be great. (TA.) And أَصَابَنَا مَطَرٌ لَا يَتَعَاظَمُهُ شَىْءٌ i. e. ↓ لَا يَعْظُمُ عِنْدَهُ [meaning, in like manner, Rain in comparison with which (lit. in juxtaposition to which) nothing will be great fell upon us]. (S, TA.) And هٰذَا أَمْرٌ يَتَعَاظَمُهُ شَىْءٌ (K, * TA) [This is an affair] in comparison with which nothing will be great. (K, TA.) — — تعاظمهُ said of an affair, or event, (أَمْرٌ, S, Msb, TA,) signifies (Msb, K, TA) also (K, TA) عَظُمَ ↓ عَلَيْهِ [i. e. It was, or became, of great magnitude, or moment, or importance; or of great gravity; or (like كَبُرَ عَلَيْهِ) difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome; in its effect upon him]. (Msb, K, TA.) In a trad., God is related to have said, لَا يَتَعَاظَمُنِى ذَنْبٌ أَنْ أَغْفِرَهُ meaning لَا يَعْظُمُ ↓ عَلَىَّ and عِنْدِى [i. e. A sin is not difficult, &c., to me to forgive it; like as one says, لَا يَكْبُرُ عَلَىَّ and عِنْدِى]. (TA.) 10 استعظم as intrans.: see 5. — استعظمهُ He reckoned it, (S,) or he saw it, or judged it, to be, (Mgh, Msb, K,) عَظِيم [i. e. great, &c.]; (S, Mgh, Msb, K;) as also ↓ اعظمهُ, (Mgh, K,) which latter is mentioned by ISd, but disapproved by him: one says, ↓ سَمِعْتُ خَبَرًا فَأَعْظَمْتُهُ [I heard a narration and I judged it to be of great moment, &c.]: (TA:) and ↓ تعظّم is thought by ISd to mean he looked upon [a thing] as عَظِيم. (TA in art. شرف.) — — Also, He took the greater, or main, part of it, (K, TA,) namely, a thing. (TA.) عَظْمٌ The قَصَب [here meaning bone, but properly applied to the bones of the hands and feet, or of the arms and legs,] of an animal, upon which is the flesh: (K:) [dim. ↓ عُظَيْمٌ:] pl. [of mult.] عِظَامٌ (S, Msb, K) and عِظَامَةٌ, with ة as characteristic of the fem. gender, (K,) and [of pauc.] أَعْظُمٌ. (Msb, K.) — — [And app. A portion of a camel slaughtered for distribution in the game called المَيْسِر: Freytag explains it as signifying, in the Deewán of the Hudhalees, "portio animalis mactati in ludo alearum: " and having for its pl. أَعْظُمٌ.] — — عَظْمُ وَضَّاحٍ, or ↓ عُظَيْمُ وَضَّاحٍ, is the name of A certain game of the Arabs, (K, TA,) of the children of the Arabs of the desert, (L in art. وضح,) in which they throw in the night a piece of bone, (TA,) or a white bone, (L in art. وضح,) and he who lights upon it overcomes his companions: when one of the two parties overcame, he, or they, used to ride those of the other party from the place in which they found it to the place from which they threw it, saying, عُظَيْمَ وَضَّاحٍ ضِحَنَّ اللَّيْلَهْ وَلَا تَضِحَنَّ بَعْدَهَا مِنْ لَيْلَهْ [O little bone of a thing very apparent, do thou appear to-night, and do not thou appear any night after it]. (TA.) — — عَظْمُ الرَّحْلِ The wood of the [camel's saddle called] رَحْل, without أَنْسَاع [i. e. the broad, plaited, leathern bands with which it is bound], and without any gear. (S, K.) — — عَظْمُ الفَدَّانِ The broad board of the plough, (K, TA,) at the head of which is the iron [or share] whereby the earth is cloven: and عَضْم is a dial. var. thereof. (TA.) — — عَظْمٌ is also a dial. var. of عَضْمٌ signifying A winnowing-fork. (AHn, TA in art. عضم, q. v.) — — And a dial. var. of عَضْمٌ as signifying The handle, or part that is grasped by the hand, of a bow. (AHn, TA in art. عضم.) — See also مُعْظَمٌ. عُظْمٌ: see عَظَمَةٌ: — and see مُعْظَمٌ, in three places. عَظَمُ الطَّرِيقِ The main part, or middle, or beaten track, of the road. (K.) عُظْمَةٌ: see إِعْظَامَةٌ. عَظَمَةٌ Self-magnification, pride, haughtiness, or insolence; (S, Msb, K;) as also ↓ عُظْمٌ (S, K) and ↓ عُظَّامَةٌ and ↓ عَظَمُوتٌ: (K:) as an attribute of a human being, it is [generally] blamable: (Az, K, TA:) [but] one says, لِفُلَانٍ عَظَمَةٌ عِنْدَ النَّاسِ meaning To such a one belongs a title to honour, or respect, in the estimation of men; and likewise: and ↓ إِنَّهُ لَعَظِيمُ المَعَاظِمِ ↓ لَهُ تَعَاظُمٌ i. e. Verily he is great in respect of the title that he has to honour, and of the rights that are held in high account; one to whom it is incumbent [on others] to pay regard, or consideration. (TA.) — — As an attribute of God, it is not to be ascribed to a human being; (Az, K, TA;) for, in relation to Him [it means Incomparable greatness or majesty, and] it is not to be specified by the ascription of its quality, nor defined, nor likened to anything. (TA.) — — Also The thick part of the fore arm; (S;) the half next the elbow, of the fore arm, in which is the [main] muscle; the half next the hand being called the أَسَلَة. (Lh, K.) — — And The thick part of the tongue, (K, TA,) above the عَكَدَة, which is the root thereof. (TA.) — — عَظَمَاتُ القَوْمِ The chiefs, and nobles, of the people, or party. (K, * TA.) — — See also إِعْظَامَةٌ. عَظِمَةٌ A female that desires great أُيُور [pl. of أَيْرٌ, q. v.]; as also ↓ مَعْظُومَةٌ. (K.) عَظْمِىٌّ [in the CK عَظْمٰى, but it is a rel. n.,] A pigeon inclining to whiteness; (K, TA;) app. so called in relation to the bone (العَظْم), by reason of its whiteness. (TA.) عَظَمُوتٌ: see عَظَمَةٌ, first sentence. عُظَامٌ: see the next paragraph. عَظِيمٌ Having the quality denoted by the verb عَظُمَ; [i. e. great, big, or large; &c.;] (S, Msb, K;) as also ↓ عُظَامٌ (S, K, TA) in an intensive sense [i. e. signifying very great &c.], (TA,) and ↓ عُظَّامٌ (K, TA) in a more intensive sense than عُظَامٌ [i. e. signifying very very great &c.]: (TA:) or عَظِيمٌ signifies esteemed great &c. by another or others; differing from كَبِيرٌ, which signifies " great &c. in itself: " (El-Fakhr Er-Rázee, TA:) or the former is the contr. of حَقِيرٌ; [i. e. it signifies of great account or estimation;] and as حَقِيرٌ is inferior to صَغِيرٌ, so عَظِيمٌ is superior to كَبِيرٌ; (Ksh and Bd in ii. 6;) and signifies great, or the like, in comparison with other things of its kind: (Bd ibid:) [it may therefore often be rendered huge, enormous, or vast: used metaphorically, as applied to an object of the intellect, it means great in estimation or rank or dignity; and thus as applied to a man: also of great magnitude or moment or importance: of great gravity: difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome: (see 6:) and formidable, or terrible. (Bd in xxii. 1.) Hence one says, رَجُلٌ عَظِيمٌ فِى المَجْدِ وَالرَّأْىِ (tropical:) [A man great in respect of glory, honour, dignity, or

nobility, and of judgment, or opinion]. (TA.) And رَمَاهُ بِعَظِيمٍ and ↓ بِمُعْظَمٍ (assumed tropical:) [He reproached him, or upbraided him, with, or he accused him of, a thing, or an act, of great gravity; or an enormity]: both mean the same. (TA.) [The pl. of عَظِيمٌ is عِظَامٌ and, applied to rational beings, عُظَمَآءُ.] — — العَظِيمُ as an epithet applied to God is syn. with الكَبِيرُ [signifying The Incomparably-great]. (TA.) عُظَيِّمٌ: and عُظَيْمٌ: see عَظْمٌ. عِظَامَةٌ: see إِعْظَامَةٌ. وَضَّاحِ: see عَظِيمَةٌ A severe calamity or misfortune; as also ↓ مُعْظَمَةٌ; (S, K;) [and so ↓ مُعْظَمٌ, thus in a verse cited in the S in art. ولب:] pl. of the first عَظَائِمُ; and of the second ↓ مَعَاظِمُ. (TA.) — — [And A great crime or the like; a meaning well known: so I have rendered it voce صَخَّ: in art. طمر in the O and TA, its pl. عَظَائِمُ, is rendered by ذُنُوب: see مُطَمَّرٌ.] — See also إِعْظَامَةٌ. عِظَامِىٌّ [a rel. n. from عِظَامٌ, pl. of عَظْمٌ]: see عِصَامِىٌّ, in art. عصم, in two places. عُظَّامٌ: see عَظِيمٌ. عُظَّامَةٌ: see عَظَمَةٌ: — and see also what here follows. إِعْظَامَةٌ and ↓ عِظَامَةٌ and ↓ عُظَّامَةٌ and ↓ عُظْمَةٌ (S, K, TA) [the last written in one of my copies of the S عُظُمَّة] and ↓ عَظِيمَةٌ (TA) [and ↓ عَظَمَةٌ (Freytag from the Deewán of Jereer)] A thing like a pillow (Fr, S) &c., (Fr,) or a garment, or piece of cloth, (K,) with which a woman makes her posteriors [to appear] large. (Fr, S, K.) مُعْظَمٌ The greater, main, [principal, chief,] or most, part or portion, [or body, or aggregate,] (S, Msb, K,) of a thing [or of things], (S, Msb,) or of an affair, or event; (K;) [the main, gross, mass, or bulk, of a thing or of things;] as also ↓ عُظْمٌ (S, Mgh, Msb, K) and ↓ عَظْمٌ: (Lh, K:) or ↓ عُظْمٌ, it is said, [as also مُعْظَمٌ in many cases,] signifies the middle, or midst, of a thing. (TA.) It is said in a trad. of Ibn-Seereen, جَلَسْتُ إِلَى مَجْلِسٍ مِنَ الأَنْصَارِ ↓ فِيهِ عُظْمٌ, meaning [I sat by an assembly in which was] a numerous company of the Ansár. (TA.) [مُعْظَمُ الحَرْبِ, and المَوْتِ, signify The thick, or thickest, or the main stress or struggle, of the fight or battle, and of death in battle: see رَحًى (near the end of the paragraph) in art. رحو and رحى.] — — [And accord. to Freytag, it occurs in the Deewan of the Hudhalees as signifying The harder parts of the body, as the neck, the thigh, &c.] — — See also عَظِيمٌ: — — and مُعْظَمَةٌ: see عَظِيمَةٌ; and its pl., مَعَاظِمُ: see عَظِيمَةٌ. — — And for مَعَاظِمُ as a pl. of which the sing. is not mentioned, see عَظَمَةٌ. مَعْظُومَةٌ A young weaned camel having a bone in his tongue broken, in order that he may not such. (K.) — مُعْظُومَةٌ: see عَظِمَةٌ. عظى or عَظَآءٌ, in the CK عِظاءٌ: see what follows. عَظَآءَةٌ, (S, Msb, TA,) which is of the dial. of the people of El-'Áliyeh, (Msb, TA,) and عَظَايَةٌ, (S, Msb, K, TA,) which is of the dial. of Temeem, (Msb, TA,) [in the CK عِظايَة,] A certain reptile, or small creeping thing, (S, K, TA,) larger than the وَزَغَة, (S,) like the [lizard called] سَامّ أَبْرَص (Msb, K, TA) in form, or make, (Msb,) but somewhat larger: (TA:) or a غنده [or غُنْدَهْ, a Pers. word said to signify a species of spider]: (MA:) [or] a species of lizard; (MA, PS;) a certain reptile, or creeping thing, (دَابَّة,) larger than the وزغة; a species of large lizard: (MA:) [see also عَضْرَفُوطٌ:] pl. ↓ عَظَآءٌ, (S, Msb, K, TA, in the CK عِظاءٌ,]) i. e. pl. of عَظَآءَةٌ, (S, Msb,) [or rather عَظَآءٌ is a coll. gen. n. of which عَظَآءَةٌ is the n. un.,] and عَظَايَا, (TA,) and also عَظَايَاتٌ, which last is pl. of عَظَايَةٌ. (Msb.) A woman of the desert, whom her lord (مَوْلَاهَا) had beaten, said, رَمَاكَ اللّٰهُ بِدَآءٍ لَا دَوَآءَ لَهُ إِلَّا أَبْوَالُ العَظَآءِ [May God smite thee with a disease for which there is no remedy but the urine (lit. urines) of the عظاء], which is a thing hard to be found. (TA.) عف 1 عَفَّ, (S, O, Msb, K, &c.,) aor. عَفِ3ـَ, (S, O, Msb,) inf. n. عِفَّةٌ and عَفَافٌ (S, O, Msb, K) and عَفٌّ and عَفَافَةٌ, (S, O, K,) He abstained (S, O, Msb, K) from (عن) what was unlawful, (S, O,) or from what was not lawful nor comely or decorous, (M, K,) or from things that should be sacred or inviolable, and base, or carnal, objects of inordinate desire, (TA,) or from a thing: (Msb:) [but it is implied in the K that the verb is used without the expression of the object, or objects; and it is very often so used, as meaning he was abstinent, continent, chaste, virtuous, modest, decent, or decorous:] and ↓ استعفّ signifies the same; (K;) as also ↓ تعفّف: (Msb, K:) or this last signifies, (S, O,) or signifies also, (K,) he affected, or constrained himself, to abstain from what was unlawful: (S, O, K:) or he was patient, and kept himself remote, or aloof, from a thing [that was unlawful or the like]: (TA:) and ↓ استعفّ عَنِ المَسْأَلَةِ means he abstained (عَفَّ) from begging: (S, O:) whence the trad. of the Prophet اِسْتَعْفِفْ عَنِ السُّؤَالِ مَا اسْتَطَعْتَ [Abstain thou from begging, as much as thou art able]: (O:) or, as some say, الإِسْتِعْفَافُ signifies the seeking to abstain from what is unlawful, and from begging of men: and one says also, ↓ اعتفّ عَنِ القَبِيحِ [he abstained from that which was evil, or foul]; this being [likewise] from العِفَّةُ. (TA.) — عَفَّ said of milk, aor عَفِ3ـَ, (IDrd, O, K,) inf. n. عَفٌّ, (IDrd, O,) It collected in the udder: (IDrd, O, K:) or it remained in the udder; (K;) or thus عَفَّ فِى الضَّرْعِ. (Ibn-'Abbád, O.) 2 عَفَّفْتُهُ, inf. n. تَعْفِيفٌ, I gave him to drink what is termed عُفَافَة [q. v.]. (IDrd, O, K.) 4 اعفّهُ اللّٰهُ God made him to be عَفِيف [i. e. abstinent, &c.]. (S, O, Msb, K.) — أَعَفَّتْ, [in the CK, erroneously, أُعِفَّت,] said of a ewe, or she-goat, is from العُفَافَةُ [and therefore signifies She had milk collected in her udder: or she had some milk remaining in her udder after most of it had been sucked]. (IDrd, O, K.) 5 تعفّف: see 1. — Also He (a man, S, O) drank what is termed عُفَافة [q. v.]. (S, O, K.) 6 تَعَافَّ نَاقَتَكَ Milk thou thy camel after the first milking. (S, O, L, K.) — — And تعافّ said to a sick man, Treat thyself medically. (K.) One says, بِأَىِّ شَىْءٍ نَتَعَافُّ With what thing shall we treat ourselves medically ? (AA, O, TA.) 8 إِعْتَفَ3ـّ see 1. — — اعتفّت الإِبِلُ اليَبِيسَ The camels took with the tongue [or licked up] the dry herbage above the earth or dust, taking the best, or choice, thereof; as also ↓ استعفّت. (O, K.) 10 إِسْتَعْفَ3ـّ see 1, in two places: — — and see also 8. عَفٌّ; and its fem.: see عَفِيفٌ. عُفَّةٌ: see عُفَافَةٌ. — Also An old woman: (Ibn-El-Faraj, O, K, TA:) like عُثَّةٌ: being formed [from the latter] by substitution. (TA.) — And A certain fish, smooth, white, and small; when cooked, having a taste like that of rice. (Ibn-ElFaraj, O, K.) عِفَافٌ A medicine, or remedy. (AA, O, K.) عَفِيفٌ and ↓ عَفٌّ epithets from عَفَّ, as such signifying Abstaining (S, O, Msb, K) from what is unlawful, (S, O,) or from what is not lawful nor comely or decorous, (K,) or from things that should be sacred or inviolable, and base, or carnal, objects of inordinate desire, (TA,) or from a thing: (Msb:) [and very often used as meaning abstinent, continent, chaste, virtuous, modest, decent, or decorous:] fem. of the former with ة; (S, O, K;) and so of ↓ the latter, (S, O, Msb, K,) which has no broken pl.: (TA:) the pl. masc. (of عَفِيفٌ, Msb, TA) is أَعِفَّآءُ (O, Msb, K, TA) and أَعِفَّةٌ: (Msb, TA:) عَفِيفَةٌ, applied to a woman, signifies excellent, or high-born, good, righteous, or virtuous; and [more commonly] continent, or chaste; (TA;) and the pl. of this is عَفَائِفُ and عَفِيفَاتٌ. (O, K.) عُفَافَةٌ is the subst. from عَفَّ said of milk: (O, K:) so says IDrd: (O:) [accord. to him, it app. signifies Milk that has collected in the udder:] and it signifies (S, O, K) accord. to another or others, (O,) as also ↓ عُفَّةٌ, somewhat of milk remaining in the udder (S, O, K) after most of it has been sucked. (O, K.) — — And F explains العُفَافَةُ, with damm, by the words أَنْ تَأْخُذَ الشَّىْءَ بَعْدَ الشَّىْءِ فَأَنْتَ تَعْتَفُّهُ [as though signifying The taking thing after thing, by licking it up, or otherwise, from the ground, choosing the best thereof: but this mode of explanation is often used in lexicons to denote the thing, or things, mentioned therein; not the act: and I think that what is here meant is the thing, or things, thus taken: this, moreover, is agreeable with the general analogy of words of the measure فُعَالَةٌ; as is shown by many exs. in the Mz, 40th نوع]. (TA.) جَآءَ عَلَى عِفَّانِ ذٰلِكَ He (a man, S, O) came at the time of that: (S, O, K: *) a dial. var. of إِفَّان: (S, O:) or, accord. to IF, formed [from the latter] by substitution. (O.) عفج 1 عَفَجَ, [aor. عَفَجَ,] inf. n. عَفَجٌ, He [a man, or a beast other than a ruminant,] was, or became, fat in his أَعْفَاج [pl. of عَفَجٌ, q. v.]. (L.) عَفْجٌ and عِفْجٌ: see the next

paragraph. عَفَجٌ and ↓ عِفْجٌ and ↓ عَفِجٌ (S, O, K) and ↓ عَفْجٌ (L, and some copies of the K) sings. of which the pl. is أَعْفَاجٌ (S, O, K) and عِفَجَةٌ: (TA:) the أَعْفَاج are The أَمْعَآء [or intestines into which the food passes from the stomach]: (TA, and Ham p. 641:) or the lower أَمْعَآء: (TA, and Zj in his " Khalk el-Insán: ") or in human beings, and in solid-hoofed animals, and in beasts of prey, (S, O,) that [portion of the intestines] to which the food passes from the stomach; (S, O, K;) which is like the [intestines called] مَصَارِين in camels and in cloven-hoofed animals, to which the stomach transmits what it has concocted, lit. what it has tanned (مَا دَبَغَتْهُ:) (S, O: in some copies of the former, ما دَفَعَتْهُ:) or the عفج is what is in the place of the كَرِش to that which has no كَرِش: or, accord. to Lth, it is, to any animal that does not ruminate, such of the أَمْعَآء [or lower intestines] of the belly as is like the مِمْرَغَة to the sheep or goat. (TA.) — عَفَجٌ is also the inf. n. of عَفَجَ [q. v.]. (L.) عَفِجٌ: see the next preceding paragraph. — Also A man [and app. a solid-hoofed animal and a beast of prey] fat in his أَعْفَاج [pl. of عَفَجٌ, q. v.]. أَعْفَجُ Large in the أَعْفَاج. (K, TA.) عفر 1 عَفَرَهُ, aor. عَفِرَ, (S, O, Msb, K,) inf. n. عَفْرٌ, (S, O, Msb,) He rubbed it (namely a vessel) with dust: and ↓ عفّرهُ he rubbed it much with dust: (Msb:) or the latter, he defiled, or soiled, it with dust: (Mgh:) and the former, and ↓ latter, (S, O, K,) of which the inf. n. is تَعْفِيرٌ, (S, O,) he rolled, or turned over, him, or it, فِى التُّرَابِ in the dust: (S, O, K:) or he hid (دَسَّ) him, or it, therein. (K.) It is is said in a trad. of Aboo-Jahl, ↓ هَلْ يُعَفِّرُ مُحَمَّدٌ وَجْهَهُ بَيْنَ أَظْهُرِكُمْ [Doth, or shall, Mohammad defile his face with dust, or rub his face in the dust, in the midst of you?], meaning his prostrating himself in the dust: and at the end he says, ↓ لَأَطَأَنَّ عَلَى رَقَبَتِهِ أَوْ لَأُعَفِّرَنَّ وَجْهَهُ فِى التُّرَابِ [I will assuredly trample upon his neck, or I will defile, or roll, his face in the dust]; meaning that he would abase him, or render him abject. (TA.) — — He dragged him, being about to roll him in the dust: and you say ↓ اِعْتَفَرَ ثَوْبَهُ فِى االتُّرَابِ [He dragged his garment in the dust]. (Aboo-Nasr, L, TA.) — — And عَفَرَهُ, (K,) inf. n. عَفْرٌ, (TA,) He cast him upon the ground; as also ↓ اعتفرهُ. (K.) You say, ↓ اعتفرهُ الأَسَدُ The lion cast him upon the ground: (A:) or the lion seized him, and broke his neck, (S, O, TA,) and cast him upon the ground, and shook him about. (TA.) And ↓ اعتفرهُ He leaped, or sprang, upon him, or at him, (سَاوَرَهُ, O, K, for which شَاوره is erroneously put in some copies of the K, TA,) and dragged him, and cast him upon the ground. (TA.) [See also 2.] — عَفِرَ, aor. عَفَرَ, (Msb, K,) inf. n. عَفَرٌ, (Msb,) He, or it, was of the colour termed عُفْرَة: (Msb, K:) or of a colour resembling that. (Msb.) 2 عَفَّرَ see 1, in four places. — — فَأَلْزَقَهُ بِالعَفَرِ ↓ عافرهُ, and عفّر قِرْنَهُ, He wrestled with his adversary, and made him cleave to the dust. (A.) — عفّر, inf. n. تَعْفِيرٌ, He mixed his black sheep or goats with others of the colour termed عُفْرَةٌ: (O, K, TA:) or he took white sheep or goats in exchange for black; because the former have more increase. (S, O, TA.) — — And He made, or rendered, white. (S, O.) 3 عَاْفَرَ see the next preceding paragraph. 5 تَعَفَّرَ see 7, in three places. — — تعفّر الوَحْشُ (tropical:) The wild animals became fat. (O, K, TA.) 6 تعافر said of [food of the kind called] ثَرِيد, It was made white. (K. [See أَعْفَرُ, latter half.]) 7 انعفر and ↓ اعتفر It (a vessel) became rubbed with dust: and ↓ تعفّر it became much rubbed with dust: (Msb:) or the first and ↓ second, (S, O,) and ↓ the last also, (O,) it (a thing) became defiled with dust: (S, O:) or the first and ↓ last, he or it, became rolled, or turned over, فِى التُّرَابِ in the dust: or became hidden therein. (K.) — — And one says, دَخَلْتُ المَآءَ فَمَا انْعَفَرَتْ قَدَمَاىَ I entered the water, and my feet did not reach the ground. (A, TA.) 8 إِعْتَفَرَ see 1, in four places. — See also 7, in two places. Q. Q. 2 تَعَفْرَتَ He became, or acted like, an عِفْرِيت; (K, TA;) from which latter word this verb is derived, the [final] augmentative letter being preserved in it, with the radical letters, to convey the full meaning, and to indicate the original. (TA.) عَفْرٌ: see عَفَرٌ, in four places. عُفْرٌ: see عِفْرٌ. — Also pl. of أَعْفَرُ [q. v.]. (S, &c.) عِفْرٌ A boar; (S, O, K;) as also ↓ عُفْرٌ: or a swine, as a common term: or the young one of a sow. (K.) — عِفْرٌ (S, A, O, K) and ↓ عَفِرٌ (Sgh in TA in art. نفر) and ↓ عِفْرِيَةٌ, (A, O, K,) in which the ى is to render the word quasi-coordinate to شِرْذِمَةٌ, [I substitute this word for شِرْذِوَةٌ, in the L, and شِرْذِذَةٌ in the TA,] and the ة to give intensiveness, (L, TA,) and ↓ عِفْرِيتٌ, (A, O, K,) in which the ت is to render the word quasicoordinate to قِنْدِيلٌ, (TA,) [or to render it a contraction of عِفْرِيَةٌ,] and ↓ عَفْرِيتٌ, which occurs in one reading of the Kur, [xxvii. 39, and is agreeable with modern vulgar pronunciation,] (O, CK,) and ↓ عِفْرَاتٌ, (CK,) and ↓ عُفَارِيَةٌ, (A, O, L, K,) in which the ى is to render the word quasi-coordinate to عُذَافِرَةٌ, and the ة is to give intensiveness, (TA,) and ↓ عِفِرٌّ, (O, K,) and ↓ عِفِرىٌّ, (Sgh, K,) and ↓ عُفَرْنِيَةٌ, (Sgh, K,) and ↓ عِفْرِينٌ, and ↓ عِفِرِّينٌ, (Lh, TA,) and ↓ عَفَرْنَى, (Lth, TA,) [respecting which last, see the latter portion of this paragraph,] applied to a man, (S, O, K,) and to a jinnee, or genie, (Kur, ubi suprá,) Wicked, or malignant; (S, O, K;) crafty, or cunning; (S, O;) abominable, foul, or evil; (K;) abounding in evil; (TA;) strong, or powerful; (A;) insolent and audacious in pride and in acts of rebellion or disobedience; (A, TA;) who roils his adversary in the dust: (A:) and the epithet applied to a woman is عِفْرَةٌ, (S, O,) and ↓ عِفْرِيَتَةٌ, (Lh, K,) and ↓ عِفِرَّةٌ: (Sh, O:) or ↓ عِفْرِيتٌ signifies anything that exceeds the ordinary bounds; and ↓ عُفَارِيَةٌ is syn. with it: (AO, S, O:) and ↓ عِفْرِيتٌ and ↓ عِفْرِينٌ and ↓ عِفِرِّينٌ (Zj, K) applied to a man, and as applied in the Kur, ubi suprá, [to a jinnee,] (Zj,) sharp, vigorous, and effective, in an affair, exceeding the ordinary bounds therein, with craftiness, or cunning, (Zj, O, K,) and wickedness, or malignity: (Zj:) or ↓ عِفْرِيتٌ is properly applied to a jinnee, and signifies evil in disposition, and wicked or malignant; and is metaphorically applied to a man, like as is شَيْطَانٌ: (B:) it is applied to an evil jinnee that is powerful, but inferior to such as is termed مَارِدٌ: (Mir-át ez-Zemán:) ↓ عِفْرِيَةٌ also signifies i. q. دَاهِيَةٌ [app. meaning very crafty or cunning, rather than a calamity]: (S, O:) ↓ عِفْرِيَةٌ and ↓ عِفْرِيتٌ are also applied as epithets to a شَيْطَان [or devil]: (Kh, S:) the pl. of the former of these two epithets is عَفَارِيَةٌ, (Kh, S, O,) or عَفَارِىُّ; (Fr;) and that of ↓ عفريت is عَفَارِيتُ; (Kh, Fr, S, O;) and that of ↓ عِفِرٌّ is عِفِرُّونَ; (Sh;) and that of عِفْرٌ is أَعْفَارٌ. (TA in art. جشم.) You say, ↓ فُلَانٌ نِفْرِيتٌ عِفْرِيتٌ, and ↓ نِفْرِيَةٌ ↓ عِفْرِيَةٌ; [Such a one is wicked, or malignant; &c.;] the latter of these two words being an imitative sequent. (AO, S, O.) And in a trad. it is said, إِنَّ اللّٰهَ يَبْغُضُ النِّفْرِيَةَ الَّذِى لَا يُرْزَأُ فِى أَهْلٍ وَلَامَالٍ ↓ العِفْرِيَةَ (AO, S) [Verily God hates] the crafty or cunning, the wicked or malignant, the abounding in evil; or him who collects much and refuses to give; or him who acts very wrongfully or unjustly or tyrannically; [who will not suffer loss in his family nor in his property.] (TA.) — — أَسَدٌ عِفْرٌ, and ↓ عِفْرِيَةٌ, and ↓ عِفْرِيتٌ, and ↓ عُفَارِيَةٌ, (K,) and ↓ عِفِرٌّ, (TA,) and ↓ عَفَرْنَى, (K, [respecting which see what follows: in the CK عَفَرْنٰى, which is wrong in two respects:]) A strong, (K,) powerful, great, (TA,) lion: (K, TA:) or العَفَرْنَى the lion; so called because of his strength: (S, O:) and لَبُؤَةٌ عَفَرْنَى, (S, O, TA,) like the masc., (TA. [or it may be in this case with the fem. ى, i. e. without tenween,]) or ↓ عَفَرْنَاةٌ, (K, TA,) a strong lioness: (S, O, K:) or the epithet, of either gender, signifies bold: from عَفَرٌ signifying " dust," or from عَفْرٌ in the sense of اِعْتِفَارٌ, or from the strength and hardiness of the animal: (TA:) and نَاقَةٌ عَفَرْنَاةٌ a strong she-camel; pl. عَفَرْنَيَاتٌ: (S, O:) but you do not say جَمَلٌ عَفَرْنًى; (Az:) the alif [which is in this case written ى] and ن in عَفَرْنًى are to render it quasi-coordinate to سَفَرْجَلٌ [which shows that it is with tenween]. (S.) عَفَرٌ (IDrd, S,

A, O, Msb, K) and ↓ عَفْرٌ (IDrd, A, O, K) Dust: (IDrd, S, O, Msb:) [like عَفَارٌ the dust of the earth: (Freytag, from Meyd:)] or the exterior of the dust or earth: (A, K:) and the surface of the earth; (Msb;) as also عَفَرُ ↓ الأَرْضِ: (TA:) pl. أَعْفَارٌ. (K.) You say مَا عَلَى عَفَرِ ↓ الأَرْضِ مِثْلُهُ There is not upon the face of the earth the like of him, or it. (O, TA.) And كَلَامٌ لَا عَفَرَ فِيهِ, (K,) or لَا عَفَرَ ↓ لَهُ, (TS, TA,) [lit., Language in which is no dust; or which has no dust; like the saying كَلَامٌ لَا غُبَارَ عَلَيْهِ “ language on which is no dust; ” meaning] (assumed tropical:) language in which is nothing difficult to be understood. (K.) And IAar mentions, but without explaining it, the saying, عَلَيْهِ العَفَارُ ↓ وَالدَّبَارُ وَسُوْءُ الدَّارْ [app. meaning, May the dust, and perdition, and evil of the dwelling, be his lot. See دَبَرَ]. (O, TA.) عَفِرٌ [part. n. of عَفِرَ]. أَرْضٌ عَفِرَةٌ Land of the colour termed عُفْرَةٌ [q. v.]. (O and TA in art. عثر.) — See also عِفِرٌ, عِفْرٌ, and the fem., with ة: see عِفْرٌ, in four places. عُفْرَةٌ A dust-colour inclining to whiteness; a whitish dust-colour: (TA:) or whiteness that is not clear: (Mgh, Msb:) or whiteness that is not very clear, (AZ, As,) like the colour of the surface of the earth: (AZ, As, Mgh:) or whiteness with a tinge of redness over it: (A:) the colour of an antelope such as is termed أَعْفَرُ. (K.) — — See also عِفْرِيَةٌ, in three places. عَفْرَى, or عَفْرًى: see عِفْرِيَةٌ. عِفْرِىٌّ: see عِفْرٌ, first quarter. عِفْرَاةٌ: see عِفْرِيَةٌ. عِفْرَاتٌ: see عِفْرٌ, first quarter: — and see the next paragraph, in three places. عِفْرِيَةٌ: see عِفْرٌ, in six places. — The hair, and the feathers, of the back of the neck, of the lion, and of the cock, &c., which it turns back towards the top of its head when exasperated; as also ↓ عُفْرَةٌ (S, O) and ↓ عِفْرَاتٌ, (S,) or ↓ عِفْرَاةٌ: (O, TA:) and ↓ عُفْرَةٌ, the feathers around the neck of a cock and of a bustard (حُبَارَى) &c.: (S in art. برل:) or عِفْرِيَةٌ and ↓ عَفْرَى, or عَفْرًى, [whether without or with tenween is not shown, but I think it is more probably without,] of a cock, the feathers of the neck; (K;) as also ↓ عُفْرَةٌ: (TA:) and of man, the hair of the back of the neck: (K:) or the hair of the part over the forehead: (TA:) and of a beast, the hair of the fore-lock: (K:) or the hair of the back of the neck: (TA:) and [of a man,] the hairs that grow in the middle of the head, (K,) that stand up on an occasion of fright; (TA;) as also ↓ عِفْرَاتٌ and ↓ عُفَرْنِيَةٌ. (K.) You say جَآءَ فُلَانٌ نَافِشًا عِفْرِيَتَهُ, meaning Such a one came in a state of anger. (S, O.) And جَآءَنَاشِرًا عِفْرِيَتَهُ, and ↓ عِفِرَاتَهُ, He came spreading his hair, by reason of covetousness, and inordinate desire. (ISd, TA.) عِفْرِيتٌ; and عَفْرِيتٌ: and the fem., عِفْرِيَتَةٌ: see عِفْرٌ, in ten places. عِفْرِينٌ: see عِفْرٌ, in two places. عِفِرِّينٌ: see عِفْرٌ, in two places. — لَيْثُ عِفِرِّينَ The lion. (AA, K.) So in the prov., إِنَّهُ لَأَشْجَعُ مِنْ لَيْثِ عِفِرِّينَ [Verily he is more courageous than the lion]. (AA, TA.) عِفِرِّينُ is the name of a certain place in which are lions, or abounding with lions: (S, O, K:) or the name of a certain country or town. (As, AA, S, M.) — A certain insert, whose retreat is the soft dust at the bases of walls; (O, K:) that rolls a ball, and then hides itself within it; and when it is roused, throws up dust: (O, TA:) the word [عفرّين] is of one of those forms not found by Sb: (TA:) or a certain creeping animal (دَابَّة), like the chameleon, that opposes itself to the rider [upon a camel or horse], and that strikes with its tail. (O, K.) [See also طُحَنٌ: and see Ham p. 131.] — — Also (tropical:) A complete man; [i. e., complete with respect to bodily vigour, having attained the usual term thereof;] (O, K, TA;) fifty years old. (O, TA.) — — And (tropical:) Resolute, or firm-minded; strong, or powerful. (S, O, K, TA.) عَفَرْنَى and عَفَرْنَاةٌ: see عِفْرٌ, in three places. — — The latter also signifies The [kind of goblin, or demon, called] غُولٌ. (O, K.) عُفَرْنِيَةٌ: see عِفْرٌ; first quarter. — and see عِفْرِيَةٌ. عَفَارٌ: see عَفَرٌ. — Also A certain kind of tree, (S, O, K,) by means of which fire is produced; (S, O;) زناد [or pieces of wood, or stick, used for that purpose,] being made of its branches: (K, * TA:) accord. to information given to AHn by certain of the desert-Arabs of the Saráh (السَّرَاة), it resembles the kind of tree called the غُبَيْرَآء, by reason of its smallness, so that when one sees it from afar he doubts not its being the latter kind of tree; its blossom, also, is like that of the latter tree; and it is a kind of tree that emits much fire, so that the زناد made of it are excellent: (TA:) pl. of عَفَارَةٌ; (K;) or, more properly, [a coll. gen. n., and] its n. un. is with ة: (O, TA:) it and the مَرْخ contain fire that is not in any other kind of tree: Az says, I have seen them both in the desert, and the Arabs make them the subject of a prov., relating to high nobility: (TA:) they say فِى كُلِّ شَجَرٍ نَارٌ وَاسْتَمْجَدَ المَرْخُ وَالعَفَارُ (S, O, TA) In all trees is fire; but the markh and 'afár yield much fire, more than all other trees. (O, * TA.) [See also مَرْخٌ, and استمجد.] It is also said, in another prov., اِقْدَحْ بِعَفَارٍ أَوْ مَرْخٍ ثُمَّ اشْدُدْ إِنْ شِئْتَ أَوْ أَرْخِ [Produce thou fire with markh or with 'afár: then tighten, if thou please, or loosen]. (TA.) — See also عَافُور. عَفَارَةٌ The quality, or disposition, of him who is termed عِفْرٌ and عِفْرِيَةٌ and عِفْرِيتٌ &c.; i. e., wickedness, or malignity, &c. (K, * TA.) عُفَارِيَةٌ: see عِفْرٌ, in three places. عَافِرٌ and ↓ مُنْعَفِرٌ and ↓ مَعْفُورٌ and ↓ مُعَفَّرٌ Defiled with dust: hence, العَافِرُ الوَجْهِ He whose face is defiled with dust: and هُوَ مُنْعَفِرٌ ↓ فِى التُّرَابِ, and ↓ مُعَفَّرُهُ, He has the face defiled in the dust. (TA.) وَقَعُوا فِى عَافُورِ شَرٍّ, (S, K,) and ↓ فِى عَفَارِ شَرٍّ, (TA,) i. q. فِى عَاثُورِ شَرٍّ, (Fr, S, K,) i. e., They fell into difficulty, or distress. (S.) Some say that the ف is substituted for ث. (TA.) [But see عاثور.] أَعْفَرُ Dust-coloured inclining to white; of a whitish dust-colour: (TA:) or white, but not of a clear hue: (Msb:) or, applied to a buckantelope, white, but not of a very clear white, (AZ, As, S, O, K,) being like the colour of the surface of the earth: (AZ, As, Mgh:) or a buck-antelope having a tinge of red over his whiteness, (AA, S, A, K,) with a short neck; and such is the weakest of antelopes in running: (AA, S, O:) or having a redness in his back, with white flanks: (K:) [in the CK, after the words thus rendered, is an omission, of the words أَوِ الأَبْيَضُ وَ:] or such as inhabits elevated, rugged, stony tracts, and hard grounds; and such is red: (AZ:) or having white horns: (A:) fem. عَفْرَآءُ: (S, K, &c.:) also applied to a she-goat, meaning of a clear white colour: (TA:) pl. عُفْرٌ. (S, A, O.) — — El-Kumeyt says, وَكُنَّا إِذَا جَبَّارُ قَوْمٍ أَرَادَنَا بِكَيْدٍ حَمَلْنَاهُ عَلَى قَرْنِ أَعْفَرَا [And we used, when an insolent tyrant of a people desired to execute against us a plot, to carry him upon the horn of an antelope of a whitish dustcolour, or white but not of a clear hue, &c.]; meaning, we used to slay him, and to carry his head upon the spear-head; for the spear-heads, in time past, were of horns. (S, O.) — — Hence the saying رَمَانِى عَنْ قَرْنِ أَعْفَرَ i. q. رمانى بِدَاهِيَةٍ (tropical:) [He sent upon me a calamity; or he made a very crafty man to be my assailant]: for the same reason, also, قَرْنُ أَعْفَرَ is proverbially used to signify (tropical:) A difficulty, or distress, that befalls one: and one says to a man who has passed the night in disquieting distress, كُنْتَ عَلَى قَرْنِ أَعْفَرَ (tropical:) [Thou wast pierced by grief]. (TA.) One says also, of him who is frightened and disquieted, كَأَنَّهُ عَلَى قَرْنِ أَعْفَرَ [He is as though he were upon the horn of an antelope of a whitish dustcolour, &c.: meaning, upon the head of a spear]: the like of this phrase is used by Imra-el-Keys. (A.) — — Also عَفْرَآءُ, A ewe of a colour inclining to whiteness. (O.) — — And أَعْفَرُ, Red sand. (S, O.) — — [Food of the kind called] ثَرِيد made white: (K, TA:) from عُفْرَةٌ signifying the “ colour of the earth. ” (TA.) — — عَفْرَآءُ White. (K.) — — أَرْضٌ عَفْرَآءُ Untrodden land. (K, TA.) — — العَفْرَآءُ The thirteenth night [of the lunar month]: (S, O:) or the night of blackness: (A:) but accord. to IAar, اللَّيَالِى العُفْرُ signifies the white nights; (A;) and so says Th, without particularizing: (TA:) or the nights thus called are the seventh and eighth and ninth nights of the lunar month; (K;) because of the whiteness of the moon [therein]. (TA.) It is said in a trad. لَيْسَ عُفْرُ اللَّيَالِى كَالدَّآدِئِ The moon-lit nights are not like the black nights: some say that this is a proverb. (TA.) مُعَفَّرٌ: see عَافِرٌ, in two places. مُعَفِّرٌ One whose sheep or goats are of the

colour termed عُفْرَةٌ: there is no tribe among the Arabs to whom this appellation applies, except Hudheyl. (A, TA.) [Accord. to analogy, this should rather be written مُعْفِرٌ; and perhaps it is thus in correct copies of the A.] مَعْفُورٌ: see عَافِرٌ. — — أَرْضٌ مَعْفُورَةٌ Land of which the herbage has been eaten. (S, O.) مَعَافِرُ: see مَعَافِرِىٌّ, in three places. مُعَافِرٌ (tropical:) One who walks with companies of travellers, (S, O, K, TA,) and so, accord. to the L, ↓ مُعَافِرِىٌّ, (TA,) and obtains of their superabundance [of provisions]. (S, O, TA.) ثَوْبٌ مَعَافِرِىٌّ, (S, Mgh, O, Msb,) pl. ثِيَابٌ مَعَافِرِيَّةٌ, (S, O, K,) and بُرْدٌ مَعَافِرِىٌّ, (Az,) and hence, simply, ↓ مَعَافِرُ, (Az, Mgh,) as a subst., (Az,) without the relative ى, (Az, Mgh,) accord. to As, (Mgh,) A kind of garment, or piece of cloth, (S, Mgh, O, Msb,) and a garment of the kind called بُرْد, (Az,) so called in relation to ↓ مَعَافِرُ, (S, O, K, &c.,) a word imperf. decl., (S, O, K,) because of its being of the form of an imperf. decl. pl., (S, O,) as the name of a tribe of Hemdán; (S, O;) or as being the name of a son of Murr, (Sb, Mgh, Msb,) brother of Temeem the son of Murr, (Sb, Mgh,) and father of the tribe above mentioned, (Msb, K,) which was a tribe of El-Yemen; (Msb;) or as being the name of a place, (IDrd, O,) or a town, or district, (K, TA,) of El-Yemen, (IDrd, O, TA,) in which Ma'áfir Ibn-Udd took up his abode, accord. to Z: (TA;) معافرىّ is perfectly decl. because the relative ى is added to it: (S:) and it is thus formed because مَعَافِرُ is sing. in its application; whereas, in a rel. n. from a pl. used as a pl., the formation is from the sing., as in the instance of مَسْجِدِىٌّ as a rel. n. from مَسَاجِدُ: (TA:) ↓ معافر should not be pronounced with damm to the م: (Msb, K:) and it is wrong to call the kind of garment above mentioned مُعَافِرِىٌّ, with damm, and مَعَافِرِىُّ, without tenween, and مَعَافِيرُ. (Mgh.) مُعَافِرِىٌّ: see مُعَافِرٌ. مُنْعَفِرٌ: see عَافِرٌ, in two places. يَعْفُورٌ The dust-coloured gazelle: (K:) or the gazelle, as a general term: (K, * TA:) as also يُعْفُورٌ: (K:) and the [young gazelle such as is called] خِشْف: (S, O, K:) or the buck-gazelle: (S, Mgh, O:) and (S, IAth, O, in the Mgh " or ") the young one of the wild cow: (S, IAth, Mgh, O:) n. un. with ة: (TA:) pl. يَعَافِيرُ. (S, O.) — — Also A light, or an active, ass. (IAar.) — — And it is said to mean (assumed tropical:) The form of a man, seen from a distance, resembling a يَعْفُور [in one of the senses expl. above]. (L, TA.) — And One of the divisions of the night, (K, TA,) which are five, called سُدْفَةٌ and سُتْفَةٌ and هَجْمَةٌ and يَعْفُورٌ and خُدْرَةٌ. (TA.) عفص 1 عَفَصَ الشَّىْءَ, aor. عَفِصَ, (K,) inf. n. عَفْصٌ, (TK,) He doubled, folded, or bent, the thing. (K.) Hence عِفَاصُ القَارُورَةِ. (TA.) — — عَفَصَ القَارُورَةَ, (Fr, S, A, O, Msb, K,) aor. عَفِصَ, (Msb, K,) inf. n. عَفْصٌ, (Msb,) He tied, or bound, the عِفَاص (q. v.) upon the flask, or bottle; (S, A, * O, K;) as also ↓ اعفصها: (K:) or he put the عفاص upon the head of the bottle; and so, accord. to some, ↓ the latter also: (Msb:) or ↓ the latter signifies he made for it, or put to it, (جَعَلَ لَهَا,) an عفاص; (Fr, S, O, Msb;) and so, (Fr, O, Msb,) accord. to some, (Msb,) the former also; (Fr, O, Msb;) each having two meanings: (Msb:) and the former, also, he stopped the bottle with a stopper. (A) — — عَفَصَهُ, aor. عَفِصَ, He pulled it out or forth. (K.) And عَفَصْتُ أُذُنَيْهِ I pulled towards me its ears; namely, the ears of a head that I was eating. (Ibn-'Abbád, O.) And IAar allows this verb with س as well as with ص. (TA.) — — See also 8. — — عَفَصَ يَدَهُ He twisted his arm, or hand. (O, K.) — — عَفَصَهُ, (O, K,) aor. عَفِصَ, inf. n. عَفْصٌ, (TA,) He weakened, or enervated, him, (أَثْخَنَهُ,) in wrestling. (O, K.) — — And عَفَصَهَا He compressed her, (Ibn-'Abbád, O, K,) namely, a woman, (Ibn-'Abbád, O,) or his young woman. (K.) 2 عَفَّصَ [عفّص الثَّوْبَ] He dyed the garment, or piece of cloth, with عَفْص, or galls. See the pass. part. n., below.] 4 اعفص القَارُورَةَ: see 1, in three places. — اعفص الحِبْرَ He put عَفْص [or galls] into the ink. (TA.) 8 اعتفص مِنْهُ حَقَّهُ He took from him his right, or due; (Ibn-'Abbád, O, K;) as also ↓ عَفَصَ. (O, K. *) عَفْصٌ [Galls: and the trees which bear them:] a certain thing well known, (Msb, K,) of which ink is made, (S, O, TA,) and with which one tans; (Msb;) the produce of the tree called بَلُّوط [or oak]: (L, TA:) or applied to the trees [which bear it] and to the fruit [thereof]: (K:) or a certain tree of the kind called بَلُّوط, which [is also the name of a produce of that tree, i. e., of the acorn, (both of which applications are agreeable with modern usage,) like as عَفْصٌ is also the name of another produce thereof, i. e., the gall, or gallnut; for it is said that this tree] bears one year بَلُّوط, and another year عَفْص, (Lth, O, K,) of which ink is made: (CK:) it is not of the growth of the land of the Arabs: (IB, TA:) it is astringent; drying; having the quality of repelling effluent matters; and strengthening flaccid and weak members; (K, TA;) and especially the teeth; (TA;) and when steeped in vinegar, it blackens the hair: (K:) the word is post-classical; (S, O, K;) not of the language of the people of the desert: (S, IF, O, Msb:) or it is Arabic; (AHn, O, K;) and from it is derived ↓ عُفُوصَةٌ, signifying " a taste in which is astringency and bitterness; " as also the epithet ↓ عَفِصٌ, applied to a taste. (AHn, O.) عَفَصٌ A twisting in the nose: (O, K:) so they say. (O.) عَفِصٌ A taste (AHn, S, O, Msb) having an astringent quality, (AHn, S, O, Msb, K,) and bitterness, (AHn, O, K,) which render swallowing difficult; (TA;) disagreeable and choking; or disagreeable, with dryness and bitterness; or rough; syn. بَشِعٌ. (TA.) See عَفْصٌ. عَفْصِىٌّ [app. A seller of عَفْص, or galls. Five relaters of traditions of whom each bore this appellation are mentioned in the TA.] عِفَاصٌ The receptacle in which is put money or the like that one expends, (A'Obeyd, Az, A, Mgh, O, Msb, K,) or, as some say, in which is the pastor's money or the like that he expends, (TA,) made of skin, or of a piece of rag, or other material. (A'Obeyd, Az, A, * Mgh, O, Msb, K. *) — — And hence, (A'Obeyd, O, Az, &c.,) The skin with which the head of a flask, or bottle, is covered: (A 'Obeyd, Az, S, A, Mgh, O, Msb, K:) it is said to be its صِمَام [or stopper]; (Az, Mgh, O, Msb;) by Lth; (Az, O, Msb;) but the right explanation is that given by A 'Obeyd: (Az, Msb:) that which enters into its mouth is the صِمَام: (S:) or it has this latter signification also: (A:) or it signifies accord. to El-Ghooree, (Mgh,) or signifies also, (A, K,) the case (غِلَاف [which has app. been misunderstood as meaning the skin cover of the head of a flask or bottle, before mentioned.]) of a flask, or bottle: (A, Mgh, O, K:) but the first is the explanation that is preferred. (Mgh.) [See 1, first signification.] عُفُوصَةٌ in taste, (S,) Astringency (S, K) and bitterness, (K,) which render swallowing difficult: (TA:) a taste in which is astringency and bitterness: derived from عَفْصٌ, q. v. (AHn, O.) [See also عَفِصٌ.] مُعَفَّصٌ A garment, or piece of cloth, dyed with عَفْص [or galls]. (O, K.) مِعْفَاصٌ A young woman extremely evil in disposition: but the مِعْقَاص (with ق) is more evil than she. (IAar, O, K.) عفل 1 عَفِلَتْ, aor. عَفَلَ, (Msb, K,) inf. n. عَفَلٌ, (Msb,) said of a woman, (Msb, K,) and of a she-camel, (K,) or of any female, (Msb,) She had a certain thing, (Msb, K,) called عَفَلٌ and عَفَلَةٌ, (K.) come forth in her vulva, resembling the أُدْرَة [or scrotal hernia] of a man. (Msb, K.) — عَفَلَهُ He felt his (i. e. a ram's) عَفْل [q. v.] in order to see what was his state of fatness. (TA.) 2 عَفَّلْتُهَا, (O,) inf. n. تَعْفِيلٌ, (O, K,) I attributed to her the having what is termed عَفَلٌ. (O, K. *) — — And تَعْفِيلٌ signifies also The curing what is termed عَفَلٌ. (Ibn-'Abbád, O, K.) One says, عفّل المَرْأَةَ He cured the woman's [عَفَل or] عَفَلَة. (TK.) عَفْلٌ [in the CK (erroneously) عَفَل] The part of a sheep or goat, (Ks, S, O,) or of a ram, (K,) which is the place where it is felt, (Ks, S, O,) between its hind legs, (Ks, S,) to know whether it be fat or lean. (Ks, S, O, K. *) — — And The fat of the testicles of a ram, with what is around it. (IF, K.) — — And Abundance of the fat of what is

between the hind legs of the he-goat and of the bull; seldom or never used except in relation to the gelded (K, TA) of these two; and not used in relation to the female. (TA.) — — And The perinæum; or line between the anus and the penis. (K.) عَفَلٌ A certain thing that comes forth in the vulva of a woman and of a camel, resembling the أُدْرَة [or scrotal hernia (in the TA the أُدْرَة in the خُصْيَة)] of men; as also ↓ عَفَلَةٌ: (S, O, K: [the latter word is said in the Msb to be the subst. from عَفِلَتْ, q. v.:]) accord. to IAar, a certain excrescence of flesh in the vulva of a woman; also called قَرْن: [but see this word;] (Az, Msb, TA;) they say that it is not in the virgin, but only in the woman after childbirth: (Msb:) so says Aboo-'Amr Esh-Sheybánee: (TA:) and it is said to be a swelling between the مسْلَكَانِ [or vagina and rectum] of a woman, by reason whereof her vulva is contracted so as to prevent initus: (Msb:) accord. to IDrd. it is, in men, a thickness that arises in the anus; and in women, a thickness in the رَحِم [here meaning vulva], and so in beasts. (TA.) عَفَلَةٌ: see عَفَلٌ. — — Also The بُظَارَة [q. v.] of a woman: so accord. to IAar. (TA.) عَفَالِ, [indeed.] like قَطَامِ, an expression of reproach, (O, K,) addressed to a woman: K:) one says to a female slave, يَا عَفَال [as though meaning O thou that hast what is termed عَفَلٌ or عَفَلَةٌ]. (O.) عَافِلٌ One who wears short clothes over such as are long. (IAar, O, K.) أَعْفَلُ A ram having much fat of the خُصْيَة [i. e. testicle, or scrotum], by reason of plumpness. (TA.) — — And [the fem.] عَفْلَآءُ A woman having what is termed عَفَلَةٌ (S, O, Msb, K) or عَفَلٌ. (S, O, K.) It is said in a trad of I'Ab that the selling, and giving in marriage, of such is not allowable. (TA.) — — And شَفَةٌ عَفْلَآءُ [in the CK (erroneously) عَفْلاة] A lip that becomes inverted on the occasion of laughing. (O, K.) عفن 1 عَفِنَ, aor عَفَنَ, inf. n. عَفَنٌ (S, Mgh, Msb, K, TA, in the CK [erroneously] عَفْن,) and عُفُونَةٌ, (K,) It (a thing) was, or became, putrid, or rotten; i. e. it became decayed, (Mgh,) or in a corrupt, or an unsound, state, (Msb,) by the effect of moisture upon it, (Mgh, * Msb,) so as to become dissundered when felt: (Msb;) said of a rope, (S, K.) it became decayed (S,) or in a corrupt, or an unsound, state, (K,) from the effect of water, (S,) or from moisture, or some other cause, (TA,) so as to crumble on its being felt; as also ↓ تعفّن. (K.) And عَفِنَ اللَّحْمُ The flesh, or flesh-meat, became [stinking, or] altered [for the worse] in odour; and so ↓ تعفّن. (Msb.) — عَفَنَ اللَّحْمَ, (Msb, K) aor. عَفِنَ, (Msb,) inf. n. عَفْنٌ, (TA,) He made the flesh, or flesh-meat, to become [stinking, or] altered [for the worse] (Msb, K) in odour; (Msb;) and ↓ عفّنهُ signifies the same (K.) — عَفَنَ فِى الجَبَلِ, (Kr, K.) inf. n. عَفْنٌ, (TA,) He ascended the mountain; (Kr, K;) as also عَثَنَ. (Kr, TA.) 2 عَفَّنَ see the preceding paragraph. 4 اعفن He (a man) had his skin, or hide, or tanned skin or hide pierced with holes. (K.) — — And ?? He found the flesh, or flesh-meat, to be [stinking, or] altered [for the worse] in odour. (Msb.) 5 تَعَفَّنَ see the first paragraph, in two places. عَفِنٌ A thing, (Az, S,) or a rope, (K,) putrid, or rotten; i. e. decayed, (S,) or in a corrupt, or an unsound, state, (Az, K,) from moisture, (Az. S, * TA,) or some other cause, (TA,) and from being kept in a close place, (Az, TA,) so as to crumble on its being felt. (K.) And Flesh, or flesh-meat, (Msb, K,) [stinking, or] altered [for the worse] in odour; (Msb;) or rendered so; as also ↓ مَعْفُونٌ. (K.) عُفُونَةٌ [mentioned above (see 1) as an inf. n.] Putridity, or rottenness; i. e. a state of decay from moisture &c. (S.) And [A stinking, or] alteration [for the worse] in odour, of flesh, or flesh-meat. (Msb.) مَعْفُونٌ: see عَفِنٌ. عفو 1 عَفَا, aor. يَعْفُو, (S, Msb,) inf. n. عَفَآءٌ (S, Msb, K) and عُفُوٌّ and عَفْوٌ, (Msb, K,) It was, or became, effaced, erased, rased, or obliterated; (S, Msb, K;) as also ↓ تعفّى: (K:) and it, or he, perished, came to nought or to an end, or died. (S, TA.) One says, عَفَا الأَثَرُ The trace, vestige, or footprint, was, or became, effaced, &c. (TA.) And [hence,] عَفَا أَثَرُهُ, inf. n. عَفَآءٌ, He perished, or died. (K.) And عَفَا المَنْزِلُ, aor. as above. (S, Msb,) and so the inf. ns. as in the first sentence, (Msb,) the place of alighting, or abode, was, or became effaced, &c., (S, Msb:) and عَفَت الدَّارُ. aor. تعْفُو, inf. a عَفَآءٌ and عُفُوٌّ [and عَفْوٌ]: (TA;) and ↓ تَعَفَّت, (S, TA.) and ↓ عَفَّت also; (TA;) The house, or dwelling, or abode, was, or became, effaced, &c. (S, TA) A'Obeyd cites, as an ex. of العَفَآءُ signifying the being, or becoming, effaced, &c., and the perishing, &c., the saying of Zuheyr, (S, TA.) mentioning a dwelling, or an abode, (TA.) تَحَمَّلَ أَهْلُهَا عَنْهَا فَبَانُوا عَلَى آثَارِ مَا ذَهَبَ العَفَآءُ [Its occupants departed from it, and separated themselves, or removed far away; may the state of that which is effaced, &c., be or rest, upon the traces of what has gone away; or the meaning may be, dust is upon the traces &c., (see عَفَآءٌ as a subst., below;) but it is not thus accord to A 'Obeyd; for] he says, This is like their saying عَلَيْهِ الدَّبَارُ as an imprecation against one expressing a prayer that he may go away and not return. (S, TA.) MF says that عَفَا is one of those verbs that have contr. significations, for at signifies It was, or became, unapparent, or imperceptible and also It was, or became, apparent, or perceptible: and it has two other contr. significations, which will be mentioned in what follows (TA.) — — And عَفْوٌ signifies also The act of effacing, erasing, rasing, or obliterating. (K, TA.) One says, عَفَتِ الرِّيحُ الأَثَرَ, (TA,) or المَنْزِلَ, (S, Msb,) and الدَّارَ, (TA,) the wind effaced, &c, (S, Msb, TA,) the trace, vestige, or footprint, (TA,) or the place of alighting, or abode, (S, Msb,) and the house, or dwelling, or abode: (TA:) and in like manner, الرِّيحُ ↓ عَفَّتِ الدَّارَ, (S, TA,) inf. n. تَعْفِيَةٌ, (TA,) in which the verb is with teshdeed to denote intensiveness [of the signification, i. e. the wind effaced, &c., mightily, or utterly, the house, or dwelling, or abode]: (S, TA:) and عَلَى أَثَرِهِ ↓ عَفَّى It, or he, effaced its, or his, trace, vestige, or footprint. (MA.) — — Hence, as some say, عَفَا اللّٰهُ عَنْكَ i. e. May God efface [from thee thy sin, &c.; meaning may God absolve thee]; (TA;) or may God efface thy sins: (Msb:) [and عُفِىَ عَنْهُ May he be absolved, or forgiven, or pardoned:] and hence the saying in a trad., سَلُوا اللّٰهَ العَفْوَ i. e. [Ask ye of God] the effacement of sin; [or ask ye of God absolution, or forgiveness, or pardon;] and ↓ المُعَافَاةَ, and ↓ العَافِيَةَ [which have a similar meaning: see 3]: (TA:) and one says, عَفَوْتُ عَنْ ذَنْبِهِ, meaning I left him, and did not punish him: (S:) or عَفَوْتُ عَنْهُ and عَفَوْتُ عَنْ ذَنْبِهِ and عَفَوْتُ لَهُ عَنْ ذَنْبِهِ i. e. I turned away from him, or from his crime, sin, fault, or offence; syn. صَفَحْتُ عَنْهُ; and I turned away (أَعْرَضْتُ) from punishing him: (Mgh:) or العَفْوُ signifies the turning away (الصَّفْحُ, K, TA) from the committer of a crime or the like; (TA;) and the relinquishing the punishment of the deserving [thereof]: and one says, عَفَا عَنْهُ and عَفَا لَهُ ذَنْبَهُ and عَنْ ذَنْبِهِ [he turned away from him, or from his crime, &c; and relinquished the infliction of his merited punishment, i. e. forgave him, or pardoned him]: (K, TA:) or عَفَا عَنْهُ ذَنْبَهُ and عَفَا لَهُ ذَنْبَهُ and عَنْ ذَنْبِهِ: (so accord. to the CK:) accord. to MF, the primary signification of العَفْوُ is التَّرْكُ: but this is not the case: and الصَّفْحُ [by which it is expl. in the K] is [or rather implies] the relinquishing of blame, or reproof, or of severe, or angry, blame or reproof; and this is more than [is signified by] العَفْوُ, for the latter is sometimes without the former: the primary signification of العَفْوُ [when trans.] is [said to be] the purposing to take a thing; and Er-Rághib says that عَفَوْتُ عَنْكَ is as though it meant I have purposed to remove [or to take away] thy crime or the like: (TA:) [but I think that the primary signification of العَفْوُ when its object is a crime or the like is that of effacement: and hence likewise what next follows:] — — العَفْوُ is also metaphorically used as meaning (tropical:) The withdrawing from a right, or due, and from seeking, or demanding, it: and thus the verb is used in the Kur ii. 238 [q. v.]: and in the saying of the Prophet, عَفَوْنَا لَكُمْ عَنْ صَدَقَةِ الخَيْلِ وَالرَّقِيقِ [i. e. (tropical:) We have remitted to you the poor-rate of horses and of the slave or slaves]: (Mgh:) [and hence] عَفَوْتُ عَنِ الحَقِّ

means (assumed tropical:) I have annulled [or remitted] the right, or due; as though I erased it from [the account of] him who owed it: (Msb:) and عَفَوْتُ لَهُ عَنْ مَا لِى عَلَيْهِ (assumed tropical:) I have relinquished [or remitted] to him what was due to me on his part. (TA.) — عَفَا signifies also It was, or became, much in quantity, or many in number: (Msb, MF, TA:) and also the contr., i. e. It was, or became, little in quantity, or few in number. (MF, TA.) It is said in the former sense of hair, and of herbage, &c.: (S:) or, said of hair, It was, or became, long, and much in quantity; (TA;) and said of the hair of a camel, (K,) or of the hair of a camel's back, (TA,) it became abundant and long, and covered his rump; (K, TA;) and said of herbage, it was, or became, much in quantity, and tall. (TA.) And عَفَوْا in the Kur vii. 93 means They became many, or numerous. (S, Msb.) And عَفَتِ الأَرْضُ The land became covered with herbage. (K and TK. [In the CK, والارضَ is erroneously put for وَالأَرْضُ.]) — — And عَفَوْتُهُ I made it to become much in quantity, or many in number; as also ↓ أَعْفَيْتُهُ; (S, * Msb, TA; *) and so ↓ عَفَّيْتُهُ. (TA.) Accord. to Es-Sarakustee, one says, عَفَوْتُ الشَّعَرَ, aor. أَعْفُوهُ, inf. n. عَفْوٌ; and عَفَيْتُهُ, aor. أَعْفِيهِ, inf. n. عَفْىٌ; meaning I left the hair to become abundant and long. (Msb.) And one says, ↓ اعفى اللِّحْيَةَ He left the beard to become abundant and long, (Mgh, K, TA,) having ceased from cutting it: (Mgh:) whence, (TA,) it is said in a trad., أَمَرَ أَنْ تُحْفَى الشَّوَارِبُ وَتُعْفَى اللِّحَى [He commanded that the mustaches should be clipped closely, or much, and that the beards should be left to become abundant and long]: (S, TA:) or أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَى [Clip ye &c.], and one may also use the unaugmented verb [saying وَاعْفُوا, from عَفَا]. (Msb, TA.) And ↓ أَعْفَيْتُ شَعَرَ البَعِيرِ, (K,) or شَعَرَ ظَهْرِ البَعِيرِ, (TA,) I left the hair of the camel, or the hair of the back of the camel, to become abundant and long; as also ↓ عَفَّيْتُهُ; (K, TA;) this latter with teshdeed. (TA. [In the CK, عَفَيْتُهُ.]) عَفَا الصُّوفَ, expl. in the K as signifying He shore, or sheared, the wool, signifies he left the wool to become abundant and long, then shore, or sheared, it. (TA.) — Also, inf. n. عَفْوٌ, i. q. فَضَلَ or superfluous; or it remained over and above]. (Msb.) You say, خُذْ مَا صَفَا وَعَفَا, [correctly, مَا عَفَا وَصَفَا,] meaning فَضَلَ وَتَسَهَّلَ [i. e. Take thou what has exceeded, or become redundant, and has become facilitated]. (Mgh.) — — [And He exceeded.] You say, عَفَا عَلَيْهِ فِى العِلْمِ He exceeded him in knowledge; syn. زَادَ. (K.) And هُوَ يَعْفُو عَلَى مُنْيَةِ المُتَمَنِّى وَسُؤَالِ السَّائِلِ He exceeds, in giving, the wish of the wisher and the petition of the petitioner. (TA.) And عَفَوْتُ لَهُ بِمَالِى I exceeded to him [what was incumbent on me] with my property, and gave him. (TA.) — — And عَفَا, aor. يَعْفُو, signifies also [simply] He gave. (TA.) And ↓ اعفاهُ He gave to him, namely, one seeking, or demanding, his beneficence. (Ham pp. 377 and 723.) And ↓ اعفاهُ بِحَقِّهِ He gave to him fully, or wholly, his right, or due. (Har p. 117.) — — And عَفَوْتُ لَهُ مِنَ المَرَقِ I laded out for him first, and gave to him in preference, some of the broth. (S. [See عِفَاوَةٌ.]) — — And عَفَوْتُ القِدْرَ I left in the bottom of the cooking-pot [as a gratuity for the lender thereof] the last of the broth, which is termed the عُفَاوَة. (S.) — And عَفَوْتُ الرَّجُلَ I asked, or petitioned, the man. (Msb.) And عَفَوْتُهُ and ↓ اِعْتَفَيْتُهُ I came to him seeking, or demanding, his beneficence: you say, فُلَانٌ تَعْفُوهُ الأَضْيَافُ and ↓ تَعْتَفِيهِ [Such a one, guests come to him seeking, or demanding, his hospitality]. (S.) — — And عَفَتِ الإِبِلُ المَرْعَى, (K, TA,) aor. تَعْفُوهُ, inf. n. عَفْوٌ, (TA,) The camels took [or cropped] the pasture near by. (K, TA.) — عَفَا المَآءُ The water was untrodden by what would render it turbid. (S, K.) 2 عَفَّتِ الدَّارُ: see 1, former half, in three places. [Hence] one says, عَفَّى عَلَيْهِمُ الخَبَالُ, inf. n. تَعْفِيَةٌ, [Perdition, or destruction, &c., effaced them,] meaning (tropical:) they died. (Z, K, TA.) And عَفَّى عَلَى مَا كَانَ مِنْهُ [He effaced what had proceeded from him], meaning (assumed tropical:) he acted well, or rightly, after acting ill, or wrongly. (S.) — See also 1, latter half, in two places. — — [Hence] one says, عَفُّوا ظَهْرَ هٰذَا الجَمَلِ, meaning Leave ye this camel [lit. the back of this camel] so that he may become fat. (TA.) 3 عافاهُ اللّٰهُ, (S, Msb, K,) مِنَ المَكْرُوهِ, inf. n. مُعَافَاةٌ (K) and عِفَآءٌ (TA as from the K) and ↓ عَافِيَةٌ, (K,) or this is a subst. (S, Msb) put in the place of an inf. n., (S,) or also an inf. n.; (Msb;) and ↓ اعفاهُ; (S, K;) God granted him [health, or soundness, and safety, or security, i. e.] defence (S, K) from diseases and from trial: (K:) or [restored him to health, or soundness, and to security from punishment, i. e.] effaced from him diseases, and sins. (Msb. See also 1, former half.) And عُوفِىَ and ↓ اعفى [the latter perhaps أَعْفَى, but more probably, I think, أُعْفِىَ, agreeably with what here precedes,] are both used in the same sense, said of a sick person [as meaning He was restored to health, or soundness]. (TA.) — — And مُعَافَاةٌ signifies also God's defending thee from men and defending them from thee: (K, TA:) IAth says that it signifies his rendering thee independent, or in no need, of them, and rendering them independent, or in no need, of thee, and averting their harm from thee and thy harm from them: and some say that it signifies one's forgiving, or pardoning, men, and their forgiving, or pardoning, him. (TA. [See also 6.]) 4 اعفاهُ مِنَ الأَمْرِ He made him to be free, or exempted him, from the affair. (K.) You say, أَعْفِنِى مِنْ هٰذَا الأَمْرِ and أَعْفِ عَنِّى مِنْهُ [Make thou me to be free, or exempt thou me, from this affair]. (TA.) And أَعْفِنِى مِنَ الخُرُوجِ مَعَكَ Exempt thou me, or excuse me, from going forth with thee. (S, Mgh, Msb. *) — — See also 3, in two places: — — and 1, latter half, in three places: — — and the same paragraph, last quarter, in two places. — اعفى also signifies He expended the عَفْو of his property; (K, TA;) i. e., the clear portion thereof; or the redundant portion of it. (TA.) — And He was, or became, a possessor of much property; and independent, or in no need. (TA.) 5 تَعَفَّوَ see 1, first and fourth sentences. 6 التَّعَافِى signifies [The forgiving, or pardoning, one another, or] the turning away from punishing one another: and تَعَافَوُا الحُدُودَ فِيمَا بَيْنَكُمْ, originally تَعَافَوْا عَنِ الحُدُودِ, [i. e. Relinquish ye the prescribed punishments in respect of what occurs between you,] means let every one of you turn away from [or relinquish] punishing his fellow; the phrase being elliptical, or the verb being made to imply the meaning of التَّرْك, and therefore being made trans. in the same manner as الترك: [hence,] لَوْ تَعَافَيْتُهَا is used by El- Hareeree as meaning If I relinquished them: (Har p. 60:) [and hence it is said that التَّعَافِى signifies التَّجَاوُزُ [app. when each is followed by عَنْ, and thus meaning The passing by, or over, another, or one another, without punishing]. (TA.) — And it signifies also The finding, experiencing, or obtaining, health, or soundness. (KL.) 8 إِعْتَفَوَ see 1, last sentence but two, in two places: — — and see also the paragraph here following. 10 الإِسْتِعْفَآءُ is Thy seeking, or demanding, of him who imposes upon thee an affair that is difficult, or troublesome, or inconvenient, his exempting, or excusing, thee from doing it. (K.) You say, اِسْتَعْفَاهُ مِنَ الخُرُوجِ مَعَهُ He asked, or petitioned, him to exempt, or excuse, him from going forth with him. (S, Msb, * TA.) — — اِسْتَعْفَتِ الإِبِلُ اليَبِيسَ and ↓ اِعْتَفَتْهُ mean The camels took with their lips the dry herbage (K, TA) from above the dust, (TA,) picking out the clear, or best. (K, TA.) عَفًا: see عَفْوٌ, second and last sentences. عِفًا: see the next paragraph, last sentence. عَفْوٌ [an inf. n.; for which see 1, throughout. — And also] A land in which is no sign of the way nor trace of habitation or cultivation; untrodden, and not having in it any traces, or vestiges, or footprints: (S:) or a

country, or portion of the earth or of land, in which is no trace of its being possessed by any one: and so ↓ عَفًا. (K.) — — And A redundant portion, (S, Mgh, K,) being such as is left, (Mgh,) of property, remaining over and above what is expended. (S.) A poet says, [app. addressing his wife,] خُذِى العَفْوَ مِنِّى تَسْتَدِيمِى مَوَدَّتِى وَلَا تَنْطِقِى فِى سَوْرَتِى حِينَ أَغْضَبُ [Take thou what is redundant from me, seeking the continuance of my affection; and speak not in my fit of irritation, when I am angry]. (S.) قُلِ العَفْوَ, in the Kur [ii. 217], means Say thou, Expend ye what is redundant and abundant. (TA.) And خُذِ العَفْوَ, in the same [vii. 198]. means [Take thou, or accept thou,] what is redundant: or accept thou what is easily obtained from the dispositions of men; and oppose them not, for in that case they would oppose thee, and thence would be engendered hatred and enmity. (TA.) And you say, أَعْطَيْتُهُ عَفْوَ المَالِ i. e. [I gave him, of the property, that for which he did not ask; or spontaneously;] without being asked. (S.) And أَعْطَيْتُهُ عَفْوًا [I gave him spontaneously;] without being asked: (K, TA:) or without constraint. (TA.) And أَدْرَكَ الأَمْرَ عَفْوًا He attained the thing easily. (TA.) And أَتَانِى ذٰلِكَ عَفْوًا [That came to me easily]. (A and K in art. غمض.) — — Also The portion of water that remains over and above what is required by the شَارِبَة [which may mean either the people that dwell thereby and to whom it belongs or the drinkers], (K, TA,) and is taken without constraint and without crowding or pressing. (TA.) — — And The most lawful, (أَحَلُّ,) so in the copies of the K, but in the M أَجْمَلُ [most beautiful, or goodly], (TA,) and most pleasant, of wealth, or property: (M, K, TA:) and the clear portion thereof. (TA.) — — And The choice, and best, or most excellent, portion of a thing, (K, TA,) and such as is not attended with fatigue, or weariness. (TA.) — — And Goodness, or beneficence; or a benefit, or benefaction: syn. مَعْرُوفٌ. (K.) — — And A first run: one says of a courser, هُوَ ذُو عَفْوٍ وَعَقِبٍ He has a first run, and a subsequent, and more vehement, ran. (A in art. عقب.) — Also, and ↓ عُفْوٌ, and ↓ عِفْوٌ, A young ass; and so ↓ عَفًا; (S, K;) or, accord. to ISk, ↓ عِفًا: (S:) and the female is called عَفْوَةٌ (S, TA) and ↓ عِفَاوَةٌ: (TA:) pl. [of mult.], accord. to the copies of the K, عَفْوَةٌ, but correctly عِفْوَةٌ, said by ISd to be the only instance of a word with و as a final radical movent after a fet-hah, (TA,) and عِفَآءٌ, (ISd, K, TA,) and [of pauc.] أَعْفَآءٌ: (ISd, TA:) and [hence] أَبُو العِفَآءِ means The ass; (K, TA;) [lit. the father of the young asses;] العفَآء being pl. of عَفْوٌ signifying the young ass. (TA.) عُفْوٌ and عِفْوٌ: see the next preceding sentence. عَفْوَةٌ A bloodwit: (K, TA:) because by means of it pardon is obtained from the heirs of the slain man. (TA.) — عَفْوَةُ القِدْرِ and ↓ عِفْوَتُهَا and ↓ عُفْوَتُهَا, as also ↓ عَفَاوَتُهَا, and ↓ عِفَاوَتُهَا and ↓ عُفَاوَتُهَا, signify The froth, or foam, of the cooking-pot; (K, TA;) and the best, or choice, portion thereof, i. e., [of the contents] of the cookingpot; (TA:) or ↓ العِفَاوَةُ signifies the broth that is first taken up out of the cooking-pot, and with which he who is honoured is peculiarly favoured: or, as some say, the first and best of the broth: and ↓ العُفَاوَةُ, the last of the broth, which the borrower of the cooking-pot returns with the cooking-pot. (S, TA. [See also عَافٍ.]) — — عَفْوَةُ المَرْعَى is What has not been depastured, of herbage, and is therefore abundant. (TA.) — — And عَفْوَةُ المَآءِ is The supply of water that has collected before the drawing from it. (TA.) — — See also عِفْوَةٌ. عُفْوَةٌ: see the next preceding paragraph: — — and also the next following, in two places. عِفْوَةٌ: see عَفْوَةٌ. — — Also, (S, TA,) and ↓ عَفْوَةٌ, (TA,) The best, or choice, (S, TA,) and abundant, (TA,) of a thing, (S,) or of property, (TA,) and of food, and of beverage. (S, TA.) One says, ذَهَبَتْ عِفْوَةُ هٰذَا النَّبْتِ The soft, or tender, and best, of this herbage, has gone: (S, TA:) and accord. to the M, ↓ عُفْوَةٌ, with damm, signifies such as is soft, or tender, of any herbage, and such as has not in it anything troublesome, or burdensome, to the pasturing cattle. (M, TA.) — — And عِفْوَةٌ and ↓ عُفْوَةٌ signify The hair of the head of a man. (TA.) عَفَآءٌ [an inf. n.: used as a subst., signifying The state of being effaced, erased, rased, or obliterated: and of perishing, or dying. — Also] Dust. (S, K.) One says, in reviling, بِفِيهِ العَفَآءُ وَعَلَيْهِ العَفَآءُ [In his mouth be dust, and may the state of that which is effaced, &c., be, or rest, upon him: see also the verse cited near the beginning of this art.]. (TA.) — — And Rain: (K:) because it effaces the traces of the places of alighting. (TA.) — — And A whiteness upon the black of the eye. (K.) عِفَآءٌ Such as is abundant of the plumage of the ostrich, (S, K,) and of the fur, or soft hair, of the camel, (S, and so in the K accord. to the TA,) and long and abundant hair: (K:) [see an ex. of the last meaning in a verse cited in art. صب, conj. 6:] the n. of un. is with ة; but it is said that a single feather is not termed عِفَآءَةٌ unless it be [one of feathers that are] dense and abundant. (TA.) One says نَاقَةٌ ذَاتُ عِفَآءٍ [A she-camel having abundant far]. (S.) — — عِفَآءُ السَّحَابِ means (assumed tropical:) What resembles nap, or pile, in the surface of the clouds, which [when they have this] scarcely ever, or never, break their promise of yielding rain. (TA.) عَفُوٌّ عَنِ الذَّنْبِ A man forgiving [or who forgives] the crime, or misdeed: (K:) [or rather] العَفُوُّ signifies he who forgives much: (S:) and [as meaning thus, or the Very Forgiving,] it is one of the names of God. (TA.) عَفَاوَةٌ: see عُفْوَةٌ. عُفَاوَةٌ: see عَفْوَةٌ, in two places. عِفَاوَةٌ: see عَفْوَةٌ, in two places: — and see also عَفْوٌ, last sentence. عَافٍ Being, or becoming, effaced, erased, rased, or obliterated: [&c.: see 1, of which it is a part. n.:] pl. عُفِىٌّ. (S, TA.) — Having long hair. (S, K.) — — A fleshy, plump, boy. (TA.) And عَافِيَةُ اللَّحْمِ A she-camel having much flesh: pl. عَافِيَاتٌ. (K.) — — And أَرْضٌ عَافِيَةٌ A land of which the herbage, not having been depastured, has become abundant. (TA.) — Some broth that is returned in the cooking-pot when it has been borrowed: (K:) or عَافِى القِدْرِ means what is left in the cooking-pot (As, S, M) by the borrower, for the lender. (M, TA.) [See also عَفْوَةٌ.] — A guest: (S, * K:) and any seeker, or demander, of a favour or bounty, (S, K,) or of means of subsistence: as also ↓ مُعْتَفٍ: (K:) pl. عُفَاةٌ (S, TA) and عُفِىٌّ, (S, * K,) both signifying guests, &c., (TA,) as also عَافِيَةٌ; (S, * TA;) which last signifies also beasts, and birds, (S, TA,) as well as men, (S,) seekers of, or seeking, the means of subsistence; (S, TA;) and its pl. is عَوَافٍ. (TA.) One says, هُوَ كَثِيرُ العُفَاةِ and العَافِيَةِ and العُفِىِّ [He is one who has many guests, &c.]. (S, TA.) — — And A seeker of herbage. (K, * TA. [In the CK, الزَّائِدُ is erroneously put for الرَّائِدُ.]) — — And A comer to water: (K, * TA:) and عَافِيَةُ المَآءِ the comers to the water. (S, TA.) عَافِيَةٌ a subst. from عَافَاهُ اللّٰهُ, q. v., (S, Msb,) and from الإِعْفَآءُ [inf. n. of 4, q. v.], (TA,) signifying Health, or soundness, and safety, or security: (TK:) [or, as it may be best rendered, health and safety, considered as proceeding from God; i. e.] God's defence of a man (S, K) from diseases and from trial: (K:) or freedom from evil. (KL.) See also 1, former half. — [Also fem. of عَافٍ (q. v.), and used as a pl.] أَعْفَى a word occurring in the saying of 'Omar Ibn-'Abd-El-'Azeez, لَعَمْرِى مَا البَرَاذِينُ بِأَعْفَى مِنَ الفَرَسِ فِيمَا كَانَ مِنْ مَؤُونَةٍ وَحَرْسٍ i. e. [By my life, or by my religion, the hackneys] are not more easy in respect of sustenance [and guardianship than the horse, or mare, of good breed: see فَرَسٌ]. (Mgh.) مُعْفٍ, thus correctly, like مُكْرِمٌ, as in the M, in the K said to be like مُحَدِّثٌ, (TA,) One who associates with another without seeking to obtain his bounty. (K, TA.) You say, اِصْطَحَبْنَا وَكِلَانَا مُعْفٍ [We associated, each of us doing so without seeking to obtain the other's bounty]: and hence the saying of Ibn-Mukbil, فَإِنَّكَ لَا تَبْلُو امْرَأً دُونَ صُحْبَةٍ وَحَتَّى تَعِيشَا مُعْفِيَيْنِ وَتَجْهَدَا [For verily thou wilt not test a man before companionship, and until ye live associating without either's seeking to obtain the other's bounty, and toil in so living]. (TA.) مُعَفًّى A camel left unridden. (K and TA in art. سنم.) مُعْتَفٍ: see عَافٍ. عفى 1 عَفَيْتُ الشَّعَرَ, aor. أَعْفِيهِ, inf. n. عَفْىٌ: see 1 (latter half) in art. عفو. عق 1 عَقَّ, (Msb, K,

TA,) aor. عَقُ3ِ, (TA,) inf. n. عَقٌّ, (Mgh, O, Msb, TA,) He clave, split, slit, ripped, or rent; (Mgh, O, Msb, K, TA;) and he cut. (Mgh, O, TA.) You say, عَقَّ ثَوْبَهُ He slit, ripped, or rent, his garment. (Msb.) And عُقَّتْ تَمِيمَتُهُ فِى بَنِى فُلَانٍ [His amulet was cut off among the sons of such a one]; said of a boy when he has attained to the prime of manhood, and become strong, with a tribe; originating from the fact that as long as the boy was an infant, his mother hung upon him amulets to preserve him from the evil eye; and when he became full-grown, they were cut off from him: whence the saying of a poet, بِلَادٌ بِهَا عَقَّ الشَّبَابُ تَمِيمَتِى وَأَوَّلُ أَرْضٍ مَسَّ جِلْدِى تُرَابُهَا [A country in which the attaining to the prime of manhood cut off my amulet, and the first land of which the dust touched my skin]. (TA.) — — And [hence,] عَقَّتِ الرِّيحُ المُزْنَ, aor. and inf. n. as above, The wind drew forth a shower of fine rain from the مزن [or clouds containing water]; as though it rent them. (TA.) And عُقَّتِ السَّحَابَةُ The cloud poured forth its water; [as though it were rent;] and ↓ اِنْعَقَّت [means the same]; (TA;) and ↓ اعتقّت [likewise]. (O.) — — And عَقَّ عَنْ وَلَدِهِ, (S, Msb,) or عَنِ المَوْلُودِ, (K,) aor. عَقُ3ِ (S, Msb, TA) and عَقِ3ِ, (TA,) inf. n. عَقٌّ, (S, Msb,) He slaughtered as a sacrifice (S, Msb, K, TA) for his child, (S, Msb,) or for the new-born child, (K,) a sheep or goat, (T, Msb, TA,) [generally the latter,] on the seventh day after the birth. (T, S, Msb, TA.) And He shaved the [hair termed] عَقِيقَة [q. v.] (S, TA) of his child, (S,) or of the new-born child. (TA.) — — And عَقَّ بِالسَّهْمِ He shot the arrow towards the sky; and that arrow was called عَقِيقَةٌ; (S, O, K;) and it was the arrow of self-excuse: they used to do thus in the Time of Ignorance [on the occasion of a demand for blood-revenge]; and if the arrow returned smeared with blood, they were not content save with the retaliation of slaughter; but if it returned clean, they stroked their beards, and made reconciliation on the condition of the bloodwit; the stroking of the beards being a sign of reconciliation: the arrow, however, as IAar says, did not [ever] return otherwise than clean: (S, O:) the origin was this: a man of the tribe was slain, and the slayer was prosecuted for his blood; whereupon a company of the chief men [of the family of the slayer] collected themselves together to the heirs [who claimed satisfaction for the blood] of the slain, and offered the bloodwit, asking forgiveness for the blood; and if the heir [who claimed satisfaction and who acted for himself and his coheirs] was a strong man, impatient of injury, he refused to take the bloodwit; but if weak, he consulted the people of his tribe, and then said to the petitioners, "We have, between us and our Creator, a sign denoting command and prohibition: we take an arrow, and set it on a bow, and shoot it towards the sky; and if it return to us smeared with blood, we are forbidden to take the bloodwit, and are not content save with the retaliation of slaughter; but if it return clean, as it went up, we are commanded to take the bloodwit: " so they made reconciliation; for this arrow never returned otherwise than clean; and thus they had an excuse in the opinion of the ignorant of them. (L, TA.) A poet (S, O, TA) of the family of the slain, said by some to be of Hudheyl, by IB to be El-As'ar El-Joafee, who was absent from this reconciliation, (TA,) says, عَقُّوا بِسَهْمٍ ثُمَّ قَالُوا صَالِحُوا يَا لَيْتَنِى فِى القَوْمِ إِذْ مَسَحُوا اللِّحَى [They shot an arrow towards the sky; them they said, "Make ye reconciliation: " would that I were among the party when they stroked the beards]: (S, O, TA:) or, as some relate it, the first word is عَقَوْا, with fet-h to the ق; which belongs to the class of unsound verbs [i. e. to art. عقى]. (S, O.) — — One says also, عَقَّ وَالِدَهُ, (S, O, K,) or أَبَاهُ, (Msb,) aor. عَقُ3ِ, (S, O, Msb,) inf. n. عُقُوقٌ (S, O, Msb, K) and مَعَقَّةٌ (S, O, K) and عَقٌّ, (TA,) He was undutiful, disobedient, refractory, or ill-mannered, to his parent, or father; contr. of بَرَّهُ; (K;) he broke his compact of obedience to his parent, or father; (TA;) he disobeyed his father; and failed, or neglected, to behave to him in a good, or comely, manner. (Msb.) And عَقَّ الرَّحِمَ, (TA, and Ham p. 93,) like قَطَعَهَا [i. e. He severed the tie, or ties, of relationship, by unkind behaviour to his kindred]. (Ham ib.) And عَقَّ [alone], aor. عَقُ3ِ, inf. n. عُقُوقٌ, [He was undutiful, &c.; or he acted undutifully, &c.; or] he contravened, or opposed, him whom he was under an obligation to obey. (Har p. 158.) عُقُوقُ الوَالِدَيْنِ [Undutiful treatment, &c., of the two parents] is said in a trad. to be one of the great sins. (O.) And it is said in a prov., العُقُوقُ أَحَدُ الثُّكْلَيْنِ [Undutiful treatment of a parent is one of the two sorts of being bereft of a child]: or, as some relate it, العُقُوقُ ثُكْلُ مَنْ لَمْ يَثْكَلْ [Undutiful treatment of a parent is (like) the bereavement of him who is not (really) bereft of his child]: i. e. he whom his children have treated undutifully (مِنْ عَقَّهُ وَلَدُهُ) is as though he were bereft of his children although they are living. (O.) [See also 3: and 4.] — — Hence, from عُقُوقُ الوَالِدَيْنِ, the verb is metaphorically used in the saying, in a trad., مَثَلُكُمْ وَمَثَلُ عَائِشَةَ مَثَلُ العَيْنِ فِى الرَّأْسِ تُؤْذِى صَاحِبَهَا وَلَا يَسْتَطِيعُ أَنْ يَعُقَّهَا إِلَّا بِالَّذِى هُوَ خَيْرٌ لَهَا (tropical:) [The similitude of you and of 'Áïsheh is that of the eye in the head, when it hurts its owner, and he cannot treat it severely save with that which is good for it: app. meaning that her severity was for the good of the objects thereof]. (TA.) — عَقَّ, intrans., said of lightning: see 7. — عَقَّتْ said of a mare, and of an ass: see 4. — عَقَّتِ الدَّلْوُ, inf. n. عَقٌّ, means The bucket came up full from the well; and some of the Arabs say عَقَّت as having تَعْقِيَةٌ for its inf. n.; but it is [said to be] originally ↓ عَقَّقت, the third ق being changed into ى, [which is then in this case suppressed,] like as they said تَظَنَّيْتُ from الظَّنُّ: [it is, however, mentioned in the TA in art. عقو also, and there expl. as meaning it rose in the well turning round: and from what here follows, it appears to mean it rose swiftly, cleaving the air:] a poet, cited by IAar, says, of a bucket, عَقَّتْ كَمَا عَقَّتْ دَلُوفُ العِقْبَانْ meaning It clave [the air of] the well, rising swiftly, like the hastening of the swift eagle in its flight towards the prey. (TA in the present art.) 2 عَقَّ3َ see above, last sentence. 3 عَاقَقْتُ فُلَانًا, aor. أُعَاقُّهُ, inf. n. عِقَاقٌ, I contravened, or opposed, such a one. (TA.) [See also عَقَّ وَالِدَهُ, in the latter half of the first paragraph.] 4 اعقّ فُلَانٌ i. q. جَآءَ بِالعُقُوقِ [i. e. Such a one did that which was an act of undutifulness, disobedience, refractoriness, or ill manners, to his father or the like]. (S, TA.) [See also عَقَّ وَالِدَهُ, in the latter half of the first paragraph.] — — And you say, مَا أَعَقَّهُ لِوَالِدِهِ [How undutiful, disobedient, refractory, or ill-mannered, is he to his father!]. (TA.) — اعقّت She (a mare, S, O, K, and an ass, TA) conceived, or became pregnant; (S, O, K;) or she did not conceive, or become pregnant, after having been covered by the stallion, or during a year or two years or some years; (K;) and ↓ عَقَّتْ, aor. عَقِ3ِ, (O, K, TA,) the verb being of the class of ضَرَبَ, (TA,) inf. n. عَقَاقٌ and عَقَقٌ (O, K, TA) and عُقُوقٌ, (CK, but not in other copies,) signifies the same, (O, * K, TA,) said of a mare, (O, K,) and of an ass; (O;) or عَقَاقٌ signifies pregnancy itself, as also عِقَاقٌ, (K,) and عَقَقٌ; (S, O;) or عَقَّتْ signifies she became pregnant; and اعقّت, the [hair called] عَقِيقَة grew in her belly upon the young one that she bore. (TA.) — — Also It (a palm-tree, and a grape-vine) put forth what are termed عِقَّان [q. v.]. (S, O, K.) — اعقّهُ He made it bitter; (S, O, K;) namely, water; said of God; like اقعّهُ. (S, O.) And اعقّت الأَرْضُ المَآءَ The earth made the water bitter. (TA.) 7 انعقّ It became cloven, split, slit, ripped, or rent; or it clave, split, &c.; said of anything; (S, O, K, TA;) mentioned by Th as said of a garment. (TA.) — — انعقّت السَّحَابَةُ The cloud became rent with the water. (S, O, K.) See also 1, first quarter. [And see 8.] — —

انعقّ البَرْقُ and ↓ عَقَّ [of which latter the aor. is probably يَعَقُّ, and the inf. n. عَقَقٌ, said in the K to mean اِنْشِقَاقٌ,] signify تَشَقَّقَ and اِنْشَقَّ [as though meaning The lightning became cloven]; (TA;) [but] the former is expl. as signifying the lightning was, or became, in a state of commotion (تَضَرَّبَ) in the clouds. (S, O.) [Another meaning is suggested by an explanation of عَقِيقَةٌ (q. v.) in relation to lightning.] — — انعقّ الغُبَارُ i. q. سَطَعَ [app. as meaning The dust spread, or diffused itself]: (IF, O, K:) or اِنْشَقَّ وَسَطَعَ [became cleft, and diffused itself]. (TA.) — — انعقّ الوَادِى The valley was, or became, deep. (TA.) — انعقّت العُقْدَةُ The knot became strongly, or firmly, tied. (O, * K, * TA.) 8 اعتقّ السَّحَابُ The clouds became rent, (K, TA,) and their water poured forth. (TA.) See also 1, first quarter. [And see 7.] — اعتقّ السَّيْفَ He drew the sword (O, K) from its scabbard. (O.) — And اعتقّ [probably from عَقَّ بِالسَّهْمِ, q. v.,] He exceeded the due bounds, or was immoderate, in excusing himself. (TA.) R. Q. 1 عَقْعَقَ بِصَوْتِهِ, (O, TA,) inf. n. عَقْعَقَةٌ, (S, O,) said of the عَقْعَق [or magpie], It uttered a [kind of chattering] cry, (S, * O, TA,) resembling the sound of ع and ق [or the repeated sound of عَقْ]; (O, TA;) whence its name: and said of a bird [that utters a cry of this kind] when it comes and goes. (TA.) — — And عَقْعَقَةٌ signifies also The shaking, or being in a state of commotion, [so as to produce a kind of crackling, or rustling, sound,] of paper, and of a new garment; like قَعْقَعَةٌ [q. v.]. (TA.) عَقٌّ Any cleft, or furrow, and any hole, in sand &c. (S, TA.) See also عَقَّةٌ. — Also i. q. عَاقٌّ, q. v. (O, K.) — مَآءٌ عُقٌّ: see عَقٌّ. مَآءٌ عُقٌّ, with damm, (K, TA,) or ↓ عَقٌّ, (thus written in my copies of the S and in the O,) and ↓ عُقَاقٌ, (O, K, TA,) Bitter water: (S, O, K:) or intensely bitter water: used alike as sing. and pl.: (TA:) like قُعٌّ, (TA,) or قَعٌّ, (S, O,) and قُعَاعٌ. (O, TA.) عِقٌّ: see what next follows. عَقَّةٌ A deep excavation, hollow, cavity, trench, or the like, in the ground; (K, TA;) as also ↓ عِقٌّ, accord. to the K, there said to be with kesr, but correctly ↓ عَقٌّ, with fet-h, [q. v.,] which signifies an elongated excavation in the ground, and is originally an inf. n.; thus in the L. (TA.) — — And A blaze of lightning extending in an elongated form in the sky, (IDrd, O, K,) or in the side of the clouds, (A, TA,) and said to be as though it were a drawn sword. (TA.) [See also عَقِيقَةٌ.] عُقَّةٌ A certain thing with which boys play. (L, K, TA.) عِقَّةٌ: see عَقِيقَةٌ, in the former half. عَقَقٌ: see عَقَاقٌ. — — It is said in the K to be syn. with عَاقٌّ; but in this sense the correct word is عُقَقٌ. (TA.) عُقَقٌ: see عُقِيقَةٌ, latter half: — and see also عَاقٌّ, in two places. عُقُقٌ, as a sing. and as a pl.: see عَاقٌّ. عَقَاقٌ is an inf. n. of عَقَّتْ said of a mare (O, K) and of an ass: (O:) or it signifies Pregnancy (AA, S, K) itself; (K;) as also ↓ عِقَاقٌ, (K,) and ↓ عَقَقٌ [which is likewise said to be an inf. n. of عَقَّتْ]. (S.) You say, أَظْهَرَتِ الأَتَانُ عَقَاقًا The she-ass manifested pregnancy. (AA, S, O.) — — And, accord. to Esh-Shafi'ee, An embryo; or a fœtus. (TA.) — عَقَاقِ, like قَطَامِ, [indecl.,] is a [proper] name for العُقُوقُ [Undutifulness, disobedience, refractoriness, or ill manners, to a parent, or the like]: (K, TA:) mentioned by IB, and in the O. (TA.) عُقَاقٌ, applied to water: see عُقٌّ. عِقَاقٌ: see عَقَاقٌ. عَقُوقٌ, applied to a mare, (S, O, K, TA,) and to an ass, (TA,) Pregnant: (S, O, K:) or not pregnant after having been covered by the stallion, or during a year or two years or some years; (K;) or it signifies thus also; (O;) having two contr. meanings; (K;) or it is applied to one in the latter state as implying a presage of good; (O, K;) so says AHát; (O, TA;) i. e., as though they meant that she would become pregnant: (TA:) it is extr.; [as being from أَعَقَّتْ;] and one should not say ↓ مُعِقٌّ; or this is a bad dial. var.; (S, O, K;) or, accord. to AA, it is from اعقّت, and عَقُوقٌ is from عَقَّتْ: (TA:) the pl. is عُقُقٌ, and عِقَاقٌ is a pl. pl., (S, O, K,) i. e. pl. of عُقُقٌ. (S, O.) It is said in a prov., طَلَبَ الأَبْلَقَ العَقُوقَ, meaning He sought an impossible thing; because ابلق is applied to a male, and عقوق means pregnant: (S, O, and K in art. بلق:) or الابلق العقوق means the dawn, because it breaks, lit, cleaves. (O, and K in art. بلق.) — — نَوَى العَقُوقِ means Date-stones that are easily broken, (Lth, S, O, K,) soft to be chewed; (Lth, O, K;) which are given as provender to camels, (S,) or to the pregnant thereof, in consideration of her state, wherefore they are thus called; and which are eaten, or chewed, by the old woman; but this is of the speech of the people of El Basrah, and not known by the Arabs in their desert: (Lth, O:) and sometimes they called a single date-stone of this sort ↓ عَقِيقَةٌ. (S.) — See also عَاقٌّ. عَقِيقٌ Cleft, split, slit, ripped, or rent; and cut; as also ↓ مَعْقُوقٌ. (TA.) — — And [hence] Any channel which the water of a torrent has cloven (S, O, Msb, * K) of old (Msb) and made wide: (S, O:) and a valley: (O, K:) pl. أَعِقَّةٌ (S, O, Msb, K, TA) and عَقَائِقُ. (TA.) And عَقَائِقُ signifies also Pools of water in cleft furrows: (AHn, TA:) and some say, red sands. (TA.) — — See also عَقِيقَةٌ, in two places. — Also [Carnelian;] a species of فُصُوص [or stones that are set in rings]; (S;) a sort of stone, (Msb,) or red خَرَز [meaning precious stones], (O, K,) of which فُصُوص are made; (O, Msb;) existing in ElYemen, (K, TA,) near to Esh-Shihr, said by Et-Teefáshee to be brought from mines thereof at San'à, (TA,) and on the shores of the Sea of Roomeeyeh; one kind thereof is of a turbid appearance, like water running from salted flesh-meat, and having in it faint white lines, (K, TA,) and this, Et-Teefáshee says, is what is known by the appellation الرطبى [so in my original]; the best kind is the red; then, the yellow; then, the white; and the other kinds are bad: or, as some say, the streaked (المُشَطَّب) is the best: (TA:) [I omit some absurd assertions in the K and TA respecting various virtues supposed to be possessed by this stone:] the n. un. is with ة: and the pl. is عَقَائِقُ. (O, K.) [العَقِيقُ اليَمَانِىُّ is an appellation applied by some to The agate.] عَقِيقَةٌ [a subst. from عَقِيقٌ, made so by the affix ة. Hence, because cleft, or furrowed, in the earth,] A river, or rivulet. (IAar, O, K.) — — And A fillet, or bandage, (عِصَابَةٌ,) at the time of its being rent from a garment, or piece of cloth. (IAar, O, K.) — — And The prepuce of a boy (AO, IAar, O, K) when he is circumcised. (TA.) — — And [app. because made of cut pieces of skin,] A [leathern water-bag such as is commonly called] مَزَادَة. (IAar, O, K.) — — Also The wool of a جَذَع [or sheep in or before its second year]: (S, O, K, TA:) that of a ثَنِىّ [or sheep in its third year] is called جَنِيبَةٌ: (TA:) and the hair of a young one recently born, (S, Mgh, O, Msb, K, TA,) that comes forth upon his head in his mother's belly, (TA,) of human beings, (S, Mgh, O, Msb, K, TA,) because it is cut off on his seventh day, (Mgh,) and of others, (Msb,) [i. e.] of beasts likewise; (S, O, K, TA;) as also ↓ عَقِيقٌ and ↓ عِقَّةٌ; (S, O, Msb, K;) but A 'Obeyd says that he had not heard this last except in relation to human beings and asses: (S, O, K: *) its pl. (i. e. the pl. of عِقَّةٌ) is عِقَقٌ: (O, K:) [the pl. of عَقِيقَةٌ and عَقِيقٌ is عَقَائِقُ: a law of the Sunneh requires that the عَقِيقَة of an infant should be weighed, and its weight in silver be given to the poor: (and Herodotus, in ii. 65, mentions a similar custom as obtaining among the Ancient Egyptians:)] when the hair has once fallen from the young [by its being cut], the term عَقِيقَةٌ ceases to be applied to it: so says Lth: (O, TA:) but it occurs in a trad. applied to hair as being likened to the hair of a recently-born infant. (TA.) — — Hence, (S, O,) it is applied also to The sheep, or goat, [generally the latter,] that is slaughtered (S, Mgh, O, Msb, K) as a sacrifice for the recentlyborn infant (S, Mgh, Msb) on the occasion of the shaving of the infant's hair (O, K) on the seventh day after his birth, (S, Msb,) and of which the limbs are divided, and cooked with water and salt, and given as food to the poor: (Lth, TA:) Z holds it to be thus called from the same word as applied to the hair: but it is said [by some] to be so called because it is slaughtered by cutting the windpipe and gullet and the two external jugular veins: (TA:) the Prophet disallowed this appellation, (Mgh, Msb,) as being of evil omen, (Mgh,) or as

though he saw them to regard it as of evil omen, (Msb,) and desired them to use نَسِيكَةٌ in its stead; (Mgh, Msb, TA;) saying I like not العُقُوق. (TA.) — — عَقِيقَةُ البَرْقِ signifies What remains [for an instant] in the clouds, of the rays, or beams, of lightning; (Lth, O, K;) as also ↓ العُقَقُ; (K;) which, as well as العَقِيقَةُ, is also expl. as meaning lightning which one sees in the midst of the clouds, resembling a drawn sword: (TA:) or عَقِيقَةُ البَرْقِ signifies lightning in a state of commotion in the clouds: (S, O:) or lightning extending in an elongated form in the side, or breadth, of the clouds: (TA:) or lightning that cleaves the clouds, and extends high, into the midst of the sky, without going to the right and left: (S in art. خفو:) or, as expl. by Aboo-Sa'eed, a flash of lightning that has spread in the horizon: (O, voce شَقِيقَةٌ:) a sword is likened thereto: (S, O, K:) and [the pl.] عَقَائِقُ is a name for swords: (O, K:) ↓ عَقِيقٌ, also, signifies lightning. (TA.) — — And عَقِيقَةٌ signifies also An arrow shot towards the sky; (S, O, K;) the arrow of self-excuse; which was used in the manner described in the explanation of the phrase عَقَّ بِالسَّهْمِ [q. v.]. (S, O.) — — See also عَقُوقٌ, last signification. سَحَابَةٌ عَقَّاقَةٌ A cloud pouring forth its water: (TA:) or a cloud much rent by water. (T, TA voce هَيْدَبٌ.) عِقَّانٌ Shoots that come forth from the أُصُول [meaning trunks, or stems,] of palm-trees and of grape-vines; (S, O, K;) and which, if not cut off, cause the اصول to become vitiated, or unsound. (S, O.) [See also صُنْبُورٌ: and see عَوَاقٌّ, below.] عَقْعَقٌ [The magpie, corvus pica; so called in the present day;] a certain bird, (S, O, Msb, K,) well known, (S, O,) of the size of the pigeon, (Msb,) party-coloured, black and white, (O, Msb, K,) having a long tail, (O, Msb,) said by Is-hák El-Mowsilee to be the same that is called شَجَجَى, (Th, IB, TA,) a species of crow, (IAth, Msb, TA,) wherefore it is said in a trad. that the man in the state of إِحْرَام may kill it; (IAth, TA;) its cry resembles the sound of ع and ق [or the repeated sound of عَقْ]; (O, K;) and the Arabs regard it as an evil omen. (Msb.) [See also صُرَدٌ.] عَاقٌّ Undutiful, disobedient, refractory, or illmannered, to his parent, or father; (S, * O, * K;) breaking, or one who breaks, his compact of obedience to his parent, or father; (TA;) disobeying, or disobedient to, his father; and failing, or neglecting, to behave to him in a good, or comely, manner; (Msb;) [and severing, or one who severs, the tie, or ties, of relationship, by unkind behaviour to his kindred; (see its verb;)] and ↓ عَقٌّ signifies the same; (O, K;) as also ↓ عُقَقٌ, (S, O, TA,) but in an intensive sense, altered from عَاقٌّ, like غُدَر and فُسَق from غَادِر and فَاسِق, in the K erroneously said to be عَقَقٌ; (TA;) and ↓ عُقُقٌ; (L, and TA as from the K, but not in my MS. copy of the K nor in the CK;) which last signifies also [as a pl.] men severing, or who sever, the ties of relationship, by unkind behaviour to their kindred; and also remote, or distant, enemies: (TA:) [and ↓ عَقُوقٌ is app. used (as Freytag asserts it to be) in the sense of عَاقٌّ in the Fákihet el-Khulatà, p. 55, 1. 7 from the bottom:] the pl. of عَاقٌّ is عَقَقَةٌ, (S, O, Msb, K,) like كَفَرَةٌ, (S,) and عُقَّقٌ, like رُكَّعٌ, a form used by Ru-beh, (O,) and أَعِقَّةٌ, which is an extr. [meaning anomalous] pl. (Ham p. 93.) ↓ ذُقْ عُقَقُ, (S, O,) in a trad., (S,) said by Aboo-Sufyán to Hamzeh on the day of Ohod, when he passed by him slain, (S, * O,) means ذُقْ جَزَآءَ فِعْلِكَ [Taste thou the recompense of thy deed], (S,) or ذُقِ القَتْلَ [taste thou slaughter], (O,) يَا عَاقُّ [O undutiful, &c.; or, accord. to the explanation in the TA mentioned above, عُقَقُ, for يَا عُقَقُ, means O very undutiful, &c.]. (S, O.) عَوَاقُّ النَّخْلِ The shoots, or offsets, of the palmtrees, that grow forth therewith. (O, K.) [See also عِقَّانٌ.] أَعَقُّ مِنْ ضَبٍّ [More undutiful, &c., to kindred, than a lizard of the species called ضبّ] is a prov. [mentioned, but not expl., in the O]: IAar says, the female [of the ضبّ] is meant; and its عُقُوق consists in its eating its young ones. (TA.) [See also Freytag's Arab. Prov. ii. 152-3. And see an ex. of أَعَقُّ in a verse cited in art. زهد, conj. 2.] مُعِقٌّ: see عَقُوقٌ. مَعْقُوقٌ: see عَقِيقٌ, first sentence. عقب 1 عَقَبَهُ, (S, K,) aor. عَقُبَ, (TA,) inf. n. عَقْبٌ, (TK,) He struck his عَقِب [or heel]. (S, K, TA.) — — And عَقَبَهُ, (S, Mgh, Msb, K, TA,) aor. عَقُبَ, (Mgh, Msb, TA,) inf. n. عَقْبٌ and عُقُوبٌ, (Msb, TA,) He came after him; [as though at his heel; and hence, properly, close after him; but often meaning near after him;] (S, Mgh, Msb, K, TA;) followed him; succeeded him; (S, Mgh, K, TA;) came in, or took, his place; as also ↓ اعقبهُ: (S, K, TA:) and in like manner both are said of anything, (TA,) as also ↓ عقّبهُ, (Msb, K, TA,) inf. n. تَعْقِيبٌ; (S, Msb, K;) and ↓ عاقبهُ; (S, Msb, K;) and ↓ اعتقبهُ; (TA;) meaning it came after; (S, * Msb, K, * TA;) &c., as above: (TA:) and ↓ تعقّبهُ is used in this sense, but not rightly. (Mgh.) [All primarily denote proximate sequence.] You say, عَقَبُونَا and عَقَبُوا مِنْ خَلْفِنَا They came after us. (TA.) And عَقَبُونَا مِنْ خَلْفِنَا and ↓ عَقَّبُونَا They succeeded us, in alighting, or taking up their abode, after our departure. (TA.) And العِدَّةُ تَعْقُبُ الطَّلَاقَ The عِدَّة [q. v.] follows divorce. (Mgh, Msb.) And ذَهَبَ فُلَانٌ فَأَعْقَبَهُ ↓ ابْنُهُ, as also عَقَبَهُ, Such a one went away, and his son succeeded him, or took his place. (S, O.) And هٰذَا هٰذَا ↓ اعقب [This succeeded this] is said when the latter is gone, and there remains nothing of it, and the former has taken its place. (TA.) And one says, عَقَبَ فُلَانٌ مَكَانَ أَبِيهِ, (S, O, TA,) aor. عَقُبَ, inf. n. عَقْبٌ, (TA,) and quasi-inf. n. ↓ عَاقِبَةٌ, this being a subst. used in the sense of an inf. n., like as كَاذِبَةٌ is [said to be] in the Kur lvi. 2, (S, O,) or it is an inf. n. syn. with عَقْبٌ, (Msb in art. عفو,) Such a one succeeded, or took the place of, his father; (S, O, TA;) as also ↓ عقّب. (TA.) [Hence also several phrases here following.] — — It is said in a trad., كُلُّ غَازِيَةٍ غَزَتْ يَعْقُبُ بَعْضُهَا بَعْضًا i. e. [Every party that goes forth on a warring, or warring and plundering, expedition] shall take its turn, one after another:] when one company has gone forth and returned, it shall not be constrained to go forth again until another has taken its turn after it. (TA.) — — عَقَبْتُ الرَّجُلَ فِى أَهْلِهِ means بَغَيْتُهُ بِشَرٍّ وَخَلَفْتُهُ [i. e. I sought to do evil to the man, and took his place (see art. خلف), with respect to his wife; i. e. I committed adultery with his wife]: (S, O:) or عَقَبَهُ signifies [simply] بِغَاهُ بِشَرٍّ [he sought to do evil to him]: (K: [in which وَخَلَفَهُ seems to have been inadvertently omitted: but SM immediately adds what here follows:]) and one says also, عَقَبَ فِى إِثْرِ الرَّجُلِ بِمَا يُكْرَهُ, aor. عَقُبَ, inf. n. عَقْبٌ, meaning He accused the man [app. behind his back] of a thing disliked, or hated; he [so] defamed him, or charged him with a vice or fault or the like. (TA.) — — عَقَبَ فُلَانٌ عَلَى فُلَانَةَ [like خَلَفَ عَلَيْهَا] Such a man married such a woman after her first husband. (TA.) — — عَقَبَ الشَّيْبُ, aor. عَقِبَ and عَقُبَ, inf. n. عُقُوبٌ, Whiteness of the hair, or hoariness, came after [or took the place of] blackness: as also ↓ عقّب. (TA.) — — عَقَبَ said of a horse, aor. عَقِبَ [or عَقُبَ?], inf. n. عَقْبٌ, [which see below,] He performed a run after another run. (L, TA.) — — عَقَبَتِ الإِبِلُ مِنْ مَكَانٍ إِلَى مَكَانٍ, aor. عَقُبَ, inf. n. عَقْبٌ; and ↓ اعتقبت; The camels removed from place to place, pasturing. (IAar, TA.) — — مَا عَقَبَ فِيهَا فَعَلَيْكَ مِنْ مَالِكَ, (TA,) or ↓ مَا عَقَّبَ, (so in the O, [in which فِى مالك is put in the place of من مالك,]) Whatever evil consequence happen to me, with respect to it, (referring to merchandise,) the responsibility for it will be on thee [and compensation shall be made from thy property]: and [تَعْقِبَةٌ (thus in the O) appears, from what follows, to be an inf. n. of the latter verb in this sense; or it may perhaps be from the former verb, like تَهْلُكَةٌ from هَلَكَ; for] one says, بَاعَنِى سِلْعَةً وَعَلَيْهِ تَعْقِبَةٌ إِنْ كَانَت فِيهَا [He sold me an article of merchandise, and was responsible for an evil consequence, (or for damage afterwards found in it,) should there be any in it]. (ISh, O, TA. *) — —

عَقَبَهُ and ↓ عقّبهُ and ↓ اعقبهُ signify also He took, or received, from him something in exchange, an exchange, a substitute, or an equivalent, for another thing: it is said in a trad., إِنْ لَمْ يَقْرُوهُ فَلَهُ أَنْ يَعْقُبَهُمْ بِمِثْلِ قِرَاهُ If they entertain him not. he shall have a right to take from them as a substitute the like of his entertainment which they denied him: and one says also استعقب ↓ مِنْهُ خَيْرًا, or شَرًّا, He took, or received, from him in exchange good, or evil: (TA:) and عَقَبَ الرَّجُلَ, aor. عَقُبَ, He took from the man's property the like of what he (the latter) had taken from him. (O, * TA.) After the words in the Kur lx. 11, وَإِنْ فَاتَكُمْ شَىْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ, there are three different readings, ↓ فَعَاقَبْتُمْ, and ↓ فَعَقَّبْتُمْ, and فَعَقَبْتُمْ: (TA:) the first means and ye take, or carry off, spoil: (Masrook Ibn-El-Ajda', S, TA:) or the second has this meaning; and the first means and ye punish them so that ye take, or carry off, spoil: and the third means and ye have a requital: the second is the best; and the third is also good; but the second has a more intensive meaning: (Aboo-Is-hák the Grammarian, L, TA:) accord. to Fr, the first and second signify the same: (L, TA:) and As says that عَقْبٌ [inf. n. of عَقَبَ] is syn. with عِقَابٌ [inf. n. of عَاقَبَ; but whether with reference to this case, I do not find]. (TA.) — — And عَقَبَ, aor. عَقُبَ, inf. n. عَقْبٌ, also signifies He sought, or sought after, wealth, or some other thing. (TA.) — عَقَبَ, (S, O, K,) aor. عَقِبَ and عَقُبَ, (TA,) inf. n. عَقْبٌ, (S, O,) He bound a thing with [the kind of sinew, or tendon, called] عَقَب; as also ↓ عقّب [inf. n. تَعْقِيبٌ, of which see an ex. in a verse cited voce مَصْنَعٌ]: he bound therewith a خَوْق. i. e. the ring of an ear-drop, fearing lest it should incline on one side: or he bound an earring with a thread called عُقَاب: (TA:) and he wound round a bow, (S, O, K,) and an arrow, (S, O,) with [the kind of sinew, or tendon, called] عَقَب, (O,) or with somewhat thereof: (S, K:) or عَقَبَهُ بِالعَقَبِ he bound it, namely, the [arrow termed] قِدْح, with the عَقَب, in consequence of its having broken. (IB, L, TA.) — عَقَبْنَا الرَّكِيَّةَ [thus I find it written without teshdeed, but perhaps it should be ↓ عَقَّبْنَا, from أَعْقَابُ الطَّىِّ, (see عَقِبٌ,)] We lined the well with stones behind [the other] stones. (TA. [See also 4.]) — [The inf. n.] العَقْبُ also signifies الرَّجْعُ, [which generally means The making, or causing, to return, or go back; but this may perhaps be a mistake for الرُّجُوعُ, for it is immediately added,] Dhu-rRummeh says, كَأَنَّ صِيَاحَ الكُدْرِ يَنْظُرْنَ عَقْبَنَا تَرَاطُنُ أَنْبَاطٍ عَلَيْهِ طَغَامِ meaning [As though the crying of the dusky she-camels] looking, or waiting, for our returning from watering that they might go to the water after us [were the barbarous talk of low, or ignoble, Nabathæans, over it, i. e. over the water]. (TA.) — عَقِبَ النَّبْتُ, [aor. عَقَبَ,] inf. n. عَقَبٌ, The branches of the plant, or herbage, became slender, and the leaves thereof turned yellow. (IAar, TA. [See also 2.]) 2 عَقَّبَ see 1, first three quarters, in seven places. — — The inf. n., تَعْقِيبٌ, signifies also The doing a thing and then returning to doing it: (IAth, TA:) the performing an act of prayer, or another act, and then returning to doing it in the same day: (Sh, TA:) and [particularly] the making a warring, or warring and plundering, expedition, and then another in the same year. (S, O, K.) [See also مُعَقِّبٌ.] You say, عقّب بِصَلَاةٍ بَعْدَ صَلَاةٍ, and بِغَزَاةٍ بَعْدَ غَزَاةٍ, He followed up one prayer with another, and one warring, or warring and plundering, expedition with another. (TA.) And صَلَّى مِنَ اللَّيْلِ ثُمَّ عَقَّبَ He prayed in the night and then repeated the prayer. (IAar, TA.) And عُقِّبَ الغَازِيَةُ بِأَمْثَالِهَا, and ↓ أُعْقِبَ, The warring, or warring and plundering, party was made to be followed by another, consisting of the likes of it, sent in its place. (TA.) And it is said in a trad. of 'Omar, كَانَ كُلَّ عَامٍ يُعَقِّبُ الجُيُوشَ He used, every year, to call back one party of the forces and to send another to take its turn after the former. (O, TA.) — — Also The performing of prayer (IAth, O, K, TA) as a supererogatory act (TA) after the [prayers called] تَرَاوِيح: (IAth, O, K, TA:) such prayer is to be performed in the house, at home, (IAth, O, TA,) not in the mosque. (IAth, TA.) — — And The waiting (K, TA) in prayer; or remaining in one's place in prayer waiting for another prayer. (TA.) And you say, عقّب فِى الصَّلَاةِ, (S, O,) inf. n. as above, (S, A, O, Msb, K,) He sat after the performing of the [ordinary] prayer for the purpose of a supplication (S, A, O, Msb, K) or a petition. (S, O, Msb.) وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ, in the Kur [xxvii. 10 and xxviii. 31], means [He did did not turn back retreating] and did not wait; (O, TA;) properly, did not make advancing to follow his retreating: (O:) or and did not turn aside (S, Msb) nor wait in expectation: (S:) or and did not turn aside nor return: (O:) or and did not look aside: (K, * TA.) or and did not return; from عقّب said of a combatant, meaning He returned after fleeing: (Bd in xxvii. 10:) you say, عقّب عَلَيْهِ He returned against him; syn. كَرَّ, and رَجَعَ: and تَعْقِيبٌ signifies also The turning back, or receding, from a thing that one had desired to do. (TA.) — — عَقَّبَ فِى الشَّيْبِ بِأَخْلَاقٍ حَسَنَةٍ [app. means He had latterly, in the time of hoariness, good dispositions]. (O. [The meaning that I have assigned to this phrase seems to be there indicated by the context: but I incline to think that the right reading is عُقِّبَ, (assumed tropical:) lit. He was made to be followed, in hoariness, by good dispositions; agreeably with what next follows.]) — — آتَى فُلَانٌ إِلَىَّ خَيْرًا فَعُقِّبَ بِخَيْرٍ مِنْهُ [means Such a one caused good to betide me, and it was made to be followed by what was better than it]. (A, TA. [In the former it is followed by the words وَأَرْدِفَ بِخَيْرٍ مِنْهُ, evidently for the purpose of explanation.]) — — [Hence,] one says, تَصَدَّقَ بِصَدَقَةٍ لَيْسَ فِيهَا تَعْقِيبٌ, meaning اِسْتِثْنَآءٌ [i. e. He gave an alms in which was no making an exception by following it up with a condition]. (S, A, O, Msb. *) — — عَقَّبَنِى حَقِّى He delayed, or deferred, the giving, or paying, to me my due. (S.) — — عقّب الأَمْرَ He looked to the consequence, end, issue, or result, of the affair, event, or case. (TA. [See also 5.]) — — And عقّب فِى الأَمْرِ He went repeatedly to and fro, or made repeated efforts, in seeking to accomplish the affair, striving, or exerting himself. (S, O, L, TA.) In the K, التَّعْقِيبُ [the inf. n.] is expl. as signifying التَّرَدُّدُ فِى طَلَبِ المَجْدِ: but the right reading is فِى طَلَبٍ مُجِدًّا. (TA.) [See also مُعَقِّبٌ.] — عقّب said of the [plant called] عَرْفَج, (S, O,) inf. n. تَعْقِيبٌ, (K,) It became yellow in its fruit, (S, O, K,) and attained to the season of its drying up: (S, O:) from عَقِبَ said of a plant or herbage. (TA.) — عقّب عُقَابًا, inf. n. as above, He planed off a stone of the kind called عُقَاب, in a well. (TA. [See also مُعَقِّبٌ.]) — See also 1, last quarter, in two places. 3 عاقبهُ: see 1, second sentence. — — Also عاقب الرَّجُلَ, (Mgh, * TA,) inf. n. مُعَاقَبَةٌ and عِقَابٌ, (Mgh,) He did a thing with the man alternately, each taking his turn; (Mgh, TA;) and so ↓ اعقبهُ. (TA.) And [particularly], (TA,) inf. n. مُعَاقَبَةٌ, (S, O,) He rode in his turn after the man, each riding in his turn; (S, O, TA;) as also ↓ اعقبهُ, (S, O, K,) and ↓ اعتقبهُ. (TA.) And عَاقَبْتُ الرَّجُلَ فِى الرَّاحِلَةِ I rode in my turn after the man, upon the camel, he riding in his turn after me. (S, O.) And in like manner you say, ↓ اِعْتَقَبُوهُ, and ↓ تَعَاقَبُوهُ They rode by turns with him, taking their turns after him. (TA.) — — And عاقب بَيْنَ الشَّيْئَيْنِ [He made an interchange, or alternation between the two things; he made the two things interchangeable, or commutable;] he brought, or did, the two things interchangeably, or alternately, i. e. one of them one time and the other of them another time. (TA.) [Thus, for instance,] العَرَبُ تُعَاقِبُ بَيْنَ الفَاْءِ والثَّاءِ [The Arabs make an interchange between ف and ث; make ف and ث interchangeable, or commutable; i. e. put ف in the place of ث, and ث in the place of ف]; as in جَدَفٌ and جَدَثٌ; and ↓ تُعْقِبُ signifies the same. (S, O.) — — And عاقب signifies also He stood upon one of his legs one time and upon the other another time; or moved his legs alternately. (TA.) — — [عاقبهُ as denoting consequence, and retaliation, or retribution, also signifies He punished him.] You say, عاقبهُ بِذَنْبِهِ, (S, Msb, * TA,) inf. n. عِقَابٌ (S, Msb, TA) and مُعَاقَبَةٌ, (Msb, TA,) He

punished him for his crime, sin, fault, or offence: (S, * Msb, * TA:) and [in like manner] ↓ تعقّبهُ He punished him (i. e. a man, S, O) for a crime, a sin, a fault, or an offence, that he had committed. (S, O, K.) In the saying in the Kur [xvi. last verse but one], وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ [And if ye punish, then punish ye with the like of that with which ye have been afflicted, lit. punished], the verb first denotes punishment, and is afterwards used for the purpose of assimilation: and similar to this is the saying in the same [xxii. 59], وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ [And whoso punisheth with the like of that with which he hath been afflicted, lit. punished]. (O.) For another ex., from the Kur lx. 11, [where it implies retaliation or retribution,] see 1, latter half. [In like manner,] it is said in a trad., أَبْطَلَ النَّفْحَ إِلَّا أَنْ يُضْرَبَ فَيُعَاقِبَ [He made the kicking of a beast with the hind leg to be of no account unless it were beaten by its master, or rider, and retaliated by kicking another person]; meaning, he made nothing to be incumbent on the master of the beast unless the latter made the kicking to be a consequence of that [i. e. unless the beast kicked in consequence of its being beaten by the master, or rider]. (TA.) [See also 4, which has a similar meaning, that of requital.] — — عُوقِبَتْ said of a mare means She was required to perform run after run. (Ham p. 277.) 4 اعقبهُ: see 1, first quarter, in three places: — — and see 3, in three places. — — [Also He made him to take his place. And hence,] He descended from his beast in order that he (another) might ride in his turn: and one says also أَعْقِبْ meaning Descend thou in order that I may ride in my turn: and in like manner with respect to any kind of action: thus, when the office of Khaleefeh became transferred from the sons of Umeiyeh to the Háshimees, Sudeyf, the poet of the 'Abbásees, said, أَعْقِبِى آلَ هَاشِمٍ يَا مَيَّا meaning Descend from the station of the Khaleefehs that the family of Háshim may mount, O Meiyà [for O sons of Umeiyeh]. (TA.) — — [And It made a thing to follow as a consequence to him: the verb in this sense being doubly trans.] One says, اعقبهُ نَدَمًا It occasioned him as its consequence repentance, (Mgh, Msb, TA,) and هَمًّا anxiety. (TA.) And أَكَلَ أَكْلَةً أَعْقَبَتْهُ سَقَمًا He ate a repast that occasioned him as its consequence a sickness. (S, O.) And [hence] أُعْقِبَ عِزُّهُ ذُلًّا His might was exchanged for, or changed into, [lit. made to be followed by,] abasement. (TA.) See also 2, first quarter, for another ex. [Hence, likewise,] فَأَعْقَبَهُمْ نِفَاقًا, in the Kur [ix. 78], means [Therefore He caused hypocrisy to follow as a consequence to them; or] He caused them to err, because of their evil deed, as a punishment to them. (O.) And [in like manner] one says, أَعْقَبَهُ اللّٰهُ بِإِحْسَانِهِ خَيْرًا [God gave him, or may God give him, as a recompense, or requital, for his beneficence, good, or prosperity]. (TA.) And اعقبهُ بِطَاعَتِهِ He recompensed, or requited, him for his obedience, (S, O, K, *) and عَلَى مَا صَنَعَ for what he did. (TA. [See also 3, which has a similar meaning, that of retribution.]) اعقبهُ خَيْرًا means also He gave him in exchange good. (TA.) See also 1, latter half, where the verb is expl. in the contr. sense, that of taking, or receiving, in exchange. — — اعقبهُ الطَّائِفُ The diabolical visitation, or insanity, returned to him at times. (S, O.) — — اعقب طَىَّ البِئْرِ بِحِجَارَةٍ مِنْ وَرَائِهَا [is app. from أَعْقَابُ الطَّىِّ (see عَقِبٌ), and] means He laid stones compactly together at the back [behind the regular casing] of the well. (TA. [See also 1, near the end.]) — اعقب as intrans., He (a man) died, and left offspring. (S, O, K.) One says, أَعْقَبَ مِنْهُمْ رَجُلَانِ وَدَرَجَ وَاحِدٌ [Two men of them died and left offspring, and one died and left no offspring]: and Tufeyl El-Ghanawee says, كَرِيمَةُ حُرِّ الوَجْهِ لَمْ تَدْعُ هَالِكًا مِنَ القَوْمِ هُلْكًا فِى غَدٍ غَيْرَ مُعْقِبِ ↓ [A female noble of countenance, (or whose nobility was manifest in what appeared of her countenance,) she did not invoke one of the people dead, on a morrow after an engagement, as having perished without leaving a successor, or one to fill his place:] i. e. when a chief of her people died, another chief came; so that she did not bewail a chief who had not his equal. (TA.) — — He (a borrower of a cooking-pot) returned a cooking-pot with the remains termed عُقْبَة in it. (S, O, K.) — — He (a man) returned from evil to good. (TA.) — — اعقب عَلَيْهِ يَضْرِبُهُ He set upon him beating him. (O.) — — أَعْقَبَتْ رَاحِلَتُكَ Thy riding-camel became, or has become, jaded, or fatigued. (O.) 5 تعقّب He looked to the consequence, end, issue, or result: and he considered a second time. (TA. [See also 2, last quarter.]) — — تعقّب مِنْ أَمْرِهِ He repented of his affair. (TA.) — — تعقّب عَنِ الخَبَرِ He doubted of the information, or questioned it, and asked again respecting it. (S, O, K, TA. [In my copies of the S, and in the O, الخَبْرِ: but see what follows; in which مُتَعَقَّب is used as a noun of place of the verb in this sense.]) Tufeyl says, وَلَمْ يَكُ عَمَّا خَبَّرُوا مُتَعَقَّبُ ↓ [And there was no place of, or ground for, doubting, and asking again, respecting what they told]. (S, O, TA.) And one says, مُتَعَقَّبًا ↓ لَمْ أَجِدْ عَنْ قَوْلِكَ, (A, TA,) i. e. [I found not] any place of, or ground for, inquiring into, or investigating, thy saying; syn. مُتَفَحَّصًا; (A, TA;) [or questioning it; or returning to examine it;] meaning, thy saying was right and true, so that it did not require التَّعَقُّب; (A;) or I did not allow myself to doubt, and ask again, respecting it, that I might see whether I should do what thou saidst or abstain from it. (TA.) — — [And the verb is used transitively in a similar sense.] You say, تعقّب الخَبَرَ He searched after the information repeatedly, or time after time; (Mgh, * TA;) syn. تَتَبَّعَ: (Mgh, TA:) and ↓ اعتقب has a like meaning. (Ham p. 287.) And He asked respecting the information another person than the one whom he asked the first time. (A, TA.) — — And تَعَقَّبْتُ الرَّجُلَ I sought to discover in the man that which he would be ashamed to expose; or the slip, or fault, that he had committed: and ↓ اِسْتَعْقَبْتُهُ signifies the same. (O, K. *) [In critical observations and the like, تعقّبهُ is often used as meaning He found fault with him; animadverted upon him; or impugned his judgment or assertion; بِقَوْلِهِ كَذَا وَكَذَا by his saying so and so. And تعقّب عَلَيْهِ seems to be similarly used as meaning He animadverted upon his saying: (compare اِعْتَرَضَ عَلَيْهِ:) but more commonly as meaning he animadverted upon it, i. e. a saying, and the like.] — — See also 3, near the middle of the para- graph. — — تعقّب الأَمْرَ He thought repeatedly upon the affair, or case. (TA in art. روأ.) — — تعقّب رَأْيَهُ He found his opinion to have a good issue, or result. (S, O. [See a somewhat similar signification of 8 and 10, under the former.]) — — See also 1, second sentence. — — [The saying of Aboo-Thumámeh, وَإِنْ مَنْطِقٌ زَلَّ عَنْ صَاحِبِى تَعَقَّبْتُ آخَرَ ذَا مُعْتَقَبْ ↓ may be rendered, nearly in accordance with an explanation by Et-Tebreezee, And if a speech slip by mistake from my companion, 1 substitute another having superiority: or تعقّبت may here mean I search out: but see the Ham p. 287; where are some remarks, on this verse, that appear to me to be fanciful and far-fetched.] 6 يَتَعَاقَبَانِ (T, S, O, Msb, TA) They follow each other [by turns]; or alternate; (T, Msb, TA;) one coming and the other going; (TA;) said of the night and the day; (T, Msb;) or as the night and the day; (S, O, TA;) as also ↓ يَعْتَقِبَانِ. (TA.) You say, تَعَاقَبَ المُسَافِرَانِ عَلَى الدَّابَّةِ The two travellers rode upon the beast, each of them in his turn. (TA: and the like is said in the Msb.) And تعاقبا عَمَلًا They two did a work, or deed, by turns, or alternately: syn. اِرْتَوَحَاهُ, (K and TA in art. روح,) and تَرَاوَحَاهُ (TA in that art.) And تعاقبا They helped each other by turns. (TA.) And بِالضَّرْبِ ↓ يَعْتَقِبَانِهِ They two ply him by turns with beating (A.) See also 3, near the beginning. التَّعَاقُبُ also signifies The coming to water [by turns, or] time after time. (TA.) 8 إِعْتَقَبَ see 1, former half, in two places: — — and see 3, near the beginning, in two places; and 6, also in

two places. — — [اعتقبهُ signifies also He took it, or had it, subsequently. Thus one of the meanings of العُقْبَةُ is expl. in the A and TA by the words مَا يَعْتَقِبُونَهُ بَعْدَ الطَّعَامِ مِنَ الحَلَاوَةِ i. e. What they have, or take, after the main portion of the meal, consisting of sweetmeat. — — And He had it, or experienced it, as a consequence of an act &c.: and that it may have ↓ مُعْتَقَبٌ for an inf. n. in this sense (as well as in other senses agreeably with analogy) seems to be meant by its being said (in the Ham p. 287) that المُعْتَقَبُ signifies أَخْذُ عُقْبَةِ الشَّىْءِ i. e. آخِرِهِ. See also a somewhat similar signification of 5.] One says, فَعَلْتُ كَذَا فَاعْتَقَبْتُ مِنْهُ نَدَامَةً i. e. [I did such a thing and] I found, or experienced, in consequence thereof repentance; (S, O;) as also ↓ اِسْتَعْقَبْتُ. (A, O.) And ↓ مِنْ كَذَا خَيْرًا استعقب He found, or experienced, in consequence of such a thing, or after such a thing, good. (T, Msb.) And hence, perhaps, the saying of the lawyers, يَصِحُّ الشِّرَآءُ عِتْقًا ↓ إِذَا اسْتَعْقَبَ [as meaning The sale, or purchase, is valid when it has emancipation as an after-event]: but this does not agree with the former phrase unless by a far-fetched interpretation; and therefore one should say, إِذَا عَقَبَهُ العِتْقُ i. e. when emancipation follows it. (Msb.) — — اعتقب also signifies He withheld, or detained, a thing in his possession. (TA.) And [particularly] He (a seller) withheld, or detained, an article of merchandise from the purchaser until he should receive the price: (S, A, O, K:) for the doing of which he is said in a trad. to be responsible; meaning, if it perish in his keeping. (S, A, O.) And He detained, confined, or imprisoned, a man. (S, O.) — — See also 5.

10 إِسْتَعْقَبَ see the next preceding paragraph, in three places: — — and see also 1, latter half: — — and 5. — — [Accord. to Reiske, as mentioned by Freytag, استعقبهُ signifies also He followed his footsteps.]

عُقْبٌ: see عَقِبٌ, in eight places.

عُقُبٌ: see عَقِبٌ, in seven places.

عَقَبٌ The عَصَب [meaning sinews, or tendons,] of which أَوْتَار [i. e. strings for bows or the like] are made: (S, O, K: [see also 1, last quarter:]) n. un. with ة: (S, O:) or such as are white of the أَطْنَاب of the joints; (Mgh, Msb; [see عَصَبٌ;]) the عَصَب being such as are yellow: (Mgh and Msb in art. عصب:) accord. to IAth, the عَصَب [or sinews, or tendons,] of the two portions of flesh next the back-bone on either side, and of the سَاقَانِ and وَظِيفَانِ [meaning the hind and fore shanks], that are intermingled with the flesh, of any animal; the half of one whereof, divided lengthwise from the other half, is extended, or drown out, and trimmed, and cleansed of the flesh, and the وَتَر [or string for the bow or the like] is made thereof; and they are sometimes in the two sides of the camel; but [properly speaking] there is a difference between the عَصَب and the عَقَب; the former being such as incline to yellow, whereas the latter incline to white, and are the harder, and firmer, or stronger, of the two: AHn says, on the authority of Aboo-Ziyád, that the عَقَب are [the sinews, or tendons,] of the two portions of flesh next the back-bone on either side, of the sheep or goat, and of the camel, and of the ox or cow,(TA.) [See also عِلْبَآءٌ.]

عَقِبٌ (S, Mgh, O, Msb, K, &c.) and ↓ عَقْبٌ, (Msb, TA,) the latter being a contraction of the former, (Msb,) [The heel of a human being;] the hinder part of the foot of a human being: (S, Mgh, O, Msb, K:) of the fem. gender: (S, O, Msb:) pl. [of pauc.] أَعْقُبٌ (TA) and [of mult. as well as of pauc.] أَعْقَابٌ: (Msb, TA:) and ↓ عَقِيبٌ is said to signify the same; but MF cites an assertion that this is a word of a bad dialect. (TA.) وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ [Wo to the heels from the fire of Hell], (O, Msb, TA,) and ويل لِلْعَقِبِ من النّار [Who to the heel &c.], (TA,) occurring in a trad., means wo to him who neglects the washing of the heels in the ablution preparatory to prayer. (O, * Msb, TA. *) عَقِبُ الشَّيْطَانِ, (O, Msb, TA,) or, as some say, ↓ عُقْبَةُ الشيطان, (Msb, TA,) with damm, (TA,) which is forbidden in prayer, is expl. as meaning The placing the buttocks upon the heels between the two prostrations; which is what some term الإِقْعَآءُ: (Mgh, * O, Msb, TA:) so says A'Obeyd: (Msb:) or, accord. to some, this means the leaving the heels unwashed in the ablution preparatory to prayer. (O.) وَطِئَ النَّاسُ عَقِبَ فُلَانٍ [lit. The people trod upon the heel of such a one] means the people walked after, or near after, such a one: and in like manner, هُوَ مُوَطَّأُ العَقِبِ [lit. He is one whose heel is trodden upon]: (O, TA; *) because of his having command over people, and their being submissive to him: (O:) the latter phrase means he is one who has many followers: (A, TA: [see also art. وطأ:]) جَآءَ زَيْدٌ يَطَأُ عَقِبَ عَمْرٍو primarily signifies Zeyd came putting his foot in the place of the foot [or heel] of 'Amr every time that the latter raised his foot. (Msb.) And one says, مِنْ أَيْنَ عَقِبُكَ, (A, O,) or مِنْ أَيْنَ كَانَ عَقِبُكَ, (TA,) meaning Whence camest thou? or Whence hast thou come? (A, O, TA.) And رَجَعَ فُلَانٌ عَلَى عَقِبِهِ Such a one returned by the way of his heel; i. e., by the way that was behind him, and whence he had come; quickly. (Msb.) And وَلَّى عَلَى عَقِبِهِ, and عَلَى عَقِبَيْهِ, He turned back, or receded, from a thing to which he had betaken himself. (TA.) لَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ, occurring in a trad., means Turn not thou them back to their former condition of not emigrating [for the sake of religion]: and مَا زَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ, in another trad., means They ceased not to return to infidelity: as though they went back wards. (TA.) — — The عَقِب of the نَعْل [or sandal] is The part [or wide strap] that embraces the heel. (AO, in an anom. MS. in my possession.) — — [And عَقِبُ البَابِ means The pivot (generally of wood) at the bottom of the door, turning in a socket in the threshold.] — — And عَقِبٌ and ↓ عَقْبٌ (TA) and ↓ عُقُبٌ and ↓ عُقْبٌ (S, O, Msb, K, TA) and ↓ عُقْبَى and ↓ عُقْبَةٌ and ↓ عُقْبَانٌ and ↓ عِقْبَانٌ and ↓ عَاقِبٌ (TA) are syn. with ↓ عَاقِبَةٌ, (S, O, Msb, K, TA,) which signifies, (S, O, Msb, K,) i. e. as signifying, (TA,) The end; or the last, or latter, part or state; [but generally as explanatory of this last word, and often as explanatory of عُقْبٌ and عُقُبٌ and عُقْبَى, as meaning the consequence, or result, or issue;] of anything: (S, O, Msb, K, TA:) [and the same words, app. with the exception of عُقْبَى and عَاقِبَةٌ, signify also a time, or state, of subsequence:] the pl. [of the first four words is أَعْقَابٌ, and] of the last عَوَاقِبُ. (TA.) Hence, (S,) it is said in the Kur [xviii. 42], هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقُبًا ↓ [or ↓ عُقْبًا or ↓ عُقْبَى, accord. to different readings, i. e. He is the best in respect of recompense, or reward, and the best in respect of consequence, or result, or issue; i. e., the consequence of the actions &c. of believers]. (S, O.) And in the same [xci. last verse], ↓ وَلَا يَخَافُ عُقْبَاهَا i. e. And He feareth not the consequence thereof. (Th, TA.) And they said, لَكَ فِى الخَيْرِ ↓ العُقْبَى meaning العَاقِبَةُ [i. e. May the end to thee be in that which is good; or may thy case end in good]. (TA.) And it is said in a trad., سَافَرَ فِى عَقِبِ رَمَضَانَ, (T, O, Msb,) meaning He journeyed in the end, or the last, or latter, part, of Ramadán: (T, Msb:) or, when Ramadán had almost ended. (O.) One says, جِئْتُ فِى عَقِبِ رَمَضَانَ, (ISk, S, O, * Msb, *) with kesr to the ق, (ISk, S,) meaning [I came] when there was somewhat remaining of Ramadán. (ISk, S, O, * Msb.) And جِئْتُكَ فِى عَقِبِ الشَّهْرِ, and ↓ فِى عُقْبِهِ, and عَلَى عَقِبِهِ, I came to thee in the latter part of the month, when ten days of it, or less, remained. (L.) هُوَ فِى عَقِبِ المَرَضِ He is in the state of convalescence in which somewhat remains of the disease: (Msb:) and فِى أَعْقَابِ المَرَضِ in the [state in which there are some] remains of the disease. (TA.) One says also, جَآءَ فِى عَقِبِهِ and ↓ عُقْبِهِ, meaning He came after him; or near after him; [as though at his heel; and hence, properly, close after him;] and جَآءَ عَقِبَهُ; from the phrase جَآءَ زَيْدٌ يَطَأُ عَقِبَ عَمْرٍو, meaning as expl. above. (Msb.) And بَنُو فُلَانٍ سَقْىُ إِبِلِهِمْ عَقِبَ بَنِى فُلَانٍ i. e. [The sons of such a one, the watering of their camels is] after [that of] the sons of such a one; a saying mentioned by ISk. (Msb.) And صَلَّيْنَا أَعْقَابَ الفَرِيضَةِ تَطَوُّعًا i. e. [We performed prayer] after the obligatory [by way of supererogation]. (Lh, IF, Msb, TA.) And جِئْتُ فِى عَقِبِ الشَّهْرِ i. e. I came after the month had passed. (El-Fárábee, Msb.) And خَلَفَ فُلَانٌ بعَقِبِى Such a one remained, or

stayed, after me. (Msb.) Er-Rázee says, in the Mukhtár es- Sihäh, that he had found no authority in the T nor in the S for the phrase جَآءَ فُلَانٌ عقبَ فُلَانٍ [app. عَقِبَ], meaning Such a one came after such a one, except a similar saying of ISk, cited by Az, in which عقبَ is expl. as signifying after. (TA.) [But if the word in question be عَقِبَ, sufficient authorities for its use in this sense have been cited above: though it seems from what here follows that عُقْبَ or عُقُبَ in this sense is preferable.] One says, جِئْتُ فِى عُقْبِ ↓ شَهْرِ رَمَضَانَ, (S,) or عُقُبِهِ ↓, (O,) and عَلَى عُقْبِهِ ↓ and فِى عُقْبَانِهِ ↓, (L,) and عُقُبِهِ ↓, (S, O,) meaning I came when the whole of the month of Rama- dán had passed: (S, O, L:) and جِئْتُكَ عُقْبَ رَمَضَانَ ↓ I came to thee at the end of Ramadán: and مَمَرِّهِ ↓ عُقْبَانِهِ and عُقُبِهِ ↓ and عَقِبِهِ and جِئْتُ فُلَانًا عَلَى عُقْبِ ↓ ذَاكَ I came to such a one after he had gone: and ↓ ذاك and عَقِبَ ذاك and أَتَيْتُكَ عَلَى عُقُبِ ↓ and عُقْبِ ↓ ذاك قُدُومِهِ ↓ جِئْتُهُ عُقْبَانِ I came to thee after that: and عُقْبَ I came to him after his arrival. (Lh, TA.) One says also, فُلَانٌ يَسْتَقِى عَلَى عُقْبَةِ ↓ آلِ فُلَانٍ Such a one draws water after the family of such a one. (TA.) And MF mentions جِئْتُكَ عَلَى عَاقِبِهِ ↓ [app. meaning I came to thee after him, or it]: and Aboo-Mis-hal mentions [app. in this sense] عِقْبَانِهِ ↓, with kesr. (TA.) — — عَقِبٌ (S, A, Mgh, O, Msb, K) and عَقْبٌ ↓ (S, O, Msb, K) also signify The child, or children, (S, A, O, Msb, K,) of a man; (S, O;) as also عَاقِبَةٌ ↓: (S, O, K:) and the child, or children, of the child or children, (S, A, O, Msb, K,) of a man: (S, O:) applied to such as remain after the father: (TA:) or a man's offspring; (Mgh;) and so عَاقِبَةٌ ↓: (Msb:) or his male children: and, accord. to some of the lawyers, the children of the daughters [of a man, also]: (Mgh:) of the fem. gender, on the authority of Akh: (S, O:) pl. أَعْقَابٌ. (TA.) The Arabs say, لَا عَقِبَ لَهُ, meaning There is, or are, no male offspring remaining to him: (TA:) and لَيْسَتْ لِفُلَانٍ عَاقِبَةٌ ↓ There is, or are, to such a one, no [remaining] child, or children. (S, O, Msb.) — — عَقْبُ شَىْءٍ ↓ [or عَقِبُ شَىْءٍ] signifies A thing, whatever it be, that follows, succeeds, comes after, or takes the place of, a thing; as the water of a well, and the blowing of the wind, and the flying of the sand-grouse (القَطَا), and the running of a horse. (TA. [See also عَاقِبٌ.]) — — And عَقِبٌ, (IAar, IF, A, Msb,) or عَقْبٌ ↓, (S, K,) or, as As says, each of these, some of the Arabs using the latter form, by way of contraction, (Msb,) A run after another run, (As, IF, S, Msb, K,) of a horse: (As, IF, S, Msb:) or the last, or latter, run, of a horse: (IAar, Msb:) or one says of a courser, هُوَ ذُو عَفْوٍ وَعَقِبٍ meaning He has a first run, and a subsequent, and more vehement, run: (A:) and عِقَابٌ ↓ is said in the L to have the first of these meanings: (TA:) or it is pl. of عَقْبٌ [or عَقِبٌ] as having that meaning: (Ham p. 358:) an ex. of it occurs in the following verse, (Ham, TA,) cited by IAar: (TA:) يَمْلَأُ عَيْنَيْكَ بِالفِنَآءِ وَيُرْ ضِيكَ عِقَابًا إِنْ شِئْتَ أَوْ نَزَقَا [That would satisfy thine eye by his beauty, in the area before the dwelling, and content thee by run after run, or by runs after runs, if thou wilt, or by lightness, or agility]: (Ham, TA:) [or it may be here an inf. n., (of 3,) meaning on an occasion of being required to perform run after run: (see 3, last sentence:)] or, accord. to IAar, the meaning in this instance is, by his owner's making, upon him, warring, or warring and plundering, expeditions time after time: (TA:) accord. to Kh, لَهُ عِقَابٌ, said of a horse, means he has a recovering of strength (جمام [i. e. جَمَامٌ]) after ceasing to run. (Ham ubi suprà.)— — Hence, A reply: so in the saying, relating to him who stops, or breaks off, in speech, لَوْ كَانَ لَهُ عَقِبٌ لَتَكَلَّمَ [If he had a reply, assuredly he would have spoken]. (A, TA.) — — See also عِقْبَةٌ. عُقُبٌ: see the next preceding paragraph, in six places. عَقْبَةُ القَمَرِ i. q. عِقْبَةُ القَمَرِ, q. v. (L.) — And عَقْبَةٌ and عِقْبَةٌ ↓ signify Variegated, or figured, cloth: (TA:) or one of the sorts of variegated, or figured, cloths [that serve for the covering] of the [women's camel-vehicle called] هَوْدَج: (O, K, TA:) as also عَقْمَةٌ: (O, TA:) accord. to Yaakoob, the ب is a substitute for م. (TA.) عُقْبَةٌ: see عَقِبٌ, in three places. — — Also The last that remains: so in the saying, فُلَانٌ عُقْبَةُ بَنِى فُلَانٍ [Such a one is the last that remains of the sons of such a one]. (L.) — — And A turn; or time at which, or during which, anything is, or is to be, done, or had, in succession: (S, Mgh, O, Msb, K:) pl. عُقَبٌ. (Msb.) One says, تَمَّتْ عُقْبَتُكَ Thy turn is completed. (S, O.) And دَارَتْ عُقْبَةُ فُلَانٍ The turn of such a one came round. (TA.) And رَكِبَ عُقْبَةً He rode one turn: and رَكِبَ عُقْبَتَهُ He rode his turn, or in his turn. (TA.) And it is said in a trad., مَنْ مَشَى عَنْ دَابَّتِهِ عُقْبَةً فَلَهُ كَذَا Whoso walks a turn to a certain point, instead of his beast, to him shall be given such a thing. (TA.) عُقْبَةُ الأجِيرِ means The hired-man's turn to ride; when the hirer dismounts, for example in the morning, and he (the former) rides. (Mgh.) And [the pl.] عُقَبٌ means [particularly] The turns of camels, when they are being watered: the watering of a number of camels together after another number is termed their عُقْبَة. (TA.) [See also عُقْبَى.] — — And [it is said that] it means also Camels which a man pastures and waters in his turn; and IAar cites as an ex. إِنَّ عَلَىَّ عُقْبَةً أَقْضِيهَا لَسْتُ بِنَاسِيهَا وَلَا مُنْسِيهَا [but this I would rather render, Verily I have incumbent on me a turn to pasture and water camels; and I perform it; I am not a neglecter thereof nor a delayer of it]; meaning I drive the camels which I pasture and water in my turn, and I tend them well: مُنْسِيهَا is for مُنْسِئِهَا, for the sake of the rhyme. (TA.) — — Also The place in which one mounts a beast to ride [app. in his turn]. (TA.) — — And The distance, or space, of two leagues; i. e. twice the distance termed فَرْسَخ: and the distance to which one journeys [app. from one halting-place to the next; i. e. a stage of a journey]: pl. as above: a poet says, خَوْدًا ضِنَاكًا لَا تَسِيرُ العُقَبَا [Soft, or tender, heavy in the hinder part, that will not perform men's marches]; meaning that she will not [or cannot] journey with men, because she will not endure the doing so on account of her soft and delicate life. (TA.) — — And The distance, or space, between the ascending and descending of a bird. (S, O, K.) — — And The night and the day; because they follow each other. (K.) — — And A substitute; or thing that is given, or taken, in exchange for another thing; (S, O, L, K;) as also عُقْبَى ↓. (L, TA.) One says, أَخَذْتُ مِنْ أَسِيرِى عُقْبَةً I took, or received, for my captive, a substitute, or something in exchange. (S, O.) And سَأُعْطِيكَ مِنْهَا عُقْبَى ↓ occurs in a trad., meaning I will give thee something in exchange [for her, i. e.] for sparing her life, and liberating her. (L, TA.) — — And Pasture, or food, of an ostrich, that is eaten after other pasture or food: [and likewise of camels: and of men:] pl. as above. (AA, S, O.) One says of camels, رَعَتْ عُقْبَتَهَا i. e. They pastured upon the [kind of plants termed] حَمْض after the [kind termed] خُلَّة; (A, L;) or upon the خُلَّة after the حَمْض: (L:) and of men one says, أَكَلُوا عُقْبَتَهُمْ They ate their repast of sweetmeat after the other food. (A, TA. [See 8, near the beginning.]) — — And The remains of the contents of a cooking-pot, adhering to the bottom. (TA.) And Somewhat of broth which the borrower of a cooking-pot returns when he returns the pot. (S, O, K.) — — [Hence,] أُمُّ عُقْبَةَ is an appellation of The cooking-pot. (T in art. ام.) أَبُو عُقْبَةَ is a surname of The hog. (Har p. 663. [But the origin of this I know not.]) — — One says also, لَقِيتُ مِنْهُ عُقْبَةَ الصُّنْعِ, meaning I experienced from him, or it, difficulty: [as though lit. signifying, the result of the deed that I had done:] and [simply] لَقِىَ مِنْهُ عُقْبَةً He experienced from him, or it, difficulty. (TA. [But in a copy of the A, and in my opinion correctly, the last word in this phrase is written عَقَبَةً ↓: see عَقَبَةٌ, below.]) — — And كُنْتُ مَرَّةً نُشْبَةً وَأَنَا اليَوْمَ عُقْبَة, expl. by IAar as meaning I was such

that, when I clung to a man, he experienced evil from me; but now I have reverted from being such, through weakness. (TA. [It is a prov., somewhat differently related in art. نشب, q. v.]) — — See also the next paragraph, in four places. عِقْبَةٌ (Lh, S, O, K) and ↓ عُقْبَةٌ, (Lh, O, K,) but the former is the more approved, (Lh, TA,) and عقب, (so in the TA, [app., if not a mistranscription, ↓ عَقِبٌ,]) A mark, sign, trace, impress, characteristic, or outward indication. (Lh, S, O, K.) One says, عَلَيْهِ عِقْبَةُ السَّرْوِ, (S, O,) and ↓ عُقْبَتُهُ, (O,) and الجَمَالِ, (S, O,) i. e. Upon him is the mark &c. [of generosity and manliness, and of beauty]. (S, O, K.) — — عِقْبَةُ القَمَرِ and ↓ عُقْبَةُ القمر mean The return of the moon, when it has set, or disappeared, and then risen: (L:) [or the return of the moon after the change; for] one says, مَا يَفْعَلُ ذٰلِكَ إِلَّا عِقْبَةَ القَمَرِ, (S,) or ↓ عُقْبَةَ القمر, (so in the O,) meaning He does not that save once in each month: (S, O:) but, accord. to IAar, عُقْبَةُ ↓ القَمَرِ, with damm, is a certain star, or asterism, which is in conjunction with the moon once in the year; and عُقْبَةَ القَمَرِ means once in the year: so in the following verse, of one of the Benoo-'Ámir: لَا يُطْعِمُ المِسْكَ وَالكَافُورَ لِمَّتَهُ وَلَا الذَّرِيرَةَ إِلَّا عُقْبَةَ القَمَرِ [He will not apply to his hair that descends below the ear musk and camphor, nor the perfume called ذريرة, save once in the year]: or, as Lh relates it, عِقْبَةَ القمر: thus in the L; in which it is added that this saying of IAar requires consideration, because the moon cuts [a meridian of] the celestial sphere once in every month: but MF replies that it may be in conjunction with the said star only once in the year, as the moon's path varies in each successive month. (TA. [See also عَقْمَةٌ.]) — See also عُقْبَةٌ. عَقَبَةٌ [A mountain-road;] a road in [or upon] a mountain: (Bd in xc. 11:) or a road in the upper part of a mountain: (Ham p. 287:) or a difficult place of ascent of the mountains: (K:) or it is in a mountain and the like thereof: (Msb:) or [it sometimes signifies] a long mountain that lies across the way, and over which the way therefore leads; long, or high, and very difficult; so called, too, when it is further impassable after it is ascended; rising high towards the sky, ascending and descending; most difficult of ascent; but sometimes its height is one [or uniform]; and its acclivity is in appearance like a wall: (TA:) [generally it means a road over, or up, or down, or over some part of, a mountain:] pl. عِقَابٌ. (S, O, Msb, K.) اِقْتَحَمَ العَقَبَةَ [properly signifying He attempted the mountain-road] is metaphorically used as meaning He entered upon a hard, or difficult, affair. (Bd in xc. 11.) See also عُقْبَةٌ, near the end. — — It is also n. un. of عَقَبٌ [q. v.]. (S, O.) عُقْبَى: see عَقِبٌ, second quarter, in four places. — — It occurs in a trad. respecting the prayer of fear; in which it is said of that prayer, كَانَتْ عُقْبَى [It was an affair of turns]; meaning that it was performed by one company after another; several companies performing it successively, by turns. (TA. [Compare عُقْبَةٌ as expl. in the third sentence of the paragraph on that word.]) — — Also i. q. مرجع [app. مَرْجِعٌ i. e. A returning, &c.]. (TA.) — — And The requital, or recompence, of an affair, or action. (S, O, K.) — — See also عُقْبَةٌ, latter half, in two places. عُقْبِىُ الكَلَامِ i. q. عُقْمِىُّ الكَلَامِ, [the ب being app. a substitute for م,] i. e. Obscure speech or language, which men do not know. (TA in art. عقم.) عُقْبَانٌ: see عَقِبٌ, in four places. عِقْبَانٌ: see عَقِبٌ, in two places. رَجُلٌ عِقِبَّانٌ A rough, coarse, or rude, man; syn. غَلِيظٌ: pl. عقبان [so in the TA, either عِقْبَانٌ or عُقْبَانٌ]: mentioned by Kr: but Az doubted its correctness. (TA.) عُقَابٌ [The eagle;] a certain bird, (S, O, K,) of those that prey, (Msb,) well known: (K:) of the fem. gender: (S, O, Msb:) [though] applied to the male and the female; but with this distinction, that you say of the male, هٰذَا عُقَابٌ ذَكَرٌ [This is a male eagle]: or it is only female; and a bird of another kind couples with it; whence Ibn-'Oneyn says, satirizing a person named Ibn-Seyyideh, Say thou to Ibn-Seyyideh, مَا أَنْتَ إِلَّا كَالْعُقَابِ فَأُمُّهُ مَعْرُوفَةٌ وَلَهُ أَبٌ مَجْهُولُ [" Thou art not other than the like of the eagle; " for his mother is known, but he has a father unknown]: (MF, TA:) the pl. (of pauc., S, O) is أَعْقُبٌ, (S, O, K,) because it is of the fem. gender and the measure أَفْعُلٌ specially belongs to pls. of fem. nouns [though not to such exclusively], (S, O,) and أَعْقِبَةٌ, (Kr, TA,) and (of mult., S, O) عِقْبَانٌ (S, O, K) and عَقَائِبُ accord. to AHei, but Ed-Demámeenee thinks this to be strange; and pl. pl. عَقَابِينُ. (TA.) عِقْبَانُ الجِرْذَانِ [The eagles that prey upon the large field-rats] are not black, but of the colour termed كُهْبَة; and no use is made of their feathers, except that boys feather with them round-topped pointless arrows. (AHn, TA.) — — [Hence,] العُقَابُ is the name of (assumed tropical:) One of the northern constellations, [i. e. Aquila,] the stars of which are nine within the figure, and six without, of the former of which are three well known, called النَّسْرُ الطَّائِرُ [q. v.]. (Kzw.) — — [Hence also,] (assumed tropical:) The عُقَاب of the banner, or standard; (S, O;) [app. meaning the flag attached to a lance;] what is bound [to a lance] for a prefect, or governor; likened to the bird so called; and of the fem. gender. (L, TA.) It is also the name of (assumed tropical:) The banner, or standard, of the Prophet. (O, K.) And عُقَابٌ also means (assumed tropical:) A large banner or standard. (TA.) And (assumed tropical:) i. q. غَايَةٌ: so in the saying of Aboo-Dhu-eyb, describing wine, لَهَا غَايَةٌ تَهْدِى الكِرَامَ عُقَابُهَا [meaning It has a banner, which guides the generous; like as the military banner guides and attracts warriors: for غَايَةٌ sometimes signifies a sign which the vintner used to set up to attract customers]: the repetition is approvable because of the difference of the two words in themselves: pl. عِقْبَانٌ. (TA.) — — عُقَابٌ also signifies (assumed tropical:) A black she-camel; as being likened to the bird. [so called], (AA, O.) — — And A stone (or piece of rock, L) protruding in the inside of a well, which lacerates the [leathern] bucket; (S, O, K, TA;) sometimes it is before [i. e. above] the casing [of stones or bricks]: it is when a mass of stone becomes displaced; and sometimes the water-drawer stands upon it: it is of the fem. gender: pl. as above. (TA.) And The stone upon which the waterer stands, (O, K,) [accord. to SM,] projecting beyond the casing in a well, the same that is meant in the next preceding sentence, (TA,) [but this I think doubtful, for Sgh adds,] between two stones which support it. (O.) Accord. to IAar, the قَبِيلَة is a mass of stone, or rock, at the mouth of a well; and the عُقَابَانِ are [two masses of stone] at the two sides of the قبيلة, supporting it. (TA.) And A rock, or mass of stone, projecting in the side of a mountain, like a stair, or series of steps: (S, O, K:) or an ascent, like stairs, in the side of a mountain. (TA.) — — Also A hill; syn. رَابِيَةٌ. (O, K.) And Anything elevated, that is not very long or tall. (O, K. *) — — A channel by which water flows to a trough, or tank. (O, K.) — — A thing resembling an almond, that comes forth in one of the legs of a beast. (O, K.) — — A small thread that enters into [or passes through] the two bores of the ring of the قُرْط [or ear-drop], (O, K, *) with which the latter is bound, or fastened: (O:) or, accord. to Az, the thread that binds the two extremities of the ring of the قُرْط. (TA.) — — Accord. to Th, it signifies also Garments of the kind called أَبْرَاد [pl. of بُرْدٌ, q. v.]. (TA voce خُدَارِيَّةٌ.) — — And accord. to Kr, [in the Munjid,] i. q. حَرْثٌ [app. meaning A ploughshare]. (TA.) — — See also أَعْقَابٌ. — — And العُقَابَانِ signifies Two pieces of wood between which a man is extended to be flogged: (L, TA:) or two pieces of wood which are set up, stuck in the ground, between which he who is beaten, or he who is [to be] crucified, is extended. (Mgh.) عِقَابٌ: see عَقِبٌ, last quarter. — It is also pl. of عَقَبَةٌ [q. v.]. (S, &c.) — See also أَعْقَابٌ. عَقُوبٌ: see عَاقِبٌ, near the end. عَقِيبٌ Anything that is a sequent, of, or to, another thing; [in an absolute sense,] (S, Msb, TA,) as when you say, السَّلَامُ عَقِيبٌ لِلتَّشَدُّهُدِ [The salutation is a sequent to the تشهّد (q.

v.)], and العِدَّةُ عَقِيبٌ لِلطَّلَاقِ [The عِدَّة (q. v.) is a sequent to divorcement], i. e., one follows the other; (Msb;) and [by alternation,] as when one says of the night and the day, كُلُّ وَاحِدٍ مِنْهُمَا عَقِيبُ صَاحِبِهِ [Each of them is the alternating sequent of its correlative]: (Az, Msb, TA:) you say of the night and the day, هُمَا عَقِيبَانِ [They are two alternating sequents]; and عَقِيبُكَ signifies He who does a deed, or work, with thee by turn, he doing it one time and thou another: (A, * TA:) and ↓ مُعَاقِبٌ signifies the same, (S, Msb,) as also ↓ مُعْقِبٌ and ↓ مُعْتَقِبٌ and] ↓ مُعَقِّبٌ]. (Msb.) As for the saying of the lawyers, يَفْعَلُ ذٰلِكَ عَقِيبَ الصَّلَاةِ [meaning He does that after the prayer], and the like thereof, there is no reason to be given but a suppression; the meaning being, فِى وَقْتٍ عَقِيبِ وَقْتِ الصَّلَاةِ [in a time following that of prayer], عقيب being an epithet qualifying وقت: (Msb:) and Er-Rázee says, in the Mukhtár es-Siháh, that he had found no authority in the T nor in the S for the phrase جَآءَ عَقِيبَهُ meaning He came after him. (TA.) See also عَقِبٌ, first sentence. [And compare عَاقِبٌ.] عُقُوبَةٌ Punishment; (S, * MA, Msb, * KL;) i. q. نَكَالٌ. (MA.) — — And Detention, confinement, or imprisonment: so in the trad., لَىُّ الوَاجِدِ يُحِلُّ عُقُوبَتَهُ وَعِرْضَهُ i. e. [The solvent man's putting off the payment of his debt with promises repeated time after time renders allowable] the imprisoning of him and the accusing of him. (IAar, TA. [Accord. to one relation, mentioned in the TA in art. عرض, this trad. ends with وَعِرْضَهُ, there said to mean وَنَفْسَهُ.]) عُقَيِّبٌ, with teshdeed of the ى, (O,) or عُقَيْبٌ, like قُبَّيْطٌ, (K,) A certain bird, (O, K,) well known. (O.) [If the name be correctly as in the O, the bird meant is probably an eaglet, or a small species of eagle.] عُقَابٌ عَقَنْبَاةٌ, and عَبَنْقَاةٌ, and بَعْنَقَاةٌ, (S, O, K,) and قَعْنَبَاةٌ, (O,) and عَبَنْقَآءُ, (K in art عبق,) the vars. of the first being formed by transposition, (O,) An عُقَاب [or eagle] having sharp talons: (S, O, K:) or having abominable, or hideous, talons: (T, TA:) or quick in seizing, and abominable, or hideous: accord. to IAar, the epithet denotes intensiveness of quality, as in the cases of كَلْبٌ كَلِبٌ أَسَدٌ أَسِدٌ and: accord. to Lth, عَقَنْبَاةٌ applied to an عُقَاب signifies cunning: and the pl. is عَقَنْبَيَاتٌ. (TA.) [See also art. عبق.] عَاقِبٌ [act. part. n. of عَقَبَ;] Coming after [&c.]. (Msb.) عَاقِبُ شَىْءٍ means Any person [or thing] that comes after, or succeeds, or comes in the place of, a thing. (S, O, TA.) العَاقِبُ is an appellation applied to the Prophet (S, O, Msb) by himself (S, O) because he came after other prophets, (Msb,) meaning The last of the prophets, (S, O.) And عَاقِبٌ لِامْرَأَةٍ means One who is the last of the husbands of a woman. (TA.) — — [Hence,] عَاقِبَةٌ مِنْ طَيْرٍ Birds succeeding one another, this alighting and flying, and then another alighting in the place where the former alighted. (TA.) And إِبِلٌ عَاقِبَةٌ Camels that betake themselves to plentiful pasture where they feed freely, after eating of the [kind of plants called] حَمْض: [or] they are not so called unless they be camels that, in a severe year, eat of trees, and then of the حمض; not when they pasture upon fresh, juicy, or tender, herbage. (IAar, TA.) And إِبِلٌ عَوَاقِبُ Camels that drink water, and then return to the place where they lie down by the water, and then go to the water again. (IAar, S, O, K.) — — And عَاقِبٌ signifies also A successor of another in goodness, or beneficence; and so ↓ عَقُوبٌ. (O, K.) — — And A chief, or lord: or one who is below the chief or lord: (TA:) or the successor of the chief or lord. (S, K.) — — See also عَقِبٌ, in two places. عَاقِبَةٌ a quasi-inf. n.: see 1, first quarter. — — See also عَقِبٌ, in four places. أَعْقَابٌ pl. of عَقِبٌ [q. v.]. (Msb, TA.) — — And [hence] Streaks, one behind another; as streaks of fat so disposed. (TA.) — — And Pottery [or potsherds] put between the bricks in the casing of a well, in order that it may become strong; said by Kr to have no sing.: (TA:) [or,] accord. to IAar, ↓ عِقَابٌ, i. e. like كِتَابٌ, (TA,) or ↓ عُقَابٌ, (thus written in the O,) signifies pottery [or potsherds] between the rows, or courses, of bricks, (O, * TA,) in the casing of a well. (O.) [IAar cites an ex., in a verse, in which اعقاب would not be admissible.] And أَعْقَابُ الطَّىِّ signifies What surround the casing of a well; i. e. what are behind it. (TA. [See 4, latter half.]) [تَعْقِيبَةٌ a modern word signifying A catchword at the bottom of a page: pl. تَعَاقِيبُ.] مُعْقَبٌ [appears, from what here follows, to be used for مُعْقَبٌ حَالُهُ i. e. One whose state is changed]. IAar cites as an ex. of this word, كُلُّ حَيٍّ مُعْقَبٌ عُقَبَا meaning [Every living being] comes to a state different from that in which he was [by turns, or time after time]. (TA.) مُعْقِبٌ [accord. to the O, مِعْقَبٌ, but this I think a mistranscription,] A star that succeeds, i. e. rises after, another star, (S, K, TA,) and on the rising of which, he who rides in his turn, after another, mounts the beast: (TA:) a star at the appearance of which two persons who ride by turns during a journey take each the other's place; when one star sets and another rises, he who was walking mounts the beast. (AO.) See عَقِيبٌ. — See also 4, latter half; where an ex. occurs in a verse. مِعْقَبٌ He who is brought up for the office of Khaleefeh after the [actual] Imám [or Khaleefeh]. (O, K.) — And A skilful driver. (O, K.) — — And A camel that is ridden by different persons in turns. (O, * TA.) — — And A woman's خِمَار [i. e. muffler, or head-covering]; (IAar, O, * K, TA;) so called because it takes the place of the مُلَآءَة. (O, TA.) — — And An ear-drop; syn. قُرْطٌ. (O, K.) مُعَقَّبٌ One who is made to go forth, (so in the CK,) or who goes forth, (O, and so in my MS. copy of the K,) from the shop of the vintner when a greater man than he enters. (O, K.) — — جَآءَ مُعَقَّبًا He came at the end, or close, of the day. (TA.) — — قِدْحٌ مُعَقَّبٌ An arrow which [in the game called المَيْسِر] is returned into the رِبَابَة [q. v.] time after time; the prize allotted to which is hoped for. (TA.) — — جَزُورٌ سَحُوفُ المُعَقَّبِ A fat slaughtered camel. (TA.) — — نَعْلٌ مُعَقَّبَةٌ A sandal having an عَقِب [q. v.]. (O, TA.) مُعَقِّبٌ Coming after, or near after, another thing. (O.) See عَقِيبٌ. — — It is said that it is applied as an epithet to an angel; that one says مَلَكٌ مُعَقِّبٌ [meaning An angel that follows another]; and مَلَائِكَةٌ مُعَقِّبَةٌ; and that مُعَقِّبَاتٌ is a pl. pl. (O.) المُعَقِّبَاتُ means The angels of the night and the day; (S, O, K;) because they succeed one another by turns; and the fem. form is used because of the frequency of their doing so, in like manner as it is in the words نَسَّابَةٌ and عَلَّامَةٌ: (S, O:) the angels called الحَفَظَةُ [pl. of حَافِظٌ, q. v.]: so in the Kur xiii. 12: in which some of the Arabs of the desert read مَعَاقِيبُ: (TA:) this [may be an anomalous pl. of عَقِيبٌ, like as مَهَاجِينُ is of هَجِينٌ, or it] is pl. of مُعَقِّبٌ or of مُعَقِّبَةٌ, the ى being to compensate for the suppression of one of the two ق. (Bd.) — — المُعَقِّبَاتُ also signifies The she-camels that stand behind those that are pressing towards the wateringtrough, or tank; so that when one she-camel goes away, another comes in her place. (S, O, K.) — — And The ejaculations of سُبْحَانَ اللّٰهِ, which follow one another, (O, K,) repeated at the end of the ordinary prayer, thirty-three in number, and which are followed by اَلْحَمْدُ لِلّٰهِ thirty-three times, and اَللّٰهُ أَكْبَرُ thirty-four times. (O.) — — And مُعَقِّبٌ signifies also One who makes repeatedly warring, or warring and plundering, expeditions; and who journeys repeatedly, and does not stay with his family after his return. (TA.) — — And One who seeks after a thing repeatedly, striving, or exerting himself: (S, O:) one who follows after a thing that is his due, demanding restitution of it: or one who follows close after a man, for something that is his due: one who seeks to recover his right, or due: and one who, being despoiled of all his property in a hostile attack, makes a hostile attack upon him from whom he has thus suffered, and endeavours to recover his property. (TA.) Lebeed

says, describing a [wild] he-ass and his female, حَتَّى تَهَجَّرَ بِالرَّوَاحِ وَهَاجَهَا طَلَبَ المُعَقِّبِ حَقَّهُ المَظْلُومُ (S, O, but in the latter فِى الرَّوَاحِ,) i. e. [Until he went along in the midday heat, (بالرواح or فى الرواح being redundant,)] and drove her on [by a pursuit] like the seeking of him who is making repeated efforts, having been wronged, to obtain his due: (O:) المظلوم is an epithet qualifying المعقّب, and is in the nom. case agreeable with the meaning, (S, O,) because it is put after its proper place; (O;) and المعقّب is literally in the gen. case, but as to the meaning is an agent: (S, O: *) or, accord. to some, المعقّب [here] signifies the debtor who puts off the payment of his debt; so that المظلوم is an agent and المعقّب is an objective complement: (S:) or, as some say, المعقّب signifies he who demands the payment of a debt and repeats his demand thereof. (TA.) — — Also Any one returning [app. to the doing of a thing]. (O.) — — See also مَعَاقِبٌ. — — لَا مُعَقِّبَ لِحُكْمِهِ, in the Kur [xiii. 41], means There is no repeller of his decree. (TA.) — Also A man who descends into a well to raise a stone of the kind called عُقَاب. (TA.) [See also the verb.] مِعْقَابٌ A woman who usually brings forth a male after a female. (S, O, K.) — And A chamber (بَيْت) in which raisins are put. (K.) مُعَاقِبٌ: see عُقَيبٌ, with which it is syn. — — [Hence,] إِبِلٌ مُعَاقِبَةٌ Camels that eat one time, or turn, of the [kind of plants called] حَمْض, and another of the [kind called] خُلَّة. (S, O, K.) — — And نَخْلَةٌ مُعَاقِبَةٌ A palm-tree that bears fruit one year, and fails to do so another. (TA.) — — And مُعَاقِبٌ also signifies A revenger of blood: a poet, cited by IAar, says, وَنَحْنُ قَتَلْنَا بِالمَحَارِقِ فَارِسًا جَزَآءَ العُطَاسِ لَا يَمُوتُ المُعَاقِبُ meaning [And we slew, in El-Mahárik, (app. the name of a place,) a horseman,] taking our bloodrevenge quickly, in the time that elapses between a sneeze and the prayer for the sneezer [which is usually " God have mercy on thee "]: the memory of the blood-revenger shall not die. (TA. [It is there also said that العقب (app. a mistranscription for ↓ المُعَقِّبُ, as may be conjectured from the fact that the م after the article is often indistinctly written, and inferred on other grounds,) is syn. with المُعَاقِبُ as here explained.]) مُعْتَقَبٌ: see 8: — and see also 5, last sentence. مُعْتَقِبٌ: see عَقِيبٌ. مُتَعَقَّبٌ: see 5, former half, in two places. يَعْقُوبٌ, perfectly decl., because it is an Arabic word, not altered, and, although having an augmentative letter at the beginning, not of the measure of a verb; whereas يعقوب as a proper name of foreign origin is imperfectly decl.; (S, O;) The حَجَل [or partridge]: (K:) or the male of the حَجَل; (S, O, Msb;) or of the قَبْج; (Lh, Mgh;) but ISd says, I know not whether Lh mean by this the حَجَل or the قَطَا or the كَرَوَان, nor do I know that the قَبْج is the same as the حَجَل: (TA:) and the male of the قَطَا [or sand-grouse]: (TA:) pl. يَعَاقِيبُ. (S, Mgh, O, Msb.) كَأَنَّكُمْ يَعَاقِيبُ الحَجَلِ, occurring in a trad., means [As though ye were the males of partridges] in your haste, and your flying into destruction: for they are such that, when they see the female in the possession of the fowler, they throw themselves upon him, so as to fall into his hand. (Z, TA in art. ركب.) — — And accord. to some, (TA,) the pl. also signifies Horses: they being thus termed as being likened to the يعاقيب of the حَجَل, (O, TA,) because of their swiftness: (TA:) so in the phrase رَكْضَ اليَعَاقِيبِ [As the running of the horses, or of the swift horses]; in a verse of Selámeh Ibn-Jendel: (O, TA:) but others say that the meaning [here] is, the males of the حَجَل. (TA.) It is said in the L that فَرَسٌ يَعْقُوبٌ means A horse that has a run after another run [or the power of repeating his running] (ذُو عَقْبٍ [or عَقِبٍ]). (TA.) — — J has cited [in the S] the words of a poet, عَالٍ يُقَصِّرُ دُونَهُ اليَعْقُوبُ [High, so that the يعقوب falls short of reaching it] as an ex. of the last word meaning the male of the حَجَل: but IB says that it appears to mean in this case the male of the عُقَاب [or eagle]; like as اليَرْخُومُ means the male of the رَخَم; and اليَحْبُورُ, the male of the حُبَارَى; for the حَجَل is not known to have so high a flight: and ElFarezdak describes يَعَاقِيب as congregating with vultures over the slain. (TA.) اليَعْقُوبِيَّةُ [a coll. gen. n., n. un. يَعْقُوبِىٌّ,] the name of A sect of the خَوَارِج, followers of Yaakoob Ibn-'Alee El-Koofee. (TA.) — — And A sect of the Christians; the followers of Yaakoob ElBarádi'ee [or Jacobus Baradæus], who assert the unity of the divine and human natures [in the person of Christ], and who are the most unbelieving and stubborn of the Christians: so says El-Mak- reezee, in one of his tracts. (TA.)

عقد 1 عَقَدَ الحَبْلَ, (S, Mgh, L, Msb, K, &c.,) aor. عَقِدَ, (L, Msb, K,) inf. n. عَقْدٌ (Mgh, L, Msb) and تَعْقَادٌ [of which see an ex. in a verse cited voce رَتَّمَ, and which is properly an intensive or a frequentative form]; and ↓ عقّدهُ [which is also intensive or frequentative, inf. n. تَعْقِيدٌ]; and ↓ اعتقدهُ; (L;) He tied the cord, or rope; knit it; complicated it so as to form a knot or knots; tied it in a knot or knots; tied it firmly, fast, or strongly; contr. of حَلَّهُ; (L;) syn. شَدَّهُ: (K:) the etymologists assert that the primary signification of عَقْدٌ is the contr. of حَلٌّ: that it was afterwards used in relation to sales, or bargains, contracts, &c.: and then, in relation to a firm determination of the mind. (MF.) [عَقَدَ لَهُ لِوَآءً He tied for him a banner, to a spear, is said of a man on appointing him to a command.] And one says, عَقَدَ حَبْلَهُ meaning (assumed tropical:) He exerted and prepared himself for action &c.: and لَا يَعْقِدُ الحَبْلَ (assumed tropical:) He is incompetent, or lacks power or ability, to do a thing, by reason of his abject state. (L.) — — عَقَدَ البَيْعَ, and العَهْدَ, (S, L, Msb, * K, &c.,) and اليَمِينَ, (L, Msb,) aor. as above, (L, K,) inf. n. عَقْدٌ; (L;) and ↓ عقّد العَهْدَ, (L,) and اليَمِينَ, (L, Msb,) which latter form of the verb has a more energetic signification; (Msb;) He concluded, settled, confirmed, or ratified, the sale, or bargain, and the contract, compact, covenant, agreement, or league, (L, Msb, K,) and the oath. (L, Msb.) In the phrase وَالَّذِينَ عَقَدَتْ أَيْمَانُكُمْ, or ↓ عَقَّدَتْ, or ↓ عَاقَدَتْ, accord. to different readings, in the Kur [iv. 37], by the verb is meant ratification; and by ايمانكم, your oaths, or your right hands: (L:) [i. e., accord. to the first and second readings, the meaning is, And those whose contracts, or the like, (عُهُودَهُمْ being understood,) your oaths, or your right hands, have ratified: and accord. to the third reading, and those with whom (هُمْ being understood) your oaths, or your right hands have ratified a contract, or the like.] One says also, عَقَدَ عَلَيْهِمْ عُقُودًا He imposed upon them obligations. (L.) And عَقَدَ الجِزْيَةَ فِى عُنُقِهِ He imposed upon himself the obligation to pay the [tax called] جزية. (L, from a trad.) And عَقَدْتُ عَلَيْهِ فِى كَذَا, and ↓ عَاقَدْتُهُ فى كذا, I obliged him to do such a thing, by taking, or exacting, from him an engagement, or a security. (L.) عَقَدَ قَلْبَهُ عَلَى الشَّىْءِ [He settled, or determined, his heart, or mind, firmly upon the thing; (see the first sentence of this art.; and see also عَزَمَ;)] he held, adhered, or clave, to the thing [with his heart, or mind; he knit his heart to it]. (L.) See also 8. — — عَقَدَتْ بِذَنَبِهَا, said of a she-camel, (S, O, L,) She twisted her tail, as though tying it in a knot: (L:) this she does to make it known that she has conceived. (S, O, L.) — — عَقَدَ لِحْيَتَهُ He dressed his beard so as to make it knotted, and crisp, or curly: this they used to do in wars, and their doing so was forbidden by the Prophet: (O, L:) they did it from a motive of pride and self-conceit. (L.) — — عَقَدَ نَاصِيَتَهُ [lit. He knotted his forelock] means (assumed tropical:) he was angry, and prepared himself to do evil, or mischief. (A, O, L.) [See 2.] — — عَقَدَ عُنُقَهُ إِلَيْهِ (assumed tropical:) He had recourse, betook himself, or repaired, to him, for refuge, or protection; (O, L, K; *) heard by Is-hák Ibn-Faraj from an Arab of the desert: (L:) and so عَكَدَهَا. (O.) — — عَقَدَ, (K,) or عَقَدَ بِأَصَابِعِهِ, (O,) or عَقَدَ الحِسَابَ, (MA,) aor. عَقِدَ, (O, TA,) inf. n. عَقْدٌ, (TA,) He numbered, counted, or reckoned, (M, A, O, K,) with his fingers [by bending their tips down upon the palm, one after another, commencing with the little finger, and then by extending them in like manner]. (MA, O.) — — عَقَدَ فَمُ الفَرْجِ عَلَى المَآءِ [The mouth of the vulva

closed upon the sperma of the male]. (O.) — — عُقِدَتِ السِّبَاعُ (assumed tropical:) The beasts, or birds, of prey were restrained from injuring the cattle, and the like, by means of charms and talismans. (L, from a trad.) — — عَقَدَ التَّاجَ فَوْقَ رَأْسِهِ, and ↓ اعتقدهُ, He put the crown upon his head. (L.) — — عَقَدَ البِنَآءَ, (A, L,) [aor. عَقِدَ,] inf. n. عَقْدٌ; (L;) and ↓ عقّدهُ, (A, O, L, K,) inf. n. تَعْقِيدٌ; (L;) He arched [or vaulted] the building, or structure. (A, O, L, K.) — — And عَقَدَ البِنَآءَ بِالجِصِّ, aor. عَقِدَ, inf. n. عَقْدٌ, He cemented the building, or structure, with gypsum. (L.) — — عَقَدَ ثَمَرَهُ, said of a plant, (M in art. ثمر,) or ↓ عقّدهُ, (K in that art., [in the CK عقّد ثَمَرُهُ,]) and عَقَدَ alone, (A, O, K, in art. حبل, [see 4 in that art. and also in art. علف,]) [It organized and compacted, or compactly organized, its fruit; and in like manner each verb is said of a fruit in relation to a fruit-stone, such as that of a date, and of a peach, &c.]. — — لَا تَعْقِدُ عَلَيْهِ السَّائِمَةُ شَحْمًا وَلَا لَحْمًا [The pasturing cattle will not make upon it fat nor flesh], said of a pasturage. (O in art. ضرع.) — — عَقَدَ الشَّحْمُ The fat became formed and compacted, and became apparent. (L.) — — عَقَدَ, (S, M, A, L, [in the O عَقِدَ, which is app. a mistranscription,]) aor. عَقِدَ, (M, L,) inf. n. عُقُودٌ; (A;) and ↓ تعقّد; (Ks, S, O, L, K;) and ↓ انعقد; (M, A, L;) said of rob, (Ks, S, O, M, A,) and of tar, (Ks, S, O,) and of honey, (M, A, O,) and of expressed juice of fresh ripe dates, (K,) and the like, (Ks, S, M, O,) [generally meaning when boiled,] It thickened; became thick, or inspissated. (Ks, S, M, A, O, L, K.) — — [Hence, app.,] عَقَدَ بَطْنُهُ [His belly became constipated]. (M voce صَرَبَ, q. v.) — عَقِدَت, said of a bitch, (TK,) [aor. عَقَدَ,] inf. n. عَقَدٌ, (O, L, K,) Her vulva clung fast to the head of the قَضِيب of the dog. (O, L, K, TK.) — — عَقِدَ, said of the tongue, (S, O, K, *) aor. عَقَدَ, (S, [in the O عَقِدَ, an evident mistake,]) inf. n. عَقَدٌ, (S, O,) It had in it an impediment. (S, * O, * L, K. *) And, said of a man, He had an impediment in his tongue; was unable to speak freely; was tongue-tied. (TA.) — — Also, said of sand, It became moistened in consequence of much rain [so as to cohere]. (L.) 2 عَقَّدَ see 1, first sentence. [Hence,] عَقَّدُوا النَّوَاصِىَ [They tied the forelocks of their horses in knots] on an occasion of war, or battle; it being customary on such an occasion to do thus to the hair of the mane and that of the tail. (W p. 140.) — — See again 1, former half,. in two places: — — and latter half also in two places. — — See also 4. — — عقّد كَلَامَهُ He rendered his speech, or language, obscure. (A, L.) And فِى كَلَامِهِ تَعْقِيدٌ In his speech, or language, is obscurity. (A.) 3 عَاقَدْتُهُ عَلَى كَذَا, (Msb,) inf. n. مُعَاقَدَةٌ, (S, O, L,) I united with him in a contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement, or I covenanted with him, respecting, or to do, such a thing. (S, * O, * L, * Msb.) — — See also 1, former half, in two places. 4 اعقدهُ; (Ks, S, M, A, O, K;) and ↓ عقّدهُ, (S, O, L, K,) inf. n. تَعْقِيدٌ; (S, O, K;) but the former is the more approved, (L,) He thickened it; caused it to become thick, or inspissated; (Ks, S, M, A, O, K;) by boiling it; (O, K;) namely, rob, (Ks, S, O, M, L,) and tar, (Ks, S, O,) and honey, (M, A, O,) and the like. (Ks, S, M, O.) 5 تعقّد: see 7, first sentence. — — See also 8, last quarter. — — تَعَقَّدَتْ قَوْسُ قُزَحَ The rainbow became like a constructed arch (O, L, K) in the sky. (O, L.) And in like manner تعقّد is said of a collection of clouds (سَحَاب). (A, L.) — — تَعَقُّدٌ in a well is The projecting of the lower part of the interior casing of stone, and the receding of the upper part thereof as far as the اِتِّسَاع of the well, (O, L, K,) which is its جِرَاب [app. here meaning the main portion of the well, from the water, or a little above this, to the mouth; this portion, it seems, being without casing]: (O, L:) thus expl. by El-Ahmar. (O.) — — تعقّد said of sand, [as also ↓ انعقد, (S and O and K voce سَلَاسِلُ,)] It became accumulated, or congested. (S, K. *) And the former said of moist earth, It became contracted, and compacted in lumps. (L.) — — And تعقّدت القَرْحَةُ [The wound, or ulcer, formed itself into a knot, or lump]. (K in art. جرذ: see 1 in that art.) — — تعقّد said of rob, and of tar, and the like: see 1, last quarter. 6 تعاقدوا They united in a contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement, (S, O, K,) فِيمَا بَيْنَهُمْ [respecting the matter between them]. (S, O.) — — تعاقدت الكِلَابُ The dogs stuck fast together in coupling. (S, O, K.) 7 انعقد, said of a cord, or rope, (S, O, L, Msb,) as also ↓ تعقّد, (S, * O, * L,) [but the latter has an intensive or a frequentative signification,] It became tied, knit, complicated so as to form a knot or knots, tied in a knot or knots, tied firmly or fast or strongly. (L.) — — And the former, said of a sale or bargain, and of a contract or compact or the like, (S, O, L,) It was, or became, concluded, settled, confirmed, or ratified. (L.) One says, انعقد النِّكَاحُ بَيْنَ الزَّوْجَيْنِ The marriage was, or became, concluded, settled, &c., between the husband and wife. (L.) — — Said of an animal's tail, It became twisted [as though tied in a knot]. (L.) — — And said of hair, It became knotted, and crisp, or curly. (L.) — — Said of the date [and other fruit, It became organized and compact, or compactly organized]. (K in art. بسر, &c.) See also 8, latter half. — — Said of sand: see 5. — — And said of rob, and of tar, and the like: see 1, last quarter. 8 اعتقدهُ: see 1, first sentence: — — and see also 1 in the latter half. — — اعتقد كَذَا, (Msb,) or اعتقد كَذَا بِقَلْبِهِ, (S, O,) He settled, or determined, his heart, or mind, firmly upon such a thing; or he held, adhered, or clave, to such a thing with the heart, or mind; i. q. عَقَدَ القَلْبَ ↓ عَلَيْهِ وَالضَّمِيرَ; (Msb;) [he believed, or believed firmly, or was firmly persuaded of, such a thing: this is its most usual meaning;] he was, or became, certain, or sure, of such a thing. (PS.) [It is mostly used in relation to matters of religion, to religious dogmas and the like.] See also عَقِيدَةٌ. — — اعتقد also signifies He acquired, (S, Mgh, O, L, K,) or bought, (A,) an estate consisting of land, or of land and a house, &c., (S, A, O, L, K,) or other property: (S, A, Mgh, O, L, K:) he collected property. (Mgh, * Msb.) Also, [without any objective complement expressed,] He bought what is termed عُقْدَة, i. e. an estate, or a property, consisting in land or houses. (L.) — — And اعتقد أَخًا فِى اللّٰهِ He adopted a brother in God. (A.) — — اعتقد الدُّرَّ, and الخَرَزَ, He made the pearls, and the beads, into a necklace; and in like manner, other things. (L.) — اعتقد said of a date-stone, (A,) or other thing, (S, O, L,) [as also ↓ انعقد, which frequently occurs in the lexicons &c. in the sense here following,] It became hard. (S, A, O, L.) — — And hence, [so in the A,] اعتقد بَيْنَهُمَا الإِخَآءُ Fraternity became true, or sincere, and firmly established, between them two: (A:) and [in like manner] ↓ تعقّد it (i. e. fraternity) became firmly established. (L.) — — And accord. to Ibn-Buzurj, اعتقد signifies He (a man) closed, or locked, a door upon himself, when in want, that he might die: (O:) thus Sh found in the Book of Ibn-Buzurj, i. e. اعتقد, with ق: (TA in art. عفد:) but others say that it is اعتفد, with ف: (O:) [or] اعتقد and اعتفد signify the same. (K.) 10 استعقدت She (a sow) desired the male. (O, K.) عَقْدٌ [as an inf. n.: see 1. — — See also أُخْذَةٌ, which is syn. with the inf. n. تَأْخِيذٌ. — — As a simple subst.,] see عُقْدَةٌ, third sentence. — — Also A contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement: (Mgh, O, L, K:) pl. عُقُودٌ. (O, L.) Agreeably with this explanation, the pl. is used in the Kur v. 1, as meaning Contracts, &c.: or it there means the obligatory statutes, or ordinances, of God: or, accord. to Zj, the covenants imposed by God, and those imposed mutually by men agreeably with the requirements of religion. (L.) And ↓ مَعَاقِدُ is used in the sense of عُقُودٌ: thus one says, بَيْنَهُمْ مَعَاقِدُ [Between them are contracts, compacts, &c.]. (A.) — — Also Responsibility, accountableness,

or suretiship; syn. ضَمَانٌ. (Ibn-'Arafeh, O, K.) — — See also مَعْقُودٌ. — — Also An arch; [and a vault;] a structure that is curved in like manner as are [in many instances] doorways: (A, * O, L, * K:) pl. عُقُودٌ (A, O, L, K) and أَعْقَادٌ [a pl. of pauc.]. (L.) [Hence,] أَعْقَادُ السَّحَابِ The arches of the clouds: sing. عَقْدٌ. (L.) — — Applied to a he-camel, it means Having the back firmly compacted: (S, O, K:) and so ↓ مَعْقُودَةُ القَرَا applied to a she-camel. (S, A, O.) — — [And A decimal number; of those numbers of which the first is ten and the last is ninety: (I have not found any satisfactory authority for the orthography of the word in this sense; and have therefore followed the general usage, in mentioning it as عَقْدٌ: in the MA, it is written عِقْدٌ, as from only one MS.; and Freytag has mentioned its pl. under عِقْدٌ; which I hold to be wrong:) the pl. is عُقُودٌ: thus in the A and K in art. عشر, it is said that العَشَرَةُ is the first of the عُقُود.] عِقْدٌ A necklace; (S, O, Msb, K;) a string upon which beads are strung: (L, TA:) pl. عُقُودٌ: (O, L, Msb, K:) and ↓ مِعْقَادٌ signifies a string upon which beads are strung and which is hung upon the neck of a boy; (O, L, K;) as does عِقْدٌ also: (TA:) and ↓ عُقْدَةٌ, likewise, signifies a kind of necklace. (L.) عَقَدٌ [as an inf. n.: see 1, last four sentences. — — Also] A twisting in the tail of a sheep or goat, as though it were knotted, or tied in a knot. (L.) And A twisting, or a knottiness, in the horn of a hegoat. (L.) — — And A canker, corrosion, rottenness, or blackness, (syn. قَادِحٌ,) in teeth. (L.) — — See also the next paragraph. — And see عَقِدٌ. عَقَدَانٌ: see أَعْقَدُ. — — Also, applied to moist earth (ثَرًى), Contracted, and compacted in lumps: [said to be] in this sense a possessive epithet [as distinguished from a part. n.: but see 1, last sentence]. (L.) — — And [as an epithet in which the quality of a subst. predominates, i. e. used as a subst.,] Sand accumulated, or congested; as also ↓ عَقَدٌ; (S, O, L, K;) the latter accord. to AA: (S, O:) n. un. of each with ة: (S, O, L, K:) pl. أَعْقَادٌ. (L.) See also عَقِصٌ, in two places. — — رَوْضَةٌ عَقِدَةٌ A meadow of which the herbage is continuous, or uninterrupted. (O.) — — عَقِدٌ applied to a camel, Short, and patient in endurance of labour: (IAar, O, K:) or, so applied, strong. (TA.) — And A kind of tree, the leaves of which consolidate wounds. (K.) عُقْدَةٌ A knot; a tie; (L, Msb;) pl. عُقَدٌ. (L.) [Hence النَّفَّاثَاتُ فِى العُقَدِ: see art. نفث. And العُقْدَةُ meaning (assumed tropical:) The star a Piscium; as being in the place of the knot of the two strings: the same, app., that is called ↓ عَقْدُ الخَيْطَيْنِ, mentioned by Freytag under عِقْدٌ. Hence also] one says, تحلّلت عُقَدُهُ [lit. His knots became loosed, or untied], meaning (assumed tropical:) his anger became appeased. (S, A, O, K.) And فِى عُقْدَتِهِ ضَعْفٌ (assumed tropical:) In his judgment and his consideration of his own affairs is a weakness. (TA.) And حَصِيفُ العُقْدَةِ, occurring in a letter of 'Omar, means (assumed tropical:) [Firm] in judgment, and in the management, conducting, ordering, or regulating, of affairs. (TA in art. حصف.) And فِى لِسَانِهِ عُقْدَةٌ (S, O, L, K *) (assumed tropical:) In his tongue is an impediment [as though it were tied], or a distortion. (L. [See عَقِدَ.]) — — The knot, tie, or bond, (L,) or the obligation, (O, K,) of marriage, (O, L, K,) and of anything, (O, K,) as a sale and the like: (TA:) and the ratification (O, L, Msb) of marriage (O, Msb) &c., (Msb,) or of anything. (L.) It is said in a trad. relating to prayer, لَكَ مِنْ قُلُوبِنَا عُقْدَةُ النَّدَمِ, meaning [We offer to Thee, from our hearts,] the ratification of the resolution to repent. (L.) — — A promise of obedience, or vow of allegiance, ratified to persons in acknowlegment of their being prefects, or governors: (O, L, K, * TA:) from عُقْدَةُ الحَبْلِ [the knot, or tie, of the cord or rope]: (O:) thus in the saying, in a trad. of Ubeí, هَلَكَ أَهْلُ العُقْدَةِ [Those who have received the promise of obedience &c. have perished; virtually meaning the same as the saying in the sentence here following]. (L.) And [hence also] The prefecture over, or government of, a town, country, province, or the like: pl. عُقَدٌ: (L, K, TA:) thus in the saying of 'Omar, هَلَكَ أَهْلُ العُقَدِ [The possessors of the prefectures &c. have perished]. (L.) — — Also A place where a knot, or node, is formed: and [particularly] an uneven juncture (عَثْمٌ) [of a bone] in the arm: (S, O, K:) thus in the saying, جُبِرَتْ يَدُهُ عَلَى عُقْدَةٍ [His arm was set and joined unevenly, so that a node, or protuberance, was produced in the bone]: (S, O:) and in like manner one says, جَبَرَ عَظْمَهُ عَلَى عُقْدَةٍ He set and joined his bone unevenly. (L.) — — [Hence also A joint, i. e. an articulation, of the fingers: and a bone of a finger, i. e. any one of the phalanges: it is used in both of these senses in the present day: and العُقْدَةُ مِنَ الأَصَابِعِ occurs in the Msb, in art. نمل, in explanation of الأَنْمَلَةُ; which is generally expl. as meaning " the head of the finger," or " the portion in which is the nail. " (See also مَعْقِدٌ.) — — A knot, or joint, of a cane and the like. And what is termed A knot in the horn of a mountain-goat (as in the S and K in art. حيد) and the like. — — A knot in a tree. — — A node, of a plant, whence a leaf shoots forth: a bud, or gem, of a plant: and any fruit, or produce, of a plant, forming a compact and roundish head; by some termed حَسَكَةٌ, n. un. of حَسَكٌ, q. v. — — العُقْدَتَانِ signifies The nodes of a planet. (See تِنِّينٌ.) — — And عُقْدَةٌ signifies also Any small nodous lump; such as the substance of a ganglion; see غُدَّةٌ: and a gland, or glandular body; see غُنْدُبَةٌ. And A knob in a general sense. — — And hence,] The penis of a dog (IAar, A, O, L, K) compressus in coitu, et extremitate turgens: otherwise it is not thus called: (IAar, O, L:) and when this is the case, the epithet ↓ أَعْقَدُ is applied to the dog. (IAar, O.) — Also An estate consisting of land, or of land and a house, or of a house or land yielding a revenue, or of a house and palm-trees, or the like, syn. ضَيْعَةٌ, (S, A, O, L, K,) and عَقَارٌ, which a person has acquired (اِعْتَقَدَهُ) as a possession. (O, L, K.) — — Any land abounding with herbage (K, TA) and with trees. (TA.) A place abounding with trees or palm-trees; (S;) or with trees and palm-trees; (O, L, K;) or with trees of the kinds called رِمْث and عَرْفَج, or, accord. to some, not of the latter kind, (L, TA,) serving for pasturage: (TA:) or a garden of many palm-trees, surrounded by a wall: and a town, or village, abounding with palm-trees, the crows of which are not made to fly away: (Ibn-Habeeb, L:) [whence] it is said in a prov., آلَفُ مِنْ غُرَابِ عُقْدَةٍ [More familiar than the crow of a place abounding with trees or palm-trees]; because its crow is not made to fly away, (S, O, L, K, [or, as in some copies of the S and K, does not fly away,]) on account of the abundance of its trees; (K;) [or مِنْ غُرَابِ عُقْدَةَ than the crow of ' Okdeh; for] عُقْدَة is perfectly decl. as a name for any fruitful land, and is imperfectly decl. as a proper name of a particular land (O, K) abounding with palmtrees. (O.) Also Herbage, or pasturage, sufficient for camels: (O, K:) or a place abounding with herbage, or pasturage, sufficient for cattle. (TA.) And Pasturage such as is termed جَنْبَة, (O, L, K, [in the CK جَنَبَة, and in my MS. copy of the K جُنْبَة,]) remaining from the next preceding year; also termed عُرْوَةٌ: (O, L:) or remains of pasturage: (L:) pl. عُقَدٌ (O, L) and عِقَادٌ. (L.) And accord. to the copies of the K, it signifies also Camels, or cattle, that are constrained to feed upon trees: but [this is evidently a mistake; for] it is said in the L, [as also in the O,] sometimes camels, or cattle, are constrained to feed upon trees, and these [trees] are termed عُقْدَة and عُرْوَة; but while the جَنْبَة exists, the trees are not termed عُقْدَة nor عُرْوَة. (TA.) — — Also Anything whereby a man feels himself to be well established, and whereon he relies; from the same word signifying " a garden of many palmtrees, surrounded by a wall; " because, when a man has this, he considers his condition to be well established: (L, TA:) or a thing, (K, TA,) or an estate consisting of land or of land and a house &c., (عَقَارٌ, O,) in which is a sufficiency for a man: (O, K, TA:) pl. عُقَدٌ. (TA.) — See also عِقْدٌ. عَقَدَةٌ The root of the tongue; (O, K;) as also عَكَدَةٌ [q. v.]; (O;) i. e. the thick part thereof. (TA.) — — Also n.

un. of عَقَدٌ as applied to sand. (S, O, L, K. [See عَقِدٌ.]) عَقِدَةٌ n. un. of عَقِدٌ [q. v.] as applied to sand. (S, O, L, K.) عَقَدَانٌ A species, or sort, of dates; (O, L, K; *) as also ↓ عَقَدٌ. (L.) عَقِيدٌ i. q. ↓ مُعَاقِدٌ, (S, O, K,) One who unites, or joins, in a contract, a compact, a covenant, an agreement, a league, a treaty, or an engagement: (K, TA:) a confederate. (TA.) One says, هُوَ عَقِيدُ الكَرَمِ and اللُّوْمِ [He is bound by nature to generosity and to meanness]: (S, O, K:) the former is said of him who is by nature generous; and the latter, of him who is by nature mean. (TK.) — — Also, (S, M, A, O,) and ↓ مُعْقَدٌ, (M,) and ↓ مُعَقَّدٌ, (A,) applied to rob, (S, M, A,) and honey, (M, A, O,) and the like, (S, M, A,) Thick, or thickened, or inspissated. (S, M, A, O. *) عَقِيدَةٌ [A doctrine, or the like, upon which one's mind is firmly settled or determined; or to which one holds, adheres, or cleaves, with the heart, or mind; a belief, or firm belief or persuasion; a creed; an article of belief; a religious tenet; i. e.] مَا يَدِينُ الإِنْسَانُ بِهِ: (Msb:) [see إِعْتَقَدَ كَذَا, in connection with which it is mentioned in the Msb: pl. عَقَائِدُ: and ↓ مُعْتَقَدٌ signifies the same as عَقِيدَةٌ; pl. مُعْتَقَدَاتٌ: so too does ↓ إِعْتِقَادٌ, an inf. n. used in the sense of a pass. part. n.; pl. إِعْتِقَادَاتٌ.] One says, لَهُ عَقِيدَةٌ حَسَنَةٌ [He has a good belief]; meaning he has an عقيدة free from doubt. (Msb.) [See also مَعْقُودٌ.] عَاقِدٌ A she-camel that has confessed herself to have conceived; (S, O, K;) or that has closed her vulva upon the sperma of the stallion; (L;) for she then twists her tail as if tying it in a knot, and it is thereby known that she has conceived: (S, O, L:) and a she-camel twisting her tail as if tying it in a knot, (L,) or that has so twisted her tail, (O,) on the occasion of her conceiving; (O, L;) in order that it may be known that she has conceived: (O:) pl. عَوَاقِدُ. (L.) — — And A she-gazelle having the end of her tail twisted [as if tied in a knot]: or bending her neck in lying down: or raising her head in fear for herself and her young one. (L.) And A gazelle putting his neck upon his rump, (O, L,) having bent it to sleep: (TA:) or having put his neck upon his rump: (K:) pl. as above. (O, L.) — — And one says, جَآءَ عَاقِدًا عُنُقَهُ, meaning He came twisting his neck by reason of pride. (A, O, L.) — — عَاقِدٌ is also applied as an epithet to أَقِط [q. v.] meaning That of which the water has gone, and which is thoroughly cooked. (AHát, TA voce كَثْءٌ.) — Also The [space called the] حَرِيم [q. v.] of a well; (S, M, O, K;) and what is around it, (مَا حَوْلَهُ, S, M, TA,) i. e. what is around the حريم: in the K [and O], ما حُوْلَهَا, i. e. what is around the well; but the former is the right. (TA.) عِنْقَادٌ: see what next follows. عُنْقُودٌ and ↓ عِنْقَادٌ (S, O, L, Msb, K, &c.) A raceme, or bunch, (Mgh voce عِثْكَالٌ,) of grapes, (S, O, L, Msb, K,) and the like, (Msb,) as of dates, (Mgh ubi suprà, and ISh in art. ثفرق of the TA,) and of [the fruit of] the أَرَاك, and بُطْم, (O, K,) and the like: (K:) pl. عَنَاقِيدُ. (S, O, L, &c.) أَعْقَدُ A wolf, (O, L, K,) and a dog, and a ram, and any other animal, (L.) having a twisted tail [as though it were tied in a knot]: (O, L, K:) and [the fem.] عَقْدَآءُ, a sheep or goat (شَاة) having a twisted tail as though it were knotted or tied in a knot. (S, * L, K. *) And الأَعْقَدُ signifies The dog; (S, O, L, K;) a well-known name thereof; (S, O, L;) because of his tail's being twisted as though it were tied in a knot. (S, L.) — — And A crooked tail. (L.) — — And A stallion [app. of the camels] that raises his tail; which he does by reason of sprightliness. (L.) — — And A he-goat having a twist, or a knot, in his horn. (L.) — — For one of its meanings as an epithet applied to a dog, see عُقْدَةٌ, latter half. — — Also, and ↓ عَقِدٌ, A man having an impediment in his tongue; unable to speak freely; tongue-tied. (S, * O, * L, K. *) — — And لَئِيمٌ أَعْقَدُ A mean man, of difficult, or stubborn, disposition. (ISk, O, L.) — — And [the fem.] عَقْدَآءُ signifies A female slave. (AA, O, K.) مَعْقِدٌ The place of the عَقْد [or tying, &c.,] of a thing: (Msb:) pl. مَعَاقِدُ. (S, O: in which this is similarly explained.) مَعْقِدُ حَبْلٍ signifies The place of a cord, or rope, where it is tied, knit, or tied in a knot or knots. (L.) [Hence,] one says, هُوَ مِنِّى مَعْقِدَ الإِزَارِ [lit. He is, in respect of me, in the place of the tying of the waistwrapper], meaning he is near to me in station, standing, or grade: (S, O, L, K:) and in like manner, مَقْعَدَ القَابِلَةِ: (TA:) مَعْقِدَ الإِزَارِ being an adverbial phrase having a special application, but used as one not having such an application. (L.) — — And A joint, an articulation, or a place of juncture between two bones. (L. [See also عُقْدَةٌ, in the latter part of the former half.]) — — أَسْأَلُكَ بِمَعَاقِدِ العِزِّ مِنْ عَرْشِكَ i. e. I ask Thee by the properties wherein consists the title of thy throne to glory, or by the places wherein those properties are [as it were] knit together, properly meaning by the glory of thy throne, is a phrase used in prayer, of which, IAth says, the party of Aboo-Haneefeh disapprove. (L.) — — For another meaning of the pl., مَعَاقِدُ, see عَقْدٌ. مُعْقَدٌ: see عَقِيدٌ. مُعَقَّدٌ [Tied in many knots]. One says خُيُوطٌ مُعَقَّدَةٌ [Threads, or strings, tied in many knots]: the latter word being with teshdeed to denote muchness, or multiplicity. (S, O, L.) — — And [hence] applied to language, (S, O, L, K,) as meaning Rendered obscure: (S, O, L:) or [simply] obscure. (K.) — — See also مَعْقُودٌ. — — And see عَقِيد. — — It also occurs in a trad. as meaning A sort of بُرْد, of the manufacture of Hejer. (L.) مُعَقِّدٌ [Tying a number of knots or many knots: as enchanters used to do. (See نَفَثَ.) — — And hence,] An enchanter. (A, O, K.) مِعْقَادٌ: see عِقْدٌ. مَعْقُودٌ A cord, or rope, tied, knit, complicated into a knot or knots, or tied firmly, fast, or strongly. (L.) الخَيْلُ مَعْقُودٌ فِى نَوَاصِيهَا الخَيْرُ, a saying occurring in a trad., means Good fortune cleaves to the forelocks of horses as though it were tied to them. (L.) — — Also A sale, or bargain, and a contract, a compact, or the like, concluded, settled, confirmed, or ratified. (L.) — — لَيْسَ لَهُ مَعْقُودٌ means ليس له عَقْدُ ↓ رَأْيٍ [i. e. He has not any settled, or determined, opinion or judgment]. (S, O, K.) — — بِنَاءٌ مَعْقُودٌ A building, or structure, [arched, or vaulted, or] having arches, like those of [many] doorways; (A, O, K;) as also ↓ مُعَقَّدٌ. (A.) — — مَعْقُودَةُ القَرَا: see عَقْدٌ. مُعَاقِدٌ: see عَقِيدٌ. مُعْتَقَدٌ: see عَقِيدَةٌ. يَمِينٌ مُنْعَقِدَةٌ An oath to do, or to abstain from doing, a thing in the future. (KT.) يَعْقِيدٌ, asserted by some to be the only word in the language of the measure يَفْعِيلٌ except يَعْضِيدٌ, (O,) Honey thickened, or inspissated, (O, L, K,) by means of fire: (O, K:) and (as some say, L) food, or wheat, (طَعَام,) made thick with honey. (O, L, K.) عقر 1 عَقَرَهُ, (S, Mgh, O, &c.,) aor. عَقِرَ, (Mgh, O, Msb, K,) inf. n. عَقْرٌ, (S, * Mgh, O, Msb, K,) He wounded him; (S, Mgh, O, Msb, K;) [and so, app., accord. to the K, ↓ عقّرهُ, inf. n. تَعْقِيرٌ; or the latter signifies he wounded him much; for it is said that] تَعْقِيرٌ signifies more than عَقْرٌ: (S, O:) you say of a lion, and of a lynx, and of a leopard, and of a wolf, يَعْقِرُ النَّاسَ [He wounds men]. (Az, Msb.) — — And عَقَرَهُ, (S, O, Msb, K, &c.,) and عَقَرَهَا, (L, Mgh, &c.,) aor. عَقِرَ, (K,) inf. n. عَقْرٌ; (Mgh, &c.;) and ↓ عقّرهُ, (K,) and عقّرها, (L,) inf. n. تَعْقِيرٌ; (TA;) [or the latter has an intensive signification, or applies to many objects; see above;] He hocked, houghed, or hamstrung, (عَرْقَبَ,) him, or her, namely, a beast; (TA;) he laid bare his [or her] (namely, a camel's) عُرْقُوب [or hock-tendon]; such being the meaning of عقر with the Arabs; (Az, TA;) he struck, (S, IAth, Mgh, Msb,) or cut, (TA,) his, (a camel's, S, IAth, O, Msb, or a horse's, S, O, or a sheep's or goat's, IAth,) or her, (a camel's, L, Mgh,) legs, بِالسَّيْفِ with the sword, (S, IAth, Mgh, O, Msb, TA,) while the beast was standing; (IAth;) he cut one of his, or her, (a camel's,) legs, previously to stabbing the animal, that it might not run away when being stabbed, but might fall down, and so be within his power; he moved [his or] her (a camel's) legs with the sword; (IKtt, TA;) he made a mark, or wound, like a notch, in his, or her, (a horse's, or a camel's,) legs. (K.) [See عَقْرٌ, below.] — — Hence

(Az, TA,) عَقَرَهُ, aor. and inf. n. as above, He stabbed him, namely, a camel; slaughtered him by stabbing: (Az, Msb, TA:) because the slaughterer of the camel first lays bare its عَرْقُوب [or hocktendon; or hocks it; or strikes or cuts its legs, or one of its legs, with a sword: see above]. (Az, TA.) So in the saying of Imra-el-Keys, وَيَوْمَ عَقَرْتُ لِلْعَذَارَى مَطِيَّتِى [And the day when I slaughtered for the virgins my riding-camel]. (TA.) And so in the trad. لَا عَقْرَ فِى الإِسْلَامِ [There shall be no slaughtering of camels at the grave in the time of El-Islám]: for they used to slaughter camels at the graves of the dead, saying, The occupant of the grave used to slaughter camels for guests in the days of his life; so we recompense him by doing the like after his death. (IAth, TA.) — — Hence also, He slew him; he destroyed him: of this signification we have an ex. in the story of Umm-Zara: وَعَقْرُ جَارَتِهَا And [a cause of] the destruction of her fellow-wife through [the latter's] envy [of her] and rage [against her]. (TA.) — — عَقْرَى ↓ حَلْقَى, (Mgh, O, Msb, K, &c.,) said of a woman, (TA,) occurring in a trad. of Safeeyeh, (Mgh, Msb, TA,) in which Mohammad is related to have used this expression, on the day of the return of the pilgrims from Minè, when he was told that she had her menstrual flux, to which he added, "I see her not to be aught but a hinderer of us; " thus accord. to the relaters of traditions, each word being an inf. n., like دَعْوَى; (O, * TA;) of the measure فَعْلَى; or, as some say, the ى is to mark a pause; (Mgh;) and عَقْرًا حَلْقًا, (O, K,) which are also inf. ns.; (TA;) and this is accord. to the usage of the Arabs; (Az, TA;) being a form of imprecation, though not meant to express a desire for its having effect, (Az, Msb, TA,) for what is meant by it is only blame; (Msb;) expl. by وَعَقَرَهَا اللّٰهُ تَعَالَى وَحَلَقَهَا, (K,) i. e., [May God (exalted be He) wound her, &c., and] shave her hair, or afflict her with a pain in her throat: (TA:) or may her body be wounded (عُقِرَ), and may she be afflicted with a disease in her throat: (Mgh, O: *) so accord. to A'Obeyd: or may her leg and her throat be cut: or may her leg be cut and her head shaven: (Mgh:) [or may she be destroyed, and may her throat be cut:] or the two words عقرى and حلقى are epithets, applied to a woman of ill luck; and the meaning is, (Z, O, TA,) she is one who extirpates [or destroys, and cuts the throats of,] her people, by the effect of her ill luck upon them; (Z, O, K, * TA;) being virtually in the nom. case, as enunciatives; i. e., هِىَ عَقْرَى ↓ وَحَلْقَى. (Z, TA.) Lh mentions the phrase, لَا تَفْعَلْ ذٰلِكَ ↓ أُمُّكَ عَقْرَى [app. meaning, Do thou not that: may thy mother be childless: (see عَقُرَت:)] without explaining it: but he mentions it with the phrases أُمُّكَ هَابِلٌ and أُمُّكَ ثَاكِلٌ. (TA.) Or عَقْرَى ↓ signifies Having the menstrual flux. (K.) One says also, imprecating a curse upon a man, جَدْعًا لَهُ وَعَقْرًا وَحَلْقًا, meaning, May God [maim him, and] wound (عَقَرَ) his body, and afflict him with a pain in his throat: and sometimes, عَقْرَى ↓ حَلْقَى, without tenween. (S.) [See also 1 in art. حلق.] — — عَقَرَبِهِ He killed the beast which he was riding, and made him to go on foot: he hocked, houghed, or hamstrung, his beast. (TA.) — — Hence, عَقَرْتَ بِى Thou hast long detained me, or restrained me; as though thou hadst hocked (عَقَرْتَ) my camel and I were therefore unable to journey: ISk cites as an ex. قَدْ عَقَرَتْ بِالْقَوْمِ أُمُّ خَزْرَجَ [Umm-Khazraj has long detained the party, or people]. (S, O, TA.) And in the A it is said that عَقَرَتْ فُلَانَةُ بِالرَّكْبِ means Such a woman, or girl, came forth to the riders on camels, and they staid long in her presence; as though she hocked (عَقَرَت) the camels upon which they rode. (TA.) One says also قَدْ كَانَتْ لِى حَاجَةٌ فَعَقَرَنِى عَنْهَا I had a want, and he withheld me from it, and hindered me. (Ibn-Buzurj, L.) Hence, عَقْرُ النَّوَى, (Az, TA,) meaning صَرْفُهَا حَالًا بَعْدَ حَالٍ [i. e. The shifting about of the course of a journey by successive changes: see صَرْفٌ, third sentence]. (O, TA.) — — And عَقَرَ بِالصَّيْدِ i. q. وَقَعَ بِهِ [app. meaning He made much slaughter among the objects of the chase]. (O, K.) — — And عَقَرَتْ بِهِمْ She (a woman) smote their souls, and wounded their hearts. (O.) — — عَقَرَ النَّخْلَةَ, (inf. n. عَقْرٌ, TA, and subst. [or quasi-inf. n., like جَدَادٌ and صَرَامٌ and قَطَافٌ &c.,] ↓ عَقَارٌ, T, S, O, TA,) He cut off the head of the palm-tree, (T, S, O, K,) altogether, with the heart (الجُمَّار), (T, S, O,) so that it dried up, (K,) and nothing came forth from its trunk. (IKtt.) — — لَا تَعْقِرَنَّ شَجَرًا Thou shalt by no means cut down trees. (Mgh.) — — عَقَرَ المَرْعَى He cut down the trees of the pasture-land: he cut down the herbage, or pasture, and spoiled it. (TA.) — — عَقَرَ الكَلَأَ He ate the herbage, or pasture. (O, K.) And He had the herbage for pasturage. (O.) — — You say of wine, يَعْقِرُ العَقْلَ [It disables the intellect; like as a man disables a beast by hocking him]. (IAar.) — — عَقَرَهُ, (S, O, TA,) aor. عَقِرَ, (TA,) inf. n. عَقْرٌ, (S, O, TA,) He (a man) galled his (a camel's) back: (TA:) he galled it; namely, a camel's back: (S, O:) it (a camel's saddle, TA, and a horse's saddle, S, O, TA) galled his (the beast's) back. (S, O, TA.) — — And عُقِرَتْ رَكِيَّتُهُمْ Their well was demolished. (O.) — عَقِرَ, (S, K,) aor. عَقَرَ, (K,) inf. n. عَقَرٌ, (S, O,) His (a man's) legs betrayed him, so that he was unable to fight, by reason of fright and stupefaction: (S, O:) he became stupified, or deprived of his reason: (S, K:) or he was taken by sudden fright, (K, TA,) and stupified, or deprived of his reason, (TA,) so that he could not advance nor retire. (K, TA.) عَقِرْتُ حَتَّى خَرَرْتُ إِلَى الأَرْضِ [My legs betrayed me, &c., so that I fell to the earth] was said by 'Omar. (S.) And one says, عَقِرْتُ حَتَّى مَا أَقْدِرُ عَلَى الكَلَامِ [I am stupified, or taken by sudden fright, &c., so that I am not able to talk]. (M, TA.) [And عَقِرَ alone means He became unable to speak. In one place in the L, this verb is written عُقِرَ; but this is probably a mistake.] — عَقُرَتْ, aor. عَقُرَ; (S, IJ, M, IKtt, L, Msb;) in the K, عُقِرَتْ, of the class of عُنِىَ; but the authorities indicated above show that عَقُرَتْ is the correct form; (TA;) and عَقَرَتْ, aor. عَقِرَ; (M, IKtt, L, Msb, K;) and عَقِرَتْ, aor. عَقَرَ; (M, IKtt, L;) inf. n. عُقْرٌ, (S, M, IKtt, L, Msb, K,) of the first, (S, Msb, like as حُسْنٌ is inf. n. of حَسُنَتْ, (S,) or of the second, (M, L, K,) and عَقَارَةٌ (M, L, K) and عُقَارَةٌ, (K,) or عِقَارَةٌ, (M and L, as in the TA,) which are of the first, (M, L, K,) and عُقْرٌ, (M, IKtt, L, Msb, K,) which is of the second, (M, L, Msb, K,) and عَقَارٌ, or عُقَارٌ, (accord. to different copies of the K,) or عِقَارٌ, (M and L, as in the TA,) also of the second, (K,) or of the third; (M, L;) She (a woman [and a camel &c.]) was, or became, barren: (K, TA:) or did not conceive: (S:) or ceased to conceive. (IKtt, Msb.) — — عَقَرَ, aor. عَقِرَ: and عَقُرَ, aor. عَقُرَ; He (a man [and a beast]) was barren; did not generate. (TA.) — — عَقُرَ, aor. عَقُرَ, inf. n. عُقْرٌ, (assumed tropical:) It (an affair) did not produce any issue, or result. (K.) — عَقَرَهَا He (God) made her [to be barren, or] to cease to conceive. (Msb.) 2 عقّرهُ: see 1, first and second sentences. — — جَدَّعْتُهُ وَعَقَّرْتُهُ I said to him جَدْعًا لَكَ وَعَقْرًا. (Sb.) [See 1.] 3 عاقرهُ He contended with him for superior glory (K, TA) and generosity and excellence (TA) in the hocking, or slaughtering, (عَقْر [see 1],) of camels. (K, TA.) It was customary for two men thus to contend for superior munificence, [giving away the flesh of the victims,] but they did so for the sake of display and vain glory; wherefore the eating of the flesh of camels slaughtered on an occasion of this kind is forbidden in a trad., and they are likened to animals sacrificed to that which is not God. (TA.) — — And عاقرهُ, (TK,) inf. n. مُعَاقَرَةٌ, (S, K,) He held a dialogue or colloquy, or a disputation or debate, with him, (S, K,) and encountered him with mutual reviling and satire (S, TA) and cursing. (TA.) — Also عاقرهُ, (K,) inf. n. مُعَاقَرَةٌ, (S, O, K,) He, or it, kept, confined himself or itself, clave, clung, or held fast, to him, or it: (S, O, K: *) he kept, or applied himself, constantly, or perseveringly, to him, or it. (TA.) You say عاقر الخَمْرَ, (S, * TA,) and simply عاقر, (TA,) He kept, or applied himself, constantly, or perseveringly, to the drinking of wine: (S, TA:) or مُعَاقَرَةُ الشَّرَابِ signifies the contending with wine for superiority; as when

a man says, I have more, or most, strength for drinking, and so contending with it for superiority, and being overcome thereby. (Aboo-Sa'eed, TA.) You say also, عَاقَرَتِ الخَمْرُ الدَّنَّ The wine remained long confined to the [jar called] دَنّ; syn. لَازَمَتْهُ. (S, K.) And عاقرت الخَمْرُ العَقْلَ [app., The wine took hold upon the intellect: or contended with it for superiority]. (S.) 4 اعقرهُ He stupified him [so that his legs betrayed him and he was unable to fight or to advance or retire: see عَقِرَ]. (S, O.) — اعقر اللّٰهُ رَحِمَهَا God rendered her womb barren; (O, TA;) God affected her womb mith a disease (K, TA) so that she did not conceive. (TA.) — اعقر فُلَانًا He assigned to such a one a grant of land; syn. أَطْعَمَهُ عُقْرَةً i. e. طُعْمَةً. (K.) — — And one says, أَعْقَرْتُكَ كَلَأَ مَوْضِعِ كَذَا I have given thee permission to pasture thy beasts upon the herbage of such a place. (O.) — And اعقر He became possessed of much property such as is termed عَقَار. (S, IKtt, O.) 6 تَعَاقَرَا, (K,) or تعاقرا إِبِلَهُمَا, (S, O,) They two hocked, or hamstrung, their camels, (عَرْقَبَا إِبِلَهُمَا, S, O, or عَقَرَاهَا, K,) vying, each with the other, therein, (S, O,) that it might be seen which of them should do so most. (K.) [See 3.] 7 انعقر He (a camel, and a horse, [&c.,]) [became hocked, houghed, or hamstrung; had his hock-tendon laid bare;] had his legs struck [or cut] with a sword. (S.) [See 1.] — — It (a camel's or a horse's back) became galled by the saddle; as also ↓ اعتقر. (S, K.) 8 إِعْتَقَرَ see what next precedes. عَقْرٌ The act of wounding; &c.: [see 1:] a mark, or wound, (أَثَرٌ,) like a notch, (كالحَزّ, K, TA, [in the CK, كالخَزِّ,]) in the legs of a horse, and of a camel. (K.) [Hence, عَقْرًا حَلْقًا, and عَقْرَى حَلْقَى: see 1.] — See also عُقْرٌ, first sentence: — and again in the last quarter. — Also What is, or constitutes, the most essential part, of anything; or the prime, or the principal part, thereof; syn. أَصْلٌ: [such appears to me to be the meaning of اصل as here used, from what follows.] (S, IF, Msb.) — — The principal part (أَصْل) of a دَار [i. e., a country]; (As, S, Msb, K;) which is the place where the people dwell, or abide; (As, S;) as also ↓ عُقْرٌ: (As, S, Msb, K:) the former of the dial. of Nejd; (As, TA;) and the latter of the dial. of the people of El-Medeeneh, (As, S,) or of the dial. of El-Hijáz; (TA;) or both of the dial. of the people of El-Hijáz; and the latter, in the dial. of others, signifies the chief, or main, part of a دار; (Msb;) and the latter also signifies the middle [or heart] of a دار: (K:) or عَقْرُ الدَّارِ and ↓ عُقْرُهَا both signify the principal part (اصل) of the place of abode of a people, upon which they rest their confidence. (Mgh, O.) This last signification is exemplified by the trad. of 'Alee, مَا غُزِىَ قَوْمٌ فِى عَقْرِ دَارِهِمْ إِلَّا ذَلُّوا [No people have had war waged against them in the principal part of their country, upon which they rest their confidence, but they have become abased, or brought into subjection]: (Mgh, O:) or the meaning here is, in the midst [or heart] of their country, &c.; i. e., in the place where they abide, or lodge. (L.) It is said in another trad., عَقْرُ دَارِ الْإِسْلَامِ الشَّأْمُ, meaning, The principal part (اصل), and the place, of the country of El-Islám is Syria: apparently pointing to a time of conflicts and factions, or seditions, when Syria should be free from them, and the Muslims should there be more secure. (TA.) Lth has confounded in explaining what is the عُقْر of a دار and what is the عُقْر of a tank or trough for watering beasts &c. (Az.) عُقْرٌ (S, M, &c.) and ↓ عَقْرٌ, (M,) or ↓ عَقْرَةٌ and ↓ عُقْرَةٌ, (A, K,) Barrenness, in a woman, (S, K, &c.,) and in a man. (S, TA.) You say also لَقِحَتِ النَّاقَةُ عَنْ عُقْرٍ [The she-camel conceived after having been barren]. (S, O.) And لَقِحَ لِقَاؤُكَ عَنْ عُقْرٍ [app., (assumed tropical:) The meeting thee hath been productive of good after barrenness thereof]. (A, TA.) And لَقِحْنَ إِلَى عُقْرٍ, a phrase used by Dhu-r-Rummeh, referring to wars; i. e. (assumed tropical:) They returned to stillness. (TA.) And رَجَعَتِ الحَرْبُ إِلَى عُقْرٍ (assumed tropical:) The war became languid. (A, TA.) — — عُقْرٌ in a palm-tree means [Barrenness, or a drying up, and perishing, occasioned by] having the [fibrous substance called] لِيف stripped off (O, K, TA) from the heart, (O, TA,) and the heart itself taken away; (O, K, TA;) which being done, it dries up and perishes. (Az, O, TA.) — Also, or ↓ عُقُرٌ, or the latter is used only by poetic license, Anything which a man drinks, and in consequence thereof has no offspring born to him. (O, TA.) — Also, عُقْرٌ, A kind of dowry, (S,) or compensation, (IAth,) which is given to a woman when connection has been had with her in consequence of dubiousness, or a likeness [on her part to the man's wife]: (إِذَا وُطِئَتْ عَنْ شُبْهَةٍ, S; or بِشُبْهَةٍ, Mgh; or عَلَى وَطْءِ الشُّبْهَةِ, IAth:) or a recompense which is given to a woman for connection with her: (AO:) or a mulct, or fine, which is paid to a woman for ravishing her: (Lth, Msb, K:) or what is given to a female slave who has been ravished, like a dowry in the like case to a free woman: (Ahmad Ibn-Hambal:) so called because devirgination wounds the object of it: pl. أَعْقَارٌ. (IAth, TA.) — — Hence, in consequence of frequency of usage, (Msb,) A woman's dowry; (Msb, K;) i. q. بُضْعُهَا. (O.) — — Also The exploration of a woman to see if she be a virgin or not: (Kh, O, K, TA:) but Az says that this is unknown. (TA.) [Perhaps it is a meaning inferred from what here follows.] — — بَيْضَةُ العُقْرِ is That [egg] with which a woman is tested on the occasion of devirgination: (K: [but what is meant by this, I have not been able to learn:]) or the first egg of the hen; (K, TA;) because it wounds her: (TA:) or the last egg of the hen; (O, K, TA;) when she is old and weak: (TA:) or the egg of the cock, which [they say] he lays once in the year, (O, K,) [or once in his life, for] they assert that it is the egg of the cock, because he lays, in his life, one egg, somewhat inclining to length; so called because the virginity of the girl, or young woman, is tested with it: hence, they say of a thing given one time [only], كَانَتْ بَيْضَةَ العُقْرِ: or, as some say, it is like the phrases الأَبْلَقُ العَقُوقُ and بَيْضُ الأَنُوقِ; so that it is a phrase proverbially used as applied to a thing that never is: (S, O:) accord. to A'Obeyd, when a niggard gives once, and not again, one says [of the gift], كَانَتْ بَيْضَةَ الدِّيكِ; and when he gives a thing, and then stops doing so, one says of the last time [of his giving], كَانَتْ بَيْضَةَ العُقْرِ. (TA.) One says also, كَانَ ذٰلِكَ بَيْضَةَ العُقْرِ meaning * That happened once, not a second time. (TA.) And بَيْضَةُ العُقْرِ means also (tropical:) He who has no offspring. (K, TA. [See also عَاقِرٌ.]) And (assumed tropical:) He who stands another in no stead. (TA.) — Also A grant of land; syn. طُعْمَةٌ; (O, K;) and so ↓ عُقْرَةٌ. (K. [See 4.]) — — And A place where people alight (مَحَلَّةُ قَوْمٍ, K, TA) between the house, or abode, and the trough, or tank, for watering beasts &c.; (TA;) as also ↓ عَقْرٌ: (K, TA:) or (TA, but in the K " and ") the hinder part of a trough, or tank, for watering beasts &c., (S, K, TA,) where the camels stand when they come to water; as also ↓ عُقُرٌ: (S:) or the station of the drinker; (K;) as in all the copies of the K; but accord. to the T and Nh, the station of the animals drinking: (TA:) or the place where the bucket is emptied, at the hinder part of the trough, or tank; the place at the fore part being called its إِزَآء: (IAar:) pl. أَعْقَارٌ. (S, O.) It is said in a prov., إِنَّمَا يُهْدَمُ الحَوْضُ مِنْ عُقْرِهِ [lit., The trough, or tank, for watering beasts &c. is demolished only by commencing from its hinder part]; meaning, an affair is performed only by setting about it in the proper way. (TA.) — — Also The part of a well where the fore feet of the animals watering stand when they drink. (TA.) — — See also عَقْرٌ, in two places. عَقِرٌ: fem. عَقِرَةٌ: see the latter voce عَقِيرٌ: — and see عَاقِرٌ. — نَاقَةٌ عَقِرَةٌ, accord. to the K, A she-camel that will not drink save from fear: but accord. to IAar [and the S and O], that will not drink save from the عُقْر of the trough, or tank; and أَزِيَةٌ signifies one " that will not

drink save from its إِزَآء," i. e. " from its fore part. " (TA.) عَقْرٌ: see مِعْقَرٌ, in two places. عُقْرٌ: see عُقْرٌ, in two places. عَقَرَةٌ: see عُقْر, first sentence. عُقْرَةٌ: see عُقْرٌ, first sentence: — and again in the last quarter. عُقَرَةٌ: see مِعْقَرٌ, in two places; and عَقُورٌ. — Also A kind of bead (خَرَزَةٌ, S, O, K) which a woman binds upon her flanks, in order that she may not conceive; (T, S, O;) or which a woman bears, or carries, in order that she may not bear offspring: (K:) accord. to IAar, a kind of bead which is hung upon her who is barren, in order that she may bear offspring; but this is strange. (TA.) Hence the saying, عُقْرَةُ العِلْمِ النِّسْيَانُ [That which renders knowledge barren is forgetfulness]. (S, O.) — See also عَاقِرٌ, in two places. عَقْرَى: see 1, in five places. عُقْرَى: see the paragraph here following. عَقَارٌ: see عَقَرَ النَّخْلَةَ. — Also Real, or immovable, property, (كُلُّ مَالٍ لَهُ أَصْلٌ, Mgh, or مِلْكٌ ثَابِتٌ لَهُ أَصْلٌ, Msb, or مَا لَهُ أَصْلٌ وَقَرَارٌ, KT,) [an estate] consisting of a house or land yielding a revenue; (Mgh;) or such as land and a house; (KT;) or such as a house and palm-trees: (Msb:) or simply, land yielding a revenue; syn. ضَيْعَةٌ; (Mgh, K:) as also ↓ عُقْرَى: (Sgh, K:) or land; or lands yielding revenues (syn. ضِيَاعٌ); and palmtrees; (S, O, TA;) and the like: (TA:) and palm-trees (L, K) in particular: (L:) pl. عَقَائِرُ. (Msb.) You say مَا لَهُ دَارٌ وَلَا عَقَارٌ He has not a house nor land, or lands yielding revenues, or palm-trees. (S, O.) — — Also (sometimes, Msb) Household goods, or furniture and utensils, (S, O, Msb, * K, TA,) which are not used except on the occasions of festivals, (K, TA,) and necessary affairs of great importance, (TA,) and the like: (K, TA:) thus, with fet-h, accord. to AZ and IAar; (TA;) and sometimes with damm [↓ عُقَارٌ], (K,) thus accord. to As; (O, TA;) but in saying so, he differs from the generality of authorities: (TA:) or the best of furniture and the like, because none but the best is spread on the occasions of festivals: (TA:) and the best of anything. (O, TA.) One says فِى البَيْتِ عَقَارٌ حَسَنٌ In the house, or tent, are goodly furniture and utensils. (S, O.) عُقَارٌ Wine: (S, O, K:) or wine that does not delay to intoxicate: (TA:) so called because of its taking hold upon the intellect, or contending with it for superiority, (لِأَنَّهَا عَاقَرَتِ العَقْلَ,) accord. to Aboo-Nasr; (S;) or because of its remaining long confined to the [jar called] دَنّ, (S, O, K,) accord. to AA; (S, O;) [see 3;] or because the drinker keeps closely to it; (TA;) or because it prevents the drinker from walking; (K;) or because it disables (يَعْقِرُ) the intellect. (IAar.) — See also عَقَارٌ. عَقُورٌ, applied to a dog, (S, O, Msb, K,) and to any animal of prey, as a lion, and a lynx, and a leopard, and a wolf, (Az, IAth, Msb,) and the like, (IAth,) each of these being called كَلْبٌ عَقُورٌ, (Az, IAth, Msb,) because of the same rapacious nature as the dog, (IAth,) meaning, That wounds, (Az, * IAth, O, Msb,) and kills, and seizes its prey and breaks its neck: (IAth:) [or that wounds, &c., much; for] it is an intensive epithet: (TA:) only applied to an animal; (S, K; [in the latter of which, the words thus rendered are preceded by " or; " the epithet in what precedes being restricted to a dog, but not explained;]) ↓ عُقَرَةٌ being applied to an inanimate thing: (K:) pl. عُقُرٌ, (Msb, and so in some copies of the K,) or عُقْرٌ. (So in some copies of the K, and in the TA.) عَقِيرٌ i. q. ↓ مَعْقُورٌ; (IF, O, K;) applied to a man, Wounded: (S, O:) pl. عَقْرَى. (S, Mgh, O, K.) — — Applied to a camel, (S, Mgh, O,) both to a male and to a female, (TA,) and to a horse [or mare, &c.], (S, O,) [Hocked, houghed, or hamstrung;] having the [hock-tendon or] two hock-tendons laid bare, so as to be unable to run; applied to a horse; (TA;) struck [or cut] in the legs with a sword; (S, Mgh, O;) [a camel having one of the legs cut, previously to being stabbed; having a mark, or wound, like a notch, made in his, or her, (a camel's or a horse's) legs: see 1:] pl. as above. (S, Mgh.) [See also عَقِيرَةٌ.] — — [Hence,] applied to a camel, (male, Msb, and female, L,) Stabbed; slaughtered by stabbing: (L, Msb, TA:) pl. as above. (Msb.) — — Applied to a palm-tree (نَخْلَةٌ), as also ↓ مَعْقُورَةٌ, (Az, TA,) and, accord. to the copies of the K, ↓ عَقِيرَةٌ, but correctly ↓ عَقِرَةٌ, as in the M, (TA,) Having its head cut off, (Az, K, TA,) altogether, with the heart, (Az, TA,) and having in consequence dried up, (K, TA,) so that nothing comes forth from its trunk. (IKtt, TA.) — A man unable to walk, or to fight, by reason of fright and stupefaction; (TA;) taken by sudden fright, so as to be unable to advance or retire: or stupified: (K:) in which last sense it is applied to an antelope. (TA.) — See also عَاقِرٌ. عَقِيرَةٌ signifies مَا عُقِرَ [What is wounded, or hocked, or struck or cut in the legs,] of wild animals that are snared or hunted or chased, and the like; (K;) of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ. (TA.) See عَقِيرٌ. — — A man of high rank who is slain. (S, K.) So in the saying, مَا رَأَيْتُ كَالْيَوْمِ عَقِيرَةً وَسْطَ قَوْمٍ [I have not before seen, as on this day, a man of high rank who is slain in the midst of a people]. (S.) — — A leg, or shank, cut. (S, O, K.) — — Hence, The voice, or a cry; (S;) the voice of a singer (K, TA) singing; (TA;) the voice of a weeper (K, TA) weeping; (TA;) the voice of a reciter or reader (K, TA) reciting or reading; (TA;) the utmost extent of the voice or of a cry. (TA.) You say رَفَعَ فُلَانٌ عَقِيرَتَهُ Such a one raised his voice: the origin of the saying was this: a man had one of his legs cut, or cut off, and he raised it, and put it upon the other, and cried out with his loudest voice: so this was afterwards said of any one who raised his voice: (S, O:) or it is expl. thus: a man had one of his limbs wounded, and he had camels which were accustomed to his singing in driving them, and which had become dispersed from him; so he raised his voice, crying, by reason of the wound; and his camels, hearing, and thinking that he was singing to drive them, came together to him: and hence this was afterwards said of any one who raised his voice, singing. (Az, TA.) عُقَيْرَى a dim. n., of the occurrence of which the only instance known to Kt is in a trad. cited and expl. voce أَصْحَرَ: said by IAth to be derived from عَقْرٌ in the phrase عُقْرُ الدَّارِ. (TA.) عَقَّارٌ [A simple; a drug;] any of the elements (أُصُول) of medicines; (S, O;) what is used medicinally, of plants and of their roots (أُصُول) and of trees: (K, TA:) [accord. to the CK, what is used medicinally, of plants, or of their roots: and trees: the last word being in the nom. case:] as also ↓ عِقِّيرٌ: (K:) or what is used medicinally, of plants and trees: (L, TA:) or a medicine that is used for moving the bowels: (Az, TA:) or any curative plant; as also its pl., (AHeyth,) which is عَقَاقِيرُ: (AHeyth, S:) nothing thus termed is called فُوهٌ. (AHeyth.) — — [Hence,] حَدِيدٌ جَيِّدُ العَقَاقِيرِ (assumed tropical:) Iron of excellent manufacture. (O, K.) عِقِّيرٌ: see the next preceding paragraph. عَاقِرٌ; see مِعْقَرٌ. — Also, applied to a woman, Barren: (O, K, TA:) that does not conceive: (S, O:) or that has ceased to conceive: (Msb:) as being from عَقُرَتْ, it is an instance of the confusion of dialects; [being properly from عَقَرَتْ;] or it is a possessive epithet [meaning having the quality of barrenness]: (IJ:) pl. عُقَّرٌ, (K, TA,) which is applied to women and to she-camels, (TA,) or عَوَاقِرُ and عَاقِرَاتٌ: (Msb:) and ↓ عُقَرَةٌ is in like manner applied to a woman, signifying, having a disease in her womb, (O, K, TA,) in consequence of which she does not conceive. (TA.) — — Applied to a man, Barren; that has no offspring born to him; (S, O, Msb, K;) as also ↓ عَقِيرٌ: (K:) the former anomalous; [if regarded as from عَقُرَ, not from عَقَرَ; but عَقُرَ said of a man, I do not find;] the latter regular; [if from عَقُرَ;] and the latter has not been heard applied to a woman: (TA:) pl. عُقَّرٌ: (Msb, TA:) and ↓ عُقَرَةٌ is also applied to a man, and signifies, one who comes to women, and feels them, and indulges himself with them in mutual embracing, or pressing to the bosom, (يُحَاضِنُهُنَّ,) but has no offspring born to him. (IAar, TA.) — — (tropical:) A tree (شَجَرَةٌ) that does not bear; barren: and in like manner ↓ عَقِرَةٌ, occurring in a trad., as the name of a certain tract of land (أَرْضٌ), which name

Mohammad changed to خَضِرَةٌ; or this may be from the same epithet applied to a palm-tree. (TA.) [See also عَقِيرٌ.] — — Applied to a tract of sand (رَمْلَةٌ), (tropical:) That produces no plants or herbage; (O, K, TA;) likened to a [barren] woman: (TA:) or of which the sides produce plants or herbage, but the middle does not produce: (TA:) or such as is large: (K:) or large and producing no plants or herbage. (S.) عَاقُورٌ: see أَعْقَرُ مِنْ بَغْلَةٍ .مِعْقَرٌ [More barren than a she-mule]. (TA in art. بغل.) مُعْقِرٌ A man having much properly such as is termed عَقَّارٌ. (S, K.) — See also the next paragraph. مِعْقَرٌ (S, O, K) and ↓ مِعْقَارٌ and ↓ مُعْقِرٌ (K) and ↓ عُقَرٌ (AZ, S, O, K) and ↓ عُقَرَةٌ (S, O, K) and ↓ عَاقُورٌ, (O, K,) applied to the saddle of a horse (S, K) and that of a camel, (TA,) That galls the back; (S, * O, * K;) i. e., that usually galls the back: if it galls it but once it is only termed ↓ عَاقِرٌ. (A' Obeyd.) — — Also مِعْقَرٌ and ↓ عُقَرٌ and ↓ عُقَرَةٌ A man who galls the backs of camels by fatiguing them with labour, or by urging them much in a journey. (L, K.) مُعْقَرَةٌ Having her womb rendered barren by God. (TA.) مِعْقَارٌ: see مَعْقُورٌ .مِعْقَرٌ and مَعْقُورَةٌ: see عَقِيرٌ. مُعْتَقَرٌ A place of عَقْر [or إِعْتِقَار, i. e. of galling, or being galled, upon the back of a camel or the like]. (TA in art. ارى.) عقرب Q. 1 عَقْرَبَ He twisted, wreathed, curled, curved, or bent, a thing. (MA.) — [And, accord. to Freytag, He imitated the scorpion in acting: but for this he names no authority; and I doubt its correctness: see the next paragraph.] Q. 2 تَعَقْرَبَ [It was crisp and curved; said of a lock of hair hanging down upon the temple: so accord. to Reiske, as mentioned by Freytag. — — And He acted like 'Akrab; a man notorious for putting off the fulfilment of his promises; as is said in the TA in the present art.]. (A and TA in art. عرقب: see Q. 2 in that art.) عَقْرَبٌ [The scorpion;] a certain venomous reptile, (TA,) well known: (K, TA:) the word is masc. (TA) and it is fem., (S, O, K, TA,) generally the latter; (T, Msb, TA;) but is applied to the male and the female: (Lth, T, O, Msb, TA:) and the male is called ↓ عُقْرُبَانٌ, (T, S, O, Msb, K, TA,) accord. to some, (O,) when one desires to denote it in a corroborative manner, (Msb, TA,) and ↓ عُقْرُبَّانٌ also; (K;) or these two words are syn. with عَقْرَبٌ: (K:) and the female is called ↓ عَقْرَبَةٌ, (T, S, O, Msb, K,) sometimes, (T, Msb,) and ↓ عَقْرَبَاءُ, which is imperfectly decl.; (S, O, K;) or these two words and عَقْرَبٌ, accord. to the " Tahreer et-Tembeeh," all denote the female, and the male is called ↓ عُقْرُبَانٌ: (TA:) or, as some say, the male and the female are called only عَقْرَبٌ: (Msb, TA:) and of ↓ عُقْرُبَانٌ it is said by IB, on the authority of AHát, that it does not signify the male of عَقَارِب, but [as expl. below] " a certain creeping thing, having long legs: " (TA:) IJ says that you may drop the ا and ن, and say ↓ عُقْرُبَّان: (L, TA:) and an instance occurs of ↓ عَقْرَابٌ, as a coll. gen. n., in the following verse: أَعُوذُ بِاللّٰهِ مِنَ العَقْرَابِ ٱلشَّائِلَاتِ عُقَدَ الأَذْنَابِ [I seek protection by God from the scorpions raising the joints of the tails]: but the ا here is said to be inserted for the purpose of what is termed الإِشْبَاع: (MF, from the " Mukhtasar el-Bayán: ") and الشائلات is applied as an epithet to a sing. n. because this is used as a coll. gen. n.: (M voce سَبْسَبٌ:) the pl. of عَقْرَبٌ is عَقَارِبُ. (S, O.) — — And [hence] العَقْرَبُ is the name of (assumed tropical:) A certain sign of the Zodiac, (T, S, O, K,) [i. e. Scorpio,] to which belong the Mansions of the Moon called الشَّوْلَةُ and القَلْبُ [and الإِكْلِيلُ] and الزُّبَانَيَانِ. (T, TA. [See these words, and see also شِيبَانُ, and مَنَازِلُ القَمَرِ in art. نزل. It should also be observed that the Arabs extended the figure of this constellation (as they did that of Leo) far beyond the limits that we assign to it.]) — — [Hence, likewise,] عَقْرَبٌ signifies (assumed tropical:) A thong, or strap, of a sandal, (O, K, TA,) in the form of the reptile of this name. (TA.) [See also عَقْرَبَةٌ.] — — And (assumed tropical:) A thong, or strap, (O, K,) plaited, and having a buckle at its extremity, (O,) by which the crupper of a horse, or the like, is bound to the saddle. (O, K.) — — And the pl. عَقَارِبُ signifies also (tropical:) Malicious and mischievous misrepresentations, calumnies, or slanders. (O, K, TA.) One says, إِنَّهُ لَتَدِبُّ عَقَارِبُهُ (tropical:) Verily his malicious and mischievous misrepresentations, &c., creep along: (TA:) or he traduces, or defames, people behind their backs, or otherwise. (O, K.) And the phrase دَبَّتْ عَقَارِبُهُ is sometimes used to signify (tropical:) His downy hair crept [along his cheeks]. (MF.) — — And (tropical:) Reproaches for benefits conferred: so in the saying of En-Nábighah, عَلَىَّ لِعَمْرٍو نِعْمَةٌ بَعْدَ نِعْمَةٍ لِوَالِدِهِ لَيْسَتْ بِذَاتِ عَقَارِبِ (tropical:) [I owe unto 'Amr favour after favour, for his father, not accompanied by reproaches for benefits conferred]. (TA.) — — And (assumed tropical:) Hardships, severities, difficulties, troubles, or distresses. (K.) عَقَارِبُ الشِّتَآءِ means (assumed tropical:) The hardships, severities, &c., of winter: (TA:) or the intense cold thereof: (O, K:) and عَقْرَبُ الشِّتَآءِ, accord. to IB, the assault, and intense cold, of winter. (TA.) And عَيْشٌ ذُو عَقَارِبَ means (assumed tropical:) An uneasy life: or a life in which is evil and roughness. (TA.) — — See also the next paragraph. عَقْرَبَةٌ: see عَقْرَبٌ, first sentence. — — Also (assumed tropical:) An iron thing like the كُلَّاب [or flesh-hook], which is suspended, or attached, to the horse's saddle. (O, K.) — — And, of a sandal, (assumed tropical:) The knots of the [thong, or strap, called] شِرَاك [q. v.]. (TA.) — — And, (O, K,) thus in all the copies of the K, and in the handwriting of Ibn-Mektoom, but in the L ↓ عَقْرَب, (TA,) (assumed tropical:) An intelligent female slave, who does much service, or work. (O, L, K, TA.) عَقْرَبَاءُ: see عَقْرَبٌ, first sentence. عُقْرُبَانٌ: see عَقْرَبٌ, first sentence, in three places. — — Also, [or it has this meaning only, as stated above, voce عَقْرَبٌ,] A certain creeping thing, having long legs, and the tail of which is not like that of the عَقْرَب [or scorpion]: (S, IB, O, TA:) or a small creeping thing that enters the ear; long, yellow, and having many legs: (TA:) i. q. دَخَّالُ الأُذُنِ [an appellation now applied to the earwig]; (Az, K;) and (K) so ↓ عُقْرُبَّانٌ. (O, K.) عُقْرُبَانَة: see مُعَقْرَبٌ .عُقْرُبٌ: see عَقْرَبٌ, first sentence. عُقْرُبَّانٌ: see عَقْرَبٌ, first sentence: — — and عُقْرُبَانٌ. عَقْرَابٌ: see عَقْرَبٌ, first sentence. مُعَقْرَبٌ [Twisted, wreathed, curled,] curved, or bent. (K.) A صُدْغ [or lock of hair hanging down upon the temple curled, or] curved, or having one part turned upon another. (S, O.) — — And Strong and compact in make: (K:) or مُعَقْرَبُ الخَلْقِ, applied to a wild ass, compact and strong in make. (O.) — — Also, and ↓ ذُو عُقْرُبَانَةٍ, One who aids, or assists, much, or well, (O, * K, * TA,) and resists attack: (K:) or an aider who resists attack with energy. (MF.) مَكَانٌ مُعَقْرِبٌ A place having in it scorpions (عَقَارِب). (S, O.) And أَرْضٌ مُعَقْرِبَةٌ (S, O, Msb, K) and مَعْقَرَةٌ, (S, O, * K,) the latter as though formed from عَقْرَبٌ after reducing it to three letters, (S,) A land in which are scorpions: (S, O, Msb:) or a land abounding with scorpions. (K.) عقص 1 عَقَصَتْ شَعَرَهَا, aor. عَقِصَ, (Msb,) inf. n. عَقْصٌ, (Lth, S, Mgh, IAth, Msb,) She (a woman, Lth, Msb) twisted her hair, and inserted the ends thereof into the parts next the roots: (Mgh, IAth, Msb:) this is the primary signification: (IAth:) or she took each lock of her hair, and twisted it, then tied it, so that there remained in it a twisting, and then let it hang down; (Lth, O; *) each of the said locks is termed عَقِيصَةٌ: (Lth:) and she tied her hair upon the back of her neck: (TA:) and she plaited her hair: (Msb:) or عَقْصُ الشَّعَرِ signifies the gathering of the hair together upon the head: (Mgh:) or the plaiting of the hair: and the twisting it upon the head: (S:) and you say, عَقَصَ شَعَرَهُ, aor. as above, (and so the inf. n., O,) meaning, he plaited his hair: and he twisted it. (A, O, K.) — عَقِصَ, (S, TA,) aor. عَقَصَ, (TA,) inf. n. عَقَصٌ, [q. v.], (S, O, TA,) (tropical:)

He was, or became, niggardly, or close-handed, (S, O, * TA,) and evil in disposition. (S.) — — And عَقِصَتْ عَلَىَّ الدَّابَّةُ [as also عَكِصَتْ] (tropical:) The beast became restive, or refractory, to me, and stopped. (TA.) 2 عقّص أَمْرَهُ (tropical:) He rendered his affair difficult, or intricate, and involved in confusion, or doubt. (TA.) 3 أَخَذْتُهُ مُعَاقَصَةً (assumed tropical:) I took it striving to overcome; (O, K; *) as also مُقَاصَعَةً. (O.) عَقَصٌ [app. an inf. n. of which the verb is عَقِصَ] A twisting, or contortion, in the horn of a sheep or goat: (A:) or a twisting, or contortion, of the horns of a goat, upon his ears, backwards. (S.) عَقِصٌ Sand accumulated, or congested, in which there is no way: (S, O, K:) said to be syn. with عَقِدٌ: and ↓ عَقَصَةٌ signifies sand like such as is termed سِلْسِلَةٌ [q. v.]; or عَقَصَةٌ and ↓ عِقِصَةٌ, as expl. by Aboo-'Alee, signify sand contorted, one part upon another, and extended; like عَقَدَةٌ and عَقِدَةٌ. (TA.) — — And The neck of the كَرِش [or stomach of a ruminant animal]. (IF, O, K. [In the CK, for وَعُنُقُ الكَرِشِ is erroneously put وكعُنُقِ الكَرِشُ; after which a و should have been inserted.]) — — Also, (S, O, K,) and ↓ عِقِّيصٌ, (O, K,) and ↓ عَيْقَصٌ, (IDrd, O, K,) and ↓ أَعْقَصُ, (TA,) (tropical:) Niggardly, stingy, or close-handed, (S, O, K, TA,) and evil in disposition: (S:) and عقيص [app. ↓ عِقِّيصٌ, or perhaps ↓ عَقِيصٌ,] signifies evil and perverse in disposition. (TA.) عُقْصَةٌ A knot of a horn: (O, K:) pl. عُقَصٌ. (O.) عِقْصَةٌ: see عَقِيصَةٌ, in two places. عَقَصَةٌ and عَقِصَةٌ: see عَقِصٌ. عِقَاصٌ A string with which the ends of the ذَوَائِب [or locks of hair hanging down loosely from the middle of the head to the back] are tied: (O, Msb, K:) or a thong with which the hair is gathered together: (Mgh:) pl. عُقُصٌ: (Msb:) or, as some say, عُقَصٌ, (Mgh,) or عُقُوصٌ, (TA,) signifies black strings, (Mgh,) or strings of twisted wool, dyed black, (TA,) which a woman joins to her hair: (Mgh, TA:) of the dial. of El-Yemen: (TA:) [in Egypt, in the present day, the term عُقُوص is applied to red silk strings, each with a tassel at the end, worn by women of the lower orders, who divide their hair behind into two tresses, and plait, with each tress, three of these strings, which reach more than half-way towards the ground, so that they are usually obliged to draw aside the tassels before they sit down:] MF says that, accord. to some, عِقَاصٌ signifies a thorn, or the like, with which a woman arranges, or puts in order, her hair: which is strange: (TA:) and IAar says that it signifies مَدَارِئُ [i. e. horns with which people scratch their heads; or things like packing-needles, with which the female hair-dresser arranges, or puts in order, the locks of women's hair]; and this meaning he assigns to it in explaining a verse of Imra-el-Keys [which see below, voce عَقِيصَةٌ, of which word, as well as of عِقْصَةٌ, the word عِقَاصٌ is also a pl.]. (O, * TA.) عُقُوصٌ: see the next preceding paragraph. عَقِيصٌ: see عَقِصٌ, last sentence. عَقِيصَةٌ A portion of a woman's hair which is twisted, and of which the ends are inserted into the parts next the roots; (IAth, * Msb;) as also ↓ عِقْصَةٌ: (Msb:) or a lock of a woman's hair which she twists, then ties, so that there remains in it a twisting, and then lets hang down: (Lth, A:) [i. e., a twisted lock of a woman's hair, which either has its end inserted into the part next the roots, or is tied, and left to hang down:] or i. q. ضَفِيرَةٌ; as also ↓ عِقْصَةٌ; (S, O, K;) the latter on the authority of A'Obeyd: (S:) pl. (of the former, S, A, Msb, TA) عَقَائِصُ, (S, A, Msb, K,) and (of the latter, S, Msb) عِقَصٌ, (S, O, Msb, K,) and (of the former also, S, Msb, and of the latter also, S, TA) عِقَاصٌ, (S, O, Msb, K,) of which A'Obeyd cites the following ex. in a verse of Imra-el-Keys: غَدَائِرُهُ مُسْتَشْزِرَاتٌ إِلَى العُلَى تَضِلُّ العِقَاصُ فِى مُثَنًّى وَمُرْسَلِ [Its pendent locks being twisted upwards, the twists becoming concealed among hair doubled and hair made to hang down]: or, as some say, it [عقاص] signifies what a woman makes, of her hair, like a pomegranate; each lock of which is termed عَقِيصَةٌ; the pl. being عِقَاصٌ and عَقَائِصُ. (S, O.) [See also عِقَاصٌ as expl. by IAar, above.] عِقَاصٌ is also used in the sense of ذَوَائِبُ [or Locks of hair hanging down loosely from the middle of the head to the back]. (Mgh. [But this is said in relation to an instance of its occurrence in which it may with propriety be regarded as pl. of عَقِيصَةٌ or عِقْصَةٌ in any of the senses before explained.]) عِقِّيصٌ: see عَقِصٌ, last sentence, in two places. عَيْقَصٌ: see عَقِصٌ, last sentence. أَعْقَصُ A goat (S, O, Msb, K) or sheep (Msb) whose horns are twisted, or contorted, upon his ears, (S, O, Msb, K,) backwards: (S, O, K:) fem. عَقْصَآءُ: (Msb:) or عَقْصَآءُ القَرْنِ signifies a شَاة [i. e. sheep or goat] having a twisting, or contortion, in the horn: (A:) and ↓ مِعْقَاصٌ, a sheep or goat crooked in the horn. (K.) — — Also Having the fingers twisting, one upon another. (Ibn- 'Abbád, O, K.) — — And Whose central incisors enter into his mouth, (O, K, TA,) and are twisted. (TA.) — — See also عَقِصٌ, last sentence. مِعْقَصٌ A crooked arrow: (S, O, K:) and, (K,) or accord. to As, (TA,) an arrow of which the head breaks, and its tongue, or tang, remaining therein, is extracted, and beaten until it becomes long, and then restored in its place; (K, TA;) but it does not perfectly serve in its stead: (TA:) pl. مَعَاقِصُ. (S.) مِعْقَاصٌ: see أَعْقَصُ. — — See also مِعْقَص. عقف 1 عَقَفَهُ, (S, O, Msb, K,) aor. عَقِفَ, (O, Msb, K,) inf. n. عَقْفٌ, (S, O, Msb, KL,) He bent it; (S, O, Msb, K, KL;) crooked it; made it hooked; or doubled it: (KL:) and ↓ عقّفهُ, (Msb,) inf. n. تَعْقِيفٌ, (S, KL,) signifies [the same, or] he bent it, or crooked it: (S, Msb, KL:) [or he did so much:] and تَعْقِيفٌ signifies also the making crook-backed. (KL.) — عقفت, [app. عَقَفَتْ, the part. n. being عَاقِفَ, or this may be a possessive epithet, and, if so, the verb may be عَقِفَت or عُقِفَت,] said of a sheep or goat (شَاة), and likewise, sometimes, of any beast (دَابَّة), It had the disease termed عُقَاف [q. v.]. (TA.) 2 عَقَّفَ see the preceding paragraph. 5 تَعَقَّفَ see the next following paragraph. 7 انعقف It became bent, (S, O, Msb, K,) or crooked; (K;) as also in either sense, ↓ تعقّف. (O, K.) عَقْفٌ The fox. (IF, S, O, K.) So in the following verse, (ascribed by IF and IB to Homeyd El-Arkat, and by J to Homeyd Ibn-Thowr, but said by Sgh to be of neither of the Homeyds, TA,) كَأَنَّهُ عَقْفٌ تَوَلَّى يَهْرُبُ مِنْ أَكْلُبٍ يَتْبَعُهُنَّ أَكْلُبُ [As though he were a fox that had turned away fleeing from dogs which (other) dogs were following]. (S, O, TA.) عُقَافٌ A disease that attacks the sheep or goat, (S, O, K,) and sometimes any beast, (O,) in its legs, so that they become bent, or crooked, in consequence of it. (S, O, K.) عَقُوفٌ A cow's udder of which the stream of milk comes forth contrarily, on the occasion of milking. (AHát, O, K.) شَوْكَةٌ عَقِيفَةٌ A thorn bent like the crooked piece of iron in the head of the spindle. (TA.) عُقَّافَةٌ A piece of wood [or a stick] crooked [or hooked] at the head thereof, with which a thing is extended, (يُمَدّ, so in the O and L and copies of the K,) or drawn, or pulled, towards one, (يُجْحَنُ, so in the CK,) like the مِحْجَن [q. v.]: (O, L, K:) or it is [a part, app. the crooked, or hooked, head,] of the مِحْجَن: (Msb:) and some say that it is a صَوْلَجَان [q. v.]. (TA.) [In the present day it is applied to A hook, or a small hook.] عَاقِفٌ, applied to a sheep or goat (شَاة, O, K), and sometimes to any beast (دَابَّة, O), Having the disease termed عُقَاف; as also ↓ مَعْقُوفَةُ الرِّجْلِ. (O, K.) أَعْقَفُ Anything (IDrd, O) bent, curved, crooked, [hooked,] contorted, or distorted. (IDrd, O, K.) And Bending. (O, K.) — — A gazelle having the horns bent. (TA.) And [the fem.] عَقْفَآءُ A sheep or goat (شَاة) of which the horns are contorted [or bent down] upon its ears. (TA.) — — Also (assumed tropical:) Coarse, rough, rude, or churlish; as an epithet applied to an Arab of the desert. (S, O, K.) — — And (assumed tropical:) Poor; needy: (Lth, O, K:) pl. عُقْفَانٌ. (TA.) — — And [the fem.] عَقْفَآءُ signifies [An iron hook;] a piece of iron of which the extremity has been contorted, and in which is a bending. (O, K.) شَعَرٌ مُعَقَّفٌ [Hair that is recurvate at the extremities; as though ending with hooks]: (M and TA voce أَجْحَنُ:) and ↓ شَعَرٌ مَعْقُوفٌ [signifies the same]. (TA in art. سدل.) [See also مُعَكَّفٌ, and مَعْكُوفٌ.] مَعْقُوفٌ applied to an old man, Bent by

reason of great age. (TA.) — — See also عَاقِفٌ: — — and مُعَقَّفٌ. عقفر Q. 1 عَقْفَرَتْهُ الدَّوَاهِى, (S, O, K,) and عقفرت عَلَيْهِ, (K,) and ↓ اِعْقَنْفَرَتْ عليه, (Lth, O, K,) Calamities destroyed him: (Lth, S, O:) or prostrated and destroyed him. (K.) Q. 2 تَعَقْفَرَ He (a man) perished: (Lth, O:) or became prostrated and destroyed, (K,) by calamities. (Lth, O, K.) Q. 3 إِعْقَنْفَرَ see 1. عَقْفَرَةٌ [inf. n. of 1. — Also] Craftiness, or cunning, of a [demon of the kind called] غُول. (O, TA.) عَنْقَفِيرٌ A calamity (S, O, K, TA) of fortune: (TA:) like عَنْقَاءُ; from which it is said by IF to be formed, by additional letters: (O:) pl. عَقَافِيرُ. (O, TA.) — — A crafty, or cunning, [demon of the kind called] غُول. (O, TA.) — — A clamorous and foul-tongued woman, (K, TA,) that overcomes with evil. (TA.) — — A scorpion. (O, K.) — — A she-camel so old that the back of her neck almost touches her shoulder (K, O, TA) by reason of her extreme old age. (TA.) عقل 1 عَقْلٌ [The inf. n.] عَقْلٌ signifies The act of withholding, or restraining; syn. مَنْعٌ. (TA.) [This is app. the primary signification, or it may be from what next follows.] — — عَقَلَ البَعِيرَ, (S, Mgh, O, Msb, K,) aor. عَقِلَ, (S, O, Msb,) inf. n. عَقْلٌ, (S, Mgh, O, Msb,) He bound the camel with the [rope called] عِقَال; (Mgh;) meaning he bound the camel's fore shank to his arm; (K;) i. e. he folded together the camel's fore shank and his arm and bound them both in the middle of the arm with the rope called عِقَال; (S, O, Msb;) and ↓ اعتقلهُ signifies the same; as also ↓ عقّلهُ; (K;) or you say, عَقَّلْتُ الإِبِلَ, from العِقَالُ, (S, O,) inf. n. تَعْقِيلٌ, (O,) [i. e. I bound the camels in the manner expl. above,] this verb being with tesh-deed because of its application to a number of objects: (S, O:) and sometimes the hocks were bound with the عِقَال. (TA.) The she-camel, also, was bound with the عِقَال on the occasion of her being covered: — — and hence العَقْلُ is metonymically used as meaning الجِمَاعُ [i. e. (assumed tropical:) The act of compressing a woman]. (TA.) — — عَقَلْتُ القَتِيلَ, (S, Mgh, Msb, K, *) or المَقْتُولَ, (S, O,) aor. as above, (TA,) and so the inf. n., (Msb, TA,) means I gave, or paid, the bloodwit to the heir, or next of kin, of the slain person: (S, Mgh, O, Msb, K: *) for the camels [that constituted the bloodwit] used to be bound with the عِقَال in the yard of the abode of the heir, or next of kin, of the slain person; and in consequence of frequency of usage, the phrase became employed to mean thus when the bloodwit was given in dirhems or deenárs. (As, S, O, Msb. * [See a verse cited in the first paragraph of art. عيف.]) And [hence] one says also, عَقَلْتُ عَنْهُ, (inf. n. as above, TA,) meaning I paid for him, (the slayer, Mgh,) i. e., in his stead, (S, Mgh, O, Msb, K, *) the bloodwit that was obligatory upon him, (S, Mgh, O, K, *) or what was obligatory upon him of the bloodwit. (Msb.) And عَقَلْتُ لَهُ دَمَ فُلَانٍ I relinquished in his favour retaliation of the blood of such a one for the bloodwit. (S, O, Msb, K. *) لَا تَعْقِلُ العَاقِلَةُ عَمْدًا وَلَا عَبْدًا, (S, Mgh, O, Msb, K,) in a trad. (S, O, Msb) of Esh-Shaabee, (O,) or a saying of Esh-Shaabee, (Mgh, * K,) not a trad., (K,) but the like occurs in a trad. related on the authority of I'Ab, (TA,) [meaning, accord. to an expl. of the verb when trans. without a particle, mentioned above, Those who are responsible for the payment of a bloodwit in certain cases shall not pay it for an intentional act of slaying or the like, nor for the slaying or the like of a slave,] applies, accord. to Aboo-Haneefeh, to the case of a slave's committing a crime against a free person: (S, O, Msb, K: [and thus as expl. in the Mgh:]) but, (S, O, Msb, K,) accord. to Ibn-Abee-Leylà, (S, O, Msb,) it applies to the case of a free person's committing a crime against a slave; for if the meaning were as Aboo-Haneefeh says, the phrase would be لَا تَعْقِلُ العَاقِلَةُ عَنْ عَبْدٍ; (S, O, Msb, K;) and As pronounced this to be correct: (S, O, Msb: *) Akmal-ed-Deen, however, in the Exposition of the Hidáyeh, says that عَقَلْتُهُ is used in the sense of عَقَلْتُ عَنْهُ, and that the context of the trad. indicates this meaning, which MF also defends. (TA.) [See also the saying لَا أَعْقِلُ الكَلْبَ الهَرَّارَ in art. هر.] — — عَقَلَهُ, inf. n. as above, also means He set him up [app. a man] on one of his legs; [app. from عَقَلَ البَعِيرَ;] as also عَكَلَهُ: and every عَقْل is a raising. (TA.) — — Also, [agreeably with the explanation of the inf. n. in the first sentence of this art.,] and ↓ عقّلهُ, and ↓ تعقّلهُ, (TA, [see also the first paragraph of art. عجس,]) and ↓ اعتقلهُ, (Msb, TA,) He withheld him, or restrained him, (Msb, TA,) عَنْ حَاجَتِهِ from the object of his want. (TA.) — — And [hence,] عَقَلَ الدَّوَآءُ بَطْنَهُ, (S, O, Msb, K,) aor. عَقِلَ (S, K) and عَقُلَ, (K,) inf. n. عَقْلٌ, (TA,) The medicine bound, or confined, his belly [or bowels]; syn. أَمْسَكَهُ: (S, O, Msb, K:) accord. to some, particularly after looseness: and ↓ اعتقل بَطْنَهُ signifies the same. (TA.) And يَعْقِلُ الطَّبْعَ is said of a medicine [as meaning, in like manner, It binds the bowels; is astringent]. (TA in art. حمض; &c.) And عقل البَطْنُ [app. عَقِلَ] The belly [or bowels] became bound, or confined; syn. اِسْتَمْسَكَ. (TA.) — — عَقَلَ عَلَى القَوْمِ, [aor. عَقِلَ,] inf. n. عِقَالٌ, means He collected, or exacted, the poor-rates of the people, or party; [app. from عَقَلَ البَعِيرَ; as though he bound with the rope called عِقَال the camels that he collected;] on the authority of IKtt. (TA.) 'Omar, when he had deferred [collecting] the poor-rate in the year [of drought called] عَامُ الرَّمَادَةِ, sent Ibn-AbeeDhubáb, and said, اِعْقِلْ عَلَيْهِمْ عِقَالَيْنِ فَاقْسِمْ فِيهِمْ عِقَالًا وَاءْتِنِى بِالآخَرِ [Collect thou from them two years' poor-rate; then divide among them one year's poor-rate, and bring to me the other]. (O.) One says of the collector of the poor-rate, يَعْقِلُ الصَّدَقَةَ [He collects, or exacts, the poor-rate]. (S, O.) — — عَقَلَ فُلَانًا and ↓ اعتقلهُ signify He threw down such a one [in wrestling] by twisting his leg upon the latter's leg: (K, * TA:) [or] you say, صَارَعَهُ فَاعْتَقَلَهُ ↓ الشَّغْزَبِيَّةَ He wrestled with him and twisted his leg upon the leg of the latter: (S, O:) and one says of a wrestler, لِفُلَانٍ عُقْلَةٌ يَعْقِلُ بِهَا النَّاسَ ↓, (S, O,) or ↓ يَعْتَقِلُ, i. e. [Such a one has] a [mode of] twisting his leg with another's [whereby he wrestles with men]. (TA.) — — عَقَلَتْ شَعَرَهَا, (inf. n. عَقْلٌ, TA,) said of a woman, She combed her hair: (S, O:) or combed it in a certain manner; as also ↓ عَقَّلَتْهُ. (TA.) — عَقَلَ, aor. عَقِلَ, inf. n. عَقْلٌ and ↓ مَعْقُولٌ, (S, O, K,) or the latter, accord. to Sb, is an epithet, [or a pass. part. n.,] for he used to say that no inf. n. has the measure مَفْعُولٌ, (S, O,) He was, or became, عَاقِل [i. e. intelligent, &c.; and so ↓ تعقّل; as though he were withheld, or restrained, from doing that which is not suitable, or befitting: see عَقْلٌ below]: and ↓ عقّل, (K, TA,) inf. n. تَعْقِيلٌ, (TA,) signifies the same, (K,) or [he possessed much intelligence, for] it is with teshdeed to denote muchness: (TA:) and عَقِلَ, aor. عَقَلَ, is a dial. var. of عَقَلَ, aor. عَقِلَ, signifying he became عَاقِل. (IKtt, TA.) — — And عَقَلَ الشَّىْءَ, (Msb, K, TA,) aor. عَقِلَ, inf. n. عَقْلٌ, (Msb, TA,) He understood, or knew, the thing; syn. فَهِمَهُ: (K, TA:) or i. q. تَدَبَّرَهُ [app. as meaning he looked into, considered, examined, or studied, the thing repeatedly, until he knew it]; and عَقِلَ, aor. عَقَلَ, is a dial. var. thereof. (Msb.) See also 5. — — مَا أَعْقِلُهُ عَنْكَ شَيْئًا, (S, and so in the K accord. to my copy of the TA, but in the CK and in my MS. copy of the K ↓ أَعْقَلَهُ,) meaning دَعْ عَنْكَ الشَّكَّ [Dismiss from thee doubt], is [said to be] mentioned by Sb; as though the speaker said, مَا أَعْلَمُ شَيْئًا مِمَّا تَقُولُ فَدَعْ عَنْكَ الشَّكَّ [I know not aught of what thou sayest, so dismiss from thee doubt]; and [to be] like the phrases خُذْ عَنْكَ and سِرْ عَنْكَ: Bekr El-Mázinee says, “I asked AZ and As and Aboo-Málik and Akh respecting this phrase, and they all said, 'We know not what it is: ' ” (so in the S:) [but] it is a mistake, for مَا أَغْفَلَهُ; (K, TA;) and thus it is mentioned by Sb and others, with غ and ف. (TA.) نَخْلَةٌ لَا تَعْقِلُ الإِبَارَ (tropical:) A palm-tree that will not receive fecundation is a tropical phrase [perhaps from عَقَلَ meaning “ he understood ” a thing]. (A, TA.) — — عَاقَلْتُهُ فَعَقَلْتُهُ:

see 3. — — عَقَلَ, aor. عَقِلَ, inf. n. عُقُولٌ (S, O, K) and عَقْلٌ, (K,) He (a mountain-goat, S, O) became, or made himself, inaccessible in a high mountain: (S: in the O unexplained:) or he [a gazelle] ascended [a mountain]. (K.) Accord. to Az, العُقُولُ signifies The protecting oneself in a mountain. (TA.) And one says, عَقَلَ إِلَيْهِ, aor. عَقِلَ, inf. n. عَقْلٌ and عُقُولٌ, He betook himself to him, or it, for refuge, protection, covert, or lodging. (K.) — — عَقَلَ الظِّلُّ, (S, O, K,) aor. عَقِلَ, (K,) inf. n. عَقْلٌ (K) [and probably عُقُولٌ also], The shade declined, and contracted, or shrank, at midday; (S, O;) the sun became high, and the shade almost disappeared. (S, O, K.) — عَقَلَ, (O, K,) aor. عَقِلَ, (K,) inf. n. عَقْلٌ, (TA,) said of a camel, He pastured upon the plant called عَاقُول. (O, K.) — عَقِلَ, aor. عَقَلَ, (K,) inf. n. عَقَلٌ, (S, O, K,) He (a camel) had a twisting in the hind leg, (S, O, K,) and much width [between the hind legs]: (S, O:) or had an excessive wideness, or spreading, of the hind legs, so that the hocks knocked together: (ISk, S, O:) or had a knocking together of the knees. (K.) [See also رَوَحَ.] 2 عَقَّلَ see 1, in four places. — عقّلهُ, inf. n. تَعْقِيلٌ, also signifies He, or it, rendered him عَاقِل [i. e. intelligent, &c.]. (O, K.) — And عقّل said of a grape-vine, (O, K,) inf. n. as above, (TA,) It put forth its عُقَّيْلَى, or grapes in their first, sour, state. (O, K.) 3 المَرْأَةُ تُعَاقِلُ الرَّجُلَ إِلَى ثُلُثِ دِيَتِهَا (S, Mgh, O, K) means The woman is on a par with the man to the third part of her bloodwit; (S, Mgh, O;) she receives like as the man receives [up to that point]: (Mgh:) i. e., [for instance,] his مُوضِحَة [or wound of the head for which the mulct is five camels] and her مُوضِحَة are equal; (K;) but when the portion reaches to the third of the bloodwit, her [portion of the] bloodwit is the half of that of the man: (S, O, K:) thus, for one of her fingers, ten camels are due to her, as in the case of the finger of the man; for two of her fingers, twenty camels; and for three of her fingers, thirty; but for four of her fingers, only twenty, because they exceed the third, therefore the portion is reduced to the half of what is due to the man: so accord. to Ibn-El-Museiyab: but Esh-Sháfi'ee and the people of El-Koofeh assign for the finger of the woman five camels, and for two of her fingers ten; and regard not the third part. (TA.) — ↓ عَاقَلْتُهُ فَعَقَلْتُهُ, (S, O, K, *) inf. n. of the former مُعَاقَلَةٌ, (TA,) and aor. of the latter عَقُلَ, (S, O, K,) and inf. n. عَقْلٌ, (TA,) means I vied, or contended, with him for superiority in عَقْل [or intelligence], (O, TA,) and I surpassed him therein. (S, O, K, * TA.) 4 اعقل He (a man) owed what is termed عِقَال, (O, K, TA,) i. e. a year's poor-rate. (TA.) — — اعقل القَوْمُ The people, or party, became in the condition of finding the shade to have declined, and contracted, or shrunk, with them, at midday. (S, O.) — اعقلهُ He found him to be عَاقِل [i. e. intelligent, &c.]: (K:) it is similar to أَحْمَدَهُ and أَبْخَلَهُ. (TA.) — — See also 1, last quarter. 5 تعقّلهُ: see 1, near the middle: — — and see 8, in four places. — — تَعَقَّلْ لِى بِكَفَّيْكَ حَتَّى أَرْكَبَ بَعِيرِى (O, K, *) a saying heard by Az from an Arab of the desert, (O,) means Put thy two hands together for me, and intersert thy fingers together, in order that I may put my foot upon them, i. e. upon thy hands, and mount my camel; for the camel was standing; (O, K; *) and was laden; and if he had made him to lie down, would not rise with him and his load. (O.) — [It is used in philosophical works as meaning He conceived it in his mind, abstractedly, and otherwise; and so, sometimes, ↓ عَقَلَهُ, aor. عَقِلَ, inf. n. عَقْلٌ. Hence one says, هٰذَا شَىْءٌ لَا يُتَعَقَّلُ This is a thing that is not conceivable.] — تعقّل as intrans.: see 1, latter half. — — [Hence, He recovered his intellect, or understanding. — — And] He affected, or endeavoured to acquire, عَقْل [i. e. intelligence, &c.]: like as one says تَحَلَّمَ and تَكَيَّسَ. (S, O.) [See also 6.] — — Said of an animal of the chase, as meaning It stuck fast, and became caught, in a net or the like, it is a coined word, not heard [from the Arabs of chaste speech]. (Mgh.) 6 تعاقلوا دَمَ فُلَانٍ They paid among themselves, or conjointly, the mulct for the blood of such a one. (K.) It is said in a trad., إِنَّا لَا نَتَعَاقَلُ المَضْغَ Verily we will not pay among ourselves, or conjointly, the mulcts for slight wounds of the head, [lit. the stroke with a sword,] but will oblige him who commits the offence to pay the mulct for it: i. e. the people of the towns or villages shall not pay the mulcts for the people of the desert; nor the people of the desert, for the people of the towns or villages; in the like of the case of the [wound termed] مُوضِحَة. (TA.) And in another it is said, يَتَعَاقَلُونَ بَيْنَهُمْ مَعَاقِلَهُمُ الأُولَى [They shall take and give among themselves, or conjointly, their former bloodwits]: i. e. they shall be as they were in respect of the taking and giving of bloodwits. (TA.) And one says, القَوْمُ عَلَى مَا كَانُوا يَتَعَاقَلُونَ عَلَيْهِ [The people, or party, are acting in conformity with that usage in accordance with which they used to pay and receive among themselves bloodwits]. (S, O.) — تعاقل also signifies He affected, or made a show of possessing, عَقْل [i. e. intelligence, &c.], without having it. (S, O.) [See also 5.] 8 إِعْتَقَلَ see 1, former half, in three places. — — أُعْتُقِلَ said of a man, He was withheld, restrained, or confined. (S, O.) — — And أُعْتُقِلَ لِسَانُهُ, (S, Mgh, O, Msb, K,) and إِعْتَقَلَ, also, (Msb,) His tongue was withheld, or restrained, (Mgh, Msb, TA,) from speaking; (Mgh, Msb;) he was unable to speak. (S, Mgh, O, Msb, K.) — — [Hence,] اعتقل الشَّاةَ He put the hind legs of the ewe, or she-goat, between his shank and his thigh, (S, O, K,) to milk her, (S, O,) or and so milked her. (K.) And اعتقل رُمْحَهُ He put his spear between his shank and his stirrup [or stirrup-leather]: (S, O, K:) or he (a man riding) put his spear beneath his thigh, and dragged the end of it upon the ground behind him. (IAth, TA.) And اعتقل الرَّحْلَ, and ↓ تعقّلهُ; (O;) or اعتقل الرِّجْلَ, (O, K,) accord. to one relation of a verse of Dhu-rRummeh, (O,) and ↓ تعقّلها; (K;) He [a man riding upon a camel] folded his leg, and put it upon the مَوْرِك: (O, K, * TA:) in the K, الوَرِك is erroneously put for المَوْرِك: (TA:) the مَوْرِك is before the وَاسِطَة [or upright piece of wood in the fore part] of the camel's saddle: (AO, in TA art. ورك:) and one says also, اعتقل قَادِمَةَ رَحْلِهِ and ↓ تعقّلها; both meaning the same [as above]: (TA:) and ↓ تعقّل السَّرْجَ and اعتقلهُ He folded his leg upon the fore part of the سرج [or saddle of the horse or the like]. (Mgh.) — — See also 1, latter half, in three places. — — الإِعْتِقَالُ also signifies The inserting a سَيْر [or narrow strip of skin or leather], when sewing a skin, beneath a سَيْر, in order that it may become strong, and that the water may not issue from it. (AA, O.) — And one says, اعتقل مِنْ دَمِ فُلَانٍ, (O, K,) and مِنْ طَائِلَتِهِ, (O,) meaning He took, or received, the عَقْل, (O, K, TA,) i. e. the mulct for the blood of such a one. (TA.) 10 استعقلهُ [إِسْتَعْقَلَ He counted, accounted, or esteemed, him عَاقِل, i. e. intelligent, &c.: for] you say of a man, يُسْتَعْقَلُ [from العَقْلُ], like as you say يُسْتَحْمَقُ [from الحُمْقُ], and يُسْتَرْأَى from الرِّئَاءُ. (AA, S in art. رأى.) عَقْلٌ an inf. n. used as a subst. [properly so termed], (Msb,) A bloodwit, or mulct for bloodshed; syn. دِيَةٌ; (As, S, Mgh, O, Msb, K;) so called for a reason mentioned in the first paragraph in the explanation of the phrase عَقَلْتُ القَتِيلَ; (As, S, Mgh, * O, Msb;) as also ↓ مَعْقُلَةٌ, (S, Mgh, O, K,) of which ↓ مِعْقَلَةٌ, with fet-h to the ق, is a dial. var., mentioned in the R; (TA;) and of which the pl. is مَعَاقِلُ: (S, O, K:) one says, لَنَاعِنْدَ فُلَانٍ ضَمَدٌ مِنْ مَعْقُلَةٍ ↓ i. e. We have a remainder of a bloodwit owed to us by such a one. (S, O.) And هُمْ عَلَى مَعَاقِلِهِمِ ↓ الأُولَى They are [acting] in conformity with [the usages relating to] the bloodwits that were in the Time of Ignorance; (K, TA;) or meaning عَلَى مَا كَانُوا يَتَعَاقَلُونَ عَلَيْهِ [expl. above (see 6)]: (S, O:) or they are [acting] in conformity with the conditions of their fathers; (K, TA;) but the former is the primary meaning: (TA:) and [hence] صَارَ دَمُ فُلَانٍ مَعْقُلَةً ↓ عَلَى قَوْمِهِ The blood of such a one became [the occasion of] a debt incumbent on his people, or party, (S, O, K, *) to be paid by them from their possessions. (S, O.) — And as being originally the inf. n. of عَقَلَ in the phrase عَقَلَ الشَّىْءَ meaning [فَهِمَهُ or] تَدَبَّرَهُ; (Msb;) or as originally meaning المَنْعُ, because it

withholds, or restrains, its possessor from doing that which is not suitable; or from المَعْقِلُ as meaning " the place to which one has recourse for protection &c.," because its possessor has recourse to it; (TA;) العَقْلُ signifies also Intelligence, understanding, intellect, mind, reason, or knowledge; syn. الحَجْرُ, (S, O,) and النُّهَى, (S,) or النُّهْيَةُ, (O,) or الحِجَا, and اللُّبُّ, (Msb,) or العِلْمُ, (K,) or the contr. of الحُمْقُ; (M, TA;) or the knowledge of the qualities of things, of their goodness and their badness, and their perfectness and their defectiveness; or the knowledge of the better of two good things, and of the worse of two bad things, or of affairs absolutely; or a faculty whereby is the discrimination between the bad and the good; (K, TA;) but these and other explanations of العَقْل in the K are all in treatises of intellectual things, and not mentioned by the leading lexicologists; (TA; [in which are added several more explanations of a similar kind that have no proper place in this work;]) some say that it is an innate property by which man is prepared to understand speech; (Msb;) the truth is, that it is a spiritual light, (K, TA,) shed into the heart and the brain, (TA,) whereby the soul acquires the instinctive and speculative kinds of knowledge, and the commencement of its existence is on the occasion of the young's becoming in the fætal state, [or rather of its quickening,] after which it continues to increase until it becomes complete on the attainment of puberty, (K, TA,) or until the attainment of forty years: (TA:) the pl. is عُقُولٌ: (K:) Sb mentions عَقْلٌ as an instance of an inf. n. having a pl., namely, عُقُولٌ; like شُغْلٌ and مَرَضٌ: (TA in art. مرض:) IAar says, (O,) العَقْلُ is [syn. with] القَلْبُ, and القَلْبُ is [syn. with] العَقْلُ: (O, K:) and ↓ المَعْقُولُ is [said to be] a subst., or name, for العَقْلُ, like المَجْلُودُ and المَيْسُورُ for الجَلَادَةُ and اليُسْرُ: (Har p. 12:) it is said in a prov., ↓ مَا لَهُ جُولٌ وَلَا مَعْقُولٌ, (Meyd, and Har ubi suprà,) meaning He has not strong purpose of mind, [to withhold, or protect, him,] like the جول [or casing] of the well of the collapsing whereof one is free from fear because of its firmness, nor intellect, or intelligence, (عَقْل,) to withhold him from doing that which is not suitable to the likes of him. (Meyd. [But see مَعْقُولٌ below.]) [Hence, أَسْنَانُ العَقْلِ (see 1 in art. حنك) and أَضْرَاسُ العَقْلِ (see ضِرْسٌ), both meaning The wisdom-teeth.] — [It is said that] عَقْلٌ also signifies A fortress; syn. حِصْنٌ. (K.) [But this seems to be doubtful.] See مَعْقِلٌ. — And A sort of red cloth (S, O, K) with which the [women's camel-vehicle called] هَوْدَج is covered: (K:) or a sort of what are called بُرُود [pl. of بُرْدٌ, q. v.] or a sort of figured cloth, (K,) or, as in the M, of red figured cloth: (TA:) or such as is figured with long forms. (Har p. 416.) عُقْلَةٌ A bond like the عِقَال [q. v.]: or a shackle. (Har p. 199.) — — [Hence it seems to signify An impediment of any kind.] One says, بِهِ عُقْلَةٌ مِنَ السِّحْرِ وَقَدْ عُمِلَتْ لَهُ نُشْرَةٌ [app. meaning In him is an impediment arising from enchantment, and a charm, or an amulet, has been made for him]. (S, O.) — — And A [mode of] twisting one's leg with another's in wrestling. (TA.) See 1, latter half. — — And A twisting of the tongue when one desires to speak. (Mbr, TA in art. حبس.) — — And, in the conventional language of the geomancers, (O, K,) it consists of A unit and a pair and a unit, (O,) the sign ??: (K, TA:) also called ثِقَافٌ. (O, TA.) [عَقْلِيٌّ Intellectual, as meaning of, or relating to, the intellect.] عِقَالٌ A rope with which a camel's fore shank is bound to his arm, both being folded together and bound in the middle of the arm: pl. عُقُلٌ. (S, O, Msb.) [See also شِكَالٌ.] — — And The poor-rate (S, Mgh, O, Msb, K) of a year, (S, Mgh, O, K,) consisting of camels and of sheep or goats. (K.) [See a verse cited in the first paragraph of art. سعو and سعى.] One says, عَلَى بَنِى فُلَانٍ عِقَالَانِ On the sons of such a one lies a poor-rate of two years. (S, O.) And hence the saying of Aboo-Bekr, لَوْ مَنَعُونِى عِقَالًا (Mgh, O, Msb) If they refused me a year's poor-rate: (Mgh, O:) and it is said that the phrase أَخَذَ عِقَالًا was used when the collector of the poor-rate took the camels themselves, not their price: (TA:) or Aboo-Bekr meant a rope of the kind above mentioned; (Mgh, O, Msb;) for when one gave the poor-rate of his camels, he gave with them their عُقُل: (O, Msb:) or (Mgh, TA) he meant thereby a paltry thing, (Mgh, Msb, TA,) of the value of the [rope called] عقال: (TA:) or he said عَنَاقًا [" a she-kid "]; (Mgh, TA;) so accord. to Bkh, (Mgh,) and most others: (TA:) or جُدَيًّا [" a little kid "]. (Mgh, TA.) — — Also A young [she-camel such as is called] قَلُوص. (K.) — — عِقَالُ المِئِينَ means The man of high rank who, when he has been made a prisoner, is ransomed with hundreds of camels. (K.) عَقُولٌ A medicine that binds, confines, or astringes, the belly [or bowels]; (S, O, Msb;) as also ↓ عَاقُولٌ; contr. of حَاذُورٌ. (A in art. حدر.) — See also عَاقِلٌ, latter half, in two places. عَقِيلَةٌ A woman of generous race, (S, O, K,) modest, or bashful, (S, O,) that is kept behind the curtain, (K,) held in high estimation: (TA:) the excellent of camels, (Az, S, O, K,) and of other things: (Az, TA:) or the most excellent of every kind of thing: (S, O, K:) and the chief of a people: (K:) the first is the primary signification: then it became used as meaning the excel-lent of any kind of things, substantial, and also ideal, as speech, or language: pl. عَقَائِلُ. (TA.) And العَقِيلَةُ: (K,) or عَقِيلَةُ البَحْرِ, (S, O, TA,) signifies The pearl, or large pearl: (S, O, K, * TA: *) or the large and clear pearl: or, accord. to IB, the pearl, or large pearl, in its shell. (TA.) إِبِلٌ عُقَيْلِيَّةٌ Certain hardy, excellent, highly esteemed, camels, of Nejd. (Msb.) عُقَّالٌ A limping, or slight lameness, syn. ظَلَعٌ, (so in copies of the S,) or ضَلَعٌ [which is said to signify the same, or correctly to signify a natural crookedness], (so in other copies of the S and in the O,) which occurs in the legs of a beast: (S, O:) or a certain disease in the hind leg of a beast, such that, when he goes along, he limps, or is slightly lame, for a while, after which he stretches forth; (K, TA;) accord. to A'Obeyd, (TA,) peculiar to the horse; (K, TA;) but it mostly occurs in sheep or goats. (TA.) — — دَآءٌ ذُو عُقَّالٍ A disease of which one will not be cured. (TA.) — عُقَّالُ الكَلَإِ Three herbs that remain after having been cut, which are the سَعْدَانَة and the حُلَّب and the قُطْبَة. (TA.) — And عَقَاقِيلُ, [a pl.] of which the sing. is not mentioned, [perhaps pl. of عُقَّالٌ, but in two senses a pl. of عَقَنْقَلٌ,] signifies The portions of a grape-vine that are raised and supported upon a trellis or the like. (TA.) عُقَّيْلَى Grapes in their first, sour, state. (O, K.) أَخَذَهُ العِقَّيلَى i. q. شَغْزَبَهُ and شَغْرَبَهُ. (AZ, TA in art. شغزب.) عَاقِلٌ [act. part. n. of عَقَلَ: and as such,] The payer of a bloodwit: pl. [or rather coll. gen. n.] ↓ عَاقِلَةٌ: (Msb:) the latter is an epithet in which the quality of a subst. predominates; (TA;) and signifies a man's party (S, Mgh, O, K, TA) who league together to defend one another, (S, O, K, TA,) consisting of the relations on the father's side, (S, Mgh, * O, TA,) who pay the bloodwit (S, Mgh, O, TA) [app. in conjunction with the slayer] for him who has been slain unintentionally: (S, O, TA:) it was decided by the Prophet that it was to be paid in three years, to the heirs of the person slain: (TA:) they look to the offender's brothers on the father's side, who, if they take it upon them, pay it in three years: if they do not take it upon them, the debt is transferred to the sons [meaning all the male descendants] of his grandfather; and in default of their doing so, to those of his father's grandfather; and in default of their doing so, to those of his grandfather's grandfather; and so on: it is not transferred from any one of these classes unless they are unable [to pay it]: and such as are enrolled in a register [of soldiers or pensioners or any corporation] are alike in respect of the bloodwit: (IAth, TA:) or, accord. to the people of El-'Irák, it means the persons enrolled in the registers [of soldiers or of

others]: (S, O:) or it is applied to the persons of the register which was that of the slayer; who derive their subsistence-money, or allowances, from the revenues of a particular register: (Mgh:) Ahmad Ibn-Hambal is related to have said to Is-hák Ibn-Mansoor, it is applied to the tribe (قَبِيلَة) [of the slayer]; but that they bear responsibility [only] in proportion to their ability; and that if there is no عَاقِلَة, it [i. e. the bloodwit] is not to be from the property of the offender; but Is-hák says that in this case it is to be from the treasury of the state, the bloodwit not being [in any case] made a thing of no account: (TA:) the pl. of عَاقِلَةٌ thus applied is عَوَاقِلُ. (Msb.) — عَاقِلٌ also signifies Having, or possessing, عَقْل [i. e. intelligence, understanding, &c.; or intelligent, &c.; a rational being]; (S, O, Msb, K;) and so ↓ عَقُولٌ, (S, O, K,) or this latter has an intensive signification [i. e. having much intelligence &c.]: (TA: [see an ex. in a saying cited voce أَبْلَهُ, in art. بله:]) the former is expl. by some as applied to a man who withholds, or restrains, and turns back, his soul from its inclinations, or blamable inclinations: (TA:) and it is likewise applied to a woman, as also عَاقِلَةٌ: (Msb:) the pl. masc. is عُقَّالٌ and عُقَلَآءُ, (Msb, K,) this latter pl. sometimes used; and the pl. fem. is عَوَاقِلُ and عَاقِلَاتٌ. (Msb.) — — عَاقِلٌ is also applied to a mountaingoat, as an epithet, signifying That protects himself in his mountain from the hunter: (TA:) [and in like manner ↓ عَقُولٌ is said by Freytag to be used in the Deewán of Jereer.] And it is [also] a name for A mountain-goat, (S, O,) or a gazelle; (K;) because it renders itself inaccessible in a high mountain. (S, O, K. *) — — And عَاقِلَةٌ signifies A female comber of the hair. (S, O.) عَاقِلَةٌ, as a coll. gen. n.: see عَاقِلٌ; of which it is also fem. عَاقُولٌ: see عَقُولٌ. — Also A bent portion, (S, O,) or place of bending, (K,) of a river, and of a valley, (S, O, K,) and of sand: (S, O:) pl. عَوَاقِيلُ: or the عَوَاقِيل of valleys are the angles, in the places of bending, thereof; and the sing. is عَاقُولٌ. (TA.) — — And The main of the sea: or the waves thereof. (K.) — — And A land in which (so in copies of the K, but in some of them to which,) one will not find the right way, (K, TA,) because of its many places of winding. (TA.) — — [Hence,] عَوَاقِيلُ الأُمُورِ What are confused and dubious of affairs. (S, O, K. *) — — And [hence] one says, إِنَّهُ لَذُو عَوَاقِيلَ, meaning Verily he is an author, or a doer, of evil. (TA.) — Also A certain plant, (O, K,) well known, (K,) not mentioned by AHn (O, TA) in the Book of Plants; (TA;) [the prickly hedysarum; hedysarum alhagi of Linn.; common in Egypt, and there called by this name; fully described by Forskål in his Flora Aegypt. Arab., p. 136;] it has thorns; camels pasture upon it; and [hence] it is called شَوْكُ الجِمَالِ; it grows upon the dykes and the تُرَع [or canals for irrigation]; and has a violetcoloured flower. (TA.) [See also تَرَنْجُبِينٌ; and see حَاجٌ, in art. حيج.] عَنْقَلٌ: see the next paragraph. عَقَنْقَلٌ A great كَثِيب [i. e. hill, or heap, or oblong or extended gibbous hill,] of intermingled sands: (S, O:) or a كَثِيب that is accumulated (K, TA) and intermingled: or a حَبْل [or long and elevated tract] of sand, having winding portions, and جِرَف [app. meaning ridges], and compacted: (TA:) accord. to El-Ahmar, it is the largest quantity of sand; larger than the كَثِيب: (S voce لَبَبٌ:) pl. عَقَاقِلُ (S, O) and عَقَاقِيلُ (O) and عَقَنْقَلَاتٌ. (TA.) — — And A great, wide, valley: (K:) pl. عَقَاقِلُ and عَقَاقِيلُ. (TA.) — — Also, (S, O, K,) sometimes, (S, O,) and ↓ عَنْقَلٌ, (O, K,) The مَصَارِين [or intestines into which the food passes from the stomach], (S, O,) or قَانِصَة [which here probably signifies the same], (K,) of a [lizard of the species called] ضَبّ: (S, O, K:) or the [portion of fat termed] كُشْيَة of the ضَبّ. (TA.) أَطْعِمْ أَخَاكَ مِنْ عَقَنْقَلِ الضَّبِّ [Give thy brother to eat of the intestines, &c., of the dabb: or, as some relate it, مِنْ كُشْيَةِ الضَّبِّ:] is a prov., said in urging a man to make another to share in the means of subsistence; or, accord. to some, denoting derision. (TA.) — — Also A [drinking-cup, or bowl, of the kind called] قَدَح. (Ibn-'Abbád, O, K.) — — And A sword. (Ibn- 'Abbád, O, K.) أَعْقَلُ, applied to a camel, Having what is termed عَقَلٌ, i. e. a twisting in the hind leg, &c.: (S, O, K: [see the last portion of the first paragraph:]) fem. عَقْلَآءُ, applied to a she-camel. (S, K.) — [Also More, and most, عَاقِل, or intelligent, &c.] مَعْقِلٌ A place to which one betakes himself for refuge, protection, preservation, covert, or lodging; syn. مَلْجَأٌ; (S, Mgh, O, Msb, K;) as also ↓ عَقْلٌ, (S, O, K,) of which the pl. is عُقُولٌ: (S, O:) but Az says that he had not heard عَقْل in this sense on any authority except that of Lth; and held العُقُولُ, which is cited as an ex. of its pl., to signify " the protecting oneself in a mountain: " (TA:) and مَعْقِلٌ signifies also a fortress; [like as عَقْلٌ is said to do;] syn. حِصْنٌ: (Mgh:) the pl. is مَعَاقِلُ. (TA.) Hence one says, using it metaphorically, هُوَ مَعْقِلُ قَوْمِهِ (tropical:) He is the refuge of his people: and the kings of Himyer are termed in a trad. مَعَاقِلُ الأَرْضِ, meaning The fortresses [or refuges] of the land. (TA.) — — [It is perhaps primarily used in relation to camels; for] مَعَاقِلُ الإِبِلِ means The places in which the camels are bound with the rope called عِقَال. (TA.) مَعْقُلَةٌ and مَعْقَلَةٌ; and the pl.: see عَقْلٌ, first quarter, in five places. — — [It seems to be implied in the S and O that the former signifies also Places that retain the rain-water.] رُطَبٌ مَعْقِلِيٌّ, تَمْرٌ مَعْقِلِيٌّ, (Mgh, Msb,) or (S,) A certain sort of dates, (Mgh, * Msb,) [or fresh ripe dates,] of El-Basrah: (Msb:) so called in relation to Maakil Ibn-Yesár. (S, Mgh, Msb.) مُعَقَّلَةٌ is applied to camels (إِبِلٌ) as meaning Bound with the rope called عِقَال. (O, TA.) And also to a she-camel bound therewith on the occasion of her being covered: and hence the epithet مُعَقَّلَاتٌ is applied by a poet, metonymically, to women, in a similar sense. (TA.) مَعْقُولٌ [pass. part. n. of عَقَلَ in all its senses as a trans. verb. — — Hence it signifies Intellectual, as meaning perceived by the intellect; and excogitated: thus applied as an epithet to any branch of knowledge that is not necessarily مَنْقُولٌ, which means " desumed," such as the science of the fundamentals of religion, and the like. — — Hence also, Intelligible. — — And Approved by the intellect; or reasonable. — It is also said to be an inf. n.]: see 1, latter half. — — And see عَقْلٌ, latter half, in two places. [مَعْقُولَاتٌ Intellectual things, meaning things perceived by the intellect: generally used in this sense in scientific treatises. — — And hence, Intelligible things. — — And Things approved by the intellect; or reasonable.] عقم 1 عُقِمَتْ مَفَاصِلُهُ His joints (S, K) of the arms and legs (S) became dry. (S, K.) [See عُقْمٌ, below.] Hence, (TA,) it is said in a trad. (S, TA) of Ibn-Mes'ood, relating to the resurrection, (TA,) تُعْقَمُ أَصْلَابُ المُنَافِقِينَ وَالمُشْرِكِينَ وَلَا يَسْجُدُونَ (S, * TA) i. e. The joints [of the backbones of the hypocrites and of the believers in a plurality of gods] shall become dry, and bound, so that their backbones shall be [as] one vertebra, impacted together in their constituent parts, [and they shall not be able to prostrate themselves.] (TA.) — — And عُقِمَتْ; (S;) or عَقِمَتْ; (Msb;) or both; and عَقَمَتْ, aor. عَقُمَ; and عَقُمَتْ; (K;) inf. n. عَقْمٌ and عُقْمٌ (S, K) and عَقَمٌ, (K,) or the second of these is a simple subst., and the last is the inf. n. of the second verb; (Msb;) said of the womb (الرَّحِم, S, Msb, K, TA), It was, or became, barren, (Msb,) or incapable of receiving offspring, (S, K,) in consequence of a هَزْمَة therein. (K. [See عُقْمٌ, below.]) And عُقِمَتْ and عَقُمَتْ and عَقِمَتْ are said of a woman [as meaning She was, or became, barren]. (IB, TA.) — — [Hence,] عَقُمَ خُلُقُهُ, said of a man, (tropical:) His disposition was, or became, bad, or evil. (TA.) — — And عَقِمَ, (K, TA,) inf. n. عَقْمٌ, (TA,) (assumed tropical:) He (a man, TA) was, or became, silent. (K, TA.) — عَقَمَ اللّٰهُ رَحِمَهَا, (IB, Msb, K, TA,) aor. عَقِمَ, (Msb, K, TA, [in the CK عَقَّمَهَا and تَعْقِيمًا are erroneously put for عَقَمَهَا and يَعْقِمُهَا,]) inf. n. عَقْمٌ; (IB, Msb, TA;) and (IB, K) ↓ أَعْقَمَهَا; (S, IB, K;) the former used by those who say عُقِمَتْ, and the chaste form; the latter, by those who say عَقُمَتْ and عَقِمَتْ; the two being like حَزَنْتُهُ

and أَحْزَنَتْهُ; (IB, TA;) God made her womb to be barren, (Msb,) or incapable of receiving offspring. (S, K.) — — [Hence,] one says, اليَمِينُ الفَاجِرَةُ تَعْقِمُ الرَّحِمَ i. e. (assumed tropical:) [The false oath] severs communion and kindness between men. (TA.) 2 عقّمهُ, inf. n. تَعْقِيمٌ, (assumed tropical:) He silenced them. (K.) 3 عاقمهُ, (S, K,) inf. n. مُعَاقَمَةٌ and عِقَامٌ, (TA,) (tropical:) He contended with him in an altercation, disputed with him, or litigated with him: (S, K, TA:) and vied wth him, contended with him for. superiority, or strove to surpass him, in strength, power, or force. (TA.) 4 أَعْقَمَ see 1, last sentence but one. 5 تَعَقَّمَ In the saying of a poet, (S,) namely, Rabee'ah Ibn-Makroom Ed-Dabbee, (TA,) وَمَآءٍ آجِنِ الجَمَّاتِ قَفْرٍ تَعَقَّمُ فِى جَوَانِبِهِ السِّبَاعُ the meaning is تَحْتَفِرُ [i. e. the verse means Many a water, or and a water, of which the supplies are altered for the worse, and which is deserted, by the sides of which the beasts of prey dig hollows in the ground, app. to obtain water that has become purified by filtration]: or, as some say, the meaning is تَرَدَّدُ [i. e. go to and fro]. (S, TA.) 6 التَّعَاقُمُ is syn. with التَّعَاقُبُ, (K, TA,) The coming to water [by turns, or] time after time; and some say that the م of the former is a substitute for the ب of the latter. (TA.) 8 الاِعْتِقَامُ signifies The digging a well, and, when one has nearly reached the water, digging a small well, (S, K, TA,) in the middle of the former, (TA,) of sufficient dimensions for one's finding the flavour of the water; when, if it be sweet, the rest of it is dug, (S, K, TA,) and made wide; otherwise it is abandoned. (TA.) — — Also The entering into, or upon, an affair. (TA.) — — And The overcoming [another] in a game of hazard; syn. القَمْرُ. (TA.) عَقْمٌ and ↓ عَقَمَةٌ and ↓ عِقْمَةٌ A red [garment of the sort called] مِرْط [q. v.]: or any red garment: and the last signifies a variegated, or figured, cloth or garment; syn. وَشْىٌ: (K:) [see an ex. of this last in a verse cited voce جِرْمَةٌ:] or all signify a certain sort of وَشْى: (S:) or, accord. to Lh, the last signifies one of the sorts of variegated, or figured, cloths [that serve for the coverings] of the [women's camel-vehicles called] هَوَادِج; (TA;) as also the second; and so عَقْبَةٌ: (O and TA in art. عقب:) but some, Lh adds, say that it signifies sorts of لَبِن [evidently, I think, a mistranscription for لِبْس i. e. clothing], white and red. (TA.) عُقْمٌ [accord. to the S and K an inf. n., but accord. to the Msb a simple subst.,] Dryness that prevents the receiving of an impression: this is the primary signification accord. to Er-Rághib. (TA.)— — [And] Barrenness of the womb: (Msb:) or a هَزْمَة [generally and properly signifying a depression, or dint, but here app. meaning a stricture, (see عَقِيمٌ,)] that takes place in the womb, in consequence of which it is incapable of receiving offspring: (K, TA:) so in the M. (TA.) [عِقْمٌ accord. to the TK signifies the same as عَقْمٌ as syn. with عَقَمَةٌ and عِقْمَةٌ: but this I do not find in the K.] عَقَمَةٌ: see عَقْمٌ. — عَقْمَةُ القَمَرِ [in the CK عَقَمَةُ القَمَرِ] The return of the moon. (K, TA, TK.) [See عِقْبَةُ القَمَرِ and عَقْبَةُ القَمَرِ, of the latter of which it is app. a dial. var.] عِقْمَةٌ: see عَقْمٌ. عَقْمِىٌّ: see the paragraph here following. عُقْمِىٌّ A man of old [or hereditary] nobility and generosity. (K, TA. [For والكَرِيمُ in the CK, I read وَالكَرَمِ, as in other copies of the K and in the TA.]) — — Also, and ↓ عُقْمِىٌّ, [as rel. ns. from عُقْمٌ and its syn. عَقْمٌ, both inf. ns. accord. to the S and K,] (so in copies of the S,) or عُقْمِىٌّ and ↓ عِقْمِىٌّ, with damm and with kesr, (K,) applied to speech, or language, (كَلَام,) (tropical:) Obscure, recondite, or abstruse, (S, K, TA,) which men do not know; like what are termed نَوَادِر; and so عُقْبِىّ: or such as is termed ↓ عَقِيمٌ [lit. barren], from which no verb is derived: accord. to the A, strange, or difficult to understand; the mode, or manner, of which is not known: expl. to AA by a man of Hudheyl as meaning of the Time of Ignorance, not now known: accord. to Th, old and obsolete. (TA.) [Hence,] فُلَانٌ ذُو عقميّات ↓ [i. e. عُقْمِيَّاتٍ or عَقْمِيَّاتٍ, app. meaning Such a one has obscure modes of expression], mentioned by IAar as said of a man اذا كان يلوى بخصمه [which I can only conjecture to mean " when he turns his adversary in a dispute from the right point: " the difficulty in the phrase lies in the verb, which I think to be more probably يُلْوِى than يَلْوِى: (see أَلْوَى:) what follows it is evidently بِخَصْمِهِ]. (TA.) عِقْمِىٌّ: see the next preceding paragraph. عُقْمِيَّات or عَقْمِيَّات: see عُقْمِىٌّ, last sentence. عَقَامٌ: see عَقِيمٌ, in two places. — — Also (tropical:) A vehement war or battle, (S, K, TA,) and so ↓ عُقَامٌ and ↓ عَقِيمٌ, (K, TA,) all meaning one in which no one pauses nor waits for another, in which is much slaughter, and women become husbandless. (TA.) — — And (tropical:) A man of evil disposition; (S, K, TA;) as also ↓ عُقَامٌ; (CK, but not in other copies of the K nor in the TA;) and a woman likewise. (TA.) — — And (assumed tropical:) An incurable disease; (S, K;) as also ↓ عُقَامٌ, which is the more chaste; (K;) or the latter is that which is accord. to analogy, but the former is that which has been heard: (S:) or of which one will not hope to be cured. (A, TA.) — — And A strong she-camel such as is termed بَازِلٌ [i. e. in her ninth, or eighth, year]. (K.) — And A species of fish. (K.) — — And (K) it is said to be (TA) A serpent inhabiting the sea; (K, TA;) respecting which they say, (TA,) the أَسْوَد (i. e. the serpent so called, TA) comes from the land, and whistles upon the shore, whereupon the عقام comes forth to it, and they twist together (يَتَلَاوَيَانِ); then they separate, and each goes away to its abode. (K, TA.) عُقَامٌ: see the next preceding paragraph, in three places. — — Also, (K, TA,) and ↓ عَقِيمٌ, (TA,) A hard, distressing, or distressful, day: (K, TA:) accord. to Er-Rághib, one in which is no joy. (TA.) عَقِيمٌ, (K,) with which ↓ عَقَامٌ is syn., (S,) is applied to a womb, meaning [Barren; or] incapable of receiving offspring, in consequence of a هَزْمَة therein; [see عُقْمٌ;] as also عَقِيمَةٌ, and ↓ مَعْقُومَةٌ; (K;) the last of which is expl. by Ks as signifying, thus applied, bound, or constricted; (مَشْدُودَةٌ; so in some copies of the S, and in the TA;) or obstructed; (مَسْدُودَةٌ; so in other copies of the S;) that will not bring forth offspring. (S, TA.) It is also applied to a woman, (IAar, S, Msb, K,) as meaning Barren; that will not bring forth offspring: (IAar, Msb, TA:) so in a trad. cited voce أَسْوَأُ, in art. سوأ: (TA:) pl. عَقَائِمُ and عُقُمٌ, (S, Msb,) and sometimes عُقْمٌ, (S, and so in some copies of the K instead of عُقُمٌ,) a contraction of عُقُمٌ. (S.) And it is also applied to a man, meaning To whom no child is born; (S, Msb, K;) and so ↓ عَقَامٌ: (K:) pl. عُقَمَآءُ and عِقامٌ (Msb, K) and عَقْمَى. (K.) — — [Hence,] applied to a wind, (tropical:) Such as does not fecundate, or fructify; (K, TA;) that does not cause clouds to produce rain, nor trees to produce fruit; (S;) i. e. that does not bring rain, but is destructive: or that does not fructify the trees, nor raise clouds, nor bear rain. (TA.) And الرِّيحُ العَقِيمُ [mentioned in the Kur li. 41] means (assumed tropical:) The west, or westerly, wind, by means of which [the tribe of] 'Ád were destroyed. (TA.) — — Applied to intellect (عَقْلٌ), it means (assumed tropical:) [Barren, or] unprofitable to him who possesses it: (Msb:) or unfruitful of good. (TA.) — — As applied to speech, or language, see عُقْمِىٌّ. كَلِمَاتٌ عُقُمٌ means (assumed tropical:) [Words, or expressions, or sentences,] strange, or difficult to understand. (TA.) — — It is applied to a day as meaning (assumed tropical:) Without air [or wind], and therefore [sultry, or] intensely hot. (Msb.) — — See also عُقَامٌ. — — And see عَقَامٌ. — — The day of resurrection is termed يَوْمٌ عَقِيمٌ because [it is (assumed tropical:) A day] having no day after it. (S, TA.) Accord. to some, it is thus termed in the Kur xxii. 54. (Bd &c.) — — الدُّنْيَا عَقِيمٌ means (assumed tropical:) [The present world] does not

render good to him who is of the people thereof. (TA.) — — And one says, المُلْكُ عَقِيمٌ meaning (tropical:) Dominion is a condition in which, (A, K, TA,) or in the seeking of which, (Msb,) relationship profits not, (A, Msb, K, TA,) nor friendship: (Msb:) for a man will slay his son, (S, Msb,) if he fear him, (S,) and his father, (Msb,) for dominion; (S, Msb;) or because, in seeking it, the father will be slain, and the son, and the brother, and the paternal uncle; (Th, K;) or because, in it, the ties of relationship are severed by slaughter and by undutiful conduct. (TA.) مَعْقِمٌ A joint of a horse; (S, K;) such as [that of] the pastern, next the hoof, and the knee, and the hock: (S:) pl. مَعَاقِمُ: (S, K:) the pl. signifies certain vertebræ between [the one called] the فَرِيدَة [q. v.] and the عَجْب [i. e. the root, or base, of the tail], in the hinder part of the backbone, (K, TA,) of the horse. (TA.) One says of a horse, هُوَ شَدِيدُ المَعَاقِمِ, meaning He is strong in respect of the vertebræ above mentioned: and likewise, in the joints of the pasterns. (TA.) — — Also A joint, or knot, in straw. (S, TA.) مَعْقُومَةٌ: see عَقِيمٌ, first sentence. عقو 1 عَقَا الأَمْرَ, aor. يَعْقُو, and [عَقَى, aor.] يَعْقِى, He disliked, or hated, the thing, or affair. (K.) — And عَقَاهُ, aor. يَعْقُوهُ, is syn. with عَاقَهُ [meaning He, or it, hindered, prevented, impeded, or withheld, him], being formed from the latter by transposition; (S, TA;) i. q. حَبَسَهُ; as also ↓ اعتقاهُ; (TA;) [and this is app. meant by its being said that] الاِعْتِقَآءُ is syn. with الاِحْتِبَاسُ, and is formed by transposition from الاِعْتِيَاقُ. (S, TA.) 8 إِعْتَقَوَ see the preceding paragraph. عَقًا and [its n. un.] عَقَاةٌ: see the next paragraph; the latter in two places. عَقْوَةٌ (S, K) and ↓ عَقَاةٌ (S) The environs of a house: (S, K:) and the سَاحَة [i. e. court, or open area,] of a house: (S:) and the former, the environs of a مَحَلَّة [or place of alighting, or of descending and stopping, &c.]: (ISd, K, TA: [والمَحَلَّة in the CK should be والمَحَلَّةِ:]) as also ↓ عَقَاةٌ: (K, TA:) the pl. (of عَقْوَةٌ TA) is عِقَآءٌ, (K, TA,) and the pl. [or rather coll. gen. n.] of عَقَاةٌ is ↓ عَقًا, like as حَصًى is of حَصَاةٌ. (TA.) One says, مَا يَطُورُ بِعَقْوَتِهِ أَحَدٌ [No one approaches the environs of his house]. (S, TA.) And اِذْهَبْ فَلَا أَرَيَنَّكَ بِعَقْوَتِى [Depart thou, and I will assuredly not see thee in the environs of my house]. (TA.) مُعَقٍّ, mentioned here in the K: see the next art. عقى 1 عَقَى الأَمْرَ, aor. يَعْقِى: see 1 in art. عقو. — عَقَى, aor. as above, inf. n. عَقْىٌ, said of an infant, (S, K,) He voided his عِقْى; (K;) [i. e.] he voided his ordure for the first time, and, after that, while he was a youngling. (S.) It is said in a trad. of I'Ab, that when a child once suckled by a woman voids his عِقْى, she and her children become, to him, within the prohibited degrees of marriage, because it is known thereby that the milk has entered his belly. (TA.) — مَا أَدْرِى مِنْ أَيْنَ عُقِيتَ and ↓ اعْتُقِيتَ mean I know not whence thou camest, or hast come. (K, * TA.) 2 عقّى He (a bird) rose high in his flight. (S, K.) — — And عَقَّتِ الدَّلْوُ The bucket rose in the well turning round. (TA in art. عقو.) [See also 1, (last sentence,) in art. عق.] — — And عقّى بِسَهْمِهِ, (S, K,) inf. n. تَعْقِيَةٌ, (K,) He shot his arrow [up] into the air; (S, K;) a dial. var. of عَقَّهُ [or rather of عَقَّ بِهِ]. (S.) The Hudhalee, (S,) El-Mutanakhkhil, (TA,) or Aboo-Dhu-eyb, (L in art. وضح,) says, عَقَّوْا بِسَهْمٍ فَلَمْ يَشْعُرْ بِهِ أَحَدٌ ثُمَّ اسْتَفَاؤُوا وَقَالُوا حَبَّذَا الوَضَحُ [They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk]; (S, TA;) meaning, "we would rather have milk than the blood of him who killed our companion; " preferring that camels should be given them as a compensation: (L in art. وضح:) it is related [thus] with fet-h to the doubled ق, so that its place is here; and also with damm thereto, so that its place is art. عق, in which it has been mentioned. (TA. [See a similar verse cited voce عَقَّ, and the explanation thereof, there preceding that verse.]) — And عقّاهُ, inf. n. as above, He gave him to drink [or to swallow] what would cause his عِقْى [q. v.] to pass forth, (K, TA,) or honey in order that it might have that effect. (TA.) 4 اعقى It was, or became, bitter, (K,) or intensely bitter. (S, K.) — — And اعقاهُ He removed it from his mouth because of its bitterness: (S, K:) like as one says أَشْكَيْتُهُ meaning " I removed him from that of which he complained," (S, TA,) [or " I removed from him that of which he complained,"] the hemzeh having a privative effect. (TA.) It is said in a prov., لَا تَكُنْ حُلْوًا فَتُسْتَرَطَ وَلَا مُرًّا فَتُعْقَى, (S, TA,) or فَتُعْقِىَ, accord. to different relaters. (TA. [See 1 in art. سرط, where both these readings are expl., and where the reading فَتُسْرَطَ is given instead of فَتُسْتَرَطَ.]) 8 إِعْتَقَىَ see 1, last sentence. عِقْىٌ What comes forth from the belly of the child (S, Msb, K) before he eats, (S,) or when he is born, (Msb, K,) black and viscous as though it were glue; (Msb;) and likewise from the mare's foal, and the young ass, and the young camel, and the kid; (ISd, TA;) or what comes forth from the lamb or kid, and the mare's foal, is called رَدَجٌ: (S, TA:) and Az states that it is said to be what comes forth from the belly of the fœtus, inclosed in the [membrane called] حُوَلَآء [q. v.]; a thing [or substance] that comes forth from its anus while it is in the belly of its mother, part of it black and part of it yellow: (TA:) pl. أَعْقَآءٌ. (Az, K, TA.) أَحْرَصُ مِنْ كَلْبٍ عَلَى عِقْىِ صَبِىٍّ is a prov. [meaning More eager than a dog for the feces of a young child]. (S.) — — Also A youngling, or young infant: whence the saying of Z, ↓ فُلَانٌ لَهُ عِقْيَانِ وَلَيْسَ عِنْدَهُ العِقْيَانُ i. e. Such a one has two younglings, or young infants, but gold is not in his possession. (TA.) عِقْيَانٌ Gold: (KL:) or pure gold: (S, TA:) or gold that grows, [meaning native gold,] (S, K, TA,) not such as is produced from the stones, (S, TA,) or, as in the M and A, not such as is educed, by melting, from the stones: the ا and ن are augmentative. (TA.) See an ex. in the latter sentence of the next preceding paragraph. أَعْقَى [More, and most, intensely, or nauseously, bitter]. (AHn, TA voce شَيْلَمٌ.) مُعَقٍّ Circling over a thing, aloft, like the eagle. (K, TA: mentioned in the former in art. عقو.) عك 1 عَكَّ, aor. ـُ3عَكِ, (S, O, K,) inf. n. عَكٌّ, (K,) It (a day) was, or became, [sultry; i. e.] vehemently hot, (S, O, K,) with moisture, and without wind. (K.) — — And عَكَّ He (a man) remained, stayed, or abode, and confined himself. (IAar, TA.) — عَكَّتْهُ الحُمَّى, (S, O,) [aor., app., ـُ3عَكُ,] inf. n. عَكٌّ, (TA,) The fever clave to him, and heated him, or made him vehemently hot, (S, O, TA,) so that it emaciated him, or oppressed him. (TA.) — — And عُكَّ He (a man) was, or became, fevered. (TA.) — — And It boiled, or estuated, or fermented, by reason of the heat. (TA.) — عَكَّهُ, (S, O,) aor. ـُ3عَكَ, (TA,) inf. n. عَكٌّ, (O, TA,) He hindered, prevented, impeded, or withheld, him, from the object of his want: (S, O:) or عَكَّهُ عَنْ حَاجَتِهِ signifies thus; and he turned him back, or away, therefrom. (K.) — — And also, i. e. عَكَّهُ, (S, O, K,) aor. ـُ3عَكَ, inf. n. عَكٌّ, (TA,) He deferred with him, delayed with him, or put him off, in the matter of his due, by promising time after time to render it to him. (S, O, K.) — — And He asked him to repeat to him [by relating it] twice, or three times, a narration, or story, that he had related to him: (K:) or عَكَكْتُهُ الحَدِيثَ, aor. ـُ3عَكُ, inf. n. عَكٌّ, I asked him to repeat the narration, or story, until he repeated it [by relating it] twice. (AZ, S, O.) — — And عَكَّ الكَلَامَ He interpreted, or explained, the speech, or language. (K.) It is related of IAar that, being asked respecting a thing, he said, سَوْفَ أَعُكُّهُ لَكَ I will interpret it, or explain it, to thee. (TA.) — — [And app. He rejected the speech, or saying: for] العَكُّ signifies also the rejecting a man's speech, or saying, and not accepting it. (O.) — — And عَكَّهُ بِالقَوْلِ He repeated to him the speech, or saying, (رَدَّهُ عَلَيْهِ,) occasioning annoyance, or molestation. (L, TA.) [This might be rendered agreeably with the next preceding explanation: but] one says, مَا زِلْتُ أَعُكُّهُ بِالقَوْلِ حَتَّى غَضِبَ I ceased not to reiterate to him (أُرَدِّدُ عَلَيْهِ) the speech, or saying, until he was angry. (El-Jurjánee, TA.) And in like manner, عَكَّنِى بِالأَمْرِ, inf. n. عَكٌّ, He reiterated to me (رَدَّدَ عَلَىَّ) the thing, affair, case, or action, until he fatigued me: (L, TA:) or عَكَّهُ بالامر he

repeated to him (رَدَّ عَلَيْهِ) the thing, &c., until he fatigued him. (K.) And عَكَّهُ بِشَرٍّ He repeated, or reiterated, evil, or wrongdoing, to him; syn. كَرَّرَهُ عَلَيْهِ. (Lh, K.) — — [Hence, perhaps, because the act is generally reiterated,] عَكَّهُ بِالسَّوْطِ He struck him [or flogged him] with the whip. (S, O, K.) — — And عَكَّهُ بِالحُجَّةِ, (IDrd, O, K,) aor. ○3,عَكُّ, inf. n. عَكٌّ, (IDrd, O,) He overcame him by, or with, the argument, or plea. (IDrd, O, K.) — — And العَكُّ signifies also الدَّقُّ [The breaking, crushing, bruising, &c., of a thing]. (O.) 4 أَعَكَّتْ, said of a she-camel [when she has conceived (see عُكَّةٌ)], (S, K,) or of such as is termed عُشَرَآءُ [q. v.], (TA,) She assumed an altered colour. (S, K, TA.) يَوْمٌ عَكٌّ, and ↓ عَكِيكٌ, (S, O, K,) and ↓ ذُوعَكِيكٍ, (TA,) [A sultry day; i. e.] a day vehemently hot, (S, O, K,) with moisture, and without wind: (K:) thus يَوْمٌ عَكٌّ أَكٌّ is expl. by Th, among instances of imitative sequents; meaning, perhaps, that أَكٌّ is an imitative sequent, or that it signifies " vehemently hot: " (TA:) or a day vehemently hot and dense [in the air]. (El-Jurjánee, TA.) And لَيْلَةٌ عَكَّةٌ [A sultry night; i. e.] a night vehemently hot, &c. (K.) And أَرْضٌ عَكَّةٌ, and ↓ أَرْضُ عَكَّةٍ, A hot [or sultry] land; (S, O, K:) mentioned by Fr. (S, O.) And ↓ حَرٌّ عَكِيكٌ Vehement [or sultry] heat. (TA.) — — عَكٌّ applied to a man, (S, O,) Tough, strong, (AZ, S, O, TA,) and compact. (AZ, TA.) — اِتَّزَرَ إِزْرَةَ عَكَّ وَكَّ, (S, O, K,) and ↓ إِزْرَةَ عَكَّى, (S,) or عَكَّى وَكَّى, (O, K,) He wore a waist-wrapper so that he made its two ends to hang down and drew together the rest of it [round his waist]. (S, O, K.) عَكَّةٌ (Lth, S, O, K) and ↓ عُكَّةٌ (Lth, S, K) and ↓ عِكَّةٌ and ↓ عَكَكٌ (K) and ↓ عَكِيكٌ and ↓ عِكَاكٌ, (S, O, K,) which last is also a pl., (K,) said to be pl. of عَكَّةٌ, (O,) [Sultriness; i. e.] vehemence of heat (Lth, S, O, K) in summer (Lth) [with moisture (see the first sentence of this art.) and] with stillness of the wind: (K:) it may be with the south or southerly wind (الجَنُوب) and the east or easterly wind (الصَّبَا). (TA.) Hence the saying of the rhyming-proser, إِذَا طَلَعَ السِّمَاكُ ذَهَبَ وَقَلَّ اللِّكَاكُ ↓ العِكَاكُ [When السماك rises aurorally, the sultriness goes, or rather has gone, (see السِّمَاكُ, and another ex. of العِكَاك there cited,) and the pressing, or crowding, at, or to, the water becomes little]. (O.) — — See also عَكٌّ. — — And see عُكَّةٌ, in two places. عُكَّةٌ: see عَكَّةٌ. — — Also A sand heated by the sun; (T, S, O, K;) and so ↓ عَكَّةٌ: (K:) pl. of the former عِكَاكٌ. (TA.) — — And The access of a fever, on the occasion of the first tremour, or shivering, thereof; as also ↓ عَكَّةٌ. (K.) — — And العُكَّةُ, (K,) or عُكَّةُ العِشَارِ, (S, O,) A colour that overspreads she-camels when they have conceived. (S, O, K,) like the كَلَف of the woman. (K.) — And The receptacles, (S, K,) or [correctly] one of the receptacles, (O,) for clarified butter, (S, O, K,) smaller than the قِرْبَة; (K;) said by ISk to be like the شَكْوَة, [i. e. it is a skin of a sucking kid, (see شَكْوَةٌ, and وَطْبٌ,)] in which clarified butter is put: (S, O:) or, accord. to IAth, a round receptacle of skins, for clarified butter and honey, but more particularly for clarified butter: (TA:) pl. عُكَكٌ and عِكَاكٌ. (S, O, K.) One says of a woman, سَمِنَتْ حَتَّى صَارَتْ كَالْعُكَّةِ [She became fat so that she was like the skin of clarified butter]. (El-Jurjánee, TA.) عِكَّةٌ: see عَكَّةٌ. عَكَّى: see عَكٌّ, last sentence. عُكَّى The سَوِيق [or meal of what has been parched, or perhaps of what has been dried in the sun,] of the مُقْل [or fruit of the Theban palm]. (O, K.) عَكَكٌ: see عَكَّةٌ. عِكَاكٌ: see عَكَّةٌ, in two places. عَكِيكٌ: see عَكٌّ, in three places: and also عَكَّةٌ. عَكَوَّكٌ, inadvertently said by J [and in the O] to be of the measure فَعَلَّعٌ, whereas it is of the measure فَعَوَّلٌ, like عَطَوَّدٌ, (IB, TA,) Fat and short, with toughness: (S, O:) or short, compact and strong, (K, TA,) of middling make: (TA:) or fat: (K, TA:) or tough and strong. (TA.) — — And A place rugged and hard: (S, O:) or [simply] hard: or soft, or plain. (K.) عَكَوَّكَانٌ Plump, fat, and short. (Ibn-'Abbád, O.) مِعَكٌّ A horse that runs a little and then requires to be struck (S, O, K, TA) with the whip. (TA.) — — And A man contentious, disputatious, or litigious; (O, K;) difficult to be managed. (O.) إِبِلٌ مَعْكُوكَةٌ Camels confined, or kept within bounds. (S, O.) عكب عُكُبٌ and عِكَابٌ and أَعْكُبٌ quasi-pl. ns. of عَنْكَبُوتٌ, which is mentioned under this head by J and IM and others. (TA.) See art. عنكب. عكد 1 عَكَدَنِى, (O, K,) aor. عَكِدَ, (K,) inf. n. عَكْدٌ [q. v. infrà], (TK,) It (an affair) was, or became, possible, or practicable, to me. (O, K.) — — عَكَدَ إِلَيْهِ He had recourse, betook himself, or repaired, to him for refuge, or protection; (O, K;) as also ↓ اعكد اليه; (O, K; omitted in the TA;) and عَكَدَ عُنُقَهُ إِلَيْهِ, (O, TA,) and عَقَدَ likewise; (TA;) so too عَكِدَ بِهِ; (TA;) which last signifies (O, K) also (TA) he stuck to him, or it. (O, K, TA.) See also 8. [And see 10.] — عَكِدَ, (S, O, L, K,) aor. عَكَدَ, (L, K,) inf. n. عَكَدٌ; (L;) said of a [lizard of the species termed] ضَبّ; (S, O, L, K;) and in like manner said of a camel; as also ↓ استعكد; (K;) or in like manner [عَكِدَت] said of a she-camel; and ↓ استعكد said of a boy; (O;) He became fat, (S, O, L, K,) and hard in his flesh. (L.) 4 أَعْكَدَ see the preceding paragraph. 8 اعتكدهُ He (a man, O) kept, or clave, to it, (O, K,) namely, a thing; (O;) like ↓ عَكَدَهُ. (TA.) 10 استعكد He (a bird) drew close, or betook himself, to a thing, in fear of the birds of prey. (O, K.) And استعكد بِحَجَرٍ, or بِشَجَرٍ, He (a [lizard of the species termed] ضَبّ) betook himself, or repaired, for refuge, or protection, to a stone, or to trees, in fear of the eagle or the hawk. (T, M, O, TA.) — — And, said of water, It collected. (TA.) — — See also 1, in two places. عَكْدٌ: see مَعْكُودٌ: — and see also what here follows. عَكْدٌ, (so accord. to the O and my MS. copy of the K,) or ↓ عَكَدٌ, (so accord. to the L and the copy of the K followed in the TA,) [in the CK عُكْد,] The middle of a thing. (O, L. K.) — — See also عَكَدَةٌ. عَكِدٌ Fat, (S, O, L, K,) and hard in his flesh; (L;) applied to a [lizard of the species termed] ضَبّ, (S, O, L, K,) and to a camel: (K:) fem. with ة, (S, O, L, K,) applied to a she-camel. (S, O, L.) عُكْدَةٌ The [rump-bone called] عُصْعُص (IAar, O, K) and قُحْقُح; both of which signify the same thing. (IAar, O. [But they are differently expl. by different authors.]) See also عَكَدَةٌ, in two place. The pl. is عُكَدٌ. (L.) — And The hole, or burrow, of the [lizard called] ضَبّ. (O, K. *) — And Power, or strength. (O, K.) عَكَدَةٌ The root of the tongue; (S, O, L, K;) as also ↓ عُكْدَةٌ and عَقَدَةٌ; (L;) i. e. the thick part thereof: (TA in art. عقد:) or the main part thereof: or the middle thereof. (L.) — — And The root of the tail; (O, L;) as also ↓ عُكْدَةٌ [q. v.]. (L.) The pl. is ↓ عَكَدٌ [or rather this is a coll. gen. n. of which عَكَدَةٌ is the n. un.]. (L.) — — Also The base of the heart, (O, L, K, TA,) between the two lungs. (L, TA.) — And A feather with which bread is marked with points, like dots. (O, K.) مَعْكِدٌ A place to which one has recourse, or betakes himself, for refuge, or protection. (O, K.) مَعْكُودٌ Possible, or practicable. (K. [Omitted in the O and in the TA, except in as far as it is implied by what here follows.]) One says, مَعْكُودُكَ أَنْ تَفْعَلَ كَذَا, (O, TA,) and أُمُّ مَعْكُودِكَ, (O,) meaning The utmost that is possible, or practicable, to thee is thy doing such a thing: (O, TA:) and هٰذَا الأَمْرُ ↓ عَكْدُكَ The utmost that is possible, or practicable, to thee is this affair. (TA.) — Also Remaining, staying, dwelling, or abiding, and keeping close. (O, K.) And Imprisoned, or confined. (Yaakoob, O, K.) — — And, applied to food, Unfailing, constant, or permanent; (O, K, TA;) and prepared. (TA.) مُسْتَعْكَدُ مَاءٍ [A place in which water collects: see 10]. (TA.) عكر 1 عَكَرَ, aor. عَكِرَ (S, O, Msb) and عَكُرَ, (Mgh, Msb,) inf. n. عَكْرٌ (S, O) and عُكُورٌ (O) [and مَعْكَرٌ, occurring in the Ham p. 200], He, or it, (a thing, Msb,) turned, or inclined; (S, O, Msb;) turned back; returned: (Mgh, Msb:) and ↓ انعكر [likewise] signifies he, or it, turned or inclined; or became turned or inclined. (O.) — — عَكَرَ بِهِ بَعِيرُهُ His camel turned with him towards his family, and overcame him; like عَجَرَ بِهِ [q. v.]; (S,

O;) overcame him, and turned back. (Msb.) — — عَكَرَ عَلَى الشَّىْءِ, aor. عَكِرَ, inf. n. عَكْرٌ and عُكُورٌ; and ↓ اعتكر; He turned back, or returned, against the thing. (K.) You say فَرَّ مِنْ قِرْنِهِ ثُمَّ عَكَرَ عَلَيْهِ بِالرُّمْحِ [He fled from his adversary, or wheeled about widely from him, then] turned back against him with the spear: (A, TA:) and ↓ اعتكر [likewise] signifies he turned back [against his adversary] after fleeing, or wheeling about widely [from him]. (IDrd, O.) [Hence, عَكَرَ عَلَيْهِ (assumed tropical:) It (a saying) contradicted it, namely, another saying; it was contradictory, or repugnant, to it. See an ex. voce سَبْعٌ.] — — [And He returned to the thing. See an ex. voce قَرْدٌ.] You say also عَكَرَ الزَّمَانُ عَلَيْهِ بِخَيْرٍ Fortune turned towards him with good. (IKtt.) — [And عَكَرَ is also trans. as signifying He made his soul to turn, &c., against another in fight: see Ham p. 200.] — See also 4. — عَكِرَ, aor. عَكَرَ, (S, O, Msb, K,) inf. n. عَكَرٌ, (S, Msb,) It (water, S, O, K, and wine, S, O, and beverage of the kind called نَبِيذ, K, and oil, S, O) became dreggy, or feculent, (S, O, K,) thick, (S, O,) or turbid. (Msb.) — — عَكِرَتِ المِسْرَجَةُ The lamp had dregs collected in it. (S, O.) 2 عَكَّرَ see the next paragraph in two places. 4 اعكرهُ; (S, O, Msb, K;) and ↓ عكّرهُ, (S, Msb, K,) inf. n. تَعْكِيرٌ; (S, O, K;) He rendered it (namely, a fluid, O, or water, and beverage of the kind called نَبِيذ, [&c.,] K) dreggy, or feculent, (K,) or turbid: (O, Msb:) or ↓ the latter verb signifies, (S, O,) or signifies also, (K,) and so the former, (S, K,) He put into it (namely water, K, and wine, S, and نَبِيذ, K, and oil, S) dregs, (S, O, K,) or earth, or dust (تربة [but this is perhaps a mistake of a copyist]); as also ↓ عَكَرَهُ, inf. n. عَكْرٌ. (IKtt, TA.) — See also 8. 6 تَعَاكَرَ see 8, in three places. 7 إِنْعَكَرَ see 1, first sentence. 8 اعتكر: see 1, in two places. — — Also It (darkness) became confused; (S, Msb;) as though one part thereof turned back upon another, from the slowness of its clearing away: (S, O:) it (night) became intense in its blackness, and confused; (K;) as also ↓ اعكر: (O, K;) or it became dense in its darkness, and confused. (A.) — — اعتكروا They (people) became confused; (S;) as also ↓ تعاكروا: (S, O:) they became confused, or mixed together, in war, or fight; (K;) as also ↓ تعاكروا: (TA:) they became embroiled together in contention; (TA;) as also ↓ تعاكروا. (K.) [Hence,] اِعْتِكَارُ الضَّرَائِرِ [lit., The wrangling of fellow-wives; meaning,] (assumed tropical:) confusion of discordant affairs. (TA.) — — اعتكر العَسْكَرُ One part of the army returned upon another, so that it could not be numbered. (O, K.) — — اعتكر المَطَرُ The rain became vehement: (K:) or copious and vehement. (S, TA.) — — اعتكرت الرِّيَاحُ, (S, O,) or الرِّيحُ, (K,) The winds, (S, O,) or wind, (K,) brought dust, (S, O, K,) and removed the fruit of the trees. (O.) — — اعتكر الشَّبَابُ Youthfulness continued (O, K) until its term was ended. (O.) عِكْرٌ i. q. أَصْلٌ [Origin; and original state or condition, and natural disposition]; (S, O, K;) as also عِتْرٌ. (S, O.) You say هُوَ كَرِيمُ العِكْرِ He is of generous origin. (TK.) And بَاعَ فُلَانٌ عِكْرَهُ, (S, O, TA,) or ↓ عِكْرَةَ أَرْضِهِ, (TA,) Such a one sold the أَصْل [meaning the fundamental property, i. e. the property itself,] of his land. (S, O, TA.) And رَجَعَ فُلَانٌ إِلَى عِكْرِهِ [Such a one returned to his original state or condition, or natural disposition: see عِتْرٌ]. (S, O.) — — Also Custom; habit: so in the prov., عَادَتْ لِعِكْرِهَا لَمِيسُ Lemees [a proper name of a woman] returned to her custom, or habit. (O, L.) [See also عِتْرٌ.] And it is said in a trad., that when the words اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ [in the Kur xxi. 1] were revealed, those who were in error refrained a little from what was forbidden, and then عَادُوا إِلَى عِكْرِهِمْ, i. e., they returned to their original bad way of acting or of opinion, and to their evil deeds: (S, O, TA:) or, accord. to one relation of the trad., ↓ الى عَكَرِهِمْ, to their filthiness, from عَكَرٌ relating to oil: (O, TA:) but the former is the more proper. (TA.) عَكَرٌ The dregs, feces, lees, or sediment, or what remains at the bottom, (S, Mgh, O, K,) of oil, (S, Mgh, O,) &c., (S, O,) and of the beverage called نَبِيذ, (Mgh,) or of anything; (K;) what is thick, and subsides, of oil and the like; (Msb;) the last and thick part of water and of wine and of oil: (S, O:) earth, or dust; syn. تربة. (IKtt [but see 4].) — — Rust of a sword (IAar, S, O, K) &c. (IAar, S.) — — See also عِكْرٌ. عَكِرٌ Dreggy, or feculent, wine [&c.]. (S, O.) عَكْرَةٌ A return to the fight, or charge, after fleeing or wheeling away. (S, O, TA.) عِكْرَةٌ: see عِكْرٌ. عَكَّارٌ One who returns to the fight after fleeing or wheeling away. (S, * Mgh, O, * K.) It is said in a trad., أَنْتُمُ العَكَّارُونَ لَا الفَرَّارُونَ (S, Mgh, * O, TA) Ye are they who return to the fight; not they who flee. (Mgh, * TA.) And عَطَّافُونَ signifies the like. (TA.) طَعَامٌ مُعْتَكِرٌ Much food or wheat. (ISh, O.) عكز 1 عَكَزَعَلَى عُكَّازَتِهِ, (K,) and عَلَى عَصَاهُ, aor. عَكُزَ, (A, O,) inf. n. عَكْزٌ and عَكَزَانٌ, (O,) He learned, or stayed himself, (A, O, K,) upon his عُكَّازَة, (K,) and upon his staff; (A, O;) as also ↓ تعكّز: (O, * K:) or this verb signifies he bent himself upon the عُكَّازَة. (O.) — — عَكَزَ بِالشَّىْءِ, (IKtt, K,) inf. n. عَكْزٌ, (O,) He used the thing as a leader, or guide; (IKtt;) he guided himself with the thing. (O, * K.) — — And He grasped the thing with his fingers. (IKtt.) — — عَكَزَ الرُّمْحَ He stuck the spear into the ground. (O, K.) — — And عَكَزَهُ He struck him with the عُكَّازَة. (O.) 2 عكّزه, inf. n. تَعْكِيزٌ, He fixed the عُكَّاز [or pointed iron foot] upon it; (O, K;) namely, the spear. (O, K.) 5 تعكّز: see 1. — — تعكّز قَوْسَهُ He made use of his bow as an عُكَّازَة. (A.) عَكُوزٌ, or عُكُوزٌ: see the next paragraph. عَكُوزٌ, (K,) or ↓ عَكُوزٌ, like صَبُورٌ as written by Sgh, (TA,) or ↓ عُكُوزٌ, (thus accord. to the O,) [or more probably, I think, ↓ عُكُوزٌ,] A thing like the جُبَّة [or socket of a spear-head], of iron, into which the أَجْذَم [app. meaning the person afflicted with elephantiasis] puts his leg, or foot. (Ibn-'Abbád, O, K.) — — See also عُكَّازَةٌ. عُكَّازٌ: see عُكَّازَةٌ. — — Also A زُجّ [or pointed iron foot of a spear or the like]; as also ↓ عُكُوزٌ [or ↓ عَكُوزٌ?]. (O.) عَكُوزٌ: see عُكَّازَةٌ: — — and عَكُوزٌ: — — and عُكَّازٌ. عُكُوزٌ: see عُكَّازَةٌ. عُكَّازَةٌ (S, A, O, Msb, K *) and ↓ عُكَّازٌ, (A, K,) or this is a pl., (O,) [or a coll. gen. n.,] and accord. to the K ↓ عَكُوزٌ, but correctly ↓ عَكُوزٌ, as written by Sgh, (TA,) A staff having a زُجّ [i. e. a pointed iron foot] (S, A, O, K) at the lower extremity, (O,) upon which a man leans, or stays himself: (TA:) or i. q. عَنَزَةٌ [q. v.]: (Msb:) pl. عَكَاكِيزُ (S, O, Msb) and عُكَّازَاتٌ. (O, Msb.) — — The first of these words is also used metonymically for مَنْصِبٌ [(tropical:) A post, an office, a function, or a magistracy]: hence the saying فُلَانٌ مِنْ أَرْبَابِ العَكَاكِيزِ [(tropical:) Such a one is of the functionaries, or magistrates: because officers of rank made use of walking-sticks]. (TA.) عكس 1 عَكَسَهُ, aor. عَكِسَ, (A, * Msb, K, *) inf. n. عَكْسٌ, (S, A, O, Msb, K,) He reversed it; made the last part of it to be first, and the first to be last; or turned it kind part before, and fore part behind. (S, A, O, Msb, K.) [Hence,] عَكَسَ الكَلَامَ وَنَحْوَهُ, (A, O, K,) aor. and inf. n. as above, (O,) He inverted, reversed, converted, or transposed, the language or sentence, and the like; [as, for instance, a word;] he changed its order by inversion or transposition: (A, O, K:) sometimes a word, when this is done, remains as at first; as in the instances of بَابٌ and خَوْخٌ and عَكَوْكَعٌ: (TA:) or he perverted its order (TA) [or its meaning: see مَعْكُوسٌ]. [Hence the phrase بِالْعَكْسِ Vice versâ.] One says to him who speaks wrongly, لَا تَعْكِسْ [Pervert not thou]. (A.) And ↓ مُعَاكَسَةٌ with respect to language and the like is like عَكْسٌ. (TA.) — — [Hence, said of a mirror and the like, It reflected it; namely, an object before it; because the object seen in it is reversed.] — — From the first of the significations mentioned above is derived the expression [used by the Arabs in the " Time of Ignorance "], عَكْسُ البَلِيَّةِ عِنْدَ القَبْرِ [The tying, with her head turned backwards, of the she-camel that is left to die at the grave in which her master is buried]; because they used to tie her with her head turned backwards towards the part next her breast and belly, or, as some say, towards her hinder part next the back, and to leave her in that state until she died. (S, O.) And [hence, app.,] العَكْسُ also signifies The confining a beast (دَابَّة) without fodder. (TA.) You say also, عَكَسَ رَأْسَ

البَعِيرِ, aor. عَكِسَ, He turned the head of the camel [app. meaning backwards]. (TA.) And عَكَسَ البَعِيرَ, (IKtt, O, L, Msb,) aor. عَكِسَ, (Msb, [in the L, عَكُسَ, which is evidently a mistranscription,]) inf. n. عَكْسٌ (S, IKtt, O, L, K) and عِكَاسٌ, (IKtt, L,) He tied the camel's neck to one of his fore legs while he was lying down: (IKtt, L, Msb:) or he tied the camel's fore shank to his (the camel's) arm with a rope, and then turned back the rope beneath his belly and tied it to his flank: (IDrd, O:) or he tied a cord in the fore part of the nose, or mouth, of the camel, (S, O, K,) [attaching it] to his fore legs, (K,) or to the pastern of [each of] his fore legs, (S, O,) to render him submissive, or tractable: (S, K:) or he put a halter (خِطَام) upon the head of the camel, and then tied it in a knot upon his knee, to prevent his being impetuous: (El-Jaadee:) or, accord. to an Arab of the desert, he pulled the rein (جَرِير) of the camel, and kept fast hold of his head, so that he went an easy and a quick pace: and عَكَسَ الدَّابَّةَ is said to signify he pulled the head of the beast towards him, to make him go backwards. (TA.) — — عَكَسْتُ عَلَيْهِ أَمْرَهُ i. q. رَدَدْتُهُ عَلَيْهِ [I reversed to him his affair, or case; I made his affair, or case, to become the contrary of what it was to him]. (Msb.) — — عَكَسْتُهُ عَنْ أَمْرِهِ I prevented him from executing his affair. (Msb.) It is said in a trad. of Er-Rabeea Ibn-Kheythem, (TA,) اِعْكِسُوا أَنْفُسَكُمْ عَكْسَ الخَيْلِ بِاللُّجُمِ Rein in, or refrain, (TA,) or turn back, (A, TA,) yourselves [as one reins in, &c., horses by means of the bits and bridles]. (TA.) — — And عَكَسَ الشَّىْءَ He pulled the thing towards the ground, and pressed it, or squeezed it, hard, then smote the ground with it. (TA.) — One says also, عَكَسْتُ, aor. عَكِسَ, inf. n. عَكْسٌ, [app. meaning I poured milk upon broth; for it is said to be] from عَكِيسٌ in the first of the senses assigned to it below: (O:) or العَكْسُ signifies the pouring عَكِيس, meaning as first expl. below, upon طَعَام [or food]: (K:) and ↓ اِعْتَكَسَ اللَّبَنَ signifies the same as عَكَسَ: (TA:) [or both of these verbs are intrans.;] عكس and اعتكس from عَكِيسٌ signify the same [app. without اللَّبَنَ]. (JM.) 2 عكّس, inf. n. تَعْكِيسٌ, [He said the contrary of what he meant; spoke ironically.] (A and Mgh in art. حرس. [In the former, تعكيس is coupled with تَهَكُّمٌ, which signifies the same.]) 3 مُعَاكَسَةٌ and عِكَاسٌ [are inf. ns. of عَاكَسَ]: for the former see 1, near the beginning. — — دُونَ ذٰلِكَ الأَمْرِ عِكَاسٌ وَمِكَاسٌ (S, A, * O, K) means [In the way to the accomplishment of that affair is] a striving to turn [therefrom]: (A, TA:) or a mutual seizing of the forelock: (A, O, K, TA:) [عِكَاسٌ and مِكَاسٌ may signify alike:] or مكاس is an imitative sequent. (O, * K, * TK.) 5 تعكّس فِى مِشْيَتِهِ [He moved along like the viper in his gait;] he went along like the viper, (Lth, O, K, TA,) as though his veins had become dry, or stiff: said of a man: sometimes a drunken man goes along thus. (Lth, O, TA.) 7 انعكس, said of a thing, i. q. ↓ اعتكس; (O, K;) each is quasi-pass. of عَكَسَهُ [and signifies, therefore, It became reversed; the last part of it became first, and the first last; or it became turned hind part before, and fore part behind: it (language) became inverted, reversed, converted, or transposed: or its order, or meaning, became perverted]. (TA.) You say, الحَدُّ يَطَّرِدُ وَيَنْعَكِسُ [The definition is of uniform, or general, application, and may become inverted, or converted: for instance, you may say, "a man is a rational animal," and " a rational animal is a man "]. (A, TA. [See also العَكْسُ in Kull p. 255.]) You say also, انعكس الحَالُ The state, or condition, became reversed. (TA.) 8 إِعْتَكَسَ see 7: — and see also 1, last sentence. [عَكْسٌ, an inf. n. used as an epithet in which the quality of a subst. predominates; The reverse either in respect of order or of sense, i. e. the converse or the contrary, of a proposition &c. You say, هٰذَا عَكْسُ هٰذَا This is the reverse, &c., of this.] عِكَاسٌ The cord which is tied in the fore part of the nose, or mouth, of a camel, (S, O, K,) [and attached] to his fore legs, (K,) or to the pastern of [each of] his fore legs, (S, O,) to render him submissive, or tractable: (S, K:) the cord mentioned in explanations of عَكَسَ البَعِيرَ [q. v.]. (S, O, K.) عَكِيسٌ Milk poured upon broth, (O, K,) in whatever state it [the former] be. (O.) And (O, K) Fresh milk with إِهَالَة [or melted fat, &c.,] poured upon it, after which it is drunk: (S, O, K:) or flour upon which it is poured, and which is then drunk. (A'Obeyd, TA.) — Also A shoot of a grape-vine that is reversed (يُعْكَسُ) under the ground to [come forth at] another place. (S, O, K.) — — لَيْلَةٌ عَكِيسَةٌ A dark night. (O, K.) — — إِبِلٌ عَكِيسَةٌ Many camels. (O, K.) كَلَامٌ مَعْكُوسٌ Language, or a sentence, inverted, reversed, converted, or transposed: (A:) or perverted in order, or in meaning. (Msb.) عكف 1 عَكَفَ عَلَيْهِ, aor. عَكُفَ and عَكِفَ, [the former, only, mentioned in the Mgh, and only the latter in the CK,] inf. n. عُكُوفٌ (S, O, Msb, K) and عَكْفٌ, (Msb, TA,) or the latter is of the trans. verb, (T, TA,) He kept, or clave, to it constantly, or perseveringly; (S, Mgh, * O, Msb, K, TA;) namely, a thing; (S, O, Msb;) not turning his face from it: or, as some say, he continued intent upon it: (TA:) and, accord. to Er-Rázee, ↓ اعتكف عَلَيْهِ would be agreeable with analogy, in the sense of عَكَفَ عليه, but has not been heard. (Har p. 682.) Hence, in the Kur [vii. 134], يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ, (S, * O, TA,) or يَعْكِفُونَ, accord. to different readers, (O, TA,) i. e. A people keeping, or cleaving, constantly, or perseveringly, to the worship of idols belonging to them; (Ksh;) or continuing intent upon the worship of idols belonging to them. (Bd, Jel.) — — And عُكُوفٌ [or عُكُوفٌ فِى مَكَانٍ] signifies The keeping, or cleaving, to a place. (TA.) See also 8. — — And one says, عَكَفَتِ الخَيْلُ بِقَائِدِهَا meaning أَقْبَلَتْ عَلَيْهِ [i. e. The horses, or horsemen, (for the latter may be meant notwithstanding the fem. pronoun, agreeably with an ex. in De Sacy's Gram., sec. ed., ii. 265,) advanced, or approached, towards their leader; or kept, or clave, to him]. (TA.) — — And عَكَفُوا حَوْلَهُ They went round it; (S, O, K;) namely, a thing. (S, O.) El-'Ajjáj says, * عَكْفَ النَّبِيطِ يَلْعَبُونَ الفَنْزَجَا [Like the going round of the Nabathæans playing the game called فَنْزضج: in which عَكْفَ is probably used by poetic license for عُكُوفَ]. (S, O.) And in like manner one says, عَكَفَتِ الطَّيْرُ عَلَى القَتِيلِ, (O,) or حَوْلَ القَتِيلِ, (K,) [The birds went round the slain person], inf. n. عُكُوفٌ. (TA.) And عَكَفَ الجَوْهَرُ فِى النَّظْمِ (S, O, K) i. e. [The gems] went round [among the strung beads]. (O, K.) — — And عَكَفَ signifies also تَأَخَّرَ [He went back or backwards, &c.; or became, or remained, behind; &c.]. (O, K.) — عَكَفَهُ, aor. عَكُفَ and عَكِفَ, [the former, only, mentioned in the Mgh, and only the latter in the CK,] inf. n. عَكْفٌ, (S, O, Msb, K,) He, or it, made him, or it, still, or motionless: (S, O:) and he, or it, detained, withheld, or debarred, him, or it; (S, Mgh, O, Msb, K;) as also ↓ عكّفهُ, (O, * TA,) inf. n. تَعْكِيفٌ; (TA;) and so عَكَفَ بِهِ. (Har p. 293.) One says, عَكَفْتُهُ عَنْ حَاجَتِهِ, (Msb,) aor. and inf. n. as above, (TA,) I withheld him from the object of his want: (Msb:) or I turned him away, or back, therefrom. (TA.) And مَا عَكَفَكَ عَنْ كَذَا [What has withheld thee, or turned thee away or back, from such a thing?]. (S, O.) — — See also 2. — — عَكَفَ, (O, K,) inf. n. عَكْفٌ, (O,) also signifies رَعَى [app. as trans., meaning He tended, or pastured, cattle; &c.]. (O, K.) — — And i. q. أَصْلَحَ [He put into a good, sound, right, or proper, state; &c.]. (O, K.) 2 عَكَّفَ see 1, last quarter. — — One says, عكّف السِّلْكُ السُّمُوطَ i. e. [The thread of the necklace] kept from becoming scattered [the things suspended therefrom]. (O, from a verse of El-Aashà.) — — And عُكِّفَ النَّظْمُ, inf. n. تَعْكِيفٌ, The strung beads had gems disposed in regular order (نُضِّدَ, Lth, O, or نُظِمَ, K) among them. (Lth, O, K.) — — And عُكِّفَ الشَّعَرُ The hair was crisped, curled, or twisted, and contracted. (O, K.) And عكّفت شَعَرَهَا She (a woman) made her hair to cleave

together, one part to another, and disposed it in plaits; as also ↓ عَكَفَتْهُ; (Ham p. 267;) but, accord. to Lth, they seldom said عَكَفَ in relation to hair that is termed مَعْكُوف, i. e. " combed and plaited," though, if this were said, it would be correct. (O.) 3 عاكف, accord. to Reiske, as mentioned by Freytag, (app. followed by an accus.,) signifies He clave continually to the side of any one.] 5 تعكّف He confined, restrained, withheld, or debarred, himself; (O, K;) as also ↓ اعتكف: one should not say ↓ انعكف. (K.) 7 إِنْعَكَفَ see what next precedes. 8 إِعْتَكَفَ see 1, first sentence: and see also 5. — — اعتكف, (Mgh, O, Msb, K, *) or اعتكف فِى المَسْجِدِ, (S, O, * K, *) and ↓ عَكَفَ فِيهِ, signify the same, (O, K,) i. e. He secluded himself, (S, O, TA,) or remained, (Mgh, TA,) in the mosque, or place of worship, (S, Mgh, O, TA,) performing a particular sort of religious service, with the observance of certain conditions, (Mgh,) [during a period of days and nights, or at least during one whole day, fasting from daybreak to sunset, and occupying himself in prayer and religious meditation, without any interruption by affairs distracting the mind from devotion and not pressing,] not going forth therefrom except for human necessity: (TA:) إِعْتِكَافٌ is thus termed because it is the withholding oneself from the customary exercises of freedom of action in the disposal, or management, of affairs. (Msb.) عَكِفٌ Crisp, curly, or twisted, and contracted, hair. (Ibn-'Abbád, O, K.) عَاكِفٌ Keeping, or cleaving, constantly, or perseveringly, [عَلَى شَىْءٍ to a thing, and فِى مَكَانٍ in a place:] (S, O: *) or continuing intent [upon a thing]: and remaining, staying, dwelling, or abiding, in a place: (O:) pl. عَاكِفُونَ and عُكُوفٌ (O, K, TA) and عُكَّفٌ. (TA.) One says, فُلَانٌ عَاكِفٌ عَلَى فَرْجٍ حَرَامٍ [Such a one is keeping, or cleaving, constantly, or perseveringly, to an unlawful فَرْج]. (S, O.) مُعَكَّفٌ Bent, crooked, contorted, or distorted. (TA.) [See also مُعَقَّفٌ.] مَعْكُوفٌ Made still, or motionless: and detained, withheld, or debarred. (S, O.) Hence مَعْكُوفًا in the Kur [xlviii. 25], (S, O,) meaning Being detained, or withheld; (Mgh, TA;) as expl. by Mujáhid and 'Atà. (TA.)– — And Hair combed and plaited. (O, K.) [See also مَعْقُوفٌ, voce مُعَقَّفٌ.] مُعْتَكَفٌ A man's place of إِعْتِكَاف [or self-seclusion in a mosque or the like: see 8]. (TA.) عكم 1 عَكَمَ المَتَاعَ, (S, K,) aor. عَكِمَ, (K,) inf. n. عَكْمٌ, (TA,) He bound [or tied up] the goods, (S, K,) with a string, (S,) or rope, (TA,) in a garment, or piece of cloth, (K, * TA,) [so as to form a bundle, or the like,] by spreading the garment, or piece of cloth, and putting the goods in it, and binding it: the goods thus bound being then called ↓ عِكْمٌ. (TA.) — — And عَكَمَ البَعِيرَ He bound, upon the camel, [or, app., upon each side of the camel,] the عِكْم. (S.) — — And I عَكَمْتُ الرَّجُلَ العِكْمَ bound, for the man, the عِكْم. (S.) See also 4. — — عَكَمَ البَعِيرَ, inf. n. عَكْمٌ, signifies also [He muzzled the camel;] he bound the mouth of the camel. (TA. [In this sense it is probably formed by transposition from كَعَمَ; for the latter is better known.]) — عَكَمَهُ عَنْ زِيَارَتِهِ, inf. n. عَكْمٌ, He turned him away, or back, from visiting him. (TA.) And عُكِمَ عَنَّا, (S,) or عَنْهُ, (K,) inf. n. as above, (S,) He was turned away, or back, from visiting us, or him. (S, K.) — عَكَمَ لِأَرْضٍ كَذَا, (K, [thus in my MS. copy, in the CK الارضَ كذا,]) inf. n. as above, (TA,) He repaired, or betook himself, [as though properly meaning he bound his goods upon his camel or camels, for the purpose of repairing,] to such a land. (K.) — — And عَكَمَ, (K,) aor. and inf. n. as above, (S, TA,) He expected, or waited. (S, K.) — — And He returned, or turned back, syn. كَرَّ, (S, K, TA,) عَلَيْهِ [against him], (K, TA,) after fleeing. (S, TA.) — — And مَا عَكَمَ عَنْ شَتْمِهِ He did not hold back from reviling him. (K, * TA.) — عَكَمَتِ الإِبِلُ: see what next follows. 2 عكّمت الإِبِلُ, (S, K,) inf. n. تَعْكِيمٌ, (S,) The camels became fat, and laden with fat upon fat; (S, K;) as also ↓ عَكَمَت, (K,) inf. n. عَكْمٌ. (TA.) 3 المُعَاكَمَةُ, relating to two men, or two women, The being together in a state of nudity, without anything intervening between their two bodies: which is forbidden: thus expl. by Et- Taháwee. (TA.) 4 اعكمهُ He assisted him to perform what is termed العَكْم [i. e. the binding, or tying up, of his goods, or the binding them upon a camel]; (S, K;) [and so ↓ عَكَمَهُ; for] a man says to his companion, إِعْكِمْنِى and أَعْكِمْنِى, meaning Assist thou me to perform العَكْم; like as one says أُحْلُبْنِى [and أَحْلِبْنِى], meaning " Assist thou me to milk. " (Fr, TA.) 8 اعتكموا They equalized the أَعْدَال [i. e. the burdens called أَعْكَام, pl. of عِكْم], in order to their taking them up and carrying them, (K, TA,) and binding them upon the camel, or camels, that was, or were, to bear them: Az says, I have heard the Arabs say thus to their servants on the day of departure. (TA.) — — And اعتكم الشَّىْءُ The thing was, or became, heaped up, one part upon another: (K:) or mixed. (TA.) عَكْمٌ A [thing such as is called] نَمَط [q. v.]. (TA. [See also the next paragraph, near the end.]) — — And hence, as being likened thereto, (TA,) The interior of the side: (K, TA:) occurring in a trad. (TA.) عِكْمٌ A burden that is borne on one side of a camel or other beast, made equiponderant to another burden; syn. عِدْلٌ; (S, Mgh, K;) i. e. one of two such burdens: (S:) so called as long as containing goods: two such burdens are bound upon the two sides of the [women's camel-vehicle called] هَوْدَج: or, accord. to A'Obeyd, a burden, and a burden such as is described above, containing receptables of various sorts of food, and goods: (TA:) pl. أَعْكَامٌ; (Az, M, K;) accord. to the M, the only pl.; but accord. to Az, عُكُومٌ also. (TA.) كَعِكْمَيِ العَيْرِ [Like the two equiponderant burdens of the ass] is a prov. applied to two men who are equals in eminence or nobility. (TA.) And one says, وَقَعَ المُصْطَرِعَانِ عِكْمَىْ عَيْرٍ, and كَعِكْمَىْ عَيْرٍ, meaning The two [men wrestling] fell together, neither of them having thrown down the other. (TA. [See also عِدْلٌ, last sentence.]) — — Also A bundle (كَارَة, K, TA) of clothes [&c., put in one piece of cloth and tied up]: (TA:) pl. عُكُومٌ. (K.) See also 1, first sentence. — — And A نَمَط [q. v.] in which a woman puts what she lays up for a time of need (ذَخِيرَتَهَا). (S, K. [See also عَكْمٌ.]) — — See also عِكَامٌ. — — Also The بَكْرَة [i. e. pulley, or sheave of the pulley,] of a well. (K.) عَكْمَةٌ A corner of the belly: (K:) pl. عُكُومٌ. (TA.) Some restrict it to negative phrases: they say, مَا بَقِىَ فِى بَطْنِ الدَّابَّةِ هَزْمَةٌ وَلَا عَكْمَةٌ إِلَّا امْتَلَأَتْ [There remained not in the belly of the beast a depression nor a corner but it became full]. (TA.) عِكَامٌ (S, K, TA) and ↓ عِكْمٌ (K, TA) The thing, (K, TA,) i. e. rope, (TA,) or string, (S, TA,) with which one binds goods: (S, K, TA:) and the former, if not a mere repetition in the K, may signify also the thing [or muzzle, more commonly called كِعَام,] with which the mouth of a camel is bound: (TA:) the pl. of the former is عُكُمٌ, (so in copies of the K,) or عُكْمٌ. (So in the TA.) عَكُومٌ: see مَعْكِمٌ. — Also A woman who usually brings forth a male after a female. (K.) عَكَّامٌ One who binds the burdens upon the camels that are to bear them: (TA:) [thus applied in the present day: and also to one who has the charge of the baggage and tents: coll. gen. n. with ة.] مَعْكِمٌ A place of turning away or back; (S, TA;) and (TA) so ↓ عَكُومٌ, (K, TA,) as in the saying مَا عِنْدَهُ عَكُومٌ [He has not a place of turning away or back]. (TA.) مِعْكَمٌ Compact, or hard, in flesh; (S, K;) applied to a man. (S.) [See also what next follows.] مُعَكَّمٌ (assumed tropical:) A man hard in the flesh, and كَثِيرُ المَفَاصِلِ [app. a mistranscription for كَبِيرُ المَفَاصِلِ large in the joints]; likened to the عِكْم: and, accord. to IAar, a boy, or young man, plump and pampered. (TA.) مُعَاكِمٌ [app. A man asking another to assist him in the binding of the burdens upon his camel]. (Ham p. 233 l. 21.) عكن 5 تعكّن, said of the belly (S, Msb, K) of a girl, or young woman, (K,) It had creases, or wrinkles, originating from fatness. (S, Msb, K.) — — And It (a thing) was, or became, heaped up, one part upon another, and folded. (TA.) عُكْنَةٌ A crease, or wrinkle, in the belly, originating from fatness: pl. عُكَنٌ (S, Mgh, Msb, K) and (S, Msb) sometimes they said (Msb) أَعْكَانٌ [which is a pl. of pauc.]. (S, Msb, TA.) — — عُكَنُ الدِّرْعِ

means The folds of the coat of mail: so in a verse cited voce أَخْنَسُ: one says دِرْعٌ ذَاتُ عُكَنٍ [A coat of mail having folds] when it is wide, folding upon the wearer by reason of its width. (TA.) عَكْنَآءُ A girl, or young woman, having creases, or wrinkles, in her belly, originating from fatness; as also ↓ مُعَكَّنَةٌ. (K.) — — And A she-camel thick in the teats (K, TA) and in the flesh of the udder; and in like manner a ewe or goat. (TA.) نَعَمٌ عَكَنَانٌ, and sometimes pronounced عُكْنَانٌ [app. by poetic license], (S,) or إِبِلٌ عُكَنَانٌ and عَكَنَانٌ, (K,) Numerous camels: (S, K:) or numerous great camels. (TA.) عِكَانٌ The neck: (K:) app. a dial. var. of عِجَانٌ, of the dial. of El-Yemen. (TA.) مُعَكَّنَةٌ: see عَكْنَآءُ. عل 1 عَلَّهُ, aor. عَلُ3ِ (S, O, Msb, K) and عَلِ3ِ, (S, O, K,) inf. n. عَلّلٌ (Msb, K) and عَلٌّ, (K,) He gave him to drink the second time; (S, O, Msb, K;) and so ↓ اعلّهُ, (K, TA,) inf. n. إِعْلَالٌ. (TA.) [See also 2 and 4.] — — [Hence, (assumed tropical:) He dyed it a second time; namely, a hide: see a verse cited voce مُخْلِفٌ.] — — Hence [also], (TA,) عَلَّ الضَّارِبُ المَضْرُوبَ (tropical:) The beater plied the beaten with a continued beating; (S, O, K, TA;) and so عَلَّهُ ضَرْبًا. (TA.) — — And عَطَآءُ اللّٰهِ مُضَاعَفٌ يَعُلُّ بِهِ عِبَادَهُ مَرَّةً بَعْدَ أُخْرَى (assumed tropical:) [The gift of God is redoubled; He bestows it upon his servants one time after another]. (TA.) — And عَلَّ, (Msb, K,) or عَلَّ بِنَفْسِهِ, the verb being also intrans., (S, O,) aor. عَلِ3ِ (IAar, Msb, K) and عَلُ3ِ, (IAar, K,) inf. ns. as above, (TK,) He drank (IAar, * S, O, Msb, K) the second draught: (IAar, * S, O, K:) or drank after drinking, uninterruptedly: (K:) and عَلَّتِ الإِبِلُ, aor. عَلِ3ِ and عَلُ3ِ, The camels drank the second draught. (TA.) — And هٰذَا طَعَامٌ قَدْ عُلَّ مِنْهُ This is food of which some has been eaten. (Kr, K. *) — عَلَّ, aor. عَلِ3ِ, (IAar, Msb, K,) inf. n. عَلٌّ, (TA,) He (a man, IAar, Msb) was, or became, diseased, sick, or ill; (IAar, Msb, K;) and (Msb, K) so ↓ اعتلّ, (S, O, Msb, K,) inf. n. إِعْتِلَالٌ; (K;) and so عُلَّ, in the pass. form: — and the trans. verb is عَلَّهُ, [syn. with اعلّهُ,] aor. in this case عَلُ3ِ. (Msb. See 4.) — [عُلَّ الشَّىْءُ is mentioned in the S, with the addition ↓ فَهُوَ مَعْلُولٌ, but without any explanation; perhaps as meaning The thing was caused; from عِلَّةٌ " a cause," of which مَعْلُولٌ (q. v.) is the correlative: but the context seems to indicate that it means the thing was used for the purpose of diverting from some want: Golius appears to have read عَلَّ, and to have been led by what next precedes it in the S to render it loco alterius rei fuit lactavitve res.] 2 تَعْلِيلٌ signifies The giving to drink after giving to drink. (S.) See 4. [And see also 1, first sentence.] — — And The plucking fruit one time after another. (S.) — — And علّلهُ بِهِ, (S, O, K,) inf. n. as above (K) [and تَعِلَّةٌ, q. v.], He diverted, or occupied, him [so as to render him contented] with it; (S, O, K;) namely, a thing, (S, O,) or food, &c., (K, TA,) as, for instance, discourse, and the like; (TA;) like as the child is diverted, or occupied, with somewhat of food, by which he is rendered contented to be restrained from milk. (S, O, TA. *) One says, فُلَانٌ يُعَلِّلُ نَفْسَهُ بِتَعِلَّةٍ [Such a one diverts, or occupies, himself, so as to render himself contented, with something diverting]. (S, O.) [See also مُعَلِّلٌ. And see 5.] — Also The assigning a cause: and the asserting a cause. (KL.) [One says, علّلهُ بِكَذَا He accounted for it by assigning as the cause such a thing: and he asserted it to be caused by such a thing.] 3 عَالَلْتُ النَّاقَةَ I milked the she-camel in the morning and the evening and the middle of the day: (Lh, O, TA:) in the K, erroneously, عَالَتِ النَّاقَةُ [as meaning the she-camel was milked at those times]: (TA:) and the subst. is ↓ عِلَالٌ: (K: [but there is no reason why this should not be regarded as a reg. inf. n.:]) Lh cites this verse, (O,) of an Arab of the desert, (TA,) اَلْعَنْزُ تَعْلَمُ أَنِّى لَا أُكَرِّمُهَا عَنِ العِلَالِ وَلَا عَنْ قِدْرِ أَضْيَافِى [The she-goat knows that I will not preserve her from the milking in the morning and the evening and the middle of the day nor from the cookingpot of my guests]: (O:) or, accord. to Az, عِلَالٌ signifies the milking after milking, before the udder requires it by the abundance of the milk. (TA.) [See also 6.] 4 أَعْلَلْتُ الإِبِلَ I brought, or sent, back the camels from the water (S, O, K) after they had satisfied their thirst, (O,) or before they had satisfied their thirst: (S, K:) or, (S, O, K,) [if the latter is meant,] accord. to some of the etymologists, (S, O,) it is with غ; (S, O, K; [see 4 in art. غل;]) as though it were from the meaning of " thirsting; " but the former is what has been heard; (S, O;) and it means I gave the camels to drink the second draught, or watered them the second time, and then brought them, or sent them, back from the water, having their thirst satisfied; and thus, too, means عَلَلْتُ ↓ الإِبِلَ; the contr. of أَغْلَلْتُهَا. (TA.) See also 1, first sentence. — — And اعلّ القَوْمُ The people, or party, were, or became, persons whose camels had drunk the second time. (S, O, K. *) — اعلّهُ اللّٰهُ God caused him to be diseased, sick, or ill; (Msb, K;) as also ↓ عَلَّهُ, aor. عَلُ3ِ. (Msb.) One says, لَا أَعَلَّكَ اللّٰهُ, meaning May God not smite thee with a disease, a sickness, or an illness. (S, O.) — — And اعلّهُ signifies also He made him, or pronounced him, to have an excuse (جَعَلَهُ ذَا عِلَّةٍ): whence إِعْلَالَاتُ الفُقَهَآءِ [The excusings of the lawyers]. (Msb.) 5 تعلّل بِهِ He diverted himself, (S,) or occupied himself so as to divert himself, (K,) and (S, in the K " or ") contented, or satisfied, himself, or he was, or became diverted, &c., with it; (S, K;) as also ↓ اعتلّ: (K:) as, for instance, with a portion of food, [so that the craving of his stomach became allayed,] before the [morning-meal called] غَدَآء; (M voce سُلْفَةٌ, and K voce لُمْجَةٌ, &c.;) and as a beast does with the cud: (TA:) he occupied himself so as to divert himself, and fed [or sustained] himself, with it: (Har p. 23:) and he whiled away his time with it. (W p. 55.) And تعلّل بِالْمَرْأَةِ He diverted himself with the woman. (K.) — — And تعلّل signifies also He occupied himself vainly. (S and TA in art. جدب: see a verse cited voce جَادِبٌ.) — — And He made an excuse. (KL. [See also 8.]) — — And تَعَلَّلَتْ مِنْ نِفَاسِهَا, and ↓ تَعَالَّتْ, (K, TA,) as also تَعَالَتْ, without teshdeed, (TA, [see 5 in art. علو,]) She passed forth from her state of impurity consequent upon childbirth, (K, * TA,) and became lawful to her husband. (TA.) 6 هُوَ يَتَعَالُّ نَاقَتَهُ means He milks the عُلَالَة [q. v.] of his she-camel. (TA. [See also 3.]) And الصَّبِىُّ يَتَعَالُّ بِثَدْىِ أُمِّهِ [perhaps correctly ثَدْىَ أُمِّهِ, and app. meaning The child exhausts the عُلَالَة, or remains of milk, in the breast of his mother]. (TA.) — — And تَعَالَلْتُ النَّاقَةَ (assumed tropical:) I elicited from the she-camel what power she had [remaining] of going on. (S, O.) — — And تَعَالَلْتُ نَفْسِى signifies the same as تَلَوَّمْتُهَا [app. meaning I waited for myself to accomplish a want, or an object of desire, so that I might avoid blame: for تَلَوَّمَ as signifying اِنْتَظَرَ and تَنَظَّرَ is trans. as well as intrans.; and seems to be originally similar to تَأَثَّمَ and تَحَنَّثَ &c.]. (TA.) — — See also 5, last sentence. 8 اعتلّ: see 1, latter half. — — [Hence, اعتلّت الرِّيحُ (assumed tropical:) The wind became faint, or feeble.] — See also 5, first sentence. — — Also He excused himself; or adduced, or urged, an excuse, or a plea; (MA, K, * TA; *) or he laid hold upon a plea, or an allegation. (El-Fárábee, Msb.) You say, اعتلّ عَلَيْهِ بِعِلَّةٍ (S, MA, O) He adduced, or urged, an excuse, or a plea, or pretext, for it. (MA.) And hence, اِعْتِلَالَاتُ الفُقَهَآءِ [The pleas, or allegations, of the lawyers, which they adduce, or upon which they lay hold]. (Msb.) — اعتلّهُ He hindered, prevented, impeded, or withheld, him; turned him back or away; retarded him; or diverted him by occupying him otherwise; from an affair. (S, O.) — — And (S, O, in the K " or ") He accused him of a crime, an offence, or an injurious action, that he had not committed. (S, O, K.) R. Q. 2 تَعَلْعَلَ He, or it, was, or became, unsteady, or shaky, and lax, or uncompact. (K.) عَلْ عَلْ and لَعَلْ and عَلَّكَ and لَعَلَّكَ: see عَلَّ, below. —

عَلْ عَلْ (K, TA, in the O written as one word,) A cry by which one chides sheep or goats (Yaakoob, O, K) and camels. (O.) عَلُ: see art. علو. عَلَّ and لَعَلَّ (S, O, Mughnee, K) are dial. vars.; or the former is the original, the ل being augmentative, (S, O, Mughnee,) prefixed for the purpose of corroboration: the meaning is expectation of a thing hoped for or feared; (S, O;) importing hope, or eager desire, and fear, or caution: (S, O, K:) each is a particle, like إِنَّ and لَيْتَ and كَأَنَّ and لٰكِنَّ: (S, O:) and like عَسَى [q. v.] in meaning; but like إِنَّ in government; (Mughnee;) governing the subject in the accus. case, and the predicate in the nom.: one says, عَلَّكَ تَفْعَلُ [Maybe, or perhaps, thou wilt do such a thing], and عَلِّى أَفْعَلُ [May-be I shall do], and لَعَلِّى أَفْعَلُ; and sometimes they said, عَلَّنِى and لَعَلَّنِى; (S, O;) and one says also ↓ عَلْ and ↓ لَعَلْ, with the ل quiescent, and ↓ عَلَّكَ and ↓ لَعَلَّكَ: (O:) [and accord. to general usage, one says, لَعَلَّ زَيْدًا قَائِمٌ May-be Zeyd is standing:] and the tribe of 'Okeyl made each to govern the subject in the gen. case, (S, O, Mughnee,) saying, لَعَلَّ زَيْدٍ قَائِمٌ; (S, O;) and allowed the pronouncing عَلِّ and لَعَلِّ: (Mughnee:) sometimes its subject is suppressed, as in عَلَّ أَنْ أَتَقَدَّمَ, meaning لَعَلِّى أَنْ أَتَقَدَّمَ [May-be I shall precede]: (Ham p. 517:) the Koofees allow the mansoob aor. [immediately] after, on the authority of the reading of Hafs, [in the Kur xl. 38,] لَعَلِّى أَبْلُغَ الأَسْبَابَ [May-be I may reach the places of ascent, or the regions, or tracts, of the heavens]. (Mughnee.) Other dial. vars. of عَلَّ are mentioned in art. لعل [q. v.]. (K.) عَلٌّ: see عَلَلٌ, in two places. — Also [in the CK erroneously with damm to the ع in all the senses here following that are expl. in the K] An emaciated tick: (S, O:) or a big-bodied tick: or a small-bodied one: (K, TA:) pl. عِلَالٌ. (TA.) — — And A man advanced in age, (S, O, K,) small in body, (S, O,) or slender, or spare; (K;) as being likened to the tick. (S, O.) And anything slender (دَقِيق, for رَقِيق in the K is a mistranscription, TA) in body, advanced in age. (M, K, * TA.) And A man whose skin is contracted by disease. (IDrd, O, K.) — — Also One in whom is no good: Esh-Shenfarà says, وَلَسْتُ بِعَلٍّ [And I am not one in whom is no good: but the context seems rather to require one of the other meanings mentioned above: and another reading (بِفَلٍّ) is mentioned by De Sacy, in his Chrest. Ar., 2nd ed., ii. 359]. (O, TA.) — — Also A man who visits women much, or often, (K, TA,) and diverts himself with them. (TA.) — — And A big-bodied, large he-goat. (K.) عُلٌّ and عِلٌّ: see عُلْعُلٌ. عَلَّةٌ A [single] second draught. (Mgh.) — — And hence, (Mgh,) A woman's fellow-wife; her husband's wife: (Mgh, Msb, * K:) or, as some say, a step-mother: but the former is the more correct meaning: (Mgh:) pl. عَلَّاتٌ. (Msb.) Whence, بَنُو العَلَّاتِ The sons of one father by different mothers: as though, when he added by marriage a second wife to the first, he took a second draught. (S, * Mgh, O, * Msb, * K. *) أَوْلَادُ الأَخْيَافِ means the contr. of this: and أَوْلَادُ الأَعْيَانِ, the sons of the same father and mother. (Msb.) Accord. to IB, one says, هُمَا أَخَوَانِ مِنْ ضَرَّتَيْنِ [They two are brothers from two fellow-wives]; but they did not say, مِنْ ضَرَّةٍ: and accord. to ISh, one says, هُمْ بَنُو عَلَّةٍ and أَوْلَادُ عَلَّةٍ. (TA.) And it is said in a trad., الأَنْبِيَآءُ بَنُو عَلَّاتٍ, (Mgh,) or أَوْلَادُ عَلَّاتٍ, (TA,) meaning The prophets are of different mothers, but of one religion: (T, Mgh, TA:) or of one faith, but of different religious laws or ordinances. (Nh, TA.) — See also عُلَالَةٌ. عِلَّةٌ An accident that befalls an object and causes its state, or condition, to become altered. (TA.) — — And hence, (TA,) A disease, sickness, or malady; (S, O, K, TA;) because, by its befalling, the state becomes altered from strength to weakness; so says El-Munáwee in the " Tow- keef: " (TA:) or a disease that diverts [from the ordinary occupations; app. regarded as being from what next follows]: pl. عِلَلٌ (Msb) [and عِلَّاتٌ]. — — Also An accident, or event, that diverts the person to whom it occurs from his course, (S, O, K,) or from the object of his want: (M:) as though it became a second occupation hindering him from his former occupation. (S, O.) — — And [hence,] an excuse; an apology; a plea whereby one excuses himself. (TA.) Hence, (K, * TA,) لَاتَعْدَمُ خَرْقَآءُ عِلَّةً [expl. in art. خرق]. (K, TA.) [See also another ex. in art. سال, conj. 3.] — — And A cause: [and particularly an efficient cause:] (M, K:) one says, هٰذَا عِلَّةٌ لِهٰذَا This is a cause of this: (M:) and هٰذِهِ عِلَّتُهُ This is its cause: (K:) [and ↓ عِلَّةٌ وَمَعْلُولٌ Cause and effect; a phrase of frequent occurrence in theological and other works:] and [sometimes عِلَّةٌ signifies a pretext, or pretence:] it is said in a trad. of 'Áïsheh, فَكَانَ عَبْدُ الرَّحْمٰنِ يَضْرِبُ رِجْلِى بِعِلَّةِ الرَّاحِلَةِ, meaning And 'Abd-Er-Rahmán was beating my leg with the pretence, or pretext, of his beating the side of the camel with his leg. (TA.) — — The phrase عَلَى عِلَّاتِهِ means In every case. (S, O, K.) Zubeyr says, إِنَّ البَخِيلَ مَلُومٌ حَيْثُ كَانَ وَلٰ كِنَّ الجَوَادَ عَلَى عِلَّاتِهِ هَرِمُ [Verily the niggard is blamed wherever he be; but the liberal in all his circumstances is Herim]: (S, O:) meaning his companion Herim Ibn-Sinán El-Murree. (S in art. هرم.) عَلَلٌ and ↓ عَلٌّ [both mentioned in the first paragraph as inf. ns.] The second draught: or a drinking after drinking, uninterruptedly: (K:) or the former signifies a second drinking; one says عَلَلٌ بَعْدَ نَهَلٍ [a second drinking after a first drinking]: (S, O:) or a drinking after drinking: (Msb:) and the second watering of camels; the first being termed the نَهَل: (As, TA:) these two terms are also similarly used in relation to suckling: and one of the unknown poets says, ثُمَّ انْثَنَى مِنْ بَعْدِ ذَا فَصَلَّى عَلَى النَّبِىِّ نَهَلًا وَعَلَّا ↓ [Then he turned, or turned away or back, after that, and blessed the Prophet a first time and a second time]. (TA.) — — Also, the former, Food that has been eaten. (Kr, TA.) [See also نَهَلٌ.] عُلَلٌ: see عُلْعُلٌ. عِلَالٌ: see 3; of which it is said in the K to be the subst., though app. the inf. n. عَلُولٌ Some light food with which the sick person is diverted or occupied [so as to be rendered contented]: pl. عُلُلٌ. (TA.) عَلِيلٌ Diseased, sick, or ill; (S, Msb;) and so with ة applied to a woman: (Mgh:) or, the former, rendered diseased &c. by God; [being used as the pass. part. n. of أَعَلَّهُ in the phrase اعلّهُ اللّٰهُ;] (K;) as also ↓ مُعَلٌّ, (Msb, K,) agreeably with rule, but this is seldom used; (Msb;) and ↓ مَعْلُولٌ, from عَلَّهُ اللّٰهُ; (Msb;) or this last should not be said, for, though the theologians say it, it is not of established authority. (K, * TA.) — عَلِيلَةٌ also signifies A woman perfumed repeatedly: (AA, O, K, TA:) and accord. to AA, ↓ مُعَلَّلٌ, as used in a verse of Imra-el-Keys, signifies perfumed time after time. (O.) [See also مُعَلَّلٌ.] عُلَالَةٌ (S, K) and ↓ تَعِلَّةٌ (S, * K) and ↓ عَلَّةٌ, (K, TA,) with fet-h, (TA, [in the CK العِلَّةُ is put for العَلَّةُ,]) A thing with which a person, (S, K,) or a child, (TA,) is diverted, or occupied so as to be diverted, and contented, or satisfied, (S, K, TA,) such as talk, and singing, and food, &c., (Har p. 308,) [or such as a small quantity of food by which the craving of his stomach is allayed,] in order that he may be quiet. (TA.) It is said in a trad., accord. to different relations thereof, that dates are the ↓ تَعِلَّة of the child or of the guest. (TA.) — — Also, the first, accord. to the copies of the K, What is drawn from the udder after the first فِيقَة: but accord. to IAar, what is drawn from the udder before the first فِيقَة [or milk that collects in the udder between two milkings], and before the second فيقة collects: also termed عُرَاكَةٌ and دُلَاكَةٌ: (TA:) [or] the milking that is between two milkings: (S, O:) [or] it signifies also the middle milking of the camel that is milked in the first part and the middle and the last part of the day: (K:) or, as some say, the milk that she excerns [into her udder] after the milking of the copious flow thereof. (TA.) — — And A remaining portion of milk (S, O, K, TA) in the udder: (TA:) and (assumed tropical:) of other things: [for instance,] (tropical:) of the course [of a beast]: (K:) (tropical:) of the running of a horse; (S, O, TA;) the former portion whereof is termed بُدَاهَةٌ: (TA:) and (assumed tropical:) of anything: (S, K:) as (tropical:) of the flesh of a sheep or goat: and (tropical:) of the strength of

an old man. (TA.) عُلِّيٌّ: see the next paragraph, in three places. عِلِّيَّةٌ (S, O, K) and عُلِّيَّةٌ (O, K) An upper chamber; syn. غُرْفَةٌ: pl. عَلَالِيُّ. (S, O, K.) [It is mentioned also in art. علو, q. v.] — — هُوَ مِنْ عِلِّيَّةِ قَوْمِهِ and عُلِّيَّتِهِمْ, [both mistranscribed in the CK,] and عِلِّيَتِهِمْ, without teshdeed, [which belongs to art. علو,] and ↓ عِلِّيِّهِمْ and ↓ عُلِّيِّهِمْ, [which are also mistranscribed in the CK,] mean (assumed tropical:) He is of the exalted, or elevated, of his people. (K, TA.) — — ↓ عِلِّيُّونَ mentioned in the Kur [lxxxiii. 18 and 19] is [said to be] a pl. of which the sing. is ↓ عِلِّيٌّ, or عِلِّيَّةٌ or عُلِّيَّةٌ, or a pl. having no sing., (K, TA,) [or rather it is from the Hebr. עֶלְיוֹן signifying " high," or " higher,"] and is said to be A place in the Seventh Heaven, to which ascend the souls of the believers: or the most elevated of the Paradises; like as سِجِّين is the most elevated of the places of the fires [of Hell]: or rather it is properly a name of the inhabitants thereof; for this [sort of] pl. is peculiar to rational beings: (TA:) it is mentioned again in art. علو [in which see other explanations]. (K, TA.) عَلَّانٌ Ignorant: (O, K:) so in the saying, أَنَا عَلَّانٌ بِأَرْضِ كَذَا وَكَذَا [I am ignorant of such and such a land]: (O:) and so, with ة, applied to a woman: (O, K:) mentioned by Aboo-Sa'eed, as being well known: but said by Az to be unknown to him. (O.) هُوَ فُلَانُ بْنُ عِلَّانٍ means He is a person unknown. (TA.) عِلِّيُّونَ: see عِلِّيَّةٌ. عُلْعُلٌ (S, O, K) and عَلْعَلٌ (Kr, IF, O, K) The رَهَابَة [or ensiform cartilage, or lower extremity of the sternum], which is the portion of the bone that impends over the belly, resembling a tongue: (S, O, K:) or the head of the رَهَابَة of the horse: or the extremity of the rib that impends over the رَهَابَة, which is the extremity of the stomach: pl. علل [so in my original, perhaps ↓ عُلَلٌ,] and ↓ عُلٌّ and ↓ عِلٌّ [all of which are anomalous]. (TA.) — — And The male of the قَنَابِر, (S, O,) the male قُنْبُر [or lark]; as also ↓ عَلْعَالٌ. (K.) In some one or more of the copies of the S, الذَّكَرُ مِنَ القَنَافِذِ is erroneously put for الذكر من القَنَابِرِ. (TA.) — — And The membrum virile, (S, O,) or the penis, (K,) or the جُرْدَان, (IKh, TA,) when in a state of distention: (IKh, TA, and so in a copy of the S:) or such as, when in a state of distention, does not become hard, or strong. (K.) عَلْعَلَانٌ A species of large trees, (O, K,) the leaves of which are like those of the قُرْم. (O.) عَلْعَالٌ: see عُلْعُلٌ, second sentence. عُلْعُولٌ Continual evil or mischief; and commotion, or tumult; and fight, or conflict. (K.) One says, إِنَّهُ لَفِى عُلْعُولِ شَرٍّ and زُلْزُولِ شَرٍّ, meaning Verily he is in a state of fighting, or conflict, and commotion, or tumult. (Fr, O.) [See also زُلْزُولٌ.] عَالَّةٌ and [its pls.] عَلَّى and عَوَالٌّ epithets applied to camels [as meaning Taking, or having taken, a second draught; and so the first applied to a single she-camel]. (TA.) It is said in a prov., عَرَضَ عَلَىَّ سَوْمَ عَالَّةٍ [He offered to me in the manner of offering water to those (camels) taking, or having taken, a second draught]; (S, O, K, TA; in the CK, عُرِضَ and سَوْمُ;) applied to one who offers food to him who does not need it; like the saying of the vulgar, عَرْضَ سَابِرِىٍّ; (TA;) i. e., without energy; for one does not offer drink to the عالّة with energy, as one does to the نَاهِلَة [or those taking, or having taken, the first draught]. (S, O, K, TA. [See also Freytag's Arab. Prov. ii. 84.]) تَعِلَّةٌ an inf. n. of 2 [q. v.]. (Ham p. 91.) — — See also عُلَالَةٌ, in two places. مُعَلٌّ: see عَلِيلٌ. مُعَلَّلٌ: see عَلِيلٌ. [And see also the paragraph here following.] مُعَلِّلٌ Giving to drink time after time. (K.) — — And [hence,] That diverts with the saliva him who sucks it in [when kissing]; thus in a verse of Imra-el-Keys, accord. to one relation thereof; (O, and Har p. 566;) as expl. by Az; and thus, with ة, applied to a female: (Har:) but accord. to IAar, that aids with kindness after kindness (بِالْبِرِّ بَعْدَ البِرِّ [in Har على البرء بعد البرء]): another reading of the word in that verse, المُعَلَّل, has been expl. above, voce عَلِيلٌ, on the authority of AA. (O.) — — Also Plucking fruit time after time. (K.) — — And One who repels the collector of the [tax called] خَرَاج with excuses. (IAar, M, O, K.) — — Also, (TA,) or المُعَلِّلُ, (S, O, K,) One of the days called أَيَّامُ العَجُوزِ; [respecting which see art. عجز;] (S, O, K, TA;) because it diverts men by somewhat of an alleviation of the cold: (S, O, TA:) or, accord. to some, it is called مُحَلِّلٌ. (TA.) مَعْلُولٌ: see عَلِيلٌ: — and see عِلَّةٌ: and also 1, last sentence. يَعْلُولٌ A pool of water left by a torrent, white, and flowing in a regular, or continuous, course, one portion following another: (As, O, K, TA:) or, accord. to Suh, in the R, [simply] a pool of water left by a torrent; so called because it waters the ground a second time (يَعُلُّ الأَرْضَ بِمَائِهِ [after its having been watered by the rain]): pl. يَعَالِيلُ. (TA.) — — And A dye (صِبْغ) that is imbided (عُلَّ) one time after another: (O, K:) or, accord. to 'Abd-El-Lateef El-Baghdádee, a garment, or piece of cloth, dyed, and dyed again. (TA.) — — Accord. to AA, [app. as applied to camels,] يَعَالِيلُ signifies That have drunk one time after another; and has no sing.: but it is said on other authority to signify that go away at random to pasture (اَلَّتِى تَهِْمِى) one time after another; and to have for its sing. يَعْلُولٌ: and some say that it signifies such as are excessive in respect of whiteness. (TA.) — — Also, the sing., Rain after rain: (AO, O, K:) pl. as above. (TA.) — — And the pl., (S, M, O, TA,) [accord. to the context in the K the sing., which is clearly wrong,] Bubbles (حَبَاب, M, K, TA, [in the CK حُباب,] and نُفَّاخَات, S, O, K, [both, I think, evidently meaning thus,]) upon water; (S, M, O, K;) said to be from the falling of rain; and to be used in a verse of Kaab Ibn-Zuheyr for ذَاتُ يَعَالِيلَ as meaning having bubbles: (TA:) sing. as above. (O.) — — And Clouds disposed one above another; (S, O;) sing. as above: (S:) or [simply] clouds; so in the R; to which ISd adds containing rain: (TA:) or white clouds; (K, TA; a meaning assigned in the K to the sing.;) but this is said by Niftaweyh in explanation of the phrase بِيضٌ يَعَالِيلُ in a verse of Kaab Ibn-Zuheyr to which reference has been made above: (TA:) or [the sing. signifies] a white portion of clouds. (M, K.) — — The pl. is also said to signify Lofty mountains; and Suh adds, from the upper parts of which water descends. (TA.) — Also, the sing., A camel having two humps. (IAar, O, K.) — — And A camel such as is termed أَفِيل [q. v.]. (O.) علب 1 عَلَبَهُ, aor. عَلُبَ, (S, O, TA,) inf. n. عَلْبٌ (K, * TA) and عُلُوبٌ, (TA,) He made a mark, or an impression, upon it, (S, O, K, * TA,) accord. to Az, like the mark termed عِلَاب [q. v.]; (TA;) and he marked him, or it, with a hot iron; or scratched him, or it, so as to cause bleeding or not so: (S, O, TA;) and تَعْلِيبٌ [inf. n. of ↓ علّب] likewise signifies the doing thus [i. e. the making a mark &c.]: (S, TA: *) and, as also عَلْبٌ [inf. n. of عَلَبَ], the cutting [a thing], syn. جَزٌّ; (so in the CK and in my MS. copy of the K;) or inciding [it], or notching [it]; syn. حَزٌّ. (K accord. to the TA.) لَا تَعْلُبْ صُورَتَكَ i. e. Make not thou a mark upon thy صورة [here meaning face, as in some other instances,] occurs in a trad., as said to a man upon whose nose was seen a mark [of dust, or an impression,] made by pressing hard upon it in prostration. (O, TA.) — عَلَبَ السَّيْفَ, aor. عَلُبَ (S, O, K) and عَلِبَ, (K,) inf. n. عَلْبٌ; (S, O, K;) and ↓ علّبهُ, (O,) inf. n. تَعْلِيبٌ; (O, K;) He bound round the hilt of the sword with the عِلْبَآء [q. v.] of a camel: (S, O, K:) and in like manner one says of things similar to a sword, (K, TA,) as a knife, and a spear. (TA.) — — [And عُلِبَ seems to signify sometimes It was tied with, or by, a sinew, or tendon: see a usage of its part. n. voce مَتْنٌ.] — عَلِبَ, [aor. عَلَبَ,] (TA,) inf. n. عَلَبٌ, (K, TA,) It (a sword) became broken in its edge. (K, * TA.) — And عَلِبَ, [aor. عَلَبَ,] (S, O, TA,) inf. n. عَلَبٌ, (TA,) said of a camel, He was, or became, affected by a disease in the two sides of his neck; (S, O;) by what is termed ↓ عَلَبٌ, (TA,) which is a disease attacking in the عِلْبَاآنِ, (K, TA,) dual

of عِلْبَآء [q. v.], in consequence of which the neck swells, and becomes bent. (TA.) — And عَلِبَ, aor. عَلَبَ, inf. n. عَلَبٌ; and عَلَبَ, aor. عَلُبَ, inf. n. عَلْبٌ; It was, or became, hard, or firm; (O, K;) and hard, tough, or coarse: (K:) each, said of flesh, or flesh-meat, and of a plant, has the former meaning: (O:) or the latter verb, said of flesh, or flesh-meat, has that meaning; and the former verb, said of a plant, has the latter meaning: (S:) or the former verb, said of flesh, or flesh-meat, means it was, or became, hard, or firm, and thick, or coarse; and the latter verb also, it was, or became, thick, or coarse, and hard, not soft, or tender. (Suh, TA.) And عَلِبَتْ يَدُهُ His hand was, or became, thick, coarse, or rough. (TA.) [See also 10.] — — And عَلِبَ, aor. عَلَبَ, inf. n. عَلَبٌ; and عَلَبَ, aor. عَلُبَ; and ↓ استعلب; said of flesh-meat, It became altered in odour [for the worse], after having been hard, or firm. (K.) 2 عَلَّبَ see 1, former half, in two places. 10 استعلب, said of flesh, or flesh-meat, It was, or became, thick, or coarse; not soft, or tender: (O:) or it was, or became, hard, or firm, and thick, or coarse; and likewise said of skin. (L.) [And عَلِبَ and عَلَبَ are similarly explained.] — — See also, 1, last sentence. — استعلب البَقْلَ He found the herbs, or leguminous plants, to be hard, tough, or coarse. (TA.) And (TA) استعلبت البَقْلَ, said of cattle, They loathed the herbs, or leguminous plants, and found them, or deemed them, thick, or coarse, (O, K, TA,) being withered. (O, TA.) Q. Q. 1 عَلْبَى, said of a man, His عَلْبِىّ [or rather عِلْبَاآنِ, the former being pl., and the latter dual, of عِلْبَآء, q. v.,] became apparent, by reason of old age: (O, K:) or accord. to the T, his عِلْبَآء became depressed. (TA.) — عَلْبَاهُ He cut his عِلْبَآء [q. v.], (O, K, TA,) i. e., his slave's علباء: (K, TA:) or he perforated his (i. e. his slave's) علباء, (K, TA,) and put into it a string, or thread. (TA.) Q. Q. 3 إِعْلَنْبَى, inf. n. إِعْلِنْبَآءٌ, He (a man) raised himself; or drew, or stretched, himself up; like as is done on the occasion of altercation, (S, O, K,) and of reviling. (S, O.) — — And hence, (K,) it is said also of a cock, and of a dog, (S, O,) and other than these,. (S, O, TA,) as a cat, meaning He prepared himself for evil, or mischief, (K, TA,) and fighting: (TA:) [or ruffled his feathers,] or bristled up his hair: it is from the عِلْبَآء of the neck, and quasi-coordinate to إِفْعَنْلَلَ, with ى [for the final ل]: (S, O, TA:) and sometimes it is with ء [in the place of the ى]. (TA.) — — And one says also, اِعْلَنْبَأَ بِالحِمْلِ He rose, or raised himself, with the burden. (TA.) عَلْبٌ A mark, an impression, or a scar, (S, O, K, TA,) of beating, and of burning with a hot iron, &c.; (TA;) or such as is mangled and bleeding: (K in art. حبط:) [an inf. n. used as a subst. properly so termed:] pl. عُلُوبٌ. (S, O.) Tufeyl El-Ghanawee has used لَعْب for عَلْب in this sense. (IAar, TA.) — — And A rugged place; (S, O, K, TA;) as also ↓ عِلْبٌ: (K, TA:) and ↓ the latter, (O,) or each, (K, TA,) a place, (K,) or a rugged (O, TA) and hard (TA) place of the earth, (O, TA,) which, if rained upon for a long time, will not give growth (O, K, TA) to any green thing: (O, TA:) and ↓ the latter signifies also any rough and hard place of the earth. (O.) — — And A hard thing; as also ↓ عَلِبٌ; (K;) each applied in this sense to flesh, or flesh-meat; the former being an inf. n. used as an epithet. (O.) عُلْبٌ: see عَلِبٌ: — — and عُلْبَةٌ, last sentence. عِلْبٌ: see عَلْبٌ, in three places. — — Also A place where the سِدْر [rhamnus nabeca, or rhamnus spina Christi, a species of lote-tree,] grows: pl. عُلُوبٌ. (AZ, O, K.) [Accord. to Forskål, (Flora Aegypt. Arab., p. cvi.,) علب (thus written by him, and also "œlb," app. for عِلْب,) is an appellation applied by some in El-Yemen to the tree which he calls Rhamnus nabeca rectus.] — — And A man such that one should not covet, or hope to get, what he has, (O, K,) whether of words or of other than words. (O.) — — And one says, إِنَّهُ لَعِلْبُ شَرٍّ Verily he is strong to do evil, or mischief. (TA.) عَلَبٌ A certain disease of camels, expl. above: see 1, latter half. عَلِبٌ: see عَلْبٌ, last sentence. — — Also, applied to a he-goat, and to a [lizard of the species-called] ضَبّ, Advanced in age, and hard, tough, or coarse: (S, O:) and applied to a mountain-goat, (O, K, TA,) in this sense; (TA;) or as meaning advanced in age; (O;) or large, or bulky, (K, TA,) advanced in age; because of his strength; (TA;) and [in the same sense applied to] a ضَبّ, as also ↓ عُلْبٌ: (K:) and applied to a man, as meaning thick, coarse, rough, or rude. (TA.) And A hard, tough, or coarse, plant. (TA.) — And A camel having the disease termed عَلَبٌ [q. v.]; as also ↓ أَعْلَبُ. (TA.) عُلْبَةٌ A milking-vessel of skin, (S, O, TA,) or of wood, like a large قَدَح [or bowl]: (TA:) or a large قَدَح of camel's skin, or of wood, into which one milks: (K:) or a bowl into which the she-camel is milked: or a قَدَح of wood, or of skin and wood: or a vessel of skin, in the form of a bowl, with a wooden hoop: Az says, it is a piece of skin taken from the side of a camel's hide while it is fresh; it is made round, and filled with soft sand; then its edges are drawn together, and perforated with a wooden skewer, and it is bound so as to be closed, [thus] contracted, by a cord [passed through the holes made with the skewer], and left until it becomes dry and tough; then its upper part is cut off, and it stands by reason of its dryness, resembling a round bowl, as though it were carved out, or fashioned by the turner; the pastor and the rider suspend it, and milk into it, and drink out of it; and it is convenient to the man of the desert by its lightness, and its not breaking when the camel shakes it about or when it falls to the ground: (TA:) IAar says that this word and جَنْبَةٌ and دَسْمَآءُ and سَمْرَآءُ all signify the same: (O:) the pl. is عُلَبٌ (S, O, Msb, K) and عِلَابٌ. (S, Msb, K.) — Also A tall palm-tree: (O, K:) [see ↓ عُلُبٌ (voce سَاجِدٌ), a coll. gen. n. used as a pl.; or a pl., and, if so, app. a contraction of عُلَبٌ, by poetic license: Sgh, however, adds,] but some say that it is ↓ عَلَبَةٌ [i. e.] بِالتَّحْرِيك. (O.) عِلْبَةٌ A thick knot of wood, (IAar, O, K, TA,) otherwise expl. as a great branch of a tree, (TA,) whereof is made the مِقْطَرَة, (IAar, O, K, TA,) which is a wooden thing having in it holes adapted to the size of the legs of the persons confined [by it, i. e. a kind of stocks]: (TA:) pl. عِلَبٌ. (IAar, O, TA.) A poet says, فِى رِجْلِهِ عِلْبَةٌ خَشْنَآءُ مِنْ قَرَظٍ [Upon his leg was a rough kind of stocks of the wood of the tree called karadh]. (O, TA.) عَلَبَةٌ: see عُلْبَةٌ, last sentence. عِلْبَآءٌ [perfectly decl., because the ء is a letter of quasi-coordination, i. e., added to render the word quasi-coordinate to the class of قِرْطَاسٌ and the like,] The عَصَب of the neck; [app. meaning the upper, cervical, tendinous portion of the trapezius muscle;] (S, O, K; [in all of which, mention is made of the علبآء of the camel, to which it seems to be most commonly applied, and also to that of a man;]) it is one of a pair, and between one علبآء and the other is the place of growth of the mane; (S, O;) Az explains it as specially applied to the thick عَصَب; and IAth, as the عَصَب in the neck, extending to the كَاهِل [or part between the two shoulder-blades]: ISd says that it is syn. with عَقَبٌ [q. v.]: (TA:) [it is also said that] it signifies the عَصَبَة [i. e. tendon, or sinew,] that extends in the neck: (Msb:) or the yellow عَصَبَة in the side (صَفْحَة) of the neck; one of a pair: (A:) and the عِلْبَاوَانِ in a man are [said to be] the two yellow tendons or sinews (العَصَبَتَانِ الصَّفْرَاوَانِ) in the مَتْن [or part next the spine, on either side,] of the neck: (Zj in his "Khalk el-Insán:") [but of all the meanings thus assigned to it, the first seems to be the most proper, or at least the most usual: see Q. Q. 1:] the Arabs used to bind therewith, in the fresh, or moist, state, the أَجْفَان [or sheaths] of their swords, and also their spears when cracked, and it dried upon them, and became strong: (IAth, TA:) the word is masc., (Lh, TA,) or [it is masc. and fem., but] the making it fem. is preferred [though this is contr. to analogy]: (Msb:) the dual is عِلْبَاوَانِ (S, A, O, Msb) and عِلْبَا آنِ; (S, O, Msb, K;) [the former app. the more common, but the latter the more proper;] for the ء [in the sing.] is a letter of quasi-coordination [and therefore properly with

tenween]; but if you will, you may liken it to the fem. ء that is in حَمْرَآءُ [of which the dual is more properly حَمْرَاوَانِ], or to the radical ء [or rather the ء that is substituted for the last radical letter] in كِسَآءٌ [of which the dual is more pro- perly كِسَاوَانِ]: (S, O:) and the pl. is عَلَابِىُّ. (S, O, K.) You say of a man when he has become advanced in age, تَشَنَّجَ عِلْبَآءُ الرَّجُلِ [The علبآء of the man has become contracted]. (S, O.) — — The pl. عَلَابِىُّ is expl. in the K as signifying also Lead: and in the S as signifying lead, or a kind thereof: (TA:) El-Kutabee says, "I have been told that العَلَابِىُّ signifies lead; but I am not sure of it: " and Az says, "I know not any one who has said it, and it is not true; " (O, TA;) and this is the case: (O:) MF observes that its explanation as signifying lead requires it to be a sing. of a pl. form, or a pl. that has no sing., like أَبَابِيلُ and عَبَادِيدُ: (TA:) in a trad., mention is made of swords of which the ornaments were العلابىّ and الآنُك; (O, TA;) and the coupling of these two words together has led to the supposition that the former means lead; but there is no evading the fact that it is the pl. of علبآء meaning the عَصَب of the camel. (TA.) عُلْبُوبَةُ القَوْمِ The best persons of the people, or party. (Sh, O, K.) عِلَابٌ A mark made with a hot iron along the length of the neck [of a camel], (S, O, K,) upon, or over, the عِلْبَآء. (TA.) عَلَابِىُّ pl. of عِلْبَآءٌ [q. v.]. أَعْلَبُ: see عَلِبٌ, last sentence. مُعْلِبَةٌ: see the next paragraph. مُعَلَّبٌ A sword having its hilt bound (A, O) with the عِلْبَآء of a camel; (O;) as also ↓ مَعْلُوبٌ. (A.) — — And مُعَلَّبَةٌ A she-camel (S, K) marked with the mark called عِلَاب; (S, O, K;) as also ↓ مُعْلِبَةٌ. (K.) مُعَلِّبٌ One who makes the kind of vessel called عُلْبَةٌ. (S, O.) مُعَلْبَاةٌ One who has a perforation made in her عِلْبَاوَانِ [dual of عِلْبَآءٌ] with the instrument called مِدْرًى [q. v.]. (O.) مَعْلُوبٌ A conspicuous road (S, O, K, TA) that is marked in its two sides; or marked with the traces of travellers. (TA.) — — And A sword broken in its edge. (O.) — — See also مُعَلَّبٌ. علث 1 عَلَثَهُ, aor. عَلِثَ, (K,) inf. n. عَلْثٌ, (S, O,) to which غَلْثٌ is like in its meanings (K and TA in art. غلث) for the most part, (TA in that art.,) He mixed it; (S, * O, * K, TA;) as also ↓ علّثهُ, inf. n. تَعْلِيثٌ; and ↓ اعتلثهُ. (TA.) You say, عَلَثْتُ البُرَّ بِالشَّعِيرِ, aor. as above, I mixed the wheat with the barley. (S, O.) — — Also, (K, TA,) aor. as above, (TA,) and so the inf. n., (O, TA,) He collected it together, (O, * K, TA,) from different places. (TA.) — عَلَثَ السِّقَآءَ He tanned the [skin called] سقاء with the أَرْطَى [q. v.], (K,) or with any of the trees of the kind called عَلَث [q. v.]: accord. to AHn, it is with غ [i. e. غَلَثَ]. (TA.) [But مَغْلُوثٌ, with غ, is expl. on the authority of ISk, as meaning, applied to a سقاء, " Tanned with dry, or with unripe, dates. "] — عَلَثَ, (S, O, K, TA,) [or, perhaps, عَلِثَ, like غَلِثَ,] as also ↓ اعتلث, (TA,) said of a زَنْد [or piece of stick, or wood, for producing fire], It failed to produce fire, (S, O, K, TA,) and was difficult to use: and the subst. is ↓ عُلَاثٌ [app. meaning The quality of failing to produce fire, &c.]. (L, TA.) — عَلَثٌ The fighting vehemently, and cleaving to fight: (S, O, K:) and so غَلَثٌ. (S, O.) One says, عَلِثَ القَوْمُ, aor. عَلَثَ, inf. n. عَلَثٌ, The people, or party, fought one another [or did so vehemently and perseveringly]: and عَلِثَ بَعْضُ القَوْمِ بِبَعْضٍ [One portion of the people, or party, fought another portion vehemently and perseveringly]. (TA.) And عَلِثَ الذِّئْبُ بِالغَنَمِ The wolf kept to worrying the sheep or goats. (L. [And so غَلِثَ.]) 2 عَلَّثَ see 1, first sentence. — — [The inf. n.] تَعْلِيثٌ also signifies Confusion of mind: or, as some say, the beginning of pain. (TA. [See also 2 in art. غلث; and see مُغَلَّثٌ, with غ.]) 4 أَعْلَثَ see 8. 5 تعلّث He, or it, clung, clave, or held fast, (O, K, TA,) بِهِ to it [or him]. (TK. [See also 5 in art. غلث.]) — Also He made, or did, [a thing] faultily, or unsoundly. (O, K.) [Accord. to the TK, one says, تعلّث السَّهْمَ, meaning He made the arrow faultily, or unsoundly: but this is perhaps a mistake: see 8.] — — And i. q. تَمَحَّلَ: (K:) Fr says, تَعَلَّثْتُ لَهُ الذُّنُوبَ is like تَمَحَّلْتُ [app. meaning I laboured, and exercised art or management, in seeking to do to him misdeeds: see art. محل]. (O.) 8 إِعْتَلَثَ see 1, first sentence. You say, اعتلث العُلَاثَةَ He (a man) mixed the [mess called] عُلَاثَة [q. v.]. (As, O.) — — And اعتلث زَنْدًا He took a زَنْد [or piece of stick, or wood, for producing fire] from trees, without knowing whether or not it would produce fire: (S, O, K:) or he acted unskilfully in selecting a زند: (A:) or he took, or made, for himself a زند from any tree that he found in his way: and so اغتلث, with غ. (AHn, TA.) And one says, فُلَانٌ يَعْتَلِثُ الزِّنَادَ meaning (assumed tropical:) Such a one does not select his مَنْكِح [or wife]: (S, A, * O, K: *) in which sense also يغتلث is a dial. var.: (TA:) and in like manner one says اعتلث [alone], and ↓ أَعْلَثَ. (So in a copy of the A. [But I doubt the correctness of the latter verb; and the more so as it is not quite clear whether it be meant to be expl. as having this meaning, or as meaning It (a زَنْد) failed to produce fire, and therefore, perhaps, a mistranscription for عَلَثَ.]) — — And اعتلث السَّهْمَ He took [or made] the arrow from any of the trees that were before him. (L.) And He made the arrow faultily, or unsoundly. (L, TA. [See also 5.]) — See also 1, latter half. عَلْثٌ [originally an inf. n.] A mixture; as also ↓ عُلَاثَةٌ. (TA.) عَلَثٌ What is mixed with wheat &c., of those things that are taken forth and thrown away. (TA. [It is used in this sense in the present day; as also غَلَثٌ.]) — — See also عَلِيثٌ. — — Also a term applied to The [trees, or plants, called] طَرْفَآء and أَثْل [or أَسَل (see غَلَثٌ)] and حَاج and يَنْبُوت and عِكْرِش: pl. أَعْلَاثٌ. (TA. [See also أَغْلَاثٌ, which is somewhat similarly explained.]) — — And A زَنْد [or piece of stick, or wood, for producing fire] that has not produced fire. (A.) And الأَعْلَاثُ [or أَعْلَاثُ الشَّجَرِ] signifies [also] The promiscuous pieces of trees that one uses for producing fire, of the [trees called] مَرْخ, and of such as are dried up. (S, O, K.) — — And أَعْلَاثُ الزَّادِ Such things as are eaten without being selected, of travelling-provisions. (O, K.) عَلِثٌ One whose origin is referred to a person who is not his father [or forefather], (O, K, TA,) his lineage being confused; (TA;) as also ↓ مُعْتَلِثٌ. (O, K.) — Also Firm, or constant, in fight. (TA.) [رَجُلٌ عَلِثٌ is expl. in the O by the words مُلَازِمٌ لِمَنْ يُطَالِبُ, and in like manner العَلِثُ is expl. in the K; app. meaning A man cleaving, or holding fast, applied to such as is seeking, or demanding, blood-revenge, or a debt or the like; agreeably with what here immediately precedes, and with the explanation in the L, which is, مُلَازِمٌ أَىْ طَالِبٌ فِى قِتَالٍ أَوْ غَيْرِهِ cleaving, or holding fast, i. e. seeking, or demanding, in fight or in some other case. See عَلِثَ, of which عَلِثٌ is the part. n.: and see also غَلِثٌ.] عُلْثَةٌ, with damm, (K, but written in the O عَلْثَة,) i. q. عُلْقَةٌ [most probably, I think, in the sense in which this is used in the phrase لِى فِى هٰذَا المَالِ عُلْقَةٌ (q. v.), from تَعَلَّثَ in the first of the senses assigned to it above, syn. with تَعَلَّقَ]. (O, K.) عَلْثَى Food having poison mixed with it, by which vultures are killed: mentioned by Kr: and غَلْثَى is a dial. var. thereof. (TA.) عُلَاثٌ: see عُلَاثَةٌ: — and see also, 1, latter half. عَلِيثٌ Bread made of barley and wheat: (S, O, K:) and so غَلِيثٌ. (S, O.) And خَمِيرٌ عَلِيثٌ Bread made of barley and [the grain called] سُلْت. (TA, from a trad.) — — And Wheat mixed with barley; (AZ, TA;) as also ↓ عَلَثٌ and ↓ عَلِيثَةٌ: or, accord. to Abu-l-Jarráh, barley and wheat mixed together for sowing and then reaped together. (TA.) عُلَاثَةٌ Clarified butter, (S, O, K, TA,) or oliveoil, (TA,) and [the preparation of curd called] أَقِط, mixed together: (S, O, K, TA:) and any two things mixed together: (S, O, K:) pl. [or rather coll. gen. n.] ↓ عُلَاثٌ. (O.) See also عَلْثٌ. — — Also A man who collects from various places. (O, K.) عَلِيثَةٌ: see عَلِيثٌ. مُعْتَلَثُ الزِّنَادِ [evidently, I think, a mistranscription, correctly ↓ مُعْتَلِث,] A man whose زِنَاد [pl. of زَنْدٌ] fail to produce fire. (L.) — — See also the

following paragraph. مُعْتَلِثٌ: see عَلِثٌ: — — and see the next preceding paragraph. — — Also, (O, * L, [thus in the latter, with kesr to the ل, but in the former without any vowel-sign to that letter, perhaps from إِعْتَلَثَ الزَّنْدُ, but more probably ↓ مُعْتَلَثٌ, from اعتلث السَّهْمَ,]) An arrow in which is no good. (O, L.) علج 1 عَلَجَهُ: see 3. — عَلَجَتْ, (TA,) inf. n. عَلَجَانٌ, (O, K, TA,) She (a camel) was, or became, in a state of commotion. (O, * K, * TA.) — عَلِجَ, aor. عَلَجَ, inf. n. عَلَجٌ, He (a man) was, or became, strong, robust, or sturdy. (Msb.) 2 علّج الإِبِلَ He fed the camels with the fodder of the [shrub called] عَلَجَان. (TA.) 3 عالجهُ, inf. n. عِلَاجٌ (S, A, O, K) and مُعَالَجَةٌ, (S, O, K,) He laboured, exerted himself, strove, struggled, contended, or conflicted, with it, (namely, a thing, S, O,) to prevail, overcome, or gain the mastery or possession, or to effect an object; he worked, or laboured, at it, or upon it, to do, execute, perform, effect, or accomplish, it, or to manage, or treat, it; syn. زَاوَلَهُ; (S, A, O, K;) and مَارَسَهُ. (TA.) [And He exercised his skill upon it; worked, or wrought, it; worked it together; mingled, mixed up, or compounded, it, with some degree of labour; mashed it; kneaded it; manipulated it; brewed it; treated it with some admixture; dressed it, or prepared it for use; namely, some substance, composition, food, medicine, or the like.] مِنْ كَسْبِهِ وَعِلَاجِهِ is a phrase occurring in a trad., meaning From his gain, or earning, and his work, or labour. (L.) And one says, عالج الحَدِيدَ He worked, or wrought, iron. (L in art. حد, &c.) And عالج فُرُشًا وَوَسَائِدَ [He manufactured beds, or the like, and pillows]. (K in art. نجد.) And عالج الشَّرَابَ بِالنَّارِ [He brewed, or prepared with pains, the beverage, or wine, by means of fire; or boiled it well]. (K voce مُصَعَّدٌ.) And عالج السِّحْرَ [He wrought enchantment]. (K in art. تول.) And عَالَجْنَا غَيْبَ السَّمَآءِ [We laboured, or strove, after the secrets of heaven]. (K in art. لمس.) — — Also He laboured, or strove, with him, to prevail, or overcome; syn. زَاوَلَهُ. (L.) One says, عَالَجَهُ ↓ فَعَلَجَهُ, (S, O, * L, K, *) [aor. of the latter عَلُجَ,] inf. n. عَلْجٌ, (S,) He laboured, or strove, with him, to prevail, or overcome, (L,) and he overcame him (S, O, L, K) in so doing; (O, K;) namely, another man. (S, O.) It is said in a trad., عَالَجْتُ امْرَأَةً فَأَصَبْتُ مِنْهَا [I strove with a woman, and obtained what I desired of her]. (L.) And لَمْ يُعَالِجْ, in another trad., is said to mean He did not strive, or contend, with the confusion of intel-lect [usually] attendant upon death, which would be an expiation for [some of] his sins: or he did not strive, or contend, with the severity of longcontinued sickness, nor suffer the perturbation [usually] attending death: or, as some relate it, the phrase is لَمْ يُعَالَجْ, meaning he was not tended, or treated medically, in his sickness. (L.) In another trad. occurs the saying, إِنِّى صَاحِبُ ظَهْرٍ أُعَالِجُهُ, meaning Verily I am the owner of a camel for riding or carriage, which I ply, or work, (أُمَارِسُهُ,) and employ to carry for hire. (L.) And it is related in another trad. that 'Alee sent two men in a certain direction, and said, إِنَّكُمَا عِلْجَانِ فَعَالِجَا عَنْ دِينِكُمَا, meaning Verily ye are two strong, bulky men, therefore labour ye [in defence of your religion] in the affair to the performance of which I have called and incited you. (L.) — — [And He plied it; i. e. kept it at work, or in action; namely, a thing. See an ex. voce دُلْبٌ.] — — Also, (O, K,) inf. ns. as above, [but generally عِلَاجٌ,] (K,) He treated him (i. e. a person either sick or wounded, or a beast, O) medically, curatively, or therapeutically: (O, K:) he tended him, or took care of him, in his sickness: (L:) [he endeavoured to cure him (i. e. a sick person), or it (i. e. a diseased part of the body):] and عالجهُ مِنَ الدَّآءِ, inf. n. عِلَاجٌ, he treated him medically to cure him of the disease. (MA.) [And He dressed it, namely, a wound or the like.] And one says, عُولِجَتِ السِّبَاعُ بِأُخَذٍ, meaning The beasts, or birds, of prey were wrought upon, or operated on, by charms, so as to prevent their injuring cattle and the like. (L in art. عقد.) 5 تعلّج الرَّمْلُ, and ↓ اعتلج, The sand became collected together. (TA.) — ما تَأَلَّكْتُ بِأَلُوكٍ and ↓ مَا تَعَلَّجْتُ بِعَلُوجٍ signify the same, (O, K,) i. e. [I have not occupied myself in chewing with anything that is chewed; or] I have not tasted anything; and so مَا تَعَلَّكْتُ بِعَلُوكٍ. (O.) — تعلّجت الإِبِلُ The camels obtained, or took, of the [shrub called] عَلَجَان. (TA.) 6 تعالجوا They laboured, exerted themselves, strove, struggled, contended, or conflicted, one with another, to prevail, overcome, or gain the mastery or possession, or to effect an object; syn. تَزَاوَلُوا. (S and K in art. زول. [See also 8.]) One says, تَعَالَجَا الشَّرَّ بَيْنَهُمَا [They two laboured, or strove, each with the other, to do evil, or mischief]. (S in art. كوح.) 8 اعتلجوا They wrestled together, striving to throw one another down; and fought one another. (A, O, K.) And اعْتَلَجَتِ الوَحْشُ The wild animals contended in smiting one another, and strove, or struggled, together for the mastery. (TA.) [See also 6.] — — [Hence,] اعتلجت الأَمْوَاجُ (S, A, O, K) (tropical:) The waves conflicted, or dashed together. (S, O, K.) — — And اعتلج الهَمُّ فِى صَدْرِهِ (tropical:) Anxiety conflicted in his bosom. (TA.) — — And اعتلجت الأَرْضُ (assumed tropical:) The land produced, or had, tall plants, or herbage. (S, O, K.) — — See also 5. 10 استعلج is said of a man's make [as meaning It was, or became, strong, or sturdy, and big, or bulky]: (A:) [or] it was, or became, thick, big, or coarse. (Kh, O.) And said of a man, His beard grew forth, (AZ, L, Msb,) and he became thick, big, or coarse, and strong, or sturdy, and bulky in his body: and it is also said of a boy, or young man, meaning خَرَجَ وَجْهُهُ [for خَرَجَ نَبَاتُ وَجْهِهِ the hair of his face grew forth]. (L.) And said of the skin (S, O, K) of a man, (S, O,) It was, or became, thick, coarse, or rough. (S, O, K.) — — It is also said of a lock (مِغْلَاق), [app. as meaning It required labour, exertion, or effort, to open it,] from العِلَاجُ. (O. [I suppose it to be like إِسْتَكَدَّ, from الكَدُّ; &c.]) عِلْجٌ A strong, or sturdy, man: (Msb:) or a strong, or sturdy, and thick, big, or coarse, man: (L:) or any man having a beard; (AZ, L, Msb;) not applied to the beardless: (AZ, Msb:) and any [man or beast] that is hardy, strong, or sturdy: (L:) and an ass, (S, K, TA,) in an absolute sense: (TA:) and, (K,) or as some say, (TA,) a fat and strong wild ass: (K, TA:) or a fat and thick, big, or coarse, wild ass: (O:) and a man, (S, A, O, L, K,) or a big, or bulky, man, (Mgh, Msb,) or a strong and big, or bulky, man, (TA,) of the unbelievers of the عَجَم [i. e. Persians or other foreigners], (S, A, Mgh, O, L, Msb, K, TA,) and of others; (L;) so called because of the thickness, bigness, or coarseness, of his make: (O:) or a strong and big, or bulky, unbeliever: (L:) or simply an unbeliever; (L, Msb;) thus accord. to some of the Arabs, in an absolute sense: (Msb:) fem. with ة: (L:) pl. [of pauc.] أَعْلَاجٌ and [of mult.] عُلُوجٌ (S, O, Msb, K) and عِلَجَةٌ and [quasi-pl. n.] ↓ مَعْلُوجَآءُ, (S, O, K,) like مَشْيُوخَآءُ [q. v.], (TA,) and ↓ مَعْلُوجَى (O, L, CK) and ↓ مَعْلَجَةٌ. (Sb, R, TA.) El-Hasan applied the epithet عُلُوجٌ, contemptuously, to certain men who neglected the supererogatory prayers before daybreak, performing only [afterwards] the prescribed prayers. (Mgh.) — — فُلَانٌ عِلْجُ مَالٍ is like إِزَآءُ مَالٍ [meaning Such a one is a manager, tender, or superintendent, or a good pastor, of cattle, or camels &c.]. (S, O, K.) — — And عِلْجٌ signifies also A cake of bread: (Abu-l-'Omeythil, TA:) or a cake of bread that is thick (O, K, TA) in the edges (O) or in the edge. (K, TA.) عَلَجٌ The small ones, or young ones, of palmtrees. (AHn, S, O, K.) — — See also عَلَجَانٌ, in two places. عَلِجٌ (S, O, K) and ↓ عُلْجٌ and ↓ عُلَّجٌ, (O, K,) applied to a man, Strong, or sturdy, (S, O, K.) in labouring, or striving, to prevail, (TA,) who throws down his antagonists much or often, (صِرِّيعٌ, [in the CK, erroneously, صَرِيعٌ,]) and who labours, or exerts himself, in performing, accomplishing, or managing, affairs: (O, K:) or ↓ عُلَّجٌ signifies a man strong, or sturdy, in fighting, and in contending like the ram. (L.) — — And عَلِجَةٌ, applied to a she-camel, Strong, or sturdy: (O:) or, so applied, having much flesh: (TA:) pl. عَلِجَاتٌ. (O, TA.) عُلْجٌ and عُلَّجٌ: see عَلِجٌ; the

latter in two places. عَلْجَنٌ A she-camel compact and firm in flesh: (S, O, K:) or strong; (Az and TA in art. علجن;) as also ↓ عُلُجُونٌ: (K in that art.:) or thick, big, or coarse: (Aboo-Málik, TA in that art.:) [but] the ن is augmentative. (O.) — — And A woman who cares not for what she does nor for what is said to her. (T, K; and S in art. علجن.) عُلْجَانٌ A collection of [thorny trees of the kind called] عِضَاه. (O, K.) عَلَجَانٌ (S, O, L, K) and ↓ عَلَجٌ (L, TA) A certain sort of plant; (S, O, K;) growing in the sand: n. un. with ة: (O:) AHn says, on the authority of certain of the Arabs of the desert, that it grows in the form of slender strings, intensely green, of a greenness like that of herbs, or leguminous plants, inclining to yellowness, bare, having no leaves: (O:) he says [also] that the عَلَج [or عَلَجَان, as will be shown by what follows,] is, with the people of Nejd, a sort of trees [or shrubs] having no leaves, consisting only of bare strings, of a dusty green colour: (L, TA:) the asses eat it, and their teeth become yellow in consequence of their eating it; wherefore one says of him who has yellow teeth, كَأَنَّ فَاهُ فُو حِمَارٍ أَكَلَ عَلَجَانًا [As though his mouth were the mouth of an ass that had eaten 'alaján; by the mouth being meant the teeth, as is often the case]: (O, L, TA:) and he says that it sometimes grows, not in the sand, but in soft, or plain, tracts; and accord. to some, (O,) the عَلَجَان is a sort of trees of a dark green colour, not having leaves, consisting only of twigs, one of such trees occupying the space of a man sitting; (O, L, TA; *) growing in plain, or soft, land, and not eaten by the camels unless of necessity: Az says that the عَلَجَان is a sort of trees resembling that called عَلَنْدَى, which he had seen in the desert: and its pl. [or rather the pl. of the n. un. (عَلَجَةٌ) of its syn. ↓ عَلَجٌ] is عَلَجَاتٌ. (L, TA.) عَلَجَانَةٌ n. un. of عَلَجَانٌ [q. v.] — Also Dust which the wind collects at the foot of a tree. (O, K.) عُلُجُونٌ: see عَلْجَنٌ. عِلَاجٌ an inf. n. of 3 [q. v.]. (S, A, O, K.) — — And [A medicine, or remedy; often used in this sense;] a thing with which one treats a patient medically, or curatively. (TA.) عَلُوجٌ i. q. أَلُوكٌ (O, K) and عَلُوكٌ, meaning A thing that is eaten [or chewed]: (O:) so in the phrase هٰذَا عَلُوجُ صِدْقٍ [This is an excellent thing that is chewed]. (O, K.) See also 5. عَالِجٌ A camel pasturing, or that pastures, upon the [shrub called] عَلَجَان. (S, O, K.) — A quantity of sand that has become accumulated and intermixed: pl. عَوَالِجُ. (TA, from a trad.) مَعْلَجَةٌ: [quasi-pl. ns.] see عِلْجٌ. مَعْلُوجَى: [quasi-pl. ns.] see عِلْجٌ. مَعْلُوجَآءُ: [quasi-pl. ns.] see عِلْجٌ. مُعَلْهَجٌ [mentioned in the O and K in art. علهج] One whose father is free, or an Arab, and whose mother is a slave; syn. هَجِينٌ: (S, K:) or one who claims as his father a person who is not his father; or who is claimed as a son by a person who is not his father: and one born of two different races: (Lth, O:) or one born of a slave the daughter of a female slave: (Ibn-'Abbád, O:) or, accord. to ISd, one who is not of pure race: (TA:) a low, a vile, or an ignoble, man; foolish, or stupid, or deficient in intellect; (Lth, O, K;) a frivolous babbler. (Lth, O.) F charges J with error in asserting the ه to be augmentative; but all the authorities on inflection assert the same thing. (MF.) مُعَالَجٌ A place of عِلَاج [i. e. medical, or curative, treatment]. (TA in art. ارى.) مُعَالِجٌ One who treats patients, whether sick or wounded, or beasts, medically, or curatively. (TA.) أَرْضٌ مُعْتَلِجَةٌ Land of which the herbage has become strong, or tall, and tangled, or luxuriant, and abundant. (TA.) مُسْتَعْلِجُ الخَلْقِ A man [strong, or sturdy, and big, or bulky, or] thick, big, or coarse, in make. (S, O. [See the verb.]) Quasi علجن عَلْجَنٌ &c. see in art. علج. علد 1 عَلِدَ, aor. عَلَدَ, (O, L, K,) inf. n. عَلَدٌ (O, L, K *) and عَلَدٌ, (O,) said of a man, (O,) or of anything, (L,) He, or it, was, or became, strong and hard. (O, L, K. [See also Q. Q. 3.]) — — And He stood fast, and refused to be led, or to turn. (L. [See also Q. Q. 1.]) 13 اِعْلَوَّدَ: see Q. Q. 3: — — and Q. Q. 1. — — Also He (a man) was, or became, grave, staid, steady, sedate, or calm. (O, K.) Q. Q. 1 عَلْوَدَ He, or it, kept, or clave, to his, or its, place, and could not be moved by any one; (L, K;) as also ↓ اِعْلَوَّدَ. (L. [See also 1.]) Q. Q. 3 اِعْلَنْدَى He (a camel) was, or became, thick, big, or coarse, and strong; (Abu-sSemeyda', S, O, L, K;) as also اِكْلَنْدَى: (Abu-sSemeyda', S, L:) and so ↓ اِعْلَوَّدَ said of a man. (O, L, * K, [See also 1.]) عَلْدٌ Hardness and strength. (K. [See 1.]) — And A thing, (S,) or anything, (TA,) hard, (S, K,) and strong: (K:) or, accord. to Kh, anything thick, big, or coarse, and strong. (Ham p. 81.) — — And Standing fast, and refusing to be led, or to turn. (L.) — Also, (S, K,) or أَعْلَادٌ, (IAar, TA,) which is the pl., (TA,) The sinews عَصَب of the neck. (IAar, S, K.) عَلَنْدٌ: see مُعْلَنْدَدٌ. عِلْوَدٌ: see what next follows. عِلْوَدٌّ (S, O, L, K) and عَلْوَدٌّ (Ibn-Habeeb, MF) and ↓ عِلَّوْدٌ as written in some copies of the " Book " [of Sb] and said by Seer to be a dial. var., (TA,) Great, or old or full-grown; syn. كَبِيرٌ: (El-Umawee, S, K:) or great, or old or full-grown, (كَبِيرٌ,) advanced in age, and strong: (so in a copy of the S:) or advanced in age, and strong; applied to a man and to a camel; as also ↓ عِلْوَدٌ: or thick, big, or coarse; as also ↓ عِلَّوْدٌ: and old (كَبِيرٌ) and decrepit: (L:) applied to a man: (TA:) and with ة, decrepit, applied to a she-camel: (K:) also, without ة, big, or bulky; applied to a [lizard of the species termed] ضَبّ: and applied by El-Farezdak to the بَظْر [q. v.] of a woman, as meaning large and hard: (L:) and a thick-necked man: (AA, TA:) and applied [app. as meaning thick] as an epithet to a neck: (AO, S, O:) and the neck itself, of a she-camel: also strong, and having hardness; applied to a man; and likewise, with ة, to a woman: (L:) and applied to a lord, or chief, as meaning grave, staid, steady, sedate, or calm, (O, L, K,) and of firm judgment: (L:) and, with ة, a mare that is stubborn, and not to be led unless driven; (K;) that extends her legs, and pulls vehemently the person who leads, with her neck, so that he can seldom lead her unless she be urged on from behind. (ISh, O, * L.) عِلَّوْدٌ: see the next preceding paragraph, in two places. عُلَادَى: see the next paragraph. عَلَنْدَى: see the next paragraph. عَلَنْدَدٌ: see the next paragraph. عَلَنْدَى Anything thick, big, or coarse; (S, O, * K;) as also عُلُنْدَى: (O, K:) and bulky, strong, and tall; applied to a camel and to a horse: (TA:) and sometimes they applied the epithet عُلُنْدَى to a camel: (S:) this and ↓ عُلَادَى signify strong, so applied, (O, K,) as does also ↓ عَلَنْدَدٌ applied to a horse; (L;) or bulky and tall, applied to a camel and to a horse: or, accord. to En-Nadr, one says نَاقَةٌ عَلَنْدَاةٌ, meaning a great and tall she-camel; but not جَمَلٌ عَلَنْدَى; like as one says نَاقَةٌ عَفَرْنَاةٌ; but not جَمَلٌ عَفَرْنًى: (TA:) and علندى occurs in old poetry as an epithet applied to a she-camel [app. in this instance with what is termed the fem. alif, i. e. without teshdeed]: (Ham p. 82:) the pl. of عَلَنْدَى is عَلَانِدُ (S, O) and عَلَادَى: and Sb mentions [app. as a dial. var. of the sing.] ↓ عَلَنْدًى. (L.) — — Also A species of tree, (O, K, TA, and so in a copy of the S,) of the kind called عِضَاه, having thorns: (O, K:) [a coll. gen. n.:] n. un. عَلَنْدَاةٌ; (AHn, O, K: *) it is of the trees of the sands, not such as is termed حَمْض, (O, TA,) and yields an intense smoke: (TA:) accord. to Lth, the علنداة is a tall tree, having no thorns, of the kind termed عِضَاه: but he is incorrect in so saying: it is a tree having hard branches, for which the cattle, or camels and other beasts, have no desire, and not of the kind termed عِضَاه; and indeed how can it be of the kind thus termed having no thorns? nor is it tall, the tallest being of the height of a man sitting; but, with its shortness, it is dense and compact in its branches. (Az, TA.) مَا لِى عَنْهُ مُعْلَنْدَدٌ, (Lh, L, and K in art. عند,) and مُعْلَنْدِدٌ, (K in that art.,) and مُعْلُنْدَدٌ, (Lh, L,) or ما لى مِنْهُ مُعْلَنْدَدٌ, (AZ, and S and O in art. عند,) and ↓ عَلَنْدٌ, (L,) as

also عُنْدُدٌ and عُنْدَدٌ, (AZ, O and K in art. عند,) I have no way of avoiding it, or escaping it: (Lh, L, and O and K in art. عند, q. v.:) or مَا لِى عَنْهُ مُعْلَنْدِدٌ, I have, in the way to it, no place in which to make my camel lie down, nor any in which to take a noontide-sleep, but only a direct course to it. (L in art. علند.) And مَا لِى إِلَيْهِ مُعْلَنْدِدٌ, (Lh, L, and O * and K in art. عند,) and مُعْلَنْدَدٌ, (Lh, O in that art.,) I have no way of attaining to it. (Lh, L, and O and K in art. عند.) — مُعْلَنْدِدٌ also signifies A country, (O in art. عند, on the authority of Ibn-'Abbád,) or a land, (K in that art.,) containing neither water nor pasture. (O and K in that art.) علس عَلَسٌ A certain kind of wheat, having two grains in one husk, (S, O, Msb, K,) and sometimes one grain, or three grains; (Msb;) it is found in the region of El-Yemen; (TA;) and is the wheat of San'à: (S, O, K:) or a sort of wheat, of good quality, but difficult to cleanse, growing in the parts of El-Yemen: (AHn, O:) or [a kind of grain] like wheat, but difficult to cleanse, (Mgh, Msb,) having two grains in one envelope, and it is the corn of San'à: (Mgh:) or a certain black grain, which people eat in times of dearth, or drought, (Mgh, Msb,) after grinding it: (Mgh:) or, (Msb, in the K " and,") accord. to IAar, (O,) i. q. عَدَسٌ [or lentils]. (O, Msb, K.) علط 1 عَلَطَ, aor. عَلَطَ (S, O, K,) and عَلِطَ, (O, K,) inf. n. عَلْطٌ, (O,) He branded (S, O, K) his camel, (S, O,) or a she-camel, (K,) with the mark called عِلَاط; (S, K;) as also ↓ علّط, (K,) inf. n. تَعْلِيطٌ; (TA;) or the latter verb is with teshdeed to denote muchness [of the action], or multiplicity [of the objects]; (S, M, TA;) you say, علّط إِبِلَهُ [he branded his camels with that mark]. (S.) — — [Hence,] one says, لَأَعْلِطَنَّكَ عَلْطَ البَعِيرِ, (TA,) or عَلْطَ سَوْءٍ, (O,) (assumed tropical:) I will assuredly brand thee [with the branding of the camel, or with an evil branding, meaning,] with a branding that shall remain upon thee. (O, TA.) And عَلَطَهُ بِشَرٍّ, (S, O, K, TA,) and بِسُوْءٍ, inf. n. عَلْطٌ and عُلُوطٌ, (TA,) (tropical:) He mentioned him, (S, O, K, TA,) and aspersed him, (TA,) [or branded, or stigmatized, him,] with evil. (S, O, K, TA.) And عَلَطَهُ بِالقَوْلِ, inf. n. عَلْطٌ, (tropical:) He branded, or stigmatized, him with a mark [of reproach] whereby he should be known. (TA.) — — And عَلَطَهُ بِسَهْمٍ (assumed tropical:) He hit him with an arrow; (S, O;) inf. n. عَلْطٌ. (S.) 2 عَلَّطَ see above, first sentence. — — علّط البَعِيرَ, inf. n. تَعْلِيطٌ, He pulled off the cord called عِلَاط from the neck of the camel. (A 'Obeyd, S, O, * K.) 4 مَا أَعْلَطَهُ, said of a poet, means مَا أَنْكَرَهُ [How great is his intelligence, or skill, and knowledge! &c.]. (AA, O, K.) 5 تعلّط القَوْسَ He hung upon himself the bow. (TA.) 8 اعتلطهُ and اعتلط بِهِ He contended with him in an altercation; disputed, or litigated, with him; and treated him with enmity, or hostility; or did evil to him, obliging him to do the like in return. (O, K.) 13 اِعْلَوَّطَ البَعِيرَ He clung to the neck of the camel, and mounted him: (S, O, K:) or it signifies, (K,) or signifies also, (O,) he rode the camel without a [cord such as is termed] خِطَام [q. v.]: (Ibn-'Abbád, O, K:) or he rode the camel bare, without saddle: (K:) and اعلوّط الفَرَسَ he rode the mare without bridle. (TA.) — — And اعلوّط النَّاقَةَ, said of a camel, (O, K, TA,) He got upon the neck of the she-camel, and mounted upon her in a headlong, or heedless, manner: (TA:) or he mounted the she-camel to cover her. (O, K, TA.) — — [Hence,] اعلوّط رَأْسَهُ, (O, TA,) and اعلوّط أَمْرًا, (K, TA,) (tropical:) He pursued a headlong, or heedless, course, and plunged, or rushed, into an affair without consideration. (O, K, TA.) — — And اعلوّطهُ He took him and confined him. (Lth, * O, * K.) — — And He clave to him, (IAar, S, O, K,) like as the [cord called] عِلَاط cleaves to the neck of the camel. (IAar, TA.) — — And He clung to him, and drew him to him; (Ibn-'Abbád, O;) and so ↓ تَعَلْوَطَهُ. (Ibn-'Abbád, O, K.) Q. Q. 2 تَعَلْوَطَهُ: see what next precedes. عَلْطٌ A brand upon the side of the cheek of a camel: (IDrd, O: [see also عِلَاطٌ:]) or the scar of the branding upon the side of the fore part of the neck of a camel: app. an inf. n. used as a subst. (TA.) — — See also عُلْطَةٌ. عُلُطٌ, applied to a she-camel, (S, O, K,) and to a he-camel, (O,) accord. to As, (S,) Without a [cord such as is called] خِطَام [q. v.]: (S, O, K:) and, (K,) accord. to El-Ahmar, (S, O,) without a brand: (S, O, K: [see عِلَاطٌ:]) like عُطُلٌ: (TA:) pl. أَعْلَاطٌ. (S, O, K.) — — Hence, (O,) أَعْلَاطُ الكَوَاكِبِ (assumed tropical:) The shining, or brightly-shining, stars, (الدَّرَارِىّ, K, TA, [in the O الدَّرَىّ, an evident mistranscription,]) that have no names: (O, K:) or the named, known stars; as though they were مَعْلُوطَة, i. e. marked with brands. (O.) [See also عِلَاطٌ.] — — And عُلُطٌ signifies Tall she-camels: — — and short asses. (IAar, O, K.) عُلْطَةٌ A necklace, or collar, or the like; syn. قِلَادَةٌ: (S, O, K:) pl. عُلَطٌ. (O, TA.) — — Also A black mark which a woman makes upon her face for adornment; (IDrd, O, K, TA;) like لُعْطَةٌ; (TA;) and so ↓ عَلْطٌ. (IDrd, O, K.) — — And A سُفْعَة [or blackness tinged with redness] in the face of a hawk; as also لُعْطَةٌ. (TA.) — — See also عَلْطَآءُ. — — العُلْطَتَانِ The رَقْمَتَانِ [app. meaning two ringstreaks] upon the necks of the [collared doves called] قَمَارِىّ, and the like thereof of birds; as also ↓ العِلَاطَانِ: (TA:) or this latter signifies the black طَوْق [or ring] on the two sides of the neck of the dove: (Az, O, TA:) or so العِلَاطُ: (K:) and العُلْطَتَانِ signifies, accord. to Th, a طَوْق [or neckring]: and some say, a سِمَة [or brand]; but ISd says, "I know not how this is: " it is mentioned, however, by Suh, in the R. (TA.) — — Also Two cowries (وَدَعَتَانِ) which are upon the necks of boys. (TA.) — — And عُلْطَتَا المَرْأَةِ (tropical:) The anterior and posterior pudenda of the woman. (TA.) عَلْطَآءُ A ewe having in the side of her neck a black [mark termed] ↓ عُلْطَةٌ, the rest of her being white. (TA.) عِلَاطٌ The side of the neck: (K:) the عِلَاطَانِ are the two sides of the neck (S, O, K) of anything [i. e. of any creature]. (O.) — — And A brand (S, O, K) on the neck of a camel, (S, O,) breadthwise, (S,) on the side (عُرْض [in the CK عَرْض]) of his neck: (K, TA:) this is [said to be] its primary meaning: or, accord. to IDrd, a brand on the side of the cheek of a camel: (O:) or, accord. to the R, on the base of the neck: in the book of Ibn-Habeeb, said to be on the neck breadthwise; sometimes a single line, sometimes two lines, and sometimes several lines, on each side: (TA:) and ↓ إِعْلِيطٌ signifies the same: the pl. (of عِلَاطٌ, TA) is أَعْلِطَةٌ [a pl. of pauc.] and عُلُطٌ. (K, TA.) — — See also عُلْطَةٌ. — — Also A rope which is put upon the neck of a camel. (S, O, K.) — — And (tropical:) The thread of the needle. (Lth, O, TA.) — — And [hence] العِلَاطُ, (K, TA,) or عِلَاطُ الشَّمْسِ, (Lth, O,) (tropical:) What is, when one looks at it, as though it were thread [proceeding from the sun, app. when its light enters through an aperture in a wall or the like into a dark, or shady, place]. (Lth, O, K, * TA. * [In the K expl. as meaning خَيْطُ الشَّمْسِ. See also خَيْطُ البَاطِلِ, in art. خيط.]) — — And عِلَاطُ النُّجُومِ (tropical:) What is suspended to the stars: [as though meaning the rays proceeding from the stars:] pl. أَعْلَاطٌ [which is also pl. of عُلُطٌ, q. v.]. (TA.) [But this is app. a conjectural explanation, suggested by a verse of Umeiyeh Ibn-Abi-s- Salt, incorrectly cited by Lth, and after him by Az, in which what are termed أَعْلَاطُ النُّجُومِ, or أَعْلَاطُ الكَوَاكِبِ, (see عُلُطٌ,) are described as being كَحَبْلِ القَرْقِ, i. e. " like the cord of flax," thus expl. by Az; whereas the right reading, as is stated in the O and TA, is كَخَيْلِ القِرْقِ; by القِرْق being meant the game thus called, and also called السُّدَّرُ; to which is added in the TA, that the خَيْل thereof are the stones used therein.] — Also (tropical:) Contention, altercation, dispute, or litigation; and evil, or mischief; (K, TA;) and inimical, or hostile, treatment; or evildoing that obliges one to return evil: (TA:) or the branding, or stigmatizing, with evil. (S, * O.) عِلَيْطٌ A species of trees, (K, TA,) in the Saráh (السَّرَاة), from which bows are made. (TA.) شَاعِرٌ عَالِطٌ [A poet possessing intelligence, or skill, and knowledge; or great intelligence &c.]: of such one says, مَا أَعْلَطَهُ [q. v.]. (AA, O, K. *) إِعْلِيطٌ The pericarp of the مَرْخ, which is like the shale of the bean,

(O, K,) and to which the ear of the horse is likened: (O, TA:) said by certain of the lexicographers, (O,) as expl. by J, (TA,) to mean the leaves of the مَرْخ; but this is incorrect; for the مرخ has no leaves, its branches being bare and slender twigs: (O, TA: *) n. un. with ة. (TA.) — — And A branch, and a twig, of which the leaves have fallen. (K.) — See also مَعْلَطٌ .عِلَاطٌ The place of the brand called عِلَاط on the neck of the camel: (O, K, TA:) and so, accord. to the K, ↓ مُعْلَوَّطٌ; but this latter means the place of the neck of the camel to which one clings [to mount him: see 13]. (TA.) مُعَلَّطٌ A camel whose cord called عِلَاط has been pulled off from his neck. (TA.) مَعْلُوطٌ A camel branded with the mark called عِلَاط. (O, TA.) مُعْلَوَّطٌ: see مَعْلَطٌ .علف 1 عَلَفَ الدَّابَّةَ, (S, Mgh, O, Msb,) aor. عَلِفَ, (O, Msb, TA,) inf. n. عَلْفٌ; (S, Mgh, O, Msb, K;) and ↓ اعلفها, (Mgh, Msb,) inf. n. إِعْلَافٌ; (K;) He fed the beast (S, * Mgh, O, * Msb, * K) with عَلَف [i. e. fodder, or provender], (S, * Mgh, O, * Msb,) [i. e. he foddered the beast,] in the مِعْلَف [or manger]: (Mgh:) or ↓ the latter signifies he repaired to it often, putting عَلَف for it. (TA.) Fr cites the following verse: عَلَفْتُهَا تِبْنًا وَمَآءً بَارِدًا حَتَّى شَتَتْ هَمَّالَةً عَيْنَاهَا [meaning I fed her with straw, and gave her to drink cool water, so that she passed the winter with her eyes flowing abundantly with tears]: (S, O:) i. e. وَسَقَيْتُهَا مَآءً. (S.) — — And عَلْفٌ signifies also The drinking much. (AA, O, K.) [Accord. to the TK, one says, عَلَفَهُ, aor. عَلِفَ, inf. n. عَلْفٌ, meaning He drank it much.] 2 عَلَّفَ see the next paragraph, in two places. — [Accord. to Golius, علّف signifies He fed well with fodder: but for this he mentions no authority.] 4 أَعْلَفَ see 1, in two places. — اعلف الطَّلْحُ The [trees called] طلح put forth their عُلَّف [q. v.]; (S, O, K;) as also ↓ علّف; but this is extr., for a verb of this meaning is [regularly] of the measure أَفْعَلَ only: (Ibn-'Abbád, O, K:) accord. to AA, as AHn states in mentioning the حُبْلَة, (O, TA,) ↓ علّف, (O, K,) inf. n. تَعْلِيفٌ, (K,) signifies they scattered their blossoms, and organized and compacted their fruit [i. e. their pods with the seeds therein]; expl. by تَنَاثَرَ وَرْدُهُ وَعَقَدَ [meaning عَقَدَ الثَّمَرَ]; (O, K;) like أَحْبَلَ. (O.) 5 تعلّف He sought عَلَف [i. e. fodder, or provender,] repeatedly, or leisurely, in the places in which it was thought, or known, usually to be. (Mgh.) 8 تَعْتَلِفُ, said of a beast, (دَابَّة, O,) It eats (O, TA) [fodder, or provender, or] green herbage. (TA in art. ربع.) — — And أُعْتُلِفَ [perhaps a mistranscription for اِعْتَلَفَ] (tropical:) He was a great eater. (TA.) 10 استعلفت الدَّابَّةُ The beast [meaning horse] sought, or demanded, عَلَف [i. e. fodder, or provender,] by neighing. (O, K.) عِلْفٌ A great eater; one who eats much; (AA, O, K;) as also ↓ مُعْتَلَفٌ [perhaps a mistranscription for ↓ مُعْتَلِفٌ, but see 8]. (TA.) — Also A certain tree, or plant, (شَجَرَةٌ,) of ElYemen, the leaves of which are like [those of] the grape [-vine]: they are pressed [app. in the nosebags of horses, the TA here inserting فى المخابى, for which I read فى المَخَالِى, and it is there added وَيُسَوَّى, app. as meaning and made into a flat mass,] and dried, and flesh-meat is cooked therewith instead of with vinegar; (K;) and they [i. e. the leaves] are used as a ضِمَاد [or dressing for wounds] (وَيُضَمَّدُ بِهِ). (K accord. to the TA. [But in the place of these words, the CK and my MS. copy of the K have وَبِضَمٍّ, as relating to a form of the pl. of عُلُوفَةٌ, there mentioned in the next sentence.]) عَلَفٌ is for beasts, or horses and the like; (S, O;) a word of well-known meaning; (K;) i. e. Fodder, or provender for beasts; (KL;) food of cattle, or of animals, (TA,) or of quadrupeds; (MA;) food with which the beast is fed (Mgh, Msb *) in the مِعْلَف [or manger]: (Mgh:) accord. to ISh, applied to herbs, or leguminous plants, both fresh and dry: (TA voce حَشِيشٌ:) said by ISd to be the قَضِيم [generally meaning barley] of the beast: (TA in the present art.:) [see also عَلُوفَةٌ:] pl. [of mult.] عِلَافٌ (S, O, Msb, K) and عُلُوفَةٌ (Mgh, O, K) and [of pauc.] أَعْلَافٌ. (O, K.) See also عَلَفَةٌ. — — [Hence,] one says, هُمْ عَلَفُ السِّلَاحِ وَجَزَرُ السِّبَاعِ (assumed tropical:) [They are the provender of the weapons, and the flesh that is food of the beasts, or birds, of prey]. (TA.) عَلَفَةٌ The food, or victuals, of soldiers; as also ↓ عُلُوفَةٌ [which is a pl. of ↓ عَلَفٌ, or perhaps it is correctly ↓ عَلُوفَةٌ, which is expl. by Golius as meaning a stipend, peculiarly of a soldier]. (KL.) العَلْفَى, from عَلَفٌ, What a man assigns, on the occasion of the reaping of his barley, to a guardian [thereof] from the birds, or to a friend. (El-Hejeree, TA.) عَلِيفٌ, (K, TA,) applied to a sheep or goat (شَاة), (TA,) i. q. ↓ مَعْلُوفَةٌ [i. e. Fed with fodder, or provender; foddered]: (K, TA:) accord. to AZ, applied to a ram; and having for its pl. عَلَائِفُ: and expl. by Lh as meaning tied up, and fed with fodder, or provender; not sent forth to pasture where it pleases, nor led to pasture. (TA.) [See also عَلُوفَةٌ.] عِلَافَةٌ The seeking, and buying, and bringing, of عَلَف [i. e. fodder, or provender for beasts]. (Mgh.) عَلُوفَةٌ A sheep or goat and other animal, and sheep or goats and other animals, fed with fodder, or provender: (Mgh, Msb:) or, as also ↓ عَلِيفَةٌ, a sheep or goat (شَاة), and a she-camel, fed with fodder, or provender, and not sent forth to pasture; (S, O, K, TA;) in order that it may become fat, (TA,) by means of the fodder collected: (Az, TA:) the pl. of each is عَلَائِفُ, accord. to Lh: or the pl. of the former is عُلُفٌ and عَلَائِفُ: (TA:) accord. to Lth, they said عَلُوفَةٌ الدَّوَابِّ, as though the former word were a pl.; and it is more properly to be regarded as a pl. (O.) [See also عَلِيفٌ.] — — Also The food of the beast: pl. عُلُفٌ (K, TA) [and accord. to the CK and my MS. copy of the K عُلْفٌ also; but see what is said above, voce عِلْفٌ, respecting this latter]. [See also عَلَفٌ.] And see عَلَفَةٌ. عُلُوفَةٌ: see عَلِيفَةٌ. عَلُوفَةٌ: see عِلَافِىٌّ [for رَحْلٌ عِلَافِىٌّ], (S, O,) and رِحَالٌ عِلَافِيَّةٌ, (S, O, K,) A camel's saddle, (S, O,) and camels' saddles, [of a particular sort,] so called in relation to عِلَافٌ (S, O, K) the son of حُلْوَان, (O, TA,) in the K, erroneously, طُوَار, (TA,) a man of Kudá'ah, (S, O,) because he was the first maker thereof; (O, K;) or, (K,) accord. to Lth, (O,) the largest of رِحَال in the [hinder part and the fore part which are called] آخِرَة [in the CK آخَرَة] and وَاسِط: in a verse of Homeyd Ibn-Thowr, ↓ العُلَيْفِىّ occurs as an abbreviated dim. [of العِلَافِىّ]: (O, K:) the pl. of عِلَافِيَّةٌ is عِلَافِيَّاتٌ. (O.) العُلَيْفِىّ: see what next precedes. عُلَّفٌ The fruit of the [trees called] طَلْح, which resembles the fresh bean, (S, O, K,) and upon which, when they come forth, the camels pasture: (S, O:) or the pods, or receptacles of the fruit, thereof: (TA:) [i. e.] the fruit of the طلح when it succeeds the بَرَمَة; resembling the [kidney-bean called] لُوبِيَآء: (IAar, TA:) the n. un. is عُلَّفَةٌ: (S, O, K:) AHn says that this is like the great Syrian carob (خَرُّوبَة [n. un. of خَرُّوب q. v.]), except that it is bigger, and in it are grains like lupines, of a tawny colour, upon which the cattle pasturing at their pleasure feed, but which men eat not save in case of necessity: and the like thereof in size, of the fruit of the عِضَاه, is also termed عُلَّفٌ: what is smaller than it, like the fruit of the سَلَم and of the سَمُر and of the عُرْفُط, is [properly] termed حُبْلَة: the عُلَّف are long, and expanded, or extended: (O:) [it is also said that] عُلَّفٌ signifies the fruit of the أَرَاك. (Ham p. 196.) عَلَّافٌ A seller of عَلَف [i. e. fodder, or provender for beasts]: (O, K:) and ↓ عَلَّافَةٌ [as a coll. gen. n.] signifies [sellers thereof: or] possessors of عَلَف: and seekers thereof. (Mgh.) شَيْخٌ عِلَّوْفٌ An old man very aged. (Lth, O, K.) عَلَّافَةٌ: see عَلَّافٌ. — — Also A place in which عَلَف [i. e. fodder] is produced: like مَلَّاحَةٌ signifying “ a place in which salt is generated. ” (Mgh.) عِلْفُوفٌ (applied to a man, S, O) Coarse, rough, rude, or churlish, and advanced in age: (Yaa- koob, S, O, K:) and in this sense also applied to a woman: (TA:) or, thus applied, it signifies old, or aged. (Ibn-'Abbád, O, K, TA.) And An old man, fleshy, and having much hair:

(K, TA: [in the CK, المُشْعَرَانِىُّ is put for الشَّعْرَانِىُّ:]) or, accord. to Az, شَيْخٌ عُلْفُوفٌ signifies an old man having much flesh and hair. (O.) And it is also expl. as signifying A man in whom is negligence. (TA.) — — Also, applied to a horse, Generous, or high-bred, or a male, or a stallion, large, big, or bulky; syn. حِصَانٌ ضَخْمٌ. (Ibn-'Abbád, O, K. *) — — And, applied to a goat, Having much hair. (TA.) — — And نَاقَةٌ عُلْفُوفُ السَّنَامِ A she-camel having the hump much enveloped with fur [so I render مُلَفَّفَةُ (see art. لف)], as though wrapped with a كِسَآء. (Ibn-'Abbád, O, K.) مَعْلَفٌ: see what next follows. مِعْلَفٌ, (S, Mgh, O,) with kesr (S, Mgh) to the م; (Mgh;) or ↓ مَعْلَفٌ, like مَقْعَدٌ; (K;) [A manger; thus called in the present day; i. e.] a place of عَلَف [i. e. fodder, or provender for beasts]: (S, Mgh, O, K:) [pl. مَعَالِفُ.] — — [Hence,] المِعْلَفُ, (Ibn-'Abbád, O,) or المَعْلَفُ, (K,) is the name of Certain stars, disposed in a round form, [but] separate; (Ibn-'Abbád, O, K;) also called الخِبَآءُ: (Ibn-'Abbád, O:) [the latter appellation is app. wrongly identified in the TA in art. خبى with الأَخْبِيَةُ: what is here meant seems to be the group of stars called by our astronomers Præsepe; agreeably with the former appellation, and with the following statement:] in the مجسطى, [i. e. المِجِسْطِى, (thus the Arabs term the great work of Ptolemy, which we, imitating them, commonly call " Almagest,")] النَّثْرَة (in Cancer) is mentioned by the name of المعلف: (Kzw, descr. of Cancer:) [but it is also said that] the Arabs thus call the seven stars that compose the constellation البَاطِيَة [i. e. Crater]. (Kzw, descr. of Crater.) — — [Accord. to Golius, مِعْلَفٌ signifies also A bag for fodder, which, with fodder, is hung on the neck of a beast.] مُعَلَّفَةٌ Fattened; applied to a شَاة [i. e. sheep or goat]; (Lth, O, K;) with teshdeed because of its owner's frequent and continual attention to it. (Lth, O.) مَعْلُوفَةٌ: see عِلْفٌ. مُعْتَلَفٌ: see عِلْفٌ. مُعْتَلَفٌ: see عَلِيفٌ. — — المُعْتَلِفَةُ is a metaphorical appellation applied to The midwife. (Ibn-'Abbád, O, K.) علق 1 عَلِقَ بِهِ, (S, Mgh, O, Msb, TA,) aor. عَلَقَ, (Msb,) inf. n. عَلَقٌ (S, O, Msb, KL, TA) and عَلَاقَةٌ (L, TA) [and app. عُلُوقٌ also, as will be seen from what follows]; and ↓ تعلّق, (S, MA, Mgh, O, Msb,) and ↓ اعتلق; (O, Msb, KL;) It hung to it; it was, or became, suspended to it: (so the first and last accord. to the KL, and the second accord. to the MA and common usage: [in the S and Mgh and O, it is merely said that the first and second signify the same:]) [and] it clung, caught, clave, adhered, held, or stuck fast, to it; (Msb in explanation of all, and TA * in explanation of the first;) and so ↓ تعلّقهُ. (S, * O, * TA.) It is said in a prov., (S, O, TA,) asserted in the K to have been mentioned before, which is not found to be the case, (TA,) عَلِقَتْ مَعَالِقَهَا ↓ وَصَرَّ الجُنْدَبُ (S, O, K, [in the CK, erroneously, مُعالِقَها,]) [It (the bucket, الدَّلْوُ, Z, TA) has become suspended in its places of suspension, and the جندب (accord. to the S and K a species of locust) has creaked]: originating from the fact that a man went to a well, and suspended his well-rope to the rope thereof, and then went to the owner of the well, and claimed to be his neighbour [and therefore to have a right to the use of the well]; but the owner refused his assent, and ordered him to depart; whereupon he uttered these words, meaning The heat has come, [see صَرَّ الجُنْدَبُ in art. جدب,] and I am not able to depart. (S, O. [See more in Freytag's Arab. Prov. ii. 91.]) And one says, عَلِقَ الشَّوْكُ بِالثَّوْبِ, aor. عَلَقَ, inf. n. عَلَقٌ; and ↓ تعلّق بِهِ; meaning The thorns clung, caught, &c., to the garment. (Msb.) And ↓ اعتلق ظُفْرِى بِالشَّىْءِ My nail clung, caught, &c., to the thing. (Msb.) And عَلِقَ الظَّبْىُ فِى الحِبَالَةِ, (S, O,) or الصَّيْدُ; (K;) or عَلِقَ الوَحْشُ بِالْحِبَالَةِ, inf. n. عُلُوقٌ, (Msb,) [The gazelle, or the animal of the chase, became caught, or stuck fast, in the snare; or the wild animal became caught, or held fast, thereby, or] became withheld from getting loose [thereby]: whence the saying, عَلِقَ الخَصْمُ بِخَصْمِهِ and ↓ تعلّق بِهِ [The antagonist became held fast, or withheld from getting loose, by his antagonist; and also the antagonist clung, or held fast, to his antagonist]. (Msb.) [— — The primary significations are those mentioned above in the first sentence: and hence several other significations here following. — — عَلِقَ عَلَى كَذَا and ↓ تعلّق عَلَيْهِ It depended upon such a thing, as a condition. — — عَلِقَ بِهِ and ↓ تعلّق It pertained to him, or it: it concerned him, or it. And He had a hold upon it: he had a concern in it.] — — عَلِقَهَا, (S, O,) or عَلِقَهُ, (K,) and عَلِقَ بِهَا, (S, O,) or بِهِ, (K,) inf. n. عُلُوقٌ (S, O, K) and عَلَقٌ (K [and mentioned also in the S and O but app. as a simple subst.]) and عِلْقٌ [but see this below voce عَلَقٌ] and عَلَاقَةٌ, (K,) [He became attached by love to her, or to him;] he loved (S, O, K) her, (S, O,) or him; (K;) and so عَلِقَ حُبُّهَا بِقَلْبِهِ; (S, O;) and ↓ تعلّقها, and تعلّق بِهَا; [the former of these two phrases being used for the latter, agreeably with a saying of IAmb cited in the TA in art. ارى, that تَعَلَّقْتُ فُلَانًا is for تعلّقت بِفُلَانٍ;] like ↓ اعتلق [i. e. اعتلقها and اعتلق بها], (K,) or اعتلقهُ, (S,) or اعتلق بِهِ; (TA;) and ↓ عُلِّقَهَا, (S, * O, * K, TA,) from عَلَاقَةُ الحُبِّ, (S, O, TA,) and ↓ عُلِّقَ بِهَا, (TA,) [but this last verb is more commonly trans. by itself, for ex.,] El-Aashà says, عُلِّقْتُهَا عَرَضًا وَعُلِّقَتْ رَجُلًا غَيْرِى وَعُلِّقَ أُخْرَى غَيْرَهَا الرَّجُلُ [I became attached to her accidentally, and she became attached to a man other than me, and the man became attached to another female, other than her]. (S, O. [See also another ex., in a verse of 'Antarah, cited voce زَعَمَ.]) [See also عَلَقٌ, below.] — — عَلِقَتْ مِنْهُ كُلَّ مَعْلَقٍ ↓ [which may be rendered She captivated him wholly] occurs in a trad. as [virtually] meaning he loved her, and was vehemently desirous of her. (TA.) — — عَلِقَتْ نَفْسُهُ الشَّىْءَ His soul, or mind, clung to the thing persistently. (L, TA.) — — قَدْ عَلِقَ الكِبَرُ مَعَالِقَهُ ↓ [app. meaning Old age has taken hold in its holding places, or, agreeably with what is said in the next sentence, has had its effects], in which معالق is pl. of مَعْلَقٌ, is said to an old man. (TA.) And of everything that has had its effect [so I here render وَقَعَ مَوْقِعَهُ, but see art. وقع], one says, عَلِقَ مَعَالِقَهُ ↓. (TA, and Ham p. 172.) — — عَلِقَتْ مَرَاسِيهَا بِذِى رَمْرَامٍ [Their anchors have clung to a place having the species of herbage called رمرام, meaning they are abiding therein, (see مِرْسَاةٌ, in art. رسو,)] is said of camels when they are at rest, or at ease, and their eyes are refreshed by the pasturage; and is a prov., applied to persons in the like condition by reason of their means of subsistence. (TA.) — — عَلِقَ بِهِ, inf. n. عَلَقٌ, He contended with him in an altercation [as though clinging to him]; disputed with him; or litigated with him. (TA.) — — لَا يَعْلَقُ بِكَ means لا يَلِيقُ بك [It will not be suitable to thee; it will not befit thee]. (S and K in art. ليق.) — — عَلِقَ يَفْعَلُ كَذَا He set about, began, or betook himself to, doing such a thing. (S, O, K.) فَعَلِقُوا وَجْهَهُ ضَرْبًا occurs in a trad., meaning They set about, or betook themselves to, smiting his face. (TA.) And a rájiz says, عَلِقَ حَوْضِى نُغَرٌ مُكِبُّ [Nughar (a species of birds) bending down their heads] betook themselves to coming for the purpose of drinking to my حوض [or watering-trough]: or, as some say, liked it, and frequented it. (S, O.) — — And مَا عَلِقْتُ أَقُولُهُ means I did not cease saying it; like ما نَشِبْتُ. (A in art. نشب.) [Thus عَلِقَ has two contr. meanings.] — — عَلِقَتِ الإِبِلُ العِضَاهَ, (S, O, K,) aor. عَلَقَ; (K;) and عَلَقَت likewise, aor. عَلُقَ; (S, O, K;) inf. n. عَلْقٌ; (S, O, K; *) The camels fed upon the upper, or uppermost, portions of the [trees called] عضاه, (S, O, K,) reaching them with their mouths: (S and O in explanation of the latter verb:) and يَعْلُقُ العِضَاهَ, said of a camel, he plucks from the عضاه, [as though] hanging from it, by reason of his tallness: (S: in one of my copies of the S, and in the TA, يَعْلُقُ:) or one says, of camels, عَلَقَتْ مِنَ الشَّجَرِ, aor. عَلُقَ, inf. n. عَلْقٌ and عُلُوقٌ, meaning they ate of the trees with their mouths: and عَلَقَتْ فِى الوَادِى, aor. عَلُقَ, they pastured, or pastured where they pleased, in the valley: (Msb:) accord. to Lh, عَلَقَتْ, aor. عَلُقَ, inf. n. عَلْقٌ, said of beasts, means they ate the leaves of the trees: and accord. to As, عَلَقَتْ, aor. عَلُقَ, inf. n. عُلُوقٌ, means they reached and took with their mouths. (TA.) Hence, (TA,) it is said in a trad., أَرْوَاحُ الشُّهَدَآءِ فِى حَوَاصِلِ طَيْرٍ خُضْرٍ تَعْلُقُ مِنْ وَرَقِ

الجَنَّةِ, (S, Msb, *) or مِنْ ثِمَارِ الجَنَّةِ, (TA,) and, as some relate it, تَعْلَقُ, (Msb, TA,) [both as meaning The souls of the martyrs are in the crops of green birds that eat of the leaves, or fruits, of Paradise,] but the former relation is that which should be followed, because the latter requires that one should say فِى ورق الجنّة [or فى ثمار الجنّة], though the latter is said to be the more common. (Msb.) One says also, عَلِقَتِ الإِبِلُ, aor. عَلَقَ, inf. n. عَلَقٌ, meaning The camels ate of the عُلْقَة of the trees, i. e., of the trees that remain in the winter and of which the camels are fed until they attain to the رَبِيع [meaning spring, or springherbage]; as also ↓ تعلّقت. (TA.) And عَلَقَ, inf. n. عَلَاقٌ and عُلُوقٌ, He ate. (TA.) And الصَّبِىُّ يَعْلُقُ The child sucks his fingers. (TA.) — — عَلَقَهُ بِلِسَانِهِ [inf. n. عَلْقٌ] He blamed, or censured, him; he said to him that which he disliked, or hated. (Lh, K, * TA.) — — عَلِقَ أَمْرَهُ He knew his affair. (K.) — — عَلِقَتِ المَرْأَةُ, (S, Mgh, O, K,) inf. n. عُلُوقٌ, (Mgh,) or عَلَقٌ, (TA,) The woman conceived, or became pregnant. (S, Mgh, O, K.) Hence the saying, الغِرَاسُ تَبَدَّلُ بِالعُلُوقِ (tropical:) [The set, or shoot that is planted, becomes changed by pullulating]; a metaphorical phrase; meaning that what is planted becomes changed because it increases and rises when it clings to the earth and germinates. (Mgh.) — — عَلِقَتِ الدَّابَّةُ The beast drank water and the leech (العَلَقَةُ) clave to it: (S, O, K:) or, accord. to an explanation of [the part. n.] مَعْلُوقٌ by Lth, one says عُلِقَت, of the form of that whereof the agent is not named, meaning it had leeches (عَلَق) that had taken hold upon its fauces when it drank: (O:) or عُلِقَ, also, like عُنِىَ, is used in this sense, (K, * TA,) said of a man and of a beast. (TA.) — — عَالَقْتُ فُلَانًا فَعَلَقْتُهُ: see 3. 2 علّقهُ, (S, O, Msb, K,) i. e. الشَّىْءَ, (S, O, Msb,) inf. n. تَعْلِيقٌ; (S, O, K;) and ↓ اعلقهُ, (S, * O, * Msb,) and ↓ تعلّقهُ; (S, O, K;) signify the same. (S, O, Msb, K.) You say, علّق الشَّىْءَ بِالشَّىْءِ, (Mgh, Msb, K,) inf. n. as above, He hung, or suspended, the thing to the thing; and so مِنَ الشَّىْءِ, and عَلَيْهِ: (TA:) [and] he made the thing to cling, catch, cleave, adhere, hold, or stick fast, to the thing; as also ↓ اعلقهُ بِهِ. (Msb.) [For ex.,] one says, عَلَّقْتُ رِشَائِى بِرِشَائِكَ [I have suspended my well-rope to thy well-rope]: and ↓ أَعْلَقَ رِشَآءَهُ بِرِشَآءِ البِئْرِ [He suspended his well-rope to the rope of the well]. (S, O.) [See also an ex. of the latter verb in a verse cited voce رَافِضٌ.] And علّقهُ عَلَى الوَتِدِ [He hung it on the peg]: and in like manner, علّق الشَّىْءَ خَلْفَهُ [He hung the thing behind him]; as, for instance, a حَقِيبَة, &c., behind the camel's saddle. (TA.) And ↓ تعلّق مَعَاذَةً He hung (عَلَّقَ) upon himself an amulet. (S, O.) And ↓ اعلق بِالغَرْبِ بَعِيرَيْنِ He coupled two camels to the end of the well-rope [to the other end of which was attached the large bucket]. (IF, K.) [And in like manner they say in the present day, علّق الخَيْلَ فِى العَرَبَةِ He harnessed, or attached, the horses to the carriage.] And ↓ اعلق أَظْفَارَهُ فِى الشَّىْءِ He made his nails to cling, catch, or cleave, to the thing. (S, TA.) And [in like manner,] علّق يَدَهُ and ↓ اعلقها [He made his hands to cling, &c.], followed by فى before the object: both signify the same. (TA.) And علّق الدَّابَّةَ, meaning علّق عَلَيْهَا [for علّق عليها المِخْلَاةَ, agreeably with modern usage, i. e. He hung upon the beast the nose-bag containing barley, or the like; or he supplied the beast with عَلِيق, which means barley, or the like, that is hung upon the beast]. (TA.) [And hence, as is indicated in the T and TA, علّق signifies, by a metaphor, (tropical:) He supplied with عليق as meaning wine.] And علّق رَاحِلَتَهُ He loosed the halter, or leading-rope, from the muzzle of his riding-camel and threw it [or hung it] upon her shoulders, to give her ease. (TA.) — — [The primary significations are those mentioned in the second sentence of this paragraph: and hence several other significations here following. — — علّقهُ بِكَذَا, and عَلَى كَذَا, He made it to depend upon such a thing, as a condition.] You say, عَلَّقْتُ عِتْقَ عَبْدِى بِمَوْتِى [I made the freedom of my slave to depend upon my death]. (TA in art. دبر.) — — إِنْ أَنْطِقْ أُطَلَّقْ وَإِنْ أَسْكُتْ أُعَلَّقْ, in the story of Umm-Zara, means [If I speak, I am divorced; and if I be silent, I am left in suspense, i. e.,] he leaves me like that which is suspended, (O, TA,) neither retained nor divorced. (TA.) [And similar to this is the phrase تَعْلِيقُ أَفْعَالِ القُلُوبِ The suspending of the verbs significant of operations of the mind from government, as to the letter but not as to the meaning:] see مُعَلَّقٌ. — — [علّق البِنَآءَ He made the building, or structure, pensile, i. e. supported above the ground, or above a stage or floor, by pillars or piers or otherwise. Hence,] the saying نَقَبُوا الحَائِطَ وَعَلَّقُوهُ means They dug beneath the wall [or made a hole through it] and left it [or rendered it] مُعَلَّقًا [i. e. pensile, or supported above the ground, being partially hollowed beneath]. (Mgh.) — — [علّق فِى حَاشِيَةِ كِتَابٍ He appended a note in the margin of a book or writing.] — — علّق بَابًا He set up, and fixed, a door, (Mgh, TA,) عَلَى دَارِهِ [upon, or to, his house]. (Mgh.) — — And (TA) He closed, or made fast, a door, with a kind of latch, or sliding bolt; syn. أَزْلَجَهُ, (O, TA,) or أَرْتَجَهُ; (K;) as also ↓ اعلقهُ. (TA.) [See مِغْلَاقٌ.] — — عُلِّقَهَا, and عُلِّقَ بِهَا, in which the pronoun denoting the object relates to a woman: see 1, former half. — — عَلَّقَ فُلَانٌ دَمَ فُلَانٍ [app. meaning Such a one attached to himself responsibility for the blood of such a one] is said when the former is the slayer of the latter. (TA. [Thus I find the phrase there written: but perhaps the right reading is عُلِّقَ.]) — — عَلَّقَهُ also signifies He joined him, and overtook him. (TA.) — — And He learned it, and took it or received it [from another]. (TA.) — — عَلِّقُوا رَمَقَهُ بِشَىْءٍ Give ye to him something that shall stay, or arrest, what remains in him of life. (Z, TA.) — — عَلَّقْتُ مَعَ فُلَانٍ عَلِيقَةً, (S, TA,) and مَعَ القَوْمِ, (TA,) I sent with such a one, (S, TA,) and with the people, or party, (TA,) a camel for the purpose of bringing corn for me upon it. (S, TA. [See عَلِيقَةٌ.]) اِرْضَ مِنَ المَرْكَبِ بِالتَّعْلِيقِ is a prov., said to a man who is thereby enjoined to be content with a part of that which he wants, instead of the whole thereof; like him who rides the camel termed عَلِيقَة one time after another time: [so that it means Be thou content, instead of the riding constantly, or instead of the beast that is ridden only, with the sending a camel to bring corn, upon which thou mayest ride occasionally:] (TA:) or the meaning may be, be thou content, instead of thy riding, with the hanging of thy goods upon the beast: or the meaning may be, be thou content, in respect of the beast that is ridden, with the hanging [thy goods] upon him in thy turn. (Meyd.) — — And one says, عَلِّقْ لِنَاقَتِكَ, meaning Go thou from thy she-camel (اِمْشِ عَنْهَا). (O.) 3 عَالَقَ ↓ عَالَقْتُ فُلَانًا فَعَلَقْتُهُ I vied with such a one, or contended with him for superiority, in precious things (أَعْلَاق, pl. of عِلْق), and I surpassed him, or was better than he, in respect of a precious thing. (TA.) And عَالَقْتُهُ بِعِلْقِى وَعِلْقِهِ I laid a bet, or wager, with him with precious articles of property [or, I with my precious thing and he with his precious thing]. (Ham p. 101, but without the vowel-signs.) 4 أَعْلَقَ see 2, former half, in six places: and again, in the latter half. — — اعلق القَوْسَ He put a suspensory (عِلَاقَة) to the bow. (S, O, K.) — — اعلق said of one practising the capturing of game, or animals of the chase, He had the game, or animal of the chase, caught, or stuck fast, in his snare. (S, O, K.) — اعلق also signifies He sent, or let go, [or applied,] leeches (عَلَق), (S, O, K,) upon a place, (S, O, TA,) to suck (S, O, K) the blood. (O, TA.) — And He found, lighted on, or met with, a precious article, (عِلْقًا, K, TA, [in the CK عَلْقًا] i. e. نَفِيسًا, TA,) of property: (K, TA:) mentioned by Ibn-'Abbád. (TA.) — And He brought to pass that which was a calamity. (K.) You say to a man, جِئْتَ بِعُلَقَ فُلَقَ, i. e. أَعْلَقْتَ وَأَفْلَقْتَ, meaning [Thou hast brought to pass] that which is a

calamity. (S, O.) — — And أَعْلَقْتُ عَنْهُ I removed from him العَلُوق, meaning that which was a calamity. (O, TA. *) — — Hence, الإِعْلَاقُ as meaning A woman's pressing with the finger the نَغَانِغ, which are certain portions of flesh by the uvula, of a child, thereby endeavouring to cure his عُذْرَة, (O, TA, *) which means a pain and swelling in the fauces; (TA;) i. q. الدَّغْرُ. (S, TA. [See 1 in art. دغر.]) You say of a woman, أَعْلَقَتْ وَلَدَهَامِنَ العُذْرَة, (S,) or أَعْلَقَتْ عَلَيْهِ, (O, TA,) She raised (رَفَعَتْ [or دَفَعَتْ i. e. thrust]) her child's [swelling termed] عُذْرَة with her hand: (S:) or she pressed that part with her finger, and thrust it. (TA.) — — And hence, (TA,) one says also, أَعْلَقْتُ عَلَىَّ, meaning I put my hand into my fauces to constrain myself to vomit. (O, TA.) — اعلقت البِلَادُ The countries were, or became, distant, or remote; like اعنقت. (TA in art. عنق, from the Nawádir el-Aaráb.) 5 تَعَلَّقَ see 1, former half, in seven places: — — and see the same paragraph again, in the last quarter: — and see also 2, first quarter, in two places. 8 إِعْتَلَقَ see 1, former half, in three places. عَلْقٌ A hole in a garment, (K, TA,) caused by one's passing by a tree or a thorn that has caught to it; (TA;) as also ↓ عَلَقٌ: (K, TA:) or a thing that has caught, or clung, to a garment, and pulled it [and, app., frayed, or rent, it]. (S. [See also عَلْقَةٌ.]) — And The act of reviling. (K.) [See also عَلَقَهُ بِلِسَانِهِ, (of which it is the inf. n.,) near the end of the first paragraph.] — And A species of trees used for tanning. (K.) — See also the next paragraph, in two places. عِلْقٌ A precious thing, or thing held in high estimation, of any kind, (Lh, S, O, K, TA,) except of animate beings; (Lh, TA;) as also ↓ عَلْقٌ: (K:) one says, هٰذَا عِلْقُ مَضَنَّةٍ This is a precious thing, or thing held in high estimation, of which one is tenacious; (S, * O;) as also عِرْقُ مَضَنَّةٍ [q. v.]: (O and TA in art. عرق:) pl. [of pauc.] أَعْلَاقٌ (S, K) and [of mult.] عُلُوقٌ, (K,) and, as some say, عِلْقَاتٌ. (O.) And [particularly] A garment held in high estimation: [see also عِلْقَةٌ:] or a shield: [see again عِلْقَةٌ:] or a sword: (Lh, K, TA:) and property held in high estimation. (TA.) — — And Wine; (S, O, K;) because held in high estimation: (S, O:) or old wine. (K, TA.) — — And one says, فُلَانٌ عِلْقُ عِلْمٍ Such a one is a lover and pursuer of knowledge: (O, K: *) and in like manner, عِلْقُ شَرٍّ [a lover and pursuer of evil]: (K:) and عِلْقُ خَيْرٍ [a lover and pursuer of good]. (TA.) — Also A جِرَاب [or bag for travelling-provisions &c.]; and so ↓ عَلْقٌ: (Ibn-'Abbád, O, K:) [pl. أَعْلَاقٌ, of which see an ex. in a verse cited voce رَائِحٌ, in art. روح.] — See also عُلْقَةٌ: — — and see عَلَاقَةٌ, first quarter. عَلَقٌ Anything hung, or suspended. (K.) — — The suspensory [cord] of the بَكْرَة [or pulley of a well]; (K;) the apparatus of the بِكْرَة, by which it is suspended: (S, O:) and the بَكْرَة [or pulley] itself; (K, TA;) as some say; and the pl. is أَعْلَاقٌ: (TA:) or [in the CK " and "] the wellrope and the large bucket and the مِحْوَر [or pin on which the sheave of the pulley turns] (K, TA) and the pulley, (TA,) all together; (K, TA;) so says Lh: (TA:) or all the apparatus for drawing water by means of the pulley; comprising the two pieces of wood at the head of the well, the two upper extremities of which are connected by a rope and then fastened to the ground by means of another rope, the two ends of this being extended to two pegs fixed in the ground; the pulley is suspended to the upper parts of the two pieces of wood, and the water is drawn by means of it with two buckets by two drawers: it signifies only the سَانِيَة [here meaning the large bucket with its apparatus] and all the apparatus consisting of the خُطَّاف [or bent piece of iron which is on each side of the sheave of the pulley and in which is the pin whereon the sheave turns] and the مِحْوَر [or pin itself] and the sheave and the نَعَامَتَانِ [app. here meaning the two pieces of wood mentioned above, agreeably with an explanation mentioned voce زُرْنُوقٌ,] and the ropes thereof: so says As, on the authority of Arabs: (TA:) or the rope that is suspended to the pulley: (K:) or, as some say, the rope that is at the upper part of the pulley. (TA.) — — And The suspensory of a قِرْبَة [or water-skin]; i. e. عَلَقُ القِرْبَةِ signifies the strap by which the قربة is suspended; (TA;) i. q. عَرَقُهَا: (S, O, K, TA:) or the thing with which it is tied and then suspended: or what has remained in it of the grease with which it is greased. (TA.) One says, جَشِمْتُ إِلَيْكَ عَلَقَ القِرْبَةِ [expl. in arts. جشم and عرق]. (S, O.) — — Also [Leeches;] certain worms, (S,) or certain things resembling worms, (Mgh, Msb,) or certain small creeping things, (O,) or a [species of] small creeping thing, (K,) black, (Mgh, Msb,) or red, (TA,) found in water, (S, O, Msb, K,) and having the property of sucking blood, (S, O, K, TA,) and employed to suck the blood from the throat and from sanguineous tumours: (TA:) they cling (Mgh, Msb) to the حَنَك [q. v.] (Mgh) or to the fauces (Msb) of the beast when he drinks, (Mgh, Msb,) and suck the blood: (Msb:) one thereof is termed عَلَقَةٌ. (S, O, Msb.) — — And Clay that clings to the hand. (K.) — — And Blood, in a general sense: or intensely red blood: (K:) or thick blood: (S, O, K:) or clotted blood, (K, TA,) before it becomes dry: (TA:) or clotted, thick, blood; because of its clinging together: (Mgh:) and عَلَقَةٌ signifies a portion thereof: (S, Mgh, O, K:) or this signifies a little portion of thick blood: (Jel in xcvi. 2:) or a portion [or lump] of clotted blood: (TA:) or the seminal fluid, after its appearance, when it becomes thick, clotted, blood; after which it passes to another stage, becoming flesh, and is what is termed مُضْغَةٌ. (Msb. [See Kur xxiii. 14.]) — Also [Attachment, as meaning] tenacious love: (K:) and [simply] love, or desirous love, (Lh, S, O, K, TA,) of a man for a woman: (Lh, TA:) or love cleaving to the heart; (TA;) and so ↓ عَلَاقَةٌ and ↓ عِلَاقَةٌ; or the former of these two relates to love and the like and the latter relates to a whip and the like [as will be expl. below under the two words]. (K.) [In this sense it is originally an inf. n., of which the verb is عَلِقَ.] One says, إِنَّهُ لَذُو عَلَقٍ فِى فُلَانَةَ Verily he is one having love, or desirous love, for such a woman: (Lh, TA:) thus made trans. by means of فى. (TA.) And نَظْرَةٌ مِنْ ذِى عَلَقٍ A look from one having love, or desirous love: (S, O, TA:) a prov. (TA.) — — See also عَلَاقَةٌ, first quarter. — — Also Pertinacious contention in an altercation; or such disputation or litigation. (K. [In this sense it is originally an inf. n., of which the verb is عَلِقَ. And عَلَاقَةٌ, q. v., has a similar signification.]) — — See also عُلْقَةٌ, second sentence. — And see عَلْقٌ. — Also The main [or middle] part [or beaten track] of a road. (Ibn-'Abbád, O, K.) [See an ex. of the pl. (أَعْلَاقٌ) in a verse cited voce عَمْقٌ.] عَلِقٌ [part. n. of عَلِقَ: as such signifying Hanging, or being suspended: and clinging, &c.: — — and] pertinacious; adhering to affairs, and minding them. (TA in art. ذمر.) [See also عَلَاقِيَةٌ.] — — [Also, as such, applied to a woman, Pregnant: a meaning assigned by Golius to عَلِقٌ.] عُلَقَ and فُلَقَ in the saying جِئْتَ بِعُلَقَ فُلَقَ, [expl. above, see 4,] (S,) or جَآءَ بِعُلَقَ فُلَقَ [He brought to pass] that which was a calamity, (K,) are imperfectly decl., (S, K,) like عُمَر. (S.) — — And عُلَقٌ [perfectly decl.] signifies A numerous company, or collection [of men]: (K:) thus it is said to mean: (S:) and this is meant in the saying above mentioned, as some explain it. (TA.) — — And عُلَقٌ accord. to K, but correctly عُلُقٌ, with two dammehs, pl. of ↓ عَلُوقٌ, (TA,) signifies Deaths, or the decrees of death; syn. مَنَايَا: (K, TA:) and calamities: (TA:) and businesses, occupations, or employments: or such as divert one from other things: or occurrences that cause one to forget, or neglect, or be unmindful: syn. أَشْغَالٌ. (K, TA.) عَلْقَةٌ A جَذْبَة [meaning fray, as being a kind of strain,] that is occasioned in a garment (K, TA) and other [similar] thing when one passes by a thorn or a tree. (TA. [See also عَلْقٌ.]) عُلْقَةٌ: see عَلَاقَةٌ, former half, in two places. — — Also The quantity that suffices the cattle, (S, O, Msb, K,) of what they obtain from the trees [or plants]; (S, K;) as also ↓ عَلَقٌ; (S, O, K;) and so ↓ عَلَاقٌ, and ↓ عَلَاقَةٌ: (K:) and a sufficiency of the means of subsistence, (S, O, K,) whatever it be; (S;) as also ↓ عَلَاقٌ, (O,) or

↓ عَلَاقَةٌ: (S, K:) or it signifies also food sufficient to retain life; (Msb, TA; *) as also ↓ مُتَعَلَّقٌ; (TA;) and so ↓ عَلَاقٌ, as in a verse cited voce رَجِيعٌ: (S in art. رجع:) and, (O, K, TA,) accord. to AHn, (O, TA,) the trees that remain in the winter (O, K, TA) and of which the camels are fed, (O, K,) or with which the camels suffice themselves, (TA,) until they attain to the رَبِيع [meaning spring, or spring-herbage]: (O, K, TA: [see also عُرْوَةٌ:]) and it is also expl. as signifying herbage that does not stay: (TA:) and food that suffices until the time of the [morning-meal called] غَدَآء; (K, * TA;) as also ↓ عَلَاقٌ: (K, TA:) and accord. to Az, food, and likewise a beast for riding, such as suffices one, though it be not free from deficiency, or defect: (TA:) the pl. of عُلْقَةٌ is عُلَقٌ. (Msb.) One says, لِى فِى هٰذَا المَالِ عُلْقَةٌ and ↓ عِلْقٌ and ↓ عُلُوقٌ and ↓ عَلَاقَةٌ and ↓ مَتَعَلَّقٌ, all meaning the same, (K, TA,) i. e. [There is for me, or I have, in this property,] a sufficiency of the means of subsistence. (TA.) And مَا يَأْكُلُ فُلَانٌ إِلَّا عُلْقَةً [Such a one eats not save a bare sufficiency of the means of subsistence]. (O, TA.) And ↓ مَا ذُقْتُ عَلَاقًا [I have not tasted a sufficiency of the means of subsistence, or food sufficient to retain life]. (TA.) And ↓ مَا فِى الأَرْضِ عَلَاقٌ وَلَا لَمَاقٌ There is not in the land a sufficiency of the means of subsistence: or pasturage: (TA:) or ↓ مَا بِهَا مِنْ عَلَاقٍ there is not in it pasturage. (S.) And لَمْ يَتْرُكِ الحَالِبُ بِالنَّاقَةِ ↓ عَلَاقًا The milker did not leave in the she-camel's udder anything. (S, O. [See also عَلُوقٌ.]) And لَمْ يَبْقَ لِى عِنْدَهُ عُلْقَةٌ [There remained not with him] anything [belonging to me]. (S, O, * K. *) And هٰذَا الكَلَامُ لَنَا فِيهِ عُلْقَةٌ [In this speech is] a sufficiency [for us]. (TA.) And عِنْدَهُمْ عُلْقَةٌ مِنْ مَتَاعِهِمْ [With them is] somewhat remaining [of their goods]. (TA.) عِلْقَةٌ A small garment, (S, O,) the first garment that is made for a boy: (S, O, K:) or a shirt without sleeves: or a garment in which is cut an opening for the head to be put through it, [so that nearly one half of it falls down before the wearer and the corresponding portion behind,] not having its two sides sewn [together]; it is worn by a girl; (K, TA;) like the صُدْرَة; she uses it for service and work; (TA;) and it extends to the place of the waist-band: (K, TA: [see also إِتْبٌ:]) or a garment held in high estimation; (K, TA;) like عِلْقٌ [mentioned before]; worn by a man: one says of him who has not upon him costly garments, مَا عَلَيْهِ عِلْقَةٌ [He has not upon him costly attire]. (TA.) — — And A shield. (Ibn-'Abbád, O, TA. [This last meaning is also assigned to عِلْقٌ, as mentioned before.]) — And A certain tree, used for tanning. (K.) — إِبِلٌ لَيْسَ بِهَا عِلْقَةٌ is a phrase mentioned by Ibn-'Abbád, (O, TA,) as meaning [app.] اصرة. (TA. [This word, in the TA, is blurred: and in the O, the place that it occupied has perished: I think that it is most probably أَصِرَّةٌ, pl. of صِرَارٌ; and therefore that the phrase means Camels not having upon them strings, or pieces of rag, bound upon their udders or teats, to prevent their young ones from sucking: for one says صَرَّ بِالنَّاقَةِ as well as صَرَّ النَّاقَةَ; and in like manner, I suppose, one may say لَيْسَ بِهَا أَصِرَّةٌ: and hence, perhaps, it may mean not having milk: see the phrase مَا بِالنَّاقَةِ عَلُوقٌ.]) — [For the phrase اِسْتَأْصَلَ اللّٰهُ عِلْقَاتَهُمْ, see the next paragraph but one.] عَلْقَى, (S, O, K,) like سَكْرَى, (K,) A certain plant: (S, O, K:) accord. to Sb, (S, O,) it is used as sing. and pl.; (S, O, K;) and its alif [written ى] is to denote the fem. gender, therefore it is without tenween: but others say that its alif is to render it quasi-coordinate [to the quadriliteral-radical class], and is with tenween, the n. un. being عَلْقَاةٌ: (S, O:) IJ says that the alif in عَلْقَاةٌ is not to denote the fem. gender, because it is followed by ة; but when they elide the ة, they say عَلْقَى, without tenween: (L, TA: [in both of which, more is added, but with some mistranscription or omission rendering it inconsistent:]) its twigs are slender, difficult to be broken, and brooms are made of it: (K: [but this is taken from what here follows:]) Aboo-Nasr says, the علقى is a tree [or plant] of which the greenness continues during the hot season, and its places of growth are the sands, and the plain, or soft, tracts: and he says, an Arab of the desert showed me a plant which he asserted to be the علقى; having long and slender twigs, and delicate leaves; called in Pers. خُلْوَام [?]; those who collect [the dung used for fuel called] جَلَّة make of it brooms for that purpose: to which he adds, and it is said, on the authority of the early Arabs, that the علقاة is a certain tree [or plant] which is found in the sands, green, having leaves, but in which is no good: (O:) [it is said, however, that] the decoction thereof is drunk for the dropsy. (K.) عِلْقَاتَهُمْ, (O, K,) like سِعْلَاتَهُمْ, (O,) in the saying اِسْتَأْصَلَ اللّٰهُ عِلْقضاتَهُمْ, (O, K, * [in the CK عَلْقاتَهُمْ,]) is a dial. var. of عِرْقَاتَهُمْ, (K, [in the CK عَرْقاتَهُمْ,]) [and] is said by Ibn-'Abbád to mean أَصْلَهُمْ [i. e. May God utterly destroy their race, stock, or family]: but some say that it is a pl. of العِلْقُ signifying " that which is precious, or held in high estimation: " and in one dial. it is [عِلْقَاتِهِمْ,] with kesr to the ت. (O.) عَلِقَةٌ: see عَلَاقِيَةٌ. عَلَاقٌ: see عُلْقَةٌ, in eight places. عَلَاقِ [an imperative verbal noun], like نَزَالِ &c., (IDrd, O, K, *) means تَعَلَّقْ, (K,) or تَعَلَّقْ بِهِ [i. e. Cling thou, cleave thou, or stick thou fast, to him, or it]. (IDrd, O.) عِلَاقٌ A thing that is hung, or suspended, like the عُوذَة [or amulet]. (TA voce مَعْذُورٌ as an epithet applied to a child affected with the pain, of the fauces, termed عُذْرَة.) عَلُوقٌ A thing that clings, cleaves, or sticks fast, (يَعْلَقُ, [in the CK تَعَلَّقَ,]) to a man. (S, O, K.) — — And [hence,] Death, or the decree of death; syn. مَنِيَّةٌ; (S, O, K;) as also ↓ عَلَّاقَةٌ, (S, TA,) accord. to the K, erroneously, عَلَاقَة [without teshdeed]: in a verse in which it occurs, some explain العَلَّاقَةُ as meaning thus; and some, as meaning the serpent, because of its clinging. (TA.) El-Mufaddal En-Nukree says, وَقَدْ عَلِقَتْ بِثَعْلَبَةَ العَلُوقُ [When death, or the decree of death, had clung to Thaalebeh]. (S, O.) The pl. of عَلُوقٌ, in this sense, and in the sense next following, as mentioned before, in the paragraph commencing with the word عُلَقَ, is عُلُقٌ, with two dammehs. (TA. See that paragraph.) — — And [hence, likewise,] A calamity, or misfortune. (O, K.) It occurs in a trad. in this sense, applied to what is termed عُذْرَة, or to the operation performed upon it. (O, TA. [See 4.]) — — See also عَوْلَقٌ. — Also Pasture upon which camels feed. (S, O, K.) And Trees that are eaten by the camels that have been ten months pregnant, (O, K,) in consequence of which they assume a red hue. (O.) El-Aashà speaks of it [in a verse of which I find four different read- ings] as occasioning a redness in she-camels: but some say that he means thereby The young in the bellies; and by the redness, the beauty of their colour on the occasion of conceiving. (S, O.) And some say that, as used by El-Aashà, it means The sperma of the stallion; a signification mentioned by AHeyth; because the she-camels become altered in colours, and red, when they conceive. (TA.) — — مَا بِالنَّاقَةِ عَلُوقٌ means There is not in the she-camel aught of milk. (S. [And عَلَاقٌ signifies the same: see an ex. voce عُلْقَةٌ.]) — Also A she-camel that is made to incline (تُعْطَفُ [in the CK تَعَطَفُ]) to a young one not her own, and will not keep to it, but only smells it with her nose, and refuses to yield her milk; (S, O, K; [see an ex. in a verse cited in the first paragraph of art. رأم;]) as also ↓ مُعَالِقٌ: (S:) or a she-camel that inclines to her young one, and feels it, until it becomes familiar with her, but when it desires to suck the milk from her, strikes it, and drives it away. (Ham p. 206.) [Hence,] one says of him who speaks a speech with which is no deed, عَامَلَنَا مُعَامَلَةَ العَلُوقِ [He dealt with us with the dealing of the علوق]. (O, K.) — — And A she-camel that does not become familiar with the stallion nor affect the young one: (Lth, O, K:) as implying a presage of good [i. e. that she will cling to both]. (TA.) —

— And A woman that does not love other than her husband: (Lth, O, K:) likewise as implying a presage of good. (TA.) — — And A woman that suckles the child of another. (Lth, O, K.) — — See also عَلِيقَةٌ. — Also i. q. ثُؤَبَآءُ [generally meaning A yawning]. (Ibn-'Abbád, O, TA.) عُلُوقٌ [originally an inf. n.]: see عُلْقَةٌ. — — One says also, لِى فِى الأَمْرِ عُلُوقٌ There is something made obligatory to me, or in my favour, in the affair, or case; and so ↓ مُتَعَلَّقٌ. (TA.) عَلِيقٌ i. q. قَضِيمٌ, (S, MA, K, TA,) i. e. Barley for a horse or similar beast, (MA,) [in which sense and also as meaning provender of beans and the like, the former word is now used, properly, or originally,] that is hung upon the beast [in a مِخْلَاة, or nose-bag]: (TA:) pl. عَلَائِقُ. (MA.) — — And hence, as being likened thereto, (tropical:) Wine. (TA.) عَلَاقَةٌ [is originally an inf. n.: and as a simple subst. signifies An attachment, a tie, or a connection; as also ↓ عُلْقَةٌ, mentioned in the TA, in art. ربط, together with وُصْلَةٌ, as syn. with رَابِطَةٌ:] a word relating to things conceived in the mind; as love, and contention in an altercation: ↓ عِلَاقَةٌ relating to things extrinsic to the mind; as a bow, and a whip: (Kull p. 262:) see عَلَقٌ, last quarter. — — [Hence, as denoting an attachment, or a tie,] Love, and friendship; or such as is true, or sincere; syn. حُبٌّ, and صَدَاقَةٌ: (K, TA:) [or as expl. voce عَلَقٌ, last quarter:] or it means عَلَاقَةُ حُبٍّ [an attachment, or a tie, or a clinging, of love]: (S, O:) Lh mentions, on the authority of Ks, and as known to As, the saying لَهَا فِى قَلْبِى عَلَاقَةُ حُبٍّ [i. e. There is to her, in my heart, an attachment, or a tie, or a clinging, of love]; and likewise, on the authority of the former, but as unknown to As, ↓ عِلْقُ حُبٍّ and ↓ عِلَاقَةُ حُبٍّ, though As knew the phrase ↓ عَلَقُ حُبٍّ: (TA:) or عَلَاقَةُ حُبٍّ means love to which one clings. (Msb.) — — And A contention in an altercation; a dispute; or a litigation: (K: [see also عَلَقٌ, near the end of the paragraph:]) or it means عَلَاقَةُ خُصُومَةٍ [app. one's connection in such a contention]: (S, O:) or عَلَاقَةُ خُصُومَةٍ means the proportion [or share] that one holds [in such a contention; or what pertains to one thereof; or one's concern therein]: (Msb:) [for] — — عَلَاقَةٌ also signifies A thing upon which one has, or retains, a hold; like ↓ عُلْقَةٌ in the saying كُلُّ بَيْعٍ أَبْقَى عُلْقَةً فَهُوَ بَاطِلٌ i. e. [Every sale that leaves remaining] a thing upon which the seller retains a hold [is null]. (Msb.) And one says, مَا بَيْنَهُمَا عَلَاقَةٌ, with fet-h, meaning There is not between them two anything upon which either of them has a hold against the other: and the pl. is عَلَائِقُ. (TA.) And لِفُلَانٍ فِى هٰذَا الدَّارِ عَلَاقَةٌ, [or rather هٰذِهِ الدار,] with fet-h, i. e. [There belongs to such a one, in this house, something upon which he has a hold, or in which he has a concern, or] a remaining portion of a share. (TA.) العَلَاقَةُ مِنَ المَهْرِ means That [portion, or amount, of the dowry, or nuptial gift,] upon which they have a hold against him who takes a woman in marriage: (Sh, K, TA:) pl. عَلَائِقُ [as above]: (K, TA:) whence the saying, in a trad., أَدُّوا العَلَائِقَ i. e., as expl. by the Prophet, [Pay ye] what their families have agreed upon; meaning, what attack each one of them [by an obligation] to his companion, or fellow, like as a thing is attached to another thing. (TA.) And [the pl.] عَلَائِقُ likewise signifies [Obligations of bloodwits; or] bloodwits that are attached to a man. (TA.) [See also another explanation in the fourth of the sentences here following.] — — Also A work, craft, trade, and any other thing [or occupation], to which a man has attached himself: (K:) or a work or craft &c. as above, or property and a wife and a child, or love, or a contention in an altercation, pertaining to a man (يَتَعَلَّقُ بِإِنْسَانٍ): pl. as above. (Har p. 372.) — — See also عُلْقَةٌ, in three places. — — [The pl.] عَلَائِقُ is also expl. by Lh as meaning Articles of merchandise. (TA.) — — And العَلَاقَةُ is said by Sh to signify النَّبْلُ [evidently, I think, a mistranscription for التَّبْلُ, i. e. Blood-revenge; or the seeking for blood-revenge, or the like; though it seems to be better rendered the obligation of bloodrevenge; or the obligation of a bloodwit, attaching to a man, agreeably with an explanation given above]: and by Aboo-Nasr to signify التَّبَاعُدُ [which I think to be a mistranscription for التَّنَاقُدُ, signifying contention, disputation, or litigation, a meaning mentioned in the former half of this paragraph]: and both of these significations are assigned to it in the saying of Imra-el-Keys, بِأَىِّ عَلَاقَتِنَا تَرْغَبُو نَ عَنْ دَمِ عَمْرٍو عَلَى مَرْثَدِ [as though meaning By reason of what bloodrevenge, &c., of ours do ye relinquish the claim for the blood of 'Amr resting as a debt upon Marthad? or What is our contention, &c.? Do ye relinquish &c.]: the ب [in بِأَىِّ] accord. to the latter explanation being redundant. (TA. [See also De Slane's " Diwan d'Amro'lkais," p. 48, line 4, of the Ar. text. (in which the former hemistich ends with ترغبون and the latter commences with أَعَنْ); and see his translation; and a gloss in the notes, p. 126.]) — See also عَلِيقَةٌ. عِلَاقَةٌ: see عَلَقٌ, last quarter; and عَلَاقَةٌ, first and second sentences. It signifies The suspensory thong or the like, of the knife and of other things; (Msb;) it is of the bow, (S, O, [see also مُعَلَّقٌ,]) and of the whip (S, Mgh, K) and the like, (K, TA,) as the sword, and the shield, and the drinking-cup or bowl, and of the book, or copy of the Kur-án, &c., (TA,) and of the water-skin; (M voce شِنَاقٌ;) that of the whip being the thong that is in the handle thereof. (TA.) See also مِعْلَاقٌ. [Also The suspensory stalk of a fruit.] — — And A surname, or by-name; because it is attached to a man; as also ↓ عَلَاقِيَةٌ, of which the pl. is عُلَاقَى: the pl. of عِلَاقَةٌ is عَلَائِقُ. (K.) عَلِيقَةٌ (IAar, S, O, K) and ↓ عَلَاقَةٌ (IAar, O, K) and ↓ عَلُوقٌ (TA) A camel, (IAar, S, O, K,) or two camels, (IAar, TA,) sent by a man with a people, or party, in order that they may bring corn for him, (IAar, S, O, K,) thereon, (S, O, K,) he giving them money for that purpose: pl. عَلَائِقُ, (S, O,) which may be of the first and of the second; (O;) and (S, O) of the first, (S,) عَلِيقَاتٌ. (S, O.) [See also جَنِيبَةٌ.] — — [And in the present day عَلِيقَةٌ is applied to A nose-bag, such as is called مِخْلَاة; i. e. a bag that is hung to the head of a horse or the like, in which he eats barley or other fodder.] عَلَاقِيَةٌ A man who, when he clings to a thing, will not quit it. (S, O, K.) [See also عَلِقٌ.] — — And نَفْسٌ عَلَاقِيَةٌ and ↓ عَلِقْنَةٌ A devoted, or an attacked, soul; one that clings to a thing persistently. (L, TA.) — — See also عِلَاقَةٌ. عُلَّاقٌ A certain plant. (Ibn-'Abbád, K.) عُلَّيْقٌ and ↓ عُلَّيْقَى A certain plant that clings to tree; (S, O, K;) sometimes called by the latter name; (S;) in Pers. called سَرَنْد (S, O) or سِرِنْد: (S; in one of my copies of which it is written سَرَنْد:) [agreeably with this description, the former appellation is now applied to the convolvulus arvensis of Linn., or field-bindweed: (so in Delile's Flor. Aegypt. Illustr., no. 222:) and to a species of dolichos; dolichos nilotica; dolichos sinensis of Forskål: and any climbing plant: (no. 669 in the same:) but it is also said to be applied to the rubus fruticosus, or common bramble: (Forskål's Flor. Aegypt. Arab., p. cxiii.:) and, agreeably with what here follows, it is now often applied to the rubus Idæus, or raspberry:] accord. to AHn, both of these appellations signify a thorny tree [or shrub], that does not grow large, such that when a thing catches to it, it can hardly become free, by reason of the numerousness of its thorns, which are curved and sharp; and it has a fruit resembling the فِرْصَاد [or mulberry], (O, TA,) which, when it becomes ripe, blackens, and is eaten; (O;) [see also تُوتٌ;] and it is called in Pers. دَرْكَه [?]; (O, TA;) they assert that it is the tree in which Moses beheld the fire; (O;) and the places of its growth are thickets, and tracts abounding with trees: (O, TA:) the chewing it hardens, or strengthens, the gum, and cures the [disease in the mouth called] قُلَاع; and a dressing, or poultice, thereof cures whiteness of the eye, and the swelling, or protrusion, thereof, and the piles; and its root, or stem, (أَصْلُهُ,) crumbles stones in the kidney. (K.) عُلَّيْقُ الجَبَلِ [in the CK الخَيْلِ] is A certain plant: and عُلَّيقُ الكَلْبِ [one of the appellations now applied to The eglantine, or

sweet brier, more commonly called the نِسْرِين,] is another plant. (K.) عَلَاقَةٌ: see عَلُوقٌ, second sentence. عُلَّيْقَى: see عُلَّيْقٌ. عَالِقٌ Clinging, catching, cleaving, adhering, holding, or sticking fast: so in the phrase هُوَ عَالِقٌ بِهِ [He, or it, is clinging, &c., to him, or it]. (TA.) — — Also A camel plucking from the [tree called] عِضَاه; (S, O;) so termed because he is [as though he were] hanging from it, (S, O, K, *) by reason of his tallness: pl. عَوَالِقُ; which is also applied to goats. (S.) And A camel pasturing upon the plant called عَلْقَى. (S, O, K.) عَوْلَقٌ The [kind of goblin, demon, devil, or jinnee, called] غُول; (S, O, K;) as also ↓ عَلُوقٌ. (K.) — — And A bitch vehemently desirous [of the male]. (S, K.) — — And The wolf. (K. [But what here follows suggests that الذِّئْبُ in the copies of the K may be a mistranscription for الذَّنَبُ.]) — — The saying هٰذَا حَدِيثٌ طَوِيلُ العَوْلَقِ means [lit. This narrative, or story, is] long in the tail. (S.) Kr mentions the phrase إِنَّهُ لَطَوِيلُ العَوْلَقِ without particularizing a narrative or story, or any other thing. (TA.) — Also (tropical:) Hunger: (K, TA:) like عَوَقٌ. (O in art. عوق.) أَعَالِيقُ a pl. having no sing.: see مِعْلَاقٌ. [تَعَلُّقَاتٌ and ↓ مُتَعَلَّقَاتٌ are post-classical terms often used as meaning Dependencies, or appertenances, of a thing or person: circumstances of a case: and concerns of a man.] تَعْلِيقٌ: see the next paragraph. [تَعْلِيقَةٌ a post-classical-term, sing. of تَعَالِيقُ signifying Coins, and the like, suspended to women's ornaments. See also مِعْلَاقٌ. — — Also An appendix to a book or writing: and hence, a tract, or treatise; properly such as is intended by its author to serve as a supplement to what has been written by another or others on the same subject; as also ↓ تَعْلِيقٌ: and, more commonly, a marginal note: pl. تَعَالِيقُ and تَعْلِيقَاتٌ.] مَعْلَقٌ, and its pl. (مَعَالِقُ): see 1, in four places. مِعْلَقٌ A small عُلْبَة [or milking-vessel]: (S, O, TA:) next is the جَنْبَة, larger than it: then, the حَوْءَبَة, the largest of these: the مِعْلَق is the best of these, and is a drinking-cup, or bowl, which the rider upon a camel hangs with him [upon his saddle]: (TA:) pl. مَعَالِقُ. (S, O, TA.) [See an ex. voce شَرْبَةٌ.] رَجُلٌ ذُو مَعْلَقَةٍ A man who attacks and plunders, (O,) who clings to everything that he finds, or attains, or obtains. (O, K.) مِعْلَقَةٌ One of the implements, or utensils, of the pastor [probably a thing upon which he hangs his provision-bag &c.]. (Lh, TA.) مُعَلَّقٌ [pass. part. n. of 2, Hung, or suspended, &c.: see its verb. — — Hence, السَّبْعُ المُعَلَّقَاتُ or المُعَلَّقَاتُ السَّبْعُ The seven suspended odes; accord. to several writers: two reasons for their being thus called are mentioned in the Mz (49th نوع); one, that " they were selected from all the poetry, and written upon قَبَاطِىّ (pieces of fine white cloth of Egypt) with water-gold, and suspended upon the Kaabeh; " the other, that " when an ode was deemed excellent, the King used to say, ' Suspend ye for us this, ' that it might be in his repository: " that these odes were selected from all the poetry, and that any copies of them were suspended collectively upon the Kaabeh, has been sufficiently confuted in Nöldeke's " Beiträge zur Kenntniss der Poesie der alten Araber," pp. xvii. — xxiii.: it is not so unreasonable to suppose that they may have been suspended upon the Kaabeh singly, at different times, by their own authors or by admiring friends, and suffered to remain thus placarded for some days, perhaps during the period when the city was most thronged by pilgrims; but the latter of the two assertions in the Mz seems to be more probable. — — Hence also مُعَلَّقُ القَوْسِ The appendage of the bow, by which it is suspended: see نِيَاطٌ and وَتَرٌ: and see also عِلَاقَةٌ.] — — مُعَلَّقَةٌ applied to a woman means One whose husband has been lost [to her]: (S, TA:) or [left in suspense;] neither husbandless nor having a husband; (O;) [i. e.] whose husband does not act equitably with her nor release her, so that she is neither husbandless nor having a husband; (Az, TA;) or neither having a husband nor divorced. (Msb.) It occurs in the Kur iv. 128. (S, TA.) — — And one says of a man when he does not decide, or determine upon, his affair, nor relinquish it, أَمْرُهُ مُعَلَّقٌ [His affair is left in suspense]. (Z, TA.) مِعْلَاقٌ The thing by means of which flesh-meat, (S, Mgh, O, Msb,) and other things, (Mgh, Msb,) or grapes, and the like, (S, O,) are suspended; (S, Mgh, O, Msb;) as also ↓ مُعْلُوقٌ: (S, O:) and anything by means of which a thing is suspended (S, O, K) is called its مِعْلَاق, (S, O,) or is called مِعْلَاق and ↓ مُعْلُوق, (K,) which latter is a word of a rare form: (TA:) and ↓ عِلَاقَةٌ likewise signifies the مِعْلَاق by means of which a vessel is suspended: (TA:) pl. of the first [and of the second] مَعَالِيقُ. (Mgh, Msb.) Also A stirrupleather: pl. as above. (MA.) And المِعْلَاقَانِ signifies مِعْلَاقَا الدَّلْوِ وَشِبْهِهَا [app. meaning The two suspensory cords of the leathern bucket and of the like thereof]. (IDrd, O, K: but the CK, for مِعْلَاقَا, has مِعْلَاقُ: and the O has وَمَا أَشْبَهَهَا in the place of وَشِبْهِهَا [which means the same].) — — Also A thing suspended to a beast of burden; such as the قِرْبَة and the مِطْهَرَة and the قُمْقُمَة: pl. as above. (Mgh, Msb: but in the former, only the pl. of معلاق in this sense is mentioned.) — — [And A pendant of a necklace and of an earring and the like; in which sense its pl. is expl. as follows:] the مَعَالِيق of necklaces (O, TA) and of [the ear-rings or ear-drops called] شُنُوف (TA) are what are put therein or thereto, [meaning suspended thereto,] of anything that is beautiful; (O, * TA;) and ↓ الأَعَالِيقُ, which has no sing., is like المَعَالِيقُ, each of them signifying what are suspended. (TA.) [See also شَنْفٌ.] — — مِعْلَاقُ البَابِ [means A kind of latch, or sliding bolt;] a thing that is suspended, or attached, to the door, and is then pushed, whereupon it [i. e. the door] opens; different from the مِغْلَاق, with the pointed غ. (TA.) One says, مَا لِبَابِهِ مِغْلَاقٌ وَلَا مِعْلَاقٌ i. e. [There is not to his door] a thing that is opened with a key nor [a thing that is opened] without it. (A, TA.) — — مِعْلَاقٌ also signifies The tongue (O, K) of a man: (O:) or an eloquent tongue. (TA.) — — And رَجُلٌ ذُو مِعْلَاقٍ A man whose antagonist, when he clings to him, will not [be able to] free himself from him: (Mbr, Z, TA:) or a man vehement in altercation or dispute or litigation, (IDrd, S, O, K,) who clings to arguments, or pleas, (IDrd, O, K,) and supplies them; (IDrd, O;) and رَجُلٌ مِعْلَاقٌ signifies the same. (IDrd, O, K.) — — And [the pl.] مَعَالِيقُ signifies A sort [or variety] of palm-trees. (IDrd, O, K.) مَعْلُوقٌ One to whose fauces leeches have clung (Lth, O, K) on the occasion of his drinking water; (Lth, O;) applied to a man and to a beast. (TA.) — — And A suspended cluster, or bunch, of grapes or dates. (MA.) مُعْلُوقٌ: see مِعْلَاقٌ, first sentence, in two places. مُعَالِقٌ: see عَلُوقٌ, latter half. مُتَعَلَّقٌ: see عُلْقَةٌ, in two places: — — and see also عُلُوقٌ. مُتَعَلَّقَاتٌ: see تَعَلُّقَاتٌ. — — لَيْسَ المُتَعَلِّقُ كَالمُتَأَنِّقِ means He who is content with what is little is not like him who seeks, pursues, or desires, the most pleasing of things, or who is dainty, (مَنْ يَتَأَنَّقُ,) and eats what he pleases. (S, O, K.) [See also مُتَأَنِّقٌ.] علقم Q. 1 عَلْقَمَ, [inf. n. عَلْقَمَةٌ,] said of the colocynth, It attained its utmost degree of bitterness. (Ham p. 166.) — عَلْقَمَ طَعَامَهُ, (TA,) inf. n. as above, (K, TA,) He made his food bitter; (TA;) or put something bitter into it. (K.) عَلْقَمٌ A species of bitter tree or plant. (S, TA.) — — And it is applied to, (S,) or is said to be, (Msb, TA,) The colocynth: (S, Msb, K, TA:) or the pulp of the colocynth: (Az, TA:) or the colocynth when intensely bitter: (Ham p. 509:) or, as some say, قِثَّاءُ الحِمَارِ [a name now applied to the elaterium; the wild, or squirting, cucumber]. (Msb.) Hence one says of anything in which is intense bitterness, كَأَنَّهُ العَلْقَمُ [As though it were colocynth, or the pulp of colocynth, &c.]. (Az, TA.) — — And Anything bitter. (S, Msb, K.) — — Also A bitter نَبِقَة [or drupe of the species of

lotetree called سِدْر]: (K:) or so ↓ عَلْقَمَةٌ: mentioned by IAar. (TA.) — — And The bitterest of water: (K:) or so ↓ عَلْقَمَةٌ: mentioned by IAar. (TA.) عَلْقَمَةٌ Bitterness. (K. [Originally an inf. n.: see Q. 1.]) — — And A mixed and turbid state of water. (IDrd, TA.) — — See also عَلْقَمٌ, last two sentences. علك 1 عَلَكَهُ, (S, Msb, K,) aor. عَلُكَ (Msb, K) and عَلِكَ, (K,) inf. n. عَلْكٌ, (Msb,) He chewed it; (S, Msb, K;) and moved it backwards and forwards in his mouth, to chew it. (K.) — — عَلَكَ اللِّجَامَ, (S, O, Msb, K,) aor. عَلُكَ, (S,) or عَلِكَ, (O,) He (a horse) chewed, or champed, the bit, (S, O, Msb,) or moved it about, (K,) in his mouth; (S, O, K;) like أَلَكَهُ. (ISd and K in art. الك.) — — And عَلَكَ نَابَيْهِ He ground, or grated, his canine teeth, one with the other, so that a sound was produced. (K.) — — عَلَكَتْ عَجِينَهَا She kneaded well her dough. (TA.) 2 علّك القِرْبَةَ, (K,) inf. n. تَعْلِيكٌ, (O, K,) He tanned well the water-skin: (O, K:) mentioned by AHn (TA) and Ibn-'Abbád (O, TA) and Z. (TA.) — علّك مَالَهُ He tended, or managed, well, his cattle, or property. (O, K, TA.) — — And علّك يَدَيْهِ عَلَى مَالِهِ He tightened his hands upon his property, from niggardliness, (K, TA,) not entertaining a guest nor giving to a petitioner or beggar. (TA.) 5 مَا تَعَلَّكْتُ بِعَلُوكٍ [I have not occupied myself in chewing with anything that is chewed; or] I have not tasted anything; and so مَاتَأَلَّكْتُ بِأَلُوكٍ and مَا تَعَلَّجْتُ بِعَلُوجٍ. (O in art. علج.) R. Q. 3 اِعْلَنْكَكَ الشَّعَرُ The hair was, or became, intensely black, (اِحْلَنْكَكَ, S,) or abundant, (K,) and collected together. (S, K.) عِلْكٌ [Resin;] a certain thing that is chewed; (S, O;) the صَمْغ [meaning resin] of the صَنَوْبَر and of the أَرْزَة and of the فُسْتُق and of the سَرْو and of the يَنْبُوت and of the بُطْم; the last of which is the best of these; (K, TA;) like لُبَان [or frankincense], which is chewed and is not thereby liquefied; (TA;) heating, diuretic, and strengthening to the venereal faculty; (K, TA;) any صَمْغ [or resin] that is chewed, consisting of frankincense (لُبَان) and of other sorts, and that does not flow [in consequence of its being chewed]: (Msb:) pl. [of mult.] عُلُوكٌ (Msb, K) and [of pauc.] أَعْلَاكٌ. (Msb, TA.) عَلَكٌ and ↓ عَلَاكٌ (O, K) and ↓ عُلَاكٌ (accord. to some copies of the K, but not in the O nor in the TA,) A tree of El-Hijáz: (K:) or a species of trees growing in the region of El-Hijáz: AHn says, the عَلَك are certain trees, of the characteristics of which I have not heard a description. (O.) عَلِكٌ Food tough, or hard to chew; (O, K;) as also ↓ عَالِكٌ. (K.) [And] A viscous, glutinous, cohesive, sticky, ropy, or slimy, thing. (S.) — — طِينَةٌ عَلِكَةٌ A piece, or portion, of clay or earth, green, or of a dark or an ashy dust-colour, (خَضْرَآءُ,) and soft, (O, TA,) in which is no sand. (TA.) — — And أَرْضٌ عَلِكَةٌ Land near to water. (O, K.) عَلَكَةٌ A fat and goodly she-camel. (K.) عَلِكَةٌ The شِقْشِقَة [or faucial bag] of the camel, when he brays: (O, K:) pl. عَلِكَاتٌ. (O.) — — And the latter, (عَلِكَاتٌ,) Strong canine teeth: (K:) this is said by some to be its meaning in a verse of Ru-beh. (O.) عَلَاكٌ: see عُلَاكٌ: — and see also عَلَكٌ. عُلَاكٌ A thing that is chewed; as also ↓ عَلَاكٌ [and ↓ عَلُوكٌ (see 5)]: so in the saying مَا ذَاقَ عُلَاكًا and عَلَاكًا [and عَلُوكًا, i. e. He tasted not a thing that is chewed; meaning, anything]. (K, TA.) — See also عَلَكٌ. عَلُوكٌ: see the next preceding paragraph: and see also أَلُوكٌ. عُلَاكَةٌ i. q. عُرَاكَةٌ [q. v.]. (TA in art. عرك.) عَلَّاكٌ A seller of عِلْك [or resin]. (K.) عَالِكٌ [act. part. n. of 1; Chewing; &c.]. — — [The pl.] عَوَالِكُ is applied by Ru-beh to bitted mares [as meaning Chewing, or champing the bits]. (O.) — — See also عَلِكٌ. عَوْلَكٌ A stammering, or stuttering, (لَجْلَجَةٌ,) in the tongue: (K:) [or, app., an action, in the tongue, like chewing: for it is said that] فِى لِسَانِهِ عَوْلَكٌ means يَعْلُكُهُ and يَمْضُغُهُ [i. e., app., He chews his tongue in speaking]. (O, from Ibn- 'Abbád.) — Also A certain vein (S, O, K) in the رَحِم [app. here meaning, as in many other instances, the vulva]; accord. to El-'Adebbes ElKinánee, (S, O,) in mares and she-asses and ewes or she-goats, in the بُظَارَة [q. v.], unapparent, (S, O, K,) in the interior thereof: (S, O:) the بظارة is between the two sides of the vulva: (TA:) pl. عَوَالِكُ. (S, O.) Accord. to Ibn-Abbád, i. q. بَظْرٌ [q. v.]. (O.) مِعْلَاكٌ A thing like an arrow, which is shot. (IB, TA.) علم 1 عَلِمَهُ, aor. عَلَمَ, inf. n. عِلْمٌ, He knew it; or he was, or became, acquainted with it; syn. عَرَفَهُ: (S, K:) or he knew it (عَرَفَهُ) truly, or certainly: (B, TA:) by what is said above, and by what is afterwards said in the K, العِلْمُ and المَعْرِفَةُ and الشُّعُورُ are made to have one meaning; and this is nearly what is said by most of the lexicologists: but most of the critics discriminate every one of these from the others; and العِلْمُ, accord. to them, denotes the highest quality, because it is that which they allow to be an attribute of God; whereas they did not say [that He is] عَارِفٌ, in the most correct language, nor شَاعِرٌ: (TA:) [respecting other differences between العِلْم and المَعْرِفَة, the former of which is more general in signification than the latter, see the first paragraph of art. عرف: much might be added to what is there stated on that subject, and in explanation of العِلْمُ, from the TA, but not without controversy:] or عَلِمَ signifies تَيَقَّنَ [i. e. he knew a thing, intuitively, and inferentially, as expl. in the Msb in art. يقن]; العِلْمُ being syn. with اليَقِينُ; but it occurs with the meaning of المَعْرِفَةُ, like as المَعْرِفَةُ occurs with the meaning of العِلْمُ, each being made to import the meaning of the other because each is preceded by ignorance [when not attributed to God]: Zuheyr says, [in his Mo'allakah,] وَأَعْلَمُ عِلْمَ اليَوْمِ وَالْأَمْسِ قَبْلَهُ وَلٰكِنَّنِى عَنْ عِلْمِ مَا فِى غَدٍ عَمِ meaning وَأَعْرِفُ [i. e. And I know the knowledge of the present day, and of yesterday before it; but to the knowledge of what will be to-morrow I am blind]: and it is said in the Kur [viii. 62], لَا تَعْلَمُونَهُمْ اَللّٰهُ يَعْلَمُهُمْ, meaning لَا تَعْرِفُونَهُمْ اَللّٰهُ يَعْرِفُهُمْ [i. e. Ye know them not, but God knoweth them]; المَعْرِفَة being attributed to God because it is one of the two kinds of عِلْم, [the intuitive and the inferential,] and the discrimination between them is conventional, on account of their different dependencies, though He is declared to be free from the imputation of antecedent ignorance and from acquisition [of knowledge], for He knows what has been and what will be and how that which will not be would be if it were, his عِلْم being an eternal and essential attribute: when عَلِمَ denotes اليَقِين, it [sometimes] has two objective complements; but as syn. with عَرَفَ, it has a single objective complement: (Msb:) it has two objective complements in the saying, in the Kur [lx. 10], فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ [And if ye know them to be believers]; and [in like manner] they allowed one's saying عَلِمْتُنِى [meaning I knew myself to be], like as they said رَأَيْتُنِى and حَسِبْتُنِى &c.: (TA:) and sometimes it imports the meaning of شَعَرَ, and is therefore followed by بِ: (Msb:) [thus] عَلِمَ بِهِ signifies شَعَرَ or شَعُرَ (accord. to different copies of the K) [i. e. He knew it; as meaning he knew, or had knowledge, of it; was cognizant of it; or understood it: or he knew the minute particulars of it: or he perceived it by means of any of the senses: and sometimes this means he became informed, or apprised, of it: and sometimes, he was, or became, knowing in it]: or in this case, [as meaning شَعَرْتُ بِهِ,] you say, عَلِمْتُهُ and عَلِمْتُ بِهِ [I knew it; &c.]: (Msb:) and one says, مَا عَلِمْتُ بِخَبَرِ قُدُومِهِ, meaning مَا شَعَرْتُ [I knew not, &c., the tidings of his coming, or arrival]. (TA.) ↓ اعتلمهُ, also, signifies عَلِمَهُ [He knew it; &c.]. (K.) And one says ↓ تَعَلَّمْ in the place of اِعْلَمْ [Know thou; &c.]: ISk says, تَعَلَّمْتُ أَنَّ فُلَانًا خَارِجٌ is a phrase used in the place of عَلِمْتُ [as meaning I knew, or, emphatically, I know, that such a one was, or is, going forth]; adding, [however,] when it is said to thee, اِعْلَمْ أَنَّ زَيْدًا خَارِجٌ [Know thou that Zeyd is going forth], thou sayest قَدْ عَلِمْتُ [lit. I have known, meaning I do know]; but when it is said, تَعَلَّمْ أَنَّ زَيْدًا خَارِجٌ, thou dost not say, قَدْ تَعَلَّمْتُ; (S:) accord. to IB, these two verbs are not used as syn. except in the imperative forms: (TA:) [or] عَلِمَ الأَمْرَ and ↓ تَعَلَّمَهُ are syn. as signifying أَتْقَنَهُ [app. meaning he knew, or learned, the case, or affair, soundly, thoroughly, or well: see art. تقن: but I think it not improbable, though I do not find it in any copy of

the K, that the right reading may be أَيْقَنَهُ, which is syn. with تَيَقَّنَهُ; an explanation of عَلِمَ in the Msb, as mentioned above, being [تَيَقَّنَ]. (K, TA.) And تعالمهُ ↓ الجَمِيعُ means عَلِمُوهُ [i. e. All knew him; &c.]. (S, K.) — — عَلِمْتُ عِلْمَهُ [lit. I knew his knowledge, or what he knew, app. meaning I tried, proved, or tested, him, and so knew what he knew; and hence I knew his case or state or condition, or his qualities;] is a phrase mentioned by Fr in explanation of رَبَأْتُ فِيهِ. (TA voce رَبَأَ, q. v. See also the explanation of لَأَ خْبُرَنَّ خَبَرَكَ, in the first paragraph of art. خبر: and see غَبَنُوا خَبَرَهَا, in art. غبن.) — — عَلِمْتُ is also used in the manner of a verb signifying swearing, or asseveration, so as to have a similar complement; as in the saying, وَلَقَدْ عَلِمْتُ لَتَأْتِيَنَّ عَشِيَّةً [And I certainly knew that thou wouldst, or that she would, assuredly come in the evening]. (TA in art. شهد.) And يَعْلَمُ اللّٰهُ [God knoweth] is a form of asseveration. (IAth, TA voce قَيْرَوَانٌ: see an ex. in art. قير.) — عَلُمَ, agreeably with what is said in the M, which is عَلُمَ هُوَ نَفْسُهُ, accord. to the K عَلِمَ هُوَ فِى نَفْسِهِ, but the verb in this case is correctly like كَرُمَ, (TA,) He was, or became, such as is termed عَالِم and عَلِيم; (M, * K, * TA;) meaning he possessed knowledge (العِلْم) as a faculty firmly rooted in his mind: (IJ, * TA:) accord. to IB, i. q. ↓ تعلّم [q. v., as intrans.]: and he was, or became, equal to the عُلَمَاء [pl. of عَالِمٌ and of عَلِيمٌ]. (TA.) — عَالَمَهُ فَعَلَمَهُ, aor. عَلُمَ: see 3. — عَلَمَهُ, aor. عَلُمَ and عَلِمَ, (K,) inf. n. عَلْمٌ, (TA.) signifies He marked it; syn. وَسَمَهُ. (K.) And one says, عَلَمْتُ عِمَّتِى, meaning I wound my turban upon my head with a mark whereby its mode should be known. (TA.) [See also 4.] — عَلَمَ شَفَتَهُ, aor. عَلِمَ, (S, K,) inf. n. عَلْمٌ, (S,) He slit his [upper] lip. (S, K.) — عَلِمَ, aor. عَلَمَ, (S, Msb, K,) inf. n. عَلَمٌ, (S, Msb,) He (a man, S) had a fissure in his upper lip: (S, Msb, K:) or in one of its two sides. (K.) 2 علّمهُ [He, or it, made him to be such as is termed عَالِم and عَلِيم; i. e., made him to possess knowledge (العِلْم) as a faculty firmly rooted in his mind: and hence, he taught him. And it generally has a second objective complement]. You say, عَلَّمْتُهُ الشَّىْءَ [I made him to know, or taught him, the thing], in which case the teshdeed is [said to be] not for the purpose of denoting muchness [of the action; but see what follows]; (S;) and عَلَّمْتُهُ الفَاتِحَةَ [I taught him the Opening Chapter of the Kur-án], and الصَّنْعَةَ [the art, or craft], &c.; inf. n. تَعْلِيمٌ; (Msb;) and علّمهُ العِلْمَ, inf. n. تَعْلِيمٌ and عِلَّامٌ, the latter like كِذَّابٌ; and اعلمهُ ↓ إِيَّاهُ; (K;) both, accord. to the K, signifying the same [i. e. he taught him knowledge, or science]; but Sb makes a distinction between them, saying that عَلَّمْتُ is like أَذَّنْتُ, and that ↓ أَعْلَمْتُ is like آذَنْتُ; and Er-Rághib says that ↓ الإِعْلَامُ is particularly applied to quick information; and التَّعْلِيمُ is particularly applied to that which is repeated and much, so that an impression is produced thereby upon the mind of the مُتَعَلِّم: and some say that the latter is the exciting the attention of the mind to the conception of meanings; and sometimes it is used in the sense of الإِعْلَام when there is in it muchness: (TA:) you say, ↓ أَعْلَمْتُهُ الخَبَرَ and بِالْخَبَرِ [meaning I made known, or notified, or announced, to him, or I told him, or I made him to know, or have knowledge of, the news, or piece of information; I acquainted him with it; told, informed, apprised, advertised, or certified, him of it; gave him information, intelligence, notice, or advice, of it]: (Msb:) see also 10: [hence the inf. n. ↓ إِعْلَامٌ is often used, as a simple subst., to signify a notification, a notice, an announcement, or an advertisement:] and sometimes ↓ اعلم has three objective complements, like أَرَى; as in the saying, أَعْلَمْتُ زَيْدًا عَمْرًا مُنْطَلِقًا [I made known, &c., to Zeyd that 'Amr was going away]. (I'Ak p. 117.) — — See also 4, in three places. 3 عَالَمَهُ ↓ فَعَلَمَهُ, aor. of the latter عَلُمَ, means [I contended with him, or strove to surpass him, in عِلْم,] and I surpassed him in عِلْم [i. e. knowledge, &c.]: (S, K:) [the measure يَفْعِلُ,] and in like manner the measure يَفْعَلُ, in every case of this kind, is changed into يَفْعُلُ: so says Az: [but see 3 in art. خصم:] and Lh mentions the phrase, مَا كُنْتُ أَرَانِى أَنْ أَعْلُمَهُ [I did not think, or know, that I should surpass him in knowledge]. (TA.) 4 أَعْلَمَ see 2, in six places. — — One says also, اعلم الثَّوْبَ (S, Mgh, TA) He (i. e. a beater and washer and whitener of clothes, S, Mgh) made the garment, or piece of cloth, to have a mark; (Mgh;) or he made upon it, or in it, a mark. (TA.) [And, said of a weaver, or an embroiderer,] He made to the garment, or piece of cloth, a border, or borders, of figured, or variegated, or embroidered, work, or the like. (Msb.) — — And اعلم عَلَيْهِ He made, or put, or set, a mark upon it; namely, a writing, or book, &c.: (Msb:) [or] اعلم عَلَى مَوْضِعٍ كَذَا مِنَ الكِتَابِ عَلَامَةً [He made, &c., a mark upon such a place of the writing, or book]. (TA.) — — اعلم الفَرَسَ He suspended upon the horse some coloured wool, (K, TA,) red, or white, (TA,) in war, or battle. (K, TA.) And اعلم نَفْسَهُ He marked himself with the mark, sign, token, or badge, of war; as also ↓ عَلَّمَهَا. (K.) [Or] اعلم الفَارِسُ The horseman made, or appointed, for himself, [or distinguished himself by,] the mark, sign, token, or badge, of the men of courage. (S.) And لَهُ عَلَامَةً ↓ عَلَّمْتُ I appointed to him (وَضَعْتُ لَهُ) a mark, sign, or token, which he would, or should, know. (Msb.) — — And القَبْرَ ↓ علّم (K in art. رجم) He put a tombstone [as a mark] to the grave. (TK in that art.) — اعلم said of a well-sinker, He found the well that he was digging to be one having much water. (TA.) 5 تعلّم is quasi-pass. of 2 [i. e. it signifies He was, or became, made to know, or taught; or he learned: and is trans. and intrans.]. (S, Msb, K, * TA.) You say, تعلّم العِلْمَ (MA, K) He learned [knowledge, or science]. (MA.) See also 1, latter half, in three places. [In the last of those places, تعلّم app. signifies, as it often does, He possessed knowledge as a faculty firmly rooted in his mind.] Accord. to some, التَّعَلُّمُ signifies The mind's having its attention excited to the conception of meanings, or ideas. (TA.) 6 تعالمهُ الجَمِيعُ: see 1, latter half. 8 اعتلمهُ: see 1, latter half. — اعتلم said of water, It flowed (K, TA) upon the ground. (TA.) — — And said of lightning it means لَمَعَ فى العلم [app. فِى العَلَمِ, and, if so, meaning It shone, shone brightly, or gleamed, in, or upon, the long mountain]: a poet says, بَلْ بُرَيْقًا بِتُّ أَرْقُبُهُ لَا يُرَى إِلَّا إِذَا اعْتَلَمَا [But a little lightning, in watching which I passed the night, not to be seen save when it shone, &c.]. (TA.) 10 استعلمهُ He asked, or desired, him to tell him [a thing; or to make it known to him]. (MA, KL. *) You say, اِسْتَعْلَمَنِى الخَبَرَ ↓ فَأَعْلَمْتُهُ إِيَّاهُ [He asked, or desired, me to tell him, or make known to him, the news, or piece of information, and I told him it, or made it known to him]. (S.) عَلْمٌ: see مَعْلَمٌ, in two places. عِلْمٌ is an inf. n., (S, K, &c.,) and [as such] has no pl. [in the classical language]. (Sb, TA voce فِكْرٌ.) [As a post-classical term, used as a simple subst., its pl. is عُلُومٌ, signifying The sciences, or several species of knowledge.] — — Sometimes it is applied to Predominant opinion; [i. e. preponderant belief;] because it stands in stead of that which is عِلْم properly so termed. (Ham p. 632.) — — And sometimes it is used in the sense of عَمَلٌ [A doing, &c.], as mentioned by Az, on the authority of Ibn-'Oyeyneh, agreeably with an explanation of عَالِمٌ as signifying one " who does according to his knowledge; " and it has been expl. as having this meaning in the Kur xii. 68 [where the primary meaning seems to be much more apposite]. (TA.) — — لَقِيتُهُ أَدْنَى عِلْمٍ means [I met him the first thing, like لقيته أَدْنَى دَنِّىٍ and أَدْنَى دَنًا; or] before everything [else]. (TA.) عَلَمٌ: see عَلَامَةٌ. — — Also An impression, or impress; or a footstep, or track, or trace. (TA.) — — And The عَلَم of a garment, or piece of cloth; (S;) [i. e. the ornamental, or figured, or variegated, border or borders thereof;] the figured, or variegated, or embroidered, work or decoration, (Msb, K, TA,)

in the borders, (TA,) thereof: (Msb, K, TA:) pl. أَعْلَامٌ. (Msb.) — — And [A way-mark; i. e.] a thing set up, or erected, in the way, (K, TA,) or, as in the M, in the deserts, or waterless deserts, (TA,) for guidance, (K, TA,) in the M, for the guidance of those going astray; (TA;) as also ↓ عَلَامَةٌ: (K:) the former is also applied to a building raised in the beaten track of the road, of such as are places of alighting for travellers, whereby one is guided to the land [that is the object of a journey]: pl. أَعْلَامٌ: and عَلَمٌ also signifies a مَنَارَة [app. a mistranscription for مَنَار, without ة: see these two words]. (TA. [See also مَعْلَمٌ.]) [Hence, أَعْلَامُ الكَوَاكِبِ The stars, or asterisms, that are signs of the way to travellers: see مِصْبَاحٌ.] — — And A separation between two lands; [like مَنَارٌ;] as also ↓ عَلَامَةٌ. (K.) [Hence,] أَعْلَامُ الحَرَمِ The limits that are set to the Sacred Territory. (TA.) — — And A mountain; (S, K;) as a general term: or a long mountain: (K:) [app. as forming a separation: or as being a known sign of the way:] pl. أَعْلَامٌ and عِلَامٌ: (K:) the former pl. occurring in the Kur [xlii. 31 and] lv. 24. (TA.) — — And A banner, or standard, syn. رَايَةٌ, (S, K, TA,) to which the soldiers congregate: (TA:) and, (K,) some say, (TA,) the thing [i. e. flag, or strip of cloth,] that is tied upon the spear: (K, TA:) it occurs in a verse of Aboo-Sakhr El-Hudhalee with the second fet-hah lengthened by an alif after it [so that it becomes ↓ عَلَام]. (IJ, TA.) — — And (tropical:) The chief of a people or party: (K, TA:) from the same word as signifying " a mountain " or " a banner: " (TA:) pl. أَعْلَامٌ. (K.) — — [In grammar, it signifies A proper name of a person or place &c. — — And the pl. أَعْلَامٌ is applied to Things pertaining to rites and ceremonies of the pilgrimage or the like, as being signs thereof; such as the places where such rites and ceremonies are performed, the beasts destined for sacrifice, and the various practices performed during the pilgrimage &c.; as also مَعَالِمُ, pl. of ↓ مَعْلَمٌ: the former word is applied to such places in the Ksh and Bd and the Jel in ii. 153; and the latter, in the Ksh and Bd in ii. 194: the former is also applied to the beasts destined for sacrifice in the Ksh and Bd and the Jel in xxii. 37; and the latter, in the Ksh and Bd in xxii. 33: and both are applied to the practices above mentioned, the former in the TA and the latter in the K, in art. شعر: see شِعَارٌ.] — See also what next follows. عُلْمَةٌ and ↓ عَلَمَةٌ and ↓ عَلَمٌ [the last of which is originally an inf. n., see 1, last sentence,] A fissure in the upper lip, or in one of its two sides. (K.) عَلَمَةٌ: see what next precedes. عَلْمَآءُ fem. of أَعْلَمُ [q. v.]. عَلْمَآءِ in the saying عَلْمَآءِ بَنُو فُلَانٍ [meaning At the water are the sons of such a one] is a contraction of عَلَى المَآءِ. (S.) [عِلْمِىٌّ Of, or relating to, knowledge or science; scientific; theoretical; opposed to عَمَلِىٌّ.] [عَلَمِيَّةٌ, in grammar, The quality of a proper name.] عَلَامٌ: see عَلَامَةٌ: — — and see also عَلَمٌ. — [عَلَامَ is for عَلَى مَ.] عُلَامٌ: see عُلَّامٌ. — Also i. q. غُلَامٌ [q. v.]: an instance of the substitution of ع for غ. (MF and TA on the letter ع.) عَلِيمٌ: see عَالِمٌ. — — العَلِيمُ and ↓ العَالِمُ and ↓ العَلَّامُ, as epithets applied to God, signify [The Omniscient;] He who knows what has been and what will be; who ever has known, and ever will know, what has been and what will be; from whom nothing is concealed in the earth nor in the heaven; whose knowledge comprehends all things, the covert thereof and the overt, the small thereof and the great, in the most complete manner. (TA.) عَلَامَةٌ i. q. سِمَةٌ [A mark, sign, or token, by which a person or thing is known; a cognizance, or badge; a characteristic; an indication; a symptom]; (K; [see also مَعْلَمٌ;]) and ↓ عَلَمٌ is syn. therewith [as meaning thus]; (S, Msb, TA;) and so ↓ أُعْلُومَةٌ, (Abu-l-'Omeythil ElAarábee, TA,) as in the saying ↓ بَيْنَ القَوْمِ أُعْلُومَةٌ [Among the people, or party, is a mark, sign, or token]; and the pl. of this last is أَعَالِيمُ: (TA:) the pl. of عَلَامَةٌ is عَلَامَاتٌ (Msb) and [the coll. gen. n.] ↓ عَلَامٌ, (K, TA,) differing from عَلَامَةٌ only by the apocopating of the ة. (TA.) — — See also عَلَمٌ, in two places. عُلَامِىٌّ Light, or active; and sharp, or acute, in mind; (K, TA;) applied to a man: it is without teshdeed, and with the relative ى; from عُلَامٌ [signifying " a hawk "]. (TA.) عَلَّامٌ and ↓ عُلَّامٌ, (K, TA,) both mentioned by ISd, the latter [which is less used] from Lh, (TA,) and ↓ عَلَّامَةٌ (S, K) and ↓ تِعْلِمَةٌ and ↓ تِعْلَامَةٌ, (K,) Very knowing or scientific or learned: (S, K:) the ة in ↓ عَلَّامَةٌ is added to denote intensiveness; (S;) or [rather] to denote that the person to whom it is applied has attained the utmost degree of the quality signified thereby; [so that it means knowing &c. in the utmost degree; or it may be rendered very very, or singularly, knowing or scientific or learned;] and this epithet is applied also to a woman: (IJ, TA:) [↓ تِعْلَامَةٌ, likewise, is doubly intensive; and so, app., is ↓ تِعْلِمَةٌ:] the pl. of عَلَّامٌ is عَلَّامُونَ; and that of ↓ عُلَّامٌ is عُلَّامُونَ. (TA.) See also, for the first, عَلِيمٌ. — — Also the same epithets, (K,) or عَلَّامٌ and ↓ عَلَّامَةٌ, (TA,) i. q. نَسَّابَةٌ; (K, TA;) [or rather عَلَّامٌ signifies نَسَّابٌ, i. e. very skilful in genealogies, or a great genealogist; and ↓ عَلَّامَةٌ signifies نَسَّابَةٌ, i. e. possessing the utmost knowledge in genealogies, or a most skilful genealogist;] from العِلْمُ. (TA.) عُلَّامٌ: see the next preceding paragraph, in two places. — — Also, and ↓ عُلَامٌ, The صَقْر [or hawk]; (K;) the latter on the authority of IAar: (TA:) and [particularly] the بَاشَق [i. e. the musket, or sparrow-hawk]; (K;) as some say: (TA:) or so the former word, (T, * S, TA,) or the latter word accord. to Kr and IB. (TA.) — — And the former word, The [plant called] حِنَّآء [i. e. Lawsonia inermis]: (IAar, S, K, TA:) thus correctly, but mentioned by Kr as without tesh-deed. (TA.) — — And the same, i. e. with tesh-deed, The kernel of the stone of the نَبِق [or fruit, i. e. drupe, of the lote-tree called سِدْر]. (TA.) عَلَّامَةٌ: see عَلَّامٌ, in four places. عُلَّامَةٌ: see مَعْلَمٌ. العَالَمُ, (S, Msb, K, &c.,) said by some to be also pronounced ↓ العَالِمُ, (MF, TA,) and pronounced by El-Hajjáj with hemz [i. e. العَأْلَمُ], is primarily a name for That by means of which one knows [a thing]; like as الخَاتَمُ is a name for " that by means of which one seals " [a thing]: accord. to some of the expositors of the Kur-án, its predominant application is to that by means of which the Creator is known: then to the intelligent beings of mankind and of the jinn or genii: or to mankind and the jinn and the angels: and mankind [alone]: Es-Seyyid Esh-Shereef [El-Jurjánee] adopts the opinion that it is applied to every kind [of these, so that one says عَالَمُ الإِنْسِ (which may be rendered the world of mankind) and عَالَمُ الجِنِّ (the world of the jinn or genii) and عَالَمُ المَلَائِكَةِ (the world of the angels), all of which phrases are of frequent occurrence], and to the kinds [thereof] collectively: (TA:) or it signifies الخَلْقُ [i. e. the creation, as meaning the beings, or things, that are created], (S, Msb, K,) altogether [i. e. all the created beings or things, or all creatures]: (K:) or, as some say, peculiarly, the intelligent creatures: (Msb:) or what the cavity (lit. belly) of the celestial sphere comprises, (K, TA,) of substances and accidents: (TA:) [it may often be rendered the world, as meaning the universe; and as meaning the earth with all its inhabitants and other appertenances; and in more restricted senses, as instanced above: and one says عَالَمُ الحَيَوَانِ meaning the animal kingdom, and عَالَمُ النَّبَاتِ the vegetable kingdom, and عَالَمُ المَعَادِنِ the mineral kingdom:] Jaafar Es-Sádik says that the عَالَم is twofold: namely, العَالَمُ الكَبِيرُ, which is the celestial sphere with what is within it; and العَالَمُ الصَّغِيرُ, which is man, as being [a microcosm, i. e.] an epitome of all that is in the كَبِير: and Zj says that العَالَمُ has no literal sing., because it is [significant of] a plurality [of classes] of diverse things; and if made a sing. of one of them, it is [significant of] a plurality of congruous things: (TA:) the pl. is العَالَمُونَ (S, M, Msb, K, &c.) and العَوَالِمُ: (S, TA:) and the sing. is [said to be] the only instance of a word of the measure فَاعَلٌ having a pl. formed with و and ن, (ISd, K, TA,) except يَاسَمٌ: (K, TA:) [but see this latter word:] العَالَمُونَ signifies the [several]

sorts of created beings or things: (S:) [or all the sorts thereof: or the beings of the universe, or of the whole world:] it has this form because it includes mankind: or because it denotes particularly the sorts of created beings consisting of the angels and the jinn and mankind, exclusively of others: I'Ab is related to have explained رَبُّ العَالَمِينَ as meaning the Lord of the jinn, or genii, and of mankind: Katádeh says, the Lord of all the created beings: but accord. to Az, the correctness of the explanation of I'Ab is shown by the saying in the beginning of ch. xxv. of the Kur-án that the Prophet was to be a نَذِير [or warner] لِلْعَالَمِينَ; and he was not a نذير to the beasts, nor to the angels, though all of them are the creatures of God; but only to the jinn, or genii, and mankind. (TA.) — — عَالَمٌ is also syn. with قَرْنٌ [as meaning A generation of mankind; or the people of one time]. (O, voce طَبَقٌ, q. v.) عَالِمٌ and ↓ عَلِيمٌ signify the same, (IJ, Msb, K, *) as epithets applied to a man; (K;) i. e. Possessing the attribute of عِلْم (IJ, Msb, TA) as a faculty firmly rooted in the mind; [or learned; or versed in science and literature;] the former being used in [what is more properly] the sense of the latter; (IJ, TA;) which is an intensive epithet: (TA:) the pl. is عُلَمَآءُ and عُلَّامٌ, (K,) the latter of which is pl. of عَالِمٌ; (IB, TA;) the former being [properly] pl. of عَلِيمٌ; and عَالِمُونَ is [a] pl. of عَالِمٌ; (Msb;) [but] عُلَمَآءُ is used as a pl. of both, (IJ, TA,) and by him who says only عَالِمٌ [as the sing.], (Sb, TA;) because عَالِمٌ is used in the sense of عَلِيمٌ: to him who is entering upon the study of العِلْم, the epithet ↓ مُتَعَلِّمٌ [which may generally be rendered learning, or a learner,] is applied; not عَالِمٌ. (IJ, TA.) عَالِمٌ is also expl. as signifying One who does according to his knowledge. (TA.) — — See also عَلِيمٌ: and أَعْلَمُ. — And see العَالَمُ. عَيْلَمٌ A well having much water: (S, K:) or of which the water is salt: (K:) and a wide well: and sometimes a man was reviled by the saying, يَا ابْنَ العَيْلَمِ, referring to the width of his mother [in respect of the فَرْج]: (TA:) pl. عَيَالِمُ or عَيَالِيمُ. (S, accord. to different copies: in the TA, in this instance, the latter.) — — And The sea: (S, K:) pl. عَيَالِمُ. (TA.) — — And The water upon which is the earth: (S, K:) or water concealed, or covered, in the earth; or beneath layers, or strata, of earth; mentioned by Kr: (TA:) [عَيْلَمُ المَآءِ occurs in the JK and TA in art. خسف, and is there plainly shown to mean the water that is beneath a mountain, or stratum of rock: (see also غَيِّثٌ: and see غَيْلَمٌ:) and it is said that] المَآءُ العَيْلَمُ means copious water. (Ham p. 750.) — — And A large cooking-pot. (T, TA voce هِلْجَابٌ.) — Also Plump, and soft, tender, or delicate. (S, K.) — And The frog. (AAF, K. [This meaning is also assigned to غَيْلَمٌ.]) — — And i. q. ↓ عَيْلَامٌ; (K;) which signifies A male hyena; (S, K;) occurring in a trad. (خَبَر) respecting Abraham, relating that he will take up his father to pass with him the [bridge called] صِرَاط, and will look at him, and lo, he will be عَيْلَامٌ أَمْدَرُ [a male hyena inflated in the sides, big in the belly, or having his sides defiled with earth or dust]. (TA.) عَيْلَامٌ: see the next preceding sentence. أَعْلَمُ [More, and most, knowing or learned]. Applied to God, [it may often be rendered Supreme in knowledge: or omniscient: but often, in this case,] it means [simply] ↓ عَالِمٌ [in the sense of knowing, or cognizant]. (Jel in iii. 31, and I'Ak p. 240.) [Therefore اَللّٰهُ أَعْلَمُ virtually means, sometimes, God knows best; or knows all things: and sometimes, simply, God knows.] — Also [Harelipped; i. e.] having a fissure in his upper lip: (S, Mgh, Msb, K:) or in one of its two sides: (K:) the camel is said to be اعلم because of the fissure in his upper lip: when the fissure is in the lower lip, the epithet أَفْلَحُ is used: and أَشْرَمُ is used in both of these, and also in other, similar, senses: (TA:) the fem. of أَعْلَمُ is عَلْمَآءُ: (S, Msb, TA:) which is likewise applied to a lip (شَفَةٌ). (TA.) — — العَلْمَآءُ signifies also The coat of mail: (K:) mentioned by Sh, in the book entitled كِتَابُ السِّلَاحِ; but as not heard by him except in a verse of Zuheyr Ibn-Khabbáb [?]. (TA.) أُعْلُومَةٌ: see عَلَامَةٌ, in two places. تِعْلِمَةٌ and تِعْلَامَةٌ: see عَلَّامٌ; each in two places. مَعْلَمٌ i. q. مَعْلَمُ الشَّىْءِ: مَظِنَّةٌ signifying مَظِنَّتُهُ; (K, TA;) as meaning The place in which is known the existence of the thing: (Msb in art. ظن:) pl. مَعَالِمُ; (TA;) which is the contr. of مَجَاهِلُ, pl. of مَجْهَلٌ [q. v.] as applied to a land; meaning in which are signs of the way. (TA in art. جهل.) And hence, [A person in whom is known the existence of a quality &c.:] one says, هُوَ مَعْلَمٌ لِلْخَيْرِ [He is one in whom good, or goodness, is known to be]. (TA.) — — Also A thing, (K,) or a mark, trace, or track, (S, TA,) by which one guides himself, or is guided, (S, K, TA,) to the road, or way; (S, TA;) as also ↓ عُلَامَةٌ and ↓ عَلَمٌ: (K: [in several copies of which, in all as far as I know, وَالعَلْمُ is here put in the place of وَالعَلَمِ; whereby العَلْمُ is made to be syn. with العَالَمُ: but accord. to SM, it is syn. with المَعْلَمُ, as is shown by what here follows:]) and hence a reading in the Kur [xliii. 61], ↓ وَإِنَّهُ لَعَلَمٌ لِلسَّاعَةِ, meaning And verily he, i. e. Jesus, by his appearing, and descending to the earth, shall be a sign of the approach of the hour [of resurrection]: it is also said, in a trad., that on the day of resurrection there shall not be a مَعْلَم for any one: and the pl. is مَعَالِمُ. (TA.) And مَعْلَمُ الطَّرِيقِ signifies The indication, or indicator, of the road, or way. (TA.) — — [And hence it signifies likewise An indication, or a symptom, of anything; like عَلَامَةٌ.] — — See also عَلَمٌ, last quarter. مُعْلَمٌ pass. part. n. of أَعْلَمَ [q. v.] in the phrase اعلم الثَّوْبَ, and thus applied as an epithet to a garment, or piece of cloth: (S:) [and also in other senses: thus in a verse of 'Antarah cited voce مَشُوفٌ:] and applied to a قِدْح [or gamingarrow] as meaning Having a mark [made] upon it. (TA.) — — [See also a verse of 'Antarah cited voce مِشَكٌّ.] مُعْلِمٌ act. part. n. of أَعْلَمَ [q. v.] in the phrase اعلم الثَّوْبَ: [and in other senses:] — — thus also of the same verb in the phrase اعلم الفَارِسُ. (S.) مُعَلَّمٌ [pass. part. n. of 2, in all its senses: — — and hence particularly signifying] Directed by inspiration to that which is right and good. (TA.) مُعَلِّمٌ [act. part. n. of 2, in all its senses: and generally meaning] A teacher. (KL.) — — [It is now also a common title of address to a Christian and to a Jew.] مَعْلُومٌ [Known; &c.]. الوَقْتُ المَعْلُومُ [mentioned in the Kur xv. 38 and xxxviii. 82] means [The time of] the resurrection. (TA.) And الأَيَّامُ المَعْلُومَاتُ [mentioned in the Kur xxii. 29] means [The first] ten days of Dhu-l-Hijjeh, (S, Mgh, Msb, K,) the last of which is the day of the sacrifice. (TA.) — — [In grammar, The active voice.] مُتَعَلِّمٌ: see عَالِمٌ.

علن

1 عَلَنَ الأَمْرُ, aor. عَلُنَ (S, Msb, K) and عَلِنَ; (K;) and عَلِنَ, aor. عَلَنَ; (K;) and عَلُنَ, aor. عَلُنَ; (ISk, S, Msb, K;) inf. n. عُلُونٌ, which is of the first; (S, Msb;) and عَلَنٌ, (ISk, S, Msb, K, TA, [app., accord. to the CK, عَلْنٌ, but this is wrong,]) which is of the last; (ISk, S, Msb, TA;) and عَلَانِيَةٌ, (K, TA,) which is of the three; (TA;) or this last is a simple subst.; (Msb;) The affair, or case, or event, was, or became, overt, open, manifest, public, (S, * Msb, K, TA,) published, or spread; (Msb, TA;) and ↓ اعتلن signifies the same; (K;) [and so ↓ استعلن, but for this I know not any authority except modern usage: and اعلن has a similar meaning, expl. below.] — [The CK has عَلَنْتُهُ where other copies of the K, and the TA, have عَلَّنْتُهُ, as syn. with أَعْلَنْتُهُ, q. v.] 2 عَلَّنَ see 4, first sentence. 3 مُعَالَنَةٌ and عِلَانٌ signify the same, (S, K,) i. e. i. q. مُجَاهَرَةٌ [meaning The behaving, or acting, openly with another, or others]; as also ↓ إِعْلَانٌ. (K.) You say, عَالَنْتُهُمْ بِهِ i. q. جَاهَرْتُهُمْ بِالأَمْرِ [i. e. I was open, or I acted openly, with them in the affair, or case]. (JK in art. جهر.) And عَالَنَ بِالعَدَاوَةِ i. q. جَاهَرَ [i. e. He showed open enmity or hostility, with another]. (TK.) — — Or The laying open, or manifesting, of each one to his fellow, what is in his mind. (TA.) You say, عَالَنْتُ بِهِ, [or عَالَنْتُهُ,] inf. n. مُعَالَنَةٌ and عِلَانٌ, [I laid open, or manifested, to

him what was in my mind, he doing the same to me,] i. e. each of us laid open, or manifested, to the other, what was in his mind. (Msb.) — — See also the next paragraph. 4 أَعْلَنْتُهُ I laid it open, manifested it, revealed it, made it public, or published it; namely, an affair, a case, or an event; (S, Msb, K, TA;) as also اعلنت بِهِ; and ↓ عَلَّنْتُهُ, (K, TA,) [for which latter the CK has عَلَنْتُهُ, but it is] with teshdeed, (TA,) inf. n. تَعْلِينٌ; (TK;) [and ↓ عَالَنْتُهُ, for] عالنهُ الأَمْرَ, (K,) or [rather] عالنهُ الأَمْرَ, (TK,) means اعلن إِلَيْهِ الأَمْرَ [He laid open, &c., to him, the affair, or case, or event]. (K.) — — Hence, أَعْلَنَتْ, occurring in a trad., as said of a woman [accused of adultery], She revealed [or confessed] the enormity, or act of adultery. (TA.) — — [And اعلن بِهِ app. signifies He made him to be, or become, publicly known: see 10; and see also أَظْهَرْتُ بِفُلَانٍ, in art. ظهر.] — — اعلن الأَمْرُ The affair, or case, or event, was, or became, notorious; or commonly, or publicly, known; syn. اِشْتَهَرَ. (TA. [Compare 1.]) — — See also 3, first sentence. 8 إِعْتَلَنَ see the first paragraph. 10 استعلن i. q. تَعَرَّضَ لِأَنْ يُعْلَنَ بِهِ [app. meaning He addressed himself to being, or sought to be, made publicly known]. (TA.) — — [And] اِسْتِعْلَانٌ signifies [or is said to signify] The seeking, or desiring, to lay open, manifest, reveal, make public, or publish. (KL.) — — [And] i. q. إِعْلَانٌ [inf. n. of 4, but in what sense is not shown; perhaps of 4 as signifying اِشْتَهَرَ, expl. above]. (JM.) — — See also 1. Q. Q. 1 عَلْوَنْتُ الكِتَابَ, (S,) inf. n. عَلْوَنَةٌ and عُلْوَانٌ, (K in art. علو,) i. q. عَنْوَنْتُهُ [i. e. I put a title to the book, or writing]: (S:) it may be of the measure فَعْوَلْتُ from العَلَانِيَةُ, or the former ن in عَنْوَنْتُ may be a substitute for the ل in عَلْوَنْتُ [or the ل for the ن]: Lth says that it is not a good word. (TA.) [It is also mentioned in art. علو.] عَلِنٌ part. n. of عَلِنَ: see عَالِنٌ. (Msb.) عُلَنَةٌ A man who reveals his secret; (S;) [or a revealer of secrets;] or one who will not conceal a secret. (K.) عَلِينٌ [part. n. of عَلُنَ]: see عَالِنٌ. عَلَانِيَةٌ an inf. n. of 1 [q. v.]: (K, TA:) or a simple subst. from 1; (Msb;) [as such] signifying Openness, or publicity; (S, Msb;) contr. of سِرٌّ. (S.) [Hence, عَلَانِيَةً meaning Openly, or publicly; and aloud: see Kur ii. 275; &c.] — — Also One's outward man; syn. بَرَّانِىٌّ, q. v.: opposed to سَرِيرَةٌ and جَوَّانِىٌّ. (T in art. بر.) — [And it is also used as an epithet; app. by those who hold it to be originally an inf. n.; or rather its being thus used may be regarded as corroborating the assertion that it is originally an inf. n., like عَدْلٌ &c., though, as an epithet, it has a pl.:] one says رَجُلٌ عَلَانِيَةٌ, pl. عَلَانُونَ; as also ↓ عَلَانِىٌّ, pl. عَلَانِيُّونَ; A man whose affair, or case, is open, or manifest; (K, TA;) mentioned by Lh. (TA.) عَلَانِىٌّ, and its pl.: see what next precedes. عُلْوَانٌ The عُنْوَان [or title] of a book, or writing. (S, K.) — — And an inf. n. of the verb عَلْوَنَ. (K in art. علو.) عَالِنٌ part. n. of عَلَنَ; applied to an affair, a case, or an event, Overt, open, manifest, public, published, or spread; as also ↓ عَلِنٌ and ↓ عَلِينٌ. (Msb.) عَلَنْدٌ and عَلَنْدَدٌ and عَلَنْدَى &c.: see arts. علد and عند. 1 عَلَا علو, (Msb, K,) aor. يَعْلُو, (Msb,) inf. n. عُلُوٌّ; (Msb, K;) and عَلِىَ; and ↓ تعلّى [which last see also below]; (K;) It (a thing, Msb) was, or became, high, elevated, or lofty; (Msb, K; *) syn. اِرْتَفَعَ; (Msb;) and so ↓ تعالى: (S, K:) or you say, عَلَا فِى المَكَانِ [it was, or became, high, or elevated, in place], aor. يَعْلُو, inf. n. عُلُوٌّ: (S:) and عَلِىَ فِى الشَّرَفِ [(assumed tropical:) he was, or became, high, or elevated, or exalted, in dignity, or nobility], (S, Mgh,) with kesr, (S,) aor. يَعْلَى, inf. n. عَلَآءٌ; (S, Mgh;) and also عَلَا, with fet-h, aor. يَعْلَى: a poet says, لَمَّا عَلَا كَعْبُكَ لِى عَلِيتُ [(assumed tropical:) When thy nobility became exalted to me, I became exalted]; thus combining the two dial. vars.: (S:) or you say, عَلِىَ فِى المَكَارِمِ [(assumed tropical:) he was, or became, eminent in generous, or honourable, actions or qualities], inf. n. عَلَآءٌ [in some copies of the K عَلًا]; (Msb, K;) and عَلَا, inf. n. عُلُوٌّ; (K;) and thus the two verbs are used in the saying of the poet cited above: (TA:) and ↓ استعلى, said of a man, signifies the same as عَلَا. (S.) [Hence,] عَلَتِ الشَّمْسُ The sun became high; as also ↓ إِعْتَلَت: (Nawádir el-Aaráb, TA in art. دلك:) and [hence,] عَلَا النَّهَارُ The day became advanced, the sun being somewhat high; syn. اِرْتَفَعَ [q. v.]; as also ↓ اعتلى and ↓ استعلى. (K.) — — عَلَا فِى المَكَانِ, inf. n. عُلُوٌّ, signifies [also] He ascended the place, or upon the place; syn. صَعِدَ: and عَلَوْتُ أَعْلَاهُ and عَلَوْتُ عَلَى الجَبَلِ are syn. [as meaning I ascended the mountain, or upon the mountain, or upon the top, or highest part, thereof]: and عَلَوْتُهُ and عَلَوْتُ فِيهِ signify I ascended it; syn. رَقِيتُ فِيهِ. (Msb.) عَلَاهُ (S, Msb, K, TA) and عَلَا بِهِ, (K, TA, [in the CK علاه وبه is put for عَلَاهُ وَبِهِ,]) and ↓ استعلاهُ, (S, K, TA,) and ↓ اعتلاهُ, (S,) and ↓ اِعْلَوْلَاهُ, and ↓ اعلاهُ, and ↓ علّاه, (K, TA,) this last [for which the CK has عالاهُ] being with teshdeed, (TA,) and ↓ عالاهُ and ↓ عالى بِهِ, (K, TA, [in the CK عالّاهُ وبه,]) are syn., (S, K,) signifying He ascended it, or upon it; (K; [in the CK صَعَّدَهُ, and so in my MS. copy of the K, but in other copies صَعِدَهُ, which is certainly the right reading;]) whether the object be a mountain or a beast: (TA:) [or] you say, عَلَا الدَّابَّةَ He mounted the beast; (K, TA;) and in like manner, anything: (TA:) and عَلَى السَّطْحَ, aor. يَعْلِيهِ; (K, TA;) but in the M عَلِىَ السَّطْحَ, i. e., like رَضِىَ; (TA;) inf. n. عَلْىٌ (K, TA) and عِلِىٌّ (TA, and so accord. to some copies of the K,) and عُلِىٌّ; (TA, and so accord. to other copies of the K instead of عِلِىٌّ;) He ascended upon the flat house-top; syn. صَعِدَهُ. (K, TA.) — — [عَلَاهُ signifies also He, or it, was, or became, upon it, or over it: and it came, or arose, upon it; overlay it; was, or became, superincumbent, or supernatant, upon it; or overspread it; as scum, and rust, &c. And It lay on him as a burden. Hence,] one says, مَا سَأَلْتُكَ مَا يَعْلُوكَ ظَهْرًا i. e. [(assumed tropical:) I did not ask, or demand, of thee, what would lie as a burden on thy back; or] what would be onerous, burdensome, oppressive, or troublesome, to thee. (TA.) — — And [hence also] عَلَاهُ It over- topped it, rose above it, or exceeded it in height. (TA in art. دصر.) [And in like manner, ↓ استعلى عَلَيْهِ It became elevated above it.] — — And عَلَوْتُهُمْ بِالشَّرَفِ and بِالجَمَالِ [(assumed tropical:) I was, or became, superior to them in nobility and in goodliness]. (S in art. فرع.) — — And عَلَاهُ [(assumed tropical:) He had, or gained, ascendency over him, or it; as also عَلَا عَلَيْهِ and ↓ استعلى عليه: and] (assumed tropical:) he overcame him; or had, or gained, the mastery over him; (S, Msb, TA;) and subdued him; (Msb;) namely, his opponent, or adversary; as also ↓ استعلاهُ: and in like manner, عَلَا حَاجَتَهُ and ↓ استعلاها (assumed tropical:) he gained the mastery over the object of his want: and ↓ اعتلى الشَّىْءَ (assumed tropical:) he prevailed against the thing, or had power over it, and overcame it; and عَلَا لِلشَّىْءِ, aor. يَعْلُو, (assumed tropical:) he was, or became, able to do, or accomplish, or to bear, the thing. (TA.) عَلَا بِالأَمْرِ means اِضْطَلَعَ بِهِ وَاسْتَقَلَّ [i. e. (assumed tropical:) He had strength, or power, sufficient for the affair, and had absolute control over it]: (S: [so in one of my copies: the other has اِطَّلَعَ, which I find also in the PS and in my copy of the TA; and which is allowed by some, but disallowed by others, in the sense of اِضْطَلَعَ, as is shown voce مُضْطَلِعٌ:]) a poet says, فَاعْمِدْ لِمَا تَعْلُو فَمَا لَكَ بِالَّذِى لَا تَسْتَطِيعُ مِنَ الأُمُورِ يَدَانِ [Then aim thou at that for which thou hast sufficient strength, or power, and over which thou hast absolute control: (بِهِ being understood after تعلو:) for what object hast thou in meddling with that which a pair of hands cannot accomplish, of affairs?]. (S.) [And hence, perhaps,] one says to him who possesses much property, اعل به i. e. ابق بعده [app. أَعْلُ بِهِ and اِبْقَ بَعْدَهُ, as though meaning (assumed tropical:) Have thou ability to consume it, and so survive thou it; like as one says to him who puts on a new garment, أَبْلِ (see 4 in art. بلو)]: or [perhaps a mistake for " and "] it is [virtually] a prayer for his continuance in life. (TA.) — — عَلَوْتُ عَلَى فُلَانٍ الرِّيحَ means I was [or went] on the windward side of such a one: and one says, لَا تَعْلُ الرِّيحَ عَلَى الصَّيْدِ فَيَرَاحَ رِيحَكَ وَيَنْفِرَ [i. e. Go not thou on the windward side of the game, lest it scent thy odour, and take fright and flee]. (TA.) — — عَلَوْتُهُ

بِالسَّيْفِ means I smote him [with the sword; or, more properly, I set upon him therewith]. (S, TA.) And [in like manner] one says, عَلَاهُ بِالشَّتْمِ وَالضَّرْبِ [(assumed tropical:) He set upon him, or assailed him, or overcame him, with reviling and beating]. (S and M in art. ثول, &c.) — — عَلَا فِى الأَرْضِ, (S, TA,) inf. n. عُلُوٌّ, (S,) signifies (assumed tropical:) He exalted, or magnified, himself, [in the earth,] or behaved proudly, insolently, or exorbitantly. (S, * TA.) And [in like manner] لَا تَعْلُوا عَلَى اللّٰهِ, in the Kur xliv. 18, (assumed tropical:) Exalt not, or magnify not, yourselves against God; or behave not proudly, &c. (Bd, Jel.) — — عَلَا عَنْهُ [lit. signifies It rose from it: and hence,] it recoiled from it, i. e., a thing from another thing; it did not cleave to it: and تَعْلُو عَنْهُ العَيْنُ means (assumed tropical:) The eye recoils from him. (TA.) — — أَعْلُ عَنِّى: see 3. — — عَلَا بِهِ as syn. with أَعْلَاهُ: see expl. with the latter below. 2 علّاهُ: see 4. — — [Hence,] one says, عَلَّيْتُ بِهِ عَلَى البَعِيرِ [I raised it, and put it, upon the camel]: (S:) [and so ↓ عَالَيْتُهُ; as in a verse cited voce رَائِحٌ, in art. روح; in which, and in the present art., it is cited in the S and TA: and ↓ عَالَيْتُ بِهِ; as in a verse cited voce إِلَى in the sense of مِنْ, in art. الو:] and ↓ عَالِ عَلَىَّ means اِحْمِلْ [i. e. Put thou upon me such a thing to be carried by me; or load thou me]. (S, K.) — — And عَلَّيْتُ الحَبْلَ, inf. n. تَعْلِيَةٌ, I raised the cord to its proper place in respect of the channel of the sheave, and in respect of the [main] well-rope. (S.) — — And علّى الدَّلْوَ, inf. n. as above, He raised the bucket from a stone projecting in the lower part of the casing of a well [and impeding its ascent]; he having descended the well for that purpose: [or simply he raised the filled bucket; for] some say that ↓ المُعَلِّى signifies he who raises the filled bucket; i. e., who draws water thereby. (TA.) — — And علّى المَتَاعَ عَنِ الدَّابَّةِ He put down the goods, or furniture and utensils, from the beast: [app. because he who does so lifts them off the beast:] (K, TA:) أَعْلَاهُ in this sense is disapproved. (TA.) — — See also 1, former half. — — And see Q. Q. 1. 3 مُعَالَاةٌ signifies (assumed tropical:) The vying, competing, or contending for superiority, in highness, loftiness, elevation, or eminence. (KL.) You say, عَالَاهُ, meaning سَامَاهُ. (M in art. سمو. [See 3 in that art. in two places.]) — — See 4, in two places. — — عُولِىَ, said of clarified butter, and of the fat of anything having fatness, means It was wrought (صُنِعَ [app. over a fire]) until it rose in the operation. (TA.) — — عَالَوْا نَعِيَّهُ (assumed tropical:) They manifested the announcement of his death: (K, TA:) [as though meaning they raised the report of his death:] one should not say أَعْلَوْهُ nor عَلَوْهُ. (TA.) — — See 2, in three places. — — عَالَتِ البَيْقُورَ, occurring in a verse of Umeiyeh Ibn-Abi-s-Salt, is mentioned and explained in the S in this art. and in art. عول: see the latter art. [to which it seems more properly to belong]. — — See 1, former half, in two places. — — عَالِ عَنِّى Remove thou, or go thou away or aside, from me; as also ↓ أَعْلِ عَنِّى; (S, TA;) for which latter, أَعْلِ عَنِّجْ occurs in a trad. respecting the slaughter of Abu-Jahl; and ↓ أَعْلُ عَنِّى with the conjunctive ا is a dial. var. of أَعْلِ عَنِّى with the disjunctive ا mentioned by Fr. (TA.) — — [Hence,] one says, ↓ أَعْلِ عَنَّا and عَالِ [i. e. and عَالِ عَنَّا], meaning (assumed tropical:) Seek the object of thy want at the hands of other than us (عِنْدَ غَيْرِنَا), for we are not able to accomplish it. (TA.) — — And عالى and ↓ اعلى signify He came to the 'Áliyeh of Nejd, i. e. the region above Nejd, extending to the land of Tihámeh and the part behind Mekkeh, (S, K,) i. e. [to] El-Hijáz and what is next to it. (S.) 4 اعلاهُ He (a man, Msb) elevated it (i. e. a thing, Msb); or made it high, or lofty; (Msb, K;) as also ↓ علّاهُ, (K,) with teshdeed, (TA,) and ↓ عَلَا بِهِ [without teshdeed]: (K:) it is [also] said of God, meaning (assumed tropical:) He elevated, or exalted, him; and ↓ عالاهُ is like it [in meaning]: (S:) and ↓ عَالَيْتُ بِفُلَانٍ signifies the same as أَعْلَيْتُهُ [(assumed tropical:) I elevated, or exalted, such a one; as also, app., (see 4 in art. ظهر,) أَعْلَيْتُ بِفُلَانٍ]. (Ham p. 175.) Hence one says, أَعْلَى اللّٰهُ كَعْبَهُ [(tropical:) God exalted, or may God exalt, his nobility]. (TA.) — — See also 1, former half. — — أَعْلِ الوِسَادَةَ means Sit thou upon the cushion. (TA.) — — And أَعْلِ عَنِ الوِسَادَةِ Rise thou from the cushion; syn. قُمْ: (TA in art. دك:) or descend thou from it. (S * and TA in the present art.) And اعلى عَنِ الدَّابَّةِ He alighted from the beast. (K, TA.) — — See also 3, latter half, in three places. 5 تعلّى: see 1, first sentence. — — Also (K) He, or it, was, or became, high, elevated, or lofty, gently, or leisurely. (S, K.) — — And He came upon a party of men suddenly, or at unawares, without permission. (TA.) — — تَعَلَّتْ مِنْ نِفَاسِهَا (assumed tropical:) She (a woman) became free, (S, Mgh, K,) and passed forth, (Mgh,) from her state of impurity consequent upon childbirth; (S, Mgh, K;) as also ↓ تَعَالَتْ; (Mgh; and TA in art. عل;) and so تَعَالَّتْ, as well as تَعَلَّلَتْ: (K and TA in that art.:) or مِنْ مَرَضِهَا from her disease: (K:) or you say of a woman, تعلّت من نفاسها meaning [as above or] she became pure from the effects of her childbirth: (TA:) and of a man you say, تعلّى مِنْ عِلَّتِهِ (S, TA) he recovered from his disease. (TA.) 6 تعالى: see 1, first sentence. — — Addressing a man, (S, Msb,) using the imperative form, you say, تَعَالَ, (S, Msb, K,) with fet-h to the ل, (S, K,) originally meaning Be thou elevated, (S, Msb,) and said by a man in a high place in calling a man in a low place; (Msb;) then, by reason of frequency of usage, employed in the sense of هَلُمَّ [meaning Come thou], (S, Msb,) absolutely, whether the place of the person called be high or low or on the same level; so that it is originally applied to denote a particular meaning, and then used in a general meaning: (Msb:) and to a woman one says, تَعَالَىْ; (S, K;) and to two women, (S,) or two persons, (TA,) تَعَالَيَا; (S, TA;) and to a pl. number of men, تَعَالَوْا; (Msb, TA;) and to a pl. number of women, تَعَالَيْنَ; (S, Msb, TA;) and sometimes the ل is pronounced with damm in the pl. masc., and with kesr in the fem.; whence El-Hasan El-Basree read, [in the Kur iii. 57,] قُلْ يَا أَهْلَ الْكِتَابِ تَعَالُوا [Say thou, O people of the Scripture, come ye, the usual reading being تَعَالَوْا], for the sake of congeniality with the و: (Msb, TA:) it is not allowable to say تَعَالَيْتُ [as meaning I came], nor to use the prohibitive form; (S;) but one says, (thus accord. to several copies of the S,) or nor does one say, (thus accord. to one of my copies of the S, [and accord. to the TA, in which it is said that the verb is not used otherwise than in the imperative form,]) قَدْ تَعَالَيْتُ [as meaning I have come], and إِلَى أَىِّ شَىْءٍ أَتَعَالَى [as meaning To what thing shall I come? like as one says, إِلَامَ أَهَلُمَّ]. (S.) — — [تعالى signifies also (assumed tropical:) He was, or became, exalted, or extolled: and (assumed tropical:) he exalted himself: and in both of these senses it is often followed by عَنْ as syn. with عَلَى, denoting superiority: you say, تعالى فُلَانٌ عَنْ كَذَا, meaning (assumed tropical:) Such a one was, or became, exalted above such a thing; or simply, was, or became, above it, i. e. too elevated in character for it: and also, exalted himself above such a thing; or held himself above it.] Said of God, in the Kur xx. 113 [and in other instances therein], it means [(assumed tropical:) Exalted, or supremely exalted, is He] in his essence and his attributes, above the created beings. (Bd.) [But in common speech, it is generally used as an ejaculation of praise, meaning (assumed tropical:) Exalted or extolled, or supremely exalted or extolled, be He, or his greatness or majesty or glory, or his name; or acknowledged be his absolute supremacy. And the common expression (used in citing words of the Kur-án) قَالَ تَعَالَى means (assumed tropical:) He saith, or hath said, exalted or extolled, or supremely exalted or extolled, be He; &c.] — — See also 5. 8 إِعْتَلَوَ see 1, in two places as trans.: —

— and also in two places as intrans. — [It may also be used for, or in the sense of, اِئْتَلَى, as meaning He fell short in an affair: see its part. n.] 10 إِسْتَعْلَوَ see 1, in seven places. [The inf. n. اِسْتِعْلَآءٌ, properly denotes Superiority that is perceptible by sense: and tropically, such as is ideal, or perceived by the intellect: see عَلَى, below.] — — One says also, هٰذِهِ الكَلِمَةُ تَسْتَعْلِى لِسَانِى, meaning [(assumed tropical:) This word, or sentence,] is often current upon my tongue. (TA.) — — And اِسْتَعْلَى عَلَى الغَايَةِ, said of a horse in the contending to outstrip in a race, means (assumed tropical:) He reached the goal. (TA.) 12 اِعْلَوْلَاهُ: see 1, former half. Q. Q. 1 عَلْوَنَ الكِتَابَ, (S, K,) inf. n. عَلْوَنَةٌ and عُلْوَانٌ, (K,) i. q. عَنْوَنَهُ [He put a superscription, or title, to the book, or writing; or he wrote the superscription, or title, thereof]; (S, K;) as also ↓ عَلَّى الكِتَابَ; (K;) which latter is the more agreeable with analogy. (TA.) [See also Q. Q. 1 in arts. عن and عنو.] مِنْ عَلُ: see the next paragraph. It also signifies, simply, Above him or it; or in the higher, or highest, part of him or it: thus in a hemistich cited voce تَحْتُ. (Mughnee.) [In all cases,] عَلُ is determinate, and indecl., with damm for its invariable termination: (Mughnee, TA:) [for it is regarded as a prefixed noun of which the complement is to be understood as to the meaning but not as to the letter:] in the saying of Ows, كَغِرْقِئِ بَيْضٍ كَنَّهُ القَيْضُ مِنْ عَلُو [Like the thin pellicle of eggs, which the shell covers above], the و [in عَلُو] is augmentative, being added to render the rhyme unrestricted: (S, TA:) and in the instance of مِنْ عَلُهْ, likewise ending a verse, the ه is that of pausation: for if عَلُ were [really] a prefixed noun, it would not be thus indecl. (Mughnee, TA.) أَتَيْتُهُ مِنْ عَلِ, (S, * K,) whence the saying of Imra-el-Keys cited in the first paragraph of art. حط, (S, Mughnee, TA,) and ↓ مِنْ عَلُ, [respecting which see the next preceding paragraph,] and ↓ مِنْ عَلَا, (S, K,) of which a verse cited voce نَاشَ in art. نوش is an ex., (S, TA,) and ↓ مِنع عَالٍ, signify the same, (S, Mughnee, K,) i. e. مِنْ فَوْقٍ; (K;) [which, with أَتَيْتُهُ preceding it, means I came to him, or it, from above; and (assumed tropical:) I overcame, or subdued, him, or it; for] اتاه من فوق and من علو [app. ↓ من عَلْوٍ (see عَلْوٌ below,) tropically used,] means قَهَرَهُ; (Ham p. 128;) [but the former is here meant in many, if not in all, instances, as is shown by what follows;] and [in like manner] one says, ↓ أَتَيْتُهُ مِنْ مُعَالٍ; [whence] Dhu-r-Rummeh says, وَنَغَضَانُ الرّحْلِ مِنْ مُعَالٍ [And the shaking of the camel's saddle in the upper part]. (S, TA.) عَلِ in مِنْ عَلِ is indeterminate [in itself] and decl. [as being a prefixed noun of which the complement is to be understood as to the meaning and as to the letter; thus differing from عَلُ in مِنْ عَلُ: if the complement were not to be understood either as to the letter or as to the meaning, one would say مِنْ عَلٍ, originally مِنْ عَلْوٍ]. (TA.) One says also أَتَيْتُهُ مِنْ عَلِ الدَّارِ, [thus in several copies of the S, from which one of my copies deviates by erroneously substituting عَلى for عَلِ,] with kesr to the ل, meaning مِنْ عَالٍ [or rather مِنْ عَالِ الدَّارِ i. e. I came to him, or it, from the high, or elevated, part of the house or abode]: (S:) or the using عَلِ [thus] as a prefixed noun is a mistake. (Mughnee.) — — And one says, أُزْجُرِ الفَزَّ عَلِ عَلِ and ↓ عَلَا عَلَا [Chide thou the young one of the wild cow, saying عَلِ عَلِ and عَلَا عَلَا]. (TA.) عَلَا [as a subst.]: see the next preceding paragraph, in two places. — See also عَلَاةٌ. عَلْوٌ: see عُلْوٌ in five places. — — Also A high, or an elevated, state of the base, or foundation, of a building. (TA.) — — And you say, أَخَذَهُ عَلْوًا, meaning (assumed tropical:) He took him, or it, by force. (K, TA.) See also the next but one of the preceding paragraphs. عُلْوٌ and ↓ عِلْوٌ (S, Msb, K) and ↓ عَلْوٌ (K) signify The higher, or highest, part (S, Msb, K) of a house, or an abode, (S, Msb,) or of a thing; (K;) as also ↓ عِلْوَةٌ (K voce سُفْلٌ,) and ↓ عُلَاوَةٌ and ↓ عَالِيَةٌ. (K in the present art.) You say, قَعَدْتُ عُلْوَهُ and ↓ عِلْوَهُ and فِى عُلْوِهِ and ↓ فِى عِلْوِهِ [i. e. I sat in the higher, or highest, part of it]. (TA.) And Aashà-Báhileh says, إِنِّى أَتَتْنِى لِسَانٌ لَا أُسَرُّ بِهَا لَا عَجَبٌ مِنْهَا وَلَا سُخُرُ ↓مِنْ عَلْوَ (S,) or, as in one of my copies of the S, أَسُرُّ and سَخَرُ,) i. e. Verily information has come to me [by which I shall not be rejoiced (or by which I shall not rejoice others, accord. to the latter reading mentioned above,)] from the higher, or highest, parts of Nejd, (مِنْ أَعْلَى نَجْدٍ, thus in some copies of the S and in the TA, but in other copies of the S the word نَجْدٍ is omitted,) [at which there is no wondering, as at a thing that is improbable, nor any scoffing;] related [thus] with fet-h to the و and with damm thereto and with kesr thereto [i. e. عَلْوَ as above and also ↓ عَلْوُ and ↓ عَلْوِ]. (S, TA.) — — One says also, هٰذَا شِعْرٌ عُلْو [app. عُلْوٍ], meaning (assumed tropical:) This is poetry of a high class: or [the last word may be ↓ عَلْوَ or عَلْوُ or عَلْوِ, for it may mean], of the higher, or highest, part of Nejd. (TA.) عِلْوٌ: see the next preceding paragraph, in three places. عَلِىٌّ: see عِلِىٌّ. عَلْيَاءُ: see عَلِىٌّ. عَلَى is a particle and a noun (Mbr, S, Mughnee, K) and a verb; (Mbr, S;) though some assert that it is only a noun, and ascribe this assertion to Sb: (Mughnee:) its alif, (Sb, S, Msb,) [which, when it has no affix, is written ى, and] which is originally و, (Sb, S,) [like that of إِلَى, q. v.,] is changed into [what is properly] ى when it has a pronominal affix, (Sb, S, Msb,) as in عَلَيْكَ, (Sb, S,) and عَلَيْهِ; (Msb;) but some of the Arabs [in this case] leave it unchanged, as in the saying of a rájiz, طَارُوا عَلَاهُنَّ فَطِرْ عَلَاهَا [They fled, or have fled, upon them, (referring to camels,) and flee thou upon her]; this, it is said, being of the dial. of Belhárith Ibn-Kaab. (Sb, S.) — — As a particle, it has nine [or more than nine] meanings. (Mughnee.) As such, (Mughnee,) or, accord. to Sb, as a noun, (K,) it denotes الإِسْتِعْلَآء [i. e. superiority] (Msb, Es-Subkee, Mughnee, K, TA) properly thus termed, (Msb,) such as is perceptible by sense; (Es-Subkee, TA;) either with respect to what is signified by the noun governed by it, and this is generally the case, (Mughnee,) as in the saying [in the Kur xxiii. 22 and xl. 80], وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ [And upon them (referring to camels) and upon the ship, or ships, ye are carried]; (Mughnee, K;) or with respect to what is near thereto, as in the saying [in the Kur xx. 10], أَوْ أَجِدُ عَلَى النَّارِ هُدًى [Or I shall find near upon the fire, i. e. at the fire, a right direction]: (Mughnee:) and using it to denote الاستعلاء properly thus termed, you say, كُنْتُ عَلَى السَّطْحِ [I was upon the flat house-top]: (Msb:) [in like manner also,] as denoting الاستعلآء that is perceptible by sense, it occurs in the saying [in the Kur lv. 26], كُلُّ مَنْ عَلَيْهَا فَانٍ [Every one that is upon it (referring to the earth) is transitory]: (Es-Subkee, TA:) and you say, عَلَى زَيْدٍ ثَوْبٌ [Upon Zeyd is, or was, a garment], عَلَى being here a particle; and عَلَا زَيْدًا ثَوْبٌ [A garment was upon Zeyd,] عَلَا being here a verb. (Mbr, S.) And it denotes الاستعلآء, likewise, tropically thus termed, (Msb, TA,) such as is ideal, or perceived by the intel-lect; (Msb, Es-Subkee, Mughnee, TA;) as in the saying زَيْدٌ عَلَيْهِ دَيْنٌ (tropical:) [Zeyd, a debt is lying upon him, or incumbent on him, i. e. he owes a debt, لِفُلَانٍ to such a one], that which is ideal being thus likened to that which is corporeal; (Msb;) and in the phrases عَلَيْنَا أَمْرٌ and عَلَيْنَا مَالٌ, meaning (tropical:) An affair, or a command, lies, or rests, upon us, or is incumbent on us, and so property, [as due from us, i. e.] the former as a duty and the latter as a debt, i. e. يَثْبُتُ, like as the thing lies, or rests, (يَثْبُتُ,) upon the place; the latter phrase importing responsibility: and ثَبَتَ عَلَيْهِ مَالٌ is also said to mean كَثُرَ [i. e. (assumed tropical:) property was, or became, much in quantity, or amount, upon him, app. as a burden imposing upon him responsibility]. (TA.) And it [likewise] denotes ideal استعلآء in the phrase لَهُمْ عَلَىَّ ذَنْبٌ (tropical:) [A crime, or an offence, committed upon (or here, as in many other instances, it may be rendered against) me is imputable to them]: (Mughnee:) and so in the saying [in the Kur ii. 254 and xvii. 22], فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ (tropical:) [We have made some of them to have superiority over some]. (Es-Subkee, Mughnee, TA.) [See

also عَيْنٌ, voce أَنْتَ عَلَى رَأْسِى and and أَنْتَ عَلَى عَيْنِى, first quarter.] — — It also denotes concomitance, like مَعَ; as in the saying [in the Kur ii. 172], وَآتَى المَالَ عَلَى حُبِّهِ [And giveth property with (or notwithstanding) the love of it]; (Mughnee, K;) and so it is said to be used in the phrase, in a trad. respecting the alms of the breaking of the fast [of Ramadán] عَلَى كُلِّ حُرٍّ وَعَبْدٍ صَاعٌ [With every free man and slave, a sáa], because the alms-gift of the breaking of the fast is not incumbent on the slave, but only on his master; (IAth, TA;) and so it is used in the [common] phrase, عَلَى أَنَّنِى رَاضٍ [With (or notwithstanding) my being pleased, or well pleased, or content]. (Har p. 13.) — — It also denotes transition, (Mughnee, K,) like عَنْ; (Mughnee;) as in the saying (of El-Koheyf El-'Okeylee, TA), إِذَا رَضِيَتْ عَلَىَّ بَنُو قُشَيْرٍ لَعَمْرُ اللّٰهِ أَعْجَبَنِى رِضَاهَا [When the sons of Kusheyr shall be pleased, or well pleased, or content, with me, (or rather, if عَلَىَّ here denote transition, with what will proceed from me,) by the everlasting existence of God, their being pleased, &c., will induce in me admiration, or pleasure], (Mughnee, K, * TA,) i. e. عَنِّى; (Mughnee, TA;) or it may be that رَضِىَ is made to imply the meaning of عَطَفَ [which is trans. by means of عَلَى]; (Mughnee;) or, as Ks says, it is made to accord with its contr. سَخِطَ, (Mughnee, TA,) by its being made trans. by means of عَلَى: (TA:) and so in the saying, فِى لَيْلَةٍ لَا نَرَى بِهَا أَحَدًا يَحْكِى عَلَيْنَا إِلَّا كَوَاكِبَهَا [In a nigh in which we shall not see any one that shall report what will proceed from us, except its stars], i. e., عَنَّا; or it may be said that يَحْكِى is [here] made to imply the meaning of يَنُمُّ. (Mughnee.) — — It is also used to assign a cause, like لِ; as in the saying [in the Kur ii. 181], وَلِتُكَبِّرُوا اللّٰهَ عَلَى مَا هَدَاكُمْ, (Mughnee, K,) meaning لِهِدَايَتِهِ إِيَّاكُمْ [i. e. And that ye should magnify God for, or on account of, his rightly directing you]; (Mughnee;) [and in the same, vi. 90, &c., لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا i. e. I will not ask of you for it, or on account of it, a recompense;] and as in the saying of Rabee'ah Ibn Makroom Ed-Dabbee, فَدَعَوْا نَزَالِ فَكُنْتُ أَوَّلَ نَازِلٍ وَعَلَامَ أَرْكَبُهُ إِذَا لَمْ أَنْزِلِ i. e. [And they called out, "Alight; " and I was the first of any alighting:] and for what [or wherefore] do I ride him if I do not alight when called upon to do so? (Ham p. 29. [عَلَامَ is here, as usually, for عَلَى مَ.]) — — It is also used in the sense of فِى [generally followed by a noun significant of time]; (S, Mughnee, K; *) as in the saying [in the Kur xxviii. 14], وَدَخَلَ الْمَدِينَةَ عَلَى حِينِ غَفْلَةٍ [And he entered the city in, or during, a time of inadvertence]; (Mughnee, K;) and in the saying [in the same ii. 96], وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ, meaning, فِى زَمَنِ مُلْكِ سليمان [i. e. And they followed what the devils related, or recited, in the time of, or during, the reign of Suleymán (or Solomon)]; (Mughnee;) and in the phrase, كَانَ كَذَا عَلَى عَهْدِ فُلَانٍ, meaning, فِى عَهْدِهِ [i. e. It was thus, or such a thing was, in the time of such a one]: (S:) [and in like manner it is used in the saying in the Kur iii. 173, مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ God is not purposing to leave, or certainly will not leave, the believers in that state wherein ye are: and in the phrase عَلَى سَفَرٍ, in ii. 180 &c. of the same, i. e. In (or, as we also say, on) a journey: in like manner also] لَقَدْ سَرَيْتُ عَلَى الظَّلَامِ, in a verse of Aboo-Kebeer El-Hudhalee, means, فِى الظَّلَامِ [i. e. I have journeyed by night in the darkness], فى الظلام holding the place of a noun in the accus. case as a ظَرْف [i. e. an adverbial noun of time or place]; or it may be in the place of a denotative of state, meaning وَأَنَا رَاكِبٌ لَهُ i. e. عَلَى الظَّلَامِ [riding upon the darkness]: (Ham p. 37:) and you say of one who was desiring to rise and hasten, رَأَيْتُهُ عَلَى أَوْفَاضٍ [i. e. I found him in a state of haste: see وَفْضٌ]. (TA.) — — [It also denotes conformity, accordance, adaptation, or agreement; as in the phrase, اِضْرِبْهُ عَلَى طَبْعِ هٰذَا i. e. Make thou it, fashion it, or mould it, conformably, or according, to the model, make, fashion, or mould, of this; (see طَبْعٌ;) and in طُبِعَ عَلَى الشَّىْءِ and جُبِلَ and فُطِرَ &c. i. e. He (a man) was created conformably, or with an adaptation or a disposition, to the thing: (see 1 in art. طبع:) so too in the phrase in the Kur xxiv. last verse, قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ Certainly He knoweth that state of conduct and mind to which ye are conforming yourselves; and in many other passages therein: thus also in the saying of Mohammad, كُلُّ مَوْلُودٍ يُولَدُ عَلَى الفِطْرَةِ Every infant is born in a state of conformity to the natural constitution with which he is created in his mother's womb in relation to the soul; (see art. فطر;) and in the prov., mentioned by Meyd, النَّاسُ عَلَى دِينِ الْمُلُوكِ The people are in conformity to, i. e. are followers of, or follow, the religion of the kings; and in the phrase, relating to a saying or an opinion, عَلَيْهِ أَكْثَرُ العُلَمَاءِ Upon it most of the learned are in agreement; in which, as in other exs. of the same kind, a verb or a part. n., (in the last, for instance, مُجْمِعُونَ or the like,) is understood. — — It also denotes a condition; as in the phrases, صَالَحَهُ عَلَى كَذَا He made peace, or reconciliation, or a compromise, with him on the condition of such a thing, and عَلَى أَنْ يَفْعَلَ كَذَا on the condition of his doing such a thing. — — And there are various other usages of this prep. depending upon verbs or part. ns. expressed or obviously understood in connection with them, too numerous to be here collected. Many of these will be found among the explanations of words with which they occur.] — — It is also used in the sense of مِنْ; as in the saying, إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ, (S, Mughnee, K,) in the Kur [lxxxiii. 2], meaning, مِنَ النَّاسِ [i. e. Who, when they take by measure from men, take fully], (S,) or, as in the T, عَنِ النَّاسِ [which signifies the same]. (TA.) — — It is also used in the sense of بِ; (S, Mughnee, K;) as in the saying in the Kur [vii. 103], عَلَى أَنْ لَا أَقُولَ عَلَى اللّٰهِ إِلَّا الْحَقَّ, (Mughnee, K, *) meaning بِأَنْ, (TA,) [i. e. That I should not say of God aught save the truth,] and Ubeí read with ب [i. e. بِأَنْ]; (Bd, Mughnee;) like as they say, رَمَيْتُ عَلَى القَوْسِ [meaning بِالقَوْسِ, i. e. I shot with the bow], and جِئْتُ عَلَى حَالٍ حَسَنَةٍ [meaning بِحَالٍ حَسَنَةٍ, i. e. I came in a good condition]; (Bd; [in which, and also voce حَقِيقٌ, last sentence, see more;]) and they said also, اِرْكَبْ عَلَى اسْمِ اللّٰهِ [meaning, بِسْمِ اللّٰهِ, i. e. Mount thou in the name of God]: (Mughnee:) thus [too] it is used in the saying of Aboo-Dhu-eyb, يَسَرٌ يُفِيضُ عَلَى القِدَاحِ وَيَصْدَعُ [expl. in art. فيض, conj. 4,] meaning بِالقِدَاحِ: (S:) [and in the phrase عَلَى يَدِهِ i. e. By his hand, or (assumed tropical:) by his means.] — — It is also used to denote an emendation, (Mughnee, K,) and a digression, or transition, (Mughnee,) like لٰكِنَّ; (TA;) as in the saying, فُلَانٌ لَا يَدْخُلُ الْجَنَّةَ لِسُوءِ صَنِيعِهِ, (Mughnee,) or فُلَانٌ جَهَنَّمِىٌّ, (K,) عَلَى أَنَّهُ لَا يَيْأَسُ مِنْ رَحْمَةِ اللّٰهِ, (Mughnee, K,) meaning لٰكِنَّهُ [i. e. Such a one will not enter Paradise, because of the evilness of his deed, or conduct, or such a one is hell-doomed; but, or yet, he will not despair of the mercy of God]: (TA:) and thus it is used in the saying, بِكُلٍّ تَدَاوَيْنَا فَلَمْ يُشْفَ مَا بِنَا عَلَى أَنَّ قُرْبَ الدَّارِ خَيْرٌ مِنَ البُعْدِ عَلَى أَنَّ قُرْبَ الدَّارِ لَيْسَ بِنَافِعٍ إِذَا كَانَ مَنْ تَهْوَاهُ لَيْسَ بِذِى وَدِّ [With everything we treated, or have treated, ourselves curatively, and what was in us was not, or has not been, healed; but the nearness of the abode is better than the remoteness; but the nearness of the abode is not profitable when the person whom thou lovest is not endued with affection]: the poet invalidates by the first عَلَى his saying فَلَمْ يُشْفَ مَا بِنَا; and then, by the second عَلَى, the clause immediately preceding it. (Mughnee.) — — It is also redundant, for the purpose of compensation; as in the saying, إِنَّ الكَرِيمَ وَأَبِيكَ يَعْتَمِلْ إِنْ لَمْ يَجِدْ يَوْمًا عَلَى مَنْ يَتَّكِلْ meaning مَنْ يَتَّكِلُ عَلَيْهِ [i. e. Verily the generous, by thy father, will work for himself when he finds not, some day, him upon whom he may rely]; عَلَى being added before مَنْ for the purpose of compensation [for its omission in its

proper place]: (Mughnee, K:) Es-Subkee says, it may be redundant, as in the saying, لَا أَحْلِفُ عَلَى يَمِينٍ, meaning لا احلف يَمِينًا [i. e. I will not swear an oath]. (TA.) — It is also a noun, having the meaning of فَوْق [i. e. The location that is above, or over], this being the case when it is immediately followed by مِنْ; (S, Msb, Mughnee, K; *) as in the saying (of Muzáhim-El-'Okeylee, describing a قَطَاة [or sand-grouse, and, afterwards, its making a rumbling sound in its inside, from thirst], TA), غَدَتْ مِنْ عَلَيْهِ بِعْدَ مَا تَمَّ ظِمْؤُهَا [It went away in the early morning from the location above it, (or, as we say, from above it,) after that her interval between two comings to water was complete]: (Msb, Mughnee, K: [and a similar ex. is cited in the S:]) or, accord. to As, meaning مِنْ عِنْدِهِ [from its vicinage]: and, used in this sense, as a noun, it admits before it no other prep. than مِنْ. (Msb.) — عَلَيْكَ is also a verbal noun, used as an incentive: (TA:) you say, عَلَيْكَ زَيْدًا, (S, K, TA,) and بِزَيْدٍ, (TA,) meaning Take thou Zeyd; or take thou hold of Zeyd: (S, TA:) or keep thou, or cleave thou, to Zeyd: (K, TA:) and عَلَيْكَ بِكَذَا keep thou to such a thing: (El-Munáwee, TA in art. ب:) [thus] it is said in a trad., عَلَيْكَ بالرِّفْقِ [Keep thou to gentleness]. (El-Jámi' es-Sagheer.) — — And [in like manner] you say, عَلَيَّ زَيْدًا, and بِزَيْدٍ, meaning Give thou me, or present thou to me, Zeyd: (S, TA:) [or, more commonly, bring thou to me Zeyd:] you say, عَلَيَّ بِكَذَا, meaning bring thou to me such a thing. (MA.) عُلًى: see عَلَآءٌ. — — [It is also pl. of عُلْيَا, fem. of أَعْلَى, q. v.] عَلَاةٌ The سِنْدَان [or anvil], (S, Mgh, K, TA,) whether of شجر [app. meaning of such as are made from trees, or perhaps this is a mistranscription for صَخْر, i. e. rock], or of iron; or the زُبْرَة [i. e. iron anvil] upon which the blacksmith beats iron: (TA:) pl. [or rather coll. gen. n.] ↓ عَلًا. (S.) — — Hence it is applied to a she-camel, as being likened thereto in respect of her hardness: you say نَاقَةٌ عَلَاةُ الخَلْقِ (assumed tropical:) [A she-camel hard, or firm, in respect of make]: (S:) or عَلَاةٌ thus applied signifies tall, or overtopping; as also ↓ عِلْيَانٌ, and ↓ عِلِّيَانٌ: (K, TA:) or ↓ عِلْيَانٌ, (TA,) or ↓ عَلْيَانٌ, (S,) and ↓ عِلِّيَانٌ, (TA,) signify, thus applied, tall and bulky; (S, TA;) or, as some say, outstripping in pace or journeying; never seen otherwise than before the other camels. (TA.) — — Also A stone [placed upon two other stones called حِمَارَانِ (q. v.)] upon which is put [to dry the preparation of curd called] أَقِط: (S, K, TA:) or, as some say, a piece of rock upon which is made a circle of أَخْثَآء [or lumps of dung such as is called خِثْى (q. v.)] and bricks, or crude bricks, (لِبِن,) and ashes, and in, or upon, which أَقَط is then cooked: pl. [or coll. gen. n.] as above. (TA.) — — And A thing like the [milking-vessel called] عُلْبَة, around which [dung such as is called] خِثْى is put, and which is used for milking therein. (K.) عِلْوَةٌ: see عُلُوٌّ. عِلْيَةٌ: see عَلِىٌّ [of which it is said to be pl.]. عَلْوَى, accord. to IAar, [and so in my MS. copy of the K,] but accord. to [other copies of] the K ↓ عَلْوَآءُ, (TA,) i. q. قِصَّةٌ عَالِيَةٌ [app. A story, or an affair, of a high quality]. (K, TA. [See also عَلْيَآءُ.]) عَلْوَآءُ: see what next precedes. عَلْيَآءُ A high place; (IAth, K, TA;) a subst. in this sense, not [an epithet syn. with عُلْيَا] fem. of أَعْلَى; for if it were this, it would [by rule] be necessarily determinate; (IAth, TA;) [though] it is sometimes used as syn. with عُلْيَا, see أَعْلَى: (Msb:) any high, or overtopping, place: (S, Msb:) this is its primary meaning: (Msb:) and [in like manner] ↓ عَلَايَةٌ signifies any high, or lofty, place; as also ↓ عَلْىٌّ. (K.) And Any high thing. (K.) The head of a mountain: (K, TA:) or the head of any high, or overtopping, mountain. (TA.) And العَلْيَآءُ signifies The sky: (K, TA:) a subst., not an epithet. (TA.) مَا زَالَ مِنْهَا بِعَلْيَآءَ means He ceased not to be ennobled, and elevated in rank, or dignity, in consequence of it; i. e., a deed that he had done. (As, TA in art. بعل.) — — Also (tropical:) A high, or an eminent, deed. (K, TA.) عُلْوِىٌّ: see عَالِىٌّ. عُلْوَانٌ of a book or writing, The عُنْوَان thereof; (S, Msb, K, * TA;) i. e. its superscription, or title; syn. سِمَةٌ. (TA.) [See arts. عن and عنو.] عَلْيَانٌ: see the next paragraph: and see also عَلَاةٌ. عِلْيَانٌ, with kesr, (K, TA,) thus accord. to Az and ISd, but accord. to J, [in the S,] ↓ عَلْيَانٌ, like عَطْشَانٌ [in measure] Tall and corpulent, applied to a man, (S, TA,) and likewise to a woman: (TA:) or bulky: and tall: (K:) or bulky and tall, applied to a man and to a camel; fem. with ة: or, applied to a camel, old and bulky. (TA.) See also عَلَاةٌ, in two places. — — Also, عِلْيَانٌ, The male hyena: (K, TA:) or a tall hyena. (TA.) — — And A high, or loud, voice, as also ↓ عِلِّيَانٌ. (K.) — And Household-goods, or furniture and utensils; syn. مَتَاعٌ. (TA, as from the K; and TK; but not in my MS. copy of the K, nor in the CK.) عَلَآءٌ inf. n. of عَلِىَ (S, Mgh, Msb) in the phrase عَلِىَ فِى الشَّرَفِ (S, Mgh) or فِى المَكَارِمِ: (Msb:) and [used as a simple subst.] it signifies High, or elevated, rank or station; or eminence, or nobility; (K;) as also ↓ عُلًى, and ↓ مَعْلَاةٌ; (S;) or this last signifies the acquisition of high, or elevated, rank or station, or of eminence, or nobility; (K;) [or, agreeably with analogy, a cause, or means, of acquiring high, or elevated, rank &c.; being originally مَعْلَوَةٌ, of the measure مَفْعَلَةٌ, like مَبْخَلَةٌ and مَجْبَنَةٌ &c.;] and its pl. is مَعَالٍ, (S, Msb,) whence مَعَالِى الأُمُورِ i. e. مكتسب الشرف [a strange explanation of a pl. by a sing., app. meaning (the affairs, or actions, that are) the cause, or means, of acquiring high, or elevated, rank &c.]. (Msb.) — — أَبُو العَلَآءِ [is a name for The kind of sweet food called] الفَالُوذَجُ [and الفَالُوذُ, q. v.]. (Har pp. 228.) عَلُوٌّ, like عَدُوٌّ [in measure], an epithet used in the phrase رَجُلٌ عَلُوٌّ لِلرِّجَالِ [app. meaning A man wont to exalt himself to other men]. (TA.) عُلُوٌّ: [see 1, of which it is an inf. n., and] see عَلِىٌّ. عَلِىٌّ High, elevated, or lofty; (S, K;) applied to a thing; (K;) [and] so ↓ عَالٍ: (Msb:) so, too, the former, [and more commonly so,] in respect of rank, condition, or state; eminent, or noble: and ↓ عِلْيَةٌ is a pl. thereof in the latter sense; like as صِبْيَةٌ is of صَبِىٌّ; [or, as some hold a word of this form and class to be, a quasi-pl. n.;] as in the saying, فُلَانٌ مِنْ عِلْيَةِ النَّاسِ [Such a one is of the high in rank, &c., of men]; (S;) or عِلِّيَةٌ, as also ↓ عِلِىٌّ, [which latter is of a form proper to quasi-pl. ns. by common consent,] signifies the great in respect of estimation, rank, or dignity, of men, thus used in a pl. sense. (K.) — — It signifies also Strong, robust, or powerful: (K, TA:) and hence it is used as a proper name of a man; (K, * TA;) and it may be also from the meaning of highness of rank &c., eminence, or nobility. (TA.) — — العَلِىُّ as a name of God signifies [The High: or the Most High, like ↓ الأَعْلَى; i. e.] He above whom is nothing. (TA.) — — عَلِيُّونَ [is also a pl. of عَلِىٌّ, and] signifies Persons alighting, or abiding, in the high parts of a country; in this sense opposed to سُفْلِيُّونَ: — — and it signifies also Persons having opulence, and eminence, or nobility; in this sense likewise opposed to سُفْلِيُّونَ. (TA.) — — عَلِيَّةٌ applied to a she-camel means Having strength to bear her burden; as also ↓ مُعْتَلِيَةٌ and ↓ مُسْتَعْلِيَةٌ: and you say نَاقَةٌ حَلِيَّةٌ عَلِيَّةٌ, the former epithet meaning pleasing in appearance and pace, and عالية [an evident mistranscription for عَلِيَّةٌ] meaning excelling. (TA.) — — And one says, فُلَانٌ هَيِىٌّ عَلِىٌّ, meaning [Such a one is a person of goodly form or aspect or the like,] one who acts effeminately to women. (TA.) عِلِىٌّ i. q. ↓ عُلُوٌّ [an inf. n. of 1, q. v.]. (K, TA.) Hence the reading of Ibn-Mes'ood [in the Kur xxvii. 14], ظُلْمًا وَعِلِيًّا [By reason of wrongfulness and self-exaltation]. (TA.) عُلَاوَةٌ: see عُلُوٌّ. — — عُلَاوَةُ الرِّيحِ means The windward side; the side, or quarter, from which the wind blows; with respect to the game, or object of the chase; (S, TA;) and with respect to a man: (TA:) opposed to سُفَالَتُهَا. (S, Msb, * TA.) [See 1, last quarter.] عِلَاوَةٌ Anything that one has raised and put, (S,) or a thing that one has hung, upon a camel, after the loading him (S, Mgh, Msb) completely, such as the water-skin and the سَفُّود [q. v.], (S,) or such as the [small leathern water-bag called] إِدَاوَة and the سُفْرَة [q. v.]: (Mgh, Msb:) or a thing that is put between the two equiponderant burdens, (K, TA,) after the binding of them upon the camel or other animal: (TA:) pl. عَلَاوَى, (S,)

or عِلَاوَاتٌ. (Msb.) — — Also A superaddition of anything; as meaning something added. (K, TA.) One says, أَعْطَاهُ أَلْفَ دِينَارٍ وَدِينَار عِلَاوَة [as though the phrase were, وَدِينَارَ عِلَاوَة, but the right reading is app. وَدِينَارًا عِلَاوَةً, i. e. He gave him a thousand deenárs, and a deenár as a superaddition, or over and above]. (TA.) — — And (assumed tropical:) The upper, or uppermost, part of the head, or of the neck: (K:) or the head of a human being as long as it remains upon the neck: one says, ضَرَبَ عِلَاوَتَهُ i. e. رَأْسَهُ (assumed tropical:) [He smote his head, app. meaning he beheaded him]: (S:) or ضَرَبَ عِلَاوَةَ رَأْسِهِ, which is tropical: (Mgh:) and سَبَتَ عِلَاوَتَهُ (assumed tropical:) he smote his neck [so as to decapitate him]: (S and M in art. سبت:) and سُبِتَتْ عِلَاوَتُهُ (tropical:) His head was cut off; a tropical phrase. (A in that art.) عَلَايَةٌ: see عِلِّيَانٌ. عَلْيَاءُ: see عَلَاةٌ, in two places: — — and عِلْيَانٌ. عِلِّيٌّ: see عِلِّيُّونَ. عُلِّيَّةٌ, (S, Msb, K,) with damm, (Msb, K,) the ل, which is meksoorah, being with teshdeed, as is also the ى, (TA,) of the measure فُعِّيلَةٌ, like مُرِّيقَةٌ [n. un. of مُرِّيقٌ], (S,) originally عُلِّيوَةٌ, (S, Msb,) from عَلَوْتُ; (S;) and عِلِّيَّةٌ, with kesr, (S, Msb, K,) of the measure فِعِّيلَةٌ; or, as some say, from a reduplicate root, and of the measure فُعْلِيَّةٌ; adding that there is no instance of فُعِّيلَةٌ in the language; (S;) [therefore it is also mentioned in art. عل;] An upper chamber; or a chamber in the upper, or uppermost, story; syn. غُرْفَةٌ: (S, Msb, K:) pl. عَلَالِيُّ. (S, Msb, K.) — — And عِلِّيَّةٌ, it is said, may signify also The board upon which is placed the مِعْيَار [or assay-balance]. (Har p. 550.) — — See also the next paragraph. عِلِّيُّونَ, [said to be] a pl. of which the sing. is ↓ عِلِّيٌّ, (K and TA in this art. and in art. عل,) or ↓ عِلِّيَّةٌ or عُلِّيَّةٌ, or a pl. having no sing., (K and TA in art. عل,) [or rather it is from a Hebr. word, as I have stated in art. عل,] A place in the Seventh Heaven, to which ascend the souls of the believers: (K, TA:) or the highest of the places: or a certain thing above another thing; [a word] of which the sing. is not known, nor the fem.: or loftiness above loftiness: or the Seventh Heaven [altogether]: or the دِيوَان [or register, or place of reckoning,] of the guardian angels, to which are brought up the reports of the deeds of the righteous: (TA:) or Paradise: or the right leg [or pillar] of the عَرْش [which is vulgarly held to mean the throne of God]: or [the lote-tree called] سِدْرَةُ المُنْتَهَى [respecting which see art. سدر]. (Har p. 5.) [See also other explanations in art. عل.] عَالٍ: see عَلِيٌّ. — — [Hence,] رَجُلٌ عَالِى الكَعْبِ (assumed tropical:) A man who is elevated, exalted, eminent, or noble. (K. [See also كَعْبٌ.]) It is said in a trad. respecting Keyleh, لَا يَزَالُ كَعْبُكِ عَالِيًا, meaning May thou not cease to be elevated, or noble; exalted above such as treats, or regards, thee with enmity. (TA.) — — مِنْ عَالٍ signifies the same as مِنْ عَلِ, q. v. (S, K.) — — عَالِيَةُ الدَّمِ, said of the حَائِض, means One whose blood rises above the water. (TA.) — — [عَالٍ applied to a word, or form of word, signifies (assumed tropical:) Of high authority, approved, or chaste: and hence, usual, or common: see أَعْلَى.] — See also عَائِلٌ, in art. عول. عَالِيَةٌ [a subst. from عَالٍ, rendered such by the affix ة]: see عُلْوٌ. — — Also [particularly] The upper portion of the spear-shaft; (K, TA;) سَافِلَةٌ signifying the " lower portion " thereof: (TA:) or the head (رأس) thereof: or the half that is next to the iron head: (K, TA:) or the part, of the spear, that is below the iron head: (Er-Rághib, TA:) or the portion, of the spear, that enters the iron head, extending to the third part thereof [i. e. of the shaft; so that it signifies the uppermost of the three equal portions of the shaft]: (S, TA:) pl. عَوَالٍ, which some explain as meaning the iron heads of spears. (TA. [See an ex. of the pl. in a verse cited voce زُجٌّ.]) Also A straight spear-shaft. (TA.) — — And The [upper] part, of a valley, whence the water thereof descends. (TA.) — — العَالِيَةُ, also, is The region above Nejd, extending to the land of Tihámeh, (S, Mgh, Msb, K,) and to the part behind Mekkeh, (S, K,) i. e. [to] El- Hijáz and what is next to it: (S:) and it is said that the عَالِيَة of El-Hijáz is the higher and more elevated part thereof, forming a wide extent of country. (TA.) And [its pl.] العَوَالِى, (K, TA,) as also العَالِيَةُ, (TA,) is applied to Certain towns, or villages, in the exterior of El-Medeeneh, (K, TA,) the nearest four miles distant from it, and the most distant, in the direction of Nejd, eight. (TA.) عَالِىٌّ Of, or relating to, the region called العَالِيَة; (S, K;) and so ↓ عُلْوِىٌّ, (S, Msb, K,) with damm, (Msb, K,) which is anomalous. (S, Msb, K.) أَعْلَى Higher, and highest; contr. of أَسْفَلُ: (M and Msb and K in art. سفل:) the fem. is عُلْيَا; (TA;) which is like دُنْيَا and قُصْيَا, with و changed into ى; (ISd, TA voce بُقْوَى;) and of which the pl. is عُلًى, like as كُبَرٌ is of كُبْرَى. (Msb, TA.) See عَلِيٌّ. — — One says شَفَةٌ عُلْيَا and ↓ عَلْيَاءُ, but the former is the more usual, meaning An upper lip. (IAmb, Msb, TA.) — — عُلْيَا مُضَرَ means The higher [app. in respect of territory (see a note in p. xi. of the preface to this work)] of Mudar; (K, TA;) said to denote Kureysh and Keys; the rest being called سُفْلَى مُضَرَ. (TA.) — — And one says, جَآءَ مِنْ أَعْلَى وَأَرْوَحَ, meaning It came from the sky and the place whence the wind blows. (TA.) — — أَعْلَى applied to a word, or form of word, means (assumed tropical:) [Of higher authority, more approved, or more chaste; and also, hence, as frequency of usage is a necessary condition of فَصَاحَةٌ, q. v.,] more usual or common. (M and TA in art. قر.) — — One says also, هُمْ بِهِمْ أَعْلَى عَيْنًا i. e. (assumed tropical:) They are most knowing respecting them, and most acquainted with their state, or condition. (TA.) — — And هُوَ أَعْلَى بِكُمْ عَيْنًا i. e. (assumed tropical:) He is in the highest degree a magnifier, or honourer, of you; ye being greatly esteemed by him. (TA.) — — اليَدُ العُلْيَا (assumed tropical:) The abstinent, or chaste, hand: or the expending, or disbursing, hand. (TA.) — أَعْلَى formed by transposition from أَعْوَلُ: see the latter, in art. عول. مَعْلَاةٌ: see عَلَآءٌ. المُعَلَّى The seventh of the arrows of the game called المَيْسِر; (As, A'Obeyd, S, M, Mgh, K;) the most excellent of them; it has seven notches; and it obtains seven shares [of the slaughtered camel] when it wins, and occasions the imposition of seven fines when it does not win. (M, TA.) [See an ex. in a verse cited voce رَقِيبٌ.] المُعَلِّى: see 2. — — Also He who comes to the milch beast [meaning the she-camel, when she is to be milked,] from the direction of her left side: (S, K:) or the she-camel has two milkers; one of them holds the milking-vessel on the right side, and the other milks on the left side; and the milker [thus standing on the left side] is called المُعَلِّى and ↓ المُسْتَعْلِى; and the holder, البَائِنُ: thus in the M: or ↓ المُسْتَعْلِى is he who stands on the left side of the milch beast: or he who takes the milking-vessel with his left hand and milks with his right hand: or he who milks from the left side. (TA.) أَرْضٌ مُعْلَوْلِيَةٌ: see مُغْلَوْلِيَةٌ, in art. غلو. أَتَيْتُهُ مِنْ مُعَالٍ: see أَتَيْتُهُ مِنْ عَلِ. مُعْتَلٍ (assumed tropical:) Having ability, or power; as also ↓ مُسْتَعْلٍ. (TA.) — — [Hence,] المُعْتَلِى signifies (assumed tropical:) The lion; (K, TA;) because of his strength. (TA.) — — See also عَلِيٌّ, last quarter. — هُوَ غَيْرُ مُعْتَلٍ فِى الأَمْرِ means He is not one who falls short, or falls short of doing what is requisite, or who is remiss, in the affair; like غَيْرُ مُؤْتَلٍ. (TA.) المُتَعَالِى, as a name of God, He who is great, or supremely great, above the lie [or lying imputation] of the forgers of falsehood: or the High: and the Most high; who is higher than every [other] high one: (TA:) or He who has ascendency over everything by his power: or He who is great, and exalted, or supremely exalted, above [the ascription of] the attributes of the created beings. (Ksh, Bd.) مُسْتَعْلًى The near, i. e. left, side of a she-camel: you say, أَتَيْتُ النَّاقَةَ مِنع قِبَلِ مُسْتَعْلَاهَا i. e. مِنْ قِبَلِ إِنْسِيِّهَا [I came to the she-camel from the direction of her near, or left, side]. (TA.) مُسْتَعْلٍ: see مُعْتَلٍ; and عَلِيٌّ, last quarter: — — and see also المُعَلِّى, in

two places. — — اليَدُ المُسْتَعْلِيَةُ means (assumed tropical:) The hand of him who takes by force, and of the plunderer, and the like: opposed to اليَدُ المُسْتَخْفِيَةُ: the Sunneh ordains that the latter shall be cut off [except in certain cases] but not the former. (TA in art. خفى.) — — الحُرُوفُ المُسْتَعْلِيَةُ [The high, or elevated, letters] are خ, ص, ض, ط, ظ, غ, and ق; (K, TA;) in which is a rising [of the tongue] to the palate; with إِطْبَاق [of the tongue (see 4 in art. طبق)] except in خ and غ and ق: opposed to المُنْخَفِضَةُ. (TA.) على For words mentioned under this head in the K, see art. علو. عم 1 عَمَّ, (S, Msb, K,) aor. عَمُّ3َ, (S, Msb,) inf. n. عُمُومٌ, (S, Msb, K,) i. q. شَمِلَ الجَمَاعَةَ [i. e. It was, or became, common, or general, or universal; or generally, or universally, comprehensive: it included the common, or general, or whole, aggregate, assemblage, bulk, mass, or extent, within its compass; or within the compass of its relation or relations, its effect or effects, its operation or operations, its influence, or the like]: said of a thing: (S, K:) of rain, &c.: (Msb:) عُمُومٌ signifies the including, or comprehending, [the generality, or] all: (PS:) and the happening, or occurring, to [the generality, or] all. (KL.) عَمَّ ثُوَبَاءُ النَّاعِسِ [The yawning of the drowsy became common, or general, or universal,] is a prov., applied to the case of an event that happens in a town, or country, and then extends from it to the other towns, or countries. (TA.) — — It is also trans. [signifying He, or it, included, comprehended, or embraced, persons, or things, in common, in general, or universally, within the compass of his action, or influence, &c., or within the compass of its relation or relations, its effect or effects, its operation or operations, its influence, or the like]: and when trans., its inf. n. is عَمٌّ. (TK.) One says, عَمَّ المَطَرُ الأَرْضَ [The rain included the general, or the whole, extent of the land within the compass of its fall]. (The Lexicons passim.) And عَمَّهُمْ بِالعَطِيَّةِ [He included them in common, in general, or universally, within the compass of the gift; or gave to them in common, in general, or universally]. (S, K.) And عَمَّ فِى دُعَائِهِ وَخَصَّ [He included, or comprehended, persons or things in common, or in general, in his prayer or supplication &c., and particularized, or specified, some person or thing, or some persons or things]. (S voce خَلَّ.) And عَمَّهُمُ المَرَضُ [The disease was, or became, common, or general, or universal, among them]. (The Lexicons passim.) — عَمَّ also signifies He, or it, made long, or tall: — — and He, or it, was, or became, long, or tall. (IAar, TA.) — [And He became a paternal uncle (صَارَ عَمًّا).] One says, مَا كُنْتُ عَمًّا وَلَقَدْ عَمِمْتُ [I was not a paternal uncle, and now I have become a paternal uncle]: (so in my copies of the S:) or مَا عَمَمْتَ or كُنْتَ عَمًّا وَلَقَدْ عَمِمْتَ [Thou wast not &c.]: (so accord. to different copies of the K: the former accord. to the TK [agreeably with my copies of the S; and this I believe to be the right reading, or at least preferable; like أَمِمْتُ]:) inf. n. عُمُومَةٌ; (S, Msb, K;) like خُؤُولَةٌ [and أُمُومَةٌ] and أُبُوَّةٌ. (TA.) And بَيْنِى وَبَيْنَ فُلَانٍ عُمُومَةٌ [Between me and such a one is a relationship of paternal uncle]. (S.) — عُمَّ: see the next paragraph. 2 تَعْمِيمٌ The making a thing to be common, general, or universal; the generalizing it; contr. of تَخْصِيصٌ. (K in art. خص.) — عَمَّمْتُهُ I attired him with the عِمَامَة [or turban]. (S.) And عُمِّمَ رَأْسُهُ His head was wound round with the عِمَامَة [or turban]; as also ↓ عُمَّ. (K.) — — And [hence,] عُمِّمَ (tropical:) He was made a chief or lord [over others]: (S, Msb, K, TA:) because the turbans (العَمَائِم) are the crowns of the Arabs: (S, TA:) and when they made a man a chief or lord, they attired him with a red turban. (TA.) [Hence likewise,] one says also, عَمَّمْنَاكَ أَمْرَنَا, meaning (assumed tropical:) We have made thee to take upon thyself the management of our affair, or state, or case. (TA.) — — And عَمَّمْتُهُ سَيْفًا [I attired him with a sword; like كَسَوْتُهُ سَيْفًا]. (TA in art. غشو.) — — And عَمَّمَهُ بِالسَّيْفِ (assumed tropical:) [He cut, or wounded, him, or it (i. e. his head), in the place of the turban, with the sword]: like عَصَّبَهُ بِهِ, (A and TA in art. عصب,) and ضَمَدَهُ. (A and L in art. ضمد.) — — And عَمَّمَ اللَّبَنُ, (S, K,) inf. n. تَعْمِيمٌ, (K,) (tropical:) The milk frothed: as though its froth were likened to the عِمَامَة [or turban]; (S, TA;) as also ↓ اِعْتَمَّ. (K.) 4 أُعِمَّ and أَعَمَّ, in the pass. and act. forms, [He had many paternal uncles: (see مُعَمٌّ:) or] he had generous paternal uncles. (Msb.) 5 تَعَمَّمْتُهُ I called him a paternal uncle: (AZ, S, Z:) or تَعَمَّمْتُهُ, said of women, they called him a paternal uncle. (K.) — — تعمّم عَمًّا: see 10. — See also the next paragraph, in five places. 8 اعتمّ and ↓ تعمّم and ↓ استعمّ, (K,) or اعتمّ بِالعِمَامَةِ and ↓ تعمّم بِهَا, (S,) He attired himself with the turban: (S, K:) and ↓ تعمّم is also expl. as meaning he attired himself with the helmet: or, with the garments of war. (TA.) — — And [hence] one says, اِعْتَمَّتِ الآكَامُ بِالنَّبَاتِ and ↓ تَعَمَّمَت (assumed tropical:) [The hills became crowned with plants, or herbage]. (TA.) And تَعَمَّمَتْ ↓ رُؤُوسُ الجِبَالِ بِهَا (assumed tropical:) [The heads of the mountains became crowned with its light]: referring to the sun, when its light has fallen upon the heads of the mountains and become to them like the turban. (Mgh.) — — And اعتمّ اللَّبَنُ: see 2, last sentence. — — And اعتمّ النَّبتُ (tropical:) The plant, or herbage, became of its full height, and blossomed, syn. اِكْتَهَلَ, (S, K, TA,) and طَالَ; and became luxuriant, or abundant and dense: (TA:) like اغتمّ. (TA in art. غم.) — — And اعتمّ الشَّابُّ (assumed tropical:) The youth, or young man, became tall. (S.) — — And اعتمّ is said of a beast of the bovine kind as meaning (assumed tropical:) He had all his teeth grown. (As, TA. [See عَمَمٌ and عَضْبٌ.]) 10 اِسْتَعْمَمْتُهُ, (K,) or اِسْتَعْمَمْتُهُ عَمًّا, (S,) I took him, or adopted him, as a paternal uncle: (S, K:) and ↓ تَعَمَّمَ عَمًّا He took, or adopted, a paternal uncle. (TA in art. خول.) — See also 8, first sentence. R. Q. 1 عَمْعَمَ (inf. n. عَمْعَمَةٌ, TK) He had a numerous army, or military force, after paucity [thereof]. (K.) عَمَ, for عَمَا, which is for أَمَا: see this last, in art. اما. عِمْ صَبَاحًا, and عِمُوا صَبَاحًا: see art. صبح. عَمٌّ A company of men: (S:) or, as some say, of a tribe: (TA:) or a numerous company; as also ↓ أَعَمٌّ; (K;) this latter mentioned by AAF, on the authority of AZ, and said by him to be the only instance of a word of the measure أَفْعَل denoting a plurality, unless it be a [coll.] gen. n., like أَرْوَى; and he cites as an ex. the phrase بَيْنَ الأَعَمّ, occurring in a verse; but Fr is related to have read بين الأُعُمّ, with damm to the ع, making it pl. of عَمٌّ, like as أَضُبٌّ is of ضَبٌّ. (TA.) — A paternal uncle; a father's brother: (S, K:) pl. أَعْمَامٌ (S, Msb, K) and عُمُومٌ (TA) and عُمُومَةٌ (Sb, S, K) and أَعِمَّةٌ (CK) and أَعُمٌّ, (K,) a pl. of pauc., mentioned by Fr and IAar, (TA,) and pl. pl. أَعْمُمُونَ, (K, TA,) without idghám, by rule أَعُمُّونَ: (TA:) the female is termed ↓ عَمَّةٌ [i. e. a paternal aunt; a father's sister]: (K:) and the pl. of this is عَمَّاتٌ. (Msb.) One says, يا ابن عَمّ and يَا ابْنَ عَمِّى (S, L) and يا ابن عَمَّ (L) and يا ابن عَمِ, (S, L, [but in one copy of the S I find the first three and not the last,]) the last without teshdeed, (L,) dial. vars. [all meaning O son of my paternal uncle]: (S, L:) and Abu-n-Nejm uses the expression يَا ابْنَةَ عَمَّا [O daughter of my paternal uncle], meaning عَمَّاهْ, with the ه of lamentation. (S.) And one says, هُمَا ابْنَا عَمٍّ [meaning Each of them two is a son of a paternal uncle of the other]; (S, IB, Msb, K;) because each of them says to the other, يَا ابْنَ عَمِّى; (IB;) and in like manner, ابْنَا خَالَةٍ; (S, IB, Msb, K;) because each of them says to the other, يَا ابْنَ خَالَتِى: (IB:) but one may not say, هُمَا ابْنَا عَمَّةٍ ↓, nor ابْنَا خَالٍ; (S, IB, Msb, K;) because one of them says to the other, يَا ابْنَ خَالِى, but the latter says to the former, يَا ابْنَ عَمَّتِى. (IB.) And [عَمٌّ signifies also A paternal great uncle, &c.: therefore] one says, هُمَا ابْنَا عَمٍّ لَحًّا [They two are cousins on the father's side, closely related]; and in like manner, ابْنَا خَالَةٍ لَحًّا: but not ابْنَا عَمَّةٍ ↓ لَحًّا, nor ابْنَا خَالٍ لَحًّا: (TA:) and هُوَ ابْنُ عَمِّهِ ظَهْرًا i. e. [He is his cousin on the father's side,] distantly related. (As, in A and O and TA, art. ظهر.) — — It is said in a trad., أَكْرِمُوا ↓ عَمَّتَكُمُ النَّخْلَةَ [Honour ye your paternal aunt the palm-tree]: i. e. [do ye

so] because it was created of the redundant portion of the earth, or clay, of Adam. (TA.) — — And عَمٌّ signifies also Tall palm-trees, (K, TA,) of full tallness and abundance and density; (TA;) and ↓ عُمٌّ signifies the same: (K, TA:) [or so نَخْلٌ عَمٌّ and عُمٌّ, which is perhaps meant in the K: for] عُمٌّ is an epithet applied to palm-trees, (S, K, TA,) and is pl. of عَمِيمَةٌ [fem. of عَمِيمٌ]. (S, K.) — — And All [herbs such as are termed] عُشْب. (Th, K.) عَمَّ in the phrase عَمَّ يَتَسَآءَلُونَ [Respecting what do they ask one another? in the Kur lxxviii. 1] is originally عَمَّا, [for عَنْ مَا,] the ا being elided in the interrogation [after the prep. عَنْ]. (S.) عُمٌّ: see عَمٌّ, last sentence but one: — and see also عُمُمٌ. عَمَّةٌ fem. of عَمٌّ: see the latter, in four places. عِمَّةٌ A mode of attiring oneself with the turban: so in the saying, هُوَ حَسَنُ العِمَّةِ [He is comely in respect of the mode of attiring himself with the turban]. (S, K.) — — [And it is vulgarly used as meaning A turban itself, like عِمَامَةٌ; and is used in this sense in the TA in art. علم: see عَلَّمْتُ عِمَّتِى near the end of the first paragraph of that art.] عَمَمٌ The state, or quality, of being collected together, and numerous, or abundant. (K.) — — And Largeness, or bigness, of make, in men and in others. (K.) — — See also عُمُمٌ. — Also Complete, or without deficiency; applied to a body, and to a shoulder: (S:) or, applied to the latter, long. (TA.) [See also عَمِيمٌ.] — — Applied to a beast of the bovine kind, Having all his teeth grown. (As, TA.) [See 8, last sentence; and see عَضْبٌ.] — — And Any affair, or event, or case, complete [or accomplished], and common or general or universal [app. meaning commonly or generally or universally known]. (K.) — — And quasi. pl. n. of عَامَّةٌ, q. v. (K.) — — See also مِعَمٌّ. عُمُمٌ Completeness of body [or bodily growth], and of wealth, and of youthful vigour, or of the period of youthfulness: so in the phrase اِسْتَوَى عَلَى عُمُمِهِ, (S, K,) occurring in a trad. of 'Orweh Ibn-Ez-Zubeyr, on his mentioning Uheyhah Ibn-El-Juláh and the saying of his maternal uncles respecting him, كُنَّا أَهْلَ ثُمِّهِ وَرُمِّهِ حَتَّى اسْتَوَى عَلَى عُمُمِهِ [i. e. We were the masters of the meaner and the better articles of his property until he attained to man's estate, or to his completeness of bodily growth, &c.]; (S;) [or] the meaning is, his completeness of stature and of bones and of limbs: (TA:) also pronounced with teshdeed [or idghám, i. e. ↓ عُمِّهِ], for the sake of conformity [with ثُمِّهِ and رُمِّهِ]; (S, TA;) and by some, ↓ عَمَمِهِ. (TA.) — — It is also pl. of عَمِيمٌ [q. v.]. (S, K.) عِمَامٌ: see عِمَامَةٌ, first sentence. عَمِيمٌ A thing complete, or without deficiency: pl. عُمُمٌ. (S. [See also عَمَمٌ.]) — — Anything collected together, and abundant, or numerous: pl. as above. (K.) — — Reaching to everything: applied in this sense to perfume. (Har p. 200.) — — Tall; applied to a man, and to a plant: (TA:) and so عَمِيمَةٌ applied to a palm-tree (نَخْلَةٌ); (S, K;) and to a girl, or young woman; as also ↓ عَمَّآءُ applied to both; of which last word the masc. is ↓ أَعَمُّ: (K:) or عَمِيمَةٌ applied to a woman, (S,) or to a girl, or young woman, (TA,) signifies complete, or perfect, in stature and make, (S, TA,) and tall: (TA:) pl. عُمٌّ, (K,) which is applied to palm-trees (نَخِيلٌ) as meaning tall; (S;) or, accord. to Lh, to a single palm-tree (نَخْلَةٌ), and may be [thus, originally,] of the measure فُعْلٌ, or of the measure فُعُلٌ, originally عُمُمٌ: (TA:) ↓ يَعْمُومٌ, also, signifies tall, applied to a plant, or herbage: (K:) and عَمِيمَةٌ applied to a بَقَرَة [or beast of the bovine kind] signifies complete, or perfect, in make. (TA.) — — One says also, هُوَ مِنْ عَمِيمِهِمْ, meaning صَمِيمِهِمْ [i. e. He is of the choice, best, or most excellent, of them; or of the main stock of them]. (S, K. *) — Also Such as is dry of [the species of barleygrass called] بُهْمَى. (S, K.) عِمَامَةٌ [A turban;] the thing that one winds upon the head: (K:) pl. عَمَائِمُ (S, Msb, K) and ↓ عِمَامٌ, (Lh, K,) the latter either a broken pl. of عِمَامَةٌ or [a coll. gen. n., i. e.,] these two words are of the class of طَلْحٌ and طَلْحَةٌ. (TA.) [On the old Arab mode of disposing the turban, see خِمَارٌ.] The عَمَائِم were the crowns of the Arabs. (S, Msb.) أَرْخَى عِمَامَتَهُ [lit. He slackened, or loosened, his turban,] means (assumed tropical:) he became, or felt, in a state of security, or safety, and at ease, or in easy circumstances; (K, TA;) because a man does not slacken, or loosen, his turban but in easy circumstances. (TA.) — — Also (tropical:) The مِغْفَر [q. v.]: and (tropical:) the helmet: (K, TA:) by some erroneously written with fet-h [to the first letter]. (MF.) — — And Pieces of wood bound together, upon which one embarks on the sea, and upon which one crosses a river; as also ↓ عَمَامَةٌ; or this is correctly عَامَةٌ, without teshdeed; (K, TA;) and thus it is rightly mentioned by IAar. (TA.) عَمَوِىٌّ [Of, or relating to, a paternal uncle;] rel. n. of عَمٌّ; as though formed from عَمًى, or عَمًا. (S.) [عَمَّا is for عَنْ مَا when not interrogative.] عُمِّىٌّ, like قُمِّىٌّ, (K, TA,) with damm, but in the M عم, (TA, [in which this word is thus doubtfully written, and has been altered, perhaps from عَمِّىٌّ, for قُمِّىٌّ is a word which I do not find in any case other than this, and if any word of the measure فُعْلِىٌّ were meant, أُمِّىٌّ would be a much better instance of similarity of form,]) an epithet applied to a man, i. q. عَامٌّ [app. meaning Of the common sort; like عَامِّىٌّ]: (K, TA:) and قُصْرِىٌّ or قَصْرِىٌّ, (accord. to different copies of the K,) in the M قَصْرى, (TA, [there thus written, only with a fet-hah to the ق and the sign of quiescence to the ص,]) signifies [the contr., i. e.] خَاصٌّ. (K, TA.) عُمِّيَّةٌ, (S, K,) like عُبِّيَّةٌ, (S,) and عِمِّيَّةٌ, (K,) [like عِبِّيَّةٌ,] Pride, or haughtiness. (S, K.) عَمَاعِمُ [a pl. of which no sing. is mentioned] Companies of men in a scattered, or dispersed, state. (S, K.) عَامٌّ part. n. of عَمَّ; applied to rain &c. [as meaning Common, or general, or universal; or generally, or universally, comprehensive: &c.: see 1, first sentence: contr. of خَاصٌّ]. (Msb.) — — See also العَمَّةُ. — — Also [A general word; i. e.] a word applied by a single application to many things, not restricted, including everything to which it is applicable: the words " by a single application " exclude the homonym, because this is by several applications; and the saying " to many things " excludes what is not applied to many things, as زَيْدٌ, and عَمْرٌو: and the words " not restricted " exclude the nouns of number, for المِائَةُ, for instance, is applied by a single application to many things and includes everything to which it is applicable, but the many things are restricted: and the words " including everything to which it is applicable " exclude the indeterminate plural, as in the phrase رَأَيْتُ رِجَالًا, all men not being seen: and the word is either عامّ by its form and its meaning, as الرِّجَالُ, or عامّ by its meaning only, as الرَّهْطُ and القَوْمُ. (KT. [The word in this sense is often used in the lexicons, but is expl. in few of them, as being conventional and post-classical.]) العَامَّةُ is the contr. of الخَاصَّةُ [i. e. the former signifies The commonalty, or generality of people; the people in common or in general; the common people; the common sort; or the vulgar]: (S, Msb, K:) the ة is a corroborative: (Msb:) and ↓ المَعَمَّةُ signifies the same as العَامَّةُ: (IAar, TA voce سَامٌّ:) the pl. of عَامَّةٌ is عَوَامُّ, (Msb,) and ↓ عَمَمٌ is quasi-pl. n. of عَامَّةٌ as contr. of خَاصَّةٌ. (K.) [And one says also ↓ الخَاصُّ وَالعَامُّ as well as الخَاصَّةُ وَالعَامَّةُ, meaning The distinguished and the common people; the persons of distinction and the vulgar. — — عَامَّةً means In common, or commonly, in general, or generally; and universally. And one says, جَاؤُوا عَامَّةً meaning They came generally, or universally.] عَامَّةُ الشَّهْرِ means The greater part of the month. (TA in art. جذب.) And عَامَّةَ النَّهَارِ means The whole of the day. (TA in art. ادم.) — — And العَامَّةُ signifies also General, or universal, drought. (TA.) — — And The resurrection: because [it is believed that all beings living on the earth immediately before it shall die, so that] it will occasion universal

[previous] death to mankind. (TA.) — See also عِمَامَةٌ. عَامِّىٌّ Of, or relating to, the عَامَّة [or common people; common; or vulgar; often applied to a word, or phrase]. (Msb.) أَعَمُّ [More, and most, common or general: applied to a word, more, and most, general in signification]. — As a simple epithet, with its fem. عَمَّآءُ: see عَمِيمٌ. — — Also, the former, Thick (K, TA) and complete [or of full size]; applied in this sense to the middle of a she-camel, in a verse of El-Museiyab Ibn-'Alas. (TA.) — See also عَمٌّ, first sentence. مُعَمٌّ مُخْوَلٌ Having generous, (T, L,) or having many and generous, (S,) paternal and maternal uncles; (T, S, L;) and both are sometimes pronounced with kesr [to the ع of the former and to the و of the latter, i. e. ↓ مُعِمٌّ :مُخْوِلٌ: see مُخْوَلٌ in its proper art.]: (S:) or مُعَمٌّ and ↓ مِعَمٌّ, with damm to the [initial] م and with kesr to the same, [but the latter is app. a mistake, occasioned by a misunderstanding of what is said in the S,] signify having many paternal uncles: or having generous paternal uncles. (K.) مُعِمٌّ: see the next preceding paragraph. مِعَمٌّ, with kesr to the first letter, (K, TA, [in the CK, مِعَمُّ خَيْرٍ بكَسْرِ اَوَّلِهِ is erroneously put for مِعَمٌّ بِكَسْرِ أَوَّلِهِ خَيِّرٌ,]) One who is good, or very good, (K, TA,) who includes mankind in common, in general, or universally, within the compass of his goodness, (Kr, T, K, TA,) and his superabundant bounty; (T, TA;) and ↓ عَمَمٌ signifies the same: (K:) [see also an ex. and explanation voce مِتَمٌّ, in art. تم:] مِعَمٌّ is almost the only instance of an epithet of the measure مِفْعَلٌ from a verb of the measure فَعَلَ, except مِلَمٌّ [and مِتَمٌّ, with both of which it is coupled]. (TA.) — — See also مُعَمٌّ. المَعَمَّةُ: see العَامَّةُ, first sentence. مُعَمَّمٌ [Attired with a turban. — — And hence, (assumed tropical:) Made a chief or lord over others; or] a chief, or lord, who is invested with the office of ordering the affairs of a people and to whom the commonalty have recourse. (TA.) — — Applied to a horse, (S, K,) and other than a horse, (so in a copy of the S,) (assumed tropical:) White in the ears and the place of growth of the forelock and what is around this, exclusively of other parts: (S:) or white in the هَامَة [or upper part of the head], exclusively of the neck: or white in the forelock so that the whiteness extends to the place of its growth. (K.) And شَاةٌ مُعَمَّمَةٌ (assumed tropical:) A sheep, or goat, having a whiteness in the هَامَة. (S.) رَوْضَةٌ مُعْتَمَّةٌ (tropical:) [A meadow] having abundant and tall herbage. (TA.) يَعْمُومٌ: see عَمِيمٌ. عمت 1 عَمَتَ, aor. عَمِتَ, (T, K,) inf. n. عَمْتٌ; (T, S, O;) and ↓ عمّت, (O, K,) inf. n. تَعْمِيتٌ; (O;) He wound wool (S, O, * K) in an oblong form, (TA,) or in a round form, (S, O, K,) like a ring, (TA,) for the purpose of its being put in the hand and spun (S, O, K) with the spindle: (TA:) or he wound soft hair of the camel, and wool, into the form of a ring, and spun it, putting it in his hand: (T, TA:) the operation termed عَمْتٌ is performed after beating, and separating and loosening, the wool, and collecting it together, in order to wind it upon the hand, and spin it with the spindle. (AHeyth, TA.) An ex. of the former verb occurs in a verse cited voce رَاجِلَةٌ. (TA.) — — And the former verb signifies also He twisted a rope of [the species of trefoil, or clover, called] قَتّ. (TA.) — — And it is said in the K that عَمَتَ فُلَانًا means He overcame, or subdued, such a one, and made him to refrain, or restrained him; expl. by قَهَرَهُ وَكَفَّهُ: but [SM says that] the correct reading is probably وَلَفَّهُ; for in the L [and in the O, app. on the authority of Az, to whom the same is ascribed in the TA in art. لف] we find what here follows: فُلَانٌ يَعْمِتُ أَقْرَانَهُ means يَقْهَرُهُمْ وَيَلُفُّهُمْ [i. e. (assumed tropical:) Such a one overcomes, or subdues, and throws into confusion, his antagonists: and hence, app., what is said in the K; the author of which probably found يَكُفُّهُمْ erroneously written for يَلُفُّهُمْ in some lexicon, and therefore thought it allowable to make عَمَتَ in this case to have a sing. for its objective complement]: and it is added that this is said in relation to war, and excellence of judgment, and knowledge of the case of the enemy, and the subduing him with the infliction of many wounds. (TA.) — — عَمَتَهُ also signifies He beat him with a staff, or stick, not caring [for any one]. (K.) 2 عَمَّتَ see the first sentence above. عَمِيتٌ A twisted rope of [the species of trefoil, or clover, called] قَتّ; as also ↓ مَعْمُوتٌ. (TA.) — — See also what next follows. عَمِيتَةٌ A portion of wool, (S, * O, * K,) or of the soft hair of the camel, (S, O,) wound in the manner described in the first sentence of this art.; (S, O, K;) like a سَبِيخَة of cotton, and a سَلِيلَة of [goats'] hair, (S, O, TA,) or a فَلِيلَة of [goats'] hair: (ISd, TA:) the pl. [of pauc.] is أَعْمِتَةٌ and [of mult.] عُمُتٌ [and coll. gen. n., improperly called a pl.,] ↓ عَمِيتٌ; (K;) or, accord. to ISd, أَعْمِتَةٌ is pl. of عَمِيتٌ, which is pl. of عَمِيتَةٌ; (TA;) and عَمَائِتُ is a pl. of this last. (AHeyth, TA.) عِمِّيتٌ A clever, or an intelligent, watcher, or guardian: (S, O, K:) or a knowing, intelligent, keeper, or preserver, or guardian: (Az, TA:) and a clever, or an intelligent, and a bold, man. (TA.) — — And (some say, S, O) Ignorant and weak. (S, O, K.) — — And (some say, O) Drunken: (O, K:) and who cannot go aright, or knows not the course, or way, that he would pursue: (K:) which last explanation and that which immediately precedes it (i. e. " drunken ") appear, from the L and other lexicons, to be one signification. (TA.) The pl. is عَمَامِيتُ. (S, O.) مَعْمُوتٌ: see عَمِيتٌ. عمج 1 عَمَجَ, aor. عَمِجَ, He hastened, or was quick, or swift, in his pace, or course: (S, O, K:) formed by transposition from مَعَجَ. (S, O.) — — And, (K,) or عَمَجَ فِى المَآءِ, (O,) He swam in the water. (O, K.) — — See also the next paragraph, in two places. 5 تعمّج; (S, O, K;) and ↓ عَمَجَ, (K,) inf. n. عَمْجٌ; (O;) He wound, or bent, (S, O, K,) in going along, (S, O,) or in the road, to the right and left: (K:) or ↓ عَمَجَ فِى سَيْرِهِ signifies he proceeded in every direction, by reason of briskness, liveliness, or sprightliness. (TA.) And تعمّجت الحَيَّةُ The serpent wound about in its course. (S, O.) And تعمّج السَّيْلُ فِى الوَادِى The torrent wound in the valley to the right and left. (O.) عَمَجٌ (Ktr, S, O, K) and ↓ عُمَّجٌ (S, O, K) and ↓ عَوْمَجٌ (Kr, S, O, K) A serpent: (S, O, K, &c:) so called because of its winding. (TA.) عَمْجَةٌ and عَمِجَةٌ: see عَمُوجٌ. عُمَّجٌ: see عَمَجٌ. عَمُوجٌ An arrow that winds about in its course. (S, O, K.) And A horse that does not proceed in a straight, or direct, course: and ↓ عَمْجَةٌ and ↓ عَمِجَةٌ a she-camel that winds about. (TA.) — — It is also used by Aboo-Dhu-eyb El-Hudhalee as meaning Swimming. (O.) عَوْمَجٌ: see عَمَجٌ. عمد 1 عَمَدَهُ, (S, A, O, L, Msb, K,) aor. عَمِدَ, (L,) inf. n. عَمْدٌ; (L, Msb;) and ↓ اعمدهُ; (Msb, K;) He stayed it, propped it up, or supported it; (S, A, O, L, Msb, K;) namely, a wall, (A, L, Msb,) or other thing; (S, O, L;) i. q. دَعَمَهُ: (A, L, Msb:) or ↓ اعمده, [and app. sometimes عَمَدَهُ, (see مَعْمُودٌ,) and in a similar manner ↓ عمّده is expl. by Golius, as on the authority of J, whom I do not find to have anywhere mentioned it, but it is probably correct, (see its pass. part. n. in this art.,)] he placed beneath it columns, pillars, or props. (S, O. [See عَمُودٌ, &c.]) — — And عَمَدَهُ, (L, K,) aor. عَمِدَ, (L,) or عَمُدَ, (TA,) inf. n. عَمْدٌ, (L,) He struck him, or beat him, with an [iron weapon such as is called] عَمُود. (O, L, K.) — — And He struck him, or beat him, upon the part called عَمُودُ البَطْنِ. (O, L, K.) — عَمَدَ لَهُ, (S, A, O, L, Msb,) and عَمَدَ إِلَيْهِ, (L, Msb,) and عَمَدَهُ, (L, K,) aor. عَمِدَ, [or عَمِدَ and عَمُدَ, (Har p. 299,)] inf. n. عَمْدٌ (S, O, L, Msb) and عَمَدٌ and عِمَادٌ and عُمْدَةٌ (Mtr, TA) and عُمُودٌ (Nawádir el-Aaráb, TA) and مَعْمَدٌ; (Ibn-'Arafeh, TA;) and ↓ تعمّدهُ, (L, Msb, K,) and ↓ تعمّد لَهُ; (S, L;) and ↓ اعتمدهُ; (L, TA;) He intended it, or purposed it; did it intentionally, or purposely; the inf. n. signifying the contr. of خَطَأٌ: (Az, S, L, TA:) he directed himself, or his course or aim, to it, or towards it; made for it, or towards it; made it his object; aimed at it; sought, or endeavoured, after it; or tended, repaired, or betook himself, to it, or towards it; syn. قَصَدَهُ; (L, K;) or قَصَدَ لَهُ, (S, A, O,) or إِلَيْهِ. (Msb.) You say, ↓ اعتمد الأَمْرَ He intended, or purposed, the affair; or aimed at it; &c.; syn. صَمَدَهُ; (A in art. صمد;) or صَمَدَ صَمْدَهُ,

i. e. قَصَدَ قَصْدَهُ. (M in that art.) And ↓ تعمّد ذَنْبًا He committed a sin, or the like, intentionally. (TA in art. خطأ.) And ↓ تعمّد صَيْدًا [He aimed at an object of the chase]. (Sgh, in Msb.) And عَمَدَ لِرَأْسِهِ بِالعَصَا He aimed at his head with the staff, or stick. (M in art. صمد.) And عَمَدَهُ, [and عَمَدَ إِلَيْهِ,] aor. عَمِدَ; and ↓ اعتمدهُ; and ↓ تعمّدهُ; He betook himself to him, or had recourse to him, in a case of need. (A.) — — And [hence] one says, فَعَلْتُهُ عَمْدًا عَلَى عَيْنٍ, (S, O, Msb, K,) and عَمْدَ عَيْنٍ, (S, A, O, Msb, K,) I did it seriously, or in earnest, and with certain knowledge, or assurance. (S, A, O, Msb, K. [See also عَيْنٌ.]) When a man sees a bodily form and imagines it to be an object of the chase and therefore shoots at it, he cannot use this phrase, for he only aims at what is an object of the chase in his imagination: so says Sgh. (Msb.) — عَمَدَهُ, (S, O, L, K,) aor. عَمِدَ, (L,) said of disease, (S, O, L,) It pressed heavily upon him, or oppressed him; (S, O, L, K;) on the authority of IAar: (TA:) and so said of straitness, or confinement, or imprisonment, and captivity; (O;) and it caused him to fall; (O, K;) in this sense in like manner said of confinement, &c.: (O:) also, (O, K,) said of a disease, (O,) it pained him. (O, K.) And عَمَدَهُ, (K, TA,) aor., in this case, عَمُدَ, (TA, [but this, I think, requires confirmation,]) It grieved him, or made him sorrowful. (K, TA.) One says, مَا عَمَدَكَ What has grieved thee, or made thee sorrowful? (TA.) — عَمِدَ, (S, O, L, K,) aor. عَمَدَ, inf. n. عَمَدٌ, (S, O,) said of earth, It became moistened by rain so that when a portion of it was grasped in the hand it became compacted by reason of its moisture: (S, O, L, K:) or it became moistened by rain and compacted, layer upon layer. (L.) And عَمِدَتِ الأَرْضُ, inf. n. as above, The land became moistened by the rain's sinking into the earth so that when a portion of it was grasped in the hand it became compacted by reason of its moisture. (AZ.) — — Also, (inf. n. as above, L,) said of a camel, He had the inner part of his hump broken [or bruised] by being [much] ridden, while the outer part remained whole, or sound: (S, O, L, K:) or he had his hump swollen in consequence of the galling of the saddle and the cloth beneath it, and broken [or bruised]: whence عَمِيدٌ and مَعْمُودٌ as epithets applied to a man. (L.) And عَمِدَتْ أَلْيَتَاهُ مِنَ الرُّكُوبِ His buttocks became swollen, and quivered, or throbbed, in consequence of [long and hard] riding. (En-Nadr, O, K.) And عَمِدَ, aor. and inf. n. as above, said of a pustule, It became swollen in consequence of its having been squeezed before it had become ripe, and its egg [or white globule] did not come forth. (L, TA.) — — Also He suffered pain. (L.) — — And, (T, O, L, K,) inf. n. as above, (T, L,) He was, or became, angry: (T, O, L, K:) like عَبِدَ (T, L) [and أَمِدَ and أَبِدَ]. One says, عَمِدَ عَلَيْهِ He was angry with him. (T, L.) — — [And He wondered.] One says, أَنَا أَعْمَدُ مِنْهُ I wonder at him, or it: (S, O, L, K:) or, as some say, I am angry at him, or it: and some say that it means I lament at, or complain of, him, or it. (L.) أَعْمَدُ مِنْ سَيِّدٍ قَتَلَهُ قَوْمُهُ (S, O, L) i. e. Do I wonder at a chief whom his [own] people have slain? (L) was said by Aboo-Jahl (S, O, L) when he lay prostrated at Bedr; meaning, hath anything more happened than the slaughter of a chief by his [own] people? this is not a disgrace [to him]: he meant thereby that the destruction that befell him was a light matter to him: (A'Obeyd, L:) the saying is interrogative; (Sh, L;) أَعْمَدُ being app. contracted from أَأَعْمَدُ, by the suppression of one of the two hemzehs. (Az, L.) And أَعْمَدُ مِنْ كَيْلٍ مُحِّقَ, as related by A'Obeyd, [and thus in the O, in two copies of the S written مُحِقّ, and in a third copy omitted,] or مُحِقَ, without teshdeed, as seen by Az written in an old book, [i. e. Do I wonder at a measure incompletely filled?] is a saying of the Arabs, expl. in the book above alluded to, and, Az thinks, correctly, as meaning is it anything more than a measure incompletely filled? [and in a similar manner, but not so fully, expl. in two copies of the S and in the O:] or, accord. to IB, is it anything more than the fact of my measure's being incompletely filled? (L:) thus expl. also by ISk: and in a similar manner the saying of Aboo-Jahl. (From a marginal note in one of my copies of the S.) — — عَمِدَ بِهِ means He kept, or clave, to it; (Ibn-Buzurj, O, K;) namely, a thing. (O.) 2 عمّد السَّيْلَ, inf. n. تَعْمِيدٌ, He stopped, or obstructed, the course of the torrent, so as to make it collect in a place, by means of earth, (O, K,) or the like, (K,) or stones. (O.) — — See also 1, first sentence. — — [عمّدهُ as used by the Christians, and held to be of Syriac origin, means He baptized him: see مَعْمُودِيَّةٌ.] 4 أَعْمَدَ see 1, first sentence, in two places. — — أَعْمَدَتَاهُ رِجْلَاهُ occurs in a trad. as meaning His legs rendered him عَمِيد, i. e. in such a state that he could not sit unless propped up by cushions placed at his sides: (L:) it is of the dial. of Teiyi, who say in like manner أَكَلُونِى البَرَاغِيثُ. (TA.) 5 تَعَمَّدَ see 1, former half, in five places. 7 انعمد It became stayed, propped up, or supported; (S, O, L, K;) said of a wall, (L,) or other thing. (S, O, L.) 8 إِعْتَمَدْتُ عَلَى الشَّىْءِ I leaned, reclined, bore, or rested, upon the thing; stayed, propped, or supported, myself upon it. (S, O, L, Msb.) — — And [hence] اعتمدت عَلَيْهِ فِى كَذَا (assumed tropical:) I relied upon him in such a thing, or case; (S, O, L;) as also إِعْتَمَدْتُهُ. (L.) And اعتمدت عَلَى الكِتَابِ [and اعتمدت الكِتَابَ, and perhaps بِالكِتَابِ (see De Sacy's Chrest. Arabe, sec. ed., i. 315),] (tropical:) I relied upon the book, and held to it: a metaphorical phrase, from the first above. (Msb.) — — [Hence also the phrase, used by grammarians, يَعْتَمِدُ عَلَى مَا قَبْلَهُ (assumed tropical:) It is syntactically dependent upon what is before it; as, for instance, an enunciative upon its inchoative, an epithet upon the subst. which it qualifies, and an objective complement of a verb upon its verb. — — اعتمد المَطَرُ عَلَى الأَرْضِ, a phrase occurring in the K in art. نكح, app. means The rain rested upon the ground so as to soak into it: see عَمِدَ.] — — اعتمد عَلَى السَّيْرِ He went, or journeyed, gently; went a gentle pace. (L in art. هود.) And اعتمد لَيْلَتَهُ He rode on journeying during his night. (A, O, K.) — See also 1, former half, in three places. — — [اعتمدهُ بِكَذَا means قَصَدَهُ بِكَذَا i. e. He brought to him such a thing; lit. he directed, or betook, himself to him with such a thing: see two exs. in the first paragraph of art. بى.] عَمَدٌ: see عَمُودٌ (of which it is a quasi-pl. n., as it is also of عِمَادٌ), in four places: and عُمْدَةٌ. — [It is also an inf. n. of عَمَدَ لَهُ, q. v.: — and the inf. n. of عَمِدَ, q. v.: — — and hence it signifies] A swelling, with galls, in the back of a camel. (L.) عَمِدٌ Earth moistened by rain so that when a portion of it is grasped in the hand it becomes compacted by reason of its moisture: (S, O, L:) or moistened by rain and compacted, layer upon layer. (L.) — — [Hence] one says, هُوَ عَمِدُ الثَّرَى ??ndant in goodness, beneficence, or bounty. (AZ, Sh, O, K.) — — عَمِدٌ is also applied to a camel, meaning Having the inner part of his hump broken [or bruised] by his being [much] ridden, while the outer part remains whole, or sound: (S, O, L:) or having his hump swollen in consequence of the galling of the saddle and of the cloth beneath it, and broken [or bruised]: fem. with ة: and, with ة, a she-camel broken, or subdued, by the weight of her burden. (L.) Lebeed says, describing rain (S, O, L) that caused the valleys to flow, (S,) فَبَاتَ السَّيْلُ يَرْكَبُ جَانِبَيْهِ مِنَ البَقَّارِ كَالعَمِدِ الثَّقَالِ [And the torrent continued during the night, what resembled the heavy, or slow-paced, camel such as is termed عَمِد overlying its two sides, from the valley of El-Bakkár]: As says, he means that a collection of clouds resembling the [camel termed] عَمِد overlay the two sides of the torrent; i. e., that clouds encompassed it with rain. (S, O, L.) — — Also, applied to a pustule, Swollen in consequence of its having been squeezed before it had become ripe, and retaining its egg [or white globule]. (L.) عُمْدَةٌ

A thing by which another thing is stayed, propped, or supported; a stay, prop, or support; as also ↓ عِمَادٌ; of which latter the pl. [or rather quasi-pl. n.] is ↓ عَمَدٌ; (Msb;) as it is also of عَمُودٌ: (S, Msb, &c.:) a thing upon which one leans, reclines, or bears; upon which one stays, props, or supports, himself: a thing upon which one relies: (S, * O, * L, * K, TA:) and أَمْرٍ ↓ عِمَادُ (S and K voce قِوَامٌ) and ↓ عَمُودُهُ and ↓ عَمِيدُهُ (L) signify the stay, or support, of a thing or an affair; that whereon it rests, or whereby it subsists; its efficient cause of subsistence; that without which it would not subsist: (L, and S * and K * ubi suprà:) and ↓ مُعْتَمَدٌ, applied to a man, is syn. with سَنَدٌ [meaning a person upon whom one leans, rests, stays himself, or relies; a man's stay, support, or object of reliance; like عَمْدَةٌ and ↓ عِمَادٌ]: (S and K * in art. سند:) عُمْدَةٌ is used alike as masc. and fem. and as sing. and dual and pl.: (TA:) one says, أَنْتَ عُمْدَتُنَا Thou art he to whom we betake ourselves, or have recourse, in our necessities; (A;) or عُمْدَتُنَا فِى الشَّدَائِدِ our stay, or support, or object of reliance, (↓ مُعْتَمَدُنَا,) in difficulties: (Msb:) and أَنْتُمْ عُمْدَتُنَا Ye are they upon whom we stay ourselves, or rely: (TA:) and one says also هُوَ عَمُودُ ↓ حَيِّهِ He is the stay, or support, of his tribe: (A:) and ↓ عِمَادُ القَوْمِ means the stay, support, or object of reliance, of the people, or party; syn. سَنَدُهُمْ. (Ham p. 457.) See also عَمُودٌ, second quarter. — — [Hence, as used by grammarians,] (assumed tropical:) An indispensable member of a proposition; as, for instance, the agent; contr. of فَضْلَةٌ. (I'Ak p. 143.) — — Also An intention, a purpose, an aim, or a course: so in the phrase اِلْزَمْ عُمْدَتَكَ [Keep to thy intention, &c.]. (A.) عِمْدَةٌ The place that swells, or becomes inflated, in the hump and withers of a camel. (L. [See عَمِدَ and عَمَدٌ.]) عُمْدَانٌ: see عَمُودٌ, second quarter. عُمُدٌّ and ↓ عُمُدَّانِىٌّ (O, L, K) and ↓ عُمُدَّانٌ and ↓ مُعَمَّدٌ (L) or ↓ مُعْمَدٌ (TA) A youth, or young man, full of the sap, or vigour, of youth: (O, L, K:) or bulky, or corpulent, and tall: (L:) the fem. (of every one of these, L) is with ة: (L, K:) and the pl. of the second is ↓ عُمُدَّانِيُّونَ: and ↓ عُمُدَّانِيَّةٌ signifies a corpulent, bulky, woman; (O, L;) as also ↓ عُمُدَّانَةٌ. (O.) عُمُدَّانٌ (O, K, TA, in the CK عُمْدان) Tall; (O, K;) applied to a man; fem. with ة, applied to a woman: (O:) and ↓ مُعْمَدٌ, (A, K,) like مُكْرَمٌ [in measure], (K,) or ↓ مُعَمَّدٌ, (O,) signifies the same, (A, O, K,) applied to a man; (A;) and so ↓ طَوِيلُ العِمَادِ. (Mbr, L.) — — See also عُمُدٌّ, in two places. عُمُدَّانِىٌّ, and its pl., and fem.: see عُمُدٌّ. عِمَادٌ: see عُمْدَةٌ, in four places: — — and عَمُودٌ also, former half, in four places. — — Also Lofty buildings: (S, O, L, Msb, K:) masc. and fem.: (S, O, L, K:) [being a coll. gen. n.:] one thereof is called عِمَادَةٌ. (S, O, L, Msb, K.) — — إِرَمَ ذَاتُ العِمَادِ [mentioned in the Kur lxxxix. 6] means Irem possessing lofty buildings supported by columns: or possessing tallness: (L:) or possessing tallness and lofty buildings: (O:) or, accord. to Fr, the possessors of tents; i. e. who dwelt in tents, and were accustomed to remove to places of pasture and then to return to their usual places of abode. (O, L.) — — طَوِيلُ العِمَادِ: see عُمُدَّانٌ. — — Also (i. e. طويل العماد) (assumed tropical:) A man whose abode is a place known for its visiters. (S, O, L, K.) — — And فُلَانٌ رَفِيعُ العِمَادِ means (assumed tropical:) [Such a one is a person of exalted nobility; lit.] such a one has a high pole of the tent of nobility. (A.) عَمُودٌ a word of well-known meaning, (Msb, K,) The عَمُود of a بَيْت, (S, O,) or of a خَيْمَة; (Mgh;) [i. e.] a pole of a tent; as also ↓ عِمَادٌ: and a column, or pillar, of a house or the like: (L:) pl. (of pauc., S, O) أَعْمِدَةٌ, and (of mult., S, O) عُمُدٌ, and (quasi-pl. n., L) ↓ عَمَدٌ. (S, O, L, Msb, K.) [The former is the primary, and more common, meaning: and hence the phrase] أَهْلُ عَمُودٍ (Lth, A, Msb) and عُمُدٍ or ↓ عَمَدٍ, (Msb,) or this last is not said, (L,) and ↓ أَهْلُ عِمَادٍ, (Lth, A, Msb, K,) [The people of the tent-pole or of the tent-poles;] meaning the people of, or who dwell in, tents: (Lth, A, Msb, K:) or the last means the people of lofty tents, (K,) or of lofty structures. (TA.) خَلَقَ ↓ تَرَوْنَهَا السَّمٰوَاتِ بِغَيْرِ عَمَدٍ, in the Kur [xxxi. 9 (and see also xiii. 2)], (O, L,) accord. to Ibn-'Arafeh, (O,) or Fr, (L,) means either He created the heavens without عَمَد [or pillars] as ye see them; and with the sight ye need not information: or He created the heavens with pillars (عَمَد) that ye see not; [i. e., with invisible pillars;] (O, * L;) the pillars that are not seen being his power; or, accord. to Lth, Mount Káf, which surrounds the world [or earth]; the sky being like a cupola, whereof the extremities rest on that mountain, which is of green chrysolite, whence, it is said, results the greenness of the sky. (L.) And ↓ عَمَدٍ and عُمُدٍ in the Kur [civ., last verse], accord. to different readings, are pls. [or rather the former is a quasipl. n.] of عَمُودٌ; (Fr, L;) or of ↓ عِمَادٌ; and mean [pillars] of fire. (Zj, L.) — — Also Any tent (خِبَآء) supported on poles: or any tent extending to a considerable length along the ground, supported on many poles. (L.) — — See also عُمْدَةٌ, in two places. — — [Hence,] A lord, master, or chief, (S, O, K,) of a people, or party; (S, O;) as also ↓ عَمِيدٌ; (S, A, O, K;) both signify a lord, master, or chief, upon whom persons stay themselves, or rely, in their affairs, or to whom they betake themselves, or have recourse; and the pl. of the latter is عُمَدَآءُ. (TA.) And (accord. to IAar, O, L, TA) The رَئِيس [or chief, or commander], (so in the L, and in the copy of the K followed in the TA,) or رَسِيل [app. meaning, if correct, the scout, or emissary, or perhaps the advanced guard], (so in the O, and in the CK, and in my MS. copy of the K,) of an army; (O, L, K;) also called the زُوَيْر [which corroborates the former explanation, being syn. with رَئِيس]; (L, TA; [in the O written زَوِير;]) as also ↓ عِمَادٌ and ↓ عُمْدَةٌ and ↓ عُمْدَانٌ. (O, L, K.) — — Also, [from the same word in the first of the senses expl. above,] A staff, or stick. (L.) — — And A weapon made of iron, with which one beats, or strikes; (Mgh;) a rod of iron; (L;) [a kind of mace; app. a rod of iron with a ball of the same metal at the head: I have heard this appellation applied to the kind of weapon which I have mentioned in an explanation of طَوَارِقُ, pl. of طَارِقَةٌ, q. v.; and it is vulgarly said, in Egypt, to have been used by the فِدَاوِيَّة, the sect called in our histories of the Crusades " the Assassins: "] pl. [of pauc.] أَعْمِدَةٌ. (Mgh.) — — [And A bar of iron, or of any metal. — — And A perpendicular.] — — And A slender and lofty mountain: so in the saying, العُقَابُ تَبِيضُ فِى رَأْسِ عَمُودٍ [The eagle lays her eggs in the top of a slender and lofty mountain]. (A.) — — عَمُودُ البِئْرِ [Each of] the two upright supports (قَائِمَتَانِ [or قَامَتَانِ]) upon which is [placed the horizontal cross-piece of wood whereto is suspended] the great pulley (مَحَالَة) of the well: (O, K:) [both together being termed the عَمُودَانِ:] a poet says, إِذَا اسْتَقَلَّتْ رَجَفَ العَمُودَانْ [When it (the bucket, الدَّلْوُ,) rises, the two upright supports of the piece of wood to which hangs the great pulley tremble]. (O.) — — عَمُودُ الظَّلِيمِ [Each of] the two legs of the male ostrich: (K:) his two legs are called his عَمُودَانِ. (O, L, TA.) — — عَمُودُ الصَّلِيبِ [The upright timber of the cross] is an appellation applied by the vulgar to the star [e] upon the tail of the constellation Delphinus. (Kzw.) — — عَمُودُ المِيزَانِ The شَاهِين, (K voce شاهين,) i. e. the beam of the balance; the same as the مِنْجَم, except that it (the عَمُود) is generally of the قَبَّان, or steelyard. (MA.) — — عَمُودُ السَّيْفِ The شَطِيبَة [or شُطْبَة, generally meaning a ridge, but sometimes a channel, or depressed line,] that is in the مَتْن [or broad side, or middle of the broad side, of the blade] of the sword, (En-Nadr, O, K,) in the middle of its مَتْن, extending to its lower part: (En-Nadr, O:) [the swords of the Arabs in the earlier ages being generally straight and twoedged:] and sometimes the sword had three أَعْمِدَة [pl. of pauc. of عَمُودٌ] in its back, termed شُطَب and شَطَائِب. (En-Nadr, O.) — — And عَمُودُ السِّنَانِ The ridge (عَيْر, in the O and in copies of the K [erroneously] written غَيْر,) rising along the middle of the spear-head, between its two cutting sides. (ISh, O, L, K. *) — — عَمُودُ البَطْنِ The back; (S, A, Mgh, O, L, K;) because

it supports the belly: (Mgh, O, L:) or a vein (عِرْق), (K,) or a thing resembling a vein, (O, L,) extending from the place of the رُهَابَة [or lower extremity of the sternum] to a little below the navel, (O, L, K,) in the middle whereof the belly of the sheep or goat is cut open; so says Lth: (O, L:) or, accord. to Lth, a vein extending from the رهابة to the navel. (Mgh.) They said, حَمَلَهُ عَلَى عَمُودِ بَطْنِهِ, meaning He carried it on his back: (S, O, L:) or, in the opinion of A'Obeyd, (tropical:) with difficulty, or trouble, and fatigue; whether upon his back or not. (O, L.) — — عَمُودُ الكَبِدِ The rising thing (المُشْرِفُ [app. meaning the longitudinal ligament]) in the middle of the liver: (Zj in his " Khalk el-Insán: ") or a certain vein that irrigates the liver: (Lth, O, L, K:) or عَمُودَا الكَبِدِ signifies two large veins, on the right and left of the navel. (ISh, O, L.) One says, إِنَّ فُلَانًا لَخَارِجٌ عَمُودُ كَبِدِهِ مِنَ الجُوعِ [Verily such a one has his عمود of his liver coming forth in consequence of hunger]: (O:) or عَمُودُهُ مِنْ كَبِدِهِ [his عمود from his liver]; (L, TA;) and some say that by his عمود in this saying is meant what here next follows. (TA.) — — عَمُودُ السَّحْرِ The وَتِين [app. meaning the aorta, as though it were considered as the support of the lungs]. (O, K.) — — عَمُودُ الأُذُنِ The main part, and support, of the ear: (O, L, K, TA: [in the CK, قوامها is erroneously put for قِوَامُهَا:]) or the round part which is above the lobe. (L.) — — عَمُودُ القَلْبِ The middle of the heart, (A, L,) lengthwise: or, as some say, a certain vein that irrigates it. (L.) One says, اِجْعَلْ ذٰلِكَ فِى عَمُودِ قَلْبِكَ Put thou that in the middle of thy heart. (A.) — — عَمُودُ اللِّسَانِ The middle of the tongue, lengthwise. (L.) — — عَمُودُ الكِتَابِ The text of the book: thus in the saying, هُوَ مَذْكُورٌ فِى عَمُودِ الكِتَابِ [It is mentioned in the text of the book]. (A, TA.) — — عَمُودُ الصُّبْحِ The bright gleam of dawn; (L;) the dawn that rises and spreads, (A, L, Msb, *) filling the horizon with its whiteness: (Msb voce فَجْرٌ:) [app. thus called as being likened to a tent, or long tent:] it is the second, or true, فَجْر, and rises after the first, or false, فجر has disappeared; and with its rising, the day commences, and everything by which the fast would be broken becomes forbidden to the faster. (Msb voce فَجْرٌ.) One says, سَطَعَ عَمُودُ الصُّبْحِ, (S, O, L,) or ضَرَبَ الصُّبْحُ بِعَمُودِهِ, (A,) or ضَرَبَ الفَجْرُ بِعَمُودِهِ, i. e. [The bright gleam of dawn] rose and spread. (Msb.) — — عَمُودُ الإِعْصَارِ That [meaning the dust] which rises into the sky, or extends along the surface of the earth, in consequence of the [wind called] إِعْصَار [q. v.]. (O, L.) — — عَمُودُ الحُسْنِ (assumed tropical:) Tallness of stature. (TA in art. ملأ.) — — عَمُودُ النَّوَى (tropical:) The state of distance, from their friends, in which travellers continue. (L.) — — دَائِرَةُ العَمُودِ The curl of the hair [which we term a feather] on a horse's neck, in the places of the collar: it is approved by the Arabs. (L.) — — اِسْتَقَامُوا عَلَى عَمُودِ رَأْيِهِمْ means They continued in the course upon which they placed reliance. (O, K.) — Also, i. e. عَمُودٌ, (accord. to the O and K,) or ↓ عَمِيدٌ, (accord. to the TA [agreeably with an explanation of the latter in the L],) Affected with vehement, or intense, grief or sorrow. (O, K, TA.) عَمِيدٌ: see عُمْدَةٌ — — and see also عَمُودٌ, first quarter. — — Also A man sick, (L,) or very sick, (A,) so that he cannot sit unless propped up by cushions placed at his sides. (A, * L.) — — Also, and ↓ مَعْمُودٌ, (S, O, L, K,) and ↓ معَمَّدٌ, (K,) A man broken, or enervated, by the passion of love; (S, O, K;) and in like manner all the three are applied to a heart: (O:) or the first and second signify a man whose عَمود of his heart is severed: (A:) or a man much distressed, or afflicted, by love; likened to a camel's hump of which the interior is broken: (L. [See عَمِدَ:]) and ↓ مَعْمُودٌ signifies diseased, or sick. (L.) — — See also عَمُودٌ, last sentence. — عَمِيدُ الوَجَعِ The place of pain. (L.) عَامِدٌ applied to the latter part of the night, Causing pain. (IAar, O.) And لَيْلَةٌ عَامِدَةٌ A night causing pain. (IAar, Az, O.) مُعْمَدٌ A tall [tent such as is called] طِرَافٌ. [So in a copy of the A. [Perhaps a mistranscription for مُعَمَّدٌ, q. v.]) See also عُمُدَّانٌ. — — And see عُمُدٌ. مُعَمَّدٌ, applied to a tent, Set up with poles: (O, K:) occurring in a verse of [the Mo'allakah of] Tarafeh [p. 88 in the EM]. (O. [See also مُعْمَدٌ.]) — — وَشْىٌ مُعَمَّدٌ (O, K, TA, in some copies of the K شَىْءٌ,) A sort of وَشْى [or variegated cloth] (O, K, TA) [figured] with the form of عِمَاد [app. meaning lofty buildings]. (TA.) — — See also عُمُدَّانٌ: — — and عُمُدٌ: and عَمِيدٌ. [مُعْمِدَانٌ and مُعْمِدَانِىٌّ and مَعْمُودَانِىٌّ epithets used by the Christian Arabs, meaning A baptist.] مَعْمُودٌ applied to a thing that presses heavily, such as a roof, Held [up, or supported,] by columns: differing from مَدْعُومٌ [q. v.]. (TA in art. دعم.) — Also A person resorted to in cases of need. (A.) — See also عَمِيدٌ, in two places. المَعْمُودِيَةُ, thus correctly, as in the 'Ináyeh, without teshdeed to the ى, but in the copies of the K with teshdeed, [and so in the O; held by some to be of Arabic origin, but by others, of Syriac;] said by Es-Sowlee to be an arabicized word, from مَعْمُوذِيت, with the pointed ذ, signifying الطَّهَارَةُ [app. as meaning " ablution," or " purification "]; (TA;) [Baptism: and baptismal water; expl. as signifying] a yellow water, pertaining to the Christians, (O, K, TA,) consecrated by what is recited over it from the Gospel, (TA,) in which they dip their children, believing that is is a purification to them, like circumcision to others. (O, K, TA.) [See also صِبْغَةٌ.] مُعْتَمَدٌ: see عُمْدَةٌ, in two places. — — [Also A ground of reliance:] one says, مَا عَلَى فُلَانٍ مُعْتَمَدٌ [There is not any ground of reliance upon such a one]. (S voce مَحْمِلٌ, q. v.)

عمر

1 عَمِرَ, aor. عَمَرَ; (S, O, Msb, K;) and عَمَرَ, aor. عَمُرَ; (K) and عَمِرَ; (Sb, K;) inf. n. عَمْرٌ (S, O, Msb, K) and عُمُرٌ, (S, O, Msb,) both anomalous, as inf. ns. of عَمِرَ, for by rule the inf. n. should be عَمَرٌ, (S,) but عَمَرٌ is also an inf. n., (TA,) and عُمْرٌ, which is the most chaste, (O,) and عَمَارَةٌ; (K;) He lived, (S, O,) or continued in life (بَقِىَ), (K,) long, or a long time; (S, O, K; *) his life was, or became, long: (Msb:) and عَمِرَ he grew old. (TA.) — — عَمَرَ بِمَكَانٍ He remained, continued, stayed, resided, dwelt, or abode, in a place. (B, TA.) — عَمَرَ, aor. عَمُرَ, inf. n. عَمْرٌ, (Msb,) or عِمَارَةٌ and عُمْرَانٌ, (MA,) It (a place of abode) became inhabited; (MA, Msb;) بِأَهْلِهِ [by its people]: (Msb:) [it became peopled, well peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate or waste or ruined, or in a state of good repair:] and in like manner you say, عَمِرَتِ الدَّارُ, aor. عَمَرَ, inf. n. عَمْرٌ, the house became inhabited [&c.]. (MA.) — — [You say also, عَمَرَتِ الأَرْضُ The land became inhabited, peopled, well stocked with people and camels and the like, colonized, cultivated, well cultivated, in a flourishing state, or in a state the contrary of waste: see its act. part. n., عَامِرٌ.] — — And عَمَرَ المَالُ, aor. عَمُرَ; and عَمِرَ, aor. عَمَرَ; (K;) and عَمَرَ, aor. عَمُرَ; (Sb, K;) inf. n. عِمَارَةٌ; (K; [so in most copies; in the TA, عَمَارَةٌ, and there said to be inf. n. of عَمُرَ; but, I think, erroneously;]) i. q. صَارَ عَامِرًا [The property, consisting of camels or the like, became in a flourishing state]; (K;) the property became much; the camels, or the like, became many, or numerous. (Sgh.) — عَمَرَهُ, (Msb, K,) aor. عَمُرَ, (TA,) inf. n. عِمَارَةٌ (K [so in most copies, but in the TA, عَمَارَةٌ, with fet-h, which I think erroneous;]) and عُمُورٌ (K) and عُمْرَانٌ, (TA,) He inhabited it; remained, continued, stayed, resided, dwelt, or abode, in it; namely, a place of abode: (Msb:) he kept to it; namely, his property, or his camels or the like, and his house, or tent: (K:) one should not say, of a man, مَنْزِلِهِ ↓ أَعْمَرَ, with ا. (Az, TA.) إِنَّمَا يَعْمُرُ مَسَاجِدَ اللّٰهِ, in the Kur [ix. 18], signifies Only he shall abide in the mosques, or places of worship, of God: or shall visit them: (TA:) see 8: but Z says, I know not عَمَرَ as occurring in the sense of اعتمر [he visited]: (TA:) or shall enter them and sit in them: (Jel:) or the verb in the above-cited phrase of the Kur has another signification, which see

below. (TA.) — عَمَّرَهُ is also syn. with عَمَرَهُ, in the first of the senses expl. below: see 2. — عَمَرَ اللّٰهُ بِكَ مَنْزِلَكَ, (AZ, S, O, K, *) aor. عَمُرَ, (TA,) inf. n. عِمَارَةٌ; (K;) and ↓ أَعْمَرَهُ; (AZ, S, O, K;) May God make thy place of abode to become peopled, [or well peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of ruined or waste or desolate, or in a state of good repair,] by thee [or by thy means]: (K, * TA:) but AZ says that one should not say, of a man, ↓ أَعْمَرَ مَنْزِلَهُ, with ا. (S.) — — عَمَرَ الخَرَابَ, aor. and inf. n. as above, [He made the ruin, or waste, or the like, to become in a state of good repair, in a state the contrary of ruined or waste or desolate.] (S, O, TA.) — — عَمَرَ الأَرْضَ, aor. and inf. n. as above, He peopled the land; stocked it well with people and camels and the like; colonized it; cultivated it, or cultivated it well; rendered it in a flourishing state, or in a state the contrary of waste.] — — And عَمَرَ البِنَآءَ, aor. and inf. n. as above, He kept the building in a good state; syn. حَفِظَهُ. (TA.) So accord. to some, in the Kur, إِنَّمَا يَعْمُرُ مَسَاجِدَ اللّٰهِ, [quoted above,] Only he shall keep in a good state [or in repair] the mosques, or places of worship, of God: (TA:) among the significations of the verb as here used, are these; he shall adorn them with carpets or the like, and light them with lamps, and continue the performance of religious worship and praise and the study of science in them, and guard them from [desecration by] that for which they are not built, such as worldly discourse. (Bd.) — — عَمَرَ الدَّارَ, aor. عَمُرَ, inf. n. عَمْرٌ [and عِمَارَةٌ, (MA,) or this, accord. to the Msb, is a simple subst.], He built the house. (Msb.) [And] He made the house to be inhabited; he peopled it; (MA;) [or made it to be well stocked with people and the like, or in a flourishing state, or in a state of good repair.] — — عَمَرَ الخَيْرَ, aor. عَمُرَ, inf. n. عَمْرٌ and عِمَارَةٌ, [app., He instituted what was good: or perhaps, he cultivated, or promoted, it: or he kept to it; or observed it; or regarded it.] (Az, TA.) — عَمَرَ رَبَّهُ, (IAar, K,) aor. عَمُرَ, (IAar, O,) [inf. n. عِمَارَةٌ,] He served, or worshipped, his Lord; (IAar, K;) he prayed and fasted. (Ks, Lh, O, K.) You say تَرَكْتُ فُلَانًا يَعْمُرُ رَبَّهُ I left such a one worshipping his Lord, praying and fasting. (TA.) 2 عَمَّرَهُ اللّٰهُ, (S, O, Msb, K,) inf. n. تَعْمِيرٌ; (S, Msb;) and ↓ عَمَرَهُ, (Msb, K,) aor. عَمُرَ, (Msb,) inf. n. عَمْرٌ; (TA;) God lengthened, or prolonged, his life; (S, O, Msb, TA;) made him to continue in life; preserved him alive; (K, TA;) as also ↓ استعمرهُ. (O and Bd in xi. 64.) It is said in the Kur [xxxv. 12], وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ إِلَّا فِى كِتَابٍ, i. e., No one whose life is prolonged has life prolonged, nor is aught diminished of his, meaning another's, life, but it is recorded in a writing: (I'Ab, Fr, * O: *) or the meaning is, nor does aught pass of his, i. e. the same person's, life: (Sa'eed Ibn-Jubeyr:) both these explanations are good; but the former seems more probably correct. (Az, TA.) — — عمّر نَفْسَهُ He determined for himself, or assigned to himself, a limited life. (K.) — — عمّر اللّٰهَ, inf. n. تَعْمِيرٌ, He acknowledged the everlasting existence of God. (S, TA.) — — عَمَّرْتُكَ اللّٰهَ I ask, or beg, God to prolong thy life: (Ks, O, TA:) or I remind thee of God. (TA, app. on the authority of Mbr.) [It also seems to signify I swear to thee by the everlasting existence of God. See عَمْرَ اللّٰهِ.] — — أُعَمِّرُكَ اللّٰهَ أَنْ تَفْعَلَ كَذَا I adjure thee by God, and beg thee by the length of thy life, that thou do such a thing. (K, * TA.) — — See also 4. — عَمَّرَ خِبَآءً بِمَا احْتَاجَ إِلَيْهِ [He furnished a tent with what he required]. (Msb in art. بنى.) 3 عَامَرْتُهُ طُولَ حَيَاتِهِ [I lived with him for the length of his life]. (M in art. بلو.) 4 أَعْمَرَ see 1, in three places. — — اعمرهُ المَكَانَ, (K,) and ↓ استعمرهُ فِيهِ, (S, K,) i. q. جَعَلَهُ يَعْمُرُهُ (K) or جعله عَامِرَهُ (S) [He made him to inhabit the place, or to people, or colonize, or cultivate, it]. So the latter signifies in the Kur [xi. 64], ↓ وَاسْتَعْمَرَكُمْ فِيهَا (S) And He hath made you to dwell therein: (O, Jel:) or hath required of you to inhabit it, or to people it, &c.: (Z:) or hath enabled and commanded you to do so: (Bd:) or hath permitted you to do so, and to fetch out by labour, or art, your food [for قومكم in the L and TA, I read قُوتكم, and this is evidently the right,] from it: (TA:) or hath given you your houses therein for your lives; or made you to dwell in them during your lives, and then to leave them to others: (Bd:) or hath prolonged your lives therein. (Ibn-'Arafeh, O.) — — أَعْمَرْتُهُ دَارًا, (S, Mgh, O, Msb, K, *) or أَرْضًا, or إِبِلًا, (S, O,) and ↓ عَمَّرْتُهُ إِيَّاهَا, (K, *) I assigned to him the house for his life, (Msb, K,) or for my life, (K,) to inhabit it for that period; (Msb, TA;) I said to him, of a house, (S, Mgh, O,) or of land, or of camels, (S, O,) It is thine, (S, Mgh, O,) or they are thine, (S, O,) for my life, (S, Mgh, O,) or for thy life, and when thou diest it returns, or they return, to me. (S, O.) The doing so is forbidden. (Mgh, TA.) [See also عُمْرَى: and see أَرْقَبَ, and رُقْبَى.] — — اعمر الأَرْضَ He found the land to be عَامِرَة, (S, O, K,) i. e., peopled [and cultivated, or in a flourishing state]. (TA.) — — اعمر عَلَيْهِ He rendered him rich; made him to be possessed of competence or sufficiency, to be without wants, or to have few wants. (K.) — اعمرهُ He aided him to perform the visit called عُمْرَة; (Mgh, O, K;) [said to be] on the authority of analogy; not on that of hearsay; (Mgh;) but occurring in a trad.: (Mgh, TA:) or he made him to perform that visit. (IKtt, Msb.) — See also 8. 8 اعتمر He visited. (Msb, K: in some copies of the K اعتمرهُ.) You say, اعتمرهُ, (S, O,) and ↓ اعمرهُ, (ISk, Msb,) He visited him, or it; (S, O;) he repaired, or betook himself, to him, or it; (ISk, S, O, Msb;) as also ↓ عَمَرَهُ, accord. to one explanation of a passage in the Kur ix. 18, quoted above: [see 1:] but Z says, I know not عَمَرَ as occurring in the sense of اعتمر. (TA.) — — He performed the religious visit called عُمْرَة. (O, TA.) You say اعتمر فِى الحَجِّ [He performed the visit so called in the pilgrimage]. (S.) — — اعتمر أَمْرًا He betook himself to a thing, or an affair; as, for instance, a warring and plundering expedition; aimed at it; purposed it. (TA.) — Also He attired his head (i. e. his own head) with an عَمَارَة, i. e., a turban, &c. (S, K.) 10 إِسْتَعْمَرَ see 2: — — and also 4, in two places. عَمْرٌ and ↓ عُمْرٌ are both inf. ns., signifying the same. (S, O.) [See 1. As such, the former is the more common.] And both of these words, (Mgh, K, &c.,) and ↓ عُمُرٌ, (K, &c.,) [used as simple substs., or abstract ns., in which case the second is more common than the first, except in forms of swearing, in which the former is used, and the third is more chaste than the second,] signify Life; (Msb, K;) [the age to which the life extends;] the period during which the body is inhabited by life: so that it denotes less than بَقَآءٌ: wherefore the latter is [frequently] used as an attribute of God; but عمر is seldom used as such: (Er-Rághib, B:) pl. أَعْمَارٌ. (K.) You say أَطَالَ اللّٰهُ عُمُرَكَ ↓ and عَمْرَكَ [May God prolong thy life]. (S, O.) In a form of swearing, عَمْر only is used. (S.) [In a case of this kind, when لَ is not prefixed to it, it is in the accus. case, as will be shown and expl. below: but when لَ is prefixed to it, it is in the nom.] You say لَعَمْرُكَ لَأَفْعَلَنَّ, meaning By thy life, I will assuredly do [such a thing]. (Msb.) لَعَمْرُكَ occurs in the Kur xv. 72, and means By thy life: (I'Ab, Akh, Bd, Jel:) and ↓ لَعَمَرُكَ is a dial. var., mentioned by Yoo: (O:) or the former, accord. to the grammarians, means by thy religion: (AHeyth, O:) and [in like manner] لَعَمْرِى, and ↓ لَعَمَرِى, [by my life, or] by my religion. (K.) لَعَمْرُكَ is an inchoative, of which the enunciative, مَا أُقْسِمُ بِهِ, [that by which I swear, so that the entire phrase means thy life is that by which I swear,] is understood; therefore it is in the nom. case: (IJ, TA:) or the complete phrase is وَعَمْرِكَ فَلَعَمْرُكَ عَظِيمٌ [by thy life, &c.: and thy life is of great account]. (Fr, as related by A'Obeyd.) You say also لَعَمْرُ أَبِيكَ الخَيْرَ, and الخَيْرِ; the former meaning By thy father's instituting, or promoting, or keeping to, or observing, or regarding, what is good; الخير being the objective complement of عمر, from عَمَرَ الخَيْرَ, aor. عَمُرَ, inf. n. عَمْرٌ and عِمَارَةٌ; [see 1;] but in the latter case, الخَيْرِ is an epithet added to أَبِيكَ [so that the meaning is by the life of thy good father]. (AHeyth, Az, O, TA.) [See also art. خير.] You also

say لَعَمْرُ اللّٰهِ, meaning By the everlasting existence of God; (S, O, K;) عمر being here in the nom. case as an inchoative, with ل prefixed to it as a corroborative of the inchoative state: the enunciative is understood; the complete phrase being لَعَمْرُ اللّٰهِ قَسَمِى or مَا أُقْسِمُ بِهِ [the everlasting existence of God is my oath, or that by which I swear]. (S, O.) This expression is forbidden in a trad., (K,) because عَمْرٌ [properly] means the life of the body: (TA:) [but] لَعَمْرُ إِلٰهِكَ, meaning By the everlasting existence of thy God, occurs in a trad. (TA.) When you do not prefix ل, you make it to be in the accus. case, as an inf. n.: thus you say, عمرَ اللّٰهِ مَا فَعَلْتُ كَذَا (S, O, K) I swear by the everlasting existence of God, I did not so: (S, O:) and عَمْرَكَ اللّٰهَ مَا فَعَلْتُ كَذَا (S, O, K, [in the CK اللّٰهُ, but this is a mistake,]) By thine acknowledgment of the everlasting existence of God, I did not so: (S, O:) or the original thereof is عَمَّرْتُكَ اللّٰهَ تَعْمِيرًا, (O, K,) i. e., I ask, or beg, God to prolong thy life: (Ks, O:) [and it is said in the S that عَمْرَكَ اللّٰهَ sometimes has this signification:] and in like manner عَمْرَكَ اللّٰهَ لَا أَفْعَلُ ذَاكَ means I beg God to prolong thy life: I will not do that: or it may be a form of oath without و [for وَعَمْرِكَ]: (Ks:) and you say عَمْرَكَ اللّٰهَ افْعَلْ كَذَا and إِلَّا فَعَلْتَ كَذَا [and إِلَّا مَا فَعَلْتَ كَذَا By thine acknowledgment of the everlasting existence of God, &c., do thou so]: (TA:) or عَمْرَكَ اللّٰهَ signifies by thy worship of God: (AHeyth:) or I remind thee, reminding thee, of God. (K.) Mbr says of this phrase, عمرك اللّٰه, that عمر may be in the accus. case on account of a verb understood; [such, for instance, as أُذَكِّرُكَ;] or by reason of و suppressed, the complete phrase being وَعَمْرِكَ اللّٰهَ; or as being for [the inf. n.] تَعْمِير. (TA.) It may also be [found written] عَمْرَ اللّٰهَ; but this is bad. (Ks.) Some of the Arabs, for لَعَمْرُكَ, said رَعَمْلُكَ. (Az.) — — عَمْرًا وَشَبَابًا: see قُحَابٌ. — عَمْرٌ (AHeyth, K) and ↓ عَمَرٌ (K) signify Religion; (AHeyth, K;) as in the phrases لَعَمْرِى and ↓ لَعَمَرِى (K) and لَعَمْرُكَ (AHeyth) [mentioned above]. — Also عَمْرٌ (S, O, Msb, K) and ↓ عُمْرٌ (IAth, O, K) The flesh that is between the teeth: (S, O, Msb, K:) or the pendent piece of flesh between the teeth: (Az, Msb:) or the flesh that is between the places in which the teeth are set: (TA:) or the flesh of the gum: (K:) or the flesh of the gum that runs between any two teeth: (TA:) or what appears of the gum: (Kh, Msb:) or (so accord. to the TA, but in the K " and ") anything of an oblong shape between two teeth: (K:) pl. عُمُورٌ: (S, O, Msb, K:) which some explain as signifying the places whence the teeth grow. (TA.) It is said in a trad., أَوْصَانِى جِبْرِيلُ بِالسِّوَاكِ حَتَّى خَشِيتُ عَلَى عُمُورِى [Gabriel enjoined me to make use of the tooth-stick so that I feared for my عمور]. (O, TA.) — أُمُّ عَمْرٍو: see عَامِرٌ. عُمْرٌ: see عَمْرٌ, in two places. عَمَرٌ: see عَمْرٌ, in four places. عُمُرٌ: see عَمْرٌ, in two places. عَمْرَةٌ: see عَمَارَةٌ. — أَبُو عَمْرَةَ means Bankruptcy, insolvency, or the state of having no property remaining; (Lth, O, K;) which is said to be thus called because it was the name of an envoy of El-Mukhtár the son of Aboo-'Obeyd, on the occasion of whose alighting at the abode of a people, slaughter and war used to befall them: (Lth, O, K: *) — — and (K) hunger. (IAar, K.) عُمْرَةٌ A visit, or a visiting: (S, Msb, K:) or a visit in which is the cultivation (عِمَارَة) of love or affection: (TA:) or a repairing to an inhabited, or a peopled, place: this is the primary signification. (Mgh.) — — Hence the عُمْرَة in pilgrimage [and at any time]; (S, O; *) i. e. [A religious visit to the sacred places at Mekkeh, with the performance of the ceremony of الإِحْرَام,] the circuiting round the Kaabeh, and the going to and fro between Es-Safà and El-Marweh: الحَجُّ [differs from it inasmuch as it is at a particular time of the year and] is not complete without the halting at 'Arafát on the day of 'Arafeh: (Zj, TA:) the عُمْرَة is the minor pilgrimage (الحَجُّ الأَصْغَرُ); (Msb, and Kull p. 168;) what is commonly termed الحَجُّ being called sometimes the greater pilgrimage (الحَجُّ الأَكْبَرُ): (Kull:) pl. عُمَرٌ (S, O, Msb) and عُمَرَاتٌ or عُمُرَاتٌ or عُمْرَاتٌ. (Msb.) — — Also A man's going in to his [newlymarried] wife in the abode of her family: (IAar, S, K:) if he removes her to his own family, the act is termed عُرْسٌ. (IAar, S.) عُمْرَى a subst., (اِسْمٌ) [strangely read by Golius أَسْمَرُ, S, O,] or an inf. n., (TA,) [or rather a quasiinf. n.,] from أَعْمَرَهُ دَارًا and the like; (S, O, TA;) A man's assigning to another a house for the life of the latter, or for the life of the former; (accord. to the explanation of the verb in the K;) a man's saying to another, of a house, or of land, or of camels, It is thine, or they are thine, for my life, or for thy life, and when thou diest it returns, or they return, to me; (accord. to the explanation of the verb in the S and Mgh and O;) a man's giving to another a house, and saying to him, This is thine for thy life, or for my life: (Th, in TA: [in which is added, "whichever of us dies," ايّنا مات, but this I consider a mistake for إِذَا مَاتَ, "when he dies,"] " the house is given to his family: "]) so they used to do in the Time of Ignorance: (TA:) but some of the Muslim lawyers hold the gift to be absolute, and the condition to be null. (TA, &c.) — — Also [The property, or house, &c., so given;] what is assigned, or given, to another for the period of his life, or for that of the life of the giver. (K.) [See also رُقْبَى.] عُمْرِىٌّ, applied to trees (شَجَر), Old; (K;) a rel. n. from عُمْرٌ: (TA:) عُمْرِيَّةٌ, [the fem.,] applied to a tree (شَجَرَة), signifies great and old, having had a long life: (IAth, TA:) or the former, the [species of lote-tree called] سِدْر, that grows upon the rivers (O, K) and imbibes the water; as also عُبْرِىٌّ: (O:) or, accord, to Abu-l-'Ameythel [or 'Omeythil] El-Aarábee, the old, whether on a river or not; (O, TA;) and in like manner says As, the old of the سِدْر, whether on a river or not; and the ضَال is the recent thereof: some say that the م is a substitute for the ب in عُبْرِىٌّ [q. v.]. (TA.) الفَرِيضَةُ العُمَرِيَّةُ: see المُشَرَّكَةُ. عُمْرَانٌ [an inf. n. of عَمَرَ: — — and of عَمُرَ: — — then app. used as an epithet syn. with عَامِرٌ, q. v.: (of which it is also a pl.:) — — and then as an epithet in which the quality of a subst. is predominant; meaning A land, or house, inhabited, peopled, well people, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate or waste or ruined; a land colo- nized, cultivated, or well cultivated; a house in a state of good repair: such seems to be meant in the JK and A and K, in art. خرب, where, as in the O in this art., it is said to be contr. of خَرَابٌ, q. v.] — — It is also a subst. signifying بُنْيَانٌ [A building; a structure; and edifice: or perhaps the act of building]. (Msb.) [See also عِمَارَةٌ. — — It is also a pl. of عَامِرٌ, q. v.] عَمَارٌ: see عَمَارَةٌ, in three places. عَمِيرٌ: see عَامِرٌ. أَبُو عُمَيْرٍ The ذَكَر. (K; and TA voce شَامَ, q. v., in art. شيم.) عَمَارَةٌ Anything (AO, S, O, K) which one puts, (S, O,) or which a chief puts, (TA,) upon his head, such as a turban, and a قَلَنْسُوَة, and a crown, &c., (AO, S, O, K,) as a sign of headship, and for keeping it in mind; (TA;) as also ↓ عَمْرَةٌ (K) and ↓ عَمَارٌ: (S, O, * TA:) which last [is app. a coll. gen. n., of which عَمَارَةٌ is the n. un., and] also signifies any sweet-smelling plant (رَيْحَان) which a chief puts upon his head for the same purpose: and hence, (tropical:) any such plant, absolutely: (B:) or any such plant with which a drinkingchamber is adorned, (S, K,) called by the Persians مَيْوَرَانْ; when any one comes in to the people there assembled, they raise somewhat thereof with their hands, and salute him with it, wishing him a long life: so, accord. to some, in a verse of El-Aashà, which see below: (S:) or it there signifies crowns of such plants, which they put upon their heads, as the foreigners (العَجَم) do; but ISd says, "I know not how this is: " or the myrtle; syn. آس: (TA:) and عَمَارَةٌ signifies a plant of that kind, with which one used to salute a king, saying, May God prolong thy life: or, as some say, a raising of the

voice, saying so: (Az, TA:) a salutation; (K;) said to mean, may God prolong thy life; (TA;) as also ↓ عَمَارٌ (S, K) and ↓ عِمَارَةٌ; (L;) but Az says that this explanation is not valid. (TA.) El-Aashà says, سَجَدْنَا لَهُ وَرَفَعْنَا العَمَارَا ↓ فَلَمَّا أَتَانَا بُعَيْدَ الكَرَى [And when he came to us, a little after slumber, we prostrated ourselves to him, and] we put the turbans from our heads, in honour of him: (S:) but IB says that, accord. to this explanation, the correct reading is وَضَعْنَا العَمَارَا: (TA:) or the former reading means, we raised our voices with prayer for him, and said, May God prolong thy life: or we raised the sweet-smelling plants: &c.: see above. (S, TA.) — — Also عَمَارَةٌ, (K,) or ↓ عِمَارَةٌ, (O,) An ornamented piece of cloth which is sewed upon a مِظَلَّة, [by which is meant a kind of tent,] (O, K, TA,) i. e. sewed to the طَرِيقَة [q. v.], on each side of the tent-pole, (O,) as a sign of headship. (TA.) — See also عِمَارَةٌ. عُمَارَةٌ Hire, pay, or wages, of, or for, عِمَارَة as signifying مَا يُعْمَرُ بِهِ المَكَانُ [see below]. (K, TA.) عِمَارَةٌ [is an inf. n.: and often signifies Habitation and cultivation; or a good state of habitation and cultivation: — — and is also expl. as signifying] مَا يُعْمَرُ بِهِ المَكَانُ [That by which a place is rendered inhabited, peopled, well stocked with people and the like, colonized, cultivated, well cultivated, in a flourishing state, or in a state the contrary of desolate or waste or ruined; app. meaning, work, or labour, by which a place is rendered so; as it is immediately added in the K that عُمَارَةٌ signifies hire, pay, or wages, of it, or for it; and the explanation which I have here given is agreeable with ancient and modern usage; to which it may be further added, that the measure (فِعَالَةٌ) is common to words signifying arts, occupations, or employments, as فِلَاحَةٌ and زِرَاعَةٌ &c.]. (K, TA.) — — Also a subst. from عَمَرَ الدَّارَ. (Msb.) [It has two significations, either of which may be meant in the Msb: The act, or art, of building a house: — — and A building; a structure; an edifice: generally, accord. to modern usage, a public edifice: pl. عَمَائِرُ. See also عُمْرَانٌ.] — Also The breast of a man. (TA.) — — Hence, (TA,) عِمَارَةٌ (S, O, Msb, K) and ↓ عَمَارَةٌ, (Msb, K,) the latter allowed by Kh, (O,) but the former is the more common, (Msb,) A great tribe, syn. قَبِيلَةٌ عَظِيمَةٌ, (Msb,) or حَىٌّ عَظِيمٌ, (O, K, TA,) that subsists by itself, migrating by itself, and abiding by itself, and seeking pasturage by itself: (O, TA:) or it is called by the former name because it peoples a land; and by the latter, because complex like a turban; (TA;) and ↓ عَمِيرَةٌ signifies the same; or, as some say, all signify a بَطْن: (Ham p. 682:) or i. q. قَبِيلَةٌ and عَشِيرَةٌ: (S, O:) or less than a قبيلة: (O, K:) or less than a قبيلة and more than a بَطْن: (IAth, TA:) [see also شَعْبٌ:] or a body of men by which a place is peopled: (B, TA:) pl. عَمَائِرُ. (TA.) — See also عَمَارَةٌ, in two places. عَمِيرَةٌ: see the next preceding paragraph, near the end. عَامِرٌ Living long. (Msb, TA.) — — Remaining, continuing, staying, residing, dwelling, or abiding, in a place: (TA:) and thus, or remaining, &c., and congregated, in a pl. sense. (Mus'ab, O.) [Hence,] An inhabitant of a house: pl. عُمَّارٌ. (TA.) And عُمَّارُ البُيُوتِ The jinn, or genii, that inhabit houses. (S.) And عَوَامِرُ البُيُوتِ The serpents that are in houses: sing. عَامِرٌ and عَامِرَةٌ: accord. to some, they are so called because of the length of their lives. (TA.) — — See also مُعْتَمِرٌ. — Also i. q. ↓ مَعْمُورٌ. (O, TA.) [See also عُمْرَانٌ.] You say أَرْضٌ عَامِرَةٌ A land peopled; [colonized; cultivated; &c.] (TA.) [See عَمَرَ.] And مَنْزِلٌ عَامِرٌ A place of abode inhabited [&c.]. (Msb.) And مَكَانٌ عَامِرٌ, and ↓ عَمِيرٌ, (S, O, TA,) i. e. ذُو عِمَارَةٍ [A place inhabited, peopled, well stocked with people and the like, in a flourishing state, in a state the contrary of desolate or waste or ruined]. (TA.) — — It is applied also to that which has been a ruin or waste or the like [as meaning In a state of good repair; in a state the contrary of ruined or waste or desolate]; and so ↓ مَعْمُورٌ. (S, TA.) [Pl. عُمْرَانٌ.] — إِنَّهُ لَعَامِرٌ لِرَبِّهِ Verily he is a server, or worshipper, of his Lord. (TA.) — أُمُّ عَامِرٍ, (S, O, K,) and ↓ أُمُّ عَمْرٍو, (K,) but the latter is extr., (TA,) The hyena; (S, O, K;) a metonymical surname, (S, O,) determinate, as applying to the species. (TA.) It is said in a prov., خَامِرِى أُمَّ عَامِرٍ أَبْشِرِى بِجَرَادٍ عَظْلَى وَكَمَرِ رِجَالٍ قَتْلَى [Hide thyself, O Umm-'Ámir: rejoice thou at the news of locusts cohering, and the glands of the penes of slain men: (in this prov., for كَمّ, in the TA, I have substituted كَمَرِ, which is the reading in variations of the prov.: see Freytag's Arab. Prov., i. 431:)] this being said by a man, [it is asserted that] the animal becomes obsequious to him, so that he muzzles it, and then drags it forth; for the hyena, says Az, is proverbial for its stupidity, and for its being beguiled with soft speech. (TA.) It is called ام عامر, as though its young one were called عَامِرٌ, and it is so called by a Hudhalee poet: (L:) or its whelp is called العَامِرُ: (K:) but it is not known with ال in the compound name with the prefixed noun [امّ, nor, app., without امّ]. (MF, from the Expos. of the دُرَّة.) عَوْمَرَةٌ Clamour and confusion, (S, O, * K,) and evil, or mischief: (O:) or wearying contention or altercation. (TA in art. دقر.) مَعْمَرٌ A place of abode peopled, or inhabited: (so in a copy of the S:) a place of abode spacious, (O, TA,) agreeable, peopled or inhabited, (TA,) abounding with water and herbage, (S, O, * K, TA,) where people stay. (TA.) [مِعْمَارٌ and ↓ مِعْمَارِىٌّ, of which latter مِعْمَارِيَّةٌ is the coll. n., An architect: both app. postclassical.] مَعْمُورٌ: see عَامِرٌ, in two places. — — دَارٌ مَعْمُورَةٌ A house inhabited by jinn, or genii. (Lh.) — — البَيْتُ المَعْمُورُ is [The edifice] in heaven, (K,) in the third heaven, or the sixth, or the seventh, (Jel, in lii. 4,) or in the fourth, (O, Bd,) over, or corresponding to, the Kaabeh, (O, Jel, K,) which seventy thousand angels visit every day, [or seventy thousand companies of which every one consists of seventy thousand angels, (see دِحْيَةٌ,)] circuiting around it and praying, never returning to it: (O, * Jel:) or the Kaabeh: or the heart of the believer. (Bd.) — Also Served [or worshipped]. (TA.) مِعْمَارِىٌّ: see مِعْمَارٌ. مُعْتَمِرٌ Visiting; a visiter. (S, K.) — — Performing the religious visit called عُمْرَة: (Kr, S:) having entered upon the state of إِحْرَام for the performance of that visit: (TA:) pl. مُعْتَمِرُونَ: and عُمَّارٌ [a pl. of ↓ عَامِرٌ] is syn. with مُعْتَمِرُونَ. (Kr.) — — And Betaking himself to a thing; aiming at it; purposing it. (K, TA.) — Also Having his head attired with an عَمَارَة, i. e. a turban [&c.]. (AO, S.) مَا لَكَ مُعْوِمِرًا بِالنَّاسِ عَلَى بَابِى means Wherefore art thou congregating and detaining the people at my door? (Sgh, TA.) يَعْمُورٌ A kid: (IAar, S, O, K:) and a lamb: pl. يَعَامِيرُ. (IAar, S, O.) عمرد عَمَرَّدٌ Long; (S, O, K;) as also ↓ عُمْرُودٌ; (K;) applied to a road, (S, O,) as meaning far extending, (O,) and to a desert without water or herbage, (S, O,) and a limit, term, reach, or goal, or a heat, or single run to a goal or limit, (شَأْو,) (AA, S, O,) and a horse, (S, O,) or anything. (K.) — — Evil in disposition and very perverse, and strong; (O, L, K;) applied to a horse. (L.) Malignant, or noxious; applied to a wolf. (L, K.) Malignant, or noxious, and very cunning; (O, * K;) and so عَمَرَّطٌ; applied to a wolf; and the latter sometimes applied in this sense to a man: pls. عَمَارِدُ and عَمَارِطُ. (O.) — — An excel-lent camel, used for riding. (O, L, K. *) — — A quick, vehement pace. (L.) عُمْرُودٌ: see above, first sentence. عمش 1 عَمِشَ, (S, TA,) aor. عَمَشَ, (TA,) inf. n. عَمَشٌ, (S, A, O, K,) He (a man, S, TA) was weak in sight, (S, A, O, K,) and generally, or at most times, shedding tears. (S, O, K.) And عَمِشَتِ العَيْنُ, aor. and inf. n. as above, The eye was generally, or at most times, shedding tears, and weak in sight. (Msb.) — — Hence, (A,) عَمِشَ فِيهِ, said of speech, (assumed tropical:) It produced a good effect upon him. (A, O, K.) And فُلَانٌ لَا تَعْمَشُ فِيهِ المَوْعِظَةُ (assumed tropical:) Such a one, exhortation produces no good effect upon him. (A, O.) Both of these are chaste phrases; for when exhortation produces an effect upon a man, it becomes as though it were weaksighted, seeing nothing to amend in him. (A.) 2 تَعْمِيشٌ The removing of [the weakness of sight termed] عَمَش [inf. n. of عَمِشَ, q. v.]. (O, K.)

10 استعمشهُ He deemed him foolish, or stupid, (O, K, TA,) or, as in the Tekmileh, ignorant: (TA:) but this is post-classical. (O, TA.) أَعْمَشُ A man weak in sight, and generally, or at most times, shedding tears: fem. عَمْشَاءُ: (S, Msb:) pl. عُمْشٌ; (Msb, TA;) which is also applied to camels: (TA:) or disordered in the eye; whose eyes are dim, or watery; and أَغْمَصُ signifies the like. (L, TA.) عمق 1 عَمُقَ, (S, O, K,) or عَمُقَتْ, (Msb,) [aor. يَعْمُقُ,] inf. n. عَمَاقَةٌ (S, O, Msb) and عُمْقٌ, (Msb,) said of a well (رَكِيٌّ, S, O, or بِئْرٌ Msb), It was, or became, deep: (S, * O, * Msb, K, * TA:) and so عَمُقَ. (TA.) One says, مَا أَبْعَدَ عَمَاقَةَ هٰذِهِ الرَّكِيَّةِ (O, K *) and ↓ مَا أَعْمَقَهَا (K) [How great, or far-extending, is the depth of this well !]: and so مَا أَمْعَقَهَا. (TA.) — — And عَمُقَ and عَمِقَ, inf. n. (of the former, TA) عُمْقٌ and (of the latter, TA) عَمَاقَةٌ, said of a [road such as is termed] فَجّ, It was, or became, far-extending: or long: (K:) but accord. to a saying of IAar, app. not used in the latter sense when said of a road. (TA.) And عَمُقَ said of a place, It was, or became, distant, remote, or far off. (Msb.) 2 عَمَّقَ see 4. — — [Hence,] عمّق النَّظَرَ فِى الأُمُورِ, (S, O, K,) inf.n. تَعْمِيقٌ, (S,) He exceeded the usual bounds [in looking, or examining, or rather he looked, or examined, deeply, into affairs, or the affairs]. (K, TA.) 4 اعمق البِئْرَ, (Msb, K,) inf. n. إِعْمَاقٌ; (S, O;) and ↓ عَمَّقَهَا, (Msb, K,) inf. n. تَعْمِيقٌ; (S, O;) and ↓ إِعْتَمَقَهَا; (O, K;) He made the well deep: (S, O, Msb, K, TA:) and so امعقها. (TA.) — — مَا أَعْمَقَهَا: see 1. 5 تعمّق فِى كَلَامِهِ He went deeply, or far, in in his speech; syn. تَنَطَّعَ. (S, O, K.) And تعمّق فِى الشَّىْءِ He went, or dived, deeply, or far, in, or into, the thing. (MA.) And تعمّق فِى الأَمْرِ He was, or became, nice, exquisite, refined, or scrupulously nice and exact; or he chose what was excellent, or best to be done; and exceeded the usual bounds; in the affair. (TA. [See also the part. n., below.]) 8 إِعْتَمَقَ see 4. عَمْقٌ (S, O, Msb, K, TA) and ↓ عُمْقٌ, (S, O, K, TA,) or the latter is an inf. n., (Msb,) and ↓ عُمُقٌ, (K, TA,) The bottom (قَعْر) of a well (S, O, K, TA) and the like, (K, TA,) and of a [road such as is termed] فَجّ, and of a valley: (S, O, TA:) or the depth of a well (Msb, TA) and the like; [i. e.] the distance to the bottom: (TA:) [and عُمُوقٌ, which may be a pl. of the first or second, and perhaps of the third, signifies deep places of the ground: (see خَسْفٌ:) and ↓ عُمْقٌ signifies also depth of anything; or distance between the two opposite surfaces thereof:] but accord. to IAar, ↓ عُمْقٌ as an attribute of a road signifies distance: and as an attribute of a well it is the length of its cavity, or interior, from top to bottom. (TA.) — — And عَمْقٌ and ↓ عُمْقٌ signify also The distant, or remote, extremity of a desert, or waterless desert: pl. أَعْمَاقٌ: (S, O, K, TA:) which is also expl. as signifying sides, regions, or tracts; and extremities; without restriction: and sides, regions, or tracts, of the earth, or of a land. (TA.) Ru-beh says, فِى سَبْسَبٍ مُنْجَرِدِ الأَعْلَاقِ الأَعْمَاقِ ↓ غَيْرِ الفِجَاجِ عَمِقِ [In a desert, or waterless desert, bared of the beaten tracks, except the far-extending (?) remote in respect of the extremities]. (O.) — And عَمْقٌ Full-grown unripe dates put in the sun to dry (AHn, K, TA) and to ripen. (AHn, TA.) — — [And accord. to Forskål, (Flora Aeg. Arab. p. cxii.,) The Euphorbia officin. arborea; mentioned by him as found at a place in Tihámeh, which suggests that its name may perhaps be correctly عِمْقَى, q. v.] عُمْقٌ: see the next preceding paragraph, in four places. عَمَقٌ A right, or due. (ISh, O, K.) So in the saying, فِى هٰذِهِ الدَّارِ عَمَقٌ [In this house is a right, or due, pertaining to some one]: (ISh, O:) and لَهُ فِيهِ عَمَقٌ [There pertains to him, in it, a right, or due]. (K.) عَمِقٌ: see عَمِيقٌ, and the verse cited above. عُمُقٌ: see عَمْقٌ, first sentence. — — [And see عَمِيقٌ.] عَمْقَةٌ Feculence (وَضَرٌ) of clarified butter, [adhering to the interior] in a skin: (Lh, O, K:) the م is asserted by Lh to be a substitute for ب. (TA voce عَبَقَةٌ.) عِمْقَى, (S, O, K,) said by Aboo-Nasr to be of the fem. gender, (O,) A species of trees, (S,) or a certain plant, (O, K,) in El-Hijáz and Tihá- meh, (S, [see عَمْقٌ, last sentence,]) of which AHn states his not having found any one who described its qualities, or attributes, (O,) and said by IB to be spoken of as more bitter than the colocynth; (TA;) also called ↓ عَمَاقِيةٌ, (O, K,) which occurs in a verse of Sá'ideh Ibn-El-'Ajlán, or, as some relate it, the word there is عَبَاقِيَة [q. v.]. (O.) عُمْقِىُّ الكَلَامِ A man whose speech has depth. (TA.) عَمِيقٌ is of the dial. of the people of El-Hijáz: and the tribe of Temeem say مَعِيقٌ. (Fr, TA.) One says بِئْرٌ عَمِيقَةٌ (S, O, Msb, K) and مَعِيقَةٌ, formed by transposition, (O,) A deep well: (S, * O, * Msb, K, * TA:) pl. عُمُقٌ and عِمَقٌ and عَمَائِقُ and عِمَاقٌ. (K.) — — Also, applied to a [road such as is termed] فَجّ, (O, K,) as in the Kur xxii. 28, (O,) Remote, or far-extending; (Mujáhid, O, K;) and so as applied to a place; (Msb;) [so too ↓ عَمِقٌ, applied to a desert, as in the verse cited above, voce عَمْقٌ;] and, applied to a road, عَمِيقٌ is more used than مَعِيقٌ: (Lth, TA:) or عَمِيقٌ applied to a فَجّ signifies long; (K;) or, app., accord. to IAar, not thus when applied to a فَجّ as meaning a road. (TA. [See عُمُقٌ.]) عَمَاقِيَةٌ: see عِمْقَى. بَعِيرٌ عَامِقٌ A camel feeding upon the [trees, or plants, called] عِمْقَى: (S, O, K;) and إِبِلٌ عَامِقَةٌ camels so feeding. (TA.) أَعْمَقُ [Deeper: and deepest]. IAar mentions his having heard one of the Arabs of chaste speech say, رَأَيْتُ خَلِيقَةً فَمَا رَأَيْتُ أَعْمَقَ مِنْهَا i. e. [I saw] a recently-dug well [and I have not seen any deeper than it]. (O.) مُتَعَمِّقٌ One who exceeds the usual bounds in an affair; who acts with forced hardness, vigour, or hardiness, therein; seeking to accomplish the utmost thereof. (TA.) عمل 1 عَمِلَ, aor. يَعْمَلُ, inf. n. عَمَلٌ, (S, O, Msb, K,) He worked, or wrought; laboured; served, or did service: he did, acted, or performed: (K, TA:) [generally, he did, &c., with a sort of difficulty, or with intention; but sometimes said of an inanimate thing: (see عَمَلٌ, below:)] he did, or he made, wrought, manufactured, or constructed, a thing. (Msb. [See, again, عَمَلٌ, below.]) Accord. to Az, عَمِلَ is the only trans. verb of its measure having the inf. n. of the measure فَعَلٌ, except هَبِلَت, said of a mother, inf. n. هَبَلٌ; other similar verbs having the inf. n. of the measure فَعْلٌ; as سَرِطْتُ اللُّقْمَةَ, inf. n. سَرْطٌ; and بَلِعْتُهُ, inf. n. بَلْعٌ. (TA. [But see arts. سرط and بلع; with respect to the former of which I must here state that, since it was printed, I have found an authority for سَرْطٌ as inf. n. of سَرِطَ in a copy of the S; though in the K it is said to be مُحَرَّكَة, and accord. to the Msb it is like تَعَبٌ.]) You say, عَمِلْتُ عَلَى الصَّدَقَةِ I officiated in the collecting of the poor-rate. (Msb.) [And عَمِلَ بِمَا فِى كِتَابِ اللّٰهِ He did according to what is enjoined in the Book of God.] And عَمِلَ فِى هَلَاكِهِ [He laboured to destroy him, or to kill him]. (K in art. شيط.) [And عَمِلَ فِيهِ It acted upon him, or it: and, said of a sword &c., it had effect, or made an impression, upon him, or it.] — — [Hence,] عَمِلَ فِيهِ signifies [also (assumed tropical:) It governed it syntactically; or caused it to be مَرْفُوع or مَنْصُوب or مَجْرُور &c.; i. e.] it produced in it a certain species of syntactical desinence. (K.) — — And عَمِلَ البَرْقُ The lightning was continual. (K.) And عَمِلَتْ بِأُذُنَيْهَا, said of a she-camel, (K,) and also, in a trad., of [the beast] البُرَاق, (O, * TA,) She went quickly, or swiftly; (O, K, TA;) because she that does thus puts her ears in motion by reason of the vehemence of the pace. (TA.) And عَمِلَت [alone] said of a she-camel, signifies [the same: or] She was, or became, brisk, light, active, or quick. (K.) — — And [hence, app.,] لَمْ أَرَ النَّفَقَةَ تَعْمَلُ كَمَا تَعْمَلُ بِمَكَّةَ, a saying mentioned by Lh, is expl. by ISd as meaning تَنْفَقُ [i. e. I have not seen the money that that one expends pass away as it passes away in Mekkeh]. (TA.) 2 عَمَّلْتُ فُلَانًا عَلَى البَصْرَةِ, (S, O,) or عَلَى البَلَدِ, (Msb,) inf. n. تَعْمِيلٌ, (S, O,) I made, or appointed, such a one governor (S, O, Msb) over El-Basrah, (S, O,) or over the

province, or city, &c. (Msb.) And عُمِّلَ فُلَانٌ عَلَيْهِمْ, inf. n. as above, Such a one was made, or appointed, governor over them. (K, TA.) And one says, مَنِ الَّذِى عُمِّلَ عَلَيْكُمْ Who is he that has been set up as governor over you? (TA.) And فُلَانٌ ↓ أُسْتُعْمِلَ [Such a one was employed as governor over a people: (see a saying of 'Omar in art. ضعف, conj. 2:) or] such a one was appointed to one of the sovereign's offices of government. (TA.) — — And عمّلهُ, (Mgh, O, K,) inf. n. as above, (K,) He gave him his عُمَالَة, or pay, or salary, for work, service, or agency; (Mgh, O, K;) as also ↓ اعملهُ. (TA.) 3 عاملهُ [He worked, laboured, served, acted, or transacted business, with him. Hence,] He dealt with him in buying and selling, (Msb, KL,) and the like: so in the language of the people of the cities. (Msb.) See also 6. [And hence the saying, عاملهُ مُعَامَلَةَ اللَّيْثِ (mentioned in the S in art. ليث) He did, acted, or dealt, with him in the manner of the lion.] — — And i. q. سَامَهُ بِعَمَلٍ [He made to him an offer of working, mentioning the rate of payment; or bargained, or contracted, with him for work]. (K.) Sgh says that المُعَامَلَةُ in the language of the people of El-'Irák is what is termed in the dial. of the people of El-Hijáz المُسَاقَاةُ, (Msb,) which is The employing a man to take upon himself, or manage, the culture' [or watering &c.] of palm-trees or grape-vines [or the like] on the condition of his having a certain share of their produce. (S and TA in art. سقى.) 4 اعملهُ He made him to work, labour, serve, or do service; or to do, act, or perform; (S, * O, * K, TA;) as also ↓ استعملهُ: (S, K:) he made him, or caused him, to do, or to make, manufacture, or construct, a thing. (Msb.) And one says also, يُعْمِلُ نَفْسَهُ فِى الأَمْرِ [He plies himself in the affair]. (S in art. عسم.) — — And [hence,] He worked with it, [i. e. employed it, or used it, or plied it,] namely, his judgment, or opinion, and [properly] his instrument, or implement, (K, TA,) and his tongue; (TA;) as also ↓ استعملهُ. (K, TA.) And أَعْمَلَ ذِهْنَهُ فِى كَذَا وَكَذَا [He employed, or used, his intellect, or understanding, in such and such things;] meaning he considered, or forecast, the issues, or results, of such and such things with his intellect, or understanding. (TA.) — — And أَعْمَلْتُ النَّاقَةَ [I hastened, and urged, the she-camel]: whence the saying, in a trad., لَا تُعْمَلُ المَطِىُّ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ, meaning [The camels that are used for riding] shall not be hastened nor urged [or plied, save to three mosques; that of Mekkeh, that of El-Medeeneh, and that of ElAksà at Jerusalem: see also a variation of this saying in the first paragraph of art. ضرب; and another voce عُرْوَةٌ]: and in a trad. of Lukmán, يُعْمِلُ النَّاقَةَ وَالسَّاقَ [He hastens, and urges, the she-camel and the shank], meaning he is strong to journey, riding and walking. (TA.) — — See also 2, last sentence. — مَا أَعْمَلَهُمْ بِعَمَلِ أَهْلِ النَّارِ, a phrase occurring in art. صبر in the K, means How much do they occupy themselves in doing the deed of the the people of the fire of Hell!] — أَعْمَلْتُ الرُّمْحَ means I thrust, or pierced, with the عَامِل [q. v.] of the spear. (Har p. 77.) [Or one says, أَعْمَلْتُهُ بِالرُّمْحِ, meaning I thrust him, or pierced him, with the عَامِل of the spear. (See De Sacy's Chrest. Ar., sec. ed., iii. 191.)] 5 تعمّل He suffered fatigue, or difficulty; and strove, laboured, or toiled; syn. تَعَنَّى, (O, K, TA,) and اِجْتَهَدَ; (TA;) لِكَذَا [for such a thing]; (S, O;) and مِنْ أَجْلِهِ [on his account, or for his sake]; (K;) and فِى حَاجَتِهِ [in the case of his object of want]. (TA.) 6 تَعَامُلٌ is syn. with ↓ مُعَامَلَةٌ [generally as meaning The dealing together in buying and selling, and the like]. (TA.) One says, تعامل النَّاسُ بِالدَّرَاهِمِ [Men, or the people, dealt together in buying and selling with the dirhems; i. e. used the dirhems in buying and selling]. (Msb in art. روج.) And يُتَعَامَلُ بِهِ [The business of buying and selling is transacted with it; i. e. it is used in buying and selling]; referring to the [coin called] فَلْس. (Msb in art. فلس.) 8 اعتمل signifies اِضْطَرَبَ فِى العَمَلِ [He went to and fro occupied in work, labour, or service]: (S, O, TA:) or he worked, laboured, or did service, for himself; like as one says اِخْتَدَمَ meaning خَدَمَ نَفْسَهُ: (T, TA:) or he worked, &c., by himself: (K, TA:) or he worked, &c., for another: (TA:) with an instrument, or tool, or the like; or with instruments, or tools, or the like. (M and K in art. اول.) — [It is also trans.] One says, اِعْتَمَلْتُ أَعْمَالًا, meaning اِكْتَسَبْتُ [I laboured to earn, or gain, sustenance]. (Msb.) And it is said in a trad., respecting Kheyber, دَفَعَ إِلَيْهِمْ أَرْضَهُمْ عَلَى أَنْ يَعْتَمِلُوهَا مِنْ أَمْوَالِهِمْ i. e. [He gave to them their land] on the condition of their [bestowing labour upon it, or] doing what they required to be done [upon it], of cultivation, and sowing, and fecundating of the palm-trees, and guarding, and the like, from their own property. (IAth, TA.) — — [And اعتملهُ signifies also He employed him, or used him, for work, or service; like استعملهُ: but is perhaps post-classical.] 10 استعملهُ He asked, required, or desired, him to work, labour, do service, or act, (S, O, Msb, * TA,) for him. (TA.) [And استعمل, app. for استعمل نَفْسَهُ, He desired to act: see an ex. in art. روى conj. 2.] — — See also 4, in two places. — — And see 2. One says also, أُسْتُعْمِلَ فُلَانٌ عَلَى الجَالَّةِ [Such a one was employed as collecter of the poll-tax]. (S and Msb in art. جل. See also a similar ex. voce ضِجٌّ.) And اِسْتَعْمَلْتُ الثَّوْبَ I made the garment to serve [i. e. made use of it] for clothing. (Msb.) And اِسْتَعْمَلْتُ اللَّبِنَ [I made use of the bricks], meaning I built with the bricks a building. (Msb.) And استعمل البَلَهَ [He feigned heedlessness, &c.; or made use of it as a mask, or pretext]. (K in explanation of تَبَالَهَ and تَبَلَّهَ. See also a similar ex. voce تَحَلَّمَ.) عَمَلٌ [mentioned in the beginning of this art. as an inf. n.] is syn. with مِهْنَةٌ and فِعْلٌ: (K:) [accordingly, when used as a simple subst., it may be rendered Work, labour, or service: and a deed, or an action:] or it has a more particular meaning than فِعْلٌ; for it is a فِعْل [or deed] with a sort of difficulty; and therefore it is not attributed to God: or, accord. to Er-Rághib, it is any فِعْل [i. e. deed or action] that proceeds from an animate being by his intention; and thus it has a more particular meaning than فِعْلٌ; for the فعل is sometimes attributed to animate beings from which it proceeds without intention; and sometimes to inanimate things, to which the عَمَل is seldom attributed; and this is not used in relation to [irrational] animals except [as implied] in the phrases إِبِلٌ عَوَامِلُ and بَقَرٌ عَوَامِلُ: or, accord. to MF, the عَمَل is a motion of the whole, or of a portion, of the body; and sometimes, of the mind; so that it is the utterance of a saying, as well as the doing a deed with the member, or limb, with which things are gained or earned; though most readily understood as applied particularly to the latter; and some apply it particularly to that which is not a saying: it is also said that a saying is not termed عَمَلٌ in the common conventional language: and the truth is said to be, that it is not included in the terms عَمَلٌ and فِعْلٌ otherwise than tropically: (TA:) [see also عَمِلَةٌ:] the pl. of عَمَلٌ [used as a simple subst.] is أَعْمَالٌ. (K.) In the following saying, of a woman dandling her child, (S,) or of Keys Ibn-Ásim, (O, TA,) dandling his child Hakeem, (TA,) أَشْبِهْ أَبَا أُمِّكَ أَوْ أَشْبِهْ عَمَلْ the last word is a proper name of a man: (S, O, TA:) or, accord. to Aboo-Zekereeyà, [the meaning is, Share thou in the qualities of the father of thy mother, or share thou in the qualities of my course of action; for he says that] by عَمَلْ is here meant عَمَلِى. (TA.) اِبْنُ عَمَلِى means He who does my work, or the like of what I do. (TA in art. بنى.) And [hence,] فُلَانٌ ابْنُ عَمَلٍ Such a one is strong. (TA.) And بَنُو عَمَلٍ Those who journey on foot. (O, K, * TA.) [And عَمَلُ النَّخْلِ, occurring in the T, voce ضَيْعَةٌ, means The culture of palm-trees: like as عَمَلُ الأَرْضِ means agriculture]. — — And عَمَلٌ signifies also The striving, labouring, or toiling, in work; or the holding on, or continuing, in work: so in the saying of El- Kutámee فَقَدْ يَهُونُ عَلَى المُسْتَنْجِحِ العَمَلُ [For verily the striving, &c., in work is a light matter to him who seeks success]. (TA.) — — [Also An office of administration; and particularly the office of governor of a province; and the office of collector of the poor-rates, and

the like: and an agency of any kind; the management of the affairs and property of another; an employment. — — Also A province; or territory under a governor appointed by a sovereign. Pl. in this and other senses as above.] عَمِلٌ, as an epithet applied to a man, i. q. ذُو عَمَلٍ [Having work, labour, or service]; (Sb, K;) as also ↓ عَمُولٌ: (K:) or adapted, or disposed, by nature, to work, labour, or service; (S, O, K;) and so ↓ عَمُولٌ: (S, * O, * K:) or this latter signifies that makes much gain. (TA.) — — And, applied to lightning, Continuing, or continual. (K.) — — And عَمِلَةٌ, applied to a she-camel, Brisk, light, active, or quick; (K, TA;) like ↓ يَعْمَلَةٌ; (TA;) and so ↓ عَمَّالَةٌ. (A, TA.) عَمْلَةٌ Theft: or treachery, perfidy, or unfaithfulness: (O, K:) it is not used otherwise than in relation to evil. (O.) عُمْلَةٌ: see عُمَالَةٌ. عِمْلَةٌ A mode, or manner, of work, labour, or service; or of doing, or acting; or of making. (K, TA.) One says رَجُلٌ خَبِيثُ العِمْلَةِ, meaning A man bad, or corrupt, in respect of [the mode of] gain. (TA.) — — See also عَمِلَةٌ. — — And see عُمَالَةٌ. — Also The internal state, or condition, of a man, in relation to evil. (K.) عَمِلَةٌ, with kesr to the م, is syn. with عَمَلٌ [as signifying A deed, or an action]: (O, K:) so in the saying of a woman of the Arabs, مَا كَانَ لِى عَمِلَةٌ إِلَّا فَسَادُكُمْ [There was no deed, or action, for me, except the corrupting of you]. (O.) — — And A thing that is done, or performed; or that is made; (مَا عُمِلَ;) as also ↓ عِمْلَةٌ. (K.) عِمْلَى: see عُمَالَةٌ. [عَمَلِىٌّ Practical; opposed to عِلْمِىٌّ: and fabrile; factitious; or artificial.] عَمِلَ بِهِ العِمِلِّينَ, with two kesrehs and with the ل musheddedeh, (K, TA, but in the CK العِمِلَّيْنِ,) or العِمِلِينَ, or العُمَلِينَ, (K, TA,) or, accord. to ISd as on the authority of Th, العِمِلين and العِمَلين, [app. العِمَلِينَ and العِمْلِينَ,] (TA,) or العِمِلَيْنِ, [thus written without any vowel-sign to the م, and in the dual form,] (O as on the authority of Aboo-Zeyd,) and IAar adds العِمْلَيْنِ, with the م quiescent, (O,) [compare البُرَحِينَ and البُلَغِينَ, which suggest that the correct forms may be العُمَلِينَ and العِمِلِينَ,] He exceeded the ordinary bounds, (K,) or went to the utmost point, (O, K,) in annoying him, (K,) or in reviling him and annoying him. (O.) عَمُولٌ: see عَمِلٌ, in two places. عَمَالَةٌ Briskness, lightness, activity, or quickness, of a she-camel. (K.) — — See also what next follows. عُمَالَةٌ (T, S, Mgh, O, Msb, K) and ↓ عِمَالَةٌ (Lh, Msb, K) and ↓ عَمَالَةٌ (K) and ↓ عِمْلَةٌ and ↓ عُمْلَةٌ (K) or ↓ عُمَّلَةٌ, with damm, and ↓ عِمْلَى, like ذِكْرَى [in measure], this last on the authority of Fr, (O,) The hire, pay, or recompense, (T, S, Mgh, O, Msb, K,) of him who works, labours, or serves, (T, S, Mgh, O, Msb,) or for work, labour, or service. (K.) — — And عُمَالَةٌ signifies also The state, or condition, of being occupied; or having work, labour, or service, to perform; contr. of بُطَالَةٌ as syn. with بَطَالَةٌ, inf. n. of بَطَلَ in the phrase بَطَلَ مِنَ العَمَلِ. (Msb in art. بطل.) عِمَالَةٌ: see the next preceding paragraph. عُمَّلَةٌ: see the next preceding paragraph. عَمَّالٌ One who does much work or labour or service: or who strives, labours, or toils, in work; or holds on, or continues, in work. (TA.) — — عَمَّالَةٌ, applied to a she-camel: see عَمِلٌ. عَامِلٌ [Working; labouring; serving, or doing service: doing, acting, or performing: and doing, making, working, manufacturing, or constructing, a thing:] act. part. n. of عَمِلَ: (T, Msb, TA:) pl. عَامِلُونَ (Msb, K, TA) and عُمَّالٌ (Msb) and عَمَلَةٌ, (K, TA,) which last signifies [particularly] workers with their hands, (Mgh in art. فعل, K, TA,) in various sorts of work, (TA,) in clay (Mgh, TA) or building (Mgh) or digging (Mgh, TA) &c.; (TA;) like فَعَلَةٌ [a pl. of فَاعِلٌ]: (Mgh:) and عَوَامِلُ, (K, TA,) as pl. of [the fem.] عَامِلَةٌ, (TA,) [and likewise in this case of عَامِلٌ,] signifies oxen that plough, and that tread the corn, (K, TA,) and upon which water is drawn, and that are employed in other labours; and in like manner applied to camels: and it is said in a trad. that in the case of such animals no poorrate is required. (TA.) — — Also [An administrator of public affairs; and particularly a governor of a province; and] a collector of the poor-rates [and the like]: and an agent who manages the affairs and property of another. (TA.) — عَامِلُ الرُّمْحِ (S, O, K) and ↓ عَامِلَتُهُ (K) The part, of the spear, that is next to the head, exclusive of the ثَعْلَب [or portion that enters into the head]: (S, O:) or the صَدْر [or fore part] of the spear, (K, TA,) exclusive of the head, accord. to A'Obeyd two cubits in length: (TA:) or, as some say, the spear-head itself is called عَامِلٌ: (O, TA:) pl. عَوَامِلُ. (TA.) See also ذِرَاعٌ, last sentence. عَامِلَةٌ [as a subst., rendered so by the affix ة,] sing. of عَوَامِلُ, (T, TA,) which signifies The legs (T, K, TA) of a beast or horse or the like. (T, TA.) — — عَامِلَةُ الرُّمْحِ: see عَامِلٌ, near the end. طَرِيقٌ مُعْمَلٌ A conspicuous, travelled, road. (S.) مَعْمُولٌ [pass. part. n. of عَمِلَ, as such signifying Done, made, &c. — — And] applied to beverage, or wine, (شَرَاب,) as meaning In which are milk and honey (Th, O, K) and snow: (Th, O:) occurring in a trad. of El-Shaabee. (O.) — — [And An ass whose testicles have been extracted. (Freytag on the authority of Meyd.)] مُسْتَعْمَلٌ as an epithet applied to a camel means Employed in work, labour, or service. (TA.) يَعْمَلٌ An excellent, or a strong, light, and swift, he-camel; (O, K;) though disallowed by Kh: (O:) and (O, K) يَعْمَلَةٌ an excellent, or a strong, light, and swift, she-camel, adapted, or disposed, by nature, to work, labour, or service: (S, O, K: *) or, accord. to Kr, the former signifies a swift she-camel; [but see what follows, as well as what precedes;] and is a subst. applied thereto, derived from العَمَلُ: and the pl. is يَعْمَلَاتٌ: (TA: see also عَمِلٌ:) neither of them is used as an epithet, each being only a subst., (M, K, TA,) accord. to Sb, for one does not say جَمَلٌ يَعْمَلٌ nor نَاقَةٌ يَعْمَلَةٌ, but only يَعْمَلٌ and يَعْمَلَةٌ as meaning a he-camel and a she-camel; and hence, he says, we know not يَفْعَل occurring as [the measure of] an epithet: but some make يَعْمَل to be an epithet. (M, TA.) يَوْمُ اليَعْمَلَةِ was one of the days [meaning days of conflict] of the Arabs. (O, K.) عملق عِمْلَاقٌ One who deceives (O, K) men, (O,) or thee, (K,) with his eye (بِطَرْفِهِ); (O, K, TA; in the TK بظرفه [i. e. بِظَرْفِهِ, meaning with his excel-lence, or elegance, of mind, manners, and address or speech; &c.]; in the CK بِظُرْفِهِ;) so expl. by Ibn-'Abbád: (O:) or, accord. to the Nh, one who deceives men, and beguiles them with his speech. (TA.) — — And Tall: pl. عَمَالِقَةٌ and عَمَالِيقُ and عَمَالِقُ, which last is extr. (TA.) — [And the pls.] العَمَالِقَةُ and العَمَالِيقُ [are appellations applied by the Arabs to The Amalekites;] a people of the descendants of عِمْلِيق, (S, O, K,) or عِمْلَاق [or Amalek]; (K;) who was the son of لَاوَذ [or Lud], the son of إِرَم [or Aram], the son of سَام [or Shem], the son of نُوح [or Noah]; (S, O, K;) or [rather, who was the son of Lud, the son of Shem, for,] accord. to the Mukaddameh Fádileeyeh, لَاوَذ was the brother of إِرَم: (TA:) they dispersed themselves in the countries, (S, O, K, TA,) and most of them became extinct: or, accord. to IAth, they were of the remnant of the people of 'Ád (عَاد): Suh says that of them were the kings of Egypt, the Pharaohs, of whom were El-Weleed the son of Mus'ab, the consociate of Moses, and Er-Reiyán the son of El-Weleed, the consociate of Joseph. (TA.) عمن 1 عَمَنَ بِالمَكَانِ, (S, Msb, K,) aor. عَمِنَ; and عَمِنَ, aor. عَمَنَ; (K;) inf. n. عَمْنٌ; (TK;) He remained, stayed, dwelt, or abode, in the place. (S, Msb, K.) 2 عَمَّنَ see the next paragraph. 4 اعمن, (S, K,) and ↓ عمّن, (K,) He (a man, S) betook himself, or repaired, to, or towards, [the region of] 'Omán (عُمَان): (S, K: * [accord. to the K, app., عَمَّان, a town of Syria; but correctly عُمَان, as is clearly shown by quotations from poets in the TA:]) or he entered it: (K:) and also, (K,) or the former verb, accord. to AA, (TA,) he continued to remain, stay, dwell, or abide, (K, TA,) there. (TA. [For دَامَ عَلَى المُقَامِ, in this last explanation, the CK has قامَ على المَقامِ.]) [عَمَّنْ a contraction of عَنْ مَنْ.] عَمُونٌ and

↓ عَامِنٌ, (TA,) and the pl. عُمُنٌ, [pl. of عَمُونٌ accord. to analogy, like صُبُرٌ pl. of صَبُورٌ,] (IAar, K, TA,) Residing, staying, dwelling, or abiding, (IAar, K, TA,) in a place. (IAar, TA.) عَمِينَةٌ Plain, or soft, land; (K, TA;) of the dial. of El-Yemen. (TA.) عُمَانِيَّةٌ A sort of palm-tree in El-Basrah, that ceases not to have upon it, during the year, (K, TA,) i. e. all the year, (TA,) new spadixes, and racemes putting forth fruit, and others bearing ripe dates. (K, TA.) عَامِنٌ [act. part. n. of 1]: see عَمُونٌ. عمه 1 عَمِهَ, (S, Msb, K,) and عَمَهَ, aor. of each عَمَهَ, (K,) inf. n. عَمَهٌ (S, Msb, K, TA, [عَمْهًا in the CK being a mistake for عَمَهًا,]) and عُمُوهٌ and عُمُوهَةٌ and عَمَهَانٌ, (K, TA,) [the first of the former verb, and the rest, app., of the latter verb,] He was, or became, confounded, or perplexed, and unable to see his right course; and went repeatedly to and fro: (S:) or he went repeatedly to and fro- (Msb, K,) in confusion, or perplexity, (Msb,) or in error, and confusion, or perplexity, (K,) unable to see his right course, (Msb, K,) in contending, disputing, or litigating; or in a way, or road: (K:) or he knew not the [right] argument, or plea, or allegation: (Th, K, TA:) and ↓ تعامه signifies the same: (Z, K, TA:) all are said when one turns aside, or away, from that which is right, or true: (TA:) or العَمَهُ is the looking repeatedly, not knowing whither to go: (Lh, TA:) or it is in the mental perception; and العَمَى is in the sight, or is common to both of these. (TA.) [Accord. to the Msb, عَمِهَ is from عَمْهَآء as an epithet applied to land, expl. below: but this requires consideration, as appears from what here follows.] — — One says also, عَمِهَتِ الأَرْضُ (tropical:) The land was destitute of signs of the way: (K, TA:) a tropical phrase. (TA.) 2 عَمَّهْتَ فِى ظُلْمِهِ, inf. n. تَعْمِيهٌ, Thou wrongedst him, or hast wronged him, without sure information. (A, K.) 6 تَعَامَهَ see the first paragraph. عَمِهٌ (S, Msb, K) and ↓ عَامِهٌ (S, K) and ↓ أَعْمَهُ (Msb) In a state of confusion, or perplexity, and unable to see his right course; and going repeatedly to and fro: (S:) or going repeatedly to and fro, (Msb, K,) in confusion, or perplexity, (Msb,) or in error, and confusion, or perplexity, (K,) unable to see his right course: (Msb, K:) or not knowing the [right] argument, or plea, or allegation: (K:) [see 1:] pl. [of the first] عمِهُونَ (K) and [of the second] عُمَّهٌ (S, K) [and of the third عُمْهٌ]. ذَهَبَتْ إِبِلُهُ العُمَّهَى and ↓ العُمَيْهَى His camels went away, whither none knew. (S, K.) العُمَيْهَى: see what next precedes. عَامِهٌ: see عَمِهٌ. أَعْمَهُ: see عَمِهٌ. — — [Its fem.] عَمْهَآءُ, applied to a land (أَرْضٌ), signifies Having in it no signs of the way (S, Msb, K) to guide to safety. (Msb.) [Hence, accord. to the Msb, the verb عَمِهَ expl. above: but some hold it to be tropical: see 1, last sentence.] عمى 1 عَمِىَ, [aor. يَعْمَى,] inf. n. عَمًى, He was, or became, blind, (S, Msb, K,) of both eyes; (Msb, K, * TA;) as also ↓ اِعْمَاىَ, aor. يَعْمَايُ, inf. n. اِعْمِيَآءٌ; (K;) [said by SM to be like اِرْعَوَى, aor. يَرْعَوِى, inf. n. اِرْعِوَآءٌ; as though اِعْمَاىَ were originally اِعْمَىَّ, like as اِرْعَوَى is originally اِرْعَوَّ, both being of the measure اِفْعَلَّ; but he adds, correctly, that,] accord. to Sgh, اِعْمَاىَ is originally like اِدْهَامَمَ, which becomes اِدْهَامَّ, [i. e. it is originally اِعْمَايَىَ,] but the latter ى is changed into ا because of the fet-hah of the former, so that it becomes اِعْمَايَا, and the two, thus differing, do not easily admit of idghám (TA;) and sometimes the ى of اِعْمَاىَ is musheddedeh, (Sgh, K, TA,) so that it becomes [↓ اِعْمَاىَّ, aor. يَعْمَاىُّ, inf. n. اِعمِيَّآءٌ,] like اِدْهَامَّ, aor. يَدْهَامُّ, inf. n. اِدْهِيمَامٌ; but this is by a straining of a point, and not in use: (Sgh, TA:) and ↓ تعمّى, likewise, signifies the same, (K, TA,) i. e., the same as عَمِىَ. (TA.) And you say also, عَمِيَتْ عَيْنَاهُ His two eyes were, or became, blind. (TA.) — — Hence عَمًى is metaphorically used in relation to the mind, as meaning (tropical:) An erring; the connection between the two meanings being the not finding, or not taking, the right way: (Msb:) or the being blind in respect of the mind: and in this sense, the verb is as above, with the exception of the measure اِفعَالَّ [and the abbreviated form of this]. (K, * TA. [اَفْعَالَ in the CK in this passage is a mistranscription, for اِفْعَالَّ.]) You say, عَمِىَ عَنْ رُشْدِهِ, and حُجَّتِهِ, meaning لَمْ يَهْتَدِ (assumed tropical:) [He did not, or could not, become guided to his right course, and his plea or the like; i. e. he was, or became, blind thereto]. (TA.) And عَمِىَ عَنْ حَقِّهِ (assumed tropical:) [He was, or became, blind to his right, or due], like عَشِىَ عَنْهُ. (TA in art. عشو.) — — One says also عَمِىَ عَلَيْهِ الخَبَرُ (tropical:) The information was, or became, unapparent, obscure, or covert, to him. (Mgh, Msb. *) And عَمِىَ عَلَيْهِ طَرِيقُهُ, (TA,) and الأَمْرُ, (S, TA,) and الشِّعْرُ, and الكَلَامُ, (Har p. 190,) i. e. (assumed tropical:) [His way, or road, and the affair, and the poetry, or verse, and the speech, or saying,] was, or became, obscure, or dubious, to him; (S, TA, and Har ubi suprá) and so ↓ عُمِّىَ; (TA;) and ↓ تعمّى. (Har ubi suprá.) Hence, accord. to different readings, in the Kur [xxviii. 66], فَعَمِيَتْ عَلَيْهِمُ الأَنْبَآءُ and ↓ فَعُمِّيَتْ (assumed tropical:) [And the pleas shall be obscure, or dubious, to them]. (S, TA.) — — And عَمِيتُ إِلَى كَذَا (assumed tropical:) I betook myself to such a thing, not desiring any other; as also عَطِشْتُ. (TA. [Accord. to the TA, the inf. ns. of these two verbs, thus used, are عميان and عطشان: but they are correctly عَمًى and عَطَشٌ.]) — عَمَى المَوْجُ, aor. يَعْمِى, (S, K,) inf. n. عَمْىٌ, (S,) The waves cast the particles of rubbish, or the like, (S, K, TA,) driving them to their upper, or uppermost, parts, (TA,) and the foam. (S, TA.) — — And عَمَى بِلُغَامِهِ, (K, TA,) aor. يَعْمِى, (TA,) He (a camel) brayed, and cast the foam of his mouth upon his head, or the upper part of his head, or anywhere: (K, TA:) mentioned by ISd. (TA.) — — And [hence] عَمَانِى بِكَذَا (assumed tropical:) He cast upon me a suspicion of such a thing. (TA.) — — عَمَى, aor. يَعْمِى, said of water, (K, TA,) and of other things, (TA,) also signifies It flowed; (K, TA;) and so هَمَى. (TA.) — — And عمى النَّبْتُ [app. عَمَى] and ↓ اعتمى and اِعْتَمَّ are three syn. dial. vars., (TA in this art.,) meaning (assumed tropical:) The plant, or herbage, became of its full height, and blossomed; (S, K, TA, in explanation of the last, in art. عم;) and became luxuriant, or abundant and dense. (TA in that art.) 2 عمّاهُ, inf. n. تَعْمِيَةٌ, He rendered him blind, of both eyes: (K, TA:) and (TA) so ↓ اعماهُ, (S, Msb, TA,) said of God, (S, TA,) or of a man. (Msb.) Hence the saying of Sá'ideh Ibn-Jueiyeh, وَعَمَّى عَلَيْهِ المَوْتُ بَابَىْ طَرِيقِهِ [And death rendered blind, to him, the two doors of his way]; بابى طريقه meaning his two eyes. (TA.) — — And [hence] عَمَّيْتُ الخَبَرَ (assumed tropical:) I made the information unapparent, obscure, or covert. (Msb.) And عمّى مَعْنَى البَيْتِ, inf. n. as above, (S, K,) (assumed tropical:) He made the meaning of the verse unapparent, obscure, or covert. (K.) And عمّى مُرَادَهُ (assumed tropical:) He made his meaning enigmatical, or obscure, in his speech, or language. (S, A, K, in art. لغز.) And عمّى عَلَى إِنْسَانٍ شَيْئًا (assumed tropical:) He made a thing obscure, or dubious, to a man. (TA.) See also 1, latter half, in two places. [And see مُعَمًّى.] 4 اعماهُ: see 2, first sentence. — — Also He found him to be blind [app. meaning properly, and also (assumed tropical:) in mind]. (K, TA.) — — مَا أَعْمَى قَلْبَهُ means only مَا أَعْمَاهُ (assumed tropical:) [How blind is his mind!]: (S, K:) for the verb of wonder is not formed from that which is not significant of increase. (S.) 5 تعمّى [in its proper sense, and also in a tropical sense]: see 1, in two places. 6 تعامى He feigned himself أَعْمَى (S, K, TA) [i. e. blind], in respect of the eyes [as is implied in the S], — — and also (assumed tropical:) in respect of the mind [as is implied in the K]. (TA.) You say, تعامى عَنْ كَذَا (assumed tropical:) He feigned himself ignorant [of such a thing], as though he did not see it; like تَعَاشَى عَنْهُ. (TA in art. عشو.) 8 اِعْتَمَاهُ He chose it, selected it, or preferred it; syn. اِخْتَارَهُ; (S, K, TA;) i. e., a thing; (S;) formed by transposition from اِعْتَامَهُ [mentioned in art. عيم]. (S, TA.) — — And i. q. قَصَدَهُ [i. e. He tended, betook himself, or directed himself or his course or aim, to, or towards, him, or it; &c.]; (K, TA;) like اِعْتَامَهُ. (TA in art. عيم.) — See also 1, last sentence. 11 اِعْمَاىَّ, and its abbreviated form اِعْمَاىَ: see 1, first

quarter. صَكَّةَ عُمْيٍ: see عُمًى صَكَّةَ. عَمَا in the phrase عَمَا وَاللّٰهِ, i. q. أَمَا [expl. in art. اما]: (K, TA:) as also غَمَا, (K in art. غمى,) and هَمَا. (TA.) عَمًى [sometimes written عَمَا] inf. n. of عَمِىَ [q. v.]. (S, * Msb, K.) [Hence the saying, لَا شَلَلًا وَلَا عَمًى: see 1 in art. شل. Hence also one says, رَكِبَ أَمْرًا عَلَى العَمَى, meaning He ventured upon, or embarked in, an affair blindly; like عَلَى غَيْرِ بَصِيرَةٍ.] — See also أَعْمَآءٌ. — And see عَمَآءٌ, in two places. — Also Stature: and height. (K.) One says, مَا أَحْسَنَ عَمَى هٰذَا الرَّجُلِ i. e. [How goodly is] the height, or the stature, of this man! (TA.) — And Dust; syn. غُبَارٌ. (K.) — In the saying of a rájiz, describing a skin of milk, because of its whiteness, يَحْسَبُهُ الجَاهِلُ مَا كَانَ عَمَا شَيْخًا عَلَى كُرْسِيِّهِ مُعَمَّمَا [The ignorant would think it, while there was remoteness, to be an old man upon his chair, turbaned,] the meaning is looking at it from afar; for العَمَا in this case signifies remoteness. (TA.) عَمٍ, originally عَمِىٌ: see أَعْمَى, in four places. عَمْيَةٌ, a contraction of عَمِيَةٌ fem. of عَمٍ: see أَعْمَى. عِمْيَةٌ [in the CK erroneously عَمْيَة] a subst. from اِعْتَمَاهُ in the sense of اِخْتَارَهُ [signifying A thing chosen, selected, or preferred; like خِيرَةٌ, a subst. from اِخْتَارَهُ]. (K, TA.) عَمَوِىٌّ Of, or relating to, such as is termed عَمٍ [q. v. voce أَعْمَى]. (S, TA.) عَمَآءٌ, (S, K, TA,) in some of the copies of the K ↓ عَمًى, and by some thus related in a trad. mentioned in what follows, (TA,) Clouds: or, accord. to AZ, [clouds] resembling smoke, surmounting the heads of mountains: (S, Msb:) or lofty clouds: or [in the CK " and "] dense: (K, TA:) or dense [clouds such as are termed] غَيْم: (TA:) or raining clouds: or thin clouds: or black: or white: or such as have poured forth their water; (K, TA;) but have not become dissundered like mountains: and ↓ عَمَآءَةٌ [is the n. un., and] signifies a dense, covering, cloud; as also ↓ عَمَايَةٌ: or a dense portion of cloud: but some disallow this, and make عَمَآءٌ to be [only] a coll. n. (TA.) It is related in a trad. that, in reply to the question " Where was our Lord (meaning the عَرْش [q. v.] of our Lord) before He created his creatures? " it was said, كَانَ فِى عَمَآءٍ تَحْتَهُ هَوَآءٌ وَفَوْقَهُ هَوَآءٌ [He (i. e. his عَرْش) was in clouds, or lofty clouds, &c., beneath which was a vacuity, and above which was a vacuity]: or, accord. to one relation, ↓ كَانَ فِى عَمًى [meaning He was in a vacuity] i. e. there was not with Him anything: or, as some say, it means anything that the intellectual faculties cannot perceive, and to the definition of which the describer cannot attain. (TA.) — — See also عَمَآءَةٌ. عُمًى صَكَّةَ أَتَيْتُهُ, (S,) or لَقِيتُهُ صَكَّةَ عُمًى, and ↓ عُمْيٍ, which occurs in poetry, (K, TA,) in a case in which the metre requires it, a verse of Ru-beh, who uses it for عُمًى, (TA, [which shows, by citing that verse, that عَمًى, the reading in the CK, is wrong,]) and ↓ أَعْمَى, (K,) i. e. [I came to him, or I met him,] in the time of midday when the heat was vehement, (S,) or in the most vehement heat of midday in summer (K, and Lh and O and TA in art. صك) when the heat almost blinded by its vehemence; (Lh and O and TA in that art.;) a time in which the divinelyappointed prayer [of midday] is forbidden: it is said only in the hot season; because when a man goes forth at that time, he cannot fill his eyes with the light of the sun; or, as ISd says, because the gazelle seeks the covert when the heat is vehement, and his eye becomes weak by reason of the whiteness of the sun, and the bright shining thereof, and he is dazzled, so that he knocks against his covert, not seeing it: (TA:) عُمًى being an abbreviated dim. of أَعْمَى: (S:) or it is a name for the heat, (K, TA,) itself: (TA:) or the name of a certain man, (K, TA,) of [the tribe of] 'Adwán, who used to press forward with the pilgrims when the heat was vehement, as is related in the Nh, or (TA) who used to decide cases judicially in, or concerning, the pilgrimage, and he came among a company journeying upon their camels, (K, TA,) performing the religious visit called عُمْرَة, (TA,) and they alighted at a station in a hot day, whereupon he said, "Upon whomsoever shall come this hour, or time, of tomorrow while he is حَرَام [i. e. in the condition of one performing the acts of the حَجّ or of the عُمْرَة], (K, TA,) not having accomplished his عُمْرَة, (TA,) he shall remain حَرَام until [this time] next year: " and they immediately sprang up, (K, TA,) hastening, (TA,) so that they arrived at the House [of God, at Mekkeh, in the time required,] from a distance of a journey of two nights, using exertion; (K, TA;) and this saying became a prov., as is related in the M: (TA:) or it was the name of a certain man, (S, K, TA,) of the Amalekites, (S, TA,) who made a sudden attack upon a people, and exterminated them; (S, K, TA;) and the time became called in relation to him. (S, TA.) [See also art. صك.] عَمَآءَةٌ, (K, TA,) or ↓ عَمَآءٌ, (CK, and so in my MS. copy of the K,) and ↓ عَمَايَةٌ, and ↓ عَمِيَّةٌ, and ↓ عُمِيَّةٌ, (assumed tropical:) Error: and (assumed tropical:) persistence; or con- tention, or litigation, or wrangling; or persistence in contention or litigation or wrangling; syn. لَجَاجٌ; (K, TA;) in that which is false or vain or futile: (TA:) [or the last but one, or the last, signifies (assumed tropical:) ignorance; for] ↓ فِيهِمْ عَمِيَّتُهُمْ or ↓ عُمِيَّتُهُمْ (accord. to different copies of the S) means In them is their ignorance. (S.) [See also عِمِّيَّةٌ, and عِمِّيَّا.] — — For the first (عَمَآءَةٌ), see also عَمَايَةٌ. عَمَآءٌ A remaining portion of the darkness of night. (TA.) — — [And Dimness of the eyes from tears: so, accord. to Freytag, in the Deewán of the Hudhalees.] — — See also عَمَآءٌ. — — And see عَمَآءَةٌ. عَمِيَّةٌ: see عَمَآءَةٌ, in two places. — — Also i. q. دعوة عمياء [i. e., app., ↓ دِعْوَةٌ عَمْيَآءُ, meaning (assumed tropical:) An obscure claim to relationship]. (TA.) عُمِيَّةٌ: see عَمَآءَةٌ, in two places. عَمَّا is a compound of عَنْ and مَا. تَرَكْنَاهُمْ عُمًى, (S, K,) or تركناهم فى عُمًى, (so in some copies of the S, [thus in one of my copies,]) (assumed tropical:) We left them at the point of death. (S, K.) — — See also أَعْمَآءٌ. عِمِّيَّا, of the measure فِعِّيلَى, i. q. فِتْنَةٌ [i. e. (assumed tropical:) Trial, or probation; punishment; slaughter; civil war; conflict and faction, or sedition; &c.]. (Mz, 40th نوع.) [See also the next paragraph.] — — [In the TA, عمياء, evidently a mistranscription for عِمِّيَّا, is expl. as having the second of the meanings assigned above to عَمَآءَةٌ &c., i. e. (assumed tropical:) Persistence; or contention, &c.] — — قَتِيلُ عِمِّيَّا, (Mz ubi suprà, and K,) [in the CK, erroneously, عَمِيَّا, and in the TA قُتِّلَ عِمِّيَّا,] the latter word of the measure فِعِّيلَى, (Mz, TA,) like رِمِّيَّا, (K, TA, [in the CK like رَمِيَّا,]) and خِصِّيصَى, (TA,) means (assumed tropical:) A slain person whose slayer is not known. (Mz, K, TA.) The predicament of him who has been so slain is like that of the slain unintentionally; the bloodwit being obligatory in his case [on his عَاقِلَة, q. v. voce عَاقِلٌ]. (TA.) عِمِّيَّةٌ and عُمِّيَّةٌ, (K, TA,) of the measure فُعِّيلَةٌ from العَمَى, (TA,) Pride; or self-magnification: or error; or deviation from that which is right. (K, TA. [See also عَمَآءَةٌ, and عِمِّيَّا.]) Hence, in a trad., مَنْ قُتِلَ تَحْتَ رَايَةِ عُمِّيَّةٍ [Whoso has been slain under a banner of pride, &c.,] i. e. in فِتْنَة [meaning conflict and faction, or the like], or error, as in the fighting in the case of partisanship, and of erroneous opinions. (TA.) عَامٍ One who does not see his road, or way. (TA.) — — عَامِيَةٌ, applied to a land (أَرْضٌ): see أَعْمَى. — — Also, [thus applied,] Of which the traces are becoming [or become] effaced, or obliterated. (TA.) — — See also أَعْمَآءٌ, in three places. — — Applied to a woman, (TA,) عَامِيَةٌ signifies بَكَّاءَةٌ, (K, TA,) [a strange epithet,] meaning (assumed tropical:) Having very little milk. (TK.) — Applied to a man, عَامٍ signifies also رَامٍ [i. e. Casting, &c.]. (TA.) أَعْمَى (S, Msb, K) and ↓ عَمٍ (K [but see what follows]) Blind, (S, Msb, K,) of both eyes: (Msb, K, * TA:) fem. of the former عَمْيَآءُ: (Msb, K, TA:) and pl. [masc.] عُمْىٌ (S, Msb, K, TA, but not in the CK) and عُمْيَانٌ (Msb, K, TA, but not in the CK) and عُمَاةٌ, as though this last were pl.

of عَامٍ; (K, TA, but not in the CK;) and the dual of its fem. is عَمْيَاوَانِ; and its pl. is عَمْيَاوَاتٌ: (TA:) the fem. of ↓ عَمٍ is عَمِيَةٌ, (S, K, TA, [in the CK عَمِيَّةٌ, which is a mistranscription, for it is]) of the measure فَعِلَةٌ, (S,) like فَرِحَةٌ, (TA,) and ↓ عَمْيَةٌ, (K, TA, but not in the CK,) which is [a contraction] like فَخْذٌ for فَخِذٌ: (TA:) and the pl. masc. is عَمُونَ. (S, TA.) — — And [hence,] (assumed tropical:) Blind in respect of the mind: (K, TA:) [but more commonly] one says, ↓ هُوَ عَمٍ as meaning (tropical:) He is erring, or one who errs; and أَعْمَى القَلْبِ [meaning the same, or blind in respect of the mind]: (Msb:) or رَجُلٌ عَمِى ↓ القَلْبِ i. e. (assumed tropical:) An ignorant man [or a man blind in respect of the mind]; and اِمْرَأَةٌ عَمِيَةٌ عَنِ الصَّوَابِ [a woman ignorant of, or blind to, that which is right], and عَمِيَةُ القَلْبِ [like عَمِى القَلْبِ as applied to a man]. (S.) In the saying in the Kur [xvii. 74], وَمَنْ كَانَ فِى هٰذِهِ فَهُوَ فِى الْآخِرَةِ أَعْمَى, accord. to Er-Rághib, the former [أعمى] is a part. n. and the second is like it; (TA;) and the meaning is, And whoso is in this state of existence blind in respect of the mind, not seeing his right course, he will be in the other blind with respect to the way of safety: (Bd:) or, as some say, the second is what is termed أَفْعَلُ تَفْضِيلٍ, the complement of which is expressed by means of مِنْ, [meaning more blind &c.,] and therefore AA and Yaakoob did not pronounce it with الإِمَالَة, as not being like the first, (Bd, TA, *) which is subject to الامالة because its ا [written ى] becomes [really] ى in the dual: but Hamzeh and Ks and Aboo-Bekr pronounced both with الامالة. (Bd.) — — الأَعْمَيَانِ means (assumed tropical:) The torrent and the fire of a burning house or the like; (K, TA;) because of the perplexity that befalls him whom they befall; or because, when they occur, they spare not a place, nor avoid anything; like the أَعْمَى [or blind], who knows not where he is travelling, so that he goes whither his leg conveys him: (TA:) or the torrent and the night: (K:) or the torrent, (S, K) or the tumultuous torrent, (TA,) and the camel excited by lust. (S, K, TA.) — — And الأَمْرُ الأَعْمَى (assumed tropical:) The case [such as that] of partisanship (العَصَبِيَّة) whereof the manner of proceeding is not distinguishable. (TA.) — — And أَرْضٌ عَمْيَاءُ and ↓ عَامِيَةٌ, and مَكَانٌ أَعْمَى, (assumed tropical:) A land, and a place, in which one will not, or cannot, be directed to his right course. (TA.) — — See also صَكَّةُ عُمَىٍّ: — — and see عَمِيَّةٌ. أَعْمَآءٌ Tracts of land in which is no sign of the way, (S, K,) nor any habitation or cultivation, (K,) or nor any trace of habitation or cultivation; (S;) and ↓ مَعَامٍ signifies the same; (S, K;) this latter being a pl. of which the sing., said by ISd to be unknown to him, should by rule be معمية [app. مُعْمِيَةٌ], but it is ↓ عُمًى, deviating from rule; (TA;) or it means مَجَاهِلُ, and its sing. is معماة [i. e. ↓ مَعْمَاةٌ] signifying a place of erring, or wandering from the right way: (Har p. 85:) in the K, أَعْمَآءٌ is also expl. as signifying جُهَّالٌ [pl. of جَاهِلٌ], and is said to be [in this sense] pl. of أَعْمَى: but this is a double mistake, for it signifies مَجَاهِلُ, [like as مَعَامٍ is said to do above,] and its sing. is عمى [app. ↓ عَمًى]. (TA.) In the phrase ↓ أَعْمَآءُ عَامِيَةٌ, [in the CK, erroneously, عامِيَّةٌ,] the latter word is added to give intensiveness to the meaning; i. e., it signifies [Tracts in which is no sign of the way, &c.,] in the utmost degree obscure or dubious: thus it is in the following verse: (TA:) Ru-beh says, أَعْمَاؤُهُ ↓ وَبَلَدٍ عَامِيَةٍ كَأَنَّ لَوْنَ أَرْضِهِ سَمَاؤُهُ [And many a desert, or waterless desert, whereof the tracts in which is no sign of the way are in the utmost degree obscure or dubious, as though the colour of its ground were like that of its sky]: (S, TA:) he means وَرُبَّ بَلَدٍ. (S.) — — Also Tall; applied to men: (IAar, K:) pl. of ↓ عَامٍ, like as أَنْصَارٌ is of نَاصِرٌ. (IAar, TA.) أَعْمَوِىٌّ Of, or relating to, such as is termed أَعْمَى [q. v.]. (S, TA.) مَعْمَاةٌ; and the pl. مَعَامٍ: see أَعْمَآءٌ. مُعَمًّى (assumed tropical:) A verse [or a saying] of which the meaning is made unapparent, obscure, or covert. (S, TA.) المُعْتَمِى The lion. (K.)

1 عن عَنَّ, aor. عَنِ3 (S, Mgh, Msb, K) and عَنُ3, (S, Msb, K,) the former accord. to some relaters, and the latter accord. to others, occurring in a verse of a Hudhalee, (TA,) inf. n. عَنَنٌ (S, Msb, K) and عَنٌّ (Msb, K) and عُنُونٌ, the first of which is also [or is properly] a simple subst., (K, [and such, in one sense, it is said to be in the Msb, as will be shown in what follows,]) said of an affair, or event, (Msb,) or of a thing, (S, * K,) It appeared before one: (K:) [and] i. q. عَرَضَ (S, Mgh) and (S, K) اِعْتَرَضَ (S, Msb, K) [i. e. it appeared; it showed, presented, or offered, itself: it occurred: and it presented itself, or intervened between a person and an object before him, as an obstacle: it opposed itself]: and so ↓ اِعْتَنَّ. (S, K.) [See also عَنَنٌ, below.] Imra-el-Keys says, فَعَنَّ لَنَا سِرْبٌ كَأَنَّ نِعَاجَهُ عَذَارَى دَوَارٍ فِى مُلَآءٍ مُذَيَّلِ (Mgh, TA, *) meaning, عَرَضَ, (TA,) i. e. And there appeared to us a herd of wild oxen, as though the females thereof were virgins making the circuit of Dawár, or Duwár, in long-skirted garments of the kind called مُلَآء; Dawár, or Duwár, being the name of an idol around which the people of the Time of Ignorance used to curcuit. (Mgh, * and EM pp. 46 and 47.) And one says, لَا أَفْعَلُهُ مَا عَنَّ فِى السَّمَآءِ نَجْمٌ, meaning مَا عَرَضَ [i. e. I will not do it as long as a star appears in the sky]. (S.) — — And عَنَّ, (Msb, TA,) aor. عَنِ3, (Msb,) inf. n. عَنَنٌ, (TA,) or this is a simple subst., (Msb, TA,) and the inf. n. is عَنٌّ, (TA,) He opposed himself (اِعْتَرَضَ, Msb, or تَعَرَّضَ, TA) to another (Msb) from right and left, (TA,) or from either side of him, (Msb,) with an abominable, or evil, action. (Msb, TA.) — — And عَنَّ عَنِ الشَّىْءِ, aor. عَنِ3, [inf. n., app., عَنٌّ,] He turned aside, or away, from the thing. (Msb.) — — Hence the saying of the lawyers, عَنَّ عَنِ امْرَأَةٍ دُونَ أُخْرَى [He turned away from one woman, not from another]; meaning he desired not one woman, but desired another: thus in the active form: and one may also say عُنَّ i. e. in the passive form [from one or another of the following significations of the trans. verb]. (Msb.) For the latter of these, and its var. عُنِنَ, see 2. — عَنَنْتُ اللِّجَامَ: see 4. — — عَنَّ دَابَّتَهُ He put a rein (عِنَان) to his beast. (TA.) And عَنَنْتُ الفَرَسَ, (S, Msb, K,) aor. عَنُ3; (Msb;) in the M [↓ عَنَّنْتُ,] with tesh-deed; (TA;) I withheld the horse by means of his عِنَان [or rein]; (S, Msb, K;) as also ↓ أَعْنَنْتُهُ: (K:) or أَعْنَنْتُ ↓ الفَرَسَ signifies I put a rein to the horse: (Msb:) and it is said in the T that أَعَنَّ ↓ الفَارِسُ means the horseman drew, or pulled, the rein of his beast, to turn him back, or away, from his course. (TA.) — — And عَنَنْتُهُ, (Msb,) and عُنَّ, (Mgh,) I confined him, (Msb,) and he was confined, (Mgh,) in the عُنَّة i. e. the enclosure (Mgh, Msb) of the camels. (Mgh.) — عَنَنْتُ فُلَانًا I reviled such a one; vilified him; or gave a bad name to him. (K.) — See also Q. Q. 1.

2 عَنَّنْتُ اللِّجَامَ: see 4. — — عَنَّنْت الفَرَسَ: see 1, last quarter. — — [Hence, perhaps,] عُنِّنَ عَنِ امْرَأَتِهِ, (S, Msb, K,) inf. n. تَعْنِينٌ, (Msb,) which see also voce عُنَّةٌ, former half, in two places, He was pronounced by the judge (S, Msb, K) to be incapacitated from going in to his wife, (Msb, K,) or to have no desire for his wife: or to be withheld from her by enchantment, or fascination: (S, Msb, K:) and ↓ أُعِنَّ signifies the same; as also ↓ عُنَّ, (K, TA,) and ↓ عُنِنَ; and ↓ اعْتُنَّ. (TA. [Thus in the supplement to this art. in the TA; but it seems that the last of these verbs may be a mistranscription for أُعِنَّ, as this verb is there omitted, though the other verbs are mentioned, and followed by the part. ns. مَعْنُونٌ and مَعُنٌّ and مُعَنَّنٌ, but not مُعْتَنٌّ.]) — — التَّعْنِينُ also signifies The confining in a deep مَطْبَق [or subterranean prison]. (TA.) — — And عَنَّنَتْ شَعَرَهَا, said of a woman, means شَكَّلَتْ بَعْضَهُ بِبَعْضٍ [i. e. She plaited together two locks of her hair, of the fore part of her head, on the right and left, and then bound them with her other pendent locks or plaits]. (TA.) — See also Q. Q. 1.

3 المُعَانَّةُ and العِنَانُ signify المُعَارَضَةُ, (S, Msb, K, TA,) as inf. ns. of عَانَّهُ [meaning He did like as he (the latter) did: or he opposed him, being opposed by him]. (TA.) See, below, شِرْكَةُ العِنَانِ: and also عُنَانَاكَ.

4 أَعَنَّ [i. q. تَعَرَّضَ]. One says, ↓ أَعْنَنْتُ بِعُنَّةٍ مَا أَدْرِى مَا هِىَ, (S, K, but in the latter لا ادرى,) meaning I

addressed, applied, or directed, myself to a thing (تَعَرَّضْتُ لِشَىْءٍ) not knowing what it was. (S, K.) — And أَعْنَنْتُهُ لِكَذَا I exposed him, or caused him to become exposed, (عَرَّضْتُهُ,) to such a thing; and I turned him to it, or towards it. (S.) — أَعْنَنْتُ اللِّجَامَ I put a rein (عِنَان) to the bit; (S, K;) as also ↓ عَنَّنْتُهُ, (S, * K,) inf. n. تَعْنِينٌ; (S;) and ↓ عَنَنْتُهُ. (K.) — — See also 1, last quarter, in three places. — — أُعِنَّ عَن اِمْرَأَتِهِ: see 2. 5 تعنّن He (a man) abstained from women without his being incapacitated from going in to them, because of blood-revenge that he sought. (TA.) 8 اعتنّ: see 1, first sentence. — اِعْتَنَّ مَا عِنْدَهُمْ He became acquainted with their state, or case. (K.) — اعْتُنَّ: see 2. R. Q. 1 عَنْعَنَةٌ [an inf. n. of which the verb is عَنْعَنَ] The substituting of ع for ء; [for instance,] saying عَنْ in the place of أَنْ: a practice of [the tribe of] Temeem: (S, K:) or, accord. to Fr, it is of the dial. of Kureysh and of those in their neighbourhood, and of Temeem and Keys and Asad and those in their neighbourhood: they change the أ of أَنَّ, with fet-h, into ع; but not when it is with kesr. (TA.) [See two instances in art. عنف, conj. 8.] — — Hence, عَنْعَنَةُ المُحَدِّثِينَ [i. e. The saying of the relaters of traditions فُلَانٌ عَنْ فُلَانٍ عَنْ فُلَانٍ, suppressing the word رَوَى or حَدَّثَ or سَمِعَ]: but this is said to be post-classical. (TA.) Q. Q. 1 عَنْوَنَ الكِتَابَ He put a superscription, or title, (عُنْوَان,) to the book, or writing; (S, * Msb;) or he wrote the عُنْوَان of the book, or writing; (K;) like عَلْوَنَهُ; (TA;) and ↓ عَنَّهُ, (S, K, TA,) aor. عَنُ3ِ, inf. n. عَنٌّ, (TA,) signifies the same; as also ↓ عنّنه, (S, K, TA,) inf. n. تَعْنِينٌ, mentioned by Lh; (TA;) and عَنَّاهُ, (S, K, TA,) formed by changing one of the ن s [of عَنَّنَ] into ى. (S, TA.) [See also Q. Q. 1 in art. عنو.] عَنْ is used in three manners: — First, it is a prep.: and as such it has ten meanings. (Mughnee, K.) — — (1) It denotes transition; (Msb, Mughnee, K;) either sensibly or virtually; (Msb;) and the Basrees have mentioned no other meaning than this: (Mughnee:) or, as Sb expresses it, (Msb,) it denotes what has passed [or rather it denotes passage] from the thing [that is mentioned immediately after it]: (S, Msb:) Er-Rághib says that it necessarily denotes transition from that to the mention of which it is prefixed: and the grammarians say that it is applied to denote what has passed and become remote from thee. (TA.) Thus in the saying, سَافَرْتُ عَنِ البَلَدِ [I journeyed from the country, or town]. (Mughnee, K. *) And in رَغِبْتُ عَنْ كَذَا [I abstained from such a thing; and hence, I did not desire, or wish for, such a thing]. (Mughnee.) And رَمَيْتُ عَنِ القَوْسِ [I shot an arrow, or arrows, from the bow]; (S, Mughnee;) because by means of the bow one projects his arrow from the bow, and makes it to pass therefrom: (S:) but another meaning of this will be mentioned in what follows. (Mughnee.) And أَطْعَمْتُهُ عَنْ جُوعٍ [I fed him so as to free him from hunger]; (S, Msb;) making hunger to be quitted, and passed from: (S, * Msb:) and in this case, مِنْ is used in its place, (S, TA,) as in the Kur cvi. 3; (TA;) or the meaning in this instance is, because of hunger. (Jel.) And جَلَسْتُ عَنْ يَمِينِهِ, [as though] meaning I sat passing away from the place of his right side, in sitting, to another place [adjacent thereto: but see another explanation near the end of the paragraph]. (Msb.) And اِنْصَرِفْ عَنِّى and تَنَحَّ عَنِّى [Turn thou, or go thou, away, or aside, from me]. (TA.) And أَخَذْتُ العِلْمَ عَنْهُ I understood, or became acquainted with, [or acquired,] knowledge, or science, from him; as though the understanding passed from him. (Msb.) [And similar to this is the phrase رَوَى عَنْ فُلَانٍ, for which عَنْ فُلَانٍ alone (the verb being understood) is often used, He related a tradition or traditions &c. as learned, or heard, or received, from such a one, or on the authority of such a one. In many other phrases also, some of which will be mentioned in treating of عَنْ as syn. with مِنْ, the former of these two prepositions is to be, or may be, expl. as denoting transition. For ex., one says, دَفَعَ عَنْهُ and دَافَعَ He repelled from him; and hence, he defended him: (see art. دفع:) and رَمَى عَنْهُمْ He shot in defence of them: (see an ex. in a verse cited voce مَعْبُولٌ:) and عَنْهُ is sometimes used for دِفَاعًا عَنْهُ; as in the phrase قَاتَلْتُ عَنْهُ I fought in defence of him; i. e., repelling from him. But the instances of this and other usages of عَنْ, exclusive of those mentioned in this paragraph, depending upon verbs or part. ns. expressed or obviously understood, are far too numerous to be here collected: many of these will be found among the explanations of words with which they occur.] — — (2) It denotes a compensation; or something given, or received, or put, or done, instead, or in lieu, of another thing. (Mughnee, K.) Thus in the saying [in the Kur ii. 45], وَ اتَّقُوا يَوْمًا لَا تَجْزِى نَفْسٌ عَنْ نَفْسٍ شَيْئًا [And fear ye a day wherein a soul shall not give anything as a satisfaction for a soul, i. e. for another soul: or shall not make satisfaction for a soul at all; accord. to the latter rendering, شيئا being put in the accus. case after the manner of an inf. n.]. (Mughnee, K. *) And in the saying in a trad., صُومِى عَنْ أُمِّكِ [Fast thou for, or in lieu of, thy mother]. (Mughnee.) — — (3) It denotes superiority (الاِسْتِعْلَآء [as used tropically]); (Mughnee, K;) i. e. as syn. with عَلَى. (Mughnee.) Thus in the saying of Dhu-l-Isba' El-'Adwánee, لَاهِ ابْنُ عَمِّكَ لَا أَفْضَلْتَ فِى حَسَبٍ عَنِّى وَلَا أَنْتَ دَيَّانِى فَتَخْزُوَنِى (S, Mughnee,) i. e. To God be attributed the excellence of the son of thy paternal uncle (the meaning being لِلّٰهِ دَرُّ ابْنِ عَمِّكَ), thou hast not become possessed of superiority, in grounds of pretension to respect or honour, above me, or over me, (عَلَىَّ,) nor art thou my governor that thou shouldst rule me; for the well-known mode is to say أَفْضَلْتُ عَلَيْهِ. (Mughnee.) [Thus too in the phrases تَعَاظَمَ عَنْهُ and تَعَظَّمَ عَنْهُ (expl. in art. عظم), and in the phrase تَجَالَّ عَنْهُ (expl. in art. جل), and the like.] And thus it has been said to be used in the phrase [in the Kur xxxviii. 31], إِنِّى أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّى, meaning قَدَّمْتُهُ عَلَيْهِ [i. e. Verily I have preferred the love of good things above, or to, the remembrance, or praise, of my Lord]: but it is also said that it is here used in its proper manner, as dependent upon a denotative of state suppressed; the meaning being, مُنْصَرِفًا عَنْ ذِكْرِ رَبِّى [i. e. turning away from the remembrance, &c.]: and AO is related to have said that أَحْبَبْتُ is from أَحَبَّ البَعِيرُ, signifying " the camel lay down and did not become roused; " and that the meaning is, I have become withheld by the love of good things from the remembrance, &c. (Mughnee.) And it is [said to be] used as denoting superiority or the like in the saying [in the Kur xlvii. last verse], فَإِنَّمَا يَبْخَلُ عَنْ نفسِهِ [as though the meaning were He is niggardly only to himself (عَلَى نَفْسِهِ, for عَلَى is considered in this case as importing an ideal superiority); but the phrase may be better rendered, agreeably with the proper, or primary, signification of عَنْ, he withholds, with niggardliness, only from himself; as is indicated by Bd]. (Mughnee, K.) — — (4) It denotes a cause. (Mughnee, K.) Thus in the saying [in the Kur ix. 115], وَمَا كَانَ اسْتِغْفَارُ إِبْرٰهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ [And Abraham's begging forgiveness for his father was not otherwise than because of a promise]. (Mughnee, K.) And thus in the saying [in the Kur xi. 56], وَمَا نَحْنُ بِتَارِكِى آلِهَتِنَا عَنْ قَوْلِكَ [And we are not, or will not be, relinquishers of our gods because of thy saying]: or the meaning may be, we do not, or will not, relinquish our gods, turning away (صَادِرِينَ, as a denotative of state relating to the pronoun [implied] in تاركى,) from thy saying; and this is the opinion of Z. (Mughnee.) [See also an ex. voce دَنْدَنَ, last sentence.] — — (5) It is syn. with بَعْدَ. (S, Mughnee, K.) Thus in the saying [in the Kur xxiii. 42], عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ, (Mughnee, K,) meaning بَعْدَ قَلِيلٍ [i. e. After a little while, they will assuredly become repentant]. (TA.) And in the phrase [in the Kur lxxxiv. 19], لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ [expl. in art. طبق], meaning حَالَةً بَعْدَ حَالَةٍ.

(Mughnee.) And in the saying, وَمَنْهَلٍ وَرَدْتُهُ عَنْ مَنْهَلِ [And to many a watering-place have I come after a watering-place]. (Mughnee.) And in the saying of El-Hárith Ibn-'Obád, قَرِّبَا مَرْبَطَ النَّعَامَةِ مِنِّى لَقِحَتْ حَرْبُ وائِلٍ عَنْ حِيَالِ (S, * TA,) meaning بَعْدَ حِيَالٍ [i. e. Make ye two to be near to me the place of the tying of En-Na'ámeh (the name of a horse of the poet): the war of Wáïl has become pregnant after failing to be pregnant during a year, or years]. (TA.) And in the saying of Et-Tirimmáh, سَيَعْلَمُ كُلُّهُمْ إِذَا دَفَعُوا عِنَانًا عَنْ عِنَانٍ ↓ أَنِّى مُسِنٌّ i. e. [All of them shall know that I am of full age, when they press forward] heat after heat. (TA.) — — (6) It denotes the meaning of the preposition فِى. (Mughnee, K.) Thus in the saying, وَلَا تَكُ عَنْ حَمْلِ الرِّبَاعَةِ وَانِيَا [And be not thou remiss in bearing the responsibility of the obligation that thou takest upon thyself]; as is shown by the phrase, [in the Kur xx. 44,] وَلَا تَنِيَا فِى ذِكْرِى: (Mughnee, K:) so it is said; but it seems that the meaning of وَنَى عَنْ كَذَا is, "he passed from such a thing, not entering upon it; " and وَنَى فِيهِ, "he entered upon it but was remiss, or languid: " by الرِّبَاعَة is meant the payment of a bloodwit or the like. (Mughnee.) — — (7) It is syn. with مِنْ. (Mughnee, K.) Thus in the saying [in the Kur xlii. 24], وَهُوَ الَّذِى يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ [And He is he who accepts repentance from his servants]. (AO, Mughnee, K.) Az mentions among the cases in which there is a difference between مِنْ and عَنْ, that the former has adjoined to it a noun signifying what is near; and the latter, [one signifying] what is remote; as in one's saying سَمِعْتُ مِنْ فُلَانٍ حَدِيثًا [I heard from such a one a narrative], and حَدَّثَنِى عَنْ فُلَانٍ حَدِيثًا [He related to me a narrative from such a one, a phrase similar to رَوَى عَنْ فُلَانٍ, mentioned among exs. of the first meaning of عن]: accord. to As, one says, حَدَّثَنِى فُلَانٌ مِنْ فُلَانٍ, meaning عَنْهُ [i. e. Such a one related to me from such a one]; and لَهِيتُ مِنْ فُلَانٍ and عَنْهُ [I became diverted from such a one so as to forget him]: accord. to Ks, one says لَهِيتُ عَنْهُ only: and جَآءَ هٰذَا عَنْكَ as meaning مِنْكَ [i. e. From thee came this]. (TA.) — — (8) It is syn. with بِ. (Mughnee, K.) Thus [it is said to be used] in the phrase [in the Kur liii. 3,] وَمَا يَنْطِقُ عَنِ الْهَوَى [Nor does he speak with the desire of self-gratification]: (Mughnee, K:) but it seems that it is here used in its proper [or primary] sense; and that the meaning is, وَمَا يَصْدُرُ قَوْلُهُ عَنْ هَوًى [nor does his speech proceed from desire of self-gratification; so the phrase may be well rendered, nor does he speak from the desire &c.]. (Mughnee.) One says also, أَجَابُوا عَنْ بَوَآءٍ وَاحِدٍ, meaning بِجَوَابٍ وَاحِدٍ [i. e. They replied with one reply]. (T, S, O, K, all in art, بوأ.) And جَاؤُوا عَنْ آخِرِهِمْ [They came with the last of them; عَنْ being here syn. with بِ; meaning they came all, without exception]. (A in art. اخر.) [And in like manner, قَتَلُوهُمْ عَنْ آخِرِهِمْ They slew them with the last of them; meaning they slew them all, without exception.] — — (9) It denotes the using a thing as an aid or instrument. (Mughnee, K.) Thus in the saying, رَمَيْتُ عَنِ الْقَوْسِ [I shot with, or by means of, the bow], accord. to Ibn-Málik; (Mughnee, K;) because one says also, رَمَيْتُ بِالْقَوْسِ; both mentioned by Fr. (Mughnee.) [Another explanation of this phrase has been mentioned before.] — — (10) It is redundant, to compensate for another [عن] suppressed (Mughnee, K.) Thus in the saying, أَتَجْزَعُ إِنْ نَفْسٌ أَتَاهَا حِمَامُهَا فَهَلَّا الَّتِى عَنْ بَيْنِ جَنْبَيْكَ تَدْفَعُ [Art thou impatient if the decreed event of death befall a soul? but why wilt not thou repel from, i. e. defend, that which is between thy two sides?]; (Mughnee, K;) the meaning being, تَدْفَعُ عَنِ الَّتِى بَيْنَ جَنْبَيْكَ; (IJ, Mughnee;) عن being suppressed before the conjunct noun [التى], and added after it. (Mughnee, K.) And sometimes it is redundant without compensation, when conjoined with a pronoun: AZ says that the Arabs make عَنْكَ redundant in the phrase خُذْ ذَا عَنْكَ [meaning Take thou, or receive thou, this]: (TA:) [but خُذْ عَنْكَ is expl. in the S and L, in art. اخذ, as meaning خُذْ مَا أَقُولُ وَدَعْ عَنْكَ الشَّكَّ وَالمِرَآءَ: see 1 in art. اخذ:] and أُنْفُذْ عَنْكَ, occurring in a trad., is expl. as meaning دَعْهُ [i. e. Leave thou it]: (TA:) or this means go thou from thy place; pass thou from it. (L in art. نفذ.) [See also the last ex. in this paragraph.] — The second manner of using it is, as a particle of the kind called مَصْدَرِىٌّ, [combining with an aor. following it to form an equivalent to an inf. n.,] as is done by the tribe of Temeem, (Mughnee, K, *) in what is termed their عَنْعَنَة: (K: [see R. Q. 1:]) they use it in the place of أَنْ; (S, Mughnee;) saying, أَعْجَبَنِى عَنْ تَفْعَلَ, (Mughnee, K,) for أَنْ تَفْعَلَ [meaning Thy doing such a thing pleased me]. (Mughnee.) Dhu-r-Rummeh says, أَعَنْ تَرَسَّمْتَ مِنْ خَرْقَآءَ مَنْزِلَةً مَاءُ الصَّبَابَةِ مِنْ عَيْنَيْكَ مَسْجُومُ [Is thy having looked upon the traces of a place of abiding of thy beloved Kharkà the cause that the water of excessive love is shed from thine eyes?]. (S, Mughnee.) And thus they do in the case of أَنَّ; saying, أَشْهَدُ عَنَّ ↓ مُحَمَّدًا رَسُولُ اللّٰهِ [I acknowledge, or declare, or testify, that Mohammad is the apostle of God]. (Mughnee.) — The third manner of using it is, as a noun, in the sense of جَانِب, (Mughnee, K, *) or نَاحِيَة: (S:) and this is said to be in three cases. (Mughnee.) — — (1) It is when مِنْ is prefixed to it; and this is of frequent occurrence: (Mughnee:) as in the saying, وَلَقَدْ أَرَانِى لِلرِّمَاحِ دَرِيْئَةً مِنْ عَنْ يَمِينِى مَرَّةً وَأَمَامِى [And verily I see me to be like a ring for the spears to be aimed at, from the side of my right hand at one time, and from before me at another time]: (Mughnee, K: *) and in the saying, جِئْتُ مِنْ عَنْ يَمِينِهِ I came from the side of his right hand. (S.) In the opinion of Ibn-Málik, مِنْ prefixed to عَنْ is redundant; but accord. to others, it is used [as expl. above,] to denote the beginning of a space between two limits: these say that قَعَدْتُ عَنْ يَمِينِهِ means فِى جَانِبِ يَمِينِهِ [i. e. I sat in the side of his right hand], either closely or otherwise; but if you say مِنْ [before عَنْ], the sitting is particularized as being close to the first part of the lateral space. (Mughnee.) — — (2) It is also when عَلَى is prefixed to it: (Mughnee:) thus in the saying, عَلَى عَنْ يَمِينِى مَرَّتِ الطَّيْرُ سُنَّحَا [On, or over, the side of my right hand, the birds passed along turning the right side towards me, or turning the left side towards me; the last word being a pl., accord. to analogy, of سَانِحٌ, which is used in two opposite senses]: (Mughnee, K:) but this usage is extraordinary; no other instance of it than that here cited having been preserved. (Mughnee.) — — (3) It is also when what is governed by it in the gen. case and the agent of the verb in connection with it are two pronouns having one application: so says Akh: as in the saying of Imra-el-Keys, دَعْ عَنْكَ نَهْبًا صِيحَ فِى حَجَرَاتِهِ [or فَدَعْ عَنْكَ: see the entire verse cited and expl. in art. حجر]: but it is shown to be not a noun in such a case by this, that جَانِب may not take its place [unless used in a tropical sense]. (Mughnee. [See what has been said above, that عَنْكَ in a phrase of this kind is held to be redundant.]) عَنَّ for أَنَّ: see the next preceding paragraph, last quarter. عَنٌّ: see أَعْنَانٌ. — — إِنَّه يَأْخُذُ فِى كُلِّ عَنٍّ means the same as فى كلّ فَنٍّ [i. e. Verily he enters upon every mode, or manner, of speech or the like]; and so فى كلّ سَنٍّ. (TA.) عَنَّةٌ: see what next follows. عُنَّةٌ The presenting, or opposing, oneself, with meddling, or impertinent, speech; with speech respecting that which does not concern him; (Msb, TA;) as also ↓ عَنَّةٌ, with fet-h, (Msb,) or ↓ عِنَّةٌ, with kesr. (TA.) — — أَعْطَيْتُهُ عَيْنَ عُنَّةٍ, (S,) or عَيْنَ عُنَّةَ, imperfectly decl., and sometimes عَيْنَ عُنَّةٍ, (K,) means I gave to him distinguishing him particularly from among his companions: (S, K:) from العَنُّ signifying " the presenting, or opposing, oneself. " (TA.) And one says, رَأَيْتُهُ عَيْنَ عُنَّةٍ (S) or عُنَّةَ (K) I saw him just now, (S, K, TA,) presenting, or opposing, himself, (TA,) without my seeking him. (S, TA.) And أَعْنَنْتُ بِعُنَّةٍ مَا أَدْرِى مَا هِىَ: see 4. (S, K.) — It is also the subst. from عُنِّنَ عَنِ امْرَأَتِهِ [i. e. a subst. signifying The state of being pronounced by the judge to be incapacitated from going in to his wife, or to have no desire for his wife: or of being withheld from her by enchantment, or fascination]: (S, Msb, * K:) or incapacity to go in to women: (Mgh, Msb:) or undesirousness of women: (Msb:) a word used in this sense by the lawyers; (Mgh, Msb;) who

say, بِهِ عُنَّةٌ: (Msb:) but it is declared to be a low word, not allowable; (Mgh, Msb;) instead of which one should say ↓ تَعْنِينٌ, (Mgh,) or, accord. to Th and others, ↓ عَنَنٌ, and ↓ عِنِّينَةٌ, and accord. to the Bári', ↓ عَنَانَةٌ: (Msb:) [i. e.] ↓ عِنِّينَةٌ signifies undesirousness of women: (S:) or, as also ↓ عِنِينَةٌ, and ↓ عَنَانَةٌ, and ↓ تَعْنِينٌ, and ↓ تَعْنِينَةٌ, (K,) and ↓ عِنِّينِيَّةٌ, (TA,) it signifies thus, or non-performance of the act of going in to women, by reason of impotence. (K, TA.) — Also An enclosure (S, Mgh, Msb, K) made of wood, (S, Msb, K, TA,) or of trees, (TA,) for camels, (S, Mgh, K, *) or for camels and horses, (Msb,) or for camels and sheep or goats, to be confined therein: (TA:) or an enclosure at the door of a man, in which are his camels and his sheep or goats: (Th, TA:) pl. عُنَنٌ (S, K) and عِنَانٌ. (K.) لَا يَجْتَمِعُ اثْنَانِ فِى عُنَّةٍ [Two (app. meaning stallion-camels) will not be together in an enclosure for camels] is one of their sayings. (TA.) And one says, كَالْمُهَدِّرِ فِى العُنَّةِ Like the brayer (meaning the braying stallion-camel) in the enclosure of trees, in which the stallion-camel is sometimes confined to prevent him from covering; such a stallion being hence termed ↓ مَعَنًّى, originally ↓ مُعَنَّنٌ: (Meyd:) it is a prov., applied to a man (Meyd, TA, and S and A and K in art. هدر) raising a cry and clamour, (S, K,) or threatening, (TA,) who does not make his saying, or action, to have effect; (S, * Meyd, K;) like the camel that is so confined, prevented from covering, and brays. (S, K.) — — It is also said, by El-Bushtee and in the K, to signify A rope; and in a verse of El-Aashà, in which he mentions flesh-meat as put upon the عُنَن, this last word has been expl. as meaning ropes which are stretched, and upon which is thrown the flesh-meat that is cut into strips, or oblong pieces, and dried in the sun: but Az says that the right meaning is, the enclosures for camels; that he had seen such enclosures in the desert, thus called because facing the direction whence blows the north wind, to protect the camels from the cold of that wind; and that he had seen the people spread the flesh-meat cut into strips, or oblong pieces, and dried in the sun, upon them: he thinks that the word was expl. as meaning ropes by one who had seen the poor of the sacred territory extending ropes in Minè, and putting upon them the flesh of the victims of sacrifice that had been given to them. (TA.) — — Also A booth by means of which one shades himself, made of panic grass (ثُمَام) or [probably a mistake for and] branches of trees. (IB, TA.) — — And Reeds, or plants or herbage, which a man collects, to give, as fodder, to his sheep or goats: one says, جَآءَ بِعُنَّةٍ عَظِيمَةٍ [He came with, or brought, a great collection of reeds, &c.]. (TA.) And one says, كُنَّا فِى عُنَّةٍ مِنَ الكَلَإِ, and غُنَّةٍ, and ثُنَّةٍ, i. e. We were in abundant herbage. (TA.) — Also The دِقْدان (thus [correctly, as will be shown by an explanation in what follows, confirmed by an ex. from a poet,] in more than one of the copies of the K, in the CK دَقْدان, in the copy of the K followed in the TA وقدان, and in the L رقدان,) of the cooking-pot: (K, TA:) MF read وقدان, and conjecturally, and from analogy, supposed it [to be وَقْدَان and] to mean غَلَيَان; but the word is arabicized from the Pers. ديكدان, [correctly ديگدان, pronounced dēgdān,] a name for the thing upon which the cooking-pot is set up; and thus it [i. e. عُنَّةٌ] is expl. in the M and other lexicons [among which may be mentioned the L]: hence the saying of a poet, عَفَتْ غَيْرَ أَنْآءٍ وَمَنْصَبِ عُنَّةٍ وَأَوْرَقَ مِنْ تَحْتِ الخَصَاصَةِ هَامِدِ [It (the دار, or place of abode,) was effaced, save trenches dug around the tents to keep off the torrent, and the place of the setting-up of the support of the cooking-pot, and ashes beneath the space between the three stones that formed that support, in a state of extinction]. (TA.) عِنَّةٌ: see the next preceding paragraph, first sentence. عَنَنٌ is a subst. [as well as an inf. n.] of عَنَّ; (Msb, K, TA;) [as such,] i. q. إِعْتِرَاضٌ [used as a simple subst., meaning Opposition]; (K, * TA;) as also ↓ عِنَانٌ: (K, TA:) or opposition of oneself to another, from either side of him, with an abominable, or evil, action. (Msb.) El-Hárith Ibn-Hillizeh says, عَنَنًا بَاطِلًا وَظُلْمًا كَمَا يُعْ تَرُ عَنْ حُجْرَةِ الرَّبِيضِ الظِّبَآءُ (TA,) meaning In wrong opposition, (اِعْتِرَاضًا بَاطِلًا), [and injurious conduct], like as when gazelles are sacrificed [in fulfilment of a vow] for what is due on the part of the flock of sheep, or herd of goats. (EM p. 281.) And it is said in a trad., بَرِئْنَا إِلَيْكَ مِنَ الوَثَنِ والعَنَنِ i. e. [We are clear, to thee,] of the idol (الصَّنَم) and opposition (الإِعْتِرَاض); as though saying, of associating another with God and of wrongdoing: or, as some say, the meaning [of the last word] in this case is disagreement, or opposition, or contravention, (الخِلَاف), and that which is wrong (البَاطِل). (TA.) And in another trad., دَهِمَتْهُ المَنِيَّةُ فِى عَنَنِ جِمَاحِهِ [Death came upon him suddenly in the opposition of his heedless, or inconsiderate, course]. (TA. [There expl. only by the words هُوَ مَا لَيْسَ بِقَصْدٍ.]) And one says, هُوَ لَكَ بَيْنَ الأَوْبِ وَالعَنَنِ, meaning [He is to thee in a state] between obedience and disobedience. (TA.) ↓ وَرْهَآءُ العِنَانِ, a phrase used by a poet, means [A woman foolish in] opposing herself, or intervening, in every discourse. (TA.) And العَنَنُ signifies also [particularly] Death's opposing itself, and preceding: (TA, JM:) occurring in a trad. of Sateeh [the Diviner]. (TA.) — — See also عِنَانٌ, near the middle of the paragraph. — — Also The place in which a person, or thing, presents, or opposes, himself, or itself. (TA.) — — See also أَعْنَانٌ. — And see عُنَّةٌ, former half. عَنَانٌ Clouds: (S, Msb, K:) or, accord. to some, clouds appearing, or presenting themselves, or extending sideways, in the horizon; as also ↓ سَحَابٌ عَانٌّ: (TA:) such as retain the water: (K:) one whereof is termed ↓ عَنَانَةٌ, (S, Msb, K,) and ↓ عَانَّةٌ. (S.) — — And عَنَانُ السَّمَاءِ, (Mgh, MF, TA,) in the K said to be ↓ عِنَان, with kesr, but the former is the right, (MF, TA,) The lofty region of the sky: (Mgh:) or what appears, of the sky, to one looking at it. (K. [See also أَعْنَانٌ.]) — — And عَنَانُ الدَّارِ, likewise with fet-h, accord. to the K ↓ عِنَان, with kesr, which is wrong, (TA,) The side of the house, (K, TA,) that appears to one. (TA.) عِنَانٌ: see عَنَنٌ, in two places. — — Also an inf. n. of 3 [q. v.]. (TA.) — And A certain appertenance of a horse or the like; (S, Msb;) [i. e. the rein;] the strap of the bridle, by means of which the horse, or similar beast, is withheld: (K:) [said to be] so called because it lies over against the mouth, not entering into it, (Msb,) or because its two straps lie over against the two sides of the neck of the beast, on the right and left: (TA:) pl. أَعِنَّةٌ (S, Msb, K) and عُنُنٌ, (K,) or, accord. to Sb, the former only. (TA.) [Sometimes it may be rendered The bridle; as in the first of the following phrases.] ثَنَيْتُ عَلَى الفَرَسِ عِنَانَهُ I put upon the horse his bridle. (TA.) فَرَسٌ قَصِيرُ العِنَانِ [A horse short in the rein] implies discommendation, as denoting shortness of the neck: [but] هُوَ قَصِيرُ العِنَانِ [said of a man] means قَلِيلُ الخَيْرِ [i. e. (assumed tropical:) He is one possessing little, or no, good; or few, or no, good things; or little, or no, goodness]: and إِنَّهُ لَطَوِيلُ العِنَانِ [lit. Verily he is one whose rein is long] means, (assumed tropical:) an exalted person; of great chiefdom, or eminence. (TA.) رَجُلٌ طَرِفُ العِنَانِ (S, * K, TA, TK, in one of my copies of the S طَرَفُ, and in the other طَرْفُ, and in copies of the K طَرْقُ, [but correctly طَرِف, q. v., like كَتِف, as is said in the TK,]) means (tropical:) A man light, or active. (S, K, TA.) فُلَانٌ أَبِىُّ العِنَانِ (assumed tropical:) Such a one is one who refuses the rein. (TA.) ذُو العِنَانِ applied to the horse means (assumed tropical:) The tractable, or submissive. (TA.) And ذَلَّ عِنَانُ فُلَانٍ (assumed tropical:) Such a one became submissive. (TA.) ابْعِ مِنْ عِنَانِهِ [in which the first word is written in my original thus, but it has been altered by the copyist, and I

doubt not that it is correctly أَرْخِ, the phrase, reading thus, being well known, i. e. Slacken thou his rein,] means (assumed tropical:) ease thou him, or relieve him. (TA.) اِثْنِ عَلَىَّ عِنَانَهُ means Turn thou back [or bend thou] towards me his rein. (TA.) جَآء ثَانِيًا فِى عِنَانِهِ [thus in my original, but correctly مِنْ عنانه, as in the S in art. ثنى, i. e. He came bending a part of his rein, turning from his course,] means (assumed tropical:) he [came having] accomplished the object of his want. (TA.) مَلأَ عِنَانَ دَابَّتِهِ (assumed tropical:) He made, or urged, his beast to run vehemently. (TA.) And [hence, app.,] اِمْتَلأَ عِنَانُهُ (assumed tropical:) The utmost of his power, or ability, was accomplished. (TA.) هُمَا يَجْرِيَانِ فِى عِنَانٍ (assumed tropical:) They two are equal in excellence or otherwise. (TA.) — — Also (assumed tropical:) A heat; or single run to a goal, or limit: one says, جَرَى الفَرَسُ عِنَانًا (assumed tropical:) The horse ran a heat: and كَبَا فِى عِنَانِهِ (assumed tropical:) He stumbled in his heat. (TA.) See also an ex., in a verse of Et- Tirimmáh, voce عَنْ, in the middle of the paragraph. And ↓ عَنَنٌ signifies the same, i. e. A heat of a beast: and also the beginning of speech: whence the prov., مُعْتَرِضٌ لِعَنَنٍ لَمْ يَعْنِهِ meaning (assumed tropical:) Addressing himself to that which is not of his business (مَا لَيْسَ مِنْ شَأْنِهِ). (Meyd.) — — And A long rope or cord. (TA.) — — And العِنَانُ signifies حَبْلُ المَتْنِ [The cord of the portion of the back along which extends the spine; app. meaning the spinal cord, also called medulla spinalis, considered as a single cord]: (K:) [but this consists of two lateral cords, connected together: and therefore, app., it is said that] عِنَانَا المَتْنِ signifies حَبْلَاهُ [the two cords of the مَتْن]. (S.) — شِرْكَةُ العِنَانِ is The copartnership of two persons in one particular thing, (S, Mgh, Msb, K,) exclusive of the rest of the articles of property of either: (S, Msb, * K:) as though a thing presented itself to them (عَنَّ لَهُمَا, S, Mgh, Msb) and they bought it (S) and they then became copartners in it: (S, Mgh, Msb:) so says ISk: (Mgh:) or it is from the عِنَان of the horse, because each assigns to his companion the عنان of the free management of part of the property: (Mgh, Msb:) or because it is allowable for them to differ, like as does the عنان in the hand of the rider when pulled and when slackened: (Mgh:) or, accord. to Az, it is the case in which each of the two copartners produces deenárs or dirhems, which they mix together, and each gives permission to the other to traffic therewith: and the lawyers differ not in respect of its being lawful; if they gain upon the two sums, the gain being between them; and if they lose, the loss being on the head of each of them [equally]: the partnership of two persons in everything that is in their possession is called شِرْكَةُ المُفَاوَضَةِ [q. v.]: (TA:) or it is the case of one's competing with a man in the making of a purchase, and saying to him, " Make me to be a partner with thee; " this being before he [the purchaser] becomes entitled to الغَلَق, or الغِلْق, or العلق, or العَلَق: (K: [the last word in this explanation, thus written in four different ways in different copies of the K, following the words قَبْلَ أَنْ يَسْتَوْجِبَ, I think to be most probably الغَلَق, and to mean irredeemability by the seller, from غَلِقَ الرَّهْنُ:]) or it is the case of two persons' being equal in partnership, (Z, Msb, K, TA,) in respect of what they contribute of gold or silver; and is from the عِنَان of the beast; (TA;) because the عنان of the beast consists of two equal single pieces: (Z, Msb, K, TA:) or it is from العِنَان as syn. with ↓ المُعَانَّة, meaning المُعَارَضَة; (Msb, TA;) because each of them does like as does the other in respect of his property [that he supplies] and in selling and buying. (TA.) See an ex. in a verse cited in art. شرك, conj. 3. — — See also عَنَانٌ, in two places. عَنُونٌ and ↓ عَانٌّ One who presents, or opposes, himself, with meddling, or impertinent, speech; with speech respecting that which does not concern him: pl. [of the former agreeably with analogy] عُنُنٌ. (TA.) — — And the former, A beast (دَابَّة) that precedes in journeying, or progress; (S, K, TA;) that vies with the [other] beasts in journeying, or progress, and precedes them; and applied to a wild ass in this sense. (TA.) عَنِينٌ One unable to retain the wind of his belly. (K.) — — See also عِنِّينٌ. عَنَانَةٌ: see عَنَانٌ: — and see also عُنَّةٌ, former half, in two places. عِنِينَةٌ: see عُنَّةٌ, former half. عُنَانَاكَ means The utmost of thy power, or ability, or of thy case: (S, K:) so in the saying, عُنَانَاكَ أَنْ تَفْعَلَ كَذَا [The utmost of thy power, &c., is, or will be, thy doing such a thing]: (S:) as though from ↓ المُعَانَّةُ; (S, TA;) the case being that thou desirest to do a thing, and an obstacle intervenes in the way to it, preventing thee and withholding thee from it: (TA:) but it is disputed whether it be correctly thus, or غُنَامَاكَ. (IB, TA.) هُوَ عَنَّانٌ عَلَى آنْفِ القَوْمِ He is wont to precede, or outstrip, the people, or party. (TA.) — — And هُوَ عَنَّانٌ عَنِ الخَيْرِ He is [one who holds back from doing good, or] slow, or tardy, to do good. (K.) العَنُونُ, of the measure فَعُول, is an intensive epithet applied to the present world (الدُّنْيَا) [as meaning The offerer of much opposition]; because it opposes itself to mankind. (TA.) عِنِّينٌ, (S, Mgh, Msb, * K, TA,) of the measure فِعِّيلٌ in the sense of the measure مَفْعُولٌ, (S,) and ↓ عَنِينٌ, [thus written in two places in the TA, and written without teshdeed in my copy of the Msb, but in the latter case app. from carelessness of the copyist, for otherwise the well-known form عِنِّينٌ is not there mentioned,] of which (i. e. of عَنِينٌ) عُنُنٌ is pl., [which seems to show that عَنِينٌ is not a mistranscription for عِنِّينٌ, for فُعُلٌ is a measure of a pl. of many epithets of the measure فَعِيلٌ, as جَدِيدٌ and نَذِيرٌ &c., but not, to my knowledge, of any word of the measure فِعِّيلٌ,] (TA,) A man incapable of going in to women; (Mgh, Msb;) one who does not go in to women by reason of impotence: (K:) or, as some say, one who has connection with her who is not a virgin, but not with the virgin: (TA:) or a man who is not desirous of women: (S, K:) and ↓ مَعْنُونٌ and ↓ مُعَنٌّ (Msb, TA) and ↓ مُعَنَّنٌ (TA) signify the same. (Msb, TA.) And عِنِّينَةٌ signifies A woman not desirous of men: (S, Msb, * TA:) but there is disagreement in respect of the application of the epithet to a woman. (TA.) عِنِّينَةٌ, as a subst.: see عُنَّةٌ, former half, in two places. عُنْوَانٌ and عِنْوَانٌ (S, Msb, K) and ↓ عُنْيَانٌ and عِنْيَانٌ, (S, K,) the first of which is the most chaste, (S,) originally عُنَّانٌ, (K,) of a book, or writing, (S, Msb,) The superscription, or title, thereof: (TK:) what these words denote is thus called because it occurs (يَعِنُّ, K, TA, i. e. يَعْرِضُ, TA) in a bordering part thereof: (K, TA:) and they also signify [sometimes, as indicating the nature of the contents,] the preface of a book, or writing. (TK.) And Anything that serves as an indication of another thing is called its عُنْوَان. (Msb, K.) One says, الظَّاهِرُ عُنْوَانُ البَاطِنِ, meaning The outward state of the man is the indication of the inward state. (TK.) And one says of a man who speaks obliquely, not plainly, جَعَلَ كَذَا عُنْوَانًا لِحَاجَتِهِ He made such a thing to be an indication of his want. (TA.) [See also art. عنو.] عُنْيَانٌ and عِنْيَانٌ: see the next preceding paragraph. عِنِّينِيَّةٌ: see عُنَّةٌ, former half. عَانٌّ and عَانَّةٌ: see عَنَانٌ. — — And for the former, see also عَنُونٌ. — — Also, the former, A long mountain (جَبَل), (K, TA, in some copies of the K حَبْل [i. e. rope],) that presents itself in the direction in which one is going, and interrupts his way. (TA.) أَعْنَانٌ The sides, quarters, tracts, or regions, of anything: (Yoo, TA:) this is the proper signification: (TA:) [hence,] أَعْنَانُ السَّمَآءِ [in one of my copies of the S السَّحَابِ, but altered from السَّمَآءِ,] means The sides, quarters, tracts, or regions, of the sky: (K:) or the surfaces thereof, and what present themselves to view of the sides, quarters, tracts, or regions, thereof; as though pl. of ↓ عَنَنٌ, (S, TA,) or of ↓ عَنٌّ: (TA:) the vulgar say عِنَانُ السَّمَآءِ. (S, TA.) — — And [it is said that] أَعْنَانُ الشَّيَاطِينِ means The natural dispositions of the devils. (K.) It is said of camels, in a trad., خُلِقَتْ مِنْ أَعْنَانِ الشَّيَاطِينِ [as though meaning They are created of the natural dispositions of the devils]: and in another trad., أَعْنَانُ الشَّيَاطِينِ occurs as said [app. by

Mohammad] in answer to a question respecting camels: [but] accord. to IAth, the meaning seems to be, that, by reason of their many evil affections, they are as though they were from the tracts of the devil in respect of their natural dispositions. (TA.) تَعْنِينَةٌ: see عُنَّةٌ, former half. مِعَنٌّ: see عِنِّينٌ. مُعَنٌّ One who enters into that which does not concern him, and interferes in everything; (K;) i. q. عِرِّيضٌ, (S,) or عَرِّيضٌ مِتْيَحٌ: (TA: [see these two words:]) fem. with ة (S, K.) — — And An orator, or a preacher; syn. خَطِيبٌ: (S, K:) or an eloquent خطيب. (TA.) — See also the next paragraph. مُعَنَّنٌ: see عِنِّينٌ: — — and see also مُعَنًّى, in art. عنو. — مُعَنَّنَةُ الخَلْقِ (tropical:) A girl, or young woman, compact in make; (K, TA;) [as though] compactly twisted like the عِنَان [or rein]: (A, TA:) and ↓ مِعَنَّةٌ (assumed tropical:) a woman compact in make, not flabby in the belly. (TA.) — See also عُنَّةٌ, near the middle. مُعَنًّى: see عُنَّةٌ, near the middle. مَعْنُونٌ [pass. part. n. of 1, q. v. — And] i. q. عِنِّينٌ; q. v. (Msb, TA.) — — And Possessed; or mad, or insane. (K, TA.) عنب 2 عَنَّب, (O, K,) inf. n. تَعْنِيبٌ, (K,) said of a grape-vine, [meaning It produced grapes,] (O, K,) is from العِنَبُ. (O.) عِنَبٌ and ↓ عِنَبَآء both signify the same, (S, O, K,) the latter said by Kr to be the only word of its measure except سِيَرَآء, but Kh mentions also جِوَلَآء, and Ibn-Kuteybeh adds to these خِيَلَآء, (TA,) [whence it seems to be, accord. to analogy, عِنَبَآءُ, imperfectly decl., with the fem. ء, but in a verse cited by F, and quoted in the O and TA, it is treated as masc., and in the TA it is treated as masc. in prose, and if so it is عِنَبَآءٌ, though it may be thus only by poetic license, and improperly in prose,] Grapes, the fruit of the كَرْم; (TA;) thus called only while fresh; when dry, called زَبِيب: (Msb:) عِنَبَةٌ signifies a single berry thereof [i. e. a grape]; (S, O, Msb, K; *) and is of a form generally belonging to a pl., rarely to a sing.: (S, O:) the pl. is أَعْنَابٌ, (S, O, Msb,) used in speaking of many; and the pl. of pauc. [i. e. pl. of عِنَبَةٌ] is عِنَبَاتٌ. (S, O.) — — عِنَبٌ also signifies (assumed tropical:) The grape-vine. (MF [as from the K, in which I do not find it: but it is used in this sense in the Kur-án; pl. أَعْنَابٌ, expl. as meaning كُرُوم in xviii. 31 by Bd].) — — And (assumed tropical:) Wine: (K:) so says AHn, asserting it to be of the dial. of ElYemen: like as خَمْرٌ signifies " grapes " in certain of the dials. [of El-Yemen: see خَمْرٌ]. (TA.) — — [عِنَبُ الثَّعْلَبِ, and عِنَبُ الذِّئْبِ: see ثَعْلَبٌ; and see also عُبَبٌ.] عِنَبَةٌ n. un. of عِنَبٌ [q. v.]. — — Also A small pustule that breaks forth in a human being, (S, O, K, TA,) emitting blood; accord. to Az, it swells, and fills [with blood or humour], and gives pain; and it attacks a human being in the eye and in the fauces. (TA.) عِنَبَآء: see عِنَبٌ. [عِنَبِيٌّ Of, or relating to, grapes.] عَنَبَانٌ, applied to a gazelle, (K,) to a male gazelle, (S, O,) Brisk, lively, or sprightly: (S, O, K:) having no corresponding verb: (S:) and, (K,) as some say, (TA,) so applied, heavy, or sluggish: thus having two contr. meanings: or one advanced in age: (K:) or, as some say, a male gazelle: pl. عُنْبَانٌ. (TA.) And A mountain-goat long in the horn: [in this sense also] having no corresponding verb. (O.) It is an epithet of a measure regularly belonging to inf. ns. (MF.) عُنْبُبٌ, (O, and so accord. to copies of the K,) or عُنْبَبٌ, (accord. to some copies of the K,) The foremost portion of a torrent, (O, K,) and of a company of men. (O.) — — And Abundance of water. (TA.) — — [And accord. to Freytag, A certain plant.] عُنَابٌ Large in the nose; (S, O, K;) applied to a man; (TA;) as also ↓ أَعْنَبُ, (K,) or أَعْنَبُ الأَنْفِ: (O:) and it [app. عُنَاب] is also expl. as meaning a big, ugly nose. (TA.) — — And i. q. عَفَلٌ: (S, O, K:) or i. q. بَظْرٌ: (K:) [see these two words:] or the portion that is cut off of the بَظْر. (TA.) — — And A small, black mountain: (Lth, O, K:) or a mountain small in circumference, black, and erect: (TA:) and a high, round mountain: (K:) or a high, isolated, sharpheaded hill, red, and black, and of any colour, but generally of a dusky yellowish hue, giving growth to nothing, and round: (Sh, O:) pl. عُنُبٌ. (TA.) عَنَّابٌ A vender of عِنَب [or grapes]. (O, K,) عُنَّابٌ A certain fruit [and tree], (K,) well known; (S, O, K;) [the jujube fruit and tree; rhamnus zizyphus of Linn.;] called in Pers. سِنْجِد, or سِنْجِد جِيلَانِى, (MA,) or سنجد جيلان: (PS:) n. un. with ة. (S, O.) And, (K,) sometimes, (TA,) accord. to IDrd, (O,) The fruit of the أَرَاك [q. v.]. (O, K.) And The [fruit, or tree, called] غُبَيْرَآء [q. v.]. (TA.) Also, [as being likened to jujubes, because dyed red,] (assumed tropical:) The fingers, or ends of the fingers, of a woman. (A, voce تُفَّاحٌ, q. v.) عُنَّابِىٌّ [Of the colour of the عُنَّاب, or jujube]. (TA, voce سِخْتِيَانٌ, q. v.) صَبَغَ الكِيسَ عُنَّابِى [lit. He dyed the purse jujube-colour] means he became bankrupt: but this, as Esh-Shiháb says, is a phrase of the Muwelleds [or rather of the vulgar, unless ending a verse, in which case it is allowable to say عُنَّابِى for عُنَّابِيًّا, as in a verse cited in the TA]. (MF, TA.) عَانِبٌ A man possessing عِنَب [or grapes]: like لَابِنٌ and تَامِرٌ, (O, TA,) which mean " possessing milk " and " possessing dates. " (TA.) أَعْنَبُ: see عُنَابٌ. مُعَنَّبٌ Tall; (O, K;) an epithet applied to a man. (O.) — — And Thick; an epithet applied to tar. (O.) عنبر عَنْبَرٌ [Ambergris;] a certain odoriferous substance, (S, O, Msb, K,) well known; (O, Msb;) an excrement found in the belly of a certain great fish, [the spermaceti-whale,] which is called by the same name; (Towsheeh, TA;) or an excrement of a certain marine beast; (K;) or, accord. to Ks, a vegetable [substance found] in the bottom of the sea and driven by the waves to the shores thereof, whence it is taken; (O;) or, (O, K,) as the physicians say, (O,) it issues from a source in the sea; (O, * K;) [and there are other opinions respecting its origin, mentioned in the TA; but these I do not add, as it is well known to be an excrement of the spermaceti-whale;] the best kind is the white, and the whitish; next, the blue [or gray]; and the worst, the black: (TA:) the word is masc. and fem., (AA, IAmb, O, Msb,) like مِسْكٌ: (IAmb, TA voce ذَكِىٌّ:) MF says that most hold the ن to be augmentative, the measure being فَنْعَلٌ, as it is said to be in the Msb. (TA.) — — [As mentioned above, it signifies also The spermaceti-whale;] a certain great fish; (Msb in art. عبر;) a certain marine fish, (Az, O, K,) the length of which reaches to fifty cubits, called in Pers. باله [app. a mistranscription for وَالْ: see بَالٌ]: (Az, TA:) shields are made of its skin; (Mgh, O, TA;) and the people of Juddeh have sandals, or shoes, made thereof. (O, TA.) — — And hence, (O,) A shield (S, O, K) made of the skin of the fish above-mentioned: (O, K:) and some say, coats of defence (دُرُوع). (O.) — Also Saffron. (K.) — — And (as some say, TA) [The plant called] وَرْس. (K.) — — [Accord. to Forskål (Flora Aegypt. Arab. p. lxiv.) now applied to Gomphrena globosa.] — See also the next paragraph, in two places. عَنْبَرَةُ قَوْمٍ The purity of the pedigrees of a people. (Ibn-'Abbád, O, K.) Hence the vulgar say of a thing that is pure, ↓ هٰذَا عَنْبَر. (TA.) — — عَنْبَرَةُ القِدْرِ The onion: (K:) because it makes [the contents of] the قدر to become savoury. (TA.) — — عَنْبَرَةُ الشِّتَآءِ, (Ks, O, K, TA,) or, accord. to Kr, it is ↓ عَنْبَرُ الشتآءِ, (TA,) The vehemence, or rigour, of winter. (Ks, Kr, O, K.) عَنْبَرِىٌّ Of, or belonging to, بَنُو العَنْبَرِ, (O, K,) or بَلْعُنْبَرِ, (O,) a tribe of تَمِيم, (O,) who were the most skilful people as guides: (O, K:) hence the proverbial saying, أَنْتَ عَنْبَرِىٌّ بِهٰذَا البَلَدِ [Thou art an 'Amberee in this country, or district]. (O, K. *) عنبس عَنْبَسٌ The lion; (O, K;) as also ↓ عُنَابِسٌ: (K: but in the O it is said, when you designate the lion, you say عَنْبَسٌ and عَنَابِسُ: [as though, by the latter, the pl. were meant: but it is probably a mistranscription for عُنَابِسٌ:]) or the lion from whom other lions flee: (TA in art. عبس:) when you particularize him by a [proper] name, you say ↓ عَنْبَسَةُ, [i. e. The lion,] making it imperfectly decl.; like as you say أُسَامَةُ. (O, K.) It is mentioned by Lth and Az

among quadriliteral-radical words: Hishám says, I know not whether it be a subst. or an epithet: and A'Obeyd says, it is from العُبُوسُ; and if so, it is of the measure فَنْعَلٌ: (O:) but 'Ikrimeh is related to have said that the lion is called ↓ عَنْبَسَة in the Abyssinian language. (TA voce قَسْوَرَةٌ.) عَنْبَسَةُ: see above; the former in two places. عُنَابِسٌ: see above; the former in two places. عنت 1 عَنِتَ, [aor. عَنَتَ,] inf. n. عَنَتٌ, He fell into a difficult, hard, or distressing, case: (S, A, * O, TA:) or عَنَتٌ signifies the meeting with difficulty, hardship, or distress. (K.) [This is held by some to be the primary signification: see عَنَتٌ below; by the explanations of which it seems to be indicated that the verb has several significations that are not expressly assigned to it in the lexicons.] عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ, in the Kur [ix. last verse but one], means, accord. to Az [and most of the expositors], Grievous unto him is your experiencing difficulty, or hardship, or distress: or, as some say, the meaning is ↓ مَا أَعْنَتَكُمْ, i. e., what hath brought you into difficulty, or hardship, or distress. (TA. [In the S and O, it seems to be indicated by the context that مَا عَنِتُّمْ means your having sinned.]) — — عَنِتَتِ الدَّابَّةُ The beast limped, or halted, in consequence of hard, or rough, treatment, such as it could not bear. (TA.) It is said in a trad., أَنْعَلَ دَابَّتَهُ فَعَنِتَتْ He shod his beast and it became lame: thus as some relate it; as others relate it, فَعَتَبَتْ; but the former relation is preferred by Kt. (TA.) — — عَنِتَ said of a bone, (Az, A, K, TA,) and عَنِتَتْ said of an arm or a leg, (Az, TA,) [aor. عَنَتَ,] inf. n. عَنَتٌ, (TA,) It broke (Az, A, K, TA) after its having been set and united: (A, K:) [this is said in the Ksh and by Bd, in iv. 30, to be the primary signification:] and the former, said of a bone, it became weak, and broke. (K, * TA.) — — عَنِتَ, (S, O, Msb, TA,) aor. عَنَتَ, (Msb,) inf. n. عَنَتٌ, (S, * O, * Msb, K, * TA,) He committed a sin, a crime, or an act of disobedience deserving punishment: (S, O, K, * TA: *) or he committed sins, crimes, or acts of disobedience deserving punishment: (K, * TA:) or he did wrong [intentionally or unintentionally]. (Msb.) [And particularly He committed fornication, or adultery: see عَنَتٌ below.] 2 عنّتهُ, inf. n. تَعْنِيتٌ, He treated him with hardness, severity, or rigour, and constrained him to do that which was difficult to him to perform; (IAmb, O, K, TA;) as also ↓ تعنّتهُ: and afterwards it became applied to signify he destroyed him; or caused him to perish: (IAmb, TA:) [and ↓ اعنتهُ has both of these significations: for it is said that] لَوْ شَآءَ اللّٰهُ لَأَعْنَتَكُمْ, in the Kur [ii. 219], means If God had willed, He would assuredly have treated you with hardness, &c., and constrained you to do that which would be difficult to you to perform: or it may mean, would have destroyed you: or, accord. to IAar, إِعْنَاتٌ signifies the requiring to do that which is not in one's power. (TA.) — — See also 5. 4 اعنتهُ, (inf. n. إِعْنَاتٌ, Mgh,) He caused him to fall into difficulty, hardship, or distress; (S, Mgh, O, Msb, K, TA;) into that which was difficult, hard, or distressing, to him to bear. (Mgh, Msb.) See also 1, and 2. — — He (the rider) treated him (i. e. a beast) with hardness, or roughness, such as the latter could not bear, and so caused him to limp, or halt. (TA.) — — He (a physician) treated him (i. e. a sick man) roughly, or without gentleness, and so harmed, or injured, him. (A, O. *) — — He, or it, broke it (i. e. a bone) after it had been set and united: (Az, S, A,. O, K, TA:) or he (a bone-setter) treated it (i. e. a broken bone) roughly, or ungently, so that the fracture became worse. (TA.) 5 تعنّتهُ: see 2. Accord. to AHeyth, (TA,) He brought upon him annoyance, molestation, harm, or hurt: (Msb, TA:) or he sought to occasion him difficulty, hardship, or distress. (Mgh.) And hence, (Mgh,) He asked him respecting a thing, desiring by doing so to involve him in confusion, or doubt; (A, Mgh, TA;) as when one says to a witness, “Where was this, and when was it, and what garment was upon him when thou tookest upon thyself to bear witness? ” and يَتَعَنَّتُ عَلَى الشُّهُودِ and الشُّهُودَ ↓ يُعَنِّتُ are also mentioned; but these require consideration. (Mgh.) R. Q.1 عَنْتَتَ, said of the horn of the عَتُود [or goat a year old], It rose, or rose high. (O, K.) — — عنتت عَنْهُ He turned away from, avoided, or shunned, him, or it. (O, K.) عَنَتٌ [inf. n. of 1, q. v.: and also expl. as having the following meanings:] Difficulty, hardship, or distress: (A, IAth, Mgh, Msb, TA:) this is [said to be] the primary signification: (Jel in iv. 30:) or severe difficulty, or hardship, or distress: (Zj, TA:) or the coming of difficulty or hardship or distress upon a man. (K.) — — A state of perdition or destruction. (A, IAth, K, TA.) — — A bad, an evil, or a corrupt, state: or bad, evil, or corrupt, conduct or doing: syn. فَسَادٌ [which has both of these meanings; and may here have the former meaning as nearly agreeing with what precedes it, or the latter meaning as nearly agreeing with what follows it]. (A, IAth, K, TA.) — — A sin, a crime, or an act of disobedience deserving punishment; (AHeyth, S, A, IAth, O, K, TA;) and so ↓ مَعْنَتَةٌ. (A.) — — A wrong action [intentional or unintentional]; an error; mistake. (IAth, Msb, * TA.) — — — — Fornication, or adultery: (S, IAth, Mgh, O, Msb, K, TA:) but this is a conventional explanation of the lecturers of the colleges. (Mgh.) So in the Kur [iv. 30], where it is said, ذٰلِكَ لِمَنْ خَشِىَ الْعَنَتَ مِنْكُمْ [That is for him, among you, who fears the commission of fornication]: (S, O, Msb, TA: [and the like is said in the Mgh:]) this, says Az, was revealed in relation to him who might not have the means of taking to wife a free woman; therefore it was allowed to him to take to wife a slave: (Msb, TA:) or the meaning of العنت here is perdition: or perdition in [or by means of] fornication. (TA.) — — Also Wrongful, unjust, injurious, or tyrannical, conduct: and annoyance, molestation, harm, or hurt. (AHeyth, TA.) And Distressing, grievous, or afflicting, harm, injury, hurt, or mischief. (TA.) — — And accord. to the 'Ináyeh, Contention; or contention for superiority in greatness: and persistence in opposition, or in vain contention. (TA.) عَنِتٌ A bone broken after its having been set and united; as also ↓ مُعْنَتٌ. (S, O, K.) عَنُوتٌ A hill (أَكَمَةٌ) difficult of ascent; (O, Msb, * K;) as also ↓ عُنْتُوتٌ: (O, K:) or high, and difficult of ascent. (A.) عُنْتُوتٌ: see what next precedes. — — With the article ال, A mountain, (O,) or tapering mountain, (K,) in the صَحْرَآء [or desert]: (O, K:) or, accord. to the L, a small mountain tapering into [or towards] the sky (جُبَيْلٌ مُسْتَدِقٌّ فِى السَّمَآءِ): and it is said to be دون الحرة [app. دُونَ الحَرَّةِ; but there seems to be here an omission or a mistranscription; for of the various meanings that may be assigned to this phrase, none seems to be apposite: I incline to think that العُنْتُوتُ thus expl. is the proper name of a particular mountain]. (TA.) — عُنْتُوتٌ signifies also The notch in a bow: accord. to Az, (TA,) the عُنْتُوت of the bow is the notch into which enters the غَانَة, i. e. the ring at the head of the string. (O, TA.) — And The first, or beginning, or commencement, of anything. (O, K.) — And Dry حَلِىّ, (O, and so in the CK, [in my MS. copy of the K حَلْى, and thus accord. to the TA, but this is evidently a mistake,]) which is a certain plant. (TA.) عَانِتٌ an epithet applied to a woman, i. q. عَانِسٌ [q. v.]: (O, K:) said to be formed [from the latter] by substitution, or a dial. var., or a word mispronounced. (MF, TA.) مُعْنَتٌ: see عَنِتٌ. مَعْنَتَةٌ: see عَنَتٌ. [Its primary signification seems to be A cause of difficulty, hardship, or distress; &c.] جَآءَنِى فُلَانٌ مُتَعَنِّتًا Such a one came to me seeking [to cause] my fall into a wrong action, or an error. (S, O, K. *) عنج 1 عَنَجَ, aor. عَنُجَ, inf. n. عَنْجٌ, He drew, or pulled, anything; drew it, or pulled it, to him, or towards him. (L.) — — عَنَجَ رَأْسَ البَعِيرِ, aor. عَنُجَ and عَنِجَ, inf. n. as above, He (the rider) pulled up, or drew up, the camel's head by means of the [halter, or cord, called] خِطَام. (TA.) And عَنَجَ البَعِيرَ, aor. عَنُجَ, (S, O,) inf. n. عَنْجٌ as above; (S, O, K;) and ↓ اعنجهُ, (O,) inf. n. إِعْنَاجٌ; (K;) He trained, or broke, the camel in a certain manner; (S, O;) i. e. he (the rider) pulled, or drew, the camel's خِطَام (S, O, K, TA)

towards his head, (TA,) and forced him back upon his hind legs, (S, O, K, TA,) so that, sometimes, the prominent part behind his ears clave to the upright piece of wood that rises from the fore part of the saddle: (TA:) and عَنَجَ الجَمَلَ He pulled the nose-rein of the camel to make him stop: and عَنَجَ النَّاقَةَ He reined up the she-camel on an occasion of her stumbling. (TA, from trads.) — — عَنَجَ الدَّلْوَ, (IAar, S, O, L,) aor. عَنُجَ, (L,) inf. n. as above; (S, O;) and ↓ اعنجها; (IAar, O;) He put, or attached, to the leathern bucket, an appertenance called عِنَاج [q. v.]. (IAar, S, O, L.) — — And hence, عَنَجْتُ البَكْرَ, aor. عَنَجَ, inf. n. as above, I tied the young camel's [halter, or cord, called] خِطَام to his arm, and made it short: thus one does to a young camel only when he is trained, or broken. (TA.) — — عَنَجَهُ also signifies, He bent it, or inclined it; and occurs in this sense in a trad. of 'Alee, in which the pronoun relates to a sail. (TA.) And one says, عَنَجَ نَعْلَهُ He bent [app. upwards] the head [or fore part] of his sandal. (Ibn-'Abbád, O.) 4 أَعْنَجَ see 1, in two places. — — [Hence,] اعنج signifies also اِسْتَوْثَقَ مِنْ أُمُورِهِ [i. e. (assumed tropical:) He secured himself against damage from his affairs; virtually meaning he ordered, or disposed, his affairs in a firm, solid, sound, or good, manner, agreeably with an explanation in the TK as syn. with أَحْكَمَهَا]: (O, K, TA:) and it alludes to the fulfilment of covenants. (TA.) — — And اعنجت, said of a she-camel, means She withheld herself or refrained [from going on]. (TA.) — Also He had a complaint (K, TA) of his ↓ عِنَاج, i. e., (TA,) of his صُلْب [meaning back-bone, or loins,] (K, TA) and his joints. (TA.) عَنَجٌ a subst. from عَنَجَ البَعِيرَ; (S, O, K; *) [A certain mode of training, or breaking, a camel; (see the verb;)] whence the prov., عَوْدٌ يُعَلَّمُ العَنَجَ (S, O, TA) An old camel that is trained, or broken, and forced back upon his hind legs: (TA:) [or that is taught the mode of training termed عَنَجٌ:] applied to him who takes to learning a thing after he has become old. (O, * TA.) — Also An old man; a dial. var. of غَنَجٌ: (K:) or a man in the dial. of Hudheyl; (O, TA; [in the former عَنْج, app. a mistranscription;]) so says Ibn- 'Abbád; but correctly غَنَجٌ: (O:) Az says, I have not heard it with ع from any one to whose knowledge reference is made, and I know not what is the truth thereof. (TA.) — — Also A company of men. (TA.) عَنَجَةُ الهَوْدَجِ The عِضَادَة [or post, perhaps meaning each of two side-posts,] at the door of the [women's camel-vehicle called] هودج, (O, K, TA,) by means of which the door is strengthened (يُشَدُّ بِهَا البَابُ). (TA. [In the O, تَسُدُّ البَابَ; app. a mistranscription for تَشُدُّ الباب.]) عِنَاجٌ A rope, or cord, (S, A, O, K,) or girth, (S, O,) or strap, (TA,) that is tied to the lower part of the large [leathern bucket called] دَلْو, (S, O, K,) or that is put beneath the دلو, (A,) and then tied to the cross-pieces of wood (العَرَاقِى), (S, A, O, K,) or to the loops, (TA,) so that it serves as an aid to the cross-pieces of wood and to the [thongs called] وَذَم [which bind those cross-pieces to the loops of the bucket]; for when these [thongs] break, it holds fast the دلو: (S, O:) and when the دلو is light, (S, O, K,) it is a string, (S, O,) or a light string, (K,) that is tied from one of the loops to one of the cross-pieces of wood (العراقى): (S, O, K:) or, as some say, a loop in the lower part of the bucket, inside it, which is tied by a cord or the like to the upper part of the [rope called] كَرَب [q. v.], so that if the rope [meaning the كرب, not the main rope,] break, it keeps the bucket from falling in the well: this is when the bucket is light: pl. [of pauc.] أَعْنِجَةٌ and [of mult.] عُنُجٌ. (TA.) One says, لَا بُدَّ لِلدَّاءِ مِنْ عِلَاجٍ وَلِلدِّلَآءِ مِنْ عِنَاجٍ [It is absolutely necessary for the disease to have medical treatment, and for the buckets to have an عناج]. (A, TA.) — — [Hence,] El-Hotei-ah says, (S, O, TA,) praising a people, or party, who concluded a covenant with their neighbour and faithfully kept it, (TA,) قَوْمٌ إِذَا عَقَدُوا عَقْدًا لِجَارِهِمْ شَدُّوا العِنَاجَ وَشَدُّوا فَوْقَهُ الكَرَبَا (assumed tropical:) [A people who, when they conclude a covenant with their neighbour, (lit. tie a knot to their neighbour,) tie the عناج, and tie above it the كرب: i. e. make it doubly sure]. (S, O, TA.) — — [Hence also,] قَوْلٌ لَا عِنَاجَ لَهُ (tropical:) The support, or foundation, of the affair; that upon which the affair rests, or whereby it subsists. (A, O, L, TA. [In the K, وَالأَمْرُ وَمِلَاكُهُ is erroneously put for وَمِنَ الأَمْرِ مِلَاكُهُ; as is said in the TA.]) Thus in the saying, لَا أَدْرِى لِأَمْرِكَ عِنَاجًا (assumed tropical:) [I know not any foundation to thine affair]. (O.) And عِنَاجُ الأَمْرِ إِلَى أَبِي سُفْيَانَ, occurring in a trad., means (assumed tropical:) The management of the affair pertained to Aboo-Sufyán; he being to his companions like the عناج that bears the weight of the bucket. (TA.) — — عِنَاجٌ signifies also A thing with which one draws, or pulls. (TA.) — — And The nose-rein (زِمَام) of a she-camel; because she is drawn, or pulled, by means of it. (A, TA.) — — See also 4. — — Also Pain of the صُلْب [meaning back-bone, or loins,] (O, K) and of the joints. (O.) عَنَاجٍ and عَنَاجِى: see عُنْجُوجٌ. أَعْلِ عَنِّجْ occurs in a trad. as a saying of Aboo-Jahl to Ibn-Mes'ood, when the latter put his foot upon the back of the former's neck; meaning أَعْلِ عَنِّى [Rise thou from me]; the ى being changed into ج. (TA. [See art. ج.]) عُنْجُجٌ, (O, K,) or, accord. to AHn, عُنْجَجٌ, (O,) The ضَيْمُرَان [q. v.], (O, K,) a species of sweet-smelling plants; (O, TA;) said to be the شاه سفرم [or شَاهِسْفَرَم]: not heard by As on any other authority than that of Lth. (TA.) عُنْجُوجٌ sing. of عَنَاجِيجُ, (A'Obeyd, S, O,) which signifies Fleet, or swift, and excellent, horses (A'Obeyd, S, O, K) and camels; (K;) sometimes applied to the latter: (Lth, TA:) or horses that excite the admiration and approval of the beholder: and ↓ عَنَاجٍ occurs in a verse cited by IAar, as some relate it; and ↓ عَنَاجِى as others relate it; the former for عَنَاجِج, and the latter for عَنَاجِيج: (TA:) or long-necked horses (O, TA) and camels: (TA:) or tall, or long, horses. (Ham p. 445.) [See an ex. in a verse cited voce رُبَّ.] — — اِسْتَقَامَ عُنْجُوجُ القَوْمِ means The way or course (سَنَن) [of the people, or party, was, or became, direct, or undeviating]. (O.) — — And عَنَاجِيجُ الشَّبَابِ signifies The first part of youth. (O, K.) عَنْجَجٌ (in the K erroneously written عَنْجَج, TA) Great, or large. (S, O, L, TA.) مِعْنَجٌ A man (O) who addresses, applies, or directs, himself, or his regard, or attention, or mind, to affairs. (O, TA.) عنجف عُنْجُفٌ, عَنْجَفٌ, or عُنْجُوفٌ, and: see art. عجف. عند 1 عَنَدَ عَنْهُ, aor. عَنُدَ (S, O, L, Msb, K) and عَنِدَ, (Fr, O, L,) inf. n. عُنُودٌ; (S, O, L, Msb, K;) and عَنِدَ, aor. عَنَدَ, (L, K,) inf. n. عَنَدٌ; (L, TA;) and عَنُدَ, aor. عَنُدَ; (K;) He declined, or deviated, from it, (S, O, L, Msb, K,) namely, the road, (S, O, L, K,) or the right course, (Msb,) and what was right or just or due, and from a thing; (L;) he went aside from it: (TA:) and he went, or retired, to a distance, or far away, from it. (L.) And عَنَدَ عَنْ أَصْحَابِهِ, aor. عَنُدَ, inf. n. عُنُودٌ, He left or quitted, his companions, and passed beyond them: and he left, or quitted, his companions in a journey, and took a road different from that which they followed, or remained, or fell, behind them: (ISh, L:) and he removed to a distance from his companions; as when a man leaves his people in El-Hijáz and goes to El-Basrah. (L.) — — عَنَدَتْ and عَنِدَتْ and عَنُدَتْ She (a camel) pastured alone, (K, TA,) disdaining to pasture with the other camels, and sought the best of the herbage. (TA.) — — عَنَدَ, (S, A, O, K,) aor. عَنِدَ, (S, A, O,) or عَنُدَ, (K,) inf. n. عُنُودٌ (S, O, L) and عَنْدٌ; (L;) and عَنِدَ, aor. عَنَدَ, and عَنُدَ, aor. عَنُدَ; (K;) and ↓ عاند, inf. n. مُعَانَدَةٌ and عِنَادٌ; (L;) He opposed and rejected what was true, or just, knowing it to be so; (S, A, O, L, K;) he acted obstinately, knowing a thing and rejecting it, or declining from it; as did Aboo-Tálib, who knew and acknowledged the truth, but scorned to have it said of him that he followed the son of his brother. (L.) — — And عَنَدَ, aor. عَنُدَ, inf. n. عُنُودٌ and عَنْدٌ, He (a man) overstepped, or

transgressed, the proper bound, or limit; acted exorbitantly, or immoderately; and especially in disobedience, or rebellion. (L.) — — And [hence (see عَانِدٌ)] عَنَدَ العِرْقُ, (S, O, L, Msb, K, [in the CK, erroneously, العَرَقُ,]) aor. عَنُدَ, (K,) or عَنِدَ, (Msb,) or both, the latter mentioned by Fr, (O,) inf. n. عُنُودٌ; (Msb;) and عَنِدَ, aor. عَنَدَ; and عَنُدَ, aor. عَنُدَ; (K;) as also ↓ اعند; (O, * K;) (tropical:) The vein flowed with blood, and did not cease to flow: (S, O, L, K, TA:) or flowed, and hardly ceased: (L:) or flowed copiously. (Msb.) And عَنَدَتِ الطَّعْنَةُ, aor. عَنِدَ and عَنُدَ (assumed tropical:) The spear-wound, or stab, poured forth blood to a distance. (L.) And ↓ أَنْفُهُ اعند (assumed tropical:) His nose bled copiously. (L.) And عَنَدَ الدَّمُ (assumed tropical:) The blood flowed on one side. (L.) See also 10. 3 عاند, inf. n. عِنَادٌ [and مُعَانَدَةٌ], He acted with opposition, disobedience, or rebellion. (Msb.) — — See also 1. — عانده, (L,) inf. n. مُعَانَدَةٌ, (K,) He separated himself from him; (L, * K;) he went, or retired, to a distance, or to a place apart, from him. (L, K. [See also 1, first and second sentences.]) — — And عانده, (T, S, O, L, Msb,) inf. n. مُعَانَدَةٌ (T, S, L, Msb, K) and عِنَادٌ, (T, S, L, K,) He opposed him, disagreeing with him, or doing the contrary of what he (the other) did; (T, S, O, L, Msb, K;) as also ↓ اعنده; (O, L, K;) syn. عَارَضَهُ; (S, O, Msb, all in explanation of the former; [but it should be observed that عارضه bears the signification expressed above and also that given in the sentence next following;]) or عَارَضَهُ بِالخِلَافِ; (O in explanation of the latter, and Msb in explanation of the former, as on the authority of Az [in the T], and K in explanation of both;) or خَالَفَهُ: (MA in explanation of the former:) [this is the sense in which the former is most commonly known: or as meaning he contended with him in an altercation; or did so vehemently, or obstinately: (see 6:)] the author of the T, however, says, the common people expl. يُعَانِدُهُ as meaning he does the contrary of what he [another] does; but this I know not [as occurring in the genuine language of the Arabs], nor do I admit it as of established authority. (TA.) — — And, sometimes, He imitated him, doing the like of what he (the other) did; (T, L, Msb;) [and] so ↓ اعنده; (O, L, K;) thus having two contr. significations; (K;) syn. عَارَضَهُ [respecting which see the sentence next preceding]; (S, O, Msb, all in explanation of the former;) or عَارَضَهُ بِالوِفَاقِ; (O and K in explanation of the latter;) and بَارَاهُ; (T and TA in explanation of the former;) عِنَادٌ sometimes signifying مُعَارَضَةٌ بِغَيْرِ خِلَافٍ, as is said by As, who derives it from عَنَدَ الحُبَارَى, making عَنَد in this phrase a subst. from عاند الحُبَارَى فَرْخَهُ The bustard imitated the actions of his young one in flying, on the first occasion of its rising, as though he would teach it to fly: and عاند البَعِيرُ خِطَامَهُ means The camel conformed to [and perhaps it may also mean resisted] the motion of his halter. (L.) — — عانده, (O,) inf. n. مُعَانَدَةٌ, (K,) also signifies He kept, or clave, to him, or it: (O, K:) the contr. of the first signification assigned to it above. (TA.) — — And مُعَانَدَةٌ means also The disputing with another without knowledge of the truth or falsity of what he himself says and also of what his opponent says. (Kull p. 342.) 4 اعند, as intrans.: see 1, last quarter, in two places. — — [Hence,] اعند فى قَيْئِهِ (tropical:) He vomited with successive discharges, (S, O, L, K, TA,) and copiously; (TA;) and اعند القَىْءَ signifies the same. (L, TA.) — — [اعند is also said by Freytag, as on the authority of the Deewán of the Hudhalees, to signify He, and it, (namely, a man, and blood,) went away.] — اعنده: see 3, in two places. 6 تعاندا They two [opposed each other: (see 3:) or] contended in an altercation; or did so vehemently, or obstinately. (L.) 10 استعند رَأْيَهُ He was, or became, alone in his opinion, having none to share it with him. (O.) — — اِسْتَعْنَدَنِى مِنْ بَيْنِ القَوْمِ He directed his course towards me, or sought me, [singling me out] from among the people, or party. (O, K. *) — — استعند said of a camel, and of a horse, He gained the mastery over the nose-rein, and over the halter, or leading-rope, (K, TA,) and resisted being led: (TA:) or استعند البَعِيرُ الصَّبِىَّ the camel overcame the boy by gaining the mastery over the nose-rein, and dragged it, or him, along: and in like manner, استعند الفَرَسُ الرَّسَنَ [the horse gained the mastery over the halter, or leading-rope]. (O.) — — استعنده said of vomit, (A, O, K, *) and of blood, (A,) It overcame him: (O, K: *) or came forth from him copiously: (A:) and ↓ عَنَدَهُ signifies the same. (TA.) — — استعند عَصَاهُ He struck, or smote, with his staff among the people. (O, K.) And [in like manner] استعند ذَكَرَهُ (O, K) i. e. زَنَى فِى النَّاسِ (O) or زَنَى بِهِ فِيهِمْ. (K.) — — And استعند السِقَآءَ He doubled the mouth of the water-skin, or milk-skin, outwards, or insideout, (O, K,) or he inclined the water-skin, or milkskin, (TA,) and drank from its mouth. (O, K, TA.) عَنْدٌ: and عَنْدَ: see the next paragraph. عُنْدٌ: and عُنْدَ: see the next paragraph. عِنْدَ and ↓ عَنْدٌ and ↓ عُنْدٌ, (O, K,) accord. to Ibn-'Abbád, (O,) i. q. نَاحِيَةٌ [app. as meaning The vicinage, or the quarter, tract, region, or place, of a person or thing]: (O, K:) whence the saying, هُوَ عِنْدَ فُلَانٍ الآنَ [He is in the vicinage, or the quarter, &c., of such a one, now]. (O.) [See also عَنَدٌ, which has a similar meaning.] — عِنْدَ and ↓ عَنْدَ and ↓ عُنْدَ signify the same, (S, O, Msb, Mughnee, K,) being dial. vars., (S, O, Msb,) the first of which is the most common, (Mughnee,) and the most chaste: (Msb:) each is an adv. n. of place, and also of time; (S, O, Msb, Mughnee, K;) [used in the manner of a prep., though properly a prefixed noun;] of place when prefixed to a noun signifying a place [or anything local]; (TA;) of time when prefixed to a noun signifying a time: (Msb, TA:) denoting presence, (S, O,) i. e. perceptible presence, and also ideal presence, or rather the place of presence; (Mughnee;) and nearness, (S, O, Mughnee,) or the place of nearness; (Mughnee;) or the utmost nearness, and therefore it has no dim.; (T, TA;) [i. e.] it is primarily used in relation to that which is present with a person [or thing], in any adjacent part or quarter with respect to that person [or thing]; or in relation to that which is near to a person [or thing]: (Msb:) [thus it signifies At, near, nigh, by, near by, or close by, a place, or thing; with, present with, or in the presence of, a person or persons, or a thing or things; at the abode of a person; at the place of, or in the region of, a thing; or among, or amongst, persons or things: and at, near, nigh, or about, a time; and at, or on, or upon, denoting the occasion of an event or an action:] — — using it as an adv. n. of place, you say عِنْدَ البَيْتِ [At, near, nigh, by, near by, or close by, the house or tent]; (TA;) and عِنْدَ الحَائِطِ [At, near, nigh, &c., the wall]; (S, O;) [and عِنْدِى زَيْدٌ With me, present with me, in my presence, or at my abode, is Zeyd; and كُنْتُ عِنْدَ القَوْمِ I was with, or among, the people, or party; and] فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ [And when he saw it standing in his presence (in the Kur xxvii. 40)] is an ex. of its use as denoting presence perceptible by sense: and it is used as denoting nearness in the phrase عِنْدَ سِدْرَةِ الْمُنْتَهَى [Nigh to the lote-tree of the ultimate point of access (in the Kur liii. 14)]: (Mughnee:) you say also, عِنْدِى مَالٌ, meaning With me, or by me, i. e. present with me, is property; and meaning also in my possession, and in my power and at my disposal, is property, though absent from me; I have, or possess, property; (Msb, Mughnee; *) and لِى عِنْدَهُ مَالٌ [I have property in his hands, or possession; or there is property due to me in his hands, or possession; meaning, owed to me by him]; as also قِبَلَهُ: (TA in art. قبل:) hence it is used in relation to attributes; so that one says, عِنْدَهُ خَيْرٌ وَفَضْلٌ [He has, or possesses, goodness and excellence]; and مَا عِندَهُ شَرٌّ [He has not evil]: and hence the saying in the Kur [xxviii. 27], فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ i. e. [And if thou complete ten years, it will be] of thy redundant bounty; (Msb;) [or of thine own freewill; as is implied in the explanation by Bd, and agreeably with common usage:] and it is used as denoting ideal presence in the phrase قَالَ الَّذِى عِنْدَهُ عِلْمٌ مِنَ الْكِتَابِ [He with whom was, i. e.

who possessed, knowledge the of Scripture said (in the Kur xxvii. 40)]: (Mughnee:) [hence also] one says, لِى عِنْدَ فُلَانٍ حَاجَةٌ [I have an object of want to be sought, or required, at the hand of such a one, or a want to be supplied on the part of such a one; meaning I want a thing of such a one; as also قِبَلَ فُلَانٍ]: (TA in art. حوج:) [and in like manner one says of a right or due (حَقٌّ): and طَلَبَ حَاجَةً عِنْدَ فُلَانٍ He sought an object of want at the hand of such a one: (see an ex. in art. علو, conj. 3:)] — — using it as an adv. n. of time, you say عِنْدَ الصُّبْحِ [At, near, nigh, or about, daybreak]; (Msb, TA;) and عِنْدَ اللَّيْلِ [At, near, nigh, or about, night]; (S, O;) and جِئْتُكَ عِنْدَ طُلُوعِ الشَّمْسِ [I came to thee at, near, &c., the rising of the sun]; (Mughnee;) [and عِنْدَ ذٰلِكَ At, on, upon, or on the occasion of, that event; thereupon; and عِنْدَمَا فَعَلَ كَذَا At, on, upon, or on the occasion of, his doing such a thing.] — — It admits before it the prep. مِنْ, (S, O, Msb, Mughnee, K,) but no other prep.; (S, O, Msb;) like as does لَدُنْ: (S, O:) as in the saying, جِئْتُ مِنْ عِنْدِهِ [I came from his presence, or his vicinage: or I came from him; for in this case it may be considered as redundant]: (Msb:) and in the saying آتَيْنَاهُ رَحْمَةً مِنْ عِنْدِنَا وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا [Upon whom we had bestowed mercy from us, and whom we had taught, from us, knowledge (in the Kur xviii. 64)]: (Mughnee:) [and in an ex. above, from the Kur xxviii. 27: and one says of a gift, هٰذَا مِنْ عِنْدِى, meaning This is from, or of, my property; or from me; or, by way of emphasis, from myself:] one should not say [as the vulgar do], مَضَيْتُ إِلَى عِنْدِكَ; nor إِلَى لَدُنْكَ. (S, O, K. *) — — Being a vague adv. n., (T, TA,) it may not be used otherwise than as an adv. n., (T, S, O, K, TA,) except in the following case: (T, O, TA:) one says of a thing without knowing it, هٰذَا عِنْدِى كَذَا [This is in my judgment, or opinion, thus]; and thereupon another says, أَوَلَكَ عِنْدٌ [And hast thou a judgment, or an opinion?]: (T, A, * O, * K, * TA:) and in like manner one says, وَمَنْ أَنْتُمْ حَتَّى يَكُونَ لَكُمْ عِنْدٌ [And who are ye, that ye should have a judgment, or an opinion?]: (TA:) and thus in the saying, (Mughnee, TA,) of one of the Muwelleds, (Mughnee,) لَا يُسَاوِى نِصْفَ عِنْدٍ كُلَّ عِنْدٍ لَكَ عِنْدِى [Every judgment, or opinion, of thine, in my judgment, or opinion, will not equal the half of a judgment, or an opinion]: (Mughnee, TA:) they assert that عِنْد in this case means the mind, (T, O, * K, * TA,) i. e. القَلْب, and المَعْقُول, (O, K,) or القَلْب and مَا فِيهِ مَعْقُولُ اللُّبِّ; (T, TA;) [as in the phrase بُرْ لِى مَا عِنْدَ فُلَانٍ, expl. in the S, in art. بور, as meaning Try thou, or examine, and learn, for me, what is in the mind (نَفْس) of such a one; and in many other instances:] but this assertion is not valid: (T, TA:) [in a case of this kind] it means judgment [or opinion]: thus one says, هٰذَا عِنْدِى أَفْضَلُ مِنْ هٰذَا i. e. [This is] in my judgment [more excellent than this]: (Msb:) and أَنْتَ عِنْدِى ذَاهِبٌ i. e. [Thou art] in my opinion [going away]: (Fr, Th, TA:) and هٰذَا القَوْلُ عِنْدِى صَوَابٌ [This saying is in my judgment, or opinion, right, or correct]: (Mughnee:) [and in like manner, عِنْدَ اللّٰهِ is generally best rendered In the estimation, or sight, of God.] — — [Sometimes it denotes comparison: see an ex. voce تَعَاظَمَ.] — — It is also sometimes used to denote incitement, (S, O, K,) being in this case prefixed [to كَ or the like]; not alone: (MF:) you say, عِنْدَكَ زَيْدًا, meaning Take thou Zeyd. (S, O, K.) — — And in cautioning a person respecting a thing before him, one says, عِنْدَكَ, [meaning Keep thou where thou art; and it is still used in this sense;] in which case it is an intrans. verbal noun. (Sb, L, TA.) عَنَدٌ The side [of a thing]; syn. جَانِبٌ. (S, A, O, L, K. [See also عِنْدٌ, first sentence.]) One says, يَمْشِى وَسَطًا لَا عَنَدًا [He walks in the middle, not on, or at, one side]. (S, O.) And عَنَدَهْ, [for عَنَدَهُ,] occurring at the end of a verse [of which I find several different readings, and which I have cited accord. to one of those readings voce حُبَارَى], means by its side: (O, L:) but Th says, in explaining that verse, as describing the حُبَارَى teaching its young one to fly, that العَنَدُ signifies الاِعْتِرَاضُ: [so that عَنَدَهْ there, accord. to him, app. means إِعْتِرَاضًا لَهُ, which may be rendered presenting itself before it:] or, accord. to As, [عَنَدَهْ there means imitating its actions in flying; for he says that] عَنَدٌ is a subst. from عَانَدَ الحُبَارَى فَرْخَهُ [expl. above: see 3]. (L.) طَعْنٌ عَنَدٌ A thrusting [with a spear or the like] to the right and left. (S, O.) [See also عَانِدٌ.] عُنْدَدٌ or عُنْدُدٌ, (accord. to different copies of the S,) or both, (O, L, K,) in which the radical letters are said to be عند because of the duplication of the د, and because ن when it occupies the second place in a word is not considered augmentative unless proved to be so, (L,) An avoiding, or escaping: (S, O, L, K:) and the former, artifice. (AZ, O, K.) One says, مَا لِى عَنْهُ عُنْدَدٌ and عُنْدُدٌ (Lh, L, K, and written, as on the authority of AZ, in both these ways in the O and in different copies of the S, but with مِنْهُ in the place of عَنْهُ,) and ↓ مُعْلَنْدَدٌ (S, O, L, K) and ↓ مُعْلَنْدِدٌ, (K,) meaning I have no way of avoiding it, or escaping it. (AZ, Lh, S, O, L, K.) And مَا وَجَدْتُ إِلَى ذٰلِكَ عُنْدَدًا and عُنْدُدًا (Lh, L) and ↓ مُعْلَنْدَدًا (Lh, S, O) and ↓ مُعْلَنْدِدًا (Lh, O) I found no way of attaining to that: (Lh, S, O, L:) and ↓ مَا لِى إِلَيْهِ مُعْلَنْدِدٌ (Lh, L in art. علد, and K) and ↓ مُعْلَنْدَدٌ (Lh, L) I have no way of attaining to it. (Lh, L, K.) [See also art. علد.] — عُنْدَدٌ also signifies Old, or ancient. (AA, O, K.) [عِنْدِيَّةٌ A saying عِنْدِى, meaning In my opinion; an assertion of mere opinion of one's own. Hence the phrase, هٰذَا مِنْ عِنْدِيَّاتِهِ (occurring in the TA in art. جرب) This is one of his assertions of mere opinion.] عِنْدَأْوٌ and عِنْدَأْوَةٌ: see art. عندأ. عَنُودٌ One who declines, or deviates, from the right way, or course; (S, O, L;) as also ↓ عَنِيدٌ. (L.) See also عَانِدٌ as applied to a camel. — — A she-camel that deviates from the road by reason of her sprightliness and strength: pl. عُنُدٌ and عُنَّدٌ; or, as ISd thinks, this latter is pl. of ↓ عَانِدٌ, not of عَنُودٌ. (L.) — — A she-camel that pastures aside; (S, O;) that does not mix with the other camels, but removes to a distance from them, and always pastures aside; as also ↓ عَانِدٌ and عَانِدَةٌ, (L;) that does not mix with the other camels, but is always apart from them; (IAth;) that is on one side of the other camels: (IAar and Aboo-Nasr:) pl. of the first عُنُدٌ; (S, O, L;) and of the second and third, عُنَّدٌ and عَوَانِدُ. (L.) — — A she-camel that continues to be opposite to the other camels, [or by their side;] keeping pace with them: one that precedes them, or leads them, is termed سَلُوفٌ: so says El-Keysee: but accord. to ISd, عَنُودٌ is applied to a beast (دَابَّة), and to a wild ass, that precedes others in her pace. (L.) — — A man who alights in a place by himself, and mixes not with other persons. (A.) — — See also عَنِيدٌ. — — قِدْحٌ عَنُودٌ [An arrow of those used in the game called المَيْسِر] that comes forth [from the رِبَابَة] successful, in a direction, or manner, different from that of the other arrows. (O, L, K.) — — عَنُودُ المِرْفَقِ [A beast] having the elbow far from the زَوْر [or breast]. (S, O, L.) — — عَقَبَةٌ عَنُودٌ [A mountain road] difficult of ascent. (L.) — — سَحَابَةٌ عَنُودٌ (tropical:) A cloud abounding with rain: (O, L, K:) or that hardly removes from its place: (A:) pl. عُنُدٌ. (O, L.) عَنِيدٌ: see عَنُودٌ, first sentence. — — A man who deviates, or declines, from obedience to God. (L.) One who opposes and rejects what is true, or just, knowing it to be so; [who acts obstinately, knowing a thing and rejecting it, or declining from it; (see 1;)] as also ↓ عَانِدٌ, (S, Mgh, * O, L, K,) and ↓ عَنُودٌ, (O, L, TA,) and ↓ مُعَانِدٌ. (A.) One who oversteps, or transgresses, the proper bound, or limit; who acts exorbitantly, or immoderately; and especially in disobedience, or rebellion; as also ↓ عَانِدٌ. (L.) The pl. of عَنِيدٌ is عُنُدٌ. (O.) عَانِدٌ A camel that deviates from the road, (S, O, L, K,) and from the right course; (S, O, L;) as also ↓ عَنُودٌ: (O:) pl. of the former عُنَّدٌ. (S, O, K.) — — See also عَنُودٌ, in two places. — — And see عَنِيدٌ, likewise in two places. — — Also (assumed tropical:) Blood flowing on one side. (L.) — — And (tropical:) A vein flowing

with blood, and not ceasing to flow: (S, Mgh, O, L:) or flowing, and hardly ceasing: (L:) or flowing copiously: (Msb:) likened to a man who exceeds the proper bound or limit, or acts exorbitantly; (A'Obeyd, L;) or to one who disallows, or rejects, what is true, or just, knowing it to be so. (Mgh.) — — And طَعْنَةٌ عَانِدَةٌ (assumed tropical:) A spear-wound, or stab, pouring forth blood to a distance: (L:) [or طَعْنٌ عَانِدٌ signifies the lightest, or slightest, piercing or thrusting; for] AA says that the lightest, or slightest, piercing or thrusting (أَخَفُّ الطَّعْنِ) is termed الوَلْقُ, and العَانِدُ signifies the like thereof. (S, O.) عَانِدَةُ الطَّرِيقِ The course that deviates from the [right] road. (L.) مُعَانِدٌ: see عَنِيدٌ. [And see also its verb.] مُعْلَنْدَدٌ and مُعْلَنْدِدٌ: see عُنْدَدٌ, in six places. — The latter also signifies A country, (Ibn- 'Abbád, O,) or land, (K,) containing neither water nor pasture. (Ibn-'Abbád, O, K.) It is mentioned in different places by the lexicographers; in arts. علد and علند and in the present art. عندأ عِنْدَأْوٌ Bold, or daring, (IDrd, O, K,) to attempt, or undertake, things; applied to a man; (IDrd, O;) as also ↓ عِنْدَأْوَةٌ: (K:) which latter is [also] applied to a she-camel, as meaning bold, or fearless. (IAar, Sh.) عِنْدَأْوَةٌ Difficulty, and perverseness, (Z, K, TA,) in a man: (Z, TA:) and roughness, or hardness, of behaviour: (K:) and opposition, and wrongdoing: (L, TA:) and deceit, or guile: (K, TA:) and pronounced by some without ء. (TA.) One says, تَحْتَ طِرِّيقَتِكَ لَعِنْدَأْوَةٌ Beneath thy silence is deceit, or guile: (K:) or difficulty, and perverseness: (Z, TA:) or opposition, and wrongdoing. (L, TA.) [See also طِرِّيقَةٌ.] — — And (accord. to Lh, TA) العِنْدَأْوَةُ signifies أَدْهَى الدَّوَاهِى [app. meaning The greatest of calamities]. (K, TA.) — See also the former paragraph. [Accord. to some, the radical letters of عِنْدَأْوٌ and عِنْدَأْوَةٌ are عدأ: accord. to some, عدو: and accord. to some, عندأ.] عندلب عَنْدَلِيبٌ, of the measure فَعْلَلِيلٌ, as AHei says, the ن being radical; though some say that it is of the measure فَنْعَلِيلٌ, making the ن augmentative; (MF, TA;) A certain bird, called هَزَار [q. v.]; (S, O, Msb, K;) or هَزَارْ دَسْتَانْ; (O;) or, as in the " Sifr es-Sa'ádeh," a small passerine bird, called هَزَار دَاسْتَان; (TA;) which is Pers., (O, TA,) meaning " a thousand notes " or " voices," (O,) or " a thousand tales; " (TA;) confirming a saying of Lth, accord. to whom, (O,) it is a bird that utters various notes, (O, Msb, K,) of the passerine kind; said by some to be the بُلْبُل [i. e. the nightingale, or a certain melodious bird resembling the nightingale]: (Msb:) said by Az to be originally عَنْدَلِيلٌ: (O:) pl. عَنَادِلُ; (S, O, Msb, K;) because you reduce it to a quadriliteral, and then form from it the pl. and the dim. [which latter is عُنَيْدِلٌ]. (S, O.) عندم عَنْدَمٌ Brazil-wood; syn. بَقَّمٌ: or [the red, resinous, inspissated juice called] دَمُ الأَخَوَيْنِ: (S, K, the former in art. عدم:) mentioned in a verse cited voce أَعَزُّ: (S, TA:) and said to be i. q. أَيْدَعٌ [to which are assigned both of the meanings mentioned above, and others also]: or دَمُ الغَزَالِ [said to be the same as دَمُ الأَخَوَيْنِ, and said to be a plant resembling the tarragon,] with bark of the [tree called] أَرْطَى, cooked together until the whole becomes thick, and then the girls, or young women, dye their hands with it: As says that it is a certain dye, with which, accord. to the assertion of the people of El-Bahreyn, their girls, or young women, tinge their hands: AA says that it is a species of red trees. (TA.) عنز 1 عَنَزَ, (O, K,) inf. n. عَنْزٌ, (O,) or عُنُوزٌ, (TA,) He turned away, (O, K, TA,) and declined, (TA,) عَنْهُ [from him, or it]: (K, TA:) or he removed, went away or aside, or retired to a distance; (IKtt, TA;) and thus ↓ اعتنز signifies; (S, O, K;) as also ↓ استعنز; (O, K;) or these two verbs, and ↓ تعنّز, signify he removed, went away or aside, or retired to a distance, from the people, or from men; (TA;) and ↓ اعتنز signifies also he alighted in a place aside or apart [from others]. (S. [See also مُعْتَنِزٌ.]) — عَنَزَهُ, (IKtt, K,) or عَنَزُوهُ, (A,) inf. n. عَنْزٌ, (TA,) He pierced him, or thrust him, with the عَنَزَة, (IKtt, K,) or they pierced him, or thrust him; from the word عَنَزَةٌ [q. v.]. (A.) 2 تَعْنِيزٌ is [the inf. n. of عَنَّزَ, and signifies The having little flesh in the face; being] from the phrase مُعَنَّزُ الوَجْهِ. (O.) 4 اعنزهُ, (K, TA,) or ↓ اعتنزهُ, (thus accord. to the O, [but the former is app. the right,]) He, or it, made him to decline, (O, K, TA,) and to remove, go away or aside, or retire to a distance. (TA.) 5 تَعَنَّزَ see 1. 8 إِعْتَنَزَ see 1, in two places: — and see also 4. 10 إِسْتَعْنَزَ see 1. عَنْزٌ A she-goat; the female of the common goat: (S, O, K:) or a she-goat a year old; (Msb;) [and so ↓ عَنْزَةٌ: (Freytag, from the Kitáb el-Addád:)] and the female of the mountain-goat; and of the gazelle: (S, O:) pl. [of pauc.] أَعْنُزٌ and [of mult.] عُنُوزٌ and عِنَازٌ, or, accord, to some, the last of these is pl. of عَنْزٌ in the last of the senses expl. above. (TA.) هُمَا كَرُكْبَتَىِ العَنْزِ [They two are like the two knees of the she-goat] is a prov. applied to two men vying with each other, (O, K,) or equalling each other, (TA,) because her two knees, when she desires to lie down, fall together. (O, K. [See Freytag's Arab. Prov. ii. 861: where, instead of العنز, we find البَعِيرِ; and thus I find in a MS. copy of the Proverbs of Meyd.]) And it is said in another prov., to him who commits a crime that occasions his destruction, لَا تَكُ كَالْعَنْزِ تَبْحَثُ عَنِ المُدْيَةِ [Be not thou like the she-goat that scrapes up the dust, or earth, from over the butcher's knife]. (TA. [See also بَاحِثٌ.]) Hence the saying, يَوْمٌ كَيَوْمِ العَنْزِ [A day like the day of the she-goat]; mentioned by Th; alluding to its bringing death. (TA.) And لَقِىَ يَوْمَ العَنْزِ [He met with the day of the she-goat] is also a prov., (O, TA,) applied to him who meets with that which destroys him, (O, K,) or to him who labours for his own destruction. (A.) — — العَنْزُ is a name of (assumed tropical:) The star [ε] on the left [or (as some figure the constellation) the right] elbow of Auriga: and العِنَازُ is a name of (assumed tropical:) The two stars [ζ and η] on the left [or the right] wrist together with العَيُّوق [which is Capella]. (Kzw in his description of Auriga.) — — Also The female eagle: (S, O, K: [see also عَنْسٌ:]) pl. عُنُوزٌ. (TA.) And The female vulture: (IDrd, O, K:) pl. عُنُوزٌ. (IDrd, O.) And The female of the [species of bustard called] حُبارَى (IDrd, O, K) is sometimes thus termed: (O:) and it is said to be also called ↓ العَنْزَةُ. (TA.) And The female of the hawk. (TA.) — — Also A species of aquatic bird; (O, K; *) [by some, in the present day, applied to a gray heron;] also called عَنْزُ المَآءِ. (O.) — — And A species of fish; also called عَنْزُالمَآءِ: (Az, O:) accord. to Ibn- 'Abbád, (O,) a certain great fish, which a mule can hardly, or in nowise, carry: (O, K:) and the pl., he says, is أَعْنِزَةٌ. (O.) — عَنْزٌ also signifies An [eminence, or a hill, such as is termed] أَكَمَة: (S:) or a black أَكَمَة. (O, K.) — — And A rock in the water: pl. عُنُوزٌ. (TA.) — — And Land having in it ruggedness and sand and stones and [the species of tamarisk called] أَثْل. (TA.) — And I. q. بَاطِلٌ [q. v.]. (TA.) عَنْزٌ: see its n. un. عَنَزَةٌ. عَنَزَةٌ: see عَنْزٌ, in two places. عَنَزَةٌ A short spear; (A;) a small spear, between a staff and a spear, (O, K,) longer than a staff and shorter than a spear, (S,) said to be of the measure of half a spear, or somewhat more, having a head like that of the spear; (TA;) or a staff shorter than a spear; (Msb;) and, as some say, (TA,) having a زُجّ [i. e. a pointed iron foot at the lower extremity], (S, O, Msb, K, TA,) like that of the spear: (S, O, TA:) the old man leans, or stays himself, upon it; and it is nearly like the عُكَّازَة [q. v.]: (TA:) or it is like the عُكَّازَة, which is a staff having a زُجّ: (Mgh:) pl. ↓ عَنَزٌ, [or rather this is a coll. gen. n., of which عَنَزَةٌ is the n. un.,] and عَنَزَاتٌ. (Msb.) The Prophet is related to have prayed towards an عَنَزَة. (Mgh. [See سُتْرَةٌ.]) — — Also The حَدّ [by which may be meant either the edge or point] of a فَأْس [which means a hoe and an adz and an axe, and also a pickaxe]: (O, K:) or the long حَدّ [or iron point] of the مِلْطَاس, which is a long double-headed pickaxe. (ISh, TA in art. لطس.) — Also A certain beast, (O, K,) found in the desert, slender in the muzzle, smaller than the dog, of the beasts of prey, (O,) that seizes the camel in his rump, (O, K,) and is seldom seen; asserted by the Arabs to be a devil: (O:) or,

(K,) accord. to Aboo-Leyleh, (O,) it is like the weasel (O, K) in size: (O:) it approaches the she-camel when she is lying down, (O, K,) then springs, (O,) and enters into her vulva, and conceals itself therein, (O, K,) until it reaches the womb, (O,) whereupon the she-camel (O, K) dies on the spot (K) or aborts and dies on the spot. (O.) عَنِيزٌ Afflicted by a calamity; as also ↓ مَعْنُوزٌ; (Ibn-'Abbád, O, K;) both applied to a man. (Ibn-'Abbád, O.) مُعَنَّزٌ Small in the head (Ibn-'Abbád, O, K) and ears. (Ibn-'Abbád, O.) — — مُعَنَّزُ الوَجْهِ A man (A, O) having little flesh in his face. (A, O, K.) — — مُعَنَّزُ اللِّحْيَةِ Whose beard is like [that of] the goat: (K:) applied to a man as though his beard were like the beard of the goat: (O:) meaning, as expl. by Aboo-Dáwood, بُزْ بُزْ رِيشْ in Pers. meaning the " goat " [and رِيشْ the " beard "]. (TA.) مَعْنُوزٌ: see عَنِيزٌ. مُعْتَنِزٌ is said to mean One who does not dwell in the neighbourhood of [other] men lest something should be gotten from him: and one says, نَزَلَ مُعْتَنِزًا meaning He alighted and abode aside, or apart, from men. (TA. [See its verb.]) عنس 1 عَنَسَتْ, (S, A, Mgh, O, Msb, K,) aor. عَنُسَ (S, A, O, Msb, K) and عَنِسَ; (A, O, Msb, K;) and عَنِسَتْ, aor. عَنَسَ; (A, O, K;) inf. n. عُنُوس (S, A, Mgh, O, Msb, K) and عِنَاسٌ, (S, A, O, K,) or the latter is a simple subst.; (Msb;) and ↓ أَعْنَسَتْ; (O, K;) and ↓ عَنَّسَتْ, (AZ, S, A, Mgh, O, K,) or this last has an intensive signification, (Msb,) inf. n. تَعْنِيسٌ; (AZ, S, Mgh, O;) and ↓ عَنَّسَتْ; (K;) or, accord. to As, (S, Mgh, O, Msb, TA,) you do not say عَنَسَتْ, (Msb,) or you do not say ↓ عَنَّسَتْ, (S, O,) or you do not say either of these two, (Mgh, TA,) but you say ↓ عُنِّسَتْ; (S, Mgh, O, TA;) or, accord. to some, you say عَنَسَتْ and ↓ عُنِّسَتْ, but not ↓ عَنَّسَتْ; (TA;) or what As says is, that you say ↓ عَنَّسَتْ, with fet-h and teshdeed, and عَنَسَتْ, without teshdeed, contr. to what J says; (IB, TA;) She (a girl, S, A, Mgh, O, K, or woman, A, Msb) became of middle age, remaining a virgin, (A, Mgh,) not having married; (Mgh;) she stayed long in the abode of her family after she had attained to puberty, until she ceased to be reckoned among virgins, and did not marry: (S, A, O, Msb, K:) of one who has once married, you say not thus. (S, O, Msb.) Also عَنَسَ He (a man) became advanced in age without having married. (O, * Msb.) 2 عَنَّسَتْ and عُنِّسَتْ, inf. n. تَعْنِيسٌ: see 1, in seven places. — عَنَّسَهَا أَهْلُهَا, (inf. n. as above, K,) Her family restrained her (namely a girl or woman) from marriage (Lth, A, Mgh, * Msb) until she was of middle age; (A, Mgh; *) or until she had passed the period of youthfulness but had not yet become aged; (TA;) or long after she had attained to puberty, until she had ceased to be reckoned among virgins. (S, O, Msb, K.) 4 أَعْنَسَتْ: see 1. — اعنس He nourished, or brought up, a girl who became of middle age remaining a virgin, not marrying; expl. by رَبَّى عَانِسًا. (TA.) — اعنسهُ He, or it, altered him, or it. (K.) You say فُلَانٌ لَمْ تُعْنِسِ السِّنُّ وَجْهَهُ Such a one, age did not alter his face. (S, O. *) And اعنس الشَّيْبُ وَجْهَهُ, (O, K,) or رَأْسَهُ, (T, TA,) Hoariness interspersed his face, (O, K,) or his head. (TA.) 12 اِعْنَوْنَسَ, (S,) inf. n. اِعْنِينَاسٌ, (O, K,) It (the tail of a she-camel) was, or became, full, or ample, (S, O, K,) and long, in its hair. (O, K.) عَنْسٌ A rock. (TA.) — — And hence, as being likened thereto, (TA,) (assumed tropical:) A she-camel that is hard, or firm, (IAar, S, O, K, TA,) or strong, (TA,) such as is termed بَازِل, when she is of full age, and has become very strong, and full in her bones and her limbs; not applied to any other [beast]: (IAar, TA:) or whose tail has become full, or ample: (S:) pl. عِنَاسٌ and عُنُوسٌ. (IAar, ISd, TA.) — — And An eagle: (O, K;) because of its hardness: (TA:) and so عَنْزٌ; (O;) or this signifies " a female eagle. " (S, O, K, in art. عنز.) عَانِسٌ A woman who has become of middle age remaining a virgin, (Lth, A, Mgh,) not having married; (Lth, Mgh;) or a woman who has not married, but waits, or expects, to be married; (Fr, TA;) or who has stayed long in the abode of her family after having attained to puberty, until she has ceased to be reckoned among virgins, and has not married; (S, O, Msb, K;) beyond the age of her who is termed مُعْصِرٌ; (Ks, S, O;) and ↓ مُعَنَّسَةٌ signifies the same: (Fr, Mgh, TA:) pl. عَوَانِسُ and عُنْسٌ and عُنَّسٌ (S, O, K) and عُنُوسٌ: (O, K:) and the pl. of ↓ مُعَنَّسَةٌ is مَعَانِسُ and مُعَنَّسَاتٌ. (TA.) And عَانِسٌ is applied in like manner to a man, (S, O, K,) signifying One who is far advanced in age and has not married: (Msb, TA:) and its pl. is عَانِسُونَ. (S, O, TA.) — — Also (assumed tropical:) A camel fat, and complete, or perfect, in make: fem. with ة: (O, K, TA:) or [the pl.] عُنَّسٌ applied to camels means such as are above the بِكَارَة [pl. of بَكْرٌ]; i. e. the young in a middling degree. (TA.) مُعَنَّسَةٌ: see عَانِسٌ, in two places. Quasi عنصر عُنْصُرٌ and عُنْصَرٌ: see art. عصر. Quasi عنصل العُنْصُلَ and العُنْصُلَاءُ: see art. عصل. عنف 1 عَنُفَ بِهِ (S, MA, Mgh, O, Msb, K) and عَلَيْهِ, (S, Mgh, O, Msb, K,) with damm, (S, O,) like قَرُبَ, (Mgh, Msb,) or like كَرُمَ, (K,) aor. عَنُفَ, (MA, TA,) inf. n. عُنْفٌ (S, * MA, Mgh, O, * Msb, TA) and عَنَافَةٌ; (MA, Mgh, TA;) and عَنِفَ بِهِ, aor. عَنَفَ; (MA;) [and عَنَفَ, inf. n. عَنْفٌ, is mentioned as syn. with عَنُفَ by Golius and Freytag, by the latter as on the authority of the S and K, in neither of which do I find it;] He was ungentle, rough, harsh, rigorous, severe, violent, or vehement, with him, or to him: (S, MA, Mgh, O, Msb, K, TA:) hence the phrase, عَنُفَ عَلَيْهِمْ فِى السَّوْقِ [He was ungentle, rough, &c., to them in driving]: (Mgh:) and ↓ عنّفهُ and عنّف عَلَيْهِ signify the same as عَنُفَ بِهِ: (MA:) you say عَنَّفْتُهُ, inf. n. تَعْنِيفٌ; and ↓ أَعْنَفْتُهُ; (Lth, O, K;) both meaning عَنُفْتُ عَلَيْهِ; (TK; [and the same is implied in the K;]) both from العُنْفُ: (Lth, O:) or ↓ التَّعْنِيفُ signifies the upbraiding, or reproaching; and blaming, reproving, or censuring: (S, O:) you say عنّفهُ, inf. n. تَعْنِيفٌ, (Msb, K, TA,) meaning he blamed, reproved, or censured, him; (Msb;) or did so with roughness or harshness, and vehemence; (K, TA;) omitted in some of the copies of the K; (TA;) or did so in anger or displeasure; (Msb;) upbraided, or reproached, him; blamed, reproved, or censured, him with reproach. (TA.) 2 عَنَّفَ see the preceding paragraph, in two places. 4 أَعْنَفَ see 1. — — اعنف الشَّىْءَ He took the thing (أَخَذَهُ [or this may mean he took to it, or set about it,]) with violence, or vehemence. (TA.) [See also 8, in two places. — — In Har p. 386, اعنفت الشىء is expl. as meaning ايتنفته اذا استقبلته: but in the lexicons I find only اعتنفته in this sense.] 5 تعنّف is expl. by Golius as signifying Incommodè et imperitè aggressus fuit rem, et incepit; on the authority of the S: but it is اعتنف that has this, or a similar, meaning.] 8 اِعْتَنَفْتُ الأَمْرَ I took to, or set about, the affair (أَخَذْتُهُ [for أَخَذْتُ أَفْعَلُهُ or أَخَذْتُ فِيهِ]) with ungentleness, roughness, violence, or vehemence. (S, O, Msb, K, TA. [See also 4.]) I entered into, engaged in, did, or performed, the affair, (أَتَيْتُهُ,) not having knowledge in it: (O, K, TA:) or (K) I was ignorant of the affair; (O, K, TA;) and found it troublesome, or difficult, and hard, to do; (TA;) whence the saying (O, TA) of Ru-beh, (TA,) بِأَرْبَعٍ لَا يَعْتَنِفْنَ العَنَقَا [With four legs not ignorant of the pace termed عَنَق]: (O, TA:) and [simply] I had no knowledge in the affair: (O:) and اعتنفت الشَّىْءَ I took to, or set about, the thing, (أَخَذْتُهُ [as above],) or I entered into, engaged in, did, or performed, the thing, (أَتَيْتُهُ,) not being skilled, nor having knowledge, in it. (TA. (See, again, 4.]) — — Also [simply] I began, or commenced, the affair: (O, * K:) some of the Benoo-Temeem use the phrase [thus] in the sense of اِئْتَنَفْتُهُ: (Lth, O, TA:) an instance of العَنْعَنَةُ. (TA.) See also عُنْفَة. — — And اِعْتَنَفْنَا المَرَاعِىَ We pastured [our cattle] upon the herbage that had not been pastured upon before, of the pasturages: (O, K: but the latter has اعتنف in the place of اعتنفنا:) an instance of the عَنْعَنَة of Temeem. (O.) — — And اعتنف المَجْلِسَ He removed from the sitting-place; (K, TA;) like اِئْتَنَفَ: (TA:)

Esh-Sháfi'ee, after recommending that a man when he is drowsy in the sitting-place [in the mosque] on Friday, and finds another sitting-place without his treading therein upon any one, should remove from it, says, وَاعْتِنَافُ المَجْلِسِ مَا يَذْعَرُ عَنْهُ النَّوْمَ [i. e. And the removing from the sitting-place is a cause of scaring from him sleep]: making الاِعْتِنَافُ to be the putting himself in motion, and removing from place to place; which is like الاِئْتِنَاف [or the beginning, or commencing, anew]. (Az, O.) — — اِعْتَنَفْتُ الطَّعَامَ I disapproved, or disliked, the food that I had eaten; (El-Báhilee, O, K, * TA;) it disagreeing with me. (Az, TA.) And اِعْتَنَفْتُ الأَرْضَ I disliked the land, (S, O, K, TA,) and deemed it insalubrious. (TA.) And اِعْتَنَفَتْنِى البِلَادُ, (O,) or الأَرْضُ, (K,) The country, or the land, disagreed with me, or was unsuitable to me. (O, K.) — — اعتنف الطَّرِيقُ [perhaps أُعْتُنِفَ (see the part. n.)] The road swerved from the right course. (TA.) عَنْفٌ: see the next paragraph. — هُمْ يَخْرُجُونَ عَنْفًا عَنْفًا means [They go forth one after another, or] first and then first; as also ↓ عُنْفُوَانًا. (O, K.) عُنْفٌ (S, Mgh, O, K, &c.) and ↓ عَنْفٌ and ↓ عِنْفٌ [the first of which is an inf. n.] Ungentleness, roughness, harshness, rigorousness, severity, violence, or vehemence; (TA;) contr. of رِفْقٌ. (S, Mgh, O, K, TA.) It is said of God, in a trad., يُعْطِى عَلَى الرِّفْقِ مَا لَا يُعْطِى عَلَى العُنْفِ [He gives on account of gentleness in the petitioner, what He will not give on account of ungentleness]. (O.) عِنْفٌ: see the next preceding paragraph. عَنِفٌ: see عَنِيفٌ. عُنُفٌ, with two dammehs, Roughness, and hardness: so expl. by Lh as used in the saying, فَقَذَفَتْ بِبَيْضَةٍ فِيهَا عُنُفٌ [And she cast forth an egg in which were roughness and hardness]. (TA.) عُنْفَةٌ, and ↓ عُنُفَةٌ, i. q. ↓ اِعْتِنَافًا, كَانَ ذٰلِكَ مِنَّا عُنْفَةً meaning اِئْتِنَافًا [i. e. That was, on our part, a beginning, or commencing]. (Ks, O, K.) عَنَفَةٌ A thing [app. a wheel] which, being smitten [or put in motion] by water, turns a mill. (AA, O, K.) — — And The space between two lines of corn, or seed-produce. (AA, O, K.) عُنُفَة: see عُنْفَة. عَنِيفٌ Ungentle, [rough, harsh, rigorous, severe, violent, or vehement,] (S, Mgh, O, Msb, K, TA,) in his affair; as also ↓ عَنِفٌ and ↓ أَعْنَفُ and ↓ مُعْتَنِفٌ; (TA;) [thus] as applied to a driver; (Mgh;) [and particularly] in the riding of horses; (S, O, K;) or who does not ride well; or who is not acquainted with the riding of horses: (TA:) pl. عُنُفٌ. (S, O.) And Hard, severe, violent, or vehement, applied to a saying, (O, K,) and to journeying, or a pace. (K.) عُنْفُوٌّ: see عُنْفُوَانٌ. عُنْفُوَةٌ Such as is dried up of the [plant called] نَصِىّ, (TA in this art.,) or of the حَلِىّ, when it has become black, and old and withered, or wasted. (TA in art. عنث.) عُنْفُوَانٌ, (S, O, Msb, K,) of the measure فُعْلُوَانٌ from العُنْفُ, or it may be originally أُنْفُوَانٌ, having the أ then changed into ع, (TA,) or it is from اِعْتَنَفْتُ الشَّىْءَ meaning "I began, or commenced, the thing," (Ham p. 269,) and ↓ عُنْفُوٌّ also, (Ibn- 'Abbád, TA,) The first of a thing: (S, O, Msb, K:) or the first of the beauty and brightness thereof: (Lth, O, K:) and (S, O, TA) predominantly (TA) of youth, or youthfulness, and of plants, or herbage. (S, O, TA.) You say, هُوَ فِى عُنْفُوَانِ شَبَابِهِ [He is in the prime, spring, or bloom, of his youth]. (S, O, Msb.) — — See also عَنْفٌ. — — عُنْفُوَانٌ also signifies The juice that flows from grapes without their being pressed. (TA.) — — And The force, or strength, of wine. (TA.) أَعْنَفُ: see عَنِيفٌ. مُعْتَنَفٌ: see the next paragraph. مُعْتَنِفٌ: see عَنِيفٌ. — — إِبِلٌ مُعْتَنِفَةٌ Camels in a district, or country, that disagrees with them, or is unsuitable to them. (S, O, K. *) — — And طَرِيقٌ مُعْتَنِفٌ, (K,) or ↓ مُعْتَنَفٌ, (so in the O,) A road swerving from the right course. (O, K.)

عنفق

عَنْفَقٌ Lightness, (IDrd, O, K,) and paucity, (IDrd, O,) of a thing. (IDrd, K, TA. [In the O, المَشْى is erroneously put for الشَّىْءِ.]) Hence is derived the word here following. (O, K.) عَنْفَقَةٌ A few hairs between the lower lip and the chin: (Lth, O, K:) or the hairs of the fore part of the lower lip; (T, TA;) the [tuft of] hair of the lower lip; (Mgh;) or the hair that grows upon [or beneath] the lower lip: or the part between the lower lip and the chin; because of the lightness of its hair: or the part between the chin and the edge of the lower lip, whether there be on it hair or not: pl. عَنَافِقُ. (TA.) بَادِى العَنْفَقَةِ means A man bare of hair (Mgh, * O, TA) in the place, (Mgh, TA,) or in the two sides, (O,) of the عنفقة. (Mgh, O, TA.)

عنق

1 عَنِقَ, aor. عَنَقَ, inf. n. عَنَقٌ, He (a man, TK) was, or became, long in the neck. (TA, TK. [The verb in this sense is said in the TA to be like فَرِحَ: but in two instances in the same it is written عَنُقَ, with the same inf. n., and expl. as meaning He was, or became, long and thick in the neck.]) — — [Golius has assigned to عَنَقَ (an unknown verb) two significations belonging to تعنّق.] 2 عنّق عَلَيْهِ, inf. n. تَعْنِيقٌ, He went along and looked down upon it or came in sight of it; expl. by مَشَى وَأَشْرَفَ. (O, K.) — — عنّقت السَّحَابَةُ The cloud emerged from the main aggregate of the clouds, and was seen white by reason of the sun's shining upon it. (TA.) — — عنّقت استُهُ His posteriors, or his anus, protruded; syn. خَرَجَت. (O, K.) — — عنّقت كَوَافِيرُ النَّخْلِ The spathes of the palm-trees became long, (O, K,) but had not split open. (O.) — — عنّقت البُسْرَةُ The date that had begun to colour ripened nearly as far as the قِمَع [or base] thereof, (K, TA,) so that there remained of it around that part what was like the finger-ring. (TA.) — عنّقهُ He took him by his neck, and squeezed his throat, or fauces. (O, * L, K. *) It is related in a trad., that the Prophet said to Umm-Selemeh, when a sheep, or goat, of a neighbour of her's had come in and taken a cake of bread from beneath a jar belonging to her, and she had taken it from between its jaws, مَا كَانَ يَنْبَغِى لَكِ أَنْ تُعَنِّقِيهَا i. e. [It did not behoove thee] that thou shouldst take hold of its neck and squeeze it: or the meaning is, that thou shouldst disappoint it; (O, K;) from عنّقهُ signifying he disappointed him; (K;) which is from العَنَاقُ: (O:) or, as some relate it, he said ان تُعَنِّكِيهَا, (O, K,) i. e., that thou shouldst distress it, and treat it roughly: (O:) and تُعَنِّفِيهَا, with ف, would be approvable if agreeing with a relation. (O, K. *) And it is also related in a trad., that he said to the women of 'Othmán Ibn-Madh'oon, when he died, اِبْكِينَ وَإِيَّاكُنَّ وَتَعَنُّقَ ↓ الشَّيْطَانِ, if correct, [meaning Weep ye, but beware ye of the Devil's seizing by the neck, and squeezing the throat,] from عنّقهُ as first expl. above: but it is by some related otherwise, i. e. وَنَعِيقَ الشيطان. (L.) 3 عانقهُ, (S, TA,) and عَانَقْتُ المَرْأَةَ, (Msb,) inf. n. عِنَاقٌ (S, Msb, TA) and مُعَانَقَةٌ, He embraced him, putting his arms upon his neck, and drawing, or pressing, him to himself, (S, TA,) and I so embraced the woman, as also ↓ اعتنقتها; (Msb;) [and ↓ عانقهُ, and ↓ تعنّقهُ: see the last of the verses cited voce بَيْنٌ, and the remarks thereon: but see also what here follows:] and ↓ تعانقنا We so embraced each other or one another: (Msb:) and ↓ تعانقا, and ↓ اعتنقا, [They so embraced each other,] both signifying the same; (S, O;) but (O) عانقا and ↓ تعانقا are said in a case of love, or affection, and ↓ اعتنقا is said in a case of war and the like; (O, * K;) or, accord. to Az, ↓ التَّعَانُقُ and ↓ الاِعْتِنَاقُ are both allowable in all cases: and [it is said that] when the act is predicated of one exclusively of the other, one says only عانقهُ, in both the cases above mentioned. (TA.) — See also the next paragraph. 4 اعنق الكَلْبَ He put the collar upon the neck of the dog. (S, O, K.) — اعنق, (S, Msb,) inf. n. إِعْنَاقٌ, (Msb,) said of a horse [and the like], (S,) He went the pace termed عَنَق, (S, Msb,) i. e. a stretching pace, or a hastening and stretching pace, (S,) or a quick pace with wide steps. (Msb.) And He hastened; as also ↓ عانق. (TA.) اعنقوا إِلَيْهِ, meaning They hastened to him, or it, is from العَنَقُ signifying the pace thus termed. (Mgh.) In the phrase أَعْنَقَ لِيَمُوتَ, (Mgh,) occurring in a trad., (O,) the ل is used causatively: [i. e., the phrase signifies He hastened that he might die:] (Mgh:) [or] the meaning is, that the decree of death made him to hasten, and drove him on, to his place of slaughter. (O.) — — اعنقت البِلَادُ The countries were, or became, distant, or remote; and so اعلقت. (TA, from the Nawádir el-Aarāb.) — — اعنقت الثُّرَيَّا (tropical:) The ثريّا [or Pleiades]

set. (O, K, TA.) And اعنقت النُّجُومُ (assumed tropical:) The stars advanced to the place of setting. (O.) — — اعنق الزَّرْعُ (assumed tropical:) The corn became tall, and put forth its ears: (O, K, TA:) as though it became such as had a neck. (TA.) — — اعنقت الرِّيحُ (tropical:) The wind raised the dust, or carried it away, and dispersed it. (O, K, TA. [See also 8.]) 5 تَعَنَّقَ see 2, last sentence: — — and see also 3. — — تعنّق said of the jerboa, It entered its hole called the عَانِقَآء; (O, K;) or so تعنّق العَانِقَآءَ, and تعنّق بِهَا: (TA:) and, said of the hare, it hid, or inserted, its head and its neck in its burrow [app. meaning in the burrow of a jerboa: but see عَانِقَآءُ]. (O, K.) 6 تَعَانَقَ see 3, in five places. 8 إِعْتَنَقَ see 3, in four places. — — [Hence, اِعتِنَاقُ السَّلَاسِلِ, a phrase well known as meaning The putting of chains upon one's (own) neck; occurring in the K voce رَهْبَانِيَّة. — — And] اعتنقت الأَمْرَ I took to the affair with earnestness. (Msb.) — — اعتنقت الدَّابَّةُ The beast fell in the mire, and put forth its neck. (TA.) — اعتنقت الرِّيحُ بِالتُّرَابِ [app. meaning, like اعنقت, (see 4, last signification,) (assumed tropical:) The wind raised the dust, or carried it away, and dispersed it,] is from العَنَقُ, i. e. " the pace with wide steps " thus termed. (TA.) عُنْقٌ: see عُنُقٌ, first sentence, in two places. عَنَقٌ Length of the neck. (S, O, K. [See also 1.]) — — Also A stretching pace, or a hastening and stretching pace, of the horse or the like, and of camels: (S, O, K, TA:) or a pace with wide steps: (Mgh:) or a certain quick pace, with wide steps: a subst. from أَعْنَقَ: (Msb:) and ↓ عَنِيقٌ signifies the same. (O, TA.) [See also نَصَبَ السَّيْرَ, and وَسَجَ.] A rájiz (Abu-n-Nejm, TA) says, يَا نَاقَ سِيرِى عَنَقًا فَسِيحَا إِلَى سُلَيْمَانَ فَتَسْتَرِيحَا [O she-camel (يَا نَاقَ being for يا نَاقَةُ) go a stretching-pace, &c., with wide steps, to Suleyman, that thou mayest find rest]. (S, O.) عُنَقٌ: see what next follows. عُنُقٌ and ↓ عُنْقٌ, (S, O, Msb, K, &c.,) the former of the dial. of El-Hijáz, and the latter of the dial. of Temeem, (Msb,) the latter said by Sb to be a contraction of the former, (TA,) [which is the more common,] and ↓ عَنِيقٌ and ↓ عُنَقٌ, (K, [in which it is implied that these two have all the significations assigned by its author to عُنُقٌ and عُنْقٌ,]) but [SM says] none of the leading lexicologists has mentioned these two, in what I have seen, (TA,) [adding that he had found in the O العَنِيقُ as meaning العَنَقُ, which he supposes the author of the K to have thought to be العُنُقُ,] The neck; i. e. the part that forms a connection between the head and the body; (TA;) i. q. رَقَبَةٌ; (Msb;) or i. q. جِيدٌ: (K:) [but see these two words:] masc. and fem.; (S, O, K;) generally masc., (IB, Msb, * TA,) but in the dial. of El- Hijáz fem.; (Msb;) or, as some say, ↓ عُنْقٌ is masc., and عُنُقٌ is fem.: (TA:) the pl. (i. e. of the first and second, TA) is أَعْنَاقٌ, (Sb, S, O, Msb, K,) the only pl. form. (Sb, TA.) — — [Hence,] عُنُقُ الحَيَّةِ (assumed tropical:) A star [a] in the neck of the constellation Serpens. (Kzw.) [And عُنُقُ الشُّجَاعِ (assumed tropical:) The star a in the hinder part of the neck of the constellation Hydra: also called الفرْدُ.] — — عُنُقُ الرَّحِمِ [The neck of the womb;] the slender part of the رحم, towards the فرْج. (TA.) — — عُنُقُ الكَرِشِ The lowest portion of the stomach of a ruminant; (AHát, O, K;) also called القِبَةُ [q. v.]. (AHát, O.) — أَعْنَاقُ النَّخْلِ (assumed tropical:) [The trunks of palm-trees]. (S in art. قصر.) — — مَدَّ لِلْحَبِّ أَعْنَاقَهُ, said of seedproduce [or corn], means (assumed tropical:) The internodal portions of its culms appeared. (TA voce أَخْنَقَ, q. v.) — — أَعْنَاقُ الرِّيحِ (tropical:) What have risen of the dust that is raised by the wind. (O, K, TA.) [The phrase قد رأس اعناقُ الريح, mentioned by Freytag as from the K, is a strange mistake.] — — يَخْرُجُ عُنُقٌ مِنَ النَّارِ, occurring in a trad., means (assumed tropical:) A portion will issue from the fire [of Hell]. (TA.) — — And خَرَجَ مِنَ النَّهْرِ عُنُقٌ (assumed tropical:) A current of water issued from the river, or rivulet. (ISh, TA.) — — عُنُقُ الصَّيْفِ and الشِّتَآءِ The first part [of summer and of winter]: and in like manner عُنُقُ السِّنِّ [The first part of the age of a man as counted by years]: IAar says, I said to an Arab of the desert, كَمْ أَتَى عَلَيْكَ [How many years have passed over thee?] and he answered, أَخَذْتُ بِعُنُقِ السِّتِّينَ i. e. [I have entered upon] the first part of the ستّين [or sixtieth year]: and the pl. is أَعْنَاقٌ. (L, TA.) And كَانَ ذٰلِكَ عَلَى عُنُقِ الدَّهْرِ (O, K, TA) and الإِسْلَامِ (TA) means That was in the old [or early] period [of time] (O, K, TA) [and of El-Islám]. (TA.) — — [And عُنُقٌ app. signifies (assumed tropical:) The upper portion of an elevated and elongated tract of sand, or the like: see the pl. أَعْنَاق in the last sentence of this art.] — — الكَلَامُ يَأْخُذُ بَعْضُهُ بِأَعْنَاقِ بَعْضٍ and بِعُنُقِ بَعْضٍ are tropical phrases [app. meaning (tropical:) The speech, or language, is coherent, or compact]. (TA.) — — هُمْ عُنُقٌ إِلَيْكَ means (assumed tropical:) They are inclining to thee; and expecting thee: (S, O, K:) or, accord. to Az, they have advanced towards thee with their company [agreeably with what next follows]. (TA.) — — عُنُقٌ signifies also (tropical:) A company of men: (O, K, TA:) or a numerous company of men: or a preceding company of men: and is masc.: (TA:) and the heads, or chiefs, (O, K, TA,) of men; (O, TA;) and the great ones, and nobles. (TA.) فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ, in the Kur [xxvi. 3], is expl. as meaning (tropical:) And their great ones and their chiefs [shall continue submissive to it]: or their companies: the pret. is here used in the sense of the future: (O, TA:) or, as some say, the meaning is, their necks. (TA. [See also art. خضع.]) One says also, جَآءَ فِى عُنُقٍ مِنَ النَّاسِ (assumed tropical:) He came in a company of men. (O.) And جَآءَ القَوْمُ عُنُقًا عُنُقًا (assumed tropical:) The people came in [successive] parties; as Az says, each, or every, company of them being termed عُنُق: or, as some say, gradually, party by party. (TA.) And هُمْ عُنُقٌ عَلَيْهِ (assumed tropical:) They are a company, or party, combined against him. (TA.) And it is said in a trad., لَا يَزَالُ النَّاسُ مُخْتَلِفَةً أَعْنَاقُهُمْ فِى طَلَبِ الدُّنْيَا i. e. (assumed tropical:) [Mankind will not cease to have] their companies [or parties diverse in the seeking of worldly good]: or, as some say, their heads, or chiefs, and great ones. (TA.) — — Also (assumed tropical:) A portion of good; (IAar, O, TA;) (من الخُبْزِ in the K being a mistake for من الخَيْرِ: (TA:) and of property: and of work, whether good or evil. (O.) One says, لِفُلَانٍ عُنُقٌ مِنَ الخَيْرِ (assumed tropical:) To such a one pertains a portion of good. (IAar, O, TA.) And it is said in a trad., المُؤَذِّنُونَ أَطْوَلَ النَّاسِ أَعْنَاقًا يَوْمَ القِيَامَةِ, (IAar, O, K, * TA,) meaning (assumed tropical:) [The proclaimers of the times of prayer will be] the most abundant of men in [good] works [on the day of resurrection]: (IAar, O, K, TA:) or the meaning is, chiefs; because the Arabs describe such as being long-necked: but it is also related otherwise, i. e., إِعْنَاقًا, with kesr to the hemzeh, meaning, [the most] hasting [of men] to Paradise: (O, K, TA:) and there are other explanations: (K, TA:) one is, that they shall be preceders to Paradise; from the saying لَهُ عُنُقٌ فِى الخَيْرِ he has precedence in that which is good: so says Th: another, that they shall be forgiven to the extent of the prolonging of their voice: another, that they shall be given an addition above other men: another, that they shall be in a state of happiness and sprightliness, raising the eyes and looking in expectation; for permission will have been given to them to enter Paradise: and other explanations may be found in the Fáïk and the Nh and the Expositions of Bkh. (TA.) — عُنُقٌ is also a pl. of the next word. (TA.) عَنَاقٌ A she-kid, (T, S, Mgh, O, Msb, K,) when a year old, (T, TA,) or not yet a year old: (IAth, Msb, TA:) and a lamb or kid, or such as is just born; syn. سَخْلَةٌ: (TA: [see مِعْنَاقٌ, last sentence:]) pl. (of pauc., TA) أَعْنُقٌ and (of mult., TA) عُنُوقٌ (S, O, Msb, K, TA) and also عُنُقٌ, with two dammehs. (TA.) العُنُوقُ بَعْدَ النُّوقِ [The she-kids after the she-

camels], (T, O, K, &c.,) meaning he has become a pastor of she-kids after having been a pastor of she-camels, (T,) is a prov., (T, O, K, &c.,) applied to him who has become lowered from a high station, (T,) or to a case of straitness after ampleness. (O, K.) — — And العَنَاقُ, (S,) or عَنَاقُ الأَرْضِ, (T, Mgh, O, Msb, K, TA, &c.,) [which latter is now applied to The badger; ursus meles; if correctly, app. because it burrows in the earth; but this application does not well agree with the following descriptions;] a certain beast, (O, Msb, K, TA,) of the beasts of the earth, like the فَهْد [or lynx], (S,) about the size of the dog, an animal of prey, (Msb,) that hunts, (O, Msb, TA,) smaller than the فَهْد, long in the back, (TA,) also called التُّفَهُ, (Msb, TA,) or, by some, التُّفَّةُ, (O, * Msb,) with teshdeed to the ف and with the fem. ة, (Msb,) and الفُنْجُلُ, (O, TA,) in Pers. سِيَاه كُوش [or سِيَاه گُوش, i. e. " black ear," if meaning the badger, app. because of the black mark on each ear]; (Mgh, O, K, TA;) said by IAmb to be a foul beast, that is not eaten, and that does not eat anything but flesh; (Msb;) Az says, it is above the size of the Chinese dog, hunts like as does the فَهْد, eats flesh, and is of the beasts of prey; and is said to be the only beast that conceals its footmarks when it runs, except the hare; and he says also, "I have seen it in the desert (البَادِيَة), and it was black in the head, the rest of it being white: " the pl. is عُنُوقٌ. (TA.) — — العَنَاقُ is also the name of (assumed tropical:) The middle star [ζ] of [the three stars called] بَنَات نَعْش الكُبْرَى [in the tail of Ursa Major]: (O, * K, * TA:) by it is a small star called السُّهَا, by looking at which persons try their powers of sight. (Kzw. [See also القَائِدُ, in art. قود.]) — — [And the same, or عَنَاقُ الأَرْضِ, is the name of (assumed tropical:) The star g in what is figured by some as the right, and by others as the left, leg, or foot, of Andromeda.] — — And عَنَاقٌ signifies also A calamity, or misfortune: (S, O, K: [see also العَنْقَآءُ, voce أَعْنَقُ:]) and a hard affair or event or case: (K:) and one says, لَقِىَ مِنْهُ أُذُنَىْ عَنَاقٍ, (S, O, TA, *) and عَنَاقَ الأَرْضِ, (TA,) He experienced, from him, or it, calamity, or misfortune, and a hard affair &c. (S, O, TA. *) And جَآءَ بِأُذُنَىْ عَنَاقٍ means He uttered an exorbitant lie. (TA.) — — Also Disappointment; (IAar, S, O, K;) and so ↓ عَنَاقَةٌ. (O, K.) Such is the meaning in the saying of a poet, أُبْتُمْ بِالعَنَاقِ [Ye returned with disappointment;]: (S, O, TA:) or the meaning is بالمُنْكَرِ [with that which was disapproved, or abominable, &c.]; agreeably with an explanation of العَنَاقُ by 'Alee Ibn-Hamzeh. (TA.) — — And A [stony tract such as is termed] حَرَّة. (TA.) — — And The poor-rate of two years: so in the saying of Aboo-Bekr (K, TA) to 'Omar, when he contended in war with the apostates, (TA,) لَوْ مَنَعُونِى عَنَاقًا [If they refused me a poor-rate of two years]: but it is also otherwise related, i. e. عِقَالًا, meaning a poor-rate of a year. (K, TA.) عَنِيقٌ i. q. ↓ مُعَانِقٌ [Embracing by putting the arms around the neck of another]. (S, * O, K.) A poet says, وَبَاتَ خَيَالُ طَيْفِكِ لِى عَنِيقًا إِلَى أَنْ حَيْعَلَ الدَّاعِى الفَلَاحَا [And the fancied image of thy form coming in sleep passed the night embracing my neck until the caller to the prayer of daybreak cried, Come to security (حَىَّ عَلَى الفَلَاحِ)]. (S, O.) — — See also مِعْنَاقٌ: — — and see عَنَقٌ: — — and عُنُقٌ, first sentence. ذوات العنيق [app. ذَوَاتُ العُنَيْقِ] A sort [app. a bad sort] of dates. (TA voce حُبَيْقٌ.) عَنَاقَةٌ: see عَنَاقٌ, last quarter. يَوْمُ عَانِقٍ One of the days [or conflicts] of the Arabs, (O, TA,) well known. (K, TA.) عَانِقَآءُ One of the holes of the jerboa, (IAar, O, K,) which it fills with earth or dust, and in which, when it fears, it conceals itself to its neck: (IAar, O:) and likewise, of the hare [?]. (TA. [See 5.]) The holes of the jerboa are this and the نَافِقَآء and the نَاعِقَآء and the قَاصِعَآء and the رَاهِطَآء and the دَامَّآء. (El-Mufaddal, L.) أَعْنَقُ Long-necked; (S, O, K;) as also ↓ مُعْنِقٌ applied to a man, and ↓ مُعْنِقَةٌ applied to a woman: (TA:) or أَعْنَقُ signifies long and thick in the neck: (TA:) fem. عَنْقَآءُ. (S.) — — Applied to to a dog, Having a whiteness in his neck. (O, K.) — — Also A certain stallion, of the horses of the Arabs, (O, K,) well known: (O:) whence بَنَاتُ أَعْنَقَ [The progeny of Aanak], (O, K,) certain fleet, or excellent, horses, (TA in art. بنى,) so called in relation to that stallion. (O, K.) And also said to be the name of A certain wealthy دِهْقَان [or headman, or chief, of a village or town; or proprietor thereof, in Khurásán and El-'Irák; &c.]: (O, K: *) whence بَنَاتُ أَعْنَقَ meaning The daughters of this Aanak: and it is said to have this or the former meaning in a verse of Ibn-Ahmar: (O, K:) accord. to As, certain women that were in the first age, described as being beautiful: accord. to Abu-l-'Abbás, certain women that were in El-Ahwáz; and mentioned by Jereer in satirizing El-Farezdak. (O.) — — العَنْقَآءُ signifies also Calamity, or misfortune: (S, O, K: [like العَنَاقُ:]) one says, حَلَّقَتْ بِهِ عَنْقَآءُ مُغْرِبٌ [for مُغْرِبَةٌ, meaning A calamity carried him off or away; lit., soared with him]; and [in like manner] طَارَتْ بِهِ العَنْقَآءُ: (S, O:) [see also art. غرب:] and (K) originally, (S,) العَنْقَآءُ signifies a certain bird, of which the name is known, but the body is unknown: (S, O, K:) [or it is a fabulous bird:] AHát says, in the Book of Birds, العَنْقَآءُ المُغْرِبَةُ means calamity; and not any of the birds that we know: IDrd says, عَنْقَآءُ مُغْرِبٌ is a phrase for which there is no foundation: it is said to mean a great bird that is not seen save [once] in ages; and by frequency of usage it became a name for calamity: (O:) it is also said to be called عنقآء because it has in its neck a whiteness like the neck-ring: Kr says that they assert it to be a bird that is found at the place of the setting of the sun: Zj, that it is a bird that no one has seen: some say that it is meant in the Kur cv. 3: and some, that it is the eagle: (TA:) it is called in Pers. سِيمُرْغ: (MA:) and it is mentioned also in art. غرب [q. v.]. (K.) [See also my translation of the Thousand and One Nights, chap. xx. note 22.] — — Also, i. e. العَنْقَآءُ, (K,) or عَنْقَآءُ, (O,) An [eminence of the kind called] أَكَمَة, above an overlooking mountain: (O, K:) or العَنْقَآءُ المُغْرِبُ signifies the summit of an أَكَمَة on the highest part of a tall, or long, mountain: so says Aboo-Málik, who denies that it means a bird. (TA in art. غرب.) And عَنْقَآءُ applied to a [hill, or mountain, such as is termed] هَضْبَة signifies High and long. (TA. [And a meaning similar to this seems to be indicated in the S and O. See, again, art. غرب.]) تُعْنُوقٌ, with damm, (K,) or تَعْنُوقٌ, (so in the O,) A plain, or soft, tract of land: pl. تَعَانِيقُ. (O, K.) مُعْنِقٌ; and its fem., with ة: see أَعْنَقُ, first sentence. — — Also, the former, Hard and elevated land or ground, having around it such as is plain, or soft, (O, K, TA,) extending about a mile, and less: pl. مَعَانِيقُ: and they have imagined it to be termed ↓ مِعْنَاقٌ, [partly on account of this pl., and partly] because of the many instances like مُتْئِمٌ and مِتْآمٌ, and مُذْكِرٌ and مِذْكَارٌ. (TA.) — — And مَرْبَأَةٌ مُعْنِقَةٌ A lofty place of observation. (O, K.) — — See also مِعْنَاقٌ, in three places. — — مُعْنِقٌ also occurs in a trad., applied as an epithet to a believer, meaning (assumed tropical:) One who hastens in his obedience, and takes a wide range in his work. (TA.) — — And مُعْنِقَاتٌ, as applied by Dhu-r-Rummeh to [portions of sand such as are termed] أَدْعَاص [pl. of دِعْصٌ] means Lying in advance of others. (TA.) — — See also the next paragraph. مَعْنَقَةٌ A curved piece of rock. (O, K.) — — And بَلَدٌ مَعْنَقَةٌ A country in which there is no abiding, by reason of the dryness and barrenness of the ground thereof: (O, K:) thus says Sgh: but in the Nawádir el-Aaráb it is said that ↓ بِلَادٌ مُعْنِقَةٌ means countries that are distant, or remote. (TA. [See also 4.]) مِعْنَقَةٌ A قِلَادَة [meaning collar], (T, S, O, K, TA,) accord. to ISd, that is put upon the neck of a dog. (TA.) — — Also A small [elongated and elevated tract such as is termed] حَبْل (ISh, O, K, TA, [الجَبَلُ in the CK being a mistake for الحَبْلُ,]) of sand, (ISh, O,) in front of, or before, the [main portion of] sands: by rule it should be مِعْنَاقَةٌ, because they said in the pl. مَعَانِيقُ الرِّمَالِ: (ISh, O, K:) or one should say مَعَانِقُ الرَّمْلِ. (ISh, O.) — — See also المُعَنَّقَةُ. مِعْنَقِىَ, with kesr to the م, [app. مِعْنَقِىٌّ,] sing. of مَعَانِقُ applied to Certain horses (خُيُول) of the Arabs. (TA.) المُعَنَّقَةُ, (thus in

the O,) or ↓ المُعَنِّقَةُ, like مُحَدِّثَة, thus in the copies of the K, but correctly with kesr to the م, [app. ↓ المِعْنَقَةُ,] pl. مَعَانِقُ, (TA,) A certain small creeping thing; (O, K, TA;) AHát says that المَعَانِقُ signifies [the small creeping things called] مُقَرِّضَاتُ الأَسَاقِى [that gnaw holes in the skins used for water or milk], having neck-rings (أَطْوَاق), [app. white marks round the neck, for it is added,] with a whiteness in their necks. (TA.) مُعَنِّقَاتٌ, applied to mountains (جِبَال) accord. to the copies of the K, [and thus in the O,] but correctly حِبَال, with the unpointed ح, (TA,) [i. e. elongated and elevated tracts of sand,] signifies Long. (O, K, TA.) — — See also المُعَنِّقَةُ. — المُعَنِّقَةُ as signifying Hectic fever (حُمَّى الدِّقِّ) is post-classical. (TA.) مِعْنَاقٌ, applied to a horse, signifies جَيِّدُ العَنَقِ [i. e. Excellent, or good, in the pace called عَنَق]; (S, O, K, TA; [in the CK, erroneously, العُنُق;]) as also ↓ مُعْنِقٌ (TA) and ↓ عَنِيقٌ: (O, * TA:) and the first is also applied to a she-camel, as meaning that goes the pace called عَنَق: (IB, TA:) the pl. is مَعَانِيقُ. (K.) And one says also رَجُلٌ ↓ مُعْنِقٌ [and مِعنَاقٌ, meaning A man hastening]: and ↓ قَوْمٌ مُعْنِقُونَ and مَعَانِيقُ. (TA.) فَانْطَلَقْنَا مَعَانِيقَ إِلَى النَّاسِ occurs in a trad., meaning [And we went away] hastening [to the people]: (Sh, TA:) and in another, accord. to different relaters, ↓ فَانْطَلَقُوا مُعَانِقِينَ or مَعَانِيقَ i. e. [And they went away] hastening. (TA.) And مِعْنَاقُ الوَسِيقَةِ occurs in a verse of Abu-l-Muthellem El-Hudhalee, as some relate it, meaning Hastening after, or near after, his طَرِيدَة [app. as signifying the camels driven away by him]: but as others relate it, it is مِعْتَاق, with ت, meaning as expl. in art. عتق. (O. [The former is said in the S, in art. عتق, to be not allowable.]) — It is also applied to a ewe or goat (شَاةٌ مِنْ غَنَمٍ) as meaning That brings forth [app., accord. to analogy, that brings forth often] عُنُوق [meaning lambs or kids, pl. of عَنَاقٌ]. (TA.) — See also مُعَانِقٌ. مُعْنِقٌ: see عَنِيقٌ: — — and see also مِعْنَاقٌ. مُعْتَنَقٌ A place where the أَعْنَاق [app. meaning upper portions] of the جِبَال [or mountains], accord. to the copies of the K, [and thus in the O,] but correctly حِبَال, with the unpointed خ, [i. e. elongated and elevated tracts of sand], (TA,) emerge from the سَرَاب [or mirage]: (O, K, TA:) used in this sense by Ru-beh. (O, TA.) Quasi عنقد عِنْقَادٌ and عُنْقُودٌ see in art. عقد; the ن being held to be augmentative. عنكب عَنْكَبٌ: see عَنْكَبُوتٌ, in two places. عَنْكَبَاةٌ and عَنْكَبَاءُ: see the next paragraph. عَنْكَبُوتٌ; (S, O, K;) generally fem., (S, O,) but sometimes masc.; (O, K;) also, fem., عَكْنَبَاةٌ, (S, O, K,) in the dial. of El-Yemen, with the ك put before the ن; (TA;) and ↓ عَنْكَبَاةٌ and عَنْكَبُوةٌ (so in the O and TA, but in the CK and a MS. copy of the K عَنْكَبُوةٌ); and ↓ عَنْكَبَاءُ; (O, K;) the last mentioned by Sb as shewing the ت in عنكبوت to be an augmentative letter; but it is doubtful whether this be a sing., or a quasi-pl. n.: (TA:) also, masc., ↓ عَنْكَبٌ; (IAar, O, K;) fem., عَنْكَبَةٌ: (IAar, K:) or the former of these two words is a coll. gen. n. [and the latter, its n. un.]: (TA:) [The spider;] the thing that weaves; (S, O;) an insect that weaves a delicate web in the air and upon the upper part of a well: (TA:) pl. عَنَاكِبُ (S, O, K) and عَنْكَبُوتَاتٌ (K) and عَنَاكِيبُ (Lh, TA) and عَنَاكِبِيتُ, (As, Ktr, TA,) which last is anomalous, in its having four letters together after its ا: dim. ↓ عُنَيْكِبٌ and ↓ عُنَيْكِيبٌ and ↓ عُنَيْكِبِيتٌ; but this last is not approved: (TA:) quasi-pl. nouns عِكَابٌ and عُكُبٌ and أَعْكُبٌ [in the CK أَعْكَبٌ]. (K.) بَيْتُ العنكبوت [The spider's web] is also called عَكْدَبَةٌ. (Fr, TA.) — — Sá'ideh-Ibn-Ju-eiyeh says, وَإِنَّا مَقَتْنَا كُلَّ سَوْدَآءَ ↓ مَقَتُّ نِسَآءً بِالْحِجَازِ صَوَالِحًا عَنْكَبِ [meaning I hated virtuous women in El-Hijáz; and verily we hated every black, short woman: for] here عنكب signifies short: (Skr, L:) or it may be syn. with عَنْكَبُوتٌ, but be used as an epithet, though a subst., because it implies blackness and shortness. (IJ, L.) — — زَهْرُ العَنْكَبُوتِ: see رُتَيْلَآءُ. — — عنكبوت also signifies A worm, or maggot, that is engendered in the honeycomb, and spoils the honey. (AHn, L.) — — عنكبوت is mentioned in this art. agreeably with the rule of Sb; when ن occupies the second place in a word, it is not to be pronounced augmentative without proof: but J and some others consider the ن augmentative, and mention the word in art. عكب. (TA.) عُنَيْكِبٌ and عُنَيْكِيبٌ and عُنَيْكِبِيتٌ: see the next preceding paragraph. مُعَنْكَبُ القَرْنِ A he-goat having a horn curved so as to resemble a ring. (Az, TA.) عنم 4 اعنم He pastured upon, or depastured, the species of tree called عَنَم. (AA, K, * TA.) عَنَمٌ A certain tree of El-Hijáz, having a red fruit, to which are likened the dyed fingers or ends of fingers: (IAar, K:) in the " Nawádir " said to be sappy, or tender, branches, that grow upon the trunks of the [trees called] عِضَاه, not resembling the other branches thereof, red in colour, the upper parts of the blossoms of which divide into four divisions, like a branch of an أَرَاكَة [n. un. of أَرَاكٌ, q. v.]; coming forth in winter and in summer: (IDrd, TA:) or a species of trees having tender branches, to which are likened the fingers, or the ends of the fingers, of girls, or young women: (S:) in the " Book of Plants " [of AHn] said to be a small tree that grows in the midst, or interior part, of the سَمُرَة [or gum-acacia-tree], having a red fruit: (TA:) or, accord. to AA, the [fruit called] زُعْرُور [q. v.]: (TA, and so in a copy of the S:) or, (S, K, TA,) as AO says, (S, TA,) the extremities of the Syrian خَرُّوب [or locust-tree]: (S, K, TA:) and he says that a verse of En-Nábighah is recited thus: بِمُخَضَّبٍ رَخْصٍ كَأَنَّ بَنَانَهُ عَنَمٌ عَلَى أَغْصَانِهِ لَمْ يُعْقَدِ [With a dyed member (عُضْوٍ being understood, instead of كَفٍّ, because the latter is fem.,) soft, or tender, as though its fingers, or its fingers' ends, were 'anam upon their branches, not yet compactly organized]; which shows that it means a plant, not a worm: (S, TA:) [for] it is said to signify a species of red worm, found in sand: (Ham p. 288, in which are other explanations, nearly agreeing with some here:) or, as some say, the fruit of the عَوْسَج [or box-thorn], which is red, and then becomes black when thoroughly ripe; therefore En-Nábighah says لَمْ يُعْقَد, meaning that had not yet become ripe: (IB, TA; and also inserted in the text of a copy of the S:) and, (K, TA,) as AHn says in one instance, (TA,) threads [or tendrils] by means of which the vine clings to its trellises: (K, TA:) and (accord. to Lth, TA) the thorns of the طَلْح [or acacia gummifera]; (K, TA;) but this is said by Az to be incorrect: (TA:) [see also a hemistich cited voce طَرَفٌ:] the n. un. is ↓ عَنَمَةٌ. (K.) عَنَمَةٌ: see what immediately precedes. — Also A species of the [sort of lizard called] وَزَغ; (K, TA;) accord. to Lth; but this is rejected, as incorrect, by Az: it is said to be like the عَظَايَة, except that it is more white and more comely. (TA.) — Also, (accord. to copies of the K,) or عَنْمَةٌ, (accord. to the TA,) A fissure in the lip of a human being. (K.) عَنَمِىٌّ A beautiful red face; (K, TA;) tinged over with redness. (TA.) عَيْنُومٌ The male frog. (K.) بَنَانٌ مُعَنَّمٌ [Fingers, or fingers' ends,] dyed, or tinged [with hinnà or the like]. (IJ, S, K.) عنو 1 عَنَا, (S, Mgh, Msb,) first pers. عَنَوْتُ, (K,) aor. يَعْنُو, (S, Msb,) inf. n. عُنُوٌّ, (S, Mgh, Msb, K, *) and ↓ عَنْوَةٌ is the subst. thereof, (Mgh, K, * TA,) [and] so is ↓ عَنَآءٌ, (Msb,) or عَنْوَةٌ is its inf. n., (MA,) [and so, app., is عَنَآءٌ, in this sense as well as in another sense, accord. to the K,] He was, or became, lowly, humble, or submissive; (S, MA, Mgh, Msb, K,) and obedient; (MA, TA;) to the truth, &c. (TA.) You say, عَنَا لَهُ He was, or became, lowly, humble, or submissive, to him; or obedient to him. (MA.) And hence the saying in the Kur [xx. 110], وَعَنَتِ الْوَجُوهُ لِلْحَىِّ الْقَيُّومِ (S, TA) And the countenances shall be lowly &c. [to the Deathless, or Ever-living, the Self-subsisting by Whom all things subsist: or shall be downcast; like the Hebr. phrases ending verses 5 and 6 in Gen. iv.]: or shall be submissive like captives: or the

meaning is [shall be depressed by] the depressing of the forehead and the knee [or rather knees] and the hands in the lowering of the head and the prostrating oneself [in prayer]: or [عَنَت is here from عَنَى, belonging to art. عنى, and الوجوه is used by a synecdoche for the persons (as being the most noble of all the parts thereof), and the meaning is] shall suffer fatigue, or weariness, and shall toil. (TA.) — — And عَنَا, inf. n. عُنُوٌّ (M, Msb, K, TA, accord. to some copies of the K [erroneously] عَنْوٌ) and عُنِيٌّ (TA) and عَنَآءٌ; (K;) and عَنِىَ; (M, K;) He became a captive: (K:) and the latter verb signifies also he stuck fast in captivity: (K in art. عنى:) or both of these verbs have this latter signification: (Msb:) [or] you say, عَنَا فِيهِمْ فُلَانٌ أَسِيرًا Such a one remained among them a captive; and was in a state of confinement: (S:) and عَنَآءٌ signifies also confinement, or imprisonment, in hardship and humiliation. (TA.) Hence the trad., الخَالُ وَارِثُ مَنْ لَا وَارِثَ لَهُ يَفُكُّ عُنِيَهُ أَسْرَهُ i. e. [The maternal uncle is the heir of him who has no more nearlyallied heir: he shall loose his (the latter's) captivity]: meaning [he shall acquit him of] what is incumbent on him, and clings to him, because of the actions that require punishment or retaliation, the way [or custom] of which is that the عَاقِلَة [q. v., of whom he is a member,] bear the responsibility for them. (Nh, TA.) And ↓ عَنْوَةٌ is the subst. of the verb in this sense also. (K, * TA.) — And عَنَا, aor. يَعْنُو, inf. n. عَنْوَةٌ, He took a thing by force: — — and also he took it peaceably, or by surrender: thus having two contr. significations. (Msb.) [But see below, where عَنْوَةٌ is expl. as though it were the subst. of the verb in these two senses.] — عَنَوْتُ الشَّىْءَ I put forth, or produced, the thing: and I made the thing apparent, or showed it: (S:) or it has the latter signification; (K;) as also عَنَيْتُ الشَّىْءَ: (IKtt, TA in art. عنى:) and عَنَوْتُ بِالشَّىْءِ has the former signification. (K.) And ↓ عَنْوَةٌ is the subst. of the verb thus used, (K, TA,) i. e. in these two senses, as well as in others mentioned above. (TA.) And one says, عَنَتِ الأَرْضُ بِالنَّبَاتِ, (ISk, S, and K in this art. and in art. عنى,) aor. تَعْنُو, inf. n. عُنُوٌّ; (ISk, S;) and aor. تَعْنِى; (Ks, S;) The land made apparent, or showed, [or put forth, or produced,] its plants, or herbage; (S, K;) as also ↓ أَعْنَتْهُ. (K.) And لَمْ تَعْنُ بِلَادُنَا بِشَىْءٍ and لَمْ تَعْنِ Our country did not give growth to anything. (S.) And الأَرْضُ شَيْئًا ↓ مَا أَعْنَتِ The land did not give growth, or has not given growth, to anything. (S.) — — And [hence, app.,] سَأَلْتُهُ فَلَمْ يَعْنُ لِى بِشَىْءٍ and لَمْ يَنْدَ I asked him, and he did not (لَمْ يَبِضَّ) to me, or for me, anything. (TA.) — عَنَتْ بِهِ أُمُورٌ Events befell him. (S, K.) [See also 1 in art. عنى.] — — And عَنَا الأَمْرُ عَلَيْهِ The event, or affair, was difficult, or distressing, to him; distressed, or troubled, him. (ISd, K, TA.) — — عَنَاهُ الأَمْرُ, aor. يَعْنُوهُ: see 1 in art. عنى, first sentence. — — And عَنَا فِيهِ الأَكْلُ, aor. يَعْنُو, inf. n. عُنُوٌّ: see 1 in art. عنى. — عَنَا الكَلْبُ الشَّىْءَ, (CK, [in the TA and in my MS. copy of the K للشىء, but see what follows,]) aor. يَعْنُوهُ, inf. n. عنو [app., supposing the verb to be trans. by itself, عَنْوٌ], (TA,) The dog came to the thing and smelt it: (K, TA:) and one says, هٰذَا يَعْنُو هٰذَا This comes to this and smells it. (TA.) — عَنَتِ القِرْبَةُ بِمَآءٍ كَثِيرٍ, (K, TA,) aor. تَعْنُو, (TA,) The water-skin did not keep, or retain, much water, so that it appeared [oozing from it]: (K, TA:) or, as some say, عَنَتِ القِرْبَةُ signifies the water-skin let flow its water. (TA.) — — And عَنَا, inf. n. عُنُوٌّ, said of blood, It flowed. (IKtt, TA.) — And عَنَا, aor. يَعْنُو, inf. n. عُنُوٌّ, signifies also قَامَ [He, or it, stood; &c.]. (IKtt, TA.) — See also Q. Q. 1. 2 عَنَّاهُ, (S, TA,) inf. n. تَعْنِيَةٌ, (S, K,) He imprisoned him, or confined him, (S, K, TA,) long, straitening him. (TA.) [See also 4.] — — And تَعْنِيَةٌ is said to signify Any long confining or restraining: in a trad. of 'Alee, respecting the day of Siffeen, he is related to have said, اِسْتَشْعِرُوا الخَشْيَةَ وَعَنُّوا بِالأَصْوَاتِ i. e. [Make ye fear, or awe, (app. of God,) to be the thing next your hearts,] and restrain, and suppress, the voices; as though he forbade their raising a confused and unintelligible clamour. (TA.) — عَنَّيْتُ البَعِيرَ, (S,) inf. n. as above, (S, K,) I smeared the camel with عَنِيَّة [q. v.]. (S, K.) [Hence تَعْنِيَةٌ as a subst., expl. below.] — See also Q. Q. 1. 4 اعناهُ He rendered him lowly, humble, or submissive. (S, TA.) — — And (TA) He made him (Msb, K, TA) to stick fast in captivity, (Msb,) or to be, (K,) or to remain, or continue, (TA,) a captive. (K, TA.) — See also 1, in two places. — — [Hence,] اعني الوَلِىُّ الأَرْضَ The وَلِىّ, i. e. the rain after the وَسْمِىّ, watered the land so that it gave growth to plants, or herbage. (S, * IKtt, TA.) — — And اعنى الرَّجُلُ The man found, or lighted on, land that had produced herbage such as is termed عُشْب, [for قد اعشرت (to which I cannot assign any apposite meaning) in my original, I read قَدْ أَعْشَبَتْ], and of which the pasturage had become abundant. (TA.) — See also Q. Q. 1. 5 تعنّى He [a camel] was, or became, smeared with عَنِيَّة [q. v.]: whence the saying of EshShaabee, لَأَنْ أَتَعَنَّى بِعَنِيَّةٍ أَحَبُّ إِلَىَّ مِنْ أَنْ أَقُولَ فِى مَسْأَلَةٍ بِرَأْيِى [Verily my being smeared with عَنِيَّة would be more approvable to me than my saying respecting a question according to my opinion]. (TA.) Q. Q. 1 عَنْوَنْتُ الكِتَابَ, (S, K, TA,) inf. n. عَنْوَنَةٌ and عُنْوَانٌ, (TA,) i. q. عَلْوَنْتُهُ, (S,) I put an عُنْوَان [i. e. a superscription, or title,] to the book, or writing; (K, TA;) syn. وَسَمْتُهُ: (TA:) and one says also, ↓ الكِتَابَ عَنَا, aor. يَعْنُوهُ, meaning عَنْوَنَهُ; (IKtt, TA;) and ↓ اعناهُ and ↓ عنّاهُ and عنّنهُ [which is said to be the original of عَنَّاهُ], meaning the same; (K and TA in art. عنى;) and عَنَيْتُ الكِتَابَ, inf. n. عَنْىٌ, likewise signifies I wrote the عُنْيَان [or عُنْوَان] of the book, or writing. (IKtt, TA in art. عنى.) عِنًا: see the paragraph next following. عِنْوٌ sing. of أَعْنَآءٌ as signifying The sides, regions, quarters, or tracts, (S, K,) of a country, (S,) or of the sky; (K;) like أَحْنَآءٌ: (S in art. حنو and حنى:) or, accord. to IAar, its sing., in this sense, is ↓ عِنًا: (S:) and the pl. signifies also the sides of the face. (TA.) — — And sing. of أَعْنَآءٌ as signifying A party of men of sundry, or different, tribes. (S, K.) عَنْوَةٌ Force, or constraint: (Mgh, K, TA:) or the taking by force; (Msb, TA;) as inf. n. of عَنَا [q. v.]. (Msb.) One says, فُتِحَتْ مَكَّةُ عَنْوَةً Mekkeh was taken forcibly, or by force. (Mgh.) And أَخَذَهُ عَنْوَةً He took it by force. (TA.) And فُتِحَتْ هٰذِهِ المَدِينَةُ عَنْوَةً i. e. [This city was taken] by means of conflict; its occupants having been combated until they had it taken from them by superior power or force, and were powerless to keep it, so they left it without there having occurred between them and the Muslims [or invaders] a treaty of peace. (TA.) — — Also Love, or affection: (ISd, K, TA:) or submission, and concession: or a consequence of submission and concession, on the part of him from whom a thing is taken: (TA:) or the taking peaceably, or by surrender; as inf. n. of عَنَا [q. v.]: (Msb:) thus it has two contr. significations. (Msb, K, TA.) A poet (cited by Fr, TA) says, فَمَا أَخَذُوهَا عَنْوَةً عَنْ مَوَدَّةٍ وَلٰكِنَّ ضَرْبَ المَشْرَفِىِّ اسْتَقَالَهَا (Msb, TA;) which is said to mean, [And they did not take it, or her, or them,] by concession, and obedience, [arising from love, or affection,] without fighting: [but the smiting of the Mesh-rafee sword demanded the renouncing thereof:] 'Abd-El-Kádir Ibn-'Amr El-Baghdádee asserts the meaning of عَنْوَةً to be submission and concession; adducing as evidence thereof this verse; attributing the contr. meaning to the vulgar: both, however, are correct; and that first mentioned occurs repeatedly in traditions: but the most learned Yákoot Er-Roomee, in his Moajam, says that the verse above-cited may be rendered as meaning and they did not take it, or her, or them, by superior power attended by [or in consequence of] love, or affection: but they did so by fighting: and that this may be regarded as indicated by the poet's saying اخذوها; for otherwise he would have said, فَمَا سَلَّمُوهَا: and he says, it is a matter of common consent that عَنْوَةٌ signifies force, and superior power. (TA.) — — It is also a subst. from عَنَا in the first of senses mentioned in this art.: [i. e. it signifies Lowliness, humility, or submissiveness:] (Mgh, TA:) [and] so is ↓ عَنَآءٌ: (Msb:) see 1, first sentence. — — And it is also a subst. from عَنَا as meaning " he became a captive: " [i. e. it signifies

also A state of captivity:] (TA:) see, again, 1. — — And it is also a subst. from عَنَا in two other senses, as stated above: [i. e. it app. signifies also The act of putting forth, or producing, a thing: and of making it apparent, or showing, it:] (TA:) see, again, 1. عُنْوَانٌ (S, K, TA) and عِنْوَانٌ (TA) The سِمَة [meaning superscription, or title,] of a book, or writing; (K, TA;) i. q. عُلْوَانٌ; (S;) and عُنْيَانٌ signifies the same; (K in art. عنى;) as also ↓ مُعَنًّى: (K, TA: [in the CK, كَمَعْنَاهُ is put for كَمُعَنَّاهُ:]) the inscription on the back, or outside, of a book, or writing: (Har p. 163, in explanation of عُنْوَانٌ:) [and the address of a letter. And hence,] Anything that serves as an indication of another thing is called its عُنْوَان. (Msb and K in art. عن.) One says, فِى جَبْهَتِهِ عُنْوَانٌ مِنْ كَثْرَةِ السَّجُودِ i. e. [On his forehead is] a mark [from much prostration in prayer]. (TA.) [See more in art. عن.] عَنَآءٌ: see 1, first sentence; and عَنْوَةٌ, near the end: — — and see also art. عنى. عَنِيَّةٌ, of the measure فَعِيلَةٌ, The urine of the camel, inspissated in the sun, with which such as is affected with mange, or scab, is smeared; on the authority of AA: (S:) or certain mixtures of urine and dung of camels, with which the camel affected with mange, or scab, is smeared; also termed ↓ تَعْنِيَةٌ: (K:) or the urine of camels that are caused to void their urine [in my original تُسْتَبَانُ is erroneously written for تُسْتَبَالُ] in the [season called] رَبِيع when they are satisfied with fresh pasture so as to be in no need of water, cooked [app. by boiling] until it becomes thick, when some flowers of some sorts of herbs, and حَبّ المَحْلَب [the prunus mahaleb of Linn.], are thrown upon it, and it becomes inspissated thereby, then put into small [earthen vessels of the kind called] بَسَاتِيق [pl. of بُسْتُوقَةٌ]: or urine [app. of camels] mixed with certain things, and kept close for some time: or any هِنَآء [generally meaning tar, or a kind thereof, with which camels are smeared, as a remedy for the mange, or scab]. (TA.) It is said in a prov., العَنِيَّةُ تَشْفِى الجَرَبَ; (S, TA;) or عَنِيَّتُهُ تَشْفِى الجَرَبَ [for مِنَ الجَرَبِ, i. e. His عنيّة cures the mange, or scab]: applied to the man of good judgment [whose advice is like a remedy]. (TA.) عَانٍ Lowly, humble, or submissive. (Msb, TA.) — — And (Msb, TA) hence, app., (TA,) A captive; (S, Mgh, Msb, K, TA;) fem. عَانِيَةٌ: (Mgh, TA:) pl. masc. عُنَاةٌ; (S, Mgh, Msb, TA;) and pl. fem. عَوَانٍ. (S, Mgh, TA.) — — And عَوَانٍ signifies (assumed tropical:) Women; (Msb, K;) sing. عَانِيَةٌ: (Msb:) because they are confined like captives in the abodes of their husbands; (Msb;) or because they are treated wrongfully and not defended against their wrongers. (K.) It occurs in a trad. as meaning Females in the condition of captives: (Mgh:) or women who are captives; or like captives. (IAth, TA.) — — And it signifies also عَوَامِلُ [which, as pl. of عَامِلَةٌ, is used as meaning Workers, or labourers; and also, as a subst., as meaning the legs of a beast or horse or the like]: and it is said to be used by El-Jaadee as an epithet applied to the limbs of camels, or other beasts, used for riding. (TA.) — — And hence, perhaps, it is applied to The مَكَّاسُون [or collectors of the impost termed مَكْس, q. v.]; because they are workers, or labourers, for the oppressors. (TA.) — Also (the sing.) Flowing, applied to blood, (S, K, TA,) or to water. (TA.) مَعْنَوِىٌّ: see art. عنى. تَعْنِيَةٌ: [originally inf. n. of 2, q. v.: used as a subst.,] see عَنِيَّةٌ. مُعَنًّى A stallion [camel] of mean origin, which, when excited by lust, is confined in the [enclosure called] عُنَّة, because his exercise of the faculty of a stallion is avoided: but it is said that it is originally مُعَنَّنٌ, from العُنَّةُ; one of the ن being changed into ى: (S, TA: *) or of mean origin, of which the legs are bound with a rope, when he is excited by lust, for that reason. (TA.) — — And A camel of which the people of the Time of Ignorance used to displace the سَنَاسِن [pl. of سِنْسِنٌ, q. v.] of one of his vertebræ, and to wound his hump, in order that he might not be ridden, and that no use might be made of his back: this was done when his owner possessed a hundred camels, he being the camel by which they became a hundred: and this act was termed الإِغْلَاقُ: it may be from عَنَآءٌ meaning " fatigue; " or from the signification of " confinement from freedom of action. " (TA.) — See also عُنْوَانٌ. عنى 1 عَنَاهُ الأَمْرُ, aor. يَعْنِيهِ and يَعْنُوهُ, inf. n. عِنَايَةٌ and عَنَايَةٌ (K, TA) and عُنِىٌّ, (TA, as from the K, but not in the CK nor in my MS. copy of the K,) The affair, or event, or case, disquieted him; syn. أَهَمَّهُ [more fully expl. by what here follows]: (K, TA:) [عَنَاهُ may be generally rendered it concerned him; agreeing with this in meaning it made him uneasy in mind, anxious, or careful; and in meaning it affected his interest, or was of importance to him; like أَهَمَّهُ: and also it concerned him meaning it related, or belonged, to him; or was of his business; as will be shown by what follows: and] عَنَانِى كَذَا, aor. يَعْنِينِى, means such a thing occurred, or happened, to me, and occupied me [or my mind]. (Msb.) The saying [in the Kur lxxx. 37], لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يَعْنِيهِ, thus accord. to one reading, means يُهِمُّهُ [i. e. To every man of them shall belong, on that day, a business that will disquiet him, &c.]: (Ksh, Bd;) or a business in conjunction with which no other will disquiet him: and like this is the other reading, which is with غ; (TA;) i. e. يُغْنِيهِ, meaning which will suffice him in respect of his being disquieted thereby; (Ksh, Bd;) or the meaning of the latter reading is, [a business such that] he will not be able, in conjunction with his being disquieted thereby, to be disquieted by any other; (TA;) or a state that will occupy him so as to divert him from the state of any other. (Jel.) And it is said in a trad. respecting charming, بِسْمِ اللّٰهِ أَرْقِيكَ مِنْ كُلِّ دَآءٍ يَعْنِيكَ i. e. [By the name of God I charm thee from, or against, any disease] that may disquiet thee, &c., (يُهِمُّكَ,) and occupy thee [or thy mind]. (TA.) And in another trad. it is said, مِنْ حُسْنِ إِسْلَامِ المَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ, meaning مَا لَا يُهِمُّهُ [i. e. A condition of the goodness of the man's submitting himself to the requirements of God is his leaving, or relinquishing, that which does not disquiet him, &c.]; (S, TA;) the exceptions therefrom being such things as necessary food and clothing. (So in a marginal note in a copy of the Jámi' es-Sagheer of Es-Suyootee.) See also the prov. مُعْتَرِضٌ لِعَنَنٍ لَمْ يَعْنِهِ expl. voce عِنَانٌ. [It is like the common saying, يَتَكَلَّمُ فِيمَا لَا يَعْنِيهِ He talks of that which does not concern him; meaning that which does not relate, or belong, to him; or that which is not of his business.] — — عُنِىَ in the phrase عُنِىَ بِالأَمْرِ is [said to be] one of a class of verbs used in the pass. form though having the sense of the act. form, like زُهِىَ: (S in art. زهو:) [but is expl. as though pass. of عَنَاهُ meaning as above, or quasipass.:] you say, عُنِىَ بِالأَمْرِ, with damm, (K, TA,) i. e. in the pass. form, (TA,) inf. n. عِنَايَةٌ, (K, TA,) with kesr; (TA;) and عَنِىَ بِهِ, of the class of رَضِىَ, (K, TA,) mentioned by IDrst and others of the expositors of the Fs, and by Hr and Mtr, (MF, TA,) and by IKtt on the authority of Et- Toosee, (TA,) but this is seldom used, (K, TA,) the former being that which is commonly known, and this alone being mentioned by Th in his Fs, and by J and others; (TA;) i. q. اِهْتَمَّ بِهِ [i. e. He became disquieted by the affair, or case; or rendered uneasy in mind, anxious, or careful, by it; and consequently, he became occupied by it, or with it; or set about it, and managed it]; as also ↓ اِعْتَنَى بِهِ: (K, TA:) or ↓ اِعْتَنَيْتُ بِأَمْرِهِ means I became disquieted by his affair, or case; or rendered uneasy in mind, anxious, or careful, by it; (اِهْتَمَمْتُ بِهِ;) and minded it; or managed it well; (اِحْتَفَلْتُ بِهِ;) and عَنَيْتُ بِهِ, of the class of رَمَى, inf. n. عِنَايَةٌ, signifies the same: and عُنِيْتُ بِأَمْرِ فُلَانٍ, in the pass. form, inf. n. عِنَايَةٌ and عُنِىٌّ, signifies I became occupied [either actually or (as is shown by what follows) in mind] by, or with, the affair, or case, of such a one; and sometimes one

said عَنَيْتُ بِأَمْرِهِ [in this sense as well as the similar sense expl. above], using the act. form: (Msb:) one says [also], عُنِيتُ بِحَاجَتِكَ, with damm to the first letter, [which may be rendered I became occupied by, or with, thy want,] aor. أُعْنَى, inf. n. عِنَايَةٌ: (S:) and لِتُعْنَ بِحَاجَتِى, (S, Msb,) which is the imperative form, (S,) meaning [Be thou occupied by, or with, my want; or] let my want occupy, or busy, thy mind: (Msb:) and in interrogating, you say, كَيْفَ مَنْ تُعْنَى بِأَمْرِهِ [How is he by, or with, whose affair, or case, thou art occupied, or disquieted, &c.?]: you do not say, in this case, تَعْنَى [for تَتَعَنَّى]. (Az, TA.) — — عَنَى اللّٰهُ بِهِ, [inf. n. عِنَايَةٌ, as is implied in the TA,] means God preserved him: (Msb, TA:) and it is said that it may be from عَنَى بِحَاجَتِهِ [as syn. with عُنِىَ بِهَا]. (TA.) — — And عَنِىَ, (S, Msb,) thus in the Tahdheeb of IKtt, (TA,) with kesr, (S, TA,) of the class of تَعِبَ, (Msb,) aor. يَعْنَى; (S, Msb;) or عَنَى, (K, TA,) with fet-h, thus in the copies of the K, and likewise in the M; (TA;) inf. n. عَنَآءٌ, (S, K, TA,) or this is a simple subst., from عَنَّاهُ, (Mgh, Msb,) and عَنْيَةٌ is syn. therewith; (ISd, K, TA;) He suffered difficulty, distress, or trouble; (S, Msb, K, TA;) or fatigue, or weariness: and ↓ تعنّى, also, has the former or the latter meaning. (S, K, TA.) You say, عَنِيتُ فِى الأَمْرِ, meaning ↓ تَعَنَّيْتُ [i. e. I suffered difficulty, &c., in the affair, or case]: mentioned by Az. (TA.) — — And عَنِىَ signifies [also] He stuck fast in captivity; (K in this art., and Msb in art. عنو;) as also عَنَا, inf. n. عُنُوٌّ: (Msb in art. عنو:) or both signify he became a captive. (K in art. عنو.) — عَنَى [as intrans.] said of an event, (K, TA,) inf. n. عَنْىٌ, (TA,) It befell, or betided; (K, TA;) as also ↓ اعتنى: (TA:) and it occurred, or happened: (K:) عَنَى لَهُ الأَمْرُ is said to mean The event occurred, or happened, to him. (TA.) — عَنَى فِيهِ الأَكْلُ, (K, TA,) inf. n. عَنْىٌ and عُنِىٌّ and عَنًى, (TA,) signifies The eating had an agreeable, a wholesome, or a beneficial, effect upon him, (syn. نَجَعَ,) and [it is said that] the aor. is يَعْنِ◌ى, like يَرْمِى and يَرْضَى, (K, TA,) the latter mentioned by ISd, as being anomalous, but MF says that the latter has not been heard unless as having its pret. like رَضِىَ, [i. e. عَنِىَ, of which عَنًى is the inf. n. accord. to analogy,] and [SM adds that] thus it is accord. to IKtt, who mentions the verb as said also, in the same sense, of the drinking of milk; (TA in this art.;) and he states that عَنَا, aor. يَعْنُو, inf. n. عُنُوٌّ, is a dial. var. thereof. (TA in this art. and in art. عنو.) — عَنَى بِالقَوْلِ كَذَا, (S, K, TA,) aor. يَعْنِى, (TA,) He meant, or intended, by the saying, such a thing; syn. أَرَادَ, (S, K, TA,) and قَصَدَ. (TA.) عَنَيْتُهُ, aor. أَعْنِيهِ, inf. n. عَنْىٌ, signifies قَصَدْتُهُ [as meaning I intended it: and app. in other senses expl. in art. قصد]. (Msb.) And you say, عَنَانِى أَمْرُكَ, meaning قَصَدَنِى [i. e., app., Thy command, or thy affair, had me for its object]. (TA.) — — عَنَيْتُ الشَّىْءَ: and عَنَتِ الأَرْضُ بِالنَّبَاتِ: see 1 in art. عنو. — عَنَيْتُ الكِتَابَ: see Q. Q. 1 in art. عنو. 2 عنّاهُ, (S, Mgh, Msb, K,) inf. n. تَعْنِيَةٌ, (S, Msb,) He caused him to suffer difficulty, distress, or trouble; (S, Mgh, * K;) or fatigue, or weariness; (S, K;) as also ↓ تعنّاهُ, (S,) or as also ↓ اعناهُ: (K:) or he imposed upon him that which was difficult, distressing, or troublesome, to him: (Msb:) or he annoyed, molested, harmed, or hurt, him; and caused him to grieve or mourn, or to be sorrowful or sad or unhappy. (Har p. 120.) — — [See also 2 in art. عنو.] — عنّى الكِتَابَ, mentioned in the K in this art.: see Q. Q. 1 in art. عنو. 3 عاناهُ, (S, K,) inf. n. مُعَانَاةٌ, (S,) He suffered, or endured, or he struggled or contended with or against, the difficulty or trouble or inconvenience that he experienced from it or him; syn. قَاسَاهُ; as also ↓ تعنّاهُ: (S, K:) you say, هُوَ يُعَانِى كَذَا i. e. يُقَاسِيهِ [He suffers, &c., the difficulty &c. that he experiences from such a thing]. (TA.) — — And He contended, disputed, or litigated, with him; syn. شَاجَرَهُ: (K:) you say, لَا تُعَانِ أَصْحَابَكَ i. e. لَا تُشَاجِرْهُمْ [Do not thou contend, &c., with thy companions]. (TA.) — — And المُعَانَاةُ is also syn. with المُعَالَجَةُ [inf. n. of عَالَجَ, q. v.]. (Har p. 7.) [Hence,] one says, عانى عَمَلَ الأَقْفَاصِ [He plied the manufacture of cages, or coops]. (TA in art. قفص.) And عُونِىَ بِأَدْوِيَةٍ [referring to hair] It was treated (دُووِىَ) with remedies, such as oils and the like. (M and TA in art. دوى.) And عَانَيْتُ المَرِيضَ I treated the sick person; syn. دَاوَيْتُهُ. (TA in art. دوى.) — — It is also syn. with المُدَارَاةُ [The treating with gentle- ness, or blandishment; &c.: see 3 in art. درى]. (TA.) — — And one says, هُمْ مَا يُعَانُونَ مَالَهُمْ They do not tend, or take care of, their cattle, or camels, or [other] property (S, K, TA) well. (TA.) — — And الهُمُومُ تُعَانِى فُلَانًا Anxieties come to such a one. (TA.) — — And خُذْ هٰذَا وَمَا عَانَاهُ i. e. شَاكَلَهُ [Take thou this and what has become conformable, suitable, agreeable, or similar, to it]. (TA.) 4 أَعْنَىَ see 2. [See also 4 in art. عنو.] — ما اعنى شَيْئًا means مَا أَغْنَى [i. e. It did not stand in any stead; or did not avail, or profit, at all]. (TA.) See also أَغْنَى. 5 تعنّى, as intrans.: see 1, latter half, in two places. — تعنّاهُ: see 2: — — and see also 3, first sentence. [Hence the prov., جِبَابٌ فَلَا تَعَنَّ أَبْرًا, expl. voce جُبٌّ.] One says also, تعنّى العَنْيَةَ, meaning تَجَشَّمَهَا [i. e. He imposed upon himself the suffering of difficulty, distress, or trouble; or of fatigue, or weariness]. (K.) — — تَتَعَنَّاهُ as meaning It returns to him time after time (تَتَعَهَّدُهُ) is said of fever (الحُمَّى); but not of aught else. (TA.) — And تَعَنَّيْتُ signifies also قَصَدْتُ [app. as intrans., meaning I pursued a right, or direct, course; &c.]. (TA.) 8 إِعْتَنَىَ see 1, former half, in two places: — — and also in the last quarter of the paragraph. عَنٍ is the part. n. from عَنِىَ بِالأَمْرِ as syn. with عُنِىَ [q. v.]: (K, TA:) you say, هُوَ بِالأَمْرِ عَنٍ (IAar, K, TA) He is disquieted [&c.] by the affair, or case: (K, TA:) [and ↓ مَعْنِىٌّ signifies the same, as part. n. of عُنِىَ: or] عَنَانِى كَذَا, from أَنَا مَعْنِىٌّ ↓ بِهِ [q. v.], means I am occupied [either actually or in mind] by it, or with it; i. e., a thing that has occurred, or happened, to me; and sometimes one says, أَنَا عَانٍ ↓, meaning the same, i. e., by the affair, or case, of another, from عَنَيْتُ بِأَمْرِهِ [q. v.]: (Msb:) and one says [also], أَنَا مَعْنِىٌّ ↓ بِحَاجَتِكَ [I am occupied by, or with, thy want], from عُنِيتُ بِحَاجَتِكَ. (S.) — — [And] part. n. from عَنِيتُ فِى الأَمْرِ [q. v.]: you say, أَنَا عَنٍ [I am suffering difficulty, distress, or trouble; or fatigue, or weariness; in an affair, or case]: mentioned by Az. (TA.) عَنْيَةٌ: see عَنَآءٌ. عُنْيَانٌ i. q. عُنْوَانٌ [expl. in art. عنو]. (K.) عَنَآءٌ Difficulty, distress, or trouble; (Mgh, Msb; *) the subst. from عَنَّاهُ: (Mgh, Msb:) or the suffering of difficulty, distress, or trouble; or of fatigue, or weariness; inf. n. of عَنَى [or of عَنِىَ]; and ↓ عَنْيَةٌ is syn. therewith. (K.) [See also art. عنو.] — It is also a subst. from عَنَى in the phrase عَنَى بِالقَوْلِ كَذَا [as such having the signification of the inf. n. of that verb, or perhaps as syn. with مَعْنًى]. (TA.) عَانٍ: see عَنٍ. [See also art. عنو.] — — In the phrase عَنَآءٌ عَانٍ, it denotes intensiveness; [the meaning being Severe difficulty, &c.;] (K, TA;) like شَاعِرٌ and مَائِتٌ in the phrases شِعْرٌ شَاعِرٌ and مَوْتٌ مَائِتٌ: (TA:) as also ↓ مُعَنٍّ; (K, TA;) in the M like مُكْرَمٌ [i. e. ↓ مُعْنًى]. (TA.) أَكْثَرُ عِنَايَةً means هُوَ بِهِ أَعْنَى [i. e. He is more disquieted, uneasy in mind, anxious, or careful, by reason of it]. (TA.) مَعْنًى [signifying The meaning, or intended sense, of a word or saying,] is from عَنَى بِالقَوْلِ كَذَا [q. v.]; so says Z: (TA:) it is an inf. n. [of this verb] used in the sense of the pass. part. n.; or a contraction of the latter; i. e. of مَعْنِىٌّ: (Dict. of the Technical Terms used in the Sciences of the Musalmans:) or, accord. to Er-Rághib, it signifies the import of a word or an expression, from the phrase عَنَتِ الأَرْضُ بِالنَّبَاتِ meaning " the land made apparent, or showed, its plants, or herbage: " accord. to El-Munáwee, as he says in the Towkeef, [and the like is said in the KT,] an idea, i. e. a mental image, considered as having a word, or an expression, applied to denote it, and as being intended by that word or expression: [the idea, or mental image,] considered as accruing, from the word or expression, in the mind, is termed مَفْهُومٌ: considered as what is said in reply to مَا هُوَ [" What is it? "], it is termed مَاهِيَّةٌ: considered as existing objectively, [as that by which a thing is what it is,] it is termed حَقِيقَةٌ: and considered as distinguished from others, it is

termed هُوِيَّةٌ: (TA:) signifying [as expl. above, i. e.] the opposite to لَفْظٌ, it may be either a substance, or thing that subsists by itself, i. e. عَيْنٌ, or an accident, or attribute, i. e. عَرَضٌ: but it also signifies the opposite to عَيْنٌ, i. e. the opposite to a thing that subsists by itself: (Kull p. 238:) [hence اِسْمُ مَعْنًى, opposed to اِسْمُ عَيْنٍ; both of which are expl. voce اِسْمٌ, in art. سمو:] مَعْنَى الكَلَامِ and ↓ مَعْنَاتُهُ and ↓ مَعْنِيُّهُ (S, K, TA) and ↓ مَعْنِيَّتُهُ, (K, TA, [in the CK, erroneously, مَعْنِيَتُهُ, without the sign of teshdeed,]) the last mentioned by ISd, (TA,) are one [in signification], (S, K, TA,) as syn. with فَحْوَاهُ (TA, and so in some copies of the S,) and مَقْصَدُهُ [both of which are generally understood as signifying the meaning, or intended sense, of the saying]: (TA:) AHát says, the vulgar say, لِأَىِّ مَعْنًى فَعَلْتَ [For what intent didst thou such a thing?]; but the Arabs know not المَعْنَى, and never say it: this is the case: but some of the Arabs say, ↓ مَا هٰذَا مَعْنِيُّ [i. e. What is the meaning, or intent, (lit. the meant or intended object,) of this?], with kesr to the ن and with the ى musheddedeh: and AZ says, فِى مَعْنَاهُ سَوَآءٌ and ذَاكَ ↓ هٰذَا فِى مَعْنَاةِ, i. e. This is [used] in a manner the like of that in respect of indication and import and acceptation: El-Fárábee, also, says, مَعْنَى الشَّىْءِ and ↓ مَعْنَاتُهُ are one [in signification]; and مَعْنَاهُ and فَحْوَاهُ and مُقْتَضَاهُ and مَضْمُونُهُ all signify that which the word, or expression, [termed before the thing,] indicates: and it is said in the T, on the authority of Th, that المَعْنَى and التَّفْسِيرُ and التَّأْوِيلُ, are one [in signification, as meaning explanation, or interpretation, or the like]: and people have used their phrase هٰذَا مَعْنَى كَلَامِهِ, and the like, meaning this is the import, and the indication of the meaning, of his saying; which is agreeable with what is said by AZ and El-Fárábee: the grammarians and lexicologists, moreover, have agreed respecting a mode of expression of which they have made frequent use, their saying هٰذَا بِمَعْنَى هٰذَا [this is used with the meaning of this], and هٰذَا وَهٰذَا فِى المَعْنَى وَاحِدٌ [this and this are in meaning one] and فِى المَعْنَى سَوَآءٌ [in meaning alike], and هٰذَا فى مَعْنَى هٰذَا [this is used in the sense of this] i. e. this is like this [in meaning]: (Msb, TA:) the pl. of مَعْنًى is مَعَانٍ. (TA.) — — عِلْمُ المَعَانِى is expl. by El-Munáwee in the " Towkeef " as The science whereby one knows how to express clearly one meaning in various ways: (TA:) [but this definition is applied in the " Talkhees " (Talkhees el-Miftáh), and Hájjee Khaleefeh uses the same words with only one unimportant variation, in explaining عِلْمُ البَيَانِ; and a similar explanation of the latter is given in the Kull: in a marginal note in a copy of the Ksh, cited by De Sacy in his Anthol. Gr. Ar. p. 305, علم المعانى is expl. as the science whereby is known the manner of adapting language to the requirements of the case; (and it is similarly expl. in the " Talkhees " and other works;) and علم البيان, as the science that concerns comparisons and tropes and metonymies.] — — صُورَةٌ بِلَا مَعْنًى [means A form without any intrinsic quality.] — — And المَعَانِى signifies also The qualities that are commended, or approved; [the charms, or graces;] such as knowledge, or science, and piety, and generosity, and goodliness of make, &c. (Har p. 644.) مُعْنًى: see عَانٍ. مَعْنَاةٌ: see مَعْنًى, in three places. مَعْنِىٌّ: see عَنٍ, in three places: — and see also مَعْنًى, in two places. مَعْنِيَّةٌ: see مَعْنًى, in the former half. مَعْنَوِىٌّ a rel. n. from مَعْنًى; signifying [Of, or relating to, meaning, or intended sense; opposed to لَفْظِىٌّ: — — and Of, or relating to, idea, mind, or intellect; ideal, mental, or intellectual; opposed to حِسِّىٌّ;] a thing in which [neither] the tongue [nor any of the senses] has a share; being known only by the mind. (TA.) مُعَنًّى, mentioned in the TA in this art.: see art. عنو. مُعَنٍّ: see عَانٍ. عه عَهْ عَهْ: see عَاهِ عَاهِ, in art. عوه. عهج عَوْهَجٌ Long-necked; applied to a gazelle, and to a she-camel, (S, O, K,) and to an ostrich, (O,) or a male ostrich. (S, K.) And A young she-camel: (O, K:) or one perfect in make: or only one beautiful in colour, long in the neck: and also applied to a gazelle, or young gazelle, in all these senses: and to a woman as meaning perfect in make, and beautiful: or long-necked. (TA.) And A long-legged ostrich: (O, K:) or it app. means thus: (L:) and [simply] an ostrich. (TA.) And A gazelle having two black lines, or stripes, on its flanks: (O, L, K:) or, accord. to As, striped in the neck. (O.) And A serpent; (O, K;) like عَوْمَجٌ and عَمَجٌ and عُمَّجٌ: (O:) it is said to have this meaning by El-Bushtee; but Az says that it is a mistranscription; correctly عَوْمَجٌ, with م. (TA.) It is also the name of A stallion of the camels, which belonged to [the tribe of] Mahrah, (O, K, TA,) characterized by the beauty of his make. (TA.) عهد 1 عَهِدَ إِلَيْهِ, (S, A, &c.,) aor. عَهَدَ, (Msb,) inf. n. عَهْدٌ, (TA,) He enjoined, charged, bade, ordered, or commanded, him; (S, A, Mgh, O, Msb, K, TA;) as also ↓ استعهد مِنْهُ. (A.) One says, عَهِدْتُ إِلَيْهِ بِالأَمْرِ I enjoined him, or charged him, &c., to do the thing. (Msb.) And it is said in the Kur [xxxvi. 60,] أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِى آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ [Did I not enjoin you, or charge you, &c., O sons of Adam, that ye should not serve the Devil? or, saying, Serve not ye the Devil?]. (O, Msb.) [And in the same, ii. 119, وَعَهِدْنَا إِلَى إِبْرٰهِيمَ وَإِسْمٰعِيلَ أَنْ طَهِّرَا بَيْتِى And we enjoined, or charged, &c., Abraham and Ishmael, saying, Purify ye my house.] And one says also, عَهِدَ إِلَيْهِ فِيهِ, meaning تَقَدَّمَ [i. e. He enjoined him, or charged him, &c., respecting it, or to do it]. (TK.) And He obliged him to do it. (L in art. عقد.) — — Also He imposed a condition, or conditions, upon him; (A;) and so ↓ استعهد مِنْهُ: (A, K:) which latter signifies (O, K) also (K) he wrote a statement of a compact, covenant, confederacy, or league, as binding upon him. (O, K.) — — And He made a compact, contract, covenant, or the like, with him; or a promise to him. (MA.) [See also 3.] — — And عَهِدَ إِلَىَّ فُلَانٌ فِى كَذَا Such a one was, or became, or made himself, responsible, answerable, accountable, amenable, surety, or guarantee, to me, for, or in respect of, such a thing. (TK.) — عَهِدَ وَعْدَهُ, inf. n. عَهْدٌ, He fulfilled his promise. (TK.) — — And عَهِدَ الحُرْمَةَ, inf. n. as above, He was mindful, regardful, or observant, of that which should be sacred, or inviolable; or of that which was entitled to reverence, respect, honour, or defence. (TK.) — عَهِدَهُ, (S, Mgh, Msb,) inf. n. عَهْدٌ, (Msb, K,) He met, or met with, him, or it, (S, Mgh, Msb, K, *) بِمَكَانِ كَذَا in such a place. (S, Mgh, Msb.) [See also عَهْدٌ below.] — — And He knew, or was acquainted with, him, or it, (Msb, K, * TA,) عَلَى حَالٍ in a state, or condition, or فِى مَكَانٍ in a place. (TA.) And عُهِدَ He, or it, was known. (S, O.) One says, الأَمْرُ كَمَا عَهِدْتَ The affair, or case, was as thou knewest. (Msb.) And the saying of Umm-Zara, وَلَا يَسْأَلُ عَمَّا عَهِدَ (O, TA,) means Nor used he to ask respecting that which he saw, (O,) or that which he knew, (TA,) in the tent, or house, by reason of his liberality. (O, TA.) [See, again, عَهْدٌ below.] — عُهِدَتِ الأَرْضُ, (S,) or الرَّوْضَةُ, (A,) The land, or the meadow, was rained upon (S, A) by the rain called عَهْدَة [or عَهْد]: (A:) and عُهِدَ المَكَانُ [in the CK بالمَكانِ] the place was rained upon by the rain called عَهْد, i. e. the first of the rain called الوَسْمِىّ: (K:) or was altogether rained upon. (TA.) 3 مُعَاهَدَةٌ is between two persons; (O;) signifying The uniting with another in a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement, (Msb,) عَلَى كَذَا [respecting, or to do, such a thing]. (MA.) You say, يُعَاهِدُكَ وَتُعَاهِدُهُ [He makes a compact, &c., with thee, and thou makest a compact, &c., with him]. (S, O.) [See also عَهِدَ إِلَيْهِ.] — — And عاهده He swore to him. (K in this art., and Mgh in art. وثق.) — See also 5. 4 أَنَا أُعْهِدُكَ مِنْ إِبَاقِهِ, (ISh, O, K,) inf. n. إِعْهَادٌ, (K,) I hold thee clear of responsibility for his running away: (ISh, O, K, TA:) said by one who has purchased a slave. (TA.) And in like manner, أَنَا أُعْهِدُكَ مِنْ هَذَا الأَمْرِ I hold thee, or make thee, secure

from this thing. (TA.) Hence the term ↓ عُهْدَةٌ. (TA.) And the latter phrase signifies [also] I am responsible for thy security from this thing. (ISh, O, K.) 5 تعهّدهُ He renewed his acquaintance with it, or his knowledge of it; (S, O, L, Msb, K;) this is the proper signification; (Msb;) as also ↓ اعتهدهُ; (O, * L, K;) and ↓ تعاهدهُ; (L, K;) and ↓ عاهدهُ, inf. n. مُعَاهَدَةٌ: (L:) and he sought it, or sought for it or after it, it being absent from him; syn. تَفَقَّدَهُ; as also ↓ تعاهدهُ, and ↓ اعتهده: (K:) or تعهّدهُ and تفقّدهُ are used, by some, each in the place of the other; but accord. to Er-Rághib and many others, the former signifies he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having known of it before; and the latter, he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having lost it: (MF in art. فقد:) or تعهّدهُ signifies he renewed his acquaintance with it, or his knowledge of it, and sought, or sought leisurely or repeatedly, to find means of rectifying it, reforming it, or putting it into a good or right or proper state: (IDrst, TA:) or he came to it, and rectified it, reformed it, or put it into a good or right or proper state: (Mgh:) or as first expl. above, and also he returned to it time after time, or went frequently to it, and rectified it, reformed it, or put it into a good or right or proper state: (Msb:) or, simply, [as also ↓ تعاهدهُ,] he returned, or recurred, to it time after time, [see an instance voce أَخْرَقُ,] or went frequently to it: (Et-Tedmuree, TA:) and also [i. e. both signify also he paid repeated, or frequent, attention to it; or] he was careful, or mindful, of it; or attentive to it. (S, O, Msb. *) One says also, تَعَهَّدْتُ فُلَانًا [I renewed my acquaintance with such a one; repaired, or betook myself, to him frequently; paid frequent attention to him; or simply paid attention to him]. (S, O.) And تَعَهَّدْتُ ضَيْعَتِى, (S, O, Mgh,) properly signifying I renewed my acquaintance with, or my knowledge of, my estate, is used as meaning I came to my estate, and put it into a good or right or proper condition: (Mgh:) [or I paid repeated, or frequent, or much, attention to it, taking good and effectual care of it; I husbanded it well:] or, accord. to IDrst, the verb here has the meaning given above on his authority: or, accord. to Ed-Tedmuree, the meaning is that given above as his explanation; and is from عَهْدٌ as signifying " rain that falls after other rain," or from the same word as signifying " a place of abode in which one has known a thing: " (TA:) and one may say also ↓ تَعَاهَدْتُ; (Fr, ISk, Mgh;) but تَعَهَّدْتُ is more chaste, (El-Fá- rábee, S, O, Msb,) because ↓ تَعَاهُدٌ is only between two [or more]: (S, O:) or تعاهدت is not allowable, (AZ, AHát, Th, IF, Msb,) for the reason just mentioned: (IF, Msb:) AZ says that six Arabs of the desert, of chaste speech, being asked in the presence of himself and of Yoo, one after another, whether they said تعهّدت ضيعتى or ↓ تعاهدت, all answered, تعهّدت. (AHát, TA.) One also says, of a man, يَتَعَهَّدُهُ صَرْعٌ [Epilepsy befalls him repeatedly, or time after time]. (S, O.) 6 تعاهدوا They united in a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement, [عَلَى كَذَا respecting, or to do, such a thing;] syn. تَعَاقَدُوا, (S and K in art. عقد,) and تَحَالَفُوا. (S and K in art. حلف.) — See also 5, in six places. 8 إِعْتَهَدَ see 5, near the beginning, in two places. 10 إِسْتَعْهَدَ see 1, former half, in two places. — — One says also, اِسْتَعْهَدْتُهُ مِنْ نَفْسِهِ, meaning I made him responsible for accidents [arising, or that might arise,] from himself. (O, K. *) عَهْدٌ [an inf. n. of 1, q. v.: used as a simple subst.,] An injunction, a charge, a bidding, an order, or a command. (S, A, Mgh, O, Msb, K, TA.) [Pl. in this and other senses عُهُودٌ.] عَهْدِى أَنْ لَا آخُذَ مِنْ رَاضِعٍ شَيْئًا, occurring in a trad., is a phrase tropically abridged, meaning (tropical:) It is in the injunction, or charge, prescribed as obligatory on me [that I should not take anything from a suckling]. (Mgh.) — — A compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, an engagement, a bond, an obligation, or a promise: (S, A, Mgh, O, L, Msb, K, TA:) pl. عُهُودٌ: or, accord. to AHeyth, ↓ عَهْدَةٌ has this this meaning, and عَهْدٌ is its pl. [or rather a coll. gen. n.]. (TA.) Hence وَلِىُّ عَهْدٍ The suc- cessor by virtue of a covenant of a Khaleefeh [or King]. (TA.) [And وِلَايَةُ عَهْدٍ The succession by virtue of a covenant.] — — Protection, or safeguard; a promise, or an assurance, of security or safety; responsibility, or suretiship; syn. أَمَانٌ; and ذِمَّةٌ; (Sh, S, A, O, Msb, K;) and ضَمَانٌ; (O, K;) as also ↓ عُهَّيْدَى [in the O ↓ عُهَيْدَى] and ↓ عِهْدَانٌ [which last is said in the S and O to be syn. with عَهْدٌ, but in what sense is not there specified]. (K.) Hence, ذُو عَهْدٍ, an appel-lation given to a Christian, and a Jew, [and a Sabian, who is a subject of a Muslim government,] meaning One between whom and the Muslims a compact, or covenant, subsists, whereby the latter are responsible for his security [and freedom and toleration] as long as he acts agreeably to the compact [by living peaceably with them and paying a poll-tax]; (Mgh, * Msb, * TA;) [i. e. a free non-Muslim subject of a Muslim government;] as also ↓ مُعَاهِدٌ and ↓ مُعَاهَدٌ, the act. and pass. forms being both applied to such a person because the compact is mutual; (Msb;) both syn. with ذِمِّىٌّ: (S:) persons of this description are called collectively أَهْلُ العَهْدِ. (TA.) — — An oath: (S, A, O, K:) pl. عُهُودٌ: or, accord. to AHeyth, ↓ عَهْدَةٌ signifies an oath whereby one secures himself against him with whom he makes a compact, contract, covenant, or the like, and عَهْدٌ is its pl. [or rather a coll. gen. n.]. (TA.) [But it is generally used as a sing.: hence,] one says, عَلَىَّ عَهْدُ اللّٰهِ لَأَفْعَلَنَّ كَذَا [The oath by attestation of God is binding on me that I will assuredly do such a thing]. (S, O.) — — A writ, or diploma, of appointment to the office of a prefect or governor or the like: (S, O, K:) pl. عُهُودٌ. (TA.) — — Defence of those persons, or things, that should be sacred, or inviolable, or that are entitled to reverence, respect, honour, or defence; (S, A, O, K;) and mindfulness, regard, or observance, (S, K,) of such things, (K,) or of love, or affection; occurring in this sense in a trad., in which it is said that generosity therein is a point of religion. (S.) — — Fulfilment of a promise or the like. (O, K.) So in the Kur vii. 100. (O.) — — The assertion of the unity of God: whence, إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا [Except such as hath made a covenant with the Compassionate to assert his unity], (O, K,) in the Kur [xix. 90]: (O:) and the words of a trad. relating to prayer, أَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ I am persevering in the observance of my covenant and promise to Thee to believe in Thee and to assert thy unity incessantly [as far as I am able]. (TA.) — Also A time; (S, * A, K;) and so ↓ عِهْدَانٌ. (A, TA.) One says, كَانَ عَلَى عَهْدِ فُلَانٍ and ↓ عِهْدَانِهِ It was in the time of such a one. (A.) And كَانَ ذٰلِكَ فِى عَهْدِ شَبَابِى That was in the time of my youth, or young manhood. (TK.) And أَتَى عَلَيْهَا عَهْدٌ طَوِيلٌ [Over which a long time has passed]. (S, in explanation of قَرْيَةٌ عَهِيدَةٌ meaning قَدِيمَةٌ.) — — One says also, عَهْدِى بِهِ قَرِيبٌ i. e. My meeting [with him, or it, was a short time ago]. (S, * Msb.) And هُوَ قَرِيبُ العَهْدِ بِكَذَا He knew, or was acquainted with, such a thing, and was in such a state, or condition, recently, or a short time ago. (Msb. [And in like manner one says حَدِيثُ العَهْدِ and حَدِيثُ عَهْدٍ.]) And عَهْدِى بِهِ بِمَوْضِعِ كَذَا, (K, TA,) and فِى حَالِ كَذَا, (TA,) I met, or met with, or I knew, [or I saw,] him, or it, in such a place, (K, TA,) and in such a state, or condition. (TA.) And مَا لِى عَهْدٌ بِهِ [I have not any knowledge of, or acquaintance with, him, or it]. (A.) And مَتَى عَهْدُكَ بِفُلَانٍ When didst thou meet, or meet with, such a one? (Mgh:) or see such a one? (TA.) And مَتَى عَهْدُكَ بِالخُفِّ When didst thou wear the boots? (Mgh.) And مَتَى عَهْدُكَ بِأَسْفَلِ فِيكَ [When didst thou see the lower part of thy mouth?]: a prov.; said in asking a person respecting an old affair of which he has no knowledge. (L.) The saying of the poet, (Aboo-Khirásh El-Hudhalee, TA, and so in a copy of the S,) فَلَيْسَ كَعَهْدِ الدَّارِ يَا أُمَّ مَالِكٍ وَلٰكِنْ أَحَاطَتْ بِالرِّقَابِ السَّلَاسِلُ [And it is not like the formerly-known state of the abode, O Umm-Málik; but chains have

surrounded the necks;] is expl. as meaning, the case is not as thou knewest it; but El-Islám has come, and has subverted that case. (S, TA.) [Hence, لِلْعَهْدِ and ↓ لِلْمَعْهُودِ, said of the article أَلْ; meaning Used to distinguish a noun as known to the hearer, or reader, in a particular sense.] — Also A first rain; the rain immediately following which is called وَلْىٌّ: (TA:) or the first of the rain called الوَسْمِىُّ; (IAar, M, K;) and so ↓ عَهْدَةٌ and ↓ عِهْدَةٌ and ↓ عِهَادَةٌ, (M, K, TA,) or, as in some copies of the K [and in the CK], ↓ عِهَادٌ, which is pl. of عَهْدٌ. (TA.) — — And Rain that falls after other rain, (AHn, S, K,) while the moisture of the former yet remains; (AHn, K;) as also ↓ عَهْدَةٌ and ↓ عَهْدَةٌ: (TA:) pl. عِهَادٌ and عُهُودٌ: (S:) or عِهَادٌ, accord. to some, signifies recent rains; app. from the saying, أَصَابَتْنَا دِيمَةٌ بَعْدَ دِيمَةٍ عَلَى عِهَادٍ غَيْرِ قَدِيمَةٍ [A continuous and still rain fell upon us after a continuous and still rain following upon عهاد not long anterior]: (AHn, TA:) or عِهَادٌ signifies rains of the [season called] رَبِيع [here meaning autumn, as is shown voce نَوْءٌ], after the rain called الوَسْمِىّ: (A:) or weak, fine rain, of that which is called وَسْمِىّ. (IAar, TA.) — — And عَامُ العُهُودِ means The year of few rains. (TA.) — See also عُهْدَةٌ, near the middle, in two places: — and see مَعْهَدٌ, in three places. عَهِدٌ A man who applies himself repeatedly to affairs, and to prefectures or governments or the like; or who applies himself repeatedly thereto, and to the reforming thereof; expl. by the words يَتَعَاهَدُ الأُمُورَ وَالوِلَايَاتِ: (S, K:) or one who loves prefectures or the like, and writs of appointment thereto; expl. by مُحِبٌّ لِلْوِلَايَاتِ وَالعُهُودِ. (A.) عَهْدَةٌ: see عَهْدٌ, former half, in two places: — and again, in the last quarter, in two places. — عهدة [thus written, without any syll. sign], in a verse cited by AHeyth, [the measure of which shows it to be عَهْدَةٌ or ↓ عُهْدَةٌ or ↓ عِهْدَةٌ, and in which it is applied to the depository of a secret,] is expl. as signifying [properly] A place on which the sun does not come. (TA.) عُهْدَةٌ A written statement of a purchase or sale: (S, Msb, K:) so called because one recurs to it on an occasion of doubt. (Msb.) And A written statement of a confederacy, league, compact, or covenant. (K.) — — Also A return [to claim an indemnification for a fault or the like in a thing purchased]; syn. رَجْعَةٌ: so in the saying, لَا عُهْدَةَ [There shall be no return to claim an indemnification]: (S, O, K:) one says, أَبِيعُكَ المَلَسَى لَا عُهْدَةَ i. e. [I sell to thee on the condition that] thou shalt get thee away, and not return to me, (S in this art., and S and Msb and K in art. ملس,) nor have any claim upon me for indemnification: (Msb in art. ملس:) عُهْدَةٌ with respect to an article of merchandise being when it is sold in a faulty state or subject to a claim on the part of its owner. (TA. [See more voce مَلَسَى.]) One says also, عَلَيْكَ فِى هٰذِهِ عُهْدَةٌ لَا تَتَفَصَّى مِنْهَا Thou art subject to a claim for acting unjustly [in respect of this, from which thou wilt not liberate thyself]. (A, TA.) And عُهْدَةُ الرَّقِيقِ ثَلَاثَةُ أَيَّامٍ The claim for indemnification for a fault in a slave, from the property of the seller, if he have sold him without making it a condition that he is clear of responsibility for any fault, is during three days, and the purchaser may return him without proof; but if he find a fault after three days, he may not return him without proof. (TA, from a trad.) And ↓ عَهْدٌ and عُهْدَةٌ signify the same: (TA:) you say, بَرِئْتُ إِلَيْكَ مِنْ عُهْدَةِ هٰذَا العَبْدِ [and ↓ مِنْ عَهْدِهِ], meaning I am clear of responsibility to thee for any fault that thou mayest find in this slave known to exist in him while he was with me. (AHeyth, Mgh, TA.) See 4. And you say also, عُهْدَتُهُ عَلَى فُلَانٍ The responsibility for the rectification of any fault that may be found in him, or it, is upon such a one. (S, * Mgh, Msb, * K, * TA.) And فِى الأَمْرِ عُهْدَةٌ In the affair is an occasion for reverting to it for the purpose of its rectification; (Msb;) i. e. the affair is not yet performed soundly, thoroughly, or well, (S, O, Msb,) and the manager thereof has to revert to it in order to render it so. (Msb.) And فِيهِ عُهْدَةٌ In it is a fault, a defect, or an imperfection. (TA.) And فِى عَقْلِهِ عُهْدَةٌ In his intellect is a weakness. (S, A, O, K.) And فِى خَطِّهِ عُهْدَةٌ In his handwriting is a weakness: (K:) or badness: (A:) or faulty formation of the letters. (O.) — See also عَهْدَةٌ. عِهْدَةٌ: see عَهْدٌ, last quarter, in two places: — and see also عَهْدَةٌ. عِهْدَانٌ: see عَهْدٌ, in three places. عِهَادٌ: see عَهْدٌ, near the end of the paragraph. — — Also Parts of land upon which the rain called الوَسْمِىّ has fallen. (TA.) عَهِيدٌ One who makes, and with whom is made, a compact, a contract, a covenant, an agreement, a confederacy, a league, a treaty, or an engagement; [a confederate;] (S, O;) i. q. ↓ مُعَاهِدٌ [and ↓ مُعَاهَدٌ]. (A, K.) — Also Old, or ancient. (K.) قَرْيَةٌ عَهِيدَةٌ means An old, or ancient, town or village. (S, O.) عِهَادَةٌ: see عَهْدٌ, last quarter. عُهَيْدَى and عُهَيْدَى: see عَهْدٌ, first quarter. مَعْهَدٌ A place in which one used to know, or be acquainted with, or meet with, a thing; (S, A, O;) a place in which a thing is, or has been, known, or met with; as also ↓ عَهْدٌ; (K;) the latter originally an inf. n.: (TA:) an abode in which one used to know love, or desire: (TA:) and, as also ↓ عَهْدٌ, a place of abode to which people return: (A:) or a place of abode to which people, when they have gone far away from it, always return: (S, O:) pl. of the former مَعَاهِدُ. (A.) One says, اِسْتَوْقَفَ الرَّكْبَ عَلَى عَهْدِ ↓ الأَحِبَّةِ and عَلَى مَعْهَدِهِمْ [He asked the company of riders to stop at the place where he used to know, or meet, the objects of love; or] at the abode to which the objects of love used to return. (A.) أَرْضٌ مُعَهَّدَةٌ Land upon which a partial rain has fallen. (AZ, O, K. *) مَعْهُودٌ Known. (S, O.) مَعْهُودٌ وَمَشْهُودٌ وَمَوْعُودٌ, as meaning Past and present and future, are applied to denote the tenses of a verb. (Kh, L.) See also عَهْدٌ, last quarter. — Also, applied to a place, (K,) and, with ة, to a land, (أَرْضٌ, S,) and to a meadow, (رَوْضَةٌ, A,) Rained upon by the rain called عَهْدٌ (S, * K) or عَهْدَةٌ. (A.) مُعَاهِدٌ and مُعَاهَدٌ: see عَهِيدٌ: and see also عَهْدٌ, former half. معاهد [i. e. either the act. or the pass. part. n.] is mostly applied in the trads. to A person of the class called أَهْلُ الذِّمَّةِ [or أَهْلُ العَهْدِ, expl. voce عَهْدٌ]: but sometimes it is applied also to any other of the unbelievers with whom one is on terms of peace, or with whom peace has been made, for a definite time. (L.) 1 عهر عَهَرَ المَرْأَةَ, (K,) or عَهَرَ إِلَيْهَا, (M, Mgh, O,) aor. عَهَرَ, (M, Mgh, O, K,) inf. n. عَهْرٌ and عَهَرٌ (Mgh, O, K) and عِهَارٌ, (K,) or this last is a simple subst., (S,) or a quasi-inf. n., (TA,) and عُهُورٌ (O, K) and عَهَرَانٌ (O) and عَهَارَةٌ and عُهُورَةٌ; (K;) and ↓ عَاهَرَهَا, inf. n. عِهَارٌ; (K;) He came to the woman by night for the purpose of adultery or fornication: (Mgh, O, * TA:) and hence the committing adultery or fornication, absolutely, has become the predominant signification: (TA:) or he came to her by night for that purpose, or by day: (K:) or he committed adultery or fornication (فُجُور) with her at any time, in the night or in the day, i. e., with a free woman or a slave: (TA:) or عَهَرَ بِهَا, inf. n. عَهْرٌ, he committed adultery or fornication with her (فَجَرَ بِهَا) by night: (IKtt, TA:) and عَهَرَ, (S, Msb, K,) aor. عَهَرَ, (K, MS,) or عَهَرَ, (Msb,) [but this I think a mistake,] inf. n. عَهْرٌ and عَهَرٌ, (S,) or عُهُورٌ, (Msb,) or all the forms mentioned above, (accord. to the K,) he committed adultery or fornication; syn. زَنَى, (S, K, TA,) or فَجَرَ; (Msb;) as also عَهِرَ, aor. عَهَرَ, inf. n. عَهَرٌ; (Msb;) and ↓ عاهر; and ↓ تَعَيْهَرَ: (TA:) you say بِهَا ↓ عاهر he committed adultery or fornication with her, i. e., with a free woman or a slave: (TA, from a trad.:) or عَهَرَ signifies he stole: (K:) and he followed evil, (K, TA,) whether by committing adultery or fornication, or by transgressing [in any other manner], or quitting the way of truth or justice, or forsaking the command of God: (TA:) and ↓ تَعَيْهَرَ he was, or became, an adulterer or a fornicator, following evil: (S:) and ↓ عَيْهَرَتْ and ↓ تَعَيْهَرَتْ she (a woman) committed

adultery or fornication: (TA:) or she was, or became, light, or active, and volatile, (Kr, K,) not remaining fixed in her place, (Kr,) without continence. (K, not added by Kr.) 3 عَاْهَرَ see the preceding paragraph, in three places. Q. Q. 1 عَيْهَرَتْ: see 1, near the end. Q. Q. 2 تَعَيْهَرَ and تَعَيْهَرَتْ: see 1, in three places. عَهْرٌ: see عَاهِرٌ. عِهْرٌ Adultery or fornication. (S, O.) [See also 1.] عَهَرَةٌ: see the next paragraph. عِهرَةٌ: see the next paragraph. عُهَيْرَةٌ: see the next paragraph. عَاهِرٌ An adulterer or a fornicator; (S, O, Msb;) as also ↓ عَهْرٌ [originally an inf. n.]: and ↓ عُهَيْرَةٌ occurs in a trad. in the same sense, as a dim. of عَهْرٌ: or, accord. to ISh, on the authority of Ru-beh, عَاهِرٌ signifies one who follows evil, whether by committing adultery or fornication, or by stealing: (O, TA:) or, as in the L, whether by committing adultery or fornication, or by transgressing [in any other manner], or quitting the way of truth or justice, or forsaking the command of God; أَوْ فَاسِقًا being put in the L in the place of او سَارِقًا: (TA:) or any one who does that which induces doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion: (A, TA:) pl. عُهَّارٌ. (Ham p. 131.) It is said in a trad., الوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الحَجَرُ, (S, Mgh, O, &c.,) i. e., The child is for the master of the bed, (Mgh, Msb, TA,) meaning, the husband (Msb, TA) of the child's mother, or, if she be a slave, her owner; (TA;) and for the adulterer, or fornicator, disappointment; (Msb;) meaning, he shall have no right of relationship, (A'Obeyd, S, Mgh, O, Msb,) nor any share in the child: (TA:) like the saying لَهُ التُّرَابُ, (A'Obeyd, Mgh, O, Msb,) which means " [he has, or shall have, or may he have,] disappointment," (Msb,) or " nothing: " (Mgh, O, TA:) for some of the Arabs used to establish relationship arising from adultery or fornication; therefore the law annulled this: (Msb:) some, however, explain it agreeably with the apparent [or literal] meaning, and for the adulterer, or fornicator, stoning. (Mgh.) [See also art. حجر.] — — Also عَاهِرَةٌ (AZ, S) and عَاهِرٌ, (K, TA,) if not a verbal epithet, [but a possessive epithet meaning properly ذَاتُ عِهْرٍ,] (TA,) A woman who comes to a man by night for the purpose of فُجُور [adultery or fornication], or by day; as also ↓ مُعَاهِرَةٌ (K) and ↓ مُعَاهِرٌ: (CK: [but this is app. a mistake:]) an adulteress or a fornicatress; as also ↓ مُعَاهِرَةٌ (AZ, S, O) and ↓ عَيْهَرَةٌ; (S;) which last is originally ↓ عَهَرَةٌ, like ثَمَرَةٌ, with an augmentative ى: (Th, Mbr:) or عَيْهَرَةٌ signifies a woman light, or active, and volatile, (Kr, O, K,) who does not remain fixed in her place, (Kr, O,) without continence: (K, not added by Kr:) and ↓ عِهرَةٌ signifies the same as عَاهِرَةٌ, applied to a woman. (O, TA.) عَيْهَرٌ A strong camel. (O, K.) — — عَيْهَرَةٌ: see عَاهِرٌ, near the end. — — Also The [kind of goblin, or demon, called] غُول. (O, K.) عَيْهَرَانٌ The male of the عَيْهَرَة, i. e. غُول: pl. عَيَاهِيرُ. (O, K.) مُعَاهِرٌ, and with ة: see عَاهِرٌ, near the end, in three places. عهل Q. Q. 1 عَيْهَلْتُ الإِبِلَ I left the camels to pasture by themselves, without a pastor, by night and by day: mentioned by IB, on the authority of A'Obeyd: and he cites as an ex., عَيْهَلَهَا الذُّوَّادُ ↓ عَيَاهِلُ [app. meaning Camels left to pasture by themselves, the drivers having left them to do so]. (TA.) عَاهِلٌ A paramount sovereign, like a خَلِيفَة. (S, O, K.) — — And A woman having no husband: [probably because of her independence:] (AO, S, O, K:) pl. عَوَاهِلُ. (O.) عَيْهَلٌ A swift she-camel; as also هَيْهَلَةٌ; (S, O, K;) and so ↓ عَيْهُولٌ and ↓ عَيْهَالٌ: (IDrd, * O, * K:) or all signify an excellent, strong, she-camel: (K:) or عَيْهَلٌ signifies a large, big, she-camel; or a tall she-camel: (TA:) [see an ex. in a verse cited in the first paragraph of art. جهم:] and it is also applied to the male of camels, (K, TA,) as some say; (TA;) and عَيْهَلَةٌ to the female; (K, TA;) but, (TA,) accord. to AHát, one should not say جَمَلٌ عَيْهَلٌ; (S, O, TA;) and some say that one should apply to a she-camel the epithet عَيْهَلَةٌ only: (TA:) sometimes, by poetic license, they said عَيْهَلٌ. (S, O.) — — Also, applied to a man, and عَيْهَلَةٌ applied to a woman, (K,) or both applied to a woman, (S,) That will not remain in one place, by reason of lightness, or unsteadiness, or lightwittedness, (S, K, TA,) going to and fro, forwards and backwards. (TA.) — — And the former, A tall woman: (K, TA:) or a strong woman. (TA.) — — And عَيْهَلَةٌ An old, aged, woman. (O, K, * TA.) — — And رِيحٌ عَيْهَلٌ A strong, or violent, wind. (S, O, K. *) — — عَيَاهِلُ [a pl., of which the sing. is probably عَيْهَلٌ or عَيْهَلَةٌ,] see in the first paragraph. عَيْهَالٌ: see the next preceding paragraph. عَيْهُولٌ: see the next preceding paragraph. عهن 1 عَهَنَ, (S, K,) aor. عَهُنَ, (K,) inf. n. عَهْنٌ, (TK,) He remained, stayed, dwelt, or abode, (S, K,) بِالمَكَانِ [in the place]. (S.) — — And He, or it, went forth: thus the verb has two contr. significations. (K, TA.) One says, عَهَنَ مِنْهُ خَيْرٌ, aor. عَهُنَ, inf. n. عُهُونٌ, Good went forth [or proceeded] from him, or it. (TA.) — — Also It (a thing) continued, lasted, or endured. (TA.) — — And It was, or became, present, or ready; syn. حَضَرَ. (TA.) — — And He strove, laboured, exerted himself, or was diligent, فِى العَمَلِ [in the deed, or work]. (K.) — — And i. q. عَهِدَ [probably in its most usual sense, meaning, with إِلَيْهِ following it, He enjoined, charged, or bade, him; or the like]. (K.) — عَهَنَ لَهُ مُرَادَهُ He hastened to him what he wished, or desired. (K.) — عَهَنَتِ السَّعَفَةُ, (AHn, K, TA,) or عَهَنَتْ عَوَاهِنُ النَّخْلِ, (S,) aor. عَهُنَ, with damm, (AHn, S, TA,) and عَهَنَ, inf. n. عُهُونٌ, (AHn, TA,) The palm-branch, (AHn, K,) or the palm-branches called عَوَاهِن, (S,) became dried up. (AHn, S, K, TA.) — عَهَنَ, aor. عَهَنَ, (K,) inf. n. عَهْنٌ, (TK,) [and quasi-inf. n. عُهْنَةٌ, q. v.,] said of a branch, rod, or twig, It bent: or it broke without becoming separated. (K.) عِهْنٌ Wool, (AO, S, K, TA,) in a general sense: (TA:) or wool dyed of various colours; (K, TA;) and it has been expl. as having this meaning in the Kur ci. 4: Er-Rághib says, it is peculiarly applied to coloured wool; referring to the Kur lv. 37: (TA:) and ↓ عِهْنَةٌ signifies a portion [or flock or tuft] thereof: the pl. of عِهْنٌ is عُهُونٌ [meaning sorts of عِهْن]. (S, K.) — هُوَ عِهْنُ مَالٍ means He is a good manager, or tender, of property, or camels, or cattle. (S, K.) عُهْنَةٌ [as a quasi-inf. n.] The bending of a branch, rod, or twig: or its breaking without becoming separated; so that when one looks at it, he finds it to be whole; and when he shakes it, it bends. (TA. [See 1, last sentence.]) عِهْنَةٌ: see عِهْنٌ. — Also A certain tree (K, TA) in the desert, (TA,) having a red [flower such as is termed] وَرْدَة; (K, TA;) mentioned by Az as having been seen by him: said by AHn to be a بَقْلَة [i. e. herb, or leguminous plant]: and by IB to be of the بَقْل termed ذُكُور. (TA.) — And a dial. var. of إِحْنَةٌ; (K, TA;) meaning Rancour, malevolence, malice, or spite: and anger. (TA.) عِهَانٌ The base, or lower part, of a raceme of a palm-tree: (IAar, K:) like إِهَانٌ &c. (TA.) عَاهِنٌ Remaining, staying, dwelling, or abiding. (S, K, TA.) — — And Going forth; thus having two contr. significations, (TA.) — — And Continuing, lasting, or enduring. (S, K, TA.) — — And Present, or ready: (S, K, TA:) applied in this sense to food, and to beverage; and to property, or camels, or cattle; as also آهِنٌ: one says, خُذْ مِنْ عَاهِنِ مَالِهِ and آهِنِهِ [Take thou of what is present, or ready, of his property, &c.]. (TA.) — — Also, applied to property, or camels, or cattle, Long-possessed, or long-possessed and homeborn, or inherited from parents. (S, K.) So in the saying, أَعْطَاهُ مِنْ عَاهِنِ مَالِهِ [He gave him of what had been long-possessed, &c., of his property, &c.]. (S.) — Applied to a branch, rod, or twig, of a tree, Broken without becoming separated, so that it remains suspended and lax: this is said by Abu-l-'Abbás to be the primary signification [app. in relation to what here follows]. (TA.) — — And [hence,] (assumed tropical:) Lax, and sluggish, or lazy. (IAar, K, TA.) — — And (assumed tropical:) Poor; syn. فَقِيرٌ: (K, TA:) because of his broken state. (TA.) — — Also sing. of عَوَاهِنُ, which signifies The palm-branches that are next to the قِلَبَة [which latter are the branches that grow forth from the heart of the tree]; (S, K, TA;) thus

in the dial. of El-Hijáz; called by the people of Nejd الخَوَافِى: (S, TA:) or, accord. to Lh, the branches below, or exclusive of, the قِلَبَة; of the dial. of El-Medeeneh: one thereof is called عَاهِنٌ and ↓ عَاهِنَةٌ: or, accord. to IAth, it is pl. of ↓ عَاهِنَةٌ, and signifies the branches that are next to the heart of the palmtree: and the heart is injured by the cutting of those that are near to it; therefore 'Omar, as is related in a trad., ordering a person to bring him a palm-branch stripped of the leaves, told him to avoid [cutting] the عواهن. (TA.) — — And hence, (S, TA,) as being likened to these palm-branches, (TA,) العَوَاهِنُ signifies also (tropical:) The members, or limbs, of a human being, with which he works, or earns. (S, K, TA.) — — And (assumed tropical:) Certain veins of the she-camel, in her رَحِم [which may here mean either womb or vulva]: (S, K:) or, accord. to IAar, her عَوَاهِن are in the place of her رَحِم, internally, like the عَوَاهِن of palm-trees. (TA.) — — رَمَى بِالكَلَامِ عَلَى عَوَاهِنِهِ (S, K) رَمَى الكَلَامَ عَلَى عَوَاهِنِهِ, (K,) or (S,) means He adduced [or blurted out] the speech, or saying, without thought, or consideration; like their saying أَوْرَدَ كَلَامَهُ غَيْرَ مُفَسَّرٍ: (TA:) or he cared not whether he said right or wrong: (S, K, TA:) or he held it [i. e. his speech] in light estimation: or he said what was good and what was bad: accord. to IAth, العَوَاهِنُ denotes one's taking what is not the right way in journeying or in speech; and is pl. of ↓ عَاهِنَةٌ. (TA.) And one says also, حَدَسَ الكَلَامَ عَلَى عَوَاهِنِهِ, meaning He spoke without anything to guide him, and without caution. (TA in art. حدس.) عَاهِنَةٌ: see the next preceding paragraph, latter half, in three places. عَيْهُونٌ A certain good, pleasant, or sweet, plant. (K.) عو 1 عَوَى, aor. يَعْوِى, inf. n. عُوَآءٌ (S, K, TA) and عَىٌّ and عَوَّةٌ (K, TA) and عَوْيَةٌ, with fet-h and then sukoon, thus in the M, but in the copies of the K عَوِيَّةٌ, (TA,) said of a dog, (S, CK, TA,) and of a wolf, and of a jackal, (S, TA,) He cried, or cried loudly: (S:) [meaning he howled:] he twisted his muzzle, then uttered a cry: or he prolonged his cry, not doing so with clearness: and ↓ اعتوى signifies the same: (K, TA:) [in the Ham p. 693, the former is expl. as signifying نَبَحَ and صَاحَ; but] it is said that عَوَّةٌ signifies a prolonged crying; and is not the same as نَبْحٌ [which means " a barking "]. (TA.) It is said in a prov. لَوْ لَكَ أَعْوِى مَا عَوَيْتُ [If to thee I were howling, I had not howled]; (TA;) or لَوْ لَكَ عَوَيْتُ لَمْ أَعْوِهْ, in which the ه may be the ه of pausation, or it may be put by metonymy for the inf. n. so that the meaning is لَمْ أَعْوِ العُوَآءَ: (Meyd:) it originated from the fact that a man used, [and still uses, as I have had occasion to do,] when becoming benighted, in the desert, to howl, in order that the dogs, if any person by whose presence he might be cheered were near him, might hear, and reply to him, and he might be guided by their howling: so this man howled, and the wolf came to him, whereupon he said thus: it relates to the seeker of succour from him who will not succour him. (Meyd, * TA.) And it is said in a trad., كَأَنِّى أَسْمَعُ عُوَآءَ أَهْلِ النَّارِ i. e. (assumed tropical:) [As though I heard] the crying or loud crying [or howling] of the people of the fire [of Hell]: (TA:) [for] عَوَى is used metaphorically as meaning he suffered distress, and complained; from the عُوَآء of the dog: (Har p. 634:) as IAth says, it is more especially used in relation to the wolf and the dog. (TA.) And one says of him who is esteemed, or found to be, weak, مَا يَعْوِى وَمَا يَنْبَحُ (assumed tropical:) [He does not howl nor does he bark]. (Ham p. 693.) — — And عَوَى إِلَى الفِتْنَةِ means (assumed tropical:) He called (K, TA) people, or a party, (TA,) [to conflict and faction, or the like;] عَوَى being used in this sense by way of likening the person who does so to a dog, or in contempt of him. (Ham p. 693.) [See also 10.] — — عُوَآءٌ signifies also The grumbling cry (رُغَآء) of a weak young camel: used in this sense by a poet. (TA.) — — عُوَآءُ المُغْتَابِ; and the phrase عَوَى عَنِ الرَّجُلِ; see in the next paragraph. — عَوَى, (S, K, TA,) inf. n. عَىٌّ, (S, TA,) He bent a thing; as also ↓ اعتوى; and likewise a bow; as also ↓ عوّى, (K, TA,) inf. n. تَعْوِيَةٌ: (TA:) and (TA) he twisted hair, and a rope; (S, TA;) as also ↓ عوّى, inf. n. تَعْوِيَةٌ. (S.) One says also عَوَى العِمَامَةَ عَيَّةً He twisted the turban with a single twisting. (TA.) And عَوَيْتُ رَأْسَ النَّاقَةِ I turned the head of the she-camel by means of the nose-rein. (S, TA.) And عوى ↓ القَوْمُ صُدُورَ رِكَابِهِمْ and عَوَوْهَا The party inclined the breasts of their camels that they were riding. (TA.) And عَوَى البُرَةَ He bent, or inclined, the nose-ring of the she-camel. (K, * TA.) And النَّاقَةُ تَعْوِى بُرَتَهَا فِى سَيْرِهَا The she-camel twists her nose-ring with her خِطَام [or halter] in her going. (S, TA.) And عَوَاهُ عَنِ الشَّىْءِ He turned him from the thing. (TA.) And one says of the man who possesses prudence, or discretion, and precaution, or good judgment, and who is hardy, strong, or sturdy, ما ينهى ولا يعوى [i. e. مَا يُنْهَى وَلَا يُعْوَى He is not forbidden nor is he turned]. (TA.) — — And عَوَى signifies also He (a man) attained to the age of thirty years, so that his arm, or hand, became strong, and he twisted vehemently the arm, or hand, of another. (ISd, K.) 2 عوّى عَنِ الرَّجُلِ, thus in the M, with tesh-deed in the case of عوى and also in the case of كذب in the explanation; but in the K, ↓ عَوَى [without teshdeed]; (TA;) (assumed tropical:) He repelled from the man, or defended him; syn. كَذَّبَ, and رَدَّ: (M, K, TA:) in the S is said the like of what is said in the M; عَوَّيْتُ عَنِ الرَّجُلِ being expl. in the S as meaning (assumed tropical:) I repelled from, or defended, the man (كذّبت عنه), and replied against his backbiter or censurer (رَدَدْت عَلَى مُغْتَابِهِ): and in the A, this phrase is said to be metaphorical, and expl. as meaning (tropical:) I repelled from the man the clamouring [or, as we say, the barking] of the backbiter or the censurer (رَدَدْت عَنْهُ ↓ المُغْتَابِ عُوَآءَ): thus all these three are express authorities for the teshdeed. (TA.) [Freytag has represented the phrase in the S as agreeing with the reading thereof in the K, and has strangely expl. the verb with عن following it as meaning " Mendacii arguit et refellit."] — See also 1, latter half, in three places. 3 عاوى الكِلَابَ He cried, or cried loudly, [meaning he howled,] to the dogs, they doing so to him. (S, TA.) And [hence] عَاوَاهُمْ, (K, TA,) inf. n. مُعَاوَاةٌ, (TA,) He cried, or cried loudly, to them, [i. e. to men,] they doing so to him. (K, TA.) 6 تعاوت الكِلَابُ The dogs cried, or cried loudly, [meaning howled,] one to another. (TA.) — — And تَعَاوَوْا عَلَيْهِ, (K, TA,) and تَعَاوَوْا, (TA,) They collected themselves together, (K, TA,) or aided one another, (TA,) against him. (K, TA.) 7 انعوى It became bent [or twisted]. (S, K.) 8 اعتوى: see 1, first sentence: — and the same also in the latter half. 10 استعوى كَلْبًا [He incited a dog to cry, or cry loudly, or to howl]. (Esh-Sháfi'ee, TA in art. حمى.) — — And اِسْتَعْوَاهُمْ He sought, or demanded, of them, aid, or succour: (K, TA:) or, accord. to the S, it means نَعَقَ بِهِمْ إِلَى الفِتْنَةِ [he urged them by clamour, or shouting, to conflict and faction, or the like]: (TA: [in one of my copies of the S, for إِذَا نَعَقَ بِهِمْ, the reading followed in the JM and PS as well as in the TA, I find اذا يُغْوِيهِمْ, which is app. a mistranscription: see also عَوَى إِلَى الفِتْنَةِ:]) accord. to Z, it means he desired, or demanded, of them, that they should cry, or cry loudly, behind him. (TA.) — اِسْتَعْوَيْتُهُ I desired, or demanded, of him, that he should twist hair, or a rope. (S.) R. Q. 1 عَاعَى, [mentioned in the K in this art., and also, but as unexplained, in art. عيع,] aor. يُعَاعِى, inf. n. مُعَاعَاةٌ (K, TA) and عَاعَاةٌ; (TA;) and عَوْعَى, [app. the original form,] aor. يُعَوْعِى, (K, TA,) inf. n. عَوْعَاةٌ; (TA;) and عَيْعَى, aor. يُعَيْعِى, inf. n. عَيْعَاةٌ and عِيعَآءٌ [in some copies of the K عَيْعَآء]; He chid sheep by the cry عَا or عَوْ or عَاىْ (K, TA) or عَآءٌ. (TA.) عَا and عَوْ [in the CK عُو] and عَاىْ (K, TA) and عَآءٌ (TA) are Cries by which sheep are chidden. (K, TA.) عَوٌّ:

see العَوَّآءُ, last sentence. عَوَّةٌ [mentioned in the first sentence of this art. as an inf. n.] A crying out, shouting, or clamouring; like ضَوَّةٌ: one says, سَمِعْتُ عَوَّةَ القَوْمِ i. e. [I heard] the cries, or shouts, or clamour, of the people, or party: so says AZ, and As says the like. (S.) — — See also العَوَّآءُ, last sentence. — — Also A way-mark that is set up, composed of stones: mentioned by IDrd, but incorrectly as being with damm. (TA.) عُوَّةٌ: see the next paragraph, last sentence. العَوَّآءُ (S, K) and العَوَّا (K) The dog (S, K) that howls (يَعْوِى) much. (S.) Hence the saying, عَلَيْهِ العَفَآءُ وَالكَلْبُ العَوَّآءُ [Upon him be the dust, and the howling dog]: a form of imprecation. (TA.) — — And the latter signifies also The wolf. (TA.) — — Also, both, (S, K, TA,) but the latter is the more common, and its ا is to denote the fem. gender, like that of حُبْلَى [in which it is written ى], the word being fem., (TA,) (tropical:) One of the Mansions of the Moon, (S, K, TA,) namely, the Thirteenth; (Kzw in his Descr. of the Mansions of the Moon;) consisting of five stars, (S, K,) said to be the haunch of the Lion [of which the Arabs, or some of them, extended the figure (as they did also that of the Scorpion) far beyond the limits that we assign to it: see ذِرَاعٌ]: (S:) or four stars [g, d, e and h, of Virgo], (K, and Kzw ubi suprà,) behind الصَّرْفَة [q. v.], (Kzw ibid.,) resembling an alif (K, Kzw) with the lower part turned back, in the Koofee handwriting [in which it is nearly like the Roman L (see زَاوِيَةٌ, in art. زوى)]; (Kzw ibid;) also called عُرْقُوبُ الأَسَدِ; (TA, as from the S, in my copies of which I do not find this;) they regard it as dogs following the Lion; and some say that it is the haunches of the Lion; (Kzw ubi suprà;) accord. to the A, it is thus called because it rises [a mistake for sets, aurorally, (see مَنَازِلُ القَمَرِ, in art. نزل,)] in the tail, or latter part, of the cold, as though it were howling (كَأَنَّهُ يَعْوِى) after it, driving it away, wherefore they call it طَارُودَةُ البَرْدِ: (TA:) or it is an appellation applied by the Arabs to the star that is on the edge of the left shoulder of Virgo, which is the Thirteenth Mansion of the Moon: or, accord. to some, the stars that are upon her belly and beneath her armpit; as though they were dogs howling (تَعْوِى) behind the Lion; so called because of the vehemence of the cold; for when they rise or set [aurorally], they bring cold. (Kzw in his Descr. of Virgo.) And (assumed tropical:) [The constellation Bootes;] a northern constellation, called also الصَّيَّاحُ, consisting of two and twenty stars within the figure, and one without it; the figure being that of a man having in his right hand a staff, between the stars of الفَكَّةُ and بَنَاتُ نَعْشٍ: the one that is without the figure is a red, bright star, between his thighs, [i. e. Arcturus,] called السِّمَاكُ الرَّامِحُ, and, by the Arabs, حَارِسُ السَّمَآءِ and حَارِسُ الشَّمَالِ, because it is always seen in the sky, not becoming concealed beneath the rays of the sun. (Kzw in his Descr. of the Northern Constellations.) — — Also, (K,) or the former word, (TA,) [The aged she-camel;] the نَاب of camels; (K, TA;) on the authority of AA. (TA.) — — Also, both words, (K,) the former and sometimes the latter, (S,) the former said by Az to be the more common, but MF says that the latter is the more chaste, for the former was by AAF absolutely disallowed, (TA,) The سَافِلَة, (S,) or اِسْت, (K,) [each here app. meaning anus,] of a human being; (S;) app. from عَوَى, aor. يَعْوِى, signifying " he cried," or " cried loudly:" (TA:) as also ↓ عُوَّةٌ (IDrd, K, TA) and ↓ عَوَّةٌ, (Lth, K, TA,) of which last the pl. is ↓ عَوٌّ [or rather this is a coll. gen. n.] and [the pl. properly so termed is] عَوَّاتٌ: but IAar is said to have expl. العَوَّآءُ as meaning الأَسْتَاهُ [pl. of سَتَهٌ which is the original of اِسْتٌ]. (TA.) عَاوٍ [act. part. n. of عَوَى]. One says, مَا لَهُ عَاوٍ وَلَا نَابِحٌ i. e. He has not belonging to him [a howler nor a barker, meaning sheep, or goats, among which the wolf howls and in the way to which the dog barks [to defend them]. (TA.) مُعَاوِيَةٌ A bitch excited by lust, (Lth, A, K, TA,) that howls (تَعْوِى) to the dogs when she is in that state, and to which they howl. (Lth, A, * TA.) — — And A fox's cub. (K.) — — And أَبُو مُعَاوِيَةَ is a surname of The فَهْد [or lynx]. (K, TA.) — — The dim. of مُعَاوِيَةٌ is مُعَيَّةٌ; (S, K, TA;) thus say the people of El-Basrah; for when three ى s occur together and the first of them is the characteristic of the dim., one of them is suppressed [by them]; (S, TA;) and مُعَيِّيَةٌ; (S, K, TA; [in the CK مُعَيْيَةٌ;]) thus say the people of El-Koofeh, not suppressing anything, after the manner of those who say أُسَيِّدٌ; (S, TA;) and مُعَيْوِيَةٌ, (S, K, TA, [in the CK مُعَيْوَةٌ,]) after the manner of those who say أُسَيْوِدٌ. (S, TA.) عوج 1 عَوِجَ, (S, O, L, Msb, K,) aor. يَعْوَجُ, (TA,) inf. n. عَوَجٌ (S, O, L, Msb) and عِوَجٌ, (L,) or the latter is a simple subst.; (S, O, K;) and ↓ اِعْوَجَّ, [which is more common,] inf. n. إِعْوِجَاجٌ; (S, O, L, Msb, K;) and ↓ انعاج; and ↓ تعوّج; (L;) It was, or became, crooked, curved, bent, winding, wry, contorted, distorted, or uneven: (L:) or [عَوِجَ and] ↓ اعوجّ, it was, or became, so of itself; and [↓ انعاج and] ↓ تعوّج,it was, or became, so by the operation of an external agent; (L, Msb;) as is said by Az: (L:) ↓ انعاج is quasi-pass. of عُجْتُهُ; (L;) and ↓ تعوّج is quasi-pass. of عَوَّجْتُهُ: (Az, S, O, L, Msb, K:) and عَوَجٌ and عِوَجٌ are said to be used in relation to different things: (S, O, L, Msb, K, &c.:) [for instance,] one says, عَوِجَ العُودُ, inf. n. عَوَجٌ, The wood, or stick, was, or became, crooked, curved, bent, or distorted: and عَوِجَ الأَمْرُ, inf. n. عِوَجٌ, The affair was, or became, difficult, arduous, or troublesome. (MA.) [See عَوَجٌ below.] — — لَا عِوَجَ لَهُ, in the Kur xx. 107, means There shall be no evading it. (Jel.) — — عُجْتُ إِلَيْهِ, aor. أَعُوجُ, inf. n. عِيَاجٌ and عَوْجٌ, I turned, or inclined, towards it; namely, a place of abode. (L.) And ↓ انعاج عَلَيْهِ He turned, or inclined, towards it, or him. (S, O.) And ↓ انعاجت and ↓ تعوّجت, said of a she-camel, She turned aside; or became turned aside; the former quasi-pass. of عَاجَهَا; and the latter, of عَوَّجَهَا. (TA.) — — عاج بِهِ He inclined, and came to him, or came to him and alighted at his abode as a guest: and he passed by him. (L.) And عُجْتُ بِالمَكَانِ, aor. أَعُوجُ, (S, O, K, *) inf. n. عَوْجٌ and مَعَاجٌ; (K;) and ↓ عوّجتُ; (TA;) I remained, stayed, dwelt, or abode, in the place. (S, O, K. *) And عاج عَلَيْهِ He stopped, or paused, at it. (S, * O, * K, * TA.) A poet says, عُجْنَا عَلَى رَبْعِ سَلْمَى أَىَّ تَعْرِيجِ [We stopped at the abode of Selmà, with what a staying!]: putting تعريج [in some copies of the S تعويج] in the place of عَوْج because their meaning is one. (S, O, TA.) — — فُلَانٌ مَا يَعُوجُ عَنْ شَىْءٍ Such a one does not revert from, or relinquish, anything. (IAar, S, O, K. *) — — Accord. to AA, [the inf. n.] عِيَاجٌ signifies The returning to that upon which one had been intent, or attent, or employed. (O and TA in art. عيج.) — عُجْتُهُ: see 2. — — عُجْتُ البَعِيرَ, (S, A, * O, K, *) and عُجْتُ رَأْسَ البَعِيرِ, (L,) aor. أَعُوجُهُ, inf. n. عَوْجٌ (S, O, L) and مَعَاجٌ, (S, O,) I turned the camel's head by means of the nose-rein: (S, A, * O, L, K: *) and in like manner one says of a horse: and عاج نَاقَتَهُ, and ↓ عوّجها, He turned aside his she-camel. (TA.) And عاج رَأْسَهُ إِلَى المَرْأَةِ (O and TA from a trad.) He inclined his head towards the woman, and looked towards her. (TA.) And المَرْأَةُ تَعُوجُ رَأْسَهَا إِلَى ضَجِيعِهَا [The woman turns her head towards her bedfellow]. (TA.) And عاج عُنُقَهُ, inf. n. عَوْجٌ, He inclined, or bent, his neck. (TA.) And عُجْ لِسَانَكَ عَنِّى وَلَا تُكْثِرْ [Turn, or withhold, thy tongue from me, and do not multiply words]. (A.) And عَوَّجَ ↓ بِهِ الطَّرِيقُ [The road led him, or turned him, aside]. (K in explanation of حَوَّجَ.) — — مَا أَعُوجُ بِكَلَامِهِ I do not pay regard, or attention, to his speech, (ISk, S in art. عيج, A, * and O,) is a phrase of the Benoo-Asad, who take it from عُجْتُ النَّاقَةَ: (ISk, S, O:) others say مَا أَعِيجُ. (O.) And one says, مَا عُجْتُ بِحَدِيثِهِ [I did not pay regard to his discourse]. (A.) — — عُجْتُهُ بِالمَكَانِ I made him to remain, stay, dwell, or abide, in the place: the verb being trans. as well as intrans. (S, O.) 2 عَوَّجْتُهُ, (T, S, O, Msb, K,) inf. n. تَعْوِيجٌ; (T, S, O, Msb;) I crooked it, curved it, bent it, contorted it, distorted it, or rendered it uneven; (T, S, * O, * Msb, K, * TA;) namely, a thing; (T, S, O, Msb, TA;) as also ↓ عُجْتُهُ, inf. n. عَوْجٌ and عِيَاجٌ. (TA.) — — See also 1, latter half, in two places. —

— تَعْوِيجٌ [as an inf. n. of which the verb, if it have one in the following sense, is عَوَّجَ], in a horse, is syn. with تَجْنِيبٌ [app. as meaning A bending, or curving, and tension of the sinews, in the kind leg] which is a quality approved. (TA.) — See also 1, near the middle. [Hence] one says, مَا لَهُ عَلَى أَصْحَابِهِ تَعْوِيجٌ, meaning [There is not for him any] remaining, or staying, [at the abode of his companions;] as also تَعْرِيجٌ. (TA.) — عوّجهُ, inf. n. as above, also signifies He set it, or inlaid it, with عَاج [which means ivory, and tortoise-shell]; (O, K, TA;) namely, a thing, (O,) or a vessel. (TA.) 5 تَعَوَّجَ see 1, former half, in four places. 7 إِنْعَوَجَ see 1, former half, in five places. 9 إِعْوَجَّ see 1, first sentence, in two places. عَاجٌ, as an epithet applied to a she-camel, Pliable; syn. لَيِّنَةُ الأَعْطَافِ, or لَيِّنَةُ الاِنْعِطَافِ, accord. to different copies of the K; and by the latter words is expl. (but not in the K) ↓ عَائِجَةٌ, as so applied: in the L, عَاجٌ is expl. as meaning tractable, submissive, or manageable; syn. مِذْعَانٌ: (TA:) or مِذْعَانُ السَّيْرِ لَيِّنَةُ الاِنْعِطَافِ (thus in the O:) and it is said to be without a parallel in respect of the dropping of the [fem. termination] ة, whether its original measure be فَعِلٌ or فَاعِلٌ [?]. (TA.) — Also [Ivory;] elephant's bone; (S, O, K;) or [rather] only elephant's tusk; (Lth, Msb, TA;) thus say ISd and Kz: (TA:) n. un. with ة [signifying a piece of ivory]: (S, O:) of its properties are these: that if seed-produce or trees be fumigated with it, worms will not approach them; and the woman who drinks of it every day two drachms with water and honey, if compressed after seven days, conceives. (K.) — — And Tortoise-shell; syn. ذَبْلٌ [q. v.]; (O, K;) i. e. (O) the back [or shell] of the sea-tortoise [or turtle]: (O, Msb:) i. q. مَسَكٌ: (Sh, L:) or a thing that is made from the back of the sea-tortoise: (L:) and it is said that the Arabs called any [sort of] bone by this name: n. un. with ة. (TA.) The Prophet is related to have had a comb of عاج, i. e. ذَبْل: (L:) and he is said to have ordered to purchase for Fátimeh a pair of bracelets of عاج, by which he meant not what is turned of elephants' tusks, for their tusks are مَيْتَة, [i. e. they are taken from an animal of which the flesh is unlawful food,] but ذبل: (O, * L, Msb: *) the عاج of the elephant is impure accord. to EshSháfi'ee, but pure accord. to Aboo-Haneefeh. (L.) — — Also Bracelets of عاج, as distinguished from ذَبْل, [i. e. of ivory: and probably of tortoise-shell also:] (ISh:) n. un. with ة. (TA in art. جوج.) — عَاجِ, (S, O, L, K,) indecl., with kesr for its termination, (L, K,) as a determinate noun; and عَاجٍ, with tenween, as an indeterminate noun; (L;) A cry by which a she-camel is chidden: (S, O, L, K:) Az says, in chiding a she-camel, one says عَاجِ, without tenween; and if he please, عَاجْ, with jezm, as though a pause were imagined to be made after it: or, accord. to A'Obeyd, one says to her عَاجِ, and جَاهٍ, with tenween: [but see art. جوه:] accord. to AHeyth, a word of this kind is originally mejzoom; but in the case of a rhyme, [and in any case of poetical necessity,] it may be makhfood. (TA.) [See also art. عج.] عَوَجٌ and ↓ عِوَجٌ [are inf. ns. of عَوِجَ, q. v., or the latter is a simple subst.; and both, used as simple substs.,] signify Crookedness, curvity, a bending, a winding, wryness, contortion, distortion, or unevenness: (L:) or the former is peculiar to objects of the sight, as bodies; and the latter, to what are not seen, as opinion, and a saying, and religion: or, as some say, the latter is used in both of these cases; but the distinction is more common: (IAth, TA:) AZ makes the same distinction; but adds that some of the Arabs used the latter word in relation to a road: (Msb:) accord. to ISk, (S, O,) the former is in anything erect, (S, O, K,) or in anything that was erect and has inclined, (TA,) as a wall, (S, O, K, TA,) and a stick, (S, O, Msb,) or a staff, (K, TA,) and a spear; (TA;) and the latter, in land, or ground, and in religion, (S, O, Msb, K, TA,) and in means of subsistence: (S, O:) in land, or ground, the latter means unevenness; thus in the Kur xx. 106: in a road, deflection; as also عَوَجٌ: in religion, and in natural disposition, corruptness, or deviation from rectitude: (TA:) and عَوَجٌ, (S, O, TA, [thus accord. to both of my copies of the S,]) or عِوَجٌ, (accord. to a copy of the A, [which I incline to regard as the right, in consideration of its consistency with explanations here preceding, notwithstanding the apparent preponderance of authority in favour of عَوَجٌ,]) in a man, signifies evilness of natural disposition: (S, A, O: [and so, app., هَوَجٌ:]) or عَوَجٌ, with fet-h to the ع, as an inf. n., signifies the being evil in natural disposition. (KL.) عِوَجٌ: see the next preceding paragraph. العُوَيْجَآءُ [dim. of العَوْجَآءُ fem. of الأَعْوَجُ] A species of ذُرَة [or millet]. (TA.) عَوَّاجٌ A possessor of عَاج [i. e. ivory, and app. tortoise-shell also]; (S, O, K;) accord. to Sb: (S, O:) and (O, K) accord. to another or others (O) a seller thereof. (O, K.) عَائِجٌ: for its fem. (with ة) as an epithet applied to a she-camel, see عَاجٌ, first sentence. — — See also أَعْوَجُ, near the end. — — Also Stopping, or pausing. (S, O.) أَعْوَجُ Crooked, curved, bent, or bending, winding, wry, contorted, distorted, or uneven: (S, * O, * L, Msb:) and ↓ مُعْوَجٌّ, [or this and the former also,] crooked, curved, &c., of itself: fem. of the former عَوْجَآءُ: (L, Msb:) and pl. عُوجٌ. (L.) One says ↓ عَصًا مُعْوَجَّةٌ [A crooked, or crooking, staff or stick]; but not مِعْوَجَّةٌ, with kesr to the م: (S, O:) or, accord. to ISk, one says the former; but not ↓ مُعَوَّجَةٌ, with fet-h to the ع and teshdeed to the و; though analogy does not forbid this, as it is allowable to say عَوَّجَهَا: accord. to As, one should not say ↓ مُعَوَّجٌ, with teshdeed to the و, except in applying it to a stick, or in another sense expl. below: Az says that this word is allowable as signifying rendered crooked or curved &c. (Msb.) — — [Hence,] العَوْجَآءُ signifies The bow. (S, A, K.) — — And عَوْجَآءُ applied to a woman, Inclining, or bending, towards her child, to suckle it. (TA.) And, so applied, That has become crooked by reason of leanness and hunger. (Ham p. 744.) And, applied to a she-camel, Lean, lank, light of flesh, slender, or lank in the belly: (S, A, K:) or emaciated so that her back has become crooked, or curved. (TA.) — — [And أَعْوَجُ applied to a هِلَال (or new moon), Oblique: see أَدْفَقُ.] — — نَخِيلٌ عُوجٌ signifies Palm-trees inclining, or leaning, and therefore crooked, or curved: and accord. to some, the saying of Lebeed, describing a [wild] he-ass and his she-asses, وَأَوْرَدَهَا عَلَى عُوجٍ طِوَالِ [the latter hemistich of a verse cited in the first paragraph of art. حوذ] means, And he brought them to the watering-place at [tall] palm-trees growing over the water, inclining and curving by reason of the abundance of their fruit: but others say that the meaning of على عوج is, upon their crooked legs. (TA.) — — Hence, عُوجٌ signifies The legs of a horse or similar beast; (O, TA;) as ISd says, thus used as an epithet in which the quality of a subst. predominates [app. implying their having that bending, or curving, and tension of the sinews, termed تَجْنِيب, agreeably with what here follows]. (TA.) — — And hence also, (TA,) خَيْلٌ عُوجٌ meaning Horses that have, in their hind legs, the quality termed تَجْنِيب. (A, TA. *) — — أَعْوَجُ applied to a man means [Crooked in temper, or] evil in natural disposition. (S, A, O, K.) — — المِلَّةُ العَوْجَآءُ [The crooked, or perverted, or corrupted, religion] is a phrase occurring in a trad., applied to the religion of Abraham as changed by the Arabs from its state of rectitude. (TA.) And one says خُطَّةٌ عَوْجَآءُ, and رَأْىٌ أَعْوَجُ, meaning [An affair, and an opinion,] not of a right kind. (A.) — — الأَيَّامُ عُوجٌ رَوَاجِعُ [The days are apt to decline from the right course, apt to return,] is a prov., (Meyd, O, TA,) meaning fortune at one time declines from thee, and at another time returns to thee; (Meyd;) said by him at whose affliction one rejoices, or said on his part, and sometimes on an occasion of threatening: Az says

that عُوجٌ, here, may be pl. of أَعْوَجُ, or of عَوْجَآءُ; or it may be pl. of ↓ عَائِجٌ, and originally عُوَّجٌ. (O, TA.) [Hence,] العُوجُ is used as signifying The days [in allusion to their variableness with respect to good and evil]. (TA.) — — And أَعْوَجُ is a [proper] name of A watering-trough. (Th, TA.) — — See also the next paragraph, in four places. أَعْوَجِىٌّ the rel. n. of أَعْوَجُ: (Msb, TA:) and applied to A [single] horse of those termed الأَعْوَجِيَّاتُ, (TA,) an appellation of certain horse so called in relation to one named أَعْوَجُ, belonging to the Benoo-Hilál, (S, O, K,) a stallion than which there was none more celebrated among the Arabs, nor any that had a more numerous progeny: (S, O:) they were also called الخَيْلُ الأَعْوَجِيَّةُ, (L,) and ↓ بَنَاتُ أَعْوَجَ, (S, O,) and ↓ بَنَاتُ عُوجٍ; and a poet says, وَقَاحُ الحَافِرِ ↓ أَحْوَى مِنَ العُوجِ [Brown, or a blackish bay, of the progeny of Aawaj, hard in the hoof]; meaning مِنْ ↓ وَلَدِ أَعْوَجَ; using that form of pl. because أَعْوَجُ is originally an epithet. (TA.) مَعَاجٌ A place to which one turns; or in which one remains, stays, dwells, or abides. (Har p. 325.) — Also an inf. n. of عَاجَ signifying " he remained " &c.: (K:) and of the verb in the phrase عُجْتُ البَعِيرَ. (S, O.) مُعْوَجٌّ: see أَعْوَجُ, first and second sentences. مُعَوَّجٌ: see أَعْوَجُ, second sentence, in two places. — Also A thing set, or inlaid, with عَاج [which means ivory, and tortoise-shell]: (As, Msb:) applied in this sense to a vessel. (TA.) عود 1 عَادَ إِلَيْهِ, (S, A, O, TA,) and لَهُ, and فِيهِ, (TA,) aor. يَعُودُ, (S, O,) inf. n. عَوْدٌ and عَوْدَةٌ, (S, O, K, TA,) which latter is also an inf. n. of un., (TA,) and مَعَادٌ, (K, TA,) He, or it, returned to it, (S, A, O, K, * TA,) namely, a thing: (TA:) or, accord. to some, the verb is differently used with فِى and with other preps.: (MF, TA:) [with فى it seems generally to imply some degree of continuance, in addition to the simple meaning of the verb alone:] one says, عاد الكَلْبُ فِى قَيْئِهِ The dog returned to his vomit: (Msb in art. رجع:) and عاد لَهُ بَعْدَ مَا كَانَ أَعْرَضَ عَنْهُ [He returned to it after he had turned away from it]: (S, O:) and ↓ اِعْتَادَ, also, signifies he returned: (KL:) or عاد إِلَى كَذَا, and لَهُ, inf. n. عَوْدٌ (Mgh, Msb) and عَوْدَةٌ, (Msb,) signifies He, or it, came to such a thing or state or condition; syn. صَارَ إِلَيْهِ; (Mgh, * Msb;) at first, or for the first time, or originally; and also, a second time, or again; and the verb is trans. by means of عَلَى and فِى as well as إِلَى and لِ, and also by itself: (Mgh:) لَتَعُودُنَّ فِى مِلَّتِنَا, in the Kur [vii. 86 and xiv. 16], means Ye shall assuredly come to our religion; for the words relate to the apostle: (O, * and Bd in xiv. 16:) or the words relate to the apostle and to those who believed with him, the latter being made to have a predominant influence upon the verb; (Bd in vii. 86 and xiv. 16, and Jel in vii. 86;) the meaning being ye shall assuredly return to our religion: (Bd * and Jel in vii. 86:) or the meaning is, ye shall assuredly enter the communion of our religion; the verb here signifying beginning: and the saying, of a poet, وَعَادَ الرَّأْسُ مِنِّى كَالثَّغَامِ is cited as an ex. [i. e. as meaning And my head began to be white like the plant called ثغام]: or the meaning in this instance may be, became like the ثغام: (MF, TA:) you say also, عاد كَذَا He, or it, became so, or in such a state or condition: (K, TA:) and it is said in a trad., وَدِدْتُ أَنَّ هٰذَا اللَّبَنَ يَعُودُ قَطِرَانًا [I wish that this milk would become tar]. (O, TA.) عاد is also used as an incomplete [i. e. a non-attributive] verb in the sense of كَانَ [He, or it, was], requiring an enunciative [generally] on the condition of its being preceded by a conjunction, as in the saying of Hassán, وَلَقَدْ صَبَوْتُ بِهَا وَعَادَ شَبَابُهَا غَضًّا وَعَادَ زَمَانُهَا مُسْتَنْظَرَفًا [And I had inclined to silly and youthful conduct with her, when her youth was fresh and her time of life was deemed comely]; the meaning being كَانَ شَبَابُهَا [and كَانَ زَمَانُهَا]. (MF, TA.) [See also an ex. in a verse cited voce مَطْمَعَةٌ. But the first of the significations mentioned in this art. is that which is most common. Hence several phrases mentioned below voce عَوْدٌ. And hence the phrase يَعُودُ عَلَى كَذَا, inf. n. عَوْدٌ, used by grammarians, It refers, or relates, to such a thing; as a pronoun to a preceding noun. Hence, likewise,] — — عَادَهُ is also syn. with اِعْتَادَهُ, q. v. (S, O.) — — [Hence, also,] عاد, (Az, TA,) inf. n. عَوْدٌ (Az, K, TA) and عِيَادٌ, (K,) He repeated, or did a second time. (Az, K, * TA.) One says, بَدَأَ ثُمَّ عَادَ He began, or did a first time, or the first time: then repeated, or did a second time. (Az, TA.) It is said in a prov., العَوْدُ أَحْمَدُ [Repetition is more praiseworthy: see art. حمد]. (S, O.) See also 4, in two places. — — And عُدْتُهُ, (S, O, Msb, K,) aor. أَعُودُهُ, (S, O,) inf. n. عِيَادَةٌ (S, O, Msb, K) and عِيَادٌ and عَوْدٌ and عُوَادَةٌ (K) and عَيْدُودَةٌ [like كَيْنُونَةٌ], (MF,) [I came to him time after time: see its act. part. n., عَائِدٌ:] I visited him, (Msb, K, TA,) [commonly and especially (see again عَائِدٌ)] meaning a sick person. (S, O, Msb, K, TA.) — — عَادَنِى الشَّىْءُ, (TA,) inf. n. عَوْدٌ; (K;) and ↓ اِعْتَادَنِى, (TA,) inf. n. اِعْتِيَادٌ; (K;) The thing befell me, betided me, or happened to me. (K, * TA.) One says, ↓ هَمٌّ وَحُزْنٌ اِعْتَادَنِى [Anxiety and grief betided me]. (TA.) — — عَادَ بِمَعْرُوفٍ, aor. يَعُودُ, inf. n. عَوْدٌ, He conferred, or bestowed, favour, or a favour or benefit. (Msb.) One says, عاد عَلَيْنَا فُلَانٌ بِمَعْرُوفِهِ [Such a one conferred, or bestowed, his favour upon us]. (A.) And عاد عَلَيْهِ بِصِلَةٍ [He conferred, or bestowed, a free gift upon him]. (TA.) And عاد عَلَيْهِ بِالعَائِدَةِ الصَّالِحَةِ, aor. يَعُودُ, [meaning It brought him that which was a good return or profit,] is said of a thing purchased with the price of another thing. (S. and K in art. رجع.) — — عاد عَلَيْهِمُ الدَّهْرُ Fortune destroyed them. (A.) And عَادَتِ الرِّيَاحُ وَالأَمْطَارُ عَلَى الدِّيَارِ حَتَّى دَرَسَتْ [The winds and the rains assailed the dwellings so that they became effaced]. (A.) — — عَوْدٌ is also syn. with رَدٌّ: (K, TA:) one says عاد, inf. n. عَوْدٌ, meaning He rejected (رَدَّ) and undid (نَقَضَ) what he had done [as though he reverted from it]. (TA.) [Accord. to the TK, one says, عاد السَّائِلَ, meaning رَدَّهُ, i. e. He turned back, or away, the beggar, or asker.] — — And i. q. صَرْفٌ: (K:) one says, عَادَنِى أَنْ أَجِيْئَكَ, in which عادنى is [said to be] formed by transposition from عَدَانِى, meaning He, or it, diverted me from coming to thee: mentioned by Yaakoob. (TA.) 2 عوّدهُ إِيَّاهُ He accustomed, or habituated, him to it. (Msb, K.) One says, عوّد كَلْبَهُ الصَّيْدَ He accustomed, or habituated, his dog to the chase. (S, O.) And هٰذَا أَمْرٌ يُعَوِّدُ النَّاسَ عَلَىَّ is a saying mentioned by Aboo-'Adnán as meaning This is a thing that causes men to become accustomed, or addicted, to treating me wrongfully. (O, TA.) — عوّد [from the subst. عُوَادَةٌ] He (a man, O) ate what is termed عُوَادَة, (O, K,) i. e. food brought again after its having been once eaten of. (O.) — عوّد said of a camel, (S, O, K,) and of a sheep or goat, (IAth, TA,) inf. n. تَعْوِيدٌ, (K,) He became such as is termed عَوْد [i. e. old, &c.]: (S, O, K:) or, said of a camel, he exceeded the period of his بُزُول [q. v.] by three, or four, years: one does not say of a she-camel عوّدت. (T, TA.) And, said of a man, He became advanced in age, or years. (IAar, TA.) — عيّد [from عِيدٌ, and therefore retaining the ى in the place of the original و], (S, Msb, K,) inf. n. تَعْيِيدٌ, (Msb,) He was present on the occasion of the عِيد [or periodical festival; or at the prayers, or other observances, thereof; or he kept, observed, or solemnized, the festival, or a festival]. (S, Msb, K.) One says, عيّد بِبَلَدِ كَذَا, meaning He was, on the day of the عِيد, [or he kept the عيد or an عيد,] in such a town, or country. (O.) 3 مُعَاوَدَةٌ signifies The returning to the first affair. (S, O.) — — And عاودهُ He returned to it time after time. (Msb.) — — [Hence,] i. q. اِعْتَادَهُ, q. v., as syn. with تَعَوَّدَهُ. (K.) — — [عاودهُ الكَلَامَ, or عاودهُ alone, or each of these phrases, the latter being probably used for the former, like as رَاجَعَهُ is used for رَاجَعَهُ الكَلَامَ, app. signifies primarily He returned time after time to talking with him: and hence, he talked with him alternately; (compare a signification assigned to 6;) he returned him answer for answer, or answers for answers; held a dialogue, or colloquy, or conference, or a disputation, or debate, with him; bandied words with him: for it is said that] رَاجَعَهُ الكَلَامَ is syn. with عَاوَدَهُ [app. meaning عاودهُ الكَلَامَ]; (S * and K in art. رجع;) [and that] رَاجَعْتُهُ is syn. with عَاوَدْتُهُ. (Msb in that art.) — — And عاودهُ بِالْمَسْأَلَةِ He asked him the question

repeatedly, or time after time. (S, O.) — — [Hence,] عاود مَا كَانَ فِيهِ He persevered in that in which he was engaged. (TA.) — — And عَاوَدَتْهُ الحُمَّى (S, O, TA) [may signify The fever returned to him time after time: or] means the fever clave perseveringly to him. (TA.) 4 اعادهُ (O, K) He returned it, or restored it, (K,) إِلَى مَكَانِهِ [to its place; he replaced it]. (O, K.) — — And He did it a second time: (S, Msb:) he repeated it, or iterated it; syn. كَرَّرَهُ; namely, speech; (K;) as also ↓ عَادَ لَهُ; he said it a second time; (Mgh;) and ↓ عاد إِلَيْهِ and عَلَيْهِ [likewise] signify the same as اعادهُ: (TA:) but Aboo-Hilál El-'Askeree says that كَرَّرَهُ signifies he repeated it once or more than once; whereas اعادهُ signifies only he repeated it once: (MF, TA:) اعاد الكَلَامَ mean he repeated the speech [saying it] a second time; syn. رَدَّدَهُ ثَانِيًا. (O.) One says, اعاد الصَّلَاةَ He said the prayer a second time. (Msb.) And مَا يُبْدِئُ وَمَا يُعِيدُ signifies ما يَتَكَلَّمُ بِبَادِئَةٍ وَلَا عَائِدَةٍ, (Lth, A, O,) i. e. He does not say anything for the first time; nor anything for the second time; or anything original, nor anything in the way of repetition; بَادِئَةُ الكَلَامِ signifying what is said for the first time; and ↓ عَائِدَةُ الكَلَامِ, what is said for the second time, afterwards: (TA in art. بدأ:) or he says not anything: (A:) and he has no art, artifice, or cunning. (IAar, TA; and A in art. بدأ; q. v.) — — [Also He returned it, or restored it, to a former state: and hence, he renewed it: he reproduced it.] One says of God, يُبْدِئُ الخَلْقَ ثُمَّ يُعِيدُهُ, meaning [He createth, or bringeth into existence, mankind:] then He returneth them, after life, to lifelessness, in the present world; and after lifelessness, to life, on the day of resurrection. (TA.) — — See also 8. — — [اعاد also signifies He, or it, rendered; or made to be, or become; (like جَعَلَ;) in which sense it is doubly trans.: see an ex. in a verse cited voce عَسِيفٌ.] 5 تَعَوَّدَ see 8, in three places. 6 تعاودوا They returned, each party of them to its chief, or leader, in war or battle, (S, K,) &c. (S.) — — And تَعَاوَدْنَا العَمَلَ وَالأَمْرَ بَيْنَنَا We did the work, and the affair, by turns among us. (T in art. دول. [But perhaps the right reading here is تَعَاوَرْنَا.]) 8 اعتاد: see 1, near the beginning. — اعتادهُ He frequented it; or came to it and returned to it; namely, a place. (T in art. ارى.) — — And He looked at it time after time until he knew it. (TA in art. بلد.) — — And, as also ↓ تعوّدهُ, (S, O, Msb, K,) and ↓ عَادَهُ; (S, O;) and so ↓ عاودهُ, inf. n. مُعَاوَدَةٌ and عِوَادٌ; and ↓ اعادهُ, (K,) and ↓ استعادهُ; (O, K;) He became accustomed, or habituated, to it; or he accustomed, or habituated, himself to it; or made it his custom, or habit. (S, O, Msb, K.) It is said in a trad., ↓ الخَيْرَ تَعَوَّدُوا فَإِنَّ الخَيْرَ عَادَةٌ وَالشَّرَّ لَجَاجَةٌ, meaning Accustom yourselves to good; for good becomes a habit, and evil is persevered in. (A.) And one says, ↓ تعوّد الكَلْبُ الصَّيْدَ The dog became accustomed, or habituated, to the chase. (S.) — — See also 1, latter half, in two places. 10 استعادهُ He asked him to return. (O, Msb, K.) — — And استعادهُ الشَّىْءَ He asked him to repeat the thing; to do it a second time: (S, O, Msb, K:) and استعادهُ مِنْهُ [He asked for the repetition of it from him]. (Har p. 28.) — — See also 8. عَادٌ: see عَادَةٌ. — مَا أَدْرِى أَىُّ عَادَ هُوَ, (S, O, K,) عاد being in this case imperfectly decl., (S, O, [but in the CK and in my MS. copy of the K it is written عادٍ,]) means I know not what one of mankind he is. (S, O, K.) [Perhaps it is from عَادٌ the name of an ancient and extinct tribe of the Arabs.] عَادِ, indecl., with kesr for its termination, is a particle in the sense of إِنَّ, governing an accus. case, on the condition of its being preceded by a verbal proposition and a conjunction; as in the saying, رَقَدْتُ وَعَادِ أَبَاكَ سَاهِرٌ [I slept, and verily thy father was waking, or remaining awake, by night]: — — it is also an interrogative particle in the sense of هَلْ, indecl., with kesr for its termination, requiring an answer; as in the saying, عَادِ أَبُوكَ مُقِيمٌ [Is thy father abiding?]: — — it also denotes an answer, in the sense of a proposition rendered negative by means of لم or of ما, only; indecl., with kesr for its termination; and this is when it is conjoined with a pronoun; as when an interrogator says, هَلْ صَلَّيْتَ [Didst thou perform, or hast thou performed, the act of prayer?], and thou answerest, عَادِنِى, meaning Verily I (إِنَّنِى) did not perform, or have not performed, the act of prayer: — — and some of the people of El-Hijáz suppress the ن in عَادِنِى: both the modes are chaste when عَادِ is used in the sense of إِنَّ: — — sometimes, also, it is used by the interrogator and the answerer; the former saying, عَادِ خَرَجَ زَيْدٌ [Did Zeyd go forth? or has Zeyd gone forth?], and the latter saying, عَادِهِ, meaning Verily he did not go forth, or has not gone forth: — — all this is unmentioned by the leading authors on the Arabic language, those of lengthy compositions as well as the epitomisers. (MF, TA.) عَوْدٌ an inf. n. of 1, as also ↓ عَوْدَةٌ, (S, O, K,) and ↓ عُوَادَةٌ, and ↓ مَعَادٌ. (K.) [Hence,] one says, لَكَ العَوْدُ and ↓ العَوْدَةُ and ↓ العُوَادَةُ It is for thee to return (Lh, K, TA) فِى هٰذَا الأَمْرِ in this affair. (TA.) And ↓ اَللّٰهُمَّ ارْزُقْنَا إِلَى البَيْتِ مَعَادًا and ↓ عَوْدَةً (A, TA) O God, grant us a return to the House [i. e. the Kaabeh, called " the House" as being " the House of God"]. (TA.) And رَجَعَ عَوْدَهُ عَلَى بَدْئِهِ, (Sb, K,) [expl. in the TA in art. غبر as meaning He returned without his having obtained, or attained, anything,] and عَوْدًا عَلَى بَدْءٍ: (K:) and رَجَعْتُ عَوْدِى عَلَى بَدْئِى: (Sb:) expl., with other similar phrases, in art. بدأ, q. v. — See also عَائِدٌ. — Also A camel, (IAar, S, O, Msb, K,) and a sheep or goat, (IAar, O, K,) old, or advanced in age: (S, O, Msb, K:) applied to the former, that has passed the ages at which he is termed بَازِل and مُخْلِف: (S, O:) or that has passed three years, or four, since the period of his بُزُول: (Az, TA:) or a camel old, or advanced in age, but retaining remains of strength: (L:) or one old, or advanced in age, and well trained, and accustomed to be ridden or the like: (TA:) fem. with ة: you say نَاقَةٌ عَوْدَةٌ, (As, S, O,) and نَاقَتَانِ عَوْدَتَانِ, (As, TA,) and عَنْزٌ عَوْدَةٌ: (TA:) or one should not say نَاقَةٌ عَوْدَةٌ, nor نَعْجَةٌ عَوْدَةٌ; (Az, TA;) but one says شَاةٌ عَوْدَةٌ: (Az, IAth, O:) the pl. of عَوْدٌ is عِوَدَةٌ (As, S, O, K) and عِيَدَةٌ (O, K) as some say, but this is anomalous, (O,) of a particular dial., and bad; (Az, TA;) and the pl. of عَوْدَةٌ is عَوْدٌ. (As, O, TA.) It is said in a prov., إِنْ جَرْجَرَ العَوْدُ فَزِدْهُ وِقْرًا [If the old camel make a grumbling sound in his throat, then increase thou his load]. (S.) And in another, عَوْدٌ يُعَلَّمُ العَنَجَ [expl. in art. عنج]. (O.) — — It is also applied to man: (S, O:) one says, زَاحِمْ بِعَوْدٍ أَوْ دَعْ, (S, O, K,) (assumed tropical:) Ask thou aid of a person of age, (S, O,) and experience in affairs, (O,) and knowledge, (S, O,) or let it alone; (O;) for the judgment of the elder is better than the aspect, or outward appearance, (مَشْهَد,) of the youth, or young man: (S, O:) or ask aid, in thy war, of perfect men advanced in age: (K:) a proverb. (S, O.) [See also Freytag's Arab. Prov. i. 586.] — — And (tropical:) An old road: (S, O, K:) from the same word as an epithet applied to a camel. (O.) A poet says, (S, O,) namely, Besheer Ibn-En-Nikth, (TA, and so in a copy of the S,) عَوْدٌ عَلَى عَوْدٍ لِأَقْوَامٍ أُوَلْ * يَمُوتُ بِالتَّرْكِ وَيَحْيَا بِالعَمَلْ (S, O, TA) i. e. An old camel upon an old road [belonging to prior peoples], (S, O, TA,) a road that dies away by being abandoned and revives by being travelled. (TA.) And another says, عَوْدٌ عَلَى عَوْدٍ عَلَى عَوْدٍ خَلَقْ i. e. An old man upon an old camel upon an old worn road. (IB, TA.) [See also مُعِيدٌ.] — — And سُودَدٌ عَوْدٌ means (tropical:) Old [lordship, or glory or honour or dignity]. (S, A, O, K, TA.) [See also عَادِىٌّ.] — — And إِنَّكَ لَتَمُتُّ بِرَحِمٍ عَوْدَةٍ occurs in a trad., as said by Mo'áwiyeh, meaning [Verily thou seekest to advance thyself in my favour] by an old and remote tie of relationship. (TA.) — — And عَوْدٌ is used by Abu-n-Nejm as meaning The sun, in the saying, وَتَبِعَ الأَحْمَرَ عَوْدٌ يَرْجُمُهُ [And a sun followed the red dawn, driving it away]: by الأَحْمَر he means الصُّبْح. (TA.) عُودٌ Wood; timber; syn. خَشَبٌ: (Mgh, O, K:)

any slender piece of wood or timber: (Lth, TA:) or a piece of wood of any tree, whether slender or thick: or a part, of a tree, in which sap runs, whether fresh and moist or dry: (TA:) a staff; a stick; a rod: and also a sprig: (the lexicons &c. passim:) a branch; or twig; properly, that is cut off; but also applied to one not cut off: (Har p. 499:) [and the stem of the raceme of a palm-tree, and the like: (see فَجَّانٌ, in art. فج:)] pl. [of mult.] عِيدَانٌ, (S, Mgh, O, Msb, K,) originally عِوْدَانٌ, (Msb,) and [of pauc.] أَعْوَادٌ. (S, O, Msb, K.) — — [Hence,] رَكَّبَ اللّٰهُ عُودًا عُودًا, (A,) or عُودًا عَلَى عُودٍ, (TA,) God caused the arrow to be put upon the bow, for shooting; (A;) meaning that civil war, or conflict, or faction, or sedition, became excited. (A, TA.) — — And سَبِيلُ ذِى الأَعْوَادِ (assumed tropical:) Death: الاعواد meaning the pieces of wood upon which the dead is carried: (El-Mufaddal, Az, L:) for the Arabs of the desert, having no biers, put two pieces of wood together, and on them carry the dead to the grave. (Az, L.) — — And العُودَانِ The pulpit and the staff of the Prophet. (Sh, O, K.) — — And one says, هُوَ صُلْبُ العُودِ: (tropical:) see art. صلب. — — And هُوْ مِنْ عُودِ صِدْقٍ and سَوْءٍ (tropical:) [He is of a good branch and of a bad branch]. (TA.) — — And it is said in a trad. of Shureyh, إِنَّمَا القَضَآءُ جَمْرٌ فَادْفَعِ الجَمْرَ عَنْكَ بِعُودَيْنِ [Verily the exercise of the judicial office is like the approaching live coals; and repel thou the live coals from thee by means of two sticks]: meaning, guard thyself well from the fire [of Hell] by means of two witnesses; like as he who warms himself by means of fire repels the live coals from his place with a stick or other thing that he may not be burned: or act firmly and deliberately in judging, and do thy utmost to repel from thee the fire [of Hell]. (L.) — — عُودُ الصَّلِيبِ: see يَبْرُوحٌ. — — العُودُ also signifies [Aloes-wood;] a well-known odoriferous substance; (Msb;) that with which one fumigates himself; (S, O, K; *) a certain aromatized wood, with which one fumigates himself; thus called because of its excellence: (L:) العُودُ الهِنْدِىُّ [which, like عُودُ البَخُورِ and عُودُ النَّدِّ and العُودُ القَمَارِىُّ and العُودُ القَاقُلِّىُّ, is a common, well-known, term for aloes-wood,] is said to be the same as القُسْطُ البَحْرِىُّ. (TA. [See art. قسط.]) — — And A certain musical instrument, (S, O, L, Msb, K,) well known; (TA;) [the lute; which word, like the French " luth," &c., is derived from العُود: accord. to the L, it has four chords; but I have invariably found it to have seven double chords: it is figured and described in my work on the Modern Egyptians: in the present day it is generally played with a plectrum, formed of a slip of a vulture's feather; but in former times it seems to have been usually played upon with the tips of the fingers:] pl. as above, عِيدَانٌ and أَعْوَادٌ. (Msb.) — — And The bone [called os hyoides] at the root of the tongue; (O, K;) also called عُودُ اللِّسَانِ. (O.) — — And أُمُّ العُودِ signifies The [portion, or appertenance, of the stomach of a ruminant animal, called] قِبَة, (O,) or قِبَّة, (K,) i. e. the فَحِث: (TA:) pl. أُمَّهَاتُ العُودِ. (O.)

عِيدٌ, originally عِوْدٌ, the و being changed into ى because of the kesreh before it, (Az, TA,) An occurrence that befalls, or betides, one, or that happens to one, [or returns to one, of some former affection of the mind or body, i. e.] of anxiety, (S, O, K,) or of some other kind, (S, O,) of disease, or of grief, (O, K,) and the like, (K,) of affliction, and of desire: and accord. to Az, the time of return of joy and of grief. (TA.) — — [And hence, A festival; or periodical festival;] a feast-day; (KL;) i. q. مَوْسِمٌ; (Msb;) any day on which is an assembling, or a congregating; (K;) [and particularly an anniversary festival:] so called because it returns every year with renewed joy: (IAar, TA:) or, from عَادَ, because people return to it: or from عَادَةٌ, "a custom," because they are accustomed to it: (TA:) pl. أَعْيَادٌ; the ى being retained in the pl. because it is in the sing., or to distinguish it from أَعْوَادٌ the pl. of عُودٌ; (S, O, Msb;) for regularly its pl. would be أَعْوَادٌ, like as أَرْوَاحٌ is pl. of رِيحٌ. (TA.) [The two principal religious festivals of the Muslims are called عِيدُ الأَضْحَى The festival of the victims (see art. ضحو and ضحى) and عِيدُ الفِطْرِ The festival of the breaking of the fast after Ramadán.] The dim. of عِيدٌ is ↓ عُيَيْدٌ; the ى being retained in it like as it is retained in the pl. (TA.) — — See also عَادَةٌ, in two places. — Also, A certain sort of mountain-tree, (K, TA,) that produces twigs about a cubit in length, dust- coloured, having no leaves nor blossoms, but having much peel, and having many knots: fresh wounds are dressed with its peel, and close up in consequence thereof. (TA.)

عَادَةٌ A custom, manner, habit, or wont; syn. دَأْبٌ, and وَتِيرَةٌ, (MA,) or دَيْدَنٌ: (K:) so called because one returns to it time after time: it respects more especially actions; and عُرْفٌ, sayings; as in indicated in the Telweeh &c.; or, accord. to some, عُرْفٌ and عَادَةٌ are syn.: (MF, TA:) and accord. to El-Mufaddal, [↓ عِيدٌ signifies the same as عَادَةٌ; for he says that] عَادَنِى عِيدِى means عَادَتِى [i. e. My habit returned to me: but see the next preceding paragraph, first sentence]: (L, TA:) the pl. of عَادَةٌ is عَادَاتٌ (S, O, Msb) and ↓ عَادٌ, (S, O, Msb, K,) or rather this is a coll. gen. n., (TA,) and ↓ عِيدٌ, (L, K, TA,) mentioned by Kr, but not of valid authority, (L, TA,) [app. a mistranscription for عِيَدٌ, like حِوَجٌ, a pl. of حَاجَةٌ,] and عَوَائِدُ, (Msb, TA,) like as حَوَائِجُ is pl. of حَاجَةٌ; but, accord. to Z and others, this last is pl. of عَائِدَةٌ, not of عَادَةٌ. (TA.)

عَوْدَةٌ: see عَوْدٌ, first three sentences.

عَادِىٌّ An old, or ancient, thing: (S, A, Mgh, * O, Msb, * K:) as though so called in relation to the [ancient and extinct] tribe of 'Ád (عاد). (S, A, O, Msb.) One says خَرِبٌ عَادِىٌّ Old, or ancient, ruins. (Mgh.) And بِئْرٌ عَادِيَّةٌ An old, or ancient, well: (O:) or a well strongly cased with stone or brick, and abounding with water, the origin of which is referred to [the tribe of] 'Ád. (Msb.) And بِنَآءٌ عَادِىٌّ A firm, or strong, building, the origin of which is referred to [the tribe of] 'Ád. (Msb.) And أَرْضٌ عَادِىٌّ Land possessed from ancient times. (Msb.) And مُلْكٌ عَادِىٌّ Dominion of old, or ancient, origin. (Msb.) And مَجْدٌ عَادِىٌّ Old, or ancient, glory. (A.) [See also عَوْدٌ.]

عِيدِيَّةٌ an appellation given to Certain excellent she-camels; (S, O, K;) so called in relation to a stallion, (S, O, K,) well-known, (K,) that begat an excellent breed, (S, O,) named عِيدٌ: (O, K:) [so some say:] but ISd says that this is not of valid authority: (TA:) or so called in relation to El-'Eedee Ibn-En-Nadaghee Ibn-Mahrah-Ibn-Heidán: (Ibn-El-Kelbee, O, K:) or in relation to 'Ád Ibn-'Ád: or 'Ádee Ibn-'Ád: (K:) but if from either of the last two, it is anomalous: (TA:) or in relation to the Benoo-'Eed-Ibn-El- 'Ámiree: (O, K:) Az says that he knew not the origin of their name. (L.) — — And accord. to Sh, [A female lamb;] the female of the بُرْقَان [pl. of بَرَقٌ]; the male of which is called خَرُوف until he is shorn: but this was unknown to As. (L.)

عَيْدَانٌ Tall palm-trees: (As, S, O, K:) or the tallest of palm-trees: (K in art. عيد:) but not so called unless the stumps of their branches have fallen off and they have become bare trunks from top to bottom: (AHn, M, TA in art. عيد:) or i. q. رَقْلَةٌ [q. v.]: (AO, TA in art. عيد:) [a coll. gen. n.:] n. un. with ة: (S, O, K:) which As explains as applied to a hard, old tree, having roots penetrating to the water: and he says, ومنه هيمان وعيلان: [but what these words mean, I know not:] (TA:) the word belongs to this art. and to art. عيد: (K in art. عيد:) or it may belong to the present art., or to art. عدن [q. v.]. (Az, S, O.) The Prophet had a bowl [made of the wood] of an عَيْدَانَة, (K, TA,) or, accord. to some, it is preferably written with kesr [i. e. عِيدَانَة], (TA,) in which he voided his urine. (K, TA.)

عَوَادٌ: see عُوَادَةٌ. — — عُدْ فَإِنَّ لَكَ عِنْدَنَا عَوَادًا حَسَنًا, (S, O, K,) as also عُوَادًا and عِوَادًا, (O, K,) these two only, not the first, mentioned by Fr, (O,) means [Return thou, and thou shalt have with us] what thou wilt like: (S, O, K:) or kind treatment. (TA.)

عَوَادِ, [an imperative verbal noun,] like نَزَالِ (S, O) and تَرَاكِ, (S,) means Return thou; syn. عُدْ. (S, O, K.)

عُيَيْدٌ dim. of عِيدٌ, q. v. (TA.)

عُوَادَةٌ: see عَوْدٌ, first and second sentences. — — Also, (S, O, K,) and if you elide the ة you say ↓ عَوَادٌ, like لَمَاظٌ and قَضَامٌ, (Az, TA,) [in the O عَوَادَةٌ and عُوَادَةٌ with damm, (but the

former is probably a mistranscription,)] Food brought again after its having been once eaten of: (S, O:) or food brought again for a particular man after a party has finished eating. (A, K.) عَوَّادٌ A player upon the عُود [or lute]: (K:) or one who makes, (يَتَّخِذُ,) the stringed عُود [or lute]; (O;) or a maker (مُتَّخِذ) of عِيدَان [or lutes]. (TA.) [Fem. with ة.] عَائِدٌ A visiter of one who is sick: (Msb, TA:) thus it more commonly and especially means: but it also signifies any visiter of another, who comes time after time: (TA:) pl. عُوَّادٌ (Msb, K) and ↓ عَوْدٌ, (K,) or [rather] عَوْدٌ and عُوَّادٌ signify the same, like زَوْرٌ and زُوَّارٌ, (Fr, O, TA,) but عَوْدٌ is a quasi-pl. n. like as صَحْبٌ is of صَاحِبٌ: (TA:) the fem. is عَائِدَةٌ, of which the pl. is عُوَّدٌ, (Az, Msb, TA,) incorrectly said in the K to be a pl. of عَائِدٌ; and عَوَائِدُ also is a pl. of the fem. (TA.) عَائِدَةٌ fem. of عَائِدٌ [q. v.]. (Az, Msb, TA.) — — عَائِدَةُ الكَلَامِ: see 4. — — عَائِدَةٌ also signifies Favour, kindness, pity, compassion, or mercy: (S, O, K:) a favour, a benefit, an act of beneficence or kindness: a gratuity, or free gift: (K:) and [a return, i. e.] advantage, profit, or utility; or a cause, or means, thereof: (S, O, K:) a subst. from عَادَ بِمَعْرُوفٍ: (Msb:) pl. عَوَائِدُ. (A.) One says, فُلَانٌ ذُو صَفْحٍ وَعَائِدَةٍ Such a one is a person of forgiving disposition, and of favour, kindness, or pity. (S, A, O.) And إِنَّهُ لَكَثِيرُ العَوَائِدِ عَلَى قَوْمِهِ [Verily he is one who confers, or bestows, many favours, or benefits, upon his people]. (A.) هٰذَا الشَّيْءُ أَعْوَدُ عَلَيْكَ مِنْ كَذَا means This thing is more remunerative, advantageous, or profitable, to thee than such a thing: (S, O, K: *) or more easy, or convenient, to thee. (A, * TA.) مَعَادٌ, signifying Return, is originally مَعْوَدٌ. (IAth, TA.) See عَوْدٌ, first and third sentences. — — Also A place to which a person, or thing, returns: a place, state, or result, to which a person, or thing, eventually comes; a place of destination, or an ultimate state or condition: syn. مَرْجِعٌ: and مَصِيرٌ. (S, A, O, K.) — — [Hence,] المَعَادُ signifies [particularly] The ultimate state of existence, in the world to come; syn. الآخِرَةُ; (M, K, TA;) [and] so مَعَادُ الخَلْقِ: (S, O:) the place to which one comes on the day of resurrection. (TA.) And Paradise. (K.) And Mekkeh: (O, K:) the conquest of which was promised to the Prophet: (TA:) so called because the pilgrims return to it. (O.) لَرَادُّكَ إِلَى مَعَادٍ, in the Kur [xxviii. 85], is expl. as meaning will assuredly return thee, or restore thee, to Mekkeh: (O, K:) or معاد here means Paradise: (K:) or thy fixed place in Paradise: (I'Ab, TA:) or the place of thy birth: (Fr, TA:) or thy home and town: (Th, TA:) or thy usual state in which thou wast born: or thy original condition among the sons of Háshim: or, accord. to most of the expositors, the words mean will assuredly raise thee from the dead. (TA.) — — And The pilgrimage. (K.) — — And مَعَادٌ (Lth, TA) and ↓ مَعَادَةٌ (Lth, A, TA) A place of wailing for a dead person: (Lth, A, TA:) so called because people return to it time after time: (Lth, * A:) pl. مَعَاوِدُ. (A.) [Hence,] one says, ↓ لِآلِ فُلَانٍ مَعَادَةٌ, meaning An affliction has happened to the family of such a one, the people coming to them in the places of wailing for the dead, or in other places, and the women talking of him. (Lth, TA.) مَعُودٌ and مَعْوُودٌ, (K,) the latter anomalous, (TA,) A sick person visited. (K.) مُعِيدٌ A stallion-camel that has covered repeatedly; (S, M, O, K;) and that does not require assistance in his doing so. (Sh, O.) — — And hence, (Sh, O,) applied to a man Acquainted with affairs, (Sh, O, K,) not inexperienced therein, (Sh, O,) possessing skill and ability to do a thing. (O, K. *) One says, فُلَانٌ مُعِيدٌ لِهٰذَا الأَمْرِ, meaning Such a one is able to do this thing: (S, O, Msb, K: *) because accustomed, or habituated, to it. (Msb.) — — And hence, (O,) or because he returns to his prey time after time, (TA,) The lion, (O, K, TA.) — — المُبْدِئُ المُعِيدُ applied to God: — — and مُبْدِئٌ مُعِيدٌ applied to a man, and to a horse: see art. بدأ. — — مُعِيدٌ also signifies A road travelled and trodden time after time. (TA.) [See also عَوْدٌ.] مَعَادَةٌ: see مَعَادٌ, last two sentences. مُعَاوِدٌ Persevering; (Lth, A, K;) applied to a man. (Lth, A.) — — A courageous man; (S, O, K;) because he does not become weary of conflict. (S, O.) — — And One skilful in his work. (A.) عوذ 1 عَاذَ بِهِ, aor. يَعُوذُ, (S, A, O, L, Msb,) inf. n. عَوْذٌ (O, L, K) and عِيَاذٌ and مَعَاذٌ (O, L, Msb, K) and مَعَاذَةٌ; (O, K;) and ↓ تعوّذ بِهِ; (O, L, Msb, K; *) and ↓ استعاذ بِهِ; (S, A, O, L, Msb, K; *) He sought protection, or preservation, by him; sought, or took, refuge in him; had recourse to him for protection, preservation, or refuge; sought his protection, or preservation; confided or trusted or put his trust in him, or relied upon him, for protection, or preservation; (S, A, O, L, Msb, K;) namely, God, (S, A, O, L, Msb,) or a man; (S, O;) [and in like manner used in relation to a place;] مِنْ كَذَا and عَنْهُ from such a thing; or followed by مِنْ أَنْ, or only أَنْ, and a mansoob aorist.] ↓ إِنَّمَا قَالَهَا تَعَوُّذًا, occurring in a trad., means He only said it (referring to the profession of the faith) to seek protection, or preservation, thereby from slaughter; not being sincere in his profession of El-Islám. (L.) And one says, مَعَاذَ اللّٰهِ, (S, A, O, L, K,) and مَعَاذَةَ اللّٰهِ, (S, O, L, K,) and مَعَاذَ وَجْهِ اللّٰهِ, and مَعَاذَةَ وَجْهِ اللّٰهِ, (S, O, L,) and عِيَاذَ اللّٰهِ, (A,) meaning أَعُوذُ بِاللّٰهِ مَعَاذًا [I seek protection, or preservation, by God; &c.; which is equivalent to the saying may God protect me, or preserve me]: (S, A, O, L, K:) مَعَاذًا [as also مَعَاذَةً] being here used instead of the verb because it is an inf. n., though [accord. to some] not employed as such [in other cases], like as is the case in the phrase سُبْحَانَ اللّٰهِ. (S, O, L.) [One says also, مَعَاذَ اللّٰهِ أَنْ أَفْعَلَ كَذَا, for مِنْ أَنْ أَفْعَلَ كَذَا, I seek preservation by God, &c., from my doing such a thing; as though meaning may God preserve me from doing such a thing: see an ex. in the Kur xii. 79: and] some reckon مَعَاذَ اللّٰهِ among the forms of oaths. (MF.) [In like manner also,] عَوْذٌ بِاللّٰهِ مِنْكَ means أَعُوذُ بِاللّٰهِ مِنْكَ [I seek protection, or preservation, by God, &c., from thee]. (S, O, L, K. *) [See also the phrase عَائِذًا بِاللّٰهِ, voce عَائِذٌ.] — — عَاذَتْ بِوَلَدِهَا (assumed tropical:) She (a camel) stayed with her young one, and attended to it affectionately, as long as it remained little, is as though it were an inverted phrase, meaning عَاذَ بِهَا وَلَدُهَا [her young sought protection by her: or it may be from what next follows]. (TA.) — — عاذ بِالعَظْمِ (tropical:) It (flesh-meat) clave to the bone: (S, O, L, K: *) a tropical phrase. (A.) — — And عَاذَتْ, [aor. تَعُوذُ,] (L, K,) inf. n. عِيَاذٌ (S, O, L, K) and عُؤُودٌ; (S, L; [in the O عُؤُوذَة;]) and ↓ أَعَاذَتْ, and ↓ أَعْوَذَتْ; (L, K;) (assumed tropical:) She (a gazelle, S, O, L, K, and a camel, and a mare, S, O, L, and any female, L, K) was in the state of such as is termed عَائِذ [q. v.]; or that of having recently brought forth. (S, O, L, K.) One says, هِىَ فِيعِيَاذِهَا She is in the early stage of the period after having brought forth. (S, O, L.) 2 عَوَّذْتُ غَيْرِى بِفُلَانٍ, and ↓ أَعَذْتُهُ بِهِ, I made another to seek protection, or preservation, by such a one; to seek, or take, refuge in him; to have recourse to him for protection, preservation, or refuge; to seek his protection, or preservation; to confide, or trust, or put his trust, in him, or to rely upon him, for protection, or preservation; (S, O, * L;) [مِنْ كَذَا and عَنْهُ from such a thing: and in like manner, عَوَّذْتُهُ بِاللّٰهِ, and ↓ أَعَذْتُهُ بِهِ, I made him to seek protection, or preservation, by God; &c.] — And عَوَّذْتُهُ بِكَذَا I prayed for his protection, or preservation, by such a thing [i. e. by invoking God, or uttering some charm; مِنْ كَذَا from such a thing; and أَنْ يَفْعَلَ كَذَا from his doing such a thing; as also ↓ أَعَذْتُهُ بِهِ, of which see an ex. in art. ييس, conj. 2]. (Har p. 49.) — — And عَوَّذَهُ [and ↓ أَعَاذَهُ] He charmed him [against such a thing (مِنْ كَذَا)]; or fortified him by a charm, or an amulet. (L.) And عَوَّذْتُهُ بِاللّٰهِ and ↓ أَعَذْتُهُ بِهِ I charmed him (i. e. a child) [by invoking God]. (Msb. [Both mentioned in the present art. thereof, and the former said in art. رقى of the same to be syn.

with رُقْيَتُهُ.]) And عَوَّذْتُ فُلَانًا بِاللّٰهِ, and بِأَسْمَائِهِ, and بِالمُعَوِّذَتَيْنِ, I said to such a one, I charm thee (↓ أُعِيذُكَ) by [invoking] God, and by his names, and by the مُعَوِّذَتَانِ [q. v.], against every evil person or thing, and every disease, and an envier, and destruction, or trial. (L.) It is said of the Prophet, كَانَ يُعَوِّذُ نَفْسَهُ بِالمُعَوِّذَتَيْنِ [He used to charm himself against evil by reciting the معوّذتان]. (L.) And عَوَّذَتَاهُ, said of the مُعَوِّذَتَانِ, means They preserved him from any evil. (Msb.) — — عوّذه and ↓ اعاذه said of God mean He granted him protection, preservation, or refuge; protected, or preserved, him. (L.) 4 أَعْوَذَ see 2, in seven places: — and see also 1, last sentence but one, in two places. 5 تَعَوَّذَ see 1, in two places. 6 تعاوذوا They sought protection, preservation, or refuge, one of another; or confided in, or relied upon, one another's protection, or preservation; (A, O, L, K; *) فِى الحَرْبِ in war. (O, L.) 10 إِسْتَعْوَذَ see 1, first sentence. فَاسْتَعِذْ بِاللّٰهِ in the Kur xvi. 100 means Then say thou أَعُوذُ بِاللّٰهِ [I seek protection, or preservation, by God; &c.]. (L.) عَوَذٌ: see مَعَاذٌ, in two places. — — Also A tree, or some other thing, beneath which, or in which, one takes refuge, or shelter. (L.) — — A thing, such as a stone, or trunk of a tree, surrounded by things blown against it and around it by the wind. (T, L.) — — Fallen leaves; (AHn, L, K:) so called because they shelter themselves against any rising thing, such as a building or a sand-hill or a mountain. (AHn, L.) — — Vile, or ignoble, persons; or the worse or viler, or the worst or vilest, of mankind. (IAar, L, K.) — أَفْلَتَ فُلَانٌ مِنْهُ عَوَذًا [Such a one escaped from him without being beaten; or without being killed, though beaten;] is said when one has frightened the other; but not beaten him; (S, O, L, K; *) or beaten him, desiring to kill him, but not killed him. (S, O, L.) — — And مَا تَرَكْتُهُ إِلَّا عَوَذًا مِنْهُ means I left him not save from dislike, or hatred, of him; as also ↓ عَوَاذًا منه. (S, O, L.) عُوذَةٌ (S, A, O, L, K) and ↓ تَعْوِيذٌ (S, O, L, K) and ↓ مَعَاذَةٌ (S, A, L, K) are syn., (S, A, O, L, K,) signifying A kind of amulet, phylactery, or charm, bearing an inscription, which is hung upon a man [or woman or child or horse &c.], to charm the wearer against the evil eye and against fright and diabolical possession, and which is forbidden to be hung upon the person, (L,) unless inscribed with something from the Kur-án or with the names of God, for in this case there is no harm in it: (S and Mgh voce تَمِيمَةٌ:) accord. to some of the etymologists, originally signifying an amulet, a phylactery, or a charm, upon which is [an inscription commencing with the word] أَعُوذُ; and afterwards applied in a general manner [as meaning any amulet]; (MF;) i. q. رُقْيَةٌ, (K,) or تَمِيمَةٌ: (A:) or those who imagine that the ↓ مَعَاذَة is the same as the تميمة are in error; for the latter is a bead: (Mgh in art. تم:) [in some instances] the ↓ تَعْوِيذ is a thing made of silver, of a round shape like the moon, but partly hollowed out in the form of the horse-shoe, tied by a string to the neck of a child, as a preservative, and in some instances engraved with an inscription: (Har p. 49:) the pl. of عُوذَةٌ is عُوَذٌ; that of ↓ تَعْوِيذٌ is تَعَاوِيذُ; and that of ↓ مَعَاذَةٌ is مَعَاذَاتٌ. (L.) عَوَاذٌ: see عَوَذٌ, last sentence. عِيَاذٌ [originally an inf. n. of 1]: see عُوَّذٌ, in two places: — and see also مَعَاذٌ, in two places. عُوَّذٌ Birds taking refuge in a mountain or in some other place; as also ↓ عِيَاذٌ: [each app. a pl. of عَائِذٌ; like as نُوَّمٌ and نِيَامٌ are pls. of نَائِمٌ:] (L, K:) Bakhdaj says, كَالطَّيْرِ يَنْجُونَ عِيَاذًا ↓ عُوَّذَا [Like birds saving themselves, taking refuge in a mountain or in some other place]; repeating the epithet for the sake of emphasis: or عياذا may be here an inf. n. (L.) — — And (tropical:) Herbage growing at the feet of thorn-trees, or in a rugged place, (S, O, K,) which the cattle can hardly reach, (S, O,) or which they cannot reach; (S, * O, * K;) as also ↓ مُعَوَّذٌ and ↓ مُعَوِّذٌ: (K:) or herbage that has not risen so high as the branches [around it], and which the trees prevent the beasts from depasturing: or such as is in rugged ground and cannot be reached by the cattle: or trees growing at the foot of some rising thing, such as a building or a sand-hill or a mountain, or a tree, or a rock, that protects them; as also ↓ مُعَوَّذٌ: or ↓ مُعَوِّذٌ, with kesr, signifies any herbage, or plant, at the foot of a tree or stone or other thing whereby it shelters, or protects, itself: (L:) and ↓ مُعَوَّذٌ, (O, K,) with fet-h to the و (O,) herbage upon which camels pasture around tents or houses: (O, K:) or عُوَّذُ شَجَرٍ and ↓ مُعَوَّذُهُ signify herbage that shelters, or protects, itself by trees, and spreads beneath them. (A.) [See also دُخَّلٌ.] — — عُوَّذُ اللَّحْمِ (tropical:) The parts of flesh-meat that cleave to the bone: (S, A, O, L, K: *) such are the sweetest of flesh-meat. (S, A, O, L.) عَائِذٌ [part. n. of 1]. أَنَا عَائِذٌ بِاللّٰهِ occurs in a trad. as meaning [i. e. I am seeking protection, or preservation, by God; &c.]. (L.) And one says, اَللّٰهُمَّ عَائِذًا بِكَ مِنْ كُلِّ سُوْءٍ, meaning, accord. to Az, أَعُوذُ بِكَ عَائِذًا [lit. O God, I seek protection, or preservation, by Thee, &c., seeking, &c., from every evil]: but accord. to Sb, in the phrase عَائِذًا بِاللّٰهِ مِنْ شَرِّهَا, the word عائذا is put in the place of the inf. n. [as an absolute complement of أَعُوذُ understood; so that the meaning is, I seek protection, or preservation, by God, with earnest seeking &c., from her, or its, evil, or mischief]. (L.) — — Also A female gazelle, (S, O, L, K,) and a she-camel, and a mare, (S, O, L,) and any female, (L, K,) that has recently brought forth; (S, O, L, K;) as also ↓ مُعْوِذٌ (O, K) and ↓ مُعِيذٌ: (L, K:) or any female that has brought forth within seven days: because her young one has recourse to her for protection; so that it is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; or, as some say, it is a possessive epithet, meaning ذَاتُ عَوْذٍ: or, accord. to Az, a she-camel that has brought forth some days before; accord. to some, seven days: (L:) or a female gazelle, and a she-camel, and a mare, that has brought forth within ten days, or fifteen days, (S, O, L,) or thereabout; (L;) after which she is called مُطْفِلٌ: (S, O, L:) pl. عُوذٌ and عُوذَانٌ, (S, O, L, K,) like as حُولٌ is pl. of حَائِلٌ, and رُعْيَانٌ of رَاعٍ; (S, O, L;) [and عَوَائِذُ;] and from عُوذٌ is formed the pl. عُوذَاتٌ. (L.) [It is said that the phrase وَمَعَهُمُ العُوذُ المَطَافِيلُ, occurring in a trad., means (assumed tropical:) And with them the women and children. (L. [See another rendering voce مُطْفِلٌ.])] — — العَوَائِذُ is the name of (assumed tropical:) Four stars, (O, K,) of the northern stars, (O,) forming an irregular quadrilateral figure, in the midst of which is a star [for كَوَاكِبُ, in the O and K, I read كَوْكَبٌ,] called الرُّبَعُ; (O, K;) the four stars in the head of التِّنِّين, [or Draco, which, app., like some other constellations, the Arabs figured somewhat differently from our astronomers,] in the midst of which is a very small star called by the Arabs الرُّبَعُ: they are between الذِّنْبَانِ [q. v. voce ذِنْبٌ] and النَّسْرُ الوَاقِعُ. (Kzw.) تَعْوِيذٌ [originally inf. n. of 2]: see عُوذَةٌ, in three places. مَعَاذٌ A refuge; (A, O, L, K;) as also ↓ عِيَاذٌ (S, O, L, K) and ↓ عَوَذٌ (O, K, in both of which it is said to be بِالتَّحْرِيك, but written in the L عَوْذ,) [and ↓ مُسْتَعَاذٌ]; meaning a place to which one has recourse for protection or preservation: and it also means a time at which one does so: and is also an inf. n. (L.) [Hence,] one says, هُوَ مَعَاذِى, (O,) and ↓ عِيَاذِى, (S, O,) and ↓ عَوَذِى, (O,) He is my refuge: (S, O:) and ↓ اَللّٰهُ مُسْتَعَاذِى [God is my refuge]. (A.) مُعْوِذٌ and مُعِيذٌ: see عَائِذٌ. The pl. مُعْوِذَاتٌ is expl. by Skr as meaning She-camels having their young ones with them. (L.) مَعَاذَةٌ an inf. n. of 1. (O, K.) — — And i. q. عُوذَةٌ. (S, A, L, K.) See the latter, in three places. مُعَوَّذٌ The place of the collar (S, O, L, K) of a horse. (S, O, L.) [App. so called because it is a place where charms, or amulets, are often suspended.] And المُعَوَّذُ, (A'Obeyd, L,) or دَائِرَةُ المُعَوَّذِ, (S, O, L,) The feather, or curling portion of the coat of a horse, that is in the place of the collar: (A'Obeyd, L:) it is a دائرة approved. (A'Obeyd, S, O, L.) — — Also, (accord. to the K,) or ↓ مُعَوِّذٌ, (accord. to the O,) A she-camel that does not cease to remain in one place. (O, K.) [SM says that the word thus expl. in the K is a mistranscription for معوّد; by which he means مُعَوِّد, part. n. of عَوَّدَ said of a camel; but this I doubt; for مُعَوِّذٌ has not the meaning here

assigned to معوّذ.] — — See also عُوَّذٌ, in four places. مُعَوِّذٌ: see عُوَّذٌ, in two places: — — and see also مُعَوِّذٌ. — — المُعَوِّذَتَانِ, with kesr to the و, (S, O, L, K,) erroneously said to be with fet-h, (TA,) an appellation of Two chapters of the Kur-án; (S, K;) the last two chapters; i. e. the Soorat el-Falak and that which follows it: (O, L, Msb:) so called because each of them begins with the words قُلْ أَعُوذُ; (L;) or because they preserved their publisher from every evil. (Msb.) And المُعَوِّذَاتُ is sometimes used to denote The two chapters above mentioned together with that which next precedes them. (MF.) مُسْتَعَاذٌ: see مَعَاذٌ, in two places. عور 1 عَوِرَ, (O, K,) said of a man, (O,) aor. يَعْوَرُ, inf. n. عَوَرٌ, (S, O, K,) He was, or became, blind of one eye: (K:) [or he became one-eyed; wanting one eye: or one of his eyes sank in its socket: or one of his eyes dried up: see what next follows:] as also عَارَ, aor. يَعَارُ; and ↓ اعورّ; (K;) and ↓ اعوارّ. (Sgh, K.) And عَوِرَتْ عَيْنُهُ, (Az, S, IKtt, O, Msb,) aor. تَعْوَرُ, (Az, Msb,) inf. n. عَوَرٌ; (IKtt, Msb;) and عَارَتْ, aor. تَعَارُ (Az, S, IKtt, O) and تِعَارُ; (IKtt, TA;) and ↓ اعورّت; (Az, S, IKtt, O;) and ↓ اعوارّت; (Az, O, TA;) His eye became blind: (TA:) or became wanting: or sank in its socket: (Msb:) or dried up. (IKtt, TA.) Ibn-Ahmar says, أَعَارَتْ عَيْنُهُ أَمْ لَمْ تَعَارَا [Has his eye become blind or has it not indeed become blind?] meaning تَعَارَنْ; but, pausing, he makes it to end with ا: in عَوِرَتْ, the و is preserved unaltered because it is so preserved in the original form, which is إِعْوَرَّتْ, on account of the quiescence of the letter immediately preceding: then the augmentatives, the ا and the teshdeed, are suppressed, and thus the verb becomes عَوِرَ: for that اعورّت is the original form is shown by the form of the sister-verbs, اِسْوَدَّ and اِحْمَرَّ; and the analogy of verbs significant of faults and the like, اِعْرَجَّ and اِعْمَىَّ as the original forms of عَرِجَ and عَمِىَ; though these may not have been heard. (S, O. [See also صَيِدَ.]) — — عَارَتِ الرَّكِيَّةُ, aor. تَعُورُ [or تَعْوَرُ or تَعَارُ?], (tropical:) The well became filled up. (TA.) — عَارَهُ, (O, K,) aor. يَعُورُهُ; (TA;) and ↓ أَعْوَرَهُ, (K,) inf. n. إِعْوَارٌ; (TA;) and ↓ عوّرهُ, (K,) inf. n. تَعْوِيرٌ; (TA;) He rendered him blind of one eye. (K.) And عَارَ عَيْنَهُ, (S, M, IKtt, O, Msb,) aor. يَعُورُهَا, (S, O, Msb,) inf. n. عَوْرٌ: (IKtt;) and (more commonly, M) ↓ أَعْوَرَهَا; and ↓ عوّرها; (S, M, IKtt, Msb;) He put out his eye: (IKtt, Msb: *) or made it to sink in its socket. (Msb.) Some say that عُرْتُ عَيْنَهُ and ↓ أَعَارَهَا [sic] are from عَائِرٌ, q. v. (TA.) — — عَارَ الرَّكِيَّةَ and ↓ اعارها signify the same as ↓ عوّرها, (tropical:) He marred, or spoiled, the well, so that the water dried up: (A, TA:) or he filled it up with earth, so that the springs thereof became stopped up: and in like manner, عوّر ↓ عُيُونَ المِيَاهِ he stopped up the sources of the waters: (Sh, TA:) and ↓ عَيْنَ الرَّكِيَّةِ عوّر he filled up the source of the well, so that the water dried up. (S.) — عَارَهُ, aor. يَعُورُهُ and يَعِيرُهُ, (S, K,) or the aor. is not used, or, accord. to IJ, it is scarcely ever used, (TA,) or some say يُعُورُهُ, (Yaakoob,) or يَعِيرُهُ, (Aboo-Shibl,) He, or it, took, and went away with, him, or it: (S, O, K:) or destroyed him, or it. (K, TA.) One says, مَا أَدْرِى أَىُّ الجَرَادِ عَارَهُ I know not what man went away with him, or it: (S, O, TA:) or took him, or it. (TA.) It is said to be only used in negative phrases: but Lh mentions أَرَاكَ عُرْتَهُ, and عِرْتَهُ, I see thee, or hold thee, to have gone away with him, or it: [see also art. عير:] IJ says, It seems that they have scarcely ever used the aor. of this verb because it occurs in a prov. respecting a thing that has passed away. (TA.) — See also 3 in art. عر. 2 عَوَّرَ see 1, in five places: — and see 3. 3 عاورهُ الشَّىْءَ He did with the thing like as he (the other) did with it: (S:) [or he did the thing with him by turns; for] المُعَاوَرَةُ is similar to المُدَاوَلَةُ, with respect to a thing that is between two, or mutual. (TA. [See also 6.]) — — See also 4. — عاور المَكَايِيلَ i. q. عَايَرَهَا; [q. v. in art. عير;] (S, O, K;) as also ↓ عوّرها. (K.) 4 أَعْوَرَ see 1, in four places. — اعارهُ الشَّىْءَ, (Az, Msb, K,) inf. n. إِعَارَةٌ and ↓ عَارَةٌ; like as you say أَطَاعَهُ, inf. n. إِطَاعَةٌ and طَاعَةٌ, and أَجَابَهُ, inf. n. إِجَابَةٌ and جَابَةٌ; (Az, Msb;) [or rather عَارَةٌ is a quasi-inf. n.; and so is طَاعَةٌ, and جَابَةٌ;] and اعارهُ مِنْهُ; and ↓ عاورهُ إِيَّاهُ; (K;) [accord. to the TK, all signify He lent him the thing: but the second seems rather to signify he lent him of it: and respecting the third, see 3 above.] For three exs., see 10. سَيْفٌ أُعِيرَتْهُ المَنِيَّةُ (tropical:) [A sword which fate has had lent to it] is an appellation applied to a man, by En-Nábighah. (TA.) [See also 4 in art. عير.] — أَعْوَرَ (tropical:) It (a thing) appeared; and was, or became, within power, or reach. (IAar, K, TA.) One says, أَعْوَرَ لَكَ الصَّيْدُ (tropical:) The object of the chase has become within power, or reach, to thee; (S, O, TA;) and so أَعْوَرَكَ. (TA.) — — (assumed tropical:) It (a thing) had a place that was a cause of fear, i. e. what is termed عَوْرَةٌ, appearing [in it]. (Ham p. 34.) (tropical:) He (a horseman) had, appearing in him, a place open and exposed to striking (S, O, TA) and piercing. (TA.) (tropical:) It (a place of abode) had a gap, or breach, appearing in it: (TA:) and [so] a house, or chamber, by its wall's being in a state of demolition. (IKtt, TA.) 5 تَعَوَّرَ see 6: see also 10, in two places: and see 5 in art. عير. 6 تعاوروا الشَّىْءَ, and ↓ اِعْتَوَرُوهُ, (S, Mgh, O, Msb, K,) and ↓ تعوّروهُ, (S, O, K,) They took the thing, or did it, by turns; syn. تَدَاوَلُوهُ, (S, Mgh, O, Msb, K,) فِيمَا بَيْنَهُمْ: (S, O, TA:) the و is apparent [not changed into ا] in اعتوروا because it signifies the same as تعاوروا. (S.) Aboo-Kebeer says, وَإِذَا الكُمَاةُ تَعَاوَرُوا طَعْنَ الكُلَى [And when the men clad in armour interchange the piercing of the kidneys]. (TA.) And in a trad. it is said, يَتَعَاوَرُونَ عَلَى مِنبرِى They will ascend my pulpit one after another, by turns; whenever one goes, another coming after him. (TA.) One says also, تعاور القَوْمُ فُلَانًا, meaning The people aided one another in beating such a one, one after another. (TA.) And تَعَاوَرْنَا فُلَانًا ضَرْبًا We beat such a one by turns; I beating him one time, and another another time, and a third another time. (TA.) And اعتور ↓ القَتِيلَ رَجُلَانِ Each of the two men [in turn] struck the slain man. (Mgh.) And تَعَاوَرَتِ الرِّيَاحُ رَسْمَ الدَّارِ (tropical:) (tropical:) The winds blew by turns upon, or over, the remains that marked the site of the house, or dwelling; (S, O; *) syn. تَنَاوَبَتْهُ, (S,) or تَدَاوَلَتْهُ; one time blowing from the south, and another time from the north, and another time from the east, and another time from the west: (Az, TA:) or blew over them perseveringly, so as to obliterate them; (Lth, TA;) a signification doubly tropical: but Az says that this is a mistake. (TA.) And doubly tropical is the saying ↓ الإِسْمُ تَعْتَوِرُهُ حَرَكَاتُ الإِعْرَابِ (tropical:) (tropical:) [The noun has the vowels of desinential syntax by turns; having at one time رَفْعٌ, at another نَصْبٌ, and at another خَفْضٌ]. (TA.) تَعَاوُرٌ and ↓ اِعْتِوَارٌ denote that this has the place of this, and this the place of this: one says هٰذَا مَرَّةً وَهٰذَا مَرَّةً ↓ اِعْتَوَرَاهُ [They two took it, or did it, by turns; this, one time; and this, one time]: but you do not say اِعْتَوَرَ زَيْدٌ عَمْرًا. (IAar.) — — تَعَاوَرْنَا العَوَارِىَّ (tropical:) We lent loans, one to another: (AZ:) and هُمْ يَتَعَاوَرُونَ العَوَارِىَّ (tropical:) They lend loans, one to another. (S, * Msb.) [See also 10.] 8 إِعْتَوَرَ see 6, in five places. 9 إِعْوَرَّ see 1, first quarter, in two places. 10 استعار and ↓ تعوّر (O, K) He asked, or demanded, or sought, what is termed عَارِيَّة [a loan]. (K.) It is said in the story of the [golden] calf, اِسْتَعَارُوهُ i. e. بَنُو إِسْرَائِيلَ ↓ مِنْ حَلْىٍ تَعَوَّرَهُ [Of ornaments which the children of Israel had asked to be lent, or had borrowed]. (TA.) — — You say also ↓ اِسْتَعَرْتُ مِنْهُ الشَّىْءَ فَأَعَارَنِيهِ, (Mgh, Msb, K, *) and اِسْتَعَرْتُهُ الشَّىْءَ, (Mgh, TA,) suppressing the preposition, (Mgh,) I asked of him the loan of the thing [and he lent it to me]. (K, TA.) And ↓ اِسْتَعَرْتُ مِنْهُ عَارِيَّةً فَأَعَارَنِيهَا [I asked of him a loan and he lent it to me]. (TA.) And ↓ اِسْتَعَارَهُ ثَوْبًا إِيَّاهُ فَأَعَارَهُ [He asked him to lend to him a garment, or piece of cloth, and he lent it to him]. (S, O.) — —

استعار سَهْمًا مِنْ كِنَانَتِهِ (tropical:) He raised and transferred an arrow from his quiver. (TA in arts. عور and عير.) — — [Hence, استعار لَفْظًا (tropical:) He used a word metaphorically.] 11 إِعْوَارٌ see 1, first quarter, in two places. عَارٌ: see art. عير. عَوَرٌ inf. n. of عَوِرَ [q. v.]. (S, O, K.) See also عَوْرَةٌ. — — Also Weakness, faultiness, or unsoundness; and so ↓ عَوْرَةٌ: badness, foulness, or unseemliness, in a thing: disgrace, or disfigurement. (TA.) [See also عَوَارٌ.] — هٰذَا الأَمْرُ بَيْنَنَا عَوَرٌ means This is a thing, or an affair, that we do by turns. (TA, voce رَوَحٌ.) عَوِرٌ (tropical:) A thing having no keeper or guardian; [lit., having a gap, or an opening, or a breach, exposing it to thieves and the like;] as also ↓ مُعْوِرٌ. (TA.) You say ↓ مَكَانٌ مُعْوِرٌ (tropical:) A place in which one fears: (TA:) a place in which (فِيهِ [in one of my copies of the S مِنْهُ]) one fears being cut [or pierced (see 4)]; (S, TA;) as also ↓ مَكَانٌ عَوْرَةٌ; which is doubly tropical: (TA:) and ↓ طَرِيقٌ مُعْوِرَةٌ (tropical:) a road in which is an opening, in which one fears losing his way and being cut off: and ↓ مُعْوِرٌ signifies within the power of a person; open, and exposed: appearing; and within power, or reach: and a place feared. (TA.) I'Ab and some others read, in the Kur [xxxiii. 13], إِنَّ بُيُوتَنَا عَوِرَةٌ, meaning, ذَاتُ عَوْرَةٍ; (O, K;) i. e., (tropical:) Verily our houses are [open and exposed,] not protected, but, on the contrary, within the power of thieves, having no men in them: (O, TA:) or it means مُعْوِرَةٌ, i. e., next to the enemy, so that our goods will be stolen from them. (TA.) See also عَوْرَةٌ, last sentence but one. عَارَةٌ: see 4: — — and see also عَارِيَّةٌ. عَوْرَةٌ The pudendum, or pudenda, (S, O, Msb, K,) of a human being, (S, O,) of a man and of a woman: (TA:) so called because it is abominable to uncover, and to look at, what is thus termed: (Msb:) said in the B to be from عَارٌ, meaning مَذَمَّةٌ: (TA:) [but see what is said voce عَارِيَّةٌ: the part, or parts, of the person, which it is indecent to expose:] in a man, what is between the navel and the knee: and so in a woman: (Jel in xxiv. 31:) or, in a free woman, all the person, except the face and the hands as far as the wrists; and respecting the hollow of the sole of the foot, there is a difference of opinion: in a female slave, like as in a man; and what appears of her in service, as the head and the neck and the fore arm, are not included in the term عورة. (TA.) [العَوْرَةُ المُغَلَّظَةُ means The anterior and posterior pudenda: العَوْرَةُ المُخَفَّفَةُ, the other parts included in the term عورة: so in the law-books.] The covering what is thus termed, in prayer and on other occasions, is obligatory: but respecting the covering the same in a private place, opinions differ. (TA.) The pl. is عَوْرَاتٌ: (S, O, Msb:) for the second letter of the pl. of فَعْلَةٌ as a subst. is movent only when it is not و nor ى: but some read [in the Kur xxiv. 31], عَوَرَاتِ النِّسَآءِ, (S, O,) which is of the dial. of Hudheyl. (Msb.) — — A time in which it is proper for the عَوْرَة to appear; each of the following three times; before the prayer of daybreak; at midday; and after nightfall. (K.) These three times are mentioned in the Kur xxiv. 57. (TA.) — — Anything that a man veils, or conceals, by reason of disdainful pride, or of shame or pudency: (Msb:) anything of which one is ashamed (S, O, K, TA) when it appears. (TA.) — — See also عَوَرٌ. — — (assumed tropical:) A woman: because one is ashamed at her when she appears, like as one is ashamed at the pudendum (العَوْرَة) when it appears: (L, TA:) or women. (Msb.) — — Any place of concealment (مَكْمَنٌ) [proper] for veiling or covering. (K.) — — A gap, an opening, or a breach, (T, Msb, K,) or any gap, opening, or breach, (S, O,) in the frontier of a hostile country, (T, S, O, Msb, K,) &c., (K,) or in war or battle, from which one fears (T, S, O, Msb) slaughter. (T.) — — Sometimes it is applied as an epithet to an indeterminate subst.; and in this case it is applied to a sing. and to a pl., without variation, and to a masc. and a fem., like an inf. n. (TA.) It is said in the Kur [xxxiii. 13], إِنَّ بُيُوتَنَا عَوْرَةٌ (O, TA) [Verily our houses are open and exposed: or, as expl. by Bd and others, defenceless]: the epithet being here sing.; and the subst. to which it is applied, pl.: (TA:) but in this instance it may be a contraction of ↓ عَوِرَةٌ; and thus it has been read: (Bd:) see عَوِرٌ. — — Also, (K,) or [the pl.] عَوْرَاتٌ, (S,) Clefts, or fissures, of mountains. (S, K.) عَوَرَةٌ a subst. meaning ↓ عَوَرٌ [q. v.]: (O:) [it is mentioned in the S as a subst., and app., from the context, as signifying عَوَرٌ, i. e. A blindness of one eye: (but expl. by Golius as meaning the succession of a worse after a better:) after the mention of رَجُلٌ أَعْوَرُ, and the phrase خَلَفٌ أَعْوَرُ and بَدَلٌ أَعْوَرُ, in the S, it is added, وَالإِسْمُ العَوَرَةُ, or, accord. to one copy, العَوْرَةُ; and then follows, وَقَدْ عَارَتِ العَيْنُ.] عُورَانٌ a pl. of أَعْوَرُ [q. v.]; as also عِيرَانٌ. — — It is also used as a sing.; رَكِيَّةٌ عُورَانٌ meaning (assumed tropical:) A well in a state of demolition. (O, K.) عَارِيَّةٌ (S, Mgh, O, Msb, K) and sometimes عَارِيَةٌ, without teshdeed, (Msb, K,) when used in poetry, (Msb,) and ↓ عَارَةٌ, (S, O, K,) What is taken by persons by turns; expl. by مَا تَدَاوَلُوهُ بَيْنَهُمْ: (K:) [generally meaning a loan: and the act of lending;] the putting one in possession of the use of a thing without anything given in exchange: (KT, and Kull p. 262:) the returning of the thing thus termed is obligatory, when the thing itself remains in existence; and if it has perished, then one must be responsible for its value, accord. to Esh-Sháfi'ee, but not accord. to Aboo-Haneefeh: (TA:) pl. [of the first] عَوَارِىُّ, (S, O, Msb, K,) and [of the second] عَوَارٍ. (Msb, K.) A poet says, وَالْعَوَارِىُّ قَصَارٌ أَنْ تُرَدْ إِنَّمَا أَنْفُسُنَا عَارِيَّةٌ [Our souls are only a loan: and the end of loans is their being given back: تُرَدْ being for تُرَدَّ]. (S, O.) عَارِيَّةٌ is of the measure فَعْلِيَّةٌ: Az says that it is a rel. n. from عَارَةٌ, which is a subst. from إِعَارَةٌ: (Mgh, * Msb:) Lth says that what is thus called is so called because it is a disgrace (عار) to him who demands it; and J says the like; and some say that it is from عَارَ الفَرَسُ, meaning, "the horse went away from his master: " but both these assertions are erroneous; since عاريّة belongs to art. عور, for the Arabs say هُمْ يَتَعَاوَرُونَ العَوَارِىَّ, meaning they lend [loans], one to another; and عَارٌ and عَارَ الفَرَسُ belong to art. عير: therefore the correct assertion is that of Az. (Msb.) عَوَارٌ (S, Mgh, Msb, K) and ↓ عُوَارٌ (AZ, S, Msb, K) and ↓ عِوَارٌ (K) A fault; a defect; an imperfection; a blemish; something amiss; (S, Mgh, Msb, K;) in an article of merchandise, (S, Mgh, Msb,) and in a garment, or piece of cloth, (TA,) and in a slave, (Msb,) and in a beast: (TA:) or in a garment, or piece of cloth, a hole, and a rent; (Lth, Mgh, Msb, K, TA;) and so in the like, and in a house or tent and the like; (TA;) and in a garment, or piece of cloth, also a burn; and a rottenness: (Mgh:) and some say that عَوَارٌ, with fet-h, is only in goods, or commodities, or articles of merchandise. (Msb.) You say سِلْعَةٌ ذَاتُ عَوَارٍ, and ↓ عُوَارٍ, accord. to AZ, An article of merchandise having a fault, or the like. (S.) [See also عَوَرٌ.] عُوَارٌ: see عَوَارٌ, in two places. عِوَارٌ: see عَوَارٌ. عُوَيْرٌ: see أَعْوَرُ, of which it is the dim. عُيَيْنَيْنِ عَيِّرَةٌ: see عَائِرٌ. عُوَّارٌ: see عَائِرٌ, in four places. عَائِرٌ Anything that causes disease in the eye, (K, TA,) and wounds: so called because the eye becomes closed on account of it, and the person cannot see, the eye being as it were blinded: (TA:) ophthalmia; syn. رَمَدٌ; (S, O, K;) as also ↓ عُوَّارٌ: (Msb:) which latter also signifies foul, thick, white matter, that collects in the inner corner of the eye; not fluid; syn. رَمَصٌ: (Msb:) or both signify a fluid matter that makes the eye smart, as though a mote, or the like, had fallen into it: (Lth:) and both signify a mote, or the like, (S, O, K,) in the eye: (S:) or (TA, in the K " and ") عَائِرٌ signifies pimples, or small pustules, in the lower eyelid: (K:) a subst., not an inf. n., nor an act. part. n.: (TA:) the pl. of ↓ عُوَّارٌ is عَوَاوِيرُ, and, by poetic license, عَوَاوِرُ. (TA.) One says ↓ بِعَيْنِهِ عُوَّارٌ, meaning, In his eye is a mote, or the like. (S.) — — عَيْنٌ عَائِرَةٌ An eye in which is the fluid matter called ↓ عُوَّار: but when the eye has this, you do not say of it عَارَتْ. (Lth.) — — عَائِرُ العَيْنِ (assumed tropical:) What fills, or satisfies,

the eye (مَا يَمْلَؤُهَا), of مَال [meaning camels or the like], so as almost to put it out; and in like manner عِنْدَهُ مِنَ المَالِ عَائِرَةُ عَيْنَيْنِ. (TA.) One says, عَيِّرَةُ عَيْنَيْنِ, (S, O,) or عَائِرَةُ عَيْنَيْنِ and ↓ عَائِرَةُ عَيْنٍ, (K, but with عَلَيْهِ in the place of عِنْدَهُ, and in the CK عِتْرَةُ is put for عَيِّرَةُ,) both of these mentioned by Lh, (TA,) i. e. (assumed tropical:) [He has, of camels or the like], what fill, or satisfy, (تَمْلَأُ,) his sight by the multitude thereof; (K;) or that at which the sight is confounded, or perplexed, by reason of the multitude thereof, as though it filled, or satisfied, the eye, and put it out: (S, O:) [and A'Obeyd says the like:] or, accord. to As, the Arab in the Time of Ignorance used, when his camels amounted to a thousand, to put out an eye of one of them; and hence, by عَائِرَةُ العَيْنِ they meant a thousand camels, whereof one had an eye put out. (TA.) — عَائِرٌ also signifies An arrow of which the shooter is not known; (S, O, K;) and in like manner, a stone: (S, O:) pl. عَوَائِرُ: (TA:) عَوَائِرُ نَبْلٍ means arrows in a scattered state, of which one knows not whence they have come. (IB, TA.) [See also art. عير.] And عَوَائِرُ (S, O, K) and ↓ عِيرَانٌ (K) signify Swarms of locusts in a scattered state: (S, O, K: [or] the first thereof going away in a scattered state, and few in number. (TA.) أَعْوَرُ Blind of one eye: (K:) one-eyed; wanting one eye: or having one of his eyes sunk in its socket: (Msb:) or having one of his eyes dried up: (IKtt:) applied to a man, (S, Msb,) and to a camel, &c.: (TA:) fem. عَوْرَآءُ: (Msb:) pl. عُورٌ and عُورَانٌ (O, K) and عِيرَانٌ. (K.) The أَعْوَر is considered by the Arabs as of evil omen. (TA.) It is said in a prov., أَعْوَرُ عَيْنَكَ وَالحَجَرَ [O oneeyed, preserve thine eye (thine only eye) from the stone]. (Meyd, TA.) — — Squint-eyed; syn. أَحْوَلُ: (TA:) and عَوْرَآءُ the same, applied to a woman. (K, TA.) — — A crow: (S, O, K:) so called as being deemed inauspicious; (S, O, TA;) or by antiphrasis, (TA,) because of the sharpness of his sight; (S, O, TA;) or because, when he desires to croak, he closes his eyes; (O, TA;) and ↓ عُوَيْرٌ is the dim., (S, O,) and signifies the same. (K.) — — فَلَاةٌ عَوْرَآءُ (assumed tropical:) A desert in which is no water. (S, O.) — — طَرِيقٌ أَعْوَرُ (tropical:) A road in which is no sign of the way. (K, TA.) — — عَوْرَآءُ القُرِّ (assumed tropical:) A night (لَيْلَةٌ), (O, TA,) and a morning (غَدَاةٌ), and a year (سَنَةٌ), (TA,) in which is no cold. (Th, O, TA.) — — أَعْوَرُ also signifies (assumed tropical:) Anything, (O, K, TA,) and any disposition, temper, or nature, (TA,) bad, corrupt, abominable, or disapproved: (O, K, TA:) fem. as above. (TA.) — — بَدَلٌ أَعْوَرُ (assumed tropical:) [A bad substitute]: a prov. applied to a man who is dispraised succeeding one who is praised: and sometimes they said خَلَفٌ أَعْوَرُ: and Aboo-Dhu-eyb uses the expression خِلَافٌ عُورٌ; as though he made خِلَافٌ pl. of خَلَفٌ, like as جِبَالٌ is pl. of جَبَلٌ. (S, O.) — — عَوْرَآءُ (tropical:) A bad, an abominable, or a foul, word or saying; (AHeyth, S, A, O, K;) opposed to عَيْنَآءُ: (AHeyth, A, TA:) i. q. سَقْطَةٌ; (S, O;) i. e. a bad word or saying, that swerves from rectitude: (TA:) or a word or saying that falls inconsistent with reason and rectitude: (Lth:) or a word or saying which the ear rejects; and in the pl. sense you say عُورَانُ الكَلَامِ: (AZ:) or a bad, an abominable, or a foul, action: (K:) as though the word or saying, or the action, blinded the eye: the attribute which it denotes is transferred to the word or saying, or the action; but properly its author is meant. (TA.) — — مَعَانٍ عُورٌ, in a trad. of 'Omar, (assumed tropical:) Obscure, subtile, meanings. (TA.) — — See also the pl. عِيرَانٌ voce عَائِرٌ, last sentence. اِسْتِعَارَةٌ [inf. n. of 10. — — And hence, (tropical:) A metaphor]. مُعْوِرٌ: see عَوِرٌ, in four places. مُسْتَعَارٌ [Borrowed; or asked, demanded, or sought, as a loan;] pass. part. n. of 10 as used in the phrase اِسْتَعَارَهُ ثَوْبًا [q. v.] so in the following verse of Bishr (S, O) Ibn-Abee-Házim, describing a horse: (O:) كَأَنَّ حَفِيفَ مَنْخِرِهِ إِذَا مَا كَتَمْنَ الرَّبْوَ كِيرٌ مُسْتَعَارُ [As though the sound of the wind of his nostril, when they (i. e. other horses) suppressed loud breathing, were the sound of the wind of a borrowed blacksmith's bellows]: or, as some say, مستعار here means مُتَعَاوَرٌ i. e. مُتَدَاوَلٌ [app. worked by turns]: (S, O:) he means that his nostril was wide, not suppressing the loud breathing, when other beasts suppressed the breath by reason of the narrowness of the place of exit thereof. (S in art. كتم.) — — [And hence, (tropical:) A word, or phrase, used metaphorically.] عوز 1 عَوِزَ, (S, O, Msb, K,) aor. عَوَزَ, (Msb, K,) inf. n. عَوَزٌ, (S, O, Msb,) It (a thing) was, or became, wanting; not found; or not existing: (S, O, K:) or it (anything) was wanted, and desired, but not attainable: (Lth, O:) or it was, or became, unattainable; not found; or not existing. (Msb.) — — The same verb, inf. n. as above, is also said of flesh, or flesh-meat; [app. signifying It became wasted; or it was, or became, wanting, or not found;] (A;) or the verb thus used is ↓ أَعْوَزَ, inf. n. إِعْوَازٌ. (TA.) — — Also It (an affair) was, or became, hard, difficult, or strait; (O, K, * TA;) and ↓ اعوز it (a thing) was, or became, difficult. (IKtt.) — — And He (a man) was, or became, poor, needy, or indigent; (S, A, O, K;) as also ↓ اعوز, (S, O, Msb, K,) inf. n. إِعْوَازٌ: (S, Msb;:) or the latter signifies he was, or became, poor so as to possess nothing; (AZ, Msb;) or he became in want, and in an unsound condition; (A;) as also ↓ اعوزّ, (A, TA,) inf. n. إِعْوِزَازٌ; (TA;) or in an evil condition. (TA.) — عَازَ الشَّىْءَ, aor. يَعُوزُ, [inf. n. عَوْزٌ,] He wanted, needed, or required, the thing, and found it not. (Msb.) [And عَازَهُ الشَّىْءُ, and أَعْوَزَهُ, virtually signify the same.] See 4. 4 اعوز, inf. n. إِعْوَازٌ: see عَوِزَ, in three places. — اعوزهُ الدَّهْرُ Fortune caused him to became in want, or need; (S, O, K;) or rendered him poor; (A, Msb;) [i. e.,] poverty befell him. (TA.) — — اعوزهُ الشَّىْءُ [lit., The thing caused him to want; meaning] he wanted, needed, or required, the thing, [or had it not,] (S, O, K,) and was unable to attain it: (S, K:) and the thing escaped him, so that he was unable to attain it, (M, Mgh, Msb,) it being much wanted by him; (M, TA;) as also ↓ عَازَهُ الشَّىْءُ: (M, TA:) or the latter, [virtually, like عَازَ الشَّىْءَ,] he found not the thing: (O, K, TA:) but Az says that this latter phrase is not known. (O, TA.) — — The thing was little, or scarce, or scanty, to him, or in his estimation, and needful to him. (Mgh, TA.) — — اعوزهُ الأَمْرُ The affair was hard, or difficult, to him. (A, TA.) So in the saying, مَسْأَلَةٌ يَخْتَلِفُ فِيهَا كِبَارُ الصَّحَابَةِ يُعْوِزُ فِقْهُهَا [A question respecting which the great men of the Companions differ;] the knowledge whereof is difficult. (Mgh.) — And one says, مَا يُعْوِزُ لِفُلَانٍ شَىْءٌ إِلَّا ذَهَبَ بِهِ A thing does not come within sight of such a one but he takes it away: (Ibn-Háni, O, K:) a saying disapproved by As, but held by AZ to be correct, [thus said by him with ز, (TA,)] and heard from the Arabs. (O.) [See also أَعْوَرَ, with ر.] 9 إِعْوَزَّ see 1, latter part. عَوْزٌ The berries of the grape-vine [i. e. grapes; العَوْزُ being expl. as signifying حَبُّ العِنَبِ]: n. un. with ة. (O, K.) خَرَطْتُ العُنْقُودَ, (O,) or العِنَبَ, (TA,) is expl. by AHeyth as said when one takes, (O,) or strips off, (TA,) the عَوْز (O, TA) that are upon the عنقود [or bunch], (O,) or that are upon the عنب [or grape-vine], (TA,) with all his fingers, (O, TA,) so as to clear it of its عوز, (O,) or so as to clear them from the عُود [or stalk] thereof. (TA.) عَوَزٌ inf. n. of عَوِزَ [q. v.] (S, O, Msb.) — — [As a simple subst.,] Want; need; exigency; (A, O, K;) in which sense مَعَاوِزُ may be an irreg. pl. thereof similar to مَلَامِحُ and مَشَابِهُ: (Har p. 26:) destitution: (TA:) poverty: (A:) evilness of condition: (TA:) littleness, or scarceness, or scantiness, of a thing, to a person, or in his estimation, and its needfulness to him: (Lth, * Mgh, TA: *) straitness, or difficulty, of a thing. (TA.) You say, أَصَابَهُ عَوَزٌ Want, and poverty, befell him. (A.) And hence the saying, سِدَادٌ مِنْ عَوَزٍ, (A, Mgh, TA,) a well-known prov., expl. in art. سد. (TA.) عَوِزٌ Poor; needy; indigent: (K, in

this art. and in art. لوز:) and ↓ مُعْوِزٌ signifies the same; (S, TA;) possessing little; and in an evil condition, as also ↓ مِعْوَزٌ, (O, TA,) which latter is anomalous. (TA.) You say, إِنَّهُ لَعَوِزٌ لَوِزٌ Verily he is poor indeed: the last word being an imitative sequent, (K, in this art. and in art. لوز,) and a corroborative. (TA.) مُعْوِزٌ: see عَوِزٌ. — — هٰذَا شَىْءٌ مُعْوِزٌ This is a thing that is rare; scarce; hardly to be found: (TA:) or not to be found. (A.) مِعْوَزٌ: see عَوِزٌ. — An old and worn-out garment or piece of cloth, that is worn in service and in labouring; (S, O, K;) as also ↓ مِعْوَزَةٌ: (O, K:) because such is worn by the poor: (O, K, TA:) wherefore it has the form of an instrumental noun: (TA:) and the latter, any garment, or piece of cloth, with which another is preserved: or a new garment or piece of cloth, accord. to AZ: (TA:) but this is [said to be] a mistake ascribed to AZ: (O:) pl. of the former, مَعَاوِزُ; (S, O, K; [see also عَوَزٌ;]) and of ↓ the latter, مَعَاوِزَةٌ, with ة added to corroborate the fem. character. (TA.) — — Also The piece of rag which a woman holds when wailing for the dead. (TA, voce عَذَبٌ.) مِعْوَزَةٌ: see مِعْوَزٌ, in two places. عوش مَعُوشَةٌ i. q. مَعِيشَةٌ, in the dial. of El-Azd. (K.) See 1 in art. عيش. عوص 1 عَوِصَ, (S, O, Msb, K,) aor. يَعْوَصُ; (Msb, TA;) and عَاصَ, aor. يَعَاصُ; (A, O, K;) inf. n. (of the former, Msb, or of the latter, A) عَوَصٌ (A, O, Msb, K) and عِيَاصٌ; (A, O, K; [and accord. to the CK عَيْصٌ also, but this I do not find elsewhere,]) It (a thing [or, accord. to the O, so the former verb, but both as said of language,]) was, or became, difficult; (S, * A, O, Msb, K;) syn. اِشْتَدَّ, (A, O, K,) or صَعُبَ; (Msb;) as also ↓ اعتاص: (Msb:) and it was, or became, impossible; contr. of أَمْكَنَ. (TA.) You say, اعتاص ↓ عَلَيْهِ الأَمْرُ The thing, or affair, was, or became, difficult and intricate to him: (S, TA:) or difficult and confused and intricate to him, so that he did not find the right course (O, K, TA) therein. (O, TA.) — — Also said of language, inf. n. as above, (A, K,) and عَائِصٌ also, (TA, [see عَوِيصٌ,]) meaning It was, or became, difficult; syn. صَعُبَ: (A, O, * K:) and [in like manner] ↓ اعتاص, said of language, it was, or became, obscure. (TA.) — — [The two inf. ns. first mentioned above are also quasi-inf. ns. of أَعْوَصَ, q. v.] 2 عوّص, inf. n. تَعْوِيصٌ, He put forth, or proposed, a verse difficult to be explained, or understood. (O, K, * TA.) [See also 4.] — — He did not pursue a right course in saying nor in acting. (TA.) 3 عاوصهُ He wrestled with him, each endeavouring to throw down the other. (Ibn-'Abbád, O, K.) 4 أَعْوَصَ He said what was difficult to be understood: (Msb:) he spoke, or made use of, strange language, or a strange expression. (S, TA.) [See also 2.] You say also, اعوص فِى المَنْطِقِ He was obscure in speech. (TA.) And اعوص بِالخَصْمِ, (S, A, O, K,) inf. n. [or rather quasi-inf. n.] عَوَصٌ and عِيَاصٌ, (K, TA, [the latter written in the CK عَياص,]) He made the adversary's case, or affair, difficult and intricate to him: (S, O, K:) or he brought upon the adversary that which was difficult and intricate to him: (A:) or he brought the adversary into a case which he did not understand. (TA.) And اعوص عَلَيْهِ, (O, K, TA,) and بِهِ, (TA,) He introduced against him, of arguments, what it was difficult for him to evade. (O, K, TA.) — أَعْوَصَنِى [It caused me to be in difficulty, so that I was unable to accomplish it]. (Ibn-'Abbád, in O voce أَعْوَقَ, q. v.) 8 إِعْتَوَصَ see 1, in three places. — — اعتاصت النَّاقَةُ The she-camel, being covered, did not conceive, (Lth, S, O, K,) though there was no disease in her: (S, TA:) and in like manner, اعتاصت رَحِمُهَا [her womb was not impregnated]: accord. to Yaakoob, the ص in this verb is substituted for the ط in اعتاطت, which, accord. to Az, is the more common: or, as some say, the former is said particularly of a mare, and the latter of a she-camel. (TA.) عَوَصٌ [inf. n. of 1]: see عَوِيصٌ. عَوُوصٌ A ewe, or she-goat, that does not yield her milk plentifully, though plied hard. (O, K.) عَوِيصٌ A difficult thing, or affair: (Msb:) and the same, (K,) or ↓ عَوْصَآءُ, (O, TA,) applied to a calamity (دَاهِيَة) difficult, severe, grievous, or distressing: (O, K, TA:) IJ holds it to be used [only] as a subst. (M, voce صَوِيبٌ.) — — Also Language Difficult to be understood: (Msb:) obscure; or not comprehended or understood; as also ↓ أَعْوَصُ and ↓ عَائِصٌ, which last is [originally] an inf. n., like فَالِجٌ &c.: (TA:) poetry of which the meaning is difficult to be elicited; (S, O, K;) as also ↓ أَعْوَصُ: (O, K:) also عَوِيصٌ, (K, TA,) and عَوِيصَةٌ, (TA,) and ↓ عَوْصَآءُ, (S, Msb, K, TA,) applied to a word, or an expression, or a sentence, or the like, (كَلِمَة,) strange: (S, K:) or difficult to be understood. (Msb.) — — Also, applied to earth [(تُرَاب)], Hard: (K:) and ↓ عَوْصَآءُ, applied to a piece of sand (رَمْلَة), difficult to traverse: (MF:) or, accord. to ISh, the latter is applied as an epithet to what is termed مَيْثَآءُ, [of which one signification is an even, or a soft, tract of sand,] in the sense of مُخَالِفَةٌ [app. meaning opposing one's progress]: and the state, or quality, thereof, is termed ↓ عَوَصٌ. (O, TA.) — — And, applied to a place, Rugged, high, and difficult. (Ibn-'Abbád, O, K.) — — Also, (K,) or ↓ عَوْصَآءُ, (S, O, TA,) [as an epithet in which the quality of a subst. predominates,] A difficult affair: (K, TA:) or the most difficult of affairs. (S, O, TA.) You say, ↓ فُلَانٌ يَرْكَبُ العَوْصَآءَ Such a one embarks in, or undertakes, the most difficult of affairs. (S, O, TA.) — — Also عَوِيصٌ, (K,) or ↓ عَوْصَآءُ, (S, TA,) Difficulty, or distress: (S, K:) or difficulty and want. (TA in art. عيص.) You say, ↓ أَصَابَتْهُمْ عَوْصَآءُ Difficulty, or distress, befell them. (TA.) And عَيْصَآءُ signifies the same; the ى being interchangeable with the و. (TA.) عَائِصٌ: see عَوِيصٌ, second sentence. — — Also A ewe, or she-goat, that has not conceived for some years: (S, O, K:) pl. عُوصٌ, (O, K,) [and app. عِيصٌ,] made to accord with عُوطٌ and عِيطٌ. (O, TA.) أَعْوَصُ: fem. عَوْصَآءُ: see عَوِيصٌ, throughout. نَاقَةٌ مُعْتَاصَةٌ [An intractable, or unmanageable, she-camel]. (K in art. أبد; there coupled with وَحْشِيَّةٌ.) مِعْيَاصٌ: see art. عيص. عوض 1 عَاضَهُ, (S, A, O, Msb, K,) first pers. عُضْتُهُ, (A and TA in art. عرض,) aor. يَعُوضُ, (Msb,) inf. n. عَوْضٌ (A, O, Msb, K) and عِوَضٌ (O, K) and عِيَاضٌ, (A, O, K,) originally عِوَاضٌ, (O, K,) He (God, A, O, K, or a man, S, O, Msb) gave him a substitute, or something instead or in exchange, or a compensation, (S, A, * O, Msb, K, *) عَنْ كَذَا [for such a thing], (Msb,) or مِنْهُ [for it]; (O, K;) or عَاضَهُ مَا أُخِذَ مِنْهُ, said of God, [and of a man,] He gave him a substitute for, or replaced to him, what had been taken from him; (A;) and ↓ عوّضهُ, (S, A, Msb, K,) inf. n. تَعْوِيضٌ, (TA,) signifies the same; (S, A, Msb, K;) as also ↓ اعاضهُ; (S, IJ, Msb;) and ↓ عاوضهُ, (S, O, K,) inf. n. مُعَاوَضَةٌ. (TA.) — — And عُضْتُهُ I gave to him. (IJ.) — عِضْتُ, [originally عَوِضْتُ,] aor. أَعَاضُ: see 8. 2 عَوَّضَ and 3 and 4: see the preceding paragraph. 5 تَعَوَّضَ see 8, in two places. 6 تعاوض القَوْمُ, inf. n. تَعَاوُضٌ, The people, or company of men, had their property and their former state restored to them after want. (TA.) 8 اعتاض He took, or received, a substitute, or something instead or in exchange, or a compensation; (S, Msb;) as also ↓ تعوّض: (S, O, Msb, K:) [both of which also signify he had a thing replaced to him:] and ↓ عِضْتُ, [originally عَوِضْتُ,] (Lth and TA, in this art. and in art. عرض,) aor. أَعَاضُ, (TA in art. عرض,) likewise signifies I took, or received, a substitute, or something instead or in exchange, or a compensation: (Lth, TA:) but Az says, "I have not heard this on any other authority than that of Lth." (O, TA.) You say also, إِعْتَاضَ خَيْرًا مِمَّا ذَهَبَ مِنْهُ [He received as a substitute, or compensation, what was better than that which had gone from him]; and [in like manner] ↓ تَعَوَّضَ. (A.) — اعتاضهُ He came to him seeking, or demanding, a substitute, or something instead or in exchange, or a compensation; (O, K;) and a free gift, or gratuity. (O, TA.) [See also 10.] 10 استعاض He sought, or demanded, or asked for, a substitute, or something instead or in exchange, or a compensation. (S, O, Msb.) — — It is also trans.: you say, استعاضهُ He asked him for a substitute, or something instead or in exchange, or a compensation. (A, * O, K.) [See also 8, last

signification.] — — [استعاضهُ also signifies He asked, or desired, that it should be replaced to him.] — — And إِسْتَعْوَضَهُ He took it (a thing) as a substitute, or in exchange, for another thing; or in the place of another thing; syn. إِسْتَخْلَفَهُ [q. v.]. (TA in art. خلف.) عَوْضُ and عَوْضَ (Az, S, O, Mughnee, K) and عَوْضِ; (Mughnee, K,) the first accord. to Ks (TA) and the Koofees, and the second accord. to the Basrees; (O, TA; [in which latter it is added that the second is the most common; but this I think a mistake; for I have most frequently found the first; and in the Mughnee, عَوْضُ is mentioned first, as in the S and K, and عَوْضَ last;]) indecl., (Mughnee, K,) like قَبْلُ and أَيْنَ and أَمْسِ, (Mughnee,) without tenween; (S;) [but not always, as will be seen below;] an adv. n., (Mughnee, K,) denoting future time, (S, O,) or all future time, (Mughnee, K,) like as قَطُّ denotes past time; (S, O;) meaning Ever; syn. أَبَدًا; (S, * O, K;) but differing from أَبَدًا by being appropriated to negative phrases only: (Mughnee, K: *) you say لَا أُفَارِقُكَ عَوْضُ, (K,) or عَوْضُ لَا أُفَارِقُكَ, meaning I will not separate myself from thee, ever; like as you say مَا فَارَقْتُكَ قَطُّ; but you may not say عَوْضُ مَا فَارَقْتُكَ, like as you may not say قَطُّ مَا أُفَارِقُكَ: (S, O:) or it denotes past time also, having the same meaning: for you say, مَا رَأَيْتُ مِثْلَهُ عَوْضُ, (AZ, K,) meaning I have not seen the like of him, or it, ever: (AZ:) so in the two books [the O and the TS] of Sgh: and in like manner a poet says, فَلَمْ أَرَ عَامًا عَوْضُ أَكْثَرَ هَالِكًا [And I have not seen a year, ever, more destructive]. (TA.) But it is decl. when prefixed to another noun; as in the saying, لَا أَفْعَلُهُ عَوْضَ ↓ العَائِضِينَ (Mughnee, K) I will not do it, ever; (TA;) and ↓ لَا آتِيكَ عَوْضَ العَائِضِينَ [I will not come to thee, ever]; like as one says, دَهْرَ الدَّاهِرِينَ: (S, O:) [for in this case you may not say عَوْضُ.] And one also says افعل ذَاكَ مِنْ ذِى عَوْضٍ, [in which the first word is written in some copies of the S and K إِفْعَلْ, and in others أَفْعَلُ,] like as one says, مِنْ ذِى أُنُفٍ, (S, O, K,) and مِنْ ذِى قَبَلٍ, (S, O,) meaning [Do thou, or I will do, that] in what is [now] to be begun [of time; meaning, immediately: see أُنُفٌ]: (S, O, K:) [thus making عوض decl., and using it without a negative, which must always accompany it when it is indecl.] [See also عِوَضٌ.] Or عَوْضُ signifies Time; syn. الدَّهْرُ (K) and الزَّمَانُ; (TA;) which is thus called because, as often as a portion thereof passes, it substitutes for it another portion: (Mughnee, K:) or, as some say, because they assert that it despoils and gives compensation. (Mughnee.) [See an ex. in the Ham p. 271, where it occurs in this sense with tenween, in the printed text, though said in the commentary to be indecl., with fet-h or with damm.] Or it is an oath; (Ibn-El-Kelbee, Mughnee, K,) and is (so in the O and Mughnee, but in the K " or ") the name of A certain idol, belonging to Bekr Ibn-Wáïl: (S, Mughnee, O, K:) as in a verse cited in art. مور: (O, Mughnee:) but if so, there is no reason for its being used indeclinably in a verse of El-Aashà cited voce أَسْحَمُ [q. v.]: (Mughnee:) or it is a word used in the manner of an oath; a man saying to his companion, عَوْضُ لَا يَكُونُ ذٰلِكَ أَبَدًا [as though meaning Nay, that will not, or shall not, be, ever]: for if it were a noun signifying time, it would be with tenween; but it is a particle by which is meant an oath, like أَجَلْ and نَعَمْ. (Lth, O.) عِوَضٌ A substitute; a thing given, or received, or put, or done, instead of, in place of, in lieu of, or in exchange for, another thing; a compensation; a thing given, or received, by way of replacement; (O;) syn. بَدَلٌ; (M, Msb;) or خَلَفٌ: (A, K:) pl. أَعْوَاضٌ. (S, Msb.) See also مَعُوضَةٌ. [Hence, عِوَضًا عَنْهُ As a substitute for it; instead of, in the place of, or in exchange for, it; as a compensation for it; &c.] — من ذى عَوْضٍ i. q. مِنْ ذِى عِوَضٍ. (TA in art. قبل.) العُوَيْضَان, in the dim. form, [but whether in the sing. or dual form is not shown,] The penis of a man: of the dial. of El-Yemen. (TA.) عَائِضٌ in the saying of Aboo-Mohammad ElFak'asee, (K,) i. e. (TA) in the following saying, هَلْ لَكِ وَالعَارِضُ مِنْكِ عَائِضُ فِى هَجْمَةٍ يُغْدِرُ مِنْهَا القَابِضُ (S, O, TA, in this art. and in art. عرض,) is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ, like [the epithet in the phrase] عِيشَةٌ رَاضِيَةٌ, (S, O, K,) meaning مَرْضِيَّةٌ: (S, O:) As says that the poet is addressing a woman whom he is desirous of marrying, saying, Art thou in want, (and the gift appearing from thee shall have an exchange made for it to thee by me) of a hundred camels which I will assign to thee as a dowry, some whereof the [quick] driver will abandon, not being able to collect them together because of their large number? (S in art. عرض: [and the like is said in the O, as on the authority of Lth: but I have made a transposition in the explanation, directed in the TA, to make it agree with the order of the words of the verse:]) or the meaning is, and the giver of a thing in exchange for the enjoyment of thee receiveth an exchange from thee by marriage which is equal to that which he giveth in exchange for thee; عائض being from عِضْتُ, not from عُضْتُ: [so that, accord. to this explanation, it is used in the sense of its own proper measure, فَاعِلٌ:] but IB says that the phrase, in his poetry, is وَالعائِضُ مِنْكِ عَائِضُ, meaning the thing given in exchange by thee will be [indeed] a substitute, or a compensation; like as you say الهِبَةُ مِنْكَ هِبَةٌ: (TA in art. عرض:) the verse is also related differently, with مِائَةٍ in the place of هَجْمَةٍ, and يُسْئِرُ in the place of يُغْدِرُ. (TA.) — — See also عَوْضُ, in two places. مَعُوضَةٌ, (S, O, K,) like مَعُونَةٌ, (O, TA,) a subst. from عَاضَهُ; (S, O, K;) [i. e. as expl. in the TK, meaning خَلَفٌ and بَدَلٌ;] as also ↓ عِوَضٌ. (O, K.)

عوط 1 عَاطَتْ, aor. تَعُوطُ, (S, K,) and تَعِيطُ, (K,) inf. n. عَوْطٌ (M, TA) and, accord. to some, ↓ عُوطَطٌ, which others hold to be a pl. of عَائِطٌ, (A'Obeyd, S,) but Sb holds it to be a subst. having the sense of an inf. n., (TA,) and عَيْطٌ and عِيَاطٌ, (K,) She (a camel) did not conceive in the first year after having been covered: nor in the next following year: (S:) or i. q. ↓ اعتاطت and ↓ تعوّطت and ↓ تعيّطت, (K,) which (or the first and second of which, IDrd, O) signify she (a camel, IDrd, S, M, A, O, K, and a woman, A, K) did not conceive for several years, (Lth, IDrd, S, O, K,) without being barren; (Lth, K;) and sometimes this is caused by the abundance of her fat: (Lth, S:) the last three verbs also signify, (the first of them accord. to the K, and the other two also accord to the TA,) she (a camel) did not conceive, having been covered; (K, TA;) or although her womb had attained to maturity. (TA. [See also اعتاصت, in art. عوص.]) — — [Hence the saying,] هٰذَا ↓ الأَذْهَانُ زَمَانٌ عَقُمَتْ فِيهِ القَرَائِحُ وَاعْتَاطَتِ اللَّوَاقِحُ (assumed tropical:) [This is a time in which the powers of elicitation have become unproductive, and the pregnant intellectual faculties have become fruitless]. (A, TA.) [Hence also,] اعتاط ↓ الأَمْرُ (assumed tropical:) The affair was, or became, difficult; or difficult and intricate; or impossible; i. q. اعتاص. (S, O.) — See also art. عيط. 5 تَعَوَّطَ see 1: — and see also عَاطَتْ in art. عيط. 8 إِعْتَوَطَ see 1, in three places. عُوطَةٌ The quality denoted by the epithet عَائِطٌ, in a she-camel; as also ↓ عُوطَطٌ and ↓ عُوطُطٌ and عُيْطَطٌ [perhaps a mistake for عِيطَطٌ]. (TA.) عُوطَطٌ and عُوطُطٌ: see 1, and عُوطَةٌ, and عَائِطٌ, this last in two places. عَائِطٌ A she-camel not conceiving in the first year after having been covered: (Ks, Az, S, O:) or a she-camel, (Lth, K,) and a woman, (K,) not conceiving for several years, without being barren; (Lth, K;) as also ↓ مُعْتَاطٌ: (Lth, IAth, O, * TA:) and a she-camel not conceiving when covered; (K;) as also ↓ مُعْتَاطٌ, or ↓ مُعْتَاطَةٌ: (accord. to different copies of the K:) or not conceiving when her womb has attained to maturity: (TA:) ↓ مُعْتَاطٌ is also applied to a ewe or she-goat, as meaning not conceiving, by reason of the abundance of her fat; (IAth;) and occurs in a trad., so applied, (S, IAth,) and expl. as signifying أَلَّتِى لَمْ تَلِدْ وَقَدْ حَانَ وِلَادُهَا; but by this is

app. meant that has not conceived, although the time for her conceiving has come: (IAth:) the pl. of عَائِطٌ is عُوطٌ, (Ks, S, M, O, K,) which is also applied to women, and she-goats, (M,) and عِيطٌ (Ks, S, O, K) and عُيَّطٌ (M, O, K) and عَوَائِطُ (TA) and ↓ عُوطَطٌ [which is irregular, like حُولَلٌ,] (Ks, S, O, K) and عَوْطَطٌ (accord. to the CK) and عُوطُطٌ, (K,) but this is a dial. var. of عُوطَطٌ accord. to those who assert it to be an inf. n., (As, O, TA,) for some assert this last to be an inf. n., not a pl., and in like manner حُولَلٌ, (A'Obeyd, S, O,) but Sb holds it to be a subst. in the sense of an inf. n., originally عُيْطَطٌ. (L, TA.) عَائِطُ عُوطٍ and عَائِطُ عِيطٍ and ↓ عَائِطُ عُوطَطٍ (S, O, K) have an intensive signification, (K,) Not conceiving in the first year after having been covered, nor in the next following year; like حَائِلُ حُولٍ and حَائِلُ حُولَلٍ. (S, O.) [عِيطٌ is also pl. of أَعْيَطُ, which see in art. عيط.] مُعْتَاطٌ, and with ة: see عَائِطٌ, in four places. The author of the K has confounded the words belonging to this art. with those belonging to art. عيط. (TA.) عوف 1 عَافَتِ الطَّيْرُ, (Sh, O, K,) aor. تَعُوفُ, inf. n. عَوْفٌ, (Sh, O,) The birds circled over a thing, (Sh, O, K,) or over the water, or over carcasses or corpses: or circled over a thing, going to and fro and not going away, desiring to alight: (K:) AA says that the medial radical is و; others say that it is ى, as will be shown in art. عيف. (TA.) — And عَافَ He (a man, TA) kept, or clave, to the trees, or plants, called عَوْف. (O, K, * TA.) 5 تعوّف He (a lion) sought, or sought for or after, the prey, by night. (TA.) [It is used as intrans. and as trans.:] see عَوْفٌ and عُوَافَةٌ. عَافٌ i. q. سَهْلٌ [A soft tract, or a plain, &c.]. (O, K.) عَوْفٌ A state, condition, or case. (S, O, K.) So in the saying, نَعِمَ عَوْفُكَ [May thy state, &c., be good, or pleasant]. (S, O.) One says also, أَصْبَحَ فُلَانٌ بِعَوْفِ سَوْءٍ, and بِعَوْفِ خَيْرٍ, meaning [Such a one entered upon the morning, or, simply, became,] in an evil state, and in a good state: or, accord. to some of the lexicologists, one should not say بِعَوْفِ خَيْرٍ, but only شَرٍّ [or سَوْءٍ]. (IDrd, O.) — — Also Fortune; syn. جَدٌّ and حَظٌّ. (O, K.) And so, accord. to some, in the saying, نَعِمَ عَوْفُكَ [i. e. May thy fortune be good]. (O, TA.) — — And i. q. طَائِرٌ [as meaning An omen]. (K, TA.) And thus it is said to signify in the form of prayer above mentioned: (TA:) [for,] as some say, the meaning is, نَعِمَ طَيْرُكَ [May thy omen be good]. (O, TA.) — — And The ذَكَر. (O, K.) One says to a man on the morning after his first going in to his wife, نَعِمَ عَوْفُكَ, meaning thereby the ذَكَر [i. e. May thy ذكر be in a good state]. (O, TA.) A'Obeyd says, Some men used to explain يَتَأَوَّلُ) [for which يَتَنَاوَلُ is erroneously put in the O]) العَوْف as the فَرْج [meaning the ذَكَر], and I mentioned it to AA, and he disapproved it: (S, O, TA:) but a verse has been cited in which عَوْفِى [certainly] means ذَكَرِى. (TA.) — — And A guest. (Lth, O, K.) And thus it has been expl. as used in the saying, نَعِمَ عَوْفُكَ. (O, * TA.) — — And The cock. (O, K.) — — And The lion: because he seeks his prey (↓ يَتَعَوَّفُ) by night. (O, K.) — — And The wolf. (O, K.) — — And One who toils, or seeks the means of subsistence, for his household, or family. (IAar, O, K.) — — And A certain idol. (O, K.) — — And A species of trees; (O;) or a species of plants, (AHn, O, K,) of the plants of the desert, (AHn, O,) of sweet odour. (AHn, O, K.) — — أُمُّ عَوْفٍ The جَرَادَة, (S, O,) [i. e.] the female of the جَرَاد [or locust]. (K.) And أَبُو عَوْفٍ The جَرَاد [meaning the male locust]. (Az, O, K.) — Also (i. e. عَوْفٌ) a good manner of tending or pasturing [cattle]: (O, K:) [or rather, simply,] the tending or pasturing [cattle]: so in the saying, إِنَّهُ لَحَسَنُ العَوْفِ فِى إِبِلِهِ [Verily he is one who has a good quality of tending, or pasturing, in respect of his camels]. (TA.) عُوَافٌ: see عُوَافَةٌ. أُمُّ عُوَيْفٍ A small creeping thing (دُوَيَّبَةٌ), other than the جَرَادَة [which is termed أُمُّ عَوْفٍ]. (TA.) — — And, accord. to AHát, أَبُو عَوْفٍ A species of the [beetles called] جِعْلَان [pl. of جُعَلٌ]: it is a small creeping thing (دُوَيْبَّة), dust-coloured, that excavates with its tail and with its two horns, and [then] never appears. (TA.) عُوَافَةٌ (O, K) and ↓ عُوَافٌ (K) The prey which the lion seeks (مَا ↓ يَتَعَوَّفُهُ الأَسَدُ) by night, and which he devours. (O, K.) — — And (both words, K) A thing that becomes, or has become, an acquisition of any one (O, K, TA) by night. (TA.) عوق 1 عَاقَهُ, aor. يَعُوقُهُ, (S, O, Msb,) inf. n. عَوْقٌ, (S, O, Msb, K,) with which عَيْقٌ [as inf. n. of عَاقَهُ having يَعِيقُهُ for its aor.] is syn.; (O and K in art. عيق;) and ↓ اعتاقهُ, (S, O,) inf. n. إِعْتِيَاقٌ; (K;) and ↓ اعاقهُ [if not a mistranscription for اعتاقهُ]; (Msb;) and ↓ عوّقهُ, (Msb,) inf. n. تَعْوِيقٌ; (S, O, K;) and ↓ تعوّقهُ; (IJ, TA;) He, or it, hindered, prevented, impeded, or withheld, him; (S, O, Msb, K, TA;) turned him back or away; retarded him; or diverted him by occupying him otherwise; (S, O, K, TA;) عَنْ كَذَا [from such a thing]; (S, O, TA;) and عَنِ الوَجْهِ الَّذِى أَرَادَهُ [from the course that he desired to pursue]. (TA.) [Accord. to the S and O and K, the first is syn. with حَبَسَهُ and صَرَفَهُ, and so is the last accord. to IJ and the TA, as is the second accord. to the S and O, and so app. are this and the fourth accord. to the K; and accord. to the S and O and K and TA, the fourth is syn. with ثَبَّطَهُ, as are also the first and second accord. to the K and TA: accord. to the Msb, the first and third and fourth are syn. with مَنَعَهُ.] And عَقَاهُ signifies the same as عَاقَهُ and عوّقهُ and اعتاقهُ. (TA.) — — مَا عَاقَتْ عِنْدَ زَوْجِهَا وَلَا لَاقَتْ, (S,) or مَا عَاقَتْ وَلَا لَاقَتْ عِنْدَ زَوْجِهَا, (O, K,) means She did not cleave, or stick, to the heart of her husband; (S, O, K, TA;) to which IKtt adds, and did not hinder him from separating himself from her, or marrying another: and some say that it means she was not happy with her husband; near to his heart; in favour with him, or beloved by him: and some, that عَاقَتْ is an imitative adjunct to لَاقَتْ, because the latter signifies لَصِقَتْ. (TA.) 2 عَوَّقَ see the first sentence above. 4 اعاقهُ: see 1, first sentence. — أَعْوَقَ بِىَ الدَّابَّةُ, or الزَّادُ, The beast, or the travelling-provision, [by failing me,] disabled me from prosecuting my journey; syn. قَطَعَ. (Ibn-'Abbád, O, K.) — — And أَعْوَقَ عَنِّى It caused me to be in difficulty (أَعْوَصَنِى), so that I was unable to accomplish it. (Ibn-'Abbád, O.) 5 تعوّق He became hindered, prevented, impeded, withheld, turned back or away, retarded, or diverted by being occupied otherwise; [عَنْ أَمْرٍ from an affair;] syn. تَثَبَّطَ. (S, O, K.) — تعوّقهُ: see 1, first sentence. 8 اعتاقهُ: see 1, first sentence. — [Accord. to Freytag, اعتاق also signifies He was detained, or retained, (retentus fuit,) with, or at the abode of, any one: and he was bound.] عَاقْ عَاقْ, (thus in copies of the K,) or [correctly] عَاقِ عَاقِ, like غَاقِ غَاقِ, (Lh, O,) The cry of the crow; (Lh, O, K;) an imitation thereof. (K.) عَوْقٌ [an inf. n.: and also used as an epithet, signifying] One who hinders, prevents, impedes, &c., [see 1,] people from that which is good; as also ↓ عَوْقَةٌ [but app. in an intensive sense]. (K. [See also عُوَقٌ.]) — — See also عَائِقٌ, in two places. — — And see عُوقٌ. — — Also A place of bending, or inclining, of a valley, to the right or left. (O, K.) — — And Time: so in the saying, لَا يَكُونُ ذٰلِكَ آخِرَ عَوْقٍ [That will not be to the end of time]. (K.) عُوقٌ A man in whom, (O,) or with whom, (K,) is no good; (O, K;) as also ↓ عَوْقٌ; (K;) occurring in the saying of Ru-beh, فِدَاكَ مِنْهُمْ كُلُّ عُوقٍ أَصْلَدُ [May every one of them in whom, or with whom, is no good, who is niggardly, be thy ransom]: (TA:) pl. أَعْوَاقٌ. (K.) — — See also عَائِقٌ. عَوَقٌ Hunger: (O, K:) like عَوَلَقٌ. (O.) عَوَقٌ: see عُوقٌ: — — and عَائِقٌ. — — Also Hungry: [a meaning indicated, but not expressed, in the O and K:] you say رَجُلٌ عَوِقٌ لَوِقٌ [A very hungry man]; (IAar, O, K;) لَوِقٌ being an imitative [and corroborative] sequent. (TA in art. لوق.) عُوَقٌ and ↓ عُوَقَةٌ (S, O, K) and ↓ عِوَقٌ, (K,) which last is from IAar, and is by some written ↓ عَوِقٌ, (TA,) and ↓ عَيِّقٌ and ↓ عَيَّقٌ, this last with fet-h, (K,) i. e. with fet-h and teshdeed to the ى, (TA, [but in the CK عَيْقٌ,]) A man having the quality of hindering, preventing, impeding, retarding, or diverting by otherwise occupying, (S, O, K, TA,) men from that which is good, and his companions, because accidents diverting him from his course prevent his attaining the object of his want: (TA: [see also عَوْقٌ:]) and (O, K) IDrd

says, (O,) ↓ عُوَّقٌ, (O, K,) thus with teshdeed accord. to El-Arzenee and Aboo-Sahl ElHarawee, applied to a man, (O,) signifies one who hinders, prevents, impedes, &c., men from [accomplishing] their affairs: (O, K:) or it signifies, (K,) or signifies also, accord. to IDrd, (O,) a coward, or cowardly; (O, K;) in this sense peculiar to the dial. of Hudheyl; (O;) and so عُوَقٌ: and عُوَقٌ is also syn. with ↓ عَائِقٌ: (K:) thus it means accord. to Aboo-Usámeh, as an epithet applied to a man: (O:) and ↓ عُوَّقٌ (O, K) accord. to him (O) is pl. of ↓ عَائِقٌ: (O, K:) and عُوَقٌ and ↓ عُوَّقٌ both signify also one whom affairs cease not to hinder, prevent, impede, &c., from [accomplishing] the object of his want: and one who, when he purposes a thing, does it: (K:) thus they are expl. by Ibn-'Abbád; as though having two contr. significations. (O.) عِوَقٌ: see عُوَقٌ, first signification. عُوْقَةٌ: see عَوْقٌ. عُوَقَةٌ: see عُوَقٌ, first signification. عُوَاقٌ A sound that issues from the belly of a beast, or horse or the like, when he is going along; (O, K;) as also وُعَاقٌ: (O:) and some say, a sound of anything. (TA.) عَوِيقٌ The sound of the sheath of the penis of the horse; as also وَعِيقٌ. (TA.) عَائِقٌ and ↓ عَوْقٌ and ↓ عُوقٌ and ↓ عَوِقٌ all signify the same; (K, TA;) i. e. [A person, or thing,] hindering, preventing, impeding, withholding, turning back or away, retarding, or diverting by occupying otherwise: (TA:) see also عُوَقٌ, in two places: the pl. of the first is عُوَّقٌ. (O, K.) One says, عَاقَنِى عَائِقٌ (K, TA) and عَقَانِى عَاقٍ (TA) [A hinderer or hindrance, or an impeder or impediment, &c., hindered me, or impeded me, &c.,] عَنِ الأَمْرِ الَّذِى أَرَدْتُ [from the thing that I desired to do]. (TA.) And عَوَائِقُ الدَّهْرِ signifies The accidents, or casualties, of time or fortune, that divert [or hinder or impede] by busying or occupying or employing: (S, O, K, TA:) the former noun being pl. of عَائِقَةٌ, or anomalously of ↓ عَوْقٌ. (TA.) عُوَّقٌ: see عُوَقٌ, in three places. عَيِّقٌ and عَيَّقٌ: see عُوَقٌ, first signification. — — It is also used as an imitative sequent: one says ضَيِّقٌ لَيِّقٌ عَيِّقٌ (K) or ضَيِّقٌ عَيِّقٌ لَيِّقٌ (IAar, TA) [app. meaning Very niggardly]: or, as some say, عَيِّقٌ signifies as expl. voce عُوَقٌ, and is not an imitative sequent. (TA.) العَيُّوقُ A red [?] bright star in, or on, the right [?] edge of the Milky Way, following, not preceding, الثُّرَيَّا [the Pleiades]; rising before الجَوْزَآء [by which may be meant either Orion or Gemini]: (TA:) when it has risen, it is known that الثُّرَيَّا has risen: (O:) [it is the well-known name of the star Capella, notwithstanding its being described above as " red," and as in, or on, the " right " of the Milky Way; for Capella, though not now red, has been observed to alter in brightness by astronomers in very recent times; and I think that the word rendered above " right," which is أَيْمَن, is probably a mistranscription for أَيْسَر, i. e. " left: " the description here following plainly indicates Capella:] it is the bright star [a] upon the left shoulder of Auriga: that upon the left elbow is العَنْزُ: the two on the left wrist together with العيّوق are called العِنَازُ: [see عَنْزٌ:] it is also called the رَقِيب [or watcher] of الثُّرَيَّا, because it rises therewith at many places: and the star on the right shoulder [i. e. β] with the two upon the ankle-joints [which may be θ and ι, for the constellation, is variously figured,] are called تَوابِعُ العَيُّوقِ: (Kzw:) it is [said to be] called العيّوق because of its [being regarded as] impeding الدَّبَرَان from meeting الثُّرَيَّا: (TA:) عَيُّوق, (Lth, Az, S, O,) is originally عَيْوُوق, (S, O,) its medial radical being و; or it may be ى. (Lth, Az, TA.) One says also, هٰذَا عَيُّوقٌ طَالِعًا [meaning This is العَيُّوقُ rising]; suppressing the ال, but meaning it to be understood, and therefore leaving the word itself in its former determinate state [without tenween]. (IAar, TA.) مُعْوِقٌ One who is disappointed of attaining his object [by the failing of his beast or of his travelling-provision: see أَعْوَقَ]; syn. مُخْفِقٌ. (Ibn-' Abbád, O, K.)— — And Hungry. (Ibn- 'Abbád, O, K.) يَعُوقُ A certain idol which pertained to the people of Noah: (S, O, K:) or originally a certain righteous man in his age, of whom and of seven other righteous men after him, by the direction of the Devil, were made images, which in process of time became objects of worship: (Lth, O, K:) or a certain idol which pertained to [the tribe of] Kináneh, (Zj, TA,) or to Murád. (Ksh and Bd in lxxi. 23.) [See also وَدٌّ.] عول 1 عَالَ عِيَالَهُ, (S, Mgh, O, Msb, * K, TA,) aor. يَعُولُ, (S, O, Msb,) inf. n. عَوْلٌ (S, O, Msb, K) and عِيَالَةٌ (S, O, K) and عُوُولٌ; (K;) He fed, nourished, or sustained, his family, or household, (S, Mgh, O, Msb, * K, [in the Msb, اليَتِيمَ, the orphan,]) and expended upon them: (S, Mgh, O:) or he supplied them with what they needed of food and clothing and other things: (TA:) and ↓ أَعَالَهُمْ and ↓ عَيَّلَهُمْ signify the same. (K.) One says, عُلْتُهُ شَهْرًا I supplied him with his means of subsistence for a month. (S, O.) And it is said in a trad., اِبْدَأْ بِمَنْ تَعُولُ i. e. [Begin thou] with those whom thou sustainest, and whose expenses are incumbent on thee; and if anything remain over and above, let it be for the strangers, or those who are not related to thee. (TA.) — And عال, (Ks, K, TA,) aor. as above, (Ks, TA,) inf. n. عَوْلٌ and عِيَالَةٌ (K, TA) and عُوُولٌ, (TA,) He had a numerous family or household; (K, TA;) [and] so ↓ اعال, (Z, Mgh, O, Msb,) and ↓ أَعْوَلَ, (Z, O, K,) and ↓ أَعْيَلَ, (Msb, K, TA,) this last formed by the change of و into ى, (TA,) [or formed from عِيَالٌ,] and عيل [i. e. ↓ عَيَّلَ]: (Msb:) ↓ اعال is also expl. as meaning [simply] he had a family, or household: and ↓ أَعْوَلَتْ, occurring in a trad., as meaning she brought forth children, is said by IAth to be originally أَعْيَلَتْ, signifying she had a family, or household; but Z says that اعيلت is formed with a regard to the word عِيَالٌ, and is not the original form. (TA.) [See also 4 in art. عيل.] مَا لَهُ عَالَ وَمَالَ is a form of imprecation, meaning [What ails him?] May he have a numerous family or household, and may he decline from the right course in his judgment. (K. [See another explanation in art. عيل.]) And the saying, in the Kur [iv. 3], ذٰلِكَ أَدْنَى أَلَّا تَعُولُوا has been expl. as meaning [That will be more, or most, apt, fit, or proper,] that ye may not have numerous families or households. (TA.) — — [Hence, probably,] عال, aor. as above, [and يَعِيلُ, (see 1 in art. عيل,)] signifies also He (a man) was, or became, poor; (Ks, TA;) [and] so ↓ اعال. (K.) And Yoo says that لَا يَعُولُ عَلَى القَصْدِ أَحَدٌ signifies لَا يَحْتَاجُ [app. meaning No one will become poor, or in want, while following the right course]: (TA:) and so لَا يَعِيلُ. (TA in art. عيل.) — عال المِيزَانُ, (S, Mgh, O, Msb, K,) aor. يَعُولُ and يَعِيلُ, (K, TA,) inf. n. عَوْلٌ and عَيْلٌ, (TA,) The balance inclined, or declined, (S, Mgh, O, Msb,) and rose: (Mgh, Msb:) or one of its extremities rose above the other: (TA:) or it was, or became, defective, and declined from the right state: or [in the CK " and "] it was, or became, excessive. (K, TA.) And [hence,] عال فِى المِيزَانِ (assumed tropical:) He was, or became, unfaithful; or he acted unfaithfully. (Msb.) A poet says, قَالُوا اتَّبَعْنَا رَسُولَ اللّٰهِ وَاطَّرَحُوا قَوْلَ الرَّسُولِ وَعَالُوا فِى المَوَازِينِ [They said, "We have followed the way of the Apostle of God: " but they have rejected the saying of the Apostle, (assumed tropical:) and been false in the balances, i. e., unfaithful]. (S, O.) — — And عال, (inf. n. عَوْلٌ, Msb,) He (a judge, Mgh) deviated from the right course, or acted wrongfully, (S, Mgh, O, Msb, K,) فِى الحُكْمِ [in the judgment]. (S, O.) Hence, in the Kur [iv. 3, mentioned above], أَلَّا تَعُولُوا [that ye may not deviate from the right course], (S, Mgh, O, Msb, TA,) accord. to Mujá- hid, (S, O, Msb,) and most of the expositors. (TA.) — — And hence, (S, Mgh, O,) in the opinion of A'Obeyd, (S, O,) عَالَتِ الفَرِيضَةُ, (S, Mgh, O, Msb, K,) aor. تَعُولُ, (TA,) inf. n. عَوْلٌ, (S, Mgh, O, Msb,) The فَرِيضَة [or primarily-apportioned inheritance] deviated [by excess] from the limit of the named [primary] portions [which are all fractions of four and twenty]; (Bd

in iv. 3;) [meaning] it rose [above], (S, O, Msb, K,) or exceeded, (K,) in the reckoning, (Msb, K,) [the regular sum of the fixed primary portions,] i. e., its [fixed primary], portions exceeded [the regular sum thereof], occasioning a diminution to the sharers: (S, Mgh, O, Msb:) العَوْلُ in this case being the contr. of الرَّدُّ [which I do not find in any lexicon, but only in dictionaries of conventional terms]. (Msb.) Az relates, of El-Mufaddal, that, application having been made to him respecting [the shares of inheritance of] two daughters and a father and a mother and a wife, said, “Her [the wife's] eighth has become a ninth: ” and A' Obeyd says, he meant that the [primary] portions had exceeded [the regular sum] so that there fell to the wife the ninth, whereas in the original case she would have had the eighth; for if the فريضة had not exceeded [the regular sum], it would have consisted of four and twenty; but when it [so] exceeded, it became of seven and twenty; and there pertained to the two daughters the two thirds [of four and twenty], i. e. sixteen portions; and to the father and the mother the two sixths, i. e. eight portions; and to the wife three reckoned as of seven and twenty, i. e. the ninth, whereas, before the exceeding, it would have been three of four and twenty, i. e. the eighth: and this question is called المَسْأَلَةُ المِنْبَرِيَّةُ, because 'Alee was asked respecting it when he was on the pulpit, and said, without premeditation, “Her eighth has become a ninth. ” (TA.) Hence the saying, in a trad. of Maryam, [i. e. the Virgin Mary, respecting a story to which allusion is made in the Kur iii. 39, (see a note on that verse in Sale's Translation,)] وَعَالَ قَلَمُ زَكَرِيَّآءَ i. e. [And the divining-arrow of Zacharias] rose upon the water. (TA.) — — And one says also, عال زَيْدٌ الفَرَائِضَ, (S, Mgh, O,) or الفَرِيضَةَ, (Msb,) first pers. عُلْتُهَا, (K,) meaning Zeyd made the فرائض, or فريضة, to be as described above; as also ↓ أَعَالَهَا; (S, Mgh, O, Msb, K; *) which latter is the more common. (Msb.) — — عال said of an affair, or event, It was, or became, hard to be borne, severe, or distressing, and great, or formidable. (S, O, K.) — — And also, (S, O, K,) aor. يَعُولُ, (S. O,) inf. n. عَوْلٌ, (TA,) It (a thing) overcame a person; burdened, or oppressed, him; (S, O, K;) distressed him; (Fr, O;) and disquieted him, or rendered him anxious. (K.) [See an ex. in a verse cited voce مَسَافَةٌ, in art. سوف.] One says, غُلِبَ مَا هُوَ غَالِبُهُ i. e. عِيلَ مَا هُوَ عَائِلُهُ [May he be overcome! Of what is he the overcomer?]: (S, Meyd, O, K:) a prov., (Meyd,) applied to him at whose speech, or some other thing proceeding from him, (S, Meyd, O, K,) of a like sort, (K,) one wonders: (S, Meyd, O, K:) it is of the nature of a prayer, (S, Meyd, O,) for the man; (Meyd;) like the saying, when a thing pleases one, قَاتَلَهُ اللّٰهُ, and أَخْزَاهُ اللّٰهُ. (TA.) And عِيلَ صَبْرِى My patience was overcome; (S, O, K;) and so عَالَ صَبْرِى: (Abu-l-Jarráh, Lh, K:) or, accord. to Aboo- Tálib, the former may mean رُفِعَ [i. e., was taken away, lit. raised; and if so, the latter may in like manner mean إِرْتَفَعَ]. (TA.) عَالَتِ البَيْقُورَ, occurring in a verse of Umeiyeh Ibn-Abi-s-Salt, refers to a year of drought, and means It oppressed the [wild] oxen, by occasioning their having سَلَع and عُشَر tied to their tails and set on fire, and being made to ascend upon the mountain; by the doing of which, the Arabs asserted that they obtained rain. (S, O. [See art. سلع.]) — — عَالَكَ عَالِيًا [in which عَالَكَ app. signifies properly رَفَعَكَ, the agent (اللّٰهُ) being understood,] is like the saying لَعًا لَكَ عَالِيًا, (K, TA, [in the CK لَعا لَكَ,]) and is expl. in the T as meaning Mayest thou rise, or be raised, after stumbling, or falling. (TA.) — — عِيلَ عَوْلُهُ [app. signifying lit. May the wailing for him be raised (in the CK عَوْلَةً)] means may his mother be bereft of him; as also عَالَ عَوْلُهُ. (K, TA.) 2 عَيَّلَهُمْ [app. formed from عِيَالٌ, in which the ى is originally و]: see 1, first sentence. — — It signifies also He made them to become what are termed عِيَال [i. e. a family, or household]: or he neglected them: (K:) or تَعْيِيلٌ signifies the feeding badly. (S and O in art. عيل.) — عيّل as intrans.: see 1, fourth sentence. — عوّل عَلَيْهِ He acted, or behaved, with boldness, or presumptuousness, towards him; or confided in his love, and therefore acted presumptuously towards him; and he put, or imposed as a burden, upon him [some affair]; (AZ, S, O, K;) as also ↓ أَعْوَلَ عَلَيْهِ, (K, TA,) part. n. ↓ مُعْوِلٌ. (TA.) One says, عَوَّلْتُ عَلَى فُلَانٍ I put, or imposed as a burden, upon such a one, somewhat of my affair: and عَوِّلْ عَلَىَّ Put thou, or impose thou as a burden, upon me what thou desirest. (Ham p. 125.) — — And He asked aid of him; (K, TA;) as also عوّل بِهِ. (TA.) One says, عَوِّلْ عَلَىَّ بِما شِئْتَ Ask thou aid of me in what thou wilt; as though he said, put thou, or impose thou as a burden, upon me, what thou likest. (S, O.) — — And He relied upon it, or confided in it; (Msb, K;) namely, a thing; as also عوّل بِهِ; inf. n. تَعْوِيلٌ (Msb) and ↓ مُعَوَّلٌ, (K, TA,) thus on the authority of Th, who thus explains it in the saying, (TA,) of Imra-el- Keys, (O,) وَإِنَّ شِفَائِى عَبْرَةٌ مُهَرَقَةٌ فَهَلْ عِنْدَ رَسْمٍ دَارِسٍ مِنْ مُعَوَّلِ [When verily my cure is a flow of tears poured forth: but is there reliance, or confidence, to be felt at the remains of an abode becoming rased, or effaced?]: or ↓ مُعَوَّل is here an inf. n. of عَوَّلْتُ in the sense of أَعْوَلْتُ, i. e. بَكَيْتُ; so that the meaning is, weeping: (TA:) or it here means a place of weeping: or, as some say, a seeking of any means of profiting. (O. [See also EM pp. 6 and 7.]) One says likewise, ↓ عَلَيْهِ المُعَوَّلُ, meaning [Upon him is placed] reliance. (TA.) — See also 4. — And عوّل, (K, and Ham p. 125,) or عوّل عَالَةً, (S, O,) inf. n. تَعْوِيلٌ, (K,) signifies He (a pastor, Ham) made, or constructed, a shelter from the rain, termed عالة, (S, O, K, and Ham * ubi suprà,) by binding some branches of a tree to some branches of a tree near to the former, and then covering them with small lopped wood such as is used for firewood. (Ham.) 4 أَعَالَهُمْ: see 1, first sentence. — اعال and أَعْوَلَ and أَعْيَلَ as intrans.: see 1, former half, in six places. — اعال الفَرِيضَ or الفَرِيضَةَ: see 1, latter half. — See also 2, former half. — أَعْوَلَ (Sh, S, O, K) and ↓ عوّل (Sh, O, K) He wept; (O;) as also ↓ إِعْتَوَلَ: (O, K:) or he wailed; i. e. raised his voice with weeping, (S, K,) and cried out; (K;) or wept, and cried out; عَلَيْهِ for him: (Sh, O, Msb:) and an instance occurs, in a verse of 'Obeyd-Allah Ibn-'Abd-Allah Ibn-'Otbeh, cited by Th, of اعول trans. by itself, عَلَى being suppressed. (TA.) — — [Hence,] one says also, أَعْوَلَتِ القَوْسُ (assumed tropical:) The bow produced a sound: (S, M, O, K, TA:) in some lexicons, as in the L, erroneously, الفَرَسُ. (TA.) — And اعال and أَعْوَلَ (AZ, O, K, and S in art. مُعْوِلٌ) and مُعْيِلٌ (K) signify He (a man, K) desired vehemently, eagerly, greedily, very greedily, or with avidity; or did so excessively, or culpably; or coveted; (AZ, S, O, K;) part. ns. ↓ مُعْوِلٌ and ↓ مُعْيِلٌ. (TA.) 8 اِعْتَوَلَ: see the next preceding paragraph. عَالٌ a word occurring in the saying مَا لَهُ عَالٌ وَلَا مَالٌ, which means He has not anything belonging to him. (K.) عَوْلٌ: see عَوِيلٌ. — — عَوْلَ is a word like وَيْبَ: one says, عَوْلَكَ and عَوْلَ زَيْدٍ [i. e. May God decree thy woe and the woe of Zeyd, virtually meaning woe to thee and woe to Zeyd]: (S, O, K:) and عَوْلٌ لِزَيْدٍ [lit. meaning Woe to Zeyd]: (S, O:) or, accord. to Sb and others, عَوْلَ is used only as a sequent to وَيْلَ; they said وَيْلَهُ وَعَوْلَهُ; in which, Az says, ويل and عول both signify weeping, or lamentation with tears; and Aboo- Tálib says that they are put in the accus. case as expressive of an imprecation and of blame, like as is done in the sayings وَيْلًا لَهُ and تُرَابًا لَهُ. (TA.) — Also Any affair, or event, that renders one anxious: (K, * TA:) app. an inf. n. used thus as a subst. (TA.) — And One whose aid is asked (K, TA) in affairs of difficulty or importance. (TA. [See also مُعَوَّلٌ.]) — And The food of a family or household. (K.) عَوَلٌ: see the next paragraph. عِوَلٌ is [said to be] a subst. signifying Reliance, and confidence: (S, * K, TA:) and [it is said that] هُوَ عِوَلِى signifies He is my stay, or support: the word, however, occurs in this form, twice, in a verse of Taäbata-sharrà, accord. to the relation thereof by Aboo-'Ikrimeh; but accord. to others it is ↓ عَوَلٌ, with fet-h to the ع and و, and is said to be an inf.

n.; whereas the former is said to be pl. of ↓ عَوْلَةٌ; [and the two words signify, respectively, a weeping and weepings; for] by his saying لٰكِنَّمَا عِوَلِى إِنْ عِوَلِ the poet means If I wept for any one, I would weep &c. (TA.) — — And عِوَلٌ is also a subst. signifying An asking for aid. (K, TA.) عَالَةٌ A ظُلَّةٌ [or covering], (K,) or a thing like a ظُلَّة, (S, O,) used as a shelter from the rain, (S, O, K,) constructed with cuttings of trees [in a manner described above: see 2, last sentence]. (TA.) — — And i. q. نَعَامَةٌ, (Kr, K,) either as meaning The species of animal thus called [i. e. an ostrich], or as meaning a ظُلَّة, for thus نَعَامَةٌ also signifies. (TA.) — [As a pl.: see عِيَالٌ.] — See also art. عيل. عَوْلَةٌ: see the next paragraph, in two places: and see also عِوَلٌ. عَوِيلٌ A wailing; i. e. a raising of the voice with weeping; as also ↓ عَوْلٌ and ↓ عَوْلَةٌ: (S, O, K:) or a weeping and crying out: (Msb:) and sometimes it signifies a cry, or voice, from the chest, without weeping: (O, TA:) and sometimes ↓ عَوْلَةٌ signifies the burning sensation of grief and of love, without a raising of the voice and without weeping. (TA.) [See also عَوَّالٌ.] — Also Weak: — — and hence it is used as a name for One of the ropes of a ship or boat. (TA.) عِيَالٌ, belonging to this art. and to art. عيل; (K, mentioned in the S and O in the latter art.;) or its ى is substituted for و, for it is from عَالَ, aor. يَعُولُ, in the first of the senses expl. above, and seems to be an inf. n. used in the sense of a pass. part. n.; (IB, TA;) [and if so, it may be used as a sing. (as it is in the Ksh and by Bd in xvi. 78 and in the S and Mgh &c. voce كَلٌّ and in the O and K voce حَمِيلَةٌ) and also as a pl.; but in general] it signifies A family, or household; (Msb;) [i. e.,] a man's عِيَال are the persons whom he feeds, nourishes, or sustains; (S, O, Msb, K;) or the persons who dwell with him, and whose expenses are incumbent on him, as his young man, or slave, his wife, and his young child: (KT:) and ↓ عَيِّلٌ signifies the same: (K:) or this latter (which is originally عَيْوِلٌ, TA) is sing. of عِيَالٌ x(S, Mgh, O, Msb) and of عَيَائِلُ, (S, O,) like as جَيِّدٌ is sing. of جِيَادٌ (S, Mgh, O, Msb) and of جَيَائِدُ; (S, O;) the last being a pl. pl., (K in art. عيل,) [as also عِيَالَاتٌ, of which see an ex. voce أَزْمَلٌ;] but is sometimes used as a pl., for عَشَرَةُ عَيِّلٍ, accord. to an ex. in a trad., signifies ten persons fed, nourished, or sustained, by a man: (TA:) or the pl. [of ↓ عَيِّلٌ] is عَالَةٌ, (Kr, K,) [like as سَادَةٌ is said to be pl. of سَيِّدٌ,] or, accord. to ISd, it is pl. of عَائِلٌ, [q. v. in art. عيل, and in like manner سَادَةٌ is held by him to be pl. of سَائِدٌ, not of سَيِّدٌ,] for [he says that] a word of the measure فَيْعِلٌ never forms a pl. [like عَالَةٌ, which is] of the measure فَعَلَةٌ; (TA;) and [عَيَائِلُ is applied to women, for] one says نِسْوَةٌ عَيَائِلُ. (K.) العِيَالُ [as meaning (assumed tropical:) The dependants for sustenance] is also used, metaphorically, in relation to birds, and to predaceous and other beasts. (TA.) And أُمُّ العِيَالِ is a name for (assumed tropical:) The cooking-pot. (T in art. ام.) عَوَالَةٌ Want: and intrusion at feasts, uninvited. (TA.) عَوَّالٌ A weeping: an inf. n. [or rather a quasiinf. n.] of عَوَّلَ: pl. عَوَاوِيلُ, and by poetic license عَوَاوِلُ. (TA.) [See also عَوِيلٌ.] عَائِلٌ [act. part. n. of عَالَ]. — — One says أَمْرٌ عَائِلٌ and عَالٍ, the latter being formed by transposition, meaning [An affair, or event,] hard to be borne, severe, or distressing, and great, or formidable. (TA.) — — عَائِلٌ applied to a measure of capacity means Exceeding others. (IAar, TA in art. عيل.) عَيِّلٌ: see عِيَالٌ, in two places. أَعْوَلُ i. q. أَشَدُّ [More, and most, hard to be borne, &c.]: and أَعْلَى, occurring in a verse of Aboo-Dhu-eyb, signifies the same, being formed from أَعْوَلُ by transposition. (TA.) مَعُولٌ [Fed, nourished, or sustained: &c. — And] Overcome: applied in this sense to patience: (K:) and to a man, in respect of his opinion, or judgment. (TA.) مُعْوَلٌ, followed by عَلَيْهِ, Wailed for: thus in the trad., المُعْوَلُ عَلَيْهِ يُعَذَّبُ, (S, O,) or, as some relate it, ↓ المُعَوَّلُ; i. e. He (of the dead) who is wailed for will be punished. (O.) مُعْوِلٌ: see 2: — and see also 4, last sentence. مِعْوَلٌ [A pickaxe, or stone-cutter's pick; (so in the present day;)] the iron implement, (K,) a large فَأْس, (S, O, Msb,) with which are pecked, or hollowed out, (S, O, K,) rocks, or great masses of stone, (S, O,) or mountains: (K:) pl. مَعَاوِلُ. (S, O.) [See also صَاقُورٌ.] مُعِيلٌ A man having a family, or household, whom he has to feed; [or, accord. to an explanation of its verb, having a numerous family or household;] as also ↓ مُعَيَّلٌ, like مُحَمَّدٌ [in measure]: (TA: [see also art. عيل:]) or ↓ مُعَيَّلٌ signifies one whose property is deficient and whose family, or household, have overcome him. (TA in art. خلع.) — See also 4, last sentence. مُعَوَّلٌ One of whom aid, or succour, is asked: (S, O, TA:) and one upon whom reliance, or confidence is placed. (TA.) One says, مَا لَهُ فِى القَوْمِ مِنْ مُعَوَّلٍ He has not, among the people, or party, any of whom aid is [to be] asked. (S, O.) [See also عَوْلٌ.] — It is also an inf. n. of عَوَّلَ. (Th. K. TA.) See that verb, in three places. — Also A place of weeping [or of wailing]: so, accord. to some, in the verse cited in the second paragraph [q. v.]. (O.) — See also مُعْوَلٌ. مُعَيَّلٌ: see مُعِيلٌ, in two places. مُعَيِّلٌ A constructor of the sort of shelter from the rain called عَالَة. (Skr, S, O.) عوم 1 عَامَ فِى المَآءِ, (Mgh, Msb,) aor. يَعُومُ, (Msb,) inf. n. عَوْمٌ, (S, Msb, K,) He swam in the water; syn. سَبَحَ: (Mgh:) العَوْمُ signifying السِّبَاحَةُ: (S, K:) or, accord. to the author of the " Iktitáf," the former signifies the coursing along in water with immersion of oneself; and the latter, "the coursing along upon water without immersion of oneself: " [but see what follows:] or, as some say, the former is an act of rational beings, and the latter is of irrational; but Bd, on the words كُلٌّ فِى فَلَكٍ يَسْبَحُونَ [in the Kur xxi. 34], says that السِّبَاحَةُ is the act of rational beings. (MF, TA.) It is said in a trad., عَلِّمُوا صِبْيَانَكُمُ العَوْمَ [Teach ye your young boys swimming]. (TA.) And one says, العَوْمُ لَا يُنْسَى [Swimming once learned will not be forgotten]. (S, TA.) — — And عامت السَّفِينَةُ, (TA,) inf. n. as above, (S, K,) The ship coursed along. (S, K, TA.) — — And عامت النُّجُومُ, inf. n. as above, (tropical:) The stars coursed along. (TA.) — — And عامت الإِبِلُ, (TA,) inf. n. as above, (S, K,) (tropical:) The camels marched along, or journeyed, (S, K, TA,) in the desert. (TA.) And يَعُمْنَ فِى لُجِّ السَّرَابِ (tropical:) [They course along in the apparently-boundless expanse of the mirage]. (A, TA.) 2 عوّم السَّفِينَةَ, inf. n. تَعْوِيمٌ, He made the ship to swim [or float] in [or upon] the sea. (TA.) — [J cites immediately after explaining عَامَةٌ in relation to a turban,] وَعَامَةٍ عَوَّمَهَا فِى الهَامَةِ [Many a turn or twist, of a turban, which he turned, or twisted, upon the head]. (S.) — — And تَعْوِيمٌ also signifies The putting, or placing, reaped corn in handfuls. (S, K.) — See also the next paragraph, in two places. 3 عاومهُ, (Lh, K, TA,) inf. n. مُعَاوَمَةٌ and عِوَامٌ, He hired him, or tock him as a hired man or hireling, for the year: (Lh. TA:) or he made an engagement, or a contract, with him for work or the like, by the year (K:) or you say, عَامَلَهُ مُعَاوَمَةً; like as you say, مُشَاهَرَةً; (S, Msb:) the former from العَامُ, and the latter from الشَّهْرُ; &c. (Msb.) The مُعَاوَمَة that is forbidden is The setting the seed-produce of one's year, (S, K, TA,) or the dates of one's palm-trees, or ones trees, for two years, or three, (so in one of my copies of the S,) or for what will come forth in the next following year: or, as in the Nh, the selling the fruit of one's palm-trees or of one's grape-nines or of one's [other] trees for two years, or three, and more than that; (TA:) or one's extending to a man the term of a debt that has become due by him and his increasing the amount of the debt: (Lh, TA:) or one's adding somewhat to a debt and deferring it (K.) — — And عاومت النَّخْلَةُ The palm-tree bore one year and did not bear another year: (S, K:) like سَانَهَت: (As, in K and TA, art. سنه.) as also ↓ عُوِّمَت: (K:) and عَوَّمَ ↓ الكَرْمُ, inf. n. تَعْوِيمٌ, The grape-vine bore much one year and little another,

(TA, [See also مُعْوِمٌ; perhaps a mistranscription for مُعَوِّمٌ.]) — — Also (i. e. عاومت النخلة The palm-tree completed a year [of growth]. (Z. TA.) 4 الدَّارُ اعامت The house, or dwelling, became altered, or changed, and years passed over it; like احالت. (TA in art. حول.) عَامٌ A year syn. سَنَةٌ: (S, K;) or حَوْلٌ; [not سَنَةٌ; for] El. Jawáleekee says, the common people do not distinguish between the عام and the سنه, making them both to have the same meaning; but the right state of the case is what I have been told on the authority of Ahmad Ibn-Yahyà [i. e. Th], that the سنه is from any day from which one commences a reckoning to the like thereof, and the عام is only [a period of] a winter and a summer; and it is also said in the T and in the Bári that the عام is a حَوْل that makes an end of a winter and a summer, so that every عام is a سنة, but every سنة is not an عام; for when you reckon from a day to the like thereof, that is a سنة, and there may be in it half of the summer. and half of the winter, whereas the عام is only a winter and a summer, without interruption: (Msb, MF: *) Er-Rághib mentions a difference in the uses of the words عَامٌ and سَنَةٌ [as has been stated in art. سنو and سنى: see سَنَةٌ in that art.] and Suh says, in the R, that the سنة is longer than the عام; that the former is " a single revolution of the sun; " and that the latter is applied to the [twelve] Arabian months [collectively]: it is said to be called عام because of the sun's عَوْم [or coursing] through all of its zodiacal signs [during the period which it denotes]: (TA:) its pl. is أَعْوامٌ, (S, Msb, K,) because the sing. is originally of the measure فَعَلٌ [i. e. عَوَمٌ]: (Msb:) it has no other pl. than this. (TA.) — — One says, لقِيتُهُ عَامًا أَوَّلَ [I met him in a former year; generally meaning, the year immediately preceding, or, as we say, last year]; making the last word imperfectly decl. as being an epithet [and of the measure of a verb]: and لَقِتُهُ عَامًا أَوَّلًا [I met him in a year before: generally meaning the same as the phrase preceding]; making the last word perfectly decl. as not being an epithet [but an ad(??) and K in art. وأل) or the meaning is, (??) year] before this year; even if it be by a number of years: ('Alee El-Kári, on the authority of Seer, in a marginal note in my MS. copy of the K, art. اول:) and one says also, accord. to AZ and IAar, لَقَيتُهُ عَامَ الأَوَّلِ; (TA in art. وأل;) or the is rarely said; (K and TA in that art.;) or should not be said; (ISk, S and TA in that art.;) (??) should one say, لَقَيتُهُ عَامَ أَوَّلَ (ISk TA in the present art.) And [in like manner] one says, ما رَأَيْتُهُ مُذْ عَامٌ أَوَّلُ, putting the last word in the nom case as being an epithet, (S and K in art. وأل,) as though he said أَوَّلُ مِنْ عَامِنَا [i. e. I have not seen him since a year preceding this one year]; (S in that art.;) and مُذْ عَامٌ أَوَّلَ, putting the last word in the accus. case as an adv n., (S and K * in that art.,) as though he said مُذْ عامٌ قَبْلَ عَامِنَا [since a year before this our year]; (S in that art.;) and مُذْ عَامُ الأَوَّلِ and مُذْعَامًا أَوَّلَ are also mentioned by different authors (??)in art, منذ) And [using the dim. form] one says, لَقِيتُهُ ↓ العُوَيْمِ ذَاتَ i. e. [I met him] in the course of some years; like as one says, لَقِيتُهُ ذَاتَ الزُّمَيْنِ, and ذَاتَ مَرَّةٍ: (S:) or the meaning is, (some few years ago; or] three years ago or more, to ten: (AZ, Az, TA:) and it is like the saying, لَقِيتُهُ مُنْذُ سُنَيَّاتٍ: the fem. form is used because they mean by it مَرَّة وَاحِدَة. (Az, TA.) — — One says also نَاقَةٌ بَازِلُ عَامٍ and بَازِلُ عَامِهَا [A she-camel that has passed a year, and her year, after cutting her tush], (TA,) and بازل عَامَيْنِ that has passed two years after cutting the tush. (MF and TA in art. بزل.) — See also عَامَةٌ, in two places. — It is also said in the K that العَامُ signifies النَّهَارُ: but this is a mistake and a mistranscription it is العَيَامُ; and its place is art. عيم; as it as mentioned by Az, on the authority of El-Muärrij, (TA.) عَامَةٌ A [kind of float, such as is called] طَوْف [q. v.], upon which one embarks on the water; (S, K:) accord. to AA, a small مِعْبَر [q. v.] that is upon rivers: (Az, TA:) in the M, said to be a thing that is made of the branches of trees, and the like, upon which one crosses a river, and which tosses about upon the water the pl. is عَامَاتٌ and عوم [app. عُومٌ, like نُوقٌ pl. of نَاقَةٌ,] and [coll. gen. n.] ↓ عَامٌ. (TA.) [See also عَامَةٌ, voce عِمَامَةٌ.] — Also The head of a ruler, or of a rider upon a camel, (هَامَةُ رَاكِبٍ,) when it appears to thee in the [desert, or plain, called] صَحْرَاء, (K. TA,) as he is journeying: (TA:) or it is not thus called unless having upon it a turban. (K, TA.) — — And A turn, or twist, of a turban. (S, K.) [See 2, second sentence.] — — And A quantity of reaped corn put, or placed, in handfuls: pl. [or rather coll. gen. n.] ↓ عَامٌ. (S, K.) عُومَةٌ A certain insect (دُوَيْبَّة, S, K) that swims in the water, resembling a black فَصّ [or stone of a ring], smooth and round: (S:) pl. عُوَمٌ. (S, K.) — — And A species of serpents, in 'Omán. (TA.) عَامِيٌّ a rel. n., from عَامٌ; (Msb, TA;) A year old. (TA in arts. حول and دول, &c.) And applied to a plant as meaning A year old, and therefore dry. (Msb, TA. *) It is also applied to a [vestige, or relic, of a dwelling, such as is termed] رَسْم, or طَلَل, as meaning Over which a year has passed. (TA.) And it is applied, in a trad., as an epithet to the حَنْظَل [or colocynth, meaning That is of service in the year of drought, or barrenness]; because it is procured, or prepared [as an article of food], in the year of drought, or barrenness. (TA.) عُوَيْمٌ: see عَامٌ [of which it is the dim.], last quarter. عَوَّامٌ an intensive epithet from عَامَ فِي المَآءِ; (Msb;) A man skilful in swimming. (TA.) — — And (assumed tropical:) A horse that stretches forth his fore legs well in running [like as one does the arms in swimming]; (S, Z, K, TA;) fleet, or excellent, in his running. (TA.) عَائِمٌ [Swimming;] part. n. of عَامَ in the phrase عَامَ فِي المَآءِ. (Msb.) — — [Hence,] سَفِينٌ عُوَّمٌ means عَائِمَةٌ [of which عُوَّمٌ is pl.; i. e. Ships coursing along]. (TA.) — One says سِنُونَ عُوَّمٌ, in which the latter word is a corroborative to the former; (S, K; *) [app. meaning Tedious, because severe, years;] like as one says شُغْلٌ شَاغِلٌ: as though pl. of عَائِمٌ; but it is not used alone, because it is not a subst., being only a corroborative: (S:) or, as is said in the M, it should by rule be عُومٌ; for [it is pl. of ↓ أَعْوَمُ, and] the pl. of أَفْعَلُ is فُعْلٌ; but they pronounce it as above, as though the sing. were عَامٌ عَائِمٌ: ISd says, عَامٌ ↓ أَعْوَمُ is an intensive expression, and I think that the meaning is, [A year] that seems long to people because of its drought, or barrenness; and similar to it is ↓ عَامٌ مُعِيمٌ, mentioned by Lh. (TA.) — عَائِمٌ is also [the name of] A certain idol (S, K) of the Arabs. (S.) عَامٌ أَعْوَمُ: see the next preceding paragraph, in two places. عِنَبٌ مُعْومٌ [perhaps a mistranscription for ↓ مُعَوِّمٌ, see 3, near the end,] means, as mentioned by Az, on the authority of En-Nadr, [A grapevine] that bears one year and does not bear another year. (TA.) عَامٌ مُعِيمٌ: see عَائِمٌ, last sentence but one. [And see also art. عيم.] شَحْمٌ مُعَوِّمٌ Fat of a year after another year. (TA.) — — See also مُعْومٌ. مُسْتَعَامٌ A ship upon the sea. (K.) عون 1 عَانَتْ, (S, K,) aor. تَعُونُ, inf. n. عَوْنٌ, (S, TA, [but see what follows,]) said of a woman, She was, or became, such as is termed عَوَان [q. v.]; as also ↓ عَوَّنَتْ, inf. n. تَعْوِينٌ: (S, K:) and in like manner, عانت, aor. as above, inf. n. عُؤُونٌ, [or عَوْنٌ, (Ham p. 630,)] is said of a cow, accord. to AZ. (TA.) 2 عَوَّنَ see 1: — and see also 10. — تَعْوِينٌ signifies also The he-ass's leaping his she-ass much, or often. (IAar, K.) — And The invading another in respect of his share, or portion. (K.) 3 عَاوَنَهُ, inf. n. مُعَاوَنَةٌ and عِوَانٌ (K,) [He aided, helped, or assisted, him, being aided, &c., by him:] see 6: — — and i. q. أَعَانَهُ: see the latter, and see also 10. 4 اعانهُ [inf. n. إِعَانَةٌ] and ↓ عَاوَنَهُ signify the same, (S, * MA, K,) i. e. He aided, helped, or assisted, him. (MA.) رَبِّ أَعِنِّى وَلَا تُعِنْ عَلَيَّ [O my Lord, aid me, and aid not against me,] is said in a form of prayer. (S.) [And you say, اعانهُ عَلَي الأَمْرِ lit. He aided him against, meaning, to accomplish, or perform, the affair]. See also 6 and 10, the latter in two places. 5 تَعَيَّنَ, originally تَعَوَّنَ: see 10, last sentence. 6 تَعَاوَنُوا signifies بَعْضُهُمْ بَعْضًا ↓ أَعَانَ, (S, Msb, K,) They aided, helped, or assisted, one another; (MA;) as also ↓ عَاوَنُوا; (Msb;) and ↓ إِعْتَوَنُوا, (S, K,) in which the و is preserved because it is preserved

in تعاونوا with which it is syn.; (Sb, S;) and also ↓ اِعْتَانُوا, accord. to IB, who cites as an ex. a verse in which نَعْتَانُ occurs; but this correctly means نَأْخُذُ العِينَةَ [belonging to art. عين]. (TA.) One says, تَعاونوا عَلَي الأَمْرِ They aided, helped, or assisted, one another [lit. against, meaning, to accomplish, the affair]. (MA.) 8 اِعْتَوَنُوا and اِعْتَانُوا: see 6, in two places. 10 استعانهُ and استعان بِهِ He sought, desired, demanded, or begged, of him, aid, help, or assistance. (MA.) You say, اِسْتَعَنْتُهُ, (Mgh,) or اِسْتَعَنْتُ بِهِ, (S, Msb,) or both, (K,) فَأَعَانَنِى ↓ (S, Mgh, Msb, * K) and عَاوَنَنِى ↓, (S, TA,) for which last, عَوَّنَنِى ↓ is erroneously put in the copies of the K; (TA;) [i. e. I sought, &c., of him, aid, &c., and he aided me.] The alteration of the infirm letter [و into ا] is made in استعان and اعان ↓ in imitation of a general rule [which requires it when that alteration is made in the unaugmented triliteral verb], though عَانَ, aor. يَعُونُ, [as their source of derivation,] is not used. (TA.) ب [i. e. بِ] is called حَرْفُ اسْتِعَانَةٍ [A particle denotative of seeking aid, &c.,] because when you say بَرَيْتُ بِالمُدْيَةِ and كَتَبْتُ بِالقَلَمِ and ضَرَبْتُ بِالسَّيْفِ, it is as though you said اِسْتَعَنْتُ بِهٰذِهِ الأَدَوَاتِ عَلَي هٰذِهِ الأَفْعَالِ [meaning I sought aid of these instruments, or made use of them as means, against, i. e. to perform, these actions of smiting &c.]. (TA.) [And you say, استعان بِنَفْسِهِ, meaning He sought self-help, or exerted himself, فِي أَمْرٍ in an affair, and عَلَيْهِ against it, or him.] — استعان signifies also He shaved his عَانَة, or pubes; (S, Msb, K;) and so ↓ تَعَيَّنَ, originally تَعَوَّنَ, on the authority of ISd. (TA.) عَوْنٌ (S, Mgh, K) and مَعُونَةٌ ↓ (S, Mgh, Msb, K) and مَعْوُنَةٌ ↓, (K, TA,) with damm to the و, agreeably, with analogy, (TA, [in the CK written مَعْوَنَةٌ,]) and مَعَانَةٌ ↓ (S, Msb, K) and مَعُونٌ ↓, (S, K,) [respecting the second and last of which see what follows,] are simply substs., (Mgh, Msb, K,) and signify Aid, help, or assistance: (S, Mgh, * Msb, * K: *) عَوْنٌ is one of those quasi-inf. ns. that govern like the inf. n., i. e. like the verb; as in the saying, إِذَا صَحَّ عَوْنُ الخَالِقِ المَرْءَ لَمْ يَجِدْ عَسِيراً مِنَ الآمَالِ إِلَّا مُيَسَّرَا [When the Creator's aiding the man is true, he will not find such as is difficult, of hopes, otherwise than facilitated]: (I 'Ak, § إِعْمَالُ المَصْدَرِ:) or, accord. to AHei, it is an inf. n. [having no verb]: (TA:) مَعُونَةٌ ↓ is of the measure مَفْعُلَةٌ, (Az, Msb, TA,) from العَوْنُ; (Az, TA;) or, as some say, of the measure فَعُولَةٌ, from المَاعُونُ: (Az, Msb, TA:) one says, مَا عِنْدَكَ مَعُونَةٌ and مَعَانَةٌ ↓ and عَوْنٌ [i. e. There is not with thee any aid]: (S:) and مَا ↓ أَخْلَانِى فُلَانٌ مِنْ مَعَاوِنِهِ [Such a one did not make me to be destitute of his aids]; مَعَاوِنُ being pl. of مَعُونَةٌ: (S, TA:) مَعُونٌ ↓ is said by Ks to be syn. with مَعُونَةٌ; (S;) and he says that it is the only masc. of the measure مَفْعُلٌ except مَكْرُمٌ: (TA:) an ex. of it occurs in a verse of Jemeel cited voce أَىُّ: Fr says that it is pl. [virtually, though not in the language of the grammarians,] of مَعُونَةٌ; (S, TA;) and that there is no sing. of the measure مَفْعُلٌ. (S. [On this point, see مَأْلُكٌ, voce أَلُوكٌ.]) — — Also An aid, as meaning an aider, a helper, or an assistant, (S, Msb, K,) to perform, or accomplish, an affair; (S, Msb;) applied to a single person, (K, TA,) and also to two, (TA,) and to a pl. number, (K, TA,) and to a male, (TA,) and to a female: (K, TA:) and [particularly] a servant: (Har p. 95:) [and an armed attendant, a guard, or an officer, of a king, and of a prefect of the police, and the like:] and عَوَانِيُّ ↓ is an appellation applied to an عَوْن [or armed attendant, or a guard,] who accompanies a Sultán, without pay, or allowance: (TA in art. تأر:) أَعْوَانٌ is pl. of عَوْنٌ; (Lth, S, Msb, K;) and عَوِينٌ ↓ is a quasi-pl. n., (K,) said by AA to be syn. with أَعْوَانٌ, and Fr says the like. (TA.) The Arabs say, السَّنَةُ جَاءَتْ مَعَهَا أَعْوَانُهَا, meaning When drought comes, [its aiders] the locusts and the flies and diseases come with it. (TA.) And عَوْنٌ signifies Anything that aids, helps, or assists, one: for instance, [one says,] الصَّوْمُ عَوْنُ العِبَادَةِ [Fasting is the aider of religious service]. (Lth, TA.) — — See also what next follows. أَبُو عُونٍ, with damm, Dates: and salt: (K:) or أَبُو عَوْنٍ ↓ [thus, with fet-h,] has the latter meaning; salt being metonymically thus called because its aid is sought for the eating of food. (Har p. 227.) عَانَةٌ A herd of wild asses: (S, K:) and a she-ass: (K:) pl. عُونٌ, (S, K,) and some say عَانَاتٌ. (TA.) — — And [hence, app.,] العَانَةُ is the appel-lation of (assumed tropical:) Certain white stars, beneath the سُعُود [pl. of سَعْد, q. v.]. (K.) — Also The pubes; i. e. the hair of the رَكَب; (S, Msb, K;) the hair that grows above the anterior pudendum; (Mgh;) or, [as some say,] above that of a woman: (TA:) or, accord. to Az (Mgh, Msb, TA) and AHeyth, (TA,) the place of growth of the hair above the anterior pudendum of a man (Msb, TA) and of a woman; (TA;) the hair itself being called the شِعْرَة (Mgh, Msb, TA) and the إِسْب; (Msb, TA;) though it is also called عانة (Mgh, Msb) by an extension of the proper meaning (Mgh) or by an ellipsis: (Msb:) the word is originally عَوَنَةٌ: (Msb:) and the dim. is عُوَيْنَةٌ ↓. (Mgh.) — فُلَانٌ عَلَي عَانَةِ بَكْرِ بْنِ وَائِلٍ is a saying mentioned by Lh as meaning جَمَاعَتِهِمْ وَحُرْمَتِهِمْ [i. e., app., Such a one is over the collective body, or community, and those who are under the protection, of the tribe of Bekr Ibn-Wáïl]: and it is said to mean, he is manager, orderer, or regulator, of their affairs. (TA.) — And عَانَةٌ is said to signify in the dial. of 'AbdEl-Keys A share of water for land. (TA.) عَوَانٌ A beast of the bovine kind, or a cow, (AZ, TA,) or anything, (S, TA,) [i. e.] an animal [of any kind]. (IAar, TA,) or a woman, and a beast, (Msb,) Of middle age, (AZ, IAar, Msb, TA,) between such as is advanced in age and the youthful, (AZ, TA,) neither young nor old; (IAar, TA:) so in the Kur ii. 63: (S, * TA:) or a cow, and a mare, that has brought, forth after her firstborn: (K, TA: [in the CK, البَكْرُ is erroneously put for البِكْرِ:]) and a woman who has had a hasland; (K, TA;) in the M, i. q. ثَيِّبٌ: (TA:) pl. عُونٌ, (S, Msb, K,) originally عُوُنٌ. (Msb, TA.) لَا تُعَلَّمُ العَوَانُ الخِمْرَةَ is a prov. [expl. in art. خمر.]. (S, TA.) And حَرْبٌ عَوَانٌ means (assumed tropical:) A war in which fighting has occurred once [and is occurring again]; (S, K;) as though they made the first [fighting] to be a بِكْر [or first-horn], (S.) And ضَرْبَةٌ عَوَانٌ (assumed tropical:) A blow inflicted by seizing an opportunity when the object is unaware, and requiring to be repeated: pl. ضَرَبَاتٌ عُونٌ, occurring in a trad., in which the blows of 'Alee are said to have been not of this kind, but such as are termed مُبْتَكِرَاتٌ. (L. [See بِكْرٌ, last sentence.]) — — And Land watered by rain (K, TA) between two portions of land not so watered. (TA.) — — And [the fem. i. e.] with ة, A tall palm-tree: (S, K:) of the dial. of 'Omán, (AHn, S, TA,) or of the dial. of Azd: (TA:) or one standing alone, apart from others. (IAar, TA.) عَوِينٌ quasi pl. n. of عَوْنٌ, q. v. (K.) عَوَانَةٌ [fem. of عَوَانٌ, q. v. — And] A certain creeping thing (دَابَّة), less than the قُنْفُذ, [or hedgehog]: (K:) accord. to As, it is like the قُنْفُذ, found in the midst of an isolated portion of sand, appearing sometimes, and turning round as though it were grinding, then diving [into the sand], and also called the طَحَن [q. v.]: (TA:) and, (K, TA,) some say, (TA,) a certain worm in the sand, (K, TA,) that turns round many times. (TA.) عُوَيْنَةٌ dim of عَانَةٌ, q. v. (Mgh.) عَوَانِيٌّ: see عَوْنٌ. عَانِيَّةٌ Wine (خَمْر) [in the CK erroneously حُمْر] of 'Anch (عَانَة), a town on the Euphrates. (S, K.) Zuheyr speaks of the wine of 'Aneh (S, TA) in a verse in which be likens to it the saliva of a woman. (TA.) And [عَانِيَّة is used as a subst.:] one says, فُلَانٌ لَا يُحِبُّ إِلَّا العَانِيَّةَ وَلَا يَصْحَبُ إِلَّا الحَانِيَّةَ i. e. [Such a one does not love aught save] the wine of 'Auch, and [does not associate save with] the vintners. (A, TA.) مَعُونٌ: see عَوْنٌ, former half; each in two places. مَعَانَةٌ: see عَوْنٌ, former half; each in two places. مَعُنَةٌ and مَعْوُنَةٌ, and the pl. مَعَاوِنُ: see عَوْنٌ, former half, in four places. صَاحِبُ المَعُونَةِ [as used in post-classical times] means The officer appointed for the rectifying of the affairs of the commonalty: as

though he were the aider of the wronged against the wronger; i. q. الوَالِي; or, as Esh-Shereeshee says, وَالِي الجِنَايَاتِ. (Har p. 261.) And دَارُ المَعُونَةِ was the appellation of The mansion of the شِحْنَة [q. v.], in Cairo. (Abulf. Ann. vol. iii. (tropical:) . 632.) مِعْوَانٌ A man who aids, helps, or assists, people much, or often; (S, K; *) or well: (K:) pl. مَعَاوِينُ. (TA.) One says, الكَرِيمُ مِعْوَانٌ [The generous is one who aids. &c.] and هُمْ مَعَاوِينُ فِي الخُطُوبِ [They are persons who aid, &c., in affairs, or great affairs, or afflictions]. (TA.) مُتَعَاوِنَةٌ A woman advanced in age, (S, K,) but not unless with fleshiness: (S:) or, accord. to Az, symmetrical, or proportionate, in her make, so that there is no appearance of protrusion, or protuberance, of her form: and accord, to the A, a woman fat, with symmetry, or proportionateness. (TA.) — — And بِرْذَوْنٌ مُتَعَاوِنٌ [A hackney] whose strength and age have reached their full states [so I render the explanation لَحِقَتْ قُوَّتُهُ وَسِنُّهُ, in which I suppose لحقت to mean أَدْرَكَتْ]; as also مُتَلَاحِكٌ [the fem. of which, applied to a she-camel, is expl. as meaning " strong in make "]. (TA.) 1 عوه عَاهَ المَالُ, (K, TA,) aor. يَعُوهُ, (TA,) and يَعِيهُ, (K, TA,) inf. n. عَاهَةٌ and هُوهٌ and عُوُوهٌ (TA) and عَيْهٌ, (CK, [the only inf. n. there mentioned, and not in my MS. copy of the K nor in the TA,]) The مال [meaning camels, or cattle,] became smitten with what is termed عَاهَة [i. e. a bane, disease, pest, or murrain]; (K, TA;) as also عِيهَ. (TA.) And in like manner, عاه الزَّرْعُ, aor. يَعُوهُ and يَعِيهُ; (TA;) or عِيهَ, like إِيفَ; (S;) or عَيِهَ, of the class of تَعِبَ; (Msb; [but this I find not elsewhere, and it is app. a mistake for the well-known form عِيهَ;]) The زرع [or Seedproduce] became smitten with what is termed عَاهَة [i. e. a bane, blight, blast, taint, canker, or the like]; (S, Msb, TA:) as also ↓ أَعَاهَ. (TA.) 2 عَوَّهَ see 4. — تَعْوِيةٌ also signifies The alighting in the last part of the night (S, K, TA) for rest; (so in a copy of the S:) syn. with تَعْرِيسٌ: (S, TA:) or both of these words signify [the taking] a slight sleep on the occasion of the morning-rest. (Lth, TA.) — — And The confining oneself in a place. (K.) You say of any one عَوَّهَ meaning He confined himself in a place: (S:) or he remained, staged, or abode. (Az, TA,) — And The calling a young ass by saying عَوْهِ عَوْهِ. (K, TA.) You say, عَوَّهَ بِهِ, inf. n. تَعْوِيهٌ, He called him to come up with him. (TA.) And عَيَّه بِالرَّجُلِ He called, or called out, to the man. (TA.) 4 أَعَاهُوا and أَعْوَهُوا, (S, Msb, K,) the latter mentioned by El-Umawee, (S,) and ↓ عوّهوا. (IAar, K,) They had their cattle, (S, Msb, K,) or their seed-produce, (K,) or their fruits, (TA,) smitten with what is termed عَاهَة [i. e. a bane, such as a disease, pest, or murrain, or a blight, blast, taint, canker, or the like]. (S, Msb, K, TA.) — — See also 1. عَاهٌ; pl. عَاهُونَ: see عَائِهٌ. عَاهِ A cry by which camels are chidden in order that they may confine themselves to a spot; as also عِيهِ عِيهِ; (K, TA;) and عَهْ عَهْ. (TA.) عَوْهِ عَوْهِ A cry by which a young ass is called. (K, TA.) عَاهَةٌ, in which the ا is substituted for ى accord. to some, and for و accord. to others, (Msb, * TA,) is originally of the measure فَعَلَةٌ, with fet-h to the ع, (Msb,) and is syn. with آفَةٌ [signifying A bane; such as a disease, pest, or murrain; (tropical:) and a blight, blast, taint, canker, or the like: see 1, in two places]. (S, Msb, K, TA.) It is said in a trad., لَا يُورِدَنَّ ذُو عَاهَةٍ عَلَي مُصِحٍّ i. e. One whose camels are affected with a bane, such as mange &c., shall not bring them to water immediately after one whose camels are in a healthy, or sound, state. (TA. [See also art. صح.]) رَجُلٌ عَائِهٌ and كَبْشٌ ↓ عَاهٌ are like مَائِهٌ and مَاهٌ, and رَجُلٌ عاه is like ضانٌ [so in my original, but correctly عَائِهٌ and ضَائِنٌ: both app. mean A man having some moral bane or malady]: accord. to IAar, عَاهُونَ [the pl. of عَاهٌ] signifies persons having in them what occasions suspicion, and what is evil, or corrupt. (TA.) عَائِهَةٌ A raising of the voice, calling or calling out, or doing so vehemently: (K:) a word from which they form no derivative. (Sgh, TA.) مَعُوهٌ and مَعِيهٌ Smitten with what is termed عَاهَة [expl. above]: (Msb, TA:) applied to مَال [i. e. camels, or cattle]: (TA:) and to زَرْع [or seed-produce]; (Msb, TA;) as also معهوه [so in my original, a mistranscription for ↓ مَعْيُوهٌ]: and to a man, as meaning smitten therewith فِي نَفْسِهِ, [in himself] and فِي مَالِهِ [in his camels, or cattle]: and in like manner مَعُوهٌ applied to طَعَام [or food]: (TA:) and ↓ مَعْيُوهَةٌ applied to a land (أَرْض), (S, K,) meaning having what is termed عَاهَة. (K.) مَعْوَهَةٌ طَعَامٌ ذُو [A cause of what is termed عَاهَة, q. v.]. مَعْوَهَةٍ means Food that affects him who eats it with what is termed عَاهَة. (IAar, TA.) مُعَوَّهٌ A place in which one remains, stays, or abides. (Az, TA.) مَعْيُوهٌ; and its fem., with ة: see مَعُوهٌ. عوى For words mentioned under this head in many of the lexicons, see art. عو. 1 عى عَيَّ بِأَمْرِهِ, (S,) or بِالأَمْرِ, (MA, Msb, K,) and عَنِ الأَمْرِ, (MA,) and الأَمْرَ also, (MA, and Ham p. 717,) and عَيِيَ, (S, Msb, K,) [which is the original form,] but عَيَّ is more common, (S, TA,) and أَعْيَا بِهِ is not allowable, (TA,) first pers. عَيِيتُ, (S,) pl. عَيُوا, (S, TA,) like حَيُوا [from حَيَّ and حَيِيَ], (S,) and عَيُّوا also, which is used by a poet, (S, TA,) aor. يَعْيَا, (Msb, TA), inf. n. عِيٌّ; (Msb, TA;) as also ↓ تعيّا, and ↓ تعايا, and ↓ استعيا; (K;) He found not the right way, or manner, (S, Msb, K, TA,) that he desired, (K, TA,) or the way, or manner, of his acting [i. e. in which he should act], (TA,) to perform, or accomplish, his, or the, affair: (S, Msb, K, TA:) or he lacked power, strength, or ability, for it; (MA, Mgh, * K, TA;) and was unable to perform it, or execute it, thoroughly. (K, TA.) [Hence,] one says, شِفَاءُ العِيِّالسُّؤَالُ (tropical:) [The remedy of inability is the asking information]. (TA in art. شفى.) — — And in like manner one says, عَيَّ عَنْ حُجَّتِهِ, (Msb, TA,) and عَيِيَ, aor. and inf. n. as above, i. e. He found not the right way, or manner, of adducing his argument, plea, or evidence. (Msb, TA. *) — — And عَيَّ فِى مَنْطِقِهِ, (S, Msb,) and عَيِيَ, (S, Msb, K,) aor. as above, (Msb,) and so the inf. n., (Msb, K,) He found not the right way, or manner, in his expressing of his ideas: (Msb:) or i. q. حَصِرَ; (K;) or [nearly so, i. e.] عَيِيَ [or عَيَّ] signifies he was, or became, unable to express his mind, to say what he would, to find words to express what he would say; he faltered in speech; like حَصِرَ, except that the latter denotes what is by reason of shame and confusion of mind, or some [other] accidental cause: (TA in art. حصر, from the Expos. of the " Mufassal " of Z:) العِيُّ is the contr. of البَيَانُ [q. v.]: (S, TA:) or, accord. to Er-Rághib, it is an inability that ensues to one who has taken upon himself an affair or a speech. (TA.) One says, جَآءَ بِالعِيِّ وَالشَّيِّ [app. meaning He exhibited much impotence of expression]; (S and K and TA in art. شوى;) using the latter noun as an imitative sequent to the former [for the purpose of corroboration]. (TA in that art.) — — And عَيِيتُهُ I was ignorant of it: (K, TA:) originally meaning I was unable to give information respecting it when asked, by reason of ignorance of it. (TA.) One says, لَا يَعْيَاهُ أَحَدٌ No one will be ignorant of it. (TA.) 2 عَيَّ see the next paragraph. 3 مُعَايَاةٌ [inf. n. of عَايَا] signifies The saying, or doing, a thing to [the understanding of] which the right direction is not to be found: (S:) or, as also ↓ تَعْيِيَةٌ [inf. n. of عَيَّا], the uttering speech to [the understanding of] which the right direction is not to be found; (K, TA;) making one's speech enigmatical, or obscure; syn. إِلْغَازٌ: or doing a deed to [the understanding of] the way, or manner, of which the right direction is not to be found. (TA.) One says, إِيَّاكَ وَمَسَائِلَ المُعَايَاةِ فَإِنَّهَا صَعْبَةُ المُعَانَاةِ [Avoid thou the questions of enigmatical, or obscure, diction; for they are difficult to be endured]: and عَايَاهُ, [He addressed to him enigmatical, or obscure, speech, (like حَاجَاهُ, and لَاغَزَهُ,)] inf. n. مُعَايَاةٌ. (TA. [See also أُعْيِيَّةٌ.]) 4 أَعْيَا [He was, or became, disabled, or incapacitated]: you say, اعيا عَنِ الجِمَاعِ he was, or became, disabled, or incapacitated, from copulation; syn. عَرِسَ. (IKtt, TA in art. عرس.) — — He was, or became, fatigued, tired, or wearied, (Mgh, Msb, K, TA,) in walking, or going, (S, Msb, K, TA,) said of a man (S) [and of a beast]. You say, أَذَمَّ and اعيا بِهِ بَعِيرُهُ, both meaning the same [i. e. His camel became jaded, and lagged behind with him], aor. يُعْيِى, and

some incorporate [one ى into the other, transferring the kesreh of the former ى to the ع], as is done in a verse of El-Hotei-ah. (TA.) — اعياهُ It made him to be without power, or strength, or ability; disabled, or incapacitated, him; (S, * MA, TA;) said of an affair; (S, MA;) and [app. in like manner] of God. (S.) It is also said of a disease, meaning It disabled him, or incapacitated him, from curing it: (K, * TA:) [or] one says of a difficult disease, for which there is no cure, كَأَنَّهُ أَعْيَا الأَطِبَّآءَ [It is as though it disabled, or incapacitated, the physicians; or frustrated their skill; or baffled them]. (S, TA.) And a poet says, (namely, 'Amr Ibn-Hassán, TA) فَإِنَّ الكُثْرَ أَعْيَانِى قَدِيمًا وَلَمْ أُقْتِرْ لَدُنْ أَنِّى غُلَامُ [And, or for, abundance of wealth baffled my attempts to obtain it of old; but I have not been poor from the time of my being a boy]: (S, TA:) he means, I have been in a middling condition; not very poor, nor able to collect much wealth: but some relate the verse otherwise, saying أَعْنَانِى i. e. " rendered me humble, lowly, or submissive. " — — Also He, (TA,) or it, (Msb,) or going or journeying, (MA, K,) fatigued, tired, or wearied, him; (MA, Msb, K, TA;) namely, a man, (Msb,) or a camel. (K.) — — And you say, of an affair, (S, TA,) or a thing, (MA,) اعيا عَلَيْهِ, (S, MA, TA,) and ↓ تعيّا, and ↓ تعايا, (S, TA,) all meaning the same, (S, TA, PS,) as also ↓ استعيا, (TA,) i. e. It was, or became, difficult, or arduous, to him; (MA, TA;) or [impracticable, i. e.] such that he found not the right way, or manner, to perform it, or accomplish it; (TA;) or veiled, or hidden. (MA.) — مَا أَعْيَاهُ [How wanting is he in ability to find the right way, or manner, of acting! or how impotent is he! &c.]. (S and K in art. شوى: see 4 in that art.) 5 تعيّا: see 1, first sentence. — — تعيّا عَلَيْهِ: see 4, last sentence but one. 6 تعايا: see 1, first sentence. — — تعايا عَلَيْهِ: see 4, last sentence but one. 10 استعيا: see 1, first sentence. — — استعيا عَلَيْهِ: see 4, last sentence but one. عَىٌّ and ↓ عَيِىٌّ, (S, Msb, K, TA,) the former of which is the more common, (TA,) are epithets denoting the agent of the verb in the phrases عَىٌّ بِالأَمْرِ (Msb, K) and عَىَّ عَنْ حُجَّتِهِ (Msb) and عَىَّ فِى مَنْطِقِهِ: [i. e. they signify Unable to find the right way, or manner, &c., in relation to an affair, and an argument or the like, and in the expression of his ideas; agreeably with the explanations of these phrases in the first paragraph of this art.:] and ↓ عَيَّانُ (K) and ↓ عَيَايَآءُ (S, K) signify the same, (S, K,) in relation to an affair and to the expression of one's ideas: (S:) the pl. [of عَىٌّ] is أَعْيَآءٌ and [of عَيِىٌّ] أَعْيِيَآءُ; (S, K;) Sb says, Yoo has informed us of this; and he says, we have also heard some of the Arabs say أَعْيِيَآءُ [as above] and أَعْيِيَةٌ. (S.) عَيَآءٌ An incurable disease; (K;) a difficult disease, for which there is no cure; as though it disabled, or baffled, (أَعْيَا,) the physicians. (S.) [Hence,] one says, الدَّآءُ العَيَاءُ الحُمْقُ [The disease for which there is no cure is stupidity]. (TA.) — — See also عَيِىٌّ: see عَىٌّ. عَيَايَآءُ. — — Also A stallion-camel that will not cover unles his yard be directed into the vulva. (TA in art. عود.) [See also the next paragraph but one.] عَيَّانُ: see عَىٌّ: — — and see also مُعْيٍ. عَيَايَآءُ: see عَىٌّ. — — Also, (S, K,) and ↓ عَيَآءٌ, (K,) A camel, (S,) a stallion [camel], (K,) that finds not the right way, or manner, to cover (S, K:) or that has never covered, (K, TA,) or impregnated: or that does not cover well: (TA:) [see also عَيِىٌّ:] and in like manner applied to a man: (K:) or, accord. to Az, both signify the coarse, or rude, or the heavy, dull, or stupid, and impotent, who has no need of women: (TA voce عَبًا, in art. عبى:) pl. أَعْيَآءٌ, formed by considering the augmentative letters as rejected, (K, TA.) if pl. of عَيَايَآءُ; but not if pl. of عَيَآءٌ, as it appears to be from what is said in the M. (TA.) أَعْيَا مِنْ بَاقِلٍ is a prov. [meaning More unable to express what he would say than Bákil], (S, TA. [See Freytag's Arab. Prov. ii. 146.]) أُعْيِيَّةٌ, (K, TA,) [originally أُعْيُويَةٌ,] like أُحْجِيَّةٌ (TA) [and أُحْجُوَّةٌ and أُلْغُوزَةٌ], means مَا عَايَيْتَ بِهِ صَاحِبَكَ [A saying with which thou addressest thy companion enigmatically, or obscurely (??) an enigmatical, or obscure, speech]. (K, * TA.) مُعْيٍ, (S, Msb,) for which one should not say ↓ عَيَّانُ, applied to a man, (S,) and to a camel. (TA,) and مَعَايَا and مَعَايٍ, (K, TA, [the latter, erroneously, in the CK, مَعَاىً,]) both being pls. of مُعْيٍ, (TA,) applied to camels, as also [the fem.] مُعْيِيَةٌ, (K, TA,) Fatigued. tired, or wearied, in going, or journeying. (S, Msb, K, TA.) عيب 1 عَابَ, (S, A, O, Msb, K,) aor. يَعِيبُ, (Msb,) inf. n. عَيْبٌ, (Msb, TA,) and مَعَابٌ and مَعِيبٌ are allowable as inf. ns., (S, O, TA,) It (a thing, A, TA, or an article of merchandise, S, O, Msb) was, or became, faulty, unsound, or defective; or had a fault, an unsoundness, a defect, an imperfection, a blemish, or something amiss. (S, A, O, Msb, * K.) [See also 5.] — عَابَهُ, (S, O, Msb, K,) [aor. as above,] inf. n. عَيْبٌ and عَابٌ; (TA;) and ↓ عيّبهُ, (S, A, O,) or this has an intensive signification; (Msb;) and ↓ تعيّبهُ; (S, A, O;) He made, or caused, it (a thing, TA in relation to the first, and A in relation to the second and third, or an article of merchandise, S and O in relation to the first,) to be faulty, unsound, or defective; or to have a fault, an unsoundness, a defect, an imperfection, a blemish, or something amiss. (S, A, O, Msb, * K.) أَرَدْتُ أَنْ أُعِيبَهَا, in the Kur [xviii. 78], means I desired to render it faulty, or unsound. (AHeyth, TA.) — — [The same verbs are also often used in relation to a human being as the object.] — — And one says عَابَهُ, [aor. as above,] inf. n. عَيْبٌ and عَابٌ and مَعَابٌ and مَعِيبٌ; (MA;) and ↓ عيّبهُ; (S, A, O, Msb;) and ↓ تعيّبهُ; (TA;) meaning He [found fault with him, or it; blamed, upbraided, or reproached, him; or] attributed or imputed to him, or it, or charged him with, or accused him of, a vice, fault, &c. (S, A, MA, * O, Msb, TA.) [The first of these verbs is of very frequent occurrence as meaning thus: one ex. of it occurs in the saying of a poet cited in the S and O in this art., أَنَا الرَّجُلُ الَّذِى قَدْ عِبْتُمُوهُ I am the man whom ye have charged with a vice, or fault, &c. And one says, عاب عَلَيْهِ فِعْلَهُ, meaning He blamed, or discommended, to him his deed. — عاب السِّقَآءُ The skin had milk that had become thick in it (O, K, TA.) 2 عيّبهُ: see 1, in two places. — عيّب also signifies He made, or prepared, or took for himself, what is called an عَيْبَة (O.) 5 تعيّب It was, or became, rendered faulty, unsound, or defective; or such as to have a fault, an unsoundness, a defect, and imperfection, a blemish, or something amiss. (A.) [See also 1, first sentence. — تعيّبهُ: see 1, in two places. 6 تعايبوا [They found fault, one with another; blamed, upbraided or reproached. one another]. (S in explanation of تَعَايَرَ القَوْمُ.) عَابٌ: see the next paragraph. عَيْبٌ, (S, A, O, Msb, K,) an inf. n. used as a simple subst. (Msb,) and ↓ عَابٌ [which is also originally an inf. n. (S, O, Msb, K) and ↓ عَيْبَةٌ (S, O) and ↓ مَعَابٌ (S, O, Msb, K) and ↓ مَعِيبٌ and ↓ مَعَابَةٌ. (S, O. K,) signify the same, (S, O, Msb, K,) i. e. [in a man and in any animal,] A vice. [and in the same, and in anything,] a fault or faultiness, an unsoundness, a defect, an imperfection, a blemish, or something amiss; syn. وَصْمَةٌ, (A, K,) and نَقِيصَةٌ: (TK:) in Pers. آهُو: (PS:) or ↓ مَعَابٌ and ↓ مَعَابَةٌ signify a place of عَيْب [or vice, fault, &c.; app. as meaning a ground for عَيْب or finding fault, &c.]. ↓ مَا فِيهِ مَعَابٌ and ↓ مَعَابَةٌ meaning [There is not in him, or it,] عَيْبٌ, or مَوْضِعُ عَيْب: [and so ↓ مَعِيبٌ as is shown by what follows; and ↓ مَعْيَبَةٌ as expl. in Har p. 475, which last and ↓ مَعَابَةٌ may be expl. agreeably with analogy as signifying a cause of عَيْب, i. e. a thing for which one is to be found fault with, blamed, upbraided, or reproached; like مَذَمَّةٌ;] for [although] مَفْعل from triliteral-radical verb such as كَالَ, aor. يَكِيلُ, as the measure of a subst. [or n. of place] is with kesr [to the ع,] and as the measure of an inf. n. with fet-h, yet it is allowable to use fet-h or kesr in either case, for the Arabs say مَسَارٌ and مَسِيرٌ, and مَعَاشٌ and مَعِيشٌ, and ↓ مَعَابٌ and ↓ مَعِيبٌ: (S, O:) the pl. of عَيْبٌ

is عُيُوبٌ [a pl. of mult.] (S, A, O, Msb) and أَعْيَابٌ [a pl. of pauc.]; (Th, TA;) and مَعَايِبُ [as pl. of ↓ مَعَابٌ or ↓ مَعِيبٌ or ↓ مَعَابَةٌ, or as an anomalous pl. of عَيْبٌ like as مَشَايِنُ is of شَيْنٌ,] is syn. with عُيُوبٌ. (S, O.) عَيْبَةٌ: see the next preceding paragraph. — Also A receptacle in which clothes are put: (S, O, K:) and a receptable of skin, or leather, in which goods, or utensils, are put: (TA:) and a زَبِيل [or receptacle like a basket] of skin, or leather or the like, (K, TA,) in which reaped corn is conveyed to the threshing-floor: (TA:) or a thing like the خَرِيطَة [q. v.], of skin, or leather: (Ham p. 352:) it has loops with which it is closed and fastened by the insertion of one into another: (see 4 in art. شرج:)] pl. عِيَبٌ and عِيَابٌ and عَيْبَاتٌ. (S, O, K.) — — Hence, (A,) (tropical:) The depositary of one's secret [or secrets]; (A, O, K) and it is used as a sing and a pl.:] one says, هُوَ عَيْبَةُ فُلَان (tropical:) He is the depositary of the secret [or secrets of such a one: (A:) and it is said in a trad., الأَنْصَارُ كَرِشِى وَعَيْبَتِى (S, O, TA) (tropical:) The A(??) intimates, and the depositary of my secret [or secrets]. (TA. [See also other explanations in art. كرش.]) And [in like manner] العِيَابُ is used as meaning (tropical:) The breasts. and the hearts: (O, K:) for, as the Arab deposits in his عيْبَة the best of his goods, or utensils, and of his clothes so he conceals in his breast his meat particular secrets, which may not be divulge. (O, * TA) Hence, (TA,) a poet says, وَكَادَتْ عِيَابُ الوُدِّ مِنَّا وَمِنْكُمُ وَإِنْ قِيلَ أَبْنَآءُ العُمُومَةِ تَصْفَرُ [And our and your depositories of love, although it be said that we and you are the children of paternal uncles, were near to becoming and]: (O, TA:) by عياب الودّ he means their breasts. (TA.) And بَيْنَنَا وَبَيْنَهُمْ عَيْبَةٌ مَكْفُوفَةٌ, a phrase in the treaty of El-Hodeybiyeh. means (tropical:) Between us and them, in respect of this peace, is [determined that there shall be, in each party.] a breast bound to fulfil the terms of this writing. like the عيبة that is closed and fastened by its loops over its contents,] clear of secret enmity, and perfidy, and deceit: (IAar, O, * TA:) or, accord. to some, as related by Sh, evil between us [and them] shall be [as it were] tied up, like as the عيبة is tied up: or there shall be mutual reconciliation, and abstaining from war, like that kind of friendship that subsists between sincere friends who confide in each other. (Az, TA. [See also art. كف.]) — — عَلَيْكَ بِعَيْبَتِكَ, said by 'Áïsheh to 'Omar on an occasion of his blaming her, means (assumed tropical:) Busy thyself with thine own family, or wife, and let me alone. (TA.) عُيَبَةٌ: see عَيَّابٌ. عِيَابٌ a pl. of عَيْبَةٌ. (S, O, K.) — — Also The [wooden implement commonly called] مِنْدَف [with which cotton is separated and loosened]: (O, K:) so says Lth, the only anthority for it known (O, TA) to Az. (TA.) عَيَّابٌ (S, A, O, Msb, K) and ↓ عَيَّابَةٌ (A, O, K [but this has a more intensive signification]) and ↓ عُيَبَةٌ (A, K) One [who finds fault with others, or] who attributes or imputes to others, or charges them with, or accuses them, of, vices, faults, &c., much, or often. (A and K in explanation of all, and O in explanation of the second.) عَيَّابَةٌ: see the next preceding paragraph. عائِبٌ part. n. of the intrans. v. عَابَ; [i. e. Being, or becoming, faulty, &c.;] applied to an article of merchandise [&c.]. (Msb.) — — And also act. part. n. of عَابَهُ. (Msb.) — Also, applied to milk, Thick, or becoming thick. (O, K.) مَعَابٌ: see عَيْبٌ, in five places. مَعِيبٌ: see عَيْبٌ, in four places. — — Also, (S, A, O, Msb, K) and ↓ مَعْيُوبٌ, (S, O, K,) agreeably with the original form, (S, O,) and ↓ مُعَيَّبٌ, [or this has an intensive signification, (see its verb,)] and ↓ مُتَعَيَّبٌ, (TA,) Made, or caused, to be faulty, unsound, or defective; or to have a fault, &c. (S, A, O, Msb, * K, TA. [See the verbs.]) — — And [Found fault with, &c.; or] charged with, or accused of, a vice, faulty, &c. (TA, [See, again, the verbs.]) مَعَابَةٌ: see عَيْبٌ, in five places. مُعَيَّبٌ: see عَيْبٌ. مَعْيُوبٌ: see مَعِيبٌ. مُتَعَيَّبٌ: see مَعِيبٌ. عيث 1 عَاثَ, aor. يَعِيثُ, inf. n. عَيْثٌ (S, O, K) and عُيُوثٌ and عَيَثَانٌ, (TA,) He acted corruptly; or made, or did, mischief; syn. أَفْسَدَ: (S, O, K:) or, accord. to Az, he hastened, or was hasty or quick, in so acting: (TA:) accord. to Er-Rághib, عَيْثٌ and عُثِىٌّ, or عِثِىٌّ, and عُثُوٌّ are nearly alike; but عَيْثٌ is mostly used in relation to that which is perceived by sense; and عثىّ and عثوّ, in relation to that which is perceived by the [mind or] judgment: some say that عثوّ is the " acting corruptly in the utmost degree: " and some, that it is the " acting wrongfully, injuriously, or unjustly; " and sometimes does not involve the acting corruptly: (MF, TA:) Lh says that عَثِىَ is of the dial. of El-Hijáz, and is the [more] approved form; and عاث is of the dial. of the BenooTemeem, who say, لَا تَعِيثُوا فِى الأَرْضِ [Act not ye corruptly, or do not ye mischief, in the earth]. (TA.) Hence one says, عاث الذِّئْبُ فِى الغَنَمِ The wolf made, or did, mischief among the sheep or goats; syn. أَفْسَدَ. (S, A, O.) And عِيثِى جَعَارِ [Do mischief, O she-hyena]: a prov. used in declaring a thing to be vain, or false. (K in art. جعر.) And عاث فِى مَالِهِ He dissipated his property; or squandered, and wasted, or ruined, it: and he expended it quickly. (TA.) — — عاث, aor. and inf. ns. as above, also signifies He took without gentleness. (L.) — — And عاث, inf. n. عَيْثٌ, He ventured upon an affair not caring what he fell upon. (AA.) 2 عيّث, (S, O, K,) inf. n. تَعْيِيثٌ, (S, O,) He searched [or groped] for a thing with the hand, without his seeing it: (S, O, K:) or, said of a blind man, he searched [or groped] for a thing: and, said of a man possessing sight, he searched [or groped] for a thing in the dark: written by Kr with غ. (L.) [It is said in the TA, in art. غيث, that ISd thought عيّث, with the unpointed ع, to be a mistranscription; but that it is correct.] — — And hence, عيّث فِى الكِنَانَةِ He put his hand into the quiver to search for an arrow: (TA:) or he turned about his hand in the quiver to search for the arrow. (A.) — — عيّث يَفْعَلُ كَذَا He set about, began, or commenced, doing such a thing. (O, K.) — — عَيَّثَتْ طَيْرُهُ [lit.] His birds [from which he augured] became confused to him; [meaning (assumed tropical:) his affairs, or case, became confused and perplexing to him]; syn. اِخْتَلَطَتْ عَلَيْهِ. (O, K.) [See also غَيَّمَ.] — — عيّث فِى السَّنَامِ He made a mark, or an impression, upon the camel's hump with a knife. (TA.) 5 تعيّثتِ الإِبِلُ The camels drank less than what would satisfy their thirst. (O, K.) عَيْثَةٌ A plain, or soft, tract of land, (O, K,) not consisting of sand nor of dust nor of clay. (O.) عَيْثَى is like عَجَبًا: (K, TA: [in the O, like عَجَبَى:]) a word expressive of wonder: one says عَيْثَى لَهُ, meaning عَجَبًا لَهُ, for أَعْجَبُ عَجَبًا لَهُ [I wonder greatly, lit. with wondering, at him, or it]: (TK: [but a verse cited in the O indicates that one says عَيْثَى بِهِ:]) in one copy of the K, عَيْثًا. (TA.) رَجُلٌ عَيْثَانٌ A man who acts corruptly; or who makes, or does, mischief: [or rather, who does so much, or often:] fem., applied to a woman, عَيْثَى. (Seer, TA.) العَيَّاثُ: see what next follows. العَيُوثُ The lion; (A, O, K;) as also ↓ العَيُوثُ and ↓ العَائِثُ. (O, K.) العَائِثُ: see what next precedes. أَعْيَثُ مِنْ جَعَارِ [More mischievous than the she-hyena]: is a prov. (Meyd, and A and TA in art. جعر.) عيج 1 مَا أَعِيجُ بِهِ, (Lth, O, K, TA,) inf. n. عَيْجٌ (Lth, O, TA *) and عُيُوجٌ (Lth, O, TA) and عُوُوجٌ [app. عُؤُوجٌ], (TA,) I do not regard it; do not care for it. (Lth, O, TA.) One says, مَا عَاجَ بِقَوْلِهِ, inf. n. عَيْجٌ and عَيْجُوجَةٌ, He did not regard his saying: or he did not believe it. (ISd, TA.) And مَا أَعِيجُ مِنْ كَلَامِهِ بِشَىْءٍ I care not for anything of his speech, or of what he says: (Fr, ISk, S, O:) and the Benoo-Asad say, مَا أَعُوجُ بِكَلَامِهِ [expl. in art. عوج]; taking it from عُجْتُ النَّاقَةَ. (ISk, S.) — — مَا عِجْتُ بِهِ I was not pleased, well pleased, content, or satisfied, with it; or did not approve it. (IAar, S, O, K.) — — مَا عِجْتُ بِخَبَرِ فُلَانٍ I was not satisfied in my mind by the information of such a one, and did not deem it certain. (L.) — — مَا عِجْتُ بِالمَآءِ I did not satisfy my thirst with the water: (S, O, K, TA:) said by one who has drunk salt water: (S, O, TA:) or I did not profit by it: and sometimes the verb is used in this sense in an affirmative phrase. (TA.) And مَا عِجْتُ بِالدَّوَآءِ I did not profit by the medicine. (S, O, K.) And عاج, aor. يَعِيجُ, [thus used affirmatively,] He profited by speech, &c. (TA.) —

— مَا يَعِيجُ بِقَلْبِى شَىْءٌ مِنْ كَلَامِكَ [app. meaning Nothing of thy speech remains in my heart, or mind, (compare عُجْتُ بِالمَكَانِ, in art. عوج,)] is a saying mentioned by IAar. (TA.) — — [And it seems that عاج عَلَى الشَّىْءِ signifies He took to, set about, or commenced, the thing: for Sgh says that] العَيْجُ signifies الإِقْبَالُ عَلَى الشَّىْءِ. (O.) عَيْجٌ an inf. n. of 1. (Lth, O, &c.) — — Also Profit, advantage, or utility. (TA.) — — And [its pl.] أَعْيَاجٌ signifies Any means of satisfying a man's thirst: [and ↓ عِيَاجٌ seems to have a similar signification, for it is immediately added,] and one says, اللَّبَنُ عِيَاجٌ [app. meaning Milk is a thing that satisfies thirst]. (O.) عِيَاجٌ: see what next precedes. Quasi عيد 2 عَيَّدَ: see 2 in art. عود. عِيدٌ: and عِيدِيَّةٌ: and عَيْدَانٌ: and عُيَيْدٌ: see art. عود. عير 1 عَارَ, aor. يَعِيرُ, He went, or journeyed. (TA.) — — عَارَ فِى الأَرْضِ, aor. as above, He went away in, or into, the land, or country. (S.) — — And عَارَ, (S, O, &c.,) aor. as above, (Msb, K,) inf. n. عِيَارٌ, (Msb, TA,) or this is a simple subst., (K,) He (a horse, S, Mgh, O, Msb, K, and a dog, K) went away (O, K, TA) hither and thither, (O, TA,) which action is also termed مُعَايَرَةٌ [inf. n. of ↓ عَايَرَ], (O,) as though he had made his escape (K, TA) from his master, going to and fro: (TA:) and the same is said of news: (IKtt, TA:) or escaped, or got loose, and went away hither and thither, by reason of his exceeding sprightliness: (S:) or escaped, or got loose, and went away at random: (Msb:) or went away hither and thither, by reason of his sprightliness: or strayed at random, nothing turning him: (Mgh:) or went away at random, far from his master. (TA.) — — And عَارَ, (aor. as above, TA,) He (a man) came and went, (K,) moving to and fro. (TA.) — — عَارَ فِى القَوْمِ يَضْرِبُهُمْ بِالسَّيْفِ, (S, * TA,) inf. n. عَيَرَانٌ, (TA,) He (a man) went and came among the people, (TA,) or did mischief among them, (S,) smiting them with the sword. (S, * TA.) — — عَارَتِ القَصِيدَةُ (assumed tropical:) The ode became current. (K.) — — عَارَ, (K,) aor. as above, inf. n. عِيَارٌ and عَيَرَانٌ, (TA,) He (a camel) left his females that were seven months gone with young, and went away to others, (IKtt, L, K,) to cover them. (IKtt, L.) In [some of] the copies of the K, شَوْلَهَا is put in the place of شَوْلَهُ, which latter is the reading in the Tahdheeb of IKtt [and in the CK]. (TA.) — عَارَهُ, aor. يَعِيرُهُ and يَعُورُهُ, (S and K in art. عور,) or the aor. is not used, or it is scarcely ever used, (TA in the same art.,) He, or it, took, and went away with, him, or it: (S and K in the same art.:) or destroyed him, or it. (K and TA in the same art.) See art. عور. You say عِرْتُ ثَوْبَهُ, I took, or went away with, his garment. (TA.) And it is said in a prov., عَيْرٌ عَارَهُ وَتِدُهُ An ass which his peg [to which he was tethered] destroyed [by preventing his escape from wild beasts that attacked him]. (Meyd, TA. [See Freytag's Arab. Prov., ii. 87.]) — عَارَهُ, [aor. as above,] also signifies He blamed, or reproached, him; found fault with him; attributed or imputed to him, or charged him with, or accused him of, a vice, or fault, or the like. (S, O, TA.) [See also what next follows.] 2 عيّرهُ كَذَا, (S, O, Msb, K,) and عيّره بِهِ, though the former is the more approved, (ElMarzookee, in his Expos. of the Hamáseh, and Msb, and MF,) or the latter is peculiar to the vulgar, (S, and El-Hareeree in the Durrat el-Ghowwás.) and should not be used, (O, K,) inf. n. تَعْيِيرٌ, (S, O,) He upbraided him with such a thing; reproached him for it; declared it to be bad, evil, abominable, or foal, and charged him with it. (Msb.) [You also say عيّرهُ عَلَي فِعْلِهِ He upbraided him, or reproached him, for his deed.] And عيّر عَلَيْهِ [is an elliptical phrase, signifying the same; فِعْلَهُ or the like being understood: or He upbraided him; charged him with acting disgracefully]. (TA, voce تعريب.) [See also 1, last signification.] — عيّر الدَّنَانِيرَ, (K,) inf. n. as above, (TA,) He weighed the pieces of gold one after another: (K:) and he put, or threw down, the pieces of gold, one by one, and compared them, one by one. (TA.) The verb is [said to be] used in relation to measuring and weighing; but, says Az, Lth makes a distinction between عَايَرْتُ and عَيَّرْتُ, making the former to relate to a measure of capacity, and the latter to an instrument for weighing: and [SM adds,] F mentions the former in art. عور, and the latter in the present art. (TA.) See also 3, in five places. — And عيّر المَآءُ The water became overspread with [the green substance termed] طُحْلُب: (O, K:) but [SM adds,] it is more probably أَغْثَرَ, with ا and غ and ث. (TA.) 3 عاير المَكَايِيلَ, (S, Mgh, and K in art. عور,) and المَوَازِينَ, (S, Mgh,) inf. n. عِيَارٌ; (S;) and عاورها, (S, K,) and عوّرها; (K;) signify the same, (S, K,) He measured, or compared, the measures of capacity, (Mgh, K,) and the instruments for weighing, one by, or with, another. (Mgh.) One should not say ↓ عيّر. (S.) The saying ?? ↓ دَرَاهِمَ لِيُعَيِّرَ اِسْتَعَارَ, meaning, [He borrowed pieces of money] that he might equalize [with them the weights of his balance], should be, correctly, لِيُعَايِرَ. (Mgh.) You say عَايَرْتُ المِكْيَالَ, and المِيزَانَ, inf. n. مُعَايَرَةٌ and عِيَارٌ, meaning I tried, or proved, the measure of capacity, and the instrument for weighing, [or gauged the former,] that I might know its correctness [or incorrectness]: this, says Az, is the correct form: one should not say ↓ عَيَّرْتُ, except from العَارُ, accord. to the leading lexicologists and ISk says, عَايَرْتُ بَيْنَ المِكْيَالَيْنِ signifies I tried, or proved, the two measure of capacity, that I might know their equality [or inequality]: you should not say ↓ عَيَّرْتُ المِيزَانَيْنِ, (Msb.) [But in the TA, الميزان ↓ عيّر and المكيال is mentioned without any remark of disapproval, with عاورهما and عايرهما.] You also say عاير بَيْنَهُمَا, inf. n. مُعَايَرَةٌ and عِيَارٌ, He measured, or compared, them two. each by, or with, the other, and examined what [difference] was between them. (K in art. عور.) — — [Hence, عاير app. signifies also He assayed gold &c.] — See also 1, third sentence. 4 اعار الفَرَسَ, (S, K,) and الكَلْبَ, (K,) He (his master) made the horse, and the dog, to go away as though he had escaped, or got loose: (K:) or made him to escape; (TA:) or made him to escape, or get loose, and go away hither and thither, by reason of his exceeding sprightliness. (S.) — أَعْيَرَ النَّصْلَ He made to the iron head or blade of an arrow, or of a spear, or of a sword, or of a knife, or the like, what is called عَيْرٌ. (AA, K.) — أَعَارَتْ حَافِرًا means She (a mare) raised and shifted a hoof; — — and hence, accord. to Az, إِعَارَةُ الثِّيَابِ [The lending of garments] &c. (L, TA. [See 4 in art. عور.]) — And اعارهُ is also said to signify He fattened him; namely, a horse: — — and He plucked out the hair of his tail; like أَعْرَاهُ: both of which meanings are mentioned by IKtt and others: — — and i. q. ضَمَّرَهُ [He made him lean, or light of flesh, &c.]; from عَارَ " he went and came. " (TA.) 5 هُمْ يَتَعَيَّرُونَ مِنْ جِيرَانِهِمُ الأَمْتِعَةَ is said to mean يَسْتَعِيرُونَ [i. e. They ask of their neighbours the loan of the household-goods, &c.]: but Az says that the word used by the Arabs is يَتَعَوَّرُونَ. (TA. [See 10 in art. عور.]) 6 تعايروا They blamed, upbraided, or reproached, one another; found fault, one with another; i. q. تَعَايَبُوا, (S, O, Msb,) or عَيَّرَ بَعْضُهُمْ بَعْضًا: (K:) or they reviled, or vilified, one another; syn. تَسَابُّوا. (AZ.) 10 استعار سَهْمًا مِنْ كِنَانَتِهِ: see art. عور. عَارٌ A disgrace; a shame; a thing that occasions one's being reviled; a vice, or fault, or the like; (S, O;) a thing for which one is, or is to be, blamed, or dispraised; (B, in TA, art. عور;) anything that necessarily occasions blame or reproach, (Msb, K,) or disgrace: (Msb:) pl. أَعْيَارٌ: (TA:) and ↓ مَعَايِرُ, (S, O, K,) of which the sing. is app. ↓ مَعْيَرَةٌ, (O,) [is syn. with أَعْيَارٌ, for it] signifies things for which one is, or is to be, blamed, upbraided, reproached, or found fault with; syn. مَعَايِبُ. (S, O, K.) عَيْرٌ The ass; (S, O, Msb, K;) both the wild and the domestic; (S, O, Msb;) its predominant application is to the former: (K:) so called because he goes away

hither and thither (يَعِيرُ فَيَتَرَدَّدُ) in the desert: (TA:) fem. with ة: (S, Msb:) pl. [of pauc.] أَعْيَارٌ, (S, O, Msb, K.) and [of mult.] عِيَارٌ and عُيُورٌ (K) and عُيُورَةٌ (S, O, Msb, K) and عِيَرَةٌ (O) and ↓ مَعْيُورَآءُ, (S, O, K,) like مَشْيُوخَآءُ &c., or this is [properly speaking] a quasi-pl. n., (TA,) and ↓ مَعْيُورَى, [also a quasipl. n.,] (Az, TA,) and pl. pl. عِيَرَاتٌ (O) and عِيَارَاتٌ. (K.) [Dim. عُيَيْرٌ, q. v. intra.] — — It is said in a prov., relating to contentment with that which is present and forgetting what is absent, إِنْ ذَهَبَ العَيْرُ فَعَيْرٌ فِى الرِّبَاطِ [If the ass has gone away, there is an ass in the tether]. (A 'Obeyd.) — — You say also, of a place in which is no good, هُوَ كَجَوْفِ عَيْرٍ [It is like the belly of an ass], (S, TA,) or كجوف العَيْرِ [like the belly of the ass]; (TA;) because there is nothing in his belly of which any use is made: (S, TA:) or this originated from the saying هُوَ أَخْلَى مِنْ جَوْفِ حِمَارٍ [It is more empty than the valley of Himar]; (S, O, * TA;) for حمار was the name of a certain unbeliever, who possessed a valley, which for his infidelity, God rendered waste and unproductive; (O, * TA;) and Imra-el-Keys, (O, TA,) as some say, but correctly Taäbbata-sharrà, (O,) quoting the above-mentioned saying, has substituted العير for حمار, for the sake of the metre. (O, TA.) — — One says also أَذَلُّ مِنَ العَيْرِ More vile than the ass. (TA.) [But this is doubtful: see the same phrase expl. differently later in this paragraph. The wild ass is superior to every other kind of animal that is an object of the chase: (see فَرَأٌ:) and hence, app., the signification here next following.] — — عَيْرٌ also signifies A lord, or chief, (S, O, K,) of a people: (S, O:) a king: (K:) pl. أَعْيَارٌ. (O.) — — The saying (S, K) of the people of Syria, used by them proverbially, (TA,) عَيْرٌ بِعَيْرٍ وَزِيَادَةُ عَشْرَةٍ [A lord for a lord, or a lord is succeeded by a lord, and an increase of ten] is expl. by the fact that, when the Khaleefeh of the sons of Umeiyeh died, and another arose, he increased their stipends by ten dirhems: (S, O, K:) so they said thus on that occasion. (O, TA.) — — عَيْرُ السَّرَاةِ is an appellation of A certain bird, (S, O, K, TA,) resembling the pigeon, (S, O, TA,) short in the legs, which are coved with feathers, yellow in the legs and bill, having the eye bordered with black, of a clear colour inclining to greenness, or dark dust-colour, (خُضْرَة,) yellow in the belly and the part beneath its wings and the inner part of its tail; as though it were a variegated بُرْد: pl. عُيُورُ السَّرَاةِ: السَّرَاةُ being a place in the district of Et-Táïf: they assert that this bird eats three hundred figs, from the time of their coming forth from among the leaves, small; and in like manner, grapes. (TA.) — Also The prominence, or ridge, in the middle of the iron head or blade of an arrow or of a spear or of a sword or of a knife or the like. (S, O.) [See ذُبَابٌ.] — — The prominent line, (S, O, TA,) like a little wall, (TA,) in the middle of a leaf; its middle rib. (S, O, TA.) — — The spine, i. e. the prominent part, in the middle of the scapula, or shoulderblade. (S, O.) — — The prominent, or projecting, bone in the middle of the hand: pl. أَعْيَارٌ. (TA.) [In the K, it is expl. simply by العَظْمُ النَّاتِئُ وَسَطَهَا: but this is a wrong reading, app. occasioned by an omission, which is supplied in the TA, though somewhat awkwardly: it seems that we should read وَمِنَ الكَفِّ العَظْمُ النَّتِئُ وَسَطَهَا; or, more probably, ومن الكَتِفِ الخ; for I incline to think that الكفّ in the TA is a mistake for الكتف, and that the last signification of عير, given here, is doubtful.] — — The prominence, or protuberance, in the upper, or convex, part, or back, of the foot. (S, O, TA.) — — Any prominent, or protuberant, bone in the body. (TA.) — — An edge, or a ridge, of a rock, naturally prominent. (TA.) — — Anything prominent, or protuberant, in an even thing, (K,) or in the middle of an even thing [or surface]. (TA.) — — Each of the two portions of flesh and sinew next the back bone, one on either side thereof: both together are called عَيْرَانِ. (K, * TA.) [So called because it forms a kind of ridge.] — —

The prominent, or protuberant, part at the pupil (بُؤْبُؤ) of the eye: (AA, TA:) or the lid of the eye: (S, O, K:) or the inner angle [for مَاقِى, in the CK, I read مَأْقَى, as in other copies of the K,] of the eye: (Th, K:) or the image that is seen in the black of the eye when a thing faces it; (Aboo-Tálib, L, K; *) also called لُعْبَةٌ: (Aboo-Tálib, L:) or the eye-ball: (TA:) or a looking from the outer angle (لَحْظ [or perhaps this signifies here the outer angle itself]) of the eye. (K.) Hence the saying, (S, O,) فَعَلْتُ ذَاكَ قَبْلَ عَيْرٍ وَمَا جَرَى I did that before a look from the outer angle of the eye: (S, O, K: *) or before he winked [or could wink]; عير meaning the " image that is seen in the black of the eye; " and ما جرى, "what moved," i. e., "the eye itself: " (Aboo-Tálib:) or before I looked [or could look] at thee; not used with a negative: (Th:) nor do you say أَفْعَلُ ذاك [instead of فعلت ذاك in this phrase]: (A O, S:) or عير here signifies the wild ass. (Lh.) You say also أَتَيْتُكَ قَبْلَ عَيْرٍ وَمَا جَرَى, meaning I came to thee before a sleeper awoke [or could awake]. (AA, TA.) — — The وَتِد [or tragus] which is in the inner part of the ear: (S:) [see وَتِدٌ:] or the part of the interior of the ear which is below the فَرْع [or upper portion thereof], (K,) in a man and in a horse, like the عَيْر [of the head] of an arrow: (TA:) or the عَيْرَانِ are the مَتْنَانِ [app. meaning the two backs, though the word may have some other application in this case,] of the two ears of a horse: pl. عِيَارٌ. (TA.) — A wooden pin, peg, or stake, which is fixed in the ground or in a wall. (S, O, K.) Hence, as some say, the prov. فُلَانٌ أَذَلُّ مِنَ العَيْرِ [Such a one is more vile than the wooden pin, or peg, of a tent &c.]. (TA.) [See another explanation above: and see also مَذَلَّةٌ.] Hence also, accord. to some, (TA,) one says, مَا أَدْرِى أَىُّ مَنْ ضَرَبَ العَيْرَ هُوَ, meaning I known not what one of mankind is he. (Yaakoob, S, O, K, TA.) And hence too, as some say, the saying of El-Hárith Ibn-Hillizeh, (O, TA,) زَعَمُوا أَنَّ كُلَّ مَنْ ضَرَبَ العَيْ رَ مَوَالٍ لَنَا وَأَنَّا الوَلَآءُ of which Aboo-'Amr Ibn-El-'Alà said that he had passed away, or died, who knew the meaning of this verse, (S, O, TA,) and which is differently related, some saying مَوَالٍ لَهَا, and some saying الوِلَآءُ: (TA:) but various meanings are assigned to العير in this instance; and some expl. it as a proper name: (O, TA:) and some, relating this verse, say العِيرَ [q. v.]: (TA:) [the following explanation of the verse has been given as preferable to others:] They (the Arákim, mentioned two verses before,) have asserted that all who have hunted the wild ass are the sons of our paternal uncles, and that we are the relations of them; الولاء being for أَصْحَابُ وَلَائِهِمْ: meaning that we are responsible for their crimes, or offences, as though we were their heirs. (EM p. 261.) — Also A certain piece of wood which is in the fore part of the [vehicle called] هَوْدَج. (O, K.) — And A drum. (O, K.) And so, as some say, in the verse cited above. (O, TA.) — And A mountain. (K.) And also the name of A mountain of El-Medeeneh: (K, TA:) and, as some say, of a mountain of Mekkeh. (TA.) — And الأَعْيَارُ (of which the sing. is العَيْرُ, TA) is a name of Certain bright stars in the track of the feet of سُهَيْل [or Canopus]. (O, K.) عِيرٌ A caravan; syn. قَافِلَةٌ; of the fem. gen.: (K:) from عَارَ " he journeyed: " (TA:) or camels that carry provision of corn: (S, Mgh, O, Msb, K:) then generally applied to any caravan: (Mgh, Msb:) or a caravan of asses; and then extended to any caravan; as though pl. of عَيْرٌ, being originally and regularly of the measure فُعْلٌ, [i. e. عُيْرٌ,] like سُقُفٌ as pl. of سَقْفٌ; (TA;) but it has no proper sing.: (K:) or any beasts upon which provision of corn is brought, whether camels or asses or mules: (K:) the عير mentioned in the Kur xii. 94 consisted of asses; and the assertion of him who says that عير is applied specially to camels is false: (AHeyth, O, TA:) Nuseyr cites the poet Aboo-'Amr El-Asadee as applying this appellation to asses; and says that camels are not so called unless employed for bringing provision of corn: (AHeyth, TA:) IAar says that it is applied to camels bearing burdens, and not bearing burdens: (Az:) but camels are not thus called that bring corn for their owners: (TA,

voce رِكَاب:) pl. عِيَرَاتٌ, (O, K,) with ا and ت because it is of the fem. gender, and, being a subst., with the ى movent, accord. to the dial. of Hudheyl, for they say بَيَضَاتٌ and جَوَزَاتٌ; (Sb;) and عِيْرَاتٌ (S, K) is allowable, (S,) and is the regular form, and occurs in a trad., meaning horses or the like, and camels carrying merchandise. (TA.) عَيْرَانٌ applied to a he-camel, (O,) and عَيْرَانَةٌ applied to a she-camel, (S, O, K,) Resembling the [wild] ass (العَيْر) in quickness and briskness: (S, O:) or the latter, swift, with briskness; (K, TA;) so termed because of her frequent going round about [or to and fro], rather than as being likened to the [wild] ass: and also hard, or hardy. (TA.) عِيرَانٌ: see عَائِرٌ in art. عور. عِيَارٌ and ↓ مِعْيَارٌ are syn.; (S;) both signify [A standard of measure or weight;] a thing with which another thing is measured, or compared, and equalized; (Mgh;) [and with which it is assayed:] or a thing with which measures of capacity are measured, compared, or equalized: (Lth:) the عِيَار of a thing is that which is made, or appointed, a standard thereof, by which to regulate or adjust it; expl. by مَا جُعِلَ نِظَامًا لَهُ. (Msb.) — — The عِيَار of dirhems, and of deenárs, is [The rate, or standard, of fineness;] the quantity of pure silver, and of pure gold, that is put into them. (Mgh.) — [See also 1.] عِيَارَةٌ Currency of a poem. (K.) عُيَيْرٌ [dim. of عَيْرٌ]. You say, فُلَانٌ عُيَيْرُ وَحْدِهِ (assumed tropical:) Such a one is a person who is pleased with his own opinion; (S, O, K;) an expression of dispraise; (S;) like as نَسِيجُ وَحْدِهِ is one of praise: (TA:) or a person who does not consult others, nor mix with them, yet in whom is ignobleness and weakness; as also جُحَيْشُ وَحْدِهِ [q. v.]: (Az:) or a person who eats by himself. (Th, K.) You may also say عِيَيْرٌ, like شِيَيْخٌ for شُيَيْخٌ; but you should not say عُوَيْر, nor شُوَيْخ. (S, O.) عَيِّرٌ: see عَائِرٌ. عَيَّارٌ: see the next paragraph, in five places. عَائِرٌ That goes to and fro, and round about; as also ↓ عَيَّارٌ: both are applied [to a man and] also to a dog: (TA:) and ↓ the latter is also expl. as follows: a man (TA) often coming and going (K, TA) in the land: (TA:) often going round about, (Fr, S, Msb, K,) often in motion, (Fr, S, Msb,) and sharp, or quick, of intellect: (S, K:) it is used as an epithet of praise and as one of dispraise: for instance, applied to a boy, it signifies brisk in obeying God, and brisk in acts of disobedience: (IAar:) and ↓ عَيِّرٌ, applied to a horse, signifies brisk, lively, or sprightly: (IAar:) and ↓ عَيَّارٌ, so applied, mischievous; and that is brisk, lively, or sprightly, so that he goes on one side of the way, and then turns to the other side: (TA:) and, applied to a man, that goes to and fro without work: (Ajnás en-Nátifee, Mgh:) or that leaves himself to follow his natural desire, not restraining himself. (IAmb, Mgh, Msb.) It is said in a prov., كَلْبٌ عَائِرٌ خَيْرٌ مِنْ أَسَدٍ رَابِضٍ A dog going to and fro and round about is better [as a guard] than a lion lying down. (TA.) You say also شَاةٌ عَائِرَةٌ A sheep that goes to and fro between two flocks, not knowing which of them to follow: to such is a hypocrite likened. (TA.) And نَاقَةٌ عَائِرَةٌ A she-camel that goes forth from the other camels in order that the stallion may cover her (S, O, TA.) And جَمَلٌ عَائِرٌ A he-camel that leaves the females seven months gone with young, and goes to others. (S.) And ↓ عَيَّارٌ بأَوْصَالٍ A horse that goes away hither and thither, by reason of his sprightliness: (S, O:) or a lion that goes away with the joints, or whole bones. of men to his thicket. (IB.) ↓ العَيَّارُ is an appellation given to The lion, (S, O, K,) because of his coming and going in search of his prey. (S, O.) — — قَصِيدَةٌ عَائِرَةٌ (assumed tropical:) An ode having currency. (O.) — — سَهْمٌ An arrow from an unknown shouter. (Msb. [Mentioned also in art. عور.]) And ثَمَرَةٌ عَائِرَةٌ A fallen fruit, of which the owner is not known (TA.) — عَائِرُ العَيْنِ, and عَائِرَةُ عَيْنٍ or عَيْنَيْنِ, &c.: see art. عور. مَا قَالَتِ العَرَبُ بَيْتًا أَعْيَرَ مِنْهُ The Arabs have not uttered a verse more current than it. (A, O, TA.) مُعَارٌ A horse, (S, K,) and a dog, (K.) made to go away as though he had escaped. or got loose: (K:) or made to escape: (TA:) or made to escape, or get loose, and go away hither and thither, by reason of his exceeding sprightliness. (S.) It is also expl. as signifying, applied to a horse, Fattened: and having the hair of is tail plucked out: these two explanations mentioned by IKtt and others: and made lean, or light of flesh. (TA. [See 4, last sentence.]) See also the next paragraph. مِعَارٌ, (O, K,) as though originally مِعْيَرٌ, from عَارَ, aor. يَعِيرُ, (Az, O,) A horse that turns away from the road with his rider. (O, K.) Hence the saying of Bishr Ibn-Abee-Házim, (K,) or Kházim, as written by Sgh, (TA,) not Et-Tirimmáh, J having made a mistake [in ascribing it to him (but in one of my copies of the S it is ascribed to Bishr Ibn-Abee-Házim and in the other to a poet unnamed)], أَحَقُّ الخَيْلِ بِالرَّكْضِ المِعَارُ [The most deserving, of horses, of being urged to run by the striking with the foot is he that turns away from the road with his rider]. (K.) Aboo- 'Obeyd, (so in my copies of the S,) or Aboo- 'Obeydeh, (so in the K and TA,) says that the people, in relating this, say ↓ المُعَارُ, [deriving it] from العَارِيَّة; which is a mistake: (S, K, TA:) the truth being that this is a mistake as to the damm and the derivation; which is the saying of IAar alone, and is mentioned by IB also: (TA:) or the last word is المُغَارُ. (TA in art. غور, q. v.) نَصْلٌ مُعْيَرٌ An iron head or blade, of an arrow or of a spear or of a sword or of a knife or the like, having what is termed عَيْرٌ. (AHn, from AA.) And كَفٌّ مُعْيِرَةٌ, and ↓ مُعَيَّرَةٌ, [so in the TA, but more probably مُعْيَرَةٌ and مُعَيَّرَةٌ,] A كَفّ [or hand] having what is so termed. (TA. [But I think that كَفٌّ is here a mistranscription for كَتِفٌ: see عَيْرٌ.]) اِبْنَةُ مِعْيَرٍ Calamity, (K, TA,) and hardship. (TA.) And بَنَاتُ مِعْيَرٍ Calamities. (S, O, TA,) and hardships. (TA.) مُعْيَرَةٌ, and the pl. مَعَايِرٌ: see كَفٌّ مُعَيَّرَةٌ عَارٌ [or كَتِفٌ?]: see مُعْيَرٌ. مِعْيَارٌ: see عِيَارٌ. مَعْيُورَآءُ and مَعْيُورَى: see عَيْرٌ, first sentence. مُسْتَعِيرٌ Resembling the عَيْر [i. e. ass, or wild, ass,] in make. (O, K.) عيس 5 تَعَيَّسَتِ الإِبِلُ The camels were, or became, [of the colour termed عَيَسٌ or] white inclining to black. (O, K.) عَيَسٌ (S, TA) and ↓ عِيسَةٌ, the latter of the measure فُعْلَةٌ, [originally عُيْسَةٌ.] like صُهْبَةٌ and كُمْتَةٌ, (Lth, O, TA,) Whiteness in a camel, mixed with somewhat of] the red hue termed] شُقْرَة; (S, TA;) [i. e., a reddish whiteness:] or [a dingy whiteness;] whiteness in which is a mixture of clearness with slight darkness: (TA:) [or a yellowish whiteness see أَعْيَسُ.] عِيسَةٌ: see the next preceding paragraph. أَعْيَسُ A camel of a white colour mixed with somewhat of [the red hue termed] شُقْرَة; (S, O, K; *) [i. e., reddish white] or [dingy white;] white with a slight darkness (Msb:) or inclining to yellow: [i. e., yellowish white:] (I Aar:) fem. عَيْسَآءُ: pl. عِيسٌ: (S, O, Msb, K:) the camels thus termed are said to be of good breed. (S, O,) Also A gazelle, or an antelope, and a bull, [app. meaning a wild bull,] in which is [a hue such as is termed] أُدْمَة. (TA.) And you say رَجُلٌ أَعْيَسُ الشَّعَرِ A man having white hair. (TA.) And رَسْمٌ أَعْيَسُ A white mark, trace, relic, or remain. (TA.) — — العَيْسَآءُ The female locust. (S, O, K.) عيش 1 عَاشَ, (S, A, O, Msb, K,) aor. يَعِيشُ, inf. n. عَيْشٌ (S, O, Msb, K) and مَعَاشٌ and مَعِيشٌ (S, O, K.) and مَعِيشَةٌ and عِيشَةٌ and عَيْشُوشَةٌ (O, K) and in the dial. of El-Azd مَعُوشَةٌ, (K in art. عوش, and TA.) He lived; (S, A, * O, K;) [he passed life in a particular manner of state:] he became possessed of life. (Msb.) You say,. عَاشَ فُلَانٌ عِيشَةً رَاضِيَةً Such a one lived a pleasant [life (if we regard عِيشَة as a simple inf. n., as it is said to be above,) or] state [or sort] of life. (A.) [See also عِيشَةٌ, below.] 2 عَيَّشَ see 4 3 عايشهُ, inf. n. مُعَايَشَةٌ, He lived with him; like as you say عَاشَرَهُ. (TA.) 4 اعاشهُ He (God, S, A) made him to live; (S, A, O, * K;) as also ↓ عَيَّشهُ, (O, * K,) inf. n. تَعْيِيشٌ. (TA.) You say, اعاشهُ اللّٰهُ عِيشَةً رَاضِيَةً [God made him to live a pleasant life, or state or sort of life].

(S.) 5 تعيّش He constrained himself to obtain the means of life: (S;) or he had what was barely sufficient, of sustenance, nothing remaining over and above it. (TA.) 6 تعايشوا [They lived together: one with another]. You say, تعايشوا بِأُلْفَةٍ وَمَوَدَّةٍ [They lived together with sociableness and affection, (A, TA.) عَيْشٌ [an inf. n. of 1. — — As a subst.,] Life: (S, O, K;) or particularly animal life. (Kull p. 262.) It is said in a prove., أَنْتَ مَرَّةً عَيْشٌ وَمَرَّةً جَيْشٌ. meaning, Thou act at one time in an easy state of life, and at one time in the state of life of warriors: (A 'Obeyd, as cited in the TA: [but for عَيْشٌ غَزِىّ in my original, we should perhaps read عَيْشٍ عَزِيزٍ, i. e. a difficult state of life:) or thou benefitest at one time, and injurest at another (TA. And a man to whom IAar said " How is such a one '" answered عَيْشٌ وَجَيْشٌ, meaning At one time with me, and at one time against me. (TA. [See also Freytag's Arab. Prov. i. 70 and ii. 699 — — Also I. q. مَعِيشَةٌ, in senses pointed out below (K.) see the latter, in four places. — — And [hence,] Wheat, or other food; syn. طَعَامٌ; (IDrd, A, O, K;) in the dial. of El-Hijáz, (A.) or of El-Yemen: (IDrd, O, TA:) and seed-produce; in the dial. of El-Hijáz: (A, TA:) and bread; (K:) in the dial. of Egypt. (TA.) عِيشَةٌ [see 1, in two places. — —] A state, (A,) or sort. (TA,) of life. (A, TA.) You say, عَاشَ عِيشَةً صِدْقٍ, and عِيشَةَ سَوْءٍ, He lived a good sort of life, and an evil sort of life. (TA.) عَيَّاشٌ: see the paragraph here following. عَائِشٌ [Living:] having life: and in like manner, but in an intensive sense, (app. meaning having much of the means of life or living well.) ↓ عَيَّاشٌ: fem. of the former with ة. (Msb.) — — A man in a good state or condition [of life] (Lth, A, O, K.) مَعَاشٌ and ↓ مَعِيشٌ may be used as substantives as well as inf. ns., like مَعَابٌ and مَعِيبٌ; (S, O, TA;) and signify, like مَعِيشَةٌ, That whereby one lives: or that [place and time] in which one lives: (TA:) [or rather, they have both these significations; but معاش has generally the latter. whereas معيشة, q. v., and معيش, are generally used in the former sense, or one similar to it:] مَعَاشٌ also signifies the place of subsistence; or the known, or usual, place thereof: and the time wherein one seeks sustenance. (TA.) Thus, (TA,) الأَرْضُ مَعَاشُ الخَلْقِ [The earth is the place of subsistence of mankind, or of the created beings]. (A, O, TA.) And النَّهَارُ مَعَاشٌ The day is the time for seeking sustenance: as in the Kur, lxxviii. 11. (O, TA.) See also مَعِيشَةٌ, in two places. مَعِيشٌ: see مَعِيشَةٌ, in four places: and مَعَاشٌ. مَعِيشَةٌ inf. n. of عَاشَ [q. v.]. (K.) — — Also Victuals, living, sustenance, or food and drink by which one lives; (Lth, A, O, K;) as also ↓ عَيْشٌ; (A;) whence you say that dates are the عَيْش of such a family: (TA:) that whereby life subsists; the means of life or subsistence; (A, K;) as also ↓ عَيْشٌ: (A, TA:) that whereby one lives; as also ↓ عَيْشٌ (A, K, TA) and ↓ مَعَاشٌ and ↓ مَعِيشٌ; (TA;) or [the state] wherein one lives; (A, K, TA;) as also ↓ عَيْشٌ (A) and ↓ مَعَاشٌ and ↓ مَعِيشٌ: (TA:) the means of obtaining that whereby one lives: (Aboo-Is-hák, TA:) the gain, or earnings, by means of which a man lives; (Mgh, Msb;) as also ↓ مَعِيشٌ: (Msb:) the pl. is مَعَايِشُ, (S, O, Msb,) accord. to general opinion, (Msb,) without ء, (S, O, Msb,) when formed from the original of the sing., which is مَعْيِشَةٌ, of the measure مَفْعِلَةٌ; (S, O;) or because it is from عَاشَ, so that the measure of the pl. is مَفَاعِلُ: (Msb:) but when it is formed from the secondary form of the sing., it is with ء, [مَعَائِشُ,] being in this case likened to فَعِيلَةٌ مَفْعِلَةٌ, like as مَصَائِبُ is with ء because the ى [in its sing.] is quiescent; but some of the grammarians hold this latter pl. to be incorrect: (S, O:) all the Basree grammarians hold it to be so: (TA:) or, accord. to some, ↓ مَعِيشٌ and مَعِيشَةٌ are from معش; and the pl. in question is therefore of the measure فَعَائِلُ, with ء. (Msb.) — — مَعِيشَةٌ ضَنْكٌ The punishment of the grave: (O, K:) so, accord. to most of the expositors, in the Kur xx. 123: or, as some say, [strait sustenance] in the fire of hell. (O, TA.) مُتَعَيِّشٌ One who constrains himself to obtain the means of life: (TA:) or who has what is barely sufficient, of sustenance, nothing remaining over and above it. (Lth, A, O, K.) عيص عِيصٌ A dense, or tangled wood; a numerous collection of dense, or tangled, trees: (S, O, K:) or [lote-trees of the species called] سِدْر (AHn, O, TA) collected together in one place, (AHn, O,) of which the lower parts are dense, or tangled: (AHn, TA:) or dense, or tangled, trees, some growing in, or among, the lower parts of others: (TA:) pl. [of pauc.] أَعْيَاصٌ and [of mult.] عِصْيَانٌ: (O, K:) also what are collected together (AHn, O, K, TA) in a place, (AHn, O, TA,) and are near together, and dense, or tangled, (AHn, O, K, TA,) of [trees of the kinds called] عِضَاه, (O, K,) or of [the trees called] سِدْر and عَوْسَج and نَبْع and سَلَم and all kinds of عضاه: so says 'Omárah, (O, TA,) and AHn says the like: (TA:) or (K) what are dense, or tangled, and numerous, (El-Kilábee, O, TA,) of thick and tough trees, (El-Kilábee, O, K, TA,) such as the سَلَم and طَلْح and سَيَال and سِدْر and سَمُر and عُرْفُط and عِضَاه. (El-Kilábee, O, TA.)— — Also A place of growth of the best of trees: (Lth, A, O, K:) or, as some say, the lower parts of trees. (TA.) — — And hence, (A,) A stock, or race. (S, * A, K. *) You say, هُوَ مِنْ عِيصِ بَنِى هَاشِمٍ He is of the stock, or race, of Benoo-Háshim. (A.) And مَا أَكْرَمَ عِيصَهُ How generous, or noble, are his fathers, or ancestors, and paternal and maternal uncles, and the people of his house ! (TA.) And it is said in a prov., عِيصُكَ مِنْكَ وَإِنْ كَانَ أَشِبًا, i. e. Thy stock is an appertenance of thine though it be thorny and intricate or confused: (AZ, O, TA:) meaning, accord. to A'Obeyd, those who are connected with thee by origin are thy kinsmen, although they follow a different way of life: have patience, therefore, for thou canst not remove them from thee: (Meyd:) [see Freytag's Arab. Prov., ii. 95:] implying dispraise: or, accord. to AHeyth, عِيصٌ أَشِبٌ denotes praise; force of resistance, or inaccessibleness or unapproachableness, and numerousness, being meant thereby. (O, TA.) You say also, هُوَ فِى عِيصِ صِدْقٍ He is of a good, or an excellent, stock. (Sh, O, TA.) — — جِئْ بِهِ مِنْ عِيصِكَ means Bring thou it from wherever it is. (TA.) عَيْصَاءُ: see عَوِيصٌ, (in art. عوص,) last sentence. مَعِيصٌ A place of growth [app., as seems to be implied in the S, of trees such as are termed عِيص]. (S, O, K.) مِعْيَاصٌ Any one who is hard, or difficult, with respect to that which another desires of him: (O, K:) app. originally مِعْوَاصٌ: mentioned in the L in art. عوص. (TA.) عيط 1 عَاطَتْ, aor. تَعِيطُ and تَعُوطُ, (K,) inf. n. عَيْطٌ [perhaps a mistake for عَيَطٌ, which see below, like غَلَبٌ and طَلَبٌ], (TA,) She (a woman, TA) was, or became, long in the neck, (K, TA,) with justness of stature; (TA;) as also ↓ تعيّطت and تعوّطت. (K.) — See also art. عوط. 5 تَعَيَّطَ see above: — and see also عَاطَتْ in art. عوط. 8 إِعْتَيَطَ see عَاطَتْ in art. عوط, in three places. عَيَطٌ Length of the neck; (S, O, K, TA;) to which some add, with justness of stature. (TA.) عُيْطَطٌ: see عَائِطٌ and عُوطَةٌ, in art. عوط. عَيَّاطٌ: see أَعْيَطُ. عَائِطٌ: see art. عوط. أَعْيَطُ Long in the neck; (S, O, K;) accord. to some, with justness of stature; (TA;) applied to a camel; (S, O;) as also ↓ عَيَّاطٌ: (TA:) fem. عَيْطَاءُ; (S, O, K;) applied to a she-camel; (S;) and to a woman, in the sense expl. above: (Mgh:) pl. عِيطٌ. (TA.) — — Long in the head and neck; (K;) which is ugly. (TA.) — — Tall; the fem. being applied in this sense to a mare; and the pl. to horses: (TA:) high; lofty; (S, O, K, TA;) applied to (assumed tropical:) a mountain; (TA;) and the fem. to (assumed tropical:) a [mountain such as is termed] قَارَة, (S, O, TA,) and to (tropical:) [such as is termed] a هَضْبَة; (TA;) and the masc. also, in this sense, to (tropical:) a palace, or the like; (S, O, K, TA;) and to (tropical:) عِزّ [or might, or nobility, or the like]. (O, K, TA.) The pl. also signifies Excellent, and youthful, camels; (O, K, TA;) between the حِقَّة and the رَبَاعِيَة. (O, TA.) — — (assumed tropical:) Refusing; resisting; withstanding: (K, TA:) applied to a man, and to a wild ass. (TA.) مُعْتَاطٌ, and with ة: see عَائِطٌ in art. عوط, in four places. عيف 1 عَافَهُ, aor. يَعَافُهُ, (S, Mgh, O, Msb, K,) and يَعِيفُهُ, (Fr, O, K,) inf. n. عِيَافٌ, (S, Mgh, O,) or عِيَافَةٌ, (Msb, [but probably a

mistranscription for the former,]) or both, or the latter is a simple subst., and the former is an inf. n., also عَيْفٌ and عَيَفَانٌ, (ISd, K,) He (a man, S, O, Msb, [and any animal,]) disliked it, or loathed it, (S, Mgh, O, Msb, K,) namely, food, (S, O, Msb, K,) or water, (Mgh,) or beverage, (S, O, Msb, K,) and would not drink it, (S, O, K,) and sometimes it is said in relation to other things, (K,) but mostly in relation to food: (ISd, TA:) and ↓ اِعْتَافَهُ signifies the same as عَافَهُ. (TA.) A poet says, (namely, Anas Ibn-Mudrik, O, TA, and so in a copy of the S,) إِنِّى وَقَتْلِى سُلَيْكًا ثُمَّ أَعْقِلُهُ كَالثَّوْرِ يُضْرَبُ لَمَّا عَافَتِ البَقَرُ [Verily I, in the case of my slaying Suleyk and then giving the bloodwit for slaying him, am like the bull that is beaten when the cows loathe the water]: for when the cows hold back from entering into the water and drinking, they are not beaten, because they have milk, but only the bull is beaten, in order that they may be frightened, and therefore drink. (S, O, TA. [See also the Ham, p. 416; where the former hemistich is somewhat differently related.]) And hence the saying, هٰذَا مِمَّا يَعَافُهُالطَّبْعُ [This is of the things that the natural disposition dislikes, or loathes]. (Mgh.) — عِفْتُ الطَّيْرَ, aor. أَعِيفُهَا, inf. n. عِيَافَةٌ, I augured from the birds, (S, O, K, TA,) good or evil, (O, K, TA,) taking warning, or the like, by considering their names, and their places of alighting (S, O, K, TA) and of passage, (TA,) and their cries: thus, correctly, as in the T and S and M and L, i. e. وَأَصْوَاتِهَا; for which the authors of the O and K have substituted وَأَنْوَائِهَا, deceived by the word مَسَاقِط in what goes before: and the verb is used in like manner in relation to gazelles or other animals passing with the right side, or the left side, turned towards the spectator: (TA:) العِيَافَةُ primarily signifies the man's throwing a pebble at a bird, or crying out at it; and, if it turn its right side towards him in flying, the auguring good from it; and if its left side, evil: (Har p. 308:) or, accord. to Az, it signifies the seeing a bird, (TA,) or a raven, or crow, (Msb, TA,) or the like, (Msb,) and auguring evil [or good] therefrom: (Msb, TA:) and also the saying [a thing] conjecturally, or surmising; without seeing anything: and it is said in a trad. to be مِنَ الجِبْتِ [expl. in art. جبت]: the verb in عِفْتُ الطَّيْرَ, as ISd says, is originally عَيِفْتُ. (TA.) — عَافَتِ الطَّيْرُ, aor. تَعِيفُ, inf. n. عَيْفٌ, (S, O, K,) is like عافت having for its aor, تَعُوفُ and inf. n. عَوْفٌ, (K, TA,) i. e. (TA) The birds circled over the water, or over carcasses or corpses, and went to and fro, not going away, desiring to alight. (S, O, TA. [See also art. عوف.]) 4 أَعَافُوا [They became in the condition of finding that] their beasts disliked, or loathed, the water, and would not drink it. (ISk, O, K.) 5 تعيّف is probably used as signifying He practised عِيَافَة, i. e. auguration from birds, &c. see its part. n., below.] 8 إِعْتَيَفَ see 1, first sentence. — Accord. to Ibn- 'Abbád, (O,) اعتاف signifies He furnished himself with provisions for journeying. (O, K.) عَيْفَةٌ is a term employed in the case when a woman brings forth and her milk is suppressed in her breast, wherefore her fellow-wife, or female neighbour, draws it, by the single sucking and the two suckings: (Nh, O, L, K, * TA: but in the K, فَتَرْضِعُهَا is erroneously put for فَتَرْضِعُهُ; and المَرَّةَ and المَرَّتَيْنِ are put for المَرَّةَ and المَرَّتَيْنِ: TA:) thus in the saying of ElMugheereh, (O, K, TA,) as expl. by himself, (O, TA,) لَا تُحَرِّمُ العَيْفَةُ [i. e. The woman's sucking once and twice in drawing the breast of another woman whose milk is suppressed after child-birth will not render unlawful the marriage of either of them to a relation of the other, nor the marriage of a relation of either to a relation of the other; as the case of regular or continued suckling of a child does]: (O, K, TA: [but in the O and CK, تُحَرَّمُ is erroneously put for تُحَرِّمُ: see a similar saying voce مَزَّةٌ:]) the action is performed in order that the obstructed channels by which the milk issues may become opened: and it is thus termed because the woman loathes it: (Az, O, K:) A'Obeyd says, We know not العَيْفَة in sucking the breast, but think it to be العُفَّة: his saying thus, however, is disapproved by Az. (O, K, * TA.) — عَيْفَةٌ is also the subst. from عَافَتِ الطَّيْرُ [q. v., app. signifying A circling of birds over the water, &c.]. (S, O, K.) عِيفَةٌ A good thing: (O:) or the choice, or best, or excellent, of camels or cattle or other property: (K:) like عِيمَةٌ. (O, K.) العَيَافُ and الطَّرِيدَةُ are Two games (Sh, O, K) of the boys of the Arabs of the desert: (Sh, O: [see the latter of these words:]) or the former is what is called لُعْبَةُ الغُمَيْضَاءِ, or, as in some of the copies of the K, الغُمَيْضَآءِ. (K, TA. [But I do not find elsewhere الغُمَيْضَاء as the name of a game, nor الغُمَيْضَاء in any sense.]) عَيُوفٌ: see عَائِفٌ. Applied to a camel, it means That smells the water and then leaves it, though thirsty. (S, O, K.) عَيْفَانٌ: see عَائِفٌ. عَيَفَانٌ, like تَيَّهَانٌ, (O, K,) or عَيِّفَانٌ, like تَيِّهَانٌ, (so in the CK,) One whose natural disposition, (O, K,) and habit, or wont, (K,) it is to dislike, or loathe, a thing. (O, K.) عَائِفٌ Disliking, or loathing, food or beverage: (S, TA:) and ↓ عَيُوفٌ and ↓ عَيْفَانٌ, applied to a man, signify the same as عَائِفٌ [app. in this sense: see an ex. of the former in a verse of Ibn-Mukbil cited voce سَوْفَ, last sentence]. (TA.) — Auguring, or divining, (S, O, K,) from birds or other things. (O, K,) — — كَانَ عَائِفًا, said of Shureyh, in a trad, of Ibn-Seereen, means He was true in conjecture and opinion: like the saying, of him who is right in his opinion, مَا هُوَ إِلَّا كَاهِنٌ; and of him who is eloquent in his speech, مَا هُوَ إِلَّا سَاحِرٌ. (TA.) — طَيْرٌ عَائِفَةٌ Birds circling over water, or over carcasses or corpses, and going to and fro, not going away, desiring to alight. (S, O.) And نُسُورٌ عَوَائِفُ [Vultures] circling over the slain, and going to and fro. (TA.) مَعِيفٌ, applied to food [and beverage], Disliked, or loathed. (Msb.) مُتَعَيِّفٌ One who practises auguration from birds [&c.]. (Har p. 564.) عيق 1 عَيْقٌ [as inf. n. of عَاقَ having يَعِيقُ for its aor.] is syn. with عَوْقٌ [as inf. n. of عَاقَ having يَعُوقُ for its aor.], (O, K, TA,) signifying The act of hindering, preventing, impeding, withholding, or turning back or away. (TA.) 2 عيّق, inf. n. تَعْيِيقٌ, He raised his voice, called or called out, cried or cried out, or vociferated. (O, K.) عَيْقٌ A share of water. (L, K.) عِيقِ (in the CK عِيقُ) A cry used in chiding. (Ibn-'Abbád, O, K.) عَيْقَةٌ The shore, and side, of the sea: (A'Obeyd, S, O, K:) pl. عَيْقَاتٌ. (TA.) — — And an open, or a wide, space of ground, in front, or extending from the sides, of a house: or a yard, or court. (TA.) عَيِّقٌ: see art. عوق. العَيُّوقُ: see art. عوق. عيل 1 عَالَ, aor. يَعِيلُ, inf. n. عَيْلَةٌ (S, Mgh, O, Msb, K) [afterwards said in the K to be the subst. from this verb] and عُيُولٌ (S, O, K) and عِيُولٌ (TA) and عَيْلٌ and مَعِيلٌ; (K;) and عال, aor. يَعُولُ; (Ks, TA in art. عول;) and ↓ اعال; (K in that art.;) He was, or became, poor, (S, Mgh, O, Msb, K,) and in want. (S, O.) So in the saying مَا لَهُ مَالَ وَعَالَ, [of which see another explanation in art. عول,] a form of imprecation. (TA.) It is said in a trad., مَا عَالَ مُقْتَصِدٌ وَلَا يَعِيلُ i. e. [One following the right course] has not become poor [nor will he become poor]. (TA.) And one says, لَا يَعِيلُ أَحَدٌ عَلَى القَصْدِ [and لَا يَعُولُ, expl. in art. عول], (Yoo, TA.) — — See also 4. — عَالَنِى, (S, O, K,) aor. as above, (S, O,) inf. n. عَيْلٌ and مَعِيلٌ, It (a thing) was, or became, wanted by me, and unattainable to me: (S, O, K:) mentioned by El-Ahmar. (S, O.) — — And عال الضَّالَّةَ, (S, O, K,) aor. as above, inf. n. عَيْلٌ and عَيَلَانٌ, (S, O,) He knew not where to seek the stray beast. (S, O, K.) — عال, (S, O,) or عال فِى مَشْيِهِ, (K,) aor. as above, inf. n. عَيْلٌ, (S, O,) said of a horse, (S, O, TA,) and of a man, (S, TA,) He inclined from side to side in his gait, (S, O, K,) and (when said of a man, S) was proud, haughty, or self-conceited, therein: (S, K:) the doing so in a horse is commended, as indicative of his generousness: (TA:) and ↓ تعيّل signifies the same, (O, K,) said of a man. (O.) — — And عال فِى الأَرْضِ, (O, K,) aor.

as above, (O,) inf. n. عَيْلٌ and عُيُول and عُيُولٌ, thus in the K, i. e. with damm and fet-h, but in the M [عُيُولٌ and عِيُولٌ, i. e.] with damm and kesr, [of the like whereof there are many instances, one of them in the first sentence above,] (TA,) He (a man, O) went, or went away, (O, K,) and round about, (K, TA, but not in the CK) in the land; (O, K;) or journeyed therein seeking sustenance, or for the purpose of traffic; syn. ضَرَبَ فِيهَا: so says IAmb. (O.) — — عال المِيزَانُ, aor. يَعِيلُ and يَعُولُ, inf. n. عَيْلٌ and عَوْلٌ: see art. عول. 2 عيّل as intrans.: see 4; and see also 1 in art. عول, fourth sentence. — عيّل عيالَهُ He neglected his family, or household: (TA, and K in art. عول:) or تَعْيِيلٌ signifies the feeding badly. (S, O.) See also 2 in art. عول, second sentence. — — And see 1 in that art., first sentence. — — عيّل فَرَسَهُ He (a man) left his horse alone, or by himself, to pasture where he would, without a pastor, in the desert. (S, O.) 4 اعال He (a man) had a family, or household; so accord. to Akh: or he had a numerous family or household; (S, O, TA;) as also أَعْيَلَ, and ↓ عال, and ↓ عيّل. (TA.) [See also 1 in art. عول, fourth sentence.] — — And see the first sentence of the present art. — — Also, said of a wolf, (O, K,) and of a lion, and of a leopard, (K,) He sought, or sought after, (O, K,) a thing, (O,) or prey. (K.) — — See also 4 in art. عول, last sentence. 5 تَعَيَّلَ see 1, latter half. عِيلٌ: see عَيْلَةٌ: — and see also عَائِلٌ. عَيَلٌ The propounding of one's narration, and talk, to him who does not desire it and whom it does not concern; (O, K;) [and so, app., ↓ عِيَالٌ; for it is said that] this is what is meant in the saying of the Prophet, إِنَّ مِنَ القَوْلِ عَيَلًا, or, as some relate it, عِيَالًا: [whence it seems that both readings mean Verily of what is said is the propounding of one's narration, &c.:] so says Saasa'ah. (O.) عَالَةٌ: see the next paragraph. [— And see عَائِلٌ, of which it is a pl.] — See also art. عول. عَيْلَةٌ [mentioned above as an inf. n., and also said in the K to be a subst.,] Poverty, (S, O, K,) and want; thus in the Kur ix. 28; as also ↓ عَالَةٌ; (S, O;) and ↓ عَائِلَةٌ, and thus accord. to one reading in the Kur ix. 28; and accord. to IAar, ↓ عِيلٌ, with kesr, is syn. with عَيْلَةٌ. (TA.) — It is also a pl. [or rather a quasi-pl. n.] of عَائِلٌ q. v. (S, TA.) — طَالَ عَيْلَتِى إِيَّاكَ means Long has continued my feeding, nourishing, or sustaining, thee. (O, K. [But this app. belongs to art. عول: see the first sentence in that art.]) عَيْلَى A woman that weeps [or wails] for the dead. (AA, O. [But this also app. belongs to art. عول.]) — Also a pl. of عَائِلٌ [q. v.]. (S, O, K.) عِيْلَانٌ The male hyena. (S, O, K.) عِيَالٌ a pl. of which the sing is عَيِّلٌ and of which the pl. is عَيَائِلُ, this last being a pl. pl.: see art. عول. — See also عَيَلٌ, above. عِيَالَةٌ The fodder, or provender, of a بِرْذَوْن [or hackney]; as also ↓ مَعَالَةٌ. (Fr, O, K.) عَيَّالٌ That inclines from side to side in gait, and is proud, haughty, or self-conceited, therein: (S, O, TA;) as also ↓ عَائِلٌ, of which عَيْلَةٌ is a pl. [or rather a quasi-pl. n.]: (IAar, TA:) the former applied to a horse, (S, TA,) and to a lion: (S, O, TA:) and so with ة applied to a woman. (K, TA.) Respecting the saying of Hokeym Ibn-Mo'eiyeh Er-Raba'ee, cited by Sb, فِيهَا عَيَايِيلُ أُسُودٍ وَنُمُرْ Ibn-Es-Seeráfee says, it is as though he said فيها مُتَبَخْتِرَاتُ &c. [i. e. In it are such as walk with a proud gait and an inclining from side to side, of lions and of leopards]; making عيابيل to be pl. of عَيَّالٌ; not of ↓ عَيِّلٌ; (O, TA; *) of which latter, as signifying seeking [prey, like مُعِيلٌ], it is also [said to be] an anomalous pl.: (TA:) but Aboo-Mohammad Ibn-El-Aarábee says that Ibn-Es-Seeráfee has miswritten عيابيل, and that it is correctly غَيَايِيلُ, with the pointed غ, an anomalous pl. of غِيلٌ [signifying "a thicket," &c.; so that the meaning is, in it are thickets the lurking-places of lions and of leopards]. (O, TA.) عَائِلٌ Poor, (S, Mgh, O, Msb, K,) and needy, or in want; (S, O;) occurring in the Kur xciii. 8; (TA;) as also ↓ عَيِّلٌ, (TA,) and ↓ مُعِيلٌ: (Ibn-El-Kelbee, TA:) pl. of the first عَالَةٌ, (Mgh, O, Msb, K,) [originally] of the measure فَعَلَةٌ, like كَفَرَةٌ pl. of كَافِرٌ, (Msb,) and عُيَّلٌ (K) and عَيْلَى (S, O, K) and [quasi-pl. ns.] ↓ عَيْلَةٌ (S, TA) and ↓ عِيلٌ. (IAar, TA.) — See also عَيَّالٌ. عَائِلَةٌ: see عَيْلَةٌ. عَيِّلٌ, originally of the measure فَيْعِلٌ: (ISd, TA in art. عول:) see عِيَالٌ, in two places, in art. عول. — See also عَائِلٌ. — And see مُعِيلٌ: and عَيَّالٌ. مُعِيلٌ: see عَائِلٌ. — — Also A man having a family, or household; and so ↓ مُعَيَّلٌ: (TA:) or having a numerous family or household; and in like manner, with ة, applied to a woman. (S, O, TA.) [See also art. عول.] — — Also, applied to a wolf, a lion, and a leopard, Seeking, or seeking after, prey; (K, TA;) and so ↓ عَيِّلٌ. (TA.) مُعَيَّلٌ: see مُعِيلٌ in this art., and also in art. عول. مُعَيَّلٌ: see art. عول. مَعَالَةٌ: see عِيَالَةٌ. 1 عيم عَامَ, aor. يَعِيمُ and يَعَامُ, inf. n. عَيْمَةٌ (S, K) and عَيْمٌ, (thus in copies of the K,) or عَيَمٌ, thus accord. to Lth, (TA,) He (a man, S) desired, or desired eagerly, or longed for, milk: (S, K:) and he thirsted: (K: [like غَامَ:]) [or thirsted vehemently: (see عَيْمَةٌ, below:)] or, accord. to ISk, عام إِلَى اللَّبَنِ means he (a man) desired, or longed for, milk very immoderately: (S:) or he betook himself to milk, or the milk, and desired it eagerly, or longed for it; like اِسْتَشَنَّ إِلَيْهِ. (TA in art. شن.) — — And عام القَوْمُ The people, or party, became scant in milk; their milk became little in quantity: or, accord. to Lh, عام signifies he lacked milk; or became destitute thereof; (TA;) [and] thus ↓ اعام signifies: (K:) and ↓ اعاموا they became scant in milk, or their milk became little in quantity, (K, TA,) their camels having died. (TA.) مَا لَهُ آمَ وَعَامَ is a form of imprecation, meaning [What aileth him?] May his wife and his cattle die, (TA,) [so that he shall have no wife and no milk, or and be eagerly desirous of milk.] 4 اعامهُ اللّٰهُ God left him [or made him to be] without milk. (S, K.) And أَعَامَنَا بَنُو فُلَانٍ The sons of such a one took our milk [or our milch cattle]. (TA.) And أَصَابَتْنَا سَنَةٌ أَعَامَتْنَا [A year, or year of drought, that deprived us of our milk, or of our milch cattle, befell us]. (TA.) — See also 1, in two places. 8 اعتام, (S, K,) aor. يَعْتَامُ, inf. n. اِعْتِيَامٌ, (TA,) He took, (S, K,) or chose, (T, TA,) the عِيمَةٌ, i. e. the choice, or best, or excellent, of the camels or other property. (T, S, K, TA.) Tarafeh says, أَرَى المَوْتَ يَعْتَامُ الكِرَامَ وَيَصْطَفِى عَقِيلَةَ مَالِ الفَاحِشِ المُتَشَدِّدِ [I see that death chooses the generous, and selects the most excellent of the property of the tenacious niggard]. (TA.) [See also اِعْتَمَاهُ, in art. عمى.] — — And اعتامهُ signifies also قَصَدَهُ [i. e. He tended, betook himself, or directed himself or his course or aim, to, or towards, him, or it; &c.]; like اِعْتَمَاهُ. (TA.) عَيْمَةٌ [mentioned above as an inf. n.] Desire, or eager desire, or longing, for milk: (S, K:) or vehemence of desire, or of longing, for milk, so that one cannot endure with patience the want of it. (TA.) It is said in a trad., كَانَ يَتَعَوَّذُ مِنَ العَيْمَةِ وَالغَيْمَةِ وَالأَيْمَةِ i. e. [He used to pray for protection from] vehemence of desire, or of longing, for milk, so as not to be able to endure with patience the want of it; and vehemence of thirst; and the remaining long without a wife. (TA.) — — And Thirst: (K:) or, as some say, vehemence thereof; and so غَيْمَةٌ, as mentioned above. (TA.) عِيمَةٌ The choice, or best, or excellent, (Az, S, K, TA,) of camels or cattle or other property, (S, K, TA,) like عِيفَةٌ, (O and K in art. عيف,) and عِينَةٌ, (S in art. عين,) or, accord. to Az, of anything: pl. عِيَمٌ (TA.) عَيْمَانُ Desiring, or desiring eagerly, or longing for, milk: fem. عَيْمَى: (S, K:) the former applied to a man; and the latter, to a woman: (S:) pl. عِيَامٌ and عَيَامَى, like عِطَاشٌ and عَطَاشَى. (TA.) And [hence] one says رَجُلٌ عَيْمَانُ أَيْمَانُ meaning A man whose camels have gone [so that he is in want of milk] and whose wife has died: (S, K:) and AZ mentions, on the authority of Et-Tufeyl Ibn-Yezeed, اِمْرَأَةٌ عَيْمَى أَيْمَى a woman who has no camels, or the like, and whose husband has died. (TA.) — — And Thirsty: (K:) [or vehemently thirsty. (See عَيْمَةٌ.)] عَيَامٌ The day; syn. نَهَارٌ: (K:) mentioned by Az, on the authority of El-Muärrij. (TA.) One says, طَابَ العِيَامُ i. e. النَّهَارُ [The day became pleasant]. (TA.) [See عَامٌ, last sentence; in art. عوم.] عَامٌ مُعِيمٌ A long [or tedious] year: (K:) or, as some say, a year of vehement عَيْمَة [i. e. desire, or longing, for milk; or thirst]: mentioned on the authority of Lh. (TA.) [See also art. عوم.] عين 1 عَيْنٌ [app. as inf. n. of عَانَ,

agreeably with analogy, (like as أَذُنٌ is of أَذَنَ, and أَنِفٌ of أَنَفَ, &c.,) aor. يَعِينُ,] signifies The hitting, or hurting, [another] in the eye. (K.) — — And The smiting with the [evil] eye: (K:) which is said in a trad. to be a reality. (TA.) You say, عِنْتُ الرَّجُلَ I smote the man with my [evil] eye. (S.) And إِنَّكَ لَجَمِيلٌ وَلَا أَعِنْكَ, meaning [Verily thou art beautiful,] and may I not smite thee with the [evil] eye; and ولا أَعِينُكَ, meaning and I will not smite thee &c. (Lh, TA.) And المَالَ ↓ تعيّن He (a man) smote the مال [i. e. cattle, or camels, &c.,] with an [evil] eye: (S:) or الإِبِلَ ↓ تعيّن, and ↓ اعتانها, and ↓ اعانها, he raised his eyes towards the camels, looking at them, and expanded his hand over his eyebrow like as does he who shades his eyes from the sun, (K, TA,) to smite them with an [evil] eye, (K, * TA,) and he so smote them. (TA) — — عَانَ عَلَيْنَا, (S, TA,) aor. يَعِينُ, (S,) inf. n. عَيَانَةٌ; (S, TA; [in one of my copies of the S, عِيَانَة;]) and ↓ لَنَا اعتان; both signify He was, or became, a spy, or scout, for us. (S, TA.) [Golius mentions also ↓ عاين, construed with ل, in this sense, as from the S; in which I do not find it.] And one says, لَنَا مَنْزِلًا ↓ اِذْهَبْ فَاعْتَنْ, Go thou, and look for, or seek, a place of alighting for us: (S:) and Lh says the like, making the verb trans. (TA.) And ↓ بَعَثْنَا عَيْنًا يَعْتَانُنَا, and يَعْتَانُ لَنَا; (K, TA;) and يَعِينُنَا, (K, TA, but omitted in the CK,) and يَعِينُ لَنَا, (El-Hejeree, TA,) inf. n. عَيَانَةٌ, (K, TA,) with fet-h, (TA) [in the CK عِيَانَة;]) i. e. [We sent a spy, or scout, to bring us information. (K, TA.) [See also مُعْتَانٌ.] — — عان الدَّمْعُ, and المَآءُ, (S,) inf. n. عَيَنَانٌ (S, K) and عَيْنٌ, (K, TA,) The tears, and (tropical:) the water, flowed. (S, K. *) And عَانتِ البِئْرُ, inf n. عَيْنٌ, The well had in it much water. (TA.) — — And حَفَرْتُ حَتَّى عِنْتُ (assumed tropical:) I dug until I reached the springs, or sources: (S, TA:) and in like manner one says, المَآءَ ↓ أَعْيَنْتُ [I reached the water]: (S:) or, accord, to the T, one say, الحَافِرُ فَأَعْيَنَ ↓ حَفَرَ and ↓ أَعَانَ. meaning [The digger dug,] and reached the springs, or sources. (TA.) — عَيِنَ, (K,) inf. n. عَيَنٌ, (S, * K, [not, as in the CK, with the ى quiescent.]) and عِيْنَةٌ, (Lh, * K.) [He was wide in the eye: or large and wide therein: (see أَعْيَنُ:) or] he was large in the black of the eye, with width [of the eye itself]. (K.) 2 عيّن اللُّؤْلُؤَةَ (assumed tropical:) He bored, perforated, or pierced, the pearl; (S, K, TA;) as though he made to it an eye. (TA.) — — عيّن القِرْبَةَ He poured water into the skin in order that the stitchholes might become closed (S, K, TA) by swelling, (S,) it being new: and سَرَّبَهَا [q. v.] signifies the same, as mentioned by As, (TA.) — تَعْيِينُ الشَّىْءِ signifies (assumed tropical:) The individuating of a thing, or particularizing it; i. e. the distinguishing it from the generality, or aggregate. (S, Msb, TA) عيّنهُ means (assumed tropical:) He individuated it, &c.: and he particularized, or specified, it by words; mentioned it particularly, or specially. And عيّن له كَذَا (assumed tropical:) He appointed, or prescribed, for him, or he assigned to him, particularly, such a thing: and عيّن عَلَيْهِ كَذَا He appointed against him, or imposed upon him, particularly, such a thing]. You say, عَيَّنْتُ المَالَ لِزَيْدٍ (assumed tropical:) I assigned the property particularly, or specially, to Zeyd. (Msb.) And أَتَيْتُ فُلَانًا فَمَا عَيَّنَ لِى بِشَىْءٍ and مَا عَيَّنَنِىبِشَىْءٍ i. e. (assumed tropical:) [I came to such a one,] and he did not give me anything: (Lh, TA:) or, as some say, he did not direct me to anything. (TA.) And عَيَّنَ عَلَى السَّارِق (assumed tropical:) He distinguished, or singled out, the thief from among the suspected persons: or, as some say, he manifested against the thief his theft. (TA.) And عَيَّنْتُ النِّيَّةَ فِى الصَّوْمِ (assumed tropical:) I purposed the performance of a particular fast. (Msb.) — — عيّن فُلَانًا He told such a one to his face of his vices, or faults, or the like. (I. h, S, K.) — عيّن الحَرْبَ بَيْنَنَا i. q. أَدَارَهَا [He, or it, stirred war, or conflict, or the war or conflicet, between us, or among us]: so in the K in the L, ادرها [perhaps for أَدَرَّهَا, but more probably, I think, for أَدَارَهَا]. (TA.) — عيّن الشَّجَرُ The trees became beautiful and bright, and blossomed. (K. TA.) — عيّن الرَّجُلُ The man took [or bought] بِالعِينَةِ i. e. السَّلَفِ [meaning for payment in advance, accord. to all the explanations that I find of السَّلَف as used in buying and selling; but accord to the TK, upon credit, i. e. for payment at a future period, agreeably with an explanation of (??_ in the A and (??) (??) thin by reason of oldness: (TA:) [or it became lacerated, or worn in holes; as is shown by what here follows.] One says also, تَعَيَّنَتْ أَخْفَافُ الإِبِلِ, meaning (assumed tropical:) The feet of the camels became lacerated [in the soles], or worn in holes, or blistered; like the water-skin of which one says تعيّن. (IAar, TA.) — تعيّن also signifies (assumed tropical:) It was, or became, clear, or distinct. (KL.) — — And (assumed tropical:) It was or became, individuated, or particularized; i. e., distinguished from the generality, or aggregate. (KL,) [Thus signifying, it is quasi-pass. of عَيَّنَهُ. Hence it means (assumed tropical:) It had, or assumed, the quality of individuality. And (assumed tropical:) It was, or became, particularized. or specified, by words; mentioned particularly, or specially. And تعيّن لَهُ It was appointed, or prescribed, for him, or was assigned to him, particularly or peculiarly. And تعيّن عَلَيْهِ (assumed tropical:) It was appointed against him, upon him, particularly. And hence.] one says, تعيّن عَلَيْهِ الشَّئُ, meaning لَزِمَهُ بِعَيْنِهِ, [i. e. : The thing was, or became, incumbent, or obligatory, on him in particular] (S, K. — See also the next paragraph. 8 إِعْتَيَنَ see 1, in tour places. — اعتان الشَّئَ (assumed tropical:) He took the عَيْن of the thing, (S,) the (??) thereof. (S, TA.) [See also 8 in art. عون] — And He bought the thing upon credit, for payment at a future (??) (S, Msb, (??) signifies he took (??) future time; (Mgh: [in which is expl. by the words أَخَذَ بِالعِينَةِ, and in which عِينَة in a sale is expl. as meaning نَسِيئَة;]) and so ↓ تعيّن; (KL;) [but Mtr says,] the saying تَعَيَّنْ عَلَىَّ حَرِيرًا as meaning اشْتَرِهْ بِبَيْعِ العِينَةِ I have not found. (Mgh,) [See also عيّن الرَّجُلُ expl. as meaning " The man took بالعِينَةِ. "] عَيْنٌ is a homonym, applying to various things (Msb:) in the K. forty-seven (??) assigned to it; but it is said by MF that its meanings exceed a hundred; those occurring in the Kur-án are seventeen. (TA.,) By that which is app. its primary application, and which is by many affirmed to (??) (TA,) العَيْنُ signifies The eye: the organ of sight: (S, Mgh, Msb, K, TA [in the S expl. by حَاسَّةُ الرُّؤْيَةِ, evidently used in this sense; in the Mgh, by المُبْصِرَةُ; in the Msb and K, by البَاصِرَةُ; and in a mater place in the K. by حَاسَّةُ الرُّؤْيَة, app. as meaning the sense of sight;]) also denoted [emphatically] by the term الجَارِحَةُ [i. e. the organ]; (TA;) it is that with which the looker sees: (ISk, TA;) and is of a human being and of any other animal: (TA;) (??) is of the fem. gender; (S, K:) and the pl. [of mult.] as عُيُونٌ, (S, Mgh, Msb, K,) also pronounced عِيُونٌ, (K, [in which وَتُكْسَرُ, immediately following عُيُونٌ, has been erroneously supposed by Golius and Freytag to relate to the sing.,]) and [of pause أَعْيَانٌ and أَعْيُنٌ, (S, Mgh, Msb, K,) which last is asserted by Lh to be sometimes a pl. of mult., as it is in the Kur vii. [178 and] 194; (TA.) and pl. pl. أَعْيُنَاتٌ: (K:) the dim. is ↓ عُيَيْنَةٌ, (S.) Hence the saying in a trad. of 'Alee, قَاسَ عَيْنًا بِبَيْضَةٍ جَعَلَ عَلَيْهَا خُطُوطًا [He measured the reach of an eye by means of an egg upon which he made lines]. (Mgh.) And [hence also] one says, بِعَيْنٍ مَّا أَرَيَنَّكَ [lit. With some eye I will assuredly see thee]: it is said to one whom you send, and require to be quick; and means (assumed tropical:) pause not for anything, for it is as though I were looking at thee. (TA. [See also art. رأى.]) And لَقِيتُهُ عَيْنَ عُنَّةٍ [I met him so that] I saw him with [or before] my eye, he not seeing me. (S, TA.) [And رَأَيْتُهُ عَيْنَ عُنَّةٍ or عُنَّةً, which see in art. عن. And أَعْطَيْتُهُ عَيْنَ عُنَّةَ

and عُنَّة, which also see in art. عن.] And رَأَيْتُهُ عَرْضَ عَيْنٍ I saw him, or it, obviously; nearly. (TA, voce عَرْضٌ, q. v.) And هَا هُوَ عَرْضُ عَيْنٍ [or عَرْضَ عَيْنٍ?] i. e. [Lo, he, or it, is] near [before thee]: and in like manner, هُوَ مِنِّى عَيْنُ عُنَّةٍ [or عَيْنَ عُنَّةٍ? i. e. He is near before me]. (K.) And لَقِيتُهُ أَوَّلَ عَيْنٍ, (S, K,) and أَوَّلَ ذِى عَيْنٍ and ↓ عَائِنَةٍ, (TA,) I met him, or it, the first thing: (S, K, TA:) and before every [other] thing; as also ↓ أَوَّلَ عَائِنَةٍ and أَدْنَى عَائِنَةٍ: (S:) or this last means the nearest thing perceived by the eye. (TA.) And فَعَلْتُ ذَاكَ عَمْدَ عَيْنٍ and عَمْدًا عَلَى عَيْنٍ (assumed tropical:) I did that purposely, with seriousness, or earnestness, and certainty: (S:) or صَنَعَ ذٰلِكَ عَلَى عَيْنٍ and عَلَى عَيْنَيْنِ, (K, TA,) and عَمْدَ عَيْنٍ and عَمْدَ عَيْنَيْنِ, (K,) or عَلَى عَمْدِ عَيْنٍ and عَلَى عَمْدِ عَيْنَيْنِ, (TA,) (assumed tropical:) He did that purposely, (Lh, K, TA,) with seriousness, or earnestness, and certainty. (K.) And هُوَ عَبْدُ عَيْنٍ (tropical:) He is like the slave to thee as long as thou seest him, (S, K, * TA,) but not when thou art absent; and so هُوَ عَبْدُ العَيْنِ: (S:) or he is a man who pretends, or feigns, to thee, his doing that which he does not perform: (TA:) and (K, TA) in this sense, (TA,) one says also, هُوَ صَدِيقُ عَيْنٍ i. e. (assumed tropical:) [He is a friend, or a true friend,] as long as thou seest him: (K, TA:) and هُوَ أَخُو عَيْنٍ (assumed tropical:) He is one who acts as a friend hypocritically with thee. (TA.) أَنْتَ عَلَى عَيْنِى is said in relation to honouring and protecting: (S, K, TA:) [accordingly I would render it (tropical:) Thou art entitled to be honoured and protected by me above my eye: for the eye is esteemed the most excellent of the organs, (as is said in this art. in the TA,) and it is that which most needs protection:] أَنْتَ عَلَى رَأْسِى is said in relation to honouring only. (TA.) And the Arabs say, عَلَى عَيْنِى قَصَدْتُ زَيْدًا, meaning thereby the regarding with solicitude mixed with fear [so that I would render it (assumed tropical:) As one to be regarded with solicitude mixed with fear above my eye I made Zeyd the object to which my mind was directed]. (TA.) [See another ex. of عَلَى عَيْنِى (in which it cannot be rendered as above) in a later part of this paragraph.] نَعِمَ اللّٰهُ بِكَ عَيْنًا [in the CK نَعَّمَ, which is wrong,] means the same as أَنْعَمَهَا. (K. [See both in art. نعم.]) قُرَّةُ العَيْنِ [signifying مَا قَرَّتْ بِهِ العَيْنُ, as expl. in the M and K in art. قر, i. e. That by which, or in consequence of which, the eye becomes cool, or refrigerated, or refreshed, &c.,] is a phrase used as meaning (assumed tropical:) A man's child or offspring. (TA.) فَقَأَ عَيْنَهُ [properly signifying He put out his eye, or blinded it, &c.,] means [sometimes] (tropical:) he struck him; or struck him vehemently with a broad thing, or with anything; or slapped him with his hand: (صَكَّهُ:) or he was rough, rude, or ungentle, to him in speech. (TA.) اَلَّذِى فِيهِ عَيْنَاكَ means Thy head. (TA. [There mentioned preceded by لاتحرمَن: thus dubiously, and perhaps incorrectly, written. What is means, or should be, I know not.]) — — عَيْنُ الثَّوْرِ (assumed tropical:) [The eye of the Bull;] the great red star [a] that is upon the southern eye of Taurus, and also [more commonly] called الدَّبَرَانُ. (Kzw, Descr. of Taurus.) [And عَيْنُ الرَّامِى (assumed tropical:) The eye of Sagittarius; app. the two stars v, on the eye thereof.] — — عَيْنُ البَقَرِ (assumed tropical:) [The buphthalmum, or ox-eye;] the [plant called] بَهَار [q. v.]. (S in art. بهر.) And عُيُونُ البَقَرِ (tropical:) A sort of grapes, (S, K, TA,) black, (K, TA,) but not intensely so, large in the berries, (TA,) and round, (K, TA,) which are converted into raisins, and are not very sweet: so says AHn: thus called as being likened to the eyes of the animals termed بَقَر: (TA:) they are found in Syria: (S:) or said by some to be peculiar to Syria. (TA.) And Certain black إِجَّاص [or plums]: (K, TA:) thus called for the same reason. (TA.) — — عَيْنُ الهِرِّ (assumed tropical:) [Cat's-eye;] a certain stone, well known, of no utility. (TA.) — فَتَّحَ عَيْنَ النَّارِ [means (assumed tropical:) He made an opening in the live coals of the fire, that had become compacted; in order that it might burn up well. (See 1 in art. سخو and سخى.)] — — And عَيْنٌ signifies also (assumed tropical:) The عَيْن [i. e. eye] of the needle: such as is narrow is termed عَيْنُ صَفِيَّةَ [in which the latter word is app. a proper name, and, as such and of the fem. gender, imperfectly decl., i. e., in this case, written صَفِيَّةَ]. (TA.) — — Also, as being likened to the organ [of sight] in form, or appearance, (tropical:) A [small round hole or] place of perforation in a [leathern water-bag such as is called] مَزَادَة. (TA.) And (tropical:) Thin circles, or rings, or round places, in a skin, (S, K, TA,) which are a fault therein, (S, TA,) like أَعْيُن [or eyes; or one of such thin circles &c.]; being likened to the organ [of sight] in form. (TA.) [See 10.] And (K) (tropical:) A fault, or defect, (K, TA,) of this description, in a skin. (TA.) — — And (tropical:) The small hollow or cavity of the knee; (S, K; in [some of] the copies of the latter of which, الرَّكِيَّة is erroneously put for الرُّكْبَة; TA;) likened to the socket of the eye: (TA:) each knee has عَيْنَانِ [i. e. two small hollows or cavities, the articular depressions for the condyles of the femur], in the fore part thereof, at [the joint of] the سَاق. (S, TA.) — — And (tropical:) The piece of skin [or small leathern receptacle] in which are put the بُنْدُق [or bullets] (K, TA) that are shot from the قَوْس [app. meaning the large kind of cross-bow, called balista, or ballista]: (K, * TA:) likened to the organ [of sight] in form. (TA.) — — [In the B, accord. to the TA, it is also expl. as meaning the سنام: but this, I think, is most probably a mistranscription for سَام (q. v.) as signifying (assumed tropical:) The hollow, or cavity, in the ground, thus called, in which water remains, or stagnates, and collects.] And (tropical:) The place [or aperture] whence the water of a قَنَاة [i. e. pipe, or the like,] pours forth: (K, TA:) as being likened to the organ [of sight] because of the water that is in it. (TA.) And, (K, TA,) for the same reason, (TA,) (tropical:) The place whence issues the water of a well. (TA.) And, (S, Msb, K, &c.,) for the same reason, as is said by Er-Rághib, (TA,) (tropical:) The عَيْن, (S, Msb,) or source, or spring, (K, TA,) of water, (S, Msb, K, TA,) that wells forth from the earth, or ground, and runs: (TA:) [and accord. to the Msb, it app. signifies a running spring:] of the fem. gender: (TA:) pl. عُيُونٌ and أَعْيُنٌ, (Msb, K,) and accord. to ISk, sometimes the Arabs said, as a pl. thereof, أَعْيَانٌ, but this is rare. (Msb.) Hence a saying, in a trad., cited and expl. voce سَاهِرٌ. (TA.) Also (assumed tropical:) Abundance of water of a well. (TA.) And A drop of water. (TA.) عَيْنُ المَآءِ, [originally signifying " the source of water,"] accord. to Th, means (assumed tropical:) Life for men; thus in the following verse: أُولَائِكَ عَيْنُ المَآءِ فِيهِمْ وَعِنْدَهُمْ مِنَ الخِيفَةِ المَنْجَاةُ وَالمُتَحَوَّلُ (assumed tropical:) [Those, life for men is among them; and with them are the means of safety, and the place of removal, from fear]: accord. to the A, عَيْنُ المَآءِ فِيهِمْ means good, or means of attaining good, and provision of corn, or abundance of the produce of the earth, are among them. (TA.) — — Also (assumed tropical:) The عَيْن [meaning eye, or bud, (thus called in the present day,)] of a tree. (Es-Subkee, TA.) — — [And (tropical:) Sprouting herbage; as being likened to the eye or eyes:] one says, نَظَرَتِ البِلَادُ بِعَيْنٍ or بِعَيْنَيْنِ [lit. (tropical:) The lands looked with an eye or with two eyes], meaning, had their herbage come forth: (K:) or it is said when their herbage comes forth: or, as in the A, when that which cattle depasture comes forth without [as yet] becoming firm [in the ground, or firmly rooted]: taken from the saying of the Arabs, إِذَا سَقَطَتِ الجَبْهَةُ نَظَرَتِ الأَرْضُ بِإِحْدَى عَيْنَيْهَا فَإِذَا سَقَطَتِ الصَّرْفَةُ نَظَرَتْ بِهِمَا جَمِيعًا (assumed tropical:) [lit. When El-Jebheh (the 10th Mansion of the Moon) sets aurorally (i. e. about the 11th of Feb., O. S.), the land looks with one of its eyes; the, when Es-Sarfeh (the 12th Mansion) sets aurorally (about the 9th of March), it looks with both of them]. (TA. [See also art. نظر.]) — عَيْنٌ also, (S, Msb, K, &c.,) as being likened to the organ of sight, (TA,) signifies (tropical:) A spy; and

↓ ذُو العُيَيْنَتَيْنِ [in the CK ذُو العَيْنَتَيْنِ], in like manner, signifies the spy, (S, K, TA,) and ↓ ذُو العُوَيْنَتَيْنِ likewise, and ذُو العَيْنَيْنِ: (TA:) he who looks for a people, or party: (M, TA:) the watcher, or observer; (S, * K, * TA;) or the scout: (S, * Msb, K, * TA:) masc. and fem.: (M, TA:) accord. to the opinion of ISd, made by some to accord with a part [i. e. the eye], and therefore fem.; and by some, to accord with the whole [person], and therefore masc.: (TA:) pl. عُيُونٌ and أَعْيُنٌ, and, accord. to ISk, sometimes أَعْيَانٌ. (Msb.) — — And i. q. مُكَاشِفٌ [app. as meaning (assumed tropical:) A discoverer, or revealer, of tidings &c.]. (Es-Subkee, TA.) — [And (assumed tropical:) An eye as meaning a look, i. e. an act of looking: and hence, a stroke of an evil eye: or, simply, an evil eye: a meaning of frequent occurrence.] أَصَابَتْ فُلَانًا عَيْنٌ (assumed tropical:) [An evil eye smote such a one] is said of a person when an enemy or an envier has looked at him and produced such an effect upon him that he has fallen sick in consequence thereof (TA.) [عَيْنُ الكَمَالِ is applied to an eye believed to have the power of killing by its glance: see an ex. voce فَقَأَ.] — — And (assumed tropical:) Sight with the eye [or before the eyes; or ocular view]: thus in the saying, لَا أَطْلُبُ أَثَرًا بَعْدَ عَيْنٍ (assumed tropical:) [I will not seek a trace, or vestige, (or, as we rather say in English, a shadow,) after an ocular view]: (S, TA:) or the meaning is, after suffering a reality, or substance, to escape me: (Har pp. 120 and 174: [this latter rendering being agreeable with explanations of عَيْنٌ which will be found in a later part of this paragraph:]) i. e. I will not leave the thing when I see it ocularly, and seek the trace or vestige, thereof, after its [the thing's] disappearing from me: and the origin of it was the fact that a man saw the slayer of his brother, and when he desired to slay him, he [the latter] said, " I will ransom myself with a hundred she-camels; " whereupon he [the other] said, لَسْتُ أَطْلُبُ أَثَرًا بَعْدَ عَيْنٍ; and slew him: (TA:) it is a prov., thus, or, as some relate it, لَا تَطْلُبْ. (Har p. 120.) — — And (assumed tropical:) Look, or view. (K, TA.) It is said in the Kur [xx. 40], وَالتُّصْنَعَ عَلَى عَيْنِى, (S, TA,) and it has been expl. as there having this meaning [i. e. (assumed tropical:) And this I did that thou mightest be reared and nourished in my view], as in the B; or, as Th says, that thou mightest be reared where I should see thee: (TA:) or the meaning is, (assumed tropical:) in my watch, or guard, (Bd, * Jel,) and my keeping, or protection. (Jel. [It is implied by the context in the S, that عَلَى عَيْنِى is said in this instance in relation to honouring and protecting, as it is in a phrase mentioned in the first quarter of this paragraph; but my rendering of it there is obviously inapplicable here. See also 1 in art. صنع.]) And in like manner it has been expl. as used in the Kur [xi. 39], وَاصْنَعِ الْفُلْكَ بِأَعْيُنِنَا (assumed tropical:) [And make thou the ark in our view]. (TA.) [In like manner, also,] فَأْتُوا بِهِ عَلَى أَعْيُنِ النَّاسِ, in the Kur [xxi. 62], means عَلَى مَنْظَرِهِمْ (assumed tropical:) [i. e. Then bring ye him in the view of the people; منظر being here evidently an inf. n.]; (B, TA:) or [bring ye him] openly, or conspicuously. (Jel.) — And (assumed tropical:) The مَنْظَر [as meaning aspect, or outward appearance], (S, K,) and شَاهِد [meaning the same as being an evidence of the intrinsic qualities], (S,) of a man. (S, K.) So in the saying of El-Hajjáj to El-Hasan [ElBasree, when he (the former) had asked مَا أَمَدُكَ " What was the time of thy birth? " and the latter had answered (see أَمَدٌ)], لَعَيْنُكَ أَكْبَرُ مِنْ أَمَدِكَ (assumed tropical:) [Verily thy aspect is greater than thy age], أَمَدِكَ meaning سِنِّكَ. (S.) And it is said in a prov., إِنَّ الجَوَادَ عَيْنُهُ فُرَارُهُ (assumed tropical:) [Verily the fleet and excellent horse, his aspect is (equivalent to) the examination of his teeth]: (S, TA: [accord. to the latter, عَيْنُهُ meaning شَاهِدُهُ:]) i. e. his external appearance renders it needless for thee to try him and to examine his teeth. (S and K in art. فر, q. v.) — Also, [by a synecdoche, as when it means " a spy,"] (assumed tropical:) A human being: (K:) and any one: (S, K:) [in which sense, as when it means " a spy," it may be masc. or fem.:] and human beings: (S:) or a company [of people]; (K;) as also ↓ عَيَنٌ: (S, K:) and the people of a house or dwelling: (K:) and so ↓ عَيَنٌ; (S, K;) and the people of a town or country; as also ↓ عَيَنٌ. (K.) One says, مَا بِهَا عَيْنٌ (assumed tropical:) There is not in it any one; (S, K, TA;) [i. e. بِالدَّارِ in the house, or dwelling;] as also ↓ عَيَنٌ, (TA,) and ↓ عَائِنٌ, (S, TA,) and ↓ عَائِنَةٌ: (TA:) and مَا بِهَا عَيْنٌ تَطْرِفُ [virtually meaning the same, but fit. There is not in it an eye twinkling]. (TA.) And ↓ مَا رَأَيْتُ ثَمَّ عَائِنَةً i. e. (assumed tropical:) [I was not there] a human being. (TA.) And بَلَدٌ قَلِيلُ العَيْنِ (assumed tropical:) [A town, or country,] having few human beings, (S.) or few people. (TA.) — And (assumed tropical:) A lord, chief, or chief personage: (K, TA:) in [some of] the copies of the K, السدّ or الشدّ is erroneously put for السَّيِّدُ: (TA:) the great, or great and noble, person of a people or party: (K, TA:) and the head, chief, or commander, of an army: (TA:) the pl. is أَعْيَانٌ: (TA:) which signifies [lords, chiefs, or chief personages: &c.: and] the eminent, or high-born, or noble, individuals (S, Mgh, Msb, TA) of a people, or party, (S, Mgh,) or of men; (Msb;) and the most excellent persons. (TA.) — — Hence, (Mgh, Msb,) as pl. of عَيْنٌ, (K,) أَعْيَانٌ signifies also ا Brothers from the same father and mother: (S, Mgh, Msb, K:) this brotherhood is termed ↓ مُعَايَنَةٌ: (S, K:) and أَوْلَادُ الأَعْيَانِ means the sons of the same father and mother. (Msb in art. عل. [See عَلَّةٌ.]) — — Also. the sing., (assumed tropical:) The choice, or best, (S, Mgh, Msb, K,) of a thing, (S, K,) or of goods, or household-goods, or furniture and utensils, (Mgh, Msb, TA,) and of camels, or cattle, or other property, (TA,) and so ↓ عِينَةٌ, (S, K, TA,) of which the pl. is عِيَنٌ, (TA,) like عِيمَةٌ: (S:) ↓ عِينَةُ الخَيْلِ signifies (assumed tropical:) the fleet and excellent of horses. (Lh, TA.) And (assumed tropical:) Highly prized, in much request, or excellent. (TA.) And, as applied to a deenár, (assumed tropical:) Outweighing, so that the balance inclines with it. (TA.) — — And (assumed tropical:) i. q. مَالٌ, (K, TA,) [i. e. Property, or such as consists of camels or cattle,] when of a choice. or of the best, sort. (TA.) — And (assumed tropical:) Such as is ready, or at hand, (K, TA,) present, (TA,) or within one's power, or reach, (S, TA,) of property. (S, K, TA.) And (assumed tropical:) Anything present, or ready, (K, TA,) found before one. (TA.) You say, بِعْتُهُ عَيْنًا بِعَيْنٍ (assumed tropical:) I sold it ready merchandise for ready money. (Msb.) — — [Hence,] (assumed tropical:) Ready money; cash: or simply money: syn. نَقْدٌ: (T, Mgh, Msb, TA:) not عَرْضٌ [q. v.]: (Mgh:) and sometimes, دَرَاهِمُ. (Msb.) So in the saying عَيْنٌ غَيْرُ دَيْنٍ (assumed tropical:) [Ready money, not debt]. (TA.) And [hence also] one says, اِشْتَرَيْتَ بِالدَّيْنِ أَوْ بِالعَيْنِ (assumed tropical:) [Didst thou buy on credit or with ready money?]. (Msb.) — — And ا A present gift. (Mgh, TA.) So in the saying (Mgh, TA) of a rájiz (TA) satirizing a man, (Mgh,) وَعَيْنُهُ كَالكَالِئِ الضِّمَارِ [And his present gift is a thing not hoped for, like the unseen debt of which the payment is deferred by the creditor:] meaning, his present gift is like the absent that is not hoped for. (Mgh, TA.) [And hence, app.,] أَصَابَتْهُ عَيْنٌ مِنْ عُيُونِ اللّٰهِ, occurring in a trad., means, خَاصَّةٌ مِنْ خَوَاصِّ اللّٰهِ [i. e. (assumed tropical:) A particular, or special, gift of God betided him]. (TA.) — — Also (assumed tropical:) A deenár: (S, K:) or deenárs; (Az, TA;) [i. e.] coined gold; (Mgh, Msb; *) different from وَرِقٌ [which signifies " coined silver or " dirhems "]. (Mgh.) They said, عَلَيْهِ مِائَةٌ عَيْنًا (assumed tropical:) [On him is incumbent the payment of a hundred deenars]: but properly one

should say عَيْنٌ, because it is identical with what precedes it (Sb, TA.) — — And The half of a dánik [app. deducted] from seven deenars: (K, TA:) mentioned by Az. (TA.) — — And (tropical:) Gold, (K, TA,) in a general sense; as being likened to the organ [of sight], in that the former is the most excellent of the metals, like as the latter is the most excellence of the organs. (TA.) — And (tropical:) The sun itself; (A, K, TA;) as being likened to the organ [of sight], because the former is the most noble of the stars, like as the latter is the most noble of the organs. (TA:) or (K, TA) the عَيْن of the sun; (S, Msb, TA;) i. e. the شُعَاع thereof; (K, TA,) [meaning its rays, or beams,] upon which the eye will act remain fixed: (TA:) or [more commonly] the عَيْن means the قُرْص [q. v., that is disk] of the sun. (KL.) [Using it in the first of these senses.] one says, طَلَعَتِ العَيْنُ (tropical:) [The sun rose], and غَابَتِ العَيْنُ [The sun set]. (Lh, TA.) -A10- And (assumed tropical:) A thing's نَفْس [i. e. its self]; (S, Mgh, Msb, K, TA;) and its ذَات [which means the same]; (K, TA:) and its شَخْص, which means nearly, or rather exactly, the same as its ذات; (TA;) [and likewise a man's person, as does also ↓ عِيَانٌ, (see exs. in Har pp. 20 and 45,) and the material substance of a thing;] and its أَصْل [as meaning its essence, or constituent substance]: (TA:) pl. أَعْيَانٌ, (Mgh, Msb, TA,) not أَعْيُنٌ nor عُيُونٌ. (Mgh, TA.) One says, هُوَ هُوَ عَيْنًا and هُوَ هُوَ بِعَيْنِهِ (assumed tropical:) (It is it itself, or he is he himself]: (S, TA:) بِ when prefixed to عَيْن, [thus] used as a corroborative, being redundant. (Mughnee in art. بِ.) And لَا آخُذُ إِلَّا دِرْهَمِى بِعَيْنِهِ (assumed tropical:) [I will not take aught save my dirhem itself]. (S.) And أَخَذْتُ مَالِى بِعَيْنِهِ (assumed tropical:) I took my property itself. (Msb.) And هذِهِ أَعْيَانُ دَرَاهِمِكَ (Lh, TA) and دَرَاهِمُكَ بِأَعْيَانِهَا (Lh, Mgh, * Msb, TA) (assumed tropical:) These are thy dirhems themselves]. And هُمْ إِخْوَتُكَ بِأَعْيَانِهِمْ (assumed tropical:) [They are thy brothers themselves]. (Msb.) And عَيْنُ الرِّبَا occurs in a trad. as meaning (assumed tropical:) Usury itself. (TA.) [مَوْضِعٌ بِعَيْنِهِ, a phrase very frequently occurring in the L and TA &c., means (assumed tropical:) A certain, or particular, place: and in a similar manner بِعَيْنِهِ is used after the mention of a plant &c.] One says also جَآءَ بِالأَمْرِ مِنْ عَيْنٍ صَافِيَةٍ i. e. (assumed tropical:) [He brought forth, brought to light, or declared, the affair] from its very essence. (TA.) And بِالحَقِّ بِعَيْنِهِ means (assumed tropical:) With truth, clearly and manifestly. (TA.) [In grammar, اِسْمُ عَيْنٍ means (assumed tropical:) A real substantive; the name of a real thing; also termed إِسْمُ ذَاتٍ; and sometimes termed عَيْنٌ alone: opposed to اِسْمُ مَعْنًى i. e. an ideal substantive.] -A11- عَيْنٌ ثَاقِبَةٌ means (assumed tropical:) Certain, or sure, news or information. (A and TA in art. ثقب.) -A12- And العَيْنُ [sometimes] signifies (assumed tropical:) Knowledge; [or rather sure, or certain, and manifest, knowledge;] which is also termed عَيْنُ اليَقِينِ. (TA.) -A13- And (assumed tropical:) Might (العِزُّ). (TA.) — — And (assumed tropical:) Health and safety (العَافِيَةُ). (TA.) — — And (assumed tropical:) Thirst; and so الغَيْنُ. (TA in art. غين.) -A14- And (assumed tropical:) The صُورَة [which generally means form, or the like: but it has many other significations; one of which is essence, before mentioned as a meaning of عَيْنٌ]. (TA.) -A15- And it signifies also النَّاحِيَةُ [app. as meaning (assumed tropical:) The part, or point, towards which one directs himself]: (K, TA:) or, accord. to some, particularly that of the قِبْلَة [i. e. that towards which one directs his face in prayer]: (TA:) [or] it signifies also the true direction of the قِبْلَة: (K, TA:) or the part that is on the right of the قِبْلَة of El-'Irák: [whence] one says, نَشَأَتِ السَّحَابَةُ مِنْ قِبَلِ العَيْنِ (assumed tropical:) [The cloud rose from the part on the right of the قبلة of El- 'Irák]: (S: [see also خَسْفٌ:]) or this means, from the direction of the قبلة of El-'Irak; and the Arabs say that this scarcely ever, or never, breaks its promise [of giving rain]: when it rises from the direction of the sea, and then goes northward, one says عَيْنٌ غُدَيْقَةٌ; and this is usually most disposed to rain: (TA:) غُدَيْقَة is a dim. of magnification, meaning abounding with water. (TA in art. غدق.) Also (assumed tropical:) The clouds (سَحَاب) that have come from the direction of the قِبْلَة: (K, * TA:) or, from the direction of the قبلة of El- 'Irák: or, from the right thereof: (K, TA:) and it is said in the B to signify [simply] السَّحَابُ [the clouds]; (TA;) and so الغَيْنُ. (TA in art. غين.) And, accord. to Th, مَطَرُ العَيْنِ signifies (assumed tropical:) The rain that is from the direction of the قِبْلَة: or, from the direction of the قبلة of El-'Irák: or, from the right thereof. (TA.) The saying of the Arabs مُطِرْنَا بِالعَيْنِ (assumed tropical:) [We were, or have been, rained upon by the عين] is allowed by some, but disapproved by others. (TA.) — — And [hence, app.,] (assumed tropical:) The rain that continues during some days, (S, K, TA,) some say five, and some say six, or more, (TA,) without clearing away. (S, K, TA.) -A16- عَيْنٌ signifies also (assumed tropical:) Usury; syn. رِبًا; (K, TA; [see also عَيْنُ الرِّبَا above;]) and so ↓ عِينَةٌ. (TA.) And (assumed tropical:) An inclining in the balance; (Kh, Mgh, K, TA;) said to be the case in which one of the two scales thereof outweighs the other: (TA:) one says, فِى المِيزَانِ عَيْنٌ, meaning (assumed tropical:) In the balance is an unevenness; (S, TA;) a little inclining in the tongue thereof: and the word is fem. (TA.) — — And (assumed tropical:) The tongue [or cock, itself,] of the balance. (TA.) — — And (assumed tropical:) A scale of a balance; i. e. either of the two scales thereof. (TA.) Also (assumed tropical:) A small بَيْت [meaning partition, or part divided from the rest,] in a chest. (TA.) — — And (assumed tropical:) A مِحَشَّة [app. meaning a thing in which حَشِيش, or dry herbage, is put]. (TA.) — — [And (assumed tropical:) Either half, or one side, of a خُرْج, or pair of saddle-bags.] And A certain bird, (K, TA,) yellow in the belly, أَخْضَر [generally in a case of this kind meaning of a dingy, or dark, ash-colour or dust-colour] in the back; of the size of the [species of collared turtle-dove called] قُمْرِىّ. (TA.) Also (assumed tropical:) [The letter ع;] one of the letters of the alphabet, (S, K,) of those termed حَلْقِيَّة and مَهْجُورَة. (K. [See art. ع.]) — — And (assumed tropical:) The middle [radical letter] of a word [of the triliteral-radical class; the root of such a word being represented by فعل]. (TA.) — — In the calculation by means of the letters ا, ب, ج, د, &c., it denotes Seventy. (TA.) عِينٌ, originally عُيْنٌ, pl. of أَعْيَنُ [q. v.]: (S, K: *) — and also, (as a contraction of عُيُنٌ, IB, TA,) pl. of عِيَانٌ: (AA, S, IB:) [and of عَيُونٌ.] عَيَنٌ The quality denoted by the epithet أَعْيَنُ [q. v.; i. e. width in the eye; &c.]; (S;) and so ↓ عِينَةٌ. (Lh, TA.) [See also 1, last sentence; where both are mentioned as inf. ns.] — See also عَيْنٌ, in the third quarter of the paragraph, in four places. — And see the paragraph here following. عِينَةٌ: see the next preceding paragraph. — — Also The part that surrounds the eye of a ewe; (K, TA;) like the مَحْجِر of a human being. (TA.) — — And Goodly appearance: so in the saying, هٰذَا ثَوْبُ عِينَةٍ [This is a garment of goodly appearance]. (S, K) — — See also عَيْنٌ, latter half, in three places. — — Also i. q. سَلَفٌ [in buying and selling; i. e. Any money, or property, paid in advance, or beforehand, as the price of a commodity for which the seller has become responsible and which one has bought on description: or payment for a commodity to be delivered at a certain future period with something additional to the equivalent of the current price at the time of such payment: or a sort of sale in which the price is paid in advance, and the commodity is withheld, on the condition of description, to a certain future period: but it seems to be in most cases used in one or another of the senses expl. in what here follows]. (S, Mgh, Msb, K, TA.) And one says, بَاعَهُ بِعِينَةٍ meaning بِنَسِيْئَةٍ [i. e. He sold it upon credit, for payment at a future time]: (A, Mgh: [see 8:]) or, as some say, [and

more commonly,] العِينَةُ is the buying what one has sold for less than that for which one has sold it: and ↓ العَيْنُ signifies the same: (Mgh:) or, accord. to Az, the selling a commodity for a certain price to be paid at a certain period, and then buying it for less than that price with ready money: [see 2, last quarter:] this is unlawful when the buyer makes it a condition with the seller that he shall buy it for a certain price; but when there is no condition between them, it is allowable accord. to Esh-Sháfi'ee, though forbidden by some others; and he used to call it the sister of usury: and the sale of a commodity by the purchaser [thereof upon credit] to other than the seller of it, on the spot (lit. in the sitting-place), is also termed عِينَةٌ; but is lawful by common consent: (Msb:) or it is the case of a man's coming to another man to ask of him a loan, which the latter does not desire to grant, coveting profit, which is not to be obtained by a loan, wherefore he says, "I will sell to thee this garment for twelve dirhems upon credit, for payment at a certain time, and its value is ten [which thou mayest obtain by selling it for ready money]. " (KT: in some copies of which the word thus expl. is [erroneously] written العَيْنِيَّةُ instead of العينةُ.) [See also زَرْنَقَةٌ. The word is generally held to be derived from عَيْنٌ as signifying " ready money " or " ready merchandise. "] — — Also The مَادَّة [meaning accession to the strength or forces] of war: (K, * TA:) used in this sense in a verse of Ibn-Mukbil [in which it is shown to be so used as being likened to the accession, to the quantity of milk, which has collected and become added to that previously left in the udder: see مَادَّةٌ]. (TA.) لَقِيَهُ عِينَةً: see 3. عَيْنُونٌ A certain plant, found in El-Andalus, that attenuates the humours of the body, when cooked with figs. (TA.) عِيَانٌ an inf. n. of 3. (S, Msb.) — — [And Clear, evident, manifest, open, or public: thus, by the Pers. word آشْكَارْ, the KL explains عيان, which, in my copy of that work, is written عَيَان, evidently, I think, a mistranscription for عِيَان, an inf. n. of 3, used in the sense of a pass. part. n., agreeably with a well-known license, lit. meaning ocularly seen: see ضِمَارٌ, under which I have rendered its contrary by " unseen; not apparent. "] — — See also عَيْنٌ, latter half. — Also A certain iron thing among the appertenances of the فَدَّان, (S, K,) or فَدَان [i. e. plough], this word (فدان) written in the copies of the S, [as in the K,] with teshdeed to the د, but, as IB says, it is without teshdeed when signifying the implement with which ploughing is performed: accord. to AA, the لُؤْمَة, i. e. the سِنَّة [or share] with which the earth is ploughed up, is called the عِيَان when it is upon the فَدَان [or plough]: or, accord. to the M, the عِيَان is a ring at the extremity of the لُؤْمَة and the سليب. [app. a mistranscription] and the دُجْرَانِ [two pieces of wood upon which the share is bound]: (TA:) pl. [of pauc.] أَعْيِنَةٌ and [of mult.] عُيُنٌ, with two dammehs; (K;) or عِينٌ, originally of the measure فُعْلٌ [i. e. عُيْنٌ]; (S;) accord. to AA, عِينٌ, with kesr only; accord. to IB, عُيُنٌ, with two dammehs, and, when the ى is made quiescent, عِينٌ, not عُيْنٌ. (TA). — اِبْنَا عِيَانٍ means Two birds, (K, TA,) from the flight, or alighting-places, or cries, &c., of which, the Arabs augur: (TA:) or two lines which are marked upon the ground (S, K) by the عَائِف [or augurer], by means of which one augurs, from the flight, &c., of birds; (S;) or which are made for the purpose of auguring; (TA;) then the augurer says, اِبْنَىْ عِيَانْ أَسْرِعَا البَيَانْ [O two sons of 'Iyán, hasten ye the manifestations] (K, * TA: [see 1 in art. خط:]) in the copies of the K, اِبْنَا is here erroneously put for اِبْنَى or, as some say اِبْنَا عِيانٍ means two well-known diviningarrows: (TA:) and when it is known that the gaming arrow of him who plays therewith wins, one says, جَرَى ابْنَا عِيَانٍ [app. meaning The two sons of 'Iyán have hastened. i. e. the two arrows so termed: as seems to be indicated by (??) cited in the L (in which it is followed by the words بِالشِّوَاءِ المُضَهَّبِ with the roast meat (??) thoroughly cooked), and also by what here fel-lows]: (S, L, K. TA:) these [arrows] being called ابْنَ عِيَانٍ because by means of them the people [playing at the game called المَيْسِر see the winning and the food [i. e. the hastily cooked flesh of the slaughtered camel]. (L, TA.) رَجُلٌ عَيُونٌ (K, TA) and ↓ عَيَّانٌ (TA) A man who smites vehemently with the [evil] eye; as also ↓ مِعْيَانٌ: (K, TA,) pl. [of the first] عينٌ and عُيُنٌ. (K.) عُيَيْنَةٌ: and ذُو العُيَيْنَتَيْنِ and ذُو العُوَيْنَتَيْنِ: see عَيْنٌ, in the former half of the paragraph. عَيِّنٌ: see the next paragraph, in two places. رَجُلٌ عَيِّنٌ A man quick to weep. (TA.) — — And سِقَآءٌ عَيِّنٌ, (S, K,) and ↓ عَيَّنٌ, (K,) the latter less common, and said to be the only instance of an epithet of the measure فَيْعَلٌ with an infirm [medial] radical, or it may be of the measure فَوْعَلٌ or فَوْعَلٌ, and in either of these two cases not without a parallel, (TA,) and ↓ مُتَعَيِّنٌ, (S, K,) (assumed tropical:) A skin, for water, or for milk, having thin circles, or rings, or round places, [likened to eyes,] rendering it faulty: (S:) or of which the water runs forth: (Lh, K:) or new; (K;) or thus عَيِّنٌ and ↓ عَيَّنٌ, in the dial. of Teiyi; and so قِرْبَةٌ عَيِّنٌ in that dial.: the pl. of عيّن applied to a skin is عَيَائِنُ, with hemzeh because the place thereof is near to the end. (TA.) عَيَّانٌ: see عَيُونٌ. عَائِنٌ Smiting with the [evil] eye. (S, TA.) — — And (assumed tropical:) Flowing water: (S:) or so مَآءٌ عَائِنٌ; from عَيْنُ المَآءِ. (TA.) — — See also عَيْنٌ, third quarter. عَائِنَةٌ: see عَيْنٌ, first quarter, in two places: — — and again, third quarter, in two places. — — One says also, رَأَيْتُ عَائِنَةً مِنْ أَصْحَابِهِ, meaning I saw a party of his companions who saw me. (TA.) — — And رَأَيْتُهُ بِعَائِنَةِ العِدَا I saw him where the eyes of the enemy were seeing him. (TA.) — — And عَائِنَةُ بَنِى فُلَانٍ The herds, or flocks, or herds and flocks, (أَمْوَال,) and pastors, of the sons of such a one. (S.) أَعْيَنُ A man wide in the eye: (S, Mgh:) or large and wide therein. (Lh, TA:) or large in the black of the eye, with width [of the eye itself]: (K.) fem. عَيْنَآءُ; (S:) when is applied to a woman as meaning beautiful and wide in the eyes (Msb:) pl. عِينٌ, (S, Msb,) originally عُيْنٌ (S.) — — Hence. (S,) عينٌ is an appellation of Wild oxen; (S, K, TA:) as an epithet in which the quality of a subst. predominates: (TA:) and أَعْيَنُ, of the wild bull, (S, ISd, K,) which one should not call ثَوْرٌ أَعْيَنُ: (ISd, K:) and عَيْنَآءُ, of the (??) (S:) and women are likened to these wild animals. (TA,) — — عَيْنَاءُ also signifies, applied to a sheep or goat (شَاة), Of which the eyes are black one the rest white; and some say, or the converse thereof: in this sense used as an epithet. (TA.) — — (??) A good or beautiful, word or saying (??) a woman beautiful and wide on the eyes (Msb:) opposed to عَوْرآءُ. (??) — — And. applied to a ?? i. q. ??: (K) [i. e. accord. to the TK. which is followed by Freytag, applied to a rhyme or meaning Having what is termed ??: (see De Sacy's Ar. (??), see, ed., ii. 657) but this explanation may be conjectural; and, (??) the meaning may be (assumed tropical:) (??) an effective an applied to a verse on an ode] — — And i. q. ?? (K) [accord. to the TK as an epithet applied to land, and meaning (assumed tropical:) Black likened to the eye of the buffalo; for ?? was sometimes termed by the Arabs خُضْرَة. but this explanation also may be conjectural; and ا rather think that it is so, and that by خَضْرآءِ is here meant (assumed tropical:) a bucket with which water has been drawn long, so that it has become green or blackish; (see أَخْضَر,) agreeably with the following explanation, which is immediately subjoined in the K]. — — And A water-skin (قِرْبَة) ready to become lacerated, or rent, (K, TA, [see عَيْنٌ,]) and worn out. (TA.) مَعَانٌ [A place in which one is seen]. One says, القَوْمُ مِنْكَ مَعَانٌ [in which the last word is app. a mistranscription. for بِمَعَانٍ, as in Har p. 22,] The people, or party are [in a place] where thou sees

them with thine eye. (TA.) — — And A place of alighting or abode, (K, TA,) and one in which one is known to be, (TA.) So in the saying, الكُوفَةُ مَعَانٌ مِنهْا [El-Koofeh is a place of our alighting or abode, &c.,] (TA.) مَعِينٌ Smitten with the [evil] eye; as also ↓ مَعْيُونٌ, the complete form: (S, TA:) or, accord. to Ez-Zejjájee, the former has this meaning, but ↓ المَعْيُونُ means اَلَّذِى فِيهِ عَيْنٌ [in which the last word is probably a mistranscription for عَيْبٌ; so that the meaning is, in whom is a fault, or defect], (L, TA.) A poet says, (S,) namely, 'Abbás, (TA,) وَإِخَلُ أَنَّكَ سَيِّدٌ ↓ قَدْ كَانَ قَوْمُكَ يَحْسَبُونَكَ سَيِّدًا مَعْيُونُ [Thy people, or party, used to reckon thee a chief; but I think that them art a chief (??) with the evil eye, or, perhaps, in whom is a fault, or defect]. (S, TA.) — — مَآءٌ مَعِينٌ and ↓ مَعْيُونٌ (S, K:) (assumed tropical:) Water of which one has reached the (??) or sources, by digging: (S:) or water that is apparent (ظَاهِرٌ, for which the CK has ظاهرٌ), (K, TA,) seen by the eye, (TA,) running upon the surface of the earth: (K, TA:) Bedr Ibn-(??) El-Hudhalee says. ↓ مَآءٌ يُجِمُّ لِحَافِرٍ مَعْيُونِ [meaning Water collecting for a digger of which the springs have been reached by digging]; the last word, it as said, being put by him in the gen. case because of the proximity (??) a word (??) that case, agreeably with a poetic license of which there are many (??) مَعْيُونٌ, as it is an epithet (??) Respecting the measure of مَعِينٌ, which (??) from عَيْنُ المَآءِ. and explain as meaning (??) the source apparent, (??) (??) some say that it is an (??) of مَفْعُولٌ though not having a verb; and some, that of the measure فَعِيلٌ, from المَعْنُ signifying the drawing of water. (TA.) In the say إِنْ كَانَتِ البَشَرُ مَعِينًا لَا تُنْزَحُ, meaning [If the (??) one] having a running spring, (that was not (??) entirely exhausted,] معينا is made masc. to (??) with the word [??, which is masc. in form though fem. by usage]; or it is thus because (??) imagined to be of the measure فَعِيل, in the sense of the measure مَفْعُول; or because it is for ذَاتَ مَعِينٍ, i. e. [having] water running upon the surface of the earth. (Mgh.) In the Kur xxxvii. 44. [and in like manner in lvi. 18.] مَعِين is used as meaning (assumed tropical:) Wine running upon the surface of the earth, like rivers of water. (Jel.) — — عَيْنٌ ↓ مَعْيُونَةٌ means (assumed tropical:) A spring, or source, having a continued increase of water (Aboo-Sa'eed, TA.) مُعَيَّنٌ (assumed tropical:) A garment figured with eyes (S in art. برج:) or a garment in the figuring of which are small تَرَابِيع [app. meaning quadrangular forms (in the CK تَرْبِيع)] like the eyes of wild animals. (K.) — — And (assumed tropical:) A bull having a blackness between his eyes: (K:) or a bull; so called because of the largeness of his eyes: or so called because having spots of black and white, as though there were eyes upon his skin. (Ham p. 293.) — — And (assumed tropical:) Locusts (جَرَاد) which, when stripped of the integument, are seen to be white and red: mentioned by Az in art. ينع, on the authority of ISh. (TA.) — [Also, as pass. part. n. of 2, (assumed tropical:) Individuated, or particularized; i. e. distinguished from the generality, or aggregate: &c.: see the verb. Hence] نِيَّةٌ مُعَيَّنَةٌ means [A distinct, particular, or special, purpose; lit.] a purpose made distinct: and it is allowable for one to attribute the action to the purpose, tropically; and thus to say ↓ نِيَّةٌ مُعَيِّنَةٌ [A distinguishing purpose], using the act. part. n. (Msb.) مُعَيِّنٌ: see an ex. of its fem. in what next precedes. مِعْيَانٌ: see عَيُونٌ. [And see also مُعْتَانٌ.] مَعْيُونٌ and its fem.: see مَعِينٌ, in six places. مُعْتَانٌ An explorer of a people or party, who is sent before to seek for herbage and water and the places where rain has fallen, (K, TA, [in the CK, المِعْيانُ is erroneously put for المُعْتَانُ,]) and who searches for news or tidings. (TA.) مُتَعَيِّنٌ: see عَيِّنٌ. عيه For the verbs (1 and 2) and other words belonging to this art., see art. عوه.

END OF THE FIFTH PART OF BOOK I.

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AN

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AN

ARABIC-ENGLISH LEXICON

BY

EDWARD WILLIAM LANE

IN EIGHT PARTS

PART 6 غ – ف

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BEIRUT – LEBANON

1968

كَـــلمَة النَّـــاشِـــر

يَشْمُلُ الكِتابُ الأوّلُ مِنْ « مَدِّ القامُوس » لِلدكتور ادوَرْد لـــينْ جَميــعَ الألفاظِ الفِياسيَّة وَمُشْتتّاتِها وَاَساليبَ استعِمَالاتها ، وَيَقَـــع في ثمانيَــةِ مُجَلّداتٍ ؛ وَقَد استَغَرقَ تألِيفُه نَيِّفاً وَ ثَلاثينَ سَنَة .

امَّـا الكِتابُ الثَّاني الذي كَانَ الدّكتُور لين يُزْمِـــعُ اِصدَارَهُ ، وَهـو يَشْمُلُ الألفَاظَ وَالأوابدَ اللّغويّةَ النَادِرةَ ، فَقَد حَالَتْ وَفَاة المؤلِفِ عَـــام ١٨٧٦ دُون إكمالِه فَلَم يَصدر قَطّ .

وَقد قالَ الدّكتورج.ب. بادجَر في تعريفٍ لَه بمعجم لِين : « اِنّ هٰذا العَمَلَ الرَائعَ في شمولهِ وَغِنَاه ، في بحثهِ العَميق وَدِقّتهِ ، وَفي بَسَاطةِ ترتيبهِ ، لَيَفُوق اِلِىَ حَدٍّ بَعيدٍ اَيَّ مُعجَمٍ كَان ، في أيّة لغَةٍ في العَالَم . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC - ENGLISH LEXICON Book I contains all the classical words, their derivatives, and there usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, "This marvelous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world."

Printed in Lebanon by OFFSET CONROGRAVURE

مدّ القاموس

AN

ARABIC-ENGLISH LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATION OMITTED IN THE **ḲÁMOOS**,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATION,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,
DUKE OF NORTHUMBERLAND, K. G.,
ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE
HON. DOCTOR OF LITERATURE OF THE UNIVERSITY OF LEYDEN, CORRESPONDENT OF THE INSTITUTE OF FRANCE, ETC.

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATION COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 6.

ف — غ

EDITED, WITH A MEMOIR,
BY
STANLEY LANE POOLE.

WILLIAMS AND NORGATE,
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غ

The nineteenth letter of the alphabet: called غَيْنٌ. It is one of the letters termed حَلْقِيَّة [or faucial], (L, TA,) its place of utterance being the upper part of the fauces, near to that of ح, (TA in art. غين,) the same place as that of خ, (L, TA,) [from which it differs in being pronounced with the voice, for] it is of the letters termed مَجْهُورَة [or vocal], (L, TA, and K in art. غين,) and of those that are termed مُسْتَعْلِيَة [q. v.]; one should not reiterate the voice in uttering it, so as to exceed what is right, nor neglect exactness in respect of its place of utterance, so as to render it obscure, but should make it thoroughly distinct, and clear: it is not an augmentative letter: and [it is said that] it is not substituted [for another letter]: (K in art. غين:) [but this is a mistake; for] it is substituted for two letters; for خ, in غَطَرَ بِيَدِهِ, aor. يَغْطِرُ, meaning خَطَرَ, aor. يَخْطِرُ, mentioned by IJ and several others, (MF, TA,) and in غَطَرَ بِذَنَبِهِ for خَطَرَ; (TA in art. خطر;) and for ع, in لَغَنَّ for لَعَنَّ, mentioned by Ibn-Umm- Kásim and others, (MF, TA,) [and in نَشُوغٌ for نَشُوعٌ,] and in اِرْمَغَلَّ for اِرْمَعَلَّ, and also in الغَيْنُ as signifying " thirst " and " the clouds. " (TA in art. غين.) — [As a numeral, it denotes A thousand.] غب 1 غَبَّتِ الإِبِلُ, (S,) or المَاشِيَةُ, (Msb, K,) aor. 3َغبـ, inf. n. غَبٌّ (S, Msb, K) and غُبُوبٌ, (Msb, K,) The camels, (S,) or cattle, (Msb, K,) came to water, (S,) or drank, (Msb, K,) on alternate days; one day and not the next day. (S, Msb, K.) — — Hence, (IAth, TA,) غَبَّ said of a man means He came visiting at intervals of some days, or after some days. (AA, IAth, TA.) [See also غِبٌّ: and see غُبَيْسٌ.] — — And غَبَّ عَنِ القَوْمِ, (Ks, S, Msb, K,) aor. 3ُغبـ, the verb in this case being of the class of قَتَلَ, [but this is contr. to analogy, as well as to the derivation,] inf. n. غِبٌّ, with kesr, He came to the people, or party, day after day: (Msb:) or, as also ↓ اغبّ القَوْمَ, he came to the people, or party, on alternate days, coming one day and not the next: (Ks, S, K:) or he came to them once in two days or more. (TA.) It is said in a trad., فِى عِيَادَةِ المَرِيضِ ↓ أَغِبُّوا وَأَرْبِعُوا Visit ye the sick on alternate days and after intervals of two days: (S, TA:) not every day, lest he find your visits to be troublesome. (TA. [See also art. ربع.]) And you say, ↓ أَغْبَبْتُهُ, inf. n. إِغْبَابٌ, meaning I visited him [once] in every week. (A.) — — And hence غَبَّتْ said of a fever. (Msb.) غَبَّتِ الحُمَّى and ↓ أَغَبَّت signify the same: (S:) you say, غَبَّتْ عَلَيْهِ الحُمَّى, The fever came upon him, (Msb,) or attacked him, (K,) one day and intermitted one day; (Msb, K;) as also ↓ أَغَبَّتْهُ and ↓ أَغَبَّتْ عَلَيْهِ. (K.) [See also غِبٌّ.] — — You say also, غَبَّ عِنْدَنَا, (S, L, K,) and ↓ اغبّ, (L, K,) He passed the night, or a night, at our abode. (S, L, K.) Hence the saying, رُوَيْدَ الشِّعْرَ يَغِبَّ [so accord. to the TA, حَتَّى being understood, accord. to the explanation of Meyd, but in the CK, and in one of my copies of the S, and in Freytag's Arab. Prov. i. 522, يَغِبُّ,] (S, K,) i. e. Leave thou the poetry until some days shall have passed, that thou mayest see what will be its result, whether it will be praised or dispraised: (Meyd, TA:) or it may be from غَبَّت said of a fever, and may thus mean, leave thou the poetry to be kept back from people, [or to be intermitted,] i. e. do not repeat it to people in an uninterrupted manner, lest they become weary. (Meyd. [See also art. رود.]) — — And [hence] غَبَّ, (T, S, L, Msb, K,) aor. 3ِغبـ, (L, Msb,) inf. n. غَبٌّ and غِبٌّ and غُبُوبٌ and غُبُوبَةٌ, (L,) said of food, (L, Msb,) and of dates, or especially of flesh-meat as some say, (L,) It remained throughout a night, whether it became corrupt or not: (L, Msb:) and, said of food, it became altered [for the worse] in its odour: (L:) or, said of flesh-meat, it became stinking: (T, S, K;) as also ↓ اغبّ: (T, K:) and it (a thing) became corrupt. (TA. [See also 2.]) — — غَبَّتِ الأُمُورُ means The affairs, or events, came to, or arrived at, their ends, conclusions, latter or last parts or states, issues, or results. (S, TA.) — — And غَبَّ الشَّىْءُ فِى نَفْسِهِ, aor. 3ِغبـ, inf. n. غَبٌّ, [app. meaning The thing came into his mind,] is a phrase mentioned by Th. (TA.) 2 غبّب فِى الحَاجَةِ, (S, O,) inf. n. تَغْبِيبٌ, (K,) He was remiss; or did not exert himself, or act vigorously or strenuously; (S, O, K;) in the needful affair: (S, O:) [and] so ↓ تغبّب فِيهَا [if not a mistranscription]. (Thus in a copy of the A.) [Hence,] كَتَبَ إِلَيْهِ يُغَبِّبُ مِنْ هُلْكِ المُسْلِمِينَ, (TA,) or عَنْ هَلَاكِ المسلمين, (thus in the O,) (tropical:) He wrote to him not acquainting him with the great number that had perished of the Muslims: (O, TA:) a metaphorical mode of expression; as though he were remiss, or fell short, in making known the essential state of the case. (TA, from a trad.) — — And غبّب signifies also It (a thing) became very corrupt. (TA. [See also 1, last sentence but two.]) — غبّب الشَّاةَ, (O, L, *) inf. n. as above, (L, K,) He (a wolf) seized the sheep, or goat, by its throat, (O, K,) and fixed his canine teeth in it: (O:) or attacked the sheep, or goat, and broke its neck: and also left it with some remains of life in it. (L.) And غبّب الذِّئْبُ فِى الغَنَمِ The wolf made, or did, mischief among the sheep, or goats. (TA.) — — And [hence, app.,] غبّب عَنِ القَوْمِ, (S, O,) inf. n. as above, (K,) He repelled from, or defended, the people, or party: (S, O, K:) so say Ks and Th. (TA.) 4 أَغْبَ3ّ see 1, in seven places. — — You say also, لَا يُغِبُّنَا عَطَاؤُهُ His gift will not come to us on alternate days, but will come every day. (S, O, K. *) — — And اغبّت الحَلُوبَةُ The milch camel yielded milk on alternate days. (A.) And اغبّت الإِبِلُ The camels did not yield milk every day. (TA.) — — See again 1, last sentence but two. — اغبّ الإِبِلَ He watered the camels on alternate days: (S, O, Msb: *) from غِبٌّ [q. v.]. (S, O.) — And أَغَبَّنِى is said by Th to signify وَقَعَ بِى [app. meaning He fell upon me in fight]. (TA.) 5 تَغبّب is app. from الغِبُّ in the sense of العَاقِبَةُ, and thus syn. with تَعَقَّبَ signifying He looked to the consequence, end, issue, or result, of an affair: see its part. n. مُتَغَبِّبٌ, below.] — — See [also] 2, first sentence. 8 اغتبّت الخَيْلُ see اغتبّت. R. Q. 1 غَبْغَبَ He acted dishonestly in buying and selling. (AA, TA.) غُبٌّ A sea dashing so that it goes far, or runs, upon the land: (JK, K, TA:) pl. غُبَّانٌ. (TA.) — — And Depressed land: pl. [of pauc.] أَغْبَابٌ and [of mult.] غُبُوبٌ (K, TA) and غُبَّانٌ. (TA.) غِبٌّ [a subst., like ظِمْءٌ,] A coming (of camels, S, O) to water on alternate days; coming to the water one day and not the next day: (S, O, K:) or after [being kept from it] a day and two nights: or pasturing one day and coming to the water the next day; and this is the غِبّ of the ass. (TA.) [And وِرْدُ الغِبِّ signifies The coming of camels to the water in the second of two nights (as is shown by the context of a passage in which it occurs in the S and O and K voce طَلَقٌ), or in the second of two days.] But the saying of a rájiz, وَحَمَّرَاتٌ شُرْبُهُنَّ غِبُّ means And hummarahs [a species of birds] whose drinking is every hour or every little while

(كُلَّ سَاعَةٍ). (S, O.) — — Also [for سَيْرُ غِبٍّ] A journey of two days [whereof one is without any watering of the camels; i. e. in the case of which they are watered only on the first and third of three days]. (TA in art. نبج.) — — And A visiting once in every week: (S, O, K:) so says El-Hasan: (S, O:) or at intervals of some days: after some days: (AA, IAth: [see also its verb:]) from the same word used in relation to camels. (IAth.) One says, زُرْ غِبًّا تَزْدَدْ حُبًّا [or, accord. to common usage, حِبًّا, to assimilate it to غِبًّا, Visit once a week, or at intervals of some days; not frequently, or not every day: so thou shalt have more love: a prov., respecting which see Freytag's Arab. Prov. i. 587; where غُبًّا is put for غِبًّا]. (S, O.) [See another ex. voce تَرَجَّلَ, last sentence.] The saying of Zeyd-el-Fawáris يَرَانِى العَدُوُّ بَعْدَ غِبِّ لِقَائِهِ means [The enemy will see me] after the day of meeting with him by a day. (Ham p. 732.) — — And The coming, or attacking, of a fever one day and intermitting one day: from the same word used in relation to camels. (S, O, Msb.) — — And A tertian fever; that attacks one day and intermits one day: (K, TA:) you say حُمَّى غِبٍّ [a tertian fever]; using it as an epithet: (TA:) and حُمَّى الغِبِّ. (Msb in art. ثلث.) — — And The end; conclusion; latter, or last, part or state; issue; or result; syn. عَاقِبَةٌ, (S, A, MA, O, Msb, K,) and آخِرٌ; (S, * O, * TA;) of an affair, (S, A, O, Msb,) of any kind, (S, O,) or of a thing; (K;) as also ↓ مَغَبَّةٌ, (MA, O, Msb, K,) and ↓ مِغَبٌّ. (MA.) And [hence] غِبَّ means After; syn. بَعْدَ: thus in the phrases غِبَّ الأَذَانِ [After the call to prayer] and غِبَّ السَّلَامِ [After salutation or the salutation]: and one says, غِبَّ الصَّبَاحِ يَحْمَدُ القَوْمُ السُّرَى [After daybreak, the party commend nightjourneying: but more commonly, عِنْدَ الصَّبَاحِ: see art. سرى]. (TA.) — — مَآءٌ غِبٌّ means Distant water: (A, TA:) and مِيَاهٌ أَغْبَابٌ distant waters. (A, K, TA.) غُبَّةٌ A sufficiency of the means of subsistence: (O, K, TA:) and so غُضَّةٌ. (TA.) — And غُبَّةُ, (S, O,) without ال, (K,) [and imperfectly decl.,] is the name of An eaglet that belonged to the Benoo-Yeshkur, (S, O, K,) and to which a certain story, or tradition, relates. (S, O,) غَبَبٌ and ↓ غَبْغَبٌ The flesh that hangs down under the part beneath the chin and lower jaw: (K;) or what hangs down beneath that part of an ox or cow [i. e. the dewlap], and beneath the beak of the cock: (S, O:) and the wrinkled skin of the part where the lower hairs of the chin grow: and the former word, what hangs down under the part beneath the lower jaw of the ox or cow and of the sheep or goat: and the غبغب is [what hangs down under the part beneath the lower mandible] of the cock and of the bull [i. e. the wattle of the cock and the dewlap of the bull]: (Lth, TA:) and this is also used in relation to an old woman: (Ks, TA:) and, metaphorically, in relation to the chameleon: and in like manner in relation to the stallion-camel, [as meaning the part below the under jaw,] as the camel has really no غبغب: (TA:) [the pl. of غَبَبٌ is أَغْبَابٌ: see طِمْطِمٌ.] غَبِيبٌ: see غَابٌّ. — Also A small and narrow water-course, from the hard and elevated part of a mountain, or of a tract of land: or in plain. or level, land: (TA:) and a watercourse that is not deep, and in which are [trees of the species called] طَلْح: pl. [of pauc.] أَغِبَّةٌ and [of mult.] غُبَّانٌ. (JK.) — [And An affair or a business (" res, negotium "). (Freytag, from the Deewán of Jereer.)] غَبِيبَةٌ Milk (S, O, K) of sheep or goats (S, O) drawn in the early morning, upon which other is milked at night, and which is then churned (S, O, K) on the morrow: (S, O:) [and] accord. to IAar, camel's milk such as is termed مُرَوَّب [q. v.]: and the milk that is termed رَائِب [q. v.]: (TA:) A'Obeyd is related on the authority of Sh to have assigned this last meaning to غبيبة (TA, voce غُبَيَّةٌ.) غَبِيبَةٌ and غِبِّيَّةٌ: see غُبَيَّةٌ, in art. غب. غَابٌّ [part. n. of غَبَّ]. You say إِبِلٌ غَابَّةٌ and غَوَابُّ Camels coming to water, or drinking, on alternate days. (As, S, O, K.) — — And Flesh-meat that has remained throughout a night: (S, O:) or stinking flesh-meat: (TA:) or food, and dates, and, as also ↓ غَبِيبٌ, flesh-meat, that has remained throughout a night, whether it have become corrupt or not: (L:) and applied also to bread. (S and K in art. بيت.) — — And نَجْمٌ غَابٌّ means A fixed star [app. because of its twinkling, or shining with intermitted light]. (A.) غَبْغَبٌ: see غَبَبٌ. — Also A place where victims are sacrificed: (O, TA:) or الغَبْغَبُ, (S, O, K, TA,) particularly, (TA,) a small mountain, (S, O, K, TA,) which is the place of sacrifice, (S, O,) in Minè: (S, K:) or the place in which was ElLát, at Et-Táïf: or the place where they used there to sacrifice to El-Lát: or غَبْغَبٌ is an appellation of any place of sacrifice in Minè. (TA.) — — And الغَبْغَبُ is the name of An idol (صَنَمٌ), (O, K, TA,) which they used to worship in the Time of Ignorance, and upon which (عَلَيْهِ) they used to sacrifice; (O, TA; *) and IDrd says that some called it الغَبْغَبُ [q. v.], with the unpointed ع: (O:) or a stone which was set up before the idol, for, or [dedicated] to, Menáf, opposite the corner of the Black Stone [of the Kaabeh]; and there were two [whereof each was] thus called. (TA.) تَغِبَّةٌ False testimony: (K, TA:) of the measure تَفْعِلَةٌ, [being originally تَغْبِبَةٌ,] from غَبَّبَ الذِّئْبُ فِى الغَنَمِ, or from غَبَّبَ signifying " it became very corrupt. " (IAth, TA.) رَجُلٌ مَغِبٌّ [A man having a tertian fever, as is indicated in the TA,] is mentioned on the authority of AZ, in the form of an act. part. n. (TA.) — And المُغِبُّ means The lion. (O, K.) مِغَبٌّ: see غِبٌّ, last sentence but two. مَغَبَّةٌ: see غِبٌّ, last sentence but two. مُغَبَّبَةٌ A ewe, or goat, that is milked on alternate days. (IAar, S, K.) — And مُغَبَّبٌ A bull having a غَبَب [or dewlap]. (Ham p. 293.) [مُتَغَبِّبٌ app. A man looking to the consequence, end, issue, or result, of an affair; like مُتَعَقِّبٌ: see a verse in the Ham p. 154, and the verse next preceding it: and see its verb, above.] غبث 1 غَبَثَ, (S, O,) aor. غَبَثَ, (TK,) inf. n. غَبْثٌ, (S, O, K,) He moistened, and beat up, or mingled, [the preparation of curd called] أَقِط with clarified butter. (Fr, S, O, K.) [See also عَبَثَ, of which it is a dial. var.; and عَبَثَتِ المَرْأَةُ, and عَبَثَ الأَقِطَ.] 9 اغبثّ, inf. n. اِغْبِثَاثٌ, He, or it, was, or became, أَغْبَثُ, (S, O, K,) i. e., of a colour inclining to that of dust, (S,) or dust-coloured. (O.) غُبْثَةٌ [formed by transposition from بُغْثَةٌ] A colour inclining to that of dust: (TA:) or dustcolour. (O.) غَبِيثَةٌ [The preparation of curd called] أَقِط moistened, and beaten up, or mingled, with clarified butter. (Fr, S, O, K.) [See also عَبِيثَةٌ, of which it is a dial. var.] — — And I. q. غَبِيثَةٌ in its [other] meanings. (O, * K.) أَغْبَثُ i. q. أَبْغَثُ, (S, O, K,) from which it is formed by transposition, (S, O,) Of a colour inclining to that of dust: (TA:) or dust-coloured. (O.) غبر 1 غَبَرَ, (S, Msb, K,) aor. غَبُرَ, (S, Msb,) inf. n. غُبُورٌ, (Msb, K,) He, or it, (a thing, S) remained, lasted, or continued: (S, Msb, TA:) and (Msb) he (a man, JK) tarried, stayed, or waited. (JK, Zbd, Msb, K.) — — And He, or it, passed, passed away, or went away. (Msb, K.) It is sometimes used in this latter sense; (Msb;) and thus it has two contr. significations. (Msb, K.) — — And It was future. (KL.) — See also 9. — غَبِرَ: see 5, last two sentences. — — Also, this last, aor. غَبَرَ, (S, K,) inf. n. غَبَرٌ, (S,) said of a wound, (S, K,) It was, or became, in a corrupt state: (K:) or it became in a healing state, and then became recrudescent: (S:) or it was always recrudescent: and it became in a healing state upon, or over, corruptness: (IKtt, TA:) or it healed externally while in a withering state internally. (L.) — — And [hence, perhaps,] غَبِرَ said of a man, (assumed tropical:) He bore rancour, malevolence, malice, or spite; or hid enmity, or violent hatred, in his heart. (IKtt, TA.) 2 غبّر النَّاقَةَ: see 5. — — [Hence, app., as inf. n. of the pass. verb,] التَّغْبِيرُ signifies The milk's becoming drawn up or withdrawn [from the udder]. (TA.) — غبّرهُ, inf. n. تَغْبِيرٌ, He sullied, or sprinkled, him, or it, with dust. (K.) — — See also 4, in two places. — — [Hence,] تَغْبِيرٌ signifies also A reciting of poetry, or verses, in the praising, or glorifying, of God, in which the performers trill, or quaver, and prolong, the voice; whence the epithet مُغَبِّرَةٌ; as though the persons thus called, being affected with a lively

emotion, danced, and raised the dust: thus accord. to Lth: (TA:) or the saying لَا إِلٰهَ إِلَّا اللّٰهُ, (IDrd, IKtt, K, TA,) in the praising, or glorifying, of God: (K, TA:) or it signifies, (IDrd, TA,) or signifies also, (IKtt, K, TA,) the reiterating the voice in reciting [the Kur-án] &c. (IDrd, IKtt, K, TA) Esh-Shá- fi'ee is related to have said that, in his opinion, this تَغْبِير was instituted by the زَنَادِقَة [pl. of زِنْدِيقٌ, q. v.], in order that they might turn away [others thereby] from the [simple] praising, or glorifying, of God, and from the reciting of the Kur-án. (Az, TA.) — غبّر ضَيْفَهُ, inf. n. as above, He gave his guest, to eat, غُبْرَان [meaning dates thus termed]: (TA:) the verb thus used is like لَهَّجَ [and لَمَّجَ &c.]. (L, TA.) — مَا غَبَّرَتْ إِلَّا لِطَلَبِ المِرَآءِ is a saying mentioned by AZ [app. meaning She did not oppose and then acquiesce save for the purpose of obstinate disputation]: see غَبَرٌ. (TA.) 4 اغبر He (a man) raised the dust; (S, Msb, K;) as also ↓ غبّر, (S, K,) inf. n. تَغْبِيرٌ. (S.) [Hence,] فِى وَجْهِهِ ↓ غَبَّرَ [so, evidently, but written in the TA without any syll. signs, lit. He raised the dust in his face; meaning,] (assumed tropical:) he outwent him; outstripped him; went, or got, before him. (TA.) — — And اغبر فِى طَلَبِ الحَاجَةِ (assumed tropical:) He strove, laboured, exerted himself, or employed himself vigorously or diligently, in seeking after the thing that he wanted; (ISk, S, K;) he hasted, made haste, or was quick, in doing so; as though, by reason of his eagerness and quickness, he raised the dust. (TA.) — — أَغْبَرْتُ فِى الشَّىْءِ (assumed tropical:) I set about, or commenced, doing the thing. (IKtt.) — — أَغْبَرَتْ عَلَيْنَا السَّمَآءُ (assumed tropical:) The sky rained upon us vehemently. (S, * K, * TA.) — See also 9. 5 تغبّر النَّاقَةَ He milked the camel, drawing what remained in her udder; (Z, Sgh, K, TA;) as also ↓ غَبَّرَهَا. (Ham p. 527.) — — Hence the following saying, of a people who had increased and multiplied, on their being asked how it was that they had increased: كُنَّا لَا نَلْتَبِئُ الصَّغِيرَ وَلَا نَتَغَبَّرُ الكَبِيرَ (assumed tropical:) We used not to take the first seed of the young, nor the remainder of the seed of the old; meaning the marrying them, from eagerness to procreate. (TA. [But لَا is there omitted in both clauses, and نَلْتَبِسُ is put by mistake for نَلْتَبِئُ.]) [See also art. لبأ.] — — And hence, (TA,) تغبّر مِنَ المَرْأَةِ وَلَدًا (S, K) (assumed tropical:) He got offspring from the woman [she being old]. (K.) It is related that a certain man, (S, K, TA,) an Arab of the desert, (Z,) 'Othmán, accord. to the K, but correctly, as in the Genealogies of Ibn-El-Kelbee, Ghanm (غَنْمٌ) with gheyn moved by fet-h, and a quiescent noon, (TA,) the son of Habeeb (K, TA) the son of Kaab the son of Bekr the son of Yeshkur the son of Wáïl, (TA,) married a woman advanced in age, (S, Z,) Rakáshi the daughter of 'Ámir, (K,) and it was said to him, "She is old: " (S, * K, * TA:) whereupon he said, لَعَلِّى أَتَغَبَّرُ مِنْهَا وَلَدًا (S, K) May-be I shall get from her offspring: (TA:) and when a son was born to him, he named him غُبَرُ, (S, K,) like عُمَرُ; (S;) and he became the father of a tribe. (TA.) — تغبّر also signifies He, or it, became sullied, or sprinkled, with dust; (TA;) as also ↓ غَبِرَ. (L.) You say also التَّمْرُ ↓ غَبِرَ The dates, or dried dates, became dusty. (TA.) 9 اغبرّ, (S, K,) inf. n. اِغْبِرَارٌ, (S,) It was, or became, dust-coloured; of a colour like dust; (S, K;) as also ↓ غَبَرَ, (K,) inf. n. غُبُورٌ and غُبْرَةٌ; (TA;) and ↓ أَغْبَرَ, (K,) inf. n. إِغْبَارٌ. (TA.) — — It (a day) became very dusty. (Aboo-'Alee, K.) غُبْرٌ A remain, remainder, remnant, relic, or residue, (S, K,) of a thing; (K;) generally, of the blood of the menses, (K,) and of milk in the udder: (S, K:) as also ↓ غُبَّرٌ: (Msb, K:) or ↓ غُبَّرٌ is a pl. of غُبْرٌ: [but if so it is extr.:] (TA:) or the pl. of غُبْرٌ is أَغْبَارٌ: (S, K:) and ↓ غُبَّرٌ is pl. of ↓ غَابِرٌ [used as an epithet in which the quality of a subst. is predominant]; (A'Obeyd, TA;) and signifies remains, &c.: (A'Obeyd, S, TA:) and ↓ غُبَّرَاتٌ is a pl. pl.; i. e., pl. of ↓ غُبَّرٌ. (A'Obeyd, TA.) You say بِهَا غُبْرٌ مِنْ لَبَنٍ In her (the camel) is a remain of milk. (S.) And ↓ غُبَّرُ الحَيْضِ signifies The remains [of the blood] of the menses; (S;) as also غُبْرُهُ. (Ham p. 37.) And ↓ غُبَّرُ المَرَضِ The remains of the disease. (S.) And in like manner, ↓ غُبَّرُ اللَّيْلِ (S) The last part, and the remains, of the night. (TA.) It is said in a trad. of 'Amr Ibn-El-Ás, مَا تَأَبَّطَتْنِى الإِمَآءُ وَلَا حَمَلَتْنِى البَغَايَا فِى غُبَّرَاتِ ↓ المَآلِى [Female slaves did not carry me under their armpits,] i. e., female slaves did not have the office of rearing me, nor did prostitutes carry me in the remains of the rags used for the menses. (TA.) And in another trad., ↓ غُبَّرُ أَهْلِ الكِتَابِ or مِنْ أَهْلِ الكِتَابِ ↓ فَلَمْ يَبْقَ إِلَّا غُبَّرَاتٌ, accord. to different relations, i. e. And there remained not save remains of the people of the Scripture, or the remains &c. (TA.) And in a trad. of Mo'áwiyeh, بِفِنَائِهِ أَعْنُزٌ دَرُّهُنَّ غُبْرٌ [In the court of his house were some she-goats whose flow of milk was a mere remain of what it had been,] meaning, little. (L.) [See also غَابِرٌ.] غِبْرٌ (assumed tropical:) Rancour, malevolence, malice, or spite; or concealed enmity and violent hatred: (K, TA:) like غِمْرٌ. (TA.) غَبْرٌ A remaining, lasting, or continuance; (TA;) and so ↓ مَغْبَرٌ. (Ham p. 225.) — — [And by some of the grammarians it is used as signifying The future: see also غَابِرٌ.] — Also A certain disease in the interior of the foot of a camel. (K.) — — And A morbid affection in a vein, that will hardly, or in nowise, be cured. (TA.) [See also غَبِرٌ.] — — دَاهِيَةُ الغَبَرِ (said by A'Obeyd to be from the phrase جُرْحٌ غَبِرٌ [q. v.], TA) means A calamity, or misfortune, (JK, S, K,) of great magnitude, (S,) which, (JK, S,) or the like whereof, (K,) is such that no way of escape therefrom will be found: (JK, S, * K: *) or a trial, or an affliction, that will hardly, or in nowise, depart: (TA:) or a person who opposes thee, disagreeing with thee, and then returns, or has regard, to thy saying; (K, TA;) whence the saying, mentioned by AZ, مَا غَبَّرَتْ ↓ إِلَّا لِطَلَبِ المِرَآءِ. (TA. [See 2, last sentence.]) — — صَمَّآءُ الغَبَرِ, occurring in a verse of El- Hirmázee in praise of El-Mundhir Ibn-Járood, to whom it is applied, is expl. by Z as meaning The serpent that dwells near to a small water in a place where it collects and stagnates, and that will not be approached. (TA.) And [it is said that] الغَبَرُ signifies Water little in quantity. (O.) — Also Dust, or earth; syn. تُرَابٌ. (K.) [See also غُبَارٌ.] جُرْحٌ غَبِرٌ A wound in a corrupt state: (K:) or that becomes in a healing state upon, or over, corruptness, and then becomes recrudescent after having healed. (TA.) — — Hence, عِرْقٌ غَبِرٌ A vein constantly becoming recrudescent; (S, TA;) called in Pers. [and hence in Arabic] نَاسُور [q. v.]. (TA.) — نَاقَةٌ غَدِرَةٌ غَبِرَةٌ غَمِرَةٌ A she-camel that remains, or lags, behind the other camels in being driven. (L in art. غدر.) غُبَرٌ A kind [or species] of fish; as also ↓ غَوْبَرٌ. (O, K.) غَبْرَةٌ A sullying, or sprinkle, of, or with, dust. (TA.) غُبْرَةٌ Dust-colour; a colour like dust: (S, L, K:) and a dusty hue of complexion arising from grief or anxiety and the like. (L.) — — See also غَبَرَةٌ. غُبَارٌ: see غُبَارٌ: — and see also أَغْبَرُ, latter half. غَبْرَآءُ: see غُبَيْرَآءُ. [For other meanings, see the masc., أَغْبَرُ.] غُبْرَانٌ Two ripe dates upon one base; pl. غَبَارِينُ: (K, TA:) so says A'Obeyd: or two, or three, full-grown unripe dates upon one base; and it has no pl. of its own radical letters: or, accord. to AHn, several small green dates that come forth upon one base. (TA.) غُبْرُورٌ A certain small bird of the passerine kind, (O, L, K, TA,) dust-coloured: (O, L, TA:) so says AHát in the " Book of Birds: " pl. غَبَارِيرُ: (O:) it is the same as is mentioned in an earlier part of this art. in the K by the name of ↓ غُبْرُونٌ, which is a mistranscription. (TA.) غُبْرُونٌ: see what next precedes. غُبَارٌ and ↓ غَبَرَةٌ signify the same, (S, L, K,) as also ↓ غُبْرَةٌ; (IAar, K:) i. e. Dust; syn. رَهَجٌ: (L:) or the first, dust raised and spreading: (L:) or what remains of dust raised and spreading: (B, TA:) and the second, the moving to and fro of dust. (L.) — — You say طَلَبَ فُلَانًا فَمَا شَقَّ غُبَارَهُ (assumed tropical:) [He pursued after such a one but did not cleave his dust;] i. e., he did not

overtake him. (TA.) And مَا يُشَقُّ غُبَارُهُ, and مَا يُحَطُّ غُبَارُهُ, (assumed tropical:) He is not to be outgone, outstripped, or got before. (TA.) [See also بَاعَ فُلَانٌ عَلَى بَيْعِ فُلَانٍ, in art. بيع.] — — لَا غُبَارَ عَلَيْهِ (assumed tropical:) [There is no dust upon it; meaning, it (a phrase or the like) is clear, or perspicuous, or free from obscurity; like the saying لَا عَفْرَ فِيهِ, or لَا عَفْرَ لَهُ]. (TA, in many places.) غَبِيرٌ A sort of dates. (K, TA.) غُبَيْرَآءُ [dim. of غَبْرَآءُ]: see أَغْبَرُ, in two places. — — Also A certain plant [or tree], (K,) well known, (S,) growing in the plains; (TA;) [the service-tree, or sorb: or its fruit: so called in the present day: as is also the " inula undulata: "] and so ↓ غَبْرَآءُ: (K:) so called because of the colour of its leaves; the fruit of which, when it appears, becomes intensely red: (TA:) or the former is the tree, and the latter is the fruit: or the converse is the case: (K:) the sing. and pl. are alike: all this says AHn, in his " Book of Plants. " (TA.) — Also A kind of beverage, (شَرَاب, S, K, or نَبِيذ, Msb,) which intoxicates, made by the Abyssinians, (S,) from ذُرَة [or millet]; (S, Msb, K;) also called سُكُرْكَة: (Mgh, Msb, K:) or wine [or cider] made from the wellknown fruit of the same name [the service-apple]. (Th, TA.) [See also مِزْرٌ.] It is said in a trad., إِيَّاكُمْ وَالغُبَيْرَآءَ فَإِنَّهَا خَمْرُ العَالَمِ (S, Mgh, TA) Avoid ye the beverage called غبيراء; for it is like the wine that is commonly known of all men: there is no distinction to be made between the two drinks (Mgh, TA) with respect to prohibition. (TA.) In another trad., it is called غُبَيْرَآءُ السَّكَرِ; to distinguish it from a kind of غبيراء made of dates, or dried dates. (Mgh.) غُبَّرٌ and غُبَّرَاتٌ: see غُبْرٌ, passim. غَابِرٌ Remaining; lasting; continuing: (Az, S, IAmb, Mgh:) this is the sense in which it is used by the Arabs: (Az:) or it is the meaning most commonly obtaining among them: (IAmb:) tarrying; staying; waiting: pl. غُبَّرٌ: (K:) and the pl. of غَابِرَةٌ is غَوَابِرُ. (TA.) You say قَوْمٌ غُبَّرٌ [A people remaining, &c.]. (TA.) And غُبَّرُ النَّاسِ The later of mankind. (TA.) And هُوَ غَابِرُ بَنِى فُلَانٍ He is the relic of the sons of such a one. (TA.) And الغَابِرُ مِنَ اللَّيْلِ What remains of the night. (TA.) And جَوْفُ اللَّيْلِ الغَابِرُ The last division of the night. (Mgh.) And العَشْرُ الغَوَابِرُ مِنْ شَهْرِ رَمَضَانَ The remaining, or last, ten nights of the month of Ramadán. (TA.) And قَطَعَ اللّٰهُ غَابِرَهُ وَدَابِرَهُ [May God cut off the last, and what remains, of him, or it: or may God extirpate him]. (TA.) See also غُبْرٌ — Passing; passing away; going away: past: syn. مَاضٍ; (Az, S, IAmb, Mgh;) or ذَاهِبٌ: (K:) so accord. to some of the lexicologists: (Az:) or so used sometimes, as, for instance, by the poet El-Aashà: (IAmb:) thus it bears two contr. significations. (S.) You say, أَنْتَ غَابِرٌ غَدًاوَذِكْرُكَ غَابِرٌ أَبَدًا [Thou passest away to-morrow, but thy fame remaineth for ever]. (TA.) — [Future time. See an ex. in the first of the verses cited voce حَيْثُ. The meaning of " remaining " seems equally appropriate in that verse: but غابر is often used by grammarians in the last of the senses expl. above.] غَوْبَرٌ: see غُبَرٌ. الغَابِرَةُ means البَاقِيَةُ [The lasting, or everlasting, state of existence]; (K, TA;) i. e. الآخِرَةُ [the latter, or last, state]. (TA.) أَغْبَرُ Dust-coloured; of a colour like dust: (S:) [fem. غَبْرَآءُ: and pl. غُبْرٌ.] — — الأَغْبَرُ (assumed tropical:) The wolf; (K, TA;) because of his [dusty] colour: like الأَغْثَرُ. (TA.) — — And الغَبْرَآءُ (assumed tropical:) The female of the حَجَل [or partridge]. (K.) — — Also (الغَبْرَآءُ) (tropical:) The earth; (S, IAth, Msb, K;) because of its dusty colour; or because of the dust that is upon it: (TA:) opposed to الخَضْرَآءُ, which means " the sky," or " heaven. " (IAth.) — — And you say, جَآءَ عَلَى غَبْرَآءِ الظَّهْرِ (assumed tropical:) He came on foot: (Z, TA:) [i. e.] he came upon the earth, or ground; and so جَآءَ عَلَى غُبَيْرَآءِ ↓ الظَّهْرِ: (M, TA:) or the latter means, he returned without his having obtained, or attained, anything: (T, TA:) or he returned without his having been able to accomplish the object of his want. (El-Ahmar, TA.) And تَرَكَهُ عَلَى غُبَيْرَآءِ ↓ الظَّهْرِ (assumed tropical:) He left him in the possession of nothing: (M, TA:) accord. to Zeyd Ibn-Kethweh, it is said by one who has contended in an altercation with another and overcome him so as to become master of all that was in his hands: in all the copies of the K, [probably in consequence of an omission by an early transcriber,] it is expl. as meaning he returned disappointed, or unsuccessful; and so تركه على غَبْرَآءِ الظهر. (TA.) — — بَنُو الغَبْرَآءِ (assumed tropical:) The poor, needy, or indigent; (S, IB, K, TA;) [to which is strangely added in one of my copies of the S and the guests;] so called because of their cleaving to the dust: (IB, TA:) and غَبْرَآءُ النَّاسِ likewise means the poor of mankind: or, as some say, the former means strangers from their homes: (TA:) or strangers, (K,) or persons, (TA,) who assemble together for [the drinking of] beverage, or wine, without mutual acquaintance: (K, TA:) or persons who contribute equally to the expenses which they have to incur in journeys: all of these meanings have been assigned to it in explaining a verse of Tarafeh: [see EM p. 85:] and it is also expl. in the A as meaning persons of whom one knows not to what family, or tribe, they belong: (TA:) and [it is said that] اِبْنُ غَبْرَآءَ signifies the thief, or robber. (T in art. بنى.) — — غَبْرَآءُ also signifies (assumed tropical:) Land abounding with coverts of the kind termed خَمَر [q. v.]: (TA:) and land abounding with trees; (K;) or so أَرْضٌ غَبْرَآءُ; (TA;) as also ↓ غَبَرَةٌ. (K.) — Also (assumed tropical:) Herbage in plain, or soft, land. (Sgh, K.) [This is said in the TA to be more probably with ث; but I do not find any meaning like this assigned to غَثْرَآءُ.] — — And (assumed tropical:) A species of plant. (S. [App. that called غُبَيْرَآءُ, q. v.]) — — وَطْأَةٌ غَبْرَآءُ (assumed tropical:) A footstep, or footprint, that is becoming obliterated, or effaced: (S, A, K:) or such as is recent. (K. [See also دَهْمَآءُ, voce أَدْهَمُ.]) — — And عِزٌّ أَغْبَرُ (assumed tropical:) Might departing; (K, TA;) becoming effaced. (TA.) — — سَنَةٌ غَبْرَآءُ (assumed tropical:) A year of drought; (IAth, K;) a year in which is no rain: (TA in art. شهب:) pl. غُبْرٌ: so called because of the dustiness of the tracts of the horizon therein from paucity [or want] of rain, and of the ground from there being no herbage. (IAth.) — — And جُوعٌ أَغْبَرُ (assumed tropical:) Severe hanger or famine. (TA.) مَغْبَرٌ: see غَبَرٌ, first sentence. مُغْبَرٌّ A camel the interior of whose foot is in a withering state. (As, TA.) مُغَبِّرَةٌ A party of men praising, or glorifying, God, by saying لَا إِلَهَ إِلَّا اللّٰهُ, and reiterating the the voice in reciting [the Kur-án] &c.: (Lth, K, TA:) accord. to Zj, (TA,) so called because of their exciting men to be desirous of the غَابِرَة, which means the بَاقِيَة [or lasting, or everlasting, state of existence], (K, TA,) and to be undesirous of the evanescent, which is the present, state (TA.) [See 2.] مِغْبَارٌ A palm-tree (نَخْلَةٌ) that becomes overspread with dust. (AHn, K.) — And A she-camel that abounds with milk after the abounding therewith of those that have brought forth with her. (K.) مُغْبُورٌ i. q. مُغْثُورٌ [q. v.]: (Kr, K:) the latter is the more approved term. (TA.) غبس 1 غَبَسَ, (K,) aor. غَبُسَ, (TK,) inf. n. غَبْسٌ; (TA;) and غَبِسَ, aor. غَبَسَ, inf. n. غَبَسٌ and غُبْسَةٌ; (IKtt, TA;) and ↓ أَغْبَسَ, (K,) in some copies of the K, erroneously, اِغْبَسَّ; (TA;) and ↓ اِغْبَاسَّ; (As, K;) It (the night, TA) was, or became, dark. (K.) [See also غَبِشَ.] — غَبَسَ وَجْهَهُ He blackened his face. (TA.) 4 أَغْبَسَ see 1. — — اغبس الذِّئْبُ, inf. n. إِغْبَاسٌ, [The wolf was, or became, of the colour termed غَبَس, and غُبْسَة.] (TA.) 11 إِغْبَاسَّ see the first paragraph. غَبَسٌ The darkness of the end, or last part, of the night; as also غَبَشٌ: (Lth:) or the darkness of the beginning, or first part, of the night; and غبش, that of the end, or last part, thereof: (TA:) or the former has the first of the abovementioned significations; as also غَلَسٌ; and غبش, the second of those significations. (ElKhattábee, MF.) [See also غَبَشٌ.] And Darkness [absolutely]; as also ↓ غُبْسَةٌ: or ↓ both signify whiteness in which is a duskiness or dinginess: (K:) or the former, (S,) and ↓ the latter, (A,) a colour like that of ashes; (S, A;) i. e., whiteness in which is a duskiness or dinginess: (S:) or ↓ the latter, a hue between dust-colour inclining to

black and dust-colour properly so called: (IDrd:) or a colour between black and yellow. (TA.) [See also غَلَسٌ.] غُبْسَةٌ: see غَبَسٌ, in four places. لَا آتِيكَ مَا غَبَا غُبَيْسٌ means I will not come to thee ever: (S, K:) but the origin of this saying is unknown: (K:) IAar said that he knew it not: (S:) or, accord. to him, it means, while time lasts: it seems that he did not know it at first, and then thus explained it: (T, TA:) accord. to some, غُبَيْسٌ is an abbreviated dim. of أَغْبَسُ, and means the wolf; (S, K; *) and غَبَا is originally غَبَّ, the ا being substituted for one of the letters of duplication, as in تَقَضَّى for تَقَضَّضَ; (S;) and the saying means I will not come to thee as long as the wolf comes now and then (يَأْتِى غِبًّا) to the sheep or goats. (S, K. *) أَغْبَسُ Ash-coloured; (Mgh;) of a colour like that of ashes; (S;) of a dingy, or dusky, white; applied to a wolf: (S, K:) or it is an epithet applied to any wolf: or, applied to a wolf, light, or active, and greedy: fem. غَبْسَآءُ: (TA:) pl. غُبْسٌ. (K.) — — Applied to an ass, Black. (TA.) — — وَرْدٌ أَغْبَسُ, applied to a horse, [app., Of a dusky bay colour;] i. q. سَمَنْد; (Mgh, K;) what the Persians call by the latter term: (S, TA:) it is [a colour] desired by them. (TA.) غبش 1 غَبِشَ, aor. غَبَشَ, (inf. n. غَبَشٌ; TK) and ↓ أَغْبَشَ; It (the night) had somewhat remaining of it: (K, TK:) or was dark in its end, or last part, (O, K, TK,) with a darkness intermixed with whiteness: (TK:) or both of these verbs; (TA;) or غَبَشَ, (aor. غَبِشَ; TA) and ↓ أَغْبَشَ; (A'Obeyd, O, TA;) it (the night) was, or became, dark, (A'Obeyd, O, TA,) in its end. (O.) [See also غَبَشٌ, below: and see عَبِسَ.] — غَبَشَهُ, (aor. غَبِشَ, TA) i. q. غَشَمَهُ [He wronged him, &c.]. (Aboo-Málik, O, TA. [See also 5.]) — — And He deceived him, عَنْ حَاجَتِهِ [of the object of his want]. (Lh, O, TA.) 4 أَغْبَشَ see 1, in two places. 5 تغبّشهُ He wronged him: (O, K: [see also 1:]) or he made a false claim upon him: (K, TA:) or so تغبّشهُ بِدَعْوَى بَاطِلَةٍ: (O:) so says As: (O, TA:) and تعبّشهُ is a dial. var. thereof. (TA.) غَبَشٌ The darkness [or duskiness] of the end, or last part, of the night; (S, K;) as also ↓ غُبْشَةٌ: (K, TA:) or of the part next to daybreak: or when daybreak commences: and sometimes in the beginning, or first part, of the night: (TA:) or the remains of darkness mixed with the whiteness of daybreak, so that the true dawn (الخَيْطُ الأَبْيَضُ) becomes distinguished from the false dawn (الخَيْطُ الأَسْوَدُ); as also غَبَسٌ and غَلَسٌ: (Az, TA:) or a remaining portion of the night; (S, K;) as also غَبَشُ الصُّبْحِ: (Mgh:) or intense darkness: pl. أَغْبَاشٌ. (S, Mgh, K.) أَغْبَاشُ اللَّيْلِ and أَغْبَاسُهُ both signify The remains of the night. (Yaakoob, TA.) [See also غَبَسٌ.] غُبْشَةٌ: see غَبَشٌ. أَغْبَشُ: see غَبِشٌ. — — Also Intense blackness with smoothness; like دُلْمَةٌ; in the colours of beasts or horses and the like. (TA.) غَابِشٌ A wronger, &c., syn. غَاشِمٌ, (AZ, O, TA,) in the K, erroneously, غَامِش, (TA,) of others: (AZ, O, TA:) and a dishonest adviser, syn. غَاشٌّ, (K, TA,) of them: (TA:) and a deceiver. (K, TA.) أَغْبَشُ A dark night; as also ↓ غَبِشٌ. (IDrd, K.) — — A beast or horse or the like of the colour termed غُبْشَةٌ: fem. غَبْشَآءُ. (TA.) غبط 1 غَبَطَهُ, aor. غَبِطَ, (S, K,) inf. n. غَبْطٌ, (S,) He felt with his hand his (a ram's) أَلْيَة [i. e. rump, or tail, or fat of the tail,] in order to see if he were fat or not: (S, K:) and he felt it (his back) with his hand in order to know whether he were lean or fat: (Lth, K: *) and in like manner the verb is used in relation to a she-camel. (TA.) — غَبَطَهُ, aor. غَبِطَ; (ISk, Az, S, Msb, K;) and غَبِطَهُ, aor. غَبَطَ; (Ibn-Buzurj, Sgh, K;) inf. n. غَبْطٌ (ISk, Az, S, Msb, K) and غِبْطَةٌ, (S, K,) or the latter is a simple subst.; (Msb;) He regarded him [with unenvious emulation, i. e.] with a wish for the like of his condition, (ISk, Az, S,) meaning a good condition, (Az,) or for the like of that which he had attained, (Msb,) or for a blessing, (K,) and that it might not pass away, (ISk, K,) or without desiring that it should pass away, (Az, S, Msb,) from the latter person: (ISk, Az, S, Msb, K:) the doing so is not حَسَدٌ, (Az, S, Msb,) for this implies the desire that what is wished for may pass away from its possessor; (Az, Msb;) or it is a kind of حَسَد, of a more moderate quality: (Az:) or غِبْطَةٌ and غَبْطٌ have the signification shown above, and are also syn. with حَسَدٌ; (K;) this latter meaning is assigned to غَبْطٌ by IAar; and it is said that the Arabs use غَبْطٌ in the sense of حَسَدٌ metonymically; (TA;) [so that غَبَطَهُ and غَبِطَهُ may also mean (tropical:) he envied him; &c.; see an ex. in a prov. cited voce بَطْنٌ; but it is said that] حَسَدٌ, when it is for courage and the like, is syn. with غِبْطَةٌ, and then it implies admiration, without a wish that the thing admired may pass away from its possessor. (Msb in art. حسد.) You say, غَبَطَهُ بِهِ, (S,) and عَلَيْهِ, (IAth,) and فِيهِ, (Msb,) He regarded him with a wish for the like of it, meaning a thing or state which he had attained, without desiring that it should pass away from the latter person. (S, IAth, * Msb.) Mohammad was asked, "Does الغَبْط injure? " and he answered, "Yes, like as الخَبْط injures: " or, accord. to the relation of A'Obeyd, "No, save as الخَبْط injures the [trees called] عِضَاه: " (Az, TA:) [see خَبَطَ:] by الغبط meaning, accord. to some, الحَسَد: (TA:) or a kind thereof, of a more moderate quality; injurious, but not so injurious as الحسد whereby one wishes that a blessing may pass away from his brother; الخبط meaning the beating off the leaves of trees; after which they become replaced, without there resulting any injury therefrom to the stock and branches: moreover, الغبط sometimes occasions the smiting of its object with the evil eye. (Az, TA.) [See also غِبْطَةٌ, below.] — Accord. to IKtt, غَبَطَ signifies also He lied; but perhaps it is a mistranscription for عَبَطَ, which has this meaning; for it is not mentioned by any other. (TA.) 2 غَبَّطَ It is said in a trad., جَآءَ وَهُمْ يُصَلُّونَ فَيَجْعَلَ يُغَبِّطُهُمْ; thus it is related, meaning, [He came to them while they were praying, and he began] to incite them to wish for the like of that action: if related without teshdeed, [يَغْبِطُهُمْ,] the meaning is, to regard them with a wish for the like condition, because of their forwardness to prayer. (Nh, K.) 4 أَغْبَطَ see 8. — اغبط الرَّحْلَ عَلَى ظَهْرِ البَعِيرِ, (S,) or على الدَّابَّةِ, (K,) He kept the saddle constantly (S, K) upon the back of the camel, (S,) or upon the beast, (K,) not putting it down from him. (S.) — — إِغْبَاطٌ also signifies The continuing constantly riding. (ISk.) And أَغْبَطُوا عَلَى رِكَابِهِمْ فِى السَّيْرِ They kept the saddles on their travellingcamels night and day, not putting them down, in journeying. (ISh.) — — Hence, (A, TA,) أَغْبَطَتْ عَلَيْهِ الحُمَّى (tropical:) The fever continued upon him; (S, K, TA;) as though it set the غَبِيط upon him, to ride him; like as you say, رَكِبَتْهُ الحُمَّى, and اِمْتَطَتْهُ, and اِرْتَحَلَتْهُ: (A, TA:) or clave to him: (TA:) or did not quit him for some days; as also أَغْمَطَتْ, and أَرْدَمَتْ. (As.) — — And أَغْبَطَتِ السَّمَآءُ (tropical:) The sky rained continually. (S, Msb, K, TA.) And أَغْبَطَ عَلَيْنَا المَطَرُ (tropical:) The rain continued upon us incessantly, rain following close upon rain. (Aboo-Kheyreh.) — — And أَغْبَطَ النَّبَاتُ (tropical:) The herbage covered the land, and became dense, as though it were from a single grain. (K, TA.) 8 اغتبط He was, or became, regarded [with unenvious emulation, i. e.,] with a wish for the like of his condition, without its being desired that it should pass away from him: (S:) or he was, or became, in such a condition that he was regarded with a wish for the like thereof, without its being desired that it should pass away from him: (Táj el-Masádir, TA:) or he rejoiced, or became rejoiced, in being in a good condition; (K;) or in blessing bestowed upon him: (TA:) or he was grateful, or thankful, to God for blessing, or bounty, bestowed upon him: (L:) and the same, (K,) or ↓ أَغْبَطَ, inf. n. إِغْبَاطٌ, accord. to the L, (TA,) he was, or became, in a good state or condition; in a state of happiness; (L, K;) and of enjoyment, or wellbeing. (L.) You say, لَقِىَ مَا يُغْتَبَطُ عَلَيْهِ [He met with, or experienced, that for which one would be regarded with unenvious emulation, i. e., with a wish to be in the like condition, without its being desired that it should pass away from

him]. (TA in art. فوز.) — The saying, خَوَّى قَلِيلًا غَيْرَ مَا اغْتِبَاطِ cited by Th, but not expl. by him, is held by ISd to mean [He (referring to a camel) lay down, or did so making his belly to be separated somewhat from the ground], not resting upon a wide غَبِيط [q. v.] of ground, but upon a place not even, and not depressed. (TA.) غَبْطٌ [originally an inf. n.]: see غِبْطَةٌ. — Also, and ↓ غِبْطٌ, Handfuls of reaped corn or seed-produce: pl. غُبُوطٌ, (K, TA,) and, it is said, غُبُطٌ: or [rather] accord. to Et-Táïfee, غُبُوطٌ signifies the handfuls which, when the wheat is reaped, are put one by one; and غَبْطٌ is the sing.: or, as AHn says, غُبُوطٌ signifies the scattered handfuls of reaped corn or seed-produce; one of which is termed غَبْطٌ. (TA.) غِبْطٌ: see the next preceding paragraph. غُبْطَةٌ A strap in the [leathern water-bag called] مَزَادَة, (Ibn-'Abbád, O, K,) like the شِرَاك [of the sandal], (Ibn-'Abbád, O,) which is put upon the extremities of the two skins [whereof the مزادة is mainly composed] and then strongly sewed. (Ibn-'Abbád, O, K.) غِبْطَةٌ A good state or condition; (S, L, Msb, K;) a state of happiness; (L, K;) and of enjoyment, or wellbeing; (L;) as also ↓ غَبْطٌ, in the saying, اَللّٰهُمَّ غَبْطًا لَا هَبْطًا, meaning, O God, we ask of Thee a good state or condition [&c.], (S, K,) and we put our trust in Thee for preservation that we may not be brought down from our state, (S, TA,) or that we may not be abased and humbled: (TA:) or place us in a station for which we may be regarded [with unenvious emulation, i. e.,] with a wish to be in the like condition without its being desired that it should pass away from us, (K, * TA,) and remove from us the stations of abasement and humiliation: (TA:) or [we ask of Thee] exaltation, not humiliation; and increase of thy bounty, not declension nor diminution. (TA.) [See also 1, second sentence.] سَمَآءٌ غَبَطَى (tropical:) A sky raining continually (Jm, K) during two or three days; (Jm;) as also غَمَطَى. (TA.) غَبُوطٌ A she-camel whose fatness is not to be known unless she be felt with the hand. (K, TA.) غَبِيطٌ A [camel's saddle of the kind called] رَحْل, (S, Msb,) for women, (S,) upon which the [vehicle called] هَوْدَج is bound: (S, Msb:) or an elegant kind of رَحْل, depressed in its middle: (TA:) or a vehicle like the pads (أُكُف [in the CK, erroneously, أَكُفّ]) of the [species of camels called] بَخَاتِىّ, (K,) which is tented over with a [framework such as is called] شِجَار, and is for women of birth: (Az, TA:) or, as some say, of which the pad (قَتَب) is made not in the [usual] make of pads (أَقْتَاب): (TA:) or a رحل of which the pad (قَتَب) and the [curved wooden parts called] أَحْنَآء are one [i. e., app., conjoined]: (K:) pl. غُبُطٌ. (S, Msb, K.) The pl. is also applied to the pieces of wood in camels' saddles; and to such are likened Persian bows, (S, TA,) because of their curvature. (IAth.) — — [Hence,] (assumed tropical:) Depressed land or ground: (S, K:) or a wide and even tract of land of which the two extremities are elevated, (K,) like the form of the camel's saddle so called, of which the middle is depressed: (TA:) also (assumed tropical:) a channel of water furrowed in a tract such as is termed قُفّ, (K, TA,) like a valley in width, having between it and another such channel meadows and herbage: pl. as above. (TA.) غَابِطٌ act. part. n. of 1, (S, K,) as expl. in the first sentence: (S:) — and also as expl. in the second sentence: (K:) pl., accord. to the K, غُبُطٌ, like كُتُبٌ; but correctly, غُبَّطٌ, like سُكَّرٌ, as in the L. (TA.) فَرَسٌ مُغْبَطُ الكَاثِبَةِ (tropical:) A horse high in the withers; likened to the form of the غَبِيط; accord. to Lth: in the A, as though he had on him a غبيط. (TA.) — — أَرْضٌ مُغْبَطَةٌ, with fet-h, (K,) i. e., in the form of the pass. part. n., not with fet-h, to the first letter, (TA,) Land covered with dense herbage, as though it were from a single grain. (AHn, K.) — — سَيْرٌ مُغْبَطٌ (assumed tropical:) Journey continued without rest; as also مُغْمَطٌ. (ISh.) حُمَّى مُغْبِطَةٌ (tropical:) Continual fever. (TA.) مَغْبُوطٌ and ↓ مُغْتَبِطٌ Regarded [with unenvious emulation, i. e.,] with a wish for the like condition, without its being desired that it should pass away from him: (S, TA:) in a good state, or condition; in a state of happiness; and of enjoyment, or wellbeing; as also ↓ مُغْتَبَطٌ. (TA.) مُغْتَبَطٌ and مُغْتَبِطٌ: see the next preceding paragraph. غبق 1 غَبَقَهُ, (S, O, K,) aor. غَبُقَ (S, O, TA) and غَبِقَ, (TA,) inf. n. غَبْقٌ; (O, TA;) and ↓ غبّقهُ, inf. n. تَغْبِيقٌ; (TA;) He gave him to drink an eveningdraught, or what is termed a غَبُوق. (S, O, K, TA.) لَا أَغْبِقُ قَبْلَهُمَا أَهْلًا وَلَا مَالًا, in a trad. respecting the companions of the cave [to which allusion is made in the Kur ix. 40], in which the verb is thus written by El-Yooneenee with kesr to the ب, means I did not give to drink to any one [of family nor of cattle] the share [of the evening-draught] of milk of them two. (TA.) 2 غَبَّقَ see the next preceding paragraph. One says also غبّق الإِبِلَ, and الغَنَمَ, He gave to drink to the camels, and the sheep or goats, in the evening: or he milked them in the evening: and ↓ اغتبق النَّاقَةَ he milked the she-camel after sunset. (TA. [See also 5.]) 5 تغبّق He milked in the evening. (Lh, O, K. [See also what next precedes.]) — — And He drank in the evening. (TA. [See also what next follows.]) 8 اغتبق, (S, O, K,) inf. n. اِغْتِبَاقٌ, (TA,) and مُغْتَبَقٌ may be an inf. n. as well as a n. of place, (O, K,) He drank an evening-draught, or what is termed a غَبُوق. (S, O, K. [See also what next precedes.]) — — And اغتبق لَبَنَهَا He drank her (a camel's) milk in the evening. (TA.) — — See also 2. غَبْقَةٌ A single case of the evening-drink, or of what is termed غَبُوق. (TA.) غَبَقَةٌ A string, or cord, (IDrd, O, K,) or a plaited thong (عَرَقَةٌ), (IDrd, O,) which is tied to the transverse piece of wood upon the hump of the bull [in the TA of the camel, or, accord. to the T, of the bull,] when he [draws the plough that] turns over the ground for cultivation, or is used for the drawing of water [to irrigate land in the manner expl. voce سَانِيَةٌ], in order that the piece of wood may be firm. (IDrd, O, K.) غَبْقَانُ, applied to a man, and غَبْقَى [for which the CK has غَبْقَآءُ], applied to a woman, (O, K, TA,) epithets similar to صَبْحَانُ and صَبْحَى, (O,) irregularly formed, for فَعْلَانُ is not to be formed from اِفْتَعَلَ nor from تَفَعَّلَ, (TA,) Who has drunk an evening-draught, or what is termed a غَبُوق. (K.) غَبُوقٌ An evening-draught; i. e. a draught, drink, or potation, [and particularly of milk, but also applied to one of water, and of wine, &c.,] that is drunk in the evening, or the last, or latter, part of the day. (S, O, K. [See also صَبُوحٌ.]) See an ex. in a verse of Khuzaz Ibn-Lowdhán cited voce كَذَبَ. One of the Arabs said to a companion of his, إِنْ كُنْتَ كَاذِبًا فَشَرِبْتَ غَبُوقًا بَارِدًا [If thou be tying, then mayest thou drink a cold evening-draught]; meaning, may there not be milk for thee, so that thou shalt drink water not mixed with anything; this being called by him غبوق by way of comparison: or meaning, may that be to thee in the place of غبوق. (TA.) And one says, لَقِيتُهُ ذَا غَبُوقٍ [lit. I met him at a time of drinking the evening-draught], meaning, in the evening; a phrase used only adverbially; like ذَا صَبُوحٍ: (TA:) and ذَاتَ الغَبُوقِ [which has a similar meaning]. (T in art. ذُو.) — — Also, and with ة, A she-camel whose milk one drinks in the evening: or, accord. to Lh, that is milked after sunset: epithets like صَبُوحٌ and صَبُوحَةٌ. (TA.) مُغْتَبَقٌ an inf. n. [of 8, q. v.]: and also a n. of place [signifying A place in which one drinks the draught termed غَبُوق]. (O, K.) غبن 1 غَبَنَهُ, (S, MA, Msb, K,) aor. غَبِنَ, (Msb, K,) inf. n. غَبْنٌ (S, MA, Msb, K, KL) and غَبَنٌ, or the former is [the inf. n. used in this case, i. e.] in selling [and the like], and the latter is in judgment, or opinion, (K, agreeably with a positive statement in the S,) He cheated, deceived, overreached, or defrauded, him, (S, MA, K, KL, TA,) in selling; (S, MA, K, TA;) he endamaged him, or made him to suffer loss or damage or detriment, (Msb, KL, TA,) in selling, (KL, TA,) &c., (KL,) or in the price, or otherwise: (Msb:) [or] he overcame him in selling and buying. (Msb.) And غُبِنَ He was cheated, or deceived [&c. in a purchase]: (S, K, TA:) and ↓ انغبن [in like manner signifies] he became [cheated or endamaged or] overcome in selling and buying. (Msb.) And it is said that غَبَنَ فِى البَيْعِ,

inf. n. غَبْنٌ, signifies He was unmindful, or inadvertent, [or perhaps غَبَنَ is here a mistranscription for غُبِنَ, signifying thus, and therefore meaning he was made to suffer loss,] in selling or in buying. (TA.) And one says also, غُبِنَ الرَّجُلُ أَشَدَّ الغَبَنَانِ [The man was cheated or deceived &c. with the utmost degree of cheating &c.]. (Ibn-Buzurj, TA.) غَبْنٌ يَسِيرٌ [A petty overreaching or endamaging] is one of which the rate is such as has been estimated [as allowable by custom] by one estimator, not by every one: and غَبْنٌ فَاحِشٌ [An exorbitant overreaching or endamaging] is one of which the rate is such as has not been estimated [as allowable by custom] by any one. (Dict. of Technical Terms used in the Sciences of the Musalmans.) [الغُبْنُ وَالغَبَنُ mentioned by Freytag as occurring in the Fákihet el-Khulafà, and expl. by him as meaning " Fraus omnimoda," should, I doubt not, be الغَبْنُ وَالغَبَنُ, the two inf. ns. mentioned in the first sentence above.] — — غَبَنَهُ, aor. غَبِنَ, inf. n. غَبْنٌ, signifies also He passed by him (i. e. a man) inclining, or leaning, [or bending down, so as as to elude his observation, i. e.] so that he [the latter] did not see him, and was not cognizant of him. (TA.) — — [And it is said in the TA that غَبَنُوا النَّاسَ means None but they obtained it: whence it appears that فِيهِ or the like has been omitted after النَّاسَ: with this addition, the phrase may be rendered, they overreached, or prevented, the other people in respect of it, by obtaining it themselves.] — — هٰذَا يَغْبِنُ عَقْلَكَ, said to a man whom another had cheated (غَبَنَ) in a sale, means This [man] attributes defect, or imperfection, to thy intellect. (TA.) — — قَدْ غَبَنُوا خَبَرَهَا, and غَبِنُوا, aor. of the former verb غَبْنَ, and of the latter غَبَنَ, i. e. لَمْ يَعْلَمُوا عِلْمَهَا [meaning They have not know her case or state or condition, or her qualities], (ISh, K, ast; TA,) is a phrase relating to a she-camel, of which it is said that she is what one would desire a she-camel to be as a beast for riding and in generousness of race, but she is ↓ مَغْبُونَةٌ, [i. e.] one of which the qualities are not known to be as above mentioned. (ISh, TA.) — — غَبَنْتَ رَأْيَكَ [if not a mistranscription for غَبِنْتَ (see غَبِنَ رَأْيَهُ in what follows)] means Thou hast lost, and forgotten, thy judgment, or opinion. (TA.) — — غَبِنَ الشَّىْءَ and فِى الشَّىْءِ, aor. غَبَنَ, inf. n. غَبْنٌ and غَبَنٌ, signify He forgot the thing: or he was unmindful, neglectful, or heedless, of it; (K, TA;) and ignorant of it: (TA:) or he made a mistake in respect of it; (K, TA;) as in the saying, غَبِنَ كَذَا مِنْ حَقِّهِ عِنْدَ فُلَانٍ [he made a mistake in respect of such a thing, of his right, or due, to be required at the hand of such a one]. (TA.) — — غَبِنَ رَأْيَهُ, inf. n. غَبَنٌ (S, Msb, K) and غَبَانَةٌ, (S, * K,) means He was, or became, deficient in his judgment, or opinion: (S:) or he was, or became, weak [therein]: (K:) or his intelligence, or sagacity, and his sharpness, or acuteness, of mind, went away: (Msb:) the parsing of this phrase has been [fully] expl. voce سَفِهَ [q. v.]. (S.) — غَبَنَ الثَّوْبَ, (S, Mgh, Msb, TA,) inf. n. غَبْنٌ, (K,) from مَغْبِنٌ [q. v.], (Msb,) He folded, or doubled, the garment, (T, Mgh, Msb, K, * TA,) it being [too] long. (T, TA.) and then sewed it; (Mgh, Msb;) like خَبَنَهُ [q. v.] (S, Mgh) and كَبَنَهُ. (Mgh.) And غَبَنَ الدَّلْوَ He folded, or doubled, [the edge of] the leathern bucket, to shorten it. (TA: but only the inf. n. of the verb thus used is there mentioned.) — — And غَبَنَ الشَّىْءُ He hid, or concealed, the thing in the مَغْبِن [or armpit or groin or the like]; (TA;) as also ↓ اغتبنهُ. (K, TA.) غَبَنَ الطَّعَامَ is like خَبَنَهُ [i. e. He concealed, kept, or stored, wheat, or food, for a time of dearth, or adversity.] (S.) 3 غَابَنَ see 6, first sentence. 5 تَغَبَّنَ see 10. 6 تَغَابُنٌ signifies Mutual غَبْن [i. e. cheating or endamaging or overcoming in selling and buying: and ↓ مُغَابَنَةٌ signifies the same; or mutual endeavoring to cheat &c: see 3 in art زبن]. (S, MA, K, KL, TA.) Hence, يَوْمُ التَّغَابُنِ [in the Kur lxiv. 9], an appellation of The day of resurrection; because the people of Paradise will then overreach (تَغْبِنُ) the people of Hell, (S, K, TA,) by the state of enjoyment in which the former will become and the punishment which the latter will experience; or, as El-Hasan says, because the former will attribute defect, or imperfection, to the intellects of the latter by reason of the preferring infidelity to faith. (TA.) — — And تغابن له [i. e. لَهُ, but this, I think, is probably a mistranscription for بِهِ,] signifies تَقَاعَدَ [i. e. تقاعد بِهِ, meaning He did not pay him his due,] حَتَّى غُبِنَ [so that he was cheated or endamaged or overcome]. (TA.) 7 إِنْغَبَنَ see 1, second sentence. 8 إِغْتَبَنَ see 1, last sentence but one. 10 استغبنهُ and ↓ تغبّنهُ [app. signify He esteemed him غَبِين, i. e. weak in judgment, and therefore liable to be cheated or endamaged]. (TA in art. زبن: see 10 in that art.) غَبَنٌ [mentioned above as an inf. n.,] Weakness: and forgetfulness. (K.) — And What is cut off from the extremities of a garment, and thrown down, or let fall. (TA.) غَبِينٌ Weak in his judgment, or opinion; (S, K, TA;) and in intellect, and in religion; (TA;) and ↓ مَغْبُونٌ signifies the same. (K, TA.) غَبَانَةٌ [mentioned above as an inf. n. (see غَبِنَ رَأْيَهُ),] Weakness of judgment, or opinion. (S.) غَبِينَةٌ [The act of cheating, deceiving, overreaching, or defrauding; or of endamaging; in selling or the like;] a subst. (S, Msb, K) from [the inf. n.] غَبْنٌ, like شَتِيمَةٌ from شَتْمٌ, (S,) [or] from غَبَنَهُ (Msb, K) used in relation to selling, (K,) or in relation to a price &c. (Msb.) غَابِنٌ Remiss, or languid, in work. (K.) مَغْبِنٌ sing. of مَغَابِنُ, (Mgh, Msb, K,) which signifies The أَرْفَاغ, (S, Mgh, Msb, K,) and the آبَاط, (Mgh, Msb, K,) [i. e. the groins and the armpits, and the like; (see رَفْغٌ;)] or the places of flexure, or creasing, of the skin: the sing. is expl. by Th as signifying any part upon which one folds his thigh. (TA.) مَغْبُونٌ pass. part. n. of 1 signifying as expl. in the first sentence of this art. [q. v.]. (S, Msb, K.) — — See also غَبِينٌ. — — مَغْبُونَةٌ applied to a she-camel: see 1, latter half. غبو 1 غَبِىَ, aor. يَغْبَى, inf. n. غَبًا and غَبَاوَةٌ, [the latter of which is the more common,] He had little [or no] intelligence. (Msb.) — — And غَبِىَ الشَّىْءُ (S, K, TA, in the CK [erroneously] غَبَى,) or الأَمْرَ, (Msb,) and غَبِىَ عَنِ الشَّىْءُ (S, K) or عَنِ الأَمْرِ, (Msb,) aor. as above, (S,) inf. n. غَبَاوَةٌ (S, K) and غَبًا, (K,) He did not understand (S, Msb, K) the thing (S, K) or the affair. (Msb.) And غَبِىَ عَنِ الخَبَرِ He was ignorant of the information. (Msb.) — — And in like manner, عَبِىَ عَلَىَّ الشَّىْءُ, inf. n. غَبًا, [The thing was not understood, or not known, by me; or] I knew not the thing: (S:) [or] غَبِىَ الشَّىْءُ مِنْهُ i. e. خَفِىَ [the thing was hidden from him], (K, TA,) so that he did not know it: (TA:) and غَبَا is used in the dial. of Teiyi for غَبِىَ in the sense of خَفِىَ: (A and TA in art. غبس:) or it is for غَبَّ, like تَقَضَّى for تَقَضَّضَ. (S in that art. [See غُبَيْسٌ: and see also غَبِيَةٌ, in art. غبى.]) 5 تغبّاهُ: see 10. 6 تغابى i. q. تَغَافَلَ, (S, MA, TA,) i. e. He was, or he feigned himself, unmindful, &c. (MA.) So in the phrase تغابى عَنْهُ: (TA: [see تَغَافَلَ and تَغَفَّلَ:]) and one says تغاباهُ [also, app. in the same sense]. (IAar, TA in art. عمش.) 10 استغباهُ and ↓ تغبّاهُ [app. He esteemed him unintelligent, or one having little intelligence] (TA in art. زبن: see 10 in that art.) فِيهِ غَبْوَةٌ and ↓ غُبْوَةٌ and ↓ غُبِيٌّ In him is unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence. (K.) [غَبَاةٌ Stupidity. (Freytag, from El-Meydánee.)] غَبَآءٌ Low, or depressed, ground. (K, TA.) And A thing that is hidden, or concealed, from one. (TA.) — — And Earth, or dust, that is put over a thing to conceal it from one. (TA.) [See also art. غبى.] غَبِىٌّ Having little, (S, Msb,) or no, (K,) intel-ligence: (S, Msb, K:) or one who does not understand deceit, or guile, and the like: (T, TA:) or unmindful, forgetful, neglectful, heedless, or inadvertent: (TA:) and ignorant: (Msb:) pl. أَغْبِيَآءُ (IAth, Msb, TA) and أَغْبِيَاءُ: (IAth, TA:) accord. to J and others, (TA,) it belongs to this art.; (S, TA;) but Aboo-'Alee derives it from شَجَرَةٌ غَبْيَاءُ, [see أَغْبَى in art. غبى,] as though his ignorance hid from him to whom it is applied what is plainly apparent to others. (TA.)

— — [And A hunter, or sportsman, concealing himself. (Freytag, from the Deewán of the Hudhalees.)] غُبِىٌّ: see غَبَاوَةٌ. غَبْوَةٌ an inf. n. of غَبِىَ [q. v.]. (S, Msb, K.) — — هُوَ ذُو غَبَاوَةٍ means He is one to whom things, or affairs, are unapparent, or obscure; or from whom they are hidden, or concealed. (TA.) غُبْوَةٌ: see غَبْوَةٌ. أَغْبَى: see the next article. غبى 2 غبّاهُ عَنِ الشَّىْءِ, (TA,) inf. n. تَغْبِيَةٌ, (K, TA,) He covered, veiled, or concealed, (K, * TA,) him, or it, from the thing. (TA.) — — And غبّى البِئْرَ He covered the head [or mouth] of the well, and then put over it earth, or dust. (TA.) — غبّي شَعَرَهُ, (TA,) inf. n. as above, (K, TA,) He shortened his hair: (K, * TA:) of the dial. of 'Abd-el- Keys, and sometimes used by others: (TA:) and he eradicated it (K, TA) at once. (TA.) 4 اغبت السَّمَآءُ, inf. n. إِغْبَآءٌ, The sky rained such rain as is termed غَبْيَة [q. v.]. (AZ, S.) غَبْيَةٌ A rain that is not copious, (S, K,) but exceeding such as is termed بَغْشَة [q. v.]: (S:) or a vehement shower (K, TA) of rain: (TA:) pl. غَبَيَاتٌ. (S.) — — [And app. (assumed tropical:) A shower of arrows.] شَرُّ الغَبَيَاتِ غَبْيَةُ النَّبْلِ which seems clearly to mean (assumed tropical:) The worst of showers is the shower of arrows] is a saying mentioned by As. (TA.) — — Also An abundant pouring of water: — — and likewise (assumed tropical:) of سِيَاط [i. e. stokes of the whip, or lashes]: (K, TA:) thought by ISd to be thus termed as being likened to the غَبَيَات of rain. (TA.) — — And, as being likened to the rain thus termed, (tropical:) A running after another running: [but] A'Obeyd says, it is like a leap in pace or going. (S. [In three copies of the S, I find الغَبْيَةُ كَالوَثْبَةِ فِى السَّيْرِ as the explanation given by A'Obeyd: in one of my copies of the S, الغَبْيَةُ كَالزُّبْيَةِ: and in the TA, الغَبْيَةُ كالزبية فى السير: I have followed the first of these readings, as I cannot doubt its being the right.]) — — Also Dust of the earth. that has risen, or that has spread, or diffused itself; (K, TA;) as also ↓ غَبَآءٌ; thus correctly; but in [some of] the copies of the K غِبَآء, like كِسَآء; [and accord. to other copies غَبًا;] it is like dust in the sky: or, as some say, it is the earth, or dust, with which the head [or mouth] of the well is stopped up, upon the corer. (TA.) [See also art. غبو.] — One says also, جَاؤُوا عَلَى غَبْيَةِ الشَّمْسِ, meaning غَيْبَتِهَا [i. e. They came at, or in the time of, the setting of the sun]: (K, TA;) in which instance it is thought by ISd to be formed by transposition. (TA. [See also 1 in art. غبو.]) غَبَآءٌ: see the next preceding paragraph: — — and see also art. غبو. غُصْنٌ أَغْبَى, and شَجَرَةٌ غَبْيَآءُ, A branch, and a tree, tangled, confused, or dense. (K.) — أُدْخُلْ فِى النَّاسِ فَإِنَّهُ أَغْبَى لَكَ means [Enter thou among the people, for it will be] most concealing for thee. (TA.) سَمَآءٌ مُغْبِيَةٌ A sky raining such rain as is termed غَبْيَة [q. v.] (AZ, S.) مُغَبَّاةٌ i. q. مُغَطَّاةٌ: so in the saying, حَفَرَ مُغَبَّاةً [He dug a pitfall which he afterwards covered over with earth]: and [hence] one says, دَفَنَ لِى فُلَانٌ مُغَبَّاةً ثُمَّ حَمَلَنِى عَلَيْهَا [lit. Such a one covered over a pitfall for me, then urged me to go upon it], meaning (assumed tropical:) such a one caused me to fall in [or by means of] a stratagem that he had concealed. (TA.) — Also i. q. مُفَوَّاةٌ [A land (أَرْضٌ) abounding with فُوَّة i. e. madder]. (TA.) غت 1 غَتَّهُ, (S, K,) aor. غَتُ3ُ, inf. n. غَتٌّ, (TK,) He fatigued, or wearied, him, (كَدَّهُ,) بِالأَمْرِ [by, or with, the affair]. (S, K.) — — And He forced him to do a thing against his will, so that he afflicted, distressed, or oppressed, him. (TA.) And you say, غَتَّ الدَّابَّةَ شَوْطًا أَوْ شَوْطَيْنِ or wearied, the beast by urging it to run a heat, or two heats. (K, TA.) — — Also He grieved him; (K, TA;) and afflicted, distressed, or oppressed, him. (TA.) And غُتَّ He was grieved [&c.]. (Sh, TA.) — — And He overcame him, or silenced him, بِالكَلَامِ [by speech, i. e. by what he said]. (K, TA.) [Hence] it is said in a trad. respecting prayer, يَا مَنْ لَا يَغُتُّهُ دُعَآءُ الدَّاعِينَ O Thou whom the praying of those who pray does not overcome. (TA.) And [hence, perhaps,] one says, غَتَّ الضَّحِكَ (aor. and inf. n. as above, TA,) He concealed laughter, (S, K, TA,) by putting his hand, or his garment, over his mouth. (TA.) — — Also He squeezed his throat, or throttled him: (K:) and he squeezed his throat for the period of an breath, or of two breaths, or, as some say, more than that. (TA.) It is said in a trad. respecting the mission [of Mohammad], فَأَخَذَنِى جِبْرِيلُ فَغَتَّنِى And Gabriel took me, and squeezed me vehemently, so that I experienced distress as when one is forcibly plunged into water: inf. n. غَتٌّ: and غَطٌّ signifies the same. (TA.) — — غَتَّهُ فِى المَآءِ, (S, K, TA,) aor. and inf. n. as above, (TA,) is syn. with غَطَّهُ; (S, K, TA:) meaning He immersed, or plunged, him, or it, into the water. (TA.) — — And one says, غَتَّهُمُ اللّٰهُ بِالعَذَابِ, inf. n. as above, God plunged them. or may God plunge them, with consecutive plungings, into punishment. (TA.) — — And غَتَّ, aor. and inf. n. as above, He took successive draughts, keeping the vessel to his mouth. (AZ, TA.) And غَتَّ المَآءَ, (K, TA,) and غَتَّ فِى الإِنَآءِ, (TA.) He drank, taking draught after draught, or gulp after gulp, without removing the vessel from his mouth. (K, TA.) — — And غَتَّ الشَّىْءَ الشَّىْءَ He made the part of the thing to follow another part thereof, (K, TA,) whether in drinking or in speaking [&c.] (TA.) — — — — It is said in a trad. respecting Mohammad's pool, يَغُتُّ فِيهِ مِيزَابَانِ i. e. Two spouts were pouring forth into it with an uninter rupted pouring: or it is said to mean, two spouts were running into it with a murmuring sound; accord. to which latter explanation we must read يَغِتُّ: and some say that it is يغطّ. (Az., L, TA.) [See also another reading voce عَبَّ.] — — And one says, غَتَّهُ بِجُشْمِهِ He threw his breast upon him. (TA in art. جشم.) — غَتَّ, aor. غَتِ3ِ, It was, or became, bad, or corrupt; said of food; and likewise of speech. (Aboo-Bekr, TA.) [See also غَثَّ.] 2 غَتَّت الطَّعَامَ, inf. n. تَغْتِيتٌ, He made the food bad, or corrupt; as also ↓ اغتّهُ. (Aboo-Bekr, TA.) 4 أَغْتَ3َ see what next precedes. غتٌّ [inf. n. of 1, q. v. — — And] The interval between two draughts, or gulps, while the vessel is kept to the mouth. (TA.) غتم 1 غَتِمَ, aor. غَتَمَ, inf. n. غَتَمٌ, He had an impotence, or an impediment, or a difficulty, in his speech, or utterance; and a barbarousness, or vitiousness, therein, especially in speaking Arabic; i. e., a want of clearness, perspicuousness, distinctness, chasteness, or correctness, therein. (Msb.) — غَتَمَ, said of food (طَعَام), It was, or became, wholesome, or beneficial. (TA.) 4 اغتم الزِّيَارَةَ, (K, TA, in the CK [erroneously] اِغْتَتَمَ,) He visited much, so as to weary. (K, TA.) One says, لَا تُغْتِمِ الزِّيَارَةَ فَتُمِلَّ [Do not thou visit much, so as to weary]. (TA.) — — And they said, كَانَ العَجَّاجُ يُغْتِمُ الشِّعْرَ i. e. El-'Ajjáj used to make poetry cause much wearying: and it is said in the A, أَغْتَمَ آلُ العَجَّاجِ الرَّجَزَ i. e. The family of El-'Ajjáj recited much poetry of the metre termed رَجَز; and he among them. (TA.) 8 اغتتم He suffered from indigestion (K, TA) in consequence of much eating; and became affected by what is termed ↓ غَتْم [app. meaning heat of the stomach so intense as to take the breath] arising from the distress occasioned by repletion. (TA.) غَتْمٌ Intense heat that almost takes away the breath. (S, K.) A rájiz says, (S,) namely, Mes'ood Ibn-Keyd [?] El-Fezáree, (TA,) describing camels, (S in art. فل,) حَرَّقَهَا حَمْضُ بِلَادٍ فِلٍّ وَغَتْمُ نَجْمٍ غَيْرِ مُسْتَقِلِّ [The pasturage termed حمض of tracts of country not rained upon and not having fresh herbage rendered them thirsty, and the intense and almostsuffocating heat of a star not high (above the horizon), i. e. not having become high so as to be concealed by the rays of the sun]; i. e. [a star] not high (غَيْرِ مُرْتَفِعٍ) because of the constancy of the heat attributed to it [at the time of its auroral rising]; the heat becoming intense only at the time of the [auroral] rising of الشِّعْرَى, [meaning Sirius, the star to which allusion is here made,] which is in [correctly after] الجَوْزَآء. (S. [See الشِّعْرَى.]) — — See also 8. غُتْمٌ Thick pieces [or clots or lumps] of milk. (TA.) غُتْمَةٌ An impotence, or an impediment, or a difficulty, in speech, or utterance; and a barbarousness, or vitiousness, therein; i. e. a want of clearness, perspicuousness, distinctness, chasteness, or

correctness, therein; meaning, in speaking Arabic; syn. عُجْمَةٌ. (S, Mgh, Msb, K.) غُتْمِىٌّ: see أَغْتَمُ. — — Hence, applied to milk, [and so, accord. to Reiske, as stated in Freytag's Lex., ↓ أَغْتَمُ,] Thick; the pouring forth of which is without any sound. (IAar, K.) — — And One who is heavy in spirit: from غُتْمٌ signifying as expl. above. (TA.) حِيَاضُ غُتَيْمٍ, like زُبَيْر, (so in copies of the K,) [or حياض غُتَيْمٍ, for it is] a proper name for المَنِيَّةُ, (TA,) meaning Death, (K, TA,) like شَعُوبُ, imperfectly decl. [as being a proper name and of the fem. gender]; so says Z; and, accord. to Lh, الغُتَيْمُ signifies the same, but ISd says, "I know it not save as from him." (TA.) One says, أَوْرَدَهُ حِيَاضَ غُتَيْمٍ [He brought him to death]: and in like manner, وَقَعَ فِى أَحْوَاضِ غُتَيْمٍ [He fell into death], expl. by Lh as meaning he died. (TA.) أَغْتَمُ, (S, Mgh, Msb, K,) and ↓ غُتْمِىٌّ, (S, * K, * TA,) [and ↓ أَغْتَمِىٌّ, occurring in the فاكهة الخلفآء, p. 151, l. 18, as mentioned by Freytag, who explains it as meaning "barbarus,"] One who does not utter anything with clearness, perspicuousness, or distinctness, or with chasteness, or correctness; (S, Mgh, Msb, K, TA;) i. q. أَعْجَمُ: (TA:) fem. of the first, غَتْمَآءُ, applied to a woman: (Msb, TA:) pl. of the first غُتْمٌ (S, Mgh, Msb, K) and أَغْتَامٌ, (Mgh,) or this latter is pl. of the second. (TA.) — — See also غُتْمِىٌّ. أَغْتَمِىٌّ: see the next preceding paragraph. مَغْتُومٌ, Burned by the heat. (TA.) غث 1 غَثَّ, aor. يَغِثُّ; and غَثَّ, (originally غَثِثَ, TA) aor. يَغَثُّ; (S, O, K;) said of flesh-meat; (S, O;) and غَثَّت; said of a شَاة [i. e. sheep or goat]; (S, O, Msb;) inf. n. غَثَاثَةٌ and غُثُوثَةٌ, (S, O, K,) or غَثٌّ; (Msb;) and ↓ اغثّ, (K,) or اغثّت, (S, O,) or both; (TA;) It was, or became, lean, or meagre: (S, O, K:) or غَثَّت, said of a شاة, it was, or became, weak. (Msb.) — — [Hence the saying,] غَثَّ الحَدِيثُ (tropical:) The talk, or discourse, was, or became, [meagre, or] bad, or corrupt; (S, A, O, K;) as also ↓ اغثّ. (S, K.) [See غَثٌّ.] — — And لَا يَغِثُّ عَلَيْهِ شَىْءٌ (assumed tropical:) [Nothing is bad in his opinion; so that] he does not say of anything that it is bad, and therefore leave it. (S, K.) And مَا يَغِثُّ عَلَيْهِ أَحَدٌ (assumed tropical:) [No one is to be disregarded in his opinion; so that] he does not leave any one unasked by him. (T, A, O, K.) And غَثَّتْ عَلَيْنَا مَكَّةُ فَلَا بُدَّ لَنَا مِنْ خُرُوجٍ (assumed tropical:) [Mekkeh has become unpleasing (as though insipid) to us, so that there is for us no avoiding going forth]. (A.) — — And غَثَّ, (S, O, K,) aor. يَغِثُّ, inf. n. غَثٌّ and غَثِيثٌ, (S, O,) is said of a wound, meaning It flowed with thick purulent matter, as also ↓ اغثّ, (S, O, K,) and with dead flesh. (S and O in explanation of the former verb.) 2 غَثَّثَت الإِبِلُ, (El-Umawee, O, TA,) inf. n. تَغْثِيثٌ, (El-Umawee, O, K,) The camels became fat (El-Umawee, O, K, TA) by little and little: (O, K, TA:) [or became somewhat fat; for] one says, غَثَّ بَعِيرِى ثُمَّ غَثَّثَ My camel became lean; then he became somewhat fat. (A, TA.) 4 أَغْثَّ see 1, in three places. — — You say also, اغثّ فِى مَنْطِقِهِ (tropical:) He [was meagre in his diction; or] spoke badly, or corruptly. (S, TA.) And اغثّ فِى كَلَامِهِ (assumed tropical:) He said that in which was no good. (A, Msb.) — And اغثّ اللَّحْمَ He bought the flesh-meat lean. (S, O.) 5 أَتَغَثَّثُ مَا أَنَا عَلَيْهِ حَتَّى أَتَسَمَّنَ means (assumed tropical:) I do what is of an inferior kind that I may find much; as also ↓ أَسْتَغِثُّهُ: (A, TA:) or أَتَغَثَّثُ حَتَّى أَسْتَسْمِنَ, meaning (assumed tropical:) I deem my doing to be little that I may obtain thereby much recompense. (O.) 8 اغتثّت الخَيْلُ (as also اغتفت and اغتبّت, O) The horses found, or lighted upon, somewhat of the [herbage called] رَبِيع, (O, K, TA,) and became fat in consequence thereof after having been lean. (TA.) 10 استغثّ الجُرْحَ He extracted from the wound the thick purulent matter therein, (S, K,) and the dead flesh, and treated it curatively. (S.) — See also 5. R. Q. 1 غَثْغَثَ, (O,) inf. n. غَثْغَثَةٌ, (K,) He remained, stayed, dwelt, or abode, (O, K,) in a place. (O.) — [And it seems to signify also He washed clothes without an implement of the kind called مِقْصَرَة (q. v.): for — —] غَثْغَثَةٌ signifies also (assumed tropical:) Weak fighting, without a weapon: (O, K:) likened to the غَثْغَثَة of the garment, or piece of cloth, [which is] when it is washed with the hands [app. meaning with the hands only]. (O.) غَثٌّ Lean, or meagre; (S, A, O, K;) as also ↓ غَثِيثٌ; (S, O, K;) both applied to flesh-meat; and the former, with ة, to a شَاة [i. e. sheep or goat]: (S, O:) pl. غِثَاثٌ. (MA.) — — Hence, i. e. as being likened to flesh-meat thus termed, كَلَامٌ غَثٌّ (assumed tropical:) Speech, or language, that is [meagre,] without grace, or beauty. (Ham p. 757.) One says, فِى الكَلَامِ الغَثُّ وَالسَّمِينُ (assumed tropical:) [In speech, or the speech, is what is meagre and what is vigorous; or] what is good and what is bad [or rather what is bad and what is good]. (Msb.) And حَدِيثُكُمْ غَثٌّ وَسِلَاحُكُمْ رَثٌّ (assumed tropical:) [Your talk, or discourse, is meagre, or bad, and your weapons are old and worn out]. (A.) And قَوْمٌ غَثَثَةٌ (assumed tropical:) [A people, or party, meagre, or bad, in speech: غَثَثَةٌ being pl. of غَثٌّ, like as بَرَرَةٌ is of بَرٌّ]. (A. [The meaning that I have given is there indicated by the context.]) غُثَّةٌ A lean, or meagre, شَاة [i. e. sheep or goat]. (TA.) [See also غَثٌّ.] — And A sufficiency of the means of subsistence: (O, K:) like غُفَّةٌ and غُبَّةٌ. (O.) الغَثِثُ and ↓ الغُثَاغِثُ The lion. (O, K.) غَثَاثٌ [if not a mistranscription for the inf. n. غَثَاثَةٌ] Leanness, or meagreness, of a camel [&c.]. (A, TA.) غَثِيثٌ: see غَثٌّ: — and see what here follows. غَثِيثَةٌ, (S, O,) or ↓ غَثِيثٌ, (A, K,) The thick purulent matter, (S, A, O, K,) and dead flesh, (S, O,) of a wound. (S, A, O, K.) — — And [hence, probably,] the former word, (assumed tropical:) A corrupt, or disordered, state of mind. (S, A, O, K.) So in the saying, لَبِسْتُهُ عَلَى غَثِيثَةٍ فِيهِ [meaning (assumed tropical:) I consorted with him (see لَبِسَ) notwithstanding a corrupt, or disordered, state of mind in him]. (S, O, L, TA. [In a copy of the A, لَسْتُ عَلَى غَثِيثَةٍ, meaning (assumed tropical:) I am not in a corrupt, or disordered, state of mind: but the former, I doubt not, is the right reading.]) — Also A palm-tree (نَخْلَةٌ) that produces ripe dates without sweetness. (O, K.) — — And Foolish, or stupid, in whom is no good: (O, K:) or foolish, or stupid: and also one who speaks that in which is no good. (TA.) الغُثَاغِثُ: see الغَثِثُ. غثر 1 غَثَرَتِ الأَرْضُ بِالنَّبَاتِ i. q. مَأَدَت (thus in the JK [app. meaning The land became flourishing and fresh with herbage]): or مَادَت (thus in the O and K [i. e. without ء; but the former, I think, is evidently the right: the meaning which I have given may be from غَثَرٌ, q. v., and therefore tropical: and it may be inferred from what here follows that the verb is correctly, or originally, غَثْرَت, fem. of ↓ غَثْرَى]). The epithet applied to such land is ↓ مُغْثَرِيَةٌ. (JK, O, K.) 4 اغثر It (the [species of tree, or shrub, called] رِمْث [&c.]) exuded what is termed مُغْثُور [q. v.]; (K;) as also اغفر. (TA.) — — See also غَيَّرَ, last sentence. 11 اغثارّ It (a garment, or piece of cloth,) had much غَثَر i. e. nap, or villous substance, (K, TA,) and wool. (TA.) Q. Q. 1 غَثْرَى: see the first paragraph. Q. Q. 2 تَمَغْثَرَ He gathered مُغْثُور [q. v.]. (K.) You say, خَرَجَ النَّاسُ يَتَمَغْثَرُونَ, like يَتَمَغْفَرُونَ, The people went forth to gather مَغَاثِير [pl. of مُغْثُورٌ]. (TA.) غَثَرٌ The nap, or villous substance, of a garment, or piece of cloth; (K, TA;) and the wool thereof. (TA.) غَثْرَةٌ Abundance: (TA:) [and particularly] abundance of herbage, and of the goods, conveniences, or comforts, of life; ampleness [thereof] (K, TA.) — — And A portion of property. (TA.) غُثْرَةٌ A dust-colour inclining to خُضْرَة [which here app. means a dingy ash-colour]: (S, TA:) or, as some say, [simply] dust-colour: (TA:) or it is like duskiness (غُبْشَةٌ) mixed with redness. (K, TA.) غَثَرَةٌ: see أَغْثَرُ, last sentence. غَثَار, or غَثَّارٌ, accord. to the CK غُثَارٌ: see أَغْثَرُ. الغَوْثَرُ and الغَثْوَثَرُ: see أَغْثَرُ, former half. غَيْثَرَةٌ A threatening. (K.) — — And Fight, or conflict; and commotion, or tumult: so in the saying, تَرَكْتُ القَوْمَ فِى غَيْثَرَةٍ and غَيْثَمَةٍ [I left the people, or party, in fight, &c.]: (As, TA:) or, accord to IAar, it means the treading, or trampling, of the people, or party, one upon

another, (مُدَاوَسَةُ القَوْمِ بَعْضِهِمْ بَعْضًا,) in fight, or conflict: you say, بَيْنَ القَوْمِ غَيْثَرَةٌ شَدِيدَةٌ [Among the people, or party, is a vehement treading, &c.]. (S, TA.) — See also أَغْثَرُ, last sentence, in two places. أَغْثَرُ, (S,) and [the fem.] غَثْرَآءُ, (K,) Dustcoloured: (K, TA:) or of a dingy, or dusky, colour: (TA:) or of a dingy, or dusky, colour: (TA:) or [of the colour termed غُثْرَة, which is] nearly the same as dust-coloured. (S, K, TA.) 'Omárah says, حَتَّى اكْتَسَيْتُ مِنَ المَشِيبِ عِمَامَةً غَثْرَآءَ أَغْفِرُ لَوْنَهَا بِخِضَابِ [Until I attired myself with a dusky turban of hoariness, the colour of which I concealed with hair-dye]. (TA.) — — أَغْثَرُ is applied as an epithet to a ram That is not red [or brown] nor black ner white; (IAar, TA;) meaning of a dusky, or dingy, colour. (TA.) And it is so applied to a wolf. (IAar, TA.) And الأَغْثَرُ signifies The wolf; (TA;) as also الأَغْبَرُ. (TA in art. غبر.) — — And [in like manner] الغَثْرَآءُ signifies The hyena, or female hyena; (K, TA;) because of its colour: (TA;) as also ↓ غَثَارِ, (O, K, TA,) like قَطَامِ, (O, TA,) determinate; (K, TA;) [accord. to the CK غُثَارٌ, which is wrong;] and accord. to IAar ↓ غَثَارُ, imperfectly declinable. (TA.) — — And الأَغْثَرُ signifies also The lion; and so ↓ الغَثَوْثَرُ: (K:) or the latter, as also ↓ الغَوْثَرُ, the lion that is in a confused, or perplexed, case. (O.) — — And A certain bird, (K, TA,) having confused, or disordered, plumage, (TA,) long in the neck, (K, TA,) in the colour of which is غُثْرَة [q. v.], and which is of the aquatic kind. (TA.) — — أَكَلَتْهُمُ الغَثْرَآءُ [which may be rendered The hyena, or female hyena, devoured them] means (assumed tropical:) they perished. (Z, TA.) — — غَثْرَآءُ applied to [garments of the kind called] أَكْسِيَة [pl. of كِسَآءٌ] (K, TA) and قَطَائِف [pl. of قَطِيفَةٌ] and the like, and to an عَبَآءَة, (TA,) signifies Having much wool (L, K, TA) and nap, or villous substance. (L.) — — الأَغْثَرُ also signifies The [green substance that overspreads stale water, called] طُحْلُب. (S, TA.) — — Also (assumed tropical:) The ignorant man: and the stupid man: likened to the hyena, or female hyena, which is one of the most stupid of beasts, and of which one of the appellations is الغَثْرَآءُ. (IDrd, TA.) — — And الغَثْرَآءُ and الغُثْرُ, (S, K, TA,) which latter is the pl. of الأَغْثَرُ, (S, TA,) (assumed tropical:) The low, base, vile, ignoble, mean, or sordid, or the refuse, or rabble, of mankind; as also ↓ الغَثَرَةُ, (S, K, TA,) said to be originally ↓ الغَيْثَرَةُ, (S, TA,) which signifies the same: (S, K, TA:) and غَثْرَآءُ is also expl. as meaning a mixed assemblage of people (K, TA) of the low, base, vile, ignoble, mean, or sordid, or of the refuse, or rabble, of mankind; (TA;) and so ↓ غَيْثَرَةٌ: (AZ, TA:) or a mixed assemblage of people of various tribes: or the unknown common people: or the commonalty, or generality, of men. (TA.) مِغْثَرٌ: see what next follows. مِغْثَارٌ: see what next follows. مُغْثُورٌ (S, M) and ↓ مِغْثَرٌ (Yaakoob, S, K) and ↓ مِغْثَارٌ (TA) [A sort of manna;] a thing [or substance] which is exuded by the [species of tree, or shrub, called] رِمْث, (S, K,) and by the عُرْفُط, (S,) and the ثُمَام, and the عُشَر, (K,) resembling gum, and sweet, (S,) like honey: (S, K:) it is eaten; (TA;) and sometimes it flows upon the ground, like دِبْس: and it has an unpleasant smell: مُغْثُورٌ is a dial. var. of مُغْفُورٌ [q. v.]: (S, TA:) the pl. is مَغَاثِيرُ. (K.) أَرْضٌ مُغْثَرِيَةٌ: see 1. — — وَجَدَ المَآءَ مُغْثَرِيًا عَلَيْهِ means He found the water to be thronged: (K, TA:) or, accord. to Sgh, (TA,) you say, وَجَدْتُ المَآءَ مُغْثَرِيًا بِالوِرْدِ I found the water to be thronged by the coming thereto. (O, TA.) غثو and غثى 1 غَثَا الوَادِى, (Msb, K,) aor. يَغْثُو, (Msb,) inf. n. غَثْوٌ; (Msb, K;) and غَثَى, aor. يَغْثِى, inf. n. غَثْيٌ; (K;) the latter mentioned by IJ, but the former is that which is [commonly] known to the lexicologists; (TA;) The valley, or water-course, was, or became, full of غُثَآء [q. v.]: (Msb: [and the like is indicated in the K:]) or had in a abundance of camels' or similar dung (بَعْر) and leaves and reeds or canes. (TA.) — — غَثَا اللَّحْمُ, inf. n. غَثْوٌ, The flesh-meat was bad by reason of its leanness. (IKtt, TA.) — — غَثَتِ النَّفْسُ, (S, Msb, K,) aor. تَغْثِى, (S, Msb,) inf. n. غَثْيٌ and غَثَيَانٌ; (S, Msb, K;) and, accord. to Lth, غَثِيَتْ, aor. تَغْثَى, inf. n. غَثًا, but Az says that this is post-classical; (TA;) i. q. خَبُثَتْ; (S, K, TA;) and جَاشَتْ; (TA;) i. e. [The soul, or stomach, heaved; or became agitated by a tendency to vomit; or] became agitated so that the person nearly vomited, by reason of a mixture pouring forth to the mouth of the stomach: (Msb, TA:) or, as some say, غَثَيَانٌ signifies a flowing of the mouth which sometimes, or often, occasions vomiting. (TA.) — — غَثَتِ السَّمَآءُ بِالسَّحَابِ, (K, TA,) aor. تَغْثِى, (TA,) The sky was, or became, clouded, or covered with clouds: (K, TA:) or began to be so. (TA.) — غَثَا السَّيْلُ المَرْتَعَ, aor. يَغْثُوهُ, inf. n. غَثْوٌ; thus accord. to J, [in the S,] but accord. to the K and ISd, غَثَى, mentioned in art. غثى; and in [some of] the copies of the K, المَرْبَعَ is erroneously put for المَرْتَعَ; (TA;) The torrent drew [or washed] together the pasture, and deprived it of its sweetness; as also ↓ اغثاهُ. (S, K.) — — And hence, by way of comparison, (TA,) غَثَى الكَلَامَ, aor. يَغْثِيهِ; (K, TA;) and غَثِيَهُ, aor. يَغْثَاهُ; (K, * TA;) the former verb of the class of رَمَى, and the latter of the class of رَضِىَ; inf. n. غَثْىٌ; (TA;) (tropical:) He mixed, or put together confusedly, the speech, or language. (K, * TA.) — — And غَثَى المَالَ, and النَّاسَ, He beat the cattle, and the people, and dealt blows among them. (K, * TA.) — — غَثِيَتِ الأَرْضُ بِالنَّبَاتِ The land became abundant in herbage: (K, TA:) or began to be so. (TA.) — — And غَثِىَ شَعْرُهُ, inf. n. غَثًى, His hair became matted, or compacted together: mentioned in art. غثى by IKtt: perhaps a dial. var. of عَثِىَ, with the unpointed ع; mentioned before. (TA.) 4 أ◌1◌2◌3 see the preceding paragraph, latter half. غُثَآءٌ (S, Msb, K) and غُثَّآءٌ (S, K) The rubbish, or small rubbish, or particles of things, or refuse, and scum, and rotten leaves mixed with the scum, (Zj, S, * Msb, * K, TA,) borne upon the surface (S, Msb, TA) of a torrent: (Zj, S, Msb, K, TA:) or dried-up [or decayed] and broken pieces [or leaves and stalks] of herbage, that are seen upon a torrent: so in the Kur lxxxvii. 5: [see أَحْوَى in art. حو:] (TA:) pl. أَغْثَآءٌ. (S, TA.) — — [Hence,] one says, مَالُهُ غُثَآءٌ وَعَمَلُهُ هَبَآءٌ وَسَعْيُهُ جَفَآءٌ (assumed tropical:) [His property is as rubbish borne by a torrent (see Kur xxiii. 43), and his work is as motes that are seen in the rays of the sun (see Kur xxv. 25), and his labour, or earning, is a thing that is unapparent]. (TA.) — — [Hence, also,] غُثَآءُ النَّاسِ (assumed tropical:) The low, or vile, and the refuse, of mankind. (TA.) الأَغْثَى The lion. (K.) غد 1 غُدَّ and غَدَّ, said of a camel: see 4. 2 غُدِّدَ: see 4. — غَدَّدَ, inf. n. تَغْدِيدٌ, He took his [غُدَّة, i. e.] lot, portion, or share. (K.) 4 أَغَدَّ (S, A, O, L, Msb, K) and أُغِدَّ, (O, L, K,) and ↓ غُدَّ, (Az, O, L, K,) this last heard by Az from the Arabs, (L,) [in the CK ↓ غَدَّ, but (though the phrase غُدَّتْ إِبِلُهُمْ occurs there afterwards) غُدَّ may be less correct than غَدَّ, for the part. n. of the former was disallowed by As,] and ↓ غُدِّدَ, (Az, O, K,) He (a camel) had the disease termed غُدَّة [q. v.]; (Az, S, O, L, Msb, K;) or had غُدد [pl. of غُدَّةٌ] between the flesh and the skin. (L.) — — Hence, (A,) أَغَدَّ signifies also (tropical:) He (a man, As, S, A, O) was, or became, angry, (As, S, O, L,) or swollen by reason of anger, as though he were a camel having the disease termed غُدَّة: (A:) and أَغَدَّ عَلَيْهِ he was angry with him; (K;) or he swelled against him and was angry with him. (L.) — — And أَغَدَّ القَوْمُ The people, or party, had their camels affected with the disease termed غُدَّة. (S, O, L, K.) غَدٌ: see art. غدو. غُدَّةٌ (IDrd, S, O, L, Msb, K) and ↓ غُدَدَةٌ (S, O, L, K) [A ganglion; i. e.] any hard lump in the tendinous parts; (L, K;) [a lump of] flesh arising from disease, between the skin and the flesh, which may be made to move about: (Msb:) and any small nodous lump (عُقْدَة) in the body (IDrd, O, L, K) of a man, (IDrd, O, L,) surrounded by fat: (IDrd, O, L, K:) pl. غُدَدٌ [properly pl. of غُدَّةٌ, and also a coll. gen. n. of which غُدَدَةٌ is the n. un.]: (S, O, L, Msb, K:) غُدَّة [is applied in the present day to a ganglion: and a bubo: and a wen: and all these may be meant by its being said that it] also signifies a [swelling such as is termed] سِلْعَة, (L, K,) overspread by fat. (L.) — — And غُدَّةٌ signifies likewise The plague,

or pestilence, (طَاعُون,) in camels; (As, S, O, L, K;) as also ↓ غَدَدٌ: (K:) or the same in camels as the طاعون in man: (Msb:) it attacks them in the groins, and seldom do they recover from it: (L:) or it is only in the belly; (K, TA;) and when it extends to the camel's نَحْر [or part where he is stabbed, or stuck, when he is slaughtered], and to his groin, or arm-pit, the epithet دَابِرٌ [so in the TA, but in the O دَارِئٌ, which I believe to be the right reading,] is applied to him: so says IAar: (TA:) or it is also in the fat parts; (Lth, O, L;) and between the flesh and the skin. (L.) — — And What is between the fat and the hump [of the camel]. (K.) — Another signification of غُدَّةٌ is A part, or portion, of property; (L, K;) as in the saying, عَلَيْهِ غُدَّةٌ مِنْ مَالٍ [He owes a part, or portion, of some property]: (L:) pl. غَدَائِدُ, (L, K,) and, in some of the copies of the K, غِدَادٌ. (TA.) And [these two pls.] غَدَائِدُ and غِدَادٌ signify also Lots, portions, or shares: (L, K:) thus, accord. to Fr, the former of them means in a verse of Lebeed cited and expl. voce عَدِيدَةٌ; but the reading better known is عَدَائِدُ: accord. to Az, غَدَائِدُ in this instance signifies redundances. (L.) غَدَدٌ: see the next preceding paragraph. غُدَدَةٌ: see غُدَّةٌ. — — [The pl.] غَدَدَاتٌ is expl. by AHeyth as signifying Redundances of fatness: and redundances of goodly [fur, such as is termed] وَبَر. (L.) غَادٌّ: see مُغِدٌّ, in two places. مُغِدٌّ: see the paragraph here following. مُغِدٌّ A camel having the disease termed غُدَّةٌ; (As, Az, S, O, L, K;) as also ↓ مُغَدٌّ (L) and ↓ مَغْدُودٌ, (Az, L, K,) or this is not said, (As, O, K,) but it was heard by Az from the Arabs, (O, L,) and ↓ مُغَدَّدٌ (Az, L) and ↓ غَادٌّ: (O, L, K:) مُغِدٌّ, without ة, is also applied to a she-camel: and its pl. is مَغَادٌّ: (L:) the pl. of ↓ غَادٌّ is غِدَادٌ. (O, L, K. *) — — [Hence,] (tropical:) An angry man: (As, S, L:) or swollen by reason of anger, (A, L,) as though he were a camel having the disease termed غُدَّة. (A.) One says, رَأَيْتُ فُلَانًا مُغِدًّا and ↓ مُسْمَغِدًّا (tropical:) I saw such a one swollen with anger. (L.) مُغَدَّدٌ: see the next preceding paragraph. مِغْدَادٌ (assumed tropical:) A man, (S, O, L, K,) and a woman, (O, L, K,) much, or often, in anger: (S, O, L, K:) or always angry: (O, K:) or angry in disposition or nature. (O, L.) مَغْدُودٌ: see مُغِدٌّ. مُسْمَغِدٌّ: see مُغِدٌّ. غدر 1 غَدَرَهُ, (K,) and [more commonly] غَدَرَ بِهِ, aor. غَدِرَ (S, M, IKtt, Msb, K) and غَدُرَ; (M, IKtt, K;) and غَدِرَ, aor. غَدَرَ, (Lh, K,) but ISd doubts the correctness of this last; (TA;) inf. n. غَدْرٌ, (S, Msb, K,) of غَدَرَ; (S, Msb, TA;) and غَدَرٌ (TA, and so in the CK in the place of غَدْر,) and غَدَرَانٌ, (K, TA,) which are both of غَدِرَ; (TA;) He acted perfidiously, unfaithfully, faithlessly, or treacherously, to him; (M, K;) he broke his compact, contract, covenant, or the like, with him; (Msb;) he neglected the performance, or fulfilment, of his compact, &c., with him: (S:) غَدْرٌ is the contr. of وَفَآءٌ, (K,) or of وَفَآءٌ بِعَهْدٍ: (M:) or it signifies the being remiss in a thing, and neglecting it. (B.) — غَدَرَ, aor. غَدِرَ, (T, O, K,) inf. n. غَدْرٌ, (T, O,) He drank the water of the غَدِير [q. v.]: (T, O, K:) and, accord. to the K, غَدِرَ, he drank the water of the sky; but this is a sheer mistake, occasioned by a misunderstanding of a saying in the T; here following: (TA:) Az says that غَدَرَ meaning as expl. above should accord. to analogy be غَدِرَ, like كَرِعَ meaning "he drank the كَرَع," i. e. the water of the sky: (O, TA:) moreover, a distinction is strangely made in the K between the water of the غَدِير and the water of the sky. (TA.) — غَدَرَتْ وَلَدَهَا, said of a woman, is like دَغَرَتْهُ [q. v.]. (TA.) — غَدِرَ, [aor. غَدَرَ, inf. n. غَدَرٌ,] He remained, or lagged, behind; as also ↓ تغدّر, accord. to As, who cites the following verse of Imra-el-Keys: عَشِيَّةَ جَاوَزْنَا حَمَاةَ وَسَيْرُنَا أَخُو الجَهْدِ لَا نَلْوِى عَلَى مِنْ تَغَدَّرَا [In the evening when we passed beyond Hamáh, and our journeying was laborious, we not waiting for such as lagged behind]: but accord. to one relation it is تَعَذَّرَ, which means [the same, or] "held back, or withheld himself, for a cause rendering him excused." (TA.) You say غَدِرَ عَنْ أَصْحَابِهِ He remained, or lagged, behind his companions. (TA.) And غَدِرَتِ النَّاقَةُ عَنِ الإِبِلِ, (S, K,) and الشَّاةُ عَنِ الغَنَمِ, (S,) The she-camel remained, or lagged, behind the other camels, (S, K,) not coming up to them, (TA,) and so the sheep, or goat, behind the other sheep, or goats. (S.) And غَدَرَ فُلَانٌ بَعْدَ إِخْوَتِهِ Such a one remained after the death of his brothers. (TA. [But غَدَرَ, here, is app. a mistake for غَدِرَ, unless both forms be allowable.]) — غَدِرَتِ اللَّيْلَةُ, (K;) or غَدِرَ اللَّيْلُ; aor. غَدَرَ, inf. n. غَدَرٌ; and ↓ أَغْدَرَت; (S;) The night became dark: (K:) or became intensely dark. (S.) — غَدِرَتِ الغَنَمُ, (K,) inf. n. غَدَرٌ, (TA,) The sheep, or goats, became satiated in the place of pasture in the first of the growth thereof. (K.) — غَدِرَتِ الأَرْضُ The land abounded with غَدَر [q. v.]. (K.) 2 غدّر He cast men, or made them to fall, into what is termed غَدَر [q. v.]; and ↓ اغدر may signify the same. (O.) 3 غادرهُ, inf. n. مُغَادَرَةٌ (S, K) and غِدَارٌ; (K;) and ↓ اغدرهُ; (S, K;) He left him, or it; (S, K;) he left him, or it, remaining. (K.) It is said in the Kur xviii. 47, لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً It will not leave, or omit, or it will not fall short of, (TA,) a small sin nor a great sin. (Jel.) And in a trad., يَا لَيْتَنِى غُودِرْتُ مَعَ أَصْحَابِ نُحْصِ الجَبَلِ Would that I had [been left behind, and had] suffered martyrdom with the people of the foot of the mountain of Ohud, who were slain there, and the other martyrs: said by Mohammad. (A 'Obeyd.) [See also a verse of 'Antarah cited voce مُتَرَدَّمٌ; and another, of Kutheiyir, voce عَسْبٌ.] — — اغدر also signifies He left behind. (TA.) You say اغدر ↓ النَّاقَةَ, and الشَّاةَ, He (the pastor) left the she-camel behind the other camels, and the sheep, or goat, behind the other sheep, or goats. (S.) And لَهُ ذٰلِكَ فِى قَلْبِى مَوَدَّةً i. e. [Such a one aided me, and that] left remaining [in my heart a love for him]. (Lh, TA.) 4 أَغْدَرَ see 3, in four places: — and see also 1: — and 2. 5 تَغَدَّرَ see غَدِرَ. 10 استغدر It (a place) had in it pools of water left by a torrent or torrents. (K.) — — And اِسْتَغْدَرَتْ هُنَاكَ غُدُرٌ Pools of water left by a torrent or torrents became formed there. (S.) غَدَرٌ; pl. غُدُورٌ: see غُدْرَةٌ, in three places. — — [Hence,] one says, أَلْقَتِ النَّاقَةُ غَدَرَهَا The she-camel cast forth what her womb had left remaining in it of blood and foul matter [after her bringing forth]. (TA.) And أَلْقَتِ الشَّاةُ غُدُورَهَا The ewe, or she-goat, cast forth the water and blood and other remains in her womb after bringing forth. (TA.) — — And فِى النَّهْرِ غَدَرٌ In the river, or rivulet, is slime remaining when the water has sunk into the earth. (TA.) — غَدَرٌ signifies also A place such as is termed ظَلِف [app. as meaning hard, and that does not show a footmark, or rugged and hard], abounding with stones: (S, O, TA:) or a place abounding with stones, difficult to traverse: (TA:) or any difficult place, through which the beast can hardly, or in nowise, pass: (K:) or soft ground, in which are [trenches, or channels, such as are termed] لَخَاقِيق: (TA:) or burrows, (Lh, S, K, TA,) and banks, or ridges, worn and undermined by water, (Lh, TA,) and uneven لَخَاقِيق in the ground: (Lh, S, K, TA: [and the like is also said in the TA on the authority of As:]) and stones (K, TA) with trees; thus accord. to AZ and IKtt: (TA:) and anything that conceals one, and obstructs his sight: pl. أَغْدَارٌ. (TA.) — — [Hence,] one says, مَا أَثْبَتَ غَدَرَهُ, meaning مَا أَثْبَتَهُ فِى الغَدَرِ [How firm is he in traversing the rugged and hard and stony place! &c.]: this is said of the horse: and also (assumed tropical:) of the man when his tongue is firm in the place of slipping and of contention or litigation: (S, TA:) or, accord. to Lh, it means (assumed tropical:) how firm, or valid, is his argument, or plea, and how seldom does harm in consequence of slipping and stumbling befall him! or, accord. to Ks, how firm is what remains of his intellect or understanding! but ISd says that this explanation did not please him. (TA.) And فَرَسٌ ثَبْتُ الغَدَرِ A horse firm, or steady, in the place of slipping. (Ibn-Buzurj, TA.) And رَجُلٌ ثَبْتُ الغَدَرِ (tropical:) A man firm, or steadfast, in fight, or conflict, (S, K, TA,) or in altercation or disputation, or in speech, (S accord. to different copies,) or and in altercation

or disputation, (K, TA,) and in speech; (TA;) and also in everything that he commences. (K, TA.) And accord. to Ibn-Buzurj one says, إِنَّهُ لَثَبْتُ الغَدَرِ, meaning (assumed tropical:) Verily he is strong in talking or discoursing, with men, and in contending, or disputing, with them. (L.) [See also ثَبْتٌ.] غدِرٌ [part. n. of غَدِرَ]. — — See غَادِرٌ, last sentence but one. — And see also غَدُورٌ. — You say also لَيْلَةٌ غَدِرَةٌ and ↓ مُغْدِرَةٌ (S, K) meaning A dark night; (K;) as also ↓ غَدْرَآءُ: (IKtt, TA:) or an intensely-dark night, (S,) in which the darkness confines men in their places of alighting or abode, and their shelter, so that they remain behind: or, as some say, such a night is termed ↓ مُغْدِرَةٌ because it casts him who goes forth therein into the غدر [i. e. غَدَر]. (L, TA.) غُدَرُ and غُدُرٌ: see غَادِرٌ, in six places: — and for غُدُرٌ, see also غَدِيرٌ. غَدْرَةٌ [an inf. n. un., signifying An act of perfidy. unfaithfulness, faithlessness, or treachery]: see two exs. voce غَادِرٌ. غُدْرَةٌ and ↓ غِدْرَةٌ, (K,) or ↓ غِدَرَةٌ, (ISk, Az, TA,) and ↓ غَدَرَةٌ and ↓ غَدَرٌ, (Lh, TA,) and ↓ غُدَارَةٌ, with damm, (K,) or ↓ غِدَارَةٌ, (as written in the L,) A portion that is left, or left remaining, of a thing; (K, * TA;) a remain, remainder, remnant, relic, or residue: (Lh, ISk, Az, L:) the pl. of غُدْارَةٌ is غُدْرَاتٌ (K) [and accord. to analogy غُدُرَاتٌ and غُدَرَاتٌ] and app. غُدَرٌ; (TA;) and that of ↓ غِدَرَةٌ [or ↓ غِدْرَةٌ] is غِدَرٌ and غِدَرَاتٌ; (ISk, Az;) and that of ↓ غَدَرٌ is غُدُورٌ. (TA.) You say, عَلَى مِنَ الصَّدَقَةِ ↓ فُلَانٍ غِدَرٌ Such a one owes arrears of the poor-rate. (ISk.) And عَلَى بَنِى فُلَانٍ مِنَ الصَّدَقَةِ ↓ غَدَرَةٌ and ↓ غَدَرٌ The sons of such a one owe an arrear of the poor-rate. (Lh, L.) And بِهِ ↓ غَادِرٌ مِنْ مَرَضٍ In him is a relic of disease; like غَابِرٌ. (TA.) غِدَرَةٌ, and the pl. غِدَرٌ: see غُدْرَةٌ, in three places. غَدَرَةٌ: see غُدْرَةٌ, in two places. غِدَرَةٌ, and the pl. غِدَرٌ: see غُدْرَةٌ, in three places. غَدْرَآءُ Darkness. (K.) — — See also غَدِرٌ. — أَرْضٌ غَدْرَآءُ Land abounding with places of the kind termed غَدَر. (IKtt, TA.) غَدَارِ: see غَادِرٌ. غَدُورٌ: see غَادِرٌ, in two places. — Also A she-camel that remains, or lags, behind the other camels: (K, TA:) in some of the copies of the K غَدُورَةٌ, with ة; but the former is the right. (TA.) And ↓ غَمْرَةٌ غَبِرَةٌ ناقَةٌ غَدِرَةٌ A she-camel that remains, or lags, behind the other camels, in being driven. (Lh.) غَدِيرٌ A pool of water left by a torrent: (A 'Obeyd, S, M, K:) of the measure فَعِيلٌ in the sense of the measure مُفَاعِلٌ, from غَادَرهُ, or مُفْعَلٌ, from أَغْدَرَهُ; or, as some say, of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ; (S;) because it is unfaithful to those who come to it to water, failing when much wanted: (S, * TA:) but it is a subst.; [not an epithet; or an epithet in which the quality of a subst. predominates, and only used as a subst.:] you do not say هٰذَا مَآءٌ غَدِيرٌ: (Lh:) or a place in which rain-water stagnates, whether small or large, not remaining until the summer: (Lth:) or a river: (Msb:) [but this is extr.:] pl. [of pauc.] أَغْدِرَةٌ, (occurring in a verse cited voce إِلَّا, &c.,) and of mult.] غُدْرَانٌ (S, Msb, K, TA) and غُدُرٌ (S, Nh, L, TA,) which last is sometimes contracted into غُدْرٌ: (TA:) in the K, the last pl. is said to be of the measure of صُرَدٌ; [i. e. ↓ غُدَرٌ;] but this is inconsistent with what is said in other lexicons, as shown above: and it is also said in the K that غُدَرٌ signifies the same as غَدِيرٌ, in the sense first given above; but it appears that this is a pl. of غُدْرَةٌ; and that, in the K, we should read, for كَالغَدِيرِ, وَالغَدِيرُ, and place this before, instead of after, its explanation. (TA.) — — Hence, (tropical:) A piece of herbage; (TA;) as also ↓ غَدِيرَةٌ: pl. غُدْرَانٌ: (K, TA;) this is the only pl. (TA.) — — Hence also, (TA,) (tropical:) A sword; (K, TA;) like as it is called لُجٌّ. (TA.) — — And ↓ غَدِيرَةٌ also signifies A she-camel left by the pastor (S, K) behind the other camels; and in like manner, a sheep, or goat. (S.) غُدَارَةٌ or غِدَارَةٌ: see غُدْرَةٌ. غَدِيرَةٌ: see غَدِيرٌ, last two sentences. — Also A portion, or lock, or plaited lock, of hair, hanging from the head; syn. ذُؤَابَةٌ: (S, K:) accord. to Lth, every عَقِيصَة is a غَدِيرَة; and the غَدِيرَتَانِ are the two portions, or locks, or plaited locks, of hair (ذَوَابَتَان) which fall upon the breast: (TA:) pl. غَدَائِرُ: (S, K:) or غدائر pertain to women, and are plaited; and ضَفَائِر, to men. (TA.) — غَدِيرَةُ الحَائِكِ means The hollow, in the ground, in which the weaver puts his legs, or feet: also called الوَهْدَةُ. (Mgh in art. وهد.) غَدَّارٌ: see غَادِرٌ; the first and third, in two places. غِدِّيرٌ: see غَادِرٌ; the first and third, in two places. غَدَّارَةٌ: see غَادِرٌ; the first and third, in two places. غَادِرٌ and ↓ غَدَرٌ [respecting which see below] (S, K) and ↓ غَدُورٌ and ↓ غَدَّارٌ and ↓ غِدِّيرٌ (K) are epithets applied to a man [and signifying, the first, Perfidious, unfaithful, faithless, or treacherous; or acting perfidiously, &c.; and the rest, very perfidious, &c.]: (S, K:) and ↓ غَدُورٌ and ↓ غَدَّارٌ and ↓ غَدَّارَةٌ are epithets applied to a woman [and signifying as above]: (K:) but ↓ غُدَر is mostly used in calling to a man and reviling him: (S:) you say to a man, يَا غُدَرُ [O very perfidious man]; (S, K;) and in like manner, ↓ يَا مَغْدَرُ, and ↓ يا مَغْدِرُ, and ↓ يَا ابْنَ مَغْدَرٍ, and ↓ يا ابن مَغْدِرٍ, all determinate; (K, TA;) and to a woman, ↓ يا غَدَارِ, like قَطَامِ: (K:) [accord. to some, ↓ غُدَر is only used in this manner, and is therefore without tenween; for] it is said that رَجُلٌ غُدَرُ is not allowable, because غُدَرُ is determinate: but Sh says رَجُلٌ غُدَرٌ, writing it, says Az, with tenween, contr. to what Lth says; and this is correct; a word of the measure فُعَل being imperfectly decl. [only] when it is a determinate subst., like عُمَرُ and زُفَرُ: and IAth says that غُدَرُ is altered from its original form, which is غَادِرٌ, for the sake of intensiveness: (TA:) in the pl. [sense] you say يَا آلَ غُدَرَ, (S,) or يَالَ غُدَرَ, [for يَا لَغُدَرَ,] (see the letter ل, and see آلٌ, in art. اول,)] like يَا لَفُجَرَ. (TA.) It is said in a trad., أَلَسْتُ أَسْعَى فِى ↓ يَا غُدَرُ ↓ غَدْرَتِكَ [app. meaning, O thou very perfidious: am I not striving, or labouring, in respect of thine act of perfidy, to rectify it?]. (S: but in one copy, غُدْرَتِكَ.) And in another trad., relating to El-Hodeybiyeh, وَهَلْ ↓ يَا غُدَرُ إِلَّا بِالْأَمْسِ ↓ غَسَلْتَ غَدْرَتَكَ [O thou very perfidious: and didst thou wash away thine act of perfidy save yesterday?]: said by 'Orweh Ibn-Mes'ood to El-Mugheereh. (TA.) And in another trad., ↓ اِجْلِسْ غُدَرُ [Sit thou, O very perfidious]; for يَا غُدَرُ: said by 'Áïsheh to El-Kásim. (TA.) — — [Hence,] ↓ سِنُونَ غَدَّارَةٌ (tropical:) Years in which is much rain and little herbage; from [the inf. n.] الغَدْرُ; i. e. that excite people's eager desire for abundance of herbage, by the rain, and then fail to fulfil their promise. (TA.) — — [And ↓ غَدِرٌ is app. syn. with غَادِرٌ; for] غَدِرَةٌ occurs in a trad. applied to land (أَرْض), as though meaning (assumed tropical:) Not producing herbage bountifully; or giving growth to herbage, and then soon becoming blighted, or blasted; wherefore it is likened to the غَادِر, who acts unfaithfully. (TA.) — See also غُدْرَةٌ, last sentence. مَغْدَر and مَغْدِر: see غَادِرٌ, each in two places. لَيْلَةٌ مُغْدِرَةٌ: see غَدِرٌ, in two places. غدف

1 غَدَفَ لَهُ فِى العَطَآءِ, (aor. غَدُفَ, inf. n. غَدْفٌ, TK,) He was profuse to him in giving. (Ibn- 'Abbád, O, K.)

4 اغدفت قِنَاعَهَا She (a woman, S) let down, or let fall, her [head-covering called] قناع upon her face. (S, K.) 'Antarah says, إِنْ تُغْدِفِى دُونِى القِنَاعَ فَإِنَّنِى طَبٌّ بِأَخْذِ الفَارِسِ المُسْتَلْئِمِ (S,) i. e. If, O my beloved, thou let down before me the head-covering, meaning if thou veil thyself from me, I am expert in capturing the mail-clad horseman: then how should I lack power to capture thee? (EM p. 236.) — — [Hence,] اغدف اللَّيْلُ (tropical:) The night let down its curtains [of darkness]. (S, K.) — — And الشَّبَكَةَ عَلَى الصَّيْدِ He (a sportsman, or fowler, or the like,) let fall the net upon the object, or objects, to be captured. (S, K.) Hence, (TA,) it is said in a trad., إِنَّ قَلْبَ المُؤْمِنِ أَشَدُّ ارْتِكَاضًا مِنَ الذَّنْبِ يُصِيبُهُ مِنَ العُصْفُورِ حِينَ يُغْدَفُ بِهِ (S, TA,) i. e. [Verily the heart of the believer is more vehemently agitated in consequence of the offence that he purposes than the sparrow] when the net is made to cover it, whereupon it struggles to escape: (TA:) or مِنَ الخَطِيئَةِ [i. e. in consequence of the sin that he is tempted to commit]. (So in the O, instead of مِن الذنب يصيبه.) — — اغدف بِهَا (assumed tropical:) He compressed her, (Ibn- 'Abbád, O, K,) i. e., a woman: (Ibn-'Abbád, O:) or, as in the A, he went in to her. (TA.) — — اغدف said of the sea [app. from the same verb said of the night] (tropical:) It became confusedly agitated

in its waves; expl. by the words اِعْتَكَرَتْ أَمْوَاجُهُ. (TA.) — — And (assumed tropical:) He slept. (AA, TA in art. سدف.) — — And, accord. to Lh, (O,) اغدف said of the circumciser (O, K, TA) of a boy (O) means He cut off entirely the prepuce; (O, K, TA;) like أَسْحَتَ; (O, TA;) but ISd holds that the latter has this meaning, and the former means he left somewhat thereof: (TA:) one says to the circumciser, لَا تُغْدِفْ وَلَا تُسْحِتْ, (O, TA,) but this means Leave not thou much of the skin, nor cut off entirely. (TA.) 8 اغتدف مِنْهُ He (a man, O) took from him (another man, O) much. (Ibn-'Abbád, O, K.)— — And اغتدف الثَّوْبَ He cut the garment, or piece of cloth. (Ibn-'Abbád, O, K.) 12 اِغْدَوْدَفَ It (the night) came with its darkness. (TA.) غَدَفٌ A state of ease, and plentifulness, or ampleness: so in the saying, القَوْمُ فِى غَدَفٍ مِنْ عَيْشِهِمْ (O, K *) or مَعِيشَتِهِمْ (TA) [The people, or party, are in a state of ease, &c., in respect of their means of subsistence]: thus in the O and TS: but in the L, من معيشتهم ↓ فى غُدافٍ. (TA.) غُدْفَةٌ A thing in the form of the [head-covering called] قِنَاع, worn by the women of the Arabs of the desert. (TA.) غِدْفَةٌ The apparel of the king. (TA.) غُدَافٌ The crow, (S, O, K, TA,) or, as some say, the large crow, (TA,) of the summer, or hot season: (S, O, K, TA:) or, accord. to some, in an absolute sense, the crow: (TA:) or the large crow that is full in the wings: (JK:) or the black crow: (MA:) pl. غِدْفَانٌ. (S, O.) — — And A vulture having abundant plumage (S, O, K) is sometimes thus called: (S, O:) pl. as above. (K.) — — And Long, (S, O, K, TA,) abundant, (TA,) black hair. (S, O, K, TA.) — — Also A black wing. (S, K, TA.) And Anything intensely black is termed غُدَافٌ, and ↓ أَسْوَدُ غُدَافِىٌّ. (TA.) — See also غَدَفٌ. غُدَافِىٌّ: see the next preceding paragraph. مغدف, [app. مُغْدِفٌ, or perhaps taken from a mistranscription for مُغْدِقٌ,] as an epithet applied to means of subsistence (عَيْشٌ), signifies Smooth and ample. (TA.) [Freytag mentions مُغَدَّفٌ and مُغَدَّقٌ, each having the fem. with ة, as signifying Copious, applied to rain: both from the "Fákihet el-Khulafà," p. 141, l. 3; where the word is مغدقة, evidently مُغْدِقَة, and rhyming with مُطْبِقَة.] غدق 1 غَدِقَتِ العَيْنُ, (S, O, Msb, K,) aor. غَدَقَ, inf. n. غَدَقٌ, (Msb,) The spring, or source, abounded with water; (S, O, Msb, K;) as also ↓ اغدقت, inf. n. إِغْدَاقٌ. (Msb.) And غَدِقَ المَطَرُ, inf. n. as above; (Msb;) and ↓ اغدق, (O, Msb, K,) inf. n. إِغْدَاقٌ; (Msb;) and ↓ اِغْدَوْدَقَ; (K;) and ↓ غَيْدَقَ; (Abu-l-'Omeythil, TA;) The rain was, or became, copious. (O, Msb, K, TA.) And غَدِقَتْ سَنَتُنَا [Our year was, or became, rainy]. (O.) And غَدِقَ, aor. and inf. n. as above, There was abundance of rain, or dew, or moisture, or of water, in the place. (Zj, TA.) — — غَدَقٌ is also used in relation to herbs, or herbage, as meaning The being plentifully irrigated, or flourishing and fresh, juicy, or moist. (En-Nadr, AHn, TA.) — — And you say, غَدِقَتِ الأَرْضُ, and ↓ اغدقت, meaning The land abounded, or became abundant, with herbage, or with the produce of the earth. (TA.) — — And غَدَقَتِ الأَرْضُ, aor. غَدِقَ, being of the class of ضَرَبَ, The land became moistened by abundant water. (Msb.) 4 أَغْدَقَ see the preceding paragraph in three places. 12 إِغْدَوْدَقَ see 1, second sentence. Q. Q. 1 غَيْدَقَ: see 1, second sentence. — — Also (tropical:) He (a man, Ibn-'Abbád, O) had much saliva; (Ibn-'Abbád, O, K, TA;) or, accord. to the L, much slaver. (TA.) غَدَقٌ [an inf. n.: and used in the sense of the part. n. ↓ غَدِقٌ, meaning] Abundant, or copious; applied to water; (S, O, Msb, K, TA;) not restricted to rain; (TA;) as also ↓ مُغْدِقٌ and ↓ مُغْدَوْدِقٌ, both applied to rain, and the latter [or both] applied to water [in general]; and ↓ غَيْدَاقٌ likewise, applied to water, and, as AA says, to rain: or غَدَقٌ is applied to rain as meaning abundant, or copious, [so as to be] general in its extent. (TA.) It is said in the Kur [lxxii. 16], لَوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُمْ مَآءً غَدَقًا [If they should go on undeviatingly in the way which they are pursuing, we would water then with abundant water]; (O, TA;) to try them thereby; the طريقة here being that of infidelity; so says Th, and in like manner Fr; but others say that it is that of the right direction: (TA:) 'Ásim Ibn-Abi-n-Najood read ↓ غَدِقًا. (O, TA.) In the saying, in a trad., اَللّٰهُمَّ اسْقِنَا غَدَقًا ↓ مُغْدِقًا, the last word is used as a corroborative [the meaning being O God, water us very abundantly]. (TA.) — — See also غَيْدَاقٌ. غَدِقٌ: see غَدَقٌ, in two places. You say also عَيْنٌ غَدِقَةٌ A spring, or source abounding with water. (Msb.) And أَرْضٌ غَدِقَةٌ Land that is moist and irrigated in the utmost degree; abounding with water. (TA.) And عُشْبٌ غَدِقٌ Herbs, or herbage, plentifully irrigated, or flourishing and fresh, juicy, or moist. (En-Nadr, AHn, TA.) عَيْنٌ غُدَيْقَةٌ: see عَيْنٌ, near the end of the paragraph. غَيْدَقٌ: see each in two places in the next paragraph. غَيْدَقَانٌ: see each in two places in the next paragraph. غَيْدَاقٌ: see غَدَقٌ. — — [Hence,] عَيْشٌ غَيْدَاقٌ A life ample in its means, or circumstances; plentiful; as also ↓ غَيْدَقٌ: and ↓ هُمْ فِى غَدَقِ العَيْشِ and مِنَ غَيْدَاقٍ [They are in an ample, or a plentiful, state of life]. (TA.) And عَامٌ غَيْدَاقٌ A year abounding in herbage, fruitful, or plentiful; and so سَنَةٌ غَيْدَاقٌ, without ة [to the latter word]. (TA.) — — And إِنَّهُ لَغَيْدَاقُ الجَرْىِ and العَدْوِ Verily he is wide-stepping in respect of running. (TA.) — — And شَدٌّ غَيْدَاقٌ A vehement running. (TA.) — — غَيْدَاقٌ applied to a horse signifies طَوِيلٌ [app. meaning Long-bodied]. (O, K.) — — And, applied to a man, (S, O, TA,) Generous; (S, O, K, TA;) bountiful; large, or liberal, in disposition; munificent; (TA;) and so ↓ غَيْدَقَانٌ; (K, * TA;) or this, some say, signifies abundant, ample, as applied to anything. (TA.) — — Also, and ↓ غَيْدَقٌ, (S, O, K,) and ↓ غَيْدَقَانٌ, (O, K,) Soft, or tender; applied to a youth, or young man; (S, O, K;) and to youth, or youthfulness, (O, K,) as also غداقى [app. a mistranscription for ↓ غَيْدَاقِىٌّ]: (TA:) and it is said that غَيْدَاقٌ applied to a boy signifies that has not attained to puberty. (TA.) — — And غَيْدَاقٌ signifies also The young one of the [lizard called] ضَبّ, (AZ, S, O, K,) after the state in which it is termed حِسْلٌ [q. v.]. (AZ, S, O.) — — And [the pl.] غَيَادِيقُ signifies Serpents. (S, O, L, K.) غَيْدَاقِىٌّ: see the next preceding paragraph. مُغْدِقٌ: see غَدَقٌ, in two places. [مُغْدَقٌ mentioned by Freytag as signifying "copious," applied to rain, is a mistake: see the last paragraph of art. غدف.] مُغْدَوْدِقٌ: see غَدَقٌ, first sentence. غدو 1 غَدَا, (S, M, Msb, K,) aor. يَغْدُو, (S, M, Msb,) inf. n. غُدُوٌّ (S, M, Mgh, Msb, K) and غَدْوٌ (M, TA, and so accord. to the CK instead of غُدُوٌّ [which is the only inf. n. commonly known]) and غُدْوَةٌ, (K,) He went, or went away, in the time called غُدْوَة, (Mgh, Msb,) i. e. [the early part of the morning,] the period between the prayer of daybreak and sunrise: this is the primary signification: (Msb:) or i. q. بَكَّرَ [he went forth early in the morning; in the first part of the day; or between the time of the prayer of daybreak and sunrise]; so in the phrase غَدَا عَلَيْهِ [he went forth early in the morning, &c., to him, or it]; (K;) as also ↓ اغتدى: (S, * K:) and ↓ غاداهُ signifies the same as غَدَا عَلَيْهِ; (S;) or the same as بَاكَرَهُ [which is syn. with بَكَّرَ عَلَيْهِ as expl. above; and signifies also, like بَكَّرَ عَلَيْهِ, he hastened to it, or to do it, at any time, morning or evening]: (ISd, K, TA:) الغُدُوُّ is the contr of الرَّوَاحُ [inf. n. of رَاحَ]. (S.) Hence, in the Kur [lxviii. 22], أَنِ اغْدُوا عَلَى حَرْثِكُمْ [Saying, Go ye forth early, &c., to your land's produce]: and the saying of a poet, وَقَدْ أَغْتَدِى ↓ وَالطَّيْرُ فِى وُكُنَاتِهَا [And sometimes, or often, I go forth early, &c., while the birds are in their nests]. (TA.) — — Afterwards, by reason of frequency of use, it became employed as meaning He went, or went away, or departed, at any time. (Mgh, * Msb, TA.) Hence the saying, (Mgh, Msb,) of the Prophet, (Msb,) in a trad., (Mgh,) أُغْدُ يَا أُنَيْسُ, (Mgh, Msb,) meaning Depart then, O (??) (Msb.) — — [Freytag bas erroneously assigned to it another meaning, i. e. "Nutrivit" misled by his finding تَغْدُوْ put for تَغْذُو in art. طلى in the CK.] — — غَدِىَ: see 5. 2 غَدَّيْتُهُ, (S, Msb, K,) inf. n. تَغْدِيَةٌ, (Msb, K,) I fed him with the meal called غَدَآء [q.

v.]. (S, * Msb, K.) 3 غَادَوَ see 1, first sentence. One says, أَنَا أُغَادِيهِ وَأُرَاوِحُهُ expl. in the first paragraph of art. روح. 5 تغدّى [He ate the meal called غَدَآء, q. v.; properly,] he ate in the first part of the day; (S, Msb, * K;) as also ↓ غَدِىَ, (IKtt, K, TA,) inf. n. غَدًا. (TK: but in the TA written غداء.) When it is said to thee, تَغَدَّ [Eat thou the غَدَآء], thou sayest, مَا بِى مِنْ تَغَدٍّ [I have no desire for eating the غَدَآء]; and not مَا بِى غَدَآءٌ, for [the] غَدَآء is the meal itself. تَغَدَّى فِى رَمَضَانَ (S, Msb. See also 5 in art. عشو.) means تَسَحَّرَ [i. e. He ate the meal, or drank the draught of milk, called سَحُور, q. v.]. (TA.) — — And تَغَدَّتِ الإِبِلُ means The camels pastured in the first part of the day. (AHn, TA.) 8 إِغْتَدَوَ see 1, first and second sentences. [10. استغدى accord. to Freytag is syn. with تَغَدَّى; but for this I do not find any authority.] غَدٌ, meaning The morrow, the day next after the present day, (Msb,) is originally ↓غَدْوٌ, (S, Msb, K,) the و being elided, (S, Msb,) without any substitution, (S,) and the د being made a letter of declinability. (Msb.) And one says غَدًا meaning [I will do such a thing, &c.,] tomorrow: and بَعْدَ غَدٍ the day after to-morrow. (MA.) See also غَدَاةٌ. — — And its signification has been extended so that it is applied to a remote time that is expected, (Msb, TA,) and to a near time. (Nh, TA.) — — It is not used in its complete form except in poetry: (Nh, TA:) Lebeed, (S, TA,) or Dhu-r-Rummeh, (TA,) has thus used it in his saying, وَمَا النَّاسُ إِلَّا كَالدِّيَارِ وَأَهْلُهَا بَلَاقِعُ ↓ بِهَا يَوْمَ حَلُّوهَا وَغَدْوًا [And mankind are no other than the like of dwellings, the occupants thereof being in them daring the day in which they have alighted in them, and to-morrow they are vacant]: (S, TA:) or, accord. to the M, one says, هٰذَا غَدُكَ and ↓ هٰذَا غَدْوُكَ [This is thy morrow]. (TA.) — — It has no diminutive. (Sb, S, in art. امس.) غَدْوٌ: see the next preceding paragraph, in there places. غَدَاةٌ: see غُدْوَةٌ, in four places: though [properly] fem., and not heard as made mase., it may be made mase. if meant to be understood as signifying the " first part of the day: " (IAmb, Msb:) it is originally غَدَوَةٌ, because its pl. is غَدَوَاتٌ. (IHsh, TA.) One says, ↓ آتِيكَ غَدَاةَ غَدٍ [I will come to thee in the early part of the morning, &c., of to-morrow]. (S, TA.) بِالْغَدَاةِ وَالْعَشِىِّ in the Kur [vi. 52 and xviii. 27] means After the prayer of daybreak and [after] the prayer of [the period of the afternoon called] the عَصْر: or, accord. to some, [it means in the morning and the evening, or rather in the forenoon and the afternoon, for they say that] it denotes constancy of religious service: Ibn-'Ámir and Aboo-'Abd-erRahmán Es-Sulamee read ↓ بِالْغُدْوَةِ وَالْعَشِىِّ; but the former is the common reading; and A 'Obeyd says, we think that they read thus following the handwriting, for it is written in all the copies of the Kur-án with و like الصَّلٰوة and الزَّكٰوة, and this is not an indication of the reading [which they have adopted], as the و in الصلوة and الزكوة is not pronounced [otherwise than as an] of prolongation except that it requires the fet-hah that follows to be uttered with a somewhat broad sound]. (TA.) — — هُوَ ابْنُ غَدَاتَيْنِ means He is a son of two days [i. e. he is two days old]. (TA.) — — The dim. is ↓ غُدَيَّةٌ: (TA:) or this is the dim. of ↓ غُدْوَةٌ: (EM p. 56:) one says, أَرْكَبُ إِلَيْهِ غُدَيَّةً [I will ride to him, or it, in a short period of an early part of a morning, &c.]: and one says also, ↓ أَتَيْتُهُ غُدَيَّانَاتٍ [I came to him, or it, in short periods of early parts of mornings, &c.]; an anomalous [pl.] dim. like عُشَيَّانَات; both of which are mentioned by Sb. (TA.) غَدْوَةٌ A journey in the first part of the day: [an inf. n. un. of غَدَا:] opposed to رَوْحَةٌ. (TA.) — — See also the next paragraph. — — And see غَدَآءٌ. غُدْوَةٌ, (S, Msb, K, &c.,) and ↓ غُدْوَةٌ, said by MF to be well known, and ↓ غِدْوَةٌ, said by him to be rare, or disapproved, (TA,) The early part of the morning; the first part of the day; (K;) or the period between the time of the prayer of daybreak and sunrise; (S, Msb, K;) as also ↓ غَدَاةٌ, and ↓ غَدِيَّةٌ, (K, TA,) the last [in the CK غَدْيَةٌ, but correctly] a dial. var. of غُدْوَةٌ, like ضَحِيَّةٌ a dial. var. of ضَحْوَةٌ: (IAar, TA:) or ↓ غَدَاةٌ is syn. with ضَحْوَةٌ [meaning the early part of the forenoon, after sunrise; accord. to some, when the sun is yet low; or, accord. to others, when the sun is somewhat high]: (Msb:) [it may therefore be generally rendered morning, before, or after, sunrise:] the pls. are غُدًى, which is pl. of غُدْوَةٌ; (S, Msb, TA;) and غَدَوَاتٌ, (S, Msb, K, TA,) which is pl. of ↓ غَدَاةٌ; (S, Msb, TA;) and ↓ غُدُوٌّ, (K, TA,) which is a pl. of غُدْوَةٌ, formed by rejecting the ة [of the sing.], or, accord. to the M, an anomalous pl. of ↓ غَدَاةٌ, or, as J says, [in the S,] referring to the phrase بِالْغُدُوِّ وَالْآصَالِ, in the Kur [vii. 204 and xiii. 16 and xxiv. 36], بِالْغُدُوِّ there means بِالغَدَوَاتِ, and is a verb [i. e. an inf. n.] used to denote the time, as [is طُلُوع] in the saying فِى وَقْتِ طُلُوعَ الشَّمْسِ meaning طُلُوع الشمس; (TA;) and غَدِيَّاتٌ, (IAar, K, TA, [in the CK, erroneously, غَدَياتٌ,]) which is pl. of ↓ غَدِيَّةٌ; (TA;) and غَدَايَا, (K, TA,) which is likewise a pl. of ↓ غَدِيَّةٌ, accord. to IAar, and, if so, regularly formed from غَدَايِوُ, in the same manner as has already been expl. in the case of عَشَايَا [pl. of عَشِيَّةٌ, q. v. voce عَشِىٌّ]; by some said to be a pl. of غُدْوَةٌ, but this has been controverted by IHsh in the Expos. of the " Kaabeeyeh " and by its commentator ['AbdEl-Kádir] El-Baghdádee; (TA;) or غَدَايَا is not used except in conjunction with عَشَايَا; (K, TA;) one says, إِنِّى لَآتِيهِ بِالغَدَايَا وَالعَشَايَا [Verily I come to him in the early parts of mornings and in the late parts of evenings], for the purpose of conformity. (S, TA.) Zj says that when غُدْوَةَ means The بُكْرَة [or early part of the morning, &c.,] of the present day, or of a particular day, it is imperfectly decl.: and AHei says that it is thus accord. to the opinion commonly obtaining, as is also بُكْرَة, each as being a generic proper name, like أُسَامَةُ; and that when you mean to generalize, you say, غُدْوَةٌ وَقْتُ نَشَاطٍ [An early part of a morning is a time of briskness, liveliness, or sprightliness]; and when you mean to particularize, لَأَسِيرَنَّ اللَّيْلَةَ إِلَى غُدْوَةَ [I will assuredly journey to-night until the early part of the morning]: (TA:) [in the latter case also] one says, أَتَيْتُهُ غُدْوَةَ [I came to him in the early part of the morning of this, or of a particular, day]; غدوة being here imperfectly decl. because it is determinate, like سَحَرَ; but it is of those adv. ns. that may be used otherwise than as adv. ns.: you say, سِيرَ عَلَى فَرَسِكَ غُدْوَةَ and غُدْوَةٌ [i. e. Journeying was performed on thy horse, or mare, in the غُدْوَة of this, or of a particular, day, and in a غُدْوَة,] and غُدْوَةٌ and غُدْوَةٌ [i. e. the journey of the غُدْوَة of this, or of a particular, day, and the journey of a غُدْوَة, was performed (lit. was journeyed) on thy horse, or mare, غُدْوَةُ and غُدْوَةٌ being for. مَسِيرَةُ غُدْوَةَ and مَسِيرَةُ غُدْوَةٍ, like as شَهْرٌ in the Kur xxxiv. 11 is for مَسِيرَةُ شَهْرٍ]; what is with tenween, of these, being indeterminate, and what is without tenween being determinate. (S. [In one of my copies of the S, سِرْ is put in the place of سِيرَ: that the latter is the right is shown by the addition of غُدْوَةُ and غُدْوَةٌ; for each of these must be what is termed نَائِبٌ عَنْ فَاعِلٍ i. e. a substitute for an agent.]) See also غَدَاةٌ, in two places. غِدْوَةٌ: see the next preceding paragraph. غَدَوِىٌّ: see غَدِىٌّ. — — Also Whatever [offspring] is in [any of] the bellies of pregnant animals (AO, K, TA) of camels and of sheep or goats: (AO, TA:) or peculiarly of sheep or goats; (K, TA;) thus in the dial. of the Prophet: (TA:) or it [virtually, in a trad. mentioned in what follows,] means the selling a camel, or other [animal], for what the stallion begets: or the selling a sheep for the offspring begotten by the ram: (K:) in all of which senses غَذِىٌّ and غَذَوِىٌّ are [said to be] syn.: (K in art. غذو:) or غَذَوِىٌّ, (TA,) or غَذَوِىٌّ, or, as some relate a verse of El-Farezdak in which it occurs, غَدَوِىٌّ, (S in art. غذو,) means the selling a thing for the offspring begotten by the ram [or, as appears from what follows, by the stallioncamel] in that year: غَدَوِىٌّ being a rel. n. from غَدٌ: as though they rendered one desirous by saying, "Our camels will bring forth and we will give thee to-morrow (غَدًا): " (S in art. غذو, and TA:) what is thus termed is forbidden in a trad.: a man used to buy, for a camel or a she-goat or money, what was in the bellies of pregnant animals; and this is a hazardous proceeding, and

was therefore forbidden. (Nh, TA.) See also art. غذو. — — And see عَدَوِيَّةٌ, in art. عدو. غَذْيَانُ Eating the meal called غَدَآء: (S, K: *) fem. غَدْيَا, of the measure فَعْلَى, applied to a woman; (S;) or غَدْيَآءُ: (so in copies of the K:) they are originally with و [in the place of the ى], on the ground of preference, as is said in the M: and غَدْيَانَةٌ is mentioned by Z, as applied to a woman, coupled with عَشْيَانَةٌ. (TA.) غَدَآءٌ The morning-meal, that is eaten between daybreak and sunrise; i. e. the meal, or repast, of the غُدْوَة; (K;) or of the غَدَاة; (Msb;) the meal, or repast, that is the contr. of the عَشَآء: (S:) [it may therefore be rendered breakfast: but it is now commonly applied to dinner, which is eaten soon after the prayer of noon, and which is a lighter repast than the عَشَآء, i. e. supper:] الغدوة [app. ↓ الغَدْوَةُ] as meaning الغَدَآءُ is vulgar: (TA voce عَشْوَةٌ:) the pl. of غَدَآءٌ is أَغْدِيَةٌ. (K.) And The [meal, or the draught of milk, called] سَحُور is thus termed; because it is to the person fasting the like of what it is to him who is not fasting. (TA.) — — Also The pasture of camels in the first part of the day. (TA.) غُدْوٌّ: see غُدْوَةٌ. غَدِىٌّ Of, or relating to, the morrow; the rel. n. from غَدٌ; as also ↓ غَدَوِىٌّ; (S, K;) the latter allowable. (S.) — — See also عَدَوِيَّةٌ, in art. عدو. غَدِيَّةٌ: see its syn. غُدْوَةٌ, in three places. غُدَيَّةٌ: and see غَدَاةٌ, last sentence. غُدَيَّانَاتٌ: see غَدَاةٌ, last sentence. الغَادِى The lion: (K, TA:) because he goes forth in the early part of the morning against the prey. (TA.) غَادِيَةٌ A cloud that rises (S, K) in the صَبَاح (S) or in the غُدْوَة (K) [i. e. in the first part of the day]: or a rain of the [period of the morning called] غَدَاة: (K, TA:) thus says Lh: the pl. is غَوَادٍ. (TA.) [See a verse in the Ham p. 429.] مَغْدًى and ↓ مَغْدَاةٌ [A place to which people go, or to which they return, in the period of the morning called غُدْوَة; opposed to مَرَاحٌ and مَرَاحَةٌ]. — — [Hence] one says, مَا تَرَكَ فُلَانٌ مِنْ أَبِيهِ مَغْدًى وَلَا مَرَاحًا, and ↓ مَغْدَاةً وَلَا مَرَاحَةً, expl. in art. روح. (S in art. روح, and K in the present art.) مَغْدَاةٌ: see the next preceding paragraph, in two places. غذ 1 غَذَّ, aor. ـِ3 غَذِ (S, O, L, K, &c.) and ـُ3 غَذُ, (K,) but the former aor. only is known, (MF,) inf. n. غَذٌّ, (S, O, L,) It (a wound) flowed with what was in it; as also ↓ اغذّ: (K:) or flowed with thick purulent matter; (S, O;) as also ↓ اغذّ [and غَثَّ] and اغثّ: (O, L:) or flowed with purulent matter, thick or thin: (Az, O, L:) or became swollen: (Lth, L, K:) or this is a mistake; the true signification being that next preceding. (Az, O, L.) You say, تَرَكْتُ جُرْحَهُ يَغِذُّ [I left his wound flowing with thick, or thin, purulent matter]. (S.) — — Also It (a vein) flowed with blood without stopping; (O, L;) and so ↓ اغذّ. (L.) — — [And, accord. to Freytag, as on the authority of Meyd, He delayed, or loitered, and remained behind, in (فى) a journey.] — And غَذَّهُ He diminished, or impaired, to him; or made him to lose; syn. نَقَصَهُ; (O, K;) as also ↓ غَذْغَذَ مِنْهُ. (O, K.) You say, مَا غَذَذْتُكَ شَيْئًا i. e. مَا نَقَصْتُكَ [I did not diminish to thee, &c., or I have not diminished to thee, &c., aught]. (O.) 4 اغذّ: see 1, in three places. — — اغذّ فِى السَّيْرِ, (S, * O, * L, K,) inf. n. إِغْذَاذٌ; (S, O, L;) and اغذّ السَّيْرَ; (L, K;) He hastened in the pace or journeying; (S, O, L, K;) and he hastened the pace or journeying. (L, K.) — — And Abu-l-Hasan Ibn-Keysán thinks, from the use of the phrase سَيْرٌ مُغِذٌّ, that one says also, اغذّ السَّيْرُ, meaning The pace, or journeying, was quick. (L.) R. Q. 1 غَذْغَذَ: see 1, last sentence but one. R. Q. 2 تَغَذْغَذَ He leaped, sprang, or bounded. (O, K.) غَذِيذَةٌ Thick purulent matter (S, O, L, K) of a wound; as also غَثِيثَةٌ. (S, O, L.) Yaakoob says that the ذ of the former is a substitute for the ث of the latter; (L;) and so says Ibn-es-Seed. (TA.) غَاذٌّ [act. part. n. of 1, q. v.: as such signifying A vein incessantly bleeding. (L.) — — Also A recrudescence (عَرَب [inf. n. of عَرِبَ], so in the O, in copies of the K غَرَب, and in the CK غَرْب, [app. a mistranscription suggested by another explanation of غَاذٌّ which will be found in what follows,]) in any part of the body. (L, K.) AZ says, what we call العَرَبُ, the Arabs term الغَاذُّ. (O.) One says of a camel that has had a gall on the back which has healed but is, or becomes, moist [or exuding], بِهِ غَاذٌّ [He has a gall which has healed but is moist, or constantly discharging, or exuding]. (S, O, L.) — — And A vein, or duct, in the eye, [also called غَرْبٌ,] which flows incessantly. (L, K.) In this sense, and in that immediately preceding, it is a subst. like كَاهِلٌ and غَارِبٌ. (L.) — And الغَاذُّ signifies الحِسُّ: one says, قَطَعَ اللّٰهُ غَاذَّ فُلَانٍ i. e. حِسَّهُ [app. meaning May God cause to cease the sound of such a one]. (Ibn-'Abbád, O) الغَاذَّةُ The part that is in a state of commotion, [or that pulses,] of the top of the head of a [young] child; as also الغَاذِيَةُ [which belongs to art. غذو]. (IAar, K, TA.) أَغَذُّ More, or most, or very, quick, and brisk, or sprightly. (L.) سَيْرٌ مُغِذٌّ A quick pace or journeying: a phrase like لَيْلٌ نَائِمٌ. (L. [See also 4: and see an ex. voce مُرِذٌّ, in art. رذ.]) مُغَاذٌّ A camel that loathes water. (S, O, L, K.) غذو 1 غَذَوْتُهُ, (S, Msb, K, TA,) aor. أَغْذُوهُ, (Msb,) inf. n. غَذْوٌ, (K,) I fed him, or nourished him, (S, Msb, K, TA,) [for instance,] a child, (S, TA,) with milk; (S, Msb, TA;) and غَذَيْتُهُ signifies the same, unknown by J, and therefore disallowed by him, (K and TA in art. غذى,) but known by ISd: (TA in that art.;) and so ↓ غَذَّيْتُهُ, (S, * Msb, K, TA,) inf. n. تَغْذِيَةٌ, (S, TA,) [but, accord. to SM.] in an intensive sense. (TA.) And غَذَاهُ الطَّعَامُ, aor. and inf. n. as above, The food [nourished him, or] had an agreeable, a wholesome, or a beneficial, effect upon him, and sufficed him; namely, a child. (Msb.) — — And [hence,] غُذُو بِلِبَانِ الكَرَمِ (tropical:) [They were fed, or nourished, by sucking the milk of generosity; meaning they derived generosity from their parents]. (TA.) — غَذَا بَوْلَهُ, and غَذَا بِهِ, (K,) aor. and inf. n. as above, (TA,) He (a camel) interrupted his urine; (K, TA;) as also ↓ غذّاهُ, (S, K, TA,) inf. n. تَغْذِيَةٌ. (S, TA.) And غَذَا الكَلْبُ بِغَذًى [or بِغَذًا] The dog emitted urine in repeated discharges. (TA.) — غَذَا, said of urine, It became interrupted: (S, K, TA:) the verb being intrans. as well as trans. (TA.) — — And, (S, M, K, TA,) aor. يَغْذُو, inf. n. غَذْوٌ and غَذَوَانٌ, (M, TA,) It flowed; (S, M, K, TA;) said of water, (S,) or, as some say, of anything, [or] of water or blood or sweat. (TA.) [Thus,] as IKtt says, the verb has two contr. significations. (TA.) It flowed with blood; (S, K;) aor. as above, inf. n. غَذْوٌ; (S;) said of a vein; as also ↓ غذّى, inf. n. تَغْذِيَةٌ. (S, K.) And It flowed continually; aor. as above; said of a wound. (TA.) — — And (assumed tropical:) He went quickly. or swiftly; (S, M, K, TA,) aor. as above, inf. n. غَذْوٌ and غَذَوَانٌ; said of a horse. (TA.) 2 غَذَّوَ see the preceding paragraph, first sentence. — — [Hence,] النَّارُ تُغَذَّى بِالحَطَبِ (tropical:) [The fire is fed with firewood]. (TA.) — — And التَّغْذِيَةُ signifies also التَّرْبِيَةُ [app. as meaning The rearing a child &c. though it also means " the feeding, or nourishing "]: (S, K:) or in an intensive sense. (TA.) — See, again, 1, in two places. 5 تغذّى quasi-pass. of 2: (Msb, K: *) see 8. — — [Hence,] one says of a man, خَيْرُهُ يَتَغَذَّى كُلَّ يَوْمٍ (tropical:) His goodness increases every day. (TA.) 8 اغتذى He was, or became, fed, or nourished; (S, Msb, K;) as also ↓ تغذّى. (Msb, K.) You say, اغتذى بِهِ He was, or became, fed, or nourished, with it; (S, Msb;) namely, food, and beverage, (S,) or milk. (Msb.) 10 استغذاهُ He threw him down on the ground with vehemence. (K.) غَذًا or غَذًى [accord. to different copies of the K, the former agreeable with a general rule, though the latter is said in the TA to be the right,] The urine of the camel, (K, TA,) and of the dog. (TA. [See 1.]) غَذَوَانٌ [an inf. n. of غَذَا said of water, and of a horse, and hence, app.,] (assumed tropical:) Swift: (TA:) or brisk, lively, or sprightly, and swift; applied to a horse: (S, K, TA: [see also غَذَوَانٌ:]) or that interrupts his urine, or emits it in repeated discharges, (يَغْذُو بِبَوْلِهِ,) when he runs. (TA.) — — And (applied to a man, TA) (assumed tropical:) Long-tongued, or clamorous and foul-tongued; foul, unseemly, or obscene [in speech]: fem. with ة: (K, TA:) the latter, applied to a woman, expl. by Fr as

signifying فَاحِشَةٌ [i. e. foul, &c., as above]. (TA.) غَذَوِىٌّ: see غَذِىٌّ, in four places: — — and see also عَدَوِيَّةٌ, in art. عدو. غِذَآءٌ Aliment, or nutriment; consisting of food and of drink; (S, Msb;) the means of the growth, or increase, and of the sustenance, or support, of the body: (K:) pl. أَغْذِيَةٌ. (KL.) [One says رَجُلٌ حَسَنُ الغِذَآءِ A man good in respect of food: i. e., who feeds on good food: and سَيِّئُ الغِذَآءِ bad in respect of food: who feeds: a bad food.] — — It is also applied, by the poet Eiyoob Ibn-'Abáyeh. to (assumed tropical:) The water for irrigation of palm-trees. (TA.) — Also pl. of غَذِىٌّ. (S, &c.) غَذِىٌّ A lamb, or kid; syn. سَخْلَةٌ; (S, Msb, K;) or, as some say, a lamb (حَمَل); (Msb:) and the pl. is غِذَآءٌ: (S, Msb, K:) and syn. with غَذَوِىٌّ in senses expl. in art. غدو: as also غَذَوِىٌّ: (K:) or غَذِىُّ المَالِ and ↓ غَذَوِيُّهُ signify the younglings of cattle, such as lambs or kids and the like; (S, Msb;) accord. to Khalaf El-Ahmar, (S,) or IF; so that they are of camels and of him and of sheep or goats: (Msb:) accord. to IAar, ↓ غَذَوِىٌّ is syn. with بهيم [an evident mistranscription for بَهْم, q. v.]: and signifies such as is fed: (TA:) and he was told, he says, by an Arab of the desert, of Belhujeym, that the ↓ غَذَوِىّ is the lamb (حَمَل), or the kid, that is (??) with the milk of its mother, but with another's milk; accord. to which explanation it is different from the غَذِيّ; and so it is accord. to A(??) as IF says, some imagine الغَذَوِىُّ to be from الغَذِىُّ, which signifies the سَخْلَة [as expl. in the beginning of this paragraph]. (Msb, TA.) The dim. of غَذِىٌّ is ↓ غُذَىٌّ. (S.) — — See also عَدَوِيَّةٌ, in art. عدو. غُذَىٌّ dim. of غَذِىٌّ, q. v. (S.) غَاذِى مَالٍ (assumed tropical:) A good manager or tender [of cattle]: (K, TA:) as though he fed them. or reared them. (TA.) — And الغَاذِى signifies also Teh wound that will not cease to bleed. (TA.) الغَاذِيَةُ A certain vein; (K, TA;) so called because of its flowing with blood. (TA.) — — And The part that is in a state of commotion, [or that pulses,] of the top of the head of a [young] child. as long as it continues soft; for when it becomes hard, and becomes bone, it is termed يَأْفُوخ: pl. الغَوَاذِى: mentioned by AZ: (TA:) also called الغَاذَّةُ. (IAar, K in art. غذ.) الغَيْذَا, of the measure فَيْعَلٌ [when indeterminate], from غَذَا " it flowed," occurring in a trad. as meaning The clouds, is said by Z to be the only word of this measure having the final radical letter infirm except الكَيْهَا, [which I do not find in its proper art.,] meaning " the large, or bulky," she-camel [like كَهَاةٌ and كَيْهَاةٌ]. (TA.) غذى 1 غَذَّيْتُهُ: see 1 (first sentence) in art. غذو. غر 1 غَرَّهُ, aor. يَغُرُّ, inf. n. غُرُورٌ (Fr, S, Msb, K) and غَرٌّ, (Az, K,) which latter is preferable to the former, [though less common,] because the inf. n. of a trans. verb is scarcely ever of the measure فُعُولٌ, (Az,) and غِرَّةٌ (Lh, K) and غَرَرٌ, (IKtt, TA,) He (the devil, TA) deceived him; beguiled him; (S, K;) made him to desire what was vain, or false. (K.) You say غَرَّتْهُ الدُّنْيَا The world deceived him, or beguiled him, by its finery, or show, or pomp. (Msb.) It is said in the Kur [lxxxii. 6], مَا غَرَّكَ بِرَبِّكَ What hath deceived thee, and led thee into error, so that thou hast neglected what was incumbent on thee to thy Lord? (Aboo-Is-hák:) or what hath deceived thee respecting thy Lord, and induced thee to disobey Him, and to feel secure from his punishment? (TA:) or what hath deceived thee, and emboldened thee to disobey thy Lord? (Bd. [But see ب as syn. with عَنْ.]) مَا غَرَّكَ بِفُلَانٍ signifies [What hath deceived thee, and emboldened thee against such a one? or] how is it that thou art emboldened against such a one? (As, S, Msb, TA.) [See also 4.] And مَنْ غَرَّكَ بِفُلَانٍ, (TA,) and مِنْ فُلَانٍ, (S, TA,) Who hath made thee to pursue a course without being rightly directed, or a course not plain, (مَنْ أَوْطَأَكَ عُشْوَةً, S, TA,) with respect to such a one, (S,) or with respect to the case of such a one? (TA. [See again 4.]) [Also غُرَّ مِنْ فُلَانٍ, i. e. غُرَّ غُرُورًا صَادِرًا مِنْ فُلَانٍ, He was deceived by such a one; he was deceived with deceit proceeding from such a one. See غَرِيرٌ, as syn. with مَغْرُورٌ.] And غَرَّ فُلَانٌ فُلَانًا Such a one exposed such a one to perdition or destruction [app. by deceiving him]. (TA. [See also 2, and 4.]) Also Such a one acted with such a one in a manner resembling the slaying with the edge of the sword. (TA. [See 3 in art. عطو.]) — غَرَّ فَرْخَهُ, (S, O, K,) aor. غَرُ3ُ, (S, O,) inf. n. غَرٌّ (S, O, K) and غِرَارٌ, (O, K, [or the latter is inf. n. of غَارَّ only,]) It (a bird, S, O, K, * or a pigeon, TA) fed its young one with its bill: (S, O, K:) and ↓ غارّ أُنْثَاهُ, (As, S, K,) inf. n. غِرَارٌ (S) or مُغَارَّةٌ, (TA,) he (the [collared turtle-dove called] قُمْرِىّ) fed his female with his bill. (As, S, K.) — — Hence, in a trad., كَانَ يَغُرُّ عَلِيًّا (O, TA) بِالعِلْمِ (TA) (assumed tropical:) He (the Prophet) used to nourish 'Alee with knowledge like as the bird feeds its young one. (O, TA. *) And one says, غُرَّ فُلَانٌ مِنَ العِلْمِ مَا لَمْ يُغَرُّهُ غَيْرُهُ (assumed tropical:) Such a one has been nourished, and instructed, with that wherewith other than he has not been nourished, and instructed, of knowledge. (TA.) — غَرَّ, aor. يَغِرُّ, (S, Msb,) with kesr; (S;) or غَرَّ, see. pers. غَرِرْتَ, aor. يَغَرُّ; (K, TA;) inf. n. غَرَارَةٌ; (S, Msb, K;) He (a man, S, Msb, or a youth, or young man, K) was inexperienced in affairs; (S, K;) he was ignorant of affairs; negligent, or heedless, of them. (Msb.) You say كَانَ ذٰلِكَ فِى غَرَارَتِى وَحَدَاثَتِى, i. e. فِى غِرَّتِى, That was in [the time of] my inexperience and youth. (S.) [See also 8.] — — And غَرَّ, (K,) see. pers. غررْتَ, (IAar, T, TA,) aor. يَغَرُّ, with fet-h, (IAar, T, K,) inf. n. غَرَارَةٌ, (IAar, T, TA,) He acted in a youthful or childish manner: (IAar, T, TA:) or he so acted after having soundness of judgment, produced by experience. (Sgh, K.) But this is at variance with what J cites from Fr, in art. شد, that the aor. of an intrans. verb of this class of the measure فَعَلَ, should be of the measure يَفْعِلُ, with kesr to the ع. (TA.) — غَرَّ, (IAar, IKtt, K,) in one place written by IAar غَرِرَ, to show that it is of the measure فَعِلَ, and that the sec. pers. is غَرِرْتَ, (TA,) aor. يَغَرُّ, (IAar, IKtt, K,) inf. n. غَرَرٌ (IAar, K) and غُرَّةٌ, (IAar, IKtt, K,) or the latter, as ISd thinks, is not an inf. n., but a subst., (TA,) and غَرَارَةٌ, (K,) He (a horse, IAar, IKtt, and a camel, IAar) had what is termed a غُرَّة upon his forehead: (IAar, IKtt:) it (his face) had what is so termed: (K:) it (his face) became white. (IAar, K. *) — — غَرَّ, aor. يَغَرُّ, He (a man) became eminent, or noble. (TA.) — — And غُرَّةٌ signifies also A grape-vine's quickly becoming tall. (K.) — See also R. Q. 1. — غَرَّ عَلَيْهِ المَآءَ He poured upon him, or it, the water: like قَرَّ. (TA.) And غُرَّ فِى حَوْضِكَ Pour thou into thy watering-trough. (TA.) And غُرَّ فِى سِقَائِكَ Fill thou thy skin by putting it into the water and throwing the water into it with thy hand, not abstaining until thou fillest it: thus as related by Az accord. to the usage of the desert-Arabs. (TA.) 2 غرّر بِنَفْسِهِ, (S, K, TA,) and بِمَالِهِ, (TA,) inf. n. تَغْرِيرٌ and تَغِرَّةٌ, (S, K,) He exposed himself, (K, TA,) and his property, (TA,) to perdition, or destruction, or loss, (K, TA,) without knowing it: (TA:) he endangered, jeoparded, hazarded, or risked, himself, (S, TA,) [and his property,] and was negligent, or heedless, of the end, issue, or result, of an affair. (TA.) [See also 1.] — غُرِّرَ He (a horse) was marked with a غُرَّة [i. e. a star, or blaze, or white mark, on the forehead or face]: you say بِمَ غُرِّرَ فَرَسُكَ With what kind of غُرَّة is thy horse marked? and the owner answers, With a شَادِخَة, or with a وَتِيرَة, &c. (Mubtekir El-Aarábee, TA.) — غَرَّرَتْ ثَنِيَّتَا الغُلَامِ The central incisors of the boy showed their points for the first time: (S:) or غرّر الغُلَامُ the first of the teeth of the boy showed its point; as though the غُرَّة, i. e. whiteness, of his teeth appeared: and غَرَّرَتْ أَسْنَانُ الصَّبِىِّ the teeth of the boy were disposed to grow, and came forth. (TA.) — — And hence, (TA,) غَرَّرَتِ الطَّيْرُ The birds desired, or endeavoured, to fly, and raised their wings. (K, TA.) — غرّر القِرْبَةَ (Sgh, K, TA) and السِّقَآءَ (TA) He filled the water-skin. (Sgh, K, TA.) 3 غارّت النَّاقَةُ, (As, ISk, S, K,) aor. تُغَارُّ, inf. n. غِرَارٌ, (ISk, S,) The she-camel became scant of milk: (As, S, K:) or deficient in milk: (TA:) or she took fright, and drew up her milk, (ISk, S,) after yielding milk freely: (ISk, TA:) or the she-camel, having yielded

milk abundantly on her teats' being stroked, and not being promptly milked, drew up her milk, and would not yield it plentifully until it collected again in her udder in the interval before the next period of milking. (Az.) [This signification of the verb is said in the TA to be tropical: but I rather think it to be proper; as the next is derived from it.] — — غارَّت السُّوقُ, aor. تُغَارُّ, (AZ, S,) inf. n. غِرَارٌ, (AZ, S, K,) (tropical:) The market became stagnant, or dull, with respect to traffic; (AZ, S, K;) contr. of دَرَّت. (AZ, S.) — — [See also غِرَارٌ, below.] — غارّ أُنْثَاهُ, said of the قُمْرِىّ: see 1. 4 اغرّهُ He, or it, emboldened him, or encouraged him; [by deceiving him;] syn. أَجْسَرَهُ: so says AHeyth; and he cites the following verse: أَغَرَّ هِشَامًا مِنْ أَخِيهِ ابْنِ أُمِّهِ قَوَادِمُ ضَأْنٍ يَسَّرَتْ وَرَبِيعُ meaning [The teats of sheep that have yielded abundance of milk and of young, and spring herbage, i. e.] the abundance of his sheep and their milk, have emboldened Hishám against his brother, the son of his mother, [to pursue a wrong course towards him, and] to forsake him, thinking himself in dependent of him: the poet makes قوادم to belong to sheep, whereas they properly belong to the udders of camels, using the word metaphorically. (TA.) [But I incline to think that the أ in أَغَرَّ is the interrogative particle, and that its explanation is أَجَسَّرَ, with the same particle; and the more so as I have not found any authority, if this be not one, for أَجْسَرَ in the sense of جَسَّرَ: so that the meaning of the verse is, Have the teats, &c.? and it shows that غَرَّهُ مِنْهُ, not أَغَرَّهُ, means جَسَّرَهُ عَلَيْهِ, like غَرَّهُ بِهِ. See 1.] — — Also He caused him to fall into peril, danger, jeopardy, hazard, or risk. (TA.) [But perhaps this meaning is also derived from a misunderstanding of the verse quoted above. See again 1.] 8 اغترّ He became deceived, or beguiled; (S, K;) made to desire what was vain, or false; (K;) بِشَىْءٍ by a thing. (S.) [See also 10.] — — He was negligent, inattentive, inadvertent, inconsiderate, heedless, or unprepared; (S, K;) he thought himself secure, and therefore was not on his guard. (Msb.) [See again 10.] — اغترّهُ He, or it, came to him when he was negligent, inadvertent, heedless, or unprepared; (T, S, TA;) as also ↓ استغرّهُ: (T, K, TA:) or he sought to avail himself of his negligence, inadvertence, heedlessness, or unpreparedness; as also اغترّبِهِ. (TA.) 10 استغرّ i. q. اغترّ [which see in two places: but in what sense, is not said]: (K, TA:) said of a man. (TA.) — استغرّهُ: see اِغْتَرَّهُ. R. Q. 1 غَرْغَرَ, (IKtt,) inf. n. غَرْغَرَةٌ, (K,) He gargled with water; (IKtt, K;) and in like manner with medicine; (IKtt;) made it to reciprocate in his throat, (IKtt, K,) not ejecting it, nor suffering it to descend easily down his throat; (IKtt;) as also ↓ تَغَرْغَرَ. (K.) — — غَرْغَرَتِ القِدْرُ The cooking-pot made a sound in boiling. (TA.) And غرغر اللَّحْمُ The flesh-meat made a sound in broiling. (K.) [See an ex. in a verse of El-Kumeyt cited voce مَرْضُوفَةٌ.] — — غرغر He gave up his spirit, [app. with a rattling sound in the throat,] at death; (K;) as also ↓ غَرَّ. (TA.) — — غرغر بِصُوْتِهِ He (a pastor) reiterated his voice in his throat. (S.) — غَرْغَرَهُ He slaughtered him by cutting his throat with a knife. (K, * TA.) — — He pierced him in his throat with a spear-head (IKtt, K.) — And غَرْغَرَةٌ signifies also The breaking of the bone of the nose, and of the head of a flask or bottle. (K.) R. Q. 2 تَغَرْغَرَ: see R. Q. 1. — — تغرغر صَوْتُهُ فِى حَلْقِهِ His (a pastor's) voice became reiterated in his throat. (S.) — — تغرغرت عَيْنُهُ بِالدَّمْعِ The water came and went repeatedly in his eye. (TA.) غَرٌّ, (S, O, K, TA,) with fet-h, (S, O, TA, [in the CK erroneously said to be with damm,]) A crease, wrinkle, ply, plait, or fold, (S, O, K, TA,) in skin, (O, * S,) accord. to Lth, from fatness, (TA,) or in a skin, (K,) and in a garment, or piece of cloth; (S, O, K;) syn. كَسْرٌ, (S, O,) or كَسْرٌ مُتَثَنٍّ, (K,) and مَكْسِرٌ: (S, * O:) pl. غُرُورٌ. (S, TA.) [Hence,] غُرُورُ الفَخِذَيْنِ The furrows [or creases or depressed lines] between the muscles of the thighs. (TA.) And غُرُورُ الذِّرَاعَيْنِ The duplicatures [or creases] between the [sinew's called] حِبال [pl. of حَبْلٌ q. v.] of the fore arms. (TA.) And غَرُّ الظَّهْرِ The duplicature [or crease] of the مَتْن [or flesh and sinew next the backbone]: or, as ISk says, غَرُّ المَتْنِ signifies the line of the متن. (TA.) And غُرُورُ القَدَمِ The creases of the foot. (TA.) And one says, طَوَيْتُ الثَّوْبَ عَلَى غَرِّهِ I folded the garment, or piece of cloth, according to its first, or original, folding. (S, O, TA. [In the TA said to be tropical; but for this I see no reason.]) And hence طَوَيْتُهُ عَلَى غَرِّهِ meaning (assumed tropical:) I left him as he was, without making known his case: a saying proverbially used in relation to one who is made to rely upon his own opinion. (Har p. 233. [In Freytag's Arab Prov., ii. 38, it is not well rendered nor well explained.]) Hence also the saying of 'Áïsheh, respecting her father, mentioned in a trad., فَرَدَّ نَشْرَ الإِسْلَامِ عَلَى غَرِّهِ i. e. (assumed tropical:) And he reduced what was disordered of El-Islám to its [primitive] state [of order]: (O:) meaning that he considered the results of the apostacy [that had commenced], and counteracted the disease thereof with its [proper] remedy. (TA.) — — Also A fissure, or cleft, in the earth or ground. (K.) — — And A rivulet: (IAar, TA:) or a narrow steam of water in land: (K, TA:) so called because it cleaves the earth: pl. غُرُورٌ. (TA.) — — غُرُورٌ signifies also The streaks, or lines, of a road. (TA.) — — And الغَرَّانِ signifies Two lines by the two sides of the lower part of the عَيْر [or ridge in the middle of the iron head, or blade, of an arrow &c.]. (AHn, TA.) — — See also غِرَارٌ, last sentence. — — Also, the sing., The extremity of a tooth: pl. as above. (O.) — And The food wherewith a bird feeds its young one with its bill: (K, TA:) pl. as above. (TA.) — — Its pl. is used in a verse of 'Owf Ibn-Dhirweh in relation to the journeying of camels, in the phrase اِحْتَسَى غُرُورَ عِيدِيَّاتِهَا, meaning (assumed tropical:) He jaded their عِيدِيَّات [an appellation given to certain excellent she-camels]; as though he supped their غُرُور. (TA.) غِرٌّ Inexperienced in affairs; (S, K;) ignorant of affairs; negligent, or heedless, of them; (Msb;) applied to a man, (S, Msb,) or to a youth, or young man; (K;) as also ↓ غَارٌّ (Msb) and ↓ غَرِيرٌ; (S, K;) and applied to a young woman; as also غِرَّةٌ and ↓ غَرِيرَةٌ (S, K:) or these three epithets, applied to a girl, signify young, inexperienced in affairs, and not knowing what woman know of love: (A'Obeyd:) the pl. of غِرٌّ is أَغْرَارٌ (S) and غِرَارٌ; (TA;) and of ↓ غَرِيرٌ, أَغْرَّاءُ (S, K) and أَغِرَّةٌ [which is a pl. of pane.] (K.) [And غِرَّةٌ is also used as a pl.] Paradise says, يَدْخُلُنِى غِرَّةُ النَّاسِ The simple, of mankind, who prefer obscurity. and discard the affairs of the present world, and provide themselves for the world to come, enter me. (TA, from a trad.) — — Also Youthful, or childish, in conduct: applied to a man, and to a girl, or young woman. (IAar, T.) — — And One who submits to be deceived. (K.) غُرَّةٌ Whiteness: clearness of colour or complexion. (L, TA.) So in the phrase أَغَرُّ ↓ غُرَّةً [app. meaning More, or most. fair-complexioned]; occurring in a trad. applied to virgins: or the phrase is ↓ ↓ غِرَّةً أَغَرُّ, meaning more, or most, remote from the knowledge of evil. (L.) — — [A star, or blaze, or white mark, on the forehead or face of a horse;] a whiteness on the forehead of a horse, (S, Mgh, Msb, K, *) above the size of a دِرْهَم; (S, Msb;) or of the size of a درهم; (Mgh;) as also ↓ غُرْغُرَةٌ: (S, K:) or it is a general term [for a star or blaze], including different kinds, as the قُرْحَة and the شِمْرَاخ and the like: or, if round, it is termed وَتِيرَةٌ; and if long, شَادِخَةٌ: or as, ISd thinks, the space itself, of the face, that is occupied by whiteness; not the whiteness: pl. غُرَرٌ. (TA.) [See also أَغَرُّ.] — — In a dog, A white speck, or a small white spot, above each of the eyes: so in a trad., in which it is said that the black dog having two such marks is to be killed. (TA.) — Also (tropical:) The first, or commencement, of the month; (Msb;) the night, of the month, in which the new moon is first seen: (K:) so called as being

likened to the غُرَّة on the forehead of a horse: (AHeyth:) pl. غُرَرٌ: (AHeyth, Msb:) which is also applied to the first three nights of the month. (A'Obeyd, S, Msb.) One says كَتَبْتُ غُرَّةَ الشَّهْرِ كَذَا I wrote on the first of the month thus. (TA.) — — [And hence,] (assumed tropical:) The first, or commencement, of El-Islám; (TA;) and of anything. (S.) — — The whiteness of the teeth; and the [first that appears] of them. (K.) — — (assumed tropical:) The head app. when first appearing] of a plant. (TA.) — — (assumed tropical:) [The sight, or spectacle, or] whatever appears to one, of light, or daybreak: you say thereof, بَدَتْ غُرَّتُهُ [The sight, or spectacle, thereof appeared]. (K.) — — (assumed tropical:) The aspect of the new moon: (K:) because of its whiteness: (TA:) or the phasis of the moon in the first night of the month]. (TA in art. هل.) — — (assumed tropical:) The face of a man: (K:) or his aspect; syn. طَلْعَة. (TA.) — — (assumed tropical:) [And The forehead of a man. So used, as opposed to قَفًا, in the Life of Teemoor, 170, ed. Mang., cited by Freytag; and so used in the present day; but whether in classical times I know not.] — — تَطْوِيلُ الغُرَّةِ. in performing the ablution termed وَضُوْء, means (assumed tropical:) The washing of the fore part of the head with the face, and the washing of the side of the neck: or, as some say the washing of somewhat of the fore arm and of the shank with the hand and the foot. (Msb) — — And غُرَّةٌ also signifies (assumed tropical:) A noble, or an (??) man, (K,) or a chief, or lord, (S,) of a people (S, K:) pl. غُرَرٌ. (S.) — — And (tropical:) The best. (K.) and chiefest, (TA,) of goods. or household furniture: (K:) pl. as above: (TA:) the best of anything: (S:) the best, (Mgh,) or most precious and excellent, (Aboo-Sa'eed,) of property ; as, for instance, a horse, and an excellent camel, (Aboo-Sa'eed, Mgh.) and camels, (TA.) and a male slave. (Aboo-Sa'eed. S. Mgh, Msb, K.) and a female slave, (S, Msb, K,) or a clever female slave: (Aboo-Sa'eed, Mgh:) its application to a slave, male or female, [among articles of property,] is most common. (TA.) It has this last signification (a male or female slave) in a trad. in which it relates to the compensation for the destroying of a child in the womb: (TA:) as though this term were applied, by a synecdoche, to the whole person; (S;) the word properly signifying the “ face; ” in like manner as the terms رَقَبَةٌ and رَأْسٌ are employed: (Mgh:) Aboo-'Amr Ibn-El-Alà is related to have said that it there means a white male slave or a white female slave: but this is not a condition accord. to the doctors of practical law; for they hold the term to mean a male or female slave whose price amounts to the tenth part of the whole price of blood: (IAth:) or to the twentieth part thereof: (K, T:) or it means a slave of the best sort. (Mgh.) The Rájiz says, كُلُّ قَتِيلٍ فِى كُلَيْبٍ غُرَّهْ حَتَّى يَنَالَ القَتْلُ آلَ مُرَّهْ Every one slain in retaliation for Kuleyb is as a slave, until the slaying reach the family of Mur- rah. (TA.) — — Also (assumed tropical:) Goodness, and righteous conduct: so in the saying, إِيَّاكُمْ وَالمُشَارَّةَ فَإِنَّهَا تَدْفِنُ الغُرَّةَ وَتُظْهِرُ العُرَّةَ [Avoid ye contention, or disputation, for it hides goodness, &c., and manifests what is disgraceful]. (TA.) — [It is also an inf. n.: see 1, latter part.] غِرَّةٌ Negligence; inattention; inadvertence, or inadvertency; inconsiderateness; heedlessness; or unpreparedness: (S, Mgh, Msb, K:) [pl. غِرَّاتٌ and غِرَرٌ: see an ex. of the former in a verse cited voce شَفَعَ, and exs. of both in a verse cited voce دَرَى.] It is said in a prov., الغِرَّةُ تَجْلِبُ الدِّرَّةَ Inadvertence brings the means of subsistence: (TA:) or paucity of milk causes to come abundance thereof: applied to him who gives little and from whom much is hoped for afterwards. (Meyd. [See Freytag's Arab. Prov. ii. 179: and see also غِرَارٌ.]) [Hence,] عَلَى غِرَّةٍ [On an occasion of negligence, &c.; unexpectedly]. (K in art. عرض; &c.) [And عَنْ غِرَّةٍ In consequence of inadvertence: see an ex. in a verse cited voce زَلَقٌ.] Also Inexperience in affairs. (S.) غِرَّةٌ and غَرَارَةٌ signify the same. (A'Obeyd.) [The latter is an inf. n.: see 1.] See also غُرَّةٌ, second sentence. — — غِرَّةٌ بِاللّٰهِ means Boldness against God. (Mgh.) — [See also غِرٌّ.] غُرَّى: see أَغَرُّ, near the end. غَرَرٌ Peril; danger; jeopardy; hazard; or risk. (S, Mgh, Msb, K.) It is said in a trad., نَهَى عَنْ بَيْعِ الغَرَرِ He (Mohammad) forbade the sale of hazard, or risk; (S, Mgh, Msb;) of which it is unknown whether the thing will be or not; (Mgh;) such as the sale of fish in the water, and of birds in the air: (S, Mgh:) or, accord. to 'Alee, in which one is not secure from being deceived: (Mgh:) or of which the outward semblance deceives the buyer, and the intrinsic reality is unknown: (TA:) or that is without any written statement (عُهْدَة), and without confidence. (As, Mgh.) — — حَبْلٌ غَرَرٌ means غَيْرُ مَوْثُوقٍ بِهِ [i. e., app., A bond, or compact, in which trust, or confidence, is not placed]. (TA.) — See also غَرِيرٌ. غِرَارٌ Paucity of milk of a camel: (K:) or deficiency thereof. (S.) [See 3.] It is said in a prov., respecting the hastening a thing before its time, سَبَقَ دِرَّتُهُ غِرَارَهُ [lit., His abundant flow of milk preceded his paucity thereof]: (As:) or سَبَقَ دِرَّتَهُ غِرَارُهُ [lit., his paucity of milk preceded his abundance thereof; agreeably with an explanation of Z, who says that it is applied to him who does evil before he does good: see Freytag's Arab. Prov. i. 613: and see also غِرَّةٌ]. (So in my copies of the S.) — — Hence, (assumed tropical:) Paucity of sleep. (As, A'Obeyd, S.) — — [Hence also,] in prayer, (tropical:) A deficiency in, (K,) or an imperfect performance of, (S,) the bowing of the body, and the prostration, (S, K,) and the purification. (K.) And in salutation, The saying (in reply to السَّلَامُ عَلَيْكُمْ) وَعَلَيْكُمْ, not وَعَلَيْكُمُ السَّلَامُ: (T, TA:) or the saying سَلَامٌ عَلَيْكَ (K) or سَلَامٌ عَلَيْكُمْ (M) [without ال prefixed to سلام: as though it were a deficient form; but it is the form specially sanctioned by the Kur-án]: or the replying by saying عَلَيْكَ, not عَلَيْكُمْ. (K.) This is said in explanation of a trad., لَا غِرَارَ فِى صَلَاةٍ وَلَا تَسْلِيمٍ [There shall be no deficiency in prayer, nor in salutation]: but accord. to one relation, it is لا غرار فى صلاة ولا تَسْلِيمَ, meaning, that the person praying shall not salute nor be saluted: in the former case, تسليم is an adjunct to صلاة: in the latter, it is an adjunct to غرار, so that the meaning is, There shall be no deficiency nor salutation in prayer. (TA.) — — Also (tropical:) Little sleep (S, K) &c. (K.) El-Farezdak uses the expression نَوْمُهُنَّ غِرَارٌ Their sleep is little. (TA.) — — And particularly (assumed tropical:) Littleness of consideration; denoting haste. (TA.) You say, أَتَانَا عَلَى غِرَارٍ (assumed tropical:) He came to us in haste. (S.) And لَقِيتُهُ غِرَارًا (assumed tropical:) I met him in haste. (TA.) — — And مَا أَقَمْتُ عِنْدَهُ إِلَّا غِرَارًا (assumed tropical:) [I remained not at his abode save] a little while. (TA.) And لَبِثَ غِرَارَ شَهْرٍ He (a man, S) tarried the space of a month. (S, O, TA.) And لَيْتَ اليَوْمَ غِرَارُ شَهْرٍ i. e. [Would that the day were] of the length of a month. (So in some copies of the S, and in the O: in other copies of the S, لَبِثَ القَوْمُ غِرَارَ شَهْرٍ [like the phrase immediately preceding].) — — And, accord. to As, غِرَارٌ signifies A way, course, mode, or manner. (S, O, TA.) One says, رَمَيْتُ ثَلَاثَةَ أَسْهُمٍ عَلَى غِرَارٍ وَاحِدٍ [I shot three arrows] in one course. (S, O, TA.) And وَلَدَتْ فُلَانَةُ ثَلَاثَةَ بَنِينَ عَلَى غِرَارٍ, (S,) or عَلَى غِرَارٍ وَاحِدٍ, (TA,) i. e. [Such a woman brought forth three sons,] one after another, (S, TA,) without any girl among them. (TA.) And بَنَى القَوْمُ بُيُوتَهُمْ عَلَى غِرَارٍ وَاحِدٍ [app. The people, or party, reared their tents, or, perhaps, their houses, in one line, or according to one manner]. (S, O.) — — Also The model, or pattern, according to which iron heads (S, K) of arrows (S) are fashioned, (S, K,) in order to their being made right. (K.) One says, ضَرَبَ نِصَالَهُ عَلَى غِرَارٍ وَاحِدٍ (S, TA) i. e. [He fashioned his arrow-heads according to] one model, or pattern. (TA.) — — And The حَدّ [app. meaning point, or perhaps the edge of the iron head or of the blade,] of a spear and of an arrow and of a sword: [see also ذُبَابٌ:] and ↓ غِرٌّ also signifies the حَدّ of a sword: (K, TA:) or الغِرَارَانِ signifies the two sides

of the [arrow-head called] مِعْبَلَة: (AHn, TA:) or the two edges of the sword: [see, again, ذُبَابٌ:] and غِرَارٌ, the حَدّ of anything that has a حَدّ: (S, O:) and the pl. is أَغِرَّةٌ. (S.) غَرُورٌ Very deceitful; applied in this sense as an epithet to the present world; (Msb;) or what deceives one; (K;) such as a man, and a devil, or other thing; (As, TA;) or such as property or wealth, and rank or station, and desire, and a devil: (B, TA:) and ↓ غُرُورٌ signifies a thing by which one is deceived, of worldly goods or advantages: (S:) or the former signifies the devil, specially; (Yaakoob, S, K;) because he deceives men by false promises and by inspiring hopes; or because he urges a man to do those things which are causes of his being loved but which are followed by that which grieves him: (TA:) and this last sense it has, accord. to ISk, in the Kur xxxi. 33 and xxxv. 5: (S:) also the present world; (K;) as an epithet in which the quality of a subst. predominates: and this sense is assigned to it by some as used in the passages of the Kur-án to which reference has just been made. (TA.) [It is masc. and fem., agreeably with analogy.] — Also A medicine with which one gargles: (S, K:) a word similar to لَدُودٌ and لَعُوقٌ and سَعُوطٌ (S) and سَفُوفٌ. (TA.) غُرُورٌ False, or vain, things; vanities: (Zj, K:) as though pl. of غَرٌّ, inf. n. of غَرَّهُ: (Zj:) or pl. of ↓ غَارٌّ; (Zj, K;) like as شُهُودٌ is pl. of شَاهِدٌ, and قُعُودٌ of قَاعِدٌ: (Zj:) or what is false, or vain; a deception; a thing by which one is deceived. (AZ.) See also غَرُورٌ. غَرِيرٌ Deceived; beguiled; made to desire what is vain, or false; (A'Obeyd, K;) and so ↓ مَغْرُورٌ. (K.) And you say likewise, أَنَا غَرَرٌ ↓ مِنْكَ, in the sense of مَغْرُورٌ [I am deceived by thee]. (TA.) And ↓ مَغْرُورٌ signifies also A man who marries to a woman in the belief that she is free, and finds her to be a slave. (TA.) — — See also غِرٌّ, in three places. — — It is said in a prov., أَنَا غَرِيرُكَ مِنْ هٰذَا الأَمْرِ, meaning I am one possessing knowledge in this affair so that when thou askest me of it I will inform thee respecting it without being prepared for it and without consideration: so says AZ: and Z says the like; i. e. I [am one who] will answer thee if thou ask me unexpectedly respecting this affair by reason of the soundness of my knowledge of the true state of the case: or [it means I am a deceived informant of thee respecting this affair; for] as As says, the meaning is, thou art not deceived by me, but I am the person deceived; the case being this, that false information came to me, and I acquainted thee with it, and it was not as I told thee; I having only related what I had heard. (TA.) And one says, أَنَا غَرِيرُكَ مِنْهُ i. e. I caution thee [or I am thy cautioner] against him; (K, TA:) [i. e.,] مِنْ فُلَانٍ [against such a one]; (S, O;) meaning, as Aboo-Nasr says in the " Kitáb el-Ajnás," [that] there shall not happen to thee, from him, that whereby thou shalt be deceived; (S, O, TA;) as though he said, I am thy surety, or sponsor, for that. (AM, TA.) — — [Hence, app., it is said that] غَرِيرٌ signifies also A surety, sponsor, or guarantee. (K, TA.) — — And عَيْشٌ غَرِيرٌ (tropical:) A life in which one is not made to be in fear: (S, K, TA:) like عَيْشٌ أَبْلَهُ: (TA:) pl. غُرَّانٌ. (K.) — — Hence, perhaps; or from الغِرَّةُ [app. as meaning " inexperience "], which is sometimes approved; (Har p. 607;) or because it [sometimes] deceives; (TA;) غَرِيرٌ also signifies (tropical:) Good disposition or nature. (S, O, K, TA.) One says of a man when he has become old, and evil in disposition, أَدْبَرَ غَرِيرُهُ وَأَقْبَلَ هَرِيرُهُ (tropical:) His good disposition has regressed, or departed, and his evil disposition has advanced, or come: (S, Meyd, O, TA:) or what deceived and pleased has gone from him, and what is disliked on his part, of evilness of disposition &c., has come. (Meyd.) غِرَارَةٌ, (S, Msb, K,) not غَرَارَةٌ, (K,) for the latter is vulgar, (TA,) A sack, syn. جُوَالِقٌ, (K,) for straw &c., (S,) resembling what is called عِدْلٌ: (Msb:) [J says,] I think it is an arabicized word: (S:) pl. غَرَائِرُ. (S, Msb.) غَارٌّ Deceiving; beguiling; causing to desire what is vain, or false; a deceiver. (TA.) — — See also غُرُورٌ. — And Negligent; inattentive; inadvertent; inconsiderate; heedless; unprepared. (S, K.) See also غِرٌّ. غَرْغَرَةٌ A sound with which is a roughness, (K,) like that which is made by one gargling with water. (TA.) — — The sound of a cooking-pot when it boils. (K.) — — The reciprocation of the spirit in the throat. (S.) — — A word imitative of the cry of the pastor (K, TA.) and the like. (TA.) [See also R. Q. 1.] غُرْغُرَةٌ: see غُرَّةٌ: — — and see أَغَرُّ. أَغَرُّ More, or most, negligent, inattentive, inadvertent, inconsiderate, heedless, or unprepared. (Mgh.) See also غُرَّةٌ, second sentence. — And White; (S, K;) applied to anything: (K:) pl. غُرٌّ (TA) and غُرَّانٌ (S) [and perhaps غُرَرٌ, as in an ex. voce ذِرْوَةٌ: but see what is said of this pl. in a later part of this paragraph]. You say رَجُلٌ أَغَرُّ الوَجْهِ A man white of countenance. (TA.) And قَوْمٌ غُرَّانٌ, (S,) and غُرٌّ, (TA,) White people. (S.) And اِمْرَأَةٌ غَرَّآءُ A woman [white of countenance: or] beautiful in the front teeth. (TA voce فَرَّآءُ.) See, again, غُرَّةٌ, second sentence. And الأَيَّامُ الغُرُّ The days of which the nights are white by reason of the moon; which are the 13th and 14th and 15th; also called البِيضُ. (TA.) And يَوْمٌ أَغَرُّ مُحَجَّلٌ: see art. حجل. And اللَّيْلَةُ الغَرَّآءُ (assumed tropical:) The night of [i. e. preceding the day called] Friday. (O.) — — Also A horse having a غُرَّة [i. e. a star, or blaze, or white mark, on the forehead or face]: (S, Mgh, Msb, K:) or having a غُرَّة larger than a دِرْهَم, in the middle of his forehead, not reaching to either of the eyes, nor inclining upon either of the cheeks, nor extending downwards; it is more spreading than the قُرْحَة, which is of the size of a درهم, or less: or having a غُرَّة of any kind, such as the قُرْحَة or the شِمْرَاخ or the like: (L, TA:) and in like manner a camel having a غُرَّة: (IAar:) fem. غَرَّآءُ. (Msb, K.) [See an ex. in a prov. cited voce بَهِيمٌ: and another (from a trad.) voce مُحَجَّلٌ.] — — [Hence] الغَرَّآءُ (assumed tropical:) A certain bird, (K, TA,) black, (TA,) white-headed: applied to the male and the female: pl. غُرٌّ; (K, TA;) which is also expl. in the K as signifying certain aquatic birds. (TA.) — — And أَغَرُّ, (K, TA,) applied to a man, (TA,) (assumed tropical:) One whose beard occupies the whole of his face, except a little: (K, TA:) as though it [his face] were a [horse's] غُرَّة. (TA.) — — And (tropical:) Generous; open, or fair, or illustrious, in his actions; (K;) applied to a man: (TA:) eminent; noble; as also ↓ غُرْغُرَةٌ: (S, K:) or fair-faced: or a lord, or chief, among his people: (Msb:) pl. غُرٌّ, (T, M,) accord. to the K غُرَرٌ, but the former is more correct, (TA,) and غُرَّانٌ. (T, M, K.) And ↓ غُرَّى signifies (assumed tropical:) A woman of rank, eminence, or nobility, among her tribe. (Sgh, K, TA.) — — يَوْمٌ أَغَرُّ means (tropical:) An intensely hot day: (K, TA: afterwards expl. in the K as meaning [simply] a hot day: TA.) and in like manner one says هَاجِرَةٌ غَرَّآءُ, and ظَهِيرَةٌ غَرَّآءُ, (K, TA, expl. by As as meaning, white by reason of the intense heat of the sun, TA,) and وَدِيقَةٌ غَرَّآءُ. (K, TA.) — — And سَنَةٌ غَرَّآءُ (assumed tropical:) A year in which is no rain. (L in art. شهب.) مَغْرُورٌ: see غَرِيرٌ, in two places. مُغَارٌّ (S, K) and مُغَارَّةٌ (TA) A she-camel having little milk: (S, K:) or having lost her milk by reason of some accident or disease; as some say, on disliking her young one, and rejecting the milker: (TA:) or taking fright, and drawing up her milk, (ISk, S,) after yielding it freely: (TA:) pl. مَغَارُّ, (S, K,) imperfectly decl. [being originally مَغَارِرُ]. (S.) — — Hence, (TA,) (tropical:) A niggardly, or tenacious, hand: (K:) but accord. to the A and the TS, you say رَجُلٌ مُغَارُّ الكَفِّ, meaning a niggardly, or tenacious, man. (TA.) غرب 1 غَرَبَ, aor. غَرُبَ, (TA,) inf. n. غَرْبٌ, (K, TA,) He, or it, went, went away, passed away, or departed. (K, * TA.) — — And He retired, or removed, (K, * TA,) عَنِ النَّاسِ [from men, or from the people]. (TA.) — — And غَرَبَ, (S, K, TA,) aor. and inf. n. as above; (TA;) and ↓ غرّب; (A, TA;) and ↓ تغرّب; (K, TA;) He, or it, became distant, or remote; or went to a distance. (S, A, K, TA.) One

says, أُغْرُبْ عَنِّى Go thou, or withdraw, to a distance from me. (S.) — — And غَرَبَ and ↓ غرّب He, or it, became absent, or hidden. (K.) The former is said of a wild animal, meaning He retired from view, or hid himself, in his lurking-place. (A.) — — And غَرَبَتِ الشَّمْسُ, (S, Msb, TA,) aor. غَرُبَ, (Msb,) inf. n. غُرُوبٌ (S, Msb, TA) and مَغْرِبٌ [which is anomalous] and مُغَيْرِبَانٌ [which is more extr.], (TA,) The sun set: (S, Msb, TA:) and غَرَبَ النَّجْمُ The star set. (TA.) — غَرْبٌ [app. as an inf. n. of which the verb is غَرَبَ] signifies also (assumed tropical:) The being brisk, lively, or sprightly. (K.) — — And (assumed tropical:) The persevering (K, TA) in an affair. (TA.) — — غَرَبَتِ العَيْنٌ, inf. n. غَرْبٌ, The eye was affected with a tumour such as is termed غَرْبٌ [q. v.] in the inner angle. (TA.) — غَرُبَ, aor. غَرُبَ, inf. n. غَرَابَةٌ or غُرْبَةٌ and غُرْبٌ, said of a man: see 5. — — غَرُبَ, (K, TA,) inf. n. غَرَابَةٌ, said of language, (A, TA,) It was strange, or far from being intelligible; difficult to be understood; obscure. (A, * K, TA.) And in like manner, you say, غَرُبَتِ الكَلِمَةُ [which also signifies The word was strange as meaning unusual]. (A, TA.) — غَرِبَ, aor. غَرَبَ, (K, TA,) inf. n. غَرَبٌ, (TA,) He, or it, was, or became, black. (K, TA.) — غَرِبَتْ said of a ewe or she-goat, She was, or became, affected with the disease termed غَرَبٌ meaning as expl. below. (S.) — See also غَرَبٌ in another sense. 2 غرّب, inf. n. تَغْرِيبٌ: see 1, in two places: and 4, likewise in two places: — — and see also 5. — — Also He went into the west: (TA in this art.:) he directed himself towards the west. (TA in art. شرق.) One says, غَرِّبْ شَرِّقْ [Go thou to the west go thou to the east: meaning go far and wide]. (A, TA.) [See also 4.] — He made, or caused. him, or it, to be, or become, distant, remote, far off, or aloof: (Mgh:) he removed, put away, or put aside, him, or it; as also ↓ اغرب. (TA.) — — And غرّب, (Msb,) inf. n. as above, (S, Mgh, Msb,) He banished a person from the country, or town, (S, * Mgh, * Msb, TA,) in which a dishonest action had been committed [by him]. (TA.) — — And He divorced a wife. (TA, from a trad.) — — And غرّبهُ الدَّهْرُ, and غرّب عَلَيْهِ, Fortune left him distant, or remote. (TA.) — تَغْرِيبٌ signifies also, accord. to the K, The bringing forth white children: and also, black children: thus having two contr. meanings: but this is a mistake; the meaning being, the bringing forth both white and black children: the bringing forth either of the two kinds only is not thus termed, as Saadee Chelebee has pointed out. (MF, TA.) — Also The collecting and eating [hail and] snow and hear-frost; (K;) i. e., غُرَاب. (TA.) — See also غَرَبٌ. 4 إِغْرَابٌ signifies The going far into a land, or country; as also ↓ تَغْرِيبٌ. (K.) And you say, غرّبت ↓ الكِلَابُ The dogs went far in search, or pursuit, of the object, or objects, of the chase. (A, TA.) — — See also 5. — — And اغرب signifies He made the place to which he cast, or shot, to be distant, or remote. (A.) — — Also, (TA,) inf. n. as above, (K, TA,) He (a horse) ran much: (K:) or اغرب فِى جَرْيِهِ, said of a horse, (A, TA,) he exceeded the usual bounds, or degree, in his running: (A:) or he ran at the utmost rate. (TA.) — — And اغرب فِى الضَّحِكِ, (A, K,) and ↓ اِسْتَغْرَبَ فِيهِ, (S, A, * K, *) and ↓ أُسْتُغْرِبَ (K, TA) i. e. فى الضحك, and ↓ اِسْتَغْرَبَ ضَحِكًا occurring in a trad. and عَلَيْهِ ↓ اِسْتَغْرَبَ الضَّحِكُ, and اغرب الضَّحِكَ, (TA,) He exceeded the usual bounds, or degree, in laughing; (A, K, TA;) or he laughed [immoderately, or] violently, or vehemently, and much: (S, TA:) or i. q. قَهْقَهَ [q. v.]: (TA:) or اغرب signifies he laughed so that the غُرُوب [or sharpness and lustre &c.] of his teeth appeared: (L, TA:) or اغرب فى الضحك means he exceeded the usual bounds, or degree, in laughing, so that his eye shed tears [which are sometimes termed غَرْب]. (Har p. 572.) In the saying, in a certain form of prayer, أَعُوذُ بِكَ مِنْ كُلِّ شَيْطَانٍ ↓ مُسْتَغْرِبٍ [I seek protection by Thee from every devil &c.], the meaning of مستغرب is thought by El-Harbee to be exorbitant in evilness, wickedness, or the like; as though from الإِسْتِغْرَابُ فِى الضَّحِكِ: or it may mean sharp, or vehement, in the utmost degree. (TA.) — — And اغرب, (S, Msb,) inf. n. as above, (K,) He did, or said, what was strange, or extraordinary. (S, Msb, K.) You say, تَكَلَّمَ فَأَغْرَبَ He spoke, and said what was strange, and used extraordinary words: and يُغْرِبُ فِى كَلَامِهِ [He uses strange, or extraordinary, words in his speech]. (A, TA.) — — Also, (TA,) inf. n. as above, (K,) He came to the west. (K, TA.) [See also 2.] — اغرب also signifies He had a white child born to him. (TA.) — — And إِغْرَابٌ signifies Whiteness of the groins, (K, TA,) next the flank. (TA.) You say, of a man, اغرب meaning He was white in his groins. (TK.) — See also غَرَبٌ. — اغرب as trans.: see 2. — — إِغْرَابٌ said of a rider signifies His making his horse to run until he dies: (K:) or, accord. to Fr, one says, اعرب عَلَى فَرَسِهِ meaning " he made his horse to run: " [or اعرب فَرَسَهُ has this meaning: (see 4 in art. عرب:)] but he adds that some say اغرب. (O in art. عرب.) — — And اغرب, (S, TA,) inf. n. as above, (K, TA,) He filled (S, K, TA) a skin, (S, TA,) and a watering-trough or tank, and a vessel. (TA.) Bishr (Ibn-Abee-Kházim, TA) says, وَكَأَنَّ ظُعْنَهُمُ غَدَاةَ تَحَمَّلُوا ↓ سُفُنٌ تَكَفَّأُ فِى خَلِيجٍ مُغْرَبِ [And as though their women's camel-vehicles, on the morning when they bound the burdens on their beasts and departed, were ships inclining forwards (or moving from side to side like the tall palm-tree) in a filled river (or canal)]. (S.) — — Hence, (TA,) إِغْرَابٌ signifies also Abundance of wealth, and goodliness of condition: (K, TA:) because abundance of wealth fills the hands of the possessor thereof, and goodliness of condition fills [with satisfaction] the soul of the goodly person. (TA.) [Therefore the verb, meaning He was endowed (as though filled) with abundance of wealth and with goodliness of condition, is app. أُغْرِبَ; not (as is implied in the TK) أَغْرَبَ: the explanation of the verb in the TK is, his wealth was, or became, abundant, and his condition was, or became, goodly.] — — One says also (of a man, S) أُغْرِبَ (with damm, K) meaning His pain became intense, or violent, (As, S, K, TA,) from disease or some other cause. (TA.) — — And أُغْرِبَ عَلَيْهِ, accord. to the K, signifies A foul, or an evil, deed was done to him; and [it is said that] أُغْرِبَ بِهِ signifies the same: but in other works, [the verb must app. be in the act. form, for] the explanation is, he did [to him] a foul, or an evil, deed. (TA.) — — And أُغْرِبَ said of a horse, His blaze spread (S, K) so that it took in his eyes, and the edges of his eyelids were white: and it is used in like manner to signify that they were white by reason of what is termed زَرَقٌ [inf. n. of زَرِقَ, q. v.]. (S, TA.) See its part. n., مُغْرَبٌ. 5 تغرّب: see 1, third sentence. — — تغرّب and ↓ اغترب are syn., (S, Msb, K,) signifying He became [a stranger, a foreigner; or] far, or distant, from his home, or native country; (S, * Msb, K;) [he went abroad, to a foreign place or country;] and so ↓ غَرُبَ, aor. غَرُبَ, inf. n. غَرَابَةٌ, (Msb,) or غُرْبَةٌ (MA) [and app. غُرْبٌ, this last and غُرْبَةٌ being syn. with تَغَرُّبٌ and اِغْتِرَابٌ, and being like قُرْبَةٌ and قُرْبٌ inf. ns. of قَرُبَ]; and غَرَّبَ ↓ بِنَفْسِهِ, (Mgh, * Msb,) inf. n. تَغْرِيبٌ; (Msb;) and ↓ أَغْرَبَ, (Aboo-Nasr, S,) or this last signifies he entered upon الغُرْبَة [the state, or condition, of a stranger, &c.]. (Msb.) — — And تغرّب signifies also He came from the direction of the west. (K.) 8 اغترب: see 5. — — Also He married to one not of his kindred. (S, K.) It is said in a trad., اِغْتَرِبُوا وَلَا تُضْوُوا (TA) [expl. in art. ضوى]. 10 إِسْتَغْرَبَ see 4, in four places. — استغربهُ He held it to be, or reckoned it, غريب [i. e. strange, far from being intelligible, difficult to be understood, obscure; or extraordinary, unfamiliar, or unusual; and improbable]. (MA.) غَرْبٌ [an inf. n. of غَرَبَ, q. v., in several senses. — — As a simple subst.,] Distance, or remoteness; and so ↓ غَرْبَةٌ. (A, K.) النَّوَى ↓ غَرْبَةٌ [in one of my copies of the S غُرْبَة] means The distance, or remoteness, of the place which one purposes to reach in his journey. (S, TA.) — — [And hence, used as an epithet, Distant, or remote.] You say نَوًى غَرْبَةٌ [in one of

my copies of the S غُرْبَةٌ] A distant, or remote, place which one purposes to reach in his journey. (S, A. *) And دَارُ فُلَانٍ غَرْبَةٌ The house, or abode, of such a one is distant, or remote. (TA.) And دَرَاهِمُ غَرْبَةٌ Distant money [so that it is not easily attainable]. (TA.) And عَيْنٌ غَرْبَةٌ A far-seeing eye: and إِنَّهُ لَغَرْبُ العَيْنِ Verily he is far-seeing; and of a woman you say غَرْبَةُ العَيْنِ. (TA.) — And الغَرْبُ is syn. with ↓ المَغْرِبُ, (S, M, Msb, K,) which latter is also pronounced ↓ المَغْرَبُ, with fet-h to the ر, but more commonly with kesr, (Msb,) or accord. to analogy it should be with fet-h, but usage has given it kesr, as in the case of المَشْرِقُ; (TA;) [both signify The west;] الغَرْبُ is the contr. of الشَّرْقُ; (M, TA;) and ↓ المَغْرِبُ [is the contr. of المَشْرِقُ, and] originally signifies the place [or point] of sunset, (TA,) as also ↓ مَغْرِبَانُ الشَّمْسِ; (K;) and is likewise used to signify the time of sunset; and also as an inf. n.: (TA:) and ↓ المَغْرِبَانِ signifies the two places [or points] where the sun sets; i. e. the furthest [or northernmost] place of sunset in summer [W. 26 degrees N. in Central Arabia] and the furthest [or southernmost] place of sunset in winter [W. 26 degrees S. in Central Arabia]: (T, TA:) between these two points are a hundred and eighty points, every one of which is called مَغْرِبٌ; and so between the two points called المَشْرِقَانِ. (TA.) — غَرْبٌ signifies also The first part (S, K) of a thing (K) [and particularly] (assumed tropical:) of the run of a horse. (S.) — — And The حَدّ [or edge] (S, K) of a thing, as also ↓ غُرَابٌ, (K,) or of a sword and of anything; (S;) and thus [particularly] the ↓ غُرَاب of the فَأْس [or adz, &c.]. (S, K.) — — And (assumed tropical:) Sharpness (S, A, Msb, TA) of a sword, (TA,) or of anything, such as the فَأْس [or adz, &c.], and of the knife, (Msb,) and (Msb, TA) (assumed tropical:) of the tongue: (S, A, Msb, TA:) and [as meaning (assumed tropical:) sharpness of temper or the like, passionateness, irritability, or vehemence,] of a man, (TA,) and of a horse, (S, TA,) and of youth: (A, TA:) [from the same word signifying the " edge " of a sword &c.: whence the saying, أَرْهِفْ غَرْبَ ذِهْنِكَ لِمَا أَقُولُ (mentioned in the A and TA in art. ارهف) meaning (tropical:) Sharpen the edge of thine intellect for what I say:] and ↓ غَرْبَةٌ signifies the same. (TA.) And Vehemence of might or strength, or of valour or prowess, of men; syn. شَوْكَةٌ. (TA.) [And hence, app., (assumed tropical:) Briskness, liveliness, or sprightliness: and (assumed tropical:) perseverance in an affair: see the first paragraph.] — — Also, [used as an epithet,] (assumed tropical:) Sharp, applied to a sword [and the like], and to a tongue. (TA.) And, applied to a horse, (assumed tropical:) That runs much: (S, K:) or that casts himself forward, with uninterrupted running, not desisting until he has gone far with his ride. (TA.) — And A large دَلْو [or leathern bucket], (S, Mgh, Msb, K, TA,) made of a bull's hide, (Mgh, TA,) with which one draws water on the [camel, or she-camel, called] سَانِيَة [q. v.]: (Msb:) of the masc. gender: pl. غُرُوبٌ. (TA.) So expl. in the following words of a trad.: أَخَذَ الدَّلْوَ عُمَرُ فَاسْتَحَالَتْ غَرْبًا ['Omar took the دلو, and it became changed into a غرب]; i. e. when he took the دلو to draw water, it became large in his hand: for the conquests in his time were more than those in the time of Aboo-Bekr. (IAth, TA.) — — And A [camel, or any beast, such as is called] رَاوِيَة, (K, TA,) upon which water is carried. (TA.) — — And accord. to the K, A day of irrigation: but [this is app. a mistake: for] Az says that Lth has mentioned the phrase فِى يَوْمِ غَرْبٍ, meaning thereby in a day in which water is drawn with the [large bucket called] غَرْب, [for irrigation,] on the [camel, or she-camel, called] سَانِيَة. (TA.) — And Tears (K, TA) when they come forth from the eye: (TA:) or غُرُوبٌ signifies tears; (S;) and is pl. of غَرْبٌ. (TA.) A poet says, مَا لَكَ لَا تَذْكُرُ أُمَّ عَمْرِو إِلَّا لِعَيْنَيْكَ غُرُوبٌ تَجْرِى [What aileth thee, that thou dost not mention Umm-'Amr but thine eyes have tears flowing?]. (S, TA.) And it is said of Ibn-'Abbás, in a trad., كَانَ مِثَجًّا يَسِيلُ غَرْبًا i. e. (tropical:) [He was an eloquent orator, flowing with] a copious and uninterrupted stream of knowledge, likened to غَرْب as meaning " tears coming forth from the eye. " (TA.) — — And A flowing, (مَسِيلٌ, K,) or vehement flowing, (اِنْهِلَالٌ, A, K,) in one copy of the K اِنْهِمَالٌ [which means a flowing], (TA,) of tears from the eye: (A, K:) and a single flow (فَيْضَةٌ) of tears, and of wine. (K.) — — And A certain vein, or duct, (عِرْقٌ,) in the channel of the tears, (S, Mgh,) or in the eye, (A, K,) that flows [with tears] uninterruptedly; (S, A, Msb, K;) like what is termed نَاسُورٌ. (S, Mgh.) One says of a person whose tears flow without intermission, بِعَيْنِهِ غَرْبٌ. (As, S, Mgh.) And [the pl.] الغُرُوبُ signifies The channels of the tears. (S.) — — Also The inner angle of the eye, and the outer angle thereof. (S, A, K.) — — And A tumour in the inner angles of the eyes; (Mgh, K;) as also ↓ غَرَبٌ. (Mgh.) — — And A pustule (بَثْرَةٌ) in the eye, (K, TA,) which discharges blood, and the bleeding of which will not be stopped. (TA.) — — And Abundance of saliva (K, TA) in the mouth; (TA;) and the moisture thereof, i. e., of saliva: (K:) pl. غُرُوبٌ. (TA.) And The place where the saliva collects and remains: (K, TA:) or the غَرْب in a tooth is the place where the saliva thereof collects and remains: (TA:) or غَرْبٌ, (TA,) or its pl. غُرُوبٌ, (S, TA,) signifies the sharpness, and مَآء [meaning lustre], (S, TA,) of the tooth, (TA,) or of the teeth: (S, TA:) accord. to the T and M and Nh and L, غُرُوبُ الأَسْنَانِ signifies the places where the saliva of the teeth collects and remains: or, as some say, their extremities and sharpness and مَآء [which may here mean either water or lustre]: or the مَآء that runs upon the teeth: (TA:) or their مَآء, and shining whiteness: (A, TA:) or their fineness, or thinness, and sharpness: or غُرُوبٌ signifies the sharp, or serrated, edges of the fore teeth: it is also, as pl. of غَرْبٌ, expl. as signifying the مَآء of the فَم [by which may be meant either the water of the mouth or the lustre of the teeth, for الفَمُ properly signifies " the mouth " and metonymically " the teeth "], and the sharpness of the teeth: and accord. to MF, as on the authority of the Nh, [but SM expresses a doubt as to its correctness,] it is also applied to the teeth [themselves]. (TA.) [See also شَنَبٌ, in two places.] — سَهْمُ غَرْبٍ and ↓ أَصَابَهُ سَهْمُ غَرَبٍ, and سَهْمٌ غَرْبٌ and ↓ سَهْمٌ غَرَبٌ, (S, Msb, * K,) the second of which, i. e. ↓ سَهْمُ غَرَبٍ, accord. to IKt, is the most approved, (MF,) mean An arrow of which the shooter was not known [struck him]: (S, Msb, K:) or, accord. to some, سهم غَرْب signifies an arrow from an unknown quarter; ↓ سهم غَرَب, an arrow that is shot and that strikes another. (TA.) — And غَرْبٌ signifies also A certain tree of El-Hijáz, (K, TA,) green, (TA,) large, or thick, and thorny, (K, TA,) whence is made [or prepared] the كُحَيْل [i. e. tar] with which [mangy] camels are smeared: [or it is a coll. gen. n., for] its n. un. is with ة: so says ISd: كحيل is قَطِرَان, of the dial. of El-Hijáz: and he [app. ISd] says also, the أَبْهَل [q. v.] is the same as the غَرْب, because قطران is extracted from it. (TA.) Hence, as some say, (K, TA,) the trad., (TA,) لَا يَزَالُ أَهْلُ الغَرْبِ ظَاهِرِينَ عَلَى الحَقِّ [The people of the غرب will not cease to be attainers of the truth, or of the true religion]: (K, TA:) or the meaning is, the people of Syria, because Syria is [a little to the] west of El-Hijáz: or the people of sharpness, and of vehemence of might or strength, or of valour or prowess; i. e. the warriors against unbelievers: or the people of the bucket called غَرْب; i. e. the Arabs: or the people of the west; which meaning is considered by Iyád and others the most probable, because, in the relation of the trad. by Ed-Dárakutnee, the word in question is المَغْرِب. (L, TA.) غُرْبٌ: see غُرْبَةٌ. غَرَبٌ Silver: or a [vessel such as is termed] جَام of silver; (S, K;) [i. e.] a [drinking-cup or bowl such as is termed] قَدَح of silver. (L, TA.) A poet says, فَدَعْدَعَا سُرَّةَ الرَّكَآءِ كَمَا دَعْدَعَ سَاقِى الأَعَاجِمِ

الغَرَبَا cited in the S as being by El-Aashà but it is said in the L, IB says, this verse is by Lebeed, not by El-Aashà, describing two torrents meeting together; meaning, And they filled the middle of the valley of Er-Rehà, also, but less correctly, called Er-Rikà, like as the cup-bearer of the اعاجم [or foreigners] fills the silver قَدَح with wine: the verse of El-Aashà in which [it is said that] غَرَب occurs as meaning " silver " is, إِذَا انْكَبَّ أَزْهَرُ بَيْنَ السُّقَاةِ تَرَامَوْا بِهِ غَرَبًا وَنُضَارَا i. e. When a white wine-jug is turned down so as to pour out its contents [among the cup-bearers], they hand it, i. e. the wine in the cups, one to another [while it resembles silver or gold]: (L, TA:) غَرَبًا is here in the accus. case as a denotative of state, though signifying a substance: [and so نُضَارَا:] but it is said that غَرَبٌ and نُضَارٌ signify species of trees from which are made [drinkingcups or bowls such as are termed] أَقْدَاح [pl. of قَدَحٌ]: and it is said in the T that نُضَارٌ signifies a species of trees from which are made yellow أَقْدَاح. (TA.) — — [In explanation of the last of the applications of غَرَبٌ mentioned above, it is said that] it signifies also A species of trees (T, S, ISd, TA) from which are made white [drinking-cups or bowls of the kind termed] أَقْدَاح; (T, TA;) called in Pers. إِسپِيدْ دَار [or إِسْپِيدَار]: (S:) [generally held to mean the willow; like the Hebr. עֲרָבִי�; or particularly the species called salix Babylonica: a coll. gen. n.:] n. un. with ة. (ISd, TA.) [Avicenna (Ibn-Seenà), in book ii. p. 279, mentions a tree called غرب, but describes only the uses and supposed properties of its bark &c., particularizing its صَمْغ; whence it appears that he means the غَرْب, not the غَرَب.] — — It also signifies A [vessel of the kind termed] قَدَح [perhaps such as is made from the species of trees above mentioned]: (K, TA:) and its pl. is أَغْرَابٌ. (TA.) — — And Gold. (K.) — — And Wine. (S, K.) — — And The water that drops from the buckets between the well and the watering-trough or tank, (S, K,) and which soon alters in odour: (S:) or any water that pours from the buckets from about the mouth of the well to the wateringtrough or tank, and that soon alters in odour: or the water and mud that are around the well and the watering-trough or tank: (TA:) and (as some say, TA) the odour of water and mud: (K:) so called because it soon alters. (TA.) [Hence] one says, لا تغرب, [thus in the TA, so that it may be ↓ لَا تُغْرِبْ or ↓ لَا تَغْرَبْ or ↓ لَا تُغَرِّبْ,] meaning Spill not thou the water between the well and the watering-trough or tank, so as to make mud. (TA.) — Also A certain disease in sheep or goats, (S, K,) like the سَعَف in the she-camel, in consequence of which the hair of the خُرْطُوم [i. e. nose, or fore part of the nose,] and that of the eyes fall off. (S.) — — And [A colour such as is termed] زَرَق [q. v.] in the eye of a horse, (K, TA,) together with whiteness thereof. (TA.) — — See also غَرْبٌ, latter half, in five places. غُرُبٌ: see غَرْبَةٌ. غَرِيبٌ: see غَرْبٌ, former half, in three places. غُرْبَةٌ (S, K) and ↓ غُرْبٌ (K) [as simple substs. The state, or condition, of a stranger or foreigner: but originally both are, app., inf. ns. of غَرُبَ, like قُرْبَةٌ and قُرْبٌ of قَرُبَ, signifying] the being far, or distant, from one's home, or native country; (K;) i. q. إِغْتِرَابٌ (S, K) and تَغَرُّبٌ. (K.) — Also, the former, Pure, or unmixed, whiteness. (IAar, TA.) [See مُغْرَبٌ.] غَرْبِىٌّ [Of, or relating to, the west, or place of sunset; western]: see غَارِبٌ. — — [Also,] applied to trees (شَجَرٌ), Smitten, or affected, by the sun at the time of its setting. (K.) [Respecting the meaning of its fem. in the Kur xxiv. 35, see شَرْقِىٌّ.] — And A sort of dates: (K:) but accord. to AHn, the word is غُرَابِىٌّ [q. v.]. (TA.) — — And The [sort of] نَبِيذ that is termed فَضِيخ [i. e. a beverage made from crushed unripe dates without being put upon the fire]: (K, TA:) or [a beverage] prepared only from fresh ripe dates; the drinker of which ceases not to possess selfrestraint as long as the wind does not blow upon him; but if he goes forth into the air, and the wind blows upon him, his reason departs: wherefore one of its drinkers says, إِنْ لَمْ يَكُنْ غَرْبِيُّكُمْ جَيِّدًا فَنَحْنُ بِاللّٰهِ وَبِالرِّيحِ [If your gharbee be not excellent, we (put our trust) in God and in the wind]. (AHn, TA.) — — And A certain red صِبْغ [i. e. dye, or perhaps sauce, or fluid seasoning]. (K.) غِرْبِيبٌ One of the most excellent kinds of grapes; (K;) a sort of grapes growing at Et-Táïf, in- tensely black, of the most exceuent, and most delicate, and blackest, of grapes. (TA.) [See an ex. in a verse cited voce عَجِيبَةٌ.] — — Applied to an old man, Intensely black [app. in the hair]: or whose hair does not become white, or hoary: (TA:) or, so applied, who blackens his white, or hoary, hair with dye: (K, TA:) occurring in a trad., in which it is said that God hates such an old man: pl. غَرَابِيبُ. (TA.) — — أَسْوَدُ غِرْبِيبٌ means Intensely black: but if you say غَرَابِيبُ سُودٌ, you make the latter word a substitute for the former; because a word corroborative of one signifying a colour cannot precede; (S, K;) nor can the corroborative of any word: (Suh, MF:) or, accord. to Hr, غَرَابِيبُ سُودٌ [in the Kur xxxv. 25], relating to mountains, means Streaks having black rocks. (TA.) غُرَابٌ A certain black bird, (TA,) well known; (K, TA;) [the corvus, or crow;] of which there are several species; [namely, the raven, carrioncrow, rook, jackdaw, jay, magpie, &c.:] and it was used as a proper name, which, as is said in a trad., he [i. e. Mohammad] changed, because the word implies the meaning of distance, and because it is the name of a foul bird: (TA:) the pl. [of mult.] is غِرْبَانٌ (S, Msb, K) and غُرْبٌ (K) and (of pauc., S) أَغْرِبَةٌ (S, Msb, K) and أَغْرُبٌ; (Msb, K;) and pl. pl. غَرَابِينُ. (K.) When the Arabs characterize a land as fertile, they say, وَقَعَ فِى أَرْضٍ لَا يُطَيَّرُ غُرَابُهَا (tropical:) [He lighted upon a land of which the crow will not be made to fly away; because of its abundant herbage: see also طَيَّرَ]: and وَجَدَ ثَمَرَةَ الغُرَابِ (assumed tropical:) [He found the fruit of the crow]; because that bird seeks after and chooses the most excellent of fruits. (TA.) They also say, طَارَ غُرَابُ فُلَانٍ (tropical:) [The crow of such a one flew away], meaning the head of such a one became white, or hoary. (A, TA. [See also a similar phrase below.]) Also, فُلَانٌ أَبْصَرُ مِنْ غُرَابٍ [Such a one is more sharp-sighted than a crow]: and أَحْذَرُ [more cautious]: and أَزْهَى [more proud]: and أَشْأَمُ [more inauspicious]: &c.: they say that this bird is more inauspicious than any other inauspicious thing upon the earth. (TA.) In the phrase ↓ غُرَابٌ غَارِبٌ, the epithet is added to give intensiveness to the signification. (TA.) غُرَابُ البَيْنِ has been expl. in art. بين. — — الغُرَابُ is the name of (assumed tropical:) One of the southern constellations, [i. e. Corvus,] consisting of seven stars [in the enumeration of Ptolemy], behind البَاطِيَة [which is Crater], to the south of السِّمَاكُ الأَعْزَلُ [i. e. Spica Virginis]. (Kzw.) — — أَغْرِبَةُ العَرَبِ is an appellation of (assumed tropical:) The blacks [lit. crows] of the Arabs; the black Arabs: (K, TA:) likened to the birds called اغربة, in respect of their complexion: (TA:) in all of them the blackness was derived from their mothers. (MF, TA.) The أَغْرِبَة in the Time of Ignorance were 'Antarah and Khufáf Ibn-Nudbeh (asserted to have been a Mukhadram, TA) and Aboo-'Omeyr Ibn-El-Hobáb and Suleyk Ibn-Es-Sulakeh (a famous runner, TA) and Hishám Ibn-'Okbeh-Ibn-AbeeMo'eyt; but this last was a Mukhadram: and those among the Islámees, 'Abd-Allah Ibn-Khá-zim and 'Omeyr Ibn-Abee-'Omeyr and Hemmám [in the CK Humám] Ibn-Mutarrif and Munteshir Ibn-Wahb and Matar Ibn-Abee-Owfà and Taäbbata-Sharrà and Esh-Shenfarà and Hájiz; to the last of whom is given no appellation of the kind called " nisbeh," (K, TA,) in relation to father, mother, tribe, or place. (TA.) — — رِجْلُ الغُرَابِ signifies (assumed tropical:) A certain herb, called in the language of the Barbar إِطْرِيلَال, (K, TA,) and in the present day زِرُّ الأَخِلَّةِ, (MF,) resembling the شِبِتّ [q. v., variously written in different copies of the K,] in its stem and in its جُمَّة [or node whence the flower grows] and in its lower part, or root, except that its flower is white, and it forms grains like those of the مَقْدُونِس [app. scandix cerefolium or apium petroselinum],

(K, TA,) nearly: (TA:) a drachm of its seeds, bruised, and mixed with honey (K, TA) deprived of its froth, (TA,) is a tried medicine for eradicating [the species of leprosy which are called] the بَرَص and the بَهَق, being drunk; and sometimes is added to it a quarter of a drachm of عَاقِرْ قَرْحَا, (K, TA,) which is [commonly] known by the name of عود القرح [i. e. عُودُ القَرْحِ, both of these being names now applied to pyrethrum, i. e. pellitory of Spain, but the latter, accord. to Forskål (Flora Ægypt. Arab. p. cxix.), applied in El-Yemen to the cacalia sonchifolia, or to a species of senecio]; (TA;) the patient sitting in a hot sun, with the diseased parts uncovered: (K, TA:) [see also رِجْلٌ: now applied to the chelidonium hybridum of Linn., chelidonium dodecandrum of Forsk.: (Delile's Floræ Ægypt. Illustr. no. 502:) in Bocthor's Dict. Français-Arabe, both the names of رجل الغراب and اطريلال are given to the plants called cerfeuil (or chervil) and corne de cerf (or buck'shorn plantain, also called coronopus).] — — Also (i. e. رِجْلُ الغُرَابِ) A certain mode of binding the udder of a camel, (S, K,) tightly, (S,) so that the young one cannot suck; (K;) nor will it undo. (TA.) [Hence] one says, صُرَّ عَلَيْهِ رِجْلُ الغُرَابِ, meaning (tropical:) The affair was, or became, difficult, or strait, to him: (A, * K:) or his life, or subsistence, was, or became, so. (TA.) [And in like manner one says also أَصَرَّ, accord. to the TA: but this I think doubtful; believing that أَصَرَّ is a mistranscription for صَرَّ, meaning that one says also صَرَّ عَلَيْهِ رِجْلَ الغُرَابِ i. e. He bound him with a bond not to be undone, or that would not undo; or he straitened him. See, again, رِجْلٌ; and a verse there cited as an ex.] — الغُرَابَانِ signifies The two lower extremities of the two hips, or haunches, that are next to the upper parts of the thighs: (K, TA:) or the heads, and highest parts, of the hips, or haunches: (TA:) or two thin bones, lower than what is called the فَرَاشَة [or, app., فَرَاش, q. v.]: (K, TA:) or, in a horse and in a camel, the two extremities of the haunches, namely, their two edges, on the left and right, that are above the tail, at the junction of the head of the haunch, (As, S, TA,) where the upper parts of the haunch, on the right and left, meet: (TA:) or the two extremities of the haunch that are behind the قَطَاة [or fore part of the croup]: (IAar, TA:) pl. غِرْبَانٌ: Dhu-r-Rummeh says, referring to camels, تَقَوَّبَ تَقَوَّبَتْ غِرْبَانُهَا عَنِ غِرْبَانِ أَوْرَاكِهَا الخَطْرُ meaning عَنْ الخَطْرِ [The prominences of their haunches were excoriated from the lashing with the tails], the phrase being inverted, for the meaning is known; (S in this art.;) or تَقَوَّبَ may be for قَوَّبَ [i. e. the saying means the lashing with the tails excoriated the prominences of the haunches]: (S in art. خطر:) or غِرْبَانٌ signifies the haunches themselves, of camels: and is employed [by a synecdoche] to signify camels [themselves]: (IAar, TA:) and [the sing.] غُرَابٌ is also expl. as meaning the extremity of the haunch that is next the back. (L, TA.) — — غُرَابٌ signifies also The whole of the back of the head. (K, TA.) You say, شَابَ غُرَابُهُ The hair of the whole of the back of his head became white, or hoary. (TA. [See a similar phrase above in this paragraph.]) — — See also غُرْبٌ, former half, in two places. — And A bunch of بَرير [or fruit of the أَرَاك, q. v.]: (K:) or a black bunch thereof: pl. غِرْبَانٌ: (TA:) or غِرْبَانُ البَرِيرِ signifies the ripe fruit of the أَرَاك. (S.) — And Hail, and snow, (K, TA,) and hoar-frost: from مُغْرَبٌ signifying the " dawn; " because of their whiteness. (TA.) غُرُوبٌ pl. of غَرْبٌ [q. v.]. — — [Golius assigns to it the meaning of وِهَادٌ, which he renders " Depressiores terræ; " as on the authority of J: but I do not find this in the S.] غَرِيبٌ (S, Msb, K) and ↓ غُرُبٌ (S, K) and ↓ غَرِيبِىٌّ (AA, TA) signify the same, (S, K, TA,) [A stranger, or foreigner;] one far, or distant, from his home, or native country; (Msb;) a man not of one's own people: (TA:) a man not of one's own kindred; an alien with respect to kindred; (S in explanation of the first;) pl. of the first غُرَبَآءُ; (S, TA;) and غُرْبٌ [also] is a pl. of غَرِيبٌ, like as قُرْبٌ is of قَرِيبٌ: (TA in art. زلف:) fem. of the first غَرِيبَةٌ; pl. غَرَائِبُ. (L, TA.) أَذَاعَتْ غَزْلَهَا فِى الغَرَائِبِ, a phrase used by a poet, means She distributed her thread among the strange women: for most of the women who spin for hire are strangers. (L, TA.) And one says وَجْهٌ كَمِرْآةِ الغَرِيبَةِ [A face like the mirror of her who is a stranger]: because, the غَرِيبَة being among such as are not her own people, her mirror is always polished; for she has none to give her a sincere opinion respecting her face. (A.) And لَأَضْرِبَنَّكُمْ ضَرْبَ غَرِيبَةِ الإِبِلِ (tropical:) [I will assuredly beat you with the beating of the strange one of the camels] is a saying of El-Hajjáj threatening the subjects of his government; meaning, as a strange camel, intruding among others when they come to water, is beaten and driven away. (IAth, TA.) And [hence] قِدْحٌ غَرِيبٌ means (assumed tropical:) [An arrow, without feathers or head,] such as is not of the same trees whereof are the rest of the arrows. (TA.) — — غَرِيبٌ signifies also Language that is strange; [unusual, extraordinary, or unfamiliar;] far from being intelligible; difficult to be understood; or obscure. (Msb, TA.) Hence, مُصَنَّفُ الغَرِيبِ [The composition on the subject of the strange kind of words &c.]. (A, TA.) [Hence also الغَرِيبَانِ The two classes of strange words &c., namely, those occurring in the Kur-án, and those of the Traditions.] And كَلِمَةٌ غَرِيبَةٌ A word, or an expression, that is [strange, &c., or] obscure: (A, TA:) غَرِيبَةٌ applied to a word [and often used as an epithet in which the quality of a subst. is predominant] is opposed to فَصِيحَةٌ: and its pl. is غَرَائِبُ. (Mz 13th نوع.) — — [And hence it often signifies Improbable.] — — Applied to a trad., it means Traced up uninterruptedly to the Apostle of God, but related by only one person. of the تَابِعُونَ or of those termed أَتْبَاعُ التَّابِعِينَ or of those termed أَتْبَاعُ أَتْبَاعِ التَّابِعِينَ. (KT.) — [The fem.] غَرِيبَةٌ, in a verse of Aboo-Kebeer El-Hudhalee, as some relate it, is expl. by Skr as meaning Black; syn. سَوْدَآءُ. (TA voce عَزِيزَةٌ [q. v. It is perhaps used by poetic license for غِرْبِيبَةٌ, fem. of غِرْبِيبٌ.]) غَرِيبَةٌ fem. of غَرِيبٌ [q. v.] — — [Hence, as a subst.,] الغَرِيبَةُ signifies (tropical:) The hand-mill: so called because the neighbours borrow it, (A, K, TA.) and thus it does not remain with its owners. (A, TA.) غُرَابِىٌّ A sort of dates. (AHn, K, TA. [See also غَرْبِىٌّ.]) In some copies of the K, for تمر is put ثمر: the former is the right. (TA.) غَرِيبِىٌّ: see غَرِيبٌ. غَارِبٌ [The western side of a mountain &c.]. You say, هٰذَا غَارِبُ الجَبَلِ and ↓ غَرْبِيُّهُ [This is the western side of the mountain], and [in the opposite sense] هذا شَارِقُ الجَبَلِ and شَرْقِيُّهُ. (TA in art. شرق.) — Also The كَاهِل [or withers], (A, K, TA,) of the camel; (TA;) or the part between the hump and the neck; (S, A, Msb, K, TA;) upon which the leading-rope is thrown when the camel is sent to pasture where he will: (Msb:) pl. غَوَارِبُ. (Msb, K.) — — Hence the saying, (S, &c.,) حَبْلُكِ عَلَى غَارِبِكِ [Thy rope is upon thy withers]; (S, A, Mgh, Msb, K, TA;) used (Msb, TA) by the Arabs in the Time of Ignorance (TA) in divorcing; (Msb, TA;) meaning (tropical:) I have left thy way free, or open, to thee; (TA;) go whithersoever thou wilt: (S, A, Mgh, Msb, K, TA:) originating from the fact of throwing a she-camel's leading-rope upon her withers, if it is upon her, when she pastures; for when she sees the leading-rope, nothing is productive of enjoyment to her. (As, S, TA.) — — الغَارِبَانِ signifies The fore and kind parts of the back [and of the hump]: and بَعِيرٌ ذُو غَارِبَيْنِ, A camel whereof the part between the غاربان [or fore and kind parts] of the hump is cleft; which is mostly the case in the بَخَاتِىّ, whose sire is the فَالِج [or large twohumped camel of Es-Sind] and his dam Arabian. (TA.) — — And غَارِبٌ signifies also The fore part of the hump: thus in the following saying, in a trad. of Ez-Zubeyr: فَمَا زَالَ يَفْتِلُ فِى الذِّرْوَةِ وَالغَارِبِ حَتَّى أَجَابَتْهُ عَائِشَةُ إِلَى الخُرُوجِ i. e. (assumed tropical:) [And he ceased not to twist the fur of]

the upper part and the fore part of the hump [until 'Áïsheh gave him her consent to go forth]; meaning, he ceased not to practise guile with her, and to wheedle her, until she gave hun her consent: originating from the fact that, when a man desires to render a refractory camel tractable, and to attach to him the nose-rein, he passes his hand over him, and strokes his غارب, and twists its fur, until he has become familiar: (L, TA:) or غَارِبٌ signifies the upper portion of the fore part of the hump. (Lth, TA.) — — Also (tropical:) The upper part of a wave: (Lth, TA:) غَوَارِبُ المَآءِ means (tropical:) the higher parts of the waves of water; (S, K, TA;) likened to the غوارب of camels: (S, TA:) or the higher parts of water. (TA.) — — And (assumed tropical:) The highest part of anything. (Msb, TA.) — See also غُرَابٌ, first quarter. مَغْرِبٌ and مَغْرَبٌ: see غَرْبٌ, first quarter, in four. places. You say, لَقِيتُهُ مَغْرِبَ الشَّمْسِ (K, TA) and ↓ مَغْرِبَانَهَا (K, * TA) and مَغْرِبَانَاتِهَا (TA) and ↓ مُغَيْرِبَانَهَا (S, K) and مُغَيْرِبَانَاتِهَا (S, * K) I met, or found, him, or it, at sunset. (K, TA.) [It is said that] ↓ مُغَيْرِبَانٌ is a dim. formed from a word other than that which is its proper source of derivation; being as though formed from ↓ مَغْرِبَانٌ. (S, L. [Hence it seems that this last word as given above was unknown to, or not admitted by, the authors of these two works.]) — — مَغْرِبٌ signifies also Anything [meaning any place] that conceals, veils, or covers, one: pl. مَغَارِبُ, which is applied to the lucking-places of wild animals. (Az, TA.) مُغْرَبٌ: see 4, latter half. — — Also White; (S, K;) as an epithet applied to anything: or that of which every partis white; and this is the ugliest kind of whiteness. (K.) And White in the edges of the eyelids; (S, K;) as an epithet applied to anything: (S:) a camel of which the edges of the eyelids, and the iris of each eye, and the hair of the tail, and every part, are white: (IAar, TA:) and a horse of which the blaze upon his face extends beyond his eyes. (TA.) And عَيْنٌ مُغْرَبَةٌ An eye which is blue [or gray], and of which the edges of the lids, and the surrounding parts, are white: when the iris also is white, the ↓ إِغْرَاب is of the utmost degree. (TA.) — — Also The dawn of day: (K, TA:) so called because of its whiteness. (TA.) عَنْقَآءُ مُغْرِبٌ (A, K) and مُغْرِبَةٌ and مُغْرِبٍ, and العَنقَآءُ المُغْرِبُ, (K,) A certain bird, of which the name is known, but the body is unknown: (A, K:) or a certain great bird, that goes far in its flight or they are words having no meaning [except the meanings here following]. (A, L, K.) [See also art. عنق.] — — Calamity, or misfortune. (K.) طَارَتْ بِهِ عَنْقَآءُ مُغْرِبٌ means Calamity, or misfortune, carried him off, or away. (TA.) [See, again, art. عنق.] — — And The summit of an [eminence of the kind called] أَكَمَة: (K:) or العَنْقَآءُ المُغْرِبُ signifies the summit of an أَكَمَة on the highest part of a tall, or long, mountain so says Aboo-Málik, who denies that it means a bird. (TA.) — — And [The people, or the woman,] that has gone far into a land, or country, so as not to be perceived nor seen: (K:) thus is expl. in the T العَنْقَآءُ المُغْرِبِ, as transmitted from the Arabs, with the ة suppressed in like manner as it is in لِحْيَةٌ نَاصِلٌ meaning " an intensely white beard. " (TA.) مَغْرِبَانٌ; pl. مَغْرِبَانَاتٌ: see غَرْبٌ, first quarter: and see also مَغْرِبٌ, in two places. [مَغْرِبِيٌّ and مَغْرَبِيٌّ, or, accord. to some, the former only, but the latter is now common, Of the west; western: now generally meaning of the part of Northern Africa west of Egypt or of North-Western Africa: as applied to a man, its pl. is مَغَارِبَةٌ.] شَأْوٌ مُغَرِّبٌ and مُغَرَّبٌ [A term, or limit, &c.,] distant, or remote. (S.) — — And خَبَرٌ مُغَرِّبٌ Fresh, or recent, information, or news, from a foreign, or strange, land or country. (TA.) One says, هَلْ جَآءَكُمْ مُغَرِّبَةُ خَبَرٍ Has any information, or news, come to you from a foreign, or strange, land or country? (Yaakoob, S, TA:) and هَلْ مِنْ مُغَرِّبَةِ خَبَرٍ (A'Obeyd, A, Msb, TA) and مُغَرَّبَةِ خَبَرٍ (A'Obeyd, Msb, TA) Is there any information from a distant place? (A;) or any occasion of such information? (Msb;) or any new information from a distant land or country? or, accord. to Th, مغرّبة خبر means new, or recent, information. (TA.) [See an ex. voce جُنُبٌ: and see also مُقَرِّبٌ.] — — المُغَرِّبُونَ, mentioned in a trad., (Hr, Nh, K, TA,) in which it is said, إِنَّ فِيكُمْ مُغَرِّبِينَ, (Hr, Nh, TA,) is expl. [app. by Mohammad] as meaning Those in whom the jinn [or demons] have a partnership, or share: so called because a foreign strain has entered into them, or because of their coming from a remote stock: (Hr, Nh, K, TA:) and by the jinn's having a partnership, or share, in them, is said to be meant their bidding them to commit adultery, or fornication, and making this to seem good to them; so that their children are unlawfully begotten: this expression being similar to one in the Kur xvii. 66. (Nh, TA.) — — And مُغَرِّبٌ signifies also One going, or who goes, to, or towards, the west. (S.) [See an ex. voce مُشَرِّقٌ.] مُغَيْرِبَانٌ; pl. مُغَيْرِبَانَاتٌ: see مَغْرِبٌ, in two places. مُسْتَغْرِبٌ: see 4, former half. غربل Q. 1 غَرْبَلَهُ, (S, MA, O, K,) inf. n. غَرْبَلَةٌ, (TA,) He sifted it; (MA;) i. q. نَخَلَهُ; (K;) namely, flour, &c., (S, O,) or earth, or mould. (MA.) — — And [hence, app.,] He dispersed it, or scattered it. (Sh, TA.) — — And He cut it, or severed it; syn. قَطَعَهُ: (S, O, and so in the CK:) or he cut it in pieces; syn. قَطَّعَهُ. (So in several copies of the K and in the TA.) — — And غربل القَوْمَ He slew, and crushed [lit. ground], the people, or company of men. (K.) Hence the saying, in a trad., كَيْفَ بِكُمْ إِذَا كُنْتُمْ فِى زَمَانٍ يُغَرْبَلُ النَّاسُ فِيهِ (O, * TA) i. e. [How will it be with you when ye shall be in a time when men] shall be slain, and crushed? (TA:) or the meaning is, when the best of them shall be taken away and the worst of them shall remain; like as is done by the sifter of wheat? (O, TA:) or, in the opinion of Suh, as he says in the R, when they shall be searched to the utmost, and pursued one after another? agreeably with the saying of Mek- hool Ed-Dimashkee, دَخَلْتُ الشَّأْمَ فَغَرْبَلْتُهَا غَرْبَلَةً حَتَّى لَمْ أَدَعْ عِلْمًا إِلَّا حَوَيْتُهُ [I entered Syria, and searched it to the utmost in such a manner that I left not a science but I acquired it]. (TA.) — — And غُرْبِلَ القَتِيلُ The slain man became swollen, or inflated, and raised his legs. (TA.) غَرْبَالٌ [A sieve;] a certain thing well known; (S, O;) the thing with which one sifts: (K:) pl. غَرَابِيلُ. (O.) — — And (O, K, TA) hence, as being likened thereto in respect of its circular shape, (TA,) A tambourine: (O, K, TA:) whence the trad., أَعْلِنُوا النِّكَاحَ وَاضْرِبُوا عَلَيْهِ بِالْغِرْبَالِ [Publish ye the marriage, and beat for it the tambourine]. (O, TA.) — — And (tropical:) One who makes known what has been told him, in a malicious, or mischievous, manner, so as to occasion discord, or dissension. (K, TA.) غِرْبِيلٌ a word said to signify A sparrow: occurring in the saying, in a trad. of Ibn-EzZubeyr, أَتَيْتُمُونِى فَاتِحِى أَفْوَاهِكُمْ كَأَنَّكُمُ الغِرْبِيلُ [Ye came, or have come, to me opening your mouths as though ye were the sparrow]. (TA.) مُغَرْبَلٌ [Sifted. — — And hence, app.,] Dispersed, or scattered. (TA.) — — And The low, base, vile, or mean, (K, TA,) of men; as though he had come forth from the غِرْبَال [or sieve]. (TA.) — — And Slain and swollen or inflated. (A'Obeyd, S, O, K.) — — And مُلْكٌ مُغَرْبَلٌ Dominion passing away. (O, K.) غرث 1 غَرِثَ, aor. غَرَثَ, inf. n. غَرَثٌ, (S, A, O, K,) He hungered: (S, A, O, K:) or, as some say, in the slightest degree: and some say, vehemently. (TA.) — And accord. to Aboo-'Amr Esh-Sheybánee, one says, غَرِثُوا بِإِبِلِ فُلَانٍ, meaning They took the camels of such a one wrongfully: and a man says to another, وَيْلَكَ غَرَثْتَ بِى وَتَرَكْتَ حَقَّكَ [app. meaning Woe to thee: thou hast wronged me, and hast left, or neglected, thy right]. (O.) 2 غرّث, (S, A, O,) inf. n. تَغْرِيثٌ, (S, A, O, K,) He made hungry; made to hunger. (S, A, O, K.) You say, غرّث كِلَابَهُ He made his dogs hungry. (S, O.) غَرْثَانُ Hungry: [or, accord. to some, in the slightest degree: and accord. to some, vehemently: (see the verb:)] you say قَوْمٌ غَرْثَى [using the fem., i. e. a hungry people or party], (S, A, * O, K,) and غَرَاثَى, (S, O, K,) and also with kesr to the ث [i. e. غَرَاثِ] accord. to a copy of the S, (TA,) and غِرَاثٌ: (S, A, O, K:) the fem. is غَرْثَى; (S, A, O, K;) pl. غِرَاثٌ. (S, O, K.) And you say اِمْرَأَةٌ غَرْثَى الوِشَاحِ, meaning (tropical:) A

woman slender in the waist: (S, A, O, K:) because she does not fill her وشاح [q. v.] which is therefore as though it were hungry. (S, O.) غرد 1 غَرِدَ: see the next paragraph, in three places. 2 غَرّد, inf. n. تَغْرِيدٌ, It (a bird) sang, or warbled, or uttered its voice; as also ↓ غَرِدَ: (As, L:) it, or he, (a bird, S, A, K, and a man, S, as is implied in a verse there cited, and L,) prolonged its, or his, voice, and singing, and modulated it sweetly, or warbled; (Lth, S, A, Msb;) and so ↓ غَرِدَ, inf. n. غَرَدٌ; (S, L, Msb;) and ↓ تغرّد: (S:) or raised its, or his, voice, and prolonged it, modulating it sweetly, or warbling; (L, K;) as also ↓ غَرِدَ, aor. غَرَدَ; and so ↓ تغرّد, and ↓ اغرد: (K:) and it (a pigeon) cooed: it (the [bird called] مُكَّآء) whistled: it (the cock) crowed: it (the fly) buzzed, or hummed: he (the ass) uttered a hoarse, or rough, sound; as also ↓ تغرّد. (L.) غرّد is trans. as well as intrans.; or it may be rendered as though trans. by the suppression of the preposition [لِ]. (L.) 4 أَغْرَدَ see 2. — أَغْرَدَنِى, said of a turtle-dove, means It gladdened me by its cooing. (ElHejeree, L.) 5 تَغَرَّدَ see 2, in three places. 10 استغرد الرَّوْضُ الذُّبَابَ The meadows, or gardens, by their luxuriance (نَعْمَة, as in the L and in some copies of the K, in other copies of the K نَغْمَة, TA), excited the flies to buzz, or hum. (L, K.) Q. Q. 3 اِغْرَنْدَاهُ, (K,) and اِغْرَنْدَى عَلَيْهِ, (AZ, S, K,) inf. n. اِغْرِنْدَآءٌ, (AZ, S,) He overcame him; (A'Obeyd, K;) he set upon him, or assailed him, or overcame him, with reviling and beating and violence; (AZ, A'Obeyd, S, K;) like اِغْلَنْتَى (AZ, A'Obeyd, S,) and اِسْرَنْدَى. (TA. [See the last of these verbs, in art. سرد, and the verse there cited.]) غَرْدٌ: see غِرْدٌ. — Also A [booth of reeds, or canes, &c., such as is called] خُصّ, (Ibn-'Abbád, O, K.) غِرْدٌ: see غَرِدٌ. — Also, (Ks, AHn, S, K,) and ↓ غِرْدَةٌ, (AHn, K,) or غِرْدٌ and غِرْدَةٌ are like تِبْنٌ and تِبْنَةٌ [the former a coll. gen. n. and the latter its n. un.], (S,) and ↓ غَرْدٌ (Fr, AHn, S, K) and ↓ غَرْدَةٌ, (AHn, K,) or غَرْدٌ and غَرْدَةٌ are like تَمْرٌ and تَمْرَةٌ [the former a coll. gen. n. and the latter its n. un.], (S,) and ↓ غَرَدٌ (K) and ↓ غَرَدَةٌ, (AHn, L,) [or this last is the n. un. of that next preceding it, which is a coll. gen. n.,] and ↓ غَرَادٌ (AA, K) and ↓ غَرَادَةٌ, (AHn, K,) or this last is the n. un. of that next preceding it, [which is a coll. gen. n.,] (AA, L,) and ↓ مُغْرُودٌ, (Fr, AHeyth, K,) with damm, (K,) of the measure مُفْعُولٌ, which is a measure very rare, (Fr, AHeyth, TA,) or this is ↓ مَغْرُودٌ, (L, and thus in my copies of the S,) with fet-h to the م, accord. to As, (L,) A species of كَمْأَة [or truffles]: (Ks, AHn, S, K:) or small كمأة: or bad كمأة: (AHn, L:) pl. (of غِرْدٌ, S, or of غَرْدٌ, Fr, S) غِرَدَةٌ, (Fr, S, K,) like as قِرَدَةٌ is of قِرْدٌ, (S,) or جِبَأَةٌ of جَبْءٌ, (Fr, S,) [or, accord. to some, this is a quasi-pl. n., (see جَبْءٌ,)] and (of both of these, S) غِرَادٌ, (S, K,) like as ذِئَابٌ is pl. of ذِئْبٌ, and كِلَابٌ of كَلْبٌ, (S,) and (of مَغْرُودٌ [or مُغْرُودٌ], S) مَغَارِيدُ. (S, K.) غَرَدٌ: see the next preceding paragraph. غَرِدٌ (Lth, As, S, L, Msb, K) and ↓ غِرْدٌ, (M, L, K,) which is thought by ISd to be a contraction of the former, (L,) and ↓ مُغَرِّدٌ (L, K) and ↓ غَرِيدٌ, (L, TA,) or ↓ غِرْيَدٌ, (TA,) and ↓ غِرِّيدٌ [which has an intensive signification], applied to a bird, (As, S, A, K,) and to a man, (L,) Singing, warbling, or uttering the voice: (As, L:) or prolonging the voice, and the singing, and modulating it sweetly, or warbling: (Lth, S, L, Msb:) or raising the voice, and prolonging it, modulating it sweetly, or warbling. (L, K.) [See also 2.] غَرْدَةٌ and غِرْدَةٌ and غَرَدَةٌ: see غِرْدٌ. غَرَادٌ and غَرَادَةٌ: see غِرْدٌ. غَرِيدٌ, or غِرْيَدٌ: see غَرِدٌ. غَرَّادٌ an appellation applied by the people of El-'Irák to A maker of [the booths called] أَخْصَاص [pl. of خُصٌّ, with which غَرْدٌ is syn.], and of [the fabrics of reeds, or canes, called] حَرَادِىّ [pl. of حُرْدِىٌّ or حُرْدِيَّةٌ]. (O.) غِرِّيدٌ: see غَرِدٌ. اغرود and اغرودة [i. e. أُغْرُودٌ and أُغْرُودَةٌ, in measure like أُسْلُوبٌ and أُحْدُوثَةٌ,] A song or a singing [or a warbling, of a bird, &c.]: pl. أَغَارِيدُ. (Har p. 445.) One says طَائِرٌ مُسْتَمْلَحُ الأَغَارِيدِ [A bird whose songs, or warblings, are esteemed sweet]. (A.) مُغَرِّدٌ: see غَرِدٌ. مُغْرَنْدٍ act. part. n. of Q. Q. 3 [q. v.]. (S.) مَغْرُودٌ and مُغْرُودٌ: see غِرْدٌ. أَرْضٌ مَغْرُودَآءُ Land abounding with [the species of truffles called] غِرْد: (K:) or having in it مَغَارِيد [pl. of مَغْرُودٌ]. (O.) رَوْضٌ مُسْتَغْرِدٌ Luxuriant meadows or gardens [that excite the flies to buzz, or hum: see 10]. (TA.) غرز 1 غَرَزَ, aor. غَرِزَ, (S, K,) inf. n. غَرْزٌ, (S,) He pricked a thing with a needle, (S, K,) and with a stick or the like. (K in art. نخس.) — — He inserted a needle into a thing; as also ↓ غرّز: (TA:) he stuck, (TA,) or fixed, (Msb, TA,) a thing, (Msb,) or a stick, (TA,) into the ground; (Msb, TA;) he inserted and fixed a stick into the ground; (Mgh;) he planted a tree; [like غَرَسَ;] (TA;) with the same aor., (Msb,) and the same inf. n.; (Mgh, Msb;) as also ↓ اغرز. (Msb.) — — [Hence,] غَرَزَ رِجْلَهُ فِى الغَرْزِ, (S, K,) or فِى الرِّكَابِ, (A,) aor. and inf. n. as above, (S,) (tropical:) He put his foot into the غَرْز, (S, K,) or stirrup; (A;) as also ↓ اغترز [alone, from غَرْزٌ meaning a kind of stirrup]. (A, K.) — — [Hence also,] غَرَزَتِ الجَرَادَةُ; and ↓ غرّزت, (TA,) or غرّزت بِذَنَبِهَا, inf. n. تَغْرِيزٌ; (S;) The locust stuck her tail into the ground to lay her eggs. (S, TA.) — — And hence, أَقَامَ بِأَرْضِنَا وَغَرَزَ ذَنَبَهُ (tropical:) [He stayed, or abode, in our land, and remained fixed, or] did not quit it. (A and TA in art. ذنب.) — — غُرِزَ and ↓ غُرِّزَ are also said of anything when one means It was tucked up (شُمِّرَ) into a thing. (TA.) It is said in a trad. of El-Hasan, وَقَدْ غَرَّزَ ↓ ضُفُرَ رَأْسِهِ, i. e., And he had twisted [the locks or plaits of] his hair, and inserted its extremities into its roots. (TA.) — غَرِزَ, aor. غَرَزَ, (Sgh, K,) inf. n. غَرْزٌ, (TK,) (tropical:) He obeyed the Sultán after having been disobedient to him: (Sgh, K:) as though he laid hold of his غَرْز [or stirrup] and went with him. (TA.) — غَرَزَتْ, (S, A, K,) aor. غَرُزَ, (S,) inf. n. غِرَازٌ (A, K) and غَرْزٌ, (K,) She (a camel, S, A, K, and a sheep or goat, and an ass, TA) had little milk; her milk became little. (S, K.) 2 غَرَّزَ see 1, in four places. — غرّز النَّاقَةَ He abstained from milking the she-camel: (A:) and غرّز الغَنَمَ he ceased to milk the ewes or she-goats, desiring that they should become fat: (TA:) and غُرِّزَتِ النَّاقَةُ, inf. n. تَغْرِيزٌ, the she-camel was left unmilked: or her udder was dashed with cold water in order that her milk might cease: or she was left unmilked once between two milkings: (K:) this is when her milk has withdrawn: (TA: [see also 2 in art. غزر:]) or تَغْرِيزٌ signifies the sprinkling a she-camel's udder with water, then daubing the hand with earth or dust and slapping the udder, so that the milk is driven upwards, then taking her tail and pulling it vehemently, and slapping her with it, and leaving her; whereupon she goes away for a while at random. (AHn, TA.) It is said in a trad. of 'Atà, that he was asked respecting the تغريز of camels; and answered, "If it be for emulation, [to make them more fat than those of other men,] no; but if from a desire of putting them in a good state for sale, yes: " and IAth says that the تغريز thereof may mean them increase, or offspring, (نِتَاج,) and fatness; from غَرْزُ الشَّجَرِ [the planting of trees]; but that the more proper explanation is that before given [which appears to be one of the explanations here preceding]. (TA.) 4 أَغْرَزَ see غَرَزَ. — اغرز الوَادِى The valley produced the plant called غَرَز. (K, TA.) 8 إِغْتَرَزَ see غَرَزَ. — — اغترز السَّيْرُ (tropical:) The journeying, or time of journeying, (السَّيْرُ, K, or المَسِيرُ, S,) drew near: (S, K:) or his journeying, or time of journeying, drew near: (TA:) from غَرْزٌ [meaning a kind of stirrup]. (S, TA.) [But the reading adopted by the author of the TA is app. السَّيْرَ; agreeably with what I find in a copy of the A, إِغْتَرَزْتَ السَّيْرَ, expl. by دَنَا مَسِيرُكَ.] — — It is said in a trad., that a man asked him [meaning, app., Mohammad,] respecting the most excellent warring against unbelievers, and that he was silent respecting at until إِغْتَرَزَ فِى الجَمْرَةِ الثَّالِثَةِ, i. e., (assumed tropical:) He entered upon [the period of] the third جَمْرَة: [meaning, that the most excellent is when the weather has become hot; because warring is then the most arduous: see جَمْرَةٌ:] like as the foot of the rider enters into the غَرْز [or stirrup]. (TA.) غَرْزٌ

The stirrup (S, Mgh, K) of the camel's saddle, (S, Mgh,) made of skin, (S, K,) sewed; (TA;) that of iron [or brass] or wood being called رِكَابٌ; (S;) the camel's stirrup: (Msb:) IAar says that it is to the she-camel like the حِزَام to the horse: but others say, that it is to the camel like the رِكَاب, to the mule. (TA.) You say, اِلْزَمْ غَرْزَ فُلَانٍ [lit. Keep thou to the stirrup of such a one; meaning,] (tropical:) keep thou to the commands and prohibitions of such a one. (K, TA.) And اُشْدُدْ يَدَيْكَ بِغَرْزِهِ (tropical:) Cleave thou to him, (A, K,) and leave him not. (A.) And it is said in a trad., اِسْتَمْسِكْ بِغَرْزِهِ, meaning, (tropical:) Cling thou to him, and follow what he says and does, and disobey him not; like as one lays hold upon the stirrup of the rider and goes with him. (TA.) — Also sing. of غُرُوزٌ, which signifies Sprigs ingrafted upon the branches of the grape-vine. (K.) غَرَزٌ A species of panic grass (ثُمَام), (K, TA,) small, growing upon the banks of rivers, having no leaves, consisting only of sheaths (أَنَابِيب) set one into another; and it is of the plants called حَمْض: or, as some say, the [kind of rush called] أَسَل: and spears are so called as being likened thereto: As says, it is a plant which I have seen in the desert, growing in plain, or soft, tracts of land: (TA:) or its growth is like that of the [sweet rush called] إِذْخِر; of the worst of pasture: (K, TA:) AHn says, it is an unwholesome pasture; for when the she-camel that pastures upon it is slaughtered, the غَرَز is found in her stomach separate from the water, not diffused: and it does not beget the cattle strength: the n. un. is with ة: it has been erroneously mentioned as being called عَرَز, with the unpointed ع (TA.) غَرْزَةٌ A single puncture; syn. خَرْزَةٌ. (TA in art. خرز.) غُرْزَةٌ [i. q. خُرْزَةٌ; q. v.: see Freytag's Arab. Prov., i. 626: in the present day applied to A stitch: expl. by Golius, as on the authority of Meyd, as signifying " sutura seu consutio vestis, quæ densioribus fit punctorum interst(??) " the pl. is غُرَزٌ; not غُرُزٌ, as in the Lex. of Golius.) غَرِيزَةٌ Nature: or natural, native, innate, or original, disposition, temper, or other quality or property; idiosyncrasy; [of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ; as though signifying a disposition, &c., implanted by the Creator;] syn. طَبِيعَةٌ, (Lh, S, Msb, K,) and قَرِيحَةٌ, (S,) and سَجِيَّةٌ, (TA.) and أَصْلٌ; (Lh, TA;) whether good or bad; as, for instance, courage, and cowardice: pl. غَرَائِزُ. (TA.) [غَرِيزِىٌّ Natural, native, or innate.] جَرَادَةٌ غَارِزٌ A locust that has stuck her tail into the ground to lay her eggs; as also غَارِزَةٌ, and ↓ مُغَرِّزَةٌ. (K.) — — [Hence the saying, مَا طَلَعَ السِّمَاكُ قَطُّ إِلَّا غَارِزًا ذَنَبَهُ فِى بَرْدٍ [(assumed tropical:) Es-Simák has never risen aurorally unless in conjunction with cold]; meaning السِّمَاكُ الأَعْزَلُ, a well-known star in the sign of Libra, [a mistake for Virgo, for it is Spica Virginis, the Fourteenth Mansion of the Moon,] which rises with the dawn on the 5th of Tishreen el-Owwal, [or October O. S., nearly agreeing with my calculation, accord. to which it rose aurorally in Central Arabia, about the commencement of the era of the Flight, on the 4th of October O. S.,] (A, * TA.) when the cold commences. (TA.) — — [Hence also the saying,] هُوَ غَارِزٌ رَأْسَهُ فِى سِنَتِهِ (tropical:) He is ignorant, (Sgh, K,) and departs from the care of himself which is incumbent on him and pertaining to him. (Sgh, TA.) — Also غَارِزٌ A she-camel, (S, K,) [and a ewe or a she-goat,] and an udder, (TA,) having little milk: (S, K, TA:) or a she-camel that has drawn up her milk from her udder: (As, S:) pl. غُرَّزٌ (TA) [and غَوَارِزُ, for] you say also غَنَمٌ غَوَارِزُ. (AZ, TA.) — — [Hence,] عُيُونٌ غَوَارِزُ (tropical:) Eyes that shed no tears. (AZ, TA.) — — [Hence also,] غَارِزٌ applied to a man, (tropical:) [Parum seminis habens; and hence,] that seldom indulges in نِكَاح: pl. غُرَّزٌ. (TA.) تَغْرِيزٌ, sing. of تَغَارِيزُ, (K,) which signifies Offsets of palm-trees, &c., that have been transplanted. (Kt, S, K.) مَغْرِزٌ The place of growth, [or of insertion,] (أَصْل,) of a feather, and the like, [such as a tooth, and also of the neck,] and of a rib, and of the udder; [of which last, and of the neck, and the like, it means the base, which is also termed اصل:] pl. مَغَارِزُ. (TA.) — — [Hence,] The place in which the locust lays its eggs. (TA.) — — [Hence also the saying,] أُطْلُبِ الخَيْرَ فِى مَغَارِزِهِ (tropical:) [Seek thou good in the persons in whom it is naturally implanted]; as also فى مَغَارِسِهِ. (A, TA.) وَادٍ مُغْرِزٌ A valley in which is the plant called غَرَز. (K, TA.) مَنْكِبٌ مُغَرَّزٌ A shoulder-joint stuck close to the كَاهِل [or withers]. (TA.) جَرَادَةٌ مُغَرِّزَةٌ: see غَارِزٌ, first sentence. غرس 1 غَرَسَهُ, aor. غَرِسَ, (S, A, Msb, K,) inf. n. غَرْسٌ, (S, Msb,) He planted it, or fixed it in the ground; (A, K;) namely, a tree; (S, A, Msb, K;) as also ↓ اغرسهُ, (Zj, A, K,) inf. n. إِغْرَاسٌ. (A.) — — [Hence,] غَرَسَ فُلَانٌ عِنْدِى نِعْمَةً (tropical:) Such a one established, or settled, in my possession, a benefaction, or boon. (TA.) And غَرَسَ المَعْرُوفَ (tropical:) He did good, or what was beneficent or kind. (IKtt, TA.) 4 أَغْرَسَ see the preceding paragraph. غَرْسٌ, [originally an inf. n.,] i. q. ↓ مَغْرُوسٌ, (S, Mgh, Msb, K,) i. e., A tree planted; [and used as a subst., meaning a set;] (A, K;) as also ↓ غِرْسٌ, (A,) and ↓ غِرَاسٌ: (Mgh, Msb, K:) pl. [of pauc.] أَغْرَاسٌ and [of mult.] غِرَاسٌ (K) [and accord. to general analogy غُرُوسٌ: see عُشُقٌ]. And A twig that is plucked from a garden and then planted: (TA:) and غِرَاسٌ, (S, A,) which is its pl., (A,) shoots, or offsets, of palm-trees, which are cut off from the mother-trees, or plucked forth from the ground, and planted; (S, K;) as also ↓ غَرِيسَةٌ: (TA:) or ↓ this last signifies one of such shoots or offsets from the time when it is put into the ground until it takes hold: (IDrd, K: *) or a palm-tree when it first grows: (S, K:) or a palm-tree recently planted: (A:) and the same word also signifies a grape-vine when first planted: (TA:) and a date-stone that is sown: (Abu-lMujeeb and El-Hárith Ibn-Dukeyn:) and its pl. is غَرَائِسُ (A, TA) and غِرَاسٌ, which latter is extr. (TA.) — — [Hence,] أَنَا غَرْسُ يَدِكَ and ↓ غِرْسُ يَدِكَ (tropical:) [I am the creature of thy hand]: and نَحْنُ غَرْسُ يَدِكَ and أَغْرَاسُ يَدِكَ (tropical:) [We are the creatures of thy hand]; غَرْسٌ being an inf. n. [used in the sense of a pass. part. n. both sing. and pl. agreeably with a general rule]; and أَغْرَاسٌ being pl. of غِرْسٌ in the sense of مَغْرُوسٌ. (A.) And فُلَانٌ غَرْسُ نِعْمَتِهِ (tropical:) [Such a one is the creature of his (another's) beneficence]. (TA.) غِرْسٌ: see غَرْسٌ, in two places. — Also The membrane that encloses the child; syn. مَشِيمَةٌ: (IAar, S in art. شيم:) or the membrane, or thin skin, that comes forth with the child from the belly of its mother: (Az, TA:) or that is upon, or over, the head of the new-born child: (A:) or what comes forth upon, or over, the face: (TA:) or what comes forth with the child, resembling mucus: or the membrane, or thin skin, that is upon, or over, the face of the young one of a camel at the birth, and which, if left upon it, kills it: (S, K:) pl. أَغْرَاسٌ. (K.) غِرَاسٌ The act of planting trees. (A.) — — [Hence,] هٰذَا مَسْقَطُ رَأْسِهِ وَمَكَانُ غِرَاسِهِ (tropical:) [This is the place of his birth, (lit., of the falling of his head,) and the place of his plantation]. (A.) — The time of planting: (S, K:) or this is termed وَقْتُ الغِرَاسِ, (A,) or زَمَنُ الغِرَاسِ. (Msb.) — See also غَرْسٌ [of which it is a syn. and a pl.]. — — Accord. to Kr, Abundance of the trees called عُرْفُط. (TA.) غَرِيسَةٌ: see غَرْسٌ, in two places. — — غَرِيسَةٌ is a proper name for The female slave [as being planted in a family]. (Sgh, K.) مَغْرِسٌ A place of planting: pl. مَغَارِسُ. (TA.) — — Hence, metaphorically, (tropical:) A woman, or wife. (Har p. 502.) — — [Hence also the saying,] أُطْلُبِ الخَيْرَ فِى مَغَارِسِهِ (tropical:) [Seek thou good in the persons in whom it is naturally implanted]; as also, فِى مَغَارِزِهِ. (A and TA in art. غرز.) مَغْرُوسٌ: see غَرْسٌ. غرض 1 غَرِضَ, aor. غَرَضَ, (S, K,) inf. n. غَرَضٌ, (S, A, K,) He was vexed, or disquieted by grief, and by distress of mind; he was grieved, and distressed in mind: he was disgusted; he turned away with disgust. (S, A, K.) You say, غَرِضَ مِنْهُ He was vexed by, or at, him, or it, and disquieted by grief, and by distress of mind; he was grieved, and distressed in mind, by him, or it: (Mgh in art. غرض, and TA:) he was disgusted with it, or at

it; he turned away from it with disgust: (Mgh:) and he feared him, or it. (Ibn-'Abbád, K, TK: but the first and second mention only the inf. n. of the verb in this last sense.) And غَرِضَ بِالْمُقَامِ, aor. and inf. n. as above, [He was vexed, &c., by continuance, stay, residence, or abode, in a place: he was disgusted with it, or at it.] (S.) And إِذَا فَاتَهُ الغَرَضُ فَتَّهُ الضَّجَرُ i. e. [When the object of aim, or endeavour, escapes him, so that he cannot attain it, vexation, or disquietude by grief, and by distress of mind, or disgust, crushes him]. (A, TA.) — — And hence, (A,) aor. as above, (K,) and so the inf. n., (A, TA,) He yearned, or longed: (S, A, K:) or he yearned, or longed, vehemently, or intensely: (TA:) إِلَيْهِ for him, or it: (S:) or إِلَى لِقَائِهِ for meeting with him: the verb in this sense being made trans. by means of الى because it imports the meaning of اِشْتَاقَ and حَنَّ [which are made trans. by the same means]: (A, TA:) [for] accord. to Akh, غَرِضْتُ مِنْ هٰؤُلَآءِ إِلَيْهِ signifies [I turned with vexation, or disgust, from these, to him, or it]; because the Arabs connect the verb [with its objective complement] by means of all these particles [mentioned above; namely, ب and من and الى]. (S.) Mbr reckons غَرَضٌ, as meaning both " being disgusted " and " yearning " or " longing," among words having contrary significations; and so does Ibn-Es-Seed; (MF;) and in like manner, IKtt. (TA.) [Perhaps these derive the latter meaning from غَرَضٌ signifying " a butt," or " an object of aim," &c.] — غَرَضَ عَنْهُ, (TA,) [in the TK غَرَضَهُ,] inf. n. غَرْضٌ, (Ibn-'Abbád, K,) He (a man, TA) refrained, forbore, abstained, or desisted, from him, or it; left, relinquished, or forsook, him, or it. (Ibn-'Abbád, * K, * TA.) — غَرُضَ, aor. غَرُضَ, inf. n. غِرَضٌ, It (a thing) was fresh, juicy, moist, not flaccid. (S, K.) — غَرَضَ الشَّىْءَ, aor. غَرِضَ, (K,) inf. n. غَرْضٌ; (TA;) and ↓ غرّضهُ, (K,) inf. n. تَغْرِيضٌ; (TA;) He plucked the thing while it was fresh, juicy, moist, or not flaccid: or he took it (أَخَذَهُ, in some copies of the K جَذَّهُ, which is a mistake, TA) while it was so. (K.) — — (assumed tropical:) He did the thing hastily, or hurriedly, before its time; syn. أَعْجَلَهُ عَنْ وَقْتِهِ. (Ibn-'Abbád, O, TS, K. *) — — غَرَضَ السَّخْلَ, (S, K,) aor. and inf. n. as above; (TA;) and ↓ غرّضها; (K;) (assumed tropical:) He weaned the lambs, or kids, before their time. (ISk, S, K.) — — غَرَضَتْ سِقَآءَهَا, (S, K,) aor. and inf. n. as above, (S,) (assumed tropical:) She (a woman, S) churned, or agitated, the contents of her milk-skin, and when its butter had formed in little clots but had not collected together, she poured out the milk, and gave it to people to drink. (ISk, S, K. *) — — غَرَضْتُ لَهُ غَرِيضًا (tropical:) I gave him to drink fresh milk. (TA.) — — غَرَضْتُ لِلضَّيْفِ غَرِيضًا (tropical:) I fed the guests with food that had not been kept through the night: so in the A: but in the K, لَهُمْ ↓ أَغْرَضَ غَرِيضًا (tropical:) he kneaded for them fresh dough, and did not feed them with food that had been kept through the night. (TA.) — غَرَضَهُ, aor. غَرِضَ, [inf. n. غَرْضٌ,] also signifies He filled it, namely, a vessel, (S, K,) and a skin, and a wateringtrough; (TA;) and so ↓ اغرضهُ. (K.) — — And He stopped short of filling it completely. (S, K. [See also 2.]) Thus it has two contr. significations. (S, K.) A rájiz says, لَقَدْ فَدَى أَعْنَاقَهُنَّ المَحْضُ وَالدَّأْظُ حَتَّى مَا لَهُنَّ غَرْضُ (S, TA,) i. e. Verily the محض and the دأظ [the pure milk and the fatness and fulness so that there is no deficiency in their skins] have ransomed them from being slaughtered and sold. (TA.) [But see غَرْضٌ below.] — — Also, aor. غَرِضَ, inf. n. غَرْضٌ, He broke it (i. e. a thing) without separating it. (TA.) — غَرَضَ البَعِيرَ, (S,) or النَّاقَةَ, (K,) [aor. غَرِضَ, as appears from the word مَغْرِضٌ, for otherwise, by rule, it would be مَغْرَضٌ,] inf. n. غَرْضٌ, (K,) He bound the غَرْض upon the camel; (S;) as also ↓ اغْتِرضهُ; (TA;) or he bound the she-camel with the غُرْضَة, (K,) or غَرْض; (TA;) as also ↓ أَغْرَضَهَا; (K;) and in like manner, غَرَضَ البَعِيرَ بِالغَرْض. (TA.) 2 غرّض, inf. n. تَغْرِيضٌ, He ate fresh flesh-meat. (K.) — — See also غَرَضَ, in two places. — One says also, غَرِّضْ فِى سِقَائِكَ Fill not thy skin [completely; leave a portion unfilled in thy skin]. (S.) — — And فُلَانٌ بَحْرٌ لَا يُغَرَّضُ i. e. [Such a one is a sea] that will not become exhausted. (S, A, TA.) — And غرّض signifies also تَفَكَّهَ, (K, TA.) [meaning He affected jesting, or joking, for it is] said in the I. to be from الفُكَاهَةُ signifying المُزَاحُ. (TA.) 3 غارض إِبِلَهُ (tropical:) He brought his camels to the watering-place early in the morning; in the first part of the day. (A, O, K.) 4 اغرضهُ He made him to be vexed, or disquieted by grief, and by distress of mind; to be grieved, and distressed in mind: he made him to be disgusted; to turn away with disgust. (S.) — See also 1, latter half, in two places. — اغرض النَّاقَةَ: see 1, last sentence. — اغرض He (a man) hit, or attained, the غَرَض [i. e. the butt, or object of aim, &c.]. (IKtt.) 5 تغرّض, (K, TA,) thus in the O, on the authority of Ibn-'Abbád; but accord. to the Tekmileh, ↓ انغرض; (TA;) said of a branch, It broke without breaking in pieces: (K, TA:) or, accord. to the L, the latter signifies It bent and broke without becoming separated. (TA.) 7 إِنْغَرَضَ see what next precedes. 8 إِغْتَرَضَ: (so in a copy of the A: [and if this be correct, the primary signification seems to be It (a thing) was plucked, or taken, while it was fresh, juicy, moist, or not flaccid: quasi-pass. of غَرَضَ in the first of the senses assigned to it as a trans. v. above:]) or أُغْتُرِضَ: (so in the JK and TA: [and if this be correct, it is app. formed by transposition from أُغْتُضِرَ:]) (tropical:) He died in his fresh state; (JK;) [i. e.] he died a youth, or a young man: [the latter reading seems to be the right, for it is said to be] similar to أُخْتُضِرَ [evidently a mistranscription for أُخْتُضِرَ]. (A, TA.) — اغترض الشَّىْءَ He made the thing his غَرَض [i. e. butt, or object of aim, &c.]. (TA.) — اغترض البَعِيرَ: see 1, last sentence. غَرْضٌ and ↓ غُرْضَةٌ The appertenance of a camel's saddle of the kind called رَحْل which is like the حِزَام of the سَرْج (S, K) and the بِطَان of the قَتَب; (S;) i. e. girth, or fore girth, (تَصْدِير,) thereof; (S;) the حِزَام of the رَحْل: (A:) pl. of the former, أَغْرَاضٌ [a pl. of pauc.] (S, K) and أَغْرُضٌ [also a pl. of pauc.] (IB) and غُرُوضٌ [a pl. of mult.]: and of the latter, ↓ غُرْضٌ, [or rather this is a coll. gen. n.,] (S, K,) like as بُسْرٌ is of بُسْرَةٌ, (S,) and غُرُضٌ. (S, K.) [Hence the saying of Mohammad,] غُرْض shall not be bound [upon camels by pilgrims] except to three mosques; the sacred mosque [of Mekkeh], and my mosque [of ElMedeeneh], and the mosque [El-Aksà] of Beytel-Makdis [or Jerusalem]. (TA.) — غَرْضٌ also signifies (accord. to some, in the verse cited in the first paragraph, S, TA) The place of what thou hast left (مَوْضِعُ مَا تَرَكْتَهُ), not ماء [i. e. not مَآءٍ] as written in the S [and K], TA,) and not put into it anything: (S, K, TA:) and is said by some to be like the أَمْت [q. v.] in a skin. (TA.) — — And A state of folding. (AHeyth, K.) And A man's having folds (غُرُوض) in the body when he has been fat and then has become lean. (Sgh, K.) And you say, طَوَيْتُ الثَّوْبَ عَلَى غُرُوضِهِ i. e. غُرُورِهِ [I folded the garment, or piece of cloth, according to its first, or original, foldings.] (Ibn- 'Abbád, Z, Sgh, K.) غُرْضٌ: see the next preceding paragraph. غَرَضٌ A butt, a mark, or an object of aim, at which one shoots, or throws; (S, O, Msb, K;) a thing that thou settest up (مَا أَمْثَلْتَهُ) to shoot or throw at: (IDrd:) pl. أَغْرَاضٌ. (Msb, K.) It is said in a trad., لَا تَتَّخِذُوا شَيْئًا فِيهِ الرَّوحُ غَرَضًا [Ye shall not take a thing in which is the vital principle as a butt]. (TA.) And hence one says, النَّاسُ أَغْرَاضُ المَنِيَّةِ (assumed tropical:) [Mea are the butts of destiny, or of death]: and جَعَلْتَنِى غَرَضًا لِشَتْمِكَ (assumed tropical:) [Thou madest me, or hast made me, a butt for thy reviling]. (TA.) — — And hence, (tropical:) An object of aim or endeavour or pursuit, of desire or wish, or of intention or purpose: (Msb:) a scope; or any end which one endeavours, or seeks, or intends, or purposes, to attain: (B:) an object of want, and of desire: (TA:) the advantage, or good, which one seeks, or endeavours, or purposes, to attain, or

obtain, from a thing: so much used in this tropical sense as to be, in this sense, conventionally regarded as proper. (MF.) You say, غَرَضُهُ كَذَا (tropical:) His object of aim or endeavour or pursuit, &c., is such a thing: (Msb:) or his object of want, and of desire, is such a thing (TA.) And فَعَلَ لِغَرَضٍ صَحِيحٍ (tropical:) He did, or acted, for a just, or right, object of aim &c. (Msb.) And فَهِمْتُ غَرَضَكَ (assumed tropical:) I understood, or have understood, thine object of aim &c., or thine intention; syn. قَصْدَكَ. (S.) [See another ex. voce غَرِضَ, of which it is also the inf. n.] غَرِضٌ, when followed by مِنْ, Vexed, or disquieted by grief, and by distress of mind; grieved, and distressed in mind: disgusted; or turning away with disgust. (TA.) — — Also, when followed by إِلَى, Yearning, or longing: (S, TA:) or yearning, or longing, vehemently, or intensely. (TA.) غُرْضَةٌ: see غَرْضٌ. غَرِيضٌ A thing that is fresh, juicy, moist, or not flaccid: (S, A, K:) also applied to flesh-meat. (S.) [See also 1, in three places, in the latter half of the paragraph.] — — Fresh, or juicy, dates. (TA.) — — Rain-water; as also ↓ مَغْرُوضٌ: (S, K:) because of its freshness. (S, TA.) — — Water to which one comes early in the morning; in the first part of the day. (TA.) — — See also إِغْرِيضٌ, in two places. — — Also Any new, or novel, song. (IB, TA.) — — And hence, A singer; because of his performing new, or novel, singing: (IB, TA:) or a singer who performs well, (K, TA,) and is of those who are well known; and so called because of his gentleness, or softness. (TA.) وَرَدَ المَآءَ غَارِضًا (assumed tropical:) He came to the water early in the morning; in the first part of the day. (S, K. *) And أَوْرَدَ إِبِلَهُ غَارِضًا (assumed tropical:) He brought his camels to the watering-place early in the morning; in the first part of the day. (TA.) And أَتَيْتُهُ غَارِضًا I came to him in the first part of the day. (TA.) إِغْرِيضٌ The spadix of a palm-tree: syn. طَلْعٌ; (S, K;) which some call إِغْرِيضَةٌ; (TA:) as also ↓ غَرِيضٌ: (S, K:) or the spadix of a palm-tree (طَلْع) when it bursts from its كَافُور [i. e. spathe, or envelope]: (IAar:) or what is in the interior of the طَلْعَة [or spathe of a palm-tree]: (Th:) or the thing [i. e. the spathe] from which the spadix of the palm-tree (طَلْع) bursts: (Ks, A) to which a woman's garment is likened. (A, TA.) — — (assumed tropical:) Anything white and fresh or juicy or moist, as also ↓ غَرِيضٌ: (S, K:) or anything white like milk. (Ks.) — — (tropical:) Hail: (Lth, Th:) as being likened to what is in the interior of the طَلْعَة (Th.) — — (assumed tropical:) Large rain, or large drops of rain, appearing, when falling, as though it, or they, were arrow-heads, from a dissundered cloud: or the first of what falls thereof. (TA.) مَغْرِضٌ The part of a camel which is like the مَحْزِم [or place of the girth] (S, O, K) of a دَابَّة, (S,) [i. e.] of a horse (O, K) and mule and ass; (O;) which is the sides of the belly, at the lower part of the ribs; for these are the places of the غَرْض, in the bellies of camels: (S:) and ↓ مُغَرَّضٌ signifies [the same: i. e.] the place of the غُرْضَة, (IKh, TA,) or غَرْض; (TA;) and also the belly: (IKh, TA:) or the former signifies the head of the shoulder-blade, in which is the مُشَاش [or prominent part], beneath the cartilage: or the inner part of what is between the arm [and] the place where the شَرَاسِيف [or cartilages of the ribs] end (TA:) pl. مَغَارِضُ. (S, TA.) مُغَرَّضٌ: see the next preceding paragraph. مَغْرُوضٌ: see غَرِيضٌ. غرضف غُرْضُوفٌ and غُضْرُوفٌ [A cartilage;] any soft bone, (T, S, * O, K, TA,) such as is, or may be, eaten: (T, O, K, TA:) pl. غَرَاضِيفُ (O, K, TA) and غَضَارِيفُ. (O, TA.) The مَارِن (O, K, TA) i. e. [the soft, or cartilaginous, part,] the firm part that is harder than flesh and softer than bone, (TA,) of the nose, (O, K, TA,) is thus called. (O.) And [Any one of] the heads of the ribs [i. e. of the costal cartilages]. (O, K.) And The رَهَابَة [or ensiform cartilage] of the chest. (O, K.) And The [fibro-cartilage or] part within the قُوف [or helix] of the ear. (O, K.) And The نُغْض [q. v.] of the shoulder-blade. (O, K.) And الغُرْضُوفَانِ signifies The borders, or extremities, of the upper parts of the two shoulder-blades of the horse; what is thin, of the hard substance (lit. of the hardness), of the bone. (TA.) And they (وَهُمَا) [i. e. the الغُرْضُوفَانِ] are Two sinews, or the like, (عَصَبَتَانِ), [perhaps, by a somewhat-strained license, applied here to the two tarsal cartilages,] in the borders, or extremities, of the inferior parts of the two eyes. (TA.) — — And الغُرْضُوفَانِ signifies [also] The two pieces of wood that are bound on the right and left between the وَاسِط [or fore part] and the آخِرَة [or hinder part] of the [camel's saddle called] رَحْل. (O, K.) غرف 1 غَرَفَ المَآءَ, (Msb, K,) or غَرَفَ المَآءَ بِيَدِهِ, (S, O, TA,) aor. غَرِفَ (S, O, Msb, K) and غَرُفَ, (K,) inf. n. غَرْفٌ; (S, O, Msb;) and ↓ اغترفهُ, (Msb, K,) or اغترف مِنْهُ, (S,) or both of these; (O, TA;) He took [or laded out] the water with his hand [as with a ladle]: (K, TA:) and in like manner, بِالمِغْرَفَةِ [with the ladle]. (JK.) — غَرَفَ الشَّىْءَ, (S, O, K, *) aor. غَرُفَ, (TK,) inf. n. غَرْفٌ, (TA,) He cut, or cut off, the thing. (S, O, K. *) — — And غَرَفَ نَاصِيَتَهُ He clipped his forelock; (S, O, K;) i. e. a horse's. (S, O.) — غَرَفَ الجِلْدَ, (S, O, TA,) inf. n. غَرْفٌ, (TA,) He tanned the skin with غَرْف [q. v.]. (S, O, TA.) — غَرَفَ البَعِيرَ, aor. غَرُفَ and غَرِفَ, (O, TA,) inf. n. غَرْفٌ, (TA,) He put upon the head of the camel a rope, or cord, called غُرْفَة [q. v.]. (O, TA.) — See also 7. — غَرِفَتِ الإِبِلُ, aor. غَرَفَ, (S, O, K,) inf. n. غَرَفٌ, (S, O,) The camels had a complaint (S, O, K) of their bellies (O, K) from eating غَرْف [q. v.]. (S, O, K.) 5 تَغَرَّفَنِى He took everything that was with me: (K, TA:) so in the Tekmileh. (TA.) 7 انغرف It (a thing) became cut, or cut off. (S, O, K.) — — And It bent, or became bent: (Yaakoob, TA:) and some say, it broke, or became broken: (TA:) [and ↓ غَرَفَ, inf. n. غَرْفٌ, app. has both of these meanings; for] الغَرْفُ, accord. to IAar, signifies The bending, or becoming bent; and the breaking, or becoming broken. (TA.) انغرف said of a bone means It broke, or became broken: and said of a branch, or stick, or the like, it became broken, but not thoroughly. (TA.) — — And He died. (TA.) 8 إِغْتَرَفَ see 1, first sentence. غَرْفٌ and ↓ غَرَفٌ, (S, K,) the latter mentioned by Yaakoob, (S,) A species of trees, (شَجَرٌ,) with which one tans; (S, K;) when dry, [said to be] what are termed ثُمَام: (TA: [but perhaps this statement applies particularly to غَرَفٌ, which see below: and see also ثُمَامٌ:]) accord. to A'Obeyd, called غَرْفٌ and غَلْفٌ [q. v.]: AHn says, the غرف is a species of trees from which bows are made; [see عِضَاهٌ;] and no one tans with it; but Kz says that its leaves may be used for tanning therewith, though bows be made of its branches: and Aboo-Mohammad mentions, on the authority of As, that one tans with the leaves of the ↓ غَرَف, and not with its branches: El-Báhilee says that غَرْفٌ signifies certain skins, not such as are termed قَرَظِيَّة, [i. e. not tanned with قَرَظ, but] tanned, in Hejer, in the following manner: one takes for them sprigs (هَدَب) of the أَرْطَى, and puts them in a mortar, and pounds them, then throws upon them dates, whereupon there comes forth from them an altered odour, after which a certain quantity is laded out for each skin, which is then tanned therewith; and the term غَرْف is applied to that which is laded out, and to every quantity of skin from that mash, to one and to all alike: but Az says, the غَرْف with which skins are tanned is well known, of the trees of the desert (البَادِيَة), and, he says, I have seen it; and what I hold is this, that the skins termed غَرْفِيَّة are thus termed in relation to the species of trees called the غَرْف, not to what is laded out: As says that الغَرْفُ, with the ر quiescent, signifies certain skins that are brought from El-Bahreyn. (TA.) غَرَفٌ, (O, K, TA,) accord. to AA, (O,) or IAar, (T, TA,) i. q. ثُمَامٌ [Panic grass]; (O, K, TA;) not used for tanning therewith; and accord. to Az, this that IAar says is correct: AHn says that when it becomes dry, and one chews it, its odour is likened to that of camphor: (TA:) or ثُمَام while green: (K:) or one of the species of ثُمَام, which resembles rushes (أَسَل,) of which brooms are made, and with which water-bags of leather are covered to protect them

from the sun so that the water becomes cool: (A 'Obeyd, TA:) the n. un. is with ة. (AHn, O.) And, (O, K,) accord. to Skr, (O,) The شَثّ, and طُبَّاق, and نَشَم [thus (correctly) in the O, but in the K بَشَم], and عَفَار [in the CK غفار], and عُتْم, and صَوْم, and حَبَج, and شَدْن, and حَيَّهْل [or حَيَّهَل], and هَيْشَر, and ضُرْم [thus in the O and in some copies of the K] or ضِرْم [thus in other copies of the K]: every one of these is called غَرَف. (O, K.) — — See also غَرْفٌ, in two places. — — Also The leaves of trees (K, TA) with which tanning is performed. (TA.) غَرْفَةٌ A single act of taking [or lading out] water with the hand [as with a ladle: and in like manner also with a ladle: see 1, first sentence]. (S, * Mgh, * Msb, * K.) — And A single act of cutting, or cutting off, a thing: or of clipping the forelock of a horse. (K, * TA.) غُرْفَةٌ The quantity of water that is taken [or laded out] with the hand [as with a ladle]; (JK, S, * Mgh, * O, Msb, * K;) as much thereof as fills the hand; (JK;) and ↓ غُرَافَةٌ signifies the same: (O, K:) before it is so taken it is not termed غُرْفَة: (S, K:) the pl. is غِرَافٌ. (S, Msb, K.) — — And [hence, app.,] Somewhat remaining, of milk. (IAar, TA in art. جزع.) — Also i. q. عُلِّيَّةٌ; (S, O, Msb, K;) i. e. [An upper chamber; or] a chamber in the upper, or uppermost, story: (Har p. 325:) pl. غُرَفٌ and غُرَفَاتٌ (S, O, Msb, K) which latter is held by some to be a pl. pl. (Msb) and غُرُفَاتٌ and غُرْفَاتٌ. (S, O, Msb, K.) — — And الغُرْفَةُ signifies The Seventh Heaven: (S, * O, * K:) or the highest of the places of Paradise: or it is one of the names of Paradise. (Bd in xxv. 75.) Accord. to the S [and O], the phrase دُونَ غُرْفَةِ عَرْشِهِ occurs in a verse of Lebeed, as applying to the Seventh Heaven: but what is [found] in his poetry is دُونَ عِزَّةِ عَرْشِهِ. (IB, TA.) — Also A lock (خُصْلَة) of hair. (O, K.) — — And A rope, or cord, tied with a bow, or double bow, (مَعْقُودٌ بِأُنْشُوطَةٍ, O, K,) which is put upon the head, (O,) or hung upon the neck, (K,) of a camel: (O, K:) of the dial. of El-Yemen. (TA.) غِرْفَةٌ A mode, or manner, of taking [or lading out] water with the hand [as with a ladle]. (K.) — And A sandal: pl. غِرَفٌ: (K:) of the dial. of Asad. (TA.) [See also غَرِيفَةٌ.] غَرْفِيٌّ applied to a سِقَآء [or skin for water or for milk], (S, O, K,) and غَرْفِيَّةٌ applied to a مَزَادَة [or leathern water-bag], (S, O,) Tanned with the species of tree called غَرْف: (S, O, K:) Aboo-Kheyreh says that the [skins termed] غرفية are of El-Yemen and El-Bahreyn: and accord. to AHn, one says ↓ مَزَادَةٌ غَرَفِيَّةٌ and قِرْبَةٌ غَرَفِيَّةٌ; and the pl. غَرَفِيَّاتٌ occurs in a verse [in which the ر cannot be quiescent], cited by As. (TA.) — — مَزَادَةٌ غَرْفِيَّةٌ signifies also [A leathern water-bag] full: or, as some say, tanned with dates and [the tree called] أَرْطَى and salt. (TA.) غَرَفِيَّةٌ: see the next preceding paragraph. غِرَافٌ A certain large measure of capacity; (S, K;) like جِرَافٌ; (S;) also called قَنْقَلٌ [q. v.]. (S, K.) — — And pl. of غُرْفَةٌ in the first of the meanings assigned to it above. (S, Msb, K.) غَرُوفٌ A well (بِئْرٌ) of which the water is taken [or laded out] with the hand. (O, L, K.) — — And A large bucket (غَرْبٌ) that takes up much water; (O, K;) as also ↓ غَرِيفٌ; (K;) and غَرِيفَةٌ is applied [in the same sense] to a [bucket termed] دَلْو. (Lth, TA.) غَرِيفٌ: see what next precedes. — Also i. q. قَصْبَآءُ [i. e. Reeds, or canes; or a collection, or bed, thereof; or a place where reeds, or canes, grow]: and [the kind of high, coarse grass called] حَلْفَآء [q. v.]: and i. q. غَيْضَةٌ [i. e. a collection of tangled, or confused, or dense, trees; &c.]: (AHn, O, K, TA: [but for غَيْضَة, which is thus in the K accord. to the TA, as well as in the O, many (app. most) of the copies of the K have غَيْقَة, a mistranscription:]) and water [in such a collection of trees, &c., i. e.,] in an أَجَمَة; (S, O, K;) thus expl. by Lth; (TA;) said to have this meaning in a verse (S, O, TA) of El-Aashà; (O, TA;) but pronounced by Az incorrect: (TA:) and numerous tangled, or confused, or dense, trees, of any kind; (S, O, K;) as also ↓ غَرِيفَةٌ: (ISd, K:) or a dense collection (أَجَمَةٌ) of papyrus-plants and of حَلْفَآء [mentioned above] (K, TA) and of reeds, or canes; (TA;) and sometimes of the [trees called] ضَال and سَلَم: (AHn, K, TA:) pl. غُرُفٌ. (O.) غِرْيَفٌ A species of trees, (Aboo-Nasr, S, O, K,) of a soft, or weak, kind, (Aboo-Nasr, O, K,) like the غَرَب: (Aboo-Nasr, O:) or the papyrus-plant. (AHn, O, K.) غُرَافَةٌ: see غُرْفَةٌ, first sentence. غَرِيفَةٌ A piece of leather, about a span in length, and empty, in the lower part of the [receptacle called] قِرَاب of a sword, dangling; and [sometimes] it has notches cut in it, and is ornamented. (S, O, K.) — — And A sandal, (S, O, K,) in the dial. of Benoo-Asad, (S, O,) and used also by the tribe of Teiyi: (Sh, TA:) [see also غِرْفَةٌ:] or an old and worn-out sandal. (Lh, K.) — See also غَرِيفٌ. غَرَّافٌ A river, or channel of running water, having much water. (O, K.) — — And A copious rain: occurring in this sense in a verse: or, as some relate it, the word is there عَزَّاف [q. v.]. (TA.) — — And A horse wide in step; that takes much of the ground with his legs. (AZ, O, K. *) غَارِفَةٌ, applied to a she-camel, Swift; pl. غَوَارِفُ: and one says also ↓ خَيْلٌ مَغَارِفُ [Swift horses; app. likened, in respect of the action of their fore legs, to men lading out water with their hands; for it is added,] كَأَنَّهَا تَغْرِفُ الجَرْىَ: and ↓ فَارِسٌ مِغْرَفٌ [A swift horseman]. (O, K.) — الغَارِفَة which is forbidden by the Prophet is a word of the measure فَاعِلَة in the sense of the measure مَفْعُولَة, (O, K,) like رَاضِيَة in the phrase عِيشَةٌ رَاضِيَةٌ, (O,) and means What a woman cuts, and makes even, or uniform, fashioned in the manner of a طُرَّة [q. v., but for مُطَرَّزَةً, the reading of the K given in the TA, the CK and my MS. copy of the K have مُطَرَّرَة, and thus too has the O but without the teshdeed], upon the middle of her جَبِين [here meaning forehead]: (O, K, TA:) thus says Az: (TA:) or it is an inf. n., meaning الغَرْف, like اللَّاغِيَة (O, K, TA) and الثَّاغِيَة and الرَّاغِيَة; (O, TA;) or, accord. to Az, it is a subst. similar to رَاغِيَة and لَاغِيَة; and the meaning is, the clipping of the front hair, fashioned in the manner of a طُرَّة (مُطَرَّرَةً), upon the جَبِين: or, accord. to El-Khattábee, the meaning is, the clipper of her front hair on the occasion of an affliction. (TA.) مِغْرَفٌ, and the pl. مَغَارِفُ: see the next preceding paragraph, first sentence. مِغْرَفَةٌ [A ladle; i. e.] the thing with which is performed the act of lading out (مَا يُغْرَفُ بِهِ, S, O, Msb, K) [water &c., or] food: pl. مَغَارِفُ. (Msb.) غرق 1 غَرِقَ, (S, Mgh, O, Msb, K,) aor. غَرَقَ, (Mgh, Msb,) inf. n. غَرَقٌ, (S, Mgh, O, Msb,) He, or it, (a thing, Msb,) sank, syn. غَارَ, (Mgh,) or رَسَبَ, (TA,) فِى المَآءِ [in water, or in the water]: (S, Mgh, O, Msb:) primarily [he drowned; i. e. he sank under water, and] the water entered the two apertures of his nose so that it filled its passages and he died. (TA.) — — [Hence,] غَرِقَ فِى البِلَادِ, inf. n. as above, * He (a man) went downwards and disappeared (رَسَبَ) in the lands, or tracts of land. (TA.) — غَرَقَ, (thus in the O,) or غَرِقَ, like فَرِحَ, (thus accord. to the K,) He drank a [draught such as is termed] غُرْقَة: (O, K:) so says IAar. (O.) And غَرَقْتُ مِنَ اللَّبَنِ, (O, and thus in copies of the K, in the CK غَرِقْتُ,) or غَرَقْتُ مِنَ اللَّبَنِ غُرْقَةً, (TA,) I took a [draught such as is termed] كُثْبَة of the milk: (O, K, TA:) so says Ibn-'Abbád. (O, TA.) — And غَرِقَ He was, or became, without want, or need. (IAar, O, K.) — غَرْقًا used in the sense of إِغْرَاقًا, see under 4. 2 غَرَّقَ see 4, first sentence. — — Hence تَغْرِيقٌ became used to signify (tropical:) Any killing: the origin of its being thus used being the fact that the midwife used to drown the new-born infant in the fluid of the secundine in the year of drought, (S, O, K, TA,) whether it were a male or female, (S, O, TA,) so that it died: (S, O, K, TA:) or it is from the phrase غَرَّقَتِ القَابِلَةُ الوَلَدَ meaning (tropical:) The midwife was ungentle with the child [at the birth] so that the [fluid called] سَابِيَآء entered its nose and killed it: or, accord. to the A, غَرَّقَتِ القَابِلَةُ المَوْلُودَ means the midwife did not remove from out of the nose of the new-born infant the mucus, so that it entered into the air-passages of the nose and killed it. (TA.) Hence the saying

of Dhu-r-Rummeh, إِذَا غَرَّقَتْ أَرْبَاضُهَا ثِنْىَ بَكْرَةٍ بِتَيْهَآءَ لَمْ تُصْبِحْ رَؤُومًا سَلُوبُهَا i. e. When her ropes [with which her saddle is bound] kill a youthful she-camel's second young one, [and she casts it in consequence, in a desert in which one loses his way,] she [who is bereft of it] does not become one that shows affection for her offspring, by reason of the fatigue that has come upon her: (S, O, TA:) for, as is said in the T, where this verse is cited, when the saddle is bound on the she-camel that has been ten months pregnant, sometimes the fœtus becomes drowned in the fluid of the سَابِيَآء, and she casts it. (TA.) — — غُرِّقَ, said of a bridle, [and of the scabbard of a sword, as also ↓ أُغْرِقَ, (see مُغَرَّقٌ,)] signifies (tropical:) It was ornamented, or was ornamented in a general manner, with silver. (TA.) — — See, again, 4. — غرّق البَيْضَةَ He removed the غِرْقِئ [q. v.] of the egg. (TA.) 3 غَارَقَنِى كَذَا (tropical:) Such a thing was, or became, near to me; drew near to me; or approached me. (TA.) And غَارَقَتْهُ المَنِيَّةُ (tropical:) [Death became near to him]. (TA.) — — And غَارَقَتِ الوَقْعَةُ (tropical:) The onslaught was, or became, obligatory. (TA.) 4 اغرقهُ, (S, O, Msb, K, TA,) inf. n. إِغْرَاقٌ; (TA;) and ↓ غرّقهُ, (S, Msb, K, TA,) inf. n. تَغْرِيقٌ; (TA;) [primarily, He drowned him: (see 1, first sentence:) generally expl. as meaning] he sank him, or it, (TA, [see again 1, first sentence,]) فِى المَآءِ [in water, or in the water] (S, * O, Msb, * K, TA.) — — [Hence,] اغرق أَعْمَالَهُ (assumed tropical:) He annulled his [good] works, by the commission of acts of disobedience. (TA.) — — And اغرقهُ النَّاسُ (assumed tropical:) The people multiplied against him and overcame him: and in like manner, أَغْرَقَتْهُ السِّبَاعُ (assumed tropical:) [The beasts of prey multiplied against him &c.] so says IAar. (TA.) — — The saying of Lebeed, describing a horse. يُغْرِقُ الثَّعْلَبَ فِى شِرَّتِهِ is said to mean (assumed tropical:) He outstrips the ثَعْلَب [i. e. the fox] in his sprightliness, and leaves him behind: [see also 8:] or he causes the part of the spearshaft that enters into its iron head to disappear in him who is pierced therewith by reason of the vehemence of his running. (O, TA. *) — — اغرق الكَأْسَ means (tropical:) He filled the كأس [or wine-cup]. (O, K, TA.) — — See also 2, near the end. — — اغرق فِى القَوْسِ [السَّهْمَ being understood] (tropical:) He (the drawer of the bow, i. e., of the string of the bow with the arrow, S, O, K, TA, or the shooter, Msb) drew the bow to the fall: (S, O, Msb, K:) accord. to ISh, الاغراق signifies the sending the arrow far by vehement drawing [of the bow]: accord. to Useyd El-Ghanawee, the drawing of the bow so that it brings the sinews that are wound upon the socket of the arrow, as far as the iron head, to the part that is grasped by the hand; which is termed شُرْبُ القَوْسِ الرِّصَافَ; and one says of him who does so, يَنْزِعُ حَتَّى يَشْرَبَ بِالرِّصَافِ: (TA:) ↓ غرّق, also, signifies the same, (O, K,) inf. n. تَغْرِيقٌ: (O:) and one says, غرّق النَّبْلَ, meaning he drew the bow with the arrows to the utmost extent. (TA.) In the saying in the Kur [lxxix. 1], وَالنَّازِعَاتِ غَرْقًا ↓, the last word is put in the place of the proper inf. n. of أَغْرَقَ, for إِغْرَاقًا; (Fr, * Az, O, K; *) the meaning being By those angels that pull forth the souls of the unbelievers from their bosoms with a vehement pulling. (Fr, O.) — — Hence, i. e. from اغرق السَّهْمَ [or اغرق فِى القَوْسِ], one says, اغرق فِى القَوْلِ, (TA,) or فِى الشَّىْءِ, (Msb,) (tropical:) He exceeded the usual bounds, degree, or mode; exerted himself much, beyond measure, or to the utmost; or was extravagant, or immoderate; (Msb, TA;) in the saying, (TA,) or in the thing. (Msb.) [See also 10.] 8 اغترق الخَيْلَ (tropical:) He (a horse) mixed among the [other] horses, and then outstripped them, or outwent them. (S, O, K, TA.) And اغترق حَلْبَةَ الخَيْلِ (tropical:) He (a horse) outstripped, or outwent, the collection of horses started together for a wager that were preceding. (AO, TA.) And [hence] one says, خَاصَمَنِى فَاغْتَرَقْتُ حَلْبَتَهُ, meaning (assumed tropical:) [He contended with me in an altercation, or he disputed, or litigated, with me, and] I overcame him in the altercation, &c. (TA.) — — اغترق التَّصْدِيرَ, (O, K, TA,) or البِطَانَ, (O, TA,) (tropical:) He (a camel), his belly being large, (O, K, TA,) and his sides being swollen, (O, TA,) took up the whole of the breast-girth, (O, K, TA,) or the belly-girth, (O, TA,) so that it was too strait for him; as also ↓ استغرقهُ. (O, K, TA.) — — And اغترق النَّفَسَ (assumed tropical:) He took in the whole of the breath in drawing it in, or back, with vehemence. (S, O, TA.) Accord. to the copies of the K, اغترقت الَّنْسُ, meaning إِسْتَوْعَبَت: but this is a mistake: the correct phrase is اغترق النَّفَسَ, the latter word مُحَرَّكَة [and in the accus. case]; and the explanation, إِسْتَوْعَبَهُ فِى الزَّفِيرِ. (TA.) — — And تَغْتَرِقُ نَظَرَهُمْ, said of a woman, (tropical:) [She engrosses their look; i. e.] she occupies them in looking at her so as to divert them from looking at other than her, by reason of her beauty: (O, K, TA:) and in like manner one says, تغترق الطَّرْفَ (tropical:) [she engrosses the look]. (O, TA.) [See also what next follows.] 10 استغرق (tropical:) He, or it, took, took in or comprised or comprehended or included, or took up or occupied, altogether, wholly, or universally; took in the gross; engrossed; syn. إِسْتَوْعَبَ. (S, O, K, TA.) Hence the phrase of the grammarians, لَا لِاسْتِغْرَاقِ الجِنْسِ (tropical:) [لا denoting the universal inclusion of the genus]. (TA.) [Hence also several other conventional usages of the word]. See also 8 [with which it is interchangeable in several cases]. — — اِسْتَغْرَقَ فِى الضَّحِكِ is like, (O, TA,) or syn. with, (K,) اِسْتَغْرَبَ (tropical:) [He exceeded the usual bounds, or degree, in laughing; was immoderate in laughing]. (O, K, TA.) [And in the same sense the verb is used in other cases. See also 4, last signification.] 12 اِغْرَوْرَقَتْ عَيْنَاهُ His eyes shed tears (S, O, K, TA) as though they were drowned therein: (O, K, TA:) or اِغْرَوْرَقَتْ عَيْنَاهُ بِالدُّمُوعِ his eyes filled with tears but did not overflow. (ISk, Az, TA.) Q. Q. 1 غَرْقَأَتْ, as said of a hen, mentioned in this art. in the K (as being Q. Q.) and also in the TA as said of an egg, see in art. غرقأ. غَرِقٌ and ↓ غَارِقٌ and ↓ غَرِيقٌ part. ns. of غَرِقَ, (S, O, Msb, K,) the first and second signifying [Drowning; or] sinking in water without dying; (S, * Msb;) and the third, [drowned; or] dead by sinking in water; (Kh, Msb;) i. q. مُغْرَقٌ or مُغَرَّقٌ; (so in different copies of the S;) and accord. to the Bari', the third may have both meanings agreeably with analogy; (Msb;) [see an instance of its usage in the former sense voce تَغَمْغَمَ; and the first is sometimes used in the latter sense; for] it is said in a trad. that the غَرِق is of those who are [reckoned as] شُهَدَآء [or martyrs: see شَهِيدٌ]; (O, TA;) though it is said that غَرِقٌ signifies sinking in water [like as does غَارِقٌ]; and غَرِيقٌ, dead therein; or, accord. to Aboo-'Adnán غَرِقٌ signifies overcome by the water but not having yet sunk; and غَرِيقٌ, having sunk [therein]: (TA:) the pl. of غَرِيقٌ is غَرْقَى. (Mgh, O, Msb, K. *) — — It is said in a trad., يَأْتِى عَلَى النَّاسِ زَمَانٌ لَا يَنْجُو فِيهِ أَحَدٌ إِلَّا مَنْ دَعَا دُعَآءَ الغَرِقِ [A time will come upon men in which no one will become safe but he who prays with the praying of the drowning]; app. meaning, but he who is sincere in praying, as is he who is on the brink of destruction. (TA.) — — And مَاتَ غَرِقًا فِى الخَمْرِ, in another trad., means (tropical:) He died going to the utmost point, or degree, in the drinking of wine. (TA.) — — أَرْضٌ غَرِقَةٌ means Land in the utmost state of irrigation. (IF, A, O, K.) — — غَرِقٌ and ↓ غَرِيقٌ also signify (tropical:) A man much [or deeply] in debt: and overwhelmed by trials. (TA.) — — And one says, إِنَّهُ لَغَرِقُ الصَّوْتِ, meaning (assumed tropical:) Verily he is frightened so that his voice is stopped short. (Ibn- 'Abbád, O, K.) غُرْقَةٌ A single draught (شَرْبَة [in the CK شُرْبَة]) of milk, &c.: (A 'Obeyd, S, O, K:) or a small quantity of milk, and of beverage, or peculiarly of the former: (TA in art. عرق:) pl. غُرَقٌ. (A 'Obeyd, S, O, K.) غِرْقِئٌ: see art. غرقأ: its hemzeh is augmentative (O, K) accord. to Fr: (O, TA:) and Aboo-Is-hák [i. e. Zj] held it to be so: (IJ, MF, TA:) but in the opinion of MF, there is no

probable reason for this, either on the ground of analogy or of derivation. (TA.) غَرِيقٌ: see غَرِقٌ, in two places. — — One says also, أَنَا غَرِيقُ أَيَادِيكَ, meaning (tropical:) [I am the drowned in the flood] of thy favours. (TA.) غِرْيَاقٌ A certain bird: (IDrd, O, K:) so they assert: but it is not of established authority. (IDrd, O.) غَارِقٌ: see غَرِقٌ, first sentence. غَارِيقُونٌ, (Mgh, K,) or أَغَارِيقُونٌ, (K,) an ancient Greek word, [a>gariko\n,] (TA,) A certain medicine; a thing [or substance] resembling أَنْجُذَان; [see حِلْتِيتٌ;] male and female; in the bitterness of which is a sweetness: (Mgh:) or the root, or stem, (أَصْل,) of a certain plant: or a certain thing [or substance] which originates in worm-eaten trees; an antidote to poisons, (K, TA,) an attenuant of turbid humour, exhilarant, (K, * TA,) and good for sciatica; and [it is said that] he upon whom it is suspended will not be stung by a scorpion. (K, TA.) مُغْرَقٌ: see مُغَرَّقٌ. مُغْرِق, [as though مُغْرِقٌ, but I think it more probable that it is correctly ↓ مُغَرِّقٌ,] applied to a she-camel, That casts her young one, in a perfect state or otherwise, and will not be made to incline to it, or to affect it, nor will be milked; not such as yields her milk copiously, nor [such as is termed] خَلِفَة [q. v.]. (TA.) مُغَرَّقٌ, applied to a bridle, (tropical:) Ornamented, (S, O, K,) or ornamented in a general manner, (TA,) with silver; (S, O, K, TA;) as also ↓ مُغْرَقٌ: (K:) and likewise applied to the scabbard of a sword. (TA.) مُغَرِّقٌ: see مُغْرِق. رَمَضَانُ مُغَارِقٌ [The observance of Ramadán is obligatory]. (TA.) غرقأ Q. 1 غَرْقَأَتْ, said of an egg (بَيْضَةٌ), It came forth having upon it [only] its thin integument [or pellicle, called غِرْقِئٌ]. (K.) — — And, said of a hen, [in the K in art. غرق [in which the hemzeh is said to be augmentative) غرقأت بَيْضَهَا] She laid her eggs in the state described above. (K.) [But see what follows.] غِرْقِئٌ The integument [or pellicle.] (S, K) that is beneath the قَيْض [i. e. shell], (S,) adhering to the white, (K,) of the egg. (S, K.) But Fr says its ء is augmentative, for it is from الغَرَقُ. (S.) Or The white [of the egg], which is eaten: (K:) but this explanation is of weak authority. (TA.) غرقد غَرْقَدٌ A species of tree, (S, O, L, K,) of large size, (L, K,) of the kind termed عِضَاه, (L,) said by some to grow in the ground termed قُفّ: (O, L:) or the species of tree called عَوْسَج [or boxthorn], when it has grown large: (AHn, O, L, K:) a species of thorny tree: (L:) [a coll. gen. n.:] n. un. with ة. (L, O, K.) — It is said in the K to signify also The white of an egg: but as thus expl., it is app. a mistake for غِرْقِئٌ. (TA.) غرقل Q. 1 غَرْقَلَتِ البَيْضَةُ The egg became rotten; (S, O;) the interior of the egg became corrupt: and thus غَرْقَلَ signifies said of the بِطِّيخ [i. e. melon, or water-melon]: (K:) or, said of the بطّيخ, it became hard. (O.) — And غَرْقَلَ He poured water upon his head at once; (IAar, O, K, TA;) inf. n. غَرْقَلَةٌ. (TA.) غِرْقِلٌ The white of an egg; as also ↓ غِرْقِيلٌ. (Az, TA.) غِرْقِيلٌ: see what next precedes. غرل 1 غَرِلَ, aor. غَرَلَ, inf. n. غَرَلٌ, He was uncircumcised. (Msb.) غَرِلٌ, A man flaccid, lax, or uncompact, in make. (S, O, K.) — — And A long, (K,) or an excessively long, (TA,) spear. (K, TA.) غُرْلَةٌ The قُلْفَة [or prepuce]. (S, O, Msb, K.) Hence, in a trad. of Aboo-Bekr when he was a boy, رَكِبَ الخَيْلَ عَلَى غُرْلَتِهِ, meaning He rode horses when he was small in age, before he was circumcised. (TA.) غِرْيَلٌ and غِرْيَنٌ signify the same; (AA, AZ, As, S, O, K;) [Silt, or alluvial deposit, left upon the ground by a torrent;] i. e. (S, O) earth, or mould, borne by a torrent, and remaining upon the ground, (AZ, S, O, K,) much cracked, (K,) whether moist or dry: (AZ, S, O, K;) or fine earth or mould, which is seen to have drive upon the ground, (As, S, O, TA,) and became (??) cracked, (As, TA,) when a torrent has came and remained some time upon the ground, and then sunk in and disappeared: (As, S, O, TA:) or, accord. to AA, (S, O, TA,) what remains of, or from, water, (S, O,) or of earth, or mud, (TA,) in a watering-trough: (S, O, TA:) and a pool of water left by a torrent. in which remain animal cules termed دَعَامِيص [pl. of دُعْمُوصٌ, q. v.], and which one cannot drink. (AA, S, O, K, TA.) And The sediment remaining in the bottom of a flask, or bottle: (AA, S, O, K, TA:) and the sediment of a dye. (TA.) And (the former) Dust; syn. غُبَارٌ. (O, K.) And The mucus of the nose of a solid-hoofed animal of any hand. (O, K.) أَغْرَلُ, with which أَرْغَلُ is syn. in all of the following senses, (TA,) applied to a boy, (S, O.) i. q. أَقْلَفُ [i. e. Uncircumcised]: (S, O, Msb, K:) fem. غَرْلَآءُ: and pl. غُرْلٌ. (Msb.) — — And عَيْشٌ أَغْرَلُ A life ample in its means, or circumstances. (S, O, K.) And عَامٌ أَغْرَلُ A fruitful, or plentiful, year. (K.) غرم 1 غَرِمَ, (JK, S, Msb, K,) aor. غَرَمَ, (JK, K,) inf. n. غُرْمٌ (JK, Msb, TA) and غَرَامَةٌ (Msb, TA) and مَغْرَمٌ, (TA,) He paid, or discharged (A K, S, * Msb, K, *) a thing that was obligatory upon him, (JK,) or a bloodwit, (S, Msb, K,) and a responsibility, and the like thereof, after it had become obligatory upon him: (Msb:) (or, accord. to an explanation of الغَرَامَةُ in Har p. 36, he gave property against his will: or the meaning intended in the S and K (in both of which it is very vaguely indicated) may be, he took upon himself to pay, or discharge, a blood wit, &c.: for, sometimes,] غُرْمٌ and مَغْرَمٌ and غَرَامَةٌ signify the taking upon oneself that which is not obligatory upon him: (Mgh; and the Ksh gives this explanation of مَغْرَمٌ in lii. 40:) [or the taking upon oneself a fine or the like: for, sometimes,] مَغْرَمٌ signifies اِلْتِزَامُ غُرْمٍ. (Bd in lii. 40. [See also 5, and 8.]) And you say, غَرِمْتُ عَنْهُ مَا لَزِمَهُ مِنَ الدِّيَةِ [I paid for him, i. e., in his stead, what was obligatory upon him, of the bloodwit]. (Msb in art. عقل.) — — And غَرِمَ فِى تِجَارَتِهِ He lost, or suffered loss, in his traffic; i. q. خَسِرَ; contr. of رَبِحَ. (Msb.) — غُرِمَ أَنْفًا: see رُغِمَ [from which it is app. formed by transposition]. 2 غرّمهُ i. q. اغرمهُ, q. v. (S, Mgh, &c.) — — [Hence, app.] غُرِّمَ السَّحَابُ (assumed tropical:) The clouds rained; [as though they were made to discharge a debt that they owed;] Aboo-Dhn-eyb says, describing clouds. وَهَى خَرْجُهُ وَاسْتُجِيلَ الرَّبَا بُ مِنْهُ وَغُرِّمَ مَآءً صَرِيحَا (assumed tropical:) [The clouds that were the first thereof in rising and appearing became rent, and such of them as were suspended beneath other clouds were looked at in order that it (??) he (??) whether they (??), and they discharged (??) (TA.) 4 أَغْرَمْتُهُ and ↓ غَرَّمْتُهُ, (S Msb, K,) inf. n. [of the former إِغْرَامٌ and [of the latter تَغْرِيمٌ, (TA,) both signify the same; (S, Msb, K;) i. e. I made him to pay, or discharge, a bloodwit, and a responsibility, and the like, (see 1,)] after it had became obligatory upon him; (Msb, K: *) [or the meaning intended in the S and K (in the latter of which it is vaguely indicated and in the farmer more so) may be, I made him to take upon himself to pay, or discharge, a bloodwit, S c. for (??) times,] غرّمهُ and اغرمهُ signify he made him to incur the taking upon himself that which was not obligatory upon him; (Mgh:) [and sometimes the inf. ns.] إِغْرَامٌ and تَغْرِيمٌ signify the making to he final; and, to he indebted; (PS;) أَغْرَمْتُهُ إِيَّاهُ in the copies of the K is a mistake for أَغْرَمْتُهُ ??. (TA.) — — إِغْرَامٌ also signifies The throwing [one] into destruction. (KL.) — — And The rendering [one] eagerly desirous [of a thing; fond of it; or attached to it]. (KL.) You say, أُغْرِمَ بِالشَّىْءِ He became eagerly desirous of the thing; fond of it; or attached to it; syn. أُولِعَ بِهِ (S, Msb, TA.) 5 تغرّم [app. He took upon himself an obligation, such as the payment of a fine. &c]. (Ham p. 707. [See also 1, and 8.]) 8 إِغْتِرَامٌ The making obligatory upon oneself what is termed غَرَامَة, which signifies difficulty or trouble, and damage or detriment or loss, and the giving of property against one's will. (Har p. 36. [See also 1, and 5.]) غُرْمٌ an inf. n. of غَرِمَ [q. v.]. (JK, Msb, TA.) — — And A thing that must be paid, or discharged; (K, TA;) and so ↓ غَرَامَةٌ, and ↓ مُغْرَمٌ, (S, K, TA,) and ↓ مَغْرَمٌ: (S, TA:) accord. to Er-Rághib, a damage, detriment, or loss, that befalls a man, in his property, not for an injurious action, of his, requiring punishment (TA:) a debt, (S, TA:) a fine, or

mulet: (MA:) the pl. of ↓ مَغْرَمٌ is مَغَارِمُ, agreeably with analogy; or this is pl. of غُرْمٌ, anomalously, like as مَحَاسِنُ is of حُسْنٌ. (TA.) [See exs. voce غَلِقَ: and see also غُنْمٌ.] غَرْمَى A woman heavy, or sluggish; syn. ثَقِيلَةٌ: (K:) or, accord. to IAar, i. q. مُغَاضِيَةٌ [that makes, and is made, angry: or that breaks off from, or quits, one, in anger, or enmity]. (TA.) — It is also syn. with أَمَا, as a word denoting an oath [or used in swearing]: one says غَرْمَى وَجَدِّكَ [Verily, or now surely, by thy grandfather, or by thy fortune or good fortune]; like as one says أَمَا وَجَدِّكَ: (AA, K, TA:) and عَرْمَى and حَرْمَى are dial. vars. thereof. (TA.) غَرَامٌ A thing from which one is unable to free himself, [a thing] such as cleaves fast. (BA and Jel in xxv. 66.) Lasting evil. (IAar, S, K.) Perdition: (K:) in the Kur xxv. 66, (S, Ksh,) accord. to AO, (S,) it means perdition, (S, Ksh,) persistent, (Ksh,) and such as cleaves fast. (S, Ksh.) And Punishment, or torment; (S, K) or, accord. to Zj, the most vehement punishment or torment; and accord to Er-Rághib, hardship, or difficulty, and an affliction, or a calamity or misfortune, that befalls a man. (TA.) — — Also Eager desire [بِشَىْءٍ for a thing]; fondness [for it]; or attachment [to it]; syn. وَلُوعٌ: (S, K:) or love that torments the heart. (Har p. 36.) [See 4, last sentence.] غَرِيمٌ A debtor; (S, Msb, K:) one says, خُذْ مِنْ غَرِيمِ السَّوْءِ مَا سَنَحَ [Take them from the (??) debtor what has become easy of attachment, (S:) and ↓ غَارِمٌ signifies the same (??) غَرِيمٌ (??) whom lies the obligation of a bloodwit or the like; or [it virtually signifies thus, but properly] it is a possessive epithet signifying ذُو غَرَامٍ or غَرَامَةٍ or تَغْرِيمٍ. (TA.) And (sometimes, S) it signifies A creditor also: (S, Msb, K:) thus having two contr. meanings; (K) Kutheiyir says, * قَضَى كُلُّ ذِى دَيْنٍ فَوَفَّى غَرِيمَهُ * وَعَزَّةُ مَمْطُولٌ مُعَنًّى غَرِيمُهَا [Every debtor has paid, and fully rendered to his creditor; but as to (??), her creditor is put off, and wearied]. (S.) The pl. of غَرِيمٌ is غُرَمَآءُ (I Ath, Msb, TA) and غُرَّامٌ, which is a strange [i. e. an anomalous] pl., (I Ath, TA;) or this is pl. of ↓ غَارِمٌ as syn. with غَرِيمٌ [and thus is agree able with analogy]; or it is pl. of ↓ مُغْرِمٌ [signifying " burdened with debt. "], formed by the rejection of the augmentative letter [of the sing]. (TA.) — — And hence, An adversary in contention, dispute, or litigation; an antagonist; a litigant; because, by his pressing upon his adversary [like the creditor upon his debtor], he becomes one who cleaves, or clings. (Msb.) غَرَامَةٌ: see غُرْمٌ. غَارِمٌ: see غَرِيمٌ, in two places. مَغْرَمٌ; pl. مَغَارِمُ: see غُرْمٌ, in two places. مُغْرَمٌ Shackled, (K,) or burdened, (TA,) with debt; (K;) an epithet applied to a man from الغُرْمُ and الدَّيْنُ. (S.) See غَرِيمٌ. — — And A captive of love; (K, TA;) i. e., of the love of women: (TA:) or one to whom love cleaves: (Ham p. 558:) or you say رَجُلٌ مُغْرَمٌ بِالحُبِّ [a man to whom love cleaves, or clung to by love]; from the love of women: (S:) and هُوَ مُغْرَمٌ بِالنِّسَآءِ He is one who clings to women, like as does the غَرِيم [or " creditor " to the debtor]. (Er-Rághib, TA.) And مُغْرَمٌ بِشَىْءٍ Eagerly desirous of a thing; fond of it; or attached to it; syn. مُولَعٌ بِهِ; (Msb, K, TA;) and حَرِيصٌ عَلَيْهِ; (Har p. 585;) not having patience to refrain from it. (TA.) — See also غُرْمٌ. غرمل غُرْمُولٌ The penis, (S, O, K,) in an absolute sense: (TA:) or a large and flaccid penis before its prepuce is cut off; (K;) thus says AZ: (TA:) or it is said to be of a solid-hoofed animal: but mention is made in a trad. of the غَرَامِيل of men [in relation to whom, however, it may perhaps be used in this instance by way of comparison]. (TA.) غرنق غَرْنَقَةٌ An amorous playing with the eyes. (Ibn- 'Abbád, O, K.) غِرْنَاقٌ: see غُرْنَيْقٌ, last sentence. غُرْنُوقٌ is held by the author of the K to be wrongly mentioned by J in art. غرق, on the ground of the saying that the ن is radical; and IJ says that Sb has mentioned غُرْنَيْقٌ among quadriliteral-radical words: but there is a difference of opinion on this point; for AHei asserts that the ن in غُرْنُوقٌ and in all its dial. vars. is augmentative. (TA.) — — See غُرْنَيْقٌ, in two places. — — Also sing. of غَرَانِقُ, which signifies (assumed tropical:) Certain trees: (Aboo-Ziyád, O, K:) or, as also ↓ غُرَانِقٌ, sing. of غَرَانِيقُ, which signifies the tender sprouts at the root, or lower part, of the عَوْسَج [or box-thorn]: (AA, O, K:) likened to a tender youth, because of their freshness and beauty: (TA:) or غُرْنُوقٌ signifies a tender and concealed plant; (K, TA;) or, accord. to one copy [of the K], a tender, spreading plant: mentioned by AHn. (TA.) — — And (assumed tropical:) A lock of hair much twisted: (Lth, O, K:) or, accord. to IAar, a forelock: so in the phrase جَذَبَ غُرْنُوقَهُ [He pulled his forelock]: and نُغْرُوقٌ signifies the " hair of the back of the neck. " (O, TA.) غِرْنَوْقٌ: see the next paragraph, in two places. غُرْنَيْقٌ (S, K) and ↓ غُرْنُوقٌ and ↓ غِرْنَوْقٌ (O, K) A certain aquatic bird, (S, O, K, TA,) long in the neck (S, O, TA) and in the legs, (TA,) white, (O, K, TA,) or black: (K, TA:) [app. the white stork, ardea ciconia; or, accord. to some, the black stork, ardea nigra:] or, accord. to IAmb, the males [or male] thereof: (TA:) or the first, (O, K,) as also the second, (K,) signifies the كُرْكِىّ [or Numidean crane, ardea virgo]: (As, O, K, TA:) or a certain bird resembling this: (ISk, O, K, TA:) pl. غَرَانِيقُ. (O, TA.) It is related of the Prophet that [when he was reciting the words of the Kur (liii. 19 and 20), "Have ye considered El-Lát, and El-'Ozzà, and Menáh, the other third? "] the Devil put into his mouth the saying تِلْكَ الغَرَانِيقُ العُلَى [Those are the most high غرانيق, as though meaning cranes, for the Numidian crane is remarkable in the East for its superlatively-high flight]; referring, as IAar says, to the idols, which were asserted to be intercessors with God, wherefore they are likened to the birds that rise high into the sky: (O, TA: *) or غرانيق may in this case be a pl. of one of the sings. expl. in what here follows [but applied to females]. (O.) — — غُرْنَيْقٌ (O, K, TA, and so in copies of the S) and ↓ غِرْنَيْقٌ (IJ, TA, and so in some copies of the S in the place of the former) and ↓ غُرْنُوقٌ and ↓ غِرْنَوْقٌ (S, O, K, TA) and ↓ غِرْنِيقٌ (K) and ↓ غَرَوْنَقٌ (O, K) and ↓ غِرْنَاقٌ and ↓ غُرَانِقٌ (S, K) signify (assumed tropical:) A tender youth; (S;) or a white, or fair, and comely, or beautiful, youth; (O, K;) or a youth white, or fair, tender, having beautiful hair, and comely: (TA:) pl. غَرَانِيقُ and غَرَانِقَةٌ (S, O, K) and غَرَانِقُ, (S, K,) which last may be pl. of غُرَانِقٌ, agreeably with analogy, (IAmb, TA,) or it may be a contraction of غَرَانِيقُ, as such used by a poet. (TA.) غِرْنَيْقٌ and غِرْنِيْقٌ: see the next preceding sentence. غُرَانِقٌ, applied to a youth, (K, TA,) and to youthfulness, (TA, and so in the CK instead of a youth,) Perfect, or without defect. (K, TA.) And, applied to a woman, as also غُرَانِقَةٌ, Youthful and plump. (K.) — — See also غُرْنَيْقٌ, last sentence. — — لِمَّةٌ غُرَانِقَةٌ and ↓ غُرَانِقِيَّةٌ [Hair descending below the lobe of the ear, or descending upon the shoulders,] sleek, such as the wind puts in motion. (Sh, O, K.) — — See also غُرْنُوقٌ. غَرَوْنَقٌ: see غُرْنَيْقٌ, last sentence. لِمَّةٌ غُرَانِقِيَّةٌ: see غُرَانِقٌ. غرو 1 غَرَا الجِلْدَ, (K,) first pers. غَرَوْتُ, (S, Msb,) aor. غَرُوَ, (Msb, TA,) inf. n. غَرْوٌ, (TA,) He glued the skin; i. e., made it to adhere with غِرَآء. (S, Msb, K.) And غَرَيْتُ السَّهْمَ signifies the same as غَرَوْتُهُ [i. e. I glued the feathers upon the arrow: see the two pass. part. ns.]. (TA.) [And accord. to present usage, ↓ غَرَّاهُ, inf. n. تَغْرِيَةٌ, signifies He glued it.] — — غَرَا السِّمَنُ قَلْبَهُ, (K, TA,) aor. and inf. n. as above, (TA,) Fatness adhered to his heart, and covered it: (K, TA:) mentioned by ISd. (TA.) — غَرِىَ بِهِ It adhered to it [as glue or the like]. (Ksh and Bd in v. 17. [And used in this sense in the S and K as an explanation of لَزِجَ بِهِ.]) — — And [hence], aor. يَغْرَى, (S, Msb, K,) inf. n. غَرًا (Abu-l-Khattáb, Msb, K, TA) and غِرَآءٌ, (K, TA,) like كِسَآءٌ, but in the M like سَحَاب [i. e. غَرَآءٌ], which J [in the S] pronounces to be a subst., (TA,) He became attached to it, or fond of it; was eagerly desirous of it; he adhered, clung, or clave, to it; or loved it; syn. أُولِعَ بِهِ; (Msb, K, TA;) and لَزِمَهُ; (TA;) without his being incited thereto by another; (Msb, TA;) and ↓ أُغْرِىَ بِهِ signifies the same, (Msb, * K, TA,) as also ↓ غُرِّىَ بِهِ, (K, TA,) each with damm, (K,) and the latter with teshdeed, as is stated in the M. (TA.) — —

See also 3. — — And غَرِىَ فُلَانٌ Such a one persisted, or persevered, in his anger. (S, TA.) — — غَرِىَ said of what is termed عِدٌّ, [i. e. of the water thus termed,] (M, and so in some copies of the K,) or of a غَدِير, [or pool of water left by a torrent,] (so in other copies of the K [but the former is said in the TA to be the right],) It became cold, or cool, (M, TA,) or its water became cold, or cool. (K.) — غَرَوْتُ, (inf. n. غَرْوٌ, S, * Msb,) also signifies I wondered. (S, Msb, TA.) [See غَرْوٌ, below.] 2 غرّاهُ: see 1, third sentence. — — [The inf. n.] تَغْرِيَةٌ is syn. with تَطْلِيَةٌ [The daubing, smearing, or rubbing over; perhaps particularly, or originally, with غِرَآء i. e. glue]. (K.) — — غرّاهُ بِهِ: see 4. And غُرِّىَ بِهِ: see 1, latter half. 3 غارى بَيْنَ الشَّيْئَيْنِ, (S, K,) inf. n. غِرَآءٌ, (S,) He made no interruption between the two things: (S, K:) mentioned by A'Obeyd, from Khálid Ibn-Kulthoom: and hence the saying of Kutheiyir, إِذَا قُلْتَ أَسْلُو فَاضَتِ العَيْنُ بِالبُكَا غِرَاءً وَمَدَّتْهَا مَدَامِعُ حُفَّلُ [When thou sayest, "I will be forgetful," or " unmindful," the eye overflows with weeping, uninterruptedly, and copious flowings of tears pour into it and replenish it]: AO says that the verb is from غَرِيتُ بِالشَّىْءِ. (S, TA.) — — And غارى فُلَانًا, (K, TA,) inf. n. مُغَارَاةٌ and غِرَآءٌ, (TA,) He wrangled, quarrelled, or contended, with such a one: (K, TA:) mentioned on the authority of AHeyth, who disallowed غَرِىَ ↓ بِهِ, inf. n. غراء. (TA. [Whether AHeyth disallowed the latter in this sense or in one of the senses mentioned in the first paragraph is not stated.]) 4 اغراهُ بِهِ He made him to become attached to it, or fond of it; to be eagerly desirous of it; to adhere, cling, or cleave, to it; or to love it; (Msb, K;) syn. وَلَّعَهُ: (K:) one should not say غرّاهُ ↓ بِهِ. (TA. [But one says غُرِّىَ بِهِ: see 1.]) And أُغْرِىَ بِهِ: see 1. — — He incited, urged, or instigated, him to do it. (MA, and Har p. 355.) You say, أَغْرَيْتُ الكَلْبَ بِالصَّيْدِ (S) I incited, urged, or instigated, the dog, to, or against, the object, or objects, of the chase. (Kull.) — — And اغراهُ بِهِمْ He set him upon them, or over them; or made him to have mastery, dominion, or authority, over them. (Jel in xxxiii. 60.) — — اغرى بَيْنَهُمُ العَدَاوَةَ (tropical:) He occasioned enmity between them: (Jel in v. 17:) he cast enmity between them, as though he made it to cleave to them: (K, TA:) a tropical phrase. (TA.) And أَغْرَيْتُ بَيْنَهُمْ [in which an objective complement is understood] (S, Msb) i. q. أَفْسَدْتُ [meaning (assumed tropical:) I excited disorder, disturbance, dis- agreement, discord, dissension, strife, or quarrel-ling, or I made, or did, mischief, between them, or among them]. (Msb.) — اغرى الشَّىْءَ, said of God, He made, or rendered, the thing goodly, or beautiful. (IKtt, TA.) 6 هُمَا يَتَغَارَيَانِ فِى الغَضَبِ [app. They two wrangle, quarrel, or contend, in anger]. (JK. [See 3.]) لَاغَرْوَ signifies لَا عَجَبَ [meaning There is no case of wonder], (Msb, K, and Ham p. 603,) the enunciative of لَا being suppressed, as though the saying were لَاغَرْوَ فِى الدُّنْيَا [there is no case of wonder in the present world] or مَوْجُودٌ [existing]; (Ham;) as also ↓ لَا غَرْوَى: (K:) or لَيْسَ بِعَجَبٍ [meaning it is not a case of wonder]. (S.) One says, لَا غَرْوَ مِنْ كَذَا i. e. لَا عَجَبَ [meaning There is no case of wonder arising from such a thing, or, using غرو as an inf. n., (see 1, last signification,) there is no wondering at such a thing]. (Har p. 488.) And the saying وَلَا غَرْوَ أَنْ يَحْذُو الفَتَى حَذْوَ وَالِدِهْ means And it is not a case of wonder (لَيْسَ بِعَجَبٍ), i. e. there is no wondering (لَا عَجَبَ), that the [young] man should follow the example of his father, doing the like of his deed. (Har p. 86.) غَرًا: see غِرَآءٌ, in two places. — — Also The غِرْس [q. v.] that descends [from the womb] with the child. (TA.) — — And The young one of the cow: (K, TA:) or, as some say, peculiarly, of [the species of bovine antelope called] the wild cow: dual غَرَوَانِ: and pl. أَغْرَآءٌ. (TA.) It is also applied to The young camel when just born: and, some say, it signifies a youngling that is very sappy or soft or tender: (TA:) and anything brought forth (K, TA) until its flesh becomes firm, or hard. (TA.) — — And (K, TA) [hence], by way of comparison, (TA,) as also ↓ غَرَاةٌ, (assumed tropical:) Lean, meagre, or emaciated, (K, TA,) in a great degree: (TA:) pl. أَغْرَآءٌ. (K, TA.) Hence the trad., لَا حَتَّى يَكْبَرَ ↓ تَذْبَحُوهُ غَرَاةً (assumed tropical:) [Do not ye slaughter it while very lean, &c., until it become full-grown] (TA. [See 4 in art. فرع.]) — Also Goodliness, or beauty. (S, K. [See غَرِىٌّ.]) غَرَاةٌ [Excitement of disorder, disturbance, disagreement, &c.;] the subst. from أَغْرَيْتُ بَيْنَهُمْ [q. v.]. (S.) — See also غَرًا, in two places. غَرْوَى: see the next paragraph: — and see also لَا غَرْوَ. غَرَآءٌ [A state of attachment, or fondness, &c.;] the subst. from غَرِىَ بِهِ [q. v.] as meaning أُولِعَ بِهِ: (S, Msb, TA:) or, accord. to the M, this is an inf. n.; and the subst. accord. to the K is ↓ غَرْوَى. (TA.) غِرَآءٌ and ↓ غَرًا (S, Mgh, Msb, K) [Glue;] a substance with which a thing is made to adhere, (S, Mgh, Msb, K,) obtained from fish, (S, Mgh,) or made from skins, and sometimes made from fish: (Msb:) or the substance with which one smears; (Fr, K, TA;) and thus the former word is expl. by Sh: (TA:) or a certain thing that is extracted from fish: (K:) [and mucilage, which by concretion becomes gum; the former word is used in this sense in the K voce صَمْغٌ. q. v.:] and it is said that the trees [app. that produce the mucilage termed غِرَآء, otherwise [know not what can be meant thereby,] are [called] غَرًى [or ↓ غَرًا]; but AHn says that certain persons pronounce the word thus, but it is not the approved way. (TA.) — رَجُلٌ غِرَآءٌ means A man who has not a beast [to carry him] (لَا دَابَّةَ لَهُ). (K.) غَرِىٌّ Made to adhere; syn. مُلْصَقٌ. (TA voce عَرِيرٌ.) — — [And hence, (assumed tropical:) An adherent. (See عَرِيرٌ.) — — Hence also, Daubed, smeared, or rubbed over; as will be shown in the course of this paragraph. (See also مَغْرُوٌّ.) — —] And The goodly, or beautiful, (S, K, TA,) in respect of face, (TA,) of mankind, (S, K, TA,) and the goodly, or beautiful, of others than mankind: and [particularly] a goodly building: (K, TA:) and hence. — — الغَرِيَّانِ Two well-known buildings, in El-Koofeh, (K, TA,) at Eth-Thaweeyeh, where is the tomb of 'Alee, the Prince of the Faithful, asserted to have been built by one of the Kings of El-Heereh: (TA:) or two tall buildings, said to be the tombs of Málik and Akeel, the two cup-companions of Jedheemeh ElAbrash; thus called because En-Noamán Ibn-El-Mundhir used to smear them (كَانَ يُغَرِّيهِمَا) with the blood of him whom he slew when he went forth in the day of his evil fortune [or ill omen, the story of which is well known], (S, TA.) — — الغَرِىُّ is also the name of A certain idol [or object of idolatrous worship, app. from what here follows, a mass of stone, like as اللَّاتُ is said to have been by some, and like as were several other objects of worship of the pagan Arabs], with which [probably meaning with the blood on which] one used to smear himself, and upon which one used to sacrifice [victims]. (TA.) — — And غَرِىٌّ signifies also A certain red dye. (TA.) غُرَاوَى i. q. رَغْوَةٌ [i. e. Froth]: (K, TA: [الغُراءىٰ in the CK is a mistranscription:]) app. formed by transposition; for رُغَاوَى has been mentioned [in art. رغو] as syn. with رَغْوَةٌ: (TA:) pl. with fet-h [i. e. غَرَاوَى]. (K, TA.) هُوَ مُغْرًى بِهِ, from أَغْرَاهُ بِهِ [q. v.], He is made to become attached to it, or fond of it; &c. (TA.) مَغْرُوٌّ [pass. part. n. of غَرَا, q. v.; Glued, &c. — — Hence, for سَهْمٌ مَغْرُوٌّ, lit. A glued arrow, meaning an arrow having the feathers glued upon it, i. e.] a feathered arrow. (Meyd in explanation of what here follows.) It is said in a prov., أَدْرِكْنِى وَلَوْ بِأَحَدِ المُغْرُوَّيْنِ, meaning [Reach thou me, though] with one of the two [feathered] arrows: or, as Th says, with an arrow or with a spear: (S:) El-Mufaddal says, there were two brothers, of the people of Hejer, a people to whom the Arabs ascribe stupidity, and one of those two rode an intractable she-camel, and the one that did not ride had with him a how, and his name was Huneyn; so the one that was riding called to him,

and said, يَا هُنَيْنُ وَيْلَكَ انْزِلْنِى وَلَوْ بِأَحَدِ المَغْرُوَّيْنِ, [in which انزلنى seems to be a mistranscription for ادركنى,] meaning, with his arrow; whereupon his brother shot at him and laid him prostrate; and his saying became a prov., applied on an occasion of necessity, or difficulty, and of the after failing of stratagem. (Meyd.) One says also قَوْسٌ مَغْرُوَّةٌ [A glued bow] (S, Msb, K) and ↓ مَغْرِيَّةٌ. (S, K.) قَوْسٌ مَغْرِيَّةٌ: see what next precedes. غرى 1 غَرَيْتُ السَّهْمَ: see 1 in art. غرو. قَوْسٌ مَغْرِيَّةٌ: see مَغْرُوٌّ (last sentence) in art. غرو. غزر 1 غَزُرَ, aor. غَزُرَ, inf. n. غَزَارَةٌ (S, Mgh, Msb, K) and غَزْرٌ (Mgh, L, Msb, K) and غُزْرٌ, (L, K,) or غَزْرٌ is a simple subst., (S, L, TA,) It (a thing, S, K, or water, Mgh, Msb) was, or became, much, abundant, or copious. (S, Mgh, Msb, K,) — — غَزُرَتْ She (a camel, S, Msb, or a beast, K) bad much milk; abounded in milk, became abundant in milk; (S, Msb, K:) عَنِ الكَلَأ from the (??) (TA;) or عَلَيْهِ [by feeding] upon it; (K;) as also ↓ أَغْزَرَتْ: (IKtt:) and it (a well, and a spring,) abounded in water; and it (an eye) abounded in tears. (K.) 2 تَغْزِيرٌ signifies The omitting a milking between two milkings, when the milk of the camel is backward. (S, K, TA,) A similar meaning is mentioned in art. غرز: see 2 in that art (TA.) 3 غازرهُ, inf. n. مُغَازَرَةٌ, He gave him a small and mean thing in order that he might give him in return twice as much: he sought to obtain from him more than he gave. (I Aar, TA: but only the inf. n. is mentioned.) 4 أَغْزَرَ see 1. — أَغْزَرَ اللّٰهُ مَالَهُ [God caused his camels, or sheep, or goats, to have much milk]. (TA.) — — اغزر المَعْرُوفَ He made the beneficence to be abundant. (K.) — اغزر القَوْمُ The people's camels, (S, K,) and their sheep or goats, (TA,) became abundant in milk. (S, K, TA.) — — And The people became in the state of having much rain. (IKtt.) غَزْرٌ [Abundance in milk: or abundance of milk: of camels &c.:] a subst. from غَزُرَتِ النَّاقَةُ; pl. غُزْرٌ; like as جُونٌ is pl. of جَوْنٌ, and حُشْرٌ of حَشْرٌ. (S.) — Also A vessel made of [the coarse grass called] حَلْفَآء and of palm-leaves: (IDrd, K:) a well-known Arabic word. (IDrd, TA.) غُزْرَى [as though fem. of أَغْزَرُ] is applied to a she-camel by Honeyf-El-Hanátim [as meaning Surpassingly abundant in milk]. (IAar in TA in art. بهى.) [غُزْرَانٌ mentioned by Freytag as an epithet applied to camels, meaning Abounding in milk, on the authority of the K, is a mistake; it is mentioned in the K only as the name of a place.] غَزِيرٌ, and the fem. غَزِيرَةٌ, Much; abundant; copious: (S, Msb, K:) applied to water, (Msb,) and rain, (K,) and beneficence, (S,) and knowledge, (TA,) and anything. (S, K.) — — A she-camel, (S, Msb, K,) and a sheep or goat or other beast, (TA,) having much milk; abounding in milk: (S, Msb, K:) a well, and a spring, (K,) and a subterranean channel for water, (Msb,) abounding in water: (Msb, K:) and an eye abounding in tears: (K:) pl. غِزَارٌ. (S, Msb.) قَوْمٌ مُغْزَرٌ لَهُمْ, in the pass. form, A people having abundance of milk; whose camels abound in milk. (K.) مَغْزَرَةٌ, (as written in the L, [and so agreeably with analogy, as meaning A cause of abounding in milk; similar to مَبْخَلَةٌ and مَجْبَنَةٌ &c.;]) or مُغْزِرَةٌ, (accord. to the K,) a thing [from the feeding of a beast] upon which the milk becomes abundant. (L, K.) — — And, (K, TA,) hence, (TA,) A certain plant, the leaves of which are like those of the حُرْف [q. v.], (K, TA,) dust-coloured, and small, and which has a red blossom, like that of the pomegranate: (TA:) it pleases the cows (K, TA) much, (TA,) and they become abundant in milk [by feeding] upon it: (K, TA:) it is of the [season called] رَبِيع; and is mentioned by AHn, who says that all cattle pasture upon it. (TA.) مِغْزَارٌ [Abounding much in milk; applied to a she-camel &c.]. (The Lexicons passim.) أَرْضٌ مَغْزُورَةٌ Land upon which much rain has fallen. (K.) مُغَازِرٌ and ↓ مُسْتَغْزِرٌ One who gives a thing in order that he may obtain in return more than he gives. (K.) One of the Tábi'ees says الجَانِبُ يُثَابُ مِنْ هِبَتِهِ ↓ المُسْتَغْزِرُ The stranger who seeks to obtain more than he gives shall be rewarded for his gift: meaning, when the stranger, who is not related to thee, gives thee a thing, he seeks to obtain more than it; so do thou requite him for his gift, and exceed it to him. (TA.) مُسْتَغْزِرٌ: see مُغَازِرٌ, in two places. غزل 1 غَزَلَتِ القُطْنَ, (S, MA, O, K,) and الكَتَّانَ وَغَيْرَهُمَا, (TA,) or الصُّوفَ وَنَحْوَهُ, (Msb,) aor. غَزِلَ (S, O, Msb, K,) inf. n. غَزْلٌ, (S, MA, O, KL,) She spun the cotton, (MA, KL, PS,) and the flax, &c., (TA,) or the wool, and the like; (Msb;) and ↓ اغتزلتهُ signifies the same. (S, K.) — غَزِلَ, (S, O, K, TA,) aor. غَزَلَ, (K, TA,) inf. n. غَزَلٌ, (S, O, TA,) He talked, and acted in an amatory and enticing manner, with a woman, or with women; he practised غَزَل [meaning as expl. below, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]. (S, * O, * K, * TA.) — And غَزِلَ is also said of a dog, meaning He flagged, or became remiss, in the pursuit of a young gazelle; i. e., when he had come up to it, the latter uttered a cry by reason of its fright, whereupon he turned away from it, (S, O, K, TA,) and became diverted; (S, O, TA;) or, as IAar says, when it became sensible of the presence of the dog, it became confounded, or perplexed, and clave to the ground, and he (the dog) became diverted from it, and turned away: (TA:) or he was confounded, or perplexed, in pursuing a young gazelle, by its uttering a cry in his face when he came up to it. (Meyd in explanation of a prov.: see أَغْزَلُ, below.) 3 غَازَلَهَا, (S, MA, TA,) inf. n. مُغَازَلَةٌ, (S, O, K, TA,) He talked with her, (S, O, * K, * TA,) and acted in an amatory and enticing manner with her; (S, TA;) and in like manner one says of a woman with a man: (S:) or he played, or sported, [or dallied, or wantoned,] and held amorous talk, with her. (MA.) — — [Hence,] one says, أَطْيَبُ مِنْ أَنْفَاسِ الصَّبَا إِذَا غَازَلَتْ رِيَاضَ الربا (tropical:) [More pleasant, or delightful, than the breaths of the east wind (which is to the Arabs like the zephyr to us) when it has wantoned with the meadows of الربا, (app. الرُّبَا, the name of a place, mentioned in the K in art. ربو, there written الرُّبَى, and in the TA in that art. said to occur in poetry,) so as to have brought with it the odours of flowers]. (K.) And هُوَ يُغَازِلُ رَغَدًا مِنَ العَيْشِ (tropical:) [app. meaning He plays the wanton with ampleness and easiness and pleasantness of the means of subsistence]. (TA.) — — And غازل الأَرْبَعِينَ (assumed tropical:) He approached [the age of] forty [years]. (Th, K.) 4 اغزل, (K,) or اغزلت, (S, O,) He, or she, turned round, or made to revolve, [or rather twirled,] the مِغْزَل [or spindle]: (S, O, K:) [or so اغزل المغزلَ, or اغزلتهُ, for] one says of the مغزل [or spindle], أُغْزِلَ, i. e. it was turned round [or twirled]. (Fr, S.) — — اغزلت She (a gazelle) had a young one. (S, O. [See غَزَالٌ.]) 5 تغزّل He affected, or attempted, as a selfimposed task, (تَكَلَّفَ,) what is termed غَزَل [meaning as expl. below, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]. (S, O, K, TA.) — — And sometimes it means He made mention, or spoke, [generally in verse,] of what is termed غَزَل. (TA.) [See also شَبَّبَ, inf. n. تَشْبِيبٌ; and نَسَبَ, inf. n. نَسِيبٌ.] One says, تغزّل بِالمَرْأَةِ meaning He mentioned the woman [in amatory language, as an object of love,] in his poetry. (TA in art. غنى.) 6 تغازلوا [They talked, and acted in an amatory and enticing manner; or they played, sported, dallied, or wantoned, and held amorous talk; one with another: see 3]: (S, O:) from الغَزَلُ [q. v.]. (TA.) 8 إِغْتَزَلَ see 1, first sentence. غَزْلٌ, applied to cotton, (S, O, K, TA,) and flax, &c., (TA,) or wool, and the like, (Msb,) i. q. مَغْزُولٌ [i. e. Spun]: (S, O, Msb, K, TA:) [or rather spun thread, or yarn of any kind; for] it is an inf. n. used as a subst.: (Msb:) of the masc. gender: pl. غُزُولٌ. (TA.) — — And accord. to ISd, The web of the spider. (TA.) — — And غَزْلُ النَّبَاتِ is applied in Egypt to The sort of food called إِطْرِيَة. (TA in art. طرو, q. v.) غِزْلُ نِسَآءٍ A follower and lover of women; as also ↓ غِزِّيلُ نِسَآءٍ: (JK:) [or both may be rendered one who talks, and acts in an amatory and enticing manner; or who plays, sports, dallies, or

wantons, and holds amorous talk; with women:] ↓ غِزِّيلٌ is of the measure فِعِّيلٌ in the sense of the measure مُفَاعِلٌ; like حِدِّيثٌ and كِلِّيمٌ. (TA.) غَزَلٌ, as expl. by 'Abd-El-Muttalib El-Baghdádee, in his Exposition of the نَقْدُ الشِّعْرِ of Kudámeh, signifies The talk, and actions, and circumstances, occurring between the lover and the object of love; differing somewhat from تَشْبِيبٌ, which is a celebrating of the person and qualities of the beloved; and from نَسِيبٌ, which is a mentioning of the state, or condition, of the نَاسِب [himself], and of the object of the نَسِيب, and of all the affairs, or events, occurring between them two, [in the prelude of an ode,] thus including the meaning of تَشْبِيبٌ, and being a mentioning of غَزَل: accord. to Kudámeh, it signifies an inclining to foolish and youthful conduct, or a manifesting of passionate love, and becoming notorious for affections to women: (TA:) or it is the subst. from 3 [as such signifying talk, and amatory and enticing conduct, with women; or play, sport, dalliance, or wanton conduct, and amorous talk, with women]; (S, K;) as also ↓ مَغْزَلٌ: (K:) or play, sport, or diversion, with women: (ISd, TA:) or the talk of young men and [or with] young women: (Msb:) or, accord. to the leading authorities in polite literature, and those who have made the language to be their study, [or rather accord. to a loose and post-classical usage,] it signifies, like نَسِيبٌ, praise of what are apparent of the menbers of the object of love: or the mention of the days of union and of disunion: or the like thereof. (MF.) غَزِلٌ [is, by, rule, the part. n. of غَزِلَ, as such signifying Talking, and acting in an amatory and enticing manner, with a woman, or with women; &c.: but it is said that it] signifies صَاحِبُ غَزَلٍ; (S, O;) or مُتَغَزِّلٌ بِالنِّسَآءِ; (K, TA;) by which is here meant making mention, or speaking, or one who makes mention, or who speaks, [generally in verse,] of what is termed غَزَل [signifying as expl. above, i. e. the talk, and actions, and circumstances, occurring between the lover and the object of love; &c.]; thus used as being a possessive epithet, [not as a part. n. of غَزِلَ, because this differs in meaning from تَغَزَّلَ,] i. e. it signifies [properly] ذُوغَزَلٍ: (TA:) or it means displaying amorous gestures or behaviour, and foolish and youthful conduct such as is suitable to women, with the love, or passionate love, that he experiences for them, in order that they may incline to him: (Kudámeh, TA:) or it is applied to a man as meaning a companion of women because of his lacking strength to be otherwise: from what here follows. (IAar, TA.) — — Lacking strength, or ability, to perform, or accomplish, things; (IAar, K, TA;) remiss, or languid, in respect to them. (IAar, TA.) غَزْلِيٌّ [Of, or relating to, spun thread, or yarn;] the rel. n. from غَزْلٌ used as a subst. (Msb.) غَزَالٌ A young gazelle, وَلَدُ ظَبْيَةٍ: (Msb:) or a شَادِن [or young gazelle], (T, S, O, Msb, K, TA,) or, as some say, the female, (TA, [but see what follows,]) when it becomes active, or in motion, (T, S, O, Msb, K, TA.) and walks; (T, Msb, K, TA;) to which the girl, or young woman, is likened in [the commencing of an ode by what is termed] التَّشْبِيب, wherefore the epithet and the verb [therein] are made masc.; (TA;) after the becoming a ثَنِىّ [q. v.]: (T, Msb:) or in the stage after that in which he is termed طَلًا [q. v.]: (AHát, Msb, TA:) or from the time of his birth until he attains to the most vehement running; (K, TA;) which is when he puts his legs together, [app. meaning his fore legs together and so his hind legs,] and puts them down together and raises them together: (TA:) or i. q. ظَبْىٌ [i. e. a gazelle, of any age]: (M in art. ظبى: for الظَّبْىُ is there expl. as meaning الغَزَالُ: [but this seems to be a loose rendering:]) the female is called ↓ غَزَالَةٌ; (Msb, MF, TA;) though it seems from what is said in the K [&c.] that الغَزَالُ is applied peculiarly to the male, and that the female is called only ظَبْيَةٌ, as several of the lexicologists have decisively asserted: (MF, TA:) the pl. [of pauc.] is غِزْلَةٌ and [of mult.] غِزْلَانٌ. (S, O, Msb, K.) — غَزَالُ شَعْبَانَ A certain insect (دُوَيْبَّةٌ), (K, TA,) a species of the [locusts, or locust-like insects, called] جَنَادِب [pl. of جُنْدَبٌ]. (TA.) — دَمُ الغَزَالِ A certain plant, resembling the طَرْخُون [or tarragon], (O, K,) which is eaten, (O,) burning, or biting, to the tongue, (O, K,) green, and having a red root, like the roots of the أَرْطَاة [n. un. of أَرْطًى, q. v.], (O,) with the juice of which girls, or young women, make red streaks like bracelets upon their arms: (O, K:) thus AHn was informed by some one or more of the Benoo-Asad: (O:) and Aboo-Nasr says, it is of the [kind called] ذُكُور. [See also دَمُ الغَزَالِ and دُمْيَةُ الغِزْلَانِ and دَمُ الغِزْلَانِ voce دمٌ in art. دمو or دمى; and see likewise عَنْدَمٌ.] غَزَالَةٌ fem. of غَزَالٌ, q. v. — الغَزَالَةُ, also, signifies The sun; (S, O, K;) because it extends [what resemble] cords, [meaning its rays,] as though it were spinning: (K:) or the sun when rising; (Msb, K;) [therefore] one says طَلَعَتِ الغَزَالَةُ, but not غَرَبَتِ الغَزَالَةُ: (TA:) or the sun when high: (M, * K, TA:) or the عَيْن [meaning the disk, or, as it sometimes means, the rays, or beams,] of the sun. (K.) — — And غَزَالَةُ الضُّحَى means, (S, O, K,) as also غَزَالَاتُهُ, (K,) [or غَزَالَاتُهَا,] The beginning of the ضُحَى [or early part of the forenoon, after sunrise]; (S, O, K;) [whence] one says, جَآءَ فِى غَزَالَةِ الضُّحَى [He came in the beginning of the ضُحَى]; and Dhu-r-Rummeh uses الغَزَالَةَ, in the accus. case, as an adv. n., (S, O,) meaning in the time [or in the beginning] of the ضُحَى; (O;) or, accord. to IKh, this is for طُلُوعَ الغَزَالَةِ, meaning at the rising of the sun: (TA:) or the meaning of the phrases first mentioned in this sentence is after, or a little after, (accord. to different copies of the K,) the spreading of the son, [i. e. of the sunshine,] and its entrance upon the ضُحَى: or the first part of the ضُحَى, until the passing away of a fifth (or about a fifth, TA) of the day. (K.) — Also (i. e. الغَزَالَةُ) A certain herb, (Aboo-Nasr. O, K,) of the [kind called] سُطَّاح, spreading upon the ground, with green leaves, having no thorns nor broaches; from the middle whereof comes forth a tall قَضِيب [or shoot], which is peeled and eaten, (Aboo-Nasr, O,) and it is sweet, (Aboo-Nasr, O, K,) and has yellow blossoms from its bottom to its top: and it is a pasture: (Aboo-Nasr, O:) every thing [i. e. animal] eats it: (Aboo-Nasr, O, K;) and the places of its growth are the plain, or soft, tracts. (Aboo-Nasr, O) غَزَّالٌ A vender [and a spinner] of غَزْل [i. e. thread,. or gave]. (TA.) غِزِّيلٌ; see غِزْلُ نِسَآءٍ, in two places. غَازِلٌ [act. part. n. of غَزَلَ; Spinning]. The pls. غُزَّلٌ and غَوَازِلُ are applied as epithets to women: (K, TA:) but the former is also applied to men, and is of a measure more usual as that of the pl. of the masc. act. part. n. than of the fem. (TA.) أَغْزَلُ مِنْ عَنْكَبُوتٍ, from the act of spinning, (Meyd,) or from the act of weaving [the web], (O.) is a prov. [meaning More practised, or skilled, in weaving than a spider]: and so مِنْ سُرْفَةٍ [than a سُرْفَة, q. v.]. (Meyd.) — — And one says also, أَغْزَلُ مِنِ امْرِئِ القَيْسِ, (S, Meyd, O,) likewise a prov., meaning [More practised, or skilled,] in the celebrating of the person and qualities of the beloved in verse [than Imra-el-Keys]. (Meyd.) — — And [hence,] أَغْزَلُ مِنَ الحُمَّى (assumed tropical:) [More frequent in visiting, or more habitual, and more recurrent, than the fever]; a saying of the Arabs, by which they mean that it [the fever] is a frequent visiter of the sick person, recurrent to him; as though passionately loving him: thus, correctly, as in the L: in the K it is said that الأَغْزَلُ applied to the fever (الحُمَّى [though this is fem.]) means such as is a frequent visiter of the sick person; recurrent. (TA.) — — And أَغْزَلُ مِنْ فُرْعُلٍ [More confounded and perplexed than a young one of the hyena]; from الغَزَلُ as signifying " the being confounded and perplexed " like as is the dog (Meyd, O, K) when pursuing the young gazelle; for it may be that the فرعل becomes in the like state in pursuing the object of its chase: (Meyd:) or فرعل was a man of ancient times, and

this saying (which is a prov., Meyd) is like أَغْزَلُ مِنِ امْرِئِ القَيْسِ. (Meyd, O, TA.) مَغْزَلٌ: see مِغْزَلٌ, in two places: — and see also غَزَلٌ, latter half. مُغْزَلٌ: see مِغْزَلٌ, in three places. مُغْزِلٌ A doe gazelle having a young one. (K.) مِغْزَلٌ and ↓ مُغْزَلٌ (Fr, Th, S, O, Msb, K) and ↓ مَغْزَلٌ, (Th, O, K,) the first as pronounced by [the tribe of] Temeem, the second as pronounced by [that of] Keys, and the last the most rare, (TA,) or the second as pronounced by Temeem, (Msb,) A spindle; i. e. the thing with which one spins: (S, MA, O, Msb, K. KL:) Fr says that ↓ مُغْزَلٌ is the original form, from أُغْزِلَ " it was made to turn round " or " revolve " [or " was twirled "]; (S, TA;) but the dammeh was deemed by the Arabs difficult of pronunciation, and therefore they said مِغْزَلٌ, and in like manner مِصْحَفٌ and مِخْدَعٌ and مِجْسَدٌ and مِطْرَفٌ: accord. to IAth, مِغْزَلٌ signifies the instrument [with which one spins]; and ↓ مَغْزَلٌ, the place of the غَزْل [which means the act of spinning and the span thread or yard]; and ↓ مُغْزَلٌ, the place in which (فِيهِ [or this may here mean upon which]) the غَزْل [i. e. spun thread or yarn] is put: (TA:) pl. مَغَازِلُ. (MA.) أَعْرَى مِنْ مِغْزَلٍ is a prov. [meaning More naked than a spindle]. (Meyd.) And one says, صَاحِبُ الغَزَلِ أَضَلُّ مِنْ سَاقِ مِغْزَلٍ [The practiser of the talk and actions &c. usual between the lover and the object of love is more erring than the shank (i. e. pin) of a spindle), of which the error is its [aiding in] clothing mankind while it is [itself] naked. (A, TA.) — — It is said in a book of certain of the Jews, عَلَيْكُمْ كَذَا وَكَذَا وَرُبْعُ المِغْزَلِ, meaning [I pon you lie as due from you such and such things and) the fourth part of what your women have spun. (TA.) — — And [the pl.] مَغَازِلُ signifies The عَمَد (O) or عُمُد (K) [app. meaning the upright wooden supports of the seat] of the [machine called] نَوْرَج [q. v.] with which the reaped grain heaped together is thrashed. (O, K.) مِغْزَلِيٌّ (MA) and ↓ مَغَازِلِيٌّ (S and K voce مِصْرَمٌ) A parer of spindles. (MA.) مُغَيْزِلٌ A slender cord (حَبْلٌ دَقِيقٌ) [so in copies of the K, and in the CK, but in the latter المُغْتَزَلُ is put for المُغَيْزِلُ: in my MS. copy of the K, المُغَيْزِلُ جَبَلٌ دَقِيقٌ, and this I think to be the correct reading. meaning El-Mugheyzil is a certain slender mountain]: ISd says, I think it to be likened to the مِغْزَل, because of its slenderness; adding that El-Hirmázee has mentioned it. (TA. [A verse cited by El-Hirmázee is there given as an ex.; mentioning the day of المُغَيْزِل, app. as the day of the separation of a lover from his beloved; and it is a common custom of the Arabs to call the day of an event the day of the place where it occurred.]) مَغَازِلِيٌّ: see مِغْزَلِيٌّ. غزو 1 غَزَاهُ, [aor. يَغْزُو,] inf. n. غَزْوٌ, He willed, or desired, it; he sought it; and he aimed at it, intended it, or meant it; syn. أَرَادَهُ; and طَلَبَهُ; and قَصَدَهُ; [the first of which is often used in the same senses as the second and third;] as also ↓ اغتزاهُ; (K, TA;) this last mentioned by ISd as syn. with قَصَدَهُ. (TA.) One says, عَرَفْتُ مَا يُغْزَى مِنْ هٰذَا الكَلَامِ i. e. [I knew, or, emphatically, I know,] what is willed or desired (مَا يُرَادُ) [from this speech]. (S.) And غَزْوِى كَذَا My aim, or intention, or meaning, is such a thing. (K.) — — [Hence, app.,] غَزَا العَدُوَّ, inf. n. غَزْوٌ (S, Mgh, Msb, K) and غَزَوَانٌ, (K, TA,) or, as some say, غَزْوَانٌ, mentioned by Sb, (TA,) and غَزَاوَةٌ, (K,) [but see what is said of this last at the close of this paragraph,] He went forth, (Er-Rághib, TA,) or repaired, or betook himself, (Mgh,) to wage war, (Er-Rághib, TA,) or to fight, (Mgh,) with the enemy; (Er-Rághib, Mgh, TA;) or he went to fight with, and plunder, the enemy; (K, TA;) in the country of the latter. (Msb.) [And غَزَا alone, the objective complement being understood, often signifies the same; or He engaged in a warring, or warring and plundering, expedition, or in such expeditions.] — — And غَزَا إِلَيْهِ, inf. n. as above, He tended, repaired, betook himself, or went, to, or towards, him, or it; syn. قَصَدَهُ. (TA.) — غَزَاوَةٌ, mentioned above, is of a measure which in most instances is that of an inf. n. of an intrans. verb, and it seems to be an inf. n. of which the verb is غَزُوَ, meaning جَادَ غَزْوُهُ [i. e. Excellent, or how excellent, is his engaging in a warring, or warring and plundering, expedition, or in such expeditions!]; and to be similar to قَضُوَ meaning جَادَ قَضَاءُهُ, and ضَرُبَتْ يَدُهُ meaning جَادَ ضَرْبُهَا. (TA.) 2 غَزَّوَ see what next follows. 4 اغزاهُ He fitted him out, equipped him, or furnished him, (S,) or he sent him, (Mgh, Msb,) or he urged, or incited, him, (K,) to engage in a warring, or warring and plundering, expedition, (S, * Mgh, * Msb, * K,) in the country of the enemy; (Msb;) and ↓ غزّاهُ signifies the same. (K.) — أَغْزَتْ, said of a woman, (Mgh, K,) Her husband was absent [engaged in a warring, or warring and plundering, expedition, in the country of the enemy]; (Mgh;) or her husband went [or had gone] to fight with, and plunder, the enemy. (K.) — — And, said of a she-camel, Her impregnation was, or became, difficult. (S, K.) — And اغزاهُ He granted him some delay, and deferred [the exacting of] the debt that he owed. (S, K.) 8 اِغْتِزَاهُ: see 1, first sentence. — اغتزى بِفُلَانٍ He had such a one peculiarly to himself from among his companions: (K, TA:) like اِغْتَزَّ بِهِ. (TA.) A poet says, قَدْ يَغْتَزِى الهِجْرَانُ بِالتَّجَرُّمِ [Sometimes, or often, the cutting off from friendly intercourse has the accusation of that which is a crime, or a fault, or an offence, peculiarly assigned to it (as the cause)]: التجرّم here meaning اِدِّعَاءُ الجُرْمِ. (TA.) غَزَاةٌ: see the next paragraph, in three places. غَزْوَةٌ The act of [الغَزْو i. e.] repairing to fight with [or to fight with and plunder] the enemy [in the country of the latter]; as also ↓ غَزَاةٌ, and ↓ مَغْزَاةٌ: (Mgh:) or the first signifies a single time [or act] of الغَزْو [i. e. a single warring, or warring and plundering, expedition]; (Th, Msb, TA;) as also ↓ مَغْزَاةٌ: (Msb:) and ↓ غَزَاةٌ is the subst. from غَزَوْتُ العَدُوَّ [as such meaning as expl. above, i. e. the act of الغَزْو]: (S, TA:) or this signifies [a campaign, i. e.] the work [or operations] of a year: (Th, TA:) the pl. (of غَزْوَةٌ, Msb, [and of ↓ غَزَاةٌ, for this is originally غَزَوَةٌ,]) is غَزَوَاتٌ, and (of ↓ مَغْزَاةٌ, Msb) مَغَازٍ, (Mgh, Msb,) which latter pl. is applied to the غَزَوَات of Mohammad. (TA.) غِزْوَةٌ i. q. طِلْبَةٌ [app. as meaning A mode, or manner, of seeking, &c.]. (TA.) أَبُو غَزْوَانَ [or غَزْوَانٍ?] The cat: because it is ever making war upon the mouse. (يَغْزُو الفَأْرَ أَبَدًا). (Har p. 663.) غَزْوِىٌّ, accord. to [many, app., of] the copies of the S; or غَزَوِىٌّ, accord. to ISd, [and so in some copies of the S,] said by ISd to be altered from the regular form [which is غَزْوِىٌّ]; (TA;) Of, or relating to, الغَزْو [or the making a warring, or warring and plundering, expedition]. (S, ISd, TA.) غَزِىٌّ: see غَازٍ. غَزَّآءٌ One who engages much, or often, in warring, or warring and plundering, expeditions; syn. كَثِيرُ الغَزْوِ. (TA.) غَازٍ One going, or who goes, to fight with, and plunder, the enemy, (S, * Mgh, * Msb, K,) in the country of the latter; (Msb;) [one engaging, or who engages, in a warring, or warring and plundering, expedition: and a warrior, in a general sense:] pl. غُزَاةٌ (S, Mgh, Msb) and غُزًّى (S, Msb, K, TA, in the CK (غُزّىٰ) and غُزَّآءٌ (S) and غُزِىٌّ, (K,) [originally غُزُوىٌّ,] of the measure فُعُولٌ, (TA,) and ↓ غَزِىٌّ is pl. of [the pl.] غُزَاةٌ, (S, Msb,) or [rather] a quasi-pl. n.; (K;) and ↓ غَازِيَةٌ signifies a company, or body, of غُزَاة. (TA.) غَازِيَةٌ: see what immediately precedes. الاغزاء and المغزى [app. الأَغْزَآء and ↓ المَغْزَى, the former a pl. of which the sing. is not mentioned, and the latter a quasi-pl. n. like المَرْجَلُ from الرَّجُلُ,] The offspring (نَتَائِج [more properly نِتَاج, which agrees with the context,]) of the [season called] صَيْف, on the authority of IAar, [meaning such offspring of camels, for it is added,] which are discommended, the young camel thereof being always weak. (TA.) مَغْزًى The intended sense of a saying; the meaning thereof; syn. مَقْصَدٌ [as an inf. n. used in the sense of the pass. part. n. of its verb]. (S, K; in the CK written مَقْصِد.) — — See also مَغْزَاةٌ. — And see the paragraph next preceding this. مُغْزٍ [act. part. n. of 4, q. v.]. — — مُغْزِيَةٌ A woman whose husband is absent; (Mgh;) [meaning] one whose husband has gone to fight with, and plunder, the enemy. (S, * TA.) See an ex. in a trad. mentioned voce كَاسِرٌ. — Also, مُغْزِيَةٌ, A she-camel that has

exceeded the year [from the time when she was covered] without bringing forth; like مِدْرَاجٌ: (El-Umawee, S:) or a she-camel that has exceeded the year by a month, (K, TA,) or the like thereof, (TA,) in pregnancy: (K, TA:) so in the M. (TA.) And A she-ass that is late in bringing forth, but does then bring forth. (S.) المُغْزِى مِنَ الغَنَمِ means Those that are late in bringing forth, by a month, or two months, after the others, of the sheep or goats, because of their having conceived at a late period. (TA.) — — And مغْزٍ signifies A she-camel whose impregnation is difficult: mentioned by Az. (TA.) مَغْزَاةٌ: see غَزْوَةٌ, in three places. — — Also A place of غَزْو [meaning making a warring, or warring and plundering, expedition]: pl. مَغَازٍ. (TA.) — — And المَغَازِى signifies also The memorable deeds of the غُزَاة [meaning those who engage in warring, or warring and plundering, expeditions, pl. of غَازٍ]: (K, TA:) in which sense, some say, it has no sing., but others say that its sing. is مَغْزَاةٌ or ↓ مَغْزًى. (TA.) مَغْزِىٌّ [as pass. part. n. of غَزَا] was used as an epithet applied to a man: it is properly with و [i. e. مَغْزُوٌّ]; but there are many instances of the former kind. (TA.) غسق 1 غَسَقَ, said of the night, aor. غَسِقَ, (S, O, K,) inf. n. غُسُوقٌ (O, K, * TA) and غَسْقٌ and غَسَقٌ and غَسَقَانٌ, (K,) It became dark; (S, O;) as also ↓ اغسق, (Th, O,) said by Z to be of the dial. of the Benoo-Temeem: (TA:) or both signify it became intensely dark. (K.) Hence, in a trad., غَسَقَ اللَّيْلُ عَلَى الظِّرَابِ i. e. The night poured down upon the small mountains and covered them with its darkness. (TA.) — — And, said of the moon, It lost its light, and became black and dark. (TA.) — — And غَسَقَتْ عَيْنُهُ, (S, O, K,) aor. غَسِقَ; (O, K;) and غَسِقَتْ, aor. غَسَقَ; (K;) inf. n. غَسْقٌ, (S, O,) or غُسُوقٌ, (K,) or both, (TA,) and غَسَقَانٌ; (K, TA;) (assumed tropical:) His eye became dark: (S, O, K, TA:) or (assumed tropical:) shed tears: (K, TA:) or (tropical:) poured forth [tears]: (TA:) or غسقت العَيْنُ means (assumed tropical:) the eye overflowed with water. (AZ, TA.) — — And غَسَقَ الجُرْحُ, inf. n. غَسَقَانٌ (S, O, K) and غَسْقٌ also, (TA,) The wound had yellow water flowing from it; (S, O, K;) and so غَسِقَ. (K, by implication.) And غَسَقَتِ السَّمَآءُ, (O, K, TA,) aor. غَسِقَ, inf. n. غَسْقٌ and غَسَقَانٌ, (K, TA,) The sky rained; or let fall a little rain, such as is termed رَشٌّ: (O, K, TA:) and [the rain] poured forth; syn. اِنْصَبَّتْ: (TA:) [and in this latter sense غَسَقَ is app. said of any fluid; for,] accord. to Th, (O, TA,) غَسَقَانٌ is syn. with اِنْصِبَابٌ. (O, K, TA.) [Hence,] غَسَقَ اللَّبَنُ, (K,) inf. n. غَسْقٌ (TA) [and app. غَسَقَانٌ], The milk poured forth from the udder. (TA.) 4 اغسق: see 1, first sentence. — — Also He entered upon the غَسَق, (O, K, TA,) i. e. the beginning of the darkness. (TA.) And, said of the مُؤَذِّن, He delayed, or deferred, the [call to prayer of] sunset to the غَسَق of the night. (S, O, K.) غَسَقٌ The beginning of the darkness of night: (Fr, S, O:) or the darkness of the night: (Akh, TA:) or the darkness of the beginning of the night: (K:) or [the time] when the شَفَق [or redness in the horizon after sunset] disappears: or the time of the blending of the عِشَآنِ, [see رُوَان, last sentence,] which is when the darkness becomes confused, and obstructs [the view of] the aspects of things: or, accord. to Sh, the entering-in of the beginning of the darkness. (TA.) — Also Refuse that is found among wheat, such as رُوَان [or darnel-grass, &c.], and the like. (Fr, O, K.) غَسَاقٌ and ↓ غَسَّاقٌ, (S, O, K, TA,) occurring in the Kur [xxxviii. 57 and] lxxviii. 25, accord. to different readings, (S, O, TA,) The ichor, or watery matter, (O, TA,) and thick purulent matter, (TA,) that will flow and drip (O, * TA) from the skins of the inmates of the fire [of Hell]: (O, TA:) or the washings of them: or their tears: (TA:) or, as some say, the latter of the words has the first of these meanings: (O, TA:) and the former word signifies cold, (O,) or intensely cold, (TA,) that burns by reason of its coldness (O, TA) like the hot wind: (TA:) or, accord. to Lth, stinking: (O, TA:) the latter word is expl. by I'Ab and Ibn-Mes'ood as signifying intense cold: (TA:) or both signify cold and stinking. (S, O.) غَسِيقَاتٌ Intensely red; [applied to she-camels;] thus expl. by Skr as occurring in a verse of Sakhr [?] El-Hudhalee. (TA.) غَسَّاقٌ: see غَسَاقٌ: — — and see also the paragraph here following, near the end. الغَاسِقُ signifies The night; (Zj, TA;) and [hence] وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (in the Kur [cxiii. 3], S, O) means [And from the mischief] of the night when it cometh in; (S, O, K;) accord. to El-Hasan (S, O) El-Basree: (O:) or the beginning of the night; as El-Hasan is related to have said: (TA:) or the night when the شَفَق [or redness in the horizon after sunset] disappears: (S, O, K:) and the night is said to be so called because it is colder than the day: (O, TA:) [for] الغَاسِقُ signifies [also] the cold (البَارِدُ) [like الغَسَاقُ] (TA:) or what is meant in the verse of the Kur-án cited above is the accident in the night: (Er-Rághib, TA:) or الغَاسِقُ signifies the moon; (K;) and this is said to be meant in the verse of the Kur-án; (S, TA;) so the Prophet is related to have said to Áïsheh; i. e. the verse means, [the mischief of] the moon when it is eclipsed: (Th, O, * TA:) or what is meant in that verse is, الثُّرَيَّا [i. e. the asterism called the Pleiades] when it sets [aurorally (see ثُرَيَّا)], because diseases and pestilences are frequent at that period. (O, K, TA,) and become removed at that period of its [auroral] rising [in the opposite season of the year], (O, TA,) as is related in a trad. (TA:) or the sun when it sets: or the day when it enters upon the night. or the serpent called الأَسْوَد when it smites, or turns over: or, accord. to Sub. Iblees when he suggests evil: (TA:) or, accord. to I'Ab and several others, from the mischief of the ذَكَر when it becomes erect; (K, TA:) a strange explanation: and ↓ الغَسَّاقُ is like الغَاسِقُ; [but in what sense or senses is not said;] each is an epithet in which the quality of a subst. is predominant. (TA.) — — غَاسِقٌ also signifies Flowing; applied by a poet in this sense to a source, or spring; and having to relation to darkness. (Sh. TA.) غسل 1 غَسَلَهُ, (S, MA, O, Msb, K,) aor. غَسِلَ, (Msb, K,) inf. n. غَسْلٌ, (S, MA, Mgh, O, Msb, K,) and غُسْلٌ is the subst, (S, Msb,) or a subst. (Mgh, K, TA) from الاِغْتِسَالُ, (Mgh, TA,) or, as some say. the latter is the inf. n. and the former is the subst., (MF, TA,) He washed it; with water (بِالمَآءِ): (MA:) غَسْلُ الشَّىْءِ signifies the removing of dirt, or filth, and the like thereof, from the thing, by making water to run over it. (Mgh.) You say, غَسَلَ الجِلْدَ كُلَّهُ [He washed the skin, all of it], and المَيِّتَ [the dead body]: and ↓ غسّل has the like, but an intensive, meaning. (Msb.) See also 10. — — وَاغْسِلْنِى بِمَآءِ الثَّلْجِ وَالبَرَدِ [lit. And wash Thou me with the water of snow and of hail], in a trad. relating to [forms of] prayer, means (assumed tropical:) and cleanse Thou me from sins. (TA.) And one says, غَسَلَ اللّٰهُ حَوْبَتَكَ i. e. (assumed tropical:) May God cleanse thee from thy sin. (TA.) — — مَا غَسَلُوا رُؤُوسَهُمْ مِنْ يَوْمِ الجَمَلِ [lit. They did not wash their heads &c., as one does in cleansing himself from impurity,] means مَا فَرَغُوا and مَا تَخَلَّصُوا [i. e., app., (assumed tropical:) they did not become free from the consequences of the Day of the Camel (the famous engagement between the forces of 'Alee and those of Áïsheh)]. (TA.) — — And one says of a horse, غُسِلَ, like عُنِىَ, meaning He sweated; [or became suffused with sweat;] (Sh, O, K;) as also ↓ اِغْتَسَلَ (K.) [See an ex. of the former in a verse cited in art. عدو, conj. 3.] — — غَسَلَ المَرْأَةَ signifies (tropical:) He compressed the woman (جَامَعَهَا); (Az, Mgh, O, TA;) like عَسَلَهَا, with ع; (Az, Mgh, TA;) much or little; (TA;) and ↓ غَسَّلَهَا signifies the same: (Mgh, O, TA:) or both signify he did so much. (K.) It is said in a trad., (Mgh, O, TA,) respecting [preparation for the prayers of] Friday, (Mgh,) مَنْ غَسَلَ وَاغْتَسَلَ, as some relate it, or, as others relate it, واغتسل ↓ من غَسَّلَ; the latter of which is said to mean Whose compresses his wife [before his going to the mosque]; (Mgh, O;)

and El-Kutabee says that most hold this to be the meaning; i. e., lest he should see in his way anything that might divert his heart [from devotion]; (Mgh;) [and then washes himself;] and Az held غَسَلَ, without teshdeed to be correct (Mgh, O) in this sense: (Mgh:) or the meaning accord. to the reading of غسّل is, whose performs the [ablution termed] وُضُوْء fully, washing every member [of those that are to be washed] three times, (Mgh, O,) and then washes himself for the [prayers of] Friday; (Mgh;) and accord. to IAmb, it means whose washes himself after الجِمَاع and then washes himself for the [prayers of] Friday; (O:) accord. to the K, ↓ التَّغْسِيلَ signifies the exceeding the ordinary bounds in washing the members: (TA:) he who explains as meaning the causing a woman to become under the obligation of performing a total ablution, بِأَنْ وَطِئَهَا, says what is improbable, and departs from the authorities respecting it. (Mgh.) — — One say, also, غَسَلَ الفَحْلُ النَّاقَةَ, meaning (tropical:) The stallion covered the she-camel much. (K, TA.) [See also 4.] — — And غَسَلَ, aor. غَسِلَ. (K, TA,) inf. n. غَسْلٌ, (TA,) (tropical:) He beat, and caused to suffer pain, (K, TA,) بِالسَّوْطِ [with the whip]. (TA.) 2 غَسَّلَ see the preceding paragraph, in four places 4 اغسل [said of a stallion, and intrans.,] (assumed tropical:) He covered much, or often; syn. أَكْثَرَ الضِّرَابَ (Fr, O, K.) [See also 1, last explanation but one.] 7 انغسل said of a thing is quasi-pass. of غَسَلَهُ [i. e. it signifies It became washed, or washed off]. (O, TA.) [See غِسْلِينٌ.] 8 اغتسل (S, O, Mgh, Msb, K) He washed [himself, i. e.] his whole person, (Mgh,) بِالمَآءِ [with water]. (S, Mgh, O, K.) And اغتسل لِلْجُمْعَةِ [He washed himself for the prayers of Friday]. (IAmb, O.) — — And اغتسل بِالطِّيبِ He daubed, or smeared, himself, or did so copiously, so as to cause a dripping, (تَضَمَّخَ, Lh, TA,) or he sprinkled himself, (تَنَضَّخَ, K,) with perfume. (Lh, K.) — — اغتسل said of a horse: see 1. 10 إِسْتَغْسَلَ It is said in a trad., العَيْنُ حَقٌّ فَإِذَا اسْتُغْسِلْتُمْ ↓ فَاغْسِلُوا [The evil eye is a truth; so when ye are asked to wash, wash ye]: i. e., when he who was smitten by the eye of any one demanded [the performance of what is here meant], he brought to the smiter therewith a bowl in which was water, and he [the latter] would put his hand into it, and rinse his mouth [with some of it], then spit it out into the bowl; then he would wash his face in it; then he would put in his left hand, and pour upon his right hand; then he would put in his right hand, and pour upon his left hand; [then he would put in his left hand (a clause omitted in my original),] and pour upon his right elbow; then he would put in his right hand, and pour upon his left elbow; then he would put in his left hand, and pour upon his right foot; then he would put in his right hand, and pour upon his left foot; then he would put in his left hand, and pour upon his right knee; then he would put in his right hand, and pour upon his left knee; then he would wash what is termed دَاخِلَةُ الإِزَارِ [expl. in art. دخل]: and he would not put the bowl upon the ground: then he would pour that used water upon the head of the person smitten with the eye, from behind him, with one pouring; and he would be cured, with the permission of God. (TA.) غَسْلٌ inf. n. of غَسَلَهُ: (S, MA, Mgh, O, Msb, K:) or, accord. to some, this and ↓ غُسْلٌ have one and the same meaning; and the saying that this is the case is ascribed to Sb: (Msb:) or, as some say, the latter is the inf. n., and the former is the subst. (MF, TA.) See also the next paragraph. غُسْلٌ the subst. from غَسَلَهُ [i. e. a subst. signifying A washing]: (S, Msb:) or a subst. (IKoot, Mgh, Msb, K, TA) from الاغتسال, (IKoot, Mgh, Msb, TA,) and [as such] signifying a complete washing [of oneself, i. e.] of the whole person: (IKoot, T, Mgh, Msb, TA:) it is in consequence of جَنَابَة [q. v.], and of childbirth, and for [the prayers of] Friday, and is the washing of the dead; but in other cases, the word ↓ غَسْلٌ, with fet-h, is used: (Ham p. 30:) and one says ↓ غُسُلٌ as well as غُسْلٌ, (S, O,) the former being a dial. var. of the latter: (TA:) El-Kumeyt says, describing a wild ass, تَحْتَ الأَلَآءَةِ فِى نَوْعَيْنِ مِنْ غُسُلٍ بَاتَا عَلَيْهِ بِتَسْجَالٍ وَتَقْطَارِ [Beneath the (tree called) أَلَآءَة, in two sorts of washing that continued during the night upon him with much pouring and much dropping]; meaning that the water that was upon the tree poured upon him at one time; and at one time, that of the rain: (S, TA:) the pl. of غُسْلٌ is أَغْسَالٌ. (Msb.) See also غَسْلٌ. — — And see غَسُولٌ. غِسْلٌ A preparation for washing the head, consisting of خِطْمِىّ [or marsh-mallows] and other things (S, Mgh, O, Msb, K) of a similar kind, (Mgh, Msb, K,) [with water,] as [leaves of] the [species of lote-tree called] سِدْر, (Msb,) and طِين, (TA,) or طِينَةُ الرَّأْسِ, [meaning fullers' earth, which is often used in the bath and elsewhere instead of soap,] (Mgh,) and أُشْنَان [or potash]: (TA:) [and app. any wash for the head:] and ↓ غِسْلَةٌ signifies the same: (Mgh, K:) and also (this latter) leaves of the myrtle: and perfume; syn. طِيبٌ: and what a woman puts into her hair on the occasion of combing and dressing it: (K:) غِسْلَةٌ مُطَرَّاةٌ being myrtle [-leaves] rendered fragrant with aromatic perfumes, used in combing and dressing one's hair: one should not say غَسْلَةٌ. (S, O.) IAar cites the following verse (S, O) of 'Abd-Er-Rahmán Ibn-Dárah El-Ghatafánee, (O,) فَيَا لَيْلَ إِنَّ الغِسْلَ مَا دُمْتِ أَيِّمًا عَلَىَّ حَرَامٌ لَا يَمَسُّنِىَ الغِسْلُ [And, O Leylà, (لَيْلَ being a contraction of لَيْلَى, but in the O it is يا جُمْلُ O Juml,) verily the wash for the head, as long as thou remainest husbandless, shall be unlawful to me: the wash for the head shall not touch me]: i. e. I will not need the wash for the head by my جِمَاع of other than her: [he says thus] in eager desire of taking her in marriage. (S, O.) — — See also غَسُولٌ. — And see also غُسَلَةٌ. رَجُلٌ غَسِلٌ (assumed tropical:) A man who compresses his wife much. (TA.) [See also غُسَلَةٌ.] غَسِلٌ: see غَسْلَةٌ. غُسُلٌ: see غُسْلٌ. غُسَلَةٌ [A single act of washing: pl. غَسَلَاتٌ]. — — [Hence,] one says, بَنَوْا هٰذِهِ المَدِينَةَ بِغَسَلَاتِ أَيْدِيهِمْ (assumed tropical:) [They built this city] by means of their earnings. (TA.) غِسْلَةٌ: see غَسُولٌ: — — and see also غِسْلٌ. — — عَلَى وَجْهِهِ غِسْلَةٌ means His face is beautiful, with no fat, or fatness, upon it. (TA.) — — أَبُو غِسْلَةَ is an appellation of The wolf: (O, K:) and so ابو عِسْلَةَ, with ع. (TA.) غُسَلَةٌ (S, Mgh, O, K) and ↓ غُسَلٌ and ↓ غَسِيلٌ and ↓ غِسِّيلٌ and ↓ مِغْسَلٌ (O, K) and ↓ غِسْلٌ, (K,) all, except the last, mentioned by Fr, (O, TA,) applied to a stallion [camel], (tropical:) That covers much: (Fr, Mgh, * O, K, TA:) or that does so much without impregnating: (Ks, S, K, TA:) and in like manner applied to a man. (K.) [See also غَسِلٌ.] الغِسْلِينُ: see الغُسَالَةُ. — — الغِسْلِينُ (in the Kur [lxix. 36], TA) What is washed off of the flesh and the blood of the inmates of the fire [of Hell]; (Akh, S, O;) [for] what comes forth from any wound, or sore, when it is washed, is termed غِسْلِين: (TA:) what is washed off from the bodies of the unbelievers, in the fire: (Msb:) or what flows from the skins of the inmates of the fire, (K, TA,) such as thick purulent matter &c.; thus expl. by Fr and Seer; (TA;) as though it were washed from them: (Sb, TA:) accord. to Mujáhid, a certain food of the inmates of the fire; and El-Kelbee says that it is what the fire has cooked, of their flesh, and has fallen off, and is eaten by them: (TA:) and, (K,) accord. to Ed-Dahhák, (O, TA,) a species of trees in the fire; (O, K, TA;) and so he says of الضَّرِيعُ: (O, TA:) and, (K,) accord. to Lth, (O, TA,) what is intensely hot: (O, K, TA:) the ى and ن are augmentative. (S, O, Msb.) غَسُولٌ (S, O, K) and ↓ غُسُولٌ (O, K) and ↓ غُسْلٌ (Mgh, K) and ↓ غِسْلٌ and ↓ غِسْلَةٌ (IAth, K) Water with which one washes himself; (S, Mgh, O, K;) as also ↓ مُغْتَسَلٌ, occurring [in this sense] in the Kur xxxviii. 41: (S:) or the words preceding this signify water little in quantity, with which one washes himself: (TA:) and خِطْمِىّ [or marsh-mallows], (K, TA,) and أُشْنَان [or potash (see also غَاسُولٌ)], and the like thereof, and certain of the [plants termed] حَمْض: (TA:) or غَسُولٌ signifies a thing [or substance] with which the hand is washed, such as أُشْنَان &c.: (Har p. 86:) or, accord. to the M, anything with which one washes a head or a garment and the

like. (TA.) [See also the pl. غَسُولَاتٌ voce دَلُوكٌ.] غَسِيلٌ i. q. ↓ مَغْسُولٌ [i. e. Washed]; (S, O, Msb, K;) applied to a thing, (S, O,) and to a dead body; (Lh, Msb, TA;) and the former is also applied as an epithet to a fem. n., as is also غَسِيلَةٌ; (S, O, K;) or this last is used after the manner of substs., like نَطِيحَةٌ and ذَبِيحَةٌ; not as is said in the S [and O] after the manner of epithets: (IB, TA:) the pl. of غَسِيلٌ is غَسْلَى and غُسَلَآءُ; (Lh, K, TA;) and the pl. of غَسِيلَةٌ [and app. of غَسِيلٌ used a fem. epithet] is غَسَالَى or غُسَالَى. (K accord. to different copies.) Han- dhaleh Ibn-er-Ráhib was called غَسِيلُ المَلَائِكَةِ [The washed of the angels], because he died a martyr on the day of Ohod, and the angels washed him, (S, O, Msb,) accord. to the Prophet, who said that he saw them washing him. (O.) — — See also غُسَلَةٌ. — — [It is now used as meaning Clothes, or the like, put together to be washed.] الغُسَالَةُ, (S, O, Msb,) or غُسَالَةُ الشَّىْءِ, (K,) That with which one has washed the thing: (S, O, Msb:) or the water with which the thing is washed. (K.) [Hence the latter often signifies The infusion of the thing; i. e. the liquid in which the thing has been steeped, and which is impregnated with its virtues.] — — Also, the latter, What is extracted from the thing by washing. (K.) — — And الغُسَالَةُ also signifies What is washed from the garment and the like; and so ↓ الغِسْلِينُ. (K.) غَسْوِيلٌ A certain plant, growing in places that exude water and produce salt: (O, K:) said by IDrd to be a species of trees. (O.) غَسَّالٌ [A washer of clothes, and also of the dead: fem. with ة]. (TA.) [See also غَاسِلٌ.] غَسُولٌ: see غَسُولٌ. غِسِّيلٌ: see غُسَلَةٌ. غَاسِلٌ A washer of the dead. (Msb.) [See also غَسَّالٌ.] — And A species of trees. (TA.) غَاسُولٌ i. q. أُشْنَانٌ [i. e. Potash: and the plant from which it is prepared; kali, or glasswort; or mesembryanthemum nodiflorum (Forskål, Flora Ægypt. Arab. pp. lxvii. and 98), a species of glasswort]. (TA.) [See also غَسُولٌ.] مَغْسِلٌ (S, O, Msb, K) and مَغْسَلٌ [which is anomalous] (S, O, K) and ↓ مُغْتَسَلٌ (K) A place in which the dead are washed: (S, O, Msb, K) pl. of the first (S, Msb) and second (S) مَغَاسِلُ: (S, Msb:) and one says also مَغْسِلُ المَوْتَى. (S, O, Msb. *) مِغْسَلٌ A thing [i. e. vessel] in which (so in the M, in the K with which,) a thing is washed. (TA.) — See also غُسَلَةٌ. مَغْسُولٌ: see غَسِيلٌ. — — Hence one says, كَلَامُهُ مَغْسُولٌ, meaning (assumed tropical:) His speech, or language, is devoid of nice, or subtile, expressions or allusions; as though it were washed from such; or deserving to be washed and obliterated: or it may mean (tropical:) trimmed, or pruned. (TA.) مُغْتَسَلٌ A place in which one washes himself: (O, Msb, TA: *) dim. ↓ مُغَيْسِلٌ: and pl. مَغَاسِيلُ [which, if correct, is anomalous]. (TA.) — — And it is said to signify also what is called in Pers. حوض مَسِين [or حَوْض مِسِين app. meaning A tank, or the like, of copper]. (Mgh.) — — See also مَغْسِلٌ. — — And see غَسُولٌ. مُغَيْسِلٌ: see the next preceding paragraph. غسم 1 غَسَمَ It (the night) was, or became, dark; (As, S, K;) as also ↓ اغسم, (JK, K,) like أَغْسَى. (JK.) 4 أَغْسَمَ see what precedes. غَسْمٌ The darkness (S, ISd, TA) of night; (ISd, TA;) like غَسَقٌ: (S, TA:) or blackness: (Kr, K:) and (K) accord. to En-Nadr, (S,) the confusedness, or blending, of the darkness: (JK, S, K:) and the first rising of the dawn. (JK.) — — And Dust, or dust rising, or spreading, like smoke; syn. هَبْوَةٌ and غَبَرَةٌ (K) or غُبْرَةٌ [which sometimes signifies the same as غَبَرَةٌ]. (CK.) غُسَمٌ; see أَغْسَامٌ. لَيْلٌ غَاسِمٌ Dark night. (TA.) فِى السَّمَآءِ أَغْسَامٌ and ↓ غُسَمٌ In the sky are portions of clouds. (K.) غسو and غسى 1 غَسَا اللَّيْلُ, (S, K,) aor. يَغْسُو, (S,) inf. n. غُسُوٌّ; (S, K; accord. to some copies of the K غَسْوٌ;) and غَسَى, aor. يَغْسِى; (IJ, TA;) and غَسِىَ, aor. يَغْسَى, (S, K, TA,) inf. n. غَسًا; of which last form, غَشِىَ is a dial. var.; (TA;) The night was, or became, dark; as also ↓ اغسى. (S, K.) [See also غَسَا.] 4 ◌ً3◌ً2◌ً1 see what precedes. — — اغسى also signifies He (a man) entered upon the time of, or a little after, sunset. (TA.) — — And أَغْسِ مِنَ اللَّيْلِ Journey thou not in the first part of the night, until its darkness depart. (TA.) — And اغساه اللَّيْلُ The night enveloped him in its darkness. (Sgh, K.) غش 1 غَشَّهُ, (S, A, Msb, K,) aor. ◌ً3غَشُ, (S, Msb,) inf. n. غَشٌّ, (Msb, TA,) or غِشٌّ, with kesr, (S,) or the latter is a simple subst., (Msb, K,) He acted towards him, or advised or counselled him, dishonestly, or insincerely: (A. Msb, K:) and he dressed up to him an affair [in false colours]: (Msb:) or he acted towards him with dissimulation: pretended to him the contrary of what he conceived in his mind: (A, K:) but this is a needless addition, for it is the same as the first explanation (TA:) as also ↓ غَشَّشَهُ, (K,) inf. n. تَغْشِيشٌ: (TA) or this latter has an intensive signification: it is said to be derived from غَشَشٌ, signifying " a turbid drinking-place," (TA:) It is said in the story of Umm-Zara, accord. to one relation, ↓ لَا تَمْلَأُ بَيْتَنَا تَغْشِيشًا, said by some to be from الغِشُّ, and by others to be from [a usage of] التغشيش as signifying النَّمِيمَةُ [app. here meaning the embellishing speech with falsehood]: but accord. to the approved relation, it is [تَعْشِيشًا] with the unpointed letter. (IAth.) [See art. عش.] — — [Also He made it to seem what it was not; falsified it; counterfeited it; adulterated it: so as used often by post-classical authors; and so, probably, in classical times also; see its pass. part n., below.] — غَشَّ صَدْرُهُ, aor. ◌ً3غَشِ, [inf. n., probably. غِشٌّ, q. v.,] His bosom concealed enmity and violent hatred; or bore rancour, malevolence, malice, or spite, (TA,) 2 غَشَّ◌ً3 see the preceding paragraph, in two places. 4 اغشّهُ, inf. n. إِغْشَاشٌ, He made him to fall into dishonest, or insincere, conduct, or advice or counsel; into dissimulation; or the pretending the contrary of what he conceived in his mind. (TA.) — — And أَغْشَشْتُهُ عَنْ حَاجَتِهِ I prevented him from obtaining the object of his want; syn. أَعْجَلْتُهُ. (IKtt, K.) 8 ◌ً3إِغْتَشَ see the next paragraph, in two places. 10 استغشّهُ (S, K) and ↓ اغتشّهُ (K, TA) He reckoned him, or deemed him, dishonest, or insincere, in action, or advice or counsel; contr. of اِسْتَنْصَحَهُ (S, K) and اِنْتَصَحَهُ; (K;) or, [which means the same,] i. q. عَدَّهُ غَاشًّا: (TA:) or he imagined in him dishonest, or insincere, conduct, or advice or counsel; dissimulation; or the pretending the contrary of what he conceived in his mind. (K.) A poet says, أَيَا رُبَّ مَنْ ↓ لَكَ نَاصِحٌ تَغْتَشُّهُ وَمُسْتَنْصَحٍ بِالْغَيْبِ غَيْرُ أَمِينِ [O man, many a one whom thou reckonest dishonest in action, or advice, is honest therein to thee; and (many a) one who is reckoned honest in action, or advice, in that which is beyond the reach of perception, is not faithful]. (TA) غَشٌّ, (K, TA,) of the measure فَعْلٌ, or it may be originally of the measure فَعِلٌ, (TA,) applied to a man, (K, TA,) i. q. عَظِيمُ الشَّرَهِ [i. e. Very greedy]; not عظيم السُّرَّةِ, as in some copies of the K; nor عظيم الشَّرَّةِ, as in other copies: a rájiz says, لَيْسَ بِغَشٍّ هَمُّهُ فِيمَا أَكَلْ [He is not one who is very greedy; whose care, or solicitude, is in respect of what he has eaten]. (TA) غِشٌّ Dishonest, or insincere, conduct, or advice or counsel: (Msb, K:) and the embellishment of an affair [with false colours]: (Msb:) or dissimulation; pretence of the contrary of what one conceives in his mind. (K.) [See also 1.] — — And Rancour, malevolence, malice, or (??) (K.) — — [Also Adulterating alloy in coin (See حُمْلَانٌ.) — — And Adulterated, or counterfeit, coin. (See زَغَلٌ.)] غَشَشٌ A turbid drinking-place: (Az, IAmb, Sgh, TA:) الكَدِرُ المَشُوبُ in the K is a mistake: the right explanation of الغَشَشُ being المَشْرَبُ الكَدِرُ, which is that given by Az and IAmb and Sgh. (TA.) غَشَاشٌ: see the next paragraph. غِشَاشٌ, applied to a drinking (شُرْبٌ), Little in quantity, (K, TA,) because of turbidness: (TA: [in which it is said to be applied in like manner to a day, يوم; but I think that this is a mistranscription for نَوْمٌ, i. e. sleep:]) or hasty. or not wholesome; (K, TA;) because the water is not clear. (TA.) — And The beginning of the darkness: and the end thereof. (K.) — لَقِيتُهُ غِشَاشًا, (T, S, K,) and ↓ غَشَاشًا, (K,) I met, or found, him, or it, in haste; (T, S, K:) and so على غشاش: (T, TA:)

or at sunset; (Lth, K;) but Az disallows this: (TA:) or in the night; (K;) which is nearly the same as what Lth says. (TA.) غَاشٌّ Acting, or advising or counselling, dishonestly, or insincerely; or acting with dissimulation; pretending the contrary of what one conceives in his mind: [see its verb;] pl. غِشَشَةٌ and [quasipl. n., like as صَحَابَةٌ is of صَاحِبٌ,] غَشَاشَةٌ (TA.) شَىْءٌ مَغْشُوشٌ [A thing made to seem what it is not; falsified; counterfeited; adulterated]; (S, K;) a thing that is not pure; not genuine; or not unadulterated. (K.) You say, طَعَامُ فُلَانٍ مَغْشُوشٌ أَعْلَاهُ يَابِسٌ وَأَسْفَلُهُ مَرْشُوشٌ [The wheat of such a one is made to seem what it is not: it upper part is dry, and its lower part is sprinkled]. (A.) And لَبَنٌ مَغْشُوشٌ Milk mixed with water. (Mgh, Msb.) And فِضَّةٌ مَغْشُوشَةٌ Silver mixed with copper or brass. (TA.) غشم 1 غَشْمٌ signifies The acting, or treating, wrongfully, unjustly, injuriously, or tyrannically: (S, K:) or the taking another's property wrongfully, &c., or by force: and the taking a course, in journeying [&c.], at random, without direction and without knowledge. (JK.) One says of a governor, غَشَمَ الرَّعِيَّةَ, aor. غَشِمَ, [accord. to the TK, the aor. of the verb in the sense here following is غَشُمَ, but this I think a mistake,] inf. n. غَشْمٌ, He struck, or beat, with vehemence, the people under his government, wrongfully, unjustly, injuriously, or tyrannically, and took [from them] what he could. (TA.) And غَشَمَ النَّاسَ He asked whom he could of the people. (Z, TA.) And غَشَمَ الأُمُورَ He performed affairs, or the affairs, [in a random manner,] confusedly, without discrimination. (Ham p. 37: by implication.) — — And غَشَمَهُ, aor. غَشِمَ, He smeared him [i. e. a camel] with tar so that he left nothing [or no part of him] without tar, pouring it upon what was sound thereof and what was diseased thereof: and ↓ غَشْمٌ [perhaps as an inf. n., but accord. to the TK it is a simple subst., and the inf. n. is غَشْمٌ,] signifies the act of so smearing. (K.) — — And غَشَمَ (tropical:) He collected firewood by night, cutting whatever he could get, without consideration, (K, TA,) or, as in the A, without discrimination. (TA.) غَشْمٌ: see the preceding paragraph. — Also Blackness [of night: app. a dial. var. of غَسَمٌ; or, perhaps, a mistranscription]. (Ham p. 163.) غَشُومٌ A man who strikes, or beats, people vehemently, [and wrongfully, (see 1,)] and takes [from them] everything that he can get; as also ↓ غَشَّامٌ and ↓ غَاشِمٌ [except that the first and second are app. intensive epithets and the last is a simple part. n.]: and it is likewise applied to a fem., as, for ex., to a hand (يَدٌ): and to a striking, or beating, (ضَرْبٌ,) [app. as meaning wrongful,] as is also ↓ غَشَمْشَمٌ. (TA.) [One says,] الحَرْبُ غَشُومٌ [War is wrongful], because it reaches other than the committer of a crime, or an offence deserving punishment. (S.) — — Also A she-camel that will not be turned back from her course, or way. (R, TA.) غَشِيمٌ, meaning [Ignorant of affairs,] not knowing anything, is a word of the vulgar. (TA.) غُشُومِيَّةٌ, meaning Ignorance of affairs, is a word of the vulgar, like that next preceding. (TA.) غَشَّامٌ: see غَشُومٌ. غَاشِمٌ: see غَشُومٌ. غَشَمْشَمٌ: see مِغْشَمٌ. Accord. to some, it signifies One who acts with much wrongfulness, injustice, injuriousness, or tyranny. (Ham p. 104.) — — نَاقَةٌ غَشَمْشَمَةٌ A she-camel strong, resisting, or indomitable, in spirit. (IJ, TA.) And غَشَمْشَمٌ is applied to a he-camel as meaning هَائِجٌ [i. e. Excited by lust]. (Meyd in explanation of the prov. here following.) — — غَشَمْشَمٌ يُغْشِى الشَّجَرَ, i. e. This, or it or he, is a torrent [wild in its course,] that overwhelms the trees, so that it crushes them and uproots them, سَيْلٌ preceded by هٰذَا or هُوَ being meant to be supplied, is a prov. applied to a man who cares not what wrong he does. (Meyd.) — — See also غَشُومٌ. إِنَّهُ لَذُو غَشَمْشَمَةٍ and غَشَمْشَمِيَّةٍ Verily he is one who possesses boldness, or daringness, and penetrative energy. (K.) أَغْشَمُ [More, and most, wrongful, unjust, injurious, or tyrannical: &c.: see 1]. أَغْشَمُ مِنَ السَّيْلِ [More wild in course than the torrent] is a proverb. (Meyd.) — IAar cites a verse in which it is applied to a plant as meaning Dry and old; but accord. to one relation of that verse, the word is أَعْشَم. (TA.) مِغْشَمٌ One who goes at random, heedlessly, or in a headlong manner, without consideration, whom nothing will turn from that which he desires, (S, K,) by reason of his courage; (S;) as also ↓ غَشَمْشَمٌ: (S, K:) or, accord. to Aboo-Riyásh, one who performs affairs [in a random manner,] confusedly, without discrimination: or, as some say, one who, when the road is unapparent to him, goes at random, without direction and without knowledge. (Ham p. 37.) غشو and غشى 1 غَشِيَهُ, aor. يَغْشَى, inf. n. غَشَاوَةٌ, It covered, or concealed, him, or it; (TA;) as also ↓ تغشّاهُ. (MA.) And one says, غَشَانِى اللَّيْلُ, i. e. غَشِيَنِى [The night covered me, or concealed me: or the meaning may be that which next follows]. (JK.) — — غَشِيَهُ, (K, TA,) aor. and inf. n. as above, (TA,) is said of an event (أَمْرٌ), [and of heat, (S and K in art. دغم,) and of cold, (K in that art.,) and of an affection of the mind or body, and of various things, sometimes in like manner of a man, and of a company of men,] in a similar sense; and so ↓ تغشّاهُ; (K, TA;) both signifying It came upon, [or invaded, so as to surprise, and so as to overwhelm, properly meaning] as a thing that covered, him, or it. (K, * TA.) Hence, in the Kur [liii. 16], إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى [When there was coming upon the lote-tree so as to cover it, or overspread it, what was so coming]. (TA.) And in the same [xx. 81], فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ [And there came upon them so as to overwhelm them, of the sea, what so came upon them]. (TA.) And in the same [viii. 11], إِذْ يَغْشَاكُمُ [followed by النُّعَاسُ, i. e. When it (drowsiness) was coming upon you, or overcoming you]; accord. to one reading; other readings being يُغْشِيكُمُ and يُغَشِّيكُمْ [followed by النُّعَاسَ]. (TA.) See also غَاشِيَةٌ, in three places. — — [A somewhat similar signification of غَشِيَهُ will be found below.] — — One says of the night, يَغْشَى بِظُلْمَتِهِ كُلَّ مَا بَيْنَ السَّمَآءِ وَالأَرْضِ [It covers, or conceals, with its darkness, everything that is between the heaven and the earth]. (Jel in xcii. 1.) And [hence it is said that] غَشِىَ اللَّيْلُ means The night was, or became, dark; as also ↓ اغشى. (Msb, TA.) — — [And غَشِيَهُ, and غَشِىَ بَصَرَهُ and ↓ غشّاهُ, signify It, i. e. light (ضَوْءٌ), came upon him, and upon his eye, with an overpowering effect, so as to obscure, or dazzle, his sight.] — — غَشِيَهُ also signifies جَاءَهُ (S) or أَتَاهُ (Mgh, Msb, K) [which have two meanings, i. e. He came to him, and he did it; both, perhaps, here meant, for both are well-known meanings of غَشِيَهُ]; and, thus used, the aor. is as above, (TA,) and the inf. n. is غَشَيَانٌ, (S, TA,) or غِشْيَانٌ, (so in one of my copies of the S,) or the subst. is ↓ غِشْيَانٌ, (Msb,) with kesr, (Mgh, Msb,) syn. with إِتْيَانٌ. (Mgh.) You say, غَشِىَ فُلَانًا He came to such a one; syn. أَتَاهُ; as also غَشَاهُ, aor. يَغْشُوهُ. (K.) — — [Hence,] غَشِيَهَا, (S, MA, Msb, K,) inf. n. غَشَيَانٌ or غِشْيَانٌ, (accord. to different copies of the S,) or the latter and غَشْىٌ, (MA,) or ↓ غِشْيَانٌ is the subst. in this case also, (Msb,) and syn. with إِتْيَانٌ, metonymically used in the sense of جِمَاعٌ, (Mgh, Msb,) (tropical:) He compressed her; (S, MA, Msb, K;) namely, a woman; (MA, K;) as also ↓ تغشّاها. (MA, Msb, TA.) — — And غَشِىَ إِلَيْهِ مَحْجَرًا He did to him (أَتَى إِلَيْهِ) a forbidden action. (TA in art. حجر.) [Hence,] ↓ غِشْيَانُ المَحَارِمِ [The doing of forbidden things]. (Mgh and Msb and K in art. رهق.) And غَشِىَ الشَّىْءَ He occupied himself with the thing, engaged in it, or personally managed or conducted it; syn. لَابَسَهُ and بَاشَرَهُ. (JM.) [And ↓ تغشّى has a similar meaning; for it is said that] التَّغَشِّى and الغَشْىُ primarily signify الإِتْيَانُ and المُلَابَسَةُ: and they took an extended range in using the former, so that one said, تَغَشَّاهُمْ ↓ بِالْعَدْلِ or بِالْجَوْرِ [app. meaning He ruled them with equity or with injustice]. (Ham p. 27.) [And one says, يَغْشَى الحُرُوبَ (see Ham p. 27), meaning He plunges into wars, or battles: see مُغَامِسٌ, and its verb.] — — One says also, غَشِيَهُ بِالسَّوْطِ, (K, in which it is said to be like رَضِيَهُ, and so accord. to some copies of the S, the phrase in these being غَشِيتُ الرَّجُلَ بِالسَّوْطِ,) or ↓ غَشَّاهُ بِهِ, (accord. to other copies of the S, the verb in these being written غَشَّيْتُ, and thus

accord. to an explanation of قَنَّعَ رَأْسَهُ بِالسَّوْطِ in art. قنع in the K,) He struck him (i. e. a man, S) with the whip; he flogged him. (S, K.) — غُشِىَ عَلَيْهِ, (S, MA, Mgh, Msb, K,) inf. n. غَشْىٌ, (S, Mgh, * K,) or غُشْىٌ, (MA,) or both, (Msb,) and غَشَيَانٌ, (K, TA, and so in some copies of the S,) or غِشْيَانٌ, (so in other copies of the S,) and ↓ غَشْيَةٌ, (S, Mgh,) or this last is an inf. n. of un., (Msb,) or it is the subst., (K,) He swooned, i. e. became senseless: (MA, PS:) or i. q. أُغْمِىَ عَلَيْهِ [q. v.]: (K, TA:) or الغَشْىُ, or الغُشْىُ, is a state of inertness (تَعَطُّل, Mgh, Msb) of the motive and sensitive faculties, (Mgh,) or of the motive faculties and of the sensitive will, (Msb,) on account of the weakness of the heart, (Mgh, Msb,) and the soul's becoming drawn together thereto by a cause that suppresses it (يُخْفِيهِ) within so that it finds not a place of passage, and of the causes thereof is a strangling [or stifling], or hurtful, cold repletion, or vehement hunger, (Mgh,) or vehement pain, (Mgh, Msb,) or cold, or excessive hunger, (Msb,) or an evil affection in some associate, or participating, organ, such as the heart and the stomach: (Mgh:) some say that it is the same as الإِغْمَآءُ [for which see its proper art.]; (Mgh, Msb;) thus say the scholastic theologians: (Mgh:) others (the physicians and the lawyers, Mgh) make a difference between these two terms. (Mgh, Msb.) 2 غَشَّيْتُ الشَّىْءَ, (S, Msb,) inf. n. تَغْشِيَةٌ, (S,) I covered the thing; put a cover, or covering, upon it, or over it. (S, Msb.) One says, غَشَّى اللّٰهُ عَلَى بَصَرِهِ, inf. n. as above; and ↓ اغشى; (K, TA;) i. e. God put a covering upon, or over, his eyes. (TA.) And hence, (TA,) it is said in the Kur [xxxvi. 8], فَأَغْشَيْنَاهُمْ ↓ فَهُمْ لَا يُبْصِرُونَ And we have put a covering over them [so that they shall not see]. (S, TA.) — — [See a usage of the inf. n. voce شَيِنٌ.] — — غشّاهُ said of light; see 1, former half. — — See also 4. — — غشّاهُ بِالسَّوْطِ: see 1, latter half. — — One says also, غَشَّيْتُهُ سَيْفًا, or سَوْطًا, [in my original غشيته, without any syll. sign, but app. as I have written, for I do not find any instance of غَشِىَ as doubly trans., meaning I equipped him with a sword, or a whip,] like the saying كَسَوْتُهُ سَيْفًا, or عَمَّمْتُهُ. (TA.) 4 اغشاهُ إِيَّاهُ and ↓ غشّاهُ He made it to cover it; or to be a cover, or covering, upon it, or over it. (MA, * TK, and Bd * and Jel * in vii. 52, &c.) — — And [hence,] both signify He made it, i. e. an event (أَمْر), to come upon, [or invade, so as to surprise, or so as to overwhelm, properly meaning] as a thing that covered, him, or it. (K, * TA,) Both of these verbs are used in this sense in the Kur-án accord. to different readings in vii. 52 and xiii. 3, and likewise (as mentioned in the first paragraph of this art., q. v.,) in viii. 11. (TA.) — — Also, the former, He made him, or it, to come to him. (S, MA, TA.) — — See also 2, in two places. — — [Hence,] اغشى اللَّيْلُ: see 1, former half. 5 تَغَشَّى see 10: — — and see also 1, first and third sentences: — — and again, near the middle, in three places. 10 استغشى ثَوْبَهُ, (T, K, [agreeably with phrases in the Kur xi. 6 and lxxi. 6,]) and (K) بِثَوْبِهِ, (S, K,) and ↓ تغشّى بِهِ, (S,) [see an ex. of the latter verb in a verse of El-Khansà cited in the first paragraph of art. رعى, where it is trans. without a preposition,] He covered himself with his garment (S, K) in order that he might not see nor hear: (K: [in the CK, يُسْمَعَ and يُرَى are put for يَسْمَعَ and يَرَى:]) accord. to Er-Rághib, اِسْتَغْشَوْا ثِيَابَهُمْ means they put their garments as a covering over their ears; and is a phrase denoting the refusing to hearken; or, as some say, an allusion to running, like the phrase شَمَّرَ ذَيْلًا, and أَلْقَى ثَوْبَهُ. (TA.) غَشًا The whiteness of the head [or face], of a horse and of other animals, denoted by the epithet أَغْشَى [q. v.]. (S.) غَشْوٌ The نَبِق [generally meaning the fruit of the lote-tree called سِدْر; but sometimes the tree thus called itself]: (K:) accord to the M, [the n. un.] غَشْوَةٌ signifies a سِدْرَة. (TA.) غَشْوَةٌ and غِشْوَةٌ and غُشْوَةٌ: see غِشَاوَةٌ. غَشْيَةٌ an inf. n. of the verb in the phrase غُشِىَ عَلَيْهِ, (S, Mgh,) or the subst, thereof, (K,) or the inf. n. un. thereof [signifying A swoon]. (Msb.) See 1, last sentence. — — غَشْيَةُ المَوْتِ is The clouding (lit. covering) of the understanding that befalls a man on the occasion of death. (TA.) — — And غَشْيَةُ حُمَّى signifies A touch, or slight attack, of fever. (TA.) غُشْيَةٌ: see غِشَاوَةٌ. غِشْيَانٌ: see 1, near the middle, in three places. غِشَآءٌ A cover, or covering; syn. غِطَآءٌ: (S, Msb:) or it differs from the غِطَآء in being of clothing or the like: (TA in art. غطو) and غِشَاوَةٌ [q. v.] signifies the same: (Msb;) [the pl. of the former is أَغْشِيَةٌ and أَغْشَآءٌ; the former regular; and the latter, (which occurs in this art. in the TA in an explanation of غَوَاشٍ, pl. of غَاشِيَةٌ,) like آدَامٌ as pl. of إِدَامٌ.] The غِشَآء of the heart is The cover, or covering, thereof; (K, TA;) the قَمِيص thereof, likewise mentioned in the K as being called the ↓ غَاشِيَة; a covering of skin, (i. e. the pericardium,] the removal of which therefrom causes death; and also called the ↓ غِشَاوَة, this being expl. as meaning the skin of the heart: (TA:) and so of the horse's saddle; (K, TA;) which is a covering of skin or other material: (TA:) [see also غَاشِيَةٌ:] and so of the sword; (K, TA.) which is its غِلَاف [a term applied to its scabbard, and also to a case, or covering, enclosing the scabbard, or enclosing the scabbard with its appertenances] (TA;) and so of other things. (K.) غِشَاوَةٌ (S, ISd, K) and غَشَاوَةٌ and غُشَاوَةٌ (ISd, K) and ↓ غَشْوَةٌ and غِشْوَةٌ and غُشْوَةٌ and غِشَايَةٌ (S, K) and ↓ غَاشِيَةٌ and ↓ غُشْيَةٌ and ↓ غُشَايَةٌ and غِشَايَةٌ (K) signify A covering upon the eyes (S, K) and upon the heart: (K:) you say, عَلَى بَصَرِهِ غِشَاوَةٌ &c. [Upon his eyes is a covering, or film, app. used only in a tropical sense], (S, K,) and عَلَى قَلْبِهِ [upon his heart], (K:) thus the first of these words signifies. in relation to the eyes, in the Kur [ii. 6 and] xlv. 22, in relation to the heart, Az says that it is a [sort of] covering of rust (مِنْ طَبَعٍ [also termed رَيْن]). (TA.) See also غِشَآءٌ, in two places. غُشَايَةٌ and غِشَايَةٌ: see the next preceding paragraph. غَاشِيَةٌ: see غِشَآءٌ and غِشَاوَةٌ. غَوَاشٍ is its pl. (TA:) occurring in the Kur vii. 39, meaning أَغْمَآءٌ, (K, TA,) i. e. أَغْشَآءٌ [or Coverings, a pl. of غِشَآءٌ]. (TA.) — — It is also [The covering, like غِشَآءٌ, q. v.], of the horse's saddle. (S.) — — And (S,) of the [camel's saddle called] رَحْل, (K,) it is The iron that is above the مُؤَخَّرَة or [hinder part], (S, K, TA,) also called the دَامِغَة [q. v.]. (Az TA.) — — Also The skin with which the جَفْن [or scabbard] of a sword is covered, from the lower part of its شَارِب [q. v.] to its نَعْل [or shoe of iron, or silver, at the lower end of the scabbard]: or the covering that is put upon the hilt, consisting of [the skins called] أَسْفَان [pl. of سَفَنٌ, q. v.]: (K. [for أَسْفَان, which is the reading in the M, some copies of the K have أَسْفَار:]) or the first part, of the sword, of what is next to thee [when holding the hilt]: and sometimes it signifies its غِمْد [or scabbard], also. (Ham p. 22.) — — الغَاشِيَةُ (in the Kur lxxxviii. I, TA) means The resurrection; (S, K, TA;) because it will overwhelm (↓ تَغْشَى) with its terrors; (S, TA;) or because it will come upon mankind as a thing covering them, (↓ تَغْشَى الخَلْقَ,) so as to include them universally: (TA:) and, (K, TA,) some say, (TA,) the fire of Hell); (K, TA;) because it will cover, or overspread, (↓ تَغْشَى,) the faces of the unbelievers. (TA.) (In like manner also,] غَاشِيَةٌ مِنَ العَذَابِ means Punishment that is general, or universal, in its extent. (TA.) — — And غَاشِيَةٌ signifies also A calamity, or misfortune. (TA.) — — And A cer tain disease that attacks in the جَوْف [i. e. belly, or chest]. (As, S, K.) One says, رَمَاهُ اللّٰهُ بِغَاشِيَةٍ [May God smite him, or afflict him, with a غَاشِيَة]. (As, S.) — — Also Petitioners that come to one (K, TA) seeking, or demanding, or asking, gifts: (TA:) and visiters, and friends, that come to one time after time; (K, TA;) and that resort to one (TA:) a man's resorters; such as guests; and hangers-on, or seekers of favours; servants [or dependants]; and others. (Har pp. 95 and 467.) أَغْشَى, applied to a horse, (S, K,) and to other than a horse, (S,) Whose whole head, as distinct from his body, is white; like أَرْخَمُ: (S:) or whose face is covered by whiteness: (K:) or having a

blaze covering his face, and wide: (M, TA;) fem. غَشْوَآءُ, applied to a goat. (S, K.) مَغْشِىٌّ عَلَيْهِ Swooning; i. e. senseless; (MA, PS;) having the affection denoted by the phrase غُشِىَ عَلَيْهِ [q. v.]. (S, MA, Mgh, Msb, K.) غص 1 غَصَّ, (Msb, MF,) sec. pers. غَصِصْتَ, (S, Msb, K,) and غَصَصْتَ, (Msb, K,) the latter extr., (TA, [see 1 in art. عض,]) aor. يَغَصُّ, (S, Msb, K,) when the sec. pers. of the pret. is غَصِصْتَ, (Msb,) and يَغُصُّ, (Msb, TA,) when the sec. pers. of the pret. is of the other form mentioned above, (Msb,) inf. n. غَصَصٌ, (S, K,) or غَصٌّ, (Msb,) or the former when the aor. is يَغَصُّ, and the latter when the aor. is يَغُصُّ, (TA,) His throat, or fauces, became choked, or obstructed, (S, K, MF,) by food: (S, Msb, MF:) [as also, app., ↓ إِغْتَصَّ:] accord. to some of those skilled in the science of lexicology, you say غَصَّ when it is by food, and شَرِقَ when it is by beverage, [or by the spittle, and water, and the like, (see art. شرق,)] and شَجِىَ when it is by a bone, and جَرِضَ when it is with spittle; but every one of these is sometimes used in the place of any other: (MF:) and [thus] you say also, غَصَّ بِالمَآءِ, meaning, his throat, or fauces, became choked, or obstructed, by the water; or the water stopped therein, and he was hardly able to swallow it. (TA.) — — [Hence,] غَصَّ بِرِيقِهِ [lit., His throat, or fauces, became choked by his spittle;] meaning, (tropical:) he died. (TA.) — — Hence, also, غَصَّ بِالغَيْظِ (tropical:) [He was, or became, choked with wrath, or rage]. (Msb.) — — [And غَصَّ, alone, seems to signify (assumed tropical:) He became grieved, or disquieted in mind; like as does شَجِىَ (q. v.): and it seems to be indicated in the CK that ↓ اغتصّ signifies the same: see غُصَّةٌ.] — — [Hence also,] غَصَّتْ بِنَا الأَرْضُ (assumed tropical:) The land became straitened [as though it were choked] by us. (TA.) And غَصَّ المَجْلِسُ بِأَهْلِهِ (assumed tropical:) [The sitting-place became straitened, or choked, or choked up, by its people]; as also ↓ اغتصّ. (TA.) 4 اغصّهُ, (S, Msb, TA,) inf. n. إِغْصَاصٌ, (TA,) He (a man, S, Msb) caused his throat, or fauces, to be choked, or obstructed, (S,) by food; (Msb;) syn. أَشْجَاهُ [which has the above-mentioned meaning and also another to he found below]. (TA.) [And It (food &c.) choked him.] — — Hence, اغصّهُ بِالغَيْظِ (tropical:) [He (a man) caused him to become choked with wrath, or rage]. (Msb.) — — [Hence also,] اغصّهُ بِرِيقِهِ [lit., He caused his throat, or fauces, to become choked by his spittle;] meaning, (assumed tropical:) He caused him to become grieved, or disquieted in mind; (A, TA;) [like أَشْجَاهُ: and it seems to be indicated in the CK that اغصّهُ without any addition signifies the same: see غُصَّةٌ.] — — [Hence also,] اغصّ عَلَيْنَا الأَرْضَ (assumed tropical:) He made strait to us the land. (K, TA.) 8 إِغْتَصَ see 1, in three places. غُصَّةٌ A thing lying across in the throat, or fauces, so as to cause a choking, or an obstruction, thereof; (IDrd, A, * K;) a thing by which one has his throat, or fauces, choked, or obstructed; (TA;) food by which one has his throat, or fauces, choked, or obstructed; (Msb;) i. q. شَجًا; (S, K;) [which has another meaning that will be found below; and both these meanings may be intended by it in the S; but in the K, the latter only seems to be intended; for there, between it and the explanation which is here first given, we find intervening the pl., and also, in the CK, the words وَقَدْ اَغْصَصْتُهُ فاغْتَصَّ;] a thing by which one is choked (شَجًا يُغَصُّ بِهِ, Lth, JK, TA) in the حَرْقَدَة [meaning the head of the windpipe], (Lth, TA,) or in the throat, or fauces: (JK:) pl. غُصَصٌ. (S, Msb, K.) It is said in the Kur [lxxiii. 13], وَطَعَامًا ذَا غُصَّةٍ (TA) And food that sticks fast, (Bd,) or by which one is choked, (Jel,) in the throat, or fauces. (Bd, Jel.) — — And hence, (tropical:) Choking wrath or rage. (Msb.) — — [And (assumed tropical:) Grief, or disquietude of mind; a signification often occurring; and app. intended by the explanation شَجًا in the K. See what is said on this point above.] — — Hence also, غُصَصُ المَوْتِ [The chokings, or strangulations, of death: the deathrattles: or (assumed tropical:) the agonies of death]. (TA.) غَصَّان: see what next follows. غَاصٌّ A man having his throat, or fauces, choked, or obstructed, (S, Msb, * K,) by food; (S, Msb;) as also ↓ غَصَّان. (S [in two copies of which it is written غَصَّانُ], K [in two copies of which it is written غَصَّانٌ], Msb [in my copy of which, as well as in the TA, it is without any final syll. sign].) — — And [hence,] غَاصٌّ بِالقَوْمِ (assumed tropical:) An abode, or a place of alighting, filled [and as it were choked up] with the company of men; (S, A, K;) and in like manner a mosque; as also ↓ مُغْتَصٌّ. (A.) مُغْتَصٌّ: see what next precedes. غصب 1 غَصَبَهُ, (S, A, Msb, K,) aor. غَصِبَ, (Msb, K,) inf. n. غَصْبٌ; (S, Mgh, Msb;) and ↓ اغتصبهُ; (S, Msb, K;) He took it wrongfully, unjustly, or injuriously; (S, A, Mgh, K;) or by force; (Mgh, Msb;) مِنْهُ and عَلَيْهِ [i. e. from him], both meaning the same. (S.) الغَصْبُ repeatedly occurs in the traditions, signifying The taking another's property wrongfully, unjustly, injuriously, or by violence. (L.) But as employed in law, it means The taking property that has a price and is forbidden, without the permission of its owner, without stealthiness: therefore it does not rightly apply in the case of an animal that has died a natural death or not been slaughtered according to the law, because it is not property; nor in the case of the free person, in like manner; nor in the case of the wine of the Muslim, because it has not a price; nor in the case of the property of him with whom one is at war, because it is not forbidden; the saying " without the permission of the owner " precludes the trust, or deposit; and the saying " without stealthiness " excludes theft. (KT.) — — One says also, غَصَبْتُ مِنْهُ مَالًا and غَصَبْتُهُ مَالًا I took property from him [wrongfully, &c., or] by force. (Msb.) — — And غَصَبَهَا نَفْسَهَا (Msb, TA) and نفسها اغتصبها ↓ (Msb) (tropical:) He violated her; forced her; had connection with her against her will; (TA;) or constuprated her by force. (Msb.) — — And غَصَبَ فُلَانًا عَلَى الشَّىْءِ (K, TA) and ↓ اغتصبه (TA) He compelled such a one by force to do the thing. (K, TA.) — — And غَصَبَ الجِلْدَ, (K, TA,) inf. n. as above, (TA,) (assumed tropical:) He removed from the skin its hair and its fur by plucking and peeling, without subjecting it to the process termed عَطْنٌ, in the tan, and without إِغْمَال [i. e. burying it] in moist earth, (K, TA,) or [soaking it in] urine [to loosen the hair and fur], and without folding it up: so Az heard it expl. by the Arabs. (TA.) 3 غاصبهُ إِيَّاهُ, accord. to Freytag, signifies He took it from him by violence: but for this he has not named any authority.] 8 إِغْتَصَبَ see 1, in three places. — — One says also, of a woman, أُغْتُصِبَتْ نَفْسَهَا, meaning (tropical:) She was constuprated by force; (A, Mgh, Msb;) as also أُغْتُصِبَتْ عَلَى نَفْسِهَا. (Msb.) غَصْبٌ and ↓ مَغْصُوبٌ A thing taken wrongfully, unjustly, injuriously, (S, Mgh,) or by force: (Mgh, Msb:) the former originally an inf. n. (Msb.) غَاصِبٌ One taking, or who takes, a thing wrongfully, unjustly, injuriously, (TA,) or by force: pl. غُصَّابٌ. (Msb.) مَغْصُوبٌ: see غَصْبٌ. — — مَغْصُوبٌ لَهُ and مِنْهُ A man from whom a thing has been taken [wrongfully, unjustly, injuriously, or] by force. (Msb.) غصن 1 غَصَنَهُ, aor. غَصِنَ, (K, TA,) inf. n. غَصْنٌ, (TA,) He drew it to him, or towards him; namely, a غُصْن [or branch]: (K, TA:) from El-Kanánee. (TA.) — — And He took it; namely, a thing: (K, TA:) or he cut it off: (S, K:) or it signifies also he cut it off, namely, a غُصْن, and took it. (TA.) — — And غَصَنَ فُلَانًا عَنْ حَاجَتِهِ, (K, TA,) aor. غَصِنَ and غَصُنَ, (TA,) He turned, or turned away, and withheld, such a one from the object of his want: (K, TA:) Az says that it was thus read to him by El-Mundhiree in the " Nawádir " of IAar; but that, accord. to Sh, it is [غَضَنَ, i. e.] with ض; and this is correct: (TA:) the former is a mistake. (TA in art. غضن.) 2 غَصَّنَ see the next paragraph. 4 اغصن الشَّجَرُ, (A in art. فرش,) inf. n. إِغْصَانٌ, The trees put forth branches. (KL.) — — And اغصن, and ↓ غصّن, said of a bunch of grapes (عُنْقُود), It was, or became, large (كَبُرَ, thus in some of the copies of the K, in other copies كَثُرَ,

but the former is the right, TA) in its berries: (K:) or somewhat large therein. (TA.) غُصْنٌ A branch from the stem [or from another branch] of a tree; of the slender thereof as well as of the thick: (K:) [sometimes signifying a twig, or shoot:] pl. [of pauc.] أَغْصَانٌ and [of mult.] غُصُونٌ and غِصَنَةٌ. (S, K.) غُصْنَةٌ [A branchlet; and a small twig or shoot;] a small غُصْن. (K.) أَغْصَنُ A bull having a whiteness in his tail. (K.) غض 1 غَضَّ طَرْفَهُ, (S, A, Msb, K,) aor. يَغُضُّ, (Msb, * TA,) [and يَغْضُضْ may be used, in the dial. of El-Hijáz, instead of its contracted form يَغُضَّ,] imp. غُضَّ, (S, A,) in the dial. of Nejd, (S,) and أُغْضُضْ, in the dial. of El-Hijáz, (S,) inf. n. غَضٌّ (Msb, K) and غِضَاضٌ, with kesr, (A, K,) and غَضَاضٌ and غَضَاضَةٌ, with fet-h, (K,) He lowered his eye, or eyes; (S, A, Msb, K;) as also غَضَّ مِنْ طَرْفِهِ; (Msb;) [the من being redundant, accord. to some; but see what is said on this point below:] and he contracted his eye, or eyes; syn. كَسَرَهُ; [so as to wrinkle the lids;] or he blinked; i. e. he contracted his eyelids, or drew them near together, and looked: [this signification is very common:] and he contracted (كَسَرَ) his eye, or eyes, and looked towards the ground, not opening his eye [or eyes]: and sometimes it indicates a state of abasement. (TA.) Also غَضَّ alone, inf. n. غَضَاضَةٌ, He contracted his eyelids; like أَغْضَى: he looked languishingly. (TA.) It is said in the Kur [xxiv. 30], قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ, in which some of the grammarians hold من to be redundant; but the meaning is obvious, i. e. [Say thou to the believers] that they shall abridge their look, or view, from what is prohibited to them: (Sgh:) or that they shall restrain somewhat of their look, or view. (TA.) — — [And hence,] (assumed tropical:) He bore with forgiveness and silence what was disagreeable, or hateful, or evil. (S, A, K.) — — غَضَّ صَوْتَهُ, (Msb,) or مِنْ صَوْتِهِ, (S, TA,) or both, (Msb,) in like manner signifies He lowered his voice. (S, Msb.) It is said in the Kur [xxxi. 18], وَاغْضُضْ مِنْ صَوْتِكَ, (S, A,) i. e. And lower thy voice: or diminish the loudness of thy voice. (TA.) — — غَضَّ مِنْ لِجَامِ فَرَسِهِ He lowered the rein of his horse, in order to lessen his sharpness of temper. (A, TA. *) — — غَضَّ مِنْهُ, (S, Msb, K,) aor. يَغُضُّ, (S, TA,) inf. n. غَضٌّ (Msb, TA) and غَضَاضَةٌ, (Msb,) He lowered and lessened his estimation, dignity, or rank: (S, K, TA:) or he detracted from his reputation; or attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like: (Msb:) and, inf. n. غَضَاضَةٌ, he disdained it, or scorned it; as also ↓ اغتضّ مِنْهُ. ('Alee Ibn-Hamzeh, TA.) — — Also غَضَّهُ, (K,) aor. as above, inf. n. غَضٌّ, (TA,) He lessened it, diminished it, or made it defective or deficient; (K, TA;) and so ↓ غَضْغَضَهُ, (K,) inf. n. غَضْغَضَةٌ. (TA.) You say غَضَضْتُ السِّقَآءَ I lessened, diminished, or made defective or deficient, [the contents of] the skin. (Msb.) And ↓ غَضْغَضْتُ المَآءَ I lessened, &c., the water. (S.) And ↓ فُلَانٌ بَحْرٌ لَا يُغَضْغَضُ Such a one is a sea, or great river, that will not be lessened, &c.: (S:) or that will not become exhausted. (Har p. 418.) [See also R. Q. 1 below, and R. Q. 2.] And [you make the former verb doubly trans., saying,] مَا غَضَضْتُكَ شَيْئًا I have not abridged thee, deprived thee, or defrauded thee, of anything. (TA.) And لَا أَغُضُّكَ دِرْهَمًا I will not abridge thee, deprive thee, or defraud thee, of a dirhem. (TA.) You also say, غَضَّ مِنَ الشَّعَرِ He shortened the hair. (M in art. قصر.) And [in like manner] one says, غَضَّ مِنْ رَأْسِهِ, i. q. طَمَّ رَأْسَهُ. (K voce طَمَّ, q. v.) — — Also He broke it (i. e. a branch, or stick, or the like,) but did not break it thoroughly; (L, K, TA;) and so ↓ غضّضهُ. (L, TA.) — — And غَضَضْتُهُ also signifies I withheld, restrained, or prevented, it; whatever it were. (S.) [Hence the phrase in the Kur xxiv, 30, accord. to an explanation given above.] You say غَضَّ العَذْلَ, or المَلَامَةَ, aor. as above, inf. n. غَضٌّ, He withheld blame. (Lth.) And you say to a rider, in asking him to stop a little where you are, غُضَّ سَاعَةً, (TA,) and أُغْضُضْ لى سَاعَةً, (A, TA,) i. e. Restrain for me thy beast, and stop, or pause, where I am, a while. (A, TA.) — غَضَّ, [first pers. غَضَضْتُ,] aor. يَغِضُّ; (Msb;) or the first pers. is غَضِضْتُ and غَضَضْتُ, (S, K,) and the aor. of each is يَغَضُّ; (K;) or, accord. to the T, some say غَضِضْتَ, aor. تَغَضُّ, and some say غَضَضْتَ, aor. تَغَضُّ: (IB, TA;) but the latter of these requires consideration; (TA;) inf. n. غُضُوضَةٌ (IAar, S, K) and غَضَاضَةٌ; (S, K;) or the former only, accord to Alee Ibn- Hamzeh; but the saying بُضُوضَةٌ and بَضَاضَةٌ, to denote the quality of that which is termed بَضٌّ, strengthens what J says [in the S] with respect to غَضَاضَةٌ; (IB;) It (a thing) was, or became, fresh, juicy, sappy, moist, not flaccid. (S, Msb:) or flourishing and fresh; or luxuriant: (IAar:) or beautiful and bright: (K:) and غَضَّتْ, aor. تَغِضُّ and تَغَضُّ, inf. n. غَضَاضَةٌ and غُضُوضَةٌ, said of a woman, (tropical:) she was, or became, fine-skinned, or thin-skinned, so that the blood appeared [through the skin]. (Lh, TA.) 2 غضّض: see 1, latter half. — Also, inf. n. تَغْضِيضٌ, He ate what is termed غَضّ, (K, TA,) i. e. the طَلْع [or spadix of a palm-tree]: (TA:) or he became thin-skinned, and plump, and soft, or tender: (O, K:) or he became affected with languor and abasement; (K, TA;) or, as in the Tekmileh, with softness, or tenderness. (TA.) 7 انغضّ الطَّرْفُ i. q. انْغَمَضَ: (S, TA:) [or the former more probably signifies The eye, or eyes, became contracted: and the latter, the eye, or eyes, became closed.] 8 إغْتَضَ3ّ see 1, near the middle. R. Q. 1 غَضْغَضَهُ, inf. n. غَضْغَضَةٌ: see 1, near the middle, in three places. — غَضْغَضَ [inf. n. as above] is also intrans. (TA.) See R. Q. 2. — — It likewise signifies It (for instance a sea, or a large river, TA) became scanty, or little in quantity, and sank into the earth, or disappeared in the earth; or became scanty, or little in quantity; or decreased: (K, TA:) or went away. (TA.) In the TS, the inf. n. is expl. by غَيْظ, which is an abominable mistake for غَيْض. (TA.) — — And غَضْغَضَةٌ also signifies A man's speaking indistinctly. (TA.) — — And The boiling of a cooking-pot. (IKtt, TA.) R. Q. 2 تغَضْغَضَ It (water, and a sea, or great river, S) decreased, diminished, lessened, or became defective, or deficient; (S, K;) as also ↓ غَضْغَضَ, (TA,) inf. n. غَضْغَضَةٌ. (Msb.) You say, مَاتَ فُلَانٌ بِبِطْنَتِهِ لَمْ يَتَغَضْغَضْ مِنْهَا شَىْءٌ Such a one died with his property abundant, (S,) or complete; nothing thereof having been given away by him; a prov. relating to the death of the niggard. (A 'Obeyd.) And 'Amr Ibn-El-'As said, alluding to the death of Ibn-'Owf, خَرَجْتَ مِنَ الدُّنْيَا بِبِطْنَتِكَ وَلَمْ تَتَغَضْغَضْ مِنْهَا شَيْئًا, meaning Thou hast died with thy religion unimpaired: (A 'Obeyd:) i. e. he had not been occupied with any office of authority or administration where by his recompense might be diminished. (Az.) You say also مَطَرٌ لَا يَتَغَضْغَضُ Rain that will not cease (TA.) غَضٌّ Fresh; juicy; sappy: moist; not flaccid; (S, Msb, K;) applied to a thing, (S, Msb,) whatever it be; (TA;) as also ↓ غَضِيضٌ. (S. K,) Hence the trad. مَنْ سَرَّهُ أَنْ يَقْرَأُ القُرْآنَ غَضًّا كَمَا نَزَلَ فَلْيَقْرَأْ قِرَآءَةَ ابْنِ أُمِّ عَبْدٍ [He who is rejoiced or pleased, to read the Kur-an freshly, who as it descended, let him read according to the reading of Ibn-Umm-'Abd]. (TA.) — — A calf recently born: pl. غِضَاضٌ. (K.) — — Anything (S) beautiful and bright; (S, K;,) as (assumed tropical:) youth, and the like: (S;) or غَضٌّ applied to youth, and غَضَّةٌ applied to a woman, (tropical:) i. q. بَضٌّ and بَضَّةٌ thinskinned, or fine-skinned, and plump: &c. j: (A:) or the latter, applied to a woman, (tropical:) thin-shinned, or fine-skinned, so that the blood appears [though the skin]; (Lh:) and ↓ غَضِيضَةٌ also is thus applied like غَضَّةٌ. (TA.) You say also, شَىْءٌ بَضٌّ غَضٌّ, and ↓ بَاضٌّ غَاضٌّ A thing fresh, &c., and beautiful and bright; [in a flourishing condition;] not changed, or altered [for the worse]. (TA.) And نَبْتٌ غَضٌّ A [fresh and flourishing and] tender plant. (TA.) And ظِلٌّ غَضٌّ (assumed tropical:) Shade which the sun has not reached; like a plant which the sun has not reached. (TA.) — — The spadix of a palm-

tree; syn. طَلْعٌ; as also ↓ غَضِيضٌ: (IAar:) or both signify a tender طَلْع: (K:) or a tender طَلْع when it appears: (TA:) or the latter, a طَلْع when it appears: (As, S:) or the same, fruit when it first comes forth. (TA.) غُضَّةٌ: see غَضَاضَةٌ. — Also A sufficiency of the means of subsistence; like غُبَّةٌ. (TA in art. غب.) غَضِيضٌ, applied to an eye, or eyes, (طَرْف,) Lowered: (A, TA:) contracted: having the lids contracted, or drawn near together, and so looking: contracted, and looking towards the ground: (TA:) languishing: (K, TA:) and so ↓ مَغْضُوضٌ, in all these senses: (TA:) and the former, so applied, [and app. the latter also,] having the eyelids relaxed, or flaccid. (TA.) You say, ظَبْىٌ غَضِيضُ الطَّرْفِ A gazelle having languishing eyes. (S.) And إِنَّكَ لَغَضِيضُ الطَّرْفِ نَقِىُّ الظَّرْفِ, meaning (assumed tropical:) [Verily] thou art faithful, not treacherous; by الظَّرْف being meant وِعَاؤُهُ. (TA.) — — [Lowered and lessened in estimation, dignity, or rank: (see غَضَّ مِنْهُ:)] defective or deficient [in good qualities]; (K;) and, in consequence thereof, (TA,) low, mean, or vile: (A, K:) pl. أَغِضَّةٌ (K) and أَغِضَّآءُ. (TA.) — — Lessened; diminished; made defective or deficient. (TA.) — See also غَضٌّ, in three places. غَضَاضَةٌ, [an inf. n., of which the verb is not mentioned in senses agreeing with those here following,] (S, A, K,) and ↓ غَضِيضَةٌ and ↓ مَغَضَّةٌ (IAar, K) and ↓ غُضَّةٌ, (Ibn- 'Abbád, K,) A defect, an imperfection, a fault, a vice, or the like: and lowness, meanness, or vileness: (S, A, Mgh, K:) and the first, [or all,] languor, or want of power. (TA.) You say, لَيْسَ عَلَيْكَ فِى هٰذَا الأَمْرِ غَضَاضَةٌ There is not, or will not be, charged against thee, in, or with respect to, this affair, lowness, &c.; or any defect, &c.; (S, TA;) or languor, or want of power. (TA.) And ↓ مَا أَرَدْتُ بِذٰلِكَ غَضِيضَةَ فُلَانٍ, and ↓ مَغَضَّتَهُ, I desired not, or meant not, thereby, to attribute any defect, imperfection, fault, vice, or the like, to such a one. (IAar.) غَضِيضَةٌ: see غَضَاضَةٌ, in two places. غَاضٌّ: see غَضٌّ. مَغَضَّةٌ: see غَضَاضَةٌ, in two places. مَغْضُوضٌ: see غَضِيضٌ. غضب 1 غَضِبَ عَلَيْهِ, (S, Msb, K,) [aor. غَضَبَ,] inf. n. غَضَبٌ (S, Msb, K *) and مَغْضَبَةٌ, (S, K, *) He was angry with him; (MA, K, * PS, &c.;) and ↓ تغضّب عليه signifies the same. (Msb.) [See الغَضَبُ below.] And غَضِبَ مِنْ لَاشَىْءٍ i. e. [He was angry] for nothing; meaning, for no cause. (Msb. [لاشىء, in a case of this kind, is regarded as one word, and is therefore as above, not لَا شَىْءٍ: see p. 1626, third col.]) — — غَضِبَ لَهُ (meaning He was angry with another person for his sake, or on his account, TA) is said when the person [on whose account the anger is excited] is living: and غَضِبَ بِهِ, when he is dead: (S, A, Msb, K:) so says El-Umawee, and El-Ahmar says the like. (S.) — — [And you say, غَضِبَ فِى اللّٰهِ He was angry for the sake of God.] — — And غَضِبَتِ الفَرَسُ عَلَى اللِّجَامِ (tropical:) The mare champed upon the bit. (TA.) Abu-n-Nejm says, تَغْضَبُ أَحْيَانًا عَلَيا لِلّجَامِ كَغَضَبِ النَّارِ عَلَى الضِّرَامِ (tropical:) [She champs, sometimes, upon the bit, like the fierce burning of the fire upon the quickly-kindling fragments of firewood]. (A, TA.) [See also 5, last sentence.] — غُضِبَ, like عُنِىَ [pass. in form]; and غَضِبَ; (K, TA;) the former of which is the more usual; (TA;) He had the disease termed غُضَاب [q. v.]. (K, TA.) — — And غضبت عَيْنُهُ, with fet-h and kesr [i. e., app., غَضِبَتْ; or " with fet-h and kesr " may be a mistranscription for " with damm and kesr," so that the verb may be غُضِبَتْ; His eye had in it what are termed غُضَاب]. (TA.) 3 غَاضَبْتُهُ I made him angry, he also making me angry. (K.) — — And I broke off from him, or quitted him, in anger, or enmity. (S, K.) ذَهَبَ مُغَاضِبًا, in the Kur [xxi. 87], means He went away, breaking off from his people, or quitting them, in anger, or enmity. (S.) 4 اغضبهُ He angered him, or made him angry. (S, * Msb, * K.) 5 تغضّب He became angered or angry: (S:) or he was angry somewhat after [having been so] somewhat. (Ham p. 522.) See also 1, first sentence. — — And تغضّبت القِدْرُ عَلَى اللَّحْمِ (tropical:) The cooking-pot boiled fiercely [upon the flesh-meat]. (TA.) غَضْبٌ (S, K) Red (S) intense in redness: (S, K:) you say أَحْمَرُ غَضْبٌ: so says ISk: (S:) or غَضْبٌ signifies أَحْمَرُ غَضْبٌ (K) i. e. red that is dense, or deep: (TK:) or أَحْمَرُ [i. e. red], applied to anything: and غَلِيظٌ [i. e. thick, &c.]. (TA.) — Also, and ↓ غَضْبَةٌ, A hard rock (K, TA) set, or fixed, in a mountain, and differing therefrom: (TA:) or the latter signifies thus: or a hard, round, rock. (O.) — And الغَضْبُ signifies The lion: and the bull: as also [in the latter sense, or perhaps in both senses,] ↓ الغَضُوبُ. (K.) غَضَبٌ an inf. n. of غَضِبَ [q. v.]. (S, Msb, K.) الغَضَبُ is The contr. of الرِّضَى: (K, TA:) it is variously defined: some say that it is a state of excitement of the blood of the heart for the purpose of revenge: some say that pain on account of anything reparable is غَضَب; and for anything irreparable, أَسَف: some say that it [is a passion which] includes all that is evil; wherefore the Prophet, to a man who asked of him a precept, said, لَا تَغْضَبْ: and some say that الغَضَب is [a passion] accompanied by an eagerness to obtain revenge; and الغَمّ is accompanied by despair of obtaining it: (TA: [see also غَيْظٌ:]) there is a غَضَب that is commended, and a غَضَب that is discommended; the former being that which is for the sake of religion and truth, or right; and the latter being that which is in a wrong case: and the غَضَب of God is his disapproving of the conduct of him who disobeys Him, and whom He will therefore punish. (Ibn- 'Arafeh, TA.) غَضِبٌ: see غَضْبَانُ. غَضْبَةٌ A single fit of غَضَب [or anger]. (O.) — See also غَضْبٌ. — — Also An [eminence of the kind termed] أَكَمَة. (L, TA.) — — And A بَخَصَة (K, TA, in the CK بَخْصَة), or protuberance [of flesh], above, or beneath, the eyes, in the form of a flatulent tumour, (TA,) or in the upper eyelid, produced by nature: (K, TA:) so in the M. (TA.) — — And A thing resembling a دَرَقَة, (K, TA,) i. e. a shield, (TA,) of the hide of the camel, (K, TA,) one part of which is folded over another. (TA.) — — And A [garment of the kind called] جُبَّة made of the hides of camels, and worn for fighting. (O.) — — Also The skin of a mountain-goat advanced in age. (K.) The skin of a fish. (K.) The skin of the head. (K.) And The skin of the part between the horns of a bull. (K.) — — And A patch of the small-pox: so in the saying, أَصْبَحَ وَاحِدَةً مِنَ الجُدَرِىِّ جِلْدُهُ غَضْبَةً [His skin became one patch of the small-pox]: (O:) like غَضْنَةٌ. (S in art. غضن.) غُضَبَةٌ: see غَضْبَانُ. غَضْبَى fem. of غَضْبَانُ [q. v.]: (S, Msb, K:) and pl. thereof. (S.) [See also غَضُوبٌ.] — It is also said by J, (K, TA,) and [before him] by EzZejjájee, and also [after him] by ISd, (TA,) to be a name for A hundred camels, and not to have tenween, nor the article ال: but this is a mistake for غَضْيَا. (K, TA.) القُوَّةُ الغَضَبِيَّةُ [The irascible faculty]. (KT, in explanation of التَّهَوُّرُ.) غَضْبَانُ (S, Msb, K) [and, in the dial. of BenooAsad, as is implied by the fem. in that dial. mentioned in what follows, غَضْبَانٌ,] and ↓ غَضِبٌ and ↓ غَضُوبٌ [which is both masc. and fem.] and ↓ غُضُبٌّ (K) and ↓ غُضُبَّةٌ (S, K) and ↓ غَضُبَّةٌ and ↓ غَضْبَةٌ, (K,) or the last, accord. to MF, is ↓ غُضَبَةٌ, (TA,) are epithets applied to an angry man: (K:) [the first seems often to signify simply Angry, like غَضِبٌ; but accord. to SM,] all these epithets signify quickly, or soon, angry [as غُضُبَّةٌ is said in the S to signify, on the authority of As]: (TA:) the fem. of the first word is غَضْبَى, (S, Msb, K,) and (in the dial. of Benoo-Asad, S) غَضْبَانَةٌ, (S, K,) which is seldom used; (K;) and غَضُوبٌ is also used as a fem. epithet [as stated above], (K,) and has an intensive signification: (TA:) pl. (of the first word, Msb) غِضَابٌ (Msb, K) and (likewise of the first) غَضْبَى (S) and غُضَابَى (S, K) and غَضَابَى. (Msb, K.) غُضُبٌّ: see the next preceding paragraph. غُضُبَّةٌ and غَضُبَّةٌ and غَضَبَّةٌ: see غَضْبَانُ. غِضَابٌ and غُضَابٌ Motes (قَذًى) in the eye: (K, TA:) or, as in one copy of the K, [and in the O,] in the eyes. (TA.) — — And A certain disease; (K, TA;) or so the latter word; (O;) an eruption in the skin; but not small-pox: (TA:) or (so accord. to the TA, but in the CK " and ") small-pox. (K, TA.) غَضُوبٌ: see غَضْبَانُ. — — Also Stern, or austere, in look, or countenance;

applied to a woman: (S, O, K:) and in like manner applied to a she-camel: (O, K:) or thus applied to a she-camel: and also signifying a company of women. (TA.) — — And A malignant serpent. (O, K.) — — See also غَضْبٌ. غُضَابِىٌّ A man (TA) perturbed (كَدِرٌ) in social intercourse and in comportment. (K. [For وَالمُخَالَفَةِ in some copies of the K, I read وَالمُخَالَقَةِ, as in other copies.]) الأَغْضَبُ The part between the penis and the thing. (K.) مَغْضُوبٌ عَلَيْهِ [An object of anger]. By المَغْضُوبِ عَلَيْهِمْ in the Kur [ch. i. last verse], are meant The Jews. (O, TA.) — مَغْضُوبٌ also signifies Having [the disease called غِضَاب, i. e.] the smallpox. (O, TA.) غضر 1 غَضُرَ, aor. غَضُرَ, inf. n. غَضَارَةٌ, It (anything) was, or became, soft, or tender. (TA. [See also the inf. n. below; and see the part. n., غَضِيرٌ; and غَضِرٌ.]) — — And غَضِرَ, aor. غَضَرَ, inf. n. غَضَرٌ, He (a man) became rich, wealthy, or abounding in property. (Msb.) You say, غَضِرَ بِالمَالِ, (K. TA,) and in like manner, بِالسَّعَةِ وَالأَهْلِ, aor. غَضَرَ, inf. n. غَضَرٌ and غَضَارَةٌ: (TA;) as also غُضِرَ, like عُنِىَ; (IKtt, TA;) He (a man, TA) had abundance of the goods, conveniences, or comforts, of life; (K, TA;) [or he was, or became, rich in wealth and family;] after having been poor. (K, TA.) — غَضَرَهُ اللّٰهُ, (S, Msb, K,) aor. غَضُرَ, (Msb, TA,) inf. n. غَضْرٌ, (Msb, K,) God made him to be rich, wealthy, or abounding in property: (Msb:) to enjoy a pleasant life: (S:) or to have abundance of the goods, conveniences, or comforts, of life. (K, TA.) — غَضِرَ, with kesr, said of a place, It had in it red clay or earth: so says Az. (O.) — غَضَرَ عَنْهُ, aor. غَضِرَ, (S, O, K, TA,) inf. n. غَضْرٌ [and ↓ مَغْضَرٌ likewise, accord. to a verse of Ibn-Ahmar as cited in the O and TA, but accord. to the reading of that verse in my copies of the S, it is ↓ مَغْضِرٌ, app., if correct, a n. of place]; as also غَضِرَ; (TA;) He turned aside or away, or deviated, from it, or him; (S, O, K, TA;) and so ↓ تغضّر. (O, K.) One says, مَا غَضَرْتُ عَنْ صَوْبِى I did not deviate from my course. (TA.) — — غَضَرَ عَلَيْهِ, (K. TA,) aor. غَضِرَ, inf. n. غَضْرٌ, (TA,) i. q. عَطَفَ (K, TA) [app. as meaning He turned against him, for it is added] and مَالَ. (TA.) — — And مَاغَضَرَ عَنْ شَتْمِى He did not hold back, or refrain, from reviling me. (TA.) — And غَضَرَهُ, (S, K, TA,) aor. غَضِرَ, inf. n. غَضْرٌ, (TA,) It, or he, withheld, or prevented, him. (S, K, TA.) One says, أَرَدْتُ أَنْ آتِيَكَ فَغَضَرَنِى أَمْرٌ [I desired to come to thee, and] an affair withheld, or prevented, me. (TA.) — And غَضَرَ الشَّىْءَ He cut off the thing, (K, TA,) لَهُ [for him]. (TA.) You say, غَضَرَ لَهُ مِنْ مَالِهِ He cut off a portion for him from his property. (K.) — And غَضَرَ الجِلْدَ He tanned well the skin. (TA.) 2 حَمَلَ فَمَا غَضَّرَ He charged, and was not cowardly, and did not fall short of what was requisite. (TA.) 5 تَغَضَّرَ see the first paragraph. 8 اُغْتُضِرَ he died being a youth, or young man, in a sound state: (K, TA:) like أُخْتُضِرَ. (TA.) [See also 8 in art. غرض.] Q. Q. 1 غَضْوَرَ He (a man, TA) was angry. (O, K.) مَا نَامَ لِغُضْرٍ is expl. as meaning He hardly, or scarcely, slept; but is said to be with ع and ص, and has been thus mentioned before [in art. عصر]. (TA.) غَضِرٌ: see غَضِيرٌ. — — One says also عَيْشٌ غَضِرٌ مَضِرٌ An easy and a plentiful life: (K, * TA:) مضر being here an imitative sequent to عضر. (TA.) — — And غَضِرُ النَّاصِيَةِ applied to a man, (O, K,) and غَضِرَةُ النَّاصِيَةِ applied to a beast (دَابَّة), (O, Msb, K,) Blest, fortunate, or abounding in good or advantage or utility. (O, Msb, K.) — See also غَضْرَآءُ, in two places. غَضْرَةٌ A certain plant. (K, TA.) Hence the prov. يَأْكُلُ غَضْرَةً وَيَرْبِضُ حَجْرَةً [He eats ghadrah, and lies down aside]. (TA. [See also حَجْرَةٌ.]) غَضْرَآءُ: see غَضَارَةٌ, in six places. — Also Earth, or land, (أَرْضٌ, K,) or a piece, or portion, of clay or earth, (طِينَةٌ, S, Msb,) good, or fertile. (طَيِّبَةٌ, K,) green, or of a dark or an ashy dust-colour: (خَضْرَآءُ عَلِكَةٌ: S, Msb, K:) and land in which is clay, or soil, of a good kind, without sand, or without salt earth; (K, TA;) as also ↓ غَضِيرَةٌ or ↓ غَضِرَةٌ, accord. to different copies of the K, the latter accord. to the L. (TA:) or, accord. to IAar, ↓ غَضِرٌ [in the TA غَضْرَآءُ, which is a mistranscription,] signifies a place having in it red clay or earth. (O.) One says, أَنْبَطَ فُلَانٌ بِئْرَهُ فِى غَضْرَآءَ (S, TA) i. e. Such a one produced the water of his well by digging in land of soft and good earth of which the water was sweet. (TA.) — — And Land in which palm-trees will not grow until it is dug, (K, TA,) the upper part thereof consisting of white [soft stones, like dry pieces of clay, such as are termed] كَذَّان. (TA.) غَضَارٌ Clay that is cohesive, and أَخْضَر [i. e. green, or of a dark or an ashy dust-colour], (K,) or (O) of a good kind, without sand, or without salt earth; (O, K;) and so ↓ غَضَارَةٌ: (K:) or the latter signifies such clay itself: (Sh, O:) and the former signifies baked clay (Sh, O, K, TA) made of غَضَارَة, (Sh, O,) green, or of a dark or an ashy dust-colour, (أَخْضَرُ, O, TA,) which is suspended upon a human being as a preservative from the [evil] eye. (O, K, * TA. *) غَضْوَرٌ Sticky clay, (K, TA,) that adheres to the foot, which will hardly, or in nowise, go into it [app. by reason of its compactness]. (TA.) — And A species of trees [or plants], (K, TA,) dustcoloured, that grow large: n. un. with ة, (TA.) And (TA) A certain plant, (S, O, TA,) resembling the ثُمَام [or panic grass], (TA,) or of the species of أَسَل [or rushes], not beneficial, nor causing increase in the cattle; (AHn, O;) it is said that the cattle pasturing upon it do not form fat thereby, (O, TA, *) and that it does not dissolve in their stomachs: (O:) n. un. with ة. (AHn, O.) غَضِيرٌ Soft, or tender; (TA;) applied to a plant, or herbage; as also ↓ غَضِرٌ, and ↓ غَاضِرٌ; (O, TA;) all in this sense: (TA:) or so the first, applied to anything: (O, K, TA) or this signifies moist, juicy, or fresh: (AA, O:) and i. q. خَضِيرٌ [syn. with أَخْضَرُ i. e. green]. (K.) — See also غَضْرَآءُ. غَضَارَةٌ an inf. n., of غَضُرَ and of غَضِرَ. (TA.) [Used as a simple subst.,] Ease, comfort, and affluence; easiness of life: ampleness of the conveniences of life, or of the means of subsistence; plenty; (K, * TA;) prosperity; (TA;) plenty and prosperity; (S;) a plentiful and pleasant and easy state of life: (TA:) and ↓ غَضْرَآءُ signifies the same. (S.) One says, إِنَّهُمْ لَفِى غَضَارَةٍ مِنَ العَيْشِ and من العيش ↓ فى غَضْرَآءِ, Verily they are in a plentiful and prosperous condition [of life]. (S.) Accord. to As, one should not say أَبَادَ اللّٰهُ خَضْرَآءَهُمْ ↓ غَضْرَآءَهُمْ, but اباد اللّٰه, meaning May God put an end to their prosperity, and their plentiful condition: (S:) but Ahmad Ibn- 'Obeyd says that both of these phrases mean may God destroy the collective body of them: and another says, their clay of which they were created. (TA. [See also خَضْرَآءُ, voce أَخْضَرُ.]) One says also, عَيْشٍ ↓ خَضْرَآءِ and إِنَّهُ لَفِى غَضْرَكَ i. e. Verily he is in a plentiful condition of life. (TA.) And إِنَّهُ ↓ مِنْ خَيْرٍ لَفِى غَضْرَآءَ [Verily he is in an ample state of prosperity]. (TA.) — And, (O, K,) accord. to Lth, (O,) الغَضَارَةُ is an appellation of The قَطَاة [or sand-grouse]; (O, K;) but As disapproved this: (O:) [or] the قَطَاة is called ↓ الغَضْرَآءُ; and the pl. is الغَضَارِىُّ. (Msb.) — See also غَضَارٌ. — Of غَضَارَةٌ meaning A certain utensil, IDrd says, I do not think it to be genuine Arabic: (O, TA:) it signifies a large [bowl such as is termed] قَصْعَة: [app. from the Pers. غَدَارَهْ:] pl. غَضَائِرُ. (Mgh.) غَضَارِىٌّ A species of locust; also called the جَرَاد مُبَارَك: a word of uncertain derivation. (Msb.) — — Also pl. of غَضْرَآءُ mentioned near the end of the next preceding paragraph. (Msb.) الغَضَوَّرَ The lion. (Sgh, K.) غَاضِرٌ: see غَضِيرٌ. — Also Withholding, or preventing. (TA.) — And A skin well tanned. (AHn, S, O, K.) — And One who occupies himself early in the morning in the accomplishment of the objects of his want, or in his needful affairs. (AA, O, K.) مَغْضَرٌ and مَغْضِرٌ: see the first paragraph. مُغْضِرٌ: see the following paragraph. مَغْضُورٌ A man enjoying a pleasant life: (S:) blest; fortunate; abounding in good, or advantage, or utility: (Msb, K:) or in a state of ease, comfort, and affluence; or of plenty, or prosperity; (O, K, TA;) and of happiness: (TA:) as also ↓ مُغْضِرٌ: (K, TA:) pl. of the former مَغَاضِيرٌ, as well as مَغْضُورُونَ. (TA.) غضرف غُضْرُوفٌ is syn. with غُرْضُوفٌ, (S and K &c. in art. غرضف, q. v.,) in [all of] its meanings: (K:) pl. غَضَارِيفُ. (O and TA

in art. غرضف.) 1 غضف غَضَفَهُ, (S, O, K,) aor. غَضِفَ, (K,) inf. n. غَضْفٌ, (TA,) He broke it, namely, a branch, or stick, or the like, (S, O, K, TA,) and a thing, (TA,) but not thoroughly. (S, O, TA.) [See also 2.] — — And غَضَفَ أُذُنَهُ, (S, O, K,) aor. and inf. n. as above, (S, O,) He (a dog) relaxed his ear, and folded, or creased, it: (S, O, K, TA:) [see, again, 2:] or غَضَفَ أُذُنَهُ, inf. n. غَضْفَانٌ and غَضَفَانٌ, he (a dog) twisted his ear: and in like manner one says of the wind, [غَضَفَتْهَا,] i. e. it twisted it. (TA.) And غضف الوِسَادَةَ He folded the pillow [so as to make creases in it]. (Ham p. 785. [But perhaps this is correctly ↓ غضّف: comp. its quasi-pass., 5.]) — — غَضَفَتْ said of [wild] she-asses, (O,) or of a she-ass, (K,) aor. as above, (O, TA,) and so the inf. n., (TA,) signifies أَخَذَتِ الجَرْىَ أَخْذًا [as though meaning They, or she, restrained the running, i. e. their, or her, running; agreeably with what here follows]: (O, K, TA:) غَضَفَ, [for غَضَفَ مِنَ الجَرْىِ,] said of a horse &c., means he lessened, lit. took from, the rate of the running, (أَخَذَ مِنَ الجَرْىِ,) without reckoning: (L, TA:) Umeiyeh Ibn-Abee- 'Áïdh El-Hudhalee says, يَغُضُّ وَيَغْضِفْنَ مِنْ رَيِّقٍ (O, TA) meaning He (the ass) withholds somewhat of his running, (يَكُفُّ بَعْضَ جَرْيِهِ,) and they (the she-asses) lessen, lit. take from, the [or rather a] first, or former, rate of their running, (يَأْخُذْنَ أَخْذًا مِنْ أَوَّلِ جَرْيِهِنَّ,) without reckoning: (Skr: see Kosegarten's " Carmina Hudsailitarum," p. 189:) Skr says, in explanation of the citation above from Umeiyeh, that غَضْفٌ signifies the act of taking and lading out [with the hand] (أَخْذٌ and غَرْفٌ); and on one occasion he says, the taking easily; [adding,] one says, غَضَفَ فُلَانٌ مِنْ طَعَامٍ لَيِّنٍ [Such a one took, or laded out with his hand, from soft food]. (TA.) — غَضَفَ العَيْشُ, inf. n. غُضُوفٌ, The life was soft, or easy, and plentiful. (TA.) — غَضِفَ, [aor. غَضَفَ, inf. n. غَضَفٌ,] He (a dog, S) was, or became, relaxed, or flabby, in the ear. (S, K, TA.) And غَضِفَتِ الأُذُنُ, inf. n. غَضَفٌ, is said to mean The ear was, or became, long and relaxed or flabby: or it advanced upon the face: or it retired towards the head: or its extremities folded upon the inner part thereof: or, in a dog, it turned towards the back of the neck: or it became folded, or creased, naturally. (TA.) [See also غَضَفٌ, below: and see 7.] — — غَضِفَ اللَّيْلُ: see 4. 2 غضّفهُ, inf. n. تَغْضِيفٌ, He broke it. (TA.) [See also 1, first signification.] — — تَغْضِيفٌ signifies also The making [a thing] to hang down. (O, K.) — — See also 1, third signification. 4 اغضف اللَّيْلُ The night became dark and black; (S, O, K;) as also ↓ غَضِفَ, inf. n. غَضَفٌ. (S.) — — اغضفت السَّمَآءُ The sky became clouded, and prepared to rain. (O, * K, * TA.) — — اغضفت النَّخْلُ The palm-trees had many branches, and bad fruit: (K, TA:) or became laden, or heavily laden, with fruit; or abounded therewith. (O, K, TA.) — — And اغضف العَطَنُ The usual abidingplace of camels, or cattle, or their place of lying down at, or around, the water or watering-trough, had many thereof. (K.) 5 تغضّف It broke, or became broken; as also ↓ انغضف. (TA.) — — And تَغَضُّفٌ signifies The being, or becoming, creased, or wrinkled; (O, K, TA;) like تَغَيُّفٌ. (TA.) And تَغَضَّفَ He, or it, inclined, and bent, and became folded, or creased, much, or in several places, syn. مَالَ, and تَثَنَّى, and تَكَسَّرَ, (S, O, K, *) عَلَيْهِ upon him, or it. (S, O.) And تغضّفت الحَيَّةُ The serpent twisted, or coiled, itself. (O, K.) — — تغضّفت البِئْرُ The sides of the well fell in ruins, or became demolished: (S, O, K:) the well collapsed, or broke down, عَلَى فُلَانٍ upon such one, who had descended into it; (O;) as also ↓ انغضفت. (O, K.) — — تغضّف عَلَيْنَا اللَّيْلُ The night covered us. (O, K.) — — تغضّفت عَلَيْنَا الدُّنْيَا The world became abundant to us in its good things; and favourable to us. (O, K.) 7 إِنْغَضَفَ see 5, in two places. — — انغضفت أُذُنُهُ His ear became folded, or creased, not naturally. (TA.) [See also 1, near the end.] — — انغضف الضَّبَابُ The ضباب [or thin clouds, like smoke,] overlay one another. (TA.) — — انغضفوا فِى الغُبَارِ They entered into the dust, or raised and spreading dust. (S, O, K.) غَضْفٌ: see غَضَفٌ. غُضْفٌ [written by Golius غُضُفٌ]: see غَضَفَةٌ. غَضَفٌ [inf. n. of غَضِفَ (q. v.): and, as a simple subst.,] Laxness, or flabbiness, in the ear: (S, O, K:) or, as in the T, a laxness, or flabbiness, of the upper part [of each] of the two ears, upon, or over, the concha thereof, by reason of its width and its largeness: (TA:) Aboo-'Amr Esh-Sheybánee says, after citing a verse of Abu-n-Nejm, describing a lion, that it signifies a twisting, in the ear, backwards: accord. to ISh, it is, in the lion, a laxness, or pendulousness, of the upper eyelids, upon the eyes; arising from anger and pride: (O:) and he says that, accord. to some, it is, in the lion, abundance of the fur, and a folding, or creasing, of the skin. (TA.) And one says, [app. in relation to the lion,] ↓ فِى أَشْفَارِهِ غَضْفٌ and غَضَفٌ [app. In the edges of his upper eyelids is a laxness, or pendulousness]; both meaning the same. (TA.) — — Also Softness, or easiness, and plentifulness, of life: (S:) like غَطَفٌ. (O in art. غطف.) — And A species of tree in India, exactly like the palm-tree, (Lth, O, K,) except that (K) its fruit-stones are divested of covering, without a لِحَآء [or pulpy pericarp], and from its lowest to its uppermost part it has green سَعَف [or branches like those of the palm-tree], (Lth, O, K,) covered [thereby]: (Lth, O:) AHn says, it is a plant resembling the palm-tree exactly, (O, L, TA,) but not growing tall, (TA,) having many سَعَف, and prickles, and [leaves such as are termed] خُوص, of the hardest sort, whereof are made large [receptacles of the kind called] جِلَال [pl. of جُلَّةٌ], that serve for sacks, goods being carried in them by land and by sea; (O, L, TA;) it produces from its head unripe dates of disagreeable flavour, not eaten; and, he says, of its خُوص are made mats like carpets, (L, TA,) called سِمَام, pl. of سُمَّةٌ [q. v.], (L,) one of which may be spread for twenty years. (L, TA.) — See also the next paragraph, in two places. غَضَفَةٌ A certain bird: or a قَطَاة [or sandgrouse]: (IDrd, O, K:) or the قَطَاة termed جُونِيَّةٌ: pl. ↓ غَضَفٌ [or rather this, if correct, is a coll. gen. n.]: J says that ↓ الغَضَفُ [thus in the TA, but in my and other copies of the S ↓ الغُضْفُ, for which Golius appears to have found الغُضُفُ,] signifies القَطَا الجُونُ; but IB says that it is correctly القطا الجُونىُّ. (TA. [See جُونِىٌّ: and particularly what is said at the end of the paragraph thus headed.]) — Also An [eminence of the kind called] أَكَمَة. (O, K, TA. [For اكمة, in this case, the TK has most strangely substituted اكمه, meaning أَكْمَهُ, for it explains it as signifying " blind from the birth; " and this, though an obvious mistake, Freytag asserts to be the right reading and explanation.]) غَاضِفٌ: see أَغْضَفُ, in two places. — — Also [applied to a man] Soft, or easy, and plentiful, in his circumstances. (S, O, K.) أَغْضَفُ, applied to a dog, Relaxed, or flabby, in the ear; pl. غُضْفٌ; (S, O, K;) occurring in a verse of Dhu-r-Rummeh, cited voce عَذَبٌ; (O, TA;) and the fem. غَضْفَآءُ is applied [to a bitch, and] to an ear: (TA:) or a dog having the upper part of his ear folded, or creased, backwards; and ↓ غَاضِفٌ when it is forwards. (IAar, O, K.) And hence [the pl.] غُضْفٌ, as an epithet in which the quality of a subst. is predominant, is used as an appellation for Dogs of the chase. (TA.) — — Applied to a lion, Having the ear folded, or creased; (Hr, O, K;) denoting a quality that renders him more abominable: (Hr, O:) or relaxed, or pendulous, in the ears: (O, K:) or whose upper eyelids are lax, or pendulous, upon his eyes, by reason of anger or pride; (K, TA;) so says ISh. (TA.) And accord. to Lth, A beast of prey whose upper part of his ear is folded, or creased, and the lower part thereof relaxed, or pendulous. (TA.) And the fem., غَضْفَآءُ, A she-goat whose extremities of her ears descend low, by reason of their length. (IA.) — — Also Anything bending, folding, or creasing, and relaxed, flabby, or pendulous: fem. as above. (TA.) And ↓ مُغْضِفٌ is like أَغْضَفُ, (TA.) — — And الأَغْضَفُ is one of the names of The lion (TA.) — — سَهْمٌ أَغْضَفُ An arrow of which the feathers are thick; (S, O, K;) contr. of أَصْمَعُ, (S, O.) — — لَيْلٌ أَغْضَفُ A night that is dark (S, O, K) and black; (S, O;) covering with its dark ness. (TA.) — — عَيْشٌ أَغْضَفُ A soft, or an easy, and plentiful,

life; as also ↓ غَاضِفٌ (S, O, K:) like أَغْطَفُ. (S and O in art. غطف) And سَنَةٌ غَضْفَآءُ A fruitful, or plentiful, year. (TA.) مُغْضِفٌ: see أَغْضَفُ, latter half. — — Applied to palm-trees (نَخْلٌ), Having many branches, and bad fruit; (O, TA;) thus without ة; (O;) and also with ة. (TA. [See also its verb.]) — — And ثَمَرَةٌ مُغْضِفَةٌ A fruit that has become flaccid, but not completely ripe: (O:) or nearly, but not yet, ripe: (Sh, TA:) or whereof the goodness has not become apparent: or, accord. to AA, hanging upon its tree, flaccid. (TA.) غضفر Q. 1 غَضْفَرَ He (a jade, or hackney, TA) was, or became, heavy, or sluggish. (K, TA.) غَضْفَرٌ: see the next paragraph; the former, in two places. غُضَافِرٌ: see the next paragraph; the former, in two places. غَضَنْفَرٌ Big, thick, or rude, in body or person; (S, K;) as also ↓ غَضْفَرٌ, which is the original form; the ن in the former being augmentative: (Az, TA:) or simply, big, thick, or rude: applied to a man: (Lth, TA:) or rude, or coarse, [in disposition or in make,] and big, or thick: (TA:) as also ↓ غَضَنْفَرٌ and ↓ غُضْفَرٌ; (K;) applied to a man: (TA:) or big, or thick, (AA, TA.) in make, (TA,) and wrinkled; (AA, TA;) applied to a lion. (TA.) You say also أُذُنٌ غَضَنْفَرَةٌ, meaning, A big, or thick, fleshy, ear. (AO, L.) — — [Hence,] الغَضَنْفَرُ The lion; (Lth, S, K;) as also ↓ الغُضَافِرُ. (TS, K.) غَضَنْفَرٌ: see the next preceding paragraph. غضن 1 غَضَنَهُ, (S, K,) aor. غَضِنَ and غَضُنَ, (K,) inf. n. غَضْنٌ, (S,) He, or it, (a man, and a thing, S,) withheld, restrained, hindered, or diverted, him. (S, K.) One says, مَا غَضَنَكَ عَنَّا What withheld, hindered, or diverted, or has withheld, &c., thee from us? (S.) In the " Nawádir " of IAar, this verb, which is correctly thus, with ض, is erroneously with ص. (TA.) — غَضَنَتْ بِوَلَدِهَا, and ↓ غَضّنت, She (a camel) cast her young one, or fœtus, in an imperfect state, (K, TA.) before the hair had grown upon it and its make had become [perfectly apparent. (TA. [See also خَدَجَتْ.]) [This is what is meant in the S where, after the mention of a signification of ↓ التَّغْضِين which will be found below, it is said that this word signifies also الرِّجَاعُ رَجَعَتْ (??), q. v.): hence, app., (though referring to the K as his authority,) Freytag has given to غضّنت, as said of a she-camel, besides the signification mentioned above, another, which is also assigned to رَجَعَتْ; (??) she falsely indicated her bring pregnant, by raising (??) &c.] — See also 5, in form places: — and see 4 2 غَضَّنْتُهُ, inf. n. تَغْضِينٌ, I wrinkled, shrivelled, or puckered, it syn. of the inf. n. تَشْنِيجٌ. (S.) One says. دَخَلْتُ عَلَيْهِ فَغَضَّنَ لِى مِنْ جَبْهَتِهِ [I went in to him and be wrinkled to me a portion of his (??)] (TA) — — See also 5 — and see 1 in two places — and 4 3 المَغَاضَنَةُ signifies مُكَاسَرَةُ العَيْنَيْنِ [The contracting of the (??) as to wrinkle the lids], (S, K, TA,) by reason of (??), or suspicion. (TA.) One says, غَاضَنَ المَرْأَةَ, meaning غَازَلَهَا بِمُكَاسَرَةِ العَيْنَيْنِ [i. e. He talked, or act, with the woman, in an amatory and enticing manner, with the contracting of the (??) so as to wrinkle the lids] (A. TA.) 4 اغضنت السَّمَآءُ The sky rained continually; (S, TA;) as also غضنت [perhaps ↓ غَضَنَت, but more probably, I think, ↓ [غَضَّنَت (TA.) And غضنت السَّحَابَةُ [The (??) continually]. (S and TA in explanation of رَيَّمَت.) — — And اغضن عَلَيْهِ الحُمَّى The fever continued upon him persistently. (IAar, TA.) — — اغضن عَلَيْهِ اللَّيْلُ The night became dark upon him. (TA.) 5 تغضّن It was, or became, wrinkled, shrivelled, or puckered; syn. تَشَنَّجَ; (S, MA, TA;) as also ↓ غَضِنَ, inf. n. غَضَنٌ [and app. غُضُونٌ, like قُبُولٌ as an inf. n. of قَبِلَ. though this requires consideration, as will be shown by what follows]. said of the face as having this signification, or as signifying it was, or became, wrinkled and speckled; (MA;) [and so, perhaps, ↓ غضّن, for] التغضين [if not a mistranscription for التَّغَضُّنُ], as also ↓ الغُضُونُ, is syn. with التَّشَنُّجُ; and one says ↓ رَجُلٌ ذُو فِى جَبْهَتِهِ غُضُونٍ تَكَسُّرٍ meaning [i. e. a man having a wrinkling in his forehead; but غُضُون may be here used as pl. of غَضْنٌ, and thus meaning wrinkles]: and ↓ غَضَنٌ signifies a bending (تَثَنٍّ) and (تَلَوٍّ) of a branch or twig or the like. (TA.) One says also, تَغَضَّنَتِ الدِّرْعُ عَلَى لَابِسِهَا The coat of mail became folded, [or it hung, or sat, with folds,] upon its wearer. (TA.) غَضْنٌ and ↓ غَضَنٌ A wrinkle, crease, fold, ply, plait. or pucker, (S, Mgh, Msb, K,) of the skin, (S, Mgh, Msb,) and of anything, (Msb,) or in a garment, and in a skin, (K,) and in a coat of mail, (S, K,) &c. (S:) pl. غُضُونٌ, S Mgh, Msb, K,) occurring in a verse cited in art. شأب (TA.) — — [Hence,] one says, كَانَ ذٰلِكَ فِى غُضُونِ كَذَا [lit. That was within the folds, meaning in the midst, of such a thing, or such an affair or event]; like فِى أَثْنَآءِ كذا (TA in art. ثنى. — غُضُونُ الأُذُنِ — means The places of fold the case; syn. مَثَانِيهَا. K, TA. in the CK [erroneously] ??.) — Also (i. p. ?? and ↓ ??. TA) Difficulty, distress, or trouble, and (??) or weariness. (K, TA.) The Arabs say (??) man, in threatening him, لَأُطِيلَنَّ غَضْنَكَ or ↓ غَضَنَكَ i. e. [I will assuredly make] thy (??) &c., [to be long (AZ, A, TA)] غَضَنٌ an inf. n. of غَضِنَ. (MA [See 5, in two places.]) — — See also غَضْنٌ, in three places, — — غَضَنُ العَيْنِ signifies The exterior, or apparent جِلْدَة [app. meaning tunic i. e. the (??)] of the eye. (S, TA.) غَضْنَةٌ [A patch of the smallpox] One says of a person whose skin has became covered, or wholly covered, (أُلْبِسَ,) with the smallpox, أُصْبَحَ جِلْدُهُ غَضْنَةً وَاحِدَةً [His skin has became (??) patch of the smallpox]: and some say غَضْبَة (S,) غِضَانٌ the subst from the verb in the phrase غَضَنَتْ بِوَلَدِهَا [i. e. a subst. signifying The (??) denoted by that phrase. q. v.] (K) غَضِينٌ A she-camel's young one or fœtus, cast in an imperfect state, before the hair has (??) upon it and its make has become [perfectly] apparent. (TA.) أَغْضَنُ Contracting his eye so as to wrinkle the lids, naturally, or by reason of enmity, or (??) pride. (K.) غضو and غضى 1 غَضَا, aor. يَغْضُو; and غَضَى, aor. يَغْضَى: see 4; the former, in three places. — غَضَا, (K, TA, aor. يَغْضُو, thus in the M, (TA,) inf. n. غُضُوٌّ. (K, * TK,) He, i. e. a man, [and app. it. i. e. a thing,] was, or became, such as is termed غَاضٍ [q. v.]. (K, TA. [In the TK it is mentioned only as said of a thing but the context in the K indicates that it is said of a man, and app. of a thing also.]) — [See also غُضُوٌّ below] — غَضِيَتِ الإِبِلُ, inf. n. غَضًا, The camels had a complaint (M, K, TA) of their bellies (K, TA) from eating of the trees called غَضًا. (M, K, TA.) — — And غَضِيَتِ الأَرْضُ The land abounded with the trees called غَضًا. (IKtt, TA.) 4 اغضى, (K,) inf. n. إِغْضَآءٌ, (S,) He contracted his eyelids; drew them near together; (S, K;) like غَضَّ; (TA in art. غض;) [and] so اغضى عَيْنَهُ; said of a man: (Msb:) or he closed his eyelids upon his iris; so in the M; as also ↓ غَضَا, a dial. var. of اغضى, likewise mentioned by ISd; and ↓ غَضَى, aor. يَغْضَى, is also a dial. var. thereof: (TA:) or he made one of his eyelids to cleave to the other, that he might not see a thing, by reason of shame: (Har p. 19:) or he put one of his eyelids upon the other from dislike of a thing. (Id. p. 492.) [See also 6.] — — Hence it is used in relation to forbearance: so that one says, أَغْضَى عَلَى القَذَى He held, or refrained, notwithstanding annoyance, spontaneously, without being asked, or without constraint: (Msb, TA:) or اغضى عَلَى قَذًى he bore annoyance patiently. (M, TA.) And اغضى عَنْهُ He feigned himself neglectful of it; [he closed his eyes from it;] he connived at it; as also اغمض عنه. (TA in art. غمض.) And [sometimes] الإِغْضَآءُ means The abstaining from proceeding to extremities. (Mgh in art. جوز.) — — Hence also, اغضى عَلَى الشَّىْءِ He was silent respecting the thing; and so ↓ غَضَا, aor. يَغْضُو. (K, TA.) — — And اغضى عَنْهُ طَرْفَهُ means He closed, or turned away, from him, or it, his eye, or eyes; syn. سَدَّهُ [in the CK [شَدَّهُ], or صَدَّهُ: (K, TA:) so in the M. (TA.) — اغضى اللَّيْلُ The night was, or became, dark; (S, Msb, K;) and covered everything (K, TA) with its darkness; from ISd; (TA;) as also ↓ غَضَا, aor. يَغْضُو. (K, TA. [See also غُضُوٌّ.]) 6 تغاضى He contracted, or put together, his eyelids, that he might not see an evil, or unseemly, thing. (Har

p. 473. [See also 4.]) — — And [hence,] تغاضى عَنْهُ i. q. تَغَافَلَ [i. e. He was, or he feigned himself, unmindful, &c., of him, or it]: (K, TA:) like تَغَابَى عنه: mentioned by Az. (TA. [See, again, 4.]) غَضًا, said by Th to be written [thus] with ا but ISd says, I know not why this is; (TA;) [the latter, it seems, holding its last letter to be originally ى, not و;] A species of trees, (S, Msb, K,) well known, (K,) the wood of which is of the hardest of wood, and therefore there is hardness in its charcoal; (Msb;) it is of the plants of the sands, and has [sprigs, or foliage, of the kind termed] هَدَب [q. v.], like that called أَرْطًى; (TA;) and its fire is of long continuance: (Har p. 60:) [see also رِمْثٌ: Mr. Palgrave (in his Travels, i. 38,) describes it as a shrub believed by him to be peculiar to the Arabian Peninsula, " of the genus Euphorbia, with a woody stem, often five or six feet in height, and innumerable round green twigs, very slender and flexible, forming a large feathery tuft, not ungraceful to the eye, while it affords some kind of shelter to the traveller, and food to his camels: "] the sing. [or rather n. un.] is غَضَاةٌ: (K:) and AHn says that sometimes غَضَاتٌ is a pl. [of the n. un.]. (TA.) — — Hence, ذِئْبُ غَضًا [A wolf of trees, or shrubs, called غَضًا]; (S, K;) or, as in the handwriting of Aboo-Zekereeyà ذِئْبُ الغَضَا; and such is the most abominable, or malignant, or noxious, of wolves; for he comes not into close proximity to men save when he desires to attack: or this means the wolf of the covert of trees: for — — غَضًا signifies also A covert of trees: (TA:) and a غَيْضَة [i. e. thicket; or collection of tangled, or confused, or dense, trees; &c.]. (K, TA.) — — أَهْلُ الغَضَا is an appellation of the people of Nejd, (K, TA,) because of the abundance of [the trees called] غضا there. (TA.) بَعِيرٌ غَضٍ A camel having a complaint of his belly from eating of the trees called غَضًا: and إِبِلٌ غَضِيَةٌ and غَضَايَا [camels having such a complaint]; (S, K;) like رَمِثَةٌ and رَمَاثَى. (S.) غَضْيَا: see غَضْيَآءُ. — — Also, (K, TA,) determinate, and imperfectly decl., like [its syn.] هُنَيْدَةُ, (TA,) A hundred camels: (IAar, K, TA:) held by ISk to be so called as being likened to a place producing [an abundance of] غَضًا [i. e. the trees thus called]: AA has mentioned it with the article ال, saying that الغَضْيَا signifies a hundred. (TA.) غَضْيَآءُ A land (أَرْضٌ) abounding with the trees called غَضًا. (S, K.) — — And, as also ↓ غَضْيَا, A place in which is a collection of the trees called غَضًا; (K, TA;) a place where they grow. (TA.) — — And the former, Rugged land or ground. (TA.) غُضُوٌّ Intense darkness of the night. (IKtt, TA. [Perhaps in this sense an inf. n. of which the verb is غَضَا: see 4, last sentence.]) — — And The eating of the trees called غَضًا. (IKtt, TA. [App. in this sense an inf. n. of which the verb is غَضَا.]) — And A state of muchness, abundance, copiousness, fulness, or completeness, or a thing. (K. [See also 1, second sentence.]) رَجُلٌ غَضِيٌّ عَنِ الخَنَا or عَنِ الفَحْشَآءِ [A man who refrains from taking notice of that which is foul, abominable, unseemly, or obscene,] may be from غَضَا; or it may be from أَغْضَى, similar to أَلِيمٌ and وَجِيعٌ; but the former derivation is the better. (TA.) غَضَوِيٌّ a rel. n. from الغَضَا [the trees thus called], and applied to a camel [app. as meaning That is fond of, or wont to feed upon, the trees called غَضًا]. (S.) غَضْيَانَةٌ A herd of camels of generous race: (K, TA:) mentioned by Az, from AA. (TA.) غَاضٍ Dark; applied to night (لَيْل); as also ↓ مُغْضٍ, but this latter is rare: (S, Msb:) and so غَاضِيَةٌ, (S, K,) applied to a night (لَيْلَة): (S:) or, thus applied, accord. to Az, intensely dark. (TA.) — — And غَاضِيَةٌ signifies also Bright, or shining brightly; (S, K;) applied to a night, (thus in one of my copies of the S,) or to fire (نَار): (so in other copies of the S and in the TA:) thus having two contr. meanings. (S, K.) — — And Great; applied to a fire (نار): a signification said by Az to be taken from the fire of the tree called غَضًا, which is of the best of firewood. (TA.) — بَعِيرٌ غَاضٍ A camel that eats the trees called غَضًا: and إِبِلٌ غَاضِيَةٌ and غَوَاضٍ [camels that eat those trees]. (S, K.) — شَىْءٌ غَاضٍ A thing that is much in quantity, abundant, copious, full, or complete. (K.) — — And رَجُلٌ غَاضٍ A man having food and clothing; or having a good state, or condition, in respect of food, and having clothing; sufficed, or satisfied. (K.) مُغْضٍ: see the next preceding paragraph. غط 1 غَطَّهُ فِى المَآءِ, aor. غَطُ3َ, (S, Msb, K,) and غَطِ3َ, (K,) [the latter contr. to analogy,] inf. n. غَطٌّ, (S, Msb,) He immersed, immerged, dipped, plunged, or sunk, him, or it, in the water: (S, Msb, K:) he made him to plunge, or dive, in, or into, the water: (S:) [Golius adds, as from Ibn-Maaroof, head-downwards; but it is not so in my copy of the KL:] and غَتَّهُ signifies the same. (TA in art. غت.) — — And غَطَّهُ, inf. n. غَطٌّ, He pressed, or squeezed, him, or it, (عَصَرَهُ,) vehemently; and i. q. كَبَسَهُ [q. v.]. (TA.) [And غَتَّهُ, q. v., has a similar meaning.] — غَطَّ, aor. غَطِ3َ, inf. n. غَطِيطٌ, said of a he-camel, (S, Msb, K,) He brayed; syn. هَدَرَ: (K:) or he brayed, (هَدَرَ, AZ, S,) or made a sound, (صَوَّتَ, Msb,) in the شِقْشِقَة [or bursa faucium]: when not in the شقشقة, it is termed هَدِيرٌ: you say of the she-camel, تَهْدِرُ; not تَغِطُّ; (AZ, S, Msb;) because she has no شقشقة: (AZ, S:) or, as some say, he brayed, but not in the شقشقة. (L.) — — غَطَّ, aor. as above, (Msb, K, *) and inf. n. as above (S, Msb, K *) and غَطٌّ, (TA,) said of a person sleeping, (S, Msb, K,) and of one strangled, or throttled, (S, K,) and of an animal slaughtered, (K,) He emitted a sound; (K;) in which sense it is also said of a lynx, and of a leopard, and of a bustard: (TA:) or snored, or snorted: (S, TA:) or sent back his breath up to his fauces so that it was heard by persons around him: (Msb:) or emitted a sound with his breath, reiterating his breath where he found not an easy passage [for it]. (TA.) — — غَطَّتِ البُرْمَةُ The stone cooking-pot boiled audibly. (TA.) — — See also غَتَّ, near the end of the paragraph. 3 غاطَّ حُوتًا He vied, or contended, with a fish in plunging, or diving. (JK in art. قمس.) 6 تغاطّ القَوْمُ The people, or company of men, vied, or contended, one with another, in plunging, or diving, (تَمَاقَلُوا,) in the water. (S.) And الصِّبْيَانُ يَتَغَاطُّونَ فِى البَحْرِ The children vie, or contend, one with another, in plunging, or diving, (يَتَقَامَسُونَ,) in the sea or great river. (A in art. قمس.) 7 انغطّ فِى المَآءِ He (a man, TA) became immersed, immerged, dipped, plunged, or sunk, in the water; or he plunged, or dived, in the water. (S, Msb, TA.) R. Q. 1 غَطْغَطَ البَحْرُ [inf. n. غَطْغَطَةٌ] The waves of the sea became high (عَلَتْ), so in some copies of the K, or estuated (غَلَتْ); so in other copies of the K, and in the L; (TA;) as also ↓ تَغَطْغَطَ. (O, K, TA.) — — And غَطْغَطَتِ القِدْرُ [The contents of the cooking-pot] made a sound: or boiled vehemently. (K.) — — And غَطْغَطَ عَلَيْهِ, said of sleep, It overcame him. (L, K, TA.) R. Q. 2 تَغَطْغَطَ: see the next preceding paragraph. — — Also It (a thing) became separated, or dispersed. (Sgh, K, TA.) غَطَاطٌ The [bird called the] قَطَا [i. e. the sandgrouse]: (M, K:) or a species thereof, (S, K,) or, as some say, a species of bird not of the قطا, (TA,) dust-coloured in the backs and the bellies (S, K, TA) and the bodies, (S, TA,) black in the inner sides of the wings, (S, K, TA,) long in the legs and the necks, and slender, not collecting in flocks, two or three at most being found together: (S, TA:) n. un. with ة: (S, K:) it is said that the قطا compose two species: the short in the legs, yellow in the necks, black in the primary feathers of the wings, of a white hue tinged with red (صُهْب) in the tertials, are the كُدْرِيَّة and the جُونِيَّة: and the long in the legs, white in the bellies, dust-coloured in the backs, wide in the eyes are the غطاط: AHát says that in the أَخْدَعَان [by which is here meant, as in some other instances, the places of the two veins so called in the neck] of the غَطَاطَة are what resemble two decorations, two lines, black and white; and it is slender, [but] exceeding the مُكَّآء: accord. to Skr, it is a bird resembling the قطا. (TA.) — See also the paragraph here following. غُطَاطٌ The commencement of the dawn: (S, K:) or a remaining portion of the blackness of the night: (S, * K:) or the commingling of the darkness of the last part of the night with the light of the

first part of the day: (TA:) and (K) the سَحَر [or period a little before daybreak; as also ↓ غَطَاطٌ. (Th, K, TA.) غَطْغَطَةٌ a word imitative of The cry of the [bird called the] قَطَا: (S, K:) — — and of The sound of the [vehemently-boiling] cooking-pot. (TA.) قِدْرٌ مُغَطْغِطَةٌ A cooking-pot vehemently boiling. (S.) غطرف Q. 1 غَطْرَفَ He (i. e. God) made persons to be [غَطَارِيف i. e. chiefs, &c., (pl. of غِطْرِيفٌ,) or] noble. (Ham p. 793.) — — [And He treated (??)- lently, unjustly. (Freytag, from the Deewán of the Hudhalees.)] — See also the next paragraph. Q. 2 تَغَطْرَفَ He sought chiefdom, or lordship; [&c.;] from غِطْرِيفٌ meaning سَيِّدٌ. (O.) — — And He magnified himself, or was proud: (El-Ahmar, O, K:) [and so, app., ↓ غَطْرَفَ, for] غَطْرَفَةٌ and تَغَطْرُفٌ and تَغَتْرُفٌ signify تَكَبُّرٌ: (S:) [or] he was proud, haughty, or self-conceited, in walk (IAar, O, K) especially. (IAar, O) غَطْرَفَةٌ [app. an inf. n. of غَطْرَفَ, q. v.; and, used as a simple subst., signifying Self-magnification, or pride: (see Q. 2:) or] pride, haughtiness, or self-conceit: and play, or sport; or such as is vain, or unprofitable. (Ibn-'Abbád, O, K.) غِطْرَافٌ: see غِطْرِيفٌ, in two places. غُطْرُوفٌ: see the following paragraph. غِطْرَوْفٌ: see the following paragraph. غِطْرِيفٌ The hawk, or falcon; syn. بَازٍ: this is said to be the primary signification: (Ham p. 793:) or the young one thereof (Ibn-'Abbád, S, O, K:) or the hawk, or falcon, (بَازٍ,) that has been taken from its nest: as also ↓ غِطْرَافٌ. (TA.) — — And A سَيِّد [i. e. chief, or lard, &c.]: (S:) or a سَيِّد that is high-horn, or noble, (Lth, O, K,) or generous: said to be so called as being likened to the hawk, or falcon: (Ham ubi suprà:) and liberal, bountiful, generous, noble, and youthful: (ISk, O, K:) or a goodly, or comely, youth or young man. (TA:) and ↓ غِطْرَافٌ signifies the same: (ISk, O, K:) pl. غَطَارِفَةٌ (O, K, TA) and غَطَارِيفُ and غَطَارِفُ. (TA.) Also Goodly, or beautiful; and so ↓ غُطْرُوفٌ and ↓ غِطْرَوْفٌ: (Ibn- 'Abbád, O. K:) or the last of these signifies a youth, or young man, such as is ظَرِيف [i. e. excel-lent, or elegant in mind, manners, and address, or speech, and in person. &c.]. (AA, O, K.) — — Also The common fly: syn. ذُبَابٌ. (Ibn-'Abbád, O, K)— — And عُنُقٌ غِطْرِيفٌ A wide neck. (O, TA.:) as also خِطْرِيفٌ (TA.) غطس 1 غَطَسَهُ, (S, A, K,) aor. غَطِسَ, (S, TA,) inf. n. غَطْسٌ; (S;) or ↓ غطّسهُ, (Msb,) inf. n. تَغْطِيسٌ; (TA;) or both: (A. TA;) He immersed, immerged, dipped, plunged, or sunk, him or it, in water. (S, A, Msb * K, TA.) — — [Hence,] ↓ غَطَّسَنِى فِى بَحْرِ انْعُمِهِ He overwhelmed me in the sea of his benefits, or favours]. (A.) — غَطَسَ, aor. غَطِسَ, (Msb, K,) inf. n. غَطْسٌ, (Msb,) He, or it, became immersed, immerged, dipped, plunged, or sunk, in water or he immersed, or immerged himself, plunged, or dived, in water (Msb, * K) — — غَطَسَ فِى الإِنَآءِ He put his mouth into the vessel and so drank. (Ibn-'Abbád, K.) — غَطَسَتْ بِهِ اللُّجَمُ Death took him away: (Sgh, K:) a dial. var. of عَطَسَتْ [q. v.]. (TA.) 2 غَطَّسَ see the preceding paragraph, in two places. 6 تغاطسا They two vied, or contended, each with the other, in plunging, or diving, (A, K,) in water; (K;) syn. تَمَاقَلَا (A, K) and تَغَاطَّا (A) and تَغَامَسَا. (TA.) And تغاطسوا They vied, or contended, one with another, in plunging, or diving, in water; syn. تَغَاطُّوا. (TA.) — تغاطس He feigned himself negligent, inattentive, inadvertent, inconsiderate, or heedless, not being really so; (Sgh, K;) and تغاطش is a dial. var. of the same: both are from Aboo-Sa'eed Ed-Dareer (TA.) You say, تغاطس عَنْهُ He feigned himself negligent of it, &c.; (Aboo-Sa'eed, TA in art. غطش;) and [app. in like manner] تغاطسهُ. (IAar, TA in art. عمش.) غَطَّاسٌ One who dives to the bottom of water to fetch the shells that contain pearls, &c. (TA.) لَيْلٌ غَاطِسٌ Dark night: as also غَاطِشٌ. (IDrd.) مَغْطِسٌ A place in which one plunges, or dives. (TA.) مَغْنَطِيسٌ and its variations, here mentioned in the S and L and K, see in art. مغنطس. غطش 1 غَطَشَ, aor. غَطِشَ, (A, K,) inf. n. غَطْشٌ, (TK,) [or perhaps غَطَشٌ, q. v.,] It (the night) became dark; (A, K;) as also ↓ أَغْطَشَ: (S, K:) or غَطْشٌ is syn. with سَدَفٌ; and hence اللَّيْلُ ↓ اغطش [app. meaning the night became dark, or black]. (As, A, TA.) [See غَطْشٌ, below.] — غَطِشَ, (S, TA.) [aor. غَطَشَ,] inf. n. غَطْشٌ, (TA,) He had an affection resembling weakness of the sight, with a shedding of tears at most times. (S, TA.) And غَطِشَ البَصَرُ [The eye, or sight, became weak, and affected with a shedding of tears at most times] and so ↓ اغطاشّ, like احمارّ [in measure] (TA and عَيْنُهُ ↓ تغطّشت His eye became dark, or dim, (IDrd, K,) and weak-sighted. (IDrd.) 4 اغطش: see 1, in two places. — — اغطشوا They entered into, or upon, the darkness [of night]. (TA.) — اغطش اللّٰهُ اللَّيْلَ God made the night dark, (Fr. S, A, * K) 5 تَغَطَّشَ see 1. last sentence. 6 تغاطش عَنْهُ He feigned himself negligent, or heedless, of it; (Aboo-Sa'eed Ed-Dareer, K;) namely, a thing, or an affair; as also تغاطس; (Aboo-Sa'eed;) and [app. in like manner] تغاطشهُ: (IAar, TA in art. عمش:) or he feigned himself blind to it; either in the eyes or intellectually; syn. تعامى. (TA.) You say also, مَرَرْتُ بِهِ فَتَغَاطَشَ [I passed by him and he feigned himself heedless, or blind]. (A.) 11 إِغْطَاشَّ see 1, last sentence. غَطْشٌ i. q. سَدَفٌ [app. meaning The darkness, or blackness, of night]: (As, A, TA:) Aboo-Turáb, (L,) or AZ, (TA,) makes it to be after the غَبَش: (L, TA:) and ↓ غُطَاشٌ also signifies the darkness and confusedness of night. (TA.) — — Also Weakness of sight, with a shedding of tears at most times: (K:) or an affection resembling this. (S, TA.) غَطِشٌ: see أَغْطَشُ, in two places. فَلَاةٌ غَطْشَى, (As, A 'Obeyd, Kr, S, A,) or غَطْشَآءُ, (O, K,) if from غَطَشَ اللَّيْلُ. originally [and properly] like عَمْيَآءُ, but by poetic license it is made perfectly decl., [with tenween,] but if غَطْشَانُ occurred, as meaning " dark," it would be a fem., written [غَطْشَى,] with ى (O, TA,) or both forms, without and with medd, (TA,) A desert, or waterless desert, that is dark: (Kr:) or of which the ways through it are obscure; (As, A 'Obeyd,. A, TA;) where one cannot find the right way. (As, A 'Obeyd, S, K, TA.) You say, رَكِبْنَا فَلَاةً غَطْشَى وَنَحْنُ كَرِمَالِهَا عَطْشَى [We travelled upon a desert, or waterless desert, of which the ways through it were obscure, and we were like its sands thirsty]. (A.) غُطَاشٌ: see غَطْشٌ. غَاطِشٌ: see what next follows. أَغْطَشُ Dark; applied to night; as also ↓ غَاطِشٌ and ↓ غَطِشٌ: [fem. غَطْشَآءُ: see غَطْشَى:] and ↓ تَغْطِيشٌ, an inf. n. [of غَطَّشَ] used as an epithet, signifies the same, applied to sight. (TA.) — — Also A man having the affection of the eyes termed غَطَشٌ; (S, TA;) as also ↓ غَطِشٌ: (TA:) fem. of the former غَطْشَآءُ. (S, TA.) تَغْطِيشٌ: see the next preceding paragraph. مُتَغَاطِشٌ Feigning blindness to a thing. (S.) [See 6.] غطف غَطَفٌ Ampleness of the means, or circumstances, of life: (S, O, K:) like غَضَفٌ. (O.) — And Length, and a folding, (O, K,) in the edges of the eyelids, (O,) or of the edges of the eyelids: (K:) or length, and then a bending [app. upwards] of the eyelashes: occurring in a trad., and, as some relate it, with ع; but Er-Riyáshee knew not this, and thought it to be غَطَف: (TA:) or abundance of the hair of the eyebrow: (K:) said by ISh to be syn. with وَطَفٌ: (TA:) but by IDrd said to be the contr. of وَطَف, and signifying paucity of the hair of the eyebrows: (O, TA:) and it is said to be sometimes used as meaning paucity of the eyelashes. (TA.) [See also غَضَفٌ.] [غطفان, in a note to " Abulf. Ann. " i. 194, thought by Reiske to be the name of a bird, is app. a mistake for some word relating to the cry of the bird called غَطَاط.] غَاطُوفٌ A مِصْيَدَة [or snare, trap, gin, or net]: a dial. var. of عَاطُوفٌ [q. v.]. (TA.) أَغْطَفُ A life (عَيْشٌ) ample in its means, or circumstances: like أَغْضَفُ. (S, O.) — And syn. with أَوْطَفُ in relation to the edges of the eyelids [Having what is termed غَطَفٌ as meaning وَطَفٌ]. (TA.) غطل 1 غَطَلَتِ السَّمَآءُ يَوْمَنَا هٰذَا, (JK, O, K) (JK, O,) and ↓ أَغْطَلَت, (JK, O, K,) The sky has [by its becoming overcast] concealed the light of the sun [in this our day]: (JK:) or its دَجْن [or shade of the clouds in a rainy day, or its abundant rain, or its covering of clouds full of moisture, and dark, but

containing no rain,] has overspread. (O, K.) — And غَطِلَ اللَّيْلُ, aor. غَطَلَ, (K, TA,) inf. n. غَطْلٌ, (TA,) The darkness of the night became confused. (K, TA.) 4 أَغْطَلَ see the preceding paragraph. Q. Q. 1 غَطْيَلَ, (O, K, TA,) with the ط before the ى, (K, * TA,) He was, or became, abundant in his property, or cattle, and his dependents, or relations and household, or servants, (O, K, TA,) and his weal. (O, TA.) — And غَيْطَلَ, (O, TA,) thus correctly in the following senses, accord. to the K غَطْيَلَ, but this is a mistake, (TA,) He made his traffic to be in beasts of the bovine kind, bulls or cows, (O, K, TA,) which are termed غَيْطَلٌ. (TA.) — — And غَيْطَلَ القَوْمُ فِى الحَدِيثِ The people, or party, pushed on, pressed on, or were copious or profuse, in discourse; or entered into it; and their voices became high: (K, * TA:) on the authority of El-Hejeree. (TA.) [Accord. to the K غَطْيَلَ, which is said in the TA to be a mistake.] Q. Q. 4 اِغْطَأَلَّ It became heaped up, or it mounted, one part upon another: (A 'Obeyd, O, K, TA:) and so اِغْظَأَلَّ, mentioned by IKtt: (TA:) the former verb occurs in a verse of Hassán Ibn-Thábit, said of the sea. (O, TA.) — — And, said of the heat, It rose, or became raised. (R, TA.) غَيْطَلٌ is pl. of ↓ غَيْطَلَةٌ, [or rather a coll. gen. n. of which the latter is the n. un.,] signifying Numerous dense or tangled trees: (S, O:) or the latter word signifies thus: (K:) or it (the latter) signifies also dense, or tangled, trees: (S, O:) or both signify thus: and also anything confused, or mixed: (Ham p. 213:) or the latter has this last meaning: and signifies also a collection of trees and of herbs; (AHn, TA;) and a collection of [the common tamarisks, called] طَرْفَآء; (K, TA;) as AHn says on one occasion. (TA.) — — And [the former, or perhaps both words,] The light of the dawn when mingling with the darkness of the night. (Ham p. 213 [q. v.].) — — And غَيْطَلُ الضُّحَى signifies حَيْثُ تَكُونُ الشَّمْسُ مِنْ مَشْرِقِهَا كَهَيْئَتِهَا مِنْ مَغْرِبِهَا وَقْتَ الظُّهْرِ, (JK, O, and so in copies of the K,) or بَعْدَ الظُّهْرِ, (accord. to the text of the K in the TA,) or وَقْتَ العَصْرِ: (so in some copies of the K, as mentioned in the TK:) [the last is evidently the right reading; and the meaning, The period of the earlier part of the forenoon, after sunrise, when the sun is distant from its place of rising like as it is from its place of setting at the time of the عَصْر (q. v.): الظهر is probably an old mistranscription.] — Also Beasts of the bovine kind, bulls or cows. (TA.) [See also غَيْطَلَةٌ, last explanation.] — — And The cat: (K, TA:) as also خَيْطَلٌ: on the authority of Kr. (TA.) غَيْطَلَةٌ: see غَيْطَلٌ. — — Also A company, or collection, (Th, K, TA,) of men: (K, TA:) or the assembling of men, and their becoming in a dense, or confused, state. (IAar, TA.) — — And Darkness; as also ↓ غَيْطُولٌ; (K;) or the latter signifies confusedness of darkness; (IDrd, O;) or signifies also dense (lit. accumulated) darkness. (K. [The Arabs describe thick darkness as " darknesses one above another: " see Kur xxiv. 40.]) And The intricate and confused blackness of night: (S, O, K:) or غَيْطَلَةُ اللَّيْلِ signifies the confusedness and denseness of the darkness [of night]: and the pl. is غَيَاطِلُ. (TA.) — — Also A confusion, or mixture, of cries or shouts or noises; (S, * O, * K;) and so ↓ غَيْطُولٌ: (IDrd, O, K:) غَيْطَلَاتٌ, pl. of the former, signifies clamours of men: and the sing., the numerous cries or shouts or noises, and the dust, of war, or battle. (TA.) — — And The overpowering influence of drowsiness: (O, K:) [or so غَيْطَلَةُ نُعَاسٍ: pl. غَيَاطِلُ:] one says, رَيَّثَتْهُ غَيَاطِلُ النُّعَاسِ meaning غَوَالِبُهُ [i. e. The overpowering influences of drowsiness retarded him, or made him late]. (A, TA.) — — And The means of happiness of the present world or state of existence: (K:) or غَيَاطِلُ الدُّنْيَا means those means of happiness: (O:) or this latter phrase means the consecutive means of happiness of the present world. (TA.) And The eating and drinking and rejoicing, with security. (Fr, O, K.) — — And الغَيْطَلَةُ (accord. to Fr, as is said in the O and TA,) signifies المَالُ المُطْغِى [as though most probably meaning Property that causes extravagance]: (O, K, TA:) [but from what SM remarks respecting it, I can only infer that he holds المُطْغِى to be an epithet applied to the cow as signifying " having a youngling," which is termed طَغْيَا or طُغْيَا, (like المُعْجِلُ signifying " having a calf," which is termed عِجْلٌ, and several other epithets of the same form,) and in like manner applied to a collective number of cows, though I do not find it mentioned in this sense; i. e., that he understands; and would explain, المَالُ المُطْغِى as signifying The cattle, meaning cows, having younglings: but his derivation of it seems to be far-fetched; and perhaps he may have been led to assign this meaning to it by another explanation of غَيْطَلَةٌ with which it is agreeable, and which will be found in the next sentence:] it is not [he says] from طَغَا, aor. يَطْغُو, signifying أَسْرَفَ فِى الظُّلْمِ, as it seems to be at first sight; but from طَغَتْ said of the بَقَرَة وَحْشِيَّة, signifying صَاحَتْ, the like of which is also said of the ثَوْر. (TA.) — — غَيْطَلَةٌ signifies also Such as has milk, of gazelles, or antelopes, and of beasts of the bovine kind [perhaps meaning of the wild species, i. e. bovine antelopes]; (S, O, K;) pl. غَيَاطِلُ: (S, O:) accord. to AO, the بَقَرَة وَحْشِيَّة [or bovine antelope]: (S, O:) Th says that it signifies the بَقَرَة [or beast of the bovine kind, bull or cow], not particularizing the wild species. (TA.) [See also غَيْطَلٌ, last explanation but one.] غَيْطُولٌ: see غَيْطَلَةٌ, first quarter, in two places. غُوطَالَةٌ i. q. رَوْضَةٌ [generally meaning A meadow]. (IAar, O, K.) شَجَرٌ مُغْطَئِلٌّ Dense, or tangled, trees. (JK. [See also غَيْطَلٌ.]) And غُصُونٌ Soft, or tender, branches, (O, TA,) having dense leaves. (TA.) غطم غِطَمٌّ A great sea, (S, K, TA,) abundant in water; (S, TA;) and ↓ غِطْيَمٌّ, (K, TA,) like قِرْشَبٌّ, (TA,) [in the CK غِطْيَم,] signifies the same; as also ↓ غَطَمْطَمٌ: (K, TA:) one says بَحْرٌ غِطَمٌّ. (S.) — — And (assumed tropical:) A man large (S, K) in disposition (S) or dispositions; (K;) [i. e.] liberal, or bountiful: (TA:) one says رَجُلٌ غِطَمٌّ. (S.) — — And A numerous company, or collective body: (K, TA:) one says جَمْعٌ غِطَمٌّ. (S, TA.) And ↓ عَدَدٌ غِطْيَمٌّ, like قِرْشَبٌّ, A large number. (TA.) [See also غُطَامِطٌ, in art. غطمط.] غِطْيَمٌّ: see the preceding paragraph, in two places. غَطَمْطَمٌ: see the first paragraph. غَيْطَمٌ Thick milk. (K, TA.) غطمط Q. 1 غَطْمَطَةٌ [an inf. n. of which the verb is غَطْمَطَ] The dashing together of the waves of the sea; as also ↓ تَغَطْمُطٌ: (K:) you say, ↓ تَغَطْمَطَ عَلَيْهِ المَوْجُ The waves dashed together upon him so as to cover him. (TA.) — — And The sea's being great in the waves, and abundant in the water; as also غِطْمَاطٌ; each an inf. n. (IDrd, K, TA: but omitted in the CK.) — — And The boiling of a cooking-pot: (K:) [or its boiling vehemently; for] you say, غَطْمَطَتِ القِدْرُ meaning The cooking-pot boiled vehemently; as also ↓ تَغَطْمَطَتْ: (TA:) and ↓ تَغَطْمُطٌ signifies also the sounding of the boiling of a cooking-pot. (K, TA.) — — And The sounding of a torrent in a valley. (K.) Q. 2 تَغَطْمَطَ, and its inf. n.: see the preceding paragraph, in four places. — — The inf. n. signifies also The making, or sending forth, a sound (S, K) with which, (S,) or in which, (K,) is a roughness. (S, K.) غِطْمَاطٌ (originally an inf. n., mentioned above: TA:) Waves (مَوْجٌ) dashing together. (K, TA.) غُطَامِطٌ (S, K) and ↓ غَطْمَطِيطٌ (IDrd, K) The sound of the sea when the waves are great and the water is abundant: (so accord. to copies of the K:) or the sound of the boiling of the sea; (so [the former] in a copy of the S; TA;) or of the boiling of the cooking-pot, and of the waves of the sea: (so in other copies of the S: TA:) and ↓ the latter word, also, the sound of water. (IDrd, TA.) — And بَحْرٌ غُطَامِطٌ and ↓ غَطَوْمَطٌ and ↓ غَطْمَطِيطٌ A sea great in the waves, and abundant in the water. (K.) غُطَامِط is applied in a verse of Ru-beh to a number of men [app. as meaning (assumed tropical:) Multitudinous]. (TA voce غِطْيَمٌّ, by which it is followed.) غَطَوْمَطٌ: see the next preceding paragraph. غَطْمَطِيطٌ: see غُطَامِطٌ, in three places. [Accord. to J, the م in the words of this article is augmentative.] غطو and غطى 1 غَطَا الشَّىْءَ, (K, TA,) first pers. غَطَوْتُ, aor. 1ُ3ْ2, (Msb,) inf. n. غَطْوٌ; (TA;) and غَطَى الشَّىْءَ, (K, TA,)

first pers. غَطَيْتُ, aor. 1ِ3ِ2 (S, Msb,) inf. n. غَطْىٌ; (S, TA;) and غَطَى عَلَيْهِ; (K;) and ↓ غطّاهُ, (S, K,) inf. n. تَغْطِيَةٌ; (S;) or this has an intensive signification; (Msb;) [but it is very often used in the sense of غَطَاهُ without teshdeed;] and ↓ اغطاهُ; (Msb, K;) He, or it, covered, or concealed, the thing; (K and TA in explanation of all;) and came, or became, upon it, or over it. (K and TA in explanation of all except the first.) غَطَّى ↓ عَلَيْهِ المِشْمَلَةَ, a phrase used by Lh, is thought by [Sd to mean He covered [or enveloped] him with the [garment called] مشملة, i. e. غَطَّاهُ بِهَا. (TA in art. شمل.) — — غَطَى اللَّيْلُ فُلَانًا means The night clad [or covered] such a one with its darkness; as also ↓ غطّى (K.) [And the former is also said of the night as though intrans.; an objective complement being app. understood: thus,] غَطَى اللَّيْلُ, (S, K,) aor. 1ِ3ِ2 (S, TA;) as also غَطَا, aor. 1ُ3ُ2, (S, Msb, K,) inf. n. غَطْوٌ and غُطُوٌّ; (K, TA;) signifies The night was, or became, dark: (S, K, TA;) [and Freytag states that ↓ اغطى is used in this sense in the Deewán of Jereer; like اغضى;] or covered, or concealed, everything with its darkness: (Msb:) or as some say, rose, and covered, and clad, everything. (TA.) — — اَللّٰهُمَّ اغْطِ عَلَى قَلْبِهِ is a saying of the Arabs, meaning أَغْشِ [i. e. O God, put Thou a covering upon, or over, his heart]. (TA.) — — And one says, غَطَاهُ الشَّبَابُ. inf. n. غَطْىٌ and غُطِيٌّ, [but the latter I think doubtful, for it is of a measure extr. as that of an inf. n. of a trans. v.,] meaning أَلْبَسَهُ [i. e. Youthfulness, or young manhood, clad him, or invested him as with clothes]; as also ↓ غطّاهُ. (TA.) And [using the former v. as intrans., one says,] غَطَى الشَّبَابُ, (S, K, TA, [in the CK, erroneously, الشّابُ,]) aor. 1ِ3ِ2, inf. n. غَطْىٌ (S, K) and غُطِيٌّ, thus in the S and accord. to ISd and IKtt and Sgh, but accord. to the K غُطْىٌ, (TA,) meaning اِمْتَلَأَ [i. e. The sap, or vigour, of youth or young manhood became full, or mantled, in a person]. (S, * K, TA.) — — And غَطَتِ الشَّجَرَةُ The tree had long branches, spreading over the ground, (K, TA,) so that it covered what was around it; (TA; mentioned in art. غطى;) like ↓ أَغْطَت. (K, TA.) — — And غَطَا المَآءُ, (S, K, TA,) and غَطَى, (TA,) The water rose, or rose high, (S, * K, TA.) and became abundant. (TA.) And غَطَا عَلَى الشَّىْءِ is said of anything as meaning It rose, and became high, upon, or over, the thing. (S, TA.) And غَطَيَانُ البَحْرِ signifies The overflowing of the sea, or great river. (TA.) — — And غَطَتِ النَّاقَةُ, (K, TA,) inf. n. غَطْىٌ, (TA,) The she-camel proceeded in her course, (K, TA,) and stretched forth. (TA.) — — And فَعَلَ بِهِ مَا غَطَاهُ is mentioned in the M as meaning سَآءَهُ [i. e. He did to him that which occasioned evil to him; or that which displeased, grieved, or vexed, him]: but this may be a mistranscription, for عَظَاهُ, which is mentioned in the K in this sense: or the two verbs may be dial. vars. (TA. [See also a similar explanation of غَطَاهُ in the first paragraph of art. شرى.]) 2 1ِ3ّ2 see the preceding paragraph, in four places. 4 أ1ِ2ْ3ِ see 1, in three places. — — اغطى الكَرْمُ The grape-vine had the sap running in it, (K, TA,) and increased. (TA.) 5 تغطّى بِهِ (S, MA) He was, or became, covered with it; [or he covered himself with it; namely, his garment [&c.]; (MA;) [and so ↓ اغتطى; for] اغتطى signifies the same as تغطّى. (K.) 8 إِ1ْتَ2َ3ِ see what next precedes. إِنَّهُ لَذُوغَطَوَانٍ Verily he is one possessing might, and power of resistance, in his people, or party; and possessing abundance [of defenders, or of the means of defence &c.]. (K.) غِطَآءٌ A cover, or covering; i. e. a thing by which, or with which, a thing or person is covered, or concealed: (Msb, K: *) or a thing by which or with which, thou art covered, or coverest thyself: (S:) or a thing by which, or with which, thou art covered or another thing is covered: so in the M: accord. to Er-Rághib, a thing that is put upon, or over, a thing, such as a طَبَق [meaning cover, or lid,] and the like thereof, like as the غِشَآء is of clothing and the like thereof; (TA:) or the cover, or lid. of a cooking-pot or the like: (MA:) pl. أَغْطِيَةٌ: (Msb, TA;) it is [said to be] from the phrase غَطَى اللَّيْلُ. (Msb.) — — And it is metaphorically applied to denote (tropical:) Ignorance: whence [accord. to some] the saying in the Kur [l. 21], فَكَشَفْنَا عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ (tropical:) [But we have removed from thee thine ignorance; and thy sight, or thy mental perception, to-day, is sharp, or piercing: see حَدِيدٌ]. (TA.) غِطَايَةٌ A thing, of the stuffing of clothes, with which a woman has covered herself, (K, TA,) beneath her clothes, (TA,) such as the غِلَالَة [q. v.] and the like: (K, TA:) [it is said that] the ى therein is substituted for و. (TA.) غَاطٍ [act. part. n. of 1, Covering, or concealing, &c. — — And hence,] لَيْلٌ غَاطٍ Dark night: or night rising, and covering, and clothing, everything. (TA.) — — And شَجَرَةٌ غَاطِيَةٌ A tree having long branches, spreading over the ground, so that it covers what is around it. (TA.) — — And مَآءٌ غَاطٍ Abundant water. (TA.) غَاطِيَةٌ [as a subst.] A grape-vine covering the ground: (IB in art. عجب:) occurring in a verse cited in that art.: so called because of its high growth and its spreading: (TA in the present art.:) or a grape-vine having many نَوَامٍ, i. e. branches. (T and TA in art. نمى.) مَغْطِىٌّ A thing covered, or concealed, &c. (TA.) — — [Hence] one says, هُوَ مَغْطِىُّ القِنَاعِ, meaning (assumed tropical:) He is obscure in respect of reputation. (TA.) مُغَطَّاةٌ i. q. مُغَبَّاةٌ [meaning A pitfall covered over with earth]. (TA in art. غبى, q. v.) غف 5 تغفّفهُ He took the غُفَّة [i. e. what was sufficient for his subsistence] thereof. (TA.) — — See also what next follows. 8 اغتفّت الفَرَسُ, (S,) or الدَّابَّةُ, (O, K,) inf. n. اِغْتِفَافٌ, (S,) The mare, or the beast, obtained what was sufficient for its subsistence of the [herbage called] رِبِيع; (S, O, K;) as also ↓ تغفّفت: (TA:) or [in the K " and "] acquired somewhat of fatness: (S, O, K:) each of these meanings is mentioned as on the authority of Ks: (S:) AZ mentions the phrase اغتفّت المَالُ, (S,) or اغتفّ المال, (O,) and says that the meaning is [the cattle obtained] middling pasture, and middling fatness. (S, O.) And اِغْتِفَافٌ signifies also The taking [with the mouth] fodder, or provender. (TA.) [See also 8 in art. غث.] — اِغْتَفَفْتُهُ I gave him somewhat, little in quantity. (O, K.) غَفٌّ Such as has become dry of the leaves of رُطْب [or juicy herbage (in the CK رَطْب)]: (O, K:) as also قَفٌّ. (TA.) غُفَّةٌ A sufficiency of the means of subsistence: (S, O, K:) like غُثَّةٌ and غُبَّةٌ. (O in art. غث.) See an ex. in a verse cited voce طَبَعٌ. — — And A thing [or portion of pasture or fodder] that a camel takes with his mouth in haste. (Sh, O, K.) — — And Old, and wasted or withered, such as is the worst, of pasture or herbage. (TA.) — — And A portion remaining of the contents of a vessel and of an udder. (TA.) — — And The mouse; because it is sufficient food for the cat. (IDrd, * O, * K.) غَفِيفَةٌ Such as is beautiful and bright, in full maturity and in blossom, of herbs, or leguminous plants. (K.) جَآءَ عَلَى غِفَّانِهِ He came at the time thereof: (O, K:) so says Ibn-'Abbád: (O:) or (K) it is correctly عِفَّانِهِ, with the unpointed ع (O, K,) originally إِفَّانِهِ. (O.) غفر 1 غَفَرَهُ, aor. غَفِرَ, (K,) inf. n. غَفْرٌ, (S, Mgh, Msb,) He covered, veiled, concealed, or hid, it; (S, Mgh, Msb, K;) i. e., anything. (TA.) This is the primary signification. (Mgh, Msb.) — — [Hence] غَفَرَ الشَّيْبَ بِالخِضَابِ He covered, or concealed, the white, or hoary, hair with dye; (K;) as also ↓ أَغْفَرَهُ. (TA.) — — And غَفَرَ المَتَاعَ, (S, K,) فِى الوِعَآءِ, (K,) He put the goods, or utensils, into the bag, or receptacle, and concealed them; (K;) as also ↓ اغفرهُ. (K.) — — [Hence also] غَفَرَ لَهُ ذَنْبَهُ, (S, Msb, * K,) aor. غَفِرَ, (K,) inf. n. مَغْفِرَةٌ, (S, K,) or this is a simple subst., (Msb,) and غُفْرَانٌ and غَفْرٌ (S, Msb, K) and غُفُورٌ (Lh, K) and غَفِيرَةٌ and غَفِيرٌ, (K,) He (God) covered, his sin, crime, or offence; (K;) forgave it; pardoned it; (Msb, K;) as also ↓ اغتفر ذَنْبَهُ, (S,) or اغتفر لَهُ مَا صَنَعَ he forgave him what he had done: (Msb:) or غُفْرَانٌ and مَغْفِرَةٌ, on the part of God, signify the preserving a man from being touched by punishment: and sometimes غَفَرَ لَهُ

signifies [he forgave him, or pardoned him: and also] he forgave him, or pardoned him, apparently, but not really; and thus it is used in the Kur xlv. 13, accord. to the B. (TA.) As an ex. of the last of the inf. ns. mentioned above on the authority of the K, the following saying, of a certain Arab, is cited: أَسْأَلُكَ الغَفِيرَةَ وَالنَّاقَةَ الغَزِيرَةَ وَالعِزَّ فِى العَشِيرَةِ فَإِنَّهَا عَلَيْكَ يَسِيرَةٌ [I beg of Thee (O God) forgiveness, and a she-camel abounding in milk, and might among the kinsfolk, or in the tribe, for they are to Thee things easy]. (TA.) [See also the paragraph commencing with غَفِيرَةٌ.] — — In the following saying of Zuheyr, the verb is used tropically: أَضَاعَتْ فَلَمْ تُغْفَرْ لَهَا غَفَلَاتُهَا meaning [She lost her young one, and] her acts of negligence with respect to her young one were not forgiven her, by the wild beasts, so they ate it. (TA.) — — غَفَرَ الأَمْرَ بِغُفْرَتِهِ ↓, (S, * K,) and بِغَفِيرَتِهِ ↓, (K,) aor. غَفِرَ, (S,) [lit. He covered the affair with its cover,] means (assumed tropical:) he rectified the affair with that wherewith it was requisite that it should be rectified. (S, K.) [And اغتفرهُ ↓ perhaps signifies the same: see مُرْتَأَبٌ, in art. رأب.] — غَفِرَ, aor. غَفَرَ, (S, K,) inf. n. غَفَرٌ, (S,) It (a garment, or piece of cloth,) became villous; as also اغفارّ ↓, (S, K,) inf. n. اِغْفِيرَارٌ. (S.) — غَفَرَ, (S, K,) aor. غَفِرَ, inf. n. غَفْرٌ, (S,) It (a wound) became recrudescent; or reverted to a bad, or corrupt, state; (S, K;) as also غَفِرَ, [of which see another meaning in what follows,] aor. غَفَرَ, inf. n. غَفَرٌ. (S.) And in like manner the former is said of a sick person: (S:) [i. e.] غَفَرَ signifies likewise He (a sick person) relapsed into disease, after convalescence; as also غَفِرَ: (K, TA:) and in like manner one says of a wounded person. (TA.) And [hence, app.,] it is also said of an excessive lover, meaning He experienced a return of his desire, (K, TA,) after consolation. (TA.) — — غَفِرَ said of a wound signifies also It healed: thus having two contr. meanings. (IKtt, TA.) — غَفَرَ الجَلَبُ السُّوقَ, (K, TA,) aor. غَفِرَ, inf. n. غَفْرٌ, (TA,) means رَخَّصَهَا [more correctly أَرْخَصَهَا i. e. The beasts, or other things, brought thither for sale, made the market cheap]. (K, TA.) 2 غفّرهُ He said غَفَرَ اللّٰهُ لَهُ [May God cover his sins, &c.; may God forgive him, or pardon him]. (TA, from a trad.) 4 اغفر: see 1, in two places. — أَغْفَرَتْ It (land) produced somewhat of غَفَر, meaning small herbage: (TA:) [i. e.] it produced herbage like the nap of cloth. (O, L, TA. *) — — And It (land) produced its مَغَافِير [pl. of مُغْفُورٌ, q. v.]. (IAth, O, L, TA.) And اغفر It (the [species of tree, or shrub, called] رِمْث, S, and the عُرْفُط, [&c.,] TA) exuded, or produced, its مَغَافِير. (S, TA.) — Also, i. e. اغفرت, [from غُفْرٌ, q. v.,] She (a mountaingoat) had a young one, or young ones. (O, TA.) — And اغفر النَّخْلُ The palm-tress had, upon their unripe dates, what resembled bark, or crust; (O, K, TA;) which the people of El-Medeeneh term الغَفَا [or الغَفَى]. (O, TA.) 5 تغفّر and تَمَغْفَرَ ↓ He gathered what is called مِغْفَر and مُغْفُور [see the latter of these two words]. (S, K.) He who says مُغْفُور says خَرَجْنَا نَتَمَغْفَرُ ↓, and he who says مِغْفَر says خرجنا نَتَغَفَّرُ, We went forth to gather مغفور, or مغفر, from its trees. (S.) 6 تغافرا They two prayed for the covering of sins, &c., or for forgiveness, or pardon, each for the other. (TA.) 8 إِغْتَفَرَ see the first paragraph, in two places. 10 استغفر اللّٰه, (Msb,) and استغفر اللّٰه مِنْ ذَنْبِهِ, (S, K,) and لِذَنْبِهِ, (S,) and ذَنْبَهُ, (K,) He begged of God forgiveness, or pardon; (Msb;) he sought of God the covering, or forgiveness, or pardon, of his sin, crime, or offence, (K, TA,) by word and by deed; for so God requires one to do; not with the tongue only. (TA.) 11 إِغْفَارَّ see the first paragraph. Q. Q.2 تَمَغْفَرَ: see 5, in two places. غَفْرٌ: see غَفَرٌ, in two places. — See also غُفْرٌ. — Also The belly. (K.) — And A certain thing like the [sack called] جُوَالِق. (K.) — And الغَفْرُ is the name of The star [λ] in the left foot of Virgo: (Kzw in his Descr. of Virgo:) or three obscure stars, (Kzw in his Descr. of the Mansions of the Moon,) or three small stars, (S, K,) [most probably, I think, (not �(assumed tropical:) and ι and � degrees, as supposed by Freytag, who refers to Ideler's " Untersuch. " pp. 169 and 288, but) ι and � degrees and λ of Virgo, though said to be] belonging to Libra: (S:) one of the Mansions of the Moon, (S, K,) namely, the Fifteenth. (Kzw in his Descr. of the Mansions.) غُفْرٌ The young of the mountain-goat; (S, K;) as also غَفْرٌ ↓; but the former is the more common; (K;) the latter, rare: (TA:) pl. [of pauc.] أَغْفَارٌ and [of mult.] غِفَرَةٌ (S, K) and غُفُورٌ: (Kr, K:) the female is termed غُفْرَةٌ: and it is said that غُفْرٌ is an appellation of one and of a pl. number: the phrase غُفْرٌ كَثِيرٌ is mentioned [as meaning many young ones of the mountain-goat]. (TA.) غِفْرٌ The young of the cow [probably meaning of the bovine antelope called the wild cow]. (ElHejeree, K.) — — And A certain دُوَيْبَّة [by which may be meant a small beast or creeping thing, or an insect]: (IDrd, O, K:) so, says IDrd, they assert. (O.) غَفَرٌ (S, K, TA) and غَفْرٌ ↓ (S, TA) and غُفَارٌ ↓ (S, K, TA) Hair like down, such as is upon the shank of a woman, and upon the forehead, and the like thereof: (S, TA:) or the hair of the neck, and of the jaws, and of the back of the neck; (K, TA;) as also غَفِيرٌ ↓ accord. to the copies of the K, but accord. to the L and other lexicons غَفْرٌ: and the small, short, hairs of the body. (TA.) — — And غَفَرٌ signifies also The growth of hair in the place of the mane of a horse or similar beast. (TA.) — — And The nap, or villous substance, upon the surface of a garment, or piece of cloth, (S, K, TA,) and the like thereof; (TA;) and غَفْرٌ ↓ signifies the same: (K, TA:) n. un. غَفَرَةٌ [and app. غَفْرَةٌ]: and غَفَرٌ is also expl. as signifying the هُدْب [app. here meaning likewise nap, or pile, or perhaps the unwoven end,] of a garment, or piece of cloth, and [particularly] of the thin and soft sorts of what are termed خَمَائِص and قُطُف [pls. of خَمِيصَةٌ and قَطِيفَةٌ]; but not the extremities of أَرْدِيَة and مَلَاحِف [pls. of رِدَآءٌ and مِلْحَفَةٌ]. (TA.) — — And Small herbage; (K:) [or] a sort of small, sprouting herbage, of the [season called] رَبِيع, growing in plain, or soft, land, and upon the [eminences termed] آكام [pl. of أَكَمَةٌ]; when green, resembling green passerine birds standing; and when it has dried up, resembling such as are red, not standing. (L, TA. *) هُوَغَفِرُ القَفَا means He is one who has [hair such as is termed] غَفَر upon the back of his neck: and هِىَ غَفِرَةُ الوَجْهِ, she is one who has غَفَر upon her face. (AHn, K, * TA.) غُفْرَةٌ A cover; a thing with which another thing is covered. (S.) [Hence] one says, غَفَرَ الأَمْرَ بِغُفْرَتِهِ (S, K) and بِغَفِيرَتِهِ ↓ (K) expl. above: see 1. غِفْرَةٌ حَسَنَةٌ A good manner of covering, forgiving, or pardoning, sins, &c. (Lh, K.) غُفَارٌ: see غَفَرٌ, first sentence. غِفَارٌ A certain brand, or mark made with a hot iron, upon the cheek [app. of a camel]. (TA.) غَفُورٌ: see غَافِرٌ, in three places. جَمَّآءُ غَفِيرٌ A helmet that encloses and embraces the whole head. (K.) AO says, in his " Book on the Coat of Mail and the Helmet," that بَيْضَةٌ is a general name for a helmet, which has plates like the bones of the skull, fastened together, edge to edge, by nails. (TA.) — — جَاؤُوا جَمَّآءَ غَفِيرًا, and الجَمَّآءَ الغَفِيرَ, (S, K,) and جَمَّ الغَفِير, and جَمًّا غَفِيرًا, and الجَمَّ الغَفِيرَ, and الجَمَّآءَ الغَفِيرِ, and جَمَّآءَ غَفِيرَةً ↓, and جَمَّآءَ الغَفِيرَى ↓, and الغَفِيرِ, and جَمَّ الغَفِيرَةِ ↓, and جَمَّآءَ الغَفِيرَةِ ↓, and الغَفِيرَةَ ↓, and بِجَمَّآءِ الغَفِيرِ, and بِجَمَّآءِ الغَفِيرَةِ ↓, (K,) are phrases meaning They came all together, high and low, none of them remaining behind, and they being many: (S, K:) accord. to Sb, (K,) it (الجمّآء الغفير, S, which is the only form that he mentions, TA, [or rather the former of these two words,]) is a subst., (S, K,) put in the place of an inf. n., (K,) i. e. put in the accus. case like an inf. n. of the same meaning, (TA,) i. e., [as when you say] مَرَرْتُ بِهِمْ جُمُومًا كَثِيرًا [I passed by them they being very many]: (K:) it is not a verb, [by which is here meant, as in many other instances, an inf. n.,] but is put in the accus. case like an inf. n. of the same meaning, as when you say جَاؤُونِى جَمِيعًا, and قَاطِبَةً, and طُرًّا, and كَافَّةً, [They came to me all together,] and the article ال is prefixed like as it is prefixed in the saying أَوْرَدَهَا العِرَاكَ, meaning أَوْرَدَهَا عِرَاكًا [He brought them (the camels) to the water all together]: (S:) Sb says that it is one of those denotatives of state which have the

art. ال prefixed, and is extr.; and that الغفير is an epithet inseparable from الجمّاء; meaning that you do not say الجمّاء and then be silent: (TA:) others hold it to be an inf. n.: IAmb allows it to be in the nom. case, on the condition that هُم is understood [before it; i. e., the complete phrase being جَاؤُوا هُمُ الجَمَّآءُ الغَفِيرُ]: and Ks says that the Arabs put الجمّاء الغفير in the accus. case فِى التَّمَامِ [i. e. in the case of its occurring after a proposition rendered complete by the mention of the agent. as when you say جَآءَ القَوْمُ الجَمَّآءَ الغَفِيرَ], and in the nom. case فِى النُّقْصَانِ [i. e. in the case of its occurring when what precedes it is not a complete proposition, and is only rendered complete by it as the agent, as when you say جَآءَ الجَمَّآءُ الغَفِيرُ]. (K.) — — It is said in a trad., that Mohammad, being asked by Aboo-Dharr, what was the number of the apostles, answered ثَلْثُمِائَةٍ وَخَمْسَةَ عَشَرَ جَمَّ الغَفِيرِ, meaning, Three hundred and fifteen: a great number. (Nh, TA.) — See also غَفَرٌ, first sentence. غِفَارَةٌ: see مِغْفَرٌ, in three places. — — Also A piece of rag worn beneath the مِقْنَعَة [q. v.], by which a woman preserves it from the oil or grease [on her head]: (S: [accord to one of my copies of the S, "preserves her head: "]) or a piece of rag by which a woman preserves her خِمَار [q. v.] from the oil or grease: (K:) or a piece of rag with which a woman covers the fore part and the hind part (but not the middle) of her head. (TA.) — — [And A cloth that is spread upon the camel-litter. (Freytag, from the Deewán of the Hudhalees.)] — — And A patch (رُقْعَة) that is put upon the notch, (S, K,) or a piece of skin which is upon the head, (TA,) upon which runs the string, of the bow. (S, K, TA.) — — And A cloud (S, K) that is as though it were (S) above another cloud. (S, K.) — — And The head of a mountain. (K.) غَفِيرَةٌ: see غُفْرَةٌ, and 1. — — مَا فِيهِمْ غَفِيرَةٌ [There is not in them any disposition to forgive;] means they do not forgive any one a sin, a crime, or an offence. (S, K.) And مَاعِنْدَهُمْ عَذِيرَةٌ وَلَا غَفِيرَةٌ [They have not a disposition to excuse nor a disposition to forgive;] means they do not excuse nor do they forgive a sin, a crime, or an offence, of any one. (TA.) The rájiz (Sakhr-el-Ghei, L) said, (on seeing his companions, with whom he was journeying, fly from the Benu-l-Mustalik, whom they chanced to meet, L,) يَا قَوْمِ لَيْسَتْ فِيهِمُ غَفِيرَهْ فَامْشُوا كَمَا تَمْشِى جِمَالُ الحِيرَهْ [O my people, there is not in them any disposition to forgive: therefore march ye as march the camels of El-Heereh]: (S, L:) he mentioned particularly the camels of El-Heereh because they carry burdens; and meant, march ye heavily, and defend yourselves, and do not fly. (L.) — Also Abundance, and increase, in family and cattle or other property. (TA, from a trad.) — See also غَفِيرٌ, in five places. غَفِيرَى: see غَفِيرٌ. غَفَّارٌ: see the next paragraph. غَافِرٌ (TA) and ↓ غَفُورٌ (S, K, TA) and ↓ غَفَّارٌ (K, TA) are epithets applied to God. (K, TA,) the second and third of which are intensive; (TA;) meaning, [the first,] Covering and forgiving the sins, crimes, and offences, of his servants; [or simply forgiving; and the second and third, covering and forgiving much the sins, &c., of his servants; or very forgiving.] (S, * K, * TA) The pl. of ↓ غَفُورٌ is غُفُرٌ. (S.) And ↓ غَفُورٌ is also applied to a woman, without ة. (TA.) غَوْفَرٌ The autumnal بِطِّيخ [i. e. melon or water-melon]: (K:) or a species thereof (Sgh, K, TA) It is said that the بِطِّيخ and the غَوْفَر are of those things in the cases of which the giving of the tithe is not incumbent. (Mgh.) أَغْفَرُ [Having the quality of covering, or the like, in a greater, or in the greatest, degree]. One says أُصْبُغْ ثَوْبَكَ بالسَّوَادِ فَإِنَّهُ أَغْفَرُ لِوَسَخِهِ Dye thou thy garment, or piece of cloth, with black; for it has the quality of bearing and concealing its dirt in the greatest degree. (S, * TA.) مُغْفُورٌ: see مُغْفُورٌ, in two places. مُغْفِرٌ, (O, TA,) or مُغْفِرَةٌ, (S,) or the latter also, (O, TA,) A she-goat of the mountain having a young one or young ones: (S, * O, * TA:) pl. مُغْفِرَاتٌ. (S, TA.) مِغْفَرٌ What is worn beneath the helmet: (Mgh, Msb:) or a piece of mail, (زَرَدٌ, S K,) woven (S) from the دِرْع [or coat of mail], (S, K,) according to the size of the head, (S,) worn beneath the [kind of cap called] قَلَنْسُوَة; (S, K;) as also ↓ مِغْفَرَةٌ and ↓ غِفَارَةٌ: (K:) or the رَفْرَف [or pendent appertenance] of the helmet: (TA:) or a piece of mail, (حَلَقٌ, or حِلَقٌ, as in different copies of the K,) which an armed man, (K,) or a man, accord. to some lexicons, (TA,) wears in the manner of a قِنَاع (يَتَقَنَّعُ بِهَا); as also ↓ مِغْفَرَةٌ and ↓ غِفَارَةٌ: (K:) accord. to ISh, the مِغْفَر is a piece of mail (حَلَقٌ) which a man puts beneath the helmet, hanging down upon the neck: and sometimes, he says, it is like the قَلَنْسُوَة, except that it is more ample; a man throws it upon his head, and it reaches to the coat of mail; then the helmet is put on over it; and this مغفر hangs down upon the shoulders: sometimes, also, the مغفر is [a covering for the head] made of دِيبَاج [i. e. silk brocade], and of [the cloth called] خَزّ [q. v.], beneath the helmet: accord. to " the Book of the Coat of Mail and the Helmet," by AO, مِغْفَرٌ and ↓ غِفَارَةٌ are names applied to a portion of mail [forming a headcovering], which is also called تَسْبِغَةٌ [q. v.]; and sometimes the rings are exposed to view; and sometimes they line them within, and cover them externally, with دِيبَاج or خَزّ or [the kind of silk stuff called] بِزْيَوْن; and they stuff it with something (حشَوها بما كان); and sometimes they make above it a قَوْنَس [or tapering top] of silver &c.: (TA:) the term مِغْفَر is also applied to the helmet itself. (Mgh.) — See also مُغْفُورٌ, in three places. مِغْفَرَةٌ: see مِغْفَرٌ, in two places. مِغْفَارٌ: see the next paragraph, in two places. مُغْفُورٌ (AA, T, S, K, &c.) and ↓ مِغْفَرٌ (Ks, T, S, K) and ↓ مُغْفَرٌ and ↓ مِغْفَارٌ and ↓ مِغْفِيرٌ (K) i. q. مُغْثُورٌ; (T, S, K;) [A kind of manna;] a produce of the [species of tree, or shrub, called] رِمْث and sometimes of the عُشَر and the عُرْفُط and the ثُمَام and the سَلَم and the طَلْح &c.; (S;) the gum of the رمث and عرفط; (T;) the gum that is found upon the رمث, which is sweet, and is eaten; (AA;) a thing that flows, or exudes, from the ends of the twigs of the رمث, resembling دِبْس in its colour; (ISh, in explanation of the pl. مَغَافِيرُ;) a gum that flows, or exudes, from the عرفط, not of pleasant odour; (IAth;) a gum resembling [the kind of sweetmeat called] نَاطِف, exuded by the عرفط, which is put into a piece of cloth, then sprinkled with water, and drunk: accord. to Lth, ↓ مِغْفَارٌ is applied to the gum of the إِجَّاصَة: and some say that ↓ مِغْفَرٌ is applied to gum of a round shape; صُعْرُورٌ to that which is in shape like a finger; and ذَوْبٌ to that which flows upon the ground: and ↓ مِغْفَرٌ is also applied to a twig of a gum-tree, from which [for بِهِ (with which), in the TA, I read مِنْهُ,] is wiped a white fluid, whereof is made a sweet beverage: (TA:) pl. [of مُغْفُورٌ and مِغْفِيرٌ] مَغَافِيرُ and مِغْفَارٌ, (T, S, K,) and [of مِغْفَرٌ and مُغْفُرٌ] مَغَافِرُ: (K:) it is also said that مَغَافِيرُ is applied to a kind of sweet honey, like رُبّ, except that it is white. (TA.) [Hence the saying,] هٰذَا الجَنَى لَا أَنْ يُكَدَّ المُغْفُرُ ↓ [This is gathering, not the scraping off مغفر]: a prov. alluding to the preference of a thing; said to him who obtains much good. (K.) [See also Freytag's Arab. Prov., ii. 874.] مِغْفِيرٌ: see the next preceding paragraph. أَرْضٌ مَغْفُورَآءُ Land containing [trees producing] مَغَافِير. (IDrd, K.) [See مُغْفُورٌ.] غفص 3 غافصهُ, (S, A, Msb, K,) inf. n. مُغَافَصَةٌ and غِفَاصٌ, (TA,) He came upon him suddenly, or unexpectedly; (A, Msb, K;) he took him at unawares, (S, Msb, K,) and did an evil action to him. (TA.) — — Hence the saying, (Msb,) أَخَذْتُهُ مُغَافَصَةً (A, Msb, TA) I took it (a thing, Msb) striving to overcome. (Msb, TA.) غَافِصَةٌ A sudden, or an unexpected, calamity, of time, or fortune: (Sgh, * K, * TK:) pl. غَوَافِصُ. (A.) You say, وَقَاكَ اللّٰهُ غَوَافِصَ الدَّهْرِ [May God preserve thee from the sudden, or unexpected, calamities of time, or fortune]. (A.) غفل 1 غَفَلَ عَنْهُ, (S, O, Msb, K,) aor. غَفُلَ, (S, O, Msb,) inf. n. غُفُولٌ (S, O, Msb, K) and غَفْلَةٌ, (S, O, Msb,) or the latter is a simple subst., (K,) or it is a simple subst. as well as an inf. n., and so may be غُفْلَانٌ, said in the K to be a simple subst.; and MF says that غَفِلَ, aor. غَفَلَ, of

which غَفَلٌ, mentioned in the K as a subst. syn. with غَفْلَةٌ, may be the inf. n., has been mentioned by some as a dial. var. of غَفَلَ, but had not been found by him in any of the lexicological works notwithstanding much research, so that its correctness requires consideration; (TA;) He was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it; (Msb;) namely, a thing: (S, O, Msb:) or he neglected it; and was, or became, unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it: (K:) and sometimes it is used as meaning he neglected it [intentionally], leaving it, and turning away: (Msb:) and ↓ اغفلهُ signifies the same as غَفَلَ عَنْهُ: or غَفَلَ signifies صَارَ غَافِلًا [he became unmindful, forgetful, neglectful, heedless, or inadvertent]: and غَفَلَ عَنْهُ and ↓ اغفلهُ signify وَصَّلَ غَفْلَتَهُ إِلَيْهِ [which is app. said merely for the purpose of showing that the former verb is made trans. only by means of عَنْ, and the latter is trans. without any prep.; for وَصَّلَ الفِعْلَ إِلَى مَفْعُولِهِ and أَوْصَلَهُ إِلَيْهِ, which latter phrase is the more usual, mean " he made the verb transitive "]: (K:) or ↓ اغفلهُ signifies he neglected it (i. e. a thing) though remembering it. ('Eyn, Sb, S, O, Msb.) It is said in a trad., مَنِ اتَّبَعَ الصَّيْدَ غَفَلَ i. e. He who pursues the object of the chase has his mind busied and possessed by it so that he becomes unmindful [&c. of other things]. (TA.) 2 غفّلهُ, inf. n. تَغْفِيلٌ, He made him to become unmindful, forgetful, neglectful, heedless, or inadvertent. (Msb.) — — See also 4. — — التَّغْفِيلُ signifies [also] The sufficing one's companion [in respect of an affair] when he who is the object thereof is unmindful, unoccupied [in mind, or actually,] by anything. (ISk, K, TA.) [You say, غفّل صَاحِبَهُ meaning He sufficed his companion in respect of an affair when he (the latter) was unmindful, &c.] — And غفّلهُ, (Mgh, O, K, but in my copy of the Mgh written without tesh-deed,) inf. n. as above, (O, K,) He concealed it, (Mgh, O, K,) namely, a thing. (Mgh, O.) 3 غافلهُ [app. He acted with him in the manner of him who is unmindful, forgetful, neglectful, heedless, or inadvertent]. (TA voce سَاهَاهُ, q. v., in art. سهو.) 4 اغفلهُ: see 1, in three places. — — [Hence,] one says, مَا أَغْفَلَهُ عَنْكَ شَيْئًا [app. lit. signifying How unmindful of thee is he as to anything! and therefore virtually] meaning dismiss doubt [from thee respecting him as to anything]. (TA. [See further explanations of it voce شَىْءٌ.]) — — And اغفلهُ عَنْهُ He made him to be unmindful, forgetful, neglectful, or heedless, of it, or inadvertent to it; (S, * O, TA;) namely, a thing. (S.) [Or] اغفلهُ signifies He, or it, smote him, or lighted on him, he (the latter) being غَافِل [i. e. unmindful, &c.]: or he made him to be غَافِل: or he called him, or named him, غَافِل: and in like manner ↓ غفّلهُ, inf. n. تَغْفِيلٌ: (TA:) or تَغْفِيلٌ signifies the calling [one] unmindful, &c.: and the rendering [one] stupid, or foolish. (KL.) — — And اغفلهُ signifies also He asked him [for, or respecting, a thing] in the time of his occupation, not waiting for the time of his freedom therefrom. (TA.) — — And اغفل الدَّابَّةَ He left the beast unbranded; did not brand it. (S, O.) 5 تغفّل as intrans.: see 6, in two places. — تغفّلهُ He watched for his unmindfulness, forgetfulness, negligence, heedlessness, or inadvertence; (S, Mgh, O, Msb;) as also ↓ تغافل عَنْهُ, (S, O,) and ↓ استغفلهُ: (TA:) تغافل [as trans.] in this sense [without a prep.] is a mistake. (Mgh.) 6 تغافل He feigned himself unmindful, forgetful, neglectful, heedless, or inadvertent; not being so really. (Msb.) [And] He was intentionally, or purposely, unmindful, forgetful, &c.; as also ↓ تغفّل: (K:) or the former has this meaning: but ↓ تغفّل signifies he was deceived, or circumvented, in a state of unmindfulness, forgetfulness, &c. (TA.) تغافل عَنْهُ: see 5. It means [also] He was unmindful, &c., of him, or it: or he feigned himself unmindful, &c., of him, or it. (MA.) 10 استغفلهُ: see 5. غُفْلٌ Land without cultivation: (K:) or without any way-mark: (Msb:) or without any waymark and without cultivation: (S, O:) or not rained upon: (Ks, S, O:) or unknown; in which is no known trace; or vestige: and, accord. to the M, a desert, or waterless desert, that causes one to lose his way, wherein is no sign, or mark: (TA:) pl. أَغْفَالٌ, (S, TA,) syn. with مَوَاتٌ [q. v.]; (S:) and Lh mentions the phrase أَرْضٌ أَغْفَالٌ, as though they made every portion thereof to be what is termed غُفْلٌ: and بِلَادٌ أَغْفَالٌ, meaning [tracts of country] wherein are no way-marks by which to be directed. (TA.) — — Also A road, or way, &c., in which is no sign, or mark, whereby it may be known. (K.) — — And A gaming-arrow (قِدْحٌ) upon which is no mark [or notch to distinguish it]; (K;) such as has no portion assigned to it, and no fine: (O, K:) [or,] accord. to Lh, one says قِدَاحٌ غُفْلٌ, using the sing. form [of the epithet] meaning [gaming arrows] in which are no notches, and to which is assigned no portion and no fine: they used to be added to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play], i. e. to increase the number: and they were four; the first [called] المُصَدَّرُ; the next, المُضَعَّفُ; the next, المَنِيحُ; and the next, السَّفِيحُ. (TA.) — — And A beast (دَابَّةٌ) having no brand upon it: (S, O, K:) and a she-camel that is not branded, in order that the poor-rate may not be [considered as] incumbent for her: and ↓ غُفُلٌ is a dial. var. thereof, or is used by poetic license: the pl. is أَغْفَالٌ. (TA.) The pl. (أَغْفَالٌ) is also applied to Camels, or cattle, (نَعَمٌ,) that yield no milk. (TA.) — — And A مُصْحَف [or copy of the Kur-án] bare of the [signs called] عَوَاشِر [pl. of عَاشِرَةٌ q. v.] and the like of these. (TA.) — — And A book, or writing, [that is anonymous,] of which the author is not named. (TA.) And Poetry of which the author is unknown. (K.) And A poet unknown (K, TA) and unnamed [or anonymous]: pl. أَغْفَالٌ. (TA.) — — Also A man inexperienced in affairs. (S, O, Msb, TA.) One whose beneficence is not hoped for, nor his evilness feared; (K, TA;) he being like the shackled that is neglected: pl. as above. (TA.) And One having no grounds of pretension to respect or honour: (K, TA:) or, as some say, of whom one knows not what he possesses. (TA.) — — And The fur (lit. furs, or soft portions of hair, أَوْبَار, [perhaps because long left unshorn,]) of camels. (AHn, K, TA.) غَفَلٌ: see غَفْلَةٌ. — — Also [Such as is] abundant and high [in estimation, app. of the means of subsistence]; syn. كَثِيرٌ رَفِيعٌ: (O, K: [or the latter word is correctly رَفِيغٌ, (so in the TK,) i. e. ample, and pleasant or good, as applied to the means of subsistence:]) and a state of ampleness of the means of subsistence: (O, K:) thus in the saying, هُوَ فِى غَفَلٍ مِنْ عَيْشِهِ [He is in a state of ampleness in respect of his means of subsistence: app. thus termed as being a cause of unmindfulness, or heedlessness]. (O.) غُفُلٌ: see غُفْلٌ, latter half. غَفْلَةٌ the subst. from غَفَلَ, (ISd, K,) or it is an inf. n. (S, O, Msb, TA) and also a simple subst., (TA,) or the subst. is ↓ غَفَلَةٌ, with fet-h to the ف to distinguish it from the inf. n.; (Msb;) as also ↓ غَفَلٌ, (ISd, K,) or this may be the inf. n. of غَفِلَ, mentioned above as a dial. var. outweighed in authority; (TA;) and ↓ غُفْلَانٌ, (K,) or this may be an inf. n. like كُفْرَانٌ, and it may be a simple subst.; (TA;) Unmindfulness, forgetfulness, neglectfulness, heedlessness, or inadvertence; (Msb, K;) [the state in which is] absence of a thing from the mind of a man; and unmindfulness, or forgetfulness: and sometimes, intentional neglect: (Msb;) or غَفْلَةٌ signifies the forgetting, neglecting, or being unmindful, of a thing: (Abu-l-Bakà, TA:) or the want of requisite knowledge or cognizance of a thing: (El-Harállee, TA:) or, accord. to Er-Raghib, negligence occurring from littleness of consideration and of vigilance; or, as some say, the following the soul in that which it desires, (TA.) [فِى غَفْلَةٍ In a state of unmindfulness &c., and عَنْ غَفْلَةٍ in consequence of unmindfulness &c., may often be rendered at unawares.] غَفَلَةٌ: see the next preceding paragraph. غَفْلَانُ, or غُفْلَانٌ: see غَافِلٌ. غُفْلَانٌ: see غَفْلَةٌ. غَفُولٌ A she-camel that

does not take fright and flee, (K, TA,) nor hold back from a young one that she suckles, nor care who milks her. (TA.) غَافِلٌ [and ↓ غَفْلَانٌ, or غَفْلَانُ, Unmindful, forgetful, neglectful, heedless, or inadvertent: and the former, sometimes, intentionally neglecting: pl. of the former غُفُولٌ and غُفَّلٌ]. (K.) مُغْفِلٌ Possessing camels not branded. (TA.) مَغْفَلَةٌ The عَنْفَقَة [or tuft of hair beneath the lower lip]; (O, K, TA;) so says Th, (O,) or Ez-Zejjájee: (TA:) not the two sides thereof as it is said to signify by J: (K:) so called because many men neglect [the washing of] it. (TA.) It is said in a trad., عَلَيْكَ بِالْمَغْفَلَةِ [Keep thou to the washing of the tuft of hair beneath the lower lip]: meaning that one should use heedfulness in washing it, in the performance of the ablution termed وُضُوء. (TA.) مُغَفَّلٌ [lit. Made unmindful, &c.; see its verb: and hence, a simpleton; or] devoid of intelligence, sagacity, skill, or natural understanding. (IDrd, Mgh, O, Msb, K.) غفو and غفى 1 غَفَا, and غَفِىَ: see 4. — — غَفَا, (K, TA,) inf. n. غَفْوٌ and غُفُوٌّ, (TA,) also signifies It (a thing, TA) floated upon the water (K, TA.) — غَفَى الطَّعَامَ, aor. 1َ3ِ2, (K, TA,) inf. n. غَفْىٌ, (TA,) He cleared the wheat of what is termed غَفًى, i. e. a thing such as [the noxious weed called] زُوَان [q. v.], (K, TA,) and other refuse; (TA;) or the straw; as also ↓ اغفى. (K, TA,) 4 اغفى, (S, Msb, K, &c.,) inf. n. إِغْفَآءٌ; (S, Msb;) and ↓ غَفَا, (K,) first pers. غَفَوْتُ, (S, Msb,) inf. n. غَفْوٌ and غُفُوٌّ; (K;) the latter verb said by ISd to occur in the trads., (TA,) but disallowed by ISk (S, Msb, TA) and by others, (Msb,) and said by Az to be rare; (Msb, TA;) He slept: (S, K:) or he slept a light sleep: (Msb, TA;) or he was, or became, drowsy, or heavy with sleepiness; as also ↓ غَفِىَ, aor. 1َ3َ2, inf. n. غَفْيَةٌ. (K.) — — And اغفى He (a man, TA) slept upon what is termed غَفًى, i. e. the straw, in the place in which the grain thereof was trodden out: (K:) mentioned as from IAar by Az, and by Sgh as from AA. (TA.) — — And اغفى الطَّعَامُ The wheat was abundant in its نُخَالَة, accord. to the copies of the K, but more properly its نُفَايَة [i. e. refuse]. (TA.) — — See also 1. — اغفى الشَّجَرُ The trees hung down their branches. (IKtt, TA.) 7 انغفى. It (a thing, TA) became broken. (K, TA.) غَفْوٌ and ↓ غَفْوَةٌ and ↓ غَفْيَةٌ (K, TA) and ↓ غُفْيَةٌ and ↓ غِفْيَةٌ (Sgh, TA) A زُبْيَة [or hollow dug in the ground], (K, TA,) in which a sportsman lurks: the first and second mentioned by Lh. (TA.) غَفًى The refuse that is taken forth from wheat, and thrown away, (Fr, S, TA,) such as [the noxious weed called] زُوَان [q. v.]; (S;) a thing that is in wheat, such as زوان, (K, TA,) and other refuse: (TA:) or the straw [thereof]; (K, TA;) accord. to IAar, the bad, that is thrown away, of wheat; as also ↓ غَفَآءٌ. (Az, TA.) — — Also, (thus accord. to ISd in all the senses here following in this paragraph that are found in the K, as is said in the TA, and thus in some copies of the K,) or ↓ غُفَآءٌ, (thus in the copies of the K followed in the TA,) i. q. غُثَآءٌ [i. e. The rubbish, or small rubbish, or particles of things, or refuse, and scum, and rotten leaves mixed with the scum, of a torrent]. (K, TA.) — — And Fragments, or broken portions, of wheat: (K, TA;) or the stalks thereof. (TA.) — — And A blight incident to palm-trees, like dust falling upon the unripe dates, preventing their becoming ripe, (S, K, TA,) and rendering them tasteless. (S [in which the word thus expl. is غَفًى] and TA.) And A thick crust that comes upon unripe dates: [see 4 in art. غفر:] or, as some say, bad dates, that become [app. in the skin] thick, or coarse, and like the wings of locusts. (TA.) — — And A disease incident to straw, rendering it bad. (TA.) — — Also Such as they drive away, or expel, of their camels. (K, TA.) — — And غَفًى signifies also The bad of anything. (TA.) — — And The low, vile, mean, or sordid; or the lower, viler, &c.; or the refuse, or rabble; of mankind. (TA.) غَفْوَةٌ A light sleep: occurring in the traditions. (TA.) — See also غَفْوٌ. غَفِيَةٌ, غَفْيَةٌ and غُفْيَةٌ and غِفْيَةٌ: see غَفْوٌ. غَفِيَةٌ, like فَرِحَةٌ [in measure], in the phrase خطة غفية, [in which, app., the former word is خُطَّةٌ, and the meaning of the phrase An affair, or a case, or a dubious, or momentous, and difficult affair, in which is something evil, or to be rejected,] is a possessive epithet, signifying فِيهَا غَفًى. (TA: immediately after غَفًى expl. as meaning the " bad " of anything.) غَفَآءٌ and غُفَآءٌ: see غَفًى, first and second sentences. الغُفَاءَةُ [in the CK الغُفاةُ] The whiteness upon the حَدَقَة [or iris of the eye], (K, TA,) i. e., that covers the حدقة. (TA.) إِغْفَاءَةُ الصُّبْحِ The sleep of daybreak, or the first part of the day. (TA.) غل 1 غَلَّهُ, (S, O, K, *) aor. غَلُ3ُ, (S,) inf. n. غَلٌّ, (K,) He made it, or caused it, to enter, (S, O, K, * [in the CK أُدْخِلَ is erroneously put for أَدْخَلَ,]) فِى شَىْءٍ into a thing; (O, K;) as also ↓ غَلْغَلَهُ, (K, * TA,) inf. n. غَلْغَلَةٌ; or this last word signifies the making, or causing, a thing to enter a thing so as to become confused with, and a part of, that into which it enters: (TA:) — — and غَلَّ, (S, O, K,) aor. as above, (S) and so the inf. n., (TK,) signifies also It entered [into a thing]; (S, O, K;) being intrans. as well as trans.; (S, O;) and so does ↓ اِنْغَلَّ, (S, O, K,) and ↓ تغلّل, and ↓ تَغَلْغَلَ; (K, TA;) said of [what are termed by logicians] substances and of [what are termed by them] accidents. (TA.) — — يَغُلُّ said of a ram means Penem suum inserit (يُدْخِلُ قَضِيبَهُ) non sublatâ caudâ. (S, O, * TA.) And غَلَّ signifies also Inivit حَشَأَ, in some copies of the K without the hemzeh,) feminam: (K, TA; in which latter is added ولا يكون الّا من ضَخْمٍ [app. meaning that this is not said of any but such as is big, or bulky]:) mentioned by IAar. (TA.) — — غَلَّ الدُّهْنَ فِى رَأْسِهِ He made the oil to enter amid the roots of the hair of his head. (K.) And غَلَّ شَعَرَهُ بِالطِّيبِ He made the perfume to enter amid his hair. (TA.) — — And غَلَّهُ لَهُ He made it to be unapparent to him (دَسَّهُ لَهُ), he [the latter] having no knowledge of it. (TA: in which the pronoun affixed to the verb relates to a dagger, and to a spear-head.) — — غَلَّ المَفَاوِزَ He (a man) entered into the midst of the deserts, or waterless deserts. (S, O.) — — غَلَّ المَآءُ بَيْنَ الأَشْجَارِ, (S, O, K,) aor. غَلُ3ُ, (S, O,) The water ran amid the trees. (S, O, K.) And المَآءُ فِى الشَّجَرِ ↓ تَغَلْغَلَ The water entered amid the breaks, or interspaces, of the trees. (S.) — — غَلَّ الغِلَالَةَ He clad himself with, or wore, the غلالة [q. v.] (K, TA) beneath the [other] garments; because he who does so enters into it. (TA.) And الثَّوْبَ ↓ اِغْتَلَلْتُ [in like manner] signifies I clad myself with, or wore, the garment beneath the [other] garments. (K.) — — غَلَّ فُلَانًا, (K, TA,) aor. and inf. n. as above, (TA,) He put upon the neck, or the hand, of such a one, the غُلّ [i. e. ring, or collar, of iron, for the neck, or pinion or manacle for the hand]. (K, TA.) And غُلَّ He had the غُلّ put upon him. (S, * TA.) And غَلَلْتُ يَدَهُ إِلى عُنُقِهِ [I confined his hand to his neck with the غُلّ]. (S, O.) And غَلَّ أَسِيرًا بِغُلٍّ مِنْ قِدٍّ وَعَلَيْهِ شَعَرٌ [He confined a captive with a غُلّ of thongs upon which was hair]. (TA.) One says, مَا لَهُ أُلَّ وَغُلَّ, (S, O, K, TA, [in some copies of the S and K, which have misled Golius and Freytag, ماله أَلٌّ وَغُلٌّ,]) a form of imprecation, (K, TA,) meaning [What ails him?] may he be thrust, or pushed, in the back of his neck, and become possessed, or insane, (IB, TA in the present art. and in art. ال,) and therefore have the غُلّ put upon him. (TA in the present art.) And غُلَّتْ يَدُهُ إِلَى عُنُقِهِ [sometimes] means (assumed tropical:) His hand was withheld from expenditure. (TA.) — غُلَّ, (S, K,) aor. يُغَلُّ, inf. n. غَلَلٌ, said of a man, (S,) He was, or became, thirsty; or vehemently thirsty; (K, TA;) or affected with burning of thirst, (S, TA,) little or much; (TA;) or with burning of the inside, (K, TA,) from thirst, and from anger and vexation. (TA.) — — And غَلَّ said of a camel, (S, O, K,) originally غَلِلَ, (MF, TA,) aor. يَغَلُّ; and ↓ اغتلّ also; He was, or became, thirsty; or vehemently thirsty; or affected with burning of the inside: (K:) or he did not fully satisfy his thirst; (S and O in explanation of the former, and TA in explanation of both;) and غَلَّتْ is said of camels in like manner, agreeably with this last explanation: (K:) and ↓ اِغْتَلَّتْ is also said of sheep or goats, (K,

TA,) signifying they thirsted. (TA.) — غَلَّ صَدْرُهُ, aor. يَغِلُّ, (S, O, K, TA, [in the CK, erroneously, يَغَلُّ,]) with kesr, (S, O,) inf. n. غِلٌّ, with kesr, (O,) His bosom was, or became, affected with rancour, malevolence, malice, or spite: (S, O, K:) and with dishonesty, or insincerity. (S, O.) [See also غِلٌّ, below.] It is said in a trad., ثَلَاثٌ لَا يَغِلُّ عَلَيْهِنَّ قَلْبُ المُؤْمِنِ i. e. [There are three habits, (خِصَال being understood, these, as is said in the O, being " the acting sincerely towards God," and " giving honest counsel to those in command, " and " keeping to the community " of the Muslims,)] while conforming to which the heart of the believer will not be invaded by rancour, malevolence, malice, or spite, causing it to swerve from that which is right; (S, * O;) a saying of the Prophet; thus related by some: accord. to others, ↓ يُغِلُّ, (S, O,) with damm to the ى, (O,) which is from the meaning expl. in the next sentence here following. (S, * O.) — غَلَّ, (S, Mgh, O, Msb, K,) aor. يَغُلُّ, (S, O,) inf. n. غُلُولٌ, (S, Mgh, O, Msb, K,) He acted unfaithfully; as also ↓ اغلّ: (S, O, Msb, K:) or thus the latter, (S, Mgh, O, Msb, K,) accord. to ISk (S, Msb) and A'Obeyd, (S,) in a general sense; (Mgh, Msb;) and he became unfaithful: (TA:) but the former verb is used only in relation to spoil, or booty; (S, Mgh, O, * Msb, K;) you say, غَلَّ مِنَ المَغْنَمِ meaning خَانَ [i. e. He acted unfaithfully in taking from the spoil, or booty]; (S, O;) or meaning he acted unfaithfully in relation to the spoil, or booty: (Mgh:) or غَلَّ, (IAth, Mgh, TA,) aor. as above, (Mgh,) inf. n. غُلُولٌ, (IAth, TA,) or غَلٌّ, (Mgh, [thus in my copy, accord. to which it is trans., as will be shown by what follows,]) signifies also he stole; and was unfaithful in respect of a thing privily; and such conduct is termed غُلُولٌ because, in the case thereof, the hands, or arms, have the غُلّ [q. v.] put upon them: (IAth, TA:) or it signifies also he took a thing and hid it amid his goods; and it occurs in a trad. as meaning he took a شَمْلَة privily. (Mgh.) It is said in the Kur [iii. 155], وَمَا كَانَ لِنَبِىٍّ أَنْ يَغُلَّ and ↓ أَنْ يُغَلَّ, accord. to different readers; the former meaning [And it is not attributable to a prophet] that he would act unfaithfully; and ↓ ان يُغَلَّ meaning, [agreeably with an explanation of أَغَلَّ فُلَانًا in the K,] that unfaithful conduct should be imputed to him; or that there should be taken from his [share of the] spoil, or booty; (S, O, TA;) [or this may mean, that he should be found to be acting unfaithfully; for, accord. to the TA, اغلّ الرَّجُلَ means وَجَدَهُ غَالًّا;] but IB says that a pass. aor. is seldom found in the language of the Arabs in a phrase of this kind. (TA.) And it is said in a trad. وَلَا إِسْلَالَ ↓ لَا إِغْلَالَ i. e. There shall be no acting unfaithfully nor stealing: or there shall be no act of bribery [nor stealing]: (S, O:) or, as some say, there shall be no aiding another to act unfaithfully [&c.]. (TA.) — غَلَلْتُ لِلنَّاقَةِ I fed the she-camel with غَلِيل i. e. date-stones mixed with [the species of trefoil called] قِتّ. (S, * O, TA.) — أَغَلَّ فِى الإِهَابَ: see غَلَّ الإِهَابَ. — غَلَّ عَلَى الشَّىْءِ, inf. n. غَلٌّ; and ↓ اغلّ; He was silent at the thing: and also he was intent upon the thing. (TA.) 2 غلّله, (K,) or غلّل لِحْيَتَهُ, (S, O,) بِالغَالِيَةِ, (S, O, K,) inf. n. تَغْلِيلٌ, (K,) He perfumed him, (K,) or daubed, or smeared, his beard, much, (O,) the teshdeed denoting muchness, (S, O,) with غَالِيَة: (S, O, K:) and تغلّل ↓ بالغالية and ↓ اغتلّ and ↓ تَغَلْغَلَ He perfumed himself with غالية: (K:) Lh mentions تَغَلَّى بِالغَالِيَةِ, which is either from the word غَالِيَة or originally تَغَلَّلَ, in the latter case being like تَظَنَّيْتُ for تَظَنَّنْتُ, but the former is the more agreeable with analogy: accord. to Fr, one says, تَغَلَّلْتُ ↓ بالغالية, and not تَغَلَّيْتُ: (TA:) As held ↓ تَغَلَّلْتُ from الغالية to be allowable if meaning I introduced the غالية into my beard or my mustache; (S, O;) and the like is the case with respect to غَلَّلْتُ بِهَا لِحْيَتِى: (S:) accord. to Lth, one says, from الغالية, غَلَّلْتُ and غَلَّفْتُ and غَلَّيْتُ. (TA. [See also 1 in art. غلف; and see art. غلى.]) 4 اغلّ إِبِلَهُ, (K,) inf. n. إِغْلَالٌ, (TA,) He watered his camels ill, so that they did not satisfy their thirst: (K, TA:) or he brought, or sent, them back from the water without satisfying their thirst: (O, TA:) thus expl. by Az, who says that it is incorrectly mentioned by A'Obeyd, on the authority of AZ, [in this sense,] with the unpointed ع. (TA. [But see 4 in art. عل.]) — — And اغلّ signifies also اغتلّت غَنَمُهُ (O, K) [accord. to the TA as meaning His sheep, or goats, thirsted: but this I think doubtful: see 8]. — اغلّ and its aor. and inf. n. as relating to unfaithfulness, see in the latter half of the first paragraph, in five places. — اغلّت الضَّيْعَةُ, (Mgh, Msb, K, [in the CK غَلَّت,]) and الضِّيَاعُ, (S, O, K,) from الغَلَّةُ, (S, O,) [The estate, and estates, consisting of land, &c.,] became in the condition of having غَلَّة [or proceeds, revenue, or income, accruing from the produce, &c.]: (Mgh, Msb:) or yielded غَلَّة: (K, TA:) i. e. yielded somewhat, the source thereof remaining. (TA.) — — And اغلّ القَوْمُ meaning بَلَغَتْ غَلَّتُهُمْ [i. e. The غَلَّة of the people, or party, arrived; as expl. in the PS and TA; or the people, or party, had their غلّة brought to them]. (S, O, K.) And The people, or party, became in [or entered upon] the time of the غَلَّة. (TA.) — — And فُلَانٌ يُغِلُّ عَلَى عِيَالِهِ Such a one brings the غَلَّة to his family, or household. (S, O.) — اغلّ الوَادِى The valley gave growth to what are termed غُلَّان, (S, O, K,) pl. of غَالٌّ. (TA.) — اغلّ فِى الإِهَابِ, (S, O,) He (a butcher) left some of the flesh sticking in the hide, in stripping it off: (S, O:) or he took some of the flesh and of the fat [in the hide] in the skinning: (K:) and غلّ ↓ الإِهَابَ he left somewhat [of the flesh, or of the flesh and of the fat,] remaining in the hide on the occasion of the skinning: a dial. var. of أَغَلَّ. (TA.) — — And accord. to AA, الإِغْلَالُ signifies The milking of the she-camel when milk remains [app. afterwards] in her udder. (O.) [Perhaps the meaning is The leaving some remaining in the udder on the occasion of milking.] — اغلّ الخَطِيبُ The orator, or preacher, said, or spoke, what was not right, or correct. (TA.) — اغلّ بَصَرَهُ, (S, O,) or البَصَرَ, (K,) He (a man, S, O) looked intensely, or intently. (S, O, K.) — — See also 1, last sentence. — إِغْلَالٌ signifies also The making an overt, or open, hostile, or predatory, incursion. (TA.) — And The clothing oneself with, or wearing, a coat of mail. (TA.) 5 تَغَلَّ3َ see 1, first sentence: — and see also 2, in three places. 7 إِنْغَلَ3َ see 1, first sentence. 8 إِغْتَلَلْتُ الثَّوْبَ: see 1, former half. — إِغْتَلَلْتُ الشَّرَابَ I drank the beverage. (K.) — لَهُ أُرَيْضَةٌ يَغْتَلُّهَا: see 10. — اغتلّ said of a camel, and إِغْتَلَّتْ said of sheep or goats: see 1, near the middle of the paragraph. (See also the next sentence but one.) — اغتلّ بِالغَالِيَةِ: see 2. — إِغْتَلَّتْ said of sheep or goats, They became affected with the disease termed غَلَل [q. v.]. (O, K.) 10 اِسْتِغْلَالٌ signifies The desiring, or demanding, or [tasking a person,] to bring غَلَّة [i. e. proceeds, revenue, or income, accruing from the produce, or yield, of land, &c.]. (PS.) One says, استغلّ عَبْدَهُ, meaning He tasked his slave to bring غَلَّة to him. (S, O, K. [In the explanation in the CK, يَغُلَّ is erroneously put for يُغِلَّ.]) — — And The taking, or receiving, [or obtaining,] of غَلَّة: (PS:) or the bringing of غَلَّة from a place [or an estate]. (KL.) One says, استغلّ المُسْتَغَلَّاتِ ↓ He took the غَلَّة of the مستغلات [i. e. of the lands, or estates, from which غلّة is obtained]. (S, O, K.) And ↓ لَهُ أُرَيْضَةٌ يَغْتَلُّهَا like يَسْتَغِلُّهَا [i. e. To him belongs a small portion of land of which he takes, or receives, or obtains, the غَلَّة]. (TA.) — — And [hence] one says of a hard man, لَا يُسْتَغَلُّ مِنْهُ شَىْءٌ (assumed tropical:) [Nothing, meaning no profit or advantage, is reaped, or obtained, from him]. (L and TA in art. مرس: see 5 in that art.) R. Q. 1 غَلْغَلَ, inf. n. غَلْغَلَةٌ: see 1, first sentence. — — غَلْغَلَ رِسَالَةً إِلَى صَاحِبِهَا [He conveyed a message, or letter, to the person to whom it pertained: see the pass. part. n., below]. (Ham p. 500.) — And غَلْغَلَةٌ signifies also A breaking [of the bone of the nose, and of the head of a flask or bottle], like غَرْغَرَةٌ. (TA.) — [See مُغَلْغِلَةٌ. I do not find any instance of the usage of غَلْغَلَ otherwise than as trans.: but in the TK, and hence by Freytag, غَلْغَلَةٌ in a sense in which it is expl. below is regarded as an inf. n.,

and consequently the verb is said to signify He went quickly; which is a meaning of R. Q. 2.] R. Q. 2 تَغَلْغَلَ: see 1, first quarter, in two places. قَدْ تَغَلْغَلْتَ يَا عَدُوَّ ٱللّٰهِ, said to the مُخَنَّث Heet, when he described a woman, as is related in a trad., is expl. as meaning Thou hast reached, in thy looking, of the beauties of this woman, a point which no looker, nor any one having close communion, nor any describer, has reached [beside thee, O enemy of God]. (TA.) — — Also He went quickly: (K, * TA:) one says, تَغَلْغَلُوا فَمَضَوْا [They went quickly, and passed, or passed away]. (TA.) — تغلغل بِالغَالِيَةِ: see 2. غُلٌّ A ring, or collar, of iron, which is put upon the neck: (Msb:) a shackle for the neck or for the hand: [i. e. a ring, or collar, for the neck, or a pinion or manacle for the hand:] (MA:) or a [shackle of the kind called] جَامِعَة, (TA, and so in the S and K in art. جمع,) of iron, (TA,) collecting together the two hands to the neck: (S in art. جمع; and Jel * in xxxvi. 7:) [sometimes, a shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron: (see زَمَّارَةٌ:)] and a shackle with which the Arabs used to confine a captive when they took him, made of thongs, upon which was hair, so that sometimes, when it dried, it became infested with lice upon his neck: (TA:) the pl. is أَغْلَالٌ: (S, O, Msb, K:) which repeatedly occurs in the Kur-án and the Sunneh as meaning (assumed tropical:) difficult tasks and fatiguing works [as being likened to shackles upon the necks]. (TA.) — — [Hence] the Arabs apply it metonymically to denote (tropical:) A wife. (TA.) And غُلٌّ قَمِلٌ [lit. A lousy shackle for the neck &c.] is an appellation of (assumed tropical:) a woman of evil disposition; originating from the fact that the غُلّ used to be of thongs, upon which was hair, so that it became infested with lice. (S.) — Also, and ↓ غُلَّةٌ, (S, O, K,) and ↓ غَلَلٌ, (K,) or this is the inf. n. of غَلَّ, (S,) [and accord. to analogy of غَلَّ as originally غَلِلَ,] and ↓ غَلِيلٌ, (S, O, K,) Thirst: or vehement thirst: (K, TA:) or the burning of thirst; (S, O, TA;) little or much: (TA:) or burning of the inside, (K, TA,) from thirst, and from anger and vexation (TA.) غِلٌّ and ↓ غَلِيلٌ Rancour, malevolence, malice, or spite: (S, O, Msb, K, TA:) or latent rancour &c.: (JK in explanation of the former:) and envy; so each signifies; (TA;) [and so the former in the Kur vii. 41 and xv. 47:] and enmity: (TA in explanation of the latter:) and the former signifies also dishonesty, or insincerity. (S, O.) غَلَّةٌ Proceeds, revenue, or income, (Mgh, Msb, K, TA, [in the CK, الدَّخَلَةُ is put for الدَّخْلُ,]) of any kind, (Mgh, Msb,) accruing from the produce, or yield, of land, (Mgh, Msb, K, TA,) or from the rent thereof, (Mgh, Msb, TA,) [in which sense ↓ مَغَلٌّ is also used, as a subst., pl. مُغَلَّاتٌ,] or from seed-produce, and from fruits, and from milk, and from hire, and from the increase of cattle, and the like, (TA,) and from the rent of a house, (K, TA,) and from the hire of a slave, (Mgh, K, TA,) and the like; (Mgh, Msb;) [generally meaning corn, or grain; ??] wheat and barley and rice and the like; (KL;) the غَلَّة of the slave is the payment imposed by the master, and made to him: (TA voce ضَرِيبَةٌ:) pl. غَلَّاتٌ (S, O, Msb, TA) and غِلَالٌ. (Msb, TA.) — — Also Dirhems [or pieces of money] that are clipped (مُقَطَّعَة), in a single piece thereof [the quantity clipped being] a قِيرَاط or a طَسُّوج or a grain; of which it is said in the “ Eedáh,” that one's lending غَلَّة in order to have such as are free from defect returned to him is disapproved: (Mgh:) or dirhems [or pieces of money] that are rejected by the treasury of the state, but taken by the merchants. (KT. [Freytag has given this latter explanation, but has erroneously assigned it to غُلَّةٌ.]) غُلَّةٌ A thing in which one hides himself. (IAar, TA.) — — See also غِلَالَةٌ, in two places: — — and غَلَلٌ. — And see غُلٌّ, last sentence. غَلَلٌ Water amid trees: pl. أَغْلَالٌ. (S, O. [See an ex. voce عَذْبٌ.]) And Water having no current, only appearing a little upon the surface of the earth, disappearing at one time and appearing at another: (AA, S, O:) or, accord. to AHn, a feeble flow of water from the bottom of a valley or water-course, amid trees. (TA.) Aboo-Sa'eed says, لَا يَذْهَبُ كَلَامُنَا غَلَلًا [Our speech shall not pass away as a feeble flow of water]: meaning that it ought not to be concealed from men, but should be made public. (TA.) — Also A strainer, or clarifier: occur- ring in a verse of Lebeed, cited voce رَازِقِيٌّ: where it means the فِدَام (S, O, TA) on the heads of the أَبَارِيق, (S,) or on the head of the إِبْرِيق: (O, TA:) or, as some relate the verse, the word is غُلَلٌ, pl. of ↓ غُلَّةٌ; (S, O, TA;) which signifies [the same, i. e.] a piece of rag bound on the head of the ابريق [to act as a strainer]. (IAar, TA.) — And The flesh that is left upon the thumb when one skins [a beast]. (TA.) — See also غُلٌّ, last sentence. — Also, (O, K,) and ↓ غَلَالَةٌ, (O, and so in copies of the K,) or ↓ غُلَالَةٌ, (so in other copies of the K, and accord. to the TA,) A certain disease that attacks sheep, or goats, (O, K, TA,) in the orifice of the teat, occasioned by the milker's not exhausting the udder, but leaving in it some milk, which becomes blood, or coagulates and is mixed with a yellow fluid. (TA.) غَلُولُ الشَّيْخِ The food of the old man, which he ingests into his belly [or stomach]: (S, O, K:) and likewise the beverage drunk by him. (TA.) One says, نِعْمَ غَلُولُ الشَّيْخِ هٰذَا [Excellent, or most excellent, is this food of the old man &c.!]. (S, O, K.) غَلِيلٌ: see غُلٌّ, last sentence. — — [Hence,] sometimes, (TA,) (assumed tropical:) The burning of love, and of grief. (K, TA.) — — See also غِلٌّ. — And see مَغْلُولٌ. — Also Date-stones mixed with [the species of trefoil called] قَتّ, (S, O, K, TA,) and in like manner with dough, (TA,) for a she-camel, (S, O, K, TA,) which is fed therewith. (S, O, TA.) — See. also غَالٌّ. غَلَالَةٌ, or غُلَالَةٌ: see غَلَلٌ, last sentence. غِلَالَةٌ A garment that is worn next the body, beneath the other garment, (S, O, K,) and likewise beneath the coat of mail; (S, O;) also called ↓ غُلَّةٌ: (K, TA:) pl. [of the former] غَلَائِلُ and [of the latter] غُلَلٌ. (TA.) — — And A piece of cloth with which a woman makes her posteriors [to appear] large, (O, * K, * TA,) binding it upon her hinder part, beneath her waist-wrapper; (TA;) as also ↓ غُلَّةٌ, of which the pl. is غُلَلٌ. (IB, TA.) — — And The pin that connects the two heads of the ring [of a coat of mail]: (O, K:) pl. غَلَائِلُ. (TA.) And غَلَائِلُ signifies Coats of mail: or the pins thereof that connect the heads of the rings: or linings, or inner coverings, that are worn beneath them, (K, TA,) i. e. beneath the coats of mail: and [it is said that] the sing. thereof is ↓ غَلِيلَةٌ. (K, TA.) غَلِيلَةٌ: see what next precedes. غَلَّانٌ (S, O, K) and ↓ غَالٌّ, (K,) applied to a camel, (S, O, K,) Thirsty: (K: *) or vehemently thirsty: (S, O, K: *) or affected with burning of the inside: (K: *) and ↓ غَالَّةٌ, and its pl. غَوَالُّ, camels not having fully satisfied their thirst. (TA.) غَالٌّ; and its fem., with ة: see the next preceding paragraph. — Also Low, or depressed, ground, in which are trees, and places of growth of [the trees called] سَلَم and طَلْح: one says غَالٌّ مِنْ سَلَمٍ, like as one says عِيْصٌ مِنْ سِدْرٍ and قَصِيمَةٌ مِنْ غَضًا: (AHn, S, O:) or, as also ↓ غَلِيلٌ, a place of growth of [the trees called] طَلْح: or a low, or depressed, valley or torrent-bed in the ground, (K, TA,) in which are trees: (TA:) pl. غُلَّانٌ. (K.) — — And A certain plant, (S, O, K,) [said to be] well known: (K: [but I have not found it to be now known:]) pl. غُلَّانٌ. (S, O, K.) غَالَّةٌ [as a subst.] A part broken off from the shore of the sea and become collected together in a place. (TA.) [Expl. by Freytag as signifying “ Pars maris, quæ in litore abrupta est: ” and as being a word of the dial. of El-Yemen: on the authority of IDrd.] غلغل, [thus in my original,] applied to the root (عِرْق) of a tree, Extending far into the earth: pl. غَلَاغِلُ. (TA.) غَلْغَلَةٌ A quick rate of going. (S, O, K, * TA.) [App. a simple subst.; but perhaps an inf. n., of which the verb is غَلْغَلَ, q. v.] غُلْغُلَةٌ Clamour and confusion of voices. (TA.) [Like the Pers. غُلْغُل and غُلْغُلَه.] مَغَلٌّ, as a subst., pl. مُغَلَّاتٌ: see غَلَّةٌ. مُغِلٌّ A man cleaving to rancour,

malevolence, malice, or spite. (TA.) — — An unfaithful man; one who acts unfaithfully. (S, * Mgh, O, * TA.) Hence the saying of Shureyh, لَيْسَ عَلَى المُسْتَعِيرِ غَيْرِالمُغِلِّ ضَمَانٌ وَلَاعَلَى المُسْتَوْدَعِ, (S, Mgh, O, TA,) (TA,) i. e. [There is no guaranteeship to be imposed upon the asker of a loan, except the unfaithful, nor upon him who is asked to take charge of a deposit, meaning], except in the case of him who has been unfaithful in respect of the loan and the deposit: or, as some say, by the مُغِلّ is here meant the ↓ مُسْتَغِلّ [i. e. the person employed to bring the غَلَّة]: but IAth says that the former is the right explanation. (TA.) — مُغِلَّةٌ, applied to a garden (جَنَّة), as in a verse cited voce حَرَدَ, (S, O,) or to an estate (ضَيْعَة), (Mgh, TA,) Having, (Mgh,) or yielding, (TA,) غَلَّة [q. v.; fruitful, or productive]. (Mgh, TA.) مَغْلُولٌ, applied to a man, Having the [shackle called] غُلّ put upon him. (TA.) It is said in the Kur [v. 69], وَقَالَتِ الْيَهُودُ يَدُ اللّٰهِ مَغْلُولَةٌ [And the Jews said, The hand of God is shackled], meaning, withheld from dispensing. (O.) — Also, (S, K,) applied to a man, (S,) and ↓ غَلِيلٌ, and ↓ مُغْتَلٌّ, (K,) Thirsty; or vehemently thirsty; (K, TA;) or affected with burning of thirst, (S, TA,) little or much; (TA;) or with burning of the inside, (K, TA,) from thirst, or from anger and vexation. (TA.) مُغْتَلٌّ: see what next precedes. — — [Hence,] أَنَا مُغْتَلٌّ إِلَيْهِ (tropical:) I am yearning, or longing, for him, or it. (K, TA.) رِسَالَةٌ مُغْلَغَلَةٌ A message, or letter, conveyed from town to town, or from country to country. (S, O, K.) مُغْلْغِلَةٌ, with kesr to the second غ, Hastening; syn. مُسْرِعَةٌ [which is trans. and intrans.; but generally the latter, like سَرِيعٌ]. (TA.) مُسْتَغَلٌّ A place [or land or an estate] from which غَلَّة is obtained: (KL:) [thus used, as a subst., it has for its pl. مُسْتَغَلَّاتٌ:] see 10. مُسْتَغِلٌّ: see مُغِلٌّ. غلب 1 غَلَبَهُ, (S, Msb,) [and غَلَبَ عَلَيْهِ,] aor. غَلِبَ, (Msb,) inf. n. غَلَبٌ and غَلْبٌ, (S, K, TA,) the former of which is the more chaste, (TA,) or the latter is an inf. n. and the former is a simple subst., (Msb,) and غَلَبَةٌ, (S, K, TA,) [the most common form,] or this is a simple subst. like غَلَبٌ, (Msb,) which is perhaps formed from it by the elision of the ة, (Fr, S,) and مَغْلَبٌ and مَغْلَبَةٌ, (K, TA,) which last is rare, (TA,) and غَلَابِيَةٌ and [in an intensive sense] غِلِبَّى and غُلُبَّى (K, TA) and غُلُبَّةٌ (Lh, K, TA, said in the S to be syn. with غَلَبَةٌ) and غَلَبَّةٌ, with fet-h to the غ, (K, TA, in the CK غَلَبَّة,) and غِلِبَّآءٌ, (Kr, TA,) He, or it, overcame, conquered, subdued, overpowered, mastered, or surpassed, him, or it; gained ascendency or the mastery, prevailed, or predominated, over him, or it; or was, or became, superior in power or force or influence, to him, or it. (A, MA, K, PS, TK, &c.) [See also 5.] — — One says, غَلَبْتُهُ عَلَيْهِ meaning [I overcame him in contending for it; i. e.] I took it, or obtained it, from him [by superior power or force]. (A.) And غُلِبَ فُلَانٌ عَلَى الشَّىْءِ Such a one had the thing taken from him by superior power or force. (Mgh.) Hence the saying, لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا Be not ye overcome and anticipated by others in performing prayer before the rising of the sun and before its setting, so that the opportunity for your doing so escape you. (Mgh.) — — And غَلَبَهُ عَلَى نَفْسِهِ He forced him, or constrained him against his will. (A, TA.) — — [And غَلَبَهُ الأَمْرُ The affair overcame, defeated, or baffled, him.] — — And غَلَبَهُ بِالخَوْفِ He exceeded him in fear. (S in art. خوف.) — — And غَلَبَ عَلَى فُلَانٍ الكَرَمُ Generosity was, or became, the predominant quality of such a one. (TA.) — — And غَلَبَ أَنْ يُخْطَمَ [He refused to have the خِطَام (or leading-rope) put upon him]; said of a camel. (TA in art. خطم.) — — And أَيُغْلَبُ أَحَدُكُمْ أَنْ يُصَاحِبَ النَّاسَ مَعْرُوفًا meaning أَيَعْجِزُ [i. e. Is any one of you unable to associate with men kindly?]. (A.) — غَلِبَ, aor. غَلَبَ, (K, TA,) inf. n. غَلَبٌ, (S, * TA,) He was, or became, thick-necked: (K, TA:) or thick and short in the neck: or thick and inclining in the neck: from disease or other cause. (TA.) 2 غَلَّبْتُهُ عَلَيْهِ, inf. n. تَغْلِيبٌ, [I made him to overcome, conquer, subdue, overpower, master, or surpass, him, or it; &c.: see 1: and] I made him to gain the mastery over it, or to obtain possession of it, (namely, a town, or country,) by [superior power or] force. (S.) — — And غُلِّبَ عَلَى صَاحِبِهِ He (a poet) was judged to have overcome his fellow. (TA.) [See مُغَلَّبٌ.] — — غَلَّبَ لَفْظًا عَلَى لَفْظٍ آخَرَ, a conventional phrase of the lexicologists, means He made a word to predominate over another word; as in القَمَرَانِ for الشَّمْسُ وَالقَمَرُ; and سِرْنَا عَشْرًا for سِرْنَا عَشْرَ لَيَالٍ بِأَيَّامِهَا: of the former instance you say, فِيهِ تَغْلِيبُ القَمَرِ عَلَى الشَّمْسِ In it is the attribution of predominance to the moon over the sun; and in the latter, فيه تَغْلِيبُ اللَّيْلِ عَلَى النَّهَارِ In it is the attribution of predominance to the night over the day. See more in Kull p. 115.] 3 غالبة [He vied, contended, or strove, with him, to overcome, conquer, subdue, overpower, master, or surpass, &c., (see 1,) or for victory, or superiority], inf. n. مُغَالَبَةٌ and غِلَابٌ. (S, Msb, TA.) You say, غَالَبْتُهُ فَغَلَبْتُهُ [I vied, contended, or strove, with him, to overcome, &c., and I overcame him. &c.]. (O.) And Kaab Ibn-Málik says, هَمَّتْ سَخِينَةُ أَنْ تُغَالِبَ رَبَّهَا وَلَيُغْلَبَنَّ مُغَالِبُ الغَلَّابِ [Sakheeneh (a by-name of the tribe of Kureysh) proposed to themselves to contend for victory with their Lord: but he who contends for victory with the very victorious will assuredly be overcome]. (TA.) 5 تغلّب عَلَى بَلَدِ كَذَا He gained the mastery over such a town, or country, or obtained possession of it, by [superior power or] force. (S, K, *) 6 تغالبوا عَلَى البَلَدِ [They vied, contended, or strove, one with another, against the town, or country, to take it]. (A.) 10 استغلب عَلَيهِ الضَّحِكُ Laughter became vehement in its effect upon him. (TA.) 12 اغلولب العُشْبُ The fresh, or green, herbage attained to maturity, and became tangled and luxuriant, or abundant and dense: (S:) or became compact and dense. (TA.) غَلَبَةٌ an inf. n. of غَلَبَ, (S, K, TA,) or a simple subst. (Msb.) [It is much used as a subst., signifying The act of overcoming, conquering, subduing, &c.; (see 1;) victory, conquest, ascendency, mastery, prevalence, predominance, superiority. or superior power or force or influence; success in a contest; or the act of taking, or obtaining, by superior power or force.] — And pl. of غَالِبٌ. (TA.) غُلْبَةٌ: see what next follows. غُلُبَّةٌ and غَلَبَّةٌ and غَلَبَةٌ: see what next follows. غُلُبَّى and غِلِبَّى: see what next follows. غَلَّابٌ (S, O) and ↓ غُلْبَةٌ (O) and ↓ غُلُبَّةٌ and ↓ غَلَبَّةٌ (O, TA) and ↓ غَلَبَةٌ (O) and ↓ غُلُبَّى and ↓ غِلِبَّى, (Fr, O,) [all of which except the first and second, and app. the fifth, are originally inf. ns.,] A man who overcomes, conquers, subdues, overpowers, masters, or surpasses, much, or often, (S, O, TA,) and quickly; (O;) [very, or speedily, or very and speedily, victorious:] or the third, accord to As, signifies a man who overcomes, or conquers, &c., quickly: (S:) pl. of the first غَلَّابُونَ. (TA.) رَجُلٌ غَالِبٌ A man who overcomes, conquers, subdues, overpowers, masters, or surpasses; or overcoming, &c.: pl. غَلَبَةٌ. (TA.) — — اِسْمٌ غَالِبٌ A noun [used predominantly in one of its senses,] such as دَابَّةٌ applied to " a horse," and مَالٌ applied to " camels. " (TA in art. سنه.) And صِفَةٌ غَالِيَةٌ [i. e. غَالِبَةٌ عَلَيْهَا الاِسْمِيَّةُ, or غَلَبَتْ عَلَيْهَا اسْمِيَّتُهَا,] An epithet [in which the quality of a substantive is predominant,] such as حَاجِبٌ applied to " a doorkeeper. " (TA in art. حجب.) — — [And الغَالِبُ signifies also The most, or the most part; and the generality: whence, غَالِبًا and فِى الغَالِبِ meaning Mostly, or for the most part: in which sense ↓ فى الأَغْلَبِ is sometimes used: and generally. — — And What is most probable: whence, غَالِبًا and فِى الغَالِبِ meaning Most probably.] أَغْلَبُ [More, and most, overcoming or conquering &c.: fem. غَلْبَآءُ: and pl. غُلْبٌ]. One says قَبِيلَةٌ غَلْبَآءُ A [most overcoming or] mighty, resistive, tribe. (K.) And عِزَّةٌ غَلْبَآءُ [Most overpowering might]. (S.) — — See also غَالِبٌ. — Also Thick-necked, (S, TA,) applied to a man: (S:) [or thick and short in the neck: or thick and inclining in the neck: (see 1, last sentence:)] fem. غَلْبَآءُ, applied to a she-camel: and pl. غُلْبٌ. (TA.) And Thick, applied to a neck. (Lh, TA.) — — [Hence,] حَدِيقَةٌ غَلْبَآءُ (tropical:) [A garden, or walled garden, &c.,] of tangled and luxuriant, or abundant and dense, trees: (S:) or of compact and dense trees; as also ↓ مُغْلَوْلِبَةٌ.

(K, TA.) In the phrase حَدَائِقَ غُلْبًا in the Kur [lxxx. 30], the epithet is expl by Bd as meaning (tropical:) Large. (TA.) And the fem. is applied to a [mountain, or hill, such as is termed] هَضْبَة, (S, TA,) meaning (tropical:) Lofty and great. (TA.) — — And الأَغْلَبُ means The lion [app. because of the thickness of his neck]. (K.) [مَغْلَبَةٌ A place where one is overcome, or conquered. (Freytag, from the Deewán of the Hudhalees.)] مُغَلَّبٌ Overcome, conquered, &c., repeatedly, several times, or many times; (S, A, K, TA;) applied to a poet: (A:) and (so applied, S, A, TA) judged to have overcome (S, A, * K, TA) his fellow, (S, TA,) much, or often: (A:) thus having two contr. significations: (S, K:) an epithet of praise as well as of dispraise: (O:) or, when the Arabs say of a poet that he is مُغَلَّب, the meaning is that he is overcome; but if they say, غُلِّبَ فُلَانٌ, the meaning is, such a one has [been judged to have] overcome: thus they say, غُلِّبَتْ لَيْلَى الأَخْيَلِيَّةُ عَلَى نَابِغَةِ بَنِى جَعْدَةَ, for she overcame him, and he ([En-Nábighah] El-Jaadee) was مُغَلَّب. (Mohammad Ibn-Selám, TA.) مَغْلُوبٌ [pass. part. of غَلَبَ, Overcome, conquered, subdued, &c. — — And] part. n. of غُلِبَ in the phrase غُلِبَ فُلَانٌ عَلَى الشَّىْءِ expl. above: [see 1:] (Mgh: [and the like is said in the A:]) a poet says, فَكُنْتُ كَمَغْلُوبٍ عَلَى نَصْلِ سَيْفِهِ [And I was like one whose blade of his sword has been taken from him by superior power or force; or who has had his blade of his sword taken from him &c.]. (Mgh.) مُغْلَنْبٍ One who overcomes, conquers, or subdues, another; who gains ascendency, or the mastery, over him: (K, TA:) it is quasi coordinate to [مُحْرَنْجِمٌ, part. n. of] اِحْرَنْجَمَ [which is from حَرْجَمَ]. (TA.) حَدِيقَةٌ مُغْلَوْلِبَةٌ: see أَغْلَبُ. غلت 1 غَلَتَ, aor. غَلُتَ, (TK,) inf. n. غَلْتٌ, (I Aar, O, K,) He rescinded, or annulled, a purchase or sale. (I Aar, O, K, TK.) — غَلِتَ, [aor. ??,] (S, O, Msb,) inf. n. غَلَتٌ, (S, O, K,) i. q. غَلِطَ [He made a mistake, or committed an error, &c.]: (As, I Aar, S, O:) or the former means in reckoning, or computation; and the latter, in speech, (AA, T, S, O, Msb, K,) i. e. he said a thing by mistake meaning to say another thing; (AA, S, O;) or the latter means in reckoning and in speech. (Lb, TA.) It is said in a trad., لَا غَلَتَ فِى الإِسْلَامِ [There shall he no غَلَت in El-Islám], meaning, [for instance,] a man's saying “ I bought of thee this garment, or piece of cloth, for a hundred deenárs ” and thy then finding that he bought it for less. (O.) 5 تغلّتهُ He took him in a state of inadvertence, or heedlessness; (K, TA;) the doing of which (i. e. التَّغَلُّتُ) is said in a trad. to be not allowable; (TA:) as also ↓ اغتلتهُ. (K, TA.) 8 إِغْتَلَتَ see what next precedes. Q. Q. 3 اِغْلَنْتَى عَلَيْهِ He set upon him, or assailed him, or overcame him, with reviling and beating and violence: (AZ, S, O, K:) like اِغْرَنْدَى (AZ, S, O.) [See اِسْرَنْدَى.] الغَلْتَةُ, (K,) or غَلْتَةُ اللَّيْلِ, (O,) The beginning, or first part, of the night. (O, K.) غُلْتَةٌ a subst. from [the inf. n.] غَلَتٌ [meaning A mistake, or an error, &c.], (O, K.) غَلُوتٌ One who makes mistakes, or commits errors, much, or often, whether in reckoning, or computation, or in speech. (O, * TA.) غلث 1 غَلَثَ, aor. غَلِثَ, inf. n. غَلْثٌ, (S, O, Msb,) which is like عَلْثٌ in its meanings, (K, TA,) for the most part, (TA,) He mixed one thing with another; as wheat with barley. (S, O, Msb.) — غَلَثَ السِّقَآءَ: see عَلَثَ, with the unpointed ع. — غَلِثَ, [aor. غَلَثَ,] (S,) inf. n. غَلَثٌ, (S, K,) [like عَلِثَ,] He fought vehemently. (S, K.) And غَلِثَ بِهِ He kept, or clave, to him, fighting him. (S, O.) [And perhaps, as may be inferred from an explanation of مُغَالِثٌ, one says in like manner ↓ غَالَثَهُ, or غالث بِهِ; to which latter, Golius assigns a meaning similar to this, or to that which here next follows, as on the authority of J; but I do not find it in the S.] And غَلِثَ الذِّئْبُ بِالغَنَمِ [like عَلِثَ] The wolf kept to the sheep, or goats, seizing them, and breaking their necks. (S, O.) — And غَلِثَ, aor. غَلَثَ, (K,) inf. n. غَلَثٌ, (TA,) said of a زَنْد, It failed to produce fire; as also ↓ اغتلث. (K.) [See also 1 in art. علث.] — And غَلِثَ said of a bird, It vomited from its crop something which it had swallowed. (O, TA.) 2 إِنِّى لَأَجِدُ فِى نَفْسِى تَغْلِيثًا means Verily I find, or experience, in myself, disorder, or disturbance. (O.) [See also مُغَلَّثٌ: and see 2 in art. علث.] 3 غَالَثَ see the first paragraph above. 5 فُلَانٌ يَتَغَلَّثُ بِى Such a one devotes himself to me, or clings to me with devotion. (L.) [See also تعلّث, with ع.] 8 إِغْتَلَثَ see 1. — اغتلث زَنْدًا He chose a زند from a tree without knowing whether it would produce fire or not; (TA;) i. q. اعتلثهُ [q. v.]. (K, TA.) And فُلَانٌ يَغْتَلِثُ الزِّنَادَ signifies the same as يَعْتَلِثُهَا expl. in art. علث. (TA in that art.) — اغتلث القَوْمَ غُلْثَةً ↓ He told the people, or party, a lie, or falsehood, whereby he effected his escape, or safety. (TA.) Q. Q. 3 اِغْلَنْثَى عَلَيْهِمْ [like اِغْلَنْتَى] He set upon them, or assailed them, or overcame them, with beating and reviling (O, K) and violence. (O.) [See اِسْرَنْدَى.] غَلْثُ الحُلْمِ A thing that one sees in sleep, that is not a true dream. (TA.) غَلَثٌ What is mixed: as wheat mixed with barley. (Msb.) [In the present day, it is used as signifying What is mixed with wheat &c., of those things that are taken forth and thrown away; like عَلَثٌ. See also غَلِيثٌ.] — — [And its pl.] أَغْلَاثٌ is mentioned by Aboo-Ziyád El-Kilá- bee as a term applied to Several sorts of plants, (O, TA,) not بَقْل nor حَمْض nor عِضَاه, (O,) among which are the عِكْرِش and حَلْفَآء and حَاج and يَنْبُوت and لَصَف and حَنْظَل and بَرْدِىّ and أَسَل and سَنَا and عِشْرِق and تَنُّوم and خِرْوَع (O, TA) &c. (O.) [See also عَلَثٌ.] غَلِثٌ and ↓ مُغَالِثٌ (S, O, K, TA) and ↓ غَالِثٌ (TA) A man who fights vehemently, (S, O, K, TA,) cleaving to him whom he pursues [for bloodrevenge or the like: see عَلِثٌ]. (TA.) — — And the first, Possessed, or insane. (O, K.) — — And One in whom is an odour arising from food and wine or beverage, and an inclining of the body from side to side, and a languor, or languidness, from drowsiness. (O, K.) غُلْثَةٌ: see 8. غَلْثَى A certain bitter tree, (K, TA,) with which one tans; mentioned by Kr: (TA:) or, accord. to Az, a certain tree, the fruit of which, if given to beasts of prey, or to vultures, kills them. (O.) — — See also the next paragraph. غَلِيثٌ and ↓ مَغْلُوثٌ Mixed. (S, O.) Wheat (S, O, K) mixed, (S, O,) or adulterated, (K,) with barley; (S, O, K;) as also عَلِيثٌ. (AZ, TA in art. علث.) — — Also, the first, (Msb,) and second, (S, O, Msb,) Wheat mixed with pieces of dry clay and with [the weed called] زُؤَان [q. v.]. (S, O, Msb.) — — And the first, [as also عَلِيثٌ,] Bread made of barley and wheat. (S, O.) — — And Food having poison mixed with it, by which vultures are killed; (O, K, TA;) as also ↓ غَلْثَى, (O and TA in art. علث,) and عَلْثَى; (TA in that art.;) and so لَغِيثٌ. (O.) غَالِثٌ: see غَلِثٌ. مُغَلَّثٌ A moderate pain, that does not cause the patient to lie on his side, and of which the source is not known. (L.) [See also 2 in this art. and in art. علث.] مَغْلُوثٌ: see غَلِيثٌ. — — Also A [skin such as is termed] سِقَآء tanned with dried dates (تَمْر), or with [unripe dates in the state in which they are termed] بُسْر. (ISk, S, K.) [But see عَلَثَ السِّقَآءَ, in art. علث.] مُغَالِثٌ: see غَلِثٌ. غلس 2 غلّس, (Msb, K,) inf. n. تَغْلِيسٌ, (S, Mgh, Msb,) He, or it, (a company of men, Msb, K,) journeyed in the غَلَس, or darkness of the last part of the night: (S, K:) or went forth in the غَلَس. (Mgh, Msb.) — — غلّسوا, (K,) or غلّسوا المَآءَ, (S,) They came to the water in the غَلَس, or darkness of the last part of the night, (S, K,) or beginning of daybreak: and in like manner you say of birds of the kind called قَطًا, and of [wild] asses. (TA.) — — غلّس بِالصَّلَاةِ He performed the prayer [of daybreak] in the غَلَس. (S, * Mgh, Msb.) 4 اغلس He, or it, (a company of men, K,) entered upon the غَلَس, or darkness of the last part of the night. (A, K.) غَلَسٌ The darkness of the last part of the night, (S, A, Msb, K,) when it becomes mixed with the light of the dawn: (TA:) or the beginning of the dawn, until it spreads in the tracts of the horizon: as also غَبَسٌ: both signify blackness mixed with whiteness and redness; like the dawn. (Az, TA.) بِغَلَسٍ In a period of the darkness so called. (S, Msb, K.) [See also غَبَسٌ.] غَلِيسٌ, (Sgh, K,) or غُلَيْسٌ, (JK,) a proper name for An ass; [meaning a

wild ass;] (JK, Sgh, K;) because he is أَغْلَس in colour. (JK.) أَغْلَسُ [Of the colour termed غَلَسٌ; i. e., black mixed with whiteness and redness: see غَلِيسٌ]. (JK.) وَقَعَ فِى تُغُلِّسَ, (TA, and so in a copy of the S,) or فِى وَادِى تُغُلِّسَ, (K, TA, and so in another copy of the S,) and تُغَلِّسَ, (TA,) imperfectly decl., like تُخُيِّبَ (S, K) and تُهُلِّكَ, (K,) He fell into calamity, (AZ, S, TA,) or into an abominable calamity, (K, TA,) and that which was vain, unreal, nought, or the like: (AZ, S, TA:) originating from the fact that غَارَات [or hostile, or predatory, incursions] (K, TA) generally (TA) took place early, بِغَلَسٍ. (K, TA.) غلصم Q. 1 غَلْصَمَهُ, (S, TA,) inf. n. غَلْصَمَةٌ, (K, TA,) He cut, or severed, his غَلْصَمَة [here app. meaning larynx, or upper part of the windpipe: compare حَلْقَمَهُ]. (S, K, * TA.) — — And He took hold of, or laid hold upon, or seized, his غَلْصَمَة [here, likewise, app. meaning as expl. above: see the pass. part. n., below]. (K, TA.) غَلْصَمٌ: see the next paragraph. الغَلْصَمَةُ [The epiglottis: and also, app. by extension of the primary signification, the larynx, or upper part of the windpipe:] the thing that rises up in the uppermost part of the throat, and is said to throw the meat and drink into the œsophagus, or gullet: (Zj, in his “ Khalk-el-Insán: ”) the piece of flesh [or cartilage] that is between the head and the neck: or the عُجْرَة [or projecting thing] that is upon the place where the uvula and gullet meet: (K:) or [by an extended application] the head of the حُلْقُوم [or windpipe], (S, Msb, K,) with its [ducts called] شَوَارِب [q. v. voce شَارِبٌ] and its حَرْقَدَة [app. meaning pomum Adami]; (K;) i. e. the projecting place [or part] in the حَلْق [here app. meaning, as it does in many cases, throat]: (S, Msb:) or the root, or base, of the tongue: (K:) or the place where the حُلْقُوم [or windpipe, i. e. the head thereof,] becomes in conjunction with the حَلْق [or fauces] when the eater swallows a mouthful and it descends from [over] the حُلْقُوم: (TA:) pl. غَلَاصِمُ. (Msb.) — — Also (assumed tropical:) The chiefs, lords, nobles, or men of distinction: and the congregated or collective body [of a people], or the mass [thereof]; syn. الجَمَاعَةُ: (K:) pl. as above. (TA.) And [hence] one says, هُوَ فِى غَلْصَمَةٍ مِنْ قَوْمِهِ i. e. فِى شَرَفٍ وَعَدَدٍ [meaning (assumed tropical:) He is among (such as are distinguished by) nobility and number, of his people], (ISk, K, TA,) [or] meaning, accord. to As, he is among the chief portion of his people, and the nobility thereof: (TA:) [and in the same sense ↓ غَلْصَم is used, without ة, but perhaps only by poetic license:] Abu-n-Nejm says, أَبِى لُجَيْمٌ وَاسْمُهُ مِلْءُ الفَمِ فِى غَلْصَمِ الهَامِ وَهَامِ غَلْصَمِ [(assumed tropical:) My father is, or was, Lujeym, and his fame (a tropical rendering) is what fills the mouth; one among the chief portion and the nobility of the headmen, and among headmen of a chief portion and of nobility]. (TA.) مُغَلْصَمٌ pass. part. n. of Q. 1. — — مُغَلْصَمَاتٌ means Women having the necks bound. (K, TA.) A poet says, غَدَاةَ عَهِدْتُهُنَّ مُغَلْصَمَاتٍ لَهُنَّ بِكُلِّ مَحْنِيَةٍ لَحِيمُ [In the morning when I met with them having their necks bound, (app. as captives,) they having in every bend of a valley or the like some one slain]. (TA.) غلط 1 غَلِطَ, (S, Msb, K,) aor. غَلَطَ, (S, K,) inf. n. غَلَطٌ (S, M, Msb, K) and أُغْلُوطَةٌ, (JK,) He made a mistake; committed an error; or missed, or erred from, the right way or mode or manner: (Msb:) or he was unable to find the right way, (JK, M, K,) and knew it not: (M, K:) in an affair; (S;) in anything; (JK;) in reckoning, or computation, &c.: (K:) or in his speech, (S, Msb, K,) in particular; (K;) and غَلِتَ in reckoning, or computation: (S, and so in some copies of the K:) but some of the Arabs make these two verbs to be syn. dial. variants. (S.) 2 غلّطهُ, (Msb,) inf. n. تَغْلِيطٌ, (S, K,) He said to him غَلِطْتَ [Thou hast made a mistake, &c.]: (S, Msb, K:) or he attributed or imputed to him the having made a mistake. (Msb.) — — See also 4. 3 غالطهُ, inf. n. مُغَالَطَةٌ (S, K) and غِلَاطٌ, (K,) [He vied, or contended, with him, each endeavouring to cause the other to make a mistake: a signification well known, indicated in the TA, and agreeable with modern usage.] 4 اغلطهُ, (S, TA,) inf. n. إِغْلَاطٌ, (TA,) He caused him to fall into the making of a mistake; (S, * TA;) as also ↓ غلّطهُ, inf. n. تَغْلِيطٌ. (TA.) غَلَطٌ [an inf. n. used as a simple subst., Mistake; error; in speech; or in that and also in reckoning, or computation, &c.;] has for its pl. أَغْلَاطٌ; and ISd says, “I see that IJ has made غِلَاطٌ its pl.; but I know not the reason of that. ” (TA.) ↓ مَغْلَطَةٌ also signifies the same in the saying, وَقَعَ فُلَانٌ فِى المَغْلَطَةِ [Such a one fell into mistake, or error]. (TA.) — — See also مَغْلُوطٌ. غَلْطَةٌ [A single mistake, or error, in speech, or in speech &c.: pl. غَلَطَاتٌ.] رَجُلٌ غَلْطَانُ [A man making a mistake, or committing an error, in speech, or in speech &c.]. (TA.) غَلُوطٌ: see مِغْلَاطٌ: — — and see also أُغْلُوطَةٌ. غَلَّاطٌ: see غَلُوطَةٌ: see أُغْلُوطَةٌ. مِغْلَاطٌ see أُغْلُوطَةٌ (S, K) and ↓ غَلُوطَةٌ and ↓ مَغْلَطَةٌ (K) A question by which one causes to fall into the making of a mistake: (S:) or كَلَامٌ يُغْلَطُ فِيهِ [which may be rendered both language in which one makes a mistake, and language in which one is caused to fall into a mistake]: (K:) and all, (K.) or the first and second, (TA,) also signify a question by which a person. (K, * TA,) a man of learning, (TA,) is vied, or contended, with, in the endeavour to cause him to make a mistake, (K, TA,) in order that he may become lowered: and by which his judgment, or opinion, is sought to be made erroneous: (TA:) you say, ↓ مَسْأَلَةٌ غَلُوطٌ; but when you make the latter word a subst., you add the ة: (El-Khattábee:) the pl. of أُغْلُوطَةٌ is أُغْلُوطَاتٌ and أَغَالِيطُ (S) and غَلُوطَاتٌ, which is formed from the first of these pls. by the suppression of the hemzeh, and is not, as some have said, pl. of غَلُوطَةٌ. (Hr.) Mohammad forbade أُغْلُوطَات, (S, TA,) or غَلُوطَات, (TA.) because they are unprofitable with respect to religion, and there is scarcely, or never, in them aught save what is unprofitable. (El-'Otbee, TA.) مَغْلَطَةٌ [properly, or originally, A cause of falling into mistake: similar to مَبْخَلَةٌ and مَجْبَنَةٌ &c.]: see أُغْلُوطَةٌ: — — and غَلَطٌ. مُغَلْطَانِىٌّ One who vies, or contends, with others, endeavouring to cause them to make mistakes in their reckoning, or computation. (TA.) مُغَلَّطٌ: see مَغْلُوطٌ. مِغْلَاطٌ One who makes mistakes, or commits errors, much, or frequently; expl. by كَثِيرُ الغَلَطِ; (K;) as also ↓ غلَّاطٌ (TA) and ↓ غَلُوطٌ. (O in art. غلت.) مَغْلُوطٌ A book, or writing, having a mistake, or mistakes, made in it; and in like manner, a reckoning, or computation, as also ↓ غَلَطٌ and ↓ مُغَلَّطٌ. (TA.) غلظ 1 غَلُظَ, aor. غَلَظَ; (S, Mgh, O, Msb, K;) and غَلَظَ, aor. غَلِظَ; (Sgh, K;) inf. n. [of the former] غِلَظٌ (S, Mgh, O, Msb, K) and ↓ غِلَاظَةٌ and ↓ غِلْظَةٌ (S, * O, K, * TK) and ↓ غُلْظَةٌ and ↓ غَلْظَةٌ, (O, K, * TK,) all are inf. ns. of غَلُظَ, (O,) or the last three, the second and third of which are mentioned in the Bári', on the authority of IAar, are simple substs.; (Msb;) and perhaps غَلْظٌ may be an inf. n. [of the latter verb]; (ISd, TA;) It (a thing, Msb) was, or became, thick, gross, big, bulky, or coarse; (Mgh, Msb, K;) it (a thing) became غَلِيظٌ; as also ↓ استغلظ. (S.) You say, غَلُظَ جِسْمُهُ His body was, or became, thick, &c. (Mgh.) And استغلظ ↓ الزَّرْعُ i. q. غَلُظَ, (Jel in xlviii. 29,) The seed-produce became thick: (Bd:) or strong: (Msb:) or well grown and thick: and in like manner one says of any plant or tree: (TA:) and غَلُظَتِ السُّنْبُلَةُ, and ↓ استغلظت, the ear of corn produced grain. (K.) [And غَلُظَ الثَّوْبُ The garment, or piece of cloth, was thick, or coarse.] And غَلُظَتِ الأَرْضُ, inf. n. غِلَظٌ, and perhaps غَلْظٌ may be also an inf. n. [of this verb, or, more probably, of غَلَظَت], The land was, or became, rough, or rugged. (ISd. TA.) [In this sense, also, غَلُظَ is used in relation to various things.] — — [Said of a colour, It was dense, or deep: see غَلِيظٌ.] — — Also (tropical:) He was, or became, characterized by غِلْظَة, the contr. of رِقَّة, in manners, disposition, action or conduct, speech, life, and the like; (TA;) i. e., rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incompliant; unobsequious; evil in disposition; illnatured; or the like (S, by its explanation of غِلْظَةٌ and غِلَاظَةٌ; and Msb: *) and in like manner, [as meaning it was, or became, hard, or difficult, and the like,

(see غَلِيظٌ,)] it is said of an affair: (TA:) and ↓ تغلّظ is said of a crime; meaning it was gross, or great; but this is accord. to analogy only; not on the authority of hearsay. (Mgh.) It is said in the Kur [ix. 74, and lxvi. 9], واغْلُظْ عَلَيْهِمْ And use thou roughness towards them: (Bd in lxvi. 9:) and some read وَاغْلِظْ, with kesr to the ل. (TA.) [See also غِلْظَةٌ, below.] 2 غلّظ الشَّىْءَ, inf. n. تَغْلِيظٌ, He made, or rendered, the thing غَلِيظ [in the proper sense, i. e., thick, gross, big, bulky, or coarse; &c.: — — and also, and more commonly, in a tropical sense, i. e., (tropical:) hard, or difficult, and the like]: (TA:) and غلّظ عَلَيْهِ الشَّىْءَ, inf. n. as abuse, (tropical:) [he made the thing hard, or difficult, or the like, to him;] and hence دِيَةٌ مَغَلَّظَةٌ, which see below. (S, TA,) [Hence also,] غَلَّظْتُ اليَمِينَ, inf. n. as above, (assumed tropical:) I made the oath strong, or forcible; I confirmed, or ratified, it: (Msb;) [and so ↓ أَغْلَظْتُهَا; for you say,] حَلَفَ بِإِغْلَاظِ اليَمِينِ (tropical:) [He swore, making the oath strong, &c.]. (TA.) And غَلَّظْتُ عَلَيْهِ فِى اليَمِينِ, inf. n. as above, (assumed tropical:) I was hard, rigorous, or severe, to him in the oath. (Msb.) — — تَغْلِيظٌ in pronunciation: see تَفْخِيمٌ. 3 مُغَالَظَةٌ is similar to مُعَارَضَةٌ (assumed tropical:) [The act of mutually opposing, and app. with roughness, coarseness, or the like]: (TA:) and signifies a state of mutual enmity or hostility. (IDrd, K.) See غِلْظَةٌ, below, last sentence. 4 اغلظ الثَّوْبَ He found the garment, or piece of cloth, to be thick, or coarse: (K:) or he bought it thick, or coarse: (S, K:) the former is the more correct: (O:) or the former only is correct. (TS.) — — اغلظت اليَمِينَ: see 2. — اغلظ [is also intrans., and signifies] He (a man, Ibn-'Abbád) alighted, or alighted and abode, in a rough, or rugged, tract of land. (Ibn-'Abbád, K.) — — اغلظ لَهُ فِى القَوْلِ (S, Mgh, Msb, K) (tropical:) He was, or became, rough, harsh, coarse, rude, uncivil, or ungentle, to him in speech: (Mgh, Msb, K:) one should not say غَلَظ. (TA.) 5 تَغَلَّظَ see 1, near the end. استغلظ: see 1, in three places. — استغلظهُ He saw it to be, regarded it as, or esteemed it, thick, gross, big, bulky, or coarse. (Msb.) He abstained from purchasing it (namely a garment, or piece of cloth, S) because of its thickness, or coarseness. (S, K.) غَلْظٌ Rough, or rugged, land or ground; (ISd, K;) mentioned on the authority of Ibn-'Abbád; and by AHn, on the authority of En-Nadr; but it has been repudiated: and is said to be correctly ↓ غِلَظٌ: ISd says, of the former word, "I know not whether it be [properly] syn. with غَلِيظٌ, or whether it be an inf. n. used as an epithet: " accord. to Kr, it signifies hard land without stones: Ks says that غَلْظٌ is syn. with ↓ غِلَظٌ. (TA.) غِلَظٌ: [see 1: — — and] see غَلْظٌ, in two places. غَلْظَةٌ: see what next follows. غُلْظَةٌ: see what next follows. غِلْظَةٌ and ↓ غُلْظَةٌ and ↓ غَلْظَةٌ: see 1: these three forms are mentioned by Zj, (TA,) and in the Bári', (Msb, TA,) on the authority of IAar, (Msb,) and by Sgh; but the first of them [only] is commonly known: (TA:) they are substs. from غَلُظَ; and signify Thickness, grossness, bigness, bulkiness, or coarseness. (Msb.) [And Roughness, or ruggedness.] — — Also (tropical:) Contr. of رِقَّةٌ, in manners, disposition, action or conduct, speech, life, and the like; (TA;) i. e. roughness, coarseness, rudeness, unkindness, hardness, churlishness, incivility, surliness, roughness in manners, hardness to deal with, incompliance, unobsequiousness, evilness of disposition, illnature, or the like: (S, Msb: *) and in like manner, hardness, or difficulty, of an affair. (TA, as shown by an explanation of غَلِيظٌ.) You say, رَجُلٌ فِيهِ غِلْظَةٌ (tropical:) A man in whom is roughness, coarseness, rudeness, &c.; (S, Msb; *) as also ↓ غِلَاظَةٌ. (S.) And it is said in the Kur [ix. 124], وَلْيَجِدُوا فِيكُمْ غِلْظَةً, in which the last word is pronounced in the three different ways shown above, accord. to different readers; meaning (tropical:) [And let them find in you] hardness, or strength, or vehemence, and superiority in fight: (TA:) or hardness, or strength, or vehemence, and patient endurance of fight: (Bd:) or hardness, or strength, or vehemence, in enmity and in fight and in making captives. (Mgh.) And you say, بَيْنَهُمَا غِلْظَةٌ (tropical:) Between them two is enmity, or hostility; as also ↓ مُغَالَظَةٌ. (IDrd, K.) غُلَاظٌ: see what next follows. غَلِيظٌ (S, &c.) Thick, gross, big, bulky, or coarse; (Mgh, Msb, K;) as also ↓ غُلَاظٌ: (K:) fem. of the former with ة: (TA:) and pl. غِلَاظٌ. (Msb, TA.) Applied [to a body, &c.; and, as meaning Thick, or coarse,] to a garment, or piece of cloth. (Mgh, K.) You say also, أَرْضٌ غَلِيظَةٌ Rough, or rugged, land. (ISd, TA.) [And in this sense, of rough, or rugged, غَلِيظٌ is used in relation to various things.] — — Applied to a colour [Dense, or deep: see غَضْبٌ]. (K in art. غضب.) — — Also, applied to a man, (tropical:) Characterized by غِلْظَة, the contr. of رِقَّة, in manners, disposition, action or conduct, speech, life, and the like; rough, coarse, rude, unkind, hard, churlish, uncivil, surly, rough in manners, hard to deal with, incompliant, unobsequious, evil in disposition, illnatured, or the like: (Msb, * TA:) and so غَلِيظُ الجَانِبِ; [contr. of لَيِّنُ الجَانِبِ:] (O and K in art. فظ:) and غَلِيظُ القَلْبِ hard-hearted; (Bd in iii. 153;) evil in disposition, or illnatured. (TA.) Applied also to an affair, meaning (tropical:) Hard, or difficult. (TA.) And to punishment, [in the Kur xi. 61, &c.,] meaning (tropical:) Vehement, or severe; (Mgh;) intensely painful. (Msb.) And [in like manner] to slaying and wounding. (TA.) And to a compact, or covenant, [in the Kur iv. 25, &c.,] meaning (tropical:) Strong, confirmed, or ratified. (Mgh, TA.) And to water, meaning (tropical:) Bitter. (TA.) غِلَاظَةٌ: see 1, first sentence; and غِلْظَةٌ. أَغْلَظُ comparative and superlative of غَلِيظٌ [in all its senses]. (IJ.) دِيَةٌ مُغَلَّظَةٌ (assumed tropical:) [A bloodwit, or fine for bloodshed, made hard, rigorous, or severe;] one which is incumbent for what is like an intentional homicide; (S;) or for a homicide purely intentional, and for that which is intentional but committed in mistake, and for that which is committed in the sacred territory, and for the slaughter of a kinsman; (EshSháfi'ee;) consisting of thirty camels of the description termed حِقَّة, and thirty of that termed جَذَعَة, and forty between the ثَنِيَّة and the بَازِل, all pregnant. (Esh-Sháfi'ee, K.) And يَمِينٌ مُغَلَّظَةٌ (assumed tropical:) [An oath made strong or forcible, or confirmed, or ratified.] (S.) — — العَوْرَةُ المُغَلَّظَةُ: see عَوْرَةٌ. مُسْتَغْلَظُ [The thick part of the fore arm]. (TA.) غلف 1 غَلَفَ, (S, O, Msb, K,) aor. غَلِفَ, (Msb,) inf. n. غَلْفٌ, (O, Msb, TA,) He put a bottle, or flask, (S, O, K, TA,) or a knife, (Msb,) &c., (TA,) into a غِلَاف [q. v.]; (S, O, Msb, K, TA;) as also ↓ اغلف, (S, Msb,) inf. n. إِغْلَافٌ; (Msb;) or ↓ غلّف, inf. n. تَغْلِيفٌ: (K, TA:) or ↓ the second signifies, (Msb,) or signifies also, (S,) he furnished it with a غِلَاف; (S, Msb;) or ↓ غلّف signifies thus: (TA:) أَغْلَفْتُ ↓ القَارُورَةَ is said by Lth to be from الغِلَافُ; and so ↓ غَلَّفْتُهَا, inf. n. تَغْلِيفٌ. (O.) — — And accord. to Lth, (O,) one says, غَلَفَ لِحْيَتَهُ بِالغَالِيَةِ, (S, Mgh, O, Msb,) aor. غَلِفَ, (Msb,) inf. n. غَلْفٌ, (S,) meaning He daubed, or smeared, his beard with [the perfume called] غَالِيَة [q. v.], (Mgh, TA,) and likewise with other perfume, and with حِنَّآء; (TA;) and ↓ غَلَّفَهَا: (Mgh, TA:) but accord. to IDrd, the vulgar say so: (O, Msb, TA:) he says that the correct phrase is غَلَّاهَا (Mgh, O, Msb, TA) بالغالية, (O,) and غَلَّلَهَا: (Mgh, O, Msb:) in a trad. of 'Aacute;ïsheh, however, ↓ كُنْتُ أُغَلِّفُ لِحْيَةَ رَسُولِ اللّٰهِ occurs as meaning I used to daub, or smear, the beard of the Apostle of God with غالية, doing so abundantly: (TA:) and one says, of a man, ↓ تغلّف (Lth, Th, S, O, TA) بِالْغَالِيَةِ (Th, S, TA) وَسَائِرِ الطِّيبِ (Th, TA) [i. e. He daubed, or smeared, himself, or his beard, with غالية and the other sorts of perfume]; and [in like manner,] ↓ اغتلف (Lth, O, TA) مِنَ الغَالِيَةِ (Lth, O) or مِنَ الطِّيبِ: (TA:) but accord. to the saying of IDrd [mentioned above], these are wrong, and

should be only تَغَلَّى and تَغَلَّلَ, and اِغْتَلَى and اِغْتَلَّ: (O:) or, accord. to Ibn-El-Faraj, one says ↓ بالغالية تغلّف when it is external; and تغلّل بِهَا when it is internal, at the roots of the hair. (O, TA. [See also 2 in art. غل.]) — غَلِفَ, aor. غَلَفَ, inf. n. غَلَفٌ, He was uncircumcised. (Msb.) 2 غَلَّفَ see 1, first sentence, in three places. You say also, غَلَّفْتُ السَّرْجَ [I put a غِلَاف upon, or to, the horse's saddle] and الرَّحْلَ [the camel's saddle: see also its pass. part. n., below]. (O.) — — And الحِنَّآءُ يُغَلِّفُ الرَّأْسَ The حنّآء [q. v.] covers the head. (Mgh.) See also 1, second sentence, in two places. 4 أَغْلَفَ see 1, first sentence, in three places. 5 تغلّف, said of a رَحْل [or camel's saddle, (in some copies of the K erroneously رَجُل,) and in like manner of other things], It had a غِلَاف [q. v.], (K, TA,) of leather or the like; (TA;) as also ↓ اغتلف. (K, TA. [See 2, of which the former is quasi-pass.]) — — See also 1, latter half, in two places. 8 إِغْتَلَفَ see 5: — — and see also 1, last quarter. غَلْفٌ A species of trees, (S, O, K, TA,) with which one tans, (TA,) like [accord. to some meaning the same as] the غَرْف [q. v.]: (S, O, K, TA:) some say that one does not tan therewith unless together with the غَرْف. (TA.) غَلَفٌ inf. n. of غَلِفَ [q. v.]: (Msb:) [as a simple subst.,] The state of being uncircumcised. (S, O, K.) — — [Also, of the heart, (assumed tropical:) The state of being أَغْلَف: so, app., accord. to the TA: in the L written غَلَفَة.] — — And (assumed tropical:) Ample abundance of herbage, or of the goods, conveniences, or comforts, of life. (TA.) غَلِفٌ A certain plant, which is eaten, peculiarly, by the apes, or monkeys: mentioned by AHn. (TA.) غُلْفَةٌ i. q. قُلْفَةٌ (Mgh, O, Msb, K) and غُرْلَةٌ; (Msb;) i. e. [The prepuce;] the little piece of skin which the circumciser cuts off from the غِلَاف [or sheath] of the head of the penis. (Mgh.) — — And الغُلْفَتَانِ signifies The two extremities of the two halves of the mustache, next to the صِمَاغَانِ [or two sides of the mouth which are the places where the lips conjoin]. (TA.) غِلَافٌ A thing well known; (K, TA;) i. e. a receptacle used as a repository; and a covering, or an envelope, of a thing: (TA:) it is of a sword [i. e. the scabbard, or sheath; and also a case, or covering, enclosing the scabbard, or enclosing the scabbard with its appertenances]; (S, O;) and of a knife and the like [i. e. the sheath]; (Msb;) and of a flask or bottle [i. e. the case thereof]; (S, O;) and [likewise] of a bow; (S, O, K;) and of a camel's saddle (K, TA) and of a horse's saddle, [i. e. a covering] of leather and the like; (TA;) and is such as the enclosing membrane (قَمِيص) of the heart; [غِلَافُ القَلْبِ signifying the pericardium;] and the pellicle (غِرْقِئ) of the egg; and the calyx of a flower; and the [imaginary] سَاهُور [q. v.] of the moon: (TA:) pl. غُلُفٌ (O, Msb, K) and غُلْفٌ (K) and غُلَفٌ. (O, * K.) In the phrase in the Kur [ii. 82], وَقَالُوا قُلُوبُنَا غُلُفٌ, as some read it, and, accord. to one reading غُلَفٌ, the last word means (assumed tropical:) receptacles for knowledge: (O, TA:) but others read غُلْفٌ, which is pl. of ↓ أَغْلَفُ; (S, * O, * TA;) meaning (assumed tropical:) covered from hearing and accepting the truth; (TA;) or (assumed tropical:) as though they were covered from that to which thou invitest us. (O.) أَغْلَفُ [Enclosed] in a غِلَاف [q. v.]; applied in this sense to a sword, as also [the fem.] غَلْفَآءُ to a bow; (S, O, K;) and likewise to anything. (S, O. [See also مُغَلَّفٌ.]) — — And A man having upon him a sort of garment from beneath which he has not put forth his fore arms. (Khálid Ibn-Jembeh, L, TA.) — — And, applied to a man, i. q. أَقْلَفُ; (S, Mgh, O, K;) i. e. (Mgh) Uncircumcised: (Mgh, Msb:) fem. غَلْفَآءُ [see بَظْرٌ]: and pl. غُلْفٌ. (Msb.) — — Applied also to a heart, meaning (assumed tropical:) As thought it were covered with a غِلَاف, so that it does not learn; (S, O, Msb, K, TA;) or covered from hearing and accepting the truth. (TA.) See also غِلَافٌ. [And see مُغَلَّفٌ.] — — أَرْضٌ غَلْفَآءُ (assumed tropical:) A land that has not been depastured, so that there is in it every sort of small and large herbage. (Sh, O, K.) And سَنَةٌ غَلْفَآءُ (assumed tropical:) A year in which is abundance of herbage; (S, O, K, TA;) and so عَامٌ أَغْلَفُ. (TA.) And عَيْشٌ أَغْلَفُ (assumed tropical:) Life that is ample in its means or circumstances, unstraitened, or plentiful, and easy, or pleasant. (S, O, K, TA.) مُغَلَّفٌ, applied to a horse's saddle and to a camel's saddle, Having upon it a غِلَاف [or covering] of leather or the like. (TA.) — — And applied also to a heart as meaning [As though it were] covered. (TA.) [See also أَغْلَفُ.] غلق 1 غَلَقَ as syn. with أَغْلَقَ: see the latter. — Also, inf. n. غَلْقٌ, He went away. (TA.) — — And غَلَقَ فِى الأَرْضِ, aor. غَلِقَ, inf. n. غَلْقٌ, He went far into the land; (Ibn-'Abbád, O, K, * TA;) as also فَلَقَ, aor. غَلِقَ, inf. n. فَلْقٌ. (Ibn-'Abbád, O, TA.) — غَلِقَ said of a door: see 7. — — [Hence,] غَلِقَ الرَّهْنُ, aor. غَلَقَ, (S, Mgh, O, Msb, K, &c.,) inf. n. غَلَقٌ, (S, O, Msb,) or غُلُوقٌ, (IAar, TA,) or both, (Sb, TA,) (tropical:) The pledge was, or became, a rightful possession [i. e. a forfeit] to the receiver of it (S, Mgh, O, Msb, K) when not redeemed within the time stipulated; (S, O, K;) or so غَلِقَ الرَّهْنُ فِى يَدِ المُرْتَهِنِ: (Sb, TA:) or غَلِقَ الرَّهْنُ means the pledge remained in the hand [or possession] of the receiver of it, the pledger being unable to redeem it; (IAar, TA;) accord. to the Bári', it is when a man pledges a commodity and says, "If I do not pay thee within such a time, the pledge shall be thine for the debt. " (Msb.) This is forbidden in a trad. (S, Mgh, O, Msb, &c.) It is said in a trad. of the Prophet on this subject, لَا يَغْلَقُ بِمَا فِيهِ لَكَ غُنْمُهُ وَعَلَيْكَ غُرْمُهُ [meaning It shall not become a forfeit to the receiver with what is involved in it: (or, accord. to an explanation of the first clause in the Msb, it shall not become a rightful possession to the receiver for the debt for which it was pledged:) to thee shall pertain the regaining of it, and its increase, and growth, and excess in value, if such there be, and upon thee shall be the obligation of the debt belonging to it, and the bearing of any unavoidable damage that it may have sustained]: (O:) or لَهُ غُنْمُهُ وَعَلَيْهِ غُرْمُهُ i. e., accord. to A 'Obeyd, to him (the owner) it shall return, and to him shall pertain its increase [if there be any], and if it have become defective, or have perished, [unavoidably,] he shall be responsible for it and shall pay the debt to him to whom it is owed without being compensated by [the remission of] aught of the debt: (Msb:) or لَكَ غُنْمُهُ وَعَلَيْهِ غُرْمُهُ, which means to thee (the pledger) shall pertain the increase of it (the pledge), and its growth, and its excess in value, [if it have any,] and upon him (the receiver of it) shall be the responsibility [to make compensation] for it if it perish [through his fault, in his possession], (O. [There are other, somewhat different, readings and explanations of this trad. in the Mgh &c.; but what I have here given, from the O and Msb, appear to me to be the most approvable. See also غُنْمٌ: and see art. رهن.]) Zuheyr says, وَفَارَقَتْكَ بِرَهْنٍ لَا فَكَاكَ لَهُ يَوْمَ الوَدَاعِ فَأَمْسَى الرَّهْنُ قَدْ غَلِقَا (assumed tropical:) [And she separated herself from thee with a pledge for which there is nothing wherewith it may be redeemed, on the day of valediction, so the pledge has become a forfeit to its receiver]: (S, Mgh, O, TA:) he means that she received his heart as a pledge, and went away with it. (Mgh, TA.) The saying of Ows Ibn-Hajar أَبُو غَلِقٍ فِى لَيْلَتَيْنِ مُؤَجَّلِ means (assumed tropical:) The owner of a pledge that has become a rightful possession [or forfeit] to its receiver, the period for the release of which is two nights: to this he likens a captivated heart. (TA.) — — One says also, of a slave who has received permission to traffic, غَلِقَتْ رَقَبَتُهُ بِالدَّيْنِ (assumed tropical:) His رَقَبَة [meaning person] has become a rightful possession [or a forfeit to his creditor or creditors] by reason of debt, when he is unable to free it. (Mgh.) — — And غَلِقَ signifies also (assumed tropical:) He was unransomed, or unredeemed; said of a captive, and of a criminal. (TA.) — — And (tropical:) He, or it, stuck fast: (S, O, TA:) thus in the saying, غَلِقَ قَلْبُهُ فِى يَدِ فُلَانَةَ [His heart stuck fast in the possession of such a woman or girl]: (TA:) and اِحْتَدَّ فَغَلِقَ فِى حِدَّتِهِ [He became excited by sharpness of temper, and

stuck fast in his sharpness of temper]: (S, O. TA:) and غَلِقَ is said of anything that sticks fast in a thing, and cleaves to it: thus one says, غَلِقَ فِى البَاطِلِ [He stuck fast in that which was vain, or false]: and the saying of El-Farezdak وَلَوْ كَانُوا أُولِى غَلَقٍ سِغَابَا means Had they been persons who had stack fast in poverty and hunger, cleaving thereto. (Sh, TA.) — — Also, (Msb, TA,) inf. n. غَلَقٌ, (Mgh, Msb,) (assumed tropical:) He was, or became, disquieted, (Mgh,) or disquieted by grief; (Mgh, Msb;) or angry, (Msb, TA.) and excited by sharpness of temper. (TA.) Hence يَمِينُ الغَلَقِ (assumed tropical:) The oath of anger; said by some of the lawyers to be so called because he who swears it closes thereby against himself a door preventing him from advancing or drawing back. (Msb.) And hence إِيَّاكَ وَالغَلَقَ (assumed tropical:) Beware thou of, or avoid thou, the being disquieted, or disquieted by grief [or anger]: or, as some say, the meaning is, لَا يُغْلَقُ ↓ التَّطْلِيقَاتُ حَتَّى لَا يَبْقَى مِنْهَا شَىْءٌ (assumed tropical:) [i. e. The sentences of divorce shall not be closed, or concluded, at once, by one's saying " Thou art trebly divorced," so that there shall not remain of them aught]; for one should divorce agreeably with the سُنَّة: (Mgh:) [or, accord. to the TA, إِيَّاكَ وَالغَلَقَ app. means beware thou of, or avoid thou, the state of straitness:] and الغَلَقُ signifies also the being in a state of perdition: (TA:) and contractedness of the mind or bosom, (Mbr, JK, TA,) and paucity of patience. (Mbr, TA.) — — One says also, غَلِقَتِ النَّخْلَةُ, (O. K, TA,) inf. n. غَلَقٌ, (TA,) : The palm-tree had worms in the bases of its branches and was thereby stopped from bearing fruit; (O, K, TA;) and so أُغْلِقَتْ ↓ عَنِ الإِثْمَارِ. (TA.) — — And غَلِقَ ظَهْرُ البَعِيرِ, (S, O, K, TA,) inf. n. غَلَقٌ, (S, O, TA,) (tropical:) The back of the camel became galled with galls not to be cured; (S, O, K, TA;) the whole of his back being seen to be two portions of cicatrized skin, the results of galls that had become in a healing state, and the two sides thereof glistening: ISh says that in the case of the worst galls of the camel, the furniture, or saddle and saddle-cloth, cannot be [partially] raised from contact with him [so as to be bearable by him]. (TA.) 2 غَلَّقَ see 4, former half, in three places. 3 مُغَالَقَةٌ signifies (assumed tropical:) The contending for a bet, or wager; syn. مُرَاهَنَةٌ; (O, K;) originally, in the game called المَيْسِر: whence, in a trad., the phrase اِرْتَبَطَ فَرَسًا لِيُغَالِقَ عَلَيْهَا (assumed tropical:) [He tied up a mare in order that he should contend upon her in a race for a stake or stakes]. (O.) 4 اغلق البَابَ, (S, Mgh, O, Msb, K, &c.,) inf. n. إِغْلَاقٌ, (Mgh, K, &c.,) He made the door fast with a غَلَق, so that it could not be opened unless with a key; (Msb;) [i. e.] he locked the door; or bolted it: or he closed, or shut, it: (MA:) contr. of فَتَحَهُ: (O, K: *) and ↓ غَلَقَهُ, (S, O, Msb, K,) aor. غَلِقَ, (Msb, K,) inf. n. غَلْقٌ, (S, O, Msb,) signifies the same; (S, O, Msb, K;) mentioned by IDrd, on the authority of AZ; but rare; (Msb;) or a mispronunciation; (K;) or bad, (S, O, K,) and rejected; (S;) and غَلْقٌ is [said to be] the subst. from أَغْلَقَ; (S, Mgh, K;) whence the saying of a poet, وَبَابٍ إِذَا مَا مَالَ لِلْغَلْقِ يَصْرِفُ [And a door that, when it turns to be locked, or closed, creaks]: (S, O, Mgh: *) and one says, غَلَّقْتُ ↓ الأَبْوَابَ [I locked, or closed, the doors]; the verb being with teshdeed to denote multiplicity [of the objects]; (Sb, S, TA;) [and] it is so to denote muchness [of the action] or intensiveness, (O,) [for] one says also, غلّق ↓ البَابَ, a chaste phrase; El-Isbahánee says that ↓ غَلَّقْتُ signifies I locked, or closed, (أَغْلَقْتُ,) many doors, or a door several times, or a door well or thoroughly; (TA;) and one says also أَغْلَقْتُ الأَبْوَابَ; (S, O, TA;) said by Sb to be a good Arabic phrase; (TA;) but this is rare; (O;) El-Farezdak says, مَا زِلْتُ أَفْتَحُ أَبْوَابًا وَأُغْلِقُهَا حَتَّى أَتَيْتُ أَبَا عَمْرِو بْنَ عَمَّارِ [I ceased not to open doors and to close them until I came to Aboo-'Amr Ibn-'Ammár], meaning, as AHát says, Aboo-'Amr Ibn-El-'Alà. (S, O, TA.) — [Hence] one says, أُغْلِقَ عَلَيْهِ الأَمْرُ (assumed tropical:) The affair was [as though it were closed against him; i. e., was made] strait to him. (TA. [See also 10.]) — — And [hence] إِغْلَاقٌ signifies (assumed tropical:) The act of constraining: (Mgh, O, TA:) whence the saying in a trad., لَا طَلَاقَ وَلَا عَتَاقَ فِى إِغْلَاقٍ (assumed tropical:) [There is no divorcement of a wife, nor liberation of a slave, in a case of constraint]; (Mgh, * O, TA;) for the agent is straitened in his affair, (Mgh, TA,) as though the door were locked, or closed, against him, and he were imprisoned. (TA.) One says, أَغْلَقَهُ عَلَى شَىْءٍ (assumed tropical:) He constrained him to do a thing. (IAar, Mgh, TA.) — — See also 1, last quarter, in two places. — — One says also, اغلق الرَّهْنَ (tropical:) He made, or declared, the pledge to be due [or a forfeit to its receiver]. (IAar, TA.) And in like manner one says of the arrows termed مَغَالِق, [pl. of مِغْلَقٌ,] تُغْلِقُ الخَطَرَ i. e. (tropical:) They make the stake, or wager, or thing playedfor, to be due [or a forfeit] to the player (O, TA) who wins, or is successful. (TA.) — — And اغلق القَاتِلَ (assumed tropical:) He delivered, or surrendered, the slayer to the heir, or next of kin, of the slain, that he might decide respecting his blood as he pleased. (O, TA.) And أُغْلِقَ فُلَانٌ بِجَرِيرَتِهِ (assumed tropical:) [Such a one was delivered, or surrendered, to be punished for his crime]. (TA.) And El-Farezdak says, أَسَارَى حَدِيدٍ أُغْلِقَتْ بِدِمَائِهَا (assumed tropical:) [Captives in bonds of iron, delivered, or surrendered, to be punished for their bloods that they had shed]. (TA.) — — And أُغْلِقَ فُلَانٌ (assumed tropical:) Such a one was angered. (TA.) — — And الإِغْلَاقُ [or rather إِغْلَاقُ ظَهْرِ البَعِيرِ] signifies (assumed tropical:) The galling of the back of the camel by heavy loads: (K, TA:) whence the phrase مَنْ أَغْلَقَ ظَهْرَهُ [meaning (assumed tropical:) Such as has heavily burdened his back with sins], applied, in a trad., to one of those for whom the Prophet will intercede; the sins that have burdened the back of the man being likened to the weight of the load of the camel: [but] it is also said that الإِغْلَاقُ was a practice of the Time of Ignorance; that when the camels of any one of them amounted to a hundred, أَغْلَقُوا بَعِيرًا, i. e. (assumed tropical:) They displaced the سَنَاسِن [pl. of سِنْسِنٌ, q. v.] of one of the vertebræ of a camel, and wounded his hump, in order that he might not be ridden, and that no use might be made of his back; and that camel was termed مُعَنًّى [q. v. in art. عنو]. (TA.) 6 تغالقوا They contended, one with another, for bets, or wagers. See 3.] 7 انغلق; (MA, TA;) and ↓ غَلِقَ, (TA,) inf. n. غَلَقٌ; (KL;) and ↓ استغلق; (KL, TA;) said of a door, (MA, KL, TA,) It was, or became, locked, or bolted; or closed, or shut; (MA, KL;) or difficult to be opened: (TA:) انغلق is the contr. of انفتح. (Msb.) — — See a verse cited voce رَوِيَّةٌ, in art. روأ. [And see also 10.] 10 إِسْتَغْلَقَ see 7. — — [Hence] one says, اِسْتَغْلَقَتْ رَحِمُ النَّاقَةِ فَلَمْ تَقْبَلِ المَآءَ (assumed tropical:) [The she-camel's womb became closed so that it did not admit the seminal fluid]. (Lth, K in art. ربع.) — — And استغلق عَلَيْهِ الكَلَامُ (tropical:) Speech was as though it were closed against him, (S, O, K, TA,) so that he [was tongue-tied, or] spoke not: accord. to the A, it is said of one who is straitened, and required against his will to speak. (TA.) — — And استغلق الأَمْرُ (assumed tropical:) i. q. أَعْضَلَ, q. v. (S and O in art. عضل.) — — And استغلق الخَبَرُ (assumed tropical:) i. q. اِسْتَبْهَمَ, q. v. (Msb in art. بهم.) — — And اِسْتَغْلَقَنِى فِى بَيْعِى, (ISh, O,) or فِى بَيْعَتِهِ, (K,) (tropical:) He made me to be without the option of returning [in the selling to me, or in his sale]: (ISh, O, K, TA:) — — and اِسْتَغْلَقَتْ عَلَىَّ بَيْعَتُهُ (ISh, O, K) (tropical:) His sale was to me without the option of returning. (K, TA.) غَلْقٌ is [said to be] the inf. n. of غَلَقَ as syn. with أَغْلَقَ: (S, O, Msb:) and (S, K) the subst. from the latter verb [q. v.]. (S, Mgh, K.) — As an epithet, (O, K,) applied to a man, or to a camel, (K,) or to each of these, (O,) Old, or

advanced in age, and lean, meagre, or emaciated: (O, K, TA:) accord. to the " Nawádir," it is applied to an old man [app. as meaning lean, meagre, or emaciated]: (TA:) or red; (K;) or in this sense applied to a man, and to a skin for water or milk, and to leather: (Ibn-'Abbád, O:) or, accord. to AA, applied to a skin for water or milk, vitiated, or rendered unsound, in the tanning. (O.) مَالٌ غِلْقٌ (assumed tropical:) Unlawful property: (JK:) or property to which there is no access; (TA voce رِتْجٌ;) i. q. مَالٌ رِتْجٌ. (K and TA ibid.) One says حَلَالٌ طَلْقٌ: [see art. طلق:] and [in the contr. sense] حَرَامٌ غِلْقٌ (assumed tropical:) [Unlawful, inaccessible]. (TA.) غَلَقٌ [A lock;] a thing by means of which a door is made fast, (S, * O, * Msb, K, *) not to be opened save with a key; (S and K voce مِزْلَاجٌ;) a thing that is closed and opened with a key; (Mgh;) pl. أَغْلَاقٌ, (Sb, Msb, TA,) its only pl.: (Sb, TA:) and ↓ مِغْلَاقٌ is syn. therewith; (S, Mgh, O, Msb, K;) pl. مَغَالِيقُ: (Msb:) so too is ↓ مِغْلَقٌ: (Msb, TA:) and so ↓ مُغْلُوقٌ: (S, O, K:) and so ↓ غَلَاقٌ. (TA.) El-Farezdak has used its pl. metaphorically, [in a sense sufficiently obvious,] saying, فَبِتْنَ بِجَانِبَىَّ مُصرَّعَاتٍ وَبِتُّ أَفُضُّ أَغْلَاقَ الخِتَامِ meaning خِتَامَ الأَغْلَاقِ, the phrase being inverted by him. (TA.) — — Also i. q. رِتَاجٌ, meaning A great door: whence the phrase مَفَاتِيحُ أَغْلَاقِهَا, by which are meant [the keys of] the [great] doors thereof. (Mgh.) غَلِقٌ [part. n. of غَلِقَ primarily signifying Being, or becoming, locked, or bolted; or closed, or shut. — — And hence,] (tropical:) A pledge being, or becoming, a rightful possession [i. e. a forfeit] to the receiver of it, not having been redeemed within the time stipulated. (TA. [See also the verb.]) — — And (assumed tropical:) A captive, and a criminal, unransomed, or unredeemed. (TA.) — — (assumed tropical:) A narrow, or strait, place. (TA.) — — (assumed tropical:) A man evil in disposition: or much, or often, in anger; thus expl. by Aboo-Bekr: or narrow in disposition, difficult to be pleased. (TA.) — — And (tropical:) Speech, or language, [difficult to be understood,] dubious, or confused. (S, K, TA.) — — And نَخْلَةٌ غَلِقَةٌ (tropical:) A palm-tree having worms in the bases of its branches and thereby stopped from bearing fruit. (TA.) — — And غَلِقٌ applied to the back of a camel, (tropical:) Having incurable galls; the whole of it being seen to be two portions of cicatrized skin, and the two sides thereof glistening. (TA.) غُلُقٌ, applied to a door, [Locked; or bolted: or closed, or shut:] i. q. ↓ مُغْلَقٌ; (S, O, K;) of which ↓ مَغْلُوقٌ is a dial. var., but bad, (S, O,) and rejected. (S, TA.) غَلْقَةٌ, (S, O, K,) thus as heard by AHn from El-Bekree and others, (O,) and ↓ غِلْقَةٌ (O, K) as heard by him from one of the Desert-Arabs of Rabee'ah, the former the more common, (O,) and ↓ غَلْقَى, (K,) A certain tree [or plant] with which the people of Et-Táïf prepare hides for tanning by the treatment termed عَطْنٌ: (ISk, S, TA: [see عَطَنَ الجِلْدَ:]) accord. to information given to AHn by an Arab of the desert, (O,) a certain small tree, [or plant,] (O, K, TA,) resembling the عِظْلِم [q. v.], (O, TA,) bitter (O, K, TA) in an intense degree, not eaten by anything: it is dried, then bruised, and beaten, with water, and skins are macerated in it, in consequence of which there remains not upon them a hair nor a particle of fur nor a bit of flesh; this being done when they desire to throw the skins into the tan, whether they be of oxen or of sheep or goats or of other animals; and it is bruised, and carried into the various districts or towns for this purpose: (O, TA:) it is found in El-Hijáz and Tihámeh: (K, TA:) AHn says, it is a tree [or plant] not to be endured for pungency; the gatherer of it fears for his eyes from its exhalation or its juice: (TA:) it is of the utmost efficiency for tanning: (K, TA:) Lth says, (O, TA,) it is a bitter tree [or plant]; (O;) and it is a poison; a mixture being made with its leaves for wolves and dogs, which kills them; and it is used also for tanning therewith: (O, TA:) and AHn says, (TA,) the Abyssinians poison weapons with it, (K, TA,) cooking it, and then smearing with it the weapons, (TA,) and it kills him whom it smiles. (K, TA.) [Accord. to Forskål, (Flora Ægypt. Arab. p. lxvi.,) the names of " Harmal حرمل, and Ghalget ed dib غلقت الديب," by which he means حَرْمَل and غَلْقَة الذِّئْب, are now applied to Peganum harmala.] غِلْقَةٌ: see the next preceding paragraph. غَلْقَى: see the next preceding paragraph. غَلَاقٌ: see غَلَقٌ. — It is also a subst. from the verb in the phrase أُغْلِقَ فُلَانٌ بِجَرِيرَتِهِ [q. v.]: 'Adee Ibn-Zeyd says, وَتَقُولُ العُدَاةُ أَوْدَى عَدِىٌّ وَبَنُوهُ قَدْ أَيْقَنُوا بِالغَلَاقِ [And the enemies say, "'Adee has perished, and his sons have made sure of being surrendered "]. (TA.) إِغْلِيقٌ [like إِقْلِيدٌ, which is more common,] A key; pl. أَغَالِيقُ. (TA.) [أَغَالِيقُ may also signify Locks, as a pl. pl., i. e. as pl. of أَغْلَاقٌ, which is pl. of غَلَقٌ.] غُلُقٌ. مُغْلَقٌ: see مِغْلَقٌ: see غَلَقٌ. — — Also, (S, O, K, TA,) and ↓ مِغْلَاقٌ is a dial. var. thereof in this sense, (TA,) An arrow, (K,) i. e. any arrow, (S, O,) used in the game called المَيْسِر: (S, O, K:) or, (K,) accord. to Lth, (O,) المِغْلَقُ signifies السَّهْمُ السّابِعُ فِى مُضَعَّفِ المَيْسِرِ [i. e. the seventh arrow, app. belonging to the class, of the arrows of the game of الميسر, to which manifold portions are assigned; for المُضَعَّفُ as used in relation to the game called الميسر I do not find expl. otherwise than as an appellation of " the second of the arrows termed الغُفْل, to which are assigned no portion; " (see art. ضعف, and see also سَفِيحٌ;) and this cannot be here meant, as the seventh arrow (which is commonly called المُعَلَّى) has seven portions assigned to it: therefore it seems that مُضَعَّف is here used, if not mistakenly, in a sense which, though admissible, is unusual in a case of this kind]: (O, K:) pl. مَغَالِقُ: (S, O, K: in the CK [erroneously] مَغَالِيقُ:) or المُغَالِقُ is one of the epithets applied to the winning arrows, and is not one of their [particular] names; (O, K;) they being those that make what is played-for to be a forfeit to the player (تُغْلِقُ الخَطَرَ لِلْقَامِرِ): so accord. to Az, who says that Lth has made a mistake in his explanation. (O.) مِغْلَاقٌ: see غَلَقٌ. [Hence] one says, فُلَانٌ مِفْتَاحٌ لِلْخَيْرِ مِغْلَاقٌ لِلشَّرِّ (assumed tropical:) [Such a one is a key to that which is good, a lock to that which is evil]. (TA.) — — And i. q. مِرْتَاجٌ [A thing with which a door is closed, or made fast, (app. a kind of latch,) affixed behind the door, in the part next to the lock]. (TA.) [See art. رتج: and see مِغْلَاقٌ, which seems to have the same, or a similar, meaning.]) — — And رَجُلٌ مِغْلَاقٌ. (Msb,) and قَوْمٌ مَغَالِيقُ, (TA,) (assumed tropical:) A man, and a company of men, by means of whom (عَلَى يَدَيْهِ, Msb, and عَلَى أَيْدِيهِمْ, TA,) the pledge is made a forfeit (يُغْلَقُ). (Msb, TA.) And ذُو مِغْلَاقٍ means الَّذِى تُغْلَقُ عَلَى يَدِهِ قِدَاحُ المَيْسِرِ (assumed tropical:) [app. One by means of whom the arrows in the game called الميسر are withheld from the rest of the players; i. e. by his winning]: or, accord. to Z, يُغْلِقُ الحُجَّةَ عَلَى الخَصْمِ (assumed tropical:) [app. one who closes the argument against the adversary in a dispute]. (TA in art. علق.) — — See also مِغْلَقٌ. مَغْلُوقٌ: see غُلُقٌ. — Also A hide in which [the plant called] غَلْقَة [q. v.] is put, when it is prepared for tanning by the treatment termed عَطْنٌ: (ISk, S, TA:) or a hide tanned with غَلْقَة. (O, K.) مُغْلُوقٌ: see غَلَقٌ. غلم 1 غَلِمَ, aor. غَلَمَ, inf. n. غَلَمٌ (Msb, K, TA) and غُلْمَةٌ; (K, TA;) and ↓ اغتلم, (Msb, K,) only the latter of which, accord. to As, is said of other than man, though sometimes said of a man; (Msb;) He was, or became, excited by lust, or appetence: (TA:) or overcome thereby: (M, K, TA:) said of a man; and in like manner one says of a girl, or young woman: (TA:) or he was, or became, vehemently affected with lust, or carnal desire. (Msb.) And ↓ اغتلم said of a camel; (S, Mgh, Msb, K;) and [accord. to some, contr. to an assertion mentioned above,] غَلِمَ, (S, K,) inf. n. غُلْمَةٌ; (S;) He was, or became, excited (S, Mgh, Msb, K) by lust, (S, K,) or by vehement lust, (Mgh, Msb,) to cover. (S, Msb, K.) 4 اغلمهُ It (a thing) excited his lust, or appetence. (K, * TA.) And اغلم said of a beverage, It strengthened in the venereal faculty. (TA in art. اول.) — See also 8, in two places. 8 اغتلم: see 1, in two places. — — Also He (a boy) attained to the limit of what is termed الغُلُومَة

[app. meaning the seventeenth year]. (Er-Rághib, TA.) — — Said of a beverage, or wine, (tropical:) It was, or became, strong in its influence upon the head. (Mgh, TA. *) — — Said of the sea, ?? It became stirred up, in a state of commotion, or tumultuous; its waves dashing together: as also ↓ أَغْلَمَ. (TA.) — — And الإِغْتِلَامُ and ↓ الإِغْلَامُ signify (assumed tropical:) The exceeding the prescribed limit, of good or of evil. (TA.) غَلِمَ, (Msb, K, TA,) and ↓ غِلِّيمٌ, (S, K, TA,) but this has an intensive signification, (S, TA,) and ↓ مِغْلِيمٌ, (K, TA,) [but this also has an intensive signification,] Excited by lust, or appetence: (TA:) or overcome thereby: (K, TA:) or vehemently affected with lust, or carnal desire (Msb:) [or the first may generally be better rendered in a state of excitement, or of vehement excitement, by lust and the second and third, lustful, or vehemently lustful:] the epithets applied to a female are غَلِمَةٌ and ↓ مُغْتَلِمَةٌ and ↓ غِلِّيمَةٌ and ↓ غِلِّيمٌ, (K, TA,) this last being applied to a male and to a female, (Az, TA,) and [particularly] applied to a he-camel, (TA,) and ↓ مغْليمَةٌ and ↓ مِغْلِيمٌ, (K, TA,) the last [which is ?? in the CK] being, like غِلِّيمٌ, applied to a male and to a female: (Az, TA:) and ↓ غَيْلَمٌ likewise is applied to a girl, or young woman. in the sense of مُغْتَلِمَةٌ. (S, K.) It is said in a trad., خَيْرُ النِّسَاءِ الغَلِمَةُ عَلَى زَوْجِهَا [The best of women is the appetent to her husband]. (TA.) غُلُمٌ, with two dammehs, [a pl. of which the sing. is not mentioned,] is expl. by IAar as signifying مَحْبُوسُونَ [Persons confined, restricted, imprisoned, &c.]. (TA.) غُلْمَةٌ, (S, Msb, K, TA, &c.,) written by some غِلْمَةٌ, [like a pl. of غُلَامٌ,] is expl. by a number of authors as signifying Lust, appetence, or carnal desire: and the desire, or eager desire, of [i. e. experienced by] غِلْمَان [meaning young men]: (TA:) or it signifies vehement lust or appetence: (Msb:) it is also of women, (K and TA in art. ترج,) meaning their lust, or appetence: (TA ibid.:) [and] it is used [also] in relation to a camel, signifying his lust to cover. (S, K, TA.) [See also 1, where it is mentioned as an inf. n. In the K, voce قَعِرَةٌ, it is used as meaning The gratification of venereal lust.] غُلَامٌ [A young man, youth, boy, or male child:] one whose mustache is growing forth or has grown forth: (Mgh, K:) or one from the time of his birth until he attains to the period termed شَبَاب [meaning young manhood (see غُلُومَةٌ)]: (K:) or i. q. اِبْنٌ صَغِيرٌ [meaning a son that has not attained to puberty]: (Msb:) and also applied to (tropical:) such as is termed كَهْل [i. e. one of middle age, or between that age and the period when his hair has become intermixed with hoariness]: (IAar, Msb, K:) Az states his having heard the Arabs call thus the new-born child and also the كَهْل: (Msb:) the female is [sometimes] termed غُلَامَةٌ; (S, K;) [i. e.] غُلَامَةٌ occurs in poetry, applied to a جَارِيَة: (Msb:) the pl. of غُلَامٌ is غِلْمَةٌ, (S, Mgh, Msb, K,) a pl. of pauc., (Msb,) and أَغْلِمَةٌ, (K,) [also a pl. of pauc.,] or of these two pls. they used only the former, (S, IAth, TA,) or some of them did so, (M, TA,) and غِلْمَانٌ, (S, Mgh, K,) [a pl. of mult.,] or this is pl. of غِلْمَةٌ: (Msb:) the dim. of غُلَامٌ is ↓ غُلَيِّمٌ; (TA;) and that of غِلْمَةٌ is ↓ أُغَيْلِمَةٌ, as if it were the dim. of أَغْلِمَةٌ though [it has been said that] they did not use this last word; but some of them said ↓ غُلَيْمَةٌ, agreeably with analogy. (S, TA.) — — It is also used as meaning (tropical:) A male slave; like as جَارِيَةٌ is used as meaning " a female slave: " — — and as meaning (tropical:) A hireling [or servant]. (Mgh.) غُلُومَةٌ and ↓ غُلُومِيَّةٌ (S, K) and ↓ غُلَامِيَّةٌ (K) The state, or condition, of such as is termed غُلَام: (S, K: *) the second is expl. by Mohammad Ibn- Habeeb as meaning the period from birth to the seventeenth year. (TA voce شَبَابٌ.) غُلَيْمَةٌ dim. of غِلْمَةٌ pl. of غُلَامٌ, q. v. (S, TA.) غُلَامِيَّةٌ: see غُلُومِيَّةٌ. غُلُومَةٌ: see غُلَيِّمٌ. dim. of غُلَامٌ, q. v. (TA.) غِلِّيمٌ, and its fem., see غَلِمٌ, in three places. غَيْلَمٌ: see غَلِمٌ. — — Also A beautiful woman. (TA.) — — And A youth, or young man, broad, (K, TA,) in the M large, (TA,) in the place of the parting of the hair of the head, having much hair; (K, * TA;) as also ↓ غَيْلَمِيٌّ. (Lth, K, TA.) — — مَا بِالدَّارِ غَيْلَمٌ means [There is not in the house] any one. (K.) — Also The tortoise: (TA:) or the male tortoise. (S, K, TA. [In the Msb said to be, in this sense, غَلِيم, like زَبِيب.]) — — And The frog. (K.) [Or so عَيْلَمٌ.] — And The place whence issues the water in wells. (K. [See also عَيْلَمٌ.]) — The word signifying " a comb," and " a [thing with which the head is scratched, called] مِدْرًى," is فَيْلَم, with ف, but has been mistranscribed [غَيْلَم], (K, TA,) by Lth, as has been notified by Az. (TA.) غَيْلَمِيٌّ: see the next preceding paragraph. أَغْلَمُ [More, and most, exciting to lust]. It is said that أَغْلَمُ الأَلْبَانِ لَبَنُ الخَلِفَةِ [The most exciting to lust, of milks, is the milk of the pregnant camel, or such as has completed a year after bringing forth and has then been covered and has conceived]; i. e., to him who drinks it. (TA.) أُغَيْلِمَةٌ a dim. of غِلْمَةٌ pl. of غُلَامٌ, q. v. (S, TA.) مَغْلَمَةٌ A cause [of lusting, or] of vehemence of lusting: such is said to be the drinking of the milk of the أَيِّل [or إِيِّل i. e. mountain-goat]. (TA.) مِغْلِيمٌ, and with ة: see غَلِمٌ, in three places. مُغْتَلِمٌ: see its fem. voce غَلِمٌ. — — سِقَآءٌ مُغْتَلِمٌ, (Mgh, TA,) and خَابِيَةٌ مُغْتَلِمَةٌ, (TA,) (tropical:) [A skin, and a jar,] of which the beverage, or wine, is strong in its influence upon the head. (Mgh, TA. *) — — The خَارِجِىّ is called مَارِقٌ مُغْتَلِمٌ (assumed tropical:) [A deviater from the true religion,] an exceeder of the prescribed limit. (TA.) غلو 1 غَلَا, aor. يَغْلُو, primarily signifies He, or it, exceeded the proper, due, or common, limit; was excessive, immoderate, or beyond measure; but the inf. n. differs in different cases, as will be shown in what follows: (Er-Rághib, TA:) it is said of anything as meaning it exceeded, or was excessive. (Msb.) — — You say, غَلَا فِى الأَمْرِ, (S, K,) aor. as above, (TA,) inf. n. غُلُوٌّ (S, K, TA) and غَلَانِيَةٌ; as also ↓ تغالى بِهِ; (K * and TA in art. غلى; [but belonging to the present art., as is said in the TA;]) He exceeded the proper, due, or common, limit, in the affair; was excessive, or immoderate, therein. (S, K, TA.) And غَلَا فِى الدِّينِ, aor. as above, inf. n. غُلُوٌّ, He acted, or behaved, with forced hardness, or strictness, or rigour, in religion, so that he exceeded the proper, due, or common, limit: whence the usage of the verb in the Kur iv. 169 and v. 81: (Msb, TA:) accord. to IAth, الغُلُوُّ فِى الدِّينِ is the investigating of the intrinsic states, or circumstances, of things, [in religion,] and [applying oneself to] the discovery of their causes, and of the abstrusities relating to the rites and ceremonies thereof. (TA.) [See also 3.] — — And غَلَا بِالسَّهْمِ, (S, Mgh, Msb, K,) aor. as above, (Msb, TA,) inf. n. غَلْوٌ (S, Er-Rághib, Mgh, Msb, K) and غُلُوٌّ; (K;) and ↓ غالى بِهِ, (Mgh, K,) and ↓ غالاهُ, (K,) inf. n. غِلَآءٌ (Mgh, K) and مُغَالَاةٌ; (K;) He shot the arrow to the furthest distance (S, Mgh, Msb) that he was able to attain: (S, Mgh:) or he raised his arms with the arrow, desiring [to attain with it] the furthest limit. (K, * TA.) And غَلَا السَّهْمُ The arrow rose in its course, and exceeded the [usual] limit; (K, TA;) and in like manner, الحَجَرُ the stone. (TA.) — — And غَلَا السِّعْرُ, (S, Mgh, Msb, K, *) aor. as above, (Msb, TA,) inf. n. غَلَآءٌ, (S, Mgh, K,) or this is a simple subst., (Msb,) The price, or rate, at which a thing was to be sold, was, or became, high; (Mgh, Msb, TA;) or exceeded the usual limit; (Er-Rághib, TA;) contr. of رَخُصَ. (K.) — — And غَلَا بِهَا عظم [i. e. عِظَمٌ, lit. Bigness exceeded the usual limit in her;] meaning she became plump, or fat: (TA:) one says, غلا بِالجَارِيَةِ عظم, and بِالغُلَامِ, [the girl, or young woman, became plump, or fat, and the boy, or young man,] in the case of their quickly attaining to young womanhood and young manhood. (TA in another part of this art.) — — And غَلَا is said of anything as meaning اِرْتَفَعَ [i. e. It rose in degree; as is shown by the following ex.]: Dhur-Rummeh says, فَمَا زَالَ يَغْلُو حُبُّ مَيَّةَ عِنْدَنَا وَيَزْدَادُ حَتَّى لَمْ نَجِدْ مَا نَزِيدُهَا [And the love of Meiyeh ceased not to rise in degree with us, and to increase, so that we found not what more we might give to her]. (TA.) — — See also 8. — — And see 6. 2 غَلَّوَ see art. غلى. 3 غالى فِى أَمْرِهِ,

inf. n. مُغَالَاةٌ, signifies [the same, or nearly the same, as غَلَا فِيهِ; i. e.] He exceeded the usual, or proper, bounds, or degree, in his affair; acted immoderately therein; or strove or laboured, or exerted himself or his power or efforts, or the like, therein; syn. بَالَغَ [q. v.]. (Msb.) — — See also 1, near the middle, in two places. — — غَالَى بِهِ, and غالاهُ, (S, Msb, K,) which latter is used by a poet for غالى به, (S,) He bought it at a high, or an excessive, price, namely, flesh-meat; (S, Msb;) as also ↓ اغلى بِهِ; (S;) and ↓ اغلاهُ, i. e. water, and flesh-meat [&c.]: (IKtt, TA: [see an ex. in a verse of Lebeed cited in art. دكن:]) or he exceeded what was usual in purchasing it, or in offering it for sale, and mentioning the price. (M, K, TA.) A poet says, نُغَالِى اللَّحْمَ لِلْأَضْيَافِ نِيئًا وَنُرْخِصُهُ إِذَا نَضِجَ القُدُورُ [We purchase at a high price flesh-meat, for the guests, raw; and we make it to be low-priced when the contents of the cooking-pots are thoroughly cooked]: he has suppressed the ب [after نغالى], meaning it [to be understood]. (S, TA.) — — And غالى فِى الصِّدَاقِ He made the dowry, or the gift to, or for, a bride, high, or excessive, in amount; [he was excessive, or exorbitant, therein;] whence the saying of 'Omar, لَا تُغَالُوا فِى صَدُقَاتِ النِّسَآءِ [Be not ye excessive, or exorbitant, in respect of the dowries of women]. (TA. [See also 6.]) — — And غالاهُ, inf. n. مُغَالَاةٌ, signifies also He contended with him for superiority in tallness or in beneficence; syn. طَاوَلَهُ. (TA.) 4 أَغْلَوَ see 3, in two places. — — اغلاهُ also signifies He (God) made it to be high, or excessive, (S, Msb, K, TA,) namely, the price, or rate, at which a thing was to be sold; (S, Msb, K, * TA; *) contr. of أَرْخَصَهُ. (TA.) — — And He found it [a thing] to be high-priced: or he reckoned it to be so; as also ↓ استغلاهُ. (TA.) — — And He lightened, or thinned, somewhat, its leaves, (K, TA,) namely, those of a grape-vine, in order that it might grow high, and become [more productive, or] in good condition. (TA.) — See also 6. 5 تَغَلَّوَ see art. غلى. 6 تَغَالَوَ see 1, second sentence. — — تغالوا فِى الصَّدَاقِ They were excessive, or exorbitant, one towards another, in respect of the dowry, or the gift to, or for, a bride; contr. of تَسَاهَلُوا and تَيَاسَرُوا. (TA in art. يسر. [See also 3, last sentence but one.]) — — تغالى said of a plant, or herbage, It grew high; (M, K, TA;) it became tall. (M, TA.) And, said of the same, It became tangled, or luxuriant, or abundant and dense, and large; as also ↓ غَلَا, and ↓ اغلى, and ↓ إِغْلَوْلَى; (K;) or this last is said of a grape-vine, signifying its leaves became tangled, or luxuriant, or abundant and dense, and its branches, or its shoots upon which were the bunches of grapes, or the buds of its leaves and berries, (نَوَامِيهِ,) became abundant, and it became tall. (TA.) — — Also, said of the flesh of a beast, It rose, or went away, (اِرْتَفَعَ,) and became upon the heads of the bones: and it fell away on the occasion of preparing for racing, or the like, by scanty feeding &c.: (T, TA:) or, said of the flesh of a she-camel, it went away; syn. ذَهَبَ; (K;) or اِرْتَفَعَ and ذَهَبَ. (S.) 8 اغتلى He was, or became, quick, or swift; he sped, or went quickly; (S, K, TA;) said of a camel: (K, TA:) and he rose [in the degree of celerity] (اِرْتَفَعَ) so as to exceed goodness of rate, or pace; and in like manner one says [اغتلت] of any beast (دَابَّة); as also ↓ غَلَت, inf. n. غلو [app. غُلُوٌّ]. (TA.) 10 إِسْتَغْلَوَ see 4. 12 اغلولى: see 6. غَلْوَةٌ The limit, or utmost extent, of a shot or throw; (S, Mgh; *) [i. e.] any مَرْمَاة: (K:) [generally, a bow-shot; i. e.] the measure, space, or extent, of a single shooting of an arrow: (Har p. 234:) [or the utmost measure of a bow-shot; i. e.] a shot of an arrow to the utmost possible distance; also termed غَايَةٌ: (Msb:) said to be from three hundred to four hundred cubits: (Mgh, Msb:) the twenty-fifth part of a complete فَرْسَخ [q. v.]: (ISd, Z, Mgh, TA:) or it is reckoned by some as four hundred cubits, and by others as two hundred cubits: (Msb voce مِيلٌ [q. v.]:) pl. غَلَوَاتٌ (Msb, K, TA) and غِلَآءٌ. (S, * K, TA.) Hence, (TA,) it is said in a prov., جَرْىُ المُذَكِّيَاتِ غِلَآءٌ, (S, K, TA,) or, as some relate it, غِلَابٌ. (TA. See art. ذكو.) [Thus] غَلْوَةٌ is sometimes used in relation to horse-racing. (TA.) غَلْوَى i. q. غَالِيَةٌ. (K.) See the latter in art. غلى. غُلَوَآءُ (S, K) and غُلْوَآءُ, (K,) the latter mentioned by AZ, and app. a contraction of the former, (TA,) [and Freytag adds غُلْوَآء, for which I find no authority,] Excess, or exorbitance; (TA;) syn. with [the inf. n.] غُلُوٌّ. (S, K, TA.) One says, خَفِّفْ عَنْ غُلَوَائِكَ [Alleviate thine excess, or exorbitance]. (TA.) — — And The quickness, or haste, or hastiness, and the first stage or state, of youth, or young manhood; (AZ, S, K;) as also ↓ غُلْوَانٌ. (ISd, K, TA.) One says, فَعَلَهُ فِى غُلَوَآءِ شَبَابِهِ and ↓ غُلْوَانِ شَبَابِهِ [He did it in the quickness, or haste, &c., of his youth, or young manhood]. (TA.) — — And غُلَوَآءُ signifies also The rising, or rising high, and increasing, of a plant, or of herbage. (Mz 40th نوع.) غُلْوَانٌ: see the next preceding paragraph, in two places. غَلَآءٌ the subst. from غَلَا السِّعْرُ; [as such signifying A high price, or rate, at which a thing is to be sold;] (Msb;) or it is an inf. n. (S, Mgh, K.) [See 1, latter half.] — Also, [i. e.] like سَمَآءٌ [in measure], (K,) but in the copies of the M ↓ غَلَّآءٌ, with teshdeed, (TA,) A man who shoots the arrow far. (K.) — And A certain small, or short, fish, (K, accord. to different copies,) about a span [in length]: (TA:) pl. أَغْلِيَةٌ. (K.) غَلِىٌّ: see غَالٍ, in three places. غَلَّآءٌ: see غَلَآءٌ. غَالٍ [act. part. n. of غَلَا: and hence, Acting, or behaving, with forced hardness, or strictness, or rigour, in religion, so that he exceeds the proper, due, or common, limit: (see 1:) and particularly] an extravagant zealot of the class of innovators: pl. غُلَاةٌ. (TA in art. سبأ.) — — And Shooting, or one who shoots, the arrow to the furthest distance. (Msb.) — — And High, or excessive, (S, * Msb, K, TA,) applied to a price, or rate, at which a thing is sold; (S, Msb, K, TA;) as also ↓ غَلِىٌّ. (K, TA.) Hence one says, بِعْتُهُ بِالغَالِى and ↓ بِالغَلِىِّ I sold it, or bought it, at what was a high, or an excessive, price, or rate. (K, TA.) A poet says, لَأَعْطَيْنَا بِهِ ثَمَنًا غَلِيًّا ↓ وَلَوْ أَنَّا نُبَاعُ كَلَامَ سَلْمَى [And if we were sold the speech, or discourse, of Selmà, we would give for it a high, or an excessive, price]. (TA.) — — Also Fat flesh-meat. (K.) غَالِيَةٌ: see art. غلى. أَغْلَى More, or most, high [or excessive] in price: hence the saying, أَفْضَلُ الرِّقَابِ أَغْلَاهَا ثَمَنًا [The most excellent of slaves is the highest thereof in price]. (Mgh.) مِغْلًى [in the CK مِغْلاء] An arrow with which one raises the arm [in shooting] in order to exceed with it the usual limit, or nearly to do so: (K, * TA:) or, accord. to the M, that is used in striving to exceed the usual limit: also termed ↓ مِغْلَاةٌ: pl. مَغَالٍ. (TA.) مِغْلَاةٌ: see what next precedes. — — نَاقَةٌ مِغْلَاةُ الوَهَقِ A she-camel that goes quickly when her feet of her fore legs and of her hind legs fall in one place: (S: [it is there expl. by تَغْتَلِى followed by the words إِذَا تَوَاهَقَتْ أَخْفَافُهَا which I have here rendered accord. to an explanation in art. وهق in the O: but the phrase مغلاة الوهق is there mentioned as an ex. of الوَهَق as signifying " the lasso; " whence it appears that the phrase lit. means that exceeds the limit of the lasso; agreeably with the explanation of Golius, "rapide currens, et fugiens laqueum sibi injiciendum: "]) or [the meaning is a she-camel that steps far in vying, or keeping pace, with another; for], in explaining the phrase مِغْلَاةُ الوَهَقِ, IB says that المِغْلَاةُ applied to the she-camel signifies اَلَّتِى تُبْعِدُ الخَطْوَ; and الوَهَقُ signifies المُبَارَاةُ and المُسَايَرَةُ. (TA voce هِرْجَابٌ.) أَرْضٌ مُغْلَوْلِيَةٌ A land having abundant, and dense or luxuriant, herbage; and with ع also; i. q. مُغِمَّةٌ and مِغَمَّةٌ. (TA in art. غم.) 1 غلى غَلَتِ القِدْرُ, aor. تَغْلِى, inf. n. غَلْىٌ and غَلَيَانٌ, (S, MA, Msb, K,) The cooking-pot boiled; (MA, &c.;) and غَلِيَت, aor. تَغْلَى, is an unusual dial. var. thereof, the former being the more chaste; (Msb;) or غَلِيَت is not allowable. (S.) — — [Hence غَلَى said of a liquor, It estuated: it effervesced: it fermented: see نَبِيذٌ — — And hence] يَغْلِى دَمُهُ [as though meaning (assumed tropical:) His blood is fit to be shed] is a phrase like رَابَ دَمُهُ, [q. v.], said of one who has exposed himself to slaughter: his blood being likened to milk that has become thick, and fit to be churned. (A in art. روب.) — — And غَلِىَ الرَّجُلُ, like رَضِىَ in measure [but see what has been said of this form of the verb above],

(tropical:) The man became vehemently angry. (IKtt, TA.) 2 غَلَّى see 4, in two places. — غلّى الرَّجُلَ, inf. n. تَغْلِيَةٌ, He rubbed the man over, or perfumed him, with غَالِيَة. (TA.) And غلّى لِحْيَتَهُ (Mgh, O,) Msb, all in art. غلف) بِالغَالِيَةِ (O, ibid.) He daubed, or smeared, his beard with غَالِيَة; as also غَلَّلَهَا. (Mgh, O, Msb, ibid. [See 1 in art. غلف.]) — And تَغْلِيَةٌ signifies also The saluting from afar, and making a sign. (K.) 4 اغلى القِدْرَ, (S, MA, K,) and ↓ غلّاها, (K,) He made the cooking-pot to boil. (S, * MA, K. *) IDrd mentions, among some of the sayings of the people of former ages, ↓ أَنَّ مَاءً وَغَلِّهِ [Pour thou out water, and make it to boil]. (TA.) And one says, أَغْلَيْتُ الزَّيْتَ وَنَحْوَهُ [I made the olive-oil and the like to boil], inf. n. إِغْلَآءٌ. (Msb.) 5 تغلّى (S, Msb, K) بِالغَالِيَةِ (S, Msb) He (a man, S, Msb) perfumed himself, (S, * Msb, K,) or rubbed himself over, (K,) with غَالِيَة; (S, Msb, K;) and ↓ اغتلى signifies the same; (IDrd, O in art. غلف;) as also تَغَلَّلَ, (Msb, and O in art. غلف,) and اِغْتَلَّ. (O in that art.) 6 تَغَالَى in all its sense, belongs to art. غلو, q. v. 8 إِغْتَلَى see 5. غَلَانِيَةٌ, mentioned in the K in this art., belongs to art. غلو, being an inf. n. of the verb in the phrase غَلَا فِى الأَمْرِ. (TA.) غَلَّايَةٌ A vessel of copper [or brass], in which water is heated; thus called by the people of Syria; the same that is called مِحَمٌّ [q. v.] and قُمْقُمٌ and قُمْقُمَةٌ. (Msb voce قُمْقُمٌ.) غَالِيَةٌ [Galia moschata,] a sort of perfume, (S, K,) well known; (K;) a certain compound of perfumes; (Msb;) musk mixed or boiled [with other perfumes]; (MA;) or a perfume composed of musk and ambergris and camphor and oil of ben: (KL:) it is said that the first who called it thus was Suleymán Ibn-'Abd-El-Melik; (S, TA;) and he did so because it is a compound boiled together upon the fire: or it was thus named by Mo'áwiyeh; the case being, that 'Abd-Allah Ibn-Jaafar went in to him, and the odour of perfume was diffusing itself from him; so he said, "What is thy perfume, O 'Abd-Allah? " and he answered, " musk and ambergris combined with oil of ben; " whereupon Mo'áwiyeh said, غَالِيَةٌ, meaning highpriced: (TA:) [hence some hold the word to belong to art. غلو; and their opinion is strengthened by the fact that] غَلْوَى signifies the same. (K in art. غلو.) غم 1 غَمَّهُ, (S, Msb, K, &c.,) aor. ◌َ3غَمُ, (Msb,) inf. n. غَمٌّ, (Msb, TA,) He covered it, (S, Msb, K, TA,) veiled it, or concealed it; (TA;) namely, a thing: (Msb, K, TA:) this is the primary meaning. (TA.) [Hence,] one says, غُمَّ الهِلَالُ (S, Msb, K, TA) عَلَى النَّاسِ, (S, TA,) inf. n. غَمٌّ, (TA,) The new moon was veiled, or concealed, (S, Msb,) to the people, (S,) by clouds, or otherwise, (S, Msb,) or was intercepted by thin clouds, (K, TA,) or otherwise, (TA,) so that it was not seen. (S, Msb, TA.) It is said in a trad., فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا العِدَّةَ, (Mgh, * Msb, TA,) i. e. And if it [the new moon] be veiled, &c., to you, then complete ye the reckoning of Shaabán, thirty [days], in order that the entering upon the fast of Ramadán may be with [inferential] knowledge. (Msb.) Az says that غُمَّ and أُغْمِىَ and غُمِىَ all signify the same: (TA:) and all three occur in the trad. above mentioned accord. to different relations thereof. (Mgh.) [See also 1 in art. غمى.] — — And [hence] غَمَّ القَمَرُ النُّجُومَ The moon concealed the stars: or almost concealed the light of the stars. (TA.) — — And غُمَّ عَلَيْهِ الخَبَرُ The information, or narration, was dubious, confused, or vague, to him; such as to be difficult to be understood; or such as not to be understood; (S, K;) like أُغْمِىَ: (S:) or was obscure, or unapparent, to him. (Msb.) — — And غَمَّهُ, (S, K, TA,) aor. ◌َ3غَمُ, inf. n. غَمٌّ, (TA,) It (i. e. هَمّ [here meaning " grief," see غَمٌّ below,]) covered [or was as though it covered] his heart: (Har p. 637:) or [accord. to common acceptation] it, or he, grieved him; or caused him to mourn or lament, or to be sorrowful or sad or unhappy; syn. أَحْزَنَهُ. (K, and Har p. 422. [See also 4.]) — — غَمَّهُ, in which the pronoun relates to an ass, &c., (S, K, TA,) aor. ◌َ3غَمُ, inf. n. غَمٌّ, (TA,) means He put [as a covering] to his mouth and his nostrils the ↓ غِمَامَة, (S, K, TA,) which is a thing like the كِعَام [or muzzle], (so in the S and CK,) or a thing like the فِدَام [which seems to be here similar in meaning to كعام]: (so in other copies of the K:) or he put [as a covering] to his mouth a nose-bag, or the like, to prevent his feeding; and this is termed a ↓ غِمَامَة: (TA:) [the verb that I have rendered " put to " in these explanations is أَلْقَمَ, of which I do not find in its proper place any signification that would be exactly apposite in this case:] or ↓ غِمَامَةٌ signifies a sort of bag for the mouth of a camel and the like, (K, TA,) his mouth being put into it: (TA:) pl. غَمَائِمُ: (S, TA:) and one says, غَمَّهُ بِالغِمَامَةِ [he covered his mouth with the غمامة], aor. and inf. n. as above. (TA.) — — غَمَّ الشَّىْءَ, aor. ◌َ3غَمُ, also signifies عَلَاهُ [app. as meaning It rose upon, or above, the thing, as though forming a covering over it]: mentioned on the authority of IAar, who cites [as an ex.] the saying of En-Nemir Ibn-Towlab, [app. describing a رَوْضَة, or meadow,] أُنُفٌ يَغُمُّ الضَّالُ نَبْتَ بِحَارِهَا [Not depastured, the trees called ضال rising upon, or above, the herbage of its fertile tracts, or its tracts near to water]. (TA.) See also 8. — [غَمَّ is also intrans.: one says,] غَمَّ يَوْمُنَا, (S, K, TA,) inf. n. غَمٌّ and غُمُومٌ; (TA;) and ↓ أَغَمَّ; Our day was, or became, [sultry, or] intensely hot, (S, K, TA,) so that it took away, (S,) or almost took away, (TA,) the breath: (S, TA:) or both verbs, said of a day, and of the sky, mean it brought غَمّ [or distress that affected the breath or respiration], arising from closeness of heat, or clouds. (Msb.) — غَمَّ الشَّخْصُ, of the class of تَعِبَ, [the first pers. being غَمِمْتُ,] inf. n. غَمَمٌ, The person's hair of his head flowed down so that his forehead and the back of his neck were narrowed. (Msb.) [See also غَمَمٌ below.] 3 غَامَّتُهُ signifies غَمَمْتُهُ وَغَمَّنِى [I grieved him, or caused him to mourn or lament &c., and he grieved me, or caused me to mourn or lament &c.; or I grieved him &c., being grieved &c. by him]. (K.) 4 اغمّت السَّمَآءُ The sky became clouded: (K, as indicated by the context:) or i. q. تَغَيَّرَت [i. e., became altered]: thus in the S; but some say that it is correctly تَغَيَّمَت [agreeably with the former of the explanations above]. (TA.) See also 1, near the end. — مَا أَغَمَّكَ لِى and إِلَىَّ is [an expression of wonder, meaning How great grief, or sadness, dost thou occasion to me!] from الغَمُّ signifying الحُزْنُ. (K, TA.) — — [Accord. to the TK, أَغَمَّهُ signifies أَحْزَنَهُ; like غَمَّهُ: but this I think a mistake. — — And Freytag explains أَغَمَّ as occurring in the Deewán of the Hudhalees signifying " Demersit: " but in which of its senses he uses this word he does not specify.] 6 تغامّ He made a show of غَمّ [or grief, &c.,] without its being in the heart. (Har p. 126.) 7 انغمّ It (a thing, K) was, or became, covered, (S, K, TA,) veiled, or concealed. (TA.) — — See also what next follows. 8 اغتمّ He was, or became, grieved, or caused to mourn or lament, or to be sorrowful or sad or unhappy; (S, * K;) as also ↓ انغمّ: (K:) both mentioned by Sb. (TA.) — — And, said of a plant, or herbage, It was, or became, tall, (K, TA,) and tangled, or luxuriant, (TA,) and abundant: (K, TA:) as also اعتمّ. (TA.) [And in like manner ↓ غَمَّ is expl. by Freytag as occurring in the Deewán of the Hudhalees, said of a plant, meaning It was tall and luxuriant.] — — And, said of a man, He withheld himself from going out, or forth. (TA.) R. Q. 1 غَمْغَمَ, [inf. n. غَمْغَمَةٌ, He (a bull) uttered a cry, or cries, in fright; as also ↓ تَغَمْغَمَ: see غَمْغَمَةٌ below. — — And] He (a courageous man) raised his voice conflict with his antagonist; (Har p. 531;) [as also ↓ تَغَمْغَمَ: see, again, غَمْغَمَةٌ below.] — — And He [a man] spoke while taking a thing into his fauces, so that the hearer, or listener, did not understand what he was saying; (Har ubi suprà;) [or spoke indistinctly; agreeably with an explanation of غَمْغَمَةٌ below; as also ↓ تَغَمْغَمَ. — — And, said of a bow, It produced a sound; agreeably with another explanation of غَمْغَمَةٌ below.] — — Also, said of an infant, inf. n. غَمْغَمَةٌ, He wept over the breast, desiring the milk: [and the inf. n. is used as a

simple subst., and therefore pluralized:] IAar cites as an ex., سَمِعْتَ عَلَى ↓ إِذَا المُرْضِعَاتُ بَعْدَ أَوَّلِ هَجْعَةٍ تُدِيِّهِنَّ غَمَاغِمَا [When the suckling women, after the first light sleep in the beginning of the night, are in such a condition that thou hearest cryings over their breasts]; meaning, as he says, that the milk of these women is little in quantity, so that the sucking child weeps over the breast when sucking it. (TA.) R. Q. 2 تَغَمْغَمَ: see R. Q. 1, in three places: and see its inf. n. voce غَمْغَمَةٌ, below, in two places. — — Said of one drowning (غَرِيق) beneath the water, it signifies He uttered a cry, or cries: or, as is said in the T, he was pressed upon by the waves above him: a poet uses it of Pharaoh when he was overwhelmed [in the sea]. (TA.) غَمٌّ [an inf. n. used as an epithet in which the quality of a subst. predominates,] Grief, mourning, lamentation, sorrow, sadness, or unhappiness; syn. حُزْنٌ; (Msb, K;) so called because it covers happiness and forbearance; (Msb;) or غَمّ in the heart is thus called because it veils, or precludes, happiness: (Ham p. 21:) [it may therefore be rendered gloominess of mind:] or i. q. كَرْبٌ, (K,) which signifies حُزْن, (K in art. كرب,) or غَمّ, (S, in that art.,) [that affects the breath or respiration, lit.] that takes away the breath; (S and K in that art.;) as also ↓ غَمَّآءُ (K) and ↓ غُمَّةٌ, (S, K,) the last [expl. in the S as syn. with كُرْبَةٌ, which is syn. with كَرْبٌ, and] mentioned by Lh: (TA:) [see also صَقَعٌ:] it is كَرْب [or grief, &c.,] that befalls the heart because of what has happened; differing from هَمٌّ, which is كرب that befalls because of annoyance, or harm, that is expected to happen: or, as some say, both are one [in meaning]: the differing is asserted by 'Iyád and [many] others: (TA:) [see also غَصَبٌ:] the pl. of غَمٌّ is غُمُومٌ. (S, K.) — — It is also an inf. n. used as an epithet in the phrase يَوْمٌ غَمٌّ (S, TA) i. e. A day that is [sultry, or] intensely hot, so that it [almost] takes away the breath; and لَيْلَةٌ غَمٌّ [such a night], i. e. ↓ غَامَّةٌ: (S:) or one says يَوْمٌ غَمٌّ and ↓ غَامٌّ and ↓ مِغَمٌّ, (K, TA,) the last with kesr to the م, (TA,) [in the CK ↓ مُغِمٌّ,] meaning a day of heat, (K,) or of intense heat: (TA:) or a day of غَمّ [i. e. grief, &c.]: and [in a similar sense, as is implied by the context immediately preceding,] لَيْلَةٌ غَمٌّ and غَمَّةٌ and ↓ غَمَّى: (K:) [but] A'Obeyd mentions, on the authority of AZ, ↓ لَيْلَةٌ غَمَّى and ↓ لَيْلَةٌ غَمَّةٌ as meaning a night in which there is over the sky [a covering of clouds, or] what is termed غَمْىٌ [a word belonging to art. غمى, being in measure] like رَمْىٌ; (S;) and [in the like sense] يَوْمٌ غَمٌّ. (So in one of my copies of the S.) — — And one says, كَانَ عَلَى السَّمَآءِ غم [app. غَمٌّ, but this, I think, requires confirmation, for which I have searched in vain,] and غمى [app. ↓ غَمًى, or perhaps غَمْىٌ, a word mentioned above,] meaning There was over the sky a collection [or an expanse] of thin clouds, or a ضَبَابَة [i. e. mist, or the like], فَحَالَ دُونَ الهِلَالِ [and it intercepted the new moon]: and هٰذِهِ لَيْلَةُ ↓ غَمًّى, and some say ↓ غُمًّى, This is a night [of a covering of clouds, or] of a ضَبَابَة [or mist, or the like], intervening between the new moon and men; so that the new moon is not seen: (Msb:) and [hence] صُمْنَا ↓ لِلْغَمَّى, and ↓ لِلْغُمَّى, (S, Msb, K,) both mentioned by ISk on the authority of Fr, (S,) and ↓ لِلْغَمَّآءِ, (S, K,) and ↓ لِلْغُمِّيَّةِ, (K, TA, but omitted in the CK,) and ↓ لِلْغُمَّةِ, (TA,) [i. e. We fasted after, or from the time of, the covering of clouds, or the mist, or the like, that concealed the new moon; (the prep. لِ being here used in the sense of بَعْدَ, or مِنْ وَقْتِ, as in the Kur xvii. 80;) virtually] meaning [we fasted] without a sight [of the new moon]: (Msb, TA:) a rájiz says, لَيْلَةَ غُمًّى ↓ طَامِسٍ هِلَالُهَا أَوْغَلْتُهَا وَمُكْرَةً إِيغَالُهَا [In a night of a covering of clouds, or of a mist, or the like, having its new moon effaced: I journeyed quickly and far in it, (أَوْغَلْتُهَا) being used, app. by poetic license, for أَوْغَلْتُ فِيهَا,) and disliked was the journeying so therein]: (S, TA:) and it is said that لَيْلَةُ غمّى [i. e. ↓ غَمًّى and ↓ غُمًّى] signifies also the last night of the [lunar] month; being so called because the case thereof is veiled to people so that it is not known whether it be of the coming [month] or of the past. (TA.) غَمَّةٌ fem. of غَمٌّ, q. v., used as an epithet. غُمَّةٌ: see غَمٌّ, first sentence: — — and also in the latter half. — — Also, (assumed tropical:) Perplexity, and dubiousness, or confusedness: pl. غُمَمٌ: one says, هُوَ فِى غُمَّةٍ (assumed tropical:) He is in a state of perplexity, and dubiousness, or confusedness: (Msb:) and هُوَ فِى غُمَّةٍ مِنْ أَمْرِهِ (assumed tropical:) He is in a state of perplexity and darkness [in respect of his case or affair]; from الغَمُّ signifying " the act of covering " [a thing]. (Ham p. 320.) [See also غِمَّةٌ and غَمَّآءُ.] And one says أَمْرٌ غُمَّةٌ (assumed tropical:) A dubious, confused, or vague, case or affair. (S, K. *) [See also غُمًّى.] It is said in the Kur [x. 72], ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً i. e. (tropical:) [Then let not your case be to you one of] darkness, and straitness, and anxiety: (A'Obeyd, S, TA:) or, as some say, covered, veiled, or concealed. (TA.) And أَرْضٌ غُمَّةٌ means (assumed tropical:) A strait, or narrow, land. (TA.) — — Also The bottom of the interior of a skin for clarified butter (S, K) &c. (S.) [See also the first sentence in art. غمل.] غِمَّةٌ i. q. لبسة [app. لُبْسَةٌ, meaning (assumed tropical:) Obscureness, confusedness, or dubiousness: see also غُمَّةٌ]. (TA.) غَمَمٌ is the inf. n. of 1 in the last of the senses expl. above: (Msb:) or it signifies The flowing down of the hair so that the forehead, (S, K, TA,) or as in the M, the face, (TA,) and the back of the neck, are narrowed: (S, K, TA:) or the hair that veils, or conceals, the جَبِين [generally meaning the part above the temple, but sometimes it means the forehead,] and the back of the neck. (Har p. 21.) Z says that they dislike what is thus termed, and like what is termed نَزَعٌ [i. e. baldness of the two sides of the forehead]. (TA.) غَمَامٌ Clouds: (S, Msb, K:) or white clouds: (K:) or thin clouds: (Jel in ii. 54:) and ↓ غَمَامَةٌ signifies one thereof: (S, Msb, K:) the former being pl. of the latter, as also is غَمَائِمُ: (K:) [or rather غَمَامٌ is a coll. gen. n., of which غَمَامَةٌ is the n. un.:] they are so called because they veil the sky, or because they veil the light of the sun. (TA.) — — [Hence,] حَبُّ الغَمَامِ signifies Hailstones, or hail. (TA.) [See an ex. in a verse cited in art. ان, p. 109.] غُمَامٌ i. q. زُكَامٌ [A rheum, such as is termed coryza]. (K.) غُمُومٌ [a pl. of which no sing. is mentioned,] Small stars, such as are faint, or indistinct. (K.) غَمِيمٌ i. q. غَمِيسٌ, (S, K,) i. e. Fresh herbage (كَلَأٌ) beneath such as is dried up; (S, TA;) or green herbage beneath such as is dry. (TA.) — — And Milk heated until it thickens: (S, K:) because it becomes covered over. (TA.) غَمَامَةٌ: see غَمَامٌ. — — Also (tropical:) Herbage: so in the saying, أَحْمَى فُلَانٌ غَمَامَةَ وَادِى كَذَا i. e. (tropical:) [Such a one made to be prohibited to the public] the herbage that was the growth of such a valley: thus called [because produced by the water of the clouds,] in like manner as it is called سَمَآءٌ. (TA.) غُمَامَةٌ: see the next paragraph. غِمَامَةٌ: see 1, near the middle, in three places. — — Also A thing with which the eyes of a she-camel are bound, or with which her muzzle is bound: (K:) or a piece of cloth with which the nose of a she-camel is stopped (يُسَدُّ) [or bound (يُشَدُّ)] when she is made to incline to the young one of another: pl. غَمَائِمُ. (A'Obeyd, TA.) [See also دُرْجَةٌ: and صِقَاعٌ.] — — And (by way of comparison [thereto], TA) (tropical:) The prepare of a boy; as also ↓ غُمَامَةٌ. (K, TA.) غَمًّى: see غَمٌّ, in six places. — — Also Dust; syn. غَبَرَةٌ. (K.) — — And Darkness. (K.) — — And (assumed tropical:) Hardship, or difficulty, or distress, [as though] covering [or overwhelming] a party in war, or battle. (K.) See also the next paragraph. غُمًّى: see غَمٌّ, latter half, in four places. — — Also (assumed tropical:) A calamity, or misfortune; and so ↓ غَمَّآءُ; (K, TA;) and ↓ غُمَّآءُ, likewise, is said to be allowable. (TA. [But this last I think doubtful.]) And (assumed tropical:) A hard, or difficult, affair or case, in relation to which one knows not the right course to pursue; as also ↓ غَمًّى, (K, TA,) and ↓ غَمَّآءُ. (TA.) غَمَّآءُ [fem. of أَغَمُّ, q. v.: — — and also used as a subst.]: see غَمٌّ, first sentence: — — and also in the latter half: — — and see also غُمًّى, in two places. — — إِنَّهُمْ لَفِى غَمَّآءَ مِنَ الأَمْرِ means [Verily they are in a state of dubiousness, or

confusedness, in respect of the case, or affair; or] in a dubious, or confused, case or affair. (TA.) [See also غُمَّةٌ and غِمَّةٌ.] غُمَّآءُ: see غُمَّى. غُمِّيَّةٌ: see غَمٌّ, latter half. غَامٌّ, and its fem. غَامَّةٌ: see غَمٌّ, former half. غَمْغَمَةٌ [mentioned above as an inf. n. (see R. Q. 1), used as a simple subst.,] signifies The cries [or cry] of bulls [or wild bulls] in fright: (S, K, TA:) and of courageous men in conflict: (S, Mgh, K, TA:) and so ↓ تَغَمْغُمٌ: pl. of the former, in both senses, غَمَاغِمُ. (TA.) See also an ex. of the pl. voce غَمْغَمَ. — — And Indistinct speech; (K;) as also ↓ تَغَمْغُمٌ: (S, K:) غَمْغَمَةٌ is when one hears the voice but does not distinguish the articulation of the words; and when speech resembles that of the عَجَم. (T, in TA, voce رُتَّةٌ.) — — Also The sound of bows. (TA.) أَغَمُّ رَجُلٌ, (S,) and أَغَمُّ الوَجْهِ وَالقَفَا, (S, Msb, K,) A man whose hair flows down so that the face and the back of the neck are narrowed: (S, Msb, K:) and in like manner [the fem.] غَمَّآءُ is applied to a woman. (Msb.) — — غَمَّآءُ applied to the forelock (نَاصِيَة) of a horse means Excessively abundant in the hair: and such is disliked. (S.) — — And سَحَابٌ أَغَمُّ means (tropical:) Clouds in which is no gap, or interstice. (K, TA.) مُغِمٌّ and مِغَمٌّ: see غَمٌّ, former half. — — أَرْضٌ مُغِمَّةٌ (K, TA) and مِغَمَّةٌ (TA) A land having abundant (K, TA) and dense or luxuriant (TA) herbage. (K, TA.) مُغَمِّمٌ, applied to clouds (غَيْم), and to a sea, Abounding with water: (K:) and in like manner, without ة, to a well (رَكِيَّة), that fills everything, and submerges it: (IAar, TA:) and to what is termed حِسْىٌ [q. v.], (IAar, S, TA,) meaning covering. (IAar, TA.) مَغْمُومٌ [pass. part. n. of غَمَّهُ, i. e. Covered, &c.]. — — [Applied to unripe dates (accord. to the TA to رُطَب, a mistranscription for بُسْر), like مَغْمُولٌ,] Put into a jar, and covered over until they have become ripe. (TA.) — — Applied to a new moon, Veiled, or concealed, by clouds, or otherwise, (Msb,) or intercepted by thin clouds, (K,) so as not to be seen. (Msb.) — — Applied to a man, Grieved, or caused to mourn or lament, or to be sorrowful or sad or unhappy. (TA.) — — And Affected with the malady termed غُمَام. (K.) غمت 1 غَمَتَهُ, aor. غَمِتَ, (S, O, K,) inf. n. غَمْتٌ, (S, O,) It (i. e. food) was, or became, heavy upon his heart [or stomach], (Ks, S, O, K,) he having eaten much thereof so that it caused him to suffer indigestion, (Ks, O,) and it rendered him like one intoxicated: (K:) or, accord. to Sh, it (i. e. grease) rendered him like one intoxicated, (O, TA,) in consequence of indigestion. (TA.) — — And He covered it; (O, K;) namely, a thing. (K.) — — And غَمَتَهُ فِى المَآءِ i. q. غَطَّهُ [i. e. He immersed, or plunged, him, or it, into the water; like غَتَّهُ]. (IDrd, O, K.) — — And غَمَتَ نَفَسًا He made a sign, or motion, with' his head, (O,) or he raised his head, (K,) [for the purpose of taking breath,] in drinking. (O, K.) — غَمِتَ He became like one intoxicated, by grease [in his stomach]: (Sh, O:) or he suffered from the heaviness of food upon his heart [or stomach] so that he became like one intoxicated. (K.) غمد 1 غَمَدَهُ, aor. غَمِدَ and غَمُدَ, inf. n. غَمْدٌ; and ↓ اغمدهُ, (S, Msb, K,) inf. n. إِغْمَادٌ; (Msb;) mentioned by AO, (S,) or by A'Obeyd, (L, TA,) as two chaste forms; (S, L, TA;) He put it (i. e. a sword, S, Msb, K, or the like, Msb) into its غِمْد [i. e. scabbard, or sheath; he sheathed it]: (S, Msb, K:) or he made for it, or furnished it with, a غِمْد. (Msb.) — — Hence, غَمَدَهُ بِكَذَا (tropical:) He covered him, or it, with such a thing; as though he made the latter a غِمْد to the former. (A.) — — See also 5, in two places. — غَمَدَ, inf. n. غُمُودٌ, said of a tree of the species called عُرْفُط, (assumed tropical:) It had its branches abounding with leaves so that one could not see its thorns; (L, K;) as though they were sheathed. (L.) — — غَمَدَتِ الرَّكِيَّةُ, (L, K,) aor. غَمُدَ, inf. n. غُمُودٌ, (L,) (tropical:) The well lost its water. (L, K.) — — And غَمِدَت, (L, K,) aor. غَمَدَ, (K,) inf. n. غَمَدٌ, (L,) (tropical:) It (a well) had much water: (As, L, K:) or it had little water. (AO, L, K.) 2 غَمَّدَ see 5, in two places. 4 أَغْمَدَ see 1. — — [Hence,] اغمد الأَشْيَآءَ (tropical:) He put the things one within another. (K.) — — And اغمد الحِلْسَ (tropical:) He put the [cloth called] حِلْس beneath the camel's saddle, to preserve the animal's back from being galled by the saddle. (Akh, A, * L.) 5 تغمّد الثَّوْبَ (tropical:) He put the garment, or piece of cloth, beneath him, to conceal it from the eyes of others. (A.) — — And تغمّدالرَّجُلَ, (JK, L,) and ↓ غمّدهُ, (L,) (assumed tropical:) He took the man beneath him (تَحْتَهُ, thus in the JK, in the L بِخَتْلٍ [by deceit, or guile]), to cover him over, or conceal him. (JK, L.) — — And تغمّد فُلَانًا, (S, L, K,) and ↓ غمّدهُ, (K,) (tropical:) He concealed, as with a veil, what had proceeded from such a one, or what such a one had done. (S, L, K.) — — And تغمّدهُ اللّٰهُ بِرَحْمَتِهِ, (S, A, L, Msb, K,) and ↓ بِهَا غَمَدَهُ and ↓ غَمَدَهُ فِيهَا, (L,) (tropical:) God covered him with his mercy, (A'Obeyd, S, A, L, Msb, K,) as with a veil; veiled him therewith; (A'Obeyd, A, L, Msb;) clad him, or invested him, therewith. (A'Obeyd, L.) — — تغمّد الأَعْدَآءَ (assumed tropical:) He threw himself upon the enemies; or came upon them, or over them; and overwhelmed them. (L.) — — And تغمّدهُ (tropical:) He filled it, (A, K,) namely, a measure of capacity, (A,) or a vessel. (K.) 8 اغتمد اللَّيْلَ (tropical:) He (a man, S, L) entered into [the darkness of] the night; (S, A, L, K;) as though it became as a غِمْد to him; like as one says اِدَّرَعَ اللَّيْلَ: (S, L:) and simply اغتمد he ventured upon, encountered, or braved, the night, (رَكِبَهُ,) to seek food for his family. (S, L.) 10 اِسْتَغْمَدَتِ السَّمَآءُ فِى السَّحَابِ الكَثِيرِ (assumed tropical:) [The sky became obscured amid the many clouds]. (TA in art. طنفس.) غِمْدٌ (S, L, Msb, K, &c.) and ↓ غُمْدَانٌ, (L, K,) but the latter is not of established authority, (IDrd,) of a sword, (S, L, Msb, K,) and the like, (Msb,) The scabbard, or sheath; [this is well known to be the correct meaning; it is shown to be so in the S, voce قِرَابٌ; and is the meaning obtaining in the present day;] syn. غِلَافٌ, (S, O,) or جَفْنٌ: (L, K:) [both of these words have the signification mentioned above; but not that only; for غلاف has a wider application; and it is said in the S, voce قِرَابٌ, that the جفن of a sword is a case, or receptacle, in which is (put) the sword together with its غِمْد and suspensory belt or cord:] the pl. is أَغْمَادٌ [a pl. of pauc.] (O, Msb, K) and غُمْدَانٌ, (O,) or غُمُودٌ. (K.) غُمْدَانٌ: see the next preceding paragraph. رَكِىٌّ غَامِدٌ, a phrase like [عِيشَةٌ رَاضِيَةٌ, meaning مَغْمُودٌ,] (tropical:) Wells having their water covered by earth, or dust; contr. of رَكِىٌّ مُبْدٍ. (A.) And غَامِدَةٌ (tropical:) A well (بِئْرٌ) filled up, or choked up, with earth, or dust. (K, TA.) — — And غَامِدَةٌ and غَامِدٌ (assumed tropical:) A ship (سَفِينَةٌ) filled, or laden; (K, TA;) as also آمِدَةٌ (TA) and آمِدٌ. (K, TA.) مُغْمَدٌ: see what here follows. مَغْمُودٌ and ↓ مُغْمَدٌ A sword [or the like] put into its غِمْد [meaning scabbard, or sheath; i. e. sheathed]. (S, A.) غمر 1 غَمُرَ, as in some lexicons, or غَمَرَ, aor. غَمُرَ, accord. to all the copies of the K [consulted by SM], (TA,) or غَمِرَ, [aor. غَمَرَ,] (as in the CK and my MS. copy of the K,) inf. n. غَمَارَةٌ and غُمُورَةٌ, [agreeably with analogy if غَمُرَ be the form of the verb, which is therefore most probably correct,] (K,) It (water) was, or became, much in quantity, abundant, copious, [or deep,] (K, B, TA,) so that it concealed its bottom. (B, TA.) You say مَا أَشَدَّ غُمُورَةَ هٰذَا النَّهْرِ How great is the abundance of the water of this river! (S.) — — [And (tropical:) He abounded in beneficence.] You say رَجُلٌ بَيِّنُ الغُمُورَةِ (tropical:) A man bearing evidence of abounding in beneficence. (S, K.) — غَمَرَهُ, (S, Msb, K,) aor. غَمُرَ, (S, Msb,) inf. n. غَمْرٌ, (Msb, K,) It (water, S, K, or the sea, Msb) [overflowed,] came over, or rose above, (S, Msb,) or covered, (K,) and concealed, (TA,) him, or it; (S, Msb, K;) as also ↓ اغتمرهُ: (K:) and he (a man) veiled, concealed, hid, or covered, him, or it. (Msb.) — — Hence, غَمَرَهُ القَوْمُ (assumed tropical:) The people rose above him, or surpassed him, in eminence, (S, TA,) and in excel-lence. (TA.) — — And رَأَيْتُهُ قَدْ غَمَرَ الجَمَاجِمَ بِطُولِ قَوَامِهِ (assumed tropical:) [I saw him to have overtopped the heads of others by the tallness of his stature]. (TA.) — غَمِرَ صَدْرُهُ عَلَىَّ, aor. غَمَرَ, (S,

Msb, K, *) inf. n. غَمْرٌ (Yaakoob, S, Msb) and غِمْرٌ, (Yaakoob, S,) [or the latter is a simple subst.,] His bosom bore con- cealed enmity and violent hatred, or rancour, malevolence, malice, or spite, against me. (S, Msb, K.) — غَمِرَتْ يَدُهُ, (S, K,) aor. غَمَرَ, (K,) inf. n. غَمَرٌ, (TA,) His hand was, or became, foul with the smell of flesh-meat, (S, K,) and with the grease thereof adhering to it. (K.) — غَمُرَ, aor. غَمُرَ, (S, Msb,) inf. n. غَمَارَةٌ, (S, [in my copy of the Msb written غَمَار, probably by a mistake of the copyist,]) He was inexperienced in affairs: (S, Msb:) Benoo-'Okeyl say غَمِرَ, aor. غَمَرَ. (Msb.) You say فِيهِ غَمَارَةٌ and غَرَارَةٌ [In him is a want of experience in affairs]. (TA.) 2 غمّرت وَجْهَهَا, inf. n. تَغْمِيرٌ, She (a woman) smeared her face with غُمْرَة [q. v.]; (S;) as also ↓ اغتمرت بِالغُمْرَةِ, (K,) and ↓ تغمّرت. (S, K.) — غُمِّرَ, inf. n. تَغْمِيرٌ, He (a man) was deemed ignorant. (TA.) — غمّر فَرَسَهُ, inf. n. as above, He gave his horse water to drink in a cup, (K,) in the small cup called غُمَر, (TA,) because of the scarcity of water. (K.) IAar mentions the phrase غمّرهُ أَصْحُنًا He gave him to drink some bowls of water: making the verb doubly transitive. (TA.) 3 غامر فِى القِتَالِ and غامس فِيهِ signify the same [i. e. (assumed tropical:) He plunged, or threw himself, into the midst of fight, or conflict]. (TA in art. غمس.) [See also مُغَامِرٌ.] — — And غامرهُ (assumed tropical:) He engaged with him in fight, or conflict, not caring for death. (S, O.) — — And غامر signifies also (assumed tropical:) He contended in an altercation, or a dispute. (O.) 5 تغمّرت: see 2. — تغمّر He drank from a small cup such as is called غُمَر: (K:) he drank a small quantity of water: (TA:) he drank less than would satisfy his thirst: (S:) he drank the smallest draught, less than would satisfy his thirst: (TA:) he did not satisfy his thirst with water; (K, * TA;) said of a camel, (K,) and of an ass. (TA.) — And تغمّرت المَاشِيَةُ The cattle ate what is termed غَمِير [q. v.]. (K.) 7 انغمر He immerged, dipped, or plunged, himself, or he became immerged, dipped, or plunged, (S, K,) in water, (S, TA,) and in a thing; (TA;) as also ↓ اغتمر. (K.) 8 إِغْتَمَرَ see 1: — and 7: — and 2. غَمْرٌ Much, abundant, copious, [or deep,] water; (S, K;) as also ↓ غَمِيرٌ: (K:) or much, abundant, copious, [or deep,] water, that drowns, or submerges: (ISd, TA:) or that covers over him who enters into it: (IAth, TA:) [also used as an epithet in which the quality of a subst. predominates, meaning much, abundant, copious, or deep, water;] and ↓ غَمْرَةٌ signifies the same as غَمْرٌ [when thus used; or a submerging deep, a deep place, or an abyss, of water]: (TA:) pl. غِمَارٌ and غُمُورٌ. (S, K.) You say بَحْرٌ غَمْرٌ An abundant sea: and [in the pl.] بِحَارٌ غِمَارٌ, and غُمُورٌ. (S.) And of a thing that has become much, you say, هٰذَا كَثِيرٌ ↓ غَمِيرٌ This is much. (AZ.) [See also الغَمَر.] — — The main of the sea: (K:) pl. as above. (TA.) — (tropical:) Liberal in disposition: (K, * TA:) pl. as above: (TA:) and in like manner, غَمْرُ الخُلُقِ: (TA:) or this last, and غَمْرُ البَدِيهَةِ, signify (tropical:) abounding in beneficence: pl. as above: (S, K: [see also رِدَآءٌ:]) and غَمْرُ البَدِيهَةِ (tropical:) a man who takes by surprise with large bounty. (TA.) — — (tropical:) A horse fleet, or swift, or excellent, in running. (S, * K, * TA.) — — (tropical:) A garment ample, or full. (K, * TA.) — (assumed tropical:) A mixed crowd of men, (K,) and their thronging, pressing, or pushing, and multitude; (TA;) as also ↓ غَمَرٌ and ↓ غَمْرَةٌ and ↓ غُمَارٌ and ↓ غَمَارٌ: (K: [in the TA, instead of the last two words, I find غُمَارَةٌ and غَمَارَةٌ, as from the K, and غُمَارٌ and غَمَارٌ are afterwards there added: but most probably these only (without ة are correct:]) and ↓ غَمْرَةٌ and ↓ غُمَارٌ and ↓ غَمَارٌ signify a crowding, or pressing, of men, (S, Msb,) and of water: (S:) the pl. of ↓ غَمْرَةٌ is غِمَارٌ. (S.) You say دَخَلْتُ فِى ↓ النَّاسِ غِمَارِ, and ↓ غَمَارِهِمْ, (S, Msb, TA,) and ↓ غَمَرِهِمْ, (TA,) (assumed tropical:) I entered among the crowding, or pressing, of the people, (S, Msb, TA,) and their multitude: (S, TA;) as also فِى خَمَرِهِمْ [and خُمَارِهِمْ &c.] (TA.) And ↓ أَكُونُ فِى غُمَارِ النَّاسِ, meaning I shall be among the dense congregation of the people, occurs in a trad. (TA.) — See also غُمْرٌ. — لَيْلٌ غَمْرٌ means Intensely dark night. (TA.) غُمْرٌ (S, Msb, K) and ↓ غُمُرٌ (S, ISd) and ↓ غَمْرٌ and ↓ غِمْرٌ, accord. to the K, but this last is unknown, (TA,) and ↓ غَمَرٌ (K) and ↓ غَمِرٌ, (TA,) originally, A boy devoid of intelligence: and hence, (Msb,) a man (S, Msb) inexperienced in affairs: (S, Msb, K:) ignorant: (TA:) inexperienced in war and in counsel; not rendered firm, or sound, in judgment, by experience: (L:) one in whom is no profit nor judgment: (ISd, TA:) one in whom is no good nor profit with respect to intelligence or judgment or work: (AZ, Msb:) and ↓ مُغَمَّرٌ signifies the same as غُمْرٌ; (S, TA;) or deemed ignorant: (TA:) the fem. of غُمْرٌ is with ة; (S, Msb;) and so is that of ↓ غَمِرٌ: (TA:) and the pl. of غُمْرٌ is أَغْمَارٌ; (S, Msb, TA;) and this may also be pl. of ↓ غَمَرٌ, like as أَسْبَابٌ is pl. of سَبَبٌ. (TA.) — See also غُمْرَةٌ. غِمْرٌ Concealed enmity and violent hatred, or rancour, malevolence, malice, or spite. (S, Msb, K.) [See also غَمِرَ.] — — And (assumed tropical:) Thirst: (S, Msb:) pl. أَغْمَارٌ. (S.) El-'Ajjáj says, حَتَّى إِذَا مَابَلَّتِ الأَغْمَارَا (tropical:) [Until, when they damped their thirst]. (S.) بَلَّتِ الإِبِلُ أَغْمَارَهَا means (tropical:) The camels drank a little. (TA.) — See also غُمْرٌ. غَمَرٌ A drowning; being drowned: so in the phrase مَوْتُ الغَمَرِ Death by drowning. (TA.) — See also غُمْرٌ. — The foul smell of flesh-meat, (S, Mgh, K,) and its grease adhering to the hand: (K:) and the smell of fish. (S.) Hence, مِنْدِيلُ الغَمَرِ, (S, Mgh) The napkin, or rough napkin, with which the hand is cleansed therefrom. (L, TA.) — See also غُمْرٌ, in two places. غَمِرٌ [part. n. of غَمِرَ]. You say يَدٌ غَمِرَةٌ A hand foul with the smell of flesh-meat, (S, K,) and with the grease thereof adhering to it. (K.) [See also سَهِكٌ.] — See also غُمْرٌ, in two places. — غَمِرَةٌ as an epithet applied to a she-camel, see voce غَبِرٌ. غُمَرٌ A small drinking-cup or bowl, (S, K,) with which people divided the water among themselves in a journey when they had little of it; and this they [sometimes] did by putting a pebble into a vessel, and then pouring into it as much water as would cover the pebble, and giving it to each man among them: (TA:) or the smallest of drinking-cups or bowls: (K:) [see قَعْبٌ; and تِبْنٌ:] accord. to ISh, it contains twice or thrice the quantity of the measure called كِيلَجَة: [but this seems to be a large غمر, used for watering a horse; and the words which here immediately follow are app. not added by ISh, but relate to the غمر used by a man for himself or for another man:] the قَعْب is larger than it, and satisfies the thirst of a man: the pl. is أَغْمَارٌ. (TA.) El-Aashà of Báhileh says, in an elegy on his brother ElMunteshir Ibn-Wahb, تَكْفِيهِ حُزَّةُ فِلْذٍ إِنْ أَلَمَّ بِهَا مِنَ الشِّوَآءِ وَيُرْوِى شُرْبَهُ الغُمَرُ [A slice of camel's liver, roasted, if he lighted upon it, used to suffice him; and the غُمَر used to satisfy his thirst]. (S, TA.) And Mohammad is related, in a trad., to have said, لَا تَجْعَلُونِى كَغُمَرِ الرَّاكِبِ صَلُّوا عَلَى أَوَّلَ الدُّعَاءِ وَأَوْسَطَهُ وَآخِرَهُ Make ye me not like the غُمَر of the rider: salute me in the beginning of prayer and in the middle thereof and in the end thereof: meaning that they should not make the salutation of him to be a thing of no great importance, and to be postponed: for the rider puts on his camel his saddle and his travel-ling-provisions, and last of all hangs upon his saddle his drinking-cup. (IAth, TA.) غُمُرٌ: see غُمْرٌ. غَمْرَةٌ Water that rises above the stature of a man. (Bd in xxiii. 56.) See also غَمْرٌ, first sentence. — — Hence, (Bd,) فَذَرْهُمْ فِى غَمْرَتِهِمْ, in the Kur xxiii. 56, (tropical:) Therefore leave thou them in [the submerging gulf, or flood, of] their ignorance; (Fr, Bd;) or in their error: (Jel:) or in their error and obstinacy and perplexity: (Zj, in explanation of another reading, فِى غَمَرَاتِهِمْ:) and in like manner, فِى غَمْرَةٍ, in the same chap., verse 65, signifies in overwhelming heedlessness: (Bd:) or in ignorance: (Jel:) and in the Kur li. 11, in overwhelming ignorance: (Bd, Jel:) or غَمْرَةٌ signifies [here] a state of obstinate perseverance in vain or false affairs: (Lth, Msb, TA:) and غَمَرَاتٌ is the pl. (Msb.) You say هُوَ فِى غَمْرَةٍ مِنْ لَهْوٍ, and شَبِيبَةٍ, and سُكْرٍ, (tropical:) [He is

in a submerging gulf, or flood, of frivolous diversion, and of youthful folly, and of intoxication]. (TA.) And غَمَرَاتُ جَهَنَّمَ signifies [The fiery depths of Hell; or] the places, of Hell, that abound with fire. (TA.) — — [Hence] غَمْرَةُ الخُصُومَةِ (assumed tropical:) The main part of the contention. (TA.) [And غَمْرَةُ الحَرْبِ (assumed tropical:) The main part, i. e. the thick, or thickest, of the fight or battle. (See also غَمَرَاتُ الحَرْبِ in what follows.)] — — Hence likewise, غَمْرَةٌ signifies also (tropical:) Difficulty, trouble, distress, or rigour, (S, Msb, K,) and pressure, of a thing: (K:) pl. غَمَرَاتٌ (S, Msb, K) and غِمَارٌ (K) and غُمْرٌ. (S.) Hence, (Msb,) غَمَرَاتُ المَوْتِ (tropical:) The rigours, or pangs, (شَدَائِدُ,) of death: (S, Msb:) or غَمْرَةُ المَوْتِ signifies the agony, i. e. the vehemence of the troubles or disquietudes, of death: (TA:) and غَمَرَاتُ الحَرْبِ, and غِمَارُهَا, (assumed tropical:) the rigours of war. (TA.) — — See also غَمْرٌ again, latter half, in three places. غُمْرَةٌ A kind of liniment, made from [the plant called] وَرْس, (S, TA,) used by a bride, for her person: (TA:) or [the plant] ورس [itself]: (TA:) or saffron; as also ↓ غُمْرٌ: (K:) or كُرْكُمٌ [which also means saffron and bastard saffron]: or gypsum; syn. جِصٌّ: or, accord. to Aboo-Sa'eed, a mixture of dates and milk, with which the face of a woman is smeared, to render her skin fine: and the pl. is غُمَرٌ. (TA.) [See also خُمْرَةٌ.] غمرة, [thus in the TA, app. غُمَرَةٌ, of the class of صُرَعَةٌ &c.,] as an epithet applied to a man, Valid in judgment or opinion, in cases of difficulty. (TA.) غَمَارٌ: see غَمْرٌ, latter half, in three places. غُمَارٌ: see غَمْرٌ, latter half, in four places. غَمِيرٌ: see غَمْرٌ, in two places. — Also A certain plant: (K:) or green herbage that is overtopped, or covered, and concealed, by what is dried up: (S, K: *) or herbage growing in the lower part, or at the root, of [other] herbage, (K, * TA,) so that the first [in growth] overtops, or covers, and conceals, it: (TA:) or any verdure that is little in quantity, (L, K, TA,) either ريحة [i. e. رَيِّحَة, meaning what becomes green after the upper parts have dried,] or نبات [app. meaning herbage in general]: (L, TA:) or the grain of the [species of barley-grass called] بُهْمَى, (K, TA,) that falls from the ears thereof when it dries; so says AHn: or somewhat that comes forth in the بُهْمَى in the first of the rain, succulent, or sappy, amid such as is dry; and غَمِير is not known in anything but the بُهْمَى: (TA:) the pl. is أَغْمِرَآءُ. (K.) ↓ غَمِيرَةٌ [is app. its n. un., but] is said by AO to mean Dry [trefoil, or clover, of the species called] رَطْبَة and قَتّ, with which horses are foddered when they are prepared, by being reduced to scanty food, for racing or for a military expedition. (TA.) غَمِيرَةٌ: see what next precedes. غَامِرٌ Much, or abundant: applied in this sense to property. (Ham p. 593.) [See also غَمْرٌ.] — [In a state of immersion; immerged. (See أَتَانٌ; and see also a verse cited voce أَنْ, p. 106, first col.)] — — And [hence, perhaps,] غَامِرَةٌ signifies Palm-trees (نَخْلٌ) not requiring irrigation: (AHn, K:) but Az did not find this to be known. (TA.) [See also مُغْتَمِرٌ.] — — Applied to land, (S, Msb, TA,) and to a house, (TA,) [but written with ة when أَرْضٌ is mentioned, or دَارٌ,] it signifies the Contr. of عَامِرٌ; (S, TA;) and thus, (TA,) waste; desolate; in a state the contrary of flourishing; in a state of ruin; syn. خَرَابٌ: (Msb, K, TA:) [land to which this term is applied is thus called] because overflowed by water, so that it cannot be sown; or because it is covered with sand or dust; or because water generally exudes from it, so that it produces only reeds and the بَرْدِىّ [i. e. papyrus or other rushes]: by غَامِرٌ is meant ذُو غَمْرٍ; like as one says هَمٌّ نَاصِبٌ, meaning ذُو نَصَبٍ: (TA:) or any land that is not tilled (لَمْ يُسْتَخْرَجْ) so as to be fit for sowing (K, TA) and planting: (TA:) or land that is unsown, but capable of being sown: so called because the water reaches it and comes over it: of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ; (S, Msb;) like the epithets in سِرٌّ كَاتِمٌ and مَآءٌ دَافِقٌ; and made of the measure فال only to correspond to عَامِرٌ as its opposite: (S, TA:) waste land which water does not reach is not called غَامِرٌ; (S;) but such is called قَفْرٌ. (Msb.) It is said in a trad., [which shows that the last two explanations given above are correct,] that 'Omar imposed a tax of a دِرْهَم and a قَفِيز upon every جَرِيب [of land], both عَامِر and غَامِر: and this he did in order that the people might not be remiss in sowing. (Az, TA.) أَغْمَرُ [More, or most, abundant, copious, or deep: applied to water. — —] More, or most surpassing, or excelling: so in the saying, هُوَ أَغْمَرُهُمْ بِطُولِ قَوَامِهِ He is the most surpassing of them by the tallness of his stature. (TA.) مُغَمَّرٌ A garment, or piece of cloth, dyed with [غُمْرَة, or] saffron. (M, TA.) — — مُغَمَّرَةٌ and ↓ مُتَغَمِّرَةٌ and ↓ مُغْتَمِرَةٌ A girl having her face smeared with غُمْرَة. (TA.) — See also غُمْرٌ. مُغَمَّرٌ: see مُغَامِرٌ. مَغْمُورٌ [Overflowed, or covered, and concealed, by water, &c. — —] Rained upon. (TA.) — — (assumed tropical:) Overcome, subdued, or oppressed. (TA.) — — (assumed tropical:) An obscure man; of no reputation: (K, TA:) as though others surpassed him. (TA.) You say also, فُلَانٌ مغْمُورُ النَّسَبِ (assumed tropical:) Such a one is of obscure race. (TA.) مُغَامِرٌ (assumed tropical:) One who plunges, or rushes without consideration, into places of peril: (S:) one who throws himself into difficulties, troubles, or distresses; as also ↓ مُغَمِّرٌ: (K:) or one who enters into difficulties, troubles, or distresses, and makes another, or others, to do so; like مُغَامِسٌ. (Ham p. 338.) Applied to a courageous man as meaning (assumed tropical:) One who incurs the rigours, or pangs, of death. (TA.) And (assumed tropical:) One who contends in an altercation, or a dispute: or who enters into the main part [or the thick or thickest] of an altercation or a dispute: and some say that it is from الغِمْرُ, and means regarding, and regarded, with rancour, malevolence, malice, or spite. (TA.) مُغْتَمِرٌ Palm-trees (نَخْلٌ) imbibing water from a copious source. (AHn, K.) [See also غَامِرَةٌ, voce غَامِرٌ.] — — And (assumed tropical:) A drunken man: (Sgh, K, TA:) as though intoxication had drowned his reason. (TA.) — See also مُغَمَّرٌ. مُتَغَمِّرَةٌ: see مُغَمَّرٌ.

غمز

1. غَمَزَهُ, (S, A, K,) or غَمَزَهُ بِيَدِهِ, (Msb,) aor. غَمِزَ, (Msb, K,) inf. n. غَمْزٌ, (TA,) He felt him, (namely, a ram,) to know if he were fat: (S, A, Msb, K:) and غَمَزَهَا he put his hand upon her (a camel's) back, to see how fat she was. (TA.) — — Hence, (Msb,) غَمَزَهُ بِيَدِهِ, (S, Msb, K,) aor. غَمِزَ, (K,) inf. n. غَمْزٌ, (A, K,) He pressed, or squeezed, it, [with his hand,] namely, a limb, (A, K, TA,) and a man's back. (TA.) So in a trad. of 'Omar: دَخَلَ عَلَيْهِ وَعِنْدَهُ غُلَيِّمٌ يَغْمِزُ ظَهْرَهُ [He went in to him, and with him was a little boy pressing, or squeezing, or kneading, his back]. (TA.) And in a trad. respecting the ablution termed الغُسْل, it is said, اِغْمِزِى قُرُونَكِ, meaning Press thou, or squeeze thou, the locks of thy hair, in washing. (TA.) You also say, غَمَزَ الثِّقَافُ القَنَاةَ The straightening-instrument pinched and pressed the spear. (A, * Mgh, TA. *) A poet (namely Ziyád El-Aajam, TA) says, وَكُنْتُ إِذَا غَمَزْتُ قَنَاةَ قَوْمٍ كَسَرْتُ كُعُوبَهَا أَوْ تَسْتَقِيمَا [And I used, when I pinched and pressed the spear of a people, to break its knots, or internodal portions, unless it became straight]. (S, TA. It is a prov., respecting which see remarks in art. او.) — غَمَزَ, (A, Msb,) and غَمَزَهُ, (S, Mgh, K,) aor. غَمِزَ, (Mgh, Msb, K,) inf. n. غَمْزٌ, (Msb, TA,) (tropical:) He made a sign, (A, Msb,) and he made a sign to him, (Mgh, K, *) with the eye, (S, A, Mgh, Msb, K,) or eyebrow, (A, Mgh, Msb, K,) or eyelid [by winking]. (K.) So in the saying, in a trad., غَمَزَنِى عَلِيٌّ أَنْ قُلْ نَعَمْ (tropical:) '4lee made a sign to me with the eye, or eyebrow, meaning, Say thou Yes. (Mgh.) The people of the West say, غَمَزَهُ فُلَانٌ بِفُلَانٍ, meaning, (tropical:) Such a one blinked towards such a one, to instigate him against him, or in order that he should have recourse to him for protection or the like, or seek aid of him. (Mgh.) — — Hence, الغَمْزُ بِالنَّاسِ: (S:) you say, غَمَزَ بِالرَّجُلِ,

aor. غَمِزَ, (K,) inf. n. غَمْزٌ, (TA,) (tropical:) He calumniated, or slandered, the man. (K.) [See also 4.] — — You say also, غُمِزَتْ شَهَادَتُهُ [(assumed tropical:) His testimony was suspected (see مَغْمُوزٌ), or impugned]. (TA in art. زور.) — غَمَزَتِ الدَّابَّةُ, (K,) or فِى مَشْيِهِ غَمَزَ, (Msb,) or مِنْ رِجْلِهِ, (S,) aor. غَمِزَ, (S, Msb, K,) inf. n. غَمْزٌ, (S, Msb,) (assumed tropical:) The beast limped, or it halted, with its hind leg; had a slight lameness thereof: (K, * TA:) or he had what resembled عَرَج [or natural lameness] in his gait: (Msb:) or, as IKtt says, غَمَزَتِ الدَّابَّةُ بِرِجْلِهَا the beast gave an indication of a limping, or halting, or slight lameness, in its hind leg: whence it appears that this signification may be tropical. (TA.) — غَمَزَ said of a disease, or of a vice, or fault, of a man, It appeared. (AA, K.) — See also 4. 3 غَامَزَ [This verb is mentioned by Golius as syn. with عايب, a verb for which I find no authority: and Freytag renders it " Vitii arguit," and refers to a passage in Har (p. 427 of the see. ed.) where (like as is done by Golius) المُغامِز and المُعايِب, as syn., are erroneously put for المَغامِز and المَعايِب.] 4 أَغْمَزَتْ She (a camel) had fat, (O, K,) or a little fat, (ISd, IKtt, TA,) in her hump. (ISd, IKtt, O, K.) Hence the epithet ↓ غَمُوزٌ, applied to her. (TA.) — اغمز فِى فُلَانٍ (tropical:) He blamed, or found fault with, such a one; attributed or imputed to him, or charged him with, or accused him of, a vice, or fault; (S, IKtt, K, TA;) deemed him weak; (TA;) lessened his rank, or dignity: (S, IKtt, K, * TA:) he found in him that for which he should be deemed weak: (A, TA:) and ↓ اغتمزهُ he impugned his character; blamed him; censured him; or spoke against him. (K.) You say, فُلَانٌ ↓ فَعَلْتُ شَيْئًا فاغْتَمَزَهُ (tropical:) I did a thing, and such a one impugned my character, or found in it that by which my character was impugned. (S, TA.) And سَمِعَ مِنِّى كَلِمَةً فِى عَقْلِهِ ↓ فَاغْتَمَزَهَا (tropical:) He heard from me a saying, and deemed it weak: (A, TA:) and in like manner, أَغْمَزَ فِيهَا found in it that for which it was to be deemed weak. (TA.) — أَغْمَزَنِى الحَرُّ (tropical:) The heat remitted, or abated, to me, so that I became emboldened to encounter it, and went upon the road: (AA, ISk, S, IKtt, K, * TA:) Az says ↓ غَمَزَنِى الحَرُّ, on the authority of AA: (TA:) and AA mentioned اغمرنى الحرّ in this sense, but afterwards doubted, and said, I think that it is with زاى. (TA in art. غمر.) — — And أَغْمَزَ (assumed tropical:) He (a man) became gentle, so that others were emboldened against him. (IKtt, TA.) — And أَغْمَزَ [for which أَغْمَزَه is erroneously put in the CK] He acquired cattle such as are termed غَمَز [q. v.]: (O, K, TA:) like أَقْمَزَ. (O.) 5 تَغَمَّزَ [This verb is said by Freytag to have a signification belonging to تَغَمَّرَ.] 6 تغامزوا They made signs, one to another, with their eyes, (S, A, K, B,) or with the eyebrow, (A,) or hand, indicating something blameable or faulty. (B.) In this sense it is expl. as used in the Kur lxxxiii. 30. (S, B.) 8 إِغْتَمَزَ see 4, in three places. غَمَزٌ Cattle (i. e. camels, and sheep or goats, TA) of a bad quality. (As, S, O, K.) — — And A weak man: (S, O, K:) like قَمَزٌ: pl. أَغْمَازٌ, like أَقْمَازٌ of قَمَزٌ. (TA.) غَمُوزٌ A she-camel of which one doubts whether she be fat or not and therefore feels the hump: (A'Obeyd, S, K:) pl. غُمُزٌ [or غُمْزٌ, or both?]. (TA.) See 4, first sentence. غَمِيزٌ: see the next paragraph, in two places. غَمِيزَةٌ (tropical:) A thing for which one's character is to be impugned; for which one is to be blamed, censured, or spoken against; a vice, or fault; (S, A, Mgh, Msb, K;) as also ↓ غَمِيزٌ (TA) and ↓ مَغْمَزٌ (S, A, Mgh, K) or ↓ مَغْمَزَةٌ: (Msb:) and weakness in work, and impotence of mind, (TA,) and ignorance: (T, TA:) the pl. of ↓ مَغْمَزٌ is مَغَامِزُ, (TA,) syn. with مَعَايِبُ. (S.) You say, لَيْسَ فِيهِ غَمِيزَةٌ, (S, A, Mgh, Msb, K,) and ↓ غَمِيزٌ, (TA,) and ↓ مَغْمَزٌ, (A, Mgh, K,) or ↓ مَغْمَزَةٌ, (Msb,) (tropical:) There is not in him anything for which his character is to be impugned; or for which he is to be blamed; &c.: (S, A, Mgh, Msb, K:) or there is not in it anything for which it is to be coveted: (K:) or ↓ مَا فِيهِ مَغْمَزٌ has both of the above-mentioned significations. (A.) And فِى جَمَّةٌ ↓ فُلَانَةَ مَغَامِزُ (tropical:) In such a woman are many vices, or faults. (A.) [See مَغْمَزٌ, below.] جَارِيَةٌ غَمَّازَةٌ A girl who presses, or squeezes, or kneads, the limbs well with the hand. (A, K, * TA.) — اِمْرَأَةٌ غَمَّازَةٌ (tropical:) A woman who makes frequent signs with the eye, &c.; who has a habit of doing so; syn. رَمَّازَةٌ. (TA in art. رمز.) — — غَمَّازٌ One who blames, or finds fault with, others, much, or habitually. (TA in art. همز.) غَامِزٌ [meaning Limping, or halting, &c., and having a limping, or halting, &c.,] is like ظَالِعٌ: sometimes used as a possessive noun; and [therefore] one does not say غَامِزَةٌ. (O and TA in art. ظلع.) مَغْمَزٌ [should by rule be مَغْمِزٌ: its primary signification is A place of feeling, to know if an animal be fat: hence, a place of pressing or squeezing a limb &c.: and a place of pinching and pressing a spear, to straighten it]. — — نُكْتَةٌ لَامَغْمَزَ لِقَنَاتِهَا وَلَا مَقْرَعَ لِصَفَاتِهَا (tropical:) [lit. A nice or subtile saying, the spear of which has no place where it requires to be pinched and pressed to straiten it, and the rock of which has no rough place requiring to be beaten, or for the rock of which there is no beating,] means, (assumed tropical:) that has no crookedness: مقرع is an inf. n., or means " a place of beating," and صفاة is " a rock; " and the above-mentioned use of these two words is borrowed from the phrase قَرَعَ صَفَاتَهُ, meaning (tropical:) " he impugned his character; blamed, or censured, him; or spoke against him. " (Mgh.) — — See also غَمِيزَةٌ, in five places. مَغْمَزَةٌ: see غَمِيزَةٌ, in two places. مَغْمُوزٌ (tropical:) A man (A, TA) suspected (S, A, * K) of a vice, or fault. (TA.) غمس 1 غَمَسَهُ, (S, A, Msb, K,) aor. غَمِسَ, (Msb, K,) inf. n. غَمْسٌ, (Msb, TA,) He immersed, immerged, dipped, plunged, or sunk, him or it, (JK, TA,) syn. مَقَلَهُ, (S, A, K,) in water, (JK, S, A, Msb, K,) or other fluid; (JK, * TA;) as, for instance, a morsel of food in vinegar, and the hand in حِنَّاء, (A,) and a garment, or piece of cloth, [for الثَّوْب in the TA, I read النَّدَى,] in water or in dye. (TA.) — — اِخْتَضَبَتْ غَمْسًا, so in the T and the Tekmileh; [and so in the JK;] but in the [O and] K, ↓ اِغْتَمَسَتْ غَمْسًا; (TA;) She (a woman, O, TA) immersed her hand, (K,) or, as in the [O and other] correct lexicons, her hands, (TA,) [in the حِنَّاء] so as to dye [it or them] uniformly, without تَصْوِير [or figuring], (O, K,) for which last word Sgh [in the TS] writes تصرير, and for which we find in the A نَقْش [meaning the same as the word in the K]. (TA.) — — غَمَسَهُمْ فِى البَلَآءِ (tropical:) [It (an event) plunged them into trial, or affliction]. (A.) [See also a similar usage of the verb below, voce غَمُوسٌ.] — — غَمَسَ حَلِفًا فِى آلِ العَاصِ He took a share in the compact and confederacy of the family of El-'Ás, and swore to it: for it was their custom to bring, in a wooden bowl, some perfume or blood or ashes, and they inserted their hands into it on the occasion of swearing, one to another, that their compact might be completed by their sharing together in one thing. (TA, from a trad. respecting the Hijreh.) — — يَغْمِسُ السِّنَانَ حَتَّى يَنْفُذَ [He thrusts in the spear-head so that it may pass through, or that its extremity may protrude]. (A.) — — غَمَسَ عَلَيْهِمُ الخَبَرَ (assumed tropical:) He concealed from them the news, or information. (TA.) — — غُمِسَ النَّجْمُ, (so in a copy of the A,) or غَمَسَ, (so in the JK and O and K,) The star set. (JK, A, O, K.) 2 تَغْمِيسٌ signifies The making a drinking to be little in quantity: (O, K, TA:) or, accord. to Kr, a man's watering his camels and then going away. (TA.) 3 غامسهُ [غَامَسَ, inf. n. مُغَامَسَةٌ, He vied, or contended, with him in plunging, or diving, in water:] مُغَامَسَةٌ is syn. with مُمَاقَلَةٌ. (S, TA.) — — مُغَامَسَةٌ also signifies (tropical:) The throwing one's self into the midst of war or fight. (S, TA,) or of an affair or a great affair or an affliction: (TA:) and the mixing, or engaging, in fight or conflict. (TA.) You say, غَامَسَ فِى القِتَالِ (tropical:) He plunged, or threw himself, into the midst of fight or conflict; or he rushed headlong into it. (TA.) And غَامَسَهُمْ (tropical:) He mixed, or engaged, with them in fight or conflict. (TA). [See also مُغَامِسٌ]. 6 تغامسا They two vied, or contended, each with the other, in plunging, or diving, in water; syn. تَمَاقَلَا and تَغَاطَسَا. (TA in

art. غطس.) 7 انغمس (S, A, Msb) and ↓ اغتمس (S, A) He, or it, became immersed, immerged, dipped, plunged, or sunk, in water: or he immersed or immerged himself, plunged, or dived, in water: (S, A, Msb:) or he did so remaining long therein. (TA in this art. and in art. رمس.) [See ارتمس.] — — [Hence,] ↓ the latter also signifies, [and so app. the former,] (assumed tropical:) He hid, or concealed, himself. (T, O.) 8 إِغْتَمَسَ see 7, in two places. — — إِغْتَمَسَتْ غَمْسًا: see 1. غَمَسٌ, [like نَفَضٌ in the sense of مَنْفُوضٌ, &c., or perhaps a mistranscription for غَمْسٌ, like غَرْسٌ in the sense of مَغْرُوسٌ, and many other instances,] Immersed, immerged, dipped, plunged, or sunk. (TA.) طَعْنَةٌ غَمُوسٌ (tropical:) A spear-wound, or the like, that passes through: (S, A, Msb, K:) the epithet properly applies to the person who inflicts the wound, because he thrusts in (يَغْمِس) the spearhead so that it passes through, or so that its extremity protrudes: and it is such as cleaves the flesh: (A:) or wide, and passing through; that plunges into the flesh. (ISd, TA.) — — أَمْرٌ غَمُوسٌ (tropical:) A difficult, or distressful, affair; (S, A, Msb, K;) that plunges people into trial, or affliction. (A, K. *) — — Hence, (A,) يَمِينٌ غَمُوسٌ (tropical:) An oath that plunges its swearer (تَغْمِسُهُ) into sin, (S, K,) and then into the fire [of Hell]: (K:) or a false oath, (Mgh, Msb,) known by its swearer to be so; (Msb;) so called because it plunges its swearer into sin, (A, Mgh, Msb,) and then into the fire [of Hell]: (A, Mgh:) or a false oath which one purposely swears, knowing the case to be the contrary thereof, (K, TA,) in order to cut off the rights of others: (TA:) or an oath by which one cuts off for himself the property of another: (K:) or an oath in which there is made no exception [by saying إِنْ شَآءَ اللّٰهُ (if God will), or the like]. (TA.) [See also الغَمِيسَة.] — — رَجُلٌ غَمُوسٌ (assumed tropical:) A strong, courageous man; as also ↓ مُغَامِسٌ: which latter epithet is also applied to a lion. (TA.) And (assumed tropical:) A man who, in journeying, does not alight to rest in the night until he enters upon the time of dawn or morning. (TA.) — — And نَاقَةٌ غَمُوسٌ A she-camel whose pregnancy is not plainly known (S, O, K) until she is near to bringing forth (حَتَّى تُقْرِبَ). (S, O.) And (O, K) accord. to En-Nadr, (O,) A she-camel that has a young one in her belly and that does not raise her tail so that the case should become manifest: (O, K:) pl. غمس [app. غُمُسٌ, agreeably with analogy, like صُبُرٌ pl. of صَبُورٌ, &c.]. (TA.) And (some say, TA) A she-camel respecting whose marrow one doubts whether it be in a corrupt and melting state or be fat, or thick and fat. (O, K.) غَمِيسٌ Such as is termed غَمِير [q. v.] of herbage; (S, O, K, TA;) i. e. such as has become green in consequence of rain, in the lower parts of that which is dry. (O.) See also غَمِيمٌ. — — And A thing that has not appeared to men, and that is not known, as yet: whence the phrase قَصِيدَةٌ غَمِيسٌ [an ode that has not become known: the epithet being masc. and fem.]. (O, K.) — — And i. q. أَجَمَةٌ [A collection of tangled, or dense, trees or shrubs, or of reeds or canes; (see also غَمِيسَةٌ;)] and anything tangled, confused, or dense, in which one hides, or conceals, himself: (T, O, K, * TA:) in the copies of the K, أَوْ يُسْتَخْفَى is erroneously written for أَىْ يستخفى as in the T and O. (TA.) — — And A water-course, or channel in which water flows, (S, O, K, TA,) or (TA) such as is small, amid [plants such as are termed] بَقْل and نَبَات, (S, O, K, TA,) or, as in the L, combining (يَجْمَعُ) [app. within it] trees, or shrubs, and بَقْل. (TA.) — — Also Night: (O:) or dark night. (K.) And Darkness. (O, K.) — — And AO is related by El-Athram to have said, المَجْرُ is what is in the belly of the she-camel; and the second [i. e. the offspring of the مَجْر] is [called] حَبَلُ الحَبَلَةِ; and the third is الغَمِيسُ [i. e. this last signifies The offspring of the offspring of the مَجْر: see مَجْرٌ and حَبَلٌ]. (TA.) غَمِيسَةٌ A collection of dense reeds or canes; or a bed, or place of growth, thereof. (TA. [See also غَمِيسٌ.]) — حَلَفَ عَلَى الغَمِيسَةِ He swore a false oath. (TA. [See غَمُوسٌ.]) غَمَّاسٌ: see what next follows, in two places. غَمَّاسَةٌ [A bird of the kind termed divers, or plungeons: thus called in the present day; expl. by Golius and Freytag as meaning " mergus avis; "] a certain aquatic bird, (O, K,) that dives, or plunges, much: (O:) pl. [or rather coll. gen. n.] ↓ غَمَّاسٌ: (K, TA: [in the CK, erroneously, غُمّاسٌ:]) IDrd says, the ↓ غَمَّاس is a wellknown bird. (O.) مُغَامِسٌ One who plunges into wars, or battles, (يَغْشَى الحُرُوبَ) and engages in them repeatedly: (Ham p. 27:) or one who enters into difficulties, troubles, or distresses, and makes another, or others, to do so; like مُغَامِرٌ. (Id. p. 338.) See also غَمُوسٌ. غمص 1 غَمَصَهُ, (S, A, Mgh, K,) aor. غَمِصَ inf. n. غَمْصٌ; (S;) and غَمِصَهُ, aor. غَمَصَ, inf. n. غَمْصٌ; and غَمِصَهُ, aor. غَمَصَ, inf. n. غَمَصٌ; (K, * TA;) but the first is the most chaste; (TA;) He despised him; held him in contempt; (A, Mgh, K;) accounted him little, or vile; regarded him as nothing; (S;) as also ↓ اغتمصهُ. (S, A, K.) You say also, رَآهُ فَغَمَصَتْهُ عَيْنُهُ He saw him and his eye despised him. (A.) — — He blamed him; found fault with him; imputed to him a vice, or fault; and despised his right. (A, K.) You say, وَجَدْتُ النَّاسَ يَغْمِصُ بَعْضُهُمْ بَعْضًا [I found the people blaming one another, &c.]; as also ↓ يَغْتَمِصُ. (A.) And غَمَصْتَهُ بِسُوْءٍ [Thou imputedst evil to him]. (TA, from a trad.) And غَمَصْتُ عَلَيْهِ قَوْلًا قَالَهُ I blamed him, or found fault with him, for a saying that he said. (S.) — — And hence, (TA,) غَمَصَ النِّعْمَةَ, (S, K,) and غَمِصَهَا, (K,) the latter is the form authorized by the T and the Deewán el-Adab, this verb and [its syn.] غمط being there said to be both with kesr to the م, (TA,) He was ungrateful, or unthankful, for the favour or benefit; (S, K, TA;) he despised it, and disacknowledged it. (TA.) — — [Hence also, app.,] غَمَصَ اللّٰهُ الخَلْقَ God diminished the height, and breadth, and strength, and might in war, or valour, of mankind; and made them small and contemptible: occurring in a trad. of 'Alee respecting the slaughter of his brother by a son of Adam. (TA.) — غَمَصَتْ عَيْنُهُ, (S, K,) aor. غَمَصَ, (K,) inf. n. غَمَصٌ, (S,) His eye had in it what is termed غَمَصٌ, q. v. (S, K.) — — [Hence, perhaps,] غَمِصَ هٰذَا الأَمْرُ عَلَىَّ This thing, or affair, turned against me, and became attended with trouble. (JK.) — — [And hence, perhaps,] لَا تَغْمَصْ عَلَىَّ [in the CK تَغْمِصْ] Be not thou angry with me: so accord. to the O [and the JK]: but accord. to the K, do not thou lie against me, or utter falsehood. (TA.) 8 إِغْتَمَصَ see 1, in two places. غَمَصٌ Fluid filth [or foul matter] in the inner corner of the eye: (Mgh:) or what is fluid of [the filth, or foul matter, or white filth, which collects in the inner corner of the eye, and which, when concrete, is called] رَمَص: (S, K:) or a thing like froth, which the eye emits; a portion whereof is termed ↓ غَمَصَةٌ: (TA:) or what resembles white froth, in the side of the eye: but رَمَصٌ is in the side of the eyelashes: (ISh:) or both these words signify dirt which the eye emits: or غَمَصٌ is what is concrete. (M in art. رمص.) غَمِصٌ, a possessive epithet, A great imputer of vices or faults. (TA.) غَمَصَةٌ: see غَمَصٌ. يَمِينٌ غَمُوصٌ i. q. غَمُوسٌ. — — هُوَ غَمُوصُ الحَنْجَرَةِ He is a liar. (Ibn-'Abbád, K.) — الغَمُوصُ: see الغُمَيْصَآءُ. مَا فِى فُلَانٍ غَمِيصَةٌ There is not in such a one anything for which his character is to be impugned, or for which he is to be blamed, censured, or spoken against; any vice, or fault; i. q. غَمِيزَةٌ. (A.) غُمَيْصَآءُ dim. of غَمْصَآءُ [fem. of أَغْمَصُ]. (TA.) Hence, (TA,) الغُمَيْصَآءُ [The star Procyon;] one of the شِعْرَيَانِ, (S, K,) whereof the other is الشِّعْرَى العَبُورُ [i. e. Sirius]: (TA:) the former is also called ↓ الغَمُوصُ, (S, K,) and الرُّمَيْصَآءُ, (TA,) and الشِّعْرَى الشَّامِيَّةُ: (IAth:) it is one of the Mansions of the Moon [accord. to those who make the term نَوْءٌ to signify the auroral setting; namely, the Seventh]; (TA;) and is in the ذِرَاع; (S;) i. e., it is the greater of the two stars called الذِّرَاعُ المَقْبُوضَةُ: (IAth:) it is called الغميصاء because of its smallness and its littleness of light [in comparison with the other شعرى], from غَمَصُ العَيْنِ: (TA:) [or the reason

of its being so called is this:] the Arabs assert that the شِعْرَيَانِ are the sisters of سُهَيْل [or Canopus]; (IDrd, S;) and that they [three] were together; but that سهيل descended into the south, and الشِّعْرَى اليَمَانِيَّةُ [which is Sirius] followed it; (IDrd;) this latter, they say, crossed the Milky way, and was therefore named العَبُورُ; and الغميصاء remained in her place, weeping for the loss of the two others until her eye became affected with غَمَص: (IDrd, K: *) they also assert that thou seest العبور when she rises as though she desired to cross [the Milky Way] (كَأَنَّهَا تَسْتَعْبِرُ); but الغميصاء thou seest not [as yet in any part of Arabia], she having wept until she has become affected with غَمَص. (S.) أَغْمَصُ Having, in his eye, what is termed غَمَصٌ, q. v.: (Mgh, K:) or disordered in the eye; whose eyes are dim, or watery; like أَعْمَشُ: (L and TA in art. عمش:) fem. غَمْصَآءُ: and pl. غُمْصٌ. (TA.) هُوَ مَغْمُوصٌ عَلَيْهِ He is censured, or blamed, or reproached, (S, K,) with respect to his religion, (S, A, K,) and with respect to his grounds of pretension to respect. (A.) It is said in a trad., إِلَّا مَغْمُوصٌ عَلَيْهِ النِّفَاقُ, meaning, Except one censured, &c., with respect to his religion; accused, or suspected, of hypocrisy. (TA.) أَنَا مُسْتَغْمِصٌ مِنْ هٰذَا الخَبَرِ وَمُتَوَهِّمٌ [I am suspicious of this information, and opining;] is said by one when a piece of information rejoices him but he fears that it may not be true; or when he fears it and yet it rejoices him. (TA.) غمض 1 غَمَضَ, and غَمُضَ, aor. of each غَمُضَ, and inf. n. of each غُمُوضٌ, It (a thing) was, or became, unperceived, unapparent, hidden, or concealed. (TA.) — — غَمَضَ الحَقُّ, aor. and inf. n. as above; and غَمُضَ; The way of attaining, or obtaining, the right, or due, was, or became, unapparent, or hidden. (Msb.) — — غَمُضَ الكَلَامُ, inf. n. غُمُوضَةٌ; (S, Sgh, K;) and غَمَضَ, aor. غَمُضَ, inf. n. غُمُوضٌ; (IB, K; [but IB seems to express a doubt of the correctness of the latter form of the verb in this case;]) The speech, or language, was unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse. (S, IB, Sgh, K.) — — غَمُضَ عَلَيْهِ الأَمْرُ The affair was not easy to him; (L, TA; *) and you say also, غَمَضَ الأَمْرُ, inf. n. غُمُوضٌ: and فِيهِ غُمُوضٌ [In it is a want of easiness]: but, Lh says, they scarcely ever, or never, say فِيهِ غُمُوضَةٌ. (TA.) — — غَمَضَ المَكَانُ, aor. غَمُضَ, inf. n. غُمُوضٌ; and غَمُضَ, inf. n. غُمُوضَةٌ and غَمَاضَةٌ; The place was, or became, low, or depressed; (S, K;) [because a place that is so is unseen from a distance.] — — غَمَضَ الخَلْخَالُ فِى السَّاقِ, inf. n. غُمُوضٌ, The anklet was, or became, depressed in the leg; lit., choked therein. (A, TA.) — — غَمَضَتِ الدَّارُ, aor. غَمُضَ, inf. n. as above, The house was not upon a common thoroughfare-road or street. (Lth, L.) — — غَمَضَ السَّيْفُ فِى اللَّحْمِ, (Ibn-'Abbád, A, K,) aor. غَمُضَ, (Ibn-'Abbád,) The sword became hidden in the flesh. (Ibn-'Abbád, K.) — — غَمَضَ فِى الأَرْضِ, (Lh, A, K,) in [some of] the copies of the K, فى الأَمْرِ, which is a mistake, (TA,) aor. غَمُضَ and غَمِضَ, (K,) inf. n. غُمُوضٌ, (A,) He went away in, or into, the land, or country: (Lh:) or he went away and disappeared therein: (A, L:) or he went away and journeyed therein. (K.) — — And غَمَضَ, aor. غَمُضَ, also signifies It (a thing) was, or became, small. (IKtt.) — See also 4, under اغمص عنه, in four places. 2 غمّض الكَلَامَ, (S, K,) inf. n. تَغْمِيضٌ, (S,) He made the speech, or language, unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse. (S, K, TA.) — — غمّض حَدَّ السَّيْفِ, (A, TA,) inf. n. as above, (TA,) He made the edge of the sword thin [so that it might become hidden in the flesh when one smote with it]; (A, TA;) as also ↓ أَغْمَضَهُ. (K.) — See also 4, in twelve places. 4 اغمض حَدَّ السَّيْفِ: see 2. — — اغمض عَيْنَيْهِ, (Mgh,) or العَيْنَ, (Msb,) inf. n. إِغْمَاضٌ; (S, Msb;) and ↓ غَمَّضَهُمَا, (Mgh,) or غَمَّضَهَا, (Msb,) inf. n. تَغْمِيضٌ; (S, Msb;) He shut, or closed, (Mgh, Msb,) [his eyes, or] his eyelids, (Mgh,) or [the eye, or] the eyelids. (Msb.) — — [Hence,] مَا أَغْمَضْتُ, (A, TA,) and ↓ مَا غَمَّضْتُ, (TA,) I have not slept; (TA;) and ↓ مَا اغْتَمَضْتُ [signifies the same]; (JK;) and so مَا اكْتَحَلْتُ إِغْمَاضًا, (ISd, K,) and ↓ تَغْمَاضًا (S, Sgh, K) and تَغْمِيضًا, (S, K,) [two inf. ns. of 2,] and ↓ غَمَاضًا, and ↓ غِمَاضًا, and ↓ غُمْضًا with damm, (S, Sgh, K,) [and app. ↓ غُمَاضًا, and ↓ غُمُوضًا, and ↓ غُمْضًا, for] IB says that غُمْضٌ and غُمُوضٌ and غُمَاضٌ are inf. ns. of a verb not used: (TA:) and مَا ذُقْتُ ↓ غُمْضًا, [in a copy of the A ↓ غَمْضًا,] and ↓ غَمَا ضًا, I have not tasted sleep. (JK.) [And hence,] البَرْقُ ↓ اغتمض (tropical:) The lightning ceased to gleam; as though sleeping. (TA.) — — You say also, اغمض طَرْفَهُ عَنِّى, and ↓ غمّضهُ, He shut, or closed, his eye, or eyes, at, or upon, or against, me: and اغمض عَلَيْهِ, and ↓ غمّض, he shut, or closed, his eyes at, or upon, or against, him, or it. (TA.) — — And [hence,] اغمض عَنْهُ, and عَلَيْهِ, (tropical:) [He shut his eyes at it, or upon it, or against it], namely a thing that he had heard: a metonymical phrase, denoting patience. (TA.) And اغمض عَنْهُ (tropical:) He connived at it; feigned himself neglectful of it; passed it by; (A, Mgh, Msb, TA;) as also غمّض ↓ عَنْهُ, inf. n. تَغْمِيضٌ; and ↓ غَمَضَ; and ↓ اغتمض; namely a thing that he had heard; and an evil action: (A, TA:) and ↓ عَيْنَيْهِ غمّض عَنْهُ he feigned himself blind to it. (TA.) And اغمض عَنْهُ فِى البَيْعِ, (S, K,) or الشِّرَآءِ, (S, TA,) (tropical:) He acted, or affected to act, in an easy, or a facile, manner towards him, (تَسَاهَلَ عَلَيْهِ,) in selling, (S, K,) or buying; (S;) as also ↓ غَمَضَ عَنْهُ, (S, K,) aor. غَمِضَ. (K.) And أَغْمِضْ لِى فِيمَا بِعْتَنِى, (S, A, K, TA,) in [some of] the copies of the K like اِضْرِبْ, [i. e. ↓ إِغْمِضْ,] but the former is the right reading, (TA,) [though the latter is perhaps allowable, as will presently be seen,] meaning, (A, TA,) or as though it meant, (S, K, TA,) (tropical:) Give thou to me more of what thou hast sold to me, on account of its badness; or [so in the A, but in the S and K " and,"] lower thou to me the price thereof; (S, A, K, TA;) as also ↓ غَمِّضْ لِى فِيهِ. (K, TA.) And اغمض فِى البَيْعِ (tropical:) He demanded that another should give him more of the thing sold; and that he should lower the price [thereof]; and he complied with his demand. (IAth.) And اغمض فِى السِّلْعَةِ (tropical:) He demanded a lowering of the price of the commodity, on account of its badness. (TA.) It is said in the Kur [ii. 270], وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ, (S, A, * K,) or, accord. to one reading, ↓ تَغْمِضُوا, (TA,) i. e. (tropical:) When ye do not take it unless ye lower the price; (Lth, Zj, * K;) meaning, عَلَى إِغْمَاضٍ, or بِإِغْمَاضٍ. (Fr.) — — [Hence also,] فُلَانٌ غَمَّضَ ↓ عَلَى هٰذَا الأَمْرِ (assumed tropical:) Such a one executed, performed, or accomplished, this affair: or kept, or applied himself, constantly, or perseveringly, to it; (مَضَى عَلَيْهِ;) [as though he shut his eyes at it;] knowing what was in it. (O, K.) And النَّاقَةُ ↓ غَمَّضَتِ, (S, A, K,) inf. n. تَغْمِيضٌ, (K,) The she-camel, being driven away (رُدَّتْ, as in the K, and in some copies of the S, or ذِيدَتْ, as in other copies of the S, and in the A, as is said in the TA,) from the watering-trough, (S, K,) rushed upon the driver, (الذَّائِد, [in the CK, erroneously, الزائِد,]) closing her eyes, and came to the water. (S, A, K.) ↓ تَغْمِيضٌ also signifies The embarking [in an affair], or undertaking [it], blindly. (TA.) — — [Hence also,] أَغْمَضَتِ المَفَازَةُ عَلَيْهِمْ (tropical:) [The desert concealed them;] they did not appear in the desert, (A, TA,) being concealed by the mirage, and in the depressed parts; (TA;) as though it closed its eyelids upon them. (A, TA.) — — اغمض النَّظَرَ (tropical:) He considered, or judged, well, and gave a good opinion: (M, TA:) and اغمض فِى النَّظَرِ (tropical:) he gave a right opinion: (A:) or (assumed tropical:) he considered, or judged, minutely. (IKtt.) — — أَغْمَضَتِ العَيْنُ فُلَانًا (assumed tropical:) The eye despised such a one: (K, TA:) or you say أَغْمَضَتْهُ عَيْنِى meaning I despised him: — — and likewise meaning I vied, or contended, in running with him, (حَاضَرْتُهُ,) and outstripped him, after he had outstripped me: (Ibn-'Abbád, O:) or اغمض فُلَانٌ فُلَانًا means Such a one vied, or contended, in running with such a one, (حَاضَرَهُ,) and outstripped him, after having been outstripped by him. (K.) — — اغمض المَيِّتَ, (A, Mgh, TA,) inf. n. إِغْمَاضٌ; (TA;) and ↓ غَمَّضَهُ, (A, TA,) inf. n. as above; (TA;) He closed the eyelids of the dead man. (Mgh.) 7 انغمض الطَّرْفُ i. q. اِنْغَضَّ: (S,

Sgh, K:) [or the former more probably signifies The eye, or eyes, became closed: and the latter, the eye, or eyes, became contracted. See also 8.] 8 مَا اغْتَمَضَتْ عَيْنَاىَ My eyes slept not, or have not slept. (S, * Sgh, K.) See also 4, in the first half of the paragraph, in three places. — — أَتَانِى ذٰلِكَ عَلَى اغْتِمَاضٍ (tropical:) That came to me easily, without trouble, or pains-taking. (As, A, K.) غَمْضٌ: see غَامِضٌ, in four places: — — See also 4, in the third sentence, in two places. غُمْضٌ: see 4, in the third sentence; the first and second in two places. غَمَاضٌ: see 4, in the third sentence; the first and second in two places. غُمَاضٌ: see 4, in the third sentence; the first and second in two places. غِمَاضٌ: see 4, in the third sentence; the first and second in two places. غُمُوضٌ: see 4, in the third sentence; the first and second in two places. غُمُوضَةٌ: see what next follows. مَا فِى هٰذَا الأَمْرِ غَمِيضَةٌ, (S, O, L, K,) and ↓ غُمُوضَةٌ, (L,) There is not, in this affair, any fault, (S, O, L, K,) لِى [to be imputed to me]. (TA, where this is added next after ما.) غَامِضٌ [Unperceived; unapparent; hidden, or concealed. (See 1, first signification.)] — — Unapparent to the mind, not plain or perspicuous, obscure, recondite, or abstruse, speech, or language. (S, A, K.) You say also, مَعْنًى غَامِضٌ A nice, subtile, or quaint, meaning. (TA.) And مَسْأَلَةٌ غَامِضَةٌ A question in which is matter for consideration, and subtility, or nicety. (TA.) And مَسْأَلَةٌ فِيهَا غَوَامِضُ [A question in which are obscurities, abstrusities, subtilities, or niceties: the last word being pl. of ↓ غَامِضَةٌ, an epithet in which the quality of a subst. predominates]. (A.) — — Obscure; not well known: (A:) or not known: (Msb, K:) applied to rank or quality (حَسَب), (A, K,) or to parentage or relationship (نَسَب): (Msb:) pl. أَغْمَاضٌ, like as أَصْحَابٌ is pl. of صَاحِبٌ: or, as some say, this is pl. of ↓ غَمْضٌ. (TA.) — — Obscure, or of no reputation; low, mean, or vile; (K, TA;) applied to a man: (TA:) such is termed ↓ ذُو غَمْضٍ, (S, O, TA,) also. (TA.) [And hence, perhaps,] A man remiss in the charge, or in rushing on the enemy: (Lth, K:) pl. غَوَامِضُ [which is anomalous, like فَوَارِسُ &c.]. (Lth.) — — Low, or depressed; applied to land, (S, A, K,) and a place; (A;) [because unseen from a distance;] as also ↓ غَمْضٌ; (S, A, K;) applied to a place: (S, A:) or this latter signifies land very low, or very much depressed, so that what is in it is not seen: (AHn:) and in like manner ↓ مَغْمَضٌ, a place more depressed (S, TA) than what is termed غَمْضٌ: (TA:) pl. of the first, غَوَامِضُ: (K:) and of ↓ the second, أَغْمَاضٌ [a pl. of pauc.] (S, K) and غُمُوضٌ: (S, A, K:) and of the third, مَغَامِضُ. (S.) — — An anklet depressed, lit. choked, (غَاصٌّ, [in the CK غاضّ,]) in the leg: (JK, A, L, K:) and, applied to an ankle-bone, concealed by the flesh: (TA:) or fat: (K:) and in this latter sense applied to a leg, or shank. (K, TA.) — — A house not upon a common thoroughfare-road or street; (Lth, A, L, K;) retired therefrom. (A, TA.) — A young camel; the young one of a camel: pl. غَوَامِضُ: (TA:) which also signifies camels not accustomed to drawing water. (JK.) غَامِضَةٌ; pl. غَوَامِضُ: see the next preceding paragraph. مَغْمَضٌ; pl. مَغَامِضُ: see غَامِضٌ as applied to land, and a place. مُغَمَّضَاتُ اللَّيْلِ The darknesses of night. (TA.) — — See also the following paragraph. المُغَمِّضَاتُ مِنَ الذُّنُوبِ, (O, K, * TA,) or مُغَمِّضَاتُ الأُمُورِ, accord. to different relations of a trad. in which it occurs, (TA,) Sins, or offences, which a man commits knowing them [to be such]: (O, K, TA:) or enormities which a man commits knowing them [to be such]; as though he closed his eyes upon them, feigning himself blind while he saw them: (TA:) IAth says that accord. to one relation it is with fet-h to the second م, [↓ مُغَمَّضَات,] and means small sins, or offences; so called because minute and unapparent, so that a man commits them with a kind of doubt, not knowing that he will be punished for committing them. (TA.) 1 غمط غَمِطَ, aor. غَمَطَ; and غَمَطَ, aor. غَمِطَ; inf. n. غَمْطٌ, (S, K,) of both; (S;) He despised men; held them in contempt; (S, K;) accounted them little, or vile. (TA.) It is said in a trad., إِنَّمَا ذٰلِكَ مَنْ سَفِهَ الحَقَّ وَغَمَطَ النَّاسَ That (S, TA,) meaning transgression, iniquity, or injustice, (TA,) is only (S, TA) the action of (TA) such as regards the truth, or right, as foolishness, or ignorance, and despises men: (S, TA:) Sgh says that accord. to one relation, it is غَمَصَ: and Az relates it thus; الكِبْرُ أَنْ تَسْفَهَ الحَقَّ وَتَغْمِطَ النَّاسَ [Pride is thy regarding the truth, or right, as foolishness, or ignorance, and thy despising men]. (TA.) — — Also the former, (TA,) or both, (K,) He was ungrateful for health, and safety, (K, TA,) and a favour, or benefit, or blessing: (S, * TA:) and both, (S, K,) he held in light estimation, was ungrateful for, and despised, (S, K,) a favour, or benefit, or blessing, (K, TA,) and his life. (S, TA.) — — And the former, He denied, or disacknowledged, a right, or due. (TA.) 4 اغمط It continued; it kept, or clave; (K;) like اغبط. (TA.) Hence, (TA,) أَغْمَطَتْ عَلَيْهِ الحُمَّى, a dial. var. of اغبطت, q. v. (S, TA.) 8 اغتمطهُ بَالكَلَامِ He treated him contemptuously with speech: (O:) and (O) he overcame, and subdued, him therewith; (O, L, K;) and so اِغْتَطَّهُ. (O, L.) — — And اغتمطهُ He vied, or contended, in running with him, and outstripped him, after he had been outstripped (O, K) by him; mentioned by Ibn-'Abbád; (O;) and so اِغْتَطَّهُ (TA;) and أَغْمَصَهُ. (Ibn-'Abbád and O in art. غمص.) سَمَآءٌ غَمَطَى i. q. غَبَطَى, q. v. (IDrd, K.) سَيْرٌ مُغْمَطٌ i. q. مُغْبَطٌ, q. v. (ISh.) 1 غمل غَمَلَ الجِلْدَ, (S, O,) or الأَدِيمَ, (K,) aor. غَمُلَ, inf. n. غَمْلٌ, He folded the skin, or hide, and buried it, in order that it might become soft, or flaccid, and pliant, when its wool was pulled: (S, O: *) if neglected for a while, it becomes spoiled, or marred: the epithet applied to it is ↓ غَمِيلٌ; (S, O;) and غَمِينٌ also: (S:) or he spoiled, or marred, the skin, or hide: or he put it in the bottom of some receptacle (فِى غُمَّةٍ), [and left it a while,] in order that its wool might become detached: (K:) or he buried it, (K, TA,) having folded it, (TA,) in the sand, (K, TA,) after moistening [it], (TA,) in order that it might become stinking, and its hair [or wool] might be plucked off: (K, TA:) or, accord. to AHn, he folded it while it was moist, and left it folded longer than it required, so that it became spoiled, or marred: or, as some say, he folded it after it was tanned, then covered it a day and a night, so that its hair, or its wool, became loose, when it was plucked off: if left more than a day and a night, it becomes spoiled, or marred: (TA:) and ↓ اغمل signifies [the same: (see غَصَبَ الجِلْدَ:) or] he left his skin, or hide, [buried, or put in the bottom of some receptacle, &c., while moist,] until it became spoiled, or marred. (TA.) — — And غَمَلَ التَّمْرَ, (S,) or البُسْرَ, (O, K,) He did in like manner to the dates, or the unripe dates, in order that they might become ripe: (S, O, K:) and the epithet applied to them is ↓ مَغْمُولٌ; and مَغْمُونٌ. (TA.) — — And غَمَلَ العِنَبَ, (K, TA,) aor. and inf. n. as above, (TA,) He put the grapes together, in quantities one above another, (K, TA,) in the basket of palm-leaves. (TA.) — — غَمَلَ فُلَانًا He covered such a one, (K, TA,) with clothes, (TA,) in order that he should sweat. (K, TA.) — — غَمَلَ الجُرْحَ He put pieces of rag, one above another, upon the wound. (O, TA.) — — غَمَلَ الأَمْرَ He hid, concealed, or covered, the affair, or case. (TA.) — — And غَمَلَ الشَّيْءَ, (K,) inf. n. غَمْلٌ, (O,) He put the thing into a good, sound, right, or proper, state. (O, K.) — غَمَلَ النَّبَاتُ, (O, K) inf. n. غَمْلٌ, (TA,) The plants, or herbage, became accumulated, one, or one part, overlying another, (O, K, TA,) so as to become withered, and decayed. (TA.) [See also 5.] — غَمِلَ النَّبْتُ, the verb being like فَرِحَ, The plant, or plants, or herbage, became in a bad, or corrupt, state. (TA.) — — And one says غَمِلَ هٰذَا المَكَانُ بِالنَّبْتِ [app. meaning This place became, or has become, in a bad, or corrupt, state by reason of the herbage: or concealed, or covered, by herbage; as may be inferred from an explanation of أَرْضٌ غَمِلَةٌ]. (O.) — — And غَمِلَ الجُرْحُ, (TA,) inf. n. غَمَلٌ, (K,) The wound became in a bad, or

corrupt, state, by reason of the bandage. (K, TA.) 4 أَغْمَلَ see the preceding paragraph, former half. 5 تغمّل النَّبَاتُ The plants, or herbage, became accumulated, one, or one part, overlying another. (TA.) [See also غَمَلَ النَّبَاتُ.] — — And تغمّل He became, or made himself, ample, or abundant, syn. تَوَسَّعَ, (O, K,) in wealth. (O.) 7 انغمل, said of a skin, quasi-pass. of غَمَلَ signifying as expl. in the first sentence of this art. [i. e. It was, or became, such as is termed غَمِيل, or in the state denoted by the pass. part. n. of the latter verb]. (K.) غِمْلٌ A certain tree of the [kind called] حَمْض, that grows surmounted by a fruit, or produce, white like the [garments called] مُلَآء. (AA, O, TA.) غَمِلٌ [accord. to rule, part. n. of غَمِلَ, q. v.]. — — أَرْضٌ غَمِلَةٌ Land abounding with herbage, having its surface concealed, or covered, thereby. (TA.) غَمِيلٌ: see 1, first sentence. — — Applied to herbage, (S, * O, *) or to such as is called نَصِّى, (K, TA,) Accumulated, one part above another, (S, O, K, * TA,) so as to be withered: (TA:) pl. غَمْلَى, (S, O, TA,) [which is also expl. as] meaning herbage tangled and dense, one part above another. (O voce شُرْبُبٌ.) — — And Low, or depressed, land. (As, O, TA.) غُمْلُولٌ A valley containing trees, (S, O, K,) or containing numerous trees, (TA,) and plants, or herbage, (S, O,) tangled, or luxuriant, or abundant and dense: (S:) or such as is long, of little width, and tangled or luxuriant or abundant and dense [in its trees]: (K:) or a narrow valley having much of such produce: or a deeplydepressed tract of land: or, accord. to ISh, a tract having the form of a [road such as is termed] سِكَّة, in the ground, narrow, and having two [lateral] acclivities, each acclivity two cubits in height, extending to the measure of a bow-shot, producing an abundance [of trees or herbage], and narrower than what is termed a مَلِيع: (TA:) and [its pl.] غَمَالِيلُ is said to signify low, or depressed, tracts of land, covered with herbage. (O.) — — And (in like manner, S, O) Anything that is collected together, (S, O, K,) obscure, and accumulated, one part upon another, (K,) of trees, or of clouds, or of darkness, (S, O, K,) or a رَاوِيَة, or زَاوِيَة, (the former in the CK, and the latter in other copies of the K and in the TA,) [or] so that a رَاوِيَة, or زَاوِيَة, (the former in my copies of the S, and the latter in the O,) is thus called: (S, O:) [but I think that these two words راوية and زاوية are both mistranscriptions for رَابِيَة, which is mentioned in the K as one of the meaning of غُمْلُولٌ; i. e. a hill:] pl. غَمَالِيلُ. (TA.) — — Also, (O, K,) as is said by AHn on the authority of some other or others, (O,) A certain herb, or leguminous plant, (بَقْلَةٌ, O, K,) likewise called قُنَّابِرَى, [thus accord. to the O in art. قنبر, and there said in the TA to be correctly with teshdeed to the ن and with kesr to the ب, but in the present art. written in the O قُنَّابَرَى,] in Pers. بَرْغَسْت; a herb of the desert (بَقْلَةٌ دَشْتِيَّةٌ), which come forth early in the [season called] رَبِيع; (O;) eaten (O, K) by men, (O,) cooked. (K.) مَغْمُولٌ: see 1, near the middle. — — Also A man having clothes thrown upon him in order that he may sweat. (S, O.) — — And Flesh-meat covered over; whether cooked by roasting or the like or with broth or gravy; as also مَغْمُونٌ. (TA.) — — And Palm-trees (نَخْل) near together. (TA.) — — And A man obscure, unnoted, or reputeless. (As, O, K.) غمن 1 غَمَنَ الجِلْدَ, (S, K,) aor. غَمُنَ, (S,) inf. n. غَمْنٌ, (TA,) i. q. غَمَلَهُ; (K;) [see the latter;] He put together the skin after it had been stripped off, and covered it over until its wool became loose, for the purpose of tanning: (TA:) or he covered over the skin (S, TA) for two nights, for the purpose of tanning, (TA,) in order that its wool might become loosened from it: (S, TA:) and the epithet applied to it is ↓ غَمِينٌ, (S, K,) like غَمِيلٌ. (S.) — — And غَمَنَ التَّمْرَ, (S,) or البُسْرَ, (K, TA,) has the like meaning, (S,) i. q. غَمَلَهُ; (K;) He covered over [the dates, or] the unripe dates, in order that they might become ripe; (TA:) and the epithet applied to them is ↓ مَغْمُونٌ, like مَغْمُولٌ. (TA in art. غمل.) — — And غَمَنَ فُلَانًا [like غَمَلَهُ] He threw his clothes upon such a one, in order that he should sweat. (K.) — غُمِنَ فِى الأَرْضِ means أُدْخِلَ فِيهَا [app. It, or perhaps he, was put into the earth; or made to enter into it]. (K.) 7 انغمن It, or he, entered [into the earth: see غُمِنَ (immediately preceding); of which it is expl. as denoting the consequence]. (K.) غُمْنَةٌ [A mixture of] white lead (إِسْفِيذَاج) and [the cosmetic termed] غُمْرَة [q. v.] with which a woman rubs over her face: (K:) pl. غُمَنٌ [meaning sorts thereof]. (TA.) غَمِينٌ: see 1, first sentence. مَغْمُونٌ: see 1, second sentence. — — Also, applied to flesh-meat, i. q. مَغْمُولٌ, q. v. (TA in art. غمل.) — — And Palm-trees (نَخْل) near together; like مَغْمُولٌ. (TA.) غمه 1 غَمَا البَيْتَ, aor. يَغْمُوهُ, inf. n. غَمْوٌ: see 1 in art. غمى. غَمَا in the phrase غَمَا وَاللّٰهِ, i. q. أَمَا [expl. in art. اما]; (K, TA;) as also with ع. (TA.) غَمًا; dual غَمَوَانِ: see غَمًى in art. غمى. غمى 1 غَمَيْتُ البَيْتَ, (S, K, TA,) aor. أَغْمِيهِ, inf. n. غَمْىٌ, (TA,) I roofed the house, or chamber: (K, TA:) or covered its roof (S, K) with earth &c. (K) or with reeds, or canes, and earth, and the like: (S:) and ↓ غَمَّيْتُهُ signifies the same: (K:) and غَمَا البَيْتَ, aor. يَغْمُوهُ, (K, TA,) inf. n. غَمْوٌ, (TA,) signifies he covered [the roof of] the house, or chamber, [in like manner, or] with clay, or earth, and wood. (K, TA.) And غَمَي الشَّىْءَ He covered the thing. (Har p. 422.) — — غُمِيَ اليَوْمُ, and اللَّيْلُ, The day, and the night, was constantly clouded, so that the sun was not seen therein nor the new moon: so accord. to Es-Sara- kustee: and he says that فَإِنْ أُغْمِىَ ↓ عَلَيْكُمْ means And if your day be constantly clouded, so that ye see not the new moon, then complete ye [the reckoning of the days of] Shaabán: (Msb:) or فَإِنْ غُمَّ عَلَيْكُمْ and غُمِىَ and ↓ أُغْمِىَ, thus differently related, all mean, and if it, i. e. the new moon, be covered, or concealed: or and if there be a covering [of clouds] over you: (Mgh:) [see also 1 in art. غم:] or أُغْمِىَ ↓ يَوْمُنَا means Our day was one whereof the covering of clouds was constant: and ↓ لَيْلَتُنَا أُغْمِيَتْ, Our night was one whereof the new moon was veiled, or concealed. (K, TA.) — — See also 4. 2 غَمَّى see the preceding paragraph, first sentence. 4 أَغْمَى see 1, in four places. — — One says also, أُغْمِىَ عَلَيْهِ الخَبَرُ The information, or narration, was dubious, confused, or vague, to him; such as was difficult to be understood; or such as was not to be understood; like غُمَّ: (S:) or was obscure, or unapparent, to him. (Msb.) — — And أُغْمِىَ عَلَيْهِ, (S, Mgh, Msb, K,) inf. n. إِغْمَآءٌ; (Mgh, Msb;) and ↓ غُمِىَ عليه; (S, Msb, K;) said of a sick man, (S, Msb, K,) He swooned, i. e. became senseless, (غُشِىَ عَلَيْهِ, S, * K,) and then recovered his senses: (K:) or إِغْمَآءٌ is a weakness of the faculties by reason of the overpowering effect of disease: (Mgh:) or it is an abstraction, or absence of mind, that overtakes a man, with languor of the limbs, or members, or organs, by reason of a malady; (Mgh, Msb;) thus it is defined by the scholastic theologians; and is the same as غُشْىٌ: (Mgh:) or it is a repletion of the venters of the brain with a cold, thick, phlegm; (Mgh, Msb;) thus accord. to the physicians, who distinguish between it and غُشْىٌ, as do the lawyers: (Mgh:) [see also غُشِىَ عَلَيْهِ:] the patient is said to be ↓ عَلَيْهِ مُغْمًى, (S, Mgh, and so in some copies of the K,) and ↓ عَلَيْهِ مَغْمِىٌّ, (S, Msb, and so in some copies of the K,) and ↓ غَمًى, which last epithet is applied to a single person, (S, K,) and to two persons, (S,) and to a pl. number, (S, K,) and to a female [as well as a male], (S,) or (if you will, S) you say هُمَا غَمَيَانِ and هُمْ أَغْمَآءٌ. (S, K.) فِى السَّمَآءِ غَمْىٌ, (K,) or كَانَ عَلَى السَّمَآءِ غَمْىٌ, (Msb,) and ↓ غَمًى, (Msb, K,) mean [Upon the sky is, or was,] what veiled, or concealed, the new moon: (Msb, K:) not from غَمَّ: (K:) this addition in the K is meant as an indirect slur upon J, for his having mentioned [in this art.] the statement of Fr that one says صُمْنَا لِلْغُمَّى and لِلْغَمَّى, meaning We fasted when the new moon was veiled, or concealed, to us; and هِىَ لَيْلَةُ الغَمَّى [or الغُمَّى]; the [proper] place of which is [the section of words whereof the last radical is] م: (TA:) [see غَمٌّ, in that art.: but accord. to Fei,] one says [also], ↓ صُمْنَا لِلْغُمْيَةِ. (Msb. [It is there added that this noun is like مُدْيَة in measure:

otherwise I should think that the right reading is لِلْغُمِّيَةِ, which has been mentioned voce غَمٌّ.] غَمًى and ↓ غِمَآءٌ (T, S, K) The roof of a house, or chamber: (T, K:) or the covering of the roof, (S, K,) consisting of earth &c., (K,) or consisting of reeds, or canes, and earth, and the like; (S;) and غَمًا also signifies [the same, or] the covering of a house, or chamber, consisting of clay, or earth, and wood: (TA in art. غمو:) the dual [of the first and last] is غَمَيَانِ and غَمَوَانِ: and the pl. is أَغْمَآءٌ, (K, TA,) which is [of the same] like أَنْقَآءٌ pl. of نَقًى [and نَقًا], (TA,) and أَغْمِيَةٌ, (K, TA,) which is of ↓ غِمَآءٌ. (TA.) — — Also, the first, [in the CK, erroneously, غَماء,] A covering that is put upon a horse in order that he may sweat. (ISd, K.) — — See also غَمْىٌ. — And see 4, near the end. صُمْنَا لِلْغُمْيَةِ: see غِمَآءٌ: see غَمًى, in two places. غَامِيَآءُ One of the entrances to the burrow of the jerboa. (K.) مَغْمِىٌّ عَلَيْهِ and مُغْمًى عَلَيْهِ: see 4, near the end. غن 1 غَنَّ, (MA, Msb, K,) originally غَنِنَ, (Msb, MF,) [sec. pers. غَنِنْتَ,] aor. يَغِنُّ, (Msb, K,) inf. n. غُنَّةٌ (MA, KL) and غَنَنٌ, (MA, [and the same seems to be indicated in the Msb by its being said that the verb is of the class of تَعِبَ,]) or غَنٌّ, (TK, [but this I think a mistake,]) He spoke (MA, Msb, KL) in, (MA,) or from, (Msb, KL,) or [rather] through, (KL,) his nose, (MA, KL,) or his خَيَاشِيم [app. here meaning the innermost parts of the air-passages of the nose]. (Msb.) [The author of the K gives no indication of the proper signification of this verb but that of its implying what he states to be meant by غُنَّةٌ, which see below.] — — See also 4, in two places. 2 غنّنهُ, inf. n. تَغْنِينٌ, It rendered him أَغَنّ [q. v.]. (K.) One says, مَا أَدْرِى مَا غَنَّنَهُ I know not what rendered him, or has rendered him أَغَنّ. (TA.) — — And غنّن صَوْتَهُ He made his voice to have in it a غُنَّة [q. v.]. (Mughnee, art. حَرْفُ النُّونِ.) [See مُغَنٌّ, voce غَنَّآءٌ, in art. غنى.]) 4 اغنّ said of a man, He made one to hear his ↓ غُنَّة, i. e. soft, or gentle, plaintive, and melodious, voice, in singing. (Har p. 645.) — — اغنّ الذُّبَابُ The flies made a sound [or humming]. (K.) — — اغنّ الوَادِى (tropical:) The valley had in it the sound [or humming] of flies, [or resounded therewith,] being abundant in herbs, or herbage: (S:) or abounded with trees; as also ↓ غَنَّ. (K, TA.) — — اغنّت الأَرْض (assumed tropical:) The land had its herbs, or herbage, tall, full-grown, or of full height, and in blossom. (TA.) — — اغنّ النَّخْلُ (tropical:) The palm-trees attained to maturity; as also ↓ غَنَّ. (K, TA.) — — And اغنّ السِّقَآءُ (tropical:) The skin became filled (S, K, TA) with water. (S, TA.) — And [it is also trans.:] one says, اغنّ اللّٰهُ غُصْنَهُ (tropical:) God made its branch beautiful and bright. (K, TA.) غُنَّةٌ [mentioned above as an inf. n. of غَنَّ but generally expl. as a simple subst. signifying A sort of nasal sound, or twang:] a sound that comes forth from the nose; (Ham p. 339;) a sound (S, Msb) in, (S,) or that comes forth from, (Msb,) the خَيْشُوم [app. here meaning the innermost part of the air-passages of the nose]: (S, Msb:) or a sound from the لَهَاة [q. v., app. here meaning the arches, or pillars, of the soft palate, or the furthest part of the mouth,] and the nose, like [that which is heard in the utterance of] the ن of مِنْكَ and عَنْكَ, for the tongue has not part in it: (Mgh:) or the flowing [or passage] of the speech in the لَهَاة [app. here also meaning as expl. above]: (K:) or a mixture of the sound of the خَيْشُوم [expl. above] in the pronunciation of a letter: (Mbr, TA:) ن is that one of the letters in which it is greatest in degree: (Kh, Mgh, Msb, TA:) خُنَّةٌ is [a sound] greater in degree than غُنَّةٌ. (TA.) — — [Also The roughness of the voice, of a boy, consequent upon the attaining to puberty; or, as Mtr says,] الغُنَّةُ signifies also what is incident to the boy on the occasion of his attaining to puberty, when his voice becomes rough. (Mgh.) — — And A soft, or gentle, plaintive, and melodious, voice, in singing. (Har p. 645.) See 4. — — And The sound [or humming] produced by the flying of flies; (TA;) and ↓ غُنَانٌ [likewise] signifies the sound of flies. (K, TA.) [See مُغِنٌّ and أَغَنُّ. And see also an ex. voce ثُنَّةٌ: and another voce عُنَّةٌ.] — — And the poet Yezeed Ibn-El-Aawar has used it in relation to the sounding of stones: (K:) [or rather] he has so used the epithet ↓ أَغَنّ. (TA.) غُنَانٌ: see the next preceding paragraph, near the end. أَغَنُّ One who speaks [with a nasal sound, or twang, i. e.] in [or rather through] his nose; (TA;) who speaks from his خَيَاشِيم [app. here meaning (as expl. before) the innermost parts of the airpassages of the nose]: (S, Msb:) or, accord. to AZ, (Mgh, TA,) whose speech flows, (Mgh, K, *) or passes forth, (TA,) in his لَهَاة [app. (as expl. voce غُنَّةٌ) the arches, or pillars, of the soft palate, or the furthest part of the mouth]: (Mgh, K, TA:) fem. غَنَّآءُ, applied to a woman. (Msb.) — — It is also applied to a gazelle (ظَبْىٌ), meaning Whose cry issues from his خَيَاشِيم [expl. above]: J has erred in saying that it is applied to طَيْر [i. e. birds, or flying things]: (K:) or if by طير he mean flies (ذُبَابٌ), his saying thus is not a mistake, for it is applied to them [as meaning making a humming sound]. (TA.) — — [Hence,] وَادٍ أَغَنُّ (assumed tropical:) A valley abounding with herbs or herbage: for to such the flies constantly keep, and in their sounds is a غُنَّة. (S. [See also مُغِنٌّ.]) And (for this reason, TA) one says رَوْضَةٌ غَنَّآءُ i. e. (assumed tropical:) [A meadow, or garden,] abounding with herbs or herbage: or in which the winds pass with a sound that is not clear, [i. e. with a confused, humming, or murmuring, sound,] by reason of the denseness of its herbs or herbage. (K, TA.) And [for the same reason one says] عُشْبٌ أَغَنُّ (assumed tropical:) Herbs, or herbage, tall, full-grown, or of full height, and in blossom. (TA.) — — And (hence also, S) قَرْيَةٌ غَنَّآءُ (tropical:) [A town, or village,] abounding with inhabitants (S, K, TA) and buildings (K, TA) and herbs or herbage [so that in it is heard the hum of men and women and of flies &c.]. (S, TA.) — — حَرْفٌ أَغَنُّ means A letter from [the utterance of] which results what is termed غُنَّة [i. e. the nasal sound thus termed]. (TA.) — — See also غُنَّةٌ, last sentence. وَادٍ مُغِنٌّ (tropical:) A valley in which is [heard] the sound [or humming] of flies; these not being in any valley but such as abounds with herbs or herbage; (S;) a valley of which the flies are abundant, by reason of the denseness, or luxuriance, of its herbs or herbage, so that a غُنَّة [or humming] is heard, produced by their flying: the epithet being applied to it, but being properly applicable to the flies. (TA.) [See also أَغَنُّ.] غنج 1 غَنِجَتْ, (S, A, MA, O, K;) aor. غَنَجَ, (K,) inf. n. غُنْجٌ (S, MA) and غَنَاجَةٌ; (MA;) and غُنِجَتْ; (MA;) and ↓ تغنّجت; (S, A, MA, K;) said of a girl, or young woman, (S, K,) or of a woman, (A, MA,) She used amorous gesture or behaviour, or such gesture or behaviour combined with coquettish boldness, and feigned coyness or opposition, (S, * A, * MA, O, * K, * TA,) and an affecting of languor. (TA.) [See غُنْجٌ below.] 5 تَغَنَّجَ see the preceding paragraph. غُنْجٌ [mentioned above as an inf. n.] and ↓ غُنُجٌ (S, O, K) and ↓ غُنَاجٌ and ↓ غِنَاجٌ, (O, K,) in a girl, or young woman, (S, K,) Amorous gesture or behaviour, or such gesture or behaviour combined with coquettish boldness, and feigned coyness or opposition, (Bkh, S, * O, * K, * TA,) and an affecting of languor: (Bkh, TA:) [in the present day generally used to signify lascivious motion, or a wriggling of the body or hips, under the excitement of sexual passion, or to excite such passion:] accord. to some, beauty of the eyes. (TA.) — And غُنْجٌ and ↓ غِنَاجٌ signify also Smoke-black (دُخَانُ النَّؤُورِ [see the latter of these two nouns in art. نور] AA, O, K) which a woman performing the operation of tattooing puts upon her green colour in order that it may become black. (AA, O, TA.) غَنَجٌ An old man: (S, K:) or a man: (TA:) in the dial. of Hudheyl. (S, K.) So in the saying غَنَجٌ عَلَى شَنَجٍ (TA) meaning A man upon a camel: (Lth, IDrd, O, all in art. شنج:) or a man or an old man, upon a heavy camel: (L in that art.:) a phrase of the tribe of Hudheyl.

(TA.) [See عَنَجٌ.] غُنُجٌ: see غُنْجٌ. غُنْجَةُ, (O,) or غُنَجَةُ, (TA,) without أَلْ, and imperfectly decl., (O, TA,) The قُنْفُذ [or hedge-hog], (O,) or the قُنْفُذَة [or female hedgehog]. (TA.) غَنِجَةٌ (Bkh, S, A, MA, O, K) and ↓ مَغْنُوجَةٌ (A, MA) and [in an intensive sense] ↓ مِغْنَاجٌ, (O, K) applied to a girl, or young woman, (S, K,) or to a woman, (A, MA,) Using or who uses, amorous gesture or behaviour, &c., such as is termed غُنْج. (Bkh, S, A, MA, O, K, TA.) غُنَاجٌ: see غُنْجٌ. غِنَاجٌ: see غُنْج, in two places. غَوْنَجٌ A quick, or swift, camel: mentioned by Kr, but said to be not known on the authority of any other. (TA.) أُغْنُوجَةٌ A gesture, or an action, of the kind termed غُنْج: pl. أَغَانِيجُ: Aboo-Dhu-eyb says, لَوَى رَأْسَهُ عَنِّى وَمَالَ بِوُدِّهِ أَغَانِيجُ خَوْدٍ كَانَ فِينَا يَزُورُهَا [The amorous gestures or actions, &c., of a soft or tender, or goodly-shaped and young, damsel, whom he used to visit among us, turned his head from me, and diverted his love]. (TA.) مِغْنَاجٌ: see غَنِجَةٌ. مَغْنُوجَةٌ: see غَنِجَةٌ. غندب الغُنْدُبُ: see the paragraph here following. الغُنْدُبَةُ A hard portion of flesh [app. a gland] around [or app. on either side of] the حُلْقُوم [which seems to mean here, as it often does, the حَلْق, i. e. fauces, or upper part of the throat]; (O, K;) thus expl. by Lth; as also ↓ الغُنْدُبُ; (O;) or ↓ الغُنْدُوبُ: (K:) pl. غَنَادِبُ: and it is said that the غُنْدُبَتَانِ are [two things] like two ganglions (شِبْهُ غُدَّتَيْنِ) in the نَكَفَتَانِ; (O, K;) in each نَكَفَة [q. v.] is a غُنْدُبَة, and between the غندبتان is the place of swallowing: (O:) the غَنَادِب and the flesh that is upon them, or above them, around the لَهَاة [app. here meaning the arches, or pillars, of the soft palate, or the furthest part of the mouth], compose the لَغَانِين [pl. of لُغْنُونٌ, q. v.], which are also called the نَغَانِغ, pl. of نُغْنُغَةٌ [or نُغْنُغٌ, q. v.]: (TA:) or the غندبتان are two glands (عُقْدَتَانِ) in, or at, (فِى,) the root of the tongue: (K, TA:) and they are said to be the two amygdalæ of the fauces; i. e. the tonsils: (اللَّوْزَتَانِ: TA:) or two portions of flesh which are situate on either side of the لَهَاة [app. meaning as expl. above, i. e. the arches, or pillars, of the soft palate, or the furthest part of the mouth], (K, TA,) and between which is a space: (TA:) and غُنْدُبَتَا العُرْشَيْنِ is expl. as meaning the two things that conjoin (اللَّتَانِ تَضُمَّانِ) the لَغَانِين [above mentioned (I read اللغانين instead of العين, an evident mistranscription in my original, for I can only suppose the description to mean the tonsils, as lodged between, and thus conjoining, the anterior and posterior pillars of the soft palate,)] on the right and left. (TA.) الغُنْدُوبُ: see the preceding paragraph. غنظ 1 غَنَظَهُ, aor. غَنِظَ (S, O, K, TA) and غَنُظَ, (TA,) inf. n. غَنْظٌ, (S, O, TA,) It, (an affair, or event, S, O, K, TA,) and he, (a man, O, TA,) distressed him. (S, O, K, TA.) And It, or he, filled him with wrath. (TA.) And It (anxiety) clave, or kept constantly, to him; as also ↓ اغنظهُ. (TA.) [See also غَنْظٌ below.] 3 غانظهُ, inf. n. غِنَاظٌ, He acted with him contrariously, or adversely, and inimically, each doing to the other that which was distressing, or grievous; syn. شَاقَّهُ. (TA.) 4 أَغْنَظَ see the first paragraph. Q. Q. 1 غَنْظَى بِهِ He reviled him; made him to hear that which was disliked, hated, or abominable; (S, O;) like عَنْظَى بِهِ. (K.) غَنْظٌ [an inf. n.: used as a simple subst.,] Grief, or distress, syn. كَرْبٌ, (IDrd, S, O, K, TA,) as also ↓ غَنَظٌ, (IDrd, O,) and مَشَقَّةٌ, (TA,) [or] such as is vehement, (TA,) [or] such as is most vehement: (S, TA:) and, (K,) accord. to IF, (O,) constant anxiety; (O, K;) as also ↓ غَنَظٌ: (K:) and, (K,) accord. to AO, (S, O,) a man's being at the point of death (S, O, K) by reason of distress, or grief, and then escaping therefrom. (S, O.) It is related of 'Omar Ibn-'Abd-el-'Azeez, that he mentioned death, and said, غَنْظٌ لَيْسَ كَالغَنْظِ وَكَظٌّ لَيْسَ كَالكَظِّ [i. e. Distress, &c., that is not like other distress, &c., and grief, &c., that is not like other grief, &c.: see كَظٌّ]. (S, O.) [See also غِنَاظٌ.] غَنَظٌ: see غَنْظٌ, in two places. — — Also A plant's becoming altered [for the worse] by heat. (Ibn- 'Abbád, O.) غَنَاظٌ: see an ex. of its dual in the next paragraph. غِنَاظٌ inf. n. of 3 [q. v.]. (TA.) — — And Distress; syn. جَهْدٌ, and كَرْبٌ: El-Fak'asee says, [of a camel,] تَنْتَحُ ذِفْرَاهُ مِنَ الغِنَاظِ [His two protuberances behind the ears drip with sweat by reason of distress]. (TA.) [See also غَنْظٌ.] فَعَلَ ذٰلِكَ غِنَاظَيْكَ, as also ↓ غَنَاظَيْكَ, (K,) or, accord. to Lh, غَنَاظَيْكَ and عَنَاظَيْكَ, with غ and ع, (TA, [in which it is implied that غِنَاظَيْكَ is wrong, but this I think improbable,]) means He did that in order to distress thee time after time; (K;) like غِيَاظَكَ and غِيَاظَيْكَ. (K in art. غيظ.) غَنِيظٌ Unripe dates that are cut off from the palm-trees, (AA, O, K,) after they have become yellow or red, or that are upon the racemes when the fruit of the palm-tree is cut off, (AA, O,) and are left (AA, O, K) upon the racemes (K) until they become ripe. (AA, O, K.) غَنَّاظٌ an epithet applied by Ru-beh, or by El-'Ajjáj, to a sword [app. as meaning That causes, or causing, much distress]. (IDrd, O, TA.) غِنْظِيَانٌ A man foul, unseemly, or obscene, in speech; (As, O, K, TA;) coarse, rude, or rough: (O, TA:) or who mocks at, derides, or ridicules, others: (Ibn-'Abbád, O, TA:) and عِنْظِيانٌ signifies the same: fem. with ة. (O, TA.) هُوَ أَغْنَظُهُمْ He is the most vehemently grieved, or distressed, of them. (TA.) مَغْنُوظٌ Distressed. (S, TA.) [See also 1, of which it is the pass. part. n.] رَجُلٌ مُغَانِظٌ (S, O) A man acting, or who acts, with another, contrariously, or adversely, and inimically, each doing to the other that which is distressing, or grievous; syn. مُشَاقٌّ. (O.) غنم 1 غَنِمَ, (S, Msb, K,) aor. غَنَمَ, (Msb,) inf. n. غُنْمٌ (S, MA, Msb, * K, KL) and غَنْمٌ, (K,) or, as some say, the former is a simple subst. and the latter is an inf. n., (TA,) and غَنَمٌ and غَنِيمَةٌ and غُنْمَانٌ, (K,) He, or they, (i. e. a man, Msb, or a party of men, S,) obtained, got, or took, (Msb, K, * TK,) spoil, (K, * TK,) or a thing [as spoil]. (Msb, TA.) [And He acquired, or gained, a thing without difficulty, or trouble, or inconvenience: or in this sense the inf. n. is غُنْمٌ, which see below, voce غَنِيمَةٌ.] مَا غَنِمْتُمْ in the Kur viii. 42 means What ye take by force [in war] from the unbelievers. (Bd, Jel.) [See also 8.] 2 غَنَّمْتُهُ, inf. n. تَغْنِيمٌ, I gave him spoil, or a free and disinterested gift; syn. نَفَّلْتُهُ: (S:) or غَنَّمَهُ كَذَا, inf. n. as above, he gave him such a thing as spoil, or as a free and disinterested gift; syn. نَفَّلَهُ إِيَّاهُ. (K.) 4 أَغْنَمَهُ الشَّىْءَ He made the thing to be to him spoil. (TA.) 5 تَغَنَّمَ see 8. — — One says also, هُوَ يَتَغَنَّمُ الأَمْرَ, meaning He eagerly desires the affair like as one eagerly desires spoil. (TA.) — And تغنّم, (TA in the present art.,) or تغنّم غَنَمًا, (AZ, T and TA in art. ابل,) He took for himself, got, gained, or acquired, sheep or goats or both: like as one says تَأَبَّلَ إِبِلًا. (AZ, T and TA in art. ابل; and TA * in the present art.) 8 اغتنمهُ, as also ↓ تغنّمهُ, He reckoned it spoil: (S, K:) or both signify he took, seized, caught, or snatched, it as spoil. (KL.) — — And [hence] one says, اغتنم الفُرْصَةَ He took, or seized, or [availed himself of,] the opportunity; or he hastened to take it; syn. اِنْتَهَزَهَا. (S and A and K in art. نهز.) غُنْمٌ: see غَنِيمَةٌ, in three places. — — It signifies also [The regaining (as is shown by an explanation of A 'Obeyd cited in the first paragraph of art. غلق), and] the increase, and growth, and excess in value, of a pledge. (O in art. غلق, and TA in the present art.) Thus in a trad., in which it is said, الرَّهْنُ لِمَنْ رَهَنَهُ لَهُ غُنْمُهُ وَعَلَيْهِ غُرْمُهُ [The pledge pertains to him who pledged it; to him pertains the regaining of it, and its increase, and growth, and excess in value, if such there be, and upon him lies the obligation to pay the debt for it, without requiring any abatement thereof if the pledge have unavoidably suffered damage or total loss: see the explanation of A 'Obeyd mentioned above]. (TA.) الغُنْمُ بِالغُرْمِ means The غُنْم is compensated (مُقَابَلٌ) by the غُرْم [i. e. the regaining of the pledge, with the increase and the growth and the excess in value thereof if such there be, is compensated by the payment of the debt for it]; for like as the owner [of the pledge] is exclusively entitled to the غُنْم, no one sharing it with him, so he bears the غُرْم, no one bearing it with him: and this is the meaning of their saying, الغُرْمُ مَجْبُورٌ بِالغُنْمِ [which may therefore be rendered The loss suffered by the payment of the debt is repaired by the regaining of the pledge; app. a phrase of the lawyers, implying that such is to be considered as

the case whatever be the state of the pledge at the time of its being restored unless it have suffered damage through the fault of the pledgee]. (Msb.) [See more in the first paragraph of art. غلق.] — — See also غُنَامَاكَ. — غنم [app. غُنْمٌ] is mentioned by Suh as the name of A certain idol. (TA.) غَنَمٌ i. q. شَآءٌ, (T, Msb, K,) meaning Sheep and goats; (Msb;) [and both together;] a gen. n., (S, Msb, K,) of the fem. gender, (S, K,) applied to the males and the females, and to both together: (S, Msb, K:) it has no sing. from which it is derived, the sing. being شَاة: the dual غَنَمَانِ is used as meaning two flocks or herds [of sheep or of goats or of both together]; (Msb, K;) each flock or herd having its distinct place of pasture and its pastor: (Msb, TA: *) and hence it is said in a trad. that the poor-rate [meaning a portion thereof] is to be given to him to whom the year of drought has left a غَنَم, but not to him to whom it has left غَنَمَيْنِ: (TA:) the pl. is أَغْنَامٌ, (Msb, K,) [properly a pl. of pauc.,] sometimes used, (Msb,) meaning flocks or herds of غَنَم, (Msb and TA in art. ابل,) and also غُنُومٌ and أَغَانِمُ, (K,) the last used in an ode of Aboo-Jundab El-Hudhalee: (TA:) the dim. is ↓ غُنَيْمَةٌ, with ة, because quasi-pl. ns. of the class having no sing. from which they are derived, when applied to what are not human beings, are constantly fem.; so one says خَمْسٌ مِنَ الغَنَمِ ذُكُورٌ [five of sheep, males], making the n. of number fem., though one means rams, when it is followed by مِنَ الغَنَمِ, for the n. of number is masc. and fem. accord. to the word, not accord. to the meaning. (S.) — — In the saying لَا آتِيكَ غَنَمَ الفِزْرِ i. e. حَتَّى تَجْتَمِعَ غَنَمُ الفِزْرِ [I will not come to thee until the sheep, or goats, of El-Fizr congregate], غنم [with its complement] is made to stand in the place of الدَّهْر, [the meaning being, I will not come to thee ever,] and is [therefore] put in the accus. case as though it were an adv. n. [of time]. (TA. [This saying with مِعْزَى in the place of غَنَمَ is mentioned by El-Meydánee in his " Proverbs," and thus in the S and K in art. فزر. For an explanation of its origin see Freytag's Arab. Prov. ii. 484.]) — — الأَغْنَامُ is the name of (assumed tropical:) Certain small stars between the legs of Cepheus and the star الجَدْىُ. (Kzw, in his descr. of Cepheus.) [See شَاةٌ (in art. شوه), last sentence.] غَنِيمٌ: see what next follows. غَنِيمَةٌ and ↓ مَغْنَمٌ (S, Msb, K) and ↓ غَنِيمٌ and ↓ غُنْمٌ all signify فَىْءٌ [as meaning Spoil, booty, or plunder]: and the acquisition of a thing without difficulty, or trouble, or inconvenience: or this is termed ↓ غُنْمٌ, and فَىْءٌ is termed غَنِيمَةٌ: (K:) or, accord. to A 'Obeyd, الغَنِيمَةُ signifies what is obtained from the believers in a plurality of gods, by force, during war; (Mgh, Msb:) and of this, a fifth is to be taken, [and applied in the manner prescribed in the Kur viii. 42,] and what remains after the fifth is for those who have obtained it, exclusively; (Mgh;) the horseman having three shares, and the foot-soldier having one share: (Az, TA:) and الفَىْءُ signifies what is obtained from them after the laying-down of arms, (Mgh, Msb,) when the country, or place, becomes a country, or place, of Islám; and this is for all of the Muslims, and is not to be divided into fifths: (Mgh:) or the فَىْء is what God has given, or restored, of the possessions of the believers in a plurality of gods, to the Muslims, without war, such as the poll-tax, and that for which peace has been made with them; and of this also a fifth is to be applied in the manner prescribed by God, and the remainder is to be expended in the purchase of horses and weapons and other apparatus for the defence of the frontiers: (Az, TA:) and النَّفَلُ is what is given to the warrior in addition to his share; and is when the Imám or the commander says, "He who slays one shall have his spoil; " or says to a detachment, "What ye obtain shall be yours," or " the quarter of it," or " the half of it; " and it is not divided into fifths; and it lies on the Imám to fulfil the promise: or, accord. to 'Alee Ibn-'Eesà, الغَنِيمَةُ is more general in signification than النَّفَلُ; and الفَىْءُ is more so than الغَنِيمَةُ, because it is a name for everything of the possessions of the believers in a plurality of gods that becomes the property of the Muslims: accord. to the lawyers, everything that may be lawfully taken, of their possessions, is فَىْء: (Mgh:) the pl. of غَنِيمَةٌ is غَنَائِمُ; and the pl. of ↓ مَغْنَمٌ is مَغَانِمُ, (Msb, TA,) and غُنُومٌ occurs as pl. of ↓ غُنْمٌ. (TA.) غَنِيمَةٌ بَارِدَةٌ see expl. in art. برد. غُنَيْمَةٌ dim. of غَنَمٌ, q. v. (S.) غُنَامَاكَ أَنْ تَفْعَلَ كَذَا (S, K, * TA) means The utmost of thy power, or ability, and of thy case, (S, * TA,) and that which thou eagerly desirest like as one desires spoil, (S, * JM, TA, *) [is, or will be, thy doing such a thing;] i. q. قُصَارَاكَ: (K, TA: [see also عُنَانَاكَ, in art. عن:]) and so ↓ غُنْمُكَ: (TA:) and [in like manner] one says, ↓ غُنَيْمَاؤُهُ أَنْ يَفْعَلَ كَذَا, like حُسَيْنَاؤُهُ, meaning قُصَارَاهُ [The utmost of his power, &c.]. (TA in art. حسن.) غُنَيْمَاؤُهُ: see what next precedes. غَانِمٌ Taking, or a taker, of غَنِيمَة [or spoil]. (TA.) — — See also two exs. voce شَاحِبٌ. مَغْنَمٌ: see غَنِيمَةٌ, in two places. غَنَمٌ مُغَنَّمَةٌ and مُغْنَمَةٌ Sheep, or goats, collected together: (TA:) or many or numerous: (K, TA:) or, accord. to AZ, one of these two epithets, thus applied, [probably the latter, like مُؤَبَّلَةٌ applied to إِبِلٌ, as he seems to say,] signifies [app. divided into distinct flocks or herds,] each [flock or herd] having its own pastor. (TA.) غنو غُنْوَةٌ: see the art. here following. غنى 1 غَنِىَ, (S, MA, Msb, K, *) from المَال, aor. يَغْنَى, (Msb,) inf. n. غِنًى (S, * MA, Msb, K *) and غَنَآءٌ, (MA, K, * TK, [but the latter is app. held by some to be a simple subst.,]) He was, or became, free from want; in the state, or condition, of having no wants; and also, of having few wants; or in a state of competence, or sufficiency; or rich, or wealthy; الغِنَى being the contr. of الفَقْرُ, as also الغَنَآءُ; (K, TA;) and thus denoting the absence, or non-existence, of wants, which is [properly, or strictly speaking,] attributable to none but God; and also the paucity of wants; (TA;) or syn. with اليَسَارُ: (S:) and the epithet applied to him of whom this is said is ↓ غَنِىٌّ, (S:) or ↓ غَانٍ, (Msb,) [or both, for] both signify the same [as will be shown below]. (K.) One says غَنِىَ and ↓ استغنى and ↓ تغنّى and ↓ تغانى and ↓ اغتنى, (K, TA, [but wanting in the CK, and app. in several copies of the K, though it is said in one place in the K, as it is in the S, that تغنّى is syn. with استغنى,]) all having one and the same meaning, and followed by بِهِ [as therewith signifying He was, or became, free from want; in the state, or condition, of having no want, or need; or in a state of competence, &c.; by means of it, or him; i. e. he was, or became, sufficed by it, or him; and hence, he was, or became, content, or satisfied, with it, or him]. (TA.) لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالقُرْآنِ ↓, (Msb, TA,) a saying of the Prophet, (Msb,) mentioned in a trad., (TA,) means من لم ↓ يَسْتَغْنِ [i. e. He is not of us who is not content, or satisfied, with the Kur-án]: so says Sufyán Ibn-'Oyeyneh; not regarding it as meaning the utterance of the voice [in chanting]: and A 'Obeyd says that this obtains extensively in the speech of the Arabs; that they say ↓ تَغَنَّيْتُ and ↓ تَغَانَيْتُ in the sense of ↓ اِسْتَغْنَيْتُ. (Az, Msb, TA.) And one says, غَنِىَ عَنْهُ, inf. n. غِنًى and غُنْيَانٌ, meaning He was in no need of it [or him]: as also عنه ↓ استغنى; and ↓ غنه أَغْنَى [which seems to be rarely used in this sense]: and ↓ غُنْيَةٌ signifies the state of being in no need: and ↓ غَانٍ, a man free from need. (MA.) [And مَا ↓ يَسْتَغْنِى عَنْهُ He is not without need, or not free from want, of it, or him.] And غَنِىَ بِهِ عَنْهُ, (S, Msb,) i. e. عَنْ غَيْرِهِ, (Msb,) inf. n. غُنْيَةٌ, (S,) or ↓ غُنْيَةٌ is the subst., (Msb,) meaning ↓ استغنى [He was sufficed by it, or was satisfied, or content, with it, so as to be in no need, or so as to be free from want, of it, i. e. of another thing]: and the epithet is ↓ غَنِىٌّ. (Msb.) And [in like manner] غَنِيَتِ المَرْأَةُ بِزَوْجِهَا (S, Msb, K) عَنْ غَيْرِهِ, (Msb,) inf. n. غُنْيَانٌ (S, K) and غَنَآءٌ also, (TA,) meaning ↓ اِسْتَغْنَتْ [The woman was satisfied, or content, with her husband, so as to have no want of other than him]. (S, K) And غَنِيَتْ [alone], (K, TA,) inf. n. غِنًا [for غِنًى, or

perhaps a mistranscription for غَنَآءٌ, as in the next preceding sentence], She (a woman) was, or became, such as is termed غَانِيَةٌ [q. v. voce غَانٍ]. (K.) — — غَنِىَ, (TK,) inf. n. غِنًى, (K, TK,) also signifies He married, or took a wife; [as also ↓ تغنّى; (see Ham p. 226 l. 1, where تَغَنَّتْ occurs said of a woman as meaning she married;)] syn. تَزَوَّجَ. (K, * TK. [In the K, only the inf. n. of the former verb in this sense is mentioned; الغِنَى being there expl. in some copies as signifying التَّزَوُّجُ; and in others, التَّزْوِيجُ.]) Hence the saying, الغِنَى حِصْنٌ لِلْعَزَبِ [Marriage is a bulwark to him who has no wife; protecting him from the attacks of seductive women by rendering him free from the want of them]: mentioned by Az. (TA.) — — Also, غَنِىَ, (S, K,) inf. n. غِنًى, (TA,) He dwelt, or abode, (S, K,) بِالمَكَانِ in the place: (S:) or غَنِىَ القَوْمُ فِى دَارِهِمْ The people, or party, dwelt long in their place of abode: (T, TA:) or غَنِىَ فِى مَكَانِ كَذَا He dwelt long in such a place, satisfied, or content, therewith, so as to be in no need of any other. (Er-Rághib, TA.) كَأَنْ لَمْ يَغْنَوْا فِيهَا, in the Kur [vii. 90 and xi. 71 and 98], means As though they had not dwelt therein. (TA.) [See also the last sentence but two in this paragraph.] — — And He lived; syn. عَاشَ. (S, K.) — — And I. q. بَقِىَ: (TA:) one says, غَنِيتُ لَكَ مِنِّى بِالمَوَدَّةِ, meaning بَقِيتُ [i. e. I remained, or have remained, constant to thee with my love, or affection]. (ISd, K, TA: in the CK [erroneously] غَنَيْتُ.) — — [And I. q. كَانَ.] قَدْ أَغْنَى الحَبِيبَ المُصَافِىَ, in a verse of Ibn-Mukbil, means أَكُونُ الحَبِيبَ [i. e. Certainly I will be, or shall be, the sincere friend]. (TA.) And غَنِيَتْ دَارُنَا تِهَامَةَ, (K, TA,) in a verse of another poet, (TA,) means كَانَتْ [i. e. Our place of abode was Tihámeh]. (K, TA.) And one says of a thing when it has perished, passed away, or come to nought, كَأَنْ لَمْ يَغْنَ بِالأَمْسِ, meaning كَأَنْ لَمْ يَكُنْ [i. e. As though it had not been in existence yesterday]. (Az, TA.) — غَنِىَ also signifies لَقِىَ: (K:) [SM doubts this; saying,] thus in the copies; but perhaps it should be بَقِىَ, a signification of غَنِىَ accord. to ISd and the K [and mentioned above]: (TA:) [it appears, however, to be correct; for it is said that] مَا غَنِيتُ فُلَانًا means لَمْ أَلْقَهُ [i. e. I did not meet, or meet with, or find, or I have not met, &c., such a one]. (JK.) [Accord. to the TK, غَنِىَ followed by بِهِ signifies لَقِىَ: but this is perhaps said conjecturally.] 2 غَنَّىَ see 4. — غنّى, (S, MA, Msb,) inf. n. تَغْنِيَةٌ, (KL,) as syn. with ↓ تغنّى, (S, MA, Msb, *) He sang, or chanted, (S, * MA, KL;) or he trilled, or quavered, or prolonged his voice and modulated it sweetly, singing, or chanting. (Msb in explanation of the former.) You say غنّاهُ الشِّعْرَ [He sang, or chanted, to him the poetry], and غنّى بِهِ [he sang, or chanted, it, i. e., the poetry], inf. n. تَغْنِيَةٌ; and ↓ تغنّى بِهِ; تغنّى and غنّى having one and the same meaning. (K, TA.) ↓ يَتَغَنَّى بِالقُرْآنِ, in a trad. cited in the first paragraph of art. اذن, means, as expl. by EshSháfi'ee, Reciting [or chanting] the Kur-án with a plaintive and gentle voice. (Az, Msb, TA. [See also that trad. somewhat differently related voce تَرَنَّمَ.]) — — غنّى is also said of a pigeon, meaning It [cooed, or] uttered a cry; (K, TA;) and so ↓ تغنّى. (TA.) — — غنّى بِالمَرْأَةِ means تَغَزَّلَ بِهَا, (K, TA,) i. e. He mentioned the woman [in amatory language, as an object of love,] in his poetry: (TA:) and غنّى بِزَيْدٍ He eulogized Zeyd: or he satirized him: like ↓ تغنّى in these two senses: (K, TA:) in that of eulogizing and that of satirizing: or, in the opinion of ISd, both of the verbs are used in these two senses and likewise in the sense mentioned immediately before them; meaning that he did thus after prolonging and modulating his voice; singing, or chanting, the same, i. e. the غَزَل and the eulogy and the satire. (TA.) 3 غَانَىَ see غَنَآءٌ. [From what is there said, it seems that غاناهُ signifies He was in no need of him, or it; like غَنِىَ عَنْهُ and استغنى عنه: compare تَغَانَوْا. — And app. it signifies also He spoke, or talked, to him, i. e. to a child, or boy, saying to him what was pleasing to him; for it is said that] المُغَانَاةُ means تَكْلِيمُكَ الصَّبِىَّ بِمَا يَهْوَى. (JK.) 4 اغناهُ He (i. e. God, S, K, TA, [but wanting in the CK and app. in several copies of the K,]) rendered him, or made him to be, in no need, or free from want; (S, * MA, K; *) [or in a state of competence, or sufficiency;] or possessed of wealth; (S, * K, * TA;) [or rich, or wealthy; (see 1, first sentence;)] and ↓ غنّاهُ signifies the same; (K, TA; [but wanting in the CK and app. in several copies of the K;]) or, as some say, this latter is [used] in prayer [app. as meaning he said to him, May God enrich thee, or the like: compare سَقَّيْتُهُ (" I said to him, May God send down rain to thee "), and عَقَّرْتُهُ (as expl. in art. عقر), &c.]. (TA.) [And اغناهُ عَنْ كَذَا He, or it, caused him to be in no need, or free from want, of such a thing. (See Ham p. 152.) And يُغْنِى عَنْ أَنْ تَفْعَلَ كَذَا It renders needless thy doing such a thing: lit. it causes that there shall be no need of thy doing such a thing.] — — And اغنى عَنْهُ كَذَا Such a thing sufficed him; or stood him in stead: whence the saying in the Kur [lxix. 28], مَا أَغْنَى عَنِّى مَالِيَهْ [My property has not sufficed me, or stood me in stead]: and [in iii. 8 and lviii. 18 of the same,] لَنْ تُغْنِىَ عَنْهُمْ أَمْوَالُهُمْ [Their possessions will not suffice them in lieu of God]: (Er-Rághib, TA:) or this last means, will not defend them from God, i. e. from his punishment. (Jel in iii. 8.) And أَغْنَيْتُ عَنْكَ مَغْنَى فُلَانٍ ↓ and ↓ مَغْنَاتَهُ, (S, Msb, K, *) and ↓ مُغْنَى فُلَانٍ and ↓ مُغْنَاتَهُ, (S, Mgh, K,) and ↓ غَنَآءَ فُلَانٍ, (K,) I sufficed, or satisfied, or contented, thee, or I have sufficed, &c., as such a one; or I stood thee, or served thee, or I have stood &c., in the stead of such a one. (S, * Mgh, Msb, K.) And مَا يُغْنِى عَنْكَ هٰذَا This does not suffice, or satisfy, or content, thee; or stand thee, or serve thee, in any stead; and does not avail, or profit, thee. (S.) AZ mentions مَا أَغْنَى فُلَانٌ شَيْئًا, thus, and with ع, [i. e. أَعْنَى,] as meaning Such a one did not avail, or profit, at all, in a difficult, or an arduous, affair or case; and did not suffice for such an affair or such a case, or for the supply of what was necessary for subsistence. (Msb, TA.) And he says also that he heard a man chide his slave, and say to him, أَغْنِ عَنِّى وَجْهَكَ بَلْ شَرَّكَ, meaning Free me from, and avert from me, [thy face, nay, rather,] thy evil, or mischief: and hence the phrase شَأْنٌ يُغْنِيهِ, [respecting which see the second sentence in art. عنى,] in the Kur [lxxx. 37]. (TA.) [Hence also,] وَمَا أُغْنِى عَنْكُمْ مِنَ اللّٰهِ مِنْ شَىْءٍ, in the Kur xii. 67, means But I do not avert from you, by my saying this, anything decreed to befall you from God: the second من is redundant. (Jel.) And one says, أَغْنِ عَنِّى كَذَا, meaning Put thou away from me, and remove far from me, such a thing: properly [أَغْنِنِى عَنْ كَذَا, originally meaning render thou me in no need of such a thing,] a phrase of the same kind as عَرَضَ الدَّابَّةَ عَلَى المَآءِ [for عَرَضَ المَآءَ عَلَى الدَّابَّةِ]. (Mgh.) — أَغْنَى عَنْهُ as intrans.: see 1, former half. — مَا أَغْنَاهُ [How free from wants, or how rich, or wealthy, is he!]: this and مَا أَفْقَرَهُ are [said to be] anomalous; for their [respective] verbs are استغنى and افتقر, from either of which the verb of wonder may not properly [or regularly] be formed. (S in art. فقر. [But see غَنِىَ as syn. with استغنى; and see also art. فقر.]) 5 تَغَنَّىَ see 1, former half, in three places: — — and again in the latter half: — and see also 2, in five places. 6 تَغَانَىَ see 1, former half, in two places. — — تَغَانَوْا means They were, or became, free from want, one of another, or, as we say, of one another. (S, K.) El-Mugheereh Ibn-Habnà says, عَنْ أَخِيهِ حَيَاتَهُ ↓ كِلَانَا غَنِىٌّ وَنَحْنُ إِذَا مُتْنَا أَشَدُّ تَغَانِيَا [Each of us is free from want of his brother in his life-time; and when we die, we shall be more free from such want]. (S.) 8 إِغْتَنَىَ see 1, second sentence. 10 إِسْتَغْنَىَ see 1, in seven places. — استغنى اللّٰهَ He asked, or begged, God to render him, or make him to be, in no need, or free from want; [or in a state of competence, or sufficiency;] or rich, or wealthy. (K, TA. [But wanting in the CK, and app. in several copies of the K.]) Hence the prayer, اَللّٰهُمَّ إِنِّى أَسْتَغْنِيكَ عَنْ كُلِّ حَارِمٍ وَأَسْتَعِينُكَ [O God, I ask Thee to render me in no need of any one who refuses to give, and I beg thine aid]. (TA.) غَنًى, (K, TA,) with fet-h, and مَقْصُور, (TA,) i. q. مَئِنَّةٌ; so in the saying, مَكَانُ كَذَا غَنًى مِنْ فُلَانٍ [Such a place is meet, fit, or proper, for such a one; as though meaning

a place of freedom from want]; as also ↓ مَغْنًى مِنْهُ. (K, TA.) غِنًى and ↓ غَنَآءٌ signify the same; (MA, K;) both are inf. ns. of غَنِىَ: (MA:) [see the first sentence of this art.: used as simple substs., they mean Freedom from need or want; competence, or sufficiency; or richness, or wealthiness:] or غِنًى is the inf. n. of غَنِىَ; (Msb;) and ↓ غَنَآءٌ signifies competence, or sufficiency; (Mgh, Msb;) as in the saying, لَيْسَ عِنْدَهُ غَنَآءٌ He has not competence, or sufficiency: (Msb:) or غَنَآءٌ signifies profit, utility, or avail; (S;) and you say, رَجُلٌ لَا غَنَآءَ عِنْدَهُ meaning A man who is not profitable to any one: (TA voce دَدَانٌ; [and in like manner this phrase, occurring in the S voce دَدَانٌ, is expl. in the PS:]) and ↓ غُنْوَةٌ signifies the same as غِنًى in the saying لِى عَنْهُ غُنْوَةٌ [I have no need of it, or him]: (K and TA in art. غنو:) so says Ks: but, as ISd says, the word commonly known is ↓ غُنْيَةٌ; (TA in that art.;) which see in two places in the former half of the first paragraph of this art.: this last word [said in the S to be an inf. n.] and ↓ غِنْيَةٌ and ↓ غُنْوَةٌ and ↓ غُنْيَانٌ [which is said in the S and in one place in the K to be an inf. n.] are substs. having one and the same meaning [syn. with غِنًى used as a simple subst.]: and مَا لَهُ عَنْهُ غِنًى [in the CK erroneously غَنًى] and ↓ غُنْيَةٌ and ↓ غُنْيَانٌ and ↓ مَغْنًى mean [lit. He has not freedom from need of it, or him; and hence,] he has not any means, or way, of separating himself from, or avoiding, it, or him; syn. بُدٌّ: (K:) and one says عَنِ ↓ فِى النِّكَاحِ غُنْيَةٌ السِّفَاحِ [In marriage is freedom from need of fornication]. (A and Msb in art. سفح.) مَا كَانَ عَنْ ظَهْرِ غِنًى, in a trad. respecting alms, means What is over and above that which suffices for the sustenance of the household, or family. (TA.) غُنْوَةٌ: see the next preceding paragraph, in two places. غُنْيَةٌ and غِنْيَةٌ: see غِنًى; the former in three places. غُنْيَانٌ: see غِنًى, latter half, in two places. غَنَآءٌ: see غِنًى, in two places; and see also 4, former half. A poet says, سَيُغْنِينِى الَّذِى أَغْنَاكَ عَنِّى فَلَا فَقْرٌ يَدُومُ وَلَا غَنَآءُ [He will render me free from need who has rendered thee free from need of me: for poverty will not always continue, nor competence, or richness]: or, as some relate it, غِنَآءُ, meaning thereby the inf. n. of ↓ غَانَيْتُ: [see 3, above:] but it is said that the proper reading is غَنَآءُ; because this has no other meaning than that of غِنًى: so says ISd. (TA.) — — مَا فِيهِ غَنَآءُ ذَاكَ means There is not in him [ability for] the setting-up of that, and strength, or power, to bear it, or carry it, or to raise it upon his back and rise with it. (ISd, K, TA.) غِنَآءٌ is an inf. n. of 3. (TA, [See the next preceding paragraph.]) — Also, (TA,) [Song, or vocal music; i. e.] an utterance of the voice with a prolonging and a sweet modulation thereof; (K, TA;) or a raising of the voice, and continuing it without interruption; (Nh, TA;) [a singing, and a chanting;] it is said in the S to be مِنَ السَّمَاعِ [meaning that it is a sort of musical performance]: (TA:) being an utterance of the voice, its analogical form would be with damm [i. e. غُنَآءٌ, like حُدَادٌ &c.]: (Msb, TA:) its pl. is أَغْنِيَةٌ: (MA:) [and ↓ مَغْنًى signifies the same as غِنَآءٌ; and a mode of singing; and any particular air, or tune; and a song, i. e. a composition in verse that is sung or to be sung: and its pl. is مَغَانٍ: but perhaps it is post-classical: the pl. occurs in the K, in art. نصب:] غِنَآءٌ [also] signifies [a song, i. e.] poetry, or verse, that is [sung, or chanted, or] uttered with a trilling, or quavering, or a prolonging and a sweet modulation, of the voice; (Har p. 286;) and ↓ أُغْنِيَّةٌ is syn. with غِنَآءٌ (S, Har) in this sense; (Har;) or, as also ↓ إِغْنِيَّةٌ, (Fr, K, TA,) and ↓ each of them also without teshdeed, (K, TA,) as mentioned by ISd, but said by him to be not of valid authority, (TA,) signifies a certain sort of غِنَآء (K, TA) which they sing or chant: (TA:) and the pl. is أَغَانِىُّ (S, TA) [and أَغَانٍ, this latter being the pl. of each sing. that is without teshdeed]. — — الغِنَآء is also used by a poet in the place of an inf. n., meaning التَّغَنِّى: he says, تَغَنَّ بِالشِّعْرِ إِمَّا كُنْتَ قَائِلَهُ إِنَّ الغِنَآءَ بِهٰذَا الشِّعْرِ مِضْمَارُ [Sing thou, or chant thou, the poetry, if thou be uttering it: verily the singing, or chanting, this poetry is a مضمار (expl. in art. ضمر)]. (TA.) غَنِىٌّ and ↓ غَانٍ: see 1, former half; each in two places: both signify [Free from want; or in a state of competence, or sufficiency; or rich, or wealthy; or] possessing much property or wealth: (K, * TA:) pl. of the former أَغْنِيَآءُ. (Msb, TA.) See an ex. of the former in a verse cited above, conj. 6. One says, أَنَا غَنِىٌّ بِكَذَا عَنْ غَيْرِهِ [I am sufficed by such a thing, or satisfied, or content, with it, so as to be free from want of another thing]. (Msb.) — — الغَنِىُّ as a name of God signifies [The Self-sufficient; i. e.] He who has no need of any one in any thing. (TA.) غَنَّآءٌ A singer; (MA;) [as also ↓ مُغَنٍّ; and مُغَنِّيَةٌ a female singer, a songstress:] accord. to Ibn-Ya'eesh, a ↓ مُغَنٍّ is thus called لِأَنَّهُ يُغَنِّنُ صَوْتَهُ, i. e. because he makes his voice to have in it a غُنَّة [or sort of nasal sound, or twang]; the word being, in his opinion, originally, مُغَنِّنٌ, with three ن, the last of which is changed into ى, when one says المُغَنِّى, for the purpose of alleviating the utterance. (Mughnee, art. حَرْفُ النُّونِ.) غَانٍ: see غَنِىٌّ. — — [The fem.] غَانِيَةٌ signifies A young woman who is sufficed by her husband; or satisfied, or content, with him, (S, Msb, TA, *) so as to be in no need, or free from want, of any other: (Msb:) and sometimes, also, applied to a woman, (S,) such as is sufficed by her beauty, (S, ISd, K, TA,) so as to be in no need of decoration (ISd, K, TA) with women's ornaments: (ISd, TA:) or such as is sought, or desired, by men, but does not seek, or desire: (ISd, K, * TA:) or such as has abode in the house, or tent, of her father and mother, and whom captivity (سِبَآء) has not befallen; (IJ, ISd, K, * TA;) which is the strangest of the explanations: (TA:) or such as is youthful and chaste, whether having a husband or not: (ISd, K, TA:) or, accord. to AO, one that is married: (Ham p. 226:) or, accord. to Az, such as pleases men, and is pleased by شَبَاب [which means both youthfulness and youths or young men]: (TA:) pl. غَوَانٍ; (K;) with the article, الغَوَانِى; [and also غَانِيَاتٌ: (see an ex. in a verse cited in the second paragraph of art. زج:)] in the saying of Ibn-Er-Rukeiyát, لَا بَارَكَ اللّٰهُ فِى الغَوَانِىِ هَلْ يُصْبِحْنَ إِلَّا لَهُنَّ مُطَّلَبُ [May God not bless those young women that are sufficed by their husbands, or by their beauty, &c.: do they enter upon the time of dawn without their having desire (lit. a time or place, meaning an occasion, of seeking, or desire) ?], the ى is made movent by a poetic license: (S, TA:) and another poet uses الغَوَانِ for الغَوَانِى. (TA.) أَغْنَآءٌ [a pl. of which the sing. is not mentioned,] The أَمْلَاكَات [meaning Goods and chattels, or paraphernalia,] of brides. (Az, K.) أُغْنِيَّةٌ and إِغْنِيَّةٌ, and each of them also without teshdeed: see غِنَآءٌ, latter half. مَغْنًى: see 4, former half: — — and غَنًى: — — and غِنًى, near the end. — — Also A place in which were its occupants, or inhabitants: (S:) or a place of abode by which its occupants, or inhabitants, were sufficed, or with which they were satisfied, or content, and from which they then departed, or removed: or in a general sense; (K, TA;) a place of abode, absolutely; but this seems to be a distinct application: (TA:) pl. مَغَانٍ; with the article, المَغَانِى. (S, TA.) — See also غِنَآءٌ. مُغْنًى: see 4, former half. مُغْنٍ [act. part. n. of 4,] A man sufficing, or satisfying, or contenting. (TA.) — — المُغْنِى as a name of God signifies He who satisfies, or contents, whom He will, of his servants. (TA.) — — And مُغْنِيَةٌ A woman who satisfies, or contents, her husband, so as to render him in no need of looking at other than her. (Har p. 451.) مَغْنَاةٌ and مُغْنَاةٌ: see 4, former half. مُغَنٍّ; fem. مُغَنِّيَةٌ: see غَنَّآءٌ, in two places. غهب 1 غَهِبَ, [aor. غَهَبَ,] inf. n. غَهَبٌ, He was unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless. (S.) You say, غهِبَ عَنْهُ He was unmindful, &c., and forgetful, of him, or it; (K, TA;) as also ↓ اغهب. (TA.) And أَصَابَ صَيْدًا غَهَبًا He hit an object of the chase, or objects thereof, inadvertently, unintentionally. (A 'Obeyd, S, K, from a trad.) — — And غَهِبَهُ He was ignorant of it; as also عَهِبَهُ.

(TA in art. عهب.) 4 أَغْهَبَ see the preceding paragraph. 8 اغتهب He (a man, TA) journeyed in the darkness: (K, TA:) and went far away therein. (TA.) غِهِبَّى الشَّبَابِ and غِهِبَّاوُهُ, and likewise with the unpointed ع, The first part, or state, of youth. (K, TA.) غَيْهَبٌ Darkness; (S, A, K;) as also ↓ غَيْهَبَانٌ: (K:) pl. of the former غَيَاهِبُ. (S.) — — And A horse, and night, intensely black: (K, TA:) or, instead of وَاللَّيْلِ in the K, we may read وَاللَّيْلُ; so that the meaning may be, a horse intensely black: and night: agreeably with the A, in which this latter meaning [as well as the former] is assigned to the word; and it is added that one says, أَحْسَنُ مِنْ بَيَاضِ الكَوْكَبِ فِى سَوَادِ الغَيْهَبِ [More beautiful than the whiteness of the star in the blackness of night]: (TA:) or it signifies intense blackness of the night and of a camel and the like: you say جَمَلٌ غَيْهَبٌ a deep-black camel: (Lth, TA:) and also أَسْوَدُ غَيْهَبٌ and غَيْهَمٌ: (Lh, TA:) and رَجُلٌ غَيْهَبٌ a black man; likened to the darkness of night: and لَيْلٌ غَيْهَبٌ a dark night: (Sh, TA:) and فَرَسٌ أَدْهَمُ غَيْهَبٌ a horse intensely black: (Sh, S, TA:) and it is said in " the Book of Horses " by A 'Obeyd that أَدْهَمُ ↓ غَيْهَبِىٌّ signifies [a horse] of the deepest black hue: that the fem. is غَيْهَبَةٌ; and the pl., غَيَاهِبُ: and that دَجُوجِىٌّ is less than غَيْهَبٌ in blackness, signifying " of a clear black hue. " (TA.) — Also, applied to a man, Unmindful, negligent, inattentive, inadvertent, inconsiderate, or heedless: (K, TA:) and weak, and timid: (TA:) or (K, TA, but in the CK " and,") a heavy, troublesome man: or stupid, dull, or wanting in intelligence; or inert, or wanting in vigour. (K, TA.) And Lacking ability to seek his blood-revenge, or retaliation; as also عَيْهَبٌ. (TA in art. عهب.) — And A [garment of the kind called] كِسَآء having much wool; very woolly; (K, TA;) as also عَيْهَبٌ. (TA.) — — And A male ostrich. (R, TA.) غَيْهَبَةٌ A clamour, or confused noise, (K, TA,) and commotion, (TA,) in fight, or conflict. (K, TA.) غَيْهَبَانٌ: see غَيْهَبٌ. غَيْهَبِىٌّ: see غَيْهَبٌ. — Also The belly. (K.) غو or غوى 1 غَوَى, aor. يَغْوِى, inf. n. غَىٌّ (A 'Obeyd, S, Msb, K, TA) and غَوَايَةٌ; (A 'Obeyd, S, TA;) [respecting which latter see what follows;] and غوىَ (A 'Obeyd, K, TA, but not in the CK,) but this is not commonly known, (TA,) aor. يَغْوَى, inf. n. غَوًى, (A 'Obeyd, TA,) accord. to the M and K غَوَايَةٌ, mentioned above as of غَوَى, (TA,) or this last, which is with fet-h, (Msb,) not to be pronounced with kesr, (K,) is a simple subst.; (Msb;) He erred; deviated from the right way or course, or from that which was right: (S, Msb, K:) and was disappointed; or failed of attaining his desire: (S, Msb:) and he laboured, and persisted, (IAth, Msb, TA,) in that which was vain, or false, (IAth, TA,) or in ignorant conduct: (Msb:) or he acted ignorantly from misbelief. (Er-Rághib, TA.) — See also 4, in two places. — غَوِىَ, aor. يَغْوَى; (S, Msb, K;) and غَوَى, aor. يَغْوِى; (K;) inf. n. [of the former] غَوًى; (S, K;) said of a young camel, (S, Msb, K,) and of a lamb or kid, (S,) He suffered indigestion from the milk; (K, TA;) i. e. (TA) he drank the milk until he suffered indigestion; and his belly, or chest, became in a corrupt state; (S, Msb, * TA;) or he drank much thereof, so that he suffered indigestion: (TA:) or, accord. to ISk, (S, TA,) he did not satisfy his thirst with the biestings of his mother, (S,) or he did not drink thereof, (TA,) nor satisfy his thirst with the milk [after it], so that he died of emaciation: (S, TA:) or he (a kid, AZ, TA) was withheld from sucking (AZ, K, TA) until hunger injured him (AZ, TA) so that he became emaciated, (AZ, K, TA,) and almost perished: (K:) or he obtained not sufficient milk to satisfy his thirst so that he almost perished: (T, TA:) or, said of a child, and of a young camel, he found not a sufficiency of milk, so that he did not satisfy his thirst, and was seen to be meagre, or emaciated; thus accord. to ISh; and Sh says that his companions held this to be the correct meaning: (TA:) the epithet applied to the young camel [&c.] is ↓ غَوٍ. (K.) Z has mentioned the reading in the Kur [xx. 119], وَعَصَى آدَمُ رَبَّهُ فَغَوِىَ, expl. as meaning [And Adam disobeyed his Lord, and] suffered indigestion from much eating: but better than this is what Az and Er-Rághib say; that it is فَغَوَى; and that the meaning is, and his life became evil to him; or he was disappointed; or he acted ignorantly; or some other of the meanings mentioned by the expositors. (TA.) 2 1ْ3ْ2 see 4. — — غَوَّيْتُ اللَّبَنَ, (K, TA,) inf. n. تَغْوِيَةٌ, (TA,) I made the milk to become such as is termed رَائِب [i. e. thick, or coagulated, &c.]; (K, TA;) as though I spoiled it, so that it became thick. (TA.) 4 اغواهُ; (S, MA, Msb, K;) and ↓ غوّاهُ, (K,) inf. n. تَغْوِيَةٌ; (TA;) and ↓ غَوَاهُ, (K, TA,) mentioned by El-Muärrij; (TA;) [but] accord. to As, one should not say otherwise than اغواهُ; (S, TA;) He caused him to err; or to deviate from the right course, or from that which was right: (S, Msb, K:) and caused him to be disappointed; or to fail of attaining his desire: (S:) or he seduced him, misled him, or led him astray; as also ↓ استغواهُ. (MA.) A poet, cited by El-Muärrij, says, وَكَائِنْ تَرَى مِنْ جَاهِلٍ بَعْدَ عِلْمِهِ ↓ الهَوَى جَهْلًا عَنِ الحَقِّ فَانْغَوَى ↓ غَوَاهُ [How many an ignorant dost thou see, whom, after his knowledge, love, or desire, has urged to turn, in ignorance, from that which was right, and who has turned: or has turned, in ignorance, from that which was right, and who has suffered himself to be turned; for,] accord. to Az, غَوَاهُ الهَوَى is most correctly rendered as meaning لَوَاهُ, and صَرَفَهُ; and انغوى is quasi-pass. thereof. (TA.) The saying in the Kur [vii. 15], related as from Iblees, فَبِمَا أَغْوَيْتَنِى means [Then by, or because of,] thy having caused me to err: or, as some say, invited me to [do] a thing whereby I have erred. (TA.) But the saying in the same [xi. 36], إِنْ كَانَ اللّٰهُ يُرِيدُ أَنْ يُغْوِيَكُمْ is said to mean If God desire to punish you for erring: or to decree, against you, your erring [i. e. that ye shall err]. (TA.) 6 تَغَاوَوْا عَلَيْهِ They collected themselves together, or combined, and aided one another, against him; (S, TA;) originally, (TA,) in an evil affair; from الغَىّ and الغَوَايَة: (S, TA:) or they aided one another against him, and slew him; (K;) but this addition " and slew him " is from a trad. respecting the slaying of 'Othmán, in which it is said, فَتَغَاوَوْا عَلَيْهِ وَاللّٰهِ حَتَّى قَتَلُوهُ [and they collected themselves together, &c., against him, by God, so that they slew him]: (TA:) or they came against him from this quarter and from that; though they did not slay him: (ISd, K, TA:) or they collected themselves together, and aided one another, against him, as do those who err, or deviate from the right way or course; thus expl. by Z. (TA.) [See also 6 in arts. غى and عو.] 7 انغوى signifies اِنْهَوَى and مَالَ [app. He declined from the right way or course; for all of these three verbs seem to be here used in one and the same sense, agreeably with a saying in the JK, المُنْغَوِى شِبْهُ المُنْهَوِى المَائِلُ]: (K:) [or rather,] accord. to Az, [it signifies he was, or became, or suffered himself to be, made to decline, or to turn, from the right way or course, by love, or desire; for he says that] it is quasi-pass. of غَوَاهُ الهَوَى, which signifies أَمَالَهُ and صَرَفَهُ: (TA:) or he fell into error by yielding to love and desire. (TK: there given as the meaning of the explanation in the K.) See also 4. 10 ْ3ْ2ْ1إِسْتَ see 4, first sentence. R. Q. 2 if belonging to art. غو, or Q. Q. 2 if belonging to art. غوغ. تَغَاغَى عَلَيْهِ الغَوْغَاءُ [as though originally تَغَوْغَى]: see art. غوغ. غَوًى Thirst. (TA.) — — And one says, بِتُّ غَوًى, and ↓ غَوِيًّا, and ↓ مُغْوِيًا, (K, TA,) in the T ↓ مُغَوًّى, (TA,) [in the CK مَغْوِيًّا,] meaning مُخْلِيًا (K, TA) [in the CK مُخَلِّيًا] مُوحِشًا (TA) [i. e. I passed the night empty]: and so قَوِيًا, and قَاوِيًا, and مُقْوِيًا. (TA.) [See also غَوِىٌّ.] غَاوٍ: see غَوٍ: — and see also 1, near the end. غَىٌّ is an inf. n.; as also ↓ غَوَايَةٌ; (A 'Obeyd, S, &c.; [see 1, first sentence;]) or the latter is a simple subst.: (Msb:) [both, used as substs., signify Error; &c.: ↓ غَيَّةٌ, of which the pl. (غَيَّاتٌ) is mentioned by Freytag as meaning errors, from the Deewán of the Hudhalees, is an inf. n. of un., and signifies an error, &c.:] and غَىٌّ signifies also a state of perdition. (Ham p. 643.) See also غَيَّةٌ. — — Also A certain valley in Hell: or a river

[therein]: (K, TA:) prepared by God for those who err: it is said that it has one or the other of these meanings in the Kur xix. 60: (TA:) or it there means (assumed tropical:) punishment; because it is the consequence of غَىّ [properly thus termed]: (Er-Rághib, TA:) or it there means evil: or the recompense of غَىّ [i. e. of error]: or deviation from the way of Paradise. (Bd.) غَوَّةٌ: see the next paragraph. غَيَّةٌ: see ↓ غَىٌّ. غَوَّةٌ and غَيَّةٌ signify the same. — — [Hence,] وَلَدُ غَيَّةٍ, and ↓ غِيَّةٍ, (K, TA,) but the latter is said by Lh to be rare, (TA,) The offspring of fornication or adultery; (K, TA;) contr. of وَلَدُ رِشْدَةٍ. (TA.) And one says also ↓ اِبْنُ الغَىِّ [meaning The son of fornication or adultery]. (L in art. بهث.) And هُوَ لِغَيَّةٍ, (S, Msb,) and ↓ لِغِيَّةٍ, said in reviling a person, He is, or was, unlawfully begotten; (Msb;) contr. of لِرِشْدَةٍ. (S.) غِيَّةٌ: see the next preceding paragraph, in two places. غَوِىٌّ: see غَاوٍ: — and see also غَوًى. You say of a hungry person, رَأَيْتُهُ غَوِيًّا مِنَ الجُوْعِ [I saw him empty, or lean, from hunger]; like as one says ضَوِيًا and قَوِيًا [or ضَاوِيًا] and طَوِيًا. (TA.) غَوَايَةٌ: see غَىٌّ, above. غَيَّانُ [as though originally غَوْيَانُ]: see what next follows. غَاوٍ, and ↓ غَوِىٌّ, (S, Msb, K,) and ↓ غَوٍ, (S, TA,) and ↓ غَيَّانُ, (K,) [or the first is an act. part. n., and the others are intensive epithets,] Erring; deviating from the right way or course, or from that which is right: (S, Msb, K:) and suffering disappointment; or failing of attaining his desire: (S, Msb:) [&c.: (see 1, first sentence:)] and the first signifies also perishing: (Ham p. 643:) the pl. of the first is غُوَاةٌ, (Msb, TA,) like قُضَاةٌ pl. of قَاضٍ, (Msb,) and غَاوُونَ. (K.) الغَاوُونَ in the saying وَالشُّعَرَآءُ يَتَّبِعُهُمُ الغَاوُونَ [in the Kur xxvi. 224] means The devils: or those, of mankind, who err: (K, TA:) or those who love the poet when he satirizes a people, or party, (Zj, K, TA,) by saying that which is not allowable: (Zj, TA:) or those who love him for his praising them for that which is not in them. (Zj, K, TA.) — — And الغَاوِى signifies The locust, or locusts collectively: (K, TA:) one says, جَآءَ الهَاوِى وَالغَاوِى, meaning The wolf and the locust, or locusts, came: (TA:) so says IAar. (TA in art. هوى, where, in the K, الهَاوِى is said to signify " the locust " or " locusts. ") — — رَأْسٌ غَاوٍ is a tropical phrase, meaning, accord. to the K, A small head: but accord. to the A, a head that turns, or looks, aside, much, or often. (TA.) غَاوِيَةٌ i. q. رَاوِيَةٌ, (Sgh, K, TA,) [as meaning] A camel that carries water: pl. غَوَايَا: [the sing. and pl. being] like رَاوِيَةٌ and رَوَايَا. (JK.) غَاغٌ and غَاغَةٌ, the latter mentioned in the K in this art. as meaning A certain plant: see art. غوغ. غَوْغَآءٌ and غَوْغَآءُ: see art. غوغ. أُغْوِيَّةٌ A [pitfall such as is termed] زُبْيَة; (K, TA;) or a hollow, or pit, dug in the ground, like a زُبْيَة, for the wolf, and in which a kid is put; and when he [the wolf] looks at it, he falls, desiring to obtain it, and so is taken: (TA:) and ↓ مُغَوَّاةٌ [likewise] signifies a زُبْيَة, (TA,) or a hollow, or pit, dug in the ground, like a زُبْيَة, (S,) for [catching] beasts of prey: (TA:) whence the saying, (S, TA,) which is a prov., (TA,) مَنْ حَفَرَ مُغَوَّاةً أَوْشَكَ أَنْ يَقَعَ فِيهَا [He who digs a pitfall is near to his falling into it]: (S, * TA:) pl. مُغَوَّيَاتٌ. (S.) — — And A cause, or place, of perdition or death; (K, TA;) as also ↓ مُغَوَّاةٌ: (TA:) or a calamity, or misfortune; thus in the saying, وَقَعَ النَّاسُ فِى أُغْوِيَّةٍ [The people fell into a calamity, or misfortune]. (S.) مُغْوٍ; whence the phrase بِتُّ مُغْوِيًا: see غَوًى. مُغْوَاةٌ: see مُغَوَّاةٌ, in two places. مُغَوًّى, in the phrase بِتُّ مُغَوًّى: see غَوًى. مُغَوَّاةٌ: see أُغْوِيَّةٌ, in two places. — — Also A land in which one errs from the right way; syn. مَضِلَّةٌ; (K, TA; in the CK مِضَلَّةٌ;) as also ↓ مَغْوَاةٌ, like مَهْوَاةٌ; (K, TA; in the CK مِغْواة, like مِهْواة;) and so أَرْضٌ مُغَوَّاةٌ: (TA:) the pl. of مُغَوَّاةٌ is مُغَوَّيَاتٌ; (K, TA;) and that of ↓ مَغْوَاةٌ is مَغَاوٍ. (TA.) — — Also Any well. (AA, TA.) غوث 1 غَاثَ: see 4. — [And see also غَوِيثٌ.] 2 غوّث, (S, K,) inf. n. تَغْوِيثٌ; (K;) and ↓ استغاث; (TA;) He cried out, (TA,) and said, (S, K,) ↓ وَا غَوْثَاهُ (S, K, TA) [Alas! a cry for aid, or succour! also pronounced وا غَوْثَاهِ (accord. to one of my copies of the S) and وا غَوْثَاهْ]. You say, ضُرِبَ فُلَانٌ فَغَوَّثَ Such a one was beaten, and cried وا غوثاه. (TA.) This is declared by the leading grammarians to be the primary signification of غوّث: then they used it as meaning He cried out, or called, desiring, or demanding, aid, or succour. (MF.) — See also غَوِيثٌ. 4 اغاثهُ, (S, Msb, K,) inf. n. إِغَاثَةٌ (Msb, K) and ↓ مَغُوثَةٌ [which is anomalous], (K,) He aided, or succoured, him; (Msb;) He (i. e. God, Msb) removed from him trouble, or affliction: (Msb, TA:) ↓ غَاثَهُ, aor. يَغِيثُهُ, is used in the sense of اغاثهُ, but is rare, and is said [by some] to be from الغَيْثُ, not الإِغَاثَةُ: غاثهُ, aor. يَغُوثُهُ, is mentioned by Az as not heard by him from any one; but ISd mentions غاثهُ, inf. n. غَوْثٌ and غِيَاثٌ, though saying that اغاثهُ is more approved. (TA.) And one says also, أَغَاثَنَا المَطَرُ (assumed tropical:) [The rain gave us relief]. (Msb.) 6 تَغَاوَثُوا, accord. to Freytag, appears to be used in the Deewán of the Hudhalees as signifying They said, one to another, وَا غَوْثَاهُ: — and تغاوث as syn. with أَغَاثَ.] 10 استغاثهُ, (S, O, Msb, K,) and استغاث بِهِ, (O, Msb, TA,) the latter disallowed by some, but used by Sb, (TA,) He sought, desired, or demanded, aid, or succour, of, or by means of, him, or it; he sought, &c., [or called for,] his aid, or succour. (O, MF, TA.) — — See also 2. [Hence, استغاث العُودُ (assumed tropical:) The lute sent forth plaintive sounds: a modern phrase.] غَوْثٌ and ↓ غُوَاثٌ and ↓ غَوَاثٌ, (S, K,) the last deviating from the common course of speech, (K, TA,) with respect to analogy, as will be seen from what follows, (TA,) A cry for aid, or succour. (S, K, KL, PS.) One says, أَجَابَ اللّٰهُ دُعَآءَهُ وغُوَاثَهُ ↓ and ↓ غَوَاثَهُ [God answered his prayer, and his cry for aid]. (Fr, S.) ↓ غَوَاثٌ is said by Fr to be the only word significant of a sound, or cry, having fet-h [to the first letter]; other words of this kind being with damm, as بُكَآءٌ and دُعَآءٌ, or with kesr, as نِدَآءٌ and صِيَاحٌ. (S.) See also 2. — — And see غِيَاثٌ. غَوَاثٌ: see غَوْثٌ, in three places: — — and see also غِيَاثٌ. — — In the dial. of Himyer it signifies (assumed tropical:) Travelling-provision. (TA.) غُوَاثٌ: see غَوْثٌ, in two places: — — and see also the paragraph here following. غِيَاثٌ, (S, Msb, K, &c.,) in which the و is changed into ى because of the kesreh preceding it, (S,) a form disapproved by some of the lexicographers, but several others assign to it priority, (MF,) a subst. from أَغَاثَهُ, (S, Msb, K, &c.,) as also ↓ غَوَاثٌ, ascribed by Ibn-Hajar to the majority, and ↓ غُوَاثٌ, mentioned on the authority of Aboo-Dharr, (MF,) and ↓ غَوْثٌ; (Msb;) signifying Aid, or succour; (Msb;) or deliverance from difficulty, distress, or adversity, and [from] revenge; and aid to release from difficulties, distresses, or adverse circumstances. (MF.) In the T, الغِيَاثُ is expl. as signifying That with which God aids, or succours, one. (TA.) — — And غِيَاثٌ signifies also An aider, or a succourer: you say, فُلَانٌ غِيَاثُنَا Such a one is our aider, or succourer; i. q. ↓ مُغِيثُنَا: (TA in art. نور:) and God is said to be غِيَاثُ المُسْتَغِيثِينَ [The Aider of the seekers of aid]. (O.) — — [Hence,] أُمُّ غِيَاثٍ is a name for (assumed tropical:) The cooking-pot. (T in art. ام.) غَوِيثٌ Food, or other succour, with which one aids a person in necessity. (O, K.) — Also, (O, K,) in one copy of the K ↓ تَغْوِيثٌ, (TA,) [both perhaps inf. ns., the former like دَبِيبٌ &c.,] Vehemence of running (شِدَّةُ عَدْوٍ). (O, K.) مُغِيثٌ: see غِيَاثٌ, last sentence but one. مَغُوثَةٌ, an [anomalous] inf. n.: see 4. مَغَاوِثُ Waters: (O, K:) said to be one of those plurals that have no singulars. (TA.) يَغُوثُ A certain idol which belonged to [the tribe of] Medhhij: (Zj, ISd, K, TA:) or a certain good man, who lived between [the times of] Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like وَدٌّ and سُوَاعٌ and يَعُوقُ and نَسْرٌ, mentioned therewith in the Kur lxxi. 22 and 23. (Bd.) غوج 1 غَاجَ, (S, O, K,) aor. يَغُوجُ, (S, O,) said of a man; (TA;) and ↓ تغوّج, (O, K,) likewise, (TA,) or this is said of a horse; (O;) He affected a bending

of his body, syn. تَثَنَّى and تَعَطَّفَ, (S, O, K, TA,) and inclined from side to side, in his gait. (TA.) Aboo-Dhu-eyb says, عَشِيَّةَ قَامَتْ بِالفِنَآءِ كَأَنَّهَا عَقِيلَةُ نَهْبٍ تُصْطَفَى وَتَغُوجُ [In the evening when she arose, in the yard of the dwelling, as though she were the most excellent portion of booty, to be selected therefrom, and affecting a bending of her body, and inclining from side to side]: i. e. displaying herself to the chief of the army, in order that he might take her for himself. (S, O.) 5 تَغَوَّجَ see the preceding paragraph. غَوْجٌ, applied to a horse, Pliant, pliable, limber, or lithe; syn. لَيِّنُ الأَعْطَافِ: pl. غُوجٌ. (En-Nadr, TA.) — — And A man relaxed by reason of drowsiness. (TA.) — — And A broad-breasted camel. (TA.) — — And غَوْجُ اللَّبَانِ A horse ample in the skin of the breast, (S, O, K,) but not unless he be سَهْلُ المَعْطِفِ [i. e. pliant, pliable, limber, or lithe]: (S, O, TA:) or a horse long in the قَصَب [or bones of the legs]: or that bends, going and coming. (TA.) — — And غَوْجٌ مَوْجٌ, the latter word being an imitative sequent, A horse fleet, or swift; excellent in running; or that outstrips others. (TA.) غَوَّاجٌ That goes with energy: an epithet applied by Aboo-Wejzeh to a camel. (O.) غور 1 غَارَ, (As, Fr, IAar, S, Msb, &c.,) aor. يَغُورُ, (S, &c.,) inf. n. غَوْرٌ (S, K) and غُؤُورٌ; (K;) and ↓ اغار, (Fr, Msb,) inf. n. إِغَارَةٌ; (K;) but IAth says that this form of the verb is of rare occurrence, (TA,) and As disallows it; (S, Msb, TA;) and ↓ غوّر, inf. n. تَغْوِيرٌ; (S, K;) and ↓ تغوّر; (K, TA;) He came to the غَوْر, (As, Fr, IAar, S, Msb, K,) i. e., low land or country, (Msb,) [or the region so called, in Arabia:] or غار signifies he journeyed in the region of the غور: (As, TA:) or غار and ↓ اغار signify he took his way towards the غَوْر. (TA.) There is a difference of opinion respecting the saying of El-Aashà, نَبِيٌّ يَرَى مَا لَا تَرَوْنَ وَذِكْرُهُ لَعَمْرِى فِى البِلَادِ وَأَنْجَدَا ↓ أَغَارَ [meaning, accord. to the first explanation of اغار, A prophet who seeth what ye see not, and whose fame has come to the low lands, by my life, or by my religion, in the several regions, and has come to the high lands]: As says that اغار signifies has gone quickly; and انجد, has risen; and that the poet does not mean has come to the low lands nor to the high lands; holding غار only to signify the coming to the low land: but Fr asserts that اغار is a dial. var. of غار; and cites this verse as authority: and some say اغار وانجد, but when they do not conjoin the two verbs they say غار; like as they say هَنَأَنِى الطَّعَامُ وَمَرَأَنِى, but when they do not conjoin these two verbs they say أَمْرَأَنِى: (S:) As also mentions another relation of the second hemistich, commencing اغام [app. a mistake for أَقَامَ or some other word]: (IKtt:) and there is another relation, accord. to which the second hemistich is مَخْرُوم, commencing with غَارَ. (L.) You say also غَارَ وَأَنْجَدَ meaning (assumed tropical:) He became famous in the low countries and the high. (A in art. نجد.) — — غار فِى شَىْءٍ, inf. n. غَوْرٌ and غُؤُورٌ (K) and غِيَارٌ, (Sb, K,) He, or it, entered [or entered deeply] into a thing. (K.) — — [Hence,] غار فِى أَمْرٍ (tropical:) He examined minutely [or deeply] into an affair; (IKtt, Msb;) as also ↓ اغار. (IKtt.) You say فُلَانٌ بِعِيدُ الغَوْرِ (tropical:) Such a one is a deep examiner: (TA:) or acquainted [deeply] with affairs: or very rancorous, malevolent, malicious, or spiteful. (Msb.) [See also غَوْرٌ, below.] — — غار المَآءُ, (Lh, S, Msb, K,) فِى الأَرْضِ (K,) inf. n. غَوْرٌ (Lh, S, K, &c.) and غُؤُورٌ; (S, TA;) and ↓ غوّر, (Lh, TA,) inf. n. تَغْوِيرٌ; (K;) The water sank, (S, IKtt,) or went away, (Msb, K,) into the ground, or earth: (S, Msb, K:) or went away into the sources, or springs. (Lh.) — — غَارَتِ الشَّمْسُ, (S, K,) aor. تَغُورُ, (S,) inf. n. غِيَارٌ (S, K) and غُؤُورٌ; (K;) and ↓ غورت; (K;) The sun set: (S, K:) and in like manner one says [غار and ↓ غوّر] of the moon and of a star. (TA.) — — غَارَتْ عَيْنُهُ, aor. تَغُورُ, (S, Msb,) inf. n. غَوْرٌ (S, TA) and غُؤُورٌ; (S, Msb, TA;) and غَارَتْ, aor. تَغَارُ; (S, TA;) and ↓ غورت; (TA;) His eye sank, or became depressed, (lit. entered,) in the head; (S, TA;) i. q. اِنْخَسَفَتْ. (Msb.) — — غار النَّهَارُ (assumed tropical:) The day became intensely hot [app., like غَوَّرَ, meaning when the sun had declined from the meridian]: (K:) hence الغَائِرَةُ [q. v.]. (TA.) — — See also 2. — غَارَ شَيْئًا, aor. يَغُورُ, He sought for, or after, a thing. (TA.) — غَارَهُمْ, and غَارَ لَهُمْ, [aor. يَغُورُ,] inf. n. غِيَارٌ, He (God) bestowed upon them غِيرَة, (K,) i. e. مِيرَة [a provision of corn, or wheat, &c.]. (TA.) [See also art. غير.] — — He benefited them; (S in art. غير, and TA;) and so غَارَهُمْ بِخَيْرٍ: (S:) and غَارَهُمْ, aor. يَغُورُ, (K,) inf. n. غِيَارٌ; (TA;) or غَارَهُمْ بِخَيْرٍ; (TA;) He (God) bestowed upon them abundance of the produce of the earth, and rain: (K, TA:) and غَارَهُمْ بِرِزْقٍ He bestowed upon them means of subsistence. (TA.) You say also اَللّٰهُمَّ غُرْنَا بِغَيْثٍ, (K,) and بِمَطَرٍ, and بِخَيْرٍ, (TA,) and غُرْنَا مِنْكَ بِغَيْثٍ, (S,) O God, aid us, or succour us, with rain (S, K) from Thee, (S,) and with prosperity. (TA.) [See also art. غير.] — غَارَ الرَّجُلَ, aor. يَغُورُهُ and يَغِيرُهُ, He gave the man the bloodwit [which is termed غَوَرٌ and غِيَرٌ]: (ISk, TA:) and so غَيَّرَهُ. (TA in art. غير.) — غَارَ عَلَى أَهْلِهِ, aor. يَغَارُ, inf. n. غِيرَةٌ [or rather غَيْرَةٌ (see art. غير)] and غَارٌ, [He was jealous of his wife.] (IKtt.) غَارٌ and غَيْرَةٌ, (S, so in my two copies,) or غَارٌ and غِيرَةٌ, with kesr, (K,) signify the same. (S, K.) You say فُلَانٌ شَدِيدُ الغَارِ عَلَى أَهْلِهِ i. e. الغيرة [Such a one is vehemently jealous of his wife]. (TA.) See also art. غير. 2 غوّر, inf. n. تَغْوِيرٌ: see 1, in five places. — — Also He slept in the middle of the day; (S, * K, TA;) and so ↓ غَارَ. (K, TA.) — — And He alighted (Lth, S, K, TA) to sleep (Lth, S, TA) in the middle of the day. (Lth, S, K, TA.) And غَوِّرُوا بِنَا Make ye the camels to lie down with us during the vehement midday-heat. (Jm and TA in art. رمض.) IAar says that ↓ مُغَوِّرٌ signifies One alighting in the middle of the day for a little while and then departing [i. e. resuming his journey]. (TA.) And مَا بِتُّ هٰذِهِ اللَّيْلَةَ إِلَّا تَغْوِيرًا occurs in a trad. as meaning [I did not tarry, or have not tarried, this night,] save in taking a nap [like the sleep in the middle of the day]. (TA.) — — Also He entered upon the middle of the day. (K, TA.) — — And He journeyed in the middle of the day: (Lth, K:) or he (a rider upon a camel, or upon a horse or other beast,) journeyed until the declining of the sun from the meridian, and then alighted. (ISh, TA.) — — And غوّر النَّهَارُ (tropical:) [app. The day became intensely hot when] the sun declined from the meridian. (Ibn-Buzurj, TA. [See also غَارَ النَّهَارُ.]) — غوّرهُ, inf. n. as above, He put it, or made it to enter, into a low, or depressed, place: he hid, or concealed, it; or caused it to disappear. (Har p. 165.) — — And غوّر, (TA,) inf. n. as above, (K, TA,) signifies also He routed, defeated, or put to flight; and he drove away. (K, * TA.) 3 غَاوَرَ see 4; and see also 6. 4 اغار عَيْنَهُ [He made his eye to sink, or become depressed, in his head: see 1]. (TA.) — اغار as intrans.: see 1, in four places. — — Also He went away in, or into, the country, or land. (K.) — — And, (S, K, &c.,) inf. n. إِغَارَةٌ (S, Mgh, Msb) and غَارَةٌ, (Mgh,) or the latter is a simple subst., [or quasi-inf. n.,] (Msb,) He hastened, (K,) or was quick, (Msb,) in walking, or marching, or journeying: (Msb, K:) he was quick, (S, Mgh, Msb, K,) and pushed, or pressed, on, or forward, (دَفَعَ, S,) in his running; (S, Mgh, Msb;) said of a horse, (Mgh, Msb,) and of a fox: (S, Mgh:) he (a horse, K) ran vehemently, and was quick, (S, K,) in a غَارَة [or raid, or sudden attack upon a people, or their dwellings,] &c. (K.) Hence the saying, (in a trad. respecting the pilgrimage, TA,) أَشْرِقْ ثَبِيرْ كَيْمَا نُغِيرْ [Enter thou upon the time of sunrise, Thebeer, (the name of a mountain near Mekkeh,)] that we may proceed quickly, (S, K,) or push, or press, on, or forward, (Yaakoob, Msb,) to the sacrifice of the pilgrimage: (S, Msb, K:) or to the return from Minè: (Yaakoob:) or that we may plunder the meats of the sacrifices: or that we may enter into the low land. (TA. [See also 2 in art. شرق.]) Hence also the saying, أَغَارَ إِغَارَةَ الثَّعْلَبِ He was quick, and pushed, or pressed, on, or forward, like as does the fox. (S.) — — اغار عَلَى العَدُوِّ, (S, Msb,) and عَلَى القَوْمِ, (K,) inf. n. إِغَارَةٌ (S, K) and غَارَةٌ, (K,) or the latter is a simple subst., [or quasi-inf. n., as in the case mentioned above,] (TA,) and مُغَارٌ, (S, TA,) He made [a raid, or

hostile or predatory incursion, into the territory of the enemy; or] a sudden, or an unexpected, attack [upon the enemy, or] upon the territory or dwellings of the enemy, [with a party of armed horsemen, generally meaning a predatory incursion,] and engaged with them in conflict; (Msb,) or he urged the horses upon, or against, the people; as also ↓ استغار: (K, TA:) and in like manner you say ↓ غاور العَدُوَّ, inf. n. مُغَاوَرَةٌ and غِوَارٌ. (S.) See also 6. And اغار الذِّئْبُ فِى الغَنَمِ The wolf made an incursion among the sheep or goats; (K * and TA in art. شع;) as also ↓ استغار. (TA ibid.) — — Also اغار عَلَيْهِ He plundered it; took it by pillage. (TA.) — — And اغار بِبَنِى فُلَانٍ, and sometimes إِلَى بنى فلان, He came to the sons of such a one to aid, or succour, them: (IKtt, K:) or to be aided, or succoured, by them. (IKtt.) — اغار, (S, K,) inf. n. إِغَارَةٌ and quasi-inf. n. غَارَةٌ, (TA,) signifies also He twisted hard (S, K) a rope. (S.) — اغار أَهْلَهُ He married another in addition to his wife [and so caused her to be jealous: see 1]. (S.) [See also art. غير.] 5 تَغَوَّرَ see 1, first signification. 6 تغاوروا They made [raids, or hostile or predatory incursions, into each other's territories; or] sudden attacks, one upon another, or one party upon the dwellings of another party, and engaged in conflict, one with another; or urged their horses one upon, or against, another; expl. by ↓ أَغَارَ بَعْضُهُمْ عَلَى بَعْضٍ: (S, K:) and so ↓ غاوروا, inf. n. مُغَاوَرَةٌ. (TA.) 8 اغتار He procured مِيرَة [or provision of corn, or wheat, &c.]. (TA.) — — And He derived, or obtained, benefit, advantage, or profit. (K.) 10 إِسْتَغْوَرَ He, or it, descended: (TA:) or he desired to descend into a low land or country. (K, TA.) — — See also 4, in two places. — Also He became fat; and fat entered into him: (S, TA:) or you say, استغار الشَّحْمُ فِيهِ fat spread in him; and he became fat; (K, TA;) the pronoun referring to a horse, which is not mentioned in the K; but the explanation in the S is better: or, accord. to Az, استغار is said of the fat and flesh of a she-camel, meaning it became hard, and compact; like the rope of which one says يَسْتَغِيرُ i. e. it is twisted hard: or, accord. to some, said of the fat of a camel, it means it entered his inside. (TA.) — — استغارت said of a wound, (قَرْحَةٌ, S, in the K جُرْحَة,) means It became swollen. (S, K.) — إِسْتَغْوَرَ اللّٰهَ He asked, or begged, of God, غِيرَة, (K, TA,) i. e. مِيرَة [provision of corn, or wheat, &c.]. (TA.) غَارٌ A cave, or cavern; syn. كَهْفٌ; (S, K;) in a mountain; (S;) as also ↓ مَغَارَةٌ and ↓ مَغَارٌ (S, K) and ↓ مُغَارَةٌ and ↓ مُغَارٌ and ↓ غَوْرٌ: (K: [but غَارٌ in this sense is omitted in the CK:]) or what resembles a كهف in a mountain, [only differing in being less large,] like a سَرَب: (TA:) or what is hewn out in a mountain, resembling a مَغَارَة: when it is large, or spacious, it is called كهف: (Msb:) or what resembles a house, or chamber, in a mountain: (Lh, K:) or a low, or depressed, place in a mountain: (Th, K:) or any low, or depressed, land, country, or ground: (K:) see also غَوْرٌ [and خَوْرٌ]: or the hole, or burrow, to which a wild animal betakes itself: (K: [see an instance in art. سمو, conj. 8:]) and sometimes ↓ مَغَارٌ is applied to the coverts of gazelles, among trees: (S:) the dim. of غَارٌ is غُوَيْرٌ: (S, K:) [of which see two exs. (a prov. and a verse) voce بُؤْسٌ:] and the pl. (of pauc., TA) أَغْوَارٌ (IJ, K) and (of mult., TA) غِيرَانٌ. (S, Msb, K.) — — Also The portion of the upper part of the mouth which is behind the فَرَاشَة [or thin bone of the palate]: or the hollow (أُخْدُود) which is between the two jaws: or the interior of the mouth: (K: [for دَاخِلَ الفَمِ, in the CK, I read دَاخِلُ الفم, as in the TA:]) or, as some say, the two parts whereof each is called نِطْعٌ, [app. meaning the anterior part of the palate and the corresponding part next the lower gums,] in the حَنَكَانِ [or the palate and the part corresponding to it below]. (TA.) — — And الغَارَانِ signifies The [sockets of the eyes; or] two bones in which are the eyes. (ISd, K.) — — And The belly and the pudendum: (S:) or the mouth and the pudendum. (K.) Hence the saying of a poet, يَسْعَى لِغَارَيْهِ [He works, or earns, for his belly, or his mouth, and his pudendum]. (S, TA.) — Also (غَارٌ) An army: (S, K:) or a numerous army. (TA.) You say إِلْتَقَى الغَارَانِ The two armies met. (S.) — — And A company, or body, of men: (TA:) or a numerous company or body of men. (ISd, K.) — And I. q. غَيْرَةٌ, (S,) or غِيرَةٌ. (K.) [See 1, last signification.] — And A kind of tree, (S, Mgh, K,) of large size, (Mgh, K,) having leaves longer than those of the خِلَاف, (Mgh, TA,) and a fruit [or berry] smaller than the hazel-nut, which is black, and which, being divested of its covering, discloses a heart that is employed in medicine [that is designed to produce a narcotic or an intoxicating effect: the berries are called حَبُّ الغَارِ]: its leaves have a sweet odour, (Mgh, TA,) and are employed in perfume: (TA:) its fruit is called [in Persian] دَهْمَسْت: (Mgh, TA:) and it has an oil, (K,) which is called دُهْنُ الغَارِ: (S:) [it is the bay-tree; or female laurel-tree; the laurus nobilis; also called the sweet bay; of which there are several sorts, as the broad-leaved bay, the narrow-leaved bay, &c.: it is commonly supposed to be the laurus of the ancients:] n. un. with ة. (TA.) — — And The leaves of the grapevine. (K.) غَوْرٌ The bottom, or lowest part, of anything; (S, Msb, K;) as also ↓ غَوْرَى: (K:) and its depth. (TA.) — — You say, عَرَفْتُ غَوْرَ هٰذِهِ المَسْأَلَةِ (tropical:) [I have become acquainted with the bottom of this question]. (TA.) And فُلَانٌ بَعِيدُ الغَوْرِ (S) (tropical:) Such a one is deep and excellent in judgment; one who examines deeply. (TA.) [See also 1.] And هَوَ بَحْرٌ لَا يُدْرَكُ غَوْرُهُ (tropical:) [He is a sea whereof the bottom shall not be reached]. (TA.) And مَنْ أَبْعَدُ غَوْرًا فِى البَاطِلِ مِنِّى (tropical:) [Who is deeper in knowledge with respect to what is vain, or false, than I?]. (TA, from a trad.) — — Low, or depressed, land, country, or ground; (S, Msb, K;) [like خَوْرٌ;] as also ↓ غَارٌ. (K.) — — See also غَارٌ, in the first of its senses expl. above. — Applied to water, i. q. غَائِرٌ [Sinking, or going away, into the ground, or earth]: (S, K:) an inf. n. used as an epithet, like مَآءٌ سَكْبٌ, and دِرْهَمٌ ضَرْبٌ. (S.) غِوَرٌ A bloodwit; syn. دِيَةٌ: (K, TA:) a dial. var. of غِيَرٌ: (TA:) or the latter is a pl., of which the sing. is غِيرَةٌ. (AA, K in art. غير, q. v.) غَارَةٌ, a subst. from أَغَارَ; A going away into a country, or land. (TA.) — — A quick running, (Mgh, Msb,) or vehement running, (TA,) of a horse, (Mgh, Msb, TA,) and of a fox; (Mgh;) as also ↓ غَوِيرٌ, of a fox. (TA.) — — [A raid; or an incursion into the territory of an enemy; or a sudden, or an unexpected, attack upon an enemy, or upon the territories or dwellings of an enemy, with a party of armed horsemen, and engagement with them in conflict; an urging of horses upon, or against, a people; generally, a hostile, or predatory, incursion: or the making such an incursion:] a subst. [or quasi-inf. n.] from أَغَارَ عَلَى العَدُوِّ. (S, TA.) — — And Plunder, or pillage. (TA.) — — And hence, (Mgh, Msb,) [Horsemen making a raid, or a sudden, or an unexpected, attack, upon an enemy, or upon the dwellings of an enemy, and engaging with them in conflict: horsemen urging their horses upon, or against, a people:] i. q. ↓ خَيْلٌ مُغِيرَةٌ: (S, Mgh, Msb, TA:) and one says also ↓ خيل مِغِيرَةٌ, with kesr. (TA.) You say شَنَّ عَلَيْهِمُ الغَارَةَ i. e. He scattered, (S in art. شن, and Mgh * and Msb, *) or poured, (K in art. شن,) upon them [the horsemen making a raid, or sudden attack, and engaging in conflict, or the horsemen urging their horses]. (S, K.) The poet (El-Kumeyt Ibn-Maaroof, TA) says, وَنَحْنُ صَبَحْنَا آلَ نَجْرَانَ غَارَةً تَمِيمَ بْنَ مُرٍّ وَالرِّمَاحَ النَّوَادِسَا [And we gave as a morning-drink to the people of Nejrán a troop of horsemen making a raid, or sudden attack, upon them, or urging their horses against them, namely the tribe of Temeem Ibn-Murr, and the piercing spears]: he means, سَقَيْنَاهُمْ خَيْلًا مُغِيرَةً: and تميم بن مرّ is put in the accus. case as a substitute for غارة. (S, TA.) — حَبْلٌ شَدِيدُ الغَارَةِ means A rope twisted hard; or hard in respect of the twisting; (S, TA;) غَارَةٌ being in this

case [as in that first mentioned above] a subst. standing in stead of the inf. n. إِغَارَة: (TA:) and so ↓ حَبْلٌ مُغَارٌ; (S, TA;) applied to a rope that is twisted with another. (TA voce مِسْحَلٌ.) — And الغَارَةُ signifies The navel: (Sgh, K:) app. so called because of its depth. (Sgh, TA.) الغَوْرَةُ The sun. (IAar, K, TA.) — See also غَائِرَةٌ. غِيرَةٌ Abundance of the produce of the earth: and rain: and i. q. مِيرَةٌ [a provision of corn, or wheat, &c.]: belonging to this art. and to art. غير. (TA.) — [See also 1, last signification.] غَوْرَى: see غَوْرٌ. غَوِيرٌ: see غَارَةٌ, second sentence. غَائِرَةٌ i. q. قَائِلَةٌ [app. as syn. with قَيْلُولَةٌ, i. e. A sleeping in the middle of the day; though the primary signification of قَائِلَةٌ is that which here next follows]; (S, O, K;) as also ↓ غَوْرَةٌ. (O, K.) — — And The middle of the day [itself]. (K.) — — And one says, بُنِىَ هٰذَا البَيْتُ عَلَى غَائِرَةِ الشَّمْسِ, meaning (tropical:) [This house, or tent, was, or has been, built, or set up,] facing the place of sunrise. (TA.) مَغَارٌ: see غَارٌ, in two places. — — Also A place of entrance: and a place where a thing is sought for: you say, إِنَّكَ غُرْتَ فِى غَيْرِ مَغَارٍ Verily thou hast entered into that which is not a place of entrance: and verily thou hast sought in that which is not a place where a thing is sought for. (TA.) مُغَارٌ: see غَارٌ. — Also A place of a غَارَة [or raid, or sudden attack upon an enemy, or upon the dwellings of an enemy, with a party of armed horsemen, &c.]. (TA.) — See also غَارَةٌ, last sentence but one. — — Hence, (tropical:) A horse strong, or compact, in make; as though twisted: (Az, TA:) or a horse strong in the joints: (Lth, TA:) or, applied to a horse, i. q. مُضَمَّرٌ [made lean, or light of flesh; &c.: see 2 in art. عير: and see also مِعَارٌ in that art.]. (Aboo-Sa'eed Ed-Dareer, TA in art. عير.) And A horse that runs swiftly. (TA. [But in this last sense, the word should be, accord. to rule, as here next follows.]) مُغِيرٌ A horse swift in running: [see also what next precedes:] and ↓ مِغْوَارٌ [likewise] signifies a swift horse: or this latter, accord. to Lh, vehement in running: and its pl. is مَغَاوِيرُ. (TA.) — — خَيْلُ مُغِيرَةٍ and مُغِيرَةٌ: see غَارَةٌ. مُغَوِّرٌ: see 2. مَغَارَةٌ and مُغَارَةٌ: see غَارٌ, first sentence. مِغْوَارٌ: see مُغِيرٌ. — — Also A fighting man; and so ↓ مُغَاوِرٌ: (S:) or the former signifies one who occupies himself much in غَارَات [or raids, or sudden attacks upon enemies, or upon the dwellings of enemies, with armed horsemen, &c., pl. of غَارَةٌ]; (K, TA;) as also ↓ مُغَاوِرٌ: (TA:) pl. مَغَاوِيرُ: (S:) and مَغَاوِرُ may be a contracted pl. of مِغْوَارٌ or a pl. of مُغَاوِرٌ. (TA.) مُغَاوِرٌ: see the next preceding paragraph, in two places. غوص 1 غَاصَ فِى المَآءِ, aor. يَغُوصُ, (S, A, Msb,) inf. n. غَوْصٌ (S, A, K) and مَغَاصٌ and غِيَاصَةٌ and غِيَاصٌ, (K,) He dived in, or descended beneath, the water; (S, A, K;) or entered into the water; (TA;) to fetch out what was in it. (Msb [in my copy of which, the particle فى is omitted, app. by a slip of the transcriber].) — — غِيَاصَةٌ [also] signifies The diving in the sea for pearls; (S;) and غَوْصٌ signifies [the same: or both signify] the fetching out pearls from beneath the water. (Mgh.) — — [Hence,] you say also, غَاصَ عَلَى الأَمْرِ, (K,) inf. n. غَوْصٌ, (TA,) (tropical:) [He dived for the thing, or affair, so as to elicit it; or] he knew the thing, or affair. (K, TA.) And غَاصَ عَلَى المَعَانِى حَتَّى بَلَغَ أَقْصَاهَا وَاسْتَخْرَجَ مَا بَعُدَ مِنْهَا وَدَقَّ فَهْمُهُ (tropical:) [He dived for the meanings so that he reached the uttermost of them, and elicited what was remote of them, and the understanding whereof was subtile]. (Msb.) And فُلَانٌ يَغُوصُ عَلَى حَقَائِقِ العِلْمِ (tropical:) [Such a one dives for the verities of science]. (A, TA.) And مَا أَحْسَنَ غَوْصَهُ عَلَيْهَا (tropical:) [How good is his diving for them!]. (A, TA.) And مَا غَاصَ غَوْصَةً إِلَّا أَخْرَجَ دُرَّةً (tropical:) [He did not dive a single diving but he fetched out what was like a pearl, or a large pearl]. (A, TA.) — — You say also, غَاصَ عَلَى الشَّىْءِ, aor. يَغُوصُ, inf. n. غَوْصٌ, He pounced, or came suddenly, or at unawares, upon the thing. (Msb.) 2 غوّصهُ فِى المَآءِ He made him to dive in, or descend beneath, the water; (A;) he immersed, immerged, dipped, plunged, or sunk, him therein. (TA.) غَوْصٌ [originally an inf. n.]: see مَغَاصٌ, in two places. غَوْصَةٌ [A single diving in, or descent beneath, water: see 1, last sentence but one]. (A.) غَوَّاصٌ: see the next paragraph, in four places. غَائِصٌ One who dives in, or descends beneath, or enters into, water; as also ↓ غَوَّاصٌ [which, however, has an intensive signification, or implies the habit of so doing]: (TA:) and ↓ the latter, (S, A, K,) or both, (Az, TA,) particularly one who dives in the sea for pearls, (S, A, K,) or for pearl-shells, and fetches them out: (Az, TA:) pl. غُوَّاصٌ, (A, TA,) of the former, (TA,) and غَاصَةٌ, (A, TA,) [also of the former,] and [of the latter] غَوَّاصُونَ. (TA.) — — [Hence the saying,] هُوَ مِنْ صَاغَةِ الفِقَرِ وَغَاصَةِ الدُّرَرِ (tropical:) [He is of the moulders of فِقَر, lit., as thus used, ornaments fashioned in the form of the vertebræ of the back, but here meaning choice phrases or sentences; and of the divers for, and producers of, (expressions like) pearls, or large pearls]. (A, TA.) — — [Hence likewise,] ↓ غَوَّاصٌ also signifies (tropical:) One who exercises art, craft, cunning, or skill, in ordering the means of obtaining subsistence. (TA.) — — And غَائِصٌ also signifies One who pounces, or comes suddenly, or at unawares, upon a thing; (JK, S, Msb;) as also, (JK, Msb,) but in an intensive sense, (Msb,) ↓ غَوَّاصٌ: (JK, Msb:) pl. of the former غَاصَةٌ. (Msb.) مَغَاصٌ A place where one dives in, or descends beneath, water; (Lth, A, K;) as also ↓ غَوْصٌ: (Lth, Mgh:) or ↓ the latter signifies particularly a place [where one dives and] whence pearls are fetched out. (JK, Mgh. *) You say also, هٰذَا مَغَاصُ اللُّؤْلُؤِ This is the diving-place for pearls. (A.) — — Also The upper part of the سَاق [or shank, &c.]. (JK, Sgh, K.) غوط 1 غَاطَ, aor. يَغُوطُ, (S, Msb, TA,) inf. n. غَوْطٌ, (S, Msb, K,) It entered, or sank, (S, Msb, K, TA,) into (فِى) a thing; (S, K, TA;) as, for instance, the foot into sand; (S, TA;) and a man into mud, (TA,) or into water; (Msb;) and into a valley; (TA, in this art. and in art. غيط; in the former expl. by انْغَمَسَ;) and غَاطَ, aor. يَغِيطُ, (S, TA,) inf. n. غَيْطٌ, (K,) signifies the same: (S, K:) both also signify he, or it, became hidden, (As, and K in art. غيط,) in the ground. (As.) You say also, غَاطَتْ أَنْسَاعُ النَّاقَةِ, aor. and inf. n. as above, The plaited thongs of the she-camel clave to her belly, and so entered, or sank, therein. (TA.) And غَاطَتِ الأَنْسَاعُ فِى دَفِّ النَّاقَةِ The plaited thongs caused their impressions to be visible in the side of the she-camel. (TA.) — — It (a place) sank, or became depressed, in the ground. (ISh.) And It (anything) descended, or sloped downwards, in the ground. (TA.) — — Also, aor. and inf. n. as above, He dug, excavated, or hollowed out. (TA: and in some copies of the K, الغَوْطُ is expl. by الحَفْرُ; but the reading given in the TA, in that instance, is الحُفْرَةُ.) — غُطْ غُطْ means Be thou with the جَمَاعَة [i. e. the mass, or main body], (IAar, O, K,) who are termed the غَاط, (O,) [be thou with them, not with the factious,] when فِتَن [i. e. factions, &c.,] come. (IAar, O, K.) 2 غوّط, inf. n. تَغْوِيطٌ, He gobbled [food]: (Ibn-'Abbád, O, K: *) or gobbled largely, or in large mouthfuls: (K, * TA:) from غَوْطٌ meaning ثَرِيد. (TA.) — And تَغْوِيطٌ signifies also The making a well deep. (K. [See also 4.]) 4 أَغْوَطَ He made deep a well. (Fr, O, TA. [See also 2.]) 5 تغوّط (tropical:) He voided excrement, or ordure. (S, Msb, K, TA. [In the CK, أَنْدىٰ is put by mistake for ابدى.]) 6 تَغَاوَطَا فِى المَآءِ They two vied, or contended, each with the other, in plunging, or diving, in the water. (K, * TA.) 7 انغاط It (a branch, or twig, or the like,) bent. (O, K.) غَاطٌ: see غَائِطٌ. — الغَاطُ signifies also الجَمَاعَةُ [meaning The mass, or main body, of the people]. (O, K.) One says, مَا فِى الغَاطِ مِثْلُهُ [There is not in the mass, or main body, of the people, the like of him]. (O, TA.) غَوْطٌ A hollow, cavity, pit, or the like, dug, or excavated, in the ground; syn. حُفْرَةٌ. (So in the K, accord. to the TA, on the authority of AA: but in some copies of the K, الغَوْطُ in this instance is expl. by الحَفْرُ: see 1, last sentence.) See also غَائِطٌ. — And i. q. ثَرِيدٌ [Crumbled bread moistened with broth]. (O: in the K ثَرِيدَة.) غَيْطٌ: see غَائِطٌ, latter half. غَوْطَةٌ A [low,

or depressed, place, or hollow, such as is called] وَهْدَة, in the ground. (ISh, K.) [See also غَائِطٌ.] غُوطَةٌ A place comprising water and herbage: whence غُوطَةُ دِمَشْقَ, (Har pp. 130, et seq.,) i. e. the city, or district, of Damascus, (K,) which is a place abounding with water and trees. (S.) بِئْرٌ غويطَةٌ A deep well. (TA.) غَائِطٌ A wide, depressed piece of ground or land, (ISh, S, O, Msb, K,) but not much depressed, and in some instances having acclivities [bordering it]; (ISh;) sometimes, as they assert, a league (فَرْسَخ) in extent, and having in it meadows; (AHn;) and ↓ غَاطٌ and ↓ غَوْطٌ signify the same; (O, K;) or the last is more depressed than the غائط: (IDrd, O:) and غائط is also applied to a valley: (TA:) the pl. [of pauc.] is أَغْوَاطٌ, (S, Msb, K,) or this is pl. of غَوْطٌ, (IB,) and [of mult.] غِيطَانٌ, (S, Msb, K,) which is pl. of both these sings., (IB,) and غُوطٌ (S, Msb, K) and غِيَاطٌ. (K.) — — Hence, (tropical:) A place in which one satisfies a want of nature; the custom being to do so in a depressed place, where one is concealed. (S, * Msb, * TA.) In the Kur [iv. 46, or v. 9], accord. to an extraordinary reading, it is written ↓ غَيْط, [a form now commonly used, and signifying a garden, but there meaning a privy place,] the original form of which may be غَيْوِط, and then غَيِّط, [and then غَيْط,] it being contracted; or, accord. to Abu-l- Hasan, the ى may be originally و, these two letters being in this instance interchangeable. (IJ.) You say, أَتَى الغَائِطَ, (S, TA,) and ضَرَبَ الغَائِطَ, (TA,) (tropical:) He satisfied a want of nature; (S, TA;) voided excrement, or ordure. (TA.) — — And hence, (S, TA,) (tropical:) Human excrement, or ordure: (S, K, TA:) because they used to cast it away in a غائط: or because they used to go thither to satisfy a want of nature. (TA.) غوغ Q. Q. 2 if belonging to this art., or R. Q. 2 if belonging to art. غو. تَغَاغَى عَلَيْهِ الغَوْغَآءُ [as though originally تَغَوْغى] i. q. رَكِبُوهُ [i. e. The mixed multitude, or the low, base, vile, &c., of men, bore, or pressed, or crowded, (as though mounting,) upon him]. (TA in art. غو.) غَاغٌ The حَبَق [q. v.], (IDrd, K, TA,) a species of sweet-smelling plants, (TA,) i. e. the فُوذَنْج, (IDrd, K, TA,) an arabicized word from [the Pers. پُودِينَهْ: (TA:) [accord. to the TK, the plant called in Turkish يارپوز, which is marjoram:] ↓ غَاغَةٌ [the n. un.] is said by Lth to mean a certain plant resembling the هَرْنَوَى [a word of which both the orthography and the application are disputed]. (TA.) غَاغَةٌ: see what here precedes: — and see also the paragraph here following. غَوْغَاء [i. e. غَوْغَآءٌ and غَوْغَآءُ, as will be shown by what follows; mentioned in this art. in the Msb and K; and in the S, and again in the K and TA, in art. غو;] masc. and fem., [being] perfectly and imperfectly decl., (S and TA in art. غو,) in the former case like قَمْقَامٌ, the ء being substituted for ,, and in the latter case like عَوْرَآءُ, (S,) Locusts after the growth of their wings, (AO, T, Msb, K,) i. e. (AO, T, Msb) after the state in which they are called دَبًا or دَبًى; (AO, T, S, Msb;) before which earlier state they are called سِرْوَة [or rather سِرْء]: (A'Obeyd, T, Msb: [see also جَرَادٌ:] or locusts when they become light, or active, so as to fly; thus accord. to AO, and IAth says the like thereof: (TA:) or locusts when they have wings, and almost fly, before they raise themselves and fly; thus says As: (S:) or locusts when they have become divested of the [changing] colours, and are becoming in a state of transition to redness. (As, K, TA.) — — And A sort of insects resembling بَعُوض [or gnats], that do not bite, (AO, S, Msb, K,) nor hurt, (AO, S, Msb,) by reason of their weakness. (AO, S, K.) — — And, (S, Msb, K,) accord. to As, (S,) or AO, (Msb,) as being likened to the locusts thus termed, (S, Msb,) applied to men, (S, Msb, K,) meaning (tropical:) A mixed multitude of men; as also ↓ غَاغَةٌ: (S and K in art. غو:) or the سَفِلَة [i. e. low, base, vile, ignoble, mean, or sordid; or lowest or lower, basest or baser, &c.;] of men; and such as haste to do evil: and it may be from the signification here following, because of the muchness of their clamour, or confused noise, and vociferation. (TA.) — — [Like غَوْغَا in Pers., and probably from this latter, if the converse be not the case,] it signifies also Clamour, and a confusion of cries or shouts or noises. (TA.) غول 1 غَالَهُ, (S, Mgh, O, Msb, K,) aor. يَغُولُهُ, (Msb, TA,) inf. n. غَوْلٌ, (Mgh, Msb, TA,) He, or it, [accord. to the TA said of a thing,] destroyed him; (Lth, Mgh, Msb, K;) as also ↓ اغتالهُ: (K:) and (K) it (a thing, S, O) took him, seized him, or took him away, unexpectedly, at unawares, or from an unknown quarter; (S, O, K;) and so ↓ اغتالهُ: (S: [see also an ex. of this latter voce خَرُوجٌ:]) and accord. to IAar, غال الشَّىْءُ زَيْدًا signifies The thing took away Zeyd. (TA.) One says, ↓ غَالَتْهُ غُولٌ A [cause of] destruction destroyed him: (K, TA:) or [destroyed him so that it was not known whither he had gone away; for] it is said of one who has fallen into destruction (S, TA) and it is not known whither he has gone away: (TA:) and it also signifies Death or the decree of death [destroyed him, or took him away]. (TA.) One says also when persons have perished in a land, غَالَتْهُمْ تِلْكَ الأَرْضُ [That land caused them, or has caused them, to perish in it]: and تَغَوَّلَتِ ↓ الأَرْضُ بِفُلَانٍ means The land caused such a one to perish; and to pursue a course that led him astray. (TA.) And one says of a land (أَرْض), تَغُولُ السَّابِلَةَ, meaning It casts away the travellers, or wayfarers; causes them to fall, or drop down; and removes them far away. (TA.) — — غَالَتِ الخَمْرُ فُلَانًا means (assumed tropical:) The wine that he had drunk deprived such a one of his reason: or, of the soundness of his body: (AHeyth, TA:) [or corrupted, or vitiated, him; for] غَالَهُ, aor. يَغُولُهُ, signifies أَفْسَدَهُ; (Ksh and Bd in xxxvii. 46;) as well as أَهْلَكَهُ: (Ksh, ibid:) and a poet, cited by AO, says, وَمَا زَالَتِ الكَأْسُ تَغْتَالُنَا (assumed tropical:) [And the cup of wine caused not to deprive us of our reason]. (S, O.) — — تَغُولُ الثِّيَابَ فَتَقْصُرُ عَنْهَا is said of a tall woman [app. as meaning She exceeds the measure of the clothes, so that they are too short for her]: such a woman is said to be ↓ ذَاتُ غَوْلٍ. (TA.) — — And one says, مَا غَالَكَ عَنَّا i. e. What withheld, or debarred, or has withheld or debarred, thee from us? (O.) — — And غُلْتُهُ, inf. n. غِيَالَةٌ and غِيَالٌ and غُؤُولٌ, signifies I stole it. (O and TA in art. غيل [though belonging to art. غول].) 2 فَلَاةٌ تُغَوِّلُ, inf. n. تَغْوِيلٌ, [A desert, or water-less desert,] of which the roads, or ways, are unapparent, so that it causes the people thereof [who traverse it] to go astray. (TA.) 3 مُغَاوَلَةٌ is syn. with مُبَادَرَةٌ [The hastening, making haste, or striving to be first or beforehand, in doing or attaining or obtaining a thing], (S, O, K, TA,) [or] in journeying, &c. (TA.) Jereer says, (S, O,) or El-Akhtal, (so in the TA,) mentioning a man upon whom horsemen had made a sudden attack, (S, TA,) عَايَنْتُ مُشْعِلَةَ الرِعَالِ كَأَنَّهَا طَيْرٌ تُغَاوِلُ فِى شَمَامٍ وُكُورَا [I saw those that were spreading themselves of the small parties of horsemen, as though they were birds hastening to nests in (the mountain of) Shemám]. (S, O, TA.) And it is related in a trad. of 'Ammár, that he was brief in prayer, and said, كُنْتُ أُغَاوِلُ حَاجَةً لِى [I was hastening to accomplish a want that I had]. (TA.) And in a trad. of Keys Ibn-'Ásim, [it is related that he said,] كُنْتُ أُغَاوِلُهُمْ فِى الجَاهِلِيَّةِ i. e. I used to strive to be beforehand with them (أُبَادِرُهُمْ) in making a sudden attack or incursion, and in doing mischief, [in the Time of Ignorance:] or, as some relate it, it is with ر [i. e. كُنْتُ أُغَاوِرُهُمْ I used to make sudden attacks or incursions upon them]. (TA.) 5 تَغَوُّلٌ is syn. with تَلَوُّنٌ [which primarily signifies The becoming altered in colour; but here, the varying in state or condition, or in form or appearance; or, agreeably with explanations of its verb by Esh-Shereeshee, (cited in Har p. 480,) the becoming altered in state or condition; and the becoming of various sorts or species]. (S, O, K.) One

says, تغوّلت المَرْأَةُ, meaning تلوّنت [The woman varied in state or condition, or in form or appearance, &c.]: (S, O, TA:) and in like manner تغوّلت is said of the غُول [q. v.]. (TA.) And The woman made herself to be like the غُول. (TA.) And تَغَوُّلُ الفَلَاةِ means The dubious, and varying, state or condition, of the desert, or waterless desert. (TA.) And one says also, تغوّل الأَمْرُ (tropical:) The affair, or case, became altered so as to be unknown; [for تَنَاكَرَ, in my original, I read تَنَكَّرَ;] and became dubious, or confused. (TA.) — — And تغوّلت الأَرْضُ بِفُلَانٍ: see 1, former half. — — And تَغَوَّلَتْهُمُ الغُولُ is said of them who have been made to deviate from, miss, or lose, the right way [by the غُول; i. e. it means The غول made them to deviate &c.]. (TA.) 6 تَغَاوَلُوا i. q. تَبَادَرُوا i. e. They hastened together; vied, or strove, one with another, in hastening; made haste to be, or get, before one another; strove, one with another, to be first, or beforehand, (comp. 3:) expl. by Freytag as meaning " sese invicem studuerunt capere. "] 8 اغتالهُ: see 1, first sentence, in two places. — — Also (S) He slew him (S, Mgh, O, Msb) covertly (S, * Mgh, O *) or on an occasion of inadvertence; (S, * O, * Msb;) syn. ↓ قَتَلَهُ غِيلَةً. (S, Mgh, O.) — — See also 1, latter half. — — لَا يَغْتَالُهُ الشَّبَعُ, said of a hawk, (S, O, TA,) &c., (TA,) signifies (tropical:) Satiety will not deprive him of his strength, (S, O, TA,) and his vehemence of flight: meaning that he will not become satiated: (TA:) [it is said that] it occurs in a verse of Zuheyr, [but I do not find it in his Deewán,] describing a hawk. (S, O, TA.) — — هٰذِهِ أَرْضٌ تَغْتَالُ المَشْىَ means (assumed tropical:) This is a land that renders unapparent in it the footing, or marching, [of travellers,] by reason of its far extent and its width: an ex. of the verb [in this sense] occurs in a verse of El-'Ajjáj cited voce نِيَاطٌ, in art. نوط. (S, O.) — [And Freytag adds, in art. غيل, the two following significations: the former, or both, from the Deewán of the Hudhalees: He overtook him in running: (compare 3 and 6 in this art.:) — and He filled it so that the space became too contracted to take, or hold.] غَوْلٌ Far extent of a desert, or waterless desert; (S, O, TA;) because it destroys him who passes along in it: (S, TA:) or of a land; because it casts away the travellers, or wayfarers, causes them to fall, or drop down, and removes them far away: and accord. to Lh, it is said of a land when one journeys in it without stopping. (TA.) One says, مَا أَبْعَدَ غَوْلَ هٰذِهِ الأَرْضِ How far is the extent of this land! and إِنَّهَا لَبَعِيدَةُ الغَوْلِ [Verily it is far in extent]. (ISh, TA.) And أَرْضٌ ذَاتُ غَوْلٍ A land far extending, though in the view of the eye of little extent: (IKh, TA:) and غَيِّلٌ applied to land is said to have the same meaning. (TA in art. غيل.) And أَغْوَالُ الأَرْضِ [in which اغوال is app. pl. of غَوْلٌ] signifies The extremities of the land. (TA.) — — اِمْرَأَةٌ ذَاتُ غَوْلٍ A tall woman. (TA.) See 1, last sentence but two. [And see also غَيِّلَةٌ, voce غَيِّلٌ, in art. غيل.] — — [ناقة غول النجآء is a phrase mentioned without any indication of the meaning in the TA: perhaps نَاقَةُ غَوْلِ النَّجَآءِ, and signifying A she-camel of an exceeding degree of swiftness.] — In the saying in the Kur [xxxvii. 46], لَا فِيهَا غَوْلٌ, [referring to the wine of Paradise,] it means The evil result of headache; because it is said in another place, [lvi. 19,] لَا يُصَدَّعُونَ عَنْهَا: (S, O, TA:) or it [there] means [simply] headache: or intoxication: (K, TA:) thus some expl. it as used in that instance: (TA:) or, as expl. by AO, it there means privation of the intellectual faculties. (S, O, TA.) — — See also غُولٌ, latter half. — — Also Distress, trouble, or molestation: (K, TA:) thus expl. by some as used in the Kur ubi suprà. (TA.) — — And Unfaithfulness; or unfaithful acting. (TA.) — — أَتَى غَوْلًا ↓ غَائِلَةً means He did a cunning, bad, action. (K.) — Also Much earth. (S, O, K.) Hence the phrase غَوْلًا مِنَ الرَّمْلِ, [app. meaning A large quantity of sand,] in a verse of Lebeed. (S, O.) — — And A collection of [the trees called] طَلْح, (K, TA,) with which nothing participates. (TA.) — — And A low, or depressed, part of the earth, or of land. (K.) غُولٌ A kind of [goblin,] demon, devil, or jinnee, which, the Arabs assert, appears to men in the desert, assuming various forms, causing them to wander from the way, and destroying them; (JM, and TA * on the authority of IAth;) but this the Prophet denied, saying, لَا غُولَ; by which, however, accord. to some, he did not mean to deny the existence of the غول, but only the assertion of the Arabs respecting its assuming various forms and its being able to cause any one to go astray: (IAth, JM, * TA:) i. q. سِعْلَاةٌ [q. v.]: or a sort of سِعْلَاة: (S, O, Msb:) or a male jinnee; the female being called سِعْلَاة: (Abu-l-Wefee ElAarábee, TA:) pl. [of pauc.] أَغْوَالٌ and [of mult.] غِيلَانٌ (S, O, Msb, K) and غِوَلَةٌ: (O, TA:) and it signifies also an enchantress of the jinn: (K:) and a demon, or devil, that eats men: (En-Nadr, O, K:) or any jinnee, or devil, or animal of prey, that destroys a man: (TA:) or a certain beast, (K, TA,) terrible [in appearance], having tusks, or fangs, (TA,) seen by the Arabs, and known by them; and killed by Taäbbata Sharrà: (K, TA:) and such as varies in form or appearance, of the enchanters and of the jinn; (K, TA;) on his doing which, as is said in a trad., one should hastily utter the call to prayer, to prevent his mischief by the mention of God: (TA:) or anything by reason of which the intellect departs; as also ↓ غَوْلٌ: (K:) and anything that takes a man unexpectedly and destroys him: (S, O, Msb:) [whence] one says, الغَضَبُ غُولُ الحِلْمِ Anger [is that which] destroys, and does away with, forbearance, or clemency. (S, O.) — — Also Destruction: [or a cause thereof:] and death; or the decree of death. (K.) See 1, second sentence. — — And A calamity, or misfortune; (K, TA;) as also ↓ غَائِلَةٌ; (TA;) of which latter the pl. in this sense is غَوَائِلُ; (K, * TA;) thus mentioned by Ks. (Msb.) — — And A serpent: pl. أَغْوَالٌ: (K:) accord. to Az, the Arabs call serpents أَغْوَال; and thus this word is said to mean in the verse of Imra-el-Keys, لَيَقْتُلَنِى وَالمَشْرَفِىُّ مُضَاجِعِى وَمَسْنُونَةٌ زُرْقٌ كَأَنْيَابِ أَغْوَالِ [To slay me, while the Meshrefee sword was my bedfellow, and so were sharpened, polished arrowheads, like the fangs of serpents]: (O, TA: *) but AHát says that this is meant as an exaggeration: (TA:) and it is said that the poet here means devils. (O, TA.) غِيلَةٌ The slaying covertly, (Mgh,) or on an occasion of inadvertence; a subst. from اِغْتَالَهُ: (Msb:) originally with و [i. e. غِوْلَةٌ]. (S.) See 8: and see also art. غيل. غَوْلَانٌ A plant of the [kind called] حَمْض, (A'Obeyd, AHn, S, O, K,) like the أُشْنَان [i. e. kali, or glasswort], (K,) or, accord. to AHn, resembling the عُنْظُوَان [which is described as a plant of the حَمْض, or, as some say, the best of the أُشْنَان], except that it is more slender; and it is a pasture. (TA.) — Also sing. of غَوَالِينُ, which signifies [The ribs of a ship or boat, i. e.] the things that resemble the ضُلُوع in a ship or boat. (AA, O, TA.) غَائِلٌ [act. part. n. of 1]. — — [Hence,] أَرْضٌ غَائِلَةُ النِّطَآءِ A land that destroys its inhabitant by reason of its far extent. (TA.) — — And غَائِلَةٌ [as an epithet applied to a fem. n.] signifies Caused to become absent, or to disappear; hidden, or concealed: or stolen. (ISh, TA.) غَائِلَةٌ [as a subst.] Bad, or corrupt, conduct; and evil, or mischief. (Msb.) See also غَوْلٌ, last quarter. [And see art. غيل.] — — And [particularly] Wickedness, or disobedience, of a slave; and his running away; (Mgh in art. عدو, and Msb;) and the like thereof: pl. غَوَائِلُ. (Msb.) — — And [hence, perhaps, (as denoting a cause for reclaiming the price of a slave,) it is said that] it signifies A right which another than the seller has to the possession of a slave, whereby the sale is annulled, and the seller is obliged to return the price to the purchaser. (TA. voce خِبْثَةٌ.) — — See also غُولٌ, latter half. — — [Its pl.] غَوَائِلُ also signifies Places of destruction. (TA.) — — And you say, أَخَافُ غَائِلَتَهُ, meaning I fear the result, and the evil, or mischief, thereof. (TA.) — Also A hole, or perforation, of a watering-trough, or tank, (IAar, O, K, * TA,) that causes the water

to pass away: (TA:) pl. غَوَائِلُ. (IAar, O, TA.) عَيْشٌ غُوَّلٌ: see أَغْوَلُ. أَرْضٌ غَيِّلَةٌ A land far extending. (Lh, TA.) [Mentioned also in art. غيل.] أَغْوَلُ [More, and most, destructive]. One says, أَيَّةُ غُولٍ أَغْوَلُ مِنَ الغَضَبِ [What destroyer is more destructive than anger?]. (S, O: immediately following the explanation of the saying, الغَضَبُ غُولُ الحِلْمِ.) — — [Hence, perhaps,] عَيْشٌ أَغْوَلُ A soft, or plentiful and easy, life; (Ibn-'Abbád, O, K;) as also ↓ غُوَّلٌ. (K.) مِغْوَلٌ [primarily] An instrument with which a thing is destroyed. (Ham p. 648.) — — And [hence] used as meaning A knife: and in common acceptation, a knife that is put in the midst of a whip which is as a sheath to it: (Ham ibid.:) a knife to which a whip is a sheath: (Mgh:) or a slender sword, having a flat back (لَهُ قَفًا), (S, O, Msb,) like the knife, (Msb,) the sheath of which is like the whip: (S, O:) or an iron [weapon] that is put within a whip, which thus becomes to it a sheath: (K:) or a whip in the interior of which is a sword: (A'Obeyd, TA:) said to be thus called because its owner destroys with it his enemy unexpectedly: pl. مَغَاوِلُ: (TA:) and a thing like a مِشْمَل [or short and slender sword over which a man covers himself with his garment], except that it is more slender, and longer: (K:) and a long نَصْل [or blade], (AHn, K, TA,) of little breadth, thick in the مَتْن [which generally means the part in the middle of which is the ridge, but may here mean the back]: (AHn, TA:) or a short sword which a man wears inwrapped beneath his clothes: (TA:) or a slender sword, having a flat back (لَهُ قَفًا): (K:) or a slender iron [weapon], having a sharp edge and a flat back (وَقَفًا), which the assassin binds upon his waist in order that he may therewith destroy men. (TA.) — — [Hence,] فَرَسٌ ذَاتُ مِغْوَلٍ (tropical:) A mare having a quality, or faculty, of outstripping: (O, K, TA:) as though she destroyed the [other] horses so that they fell short of reaching her. (TA.) نَزَلُوا مُغَاوِلِينَ, occurring in a trad. respecting the lie [that was uttered against 'Áïsheh, to which allusion is made in the Kur xxiv. 11], means They alighted [after] going far in the journeying. (TA.) غوى: see غو غى 1 ◌3غف see what next follows. 2 غَيَّيْتُ غَايَةً, (S, K, TA,) inf. n. تَغْيِيَةٌ; (TA;) [in the CK ↓ غَيَيْتُهَا, which is wrong, unless they said thus as well as غَيَّيْتُهَا, like as they say رَيَيْتُ رَايَةً as well as رَيَّيْتُهَا;] and ↓ أَغْيَيْتُهَا; (S, K, TA; but in the last as not found in the K;) I set up the banner, or standard; (S, K, TA;) from A'Obeyd. (S.) — — And غَيَّى لِلْقَوْمِ He set up a banner, or standard, for the people, or party: or he made it for them. (TA.) — — And غَيَّتِ الطَّيْرُ The birds flapped their wings, or fluttered, in the air, without moving from their place; or did thus around a thing, desiring to alight upon it; syn. رَفْرَفَتْ. (TA.) [See also 6.] — غَيَّيْتُ غَايَةً signifies [also] بَيَّنْتُهَا [i. e. I made apparent, or manifest, or known, an utmost, or extreme, extent, term, limit, or the like; or I set it]. (Msb.) 3 غَايَا القَوْمُ فَوْقَ رَأْسِ فُلَانٍ بِالسَّيْفِ [The people, or party, acted with the sword above the head of such a one] as though they shadowed him with it; [i. e., flourished it above his head;] from As; (S, K; *) inf. n. مُغَايَاةٌ. (TA.) 4 أَغْىَ◌3 see 2. — — أَغْيَا السَحَابُ The clouds were, or became, stationary, (K, TA,) عَلَيْهِ upon, or over, him, or it; shadowing him, or it. (TA.) — — اغيا الرَّجُلُ The man attained the utmost limit, or reach, in eminence, or nobility, and in command: and in like manner, الفَرَسُ فِى سِبَاقِهِ [the horse in his contending in a race]. (IKtt, TA.) 6 تَغَايَتِ الطَّيْرُ عَلَى الشَّىْءِ The birds hovered, or circled, round about the thing. (TA.) [See also 2.] — تَغَايَوْا عَلَيْهِ حَتَّى قَتَلُوهُ, signifies the same as تَغَاوَوْا. (TA.) [See the latter, in art. غو or غوى.] غَىٌّ: see art. غو or غوى. غَيَّةٌ and غِيَّةٌ: see art. غو or غوى. غَيَّانُ: see art. غو or غوى. غَاىٌ: see the next paragraph, in two places. غَايَةٌ, originally غيية [i. e. غَيَيَةٌ], (TA,) The utmost, or extreme, extent, term, limit, point, or reach; or the extremity; of a thing; (MA, KL, PS;) in respect of time and of place; (MA, PS;) syn. مَدًى, (S, Msb, K, TA,) and مُنْتَهًى: (M, TA:) pl. ↓ غَاىٌ, (S, Msb, K, *) [or rather this is a coll. gen. n.,] and [the pl. properly so termed is] غَايَاتٌ. (Msb.) [Hence, A goal to which racers run; as is indicated in the TA. And A scope; an object to be reached or accomplished, or that one has in view. And The ultimate object or intent of an action or a saying. And The ultimate import of a word: thus in the phrase, يُطْلَقُ بِاعْتِبَارِ غَايَتِهِ It is used with regard, or respect, to its ultimate import: opposed in this sense to مَبْدَأٌ. And The utmost degree, maximum, climax, or acme, that is, or may be, attained.] And The utmost of one's power or ability, i. e., of one's deed: thus in the saying, غَايَتُكَ أَنْ تَفْعَلَ كَذَا [The utmost of thy power or ability, or of thy deed, is, or will be, thy doing such a thing]. (Msb.) [And A person or thing, and persons or things, superlative, or consummate, in eminence or baseness, in goodness or evilness; that has, or have, attained the utmost degree therein. And, applied to a medicine, &c., Possessing the utmost efficacy, or efficiency, لِكَذَا for such a thing.] — — [Also, like مَدًى, A space that is, or that is to be, traversed; or an extent, or the space between two points or limits: whence إِبْتِدَآءُ غَايَةٍ, and إِنْتِهَآءُ غَايَةٍ, The beginning, and the end, of a space between two points or limits.] — — And i. q. غَلْوَةٌ, meaning [A bow-shot; or] a shot of an arrow to the utmost possible distance. (Msb in art. غلو.) — Also A banner, or standard: (S, Msb, K:) pl. غَايَاتٌ (Msb, TA) and [coll. gen. n.] ↓ غَاىٌ. (K, TA.) — — And A banner (رَايَة) which the vintner used to raise [or set up] in order that he might be known to be a seller of wine. (TA.) [See an ex. voce عُقَابٌ.] — — And A cloud that is alone; apart from others: or that is falling, or alighting. (TA.) — — And Birds flapping their wings, or fluttering, in the air, without moving from their place; or doing thus around a thing, desiring to alight upon it. (TA. [See 2.]) — — And The قصبة [app. قَصَبَة, generally meaning reed, or cane, but what is meant by it here I know not,] with which small birds (عَصَافِير) are taken, or caught, or sought to be taken or caught. (TA.) غَائِىٌّ [the rel. n. of غَايَةٌ]. العِلَّةُ الغَائِيَّةُ, with the scholastic theologians, means The final cause. (TA.) غَيَايَةٌ The light of the rays of the sun; (S, K;) not the rays themselves: (S:) or, as some say, the shade of the sun [i. e. the shade that is cast by the sun] in the morning and in the evening: (TA:) pl. غَيَايَاتٌ. (S, TA.) — — And Anything that shades a man, over his head, such as a cloud, (AA, S, K,) and dust, and darkness, and the like. (AA, S.) — — And The bottom of a well; (S, K;) like غَيَابَةٌ. (S.) غَيَايَآءُ A man heavy in spirit; as though he were a dark, dense shadow, in which is no brightness. (TA.) المُغَيًّا That to which a limit is set, or put: so in the saying, الغَايَةُ لَا تَدْخُلُ فِى المُغَيَّا [The limit shall not enter into, or be included in, that to which the limit is set]. (Mgh.) [And,] as used by the lawyers and the scholastic theologians, The end of the غَايَة [or space between two points or limits]: a post-classical term. (TA.) غيب 1 غَابَ, (S, O, Mgh, Msb, TA,) aor. يَغِيبُ, (Msb,) inf. n. غَيْبَةٌ [the most common form] (S, O, Mgh, Msb, K) and غَيْبٌ (S, O, Msb, K) and غَيَابٌ, (S, O,) or غِيَابٌ, (Msb, K,) and غُيُوبٌ (S, O, Msb, K) and غُيُوبَةٌ (O, K) and غَيْبُوبَةٌ, (O, K,) accord. to some of the measure فَعْلُولَةٌ, but accord. to others of the measure فَيْعُلُولَةٌ i. e. originally غَيْبُوبَةٌ, (MF,) and مَغِيبٌ (S, O, Msb, K) and مَغَابٌ; (K;) and ↓ تغيّب; (Msb, K;) He, or it, was, or became, absent; غَابَ being the contr. of حَضَرَ; (S and K in art. حضر;) or distant, or remote; (Mgh;) or hidden, concealed, or unapparent; (TA;) [or absent from the range, or beyond the reach, of perception by sense, or of mental perception: see غَيْبٌ.] You say, غاب عَنْهُ, inf. n. غَيْبَةٌ (S, Mgh, TA) &c., as above, (S, TA,) He, or it, was, or became, [absent from him; or] distant, or remote, from him; (Mgh;) or hidden, or concealed, from him; [&c.;] as also ↓ تغيّب. (TA.) And أَوْحَشَتْنِى غَيْبَةُ فُلَانٍ [The absence of such a one has made me to feel lonely]: and أَطَلْتَ غَيْبَتَكَ [Thou hast made thine absence to be long]. (A.) And ↓ أَنَا مَعَكُمْ لَا أُغَايِبُكُمْ [I am with you: I will

not be absent from you]. (A.) And بَنُو فُلَانٍ ↓ أَحْيَانًا يَشْهَدُونَ أَحْيَانًا وَيَتَغَايَبُونَ (ISk, S, TA) i. e. [The sons of such a one are present sometimes] and are absent (يَغِيبُونَ) sometimes: but one does not say ↓ يَتَغَيَّبُونَ [unless with عَنْ following it]: (TA:) [it seems, however, that يتغيّبون, here, is a mistranscription for يَتَغَيَّبُونَنَا or the like; for] one says, عَنِّى فُلَانٌ ↓ تغيّب [Such a one was, or became, absent from me; or absented himself from me]; (S, K, * TA;) and ↓ تَغَيَّبَنِى also in a case of necessity in verse, (S, K, TA,) but not in any other case, (K, TA,) accord. to the generality of authorities except the Koofees: (TA:) Imra-el-Keys says, فَظَلَّ لَنَا يَوْمٌ لَذِيذٌ بِنَعْمَةٍ فَقُلْ فِى مَقِيلٍ نَحْسُهُ مُتَغَيِّبِى [thus in my copies of the S and in the TA; but we should read مُتَغَيِّبِ, whether it mean مُتَغَيِّبِى or not, as is shown by what follows: the verse may be rendered, So a delightful day, with ease and comfort, betided us: and say thou, of a place of midday-sleep whereof the ill luck was absent from me,. . .]: but Fr says that the word متغيّب is marfooa, [i. e. that the right reading is مُتَغَيِّبُ, meaning simply absent,] that the verse is مُكْفَأ [or made faulty in the termination], and that it is not allowable to make that word refer to مَقِيلٍ, like as it is not allowable to say مَرَرْتُ بِرَجُلٍ أَبُوهُ قَائِمٍ. (S, TA. [One might be tempted to suppose that we should read فَقِلْ; but this would not suit the context, which see in Ahlwardt's " Divans of the six ancient Arabic poets," p. 119.]) — — [غاب, inf. n. غَيْبَةٌ, is also said of the mind (القَلْب), meaning (assumed tropical:) It was, or became, absent. The inf. n. (غَيْبَةٌ) is often used as meaning (assumed tropical:) Absence of mind; and particularly, from self and others by its being exclusively occupied by the contemplation of divine things: see an ex. voce شَوًى; and another voce سَكِينَةٌ.] — — مَا غَابَ عَنْهُ ابْنُ أَبِى قُحَافَةَ (assumed tropical:) [Ibn-Abee-Koháfeh was not a stranger to it, i. e. was not unacquainted with it,] occurs in a trad. respecting a satirical saying of Hassán against [the tribe of] Kureysh; meaning that Aboo-Bekr [the son of Aboo-Koháfeh] was skilled in genealogies and traditions, and that it was he who instructed Hassán. (TA.) — — And one says also, غاب الرَّجُلُ, inf. n. غَيْبٌ and مَغِيبٌ; and ↓ تغيّب; The man journeyed; and went away, or far away. (TA.) — — And غابت الشَّمْسُ, (S, Mgh, Msb, TA,) inf. n. غِيَابٌ and غَيْبُوبَةٌ (Mgh, Msb, TA) and غَيْبَةٌ (Mgh) and غُيُوبٌ and غُيُوبَةٌ and مَغِيبٌ; (TA;) and ↓ تغيّبت; (Msb;) The sun set: (S, Msb, TA:) and the like is also said of the moon, (Msb,) and of other celestial bodies. (TA.) — — And غاب الشَّىْءُ فِى الشَّىْءِ, inf. n. غِيَابَةٌ and غُيُوبَةٌ and غِيَابٌ and غَيَابٌ and غِيبَةٌ, [The thing became hidden, or concealed, in the thing.] (K.) — See also 8, in two places.

2 غيّبهُ (S, Msb, TA) He caused him, or it, to become absent, or to disappear; or he hid, or concealed, it, عَنْهُ from him. (TA.) See also غَيَابٌ. — — And see 8. 3 مُغَايَبَةٌ signifies The being absent, &c., one from the other. (KL.) See also 1, former half. — — Also The addressing words to another [in his absence,] not in his presence, not face to face; (KL;) contr. of مُخَاطَبَةٌ. (S, TA.) [You say, اغابت, inf. n. as above, He held a verbal communication with him in his absence, i. e. by means of a letter or letters, or by a messenger or messengers.] 4 اغابت She (a woman) had her husband, (S, Msb, TA,) or one of her family, (TA,) absent from her. (S, Msb, TA.) 5 تَغَيَّبَ see 1, in seven places. — — The inf. n. تَغَيُّبٌ occurring in a trad. respecting the contract for the sale of a slave means The selling a stray slave, or one who has been found and whose owner is not known. (L, TA.) 6 تَغَايَبَ see 1, former half. 8 اغتابهُ [He spoke evil of him; or did so in his absence, i. e. backbit him; (the latter being obviously the primary signification;) not always, though generally, meaning with truth:] he spoke evil of him in his absence; (TA;) or said of him, in his absence, what would grieve him (S, TA) if he heard it; (S;) with truth: (S, TA:) he carped at him behind the back, or in absence, by saying what would grieve him, (بِمَا ↓ تَنَاوَلَهُ بِظَهْرِ الغَيْبِ يَسُوؤُهُ,) of what was [reprehensible] in him: (TA:) or he spoke of him imputing to him what he disliked, of vices, or faults, with truth: (Msb:) when the charge is false, it is termed بُهْتَانٌ: (S, Msb, TA:) or he attributed, or imputed, to him a vice, or fault, or the like; and mentioned him with what was in him of evil; (K, TA;) or said of him what would grieve him: (TA:) and ↓ غَابَهُ signifies the same: (K, TA:) [so does ↓ غيّبهُ: (see Ksh in civ. 1:) that اغتابهُ does not always signify he spoke evil of him, or the like, in his absence, appears from several instances, such as the phrases المُغْتَابُ فِى الوَجْهِ (K in art. لمز) and المُغْتَابُونَ بِالحَضْرَةِ (IAar, TA in that art.): nor does it always signify he spoke evil of him, or the like, with truth; for the verb is used in the Ksh and by Bd and Jel in civ. 1 having for its object the Prophet:] IAar says that ↓ غاب is syn. with اغتاب, and signifies he mentioned a man with the imputation of good or of evil. (TA.) [It may also mean He expressed, or signified, an evil opinion of him by making signs with the side of the mouth, or with the eye, or with the head, or otherwise; as is indicated in the TA in arts. لمز and همز.] غَابٌ: see غَابَةٌ, in three places. غَيْبٌ Whatever is absent, or hidden, from one; (S, A, Msb, K, TA;) as though it were an inf. n. used in the sense of the act. part. n. [in which the meaning of a subst. is predominant]; (TA;) and so ↓ غَائِبٌ, which [in this sense] is a subst., like كَاهِلٌ, (K, TA,) or an act. part. n. used in the sense of a subst.: (MF:) anything that is absent, or hidden, from the eyes; invisible, unseen, or unapparent; whether it be, or be not, perceived in the heart, or mind: (IAar, TA:) [or anything unperceivable; absent from the range, or beyond the reach, of perception by sense, or of mental perception; or undiscoverable unless by means of divine revelation; a mystery, or secret, such as an event of futurity;] a thing that has been hidden from men, and with which the Prophet has acquainted them, of the events of the resurrection and of Paradise and of Hell &c.; thus in the Kur ii. 2; (Zj, TA;) and [hence] Zj explains الغَيْب as meaning, in the Kur lxxxi. 24, that which has been revealed: (TA in art. ضن:) pl. غُيُوبٌ. (Msb.) [See also the Ksh and Bd in ii. 2.] [Hence, عَالَمُ الغَيْبِ The world of the unseen; the invisible world.] And [hence also] one says, رَجَمَ بِالغَيْبِ [and قَذَفَ بِالغَيْبِ (see art. قذف)] He spoke of that which he did not know: (Ham p. 494:) and قَالَ رَجْمًا بِالغَيْبِ He said conjecturally, [or speaking of that which was hidden from him or unknown by him,] without evidence, and without proof. (Msb in art. رجم, q. v.) — — And (assumed tropical:) Doubt, or a doubting: (K:) but some disapprove this: some regard it as tropical: and some pronounce it correct: (MF, TA:) pl. غِيَابٌ and غُيُوبٌ. (K.) A poet says, أَنْتَ نَبِىٌّ تَعْلَمُ الغِيَابَا لَا قَائِلًا إِفْكًا وَلَا مُرْتَابَا [Thou art a prophet, knowing doubts, or things doubted; not saying a lie, nor a thing suspected: or, more probably, the meaning is, the things unseen]. (TA.) — — Also A place, in the ground, that hides, or conceals, one: (TA:) a low, or depressed, place in the ground, or in a tract of land: (S, K, TA:) or any place such that one knows not what is in it: and a place such that one knows not what is behind it: (Sh, TA:) pl. غُيُوبٌ. (TA.) Hence the phrase عَنْ ظَهْرِ غَيْبٍ in a verse of Lebeed cited voce ظَهْرٌ, q. v. (TA.) [Hence also] one says, سَمِعْتُ صَوْتًا مِنْ وَرَآءِ الغَيْبِ i. e. [I heard a sound, or voice,] from [behind] a place that I saw not. (A, TA.) And تَنَاوَلَهُ بِظَهْرِ الغَيْبِ بِمَا يَسُوؤُهُ: see 8. And تَكَلَّمَ بِهِ عَنْ ظَهْرِ غَيْبٍ (A) or عَنْ ظَهْرِ الغَيْبِ (TA, and A and O in art. ظهر) [app. He spoke of it by memory; in the absence of a book or the like; as one says in modern Arabic, عَلَى الغَائِبِ. See also ظَهْرٌ.] — — Also The خَمْصَة [i. e. pit, or depression, as is shown by what here follows, (thus in the A, and in the Ksh in ii. 2, in the TA حُفْرَة, which has a similar meaning,)] that is in the place where the kidney is situate, (Ksh, A, TA,) and which swells up when the beast becomes big in the belly: so says ISh: (Ksh ubi suprà:) or the خَمْصَة that is next to the kidney: (Bd in ii. 2: [De Sacy doubted respecting its meaning, but conjectured that it might be

thus: see his Anthol. Gramm. Arabe p. 55:]) pl. غُيُوبٌ: one says, شَرِبَتِ الدَّابَّةُ حَتَّى وَارَتْ غُيُوبَ كُلَاهَا, (ISh, Ksh ubi suprà, A, TA,) meaning هُزُومَهَا [i. e. The beast drank until it concealed the pits of its kidneys]. (A, TA.) — — And Fat: (K, TA:) i. e. the fat of the ثَرْب [q. v.] of a sheep or goat: so called because it is hidden from the eye. (TA.) — See also غَائِبٌ. غَيَبٌ: see غَائِبٌ, in two places. غَابَةٌ is originally [غَيَبَةٌ] of the measure فَعَلَةٌ, with fet-h to the ع. (Msb.) It signifies A low, or depressed, place, or a hollow in the ground, (El-Hawázinee, K, TA,) before which, or in the way to which, (دُونَهَا,) is an eminence. (El-Hawá- zinee, TA.) — — And (K) i. q. أَجَمَةٌ: (S, K, TA:) [i. e.] A bed of canes or reeds: (AHn, Msb, TA:) and [a thicket, wood, or forest; like أَجَمَةٌ;] a collection of trees, (AHn, ISd, TA,) densely disposed; so called because it conceals what is in it: (ISd, TA:) or a tall أَجَمَة, having high, or very high, extremities [app. to its canes or reeds]: (TA:) pl. غَابَاتٌ (Msb, TA) and [coll. gen. n.] ↓ غَابٌ. (S, Msb, TA.) — — And (assumed tropical:) A long spear (K, TA) that has extremities like those of the أَجَمَة [expl. above]: (TA:) [but I think that this addition in the TA correctly applies to غَابَةٌ signifying a number of spears, like a bed of canes or reeds, or like a forest; agreeably with two of the explanations here following:] or a spear that quivers in the wind: (K, TA:) or (tropical:) numerous spears, like abundant and dense trees: (A:) or an assemblage of spears; app. so called as being likened to a غابة meaning an أَجَمَة of dense trees: (ISd, TA:) pl. غَابَات and [coll. gen. n.] ↓ غَابٌ. (TA.) One says, أَتَوْنَا فِى غَابَةٍ i. e. (tropical:) [They came to us] amid numerous spears, like abundant and dense trees: (A:) or غابة may be used in this case in the sense here following. (TA.) — — And A company, or congregated body, of men: (Aboo-Jábir ElAsadee, K, TA:) pl. غَابَاتٌ and [coll. gen. n.] ↓ غَابٌ. (TA.) غَيْبَةٌ an inf. n. [See 1, in several places.] — — Also, and ↓ غَيَابَةٌ, A low, or depressed, piece of land or ground: so in the phrases وَقَعْنَا فِى غَيْبَةٍ and غَيَابَةٍ [app. meaning We lighted upon a low, or depressed, piece &c.; or perhaps the meaning may be we fell into &c.]. (S.) — — See also غَيَابَةٌ. غِيبَةٌ the subst. from اِغْتَابَهُ: (Msb:) it signifies [Evil speech respecting a person; or such speech in his absence; not always, though generally, meaning with truth:] evil speech respecting a person in his absence; (TA;) or a saying of him, in his absence, what would grieve him (S, TA) if he heard it; (S;) with truth: (S, TA:) or speech respecting a person imputing to him what he dislikes, of vices, or faults, with truth: (Msb:) when it is false, it is termed بُهْتَانٌ: (S, Msb, TA:) or an imputing to a person a vice, or fault, or the like; and a mentioning him with what is in him of evil; (K, TA;) or a saying of him what would grieve him: (TA:) or it may be speech imputing good or evil. (K, * TA.) غَيَبَانٌ or غَيْبَانٌ, [accord. to different copies of the K, between which the TA does not enable us to decide with certainty, as it only states, with respect to the ى, that it is مُخَفَّفَة, which may mean either the contr. of doubled or the contr. of movent, though the former is the more general meaning, (in the TA it is said to be erroneously written in a copy of the K with a final ت instead of ن,)] and ↓ غَيَّبَانٌ, The roots of trees, (K, TA,) that are hidden from view: or, accord. to AHn, the غيبان and ↓ غيّبان and ↓ غَيَابَة, of plants, or herbage, are, with the Arabs, what the sun has not shone upon: and accord. to Aboo-Ziyád ElKilábee, the غيبان and ↓ غيّبان of plants, or herbage, and also of their roots, are what is con- cealed from the sun, so as to be not shone upon by it. (L, TA.) غَيَّبَانٌ: see the next preceding paragraph, in three places. غَيَابٌ A thing that hides, or conceals, a thing from one: (Meyd:) and hence, (Meyd, TA,) a grave; (S, Meyd, TA;) and so ↓ غَيَابَةٌ: (TA:) one says, ↓ غَيَابُهُ دُفِنَ غَيَّبَهُ (S, Meyd, TA) and ↓ غَيَابَتُهُ (TA) meaning فِى قَبْرِهِ (S, Meyd, TA) [i. e. May he be buried in his grave]: an imprecation of death against the man. (Meyd.) غَيَابَةٌ The part of anything that veils, or conceals, one. (K.) And hence, (K,) The bottom of a جُبّ [or well]; (S, K, * TA;) or this, accord. to some, is the primary signification; as also ↓ غَيْبَةٌ, accord. to one reading, in the Kur xii. 10; (TA;) [and غَيَايَةٌ;] and of a valley; (S, TA;) &c.: (TA:) pl. غَيَابَاتٌ. (K, TA.) [And A covert, or place of concealment, of birds. (See ظِلَالَةٌ.)] See also غَيَابٌ, in two places: and غَيْبَةٌ. — — And see غَيَبَانٌ. غَائِبٌ act. part. n. of 1 [signifying Absent; distant, or remote; and hidden, concealed, or unapparent; or absent from the range, or beyond the reach, of perception by sense, or of mental perception]: pl. (applied to men, K, TA) غُيَّبٌ and غُيَّابٌ (S, Msb, K) and غَائِبُونَ (K) and ↓ غَيَبٌ, (S, Mgh, K,) or rather the last is a quasi-pl. n., (TA,) and ↓ غَيْبٌ, [which is also properly speaking a quasi-pl. n.,] like صَحْبٌ: (Msb [in which غَيَبٌ is not mentioned]:) the ى in ↓ غَيَبٌ remains unchanged, notwithstanding the two fet-hahs, because it is likened to صَيَدٌ, and, although it is a pl. [in signification] and صَيَدٌ is an inf. n., it may be used as meant for an inf. n. (S, TA.) — — See also غَيْبٌ, first sentence. — — Also A run in which a horse reserves [somewhat of his force for the time of need]. (A in art. شهد: see شَاهِدٌ.) مَغِيبٌ [an inf. n.: — — and also a n. of place and of time, signifying] The place [and the time] of setting of the sun and of the moon [&c.]. (Msb.) مُغِيبٌ and مُغِيبَةٌ, (Mgh, Msb, K,) or you say مُغِيبَةٌ [only], with ة, and [in the contr. sense] مُشْهِدٌ, without ة, (IDrd, S,) and مُغْيِبٌ (K) and ↓ مُغَيِّبٌ, (TA,) A woman having her husband (or one of her family, TA) absent from her. (S, Mgh, Msb, K, TA.) مُغَيِّبٌ: see the next preceding paragraph. غيث 1 غَاثَ اللّٰهُ البِلَادَ, (S, O, Msb, K,) aor. يَغِيثُ, inf. n. غَيْثٌ, (S, O, Msb,) God watered the country, or countries, with rain. (O, Msb, TA.) And غَاثَنَا He (God) sent down rain upon us. (TA.) And غاث الغَيْثُ الأَرْضَ, (aor. and inf. n. as above, Msb,) The rain fell upon the earth. (S, O, Msb, K.) And غِيثَتِ الأَرْضُ, aor. تُغَاثُ, (S, O, Msb, K,) inf. n. as above, (S, O,) The land was watered with rain. (S, O, Msb, K.) غِيثَ القَوْمُ The people were rained upon; rain fell upon the people [or upon their land]. (TA.) And غِثْنَا مَا شِئْنَا [We were rained upon as much as we desired]: (S, O, Msb, TA:) originally غُيِثْنَا. (TA.) — — غاث النَّوْرُ (tropical:) The blossom shone. (O, K, TA.) — See also 4 in art. غوث. 2 غيّث, said of a blind man, He sought, or searched, [or groped, with the hand,] for a thing: (Kr, TA:) also written [عيّث] with [the unpointed] ع, and thus correctly, though ISd thought this latter to be a mistranscription. (TA.) 5 تغيّث He became fat: (K:) said of a camel. (TK.) غَيْثٌ inf. n. of غَاثَ [q. v.]. (S, O, Msb.) — — And [a subst.] signifying Rain: (S, A, O, Msb, K:) or rain that occupies the space of a بَرِيد [i. e. six miles, or twelve miles,] in width: (AA, O, K:) or rain that is productive of much good; [supposed to belong to art. غوث, for it is added,] because mankind are aided thereby; thus expl. in the " Sharh esh-Shifè: " pl. أَغْيَاثٌ [a pl. of pauc.] and غُيُوثٌ. (TA.) [Hence a tropical usage in a saying mentioned voce ثَجَّاجٌ.] — — And [hence] ذُبَابُ الغَيْثِ [or ذُبَابُ غَيْثٍ (see ذُبَابٌ)] lit. The fly of rain or the fly of the rain] signifies (assumed tropical:) the bee, or bees collectively: so called because the bee seeks after herbage and flowers, which are consequent upon the rain: (IAth, TA:) [for] — — غَيْثٌ signifies also (tropical:) Herbage (Lth, S, A, O, Msb, K) which grows by means of the water of the sky: (Lth, A, O, K:) called thus by the name of its cause. (Msb.) — — And (tropical:) Clouds. (S, O, TA.) [See an ex. voce فَرُوقَةٌ.] غِيَاثٌ, originally غِوَاثٌ, see in art. غوث. غَيِّثٌ i. q. عَيْلَمُ مَآءٍ [i. e. Water that is beneath a stratum of rock]. (TA.) [Hence] بِئْرٌ ذَاتُ غَيِّثٍ A well having a constant accession of water. (O, K.) — — And [hence] فَرَسٌ ذُو غَيِّثٍ (tropical:) A horse that performs, (O,) or that increases [his running], (K, TA,) run after run. (O, K, TA.) أَرْضٌ مَغِيثَةٌ, and ↓ مَغْيُوثَةٌ, (the latter being the original form, TA,) Land watered with

rain. (S, O, Msb, K.) غَيْثٌ مُغِيثٌ A general rain. (TA.) [But the epithet مُغِيثٌ evidently belongs to art. غوث; and the phrase properly signifies A rain that gives aid, or succour.] أَرْضٌ مَغْيُوثَةٌ: see مَغِيثَةٌ. غيد 1 غَيِدَ, aor. غَيَدَ, (L, K,) inf. n. غَيَدٌ, (L,) He had a bending neck, and limber sides: (L, K:) or he had a lax, or limber, neck. (L.) — — [And غَيِدَت is app. said of a young woman as meaning She was soft, or tender; or soft, or tender, and limber in the sides. (See غَيَدٌ below.) — — And غَيِدَ He was, or became, drowsy; or drowsy and with a bending of the neck. (See, again, غَيَدٌ below.)] 6 تغايد He affected a bending of his body, or he bent his body, from side to side, in his gait. (A.) And تغايدت She (a woman, L) affected a bending of her body, or bent her body, (L, K, TA,) from side to side, (TA,) in her gait, by reason of softness, or limberness. (L, K, TA.) غَادٌ A fresh, tender, juicy twig: (L:) and so غَادَةٌ applied to a tree (شَجَرَةٌ). (L, K.) — — And the latter, A soft, or tender, goodly, thin-skinned, plump, and fresh, or flourishing, young woman: (L:) or, (S, A, L, K,) as also ↓ غَيْدَآءُ, (S, A, K,) a woman, soft, or tender: (S, A:) or soft, or tender, and limber (L, K, TA) in the sides. (TA.) غِيدِ غِيدِ, or غِيدْ غِيدْ, (accord. to different copies of the K,) Hasten thou; make haste; be quick: (K:) a word of the people of Esh-Shihr. (TA.) غَيَدٌ [mentioned above as an inf. n.], in a woman, (S, K,) or in a young woman, (L,) Softness, or tenderness, (S, L, K,) and limberness (L, K) of the sides. (L.) — — And Drowiness: (A:) [or drowsiness with a bending of the neck: see أَغْيَدُ.] غَيْدَانٌ The prime, spring, or first part, of youth. (Ibn-'Abbád, O, K, TA.) أَغْيَدُ A plant, or herbage, soft, or tender, and bending. (L, K.) — — And (tropical:) A place abounding with plants, or herbage, (O, K, TA,) bending by reason of softness. (O.) — — Also A man, and a gazelle, having a bending neck, and limber sides: or having a lax, or limber, neck. (L.) And [the fem.] غَيْدَآءُ (L, K) A woman (L) who bends her body, or affects a bending thereof, by reason of her softness, or limberness. (L, K.) See also غَادٌ. — — Also Drowsy, and having a bending of the neck: (S, A, L, K:) fem. غَيْدَآءُ: (TA:) and pl. غِيدٌ. (L.) الكَرَى الأَغْيَدُ, occurring in a verse cited voce صُبَابَةٌ [q. v.], means (tropical:) Drowsiness that makes one to bend the neck from side to side. (L, TA.) غير 1 غَارَ أَهْلَهُ, (S, Msb,) and غار لَهُمْ, (TA,) aor. يَغِيرُ, inf. n. غِيَارٌ (S, Msb) and غَيْرٌ, (Msb, TA,) i. q. مَارَهُمْ, (S, Msb, TA,) i. e. He brought, or conveyed, to his family, مِيرَة [or a provision of corn, or wheat, &c.] (Msb.) [See also art. غور.] — — And He benefited them. (S, K, * TA.) 'AbdMenáf Ibn-Riba El-Hudhalee says مَا ذَا يَغِيرُ ابْنَتَىْ رِبْعٍ عَوِيلُهُمَا [What will their loud weeping benefit, or avail, the two daughters of Riba?] meaning that their weeping for their father will not avail them aught in lieu of seeking his blood-revenge. (S, TA.) You say غَارَهُمْ بِخَيْرٍ, (S, K, TA,) aor. and inf. n. as above, (TA,) He (God) bestowed upon them abundance of the produce of the earth, and rain; (TA in art. غور;) like as you say أَعْطَاهُمْ خَيْرًا: (S, K:) and so غارهم بِرِزْقٍ [He bestowed upon them means of subsistence]. (TA.) And اَللّٰهُمَّ غِرْنَا بِخَيْرٍ (S, Msb) O God, benefit us with prosperity. (Msb.) And غَارَهُمْ بِمَطَرٍ He (God) watered them with rain, (S, K, TA,) and bestowed upon them abundance of the produce of the earth. (TA.) And غَارَ الأَرْضَ الغَيْثُ The rain watered the land. (Fr, S.) [See also art. غور.] — غَارَهُ, aor. يَغِيرُهُ, (AO, S, K,) inf. n. غَيْرٌ, (TA,) He gave him the bloodwit; (AO, S, K;) as also غارهُ, aor. يَغُورُهُ; (AO, S, TA;) مِنْ أَخِيهِ [for his brother]: and so ↓ غيّرهُ. (TA.) [See غِيرَةٌ.] — غَارَ عَلَى أَهْلِهِ, (S,) or على امْرَأَتِهِ, (Msb, K,) aor. يَغَارُ, inf. n. غَيْرَةٌ, (S, Msb, K,) with fet-h, (S, Msb, TA,) and غَيْرٌ and غَارٌ (S, Msb, K) and غِيَارٌ, (K,) [He was jealous of his wife:] he was jealous for her (مِنْ فُلَانٍ of such a one: Mgh): [he was careful of her, to avoid suspicion: or he regarded her conduct with disdain, scorn, or indignation: (see غَيْرَةٌ, below:) or] he was angry at the conduct, or action, of his wife. (Msb.) And غَارَتِ امْرَأَتُهُ عَلَيْهِ [His wife was jealous of him: &c.]. (M, b, K.) [See also art. غور.] And you say also, فُلَانٌ لَا عَلَى أَهْلِهِ ↓ يَتَغَيَّرُ, meaning لَا يَغَارُ [Such a one is not jealous of his wife: &c.]. (TA.) 2 غيّر الشَّىْءَ, (S, Msb, K, *) inf. n. تَغْيِيرٌ, (Msb,) He made the thing other than it was; (K;) made it cease to have the quality which it had; (Msb;) altered it; changed it. (K.) He, or it, altered, or changed, the thing in odour, or otherwise, for the worse; corrupted, tainted, or infected, it; rendered it ill-smelling, stinking, fetid, rancid, rank, fusty, or frouzy. (The lexicons passim.) It is said in the Kur [viii. 55], ذٰلِكَ بِأَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِعْمَةً أَنْعَمَهَا عَلَى قَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ [This was because God changeth not favour which He hath conferred upon a people until they change what is in themselves: or] until they change what God hath commanded them to do. (Th, TA.) — — [And He exchanged the thing for another thing.] — — غيّر الشَّيْبَ He plucked out the white, or hoary, hairs. (TA.) — — غيّر عَنْ بَعِيرِهِ He put down the saddle from his camel, and put it to rights, or adjusted it, or repaired it. (TA.) One says تَرَكَ القَوْمَ يُغَيِّرُونَ He left the people putting to rights, or adjusting, or repairing, the camels' saddles. (S, TA.) — See also 1, latter half. 3 غَايَرَ [غَايَرَا], inf. n. مُغَايَرَةٌ, They differed, each from the other.] You say بَيْنَهُمَا مُغَايَرَةٌ Between them two is a difference. (Msb.) [See also 6.] — غايرهُ, (S, K,) inf. n. مُغَايَرَةٌ, (S,) He bartered, or exchanged, with him, in buying and selling. (S, K.) And غايرهُ بِالسِّلْعَةِ, inf. n. as above, He bartered, or exchanged, the article of merchandise with him. (TA.) And غاير السِّلْعَةَ, (TA,) inf. n. غِيَارٌ, (S, K, TA,) He exchanged the article of merchandise. (S, * K, * TA.) El-Aashà says فَلَا تَحْسِبَنِّى لَكُمْ كَافِرًا وَلَا تَحْسِبَنِّى أُرِيدُ الغِيَارَا [Therefore do thou by no means think me ungrateful towards you; and do thou by no means think I desire the making an exchange]. (S, TA.) 4 اغار أَهْلَهُ [He made his wife jealous;] he married another in addition to his wife, so she became jealous (غارت): (As, A'Obeyd, Msb, K:) belonging to this art. and to art. غور. (TA.) 5 تغيّر quasi-pass. of غيّر, (S, Msb,) [It became other than it was;] it ceased to have the quality which it had; (Msb;) it became altered, or changed, عَنْ حَالِهِ, from its state or condition. (K.) It became altered, or changed, in odour, or otherwise, for the worse; turned, or turned bad; became corrupted, spoiled, tainted, infected, illsmelling, stinking, fetid, rancid, rank, fusty, or frouzy. (The lexicons passim.) — — [And It became exchanged for another thing.] — — See also 1, last signification. 6 تغايرت الأَشْيَآءُ The things differed, one from another. (S.) 8 اغتار He procured مِيرَة [a provision of corn, or wheat, &c.]. (K.) You say خَرَجَ يَغْتَارُ لِأَهْلِهِ He went forth to procure ميرة for his family. (Fr, Sgh.) — — He derived, or obtained, benefit, advantage, or profit. (TA.) See also art. غور. غَيْرٌ signifies i. q. سِوًى [Other]: and the pl. is أَغْيَارٌ: (S:) [but غَيْر itself often has a pl. meaning, as will be seen in what follows:] or [accord. to general usage, as will be seen below,] غَيْرُ signifies i. q. سِوَى [other than; exclusively of; or not, as used before a substantive or an adjective]. (Msb, K: in the CK [erroneously] سِوًى.) It is used to qualify a subst.; [governing (as a prefixed noun) the noun that follows it in the gen. case;] and when so used, it is put in the same case as the noun preceding it. (S.) It qualifies an indeterminate noun: (Mughnee, Msb:) you say جَآءَنِى رَجُلٌ غَيْرُكَ [A man, other than, or not, thou, came to me]: (Msb:) and نَعْمَلْ صَالِحًا غَيْرَ الَّذِى كُنَّا نَعْمَلُ [We will in that case do good, other than, or not, what we used to do: (Kur xxxv. 34:)]: (Mughnee:) and مِنْ مَآءٍ غَيْرِ آسِنٍ [Of water other than, or not, altered in taste and colour]. (Kur xlvii. 16.) It is a noun necessarily prefixed, as to the sense, to a noun which it governs in the gen. case: but sometimes it is without the latter, when the meaning is understood and it is preceded by لَيْسَ, (Mughnee, K,) or by لَا: (K:) [in which case it signifies Any other person or thing; any person or thing beside, or else:] you say قَبَضْتُ عَشَرَةً لَيْسَ غَيْرُهَا [I received ten; not other than they was received by me; i. e., not any other thing; or not anything beside, or else]; (Mughnee, K;) the enunciative, مَقْبُوضًا,

being suppressed: (Mughnee:) and ليس غَيْرَهَا, (Mughnee, K;) the noun [of ليس being understood; i. e., لَيْسَ المَقْبُوضُ غَيْرَهَا: (Mughnee:) and ليس غَيْرَ; in which the affixed noun [for المضاف, in the K, I read المضاف اليه, as in the Mughnee,] is suppressed, and the noun [of ليس] is also understood: (Mughnee, K:) and ليس غَيْرُ; (Mughnee, K;) in which, accord. to Mbr, and the later authors, غير is indecl., being likened to قَبْلُ and بَعْدُ, so that it may be either the noun or the enunciative [of ليس] or, accord. to Akh, it is decl., because it is not a noun of time like قَبْلُ and بَعْدُ, nor of place like فَوْقُ and تَحْتُ, but like كُلٌّ and بَعْضٌ, so that it is the noun [of ليس], and the enunciative is suppressed; (Mughnee;) or it may be either indecl. or decl., (Mughnee, K,) accord. to Ibn-Kharoof: (Mughnee:) and ليس غَيْرًا, and ليس غَيْرٌ; (Mughnee, K;) in both which cases it is decl., as though the affixed noun were mentioned: (Mughnee:) and لَا غَيْرُ; for the saying, [which we find in the Mughnee,] app. taken from a statement of Seer, that this is incorrect, is not good, since it occurs in the following verse, cited by Ibn-Málik; جَوَابًا بِهِ تَنْجُو اعْتَمِدْ فَوَرَبِّنَا لَعَنْ عَمَلٍ أَسْلَفْتَ لَا غَيْرُ تُسْأَلُ [Aim thou at having an answer by which thou mayest be safe; for, by our Lord, respecting an action which thou shalt have done before, not any other thing, or not anything beside or else, thou wilt be asked]. (K.) — — It does not become determinate by its being prefixed to another noun, because it is very vague: but it is also applied as an epithet to a determinate noun which is near to being indeterminate; as in صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ [The way of those upon whom Thou hast conferred favour; the other than, or those who are not, the objects of anger; (Kur i. 6 and 7;)] because the noun rendered determinate by the art. ال denoting a genus is near to being indeterminate, and because when غير occurs between two contraries its vagueness becomes weakened, (Mughnee, K, *) or altogether departs: (K:) or it is here applied as an epithet to a determinate noun because it resembles a determinate noun in its being prefixed to such a noun: (Msb:) Az says that غير is here in the gen. case because it is an epithet to الذين; and that it may be an epithet to [what is technically termed in this instance] a determinate noun [as having the article ال prefixed to it] because الذين has not [in itself] a direct meaning (لِأَنَّ الَّذِينَ غَيْرُ مَصْمُودٍ صَمْدُهُ), [it being merely a conjunct noun, the meaning of which is determined by what follows it,] notwithstanding it has the art. ال prefixed to it: Abu-l-'Abbás says that Fr holds الذين to have the office of an indeterminate noun; and غير to be an epithet of it; not of any other noun; but that غير, accord. to some, may be an epithet relating to the nouns implied in انعمت عليهم, these not having a direct meaning: Akh says that غير [with what follows] is a substitute [for الذين with what follows], as though the meaning were صِرَاطَ غَيْرِ المَغْضُوبِ عَلَيْهِمْ [the way of those who are not the objects of anger]. (TA.) The reading غَيْرَ is also related, on the authority of Ibn-Ketheer, in the accus. case, as a denotative of state, [meaning they being not the objects of anger,] relating to the pronoun governed in the gen. case by the prep. [in عليهم]; or by أَعْنِى [I mean] understood; or as an exceptive, [accord. to a usage to be explained below,] if the favours be interpreted as conferred in common upon the two classes of persons. (Bd.) — — As it resembles a determinate noun in its being prefixed to a determinate noun, [as المغضوب in the above-cited passage of the Kur,] some have presumed to prefix to it the article ال: but against this it may be urged, that its prefixion to a determinate noun is not to render the expression determinate, but for specification; and ال does not imply specification. (Msb.) — — In the following verse of Hassán, أَتَانَا فَلَمْ نَعْدِلْ سِوَاهُ بِغَيْرِهِ نَبِىٌّ بَدَا فِى ظُلْمَةِ اللَّيْلِ هَادِيَا the meaning is, [A prophet came to us, who appeared in the darkness of night, a director in the right way,] and we did not weigh another than him with another than the other, i. e., with him. (Mughnee.) — — [وَغَيْرُ ذٰلِكَ is a phrase of frequent occurrence, meaning Et cœtera.]— — غَيْرُ is also used in the sense of لَيْسَ [He, or it, is not]; as in the phrase كَلَامُ اللّٰهِ غَيْرُ مَخْلُوقٍ [The word of God is not created], syn. لَيْسَ بِمَخْلُوقٍ. (Az, TA.) — — It is also used in the sense of لَا [meaning Not, as used before a participle]; (S, K;) and then it is in the accus. case, as a denotative of state; (S;) as in the phrase فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ, (S, K,) in the Kur [ii. 168, and other places], (S,) i. e., جَائِعًا لَا بَاغِيًا [But whosoever is necessitated, being hungry, not transgressing the due bounds]. (S, K.) — — It is also used as an exceptive, (S, Mughnee,) in the sense of إِلَّا [Except; save; or but]; (Msb, K;) and then it is put in the same case in which the word following إِلَّا would be put in the same phrase, (S, Mughnee, Msb, K,) because it is originally a qualificative, and its use as an exceptive is adventitious: (S:) therefore you say جَآءَ القَوْمُ غَيْرَ زَيْدٍ [The people came, except Zeyd]; and مَا جَآءَنِى أَحَدٌ غَيْرَ زَيْدٍ and غَيْرُ زَيْدٍ [Not any one came to me, except Zeyd]: (Msb, K:) or its case depends upon the governing words, so that you say مَا قَامَ غَيْرُ زَيْدٍ [No one stood, except Zeyd], and مَا رَأَيْتُ غَيْرَ زَيْدٍ [I saw not any, except Zeyd]: (Msb:) but Fr says that some of the Benoo-Asad and Kudá'ah put غير in the accus. case, when used in the sense of إِلَّا, whether the phrase before it be complete or incomplete; saying مَا جَآءَنِى غَيْرَكَ [Not any one came to me, except thou], and ما جاءنى أَحَدٌ غَيْرَكَ [Not any one came to me, except thou]: (S, Msb:) and AA says that when غير has the place of إِلَّا, it is put in the accus. case. (Msb.) In the saying لَا إِلٰهَ غَيْرُ اللّٰهِ [There is no deity other than God], غير is in the nom. case because it is the enunciative of لا; but it may be put in the accus. case, as meaning إِلَّا. (Msb.) When, as an exceptive, it is prefixed to an indecl. word [and not preceded by a prep.], it may be itself indecl., with fet-h for its termination; as in the following verse; لَمْ يَمْنَعِ الشُّرْبَ مِنْهَا غَيْرَ أَنْ نَطَقَتْ حَمَامَةٌ فِى غُصُونٍ ذَاتِ أَوْقَالِ [Nought prevented the drinking from it, except that a pigeon cooed, upon branches having اوقال, which app. means stumps of cut shoots]. (Mughnee, K.) [See also an ex. (of غَيْرَ أَنَّ) in a verse cited voce بَيْدَ.] — — [It is often used with a prep.; as in بِغَيْرِ حِسَابٍ Without reckoning; (Kur ii. 208, &c.;) and مِنْ غَيْرِ سُوْءٍ Without leprosy. (Kur xx. 23, &c.)] — غَيْرٌ (JK, K) and (JK) ↓ غِيَرٌ (JK, S) signifying The act of altering, or changing, i. q. تَغْيِيرٌ, (JK,) are substs. from غَيَّرَهُ; (S with respect to the latter, and K with respect to the former;) not inf. ns., as having no unaugmented verb. (TA.) — — [Hence,] غِيَرُ ↓ الدَّهْرِ, the former of these two words being of the same measure as عِنَب, The accidents, or casualties, of time or fortune, which alter, or change, things: (K:) [or alteration, or change, of time or of fortune; for] IAmb says, with respect to the saying لَا أَرَانِى اللّٰهُ بِكَ غِيَرًا [May God not show me, in thee, alteration of state], that غِيَرٌ is from تَغَيُّرُ الحَالِ, a subst. like قِطَعٌ [as meaning " a portion of the night "]; or that it may be a pl., of which the sing. is ↓ غِيَرَةٌ. (TA.) — — [Hence also,] بَنَاتُ غَيْرٍ [or ↓ غِيَرٍ, as in Freytag's Arab. Prov. i. 309,] (tropical:) Lying: or a lie, or falsehood: syn. كَذِبٌ: (TS, K:) or [rather] lies. (JK, A.) You say جَآءَ بِبَنَاتِ غَيْرٍ [or ↓ غِيَرٍ] (tropical:) He uttered lies. (A.) غِيَرٌ: see غَيْرٌ, last quarter, in four places: — — and see also غِيرَةٌ. غَيْرَةٌ [Jealousy;] a man's dislike of another's participating in that which is his [the former's] right: (Kull p. 268:) or care of what is sacred, or inviolable, to avoid suspicion: or disdain; scorn; or indignation: syn. حَمِيَّةٌ and أَنَفَةٌ: (TA:) or anger at the conduct, or action, of a wife. (Msb.) [See 1, last signification.] غِيرَةٌ A provision of corn, or wheat, &c., which a man procures for himself; syn. مِيرَةٌ; (S, Msb, K,) as also ↓ غِيَارٌ: (TA:) [or the latter is probably syn. with مِيرَةٌ used in the sense of an inf. n.:] pl. of the former غِيَرٌ. (Msb.) [See art. غور.] — See

also غَيْرٌ, last sentence but two. — — Also A bloodwit; (AA, S, K;) syn. دِيَةٌ: (AA, S: *) and غِوَرٌ is a dial. var. thereof: (TA in art. غور:) pl. ↓ غِيَرٌ: (AA, S, K:) or, as some say, this is a sing., (S, TA,) of the masc. gender; TA;) and the pl. is أَغْيَارٌ: (S, TA:) and the دِيَة is said to be termed غِيَرٌ because it is a substitute for retaliation. (TA.) غَيْرَانُ; fem. غَيْرَى: see غَيُورٌ, in two places. غِيَارٌ The cognizance, or badge, of the free nonmuslim subjects of a Muslim government; such as the زُنَّار [or waist-belt] (Mgh, K) to the Magians, (Mgh,) and the like: (Mgh, K:) or, as some say, the cognizance, or badge, of the Jews. (TA.) — — كَلَامٌ بِغِيَارِهِ (assumed tropical:) Speech, or language, having its own proper guise; not altered therefrom. (Msb in جلف.) — See also غِيرَةٌ. غَيُورٌ and ↓ غَيْرَانُ (S, Msb, K) and ↓ غَيَّارٌ (TA) and ↓ مِغْيَارٌ (S, K) epithets [all of which are intensive] from غَارَ عَلَى أَهْلِهِ, (S, Msb, K,) i. e., from الغَيْرَةُ: (TA:) [Very jealous: &c.: see غَيْرَةٌ:] and غَيُورٌ and غَيْرَى (S, Msb, K) and غَيَّارَةٌ (TA) signify the same applied to a woman: (S, Msb, K:) the pl. of غَيُورٌ is غُيُرٌ, (S, Msb, K,) masc. and fem., (S, K,) and he who says رُسْلٌ [for رُسُلٌ] says غُيْرٌ [or غِيرٌ?]; (TA;) and of ↓ غَيْرَانُ, غَيَارَى and غُيَارَى; (S, Msb, K;) and of غَيْرَى, also, غَيَارَى (S, Msb, K) and غُيَارَى; (Msb;) and of ↓ مِغْيَارٌ, مَغَايِيرُ. (S, K.) غَيَّارٌ: see the next preceding paragraph. أَغْيَرُ مِنَ الحُمَّى [More jealous than fever:] because a fever cleaves fast to its patient, like as a very jealous woman cleaves to her husband. (TA.) أَرْضٌ مَغِيرَةٌ and ↓ مَغْيُورَةٌ, Land watered: (S, K:) or rained upon: (TA:) the former [like the latter] is with fet-h to the م. (S.) مُغَيِّرٌ One who puts down the furniture of his camel from off him, to relieve and ease him. (TA.) مِغْيَارٌ: see غَيُورٌ, in two places. ارض مَغْيُورَةٌ: see مَغِيرَةٌ. غيض 1 غَاضَ, aor. يَغِيضُ, inf. n. غَيْضٌ (S, A, Msb, K) and مَغَاضٌ (Msb, K) and مَغِيضٌ, (TA,) It (water) became scanty, or little in quantity, and sank into the earth, or disappeared in the earth: (S, and so in some copies of the K:) or became scanty, or little in quantity, and decreased, or diminished, or became deficient: (A, and so in some copies of the K:) or sank into the earth, and went away: (TA:) or went away into the earth; (Msb;) [contr. of فَاضَ, aor. يَفِيضُ;] as also ↓ انغاض, (S, K,) which is of the dial. of El- Hijáz. (TA.) — — It (a thing, Msb, a flow of milk, TA, and (assumed tropical:) the price of a commodity, S, Msb, K) decreased, or diminished, or became deficient. (S, Msb, K.) — — وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ, (S, * K, * TA,) in the Kur [xiii. 9], (S,) means And the wombs' falling short [of completion or of what is usual], (Akh, S, Bd,) and their exceeding [therein], in respect of the body [of the fœtus], and the period of gestation, and the number borne: (Bd:) or, as some say, in respect of the menstrual blood: (Bd:) or the wombs' falling short of the nine months (Zj, O, L, and so in copies of the K, but in others seven months,) of gestation, and their exceeding the nine [or seven] months: (Zj, O, L:) or the wombs' falling short of completion, so that the fœtus dies, and their exceeding so that the gestation becomes complete: and accord. to this explanation, the reading of seven months in the K may be correct: see also Katádeh's explanation of غَيْضٌ, below, which favours this reading. (TA.) — — You say also, غَاضَ الكِرَامُ وَفَاضَ اللِّئَامُ (S, A) (tropical:) The generous became few, (S, TA,) and failed, or perished, (TA,) and the mean became many. (S.) — غَاضَهُ, (S, Msb, K,) aor. as above, inf. n. غَيْضٌ, (TA,) He (God, S, Msb) made it (i. e. water) to become scanty, or little in quantity, and to sink into the earth, or disappear in the earth: (S:) or made it to decrease, or diminish, or become deficient: (K:) or made it to go away into the earth: (Msb:) and ↓ اغاضهُ signifies the same; (S, A, K;) and so does ↓ غيّضهُ, inf. n. تَغْيِيضٌ: (TA:) thus the first of these verbs is trans. as well as intrans. (S.) [It is said in the Kur xi. 46,] وَغِيضَ الْمَآءُ (S, A) And the water was made to become scanty, &c.: (S:) or was made to decrease, or diminish. (A, * Bd.) And hence the saying of 'Áïsheh, describing her father, وَغَاضَ نَبْعَ الرِّدَّةِ (assumed tropical:) And he did away with what appeared of apostacy. (TA.) You say also, غيّض ↓ دَمْعَهُ, (S, * K,) inf. n. as above, (K,) He made his tears to diminish, (S, K,) and restrained them: (S:) or he took the tears from his eye and dashed them away. (Th.) A poet says, (TA,) namely, Jereer, (O and TA in art. غبض,) مِنْ عَبَرَاتِهِنَّ وَقُلْنَ لِى ↓ غَيَّضْنَ مَا ذَا لَقِيتَ مِنَ الهَوَى وَلَقِينَا meaning They made their tears to flow until they exhausted them [and they said to me, What is it that thou hast experienced, of love, and we have experienced?]: ISd says that من here denotes some; or it may be redundant, accord. to the opinion of Abu-l-Hasan; for he holds that it may be so in affirmative [as well as negative] phrases, mentioning, as an instance, قَدْ كَانَ مِنْ مَطَرٍ, meaning قَدْ كَانَ مَطَرٌ. (TA.) One relation of this verse gives غَبَّضْنَ; but the former is the right. (O and TA in art. غبض.) — — Also He opened a way, passage, or channel, for it (namely water) to flow forth to a مَغِيض [q. v.]. (Msb.) — — (assumed tropical:) He diminished it, namely the price of a commodity; (Ks, S, Msb, K;) as also ↓ اغاضهُ. (K.) — — And He caused him to suffer loss, or detriment; and wronged, or injured, him. (ISd, TA.) 2 غيّضهُ: see 1, latter half, in three places. — غيّض said of a lion He frequented, or kept to, the غَيْضَة [q. v.]. (S, Sgh, L, K.) 4 اغاضهُ: see 1, latter half, in two places. 7 إِنْغَيَضَ see 1, first sentence. غَيْضٌ An abortive fœtus, not completely formed; (Katádeh, K;) i. e. less than seven months old. (TA.) — (tropical:) Little; or a small quantity: as in the saying, or in أَعْطَاهُ غَيْضًا مِنْ فَيْضٍ (tropical:) He gave him little from much. (S, A, K.) — An abundance of the trees called أَعْلَاث; i. e. طَرْفَاء and أَثْل and حَاج and عِكْرِش and يَنْبُوت. (TA.) [See also غَيْضَةٌ.] غِيضٌ The طَلْع [or spadix of a palm-tree]; (IAar, IDrd, O, K, TA;) like غَضِيضٌ and إِغْرِيضٌ: (TA:) or the عَجَم (AA, O, K) [thus correctly (in the CK عُجْم) evidently, I think, here meaning the heart (commonly called جُمَّار q. v.) of the palm-tree (the only produce that is eaten except the dates)] that comes forth, or coming forth, (K,) or that has not come forth, (O,) from [amid] its [membranous fibres termed] لِيف [q. v.], and all of which is eaten. (AA, O, K.) غَيْضَةٌ A thicket; syn. أَجَمَةٌ; i. e. a collection of tangled, or confused, or dense, trees: (Mgh, Msb:) or an أَجَمَة; i. e. a ↓ مَغِيض [q. v.] of water collected together, in which, in consequence thereof, trees grow: (S:) or an أَجَمَة: and a place in which is a collection of trees in a مَغِيض of water: (K:) or particularly, of [trees of the willow-kind called] غَرَب; not of all trees; (AHn, O, K;) accord. to the first Arabs of the desert; but this is at variance with what we find in the poems of the Arabs; for Ru-beh, for instance, makes it to consist of fruit-bearing trees and trees not fruit-bearing, and makes it to be a غَابَة: (AHn, O:) [see also غَيْنَةٌ:] pl. [of pauc.] أَغْيَاضٌ (S, K) and [of mult.] غِيَاضٌ (S, Mgh, Msb, K) and غَيْضَاتٌ: (Msb:) the first of these being formed with disregard of the augmentative [ة]; not being a pl. pl., for this is not so formed: (TA:) any غَرَب in Nejd adjacent to the غَرَب of the cultivated lands, when they are collected therein, are termed غِيَاض. (O, TA.) [See also غَيْضٌ.] غَائِض as used in the following verse, إِلَى اللّٰهِ أَشْكُو مِنْ خَلِيلٍ أَوَدُّهُ ثَلَاثَ خِلَالٍ كُلُّهَا لِىَ غَائِضُ is said by some to mean غَائِظ, the ض being substituted for ظ; [so that the verse should be rendered, To God I complain of three qualities, or habits, of a friend whom I love, every one of which is to me such as angers;] thus says IJ: but ISd says that it may be without substitution, from غَاضَهُ as expl. in the last sentence of the first paragraph of this art.; and thus the meaning may be, such as causes me to suffer loss, or detriment, and such as wrongs, or injures, me. (TA.) مَغِيضٌ is an inf. n. (TA. [See 1, first sentence.]) — — And also the pass. part. n. of غَاضَهُ; applied to water. (Msb, TA. *) — — And a n. of place, signifying A place where water sinks, or goes away, into the earth: (Msb, TA:) or مَغِيضُ مَآءٍ signifies a place

where water enters [into the earth]: and a place where water collects: (Mgh:) see also غَيْضَةٌ: pl. مَغَايِضُ. (Mgh.) غيط 1 غَاطَ, aor. يَغِيطُ, inf. n. غَيْطٌ: see غَاطَ, aor. يَغُوطُ, inf. n. غَوْطٌ, in art. غوط. غَيْطٌ: see غَائِطٌ in art. غوط. غيظ 1 غَاظَهُ, (S, Msb, K,) aor. يَغِيظُ, (Msb, K,) inf. n. غَيْظٌ, (Msb, TA,) He, or it, affected him with غَيْظ [or anger, wrath, or rage; &c.; i. e. angered him; or enraged him; &c.]; (S, Msb, K, &c.;) as also ↓ غيّظهُ; (IAar, Th, K; [in a copy of the Msb, تغيّظهُ, which is doubtless a mistranscription;]) and ↓ غايظهُ; (S, K;) and ↓ اغاظهُ; (IAar, Th, Msb, K;) but this last is not common; (Zj;) or it is not allowable. (ISk, S.) [See also غَيْظٌ below.] 2 غَيَّظَ see the preceding paragraph. 3 غايظهُ, inf. n. مُغَايَظَةٌ: see 1: [originally, He angered him, or enraged him, or the like, being angered, or enraged, or the like, by him. — — And hence, because emulation, or the like, often causes mutual anger,] (tropical:) He emulated him, vied with him, or strove to overcome or surpass him, and did like as he did. (TA.) — — مُغَايَظَةٌ also signifies (assumed tropical:) An acting in a leisurely manner: or it is [a] mutual [acting in that manner]. (TA.) 4 أَغْيَظَ see the first paragraph. 5 تَغَيَّظَ see 8. — — سَمِعُوا لَهَا تَغَيُّظًا, in the Kur [xxv. 13] means (tropical:) They shall hear it to have a sound of boiling, (Zj, Bd, Jel,) like the boiling of the breast of an angry man. (Bd, * Jel.) — — تَغَيَّظَتِ الهَاجِرَةُ (tropical:) The midday, or summer-midday, became [ragingly or] vehemently hot. (K, TA.) 8 اغتاظ He was or became, affected with غَيْظ [or anger; or rage; &c.; i. e. he was, or became, angered; or enraged; &c.]; (S, Msb, K;) مِنْ كَذَا by reason of such a thing; and sometimes one says, مِنْ لَا شَىْءٍ by reason of nothing; (Msb;) as also ↓ تغيّظ. (S, K.) غَيْظٌ Anger; wrath; syn. غَضَبٌ: (K) or [rage, or vehement anger; for] it has a more intensive signification than غَضَبٌ: (IDrd:) or the former is latent [anger]; and the latter is apparent: or the former is that which affects a person who has not power to exercise it; and the latter, that which affects a person who has power to exercise it: (TA:) or the former, latent anger affecting one who has not power to exercise it: (S:) or most vehement anger, (Msb, K,) encompassing the liver, by reason of some event that is disliked or hated, and sometimes by reason of nothing: (Msb:) or the outbreak, and commencement, of anger. (IDrd, K.) — — تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ, in the Kur [lxvii. 8], means (assumed tropical:) It shall almost burst asunder by reason of vehemence of heat. (TA.) فَعَلَ ذٰلِكَ غِيَاظَكَ, and غِيَاظَيْكَ, (K, * TA,) [in the CK غِيَاضَيْكَ,] i. q. غَنَاظَيْكَ, (K,) i. e. He did that in order to distress thee, [or anger thee, or enrage thee,] time after time. (K in art. غنظ.) غَائِظٌ Affecting with غَيْظ [or anger; or rage; &c.; i. e. angering; or enraging; &c.]: (TA:) pl. غَائِظُونَ. (Kur, xxvi. 55.) أَغْيَظُ [comparative and superlative of غَائِظٌ]. أَغْيَظُ الأَسْمَآءِ عِنْدَ اللّٰهِ مَلِكُ الأَمْلَاكِ means The most severely to be punished, of persons bearing names, is he who is named the king of kings: (TA:) [lit. the most angering, or enraging, of names, is the king of kings.] مَغِيظٌ Affected with غَيْظ [or anger; or rage; &c.; i. e. angered; or enraged; &c.]. (S, Msb.) حَلِيمَةٌ مُغْتَاظَةٌ (tropical:) [lit. Calm, angry; or the like; because what it contains is sometimes still and sometimes boiling;] is an appellation given to a stone cooking-pot. (A, TA.) غيف 1 غَافَتِ الشَّجَرَةُ, (S, O, K,) aor. تَغِيفُ, (O, K,) inf. n. غَيَفَانٌ; (S, O, K;) and ↓ تغيّفت, (S, O, K, *) in the copies of the K erroneously تغيف; (TA;) as also ↓ أَغْيَفَت, inf. n. إِغْيَافٌ; (TA;) The tree inclined, (S,) or had its branches inclining, (O, K,) to the right and left. (S, O, K.) 2 غيّف, (O, K,) inf. n. تَغْيِيفٌ, (K,) He fled, or turned away and fled; and drew back, or drew back in fear; (O, K;) and was cowardly. (K.) You say, حَمَلَ فُلَانٌ فِى الحَرْبِ فَغَيَّفَ i. e. [Such a one charged, in war, or battle, and] was cowardly; or retreated, and was cowardly. (S.) — — See also 5. 4 أَغْيَفَ see 1. — اغاف الشَّجَرَةَ, (O, K, *) inf. n. إِغَافَةٌ, (TA,) He made the tree to bend, or incline, (O, K, * TA, *) by reason of softness, or tenderness. (TA.) 5 تَغَيَّفَ see 1. — — تغيّف said of a horse, He inclined, or bent, (S, O, K, TA,) towards one side, (S, O, TA,) in running. (TA.) And He [app. a man] walked with an elegant and a proud and selfconceited gait, with an affected inclining of the body from side to side, and in the manner of the tall: or he passed along easily and quickly: or, accord. to AHeyth, he affected an inclining of the body from side to side, by reason of width of step, and gentleness of pace: accord. to El-Mufaddal, he was proud, or haughty, in his gait. (TA.) The phrase مَرَّ البَعِيرُ يَتَغَيَّفُ, mentioned by As, but not expl. by him, is said by Sh to mean [The camel passed along] going quickly. (TA.) — — One says also, تغيّف عَنِ الأَمْرِ, meaning He refrained, or drew back, from the affair, in fear; as also ↓ غيّف; this latter mentioned by Th. (TA.) — — And تَغَيُّفٌ signifies also The being, or becoming, creased, or wrinkled: like تَغَضُّفٌ. (TA in art. عضف.) غَافٌ A species of trees, (AHn, S, O, K,) growing in the sands, and becoming large, the leaves of which are smaller than those of the apple, which it resembles in character, or form, (AHn, O,) having a very sweet fruit, (AHn, O, K,) of the kind termed عُلَّف, like the pods (قُرُون) of the bean, and its wood is white; so, says AHn, I have been informed by some of the Arabs of 'Omán, which is the place of its origin: n. un. with ة: (O:) accord. to some of the Arabs, the species of trees called يَنْبُوت, [see this word, of which one description agrees exactly with that given above,] (O, K, * TA, *) which is found in 'Omán: (TA:) accord. to AZ, it is of the [trees called] عِضَاه, and is a tree like the قَرَظ [q. v.], thorny, of the region of El-Hijáz, growing in the [high, or high and rugged, grounds called] قِفَاف [pl. of قُفٌّ]. (TA.) غَيْفٌ A flock of birds. (Ibn-'Abbád, O, K.) غَيْفَانٌ and ↓ غَيَّفَانٌ, (O, K, TA,) the latter like هَيَّبَانٌ, (K, TA, in the CK هَيِّبان,) i. q. مَرَحٌ; (O, TA;) in the Tekmileh مَرِح, like كَتِف; and in the copies of the K مَرْخ; but the first of these is the right; meaning [A proud and self-conceited carriage, with an affected inclining of the body from side to side,] in pace, or [manner of] going. (TA.) غَيْفَانِىٌّ: see أَغْيَفُ. غَيَّفَانٌ: see غَيْفَانٌ. غَيَّافٌ One whose beard is long, (O, K, TA,) and wide on every side, (O, TA,) and very large. (K, TA.) أَغْيَفُ Having a bending of the neck, (like أَغْيَدُ,) but without drowsiness. (O, K.) — — And, applied to trees (شَجَرٌ), quivering, or playing loosely, succulent, or sappy, soft, tender, or supple; as also ↓ غَيْفَانِىٌّ; and so غَيْفَآءُ [the fem. of the former] applied to a tree (شَجَرَةٌ). (TA.) — — And عَيْشٌ أَغْيَفُ A soft, or an easy, and a a plentiful, life; (Ibn-'Abbád, O, K;) like أَغْضَفُ. (Ibn-'Abbád, O.) غيق غَاقٌ A certain aquatic bird; as also ↓ غَاقَةٌ. (Lth, O, K.) — — And The crow, or raven: (ISd, K:) so sometimes called because of his cry. (ISd, TA.) — غَاقِ is a word imitative of The cry [i. e. caw] of the crow, or raven: when indeterminate, [meaning a caw,] it is with tenween, (IJ, S, O, K,) i. e. غَاقٍ. (IJ, TA.) غَاقَةٌ: see the preceding paragraph. غيل 1 غَالَتْ وَلَدَهَا, inf. n. غَيْلٌ [q. v.]: see 4. — غَالَ فُلَانًا كَذَا Such a thing brought evil to such a one. (TA.) 4 أَغَالَ and أَغْيَلَ, (Mgh,) or أَغَالَ وَلَدَهُ (S, Msb) and أَغْيَلَهُ, (Msb,) He compressed the mother of his child while she was suckling it. (S, Mgh, * Msb.) — — And أَغَالَتْ and أَغْيَلَتْ, (Mgh,) or أَغَالَتْ وَلَدَهَا and أَغْيَلَتْهُ, (S, Msb, K,) She gave her child to drink what is termed غَيْل, (S, K, TA,) i. e. the milk of her who was compressed, or the milk of her who was pregnant: (TA:) or [accord. to common usage] she suckled her child while she was pregnant: (Mgh, Msb:) and ↓ غَالَتْ وَلَدَهَا, aor. تَغِيلُ, inf. n. غَيْلٌ, signifies [the same, or] she suckled her child while she was being compressed, or while she was pregnant. (TK.) [See also 10.] — أَغْيَلَتْ said of sheep or goats, (O, K,) and of cows, (O, TA,) They brought forth twice in the year. (O, K, TA.) — See also the next paragraph. 5 تغيّل الشَّجَرُ The trees became tangled, or abundant and dense, (As, S, K,) in their branches, having leafy

coverings or shades; as also ↓ أَغْيَلَ and ↓ اِسْتَغْيَلَ: (K:) or all signify the trees became large, and tangled, or abundant and dense. (TA.) — — And تغيّلوا They became many: (O, K:) and (so in the O, but in the K " or ") their cattle, or possessions, became many. (O, K.) — تغيّل He entered the غِيل [i. e. thicket, or covert]. (O.) And تغيّل الشَّجَرَ He (a lion) entered among the trees, and took them as a غِيل [or covert. (TA.) 8 اغتالهُ He did evil to him without his knowing whence it came so that he might prepare himself. (TA.) It is said in a trad., أَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِى i. e. [I seek protection by Thee from] my being the object of an event's befalling me whence I shall not know; meaning thereby the sinking [into the ground] and being swallowed up. (TA.) الإِغْتِيَالُ and الغِيلَةُ are syn. in a sense expl. below. (S, O, K.) See the latter word below: and see also 8 in art. غول. One says, أُغْتِيلَ, meaning He was deceived, and taken to a place, and [there] slain. (TA.) — اغتال said of a boy, He became thick and fat. (S, K.) 10 اِسْتَغْيَلَتْ, said of a woman, a verb of which the subst. is غِيلَةٌ [q. v.]: (K:) [accord. to the context in the K, in which the meaning is not clearly indicated, it seems to signify She suckled her child while being compressed, or while pregnant; like أَغَالَتْ for أَغَالَتْ وَلَدَهَا; and this I believe to be the right meaning: or] it signifies she was compressed while suckling a child, or while pregnant. (TK.) — See also 5, first sentence. غَيْلٌ: see غِيلَةٌ, first sentence, in two places. — — As some say, (Msb,) it signifies The milk with which a woman suckles while she is being compressed, (S, Msb, K, TA,) or while she is pregnant: (S, K, TA:) you say, سَقَتْهُ غَيْلًا, (Msb,) or الغَيْلَ, (K, TA,) i. e. She gave him to drink such milk. (TA.) — Also Water running upon the surface of the earth; (S, Mgh, O, Msb, K;) thus correctly, with fet-h; but ↓ غِيلٌ, with kesr, is a dial. var. thereof, mentioned by ISd: (TA:) both are said to signify water running amid trees: (Ham p. 555:) IB says that the former signifies thus; and that its pl. is غُيُولٌ: and it is also said to signify water running in rivers or rivulets, and in streamlets for irrigation: (TA:) and by some, to signify water running amid stones, in the interior of a valley. (Ham ubi suprà.) It is said in a trad., that in the case of that [produce] which is irrigated by the water thus termed (مَا سُقِىَ بَالغَيْلِ, S, Mgh, O, Msb, TA, or غَيْلًا, Mgh) there shall be [given for the poor-rate] the tenth; (S, Mgh, O, Msb, TA;) and in the case of that which is irrigated by the bucket, half of the tenth. (S, TA.) [See also an ex. voce صُبَابَةٌ.] — — And Any valley in which are flowing springs: (K:) or a place in a collection of tangled, or abundant and dense, trees, in which is water running upon the surface of the earth: (Lth, TA:) and any place in which is water, (K, TA,) such as a valley and the like: (TA:) and ↓ غِيلٌ, with kesr, signifies any valley in which is water; and the pl. of this is أَغْيَالٌ [a pl. of pauc.] and غُيُولٌ. (K.) — — See also غِيلٌ. — Also A plump, full, سَاعِد [or fore arm]; (S, O, K;) and so ↓ مُغْتَالٌ: (K:) the latter said by Fr to be applied to a wrist as meaning full because from الغَوْلُ; but this saying is not valid, as غَيْلٌ is found in the same sense. (IJ, TA.) [See an ex. of the former in a verse cited voce طَفْلٌ.] And A fat, big, boy; as also ↓ مُغْتَالٌ: (K:) fem. of the former غَيْلَةٌ; (TA;) which is applied to a woman as meaning fat; (S, K;) or a fat, big, woman. (AO, TA.) — — See also غَيِّلٌ, in two places. — Also The ornamental, or figured, or variegated, border (syn. عَلَم) in a garment: (AA, K:) pl. أَغْيَالٌ. (AA, TA.) — — And A line that one makes, or marks, upon a thing. (K.) غِيلٌ A thicket; or trees in a tangled, confused, or dense, state: (As, S, O:) or an abundance of such trees, (K, TA,) not thorn-trees, amid which one may conceal himself: (TA:) and ↓ غَيْلٌ signifies the same: (K:) and the former, a collection of reeds or canes, and of [the kind of high, coarse, grass called] حَلْفَاء: (K:) and i. q. أَجَمَةٌ [i. e. a collection, or an abundant collection, of tangled, confused, or dense, trees, or of reeds or canes]: (S, O, K) [and in like manner ↓ غَيْلَةٌ, occurring in the Deewán of the Hudhalees, is expl. by Freytag, as signifying " saltus: "] and the place [meaning covert] of the lion: it may not have the termination ة: the pl. is غُيُولٌ; (S, O;) and غَيَايِيلُ is said to be an anomalous pl. of غِيلٌ. (O and TA in art. عيل, voce عَيَّالٌ, q. v.) — — See also غَيْلٌ, in two places. غَيْلَةٌ: see غِيلَةٌ. — — Also A single act of إِغْتِيَال [q. v. voce غِيلَةٌ]. (TA.) — See also غِيلٌ. — It is also fem. of the epithet غَيْلٌ [q. v.]. (TA.) غِيلَةٌ and ↓ غَيْلٌ signify the same; (Mgh, O, Msb); i. e. The compressing one's wife while she is suckling: (Mgh, Msb:) thus expl. by AO as stated by A'Obeyd: (Mgh:) and thus the former signifies accord. to El-'Alkamee; and so says Málik: or, accord. to El-Munáwee, it signifies the compressing one's wife while she is suckling or pregnant: or, accord. to ISk, a woman's suckling while pregnant: (from a marginal note in a copy of the Jámi' es-Sagheer of Es-Suyootee, in explanation of a trad. mentioned in what here follows, commencing with the words لَقَدْ هَمَمْتُ:) and ↓ غَيْلٌ has this last signification (Mgh, TA) accord. to Ks: (Mgh:) غِيلَةٌ is the subst. from اِسْتَغْيَلَتْ: (K:) and IAth says that ↓ غَيْلَةٌ is a dial. var. thereof; or, as some say, this denotes a single act [of what is termed غِيلَة]; or the pronunciation with fet-h is not allowable unless with the elision of the ة. (TA.) One says, أَضَرَّتِ الغِيلَةُ بِوَلَدِ فُلَانٍ, meaning His mother's being compressed while she was suckling him [injured the child of such a one], and likewise his mother's being pregnant while she was suckling him. (S, O.) [But] in a trad. is related the saying, (of the Prophet, O) " Verily I had intended to forbid الغِيلَة (S, Mgh, * O, Msb, K) until I remembered that the Persians and the Greeks practise it and it does not injure their children. " (Mgh, O, Msb.) [See also 4 in art. فسد.] — — Also The act of deceiving, or beguiling: (K:) and i. q. ↓ إِغْتِيَالٌ: (S, O, K: [see 8, and غِيلَةٌ, as expl. in art. غول:]) accord. to Aboo-Bekr, in the language of the Arabs it signifies the causing evil, or slaughter, to come to another from an unknown quarter. (TA.) One says, قَتَلَهُ غِيلَةً, meaning He deceived, or, beguiled, him, and went with him, or took him, to a place, and slew him (S, O, K) when he reached it: (S, O:) or he slew him at unawares. (Abu-l- 'Abbás, TA.) — Also The شَقْشِقَة [or faucial bag of the he-camel]. (IAar, K.) أُمُّ غَيْلَانَ [in Pers. مُغَيْلَان] A species of the [trees called] عِضَاه; (Mgh, Msb;) the [species of lote-] trees called سِدْر; (S, O, K, TA;) the fruit of which is said to be sweeter than honey: the saying, of some, that it is with kesr to the غ, and that it is thus called because the غِيلان [pl. of غُولٌ] are often found before it, is rejected and false: (TA:) Lth and ISh say that it is the same as the طَلْح [q. v.]. (TA in art. طلح.) غَيُولٌ, as stated by IJ, on the authority of Aboo-'Amr Esh-Sheybánee, who had it from his grandfather, is sing. of غُيُلٌ, (TA,) which is an epithet applied to oxen, or bulls and cows, (AO, IJ, O, K, TA, [نَقَرٌ in the CK being a mistake for بَقَرٌ,]) and to camels, (K,) signifying Numerous: and also [in the K " or "] fat. (AO, IJ, O, K.) — — And, applied to anything, Alone; solitary: pl. غُيُلٌ. (AA, TA.) غَيِّلٌ, like سَيِّدٌ, (O, TA,) in the K ↓ غَيْلٌ, but this latter is said by ISd to be of weak authority, (TA,) applied to a garment, Wide, or ample. (O, K, TA.) And so غَيِّلَةٌ applied to a land: (O, TA: [mentioned also in art. غول:]) or, as some say, غَيِّلٌ, thus applied, (O, TA,) but accord. to the context in the K ↓ غَيْلٌ, (TA,) signifies Such as one judges to be of little extent, though it is far extending: (O, K, * TA:) and ذَاتُ غَوْلٍ, so applied, has been mentioned in art. غول as having this meaning. (TA.) And غَيِّلَةٌ applied to a woman signifies Tall: (O, TA:) and so does ذَاتُ غَوْلٍ. (TA in art. غول.) الغَيَّالُ The lion: (K) or the lion that is in the غِيل [or covert]. (O.) غَائِلٌ Much, or abundant, dust or earth. (TA.) غَائِلَةٌ Rancour, malevolence, malice, or spite, that is covert, or concealed. (K.) And Evil, or mischief; as also ↓ مَغَالَةٌ: (S, K:) thus in the saying فُلَانٌ قَلِيلُ الغَائِلَةِ and ↓ المَغَالَةِ [Such a one is a person of little evil or mischief]. (S.) — — See also the same word in art. غول. أَغْيَلُ Full; big, or

large. (TA.) مُغَالٌّ (Mgh, K) and ↓ مُغْيَلٌ (S, Mgh, K) A child given to drink what is termed غَيْل: (S, * K: [See 4:]) or suckled while its mother is pregnant. (Mgh.) مُغْيَلٌ: see the next preceding paragraph. مُغِيلٌ (S, Mgh, Msb, K) and مُغْيِلٌ (Mgh, Msb, K) A woman giving her child to drink what is termed غَيْل: (S, K: [see 4:]) or suckling it while she is pregnant. (Mgh, Msb.) مَغَالَةٌ: see غَائِلَةٌ, in two places. مُغَيَّلٌ [in the CK مُغَيَّل] and ↓ مُتَغَيِّلٌ Continuing, or remaining fixed, or stationary, in the غِيل [meaning thicket, or covert, in the CK غَيْل]: and entering therein. (K, TA.) مِغْيَالٌ A tree (شَجَرَةٌ) having tangled, or abundant and dense, branches, with leafy coverings or shades. (K.) مُغْتَالٌ: see غَيْلٌ, latter half, in two places. مُتَغَيِّلٌ: see مُغَيَّلٌ. غيم 1 غَامَتِ السَّمَآءُ, (S, Msb, K,) aor. تَغِيمُ, inf. n. غَيْمٌ; (Msb;) and ↓ تغيّمت; and ↓ غَيَّمَت, (S, Msb, K,) inf. n. تَغْيِيمٌ; (K;) and ↓ أَغَامَت (S, Msb, K) and أَغْيَمَت; (S, K;) all signify the same; (S;) The sky was, or became, clouded, or covered with clouds. (S, * Msb, K. *) — غَامَ, aor. يَغِيمُ, (S, K,) inf. n. غَيْمٌ, (KL,) He was, or became, thirsty, (S, K, KL, * [like عَامَ,]) and affected with internal heat. (S, K) — — And غام إِلَى المَآءِ, aor. as above, inf. n. غَيْمَةٌ and غَيَمَانٌ and مَغْيَمٌ, is mentioned by IAar [as signifying He thirsted for water, or the water: or he thirsted for it vehemently, accord. to an explanation of غَيْمَةٌ given below]. (TA.) 2 غَيَّمَ see 1. — — [Hence,] غيّم اللَّيْلُ, (K,) inf. n. تَغْيِيمٌ, (TA,) (tropical:) The night became like the غَيْم [or clouds]; (K;) became dark, and came like the clouds. (TA.) — — And غيّم الطَّائِرُ (assumed tropical:) The bird fluttered over one's head, not going to a distance; on the authority of Th: mentioned by IAar as with غين and تاء [evidently mistranscriptions for عين and ثاء: see عَيَّثَ]. (TA.) 4 أَغَامَتِ السَّمَآءُ and أَغْيَمَت: see 1. — — أَغْيَمَ القَوْمُ [The people, or party, had a clouded sky;] clouds came upon the people, or party. (S, K.) — — And أَغْيَمَ He (a man, TA) became stationary (K, TA) like the clouds. (TA.) 5 تَغَيَّمَ see the first paragraph. غَيْمٌ, originally an inf. n., from غَامَتِ السَّمَآءُ [q. v.], (Msb,) Clouds; (S, Msb, K, TA;) n. un. with ة: (Msb:) or [an expanse of clouds covering the sky,] when one sees not a sun (Kr, TA) by reason of much covering of the sky: (TA:) [and often meaning mist:] pl. غُيُومٌ and غِيَامٌ. (TA.) — Also Thirst: and internal heat. (AA, S, K.) [See also غَيْمَةٌ.] — — And Anger, wrath, or rage, (K, TA,) which is from internal heat. (TA.) — — And a certain disease in camels, like that called قُلَاب [q. v.], except that it does not kill: (K, TA:) it is said that the asterism of the Pleiades (الثُّرَيَّا, q. v.,) does not rise nor set aurorally without there being sickness, mostly in the camels, which are then affected with the disease thus called. (Az, TA.) — شَجَرٌ غَيْمٌ Dense, or tangled, trees: like غَيْنٌ [which is a dial. var. of غَيْمٌ in other senses]. (TA.) غَيْمَة Thirst; so says A 'Obeyd: or vehemence of thirst: thus in the trad. cited under عَيْمَةٌ [q. v.]. (TA.) [See also غَيْمٌ.] غَيْمان Thirsty: and affected with internal heat: fem. غَيْمَى: (S, K:) the latter applied to a woman. (S.) يَوْمٌ غَيُوم [A cloudy day;] a day having غَيْم [or clouds, or clouds covering the sky]. (Th, TA.) مَغْيُومٌ A camel affected with the disease termed غَيْم: (Az, K, TA:) such scarcely ever, or never, dies. (Az, TA.) غين 1 غَانَ عَلَيْهِ كَذَا, [aor. يَغِينُ, inf. n. غَيْنٌ,] Such a thing covered, veiled, or concealed, him, or it: (Ham p. 574:) [and so ↓ أَغَانَهُ; whence] one says, اغان الغَيْنُ السَّمَآءَ ↓ The clouds covered, or overspread, or wholly covered, the sky. (S, K.) And غِينَ عَلَى كَذَا Such a thing was covered over. (S.) [Hence,] غِينَ عَلَى قَلْبِهِ, inf. n. غَيْنٌ; as also ↓ أُغِينَ [in the CK (erroneously) اَغْيَنَ]; (assumed tropical:) His heart was invaded by desire, or appetite, as by a thing that covered it: or was covered [so as to be rendered unsusceptible]: or was enveloped by the like of rust [or clouded or rendered dull]. (K, TA. [For الرَّيْن, meaning " the like of rust " covering the heart, the CK has الدَّيْن.]) The saying, in a trad., إِنَّهُ لَيُغَانُ عَلَى قَلْبِى حَتَّى أَسْتَغْفِرَ اللّٰهَ فِى اليَوْمِ سَبْعِينَ مَرَّةً (S, Msb, TA) (TA) is from the phrase غِينَ عَلَى كَذَا signifying as expl. above, (S,) and means (assumed tropical:) Verily my heart is invaded as though it were covered, by unmindfulness from which mankind will not be free so that I beg forgiveness of God in the day seventy times: (TA:) or it means, being used metonymically, verily I become diverted from المُرَاقَبَة [meaning the fear of God, or, as a conventional term, the constant knowledge of God's cognition of me in all my states or circumstances,] by the affairs that are for good relating to the present world; for these, though matters of importance, are, in comparison with the affairs relating to the other world, as idle sport, in the estimation of the people who follow the rule of المُرَاقَبَة. (Msb.) — — One says also, غِينَتِ السَّمَآءُ, (Msb, TA,) inf. n. غَيْنٌ; as also غَانَت, inf. n. غَيْنٌ; [like غَامَت;] (TA;) The sky became covered (Msb, TA) with غَيْن (Msb) or غَيْم (TA) [i. e. clouds, or an expanse of clouds]. — غِنْتُ, aor. أَغِينُ, [inf. n. غَيْنٌ,] I was, or became, thirsty. (S, K.) And غَانَتِ الإِبِلُ i. q. غَامَت (S, K, TA) i. e. The camels were, or became, thirsty. (TA.) — — And غَانَتْ نَفْسُهُ, (S,) or نَفْسِى, (K,) aor. تَغِينُ, (S, K,) inf. n. غَيْنٌ, (TA,) His, or my, soul [or stomach] heaved, or became agitated by a tendency to vomit; syn. غَثَتْ. (S, K.) 2 غَيَّنَ غَيْنًا ↓ حَسَنَةً and حَسَنًا He wrote a beautiful غ. (TA.) 4 أَغْيَنَ see the first paragraph, in three places. غَانٌ: see غَيْنَةٌ. غَيْنٌ [mentioned above as an inf. n. is also a subst., as such] i. q. غَيْمٌ, (K, TA,) a dial. var. of the latter word, (S, Msb, TA,) signifying clouds; (TA;) [or an expanse of clouds;] as in the phrase فِى يَوْمِ غَيْنٍ in a day of clouds: (S, * TA:) or, meaning " clouds," it is from غَانَ عَلَيْهِ كَذَا signifying as expl. in the beginning of this art. (Ham p. 574.) — — And شَجَرٌ غَيْنٌ Dense, or tangled, trees: (TA:) like غَيْمٌ. (TA in art. غيم.) — Also [like غَيْمٌ signifying] Thirst. (S, K. [See also 1.]) — And [The letter غ;] one of the letters of the alphabet: (S, K:) pl. [of mult.] غُيُونٌ and [of pauc.] أَغْيَانٌ and غَيْنَاتٌ. (TA.) See 2, and art. غ. غَانَةٌ The ring at the head of the bow-string. (K.) [See عُنْتُوتٌ.] غَيْنَةٌ i. q. أَجَمَةٌ; [like غَيْضَةٌ, q. v.;] so in the M; (TA;) [and it is said that] الغَيْنَةُ الشَّجْرَآءُ is like الغَيْضَةُ الخَضْرَآءُ: or, accord. to Abu-l- 'Ameythel [or 'Omeythil], (S, TA,) غَيْنَةٌ signifies [A collection of] tangled, or confused, or dense, trees, (S, K, TA,) in the mountains, and in the plain, or soft, land, (TA,) without water; (S, K, TA;) if with water, called غَيْضَةٌ: (S, TA:) [and Golius states, as on the authority of Yákoot, that ↓ غَانٌ signifies the same as غَيْنَةٌ.] غِينَةٌ The fluid that runs from a carcass, or corpse, (S,) or from the dead: and [the humour, or matter, termed] صَدِيد, q. v. (K.) — See also the next paragraph. أَغْيَنُ Green: (S, TA:) or green inclining to blackness: (so in one of my copies of the S:) and [its fem.] غَيْنَآءُ is applied to a tree (شَجَرَةٌ) as meaning green, (AO, S, K, TA,) abounding with leaves, having tangled, or dense, branches, (AO, S, TA,) and soft, or tender: and sometimes it is thus applied to herbs: (TA:) or [applied to a tree] it signifies great, having wide shade: from the phrase غَانَ عَلَيْهِ كَذَا, expl. in the beginning of this art.: (Ham p. 574:) and أَغْيَنُ signifies [also] such as is tall, (K, TA,) of trees, or, by way of comparison [thereto], of men: (TA:) the pl. is غِينٌ: (S, TA:) which is expl. by Kr as meaning the abundance, and collected state, and beauty, of [the trees called] أَرَاك and سِدْر; but what is well known is that it is pl. of غَيْنَآء applied to a tree; of which ↓ غِينَةٌ, with kesr, has also been mentioned as a pl., though, as ISd says, this is not known in the [genuine] language, nor is it agreeable with the analogy of Arabic. (TA.) مُغْيِنٌ, in the original form, [for مُغِينٌ, act. part. n. of أَغَانَ,] is used by Ru-beh in the following verse: أَمْسَى بِلَالٌ كَالرَّبِيعِ المُدْجِنِ أَمْطَرَ فِى أَكْنَافِ غَيْنٍ مُغْيِنٍ [There was, or came, in the evening, a moisture like the continual rain of winter that has rained in the tracts of overspreading clouds]. (S.)

ف

The twentieth letter of the alphabet: called فَآءٌ [and فَا]. (TA.) It is one of the letters termed مَهْمُوسَة [or non-vocal, i. e. pronounced with the breath only, without the voice], and of those termed شَفَوِيَّة [or labial]: (TA:) it is a radical letter, and not augmentative: (TA in باب الالف اللّيّنة:) sometimes it is substituted for ث; thus in the conjunction ثُمَّ, as in the saying جَآءَ زَيْدٌ فُمَّ عَمْرٌو [“ Zeyd came, then 'Amr ”]; and in الثُّومُ, “ the well-known herb so called [?],” for which they say الفُومُ; and in الجَدَثُ, “the grave,” or “ sepulchre,” for which they say الجَدَفُ, but using for the pl. أَجْدَاثٌ, and not أَجْدَافٌ, accord. to IJ, (MF, TA,) [unless, app., by poetic license, for] the latter pl. is used by Ru-beh. (R and TA in art. جدف.) — فَ is a particle having no government: (Mughnee, * K, * TA:) or it governs a mansoob aor.; as in the saying, مَا تَأْتِينَا فَتُحَدِّثَنَا [Thou dost not come to us, that thou mayest talk to us]; (Mughnee, K, TA;) accord. to some of the Koofees; (Mughnee;) but the truth is, that the aor. is here mansoob by أَنْ, meant to be understood, (Mughnee, TA,) as is said by MF, and the like is said by J, (TA,) though the أَنْ in this case is necessarily suppressed: (I'Ak p. 295:) and it is said (Mughnee, K, TA) by Mbr (Mughnee) to govern the gen. case in the saying [of Imra-el-Keys], فَمِثْلِكِ حُبْلَى قَدْ طَرَقْتُ وَمُرْضِعٍ [Many a one like thee, even such as was pregnant, have I visited by night, and such as was suckling]; but the truth is, that what here governs the gen. case is رُبَّ, meant to be understood; (Mughnee, TA;) like as it often is in the case of وَ, as is said in the Lubáb. (TA.) — — It occurs used in three manners; in one whereof it is an adjunctive to an antecedent, and denotes three things: — — one of these is order; and this is of two sorts; relating to the meaning, as in قَامَ زَيْدٌ فَعَمْرٌو [Zeyd came, and after him 'Amr]; and relating to a verbal statement, which is an adjoining of an explicit clause to an implicit antecedent, as in the saying [in the Kur ii. 34] فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ [And the Devil caused them both to slip, or fall, from it (i. e. from Paradise), and ejected them from that state of enjoyment in which they were]: (Mughnee, K: *) — — the second thing that it denotes when used as an adjunctive to an antecedent is proximate sequence, and this is in everything [i. e. in every case] according to the estimate thereof; (Mughnee, K; *) [meaning, according to the relative, or comparative, estimate of the time implied; for, as is said in an explanation of the words thus rendered, in a marginal note in my copy of the Mughnee, “the long period is sometimes esteemed short by comparison; ” or it may be defined as a particle denoting sequence in a case in which is an uninterrupted connection between two events;] one says تَزَوَّجَ فُلَانٌ فَوُلِدَ لَهُ [Such a one took a wife, and, in uninterrupted connection with his doing so, a child was born to him,] when there did not intervene between the two events aught save the period of gestation, (Mughnee, K, *) and so if it were a period protracted [beyond the usual length]; and you say دَخَلْتُ البَصْرَةَ فَبَغْدَادَ [I entered El-Basrah, and, in uninterrupted connection with my doing so, Baghdád,] when you did not stay in El-Basrah nor between the two towns: and this sequence is not necessarily implied by the ف that denotes causality; as is shown by the correctness of one's saying إِنْ يُسْلِمْ فَهُوَ يَدْخُلُ الجَنَّةَ [If he become a Muslim, he will consequently enter Paradise]; the delay between the two events [by death &c.] being well known: (Mughnee:) — — [or, accord. to J,] the adjunctive ف occurs in three cases, in the first of which it denotes order and proximate sequence with association; you say, ضَرَبْتُ زَيْدًا فَعَمْرًا [I beat Zeyd, and next 'Amr]: (S: [the second and third of these cases will be mentioned in the course of this art:]) — — and it is said to occur sometimes in the sense of ثُمَّ, (Mughnee, K, * TA, *) denoting conjunction in an absolute manner, with delay; (TA;) as in the saying [in the Kur xxiii. 14] ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ لَحْمًا [Then we made the sperm a lump of clotted blood, then we made the lump of clotted blood a bit of flesh, then we made the bit of flesh bones, then we clothed the bones with flesh]: (Mughnee, K, TA:) — — and sometimes in the sense of وَ, (Mughnee, K, * TA, *) denoting conjunction in an absolute manner, without order; (TA;) as in the saying (of Imra-el-Keys, TA), بَيْنَ الدَّخُولِ فَحَوْمَلِ [as though meaning Between Ed-Dakhool and Howmal]; (Mughnee, K, TA;) the right reading of which is asserted by As to be with وَ; but it is replied that the implied meaning is بَيْنَ مَوَاضِعِ الدَّخُولِ فَمَوَاضِعِ حَوْمَلِ [amidst the places of, or pertaining to, Ed-Dakhool, and the places of, or pertaining to, Howmal; the former places and the latter being contiguous; and we may therefore understand these words as relating to an antecedent command to pause]; this phrase being allowable like the saying جَلَسْتُ بَيْنَ العُلَمَآءِ فَالزُّهَّادِ [I sat amidst the learned men and the devotees]: it has been said that مَا is here suppressed before بَيْنَ, and that فَ is used in the place of إِلَى; but this usage of ف is strange: (Mughnee:) — — the third thing that it denotes when used as an adjunctive to an antecedent is relation to a cause: (Mughnee, K, * TA: *) this is the second of the three cases mentioned by J, who says, (TA,) it is when what precedes it is a cause of what follows it; and it denotes adjunction and proximate sequence without association; as in the sayings ضَرَبَهُ فَبَكَى [He beat him, and he consequently wept,] and ضَرَبَهُ فَأَوْجَعَهُ [He beat him, and consequently pained him,] when the beating is the cause of the weeping and of the pain: (S, TA:) used in this manner, i. e. to denote relation to a cause, it is generally such as adjoins a proposition, as in [the saying in the Kur xxviii. 14] فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ [And Moses struck him with his fist, and consequently killed him]; or a qualificative, as in [the saying in the Kur lvi. 52-54] لَآكِلُونَ مِنْ شَجَرٍ مِنْ زَقُّومٍ فَمَالِئُونَ مِنْهَا الْبُطُونَ فَشَارِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ [Shall surely be eating from trees of Zakkoom, and consequently filling therefrom the bellies, and drinking thereon of hot water]. (Mughnee, K.) — — Another manner in which it is used [the second of the three manners before mentioned (Mughnee)] is as a connective of an apodosis, i. e., of the complement of a conditional clause, (Mughnee, * K, * TA,) when this is of a kind not fit to be itself conditional, i. e., to be a

protasis. (Mughnee.) It is thus used when the complement is a nominal proposition; as in [the saying in the Kur vi. 17] وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَىْءٍ قَدِيرٌ [And if He cause good to betide thee, He is able to do everything]: (Mughnee, K, TA:) this is the third of the three cases mentioned by J, who says, (TA,) this is when it is used for the purpose of inception, in the complement of a conditional clause; as in the saying إِنْ تَزُرْنِى فَأَنْتَ مُحْسِنٌ [If thou visit me, thou wilt be a welldoer]; in which what follows فَ is a new proposition, grammatically independent of what precedes it, one part thereof governing another; for أَنْتَ is an inchoative, and مُحْسِنٌ is its enunciative; and the proposition has become a complement by means of the ف: (S, TA:) — — or, (K,) secondly, (Mughnee,) the complement may be a verbal proposition, like the nominal, and it is one of which the verb is aplastic; as in [the saying in the Kur xviii. 37 and 38] إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا فَعَسَى رَبِّى أَنْ يُؤْتِيَنِ [If thou seest me to be possessing less than thou in respect of wealth and children, it may be that my Lord may give me]; and [the saying in the Kur ii. 273] إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِىَ [If ye make apparent the alms, very good, as a thing, is it, i. e. the doing so]: (Mughnee, K:) — — or, (K,) thirdly, (Mughnee,) the verb of the complement may be one belonging to a new proposition, grammatically independent of what precedes it, as in [the saying in the Kur iii. 29] إِنْ كُنْتُمْ تُحِبُّونَ اللّٰهَ فَاتَّبِعُونِى [If ye love God, follow ye me]: (Mughnee, K:) — — or, (K,) fourthly, (Mughnee,) the verb of the complement may be a pret., as to the letter and as to the meaning; either properly, as in [the saying in the Kur xii. 77] إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ [If he steal, a brother of his hath stolen before]: or tropically, as in [the saying in the Kur xxvii. 92] وَمَنْ جَآءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِى النَّارِ [And whoever shall have done that which is evil, their faces are inverted in the fire of Hell], this [latter] verb being used as though signifying what has already happened to denote the certain assurance of the event's happening: (Mughnee, K: *) — — fifthly, when the ف is coupled with a particle relating to futurity; as in [the saying in the Kur v. 59] مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِى اللّٰهُ بِقَوْمٍ يُحِبُّهُمْ [Whoever of you revolteth from his religion, God will bring a people whom He loveth]; and in [the saying in the Kur iii. 111] وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَلَنْ تُكْفَرُوهُ [And what ye do of good, ye shall not be denied the reward of it]: (Mughnee: omitted in the K; as is also what here next follows:) — — sixthly, when the ف is coupled with a particle to which is peculiarly assigned the first place in a proposition, as in the saying, فَإِنْ أَهْلِكْ فَذِى حَنَقٍ لَظَاهُ عَلَىَّ يَكَادُ يَلْتَهِبُ الْتِهَابَا [a verse similar in itself, and probably in its sequel (which is not quoted), to one by Rabee'ah Ibn-Makroom (in Ham p. 29), app. meaning And if I perish, many a one having rage in his bosom, whose fire kindled against me almost flames with a vehement flaming; فَذِى حَنَقٍ being for فَرُبَّ ذِى حَنَقٍ]; for رُبَّ is meant to be understood, and to it peculiarly belongs the first place in the proposition: (Mughnee:) — — the ف must also be used when the complement of a conditional clause is imperative; as in the saying إِنْ أَكْرَمَكَ زَيْدٌ فَأَكْرِمْهُ [If Zeyd treat thee with honour, treat thou him with honour]: or prohibitive; as in the saying إِنْ يُكْرِمْكَ زَيْدٌ فَلَا تُهِنْهُ [If Zeyd treat thee with honour, treat not thou him with contempt]: or negative, either by means of لَنْ [as in an ex. above] or by means of مَا; as in the saying إِنْ أَكْرَمْتَ زَيْدًا فَمَا يَهِينُكَ [If thou treat Zeyd with honour, he does not treat thee with contempt]: (TA:) — — when the verb of that complement is an aor., affirmative, or negative by means of لَا, the ف may be introduced or omitted: in the former case you may say إِنْ تُكْرِمْنِى فَأُكْرِمُكَ meaning فَأَنَا أُكْرِمُكَ [i. e. If thou treat me with honour, I will treat thee with honour]; and you may say إِنْ تُكْرِمْنِى أُكْرِمْكَ [which is the more usual] if you do not make it [i. e. اكرمك] the enunciative of a suppressed inchoative [i. e. of أَنَا]: and in the case of the negative by means of لا you may say إِنْ تُكْرِمْنِى فَلَا أُهِينُكَ [If thou treat me with honour, I will not treat thee with contempt; and you may omit the ف as is more usual]: (TA:) — — and sometimes the ف is suppressed in the case of necessity in verse [on account of the metre]; as in the saying, مَنْ يَفْعَلِ الْحَسَنَاتِ اللّٰهُ يَشْكُرُهَا [Whoso doth those deeds that are good, God will recompense them, i. e., the deeds], (Mughnee, K,) meaning فَاللّٰهُ: (K:) or, (Mughnee, K,) accord. to Mbr, who disallows this even in verse, (Mughnee,) the right reading is مَنْ يَفْعَلِ الخَيْرَ فَالرَّحْمٰنُ يَشْكُرُهُ [Whoso doth that which is good, the Compassionate will recompense it]; (Mughnee, K;) and it is absolutely disallowable: (K:) or it occurs in chaste prose, (Mughnee, K, *) accord. to Akh; (Mughnee;) and hence the saying [in the Kur ii. 176] إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ [If he leave wealth, the legacy shall be to the two parents and the nearer of other relations]; and the trad. respecting that which one has picked up, or taken, of property that has been dropped, فَإِنْ جَآءَ صَاحِبُهَا وَإِلَّا اسْتَمْتِعْ بِهَا [And if the owner thereof come, restore thou it to him; and if not, or otherwise, benefit thyself by it]: (Mughnee, K:) — — when the verb of the complement of a conditional clause is a pret. as to the letter but future as to the meaning intended [yet not importing certainty, so that it is not like the saying in the Kur xxvii. 92, cited above], the ف may not be prefixed to it; as in the saying إِنْ أَكْرَمْتَنِى أَكْرَمْتُكَ [If thou treat me with honour, I will treat thee with honour]: and likewise when it is pret. as to the [proper] signification but [an aor. as to the letter and] future as to the meaning intended; as in the saying إِنْ أَسْلَمْتَ لَمْ تَدْخُلِ النَّارَ [If thou become a Muslim, thou wilt not enter the fire of Hell]. (TA.) — — And as the ف thus connects the apodosis with its protasis, so it connects the like of the apodosis with the like of the protasis; as in the saying اَلَّذِى يَأْتِينِى فَلَهُ دِرْهَمٌ [Who comes, or shall come, to me, for him is, or shall be, a dirhem]: by its being introduced in this case, one understands what the speaker means, that the obligation to give the dirhem is a consequence of the coming: otherwise the saying would be ambiguous. (Mughnee.) Thus also it occurs after a clause commencing with the conditional particle أَمَّا, q. v. (Mughnee in art. أَمَّا; &c.) — — It also occurs in the cases here following, prefixed to an aor., which is mansoob by means of أَنْ, meant to be understood, (S, TA, and I'Ak p. 295,) but necessarily suppressed: (I'Ak ibid.:) — — thus in the complement of a command; (S, TA, and I'Ak p. 296;) as in اِئْتِنِى فَأُكْرِمَكَ [Come thou to me, that I may treat thee with honour]: (I'Ak ibid.:) [and] you say زُرْنِى فَأُحْسِنَ إِلَيْكَ [Visit thou me, that I may do good to thee]; (S, TA;) to which J adds, you do not make the visiting to be the cause of the doing good; what you [would] say being, it is of my way to do good always; but [there seems be an omission here in the copies of the S, for, as] IB says, if you make أُحْسِن to be marfooa, [not mansoob,] saying فَأُحْسِنُ إِلَيْكَ, [the meaning is, for I will do good to thee, for] you do not make the visiting to be the cause of the doing good: (TA:) the demand, however, in this and similar cases, must not be indicated by a verbal noun, nor by an enunciative; for when it is so indicated, the aor. must be marfooa; as in صَهْ فَأُحْسِنُ إِلَيْكَ [Be silent, then I will do thee good]; and in حَسْبُكَ الحَدِيثُ فَيَنَامُ النَّاسُ [The discourse is sufficient for thee, so the people shall sleep]: (I'Ak p. 296:) — — also in the complement of a prohibition; (S, and I'Ak p. 296;) as in لَا تَضْرِبْ زَيْدًا فَيَضْرِبَكَ [Beat not thou Zeyd, for he may beat thee, or lest he beat thee]: (I'Ak ibid.:) — — and in the complement of a prayer; as in رَبِّ انْصُرْنِى فَلَا أُخْذَلَ [My Lord aid me, so that I may not be left

helpless]: (I'Ak ibid.:) — — and in the complement of an interrogation; (S, and I'Ak p. 296;) as in هَلْ تُكْرِمُ زَيْدًا فَيُكْرِمَكَ [Wilt thou treat Zeyd with honour, that he may treat thee with honour?]: (I'Ak ibid.:) — — and in the complement of a petition with gentleness; (S, and I'Ak p. 296;) as in أَلَا تَنْزِلُ عِنْدَنَا فَتُصِيبَ خَيْرًا [Wilt thou not alight at our place of abode, that thou mayest obtain good?]: (I'Ak ibid.:) — — and in the complement of a demanding with urgency the performance of an action; as in لَوْلَا تَأْتِينَا فَتُحَدِّثَنَا [Wherefore dost thou not come to us, that thou mayest talk to us?]: (I'Ak p. 296:) — — and in the complement of an expression of wish; as in لَيْتَ لِى مَالًا فَأَتَصَدَّقَ مِنْهُ [Would that I had wealth, that I might give alms thereof]: (I'Ak ibid.:) — — and in the complement of an expression of hope, in like manner as in the case next before mentioned, accord. to the Koofees universally; as in the saying in the Kur [xl. 38 and 39] لَعَلِّى أَبْلُغُ الْأَسْبَابَ أَسْبَابَ السَّمٰوَاتِ فَأَطَّلِعَ [May-be I shall reach the tracts, or the gates, the tracts, or the gates, of the heavens, so that I may look], accord. to one reading: (I'Ak p. 298:) — -b29- and in the complement of a negation, (S, and I'Ak p. 295,) i. e., of a simple negation; as in مَا تَأْتِينَا فَتُحَدِّثَنَا [Thou dost not come to us, that thou mayest talk to us; a saying mentioned before, in the first of the remarks on this particle]. (I'Ak ibid.) — -b30- It is also prefixed as a corroborative to an oath; as in فَبِعِزَّتِكَ [which may be rendered Now by thy might, or nobility, &c.], and فَوَرَبِّكَ [Now by thy Lord]. (TA.) — -b31- The third manner in which it is [said to be] used is when it is redundant, so that its being included in a saying is like its being excluded: but this usage is not affirmed by Sb: Akh allows its being redundant in the enchoative, absolutely; mentioning the phrase أَخُوكَ فَوُجِدَ [as though meaning Thy brother, he has been found; but هٰذَا is app. meant to be understood, so that the phrase should be rendered, fully, this is thy brother, and he has been found]: Fr and ElAalam and a number of others restrict its being allowable to the cases in which the enunciative is a command, as in the saying, وَقَائِلَةٍ خَوْلَانُ فَانْكِحْ فَتَاتَهُمْ and in the saying, أَنْتَ فَانْظُرْ لِأَىِّ ذَاكَ تَصِيرُ or a prohibition, as in the saying زَيْدٌ فَلَا تَضْرِبْهُ; but those who disallow its being so explain the first of these three exs. by saying that the implied meaning is هٰذِهِ خَوْلَانُ, [so that the saying should be rendered, fully, Many a woman is there saying, This is Khowlán (the tribe so named), therefore marry thou their young woman; and in like manner the implied meaning of the third ex. is هٰذَا زَيْدٌ فَلَا تَضْرِبْهُ This is Zeyd, therefore do not thou beat him;] and the implied meaning of the second ex. is أَنْظُرْ فَانْظُرْ, [so that the saying should be rendered, fully, Look thou, and look to what result thereof thou wilt eventually come,] the former انظر being suppressed, and its implied pronoun, أَنْتَ, expressed: the saying وَإِذَا هَلَكْتُ فَعِنْدَ ذٰلِكَ فَاجْزَعِى [meaning And when I perish, on the occasion thereof manifest thou impatience, or grief, &c., the second ف being redundant,] is an instance of poetic license. (Mughnee.) — [As a numeral, ف denotes Eighty.] فا and فَاءٌ Names of the letter ف, q. v. — فَا as a prefixed n. in the accus. case, syn. with فَم, see voce فُوهٌ, in art. فوه.

فأ

R. Q. 1 فَأْفَأَ, (T, M, Msb,) inf. n. فَأْفَأَةٌ, (T, S, M, Msb, K,) He reiterated the letter ف (Mbr, T, S, M, Msb, K) in his speech; (S, M, K;) or was as though the letter ف predominated upon his tongue; (T;) or had an impediment in the tongue, the letter ف predominating in the speech. (M.) You say, فِيهِ فَأْفَأَةٌ [In him is a fault of reiterating the letter ف in his speech; &c.] (S, K.) [See also فَأْفَآءٌ.] فَأْفَأٌ: see what follows. فَأْفَآءٌ (T, S, M, Msb, K) and ↓ فَأْفَأٌ, (T, M, Msb, K, [and thus accord. to my copy of the Mgh,]) both mentioned by Lh, (T,) A man in whom is what is termed فَأْفَأَةٌ, expl. above; (T, S, M, K;) or who reiterates the letter ف much when he speaks; (M;) or who cannot utter the word unless with an effort, commencing with the like of the letter ف, and then pronouncing with effort the letters of the word correctly: (Mgh:) or one who reiterates his words much in speaking: (TA:) fem. with ة. (T, Msb.).

فأت

8 إِفْتَأَتَ عَلَىَّ He said of me what was false: (AZ, S, O:) or افتأت عَلَىَّ البَاطِلَ he forged against me what was false: (K:) and افتأت عَلَىَّ مَا لَمْ أَقُلْ he forged against me what I did not say. (M.) — And افتأت عَلَيْنَا He was alone in his opinion against us; none sharing it with him: (ISh, T, TA:) or افتأت بِرَأْيِهِ he was alone, or singular, in his opinion: (ISk, S, O, K:) and in like manner in his affair, or case. (ISk, TA.) This verb, thus used, (not known to Az with a radical hemz in this sense except as mentioned by ISh and ISk, TA,) is mentioned with hemz by AA and AZ and ISk and others: it is therefore not from الفَوْتُ, unless it be an instance of the application of hemz to that to which it does not properly belong, as in the cases of حَلَّأْتُ السَّوِيقَ, and لَبَّأْتُ بِالحَجِّ, and رَثَّأْتُ المَيِّتَ. (S, O.) [See also art. فوت.] — أُفْتُئِتَ, in the pass form, He (a man, O) died suddenly: (O, K:) but this, app., [if not a mistake for أُفْتُلِتَ,] should be أُفْتِيتَ, without hemz, from مَوْتُ الفَوَاتِ. (TA.) فُوَيْتٌ, applied to a man and to a woman, One who follows his, or her, own opinion only. (From a marg. note in a copy of the S. [Thus pronounced by AZ: by others, فُوَيْتٌ, without hemz: see art. فوت.])

فأد

1 فَأَدَهُ, (T, S, M, A, L, K,) aor. ^فَ, inf. n. فَأْدٌ, (M, L,) He, or it, hit, struck, smote, affected, or hurt, his (a man's, K) فُؤَاد [or heart, &c.]: (S, M, L, K:) he hit, or smote, him, (AZ, T,) or shot, or shot at, and hit, or smote, him, namely a gazelle, (A,) or an animal of the chase, (AZ, T,) in his فُؤَاد. (AZ, T, A.) — — And, said of a disease, (S,) and of fear, (A,) It smote, or affected, his فُؤَاد: (S, A:) or, said of fear, it rendered him cowardly. (K.) — — And فُئِدَ, (T, M, A, L, K,) inf. n. فَأْدٌ; (M, L;) and فَئِدَ; (K;) He had a disease in his فُؤَاد: (T:) or he had a complaint thereof: (M, L, K:) or he had a pain therein: (K:) or he was, or became, hit, struck, smitten, affected, or hurt, therein. (A.) — فَأَدَ الخُبْزَةَ, (T, S, M, L,) or الخُبْزَ, (K,) aor. as above, and so the inf. n., (M, L,) He put the cake of bread, or lump of dough, (T, S,) or the bread, (K,) into the hot ashes; (T, S, K;) and baked it therein: (T:) or he toasted [or baked] (M, L) the cake of bread, or lump of dough, [or the bread,] in the hot ashes. (M, * L.) And فَأَدَ اللَّحْمَ (S, M, L, K) فِى النَّارِ, (M, L, K,) aor. and inf. n. as above, (L,) He roasted the flesh-meat [in the fire]; as also ↓ افتادهُ. (S, M, L, K.) — — And فَأَدَ لِلْخُبْزَةِ, (S, L,) aor. and inf. n. as above, (L,) He made for the cake of bread, or lump of dough, a place in the hot ashes, or in the fire, to put it therein [for the purpose of baking it]. (S, L.) — فَأَدَ لِفُلَانٍ He acted well, or kindly, to such a one, in his affair, in absence: so in the " Nawádir " of Lh. (TA.) 5 تفأّد i. q. تَوَقَّدَ [i. e., when said of fuel, It burned, burned up, burned brightly or fiercely, blazed, or flamed]: (M, L, K:) [and] so when said of the heart [i. e. It became excited with ardour, or eagerness]. (M, L, K. *) And i. q. تَحَرَّقَ [It burned much, as a quasi-pass. v.]: (so in copies of the K, in SM's copy and in my MS. copy and in the CK:) or, as in MF's copy of the K, تَحَرَّكَ [it was, or became, in a state of motion, or commotion]: (TA:) [See what is said of the derivation of فُؤَادٌ.] 8 افتأدوا They lighted a fire (M, A, L, K) for the purpose of roasting. (A) — See also 1, latter half. فَأْدٌ: [see 1, of which it is the inf. n.: and] see the paragraph here following. فُؤَادٌ (S, M, A, Msb, K, &c.) and فَوَادٌ, which is strange, (K,) but said by Esh-Shiháb to be a dial var., and to be without reason disallowed by AHát; (TA;) of the masc. gender only; (Lh, M, L, K, &c.;) The heart; syn. قَلْبٌ [q. v.]; (S, M, A, L, Msb, K, &c.;) of man, and of an animal other than man: (M, L:) so called because of its تَفَؤُّد (T, M, L, K) i. e. تَوَقُّد [or ardour]; (M, L, K;) or because of its pulsation, and commotion; [for which reason also the heart is said to be called القَلْبُ, from التَّقَلُّبُ;] for it is said that the primary meaning of ↓ فَأْدٌ is " motion," and the " putting in motion: " (MF, TA:) or the heart is thus called only when its تَفَؤُّد, i. e. its تَوَقُّد,

is regarded: and most authors make a distinction between فُؤَاد and قَلْبٌ; the latter of which is said to have a more special signification than the former: (TA:) and the former is said to be [the pericardium,] the غِشَآء, (L, TA,) or the وِعَآء, (TA,) of the قَلْب: (L, TA:) or the middle thereof: (L:) or the interior thereof: (TA:) the قَلْب being its حَبَّة [q. v.], (L, TA,) or its سُوَيْدَاء: (L:) or فُؤَادٌ signifies the appendages of the مَرِىْء [or œsophagus], consisting of the liver and lungs and قَلْب [or heart]: (K:) pl. أَفْئِدَةٌ, (S, M, A, Mgh, Msb, K, &c.,) the only pl. thereof known to Sb. (M, L.) — — Also The mind, or intellect: and this, it is said, may be the meaning of the phrase [in the Kur liii. 11], مَا كَذَبَ الْفُؤَادُ مَا رَأَى, (TA,) or ما كَذَّبَ, another reading, i. e. [The mind] did not disacknowledge, or deem improbable, what he saw. (Jel.) [Hence,] حِدَّةُ الفُؤَادِ i. q. ذَكَآءٌ [meaning Sharpness, or acuteness, of mind, in a man: and sharpness of spirit in a beast]. (S in art. ذكو.) [And حَدِيدُ الفُؤَادِ i. q. ذَكِىٌّ meaning Sharp, or acute, in mind, applied to a man: and sharp in spirit, applied to a beast:] one says فَرَسٌ حَدِيدَةُ الفُؤَادِ [A mare sharp in spirit]; and in like manner نَاقَةٌ [a she-camel]: (S and K in art. روع:) and رُوَاعُ الفُؤَادِ, and نَاقَةٌ رُوَاعَةُ الفُؤَادِ, a quick, spirited, vigorous, she-camel; sharp in spirit; syn. شَهْمَةٌ ذَكِيَّةٌ. (K in that art.) [And طَارَ فُؤَادُهُ His mind or intellect, fled: and his courage. (See شَعَاعٌ: and طَارَ.)] فَئِيدٌ: see مَفْؤُودٌ, in two places. — Also, (T, M, L,) applied to bread [or dough], (M, L,) and so ↓ مَفْؤُودٌ, (M, L, K,) and ↓ مُفْتَأَدٌ, and ↓ أُفْؤُودٌ, (K,) Baked on the fire: (T:) or put into hot ashes, (L, K,) and baked therein: (L:) or toasted [or baked] in hot ashes. (M, L.) And the first, (T, S, M, &c.,) applied to flesh-meat, (S, M, L,) Roasted, (T, S, M, L, K,) as also ↓ مَفْؤُودٌ, (M, L, K,) on the fire: (T:) or roasted upon live coals; as also ↓ مُفْأَدٌ [evidently, I think, a mistranscription for ↓ مُفْتَأَدٌ]. (L.) — — And فَئِيدٌ signifies also Fire or a fire [for baking &c.]. (T, L, K.) أُفْؤُودٌ A place which one makes, for a cake of bread, or lump of dough, in hot ashes, or in a fire, to put it therein [for the purpose of baking it]: (S, M, * L, K: *) pl. أَفَائِيدُ. (L.) — — See also فَئِيدٌ. مُفْأَدٌ: see مِفْأَدٌ (T, S, M, L, K) and ↓ مِفْأَدَةٌ (S, L, K) and ↓ مِفْآدٌ (T, M, L, K) The [iron instrument, with which flesh-meat is roasted, called] سَفُّود, (T, S, M, L, K,) [or] with which one roasts and bakes. (L, TA.) And [in the CK " or "] the first, (S, L, K,) and the second and third also, (accord. to the K,) the piece of wood, or wooden implement, with which the [fire in the kind of oven called] تَنُّور is stirred: pl. مَفَائِدُ. (S, L, K.) مِفْأَدَةٌ: see the next preceding paragraph. مِفْآدٌ: see the next preceding paragraph. مَفْؤُودٌ Hit, struck, smitten, affected, or hurt, in his فُؤَاد [or heart, &c.]: (S, A, L:) smitten, or affected, by a disease therein: (S, L:) or by pain therein. (L.) — — A man without a heart; having no heart; as also ↓ فَئِيدٌ: (Ks, S, L:) weak-hearted: (T, L:) a coward; (T, M, L, K;) and so ↓ فَئِيدٌ: (T, K:) in this sense it has no verb. (AAF, IJ, M, L.) — See also فَئِيدٌ, in two places. مُفْتَأَدٌ: see فَئِيدٌ, in two places. — — Also A place of fuel: (T, L:) a place in which a fire is lighted for roasting. (A.) فأر 1 فَئِرَ, aor. يَفْأَرُ, It (a place) became abundant in فَأْر [i. e. rats, or mice]. (Msb.) — فَأَرَ, (J, O,) aor. as above, (K,) inf. n. فَأْرٌ, (TK,) He dug; (K;) or dug as does the فَأْر [i. e. rat, or mouse]: (M, TA:) and, (K,) as some say, (M, TA,) he buried, and hid. (M, * O, K, TA.) فَأْرٌ [A kind of animal,] well known, (M, K,) [the genus mus; the rat; the mouse; and the like]; with ء, (Lth, S, Msb,) and without ء; (Msb;) [a coll. gen. n.:] n. un. with ة: (Lth, T:) [in the S and O and Msb, فَأْرٌ is said to be pl. of فَأْرَةٌ, but in the last is added, like تَمْرَةٌ and تَمْرٌ, showing that by pl. is meant coll. gen. n.:] the pl. of فار, (Lth, T, M, K,) or of فارة, (O, Msb,) is فِئْرَانٌ (Lth, T, M, O, K, Msb) and فِئَرَةٌ: (M, K:) accord. to IAar, (T, TA,) ↓ فُؤَرٌ, like صُرَدٌ, (O, K, TA,) is applied to the male: (T, O, K, TA:) but this last word occurs in the phrase الفَأْر الفُؤَر, [in which الفار is evidently used in a sense mentioned below, namely, "the muscles," as is indicated in the T and O,] and, accord. to some, [الفُؤَر is a corroborative epithet, for they say that] this phrase is like لَيْلٌ لَائِلٌ and يَوْمٌ أَيْوَمُ: (O:) فَأْرَةٌ is applied [accord. to some] to the female; (M;) or [more correctly] to the male and the female, (M, K,) like as حَمَامَةٌ is applied to the male and the female of the [genus] حَمَام. (M, TA.) — — Also Musk: (M, K:) this is sometimes called فَأْرٌ because it is from the [animal, or from a kind of animal, called] فَأْر, as some say. (M.) — — And فَأْرَةُ المِسْكِ signifies The bag, follicle, or vesicle, (نَافِجَة, S, M, O, K, or نَافِقَة, T,) of musk: (T, S, M, O, K:) and is also without ء; (M, Msb;) or it should correctly be mentioned in art. فور, [as being called فَارَةٌ] because of the spreading (فَوَرَان) of its odour: or it may be with ء because it has the appearance, or form, of the [animal called] فَأْرَة. (O, K.) It was said to an Arab of the desert أَتَهْمِزُ الفَأْرَةَ, (K, TA, in the CK أَتُهْمَزُ الفَأْرُ,) [meaning Dost thou pronounce فارة with hemz?], and he replied, [understanding the animal so called to be meant,] الهِرَّةُ تَهْمِزُهَا, (K,) meaning, [The cat] bites it. (TA.) — — [Hence, app., by a synecdoche, فَأْرَةُ المِسْكِ is applied to The mush-animal, or Tibet-musk; moschus moschiferus:] El-Jáhidh says, I asked a perfumer, of [the sect of] the Moatezileh, respecting [the animal called] فارة المسك, and he said, it is not a mouse, or rat, (فأرة,) but is more like a young gazelle: it is found in the region of Tubbat [or Tibet]; and is hunted; and the man who catches it binds tightly its navel, [or rather its umbilical follicle,] which being pendent, the blood collects in it; then it is slaughtered; and when it is quiet, he cuts out the bound navel, and buries it in barley (شعير) until the congealed blood becomes converted into strong-scented musk. (TA.) — — And فَأْرَةُ الإِبِلِ signifies The sweet odour of the camels, [likened to that of the vesicle of musk,] which diffuses itself from them when they have pastured upon the herbs and their blossoms, (S, O,) or, as some say, upon the [plant called] خُزَامَى [q. v.], (O,) and then drunk, and returned from the water, with their skins moist: (S, O:) so says Yaakoob. (S.) Thus in a verse cited voce ذَفِرٌ. (S, O. [Therefore فَأْرَةٌ ذَفْرَآءُ should there be rendered A pungent sweet odour like that of a vesicle of musk. But see فَارَةٌ, in art. فور.]) — الفَأْرُ signifies also (assumed tropical:) The muscles: (T, O:) and فَأْرُ المَتْنِ (assumed tropical:) the flesh on either side of the back-bone; as also يَرَابِيعُ المَتْنِ. (T. [See also الفَارُ, in art. فور.]) — And A species of trees; with and without ء: (M:) and فَأْرَةٌ [as its n. un.] a tree [of that species]. (K.) — Also A certain well-known measure, or quantity, of wheat: in this sense an adventitious word. (O.) فُؤَرٌ: see فَأْرٌ, first sentence. فَئِرٌ A place abounding with فَأْر [rats, or mice]. (S, O.) You say أَرْضٌ فَئِرَةٌ, (O, K,) and ↓ أَرْضٌ مَفْأَرَةٌ, (S, O, K,) Land abounding with فأر: (K:) or land containing فأر. (S, O,) [In my copy of the Msb, I find ↓ مَكَانٌ مَفْأَرٌ.] — — Milk, (M, K,) and food, (TA,) into which a rat, or mouse, (فأرة,) has fallen. (M, K, TA.) فَأْرَةٌ n. un. (but said by some to be fem.) of فَأْرٌ [q. v.] — — Also, (S, M, O, K,) and ↓ فُؤْرَةٌ, (M, K, in the O written فُوَرَة,) both with and without ء, (M, O,) A flatus (S, M, O, K) that collects (S) in the pastern (S, M, O, K) of a camel, (S,) or of a beast, (M, K,) or of a horse; (O;) which issues (S, M, O, K) when it is felt, (S,) or when it is stroked, and collects when it is left to itself. (M, O, K.) فُؤْرَةٌ: see the next preceding paragraph. فِئْرَةٌ and فِئَرَةٌ: see فُؤَارَةٌ. فَئِيرَةٌ: see the paragraph here following. فَئِيرَةٌ (T, M, O, K) and ↓ فُؤَارَةٌ (M, K) and ↓ فِئْرَةٌ (Lth, T, O, K) and ↓ فِئَرَةٌ, and also without ء, (K,) Fenugreek (حُلْبَة) cooked until its foam boils up, when it is put into a press (مِعصَر), and clarified, then dates are thrown upon it, and the woman in the state following childbirth sups it (Lth, T:) or fenugreek (حُلْبَة) and dates cooked for the woman in the state following child- birth, (M, O, K,) who drinks it, (M,) and for the sick.

(O.) مَفَأَرٌ; and its fem., with ة: see فَنِرٌ. فأس 1 فَأَسَ, (S, M, O, K,) aor. فَأَ^, inf. n. فَأْسٌ, (M, K,) He struck (AHn, S, O, Msb, K) him, or it, (S, O,) or a tree, (AHn, M,) with a فَأْس: (AHn, S, M, O, K:) he cut him, or it, (M,) or a tree, (TA,) therewith: (M:) he clave, (M, O, K,) or split, (T, O,) a piece of wood, (M,) or one's head, (O,) therewith. (M, K.) — — He hit (S, K) a man (S) in the فَأْس of the head. (S, K.) — He ate wheat, or other food. (O, K, * TA.) فَأْسٌ A certain implement of iron, (M,) with which one digs; [i. e., a kind of hoe; thus called in the present day; generally having a blade more long than wide, and a short handle; altogether resembling an adz:] (Kr, M:) and with which one cuts; [i. e., an adz; and an axe; both also thus called in the present day; more commonly the former; used for cutting, cleaving, and splitting, trees and wood, (see فَأَسَ,) and for hewing, forming, or fashioning, wood &c.: (see also قَدُومٌ:)] (M:) a thing well known: (A, K:) [applied also to a pickaxe: (see صَاقُورٌ:)] the ء in this word may be suppressed: (Msb:) it is of the fem. gender: (M, Msb, K:) the pl. (of pauc., O) is أَفْؤُسٌ (M, O, Msb, K) and (of mult., O) فُؤُوسٌ, (S, M, O, Msb, K,) and, accord. to some, فُؤْسٌ. (TA.) — — فَأْسُ اللِّجَامِ [A certain part of the bit; namely,] the [tongue of] iron that stands up towards [so I render here the particle فِى] the حَنَك [here meaning the palate, against which it is made to press when the rein is drawn hard for the purpose of checking the horse]; (IDrd in his book on the Saddle and Bridle, [in one part of which he likens to it the tongue of a buckle,] S, M, A, O, K;) the iron that stands up in the شَكِيمَة; (T;) or, as some say, that which is in the middle of the شكيمة, between the مِسْحَلَانِ: (ISh:) the شكيمة is the iron that lies across in the mouth, [i. e., the bit-mouth, or mouth-piece of the bit,] and the مِسْحَل is an iron [i. e. a ring of iron, one of a pair of rings which are inserted each into the other, in the place of our curbchain,] beneath the حَنَك [here meaning the part between the two sides of the lower jaw]: (IDrd:) or, as some say, [and among them Kr.] the transverse iron in the bit; (M;) but this assertion requires consideration. (TA.) You say, فُلَانٌ يَلُوكُ لِسَانَهُ فِى الكَلَامِ كَمَا يَعْلُكُ الفَرَسُ فَأْسَ اللِّجَامِ [Such a one mumbles his tongue in speaking like as the horse moves about in his mouth the فاس of the bit]. (A.) — — فَأْسُ الرَّأْسِ, (S, O, K,) or فَأْسُ القَفَا, (M,) The edge of the قَمَحْدُوَة [or hinder part of the back of the head], that projects above the back of the neck; [i. e., the small protuberance above the back of the neck:] (S, O, K:) or the hinder part of the قمحدوة. (M.) — — فَأْسُ الرَّحَى The [protuberant] part of the [nether, or lower,] mill-stone, in the middle of which is [fixed] the axis. (Kzw, description of Ursa Minor.) — — And hence, الفَأْسُ The Constellation of Ursa Minor. (Idem, same place.) — — فَأْسُ الفَمِ The extremity of the mouth, in which are the teeth. (M.) — — اِجْعَلْ هٰذَا الأَمْرَ فَأْسًا وَاحِدًا means Make thou this affair to be [uniform, or] of one way or mode or manner. (ISk, TA in art. باج.) فال 2 تَفْئِيلٌ is of the measure تَفْعِيلٌ from الفَأْلُ: (O, K, * TA: *) [and is app. syn. with تَفَأُّلٌ, signifying The auguring, &c.; or it may signify the auguring, &c., much: accord. to the TK, فَأَّلَهُ بِهِ means جَعَلَهُ يَتَفَأَّلُ بِهِ he made him to augur, &c., by it; but this, as is very often the case in the TK, is app. said only on the ground of conjecture: the only ex. that I have found, to show its true meaning, is that which here follows:] Ru-beh says, لَا يَأْخُذُ التَّفْئِيلُ وَالتَّحَزِّى فِينَا وَلَا قَذْفُ العِدَى ذُو الأَزِّ [which seems evidently to mean, The auguring, &c., or auguring, &c., much, and the divining, will not have any effect upon us; nor the enemies' noisy reviling or reproaching]: but AA has related it otherwise, substituting التَّأْفِيكُ [lit. the lying] for التفئيل; and has explained it as meaning the enchanting; because it is a turning of a thing from its proper way, or mode. (O, TA.) 5 تفأّل بِهِ, (ISk, S, M, MA,) or ↓ تفآءل, (AZ, T, Msb,) or both, (K, TA, [accord. to the latter of which, it seems that the latter v. is formed from the former v., for the purpose of alleviating the pronunciation, and has become the popular form,]) He augured, or augurated, good, by it, or from it; or regarded it as a good omen; i. e., something uttered in his hearing: (AZ, ISk, T, S, M, * MA, Msb, K:) or so, and likewise evil; (AZ, T, Msb, K;) accord. to the usage of some of the Arabs: (T:) [but in the latter case they generally said, تَطَيَّرَ مِنْهُ (q. v.): and in like manner they used these verbs in relation to the cries and flights of birds, and the motions of gazelles, &c.; as is stated in several of the lexicons, voce بَارِحٌ, &c. See also 2 and 8: and see فَأْلٌ.] 6 تَفَأَ^ see the next preceding paragraph. 8 اِفْتِئَالٌ [in my copies of the S written اِفْتِيَال] is of the measure اِفْتِعَالٌ from الفَأْلُ: (S, K, * TA: *) [in the PS and TK, it is said to be syn. with تَفَأُّلٌ: it seems, however, that in the ex. here following, its exact signification, and whether it be used in an act. or a pass. sense, is doubtful; and that it is trans. without a prep.:] El-Kumeyt says, describing horses, إِذَا مَا بَدَتْ تَحْتَ الخَوَافِقِ صَدَّقَتْ بِأَيْمَنِ فَأْلِ الزَّاجِرِينَ افْتِئَالَهَا [app. meaning, When they appear beneath the standards, (perhaps standards set up as winningposts,) the regarding them as of good omen, or their being regarded as of good omen, (by reason of their excellent performance,) verifies the happiest augury of the diviners: with respect to its being made fem. in this ex., though not regularly fem. in form, see صَرْفٌ, third sentence]. (S, TA.) — — [It has also another signification:] Fr says, اِفْتَأَلْتُ الرَّأْىَ is with hemz which is originally [a letter] other than hemz [app. meaning that the v. is originally اِفْتَيَلْتُ, which becomes changed by rule to اِفْتَلْتُ; and that the signification is the same as that of فَيَّلْتُ الرَّأْىَ, I declared, or esteemed, the judgment, or opinion, weak; or pronounced it to be bad, and wrong, or erroneous: perhaps the substitution of hemz for the medial radical letter is for the purpose of giving to the phrase a double meaning: or the hemz may be the original letter, and the phrase may be used ironically]. (O, TA.) فَأْلٌ, (T, S, M, O, Msb, K,) and فالٌ without ء is allowable, (Msb,) A good omen; (PS;) contr. of طِيَرَةٌ: (T, M, Msb, K:) it is when a man is sick, and he hears another say يَا سَالِمُ [O safe]; or seeking, and hears another say يَا وَاجِدُ [O finder]: (ISk, T, S, O, K: *) or it is when one hears a good saying, and augurs good by it: (Msb:) [therefore] it is said in a trad., كَانَ يُحِبُّ الفَأْلَ وَيَكْرَهُ الطِّيَرَةَ [He (the Prophet) used to like the فال, and dislike the طِيَرَة]: (T, S, O:) [or it signifies so, and likewise an evil omen: i. e.] it is used in relation to a good saying and to an evil saying, (AZ, T, Msb, K,) by some of the Arabs: (T:) it is said in a trad. [of the Prophet], يُعْجِبُنِى الفَأْلُ الصَّالِحُ [The good فال pleases me]; which shows that there is a sort of فال that is good and a sort that is not good: (TA:) and [in like manner] طَائِرٌ is applied to that which is good and that which is evil: (K in art. طير:) the pl. is أَفْؤُلٌ [properly a pl. of pauc.], (S, O,) or فُؤُولٌ [a pl. of mult.], (M,) or both: (K:) El-Kumeyt says, وَلَا أَسْأَلُ الطَّيْرَ عَمَّا تَقُولُ وَلَا تَتَخَالَجُنِى الأَفْؤُلُ [And I will not ask the birds respecting what they say, nor shall omens, or good omens, contend with me as though pulling me in different directions]. (S, O.) — — لَا فَأْلَ عَلَيْكَ means No harm shall befall thee; (T, O, K;) and no evil fortune; and no mischief. (T.) فَئِلُ اللَّحْمِ, (O, K,) or ↓ فَيْأَلُ اللَّحْمِ, (T,) or both, (TA,) A man having much flesh. (T, O, K, TA.) [See also فَيِّلٌ, in art. فيل.] الفِئَالُ A certain game of the boys (T, S, O, K, TA) of the desert-Arabs, (TA,) with earth, or dust: (T:) they hide a thing in earth, or dust, and then divide it, and say, In which of them (S, O, K, TA) twain (S, O, TA) is it? (S, O, K, TA.) [See also الفِيَالُ, in art. فيل.] فَيْأَلُ اللَّحْمِ: see فَئِلُ اللَّحْمِ, above. مُفَائِلٌ [or مُفَايِلٌ (M and TA in art. فيل)] A boy playing at the game called الفِئَال. (S, O. *) فالوذ &c. فلذ. see art. فام 1 فَأَمَ: فَالُوذَقٌ and فَالُوذَجٌ and فَالُوذٌ, [or فَأَمَ العُشْبَ, as is shown by an ex. in the S and TA,] aor. فَأَ^, [inf. n. فَأْمٌ, TK,] He (a camel) filled his mouth with herbage; (IAar, S, K;) as also فَئِمَ, (K, TA,) like فَرِحَ; (TA; [in the CK فَأَّمَ;]) and ↓ تَفَآءَمَ.

(AA, T, K, TA.) — — And فَأَمَ, (T,) or فَأَمَ مِنَ المَآءِ, aor. as above, (K,) He satisfied his thirst with drinking of water. (T, K.) — — And فَأَمَ فِى الشَّرَابِ He drank with his mouth, not with his hand nor with any other thing, a gulp, or a draught, (نَفَسًا,) of the wine, or beverage; (T, TA;) said of a man: (TA:) app. from أَفْأَمَ signifying " he filled " a vessel: and صَأَمَ signifies the same. (T, TA.) — See also 4. 2 فَأَّمَ see 4. — — تَفْئِيمٌ signifies also The making wide a leathern bucket. (T, TA.) — — And [app. as inf. n. of فَئِّمَ, first signifying The being made wide, and then, as a subst.,] largeness, bulkiness, or corpulence, and wideness. (TA.) — — See, again, 4. 4 افأم He widened, (S, M, K,) and added to, a [camel's saddle such as is called] قَتَب, (S, K,) and [such as is called] a رَحْل, (S,) or a [woman's camel-vehicle such as is called] هَوْدَج, in its lower part; (M;) and ↓ فأَّم, (S, M, K,) inf. n. تَفْئِيمٌ, (S, K,) signifies the same: and the epithets ↓ مُفْأَمٌ and ↓ مُفَأَّمٌ are then applied thereto. (S, M, K.) — — [And He widened a leathern water-bag by inserting a third skin between the two other skins: see the pass. part. n. below, and see also شَعِيبٌ.] — — And He filled a vessel (T, TA) or a leathern bucket: (TA:) and so أَفْعَمَ. (T, TA.) — — أُفْئِمَ حَارِكُهُ His (a camel's) withers became full of fat: (S:) [or] so ↓ فَئِمَ حَارِكُهُ, like فَرِحَ [in measure], accord. to the K, but correctly فُئِمَ, like عُنِىَ: (TA:) [or the latter verb is app. ↓ فُئِّمَ: for] the epithets applied thereto [whether to the camel or to the withers is not clearly shown] are ↓ مُفْأَمٌ (S, TA) and ↓ مُفَأَّمٌ, meaning fat, and wide within: in the K, erroneously, مِفْأَمٌ and مِفْأَمٌ, like مِنْبَرٌ and مِحْرَابٌ. (TA.) 6 تَفَأَّمَ see 1, first sentence. قَطَعُوهُ فُؤَمًا, [the latter word] like صُرَد, (K,) or قَطَعُوا الشَّاةَ فُؤْمًا, فُؤْمًا, (so in the T accord. to the TT,) i. e. [They cut it, or the sheep, or goat,] into a number of pieces. (T, K.) فِئَامٌ A thing that is spread to sit upon or to lie upon, (S, M, K,) pertaining to the [women's camel-vehicles called] مَشَاجِر [pl. of مِشْجَرٌ], (M,) or to [those called] هَوَادِج, (K,) or to both of these: (S:) or, as some say, a هَوْدَج that is widened in its lower part by something added thereto: or a burden equiponderant to another burden, like a sack with a small mouth, with which the vehicle of a woman is covered; one being placed on one side, and another [app. close to the former] on the other side: (M:) pl. فُؤُمٌ [with two dammehs]. (S, M, K.) — — [And A piece that is added to a leathern water-bag. (See شَعِيبٌ; under which it is loosely explained: and see 4 in this art.)] — Also A company of men: (T, S, M, K:) a pl. having no proper sing.: (S, K:) the vulgar say فِيَامٌ, without ء: (S:) [or] they say فَيَام: (thus in the T accord. to the TT:) [but ISd says,] فِيَامٌ and فِيَامٌ have this meaning; otherwise I should say that فِيَام is a modified form, for alleviation, from فِئَام. (M in art. فيم.) أَفْآمٌ [a pl. of which the sing. is not mentioned] The four parts whence the water pours forth, between the extremities of the cross-pieces of wood (العَرَاقِى), of the leathern bucket. (Th, M.) مُفْأَمٌ: see 4, first sentence. — — مَزَادَةٌ مُفْأَمَةٌ [A leathern water-bag] widened with a third skin (T, M) between the two [other] skins: [see شَعِيبٌ:] and in like manner دَلْوٌ مُفْأَمَةٌ [app. meaning a widened leathern bucket]. (M.) — — And سِقَآءٌ مُفْأَمٌ [A skin for water or milk] filled. (TA.) — — See also 4, last sentence. مُفَأَّمٌ: see 4, first and last sentences. فانيد and فانيذ فَانِيدٌ and فَانِيذٌ: see art. فند. فأو and فأى 1 فَأَوْتُ رَأْسَهُ, inf. n. فَأْوٌ; and فَأَيْتُهُ, inf. n. فَأْىٌ; I split, or clave, his head, i. e. a man's, with the sword: (AZ, T, S, M:) or I struck, or smote, the upper part of his skull so that it opened from over his brain. (Lth, T.) — — And فَأَيْتُ القَدَحَ I split, or clave, or cracked, the bowl. (M.) And فَأَوْتُهُ بِالعَصَا I smote, or struck, him with the staff, or stick. (IAar, M.) فَأْوٌ and فَأْىٌ both signify The act of smiting, or striking: and the act of splitting, or cleaving. (K.) 4 افأى He (a man, TA) lighted upon, or became in, what is termed a فَأْو: or he inflicted a wound of the head such as showed the whiteness of the bone, or such as laid bare the bone. (K, TA.) 5 تَ1ٍ2ََ3ٍ see the next following paragraph. 7 انفأى It became split, or cloven, (S, M, K,) or cracked; (M, K;) said of a bowl [&c.]; (S, M;) as also ↓ تفأى: (M, TA:) it opened, or became opened: (M, K:) it opened so as to form a break, or breach: (T, M, K:) it became laid open, uncovered, or exposed to view. (T, TA.) فَأْوٌ An interval, (S, M,) or a low, or depressed, place, (خَفْض, so in one of my copies of the S,) between two mountains: (S, M:) and, accord. to Lh, (M,) a cleft (M, K) in a mountain, (M,) or between two mountains. (K.) And A وَطْء [or depressed tract], (M, and so in copies of the K,) or وَطِىْء, (so in other copies of the K,) meaning soft, or smooth, or plain, place, (TA,) between two stony tracts of the kind whereof one is termed حَرَّة. (M, K.) And, (M, K,) as some say, (M,) A clear, open, space among sands. (M, K.) And, (M, K,) accord. to As, (M,) A low, or depressed, tract of good land surrounded by mountains, (M, K,) and such as is of an elongated form, and such as is not of that form. (M.) And (as some say, TA) A narrow place in a valley, leading to a wide space, (K, TA,) of which the upper part has no place of exit. (TA.) And (as some say, TA) A smooth place. (K, TA.) — — Also The night; (M, K;) so says Aboo-Leylà but of questionable correctness. (M.) — — And The place, or time, of sunset. (K.) فِئَةٌ A party, portion, division, or distinct body; or a company, or congregated body; syn. فِرْقَةٌ, (T,) or طَائِفَةٌ, (S,) or جَمَاعَةٌ; (M, K;) of men: (T, M:) [see more in art. فيأ, to which it belongs accord. to some: accord. to others,] it is originally فِئْوَة [app. فِئْوَةٌ] (T) [or فِئْوٌ (see art. فيأ); or فِئْىٌ or فِئْيَةٌ (see what follows)]; the ة being a substitute for the [final radical letter, which is و or] ى: (S:) the pl. is فِئُونَ (S, M, K) and فِئَاتٌ. (M, K.) El-Kumeyt says, تَرَى مِنْهُ جَمَاجِمَهُمْ فِئِينَا meaning [Thou wouldst see, in consequence thereof, their skulls become] scattered fragments. (S.) فَأْوَى The head, or glans, of the penis. (M, K.) فَائِيَةٌ or فَائِيَّةٌ (accord. to different copies of the K) An elevated, expanded place. (K.) فاوانيا الفَاوَانِيَا i. q. عُودُ الصَّلِيبِ, [both of which appel-lations are now applied to The common peony, pæonia officinalis, and this is what is meant in what here follows,] i. e. the كهينا, [app. for كَهْيَانَا, which is a Pers. word, meaning the plant above-mentioned,] a plant less than a cubit [in height], having a purple flower, not found except in the day of the sun's taking its abode in Libra; (TA;) [its root has, from ancient times, and in various countries, been held in high repute for medicinal properties; and various fancied virtues (some of which are supposed to be partly dependant upon particular aspects of the moon and certain stars, and several of which are mentioned in the TA,) are ascribed to it:] it is hot, attenuant, resolutive, diuretic, has the property of stopping hæmorrhage, and is beneficial as a remedy against the نِقْرِس [i. e. gout, or particularly podagra,] and epilepsy (الصَّرْع), even by its being suspended [on the patient]. (K.) [See also يَبْرُوحٌ, in art. برح.] فت 1 فَتَّ, (S, M, O, Msb,) aor. فَتُ3ٌ, (M, Msb,) inf. n. فَتٌّ, (Lth, T, M, Msb, K,) He crumbled a thing, or broke it into small pieces, with his fingers: (Lth, T, TA:) or he broke (a thing, M) with his fingers: (M, K:) or [simply] he broke a thing: (S, O:) or (M) he bruised, or brayed, (M, K,) a thing: (M:) and ↓ فتّت, (M, TA,) inf. n. تَفْتِيتٌ, (O,) signifies the same; (M, TA;) or [rather] he broke [a thing, or crumbled it with his fingers,] much. (O.) You say of a man, فَتَّ الخُبْزَ, (A, Msb,) aor. and inf. n. as above; (Msb;) and ↓ فتّتهُ; He crumbled the bread with his fingers. (A.) — — [Hence,] one says, ذَا مِمَّا يَفُتُّ كَبِدِى (assumed tropical:) [lit. This is of what crumbles, or crushes, my liver; like as we say, "of what breaks my heart "]. (A, TA.) — — And كَلَّمَهُ بِشَىْءٍ فَفَتَّ فِى سَاعِدِهِ (assumed tropical:) He told him, or spoke to him, of a thing, and it [crushed, or] weakened, or enervated, him. (M, K, *

TA.) And فَتَّ فِى عَضُدِى وَهَدَّ رُكْنِى (O, TA) (assumed tropical:) He broke my strength, and dispersed, or separated, my assistants. (TA.) And فَتَّ فِى عَضُدِ فُلَانٍ i. e. فِى أَهْلِ بَيْتِهِ (assumed tropical:) He sought to injure such a one by diminishing, or impairing, [in number or power,] the people of his house. (T, O. [See also art. عضد.]) The verb in this phrase is also used in the pass. form. (O.) 2 فَتَّ3ّ see the preceding paragraph, in two places. 5 تَفَتَّ3ّ see the paragraph here following. 7 انفتّ It became crumbled, or broken into small pieces, with the fingers: (TA:) or it became broken with the fingers: (M, TA:) or [simply] it became broken: (S, O:) or it became bruised, or brayed: and ↓ تفتّت signifies the same; (M, TA;) or [rather] it became broken [or crumbled with the fingers] much. (S, O.) R. Q. 1 فَتْفَتَةٌ [inf. n. of فَتْفَتَ] The drinking, of camels, less than satisfies thirst. (O, K.) — — [And it is also trans.:] one says of a pastor, فَتْفَتَ إِبِلَهُ He drove back his camels from the water when they had not satisfied their thirst. (IAar, T, O.) — And فَتْفَتَ إِلَيْهِ, inf. n. فَتْفَتَةٌ, He spoke secretly to him: one says, مَا هٰذِهِ الدَّنْدَنَةُ وَالفَتْفَتَةُ [What is this whispering, and secret speaking?]. (A, TA.) فَتٌّ A fissure in a rock: (IAar, T, O, K:) as also ثَتٌّ: (IAar, T:) pl. فُتُوتٌ. (IAar, T, O.) — مَا فِى يَدِى مِنْكَ حَتٌّ وَلَا فَتٌّ There is not in my hand, from thee, aught. (O.) — أُولٰئِكَ أَهْلُ بَيْتٍ فَتٌّ and ↓ فُتٌّ (Fr, T, O, K *) and ↓ فِتٌّ (Fr, T, K) Those are the people of a house dispersed, or scattered, (Fr, T, O, K. *) فُتٌّ and فِتٌّ: see what next precedes. فَتَّةٌ, (M, A, and so in some copies of the S,) or ↓ فُتَّةٌ, (so in other copies of the S,) or both, (K,) or the latter and ↓ فِتَّةٌ, (T, O,) The thing, (S, O,) or piece of dung, (T, M, A, K.) [i. e.] of dry dung, (CK,) of the camel, (T, M, A, K,) or of the horse or any solid-hoofed animal, (T,) that is broken, or crumbled, (S, M, A, O, K,) and put beneath the زَنْدَة, (T, S, O,) or put beneath the زَنْد, on the occasion of striking fire, (M,) [i. e.] in which one strikes fire. (K.) [Hence,] one says, فُلَانٌ لَا يُسَاوِى فَتَّةً, meaning [Such a one is not worth] a crumbled piece of dung of the camel. (A.) — — Also, i. e. فَتَّةٌ and ↓ فُتَّةٌ, (K,) or the latter [only], (AA, T, O,) A كُتْلَة [i. e. lump, or compact portion,] of dates. (AA, T, O, K.) فُتَّةٌ and فِتَّةٌ: see the next preceding paragraph; the former in two places. فُتَاتٌ Broken bits or particles, (T, S, M, A, O, Msb, K,) and (A) such as have fallen off, (T, A,) of a thing, (S, O, Msb,) [as] of coloured wool, (T, A,) and of wool in general, (T,) and of musk, and [crumbs] of bread. (A.) فُتُوتٌ: see the next paragraph, in two places. فَتِيتٌ i. q. ↓ مَفْتُوتٌ [i. e. Crumbled, or broken into small pieces, with the fingers: or broken with the fingers: or simply broken: or bruised, or brayed]; (T, S, M, O, Msb, K;) as also ↓ فُتُوتٌ. (M, K.) — — And particularly, (Lth, T, S, M, A, Mgh, O, Msb,) and so ↓ فُتُوتٌ, (S, M, A, Mgh, O,) Crumbled bread, (Lth, T, S, &c.,) like سَوِيق. (A, Mgh.) ↓ فَتِيتَةٌ has a more special signification than فَتِيتٌ, [being a n. un., meaning A mess of crumbled bread,] (Mgh, Msb,) and is said to be eaten by a woman in order that she may become fat. (Mgh.) — — And فَتِيتٌ signifies also A thing that falls, (Lth, T, M,) and becomes crumbled, (Lth, T,) or breaks off. (M.) فَتِيتَةٌ: see the next preceding paragraph. بَيْنَهُمْ فَتَافِتُ Between them is secret speaking, [or between them are secret speakings, for فَتَافِتُ is app. pl. of the inf. n. فَتْفَتَةٌ used as a simple subst., (see R. Q. 1,)] not heard nor understood [by others]. (O, K.) مَفْتُوت: see فَتِيتٌ. 1 فتأ مَا فَتِئَ, (Fr, * T, Msb, K,) aor. فَتَأَ, (Fr, T, Msb;) and مَا فَتَأَ, [aor. فَتَأَ;] (K;) and مَا فَتُؤَ, (Fr, * T, K,) aor. فَتُأَ; (Fr, T;) He did not cease [doing a thing; being incomplete, or non-attributive, verbs]; (T, Msb, K;) as also ↓ مَا أَفْتَأَ; (AZ, T, K;) this last of the dial. of Temeem; (AZ, T, M;) the first of the dial. of Keys and others: (AZ, T:) you say مَا فَتِئْتُ أَذْكُرُهُ, (AZ, T, S, O, Msb, *) or مَا فَتِئْتُ أَفْعَلُ, (M,) and مَا فَتَأْتُ, (AZ, T, S, O, M,) aor. فَتَأَ, inf. n. فَتْءٌ (AZ, T, M) and فُتُوْءٌ; (M;) and مَا فَتُؤْتُ, aor. فَتُأَ; (Fr, O;) and ↓ مَا أَفْتَأْتُ; (AZ, T, S, M, O;) I did not cease [remembering him, or doing such a thing]: (AZ, T, S, M, O, Msb: *) these verbs are used only in negative phrases, in this sense; but sometimes the particle of negation is suppressed, it being, however, meant to be understood; (T, S, M;) as in تَاللّٰهِ تَفْتَأُ تَذْكُرُ يُوسُفَ, (T, S, O, K,) in the Kur [xii. 85], (T, S, O,) meaning مَا تَفْتَأُ, (S, O, K,) thus in all the copies of the K [and in the S and O], but correctly لَا تَفْتَأُ, [i. e. By God, thou wilt not cease remembering Joseph,] accord. to all the grammarians and the expositors of the Kur-án: (TA:) for the oath that is not accompanied by the sign of affirmation denotes negation. (Bd in xii. 85.) — — And فَتِئَ عَنْهُ, (O, K,) inf. n. فَتْءٌ, (O,) He forgot it, and abstained, or desisted, from it; (نَسِيَهُ وَانْقَدَعَ عَنْهُ, O, and so in some copies of the K; in other copies of the K انقدع or انفذع; [both of which are evidently mistranscriptions;]) namely, an affair, or event: (O, TA:) or this is used only in negative phrases. (K.) — فَتَأَ, as a complete [i. e. an attributive] verb, signifies He stilled, quieted, or made to cease, syn. سَكَّنَ, or, as some say, (TA,) he abated, or allayed, syn. كَسَرَ, and extinguished: thus says Ibn-Málik, as on the authority of Fr; and it is correct: AHei has erred in charging him with having committed a mistake: (K, TA:) for he says that it is a mistranscription for فَثَأَ, with the three-pointed ث: it is mentioned also by IKoot and IKtt: and Fr states that one says, فَتَأْتُهُ عَنِ الأَمْرِ meaning I made him to cease (سَكَّنْتُهُ) from the affair: and فَتَأْتُ النَّارَ meaning I extinguished the fire. (TA.) 4 أَفْتَأَ see the preceding paragraph, in two places. فتح 1 فَتَحَ, (S, A, MA, Msb, K, &c.,) aor. فَتَحَ, (K,) inf. n. فَتْحٌ, (Msb,) He opened, (MA,) i. q. فَرَجَ, (Msb,) and [app. he unlocked,] contr. of أَغْلَقَ, (Msb, K,) a door; (S, A, MA, Msb;) and so ↓ فتّح, and ↓ افتتح; (K;) or you say ↓ فَتَّحْتُ الأَبْوَابَ [I opened the doors], this verb being with teshdeed to denote multiplicity [of the objects]; (S;) and ↓ استفتح signifies the same as ↓ افتتح; (S, * K;) i. e. each of these signifies he opened a door; (TK;) you say ↓ اِسْتَفْتَحْتُ الشَّيْءَ and ↓ اِفْتَتَحْتُهُ [I opened the thing; and the former signifies also I sought, or demanded, the opening of the thing]; (S, TA;) and ↓ جَآءَ يَسْتَفْتِحُ البَابَ [He came opening the door; or seeking, or demanding, the opening of the door; the latter being the more obvious meaning]. (A, TA.) — — [Hence,] one says, فُلَانٌ لَا يُفْتَحُ العَيْنُ عَلَى مِثْلِهِ [Such a one, the eye will not be opened upon the like of him]. (A.) — — And فَتَحْتُ القَنَاةَ, inf. n. as above, I opened the conduit, in order that the water might run, and irrigate the seed-produce. (Msb.) — — And فَتَحَ بَيْنَ رِجْلَيْهِ [He made an opening between his legs; he parted his legs; like فَرَجَ بَيْنَهُمَا]. (S in art. رهو.) — — And فَتَحَ أَصَابِعَ رِجْلَيْهِ [app. He parted his toes; if not a mistake for فَتَخَ, as it seems probably to be from the fact of its being expl. as meaning] he inclined the ends of his toes towards the back, i. e. the upper part, of his foot. (Mgh.) — — فَتَحَتْ, said of a she-camel, [and of a sheep or goat (see فَتُوحٌ),] She had wide orifices to her teats; as also ↓ افتحت; (S, K;) and ↓ افتتحت. (TK: but this I do not find in the K.) — — [The following meanings are tropical.] — — فَتَحَ, (A, Msb, TA,) inf. n. فَتْحٌ; (K;) and ↓ افتتح; (K, TA;) (tropical:) [He laid open by invasion, to (عَلَى) such a person, or such a people, (see an ex. voce طَرَفٌ,) i. e.] he conquered, won, or took by force, (Msb,) a country (A, Msb, K, TA) of the unbelievers, (A, TA,) or of a people with whom there was war. (K, TA.) — — [فَتَحَهُ لَهُ (assumed tropical:) He granted it, permitted it, allowed it, or made it to be unrestricted, to him. See Ksh and Bd in xxxv. 2.] — — فَتَحَ المُشْكِلَ (assumed tropical:) He explained, or made clear, that which was dubious, or confused. (Bd in vii. 87.) And اِفْتَحْ سِرَّكَ عَلَىَّ لَا عَلَى فُلَانٍ (tropical:) [Open, or reveal, thy secret to me; not to such a one]. (A, TA.) — — [Hence,] فَتَحَ عَلَيْهِ (tropical:) He taught him, informed him, or acquainted him. (TA.) [You say, فَتَحَ عَلَيْهِ بِكَذَا (assumed tropical:) He taught him such a thing, informed him of it, or acquainted him with it.] — — And hence, (TA,) (tropical:) [He prompted him; i. e.] he

recited to him (namely, an Imám, A, Msb, or a reciter, A, TA) what he was unable to utter [by reason of forgetfulness], in order that he might know it. (Msb, TA. *) And فَتَحَ عَلَى مَنِ اسْتَقْرَأَهُ (tropical:) [He recited something to him who desired him to do so, the latter being unable to do it]. (TA.) — — And, said of God, (tropical:) He aided him against his enemy; or made him to be victorious, to conquer, or to overcome; syn. نَصَرَهُ. (A, Msb.) — — فُتِحَ عَلَى فُلَانٍ (tropical:) Such a one became fortunate; possessed of good fortune; favoured by the world, or by worldly circumstances. (A, TA.) — — فَتَحَ اللّٰهُ عَلَيْهِمْ فُتُوحًا كَثِيرَةً (tropical:) is said of persons who have been rained upon [as meaning God bestowed upon them many, or abundant, first rains]. (A.) — — فَتَحَ بَيْنَهُمْ, (A,) or بَيْنَ النَّاسِ, (Msb,) or بَيْنَ الخَصْمَيْنِ, (K,) inf. n. فَتْحٌ, (T, Msb, K,) and فُتَاحَةٌ (S, * K) and فِتَاحَةٌ are syn. therewith [app. as inf. ns.], (K,) and فُتُوحَةٌ and فِتَاحٌ, (L,) in the dial. of Himyer, (TA,) He judged (T, Msb, K, TA) between them, (A,) or between the men, (Msb,) or between the two litigants. (K.) You say, اِفْتَحْ بَيْنَنَا Judge thou between us: (S:) thus in the Kur vii. 87. (TA.) And مَا أَحْسَنَ فِتَاحَتَهُ How good is his judging, or judgment ! (A.) — — [فَتَحَ الحَرْفَ, a conventional phrase in grammar and lexicology, He pronounced the letter with the vowel-sound termed فَتْح: and he marked the letter with the sign of that vowel-sound.] 2 فتّح: see 1, first sentence, in two places. — — [Also, said of a medicine &c., It opened the bowels; acted as an aperient: and it removed obstructions: see the act. part. n.] 3 فاتحهُ [He addressed him first]. One says, المُلُوكُ لَا تُفَاتَحُ بِالكَلَامِ (tropical:) [Kings shall not be addressed first with speech]. (A.) — — And, (A, K, * TA,) inf. n. مُفَاتَحَةٌ and فِتَاحٌ, (assumed tropical:) He commenced a dispute, debate, discussion, or controversy, with him: (TA:) or (tropical:) he summoned him to the judge, and litigated with him. (A, K, * TA.) — — And فاتحهُ signifies also (tropical:) He bargained with him and gave him nothing: in the case of his giving him, one says فاتكهُ. (IAar, TA; and O and K in art. فتك.) — — And فاتح (assumed tropical:) He compressed (K, TA) his wife. (TA.) — — [Also (assumed tropical:) He rendered a thing easy: — — and (assumed tropical:) He was liberal. (Freytag, from the Deewán of the Hudhalees.)] 4 أَفْتَحَ see 1, in the second quarter of the paragraph. 5 تَفَتَّحَ see 7, in three places. [Hence,] تفتّح النَّوْرُ The blossom [or blossoms] opened. (MA.) And تفتّح الأَكِمَّةُ عَنِ النَّوْرِ The calyxes burst open [from over the blossoms, so as to disclose them]. (TA.) — — [تفتّح فِى الكَلَامِ is like our phrase (assumed tropical:) He showed off, or made an ostentatious display, in speech, or talk.] And you say, تفتّح بِمَا عِنْدَهُ مِنْ مَالٍ أَوْ أَدَبٍ (L, in the K مِنْ مُلْكٍ وَأَدَبٍ,) (assumed tropical:) He boasted of, or boasted himself in, or made a vain display of, what he had, or possessed, of wealth, or of good education, or polite accomplishments: (L, K: *) and تفتّح بِهِ عَلَيْنَا (assumed tropical:) He boasted of it, or boasted himself in it, against us. (L.) 6 تَفَاتَحَا كَلَامًا بَيْنَهُمَا (assumed tropical:) They two talked together with a suppressed voice, exclusively of others [i. e. so as not to be heard by others]. (K.) 7 انفتح quasi-pass. of فَتَحَ, said of a door, (S, A, Msb, TA,) It opened, or became opened or open; (Msb;) as also ↓ تفتّح: (TA:) or the latter is quasi-pass. of فَتَّحَ, so that you say, الأَبْوَابُ ↓ تَفَتَّحَتِ [The doors opened, or became opened or open]. (S.) — — And انفتح عَنْهُ It (anything) became removed from over it, or from before it, (i. e. another thing,) so as to disclose it, or expose it to view. (TA.) [And ↓ تفتّح has a similar meaning, but is properly said of a number of things.] 8 إِفْتَتَحَ see 1, first sentence, in three places; and again, in the second quarter of the paragraph, in two places. — — One says also, افتتح الصَّلَاةَ (tropical:) (A, MA) He opened, or commenced, prayer: (MA:) اِفْتِتَاحُ الصَّلَاةِ meaning (tropical:) The saying اَللّٰهُ أَكْبَرُ the first time [in prayer, i. e., before the first recitation of the Opening Chapter of the Kur-án]. (TA.) And اِفْتَتَحْتُهُ بِكَذَا (assumed tropical:) I commenced it with such a thing. (Msb.) And مَا أَحْسَنَ مَا افْتُتِحَ عَامُنَا بِهِ (tropical:) [How good is that with which our year has commenced !]; said when the sign, or token, [or prognostic,] of plenty, or abundance of herbage, has appeared. (A, TA.) 10 إِسْتَفْتَحَ see 1, first sentence, in three places. — — آتِى بَابَ الجَنَّةِ فَأَسْتَفْتِحُ is a saying of Mohammad, meaning I shall come to the gate of Paradise and seek, or demand, or ask for, the opening thereof. (El-Jámi' es-Sagheer, the first of the trads. mentioned therein, and thus expl. in the margin of a copy of that work.) — — استفتحهُ القُرْآنَ (tropical:) He desired, or asked, him to explain the Kur-án. (MA.) — — استفتحهُ الإِمَامُ (tropical:) [The Imám desired, or asked, him to prompt him; i. e., to recite to him what he was unable to utter by reason of forgetfulness: see فَتَحَ عَلَيْهِ]. (A, TA.) — — And استفتح signifies also (assumed tropical:) He sought, desired, demanded, or asked, aid against an enemy, or victory. (S, Msb, K.) One says, استفتح بِهِمْ (assumed tropical:) He sought, &c., aid, or victory, by means of them. (L, from a trad.) And استفتح اللّٰهَ (tropical:) (A, TA) He desired, or asked, God to grant aid, or victory, (TA,) لِلْمُسْلِمِينَ عَلَى الكُفَّارِ [to the Muslims against, or over, the unbelievers]. (A.) — — Also (assumed tropical:) He sought, desired, demanded, or asked, judgment. (L.) فَتْحٌ inf. n. of فَتَحَ [q. v.]. (Msb, &c.) — — [As a subst.,] (tropical:) Conquest of a country: (K, TA:) pl. فُتُوحٌ (TA) [and pl. pl. فُتُوحَاتٌ]. يَوْمُ الفَتْحِ means particularly (assumed tropical:) The day of the conquest of Mekkeh: (L:) and also (assumed tropical:) The day of resurrection. (Mujáhid, Ł.) — (assumed tropical:) Aid against an enemy; or victory; syn. نَصْرٌ; as also ↓ فَتَاحَةٌ. (K.) — — (assumed tropical:) Means of subsistence, with which God gives aid: pl. as above. (TA.) — — (tropical:) The first of the rain called الوَسْمِىّ; (L, K;) as also ↓ فُتُوحٌ [which see again in what follows]: (K:) or the first of any rain; as also ↓ فُتْحَةٌ: (L:) pl. of the first فُتُوحٌ, (A,) or ↓ فَتُوحٌ, with fet-h to the ف, (L,) [see the mention of this voce فَيْحٌ,] but MF strongly reprobates this latter form, and observes that فَعُولٌ as a pl. measure is absolutely unknown. (TA.) One says, أَصَابَتِ الأَرْضُ فُتُوحٌ (tropical:) [First rains fell upon the land]. (A.) — — (tropical:) Water running (S, K, TA) from a spring or other source: (S, TA:) or water running upon the surface of the earth: (AHn, TA:) or water for which a channel is opened to a tract of land for its irrigation thereby: (L:) or a river, or rivulet, or canal of running water. (T, TA.) مَا سُقِىَ بِالفَتْحِ فَفِيهِ العُشْرُ, and مَا سُقِىَ فَتْحًا, (L,) فَتْحًا being here in the accus. case as an inf. n., i. e. مَا فُتِحَ إِلَيْهِ مَآءُ الأَنْهَارِ فَتْحًا, (Mgh, L, *) occurring in a trad., means In the case of that (relating to the several sorts of seed-produce, and palm-trees,) which is irrigated by means of the channel opened to conduct to it the water of the river [or rivers], the tithe [of the produce shall be taken]. (L.) — — The place of insertion of the tang of the iron head that enters into the shaft of an arrow: (K, * TA:) pl. as above. (TA.) — — The fruit of the tree called نَبْع, resembling the حَبَّة خَضْرَاء [or fruit of the pistachia terebinthus], (K, TA,) except that it is red, sweet, and round; eaten by men. (TA.) — — [As a conventional term in grammar and lexicology, A certain vowel-sound, well-known: and ↓ فَتْحَةٌ signifies The sign of that vowel-sound.] فُتُحٌ a word of the measure فُعُلٌ in the sense of the measure مَفْعُولٌ. (S.) You say بَابٌ فُتُحٌ A wide, open, door: (S, K:) or a large, wide, door. (Msb.) And قَارُورَةٌ فُتُحٌ A wide-headed bottle or flash: (S, K:) or a bottle, or flash, having neither a stopper nor a case: (Ks, S, Msb, K:) because, if so, it is open. (TA.) فَتْحَةٌ: see فَتْحٌ, last sentence. فُتْحَةٌ An opening, or intervening space; syn. فُرْجَةٌ: pl. فُتَحٌ. (Msb.) — — See also فَتْحٌ. — —

Also (assumed tropical:) A boasting of, or boasting oneself in, or making a vain display of, what one has, or possesses, of wealth, or of good education, or polite accomplishments. (L, K, * TA.) One says, مَا هٰذِهِ الفُتْحَةُ الَّتِى أَظْهَرْتَهَا (assumed tropical:) What is this boasting, &c., which thou hast exhibited? (L.) IDrd thinks it to be not [genuine] Arabic. (L.) فُتْحَى Gain, profit, or increase obtained in traffic; syn. رِبْحٌ; [so accord. to the L; accord. to the copies of the K, erroneously, رِيحٌ i. e. " wind; "] mentioned by Az, on the authority of Ibn-Buzurj: a poet says, أَكُلُّهُمْ لَا بَارَكَ اللّٰهُ فِيهِمْ إِذَا ذُكِرَتْ فُتْحَى مِنَ البَيْعِ عَاجِبُ [Are all of them, (may God not bless them,) when gain arising from selling is mentioned, in a state of wonder?]. (L.) فَتُوحٌ A she-camel having wide orifices to her teats; (S, K;) and so a ewe or a she-goat: pl. فُتُحٌ. (TA.) — — See also فَتْحٌ, in two places. فَتَاحَةٌ: see فَتْحٌ, fourth sentence. فُتَاحَةٌ [see 1, near the end]. — الفُتَاحَةُ, thus in the L and other lexicons, without ى after the ح, but in the K ↓ الفُتَاحِيَةُ, there said to be with damm and without teshdeed, (TA,) A certain bird, different from that called الفَتَّاحُ, (K, TA,) tinged with redness. (TA.) فِتَاحَةٌ [see 1, near the end]. — — [As a subst.,] (tropical:) The office of judge: one says, فُلَانٌ وُلِّىَ الفِتَاحَةَ (tropical:) Such a one was appointed to the office of judge. (A, TA.) — — And [(tropical:) Litigation, or altercation:] one says, بَيْنَهُمَا فِتَاحَاتٌ (tropical:) Between them two are litigations, or altercations. (A, TA.) الفُتَاحِيَةُ: see الفُتَاحَةُ. فَتَّاحٌ [An opener: and an unlocker. — — And hence, (assumed tropical:) A conquerer. — — And], in the dial. of Himyer, (TA,) (tropical:) A judge; one who decides between litigants: (S, Msb, K, TA:) it is like ↓ فَاتِحٌ, but [this signifies simply judging, and the former] has an intensive signification. (Msb.) الفَتَّاحُ, as an epithet applied to God, in the Kur xxxiv. 25, means (assumed tropical:) The Judge: or, accord. to IAth, (assumed tropical:) the Opener of the gates of sustenance and of mercy to his servants. (TA.) — — بَيْتٌ فَتَّاحٌ means A wide, or an ample, house or tent. (El-Fäïk, TA.) — — And الفَتَّاحُ signifies A certain bird, (K,) which is black, and which moves about its tail much, or often; white in the base of the tail, beneath it; and there is a sort thereof red; (TA;) also called أُمُّ عَجْلَانَ: (O in art. عجل:) pl. فَتَاتِيحُ, (K,) to which is added in the K, "without ا and ل; " but there is no reason why it should not have ال prefixed to it; and perhaps it should be correctly " without ا and ت," i. e. it is not pluralized with ا and ت [as an affix to the sing.], as in the L &c. (MF, TA.) فَاتِحٌ [Opening: &c.]: see فَتَّاحٌ. فَاتِحَةٌ (tropical:) The commencement, or first part, of a thing: (S, A, * K:) pl. فَوَاتِحُ. (A.) فَاتِحَةُ الكِتَابِ, (Msb,) or فَاتِحَةُ القُرْآنِ, (TA,) [and simply الفَاتِحَةُ, (assumed tropical:) The opening chapter, or exordium, of the Kur-án,] is [said to be] so called because the recitation in prayer is commenced therewith. (Msb.) One says also, قَرَأَ فَاتِحَةَ السُّورَةِ وَخَاتِمَتَهَا (tropical:) He recited the first part, or portion, of the chapter of the Kur-án and its last part, or portion. (A.) And فَوَاتِحُ القُرْآنِ signifies (tropical:) The first parts, or portions, of the chapters of the Kur-án. (K, TA.) [See also مُفْتَتَحٌ.] مَفْتَحٌ A place in which things are reposited, stowed, laid up, kept, preserved, or guarded; a repository; syn. خِزَانَةٌ and مَخْزَنٌ: [and a hoard; syn. خَزِينَةٌ:] and treasure; or buried property; syn. كَنْزٌ: (K, TA:) pl., in both senses, مَفَاتِحُ. (TA.) The pl. as occurring in the Kur xxviii. 76 is said to signify treasures or buried property (كُنُوز) and hoards (خَزَائِن [as pl. of خَزِينَةٌ, not of خِزَانَةٌ]): or hoards (خَزَاوِنَ) of wealth, which Az says is the most probable meaning: (L, TA:) or it there means keys, as pl. of ↓ مِفْتَحٌ; (Ksh, Bd;) and it is said that they were of skins, of the measure of the finger, and were borne upon sixty mules, (Ksh, L, TA,) or seventy; but this is not a valid explanation. (L, TA.) مِفْتَحٌ see the next preceding paragraph, and the next but one following; the latter in two places. — — Also A conduit (قَنَاة) of water. (TA.) [مُفَتِّحٌ, applied to a medicine &c., Aperient; having the property of opening the bowels: and مُفَتِّحٌ لِلسُّدَدِ deobstruent; having the property of removing obstructions.] مِفْتَاحٌ (S, Msb, K, &c.) and ↓ مِفْتَحٌ (Msb, K) A key; an instrument with which a lock is opened; (Msb;) [a key] of a door; and of anything that is closed, or locked; (S;) an instrument for opening, (K, TA,) i. e. anything with which a thing is opened: (TA:) pl. of the former مَفَاتِيحُ and مَفَاتِحُ, said by Akh to be similar to أَمَانِىُّ and أَمَانٍ; (S;) or مفاتيح is pl. of مِفْتَاحٌ, and مفاتح is pl. of ↓ مِفْتَحٌ [as well as of مَفْتَحٌ]. (Msb.) — — مِفْتَاحُهَا الطُّهُورُ, said by the Prophet, in relation to prayer, means (tropical:) That which is as though it were the key thereof is the thing [or water] with which one purifies himself; being the means of removing the legal impurity that prevents one's addressing himself boldly to the act of prayer. (Msb.) — — And أُوتِيتُ مَفَاتِيحَ الكَلِمِ, or مَفَاتِحَ الكَلِمِ, accord. to different relaters, occurring in a trad., i. e. I have been given the keys of words, means [I have been given] an easy faculty, granted by God, for the acquirement of eloquence and chasteness of speech, and the attaining to the understanding of obscure meanings, and novel and admirable kinds of knowledge, and the beauties of expressions and phrases, which are closed against others, and difficult to be learnt by them. (L.) — — And المِفْتَاحُ signifies also (assumed tropical:) A certain brand upon the thigh and neck (K, TA) of a camel, in the form of what is [properly] thus called. (TA.) مَفْتُوحٌ An opened, or unclosed, [and an unlocked,] door. (Msb.) — — [And (assumed tropical:) A light, or bright, colour; a meaning probably post-classical. — — For other significations, see its verb.] مَفَاتِيحُ, (unparalleled [in form] among sing. words, MF,) applied to a she-camel, Fat: pl. مَفَاتِيحَاتٌ: (K:) mentioned by Seer.(TA.) مُفْتَتَحٌ is an inf. n. [signifying The act of opening and commencing &c.]: and a n. of place and of time [signifying a place of opening and commencing &c. and a time thereof: and also the opening portion of the Kur-án; as shown voce خَاتَمٌ, q. v.]: and is a commonly-known and chaste word: though it has been said that مُخْتَتَمٌ [which has the contr. significations] is not a chaste word: (TA in the present art.:) this, however, is not correct; for it is a chaste word, and of frequent occurrence. (TA in art. ختم.) يَوْمٌ مُنْفَتِحٌ بَالمَاءِ (tropical:) A day [of clouds] bursting, or opening vehemently, with rain. (A.) — — الحُرُوفُ المُنْفَتِحَةُ (assumed tropical:) The letters of which the utterance requires the opening of [that part of the mouth which is called] the حَنَك; (TA;) all the letters of the alphabet except ص, ض, ط, and ظ. (K, TA.) فتخ 1 فَتِخَ, [aor. فَتَخَ,] inf. n. فَتَخٌ, He, or it, had one, or another, of the qualities denoted by the following explanations of فَتَخٌ: (L:) the primary signification is softness, or suppleness: (As, S, L:) in a man, it is width, or breadth, and softness, or suppleness, of the hand and foot: (S:) or it signifies laxness, and softness, or suppleness, (L, K,) and width, or breadth, (L,) in the joints: (L, K:) or softness, or suppleness, in the joints &c.: (L:) or width, or breadth, and length, of the hand and foot: (L, K:) and in a lion, it is width, or breadth, of the claws, and softness, or suppleness, of the joints: (L:) in camels, i. q. طَرَقٌ [i. e. weakness in the knees; &c.; as inf. n. of طَرِقَ, q. v., the having weakness in the knees; &c.]; (L;) or in camels it is the like of طَرَقٌ: (K, TA: [in the CK, erroneously, طَرْق:]) and in the legs, or hind legs, (فِى الرِّجْلَيْنِ,) it is length of the bone, and paucity of the flesh. (L.) — فَتَخَ, (T, S, A, Mgh, K,) aor. فَتَخَ, (TK,) inf. n. فَتْخٌ; (S, TA;) and ↓ فتّخ, (K,) inf. n. تَفْتِيخٌ; (TA;) He made [or spread] wide his أَصَابِع [here meaning toes], and made them lax: (K:) or he bent, and made supple, his toes in his sitting [in prayer]: (S:) or he bent his toes towards the sole of the foot in prostration; so accord. to Yahyà Ibn-Sa'eed: (TA:) or he (a person [sitting] in the act of التَّشَهُّد [q. v.]) made his toes supple, and pressed the joints thereof

towards the sole of the foot: (A:) or he bent his toes towards the upper side of the foot, (T, Mgh, TA,) not towards the sole thereof. (T, TA.) [See also فَتَخَ.] 2 فَتَّخَ see the preceding paragraph, latter half. 4 افتخ He (a man, TA) was, or became, fatigued, (K,) or relaxed and fatigued, (TA,) and out of breath. (K, TA.) 5 تَفَتَّخَتْ is said of a woman [as meaning She put on, or wore, a ring of the kind termed فَتَخَة, or rings such as are termed فَتَخ]. (A: in which it is added, وَكَانَتْ نِسَاؤُهُمْ يَتَفَتَّخْنَ فِى أَصَابِعِهِنَّ العَشْرِ [And their women used to wear فَتَخ upon their ten fingers or toes; i. e. upon all their fingers and the thumbs or upon all their toes].) فَتَخٌ: see فَتَخَةٌ. — — Also Any [little bell such as is termed] جُلْجُل, (K,) thus in all the copies of the K that we have, but in the L any خَلْخَال [i. e. anklet], (TA,) that does not make a sound. (K, TA.) — And The inner side of the part between the upper arm and the fore arm; as also ↓ فَتَخَةٌ. (TA.) فَتْخَةٌ: see what next follows. فَتَخَةٌ (S, L, K, &c.) and ↓ فَتْخَةٌ, (K,) the latter disapproved by MF, but mentioned by more than one of the leading authorities respecting strange words, (TA,) A خَاتَم [here improperly used as meaning simply ring] without a stone, or gem: (A:) or a ring (حَلْقَة) of silver without a stone, or gem; if having in it a stone, or gem, it is called خَاتَمٌ: or a خَاتَم [meaning ring] (L, K) of large size, (K,) upon [a finger of] the hand and [upon a toe of] the foot, (L, K,) with, and without, a stone, or gem: (L:) or a ring (حَلْقَة), (L, K,) of silver, (K,) worn on the إِصْبَع [i. e. finger], (L,) like a خَاتَم: (L, K:) pl. ↓ فَتَخٌ [or rather this is a coll. gen. n. of which فَتَخَةٌ is the n. un.] (S, A, L, K) and فَتَخَاتٌ (S, L, K) and فُتُوخٌ (L, K) and فِتَاخٌ: (L:) the women sometimes put them upon their toes: (S:) or they are properly upon the toes: (IB:) the women of the Time of Ignorance used to put them upon their عَشْر [i. e. ten fingers or toes]. (L.) — See also فَتَخٌ. فُتُوخٌ The joints of the claws of the lion. (K.) — — And a pl. of فَتَخَةٌ [q. v.]. (L, K.) أَفْتَخُ Having the quality termed فَتَخٌ [expl. in the first sentence of this art.]: as an epithet applied to a man, wide, or broad, in the hand and foot, with softness, or suppleness: (S:) or it signifies lax, or relaxed, and soft, or supple, and wide, or broad, in the joints: or soft, or supple, in the joints &c.: (L:) and, applied to a lion, wide, or broad, in the fore and hind feet, with softness, or suppleness: (L, K: *) fem. فَتْخَآءُ: and pl. فُتْخٌ. (S, L.) [See an ex. in a verse cited voce رَوَحٌ.] — — The fem., applied to a she-camel, means Having what is termed طَرَقٌ [expl. above: see 1]. (L.) And فَتْخَآءُ الأَخْلَافِ, so applied, Whose teats rise towards her belly; denoting a quality discommended; but the like in the woman and in the cloven-hoofed animal is commended. (K) — — Also (i. e. the fem.) Any female bird having lax, or relaxed, wings: afterwards used as a name for the eagle: (MF:) or it is an epithet applied to an eagle; you say عُقَابٌ فَتْخَآءُ, (S, L, K,) meaning an eagle having soft, or supple, wings; (L, K;) because, when it descends, it contracts its wings, and this is only from softness, or suppleness. (S, L.) — — And, applied to a foot, accord. to As, Soft, or supple: and accord. to AA, having in it a crookedness, or curvature. (TA.) Frogs are فُتْخُ الأَرْجُلِ [app. meaning Soft, or supple, in the hind legs]. (A, TA.) — — أَفْتَخُ الطَّرْفِ, applied to a gazelle, (A,) or to a man, (K,) means Languid in respect of the eye. (A, K.) — And فَتْخَآءُ signifies also A thing, (K, TA,) four-sided, (TA,) resembling a مِلْبَن [app. here meaning the thing thus called upon which bricks are carried from place to place], of wood, upon which the gatherer of [wild] honey sits: (K, TA:) then he is drawn, or pulled, [up] from above, until he reaches the place of the honey [which is generally in a cliff]. (TA.) أَفَاتِيخُ Certain things, or little things, (هَنَوَاتٌ,) of the [fungi termed] فُقُوع, which, when they first come forth, are thought to be truffles, until they are extracted, whereupon they are known: (K, TA:) so says AHn, without mentioning a sing. thereof. (TA.) فتر 1 فَتَرَ, aor. فَتُرَ and فَتِرَ, inf. n. فُتُورٌ and فُتَارٌ, [the latter is thus accord. to the M, and some copies of the K, and in the TA is said to be like غُرَابٌ, but in the CK and one MS. copy of the K I find it written فِتَار,] It (a thing, M, TA) remitted, or became allayed, or still, after vehemence; and became gentle after violence. (M, K, TA.) — — فَتَرَ عَنْ عَمَلِهِ, (Msb, TA,) aro. فَتُرَ, inf. n. فُتُورٌ, (Msb,) (tropical:) He remitted, flagged, or became remiss, or languid, in his work, or labour: (TA:) he remitted therein after vigour, or vehemence; became gentle therein after violence. (Msb.) — — Hence, (Msb,) فَتَرَ الحَرُّ, (S, O, Msb, TA,) aor. فَتُرَ, (S, O,) inf. n. فَتْرَةٌ (Msb) and فُتُورٌ, (S, O, Msb,) (tropical:) The heat remitted after vehemence; became gentle after violence: (Msb, TA:) the heat remitted, abated, or flagged; became languid and faint: and the verb is used in like manner of other things; (S;) for instance, of a price: (Fr, in TA, art. قط:) and of a man, signifying he was, or became, [languid, languid and faint, or] lax in the joints; (Ham p. 799;) [as also ↓ تفتّر, occurring in the K in art. ختر, &c.]. And فَتَرَ البَرْدُ (tropical:) The cold abated, or remitted; or became allayed. (TA.) — — And فَتَرَ المَآءُ [The water abated in heat so as to become tepid, or lukewarm, or between hot and cold; (see فَاتِرٌ;)] the water ceased to be hot. (M, K.) — — فَتَرَ جِسْمُهُ, (M, K,) aor. فَتُرَ, (M,) inf. n. فُتُورٌ, (M, K,) (assumed tropical:) His body became [languid; or] lax in the joints, and weak. (M, K.) — — And فَتَرَ الطَّرْفُ (assumed tropical:) The look of the eye, or eyes, became languishing, or languid; expl. by اِنْكَسَرَ نَظَرُهُ. (IKtt, TA.) [See طَرْفٌ فَاتِرٌ, below; and see also 4.] — فَتَرَهُ He measured it by the فِتْر: (M, O, K:) like شَبَرَهُ " he measured it by the شِبْر. " (M, O.) 2 فتّرهُ, inf. n. تَفْتِيرٌ, He made it (a thing, M, O) to remit, or become allayed or still, after vehemence; and to become gentle after violence. (M, O, * K.) — — (tropical:) He made him (a worker) to remit, flag, or become remiss, or languid. (TA.) — — فتّر اللّٰهُ الحَرَّ, inf. n. as above, (tropical:) God made the heat to remit after vehemence; to become gentle after violence: (Msb, TA:) made it to remit, abate, or flag; to become languid and faint. (S.) [And فتّر البَرْدَ (tropical:) He made the cold to remit, or become allayed. — — فتّر المَآءَ He made the water to abate in heat so as to become tepid. See 1.] — — فتّر جَسَدَهُ (assumed tropical:) It (beverage) heated his body, and made it to become languid, or lax in the joints, and weak; or, as some say, فتّرهُ and ↓ افترهُ both signify the same, i. e., it made him, or it, [a man's body,] to become languid, or lax in the joints, and weak: (TA:) or the latter, it (disease, M, K, and intoxication, M) rendered him weak, or faint: (M, K:) and افتر also signifies [without its objective complement's being expressed] it (beverage) rendered its drinker languid, or lax in the joints, and weak; (K;) or it may have this meaning. (O.) — فتّر السَّحَابُ, inf. n. as above, (tropical:) The cloud continued motionless, and prepared to discharge rain: (Ibn-'Abbád, O, K:) or rained, and discharged all its water, and left off, and continued motionless: (As, TA:) or became motionless: so expl. by Hammád Er-Ráwiyeh, in the following verse of Ibn-Mukbil, describing rain, (T,) or a cloud: (TA:) تَأَمَّلْ خَلِيلِى هَلْ تَرَى ضَوْءَ بَارِقٍ يَمَانٍ مَرَتْهُ رِيحُ نَجْدٍ فَفَتَّرَا [Look attentively, O my friend; dost thou see the light of a cloud emitting lightning from El-Yemen, from which the wind of Nejd has drawn rain, and which has then continued motionless?]. (T, TA.) 4 افتر: see 2, where three significations are mentioned. — Also, (assumed tropical:) His (a man's, T, O) eyelids became weak, so that his eyes, or sight, became languishing, or languid, or not sharp, (اِنْكَسَرَ طَرْفُهُ [see طَرْفٌ فَاتِرٌ, below]). (T, O, K.) 5 تَفَتَّرَ see 1, latter half. 10 استفتر, said of a horse, i. q. اِسْتَجَمَّ (tropical:) [i. e. He abstained from covering, so that his seminal fluid

collected]: (A, TA:) in the copies of the K, [and in the O,] erroneously, اِسْتَجَرَّ. (TA.) فُتْرٌ A نَبِيَّة, (O,) [i. e.] a thing like the سُفْرَة [q. v.] made of palm-leaves, upon which flour, or meal, is sifted. (Ibn-' Abbád, O, K.) فِتْرٌ The space between the extremity of the thumb and that of the fore finger (S, O, Msb, K) when they are stretched out asunder (S, O, Msb, TA) in the usual manner [for measuring]: (Msb:) pl. أَفْتَارٌ. (TA.) فَتَرٌ: see فَتْرَةٌ. — — الفَتَرُ expl. in the K as signifyfying " the muscles," and also as signifying " a certain well-known measure, or quantity, of wheat," is a mistake for الفَأْرُ, mentioned in both of these senses in art. فأر in the TS [and in the O]. (TA. [See art. فأر.]) فَتْرَةٌ Languor, or remissness; and weakness, feebleness, or faintness; (S, O;) an affection like a weakness, feebleness, or faintness: (T:) and ↓ فَتَرٌ also signifies weakness, feebleness, or faintness. (M, K.) One says, أَجِدُ فِى نَفْسِى فَتْرَةً I experience in myself an affection like a weakness, &c. (T.) — — An interval of time [between things: (S and K in art. وتر; &c.:) or] between any two prophets, (M, K,) or between two of God's apostles, (S, O, TA,) during which there is a cessation of the apostolic function: (TA:) or a cessation of the mission of apostles, and a state of effacement of the signs of their religion: so in the Kur v. 22. (Msb.) — See also what next follows. فِتْرٌ and ↓ فَتْرَةٌ A certain fish, (O, K,) speckled, and having upon it a blackness, (O,) such that when a man treads upon it, he is affected with a languor (in some copies of the K a tremour) in his legs, (O, K,) so that he becomes drowned, thus described by Ibn-' Abbád, (O,) or so that he sweats: (thus in copies of the K:) it is the رَعَّادَة [or torpedo], found in the Nile of Egypt. (TA.) فُتَارٌ [A languor which is the] beginning of intoxication. (AHn, M, K.) الفُتُورُ The soft and rising parts of the frogs of horses' hoofs. (Ibn-' Abbád, O.) مَآءٌ فَاتِرٌ, (T, M, O, K,) and ↓ فَاتُورٌ, (M, K,) Water between hot and cold; lukewarm; tepid; (T, O;) water ceasing to be hot. (M, K.) — — طَرْفٌ فَاتِرٌ (assumed tropical:) An eye, or eyes, in which is a weakness that is deemed beautiful; (B, TA;) [i. e., languishing,] in which is languish, or languidness; (T;) not having a sharp look: (T, M, K;) or not sharp. (S, O.) [See 4.] — — مَشْىٌ فَاتِرٌ A weak walking. (O.) فَاتُورٌ: see the next preceding paragraph. تَفْتَرٌ i. q. دَفْتَرٌ, (O, K,) in the dial. of the BenooAsad: (Fr, O, TA:) mentioned in this art. by Sgh [in the O]. (TA.) مُفْتِرٌ, (so accord. to the O,) or مُفَتِّرٌ, (so in the L,) Beverage which renders languid the drinker; (O, L, TA;) or which heats the body, and occasions in it a languor, or laxity of the joints, and weakness: such beverage is prohibited. (L, TA.) فتش 1 فَتَشَ الشَّىْءَ, (S, O, Msb,) aor. فَتِشَ, (Msb,) inf. n. فَتْشٌ; (S, O, Msb;) and ↓ فَتَّشهُ, (S, O, Msb,) inf. n. تَفْتِيشٌ; (S, O;) both signify the same; (S, O, Msb;) He examined, looked into, scrutinized, or investigated, the thing; but the latter verb is that which is commonly used. (Msb.) And فَتَشَ عَنْهُ, and ↓ فتّش, He inquired respecting it, and searched to the utmost after it. (Msb.) فَتْشٌ and ↓ تَفْتِيشٌ signify The seeking with inquiry or examination or scrutiny or investigation. (Lth, IF, A, O, K.) You say, وَلَا ↓ فَتِّشْ تُفَتِّشْ Seek thou with inquiry &c., and be not thou lax, or remiss. (A, TA.) 2 فَتَّشَ see above, in four places. 3 فاتشهُ, inf. n. مُفَاتَشَةٌ, [He inquired of him, or examined him, diligently.] (Sh, TA in art. ثور.) [فَتَّاشٌ One who examines things, looks into them, scrutinizes them, or investigates them, much, or diligently; who inquires much, or diligently, and searches to the utmost; who seeks much, or diligently, with inquiry, examination, scrutiny, or investigation.] فتق 1 فَتَقَهُ, (S, O, Msb, K,) aor. فَتُقَ and فَتِقَ, [the former of which is the more common,] (Msb, TA,) inf. n. فَتْقٌ, (S, O, Msb,) He slit it, rent it, rent it asunder or open, or divided it lengthwise: (S, O, K:) disjoined it, or disunited it: (TA:) or undid the sewing of it, unsewed it, or unstitched it: (Msb:) contr. of رَتَقَهُ: (O, TA:) and ↓ فتّقهُ, (S, O, Msb, K,) inf. n. تَفْتِيقٌ, (S, O,) is like it in signification, (S, O, Msb, K,) but means he did so much, or many times. (Msb.) It is said of the heavens and the earth, in the Kur [xxi. 31], كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا [expl. in art. رتق]. (O, TA.) — — And (hence, TA) الفَتْقُ signifies (tropical:) The effecting of disunion and dissension among the community (T, S, O, K, TA) of the Muslims, (T, TA,) and the befalling of war (S, O, K, TA) among them, (S, O,) after verbal agreement respecting war on the frontier, or some other thing, (T, TA,) with the occurring of wounds and bloodsheddings. (TA.) One says, فَتَقَ فُلَانٌ بَيْنَهُمْ Such a one effected disunion, &c., between them, or among them, (TK.) — — And sometimes it means (tropical:) The dissolving of a compact, or covenant. (TA.) — — فَتَقَ العَجِينَ He put leaven such as is termed فِتَاق [q. v.] into the dough. (Lth, O, K.) — — فَتَقَ المِسْكَ, (S, O, TA,) aor. فَتُقَ, (PS, [in the TA in the next following instance فَتَقَ, an evident mistranscription,]) inf. n. فَتْقٌ, He drew forth the odour of the musk [or increased its fragrance] بِغَيْرِهِ by the admixture of some other thing: (S, O, TA:) and فَتَقَ الطِّيبَ, and الدُّهْنَ, he rendered fragrant, and mixed, [or rendered fragrant by mixing,] with aloes-wood &c., the perfume, and the oil. (TA.) — فَتِقَتِ المَرْأَةُ, aor. فَتَقَ, (TK,) inf. n. فَتَقٌ, (S, Mgh, O, K, TK,) The woman was, or became, such as is termed فَتْقَآء; (S, Mgh, O, K;) contr. of رَتِقَت. (TK.) — — And فَتِقَ العَامُ, aor. فَتَقَ, inf. n. فَتَقٌ, (tropical:) The year was, or became, abundant with herbage. (S, * O, * K, TA.) It is related by Abu-l-Jowzà that the people were afflicted with drought, and complained to 'Áïsheh, who directed them to make an aperture towards the sky in the tomb of the Prophet, and they did so, and thereupon it rained so that the herbage grew, and the camels became fat to such a degree that they became swollen, or inflated, in the flanks (تَفَتَّقَتْ); whence it [the year] was called عَامُ الفَتَقِ. (O, TA.) 2 فَتَّقَ see the preceding paragraph, first sentence: — — and see also فُتُقٌ. — — فتّق الكَلَامَ (tropical:) He rectified the language; or trimmed it, and removed its faults, or defects: or, as Zj says, he made its meaning clear. (TA.) 4 افتق, said of a man, (TA,) or of a party of men, (O,) He was one, or they were persons, whose beasts were become fat (O, K, TA) so that they became swollen, or inflated, in the flanks (تَفَتَّقَتْ) (O, TA) by reason of the abundance of the herbage: (TA:) mentioned by AA. (O, TA.) — — Said of the upper limb (قَرْن) of the sun [app. when a little above the eastern horizon], It reached a rent (فَتْق) in the clouds, and appeared therefrom. (ISk, S, O, K.) And, said of the moon, It appeared, after concealment, between two black clouds. (IAar, TA.) — — Also, said of a party of men, They had the clouds parted asunder from [over] them. (S, O, K.) — — And أَفْتَقْنَا We found, or lighted on a فَتْق, i. e. a place upon which rain had not fallen when it had fallen upon what was around it. (S, O, K. *) And We had no rain fallen upon our parts of the country when other parts had rain fallen upon them. (TA.) — — And افتق (tropical:) He went forth to a فَتْق, or an open, and a spacious, place: (O, K, TA:) a verb, in this sense, similar to أَصْحَرَ and أَفْضَى. (O, TA.) — Also (tropical:) He became harassed by ↓ فُتُوق, meaning such evils as poverty and debt (O, K, TA) and hunger (O, TA) and disease. (K, TA.) — And He cleaned his teeth with the فِتَاق, or stem, or lower part, of the raceme of a palm-tree. (IAar, O, K. *) 5 تَفَتَّقَ see 7. — — تفتّقت المَاشِيَةُ and ↓ انفتقت (assumed tropical:) The cattle became swollen, or inflated, in the flanks, by reason of fatness: in consequence of their becoming so, they die; or, sometimes, they become free from the disease: (TA:) one says of a camel, تفتّق سِمَنًا. (As, S, O, K.) And تفتّقت خَوَاصِرُ الغَنَمِ (assumed tropical:) The flanks of the sheep, or goats, became dilated by reason of much pasturing upon herbs, or leguminous plants. (TA.) It is said in a description of the Prophet, كَانَ فِى خَاصِرَتَيْهِ ↓ انْفِتَاقٌ, (O, TA,) meaning (assumed tropical:) [There was in his flanks] a flaccidity, or

laxness: or a swollen, or an inflated, state: (O:) or a dilatation, which is approved in men, but disapproved in women. (TA.) — — تفتّق بِالكَلَامِ [see فُتُقٌ] (tropical:) He was diffuse, or profuse, in speech [as though bursting therewith]. (TA.) 7 انفتق quasi-pass. of فَتَقَهُ [i. e. it signifies It became slit, rent, rent asunder or open, or divided lengthwise: became disjoined, or disunited: or became unsewed, or unstitched]: (S, * O, Msb, K: *) and ↓ تفتّق is quasi-pass. of فتّقهُ [i. e. it signifies it became slit, &c., much, or in many places, or it is said of a number of things]. (S, * O, K. *) — — انفتقت آبَاطُهُ is said of a fat child [meaning His armpits became chapped, or cracked]. (S in art. ضب.) — — انفتق الغَيْمُ عَنِ الشَّمْسِ (O, K, TA) i. e. [The clouds became parted asunder, or] became removed, or cleared away, from [before] the sun: (TA:) and عَنِ القَوْمِ [from over the party of men]. (S, O, K.) — — انفتقت عَلَيْهِ بَائِقَةٌ (assumed tropical:) [A calamity, misfortune, or disaster, burst upon him]. (S and K in art. بوق, &c.) — — انفتقت said of a she-camel, She was seized with a disease, (AZ, O, K,) termed ↓ فَتَقٌ, (TA,) between her udder and her navel, (AZ, O, K,) occasioned by fatness: sometimes in this case she recovers, (AZ, O,) and sometimes she dies. (AZ, O, K.) — — See also 5, in two places. فَتْقٌ inf. n. of فَتَقَهُ. (S, O, Msb.) — — [Used as a simple subst., A rent, slit, or like. — — And hence, (tropical:) A breach in society.] One says, رَتَقَ فَتْقَهُمْ, meaning (tropical:) [He closed up the breach that was between them; he reconciled them; or] he reformed, or amended, the circumstances subsisting between them. (TA in art. رتق.) — — [Hence also A rupture; a hernia;] a certain malady; a protrusion in the thin, or delicate, and soft part of the belly; (S, O;) a malady in the صِفَاق [meaning peritonæum], consisting in a solution of the integument so that a rent takes place in it, and through this passes a strange body, or substance, that was confined within it before the rent; and there is no cure for it, except for that which happens, rarely, to children: (K:) a disease that befalls a man in his intestines, consisting in a disruption of a place between these and his scrotum, in consequence of which a flatus collects between the two testicles and they become enlarged; in which case one says, أَصَابَتْهُ رِيحُ الفَتْقِ: or a severing of the fat [or cellular substance] that encloses the testicles: in the " Ghareebáni," it is termed ↓ فَتَق, with fet-h to the ت: (Mgh:) and thus it is said to be by Az, and thus it is expl. by him: (O:) or it is a rending of the skin between the scrotum and the lower part of the belly, in consequence of which [some of] the intestines fall into the scrotum: (TA:) accord. to Ibráheem El-Harbee, a rupture of the bladder. (O, TA.) — — [And A rent in the clouds: see 4:] and ↓ فَتَقٌ [likewise] signifies a gap of the clouds: pl. فُتُوقٌ. (TA.) — — And (assumed tropical:) An open, and a spacious, place. (O, K.) — — And A place upon which rain has not fallen when it has fallen upon what is around it; (S, O, K;) and ↓ فَتَقَةٌ signifies thus, applied to a land: pl. of the former فُتُوقٌ. (TA.) [Hence,] عَامٌ ذُو الفُتُوقِ A year of little rain. (S, O, See an ex., from a rájiz, in the first paragraph of art. زل.) — — And (tropical:) The dawn; (O, K, TA;) and so ↓ فَتَقٌ: (S, O, K, TA:) signifying also the rising [or rather breaking] of the dawn; as in the saying, أُنْظُرْ إِلَى فَتَقِ الفَجْرِ [Look thou at the rising, or breaking, of the dawn]: and ↓ الفَتِيقُ likewise signifies the dawn; mentioned by El-Isbahánee, and in the B. (TA.) — — See also 4, last sentence but one, for a meaning of the pl. فُتُوقٌ. فَتَقٌ [inf. n. of فَتِقَت said of a woman: — — and of فَتِقَ said of a year:] as a subst.: see فَتْقٌ, in three places: — — and see also 7. فُتُقٌ, applied to a woman, signifies ↓ مُتَفَتِّقَةٌ بِالكَلَامِ (tropical:) [Diffuse, or profuse, in speech, as though bursting therewith]: (S, O, K, TA; [in the CK مُنْفَتِقَة;]) or loquacious: (TK:) or, accord. to ISk, so applied, that mars (↓ تُفَتِّقُ [lit. rends]) in [performing] affairs. (TA.) فَتَقَةٌ: see فَتْقٌ, last quarter. فَتْقَاءُ, applied to a woman, means Having the فَرْج dehiscent; [or wide; not constringed;] ↓ مُنْفَتِقَةُ الفَرْجِ; (S, O, K;) contr. of رَتْقَاءُ [q. v.]. (S, O.) فِتَاقٌ The parting asunder (اِنْفِتَاق) of the clouds from [before] the sun, (O, K, TA,) and their becoming removed, or cleared away, therefrom. (TA.) — — And The upper limb (قَرْن), and the disk (عَيْن), of the sun, (O, K, TA,) when it is covered over and then somewhat of it appears. (TA.) — Also The base, or lowest portion, of the white [membranous fibres of the palm-tree which are termed] لِيف, (O, K, TA,) such as have not yet appeared: (TA:) the face is likened thereto, because of its clearness. (O, TA.) — — And (accord. to IAar, O, TA) The main stem, or the lower part of the main stem when the fruit-stalks have been cut off, of the raceme of a palm-tree. (O, K, TA.) — And (tropical:) The leaven of dough: (ISd, TA:) a large lump of leaven, that soon causes the dough to become mature (O, K, TA) when it is put therein. (O, TA.) — — And Mixtures of medicaments compounded (O, K, TA) with oil of jasmine or the like thereof, in order that the odour may diffuse itself: (O, TA:) or musk compounded with ambergris. (TA.) فَتِيقٌ [i. q. ↓ مَفْتُوقٌ i. e. Slit, rent, &c.]. نَصْلٌ فَتِيقُ الشَّفْرَتَيْنِ means [An arrow-head] having two forking portions; (Lth, O, K;) as though [each] one of them were slit [from the other]: (Lth, O:) [or it may mean sharp in the two edges: for] سَيْفٌ فَتِيقُ الغِرَارَيْنِ signifies A sword sharp [in the two edges]: and سَيْفٌ فَتِيقٌ, A sharp sword: (TA:) [whence,] رَجُلٌ فَتِيقُ اللِّسَانِ A sharp-tongued man: (S, O, K:) or chaste, or eloquent, and sharp, of tongue: or chaste, or eloquent, of tongue, perspicuous in speech. (TA.) — — الصُّبْحُ الفَتِيقُ (tropical:) The shining dawn. (As, S, O, K.) — — See also فَتْقٌ, last sentence but one. — — جَمَلٌ فَتِيقٌ (tropical:) A camel swollen, or inflated, in the flanks, by reason of fatness; تَفَتَّقَ سِمَنًا: (As, S, O, K:) and نَاقَةٌ فَتِيقَةٌ a fat she-camel. (TA.) — And فَتِيقٌ is used in the sense of فَتْقٌ: thus in the saying of 'Amr Ibn-El-Ahtam, لَهَا مِنْ أَمَامِ المَنْكِبَيْنِ فَتِيقٌ [app. describing a she-camel: I can only conjecture the meaning to be, Having, in the part before the shoulders, a crease like a gash, occasioned by fatness]. (O.) فَاتِقٌ [Slitting, rending, &c.]. — — [Hence,] one says, هُوَ الفَاتِقُ الرَّاتِقُ meaning (assumed tropical:) He is the possessor of command or rule, so that he opens and closes, and straitens and widens [or rather widens and straitens]. (Har p. 208.) فَيْتَقٌ, of the measure فَيْعَلٌ, (S, TA,) from الفَتْقُ [" the act of slitting " &c.], (TA,) A carpenter. (S, O, K.) — — And A حَدَّاد [which signifies a worker in iron: but it also has the meaning here next following, which may therefore be intended by him who first gave this explanation of فَيْتَقٌ]. (AZ, O, K.) — — And A بَوَّاب [i. e. door-keeper]. (O, K.) — — And A king. (AZ, O, K.) مَفْتَقٌ A place of slitting, or of the slit, of a shirt. (O, K.) مَفْتُوقٌ: see فَتِيقٌ. مُتَفَتِّقَةٌ بِالكَلَامِ: see فُتُقٌ. مُنْفَتِقَةُ الفَرْجِ: see فَتْقَاءُ. فتك 1 فَتَكَ بِهِ, (S, MA, O, Msb, K,) aor. فَتُكَ and فَتِكَ, inf. n. فَتْكٌ and فُتْكٌ and فِتْكٌ (S, O, Msb, K *) and فُتُوكٌ (MA, K *) and فَتَاكَةٌ, (MA,) He assassinated him; i. e. he came to him when he (the latter) was inadvertent, and assaulted him and slew him; (S, MA, * O;) thus it signifies accord. to an explanation of الفَتْكُ by A' Obeyd; and this is the primary signification: (Az, TA:) if he have not given him [for أَعْطَانَا in my original (an obvious mistranscription) I read أَعْطَاهُ] assurance of safety, it behooves him to make that known to him: (A' Obeyd, TA:) he assaulted him; or he slew him at unawares; and ↓ افتك is a dial. var. thereof: (Msb:) he seized an opportunity that he (another) offered him (K, TA) by his inadvertence, (TA,) and slew him: or he wounded him openly: (K, TA:) or it has a more general meaning with respect to both of these acts: (K, * TA:) Fr says that الفَتْكُ signifies the man's slaying

openly. (TA.) It is said in a trad., قَيَّدَ الإِيمَانُ الفَتْكَ لَا يَفْتُكُ مُؤْمِنٌ [i. e. The giving assurance of safety has inhibited (or, emphatically, inhibits) the slaying at unawares, &c.: one who gives assurance of safety shall not slay at unawares, &c.: the like has been said above: see also an explanation of the former clause of the trad. in art. قيد]. (S, O.) — — And فَتَكَ, aor. فَتُكَ and فَتِكَ, inf. n. فَتْكٌ and فُتْكٌ and فِتْكٌ (O, K) and فُتُوكٌ, (K,) He purposed an affair and executed it: (O:) or he embarked in, or performed, an affair that occasioned uneasiness, and to which the mind invited; as also ↓ افتك: (K:) the latter verb is said by Fr to be a dial. var. of the former. (O.) — — [Hence,] فَتَكَ فِى الأَمْرِ, (K, TA,) inf. n. فَتْكٌ, (TA,) (tropical:) He persisted, or persevered, in the affair; syn. لَجَّ, or أَلَحَّ. (Accord. to different copies of the K; in the TA the former. [The same meaning is also assigned to فَتَكَ.]) — — And فَتَكَ فى الخُبْثِ, [in the CK فى الخُبْثِ,] inf. n. فُتُوكٌ, (O, K, TA,) (tropical:) He exceeded the usual bounds in that which was evil, abominable, foul, or unlawful. (K, TA.) — — فَتَكَ فِى صِنَاعَتِهِ (assumed tropical:) He was skilful in his art, or craft. (TA.) — — And فَتَكَتْ said of a girl, or young woman, means (tropical:) She cared not for what she did nor for what was said to her. (O, K, TA.) [See also فَتَكَتْ.] 2 فَتَّكْتُ القُطْنَ, (IDrd, O,) inf. n. تَفْتِيكٌ, (IDrd, O, K,) I separated, plucked asunder, or loosened, the cotton: (IDrd, O, K: *) so in one of the dials.; (IDrd, O;) it is of the dial. of Asd. (TA.) 3 المُفَاتَكَةُ signifies المُمَاهَرَةُ; (O, K, TA;) so says Ibn-' Abbád, (O, TA,) and so Z; (TA;) i. e. (tropical:) The making a show of skill, one with another: (TK:) [but for المُمَاهَرَةُ, the CK has المُجَاهَرَةُ:] one says, فاتك صَاحِبَهُ i. e. مَاهَرَهُ (tropical:) [He made a show of skill, app. in competition, with his companion]. (TA.) — — And (tropical:) The falling to the thing (مُوَاقَعَةُ الشَّىْءِ) with vehemence; such as eating, (K, TA,) and drinking, (TA,) and the like. (K, TA.) And فاتك الأَمْرَ (assumed tropical:) He threw himself, or plunged, into the affair; syn. وَاقَعَهُ: (K, TA:) and the subst. is ↓ فِتَاكٌ [having the meaning of the inf. n.: but why this is not called the inf. n. (for such it is accord. to analogy) I do not see]. (TA.) — — And فاتك فُلَانًا (inf. n. مُفَاتَكَةٌ, TA) i. q. دَاوَمَهُ (tropical:) [app. as meaning (tropical:) He kept continually, or constantly, to such a one: agreeably with what here follows]. (O, K, TA.) — — فاتكت الإِبِلُ الحَمْضَ (assumed tropical:) The camels [kept continually, or constantly, to the plants called حَمْض, desiring them as food and finding them wholesome: (see the part. n., below:) or] confined themselves to the حمض, not pasturing upon anything therewith. (TA.) And فاتكت الإِبِلُ المَرْعَى (assumed tropical:) The camels consumed with their mouths [or devoured] the pasture. (TA.) — — فاتك فُلَانًا He gave to such a one that which he mentioned as the price of what he had to sell: in the case of his bargaining with him and not giving him anything, one says فاتحهُ. (IAar, O, K.) فاتك التَّاجِرُ فِى البَيْعِ is expl. in the A as meaning The trader exceeded the due bounds, or acted unjustly, in offering the thing for sale and naming the price. (TA.) 4 أَفْتَكَ see 1, in two places. — مَا أَفْتَكَهُ means How persistent, or persevering, is he! (TA.) 5 تفتّك بِأَمْرِهِ He executed, or performed, his affair; or kept, or applied himself, constantly, or perseveringly, to it; not consulting any one. (ISh, O, K.) فِتَاكٌ: see 3, former half. فَاتِكٌ [act. part. n. of 1; generally meaning Assassinating; or an assassin:] one who comes upon another suddenly, or at unawares, or takes him by surprise, with some evil, or hateful, act, or [more commonly] with slaughter: and accord. to IDrd, one who, when he purposes a thing, does [it]: (Ham p. 43:) any one who attempts, or ventures upon, great, or formidable, affairs: (Az, TA:) bold, or daring; (S, O, K;) courageous: (K:) pl. فُتَّاكٌ. (S, O, K.) — — [Hence,] فَاتِكُ القَلْبِ (assumed tropical:) Penetrating, sharp, or vigorous, and effective, in mind. (TA.) — — And حَيَّةٌ فَاتِكَةٌ لِلسَّبُعِ (tropical:) [A serpent that attacks the beast of prey]. (TA.) — — And جَارِيَةٌ فَاتِكَةٌ (tropical:) A young woman who cares not for what she does nor for what is said to her. (TA.) تَفْتِيكٌ [app. from the Pers. تَفْتِيك signifying " fine, soft, wool," and " soft, downy, kids' hair,"] A compress of rags which is put upon a wound in order that the moisture may become absorbed [thereby]: a subst. like تَمْتِينٌ and تَنْبِيتٌ: and post-classical. (TA.) إِبِلٌ مُفَاتِكَةٌ لِلْحَمْضِ Camels that keep continually, or constantly, to the [plants called] حَمْض, desiring them as food and finding them wholesome. (O, TA. [See also 3.]) فتكر فِتْكِرٌ and فِتَكْرٌ: see what follows. فُتَكْرِين and فِتَكْرِين (S, O, K) and فَتَكْرِين and فِتَكْرِين and ↓ فِتْكِرٌ (O, K) and ↓ فِتَكْرٌ (K) A calamity, or misfortune; (O, K;) and [in the CK " or "] a wonderful, and great, or formidable, affair, or event: (K:) or the ن is the characteristic of the pl.; and one says, لَقِيتُ مِنْهُ الفُتَكْرِينَ and الفِتَكْرِينَ, meaning [I experienced from him, or it,] difficulties, or distresses, and calamities, or misfortunes. (S.) فتل 1 فَتَلَهُ, (S, M, O, Msb, K,) aor. فَتِلَ, (M, Msb, K,) inf. n. فَتْلٌ; (T, M, Msb;) and ↓ فتّلهُ, (M, K, TA,) [but this has teshdeed given to it to denote muchness of the action, or multiplicity of the objects, (see its pass. part. n. below,)] inf. n. تَفْتِيلٌ; (TA;) He twisted it, (T, M, K, TA,) i. e. a thing, (T, M,) like as one twists (T) a rope (T, S, O, Msb) &c., (S, O, Msb,) and like as one twists a wick. (T.) — — [Hence] one says رَجُلٌ مُحْكَمُ الفَتْلِ (tropical:) [A man firm, or compact, in respect of make; as though firmly twisted]. (K and TA voce مَجْدُولٌ. [See the pass. part. n. below.]) — — And فَتَلَ ذُؤَابَتَهُ, (K,) or فَتَلَ فِى ذُؤَابَتِهِ, (O, TA,) (tropical:) [lit. He twisted his pendent lock of hair;] meaning he made him to turn, or swerve, from his opinion, or judgment, or sentiment, (O, K, TA,) by deceiving, or deluding, him. (TA.) And جَآءَ وَقَدْ فُتِلَتْ ذُؤَابَتُهُ (tropical:) He came, having been deceived, or beguiled, and turned from his opinion, &c. (TA.) And مَا زَالَ يَفْتِلُ مِنْ فُلَانٍ فِى الذِّرْوَةِ وَالغَارِبِ, (tropical:) meaning, يَدُورُ مِنْ وَرَآءِ خَدِيعَتِهِ [i. e. He ceased not to be going about seeking, or endeavouring, after the deceiving, or beguiling, of such a one]: (S, O, K:) originating from a saying in a trad. of Ez-Zubeyr, cited and expl. voce غَارِبٌ [q. v.]. (O, TA. [See also Freytag's Arab. Prov. ii. 200.]) — — فَتَلَهُ عَنْ وَجْهِهِ, (S, O,) or عَنْ حَاجَتِهِ, (T,) means He turned him [from the object of his want, or from his way, or course], like لَفَتَهُ, (T, S, O,) from which it is [said to be] formed by transposition. (S, O.) And فَتَلَ وَجْهَهُ عَنْهُمْ [also] means He turned his face from them, (M, K,) like لَفَتَهُ. (M.) — فَتِلَتِ النَّاقَةُ, [aor. فَتَلَ,] inf. n. فَتَلٌ, (assumed tropical:) The she-camel was smooth, or sleek, and flaccid, in the skin of her armpit, it not having in it عَرْك nor حَازّ nor خَالع [which words see in their proper arts.]. (T, TA.) [See also فَتَلٌ below.] 2 فَتَّلَ see the preceding paragraph, first sentence. 4 افتل said of [trees of the species termed] سَلَم and سَمُر, (K,) or افتلت said of a سَمُرَة (M, O) and of a سَلَمَة, (M,) They, or it, put forth, or produced, the فَتْلَة [q. v.] thereof. (M, O, K.) 5 تَفَتَّلَ see the paragraph here following. 7 انفتل, and ↓ تفتّل, [but the latter, as quasipass. of 2, denotes, or implies, muchness, or multiplicity,] It [a rope, &c.,] became twisted. (M, K.) — — And the former, He turned away (T, S, Mgh) from his prayer, (T,) or from prayer, (Mgh,) or from his way, or course. (S.) And انفتل رَاجِعًا [He turned away, returning]. (S, O, K, in art. صوع.) فَتْلٌ: see its n. un. فَتْلَةٌ: — and see also فَتَلٌ. — Also The cry, or crying, of the فَتَّال, i. e. بُلْبُل. (IAar, T, O, TA. [Said in the TA to be an inf. n.: but its verb, if it have one, is not mentioned.]) فَتَلٌ an inf. n. of فَتِلَت [q. v.] said of a she-camel. (T, TA.) [It is also expl. as signifying] (tropical:) Wideness between the elbows and sides of a she-camel: (S, O, TA:) or a state of firm, or concealed, insertion, (اِنْدِمَاجٌ,) in the elbow of a camel, (M, K, TA,) and its being apart from the side; (M, TA;) as also ↓ فَتْلٌ: (M: [thus in the TT as from the M; being there written فَتْل:]) this [or rather the like of

this] in the shank and foot of the camel is a fault. (M, TA.) فَتْلَةٌ [as an inf. n. un., A twisting. — — And hence, app., (assumed tropical:) An intense firmness of compacture of the flesh of the fore arm: expl. in the TT, as from the M, by the words شِدة عَصْب الدِباغ; for which, I doubt not, we should read شِدَّةُ عَصْبِ الذِّرَاعِ: see مَفْتُولٌ. — — And A twist. — — And particularly A twisted slip, formed by slitting, of the ear of a she-camel. (See 4 in art. دبر, in the last quarter of the paragraph.) — — And, as used in the present day, A needleful of thread. — — Also] The seed-vessel of the سَلَم and of the سَمُر, peculiarly, (M, K,) resembling the pods of the bean, (M,) when they first come forth. (M, K.) And The blossom of the سَمُرَة: (M:) or the fruit of the سَمُر and of the عُرْفُط: (TA:) or the blossom of the [kind of trees called] عِضَاه, (O, TA,) when it has become compactly organized: (TA:) or it signifies also, (M, K,) and so does ↓ فَتَلَةٌ, (K,) or peculiarly this latter, بِالتَّحْرِيكِ, as AHn says on the authority of some one or more of the relaters, (O,) the fruit (بَرَمَة) of the عُرْفُط, (M, O, K,) because its filaments, or fringe-like appertenances, are as though they were cotton, and it is white, like the button of the shirt, or somewhat larger: (AHn, M, O:) or it signifies one of what are termed ↓ فَتْلٌ, which means what are [as though they were] twisted, of the وَرَق [properly signifying leaves of simple and common kinds] of trees, such as the ورق of the [tamarisks called] طَرْفَاء and أَثْل and the like; (TA;) or, (M, K, TA,) as AHn says, (M, TA,) this word فَتْلٌ signifies what are not وَرَق, but are substitutes for these: (M, K, TA:) and, (K,) as some say, (M,) what do not expand, of [the appertenances of] plants, but are [as though they were] twisted; (M, K;) so that they are like هُدْب [thus in the TT as from the M, perhaps a mistranscription for هَدَب, q. v.]; being like the هدب [i. e. هَدَب] of the طَرْفَاء and أَثْل and أَرْطى. (M.) — — See also فَتِيلٌ, last sentence. فِتْلَةٌ [A manner of twisting]. You say فِتْلَةٌ بَارِحَةٌ, meaning شَزْرَةٌ [i. e. A manner of twisting contrary to that which is usual]. (A in art. برح.) فَتَلَةٌ: see فَتْلَةٌ, near the middle: — — and see the paragraph here following, last sentence. فَتِيلٌ Twisted; [applied to a rope, &c.;] as also ↓ مَفْتُولٌ. (M, K.) — — And A slender cord, of [the fibres called] لِيف, (M, K,) or of [the bark termed] خَزَم, or of عَرَق [meaning plaited palmleaves], or of thongs, (M,) which is bound upon the ring (M, K) called عِيَان which is at the end (مُنْتَهى), (M,) or which is at the place of meeting (مُلْتَقَى), (K,) of the دُجْرَان [two pieces of wood to which the share of the plough is attached]. (M, K.) — — [And A tent for a wound: a term used by surgeons: see دَسَمَ الجُرْحَ, in art. دسم.] — — And What one twists [or rolls] (S, M, O, K) between his fingers (M, K) or between the two fingers [meaning the thumb and fore finger], (S, O,) of dirt [that has collected upon the skin when it has not been recently washed]; (S, O, K;) as also ↓ فَتِيلَةٌ. (M, K.) So says I' Ab in explaining the saying in the Kur [iv. 52, and 79 also accord. to some readers, and xvii. 73], وَلَا يُظْلَمُونَ فَتِيلًا [meaning (tropical:) And they shall not be wronged by their being deprived of the most paltry right; or they shall not be wronged a whit]: (O, TA:) or the [primary, or proper,] meaning in this phrase is what here follows. (TA; and in like manner Bd says in iv. 52.) — — And The سَحَاة [or integument, meaning the pellicle], (M, K, TA,) or the خَيْط [or thread, meaning the filament], (Bd in iv. 52,) that is in the شَقّ [or cleft, resembling a crease, which extends along one side] of the datestone: (M, K, TA: but for شَقّ, the CK has شِقّ:) ISk says, the قِطْمِير is the thin integument upon the date-stone, and, he adds, (T, TA, *) the فَتِيل is what is in the شَقّ of the date-stone. (T, S, O, Msb, TA.) Hence, (M,) one says, مَا أُغْنِى عَنْهُ فَتِيلًا, (M, and so in the K except that the latter has عَنْكَ instead of عَنْهُ,) meaning [I do not avail, or profit, him, (or accord. to the K, thee,) or I do not stand, or serve, him (or thee) in stead,] as much as that سَحَاة, (M,) or a whit; (K;) and in like manner, ↓ فَتْلَةً, (Th, M, K, [in the CK, erroneously, فَتِيلَةً,]) and ↓ فَتَلَةً. (IAar, M, K.) فَتِيلَةٌ A wick (S, O, K) of a lamp: (T, Msb:) pl. فَتَائِلُ and فَتِيلَاتٌ. (Msb.) [Hence, حَجَرُ الفَتِيلَةِ Amiantus, or flexible asbestus, of which wicks are sometimes made. — — And in the present day, فَتِيلَةٌ also signifies A hempen match. — — And A suppository.] — — فَتَائِلُ الرُّهْبَانِ is the name of A certain plant, the leaves of which are like [those of] the senna (السَّنَا), and its blossom is yellow. (TA.) — — See also فَتِيلٌ. الفَتَّالُ The [bird called] بُلْبُل [q. v.]. (T, O, K.) أَفْتَلُ, (S, M, O, K,) applied to the elbow, (S, M, O,) of a camel, (S, O,) or of a she-camel, (M,) [and app. to a he-camel,] Having what is termed فَتَلٌ [expl. above]: (S, M, O, K:) fem. فَتْلَآءُ, (T, M, K,) applied to a she-camel, meaning having, in her arm, a wide separation from the side: (T, * TA:) or, so applied, heavy, and curved in the kind legs: (M, K:) [the pl. is فُتْلٌ:] and one says قَوْمٌ فُتْلُ الأَيْدِى [app. meaning Persons having the arms widely separated from the sides]. (S, O.) ذُبَالٌ مُفَتَّلٌ [Twisted wicks]: the epithet in this case is with teshdeed because applied to many things. (S, O, K.) مَفْتُولٌ: see فَتِيلٌ. — — [It also signifies (tropical:) Compact, or firm, in make; as though twisted; like مَجْدُولٌ and مَعْصُوبٌ:] you say رَجُلٌ مَفْتُولُ السَّاعِدِ A man strong [or firm or compact] in the ساعد [or fore arm]; as though it were twisted. (TA.)

فتن

1 فَتَنَهُ, (T, S, M, &c.,) aor. فَتِنَ, (M,) inf. n. فَتْنٌ, (S, M, K,) [and quasi-inf. n., in this and other senses, فِتْنَةٌ,] He burned it (T, * S, * M, K *) in the fire. (M.) Hence, [in the Kur li. 13,] يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ (T, * S, M, K *) i. e. [The day, or on the day, accord. to two different readings, (يَوْمُ and يَوْمَ, the latter of which is the more common,)] when they shall be burned (T, S, M, K) with the fire [of Hell]. (T.) And [in the Kur lxxxv. 10,] إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ Verily they who burned the believing men and the believing women (T, S *) in the fire kindled in the trench, or pit; throwing them therein. (T.) This is said to be the primary signification of the verb. (TA.) — — And He melted it with fire, (T,) or put it into the fire, (S, Msb,) namely, gold, (T, S, Msb,) and silver, in order to separate, or distinguish, (T, Msb,) the bad from the good, (T,) or the good from the bad, (Msb,) or to see what was its [degree of] goodness. (S.) — — And hence, accord. to Er-Rághib, الفَتْنُ is used as meaning The causing a man to enter into fire [app. by way of trial, or probation], and [in like manner] into a state of punishment, or affliction: (TA:) [and it is also used as meaning the slaying another; whence, in the Kur iv. 102,] إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا means [If ye fear that those who have disbelieved] may slay you; and in like manner in the Chapter of Yoonus [i. e. in x. 83], أَنْ يَفْتِنَهُمْ means ان يَقْتُلَهُمْ. (T. [In the TA, these two exs. are misplaced, or something has been omitted before them by a copyist.]) — — [Hence also,] one says, فَتَنَهُ, aor. فَتِنَ, (K, TA,) inf. n. فَتْنٌ, (TA,) He, or it, caused him to fall into الفِتْنَة; (K, TA;) i. e. trial; and affliction, distress, or hardship; [generally meaning an affliction whereby some good or evil quality is put to the test;] (TA;) as also ↓ اِفْتَتَنَهُ; and ↓ فتّنهُ; (K, TA;) but this, of which the inf. n. is تَفْتِينٌ, has an intensive signification; (S;) and ↓ أَفْتَنَهُ; (K, TA;) which last is rare, or rather, accord. to As, [though app. not in this sense, but in another, to be mentioned in what follows,] is not allowable: (TA:) the first of these verbs is trans. and intrans.: (S, K, TA:) you say also, فَتَنَ, (AZ, T, S, K, TA,) aor. فَتِنَ, (AZ, T, K,) inf. n. فُتُونٌ, (AZ, T, S, TA,) He fell into فِتْنَة [i. e. trial, or affliction, &c.]; (AZ, T, K;) as also ↓ اِفْتَتَنَ: (K:) or the former signifies he shifted from a good, to an evil, state or condition: or, accord. to En-Nadr, one says ↓ اِفْتَتَنَ and أُفْتُتِنَ, both meaning the same; and this is correct;

but فَتَنَ as quasi-pass. of فَتَنْتُهُ [i. e. as intrans.] is of weak authority: (T:) and ↓ أُفْتِتَنَ, said of a man, [as also اِفْتَتَنَ,] and فُتِنَ, signify the same, (S, M,) accord. to AZ, (M,) i. e. he was smitten by a فِتْنَة [or trial, &c.,] so that his wealth, or property, or his intellect, departed: and likewise he was tried, or tested: (S:) and accord. to AZ, one says, of a man, ↓ أُفْتِنَ, [if not a mistranscription for أُفْتُتِنَ, as above,] with damm, meaning فُتِنَ: (TA:) [and فَتَنَهُ has فُتُونٌ also as an inf. n.:] it is said in the Kur [xx. 41], وَفَتَنَّاكَ فُتُونًا (S) i. e. And we tried thee with a [severe] trying: or the noun in this instance is pl. of فَتْنٌ; or of فِتْنَةٌ, formed by disregard of the ة, like حُجُوزٌ and بُدُورٌ which are [said to be] pls. of حُجْزَةٌ and بَدْرَةٌ; so that the meaning is, we tried thee with several sorts of trying: (Bd:) or, as some say, and we purified thee with a [thorough or an effectual] purifying [like that of gold, or silver, by means of fire]: (TA:) [in many instances] فَتَنَهُ, aor. فَتِنَ, [inf. n. فَتْنٌ,] signifies He tried, or tested, him; whence, in the Kur ix. 127, يُفْتَنُونَ means They are tried, or tested, by being summoned to war, against unbelievers or the like; or, as some say, by the infliction of punishment or of some evil thing. (M.) فَتَنْتُمْ أَنْفُسَكُمْ, in the Kur [lvii. 13], means Ye caused yourselves to fall into trial and punishment. (TA.) And وَهُمْ لَا يُفْتَنُونَ, in the Kur xxix. 1, is expl. as meaning While they are not tried in their persons and their possessions so that he who has true faith may be known from others by his patient endurance of trial. (T.) And the saying, in a trad., إِنَّكُمْ تُفْتَنُونَ فِى القُبُورِ means [Verily ye shall be tried, or tested, in the graves by] the questioning of [the two angels] Munkar and Nekeer. (TA.) [See also مَفْتُونٌ, which is said to be an inf. n., and syn. with فِتْنَةٌ, meaning خِبْرَةٌ, or with فُتُونٌ (mentioned above as an inf. n. of the intrans. v. فَتَنَ), meaning جُنُونٌ; as well as a pass. part. n.] — — And فَتَنَهُ, (M, TA,) inf. n. فَتْنٌ, (TA, [or perhaps فُتُونٌ, as in the next following sentence]) also signifies He made him (a man, M) to turn from, or quit, (M, TA,) the predicament in which he was, (M,) or the right course: (TA:) whence, in the Kur [xvii. 75], وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِى أَوْحَيْنَا إِلَيْكَ (M, TA) i. e. [And verily they were near to] their making thee to turn [from that which we had revealed to thee]: thus this saying has been explained. (TA.) [And He, or it, seduced him; or tempted him: thus it may often be well rendered, agreeably with what next precedes and what next follows, and with explanations of its act. part. n. and of فِتْنَةٌ.] And one says, فَتَنَ المَالُ النَّاسَ, aor. فَتِنَ, inf. n. فُتُونٌ, [or perhaps فَتْنٌ, as in the next preceding sentence,] meaning Wealth, or property, inclined, or attracted, to it, men, or mankind: and فُتِنَ فِى دِينِهِ and ↓ أُفْتُتِنَ, both in the pass. form, He declined [or was made to decline] from [the right way in] his religion. (Msb.) And فَتَنَهُ, aor. فَتِنَ, inf. n. فَتْنٌ and فُتُونٌ, (M, K,) He, or it induced in him admiration, or pleasure; (M, * K, * TA;) as also ↓ أَفْتَنَهُ [respecting which see what here follows]: (M, K:) and one says, of a woman, فَتَنَتْهُ, (T, S,) meaning [She enamoured him; or captivated his heart; i. e.] she bereaved him of his heart, or reason, (دَلَّهَتْهُ, [thus in several copies of the S, in one of my copies بَلَّهَتْهُ,] and [so affected him that] he loved her; (S;) as also ↓ أَفْتَنَتْهُ; (T, S;) the former of the dial. of El-Hijáz, and the latter of the dial. of Nejd; (T, S; *) but ↓ افتنتهُ, (T, S,) or ↓ افتنهُ, (M,) was disallowed by As, (T, S, M,) and he paid no regard to a verse mentioned to him as an ex. thereof, (T,) [or] he ignored a verse cited to him as an ex. of the pass. part. n. from an أُرْجُوزَة of Ru-beh, not knowing it therein; (M;) most of the lexicologists, however, allow both: (T:) Sb says that فَتَنَهُ signifies he put [or occasioned] in him فِتْنَة; and ↓ افتنهُ, he caused الفِتْنَة to come to him [or to affect him]; (M;) or he said that the latter means he made him to be فَاتِن: (TA voce حَزَنَهُ:) and one says also, of a man, فُتِنَ بِالْمَرْأَةِ and ↓ أُفْتُتِنَ [both meaning He was enamoured by the woman]. (T.) — — And one says also, of a man, فَتَنَ, aor. فَتِنَ, inf. n. فُتُونٌ, meaning He desired الفُجُور [i. e. the committing of adultery or fornication]: (AZ, TA:) or فَتَنَ إِلَى النِّسَآءِ, inf. n. فُتُونٌ, he desired الفُجُور (T, M, K, TA) with women or the women; as also فُتِنَ إِلَيْهِنَّ. (M, K, TA.) 2 فَتَّنَ see the preceding paragraph, former half. 3 مُفَاتَنَةٌ [The occasioning فِتْنَة (meaning conflict, or discord, or the like,) with another]. (TA in art. عرم: see 3 in that art.) 4 أَفْتَنَ see 1, former half, in two places: and also in the latter half, in four places. 5 بَنُو ثَقِيفٍ يَتَفَتَّنُونَ أَبَدًا means يَتَحَارَبُونَ [i. e. The sons of Thakeef (the tribe so called) contend in war, one with another, ever]. — — تَفَتَّنَنِى: see 5 in art. عجب, where it is said to be syn. with تَصَبَّانِى. 8 إِفْتَتَنَ see 1, former half, in four places: and also in the latter half, in two places. فَتْنٌ A sort, or species; and a state, or condition; syn. ضَرْبٌ, (T, M, K,) and فَنٌّ, (T, K,) and لَوْنٌ, (M, K,) and حَالٌ. (T, K.) Hence the saying of 'Amr Ibn-Ahmar El-Báhilee, إِمَّا عَلَى نَفْسٍ وَإِمَّا لَهَا وَالعَيْشُ فَتْنَانِ فَحُلْوٌ وَمُرْ [Either against a soul or for it; life being of two sorts, or conditions, sweet and bitter; مُرْ being for مُرٌّ]; (T; and the latter hemistich, without the incipient و, is cited in the K;) thus as related by some: but as related by Aboo-Sa'eed [As], he said فَنَّانِ, i. e. ضَرْبَانِ: and as related by Aboo- 'Amr Esh-Sheybánee, فِتْنَانِ [with kesr]; and [he seems to have held that the poet meant two-sided; for] he says that ↓ الفِتْنُ signifies النَّاحِيَةُ. (T.) — — And الفَتْنَانِ, (K, TA, [in the CK, erroneously, الفُتْنانِ,]) dual of الفَتْنُ, (TA,) signifies The first and last parts of the day; or the early part of the morning and the late part of the evening: (K, TA:) because they are two states, or conditions, and two sorts. (TA.) فِتْنٌ: see the next preceding paragraph. فِتْنَةٌ A burning with fire. (T.) — — And The melting of gold and of silver (K, TA) in order to separate, or distinguish, the bad from the good. (TA.) — — And [hence, or] from فَتَنَ signifying "he melted," (T,) or from that verb as signifying "he put into the fire, "(Msb,) gold, and silver, "for that purpose," (T, Msb,) it signifies A trial, or probation; (IAar, T, S, M, K, TA;) and affliction, distress, or hardship; (TA;) and [particularly] an affliction whereby one is tried, proved, or tested: (IAar, T, S, K, TA:) this is the sum of its meaning in the language of the Arabs: (T, TA: *) or the trial whereby the condition of a man may be evinced: this, accord. to Zj, may be the meaning in the Kur v. 45: (M:) or a mean whereby the condition of a man is evinced, in respect of good and of evil: (Kull:) [hence it often means a temptation:] and ↓ مَفْتُونٌ signifies the same as فِتْنَةٌ, (S, M, K,) meaning a trial: (K:) the pl. of فِتْنَةٌ is فِتَنٌ. (Msb.) It proceeds from God and from man: (Er-Rághib, TA:) [there are many instances of its proceeding from God in the Kur; for ex., in xxxvii. 61,] إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ i. e. [Verily we have made it to be] a trial [to the wrongdoers] is said in relation to the tree Ez-Zakkoom; the existence of which they disbelieved; for when they heard that it comes forth in the bottom of Hell, they said, Trees become burned in the fire; then how can they grow therein? (M.) [And hence] it signifies also Punishment, castigation, or chastisement. (T, M, K.) And Slaughter: (T:) and civil war, or conflict occurring among people: (M:) and slaughter, and war, and faction, or sedition, among the parties of the Muslims when they form themselves into parties: (T:) and discord, dissension, or difference of opinions, among the people. (IAar, T, K.) A misleading; or causing to err, or go astray: (T, K:) [seduction; or temptation: or a cause thereof; such as] the ornature, finery, show, or pomp, and the desires, or lusts, of the present life or world, whereby one is tried: (T:) and wealth, or children; (T, K, TA;) because one is tried thereby: (TA:) and women; than whom, the Prophet said, there is no فِتْنَة more harmful to men: (T:) and a cause of one's being pleased with a thing; (T, M, K;) as in the saying لَا تَجْعَلْنَا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ [in the Kur x. 85, i. e. Make not us to be a

cause of pleasure to the wrongdoing people]; meaning, make not them to prevail over us, so as to become pleased with their unbelief and to think that they are better than we. (T.) Also Madness, insanity, or diabolical possession; (T, K;) and so ↓ فُتُونٌ and ↓ مَفْتُونٌ. (T.) And Error; or deviation from the right way. (M, K.) And Infidelity; or unbelief: (T, M, K:) thus in the saying, [in the Kur ii. 187,] وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ [And infidelity, or unbelief, is more excessive than slaughter: and the like is said in ii. 214]. (T.) And A sin, a crime; or an act of disobedience for which one deserves punishment. (M, K.) And Disgrace, shame, or ignominy. (M, K.) فِتْنَةُ الصَّدْرِ signifies الوَسْوَاسُ [app. as meaning The devil's prompting, or suggesting, of some evil idea]: فِتْنَةُ المَحْيَا, The being turned from the [right] road: فِتْنَةُ المَمَاتِ, The being questioned in the grave [by the two angels Munkar and Nekeer]: فِتْنَةُ الضُّرِّ, The sword: and فِتْنَةُ السُّرِّ, Women. (TA.) [And الفِتْنَةُ العَمْيَا is a phrase used in the present day as meaning Incurable evil or trouble.] — [It is also the name now commonly given to The mimosa farnesiana of Linn.; (Delile's Floræ Ægypt. Illustr. no. 962;) called by Forskål (Flora Ægypt. Arab. p. lxxvii.) mimosa scorpioïdes.] فِتَانٌ A covering, of leather, for the [camel's saddle called] رَحْل: (T, M, K:) pl. فُتُنٌ. (M.) فُتُونٌ: see فِتْنَةٌ, latter half. [It is an inf. n. of 1 in several senses.] فَتِينٌ, applied to silver (وَرِق, i. e. فِضَّة), Burnt. (S.) — — [Hence,] Black stones; as though burnt with fire. (T.) And A [stony tract such as is called] حَرَّة, (S,) or like a حَرَّة, (Sh, T,) as though the stones thereof were burnt: (Sh, T, S:) or a black حَرَّة: (K:) or a حَرَّة wholly covered by black stones, as though they were burnt: (M:) pl. فُتُنٌ: (Sh, T, M, K:) and فَتَائِنُ signifies black حِرَار [pl. of حَرَّةٌ]; (TA; [and the same is app. indicated in the T;]) as though its sing. were ↓ فَتِينَةٌ; and some say that this is a sing. [or n. un.], and that فَتِين is the pl. [or coll. gen. n.]; but as some relate a verse of El-Kumeyt which is cited as an ex. of فَتِينَة with the ة elided because ending the verse, it is فِتِينَ, and said to be pl. of فِتَةٌ, like as عِزِينَ is of عِزَةٌ. (T.) — In the dial. of El-Yemen it signifies Short; and small. (TA.) فَتِينَةٌ: see the next preceding paragraph. فَتَّانٌ is an intensive epithet. (TA.) — — And signifies A goldsmith or silversmith: (S, K, TA:) because of his melting the gold and the silver in the fire. (TA.) — — And الفَتَّانَةُ signifies [The touch-stone; i. e.] the stone with which gold and silver are tried, or tested. (KT.) — — And the former, A man who tries, or tempts, much. (TA.) And الفَتَّانُ, The devil; (T, S, K;) who tries, or tempts, men, by his deceit, and his embellishing acts of disobedience; (T;) as also ↓ الفَاتِنُ; (M, K;) [each] an epithet in which the quality of a subst. predominates: (M:) pl. of the former فُتَّانٌ. (T, S.) And الفَتَّانَانِ, The dirhem and the deenár; (K, TA;) as though they tried, or tempted, men. (TA.) And likewise, (K,) or فَتَّانَا القَبْرِ, (M,) [The two angels] Munkar and Nekeer [who are said to examine and question the dead in the graves]. (M, K.) — — And A thief, or robber, (T. K,) who opposes himself to the company of travellers in their road. (T.) فَاتِنٌ [is the act. part. n. of the trans. v. فَتَنَ; and as such] signifies Causing to err, or go astray, (T, S, M,) from the truth: (S:) hence the saying in the Kur [xxxvii. 162], مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ, (T, S, * M, *) which, accord. to Fr, means, Ye have not power [over him] to cause him to err, except him against whom it has been decreed that he shall enter the fire [of Hell]; فاتنين being made trans. by means of عَلَى because it implies the meaning of قَادِرِينَ, which is thus made trans.: (M:) Fr says, the people of El- Hijáz say مَا أَنْتُمْ عَلَيْهِ بِفَاتِنِينَ; and the people of Nejd, ↓ بِمُفْتِنِينَ, from أَفْتَنْتُ. (S.) — — See also فَتَّانٌ. — It is also an epithet from the intrans. v. فَتَنَ; and as such is applied to a heart as signifying Falling into فِتْنَة [i. e. trial, or affliction, &c.; or in a state of trial, &c.]. (S, * TA.) فَيْتَنٌ A carpenter. (K.) مُفْتَنٌ: see مَفْتُونٌ. [And see also the different explanations of its verb.] مُفْتِنٌ: see an ex. of its pl. voce فَاتِنٌ. مَفْتُونٌ [pass. part. n. of 1; signifying Burned: &c.]. — — It is applied as an epithet to a deenár as meaning Put into the fire in order that one may see what is its [degree of] goodness. (S.) — — It signifies also Smitten by a فِتْنَة [or trial, &c.,] so that his wealth, or property, or his intellect, has departed: and likewise tried, or tested: (S:) or caused to fall into الفِتْنَة; (K, TA;) i. e. trial; and affliction, distress, or hardship; (TA;) as also ↓ مُفْتَنٌ. (K, TA.) And [particularly] Afflicted with madness, insanity, or diabolical possession. (T, K. *) [See also what here follows.] — It is also syn. with فِتْنَةٌ; (T, S, M, K;) and, thus used, it is an inf. n., like مَعْقُولٌ &c. (T, S, M.) See فِتْنَةٌ, former half: and again, in the latter half. Hence, (T, M,) as some explain it, (M,) بِأَيِّكُمُ الْمَفْتُونُ, [in the Kur lxviii. 6,] (T, M,) meaning In which of you is madness: (T:) but some say that the ب is redundant; (M;) thus says AO; (T;) the meaning being أَيُّكُمُ الْمَفْتُونُ [Which of you is the afflicted with madness]; (T, M;) but Zj disallowed this: (T:) J says, [in the S,] that the ب is redundant, as in كَفَى بِاللّٰهِ شَهِيدًا, in the Kur [xiii. last verse, &c.], and [thus in copies of the S, app. a mistake for " or "] المفتون means الفِتْنَةُ, and is an inf. n. [&c.]: IB says, [in remarking upon this passage of the S,] if the ب be redundant, المفتون is the man, and is not an inf. n.; but if you make the ب to be not redundant, then المفتون is an inf. n. in the sense of الفُتُون. (TA.) [See also art. ب; p. 142, second col.; and p. 143, third col.] مَفْتُونَةٌ is [a term] applied to A number of black camels collected together (لَابَة سَوْدَاء), as though they were like the [stony tract called] حَرَّة, in blackness; as though they were burnt. (T.) فتو or فتى 1 فَتُوَ, aor. يَفْتُو; (Lth, T;) or فَتِىَ, aor. يَفْتَى; (S, TA;) inf. n. فَتَآءٌ, (Lth, A 'Obeyd, T, S, * TA,) or فَتًى; (TA [and so in one of my copies of the S; but the former, which see below, is that which is commonly known];) He was, or became, such as is termed فَتِىٌّ [i. e. youthful, or in the prime of life]. (Lth, A 'Obeyd, T, S, * TA.) — فَتَوْتُهُمْ, (K, TA,) aor. أَفْتُوهُمْ, (TA,) I overcame them, or surpassed them, in فُتُوَّة, i. e. generosity. (K, TA.) [Accord. to the TK, one says, ↓ فَاتَوْنِى فَفَتَوْتُهُمْ, meaning They contended with me for superiority in generosity, and I overcame them, or surpassed them, therein; and the inf. n. of the former verb is مُفَاتَاةٌ.] 2 فَتَّيَت, (ISk, T, S, M, K,) inf. n. تَفْتِيَةٌ, (ISk, T, S, K,) said of a girl (ISk, T, S, M, K) that has nearly attained to puberty, (ISk, T,) She was prohibited from playing with the boys, (ISk, T, S, M, K,) and from running with them, (M,) and was concealed, or kept within, or behind, the curtain, (ISk, T, S, M,) in the house, or tent; (M;) and so ↓ تفتّت: (ISk, T, K:) [or] ↓ the latter signifies [or signifies also] she assumed, or affected, a likeness to the young women, being the youngest of them. (S, M. [In text of the latter, as given in the TT, تشبّهت بالفتيان is put for تشبّهت بِالفَتَيَاتِ, which the context shows to be the right reading.]) 3 1ُ3ُ2ْ see 1, last sentence. — — المُفَاتَاةُ signifies [also] The summoning another to the judge, and litigating; and so ↓ التَّفَاتِى. (TA.) 4 افتى He (a learned man) notified the decision of the law [in, or respecting, a particular case]. (Msb.) [And the verb in this sense is trans.: you say,] افتاهُ فِى الأَمْرِ He notified, made known, or explained, to him, [what he required to know, and particularly what was the decision of the law, in, or respecting,] the case; (M, K, TA;) it being dubious: said of a lawyer. (TA.) And أَفْتَانِى فِى مَسْأَلَةٍ, (T, S,) inf. n. إِفْتَآءٌ, (T,) He (a lawyer) gave me an answer, or a reply, [stating the decision of the law,] respecting a question. (T, S, TA.) And أَفْتَيْتُ فُلَانًا فِى رُؤْيَا رَآهَا I interpreted, or explained, to such a one, a dream that he had seen. (T, TA.) — Also He drank with the فُتَىّ [q. v.]. (IAar, T, TA.) 5 تفتّى He affected, or assumed, a likeness to youths, or young men: said of an old, or elderly, man; or one past

the prime of life. (TA.) — — See also 2, in two places. — — And He affected, or endeavoured to acquire, generosity: and also he affected, or made a show of, generosity: (KL:) you say تفتّى and ↓ تفاتى [app. as signifying the same: but more properly the former verb has the former of these two significations: and ↓ the latter verb has the latter of the same two significations]: both from الفُتُوَّةُ. (S, K, TA.) 6 تَ1ـَ2ـَ3ـَ6 see the next preceding sentence, in two places: — and see 3. You say, تَفَاتَوْا إِلَى الفَقِيهِ They appealed to the lawyer for the notifying of the decision of the law. (S, TA.) 10 اِسْتَفْتَيْتُ الفَقِيهَ فِى مَسْأَلَةٍ I sought, or demanded, of the lawyer, a notification of the decision of the law respecting a question. (T, * S, * Msb, * TA.) And in like manner the verb is used in the Kur iv. 126, and xxxvii. 149. (TA.) فِتَةٌ A [stony tract such as is called] حَرَّة [for which some copes of the K have جَرَّة, a mistranscription, as may be seen from a statement voce فَتِينٌ, in art. فتن, q. v.]: pl. فِتُونَ. (K, TA.) فَتًى i. q. شَابٌّ, (S, M, K, TA, but omitted in the CK,) or غُلَامٌ حَدَثٌ, (T,) or شَابٌّ حَدَثٌ: (Msb:) it is a subst. [signifying A youth, or young man; or one in the prime of life]: and an epithet [signifying youthful; or in the prime of life]: (TA:) [as an epithet, similar to فَتِىٌّ, but restricted in application to a human being:] or it signifies, (Mgh,) or signifies also, (Msb,) a strong youth or young man: (Mgh, Msb:) it is said that in the Kur xviii. 59 and 61, it is applied by Moses to Joshua the son of Nun, because he served him: (M, TA:) the fem. is ↓ فَتَاةٌ: (S, K:) — — and it also means (tropical:) A slave; (T, M, Mgh, Msb, TA;) even if an old man; metaphorically used in this sense; (Mgh, Msb, TA;) and in like manner, ↓ فَتَاةٌ means (tropical:) a female slave, (T, M, Mgh, Msb, TA;) and a female servant: (TA:) the Prophet is related to have said, Let not any of you say عَبْدِى and أَمَتِى, but let him say فَتَاىَ and فَتَاتِى: (T, Mgh:) — — and Generous, honourable, liberal, or bountiful: (S, K:) [mostly used as an epithet in which the quality of a subst. predominates; meaning a generous man:] a possessor of فُتُوَّة [q. v.]: hence the saying, لَا فَتَى إِلَّا عَلِىٌّ [There is no one endowed with generosity but, or other than, (meaning like,) 'Alee]: (TA:) — — the dual of فَتًى is فَتَيَانِ and فَتَوَانِ; (K, TA;) the former occurring in the Kur xii. 36: (TA:) the pl. of فَتًى is فِتْيَةٌ, (S, M, Mgh, Msb, K,) a pl. of pauc., (Msb,) not mentioned in the K, though occurring in the Kur xviii. 9 & 12, (TA,) instead of which they did not say أَفْتَآءٌ, (Sb, M,) and فِتْوَةٌ, (M, K,) [also a pl. of pauc.,] mentioned by Lh, (M,) and (of mult., Msb) فِتْيَانٌ (T, S, M, Mgh, Msb, K) and فُتُوٌّ (T, S, M, K) and فُتِىٌّ: (S, M, K:) the pl. of ↓ فَتَاةٌ is فَتَيَاتٌ: (S, M, Msb, K:) the dim. of فَتًى is ↓ فُتَىٌّ; and that of فَتَاةٌ is ↓ فُتَيَّةٌ. (T.) [It is disputed whether the last radical letter of this and other words mentioned in the present art. be originally و or ى.] — — الفَتَيَانِ means (tropical:) The night and the day; (S, M, K, TA;) like الأَجَدَّانِ and الجَدِيدَانِ: (S, TA:) or, accord. to Seer, the morning and the evening, or the early part of the morning and the late part of the evening, or the forenoon and the afternoon; syn. الغَدَاةُ وَالعَشِىُّ. (Har p. 377.) And you say, أَقَمْتُ عِنْدَهُ فَتًى مِنْ نَهَارٍ i. e. (tropical:) I remained, stayed, or abode, with him during a first part of a day. (TA.) فَتَاةٌ fem. of فَتًى: see the next preceding paragraph, in three places. فَتْوَى (T, S, M, Mgh, Msb, K) and فُتْوَى, (M, K, TA,) [but the latter is mentioned by few,] and ↓ فُتْيَا, (T, S, M, Msb, K,) substs. from أَفْتَى, (T, S,) and as such used in the place of [the inf. n.] إِفْتَآءٌ [i. e. The giving an answer, or a reply, stating the decision of the law, respecting a question]: (T:) [or rather, as commonly used, a notification of the decision of the law, in, or respecting, a particular case;] a notification, or an explanation, of a case, given by a lawyer; (M, K;) or an answer, or a reply, to a question relating to a dubious judicial decision: (Er-'Rághib, TA:) [fancifully said in the Mgh and Msb to be derived from الفَتَى:] the pl. is فَتَاوٍ, and فَتَاوَى is said to be allowable, (Msb, TA,) and another pl. is فُتًى, mentioned by IKoot. (TA.) فُتْيَا: see the next preceding paragraph. فَتَآءٌ [mentioned in the first sentence of this art. as an inf. n.] Youth, or youthfulness; or the prime of life; (T, S, M, K;) and so ↓ فُتُوَّةٌ, (T, M,) as a subst. from فَتًى and from فَتِىٌّ: (M:) or the latter is used in relation to human beings; and the former, to camels [and the like], and also, metaphorically, to human beings: (T:) one says, قَدْ وُلِدَ فِى فَتَآءِ سِنِّهِ أَوْلَادٌ [Children had, or have, been born to him in the youthfulness, or prime, of his age]. (S.) فُتَىٌّ dim. of فَتًى, q. v., latter half. — — Hence, i. e. because of its smallness, (Z, TA,) الفُتَىُّ signifies what is called قَدَحُ الشُّطَّارِ [which may be rendered (tropical:) The cup, or bowl, of the rogues]; (IAar, T, Z, K, TA;) [a cup, or bowl,] with which wine is measured; (TA;) tropically thus called. (Z, TA.) فَتِىٌّ Youthful; or in the prime of life; (Lth, T, S, M, Mgh, Msb, K;) contr. of مُسِنٌّ; (S, Mgh, Msb;) applied to a camel, (T,) or to a beast, (S, Mgh, Msb,) or to anything [i. e. to a beast and to a human being]; (M, K;) or it is like فَتًى [which is applied peculiarly to a human being], but is sometimes applied to a camel: (M:) [this last statement, however, requires confirmation, which I have not been able to find: the epithet is generally known as applied only to a camel or the like:] the fem. is فَتِيَّةٌ; (Lth, T, M, Mgh, Msb, K;) of which the dim. is ↓ فُتَيَّةٌ: (TA:) and the pl. is أَفْتَآءٌ (T, S, Mgh, Msb, TA) and فِتَآءٌ. (M, K, TA. [The former pl., though the more common, is not mentioned in the M nor in the K.]) فُتُوَّةٌ: see فَتَآءٌ. — — [Also Youthful conduct.] One says, مَالَ إِلَى الجَهْلِ وَالفُتُوَّةِ [He inclined to ignorant, or foolish, or silly, and youthful, conduct]. (S in art. صبو.) — — And Generosity, honourableness, liberality, or bountifulness: (S, K, TA:) used as meaning thus in [treatises on] the law; but not occurring in the Sunneh nor in the Scripture [i. e. the Kur-án]: the earliest mentioner thereof was Jaafar Es-Sádik. (TA.) فُتَيَّةٌ: see فَتِىٌّ, latter half: and see also فَتًى. أَفْتَى i. q. أَصْغَرُ [as meaning less, and least, in years, or age]: from الفتى [i. e. الفَتَى or الفَتِىُّ]. (Ham p. 207.) أُفَيْتِيَةٌ [an irreg.] dim. of فِتْيَةٌ [which is a pl. of فَتًى; like as أُصَيْبِيَةٌ, accord. to Sb, is dim. of صِبْيَةٌ, a pl. of صَبِىٌّ]. (TA.) مُفْتٍ [A jurisconsult who notifies the decisions of the law, in, or respecting, cases submitted to him, for the guidance of the قَاضِى and others]. — — [And] المُفْتِى is the name of A certain measure of capacity, called the مِكْيَال of Hishám Ibn-Hubeyreh. (As, T, M, K.) فت 1 فَتَّ جُلَّتَهُ, (T, O, K,) [aor. فَتُ3ـَ,] inf. n. فَتٌّ, (T,) He scattered the dates of his جُلَّة [or receptacle made of palm-leaves]. (T, O, * K.) — — And فَتَّ المَآءَ الحَارَّ بِالبَارِدِ, aor. فَتُ3ـَ, (M, TA,) inf. n. فَتٌّ, (TA,) He abated, or allayed, the heat of the hot water by means of the cold: from Yaakoob. (M, TA.) [See also فَثَأَ.] 7 انفتّ, inf. n. اِنْفِتَاتٌ, i. q. اِنْكَسَرَ [accord. to the TK used in its proper sense as signifying It broke, or became broken: but for this I find no authority]. (T, O, K.) So in the saying, انفتّ الرَّجُلُ مِنْ هَمٍّ أَصَابَهُ [The man became broken in spirit, or languid, from anxiety, or solicitude, that befell him]. (T, O.) 8 مَا افْتُتَّ بَنُو فُلَانٍ قَطُّ means The sons of such a one have not been overcome, or subdued, hitherto, or ever. (AA, O, K. *) فَتٌّ A certain plant, the grain of which is made into bread, (S, M, O, K,) and eaten, (S, M, O,) in the time of drought, or dearth: (S, M, O, K:) in some of the copies of the K, يُخْتَبَأُ is put for يُخْتَبَزُ: (M, F:) the bread made of it is coarse, or thick, resembling the bread that is baked in hot ashes [which is generally made in the form of thick round cakes]: (S, O:) a grain resembling [the species of millet called] جَاوَرْس, which is made into bread, and eaten: (IAar, T:) it is a wild grain, which the Arabs of the desert take, in the times of hunger, and pound, or bruise, and make into bread; and it is a bad kind of food, but sometimes, or often, they are content with it for days: (T:) or, as some say, it is [a plant] of the species called نَجِيل, growing in salt lands, of the [plants termed] حُمُوض [pl. of حَمْض], of which bread is

made: [a coll. gen. n.:] n. un. فَثَّةٌ: (Th, M:) Aboo-Ziyád El-Kilábee says, the فَثّ, like the دُعَاع, is a herb (بَقْلَة) in which comes forth grain, and each of them spreads [upon the ground], not growing up high; and when they become dry, the people collect what is dry thereof, then pound, or bruise, it, and winnow it, and take forth from it a sort of black grain, with which they fill sacks, and lade the camels: it is a black sort of grain like the شَهْنِيز [q. v.], and they make bread of it, and make عَصِيدَة (يَعْتَصِدُونَ): (O:) in the Bári' it is said to be a species of tree or plant (شَجَرٌ) growing in the plain, or soft, lands, and on the [eminences called] آكَام, having a sort of grain like the حِمَّص [or chick-peas], of which are made bread and سَوِيق. (Msb.) — — And accord. to IF, الفَثُّ signifies The هَبِيد, (O, Msb,) meaning the pulp of the colocynth, شَحْمُ الحَنْظَلِ, (O,) or the colocynth-plant, شَجَرُ الحَنْظَلِ. (Msb: and this is one of the meanings assigned to الفَثُّ in the K. [In the TK, شَحْمُ الحَنْظَلِ is said to be the correct explanation: but from what will be seen voce هَبِيدٌ, I think it most probable that the right meaning is The seeds of the colocynth.]) — — IF also says that it signifies The فَسِيل [i. e. shoot, or shoots, of the palm-tree,] which is, or are, plucked forth [entire,] from the base thereof. (O.) — تَمْرٌ فَثٌّ Dates that are scattered; (Lth, Kr, M, K;) not in a provision-bag or other receptacle; like بَثٌّ: (Kr, M:) or dates that are separate, each one from others; not sticking together; (T, O;) and so فَذٌّ and بَذٌّ and فَضٌّ. (T.) مَفَثَّةٌ Multitude: (T, O, K:) so in the saying, وُجِدَ لِبَنِى فُلَانٍ مَفَثَّةٌ [Multitude was found to be attributable to the sons of such a one] when they were numbered: (T, O:) and مَقَثَّةٌ signifies the same. (K and TA in art. قث.) — — And [i. q. نُزُلٌ:] one says, مَا رَأَيْنَا جُلَّةً أَكْثَرَ مَفَثَّةً مِنْهَا, meaning نُزُلًا [i. e. We have not seen a receptacle made of palm-leaves, for dates, having more food prepared for the guest than it]: (T, O:) and كَثِيرُ مَفَثَّةٍ means كَثِيرُ نُزُلٍ [i. e. Abundant in respect of food prepared for the guest]. (So in some copies of the K: in other copies نَزَلٍ. [The TA gives the latter reading; and so, therefore, does the TK, which explains it as meaning " increase," and adds that one says طعام كثير مفثة, an ex. app. without any authority; for what I have cited from the T and O shows, I think, that the former reading, and not the latter, is unquestionably right.]) فتأ 1 فَثَأَ القِدْرَ, aor. فَثَا, (T, S, M, O, K,) inf. n. فَثْءٌ (T, M, K) and فُثُوْءٌ, (M, K,) both inf. ns. from Lh, (M,) He stilled, or allayed, the boiling of the pot, (T, S, M, O, K,) with water, (S, O,) i. e. with cold water, or by lading out with the ladle: (T:) and ثَفَأَهَا signifies the same. (M.) — — [Hence] one says, أَطْفَأَ فُلَانٌ النَّائِرَةَ وَفَثَأَ القُدُورَ الفَائِرَةَ (tropical:) [Such a one extinguished the discord, or rancour, or enmity, and stilled the boiling passions]. (A, TA.) — — And فَثَأَ غَضَبَهُ, (M, K, *) aor. فَثَأَ, (M, K,) inf. n. فَثْءٌ, (M,) (tropical:) He stilled, or quieted, or abated, his anger, (M, K, * TA, *) by words, or otherwise. (TA.) إِنَّ الرَّثِيْئَةَ تَفْثَأُ الغَضَبَ (assumed tropical:) [Verily what is termed رثيئة stills, or appeases, anger] is one of their provs., (S, O, TA,) expl. in art. رثأ. (TA.) — — And فَثَأْتُ الرَّجُلَ, (S, O,) or فَثَأْتُهُ عَنِّى, (T, TA,) (assumed tropical:) I averted, or turned back, the man from me, by words, or otherwise. (T, S, O, TA.) And فَثَأَ الشَّىْءَ عَنْهُ, (M, K,) inf. n. فَثْءٌ, (M,) (assumed tropical:) He averted the thing from him. (M, K, TA.) And مَا فَثَأَكَ عَنَّا (assumed tropical:) What withheld, or has withheld, thee from us? (Har p. 180.) — — Also فَثَأَ الشَّىْءَ, (M, K,) aor. فَثَا, inf. n. فَثْءٌ and فُثُوْءٌ, (TA,) He allayed the cold of the thing by heating. (M, K, TA.) And فَثَأَتِ الشَّمْسُ المَآءَ The sun abated, or allayed, the cold of the water. (M.) And فَثَأَهُ, inf. n. فَثْءٌ, He heated it; namely, water, (AZ, T, O,) &c. (T.) And accord. to MF, the phrase فَثَأَ اللَّبَنَ is allowable [as meaning He boiled the milk so that it frothed up and became curdled, or clotted, or dissundered: see what next follows]. (TA.) — فَثَأَ اللَّبَنُ, aor. فَثَأَ, The milk was boiled so that it frothed up and became curdled, or clotted, or dissundered: (AHát, M, O, K:) when this is the case, the milk is termed ↓ فَاثِئٌ. (AHát, O.) — فَثَأَتِ القِدْرُ The cookingpot ceased to boil. (O.) — — And فَثِئَ [or فَثِئَ غَضَبُهُ] (assumed tropical:) His anger was, or became, abated; (TA;) [and] so ↓ انفثأ غَضَبُهُ. (Har p. 232.) — — And مَا تَفْثَأُ تَفْعَلُ (assumed tropical:) Thou dost not cease doing [such a thing]; like ما تَفْتَأُ. (A, TA.) — فَثَأَ بِسَلْحِهِ: see فَطَأَ. 4 افثأ (assumed tropical:) It (the heat) became allayed, or assuaged; and remitted, or abated. (S, O.) — — And أَطْبَقَتِ السَّمَآءُ ثُمَّ أَفْثَأَتْ (assumed tropical:) [The sky became overcast, and then cleared]. (A, TA.) — — افثأ بِالمَكَانِ (assumed tropical:) He remained, stayed, dwelt, or abode, in the place. (O, K. *) — — عَدَا حَتَّى أَفْثَأَ (assumed tropical:) He (a man, M) ran until he became tired, (S, M, O, K, *) and out of breath, (S, O,) or and languid. (M, K.) In the saying of El-Khansà, أَلَا مَنْ لِعَيْنٍ لَا تَجِفُّ دُمُوعُهَا إِذَا قُلْتَ أَفْثَتْ تَسْتَهِلُّ فَتَحْفِلُ (assumed tropical:) [Now who will be as a helper for an eye of which the tears will not dry up? when thou sayest, “They have become tired of flowing,” they pour, and become copious], she means أَفْثَأَتْ. (M.) — أَفْثَؤُوا لَهُ They heated stones for him (i. e. a sick man), and sprinkled water upon them, and he lay prostrate upon them, in order that he might sweat: (O, K:) this they did when they were unable to procure a hot bath. (O.) 7 إِنْفَثَأَ see 1, last sentence but two. فَاثِئٌ as an epithet applied to milk: see 1, near the end. فتج 1 فَتَجَ i. q. نَقَصَ [accord. to the TK in a trans. sense, for it is there said that فَتَجَ الشَّىْءَ, aor. فَتُجَ, inf. n. فَتْجٌ, signifies He, or it, diminished the thing]; (AA, O, K;) said in this sense in relation to anything. (AA, O.) — — [Hence, app., though perhaps the verb in each of these three phrases may be the aor. of ↓ أُفْتِجَ,] بِئْرٌ لَا تُفْتَجُ means A well that will not become exhausted: and فُلَانٌ بَحْرٌ لَا يُفْتَجُ Such a one is a sea that will not become exhausted: (S, O:) and مَآءٌ لَا يُفْتَجُ Water that will not become exhausted; or, accord. to A 'Obeyd, of which the bottom will not be reached [app. by drawing therefrom]. (TA.) And فَتْجٌ [or فَتْجٌ مَآءٍ مِنْ مَوْضِعٍ] means A drawing of water from a place. (KL.) — — And فَتَجَ المَآءَ الحَارَّ بِالبَارِدِ He abated, or allayed, somewhat of the heat of the hot water with the cold. (O, K. [Compare فَثَأَ.]) — فَتْجٌ [as inf. n. of فَتَجَت] used in relation to a she-camel signifies [The being such as is termed فَاتِجٌ in any of the senses assigned to it below: or simply] the being pregnant: as also فَسْجٌ. (KL.) — — And فَتَجَ, (O, K, TA,) inf. n. فَتْجٌ, (O,) said of a man, (TA,) signifies أَثْقَلَ; (thus in the O and in copies of the K; [but accord. to the TK, أُثْقِلَ, for it is there said that the meaning is He (a man) was, or became, burdened, or heavy;]) as also ↓ فَتَّجَ, (O, K,) inf. n. تَفْتِيجٌ. (O.) 2 فَتَّجَ see what next precedes. 4 افتج i. q. تَرَكَ: (O, K:) you say, أَفْتَجَنِى, meaning He left, or relinquished, me, (تَرَكَنِى,) and left me alone: (O:) and so افسج عَنِّى. (Thus in the O in art. فسج.) — Also, (S, O, K,) accord. to Ks, (S, O,) like أَفْثَأَ, (TA,) and so أُفْتِجَ, (O, K,) this last, in the pass. form, mentioned by IAar, (TA,) He (a man, TA) was, or became, tired, and out of breath, (S, O, K,) from running. (S, O.) — See also 1, second sentence. فَاتِجٌ, applied to a she-camel, Pregnant; (As, S, O, K;) and so فَاسِجٌ: (As, S:) or youthful, and having conceived: (As, S:) or having conceived, and become goodly: (AO, S:) or having conceived, and become fat, being youthful: (TA:) pl. فَوَاتِجُ. (S, O.) And, so applied, i. q. حَائِلٌ [i. e. One not conceiving during a year, or two years, or some years], and fat: (O, K:) thus having two contr. significations. (K.) And, (K,) accord. to IDrd, (O,) A she-camel having a large hump, and fat; (O, K;) and so though she be not حَائِل. فثر فَاثُورٌ A [basin such as is termed] طَسْت; (M, L, K;) thus it means with the vulgar: (L:) or a طَسْت of gold, or of silver: (O:) or the طَسْتَخَان, (T, K,) or طَشْتَخَان, (O, and so in some copies of the K,) [i. e. a large circular tray, of brass or other metal,

which serves as a table for food, being generally placed upon a stool, the persons who eat sitting on the floor]; (Lth, T, Z, O, K;) thus it means with the vulgar: (Lth, T, Z, O:) or a خِوَان [or table upon which food is eaten], made of marble, (Lth, T, S, M, O, K,) by the people of Syria, who thus call it, (Lth, T, O,) or of silver, (T, S, M,) and the like, (S,) or of gold: (M, K:) or of any kind accord. to some: (TA:) or a جَام [q. v.] of silver, (T, Nh, TA,) or of gold: (Nh, TA:) [but this seems to be virtually a repetition; for it is said that] ↓ فَاثُورِيَّةٌ, occurring in a verse of Lebeed, means أَخْوِنَةٌ [pl. of pauc. of خِوَانٌ] (T, O) and جَامَاتٌ [which is pl. of جَامٌ accord. to IAar, or of جَامَةٌ accord. to IB, who holds جَامٌ to be likewise a pl. of جَامَةٌ]: (T:) فَاثُورٌ is a word of the people of Syria and ElJezeereh: (M:) and it signifies (S, O, L) in the dial. of the people of El-Jezeereh, (L,) a مَائِدَة [sometimes meaning table in an absolute sense, but properly one with food upon it]: (S, O, L:) [hence,] one says, هُمْ عَلَى فَاثُورٍ وَاحِدٍ (Lth, T, S, M, O, L, TA) i. e. عَلَى مَائِدَةٍ وَاحِدَةٍ, (S, O, L, TA,) and مَنْزِلَةٍ وَاحِدَةٍ, (S, O, TA,) and بَسَاطٍ وَاحِدٍ, (O, TA, [in both of which the former word is without any vowel-sign to the ب so that it may be either بَسَاطٍ or بِسَاطٍ,]) or بَسْطٍ واحدٍ, (TT as from the M,) or as though meaning على بساطٍ واحدٍ, thus expl. by Lth, as said of the people of Syria and El-Jezeereh: (TT as from the T:) [it means, app., They are living upon one kind of fare; upon one footing; upon one level or stratum:] in the copies of the K, [or in the generality of the copies thereof,] الفَاثُورُ is expl. as signifying المَنْزِلَةُ and النَّشَاطُ; but النشاط is a mistake for البساط. (TA. [My MS. copy of the K has the right reading (البساط), without any trace of alteration.]) — — Also (tropical:) The breast, or bosom: (K:) or a wide breast or bosom; applied by a poet to that of a woman; as being likened to the خِوَان so called. (M.) — — And (tropical:) The disk of the sun (S, * O, K) is called its فاثور as being likened to the طَسْت so called. (O.) — — And (tropical:) A [bowl such as is termed] جَفْنَة; (M, K, TA;) thus with [the tribe of] Rabee'ah; (M, TA;) for the like reason. (TA.) — — And A [vessel such as is termed] نَاجُود and بَاطِيَة (AA, T, O, K) and مِصْحَاة; all which words mean the same thing. (AA, O, TA.) — — And, accord. to the R, A [molten piece such as is termed] سَبِيكَة of silver: and some say, a silver إِبْرِيق [or ewer]. (TA.) — Also A company of men upon the frontier of a hostile country, that go after the enemy, in pursuit. (Ibn-'Abbád, O, K.) — — And A spy; syn. جَاسُوسٌ. (Ibn-'Abbád, O, K.) فَاثُورِيَّةٌ: see the preceding paragraph, former half. فثى 4 افثى He was, or became, tired, (K, TA,) and languid; from running [&c.]. (TA. [But this is for أَفْثَأَ: see an ex. in a verse cited in art. فثأ.]) فج 1 فَجَّ, (TA,) [see. pers. فَجِجْتَ, aor. يَفَجُّ,] inf. n. فَجَجٌ, (S, * O, * K, * TA,) He had the feet wide apart: or, said of a man, he had the knees wide apart: and, said of a beast, or quadruped, he had the hocks wide apart: (TA:) ↓ فَجَجٌ is more ugly than what is termed فَحَجٌ. (S, O, K.) — — See also 7. — — فَجَّ رِجْلَيْهِ, (TA,) and فَجَّ مَا بَيْنَ رِجْلَيْهِ, (S, O, K, TA,) aor. يَفُجُّ, inf. n. فَجٌّ, (S, O, TA,) He opened [or parted] his legs (S, O, K, TA) widely; [i. e. he straddled;] (TA;) and so ↓ افجّ, (K,) or افجّ رِجْلَيْهِ, he parted his legs widely, said of a man and of a beast; (O;) so too ↓ فاجّ [alone], and فَجَا; (TA;) and one says also ↓ تفاجّ [meaning the same], of one walking, (S, K, TA,) and meaning he did thus to make water, (Mgh, TA,) as also ↓ فاجّ, inf. n. فِجَاجٌ and مُفَاجَّةٌ, both of these verbs said of a man; but ↓ تفاجّ signifies he parted his legs very widely; (TA;) and ↓ تفاجّت is said of a she-camel, (A, O,) لِلْحَلْبِ [to be milked]; (A;) and of a sheep or goat (شَاة). (O.) وَلَا يَبُولُ ↓ مَا شَىْءٌ يُفَاجُّ [What is a thing that straddles and will not make water?] is an enigma: it is a thing like a couch, having four legs. (A, TA.) الفَجُّ in the language of the Arabs is The making an opening, or interval, between two things. (TA.) — — And فَجَجْتُ القَوْسَ, (S, O, K,) aor. أَفُجُّهَا, (S, O,) inf. n. فَجٌّ, (TA,) I raised the string of the bow [so as to make it distant] from its كَبِد [q. v.]; (S, O, K;) like فَجَوْتُهَا. (S, O.) — — فَجَّ الأَرْضَ, (so in the O,) or افجّ ↓ الارض, (so in the K,) He clave the ground, or earth, with the plough, in a manner not approved. (O, K.) — فَجَّ said of a horse &c., He purposed, or desired, to run. (TA.) — See also فَجَاجَةٌ. 2 تَفْجِيجٌ The making [a thing] to be crude [or not thoroughly cooked]. (KL.) [See فِجٌّ.] 3 فَاْجَ see 1, in three places. 4 افجّ: see 1, former half. — — Also, (L,) or أَفَجَّتْ, (S, O, L, K,) He, or she, (i. e. an ostrich) muted. — And, the former, He travelled a road such as is termed فَجّ; (O, L, K;) said of a man; (O;) as also ↓ افتجّ. (L.) — — And He, (a man, S, O,) or it, (a thing, Msb,) hastened, went quickly, or was quick; (S, O, Msb, K;) mentioned by IAar. (S.) — See also 1, near the end. 6 تَفَاْجَ see 1, in three places. 7 انفجّت القَوْسُ, (A,) inf. n. اِنْفِجَاجٌ, (O,) The bow had its string distant from its كَبِد [q. v.]; (A, O;) [and so, app., ↓ فَجَّت, for] ↓ فَجَجٌ, in a bow, signifies the state of having the string distant from the كَبِد thereof. (S, O.) 8 إِفْتَجَ see 4. فَجٌّ A wide road between two mountains; (S, A, O, K;) and ↓ فُجَاجٌ signifies the same: (O, K:) or, in a mountain: (AHeyth, TA:) or, in the anterior part of a mountain, wider than a شِعْب [q. v.]: (TA:) or a depressed road: (Th, TA:) or a conspicuous and wide road: (Msb:) or a far-extending beaten track or road: (AHeyth, TA: [see an ex. in a verse cited voce عِمْقٌ:]) or, accord. to ISh, [a track] as though it were a road; and sometimes it is a road between two mountains, (L, TA,) or having on either side what is termed a فَأْو [a word variously explained], (so in the L,) or between two walls (حَائِطَيْنِ), (so in the TA,) and extending to the distance of two days' journey, or three, if a road or not a road; and if a road, abounding with herbage: (L, TA:) pl. [of mult.] فِجَاجٌ (Th, S, O, Msb) and [of pauc.] أَفِجَّةٌ, which is extr. [with respect to analogy], (Th, TA,) and أَفُجٌّ. (Msb.) — See also the next paragraph, in two places. فِجٌّ, with kesr, The Syrian بِطِّيخ [i. e. melon or water-melon], (S, A, O, K,) which the Persians call the Indian. (S, A, O.) — — And فِجٌّ, (so in the S and A and K,) or ↓ فَجٌّ, (thus in the O, and by implication in the Msb, [and thus pronounced in the present day,]) signifies Unripe; (S, A, O, Msb, K;) applied to fruit (A, Msb, K) of any kind, (A,) &c; (Msb;) to anything of melons (بِطِّيخ) and of other fruits; (S, O;) and so ↓ فَجَاجَةٌ; (O, K;) but ↓ فَجٌّ and ↓ فَجَاجَةٌ are not mentioned by Ed-Deenawaree [i. e. AHn; and the latter (which see below) I think doubtful in the sense expl. above]. (O.) فُجَّةٌ An opening, or intervening space, (O, K, TA,) between two mountains. (TA.) فَجَجٌ an inf. n.: (TA:) see 1, first sentence: — — and see also 7. فُجُجٌ [a pl. of which the sing. is not mentioned] i. q. ثُقَلَاءُ [Such as are heavy, slow, sluggish, &c.], (IAar, O, K,) of men. (IAar, O.) فُجَاجٌ: see فَجٌّ. فِجَاجٌ A male ostrich which [they assert, like as they say of the domestic cock, (see عُقْرٌ,)] lays one egg. (TA.) فَجَاجَةٌ [app. an inf. n., of which the verb is ↓ فَجَّ, sec. pers. فَجُجْتَ,] The state of being unripe, or not sufficiently cooked. (TA.) — — See also فِجٌّ, in two places. فَجَّانٌ The stem (عُود) of the raceme of a palmtree: mentioned by ISd; and held by him to be of the measure فَعْلَانٌ because this is more common than the measure فَعَّالٌ. (TA.) فَجْفَجٌ and فُجْفُجٌ: see فَجْفَاجٌ. فَجْفَجَةٌ Loquacity, or much talking: or frivolous babbling: or much talking, and boasting of abundance which one does not possess: or clamouring: or great and disorderly talking. (TA.) فَجْفَاجٌ, applied to a man, Loquacious; a great talker: (S:) or a frivolous babbler: (TA:) or, as also ↓ فَجْفَجٌ (O, K) and ↓ فُجْفُجٌ (K) and ↓ فُجَافِجٌ, (O, but there written فَجَافِجٌ,) a great talker, who boasts of abundance which he does not possess: (O, K:) or clamourous: or a great and disorderly talker: fem. with ة. (TA.) The poet Aboo-'Árim El-Kilábee applies the first of these epithets to palm-trees (نَخِيل) [as meaning (assumed tropical:) Promising much fruit, but not fulfilling the promise]. (L, TA.) فُجَافِجٌ: see the next

preceding paragraph. أَفَجُّ A man having his legs wide apart; who straddles; (S, * O, * L, K, * TA;) as also ↓ مُفَجُّ السَّاقَيْنِ; (L, TA;) [and ↓ مُفَاجٌّ, for] one says يَمْشِى مُفَاجًّا he walks with his legs wide apart, or straddling: (S, A, K:) or أَفَجُّ signifies having his thighs wide apart. (IAar, TA.) — — And قَوْسٌ فَجَّآءُ A bow of which the curved ends are elevated so that its string is distant from the part where it is grasped by the hand: (L:) or of which the string is distant from its كَبِد [q. v.]; (S, O, K;) as also ↓ مُنْفَجَّةٌ: (A, O, K:) and so قَوْسٌ فَجْوَآءُ. (S, O.) إِفْجِيجٌ A valley: (O, K:) or a wide valley: (K:) or a narrow and deep valley, (IDrd, O, K,) in the dial. of the people of El-Yemen, but others apply this appellation to any valley. (O.) مُفِجُّ السَّاقَيْنِ: see أَفَجُّ. — — حَافِرٌ مُفِجٌّ A solid hoof that is round like a cupola, syn. مُقَبَّبٌ, (S, O, K, TA,) [and] hard: (TA:) such is approved. (S, O.) مُفَاجٌّ: see أَفَجُّ. قَوْسٌ مُنْفَجَّةٌ: see أَفَجُّ. — — أَرْضٌ مُنْفَجَّةٌ Ground, or earth, that is cleft [app. with the plough, in a manner not approved: see 1, near the end]. (TA.) فجأ 1 فَجِئَهُ, (S, Mgh, O, Msb, K,) and فَجَأَهُ, (S, O, Msb, K,) the former of which is the more chaste, (TA,) aor. فَجَأَ, (Mgh, Msb, K,) inf. n. ↓ فُجَآءَةٌ, (S, O, K,) or this is a simple subst., (Msb,) and فَجْءٌ, (K, TA,) or ↓ فَجْأَةٌ, (so accord. to the CK, and Ham p. 44,) or this last also is a simple subst.; (Msb;) and ↓ فاجأهُ, (S, Mgh, O, Msb, K,) inf. n. مُفَاجَأَةٌ (S, O, Msb) and فِجَآءٌ; (S, O;) and ↓ افتجأهُ; (K;) It (an affair, or event, S, O, Msb) came upon him, or happened to him, suddenly, or at unawares, (Mgh, K, TA,) unexpectedly, (Mgh,) without his having knowledge of it, (Mgh, TA,) or without any previous cause; (TA;) or hastily; syn. عَاجَلَهُ: (Msb:) [it surprised him; or took him by surprise:] and [in like manner] one says, فَجِئْتُ الرَّجُلَ, and فَجَأْتُهُ, meaning I came upon the man suddenly, or at unawares. (Msb.) — — And فَجَأَ المَرْأَةَ, (O, K,) aor. فَجَأَ, inf. n. فَجْءٌ, (TA,) He compressed the woman. (O, K. *) — فَجِئَتِ النَّاقَةُ, (IAmb, O, K,) aor. فَجَأَ, (K,) inf. n. فَجَأٌ, (IAmb, O,) The she-camel became big in her belly. (IAmb, O, K.) — — And فَجَأَ is said in the A to be syn. with زَادَ [It increased, &c.]. (TA.) 3 فَاْجَأَ see above, first sentence. — — [Hence,] فُوجِئَ He was taken away by a sudden death; he died suddenly. (S in art. فوت.) 4 افجأ He found, or lighted on, [or surprised,] his friend doing a disgraceful thing. (IAar, TA.) 8 إِفْتَجَأَ see 1, first sentence. فَجْأَةٌ: see 1, first sentence: — — and see also what here follows. فُجَآءَةٌ: see 1, first sentence. — — Also A sudden, or an unexpected, event; a thing that comes upon one suddenly, or at unawares. (K, TA.) Hence, مَوْتُ الفُجَآءَةِ [Sudden death]: written by some ↓ الفَجْأَةِ, as an inf. n. of unity. (TA.) المُفَاجِئُ The lion. (Sgh, in his tract on the names of the lion; and K.) فجر 1 فَجَرَ, aor. فَجُرَ, (T, L, Msb,) inf. n. فَجْرٌ, (T, Mgh, L, Msb,) He clave, [a thing]; cut, or divided, [it] lengthwise: this is the primary signification, whence several others, to be mentioned below, are derived: (T, L:) he clave, and opened. (Mgh.) He clave, or cut, a subterranean channel for water. (Msb.) He broke open a dam of a river or the like, that the water might break, burst, or pour, through. (T, L.) — — And فَجَرَ المَآءَ, (S, Mgh, O, Msb, K,) aor. and inf. n. as above; (S, O;) and ↓ فَجَّرهُ, (S, O, K,) inf. n. تَفْجِيرٌ; (O, TA;) but the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects; (S, O, TA;) He opened a way, passage, vent, or channel, for the water to flow forth; gave vent to it; vented it: (S, Mgh, O, Msb:) he made the water to flow, run, or stream: (K:) and in like manner, blood, or other fluid. (TA.) [See also 4.] — فَجَرَ, aor. فَجُرَ, inf. n. فُجُورٌ, (S, O, Msb, K, &c.,) He, or it, inclined; leant; declined; or deviated. (S, O, TA.) You say, فَجَرَ الرَّاكِبُ, (K,) aor. as above, (TA,) and so the inf. n., (K,) (tropical:) The rider leant, or declined, from his saddle. (K.) — — [Hence,] He declined, or deviated, from the truth; (K, * TA;) as also ↓ افجر. (IAar, O, K.) — — And He erred in answering, or replying. (El-Muärrij.) — — Hence also, (S,) He lied; (S, O, Msb, K;) said of a swearer; (Msb;) as also ↓ افجر: (IAar, O, K:) in this sense the former has also فَجْرٌ for an inf. n., as well as فُجُورٌ: (TA:) he committed a foul deed; such as swearing a false oath, or lying: in which sense also it has both of these inf. ns. (TA.) — — He committed an unlawful action: (ISh:) [or, as it is generally explained, and most frequently used,] he acted vitiously, immorally, unrighteously, sinfully, or wickedly; he transgressed; went forth from, departed from, or quitted, the way of truth, or the right way; forsook, relinquished, or neglected, the command of God; departed from obedience; disobeyed; syn. فَسَقَ; (S, Mgh, O, Msb, K;) and عَصَى (Mgh, K) and خَالَفَ: (K:) and [in like manner] ↓ فاجر, inf. n. مُفَاجَرَةٌ and فِجَارٌ, he did that which was vitious, immoral, unrighteous, sinful, or wicked. (R, TA.) In the sense of عصى (Mgh, O, TA) and خالف (O, TA) it is also trans.: you say فَجَرَهُ, meaning He disobeyed him; (Mgh, O, TA;) he opposed him. (O, TA.) — — He launched forth into acts of disobedience; in which sense it has both of the inf. ns. mentioned above; (K, TA;) and is [said to be] from فَجَرَ in the first of the significations expl. above. (TA.) — — He disbelieved; syn. كَفَرَ; (TA;) as also ↓ افجر: (IAar, O, K:) and فَجَرَ بِهِ he disbelieved in it; syn. كَذَّبَ. (O, K. *) The following passage of the Kur, بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ, [lxxv. 5], is said to mean, [But man desireth, or nay, doth man desire,] to disbelieve in that which is before him, [or that which is to come,] namely, the resurrection and reckoning and retribution: (O, TA:) or to continue in his فُجُور [i. e. vice, immorality, wickedness, unrighteousness, or the like,] in the time to come: (Bd:) or to go on therein undeviatingly: (El-Hasan El-Basree, O:) or to defer repentance, and to do evil deeds first: (O, TA:) or to multiply sins, and to postpone repentance: or to say I will repent at a future time. (TA.) — — He did, or committed, an action inducing doubt, or suspicion or evil opinion, or doubt combined with suspicion or evil opinion. (IKtt, TA.) — — He committed adultery, or fornication; (Msb, K;) in which sense it has both of the inf. ns. mentioned above; (K;) and ↓ افجر signifies the same; (IAar, K;) and, this latter, he committed an act, or acts, of disobedience with his genital member. (IAar, TA.) You say فَجَرَ بِالْمَرْأَةِ He committed adultery, or fornication, with the woman: and فَجَرَتِ الْمَرْأَةُ The woman committed adultery, or fornication. (TA.) — — He pursued a headlong, or rash, or random, course, and went away, not caring whither. (El-Muärrij.) — — فَجَرَ أَمْرُهُمْ Their case, or state of affairs, became bad. (K.) — — And فَجَرَ signifies also He became dim, or dull, in his sight. (O, K.) — — And فَجَرَ مِنْ مَرَضِهِ He became free from his disease. (O, K.) 2 فَجَّرهُ: see 1, near the beginning. — Also He attributed or imputed to him, or charged him with, or accused him of, فُجُور [i. e. vice, immorality, unrighteousness, &c. (see 1)]; like فَسَّقَهُ: whence the phrase, in a trad. of Ibn-Ez-Zubeyr, فَجَّرْتَ بِنَفْسِكَ [Thou hast attributed to thyself, or accused thyself of, unrighteousness, transgression, or the like]. (TA.) 3 فاجر, inf. n. مُفَاجِرَةٌ and فِجَارٌ: see 1, in the middle of the paragraph. [And see also فِجَارٌ, below.] 4 افجرهُ He made it (i. e. a spring, or source,) to well forth. (O, K.) [See also 1.] — — And [hence, app.,] (assumed tropical:) He made [his gift] large; syn. أَجْزَلَ. (Ibn-'Abbád, O.) — افجر as intrans.: see 1, in four places. — Also افجرهُ He found him to be a person such as is termed فَاجِرٌ. (O, K.) — And افجر is like اصبح; (S, O;) signifying He entered upon the time of daybreak, or dawn: (K, TA:) and he was near to entering upon that time. (TA.) One says, كُنْتُ أَحُلُّ إِذَا أَسْحَرْتُ وَأَرْحَلُ إِذَا أَفْجَرْتُ [I used to alight when I entered upon the last

sixth of the night, and depart when I entered upon the time of daybreak]. (S, TA.) And أُعَرِّسُ إِذَا أَفْجَرْتُ وَأَرْحَلُ إِذَا أَسْفَرْتُ, i. e., I alight to sleep when I am near to entering upon the time of daybreak, and I depart when [I enter upon the time in which] the dawn shines. (TA, from a trad.) — Also He brought much property; (O, K;) this being termed فَجَرٌ. (O.) 5 تَفَجَّرَ see the next paragraph, in four places. 7 انفجر (S, O, Msb, K) and ↓ تفجّر, (S, O, K,) but the latter is with teshdeed [as quasi-pass. of 2,] to denote muchness, or frequency, or repetition, or application to many subjects of the action, (S, O, *) It (water) had a way, passage, vent, or channel, opened for it to flow forth; it had vent; (S, O, Msb;) it poured out, or forth, as though impelled or propelled; syn. إِنْبَعَثَ; (TA;) it flowed, ran, or streamed. (Msb, K.) — — [Hence,] انفجر عَلَيْهِمُ العَدُوُّ (tropical:) The enemy [poured upon them;] came upon them suddenly, in great number. (L, A.) And انفجرت عَلَيْهِمُ الدَّوَاهِى (tropical:) Calamities [poured upon them;] came upon them from every quarter, (K, * TA,) abundantly and suddenly. (TA.) — — [Hence also,] انفجر بِالْكَرَمِ, and ↓ تفجّر بِهِ (assumed tropical:) [He was profuse of generosity, or liberality]: (K:) and تفجّر ↓ فِى الخَيْرِ (assumed tropical:) [he was profuse in bounty, or beneficence]. (S, O, TA.) — — And انفجر الصُّبْحُ, and ↓ تفجّر, [The dawn broke forth]: and انفجر عَنْهُ اللَّيْلُ [The night departed from before it; namely, the rising dawn]. (K.) 8 افتجر فِى الكَلَامِ He forged speech, not having heard it from any one, nor learned it. (O, K.) فَجْرٌ [Daybreak; dawn;] the light of morning; (Mgh, K;) because it is a cleaving of the darkness from before the light; (Mgh;) i. e., the redness of the sun in the darkness of night; (K;) the فَجْر in the end of the night is like the شَفَق in the beginning thereof: (S, O:) it is twofold: the first is called الفَجْرُ الكَاذِبُ [the false dawn]; that which rises without extending laterally, (المُسْتَطِيلُ, Mgh, Msb,) which appears black, presenting itself like an obstacle (مُعْتَرِضًا) [on the horizon]: (Msb:) [see ذَنَبُ السِّرْحَانِ, in art. سرح:] the second is called الفَجْرُ الصَّادِقُ [the true dawn]; which is the rising and spreading [dawn], (المُسْتَطِيرُ, Mgh, Msb,) which appears rising, and fills the horizon with its whiteness; and this is what is called عَمُودُ الصُّبْحِ; rising after the former has disappeared; and by its rising the day commences, and everything by which fasting would be broken becomes unlawful to the faster. (Msb.) — — Hence, The time of the فَجْر. (Mgh.) — — And The prayer of that time: the prefixed noun being suppressed. (Mgh.) — — البَحْرُ and الفَجْرُ [in a saying mentioned voce بَحْرٌ, the former here written الفَجَرُ, and said to be مُحَرَّكَة, but app. by mistake, for it is afterwards written الفَجْرُ,] are metonymically applied to (tropical:) The troubles of the present state of existence. (TA.) فَجَرٌ (assumed tropical:) Donation; (K;) generosity; (AO, S, K;) bounty, or munificence; (K;) or large, or ample, bounty or munificence; (AO, TA;) and goodness, or beneficence. (K.) — — And Property. (Kr, K.) And Much property. (O.) And Abundance of property. (K, TA.) Aboo-Mihjen EthThakafee says, فَقَدْ أَجُودُ وَمَا مَالِى بِذِى فَجَرٍ [And verily, or often, I practise liberality, or bounty, while my property is not abundant]. (TA.) فُجَرُ: see فَاجِرٌ, latter half. فَجْرَةُ is a proper name, [i. e. an attributive proper name,] imperfectly decl., like بَرَّةُ; [and signifies the same as الفَجْرَةُ and فَجَارِ;] and ↓ فَجَارِ is altered from فَجْرَةٌ, (IJ, TA,) or from الفَجْرَةُ, (Sb, TA,) and is a subst. in the sense of الفُجُورُ [i. e. Vice, immorality, wickedness, unrighteousness, sin, or transgression, &c., (see 1,)] (S,) or a name for الفَجْرَةُ [which signifies the same], (O,) like قَطَامِ, (S, O,) determinate, (S,) occurring in a verse of En-Nábighah cited in the first paragraph of art. حمل. (S, O.) One says, رَكِبَ فُلَانٌ فَجْرَةَ, (K, * TA, [in the CK فَجَرَةَ,]) and ↓ فَجَارِ, (TA,) Such a one lied; (K, TA;) and acted viciously &c. (فَجَرَ). (TA.) And اِشْتَمَلَ عَلَى فَجْرَةَ and حَلَفَ فُلَانٌ عَلَى فَجْرَةَ, [in the L على فَجْرِهِ, in both instances, but the former is the right reading,] Such a one commited a foul deed, by swearing falsely, [relating to the former phrase,] or by adultery, or fornication, or lying. (TA.) فُجْرَةٌ: see مَفْجَرٌ, in two places. فِجْرَةٌ The last of a woman's children; like as زِنْيَةٌ signifies the " last of a man's children. " (TA in art. زنى.) فَجَارِ: see فَجْرَةُ, in two places: — — and see فَاجِرٌ, last sentence but one. فِجَارٌ [a pl. of which the sing. is not mentioned] Roads, or ways; (K, TA;) like فِجَاجٌ [pl. of فَجٌّ, q. v.]. (TA.) — أَيَّامُ الفِجَارِ is an appellation applied to Four أَفْجِرَة; (K, TA;) the four أَفْجِرَة meaning days [i. e. conflicts] of the Arabs; the single day thereof being termed الفِجَارُ: (S, O, TA:) they took place at 'Okádh; and those engaged therein transgressed, and held to be allowable everything that should be sacred; as is said in the A: they were called فِجَارُ الرَّجُلِ and فِجَارُ المَرْأَةِ and فِجَارُ القِرْدِ and فِجَارُ البَرَّاضِ; the last, which was the greatest onslaught, being thus called in relation to El-Barrád Ibn-Keys, who slew 'Orweh Er-Rahhál: (TA:) they were between Kureysh with their associates of Kináneh on the one side and Keys-'Eylán on the other side, (S, O, K,) in the Time of Ignorance; (S, O;) and the [final] defeat befell Keys; it occurred in the sacred months; and when they fought therein, they said فَجَرْنَا; (S, O, K;) therefore Kureysh called this war فِجَار; (S, O, TA; *) فِجَارٌ, like مُفَاجَرَةٌ, being an inf. n. of فَاجَرَ, expl. above, on the authority of the R. (TA.) — — And فِجَارَاتُ العَرَبِ signifies The vyings of the Arabs in glorying, or boasting. (TA.) فَجُورٌ: see the paragraph here following. فَاجِرٌ Inclining, leaning, declining, or deviating. (S, TA.) Declining (سَاقِطٌ) from the road. (IAar, TA.) — — Lying; a liar; because he deviates from the right course: and for the same reason it signifies also مُكَذِّبٌ [as meaning disbelieving; or a disbeliever; see فَجَرَ بِهِ, in the middle of the first paragraph]. (TA.) And one says يَمِينٌ فَاجِرَةٌ meaning (tropical:) A false oath: (Mgh in art. غمس:) a tropical phrase. (Mgh in the present art.) — — فَاجِرٌ and ↓ فَجُورٌ, (K, TA,) the latter of which is applied to a woman as well as to a man, (TA,) and ↓ فَاجُورٌ, (K, TA,) which is mentioned by Sgh, (TA,) are all epithets from فَجَرَ, and signify [most frequently Acting vitiously, immorally, unrighteously, sinfully, or wickedly; or vitious, immoral, &c.; transgressing, or a transgressor; quitting, or one who quits, the way of truth, or justice; forsaking, or a forsaker of, the command of God; departing, or a departer, from the right way, or from obedience; disobedient; or] launching forth, or one who launches forth, into acts of disobedience: [but the second and third are intensive epithets:] also committing adultery or fornication; or an adulterer or a fornicator: (K, TA:) and the first signifies also enchanting, or an enchanter: (Sgh, K, TA:) the pl. of the first is فُجَّارٌ and فَجَرَةٌ; and the pl. of the second and third is فُجُرٌ. (K, TA.) ↓ فُجَرُ is altered from فَاجِرٌ, for the sake of intensiveness, and is [determinate, and] seldom used except in the vocative form of speech: you say [in addressing a number of men] يَا لَفُجَرَ [for يَا آلَ فُجَرَ, like as you say يَا لَغُدَرَ for يَا آلَ غُدَرَ, q. v.; and meaning O ye very vitious, &c.]; occurring in a trad. of 'Áïsheh. (TA.) And ↓ فَجَارِ, (K, TA,) like قَطَامِ, (TA,) is a noun altered from الفَاجِرَةُ (K, TA) [or from فَاجِرَةُ]: you say (S, O, K) to a woman (S, O) يَا فَجَارِ (S, O, K) meaning يَا فَاجِرَةُ [O vitious woman, &c.]. (S, O.) — And فَاجِرٌ signifies also Having much wealth, or property: (K, TA:) in this sense, a possessive epithet [from فَجَرٌ, q. v.]. (TA.) فَاجُورٌ: see the next preceding paragraph. مَفْجَرٌ (TA) and ↓ مَفْجَرَةٌ and ↓ مُنْفَجَرٌ (K) and ↓ فُجْرَةٌ (S, K) A place through which water flows (K, TA) from a watering-trough &c.; (TA;) a place of opening for water: (S, O, TA:) and the second signifies also low ground into which valleys pour their water: (M, K, TA:) pl. مَفَاجِرُ. (TA.) مَفَاجِرُ الوَادِى signifies The parts, of the valley, into which the torrent disperses itself: (S, O, TA:) and فُجْرَةُ ↓ الوَادِى, (K, TA,) which would seem to be with fet-h [to the ف] from its not

being restricted by the mention of any syll. signs, [and is so in the CK,] but is correctly with damm, (TA,) the wide part of the valley, into which the water pours. (K, TA.) And مَفَاجِرُ الدِّبَارِ signifies The places opened for the flowing of the water of the دبار, pl. of دَبْرَةٌ [q. v.]. (Mgh.) مَفْجَرَةٌ: see the next preceding paragraph. مُنْفَجَرٌ: see مَفْجَرٌ. — — مُنْفَجَرُ رَمْلٍ (tropical:) A road, or way, in sands. (S, O, TA.) فجس 1 فَجَسَ, aor. فَجُسَ, (S, TA,) inf. n. فَجْسٌ, (S, O, K, TA,) He behaved proudly, or magnified himself; (S, O, K, TA;) as also ↓ تفجّس; (S, * K;) or this latter signifies he magnified, or exalted, himself, (O, TA,) and boasted: (O, * TA:) and فَجْرٌ signifies the same as فَجْسٌ, i. e. the " behaving proudly, or magnifying oneself. " (TA.) — — And He overcame, or subdued, or oppressed. (Ibn-'Abbád, O, K: but only the inf. n. of the verb in this and the following sense is mentioned.) — — He did an unprecedented act, and only one of an evil kind. (Ibn-'Abbád, O, K, TA.) 4 افجس He (a man) boasted vainly, or falsely. (IAar, O, K.) 5 تَفَجَّسَ see 1, first sentence. تفجّس السَّحَابُ بِالمَطَرِ The clouds burst with rain: (L, TA:) [app. a dial. var. of تبجّس.] فجع 1 فَجَعَهُ, (S, MA, O, K,) aor. فَجَعَ, (O, K,) inf. n. فَجْعٌ (MA, O) and فَجِيعَةٌ; (MA; [or this is a simple subst.;]) and ↓ فجّعهُ, inf. n. تَفْجِيعٌ, (S, K,) or the latter verb has an intensive meaning; (O, TA;) It pained him; (S, MA, O, K;) afflicted, or distressed, him; disordered him, or rendered him diseased: (MA:) one says, فَجَعَتْهُ المُصِيبَةُ The affliction, calamity, or misfortune, pained him: (S, O:) or فَجْعٌ [expl. as the inf. n. of the pass. verb] signifies a man's being pained by the loss of a thing that is highly esteemed by him (يَكْرُمُ عَلَيْهِ); (Lth, O, K, TA;) such as property or cattle, and offspring, and a relation, or person beloved: (TA:) you say, فُجِعَ بِمَالِهِ (Lth, O, K) and بِوَلَدِهِ (Lth, O) [He was pained by the loss of his property or cattle, and his offspring]: and فَجَعْتُهُ فِى مَالِهِ and أَهْلِهِ [I pained, afflicted, or distressed, him, in, or in respect of, his property or cattle, and his family], aor. فَجَعَ, inf. n. فَجْعٌ. (Msb.) 2 فَجَّعَ see the preceding paragraph. 5 تفجّع He (a man, S, O) expressed, or manifested, pain, affliction, or distress; or uttered lamentation, or complaint; syn. تَوَجَّعَ; (S, O, K, TA;) لَهُ [by reason of it]; (S;) or لِلْمُصِيبَةِ [by reason of the calamity, or misfortune; (O, K, TA;) and writhed, or cried out and writhed; by reason of it. (TA.) فَجُوعٌ: see فَاجِعٌ, in two places. فَجِيعٌ: see مَفْجُوعٌ. فَجِيعَةٌ, (S, O, Msb, K, TA,) of which the pl. is فَجَائِعُ, (Msb, TA,) i. q. رَزِيَّةٌ [i. e. An affliction, a calamity, or a misfortune; or such as is occasioned by the loss of things dear to one: or a great affliction or calamity or misfortune]: (S, O, Msb, K, TA:) accord. to ISd, such as pains by [the loss of] what is highly esteemed: (TA:) and ↓ فَاجِعَةٌ signifies the same; (S, * O, * Msb, K; *) pl. فَوَاجِعُ. (O, Msb.) مَوْتٌ فَاجِعٌ and ↓ فَجُوعٌ Death that pains [or afflicts or distresses] men by [attendant] calamities: (O, K, TA:) and in like manner, دَهْرٌ فَاجِعٌ (O, TA) and ↓ فَجُوعٌ [time, or fortune, that pains &c.]. (TA.) And مَيِّتٌ فَاجِعٌ [A person dead, or dying, that causes pain or affliction or distress], and [likewise] ↓ مفجع [app. مُفْجِعٌ], as being from أَفْجَعَ, though this [is a verb which] has not been used: thus in the L. (TA.) — — [Hence,] الفَاجِعُ The raven of separation or disunion (غُرَابُ البَيْنِ); (O, K, TA;) so called because [they assert that] it pains [or afflicts] men by separation or disunion: (O, TA:) an epithet in which the quality of a subst. predominates. (TA.) — — And one says اِمْرَأَةٌ فَاجِعٌ, (O, K,) mentioned, but not expl., by IDrd, as though he regarded it [i. e. the latter word] as [a possessive epithet, i. e.] of the same class as لَابِنٌ and تَامِرٌ, (O,) meaning A woman having [or suffering] a فَجِيعَة [q. v.], (O, K,) i. e. a رَزِيَّة. (K.) And رَجُلٌ فَاجِعٌ and ↓ مُتَفَجِّعٌ A man grieving, or lamenting, [and] doing so most intensely. (TA.) فَاجِعَةٌ [as a subst.]: see فَجِيعَةٌ. أَفْجَعُ [More, and most, pain-giving or afflicting or distressing]. (O, TA.) مفجع [app. مُفْجِعٌ]: see فَاجِعٌ. مُفَجَّعٌ: see what next follows. مَفْجُوعٌ A man [pained, afflicted, or distressed; or] smitten by an affliction such as is termed رَزِيَّة [and فَجِيعَة, q. v.]; as also ↓ فَجِيعٌ, and [in an intensive sense] ↓ مُفَجَّعٌ. (TA.) You say, هُوَ مَفْجُوعٌ فِى مَالِهِ and أَهْلِهِ [He is pained, &c., in, or in respect of, his property, or cattle, and his family]. (Msb.) مُتَفَجِّعٌ: see فَاجِعٌ, last sentence. فجل 1 فَجِلَ, aor. فَجَلَ, inf. n. فَجَلٌ; (Msb, K;) and فَجُلَ, (O,) or فَجَلَ, (K,) aor. فَجُلَ, (O, K,) inf. n. فَجْلٌ; (K;) He, or it, was, or became, thick, and soft, or flaccid: (O, Msb, K:) so says Ibn-'Abbád. (O.) 2 فجّلهُ, inf. n. تَفْجِيلٌ, He made it broad, or wide. (K.) 8 افتجل أَمْرًا, (K,) or أَمْرَهُ, (Ibn-'Abbád, O,) He forged [a case or matter &c., or his case &c.]; syn. اِخْتَلَقَهُ; (Ibn-'Abbád, O, K;) and invented it, or excogitated it; syn. اِخْتَرَعَهُ. (Ibn-'Abbád, O.) فُجْلٌ (S, O, K) and ↓ فُجُلٌ, (O, K,) both mentioned by AHn, (O, TA,) or ↓ فِجْلٌ, (Msb,) thus, with kesr, commonly pronounced by the vulgar, (TA,) [The radish, raphanus sativus; (Forskål's Flora Ægypt. Arab., lxix. no. 327; and Delile's Floræ Ægypt. Illustr., no. 608;)] a certain أَرُومَة [or root of the kind termed rhizoma], (K, TA,) that occasions abominable eructation; (TA;) a herb, (Msb,) well known: (S, Msb:) said by IDrd to be not a genuine Arabic word; and thought by him to be derived from فَجِلَ signifying as expl. above: (Msb:) n. un. with ة, (K,) i. e. فُجْلَةٌ (S, O) and فُجُلَةٌ (O) [and فِجْلَةٌ]: it is a gardenplant, found in abundance; and there is a Syrian sort, said to be produced by putting together the seeds of the colza and [those of] the فجل: (TA:) it (i. e. each sort, TA) is good for pain of the joints, and jaundice, (K, TA,) and sciatica, and the نِقْرِس [i. e. gout, or specially in the foot or feet], (TA,) and pain of the liver (K, TA) arising from cold, (TA,) and the biting and stinging of vipers and scorpions: (K, TA: [several other supposed properties thereof mentioned in the K, and many more mentioned in the TA, I omit as unimportant:]) what is most potent thereof is its seed; then, its peel; then, its leaf; then, its flesh. (K, TA.) What is called حَبُّ الفُجْلِ is Another remedial thing: (K:) this فجل is not of the species of herb mentioned above: (O, Msb, TA:) so says AHn: the hakeem Dáwood says, it is one of the species of this فجل, a wild species, elongated, abounding in the Sa'eed of Egypt: (TA:) [it is the raphanus oleifer, mentioned by Delile (Floræ Ægypt. Illustr., no. 609,) as cultivated in Nubia and in Egypt, and called in Arabic " symâgah: "] from it (or from its seed, TA) is made the oil of the فجل (دُهْنُ الفُجْلِ); (Msb, K, TA;) and it is known by the appellation of السَّيْمَغَةُ [correctly السَّيْمَعَةُ]. (TA.) [Delile, ubi suprà, no. 571, mentions فِجْل الجَمَل, as a name of The cakile maritima of Tournefort; the bunias cakile of Linn.: and in the same, no. 396, he mentions فِجْل الجَبَل as the Arabic name of The rumex spinosus of Linn.; as does also Forskål, in his work cited above, p. lxv., no. 213, and again in p. 76.] فِجْلٌ: see the next preceding paragraph. فُجُلٌ: see the next preceding paragraph. فَجَّالٌ A seller of فُجْل [or radishes]. (TA.) فَاجِلٌ i. q. قَامِرٌ [Playing, or a player, at a game of hazard]: (O, K, TA:) so says IAar: (O, TA:) accord. to some copies of the K, i. q. فَاجِرٌ, which is a mistake. (TA.) فَنْجَلٌ: see أَفْجَلُ. فَنْجَلَةٌ (S, K) and ↓ فَنْجَلَى (K) A manner of walking in which is a laxness, or slackness, (S, K,) like that of the old man. (S.) فَنْجَلَى: see what next precedes. فَيْجَلٌ: see فَيْجَنٌ, in art. فجن. أَفْجَلُ and ↓ فَنْجَلٌ [A man] having a wide space between the feet (K, TA) and the shanks. (TA.) فجن 4 افجن He (a man, TA) kept constantly to the eating of فَيْجَن [i. e. rue]. (K, TA.) فَيْجَنٌ [*ph/ganon; i. e. rue;] i. q. سَذَابٌ; (S, K;) as also ↓ فيجين: (T in art. خفت, and TA in art. ختف:) and so فَيْجَلٌ: (TA:) IDrd [rightly] says, “I do not think it to be a genuine Arabic word. ” (TA.) فيجين: see the next preceding paragraph. فجو 1 فَجَا بَابَهُ, (K,) [aor. يَفْجُو,] inf. n. فَجْوٌ, (TA,) He opened his door. (K.) — — And فَجَا القَوْسَ, (S, K,)

inf. n. as above, (S,) He raised the string of the bow [or made it distant] from the part called its كَبِد: (S, K:) and so فَجَّهَا. (S and K in art. فج.) — — And فَجَا رِجْلَيْهِ, or مَا بَيْنَ رِجْلَيْهِ, He parted his legs wide, or straddled; or did so to make water: and so فَجَّ. (TA in art. فج.) — فَجِيَتْ, (S, K, TA, [in the CK, and in one of my copies of the S, erroneously, فَجِئَت,]) aor. تَفْجَى, inf. n. فَجًا, (S, TA,) The bow had its string raised [or distant] from the part called its كَبِد; (S, K;) and so ↓ اِنْفَجَت. (ISd, TA.) — — And فَجِىَ, [in the CK, erroneously, فَجِئَ,] aor. as above, (K, TA,) and so the inf. n., i. e. فَجًا, (K, * TA,) He (a man, TA) was wide between the thighs, or between the knees, or between the shanks. (K, TA.) [And it is implied in the S * and K that it is also said of a camel, meaning He was wide between the hocks.] — — And فَجِيَتْ said of a she-camel, inf. n. فَجًا, She was, or became, large in the belly: (K, TA:) mentioned by ISd, but with an expression of uncertainty as to its correctness. (TA.) 2 فجّى, (TA,) inf. n. تَفْجِيَةٌ, (K, TA,) He removed; put away, or at a distance; (K, * TA;) and pushed, thrust, or drove, away; persons from others; (TA;) syn. of the inf. n. كَشْفٌ; and تَنْحِيَةٌ; (K, TA;) and دَفْعٌ. (TA.) 4 افجى He expended amply, or largely, upon his family, or household. (Az, K.) — And He found his friend to be guilty of a vice, or a disgraceful, or shameful, action. (Az, TA.) 6 تفاجى It (a thing) had [an opening, or intermediate wide space, such as is termed] a فَجْوَة. (S, TA.) [Comp. تَفَاجَّ, in art. فج.] 7 انفجى It (a door) opened. (K.) — — See also 1. فَجًا inf. n. of فَجِيَتْ [q. v.] said of a bow: (S, TA:) — — and of فَجِىَ [q. v.] said of a man, (K, * TA,) or of a camel: (S, * K, TA:) — — and of فَجِيَتْ [q. v.] said of a she-camel. (K, TA.) فَجْوَةٌ An opening, or intervening space, (S, M, Mgh, Msb, K,) in a place, (M, TA,) and an intermediate wide space, (S, Mgh,) between two things. (S, Mgh, Msb, K. *) And A wide tract of land or ground; as also ↓ فَجْوَآءُ: (K:) or a wide and depressed tract thereof; and thus, accord. to Th, the word means in the Kur xviii. 16. (TA.) And The court, or yard, of a house. (S, Msb, K.) And The part between the two sides of the solid hoof. (ISd, K, TA.) The pl. is فَجَوَاتٌ (Msb, K, TA) and فِجَآءٌ. (K, TA. [To these pls. the CK strangely adds, as another, فَجًأ.]) فَجْوَآءُ [as a subst.]: see the next preceding paragraph. [It is originally the fem. of the epithet أَفْجَى, q. v.] فَجُوْءٌ: see the following paragraph. أَفْجَى an epithet, of which the fem. is فَجْوَآءُ. (K, TA.) The latter, applied to a bow, Having its string distant from the part called its كَبِد; (S, K, TA;) as also ↓ فَجُوْءٌ; and so فَجَّآءُ [mentioned in art. فج]. (Er-Rághib, TA.)— — And the former, (K, TA,) applied to a man, (TA,) Wide between the thighs, or between the knees, or between the shanks: or, applied to a camel, wide between the hocks: (K, TA:) or, accord. to Az, it signifies having the thighs very wide apart. (TA.) [Freytag adds " Ventrosus," applied to a camel, as from the K, in which I do not find it.] [Accord. to the TA, some of the words of this art. have ى for the final radical; but for this distinction there is no reason.] فح 1 فَحَّتِ الأَفْعَى, aor. فَحُ3َ and فَح3ِ, (S, K,) the former dev. from a general rule, which requires the aor. of a verb of this class when intrans. to be with kesr only, (S,) inf. n. فَحِيحٌ (S, K) and فَحٌّ and تَفْحَاحٌ, (K,) [the last an intensive form,] The viper [hissed, or] made a sound to proceed from its mouth: (S, K, TA: [see a verse cited voce مِطْحَانٌ:]) or what is meant by this verb is [it made a sound by] the rubbing of one part of its skin against another part: or (TA) its making a sound to proceed from its skin is termed كَشِيشٌ, (S, TA,) or خَفِيفٌ: (As, TA:) some use this verb (فَحّت) in relation to any serpent: others, peculiarly in relation to the female of the [serpents called] أَسَاوِد. (TA.) [J gives here a list of intrans. verbs of this class which have the aor. with damm, anomalously, and also with kesr; and a list of trans. verbs of the same class which have the aor. with kesr, anomalously, and also with damm: but both lists are defective; and it would be difficult to make them complete.] — — And فَحَّ, (L, K,) aor. فَح3ِ, inf. n. فَحِيحٌ; (L;) and ↓ فَحْفَحَ; said of a man, (assumed tropical:) He blew in his sleep, (L, K,) making a sound like the فَحِيح of the viper. (IDrd.) R. Q. 1 فَحْفَحَ: see the preceding paragraph. — — Also, [inf. n. فَحْفَحَةٌ,] (assumed tropical:) He (a man, TA) was, or became, affected with a hoarseness, roughness, harshness, or gruffness, in his voice. (K.) [See also فَحْفَحَةٌ, below.] — And He (a man, TA) was, or became, true and sincere in love, or affection. (IAar, K.) فُحَّةٌ The heat, or burning quality, of pepper. (K.) فُحُحٌ Vipers: (L:) or vipers in a state of excitement, (هَائِجَةٌ [perhaps meaning initum appetentes], K, TA,) made to come forth [from their lurking-places: so called] from the sounds of their mouths. (TA.) فَحِيحٌ an inf. n. of 1 [q. v.]. (S, K, &c.) [Freytag explains it as signifying also The first braying of the young camel, which, by reason of its acuteness, is likened to the hissing of the serpent.] فَحْفَحَةٌ [inf. n. of فَحْفَحَ, q. v.] — — Also The voice's being reiterated in the throat, or fauces, resembling hoarseness, roughness, harshness, or gruffness. (L.) — — And Speech, or talk. (Kr, TA.) — — فَحْفَحَةُ هُذَيْلٍ means Hudheyl's pronunciation of ح as ع: [a characteristic of the tribe of Hudheyl, or of some persons of that tribe,] mentioned by Es-Suyootee in the Mz and [by the same author in] the Iktiráh. (MF, TA.) فَحْفَاحٌ A man (L) having a hoarse, harsh, or gruff, voice. (L, K.) — — And A man speaking, or talking: or talkative. (TA.) — — And الفَحْفَاحُ is the name of A river in Paradise. (S, K.) فحث 1 فَحَثَ عَنْهُ, (O, K,) aor. فَحَثَ, (TA,) inf. n. فَحْثٌ, (O, TA,) i. q. فَحَصَ [He searched, or sought, for, or after, it; inquired, or sought information, respecting it; searched into, inquired into, investigated, scrutinized, or examined, it; &c.]; (IDrd, O, K, TA;) namely, a thing; (IDrd, O;) or news, or a story; (TA;) as also ↓ افتحث. (O, K.) 8 إِفْتَحَثَ see what immediately precedes. فِحِثٌ (S, O, K) and ↓ فَحِثَةٌ (TA) The [portion, or appertenance, called] حَفِث (S, O, K) of the stomach of a ruminant animal, also termed the قِبَّة, which has أَطْبَاق: (S, O: [see more in art. حفث:]) pl. of the former أَفْحَاثٌ. (O, TA.) — — And one says, مَلَا أَفْحَاثَهُ meaning He filled his جَوْف [i. e. belly]. (IF, O.) فَحِثَةٌ: see the next preceding paragraph. فحج 1 فَحِجَ فِى مِشْيَتِهِ, aor. فَحَجَ, inf. n. فَحَجٌ, (S,) this is the form of the verb commonly known, like other verbs signifying faults, and that it is the correct form, and not فَحَجَ as it is written in the K [and O], is indicated by the forms of the inf. n. فَحَجٌ and the epithet أَفْحَجُ; (MF;) as also ↓ تفحّج, (S,) and ↓ فحّج, (K,) and ↓ انفحج; (TA;) He had the fore parts of his feet near together, and his heels wide apart, [i. e. he turned in his toes, and turned out his heels,] in his gait: (S, K:) or ↓ فَحَجٌ signifies the having the middle of the legs wide apart, [or having the legs bowed outwards,] in a man, and in a beast (دَابَّة): (Mgh, L:) [or the having the shanks wide apart: (see فَلَجٌ:)] or the having the thighs wide apart: [see also 1 in art. فج:] and the verb is فَحِجَ, inf. n. فَحَجٌ and فحجة [thus written, app. فَحْجَةٌ, which is the inf. n. un.]; the latter inf. n. mentioned by Lh. (L.) — — And فَحَجَ, (accord. to the K,) or فَحِجَ, (accord. to MF,) He magnified himself, or behaved proudly. (K.) 2 فَحَّجَ see the preceding paragraph: and see also 5. 4 افحج حَلُوبَتَهُ He parted the hind legs of his milch camel; i. e., made an opening, or intervening space, between them; (S, O, K;) in order that he might milk her. (S, O.) — افحج also signifies He refrained, or desisted, or drew back; syn. أَحْجَمَ. (O, K.) And one says, افحج عَنْهُ, meaning He turned, or turned away or back, from it, or him; syn. اِنْثَنَى. (O, * K.) 5 تَفَحُّجٌ signifies The parting of one's legs, or making an opening between them, (AA, S, O, K,) when sitting; as also ↓ تَفْحِيجٌ: like تَفَشُّجٌ and تَفْشِيجٌ. (AA, S, O.) And one says, تَتَفَحَّجُ سَاقَاهُ [His shanks are parted]. (S, O.) See also 1. 7 إِنْفَحَجَ see the first paragraph. فَحْجٌ The mode of walking of him who is termed أَفْحَجُ. (S, O.) فَحَجٌ an inf. n.: (S, L, TA:) see 1. أَفْحَجُ Having

the fore parts of the feet near together, and the heels wide apart: (S, O, K:) or having the middle of the legs wide apart: (Mgh, L:) fem. فَحْجَآءُ: the former applied to a man [&c.]; and the latter, to a beast (دَابَّة) [&c.]: (S, Mgh, O, L:) or having the thighs wide apart: or having the legs wide apart: or having curved, or bowed, legs. (L.) [See also أَفَجُّ, in art. فج.] فحس 1 فَحَسَ, aor. فَحَسَ, inf. n. فَحْسٌ, He took a thing from his hand, with his tongue and his mouth; such as water &c.: (Lth, T, O, K:) or he licked up a thing with his tongue, from his hand. (O: but only the inf. n. is mentioned.) — — And فَحَسَ السَّلْتَ, aor. as above, (O,) and so the inf. n., (O, K,) He rubbed [the ears off] the سلت, (O, K, TA,) a particular species of barley, (TA,) so that the awn, or beard, [thereof] became removed (O, K, TA) and scattered. (TA.) 4 افحس He (a man) abraded by degrees, lit., thing after thing. (TA.) Q. Q. 2 تَفَيْحَسَ He carried himself in an elegant and a proud and self-conceited manner, with an affected inclining of his body from side to side, in his gait: (O, K: *) and so تَفَيْسَحَ. (O.) فحش 1 فَحُشَ, aor. فَحُشَ, inf. n. فُحْشٌ (S, O, Msb, K) and فَحَاشَةٌ, (TA,) It (a thing, or an affair, or anything, TA, or any evil thing, S) was, or became, excessive, immoderate, enormous, exorbitant, beyond measure, (S, O, TA,) or overmuch; (O, K, TA;) as also ↓ تفاحش: (S, TA:) it (a thing) was or became, foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] as also فَحَشَ, aor. فَحُشَ: (Msb:) [or excessively, or beyond measure, foul, &c.: (see فَاحِشَةٌ:)] and ↓ تفاحش it (a thing, or an affair,) increased by degrees (تَزَايَدَ) in foulness, evilness, badness, &c. (A.) And فَحُشَتِ المَرْأَةُ The woman became foul, or ugly, and old. (IAar.) — — See also 4, in two places. 2 فَحَّشَ see 4, in two places. 3 فاحشهُ, (T in art. بذأ,) inf. n. مُفَاحَشَةٌ, (T and K in that art.,) [He vied with him, or strove to surpass him, in foul, unseemly, gross, or obscene, speech or language: and he held such discourse with him:] the inf. n. is syn. with مُبَاذَأَةٌ. (T and K in that art.) 4 افحش, (Msb, K,) or افحش فِى المَنْطِقِ, (S,) or فِى الكَلَامِ, (Mgh,) or فِى كَلَامِهِ, (A,) inf. n. إِفْحَاشٌ and ↓ فُحْشٌ, accord. to Lh and Kr, but the latter is correctly a simple subst. [used as an inf. n. of this verb], (TA,) He uttered فُحْش, (S, A, Mgh, Msb, K,) i. e., foul, evil, bad, abominable, unseemly, [gross, immodest, lewd, or obscene,] speech or language; (Mgh, Msb;) as also ↓ فَحَشَ فى المنطق, (TA,) and ↓ فى الكلام فَحّش, (Mgh,) or فى كلامه ↓ تفحّش, (A,) and فى كلامه: (S, A:) and ↓ تَفَاحَشَ also signifies the same; and he manifested, discovered, or revealed, or he made a show of, such speech or language. (O, * K, * TA.) You say, افحش عَلَيْهِ فِى المَنْطِقِ [He uttered such speech or language against him]; (S;) and in like manner, ↓ فَحَشَ, (TA,) and ↓ فحّش; (Mgh;) and ↓ تفحّش عَلَيْهِ بِلِسَانِهِ. (TA.) — — Also افحش He was, or became, niggardly, tenacious, or avaricious. (Msb.) 5 تَفَحَّشَ see 4, in two places: — — and see 10. 6 تَفَاْحَشَ see 1, in two places: — — and see 4. 10 استفحشهُ [He deemed it foul, evil, bad, abominable, unseemly, immodest, lewd, or obscene: or excessively, or beyond measure, foul, &c.]. (Mgh in art. قذر.) And ↓ بِالشَّىْءِ تفحّش He deemed the thing foul, evil, &c.: or excessively, or beyond measure, foul, &c. (TA.) فُحْشٌ inf. n. of فَحُشَ [q. v.]. (S, O, &c.) — — See also 4. — — Excess, exorbitance, or transgression of the proper bounds or limits; (O, TA;) [in anything; (see 1;) and particularly] in speech or language; (TA;) and in reply: (A, * O, K, * TA:) foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] speech or language; (Mgh, Msb, TA;) as also ↓ فَحْشَآءُ. (Msb.) فَحْشَآءُ: see فَاحِشَةٌ, in three places: — — and see also فُحْشٌ. فَحَّاشٌ: see the next paragraph. فَاحِشٌ Anything, (Msb, TA,) or any evil thing, (S,) excessive, immoderate, enormous, exorbitant, beyond measure, exceeding the proper bounds or limits, (S, O, Msb, TA,) or overmuch: (O, K, TA:) anything not agreeable with truth, and with rule or measure: (TA:) foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] applied to a thing or an affair, (Mgh, Msb,) and to speech or language. (TA.) It is said in a trad., He was asked respecting the blood of fleas, [whether it rendered a garment impure,] and said إِنْ لَمْ يَكُنْ فَاحِشًا فَلَا بَأْسَ بِهِ If it is not excessive, or beyond measure, there is no harm in it. (TA.) — — A man who transgresses the proper bounds or limits [in anything: and particularly] in speech or language, (TA,) and in reply: (K, * TA:) who is foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene;] in speech or language, (Mgh, TA,) and in action: (TA:) and ↓ فَحَّاشٌ signifies the same; (S, * A, * Mgh;) or has an intensive signification: (TA:) pl. of the former فُحَشَآءُ, like as جُهَلَآءُ is pl. of جَاهِلٌ, since فُحْش is a sort of جَهْل, and contr. of حِلْم. (IJ.) It is said in a trad., لَا تَكُونِى فَاحِشَةً, meaning Be not thou a trangressor of the proper bounds or limits in reply: which words were addressed to 'Áïsheh: (K, TA:) but accord. to one relation, the words were لَا تَقُولِى فَاحِشَةً. (TA.) [See فَاحِشَةٌ, below.] — — A man evil in disposition. (IB.) — — A man niggardly, tenacious, or avaricious: (A, TA:) or very niggardly: (K, TA:) or excessively, or inordinately, so. (S.) فَاحِشَةٌ [An excess; an enormity; anything exceeding the bounds of rectitude:] a thing excessively, enormously, or beyond measure, foul, evil, bad, abominable, or unseemly; [gross, immodest, lewd, or obscene:] (Mgh:) or anything not agreeable with truth: (Lth, Mgh:) or a sin, or crime, that is very foul, evil, bad, &c.: or anything forbidden by God: (K:) or any saying, or action, that is foul, evil, bad, &c.: (TA:) and ↓ فَحْشَآءُ signifies the same as فَاحِشَةٌ; (S;) or an enormity, or excessive sin, beyond measure foul, evil, bad, &c.; or a thing that reason disapproves, and the law regards as foul, evil, bad, &c.: (Bd in ii. 164:) the pl. of فَاحِشَةٌ is فَوَاحِشُ. (Msb, TA.) Also, particularly, Adultery, or fornication; (S, Mgh, Msb, K;) and so ↓ فَحْشَآءُ: (Bd in xii. 24; &c.:) so in the Kur iv. 23 and lxv. 1 [as well as in numerous other instances]: or the فاحشة [or excess] there mentioned is the women's going out without permission: (Mgh, Msb:) or their using foul language against their husband's relations, by reason of the sharpness of their tongues. (Esh-Sháfi'ee.) And ↓ فَحْشَآءُ particularly signifies Niggardliness, tenaciousness, or avarice, (A, K,) in the payment of the poor-rate: or the abstaining [altogether] from paying it. (TA.) So in the Kur ii. 271. (A, TA.) أَفْحَشُ [More, and most, excessive, &c.]. مُتَفَحِّشٌ One who affects, or takes upon himself, the reviling of others. (TA.) — — One who commits excess (فَاحِشَة) which is forbidden. (TA.) فحص 1 فَحَصَتِ القَطَاةُ, aor. فَحَصَ, inf. n. فَحْصٌ, (Msb,) and مَفْحَصٌ is the same as فَحْصٌ, being used transitively, and not only as a n. of place, (TA,) The قطاة [i. e. sand-grouse] dug, or hollowed out, in the ground, a place wherein to lay her eggs: (Msb:) and فَحَصَتِ التُّرَابَ, aor. as above, she (a قطاة) made for herself an أُفْحُوص [q. v.] (A, K) in the earth, or dust. (K.) — — Hence you say, (Msb,) فَحَصَ عَنْهُ, (S, A, Msb, K,) aor. فَحَصَ, (A, K,) inf. n. فَحْصٌ; (S;) and ↓ تفحّص; (S, A, Msb, K;) and ↓ افتحص; (S, A, K;) He searched, or sought, for, or after, it; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined, it: (S, A, K:) or did so to the utmost: (Msb:) or فَحْصٌ signifies vigorous searching in the interstices of anything. (TA.) You say also, عَلَيْكَ بِالفَحْصِ عَنْ سِرِّ هٰذَا الحَدِيثِ (tropical:) [Keep thou to searching for, or after, or into, the secret of this story]. (A, TA.) — — Hence also, the saying of Aboo-Bekr, سَتَجِدُ قَوْمًا فَحَصُوا عَنْ أَوْسَاطِ رُؤُوسِهِمُ الشَّعَرَ, (Az, TA,) or فَحَصُوا عَنْ رُؤُوسِهِمْ [alone], (S,) Thou wilt find a people who have made their heads like the nests (أَفَاحِيص) of [the birds called] قَطًا: (Az, TA:) or,

app., who have shaven the middle of their heads and left them like the أَفَاحِيص of قَطًا. (S, TA.) [See also أُفْحُوصٌ.] — — فَحْصٌ also signifies The digging, or hollowing out [the ground &c., in any manner]. (TA.) It is said in a trad., فُحِصَتِ الأَرْضُ أَفَاحِيصَ The earth was dug into hollows. (Nh, L.) And you say, فَحَصَ لِلْخُبْزَةِ, aor. فَحَصَ, inf. n. فَحْصٌ, He made, for the cake of bread, or lump of dough, a place in the fire; (TA;) or a place in the hot ashes, or in the fire, to put it therein [for the purpose of baking, or toasting, it]. (L in art. فأد.) [فَحَصَ is often used intransitively as meaning He made, or scraped, a hollow in the ground, &c.; and so ↓ تفحّص.] And sometimes they said, فَحَصَ المَطَرُ التُّرَابَ (S,) The rain turned over the dust, or earth, (S, A, K,) and removed one part thereof from another, (A, TA,) making it like the أُفْحُوص: (TA:) and in like manner, الحَصَى the pebbles: (A:) this is when it falls vehemently. (TA.) — — فَحَصَ also signifies He (a gazelle) ran vehemently [app. so as to dig up the ground with his feet]; but the word more known is مَحَصَ: (TA:) and he (a man) hastened, or went quickly. (K.) You say, مَرَّ فُلَانٌ يَفْحَصُ Such a one passed along hastening, or going quickly. (TA.) And it is said in a trad. of Kuss, وَلَا سَمِعْتُ فَحْصًا Nor did I hear the falling of a foot, or the sound of walking. (TA.) — — You say also, فَحَصَ الصَّبِىُّ, meaning, (assumed tropical:) The child had his central incisors in a wabbling state: (K:) [nearly syn. with حَفَرَ, and still more so with أَحْفَرَ.] — — And فَحْصٌ also signifies The spreading [a thing] out or open; laying [it] open; exposing or uncovering or discovering [it]. (TA.) 3 فَاحَصَنِى, (K,) inf. n. مُفَاحَصَةٌ, (TK,) [and app. فِحَاصٌ also,] (assumed tropical:) [He did] as though he searched after, or into, my vice, or fault, and my secret, I doing the same with respect to his. (K, TA.) — — [Hence, app., the saying,] بَيْنَهُمَا فِحَاصٌ (assumed tropical:) Between them two is enmity. (TA.) 5 تَفَحَّصَ see 1, in two places. 8 إِفْتَحَصَ see 1, second sentence. فَحْصٌ Even ground; an expanded and open tract: pl. فُحُوصٌ. (TA.) — — And hence, (TA,) Any inhabited place. (K, TA.) — — In a trad. respecting the intercession [of Mohammad for his people], where it is said, فَانْطَلَقَ حَتَّى أَتَى الفَحْصَ [And he went away until he came to the فحص], الفحص is said to signify What is before the عَرْش [of God]. (TA.) فَحْصَةٌ The dimple (نُقْرَة) of the chin (A, K) of a child; (A;) and of each cheek. (TA.) هُوَ فَحِيصِى, and ↓ مُفَاحِصِى, (assumed tropical:) He is a searcher after, or into, my vice, or fault, and secret, I being the same with respect to his: (K, * TK:) both mean the same, like أَكِيلِى and مُؤَاكِلِى. (TA.) فُلَانٌ فَحَّاصٌ عَنِ الأَسْرَارِ (tropical:) Such a one is a great searcher for, or after, or into, secrets. (A, TA.) اِعْلَمْ أَنَّ عِنْدَ اللّٰهِ مَسْأَلَةً فَاحِصَةً (tropical:) [Know thou that with God is a searching interrogation]. (A, TA.) أُفْحُوصٌ (S, M, A, Mgh, K) and ↓ مَفْحَصٌ (the same, and Msb) The [nest, or] place for laying eggs, (M, Mgh, Msb,) or for lying in, (S, K,) of a قَطَاة [or sand-grouse], (S, M, A, Mgh, K,) and of the domestic hen, and sometimes of the ostrich, (M,) dug, or hollowed out, in the ground, (Msb,) or made by clearing away and removing from it the dust or earth; (Mgh;) or because she digs it, or hollows it out: (S, M:) pl. (of the former, TA) أَفَاحِيصُ (S, A) and (of the latter, TA) مَفَاحِصُ: (A, TA:) [see عُشٌّ:] you say, لَهُمْ بُيُوتٌ كَأَفَاحِيصِ القَطَا and مَفَاحِصِهَا [They have houses like the nests of the قطا]. (A.) And it is said in a trad., مَنْ بَنَى لِلّٰهِ مَسْجِدًا وَلَوْ ↓ مَفْحَصَ قَطَاةٍ بَنَى اللّٰهُ لَهُ بَيْتًا فِى الجَنَّةِ [Whoso buildeth for God a place of worship, be it comparatively like a nest of a قطاة, (كَمَفْحَصِ قَطَاةٍ, accord. to another relation,) God buildeth for him a house in Paradise]. (TA.) And in another, in a charge given to the commanders of the army of Mu-teh, وَسَتَجِدُونَ آخَرِينَ لِلشَّيْطَانِ فِى رُؤُوسِهِمْ مَفَاحِصُ ↓ (tropical:) And ye shall find others in whose heads the devil hath taken up an abode, making them like nests for him: like as one says of a person greatly erring, and obstinately persevering in evil, فَرَّخَ الشَّيْطَانُ فِى رَأْسِهِ, and عَشَّشَ فِى قَلْبِهِ. (TA.) — — Also, both words, Any place dug, or hollowed out. (Nh.) — — And the former, A place made in hot ashes, or in a fire, in which a cake of bread, or lump of dough, is put [to bake or toast]: pl. as above. (L, in art. فأد; and TA. *) مَفْحَصٌ, and its pl.: see the next preceding paragraph, in three places. هُوَ مُفَاحِصِى: see فَحِيصِى. مُتَفَحَّصٌ [A place of, or ground for, inquiring, or investigating]. (A and TA voce تَعَقَّبَ.) فحل 1 فَحَلَ الإِبِلَ, aor. فَحَلَ, [inf. n. فَحْلٌ,] He sent a male [meaning a stallion-camel] among the [she-] camels. (S, O, K.) The inf. n. فَحْلٌ [used alone] means The putting a he-camel among the she-camels. (KL.) — — And فَحَلَ إِبِلَهُ فَحْلًا كَرِيمًا He chose for his [she-] camels a generous male [or stallion]; as also ↓ افتحل. (K.) — — See also the next paragraph. 4 افحلهُ, (S,) or افحلهُ فَحْلًا, (K, TA,) He gave to him, (S,) or lent to him, (K, TA,) a male [camel] (S, K, TA) to cover among his [she-] camels: (S, TA:) and accord. to Lh, فَحَلَ فُلَانًا ↓ بَعِيرًا and ↓ افتحلهُ signify he gave to such a one a he-camel; like افحلهُ. (TA.) 5 تفحّل He assumed, or affected, a likeness, or resemblance, to the فَحْل (S, O, K, TA) i. e. the male (TA) [or rather the manly]: and he affected the quality of the فَحْل [or manly] in clothing and in food, by making both to be coarse; (O, K, TA;) as did the chiefs of Syria to 'Omar, when he came thither; (O, TA;) i. e., they met him in their ordinary clothing, not having adorned themselves; [in consideration of his simple habits;] self-adornment being an affair of females and of effeminate men. (TA.) [See also its part. n., below.] 8 إِفْتَحَلَ see 1: — — and see also 4. 10 الاِسْتِفْحَالُ signifies The practice of persons' giving to a man of big make, (O, K, TA,) and comely appearance, (O,) free access to their women, in order that he may beget among them the like of himself; which the unbelievers (عُلُوج, O, or أَعْلَاج, K) of Kábul do [or used to do] when seeing such a man, of the Arabs: (O, K, TA:) so Lth was told, and thus he has expl. the word, after saying that he errs who says اِسْتَفْحَلْنَا فَحْلًا لِدَوَابِّنَا [app. meaning We sought, or demanded, a stallion for our beasts]. (O, TA.) — — استفحلت النَّخْلَةُ The palm-tree became a فُحَّال [or tree of which the spadix might be used for the purpose of fecundation]. (K. [See also the part. n., below.]) — — And استفحل الأَمْرُ (tropical:) The affair, or case, became great, or formidable, (S, O, K, TA,) and hard, or difficult. (TA.) فَحْلٌ a word of well-known meaning, (S, O,) A male of animals (Mgh, Msb, K) of any kind, (Mgh, K,) [including mankind: and particularly a stallion: generally,] a male [or stallion] camel: (MA:) pl. [of mult.] فُحُولٌ (S, Mgh, O, Msb, K) and فِحَالٌ (S, Msb, K) and فُحُولَةٌ (Mgh, O, Msb, K) and فِحَالَةٌ (S, O, K) and [pl. of pauc.] أَفْحُلٌ: (K:) and ↓ فَحِيلٌ signifies the same as فَحْلٌ; (Kr, TA;) and [particularly] a فَحْل of the camels. (S, O, TA.) — — Hence الفَحْلُ is an appellation of (tropical:) Canopus (سُهَيْلٌ); because it is aloof from the other stars, like the فحل which, when he has covered, goes aloof from the [she-] camels: (S, O, K, TA:) or, as some say, it is so called because of its greatness. (TA.) — — رَجُلٌ ↓ فَحِيلٌ means the same as فَحْلٌ [i. e. (assumed tropical:) A masculine, as opposed to an effeminate, man]. (K.) And ↓ اِمْرَأَةٌ فَحْلَةٌ means (assumed tropical:) A clamorous [or, app., masculine] woman. (S, O, K.) — — فُحُولُ الشُّعَرَآءِ is an appellation applied to (assumed tropical:) The poets (O, K) who have overcome, (O,) or who overcome, (K,) in satirizing, those who have vied with them therein; (O, K;) like Jereer and El-Farezdak, (O, TA,) who used to be called فَحْلَا مُضَرَ: (TA:) and in like manner (tropical:) any one who, when he vies with a poet, is judged to have excelled him [is called a فَحْل]; (K, TA; [for فَضَلَ in the CK, I read فُضِّلَ, as in other copies of the K;]) like 'Alkameh Ibn-'Abadeh; (TA;) who was surnamed الفَحْلُ because he took to wife Umm-Jundab when Imrael-Keys divorced her on the occasion of her judging him [i. e. 'Alkameh] to have overcome him [Imra-el-Keys] in poetry. (S, O, K, TA.) — — فَحْلٌ also means

[app. (assumed tropical:) A vigorous orator: see هَادِرٌ. — — And] (tropical:) A relater, reciter, or rehearser, by heart, [of poetry, and of traditions, or narratives learned, or heard, or received, from another or others;] syn. رَاوٍ: pl. فُحُولٌ: (K, TA:) so in the M. (TA.) — — See also فُحَّالٌ, in three places. And see مُتَفَحِّلٌ. — — And (tropical:) A mat that is made of the woven leaves of the palm-tree thus called, (Sh, * S, * O, * K, * TA,) i. e., of the palm-tree called فُحَّال: (S, O, K, TA:) pl. فُحُولٌ. (S, O, TA.) — — And (assumed tropical:) Rain is thus called [in a verse of Et-Tirimmáh Ibn-El-Hakeem, being likened to the stallion-camel, because of its fertilizing the earth]. (Ham p. 110.) اِمْرَأَةٌ فَحْلَةٌ: see فَحْلٌ, former half. فِحْلَةٌ The quality, or state, of being a فَحْل [or male; and particularly, of being a stallion: and also (assumed tropical:) masculineness, as a quality of a man, opposed to effeminacy: &c.]: (S, O, K:) and ↓ فُحُولَةٌ and ↓ فِحَالَةٌ [both of which are also pls. of فَحْلٌ] signify the same. (K.) [Hence,] بَعِيرٌ ذُو فِحْلَةٍ A camel fit, or meet, for being chosen as a stallion. (TA.) — — Also, i. e. فِحْلَةٌ, with kesr, A man's choosing a فَحْل [i. e. stallion] for his beasts. (TA.) فَحِيلٌ: see فَحْلٌ, first sentence. — — One says also فَحْلٌ فَحِيلٌ, meaning A generous stallioncamel, that begets generous offspring. (S, K. *) Er-Rá'ee says, كَانَتْ نَجَائِبَ مُنْذِرٍ وَمُحَرِّقٍ أُمَّاتُهُنَّ وَطَرْقُهُنَّ فَحِيلَا [Their mothers were of the generous camels of Mundhir and Moharrik, and their compressing stallion was a generous one, a begetter of generous offspring]: (S [accord. to one of my copies], and TA:) [some copies of the S have نَجَائِبُ and أُمَّاتِهِنَّ; and so has the O: but] IB says that the verse is correctly related as above. (TA.) — — And كَبْشٌ فَحِيلٌ means A ram that resembles the فَحْل of camels in his excellence (K, TA) and his [comparative] greatness. (TA.) — — See also فَحْلٌ again, third sentence. فِحَالَةٌ: see فِحْلَةٌ. فُحُولَةٌ: see فِحْلَةٌ. فُحَّالٌ and ↓ فَحْلٌ The male palm-tree, (S, Mgh, O, Msb, K, TA,) by means of which the fruitbearing palm-trees are fecundated, (S, * Mgh, * Msb, TA,) and which, when they are on the windward side of the latter trees, fecundate these: (TA:) [see what follows:] only the former word is mentioned [in this sense] by Lth; and ISd says, (TA,) the former word is used peculiarly as applied to the male palm-tree: (K, * TA:) AHn cites AA as saying that ↓ فَحْلٌ is not said except of that which has life, and Aboo-Nasr says the like; but AHn adds that people in general disagree from them as to this: (TA:) the pl. of فُحَّالٌ is فَحَاحِيلُ; (S, Mgh, Msb, K;) and the pl. of ↓ فَحْلٌ is فُحُولٌ (S, Mgh, O, Msb) and فُحُولَةٌ (Mgh, Msb) and فِحَالٌ; (Msb;) of the first of which pls. of فَحْلٌ, the following saying, (S, O, Msb, TA,) of Oheihah Ibn-El-Juláh, (O, TA,) presents an ex.: تَأَبَّرِى يَا خَيْرَةَ الفَسِيلِ تَأَبَّرِى مِنْ حَنَذٍ فَشُولِى إِذْ ضَنَّ أَهْلُ النَّخْلِ بِالفُحُولِ [Receive thou fecundation, O best of young palmtrees: receive thou fecundation from Hanadh, and show that thou hast received it: (فَشُولِى being from شَالَتْ بِذَنَبِهَا said of a she-camel, meaning " she raised her tail, showing thereby that she was pregnant: ") since the palm-owners have been niggardly of the spadixes of the male palm-trees]: (S, O, Msb, TA:) the meaning is, that the people of Hanadh were niggardly of the spadixes of their [male] palm-trees, and the east wind blew at the time of the fecundation upon the male trees, bearing off [the pollen of] their spadixes and casting it upon the female trees, so that it served for fecundation: Hanadh is a place about four miles from El-Medeeneh: and it is said to be the town of Oheihah: or to be a water belonging to Suleym and Muzeyneh. (Msb.) شَجَرٌ مُتَفَحِّلٌ (tropical:) Trees that do not bear fruit; like the ↓ فَحْل: (Ibn-'Abbád, A, O, TA:) that become barren. (A, TA.) [See also what follows.] نَخْلَةٌ مُسْتَفْحِلَةٌ (assumed tropical:) A palm-tree that does not bear fruit. (Lh, TA.) [See also what next precedes: and see 10.] فحم 1 فَحَمَ, aor. فَحَمَ, inf. n. فُحُومٌ (K, TA) and فُحُومَةٌ, (K, * TA,) said of anything, (TA,) It was, or became, black [app. like فَحْم i. e. charcoal]. (K, TA.) [See also فَاحِمٌ.] — — See also فَحْمٌ, last sentence. — فَحَمَ, (Ks, S, Msb, K,) aor. فَحَمَ, (Ks, S, Msb, TA,) accord. to the K فَحُمَ, which is wrong; (TA;) and فَحِمَ; and فُحِمَ; (K;) He (a boy, or child,) wept until his voice became stopped; (Ks, S, Msb;) or until his breath became stopped; as also ↓ أُفْحِمَ. (K.) — — And, said of a ram, (K,) or thus فَحَمَ and فَحِمَ, like مَنَعَ and عَلِمَ, (TA,) He uttered a cry, or cries. (K, TA.) And (TA) one says of a ram, ثَغَا حَتَّى فَحَمَ He bleated until he became hoarse. (S, TA.) — — فَحَمَ, aor. فَحَمَ, said of a man, He was unable to answer, (K, TA,) when one had spoken to him. (TA.) — — And فَحَمَتِ القَلِيبُ, aor. فَحُمَ, inf. n. فُحُومٌ, (tropical:) [The well, or old well,] ceased to have a flow of water. (K, TA.) 2 فحمهُ, (S, A, Msb, K,) inf. n. تَفْحِيمٌ, (S, A, K,) He blackened it, (S, A, Msb, K,) namely, another's face, (S, A, Msb,) with فَحْم [i. e. charcoal]. (Msb.) — See also the next paragraph. 4 افحم He (a man) entered upon the time called فَحْمَةُ العِشَآءِ [q. v.]: like أَعْتَمَ. (TA.) — — And one says, أَفْحِمُوا, (S,) or أَفْحِمُوا عَنْكُمْ مِنَ اللَّيْلِ, (K,) meaning Abstain ye from journeying in the فَحْمَة (i. e. the most intense blackness, S) of the night; (S, K;) as also ↓ فَحِّمُوا, (S, * K,) inf. n. تَفْحِيمٌ. (S.) — افحمهُ is said of weeping [as meaning It stopped his voice, or his breath]: (TA:) see 1. And He silenced him, (S, Msb, TA,) namely, his adversary (Msb) in a dispute or the like, (S, Msb, TA,) by an argument or evidence, (Msb,) or in some other case. (S, TA.) And, said of anxiety, or disquietude of mind, It prevented him, or withheld him, from uttering poetry, or verse. (K.) — — And He found him to be مُفْحَم, (S, K,) not uttering poetry, or verse. (S.) One says هَاجَاهُ فَأَفْحَمَهُ, meaning [He contended with him in satirizing] and he found him to be مُفْحَم, accord. to the K: (TA:) and هَاجَيْنَاكُمْ فَمَا أَفْحَمْنَاكُمْ (S [in which it is implied that the meaning is We contended with you in satirizing and found you not to be مُفْحَمُون]): or, accord. to IB, this means, and we caused you not to hold the tongue from answering, or replying; because المُهَاجَاةُ is between two persons: but you [may] say هَجَوْتُهُ فَأَفْحَمْتُهُ meaning [I satirized him] and I found him to be مُفْحَم. (TA.) 8 إِفْتَحَمَ [الإِفْتِحَامُ] is expl. in some copies of the K as signifying الاِغْتِبَاقُ; in some, الاِعْتِنَاقُ; and app. in the copy used by Golius, الاِعْتِيَاقُ: the first, which is that followed in the TK, is evidently, I think, the right; meaning The drinking an evening draught; such as is termed a غَبُوق. See also the next paragraph, second and last sentences.] فَحْمٌ and ↓ فَحَمٌ, (S, Msb, K,) the latter sometimes occurring, (S, Msb,) like نَهْرٌ and نَهَرٌ, (S,) [Charcoal; this is what is meant by its being said to signify] extinct coal; (M, K;) a thing well known; (S, Msb;) as also ↓ فَحِيمٌ; (S, K;) or, accord. to ISd, this may be a pl. of فَحْمٌ, [or a quasi-pl. n.,] like as عَبِيدٌ is of عَبْدٌ, and مَعِيزٌ of مَعْزٌ, &c.: (TA:) the n. un. [meaning a piece of charcoal] is ↓ فَحْمَةٌ, (S, K, TA,) but not فَحَمَةٌ. (TA.) — And فَحْمٌ signifies also The draught that is drunk in [any one of] the times denoted by the word فَحْمَةٌ [q. v.]: (K, TA:) like the غَبُوق and صَبُوح and جَاشِرِيَّة and قَيْل: but it is disapproved by Az. (TA.) — — [Accord. to the TK, it is an inf. n. of which the verb is ↓ فَحَمَ, aor. فَحَمَ, signifying He (a man) drank in the فَحْمَة of the عِشَآء: but of this I find not any confirmation.] فَحَمٌ: see the next preceding paragraph. فَحِمٌ: see فَاحِمٌ. فَحْمَةٌ n. un. of فَحْمٌ, q. v. [Hence] one says of a black woman with a red خِمَار [or muffler], كَأَنَّهَا فَحْمَةٌ فِى رَأْسِهَا نَارٌ [As though she were a piece of charcoal with fire upon its head]. (TA.) — — [And hence,] فَحْمَةُ اللَّيْلِ The first part of the night: (K:) or the blackness of the night: (Msb:) or the most intense blackness of the night: (K:) or the blackness of the first part of the night: (TA:) or the most intensely black part of the night: (S, TA:) or the part from the setting of the sun to [the time of] the sleeping of

mankind: (K:) so called because of its heat [as well as its darkness]; for the first part of the night is hotter than its last part: (TA:) it is peculiarly in the صَيْف [meaning summer]; (K, TA;) not in the winter: (TA:) and فَحْمَةُ العِشَآءِ signifies the darkness of the عشاء [i. e. of the nightfall]: (S:) or the intenseness of the blackness of the night, and its darkness; which is in its first part: or the time next after the عشاء: (TA:) the pl. is فِحَامٌ and فُحُومٌ: (K, TA:) or the latter of these may mean darkness; as though it were an inf. n. of فَحُمَ. (TA.) فَحْمَةُ السَّحَرِ means The time of the سَحَر [or last part of the night]. (K.) And فَحْمَةُ بْنُ جُمَيْرٍ is [a proper name of] The middle of the night. (K.) فَحُومٌ One who will not utter a reply, or an answer. (TA.) فَحِيمٌ: see فَحْمٌ: — — and see also فَاحِمٌ. فَحَّامٌ A seller of فَحْم [i. e. charcoal]. (TA.) فَاحِمٌ Black; (S, K, TA;) applied to hair, (S,) and to anything; (TA;) as also ↓ فَحِيمٌ; (K, TA;) applied to hair and to anything. (TA.) And Black that is beautiful or comely. (TA.) — — And one says أَسْوَدُ فَاحِمٌ meaning Black in an intense degree. (TA.) — Also A ram uttering a cry, or cries; and so ↓ فَحِمٌ. (K. [But see 1.]) — — And One who does not speak at all. (TA.) — — And, applied to water, (tropical:) Still; not flowing or running. (K, TA.) مُفْحَمٌ [pass. part. n. of 4, q. v.]: i. q. عَيِىٌّ [app. as meaning Unable to express what he would say]; (K, TA;) because his face becomes black from anger, like فَحْم [i. e. charcoal]. (TA.) One unable to utter verse, or poetry. (S, * K.) And A poet who will not [or cannot] answer, or reply to, him who contends with him in satirizing. (TA.) مُفْحِمٌ And answer, or a reply, [&c.,] that silences. (TA.) فحو 1 فَحَا بِكَلَامِهِ إِلَى كَذَا, (Msb, TA,) aor. يَفْحُو [like يَعْلُو], the verb being of the class of عَلَى, (so in the Msb accord. to the TA,) or يَفْحَى [like يَنْفَعُ], the verb being of the class of نَفَعَ, (so accord. to my copy of the Msb,) or, as in copies of the T, يَفْحِى, without teshdeed, the verb being of the class of رَمَى, (TA, [but this is app. a mistranscription for يَفْحَى, as the last radical letter is و,]) inf. n. فَحْوٌ; (Msb, TA;) or بكلامه ↓ فحّى الى كذا, thus accord. to the K, agreeably with what is said by J; (TA;) [but one of my copies of the S has إِنَّهُ لَيُفَحِّى بِكَلَامِهِ إِلَى كَذَا وَكَذَا; the other copy having ↓ لَيُفَحِّى;] He meant, or intended, by his saying, or speech, such a thing. (Msb, K, TA. [In the S, the meaning is only indicated by the context.]) — بَكَى حَتَّى فَحِىَ, like رَضِىَ, He (a child) wept until he sobbed. (TA.) 2 فَحّى القِدْرَ, inf. n. تَفْحِيَةٌ, He made the cooking-pot to have a large quantity of أَبَازِير [or seeds used in cooking, for seasoning the food: from فَحًا, q. v.]: (S, * K, TA:) or, accord. to Aboo-'Alee El-Kálee, he put, or threw, into the cookingpot, أَبَازِير, i. e. تَوَابِل. (TA.) It is said, by Z, [but with hardly any reason that I can see,] to be formed by transposition from the letters فوح thus combined. (TA.) — See also 1, in two places. 3 فَاحَيْتُهُ, inf. n. مُفَاحَاةٌ, I talked, discoursed, or held a colloquy, with him, and understood what he intended, or meant. (A, TA.) فَحًا and فِحًى, (S, K,) the former of which is the more common, (S,) The seeds that are used in cooking, for seasoning the food; (S, K;) as also ↓ فَحْوَآءٌ: or the dry thereof: (K:) pl. أَفْحَآءٌ; (S, K;) which is said by IAth to signify the [seeds called] تَوَابِل of the cooking-pot, such as pepper and cumin-seed and the like thereof. (TA.) And it is said to signify particularly The onion, or onions collectively. (TA.) Thus in a trad. of Mo'áwiyeh, in which he is related to have said to a party who came to him, كُلُوا مِنْ فَحَا أَرْضِنَا فَقَلَّ مَا أَكَلَ قَوْمٌ مِنْ فَحَا أَرْضٍ فَضَرَّهُمْ مَاؤُهَا [Eat ye of the seasoning of our land (meaning of the onions,) for rarely have people eaten of the seasoning of a land and the water thereof has harmed them]. (TA: and the like is said in the S, but not so fully.) فَحْوَةٌ i. q. شَهْدَةٌ [A portion of honey; or a honey-comb; or a portion of a honey-comb]. (K, TA. [It is added in the latter that it is as though it were formed by transposition from فَوْحَة; which I do not find in this sense in any lexicon.]) فَحْيَةٌ, like جَرْيَةٌ; (so in some copies of the K, and accord. to the TA, in which it is said to be " with fet-h; ") or فِحْيَةٌ, like جِرْيَةٌ; (so in other copies of the K; [but I think that both are evidently wrong, because deviating from a common rule of the K, and for more than one other obvious reason; and that the right reading is ↓ فِحِّيَّةٌ, like جِرِّيَّةٌ (accord. to those who hold this to be of the measure فِعِّيلَةٌ, not فِعْلِيَّةٌ); i. e., that it is originally فِحِّيوَةٌ, the و being necessarily changed into ى and incorporated into the preceding ى;] and also ↓ فَحِيَّةٌ; (K, TA;) the former on the authority of AA, and the latter on that of IAar; (TA;) Thin soup: (K, TA: [in some copies of the K, حَشْو is erroneously put for حَسْو or حَسُوّ, the readings in other copies:]) or soup in general. (K, TA.) فَحْوَى and ↓ فُحْوَآءُ, (T, S, Msb, K, &c.,) the latter sometimes used, (Msb,) but AZ is said to have disallowed the pronunciation with the lengthened alif, (TA,) and ↓ فَحَوَآءُ, (K, TA,) this last mentioned by ISd and Sgh on the authority of Fr, (TA,) The meaning of a saying, or speech; its intended sense or import; syn. مَعْنًى; (S, Msb, K;) and مَذْهَبٌ; (K;) and لَحْنٌ. (S, Msb.) One says, عَرَفْتُهُ, (S, A,) or فَهِمْتُهُ, (Msb,) فِى, (S,) or مِنْ, (A, Msb,) فَحْوَى كَلَامِهِ and كَلَامِهِ ↓ فَحْوَآءِ (S, A, Msb) i. e. [I knew it, or I understood it, in, or from, the intended sense or import of his saying, or speech; or,] in [or from] what I elicited of his meaning, or intent, in what he said. (A.) [See also عَرُوضٌ, near the middle of the paragraph.] فَحْوَآءٌ: see the next preceding paragraph, in two places: — see also فُحْوَآءٌ: see فَحْوَى. فَحًا and فَحِيَّةٌ: see فَحْيَةٌ, above. أَفْحَى i. q. أَبَحُّ [Having a hoarse, rough, harsh, or gruff, voice]. (Sgh, TA.) فخ 1 فَخَّ, aor. فَخَ3ِ, inf. n. فَخِيخٌ (S, K) and فَخٌّ; and so ↓ افتخّ, (K, TA,) inf. n. اِفْتِخَاخٌ; (TA;) said of one sleeping, He snored; or made a sound in breathing, audible by persons around him; syn. غَطَّ: (S, L, K:) or فَخٌّ in sleep is [the making a sound] less than what is termed غَطِيطٌ [inf. n. of غَطَّ]: and it signifies also a man's sleeping, and blowing in sleep. (L.) 8 إِفْتَخَ3ِ see the preceding paragraph. فَخٌّ A snare, trap, gin, or net, for catching game or any kind of wild animals or birds; syn. مِصْيَدَةٌ: (S, A, L, Msb, * K:) said to be a Pers., or foreign, word, arabicized: (TA:) [from the Pers. فَخْ:] AM says that the Arabs called it طَرْقٌ [q. v.; and see also طِبْقٌ]: (TA:) and ↓ فَخَّةٌ signifies the same: (L:) pl. of the former فِخَاخٌ (S, A, Msb, K) and فُخُوخٌ. (S, A, K.) وَثَبَ فُلَانٌ مِنْ فَخِّ إِبْلِيسَ (tropical:) [lit. Such a one leaped from the snare of Iblees] means such a one repented. (A.) فَخَّةٌ A sleep in which the sleeper snores, or makes a sound in breathing audible by persons around him: (S: [see 1:]) or a sleep in which the sleeper blows: (L:) or a sleep after coïtus: (K:) or a sleep in which the sleeper rests on the back of his head, (IAar, L, K,) and blows by reason of satiety: (IAar, L:) or a sleep in the early part of the morning or of the forenoon, between the time of the prayer of daybreak and sunrise or after sunrise: and, when tired. (A.) One says, هُوَ يَنَامُ الفَخَّةَ [He sleeps the sleep termed فَخَّة]. (A.) — See also فَخٌّ. فخت 1 فَخَتَتْ, said of a woman, She walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (Msb.) [See also 5.] — — And, said of the bird called فَاخِتَة, It [cooed, or] uttered a cry or sound. (K.) — — And فَخَتَ He lied, or uttered a falsehood. (A, TA. [See فَاخِتَةٌ.]) — فَخَتَهُ, aor. فَخَتَ, He cut it off (K, TA) with a sword. (TA.) — — فَخَتَ رَأْسَهُ He smote his head with a sword, (O, K, TA,) and cut it off. (TA.) — — فَخَتَ الإِنَآءَ, (K, TA,) inf. n. فَخْتٌ, (TA,) He uncovered the vessel. (K, TA.) — — And الفَخْتُ signifies also The cook's taking out with the hand a piece of flesh-meat from the cooking-pot: (K, TA:) مِنَ القِدْرَةِ, the reading found in copies of the K, [in the CK من الفِدْرَةِ,] is a mistake: it should be مِن القِدْرِ, as in the L [and O] &c. (TA.) 5 تفخّت He walked in the manner of the bird called فَاخِتَة: thus in the K: but in most of the lexicons تَفَخَّتَتْ: (TA:) i. e. she (a woman) walked as walks the فَاخِتَة: (A:) [or,] accord. to Lth, [in the 'Eyn,] signifying مشت مجنبحة: (TA: in the

O, مَشَتْ مجنحه; and in the margin thereof, مُجَنْبِحَةً [the right reading is مَشَتْ مُجْتَنِحَةً; thus in the JK, a lexicon founded upon the 'Eyn:] thought by him to be from the walking of the bird called فَاخِتَة: (O, * TA:) he means, she strode in her walking, and held out her arms apart from [her sides beneath] her armpits. (TA.) — — And He wondered, syn. تَعَجَّبَ, (O, K, TA,) and said, How good, or goodly, is he, or it! (O, TA.) And it is said of a man as signifying تعجّب فِى مِشْيَتِهِ [app. meaning He showed عُجْب, i. e. self-admiration, &c., in his gait: but I do not find this signification assigned to تعجّب]. (TA.) — — And He affected lying; or lied purposely; syn. تَكَذَّبَ. (A, TA.) 7 انفخت, said of a roof, It became perforated. (O, K.) فَخْتٌ The light of the moon; moonlight: (S, A, O, K:) or the light of the moon when it first appears: and hence [as some say] the derivation of فَاخِتَةٌ [as the name of a certain bird], because of its colour: (Msb: [see, however, what follows:]) you say, جَلَسْنَا فِى الفَخْتِ [as though meaning We sat in the moonlight]: (A 'Obeyd, S, O:) but Sh says, I have not heard الفِخْت except in this instance; and Aboo-Is-hák states that some one of the lexicologists says, I know not whether it be a name of the light of the moon or of its darkness: Abu-l-'Abbás says that the meaning [in the saying above mentioned] is, in the shade of the moon [i. e. in the shade of a moonlight-night; and to this the colour of the فَاخِتَة may be likened]. (TA.) — Also The [snare, or trap, &c., called] فَخّ, (K, TA,) of the sportsman: (TA:) or [a thing] nearly resembling the فَخّ. (O.) — And Holes, or perforations, of a round form, in a roof. (O, K.) فَاخِتَةٌ A certain well-known bird; (K;) of those having neck-rings [or collars]; (S, O;) a species of pigeon, marked with a neck-ring: (TA:) accord. to Ibn-El-Jawáleekee, (IB, TA,) the name is derived from الفَخْتُ, (IB, Msb, TA,) meaning " the light of the moon," (IB, TA,) or " the light of the moon when it first appears; " because of its colour: (Msb:) [hence, and from what will be found stated voce قُمْرِىٌّ, it seems to be a species of collared turtle-dove, of a dull white colour, marked with a black neck-ring:] or, as some say, the word is a part. n. from فَخَتَتْ signifying as expl. in the first sentence of this art.: (Msb:) the pl. is فَوَاخِتُ. (S, O, Msb.) أَكْذَبُ مِنْ فَاخِتَةٍ [More lying than a fákhiteh] is a prov.; because the cry of the فاختة resembles هٰذَا أَوَانُ الرُّطَبِ [This is the season of the fresh ripe dates]; and this it utters when the spadix of the palmtree has not yet come forth. (Meyd. [See also Freytag's Arab. Prov. ii. 383.]) فخذ 1 فَخَذَهُ, (S, O, L, K,) aor. فَخَذَ, (TA, and so accord. to some copies of the K, in which the verb is said to be like مَنَعَهُ,) or فَخِذَ, (so in other copies of the K,) inf. n. فَخْذٌ, (L,) He hit, or hurt, his (another's) thigh: (S, L, K:) or he broke his thigh: like as one says رَأَسَهُ and رَجَلَهُ. (O.) And فُخِذَ He was hit, or hurt, in his thigh: (M, L, K:) or his thigh was broken. (A.) 2 فَخَّذَ see 5, in two places. — — فخّذ عَشِيرَتَهُ (assumed tropical:) He called his عشيرة [or kinsfolk] فَخِذ by فَخِذ [i. e. one small body of families after another], (S, Mgh, * O, L, K, *) inf. n. تَفْخِيذٌ: (TA:) from a trad. (S, O, L.) — — And فَخَّذَهُمْ, inf. n. as above; (K;) or فَخَّذَ بَيْنَهُمْ; (L;) (assumed tropical:) He dispersed them, and abstained from aiding them; syn. فَرَّقَهُمْ وَخَذَلَهُمْ: (L, K: [but see what follows:]) and (L) فخّذهم (O, L, Msb) عَنْ فُلَانٍ, (O, L,) inf. n. as above, (O, L, Msb,) signifies خذلهم, (L, Msb, [in both written without any of the syll. signs,]) or خذّلهم عَنْهُ [which is evidently the right reading (i. e. he induced them to abstain from aiding such a one), and I believe it to be the right reading also in the explanation given immediately before from the L and K]: (O:) and فخّذ بَيْنَهُمْ he dispersed them. (O, Msb.) 3 فَاْخَذَ see the next paragraph, in two places. 5 تفخّذ المَرْأَةَ He (a man, Msb) sat between the thighs of the woman (Mgh, Msb) as he sits who performs [or is about to perform] the act of coïtus; as also ↓ فاخذها, [inf. n. مُفَاخَذَةٌ;] and ↓ فخّذها, inf. n. تَفْخِيذٌ: (Msb:) or he sat above the thighs of the woman: (Mgh:) ↓ التَّفْخِيذُ signifies the same as ↓ المُفَاخَذَةُ [app. agreeably with the former or the latter of the explanations above]. (S, O, L.) — And تفخّذ He retired, or held back, (O, K,) عَنِ الأَمْرِ from the affair. (O.) 10 استفخذ i. q. إِسْتَخْذَى, (Fr, O, K, TA,) i. e. He was, or became, lowly, humble, or submissive; and so إِسْتَخْذَأَ. (TA in arts. خذى and خذأ.) فَخِذٌ and فَخْذٌ (S, O, L, Msb, K) and فِخْذٌ (S, O, L, K) and فِخِذٌ, (L, TA,) as Ez-Zarkashee says in his Expos. of El-Bukháree, (TA,) for in the case of every faucial medial radical of a word of the measure فَعِل, whether a noun like فَخِذٌ or a verb like شَهِدَ, there are four dial. vars., namely, فَعِل and فَعْل and فِعْل and فِعِل; (Seer, O, TA;) thus it is said in the Tes-heel of Ibn-Málik; and MF says that the first three forms are common to every word of the measure of كَتِف though without a faucial letter; (TA;) The thigh; i. e. the limb (وصل [i. e. وُصْل, but in the O written وَصْل,]) between the سَاق and the وَرِك; (Mgh, * O, L, K; *) so says Lth; (O;) and in this sense, the first of the forms above mentioned is the most chaste: (MF:) it is of the fem. gender: (Mgh, O, L, Msb, K:) pl. أَفْخَاذٌ, (Sb, L, Msb, K,) the only pl. form. (Sb, L.) — — Also (tropical:) A small sub-tribe, or portion of the tribe, consisting of the nearest of the kinsfolk of a man; (Kh, A, * O, L, K; *) less than a بَطْن; the first [i. e. largest] body being the شَعْب, then the قَبِيلَة, then the فَصِيلَة, then the عِمَارَة, then the بَطْن, and then the فَخْذ: (S, O, L:) or it is below the قَبِيلَة but above the بَطْن; and is pronounced with the خ quiescent: (IDrd, O:) or below the فَصِيلَة but above the بَطْن: (Msb:) or below the بَطْن and above the فَصِيلَة: (Mgh, Msb:) this last, accord. to IB and Aboo-Usámeh, is the true order; (TA voce شعب, q. v.;) and AM says that the فَصِيلَة is nearer than the فخذ: (L:) in this sense, the second of the forms above mentioned is the most chaste: (MF:) and in this sense it is of the masc. gender; (A, Mgh, O, Msb;) because meaning نَفَرٌ; (Msb;) wherefore you say, هٰذَا فَخْذِى: (A:) pl. as above. (A, O, L, K.) — — حُلِبَتِ النَّاقَةُ فِى فَخِذِهَا is a phrase mentioned by Fr, meaning (assumed tropical:) [The she-camel was milked] in her half-month [app. at the period commencing half a month after her parturition]. (O.) فَخْذَآءُ A woman that holds a man firmly between her thighs, (Msb, K, TA,) by reason of her strength. (TA.) مَفْخُوذٌ A man hit, or hurt, in his thigh: (M, L:) or whose thigh is broken. (A.) فخر 1 فَخَرَ, (S, O, Msb, K,) aor. فَخَرَ, (O, Msb, K,) inf. n. فَخْرٌ (S, O, Msb, K) and فَخَرٌ (S, O, K) and فَخَارٌ, (K,) or this is a simple subst., (Msb,) or it is a mistake for فِخَارٌ, accord. to some, and this may be an inf. n. either of فَخَرَ, for there are many instances of the same kind, or of فَاخَرَ, (MF,) or فَخَارٌ, with fet-h, is post-classical, and therefore not allowable, (Th, O,) and فَخَارَةٌ and فِخِّيرَى and فِخِّيرَآءُ; (K;) and ↓ افتخر; (S, O, Msb, K;) and ↓ تفاخر; (L in art. فتح;) [He gloried, or boasted; i. e.] he gloried in, boasted of, boasted himself in, or praised or commended himself for, certain properties, or particular qualities: (K:) he enumerated, or recounted, the particulars of his ancestral nobility or eminence, or his own glorious or honourable deeds or qualities: (S, TA:) or he arrogated to himself greatness and nobility: (TA:) or he contended for superiority by reason of honours arising from memorable deeds or qualities, and from parentage or relationship, and other things relating to himself or to his ancestors: (Msb:) or he contended for superiority by reason of things extrinsic to himself, such as wealth, and rank or station. (TA.) You say فَخَرْتُ بِهِ [I gloried in it, or by reason of it; &c.]. (Msb.) And ↓ تفاخر بِمَا عِنْدَهُ He gloried in, boasted of, or boasted himself in, what he possessed. (L in art. فتح.) And فَخَرَ بَعْضُهُمْ عَلَى بَعْضٍ One party of them boasted against another [بِكَذَا in such a thing or quality &c.]. (K.) — — Also فَخَرَ, inf. n. فَخْرٌ, He magnified himself by boasting. (TA.) — — فَاخَرَهُ فَفَخَرَهُ, (S, O, K,) aor. فَخُرَ, (O, K, [in two copies of

the S written فَخَرَ, contrary to analogy in a verb signifying surpassing in a contest, accord. to most of the grammarians,]) inf. n. فَخْرٌ: (S:) see 3. فَخَرَ فُلَانٌ اليَوْمَ عَلَى فُلَانٍ فِى الشَّرَفِ وَالجَلَدِ وَالْمَنْطِقِ — — Such a one excelled to-day such a one in nobleness and hardiness and speech. (ISk, TA.) — — فَخِرَ, aor. فَخَرَ, (O, K,) inf. n. فَخَرٌ, (TA,) He disdained, or scorned. (IAar, O, K, TA.) — — 2 فَخَّرَ see 4. 3 فَاخَرَهُ فَفَخَرَهُ ↓ فَأَخْرَ see 4. فَخَرَهُ عَلَيْهِ, (ISk, S, O, Msb, K,) inf. n. of the former مُفَاخَرَةٌ (Msb, K) and فِخَارٌ, (K,) [and aor. of the latter فَخُرَ, or, accord. to some, فَخَرَ, (see 3 in art. خصم,)] He vied, or competed, with him, or contended with him for superiority, in فَخْر [i. e. glorying, or boasting, &c., or in glory, or excellence, i. e. he emulated, or rivalled, him therein, and he surpassed him, or overcame him, therein; and, simply, he vied with him, and surpassed him]: (Msb, * K:) or he contended with him for superiority in generousness or nobleness of father and mother: (ISk, S:) and he surpassed him, or overcame him, therein. (ISk, S, Msb, K.) 4 افغرهُ عَلَيْهِ; (ISk, S, O, K;) and ↓ فخّرهُ عليه, inf. n. تَفْخِيرٌ; (ISk, S, O;) or ↓ فَخَرَهُ عليه, aor. فَخَرَ, (AZ, O, * K,) inf. n. فَخْرٌ; (AZ, O, TA;) He judged him, or made him, to excel, or to have excelled, him in فَخْر [or glorying, or boasting, or glory, or excellence]. (ISk, S, O, K.) — — أَفْخَرَتْ She (a woman) brought forth none but such as was فَاخِر [or goodly, &c.]. (Lth, O.) 5 تفخّر (S, TA) and ↓ تفاخر (TA) He magnified himself; he was, or became, proud, haughty, or disdainful; syn. of the inf. n. of the former تَعَظُّمٌ, and تَكَبُّرٌ; (S, TA;) and that of the latter تَعَاظُمٌ. (TA.) 6 تفاخروا [They vied, or competed, or contended for superiority, one with another, in فَخْر, i. e., glorying, or boasting, or in glory, or excel-lence, i. e. they emulated, or rivalled, one another therein; and, simply, they vied, one with another;] they boasted together, one party against another. (S, * K.) تفاخروا فِيمَا بَيْنَهُمْ They boasted among themselves of their several causes of boasting. (Msb.) — — See also 1, in two places; and 5. 8 إِفْتَخَرَ see 1, first sentence. — — [Hence,] افتخرت زَوَاخِرُهُ (tropical:) [Its herbs] became tall. (A, TA.) 10 استفخرهُ He bought it فَاخِرًا [i. e. of a good, a goodly, or an excellent, quality], namely, a garment, or piece of cloth, (Lth, O,) or a thing. (K.) And in like manner the verb is used in relation to the giving [and app. the taking] in marriage. (O.) فَخْرٌ [Glory: excellence: originally an inf. n.: as also فُخْرَةٌ.] You say إِنَّهُ لَذُو فُخْرَةٍ ↓ عَلَيْهِمْ, i. e. فَخْرٍ [Verily he possesses glory, or excellence, above them: or perhaps the meaning of this phrase may be verily he has a disposition to boast himself against them]: and هٰذَا ↓ مَا لَكَ فُخْرَةٌ, i. e. فَخْرُهُ [Thou hast not the glory, or excellence, of this]. (Lh, TA.) فُخْرٌ and فُخُرٌ Thickness of an udder, with contractedness of the orifices of the teats, and with paucity of milk. (TA.) فُخْرَةٌ: see فَخْرٌ, in two places. فِخْرَةٌ [A manner of glorying, or boasting]. You say فَخَرَ فِخْرَةً حَسَنَةً [He gloried, or boasted, in a good manner]. (Lh, TA.) فَخَارٌ [said in the Msb to be a simple subst.: see 1]. فَخُورٌ: see فَاخِرٌ. — — Also A she-camel great in the udder, contracted in the orifices of the teats: (As, S, O:) or great in the udder, having little milk; (K, TA;) and likewise applied to a ewe or she-goat: or that yields thee what she has of milk, and has nothing remaining thereof. (TA.) — — And A thick udder, contracted in the orifices of the teats, and having little milk: (K, TA:) erroneously repeated in the K among words ending with ز. (TA.) — — And A palm-tree great in the trunk, thick in the branches. (S, O, K.) — — Also, and ↓ فَيْخَرٌ, (O, K,) which is likewise with ز, (TA,) both applied to a horse, (O, K,) and the latter to a man also, (O,) Great in the yard, (O, K,) and long therein: (K:) and the latter, applied to a penis, great; mentioned by IDrd as with ز: (TA:) and the pl. is فَيَاخِرُ. (K, TA.) فَخِيرٌ One who vies, or competes, or contends, with another in glorying, or boasting, &c., (O, K,) or for superiority in generousness or nobleness of father and mother; (S;) i. q. مُفَاخِرٌ; (K;) like خَصِيمٌ (S, TA) in the sense of مُخَاصِمٌ. (TA.) You say جَآءَ فُلَانٌ فَخِيرًا ثُمَّ رَجَعَ أَخِيرًا [Such a one came contending with others in glorying, or boasting, &c.: then returned last, or meanest]. (A.) — — Also Overcome in فَخْر [i. e. glorying, or boasting, &c.]. (K.) فَخَّارٌ Baked pottery; baked vessels of clay: (Msb, voce خَزَفٌ:) or baked clay: before it is baked, it is called خَزَفٌ and صَلْصَالٌ: (Msb in the present art.:) or i. q. خَزَفٌ: (S, O, K:) or a kind of خَزَف of which earthen vessels, or jars, mugs, &c., are made: (TA:) or earthen vessels; vessels made of potters' clay: pl. of [or rather a coll. gen. n. of which the n. un. is] فَخَّارَةٌ. (K.) فِخِّيرٌ: see the paragraph here following. فِخِّيرَةٌ: see the paragraph here following. فِخِّيرَآءُ: see the paragraph here following. فَاخِرٌ an epithet from فَخَرَ in the first of the senses expl. above; as also ↓ فَخُورٌ: (K:) [the former signifies Glorying; boasting; &c.: and the latter, the same as] ↓ فَخِّيرٌ one who glories, or boasts, much; (S, O, TA;) as also ↓ فِخِّيرَآءُ: (O, TA:) and ↓ فِخِّيرَةٌ one who glories, or boasts, very much. (O, * TA.) — — A thing, (S, O, Msb,) or anything, (K,) [superb, grand; as though glorying, or boasting;] good; goodly; excellent; of excellent quality. (S, O, Msb, K.) — — Also (assumed tropical:) Dates not yet ripe (بُسْرٌ) that grow large, and have no stones: (S, O, K:) as though they boasted against others. (TA.) فَيْخَرٌ: see فَخُورٌ, last sentence. فَاخُورٌ A species of sweet-smelling plants; (S, TA;) i. q. رَيْحَانُ الشُّيُوخ; (K, TA;) thus called by the people of El-Basrah; accord. to AHn, the مَرْو [or marum] having broad leaves; and said to be that of which there have come forth, in its midst, جَمَامِيح [pl. of جُمَّاحٌ, q. v.], like foxes' tails, with a red, sweet-smelling blossom in the middle thereof: the physicians assert that it cuts short the [sleep termed] سُبَات. (TA.) — — [A meaning assigned by Golius to this word belongs to فُنَاخِرَةٌ.] مَفْخَرَةٌ and مَفْخُرَةٌ A thing in which one glories, or boasts himself; (K;) a cause of glorying or boasting; a generous quality or action, or a generous quality that is inherited by generation from generation; syn. مَأْثُرَةٌ: (S, O:) pl. مَفَاخِرُ. (Msb.) 1 فخم فَخُمَ, aor. فَخُمَ, (S, M, K, &c.,) inf. n. فَخَامَةٌ, (S, &c.,) He (a man, S) was, or became, large, big, bulky, or thick. (S, M, K, &c.) — — And He was, or became, great in respect of estimation, rank, or quality. (So accord. to an explanation of the inf. n. in the KL [agreeably with an explanation of the epithet فَخْمٌ].) See also مُفَخَّمٌ, below. — — And one says also فَخُمَ الأَمْرُ [meaning Great in estimation is the thing or affair or event or case!]. (K in art. بخ, in which see بَخْ.) 2 تَفْخِيمٌ is syn. with تَعْظِيمٌ [as signifying The magnifying a man, honouring him, or treating him with respect or reverence or veneration]: (S, K, TA:) one says, أَتَيْنَا فُلَانًا فَفَخَّمْنَاهُ meaning [We came to such a one] and we magnified him, or honoured him, and paid him high respect: and ↓ تفخّمهُ signifies [the same as فخّمهُ, i. e.] He magnified him, or honoured him, &c.; syn. أَجَلَّهُ, and عَظَّمَهُ. (TA.) — — تَفْخِيمُ الحَرْفِ is the contr. of إِمَالَتُهُ [i. e. it signifies The pronouncing of the word with the broad sound of the lengthened fet-h (approaching to the sound of " a " in our word " ball ")]: (S:) [and also with a full sound of the letter ل:] or التَّفْخِيمِ is the abstaining from الإِمَالَة; (K, and Kull p. 127;) and the contr. of التَّرْقِيقُ; i. e. i. q. التَّغْلِيظُ; and signifies the inclining of ا towards the place of utterance of و, as in the word الصَّلٰوةُ; and the uttering of ل from the lower part of the tongue [i. e. with the tongue turned up], as in the word اَللّٰه [i. e. in the word اللّٰه not immediately preceded by a kesreh]: (Kull ubi suprà:) it is [predominantly] peculiar to the people of El-Hijáz, like as الامالة is to the tribe of Temeem. (TA.) — See also what next follows. 5 تفخّم [تَفَخَّمَ] signifies He magnified, or aggrandized, himself; as is shown by a verse cited in the first paragraph of art. فيل; in which verse it is said in the M that ↓ فَخَّمُوا means تَفَخَّمُوا. — And it is also trans., like 2:] see 2,

first sentence. فَخْمٌ [seems to signify primarily Large, big, bulky, or thick. And hence,] A man having much flesh in the balls, or elevated parts, of the cheeks. (TA.) — — [And predominantly,] Great in estimation, rank, or quality; (S, K, TA;) applied to a man: (S, TA:) pl. فِخَامٌ: the fem. is فَخْمَةٌ. (TA.) And it is likewise applied to حَسَب [or grounds of pretension to respect or honour]. (TA.) — — And to speech, or diction, (مَنْطِق,) meaning Strong; sound, or correct; or chaste, clear, or eloquent, and comprehensive; syn. جَزْلٌ. (S, K.) فَخْمَةٌ fem. of فَخْمٌ [q. v.]. (TA.) — — And A great army or military force. (TA.) فُخَمِيَّةٌ, like جُهَنِيَّةٌ, (so in the JK, K, and TA, [in the CK and my MS. copy of the K فُخَيْمَة, like جُهَيْنَة,]) Self-magnification, pride, or haughtiness, and assumption of superiority. (JK, K, TA.) فَيْخَمَانٌ A person of authority, (TA,) one held in honour, from whose judgment events are made to proceed, and without whom no affair is decided. (K, TA. [In the explanation of this word in the CK, يَصْدُرُ is a mistranscription for يُصْدَرُ.]) أَفْخَمُ i. q. أَعْظَمُ [as meaning Most, or very, great in estimation, rank, or quality; applied to a man]. (TA.) مُفَخَّمٌ, occurring in a trad., as an epithet applied to the Prophet, means Magnified, honoured, or regarded with respect or reverence or veneration, in the minds and the eyes [of others: and so it means when applied in a general manner]: not largeness in his bodily make: or, as some say, it means [characterized by] ↓ فَخَامَة in his face, [i. e.] its nobleness, and fulness, with beauty, or comeliness, and a quality inspiring reverence or veneration. (TA.) فد 1 فَدَّ, aor. ـِ3, فَدِ, inf. n. فَدِيدٌ (As, T, S, M, L, K) and فَدٌّ, (M, L,) He (a man, As, S) uttered his voice, called out, cried out, or vociferated: (As, S, M, A, L, K:) or did so vehemently: (T, M, L, K:) or raised his voice; (TA;) and so ↓ فَدْفَدَ, said of a man, and of a camel: (L:) or they (a number of sheep or goats) made a sound by running: or made a sound by running with their pastors and those driving them with singing: (K:) or he, or it, made a sound like that termed حَفِيفٌ; (Lth, T, M, K;) as also ↓ فَدْفَدَ, inf. n. فَدْفَدَةٌ: (M, L, K: *) and he (a man) ran, making a sound by his running. (L.) — — فَدَّ, aor. ـِ3, فَدِ, inf. n. فَدِيدٌ, It (a bird) moved, or flapped, (حَثَّ,) its wings, expanding and contracting them. (M.) — — He ran, (K, TA,) fleeing. (TA.) [See also R. Q. 1.] — — فَدَّتِ الإِبِلُ The camels crushed the ground with their feet, by the vehemence of their tread. (M, L.) And فَدَّ, aor. ـِ3, فَدِ, inf. n. فَدٌّ and فَدِيدٌ; (L;) and ↓ فَدْفَدَ; (M, L;) He (a man) trod vehemently upon the ground, by reason of exultation, and briskness, liveliness, or sprightliness. (M, L.) [See also 2.] — هُوَ يَفُدُّنِى وَيَعُدُّنِى means He threatens me. (K, TA.) 2 فدّد, inf. n. تَفْدِيدٌ, He cried out, or vociferated, or did so vehemently, in buying or selling. (IAar, T, L, K.) — — And He (a man) walked upon the ground proudly and exultingly. (IAar, T, L, K. *) R. Q. 1 فَدْفَدَ, inf. n. فَدْفَدَةٌ: see 1, in three places. — — Also He (a man, TA) ran, fleeing from an enemy or a beast of prey. (T, L, K.) [See also 1, latter half.] فُدَادٌ: see فَدَّادٌ, last sentence. فَدِيدٌ an inf. n. of 1 [q. v.]. — Also Abundance of camels. (M, L.) — — And إِبِلٌ فَدِيدٌ Many camels. (M, L.) فُدَادَةٌ and فَدَادَةٌ: see the next paragraph, last two sentences, in three places. فَدَّادٌ Having a strong, or loud, voice, (S, M, A, L, K,) and rude, coarse, or uncivil, in speech; (L, K;) as also ↓ فُدْفُدٌ and ↓ فُدَفِدٌ. (Lh, M, L, K.) — — Having a vehement tread. (M, L, K.) Hence, in a trad., قَدْ كُنْتَ تَمْشِى فَوْقِى فَدَّادًا i. e. [Thou usedst to walk upon me] treading vehemently, as said by the earth, (M, L,) to a dead man buried in it. (L.) — — Proud, (K, TA,) and exulting. (TA.) — — And Possessing camels in number from two hundred (in some copies of the K [and in a copy of the T] from hundreds, TA) to a thousand, (AO, T, Nh, L, K,) and therewithal rude, coarse, or uncivil, and proud. (AO, T.) — — Pl. فَدَّادُونَ. (L, K, &c.) — — The pl. occurs in a trad., in the saying, إِنَّ الجَفَاءَ وَالقَسْوَةَ فِى الفَدَّادِينَ, (T, S, L,) meaning [Verily rudeness, or coarseness, and hardness, are in] the men whose voices are high, or loud, in their corn-fields and among their cattle: (El-Ahmar, As, T, S, L, K:) or (in the K " and ") the tenders of camels, and pastors, and tenders of oxen and of asses: (Th, T, K:) or (in the K " and ") the tillers of the ground; (M, A, Mgh, K, TA;) because they vociferate in their corn-fields: (A, Mgh:) or (in the K " and ") the people of the deserts; (M, K, TA;) the men who dwell in the فَدَافِد [pl. of فَدْفَدٌ, q. v.]; (MF;) because of the roughness of their voices, and their rudeness, or coarseness: (M:) or (in the K " and ") the possessors of many camels. (M, K, TA.) [See also art. فدن.] — — ↓ الفَدَّادَةُ signifies The frog: (A, K:) so called because of its croaking. (A.) — — Also, ↓ فَدَّادَةٌ, (IAar, Th, M, L, K,) and ↓ فُدَادَةٌ, (IAar, L,) or ↓ فَدَادَةٌ, (M, K,) A cowardly man. (IAar, Th, M, L, K.) — — Also, ↓ فَدَّادَةٌ, (L,) or ↓ فُدَادَةٌ, (M, K,) A certain bird: (M, L, K:) n. un. of فَدَّادٌ, (L,) or ↓ فُدَادٌ. (M.) فَدَّادَةٌ: see the last three sentences of the next preceding paragraph. فَدْفَدٌ A desert, or waterless desert, (T, M, L, K,) wherein is nothing: (T, M, L:) or an even tract of land: (S, L, K:) or a spacious and pebbly tract of land: (A:) or a rugged and pebbly tract of land: or a hard place: (M, L:) or a hard and rugged place: (K:) or an elevated place (As, T, L, K) in which is hardness: (As, T, L:) pl. فَدَافِدُ. (L.) فُدفدٌ: see فَدَّادٌ, first sentence. فُدَفِدٌ: see فَدَّادٌ, first sentence. — Also Thick milk: (IAar, T:) or i. q. هُدَبِدٌ, (K,) which signifies very thick milk: (S and L and K in explanation of the latter:) or both signify sour and thick milk. (T and L in explanation of the latter.) فدح 1 فَدَحَهُ, (S, A, K,) aor. فَدَحَ, (K,) inf. n. فَدْحٌ, (TA,) It (a debt, S, A, K, and an affair, and a load, TA) burdened him, burdened him heavily, oppressed him, or overburdened him: (S, A, K:) ↓ افدحهُ [in this sense], said of debt, has not been heard from any one in the correctness of whose Arabic speech confidence is placed. (S.) 4 أَفْدَحَ see the preceding paragraph: — — and that here following. 10 استفدحهُ He deemed it (i. e. an affair [&c.]) burdensome, heavily burdening, oppressive, or overburdening: (A, TA:) or he found it to be so; as also ↓ افدحهُ. (K.) افدحهُ A debt, (A,) or an affair, (S, K,) [or a load, (see 1,)] burdening, burdening heavily, oppressing, or overburdening. (S, A, K.) فَادِحَةٌ A misfortune, an affliction, or a calamity: [pl. فَوَادِحُ:] فَوَادِحُ الدَّهْرِ signifies the afflictions, or calamities, of fortune. (K, * TA.) مُفْدَحٌ: see the following paragraph. مَفْدُوحٌ A man burdened, heavily burdened, oppressed, or overburdened, by debt, or by an affair, or by a load: (S, * L, TA:) ↓ مُفْدَحٌ in this sense is not allowable. (L.) فدخ 1 فَدَخَ رَأْسَهُ, aor. فَدَخَ, (K, TA,) inf. n. فَدْخٌ, (TA,) He broke his head with a stone: (K, TA:) and فَدَخْتُ الشَّىْءَ I broke the thing: (TA:) [but] the verb is not used except in relation to a thing in which is moisture. (K, TA.) فدر 1 فَدَرَ, (Lth, IAar, T, S, M, O, K,) aor. فَدُرَ, (M,) or فَدِرَ, (O, K,) inf. n. فُدُورٌ (Lth, T, S, M, O, K) and فَدْرٌ; (K;) and ↓ فدّر, (IAar, T, O, K,) inf. n. تَفْدِيرٌ; (O;) and ↓ افدر; (IAar, T, O, K;) said of a stallion, (IAar, T, S, &c.,) primarily of a stallion-camel, (IAar, T,) He desisted from covering; (IAar, T, S, O;) or he desisted from covering, being wearied by much indulging therein: (S, O:) or he flagged, or became remiss, or languid, in covering, (Lth, T, M, K,) and desisted therefrom: (M, K:) the و in فَدَرَ, thus used, may be a substitute for the ت in فَتَرَ: (O:) accord. to IAth, it signifies he lacked power, or ability, to cover. (TA.) — — فَدَرَ, inf. n. فُدُورٌ, said of a mountain-goat, He became such as protected himself in the mountain from the hunter: or he became large, or big, and advanced in age, or full-grown; thus says IKtt. (TA.) — — And فَدَرَ said of cooked flesh-meant, (K, TA,) inf. n. فُدُورٌ, (TA,) It became cold. (K, TA.) — فَدِرَ, aor. فَدَرَ, inf. n. فَدَرٌ, He was, or became, foolish, stupid, or unsound in intellect or understanding. (TA.) 2 فَدَّرَ see 1, first sentence. — هٰذِهِ حِجَارَةٌ تُفَدَّرُ means These are

stones that break into small and large pieces. (O, K.) 4 أَفْدَرَ see 1, first sentence. 5 تفدّر, said of a stone, It, being struck, broke in pieces. (TA.) فَدَرٌ: see فَادِرٌ, in two places. فَدِرٌ Foolish, stupid, or unsound in intellect or understanding. (S, M, O, K.) — — And Wood that quickly [or easily] breaks. (O, K.) فِدْرَةٌ A piece of flesh-meat: (M, K:) or a compact piece thereof: (As, T, S, O:) or a piece of cold, cooked, flesh-meat: (T: [mentioned in the TA as from the M:]) and a piece of anything: (TA:) pl. فِدَرٌ. (T, TA.) — — A lump of dates [compacted together]: (M:) or a large lump of dates compacted together; as also فِنْدِيرٌ and فِنْدِيرَةٌ, (TA in art. فندر.) — — A piece of a mountain: (T, K:) or an overtopping, or an overhanging, or a projecting, piece of a mountain. (M.) See also فَادِرَةٌ. — — And A portion of the night. (M, K.) فُدَرَةٌ A man who goes away by himself; (Ibn- 'Abbád, O, K;) like فُرَدَةٌ; formed by transposition. (Ibn-'Abbád, O.) [See also فَادِرٌ, last signification.] فُدُرٌّ Silver. (O, K.) — And also, (K,) or غُلَامٌ فُدُرٌّ, (O,) A boy, or youth, that has nearly attained to puberty: or fat, or plump. (O, K.) فَدُورٌ: see the next paragraph. فَادِرٌ, applied to a stallion, [primarily to a stallion-camel, (see 1, first sentence,)] Desisting from covering; or desisting from covering, being wearied by much indulging therein: (S, O:) or flagging, or becoming remiss, or languid, in covering, and desisting therefrom: (M, K:) [or lacking power, or ability, to cover: (see 1:)] pl. فَوَادِرُ, (S, O,) or فُدْرٌ. (M, K.) — — Also, and ↓ فَدُورٌ, (S, M, O, K,) and ↓ فَدَرٌ, (M, K,) applied to a mountaingoat, Advanced in age, or full-grown: (S, M, O, K:) or youthful, and complete in make: (M, K:) or large, or big: (S, O:) or that protects himself in the mountain from the hunter: (M, K:) فَادِرٌ applied to a mountain-goat as meaning advanced in age is like قَارِحٌ applied to a horse, and بَازِلٌ to a camel, and صَالِغٌ to an animal of the bovine kind and to a sheep or goat: (As, T:) accord. to IAth, it is from فَدَرَ said of a stallion as meaning " he lacked power, or ability, to cover: " (TA: [and the like is said in the O:]) the pl. (of فَادِرٌ, M) is فُدُرٌ, (M, and so in some copies of the K,) or فُدْرٌ, (so in other copies of the K,) or both, (S, O, [see an ex. of the latter plural in a verse cited voce تَدَثَّرَ,]) and فَوَادِرُ and (of ↓ فَدَرٌ, M) فُدُورٌ, and (quasi-pl. n., M) ↓ مَفْدَرَةٌ, (M, K,) like مَشْيَخَةٌ. (M.) — And فَادِرٌ, (O, K,) [thus] without ة, (O,) signifies also A she-camel that goes away alone, apart from the others; (O, K, TA;) like فَارِدٌ. (TA.) [See also فُدَرَةٌ.] فَادِرَةٌ (assumed tropical:) A great, (T, O, K,) hard and solid, (M, K,) mass of rock, (T, M, O, K,) which one sees (T, O) upon the head of a mountain; (T, M, O, K;) likened to the mountain-goat; (M, O;) as also ↓ فِدْرَةٌ. (TA.) [See also what next follows.] فِنْدِيرٌ (S, K) and فِنْدِيرَةٌ (S, M, K) A great mass of rock that projects, or juts out, (تَنْدُرُ,) from the head of a mountain: (S:) what is thus called is short of (دُونَ) what is termed فِدْرَة [in relation to a mountain]; (M, K;) by which may be meat دون in respect of place and projection, not in respect of size. (TA.) [See also فِدْرَةٌ and فَادِرَةٌ: and see more in art. فندر.] طَعَامٌ مُفْدِرٌ, like مُحْسِنٌ [in measure, app. in some one or more of the copies of the K like مُحْصَنٌ, for, as is mentioned in the TA, El-Bedr El-Karáfee says that it is anomalous, like مُسْهَبٌ from أَسْهَبَ, and مُحْصَنٌ from أَحْصَنَ], Food that stops from copulation; (K;) as also ↓ مَفْدَرَةٌ. (Lh, K.) مَفْدَرَةٌ: see what next precedes: — and see فَادِرٌ. — Also A place of the mountain-goats termed فُدُر. pl. of فَادِرٌ: (S, O:) [or] مَكَانٌ مَفْدَرَةٌ signifies a place in which are many of those mountain-goats. (M, K.) فدع 1 فَدِعَ, with kesr, [aor. فَدَعَ, inf. n. فَدَعٌ,] He was, or became, such as is termed أَفْدَعُ [q. v.]. (O.) And فَدِعَتْ قَدَمُهُ, (O, K, TA, in the CK [erroneously] فَدَعَتْ,) [aor. and inf. n. as above,] occurring in a trad., His foot had the affection termed فَدَعٌ [meaning as expl. below; and in like manner the verb may be used in relation to the hand]. (O, K, TA.) — See also فَدْعٌ. 2 فدّعهُ, (O, TA, from a trad.,) inf. n. تَفْدِيعٌ, (O, K,) He caused him (a man, O, TA) to be, or become, such as is termed أَفْدَعُ. (O, K, * TA.) فَدْعٌ [app. an inf. n. of which the verb is ↓ فَدَعَ] A breaking, or crushing, syn. شَدْخٌ [q. v.]: and a slight splitting or cleaving or slitting. (TA.) فَدَعٌ [mentioned above as an inf. n.] Deflection, and distortion: this is [said to be] the primary signification. (TA.) [Generally] A distortion of the wrist or of the ankle-joint, (S, Mgh, O, Msb, K,) so that the hand or the foot becomes turned towards the inner side: (S, O, Msb, K:) or the walking upon the back [i. e. the upper surface] of the foot [from an explanation of أَفْدَعُ by IAar, mentioned in the Mgh and O and Msb and TA; but it seems rather to mean a distortion of the foot that occasions the so walking]: (K: [see also رَوَحٌ:]) or height of the hollow part of the sale of the foot, such that if the person trod upon a sparrow it would not hurt it [from an explanation of أَفْدَعُ by As, mentioned in the O]: (K, TA:) or a distortion (عِوَجٌ, K, TA, [in the O عَرَجٌ,] and مَيْلٌ, TA) in the joints, as though they were dislocated, (Lth, O, K,) mostly in the wrists and ankle-joints, (Lth, * O, * K, * TA,) by nature (Lth, O, K, TA) or by disease, as though the person were unable to extend them: (Lth, O, TA:) or a deflection between the foot and the shank-bone, (O, K, TA,) and the like in the arm, being a state of dislocation of the joints: (TA:) or it is a colliding of the [inner] ankle-bones, and a wide separation of the feet, (Mgh, TA,) to the right and left. (TA. [See, again, رَوَحٌ.]) In the camel, (K,) or in the fore legs of the camel, (ISh, O, TA,) it is The state in which one sees the animal to tread upon the part between the phalanges of his foot, so that the fore part of his foot becomes raised; (ISh, O, K, TA;) and it is nought but a rigidity in the pastern [that occasions this]. (ISh, O, TA.) فَدَعَةٌ The place of what is termed فَدَعٌ, (S, O, Msb,) in the wrist or ankle-joint. (S, Msb.) أَفْدَعُ Having a deflection; and distorted. (TA [in which it is implied that this is the primary signification].) [Generally] Having the affection termed فَدَعٌ [q.v.]; applied to a man; (S, Mgh, O, Msb, K;) and to a he-camel: (O, K:) fem. فَدْعَآءُ; (O, Msb, K;) applied to a woman; (Msb;) and to a she-camel; (O, K;) and to a female slave as meaning whose hand is distorted in consequence of work. (IDrd, O.) And the masc. is applied to a male ostrich, as meaning Having a distortion of the extremities of the fore parts of his feet; in like manner as when it is applied to a he-camel. (Lth, * O, TA.) And hence, الأَفْدَعُ, as an epithet in which the quality of a subst. predominates, signifies The male ostrich. (TA.) And أفدع is applied by Ru-beh to fish (سَمَك) as meaning Bending, crooked, or curving. (O.) And الفَدْعَآءُ is a name of (assumed tropical:) The well-known asterism called الذِرَاعُ [q. v., the Seventh Mansion of the Moon; also called فَدْعَآءُ النَّثْرَةِ, because النثرة is the Eighth Mansion]: a poet says, يَوْمٌ مِنَ النَّثْرَةِ أَوْ فَدْعَائِهَا يُخْرِجُ نَفْسَ العَنْزِ مِنَ وَجْعَائِهَا [A day of the auroral setting of النثرة or of its فدعاء that causes the soul of the she-goat to pass forth from her anus]; meaning, by reason of the intenseness of the cold. (TA.) — — The dim. of أَفْدَعُ is ↓ أُفَيْدِعُ. (TA.) أُفَيْدِعُ: see what next precedes. فدغ 1 فَدَغَهُ, aor. فَدَغَ, inf. n. فَدْغٌ, He broke it, (S, O, Msb, K,) or crushed it; (S, O, K;) or (K) it is said when the object is a hollow thing, (S, O, Msb, K, TA,) or a moist, or soft, thing, (TA,) a person's head, (S, O, TA,) and a grape, and the like: (O, TA:) and he bruised, brayed, or pounded, it coarsely: and he clave, split, or rent, it slightly. (TA.) — — And فَدَغَ الطَّعَامَ He put much clarified butter into the food. (O, * K, * TA.) — — And one says also, فَدَغَ الكَمْأَةَ فِى السَّمْنِ [app. meaning He preserved the truffles in clarified butter]. (O.) 7 انفدغ It (anything dry, or rigid,) became soft, or supple. (O, K. *) فَدَغٌ Distortion in the foot: (Ibn-'Abbád, O, K:) like فَدَعٌ, which is more common. (O.) [See فَدَعٌ.] مِفْدَغٌ An instrument for breaking, or crushing. (K, TA.) And applied to a man; like مِدَقٌّ [q. v.]. (TA.) فدم 1 فَدَمْتُ عَلَى فِيهِ بِالفِدَامِ, [aor. فَدِمَ,] inf.

n. فَدْمٌ, I covered his, or its, mouth with the فِدَام [q. v.]: (S:) or فَدَمَ فَاهُ, and عَلَى فِيهِ, aor. فَدِمَ, and ↓ فدّم, (M, K, TA,) inf. n. تَفْدِيمٌ; (TA;) he put the فِدَام upon his, or its, mouth: (M, K:) [app. used in relation to a man and also to an إِبْرِيق or other vessel: but the latter verb, and as trans. without a particle, seems to be more commonly used in relation to both:] one says of Persians or other foreigners, and of Magians, on the occasion of their giving to drink, أَفْوَاهَهُمْ ↓ فَدَّمُوا They bound the فَدَّام upon their mouths: (T:) and ↓ فدّم الإِبْرِيقَ, (M, K,) inf. n. تَفْدِيمٌ, (K,) He put the فِدَام upon the mouth of the ابريق. (M, K. *) — فَدُمَ, (T, M, K,) inf. n. فَدَامَةٌ (T, S, M, Msb, K) and فُدُومَةٌ, (S, M, Msb, K,) He was or became, such as is termed فَدْم [q. v.]; or he was or became, heavy, sluggish, or dull; and confounded, or perplexed, and unable to see his right course. (TA.) 2 فَدَّمَ see the preceding paragraph, in three places. One says also, فدّم البَعِيرَ, meaning He bound upon the camel's mouth the فِدَامَة, (M,) which means the غِمَامَة [q. v.]. (TA.) فَدْمٌ Impotent (T, S, M, K) in speech, (T, M, K,) and in adducing an argument; (T, M;) [as though his mouth were covered with a فِدَام, for it is said in the S to be from فَدَمْتُ عَلَى فِيهِ بِالفِدَامِ;] heavy, sluggish, or dull; (S;) or with heaviness, sluggishness, or dulness, and softness, and paucity of understanding: (M, K:) or unintelligent: (Msb:) and thick; (M, K;) fat; (M;) foolish, or stupid; rough, rude, or uncivil: (M, K:) accord. to IAar, the heavy, sluggish, or dull; as being likened to blood, which is thus called: (T:) and ثَدْمٌ is a dial. var. thereof, or, accord. to Yaakoob, the ث is a substitute for the ف: (M:) the fem. is with ة: (M, Msb, K:) and the pl. is فِدَامٌ [agreeably with analogy]. (M, K: in a copy of the T فُدُم [which I think a mistranscription].) — — Also Heavy [and app. thick] blood: and, accord. to IAar, blood [itself]. (T.) — — And A garment, or piece of cloth, (T, TA,) saturated with dye, (T,) or saturated with red dye by its being put again into the safflower time after time. (TA.) And Red that is saturated (M, K) with redness: (K:) or of which the redness is not intense. (Thus also in some copies of the K.) [See also مُفْدَمٌ.] فَدَامٌ: see the next paragraph, in two places. فِدَام and ↓ فَدَّامٌ and ↓ فَدَّامُ and ↓ فَدُّومٌ, (K,) or ↓ فَدَّامٌ [only], (S, T, M,) A thing which the Persians or other foreigners, (T, K,) and the Magians, (K,) bind upon their mouths on the occasion of their giving to drink; (T, K;) or a piece of cloth with which the Magian binds his mouth; (S;) or a sort of thing with which the Persians or other foreigners wipe [app. the mouth] when they give to drink; one of which is termed ↓ فَدَّامَةٌ. (M. [In the S it seems to be implied that this last word is syn. with فَدَّامٌ as expl. above.]) — — Also, (K,) or the first, (T, S, M,) and also ↓ فَدَّامٌ, (S,) or and also ↓ فَدَامٌ, (M,) A strainer, or clarifier, (T, S, M, K,) for a mug and an إِبْرِيق and the like; (T;) a thing that is put in, or upon, the mouth of the ابريق, for the straining, or clarifying, of what is in it: (S, M: *) also called ثِدَامٌ. (M.) — — And فِدَامٌ signifies also the same as عِمَامَةٌ: thus in copies of the K [and in a copy of the M]: but the former word is correctly ↓ فِدَامَةٌ [as is implied in one place in the M]; and the word by which it is explained is correctly غِمَامَةٌ, [as in some copies of the K,] meaning A thing that is put upon the mouth of the camel. (TA. [See 2: and see also the first paragraph of art. غم.]) فِدَامَةٌ: see the next preceding paragraph. فَدَّامٌ: see فِدَامٌ, in three places. فَدُّومٌ: see فِدَامٌ. مُفْدَمٌ: n. un. of فَدَّامٌ: see فِدَامٌ, former half. مُفْدَمُ: see مُفْدَمُ. — — Also A garment, or piece of cloth, saturated with red dye: (Sh, T, S, M, and some copies of the K:) or of which the redness is not intense. (M, and some copies of the K.) It is said in a trad. that he [the Prophet] disliked the مُفْدَمْ for the مُحْرِم, but saw no harm in the مُضَرَّج [q. v.]. (TA.) — — Also Dye thick and saturated. (S.) — — And ذُلٌّ مُفْدُومٌ (tropical:) Deeplystained, intense, vileness or ignominy. (TA.) مُفَدَّمٌ (T, M, K) and ↓ مَفْدُومٌ (T) and ↓ مُفْدَمٌ (M, K) An إِبْرِيق [a vessel for wine] having a strainer, called فِدَام, (T, M, K,) in, or upon, its mouth: (M, K: *) and so مُثَدَّمٌ. (M.) It is said in a trad., إِنَّكُمْ مَدْعُوُّونَ يَوْمَ القِيَامَةِ مُفَدَّمَةً أَفْوَاهُكُمْ بِالفِدَامِ [Verily ye will be summoned on the day of resurrection having your mouths closed with the فدام]; meaning, ye will be withheld from speaking with your mouths, so that your skins will speak. (M.) مُفَدَّمَاتٌ [Vessels of the kinds called] أَبَارِيق and دِنَان [pls. of إِبْرِيقٌ and دَنٌّ]. (S.) مَفْدُومٌ: see مُفَدَّم. فدن 2 تَفْدِينٌ signifies The making a building tall. (K. [See فَدَنٌ.]) — — And (tropical:) The fattening of camels. (K, TA.) One says, فدّنهُ, meaning (tropical:) He (the pastor) fattened him [i. e. a camel]; made him like the فَدَن, i. e. the قَصْر. (TA.) فَدَنٌ A [pavilion, or building of the kind termed] قَصْر, (S, M, A, K,) raised high, or made lofty: (M, K:) pl. أَفْدَانٌ; (M, A;) to which fat camels are likened. (A. [See 2.]) — And A certain red dye. (M, K.) فَدَانٌ: see the next paragraph, in five places. فَدَّانٌ The bull; (M, K;) and so ↓ فَدَانٌ: (K:) the bull with which one ploughs: (IAar, TA:) or, (AA, AHn, S, M, Mgh, Msb, K,) as also ↓ فَدَانٌ, (Mgh, Msb, K,) the oxen, (AA, S,) or the two bulls (AHn, M, Mgh, Msb, K) which are coupled together (AHn, M, K) in [or by means of] the [cord called] قِرَان (Mgh) [and] which plough, (S,) or with which one ploughs; (AHn, M, Mgh, Msb, K; *) and one thereof is not called فَدَّانٌ: (AHn, M, K:) or فَدَّانٌ signifies, (Mgh, K,) and so ↓ فَدَانٌ, (Mgh,) or the former, (S,) or each, (M, Msb,) signifies also, (S, M, Msb,) [the plough; or the apparatus, or gear, thereof; i. e.] the implement, or the apparatus, or gear, (S, Mgh, Msb, K,) of the two bulls, (S, Mgh, K,) for ploughing; (S, Mgh, Msb;) or the whole apparatus, or gear, of the two bulls [which are coupled together] in [or by means of] the [cord called] قِرَان: (M:) but accord. to Abu-l-Hasan Es-Sikillee, ↓ فَدَانٌ, without teshdeed, signifies the implement, or apparatus, with which one ploughs: and فَدَّانٌ, with teshdeed, has a different meaning, expl. in what follows, relating to land: and IAar says the like: (TA:) [see also عِيَانٌ:] the pl. of فَدَّانٌ is فَدَادِينُ, (S, M, Mgh, Msb, K,) meaning oxen with which one ploughs: (M, TA:) the pl. of ↓ فَدَانٌ is أَفْدِنَةٌ [a pl. of pauc.] and فُدُنٌ, (M, Mgh, Msb, TA,) and the vulgar say فِدْن, with kesr. (TA.) — — فَدَّانٌ, with teshdeed, also signifies A certain commonly-known quantity [of land]; (IAar, TA;) said by Abu-l-Hasan Es- Sikillee to signify a limited portion of land, subdivided into four and twenty keerats; (TA;) [loosely reckoned as the quantity of land which a yoke of oxen will plough in one day; thus corresponding to the Latin term jugerum, and our acre; and commonly defined as consisting of 333 kasabehs (or rods) and one third; (the kasabeh being 24 kabdahs; and the kabdah being the measure of a man's fist with the thumb erect, or about 6 inches and a quarter;) but different in different times and in different parts of the same country: hence, perhaps,] it is also expl. as signifying a place of seed-produce. (M, TA.) الفَدَّادُونَ is said to signify أَصْحَابُ الفَدَادِينَ [The possessors of ploughing oxen]; like as جَمَّالُونَ signifies " possessors of camels: " but it has been otherwise expl. in [its proper place, as pl. of فَدَّادٌ, in] art. فد. (K.) بِنَآءٌ مُفَدَّنٌ A building that is [made] tall, or lofty. (M.) — And ثَوْبٌ مُفَدَّنٌ A garment, or piece of cloth, dyed with فَدَن. (TA.) فدى 1 فَدَاهُ, (T, S, M, &c.,) aor. يَفْدِيهِ, (Msb, K,) inf. n. فِدَآءٌ (T, S, M, Mgh, K,) [omitted in my copy of the Msb, probably by inadvertence,]) and فَدًى, (Mgh,) or فِدًى, (so in the M, accord. to the TT,) or also both of these, (Fr, T, S, Msb, K,) the latter of them said by Fr, on one occasion, to be the more common, (T, TA,) [which is the case when it is a subst., like فِدْيَةٌ,] but 'Alee Ibn-Suleymán El-Akhfash [i. e. El-Akhfash El-Asghar] is related to have said that this is not allowable except by poetic license, and El-Kálee says that الفِدَى was used by the Arabs in conjunction with الحِمَى,

[see حِمَآءُ, in art. حمى,] but other forms were used in other cases [among which he seems to mention فَدَآء, with fet-h and the lengthened alif, but the words in which I find this expressed are somewhat ambiguous, and are also rendered doubtful by an erasure and an alteration]; (TA;) and ↓ افتداهُ, (M,) [whence an ex. in a verse which will be found in what follows,] or افتدى ↓ بِهِ (K, TA) and مِنْهُ, (TA,) [but I do not know افتدى in either of these phrases as having any other than the well-known meaning of فَدَى نَفْسَهُ, which is strangely omitted in the K;] and know ↓ فادِاهُ, (S, Mgh, Msb, K, TA,) inf. n. مُفَادَاةٌ and فِدَآءٌ; (Msb, TA;) but some explain this differently [as will be shown in what follows]; (T, Mgh, Msb, TA;) He gave his ransom; (S;) he gave a thing, (K, TA, [أَعْطاهُ in the CK being a mistake for أَعْطَى, without the affixed pronoun,]) or a captive, for him, (TA,) and so liberated him; (K, TA;) [i. e. he ransomed him;] or he liberated him, or ransomed him, مِنَ الأَسْرِ [from captivity]: (Mgh, Msb:) or ↓ فاداه signifies he loosed him, or set him free, and took his ransom: (Mgh, Msb, TA:) or مُفَادَاةٌ signifies the giving a man and taking a man [in exchange]: and فِدَآءٌ, [as inf. n. of فَدَاهُ,] the purchasing him [from captivity or the like]: (Mbr, T, Mgh, Msb, TA:) or the preserving a man from misfortune by what one gives by way of compensation for him; as also فَدًى: (Er-Rághib, TA:) you say, فَدَيْتُهُ بِمَالِى I purchased [i. e. ransomed] him with my property, and بِنَفْسِى with myself: (T:) or, accord. to Nuseyr Er-Rázee, the Arabs say, ↓ فَادَيْتُ الأَسِيرَ [I ransomed the captive], and فَدَيْتُهُ بِأَبِى وَ أُمِى [I ransomed him in a tropical sense with my father and my mother], and بِمَالٍ [with property], as though thou purchasedst him and freedst him therewith, when he was not a captive; and you may say, فَدَيْتُ الأَسِيرَ meaning I freed the captive from the state in which he was, though ↓ فَادَيْتُ is better in this sense: as to the reading تَفْدُوهُمْ [in the Kur ii. 79], Aboo-Mo'ádh says, it means Ye purchase them from the enemy and liberate them; but the reading ↓ تُفَادُوهُمْ, he says, means ye contend with them who are in your hands respecting the price and they so contend with you: (T, TA:) [that ↓ افتداهُ is syn. with فَدَاهُ is shown by what here follows:] a poet says, يُفْتَدَى لَفَدَيْتُهُ فَلَوْ كَانَ مَيتٌ بِمَا لَمْ تَكُنْ عَنْهُ النُّفُوسُ تَطِيبُ [And if a person dead were to be ransomed, assuredly I would ransom him with what minds would not be willing to relinquish]. (M, TA.) — — [The inf. ns. of the first of these verbs are much used in precative phrases:] they said, فَدًى لَكَ [for فَدَاكَ فَدًى, and therefore virtually meaning فُدِيتَ Mayest thou be ransomed; the ل being لِلتَّبْيِينِ i. e. " for the purpose of notifying " the person addressed]: (TA:) and فَدَاكَ أَبِى بِنَفْسِهِ [for بِى أَ فَدًى لَكَ, and therefore virtually meaning simply فَدَاكَ أَبِى بِنَفْسِهِ May my father ransom thee with himself; so that it may be well rendered may my father be a ransom for thee]: (S:) and فِدَآء, with tenween, some of the Arabs pronounce with kesr [to the ء, i. e. they pronounce فِدَآءِ with the tenween of kesr], peculiarly when it is next to [meaning immediately followed by] the preposition ل, saying فِدَآءٍ لَكَ, because it is indeterminate; they intending thereby the meaning of a prayer; and As has cited [as an ex. thereof] the saying of En-Nábighah [Edh-Dhubyánee], مَهْلًا فِدَآءٍ لَكَ الأَقْوَامُ كُلُّهُمْ وَمَا أُثَمِرُ مِنْ مَالٍ وَمِنْ وَلَدِ [Act gently: may the peoples, all of them, and what I make to be abundant of wealth and of offspring, give themselves as a ransom, or be a ransom, for thee: فِدَآءٍ being app. assimilated to an indeterminate imperative verbal noun such as صَهٍ in the phrase صَهٍ يَا رَجُلُ, which is as though one said أُسْكُتْ سُكُوتًا يَا رَجُلُ; thus meaning here لِيَفْدِكَ: but De Sacy mentions, in his " Chrest. Arabe," see. ed., vol. ii., p. 460, three allowable readings (not the foregoing reading) in this verse, namely, فداءٌ and فداءً and فداءِ; and adds that what here follows is said by a commentator to be, of several explanations, that which is the right: والقول الآخر وهو الصحيح ان فداءِ بمعنى لِيُفدِكَ فبناه كما بنى الامر وكذلك تَراكِ و دَراكِ لانه بمعنى اترك و ادرك: this, it will be observed, is similar to the explanation which I have offered of فِدَآءٍ لك; for لِيُفدِكَ is app. a typographical mistake for لِيَفدِكَ: and I incline to think that فدآءِ, though supposed to be correct and therefore likened to تَراكِ and دَراكِ, is a mistake of a copyist for فداءٍ; and the more so because I find in Ahlwardt's " Divans of the Six Ancient Arabic Poets " the three readings فِداءٌ and فِداءً and فِداءِ, but not فِداءٍ]. (S, TA.) — — وَفَدَيْنَاهُ بِذِبْحٍ [in the Kur xxxvii. 107] means And we made an animal prepared for sacrifice to be a ransom for him, and freed him from slaughter. (T, TA.) — — فَدَتْ نَفْسَهَا مِنْ زَوْجِهَا and ↓ افتدت [alone] mean She gave property to her husband so that she became free from him by divorce. (Msb, TA.) — — See also what next follows. 2 فَدّاهُ, (S, * K,) or فَدّاهُ بِنَفْسِهِ, (S, * TA,) [or both, for both are correct,] inf. n. تَفْدِيَةٌ; (S, K;) and ↓ فَدَاهُ بنفسه, (S, TA, *) aor. يَفْدِيهِ, inf. n. فِدَآءٌ; (TA;) He said to him ↓ فِدَاكَ جُعِلْتُ [May I be made thy ransom, i. e. a ransom for thee]. (S, K, TA.) 3 فَأْدَى see 1, former half, in five places. — — In the saying respecting bloodwits, وَإِنْ أَحَبُّوا فَادَوْا, the meaning is, [And if they like,] they free the slayer, or his next of kin who is answerable for him, and accept the bloodwit; because this is a substitute for the blood, like as the ransom is a substitute for the captive. (Mgh.) 4 افداهُ الأَسِيرَ [in the CK (erroneously) الاسيرُ] He accepted from him the ransom of the captive. (M, K.) Hence the saying of the Prophet to Kureysh, when 'Othmán Ibn-'Abd-Allah and El- Hakam Ibn-Keysán had been made captives, لَا نُفْدِيكُمُو هُمَا حتَّى يَقْدَمَ صَاحِبَانَا [We will not accept from you the ransom of them two until our two companions shall come], meaning [by the two companions] Saad Ibn-Abee-Wakkás and 'Otbeh Ibn-Ghazwán. (M.) — — افدى فُلَانٌ Such a one danced, or dandled, his child: (K, TA:) because of his [often] saying, فَدِى لَكَ أَبِى وَ أُمِى [May my father and my mother be ransoms for thee]. (TA.) — افدى also signifies He made for his dried dates a store-chamber. (K.) — — And (assumed tropical:) He became large in his body; (IAar, T, K, TA;) as though it became like the فَدَآء [q. v.]. (TA.) — — And He sold dates. (IAar, T, K.) 6 تفادوا They ransomed one another. (S, TA.) — — And (assumed tropical:) They guarded themselves, one by another; as though every one of them made his fellow to be his ransom. (Msb, TA.) — — And تفادى مِنْهُ (tropical:) He guarded against it, or was cautious of it, and kept aloof from it. (S, K, * TA.) 8 إِفْتَدَى see 1, first quarter, in two places; and again, near the middle of the paragraph. — — As intrans., افتدى signifies [He ransomed himself;] he gave a ransom for himself. (Er-Rághib, TA.) You say, افتدى مِنْهُ بِكَذَا [He ransomed himself from him with such a thing]. (S.) Hence the usage of the verb in the Kur ii. 229. (TA.) See 1, last sentence but one. فَدًى and ↓ فِدًى and ↓ فِدَآءٌ and ↓ فِدْيَةٌ all signify the same, (S, K,) i. e. [A ransom;] a thing, (K, TA,) or a captive, (TA,) that is given for a man, who is therewith liberated: (K, TA:) [the first three are also inf. ns. (and have been mentioned as such in the first paragraph); therefore when you say فَدًى لَكَ أَبِى and فِدًى لك ابى, the words فَدًى and فِدًى may be either inf. ns. or substs.: as substs., the second and third are more common than the first:] فِدْيَةٌ [is also sometimes expl. as an inf. n., but accord. to general usage] signifies as above; (K, TA;) or property given as a substitute [or a ransom] for a captive: (Mgh, Msb, TA:) and property by the giving of which one preserves himself from evil in the case of a religious act in which he has fallen short of what was incumbent, like the expiation for the breaking of an oath and of a fast; and thus it is used in the Kur ii. 180 and 192: (Er-Rághib, TA:) and its pl. is فِدًى and فِدَيَاتٌ. (Mgh, Msb, TA.) فِدًى: see the next preceding paragraph. [Hence the phrase] جُعِلْتُ فِدَاكَ: see 2. It is also a pl. of its syn. فِدْيَةٌ. (Mgh, Msb, TA.) فَدًى: see — خُذْ عَلَى هِدْيَتِكَ وَ فِدْيَتِكَ, accord. to the K, but in the S, خُذْ فِى هِدْيَتِكَ وَقِدْيَتِكَ, mentioned in art. قدى, is a saying

meaning [Take thou to] that [course] in which thou wast: the author of the K seems to have followed Sgh, who has mentioned it here: (TA in the present art.:) فِدْيَةٌ and فَدْيَةٌ are dial. vars. (TA in art. فدى.) فَدَآءٌ An أَنْبَار, (K, TA,) i. e. (TA) a collection of wheat: (M, K, * TA:) or it signifies, (K,) or signifies also, (M,) a collection of food, consisting of barley and dates and the like: (M, K:) or an أَنْبَار, i. e. a collection, of food, consisting of wheat and dates and barley: (S:) and it is said to signify a place in which dates are spread and dried, in the dial. of 'Abd-El-Keys. (M.) — — And The حَجْم [or protuberant, or prominent, part, or perhaps the bulk,] of a thing (M, K) of any kind. (M.) فِدَآئِىٌّ: see فَدًى. الفِدَاوِيَّةُ is the appellation of A class, or rect, of the خَوَارِج of the دُرْزِيَّة [or دُرُوز, whom we call the Druses; it is a coll. gen. n., of which the n. un. is فِدَاوِىٌّ; the و being a substitute for ء: it is used to signify those who undertake perilous adventures, more particularly for the destruction of enemies of their party; as though they offered themselves as ransoms or victims; and hence it is applied to the sect called in our histories of the Crusades " The Assassins "]. (TA.) [مَفْدِىٌّ, originally مَفْدُوىٌ. In the saying بِنَفْسِى فُلَانٌ مُفْدِىٌّ With my soul, or myself, may such a one be ransomed, مَفْدِىٌّ is often suppressed; being meant to be understood.] فذ 1 فَذَّ عَنْ أَصْحَابِهِ, [aor. ◌ِ3, فَذِ inf. n. فَذٌّ,] He was, or became, apart from his companions, and remained alone. (L.) — And فَذَّ, (TA,) [aor. ◌ُ3, فَذُ] inf. n. فَذٌّ, (K, TA.) He drove away (طَرَدَ) vehemently. (K, TA.) 4 افذّهُ He made him, or it, to be single; sole; or one, and no more; syn. أَوْتَرَهُ; (S in art. وتر;) and جَعَلَهُ فَذًّا, i. e. وِتْراً. (TA in that art.) — — And أَفَذَّتْ She (a ewe or goat) brought forth one only, (El-Ahmar, T, S, M, O, L, Msb,) at a breeding; (Msb;) inf. n. إِفْذَاذٌ. (El-Ahmar, T, M, L.) [See مُفِذٌّ.] 5 تَفَذَّ ◌َ3 see next following paragraph. 10 استفذّبِهِ He was, or became, alone; inde pendent of others; without any to share, or participate, with him; in it: (K, TA:) you say, استفذّ عَلَىَّ بِالأَمْرِ He was, or became, alone, or independent, exclusively of me, in the affair: (O:) and ↓ تفذّذ بِهِ also has the former meaning: (K, TA:) or this latter signifies He was, or became, alone with him. (O.) R. Q. 1 فَذْفَذَ He contracted himself (تَقَاصَرَ), to leap, deceiving, or circumventing, (IAar, T, O, K,) or in order to deceive, or circumvent, when leaping; (IAar, T in art. ذف;) said of a man. (IAar, T, O.) — — [And accord. to the K, in art. ذف, i. q. تَبَخْتَرَ; like ذَفْذَفَ: but] accord. to IAar, ذَفْذَفَ has this latter meaning, and فَذْفَذَ signifies as expl. above on his authority. (T in art. ذف.) فَذٌّ Single; sole; only; one, and no more; [and alone, or apart from others; (see 1;)] syn. فَرْدٌ; (S, M, Mgh, O, L, K;) and وَاحِدٌ: (L, Msb:) pl. [of mult.] فُذُوذٌ (M, L, Msb, K) and [of pauc.] أَفْذَاذًا. (M, L, K.) One says, ذَهَبَا فَذَّيْنِ They two went away singly. (S, O, L.) And جَآءَ القَوْمَ أَفْذَاذًا: see فُذَاذَى. — — And تَمْرٌ فَذٌّ Dates that are separate, each one from others; (IAar, S, M, O, L, K;) not sticking together; (IAar, M, L;) as also فَضٌّ; (M;) and فَتٌّ. (T in art. فث.) — — And الفَذُّ is [a name of] The first of the arrows used in the game called المَيْسِر: (S, M, O, L, K:) it has one notch; and for it is gained one share [of the slaughtered camel] when it is successful, and one share is exacted when it is unsuccessful: (Lh, M, O, L:) the arrows are ten: the 2nd is called التَّوْأَمُ; the 3rd, الرَّقِيبُ; the 4th, الحِلْسُ; the 5th, النَّافِسُ; the 6th, المُسْبِلُ; the 7th, المُعَلَّى; and there are three for which there is no share, namely, السَّفِيحُ and المَنِيحُ and الوَغْدُ. (S, O, L.) [See الرقيب.] — — فَذَاذًا: see the next paragraph, in two places. فَاذَّةٌ: see كَلِمَةٌ فَذَّةٌ. جَآءَ القَوْمُ فُذَاذَ, (O,) or ↓ فُذَاذًا, (Msb,) and ↓ فَذَاذًا, and ↓ أَفْذَاذًا, The people, or party, came one by one; singly. (O, Msb.) And أَكَلْنَا فُذَاذَى, (K, TA,) and فَذَاذَى, (CK,) and ↓ فُذَاذًا, and ↓ فُذَّاذًا, We ate separately. (K.) فُذَاذًا: see the next preceding paragraph, in two places. كَلِمَةٌ فَاذَّةٌ, and ↓ فَذَّةٌ, i. q. شَاذَّةٌ [i. e. A word, phrase, proposition, or sentence, extraordinary, or exceptional, in respect of rule, or of usage]. (M, L.) And آيَةٌ فَاذَّةٌ A verse of the Kur-án that is alone in meaning. (L.) أَفَذُّ An arrow having no feathers upon it; (T, O, K;) opposed to مَرِيشٌ: so says Aboo-Málik: others say أَقَذُّ [q. v.], with ق: but he allowed only the former. (T, O.) مُفِذٌّ A ewe or she-goat bringing forth one only, (El-Ahmar, T, S, M, O, L, Msb, K,) at a breeding: (Msb:) [like مُفْرِدٌ and مُوحِدٌ:] one does not apply this epithet to a she-camel, because she never brings forth more than one. (S, M, O, L, Msb.) مِفْذَاذٌ A ewe or she-goat that usually brings forth one only. (T, S, O, L, K.) فر 1 فَرَّ, aor. ◌ِ3, فَرِ inf. n. فِرَارٌ (T, S, M, K, &c.) and فَرٌّ (M, K) and مَفَرٌّ (S, M, K) and مَفِرٌّ, (K,) or the last is a n. of place [and of time], (S, M,) He (a man, T) fled: (T, S:) or he turned away or aside, to elude, and fled, (M, K, TA,) from a thing that he feared. (TA.) أَيْنَ الْمَفَرُّ [in the Kur lxxv. 10] means Whither is the [fleeing or] turning away &c.? (M, TA:) or it may mean when is the time thereof? (TA:) and اين المَفِرُّ, another reading, where is the place of fleeing &c.? (I'Ab, Zj, S, M, TA,) as also المِفَرُّ, (Zj, K, TA,) which is an instrumental noun used as a noun of place: (K, TA:) but the first is the common reading. (TA.) — — فَرَّ مِنْ عَدُوِّهِ, aor. as above, inf. n. فَرٌّ, He wheeled about widely from his enemy, to turn again. (Msb.) — — And فَرَّ إِلَى الشَّىْءِ He went, or betook himself, to the thing. (Msb.) — — And [hence] فَرَّتْ يَدُهُ His arm, or hand, fell off; like طَرَّتْ and تَرَّتْ. (O.) — فَرَّ الفَرَسَ, (S, O,) or الدَّابَّةَ, (M, K,) aor. ◌ُ3, فَرُ (S, M, O,) i. e. with damm, (O,) [in copies of the K فَرِ◌ِ3, but afterwards in those copies فَرُ◌ُ3, which is the regular and correct form,] inf. n. فَرٌّ (S, M, O, K) and فُرَارٌ and فِرَارٌ and فَرَارٌ, (K,) or فُرَارٌ is a simple subst., and فِرَارٌ is an inf. n., (Meyd, in explanation of the prov. which here follows,) He looked at, or examined, the teeth of the horse, (S, O,) or he exposed to view the teeth of the beast that he might see what was its age. (M, K.) Hence, (TA,) إِنَّ الجَوَادَ عَيْنُهُ فُرَارُهُ (S, M, * Meyd, K, *) and فِرَارُهُ, (M, Meyd, K,) and فَرَارُهُ, (S, K,) sometimes thus pronounced with fet-h, (S,) (tropical:) [Verily the fleet and excellent horse, his aspect (see عَيْنٌ) is (equivalent to) the examination of his teeth, i. e. he is known by his aspect], is a prov., applied to him whose external state indicates his internal qualities; (Meyd, O, K;) meaning that one knows his excellence from his عَيْن [i. e. aspect] like as one knows the age of a beast by examining his teeth; (TA;) his external appearance rendering it needless for thee to test him, (S, Meyd, O, K,) and to examine (أَنْ تَفُرَّ) his teeth: (S, O, K:) and [with the same meaning] one says, فَرُّ الجَوَادِ عَيْنُهُ: (A, TA:) and [in like manner] الخَبِيثُ عَيْنُهُ فُرَارُهُ [The bad, his aspect &c.]; (Meyd, O, TA;) i. e. thou knowest his badness by his عَيْن when thou seest him. (TA.) And one says also, فَرَرْتُ فَمَ الفَرَسِ I opened the mouth of the horse that I might know his age. (Har p. 28.) And فَرَّ عَنْ أَسْنَانِ الدَّابَّةِ, aor. ◌ِ3, فَرِ He examined the teeth of the beast. (Har p. 233.) — — [Hence the saying of El-Hajjáj, فُرِرْتُ عَنْ ذَكَآءٍ, expl. in art. ذكو.] And [hence also] one says, فَرَّهُ عَنْ أَشْيَآءَ (tropical:) He examined him respecting things (O, * TA.) And فَرَّ الأَمْرَ, (M, TA,) and فَرَّ عَنِ الأَمْرِ, (S, M, O, K, TA,) (tropical:) He examined, looked into, scrutinized, or investigated, the affair; searched into it; inquired, or sought information, respecting it. (S, M, O, K, TA.) And فَرَّ فُلَانٌ عَمَّا فِى نَفْسِى (tropical:) Such a one interrogated me in order that he might know, from what I should say, what was in my mind. (TA.) — — And فُرَّ الأَمْرُ جَذَعًا (assumed tropical:) The thing returned to its first state; it recommenced. (M, O, K.) And فُرَّ الأَمْرَ جَذَعًا (assumed tropical:) Commence thou the affair from the first thereof. (M, in the TT. [But the MS. has in this case, as in that here immediately preceding, الامرُ: the right reading is evidently الامرَ; as in a similar phrase voce جَذَعٌ, q. v.]) — فَرَّ, aor. يَفِرُّ or يَفَرُّ, (accord. to

different copies of the T,) He became intelligent after being weak [in mind]. (IAar, T, TA.) 3 فَارَرْتُهُ, inf. n. مُفَارَّةٌ, (tropical:) I investigated his state, or condition, he investigating mine. (TA.) 4 افرّهُ He, or it, made him to flee; (S, O;) or made him to turn away or aside, for the purpose of eluding, and to flee: (M, K:) or (O) he did to him a deed that made him to flee; (Fr, AO, T, M, O, K;) as also افرّبِهِ. (TA.) It is related in a trad. that the Prophet said to 'Adee the son of Hátim, مَا يُفِرُّكَ عَنِ الإِسْلَامِ إِلَّا أَنْ يُقَالَ لَا إِلٰهَ إِلَّا اللّٰهُ (T, M, O, TA) i. e. Nothing induces thee to flee from El-Islám except the saying “ There is no deity but God: ” many of the relaters say يَفُرُّكَ; but Az says that the former is the right. (TA.) — — Hence the saying, افرّاللّٰهُ يَدَهُ God made, or may God make, his arm, or hand, to fall off; like أَطَرَّهَا and أَتَرَّهَا. (O.) — — And أَفْرَرْتُ رَأْسَهُ I split, or clave, his head, with a sword; like أَفْرَيْتُهُ. (Yz, T, O, K.) — أَفَرَّتْ لِلْإِثْنَآءِ, said of camels, (S, M, O, K,) and of horses, (M, K,) They shed their milk-teeth and had others come forth. (S, M, O, K.) 5 تَفَرَّرَ بِى i. q. ضَحِكَ [He laughed at me, derided me, or ridiculed me]; (K, TA;) mentioned by Sgh. (TA.) 6 تفارّوا They fled, one from another. (S, O, K.) 8 افترّ He laughed in a beautiful manner, (M, K,) beyond what is termed إِنْكِلَال [inf. n. of إِنْكَلَّ, q. v.]. (M.) One says, افترّ ضَاحِكًا He showed his teeth laughing; (S;) as also افتر عَنْ ثَغْرِهِ. (T.) It is said of the Prophet, وَ يَفْتَرُّ عَنْ مِثْلِ حَبِّ الغَمَامِ meaning And he used to smile so as to show teeth the like of hail-stones, without a reiterated, or a loud, laughing. (T.) — — Hence, (TA,) افترّ البَرْقُ (assumed tropical:) The lightning glistened. (M, K.) And hence the saying, الصَّرْفَهُ نَابُ الدَّهْرِ الَّذِى يَفْتَرُّ عَنْهُ [Es- Sarfeh is the dog-tooth of time, or fortune, which it shows smiling]: for when Es-Sarfeh [which is the Twelfth Mansion of the Moon] rises, [but it should be, when it sets, aurorally, for it so set, in Central Arabia, about the commencement of the era of the Flight, on the 9th of March, O. S.,] the blossoms come forth and the herbage attains its full height. (M, L. [See more in art. صرف.]) — — See also فُرٌّ. — Also He snuffed up a thing into his nose. (M, K.) R. Q. 1 فَرْفَرَهُ, (S, M, K, &c.,) inf. n. فَرْفَارٌ, (M,) or فِرْفَارٌ, (TA,) He put in a state of motion, commotion, or agitation; shook; or shook about; (S, M, K;) it, (S, K,) or him. (M.) One says of a horse, يُفَرْفِرُ اللِّجَامَ فِى فِيهِ He puts in a state of motion, &c., the bit in his mouth. (M. [See also an explanation of the verb as intrans., in what follows.]) — — He broke it, i. e. a thing. (M, K.) — — He cut it. (K.) — — He clave, split, slit, rent, or tore, it. (TA.) [Thus] فَرْفَرَ signifies He rent, or tore, [skins such as are termed] زِقَاق [pl. of زِقٌّ], and other things; (O, K, TA;) and slit, or rent, them much. (TA. [In two copies of the T, instead of الزِّقَاقَ وَغَيْرَهَا, the reading in the O and K and TA, I find الرُقَاقَ وغيره.]) — — [He mangled it.] One says, الذِّئْبُ يُفَرْفِرُ الشَّاةَ The wolf mangles the sheep, or goat. (O, * TA.) — — And, (O, K, TA,) hence, (O,) inf. n. فَرْفَرَةٌ, (TA,) (assumed tropical:) He defamed him, and mangled his reputation. (O, K, TA.) — — And (assumed tropical:) He discommended it, [as though] mangling it with discommendation: the verb occurs in this sense in a trad., having for its object الدُّنْيَا [meaning the enjoyments, or good, of the present world]. (TA.) — — Also, (inf. n. فَرْفَرَةٌ, TA,) He called or cried, or called out or cried out, to him. (M, K.) — فَرْفَرَ as intrans., He (a camel) put his body in a state of commotion, or agitation. (M, K.) — — He (a horse) struck his teeth with the فأْس [q. v.] of his bit, and moved about his head. (S, O, K.) — — He hastened, or sped, and went with short steps. (M, O, K.) — — He was light, and unsteady, (S, * M, * O, * K, TA,) in mind; (TA;) inf. n. فَرْفَرَةٌ. (S, M, O, TA.) — — He hastened, or was hasty, with foolishness, or stupidity. (IAar, T, TA.) — — And He confounded, or confused, and was profuse, فِى كَلَامِهِ [in his speaking, or talking, or his speech, or talk]. (M, K.) — — And [app. He talked; for] الفَرْفَرَةُ signifies الكَلَامُ [which is often used as a quasi-inf. n. of كَلَّم]. (M.) — فَرْفَرَ also signifies He made the kind of vehicle called فَرْفَار. (T, K.) — — And He kindled [a fire] with [wood of] the species of tree called فَرفَار. (T, K.) فَرٌّ: see فَارٌّ, in two places. فُرٌّ [The best, or choice, of men &c.]. One says, هُوَ فُرٌّ قَوْمِهِ, (O,) or فُرُّ القَوْمِ, (K,) and ↓ فُرَّتُهُمْ, (O, K,) He is of the best, or choice, of his people, or of the people, (O, K,) and of the chief persons thereof, (O, K, *) who show him smiling (الَّذِينَ عَنْهُ ↓ يَفْتَرُّونَ), perhaps better rendered who withdraw from him so as to render him conspicuous): (O, K:) or ↓ هُوَفُرَّةٌ قَوْمِهِ he is the best, or choice, of his people: (T:) and ↓ هٰذَا فُرَّةٌ مَالِى, (T,) or مَالِهِ, (O,) this is the best, or choice, of my, or his, property, or camels &c. (T, O.) فُرَّةٌ and ↓ أُفُرَّةٌ and ↓ أَفُرَّةٌ The beginning, or first part, of the heat: (T, S, M, O, K:) or they signify, (T, S, M,) or signify also, (O, K,) the vehemence thereof: (S, M, O, K:) but [Az says,] the second and third are in my opinion from أَفَرَ, the أ being the first radical letter: and Ks states that some change the أ into ع, saying عُفُرَّة and عَفُرَّة. (T.) شَرِّمِنْ فُلَانٍ ↓ مَا زَالَ فُلَانٌ فِى أُفُرَّةٍ is a saying mentioned by Lth, (T, TA,) meaning [Such a one ceased not to be] in a vehement state of evil or mischief [proceeding from such a one]. (TA.) — — Also Confusion and difficulty. (M, K.) One says, وَقَعَ القَوْمُ فِى فُرَّةٍ and ↓ أُفُرَّةٍ and ↓ أَفُرَّةٍ The people, or party, fell into confusion and difficulty. (M.) — — See also the next preceding paragraph, in three places. فِرَّةٌ A smiling: [or rather a manner of smiling:] one says, إِنَّها لَحَسَنَةُ الفِرَّةِ [Verily she is beautiful in respect of the manner of smiling]. (TA.) فُرُرٌ: see فُرَارٌ. فُرَرَةٌ: see فَارٌّ. فُرَارٌ and ↓ فَرِيرٌ The young one of the ewe, and of the she-goat, (M, K,) and of the cow, (M,) or of the wild cow, (A 'Obeyd, T, S, M, O, K,) as also, in this last sense, (O, K,) and in the first and second senses, (K,) ↓ فُرْفُرٌ and ↓ فُرْفُورٌ (O, K) and ↓ فَرُورٌ and ↓ فُرَافِرٌ: (K:) or they [app. referring to all the foregoing words] signify lambs: (K: [but see what follows:]) the female is termed فُرَارَةٌ: (M:) and فُرَارٌ is pl. also; (T, M, K;) i. e. it is applied to a pl. number as well as to one; (TA;) it is said to be pl. of ↓ فَرِيرٌ; (T, S, M, O;) and is of a rare form of pl.; (A 'Obeyd, S, O, K; *) and it signifies the small in body of the young ones of the goat-kind; (M;) or ↓ فَرِيرٌ, as some say, signifies thus: (TA: [but this I think doubtful:]) this last word is said by IAar to signify the young one of the wild animal, of the gazelle and of the bovine kind and the like; and in one instance he says that it signifies lambs: (M:) and, (T, A,) as Aboo-l-'Abbás [i. e. Th] states on the authority of IAar, (T,) فُرَارٌ (T, M) and فُرَارَةٌ (T) and ↓ فَرِيرٌ (M) and ↓ فُرُرٌ and ↓ فُرْفُورٌ and ↓ فُرَافِرٌ (T, M) signify the lamb when it is weaned, (T, M,) and has become what is termed جَفْرٌ [q. v.], and obtained plenty of herbage, (M,) and has become fat: (T, M:) accord. to Ibn-'Abbád, (O,) the last two signify a lamb (حَمَل, O, TA, in the K جَمَل, a mistranscription, TA) when it eats, and chews the cud: (O, K: [see also فُرْفُورٌ below:]) and [it is also said that] فُرَارٌ signifies great بَهْم [app. as meaning lambs or kids], and one thereof is termed ↓ فُرْفُورٌ. (TA.) It is said in a prov. نَزْوُ الفُرَارِ اسْتَجْهَلَ الفُرَارَا [The leaping of the wild calf, or with equal propriety الفرار may be here rendered the kid, excited to lightness the other wild calf, or kid]: (T, S, O, K:) A 'Obeyd says, on the authority of El-Mu- ärrij, [and so says Meyd, and the same is implied in the S and O,] that الفرار here means the young one of the wild cow: (T:) i. e., when the فرار attains to youthful vigour it takes to leaping, and when another sees it [do so] it leaps in like manner: (T, S, K:) the prov. is used in relation to him of whose companionship one should be cautious; meaning, if thou become his companion thou wilt do as he does: (T, O, K:) some relate it otherwise, saying نَزْوَ, meaning نَزَا نَزْوَ الفُرَارِ. (O.) [See also a similar prov. in art. سفه, conj. 5.] فُرُرٌ: see فَارٌّ. It is applied to a woman as

meaning Wont to flee from that which induces doubt, or suspicion, or evil opinion. (S.) — — See also the next preceding paragraph. فُرَارٌ: see فَرِيرٌ, in four places. — Also The place of the مَحَسَّة [thus in a copy of the M (app. مِحَسَّة i. e. currycomb, as though meaning the part that is currycombed), in the K of the مَجَسَّة (i. e. مَجَسَّة, q. v.), and in the O of the مجمّ, which last I think to be a mistranscription,] of the مَعْرَفَة [or part, or flesh, upon which grows the mane] of the horse: (M, O, K:) or the base (أَصْل) of the مَعْرَفَة of the horse. (T; and accord. to the TA, mentioned by Sgh, and there said to be tropical.) — — And The mouth: (O, K, TA:) mentioned by Z in a manner indicating that it is of the horse or the like. (TA.) فَرُورَةٌ: see فَارٌّ. كَتِيبَةٌ فُرًّى [A military force, or troop, &c.,] defeated: (T, O, K:) as also فُلًّى. (T.) فَرَّآءُ, applied to a woman, i. q. غَرَّآءُ, (O, K, TA,) meaning Beautiful in the front teeth. (TA.) فَرَّارٌ: see فَارٌّ. — — [Hence,] Quicksilver; so called because flowing quickly, and not remaining in a place: thus says Esh-Shereeshee. (Har p. 139.) فُرَّيْرَةٌ, in the dim. form, with tesh-deed, [A spinning-top;] a thing with which children play. (TA.) فَارٌّ (S, M) and ↓ فَرٌّ (T, S, O, K) and ↓ فَرُورٌ (M, O, K) and ↓ فَرُورَةٌ (M, K) and ↓ فَرَّارٌ (M, O, K) and ↓ فُرَرَةٌ (K) are epithets from فَرَّ signifying as expl. in the first sentence of this art.: (S, T, M, O, K:) [the first and second meaning Fleeing; or turning away or aside, to elude, and fleeing: the third, fifth, and sixth, fleeing, &c., much: and the fourth, fleeing, &c., very much:] but ↓ فَرٌّ is applied to one and to two and to more, and to a female; (S, O;) it has no dual nor pl. [nor fem. form]; (T;) the sing. [and dual] and pl. [and mase. and fem.] are alike; (M;) as it is an inf. n. used as an epithet; (M, O;) and it may be a pl. [or rather a quasi-pl. n.] of فَارٌّ, (S, M, O,) like as رَكْبٌ is of رَاكِبٌ, (S, O,) and صَحْبٌ of صَاحِبٌ, (S, O, K, *) or شَرْبٌ of شَارِبٌ: (M:) it is related in the trad. respecting the Flight that Surákah Ibn-Málik, when he saw the Prophet and Aboo-Bekr fleeing to El-Medeeneh, and they passed by him, said, هٰذَانِ فَرٌّ قُرَيْشٍ أَفَلَا أَرُدُّ عَلَى قُرَيْشٍ فَرَّهَا, (T, * S, * O, * TA,) meaning [These two are] the two fugitives [of Kureysh: shall I not turn back to Kureysh their fugitives?]. (A 'Obeyd, T, TA.) فُرْفُرٌ: see فَرْفَارٌ: — — and فُرَارٌ: — — and فُرْفُورٌ, in three places. فِرْفِرٌ: see فُرْفُورٌ, in two places. فُرَفِرٌ: see the next paragraph. فَرْفَارٌ A breaker [or mangler] of everything; as also ↓ فُرَافِرٌ. (M, K.) — — And The lion; because he mangles his antagonist: (Z, TA:) or the lion that mangles his antagonist (O, K *) and everything; (O;) as also ↓ فِرفَار and ↓ فُرْفُرٌ, (K,) or ↓ فُرَفِرٌ, (O,) and ↓ فُرَافِرٌ and ↓ فُرَافِرَةٌ. (O, K.) — — And Light and unsteady in mind: (Lth, T, M, O, K:) fem. with ة. (Lth, T, M, O.) — — And Loquacious; talkative; a great talker; (M, K;) like ثَرْثَارٌ: (M:) fem. with ة. (K.) — Also A species of tree, (T, M, O, K,) hard, having much endurance of fire, (T, O,) of which are made [bowls such as are termed] قِصَاع (M, O, K) and عِسَاس: (M, O:) AHn says, it is a great kind of tree; (O;) it becomes tall like the دُلْب [q. v.]; its leaves are like those of the almondtree; it has blossoms like the red rose; (O, TA;) and it becomes thick so that great [bowls such as are termed] عِسَاس, and أَقْدَاح, are turned from it: (O:) when its tree becomes old, its wood becomes black like ebony: (O, TA:) it is a hard wood, that blunts iron; and the bowls thereof are thin and light, and of pleasant odour: small saddles, called مَخَاصِر, pl. of مِخْصَرَةٌ, for excellent she-camels, were also made of it, and the curved pieces of wood (أَحْنَآء) thereof amounted [in price] to two hundred dirhems. (O.) — And A sort of vehicle, or saddle, for women (T, O, K) and for pastors, resembling the حَوِيَّة and سَوِيَّة [described in arts. حوى and سوى]. (T.) فِرْفَارٌ: see the next preceding paragraph. فُرْفُورٌ: see فُرَارٌ, in three places. [It is said that] it signifies A fat جَمَل (Thus in copies of the K [an evident mistranscription for حَمَل, i. e. lamb, as is indicated in the TA by the addition such as has become what is termed جَفْرٌ].) — — And (assumed tropical:) A youth, or young man; (O, K, TA;) as being likened to the lamb (حَمَل) that has obtained plenty of herbage and has become fat; (TA; [see فُرَارٌ;]) and so ↓ فُرَافِرٌ. (O, K, TA.) — — And A certain bird; (S, O, K;) as also ↓ فُرْفُرٌ (O, K) and ↓ فِرْفِرٌ: (K:) a small عُصفُور [i. e. sparrow, or passerine bird]: (ISh, T, M:) so it is said: (M:) and ↓ فُرْفُرٌ signifies the عُصْفُورٌ [in an absolute sense]; (M, K;) as also فُرْفُورٌ: (K:) accord. to AHát, Et-Táïfee says that ↓ الفُرْفُرُ, of which the pl. is الفَرَافِرُ, signifies the نَقَاقِير; thus he says, [using the pl.,] not the نُقَّار [or نَقَّار? (see عُصْفُورٌ)]; and he adds that sometimes it is said that the فُرْفُور is the صِرّ [q. v.]; and some say ↓ الفِرْفِرُ, with kesr, but he says, I am not confident of its chasteness: (O:) [accord. to Ed-Demeeree, as stated by Freytag, فُرْفُرٌ is the name of a small aquatic bird like the dove or pigeon: SM says, app. relying upon the correctness of a modern application of the word,] I have seen the فُرْفُور in Egypt, and it is smaller than the إِوَزّ [which is applied to the goose and sometimes to the duck]. (TA.) — Also, and ↓ فُرَافِرٌ, Parched meal (سَوِيق) prepared from the يَنْبُوت [a tree described in art. نبت, which see, and see also غَافٌ], (M, O, K,) i. e. from the fruit thereof; (O, K;) as some say, from the ينبوت of 'Omán. (TA.) فِرْفِيرٌ [Purple;] a certain sort of colour. (K.) — — And The violet: or violet-colour: syn. in Pers. بنفشه [i. e. بَنَفْشَه, which is said to have both of these significations]. (KL.) — — [And Purslane, or purslain. (Golius, on the authority of Ibn-Beytár.)] فِرْفِيرِىٌّ [Of a purple colour]. (TA: there applied as an epithet to the flower of the فَاوَانِيَا [or peony].) فُرَافِرٌ A horse that moves about, or agitates, the bit in his mouth, (M, O, K, TA,) to which Z adds, in order that he may disengage it [therefrom, or] from his head. (TA.) — — And i. q. أَخْرَقُ [Rough, ungentle, &c.]; (M, O, K;) applied to a man. (O, K.) — — See also فَرْفَارٌ, in two places: — — and فُرَارٌ, likewise in two places: — — and فُرْفُورٌ, also in two places. فُرَافِرَةٌ: see فَرْفَارٌ, second sentence. أُفُرَّةٌ and أَفُرَّةٌ: see فُرَّةٌ, in five places. مَفَرٌّ an inf. n. of فَرَّ. (S, M, K. [See the first and second sentences of this art.]) — — Also A time [and a place] of fleeing: (TA:) and ↓ مَفِرٌّ signifies a place of fleeing: (I'Ab, Zj, S, M, TA:) and so does ↓ مِفَرٌّ; (Zj, K, TA,) an instrumental noun used as a noun of place. (K, TA.) [See 1, second sentence.] مَفِرٌّ: see the next preceding paragraph. مُفِرٌّ [Making to flee: &c. See its verb, 4]. — — [Hence, app.,] الأَيَّامُ المُفِرَّاتُ (assumed tropical:) The days that reveal, or make manifest, [or cause to fly abroad,] news, or tidings. (O, K.) مِفَرٌّ [originally an instrumental noun: and hence,] A horse fit for one's fleeing upon him: (S, O, K:) or excellent in fleeing. (K.) One says فَرَسٌ مِكَرٌّ مِفَرٌّ A horse well trained, willing, and active, ready to return to the fight and to flee. (TA in art. كر.) — — See also مَفَرٌّ. مُفَرَّرٌ: see what follows. مَفْرُورٌ and ↓ مُفَرَّرٌ Examined, looked into, searched into, inquired respecting, or interrogated. (TA. [See 1.]) فرأ فَرَأٌ (T, S, M, O, K) and ↓ فَرَآءٌ, (K,) both of these forms authorized by the Koofees, (TA,) A wild ass: (ISk, T, S, M, O, K:) or a youthful wild ass: (M, K:) but the absolute [i. e. the former] meaning is that which is commonly known: (TA:) pl. (of mult., TA) فِرَآءٌ (T, S, M, O, K) and (of pauc., TA) أَفْرَآءٌ. (M, K.) Hence the saying, كُلُّ الصَّيْدِ فِى جَوْفِ الفَرَا [Every kind of game is in the belly (or might enter into the belly) of the wild ass]; (T, S, M, O, K;) meaning that every kind of game is inferior to the wild ass: (T, O, K:) a prov., (T, S, M, K,) and therefore [the last word is] without hemz, on account of the final pause; (K;) but some write it with hemz: (TA:) it is said to have originated from the fact that three men went forth to hunt; and one caught a hare; and another, a gazelle; and the third, a wild ass; and the first and second boasted against the third,

who thereupon said as above: it is applied to him who excels his fellows: (Meyd:) or to a man who is, with respect to other men, as the wild ass with respect to other kinds of game: or to the case of a man who, having several wants, one of which is a great one, accomplishes that great want, and cares not for the others' being unaccomplished. (T, TA. [See also Har pp. 468-9.]) And أَنْكَحْنَا الفَرَا فَسَنَرَى [We have married our daughter to the wild ass, and we shall see,] (T, S, M, O) is another prov.; (T, Meyd;) in which alif is substituted for the hemzeh, (S, M, * O,) for the purpose of the agreement [of الفَرَا in rhyme] with سَنَرَى: (M:) said by a man to his wife when a man demanded in marriage his daughter and he refused, but his wife consented, and overcame the father so that he gave her in marriage to him against his wish; then the husband made the intercourse [with her] to be evil, and divorced her: it is applied in cautioning against an evil consequence: (Meyd:) or it is applied to a man when his affair has been endangered and he has seen what he does not like; and it means we have wasted our precaution, and the affair has brought us to an evil result; (As, T;) or we have considered the affair, and we shall see what it will disclose; (T;) or we have sought after high things, and we shall see what our case will be afterwards. (Th, M.) فَرَآءٌ: see above, first sentence. شَىْءٌ فَرِىْءٌ i. q. فَرِىٌّ [q. v.] (O, K. * See art. فرى.) فريج Q. 3 اِفْرَنْبَجَ, said of a lamb, (Lth, O,) or of the skin of a lamb, (S, K, [some of the copies of the latter of which have الجَمَل in the place of الحَمَل,]) and of the skin of a kid, (O,) It was roasted so that the upper parts of it became dried up. (Lth, S, O, K.) مُفْرَنْبِجٌ [part. n. of the verb above]. A man said, describing a roasted female kid, فَأَكَلْتُ مِنْ مُفْرَنْبِجِ جِلْدِهَا [And I ate of such as was roasted so that the upper parts were dried up, of its skin]. (O.) فربيون فَرْبِيُونٌ, (K, TA, [in several copies of the K فَرْفَيُون,]) also called ↓ أَفَرْبِيُونٌ, (TA,) [Euphorbium; an inspissated sap of a certain African plant;] i. q. لُبَانَةٌ مَغْرِبِيَّةٌ; the best of which is that which dissolves quickly in water; (TA;) an attenuant medicine, beneficial as a remedy for sciatica, and for cold of the kidneys, and for colic, and for the sting, or bite, of venomous or noxious reptiles or the like, and for the bite of the mad dog, and it causes abortion, and attenuates viscous phlegm. (K.) أَفَرْبِيُونٌ: see the preceding paragraph. فرت 1 فَرُتَ, aor. فَرُتَ, inf. n. فُرُوتَةٌ [said in the M to be a subst.], It (water, T, Msb) was, or became, sweet [or very sweet or most sweet (see فُرَاتٌ)]. (T, O, Msb, K.) — فَرَتَ, (M, K,) aor. فَرِتَ, (M,) or فَرُتَ, (K,) inf. n فَرْتٌ, (M,) He acted vitiously, or unrighteously; or committed adultery, or fornication; syn. فَجَرَ. (M, K.) — فَرِتَ, [aor. فَرَتَ,] He became weak in his intellect, after having possessed ample intelligence. (IAar, T, O, K.) فِرْتٌ i. q. فِتْرٌ [The space measured by the extension of the thumb and fore finger]; (IJ, M, K;) a dial. var. of the latter word; as though formed by transposition. (M.) فُرَاتٌ, applied to water, (T, S, M, &c.,) and فُرَاةٌ, both chaste forms, and well known, like تَابُوتٌ and تَابُوةٌ, (Towsheeh, MF, TA,) Sweet: (S, O:) or very sweet: (K:) or of the sweetest kind: (T, M, L:) or that subdues thirst by its excessive sweetness: (Bd in xxv. 55:) so called, accord. to Z, because it breaks the vehemence of thirst, and allays it; as though from رَفَتَ, and formed by transposition: (TA:) you say مَآءٌ فُرَاتٌ, (S, M, O, K,) and in a copy of the K فِرَاتٌ also, (TA,) and مِيَاهٌ فُرَاتٌ, (S, M, O, K,) and فِرْتَانٌ, (M, Msb, in copies of the K فُرْتَانٌ, and in the CK فَرْتَانٌ,) like غِرْبَانٌ [pl. of غُرَابٌ], when فُرَاتٌ is pluralized, but this is rarely the case. (Msb.) — — الفُرَاتُ signifies also [The Euphrates;] the river of ElKoofeh; (S, Mgh, O, * K; *) a great, celebrated river, which issues from the limits of Er-Room, then passes by the borders of Syria &c., and, after meeting with the Tigris, forms therewith one river, and pours forth into the Sea [or Gulf] of Persia. (Msb, TA.) And الفُرَاتَانِ is an appellation applied to [The Euphrates and Tigris; i. e.] الفُرَاتُ and دِجْلَةُ: or, accord. to the S [and O] الفُرَاتُ and دُجَيْلٌ [The Euphrates and Dujeyl, which latter is a branch of the Tigris]. (TA.) — — Also The sea: (M, K:) so in a verse of Aboo-Dhu-eyb describing pearls as found therein. (M.) فَرْتَنَا, (M, K,) accord. to Ibn-Habeeb from فَرَتَ [q. v.], but accord. to Sb the ن is radical, (M,) or الفَرْتَنَا accord. to IB, (TA in art. فرتن,) The fornicatress, or adultress. (M and K in this art. * and in art. فرتن.) And The female slave: (Th, and S and K in art. فرتن:) or so الفَرْتَنَا: and اِبْنُ الفَرْتَنَا The son of the female slave that is a fornicatress. (IAar, TA in that art.) And اِبْنُ فَرْتَنَا The low, ignoble, mean, or sordid. (El-Ah wal, IB, TA.) — — Also, فَرْتَنَا, the name of A certain woman. (M and K in art. فرتن.) — — And الفَرْتَنَا The young one of the hyena. (K in art. فرتن.) فرتن Q. 1 فَرْتَنَ, (T, K, TA,) inf. n. فَرْتَنَةٌ, (T, TA,) signifies شَقَّقَ كَلَامَهُ وَاهْتَمَشَ فِيهِ [app. meaning He uttered, or endeavoured with repeated efforts to utter, his speech in the best manner, and proceeded slowly therein]: (T, K, * TA:) in the copies of the K, اهتمس, with the unpointed س, is put for اهتمش, which is the right reading. (TA.) — — And He went along with short steps. (K.) — And He (a man) became angry, and in a state of excitement: from what here follows [and therefore, app., post-classical]. (TA.) فُرْتُنَةٌ, with damm, [meaning with two dammehs,] A state of commotion of the sea arising from the violence of the winds: app. post-classical. (TA.) فَرْتَنَا, in which the ن is held by some to be radical, and by others to be augmentative, see in art. فرت. فرث 1 فَرَثْتُ الكَرِشَ: see 4. — — فَرَثَ الجُلَّةَ, (ISk, T, S, M, O, K,) aor. فَرُثَ, (T, O,) or فَرِثَ, (M,) or both, (ISk, S, K,) inf. n. فَرْثٌ, (T, M,) He scattered, or dispersed, [the contents of] the جُلَّة [or receptacle made of palm-leaves, for dates]: (T, * K:) or ripped the جُلَّة, and then scattered, or dispersed, its contents, (ISk, S, M, O,) entirely, (M,) لِلْقَوْمِ [for the people, or party]. (ISk, S, O.) — — And in like manner, (M,) فَرَثَ كَبِدَهُ, (ISk, T, S, M, O, K,) aor. فَرُثَ, (ISk, S, and so in some copies of the K,) or فَرِثَ, (O, and so in other copies of the K,) inf. n. فَرْثٌ; (S, O;) and ↓ فَرَّثَهَا, (ISk, S, M, O, K,) inf. n. تَفْرِيثٌ; (ISk, S, O, K;) He struck, or smote, him, (ISk, T, S, O,) or his liver, (K,) he being alive, (ISk, S, O, K,) so that his liver became scattered. (ISk, T, S, O, K.) And [hence] one says, فَرَثَ الحُبُّ كَبِدَهُ, and ↓ فَرَّثَهَا, and ↓ افرثها, meaning (assumed tropical:) Love crumbled [or crushed] his liver: [like as we say " it broke his heart: "] (M, TA:) and فَرْثٌ is used in like manner of men, as meaning the crumbling of the liver by grief and molestation. (TA.) — See also 7. — — فَرِثَ, aor. فَرَثَ, (K,) inf. n. فَرَثٌ, (M, O,) He was, or became, satiated. (M, * O, * K.) You say, شَرِبَ عَلَى فَرَثٍ He drank on an occasion, or in a state, of satiety. (M, TA.) — — فَرِثَ القَوْمُ The people, or party, became scattered, or dispersed. (O, K.) 2 فَرَّثَ see the next following paragraph: — — and see also the preceding paragraph, in two places. 4 افرث الكَرِشَ He scattered the contents of the كرش [or stomach of a ruminant animal]: (T:) or he ripped the كرش, and threw away what was in it: (ISk, S, O:) or ↓ فَرَثْتُ الفَرْثَ عَنِ الكَرِشِ, aor. فَرُثَ, inf. n. فَرْثٌ; and أَفْرَثْتُهَا, and ↓ فَرَّثْتُهَا; I ripped the كرش, and scattered what was in it. (M, TA.) Accord. to the K, one says, افرث الكَبِدَ, meaning He ripped the كبد [or liver], and threw away the فُرَاثَة, i. e., what was in it: but this is taken from two passages in the M and T, which the author of the K has confounded. (TA.) — — And [hence, app.,] افرث أَصْحَابَهُ (assumed tropical:) He exposed his companions (T, S, M, O, K) to the ruling power, (T,) or to the censure of men: (T, S, M, O, K:) or he pronounced them to be liars, in the presence of a people, or party, in order to lessen them in their estimation: or he exposed to reproach their secret: (M:) or he calumniated, or slandered, them. (IF, O.) And افرث الرَّجُلَ (assumed tropical:) He reviled, vilified, or vituperated, the man; charged him with a vice, fault, or the like; defamed him; or detracted from

his reputation. (M, O.) — — See also 1. 5 تَفَرَّثَ see the paragraph here following. 7 انفرثت كَرِشُهُ His (a ruminant animal's) stomach became ripped and its contents became scattered, or dispersed. (M.) — — And انفرثت كَبِدُهُ His liver became scattered by a blow, (ISk, T, S, O, K,) he being alive. (ISk, S, O, K.) — — اِنْفَرَثَتْ said of a pregnant woman; as also ↓ تَفَرَّثَتْ; (O, K, but only the inf. ns. are mentioned in the K;) and ↓ فَرِثَتْ; (T, A, O, K, but only the inf. n. is mentioned; in a copy of the T written فَرَث; in the K, فَرْث, and so in a copy of the A; [accord. to the TK, the pret. is فَرَثَتْ, and the aor. تَفْرُثُ; but is probably only inferred from the form of the inf. n. in the K;]) She had a heaving of the soul [or stomach], or a tendency to vomit. (T, A, O, K. *) [And] أُنْفُرِثَ بِهَا She (a woman, in the beginning of her pregnancy,) was affected with a spitting, and with a heaving of the soul [or stomach], or a tendency to vomit. (M.) [See also the last of the following paragraphs.] فَرْثٌ The سِرْجِين [here meaning feces] (S, A, O, K) while remaining (S, O) in the كَرِش [or stomach of a ruminant animal]; (S, A, O, K;) the dregs in the كرش: (Jel in xvi. 68:) or i. q. سِرْقِين [a dial. var. of سرجين]: and the سرقين of the كرش; as also ↓ فُرَاثَةٌ, (M,) [i. e.] الفُرَاثَةُ signifies what is extracted from the كرش [like الفَرْثُ: it is erroneously expl. in the K: see 4]: (O:) the pl. of فَرْثٌ is فُرُوثٌ. (S, O.) — — And Anything that is scattered from a bag or other receptacle for travelling-provisions &c. (M.) — Also A small [leathern vessel for water, of the kind called] رَكْوَة [q. v.]; (T, K;) a dial. var. of قَرْثٌ: (K:) or the small رَكْوَة is called القَرْثُ [only], with ق. (O.) — See also the last of the following paragraphs. فُرَاثَةٌ: see the next preceding paragraph. مَفَارِثُ [a pl. of which the sing. is app. مَفْرَثُ or مَفْرِثٌ] The places in which [slaughtered] sheep and other animals are ripped [and eviscerated] and skinned. (O.) مُتَفَرِّثَةٌ: see the following paragraph, in two places. إِنَّهَا لَمُنْفَرِثٌ بِهَا, said of a pregnant woman, Verily she is affected with a heaving of the soul [or stomach], or a tendency to vomit, (O, K, * TA, *) by reason of the heaviness of pregnancy: (O:) [or] one says of a woman in the beginning of her pregnancy, ↓ إِنَّهَا لَمُتَفَرِّثَةٌ, meaning [Verily] she is affected with a heaving of the soul [or stomach], or a tendency to vomit, and the phlegm at the head of her stomach is much in quantity: so says ISk, on the authority of AA: but [Az, after citing this, adds,] I know not whether it be مُنْفَرِثَةٌ or ↓ مُتَفَرِّثَةٌ: (T, TA: *) and ↓ اِمْرَأَةٌ فَرْثٌ, (M, TA, [in the former, as given in the TT, the latter word is written فرثٌ, without any vowel-sign to the ف,]) it is said, (TA,) means A woman who spits, [or expectorates phlegm,] and has a heaving of the soul [or stomach], or a tendency to vomit, in the beginning of her pregnancy. (M, TA.) فَرَجَ بَيْنَ 1 فرج الشَّيْئَيْنِ, aor. فَرِجَ, inf. n. فَرْجٌ, He made an opening, or intervening space, [or a gap, or beach,] between the two things; or he opened the interstice, or interval, between the two things: (Msb:) [and فَرَجَ الشَّىْءَ He opened the thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach; he unclosed it: and in like manner ↓ فَرّج, inf. n. تَفْرِيجٌ; for ex.,] you say, حَلُوبَتِهِ فَرَّجَ مَا بَيْنَ رِجْلَىْ [He made an opening, or intervening space, between the hind legs of his milch camel; i. e. he parted her hind legs]; (S and O and K in art. فحج, &c.;) and فرّج بَيْنَ أَصَابِعِهِ He made openings, or intervening spaces, between his fingers. (MA.) — — The saying in the Kur lxxvii. 9 وَإِذَا السَّمَآءُ فُرِجَتْ means [And when the sky] shall be opened so that it shall become portals: (Ksh:) or shall become cloven, or split, or rent. (Bd and Jel.) — — And you say, فَرَجَ البَابَ He opened the door. (A, TA.) And فَرَجَ فَاهُ He opened his mouth to die. (TA.) — — And فَرَجَ القَوْمُ لِلرَّجُلِ, aor. فَرَجَ, inf. n. فَرْجٌ, [and فَرَجَ لَهُ, aor. فَرُجَ, inf. n. فَرْجٌ and فُرْجَةٌ, seems from the context to be mentioned in this sense in the L,] The people, or party, made room, or ample space, for the man, in the place of standing or of sitting. (Msb.) — — And فَرَجَ, aor. فَرِجَ, (O, Msb, K,) inf. n. فَرْجٌ; (O, Msb;) and ↓ فرّج, (O, Msb, K,) inf. n. تَفْرِيجٌ; (S, O;) signify also He (God) removed, cleared away, or dispelled, grief, or sorrow; syn. كَشَفَهُ. (Msb, K.) You say, فَرَجَ اللّٰهُ عَنْكَ غَمَّكَ and ↓ فَرَّجَ اللّٰهُ غَمَّكَ [May God remove, or clear away, from thee thy grief, or sorrow; and in like manner, suppressing the objective complement but meaning it to be understood, فَرَّجَ ↓ عَنْكَ and فَرَجَ عَنْكَ]. (S.) — See also 7, in two places. — فَرِجَ, [aor. فَرَجَ,] inf. n. فَرَجٌ, He had his pudendum (فَرْج) constantly uncovered (S, TA) when he sat. (TA.) — — [And, app., He had buttocks which did not meet, or which scarcely met, by reason of their bigness. (See فَرِجٌ and أَفْرَجُ.)] — — فَرِجَتْ said of a she-camel: see 4. — — [Freytag adds, as from the S, another signification of فَرِجَ, " Liberatus fuit curis, tristitia, laetatus fuit: " but for this I do not find any authority.] 2 فرّج: see the preceding paragraph, first sentence: — — and again, in the latter half, in three places. — Also, (O, K,) inf. n. تَفْرِيجٌ, (K,) He was, or became, extremely aged, or old and weak. (O, K.) [From فرّج لَحْيَيْهِ, which see expl. voce فَكَّ.] 4 افرج النَّاسُ عَنْ طَرِيقِهِ The people cleared themselves away from his road, or path; removed out of his way. (S, O, K. *) And افرجوا عَنِ القَتِيلِ [as also ↓ انفرجوا (occurring thus in the S and Msb and TA in art. جلو)] They cleared themselves away, or removed, from the slain person: (Mgh, O, Msb, K:) implying that it was not known who had killed him. (Msb.) And افرجوا عَنِ المَكَانِ They left, abandoned, or quitted, the place. (O, K.) — — افرج الغُبَارُ The dust became dispersed. (TA.) — — And افرج signifies also His shooting, or casting, became altered [for the worse], having been good. (TA.) — افرج الوَلَدُ النَّاقَةَ The young one caused the she-camel to be in the state in which one says of her ↓ فَرِجَتْ, i. e. ↓ اِنْفَرَجَتْ فِى الوِلَادَةِ [app. meaning She became unknit, or loosened, in the joints of the hips in parturition (see explanations of فَرِيجٌ as applied to a ewe and to a woman)], when bringing forth for the first time; whereby she was caused to suffer extreme distress: whence ↓ فَارِجٌ signifies Distressed. (Mgh.) 5 تفرّج: see 7, in two places. — — [It also signifies He diverted, amused, or cheered, himself; or became diverted, &c.; often followed by عَلَى شَىْءٍ, meaning by viewing a thing, i. e., some rare, or pleasing, object: but thus used, it is app. postclassical. (See also the next paragraph.)] 7 انفرج It opened; [and particularly by diduction, or so as to form an intervening space, or a gap, or breach; it gaped; it became unclosed; and so ↓ تَفَرَّجَ; (see exs. in art. فيض, voce أَفَاصَ, in three places;) and it became unknit, or loosened, said of a bone, and of a limb or member, and of a joint; (see فَرِيجٌ, in two places; and see also فَكَكْتَ, and اِنْفَكَّ in three places, and فَكَكٌ;)] syn. انفتح. (Msb in art. فتح; &c. [See also فُرْجَةٌ.]) — — اِنْفَرَجَتْ سِيَتَاهَا is said of a bow such as is termed ↓ فَرُوجٌ, (O, K, TA,) as also اِنْفَجَّتْ [i. e. انفجّت هِىَ, which shows that the meaning is, Its two curved extremities were such as to have an open space between them and between the intermediate portion and the string]. (TA.) — — See also 4, second sentence: — — and the same, last sentence; and فَرِيجٌ, in two places; and فَارِجٌ. — — [اِنْفَرَجْتُ عَنِ الكَلَامِ occurs in the L, in art. فص, app. meaning I broke off from, or intermitted, speaking.] — — انفرج said of grief, or sorrow, or anxiety, [and the like,] signifies It was, or became, removed, cleared away, or dispelled; (A, O, TA;) as also ↓ تفرّج; (S, * O, * TA;) and so ↓ فَرَجَ, aor. فَرُجَ, inf. n. فُرُوجٌ. (TA.) Aboo-Dhu-eyb says, ↓ وَلِلشَّرِّ بَعْدَ القَارِعَاتِ فُرُوجُ meaning [And to evil, after striking and agitating calamities, there is, or shall be,] a removing, clearing away, or dispelling: (S, O, TA:) the last word being the inf. n. of the last of the verbs above mentioned; or it may be a pl. of ↓ فَرْجَةٌ, like as صُخُورٌ is of صَخْرَةٌ. (TA.) — — Also He was, or became, happy, or

cheerful. (KL. [See also 5.]) فَرْجٌ: see فُرْجَةٌ. — — The space between the hind legs of a horse or mare: (S, O, K:) so in the saying of Imra-el-Keys, لَهَا ذَنَبٌ مِثْلُ ذَيْلِ العَرُوسِ تَسُدُّ بِهِ فَرْجَهَا مِنْ دُبُرٌ [She has a tail like the skirt of the bride, with which she fills up the space between her hind legs, from behind]. (S, O.) And The space between the fore and hind legs of a horse or the like. (L.) [Hence, app.,] one says, مَلَأَ فَرْجَهُ and فُرُوجَهُ, and سدَّ فُرُوجَهُ [in which phrase مَدَّ is erroneously put for سَدَّ in one place in the TA], and جَرَى مِلْءَ فُرُوجِهِ, meaning (assumed tropical:) He (a horse) ran swiftly. (TA.) And مَلَأَ فُرُوجَ فَرَسِهِ (assumed tropical:) He made his horse to run at the utmost rate of the pace termed حُضْر. (TA in art. ملأ.) — — The pudendum, or pudenda; the part, or parts, of the person, which it is indecent to expose; (S, O, Msb, K, &c.;) applied to the pudenda of men and of women and of youths, with what is around them; and so of horses and the like: (TA:) or the anterior pudendum [i. e. the external portion of the organs of generation] of a man and of a woman, by common consent of the lexicologists; and applied to this and the posterior pudendum [in the conventional language of the law] because both belong to the same [legal] predicament [in certain cases]; (Mgh, Msb;) or because each of them is a place of opening; (Msb;) or because between the legs: (TA:) but in common parlance it is mostly applied to the anterior pudendum: (Msb:) or peculiarly, accord. to some, the anterior pudendum of a woman [i. e. the vulva, or external portion of the organs of generation of a woman: and the vagina]: (MF, TA:) pl. فُرُوجٌ. (Msb.) فُلَانٌ ابْنُ فَرْجِهِ means (assumed tropical:) Such a one is solicitous for his فَرْج. (Er-Rághib, TA in art. بنى.) — — And i. q. فَتْقٌ [app. as meaning An open, wide, place]: pl. فُرُوجٌ: (Msb:) which latter also signifies The sides, or lateral parts, quarters, or tracts, of a land. (TA.) And The part between the two sides, i. e. the بَطْن, of a valley: and hence used in relation to a road, as meaning its entrance: and a فَجّ [or wide, or depressed, road,] of a mountain. (ISh, TA.) And A frontier-way of acces to a country; and [particularly such as is] a place of fear; (S, O, K, TA;) so called because not obstructed; (TA;) and so ↓ فُرْجَةٌ, (Msb,) [pl. فُرَجٌ, whence] one says, فُلَانٌ تُسَدُّ بِهِ الفُرَجُ, (A,) or الفُرُوجُ, which is the pl. of فَرْجٌ, (TA,) meaning [Such a one, by him are obstructed] the frontier-ways of access [to the enemy's country]. (A, TA.) فُرْجٌ: see فُرُجٌ; the latter in two places. فِرْجٌ: see فُرُجٌ; the latter in two places. فَرَجٌ inf. n. of فرجَ [q. v.]. (S, TA.) — — And [app. as such also, or] as a simple subst., The having the pudendum (الفَرْج) constantly uncovered, (K, TA,) when sitting. (TA.) — — Also a subst. [or quasi-inf. n.] from فَرَجَ الغَمَّ; (Msb;) [as such signifying] The removal, or clearing away, of grief, or sorrow: or freedom from grief, or sorrow: (S, * O, * KL:) or i. q. رَاحَةٌ [i. e. rest, repose, or ease; or cessation of trouble, or inconvenience, and of toil, or fatigue; or freedom therefrom]: (MA:) and ↓ فَرْجَةٌ and ↓ فُرْجَةٌ accord. to ISk, and ↓ فِرْجَةٌ: also accord. to Az, signify the same as فَرَجٌ: (Msb:) one says, مَا لِهٰذَا الغَمِّ مِنْ ↓ فُرْجَةٍ and ↓ فَرْجَةٍ and ↓ فِرْجَةٍ [There is not for this grief any removal, or clearing away]: (T, TA:) and ↓ لِكُلِّ غَمٍّ فُرْجَةٌ i. e. كَشْفَةٌ [For every grief there is a removal, clearing away, or dispel-ling]: (A:) or ↓ فَرْجَةٌ, of which فُرُوجٌ may be a pl., (see 7, in two places,) signifies rest from grief, or mourning, or from disease: (TA:) or freedom from difficulty, distress, or straitness; as also ↓ فُرْجَةٌ: (Msb:) or freedom from anxiety; (S, O, K;) as also ↓ فُرْجَةٌ and ↓ فِرْجَةٌ: (O, K:) or ↓ فَرْجَةٌ, with fet-h, is an inf. n. [app. of unity]; and ↓ فُرْجَةٌ, with damm, is a simple subst.: (IAar, Msb:) or ↓ فَرْجَةٌ relates to an affair or event; and ↓ فُرْجَةٌ, [which see expl. below,] to a wall, and a door; but the two [primary] significations are nearly the same: the authority for the three [syn.] forms of the word is taken by the author of the K from the statement in the T, cited above, that one says, مَا لِهٰذَا الغَمِّ مِنْ فَرْجَةٍ and فُرجَةٍ and فِرْجَةٍ. (TA.) — — [Hence,] أُمُّ الفَرَجِ is a name of The جُوذَابَة [n. un. of جُوذَابٌ: see art. جذب]. (Har p. 227.) فَرِجٌ (S, O, TA) and ↓ أَفْرَجُ (K, TA) A man whose pudendum (فَرْج) is constantly uncovered (S, O, K, TA) when he sits. (TA.) — — مَكَانٌ فَرِجٌ A place in which is تَفَرُّج [app. as meaning diversion, amusement, or cheering pastime; such a place as is termed in Pers. تَفَرُّج گاهْ]. (A, TA.) فُرُجٌ (S, O, K) and ↓ فِرْجٌ, with kesr, (O,) or ↓ فُرْجٌ, (K,) and ↓ فَارِجٌ and ↓ فَرِيجٌ, (S, O, K,) [like فَرُوجٌ (see 7) and فَجَّآءُ,] A bow wide apart from the string; (S, O, K;) or of which the string is distant from its كَبِد [q. v.]. (TA.) — — And the first, A woman wearing a single garment; (O, L, K;) of the dial. of El-Yemen; (O, L;) like فُضُلٌ in the dial. of Nejd; (L;) as also ↓ فُرْجٌ. (K.) — — And, as also ↓ فِرْجٌ, One who will not conceal a secret: (O, K:) and ↓ فُرَجَةٌ a man wont to reveal his secrets. (Ham p. 49.) فَرْجَةٌ: see فَرَجٌ, in five places. — — It is said in the T, that أَدْرَكُوا القَوْمَ عَلَى فَرْجَتِهِمْ or ↓ فُرْجَتِهِمْ occurs in a trad. as meaning على هزيمَتِهِمْ [i. e. They overtook the people, or party, in their state of defeat]: but it is also related as with قاف and حآء [app. قَرْحَتِهِمْ]. (TA.) فُرْجَةٌ An opening, or intervening space, [or a gap, or breach,] between two things; (Msb, TA;) as also ↓ فَرْجٌ, (A,) of which the pl. is فُرُوجٌ only; (TA;) [and so ↓ مَفْرَجٌ, lit. a place of opening, occurring in the K in art. ودى, &c.;] and ↓ مُنْفَرَجٌ: (JK and K voce خَلَّلٌ, &c.:) the pl. of the first is فُرَجٌ (Msb, TA) and فُرُجَاتٌ: (TA:) and it is also in a wall, (S, Msb, K,) and the like: (S, Msb:) and signifies also an opening, or a space, or room, made by persons for a man entering among them, in a place of standing or of sitting. (Msb.) One says, بَيْنَهُمَا فُرْجَةٌ, meaning انْفِرَاجٌ [i. e. Between them two is an opening, or intervening space, &c.]. (S.) فُرَجُ الشَّيْطَانِ [The Devil's gaps], occurring in a trad., means the gaps, or unoccupied spaces, in the ranks of men praying [in the mosque]. (L.) — — See also فَرَجٌ, last sentence: — — and see فَرَجٌ, in seven places: — — and فُرْجَةٌ. فَرْجَةٌ: see فَرَجٌ, in three places. فُرَجَةٌ: see فُرُجٌ, last sentence. فَرُوجٌ, applied to a bow [like فُرُجٌ &c.]: see 7. فَرِيجٌ: see فُرُجٌ. — — Also A ewe whose hips are unknit, or loosened, [in the joints], (وَرِكَاهَا ↓ اِنْفَرَجَ [see 4],) when she brings forth. (TA.) And A woman whose bones are unknit, or loosened, (عِظَامُهَا ↓ اِنْفَرَجَتْ) in consequence of parturition: and hence, as likened thereto, (tropical:) a camel that is fatigued, and drags his feet, or stands still: (Skr, O:) or a woman fatigued in consequence of parturition: and hence, as being likened thereto, (tropical:) a she-camel that is fatigued. (Kr, TA.) And A she-camel that has brought forth her first offspring. (O, K.) [See also فَارِجٌ.] — — Also, accord. to the K, [and the O as on the authority of Ibn- 'Abbád,] i. q. بَارِدٌ: but [SM says that] this is a mistake for بَارِزٌ, meaning Uncovered, appearing, or apparent; in which sense it is applied also to a fem. noun: (TA:) it is applied, in a verse of Aboo-Dhu-eyb, to a pearl (دُرَّة), as meaning uncovered, and exposed to view, for sale. (O, TA.) فَرَّاجٌ One who often removes, clears away, or dispels, grief, or anxiety, from those affected therewith; or who does so much. (O.) فَرُّوجٌ The young of the domestic hen; [the chicken, and chickens;] (S, Mgh, O, K; [but the explanation is omitted in one of my copies of the S;]) as also فُرُّوجٌ, (S, O, K,) like سُبُّوحٌ [q. v.], (K,) a dial. var., (S, O, TA,) mentioned by Lh: (TA:) n. un. with ة: (S:) pl. فَرَارِيجُ. (S, Mgh, O.) — — And hence, app., by a metaphorical application, (Mgh,) it signifies also A [garment of the kind called] قَبَآءِ, (S, Mgh, O, K, [but omitted in one of my copies of the S,]) having a slit in its hinder part: (Mgh, O, K:) or the shirt of a child: (O, K:) [but] the Prophet is related to have prayed in a فرّوج (Mgh, TA) of خَزّ (Mgh) or of silk; (TA;) or he pulled off one that he had put on. (O.) فَارِجٌ: see فُرُجٌ. — — Also A she-came that has become unknit, or loosened, [app. in the joints of the hips,] (↓ اِنْفَرَجَتْ [see 4],) in consequence of parturition, and therefore hates

the stallion, (O, K,) and dislikes his being near. (O.) [See also فَرِيجٌ.] And see 4, last sentence. أَفْرَجُ, in the phrase أَفْرَجُ الثَّنَايَا, i. q. أَفْلَجُ [q. v.]. — — And A man whose buttocks do not meet, (S, O, K,) or scarcely meet, (TA,) by reason of their bigness: (S, O, K:) fem. فَرْجَآءُ: it is mostly the case among the Abyssinians. (S, O.) — — See also فَرِجٌ. تِفْرِجٌ, accord. to Akh, A beater and washer and whitener of clothes; syn. قَصَّارٌ. (O.) — — See also the next paragraph. تِفْرِجَةٌ and ↓ تِفْرَاجٌ are sings. of تَفَارِيجُ, (O,) which signifies, (IAar, O, K,) as pl. of the first, (K,) or of the second, (IAar, O,) The openings [or interstices] of the fingers: (IAar, O, K:) and the apertures, (IAar, O,) or clefts, (K,) of a railing: (IAar, O, K:) and also, (O, K,) accord. to IDrd, as pl. of تِفْرِجَةٌ, (O,) the slits of the [kind of garment called] قَبَآء [and فَرُّوجٌ]. (O, K.) — تِفْرِجَةٌ as an epithet, applied to a man, signifies Cowardly and weak; as also ↓ تِفْرَاجَةٌ; (O, K;) and نِفْرَاجَاءُ, with ن, (O, * K,) mentioned by IAmb, as imperfectly decl., and as signifying cowardly; (O;) or so, accord. to the T and L, ↓ تِفْرِجٌ and تِفْرِجَةٌ, and نِفْرِجٌ and نِفْرِجَةٌ: and the last two, and نِفْرَاجٌ and نِفْرِجَآءُ, all with ن, signify one who becomes defeated, or put to flight, (يَنْكَشِفُ,) on the occasion of war, or battle. (TA.) تِفْرَاجٌ and تِفْرَاجَةٌ: see the next preceding paragraph. مَفْرَجٌ: see فُرْجَةٌ. [Hence] مَفْرَجُ الغَمِ [The place of opening of the mouth]. (TA in art. شجر.) مَفَارِجُ [is its pl.; and] signifies Places of exit, or egress. (TA.) مُفْرَجٌ, occurring in the saying, in a trad., لَا يُتْرَكُ فِى الإِسْلَامِ مُفْرَجٌ, [meaning that he who is thus termed shall not be left unbefriended among the Muslims,] is variously explained: As used to say that it is with ح; and disapproved of the saying مفرج, with ج: A'Obeyd says, I heard Mohammad Ibn-El-Hasan say, it is related with ح and with ج; and he who says مفرج, with ج, means A slain person found in a desert tract, not by a town or village, [which signification is mentioned in the K,] the fine for whose blood is to be paid from the government-treasury: AO says that it means one who becomes a Muslim and has no alliance of friendship with any one [among the Muslims]; wherefore, if he commits a crime, [such as maiming another, &c.,] the governmenttreasury must make amends for it, because he has no relations or others bound to aid him by paying a bloodwit [or the like]: (S, O: and the like is also said in the Mgh and in the K:) or, accord. to Jábir El-Joafee, it means a man who is among a people to whom he does not belong; wherefore they are bound to pay for him a bloodwit [or the like]: (O, TA:) or it means one who has no kinsfolk, or near relations: so accord. to IAar: (Mgh, TA:) or one who has no offspring: or one who has no wealth, or property: and it is also said to mean one burdened by the obligation to pay a bloodwit, or a ransom, or a debt that must be discharged: and [in like manner] ↓ مَفْرُوجٌ is said to mean one who is burdened with a debt: but it is correctly with ح [unpointed]; (TA;) [i. e.] such is termed مُفْرَحٌ, with ح: (As, Mgh:) and مُفْرَجٌ means one burdened by his family, although he be not in debt. (Az, TA voce مُفْرَحٌ [q. v.].) مُفْرِجٌ One whose shooting, or casting, has become altered [for the worse], having been good. (AA, O, * K.) — And thus, without ة, A hen having chickens. (S, O, K.) مُفَرَّجٌ A camel (O) whose elbow is distant from his armpit: (O, K:) or wide in step: (O:) or, with ة, a she-camel whose elbows are far from her chest, and whose armpits are [therefore] wide. (Ham p. 783.) — — And A comb. (O, K.) مَفْرُوجٌ An opened door. (TA.) — — See also مُفْرَجٌ, near the end. مُنْفَرَجٌ: see فُرْجَةٌ. فرجن Q. 1 فَرْجَنَ الدَّابَّةَ He curried the beast; removed the dust from it with the فِرْجَوْن. (S, K.) But the etymologists assert that the ن is augmentative. (TA.) فِرْجَوْنٌ A currycomb; syn. مِحَسَّةٌ [q. v.]. (S, K.) فرح 1 فَرِحَ, (S, A, L, Msb, K, &c.,) [aor. فَرَحَ,] inf. n. فَرَحٌ, (S, * L, * Msb, &c.,) He rejoiced; was joyful, or glad; or was happy; (S, A, L, Msb, K, &c.;) syn. سُرَّ: (S, A, Msb, * &c.:) or he experienced a sensation of lightness in his heart: (Th, TA:) or his bosom became dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; فَرَحٌ differing from سُرُورٌ in the manner expl. below, though each is sometimes used as syn. with the other. (Er-Rághib, TA.) You say, فَرِحَ بِهِ He rejoiced, was joyful, or glad, or was happy, by reason of him, or it; syn. سُرَّ. (S, A, Msb. *) — — And He was, or became, well pleased, or content. — — And He exulted, or rejoiced above measure; or he exulted greatly, and behaved insolently and unthankfully, or ungratefully. (S, Msb, K.) The verb is used in this sense in the Kur xxviii. 76. (TA.) 2 فَرَّحَ see the paragraph here following. 4 افرحهُ, (S, A, Msb, K,) inf. n. إِفْرَاحٌ; (S;) and ↓ فرّحهُ, (Msb, K,) inf. n. تَفْرِيحٌ; (S;) He, or it, rejoiced him; gladdened him; made him joyful, or glad; or made him happy: (S, A, Msb, K:) [or occasioned him a sensation of lightness of heart: or made his bosom to become dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures. See فَرَحٌ.] — — And He, or it, made him to be well pleased, or content. (Msb.) — — And He, or it, made him to exult, or rejoice above measure; or to exult greatly, and to behave insolently and unthankfully, or ungratefully. (Msb, K.) — Also He, or it, grieved him; or made him unhappy; lit. deprived him of joy; or of happiness: like as أَشْكَاهُ signifies " he made his complaint to cease. " (L.) [Thus it has two contr. meanings.] — — And It (a debt, AA, S, TA, or a thing, TA) burdened him, burdened him heavily, or overburdened him. (AA, S, K, TA.) فَرَحٌ [inf. n. of فَرِحَ, q. v.: as a simple subst.,] Joy, mirth, or gladness; or happiness; (S, L, Msb, K;) syn. سُرُورٌ; (Msb, K;) contr. of حُزْنٌ, (L,) and of تَرَحٌ: (S and A in art ترح:) or a sensation of lightness of the heart: (Th, TA:) or dilatation of the bosom with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures; whereas سُرُورٌ is dilatation of the bosom with delight, or pleasure, wherein is quiet or tranquillity or rest of mind, of short or of long continuance; but each is sometimes used as syn. with the other. (Er-Rághib, TA.)– — And A state of being well pleased, or content, with a thing. (Msb.) — — And Exultation, or a rejoicing above measure; or a state of exulting greatly, and behaving insolently and unthankfully, or ungratefully. (S, Msb, K.) — — [Also A festivity, or merry-making; particularly, as used in the present day, on the occasion of a marriage. — — Pl. أَفْرَاحٌ.] — — In the saying of Muteea Ibn-Iyás, قَدْ ظَفِرَ الحُزْنُ بِالسُّرُورِ وَقَدْ أُدِيلَ مَكْرُوهُنَا مِنَ الفَرَحِ [Sorrow, or sadness, has overcome happiness, and the object of our dislike, or hatred, has been given a turn to prevail over the object of our love], by مِنَ الفَرَحِ he means مِنَ المَفْرُوحِ بِهِ, i. e. المَحْبُوبِ. (Ham p. 391.) فَرِحٌ: see the paragraph here following. فَرِحٌ and ↓ فَرْحَانُ (Msb, K) and ↓ فَرُحٌ, as in some copies of the K and in the L and other lexicons, or ↓ فَرُوحٌ, as in other copies and mentioned by IJ, (TA,) and ↓ فَارِحٌ and ↓ مَفْرُوحٌ, (K,) the last mentioned by IJ; (TA;) fem. [of the first] فَرِحَةٌ and [of the second] فَرْحَى (Msb, K) and فَرْحَانَةٌ, (K,) but of the correctness of this last ISd was not certain: (TA:) pl. [of the first] فَرِحُونَ (S, Msb) and [of the second] فَرَاحَى and فَرْحَى: (K, TA:) Rejoicing, joyful, or glad; or happy: (Msb, K:) [or experiencing a sensation of lightness in the heart: or having the bosom dilated with delight, or pleasure, of short continuance, transitory, or fleeting, not lasting, as is the case in bodily and worldly pleasures. See فَرَحٌ.] Hence, in the Kur [iii. 164], فَرِحِينَ بِمَا آتَاهُمُ اللّٰهُ مِنْ فَضْلِهِ [Rejoicing by reason of that which God has given them of his bounty]. (Msb.) — — And Well pleased, or content: whence, in the Kur

[xxiii. 55 and xxx. 31], كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ [Every sect is well pleased, or content, with that religion which it has]. (Msb.) — — And Exulting, or rejoicing above measure; or exulting greatly, and behaving insolently and unthankfully, or ungratefully: (S, Msb, K:) whence, in the Kur [xxviii. 76], إِنَّ اللّٰهَ لَا يُحِبُّ الفَرِحِينَ [Verily God does not love those who exult, or rejoice above measure; &c.]. (S, Msb.) فَرْحَةٌ [A joy, or gladness; or a happiness]: see an ex. voce تَرْحَةٌ. — — See also the next paragraph, in two places. فُرْحَةٌ A cause of joy or gladness, or of happiness; a thing whereby one is made joyful or glad, or happy; as also ↓ فَرْحَةٌ; syn. مَسَرَّةٌ. (K.) — — And A thing that thou givest to him that rejoices thee; (L, K;) a recompense that thou givest him; (L;) [as also ↓ فَرْحَةٌ; for] you say, لَكَ عِنْدِى فَرْحَةٌ إِنْ بَشَّرْتَنِى, (S, A, [in one of my copies of the S أَىْ بَشَّرْتَنِى, as though this were an explanation, but the former is the right reading,]) and فُرْحَةٌ, (S,) meaning بُشْرَى [i. e. There is for thee, with me, a gift for announcing a joyful event, if thou announce to me such an event]. (A.) فَرْحَانُ; fem. فَرْحَى, and accord. to the K فَرْحَانَةٌ also: see فَرِحٌ. فَرْحَانَةٌ White كَمْأَة [or truffles]: (K:) from Kr: but ISd states the word transmitted to him to be with ق [i. e. قُرْحَانٌ, of which قُرْحَانَةٌ is mentioned as a n. un.]. (L, TA.) فَرُوحٌ: see فَرِحٌ. فَارِحٌ: see فَرِحٌ. مُفْرَحٌ A man burdened, or burdened heavily, or overburdened, by debt, (A'Obeyd, S, TA,) or by a fine, or the like, and unable to pay it: (A'Obeyd, TA:) or needy, or in want; overcome; and poor: (K:) or poor, possessing no property: (TA:) one who is not known to have any kinsfolk or near relations; (K, TA;) but in a trad. in which it occurs in this sense as related by some, it is, as others relate the trad., with ج; and so in the sense next following: (TA:) and a slain person found between two towns or villages. (K.) In the trad. in which it is said لاَ يُتْرَكُ فِى الإِسْلَامِ مُفْرَحٌ it has the first of the significations mentioned above accord. to A'Obeyd [i. e. the saying means One who is burdened, or burdened heavily, or overburdened, by debt, &c., shall not be left unbefriended among the Muslims]. (TA.) And in the writing that the Apostle of God wrote [as a covenant] between the Muhájirs and the Ansár were the words, لاَيَتْرُكُوا مُفْرَحاً حَتَّى يُعِينُوهُ عَلَى مَا كَانَ مِنْ عَقْلٍ أَوْ فِدَاءٍ, in which مُفْرَحاً means مَفْدُوحاً, (Ez-Zuhree, As, S,) i. e. [They shall not leave] one who is burdened, or burdened heavily, or overburdened, by debt, [until they aid him to acquit himself of what has become incumbent on him, of a bloodwit or a ransom,] meaning that his debt shall be paid for him from the treasury of the state: so says As; and he disallowed the saying [in this case] مُفْرَجٌ, [q. v.,] with ج. (S.) مُفْرِحٌ A thing that makes joyful or glad, or that makes happy: (T, L:) [and ↓ مَفْرُوحٌ بِهِ a thing by which one is made joyful or glad, or by which one is made happy:] one says, مَا يَسُرُّنِى بِهِ مُفْرِحٌ, (As, T, S, L,) and ↓ مَفْرُوحٌ بِهِ, for which one should not say مَفْرُوحٌ [alone], (As, S,) [i. e. Nothing that makes joyful &c., and by which one is made joyful &c., renders me happy by means of it,] relating to an affair, or event. (S.) [See also فُرْحَةٌ.] مُفَرِّحٌ A certain well-known [exhilarating] medicine; (S, K;) a certain medicine which is given to drink to him who is in grief, and in consequence of which he becomes happy; thus called by the physicians, and by others called سُلْوَانٌ. (S in art. سلو.) مِفْرَاحٌ One who rejoices much, or often: (K:) or one who rejoices [app. much] whenever fortune renders him happy. (S.) مَفْرُوحٌ: see مُفْرِحٌ, in two places: — and see فَرِحٌ. فرخ 1 فَرِخَ, aor. فَرَخَ, (K,) inf. n. فَرَخٌ, (TK,) He (a man, TA) became free from fright, or fear, and at ease, or calm. (K.) [See also 4.] — — And فَرِخَ إِلَى الأَرْضِ He clave to the ground; (K, TA;) as also ↓ فرّخ. (TA.) 2 فَرَّخَتْ, and ↓ أَفْرَخَتْ, said of a bird, (S, A, Msb, K, but in the S and Msb the verbs are in the masc. forms,) [inf. n. of the former تَفْرِيخٌ,] She had [or she produced by hatching] a young one, (Msb, K,) or young ones. (A.) [In the L, in one place, and so, accord. to the TA, in other lexicons, for صَارَ in the explanatory phrase صَارَ لَهَا فَرْخٌ, is put طَارَ; as though the verbs signified She had a young one that flew.] — — And both verbs, said of an egg (بَيْضَةٌ), It had [or produced] a young one: (L, K:) or افرخت said of an egg, it had in it a young bird: (ISh, TA in art. بيض:) or it broke open from over the young bird, which thereupon came forth from it. (AHeyth, TA in art. روع; and Msb.) — — See also the next paragraph, in two places. — — فرّخ الزَّرْعُ, (S, A, L, K,) inf. n. تَفْرِيخٌ, (S, L,) (tropical:) The seed-produce, or corn, was ready to cleave open, when it had come up: (S:) or produced many shoots: (A:) or put forth its shoots: (K:) or shot forth into leaf from the grain, when the latter had cloven asunder; as also ↓ افرخ. (L.) [See also قَصَّبَ.] And فرّخ شَجَرُهُمْ فِرَاخاً كَثِيرَةً (tropical:) Their trees produced many offsets, or shoots from their roots or stems. (A.) — — See also 1. — — [Hence,] وَفَرَّخَ ◌َبَاضَ فِيهِمُ الشَّيْطَانُ, occurring in a trad., means (tropical:) The devil made his fixed abode among them; like as a bird keeps to the place of its eggs and young ones. (L.) And [in like manner] one says, فرّخ الشيطان فِى رَأْسِهِ (tropical:) The devil took up an abode in his head. (TA in art. فحص.) — — فرّخ القَوْمُ means (assumed tropical:) The people, or party, became weak; i. e., became like young birds. (K.) And فرّخ said of a man, (assumed tropical:) He was, or became, base, vile, or abject. (T, TA.) And (assumed tropical:) He (a man) was frightened; or he feared, or was afraid. (K.) And فُرِّخَ, in the pass. form, said of a coward, and of a weak old man, inf. n. تَفْرِيخٌ, (assumed tropical:) He was frightened, and made to tremble. (L.) 4 أَفْرَخَتْ said of a bird: — — and of an egg: see 2. — — [Hence,] one says, أَفْرَخَ بَيْضَةُ القَوْمِ, meaning (assumed tropical:) What was hidden, of the affair, or case, of the people, or company of men, became apparent. (ISh, TA in art. بيض. [See also a similar phrase in what follows.]) And افرخ فُؤَادُهُ (tropical:) His heart became free from fear: fear in the heart being likened to a young bird in the egg. (L.) And افرخ الرَّوْعُ (tropical:) Fright, or fear, departed; (S, K, TA;) as also ↓ فرّخ, inf. n. تَفْرِيخٌ: (K, TA:) and one says, لِيُفْرِخْ رَوْعُكَ (tropical:) Let thy fright, or fear, depart; like as the young bird goes forth from the egg. (S, TA. [But see رَوْعٌ: and see also a phrase similar to this in what follows.]) And أَفْرَخَ الأَمْرُ The affair, or case, became manifest, or plain, (S, A, L, K,) as to its issue, or result, (L,) after having been confused, or dubious; (S, A, L, K;) as also ↓ فرّخ. (L.) — — افرخ القَوْمُ بَيْضَهُمْ, (S, L, K,) or بَيْضَتَهُمْ, (as in some copies of the K,) meaning (tropical:) The people, or party, disclosed their secret, (S, L, K, TA,) is said of those whose case has become apparent. (L.) [Hence it seems that افرخ البَيْضَةَ properly signifies It (a bird) hatched the egg, and produced the young bird.] أَفْرِخْ رَوْعَكَ (tropical:) Calm thy mind, (S, L, K, TA,) is a prov., mentioned by Az, from A'Obeyd, as said, on occasions of fear, to him who is cowardly. (L, TA.) And أَفْرَخَ رَوْعَهُ means (assumed tropical:) He prayed for him that his fright, or fear, might become calmed, and depart. (AO, TA.) — — See also 2, latter half. 10 استفرخ الحَمَامَ He took for himself the pigeons (S, K) for their young ones, (S,) or for [the purpose of their producing] young ones. (K.) فَرْخٌThe young one of a bird: (S, A, Mgh, L, K:) this is the primary signification: (L:) or, of any creature that lays eggs: (Msb:) fem. with ة: (S, A:) and, (L, K,) sometimes, (L,) the young one of any animal: (L, K:) pl. (of pauc., S, L) أَفْرُخٌ and أَفْرَاخٌ (S, Mgh, L, Msb, K) and أَفْرِخَةٌ, (L, K,) the last of which is extr. [with respect to rule], (IAar,) and (of mult., S, L) فِرَاخٌ (S, L, Msb, K) and فِرْخَانٌ (L, Msb, K) and فُرُوخٌ (Msb, K) and فُرُخٌ. (L.) [See an ex. (from a poet) in which فِرَاخ is treated grammatically as a sing. in the first paragraph of art. خلف.] — — [Hence,] (assumed tropical:) A base, a vile, or an

abject, man, who is driven away. (K.) And one says, فُلَانٌ فَرْخٌ مِنَ الفِرَاخِ, (TA,) or من الفُرُوخ, (so in two copies of the A,) meaning (tropical:) Such a one is a bastard: (A, TA:) said by El-Khafájee to be a phrase of the people of El-Medeeneh, peculiarly; but accord. to MF, it is a post-classical phrase common in El-Hijáz. (TA.) — — And (tropical:) A sucker, an offset, or a sprout, of any plant (L, K) or tree &c.: (L:) or a branch of a tree: or, as some say, a branch that is in the middle of a tree: (Ham p. 347:) or [its pl.] فِرَاخٌ signifies offsets, or shoots, from the roots or stems of trees: (A:) and this is also said to signify worms that are in herbs. (Ham p. 491.) And (tropical:) Seed-produce, or corn, shooting forth into leaf from the grain, when the latter has cloven asunder: (Lth, TA:) or, ready to cleave open, (S, K,) when it has come up: (S:) or, when it has shoots. (L.) — — And الفَرْخُ signifies (tropical:) The fore part of the brain; (K, TA;) thus called by way of comparison [to the young one of a bird], in like manner as it is called العُصْفُورُ; (TA;) or the عصفور is beneath the فَرْخ: (TA in art. عصفر:) the pl. is فِرَاخٌ: and الفَرْخُ signifies [also, particularly,] the fore part of the brain of the horse. (TA in the present art.) In the saying of ElFarezdak, وَيَوْمَ جَعَلْنَا البِيضَ فِيْهِ لِعَامِرٍ مُصَمِّمَةً تَفْأَى فِرَاخَ الجَمَاجِمِ he means [And a day in which we made the swords, penetrating into that which they smote, cleave] the brains [lit. brain (الدِّمَاغ) of the tribe of 'Ámir]. (S, TA.) فَرِخٌ, like كَتِفٌ, (assumed tropical:) A man whose grounds of pretension to respect, or honour, are suspected. (TA.) فَرْخَةٌ fem. of فَرْخٌ [q. v.]. (S, A.) — — Also (assumed tropical:) A broad سِنَان [or spear-head]. (K.) — — فَرْخَةُ الدَّيْلَمِ: see ذُرَّاحٌ. فُرَيْخٌ a dim. [of فَرْخٌ]: hence the saying, فُلَانٌ فُرَيْخُ قُرَيْشٍ (tropical:) [Such a one is the honoured and cherished of Kureysh]: فريخ being here a dim. (S, K) denoting magnification (K) [i. e.] denoting commendation: (S:) and فُلَانٌ فُرَيْخُ قَوْمِهِ (tropical:) Such a one is the honoured [and cherished] of his people; like a little young bird in the house of a people who rear it and treat it with kindness. (A.) فُرَيْخِيَّةٌ [or, probably, فُرَخِيَّةٌ, agreeably with analogy,] an epithet applied to نِصَال [meaning “ arrow-heads,” &c., but app. a mistranscription for نِبَال i. e. “ arrows ”], which were so called in relation to الفُرَيْخ, a certain blacksmith in the Time of Ignorance: (TA:) or الفُرَيْخ was a man who used, in the Time of Ignorance, to pare, or shape, arrows: (S:) mentioned by a poet in the saying, وَمَقْذُوذَيْنِ مِنْ بَرْيِ الفُرَيخ [And two feathered arrows of the paring, or shaping of El-Fureykh]. (S, TA.) [Freytag mentions فُرَخِيٌّ, as applied to an arrow, meaning “ ad virum فريخ appellatum referendus: ” but he names no authority: and it has been shown above that the name of the man is without teshdeed; and so, therefore, is its rel. n.] فَرُّوخٌ Ears of wheat of which the final condition has become apparent, and of which the grain has become organized and compact: occurring in a trad., in which the selling of such for measured wheat is forbidden. (IAth, TA.) مُفْرِخٌ: see مَفَارِخُ. مُفْرِخٌ A hen-bird having [or producing by hatching] a young one [or young ones (see 2)]; (L, K;) as also ↓ مُفَرِّخٌ. (L.) مُفَرِّخٌ: see مَفَارِخُ. مُفْرِخٌ: see مُفَرِّخٌ. مَفَارِخُ, a pl. of which the sing. is not mentioned, (TA,) Places where birds have [or produce by hatching] young ones. (K.) [Such a place may be called, accord. to analogy, ↓ مُفْرَخٌ (which may be the sing. of مَفَارِخُ) and ↓ مُفَرَّخٌ.] فرد 1 فَرَدَ, aor. فَرُدَ, [inf. n. فُرُودٌ,] He, or it, was, or became, single; sole; or one, and no more. (Msb.) — — See also 7, (with which two other forms of the unaugmented verb, namely, فَرِدَ and فَرُدَ, are also mentioned,) in four places. 2 فرّد, inf. n. تَفْرِيدٌ, He applied himself to the study of practical religion, or the law, and withdrew from [the rest of] mankind, and attended only to the observance of the commands and prohibitions [of religion]. (IAar, T, L, K.) [See also the part. n., below.] 4 افرد as intrans.: see 7. — — أَفْرَدَتْ She (a female, S, L, a pregnant female, A, or a woman, K) brought forth one only: (S, A, L, K:) opposed to أَتْأَمَتْ: (A:) not said of a she-camel, because she never brings forth more than one. (S, L, K.) — — افردهُ He made him, or it, to be single; sole; or one, and no more. (Lth, T, M, * L, Msb. *) — — And He put, or set, him, or it, apart, aside, or away; he separated him, or it. (S, K.) You say, افردهُ مِنْهُ [He separated him from him, and rendered him solitary; or he left him solitary]. (A and Mgh in art. وتر.) [See an ex. in a verse cited voce عَاذِبٌ.] — — [Hence,] افرد فُلَانًا بِشَىْءٍ He made such a one to have a thing to himself alone, with none to share, or participate, with him in it. (A in art. فرز.) — — And افرد الحَجَّ عَنِ العُمْرَةِ He performed the rites and ceremonies of the pilgrimage separately from those of the عُمْرَة [q. v.]. (Msb.) — — And افرد إِلَيْهِ رَسُولاً (S, K) He sent [away] a messenger to him. (K.) 5 تَفَرَّدَ see the next paragraph, in two places. 7 انفرد and ↓ فَرَدَ signify the same: (S:) the latter, aor. فَرُدَ, [inf. n. فُرُودٌ,] is expl. by Lth as signifying He was, or became, alone, by himself, apart from others, or solitary: (T, L:) and thus انفرد بِنَفْسِهِ signifies. (Msb.) And انفرد عَنْهُ He, or it, was, or became, apart, or separate, from him, or it, and alone. (L.) And انفرد بِفُلَانٍ and ↓ استفردهُ are syn. [as meaning He was, or became, alone with such a one]. (M, A, K.) And انفرد بَالأَمْرِ, (AZ, T, M, L, K,) and بِكَذَا, (S,) and بِرَأْيِهِ; (L;) and ↓ فَرَدَ, (AZ, T, M, L, K,) aor. فَرُدَ, (AZ, T, M, L,) inf. n. فُرُودٌ; (AZ, L;) and ↓ فَرِدَ, and ↓ فَرُدَ, (M, L, K,) mentioned by Lh; (M, L;) and ↓ افرد, (L, K,) and ↓ تفرّد, and ↓ استفرد; (S, M, L, K;) signify alike; (AZ, T, S, M, L, K;) i. e. He was, or became, alone; independent of others; without any to share, or participate, with him; in the affair, and in such a thing, and in his opinion: (the lexicons passim: [see اِسْتَبَدَّ:]) and [in like manner] بِالمَالِ ↓ تفرّد [he was without any to share, or participate, with him in the property]. (Msb.) — — لَأُقَاتِلَنَّهُمْ حَتَّى تَنْفَرِدُ سَالِفَتِى, occurring in a trad., means (assumed tropical:) I will assuredly fight with them until I die; lit., until the side of my neck shall become separate from my body; because its separation can be only by death. (L.) 10 استفرد as intrans.: see 7. — استفردهُ: see 7. — — Also He found him alone, having no second person with him. (A.) [Hence, one says,] اِسْتَطْرَدَ فَجَدَّلَهُ لَهُمْ فَلَمَّا اسْتَفْرَدَ مِنْهُمْ رَجُلاً كَرَّ عَلَيْهِ [He fled, or wheeled about widely, from them, to turn again, by way of stratagem; and when he found a man of them alone, he returned against him, and threw him down upon the ground]. (A, L.) And استفرد الدُّرَّةَ He (the diver) found the pearl alone, having no other with it. (A.) — — And He took it alone; by itself; without any other, or any like it. (T, L.) He took it forth from among the things that were with it. (M, K.) فَرْدَ Single; sole; only; one, and no more; syn. وِتْرَ; (S, A, L, Msb;) i. e. وَاحِدٌ: (Msb:) [and, used as a subst., a single, or an individual, person or thing:] fem. فَرْدَةٌ and ↓ فَرْدَىٰ [which latter is anomalous, as though fem. of فَرْدَانُ]: (Msb:) pl. أَفْرَادٌ and ↓ فُرَادَى which latter is anomalous, as though pl. of فُرْدَانُ (S, L, Msb) and of فَرْدَىٰ, like as سُكَارَى is pl. of سُكْرَانُ and of سَكْرَى. (Msb. See also فُرَادٌ, below.) You say, عَدَدْتُ الدَّرَاهِمَ أَفْرَاداً I counted the dirhems one by one. (T, A.) — — And Such as has no equal, or like: (Lth, M, L, K:) pl. أَفْرَادٌ (M, K) and فُرَادَى [respecting which latter see above]. (K.) الفَرْدُ as an epithet applied to God means The Single; the Sole; the One; (T;) He who has no equal, or like; the Unequalled: (Lth, T, L:) but Az says, I have not found it so applied in the Sunneh; and no epithet should be applied to God except such as He has applied to Himself, or such as the Prophet has applied to Him. (L.) And one says سَيْفٌ فَرْدٌ, (K,) and ↓ فَرَدٌ, (T, L, K,) and ↓ فُرُدٌ, (L, K,) and ↓ فَرِدٌ, (K,) and ↓ فُرْدٌ, (T, K,) and ↓ فَرِيدٌ, and ↓ فَرْدَدٌ, (K, but the third and fifth not in the text of the K as given in the TA,) A sword having

diversified wavy marks, streaks, or grain; (ذُو فِرِنْدٍ, K, [in the TA وَفِرِنْدٌ, as though one said also سَيْفٌ فِرِنْدٌ, which is evidently a mistake,]) unequalled (T, L, K) in excellence. (T, L.) — — And The half [meaning one] of a pair or couple. (M, L, K.) — — And Such as is alone, by himself or by itself, or apart from others; unconnected with, or unattended by, others; solitary, or separate; syn. مُتَّحِدٌ, (M, L, K,) or مَا كَانَ وَحْدَهُ; (Lth, L;) unmixed with others; [in which sense it is] a word of more common application than وِتْرٌ, and more special than وَاحِدٌ: (Kull p. 278:) pl. فِرَادٌ (M, L, K) [and أَفْرَادٌ and فُرُودٌ also, as will be shown below]: an ex. of the first of these pls. occurs in the saying, (cited by IAar, L,) تَخَلُّفَ السَّقْرِ فِرَادَ السِّرْبِ [As the hawk's seizing, or carrying off by force, those that are apart from the others of the flock of birds]. (M, L. See, again, فُرَادٌ.) [Hence,] one says ثَوْرٌ فَرْدٌ, (S,) and شَىْءٌ فَرْدٌ, (M, K,) and ↓ فَرِدٌ, (S, M, K,) and ↓ فَرَدٌ, and ↓ فُرُدٌ, (M, K,) and ↓ فُرُدٌ, (K,) and ↓ فَارِدٌ, (S, M, K,) and ↓ فَرِيدٌ, (S, K,) and ↓ فَرُودٌ, (M, K,) and ↓ فَرْدَانٌ, (K,) [and ↓ مُفْرَدٌ (see an ex. voce شَاةٌ, in art. شوه),] A bull, (S,) and a thing, (M, K,) that is alone, by itself, or apart from others; solitary, or separate from others. (S, M, K.) And ↓ سِدْرَةٌ فَارِدَةٌ A lote-tree apart from others. (S.) And ↓ شَجَرَةٌ فَارِدٌ, (M, K,) and فَارِدَةٌ, (M, TA,) A tree apart from others. (M, K, * TA.) And ↓ ظَبْيَةٌ فَارِدٌ A gazelle apart, or separate, from the herd. (S, M, K.) And ↓ نَاقَةٌ فَارِدٌ, and ↓ مِفْرَادٌ, and ↓ فَرُودٌ, A she-camel that goes away alone, apart from others, in the pasture, (M, L, K, *) and at the water; (M in explanation of the last, and L;) the epithet applied to the male being ↓ فَارِدٌ, only. (M, L.) And هُوَ فَارِدٌ ↓ بِهٰذَا الأَمْرِ He is alone in this affair. (A.) And it is said in a trad., ↓ لَا تُعَدُّ فَارِدَتُكُمْ, meaning Your ewe, or she-goat, that ye have set apart from the flock, or herd, that ye may milk her in the tent, or house, shall not be reckoned [among those for which ye are to pay the poorrate]: (A:) or the meaning is, what is over and above the فَرِيضَة [or fixed number of camels, &c., to be given in payment of the poor-rate] shall not be added to the latter and reckoned therewith. (L.) And in another it is said, ↓ لَا يَغُلُّ فَارِدَتُكُمْ, expl. by Th as meaning Such of you as shall segregate himself, as, for instance, one or two, and gain spoil, shall resign it to the collective body, and not act unfaithfully by taking it for himself. (M, L.) And in another, فَمِنْكُمُ المُزْدَلِفُ صَاحِبُ العِمَامَةِ الفَرْدَةِ And of you is El-Muzdelif, he of the solitary turban: this was said of him because, when he rode, no one with him wore a turban, to show honour to him. (L.) — — لَقِيْتُهُ فَرْدَيْنِ means I met him, we two being alone. (S, L, K.) — — أَفْرَادُ النُّجُومِ, (S, M, L, K,) as also فُرُودُهَا, (K,) signifies The brightly-shining stars (الدَّرَارِىءُ) in the horizon [when other stars, there, are invisible]: so called because they are apart from the other [visible] stars. (M, L.) And الفُرُودُ, (T, M, L, and so in some copies of the K,) in some copies of the K ↓ الفُرْدُودُ, [and thus in the CK,] but the former is the right, (TA,) Certain stars, disposed in a row, behind the Pleiades; (K;) in some copies of the K, around the Pleiades: (TA:) certain bright stars around the Pleiades. (T, L.) And (L) Certain stars around حَضَارِ [q. v.], which is one of the two stars called المُحْلِفَانِ, (M, L, TA,) the other whereof is called الوَزْنُ; (TA;) certain small stars with حَضَارِ; so called because situate apart from the latter, by its side. (Kitáb Anwá el-'Arab, TA.) And الفَرْدُ is a name of The star (a) in the hinder part of the neck of الشُّجَاع [the constellation Hydra; which star is also called عُنُقُ الشُّجَاعِ]. (Kzw in his description of الشجاع.) — — فَرْدٌ signifies also One side of a jaw: (M, L, K:) pl. أَفْرَادٌ. (M, L.) — — And A sandal such as is termed سِمْطٌ, not patched, nor having a second sole added to it; (K;) a sandal having a single sole; not having a sole composed of two pieces of leather sewed together, one beneath the other; thus in the saying, يَا خَيْرَ مَنْ يَمْشِى بِنَعْلٍ فَرْدِ [O best of such as walk with a single-soled sandal], meaning O best of the great men of the Arabs; for sandals were worn by the Arabs, exclusively of the foreigners; and thin sandals, only by the kings and chief persons of the former. (L.) — — Also, and ↓ فَارِدٌ, A bull [app. a wild bull]. (Lth, T, L. [See also مُفْرَدٌ.]) — — [The pl.] الأَفْرَادُ as a conventional term in lexicology signifies What have been transmitted by only one of the lexicologists; what is thus transmitted, if the transmitter is a person of exactness (as Aboo-Zeyd and ElKhaleel and others), is admitted. (Mz, 5th نوع. [See also الآحَادُ, voce أَحَدٌ; a similar, but less restricted, term: and see المَفَارِيدُ.]) فَرَدٌ and فَرِدٌ and فَرُدٌ and فُرُدٌ: see the next preceding paragraph, first quarter: and again, in the second quarter: and for the first and second and third, see also فُرَادٌ. فَرْدَةٌ fem. of فَرْدٌ [used as an epithet] in the first of the senses assigned to the latter above. (Msb.) فُرُدَةٌ One who goes away alone, (K, TA,) having left his companions. (TA.) فُرْدَاتٌ [Hills, or the like, such as are termed] آكَام [pl. of أَكَمَةٌ, q. v.]. (K.) فَرْدَى: see فَرْدٌ, first sentence: — — and see فُرَادٌ. فَرْدَانٌ: see فَرْدٌ, second quarter: — — and see فُرَادٌ. فَرَادَ; see the paragraph here following. فُرَادٌ [is most properly regarded as a quasi-pl. n., rather than as a pl., of فَرْدٌ; and فُرَادُ is similar to it in meaning]. One says, جَاؤُوا فُرَاداً, and ↓ فُرَادَى, (S, M, K,) with tenween and without it, (S,) and فُرَادَ, (K,) like ثُلَاثَ and رُبَاعَ, (TA,) and ↓ فَرَادَ, and فِرَاداً [a pl. of ↓ فَرْدٌ,] and ↓ فَرْدَى, (K,) [and ↓ فُرَّاداً, perhaps thus by poetic license, see an ex. in a verse cited voce مُرْسِمٌ,] They came one by one; one at a time; (S;) one after another: (M, K:) AZ relates that the Kilábees said, جِئْتُمُونَا فُرَاداً [Ye came to us one by one; or one after another]: and هُمْ فُرَادٌ وَأَزْوَاجٌ [They are separate persons and pairs], with tenween: and the Arabs said قَوْمٌ فُرَادُ, imperfectly decl., likened to ثُلَاثُ and رُبَاعُ, [A party composed of separate persons, disposed by ones, or one after another,] and ↓ فُرَادَى, which latter is said by Fr to be a pl.: (T, L:) and the sing. [he adds] is ↓ فَرَدٌ and ↓ فَرِدٌ and ↓ فَرِيدٌ and ↓ فَرْدَانٌ: (T, K:) but ↓ فَرْدٌ, (so accord. to a copy of the T,) or ↓ فَرْدٌ, (so in the K accord. to the TA, [in the CK فُرْدٌ,]) in this sense, [i. e. in the pl. sense] is not allowable. (T, K.) فَرُودٌ: see فَرْدٌ, second quarter, in two places. فَرِيدٌ: see فَرْدٌ, former half, in two places: and see فُرَادٌ. — — Also i. q. شَذْرٌ [app. as meaning The beads that divide the other beads of a string]; (T, A;) in the language of the 'Ajam [app. meaning Persians] called جَاوَرْسَق [a word I do not find in any dictionary]: accord. to Ibráheem El-Harbee, شَذْر of silver, like pearls: (T:) or شَذْر that divide the pearls and gold: (M, L, K:) and pearls that are strung, and divided by other things interposed: (S, L, K:) or pearls that divide the pieces of gold in a necklace: (A:) one thereof is termed ↓ فَرِيدَةٌ: (T, M, A, L:) pl. فَرَائِدُ. (T, M, K.) And A precious, or highly-esteemed, gem; (M, L, K;) as also ↓ فَرِيدَةٌ; (K;) as though it were the only one of its kind; (M, L;) or so called because unequalled; or because [it is a pearl] found alone in its shell: (MF:) and as some say, (S,) ↓ فَرَائِدُ الدُّرِّ signifies the large pearls. (S, L.) — — Also The intermediate vertebræ between the last of the six vertebræ that are next to the دَأْى [q. v.] of the neck and the six that are between these فَرِيد and the [rump-bone called the] عَجْب; as also ↓ فَرَائِدُ: (M, L, K:) or ↓ فَرِيدَةٌ [the sing.] signifies the vertebra that projects from the part, of the back of a horse, that is next to the lumbar vertebrœ; intervening between the dorsal vertebræ and the lumbar: it projects in some horses. (M, L.) فَرِيدَةٌ, and the pl. فَرَائِدُ: see the next preceding paragraph, in five places. فُرَادَى: see فَرْدٌ, first sentence: and see also فُرَادٌ, in two places. فَرَّادٌ One who sells, (T, A, L, K,) and one who makes, (M, L, K,) what are termed فَرِيد, (A, L, K,) i. e. شَذْر. (T, A.) فُرَّادًا: see فُرَادٌ. فُرُدَدٌ: see فَرْدٌ, first quarter. الفُرْدُود: see فَرْدٌ, latter half. فَارِدٌ, and its fem. (with ة): see فَرْدٌ, near the middle, in nine places: — — and again, near the end. — — سُكَّرٌ فَارِدٌ Sugar of the best kind, and white. (K.) — — And إِبِلٌ فَوَارِدُ [She-camels] which stallions do not

resemble (لاَ تُشْبِهُهَا). (So in the O and K. [But the right reading is evidently I think, لا تَشْتَهِيهَا, which the Turkish translator of the K appears to have found in a copy of that work; and the meaning, therefore, which stallions do not desire. فَوَارِدُ is pl. of فَارِدَةٌ.]) مُفْرَدٌ: see فَرْدٌ, second quarter. — — [Hence, as a conventional term, A single, simple, word or vocable;] an expression of which a portion does not denote a portion of its meaning: (KT:) [pl. مُفْرَدَاتٌ. — — And Singular, as distinguished from dual and plural. — — And مُفْرَادَاتُ الطِّبِّ The simples of medicine; medicinal simples.] — — And مُفْرَدٌ signifies also A wild bull. (L. [See, again, فَرْدٌ, near the end.]) مُفْرِدٌ A female, (S, L,) a pregnant female, (A,) or a ewe or she-goat, (M,) or a woman, (K,) bringing forth one only: (S, M, A, L, K:) like مُوحِدٌ and مُفِذٌّ: (S, L:) opposed to مُتْئِمٌ. (A.) [See its verb, 4.] ذَهَبٌ مُفَرَّدٌ Pieces of gold (in a necklace, A) divided, one from another, by فَرِيد [q. v.], (M, A, L, K,) i. e., by pearls. (A.) مُفَرِّدٌ A rider having no other with him: (A:) or a rider having only his camel with him. (K.) — — طُوبَى لِلْمُفَرِّدِينَ, occurring in a trad., (L,) means Good betide those who apply themselves to the study of practical religion, or the law, and withdraw from [the rest of] mankind, and attend only to the observance of the commands and prohibitions [of religion]: (IAar, T, * L, K, TA:) and (K, TA) it is also said to mean (TA) those who are devoted to the commemoration of the praises of God: (K, TA:) or, as expl. by the Prophet himself, those men and women who commemorate the praises of God much, or frequently: (TA:) also, (K,) or, as Kt says in explaining the trad., (TA,) [and as his words are cited in the T,] those whose contemporaries in birth, (K, TA,) and the generation among which they were, (TA,) have perished, or died, while they themselves have remained, (K, TA,) commemorating the praises of God: but Az holds the explanation of IAar to be more correct than this of Kt. (TA.) مِفْرَادٌ: see فَرْدٌ, near the middle of the paragraph. المَفَارِيدُ as a conventional term in lexicology signifies What have been uttered by only one of the Arabs: differing from الأَفْرَادُ, which signifies what have been transmitted from the Arabs by only one of the leading lexicologists. (Mz, 15th نوع.) فردوس Q. 1 فَرْدَسَهُ, (O, K,) inf. n. فَرْدَسَةٌ, (Kr, M, O,) He threw him down, prostrate, on the ground, (Kr, M, O, K,) in an evil, or abominable, manner: (Kr, M, O:) and flung him upon the ground; lit., smote with him the ground. (O, K.) — — And فَرْدَسَ الجُلَّةَ He filled, or stuffed, compactly, the [receptacle for dates, termed] جُلَّة. (AA, O, * K.) فَرْدَسَةٌ Width; amplitude: (M, O, Msb, K:) whence is derived the word فِرْدَوْسٌ, (Msb, K,) accord. to Fr. (Msb.) فِرْدَوْسٌ A garden: (S, Msb:) so in the Greek language [παράδεισο�]: (M:) or a garden comprising everything that is in gardens: (Zj, M, A, O, K:) such is the proper signification; (Zj, M, O;) and so with the people of every language: (Zj, M:) and containing grape-vines: (Fr, O, K:) or a garden in which are grape-vines: (IAmb, M, Msb:) or a place in which are grape-vines: (TA:) or an ample, beautiful garden: (A:) or a garden comprising grape-vines and palm-trees: (Bd in xviii. 107:) or with the Arabs it signifies a valley abounding with herbage, like a garden: (M:) or a valley, (Zj, Msb,) or valleys, (O, K,) producing various sorts of plants or herbage: (Zj, O, Msb, K:) in the K, for الأَوْدِيَةُ الَّتِى تُنْبِتُ, we should read مِنَ الأَوْدِيَةِ الَّتِى تُنْبِتُ; (TK;) [or rather, مِنَ الأَوْدِيَةِ مَا يُنْبِتُ, as in the Msb:] or a meadow; syn. رَوْضَةٌ: (Seer, M:) and the greenness of grapes (أَعْنَاب), (so in a copy of the M,) or of herbs (أَعْشَاب): (so in the TA:) masc. and fem.: (Msb:) sometimes the latter; (K;) as in the Kur xxiii. 11, because, by الفِرْدَوْسَ is there meant الجَنَّةَ: (O, TA:) it is an Arabic word, (S, O, Msb, K,) accord. to Fr, (S, O, Msb,) occurring in a verse cited voce ثَوَابٌ, which is by Hassán Ibn-Thábit, (O,) derived from فَرْدَسَةٌ, meaning " width " or " amplitude," (Msb, K, *) accord. to Fr: (Msb:) or it is Greek, (Zj, O, Msb, K,) transferred to the Arabic language; (Zj, O, Msb;) [i. e., arabicised: but as it occurs in the Kur (xviii. 107 and xxiii. 11), this is contr. to the opinion of Esh-Sháfi'ee and others, who deny that any arabicized word occurs therein: (see سُنْدُسٌ:)] or it is Syriac: (Zj, O, K:) the pl. is فَرَادِيسُ; (A, TA;) which is applied by the people of Syria to gardens and grape-vines. (TA.) — — Hence, (Bd in xviii. 107,) الفِرْدَوْسُ [Paradise: or] a garden of trees, or walled garden, (حَدِيقَةٌ,) in الجَنَّة [or Paradise]: (S:) or the highest of the stages of الجَنَّة: (Bd, ubi suprà:) or the middle and highest part of الجَنَّة. (Jel, ibid.) فُرْدُوسٌ Increase (نَزَل, in the CK نُزُل,) that is in طَعَام [i. e. wheat]: (O, K:) mentioned by IDrd, as heard from some persons of ElBahreyn. (O.) فُرَادِسٌ A man big in the bones. (Ibn-'Abbád, O, K.) مُفَرْدَسٌ A trellised grape-vine; syn. مُعَرَّشٌ. (Lth, S, M.) — — A wide breast. (O, K.) — — Widebreasted; having a wide breast. (M.) — — And [A thing] filled, or stuffed, compactly. (O.) فرز 1 فَرَزَهُ, (S, A, O, Msb, K,) aor. فَرِزَ, inf. n. فَرْزٌ, (S, O, Msb, K,) He put it, or set it, apart, away, or aside; removed it; or separated it; from another thing, or from other things; (S, A, O, Msb, K;) as also ↓ افرزهُ, (S, O, K,) inf. n. إِفْرَازٌ: (K:) he divided it therefrom; (A, TA;) [and so ↓ افرزهُ:] he divided it into parts, or shares; as also ↓ افرزهُ: (Az, Msb, TA:) he distributed it, or dispersed it. (AO, AZ, TA.) You say, فَرَزَ لَهُ نَصِيبَهُ, aor. and inf. n. as above; and ↓ افرزهُ; He set apart, or separated, for him his portion, or share. (Mgh.) And فَرَزَ لَهُ مِنْ مَالِهِ نَصِيبًا [He set apart, or divided, for him a portion, or share, of his property]; as also ↓ افرزهُ. (A.) And ↓ افرز لَهُ نَصِيبًا مِنَ الدَّارِ [He divided for him a share of the house]. (A.) — — See also 2. — [Also, app., He made fringes, or similar decorations, to it; namely, a garment, or piece of cloth, or the like: see the pass. part. n.] Aboo-Firás [El-Farezdak] says, ↓ بُسُطٌ مِنَ الدِيبَاجِ قَدْ فُرِزَتْ خُضْرٍ أَطرَافُهَا بِفَرَاوِزٍ [app. meaning, Carpets of silk brocade, the extremities of which had been fringed with green fringes]. (TA.) 2 فرّز عَلَىَّ بِرَأْيِهِ, (K,) or ↓ فَرَزَ, (thus, without teshdeed, in the O,) inf. n. تَفْرِزَةٌ, [which may be of either of the verbs,] (K,) He decided (قَطَعَ) against me by his opinion. (Ibn-'Abbád, O, K. [See also 8.]) 3 فارز شَرِيكَهُ He separated himself from his partner, with the latter's concurrence; syn. فَاصَلَهُ, (S, O, K,) and قَاطَعَهُ, (S, A, O, K,) and فَارَقَهُ. (A.) 4 افرزهُ: see 1, in six places. — — أَفْرَزْتُ فُلَانًا بِشَىْءٍ I made such a one to have a thing to himself alone, with none to share, or participate, with him in it. (A.) — Also It (an object of the chase) offered him an opportunity (S, O, K) so that he shot it, or shot at it, (S, O,) from within a short distance. (S, O, K.) 6 تفارز الشُّرَكَآءُ The partners separated themselves, one from another. (A.) 7 انفرز بَعْضُهُمْ عَنْ بَعْضٍ They went apart, away, or aside; removed; or separated; one from another, or one party from another. (TA in art. عزل.) 8 افترز أَمْرَهُ دُونَ أَهْلِ بَيْتِهِ means قَطَعَهُ [i. e. He decided his affair exclusively of the people of his house or tent, or of his wife and family]. (O, K. [See also 2.]) Q. Q. 1 فَرْوَزَ He died; (IDrd, O, K;) said of a man: (IDrd, O:) like هَرْوَزَ. (TA.) فَرْزٌ A depressed tract of land (S, O, K, TA) between two hills: (TA:) or an intervening space between two mountains: (TA:) [or] ↓ فُرْزَةٌ has the latter meaning; mentioned by Ibn-'Abbád. (O.) فِرْزٌ: see فِرْزَةٌ, in two places: — — and see also فُرْزَةٌ. — — Accord. to Lth, الفِرْزُ is syn. with الفَرْدُ; but this is disallowed by Az. (TA.) فَرْزَةٌ A cleft in rugged ground. (TA.) فُرْزَةٌ A road in, or upon, an [eminence such as is termed] أَكَمَة; as also ↓ فِرْزٌ. (Ibn-'Abbád, O, K.) — — See also فَرْزٌ. — Also i. q. فُرْصَةٌ, i. e. نَوْبَةٌ [meaning A turn; or time at which, or during which, a thing is, or is to be, done, or had, in succession]. (O, K. *) فِرْزَةٌ A piece, or detached portion, (S, O, Msb, K,) of a

thing that is put, or set, apart, away, or aside, or that is removed, or separated; (S, O, K;) as also ↓ فِرْزٌ: pl. [of pauc.] أَفْرَازٌ and [of mult.] فُرُوزٌ: and ↓ فِرْزٌ signifies also a portion, or share, that is put aside for the party to whom it pertains, whether one [person] or two. (TA.) فُرُزٌّ A slave sound, or healthy, or without defect or blemish: or a free man sound, or healthy, or without defect or blemish. and plump. (Ibn- 'Abbád, O, K.) فَرْوَازٌ [an arabicized word, from the Pers. پَرْوَاز, app. as meaning A fringe, or the like; as the latter word does in Turkish, and probably, sometimes, in Persian]: accord. to some, it is of the measure فَعْلَالٌ from فَرَزَ in the first of the senses expl. in this art.; therefore, if so, it is an Arabic word: the pl. is فَرَاوِزُ. (TA.) See 1, last sentence. فَارِزٌ A tongue distinct [in utterance]: (O, K, TA:) and discriminating language. (A, * O, K, * TA.) — Also A species of ant, round and black, found in dates: so says Ibráheem El-Harbee: (O and TA in art. عقف:) or the progenitor (جَدّ) of the black ants: that of the red is termed عُقْفَان: (K:) but it has been before said by the author of the K, in art. فزر, that فَازِرٌ signifies " black ants in which is a redness: " and it may be a mistranscription. (TA.) فَارِزَةٌ A road taking its course in a tract of sand amid sands that are compact and cleaving to the ground, and soft, (O, K,) appearing like an extended natural cleft in the ground: but this is mentioned in the book of Lth in art. فزر [as written فَازِرَة]. (O.) أَفْرَزُ Humpbacked; as also أَفْرَسُ and أَفْرَصُ: so says Fr. (TA voce أَعْجَرُ.) [The same meaning is also assigned to أَفْرَزُ, q. v.] إِفْرِيزٌ, of a wall, an arabicized word, (S, Mgh, O, K,) [of unknown origin, like our word " frieze," and the French " frise," &c., said in the TA to be from the Pers. پَرْوَاز, mentioned above, voce فَرْوَازٌ,] A projecting appertenance or roof or covering (جَنَاحٌ) thereof; (Mgh;) the طُنُف [q. v., app. meaning a projecting coping, or ledge, or cornice,] thereof; (O and K in the present art., and the same and S in art. طنف;) surrounding the upper part: (Kr, TA voce زَيْفٌ:) [it is also expl. as meaning] a hole, or an aperture, in a wall. (KL. [But this is app. a mistake, caused by a misunderstanding of the word طَاقٌ, which is expl. as having this meaning and also as syn. with إِفْرِيزٌ; and the author of the KL evidently doubted its correctness, for he adds, "so we have heard. "]) مُفْرَزٌ: see what next follows. مَفْرُوزٌ and ↓ مُفْرَزٌ Put, or set, apart, away, or aside; removed; or separated: (Mgh:) divided into parts, or shares. (Msb.) — And the former, Having the back broken; like مَفْرُوسٌ. (TA in art. فرس.) — ثَوْبٌ مَفْرُوزٌ, (S, O, K,) by some written مُفَرْوَزٌ, (TA,) is from إِفْرِيزٌ, the افريز of a wall, (S, TA,) and signifies [A garment, or piece of cloth,] having تَطَارِيف [app. meaning a fringe, or fringes; likened to fingers, or the ends of fingers]. (O, K.) [See 1, last sentence.] فرزن Q. 2 تَفَرْزَنَ, said of a بَيْذَق [or pawn] in the game of شِطْرَنْج [or chess], It became a فِرْزَان. (TA.) [See an ex. voce دَسْتٌ.] فِرْزَانُ الشِطْرَنْجِ (K, TA) [The queen of the game of chess; or, as some say,] what occupies the place of the wezeer to the sultán [in that game]: (TA:) the former of these words is arabicized, from [the Pers.] فَرْزِين. (O and K in art. فرز, and K in the present art.) فرس 1 فَرَسَهُ, aor. فَرِسَ, inf. n. فَرْسٌ, (S, M, O, Msb, K, &c.,) He (a lion) broke, or crushed so as to break, its neck; (S, A, * Mgh, * O, K;) i. e., the neck of his فَرِيسَة; (S, O, K;) as also ↓ افترسهُ: (S:) this is the primary signification: (S, Mgh, TA:) or he (a beast of prey) seized it, (a thing,) and broke, or crushed so as to break, its neck; as also ↓ افترسهُ: (M:) or he (a lion) broke it; i. e., his فَرِيسَة: (Msb:) and he bruised, or crushed, and broke, it; namely, a thing. (M.) Accord. to ISk, (S,) you say, فَرَس الذِئْبُ الشَّاةَ, (S, TA,) meaning The wolf seized the sheep, or goat, and broke, or crushed so as to break, its neck: (TA:) accord. to En-Nadr (i. e. ISh), you say, أَكَلَ الذِّئْبُ الشَّاةَ [The wolf ate, or devoured, the sheep, or goat], but not ↓ افترسها. (S, O, TA.) — — Hence, (S, Mgh, O, Msb,) He killed it, in any manner; (S, Mgh, O, Msb, K;) as also ↓ افترسهُ: (TA:) or ↓ the latter, he (a lion, O, or a wolf, TA) captured it; or made it his prey. (O, K, TA. See also 2 [where a similar but tropical usage of the former verb is mentioned.]) You say, فَرَسَهُ الأَسَدُ The lion killed him or it. (Mgh.) — — فَرَسَ الذَّبِيحَةَ, (M, Msb,) aor. فَرِسَ, (M,) inf. n. as above, (S, M, Mgh,) He (the slaughterer) broke the bone of the neck of the slaughtered animal before it became cold: (S, Mgh, O:) or broke its neck before its death: (Msb:) or cut, or severed, its نُخَاع [or spinal cord]: or divided its neck: (M, TA:) or slaughtered it so as to reach to the نخاع: (AO, TA:) the action thus [variously] expl. is forbidden. (S, Mgh, Msb, TA.) — — فَرَسَهُ فِرْسَةً ↓ قَبِيحَةً He struck him [in an abominable manner, app. in the back,] so that the part between his hips became depressed and his navel protruded. (M.) — فَرُسَ, aor. فَرُسَ, (S, A, O, K,) inf. n. فُرُوسَةٌ (S, A, O, K *) and فَرَاسَةٌ (S, K, * in the O فِرَاسَةٌ) and فُرُوسِيَّةٌ, (S, * A, O, * K, *) all of which ns. are mentioned as syn. by As, (TA,) [as they are also in the S and K,] and the first and last, in like manner, by IAar, (TA,) [but the first is expressly said to be an inf. n. of فَرُسَ in the S and A only, and the second in the S only, and the third (which seems to be rather a simple subst.) in the A only,] He was, or became, skilled in horsemanship, or in the management of horses, (S, A, O, K, TA,) and in riding them, (O, * K, TA,) and in urging them to run, and in remaining firm upon them: (TA:) or فَرَاسَةٌ and فُرُوسَةٌ are inf. ns. having no verb: Lh only [says ISd] mentions فَرَسَ and فَرُسَ as signifying he became a horseman; and this is extr.: (M, TA:) but [beside what has been cited above, from the S and A and K,] IKtt also says that فَرَسَ الخَيْلَ, inf. n. فُرُوسَةٌ and فُرُوسِيَّةٌ, signifies he rode horses well; and in like manner فَرُسَ [but not followed by الخيل]. (TA.) — — Hence, (assumed tropical:) He was, or became, skilled in anything that he endeavoured to do. (TA.) — فَرَسَ بِالنَّظَرِ, [and بِنَظَرِهِ, and بِعَيْنِهِ, and فَرَسَ فِى النَّاسِ, (see فَارِسٌ,)] aor. فَرِسَ, (Msb,) inf. n. فِرَاسَةٌ and فَرَاسَةٌ, (As, IAar, Msb, TA,) accord. to the citation of the words of As and IAar in the L, but this is at variance with the opinion generally held, [which is, that فَرَاسَةٌ is an inf. n. only of فَرُسَ, signifying as expl. above, and that فِرَاسَةٌ is a subst. from تَفَرُّسٌ, having no proper verb of which it is an inf. n.,] (TA,) is said of a man [in the same sense as تَفَرَّسَ, (q. v.,) as will be seen from the explanations of فِرَاسَةٌ and فَارِسٌ, below]. (Msb.) See 5, latter part, in two places. — فَرِسَ He kept continually, or constantly, to the eating of the dates called فَرَاس. (O, K.) — — And He pastured upon, or depastured, the plants called فِرْس. (O, K.) 2 فرّس الغَنَمَ, (inf. n. تَفْرِيسٌ, TA,) He (a wild beast) seized often the sheep or goats, or seized many of them, and broke, or crushed so as to break, their necks. (M, TA.) — فرّسه الشَّىْءَ, (inf. n. as above, TA,) He exposed to him (namely a wild beast) the thing, [meaning the animal,] that he might seize it, and break, or crush so as to break, its neck: and إِيَّاهُ ↓ أَفْرَسَهُ he threw, or cast, it to him, that he might do so to it: (M:) and الرَّجُلُ الأَسَدَ حِمَارَهُ ↓ أَفْرَسَ the man left his ass to the lion, that he might break his neck, or kill him, or make him his prey, while he himself should escape. (S, K.) El-'Ajjáj uses the former verb in relation to the kind of flies called نُعَر, saying, ضَرْبًا إِذَا صَابَ اليَآفِيخَ احْتَفَرْ فِى الهَامِ دُحْلَانًا يُفَرِّسْنَ النُّعَرْ [A beating which, when it falls upon the tops of heads, digs, in the pates, hollows that afford prey to the blue stinging flies]; meaning, that these wounds are wide, and enable the نعر to obtain thence what they desire. (M.) And one of the poets uses it in relation to human beings, in the following verses, [which exhibit an instance of the license termed إِقْوَآء,] cited by IAar: قَدْ أَرْسَلُونِى فِى الكَوَاعِبِ رَاعِيًا فَقَدْ وَأَبِى رَاعِى الكَوَاعِبِ أُفْرَسُ أَتَتْهُ ذِئَابٌ لَا يُبَالِينَ ↓ رَاعِيًا وَكُنَّ سَوَامًا تَشْتَهِى أَنْ تُفَرَّسَا [They had sent me among the girls with swelling breasts, as a

guardian; and, by my father, while guardian of the girls with swelling breasts, or by the father of the guardian of the girls with swelling breasts, I was (lit. I am) made a prey: there came thither wolves not caring for a guardian, and those females were (as) pasturing camels eagerly desiring to be given as prey]: he likens these women to pasturing camels, although differing from them inasmuch as the latter do not eagerly desire to be given as prey, since this would be a cause of their death, whereas women do eagerly desire it, since فَرْسُ الرِّجَالِ لِلنِّسَآءِ [lit. men's making women their prey] is in this case (assumed tropical:) men's holding commerce of love with women: أُفْرَسُ is for فُرِسْتُ; for, as Sb says, they sometimes put أَفْعَلُ in the place of فَعَلْتُ: أَبِى is in the gen. case as governed by وَ denoting swearing; and راعى الكواعب may be a denotative of state relating to the ت [the pronoun of the first person] understood [in أُفْرَسُ for فُرِسْتُ]; or وأبى may be prefixed to راعى الكواعب, governing it in the gen. case, and by the latter expression he may mean himself: by wolves not caring for a guardian, he means wicked men not caring for him who guarded these women: and he uses the word تشتهى to denote intense desire; for if he did not mean intenseness, he would have said تُرِيدُ. (M.) 3 فارسهُ, inf. n. مُفَارَسَةٌ and فِرَاسٌ, (M, TA,) [app., He vied, or contended, with him in horsemanship: this signification seems to be indicated by what immediately precedes in the M, which is, فَرَسَ and فَرُسَ " he became a horseman: " but perhaps it may signify he vied, or contended, with him in فِرَاسَة, meaning insight, &c.: or it may have both these significations.] 4 افرس He (a pastor) had the neck of one of his sheep, or goats, broken, or had one of them killed, (S, O,) or taken, (K,) by the wolf, (S, O, K,) he being inadvertent. (K.) — — See also 2, in two places. — — افرس عَنْ بَقِيَّةِ مَالٍ He left a remainder of property [as a prey], having taken all beside thereof. (AA, O, K.) 5 تفرّس He pretended to others that he was a horseman, or one skilled in horsemanship. (As, O, K.) — He acted deliberately, (S, O, K, TA,) and considered, or examined, a thing, or did so repeatedly, in order to know it, or to obtain a clear knowledge of it. (S, * K, * TA.) — — تفرّس فِيهِ الشَّىْءِ [He perceived in him the thing intuitively; or by a kind of thaumaturgic faculty, and by right opinion and conjecture: or by means of indications, or evidences, and experiments, and the make and dispositions: (see فِرَاسَةٌ, below:) or] he perceived in him the thing by forming a correct opinion from its outward signs; syn. تَوَسَّمَهُ. (M.) You say, تَفَرَّسْتُ فِيهِ خَيْرًا, (S, O,) or الخَيْرَ, (Msb,) [I perceived in him good, or goodness, intuitively; &c.: or] I discovered (تَعَرَّفْتُ) in him good, or goodness, by right opinion. (Msb.) [↓ فَرَسَ بِالنَّظَرِ, and بِنَظَرِهِ, and بِعَيْنِهِ, inf. n. فِرَاسَةٌ and فَرَاسَةٌ, (respecting which, however, see 1, last quarter,) signifies the same as تفرّس; i. e., He perceived, or discerned, the internal, inward, or intrinsic, state, condition, character, or circumstances, by examination of outward indications, &c., and by his eye. And so فَرَسَ ↓ فِى النَّاسِ He saw into the internal, inward, or intrinsic, states, &c., of men. See فِرَاسَةٌ, below.] 8 إِفْتَرَسَ see فَرَسَهُ, in five places. Q. Q. 1 فَرْنَسَةٌ [an inf. n. of which the verb is فَرْنَسَتْ, as is shown by the mention of the part. n. مُفَرْنِسَةٌ,] A woman's good managing of the affairs of her house, or tent: (Lth, K, TA:) the ن is augmentative. (TA.) الفُرْسُ: see فَارِسٌ. فِرْسٌ A species of plant: (Yaakoob, S, M, O, K:) the قَصْقَاص, (O, and so in copies of the K,) or قَضْقَاض, (so in the CK,) [each said to be a name of the أُشْنَان (or kali) of Syria, or of a species of حَمْض, q. v.,] accord. to Abu-l-Meká-rim: (O:) or the حَبْن [q. v.]: or the بَرْوَق [q. v.]: (O, K:) or the [small kind of thorny trees called] شِبْرِس. (TA.) فَرَسٌ [A horse; and a mare;] one of what are called خَيْلٌ; (M;) the name فرس is given to it because it crushes and breaks the ground with its hoofs; (A, O; *) and is applied to the male and the female; (S, M, A, Mgh, O, Msb, K;) but mostly applied to the latter; (M;) the female not being called ↓ فَرَسَةٌ; (S, O;) or the female is [sometimes] thus called: (Yoo, IJ, M, Msb, K:) it is applied also to the Arabian, (Mgh, Msb,) and to the Turkish, (Msb,) or that which is not Arabian: (Mgh:) or, accord. to Mohammad [the Hanafee Imám], to the Arabian only; but for this [says Mtr] I find no authority of a lexicologist, except that ISk, speaking of a solid-hoofed animal, says, "whether it be a بِرْزَوْن or a فَرَس or a بَغْل or a حِمَار: " (Mgh:) the pl. is أَفْرَاسٌ, (S, M, Mgh, O, Msb, K,) [a pl. of pauc. but used as a pl. of mult. also,] and أَفْرُسٌ, [a pl. of pauc. only,] (O,) and فُرُوسٌ: (K:) and as فَرَسٌ is originally fem., you say ثَلَاثُ أَفْرَاسٍ when you mean males [as well as when you mean females]: (M:) or you say ثَلَاثَةُ أَفْرَاسٍ, with ة, when you mean males; and ثَلَاثُ أَفْرَاسٍ, without ة, when you mean females: (Msb:) the dim. is فُرَيْسٌ, (S, O, Msb,) when applied to the male; (Msb;) and ↓ فُرَيْسَةٌ, when applied to the female; (S, O, Msb;) agreeably with rule; (Msb;) accord. to Aboo-Bekr Ibn-Es-Sarráj: (S, O:) or ↓ فُرَيْسٌ when applied to the female [also], which is extr. (Sb, M. [See حَرْبٌ.]) — — هُمَا كَفَرَسَىْ رِهَانٍ [They two are like two horses running for a wager] is a saying applied to two persons running a race to a goal, and being equal: (A, O, K:) the comparison relating to the beginning [of a contest], for the termination necessarily shows which outstrips; (O, K:) and to two who are equal, and two who are nearly equal, in excellence &c. (Har p. 640.) It was said by a man who swore that he would abstain from his wife for four months, and then divorced her: for the period during which a woman may be taken back after a [first or second] divorce is that of three menstruations or three periods of purity from menstruation; and if it ended in this case before the end of the four months during which he swore to abstain from her, she became separated from him by that divorcement: so he likened the two periods to two horses running for a wager. (O, * TA.) — — فَرَسُ البَحْرِ (assumed tropical:) [The horse of the great river; i. e., of the Nile;] the hippopotamus. (Dmr. [See also عَصْبٌ.]) — — الفَرَسُ (assumed tropical:) A well-known constellation; so called because of its resemblance in form to a horse; (M;) [i. e.] الفَرَسُ الأَعْظَمُ (assumed tropical:) [The Greater, or Greatest, Horse;] the constellation Pegasus. (Kzw.) — — قِطْعَةُ الفَرَسِ (assumed tropical:) [The Piece of the Horse;] the constellation Equuleus. (Kzw.) — — الفَرَسُ التَّامُّ (assumed tropical:) [The Complete horse;] a certain constellation composed of thirty-one stars, in which a portion of the constellation called الفَرَسُ الأَعْظَمُ is included. (Kzw. [It is further described by him; but in a manner that does not enable me to identify it with any of the constellations named by our astronomers.]) الفَرْسَةُ, (IAar, S, M, O, K, TA,) or ↓ الفِرْسَةُ, (M, TA,) the former accord. to A'Obeyd, (M, TA,) or, accord. to A'Obeyd, it is with ص, and the vulgar, he says, pronounce it with س, (O,) Gibbosity [of the back]; syn. الحَدَبُ: (IAar, O, TA:) or, (M, O, K, TA,) as also الفَرْصَةُ, (M, O,) which latter is the more approved in this sense, (M,) the ريح [or flatus] of gibbosity; (M, O, K, TA;) [i. e.] the ريح that renders gibbous; (M;) as though it were breaking, or crushing so as to break, the back (كَأَنَّهَا تَفْرِسُ الظَّهْرَ أَىْ تَدُقُّهُ), and cleaving it (تَفْرِصُهُ أَىْ تَشُقُّهُ): (O:) [or الفَرْسَةُ signifies the displacement of one of the vertebræ; for,] accord. to As, one says أَصَابَتْهُ فَرْسَةٌ when one of the vertebræ of one's back has become displaced; but the flatus (الرِّيحُ) from which gibbosity results is termed الفَرْصَةُ, with ص: (TA:) or الفَرْسَةُ signifies a flatus that attacks in the neck, and breaks it: (S:) or, as some say, an imposthume, or ulcer, (قَرْحَة,) that is in the

neck, breaking it: (M:) or a breach (فُرْجَة) in the neck; thus says AZ: or a breach (فرجة) that is in [the case of] gibbosity: the pl. is فَرَسَاتٌ, not أَفْرِسَةٌ, which latter is said to be a pl. of فَرْسَةٌ, but is anomalous. (TA.) فُرْسَةٌ and فُرْصَةٌ; the latter of which is the more approved in both of the following senses; i. q. نَوْبَةٌ [meaning A turn; or time at which, or during which, a thing is, or is to be, done, or had, in succession; as also فُرْزَةٌ: pl. فُرَسٌ]: فُرَسُ الوِرْدِ [the turns, or times, for coming to water in succession] means [the occasions of] persons' being left free to come to water. (M. [See فُرْصَةٌ.]) — — And i. q. نُهْزَةٌ [meaning An opportunity; a time at which, or during which, a thing may be done, or had]. (IAar, M, O.) So in the phrase أَصَابَ فُرْسَتَهُ [He got, or obtained, his opportunity]. (M.) فِرْسَةٌ [an inf. n. of modality]: see 1, near the middle of the paragraph. — الفِرْسَةُ: see الفَرْسَةُ. فَرَسَةٌ: see فَرَسٌ, near the beginning. الفِرْسِنُ, of the camel, is What corresponds to the حَافِر [or hoof] of the horse (S, O, Msb, K) and the like: (S, O, Msb:) or what corresponds to the قَدَم [or foot] of the man: (El-Bárí', Msb:) and (assumed tropical:) of the bovine animal in like manner: (IAmb, Msb:) and sometimes (tropical:) of the sheep or goat, (S, O, TA,) for الظِّلْفُ: (TA:) or it is only of the camel: (El-Bárí', Msb:) or the extremity of the خُفّ [or foot] of the camel: (M:) of the fem. gender: (IAmb, M, O, Msb, K:) pl. فَرَاسِنُ, (M, Msb,) not فِرْسِنَاتٌ: (M:) it is of the measure فِعْلِنٌ; (S, O;) the ن being augmentative; (Aboo-Bekr Ibn-Es-Sarráj, S, O, Msb, K;) because it is from فَرَسْتُ. (Aboo-Bekr Ibn-EsSarráj, S.) See also art. فرسن. فَرَاسٌ A sort of black dates; (IAar, O, K;) not the same as the سِهْرِيز (O) or شِهْرِيز. (K.) أَبُو فِرَاسٍ: see الفَارِسُ. الفَرُوسُ: see الفَارِسُ. فَرِيسٌ [originally Having the neck broken, or crushed so as to be broken. — — And hence,] Killed [in any manner: see 1]: pl. فَرْسَى. (K.) It is applied in this sense to a bull, and in like manner [without ة] to a cow. (TA.) — — And [hence] ↓ فَرِيسَةٌ signifies The prey of a lion [or other beast]: (TA:) an animal that is seized, (M,) and that has its neck broken, (S, M, Msb, *) by a lion [or other beast]; (S, Msb;) as also فَرِيسٌ: (M:) [pl. of the former فَرَائِسُ.] — — See also مَفْرُوسٌ. — Also A ring, or hoop, of wood, (S, M, O, K,) bent [into that form], and tied, (M, O,) at the end of a rope; (M, O, K;) called in Pers. جَنْبَر [correctly چَنْبَر]. (S, O, K.) — See also فَرِيصُ العُنُقِ, in art. فرص. فُرَيْسٌ, and with ة; dim. ns.: see فَرَسٌ, near the middle; the former in two places. فَرَاسَةٌ: see what next follows. فِرَاسَةٌ a subst. (S, M, O, K) from التَّفَرُّسُ, (O, K, TA,) signifying التَّوَسُّمُ, (TA,) or from تَفَرَّسْتُ فِيهِ خَيْرًا [q. v.], (S,) or from تَفَرَّسَ فِيهِ الشَّىْءَ [q. v.]: (M:) or, as also ↓ فَرَاسَةٌ, [said to be] an inf. n. of فَرَسَ بِالنَّظَرِ [but see this verb:] (Msb:) [or بِالنَّظَرِ فِرَاسَةٌ بِالعَيْنِ (see 1, last quarter,)] signifies Insight; or intuitive perception; or the perception,. or discernment, of the internal, inward, or intrinsic, state, condition, character, or circumstances, by the eye [or by the examination of outward indications &c.]: (IKtt:) or فِرَاسَةٌ signifies a faculty which God puts into the minds of his favourites, in consequence whereof they know the states, conditions, or circumstances, of certain men, by a kind of what are termed كَرَامَات [or thaumaturgic operations], and by the right direction of opinion and conjecture: and also a kind of art [such as physiognomy, which is especially thus termed in the present day,] learned by indications, or evidences, and by experiments, and by the make and dispositions, whereby one knows the state, conditions, or circumstances, of men: (IAth:) or the discovery of an internal quality in a man by right opinion. (Msb.) It is said in a trad., اِتَّقُوا فِرَاسَةَ المُؤْمِنِ [Beware ye of the insight, &c. of the believer]: (S, M, IKtt, IAth, Msb:) and the reason is added, فَإِنَّهُ يَنْظُرُ بِنُورِ اللّٰه [for he looks with the light of God]. (TA. [See also قُرَابَةٌ.]) فَرِيسَةٌ: see فَرِيسٌ. [It is a subst. formed from the latter by the affix ة.] فَرَّاسٌ, and الفَرَّاسُ, and أَبُو فَرَّاسٍ: see الفَارِسُ, in four places. الفِرْنَاسُ: see الفَارِسُ, in two places. — — Also (assumed tropical:) The strong and courageous, (En-Nadr, O, K,) of men, as being likened to the lion. (En-Nadr, O, TA.) — — And (assumed tropical:) The headman, or chief, of the دَهَاقِين [pl. of دِهْقَانٌ, q. v.], (IKh, O, K,) and of the villages, or towns: (IKh, O:) pl. فَرَانِسَةٌ. (IKh, O, K.) الفُرَانِسُ: see الفَارِسُ. الفِرْنَوْسُ: see the next paragraph, in two places. فَارِسٌ act. part. n. of فَرَسَ [q. v.]. — — الفَارِسُ The lion; [so called because he breaks the neck of his prey;] as also ↓ الفَرُوسُ, [which has an intensive signification,] and ↓ الفَرَّاسُ, (O, K,) which last [also] has an intensive signification, (TA,) and ↓ أَبُو فِرَاسٍ, (S, A, K,) and ↓ أَبُو فَرَّاسٍ, (O,) and ↓ المُفْتَرِسُ, (TA,) and ↓ الفِرْنَاسُ, (S, M, K,) and ↓ الفِرْنَوْسُ, a word of a measure not mentioned by Sb, (IJ, M,) and ↓ الفُرَانِسُ; (K;) or ↓ الفِرْنَاسُ, which is said by IKh to be applied to the lion because he is the chief of the beasts of prey, signifies, (O,) or signifies also, (S,) used as an epithet applied to the lion, (S, * M, * O,) and so ↓ الفُرَانِسُ, (S, * M, O,) the thick-necked, (S, O,) that is wont to break the neck of his prey; or the former of these two, the rapacious lion; (O;) and the ن in these words is augmentative: (Sb, S, M, O:) and you also say ↓ سَبْعٌ فَرَّاسٌ, (M,) or ↓ أَسَدٌ فَرَّاسٌ, (TA,) meaning a rapacious beast, (M,) or lion, (TA,) that often seizes others and breaks their necks. (M, TA.) — Also The master, or owner, of a horse; (S, M, K;) a possessive epithet; (M;) like لَابِنٌ (S, O, K) and تَامِرٌ: (S, O:) and a horseman; a rider upon a horse; (ISk, S, Mgh, O, Msb, K;) and upon a mule; (ISk, A, Mgh, Msb;) and upon an ass: (ISk, Mgh, Msb:) or a rider upon a mule is called فَارِسٌ عَلَى بَغْلٍ; (ISk, S, O, Msb, K;) or فَارِسُ بَغْلٍ; (A, O;) and a rider upon an ass, فَارِسٌ عَلَى حِمَارٍ; (ISk, S, Mgh, O, Msb;) and a rider upon any solid-hoofed beast, فَارِسٌ عَلَى ذِى حَافِرٍ: (K:) or these phrases are not used: (K:) 'Omárah Ibn- 'Akeel Ibn-Bilál Ibn-Jereer says, (S,) or AZ, (Msb,) I do not call the owner of the mule, nor the owner of the ass, فَارِسٌ, but I call them بَغَّالٌ and حَمَّارٌ: (S, O, Msb:) [فَارِسٌ is often best rendered a cavalier:] the pl. is فُرْسَانٌ (S, M, Msb) and فَوَارِسُ, which latter is [more usual, but] anomalous, (S, M, O, Msb, K,) for فَوَاعِلُ is [regularly] the measure of the pl. of a sing. of the measure فَاعِلَةٌ, as ضَوَارِبُ, pl. of ضَارِبَةٌ, or of an epithet of the measure فَاعِلٌ applying to a female, as حَوَائِضُ, pl. of حَائِضٌ, or of a sing. of the measure فَاعِلٌ applying to a thing that is not a human being or not a rational being, as بَوَازِلُ, pl. of بَازِلٌ, and حَوَائِطُ, pl. of حَائِطٌ; and there are no instances like فَوَارِسُ except those of هَوَالِكُ and نَوَاكِسُ [and خَوَالِفُ and some other words enumerated in the Msb and TA]; (S, Msb;) and as فوارس is not applied to females, no ambiguity is feared from its usage: (S, O:) [ISd says,] we have not heard اِمْرَأَةٌ فَارِسَةٌ. (M.) — — Also, (As,) or فَارِسٌ عَلَى الخَيْلِ, (S,) A man skilful in horsemanship, or in the management of horses. (As, * S.) — — And hence, the former, (فارس,) (assumed tropical:) A man skilful in anything that he endeavours to do. (TA.) — — الفَوَارِسُ is the name of (assumed tropical:) Four stars of the constellation Cygnus. (Kzw. See دَجَاجٌ.) — رَجُلٌ فَارِسُ النَّظَرِ, (S, O, TA,) and بِنَظَرِهِ, and بِعَيْنِهِ, (As,) A man who acts deliberately, and examines: (S, and so in Hr p. 356:) who possesses فِرَاسَة [i. e. insight, or intuitive perception, &c.]: (O:) or knowing by means of examination. (TA.) And فَارِسٌ فِى النَّاسِ [Seeing into the internal, inward, or intrinsic, states, &c., of men]. (IAar.) — فَارِسُ, (S, M, Mgh, K,) or فَارِسٌ, (so in some copies of the K,) [the former if fem., as it is a proper name, the latter if masc.,] A certain nation; (Mgh, Msb;) [namely, the Persians;] i. q. ↓ الفُرْسُ: (S, O, K:) generally fem.: (Msb:) فُرْسٌ is pl. of ↓ فَارِسِىٌّ, which is a rel. n. from فَارِسُ in the sense next following: (M:) [or, rather, فُرْسٌ is a coll. gen. n., and فَارِسِىٌّ is its n. un.] — — Also, (S, O, but in the K " or ") The country of the فُرْس; (S, O, K;) [i. e., Persia;] a country of a certain nation. (M.) فَارِسِىٌّ [Persian: a Persian]: see فَارِسُ. Hence, التَّمْرُ الفَارِسِىُّ

A certain sort of dates, (Mgh, Msb,) of good quality. (Msb.) أَفْرَسُ: see مَفْرُوسٌ. — It is also a noun of excess, or a comparative and superlative epithet, from فِرَاسَةٌ, used by Zj, in the phrase أَفْرَسُ النَّاسِ, meaning, The best, (M,) or best and most true, (TA,) in فِرَاسَة, [i. e., insight, or intuitive perception, &c.,] of mankind. (M, TA.) One says also, أَنَا أَفْرَسُ مِنْكَ I am more endowed with mental perception, [or insight, or intuitive perception,] and more knowing, than thou. (TA.) مَفْرُوسٌ Having the back broken: (M, TA:) and so مَفْرُوزٌ. (TA.) — — And Humpbacked; as also ↓ فَرِيْسٌ, (M, TA,) and ↓ أَفْرَسُ (Fr in TA voce أَعْجَزُ) [and أَفْرَصُ and أَفْرَزُ]. المُفْتَرِسُ: see الفَارِسُ. مُفَرْنِسَةٌ A woman who manages well the affairs of her house, or tent. (Lth, TA.) فرسخ فَرْسَخٌ, mentioned, but not explained, by J [in the S], (K,) [A parasang, or league;] three Háshimee miles (أَمْيَال هَاشِمِيَّة [see مِيلٌ]): or twelve thousand cubits: or ten thousand cubits: (K:) three miles of the Háshimee measure, i. e., accord. to the Bári' and the T [&c.], twenty-five bow-shots; twenty-five times the measure termed غَلْوَةٌ [q. v.]: (Msb:) or three miles, i. e. thirty bow-shots reckoning the bow-shot as four hundred cubits, or sixty bow-shots reckoning the bow-shot as two hundred cubits: (Msb voce مَيلٌ:) the ancient Greeks said that it is three miles, reckoning these [together] as about sixty bow-shots [of the shorter measure mentioned above]: (Msb in the present art.:) or, accord. to some, six miles: (L: [but this is app. a mistake occasioned by finding it expl. as consisting of sixty bow-shots and supposing these to be bow-shots of four hundred cubits each:]) it is [said to be] from the same word as signifying " rest," or " ease; " (K, TA;) because, when a man walks the distance thus called, he sits down, and rests: or, accord. to the Msb, from فَرْسَخَةٌ signifying " width; " the word having this meaning, however, is فَرْشَخَةٌ, with ش: (TA:) [the truth is, that] it is a Pers. word [فَرْسَنْگ], arabicized: (S, A:) the pl. is فَرَاسِخُ. (S, A, Msb.) The other meanings of this word, not mentioned by J, may have been regarded by him as not of established authority. (TA.) — — It signifies also An opening, or intervening space, between two things. (K.) — — And A thing in which is no opening, or intervening space: as though having two contr. significations. (K.) — — Also A thing that is lasting and abundant, that does not cease, or come to an end. (ISh, K.) — — And A long time (K, TA) of the night or of the day: thus in the saying, إِنْتَظَرْتُكَ فَرْسَخًا [I looked, or waited, for thee, or I have looked, &c., a long time &c.]. (TA.) — — And A سَاعَة [meaning hour or time] (K, TA) of the day: or a time of the night and of the day: pl. as above. (TA.) — — And The time, (K, TA,) or interval, (TA,) between stillness and motion. (K, TA.) — — And Stillness, or quiet: (K, TA:) a meaning mentioned by more than one of the authorities respecting strange words. (TA.) — — And Rest, or ease. (K.) فرسق فِرْسِقٌ: see the art. here following. فرسك فِرْسِكٌ (S, O, K) [and فِرْسِقٌ (K in art. فرسق)] The peach: or the sort thereof called the nectarine: from the Greek persikh\ or persiko\n; the malum Persicum, which is generally applied to the former fruit; or amydalus Persica of Linn., (so in Forskål's Flora Aegypt. Arab. p. cxiii.,) which is applied to both of the fruits above mentioned: i. e.] the [fruit called] خَوْخ; (K, TA;) of the dial. of El-Yemen: (TA:) or a sort thereof, (K,) i. q. فِرْسِقٌ, which is like the خَوْخ in size, (Lth, O,) أَجْرَدُ [which here means without down, and for which Golius and Freytag appear to have read أَجْوَدُ], smooth, red [accord. to the CK " or red "], (Lth, O, K, TA,) and yellow, the flavour of which is like that of the خَوْخ: (Lth, O, TA:) or [a cling-stone peach or nectarine; i. e.] a sort of خَوْخ that does not cleave asunder from its stone: (S, O:) or [a free-stone peach or nectarine; i. e.] such as cleaves asunder from its stone. (K.) فرسن الفِرْسِنُ, of the camel, is What corresponds to the حَافِر [or hoof] of the horse or a similar beast: (S, K:) or the part which is below the رُسْغ [or pastern] and in which are the bones called سُلَامَى [q. v.]: and sometimes it is (tropical:) of the sheep or goat: it is of the fem. gender: and the pl. is فَرَاسِنُ: (TA:) accord. to Ibn-Es-Sarráj, the ن is augmentative, because it is from فَرَسْتُ, (S, TA,) and [therefore] it has been mentioned before [in art. فرس, in which see more]. (S.) الفِرْسَانُ: see what next follows. الفُرَاسِنُ The lion; (K, TA;) as also ↓ الفِرْسَانُ: and so [الفُرَانِسُ and] الفِرْنَاسُ. (TA.) See also the last paragraph below. الفُرَاسِيُونُ, (K, TA,) with damm, (TA,) The كُرَّاث جَبَلِيّ [lit. mountain-leek]: (K, TA:) so it is said to be: it is a four-sided أَصْل [app. meaning stem], from which rise many white, foursided, branches, whereon sometimes grow rough leaves like the thumb; and it has a blossom inclining to blueness and yellowness: (TA:) it has the property of clearing the complexion, dissolves thick humours, is diuretic, opens obstructions, and is beneficial as a remedy for the bite of the dog, (K, TA,) i. e. of the mad dog: (TA:) [it is now applied in Cairo to euphrasia: (Forskål, Descr. Anim. &c., p. 145:) and marrubium plicatum. (Idem, Flora Aegypt. Arab., pp. lxviii. and 213.)] مُفَرْسَنُ الوَجْهِ, with fet-h to the س, Having much flesh in the face. (K.) Perhaps the lion is hence called ↓ فُرَاسِنُ. (TA.) فرش 1 فَرَشَهُ, (S, A, O, K,) aor. فَرُشَ, (S, O,) inf. n. فَرْشٌ (O, K) and فِرَاشٌ, (S, O, K,) He spread it; expanded it. (S, A, O, K.) You say, فَرَشْتُ لَهُ فِرَاشًا and فَرَشْتُهُ فِرَاشًا (A, TA) and ↓ أَفْرَشْتُهُ (TA) ↓ and اِفْتَرَشْتُهُ (A) [I spread for him a bed: or the last signifies I spread it (namely a bed) for myself]. And فَرَشْتُ فُلَانًا I spread for such a one. (Lth.) And فَرَشَ فُلَانًا بِسَاطًا, inf. n. فَرْشٌ; and ↓ أَفْرَشَهُ بساطا; and ↓ فَرَّشَهُ بساطا, inf. n. تَفْرِيشٌ; He spread for such a one a carpet (IAar, K) in his entertainment. (IAar.) And ↓ فَرَّشَ الثَّوْبَ, inf. n. تَفْرِيشٌ; and ↓ افترشهُ; [He spread the garment, or piece of cloth: or the latter signifies he spread it for himself.] (TA.) And افترش ↓ تَحْتَهُ تُرَابًا or ثَوْبًا [He spread, or spread for himself, beneath him, dust, or a garment, or piece of cloth]. (A.) And الرَّمْلَ ↓ كُنْتُ أَفْتَرِشُ وَأَتَوَسَّدُ الحَجَرَ [I used to spread the sand for my bed, and make the stone my pillow]. (A, TA.) And ↓ ذِرَاعَيْهِ افترش, (A, TA,) and يَدَيْهِ, (TA,) He (a lion, and a wolf, and a dog, TA, or a beast of prey, A, TA) spread his fore legs upon the ground: (TA:) and the former phrase, he (a man, Msb, TA) spread his fore arms upon the ground, (S, K, TA,) in the same manner, not raising them from the ground; the doing of which in prostrating oneself in prayer, is forbidden: (TA:) or laid his fore arms upon the ground (Mgh, Msb) like a bed for himself. (Msb.) فَرْشٌ [as an inf. n. of which the verb is فَرِشَت, as is shown by an explanation of إِقْعَادٌ in the S and L, and by the phrase مَفْرُوشَةُ الرِّجْلِ mentioned in the S and O and TA,] in the hind leg of a camel [and of a horse as is shown by the explanation above mentioned of اقعاد] signifies The being a little expanded; which is approved: (S, O, K:) when the width [between the shanks] is immoderate, so that the hock-joints knock together, which state is termed عَقَلٌ [inf. n. of عَقِلَ], it is disapproved: or, as some say, it signifies its not being erect nor much expanded. (S, O.) And فَرَشَ اللّٰهُ الفَرْشَ, (Fr, S,) inf. n. فَرْشٌ, (Fr, S, K,) means God spread abroad the young camels; syn. بَثَّ. (Fr, S, K. *) — — [Hence,] فَرَشَهُ أَمْرَهُ, (S,) or أَمْرًا, (K,) (tropical:) He made, or rendered, his states, or case, or affair, (S,) or a state, &c., (K,) ample, or free from straitness, to him; and laid it open to him, altogether; [as though he expanded it to him;] syn. أَوْسَعَهُ إِيَّاهُ, (S, K,) and بَسَطَهُ لَهُ كُلَّهُ. (TA.) And in like manner the saying of 'Alee, فَرَشْتُكُمُ المَعْرُوفَ, is expl. by Ibn-Abi-l-Hadeed as signifying أَوْسَعْتُكُمْ إِيَّاهُ [meaning (tropical:) I largely conferred upon you favour, or kindness]: but MF deems this

strange. (TA.) You say also, فَرَشْتُهُ أَمْرِى (tropical:) I displayed, or laid open, to him my state, or case, or affair; [and so ↓ أَفْرَشْتُهُ أَمْرِى; (see an ex. voce بَاطِنٌ;)] syn. بَسَطْتُهُ لَهُ. (A.) [And agreeably with this explanation, probably, the saying of 'Alee mentioned above should be rendered in the opinion of MF.] — — [Hence also,] فُلَانٌ يَفْرُشُ نَفْسَهُ لِلنَّاسِ (tropical:) [Such a one lays himself out for the service of men]; (A;) and ↓ يَفْتَرِشُ لَهُمْ نَفْسَهُ: (TA:) [or perhaps, makes himself like a victim for them: (see مُتَفَرِّشٌ, below:) for you say, فَرَشَهُ لِلذَّبْحِ, or ↓ أَفْرَشَهُ, (which latter form is mentioned by Freytag in his Lexicon, but without any indication of the authority,) meaning, (assumed tropical:) he threw him down (namely a beast) for slaughter: (see فَرْشٌ, below:)] and ↓ افترشهُ (tropical:) he prostrated him, and got upon him: (A:) or (tropical:) he overcame him, (meaning another man,) and prostrated him, (O, K, TA,) and got upon him. (TA.) — — فَرَشَ المَكَانَ, aor. فَرُشَ and فَرِشَ, inf. n. فَرْشٌ, means He spread the place [with carpets or the like]; as also ↓ افرشهُ, and ↓ فرّشهُ. (Msb.) And فرّش ↓ الدَّارَ, inf. n. تَفْرِيشٌ, He paved the house; (Lth, S, K;) he spread in the house baked bricks, or broad and thin stones. (Az, TA.) — — هٰذَا فِرَاشٌ يَفْرُشُكَ [This is a bed sufficiently large for thee] is like the saying هٰذِهِ شَمْلَةٌ تَشْمُلُكَ i. e. تَسَعُكَ. (TA in art. شمل.) — فرش عَنْهُ [app. فَرَشَ] He desired, and prepared himself for, it, or him. (TA.) — And فَرَشَ, aor. فَرُشَ, (O, TA,) inf. n. فَرْشٌ, (O, K, TA,) He lied: (O, K, * TA:) one says, كَمْ تَفْرُشُ i. e. [How long] wilt thou lie? (O, TA.) 2 فَرَّشَ see 1, in four places; two near the beginning and two near the end. — فرّش الزَّرْعُ, inf. n. تَفْرِيشٌ, (tropical:) The seed-produce spread itself (S, A, TA) upon the surface of the earth. (TA.) You say, فَرَّخَ الزَّرْعُ وَفَرَّشَ (tropical:) [The seed-produce put forth its shoots, and spread itself upon the surface of the earth]. (A.) And the latter of these two verbs is also like the former [in signification]. (TA.) — — فرّش الطَّائِرُ, (A, K,) inf. n. as above; (K;) and ↓ تفرّش; (S, A, K;) (tropical:) The bird expanded and flapped its wings, (S, A, K, * TA,) عَلَى شَىْءٍ over a thing, (A, K, TA,) without alighting: (A, TA:) and ↓ the latter verb, it (a young locust) spread its wings. (Mgh.) 4 أَفْرَشَ see 1, in five places. — افرشهُ also signifies (tropical:) He spoke evil of him; or did so in his absence: (IAar, A, * O, K, TA:) and they say, أَفْرَشْتَ فِى عِرْضِى (tropical:) [Thou spakest evil of me; &c.]. (TA.) [See افترش عِرْضَهُ.] — And (assumed tropical:) He made it thin; or thin, and fine in the edge; namely, a sword. (O, K.) — افرش الشَّجَرُ (tropical:) The trees put forth branches; syn. أَغْصَنَ. (A, TA.) — — افرش عَنْهُ (tropical:) He, or it, left him, or quitted him. (S, A, K.) You say, ضَرَبَهُ فَمَا أَفْرَشَ عَنْهُ حَتَّى قَتَلَهُ (tropical:) He beat him, or smote him, and left him not until he slew him. (A, * TA.) And افرش عَنْهُمُ المَوْتُ (tropical:) Death quitted them; became withdrawn from them. (IAar, O.) — افرشت said of a mare, (assumed tropical:) She desired to be covered. (O.) — افرشهُ [from فَرْشٌ signifying "young camels"] He gave him young camels, (O, K,) small or large. (O.) — — And افرش [app. أَفْرَشَ, or perhaps أُشْرِفَ,] He (a man) became a possessor of فرش [app. فَرْش, and meaning young camels]. (IKtt, TA.) — And افرش said of a place, It abounded with فَرَاش, (O, K, TA,) i. e., [app., moths, or butterflies, and, as being the cause thereof,] seed-produce. (TA.) — أَقْفَلَ فَأَفْرَشَ [He locked, and made fast by means of the catch, or catches, (فَرَاشَة, or فَرَاش, which see below,) of the lock]. (S, TA.) 5 تَفَرَّشَ see 2, last sentence, in two places. 7 إِنْفَرَشَ see 8, last signification. 8 إِفْتَرَشَ see 1, first quarter, in five places; and latter half, in two places. — — افترش لِسَانَهُ [lit.] He expanded his tongue: (S:) i. e. (tropical:) he spoke in whatsoever manner he desired. (S, A, K.) — — افترشهُ (tropical:) He trod upon him or it: (S, K, TA:) [as though he made him or it a carpet or a bed:] from الفَرْشُ and الفِرَاشُ. (TA.) — — [Hence,] افترش الطَّرِيقَ (tropical:) He went, or travelled, along the road. (TA.) — — [Hence also,] افترش امْرَأَةً (assumed tropical:) He compressed a woman. (TA.) — — And (assumed tropical:) He took to wife a woman. (O.) One says, افترش كَرِيمَةً (assumed tropical:) He took to wife a female of high birth. (TA.) — — [Hence also,] افترش عِرْضَهُ lit. He made his honour as a bed for himself to tread upon; (O, TA;) i. e., (tropical:) he treated his honour as a thing which it was allowable to attack, by speaking evil of him. (O, K, TA.) [See also 4, second sentence.] — — And إِفْتَرَشَتْنَا السَّمَآءُ بِالْمَطَرِ (tropical:) The sky assailed us with rain. (A, * O.) — — And افترش المَالَ (tropical:) He took the مال [i. e. property, or cattle, &c.,] wrongfully, or by force. (K, TA.) — — And افترش أَثَرَهُ (tropical:) He followed his footsteps; he tracked him. (A, O, K.) — إِفْتَرَشَ [in one of my copies of the S, أُفْتُرِشَ, which is also allowable, as the verb in the act. form is trans. as well as intrans.,] It became spread, or expanded; (S, K, TA;) as also ↓ انفرش; said of a garment or the like. (TA.) فَرْشٌ [an inf. n. of 1, q. v. passim. — — Also, used in the sense of a pass. part. n. in which the quality of a subst. is predominant,] What is spread, of household furniture, (S, K,) [such as carpets and mattresses and the like. See also فِرَاشٌ.] — — (tropical:) Seed-produce when it spreads itself (S, K, TA) upon the ground: (TA:) in [some of] the copies of the K, instead of إِذَا فَرَّشَ, which is the right reading, we find اذا فُرِشَ: accord. to some, the word signifies seed-produce when it has become three-leaved, or four-leaved. (TA.) — — (assumed tropical:) A place abounding with plants or herbage. (O, K.) — — (tropical:) A wide, or spacious, plain, or tract of land, or place: (S, K, TA:) or land that is plain, or even, and soft, and unobstructed by mountains: (TA:) or a depressed tract of land in which are trees of the kinds called عُرْفُط and سَلَم, (IAar, O,) which cause the mouths of the camels that eat them to become relaxed. (O.) [Hence, app., the saying,] مِنَ العَرْشِ إِلَى الفَرْشِ, meaning, [From the highest sphere, or the empyrean, to] the earth. (A in art. عرش.) — — (assumed tropical:) A collection of trees of the kind called عِضَاه: and a round plot of trees of the kind called طَلْح. (TA.) — — (tropical:) Shrubs, or small trees: (Lth, A, K:) and small fire-wood. (Lth, K.) — — (tropical:) Young camels; or the young of camels; (Fr, S, A, * K;) and ↓ فَرِيشٌ is said to have this meaning; but accord. to Aboo-Bekr, erroneously: (TA:) so the former signifies in the Kur vi. 143: (S, K:) Fr says, I have heard no pl. of it: and he adds, that it may here be an inf. n. used as a subst., from the saying, فَرَشَهَا اللّٰهُ فَرْشًا, meaning, بَثَّهَا بَثًّا: [see 1:] (S, TA:) but it is said in the K that in all of the above-mentioned senses that are assigned to it in that work, it has no sing.; meaning that it is used alike as sing. and pl.: (TA:) and bulls or cows: and sheep or goats: (K:) so accord. to some of the expositors of the Kur: (TA:) and such as are fit for nothing but slaughter, (K, TA,) of camels, and of bulls or cows, and of sheep or goats; as some say: (TA:) or such as is thrown down (يُفْرَشُ, i. e., يُلْقَى,) for slaughter, of the young of camels, and bulls or cows, and sheep or goats; used alike as sing. and pl.: (Mgh:) and فَرْشُ الإِبِلِ also signifies old camels. (Th, TA.) فَرْشَةٌ A track, somewhat depressed, extending to the distance [of the journey] of a day and a night, and the like thereof, and only in land that is wide and level and like the [desert termed] صَحْرَآء: pl. فُرُوشٌ. (AHn, TA.) فِرْشَةٌ Form; appearance; garb; or the like; syn. هَيْئَةٌ: so in the saying, هُوَ حَسَنُ الفِرْشَةِ [He is goodly in form, &c.]. (O, K.) فَرْشِىٌّ A seller of فَرْش [meaning household furniture such as carpets and mattresses and the like]. (TA.) فَرَاشٌ [Moths, and the like, that fly into the flame of a lamp &c.;] the flying things (S, TA) that fall one after another into the lamp, or lighted wick, (S, K, TA,) to burn themselves: (TA:) [and accord. to modern usage, butterflies also:] a pl., [or rather a coll. gen. n.,] of which the sing. [or n. un.] is ↓ with ة: (S, K:) the former mentioned in the Kur ci. 3: (TA:) or the former signifies what one sees,

resembling small gnats, falling, one after another, into the fire: (Zj:) or young locusts, when their wings grow, (Fr, Mgh, Jel,) and they spread them forth, (Mgh,) and mount, one upon another: (Fr, Mgh:) and silk-worms; app. so called because they become like these when they come forth from the cocoon. (Mgh.) It is said in a prov., أَطْيَشُ مِنْ فَرَاشَةٍ ↓ [More light, or unsteady, or light-witted, than a moth that flies into the flame of the lamp]. (S.) And ↓ فَرَاشَةٌ is used to signify (tropical:) A man who is light (A, K) in head; (A, TA;) light-witted, or unsteady; (TA;) such being likened to the فراشة of the lamp, in respect of lightness, or unsteadiness, and contemptibleness. (A, * TA.) — Also Thin pieces of bone, such as fly off from any bone when it is struck: or any crusts, or coverings, that are upon bone, exclusive of the flesh: or the bone of the eyebrow: or what is thin, of the bone of the head: or the bones that come forth from the head of a man when it is broken: (TA:) or فَرَاشُ الرَّأْسِ signifies certain thin bones that are next to the bone that covers the brain: (S, TA:) and ↓ فَرَاشَةٌ, any thin bone: (S, K:) and فَرَاشَةُ ↓ الرَّأْسِ, the thin bones, or pieces of bone, of the head, such as fly off in consequence of a blow. (TA.) — — Also, فَرَاشُ الظَّهْرِ The place where the upper parts of the ribs are infixed in [the spine of] the back. (TA.) — — And الفَرَاشَانِ The two extremities of the haunches, in [or at] the نُقْرَة, q. v. (TA.) — — And The parts of the upper portions (فُرُوع) of the two shoulder-blades that rise towards the base of the neck and the even part of the back. (AO, O.) — — And Two veins, green, or of a dark, or an ashy, dust-colour, (أَخْضَرَانِ,) beneath the tongue. (En-Nadr, O, K. * [In the last of these, this signification and the next are erroneously assigned to the sing. word. See also الفِرَاشُ.]) — — Also, (TA,) or فَرَاشَا اللِّجَامِ (En-Nadr, O,) or ↓ فَرَاشَتَاهُ, (IDrd in his Book on the Saddle and Bridle,) The two iron things with which are made fast the check-straps of the headstall. (En-Nadr, O, K.) — — And فَرَاشٌ and ↓ فَرَاشَةٌ also signify The edge of anything. (Aboo-Sa'eed, in TA, art. نسر.) — And The former, Mud that has dried, after the water, upon the ground. (S, O, K.) — — And it is said to signify A little water in pools left by torrents: n. un. ↓ فَرَاشَةٌ [q. v.]. (TA.) — — And [Little] bubbles (حَبَب) upon the surface of [the beverage called] نَبِيذ: (S, O, K:) and likewise of the water of sweat: (S, * L:) or a little sweat: so says IAar. (L.) — فَرَاشُ قُفْلٍ signifies The مَنَاشِب [or catches] of a lock; [app. meaning the little pins which fall into corresponding holes in the bolt of the Arabian wooden lock of a door, (which see figured and described in the Introduction to my work on the Modern Egyptians,) when it is pushed into the hole or staple of the door-post, preventing its being drawn back until they are raised by the key, which has small pins, made to correspond with the holes, so that, being introduced into these, they push up the catching pins:] n. un. ↓ with ة: (A 'Obeyd, TA:) or فَرَاشَةُ قُفْلٍ ↓ signifies what catches, or sticks fast, in a lock; (S, K;) [or, as expl. in the Arabic Dictionary of Farhát, what enters into a lock and makes it fast;] meaning its teeth; (TK;) [which are the little pins described above:] the word is thought by IDrd to be not Arabic: or, thus applied, it is from the same word as signifying " a thin bone," because of the thinness of the فراشة of the lock. (TA.) فِرَاشٌ A thing that is spread (Mgh, K) upon the ground: (Mgh:) a thing that is spread for one to sit or lie upon; in which sense it is used in the Kur ii. 20: (TA:) and particularly, a bed, upon which one sleeps: (AA, Mgh:) pl. [of pauc.] أَفْرِشَةٌ (TA) and [of mult.] فُرُشٌ, (S, K,) for which one may say, in the dial. of the Benoo-Temeem, فُرْشٌ. (Sb.) [See also فَرْشٌ: and see what is quoted below from a trad.] — — Hence, (TA,) (tropical:) A man's wife; (AA, S, O, K;) as also إِزَارٌ and لِحَافٌ: (O, TA:) pl. فُرُشٌ; so used, accord. to some, in the Kur lvi. 33. (K.) — — Also (tropical:) A woman's husband: (AA, Er-Rághib:) and a female slave's master, or owner. (TA.) So, accord. to some, in the words of a trad., الوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الحَجَرُ, meaning The child is for the husband; (Er-Rághib, TA;) or for the master of the bed, who is the husband, or the owner of the woman; (Mgh, TA;) or for the bed, so that there is no ellipsis; (TA;) and for the adulterer, or fornicator, shall be stones, like as you say he shall have dust, meaning, nothing; i. e., he shall have no right of relationship; or, accord. to some, stoning. (Mgh.) [See also عَاهِرٌ.] — — (assumed tropical:) The nest of a bird. (O, K, * TA.) — — (assumed tropical:) A house, or tent. (AA.) — — And الفِرَاشُ signifies The place against which the tongue goes in the furthest, or innermost, part of the mouth; (AA, O, K, TA;) or, as some say, in the lower part of the حَنَك [which word app. here, as it often does, means the palate]: or فِرَاشُ اللِّسَانِ signifies the portion of skin (الجِلْدَةُ) [to which is here added الشَّنَّاء, app. a mistranscription which I am unable to rectify,] that covers the bases of the upper teeth. (TA. [In the TA voce مَحَارَةٌ, in art. حور, q. v., it is written الفِرَاشَةُ.]) فَرِيشٌ A plant, or herbage, that becomes spread upon the ground, not standing up upon a stem. (TA.) [See also مُفَرِّشٌ.] — — And (assumed tropical:) A girl, or young woman, compressed by a man; (O, K; *) an instance of فَعِيلٌ from إِفْتَعَلَ; (O;) [being from إِفْتَرَشَ;] but not heard by Az on any other authority than that of Lth. (TA.) — — And (assumed tropical:) An Arabian Bull [or perhaps it is properly an epithet applied to that animal as meaning] having no hump: (TA:) [see also مُفَرَّشٌ as applied to a camel:] or فِرَاشٌ, which is pl. of فَرِيشٌ, signifies a sort of oxen, between the دِرَاب and عِرَاب having small humps, and their اعياب [a mistranscription for أَغْبَاب, i. e. dewlaps, pl. of غَبَبٌ,] are flaccid, or pendulous. (TA voce دَرَبَانِيَّةٌ.) — — Also (tropical:) A mare, (As, O, K,) or any solid-hoofed animal, (S,) seven days, (As, S, K,) or seven nights, (O,) after her having foaled; (As, S, O, K, TA;) which is the best of times for putting a burden upon her: (O, K:) and that has recently brought forth; (O, K, TA;) so says Kt; like the نُفَسَآ of women; or like the مُعْوِذ of she-camels: (TA:) pl. فَرَائِشُ. (S, O, K.) — — See also فَرْشٌ, latter half. فَرَاشَةٌ: see فَرَاشٌ, in ten places. — Also (tropical:) A small quantity of water: (A, O, K, TA:) one says, لَمْ يَبْقَ فِى الإِنَآءِ إِلَّا فَرَاشَةٌ [There remained not in the vessel save a small quantity of water]. (O, TA.) And A small quantity of water remaining in pools left by torrents, the ground beneath which is seen, by reason of its clearness: and some say, a place where water collects and remains in a smooth, or hard and smooth, rock. (TA.) — And Great stones, like mill-stones, which are laid first [as a foundation] and upon which is then built a تَرْكِيب, i. e. an enclosure for palm-trees. (TA.) — And الفَرَاشَتَانِ signifies Two cartilages near, or by, the لَهَاة [which generally means the uvula; but also, the arches, or pillars, of the soft palate; or the furthest part of the mouth]. (TA.) فَرَّاشٌ One who spreads the carpets and similar furniture [such as beds, or mattresses, and the like, and keeps them in order: app. a post-classical word: fem. with ة]. (KL.) مِفْرَشٌ A thing resembling the شَاذَكُونَة [a kind of thick quilted stuff made in El-Yemen]; (O, K;) i. e. a thing that is put upon the صُفَّة [or covering next the saddle] to sit upon; (TA;) as also ↓ مِفْرَشَةٌ: (A, TA:) or the latter is smaller than the former, (O, K,) and is put upon the صُفَّة of the camel's saddle, (A,) or upon the camel's saddle [itself], to sit upon: (O, K:) [pl. مَفَارِشُ.] — — [Hence,] مَفَارِشُ is applied to signify (tropical:) Women, or wives. (A, TA.) One says, فُلَانٌ كَرِيمُ المَفَارِشِ (tropical:) Such a one is a person who has highborn wives or women; (A;) or who takes as his wives high-born women. (S, O, K.) One says also of a man who has never married, إِنَّهُ لَهَالِكُ المِفْرَشِ, meaning (assumed

tropical:) Verily his life has passed away lost. (TA.) And هُلْكُ المَفَارِشِ is said to mean (assumed tropical:) Persons who will not die upon their beds, and will not die otherwise than by slaughter. (TA.) مِفْرَشَةٌ: see the next preceding paragraph. جَمَلٌ مُفَرَّشٌ, (O, K,) [and] جَمَلٌ مُفْتَرِشُ الأَرْضِ ↓, (T, TA,) or مُفْتَرَشُ ↓ الظَّهْرِ, (A, TA,) (tropical:) A camel having no hump. (T, A, O, K, TA.) [See also فَرِيشٌ.] And أَكَمَةٌ ↓ مُفْتَرِشَةُ الظَّهْرِ, (S, TA,) or مُفْتَرَشَةُ ↓ الظهر, (as in one of my copies of the S and in a copy of the A,) (tropical:) A flat-topped [hill, or eminence, of the kind termed] اكمة. (S, A, TA.) مُفَرِّشٌ Seed-produce spreading itself (S, K, TA) upon the ground. (TA.) [See also فَرِيشٌ.] — — شَجَّةٌ مُفَرِّشَةٌ A wound of the head that reaches to the فَرَاش [q. v.]; as also مُفْتَرِشَةٌ ↓: (L:) or that cracks the bone but does not crush. (S, O, K.) مَفْرُوشَةُ الرِّجْلِ (S, O, TA) applied to a she-camel, (TA,) Having what is termed فَرْشٌ in the kind leg; (thus, by implication, in the S and O; [see 1;]) or having a [certain] bending in the kind leg. (TA.) مُفْتَرَشٌ; and its fem., with ة: see مُفَرَّشٌ. مُفْتَرِشٌ; and its fem., with ة: see مُفَرَّشٌ. — — and for the latter, see also مُفَرِّشٌ. فُلَانٌ مُتَفَرِّشٌ لِلنَّاسِ (tropical:) Such a one is a person who lays himself out for the service of men, or makes himself like a victim for them, (يَفْرُشُ لَهُمْ نَفْسَهُ,) in kindness for them. (A.) And فُلَانٌ كَرِيمٌ مُتَفَرِّشٌ لِأَصْحَابِهِ (tropical:) Such a one is a generous person, who lays himself out for the service of his companions, &c.; expl. by the words يَفْتَرِشُ نَفْسَهُ لَهُمْ. (TA.) فرشح Q. 1 فَرْشَحَ, inf. n. فَرْشَحَةٌ (S, K) and فَرْشَحَى, (K,) He (a man, S) parted his legs; (K:) or he parted his legs in sitting; and so فَرْشَطَ: (Lh, S:) or he spread his legs wide apart: (A 'Obeyd, TA:) and he stood with his legs wide apart in prayer; (Ks, S;) and so فرشح رِجْلَيْهِ: (S:) or he sat in a relaxed state, with his thighs cleaving to the ground; (K;) and so فَرْشَطَ: (TA:) or he leaped, or jumped; (K;) or made short leaps or jumps. (TA.) And فَرْشَحَتْ, (S, L, and so in some copies of the K,) or تَفَرْشَحَتْ ↓, (thus in other copies of the K, and thus in the CK,) She (a camel) parted her kind legs to be milked (S, L, K) and to stale. (L.) Q. 2 تَفَرْشَحَتْ: see what immediately precedes. فِرْشَاحٌ A broad, or wide, land: (K, TA:) accord. to the K, syn. with فِرْسَاحٌ; but Sh says that the latter is a mistranscription; the former being the correct word, from فَرْشَحَ فِى جِلْسَتِهِ: and Az mentions the latter as from the Jm, but not found by him as on trustworthy authority. (TA in art. فرسح.) — — And A spreading, or wide, solid hoof. (S, K.) — — And Clouds (سَحَاب) in which is no rain. (K.) — — And An unseemly, or ugly, and old, woman, and she-camel. (K.) الفِرْشِيحُ (tropical:) The penis: (K, TA:) a tropical term. (TA.) فرص 1 فَرَصَهُ, (M, K,) aor. فَرُصَ, (TA,) or فَرِصَ, (O in art. فرس,) inf. n. فَرْصٌ, (S, M,) He cut it; (S, M, K;) namely, skin, or a skin, (M,) [and metal; (see مِفْرَصٌ;)] or it signifies, (TA,) or signifies also, (S, K,) sometimes, (S,) he slit it, or cut or divided it lengthwise: and he made a hole in it: (S, K, TA:) namely, skin, or a skin: (TA:) or he slit it, namely, a skin, with an iron instrument having a wide end, like as the maker of sandals slits the two ears of the sandal at the heel, to put into them the شِرَاك [or the two arms of the شراك]: (Lth, TA:) or فَرَصْتُ النَّعْلَ signifies I made a hole in each of the two ears of the sandal, for the شراك [or for the two arms of the شراك]. (S.) — Also, (S, M, K,) aor. فَرِصَ, [so in a copy of the M, but accord. to a rule of the K it should rather be فَرُصَ,] inf. n. as above, (M,) He hit, or hurt, his فَرِيصَة [q. v.]; (M, K; and so in a copy of the S;) or, accord. to [other copies of] the S, his فَرِيص [q. v.]; (TA;) which is a place where a wound causes death. (S.) — — And فَرِصَ, [aor. فَرَصَ,] inf. n. فَرَصٌ; and فُرِصَ, inf. n. فَرْصٌ; He had a complaint of his فريصة. (M.) — 2 فَرَصَ الفُرْصَةَ: see 8. تَفْرِيصُ نَعْلِ القِرَابِ, (L,) or تفْرِيصُ أَسْفَلِ النَّعْلِ (O, K, TA) [i. e.] نَعْلِ القِرَابِ, (TA, [in the O بَعْدَ القِرَابِ, which is an evident mistranscription,]) signifies The ornamenting, or engraving, (تَنْقِيش, O, L, K, TA,) of the نعل [i. e. shoe of iron or silver, at the bottom of the scabbard of a sword] (L,) or of the lower part of the نعل (O, K, TA) of the scabbard, (O, * TA,) with the extremity of the [instrument of] iron. (O, L, K, TA.) 3 فَارَصَنِى فِى المَآءِ, (A,) inf. n. مُفَارَصَةٌ, (K,) He took of the water with me, each of us taking his turn. (A.) The inf. n. signifies The doing, or taking, with another, each in his turn. (K.) 4 أَفْرَصَتْهُ الفُرْصَةُ The opportunity gave him power or ability [to do a thing]. (M, A, K.) 5 تفرّص الفُرْصَةَ: see 8. 6 تفارصوا المَآءَ They shared the water among themselves by turns. (M, A, * Msb.) And تفارصوا بِئْرَهُمْ They took, or drew, of the water of their well by turns. (S, K.) 8 افترص الفُرْصَةَ He took, or seized, the opportunity; or he arose and hastened to be before another, or others, in taking, or seizing, the opportunity; syn. إِنْتَهَزَهَا; (O, K;) or إِغْتَنَمَهَا: (TA:) or he got, or took, the opportunity; as also تفرّصها ↓; and فَرَصَهَا ↓, (M, TA,) aor. فَرِصَ, (so in a copy of the M,) inf. n. فَرْصٌ. (TA.) You say also, افترص الأُمُورَ [He took, or seized, opportunities to do things]. (A.) And فُلَانٌ لَا يُفْتَرَصُ إِحْسَانُهُ وَبِرُّهُ [Such a one's beneficence and kindness are not caught at]; because there is no fear that his beneficence and kindness will become beyond one's reach. (A, TA. [See also 8 in art. فرط.]) — — مَنِ افْتَرَصَ مُسْلِمًا, occurring in a trad., is an instance of the verb derived from فَرْصٌ signifying the " act of cutting," or from فُرْصَةٌ signifying " an opportunity; " and the meaning is [Such as] detracts, or, literally, cuts off, somewhat [from the honour of a Muslim wrongfully]: or assumes authority over the honour of a Muslim wrongfully, by speaking evil of him behind his back, or otherwise, or defaming him. (IAth, L, TA. *) — افترصت الوَرَقَةُ [from الفَرِيصَة, "the quivering muscle " so called,] The leaf was caused to quiver. (M, TA.) فَرْصٌ The stones of the مُقْل [or fruit of the Theban palm]: n. un. with ة. (AA, O, K.) فَرْصَةٌ: see فِرْصَةٌ. — Also, الفَرْصَةُ, The ريح [or flatus] from which results gibbosity [of the back] (الحَدَبُ): (S, M, O, K:) and الفَرْسَةُ is a dial. var. thereof: (M, TA:) or, accord. to A 'Obeyd, the latter [q. v.] is vulgar. (TA.) فُرْصَةٌ A turn; a time at which, or during which, a thing is, or is to be, done, or had, in succession: (S, A, K:) or a turn, or time, for persons' coming to water in succession, (Yaakoob, S, * M, A, * Msb, K, *) in the cases of the periodical drinkings of their camels, such as the خِمْس and the رِبْع and the سِدْس &c., (Yaakoob, M,) when the water is little; (Msb;) as also فِرْصَةٌ ↓ (M) and فَرِيصَةٌ ↓: (Yaakoob, M:) a dial. var. of the same is with س; (IAar, M;) and رُفْصَةٌ is another: (TA:) pl. فُرَصٌ. (M, Msb.) You say, جَآءَتْ فُرْصَتُكَ مِنَ البِئْرِ Thy turn, or time, for watering from the well has come. (As, S, * Msb. *) — — A portion, or share, of what falls to one's lot, of water; syn. شِرْبٌ. (S, K.) — — An opportunity; a time at which, or during which, a thing may be done, or had; syn. نُهْزَةٌ; (S, M, TA;) and فُرْسَةٌ is a dial. var. of the same. (M.) You say, إِنْتَهَزَ الفُرْصَةَ, i. e. إِغْتَنَمَهَا [expl. above: see 8]. (S.) And أَيَّامُكَ فُرَصٌ [Thy days are opportunities]. (A, TA.) — See also فِرْصَةٌ. — Also The temper (سَجِيَّة), and outstripping, and strength, of a horse. (M.) فِرْصَةٌ A piece of wool, (As, M,) or of cotton, (As, S, M, O, Msb, K,) or of rag, (S, O, Msb, K,) with which a woman wipes herself, to purify herself from the catamenia; (S, M, * O, Msb, K;) as also فَرْصَةٌ ↓ and فُرْصَةٌ ↓: (Kr, M:) from فَرَصَ meaning " he cut " a thing: (As, TA:) pl. فِرَاصٌ: (K:) or they say فِرَاصٌ, as though pl. of فِرْصَةٌ. (IDrd, O.) — — And, accord. to AAF, A piece, or bit, of mush. (M.) — See also فُرْصَةٌ. فُرْصَآءُ A she-camel that remains aside, and when the trough for watering is vacant, comes and drinks: (O, K, * TA:) from فُرْصَةٌ signifying نُهْزَةٌ. (Az, TA.) فِرَاصٌ Strong; (O, K;) as expl. by El-Umawee: (O:) and thick and red; (O, K;) as expl. by Ez-Ziyádee. (O.) — مَا عَلَيْهِ فِرَاصٌ, (O,) or مِنْ فِرَاصٍ, (K,) means There is not upon him a garment: (O, K:) so says El-Umawee. (O.) فَرِيصٌ One who shares in water with another, each taking of it in turn. (S,

K.) You say, هُوَ فَرِيصِى [He is my sharer in water, each of us taking thereof in turn]; and in like manner, ↓ مُفَارِصِى. (TA.) — فَرِيصٌ is also, like فَرَائِصُ, pl. of فَرِيصَةٌ; (S;) [or, rather, فَرِيصٌ is a coll. gen. n., whereof the n. un. is ↓ فَرِيصَةٌ;] which signifies The portion of flesh [or muscle] between the side and the shoulder-blade which incessantly trembles, or quakes, (As, S, K,) in a beast: (As, S:) or the portion of flesh which is in the part extending from the مَرْجِع [or lower part, next the armpit,] of the shoulder-blade to the arm, on either side, and which trembles, or quakes, when the man, or beast, is frightened: (Zj, in his " Khalk el-Insán: ") or the portion of flesh which is by the نَغْض of the كَتِف, [which may app. be here rendered with sufficient exactness the cartilage of the shoulder-blade; or the part of it where it moves to and fro;] in the middle of the side, by the place where the heart beats: there are two such portions, each of them thus called, which tremble, or quake, on an occasion of fright: and the piece of flesh that is between the breast (ثَدْى) and the مَرْجِع [expl. above] of the shoulder-blade, of a man and of a beast: or, as some say, the lower part (أَصْل) of the مَرْجِعُ المِرْفَقَيْنِ [or place to which either elbow returns, in a beast, when, having been removed from the usual place, it is brought back thereto]: (M:) or a small piece of flesh which is in the heart, and which trembles, or quakes, by reason of a calamity, when one is frightened: (A 'Obeyd:) or a piece of flesh [or muscle] in the side, which trembles, or quakes, when one is frightened. (A.) [Hence the saying,] ↓ هُوَ ضَخْمُ الفَرِيصَةِ (tropical:) He is bold and strong. (A, TA.) — — فَرِيصُ العُنُقِ The external jugular veins (أَوْدَاج) of the neck: n. un. with ة: (A 'Obeyd, S, K:) or the tendons, or sinews, (عَصَب,) and veins, of the neck: so, app., says A 'Obeyd, in the following words of a trad.: إِنِّى لَأَكْرَهُ أَنْ أَرَى الرَّجُلُ ثَائِرًا فَرِيصُ رَقَبَتِهِ قَائِمًا عَلَى مُرَيَّتِهِ يَضْرِبُهَا [Verily I hate to see the man having the tendons, or sinews, and veins, of his neck swelling with anger, rising against his little wife, beating her]: for these are what swell out in anger: (S:) or, accord. to IAar, the meaning is, the hair of the فريص, which term is metaphorically used in relation to the neck, though it [really] has no فَرَائِص, because anger causes its veins to swell out [like as fright causes the فَرِيص properly so called to tremble or quake]: (Az, TA:) فَرِيسٌ is a dial. var. of the same. (TA.) [See فَرَصَةٌ, last signification.] فَرِيصَةٌ: see فَرِيصٌ, in two places. — — الفَرِيصَةُ i. q. أُمُّ سُوَيْدٍ, (IDrd, O, K,) i. e., الإِسْتُ. (TA.) — See also فُرْصَةٌ. أَفْرَصُ Humpbacked; as also أَفْرَزُ and أَفْرَسُ. (Fr in TA voce أَعْجَرُ.) مِفْرَصٌ: see what next follows. مِفْرَاصٌ (IDrd, S, M, A, O, K) and ↓ مَفْرَصٌ (IDrd, S, O, K) A thing with which silver is cut, (S, A,) and gold: (A:) or a broad iron instrument with which one cuts: (M:) or the iron with which iron is cut, or silver: (K:) or a broad iron instrument with which iron is cut: (IDrd, O:) or the iron with which silver is cut: (O:) [see also مِقْرَاضٌ:] or, as some say, i. q. إِشْفًى [q. v.] with a broad head, with which sandals are sewed. (IDrd, O.) El-Aashà says, وَأَدْفَعُ عَنْ أَعْرَاضِكُمْ وَأُعِيرُكُمْ لِسَانًا كَمِفْرَاصِ الخَفَاجِىِّ مِلْحَبَا [And I defend your honours, and lend to you a tongue like the مفراص of the Khafájee, sharp]. (S.) And you say, بَيْنَ جَنْبَيْهِ مِفْرَاصُ الخَفَاجِىِّ (tropical:) [Between his two sides is an intellect sharp as the مفراص of the Khafájee]. (A.) [Hence it seems that among the tribe of Khafájeh were expert workers with the instrument thus called.] هُوَ مُفَارِصِى: see فَرِيصٌ, second sentence. فرصد فِرْصِدٌ and ↓ فِرْصِيدٌ The stones of raisins and of grapes; (M, O, L, K;) as also ↓ فِرْصَادٌ. (M, L, K.) فِرْصَادٌ The [mulberry called] تُوت [q. v.]: (AO, AHn, O, Msb:) or the [tree called] تُوت: or its fruit: (M, K:) or the red توت: (S, Msb:) [or, accord. to Zeyn el-'Attár, the sweet and white mulberry: so says Golius: see تُوتٌ:] Lth says that it is a well-known tree; that the people of ElBasrah call the tree thus, and call its fruit تُوتٌ: (T, O, * Msb:) and by فِرْصَادٌ the lawyers mean the tree that bears the [fruit called] تُوت. (Msb.) — — Also A red dye; (K:) or redness. (M, L.) — — See also فِرْصِدٌ. فِرْصِيدٌ: see فِرْصِدٌ. فرض 1 فَرَضَهُ, (S, A, O, Msb, &c.,) aor. فَرِضَ, (Msb, TA, &c.,) inf. n. فَرْضٌ, (S, O, Msb, K, &c.,) He made a mark in it, or upon it, by notching, or otherwise: (O:) he notched it: made a notch, or an incision, in it; (S, O, Msb, K;) namely, a piece of wood, (Msb,) a زَنْد, [or rather فَرَضَهَا said of a زَنْدَة, from which fire is produced,] and a سِوَاك [or toothstick], (S, O,) and in like manner a bow; (A;) as also [↓ افترضهُ; (see this verb below;) and] ↓ فَرَّضهُ, inf. n. تَفْرِيضٌ: (K:) or this last signifies he notched it much; or made notches in it; (S, O, TA;) or you say, فَرَضَ قَوْسَهُ and فَرَّضَ قِسِيَّهُ: (A:) and فَرَضَهُ signifies he notched it with his teeth; namely, a tooth-stick: (As:) and he cut it; namely, a thing; or a hard thing; which is said by some to be the primary signification: (TA:) and he (a tailor) cut it out; namely a garment: (Kull p. 275:) and he cut it out and made it round; namely a shield: (TA:) and فَرْضٌ also signifies the cutting, or dividing, lengthwise; cleaving; or the like; applied in a general manner; or the making a trench, or an oblong excavation, in the middle of a grave; فَرَضْتُ لِلْمَيِّتِ signifying I made a trench, or an oblong excavation, in the middle of a grave, for the corpse. (TA.) — فَرَضَ لَهُ, [aor. and] inf. n. as above, (K, &c.,) He apportioned to him [a thing]: he appointed to him [a thing]: (Bd in xxxiii. 38, and TA: *) because that which is apportioned, or appointed, [to a person] is cut off from the thing from which it is apportioned, or appointed: (TA:) he made [a thing] lawful, or allowable, to him; (Jel in xxxiii. 38, and Kull in p. 275, and TA; *) relating to a case into which a man has brought himself: (Kull:) this is said to be the meaning when the phrase فَرَضَ اللّٰهُ لَهُ occurs in the Kur: (TA:) he appointed, or assigned, to him a definite portion; (K;) as also افرض ↓ له. (O, L, K.) You say فَرَضَ لَهُ فِى العَطَآءِ [He appointed, or assigned, to him a definite portion in the gift]. (As, S.) And فَرَضَ لَهُ فِى الدِّيوَانِ (As, S, A) [He appointed, or assigned, to him a definite portion in the register of soldiers or pensioners; or] he registered his stipend therein. (As, A, TA.) And فَرَضَهُ, (S,) and ↓ افرضهُ, (S, K,) He gave to him. (S, O, K.) — — فَرَضَ, (S, A, Mgh, Msb,) aor. as above, (TA,) and so the inf. n., (Msb, TA,) also signifies He (God, S, A, Mgh, Msb) made a thing, (S, TA,) or prayer, (A, Mgh,) or statutes or ordinances, (Msb,) obligatory, or binding, syn. أَوْجَبَ, (S, A, Mgh, Msb, TA,) by a known decree, (TA,) [or He imposed a thing &c.,] عَلَى إِنْسَانٍ on a man, (TA,) or عَلَيْنَا on us; (S;) and so ↓ اِفْتَرَضَ: (S, A, Mgh, O, K:) or فَرْضٌ is like إِيجَابٌ; but the latter is so termed in consideration of its befalling; and the former is so called in consideration of the sentence, or decree, respecting it: (B:) [this is said in books on the law, in explanation of the opinion of Aboo-Haneefeh, as opposed to that of Esh-Sháfi'ee: for] accord. to Esh-Sháfi'ee, these two terms are alike; (L, TA;) but accord. to Aboo-Haneefeh, the difference between الوَاجِبُ and الفَرْضُ is like the difference between heaven and earth: (TA:) this distinction, however, is founded upon contested derivations of the two terms: (Kull p. 276:) and it is said that wherever the phrase فَرَضَ اللّٰهُ عَلَيْهِ occurs, it means إِيجَابٌ. (TA.) Also He (the apostle of God) instituted, or prescribed, [a thing as a statute, or an ordinance, or a command or prohibition;] syn. سَنَّ; (O, K;) on the authority of IAar alone: (O, TA:) but accord. to others, he made necessarily obligatory or binding; and this, says Az, is the obvious meaning. (TA.) Also He (a judge) decreed, or adjudged, [TA.) Also He (a judge) decreed, or adjudged, [a thing, as, for instance,] expenses [&c.]. (Msb.) Also He assigned, or appointed, a particular time for doing a thing; or he determined, defined, or limited, a thing as

to time, or otherwise; the inf. n., فَرْضٌ, being syn. with تَوْقِيتٌ: (Ibn-'Arafeh, A, O, K:) as in the phrase فَمَنْ فَرَضَ فِيهِنَّ الحَجَّ [And whoso determineth the performance of the pilgrimage therein]; (Ibn-'Arafeh, O, K;) occurring in the Kur [ii. 193]; and in like manner it is expl. by Ibn- 'Arafeh as occurring in xxxiii. 38 of the Kur (O, TA:) but the phrase quoted above is also expl. as meaning and whoso maketh it obligatory, or binding, on himself to perform the pilgrimage therein, by his entering upon the state of إِحْرَام. (TA.) — — سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا, (K,) in the Kur, [commencing chap. xxiv.,] (TA,) means [This is a chapter which we have revealed and] in which we have set down the obligatory statutes: (O, K:) or in which we have bound you to do according to what is made obligatory therein: (Az, O:) or, as some read, ↓ وَفَرَّضْنَاهَا, (S, O, K, *) meaning and in which we have set down obligatory statutes, (O, L, K,) one after another: (O, K:) or which we have distinctly explained: (Az, S, O, K:) or we have distinctly explained what is in it, of lawful and unlawful [things]. (T, TA.) — — فَرْضٌ also signifies The act of reading, or reciting. (IAar, O, K.) You say, فَرَضْتُ جُزْئِى I read, or recited, my portion. (O, TA.) — فَرُضَ, inf. n. فَرَاضَةٌ, He was, or became, skilled in the فَرَائِض; (A, O, K, TA;) i. e. in the science of the division of inheritances. (TA.) MF says that, accord. to IKtt, the verb is also written فَرَضَ, like كَتَبَ: but [says SM] what I find in his " Kitáb el-Abniyeh " is the mention of the two modes of writing in the instance of فرضت said of a cow; and the verb applied to a man he has not mentioned. (TA.) — فَرَضَتْ, aor. فَرِضَ, inf. n. فُرُوضٌ; and فَرُضَتْ, inf. n. فَرَاضَةٌ; She (a cow) became old, aged, far advanced in age, (S, O, K,) or extremely old. (TA.) — — And فَرَضَ, inf. n. فُرُوضٌ, signifies It (a thing) became wide; it widened, or dilated. (TA.) 2 فَرَّضَ see 1, first sentence: and again, in the last quarter of the paragraph. — فرّض, inf. n. تَفْرِيضٌ, said of a man, He had a فَرِيضَة [to give from] among his camels. (O, K.) 4 افرض لَهُ: and افرضهُ: see 1, latter part of the first half of the paragraph. — أَفْرَضَتِ المَاشِيَةُ The beasts amounted to the number which rendered it obligatory on the owner to give from among them a فَرِيضَة. (S, O, K. *) 8 افترضهُ: see 1, first sentence. — — لَمْ يَفْتَرِضْهَا وَلَدٌ, occurring in a trad., means [A child had not been brought forth by her; lit.] لَمْ يَحُزَّهَا, and لَمْ يُوءَثِّرْهَا [a mistake for لم يُوءَشِّرْهَا]. (TA.) — See also 1, latter part of the first half of the paragraph. — افترض الجُنْدُ The soldiers received their stipends. (A, K.) — افترض القَوْمُ The people, or company of men, perished, none of them remaining; syn. انقرض. (K.) فَرْضٌ A mark [made by notching, or otherwise; as is shown by the first explanation of 1]: (TA:) a notch, or an incision, in a thing: (O, TA:) of a bow, (S, A, K,) the place of the string; (K;) the notch (S, A, O) in the curved extremity thereof, (A,) into which the string falls; (S, O;) as also ↓ فُرْضَةٌ; (A, TA;) or this is the place of the notch for the string thereof: (Msb:) pl. of the former فِرَاضٌ (S, O, K) and فُرُوضٌ; (TA;) and of the latter فُرَضٌ (Msb, TA) and فِرَاضٌ: (Msb:) also, of a زَنْد, (S, K,) or [rather] of a زَنْدَة, (A,) the notch; (K;) or the place, or part, whence the fire is produced; (S, K;) the hole, or perforation, that is made in the head thereof, into which the زَنْد is put, and then twisted round, in producing fire; also called وَكْرٌ; (A;) and ↓ فُرْضَةٌ signifies the same: (TA:) and فُرَضٌ also signifies notches in an unfeathered and headless arrow [such as is used in the game called المَيْسِر]. (TA.) — I. q. ↓ مَفْرُوضٌ (A, Msb, K) [Apportioned: appointed; made lawful, or allowable: and] a thing made obligatory, or binding, by God; (S, A, O, K;) for neglecting which one will be punished; like وَاجِبٌ; accord. to EshSháfi'ee; (TA in art. وجب;) because it has marks and limits; (S, O, TA;) said to be from the same word signifying " a mark," because it inseparably pertains to a man, like a mark; (TA;) or, as some say, because it necessarily pertains to a man like as does the فَرْض, i. e. notch, to the arrow; (O, TA;) as also ↓ مُفْتَرَضٌ: (TA:) pl. فُرُوضٌ. (Msb.) As a law-term, it is of two sorts, فَرْضُ عَيْنٍ and فَرْضُ كِفَايَةٍ: the former is That whereof the observance is obligatory on every one, and does not become of no force in respect of some in consequence of the observance [thereof] by some [others]; as religious belief, and the like: the latter is That whereof the observance is obligatory on the collective body of the Muslims, and, in consequence of the observance [thereof] by some, becomes of no force in respect of the rest; as warring against unbelievers, and the prayer over the dead in the bier. (KT.) You say, هٰذَا أَمْرٌ فَرْضٌ عَلَيْهِمْ, and ↓ مَفْرُوضٌ, and ↓ مُفْتَرَضٌ, This is [a thing] made obligatory, or binding, on them by God. (TA.) And حَقُّكَ فَرْضٌ, and ↓ مَفْرُوضٌ, and ↓ مُفْتَرَضٌ, Thy right, or due, is [a thing] made obligatory, or binding, by God. (A.) ↓ نَصِيبًا مَفْرُوضًا, in the Kur [iv. 8 and 118], means A share, or portion, determined, defined, or limited, as to time, or otherwise: (Zj, Ibn-'Arafeh:) or, in iv. 118, a share, or portion, cut off and limited. (S, O.) [See also فَرِيضَةٌ.] — — A statute, an ordinance, a command or prohibition, of the Apostle of God; syn. سُنَّةٌ. (IAar, O, K.) [But فَرْضٌ is generally distinguished from سُنَّةٌ: the former, for instance, being applied to prayer appointed in the Kur-án; and the latter, to prayer appointed by Mohammad without allegation of a divine order.] — — A gift, or a soldier's stipend or pay, syn. عَطَآءٌ, (A,) or عَطِيَّةٌ, (S, O, K,) assigned, or appointed. (S, O, K. *) In the copies of the K, مَوْسُومَة is put by mistake for مَرْسُومَة. (TA.) You say, مَا أَصَبْتُ مِنْهُ فَرْضًا وَلَا قَرْضًا I did not obtain from him an assigned, or appointed, gift, or soldier's stipend, (S, O, TA,) nor a gift to be requited, or a loan. (O, TA.) And فَرْضٌ also signifies A thing which one makes obligatory, or binding, on himself, and freely gives: or a thing which one gives liberally, not for a recompense. (IDrd, O, K.) — Also Soldiers who receive stipends; (K:) so accord. to Lth, as related by Az; but [Sgh says] I have not found it in the book of Lth: (O:) or soldiers having definite portions assigned to them: (A:) pl. فُرُوضٌ. (A, TA.) You say, عِنْدَهُ مِائَةٌ مِنَ الفَرْضِ He has with him a hundred soldiers &c. (A.) — A shield. (S, O, K.) Sakhr-el-Gheí says, describing lightning, (O, TA,) likening it to a light shield which an announcer of tidings was turning over and over with his hands that a party might see it and be gladdened [by the signal], (TA,) أَرِقْتُ لَهُ مِثْلَ لَمْعِ البَشِيرِ يُقَلِّبُ بِالكَفِّ فَرْضًا خَفِيفَا [I was sleepless by reason of it, it being (in its flickering) like the signalling of the announcer of tidings turning over and over with the hand a light shield]: one should not say قُرْصًا خفيفا. (S, O, TA: but my copies of the S have قَلَّبَ instead of يُقَلِّبُ.) [See also what follows.] — — And A stick, or piece of wood; syn. عُودٌ; thus [it means] in the verse (فِى البَيْتِ) accord. to El-Jumahee, (O, TA,) i. e. in the verse above-cited: (TA:) he says, الفَرْضُ فِى البَيْتِ عُودٌ: (O, TA:) whence the author of the K has been misled to explain الفَرْضُ as meaning عُودٌ مِنْ أَعْوَادِ البَيْتِ. (TA.) — — And An arrow before it has been furnished with feathers and a head: (Akh, S, O, TA:) a meaning also heard by El-Jumahee: (O, TA:) and to this, in the hand of the player, 'Abeed ElAbras has likened lightning, accord. to the S; but Sgh says, in the TS, that he did not find the verse cited by J in the poetry of 'Abeed. (TA.) — — And A piece of rag: another explanation heard by El-Jumahee. (O.) — — And A garment, or piece of cloth: (O, K:) a meaning mentioned by As on the authority of some one or more of the Arabs of the desert, of Hudheyl. (O.) [See also فِرَاضٌ.] — — And it is said that in the verse cited above it means the notch in the زَنْد [or rather زَنْدَة, mentioned in the first sentence of this paragraph]. (O, TA.) — A sort of dates (S, O, Msb, K) of 'Omán: (Msb:) As says that the best dates of 'Omán are these and the بَلْعَق: (S, O:) and

AHn says, Certain of the desertArabs of 'Omán informed me that when the tree thereof has its fruit ripened, and the gathering is delayed, the fruit falls from its stones, and the raceme remains with nothing upon it but stones hanging to the ثَفَارِيق [by which they are attached to the ends of the stalks]. (TA.) فِرْضٌ The fruit of the دَوْم [or Theban palm] while continuing red. (AA, O, * K.) فُرْضَةٌ: see فَرْضٌ, first sentence, in two places, — — A gap, or an opening, in a wall and the like: pl. فُرَضٌ. (Msb.) — — A gap, or breach, in the bank of a river, (S, Mgh, O, Msb, K,) whence one draws water, (S, O, K,) or by which one descends to the water, (Mgh, Msb,) and by which the ships, or boats, ascend; (Msb;) i. e. (Mgh) its مَشْرَعَة: (As, A, Mgh:) pl., in this and the following senses, فُرَضٌ (TA) and فِرَاضٌ. (A, TA.) Hence the saying, in a trad., فَاجْعَلُوا السُّيُوفَ لِلْمَنَايَا فُرَضًا (assumed tropical:) Therefore make ye the swords to be مَشَارِع [here used in the sense of means of access] to death; (O, TA;) and offer, or expose, yourselves to martyrdom. (TA.) Hence also, فِرَاضٌ is used in the sense of ثُغُورٌ [pl. of ثَغْرٌ, q. v.]. (TA.) — — Of a sea, or great river, The place where ships unload; syn. مَحَطُّ السُّفُنِ: (S, O, K:) or where they are stationed, near the bank of a river, or near the land. (Mgh.) — — Of a receptacle for ink, The place of the ink. (S, O, K.) — — Of a door, The نَجْرَان [or piece of wood in which is the foot; i. e. upon which turns the foot]. (S, O, K.) — — Of a mountain, A part sloping down from the middle and side. (TA.) — فُرْضَتَانِ i. q. فَرِيضَتَانِ, q. v., accord. to ISk. (IB.) فَرَضِىٌّ and ↓ فَارِضٌ (S, A, Mgh, O, K) and ↓ فَرَّاضٌ (A, Mgh, B) and ↓ فَرِيضٌ (A, O, L, K) A man skilled in the science of the فَرَائِض; (S, * A, Mgh, O, K, * B;) i. e. in the science of questions relating to inheritance; (Mgh;) or in the science of the division of inheritances. (TA.) فِرَاضٌ The mouth of a river or rivulet. (S, O, K. *) — — And Roads, or ways. (Lth, O, K.) [In this latter sense, app., (as well as in others shown above,) pl. of فُرْضَةٌ, q. v.] — Also The fire that is elicited from the زَنْدَة. (AHn, TA.) [See also فَرْضٌ (of which it is a pl.), first sentence.] — And Clothing: (S, O, K:) one says, مَا عَلَيْهِ فِرَاضٌ There is not upon him any clothing; (S, O;) or, accord. to AHeyth, covering. (TA.) [See also فَرْضٌ, near the end.] فَرِيضٌ An arrow having its notch cut; (S, A, O, K;) as also ↓ مَفْرُوضٌ. (TA.) — — See also فَرَضِىٌّ: — and see فَارِضٌ. — Also The cud of the camel; accord. to Kr: but accord. to others this is called, قَرِيض [q. v.], with ق. (TA.) فَرِيضَةٌ, of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: pl. فَرَائِضُ: said by some to be derived from فَرْضٌ signifying the act of "apportioning," or "appointing;" because فرائض are apportioned, or appointed: by others said to be from فَرْضٌ in relation to a bow. (Msb.) [These remarks apply to the word in all the senses here following.] — — A subst. signifying A thing made obligatory, or binding, on a person or persons, (S, Mgh, TA) by God; (S, TA;) an obligatory statute or ordinance of God, in a general sense: pl. as above. (TA.) — — A portion, or share, made obligatory, or binding, (K, * TA,) on a man: (TA:) or anything apportioned, or appointed: [and particularly a primarily-apportioned inheritance: (see an ex. in the first paragraph of art. عول:)] and hence, فَرَائِضُ is applied to the portions, or shares, of inheritances; [i. e. the fixed primary portions of inheritances assigned by the Kur-án; which are a half, third, fourth, sixth, and eighth;] because they are apportioned, or appointed, to their several owners. (Mgh.) And hence, (Mgh,) عِلْمُ الفَرَائِضِ, and elliptically الفَرَائِضُ, (S, * Mgh, O, * Msb,) The science of the division of inheritances; (S, O, TA;) or the science of questions relating to inheritance. (Mgh.) It is said in a trad., (Mgh,) تَعَلَّمُوا الفَرَائِضَ وَعَلِّمُوهَا النَّاسَ فَإِنَّهَا نِصْفُ العِلْمِ, accord. to the relation commonly followed, with the pron. fem., referring to الفرائض; and وَعَلِّمُوهُ فَإِنَّهُ, with the pron. masc., referring to عِلْم understood as prefixed to الفرائض; [i. e. Learn ye the science of the division of inheritances, &c., and teach ye it to (other) men, for it is the half of science:] it is said to be called the half of science in consideration of the division of statutes into those which pertain to the living and those which pertain to the dead; or by way of amplification. (Mgh, * Msb.) The phrase الفَرِيضَةُ العَادِلَةُ [The equitable portion of inheritance], in a trad. of Ibn-'Omár, is that respecting which the Muslims have agreed: or that for which the authority is elicited from the Kur-án and the Sunneh without there being in these any express statute respecting it: or that is equitably divided, agreeably with the portions and shares mentioned in the Kur-án and the Sunneh. (TA.) — — What is made obligatory, or binding, [on the owner, to give,] of pasturing beasts, [i. e. camels,] in payment of the poor-rate; (S, O, K;) the camel that is taken in payment of the poor-rate: so termed because it is made obligatory to be given, of a certain number of camels: the ة is added because the word is made a subst., not an epithet: pl. فَرَائِضُ: (TA:) فَرَائِضُ الإِبِلِ signifying the dues of the poor-rate, of camels: (A, Mgh: *) the فريضة of twenty-five camels is a بِنْت مَخَاض, (Mgh,) or she-camel one year old; (AHeyth;) that of thirty-six, a بِنْت لَبُون, (AHeyth, Mgh,) or she-camel two years old; (AHeyth;) that of forty-six, a حِقَّة, or she-camel three years old; and that of sixty-one, a جَذَعَة, or she-camel four years old. (AHeyth.) الفَرِيضَتَانِ signifies The جَذَعَة of sheep, or goats, with the حِقَّة of camels; (ISk, S, O, K;) and ↓ الفُرْضَتَانِ signifies the same, accord. to ISk. (IB.) And فَرِيضَةٌ, by an extension of its meaning, is applied to A camel, in other cases than those of the poor-rate. (TA.) — — See also فَارِضٌ. فِرْيَاضٌ Wide, or broad. (O, K.) فَرَّاضٌ: see فَرَضِىٌّ. فَارِضٌ: see فَرَضِىٌّ. — Old, aged, or advanced in age; applied to a cow; (S, A, O;) in the Kur ii. 63; (S, O;) and to a ram: (TA:) or extremely aged; or old and weak; applied to a cow; (Fr, Katádeh;) as also فَارِضَةٌ and ↓ فَرِيضٌ (TA) and ↓ فَرِيضَةٌ: (K, TA: [but to what these are applied is not shown further than by their being mentioned as fem. epithets:]) or large and fat; applied to a cow: pl. فَوَارِضُ: (AZ:) and the pl. also signifies sound, or healthy, and large; (Ibn-'Abbád, O, TS, K;) not small, nor diseased: (Ibn-'Abbád, O, TS:) and, contr., diseased. (Ibn- 'Abbád, O, TS, K.) — — (tropical:) Old, aged, or advanced in age, and large, big, or bulky; applied to a man: (TA:) or large, big, or bulky; applied to a man; (S, A, O, K;) and to a full-grown unripe date (بُسْرَة); (A, TA;) and to the bursa faucium of a camel (شِقْشِقَة); and to a uvula (لَهَاة); (O, K;) and to a skin for water or milk (سِقَآء); (IB;) and to a beard (لِحْيَة); (A, O, K;) or, applied to this last, it is with ة; (Akh, S;) or with and without ة: (L:) and without ة, applied in the same sense to anything; (S, O, K;) being masc. and fem.: (As, O:) pl. فُرَّضٌ, (IAar, S, A, O, K,) applied to men; (IAar, S, A, O;) or this, so applied, signifies goodly, or handsome: (TA:) and فَوَارِضُ is applied to dates [&c.]. (A, TA.) Also (assumed tropical:) Old, or ancient; (K;) applied to a thing. (TA.) You say ضِغْنٌ فَارِضٌ (tropical:) Great rancour, or malevolence, or malice; (L;) as also ضَغِينَةٌ فَارِضٌ: (A, L:) or old rancour, &c. (O.) And ضَبٌّ فَارِضٌ (tropical:) Great enmity. (IAar.) أَفْرَضُ The most [and more] skilled, of men, in the science of the فَرَائِض; (S, Mgh, O, K; *) i. e. in the science of the division of inheritances; (S, O, TA;) or in the science of questions relating to inheritance. (Mgh.) It is said in a trad., أَفْرَضُكُمْ زَيْدٌ The most skilled, of you, &c., is Zeyd. (S, Mgh.) مِفْرَضٌ An iron instrument with which notches, or incisions, are made. (S, O, K.) مُفَرَّضٌ Notched much, or in many places; serrated; or jagged. (El-Báhilee.) — — And hence, The [kind of beetle called] جُعَل: (El-Báhilee:) or the male of the [beetles called] خَنَافِس. (IAar.) مَفْرُوضٌ: see فَرِيضٌ: — and see also فَرْضٌ, as

syn. with مَفْرُوضٌ, in four places. مُفْتَرَضٌ: see فَرْضٌ, as syn. with مَفْرُوضٌ, in three places. فرط 1 فَرَطَ, (O, K,) aor. فَرُطَ, (TA,) inf. n. فُرُوطٌ, (K,) He (a man, TA) preceded; went before; was, or became, before, beforehand, first, or foremost; had, or got, priority, or precedence; (O, K, TA;) as also فَرِطَ, aor. فَرَطَ, [inf. n. فَرَطٌ; which is therefore used as an epithet applied to one and to more;] (O, TA;) and so ↓ افترط, in the phrase افترط إِلَيْهِ فِى هٰذَا الأَمْرِ [He was foremost in attaining to him in this affair]. (TA.) [See مُفْتَرِطٌ.] — — فَرَطَ القَوْمَ, (S, O, Msb, K, &c.,) aor. فَرُطَ, (S, Msb,) or فَرِطَ, (K,) inf. n. فَرْطٌ, (S,) or فُرُوطٌ, (Msb,) or both, (O,) or the former and فَرَاطَةٌ, (M, K,) He preceded, or went before, the people, or company of men, (S, M, O, Msb, K,) to the water, (S, O,) or in search of water, (Msb,) or to come to water, (M, K,) for the purpose of preparing the buckets and ropes, (Msb,) or for the purpose of putting into a right state the watering-trough (M, K) and ropes (M, O) and buckets, (M, O, K,) i. e. to prepare these for them. (TA.) [See also 5.] — — An Arab of the desert said to El-Hasan, عَلِّمْنِى دِينًا وَسُوطًا لَا ذَاهِبًا فُرُوطًا وَلَا سَاقِطًا سُقُوطًا, meaning Teach thou me a religion of the middle sort, not passing beyond the due mean, nor falling short of it. (TA.) — — فَرَطَ مِنْهُ It proceeded from him hastily, before reflection, or without premeditation; [as thought it preceded his judgment;] syn. بَدَرَ, and سَبَقَ, and تَقَدَّمَ. (TA.) [See 3.] You say, فَرَطَ مِنْهُ كَلَامٌ, aor. فَرُطَ, Speech proceeded from him hastily, before reflection, or without premeditation; syn. سَبَقَ, and تَقَدَّمَ. (Msb.) And فَرَطَ إِلَيْهِ مِنِّى قَوْلٌ A saying proceeded to him from me hastily, before reflection, or without premeditation; syn. سَبَقَ. (S.) And in like manner you say of an evil action. (TA.) — — فَرَطَ عَلَيْهِ He hasted to do him an evil action: (O, TA:) he acted hastily and unjustly towards him. (S, O, TA.) Hence, in the Kur [xx. 47], إِنَّا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا Verily we fear that he may act hastily and unjustly towards us: (S:) or that he may hastily do to us an evil action: (Ibn-'Arafeh, O:) or that he may hasten to punish us. (Fr, Bd, O, Jel.) [See also 4.] فَرَطَ عَلَيْهِ also signifies He did to him what was disagreeable, or hateful, or evil; he annoyed him. (TA.) And فَرَطَ, inf. n. فُرُوطٌ, He reviled. (IKtt.) You say also فَرَطَ عَلَيْهِ فِى القَوْلِ: see 4, latter half. — — فَرَطَ فِيهِ: see 2, near the middle. — — فَرَطَ فِى حَوْضِهِ: see 4, last sentence but one. — — فَرَطَتِ النَّخْلَةُ The palm-tree was left without being fecundated until its spadix became dry and hard (عَسَا, in the CK عَشَا, and in the O يَعْسُو). (O, K, * TA.) — — And فَرَطَتِ البِئْرُ The well was left until its water had collected again. (Sh, TA.) — فَرَطَ إِلَيْهِ رَسُولَهُ: see 2. — — فَرَطَ وُلْدًا, or وَلَدًا, and فَرَطَ وَلَدَهُ: see 4. 2 فرّطهُ, inf. n. تَفْرِيطٌ, He, or it, made him to precede; to be, or become, before, beforehand, first, or foremost; to have, or get, priority, or precedence; (TA;) as also ↓ افرطهُ. (O, TA.) — — He emboldened him, in contention, or altercation; as also ↓ افرطهُ. (TA.) فرّط إِلَيْهِ رَسُولًا, (IDrd, O, K,) inf. n. as above, (IDrd,) He sent to him a messenger (IDrd, O, K) among his particular, or special, friends; sent him forward, or in advance, to him: (IDrd, O:) or he made him his deputy in a litigation: (O:) and ↓ افرط رَسُولًا he sent a messenger specially and expressly respecting his needful affairs: (IAar, O, L, K: *) and ↓ فَرَطَ إِلَيْهِ رَسُولَهُ he sent forward, or in advance, his messenger to him, and hastened him: (K, TA: [in the CK, instead of وَأَعْجَلَهُ, we find وَأَرْسَلَهُ:]) but [SM says,] I do not find this last form mentioned by any of the leading authorities. (TA.) — — فرّطهُ also signifies He sent it before, remaining behind it: or he quitted it, and sent it before: (TA:) he left it, and quitted it: (S:) he left him; (AA;) as also ↓ افرطهُ: (Ks, S:) he left him, and became behind him; as also ↓ افرطهُ: (TA:) he left him, and went before him: (S, O, K:) and ↓ افرطهُ [has a similar meaning,] he left him behind, and forgot him: (Fr:) and he forgot it, namely a thing, or an affair: (K:) فِرَاطٌ, also, [inf. n. of ↓ فارط,] signifies the act of leaving: (TA:) and فرّط عَنْهُ he left, forsook, or relinquished, him, or it; or he abstained, or desisted, from it: (TA:) and فرّط فِيهِ he neglected it; and preferred backwardness (قَدَّمَ العَجْزَ) in it, or with respect to it; and failed, or fell short, of doing what he ought, or flagged, or was remiss, with respect to it; as also فرّطهُ; (K; [but accord. to the TA, only the former of these two phrases signifies " he failed of doing what he ought," &c.;]) or simply he neglected it; (ISd, TA;) or he failed of doing what he ought, or flagged, or was remiss, with respect to it, and neglected it, (S, O, Msb,) so that it escaped him; (S, O;) as also ↓ فَرَطَ فيه, (S, O, K, * [in the K, the words rendered " so that it escaped him " are omitted,]) aor. فَرُطَ, (S, O,) inf. n. فَرْطٌ: (S, O, K:) and فرّط alone, he flagged, or was remiss; was lazy, or indolent: (TA:) its second pers. sing. is used in cautioning a man against a thing before him, or in commanding him to go forward, or to advance; and is intransitive. (Sb, TA.) Sakhr-el-Gheí says, ذٰلِكَ بَزِّى فَلَنْ أُفَرِّطَهُ أَخَافُ أَنْ يُنْجِزُوا الَّذِى وَعَدُوا That is my weapon, and I will not send it before, remaining behind it: [I fear lest they perform that which they have threatened:] or I will not quit it, nor send it before: or I will not be behind it: (TA:) or I will not neglect it. (ISd, TA.) And Sá'ideh Ibn-Ju-eiyeh says, مَعَهُ سِقَآءٌ لَا يُفَرِّطُ حَمْلَهُ With him is a skin, the carrying of which he will not leave, nor quit. (S.) You say also, فَرَّطْتُكَ فِى كَذَا وَ كَذَا I left thee in such and such [a state, &c.]: (AA, O:) and ↓ أَفْرَطْتُ مِنَ القَوْمِ أَحَدًا I did not leave, of the people, or company of men, any one. (Ks, S, O.) And فرّط فِى جَنْبِ اللّٰهِ He neglected the things of God, and did them not: (TA:) or the command of God. (O, TA.) [See also art. جنب.] And it is said in a trad., لَيْسَ فِى النَّوْمِ تَفْرِيطٌ إِنَّمَا التَّفْرِيطُ أَنْ لَا يَصْحَى حَتَّى يَدْخُلَ وَقْتُ الأُخْرَى [There is no falling short of one's duty in sleeping: the falling short of one's duty is only the not awaking until the time of the other (prayer) commences]. (TA.) — — Also He let him alone, or left him, for a while; or granted him a delay, or respite; [and so ↓ فارطهُ; for] أَطَلْتُ فِرَاطَهُمْ means I long let them alone, or left them, or granted them delay or respite. (TA.) — — You say also, فرّط اللّٰه عَنْهُ مَا يَكْرَهُ God put away, or removed, or averted, from him what he dislikes, or hates: (Kh, S, O, K:) but this expression is seldom used except in poetry. (S, O.) — فرّطهُ, (O, K,) inf. n. تَفْرِيطٌ, (TA,) also signifies He praised him immoderately; (O, K, TA;) like قرّظهُ: (O, TA:) Sgh has expressed, in the TS, his fear that the former may be a mistranscription for the latter; but seems to have afterwards conceded the correctness of the former, from his mention of it in the O. (TA.)

3 فَارَطَهُمْ, (S, O, * K, * in the O and K فارطهُ,) inf. n. مُفَارَطَةٌ and فِرَاطٌ, (S,) He vied, or strove, with them, to precede them; to outgo, or outstrip, them; to get before them. (S, O, * K. *) — — تَكَلَّمَ فِرَاطًا, (S, O, Msb, K,) the latter word being an inf. n. of فارط, (TA,) He spoke hastily; without premeditation; expl. by سَبَقَتْ مِنْهُ كَلِمَةٌ; (S, O, K;) he let fall hasty, or unpremeditated, sayings or expressions; expl. by سَقَطَ مِنْهُ بَوَادِرُ. (Msb.) — — See also 2, in two places: — — and see 6. — — فارطهُ also signifies He found him; syn. أَلْفَاهُ and صَادَفَهُ: (O, K, TA:) and so فالطهُ and لافطهُ. (TA.)

4 أَفْرَطَ see 2, in seven places. — — أَفْرَطَتْ أَوْلَادًا, (S, O,) or ↓ افترطت اولادا, (TA,) said of a woman, She sent children before her [to Paradise, by their dying in infancy]; syn. قَدَّمَتْهُمْ: (S, O, TA:) and اولادا ↓ افترط, said of a man, in like manner signifies قَدَّمَهُمْ. (TA.) And you say also, ↓ فَرَطَ وَلَدَهُ He was preceded by his child to Paradise. (IKtt.) And ↓ فَرَطَ وُلْدًا, (K, TA,) or وَلَدًا, (CK,) He lost children by their dying young: (K, TA;) as though they preceded him to Paradise; (TA;) and so ↓ افترط فَرَطًا; (Msb;) and ↓ افترط وَلَدًا; which also signifies he lost a young child by death: (TA:) or the last of these phrases, (K,) or the last but one, (S, O,) signifies he lost his child, or children, (K,) or a young child, (S, O,) by death before attaining to puberty. (S, O, K.)

[See اِحْتَسَبَ.] And اُفْتُرِطَ ↓ الوَلَدُ The child's death was hastened; or was made to happen early. (Th.) — — افرطهُ He hastened him; or made him to hasten. (S, O.) And you say also, السَّحَابَةُ تُفْرِطُ المَآءَ (assumed tropical:) The cloud hastens and forwards the water in the beginning of the [autumnal rain called] وَسْمِىّ. (TA.) And افرطت السَّحَابَةُ بِالوَسْمِىِّ (tropical:) The cloud hastened with the [rain called] وَسْمِىّ. (S, O, and the like is said in the K.) And افرط بِيَدِهِ إِلَى سَيْفِهِ لِيَسْتَلَّهُ He put his hand hastily to his sword to draw it forth. (IAar, O, K.) And افرط [alone] He hastened with an affair. (K, * TA.) And He advanced, or went forward, before tarrying, or waiting, or pausing, فِى الأَمْرِ in the affair. (TA.) — — افرط also [very frequently] signifies He exceeded the due bounds, or just limits; or acted extravagantly, or immoderately; (S, O, Msb, K, TA;) فِى الأَمْرِ in the affair; (S, O, TA;) and فى حُبِّهِ in loving him; and فى بُغْضِهِ in hating him; (O, TA;) and فى مَدْحِهِ in praising him: (K:) it is likewise said of anything exceeding the due bounds; [meaning it was, or became, excessive, or immoderate:] and also signifies he did more than he was commanded. (TA.) You say also, عَلَيْهِ فِى القَوْلِ فَرَطَ ↓ He exceeded the due bounds, or just limits, towards him in speech. (K, TA.) And افرط فِى القَوْلِ He talked [excessively, exceedingly, immoderately, or] much. (TA.) [And, افرط عَلَيْهِ He acted insolently, or presumptuously, towards him.] — — Also افرط عَلَيْهِ He loaded him (namely a camel, IKtt) with that which he was unable to bear. (IKtt, K.) And افرط He filled (S, O, K) a مَزَادَة (S) or a قِرْبَة (O) so that he made the water to flow: (O, K:) or a watering-trough or vessel (TA) so that it overflowed: (K, TA:) and فِى حَوْضِهِ ↓ فَرَطَ, (O, TA,) aor. فَرُطَ, (O,) inf. n. فَرْطٌ, (TA,) he filled his watering-trough: (O, TA:) or poured much water into it. (TA.) — — And افرط النَّخْلَةَ He left the palm-tree without fecundation until its spadix became dry and hard. (O, L, K. [See 1, near the end.]) 5 تفرّط He (a horse) outwent, or got before, other horses. (S, TA.) [See also 1.] — — See also the next paragraph. 6 تفارطوا They vied, or strove, one with another, to precede, outgo, outstrip, or get before. (S, O. *) Bishr says, [using the verb transitively,] يُنَازِعْنَ الأَعِنَّةَ مُصْعَبَاتٍ كَمَا يَتَفَارَطُ الثَّمَدَ الحَمَامُ [They contend with the reins, being unbroken and refractory, like as the pigeons vie, one with another, in striving to get first to the scanty remains of rainwater]. (S.) — — [Hence,] تفارط فُلَانٌ Such a one preceded, or got before, and made haste. (O, K, TA.) — — And hence, (TA,) تَفَارَطَتْهُ الهُمُومُ, (O, K, TA,) and الأُمُورُ, (O, TA,) (assumed tropical:) Anxieties, and affairs, or events, came to him [as though] vying, one with another, to be first: (K, TA:) or befell him at an indefinite time, (O, * K, * TA,) but only at such a time. (O, TA.) You say also, فَارَطَتْهُ ↓ الهُمُومُ (assumed tropical:) Anxieties ceased not to come to him at one indefinite time after another. (TA.) — — تفارط الشَّىْءُ The time of the thing past; as also تفرّط ↓, which occurs in a trad., relating to a time of prayer, and meaning its time passed before its being performed: (TA:) and both of these verbs are used in the sense next following in relation to a warring, or warring and plundering, expedition. (O.) The time of the thing became postponed, or delayed, so that he who desired it did not attain it. (K.) You say, تَفَارَطَتِ الصَّلَاةُ عَنْ وَقْتِهَا The prayer became delayed after its time. (TA.) 8 إِفْتَرَطَ see 1, first sentence: — — and see 4, in five places. — — فُلَانٌ لَا يُفْتَرَطُ إِحْسَانُهُ وَبِرُّهُ (S, K *) Such a one's beneficence and kindness are not caught at, (لَا يُفْتَرَصُ, as in a copy of the S and in the TA,) or do not pass away, (لَا يَنْقَرِضُ, as in another copy of the S,) and (S, TA) their passing away, so that one cannot avail himself of them, is not to be feared: (S, K, TA:) a saying of one of the Arabs of the desert. (TA.) فَرْطٌ Excess; extravagance; exorbitance; an exceeding degree; an exceeding of the due bounds, or just limits. (S, O, K, * TA.) You say, إِيَّاكَ وَالفَرْطَ فِى الأَمْرِ [Avoid thou, or beware thou of, excess in the affair]. (S, O.) — — Mastery, ascendency, prevalence, or predominance: (K, TA:) as, for instance, of eager desire, and of grief. (TA.) — A time, whether long or short; an indefinite time; syn. حِينٌ. (S, O, K.) You say, لَقِيتُهُ فِى الفَرْطِ بَعْدَ الفَرْطِ I met him time after time. (S, O.) And أَنَا آتِيهِ الفَرْطَ I come to him, or will come to him, at some time. (TA.) — — It also denotes one's meeting a man, (TA,) or coming to him, (K,) after some days, (K, TA,) accord. to A 'Obeyd; (TA;) not more than fifteen days, (K,) or than fifteen nights, accord. to the same, (S, O,) nor less than three. (K.) You say, أَنَا أَلْقَاهُ فِى الفَرْطِ [I meet him, or will meet him, or shall meet him, after some days]. (TA.) [But the above-mentioned restriction does not apply when it is prefixed to a noun signifying a period of time: for] you say also, أَتَيْتُهُ فَرْطَ يَوْمٍ أَوْ يَوْمَيْنِ [app. meaning I came to him after a day or two days]. (S, O.) [It is said in the TA that, accord. to ISk, it is used in the saying آتِيكَ فَرْطَ يَوْمٍ أَوْ يَوْمَيْنِ, and that it is a day between two days; but this seems to me to be a mistake for between a day and two days: it is afterwards said in the TA that فَرْطَ يَوْمٍ أَوْ يَوْمَيْنِ means after two days; but the complete explanation should doubtless be after a day or two days.] Lebeed says, هَلِ النَّفْسُ إِلَّا مُتْعَةٌ مُسْتَعَارَةٌ تُعَارُ فَتَأْتِى رَبَّهَا فَرْطَ أَشْهُرِ [Is the soul aught but a borrowed thing to be enjoyed, which is lent, and goes to its Lord after some months?]. (S.) And an Arab said, مَضَيْتُ فَرْطَ سَاعَةٍ وَلَمْ أُومِنْ أَنْ أَنْفَلِتَ; and being asked "What is فرط ساعة?" he answered, "Like since thou begannest to speak:" he meant [I went away after a little while, or a little while ago, and] by لم and what follows it, I did not feel sure of my escaping. (TA.) — Also A small mountain; (K;) pl., accord. to Kr, فُرُطٌ [q. v.]: (TA:) or the head of an [eminence such as is termed] أَكَمَة. (K.) — — And the same, (K,) or فَرَطٌ ↓, (thus as written in the O,) An erect way-mark, or thing set up for guidance to the right way: (O, K:) pl. أَفْرُطٌ and أَفْرَاطٌ: (K:) [but] it is said in the A that بَدَتْ لَنَا أَفْرَاطُ المَفَازَةِ is a tropical saying, signifying مَا اسْتَقْدَمَ مِنْ أَعْلَامِهَا [as though meaning (tropical:) The foremost of the way-marks of the desert, or waterless desert, appeared to us]. (TA.) فُرْطٌ: see فُرُطٌ, near the end. فَرَطٌ A person who goes before, or in advance of, others, to the water, (S, Mgh, K,) or who is sent before, or in advance, to seek water, (Msb,) and who prepares for them the ropes and buckets, (S, O, Msb,) and plasters with mud [in one copy of the S and fills] the watering-troughs, and draws water for them; (S, TA;) as also فَارِطٌ ↓; (S, Mgh, O, Msb, TA;) being of the measure فَعَلٌ in the sense of the measure فَاعِلٌ, (S, Msb, TA,) like تَبَعٌ in the sense of تَابِعٌ: (S, TA:) and a number of persons who perform that office; (S, O, Msb, K;) as also فُرَّاطٌ ↓, (S, Msb, K, TA,) pl. of فَارِطٌ: (Msb, TA:) you say قَوْمٌ فَرَطٌ and رَجُلٌ فَرَطٌ. (S, Msb.) It is said in a trad., أَنَا فَرَطُكُمْ عَلَى الحَوْضِ [I shall be your preceder to the pool of Paradise]. (S, O.) — — See also فَارِطٌ. — — [Hence,] (tropical:) A child [that dies] not having attained to puberty: (K, TA:) [whence the phrase إِفْتَرَطَ فَرَطًا: see 4:] pl. أَفْرَاطٌ: or فَرَطٌ is both sing. and pl. [in this sense]. (TA.) — — Hence also, (S, Msb,) (tropical:) A reward, or recompense, prepared in advance, or beforehand: (S, Mgh, Msb, K:) and a work, or an action, of the same kind. (K.) You say, of an infant that has died, (S, Msb,) اَللّٰهُمَّ اجْعَلْهُ لَنَا فَرَطًا O God, make him to be a [cause of] reward, or recompense, prepared in advance, or beforehand, for us. (S, Mgh, Msb.) — — [Hence also,] (tropical:) Water [at which one arrives] in advance of other waters. (K, TA.) — — [Hence also,] أَفْرَاطُ الصُّبْحِ, (S, O,) or الصَّبَاحِ, (K,) (tropical:) The annunciations, or foretokens, (K,) or the beginnings of the annunciations or foretokens, (S, O,) of the daybreak: (S, O, K:) sing. فَرَطٌ. (Lth, TA.) — — See also فَرْطٌ, last sentence. — Also Haste. (TA.) — — See also the

next paragraph. فُرُطٌ A swift horse; (S, O, K;) one that precedes, outgoes, outstrips, or gets before, others: (S, A, O:) pl. أَفْرَاطٌ. (L, TA.) — — A case, or an affair, in which the due bounds, or just limits, are exceeded: (S, O, K:) or neglected; (S, * TA;) as also ↓ فَرْطٌ: (TA:) or despised and neglected. (AHeyth, O, TA.) You say, كُلُّ أَمْرِ فُلَانٍ فُرُطٌ The whole of the case of such a person is one in which the due bounds, or just limits, are exceeded. (A, TA.) And it is said in the Kur [xviii. 27], وَكَانَ أَمْرُهُ فُرُطًا, meaning, And whose case is one in which the due bounds, or just limits, are exceeded: (S, O:) or in which obedience is neglected and unheeded: (TA:) or [one of] preference of backwardness (تَقْدِيمُ العَجْزِ): (Zj:) or [one of] repentance: or, accord. to some, the meaning is that which here next follows: (O, TA:) wrongdoing; injustice; transgression: (O, K, TA:) some say also, that it means hastening, or acceleration. (TA.) — فُرُطٌ (S, O) and ↓ فُرْطٌ (O) An [eminence such as is termed] أَكَمَة, resembling a mountain: (S, O:) or the second, accord. to Zbd, the base (سَفْح) of a mountain: (TA:) pl. أَفْرَاطٌ (Zbd, S, O) and أَفْرُطٌ. (O.) [See also فَرْطٌ, last sentence but one.] فَرْطَةٌ A single act of going forth; (S, O, K;) and of preceding, or going before. (S, O.) — — [A hasty, or an unpremeditated, saying, or action: pl. فَرَطَاتٌ. (See 1 and 3.)] You say, اَللّٰهُمَّ اغْفِرْ لِى فَرَطَاتِى, i. e. مَا فَرَطَ مِنِّى [meaning, O God, forgive me my hasty, or unpremeditated, sayings, or actions]: (TA:) [or my acts of hastiness, or forwardness, and transgression: for] الفَرْطَةُ فِى الدِّينِ [unless we should in this instance read الفُرْطَة, as the Turkish translator of the K has done,] signifies hastiness, or forwardness, and transgression, in religion. (TA.) فُرْطَةٌ The act of going forth; (S, O, K; *) and of preceding, or going before. (S, O.) Hence the saying of Umm-Selemeh, to 'Áïsheh, نَهَاكِ عَنِ الفُرْطَةِ فِى البِلَادِ [He (referring to Mohammad) forbade thee from going forth into the country, or provinces]. (S, O.) And فُلَانٌ ذُو فُرْطَةٍ فِى البِلَادِ Such a one is a person who makes many journeys. (TA.) فَرَطِىٌّ and فُرْطِىٌّ, (Ibn-'Abbád, K,) but the latter is said in the Moheet to be with damm, [which most probably means that it is فُرُطِىٌّ, and it is thus written in the O,] (TA,) applied to a camel and to a man, Untractable, refractory, or stubborn; (Ibn-'Abbád, K;) not rendered manageable or submissive. (TA.) فِرَاطٌ (S, O) and ↓ فُرَاطَةٌ, like ثُمَامَةٌ, or ↓ فِرَاطَةٌ, (so in the O,) Water that is for him, of the tribes, who first arrives at it; (S, O;) water that is common property among a number of tribes, and is for him who first arrives at it: (O, K:) and in like manner the latter word applied to a well. (TA.) You say, هٰذَا ↓ بَيْنَ بَنِى فُلَانٍ مَاءٌ فُرَاطَةٌ وَبَنِى فُلَانٍ, meaning, [This is water between the sons of such a one and the sons of such a one, so that] whichever of them arrives at it first waters [his beasts] and the others do not throng him. (TA.) فُرَاطَةٌ: see فِرَاطٌ, in three places. فَارِطٌ Preceding; going before; being, or becoming, before, beforehand, first, or foremost; having, or getting, priority, or precedence: pl. فُرَّاطٌ. (TA.) — — See the sing. and pl. voce فَرَطٌ, first sentence. — — فُرَّاطُ القَطَا The foremost of the [birds called] قطا [meaning sand-grouse], who precede the others to the valley and the water. (S, TA.) — — فَارِطٌ also signifies One who goes before to dig the grave: pl. as above, and also فَوَارِطُ, which latter is extr., like فَوَارِسُ, pl. of فَارِسٌ, as is said in the O. (TA.) — — And hence, (Lth, TA,) الفَارِطَانِ, (Lth, S, O, K,) in the A ↓ الفَرَطَانِ, (TA,) (tropical:) Two stars, (Lth, S, O, K,) separate, each from the other, (Lth, S, O,) before [the stars in the tail of the Bear, app. meaning the Greater Bear, called] بَنَات نَعْش, (K,) or before the bier (سَرِير) of بنات نعش: [each] being likened to the فارط who goes before a company of men to dig the grave. (Lth, O, TA.) مُفْرَطٌ Sent before, or first, or foremost. (TA.) Hence the saying in the Kur [xvi. 64], (TA,) وَأَنَّهُمْ مُفْرَطُونَ And that they shall be sent before, or first, or foremost, to the fire [of Hell], and hastened thither; (Az, O, K, TA;) this being the primary signification: (Az, O, TA:) or forgotten (Mujáhid, Fr, O) in the fire [of Hell]: (Fr:) or neglected, or left: (TA:) or forgotten, and neglected or left, in the fire: and another reading is ↓ مُفْرِطُونَ, meaning [they are] exceeding the limits assigned to them: (O, K:) and another is ↓ مُفَرِّطُونَ, meaning [falling short of their duty] to themselves, in respect of sins. (TA.) — — [Filled, or] full; applied to a pool of water left by a torrent. (S, TA.) مُفْرِطٌ Exceeding the due bounds, or just limits; acting extravagantly; applied to a man: excessive; applied to anything; as, for instance, tallness, and shortness. (TA.) It is said in a trad. of 'Alee, لَا تَرَى الجَاهِلَ إِلَّا مُفْرِطًا أَوْ مُفَرِّطًا ↓ Thou wilt not see the ignorant otherwise than exceeding the due bounds in what he doth or falling short of what he ought therein. (TA.) See also مُفْرَطٌ. مُفَرِّطٌ: see مُفْرِطٌ and مُفْرَطٌ. مَفَارِطُ The extremities of a country or the like. (TA.) فُلَانٌ مُفْتَرِطُ السِّجَالِ إِلَى العُلَى [Such a one's emulation is foremost in attaining to eminence]; i. e. he has precedence therein: [see 1, first sentence:] (TA:) said in praise of a man. (TA in art. رنق.) فرطح Q. 1 فَرْطَحَ He made broad, or wide, (K,) or he spread out, or expanded, anything: and so فَلْطَحَ. (L.) Hence, فُرْطِحَ said of a round cake of bread, It was made broad, or wide: (S, L:) said by IB to be correctly فُلْطِحَ, and to be thus in a verse as related by El-Ámidee. (TA. [But see the pass. part. n., below.]) فِرْطَاحٌ: see what follows. رَأْسٌ مُفَرْطَحٌ A broad, or wide, head; (S, K;) as also ↓ فِرْطَاحٌ: the former is thus accord. to J; but it is [said to be] correctly مُفَلْطَحٌ, with ل: (K:) [or] both are correct; ر being a letter which replaces ل. (MF.) فرع 1 فَرَعَ [He, or it, overtopped, or surpassed in height or tallness: this seems to be the primary signification]. It is said in a trad., يَكَادُ يَفْرَعُ النَّاسَ طُولًا (O, TA) He is, or was, near to overtopping the people, or surpassing them in tallness. (TA.) And one says, فَرَعَ فِى قَوْمِهِ i. e. طَالَ [app. meaning He surpassed in tallness among his people or party]; as also ↓ افرع. (TA.) And فَرَعَ القَوْمَ, (K,) or فَرَعْتُ قَوْمِى, (S, O,) inf. n. فَرْعٌ and فُرُوعٌ, (assumed tropical:) He was, or became, superior to the people or party, (K,) or I was, or became, superior to my people or party, (S, O,) in eminence, or nobility, or in beauty, or goodliness. (S, O, K.) And فَرَعَ صَاحِبَهُ (assumed tropical:) He was, or became, superior to his companion; he excelled him. (IAar, TA in art. برع.) [See also 5.] — — And فَرَعَ, (O, K,) aor. فَرَعَ, (K,) inf. n. فَرْعٌ (TK [as is indicated in the K, and, in the former of the two senses here following, فُرُوعٌ also, said in the TA to be syn. with صُعُودٌ]), (tropical:) He (a man, O) ascended: and also he descended: thus having two contr. significations: (O, K, TA:) or, accord. to IAar, it has the former meaning, and ↓ افرع has the latter meaning: (TA: [but see what follows:]) you say, فَرَعْتُ الجَبَلَ (S, TA) and فِى الجَبَلِ, (TA,) I ascended the mountain; (S, TA;) as also ↓ فَرَّعْتُهُ, (S, O, * K, *) inf. n. تَفْرِيعٌ: (S, O, K:) and ↓ فِى الجَبَلِ فَرَّعْتُ I descended the mountain; as also ↓ فِيهِ أَفْرَعْتُ: (S, O, K:) or, as IB says, on the authority of A 'Obeyd, افرع ↓ فِى الجَبَلِ means he ascended the mountain: and افرع ↓ مِنْهُ he descended it. (TA.) — — And فَرَعْتُ رَأْسَهُ بِالعَصَا, (S, O, K, * TA, *) inf. n. فَرْعٌ; (O, TA;) as also فَرَّعْتُهُ, (S, O,) inf. n. تَفْرِيعٌ; (O;) (tropical:) I smote his head, [or assailed it, smiting,] syn. عَلَوْتُهُ (S, O, K, * TA) بِهَا (K, TA) ضَرْبًا, (TA,) [with the staff, or stick], and بِالسَّيْفِ [with the sword]. (TA.) — — فَرَعْتُ فَرَسِى بِاللِّجَامِ, (S, O, K, *) aor. فَرَعَ, inf. n. فَرْعٌ, (S, O,) (assumed tropical:) I pulled in my horse by the bridle and bit, to stop him. (S, O, K.) — — فَرَعْتُ بَيْنَهُمَا, (S, O,) or بَيْنَهُمْ, (K, TA,) aor. فَرَعَ, inf. n. فَرْعٌ, (TA,) (tropical:) I interposed, or intervened as a barrier, (S, O, K, TA,) between them two, (S, O, TA,) or between them, (K, TA,) and restrained (S, O, K, TA) them two, (S, O, TA,) or them, and made peace, or effected a reconciliation, between them: (K, TA:) and ↓ فرّع بَيْنَ القَوْمِ, inf. n. تَفْرِيعٌ, (assumed tropical:) He made a separation, and

interposed, or intervened as a barrier, between the people, or party: and hence the saying in a trad., بَيْنَ الغَنَمِ ↓ كَانَ يُفَرِّعُ i. e. He was making a separation between the sheep, or goats: IAth says that Hr has mentioned it as with ق; but, he adds, Aboo-Moosà says, it is one of his mistakes. (TA.) — هٰذَا أَوَّلُ صَيْدٍ فَرَعَهُ means This is the first object of the chase of which he shed, or has shed, the blood. (TA. [See also 4.]) — — See also 8. — فَرَعَ الأَرْضَ: see 4. — فَرِعَ, [aor. فَرَعَ,] (TA,) inf. n. فَرَعٌ, (S, O, K, TA,) He (a man) was, or became, abundant, (TA,) or free from deficiency, (S, O, K,) in respect of the hair [of the head]. (S, O, K, TA.) [See أَفْرَعُ.] 2 فَرَّعَ see 1, near the middle, in two places. — فَرَّعْتُ مِنْ هٰذَا الأَصْلِ مَسَائِلَ, (Msb, K, but in the latter فَرَّعَ,) inf. n. تَفْرِيعٌ, (TA,) (tropical:) I derived, or deduced, questions, or problems, or propositions, from this fundamental axiom or principle; (Msb;) or made questions to be the فُرُوع [i. e. the branches, meaning derivatives,] of this fundamental axiom or principle: (K, TA:) a tropical phrase. (TA.) — See again 1, latter half, in two places. — And see also 4, former half, in three places. 3 فارع الرَّجُلَ He sufficed the man; and bore, or took upon himself, a responsibility for him. (TA.) 4 أَفْرَعَ see 1, in five places. — — You say افرع بِهِم meaning He alighted at their abode [as a guest]; syn. نَزَلَ. (K.) And أَفْرَعْنَا بِفُلَانٍ فَمَا أَحْمَدْنَاهُ i. e. نَزَلْنَا بِهِ [We alighted as guests at the abode of such a one, and we did not find him to be such as should be commended]. (S, O.) — — And افرع فى لومه [app. فِى لُوْمِهِ] i. e. اِنْحَدَرَ [as though meaning (tropical:) He lowered himself in his meanness, or sordidness; but I suspect it to be a mistranscription]; a tropical phrase. (TA.) — افرع الأَرْضَ He went round, or about, or round about, (S, O, K, TA,) or did so much, (S, O, TA,) in the land, (S, O, K, TA,) as also ↓ فَرَعَهَا, and ↓ فرّعها, (TA,) and consequently knew its state, or case, or circumstances. (S, O, K, TA.) — افرعت الإِبِلُ The camels brought forth the [firstlings, or] first offspring (الفَرَعَ). (O, K.) — — And أَفْرَعُوا, (O,) or افرع القَوْمُ, (K,) They, (O,) or the people, or party, (K,) were, or became, persons whose camels had brought forth the first offspring. (O, K.) — — And افرع القَوْمُ The people, or party, sacrificed the فَرَع [or firstling of a camel, or of a sheep or goat]: (S, Msb:) or افرع الفَرَعَةَ he sacrificed the فَرَعَة, (O, K,) which signifies the same as the فَرَع; (Mgh, Msb;) and so ↓ استفرع الفَرَعَةَ; (O;) or [simply] ↓ استفرع; (K;) and افرع [alone]; (O;) and ↓ فرّع, (O, K,) inf. n. تَفْرِيعٌ; (K;) he sacrificed the فَرَع; (O, K;) whence the trad., فَرِّعُوا إِنْ شِئْتُمْ وَلٰكِنْ لَا تَذْبَحُوا غَرَاةً ↓ حَتَّى يَكْبَرَ i. e. Slaughter ye the firstling [of a camel, or of a sheep or goat], but slaughter not one that is little, whose flesh is like glue, [until it be full-grown.] (O, TA. *) — — And [hence, perhaps,] أَفْرَعْتُهُ I made him to bleed. (Msb.) And أَفْرَعَتِ الضَّبُعُ الغَنَمَ, (O, K, TA,) so says Ibn-'Abbád, (O, TA,) or فِى الغَنَمِ, so in the L, (TA,) The hyena, or female hyena, injured, and made to bleed, (O, K, TA,) or killed, and injured, (L, TA,) the sheep or goats. (O, L, K, TA.) And افرع اللِّجَامُ الفَرَسَ The bit made the mouth of the horse to bleed. (O, K. [See also 1, near the end.]) And افرع المَرْأَةَ, said of menstruating, It made the woman to bleed. (TA.) And [hence, app.,] افرع العَرُوسَ He accomplished his want in respect of the compressing of the bride. (AA, O, K. * [See also 8.]) — — And افرعت She (a woman) saw blood on the occasion of childbirth: (O, K:) or, as some say, before childbirth: (A'Obeyd, TA:) or at the first of her menstruating: (Ibn-'Abbád, O, K:) or she menstruated: (A'Obeyd, L, TA:) or she (a woman, or a beast,) first saw blood when taken with the pains of parturition, or near to bringing forth: and افرع لَهَا الدَّمُ the blood appeared to her. (L, TA.) — And افرع He began, or commenced, discourse, or a narration; (K;) and so ↓ استفرع; (Sh, O, K, TA;) and ↓ افترع: (Sh, TA:) and likewise, as also ↓ استفرع, a thing. (K.) One says, بِئْسَ مَا أَفْرَعْتَ بِهِ Very evil is that with which thou hast begun, or commenced: (S, O:) and نِعْمَ مَا أَفْرَعْتَ [or أَفْرَعْتَ بِهِ] Very good is that which [or with which] thou hast begun. (Msb.) And افرع سَفَرَهُ, and حَاجَتَهُ, He began, commenced, or entered upon, his journey, and his needful affair. (TA.) And افرعوا مِنْ سَفَرِهِمْ They came, or arrived, from their journey when it was not the proper time for their coming. (TA.) — — And افرعوا They sought after herbage in its place (انْتَجَعُوا) among the first, or foremost, of the people. (S, O, K.) — افرع أَهْلَهُ, thus in all the copies of the K, expl. as meaning كَفَلَهُمْ, and likewise in the O, is a mistranscription by Sgh, whom the author of the K has here followed: it is correctly, افرع الوَادِى أَهْلَهُ i. e. The valley sufficed its people; syn. كَفَاهُمْ. (TA.) — أُفْرِعَ بِسَيِّدِ بَنِى فُلَانٍ, (O, K,) with damm, (K,) means The chief of the sons of such a one was taken (O, K, TA) and slain. (TA.) 5 تفرّعت أَغْصَانُ الشَّجَرِ The branches of the trees became abundant. (S, O, K. *) — — And [hence,] تفرّع الوَادِى (assumed tropical:) [The valley branched forth]. (TA.) — — [See also an ex. in a verse cited voce فَظِيعٌ.] — — تَفَرَّعَتْ مِنْ هٰذَا الأَصْلِ مَسَائِلُ (O, Msb, K, TA) (tropical:) Questions, or problems, or propositions, were derived, or deduced, from this fundamental axiom or principle; (Msb;) or were made to be the فُرُوع [i. e. the branches, meaning derivatives,] thereof; (K, TA;) [they ramified therefrom;] is a tropical phrase. (TA.) — تَفَرَّعَهُمْ (tropical:) He set upon them (O, K, TA) with reviling and the like; as in the A and L: (TA:) and he was, or became, superior to them, (O, K, TA,) in eminence, or nobility; and excelled them: (TA: [see also 1:]) or it signifies, (S, K, TA,) or signifies also, (O,) (tropical:) he married, or took to wife, the chief of their women, (S, O, K, TA,) and the highest of them: (TA:) and تَفَرَّعْتُ بِبَنِى فُلَانٍ (tropical:) I married among the noble and high of the sons of such a one; like تَذَرَّيْتُهُمْ and تَنَصَّيْتُهُمْ. (TA.) 8 افترع: see 4, latter half. — — Hence, (TA,) He devirginated a maid; (S, O, Msb, K, TA;) as also ↓ فَرَعَهَا. (K.) — — And hence, افترع قَصِيدَةً كَذَا (tropical:) [He broached such an ode], and مَعَانِىَ كَذَا [such meanings]: (Har p. 61:) and يَفْتَرِعُ أَبْكَارَ المَعَانِى (tropical:) [He broaches virgin meanings]. (TA, and Har ubi suprà.) 10 إِسْتَفْرَعَ see 4, former half, in two places: — and the same again, latter half, in two places. فَرْعٌ The upper, or uppermost, part of anything; (S, O, Msb, K;) the فَرْع being what branches forth (يَتَفَرَّعُ) from the lower, or lowest, part thereof: (Msb:) pl. فُرُوعٌ only. (TA.) It is said in a trad. أَىُّ الشَّجَرِ أَبْعَدُ مِنَ الخَارِفِ قَالُوا فَرْعُهَا قَالَ وَكَذٰلِكَ الصَّفُّ الأَوَّلُ [What part of trees is furthest from the plucker of the fruit? they said, The uppermost part thereof; he said, And such like is the first row of the persons worshipping in the mosque]. (TA.) Thus فَرْعُ الأُذُنِ signifies The upper, or uppermost, part of the ear; (K, * MF, TA;) pl. as above. (TA.) And فُرُوعُ المُقْلَتَيْنِ The upper, or uppermost, parts of the two eyeballs. (TA.) — — [Hence,] A branch of a tree or plant: (KL, TA:) or the head of a branch: or a great branch: and a branch of anything. (MA.) — — [And hence, (assumed tropical:) A branch, or subdivision, or derivative, of anything that is regarded as a fundamental or a whole;] a thing that is built, or founded, upon another thing; opposed to أَصْلٌ: (K, TA:) [the pl. فُرُوعٌ, as opposed to أُصُولٌ meaning " fundamentals," signifies, in the conventional language of the lawyers and the men of science in general, the derivative institutes of the law, &c.: see 2:] عِلْمُ الفُرُوعِ [the science of the derivative institutes of the law] is what is commonly known by the appellation of عِلْمُ الفِقْهِ [the science of jurisprudence; because it is mainly concerned with institutes derived from fundamentals]. (Hájjee Khaleefeh.) — And (tropical:) The hair of a woman: pl. as above [app. used in a collective sense like the French " cheveux "]: (K, TA:) one says اِمْرَأَةٌ طَوِيلَةُ الفُرُوعِ [meaning (tropical:) A long-haired

woman]. (TA.) And (K) (tropical:) Full [or abundant] hair. (S, O, K, TA.) — — And (tropical:) The noble, or man of eminence, of a people or party: (S, O, K, TA:) pl. as above: (TA:) one says, هُوَ فَرْعُ قَوْمِهِ (tropical:) He is the noble, or man of eminence, of his people or party, (S, O, TA, *) and مِنْ فُرُوعِهِم of their nobles, &c. (TA.) — — And [app. from the same word as signifying " a branch of a tree,"] (assumed tropical:) A valley branching off. (TA.) And (assumed tropical:) A channel in which water runs to the شِعْب (K, TA) i. e. the وَادِى [here meaning the water-course in a low tract or between the two acclivities of two mountains]: (TA:) [but] in this sense its pl. is فِرَاعٌ. (K, TA.) — Also [or قَوْسٌ فَرْعٌ] A bow that is made from the extreme portion of a branch, (As, S, O, K, TA,) from the head thereof: (As, TA:) and (K) a bow that is not [made from a branch] divided lengthwise (S, O, K, TA) is called قَوْسٌ فَرْعٌ; (S, O, TA;) such as is [made from a branch] divided lengthwise being called قَوْسٌ فِلْقٌ: (S, O:) or the فَرْع is [one] of the best of bows: (AHn, K, TA:) and [this word is used as an epithet, i. e.] one says قَوْسٌ فَرْعٌ and فَرْعَةٌ. (K.) — Also, i. e. فَرْعٌ, Property that is beneficial, or serviceable, and made ready, or prepared: (O, K, TA:) or, accord. to the S, it is ↓ فَرَعٌ which has this signification; but this is said by Sgh [app. in the TS], and after him by the author of the K, to be a mistake; and a verse in which it occurs with the ر quiescent is cited in the O and K as an ex. of it in this sense: it may be, however, that the poet has made the ر quiescent of necessity [by poetic license, for the sake of the metre]; or it may here [properly] signify " a branch," and be metonymically used as meaning recent property. (TA.) — See also the next paragraph, latter half. فَرَعٌ The firstling of the camel, (S, Mgh, O, Msb, K,) or of the sheep or goat, (L, K,) which they used to sacrifice to their gods, (S, Mgh, O, Msb, K,) looking for a blessing thereby; (S, O, Msb;) and ↓ فَرَعَةٌ signifies the same: (Mgh, Msb:) hence, (Mgh, O, K,) it is said in a trad., [implying the prohibition of this custom,] لَا فَرَعَ وَلَا عَتِيرَةَ, (S, O, K, *) or ↓ وَلَا عَتِيرَةَ لَا فَرَعَةَ: (Mgh: [see عَتِيرَةٌ:]) or when the camels amounted to the number for which their owner wished, they sacrificed [a firstling]: (TA:) or when one's camels amounted to a complete hundred, (K, TA,) he sacrificed a he-camel thereof every year, and gave it to the people to eat, neither he nor his family tasting it, or rather, it is said, (TA,) he sacrificed a young, or youthful, he-camel to his idol: and the Muslims used to do it in the first part of ElIslám: then it was abrogated: (K, TA:) accord. to the Bári' and the Mj, the firstling of camels and also that of sheep or goats are thus called: (Msb:) the pl. [of فَرَعٌ] is فُرُعٌ, with two dammehs. (K.) It is said in a prov., أَوَّلُ الصَّيْدِ فَرَعٌ [The first of what are taken by the chase or the like is a فرع] as being likened to a firstling: so says Yezeed Ibn-Murrah. (TA. [See Freytag's Arab. Prov., i. 35.]) — — The poet Ows Ibn- Hajar, (S, O,) or Bishr Ibn-Abee-Kházim, has used it as meaning The skin of a فَرَع; (S, O; *) suppressing the prefix جِلْد: (S:) for they used to clothe with its skin another young one of a camel, in order that the mother of the one sacrificed might incline to it [and yield her milk]. (O; and the like is said in the TA.) — Also, and ↓ فَرْعٌ, Lice: (S, K:) or, as some say, small lice: (TA:) and one thereof is termed ↓ فَرَعَةٌ and ↓ فَرْعَةٌ: (S, K:) or, accord. to some, فرعة signifies a large louse. (TA.) — And the former (فَرَعٌ), Food that is prepared [app. for persons invited to partake of it] on the occasion of camels' bringing forth; like as خُرْسٌ signifies such as is on the occasion of a woman's bringing forth. (TA.) — — And A portion, or share; syn. قِسْمٌ: (O, K, TA:) accord. to some, peculiarly of water. (TA.) — — See also فَرْعٌ, last quarter. — It is also the inf. n. of فَرِعَ. (TA. [See 1, last sentence.]) فَرْعَةٌ A high, or an elevated, place of a mountain: pl. فِرَاعٌ: so in the saying, اِيْتِ فَرْعَةً مِنْ فِرَاعِ الجَبَلِ فَانْزِلْهَا [Come thou to one of the high places of the mountain and descend it]: (S, TA:) or, as some say, it signifies particularly the head of a mountain. (TA. [See also فَارِعَةٌ.]) — — And فَرْعَةُ الجُلَّةِ The highest, or uppermost, of the dates of the [receptacle called] جُلَّة [q. v.]. (TA.) — — And فرعة الطريق [i. e. فَرْعَةُ الطَّرِيقِ] and فرعته [sic, app. ↓ فَرَعَتُهُ,] and ↓ فَرْعَاؤُهُ and ↓ فَارِعَتُهُ all signify The highest part of the road, and the place where it ends: or the conspicuous and elevated part thereof: or ↓ فَارِعَتُهُ signifies the sides, or borders, thereof. (TA. [See also فَارِعَةٌ.]) — — And one says, أَتَيْتُهُ فِى فَرْعَةٍ مِنَ النَّهَارِ (tropical:) I came to him in a first part of the day. (TA.) — See also فَرَعٌ, latter half. فُرْعَةٌ The blood of the virgin on the occasion of devirgination. فَرَعَةٌ: see فَرْعَةٌ. — [Also] A piece of skin that is added in the قِرْبَة [or water-skin] when the latter is not full-sized, or complete. (O, K.) — See also فَرَعٌ, first quarter, in two places: — and the same again, latter half, in one place. — It is also a pl. of فَارِعٌ [q. v.]. (O, K.) فُرُوعُ الجَوْزَآءِ means The most intense degree of heat: (S, O, TA:) [or rather الفُرُوعُ is a name of a certain asterism of الجَوْزَآءُ (which is an appel-lation of Orion and of Gemini, either whereof may be here appropriately meant,) at the season of the auroral rising of which the heat becomes most intense:] Aboo-Khirásh says, وَظَلَّ لَهَا يَوْمٌ كَأَنَّ أُوَارَهُ ذَكَا النَّارِ مِنْ نَجْمِ الفُرُوعِ طَوِيلُ [And a day continued to them, the heat whereof was as though it were the blazing of fire, from the asterism of the فُرُوع; a long day]: (S, * O, TA:) in the S, وَظَلَّ لَنَا; but correctly لَهَا, meaning to the she-asses: (TA:) and Aboo-Sa'eed related it as above with the unpointed ع in الفروع: (S, * TA:) in the same manner, also, it is expl. by him as used in the phrase فَيْحُ نَجْمِ الفُرُوعِ [which I would render the vehement raging of the heat of the asterism of the فروع] in a verse of Umeiyeh Ibn-Abee-'Áïdh: El-Jumahee related it differently, with غ; but the فُرُوغ [or rather the فَرْغَانِ] are of the stars of Aquarius; and the season thereof [i. e. of their auroral rising] is cold; there is then no فيح. (TA.) فُرَيْعٌ, occurring [with tenween, perfectly decl.,] in a verse of Umeiyeh Ibn-Abi-s-Salt, (O, K,) i. q. ↓ فِرْعَوْنُ, (O,) which is a proper name of such as was King of the Amalekites [or rather of the ancient Egyptians, in general], like as قَيْصَر was of the Room [or Greeks of the Lower Empire], and كِسْرَى of the Persians, (Ksh in ii. 46,) [and also] a foreign word, (Msb,) [wherefore it is imperfectly decl., in Hebr. פַּרְעֹה, i. e. Pharaoh,] a dial. var. of فِرْعَوْنُ, or used by poetic license: (K:) the pl. of the latter is فَرَاعِنَةٌ. (Msb.) فِرْعَوْنُ: see the next preceding paragraph. فَارِعٌ [Overtopping, or surpassing in height or tallness: this seems to be the primary signification]. You say جَبَلٌ فَارِعٌ A mountain higher, or taller, than what is next to it. (S, O.) — — And High, or tall; applied to a man, and to an extended gibbous piece of sand. (TA.) — — And High, or elevated; goodly in form or aspect or appearance; beautiful: (Aboo-'Adnán, O, K:) or [simply] high [app. in rank or dignity]: (IAar, O:) and also low, ignoble, or mean: (IAar, O, K:) thus having two contr. significations. (O, K.) — — And a man of the Arabs said, ↓ لَقِيتُ فُلَانًا فَارِعًا مُفْرِعًا, meaning [I met such a one] one of us ascending and the other descending. (S, O, TA.) — Also sing. of فَرَعَةٌ, which signifies The armed attendants, or guards, of the Sultán, or sovereign: (O, K, TA:) it is like وَازِعٌ. (TA.) فَارِعَةٌ The higher, or highest, part of a mountain [and of a valley]: one says, اِنْزِلْ بِفَارِعَةِ الوَادِى وَاحْذَرْ أَسْفَلَهُ [Alight thou in the higher, or highest, part of the valley, and beware of its lower, or lowest, part]. (S, O.) See also فَرْعَةٌ, in two places. — — الفَارِعَةُ مِنَ الغَنَائِمِ means The surplus that is deducted [so I render المُرْتَفِعَةُ الصَّاعِدَةُ, app. such things as cannot be divided and are therefore removed,] from the main stock of the spoils before they are divided into fifths. (TA.) — — And فَوَارِعٌ, (pl. of فَارِعَةٌ, TA,) applied to تِلَاع, [a

word variously explained, here, I think, used as signifying either high, or low, grounds, (see its sing. تَلْعَةٌ,)] (S, O, * K, *) means Of which the channels wherein the torrents flow are in high, or elevated, parts. (S, O, K.) فَيْفَرْغٌ (K, TA) and فَيْفَرَغٌ (TA) A species of trees. (K, TA.) أَفْرَغُ Free from deficiency in the hair [of the head]; (S, O, K;) contr. of أَصْلَعُ; (IDrd, S, O, K;) used only in this sense; not applied to a man who is large in the beard or in the whole head of hair: (IDrd, S, O:) the Prophet was أَفْرَع, (S, O,) and so was Aboo-Bekr, (O, K,) and 'Omar was أَصْلَع: (O:) fem. فَرْعَآءُ; (S, O, K;) accord. to IDrd, applied to a woman as meaning having much hair: (S, O:) pl. فُرْعَانٌ, (O, K,) like its contr. صُلْعَانٌ; (O;) and also فُرْعٌ. (K.) 'Omar, being asked, "Are the صُلْعَان better or the فُرْعَان," said " The فرعان are better," meaning to assert the superior excellence of Aboo-Bekr over himself. (O.) — — فَرْعَاءُ الطَّرِيقِ: see فَرْعَةٌ. — Also i. q. مُوَسْوِسُ [app. as meaning Such as is subject to diabolical promptings or suggestions]: so in the trad., لَا يَؤُمَّنَّكُمُ الأَفْرَعُ [The افرع shall by no means act as your Imám]. (Nh, K, TA.) مُفْرَعٌ Anything tall. (TA.) — — مُفْرَعُ الكَتِفِ A man broad in the shoulder-blade: (S, O, TA:) or high therein. (TA.) And كَتِفٌ مُفْرَعَةٌ A shoulder-blade high, projecting, and broad. (TA.) مُفْرِعٌ: see فَارِعٌ, last sentence but one. مِفْرَعٌ One who interposes as a restrainer between persons [at variance], (O, K, TA,) and makes peace, or effects a reconciliation, between them: (TA:) pl. مَفَارِعُ. (S, O, K.) فرعن Q. 2 تَفَرْعَنَ He (a man, TA) affected the nature, or disposition, of the فَرَاعِنَة [pl. of فِرْعَوْنُ, and here meaning such as are inordinately proud or corrupt or unbelieving, &c., as were the Pharaohs]. (S, * K, TA.) فَرْعَنَةٌ Cunning; i. e. intelligence, or sagacity; or intelligence mixed with craft and forecast; (S, K, TA;) and pride, haughtiness, or insolence. (TA.) فِرْعَوْنُ [Pharaoh;] the surname of El-Weleed Ibn-Mus'ab, king of Egypt: (S:) or the surname of every king of Egypt: (K:) or it signifies, (K,) or signifies also, (S,) [app. used as a proper name,] anyone inordinately proud or corrupt or unbelieving; (S, K;) insolent and audacious in acts of rebellion or disobedience, or extravagant therein and in wrongdoing: as also فُرْعُونُ and فُرْعَوْنُ; (K;) the last mentioned by IKh, from Fr, and anomalous: (TA:) pl. فَرَاعِنَةُ. (Msb, K, TA.) It is said in a trad., أَخَذُنَا فِرْعَوْنُ هٰذِهِ الأُمَّةِ [app. meaning One of us is the Pharaoh of this people, or nation]. (S: in one of my copies of the S, أَخْذُنَا and فِرْعَوْنَ.) — — And [it is said that] الفِرْعَوْنُ signifies The crocodile, (K, TA,) in the language of the Copts. (TA.) الدُّرُوعُ الفِرْعَوْنِيَّةُ Certain coats of mail so called in relation to the فِرْعَوْن [or Pharaoh] of Moses. (Sh, TA.) فرغ 1 فَرَغَ, [aor. فَرُغَ; and app. فَرِغ, aor. فَرَغ and فَرُغ, as below; inf. n. فُرُوغٌ and فَرَاغٌ; or, accord. to some, the latter is a simple subst., but it is more commonly used than the former;] said of a thing, It was, or became, empty, vacant, void, devoid, destitute, or unoccupied; syn. خَلَا. (Msb.) [You say, فَرَغَ مِنْ كَذَا It was, or became, empty, vacant, void, devoid, or destitute, of such a thing; or unoccupied thereby.] And فَرَغَ لَكَ الشَّىْءُ [The thing was, or became, vacant, or unoccupied, for thee; as though it were a place, or a vessel: and hence, the thing was, or became, exclusively for thee]. (TA voce خَلَا.) — — [Hence,] فَرَغَ (O, * K, * TA) said of a man, (TA,) [and app. فَرِغ also, as below,] inf. n. فُرُوغٌ, (tropical:) He died; (O, K, TA;) because his body became devoid of his soul, or spirit. (TA.) — — And فَرَغَ مِنَ الشُّغْلِ, (S, O, Msb, K, *) aor. فَرُغَ, inf. n. فُرُوغٌ (S, O, Msb, K) and [more commonly] فَرَاغٌ, (S, O, K,) or the latter is a simple subst.; (Msb;) and فَرَغَ, aor. فَرَغَ, (O, K,) mentioned by Yoo; (O;) and فَرِغَ, aor. فَرَغَ, (O, Msb, K,) of the dial. of Temeem; (Msb;) and فَرِغ, aor. فَرُغَ, a compound of two dial. vars.; (O, Msb;) He was, or became, vacant from, devoid of, or free from, business, occupation, or employment; unoccupied, unemployed, or at leisure. (K, * TA.) [See also 5.] — — [And hence, فَرَغَ مِنَ الأَمْرِ He ceased from, ended, or finished, the affair.] — — And فَرَغَ لَهُ and إِلَيْهِ, (O, Msb, K, TA,) aor. فَرُغَ and فَرَغَ; (TA;) and فَرِغَ, (O, * Msb, K, * TA,) aor. فَرَغَ; inf. n. فُرُوغٌ and [more commonly] فَرَاغٌ; (TA;) He made him, or it, his object, or the object to which he directed himself; syn. قَصَدَ: (O, Msb, K, TA:) [or he made him, or it, his exclusive object; agreeably with an explanation of the phrase here following]: whence, in the Kur [lv. 31], سَنَفْرُغُ لَكُمْ We will make you our object; expl. by IAar as meaning سَنَعْمِدُ [which is syn. with سَنَقْصِدُ]; (TA;) and some read سَنَفْرَغُ; (O, TA;) and some, سَنِفْرَغُ, (O;) and some, سَنِفْرِغُ, asserting that Temeem say نِعْلِمُ; (O, TA;) and some, سَنَفْرَغُ إِلَيْكُمْ, meaning سَنَقْصِدُ إِلَيْكُمْ; or سَنَفْرُغُ لَكُمْ means We will apply ourself exclusively (سَنَتَجَرَّدُ) to the reckoning with, and the requiting of, you; and it is said to be a threat; (Bd;) a metaphorical phrase, from a man's saying to him whom he threatens, سَأَفْرُغُ لَكَ, (Ksh, Bd,) meaning I will apply myself exclusively to the making an assault upon thee: (Ksh:) one says [also] in threatening, لَأَفْرُغَنَّ لَكَ [meaning in like manner I will assuredly apply myself &c.]. (TA.) [See, again, 5.] — — فَرِغَ المَآءُ, (S, O, K,) aor. فَرَغَ, (S, K,) inf. n. فَرَاغٌ, (S, TA,) The water poured out or forth, or became poured out or forth. (S, O, K.) — فَرُغَ, [aor. فَرُغَ,] inf. n. فَرَاغَةٌ, (tropical:) He (a horse) was easy, or good, and quick, in pace, and wide in step. (TA.) — — فَرُغَتِ الضَّرْبَةُ (tropical:) The [wound made by a] stroke, or blow, was wide; (O, K, TA;) likened to the فَرْغ of the leathern bucket. (TA.) — — And فَرَاغَةٌ (as an inf. n. of which the verb is فَرُغَ, TK) signifies The being impatient, and disquieted or disturbed or agitated. (O, K.) — فَرَغَ as trans.: see 4. 2 فَرَّغْتُهُ I made it empty, vacant, void, devoid, destitute, or unoccupied; as also ↓ أَفْرَغْتُهُ. (Msb.) تَفْرِيغُ الظُّرُوفِ signifies The making the receptacles empty. (S, O, K.) And some read [in the Kur xxxiv. 22], حَتَّى إِذَا فُرِّغَ عَنْ قُلُوبِهِمْ, (O, TA,) expl. as meaning Until, when their hearts shall be made void of fear, or fright: or, accord. to IJ, فُرِغَ and فُرِّغَ and افْرَنْقَعَ [which are all mentioned as readings in the same passage] have one meaning. (TA. [See 2 in art. فزع.]) — — [Hence one says, فرّغهُ لِكَذَا He made him to be, or become, or he left him, vacant from, devoid of, or free from, business, occupation, or employment; or made him to be unoccupied, unemployed, or at leisure; so that he might apply himself exclusively to such a thing.] — — See also the next paragraph. 4 أَفْرَغَ see 2, first sentence. — — افرغهُ, (S, O, K,) inf. n. إِفْرَاغٌ and مُفْرَغٌ, (O,) signifies [also] He poured it out, or forth; (S, O, K;) namely, water [&c.]; (S;) as also ↓ فَرَّغهُ, (S, O, K,) inf. n. تَفْرِيغٌ; (S, O;) and افرغ likewise signifies he poured forth blood; (S, O, K;) and ↓ فَرَغَ عَلَيْهِ المَآءَ, meaning he poured out, or forth, upon him, the water, is mentioned by Th, who has cited as an ex., فَرَغْنَ الهَوَى فِى القَلْبِ ثُمَّ سَقَيْنَهُ صُبَابَاتِ مَآءِ الحُزْنِ بِالأَعْيُنِ النُّجْلِ [They (referring to women) poured desirous love into the heart; then they gave him to drink the remains of the water of grief, by looking with the wide eyes: but perhaps فَرَغْنَ is here used for فَرَّغْنَ, by poetic license, for the sake of the metre]: (TA:) إِفْرَاغَةٌ signifies A single act of إِفْرَاغ; and hence the trad. كَانَ يُفْرِغُ عَلَى رَأْسِهِ ثَلَاثَ إِفْرَاغَاتٍ [He used to pour upon his head three pourings]. (TA.) — — [Hence,] رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا, in the Kur [ii. 251 and vii. 123], means (tropical:) O our Lord, pour forth upon us patience, like as [the water of] the leathern bucket is poured forth: (O, TA:) or send down upon us patience (Msb, * TA) that shall envelop us: (TA:) or أَفْرَغَ اللّٰهُ عَلَيْهِ الصَّبْرَ means (assumed tropical:) God inspired him with patience. (Msb in art. ربط.) — — [Hence, also,] أَفْرَغَ عَلَيْهِ ذَنُوبًا [lit. He poured forth upon him a bucketful of water] means (tropical:) he talked with him of that in consequence of which he was

confounded, or perplexed, by shame. (TA.) — — افرغ also signifies He poured metal, such as gold and silver &c., in a molten state, into a mould. (TA.) And He cast a thing, i. e. formed it by pouring molten metal into a mould. (Msb. [See its pass. part. n., مُفْرَغٌ.]) — — And افرغ عِنْدَ الجِمَاعِ He poured forth his مَآء [or sperma] on the occasion of جماع. (TA.) 5 تفرّغ He was, or became, or he made himself to be, vacant from, devoid of, or free from, business, occupation, or employment; unoccupied, unemployed, or at leisure; syn. تَخَلَّى مِنَ الشُّغْلِ. (O, K.) [See also فَرَغَ مِنَ الشُّغْلِ.] Hence the trad. of the Prophet, تَفَرَّغُوا مِنْ هُمُومِ الدُّنْيَا مَا اسْتَطَعْتُمْ [Be ye, or make yourselves to be, vacant, or free, from the anxieties of the present state of existence as much as ye are able]. (O.) — — And تَفَرَّغْتُ لِكَذَا [I was, or became, or I made myself to be, vacant, or free, from business, occupation, or employment; or unoccupied, unemployed, or at leisure; for such a thing: and I applied myself exclusively to such a thing]: (S: [these meanings are there indicated, but not expressed; and are well known:]) one says, تفرّغ لِلْعِبَادَةِ [He applied himself exclusively to religious service]: (Msb in art. بتل:) and تَفَرَّغْتُ لِلْأَمْرِ means [also, simply,] تَصَدَّيْتُ لَهُ [i. e. I addressed, or applied, or directed, myself, or my regard, or attention, or mind, to the affair]. (Msb in art. صد.) [See also فَرَغَ لَهُ and إِلَيْهِ.] — — And تفرّغ بِهِ signifies تَخَلَّى بِهِ [meaning He confined himself exclusively to it; or contented himself with it exclusively of other things]. (K and TA in art. خلو.) 8 اِفْتَرَغْتُ I poured forth upon myself (S, O) water: (S:) [and so افترغت عَلَى نَفْسِى; for one says,] رَأَيْتُهُ يَغْتَرِفُ المَآءَ ثُمَّ يَفْتَرِغُهُ عَلَى نَفْسِهِ [I saw him taking, or lading out, the water; then pouring it forth upon himself]. (A, TA.) And اِفْتَرَغْتُ لِنَفْسِى مَآءً I poured out for myself water. (O, K.) 10 استفرغ [He drew forth water &c.]. One says, استفرغ مَا فِى الرَّاوِيَةِ مِنَ المَآءِ [He drew forth what was in the leathern water-bag, or pair of leathern water-bags, of water]. (TA in art. عزل.) El-Akhtal said respecting Esh-Shaabee, meaning to denote the largeness of the latter's retentive faculty, أَنَا أَسْتَفْرِغُ مِنْ إِنَآءٍ وَاحِدٍ وَهُوَ يَسْتَفْرِغُ مِنْ أَوَانِىَ شَتَّى (tropical:) [I draw from one vessel, and he draws from divers vessels]. (TA.) — — Also He vomited intentionally; or constrained himself to vomit: (O, K:) thus it signifies in the conventional language of the physicians. (O.) — — اِسْتَفْرَغَ فُلَانٌ مَا فِى صَحْفَتِهِ is a prov., meaning Such a one [exhausted, or] chose for himself, as his share, [the whole of] what was in his صحفة [or large bowl]. (TA in art. صحف.) — — And one says, استفرغ فُلَانٌ مَجْهُودَهُ (tropical:) Such a one exhausted his power, or ability; or exerted it unsparingly, or to the utmost; (S, * O, Msb, * K, * TA;) فِى كَذَا [in such a thing]. (S, TA.) فَرْغٌ Width, breadth, or ampleness. (S, O, TA.) — — And The place whence the water pours forth, between the cross-pieces of wood (العَرَاقِى), of the leathern-bucket; (S, O, K;) as also ↓ فِرَاغٌ: (K: [expl. in the O as signifying the side of the leathern bucket from which the water pours forth:]) pl. of the former فُرُوغٌ (TA) and مَفَارِغُ, [which is anomalous, like مَشَابِهُ and مَحَاسِنُ &c.,] (A, TA,) or this is pl. of ↓ مَفْرَغٌ. (TA.) — — Hence الفَرْغَانِ, (S, O,) فَرْغُ الدَّلْوِ المُقَدَّمُ and فَرْغُ الدَّلْوِ المُؤَخَّرُ, (S, O, K,) or الفَرْغُ الأَوَّلُ and الفَرْغُ الثَّانِى, (Kzw,) Two of the Mansions of the Moon, (S, O, K,) the Twenty-sixth Mansion and the Twentyseventh; four stars, wide apart, forming the corners of a square, or four-sided figure; (Kzw;) each consisting of two stars, (S, O, K, and Kzw,) of two bright stars, (S,) the apparent distance between each two stars being the measure of five cubits, (S, O, L,) or the measure of a spear; (K;) [see ذِرَاعٌ and رُمْحٌ; the former pair consists of the stars a and b of Pegasus; and the latter, of g in Pegasus together with the bright star in the head of Andromeda; as is shown by what here follows:] the Arabs name الدَّلْوُ the four bright stars in Pegasus which form a square, or four-sided figure; i. e., that at the extremity of the neck, which is called مَتْنُ الفَرَسِ, and that which is called مَنْكِبُ الفَرَسِ, and that which is called جَنَاحُ الفَرَسِ, and the star that belongs to both Pegasus and Andromeda: (Kzw, descr. of Pegasus:) [these two pairs of stars are what are commonly known as the فَرْغَانِ; and are plainly indicated by the periods assigned to the auroral settings thereof: but the periods assigned to their auroral risings would lead us to apply the appel-lation of the فرغان to some other stars, not easily determinable, in Aquarius: see نَوْءٌ: and see also مَنَازِلُ القَمَرِ, in art. نزل.] The pl. الفُرُوغُ is said to be applied to The فَرْغَانِ with the stars around them: (O, TA:) and (accord. to El-Jumahee, O, TA) الفُرُوغُ [in the CK erroneously written الفَرُوغُ] signifies [The constellation called] الجَوْزَآءُ. (O, K, TA. [But see فُرُوعُ الجَوْزَآءِ, in art. فرع.]) — — فَرْغٌ also signifies A vessel in which is [the exuded, or expressed, juice termed] دِبْس, (O, K,) and صَقْر. (O.) — — Also Land affected with drought, or barrenness. (IB, TA.) — — See also the next paragraph. فِرْغٌ: see فَارِغٌ. — — ذَهَبَ دَمُهُ فِرْغًا and ↓ فَرْغًا mean His blood went for nothing, as a thing of no account, unretaliated, and uncompensated by a mulct, (S, O, K,) and retaliation for it was not sought: (S, O:) and in like manner one says, ذَهَبَتْ دِمَاؤُهُمْ فِرغًا [Their bloods went for nothing, &c.]. (Z, TA.) Hence, in the Kur xxviii. 9, accord. to one reading, وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فِرْغًا (Ksh and Bd) i. e. And the heart, or mind, of the mother of Moses became [as though it were] a thing that was lost, or that had gone away. (Ksh. [See فَارِغٌ.]) فَرَغٌ: see فَارِغٌ, first quarter. فُرُغٌ i. q. مُفَرَّغٌ [Made empty, vacant, void, &c.]: (O, TA:) so in the phrase إِنَآءٌ فُرُغٌ [An emptied vessel]: (TA:) and so in the saying [in the Kur xxviii. 9], accord. to the reading of Kh, وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فُرُغًا [And the heart of the mother of Moses became rendered void of patience, or of anxiety, &c.: see فَارِغٌ]. (O, TA.) — — Applied to a bow, as also ↓ فِرَاغٌ, it means Without a string: or, as some say, without an arrow. (TA.) فَرْغَان [whether with or without tenween is not shown] A wide, or capacious, vessel. (TA.) فَرَاغٌ [generally mentioned as an inf. n., and much used as such; but accord. to the Msb, a simple subst.: as a simple subst., it means Emptiness, vacancy, or vacuity, &c.: — — and vacancy, or freedom, from business, &c.; or contr. of شُغْلٌ, as is said in the K, in art. شغل: and cessation from an affair: — — &c.: see 1]. — — [بَيْتُ الفَرَاغِ means The privy.] فِرَاغٌ A great bowl, that cannot be carried: pl. أَفْرِغَةٌ. (Ibn-'Abbád, O, K.) — — A wide, or capacious, large, watering-trough, of hides. (As, O, K.) — — A vessel (IAar, T, O, K) of any kind. (IAar, T, O.) — — An udder. (O.) — — The half of a load, such as is on either of the two sides of a camel: (AA, O, K:) so in the dial. of Teiyi. (AA, O.) — — See also فَرْغٌ, second sentence. — [As a pl.,] Valleys, or torrent-beds: from IAar, who has not mentioned a sing. thereof, nor the derivation. (TA.) — — And [probably as pl. of ↓ فَرِيغٌ, agreeably with analogy,] Broad نِصَال [or arrow-heads; the word نصال being app. understood]. (O, K.) — [As a sing. epithet,] A she-camel having no brand, or mark made with a hot iron. (TA.) — — Also A she-camel having much milk, ample in the integument of the udder. (AZ, O, L, K.) — — And A bow of which the arrowhead makes a wide wound: or of which the arrow goes far. (O, K.) — — See also فُرُغٌ. — — And see the next paragraph, in two places. فَرِيغٌ Broad, or wide. (TA.) See فِرَاغٌ. [Hence,] ضَرْبَةٌ فَرِيغٌ (S) or فَرِيغَةٌ (O, K) (tropical:) A wide [wound made by a] stroke, or blow; (S, O, K, TA;) likened to the فَرْغ of the leathern bucket: (TA:) and ↓ طَعْنَةٌ فَرْغَاءُ, likewise, signifies (tropical:) a wide [wound made by a] piercing [with a spear &c.], (S, O, K, TA,) of which the blood flows. (TA.) — — And فَرِيغَةٌ (tropical:) A مَزَادَة [or leathern water-bag] that takes in much water; (O, K, TA;) as though having فَرْغ, i. e. width. (TA.) — — And فريغٌ signifies also (tropical:) Land, or ground, that is even, or flat, as though it were a

road, (O, K, TA,) and wide: (TA:) or that is marked by much treading: to such Aboo-Kebeer El-Hudhalee likens the whiteness of the أُثْر, i. e. فِرِنْد, of a sword. (O, TA.) — And (tropical:) A horse wide in step, (S, O, K, TA,) easy, or good, and quick, in pace; as also ↓ فِرَاغٌ: (O, K, TA:) or swift and excellent, wide in step: or quick in pace, wide in step, applied to a horse or the like; and so ↓ فِرَاغٌ, applied to an ass, and likewise to a man: and, accord. to Z, فَرِيغٌ applied to an ass signifies wide in step. (TA.) — — Also Sharp, applied to an arrow, and likewise to a knife. (TA.) And (assumed tropical:) Sharp-tongued, applied to a man. (TA.) فُرَاغَةٌ The sperma of a man. (S, ISd, K.) فَارِغٌ Empty, vacant, void, devoid, destitute, or unoccupied; syn. خَالٍ; as in the phrase إِنَآءٌ فارِغٌ [an empty vessel]: (O, TA:) and likewise applied to a man, (O, TA, *) meaning vacant from, devoid of, or free from, business, occupation, or employment; (K, * TA;) as also ↓ فَرِغٌ: (O, K, TA:) [and often, used elliptically, meaning vacant from, devoid of, or free from, business &c., and care or anxiety or disquietude; unoccupied, unemployed, or at leisure:] and ↓ أَفْرَغُ is syn. with فَارِغٌ; (O, K;) as in the phrase, of Ru-beh, مَا المَشْغُولُ مِثْلُ الأَفْرَغِ [The busied is not like the free from business]: (O, TA:) [فُرَّاغٌ is pl. of فَارِغٌ: and] ↓ فِرْغٌ is syn. with فُرَّاغٌ; (O, K; [in the former, as is often the case, the sign of teshdeed in this word has been carelessly omitted; and in the CK, الفِرْغ is put for الفُرَّاغُ, and has been erroneously supposed to be for الفَرَاغُ;]) for ex., Tuleyhah Ibn-Khuweylid El-Asadee says, in relation to the slaying of his brother's son, Hibál Ibn-Selemeh Ibn-Khuweylid, فَمَا ظَنُّكُمْ بِالقَوْمِ إِذْ تَقْتُلُونَهُمْ أَلَيْسُوا وَإِنْ لَمْ يُسْلِمُوا بِرِجَالِ فَإِنْ تَكُ أَذْوَادٌ أُصِبْنَ وَنِسْوَةٌ فَلَنْ تَذْهَبُوا فِرْغًا بِقَتْلِ حِبَالِ [And what is your opinion of the party when ye slay them? Are they not (though they have not become Muslims) men? And if some small numbers of camels have been smitten (and carried off). and some women, ye will not go away free from care by reason of the slaying of Hibál]. (O, TA.) It is said in the Kur [xxviii. 9], وَأَصْبَحَ فؤَادُ أُمِّ مُوسَى فَارِغًا, meaning And the heart, or mind, of the mother of Moses became devoid of patience: or devoid of everything except remembering of Moses: or devoid of anxiety; because of God's having promised to restore him to her, (O, TA,) by words in the next but one of the preceding verses. (O.) [See also another reading voce فِرْغٌ; and another, voce فُرُغٌ.] And it is said in a form of prayer, اَللّٰهُمَّ إِنِّى أَسْأَلُكَ العَيْشَ الرَّافِغِ وَالمَالَ الفَارِغ [O God, I ask of Thee ample, or abundant, and pleasant, or good, means of subsistence, and cattle free from labour]. (TA.) And one says, فُلَانٌ فَارِغٌ مَشْغُولٌ, meaning (assumed tropical:) Such a one is devoted to that which is unprofitable. (TA in art. شغل.) And هٰذَا كَلَامٌ فَارِغٌ (tropical:) [This is empty talk or language]. (TA.) أَفْرَغُ [More, and most, empty &c.: and more, and most, free from business &c.]. أَفْرَغُ مِنْ فُؤَادِ أُمِّ مُوسَى [More void than the heart, or mind, of the mother of Moses] is a prov. (Meyd. [See فَارِغٌ, latter half.]) See also another prov., voce حَجَّامٌ. — Also i. q. فَارِغٌ, q. v.: (O, K:) fem. فَرْغَآءُ: see فَرِيغٌ. مَفْرَغٌ A place of pouring out or forth: (O, TA:) and [particularly] the part of the leathern bucket that is next to the fore part of the wateringtrough. (TA.) See فَرْغٌ, second sentence. — Also i. q. سيلان [app. سَيَلَانٌ i. e. The flowing of water &c.; as an inf. n. of فَرغ said of water]. (TA.) دِرْهَمٌ مُفْرَغٌ A dirhem [cast, i. e.] poured into a mould; not مَضْرُوب [coined or minted]. (TA.) And حَلْقَةٌ مُفْرَغَةٌ A ring that is solid (S, O, K, TA) in the sides [that compose the round], (S, O,) and [continuous,] not cut. (TA.) One says, هُمْ كَالْحَلْقَةِ المُفْرَغَةِ لَا يُدْرَى أَيْنَ طَرَفَاهَا [They are like the solid and continuous ring, of which it is not known where are the two ends]: (A, TA:) a prov., applied to a company of men united in words and action. (TA in art. حلق.) — مُفْرَغٌ is also an inf. n. of أَفْرَغَهُ [q. v.]. (O.) مُسْتَفْرِغَةٌ A she-camel having much milk. (O, K. [See also فِرَاغٌ.]) — — And مُسْتَفْرِغٌ (tropical:) A horse that does not reserve aught of his run [i. e. of his power of running, for the time of need; that exhausts his power thereof]. (O, K, TA.) فرفخ فَرْفَخٌ (S, A, L, K) and ↓ فَرْفَخَةٌ, (L,) [the former app. a coll. gen. n., and the latter the n. un., Purslane, or garden purslane;] the herb called البَقْلَةُ الحَمْقَآءُ, (S, A, L,) which does not grow in Nejd, (L,) also called فَرْفِينٌ, (S, A,) i. q. رِجْلَةٌ: (S, L, K:) an arabicized word, from the Pers. پَرْپَهْن, which signifies " broad-winged. " (AHn, L, K.) — — Also, the former, The كَعَابِر [which are things that are taken forth, or picked out, and thrown away, in the clearing] of wheat. (K.) فَرْفَخَةٌ: see the preceding paragraph. فرق 1 فَرَقَ بَيْنَ الشَّيْئَيْنِ, (S, Mgh, O, Msb, K, *) aor. فَرُقَ, (S, Mgh, O, Msb,) and in one dial. فَرِق, (Msb, TA,) inf. n. فَرْقٌ and فُرْقَانٌ, (S, O, Msb, K,) the latter of which has a more intensive signification, (TA,) He made a separation, or a distinction, or difference, (Msb, K, TA,) between the two things, (K, * TA,) or between the parts of the two things: (Msb:) relating alike to objects of sight and to objects of mental perception: (TA:) IAar, by exs. that he mentions, makes it to relate particularly to objects of the mind, such as sayings; and ↓ فرّق, to persons, or material things: (Msb: [and it is stated in the Mgh that the same distinction is mentioned by Az:]) others, however, state that the two verbs are syn.; but that the latter has an intensive signification. (Msb.) It is said in the Kur [v. 28], فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الفَاسِقِينَ [Therefore decide Thou, or make Thou a distinction, between us and the unrighteous people]: accord. to one reading, فَافْرِقْ. (Msb, TA.) فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ, in the Kur [xliv. 3], means [Wherein] is made distinct [every firm decree]: (Lth, TA:) or is decided; (O, K, TA;) thus expl. by Katádeh. (O, TA.) And in the phrase وَقُرآنًا فَرَقْنَاهُ, (S, O, K, TA,) in the same [xvii. 107], (S, O, TA,) by فَرَقْنَاهُ is meant We have made it distinct, (S, O, K, TA,) and rendered it free from defect, (O, K, TA,) and explained the ordinances therein: (TA:) but some read ↓ فَرَّقْنَاهُ, meaning We have sent it down in sundry portions, in a number of days. (S, TA.) وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ, (O, K, TA,) in the Kur [ii. 47], (O, TA,) means And when we clave because of you the sea; i. q. فَلَقْنَاهُ: (O, K, TA:) another reading, ↓ فَرَّقْنَا, meaning we divided into several portions, is mentioned by IJ; but this is unusual. (TA.) It is also said that الفَرْقُ is for rectification; and ↓ التَّفْرِيقُ, for vitiation: and IJ says that إِنَّ الَّذِينَ فَرَّقُوا ↓ دِيْنَهُمْ, in the Kur [vi. 160, and the like occurs in xxx. 31], means Verily those who have divided their religion into sundry parts, and dismembered it, and have disagreed respecting it among themselves: but that some read فَرَقُوا دِيْنَهُمْ, without teshdeed, meaning, have severed their religion from the other religions [app. by taking it in part, or parts, therefrom]; or this, he says, may mean the same as the former reading, for sometimes فَعَلَ has the same meaning as فَعَّلَ. (TA.) IJ also says that فَرَقَ لَهُ عَنِ الشَّىْءِ signifies He made the thing distinct, or plain, to him. (TA.) — — فَرَقَ الشَّعْرَ بِالمُشْطِ, aor. فَرُقَ and فَرِقَ, inf. n. فَرْقٌ, He separated his hair with the comb: and فَرَّقَ ↓ رَأْسَهُ بِالمُشْطِ, inf. n. تَفْرِيقٌ, He separated the hair of his head with the comb. (TA.) [And it is implied in a trad. cited in the O and TA that فَرَقَهُ signifies the same as the latter of the two phrases in the next preceding sentence.] — فَرَقَ لَهُ الطَّرِيقُ, (S, O, K,) inf. n. فُرُوقٌ, (K,) The road presented itself to him divided into two roads: (S, O, K, TA:) or [it means] an affair presented itself, or occurred, to him, and he knew the mode, or manner, thereof: (TA, as from the K: [but not in the CK nor in my MS. copy of the K:]) and hence, in a trad. of I'Ab, فَرَقَ لِى رَأْىٌ An idea, or opinion, appeared [or occurred] to me: (TA:) [or] one says, فَرَقَ لِى هٰذَا الأَمْرُ, inf. n. فُرُوقٌ, This affair became, or has become, distinct, apparent, or manifest, to me: and hence the

saying, فَإِنْ لَمْ يَفْرُقْ لِلْإِمَامِ رَأْىٌ [And if an idea, or an opinion, appear not, or occur not, to the Imám]. (Mgh.) — — فَرَقَتْ said of a she-camel, and of a she-ass, (S, O, K,) aor. فَرُقَ, (S, O,) inf. n. فُرُوقٌ, She, being taken with the pains of parturition, went away at random in the land. (S, O, K.) — فَرَقَ, (O, K,) aor. فَرُقَ, (K,) He voided dung; syn. ذَرَقَ [which is said of a bird, and sometimes of a man]. (O, K. [See also أَفْرَقَ.]) — And He possessed a فِرْق [q. v.] (O, K, TA) of sheep or goats: (O, TA:) accord. to the K, of date-stones with which to feed camels: but the former explanation is the right. (TA.) — فَرَقَهَا, (K,) inf. n. فَرْقٌ, (TA,) He fed her (i. e. a woman) with فَرِيقَة [q. v.]; as also ↓ افرقها, (K,) inf. n. إِفْرَاقٌ. (TA.) — فَارَقَنِى ↓ فَفَرَقْتُهُ, aor. فَرُقَ, [He vied with me in fear and] I exceeded him in fear. (Lh, L, TA.) — — See also 2, last sentence. — فَرِقَ, (S, O, Msb, K,) aor. فَرَقَ, (Msb, K,) inf. n. فَرَقٌ, (S, O, Msb,) He feared; or was, or became, in fear, afraid, or frightened. (S, O, Msb, K.) You say, فَرِقْتُ مِنْكَ [I feared thee, or was in fear of thee]: (S, O, Msb: *) but you should not say, فَرِقْتُكَ: (S, O:) Sb [however] mentions فَرِقَهُ, suppressing مِنْ. (TA.) And you say also, فَرِقَ عَلَيْهِ [He feared for him]. (TA.) — And فَرِقَ, aor. فَرَقَ, He entered into a wave, [which is termed فِرْقٌ,] and dived therein. (K.) — And the same verb accord. to the K, but accord. to Sgh [in the O] it seems, from the context to be فَرَقَ, (TA,) He drank (O, K) the measure called فَرَق, (O,) or with the فَرَق. (K, TA.) 2 فرّقهُ, inf. n. تَفْرِيقٌ and تَفْرِقَةٌ, (S, O, K,) He separated it [into several, or many, portions]; disunited it [i. e. a thing, or a collection of things]; or dispersed, or dissipated, it; or did so much [or greatly or widely]; syn. بَدَّدَهُ. (K.) And فرّق بَيْنَ الأَشْيَآءِ [He made, or caused, a separation &c., or much, or a wide, separation, &c., between the things]. (Mgh.) [And فِيهِمْ فرّقهُ and عَلَيْهِمْ He scattered, or distributed, it among them, and to them.] See 1, former half, in five places. It is said in a trad. of 'Omar, فَرِّقُوا عَنِ المَنِيَّةِ وَاجْعَلُوا الرَّأْسَ رَأْسَيْنِ, (Mgh, O, *) meaning Separate ye your cattle by way of preservation from death, [and make the one head two head,] by buying two animals with the price of one, that, when one dies, the second may remain. (Mgh, O.) And it is said in a trad. respecting the poor-rate, لَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ وَلَا يُجْمَعُ بَيْنَ مُفْتَرِقٍ There shall be no separating what is put together, nor shall there be a putting together what is separate. (TA. [The reason is, that by either of these acts, in the case of cattle, the amount of the poor-rate may be diminished.]) يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ [in the Kur ii. 96, meaning Whereby they might dissolve, break up, discompose, derange, disorganize, disorder, or unsettle, the state of union subsisting between the man and his wife, in respect of affairs and of the expression of opinion, or, briefly, whereby they might cause division and dissension between the man and his wife,] is from التَفْرِيقُ as meaning تَشْتِيتُ الشَّمْلِ وَالكَلِمَةِ. (El-Isbahánee, TA.) One says also, فرّق الأَمْرَ, meaning شَتَّتَهُ [i. e. He discomposed, deranged, disorganized, disordered, or unsettled, the state of affairs]. (S in art. شت.) And فرّق عَلَيْنَا الكَلَامَ [lit. He scattered speech (app. meaning he jabbered) at us, or against us]. (K in art. بق: see R. Q. 1 in that art.) In the saying in the Kur [ii. 130 and iii. 78], لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ [We will not make a distinction between any of them], the verb is allowably made to relate to احد because this word [in negative phrases] imports a pl. meaning. (TA. [See p. 27, 3rd col.]) See, again, 1, near the middle. — فرّقهُ, (O, TA,) inf. n. تَفْرِيقٌ, (O, K, TA,) also signifies He made him to fear, or be afraid; put him in fear; or frightened him: (O, K, * TA:) and مِنْهُ ↓ أَفْرَقْتُهُ I made him to fear, or be afraid of, him, or it: (Msb:) and Lh mentions الصَّبِيَّ ↓ فَرَّقْتُ as meaning I frightened the boy, or child; but ISd says, I think it to be فَرَّقْتُ. (TA.) 3 فارقهُ, inf. n. مُفَارَقَةٌ and فِرَاقٌ, (S, Msb, TA,) He separated himself from him, or it; or left, forsook, or abandoned, him, or it: or he forsook, or abandoned, him, being forsaken, or abandoned, by him: syn. بَايَنَهُ; (TA;) and قَاطَعَهُ, and فَارَزَهُ; (A in art. فرز;) and تَرَكَهُ. (Msb in art. ترك.) And فارق امْرَأَتَهُ He separated himself from his wife. (TA.) — فَارَقْتُ فُلَانًا مِنْ حِسَابِى عَلَى كَذَا وَكَذَا I released such a one from my reckoning with him on such and such terms agreed upon by both: and so صَادَرْتُهُ. (TA.) And فُورِقَ عَلَى مَالٍ يُؤَدِّيهِ عَلَى كَذَا وَكَذَا He (an agent) was released from being reckoned with on the condition of his paying certain property for which he became responsible. (TA in art. صدر.) — فَارَقَنِى فَفَرَقْتُهُ: see 1, last quarter. 4 افرقوا إِبِلَهُمْ They left their camels in the place of pasture, and did not assist them in bringing forth, nor have them got with young. (IAar, O, K.) — — And افرق غَنَمَهُ He made, or caused, his sheep, or goats, to stray; and neglected them, or caused them to become lost, or to perish. (TA.) — — And افرق He lost a portion of his sheep or goats. (IKh, TA.) — — And His sheep, or goats, became a فَرِيقَة [q. v.]. (IKh, TA.) — افرق He recovered; (Lth, As, Az, S, O, K;) or recovered, but not completely; (As, O, K;) to which IKh adds, quickly; (TA;) i. e., a sick person from (مِنْ) his sickness; (As, Az, S, O, K;) and one fevered from his fever; (As, S;) and one smitten with the plague: (Lth, TA:) or (K) it is not said except in the case of a disease that does not attack one more than once, as the small-pox, (O, K,) and the measles. (O.) — — افرقت She (a camel) had a return of some of her milk. (O, K.) — افرق said of a man, and of a bird, and of a beast of prey, and of a fox, He voided dung, or thin dung. (Lh, TA. [See also 1, last quarter.]) — — And افرقهُ He, or it, caused him to void dung; syn. أَذْرَقَهُ. (K. [But I do not find اذرق mentioned except as an intrans. v.]) See also فِرْقَةٌ, last sentence. — افرقها: see 1, last quarter. — أَفْرَقْتُهُ مِنْهُ: see 2, last sentence. 5 تفرّق, inf. n. تَفَرُّقٌ (O, K) and تِفِرَّاقٌ, (K, TA,) with two kesrehs, but accord. to the "Nawádir" of Lh تَفْرِيقٌ, (TA,) [and in the CK تِفْراق,] It was, or became, separated, or disunited: or separated much, or greatly, or widely, or into several, or many, portions; or dispersed, or dissipated: contr. of تَجَمَّعَ: and ↓ افترق signifies the same: (K, TA:) and so does ↓ انفرق: (TA:) all are quasi-pass. of فَرَّقْتُهُ: (S, * TA:) [or rather the second and third have the former of the meanings mentioned above: and تفرّق has the latter of those meanings:] or ↓ اِفْتَرَقَا is said of two sayings, as quasi-pass. of فَرَقْتُ بَيْنَهُمَا: and تَفَرَّقَا, of two men, as quasi-pass. of فَرَّقْتُ بَيْنَهُمَا: (Mgh, * Msb, TA:) so says IAar: (Msb:) [but] one says also, افترق القَوْمُ [The party, or company of men, became separated; or they separated themselves:] (Msb:) and Esh-Sháfi'ee has used ↓ اِفْتَرَقَا as relating to two persons buying and selling; (Msb, TA;) and so have Ahmad [Ibn-Hambal] and Aboo-Haneefeh and Málik and others. (TA.) It is said in a trad., البَيِّعَانِ بِالخِيَارِ مَا يَتَفَرَّقَا i. e. [The buyer and seller have the option to annul their contract] as long as they have not become separated bodily; (Mgh, Msb;) originally, مَا لَمْ يَتَفَرَّقْ أَبْدَانُهُمَا; for this is the proper meaning. (Msb.) تَفَرَّقَتْ بِهِمُ الطُّرُقُ [properly The roads became separate with them,] means every one of them went one [separate] way. (TA.) [And one says, تفرّقت الأَغْصَانُ (S in art. شذب, &c.,) The branches were, or became, or grew out, apart, one from another; divaricated; diverged; forked; straggled; or spread widely and dispersedly. And تفرّق أَمْرُهُ His affair, or state of affairs, became discomposed, deranged, disorganized, disordered, or unsettled, so that he considered what might be its issues, or results, saying at one time, I will do thus, and at another time, I will do thus: see أَجْمَعَ; and شَتَّ: and ↓ افترق signifies the same: see an ex. voce فَشَا, in art. فشو. And تفرّقت كَلِمَتُهُمْ (K voce شَالَ, in art. شول,) Their expression of opinion was, or became, discordant: and تفرّقت آرَاؤُهُمْ Their opinions were, or became, so.] 6 تفارقوا They separated themselves, one from another; or left, forsook, or abandoned, one another. (TA.) 7 انفرق, of which مُنْفَرَقٌ may be an inf. n. [like اِنْفِرَاقٌ], as well as a n. of place, It was,

or became, separated, or divided. (O, K.) See also 5. [Hence,] انفرق الفَجْرُ i. q. إِنْفَلَقَ [The dawn broke]. (TA.) 8 افترق: see 5, first sentence, in three places: and also in the last sentence but one. فَرْقٌ [is originally an inf. n.: but is often used as a simple subst. meaning A distinction, or difference, between two things. — — Hence,] The line [or division] in the hair of the head: (K: [see also مَفْرَقٌ:]) or, as some say, the part, of the head, extending from the side of the forehead to the spiral curl upon the crown: an ex. occurs in a verse of Aboo-Dhu-eyb cited voce مَطْرَبٌ. (TA.) — — [And app. A blaze on a horse's forehead. (See an ex. voce مُعْتَدِلٌ.)] — — And [hence, perhaps,] one says, بَانَتْ فِى قَذَالِهِ فُرُوقٌ مِنَ الشَّيْبِ i. e. أَوْضَاحٌ [app. meaning There appeared in the back of his head portions of white, or hoary, hair, distinct from the rest]. (TA.) — — One says also of the female comber and dresser of the hair, تَمْشُطُ كَذَا وَكَذَا فَرْقًا i. e. [She combs and dresses the hair] with such and such a mode or manner [app. of combing and dressing or of dividing]. (L. [But the last word, which seems to be in this case an inf. n., is there written without any vowel-sign.]) — Also A certain bird or flying thing; (طَائِرٌ O, K;) not mentioned by AHát in " the Book of Birds. " (O, TA.) — And Flax. (K.) — See also فَرَقٌ, in nine places. الفَرْقُ: see الفُرْقَانُ. — — It also signifies A certain vessel with which one measures. (TA. [See also فَرَقٌ.]) — — And [it is said that] الفُرْقَانِ signifies قدحان مفترقان [app. meaning Two separate bowls, or milking-vessels, supposing the former word to be قَدَحَانِ; the latter word being مُفْتَرِقَانِ]. (TA. [This is app. said in explanation of فُرْقَانِ ending a verse in which it means " milkingvessels: " but it is said in the S, and in one place in the TA, that it is in that instance pl. of فَرْقٌ or فَرَقٌ, q. v.]) فِرْقٌ A piece, or portion, that is split from a thing, or cleft therefrom; (S, O, K;) whence its usage in the Kur xxvi. 63: (S, O:) and a portion of anything (K, TA) when it is separated; and the pl. is فِرَقٌ: (TA:) or a portion that is separated, or dispersed, of a thing; and thus it is said to mean in the Kur ubi suprá; and the pl. is أَفْرَاقٌ, like أَحْمَالٌ as pl. of حِمْلٌ. (Msb.) See also فِرْقَةٌ. — — Also A great flock or herd, of sheep or goats: (S, O, K:) and (as some say, TA) of the bovine kind: or of gazelles: or of sheep, or goats, only: or of straying sheep or goats; as also ↓ فَرِيقٌ, (K, TA,) and ↓ فَرِيقَةٌ: (TA:) or less than a hundred, (K, TA,) of sheep or goats. (TA.) فِرْقَانِ مِنْ طَيْرٍ صَوَافَّ, occurring in a trad., in which the second and third chapters of the Kur-án are likened thereto, (L,) means Two flocks [of birds expanding their wings without moving them in flight]. (L, TA: but the first word, in both, is without any vowel-sign.) See, again, فِرْقَةٌ. — — And A set of boys. (O, K.) An Arab of the desert said of some boys whom he saw, هٰؤُلَآءِ فِرْقُ سَوْءٍ [These are a bad set of boys]. (O.) — — And A distinct quantity of date-stones with which the camel is fed. (K.) — — [And app. Any feed for one's beast: see an ex. in art. جل, conj. 4.] — Also A mountain. (IAar, O, K.) And A [hill, or mountain, or the like, such as is termed] هَضْبَة. (IAar, O, K.) — — And A wave, billow, or surge. (IAar, O, K.) — — And الفِرْقُ is the name applied by the Arabs to The star [a] upon the right shoulder of Cepheus. (Kzw.) فَرَقٌ Wideness of the space between the two central incisors, (IKh, S, O, K, TA,) of a man: (TA:) and likewise between the two toe-nails of the camel. (Yaakoob, S, O, K, TA.) And A division in the عُرْف [or comb] of the cock: and likewise in the forelock, and in the beard, of a man: (S, O, K:) pl. أَفْرَاقٌ. (S, O.) And sparseness, or a scattered state, of the plants, or herbage, of a land. (S, O, K.) — — In a horse, The state of the hips when one of them is more prominent than the other; which is disapproved: (S, O, K, TA:) or a deficiency in one of the thighs, in comparison with the other: or a deficiency in one of the hips. (TA.) — — Also The dawn: or الفَرَقُ signifies فَلَقُ الصُّبْحِ: (K:) or what has broken of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; (مَا انْفَلَقَ مِنْ عَمُودِ الصُّبْحِ [which is one of the explanations of الفَلَقُ in the K];) because it has become separated from the blackness of the night: (TA:) one says, أَبْيَنُ مِنْ فَرَقِ الصُّبْحِ a dial. var. of فَلَقِ الصُّبْحِ [i. e. More distinct than what has broken of the bright gleam of dawn]. (S, O, Msb, * TA.) — It is also the inf. n. of فَرِقَ [q. v.: when used as a simple subst., signifying Fear, or fright]. (S, O, Msb.) — Also, and ↓ فَرْقٌ, (S, Mgh, O, Msb, K,) the latte accord. to the usage of the relaters of traditions, (Az, Mgh, O, Msb, TA,) but the former accord. to the usage of the Arabs, (Az, Mgh, O, * TA,) or the former is the more chaste (K, TA) accord. to Ahmad Ibn-Yahyà and Khálid Ibn-Yezeed, (TA,) A certain vessel, (T, Mgh, O, Msb,) a measure of capacity, (S, O, K, TA,) of large size, (TA,) well known, (S,) in El-Medeeneh, (S, Msb, K,) holding three آصُع [a pl. of صَاعٌ], (Mgh, O, Msb, K, TA,) or, (K, [app. referring to ↓ فَرْقٌ only,]) which is the same quantity, sixteen pints, (S, Mgh, O, Msb, K, * TA,) i. e. twelve times the quantity termed مُدّ by the people of El-Hijáz: (TA:) or, accord. to El-Kutabee, the ↓ فَرْق is sixteen pints, and the صاع is one third of the فَرْق; but the فَرَق is eighty pints: or the ↓ فَرْق, he adds, is, as some say, four pints: (Mgh:) or it is four أَرْبَاع [pl. of رُبْعٌ, q. v.]; (K, TA;) thus accord. to AHát: and IAth says, the فَرَق is said to be five أَقْسَاط; [or six; (see قِسْطٌ;)] the قِسْط being the half of a صاع: but the ↓ فَرْق is a hundred and twenty pints: (TA:) in the " Nawádir " of Hishám, on the authority of [the Imám] Mohammad, the ↓ فَرْق is said to be thirty-six pints; but [Mtr says] this I have not found in any of the lexicons in my possession; and so what is said in the Moheet, that it is sixty pints: (Mgh:) the pl. is فُرْقَانٌ, (S, Mgh, O, K, TA,) which is of ↓ فَرْقٌ and of فَرَقٌ; (S, Mgh, O, TA;) and أَفْرُقٌ occurs in a trad. as a pl. [of pauc.] of فَرَقٌ meaning the measure thus called. (TA.) 'Áïsheh is related to have said that she and the Prophet used to wash themselves from a vessel called the ↓ فَرْق. (O, Msb.) [In a verse of which a hemistich is cited in the S and TA, the pl. فُرْقَان is used as meaning Milking-vessels. (See also الفُرْقُ.) Respecting a modern signification of ↓ فَرْق (A bale, or sack, of merchandise), see De Sacy's Chrest. Ar., sec. ed., iii., 378-9 and 382.] فَرُقٌ: see فَرُوقَةٌ, in two places. فَرِقٌ is applied to plants, or herbage, (نَبْتٌ,) as meaning [In a sparse, or scattered, state; or] small, not covering the ground: (AHn, K, TA:) or (K) فَرِقَةٌ is applied to land, (أَرْضٌ,) meaning of which the plants, or herbage, are in a sparse, or scattered, state; (S, O, K, TA;) not contiguous: (S, O, TA:) thus used, it is a possessive epithet, having no verb. (TA.) — See also فَرُوقَةٌ, in two places. فُرْقَةٌ the subst. from فَارَقَهُ; (S, MA, * TA;) or from اِفْتَرَقَ, (Msb,) [i. e.] a quasi-inf. n. used in the sense of اِفْتِرَاقٌ; (TA;) signifying Separation, disunion, or abandonment; (MA, KL, PS;) and ↓ فَرَاقٌ is syn. therewith, whence the reading [in the Kur xviii. 77], هٰذَا فَرَاقُ بَيْنِى وَبَيْنِكَ [This shall be the separation of my and thy union]; and so is ↓ فِرَاقٌ, (O, * K, TA,) which [is an inf. n. of فارقه, and], in the Kur lxxv. 28, means the time of the quitting of the present world by death. (TA.) فِرْقَةٌ A طَائِفَة [or party, portion, division, sect, or distinct body or class,] of men, (S, O, Msb, K,) and of other things; as also ↓ فِرْقٌ; (Msb;) and so, accord. to IB, ↓ فَرِيقٌ: (TA: [but see this last word:]) [and a separate herd or the like of cattle:] pl. فِرَقٌ (O, Msb, K) and أَفْرَاقٌ (S, O, K) is pl. of فِرَقٌ (O, K) and أَفَارِيقُ is pl. of أَفْرَاقٌ, (S, O, K,) and أَفَارِقَةٌ occurs in poetry; (O, K;) or أَفَارِيقُ may be of the class of أَبَاطِيلُ, a pl. without a sing. (O, TA.) — — Also A portion of a thing in a state of dispersion; and so ↓ فِرْقٌ and ↓ فَرِيقٌ. (L, TA.) — And A skin that is full [of milk], that cannot be agitated to make butter حَتَّى أَىْ يُذْرَقَ ↓ يُفْرَقَ [app. a tropical phrase meaning until it is made to void some of

its contents]. (K.) فُرْقَانٌ, originally an inf. n. (Msb. [See 1, first sentence.]) Anything that makes a separation, or distinction, between truth and falsity. (S, O, K.) — — Hence, (TA,) الفُرْقَانُ signifies The Kur-án; (S, O, Msb, K;) as also ↓ الفُرْقُ. (S, O, K.) — — And The Book of the Law revealed to Moses, (Az, O, K,) in which a distinction is made between that which is allowable and that which is forbidden. (O.) — — And Proof, evidence, or demonstration. (O, K.) — — And The time a little before daybreak: (AA, O, K:) or the dawn. (O, K.) One says, طَلَعَ الفُرْقَانُ [The dawn rose]. (O.) — — And Aid, or victory: (IDrd, O, K:) so, accord. to IDrd, in the phrase يَوْمَ الفُرْقَانِ in the Kur [viii. 42]: (O:) or by this phrase is meant The day of Bedr, (O, K,) in which a distinction was made between right and wrong. (O.) — — And The cleaving of the sea: so it means [accord. to some] in the Kur ii. 50. (O, K.) — — And Boys: (O, K:) such the people of the olden time used to make witnesses [in law-suits or the like]. (O.) — It is also pl. of فَرْقٌ (S, M, O, K) and of فَرَقٌ. (S, Mgh, O.) فَرَاقٌ and فِرَاقٌ: see فَرُوقَةٌ. فُرْقَةٌ: see فَرُوقٌ, in two places: — and أَفْرَقُ, last sentence but two. فَرِيقٌ A طَائِفَة [or party, &c.,] (S, Msb, K) more in number, (S, K, *) or larger, (Msb,) than a فِرْقَة: (S, Msb, K:) pl. [of pauc.] أَفْرِقَةٌ and [of mult.] أَفْرِقَاءُ (K, TA) and فُرُوقٌ (K, TA) and فُرُقٌ: (CK:) see also فِرْقَةٌ, in two places; and see فِرْقٌ: AHei says that it is itself a quasi-pl. n., applied to few and to many: 'Abd-el-Hakeem, that it occurs in the sense of a طَائِفَة [or party, &c.], and in the sense of a single man: and El-Isbahánee, that it signifies a company of men apart from others [i. e. a party of men]: (MF, TA:) or [simply] a company [of men]. (O.) — — And A separator of himself. (IB, TA.) Hence the saying, هُوَ أَسْرَعُ مِنْ فَرِيقِ الخَيْلِ i. e. [He is swifter] than the outgoer, or outrunner, of the horses. (TA.) — — نِيَّةٌ فَرِيقٌ means مُفَرِّقٌ [i. e. A place to which one purposes journeying that separates widely]: a poet says, أَحَقٌّ أَنَّ جِيرَتَنَا اسْتَقَلُّوا فَنِيَّتُنَا وَنِيَّتُهُمْ فَرِيقُ [Is it true that our neighbours have gone away, so that the place to which we purpose journeying and the place to which they purpose journeying are such as separate widely]: he says فَرِيق in like manner as one applies [the epithet] صَدِيقٌ to a company of men. (Sb, TA.) — Also A palm-tree (نَخْلَةٌ) in which is [app. meaning out of which grows] another. (AA, AHn, O, TA.) فَرُوقَةٌ, applied to a man and to a woman, (IDrd, S, O, K,) and having no pl., (S, O,) and ↓ فَرُّوقَةٌ, applied to a man (Ibn-'Abbád, O, K) and to a woman, (K,) and ↓ فَارُوقَةٌ, applied to a man (O, K,) and to a woman, or, as epithets applied to a man, فَرُوقَةٌ, (K,) and ↓ فَرُّوقَةٌ, (CK,) and ↓ فَارُوقَةٌ, and ↓ فَرُوقٌ, (K,) but this last is also applied to a woman, (IB, TA,) and ↓ فَرُّوقٌ, and ↓ فَارُوقٌ, One who fears much, or vehemently; [or rather the epithets with the affix ة are doubly intensive, meaning one who fears very much;] (S, * O, * K, TA;) and ↓ فَرِقٌ and ↓ فَرُقٌ signify the same as the other epithets above; or ↓ فَرُقٌ signifies fearing, or fearful, by nature; and ↓ فَرِقٌ, [simply,] fearing a thing. (K.) It is said in a prov., رُبَّ عَجَلَةٍ تَهَبُ رَيْثًا وَرُبَّ فَرُوقَةٍ يُدْعَى لَيْثًا وَرُبَّ غَيْثٍ لَمْ يَكُنْ غَيْثًا [Many an act of haste causes (lit. gives) slowness, and many a very fearful man is called a lion, and many a collection of clouds has not been productive of rain]: (S, * O:) said by Málik Ibn-'Amr Ibn-Mohallam, when Leyth, his brother, looked hopefully at the clouds from afar, and desired to avail himself of the benefit thereof; whereupon Málik said to him, " Do not, for I fear for thee some of the troops of the Arabs: " but he disobeyed him, and journeyed with his family; and he had not stayed [away] a little while when he came [back], and his family had been taken. (O. [See also Freytag's Arab. Prov. i. 535.]) — And الفَرُوقَةُ signifies الحُرْمَةُ [meaning Honour, or reputation; or that which one is under an obligation to respect and defend]: (O, K, TA: [in the CK الحُزْمَةُ:]) so Sh was told: and [so, app., ↓ الفَرُوقُ, for] he cites as an ex., مَا زَالَ عَنْهُ حُمْقُهُ وَمُوقُهُ وَاللُّوْمُ حَتَّى انْتُهِكَتْ فَرُوقُهُ [His foolishness and his stupidity quitted him not, and meanness, so that his honour, &c., was violated]. (O, TA.) — And The fat of the kidneys: (O, K:) so says A'Obeyd, on the authority of El-Umawee; but Sh disallowed this meaning, and knew it not. (O, TA.) فَرِيقَةٌ: see فِرْقٌ. — — Also Some (S, O, K) one or two or three (S, O) of a flock or herd, of sheep or goats, becoming separate therefrom, (S, O, K,) being shut out from the rest by the like of a mountain or a space of sand or some other thing, as is said in the " Kitáb Leysa," (TA,) and going away, (S, O, K,) in the " Kitáb Leysa " straying, (TA,) in the night, from the main aggregate. (S, O, K,) — And Dates cooked with fenugreek (حُلْبَة), for the woman in the state following childbirth: (S, O, K:) or fenugreek (حُلْبَة) cooked with grains (حُبُوب) [or kernels?], (O, K, TA,) such as مَحْلَبْ [q. v.], and بير [app. a mistranscription], and other things, (TA,) for her: (K, TA:) or, accord. to IKh, a soup that is made for him who is affected with a chronic disease, or emaciated by disease so as to be at the point of death. (TA.) [See also فَلِيقَةٌ.] فَرُوقٌ: see فَرُوقَةٌ, first sentence. فَرُّوقَةٌ: see فَرُوقَةٌ, first sentence, in two places. فَارِقٌ [act. part. n. of فَرَقَ, q. v.]. الفَارِقَاتُ, mentioned in the Kur lxxvii. 4, means Those angels that descend with what makes a distinction between truth and falsity: (Fr, O, K:) or that distinguish between that which is allowable and that which is forbidden: (Th, TA:) or that make a distinction between things according as God has commanded them. (Er-Rághib, TA.) — — Also, فَارِقٌ, A she-camel, and a she-ass, in consequence of her being taken with the pains of parturition, going away at random in the land; (S, O, K;) and so فَارِقَةٌ, as in the " Mufradát: " or a she-camel that separates herself from her mate, and brings forth alone: or a she-camel that runs (تَشْتَدُّ), and then casts her young one by reason of the pain that befalls her; thus expl. by IAar: (TA:) pl. فَوَارِقُ and فُرَّقٌ (S, O, K) and فُرُقٌ (K) and فُرَّاقٌ, which is thus used by El-Aashà, applied to she-camels, and ↓ مَفَارِيقُ is [an irreg. pl.] likewise applied to she-camels as syn. with فَوَارِقُ. (TA.) — — And hence, as being likened to such a she-camel, applied to a cloud (سَحَابَةٌ) as meaning (tropical:) Apart from the other clouds; (S, O, K;) cut off from the main aggregate of the clouds: (ISd, TA:) or an isolated cloud, that will not break its promise [of giving rain], and sometimes preceded by thunder and lighting: (TA:) thus applied, also, having for pl. فَوَارِقُ and فُرَّقٌ [&c.]. (O.) فَارُوقٌ A thing that makes a distinction between two things: and a man who makes a distinction between truth and falsity: (TA:) or one who makes a distinction between affairs, or cases. (Msb.) الفَارُوقُ is an appellation that was given to 'Omar Ibn-El-Khattáb, (S, O, K, TA,) the second of the Khaleefehs; (TA;) because a distinction was made by him between truth and falsity. (Ibráheem El-Harbee, O, K, * TA.) — — التِّرْيَاقُ الفَارُوقُ, (O,) or تِرْيَاقٌ فَارُوقٌ, (K,) The most approved sort of theriac, (O, K,) and the most esteemed of compounds; because it makes a distinction between disease and health: (K:) called by the vulgar تِرْيَاقَ فَارُوقِىّ. (TA.) — See also فَرُوقَةٌ, first sentence. فَارُوقَةٌ: see فَرُوقَةٌ, first sentence, in two places. أَفْرَقُ, applied to a man, Having a wide space between the two central incisors: (IKh, TA:) [or] i. q. أَفْلَجُ [app. as meaning the same, or having a similar meaning]: (K, TA: [but the CK has الأَفْلَحُ instead of الأَفْلَجُ:]) or, accord. to Lth, the أَفْرَق is like the أَفْلَج, except that the افلج is such as has been rendered so, and the افرق is such naturally. (O, TA.) And A camel having a wide space between the two toe-nails. (Yaakoob, TA.) And Having a wide space between the buttocks. (TA.) And A he-goat having a wide space between his horns. (IKh, TA.) And A ram, or he-goat, having a wide space between his testicles: and [the fem.] فَرْقَآءُ a ewe, or she-goat, having a wide space between the two teats. (Lth,

O, K, TA.) — — A camel having two humps. (TA.) — — A man whose forelock is as though it were divided; and in like manner, whose beard is so. (S, O, K. *) A cock whose عُرْف [or comb] is divided: (S, O, K:) and (accord. to Lth, O) a white cock: (O, K:) or, as some say, having two combs (ذُو عُرْفَيْنِ). (O.) — — A horse having one of the hips more prominent than the other; which is disapproved: (S, K, TA:) or having a deficiency in one of his thighs, in comparison with the other: or having a deficiency in one of the hips: or, accord. to the T, a beast having one of his elbows prominent, and the other depressed. (TA.) And A horse having one testicle. (Lth, O, K, TA.) The pl. is فُرْقٌ. (TA, in which it is here mentioned: also mentioned in the K after أَفْرَقُ as applied to a ram or he-goat: in the CK [erroneously] فُرُقٌ) And ↓ فَرُوقٌ applied to a horse signifies the same as أَفْرَقُ. (O, TA.) — — طَرِيقٌ أَفْرَقُ A road that is distinct, apparent, or manifest. (TA.) And سَيْلٌ أَفْرَقُ A torrent that is as though it were the فِرْق [app. as meaning wave, billow, or surge]. (TA.) تَفَارِيقُ [Sundry, or separate, or scattered, portions or things: and sundry times]. You say, أَخَذْتُ حَقِّى مِنْهُ بِالتَّفَارِيقِ (S, O, K, * TA) i. e. [I took my right, or due, from him in sundry portions: or] at sundry times. (TA.) And ضَمَّ تَفَارِيقَ مَتَاعِهِ i. e. [He put together] what were scattered [of his household goods, or furniture and utensils]. (TA.) إِنَّكَ خَيْرٌ مِنْ تَفَارِيقِ العَصَا [Verily thou art better than the several portions of the staff], (S, O, K,) which is a prov., (O,) was said by a poet, (S,) or by Ghaneeyeh, (O,) or Ghuneiyeh, (K,) El-Aarábeeyeh, to her son; for he was evil in disposition, [عازِمًا in the CK is a mistake for عَارِمًا,] very mischievous, notwithstanding his weakness, (O, K,) and slenderness of bone; (O;) and he assaulted one day a young man, who thereupon cut off his nose, and his mother took the mulct for it; so her condition became good after abasing poverty; then he assaulted another, who cut off his ear; and another, who cut off his lip; and his mother took the mulct for each; and when she saw the goodness of her condition, (O, K,) the camels and the sheep or goats and the household goods that she had acquired, (O,) she said thus: (O, K:) for from the staff (S, O, K) when it is broken (S) is made a سَاجُور [q. v.], and from this are made tent-pegs, and from the tent-peg is made an عِرَان [q. v.], and from this are made تَوَادٍ [pl. of تَوْدِيَةٌ, q. v.]. (S, O, K.) مَفْرَقٌ (S, O, K) and مَفْرِقٌ (S, O, Msb, K) The middle of the head; (S, O, K;) the place where the hair of the head is separated: (S, O, Msb, K:) pl. مَفَارِقُ; which is used also in the sense of the sing., as though the sing. applied to every part thereof: (S, O:) one says, شَابَتْ مَفَارِقُ رَأْسِهِ [meaning The place (lit. places) of the separation of the hair of his head became white, or hoary]. (Mgh voce ذَكَرٌ.) [See also فَرْقٌ.] — — Also The place, of a road, where another road branches off: (S, O, Msb, K:) both words are used in this sense likewise: (S, O, K: *) pl. as above. (K.) — — And [hence] one says, وَقَفْتُهُ عَلَى مَفَارِقِ الحَدِيثِ (tropical:) [I made him to know] the modes, or manners, [of the narrative, or discourse,] or the manifest, plain, or obvious, modes or manners [thereof]. (TA.) مُفْرِقٌ A she-camel whose young one has become separated from her, (S, O, K, TA,) as some say, (TA,) by death: (S, O, K, TA:) pl. ↓ مَفَارِيقُ. (TA. [Thus in my original, not مَفَارِقُ.]) — — And A she-camel that tarries two years, or three, without conceiving. (TA.) — — And A she-camel having a return of some of her milk. (TA.) — — And Anyone recovering from his disease. (Lh, TA.) — — And Deviating from the right way or course, or from that which is right. (TA.) — — And مُفْرِقُ الجِسْمِ, (thus accord. to the K, there said to be like مُحْسِنٌ,) or ↓ مُفَرَّقُ الجِسْمِ, (thus in the O,) A man (O) having little flesh: or fat, or plump: (O, K:) two contr. meanings. (K.) مُفَرَّقٌ: see what next precedes. مُفَرِّقٌ [The disperser of the camels or cattle;] the [small, stinking beast called] ظَرِبَانِ; because when it emits a noiseless wind from the anus among the cattle, they disperse themselves. (S, O, K.) مَفَارِيقُ: see مُفْرِقٌ: — — and فَارِقٌ, latter half. مُنْفَرَقٌ is a n. of place, as well as an inf. n. [of اِنْفَرَقَ]: (O, K:) and is used by Ru-beh as meaning A place where a road divides. (O.) فرقد فَرْقَدٌ A calf: (S:) accord. to Aboo-Kheyreh, after he has become about two months old: (TA voce عِجْلٌ:) or the calf of a wild cow; as also ↓ فُرْقُودٌ: (IAar, O, L, K:) fem. فَرْقَدَةٌ. (L.) — — And الفَرْقَدُ (O, L, K) and ↓ الفُرْقُودُ (O, K) (assumed tropical:) The asterism (نَجْم) by which one directs his course (O, K) by sea and by land; (O;) two stars [b and y of Ursa Minor]; (L, K;) also called (in poetry, O, K, [and generally in prose,]) الفَرْقَدَانِ; (O, L, K;) thus in a verse cited voce إِلَّا; (O;) they are two stars near the قُطْب [or pole-star]; (S, L;) two stars that never set, revolving round the جَدْى [or pole-star], both in Ursa Minor; (L;) the two bright stars of the four that form the angles of a quadrilateral figure in Ursa Minor; (Kzw;) also called by the Arabs الفَرَاقِدُ [which is the pl. of الفَرْقَدُ]. (L.) — And فَرْقَدٌ signifies also A level, or an even, land. (Ibn- 'Abbád, O.) فُرْقُودٌ: see above, first and second sentences. فرقع Q. 1 فَرْقَعَ الأَصَابِعَ i. q. نَقَّضَهَا, (S, * O, * K, [in copies of the K written نَقَضَهَا, but correctly with teshdeed, as is shown by what here follows,]) inf. n. فَرْقَعَةٌ i. q. تَنْقِيضٌ (S, O) and تَفْقِيعٌ, (TA,) [He cracked the joints of his fingers;] i. e. he pressed his fingers so that a sound was heard to proceed from their joints: (TA:) the doing of which is forbidden, (O, TA,) in prayer. (TA. [See also 2 in art. فقع.]) And one says, سَمِعْتُ فَرْقَعَةً لِرَجُلٍ and صَرْقَعَةً [I heard a cracking of the joints of the fingers of a man]: both signify the same. (TA.) — — And فَرْقَعَةٌ He twisted his (a man's, K) neck. (O, K.) — فَرْقَعَ [as an intrans. v.], (O, K, TA,) inf. n. as above, (TA,) He ran vehemently, (O, K, TA,) going back, or retreating: so in the Tekmileh. (TA.) — — And فِرْقَاعٌ (as an inf. n. of which the verb is فَرْقَعَ, TK) signifies The emitting of wind from the anus with a sound: (O, K:) mentioned by IDrd as from some one or more of the Arabs. (O.) — — See also فَرْقَعَةٌ in what next follows. Q. 2 تَفَرْقَعَتْ الأَصَابِعُ The fingers produced a sound or sounds [by their joints' being cracked]; (O;) quasi-pass. of 1 in the first of the senses expl. above; (S, K;) as also ↓ إِفْرَنْقَعَت, (K, TA,) inf. n. اِفْرِنْقَاعٌ and [quasi-inf. n., being app. the inf. n. in this case of ↓ فُرْقِعَت,] فَرْقَعَةٌ, (TA,) [and this is app. what is meant by its being said that] ↓ الاِفْرِنْقَاعُ is [syn. with] الفَرْقَعَةُ. (K.) — — Accord. to IDrd, تَفَرْقُعٌ signifies The sounding of two things striking against each other. (O.) — — And تفرقع الرَّجُلُ The man drew himself together, or shrank; like تَقَرْعَفَ [which is mentioned in the K in the same sense, as also تَقَرْفَعَ]. (L, TA.) Q. 3 إِفْرَنْقَعَ see Q. 2, in two places. — — الاِفْرِنْقَاعُ also signifies The withdrawing, or removing, and going away, from a thing (عَنْ شَىْءٍ); (K;) and the dispersing of itself, or becoming dispersed. (IAth, TA.) اِفْرَنْقِعُوا عَنِّى, a phrase used by 'Eesà Ibn-'Omar, (S, O,) to people who had congregated about him on an occasion of his having fallen from his ass, (O,) means Withdraw ye, or remove, (S,) or disperse yourselves, (O,) from me, (S,) and go away. (S, O.) And 'Eesà Ibn-'Omar is related to have read, [in the Kur xxxiv. 22,] حَتَّى إِذَا افْرَنْقَعَ عَنْ قُلُوبِهِمْ; meaning, [الفَزَعُ] كُشِفَ, or the like, being understood;] but the common reading is فُزِّعَ, q. v. (TA.) الفُرْقَعَةُ The اِسْت [here app. meaning anus (see 1)]; (Lth, IAar, K;) of the dial. of ElYemen: (O:) also called القُرْفُعَةُ. (TA.) فرك 1 فَرْكٌ, as expl. by Lth, signifies (O, TA) primarily (TA) One's rubbing, or rubbing and pressing, a thing [with the hand] so that its integument becomes stripped off (O, TA) from its kernel; as, for instance, a [shelled] walnut. (TA.) One says, فَرَكَ السُّنْبُلَ, (S, O, Msb, K,) aor. فَرُكَ, inf. n. فَرْكٌ, (S, Msb,) He rubbed, or rubbed and pressed, the ears of corn (K, TA) with his hand [so that the kernels became divested of their

husks]. (S, O, Msb, TA.) And فَرَكَ الثَّوْبَ (S, O, Msb, K) He rubbed, or rubbed and pressed, the garment (K, TA) with his hand [to remove a soil]. (S, O, Msb, TA.) And فَرَكَ المَنِىَّ مِنَ الثَّوْبِ (Mgh, O, Msb,) aor. and inf. n. as above, (Mgh,) He rubbed, (Msb,) or rubbed and pressed, (Mgh,) with his hand, the [dry soil of] sperma, so that it crumbled, and came off from the garment; (Mgh, Msb;) like حَتَّهُ: and in like manner الطِّينَ [i. e. the dry mud]. (Msb.) [And فَرَكَ القَمْلَةَ He rubbed, or rubbed and pressed, the louse, between his finger and thumb, or otherwise, to kill it. (See the pass. part. n., below.)] — فَرِكَتْ زَوْجَهَا, and فَرِكَهَا زَوْجُهَا, aor. فَرَكَ; (S, O, K;) and فَرَكَتْهُ, and فَرَكَهَا, aor. فَرُكَ, but this form of the verb is extr.; (K;) inf. n. فِرْكٌ (S, O, K) and فَرْكٌ and فُرُوكٌ; (K;) She hated her husband, and her husband hated her; (S, O;) or she hated her husband vehemently, and her husband hated her vehemently: (K:) the verb has not been heard otherwise than as relating to the husband and wife: (S, O:) Lh has mentioned فَرَكَتْهُ, aor. تَفْرُكُهُ; but it is not well known: (TA:) all of the nouns mentioned above as inf. ns. signify [hatred, or] vehement hatred, in a general sense, as also ↓ فُرُكَّانٌ, (K, TA,) which is [app. a simple subst.] mentioned on the authority of Seer, and also mentioned as with two kesrehs and the teshdeed [i. e. ↓ فِرِكَّانٌ]: (TA:) or all relate peculiarly to the hatred of the husband and wife; (K, TA;) i. e., to the man's hating his wife; or to her hating him, which is the better known: it is said in a trad. of Ibn-Mes'ood, إِنَّ الحُبَّ مِنَ اللّٰهِ وَالفِرْكَ مِنَ الشَّيْطَانِ [Verily love of the husband is from God, and hatred of the husband is from the Devil]: A'Obeyd says that الفِرْكُ signifies the woman's hating her husband; that it relates peculiarly to the wife and the husband, and that it had not been heard by him as used in relation to any but them two: and IAar says that the sons of a man by a wife who hates him, which sons are termed أَوْلَادُ الفِرْكِ, possess generosity, because the sons thus called are most like to their fathers, and do not resemble her: and when the husband hates the wife, one says صلفها [i. e. صَلِفَهَا or صَلَفَهَا] and صلفت عنده [i. e. صَلِفَتْ عِنْدَهُ]. (TA.) — فَرِكَتِ الأُذُنُ, aor. فَرَكَ, (K,) inf. n. فَرَكٌ, (S, O, K,) The ear had a flaccidity in its أَصْل [or base, meaning the part surrounding the entrance of the meatus auditorius]. (S, * O, * K.) 2 تَفْرِيكٌ [inf. n. of فرّك] The causing to be hated, or much hated. (O.) 3 فاركهُ, (AZ, O, K, TA,) inf. n. مُفَارَكَةٌ, (TA,) i. q. تَارَكَهُ [i. e. He left, forsook, or abandoned, him; or he did so being left &c. by him]; (AZ, O, K, TA;) namely, his companion; (AZ, O;) said by IF to be formed by substitution [of ف for ت]: (O, TA:) expl. in the A as meaning فَارَقَهُ [which is syn. with تاركه]. (TA.) 4 افرك السُّنْبُلُ The ears of corn became ↓ فَرِيك, i. e. in the state in which they were fit to be rubbed, or rubbed and pressed, with the hand [so as to divest the kernels of their husks], and then to be eaten: (S, O:) and افرك الزَّرْعُ, (TA,) and الحَبُّ, (K,) The seed-produce, and the grain, attained to the state in which it was fit to be rubbed, or rubbed and pressed, (K, TA,) with the hand: or the grain became hard, or firm, and attained to its utmost state of growth; before which it is forbidden to sell it. (TA.) 5 تفرّك He (an effeminate man, O) affected languor, or languidness, (تَكَسَّرَ) in his speech, (O, K,) and in his walk: (K:) so says IDrd. (O.) 7 انفرك السُّنْبُلُ The ears of corn were rubbed, or rubbed and pressed, (K, TA,) with the hand [so that the kernels became divested of their husks]. (TA.) And انفرك الثَّوْبُ The garment became rubbed, or rubbed and pressed, (K, TA,) with the hand [to remove a soil]. (TA.) [See 1.] — — And انفرك المَنْكِبُ The shoulder-joint became lax, or slack: (S, * TA:) or انفرك مَنْكِبُهُ, (Lth, O, K, *) as also انفركت وَابِلَتُهُ, (Lth, O,) signifies the وَابِلَة [or head] of his humerus became dislocated (Lth, O, K) from the صَدَفَة [or socket] of the scapula, so that the shoulder-joint became lax, or slack: but when the like thereof happens in the وابلة of the femur, one does not say انفرك, but حُرِقَ, and the epithet مَحْرُوقٌ is applied to it [i. e. to the hip-joint]. (Lth, O.) — — And انفرك عَنْ عَهْدِهِ He became released from his compact, engagement, or promise; syn. اِنْفَكَّ. (TA.) 10 استفرك الحَبُّ فِى السُّنْبُلَةِ The grain became full (سَمِنَ [q. v.]), and hard, or firm, [as though demanding to be rubbed with the hand so as to be divested of the husks, and eaten,] in the ear of corn. (K, * TA.) فَرْكٌ: see what next follows. فَرِكٌ, (O, K,) like كَتِفٌ, (K,) or correctly, as written in the L and A. ↓ فَرْكٌ, (TA, [but this I think doubtful,]) [A fruit or the like] of which the integument becomes rubbed off [with the hand]: (O, K: [I read المُنْفَرِكُ قِشْرُهُ, as in the CK, for المُتَفَرِّكُ قِشْرُهُ in other copies of the K and in the O:]) thus applied to an almond, and likewise to a peach. (TA.) — — See also what next follows. أُذُنٌ فَرْكَآءُ An ear having a flaccidity in its أَصْل [or base]; as also ↓ فَرِكَةٌ. (S, O, K. [See 1, last sentence.]) فُرُكَّانٌ and فِرِكَّانٌ: see 1, latter half. فِرَاكٌ a term for حَيْضٌ [or Menstruation]: mentioned by MF. (TA.) فَرُوكٌ: see فَارِكٌ, first sentence. فَرِيكٌ, applied to grain (حَبّ), i. q. ↓ مَفْرُوكٌ [i. e. Rubbed, or rubbed and pressed, with the hand, so that the integument becomes stripped off from the kernel]: (K:) or wheat (بُرّ) that is rubbed, &c., and picked, or cleared. (O.) See also 4. — — And Wheat rubbed, &c., and moistened with clarified butter &c.; (K, TA;) also termed ↓ مَفْرُوكَةٌ. (TA.) — The فَرِيكَانِ, or, as in some copies of the K, ↓ فَرِيكَتَانِ, (TA,) Two bones [app. the two greater cornua of the os hyoides] in, or at, (فِى,) the root of the tongue. (K, TA.) فَرِيكَتَانِ: see what next precedes. فَارِكٌ A woman hating, or who hates, her husband; [app. accord. to the K, vehemently;] as also ↓ فَرُوكٌ [but app. in an intensive sense]: (S, O, K:) pl. of the former فَوَارِكُ. (O, * TA.) Dhur-Rummeh says, (O, TA,) describing camels, (TA,) إِذَا اللَّيْلُ عَنْ نَشْزٍ تَجَلَّى رَمَيْنَهُ بِأَمْثَالِ أَبْصَارِ النِّسَآءِ الفَوَارِكِ [When the night clears away from an elevated piece of ground, they cast at it the like of the eyes of the women that hate their husbands]: (O, TA:) he likens them to the women that hate their husbands because these raise their eyes towards men, not confining the look to the husbands: he says, these camels enter upon the time of dawn, having journeyed all their night; and whenever an elevated piece of ground becomes within their view, they cast their eyes at it by reason of sprightliness and strength for the journeying. (TA.) مُفَرَّكٌ [Caused to be hated, or to be much hated: see its verb. And] A man hated by women: (S, O, K:) such was Imra-el-Keys: (S, O:) [and accord. to Freytag, ↓ مَفْرُوكٌ occurs in this sense in the Deewán of Jereer.] And مُفَرَّكَةٌ A woman hated by men. (IAar, K.) — — Also Left, forsaken, or abandoned, and hated. (Fr, TA.) مَفْرُوكٌ: see فَرِيكٌ. One says also قَمْلَةٌ مَفْرُوكَةٌ [A louse rubbed, or rubbed and pressed, between the finger and thumb, or otherwise, to be killed]. (S, O.) — — Applied to a camel, (En-Nadr, O, K,) it means Such as is termed أَفَكُّ [q. v.]; (En-Nadr, O;) whose shoulder is slit [so I render اِنْخَرَمَ, but I incline to think that it here means is splayed, or dislocated, as though rent without being separated (see تَخَرَّمَ)], and the عَصَبَة [which I suppose to signify in this case either tendon or ligament] that is in the interior of the أَخْرَم [q. v., app. here meaning the glenoid cavity of the scapula] detached. (En-Nadr, O, K. [See also انفرك مَنْكِبُهُ.]) — — And A garment, or piece of cloth, (TA,) strongly dyed (K, TA) with saffron &c. (TA.) — See also مُفَرَّكٌ. مَفْرُوكَةٌ, as a subst.: see فَرِيكٌ. فرم 2 تَفْرِيمٌ [as an inf. n. of which the verb is فَرَّمَت] signifies A woman's contracting her فَلْهَم (or قُبُل, TA) [i. e. vulva or vagina] with the stones of raisins [which were supposed to have an astringent property, or with some other medicament: see فَرْمٌ: and see also 10]: and so تَفْرِيبٌ. (IAar, T.) 3 فِرَامٌ [app. as an inf. n. of which the verb is فَارَمَت] signifies A woman's menstruating, and stuffing her vulva with a piece of rag: and one says of her who has done this, ↓ اِفْتَرَمَت [and app. also فَارَمَت]. (T, K.) [See

also فِرَامَةٌ.] — — It occurs in a trad. [as an inf. n.] used in the sense of مُجَامَعَة [meaning (tropical:) The act of compressing]. (IAth, TA.) 4 افرم He filled (T, S, K) a watering-trough (T, K) or a vessel: (S:) of the dial. of Hudheyl. (T, S.) 8 اِفْتَرَمَت, said of a woman: see 3. 10 اِسْتَفْرَمَت She (a woman) applied a medicament to her vulva, or vagina, to contract it: (S, K: *) or she stuffed her vulva, or vagina, (T, TA,) with the stones of raisins, and the like: (TA:) the women of [the tribe of] Thakeef, having a wideness in that part, made this use of the stones of raisins, desiring thereby to contract it: (M, TA: *) [see also 2: and see فَرْمٌ:] the epithet ↓ فَرْمَآءُ is applied to her who does thus; as also ↓ مُسْتَفْرِمَةٌ. (M, K.) — — And [hence] one says of a mare, اِسْتَفْرَمَتْ بِالحَصَى, meaning (assumed tropical:) She caused the pebbles to enter her vulva by her vehement running. (TA. [And the same is implied in the S by an ex. and explanation of the part. n.]) فَرْمٌ, (T, S, M, K,) and ↓ فَرْمَةٌ, (S, K,) and ↓ فِرَامٌ, (M, K,) A medicament, or remedial application, (T, S, M, K,) such as the stones of raisins, (T, M,) used by a woman for the purpose of contracting her vulva, or vagina. (T, S, M, K.) فَرَمٌ The rag that is used on the occasion of menstruation: (IAth, TA:) and ↓ مَفَارِمُ signifies the rags used on the occasion thereof; and [may be an irreg. pl. of فَرَمٌ, like as مَشَابِهُ is held to be of شَبَهٌ, but it is said that it] is a pl. having no sing.: (M, TA:) [in the K, in art. حشو, the ↓ مَفَارِمُ (there in the CK erroneously written مَقَارِم) are said to be used by the مُسْتَحَاضَة: see 8 in that art.] فَرْمَةٌ: see فَرْمٌ. فَرْمَآءُ: see 10. فِرَامٌ: see فَرْمٌ: — and see also the next following paragraph. فِرَامَةٌ The piece of rag which a woman bears [stuffed] in her vulva, or vagina: (AZ, T, K:) or her menstruating, and stuffing her vulva with a piece of rag; like ↓ فِرَامٌ [as expl. above: see 3]. (K.) أَفْرَمُ A man (TA) whose teeth become much broken. (K, TA.) مُفْرَمٌ Filled with water (T, M) &c.: (M:) mentioned by A'Obeyd, as applied to a wateringtrough: (T:) and applied also to a شِعْب [or road in a mountain, &c.,] as meaning filled with men, or people: (M:) of the dial. of Hudheyl. (T, M.) مَفَارِمُ: see فَرَمٌ, in two places. مُسْتَفْرِمَةٌ: see 10. فرن فُرْنٌ [app. from, or cognate with, the Latin " furnus "] An oven, (IDrd, * S, * M, K,) syn. مَخْبَزٌ, (M, K,) [or one] in which one bakes bread such as is termed فُرْنِىّ; (S, K;) differing from the تَنُّور [q. v.]: (S:) a word of the dial. of Syria: (M:) thought by IDrd to be not Arabic [in origin]: (TA:) pl. أَفْرَانٌ. (M.) فُرْنِىٌّ Thick, (S, K,) round, or circular, (K,) bread; (S, K;) so called in relation to its place [in which it is baked, i. e. the فُرْن]: (S:) or (K) a sort of bread having a raised and pointed, or hollowed, head, the lateral portions thereof being drawn together to, or towards, the middle, (M, K,) and being intermingled, one part thereof in another, (M,) roasted, or fried, (K,) then well moistened with milk and clarified butter and sugar: (M, K:) n. un. ↓ فُرْنِيَّةٌ: which signifies also a round, or circular, great cake of bread: (M:) [whence, app.,] فَإِذَا هِىَ مِثْلُ الفَرْنِيَّةِ الحَمْرَآءِ [And lo, she, or it, was like the red فرنيّة; but to what this refers I know not]: a saying of some of the Arabs. (S, TA.) — — And (as being likened thereto, TA) (tropical:) A thick, bulky, man: (M, K, TA:) and (K) a bulky dog. (IB, K, TA.) — — Also A baker; as a rel. n. of فُرْنٌ: (Msb:) and so ↓ فَرَّانٌ, in the dial. of the vulgar. (TA.) فُرْنِيَّةٌ: see the next preceding paragraph. فَرَّانٌ: see فُرْنِىٌّ, last sentence. [It is applied in the present day to A baker of bread and of meat &c.] ?? A female baker (T, K) of the bread termed فُرْنِىّ. (T.) فرنب فِرْنِبٌ A rat, or mouse; syn. فَأْرَةٌ: (IAar, O, K:) or the young one generated between it and a jerboa: (K:) or [as a coll. gen. n.] the rat, or mouse; syn. فَأْرٌ. (T.) [See also قَرْنَبٌ.] فرنج الفِرِنْجُ, n. un. فِرَنْجِىٌّ: see what follows. الإِفْرَنْجَةُ (O, K) [and الإِفْرَنْجُ, which is the more common,] and ↓ الفِرَنْجُ, (MF, TA, [but in the Commentary of MF written without any of the syll. signs,]) in which last manner it is correctly written accord. to the sheykhs of El-Andalus, who are the nearest to, and the best acquainted with, the country of the people thus called, and so written by Suh, (MF,) A certain people; [the Franks; an appellation given originally, by the Arabs, to the French; and afterwards to all Europeans except those of the Turkish Empire:] an arabicized word from إِفْرَنْك, (K,) or افرنگ, (O,) or from فرنك [or فِرَنْگ]: (Suh, MF:) accord. to general analogy, it should be الإِفْرَنْجَةُ, with kesr to the ر: (O, K:) so called because the seat of their dominion is [named] فرنجة or فرانسة [i. e. France]; and their king is called الفرنسيس, [more properly الفَرَنْسِيْسِىُّ,] which is likewise an arabicized word. (Suh, as cited by MF.) [The n. un., or appellation given to a single person of this people, is إِفْرَنْجِىٌّ and فِرَنْجِىٌّ.] فرند فِرِنْدٌ A sort of cloth, or garment, (Lth, T, O, K,) well known: (K:) an adventitious word, (Lth, T, O,) [from the Pers. پَرَنْد,] arabicized. (O, K.) — — And [hence, app.,] فِرِنْدُ السَّيْفِ, (T, S, M, O, K,) and ↓ إِفْرِنْدُهُ, (S, O, K,) The diversified wavy marks, streaks, grain, or water, of the sword; syn. وَشْيُهُ, (T, S, M, O, K,) and جَوْهَرُهُ, (T, O, K,) and رُبَدُهُ [q. v.], (S, O,) and مَاوُهُ الَّذِى يَجْرِى فِيهِ, (T, O, *) and طَرَائِقُهُ, (T, O,) i. e. سَفَاسِقُهُ. (T.) — — And الفِرِنْدُ signifies The sword itself. (M, L, K.) — — And The حَوْجَم; (K, TA;) i. e. (TA) the red rose. (M, TA.) — — And The grains of the pomegranate. (AA, O, K.) فِرِنْدٌ i. q. أَبْزَارٌ [Seeds that are used in cooking, for seasoning food; &c.]: pl. فَرَانِدُ. (IAar, O, K.) فِرِنْدَاةٌ A قَطَاة [or sand-grouse]. (Ibn-'Abbád, O, K.) إِفْرِنْدُ السَّيْفِ: see فِرِنْدٌ, second sentence. فرنس For words mentioned in some of the lexicons under this head, see art. فرس. فرنق Q. 2 تَفَرْنَقَ He was, or became, bad; (K, TA;) said of a camel: (TA:) and so تَفَرْنَقَت said of a sheep or goat (شَاة). (Ibn-'Abbád, O, TA.) — And أُذُنُهُ تَفَرْنَقَتْ His ear became raised. (Ibn- 'Abbád, O, K.) فُرْنُقٌ Bad; (Ibn-'Abbád, O, K;) applied to the عَرِيف [or chief, superintendent, or manager of the affairs,] of a people or party: and so ↓ مُتَفَرْنِقٌ applied to a camel. (Ibn-'Abbád, O.) فُرَانِقٌ The بَرِيد, i. e., (IDrd, S, O,) the warner before the lion; (S, O, K;) a certain beast of prey, [sometimes called by us the lion's provider,] that cries out before the lion, as though warning men of his presence; said to resemble the jackal (اِبْنُ آوَى); (IDrd, TA;) and said to be the jackal [itself]; but some say otherwise: (TA voce بَرِيدٌ:) a Pers. word, (IDrd, S, O,) arabicized, (IDrd, S, O, K,) originally فَرْوَانَهْ [or پَرْوَانَه], (IDrd, TA,) or originally پَرْوَانَك: (S, O, K:) said by AHát to be [also] called the وَعْوَع. (TA.) — — And (hence, TA) The guide of the messenger on a beast of the post. (O, K, TA.) And sometimes The guide of an army was thus called. (S, TA.) — — And, (O, K,) accord. to some, (O,) it signifies The lion [himself]. (O, K.) مُتَفَرْنِقٌ: see فُرْنُقٌ. فره 1 فَرُهَ, aor. فَرُهَ, (S, K,) inf. n. فَرَاهَةٌ and فَرَاهِيَةٌ (K) [and app. also فُرُوهَةٌ, expl. below as a simple subst.], He was, or became, skilled, or skilful. (S, K.) — — And فَرُهَ and فَرَهَ, aor. of each فَرُهَ, [inf. n. app. فُرُوهَةٌ and فَرَاهَةٌ and فَرَاهِيَةٌ, expl. below as simple substs.,] said of a horse or similar beast, &c., He was, or became, brisk, lively, sprightly, active, agile, or light. (Msb.) — — [And فَرُهَ, inf. n. فَرَاهَةٌ, (of which see an explanation below,) probably signifies He was, or became, beautiful, comely, pretty, or elegant; like صَبُحَ, inf. n. صَبَاحَةٌ.] — — And فَرِهَ, (S, K,) aor. فَرَهَ, (K,) inf. n. فَرَهٌ, (TK,) He exulted, or rejoiced above measure; or he exulted greatly, and behaved insolently and unthankfully, or ungratefully: (S, K:) the ه in this verb, accord. to Fr, is substituted for the ح in فَرِحَ, which has this meaning. (TA.) 2 فَرَّهَ see what next follows. 4 أَفْرَهَت She (a camel) brought forth [young ones such as are termed] فُرْهٌ (S) or فُرَّهٌ (K) [i. e. such as were brisk, lively, sprightly, active, agile, or light]; as also ↓ فرّهت, inf. n. تَفْرِيهٌ. (K.) — — And She (a woman) brought forth beautiful children. (TA.) — — And افره He (a man) took for

himself a غُلَام [i. e. youth, young man, or male slave,] such as is termed فَارِهٌ (IAar, K) meaning beautiful, or comely, of countenance. (IAar, TA.) هُوَ يَسْتَفْرِهُ الأَفْرَاسَ 10 means يَسْتَكْرِمُهَا [i. e. He seeks the horses, or mares, that are of generous race]: (aK, TA:) and the like is said in the A, but with الدَّوَابَّ in the place of الافراس. (TA.) فَرِهٌ [part. n. of فَرِهَ, meaning Exulting, or rejoicing above measure; &c.]. In the Kur xxvi. 149, some read فَرِهِينَ, from فَرِهَ, signifying as expl. above: others reading فَارِهِينَ, which is from فَرُهَ: (S, TA:) — — but فَرِهٌ is also syn. with فَارِهٌ, as an epithet applied to a youth, or young man, or male slave; and thus the reading of فَرِهِينَ in the Kur has been expl. as meaning Possessing skill. (TA.) فُرَاهٌ i. q. فُرَاتٌ, as an epithet applied to water, signifying Sweet, &c.: both are chaste forms, and well known, like تَابُوهٌ and تَابُوتٌ: so in the Towsheeh. (MF and TA in art. فرت.) فَرَاهَةٌ [mentioned in the first paragraph as an inf. n. is also expl. as a simple subst.]: see فُرُوهَةٌ. — — Also Beauty, or comeliness. (Msb, TA.) فُرُوهَةٌ [app. an inf. n., but mentioned as a simple subst., meaning] Skilfulness. (K.) — — And فُرُوهَةٌ and ↓ فَرَاهَةٌ and ↓ فَرَاهِيَةٌ denote a quality of a hackney and of a mule and of an ass, (S,) or of a horse, or similar beast, &c., (Msb,) all signifying Briskness, liveliness, sprightliness, activity, agility, or lightness. (Msb, TA. *) فَرَاهِيَةٌ [mentioned in the first paragraph as an inf. n.]: see what next precedes. فَارِهٌ Skilful, or possessing skill; (S, Msb, K;) part. n. of فَرُهَ, irregularly formed, for by rule it should be فَرِيهٌ: (S:) accord. to Z, it is applied to a man; and also, without ة, to a قَيْنَة [i. e. female slave, or slave-songstress]. (Msb.) — — And it is applied as an epithet to a hackney, (Az, S, Msb,) and a mule, (S,) and an ass, (Az, S, Msb,) or to a horse, or similar beast, (Az,) meaning Brisk, lively, sprightly, active, agile, or light; (Az, * Msb;) sharp; strong; that goes, or journeys, much; a great goer: (Az, TA:) it is not applied to a فَرَس, (Az, S,) i. e. to an Arabian horse; (Az, Msb;) such being termed جَوَادٌ, (Az, S, Msb,) and رَائِعٌ: (S:) 'Adee Ibn-Zeyd has applied it to the latter; but As has charged him with error in so doing; saying that he possessed not knowledge of horses: (S:) the pl. is فُرْهٌ, (S, Msb,) like بُزْلٌ and حُولٌ pls. of بَازِلٌ and حَائِلٌ, (S,) or فُرُهٌ, like كُتُبٌ, (K,) and فَرَهَةٌ, with two fet-hahs, (Msb,) or فُرْهَةٌ, (S, K,) but this is held by Sb to be a quasi-pl. n., (ISd, TA,) and فُرَّهٌ, like رُكَّعٌ, and فُرَّهَةٌ, like سُكَّرَةٌ, (K,) as in the A, but MF says that no pl. of this measure is known. (TA.) — — Also, applied to a غُلَام [i. e. youth, young man, or male slave], Beautiful, or comely, of countenance. (IAar, TA.) And [the fem.] فَارِهَةٌ signifies A beautiful, or comely, girl, or young woman: (K:) [and] so ↓ فَرْهَآءُ, [of which the masc. is أَفْرَهُ, and] of which the pl. is فُرْهٌ; but Az says, I do not think that they use this word in relation to girls, or young women, though they may apply it peculiarly to female slaves like as they apply فَارِهٌ and فَارِهَةٌ peculiarly to hackneys and mules and jades, exclusively of Arabian horses. (Msb.) — — And فَارِهَةٌ is also syn. with فَتِيَّةٌ [i. e. A youthful females, or one in the prime of life]: (thus accord. to several copies of the K and accord. to the TA:) or قَيْنَةٌ [i. e. a female slave, or a slave-songstress: see the first sentence of this paragraph]. (Thus in the CK.) — — And it signifies also [A woman] who eats vehemently: (K:) and فَارِهٌ applied to man, A vehement eater. (IAar, TA.) أَفْرَهُ: see its fem., فَرْهَآءُ, in the next preceding paragraph. — — فُلَانٌ أَفْرَهُ مِنْ فُلَانٍ means Such a one is more beautiful, or comely, than such a one. (Msb.) مُفْرِهٌ and مُفْرِهَةٌ (S, K) and مُفَرِّهَةٌ (S) are epithets applied to a she-camel, meaning Bringing forth [young ones such as are termed] فُرْهٌ (S) or فُرَّهٌ. (K.) [See 4.] فرهد Q. 2 تَفَرْهَدَ, said of a boy, or youth, not of a man, He became fat. (TA. [See also فُرْهُدٌ, and مُفَرْهَدٌ.]) فَرْهَدٌ: see the next paragraph, in three places. فُرْهُدٌ (S, M, O, L, K) and ↓ فُرْهُودٌ (M, L, K) A boy, or youth, (L,) fat, or compact in make, (حَادِرٌ,) and thick; (S, M, O, L, K;) as also ↓ فَرْهَدٌ: (O:) and soft, thin-skinned, and plump: (M, O, * K:) some assign this meaning to قُرْهُدٌ, but others say that this is a corruption, and it is correctly with ف: and one says also غُلَامٌ فُلْهُدٌ, meaning a plump boy or youth: (L:) also, (K,) or فُرْهُدٌ [only], (TA,) or ↓ فُرْهُودٌ, (IDrd, O,) a boy, or youth, (IDrd, O, K, TA) not a man, (IDrd, O,) plump (IDrd, O, K, TA) in body, (TA,) and beautiful (IDrd, O, K, TA) in face; (TA;) as also ↓ فَرْهَدٌ: (K:) and فُرْهُدٌ and ↓ فَرْهَدٌ signify a boy, or youth, that has nearly attained to puberty. (O. [See also فَلْهَدٌ and فَوْهَدٌ.]) — — Also, i. e. the first and second, (L, K,) or ↓ فُرْهُودٌ, which is of the dial. of Azd, (O,) The whelp of a lion; (O, L, K;) of the dial. of 'Omán: the pl. [of ↓ فُرْهُودٌ, or] of فُرْهُدٌ, accord. to Kr, is فَرَاهِيدُ; but ISd distrusts his authority on a matter of this kind. (L.) فُرْهُودٌ: see the next preceding paragraph, in four places. — — Also A young mountain-kid. (L, K.) — — And [the pl.] فَرَاهِيدُ signifies Young lambs or kids. (O, K.) مُفَرْهَدٌ A fat boy or youth. (TA.) فرو 2 فَرَّى الجُبَّةَ, inf. n. تَفْرِيَةٌ, He furred, or lined with fur, the garment called جُبَّة: see the pass. part. n., below.] 4 افرى He was, or became, abundant in cattle, or other property: like أَثْرَى. (M in art. ثرو. [See فَرْوَةٌ, last sentence.]) 8 افترى فَرْوًا He wore فَرْو [i. e. fur]: (S, M, K:) [and so, app., افترى alone: see مُفْتَرٍ, below.] فَرْوٌ signifies A certain thing that is worn; (S, Msb;) as also ↓ فَرْوَةٌ: (Msb:) each of these is a word of well-known meaning: (M:) [but the former is properly a coll. gen. n., and ↓ فَرْوَةٌ is its n. un.; agreeably with what here follows:] الفَرْوُ is well known [as being fur]; and ↓ فَرْوَةٌ is the appellation applied when it is [a furred garment] like the جُبَّة: (Lth, T:) and signifies also a skin, but not unless having upon it وَبَر [i. e. fur, or soft hair,] or wool: (T:) [in general,] this latter word signifies, (K, TA,) and some say the former also, (TA,) a kind of garment, well known, (K, TA,) lined with the skins of various species of animals, the most highly esteemed whereof is the سَمُّور [or sable], tanned, and sewed together; this garment being worn for preservation from the cold: (TA:) فِرَآءٌ is the pl. (S, M, Msb, TA) of mult., and the pl. of pauc. is أَفْرٍ: so says Aboo- 'Alee El-Kálee. (TA.) فَرْوَةٌ: see the next preceding paragraph, in three places. — — Also The scalp, or skin of the head: (S, Msb, K:) or فَرْوَةُ الرَّأْسِ signifies the scalp, or skin of the head, with the hair thereof, (Lth, T, M, Mgh,) of a man, and of other than man: (M:) or the upper part of the head: (M, TA:) and one says, ضَرَبَهُ عَلَى أُمِّ فَرْوَتِهِ meaning [He struck him upon] his هَامَة [crown, &c.]. (TA.) [Hence,] it is metaphorically applied, in a trad., to (tropical:) The skin of the face. (TA.) — — And (tropical:) A woman's [head-covering such as is called] خِمَار, (Mgh, K, TA,) or [such as is called] قِنَاع; occurring in a trad.; (Mgh, TA;) metaphorically applied thereto. (Mgh.) — — And (assumed tropical:) A crown, such as is worn by a king: (Z, K, * TA:) [said to be] so called because made of skins. (TA.) — — And A [garment of the kind called] جُبَّة of which the two sleeves have been tucked up. (K.) — — And The half of a [garment such as is called] كِسَآء made of the soft hair of camels; (K, TA;) now known by the appellation of جبة [evidently a mistranscription, app. for خِبَّة, q. v.]. (TA.) — — And A [bag such as is termed] وَفْضَة [q. v.], (K, TA,) [i. e.] like the خَرِيطَة, made of skin, (TA,) in which the beggar puts his alms. (K, TA.) And hence, (TA,) ذُو الفَرْوَة means The beggar. (K, TA.) — — And A portion of herbage collected together and dry. (S, K.) — — And Waste, or uncultivated, land, having in it no herbage (T, K) and no بَرَش [or maculæ, or spots differing in colour from the rest]. (T.) — — أَبُو فَرْوَةٍ signifies The بَلُّوط [here meaning chestnut, which is called in Egypt ابو فروة in the present day]; of the dial. of Egypt: it is thus called because within its husk is what resembles the soft hair of camels. (TA.) — Also i. q. ثَرْوَةٌ, (Fr, As, ISk, T, S, M, Msb, K,) and غِنًى; (S, K;) [i. e. Abundance, and richness &c.;] accord. to Yaakoob [i. e. ISk], (M,) formed

from ثَرْوَةٌ by substitution (S, M) of ف for ث: (M:) one says, إِنَّهُ لَذُو ثَرْوَةٍ مِنَ المَالِ and فَرْوَةٍ, both meaning the same [i. e. Verily he is a possessor of abundance of property]; (T, S; [in some copies of the latter, فِى المَالِ;]) so says ISk, (T,) or Fr; (S;) and As says the like: (S:) the latter says, فُلَانٌ ذُو فَرْوَةٍ and ثَرْوَةٍ, meaning Such a one is a possessor of abundant property. (T.) فَرَّآءٌ A manufacturer of فِرَآء [i. e. furs, or furred garments]: — — and A seller thereof. (TA.) جُبَّةٌ مُفَرَّاةٌ [A furred جبّة;] a [garment of the kind called] جبّة upon which is a فَرْوَة [or fur, i. e., that is lined therewith]. مُفْتَرٍ [act. part. n. of 8]. المُفْتَرِى لَا يَجِدَ البَرْدَ [The wearer of fur will not feel the cold] is a saying of the Arabs. (TA.) Quasi فروز Q. Q. 1 فَرْوَزَ see in art. فرز. فرى 1 فَرَاهُ, (M, K,) aor. يَفْرِيهِ, (K,) inf. n. فَرْىٌ, (K,) He slit it, or cut it lengthwise, ill, or improperly; or well, or properly; as also ↓ فرّاه and ↓ افراه [both relating to both of the foregoing explanations]: (K:) or he slit it, or cut it lengthwise, and made it bad, or improper; as also ↓ فرّاهْ: or, accord. to the sound lexicologists, the former has this meaning: but ↓ افرى signifies he slit, or cut lengthwise, and made good, or proper: (M:) or ↓ افراهُ (M, K) signifies, (M,) or signifies also, (K,) he made it good, or proper: or he ordered [another] to make it so: (M, K:) as though he removed from it unsoundness, or imperfection: but some say that this signifies he slit it, or cut it lengthwise, and made it bad, or improper: and when you mean he measured it, and cut it, to make it good, or proper, you say فَرَاهُ, inf. n. فَرْىٌ: (M:) [thus, accord. to J,] فَرَى, aor. and inf. n. as above, signifies he cut a thing in order to make it good, or proper: (S:) or he cut a skin, or hide, in a good, or proper, manner: (Ks, S, Msb:) and ↓ افرى he cut it in a bad, or an improper, manner: (Ks, S:) or this signifies he slit much, in a bad, or an improper, manner: and افرى الجِلْدَ, accord. to As, he rent, tore, or slit, the skin, and made holes in it, and spoiled it: and افرى signifies also he slit a thing (S, M, Msb) of any kind; (as also ↓ فرّاهْ:]) thus you say, افرى الأَوْدَاجَ he slit the اوداج [or external jugular veins], (T, M, Mgh, Msb,) and made what was in them, of the blood, to come forth; (T, Mgh, Msb;) and in like manner one says of a garment, or piece of cloth, and of a جُلَّة [or receptacle for dates, made of palm-leaves woven together]; (T;) or he cut the اوداج: (S:) IAar alone mentions فَرَى أَوْدَاجَهُ and ↓ افراها: (M:) [but it is also said that فَرَى signifies he cut a نِطَع [or the like]: (K in art. خلق: [see an ex. in a verse cited in the first paragraph of that art.; also cited in the T after the first of the explanations here following, and in the M after the second thereof:]) or فَرَى, aor. and inf. n. as above, signifies he measured, and worked, or manufactured, and made good, or proper, a thing, such as a sandal, or a نِطَع [q. v.], or a water-skin, and the like: (T:) or he measured it, and cut it, to make it good, or proper: (M:) and he measured and manufactured a مَزَادَة [or leathern water-bag]: (S, K:) or he sewed, and made well, or properly, a مزادة: (T:) [it is said that] the difference between ↓ الإِفْرَاءُ an الفَرْىُ is this, that the former signifies the cutting so as to render bad, or improper, and the slitting like as the slaughterer and the wild beast slit [their victims]; and the latter, the cutting so as to make good, or proper, like the act of cutting of the sewer of the hide, or of leather: but فَرَى sometimes occurs in the sense of افرى: (Mgh:) one says, أَفْرَيْتُ ↓ رَأْسَهُ, meaning I split, or clave, his head with a sword; like أَفْرَرْتُهُ: (Yz, T &c. in art. فر:) and افرى الجُرْحَ he slit the wound: (T:) and افرى الذِّئْبُ بَطْنَ الشَّاةِ [the wolf slit, or rent, the belly of the sheep, or goat]: (S:) and one says, قَدْ أَفْرَيْتَ وَمَا فَرَيْتَ i. e. thou hast done ill, or improperly, and hast not done well, or properly. (A, TA.) — — فَرَاهُ, aor. as above, [and so the inf. n.,] is sometimes metonymically used [as meaning (tropical:) He slaughtered him, or butchered him; i. e.] as denoting vehemence, or excess, in slaying. (TA.) — — And it means also (assumed tropical:) He cut him with censure, or satire: (TA:) and ↓ افرى means he blamed, or censured, a man. (M, K.) — — And you say, فَرَيْتُ الأَرْضَ (tropical:) I traversed, or crossed, (lit. travelled and cut,) the land, or country; (T, S, K, TA;) inf. n. as above. (TA.) — — هُوَ يَفْرِى ↓ الفَرِىَّ means (assumed tropical:) He effects what is wonderful in his deed. (S, K.) مَا يَفْرِى فَرِيَّهُ ↓ أَحَدٌ, thus, with teshdeed [to the ى in فريه] as related by A'Obeyd, is said of a courageous man [as meaning No one does his deed, or the like]: but it is said [by Kh] to be correctly فَرْيَهُ, [as an inf. n.,] without tesh-deed. (M. [See, however, what follows.]) They say, تَرَكْتُهُ يَفْرِى الفَرِىَّ ↓, meaning [I left him] doing well, or excellently, in a deed, or in watering: [an explanation relating to what here follows:] the Prophet said, respecting 'Omar, whom he saw in a dream drawing water at a well with a great bucket, فَلَمْ أَرَ عَبْقَرِيًّا يَفْرِى فَرِيَّهُ ↓ [And I have not seen a chief of a people do his deed, &c.]: (T:) or, as some relate it, he said فَرْيَهُ: (TA:) [but] A'Obeyd says, this is like thy saying يَعْمَلُ عَمَلَهُ and يَقُولُ قَوْلَهُ; and Fr cited to us [as an ex.] قَدْ كُنْتِ تَفْرِينَ بِهِ الفَرِيَّا ↓ meaning [Verily] thou didst multiply and magnify thy words respecting it: (T: and in like manner this hemistich [which shows, by the measure, that الفَرِيَّا cannot be here a mistake for الفَرْيَا,] is expl. in the S:) it is said that ↓ فَرِىّ thus used is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, from فَرَى signifying " he cut " [or " cut lengthwise " or " slit "] a hide, or leather; (Har p. 257; [where see more;]) [and this assertion is corroborated by the fact that] one says of a man strenuous, or vigorous, in an affair, and strong, تَرَكْتُهُ يَفْرِى الفَرِىَّ ↓ وَيَقُدُّ [lit. I left him slitting, or cutting, the slit, or cut, thing, and shaping]. (T.) — — فَرَى is also synonymous with افترى: see the latter, in two places. — — فَرَى البَرْقُ, aor. and inf. n. as above, signifies The lightning shone, or glistened, or shone with flickering light, and continued, in the sky. (T, TA.) — فَرِىَ, (T, S, M, K,) aor. يَفْرَى, (T, S,) inf. n. فَرًى, (T, S, K, but omitted in the CK,) He was, or became, confounded, or perplexed, and unable to see his right course; syn. بَهِتَ, (T,) and دَهِشَ, (T, S, M, K,) and تَحَيَّرَ, (S, K,) and بَطِرَ: (Skr, on the verse here following:) El-Aalam El-Hudhalee says, وَفَرِيتُ مِنْ فَزَعٍ فَلَا أَرْمِى وَلَا وَدَّعْتُ صَاحِبْ [And I became confounded, &c., by reason of fright, so that I did not shoot an arrow, nor bade I farewell to a friend]: (T, M:) or, accord. to As, فَرِىَ, aor. يَفْرَى, signifies he looked, and knew not what he should do: (T:) and فَرِيتُ signifies also I wondered; from ↓ الفَرِىُّ meaning " that which is wonderful. " (Skr, on the verse above-cited.) 2 فَرَّىَ see 1, first quarter, in three places. 4 أَفْرَىَ see 1, former half, in seven places: — — and also in the latter half, near the middle of the paragraph. 5 تفرّى It became slit, or cut lengthwise; (S, M, Msb, K;) as also ↓ انفرى; (S, M, Msb;) both said of a skin, (M,) or of a thing: (S:) or it became much slit, or rent; said of the sewing of a leathern water-skin. (T.) And تفرّى عَنْهُ ثَوْبُهُ His garment became much slit, or rent, from him. (T.) And تفرّت العَيْنُ (tropical:) The spring of water burst forth: (K, TA:) or تفرّت الأَرْضُ بِالعُيُونِ (tropical:) The earth, or ground, burst with the springs. (S, M, A, TA.) — — [Hence,] the saying of Kabeesah Ibn-Jábir, تَفَرَّى بَيْضُهَا عَنَّا فَكُنَّا بَنِى الأَجْلَادِ مِنْهَا وَالرِّمَالِ i. e. (assumed tropical:) Its eggs (the pronoun in بيضها denoting the earth) burst from us [so as to disclose us], so that we were the sons of the hard tracts thereof and of the soft tracts, or plains, [or of the sands,] means only their numerousness, and the wide extent of their districts. (Ham p. 341.) — — And تفرّى اللَّيْلُ عَنْ صُبْحِهِ (tropical:) [The night became distinct, as though cleft, from its dawn]. (TA.) 7 إِنْفَرَىَ see the next preceding paragraph. 8 إِفْتَرَىَ افترىكَذِبًا He forged, or fabricated, a lie, or falsehood; (T, S, M,

Mgh, Msb, K;) you say, افترى عَلَيْهِ كَذِبًا [he forged against him a lie]; (Mgh, Msb;) and ↓ كَذِبًا فَرَى signifies the same, (T, S, M, Msb, K,) aor. يَفْرِى, (Msb,) inf. n. فَرْىٌ; (M;) and this verb likewise is followed by عَلَيْهِ: (Msb:) ↓ فَرَى in this sense is mentioned as said by Lth; others saying افترى. (T.) افترى is used in the Kur in relation also to the attributing a copartner to God: thus in the saying [in iv. 51], وَمَنْ يُشْرِكْ بِاللّٰهِ فَقَدِ افْتَرىإِثْمًا عَظِيمًا [And whoso attributeth a copartner to God, hath devised an enormous sin]. (Er-Rághib, TA.) فَرْيَةٌ Clamour; or a confusion, or mixture, of cries or shouts or noises. (M, K, TA. [الحَلْبَةُ in the CK is a mistake for الجَلَبَةُ.]) فِرْيَةٌ A lie, or falsehood; (S, * M, Mgh, * Msb, * K, TA;) a subst. from اِفْتَرَى: (S, Mgh, Msb, TA:) and meaning [also] a defamation: (Mgh:) pl. فِرًى. (TA.) — — And An affair, or a case, of great magnitude or moment or gravity. (M, TA.) فرِىٌّ Slit, or cut lengthwise; applied to a skin (جِلْدٌ): and so فَرِيَّةٌ [app. as applied to a قِرْبَة or the like, as being fem. of فَرِىٌّ]. (M, TA.) — — And A wide دَلْو [or leathern bucket]; (M, K;) as though it were slit; (M;) as also فَرِيَّةٌ. (K.) — — And A thing forged, or fabricated; (S, K, TA;) thus [or rather as hence meaning unknown, or unheard of,] in the saying, لَقَدْجِئْتِ شَيْئًا فَرِيًّا, in the Kur [xix. 28], (S, TA,) i. e. [Thou hast done] a thing hitherto unknown; a thing deemed strange: (Bd:) or a thing of great magnitude or moment or gravity; (S, K, TA;) and thus it is said to mean in the phrase above cited: (S, TA:) or wonderful; (T, TA;) thus as expl. by Er-Rághib; (TA;) and thus it is also said to mean in that phrase. (T, TA.) — — See also 1, latter half, in eight places. — Also, applied to a man, A forger, or fabricator, of lies; and so ↓ مِفْرًى. (Lh, M, TA.) — And Milk of the time when it is milked. (K.) — And they say, الفَرِىَّ الفَرِىَّ, meaning العَجَلَةَ العَجَلَةَ [i. e. Haste: haste: used in an imperative sense; as inf. ns. are often thus used; but they are] both like غَنِىّ [in measure]: mentioned by Sgh. (TA.) أَفْرَى الفِرَى occurs in a trad. as meaning The most lying of lies: الفِرَى is the pl. of فِرْيَةٌ. (TA.) مِفْرًى: see فَرِىٌّ. مَفْرِيَّةٌ A مَزَادَة [or leathern water-bag] made in a good, or proper, manner; well made. (T, TA.) فز 1 فَزَّ, (A, O, K,) aor. فَزِ3ِ, inf. n. فَزٌّ, (TA,) He (a gazelle) was, or became, frightened, or afraid. (A, O, K.) — — فَزَّ قَلْبُهُ His heart heaved by reason of fear. (O.) — — فَزَّ عَنْهُ He (a man, O) turned away from him. (A, O, K.) And He separated himself from him, and became alone. (A, O, K.) — فَزَّ, aor. فَزِ3ِ, inf. n. فَزَازَةٌ and فُزُوزَةٌ, He (a man, O) became excited with ardour, or eagerness. (O, K.) — فَزَّ فُلَانًا عَنْ مَوْضِعِهِ, (A, O, * K,) inf. n. فَزٌّ, (O,) He disturbed, removed, or unsettled, such a one from his place: (A, O, * K:) or he frightened, and disturbed, or removed, or unsettled, such a one from his place, and made his courage (lit. his heart) to fly away: (IDrd, TA:) and [in like manner] ↓ أَفَزَّهُ he frightened him; (K;) or, as in some copies of the K, he disturbed or disquieted him; (TA;) or he frightened him, and disturbed or disquieted or unsettled him, and made his courage (lit. his heart) to fly away. (S, O. *) [See also 10.] — فَزَّ, aor. فَزِ3ِ, inf. n. فَزِيزٌ (S, O, K, TA) and فَزٌّ, (TA,) said of a wound, It became moist, and flowed, (S, O, K, TA,) discharging its contents; and so فَصَّ: and in like manner it is said of water [app. as meaning it oozed forth]: (TA:) and of sweat, meaning It exuded; and so فَصَّ. (TA in art. فص.) 2 فزّزهُ He (a man) rendered him powerful, or strong, and made him to overcome. (Ibn-'Abbád, O.) 4 أَفْزَ3َ see 1, latter half. 8 افتزّ He (a man, O) overcame; (K;) or was, or became, powerful, or strong, and overcame: (O:) and ابتزّ and ابتذّ signify the same: so in the Nawádir. (O, TA.) 10 استفزّهُ It (fear, S, A, O) excited him to lightness and unsteadiness; unsettled him. (S, A, O, K.) وَاسْتَفْزِزْ مَنِ اسْتَطَعتَ مِنْهُمْ بِصَوْتِكَ, in the Kur [xvii. 66], is expl. by Fr as meaning And excite thou to lightness and unsteadiness, or unsettle thou, when thou canst, with thy voice. (O, TA.) And in like manner, وَإِنْ كَادُوا لَيَسْتَفِزُّونَكَ مِنَ الأَرْضِ, in the same [xvii. 78], is expl. by him (O, TA) as meaning, And verily they were near to unsettling thee from the land: (TA:) but some say the meaning is, they were near to frightening thee so as to excite thee to promptness of flight from the land. (O, TA.) And استفزّهُ عَنْ رَأْيِهِ He incited him, or excited him, to ignorance, foolishness, or wrong conduct, and levity, or unsteadiness, so as to make him swerve from his right sentiment, opinion, or judgment; like اِسْتَخَفَّهُ عن رأيه. (Az and TA in art. خف.) — — He incited him, or excited him, to be promptly obedient and submissive to him and to that which he desired of him; like استخفّهُ. (Ksh in xliii. 54.) — — He expelled him (Jel in xvii. 105, and K) from the land, (Jel,) or from his abode, and disturbed, or disquieted, or unsettled, him, (K,) so as to excite him to lightness and unsteadiness. (TA.) [See also 1, latter half.] — — He, or it, deceived him, or beguiled him, so as to cast him into destruction. (TA.) — — He slew him: so the verb is expl. by some in the Kur xvii. 78, quoted above. (TA.) فَزٌّ A light, or an active, man. (S, A, O, K.) — — And The offspring of the cow; (S;) [meaning,] of the wild cow: (O, K:) because of its restlessness: (TA:) pl. أَفْزَازٌ. (S, O, K.) فَزَّةٌ A leap with disquietude [or fright]. (TA.) قَعَدَ مُسْتَفَزًّا [so in a copy of the S, but without the vowel-signs: in two other copies of the same, مُسْتَوْفِزًا, which belongs to art. وفز:] He sat in an uneasy posture. (S.) — — فَرَسٌ مُسْتَفِزٌّ لِلْوَثْبِ وَالعَدْوِ [so in two copies of the S, in art. طمر; in the O, in that art., مُسْتَفِزُّ الوَثْبِ وَالعَدْوِ; probably a mistake for مُسْتَفَزٌّ; app. meaning, A horse in a state of excitement to leap and run.] فزر 1 فَزَرَ, (S, O, Msb, K, &c.,) aor. فَزُرَ, (M, O, TA,) or فَزِرَ, (Msb,) inf. n. فَزْرٌ, (S, * O, * Msb,) He rent, or slit, a garment, or piece of cloth: (K:) he dissundered (S, * O, * Msb) the same. (S, O.) — — He split, slit, or cracked, a thing. (S, O, TA.) — — He struck a man's nose with a thing so as to split it. (O, * TA.) — — He struck one with a stick, or staff: (TA:) or he struck him with a stick, or staff, on his back, (K, TA,) so as to break it. (TA.) — — He separated, disunited, sundered, or dispersed, a thing. (TA.) — — He separated, or divided, a thing from another thing. (TA.) — — He broke [a thing]. (Sh, O, Msb.) Sh says, I was in the desert, and, seeing some small round tents (قِبَاب) pitched, I said to an Arab of the desert, "To whom belong these قباب ? " and he answered, لِبَنِى فَزَارَةَ: فَزَرَ اللّٰهُ ظُهُورَهُمْ whereupon I said to him, "What meanest thou by it? " and he answered, "[To Benoo-Fezárah:] may God break [their backs]. " (TA.) — — He crumbled, or broke into small pieces, a جُلَّة [or round piece of camel's or similar dung]; as also ↓ فزّر, (TA,) and ↓ افزر. (O, K, TA. [In the CK, الحُلَّة is put for الجُلَّة.]) — See also 5. — Also, as implied in the K, but correctly فَزِرَ, aor. فَزَرَ, inf. n. فَزَرٌ [q. v.], He was, or became, such as is termed أَفْزَر [expl. below]. (TA.) 2 فَزَّرَand 4: see 1, last signification but one. 5 تفزّر It (a garment, or piece of cloth,) became rent, or slit; (K;) as also ↓ انفزر; (O, * K;) and ↓ فَزَرَ, inf. n. فُزُورٌ; (Msb; [but see فَزَرٌ, below;]) and so the like thereof; (Msb;) and the same is said of a wall: (TA:) and it (a garment, or piece of cloth,) became dissundered, ragged, tattered, or shabby, and old and worn out; (S, TA;) as also ↓ انفزر. (TA.) 7 إِنْفَزَرَ see 5, in two places. فَزْرٌ inf. n. of the trans. v. فَزَرَ. (Msb.) — — [And app. used as a simple subst., having for its pl. فُزُورٌ: see فِزْرٌ.] — [Also] A man possessing little, or no, good, or goodness; or little, or no, wealth; like نَزْرٌ. (AZ, TA in art. نزر.) فِزْرٌ A flock of sheep, or herd of goats: (S, O:) or a flock of sheep from ten to forty: (AZ, A'Obeyd, S, O, K:) or from three to ten; thus in the copies of the K; but in the L, to twenty: (TA:) and two, and more: (S, O, K:) and hence, (S, O,) الفِزْرُ was a surname of Saad Ibn-ZeydMenáh: he came to the مَوْسِم [or fair, and place of meeting, app. of the pilgrims,] with some goats, and allowed them to be taken as spoil, saying, " Whoso takes of them one, it shall be

his, but a فِزْر [i. e. a pair or more] of them shall not be taken; " فِزْرٌ here meaning two and more: whence the prov., لَا آتِيكَ مِعْزَى الفِزْرِ, meaning [I will not come to thee] until the goats of El-Fizr shall become gathered together; and [that means never, for] those goats will never become gathered together: (S, O, K:) or, accord. to ISd, this surname was given to him because he said to his sons, one after another, "Pasture ye these goats," and they were incompliant to him; so he called to the people, "Collect yourselves together; " and they did so; and he said, "Take ye them as spoil; but I do not allow to any one more than one; " therefore they separated them at once, and they became scattered in the country: this was the origin of the prov.: and one of their provs. relating to leaving a thing undone is the saying, لَا أَفْعَلُ ذَلِكَ مِعْزَىالفِزْرِ [I will not do that until the goats of El-Fizr shall become gathered together. (TA.) Accord. to AO, (S, O, TA,) فِزْرٌ means The kid (S, O, K, TA) itself: (S, O, TA:) and one says, لَاأَفْعَلُهُ مَا نَزَا فِزْرٌ [I will not do it as long as a kid leaps]. (TA.) — — And The male young one of the نَمِر [or leopard]: (TA:) or the male young one of the [beast of prey called] بَبْر [q. v.], (O, K, TA, [in the CK, erroneously, بَيْر,]) as is said in the T, and likewise in the Tekmileh: (TA:) and فِزْرَةٌ signifies the female young one thereof; (O, K, TA;) or, as some say, the sister thereof: (TA:) and ↓ فَزَارَةٌ signifies the female of the بَبْر; (O, Msb, TA;) thus says IAar, (O,) [and] thus is said in the T: (TA:) or the mother of the بَبْر is called فزارة; and also the female of the نَمِر; (K, TA;) thus says IAar. (TA.) — Also The أَصْل [or origin, &c.,] (O, K) of a thing. (O.) — And A small thing, (O, K,) like a نَبْخَة [or blister], in the root of the thigh, (O,) below the extremity of the pubes, resembling a غُدَّة [or ganglion], from an ulcer that comes forth in a man, (O, K,) or from a wound. (O.) فَزَرٌ an inf. n. [of which the verb, accord. to a general rule, is فَزِرَ], A garment's being old and worn out; and rent, or slit. (KL. [See also 5, with which the verb فَزَرَ, inf. n. فُزُورٌ, is mentioned in a similar sense.]) — — And [app. The being open, or wide, or broad,] meaning in Pers. فراخ شدن. (KL.) — Also The being such as is termed أَفْزَر [expl. below]. (S. [See 1, last sentence.]) فِزَرٌ Slits, rents, or fissures: (K:) but this word perhaps occurred to the author of the K mistranscribed; for it is said in the L that فُزُورٌ [a pl. of which the sing. is app. فَزْرٌ, originally an inf. n.,] signifies slits, rents, or fissures, and clefts, or cracks. (TA.) فُزْرَةٌ: see فَازِرٌ. — Also A great protuberance upon the back, or upon the chest. (K.) فَزَارَةٌ: see فِزْرٌ, last quarter of the paragraph. فَازِرٌ A wide road; (S, O, K;) as also ↓ فُزْرَةٌ: (O, K:) or a wide and conspicuous road: or, accord. to ISh, a road that passes over the [eminences termed] نِجَاف [pl. of نَجَفٌ] and the [hills, or small mountains termed] قُور [pl. of قَارَةٌ], and cleaves them as though it made furrows upon their heads: you say, أَخَذْنَاالفَازِرَ and أَخَذْنَاطَرِيقَ الفَازِرِ, meaning [We took] the road that made a track upon the heads and the base of the mountains. (TA.) And ↓ فَازِرَةٌ [or طَرِيقٌ فَازِرَةٌ] signifies A road taking its course in a tract of sand amid sands that are compact and cleaving to the ground, (K, TA,) and soft; appearing like an extended, long, natural cleft in the ground: (TA:) the same meaning is also assigned to فَارِزَةٌ. (K * and TA in art. فرز.) — Also A species of ants, (O,) black ants, (K,) in which is a redness: (O, K:) mentioned also among words of which the final radical is ز [as being called فَارِزٌ]. (TA.) — — And The round black thing [app. a species of animalcule] found in [dried] dates. (O.) فَازِرَةٌ: see the next preceding paragraph. أَفْزَرُ and ↓ مَفْزُورٌ A man humpbacked; (S, O;) having a great protuberance upon his back; (S, O, K:) or having such a protuberance upon his chest: (K:) or, accord. to Ibn-'Abbád, the former signifies the same as أَقْعَسُ [having a protuberant breast, or chest, and a hollow, or receding, back]. (O. [See also أَفْزَرُ.]) — — And [the fem. of the former] فَزْرَآءُ A female, (K,) or girl, or young woman, (TA,) full of fat and flesh: or that has nearly attained to puberty. (K, TA.) مَفْزُورُ الأَنْفِ A man having his nose struck with a thing so as to be split. (TA.) — See also أَفْزَرُ. فزع 1 فَزِعَ, (S, O, Msb, K,) and فَزَعَ, (K,) aor. فَزَعَ, of the former verb, (Msb, K,) and of the latter also, (K,) inf. n. فَزَعٌ, (S, O, Msb, K,) which is of the former verb, (S, * O, Msb, TA,) and [of the latter verb] فَزْعٌ [فَزَعًا in the CK being a mistake for فَزْعًا] and ?? (K, TA,) He feared; or was, or became, in fear, afraid, frightened, or terrified; (S, O, Msb, K, TA;) and so ↓ تفزّع: (TA in art. روع:) you say, فَزِعَ مِنْهُ he feared him, or it; or was, or became, in fear, &c., of him, or it: (MA, Msb, TA:) accord. to Er-Rághib, فَزَعٌ signifies a shrinking, and an aversion, that comes upon a man, from a thing causing fear or fright; and is a kind of جَزَع [q. v.]; and one should not say فَزِعْتُ مِنَ اللّٰهِ like as one says خِفْتُ مِنْهُ: or, as Mbr says, in the " Kámil," its primary signification is the fearing, or being in fear or afraid or frightened or terrified: then, by a metonymical application, it signifies a people's going forth quickly to repel an enemy, or the like, that has come upon them suddenly; and this meaning has become [conventionally regarded as] proper. (TA.) — — فَزَعٌ signifies also The seeking, or demanding, aid, or succour: (Az, K, TA:) and the aiding, or succouring; (Az, S, O, K, TA;) this latter being likewise a signification of ↓ إِفْزَاعٌ: (S, O:) an ex. of the former word (S, O, TA) in the latter sense (O, TA) occurs in the saying of the Prophet to the Ansár, إِنَّكُمْ لَتَكْثُرُونَ عِنْدَ الفَزَعِ وَ تَقِلُّونَ عِنْدَ الطَّمَعِ [Verily ye are many on the occasion of aiding, or succouring, and ye are few on the occasion of coveting, or greed]; (S, O, TA;) or in this saying the implied meaning may be, on the occasion of men's betaking themselves to you in fear (عِنْدَ فَزَعِ النَّاسِ إِلَيْكُمْ) in order that ye may aid or succour them [which is virtually the same as their seeking your aid or succour]: (TA:) thus [it is said] فَزَعٌ has two contr. significations: (K:) and both of these significations are expressed by the verb فَزِعَ: (O:) you say فَزِعَ إِلَيْهِ and فَزِعَ مِنْهُ; (K in continuation of what has been last cited therefrom above, and TA; [app. meant to indicate that both of these phrases signify he sought, or demanded, aid, or succour, of him; and he aided, or succoured, him; or that the former phrase has the former signification; and the latter phrase, the latter signification; though accord. to the TK, both phrases have the former signification, and the former phrase has also the latter signification;]) but you should not say فَزَعَهُ, (K, TA,) i. e. like مَنَعَهُ: (TA:) [or] from الفَزَعُ as signifying " fear," or " fright," you say فَزِعْتُ إِلَيْكَ and فَزِعْتُ مِنْكَ; [app. meant to indicate that the former phrase signifies I betook myself to thee in fear, which is a meaning thereof well known, and nearly agreeing with an explanation of the verb followed by إِلَيْهِ which will be found below in this paragraph; and that the latter phrase signifies I feared thee, or I was, or became, in fear, &c., of thee, the only meaning, of this phrase, for which I find any explicit authority, and one for which I have given three authorities in the first sentence of this art.;] but you should not say فَزَعْتُكَ: (S: [thus in my copies, فَزِعْتُكَ, not فَزَعْتُكَ:]) or فَزِعَ إِلَيْهِمْ signifies he sought, or demanded, of them, aid, or succour; and فَزَعَهُمْ and فَزِعَهُمْ signify he aided, or succoured, them, syn. أَغَاثَهُمْ [in the CK أَعانَهُمْ] and نَصَرَهُمْ, like ↓ أَفْزَعَهُمْ: (K, TA:) accord. to IB, فَزِعْتُهُ meaning أَغَثْتُهُ is originally فَزِعْتُ له [primarily signifying I feared, or became in fear &c., for him]; then the ل was dropped; for one says فَزِعْتُهُ and فَزِعْتُ لَهُ: (TA:) or فَزِعَ, فَزَعَ, like فَرِحَ, signifies إِنْتَصَرَ: (K: [thus in the copies of the K, and hence in the TA, app. a mistranscription for اِسْتَنْصَرَ, he sought, or demanded, aid, or aid against an enemy:])

and فَزِعَ إِلَيْهِ he betook himself, or had recourse, to him, or it, for refuge, protection, or preservation, (S, O, Msb, K, TA,) by reason of fear, or fright, (S,) and sought, or demanded, aid, or succour, by him, or it; whence, in a trad. respecting the eclipse of the sun, فَافْزَعُواإِلَى الصَّلَاةِ i. e. Then betake yourselves, &c., to prayer, and seek, or demand, aid, or succour, by it. (TA.) — — فَزِعَ مِنْ نَوْمِهِ means He became roused from his sleep; (O, K;) because he who is roused is not free from some fear, or fright: occurring in a trad. in this sense. (O.) And one says, فَزِعْتُ بِمَجِىْءِ فُلَانٍ, meaning I prepared [or roused] myself by reason of the coming of such a one, by a change of state, or condition, like as the sleeper passes from the state of sleeping to that of waking. (TA.) — فَزَعَهُ in the phrase فَازَعَهُ ↓ فَفَزَعَهُ means He exceeded him in fear, or fright. (TA.) — فُزِع عَنْ قُلُوبِهِمْ: see the next paragraph. 2 فزّعهُ: see 4. — — [It also app. signifies He made a fearful event, or fearful events, to befall him: see its pass. part. n. below.] — — فَزَّعَ عَنْهُ He removed from him fear, or fright: (O, in two places:) it is implied by the context in the K that افزع ↓ عنه has this meaning; but in the O and other lexicons it is فَزَّعَ. (TA.) And فُزِّعَ عَنْهُ, (S, K,) inf. n. تَفْزِيعٌ, (K,) Fear, or fright, was removed from him. (S, K.) It is said in the Kur [xxxiv. 22], حَتَّى إِذَافُزِّعَ عَنْ قُلُوبِهِمْ, meaning Until, when fear, or fright, shall be removed from their hearts: (S, O:) this is the common reading: another reading is فَزَّعَ, i. e. فَزَّعَ اللّٰهُ: and El-Hasan reads ↓ فُزِعَ: and he says that in this reading and the first, the prep. with its noun are [regarded as supplying the place of the agent and therefore virtually] in the nom. case, as in the phrase سِيرَ عَنِ البَلَدِ: (TA:) some read فُرِّغَ [q. v.]: (O and TA in art. فرغ:) and 'Eesà Ibn- 'Omar is related to have read إِذَا افْرَنْقَعَ. (TA in art. فرقع.) 3 فازعهُ فَفَزَعَهُ [He vied with him in fear, or fright,] and he exceeded him therein. (TA. See 1, last sentence but one.) 4 افزعهُ, (Msb, K,) inf. n. إِفْزَاعٌ, (S, O,) He made him to fear, or to be afraid; frightened him; or terrified him; (S, * O, * Msb, K;) as also ↓ فزّعهُ, (S, O, Msb, K,) inf. n. تَفْزِيعٌ. (S, O.) And you say, يُفْزَعُ مِنْهُ [One is made to fear, or be afraid of, or is frightened, or terrified, at, it, or him], (S, O, K,) and مِنْ أَجْلِهِ [on account of him, or for the sake of him], (O, K,) and بِهِ [by him, or by means of him]. (O.) — — [Hence,] He housed him from his sleep. (K, TA. [See 1, last quarter.]) — — Also He aided, or succoured, him. (S, K.) See 1, former half; and again, in the latter half. — — See also 2. 5 تَفَزَّعَ see 1, first sentence. فَزَعٌ Fear, or fright: (S, O, K:) originally (S) an inf. n.; but notwithstanding this, (S, * O, K,) sometimes, (S, O,) having a pl., which is أَفْزَاعٌ. (S, O, K.) — — [And, as seems to be indicated by an explanation of مُفَزَّعٌ (q. v.), A fearful event: pl. as above.] فَزِعٌ Fearing; being afraid or frightened or terrified; (Er-Rághib, MA, Msb, TA;) thus in a verse cited voce ظُنْبُوبٌ; (Er-Rághib, TA;) and ↓ مُفَازِعٌ is syn. therewith: (O, K:) and one says also ↓ رَجُلٌ فَازِعٌ, pl. فَزَعَةٌ; and ↓ مَفْزُوعٌ; meaning a man put in fear; made afraid; frightened, or terrified. (TA.) And In a state of disquiet, disturbance, or agitation: whence an extraordinary reading, of four readers, in the Kur xxviii. 9, [i. e. فَزِعًا] for فَارِغًا, relating to the heart of the mother of Moses, meaning in a state of disquiet, &c., almost quitting its pericardium. (TA.) It has no broken pl.; its only pl. being فَزِعُونَ. (TA.) — — Also Seeking, or demanding, aid, or succour; and Sgh thus explains it [in the O] as used in the verse above mentioned; but Er-Rághib says that this is an explanation of the intended meaning, not of the literal signification: (TA:) and it has also the contr. meaning, aiding, or succouring; thus being trans., though of the measure فَعِلٌ; but it may be altered from ↓ فَازِعٌ, like as حَذِرٌ is [said to be] altered from حَاذِرٌ. (IB, TA.) فَزْعَةٌ: see فُزْعَةٌ. فَزَعَةٌ A man whom one is made to fear, of whom one is made afraid, or at whom one is frightened: (O, K:) [like مَفْزَعَةٌ as expl. by Lth and others:] and by whom, or by means of whom, one is made afraid, or frightened. (O.) فَزَعَةٌ sing. of فَزَعَات in the phrase فَزَعَاتُ الرُّوعِ [app. meaning The fears, or frights, of the heart]. (TA. [The sing., as well as the pl., is there said to be thus, بِالتَّحْرِيك; but if the former be, as I think it is, an inf. n. un., it should by rule be ↓ فَزْعَةٌ.]) فُزَعَةٌ One who fears men, or is frightened at them: (K:) or one who fears, or is frightened, much, or often; (O;) [and] so ↓ فَزَّاعَةٌ. (TA. [But see what next follows.]) فَزَّاعَةٌ One who makes men to fear, or frightens them, much, or often. (O, K.) See also فُزَعَةٌ. فَازِعٌ: see فَزِعٌ, in two places. مَفْزَعٌ i. q. مَلْجَأٌ [as meaning A refuge, i. e. a place to which, or a person to whom, one betakes himself, or has recourse, for refuge, protection, or preservation,] (S, O, Msb, K, TA,) on the occasion of the befalling of an affliction or a calamity; (TA;) applied to a sing. and a pl. (S, O, K) and a dual (S, O) and a masc. and a fem.; (S, O, K;) one says, فُلَانٌ مَفْزَعٌ لِلنَّاسِ Such a one is a refuge to men when an event comes upon them suddenly, and هُمَامَفْزَعٌ لِلنَّاسِ, and هُمْ مَفْزَعٌ, &c.; (S, O;) and ↓ مَفْزَعَةٌ is the same in signification and in its applications; (K;) expl. by IF as signifying a place to which one who is in fear, or frightened, betakes himself, or has recourse, for refuge, protection, or preservation: (TA:) or مَفْزَعٌ signifies one of whom aid, or succour, is sought, or demanded: (K:) and ↓ مَفْزَعَةٌ, [a cause of fear or fright; being a word of the class of مَبْخَلَةٌ and مَجْبَنَةٌ; i. e.] a thing that one is made to fear, or at which one is frightened; (S;) or a person whom one is made to fear, or at whom one is frightened; [like فُزْعَةٌ;] or on account of whom, or for the sake of whom, one is made to fear, or is frightened: (Lth, O, K:) you say, فُلَانٌ لَنَا مَفْزَعَةٌ [Such a one is to us a person whom we are made to fear, &c.], and in like manner you say of a female, and of a pl. number. (O.) مَفْزَعَةٌ: see the next preceding paragraph, in two places. مُفَزَّعٌ Cowardly; (Fr, O, K;) as being made to fear, or to be frightened at, everything: (Fr, O:) and courageous; (Fr, O, K;) as being one the like of whom fearful events are made to befall (بِمِثْلِهِ تُنْزَلُ الأَفْزَاعُ). (Fr, O. [But what here follows suggests another reason, and I think a better, for the latter meaning.]) مُفَزَّعٌ applied by 'Amr Ibn-Maadee-Kerib as an epithet to his اِسْت, in replying to a threat of El-Ash-'ath, who had said to him, لَوْ دَنَوْتَ لَأُضَرِّطَنَّكَ, means Secure from being overcome by fear, or fright, and [therefore] not lax so as to break wind [in consequence of fear]; being from فَزَّعَ عَنْهُ meaning " he removed fear, or fright, from him; " or it may be for the same reason as that for which مُفَزَّعٌ is applied to a courageous man. (O.) مَفْزُوعٌ: see فَزِعٌ, first sentence. مُفَازِعٌ: see فَزِعٌ, first sentence. فس فِسْفِسَةٌ i. q. فِصْفِصَةٌ, i. e. رَطْبَةٌ: (K:) the second of these is more known than the first; both of which are arabicized, from the Persian إِسْپِسْت [or إِسْفِسْت]. (TA.) فسأ 1 فَسَأَهُ: see 2. — — Also, (M, K,) or فَسَأَهُ بِالعَصَا, (AZ, O,) aor. فَسَاَ, inf. n. فَسْءٌ, (M,) He struck, or beat, (AZ, M, O, K,) him, (O,) or his back, (AZ, M, K,) with the staff, or stick; (AZ, M, O, K;) as also ↓ تفسّأهُ, (K,) or تفسّأهُ بالعصا. (O.) — — And فَسَأَ فُلَانًا عَنْهُ He restrained, withheld, or debarred, such a one from him. (O, * K.) — فَسِئَ, aor. فَسَاَ, [inf. n., app., فَسَأٌ, q. v. infrà,] He was, or became, such as is termed أَفْسَأُ [q. v.]. (K.) 2 فسّأهُ, namely, a garment, or piece of cloth, (S, M, O, K,) inf. n. تَفْسِئَةٌ (S, O) and تَفْسِيْءٌ, (S,) He stretched it so that it rent, or became ragged, or dissundered: (S, O:) or he rent it; as also ↓ فَسَأَهُ, aor. فَسَاَ, (M, K,) inf. n. فَسْءٌ (M.) 5 تفسّأ, said of a garment, or piece of cloth, (S, M, O, K,) It became ragged, or dissundered, (S, O,) and worn out: (S:) like تقضّأ, or تفصّأ: (accord. to different copies of the S: the latter in the L:) or it became rent. (M, O.) — — تفسّأَ فِيهِمْ, (K,) or بِهِمْ, (O,) said of a disease, It spread among them, (O, K,) and became common among them: (TA:) like تفشّأ. (O, K.) — تفسّأ: see 1. 6 تفاسأ, and تفاسى, (M, O, TA,) He (a man) protruded (M, O, TA) his posteriors, (M,) or his back, (O,) or both. (TA.) فَسَأٌ a subst. signifying

The state of such as is termed أَفْسَأُ [q. v.]: (M, TA:) or a hollowness, or incurvity, of the spine. (TA in art. فقأ.) [See also 1, last sentence.] أَفْسَأُ i. q. أَبْزَخُ [i. e. Having a protuberant breast, or chest, and hollow back; &c.]: or having a protuberant breast, or chest, and the lower part of the belly prominent: (M, K:) fem. فَسْآءُ: (M:) and (M, in the K " or ") he who, when he walks, is as though his posteriors were in pain (in the M تَوْجَعُ; in some copies of the K تَوَجَّعُ [as though for تَتَوَجَّعُ], and in some يرجع); as also ↓ مَفْسُوْءٌ: (M, K:) or he who, when he sits, cannot rise but with an effort: (O, K:) or whose spine enters into [or turns inwards between] his haunches. (K.) مَفْسُوْءٌ: see the next preceding paragraph. فست and فستط, also written فُسْتَاتٌ: see فِسْتَاتٌ. فُسْطَاطٌ, also written فُسْتَاطٌ: see فِسْتَاطٌ, in art. فسط, to which it belongs; for the ت is a substitute for the [former] ط in فسطاط, or for the [latter] س in فِسَّاطٌ. (M and TA in art. فسط.) فستق فُسْتُقٌ and فُسْتَقٌ, (O, Msb, K,) the latter the more agreeable with the original, (O,) which is پِسْتَه, (O, K,) a Pers. word, (O,) for from this each is arabicized; (O, Msb, * K;) [The pistachio-nut, pistacia vera of Linn.;] a certain fruit; (O;) [in the Msb بقل; perhaps a mistranscription for نقل, i. e. نَقْلٌ, a certain fruit that is eaten with wine;] well known: (K:) said in a verse of Aboo-Nukheyleh to be مِنَ البُقُولِ: thus, and thus only, with ب, the phrase is related: if it were مِن النُّقُولِ, the mistake would be removed: (O:) Az says that the فستقة [which is the n. un.] is a fruit of a well-known tree: and AHn says, "It has not come to my knowledge that it grows in the land of the Arabs: " (TA:) it is good for the liver, and the mouth of the stomach, and the colic, and the odour of the mouth. (K. [In the CK, النَّهَكَةِ is put for النَّكْهَةِ.]) The vulgar pronounce the word with fet-h [to the ف, saying فَسْتُق: and many of them say فِسْتُق]. (Msb.) ثَوْبٌ فُسْتُقِىٌّ [meaning A garment of the colour of the فُسْتُق] is [thus] with damm [to the ف and ت]. (Msb.) فسح 1 فَسُحَ, (MA, Msb, K, [in the CK فَسَحَ, a misprint,]) with damm, (Msb,) like كَرُمَ, (K,) [aor. فَسُحَ,] inf. n. فُسَاحَةٌ, (L,) or فَسَاحَةٌ [for which the former is app. a mistranscription] and فُسْحَةٌ, (MA,) It (a place) was, or became, spacious, roomy, wide, or ample; (MA, Msb, K;) as also ↓ افسح, (Msb, K,) and ↓ تفسّح, and ↓ انفسح. (K.) — فَسَحَ لَهُ, (S, MA, Msb, K,) aor. فَسَحَ, (Msb, K,) inf. n. فَسْحٌ (MA, Msb, TA) and فُسُوحٌ; (TA;) as also ↓ تَفسّح, (A, K,) and ↓ افسح; (A;) He made room, or ample room, for him, (S, MA, Msb, K,) فِى المَجْلِسِ (S, MA, Msb) in the sitting-place, or in the assembly. (MA.) You say, تَفَسَّحُوا ↓ فِى المَجْلِسِ, (S, Msb, *) and ↓ تَفَا سَحُوا, (S, K,) Make ye room, or ample space, [in the sitting-place, or in the assembly,] syn. تَوَسَّعُوا: (S, K:) both of these verbs have nearly the same signification: [each may be rendered, but the latter more properly, make ye room, or ample space, one for another:] the latter occurs, accord. to the reading of El-Hasan, and the former accord. to that of others, in the Kur lviii. 12. (Fr, TA.) — — And اِفْسَحْ عَنِّى Remove thou, withdraw, or retire to a distance, from me. (Ksh and Bd in lviii. 12.) — — فَسْحٌ [as inf. n. of فَسَحَ] also signifies The making wide steps; and so فَيْسَحَى. (K.) [Hence,] اِفْسَحِ الخُطَى, said by an Arab of the Desert, of the Benoo-'Okeyl, to one who was sewing for him a water-skin, and mentioned in the T, as heard by its author, meaning (assumed tropical:) Make wide the spaces between each two punctures of the needle, lest the punctures should rend. (L.) — — And فَسَحَ لَهُ الأَمِيرُ فِى السَّفَرِ means The commander, or governor, wrote for him a فَسْح [q. v.]. (K.) 2 فسّح He made a place spacious, roomy, wide, or ample. (Msb.) 4 أَفْسَحَ see 1, first and second sentences. 5 تَفَسَّحَ see 1, in three places. — — [تفسّح also signifies He expatiated, or ranged at large: and he had ample room or scope: see مُتَفَسَّحٌ.] 6 تَفَاسَحَ see 1, third sentence. 7 إِنْفَسَحَ see 1, first sentence. — — [Hence,] انفسح مُرَاحُهُمْ [lit. The nightly resting-place of their camels was, or became, spacious,] means (assumed tropical:) their camels became numerous. (TA.) — — And انفسح صَدْرُهُ (assumed tropical:) His bosom became dilated [with joy]. (S, A.) — — And انفسح طَرْفُهُ (assumed tropical:) His eye had an unobstructed view, nothing hindering its seeing far. (L.) Q. Q. 2 تَفَيْسَحَ: see تَفَيْحَسَ, in art. فحس. فَسْحٌ A writing like a جَوَاز [or traveller's pass]. (K.) [See 1, last sentence.] فُسُحٌ: see فَسِيحٌ, in three places. فُسْحَةٌ Spaciousness, roominess, width, or ampleness; (S, A, L, K;) [particularly, or generally,] with respect to the ground. (L.) [In the MA it is mentioned as an inf. n. of فَسُحَ.] — — And [Ample scope for action &c.] in an affair. (Msb in art. رخو.) [And A state in which is ample scope for acting &c.: see نَفَسٌ.] — — الفُسْحَتَانِ signifies The two spaces without hair on the two sides of the hair that grows immediately beneath the middle of the lower lip. (L.) فُسْحُمٌ: see فَسِيحٌ, in two places. — — فُلَانٌ ابْنُ فُسْحُمٍ is a phrase mentioned by Lh, thought by him to be from الفُسْحَةُ and الإِنْفِسَاحُ, but the meaning is unknown. (L.) — Also The glans of the penis. (K in art. فسحم; where the word is mentioned again in the S likewise.) فُسَاحٌ: see the paragraph here following. فَسِيحٌ (S, A, Msb, K) and ↓ فُسَاحٌ, (K,) like طَوِيلٌ and طُوَالٌ, (TA,) Spacious, roomy, wide, or ample; applied to a place; (S, A, Msb, K;) as also ↓ فُسُحٌ and ↓ فُسْحُمٌ: (K:) or ↓ فُسُحٌ signifies thus applied to a sitting-place: (S:) and ↓ فُسْحُمٌ, (S, K,) in which the م is augmentative, (S,) signifies (S, K) also (K) وَاسِعُ الصَّدْرِ [meaning free from distress of mind or from narrowness of mind], (S, K,) as does also ↓ فُسُحٌ [in the CK in this sense written فُسْحٌ]; both being applied in this sense to a man. (K.) — — سَيْرٌ فَسِيحٌ [means A pace in which the steps are wide: see 1, latter half]. جَمَلٌ مَفْسُوحُ الضُّلُوعِ i. q. مَسْفُوح [i. e. A camel wide in the ribs]. (TA.) مَا لَكَ فِى هٰذَا مُتَفَسَّحٌ [There is not for thee ample scope (lit. a place in which one has ample scope) in this]. (A.) مُنْفَسَحٌ وَادٍ [The place of expanding of a valley]. (JK and K in art. خرق, &c.) مُرَاحٌ مُنْفَسِحٌ (assumed tropical:) A nightly resting-place of camels, or of camels and other cattle, in which they are numerous. (As, K.) فسخ 1 فَسَخَ, (S, A, L, K,) aor. فَسَخَ, (S, L, K,) inf. n. فَسْخٌ; (S, L;) and ↓ فسّخ; (L; [but this has an intensive signification;]) He dislocated, luxated, or disjointed, (A, L, K,) one's arm, or hand, (S, A, L, K,) or a limb, without breaking: (L:) [and] فَسَخْتُ المَفْصِلَ عَنْ مَوْضِعِهِ I removed the joint from its place. (Msb.) — — And the former v., aor. and inf. n. as above, He removed a stick, or twig, or branch, from its place with his hand. (Msb.) — — And the same v., (S, Msb,) aor. as above, (A,) and so the inf. n., (K,) He cast, or cast off, (S, Msb, K,) a garment, (S, Msb,) or his garments. (A.) You say, فَسَخْتُ عَنِّى ثَوْبِى I cast, or cast off, from me my garment. (S.) — — And the same v., (L, Msb,) [aor. and] inf. n. as above, (K,) He separated, disunited, sundered, dissundered, or dispersed, (L, Msb, K,) a thing. (L, Msb.) — — Also, the same verb, (S, A, L, Msb,) aor. as above, (L,) and so the inf. n., (L, Msb, K,) (tropical:) He undid, dissolved, or annulled, (S, A, L, Msb, K,) a sale, (S, A, L, Msb,) and a determination, resolution, or decision, (S,) and a marriage, (S, A, L,) and a contract, compact, or covenant, and an affair. (Msb.) — — And the same v., (L, Msb,) [aor. and] inf. n. as above, (L, K,) (assumed tropical:) He (a man, Msb) corrupted, or disordered, the judgment, or opinion. (L, Msb, K.) — فَسِخَ, aor. فَسَخَ, (L, K,) inf. n. فَسَخٌ; (L;) or فَسَخَ, this v. being intrans. as well as trans.; (Msb;) (assumed tropical:) It (the judgment, or opinion,) was, or became, corrupt, or disordered. (L, Msb, K.) — — [And, accord. to the TK, فَسِخَ, (but this I think to be a mistake for فَسَخَ,) inf. n. فَسْخٌ, signifies ضَعُفَ (assumed tropical:) He was, or became, weak, app. in intellect and in body; see فَسْخٌ below); said of

a man: and جَهِلَ (app. intrans., meaning (assumed tropical:) He was, or became, ignorant; but accord. to the TK trans., meaning he knew not a thing).] — — In the conventional language of the philosophers, الفَسْخُ [as an inf. n.] signifies (assumed tropical:) The transmigration of the rational soul of a human being from his body to [some one of] the inanimate, not increasing, bodies, such as the minerals, or metals, and the simple elements: (Dict. of Technical Terms used in the Sciences of the Musalmans:) or, to a plant: the former meaning being that of الرَّسْخُ. (So in a marginal note in a copy of the TK.) 2 فَسَّخَ see the preceding paragraph, first sentence. 3 فاسخهُ البَيْعَ (tropical:) [He agreed with him in undoing, dissolving, or annulling, the sale]. (A. [See 6.]) 4 افسخ القُرْآنَ (assumed tropical:) He forgot the Kur-án. (Fr, S.) 5 تَفَسَّخَ see 7, in two places. — — تفسّخ الشَّعَرُ عَنِ الجِلْدِ The hair fell off and became scattered from the skin, peculiarly of a dead body: (L, K:) and in like manner, اللَّحْمُ عَنِ العَظْمِ the flesh from the bone. (A, L.) And تَفَسَّخَتِ الفَأْرَةُ فِى المَآءِ The rat, or mouse, became dissundered, [or fell in pieces, through putrefaction,] in the water. (S.) — — تفسّخ تَحْتَ الحِمْلِ الثَّقِيلِ, said of a [young camel such as is termed] رُبَع, (S, K, *) He was, or became, weak beneath the heavy load, (K,) and unable to bear it: (S, K:) and [in like manner] one says of a man, تفسّخ تَحْتَ العِبْءِ الثَّقِيلِ. (A.) 6 تفاسخوا العَقْدَ (assumed tropical:) They agreed together in undoing, dissolving, or annulling, the contract, compact, or covenant. (Msb.) And تفاسخا البَيْعَ (tropical:) [They two agreed in dissolving, or annulling, the sale]. (A.) — — And تفاسخت الأَقَاوِيلُ (tropical:) The sayings annulled, or contradicted, one another. (TA.) 7 انفسخ It (a limb, L, such as an arm, or a hand, A, L) became dislocated, luxated, or disjointed; (A, L;) as also ↓ تفسّخ. (L.) One says, وَقَعَ فُلَانٌ فَانْفَسَخَتْ قَدَمُهُ Such a one fell, and his foot became dislocated. (L. [And the like is said in the A.]) — — It (a stick, or twig, or branch,) became removed from its place by the hand. (Msb.) — — It (flesh) became dissundered by putrefaction; as also ↓ تفسّخ. (L.) — — And, said of a sale, (S, A, K,) and a determination, resolution, or decision, (S, K,) and a marriage, (S, A, K,) [and a contract, compact, or covenant, (see 1,)] and an affair, (L,) (tropical:) It became undone, dissolved, or annulled. (S, A, L, K.) — — Also said of a weak man, [app. as meaning (assumed tropical:) He became unnerved,] on an occasion of difficulty. (L: see فَسِيخٌ.) فَسْخٌ [mentioned above as the inf. n. of 1 in most of its senses] (assumed tropical:) Weakness (L, K) in intellect and in body; as also ↓ فُسْخَةٌ. (L.) — — And (assumed tropical:) Ignorance: (K:) which is referrible to weakness of intellect. (TA.) — And (assumed tropical:) Weak in intellect and in body; as also ↓ فُسْخَةٌ. (K.) — — See also فَسِيخٌ. فَسِخٌ (assumed tropical:) A corrupt, or disordered, judgment, or opinion. (L.) فُسْخَةٌ: see فَسْخٌ, in two places. فَسِيخٌ [applied to flesh-meat, Parting in pieces, and easily resolvable, by reason of much cooking. (Golius, from Meyd.) — — And] (assumed tropical:) A weak man, who becomes unnerved (↓ يَنْفَسِخُ) on an accasion of difficulty: (L:) a man who does not attain that which he wants, (S, L, K,) and is not fit for his affair, or business; as also ↓ فَسْخٌ [q. v.]. (K.) ثَوْبٌ فَاسِخٌ [(assumed tropical:) A faded garment: so in the language of the present day: perhaps post-classical]. (A in art. رمد.) — [الفَاسِخُ is a name given by the Jews to their festival of The Passover: see De Sacy's Chrest. Ar., sec. ed., i. 291, and p. 97 of the Ar. text: and see also الفِصْحُ.] فسد 1 فَسَدَ, aor. فَسُدَ, (S, M, A, O, L, Msb, K, &c.,) which is the aor. commonly known, (TA,) and فَسِدَ, (IDrd, M, O, L, K,) which is of weak authority; (IDrd, O, TA;) and فَسُدَ, aor. فَسُدَ; (S, M, O, L, K;) inf. n. فَسَادٌ (S. M, A, O, L, K) and فُسُودٌ, (M, O, L, K,) the former being inf. n. of فَسَدَ, aor. فَسُدَ, (S, A, O,) and so the latter, and the former being also inf. n. of فَسُدَ, (O,) or the former is of فَسُدَ and the latter is of فَسَدَ, (TA,) or the former is a simple subst., and the latter is the inf. n.; (Msb;) It (a thing, S, A, O) [and he (a man)] was, or became, bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; devoid of virtue, or efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected, state; in a state of disorder or disturbance, destruction, annihilation, consumption, waste, or ruin; (MA, KL, PS, &c.;) and so ↓ استفسد: (KL:) contr. of صَلَحَ: (M, * L, K:) it became altered in its state [for the worse]: and it became null, void, of no force, or of no account; or it came to nought, or perished; accord. to the explanation by most of the expositors of the ex. in the Kur xxi. 22. (MF.) 2 فَسَّدَ see 4, first sentence. 3 فاسدهُ He became at variance with him; he cut, severed, or broke, the tie of friendship [or kindred] with him. (L in art. كشح.) And فُلَانٌ يُفَاسِدُ رَهْطَهُ [Such a one cuts the ties of friendship, or kindred, with his people, tribe, or near kinsfolk]. (A.) 4 افسد, (S, M, O, L, Msb, K, &c.,) inf. n. إِفْسَادٌ and [quasi-inf.n.] فَسَادٌ; (L;) and ↓ فسّد, (O, L, Msb, K,) inf. n. تَفْسِيدٌ; (O, K;) He, or it, made, or rendered, bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; deprived of virtue, or efficacy; corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected; [constituted, disposed, arranged, or qualified, ill, wrongly, or improperly;] disordered, or disturbed, [disorganized,] destroyed, annihilated, consumed, wasted, or ruined; (MA, KL, &c.;) contr. of أَصْلَحَ. (M, L, K.) One says, افسد المَالَ [He rendered the property in a bad state; marred, impaired, consumed, or wasted, it]. (L.) [And افسد عَلَيْهِمْ He corrupted, perverted, or marred, their state, case, affair, scheme, plot, or the like; أَمْرَهُمْ, or the like, being understood. And افسدهُ عَلَىَّ He corrupted him and rendered him disaffected towards me.] إِفْسَادُ صَبِىٍّ, occurring in a trad., means The injuring a child by rendering its mother pregnant while she is suckling it and so vitiating her milk: which act is also termed الغِيلَةُ. (L.) [And افسد as contr. of أَصْلَحَ signifies also He acted in a bad, an evil, or a corrupt, manner; acted ill, corruptly, wrongly, wrongfully, improperly, unrighteously, wickedly, vitiously, or dishonestly; or did evil, or mischief; إِلَيْهِ to him: and he created, or excited, disorder, disturbance, disagreement, discord, dissension, strife, or quarrel-ling; or made, or did, mischief; بَيْنَ القَوْمِ between, or among, the people, or party. (See also 10.)] 6 تفاسدوا They became at variance, one with another; (M, L;) they cut, severed, or broke, the tie of kindred, (M, L, K,) and of friendship, (L,) one with another. (M, L, K.) 7 انفسد [as quasi-pass. of أَفْسَدَهُ] is not allowable, (S, L,) or has not been heard. (K.) 10 استفسد contr. of إِسْتَصْلَحَ. (S, O, L, K.) [Hence, He regarded, or esteemed, a thing, or man, as bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; &c.: see 1. — — And] He wished, or desired, [a thing, or man,] to be bad, evil, corrupt, &c. (KL.) — — [And He sought to render bad, evil, corrupt, &c. — — And hence, He treated in such a manner as to render disaffected, or rebellious.] One says, الأَمِيرُ يَسْتَفْسِدُ رَعِيَّتَهُ [The prince, or governor, treats his subjects in such a manner as to render them disaffected, or rebel-lious]. (A.) And استفسدالسُّلْطَانُ قَائِدَهُ The Sultán provoked the leader of his forces to rebel-lion by his evil conduct to him. (L.) — — [And He sought to act in a bad, an evil, or a corrupt, manner; to act ill, corruptly, wrongly, wrongfully, improperly, unrighteously, or dishonestly.] One says, استفسد فُلَانٌ إِلَى فُلَانٍ [Such a one sought to act in a bad, an evil, or a corrupt, manner, or to act ill, &c., to such a one]. (M.) — — [And He sought discord, or dissension. — — And It (an event) happened

in a bad, or an evil, manner.] — — See also 1. فَسَادٌ an inf. n. of 1: (S, M, A, &c.:) or a simple subst.: (Msb:) [as a subst. signifying] Badness, evilness, corruptness, unsoundness, wrongness, wrongfulness, impropriety, unrighteousness, wickedness, vitiousness, depravity, or dishonesty; the state of being devoid of virtue or efficacy; a corrupted, vitiated, perverted, marred, spoiled, deteriorated, or tainted, state; a state of disorder or disturbance, or of destruction, annihilation, consumption, waste, or ruin: (MA, KL, PS, &c.:) contr. of صَلَاحٌ. (Lth, M, Msb.) And it is also [frequently used as a quasi-inf. n.] syn. with إِفْسَادٌ [signifying The making, or rendering, bad, evil, corrupt, &c.: (see 4:) and, oftener, the acting ill, corruptly, wrong, wrongfully, improperly, unrighteously, wickedly, vitiously, or dishonestly; doing evil, or mischief; and creating, or exciting, disorder, disturbance, disagreement, discord, dissension, strife, or quarrelling]: (L:) and [particularly] the taking property wrongfully. (O, K.) [Hence,] حَرْبُ الفَسَادِ [The war of evildoing]: thus was termed a war that happened between [the two sub-tribes] بَنُوشك [in which the latter word is app. a mistranscription for شِبْلٍ] and غَوْث, of the tribe of طَيِّء: it was so termed because one party patched their sandals with the ears of the other, and one party drank wine out of the skulls of the other. (MF.) — — Also Drought, barrenness, dearth, or scarcity of good: (M, L, K:) so in the Kur [xxx. 40], ظَهَرَ الْفَسَادُ فِى البَرِّ وَ الْبَحْرِ i. e. Drought, &c., hath appeared in the land, and in the cities that are upon the rivers; (M, L, TA;) accord. to Zj; (M;) or accord. to Ez-Zejjájee. (L, TA.) فَسِيدٌ: see the next paragraph. فَاسِدٌ, (S, M, A, O, L, Msb, K, &c.,) part. n. of فَسَدَ; (S, M, A, &c.;) and ↓ فَسِيدٌ, (S, M, O, L, K,) part. n. of فَسُدَ; (S, O;) Bad, evil, corrupt, unsound, wrong, wrongful, improper, unrighteous, wicked, vitious, depraved, or dishonest; devoid of virtue, or efficacy; in a corrupted, vitiated, perverted, marred, spoiled, injured, impaired, deteriorated, tainted, or infected, state; in a state of disorder or disturbance, destruction, annihilation, consumption, waste, or ruin: (MA, KL, PS, &c.: [contr. of صَالِحٌ and صَلِيحٌ, as is indicated in the S and M &c.:]) pl. (of the former, S, O, Msb, [dev. from general analogy, and of the latter agreeably therewith,]) فَسْدَى, (S, M, O, Msb, K,) applied to a people, (S, M, O,) like as they said سَاقِطٌ and سَقْطَى; (S, O;) the pl. being made of the same form as هَلْكَى because these two words are nearly the same in meaning. (Sb, M.) أَفْسَدُ is [a noun denoting the comparative and superlative degrees] from الفَسَادُ; as in the prov., أَفْسَدُ مِنْ بَيْضَةِ البَلَدِ i. e. [More corrupt, or unsound, &c.,] than the egg that the ostrich leaves in the desert, not returning to it, in consequence of which it becomes corrupt, or unsound, &c.: and, anomalously, from الإِفْسَادُ; as in the prov., أَفْسَدَ مِنَ الجَرَادِ [i. e. More corrupting, or marring, &c., than the locust], because it strips the trees and the herbage; and as in other provs. (Meyd.) مَفْسَدَةٌ A cause, or means, or an occasion, of فَسَاد [i. e. badness, evilness, corruptness, unsoundness, &c.; or making, or rendering, bad, evil, corrupt, &c.]; (M, A;) contr. of مَصْلَحَةٌ: (S, O, Msb, K:) pl. مَفَاسِدُ. (A, Msb.) One says, هٰذَا الأَمْرُ مَفْسَدَةٌ لِكَذَا [This affair, or event, is cause of evil, &c., to such a thing]. (M.) And هُمْ مِنْ أَهْلِ المَفَاسِدِ لَا المَصَالِحِ [They are of the people who do actions that are causes of evil, not actions that are causes of good]. (A.) فسر 1 فَسَرَ, aor. فَسِرَ (S, M, O, Msb, K) and فَسُرَ, (M, K,) inf. n. فَسْرٌ; (S, M, O, Msb, K;) and ↓ فسّر, (S, M, K,) inf. n. تَفْسِيرٌ; (S, K;) which latter is the more common; (IKtt;) or the latter has an intensive signification; (Msb;) He discovered, detected, revealed, developed, or disclosed, a thing that was concealed or obscured; (IAar, O, K;) or a meaning perceived by the intellect: (B:) he rendered a thing apparent, plain, or clear; explained, expounded, or interpreted, it: (S, M, O, Msb, K:) accord. to Th (O, K, TA) and IAar, (TA,) ↓ تَفْسِيرٌ and تَأْوِيلٌ signify the same; (O, K, TA;) and so these and مَعْنًى: (O, TA:) or ↓ تفسير signifies the discovering, detecting, revealing, developing, or disclosing, what is meant by a dubious expression; and تأويل signifies the " reducing one of two senses, or interpretations, which an expression bears, or admits, to that which suits the apparent meaning: " (O, L, K, TA:) or the latter, the " turning a verse of the Kur-án from its apparent meaning to a meaning which it bears, or admits, when the latter is agreeable with the Kur-án and the Sunneh: " for instance, in the phrase in the Kur [vi. 95, &c.], يُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ, if the meaning be [thus explained], "He produceth the bird from the egg," this is ↓ تفسير: and if the meaning be [thus explained], "He produceth the believer from the unbeliever," or " the knowing from the ignorant," this is تَأْوِيل: (KT:) or ↓ تفسير signifies the expounding, explaining, or interpreting, the narratives that occur collected without discrimination in the Kur-án, and making known the significations of the strange words or expressions, and explaining the occasions on which the verses were revealed; and تَأْوِيل, the " explaining the meaning of that which is مُتَشَابِه, [or what is equivocal, or ambiguous,] i. e., what is not understood without repeated consideration. " (TA.) — — Also فَسَرَ, inf. n. فَسْرٌ; and ↓ فسّر, inf. n. تَفْسِرَةٌ, (S, O, K,) like تَذْكِرَةٌ; (TA;) or تَفْسِرَةٌ has the last of the significations assigned to it below as a subst.; (O, K, TA;) or it is postclassical; (S, O, K;) He (a physician) examined, or inspected, urine, (S, O, K, [but the inf. ns. only are mentioned,]) that he might judge, by its colour, of the disease of the person from whom it came. (TA.) 2 فَسَّرَ see the preceding paragraph, in six places. 5 تَفَسَّرَ see the next following paragraph. 10 استفسرهُ كَذَا He asked him to explain, expound, or interpret, such a thing to him: (S, Msb, TA:) and ↓ تَفَسَّرُ is like اِسْتِفْسَارٌ. (TA.) تَفْسِرَةٌ Anything by which is known the explanation and meaning of a thing: (O, TA:) or anything which interprets, or explains, the state, or condition, of a thing. (B, TA.) — — Urine by means of which, (M, O, K,) or by means of the colour of which, (TA,) one seeks to obtain an indication of the disease (M, O, K, TA) of a patient: (O, TA:) or it is an inf. n., as mentioned above. (O, K.) [See 1, last sentence.] see :أَوْرَدَ كَلَامَهُ غَيْرَ مُفسَّرٍ .عَاهِنٌ فسط فُسْطَاطٌ and فُسْطَاطٌ (S, M, Msb, K) and فُسَّاطٌ and فِسَّاطٌ and فُسْتَاطٌ and فِسْتَاطٌ, (S, M, K,) the ت in the last two, as it is not found in the pl., being a substitute for the [former] ط in فسطاط, or rather for the [latter] س in فسّاط, because it is more regular to change the latter of two identical letters than to change the former, and because the two identical letters in فسّاط are together, whereas the two identical letters in فسطاط are separated, (M,) and فُسْتَاتٌ and فِسْتَاتٌ, (K,) altogether eight different forms, but MF observes that Esh-Shiháb El-Kastalánee gives twelve, [which, however, he does not transcribe, the remaining four being probably with fet-h to the ف,] (TA,) A tent of hair [-cloth]: (S, Msb:) or a great tent: (Mgh:) or a kind of structure (M, Z) used in travelling, less than the سُرَادِق: (Z:) or the kind of structure called سُرَادِق: (K:) pl. فَسَاطِيطُ; (M, Msb, TA;) for which they did not say فَسَاتِيطُ. (M, TA:) — — Hence فُسْطَاطٌ is applied to A city: (Z, TA:) any city: and particularly a city in which is the general place of assemblage of people: (TA:) a populous, or comprehensive, city; accord. to some: (Msb:) the place of assemblage of the people of a كُورَة [which means a city, and a district, or region], (Lth, Az, K,) around their general mosque: (Az, TA:) or you say, فُسْطَاطُ المِصْرِ, meaning the place of assemblage of the people of the مصر [or city], around their congregational mosque. (M.) فُسْطَاطُ [so in two copies of the S] is [a name of] The city

of مِصْر [the metropolis of Egypt]: (S:) or الفُسْطَاطُ is also the proper name of مِصْرُالعَتِيقَةُ, (K, TA,) the city so called, (TA,) which was built by 'Amr Ibn-El- 'Ás; (K, TA;) the city of مصر in old times; as also الفِسْطَاطُ: (Msb:) and البَصْرَةُ. (TA.) فسق 1 فَسَقَ is said to signify primarily It (a thing) went forth, from another thing, in a bad, or corrupt, manner. (Msb.) One says, فَسَقَتِ الرُّطَبَةُ, (S, O, Msb,) or فَسَقَتِ الرُّطَبَةُ عَنْ قِشْرِهَا, (K,) The fresh ripe date came forth from its skin; (S, O, Msb, K;) as also ↓ انفسقت: (IDrd, O, K:) and in like manner فَسَقَ is said of anything as meaning it came forth from its integument: so says EsSarakustee. (Msb.) — — [Hence] فَسَقَ, aor. فَسُقَ and فَسِقَ, (S, O, Msb, K) the latter aor. mentioned by Akh, (S, O, Msb,) inf. n. فُسُوقٌ (S, Mgh, O, Msb, K) and فِسْقٌ, (S, O, K,) or this latter is a simple subst.; (Msb;) and likewise فَسُقَ, like كَرُمَ, (K, TA,) mentioned by Lh, but not known by Ks; (TA;) He went forth from, departed from, or quitted, (Mgh, Msb, K,) the right way, (Mgh, K,) or the way of truth, (K,) and the limits of the law, (Mgh,) [or the bounds of] obedience; (Msb;) he forsook, relinquished, or neglected, the command of God; he disobeyed; (K;) or i. q. فَجَرَ [meaning as above; or he transgressed; or acted unrighteously, sinfully, wickedly, vitiously, or immorally]. (S, O, K. [See also فِسْقٌ below.]) فَسَقَ عَنْ أَمْرِرَبِّهِ (in the Kur [xviii. 48], O, TA) means He departed (خَرَجَ) from the command of his Lord: (Th, S, O, K:) or from the obeying [of the command] of his Lord: (Fr, O, TA:) and Akh says that this phrase is like اِتَّخَمَ عن الطَّعامِ, (S, O,) meaning عَنْ مَأْكَلِهِ, (S,) or عَنْ أَكْلِهِ الطَّعَامَ; but Th says that there is no need of this [explanation]: or, accord. to AO, it means he declined, or deviated, from obeying the command of his Lord: (O:) for فَسَقَ signifies also he declined, or deviated: (K:) and hence the saying, فَسَقَتِ الرِّكَابُ عَنْ قَصْدِ السَّبِيلِ i. e. [The ridden camels] declined [from the right direction of the way]. (TA.) Sometimes فُسُوقٌ may mean The believing in a plurality of gods: and it may mean the committing sin. (A Heyth, O.) And it is said to mean The calling one another by names of reproach: (Zj, * Mgh, TA:) or the saying " O Jew," and " O Christian," after one has become a believer: thus in the Kur xlix. 11. (TA.) — — One says also, فَسَقَ فِى الدُّنْيَا, inf. n. فِسْقٌ, meaning He had a wide, or an ample, range in respect of worldly things, and made them light and easy to himself, being without restraint in his management of them, not making them strait to him. (Ktr, Sh, TA.) — — And فَسَقَ مَالَهُ He made away with his property; and disposed of it, or spent it. (TA.) 2 تَفْسِيقٌ is the contr. of تَعْدِيلٌ: (O, K, TA:) one says فسّقهُ, (O, TA,) inf. n. تَفْسِيقٌ, (TA,) He (the judge) pronounced him to be characterized by فِسْق [q. v.]: (O, TA:) he attributed to him فِسْق. (TA.) 7 إِنْفَسَقَ see 1, second sentence. — — [Hence,] انفسق مِنَ الخَيْرِ, said of the فَاسِق, He divested himself, or became divested, of good. IDrd, O.) فِسْقٌ is an inf. n., (S, O, K,) or a simple subst., (Msb,) from فَسَقَ [q. v]: (S, O, Msb, K:) unless as signifying [simply] A going forth, or a departure, it is said to be a word unknown before ElIslám, and to have become so much used in its legal acceptation as to be, when so used, conventionally regarded as proper (MF, TA:) [thus used,] it signifies a going forth, or departure, from the right way, (K, TA,) which is said to be the primary meaning, (TA,) or from the way of truth; (K, TA;) or from the truth, or that which is right, as in the phrase وَإِنَّهُ لَفِسْقٌ, (O, K, [in the CK لَفَسِقٌ, a strange mistake,]) in the Kur [vi. 121]; (O;) or a relinquishment, or neglect, of the command of God; (Lth, O, K;) and an inclining to disobedience; (Lth, O;) or also disobedience [itself]; (K;) or i. q. فُجُورٌ [meaning as above; or transgression; or unrighteous, sinful, wicked, vitious, or immoral, conduct]: (O, K:) it is said by El-Isbahánee to be a more general term than كُفْرٌ; applying to few sins, misdeeds, transgressions, or acts of disobedience, or to little thereof; and also, to many, or much thereof; but is commonly known as applying to the latter: and it is related on the authority of Málik that in the Kur vi. 146 it means such as is slaughtered: (TA:) [being used as a subst.,] it sometimes has a pl., which is فُسُوقٌ. (TA.) فُسَقٌ (Lth, O, K) and ↓ فِسِّيقٌ, (Lth, S, O, K,) applied to a man, Always characterized by فِسْق. (Lth, S, O, K.) — — يَافُسَقُ means يَا أَيُّهَا الفَاسِقُ [O thou فَاسِق]; (S, O, K;) like يَا خُبَثُ, meaning يَا أَيُّهَا انخَبِيثُ; فُسَقُ being determinate, as is shown by their saying يَا فُسَقُ الخَبِيثُ, thus prefixing ال to خبيث: (S, O:) and to a woman they say ↓ يَا فَسَاقِ, like قَطَامِ, (S, O, K,) meaning يَا فَاسِقَةُ (K) [or rather يَا أَيُّهَا الفَاسِقَةُ]. فَسْقِيَّةٌ, with fet-h, [often pronounced فِسْقِيَّة,] a post-classical word, [arabicized, from the Lat. " piscina,"] i. q. مُتَوَضَّأٌ [properly A place, here meaning a tank, or basin, in which the ablution termed وُضُوْء is performed: now commonly applied to a basin, or shallow pool, of water, in the court of a house, or in a room, generally having in the centre a fountain that throws up water:] pl. فَسَاقِيُّ. (TA.) فَسَاقِ: see فُسَقٌ فِسِّيقٌ: see فُسَقٌ فَاسِقٌ Going forth, or departing, or one who goes forth, or departs, [from the right way, or the way of truth, and the limits of the law, or] from [the bounds of] obedience; (Msb;) disobedient [to God]; (Mgh, TA;) [transgressing, or a transgressor; unrighteous, sinful, wicked, vitious, or immoral;] mostly applied to one who has taken upon himself to observe what the law ordains, and has acknowledged its authority, and then fallen short of observance in respect of all, or of some, of its ordinances: and when the person fundamentally, or utterly, an unbeliever is thus termed, it is because he falls short of observing the ordinance that the intellect renders obligatory on him and that the natural constitution with which he was created in his mother's womb requires to be conceded; hence the believer is contrasted with him in the Kur xxxii. 18; so فَاسِقٌ is a more general term than كَافِرٌ; and ظَالِمٌ is a more general term than فَاسِقٌ: (El-Isbahánee, TA:) accord. to IDrd, (O,) the فَاسِق is thus called because of his divesting himself, or becoming divested, of good: (O, K:) the word has not been heard in the speech of the people of the Time of Ignorance, (IAar, S, O, Msb, K,) nor in their poetry, (IAar, S, O, K,) though it is an Arabic word, (IAar, S, O, Msb, K,) and a chaste one, and the Kur-án has used it: (IAar, Msb:) the pl. is فَسَقَةٌ and فُسَّاقٌ: (Msb:) فَوَاسِقُ, [pl. of فَاسِقَةٌ,] applied to women, signifies فَوَاجِرُ [generally meaning adulteresses, or fornicatresses]. (TA.) — — The five animals, or living things, (الحَيَوَانَاتُ الخَمْسُ, [specified voce حَيَوَانٌ,]) are metaphorically termed فَوَاسِقُ [as though meaning (tropical:) Transgressors] (Mgh, Msb) because of their noxiousness, (Mgh,) or because of their much, or frequent, noxiousness and harmfulness, so that they may be killed in the case of freedom from إِحْرَام and in the state of إِحْرَام, and in prayer, which is not rendered ineffectual thereby: (Msb:) or because of their being out of the pale of inviolability: or, as some [unreasonably] say, because the eating of them is forbidden. (Mgh.) فَاسِقِيَّةٌ A certain mode of attiring oneself with the turban. (Z, O, K.) One says, تَعَمَّمَ فُلَانٌ الفَاسِقِيَّةَ [Such a one attired himself with the turban in the mode termed الفاسقيّة]. (TA.) الفُوَيْسِقَةُ The rat, or mouse; syn. الفَأْرَةُ: (S, O, K:) so called because it comes forth from its hole upon people: (O, K:) or, accord. to Z, because it does mischief in houses: and it is said in a trad. that it is to be killed: the word is the dim. of فَاسِقَةٌ. (TA.) أَفْسَقُ [More, or most, characterized by فِسْق]. The Arabs say, لَعَنَ اللّٰهُ أَفْسَقِى وأَفْسَقَكَ, meaning, الأَفْسَقَ مِنَّا [i. e. May God curse the more characterized by فِسْق, of us, or of me and thee]. (Fr, O.) فسكل Q. 1 فَسْكَلَهُ He postponed him; i. e., made him, or asserted him, to be behind, or posterior, or last, (Sh, O, K,) in rank, or estimation. (O.) — — And فَسْكَلَ He was, or became, behind, &c.: the verb being intrans. as well as trans. [unless فَسْكَلَ be a mistake for فُسْكِلَ, the pass. form, of which an

ex. occurs in the O and TA]. (K.) — — Accord. to IAar, a foreign word (عَجَمِيَّة), arabicized. (O.) فُسْكُلٌ: see the next paragraph, in two places. فِسْكِلٌ The last, in coming in, of the horses in a race; (S, O, K;) as also ↓ فُسْكُلٌ and ↓ فُسْكُولٌ and ↓ فَسْكَوْلٌ: (K:) also called the سُكَّيْت [q. v.] and the قَاشُور. (S, O. [In a copy of the S, in art. سكت, الفِسْكِلُ is put for الفِسْكِلُ.]) — — And hence, (S, O,) applied to a man, (assumed tropical:) Low, base, ignoble, vile, or mean: (S, O, K:) the vulgar say ↓ فُسْكُلٌ. (S, O.) فُسْكُولٌ and فَسْكَوْلٌ: see فِسْكِلٌ. — — Both also signify (assumed tropical:) Occupying the hinder, or latter, or last, place [in rank, or estimation: see Q. 1, above]; (K, TA;) as epithets applied to a man. (TA.) فسل 1 فَسُلَ, (S, M, O, K,) with damm, (S, O,) like كَرُمَ; (K;) and فَسِلَ, (M, K,) like عَلِمَ; (K;) and فُسِلَ, (M, K,) of the form of that whereof the agent is not named, (M,) like عُنِىَ; (K;) inf. n. فَسَالَةٌ and فُسُولَةٌ (S, M, O, K) and فُسُولٌ; (M, TA;) He (a man, S, O) was, or became, low, base, ignoble, vile, or mean; (S, M, O, K;) such as had no manliness, or manly virtue, (M, K,) and no hardiness. (TA.) — And فَسَلَ الصَّبِىَّ He weaned the boy; (AA, O, K;) as though a dial. var. of فَصَلَ. (TA.) 2 فَسَّلَ see the paragraph here following. 4 افسل عَلَيْهِ مَتَاعَهُ He pronounced against him (i. e. against another man, Lth, O) that his goods were bad; syn. ارذله: (Lth, O, K:) and افسل عَلَيْهِ دَرَاهِمَهُ he pronounced against him that his dirhems, or pieces of money, were bad, or were such as are termed زُيُوف; (Lth, O, K; *) syn. زَيَّفَهَا, (Lth, O, K, TA,) and أَرْذَلَهَا: (TA:) and [in like manner] ↓ فسّلهُ, inf. n. تَفْسِيلٌ, signifies أَرْذَلَهُ and زَيَّفَهُ. (TA.) — See also what next follows. 8 افتسل الفَسِيلَةَ, (M,) inf. n. اِفْتِسَالٌ; (O, TA;) or ↓ أَفْسَلَهَا; (K; [app. a mistranscription for اِفْتَسَلَهَا, as it is outweighed by the latter in authority;]) He plucked the young palm-tree from its mother, and planted it (M, O, K) in another place. (O.) فَسْلٌ and ↓ مَفْسُولٌ, (S, M, O, Msb, K,) as epithets applied to a man, (S, O, Msb,) Low, base, ignoble, vile, or mean; (S, M, O, Msb, K;) such as has no manliness, or manly virtue, (M, K,) and no hardiness: (TA:) pl. [of pauc.] أَفْسَالٌ, (S, O,) or أَفْسُلٌ, (M, K,) or both, (TA,) and [of mult.] فِسَالٌ and فُسُولٌ (S, M, O, K) and فُسُولَةٌ (Kr, M, K) and فُسْلٌ (M, K) and فُسَلَآءُ, (S, M, O, K,) which last is anomalous, as though they imagined it to have as its sing. فَسِيلٌ. (M.) — — Also, the former, Anything bad, corrupt, vile, base, abominable, or disapproved. (TA.) [The pl.] فُسُولٌ, applied to dirhems, or pieces of money, means Bad; or such as are termed زُيُوف. (TA.) — And فَسْلٌ signifies also Cuttings from grape-vines, for planting. (AHn, M, K. *) فِسْلٌ Foolish, stupid, or unsound in intellect or understanding. (AA, O, K.) فَسِيلٌ The young ones, or small ones, of palmtrees, like وَدِىٌّ; (S, O, Msb;) as also ↓ فَسِيلَةٌ: (S, O:) [or] the former signifies such as are cut from the mother-tree, or plucked from the ground, (Mgh, * Msb,) of the young ones, or small ones, of palm-trees, (Mgh,) and then planted; (Mgh, Msb;) and ↓ فسيلة signifies one thereof: (Msb:) [i. e.] ↓ فَسِيلَةٌ signifies [a sucker, or an offset, of a palm-tree: or] a small palm-tree: and فَسِيلٌ is its pl., as also فَسَائِلُ, (M, K,) and فُسْلَانٌ, (S, O, K,) or this last is a pl. pl., (M,) or [rather] it is pl. of فَسِيلٌ [which is properly speaking a coll. gen. n.], like as رُغْفَانٌ is pl. of رَغِيفٌ. (Msb.) فُسَالَةٌ The filings (سُحَالَة) of iron: (S, O:) or the portions that become scattered about, on the occasion of beating [or hammering], in the manufacturing, of iron and the like thereof. (M, K.) فَسِيلَةٌ: see فَسِيلٌ, in three places. مُفَسِّلَةٌ A woman who, when her husband is desirous of compressing her, (S, M, O, K,) urges an excuse to him, (S, O,) or says to him أَنَا حَائِضٌ, (M, K, *) and the like thereof, (M,) in order to repel him (M, K) thereby: (M:) such, and the مُسَوِّفَة [which belongs to the same category] the Prophet cursed. (O.) مَفْسُولٌ: see فَسْلٌ. فسو 1 فَسَا, (aor. يَفْسُو, Msb,) inf. n. فَسْوٌ (S, M, Msb, K) and فُسَآءٌ, (M, K,) or this latter is a simple subst., (S, Msb,) He emitted a noiseless wind [or a puff of wind] (Msb, K, TA) from his anus. (K, * TA.) [Hence the saying, فَسَا بَيْنَنَا الظَّرِبَانُ, or بَيْنَهُم, expl. in art. ظرب.] 6 تفاسى, said of a man, He protruded his posteriors: (M, TA:) and تَفَاسَتْ, said of the [beetle called] خُنْفَسَآء, It protruded its podex for the purpose of emitting a noiseless wind: (S, TA:) but As says that it is with hemz. (TA. See 6 in art. فسأ.) الفَسَا is a dial. var. of الفَسَأُ [i. e. فَسًا is a dial. var. of فَسَأٌ, expl. in art. فسأ]. (K.) الفُسَاةُ: see the paragraph here following. فَسْوَةٌ [is the inf. n. of unity of فَسَا, as such signifying A single noiseless emission of wind from the anus: and] has for its pl. [فَسَوَاتٌ, agreeably with rule, and also] فُسًى, which is [anomalous,] like شُهًى pl. of شَهْوَةٌ, which see. (TA.) — — لَيْسَ لَهُ إِلَّا فَسْوَةُ الضَّبُعِ [the lit. signification of which is sufficiently plain] occurs in a trad. as meaning (assumed tropical:) There is not any benefit, or profit, or utility, attributable to it; [or rather, it is worse than useless;] the ضبع [or hyena] being particularized because of its stupidity and its evil nature: or, some say, it [i. e. فسوة الضبع, and app. ↓ الفُسَاةُ also (mentioned among the addenda to this art. in the TA),] is a plant (شَجَرَةٌ) like the خَشْخَاش [or poppy], from the fruit of which no great utility is derived: so says IAth. (TA.) [See also خَمْطٌ, in two places.] — — فَسَوَاتُ الضِّبَاعِ is an appellation of Certain truffles (كَمْأَةٌ); (K;) a species of كَمْأَة; (M;) said by AHn to be the species thereof called القَعْبَلُ; (M, TA;) and the like is said in the Minháj; and further, that it is a plant of disagreeable odour, having a head which is cooked, and eaten with milk; and when it dries, there comes forth from it what resembles وَرْس [q. v.]. (TA.) فَسَآءٌ an inf. n. of 1; (M, K;) or a subst. therefrom [signifying A noiseless wind from the anus]. (S, Msb.) فَسُوٌّ A man who often emits a noiseless wind from the anus; (S, M, K;) as also ↓ فَسَّآءٌ. (M, K.) فُسَيَّةٌ [originally فُسَيْوَةٌ] dim. of فَسْوَةٌ. (TA.) فَسَّآءٌ: see فَسُوٌّ. — — And الفَسَّآءَةُ: see what here follows. الفَاسِيَةُ (S, M, K) and ↓ الفَاسِيَآءُ (M, K) and ↓ الفَسَّآءَةُ (TA) The [beetle called] خُنْفَسَآء; (S, M, K;) which emits a noiseless wind, and makes the party to stink by its foul odour: (M:) the pl. of the first is الفَوَاسِى. (TA.) Hence the prov., أَفْحَشُ مِنْ فَاسِيَةٍ i. e. [More foul than] a خنفساء. (S, M.) الفَاسِيَآءُ: see the next preceding paragraph. — — [اِبْنُ الفَاسِيَآءِ is an appellation of The insect called قَرَنْبَى, resembling the beetle called خُنْفَسَآء, or somewhat larger than the latter, with long hind legs, and with a speckled back: for القَرَنْبَى, as the explanation of ا, the TA, in art. بنى, has القرينى; and the TT, in that art., as from the T, الفَرَنَى: what I have here substituted for these is evidently, in my opinion, right.] أَفْسَى مِنَ الظَّرِبَانِ [More wont to emit noiseless wind from the anus than the ظربان, a small stinking beast, described in art. ظرب,] is a saying of the Arabs. (TA.) المَفْسَى The anus [as being the place of emission of the فُسَآء]. (TA.) مَا أَقْرَبَ مَحْسَاهُ مِنْ مَفْسَاهُ [How near is his mouth to his anus!] is a prov. [expressive of wonder at a man's shortness: see مَحْسًى, in art. حسو]. (S.) فش 1 فَشَّ الوَطْبَ, (S, A, K,) aor. فَشُ3ُ, inf. n. فَشٌّ, (S, TA,) He made the wind, (S, A, K,) and the butter, (TA,) to come forth from the milk-skin, or butterskin, (S, A, K, TA,) by loosing the tie round its mouth. (TA.) And فَشَّ السِّقَآءَ He loosed the tie of the skin, and opened its mouth, after blowing into it, so that the wind came forth from it. (Mgh.) [Hence the prov.,] لَأَفُشَّنَّكَ فَشَّ الوَطْبِ (assumed tropical:) I will assuredly make thine anger to come forth from thy head, as one makes the wind to come forth from the milk-skin, or butter-skin: said to a man who is angry: (T, S:) or I will assuredly remove thy boastfulness, &c.: (TA:) or I will assuredly take away thy pride, and thy vanity, or vain glory, or conceit, &c.: (Th:) or the meaning is لَأَحْلُبَنَّكَ [I will assuredly mulct thee, &c.; lit., milk thee]. (Kr.) See also فَشَاشِ. — — [Hence,] فَشَّ النَّاقَةَ, (S, K,) aor. as above, (TA,) and so the inf. n.,

(S, TA,) He milked the she-camel quickly. (S, K.) And فَشَّ الضَّرْعَ He exhausted all the milk of the udder. (TA.) — — [Hence also, فَشَّ الوَرَمَ It (a medicament) caused the swelling, or tumour, to subside.] (See also 7.) — — And فَشَّ القُفْلَ, (IKtt, L,) or البَابَ, (Mgh, Msb,) [aor. فَشُ3َ,] inf. n. فَشٌّ, (IKtt, L,) He opened the lock, (IKtt, L,) or the lock of the door, by artifice, (Mgh, Msb,) without a key, (IKtt, L,) or without its key: (Msb:) from فَشَّ السِّقَآءَ. (Mgh.) — — And accord to Lth, (O,) الفَشُّ signifies تَتَبُّعُ السَّرِقَةِ الدُّونِ [app. meaning The seeking repeatedly, or in a leisurely manner, after pilfering, or petty theft]: (O, Msb, K:) it is the inf. n. of فَشَّهُ, aor. فَشُ3َ: (O, Msb:) and Lth, (O,) or Az, (Msb,) cites as an ex., نَحْنُ وَلِينَاهُ فَلَا نَفُشُّهُ [which seems to mean We have had charge of it, and we will not seek repeatedly, or in a leisurely manner, bit by bit, after pilfering from it]. (O, Msb.) — — And فَشَّ, aor. فَشُ3َ, inf. n. فَشٌّ, He compressed a woman. (IKtt, TA.) — — And He ate; as a trans. verb. (TA.) — — And فَشَّ الرَّجُلُ, (S, O, K,) aor. فَشُ3َ, (O,) [inf. n. فَشٌّ,] The man eructed, or belched. (S, O, K. [A meaning assigned by Freytag to 4 also, as on the authority of the S, in which I find it assigned to فَشَّ only.]) — — And الفَشُّ also signifies The blowing gently, or softly. (TA.) — — And The breaking wind gently, or softly. (IAar, TA.) — — And The uttering calumny; (O, K;) thus accord. to IAar, with ف, (O,) بَيْنَ النَّاسِ [among the people]. (TK.) — — And فَشَّ القَوْمُ, inf. n. فُشُوشٌ, The people, or party, became in good condition, or fat, after leanness: mentioned here, and also in art. فش, in the L. (TA.) — — And فَشَّ is syn. with فَاشَ as meaning He gloried, or boasted, and magnified himself, imagining [in himself] what he did not possess. (TA in art. فيش.) 4 افشّ القَوْمُ The people, or party, went away, and fled quickly: and so with ق. (TA.) 7 انفشّتِ الرِّيَاحُ The blasts of wind came forth from the skin, (S, Mgh, *) on its being felt, (Mgh,) and from the like thereof. (S.) — — انفشّ اللَّبَنُ The milk flowed forth by reason of the wideness of the orifice of the teat. (TA.) — — انفشّ الجُرْحُ [and الوَرَمُ, and likewise ↓ فَشَّ accord. to modern usage,] The wound [and the swelling or tumour] ceased to swell, or be inflated. (ISk, S) — — انفشّ عَنِ الأَمْرِ He (a man) became remiss and indolent in the affair: (S:) he turned back from it through weakness and impotence; like تفيّش. (TA in art. فيش.) — — And انفشّ He was, or became, cowardly; weak-hearted. (TA.) R. Q. 1 فَشْفَشَ, (K,) inf. n. فَشْفَشَةٌ, (Fr, O,) He was, or became, weak in judgment. (Fr, O, K.) — — And He was, or became, extravagant, immoderate, or excessive, in lying: (IDrd, O, K:) or so فشفش فِى قَوْلِهِ. (TA.) — — And فشفش بِبَوْلِهِ He sprinkled his urine; (IDrd, O, K;) as also شَفْشَفَ. (IDrd, O.) فَشٌّ The fruit of the يَنْبُوت [q. v., a kind of trees, of which one species is said to be also called خَرُّوب; but see the next sentence]; (S, O, K;) not mentioned by AHn in the Book of Plants: (O, TA:) n. un. فَشَّةٌ: and pl. فِشَاشٌ. (TA.) — — And The [species of trees called] خَرُّوب [which name is now commonly applied to the carob, or locust-tree; ceratonia siliqua]; as also ↓ فَشُوشٌ, (O, K,) and ↓ فَشْفَشَةٌ, (TA as from the K, but not in the CK nor in my MS. copy of the K,) or this last signifies a خَرُّوبَة [n. un. of خَرُّوبٌ], accord. to AA. (O.) — Also Foolish, or stupid. (IAar, O, K.) — And Places in which water collects and remains: and a depressed piece of ground into which water pours and where it remains: (O, K:) so says Ibn-'Abbád: [but] ISh says that فَشٌّ هَجْلٌ means [a wide, depressed, piece of ground,] such as is not very deep. (O.) — Also, and ↓ فَشُوشٌ, and ↓ فَشْفَاشٌ, [this last said in the TA to be written by Sgh with kesr, but it is not so in the O,] A [garment of the kind called] كِسَآء such as is thick (IAar, O, K, TA) in texture, (TA,) fine in the yarn; (IAar, O, K, TA;) called by the vulgar ↓ فَشَّاشٌ; (O; in the TA فِشّاش;) or, as some say, ↓ فَشَّاشٌ signifies a thick كسآء; and ↓ فَشُوشٌ, a thin, or flimsy, كسآء, such as is scanty in the yarn. (TA.) فَشَاشِ, like قَطَامِ, [indecl.,] means ↓ الفَاشَّةُ [i. e. She who makes the wind to come forth from a skin, by loosing the tie round its mouth: in the TA expl. only as signifying الضَّرُوطُ عِنْدَالجِمَاعِ, which may be a secondary meaning, but is not the meaning in what here follows]. (O, K.) فَشَاشِ فُشِّيهِ ↓ مِن اسْتِهِ إِلَى فِيهِ [lit. O woman discharging the confined wind of the skin, discharge thou its confined wind, from its anus to its mouth, i. e., from end to end], (Meyd, O, K,) which is a prov., (Meyd, O,) means (assumed tropical:) [O woman] do thou with it, or him, what thou wilt, for it, or he, has no means of self-defence (Meyd, O, L, K) nor of becoming altered; and it is said in relation to an angry man who is not able to become altered: (L:) الفَشُّ is the making the wind to come forth from a وَطْب. (Meyd.) فِشَاشٌ: see the next paragraph. فَشُوشٌ A female slave who emits noiseless wind from the anus; as also فَاشَاء [an evident mistranscription for ↓ فَاشَّةٌ]: (IAar, in TA:) [or] a woman from whom wind issues on the occasion of الجِمَاع: (IDrd, O, K, TA:) or, accord. to the K, applied to a woman, sonum submissum genitalibus edens in congressu: and also, applied to a man, who glories, or boasts, vainly: but these two explanations are there wrongly assigned: (TA:) the former of them applies to نَجَّاخَة; and the latter, to فَيُوش; two epithets occurring, with فَشُوش, in a verse of Ru-beh. (O, TA.) — — And, applied to a woman, i. q. خَلَّابَةٌ [i. e. Very deceitful]: (O, CK, TA:) thus correctly, with خ: in some copies of the K with ح; and in others, with ج. (TA.) — — And A woman who sits upon the جُرْدَان. (TA.) — Also, (O, K,) applied to a she-camel, (S, O, TA,) and to a ewe, or she-goat, (O, TA,) it signifies مُنْتَشِرَةُ الشُّخْبِ, (S, O, K, TA,) meaning Whose milk flows forth without its being drawn, by reason of the wideness of the orifice of the teat: or whose milk flows forth in separate jets, like the rays of the rising sun, into the vessel, so as not to make froth: and ↓ فِشَاشٌ signifies the quality, or state, that is denoted by this epithet thus applied. (TA.) — — And A skin, such as is used for water or milk, that sweats, or exudes moisture. (O, K.) — See also فَشٌّ, in three places. فَشِيشٌ The sound of a gentle emission of wind from the anus. (TA.) — — And The sound of the skin of a viper when it moves along upon a dry, or rigid, substance. (TA.) فَشَّاشٌ One who opens locks by artifice, (Mgh, Msb,) without their keys. (Msb.) — See also فَشٌّ, last sentence, in two places. فَاشَّةٌ: see فَشَاشِ and فَشُوشٌ. فَشْفَشَةٌ: see فَشٌّ, second sentence. فَشْفَاشٌ A man who inflates himself with lying, and arrogates to himself that which belongs to another. (TA.) — See also فَشٌّ, last sentence. مُنْفَشُّ المَنْخِرَيْنِ A man inflated in the nostrils, with shortness and expansion of the cartilaginous portion of the nose, which are characteristics of the noses of the Zenj. (TA.) فشأ 1 فَشَأَ, (O, K,) aor. فَشَاَ, (K,) [inf. n. فَشْءٌ;] as also ↓ افشأ; He magnified himself; or behaved proudly, or haughtily: (O, K:) [or he gloried, or boasted: for] الفَشْءُ is from الفَخْرُ, (Ibn-Buzurj, O,) [or] syn. with الفَخْرُ. (K.) 4 أَفْشَأَ see what here precedes. 5 تفشّأ It (a thing) spread. (S, O.) One says of a disease, تفشّأبِهِمْ, (AZ, S, O,) or فِيهِمْ, (K,) [and تفشّى, and تفسّأ,] It spread among them: (AZ, S, O, K:) and تفشّأهم it became common, or general, or universal, among them. (O.) — تفشّأ بِهِ He mocked at him, or derided him. (O, K.) فشج 1 فَشَجَ, aor. فَشِجَ, (S, O, K,) inf. n. فَشْجٌ, (A'Obeyd, TA,) He parted his legs, or made an opening between them, (A 'Obeyd, S, O, K,) but less than is denoted by تَفَاجَّ, (A 'Obeyd, TA,) previously to making water; as also ↓ فشّج, (S, O, K,) inf. n. تَفْشِيجٌ; (S, O;) or the latter signifies he did so [much, i. e.,] in a greater degree than is denoted by the former verb: (TA:) [and فَشَحَ and فشّح signify the same:] and ↓ تفشّج [likewise] is syn. with تَفَحَّجَ [signifying the same as فَشَجَ]; (Lth, S, K;) or he did so at the fire. (Lth, L.) And فَشَجَتْ (T, TA) and ↓ تفشّجت and ↓ انفشجت, (T, O, TA,) as also انفشحت, with ح, (IAar, O,) are said of a she-camel, (T, O, TA,) meaning She parted her [hind]

legs widely, to be milked or to stale. (T, TA.) — — And فَشَجَ عَنْهُ, and ↓ فشّج He declined, deviated, or turned aside or away, from him, or it; like فَشَحَ and فشّح. (TA in art. فشح.) 2 فَشَّجَ see the foregoing paragraph, in two places. 5 تَفَشَّجَ see the same paragraph, in two places. 7 إِنْفَشَجَ see the same paragraph. فشح 1 فَشَحَ, aor. فَشَحَ, (K,) inf. n. فَشْحٌ, (TK,) He (a man, TK) parted his legs, or made an opening between them; (K;) like فَشَجَ; both mentioned by Th, on the authority of IAar; (TA;) as also ↓ فشّح, (K,) inf. n. تَفْشِيحٌ; and likewise with ج, as mentioned by Th. (TA.) — — And فَشَحَ عَنْهُ, and ↓ فشّح, He declined, deviated, or turned aside or away, from him, or it; (K;) and so فَشَجَ and فشّج. (TA.) 2 فَشَّحَ see above, in two places: — — and see also what here follows. 5 تفشّحت She (a camel) parted her [hind] legs widely; syn. تَفَاجَّتْ; (K, TA;) [to be milked, or] to stale; as also ↓ فشّحت; (TA;) and so ↓ انفشحت. (K.) — And تفشّح جَارِيَتَهُ He compressed his young woman. (K.) 7 إِنْفَشَحَ see the next preceding paragraph. فَشَاحِ, [indecl.,] like قَطَامِ, The ضَبُع [or hyena, or female hyena]. (K.) فشغ 1 فَشَغَهُ, (S, O, K,) aor. فَشَغَ, (K,) inf. n. فَشْغٌ, (TA,) It overspread it and covered it; (S, O, K;) as also ↓ فشّغهُ, (K,) inf. n. تَفْشِيغٌ. (TA.) And فَشَغَتْ said of the نَاصِيَة [or forelock (of a horse)], and of the قُصَّة [which has the same, or a similar, meaning], It covered the eye. (TA.) And فَشَغَ It (a thing) was, or became, wide and spreading; as also ↓ انفشغ: and ↓ تَفَشَّغَتْ said of the غُرَّة [or blaze on a horse's forehead] is like فَشَغَتْ [signifying it was wide and spreading]. (TA.) [See also 5.] — — فَشَغَهُ بِالسَّوْطِ, (S, O, TA,) inf. n. as above, (S,) He set upon him, or assailed him, or struck him, with the whip, syn. عَلَاهُ بِهِ, (S, O, TA,) and ضَرَبَهُ بِهِ; (TA;) and ↓ افشغهُ بِالسَّوْطِ signifies in like manner he struck him with the whip; (S;) or so ↓ افشغهُ السَّوْطَ. (O, K.) 2 فَشَّغَ see 1, first sentence. — — [Hence,] فشّغهُ النَّوْمُ, inf. n. تَفْشِيغٌ, Sleep came upon him and overpowered him; (As, O, K, * TA;) and rendered him heavy, lazy, or torpid. (O, TA.) 4 أَفْشَغَ see 1, last sentence. 5 تفشّغها, said of the he-camel, He overcame her, and mounted upon her; namely, the she-camel. (O.) — — And in like manner, تفشّغهُ, said of debt, (O,) It overcame him, and lay as a burden upon him. (O, K.) — — And, said of hoariness, i. q. تشيّعهُ and تشيّمهُ and تسنّمهُ [i. e. It became abundant upon him, and spread]: (IAar, TA:) or تفشّغ فِيهِ said of hoariness, or of the blood, it spread in him, and became abundant: (K:) or this, said of hoariness, it became abundant in him, and spread: and, said of the blood, it overcame him, and pervaded his body. (S, O.) See also 1. تفشّغ الوَلَدُ, occurring in a trad., means Children were, or became, numerous. (O.) And in another trad. occur the words, مَا هٰذِهِ الفُتْيَا الَّتِى قَدْ تَفَشَّغَتْ, meaning [What is this judicial decision] that has spread abroad? (O: [and the like is said in the Mgh, in which the verb thus used is said to be from فَشَاغٌ signifying a certain plant:]) but this is differently related; some saying thus; and some, تشغّفت [q. v.]; and some تشعّفت [app. a mistranscription, perhaps for شَعَبَتْ, q. v.]. (TA.) One says also, تفشّغ الخَيْرُفِى بَنِى فُلَانٍ i. e. [Good, or prosperity,] became abundant, and arose, or betided, among the sons of such a one. (TA.) — — And تفشّغ البُيُوتَ He (a man, S, O) entered among the houses, or tents; (S, O, K;) and disappeared among them. (K, * TA.) — — And تفشّغ المَرْأَةَ He devirginated the woman. (S, O, K: more fully expl. in all of these by the words دَخَلَ بَيْنَ رِجْلَيْهَا وَافْتَرَعَهَا.) 7 انفشغ It (a thing, TA) appeared, and became abundant. (O, K, TA.) See also 1. فَشْغَةٌ A [substance like] cotton (قُطْنَةٌ [in the L قَصَبَةٌ]) in the interior of the reed, or cane: and also a substance that flies about from the interior of the صوصلاة [in the O صَوْصَلَّاة, and in the K without the teshdeed], i. e. the plant, or herb, thus called, (Lth, O, K,) which is the صَاصُلَّى; (O;) and this is that whereof the children of El-' Irák eat the interior. (TA.)— — And The [species of convolvulus called] لَبْلَاب [q. v.], (K, TA,) which mounts upon trees, and twines upon them. (TA.) فَشَاغٌ, (S, [thus written in my copies and others also,] and so in the Mgh,) or ↓ فُشَاغٌ and ↓ فُشَّاغٌ, (O, K, said in the former to be like صُرَاخٌ and مُكَّاءٌ, and in the K to be like غُرَابٌ and also with teshdeed,) thus accord. to IB on the authority of Az, and thus also accord. to Hr, but mentioned by Z as with the unpointed ع, (TA,) A certain plant, (S, Mgh, O, K,) [said by Golius to be the rough smilax,] that spreads, (S, K,) or mounts, (Mgh, O,) and twines, upon trees, (S, Mgh, O, K,) and mars them, (O, K, [in some copies of the latter of which it is mentioned in two places,]) and has no leaves [?]. (Mgh.) فُشَاغٌ: see the next preceding paragraph. — Also A piece of hide, or leather, with which a skin for water or milk is patched. (O, K.) فُشَّاغٌ: see فَشَاغٌ. نَاصِيَةٌ فَاشِغَةٌ: see the following paragraph. أَفْشَغُ A ram (K) whose horns go this way and that [app. meaning widely, or dissimilarly]. (O, K.) — — And نَاصِيَةٌ فَشْغَاءُ A spreading forelock [of a horse]; (S, O, K;) as also ↓ فَاشِغَةٌ. (O, K.) — — And رَجُلٌ أَفْشَغُ الثَّنِيَّةِ A man having the fore tooth projecting. (Lth, O, K.) And أَفْشَغُ الأَسْنَانِ Having the teeth disparted; (Lth, O, K;) having wide interstices between the teeth. (Lth, O.) فشل 1 فَشِلَ, (S, O, Msb, K,) aor فَشَلَ, (O, Msb, K,) inf. n. فَشَلٌ; (S, O, Msb;) a verb of which exs. occur in the Kur iii. 118 and viii. 48; and فَشَلَ, aor. فَشَلَ; and فَشَلَ, aor. فَشِلَ; two dial. vars., the former of these agreeable with a reading of the latter verse of the Kur-án, and the latter agreeable with a reading of the same verse by El- Hasan El-Basree; (O;) He was, or became, cowardly, (S, O, Msb, K,) and weak, (O, K,) or weak-hearted, (Msb,) and flagging, remiss, or languid, (K,) and timorous. (TA.) — فَشَلَتْ, and فَشَلَتْ فِشْلَهَا مِفْشَلَهَا, (O,) or فِشْلَهَا, (K, * TA, [in the CK ↓ فَشَلَتْهُ, the pronoun relating to الفِشْل,]) inf. n. فَشْلٌ; (TA;) and ↓ إِفْتَشَلَتْهُ, (O, K, * TA,) thus accord. to the M as well as the O, (TA,) i. e. مِفْشَلَهَا, (O,) or فِشْلَهَا; (TA;) [in the K اِفْتَشَلَتْ alone, i. e. without any complement, as though it were intrans.; or ↓ افشلت, which is said in the TA to be the reading in the copies of the K, but which I have not found in any;] and ↓ تفشّلت [mentioned without any complement, as though intrans.]; (K, TA;) said of a woman, (O, K, TA,) in relation to the فِشْل, (K,) which is also called مِفْشَل, (IAar, O,) meaning She hung a ثَوْب [or piece of cloth] (thus in the O, in the TA her ثوب,) upon the [camel-vehicle called] هَوْدَج, then put it [or drew it, or the main part thereof,] within it, and bound its extremities to the قَوَاعِد [or four pieces of wood that form a square frame upon which it is fixed (see its sing. قَاعِدَةٌ)]; this being [beneath her (see فِشْلٌ) so as to be to her] a preservative from the heads of the [curved pieces of wood called] أَحْنَاء [pl. of حِنْوٌ q. v.] and the [apparatus called] أَقْتَاب [pl. of قِتْبٌ q. v.] and the knots of the cord called عُصْم [pl. of عِصَامٌ q. v.]: (O, TA:) so says ISh. (TA.) 2 فَشَّلَand 4: see the preceding paragraph. 5 تفشّل, said of water, It flowed. (S, O, K.) — And He took a wife (ISh, O, K) مِنْهُمْ [from among them, probably meaning persons not of his own kindred: see مِفْشَلٌ]. (ISh, O.) — See also 1. 8 إِفْتَشَلَ see 1, latter sentence. فَشْلٌ Weak; (S, O, K;) or weak-hearted; (Msb;) cowardly; (S, Msb, K;) flagging, remiss, or languid; (K;) and accord. to the K, ↓ فَشِلٌ signifies the same, and one says, خَشِلٌ فَشِلٌ and ↓ رَجُلٌ خَشْلٌ فَشْلٌ; but [SM says that] this is a mistake, and [incorrectly] taken from a passage of the M, in which it is stated that one says رَجُلٌ خَشْلٌ فَشْلٌ and خَسْل فَسْلٌ; i. e., with ش in both and with س in both; not that it is with fet-h in both and like كَتِفٌ: (TA:) [I find, however, ↓ خَشِلٌ فَشِلٌ mentioned in art. خشل in the K, and also, as from Ibn-'Abbád, in the same art. in the O; and as ↓ فَشِلٌ is agreeable with a general rule as part. n. of فَشِلَ, I think it probably correct;] the pl. is أَفْشَالٌ, (S,) or فُشْلٌ, (K,) or both. (TA.) In the following verse, occurring in a trad. respecting the prayer for rain, (O, TA,) uttered to

the Prophet by an Arab of the desert, (O,) وَلَا شَىْءَ مِمَّا يَأْكُلُ النَّاسُ عِنْدَنَا سِوَى الحَنْظَلِ العَامِىِّ وَالعِلْهِزِ الفَسْلِ by العِلْهِزِ الفَسْلِ آكِلُهُ وَمُدَّخِرُهُ is meant i. e. الضَّعِيفِ; (O, TA; *) the phrase being like الشَّجَرَةَ المَلْعُونَةَ in the Kur [xvii. 62], i. e., آكِلُوهَا: [so that the verse means, And there is nothing, of what men eat, in our possession, save the colocynth that is a year old, and therefore dry, or that has been laid up for the year of drought or barrenness, and the food made of blood and the fur of camels, the eater, and the storer, whereof is weak]: (O, TA:) but it is also related with س, [i. e. الفَسْلِ,] and thus does not need any paraphrastic interpretation. (TA.) — See also what next follows. فِشْلٌ (O, K,) or ↓ فَشْلٌ, (S,) [but said to be] with kesr, (O, K,) A certain thing (S, K) of the apparatus of the [women's camel-vehicle called] هَوْدَج, (S,) which the woman puts beneath her in the هودج: (K:) or the curtain (سِتْر) of the هودج; as also ↓ مِفْشَلٌ. (IAar, O, K.) [See a description thereof in the latter sentence of the first paragraph.] فَيْشِلٌ: see فَشْلٌ, in four places. حَشَفَة الفَيْشَلَةُ The; see the paragraph here following. (K;) [i. e.] the head [or glans] of the penis: (S, O:) and the head of any مُحَوَّق [or penis having a large glans]: (CK: in the text of the K as given in the TA, مُجَوَّف: [and thus in my MS. copy of the K; but it has been there altered, app. to agree with the TA, as have many other words in that copy; and the former reading is evidently, I think, the right:] some say that its ل is augmentative, like the ل in عَبْدَلٌ and in [the proper name] زَيْدَلٌ: but it may be from some other word than فَيْشَةٌ, though this has nearly the same meaning, [or, as is said in the TA in art. فيش, both have the same meaning,] and, if so, the ى may be augmentative, which is more agreeable with analogy: (TA:) the pl. is فَيَاشِلُ, (K,) and ↓ فَيْشَلٌ is another pl. [or rather a coll. gen. n.] thereof, used as such in a verse of Jereer. (TA.) — — [The pl.] فَيَاشِلُ signifies also a name of Certain trees. (K.) — — [Freytag adds as other meanings what belong to a description of the proper name of a certain water and of hills surrounding it, called الفَيَاشِلُ.] تَفْشِيلٌ Milk remaining in the udder: (Fr, O, K:) and so تَمْشِيلٌ. (Fr, O.) مِفْشَلٌ: see فِشْلٌ. — Also One who takes a wife from among persons not of his own kindred, lest the offspring should come forth spare in body, or weak. (IAar, O, K, TA.) مِفْشَلَةٌ The كيارجة [i. e. كَيَارِجَة], (ISh, TA,) which is an arabicized word from the Pers. كراجه, in Turkish قورسق [also written قُورْصَق, i. e. the gizzard, or the crop, of a bird]. (TK voce مِشْفَلَةٌ [which is said in the K to signify thus, and also the stomach of a ruminant animal: one of the two words thus expl. may be a mistranscription for the other].) فشو 1 فَشَا, (aor. يَفْشُو, S,) inf. n. فُشُوٌّ (S, MA, Msb, K) and فُشِىٌّ (K) and فَشْوٌ, (Msb, K,) It (a thing, Msb, or a secret, MA, or information, news, or tidings, S, K, and a man's beneficence, or bounty, K) became revealed, disclosed, or divulged, (S, MA, Msb, K, *) and spread. (S, * Msb, K.) — — [It (a saying or the like) became common; or obtained extensively.] — — فَشَتِ المَاشِيَةُ The cattle pastured [at large], where they pleased. (Msb.) — — فَشَتْ ضَيْعَتُهُ, (TA in art. ضيع,) or فَشَتْ عَلَيْهِ ضَيْعَتُهُ, (TA in the present art.,) or فَشَتْ عَلَيْهِ الضَّيْعَةُ, (Ham p. 33,) said to mean His property was, or became, large, or abundant, [or widespread,] so that he was unable to collect it together: and [hence] his means of attaining his object, or his affairs, became disordered so that he knew not with which of them to begin: (TA in art. ضيع and in the present art.;) or he took to doing an affair that did not concern him. (TA in art. ضيع, and Ham p. 33.) — — And فَشَتْ أُمُورُ النَّاسِ The affairs of the people became discomposed, or disordered; syn. اِفْتَرَقَتْ. (Msb.) 4 افشاهُ He revealed, disclosed, or divulged, it, (S, MA, Msb, K,) and spread it; (S, * Msb, K;) namely, a thing, (Msb,) or a secret, (MA,) or information, news, or tidings, (S, K,) and a man's beneficence, or bounty. (K.) — — افشى اللّٰهُ ضَيْعَتَهُ, occurring in a trad., means God made, or may God make, his means of subsistence to be abundant. (TA in art. ضيع.) — And افشى, said of a man, He had numerous cattle, (T, K, TA,) such as sheep or goats, and camels, &c., pasturing at large, (K, TA.) 5 تفشّى It (a thing) became wide. (S.) And تفشّت القَرْحَةُ The ulcer, or sore, became wide, (K, TA,) and blistered, and corrupt, by reason of third purulent matter. (TA.) — — تَفَشَّاهُمْ, and تفشّى بِهِمْ, said of a disease, It became much among them, (K, TA,) and spread: or, as in the T, became common, or general, or universal, among them: AZ mentions the verb as with hemz. (TA. [See 5 in art. فشأ.]) — — And تفشّى الحِبْرُفِى الكَاغَدِ The ink infiltrated into the paper upon which one had written, it (the paper) being thin. (TA.) فَشْيَانٌ, accord. to the K, but in the book of Az [i. e. the T] فَشَيَانٌ, (TA,) A swoon (غَشْيَةٌ) that betides a man; termed in Pers. تَاسَا. (K, TA:) mentioned by Lth. (TA.) فَشَآءٌ The multiplication by propagation, and the numerousness, of cattle. (K.) فَاشِيَةٌ sing. of فَوَاشٍ, (TA,) which signifies Such as spread themselves, of cattle pasturing at large, of sheep or goats, and of camels, &c. (S, K, TA.) Hence, (TA,) it is said in a trad., ضُمُّوا فَوَاشِيَكُمْ حَتَّى تَذْهَبَ فَحْمَةُ العِشَآءِ [Draw ye together your cattle pasturing at large, until the darkness, or intense blackness, of, or after, nightfall pass away]. (S, TA.) — Also A sleep which a person takes during a portion of the night, after which he rises. (TA.) فص 1 فَصَّهُ, [aor., accord. to rule, فَصُ3َ, and inf. n., accord. to Golius, فَصٌّ,] (tropical:) He separated it from (مِنْ) another thing; (S, A, K;) as also ↓ افتصّهُ: (S, K:) and he pulled it out, or up, or off; or removed it; or displaced it; from another thing; (S, K;) as also ↓ the latter. (S.) — فَصَّ, inf. n. فَصَصٌ: see 7. — فَصَّ الجُرْحُ, aor. فَصِ3َ, inf. n. فَصِيصٌ, (S, M, O, K,) like فَزَّ; (S, O;) The wound became moist, and flowed: (S, O, K:) or flowed: or flowed with somewhat, not much. (M.) And فَصَّ العَرَقُ The sweat exuded; (M, TA;) and so فَزَّ. (TA.) — — فَصَّ said of the [locust, or cricket, called] جُنْدَب, (Sh, O, K,) inf. n. فَصِيصٌ (M, O) and فَصٌّ, (M,) It uttered a sound. (Sh, M, O, K.) And, said of a child, (AA, O, K,) inf. n. فَصِيصٌ, (AA, O,) He uttered a weak weeping, (AA, O, K, TA,) like whistling. (TA.) — — And فَصِيصٌ signifies also The being in a state of commotion; and twisting, or winding. (M.) — And one says, مَا فَصَّ فِى يَدِ ى شَىْءٌ, (IAar, M, O, K,) aor. فَصِ3َ, inf. n. فَصٌّ, (M,) Nothing remained, or became permanent, (IAar, O, K,) or accrued, (M,) [in my hand,] مِنْهُ, [thereof, or therefrom]. (M.) 2 فصّص الخَاتَمَ [He set a فَصّ (q. v.) in the ring, or signet]. (A.) — فصّص بِعَيْنِهِ, (A,) inf. n. تَفْصِيصٌ, (O, K,) (tropical:) He looked intently, or hardly: (A:) or he opened his eyes and looked intently, or hardly. (Ibn-'Abbád, O, K.) 4 أَفْصَ3َافصّ إِلَيْهِ مِنْ حَقِّهِ شَيْأً (assumed tropical:) He produced, or gave forth, (Fr, S, K,) or gave, (M,) to him somewhat of his right, or due. (Fr, S, M, K.) 7 انفصّ (tropical:) It became separated from (مِنْ) another thing: (S, M, K, TA:) it became parted asunder, severed, disjoined, or disunited: (TA:) and i. q. اِنْفَرَجَ [app. as meaning it opened, so as to form an interval, an interstice, or a gap]; (L;) [and so, app., ↓ فَصَّ, aor. فَصَ3َ, inf. n. فَصَصٌ; for] فَصَصٌ is syn, with اِنْفِرَاجٌ. (TA.) And [hence,] (assumed tropical:) He got out of or from (من) a thing, and severed himself therefrom. (Mtr, in De Sacy's Chrest. Arabe, 2nd ed., tome iii., p. 232.) And انْفَصَصْتُ عَنِ الكَلَامِ means اِنْفَرَجْتُ [i. e., app., I broke off from, or intermitted, speaking]. (L.) 8 إِفْتَصَ3َ see 1, in two places. 10 مَا استفصّ مِنْهُ شَيْأً (assumed tropical:) He did not extract, get out, or elicit, from him, or it, anything. (S, K.) R. Q. 1 فَصْفَصَ He told a narrative, or story, truly; (IAar, K, TA;) as though from its فَصّ, [q. v.,] and كُنْه. (TA.) — — And [the inf. n.] signifies The being hasty in speech, (Ibn-'Abbád, 'O, K,) and quick therein. (Ibn-'Abbád, O.) — Also He fed a beast, or horse or the like, with فِصْفِصَة [q. v.]. (M.) R. Q. 2 تَفَصْفَصُوا عَنْهُ, (K, TA,) مِنْ حَوَالَيْهِ, (O, TA,) They dispersed themselves, and took themselves away, from him, (K, TA,) from

around him; and took fright, and ran away at random. (O, TA.) فَصٌّ, of a ring, or signet, (S, M, A, Msb, K,) signifies [The stone, or gem, or] what is set therein, (Lth, M, L, Msb,) of a different substance therefrom; (Msb;) and is also written ↓ فِصٌّ, (M, A, K,) thus pronounced by the vulgar, (Lth, S,) but J's saying this does not necessarily mean that it is incorrect, which, as in opposition to what is said by J, it is asserted not to be in the K [and A], (TA,) or the latter form is bad, accord. to ISk and El-Fárábee; (Msb;) and ↓ فُصٌّ; (A, K;) all of which three forms are mentioned by Ibn-Málik and others; but they assert that the first is the most correct and the most commonly known: (TA:) pl. [of pauc.] أَفُصٌّ (Lth, M) and [of mult.] فُصُوصٌ (S, M, A, Msb, K) and فِصَاصٌ. (Lth, M.) — — [Also, Any gem, or similar stone, rare or common, and natural or factitious: and any hard stone cut for inlaying or for construction. — — A die, such as is used in the game of tables, or backgammon: and an ossicle that is used in like manner: see كَعْبٌ.] — — (tropical:) A clove (سِنٌّ) of garlic; (Lth, A, O, K;) [and] so ↓ فَصَّةٌ. (S and L in art. سن.) — — (assumed tropical:) The yolk of an egg. (M, voce مُحٌّ.) — — (assumed tropical:) The bubbles of water. (M.) — — (assumed tropical:) What leaps, or leap, up, [i. e., the particles that leap up, in effervescence,] of wine. (M.) — — (tropical:) The black (حَدَقَة) of the eye: (M, K:) [or the pupil: for] you say, عَرَفْتُ البَغْضَآءَ فِى فَصِّ حَدَقَتِهِ (tropical:) [I knew vehement hatred in the pupil of the black of his eye]: and رَمَوْهُ بِفُصُوصِ أَعْيُنِهِمْ (tropical:) [they cast piercing glances at him with their eyeballs]. (A, TA.) — — (tropical:) A joint, or place of separation between two parts of an animal: (M, A:) or any joint, (AZ, M,) or any place of meeting of two bones, (ISk, S, Msb, K,) except (of) the fingers, (AZ, M,) for the joints thereof are not so called: (M:) pl., in this and all the other senses which we have mentioned, [of pauc.] أَفُصٌّ (M) and [of mult.] فُصُوصٌ: (S, M, A, Msb:) or, as some say, contradicting AZ, the فصوص are the بَرَاجِم and the سُلَامَيَات: [see these two words:] (Sh, TA:) and ISh says, in the " Book of Horses," that the فصوص of the horse are the joints of the knee and pasterns, in which latter are the سُلَامَيَات, these being the bones of the pasterns. (TA.) One says of a horse, إِنَّ فُصُوصَهُ لَظِمَآءٌ (tropical:) Verily his joints are hard; not flabby nor fleshy. (S, A.) [And hence, app., from the place in which it is mentioned by Z in this art., the saying,] فُلَانٌ حَزَّازُ الفُصُوصِ [in a copy of the A, حَزَّارُ; and in the TA, ضرار; but I have no doubt that the right reading is that which I have given; lit., Such a one is the great cutter of joints;] meaning, (tropical:) Such a one is often right in his judgment, or opinion, and in his answer. (A, TA.) — — Hence, [immediately,] accord. to Abu-l-'Abbás; or [originally] from فَصٌّ in the first of the senses expl. above, accord. to IDrd; (Mtr, cited in De Sacy's Chrest. Arabe, see. ed. iii. 232;) فَصُّ أَمْرٍ (tropical:) The point upon which a thing, or an affair, turns, or hinges; or the point in which it is distinguished, or discriminated, from other things; syn. مَفْصِلُهُ; (Abu-l- 'Abbás ubi suprà, S, Msb, K;) or مَحَزُّهُ: (Mtr ubi suprá:) [or its utmost point, or particular; syn. مُنْتَهَاهُ: (Msb in art. فصل, in explanation of مَفْصِلُ أَمْرٍ:)] or its origin, or source; syn. أَصْلُه; (M; and Mtr ubi suprà, and L;) and مَخْرَجُهُ الَّذِى قَدْ خَرَجَ مِنْهُ: (L, TA:) and its essence, or very essence; its substance; its most essential, or elementary, part; its pith; the ultimate element to which it can be reduced or resolved; syn. حَقِيقَتُهُ, (M, L, TA,) and كُنْهُهُ, i. e. جَوْهَرُهُ, and نِهَايَتُهُ: (L, TA:) or its real, as opposed to its apparent, state; syn. مَخْبَرُهُ. (A, TA.) Hence the saying, (S, Msb, TA,) of a poet, (S, TA,) or of Ez-Zubeyr Ibn-El-'Owwám, (TA,) or of 'AbdAllah Ibn-Jaafar Ibn-Abee-Tálib, (Mtr ubi suprà, and TA,) وَيَأْتِيكَ بِالأَمْرِ مِنْ فَصِّهِ (tropical:) [And he will tell thee the thing, or affair, tracing it from the point on which it turns, or hinges; &c.: but it appears to be originally without وَ; forming an incomplete hemistich: see Freytag's Arab. Prov. ii. 918]: (S, M, * A, * Mtr, TA:) or he will tell thee the thing, or affair, distinctly. (Msb, TA. *) You say also, قَرَأْتُ فِى فَصِّ الكِتَابِ كَذَا (tropical:) [I read, in the most essential part of the book or writing, such a thing]. (A, TA.) And hence, فُصُوصُ الأَخْبَارِ (tropical:) [The most essential parts or particulars of narrations]. (A.) فُصٌّ: see فَصٌّ, first signification. فِصٌّ: see فَصٌّ, first signification. فَصَّةٌ: see فَصٌّ, former half. فَصِيصٌ [as an inf. n.: see 1. — Also] Datestones (نَوًى) clean, as though oiled. (Ibn-'Abbád, O, K.) فَصَّاصٌ [A cutter, or an engraver, or a seller, of فُصُوص, or stones, or gems, for rings or signets]. (TA.) فَصْفَصٌ: see what next follows. فصْفِصَةٌ (S, M, Msb, K) and ↓ فِصْفِصٌ (M) A certain plant; (K;) i. q. رَطْبَةٌ [a species of trefoil, or clover], (S, M, Msb,) a food for beasts, or horses and the like, (TA,) before it dries up; after which it is called قَتٌّ: (Msb:) or i. q. قَتٌّ: or قَتٌّ in its fresh state: (M:) also written with س: (TA:) originally, (S, M,) in Pers., (S, M, K,) إِسْفِسْتْ, (so in copies of the S,) or إِسْپِسْتْ, (so in a copy of the S and one of the M) or إِسْبِسْتْ, (K, and so, accord. to the TA, in the hand writing of Az,) or إِسْپِسْتْ: (CK:) pl. فَصَافِصُ. (S, M, Msb.) فُصَافِصٌ Hardy; strong; (O, K, TA;) applied to a man. (TA.) الفُصَافِصَةُ The lion. (O, K.) خَاتَمٌ مُفَصَّصٌ [A ring, or signet, having a فَصّ set in it]. (A.)

فصح 1 فَصُحَ, (S, A, Mz in the 9th نوع, and so in some copies of the K as stated in the TA,) [aor. فَصُحَ,] inf. n. فَصَاحَةٌ, (KL,) or فَصْحٌ; (Mz ubi suprà, on the authority of Er-Rághib;) or ↓ فصّح; (so in other copies of the K;) or the latter also; (A;) and ↓ افصح; (A, K, Mz;) said of milk, It became divested of the froth, (S, A, K, Mz,) which is the primary signification accord. to Er-Rághib; (Mz;) and clear of its biestings: (A:) or ↓ افصح has this latter signification. (S, L, K.) And فَصْحٌ, accord. to Er-Rághib, signifies [also] A thing's becoming clear of what was mixed with it. (Mz ubi suprà.) — — And [hence] فَصُحَ, (S, Msb, K, and Mz ubi suprà,) [aor. فَصَحَ,] inf. n. فَصَاحَةٌ (S, K) and فَصْحٌ, (K,) (tropical:) He (a man) was, or became, good in his language, or dialect; a metaphorical signification from the same verb as said of milk; so accord. to Er-Rághib: (Mz: see also 4: [and see فَصَاحَةٌ below:]) or he (a foreigner) was, or became, good and correct in his language, or dialect: (S, Msb:) or he [a man] was, or became, clear, perspicuous, or distinct, in speech, or language: and he (a foreigner) spoke Arabic intelligibly: but this signification seems to belong more properly to أَفْصَحَ, q. v.:] or he [a man] was an Arab [by birth, and therefore in speech], and he increased in فَصَاحَة [q. v.]; like ↓ تفصّح: (K:) and he was, or became, eloquent; (L;) thus used as syn. with بَلُغَ [from which it is properly distinct]. (MF.) — قَدْ فَصَحَكَ الصُّبْحُ [is said to mean] (assumed tropical:) Daybreak has become apparent to thee, and its light has overcome thee: (K, * TA:) and some say, فَضَحَكَ: [or,] accord. to Lh, فَصَحَهُ الصُّبْحُ means daybreak came upon him suddenly. (TA.) 2 فصّح: see 1, first sentence. — — Also, (tropical:) He (a foreigner) made his tongue to speak Arabic. (A.) 4 افصح: see 1, first sentence, in two places. — — It is also said of urine, (K, TA,) as mentioned by IAar, but not expl. by him, (TA,) meaning It became clear, or free from turbidness. (K.) — — And افصحت is said of a ewe, or she-goat, (S, A, K,) and of a she-camel, (TA,) meaning Her milk became free from admixture; (K;) or free from froth, and clear of its biestings: (A:) or her biestings ceased, and the milk came after: (Lh, TA:) or her biestings ceased, and her milk became free from admixture. (S.) — — And [hence] افصح signifies also (tropical:) He spoke with فَصَاحَة; (K, TA;) [i. e. clearness, perspicuousness, or distinctness; accord. to the explanation of فصاحة in the K, and the usage of this verb in numerous exs.; or with chasteness, or

correctness;] as also افصح الكَلَامَ and افصح بِهِ, and افصح القَوْلَ; but when the verb became in frequent use, and commonly known, the objective complement became dropped, as in the case of أَحْسَنَ, &c.: (TA:) (assumed tropical:) he spoke clearly, or plainly, (A, * K, * TA,) to another; (A, TA;) without indistinctness, or without concealment: (TA:) [and] (tropical:) he (a foreigner) spoke Arabic: (S, A, Msb:) or (assumed tropical:) spoke Arabic correctly: (ISk, Msb:) [and] (assumed tropical:) he (a man of barbarous or vitious or indistinct speech) spoke intelligibly. (L.) And one says, افصح فِى مَنْطِقِهِ (tropical:) He (a child) began to speak intelligibly. (A, L.) And ↓ افصح فُلَانٌ ثُمَّ فَصُحَ (tropical:) [He spoke Arabic, and then became good in his language, or dialect: so accord. to Er-Rághib, as cited in the Mz, 9th نوع; in which it is said that some, but not so correctly, use these two verbs in the converse manner: or he spoke clearly, or intelligibly, and then became chaste, or good and correct, or eloquent, in his speech, or language]. (A.) And افصح is also used in poetry as signifying (assumed tropical:) He (an animal not endowed with speech) uttered a sound, or cry, clearly. (L.) And one says, افصح عَنْ شَىْءٍ, inf. n. إِفْصَاحٌ [in this and the preceding senses], meaning (tropical:) He explained a thing. (A, * TA.) And افصح عَنْ مُرَادِهِ (assumed tropical:) He showed or revealed [his desire or his meaning]. (Msb.) — — Also (assumed tropical:) It (a thing) became clearly apparent, manifest, or evident. (K.) One says, افصح الصُّبْحُ (tropical:) The daybreak became clearly apparent; (A, * K;) the light of daybreak appeared. (S.) — — And افصح الرَّجُلُ مِنْ كَذَا (assumed tropical:) The man got clear out of such a thing; or escaped from it. (S, TA.) You say, نُفْصِحُ مِنْ شِتَائِنَا (tropical:) We shall get clear out of our winter. (A.) — — And أَفْصَحُوا (tropical:) They (the Christians, S, A, K) entered upon, (S, K,) or celebrated, (A,) the festival called الفِصْحُ [or Easter], (S, A, K,) and broke their fast, eating flesh-meat. (TA.) [And said also of Jews, meaning They celebrated the Passover: see الفِصْحُ.] 5 تفصّح (tropical:) He affected (تَكَلَّفَ) the faculty, or quality, of فَصَاحَة [q. v.] (S, A, TA) فِى كَلَامِهِ [in his speech]; as also ↓ تفاصح: (S:) or he made use of the faculty of فَصَاحَة: or, as some say, [but accord. to general analogy, this signification seems to belong more properly to ↓ تفاصح,] he affected a resemblance to those endowed with that faculty; [or made a show of فصاحة;] like تَحَلَّمَ as meaning " he made a show of الحِلْم " [i. e. " forbearance," &c.; in which sense تَحَالَمَ is more commonly used]. (TA.) See also 1, latter part. 6 تَفَاْصَحَ see the next preceding paragraph, in two places. 10 استفصحهُ [إِسْتَفْصَحَ] (assumed tropical:) He deemed it فَصِيح as meaning chaste, or free from barbarousness, &c.; namely, a word, or phrase: and probably used in a similar sense in relation to a man: but perhaps post-classical: its pass. part. n. occurs in the Mgh, in art. بنى.] — — إِسْتَفْصَحْتُهُ عَنْ كَذَا (assumed tropical:) [I asked him, or desired him, to explain such a thing: see 4, latter half]. (O and K in art. سنح.) فَصْحٌ: see فَصِيحٌ. فِصْحٌ: see فَصِيحٌ, first sentence. — — Also (tropical:) A day cloudless by reason of cold; (ISh, T, TA,) or a day without clouds and without cold; as also ↓ مُفْصِحٌ. (K.) — — And الفِصْحُ [or عِيدُ الفِصْح] (vulgarly pronounced الفَصْح, ISk, Msb) (tropical:) The festival of the Christians, (S, A, Msb, K,) [namely, Easter,] when they break their fast, and eat flesh-meat, (S, Msb,) after haring fasted eight and forty days, the Sunday after these days being their festival: (TA:) [and the Passover of the Jews; also called الفَاسِحُ; thus with س and خ; more properly called عِيدُ الفَطِيرِ:] pl. فُصُوحٌ. (Msb, TA.) فَصِيحٌ Milk divested of the froth, (S, A,) and clear of its biestings; (A:) or milk that has come after the ceasing of the biestings; as also ↓ فِصْحٌ. (Lh, TA.) — — [And hence,] (tropical:) Chaste, as meaning free from barbarousness: applied in this sense to a word, or an expression, and to language in general, and to a speaker, or writer: i. e.,] as applied to a word, or an expression, it means [free from an incongruous combination of letters and from strangeness and from contrariety to analogy not sanctioned by frequency of usage among the Arabs of pure speech; (see فَصَاحَةٌ, below:) or] of which the beauty is perceived by hearing: (K:) and as applied to language in general, [free from weakness of construction and from incongruity of works, with فَصَاحَة (which see again) in the words themselves:] as used by the vulgar, it means in which the rules of desinential syntax are observed: syn. مُعْرَبٌ: (L;) [and sometimes it means] eloquent; syn. بَلِيغٌ. [from which it is properly distinct]: (S:) and as applied to a man, [possessing a faculty whereby he is enabled to express what he desires, with فَصَاحَة (which see again) in languages or] clear, perspicuous, or distinct, in speech, or language; as also ↓ فَصْحٌ; (K;) but this latter is an intensive epithet, [being originally an inf. n.,] like عَدْلٌ: (TA:) [and sometimes it signifies] eloquent; syn. بَلِيغٌ [respecting which see what precedes]: (S, A:) or مُنْطَلِقُ اللِّسَانِ [i. e. free from impediment of the tongue, or eloquent, or chaste,] in speech, who knows how to distinguish what is good in language from what is bad: (TA;) the pl. as applied to men is فُصَحَآءِ and فِصَاحٌ and فُصُحٌ, (K, TA,) the last formed in the manner of the broken pl. of a subst., like قُضُبٌ pl. of قَضِيبٌ: (Sb, TA:) the fem. is فَصِيحَةٌ; of which the pl. is فِصَاحٌ and فَصَائِحُ. (K, TA.) And you say رَجُلٌ فَصِيحُ اللِّسَانِ (assumed tropical:) A man whose tongue speaks Arabic correctly. (Msb.) And لِسَانٌ فَصِيحٌ i. q. طَلْقٌ (assumed tropical:) [A tongue free from impediment, or eloquent, or chaste in speech]: (S:) or (tropical:) an eloquent tongue. (A.) And فَصِيحٌ signifies also (assumed tropical:) Any one having the faculty of speech; (S;) [i. e.] a human being; (TA:) أَعْجَمُ meaning that which is " destitute of the faculty of speech; " (S;) [i. e.] " a beast; " as also صَامِتٌ: whence the saying, لَهُ مَالٌ فَصِيحٌ وَصَامِتٌ (tropical:) [as though meaning He has property consisting of human beings and of beasts: but see صَامِتٌ]. (TA.) And it also occurs in poetry as meaning (assumed tropical:) Clear, applied to the cry of an ass. (L.) فَصَاحَةٌ, [an inf. n. of فَصُحَ, q. v.: as denoting a quality of a word, and of language in general, and of a speaker or writer, from the same word as relating to milk, it signifies (tropical:) Chasteness, as meaning freedom from barbarousness: i. e.,] in a word, freedom from an incongruous combination of letters and from strangeness and from contrariety to analogy [not sanctioned by frequency of usage among the Arabs of pure speech; (KT, and Mz in the 9th نوع;) [for] the point upon which it turns is the frequency of the use of a word by the Arabs [of pure speech]; (Mz ibid.;) a word being known to have this quality by its being frequently used by the Arabs in whose Arabic confidence is placed, or by its being used by them more frequently than one synonymous therewith: (El-Kazweenee in the " Eedáh," cited in the same نوع of the Mz:) and in language [in general], freedom from weakness of construction (ضَعْفُ التَّأْلِيفِ q. v.) and from incongruity of words, combined with فَصَاحَة in the words themselves: (KT:) and in a speaker [or writer] a faculty whereby one is enabled to express what he desires, with فَصَاحَة in language: (KT:) or goodness and correctness in language, or dialect: (S:) or clearness, perspicuousness, or distinctness, in speech, or language: (K:) and [agreeably with an explanation of فَصِيحٌ in the S and A &c.] it is sometimes used as meaning eloquence; syn. بَلَاغَةٌ [from which it is properly distinct]. (MF.) أَفْصَحُ [More, and most, chaste, as meaning fra from barbarousness; &c.]: in the Kur xxviii. 34, it means more clear or perspicuous or distinct [in tongue] (Jel.) [أَفْصَحِيَّةٌ The quality of being more, and most, chaste, as meaning free

from barbarousness: &c.] مُفْصَحٌ [or as a n. of place from أَفْصَحُوا (see 4, last two sentences)] A place where the Christians celebrate the festival called الفِصْحُ [or Easter (A.) [And app. also A place where the Jews celebrate the festival so called by them, i. e. the Passover.] مُفْصِحٌ: see فِصْحٌ. — — Also Anything clearly apparent, manifest, or evident. (S.) فصد 1 فَصَدَ, (S, O, K,) aor فَصِدَ, (K,) inf. n. فَصْدٌ (S, O, K) and فِصَادٌ, (O, K,) [or the latter is a simple subst.,] He cut, (S, O,) or slit, (K,) [or opened,] a vein; (S, O, K,) as also ↓ افتصد. (S, * K.) — — And فَصَدَهُ, aor. فَصِدَ, inf. n. فَصْدٌ (M, L, Msb) and فِصَادٌ, (M, L,) or the latter is a simple subst., (Msb,) He cut, or slit, [or opened,] it, namely, a vein, (M, L.) [And app., accord. to the Msb, He bled him by opening a vein; agreeably with what here follows.] And one says also, فَصَدَ النَّاقَةَ He slit [or opened] a vein of the she-camel to draw forth the blood therefrom and to drink it [or to put it in a gut and broil it: see فَصِيدٌ]. (M L.) — — لَمْ يُحْرَمْ مَنْ فُصْدَ لَهُ He has not been denied the entertainment of a guest for whom a camel has been bled by the slitting [or opening] of a vein and who has had the blood so obtained, (M, A, * K,) is a prov.; (S, M, A, O;) فُصْدَ being for فُصِدَ, (S, M, O, K,) like ضُرْبَ for ضُرِبَ, and قُتْلَ for قُتِلَ; (M;) and some, also, say فُزْدَ; (S, M, O, K;) for every quiescent ص before د may be changed into ز; and every movent ص before د may have somewhat of the sound of ز given to it, (S, M, O,) but may not in this case be altogether changed into ز; so that for صَدَرَ and صَدَفَ you may not say زَدَرَ and زَدَفَ: (M:) some, also, say مَنْ قُصِدَ لَهُ, with ق, meaning مَنْ أُعْطِىَ قَصْدًا i. e. [who has been given] a little: (S, O, K:) the origin of the saying was this: two men passed the night at the abode of an Arab of the desert, and, meeting in the morning, one of them asked his companion respecting the entertainment given by the host, and the latter answered, “I was not entertained as a guest, but only a vein [of a camel] was slit [or opened] to draw blood for me; ” whereupon the other replied in the words above: (O, K:) or a man used to entertain another as his guest in a time of scarcity, and, having no food to offer him, and being unwilling to slaughter his camel, bled it by slitting [or opening] a vein, and heated the blood that came forth, for his guest, until it became thick, and gave it to him to eat; and hence this prov.: (M, L:) it is applied to him who has obtained a part of that which he wanted. (Yaakoob, M, O, L, K.) [See فَصِيدٌ.] — — One says also, فَصَدَ لَهُ عَطَآءً, (O, L, K,) aor. فَصِدَ, inf. n. فَصْدٌ, (L,) meaning He apportioned to him a gift, or stipend, and caused it to be transmitted to him. (O, L, K.) 2 رَأَيْتُ فِى الأَرْضِ تَفْصِيدًا مِنَ السَّيْلِ means I saw, in the ground, a cleft, or furrowed, state, resulting from the torrent. (ISh, O, L, K. * [Here تَفْصِيدًا is a pass. inf. n., used as a subst.]) — — And تَفْصِيدٌ, also, signifies The macerating [a thing] with a little water. (ADk, O, K.) 4 افصد الشَّجَرُ, and ↓ انفصد, The trees opened their gems, (M, K,) and disclosed the extremities of their leaves. (M.) 5 تَفَصَّدَ see 7. [Hence,] تفصّد جَبِينُهُ عَرَقًا His جبين [i. e. forehead, or side of the forehead,] flowed with sweat: (M, O:) the last word is here put in the accus. case as a specificative; and has the force of an agent; the meaning being, the sweat of his جبين flowed. (M.) 7 إِنْفَصَدَ see 4. — — Also, and ↓ تفصّد, It flowed: (S, O:) or both signify it flowed in small quantity; said of blood. (A.) — — See also what next follows. 8 إِفْتَصَدَ He (a man) had his vein cut [or opened; i. e. he had blood taken from him by the opening of a vein; and so ↓ انفصد as used in the present day]. (Lth, L, Msb. *) — — See also 1, first sentence. فُصْدَةٌ: see فَصِيدَةٌ. فِصَادٌ an inf. n. of 1 [q. v.]: (M, O, L, K:) or a simple subst. [signifying The act of bleeding by opening a vein]. (Msb.) فَصِيدٌ and ↓ مَفْصُودٌ A vein slit [or opened]. (M, K.) — — And both signify also A man bled by the opening of a vein. (TK.) — — Also, the former, Blood (S, M, O, L, K) obtained by the cutting [or opening] of a vein (S, O, L) of a camel, (L,) and put into a gut, (S, M, O, K,) in the Time of Ignorance, (M,) and broiled: (S, M, K:) the Arabs in the Time of Ignorance used to eat it, (M, A, * L,) and to give it to the guest to eat, in a season of dearth. (S, O, * L.) فَصِيدَةٌ Dates kneaded and mixed with blood; (Ibn-Kuthweh, O, L, K;) as also ↓ فُصْدَةٌ; (O, K;) thus termed by Ibn-'Abbád: (O:) a medicine given to children. (Ibn-Kuthweh, O, L.) فَصَّادٌ A phlebotomist, or bleeder. (MA. [See also what next follows.]) فَاصِدٌ [Bleeding, or (like فَصَّادٌ) one who bleeds, by opening a vein]. (Msb.) — — And الفَاصِدَانِ signifies The place [or the two places] of the running of the tears upon the cheek. (O.) اِعْصِبْ مَفْصِدَهُ [Bind thou his place of bloodletting]. (A.) مِفْصَدٌ [A lancet;] the instrument with which a vein is slit [or opened]. (O, Msb, K.) مَفْصُودٌ: see فَصِيدٌ. مُتَفَصِّدٌ: see what follows. مُنْفَصِدٌ and ↓ مُتَفَصِّدٌ Flowing; (M, K;) running: (K:) [or flowing in small quantity: see 7.] فصع 1 فَصَعَ, aor. فَصَعَ, (Lth, O, K,) inf. n. فَصْعٌ, (Lth, S, O,) He squeezed, or pressed, a fresh ripe date, (Lth, S, O, K,) with his two fingers [or his thumb and a finger], (Lth, O,) so that it should become divested of its skin; (Lth, S, O;) and in like manner, a fig: (Lth, O:) or he made it (i. e. a fresh ripe date) to come forth from its skin, (A'Obeyd, O,) [to which SM adds, as from A' Obeyd,] in order that it might ripen quickly. (TA.) The act thus explained is forbidden in a trad.; [but I have not found for what reason.] (S, O.) — — And He rubbed a thing with his two fingers, (in the K, erroneously, with his finger, TA,) in order that it might become soft, and open so as to disclose what was in it. (IDrd, O, K, TA.) — — And He pulled or stripped, or put off, [a garment or the like]. (O, TA.) You say, فَصَعَ عِمَامَتَهُ عَنْ رَأْسِهِ (O, K,) (K) He removed, or took off, his turban from his head. (O, K.) — — Said of a boy [not yet circumcised], He withdrew his prepuce from his glans; and so ↓ افتصع. (S, O, K.) — — فَصَعَتْ said of a mare; She disclosed and concealed alternately her vulva on the occasion of staling. (Ibn-' Abbád, O, K.) — — فَصَعَ لِى بِكَذَا, (K,) inf. n. فَصْعٌ, (TA,) He gave to me such a thing: (K:) [or] فصّع ↓ لِى بِحَقِّى, inf. n. تَفْصِيعٌ, he gave to me my right, or due: (Ibn-' Abbád, O:) and فَصَعَ لَهُ بِالْمَالِ he gave to him the property; as also ↓ فصّع. (K.) 2 فَصَّعْتُهُ مِنْ كَذَا, inf. n. تَفْصِيعٌ, I made it to go, or come, forth from such a thing. (IAar, S, L, TA.) — — See also 1, last sentence, in two places. — — Accord. to Lth, فصّع, inf. n. as above, is also used in relation to a stink, and the ordure of a child, and a noiseless emission of wind from the anus: (O:) [or] it means He emitted wind from the anus with a sound: or without a sound. (K.) 7 انفصع It went, or came, forth from a thing; or was made to do so; quasi-pass. of فَصَّعْتُهُ مِنْ كَذَا (S.) 8 اِفْتَصَعْتُ مِنْهُ حَقِّى I took from him my right, or due, (O, K, *) all of it, (K,) by force, (O, K,) not leaving of it anything: (O:) or I took from him my right, or due, all of it, on the spot. (S, O.) — — See also 1, latter half. فُصْعَةٌ The prepuce of a boy, (IDrd, T, O, K, TA,) when it is wide, so that the glans protrudes from it, (IDrd, O, K, TA,) or when he withdraws it from over the glans, before he is circumcised. (T, TA.) فَصْعَانُ Having the head always uncovered, by reason of heat and inflammation. (IAar, O, K.) أَفْصَعُ A boy having the prepuce appearing (S, O, K) withdrawn from the glans. (S, O.) — And الفَصْعَآءُ [fem. of الأَفْصَعُ] signifies الفَأْرَةُ [app. as n. un., or fem., of الفَأْرُ q. v.; but it may here have some other of the meanings expl. in art. فأر]. (IAar, K.) فصل 1 فَصَلَ, (S, M, O, Msb, K,) aor. فَصِلَ, inf. n. فَصْلٌ, (M, Msb, K,) He separated, or divided, (S, O, Msb, K,) and put apart, (Msb,) a thing, (S, O, Msb, *) عَنْ غَيْرِهِ [from another thing], (Msb,) and بَعْضَهُ مِنْ بَعْضٍ [or عَنْ بَعْضٍ i. e. part thereof from part]. (M and TA in art. ميز.) And (K,) He made a separation, or partition, (M, K, TA,) بَيْنَهُمَا (M, TA *) i. e.

between them two, meaning, two things, making it known that the former had come to an end: so says Er-Rághib: (TA:) and فَصَلَ الحَدُّ بَيْنَ الأَرْضَيْنِ, [aor. and] inf. n. as above, The limit, or boundary, made, or formed, a separation between the two lands: (Msb:) and فَصَلْتُ بَيْنَ القَوْمِ I made a division, or separation, between, or among, the people, or party. (O.) — — [Hence,] فَصَلَ الرَّضِيعَ عَنْ أُمِّهِ, (S, Mgh, O,) or المَوْلُودَ عَنِ الرَّضَاعِ (M, K) (M,) aor. as above, (M, K,) inf. n. فِصَالٌ, (S, O,) or فَصْلٌ, and the former is a simple subst., (M, K,) or both, (Mgh,) He weaned [the suckling from his mother, or the young infant from sucking the breast]; (S, M, Mgh, O, K;) as also ↓ افتصلهُ: (S, M, O:) or فَصَلَتِ المَرْأَةُ رَضِيعَهَا, inf. n. فَصْلٌ, and فِصَالٌ is the subst., the woman weaned her suckling. (Msb.) — — Hence also, i. e. from فَصَلَ as first expl. above, فَصْلُ الخُصُومَاتِ The deciding of litigations, altercations, or disputes: like فَصْلُ الخِطَابِ: (Msb:) or this latter means distinct, or plain speech; which he to whom it is addressed distinctly, or plainly, understands; which is not confused, or dubious, to him: (Ksh in explanation of it in the Kur xxxviii. 19, and Mgh:) or such as decides, or distinguishes, between what is true and what is false, (Ksh ibid., Mgh, O, K,) and what is sound and what is corrupt, (Ksh, Mgh,) and what is correct and what is erroneous: (Ksh:) or such as decides the judgment, or judicial sentence: (Er-Rághib, TA:) or the evidence, or proof, that is obligatory [as a condition of his justification] upon the claimant, or plaintiff, and the oath that is obligatory [in like manner] upon him against whom the claim, or plaint, is urged; (Ksh, O, K; [an explanation of which a part is dropped in the CK;]) thus accord. to 'Alee: (Ksh:) or the [using of the] phrase أَمَّا بَعْدُ. (Ksh, O, K. [Respecting this phrase, and for other explanations, see 3 in art خطب.]) كَلِمَةُ الفَصْلِ in the Kur xlii. 20 means The sentence of God's deciding between mankind on the day of resurrection, (O,) which is called يَوْمُ الفَصْلِ. (TA.) And الفَصْلُ [alone] means The deciding judicially between what is true and what is false; (M, O, K;) and, (O, K,) sometimes, (O,) so ↓ الفَيْصَلُ; (S, O, K;) or this latter is [a simple subst, i. e.,] a name for such decision; (TA;) and is also an epithet [expl. below]. (M, O, K.) هٰذَا يَوْمُ الدِّينِ هٰذَا يَوْمُ الْفَصْلِ, in the Kur xxxvii. 20 and 21, means [This is the day of requital:] this is the day wherein a decision, or a distinction, shall be made (يُفْصَلُ فِيهِ) between the doer of good and the doer of evil, and every one shall be requited for his work and with that wherewith God will favour his servant the Muslim. (M.) And إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ, in the Kur xxxii. 25, means [Verily thy Lord] He shall decide [between them], and distinguish what is true from what is false, [on the day of resurrection,] by distinguishing the speaker of what is true from the speaker of what is false, in respect of that wherein they used to disagree, of what concerned religion. (Bd.) And one says also فَصَلَ الحُكْمَ [He decided the judgment, or judicial sentence]. (M.) فَصَلَ النَّظْمَ, in the K, is a mistake: see 2. (TA.) — فَصَلَ مِنَ النَّاحِيَةِ, (S, O,) or مِنْ البَلَدِ (K,) or عَنْ بَلَدِكَذَا, aor. فَصُلَ, (M,) inf. n. فُصُولٌ, (M, K,) He went forth [from the part of the country, or from the town or country, or from such a town or country]. (S, O, K.) And فَصَلَ العَسْكَرُ عَنِ البَلَدِ [The army went forth from the town or country]: whence the saying of the Prophet respecting Ibn-Rawáhah, كَانَ أَوَّلَنَا فُصُولًا وَآخِرَنَاقُفُولًا i. e. He was the first of us in going away (↓ اِنْفِصَالًا) from his house and his family and the last of us in returning to [it and] them. (Mgh.) And فَصَلَ فُلَانٌ مِنْ عِنْدِى, inf. n. فُصُولٌ, Such a one went forth [from my presence or vicinage, or from me]. (TA.) And فَصَلَ مِنِّى كِتَابُ إِلَيْهِ [A letter] passed from me to him. (TA.) Thus the verb is intrans, as well as trans.; its inf. n. when it is trans, being فَصْلٌ; when intrans., فُصُولٌ. (TA.) — — And فَصَلَ الكَرْمُ The vine put forth small grapes, resembling lentils or a grain similar thereto. (M, K.) 2 فصّل النَّظْمَ, (M, TA,) thus correctly, with teshdeed, bat in the K فَصَلَ, like نَصَرَ, (TA,) [inf. n. تَفْصِيلٌ,] He put between every two of the strung beads [or pearls] a bead such as is termed فَاصِلَةٌ [q. v., or what is described voce مُفَصَّلٌ as an epithet applied to a necklace]. (M, K, TA.) — — And فصّلتُ الشَّىْءَ inf. n. تَفْصِيلٌ, I made the thing to consist of distinct portions or sections. (Msb.) — — And فصّل الشَّاةَ, (inf. n. as above, TA,) He (a butcher) divided the sheep, or goal, into limbs, or members. (S, O, TA.) — — [Hence فصّل means also He cut a piece of cloth for a garment: and he cut out a garment: — — whence تَفْصِيلٌ means The cut of a garment (See also De Sacy's Chrest. Ar., see. ed., i. 86-7.)] — — And [hence, likewise,] تَفْصِيلٌ also signifies [The dissecting, or analyzing, of speech, or language: the explaining distinctly, or in detail: and] the making distinct, clear, plain, manifest, or perspicuous; i. q. تَبْيِينٌ. (S, O, K.) فَصَّلْنَاهُ in the Kur vii. 50 [referring to the book of the Kur an] means بيَّنَّاهُ [Which we have made distinct, &c.]: or, as some say, whereof we have divided the verses by means of the فَوَاصِل [pl. of فَاصِلَةٌ, q. v.]. (TA.) 3 فَاْصَلَ فاصل شَرِيكَهُ, (S, K, TA,) inf. n. مُفَاصَلَةٌ, (TA,) He separated himself from his partner, with the latter's concurrence; syn. بَايَنَهُ, (K, TA,) and فَارَزَهُ. (S and O and K in art. فرز.) 7 انفصل It became separated, or divided, (S, M, O, Msb, K,) and put apart (Msb.) — — [And He went forth, or away; like the intrans. فَصَلَ.] See 1, near the end. 8 إِفْتَصَلَ see 1, former half. — — افتصل النَّخْلَةَ عَنْ مَوْضِعِهَا He transplanted the palm-tree. (AHn, M, K.) A man of Hejer [which is famous for its dates] said that the best of palm-trees is that of which the young one has been removed from its place of growth, which young one is called ↓ فَصْلَةٌ. (TA.) فَصْلٌ inf. n. of the trans. v. فَصَلَ [q. v. passim]. (M, Msb, K, TA.) [As a simple subst., it has various significations here following: and is] sing. of فُصُولٌ. (S, O.) — — A separation, division, or partition, between two things. (M, K.) — — The place of the مَفْصِل [i. e. joint, or articulation, and therefore of the division, of two bones] of the body: between every one such and another [that is the next to it] is a وِصْل [or limb, in the CK, erroneously, وَصْل]. (Lth, O, K.) See also مَفْصِلٌ. — — As used by the Basrees, [in grammar,] it is [A disconnective] like عِمَادٌ as used by the Koofees: (O, K:) thus in the saying in the Kur [viii. 32], إِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ [lit. If this, it, be the truth from Thee], هو is termed فصل and عماد, [more commonly the former,] and الحقّ is in the accus. case as being the predicate of كان. (O.) — — Also sing. of فُصُول in the phrase فُصُولُ السَّنَةِ [The four divisions of the year: namely autumn, winter, spring, and summer], expl. in art. زمن. (Msb: see زَمَنٌ.) — — And A division, or section, of a باب [or chapter]; as being divided from others, or as forming a division between itself and others, so that it has the meaning of the measure مَفْعُولٌ or that of the measure فَاعِلٌ. (MF, TA.) — — And The contr. of أَصْلٌ [as denoting relationship]: there are أُصُول of relationship and فُصُول thereof; [the former meaning the stocks and] the latter meaning the branches. (Msb. [See also other explanations of فَصْلٌ as opposed to أَصْلٌ under the latter of these words ;) — [It is also used as an epithet;] One say (??) فَصْلٌ A true say or saying: (M, K;) not false: thus in the Kur [lxxxvi. 15]: (M.) or (??) there means distinguishing between what is true and what is false: and relates to the Kur án [itself]. (Ksh, Bd, Jel.) And it is said of the speech of the Prophet that it was فَصَلٌ لَانَزْرٌ وَلَا هَذْرٌ, (O, TA, but in the latter هَذْرٌ [to assimilate it in form to نَزْرٌ],) meaning Distinct, (O, TA,) clear, or plain, distinguishing between what is true and what is false; (TA;) not little are much. (O.) — And A general طَاعُون [i. e. plague or pestilence] (TA.) فَصْلَةٌ A transplanted palm-tree; (AHn, M, K;) a young palm-tree removed from its place of growth [meaning from its mother-tree]: pl. فَصَلَاتٌ. (TA.) See 8. فِصَالٌ an inf. n., (S, Mgh,

O,) or a simple subst., (M, Msb, K,) The weaning of a sucking infant. (S, M, Mgh, O, Msb, K.) It is said in the Kur [xlvi. 14], وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا, (O, TA,) meaning And the period of the bearing of him in the womb and thenceforward to the end of the time of the weaning of him is thirty months. (TA.) And one says, هٰذَا زَمَنُ فِصَالِهِ This is the time of the weaning of him. (Msb.) فصِيلٌ A young camel when weaned from his mother: (S, M, Mgh, * O, K, TA:) and some times such a young one of the bovine kind: (TA:) [and by a proleptic application,] a young camel [in a general sense], because he is, or will be, weaned from his mother: (Msb:) [in the T, voce حُوَارٌ, and in other lexicons &c., it is applied to a young, newly-born, camel: and in the L, voce سُخْدٌ, to a fœtus in a she-camel's belly: see an ex. of its meaning a young sucking camel (one of many such exs.) in the first paragraph of art. رجل; and a strange similar usage of the first of the following pls. in a verse cited voce خَسْفٌ:] the pl. is فُصْلَانٌ, (Sb, S, M, Mgh, O, Msb, K,) agreeably with rule, (Sb, M,) and فِصْلَانٌ, (Sb, Fr, M, Msb, K,) formed by likening the sing. to غُرَابٌ, of which غِرْبَانٌ is a pl., (Sb, M,) and فِصَالٌ, (Sb, S, M, Msb, K,) as though it were an epithet, (Sb, M, Msb,) like كَرِيمٌ, of which كِرَامٌ is a pl.: (Msb:) and the female is termed فَصِيلَةٌ. (M, K.) — — Also A حَائِط [or wall of enclosure], (M, O, K,) having little height, (O, K,) before, or in front of, a fortress; (M, K;) or (K) before, or in front of, the [main] wall of a city or town. (O, K.) One says, وَثَّقُوا سُورَ المَدِينَةِ بِكِبَاشٍ وَفَصِيلٍ [They strengthened the wall of the city by means of buttresses and a low wall in front of it]. (TA.) — — And A piece of stone; of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (TA.) فَصِيلَةٌ A piece of the flesh of the فَخِذ [or thigh]: (Hr, IAth, O, K, TA:) or, accord. to Th, (O, in the K " and ") a piece of the limbs, or members, of the body. (O, K, TA.) — — And A man's nearer, or nearest, رَهْط (S, M, O, K) and عَشِيرَة (M, K) [i. e. kinsfolk, or sub-tribe, &c.]: or [some] of the nearest of the عَشِيرَة of a man: from the first of the significations mentioned in this paragraph: (IAth, TA:) it signifies less than the فَخِذ: (Mgh, Msb:) or less than the قَبِيلَة: (TA:) [see شَعْبٌ in two places:] or the nearest to him of the آبَآء [meaning male ancestors and including paternal uncles] of a man: (Th, M, K, TA:) [or any one of such persons; for] El-'Abbás [one of Mohammad's paternal uncles] was called فَصِيلَةُ النَّبِيِّ: the term is like the مَفْصِل in relation to the human foot. (TA.) جَاؤُوا بِفَصِيلَتِهِمْ means They came, all of them, or all together. (S, O.) فَصَّالٌ and epithet applied to a man, (O,) Who praises men much in order that they may bestow upon him: an adventitious, not indigenous, word: (O, K:) [and] loquacious in every place. (MA.) فَاصِلٌ [as an act. part. n.] Separating; dividing; or making a separation, or partition. (Msb.) — — It is said in a trad., مَنْ أَنْفَقَ نَفَقَةً فَاصِلَةً فِى سَبِيلِ اللّٰهِ فَهِىَ بِسَبْعِمِائَةِ ضِعْفٍ, (S, * O, K, *) meaning [Whoso expends expense] such as distinguishes between his belief and his unbelief [i. e. such as distinguishes him as a believer, it shall be rewarded with seven hundred fold]: (S, O, K, TA:) or, as some say, such as he cuts off from his property. (TA.) And one says كَلَامٌ فَاصِلٌ (K and TA in art. فرز) and ↓ فَيْصَلٌ (A ibid.) i. q. فَارِزٌ (O and K, and TA ibid.) i. e. Discriminating language. (TA ibid.) And حُكْمٌ فَاصِلٌ and ↓ فَيْصَلٌ [A judgment, or judicial sentence, that is decisive, and therefore meaning,] that has effect; and in like manner, ↓ حُكُومَةٌ فَيْصَلٌ: and ↓ طَعْنَةٌ فَيْصَلٌ [An act of piercing or thrusting with a spear or the like] that decides between the two antagonists. (M, K, TA.) As an epithet applied to God, الفَاصِلُ means The Decider between the خَلْق [i. e. the human race, or these and other created beings,] on the day of resurrection. (Zj, TA.) فَيْصَلٌ: see 1, near the middle. It also signifies A cut, or severance, (O, TA,) such as is complete, (TA,) between two persons. (O, TA.) — — And it is also an epithet: see فَاصِلٌ, in four places. — — And [hence] it signifies (assumed tropical:) A judge, one who decides judicially, an arbiter, or arbitrator; (S, O, K;) and so ↓ فَيْصَلِيٌّ: (Ibn-'Abbád, O, K:) in the Expos. of the " Miftáh " [of Es-Sekkákee] by the seyyid [El-Jurjánee] it is implied that it is in this sense a tropical intensive appellation. (TA.) فَاصِلَةٌ A bead [or a bead of gold or a gem] that forms a separation, or division, between the pair of [other] beads [i. e. between every two other beads] in a string thereof. (M, K. [See also مُفَصَّلٌ.]) — — And [hence] فَوَاصِلُ, of which it is the sing., (assumed tropical:) The final words of the verses of the Kur-án, (O, K,) and of the clauses of rhyming prose [in general], (Msb and K and TA in art. سجع,) that are like the rhymes of verses; (O and K in the present art., and Msb and TA in art. سجع;) and [the final words] of verses. (TA in art. سجع.) فَيْصَلِيٌّ: see فَيْصَلٌ. مَفْصِلٌ Any place of meeting [or juncture, as being a place of separation,] of two bones of the body and limbs or members; as also ↓ فَصْلٌ: (M, K:) a single one of the مَفَاصِل of the limbs or members: (S, O, Msb, K:) [a joint such as the elbow and knee and knuckle: and sometimes a joint as meaning a bone having an articulation at each end, or at one end, together with the flesh that is upon it:] in a trad. in which it is said that the mulct for any مَفْصِل of a human being is the third of the mulct for the [whole] finger, it means the مَفْصِل of any of the fingers or toes; i. e. the portion between any أَنْمُلَتَانِ [here meaning two knuckles; but this is a loose and an imperfect explanation; for to it should be added, and also the ungual portion, or portion in which is the nail; for the word is here applied to denote any of the phalanges with the flesh that is upon it: in the T &c., in art. نمل, one of the explanations of الأَنْمَلَةُ is " the مَفْصِل in which is the nail "]. (TA.) — — And [hence] one says, يَأْتِيكَ بِالأَمْرِ مِنْ مَفْصِلِهِ (assumed tropical:) [He will tell thee the thing, or affair, tracing it from the point on which it turns, or hinges; (like as one says, مِنْ فَصِّهِ, q. v.;) or], from its utmost point or particular, i. e., مُنْتَهَاهُ. (Msb.) [This saying may be originally a hemistich, thus: وَيَأْتِيكَ بِالأَمْرِ مِنْ مَفْصِلِهْ like the similar saying ending with فَصِّهِ.] — — In the following saying of Aboo-Dhu-eyb, [the former half of which I give from art. طفل in the S, the latter half only being cited in the present art. in the S and M and O,] وَإِنَّ حَدِيثًا مِنْكِ لَوْ تَبْذُلِينَهُ جَنَى النَّحْلِ فِى أَلْبَانِ عُوذٍ مَطَافِلَ مَطَافِيلَ أَبْكَارٍ حَدِيثٍ نِتَاجُهَا تُشَابُ بِمَآءٍ مِثْلِ مَآءِ المَفَاصِلِ [And verily discourse from thee, if thou wouldst bestow it, would be (like) gathered honey of bees in the milk (lit. milks) of camels such as have recently brought forth, having young ones with them, such as have young ones with them [and] that have brought forth but once, whose bringing forth has been recent, such milk being mixed with water like the water of the المَفَاصِل,] مفاصل (which is pl. of مَفْصِلٌ, S, O) signifies (accord. to As, S, O) the place of separation (↓ مُنْفَصَل) of the mountain from the tract of sand, these two having between them crushed and small pebbles, so that the water thereof is clear, (S, M, O,) and glistens, (وَيَبْرُقُ, S, O,) or and is shallow; (وَيَرِقُّ;) the poet meaning to describe the clearness of the water because of its descending from the mountain and not passing by dust nor earth: (M:) or it signifies hard stones (M, K) compactly disposed, or heaped up: (M, K: in the former, مُتَرَاصِفَة: in the latter, مُتَرَاكِمَة:) and (M, K) it is said to signify (M) what is between two mountains, (M, K,) consisting of sand and crushed pebbles, the water whereof is clear: (K:) or, accord. to AO, the water-courses of a valley: (O:) accord. to Abu-l-'Omeythil, the clefts in mountains, from which water flows; and only said of what are between two mountains: in the T, the مَفْصِل is said to be any place, in a mountain, upon which the sun

does not rise: (TA:) and it is said that مَآءُ المَفَاصِلِ means what flows from between the two joints (مِنْ بَيْنِ المَفْصِلَيْنِ) when one of them is cut from the other; like clear water; and the sing. is مَفْصِلٌ: (M:) AA says that the مفاصل in the verse are the مفاصل of the bones; and that it likens that water to the مآء of the flesh: (O, TA:) and IAar says the like thereof. (TA.) المِفْصَلُ (assumed tropical:) The tongue; (S, M, O, Msb, K;) as being likened to an instrument. (Msb.) عِقْدٌ مُفَصَّلٌ A necklace between every two pearls [or other beads] of which is put a bead [of another kind], (S, O, TA,) or a شَذْرَة [or bead of gold, &c.], or a gem, to form a division between every two of the same colour, or sort. (TA.) — — آيَاتٍ مُفَصَّلَاتٍ, in the Kur [vii. 130] means [Signs, or miracles,] between every two whereof was made a separation by a period of delay: or which were made distinct, plain, or manifest. (TA.) — — And المُفَصَّلُ is an appellation of The portion of the Kur-án from [the chapter entitled] الحُجُرَات [i. e. ch. xlix.] to the end; accord. to the most correct opinion: or from الجَاثِيَة [ch. xlv.]: or from القِتَال [ch. xlvii.]: or from قَاف [ch. l.]: or from الصَّافَّات [ch. xxxvii.]: or from الصَّفّ [ch. lxi.]: or from تَبَارَكَ [ch. lxvii.]: or from إِنَّا فَتَحْنَا [ch. xlviii.]: or from سَبِّحِ اسْمَ رَبِّكَ [ch. lxxxvii.]: or from الضُّحَى [ch. xciii.]: (K:) this portion is thus called because of its many divisions between its chapters: (Msb, K:) or because of the few abrogations therein: (K:) accord. to the A, it is the portion next after that called المَثَانِى. (TA.) مُنْفَصَلٌ: see مَفْصِلٌ, latter half. فصم 1 فَصَمَهُ, (S, M, Msb, K,) aor. فَصِمَ, (M, Msb, K,) inf. n. فَصْمٌ, (S, M, Msb,) He broke it (S, M, Msb, K) without separating: (S, M, Msb:) [i. e. he cracked it:] and ↓ فصّمهُ [he cracked it much, or in several places], (M, TA,) inf. n. تَفْصِيمٌ. (TA.) And فَصَمَ الخُرْزَةَ [He cracked, or tore without separating, the seam, or suture, of a skin] (K and TA in art. خرم: in the CK قَصَمَ and القَصْمُ .الخَرَزَةَ), with ق, signifies " the breaking so as to separate. (TA.) — — See also 4. — — (??). said of a house, or tent, (K,) or of the side thereof, (M,) It became thrown down, or demolished. (M, K.) — — And وَصْمٌ signifies A thing's being cracked. (A'Obeyd, TA.) 2 فَصَّمَ see the preceding paragraph. 4 افصم المَطَرُ The rain passed away, or ceased. (S, M, K.) And افصمت عَنْهُ الحُمَّى The fever quitted him: (S, K, * TA:) in the K, erroneously. افصم الحُمَّى. (TA.) And one says, ↓ دَآءٌ يَفْصِمُ وَلَا يُفْصَمُ A disease that breaks and does not pass away. (TA.) — — And افصم is said of a stallion [camel], meaning He ceased, or abstained, from covering. (TA.) 5 تَفَصَّمَ see the next paragraph. 7 انفصم It broke (S, M, Msb, K) without becoming separated: (S. M, Msb:) [i. e. it be came cracked:] and ↓ تفصّم has a similar meaning [i. e. it became cracked much, or in several places]. (S, M, K.) You say, انفصم ظَهْرُهُ His back cracked. (TA.) And انفصمت الدُّرَّةُ The pearl cracked in one part thereof. (TA.) — — And It broke, or became severed, or cut off. (K.) It is said in the Kur [ii. 257], لَا انْفِصَامَ لَهَا (S, M, Msb, TA) meaning There shall be no breaking incident to it. (M, TA.) — — And It opened so as to form an interstice, or a gap. (TA in art. شظى.) فصم السِّوَاكِ [app. فَصْم, originally an inf. n., but probably, I think, a mistranscription for قَصْم,] A fragment [of the stick with which the teeth are cleaned]. (TA.) فَصْمَةٌ A crack in a wall. (TA.) فَأْسٌ فَصِيمٌ A large [hoe, or adz, or the like]. (Fr, K.) أَفْصَمُ An anklet much cracked. (El-Hejeree, M, K. *) دُمْلُجٌ مَفْصُومٌ [A cracked armlet of silver: to this, thrown down and neglected, Dhu-r-Rummeh likens a sleeping gazelle]. (S, TA.) فصى 1 فَصَى الشَّىْءَ مِنَ الشَّىْءِ, (M, K,) or عَنِ الشَّىْءِ, (Msb, and so in the TA,) improperly written in the copies of the K فصا, (TA,) aor. يَفْصِيهِ, (Msb, K,) inf. n. فَصْىٌ, (M, Msb,) He separated the thing from the thing; (M, K;) or removed it therefrom: (Msb:) whence فصى اللحم عن العظم [evidently meaning فَصَى الْلَّحْمَ عَنِ العَظْمِ i. e. He separated, or removed, the flesh from the bone]: (TA:) [but in both of my copies of the S, I find فَصَىَ الْلَّحْمُ عَنِ العَظْمِ, as though فَصَى were used as syn. with تفصّى and انفصى, meaning The flesh became freed, or cleared, from the bone: perhaps a mistake of copyists; though it is immediately added,] and مِنْهُ ↓ فَصَّيْتُهُ, inf. n. تَفْصِيةٌ, i. e. I freed it, or cleared it, from it; (S, K;) or, accord, to Fr, this signifies I separated it from it, i. e., anything from another thing. (Har p. 640.) 2 فَصَّىَ see the preceding paragraph. 3 فاصاهُ, inf. n. مُفَا صَاةٌ, as is related on the authority of Er. Rázee, but accord, to analogy, not on the ground of received usage, means He separated himself from him; left, forsook, or abandoned, him: or forsook, or abandoned, him, being forsaken, or abandoned, by him, syn. فَارَقَهُ. (Har p. 640.) 4 أَفْصَىَ see 5. — — افصى عنْكَ الحَرُّ means The heat departed, or has departed, from thee: but you do not say افصى عنك البَرْدُ: (ISk, S, M: but in the M, عنك is omitted in both phrases:) or you say, افصى عَنَّا الشِّتَآءُ, and الحَرُّ, the winter, and the heat, departed from as; or left, or quitted, us; (K, TA;) so says Az, on the authority of IAar: (TA:) or, accord, to IAar, افصى عَنْكَ الشِّتَآءُ [the winter departed, or has departed, from thee]; and سَقَطَ عَنْكَ الحرُّ. (M, TA.) And افصى المَطَرُ The rain cleared away. (S, M, K.) — — افصى said of a sportsman, He had no game caught in his snare. (K.) 5 تفصّى, said of flesh, or flesh-meat, It became separated, or detached, عَنِ العَظْمِ [from the bone]; as also ↓ انفصى; (M;) which is said of anything that was sticking. (Lth, TA.) He became freed, free, or released, [and in like manner said of a thing of any kind,] مِنْهُ [from him, or it]; S, M, Msb, K;) i. e., from another man, (S,) from his adversary, or antagonist; (Msb;) from a thing; (M;) from debts; (S, Msb; *) from straitness, or difficulty, (S, Msb, TA,) or from trial, or affliction; (S, TA;) or from good, or evil; as also ↓ افصى (K.) And He, or it, went forth, or departed, مِنَ الشَّىْءِ [from the thing]; as also ↓ انفصى, and ↓ استفصى. (Msb.) أَشَدُّ تَفَصِّيًا means أَشَدُّتَفَلُّتًا: (Msb, TA:) thus in the trad. respecting the Kur-án, لَهُوَ أَشَدُّ تَفَصِّيًا مِنْ قُلُوبِ الرِّجَالِ مِنَ النَّعَمِ [Verily it is more apt to escape from the breasts of men than are pasturing camels, or cattle, from their pastor]. (TA. [In my original, the last word in this saying is without any vowel-sign; but it is not doubtful, as the trad. is well known.]) 7 إِنْفَصَىَ see the next preceding paragraph, in two places. 10 إِسْتَفْصَىَ see 5, last sentence but one. فَصًى, (M, K, * TA,) incorrectly written in the copies of the K with ا (TA,) The stones (حَبّ) of raisins: (M, K:) also mentioned in the K [and M] as with ض: (TA:) n. un. (??): (M, K:) of the dial. of El-Hijáz: and they also call the stones of dates فصية [app. (??), pl. of فصى, like as فِتْيَةٌ is pl. of فَتًى]. (TA.) فَصْيَةٌ the subst, from تَفَصَّى as syn. with تَخَلَّصَ; (S, M, Msb, K;) [thus signifying Freedom. or release, from a thing or state;] primarily denoting one's being in a thing and then coming, or going, forth, or departing, from it; (S;) as also ↓ فصيّةٌ. (K.) Hence the saying, قَضَى اللّٰهُ لِى بِالفَصْيَةِ مِنْ هٰذَا الأَمْرِ [God decreed for me, or may God decree for me, freedom, or release, from this affair, or case]. (A, TA.) — — فَصْيةٌ مَا بَيْنَ الحَرِّ وَالبَرْدِ means An intermission (سَكْتَةٌ, lit, a quiescence,) between heat and cold: and one says لَيْلَةٌ فَصْيَةٌ and يَوْمٌ فَصْيَةٌ [A night that is, or that was, one of intermission, and a day &c.], and لَيْلَةُ فَصْيَةٍ and يَوْمُ فَصْيَةٍ [meaning the same], (M, K.) فَصِيَّةٌ: see the next preceding paragraph. فض 1 فَضَّهُ, (S, Mgh, O, Msb,) aor. يَفُضُّ, (S, O, Msb,) inf. n. فَضٌّ, (S, A, Mgh, O, Msb, K.) He broke it; namely, the seal (A, Mgh, Msb, K) of a letter; (A, K;) and any other thing; (TA:) he broke it asunder, or into several pieces; he dissundered it; (S, Mgh, O, K;) for instance, the seal from a letter. (S, O.) فَضَّ الخَاتَمَ is also a metonymical phrase, meaning (tropical:) (??): (TA.) [or rather, i. a.] فَضَّ البَكَارَةَ (tropical:) he destroyed the virginity: the virginity being likened to a seal, or this phrase is from فَضَضْتُ اللُّؤْلُؤَةَ I bored, or perforated, the pearl. (Msb.) [See also 8.] You say also, فَضَّ اللّٰهُ فَاهُ, (Msb, TA,) and, accord. to IKtt, ↓ أَفَضَّهُ, which

J disallows, (TA,) God broke, or may God break, his teeth: (TA;) or God scattered, or may God scatter, his teeth. (Msb.) The phrase لَا يَفْضُضِ اللّٰهُ فَاكَ, (S, A.) meaning May God not break thy teeth, (TA,) occurs in a trad.: (S, A:) and J says. (TA,) you should not say ↓ يُفْضِضِ; (S, TA; [but in one copy of the S, I find يَفْضِضِ;]) though some allow it: and some say that إِفْضَاء [evidently a mistake for إِفْضَاض] means the falling out of the teeth from above and below; but the former explanation is the more common. (TA.) — — He separated it; dispersed it; scattered it; broke it up; (S, A, Msb, TA;) namely, a thing; (Msb;) or a party of men; (S, O;) or a ring of men, (A, TA,) after they had collected together. (TA.) You say also, فَضَّ المَالَ عَلَى القَوْمِ (Mgh, * TA) He distributed the property among the people, or party of men. (Mgh, TA. *) — — فَضَضْتُ مَا بَيْنَهُمَا I cut [the tie, or bond, that was between them]. (TA.) — — فَضَّ المَآءَ, [aor. and] inf. n. as above, He poured out, or forth, the water; (TA;) and so الدُّمُوعَ the tears. (Har p. 57.) [See also 8.] — فَضَّ المَآءُ, [aor., accord. to rule, يَفِضُّ,] The water flowed: (TA:) and ↓ انفضّت الدُّمُوعُ The tears poured forth. (Har p. 57.) 2 [فضّض] فَضَّضَ He silvered a thing: he ornamented a bit or bridle with silver: from فِضَّةٌ: see the pass. part. n., below.] 4 أَفْضَضَ see 1, in two places. — — افضّ العَطَآءَ He made the gift large. (TA.) 5 تَفَضَّضَ see 7. — تَفَضَّيْتُ from الفِضَّةُ, for تَفَضَّضْتُ, has been mentioned by Sb; but ISd says, I know not what he meant thereby; whether I took for myself, or acquired, فِضَّة, [i. e. silver], or I made use of it. (TA.) 7 انفضّ It broke; or became broken; (S, Mgh;) said of a seal, (Mgh,) or thing. (S.) — — انفضّ مِمَّا صُنِعَ بِابْنِ عَفَّانَ, occurring in a trad., means His connections became cut, or sundered, [so that he became clear] from what was done to ['Othmán] Ibn-'Affán, through grief and regret: (O, TA:) but accord. to one relation, the verb is [انقضّ,] with ق. (TA.) — — انفضّ also signifies It became separated, dispersed, scattered, or broken up; or it separated, dispersed, or scattered, itself, or it broke up; (S, Mgh, O, Msb;) said of a thing, (Msb,) and of a party of men; (S, Mgh, O, Msb;) as also ↓ تفضّض, said of a thing, (S,) and of a party of men. (TA.) One says, انفضّ المَجْلِسُ [The assembly of persons sitting together broke up]. (Msb in art. جلس.) — — See also 1 last sentence. 8 افتضّها He devirginated her: (O, K:) and so اقتضّها, with ق. (O, TA.) [See also 1, second sentence.] — — افتضّ المَآءَ He poured out, or forth, the water by little and little, successively: (O, K:) or he obtained the water at the time of its coming forth (S, O, K,) from the spring or from the clouds. (TA.) [See also 1, near the end.] — — افتضّتِ said of a woman, She broke [i. e. ended] her عِدَّة, (O, K, TA,) meaning a widow's عدّة [during which she may not marry again, nor use perfumes &c., and] which is a period of four months and ten nights, but was before the Prophet's time a year: (TA:) this she did by touching perfume, or by some other act, (K, TA,) such as paring the nail, or plucking out the hair from the face: (TA:) or she rubbed her body with [or against] a beast, (K, TA,) i. e. an ass, or a sheep or goat, (O in art. حفش,) thereby to quit the state of the عدّة: or it was customary with them for her to wipe her قُبُل with a bird, and to throw it away; in consequence of which it hardly ever, or never, lived: (K, TA:) she used to enter a حِفْش [or small tent], and wear the worst of her clothing until a year passed, when a beast or bird was brought to her, and by means thereof she broke her عدّة; then she went forth, and a بَعْرَة [or piece of camel's or similar dung] was given to her, and she threw it: (TA: [see 1 in art. بعر:]) she used not to wash herself, nor to touch water, nor to pare a nail, nor to pluck out hair from her face; then she would go forth, after the year, with the foulest aspect, and break her عدّة by means of a bird, wiping her قُبُل with it, and throwing it away. (O, TA.) The verb, thus used, occurs in a trad., but, as some relate it, with ق and ب [i. e. saying تَقْبِضُ instead of تَفْتَضُّ]; and Az mentions that EshSháfi'ee related this trad. [in like manner] pronouncing the word with ق and ض, from القبض. (TA.) R. Q. 1 فَضْفَضَ He made a garment, and a coat of mail, wide, or ample. (TA.) — [Also, probably, It (a garment, and a دِرْع and (assumed tropical:) the means of subsistence,) was, or became, wide, or ample: see فَضْفَضَةٌ, below.] R. Q. 2 تَفَضْفَضَ بَوْلُ النَّاقَةِ The urine of the she-camel became sprinkled upon her thighs. (TA.) فَضٌّ, (K,) or فَضٌّ مِنَ النَّاسِ, (O, TA,) A small number of men (نَفَرٌ) in a state of dispersion. (O, K, TA.) And تَمْرٌ فَضٌّ Dates in a separate state, not sticking together. (IAar. [See also فَتٌّ.]) And حَرِيرٌ فَضٌّ Silk scattered, strewn, or thrown dispersedly. (A, TA.) [See also فَضَضٌ, and فُضَاضٌ.] فَضَّةٌ: see the next paragraph, in two places. فِضَّةٌ [Silver;] a certain thing well known: (S, O, K:) or wrought silver: (IAar, T and K voce تِبْرٌ, q. v.:) pl. فِضَضٌ. (TA.) The phrase قَوَارِيرَ مِنْ فِضَّةٍ, in the Kur [lxxvi. 16], means Such [flasks] as, notwithstanding their clearness, or transparency, will be secure from being broken, and capable of being restored to a sound state if broken, (Az, O, K,) like silver: (Az, O,) being, as Zj says, originally of silver, yet transparent, so that what will be within them will be seen from without; whereas the قوارير of this world are originally from sand. (Az, O.) [See also art. قر.] — Also An elevated [stony tract such as is termed] حَرَّة; and so ↓ فَضَّةٌ: pl. فِضَضٌ and فِضَاضٌ. (Ibn- 'Abbád, O, K.) — And فِضَاضُ الجِبَالِ signifies Rocks scattered (مَنْثُور, in the CK مَنْشُور), one upon another: (Ibn-'Abbád, O, K:) sing. ↓ فَضَّةٌ. (TA.) فَضَضٌ What is separated, dispersed, or scattered; (S, O, K;) as also ↓ فَضِيضٌ; (O, K, TA;) of rain-water, and of hail, and of sweat: (TA:) and sprinkled: (K:) and particularly what is sprinkled, of water, when one performs ablution with it, (A, O, K,) and what flows upon the limbs on that occasion; (A;) as also ↓ فَضِيضٌ. (K.) The saying of 'Áïsheh to Marwán, فَأَنْتَ فَضَضٌ مِنْ لَعْنَةِ اللّٰهِ, (A, O, K,) or ↓ فَضِيضٌ, (A,) or ↓ فُضُضٌ, or ↓ فُضَاضٌ, accord. to different relations, (K,) means So thou art a part [of the object] of the curse of God: (Sh, A, O, K:) for the Apostle of God had cursed the father of Marwán, the latter being at the time [essentially] in his father's loins: (A:) or it means that he came forth in sprinkled seed from his father's loins: (Th, S, * TA:) or, accord. to another relation, she said فُظَاظَةٌ [see فَظِيظٌ]. (TA.) [See also فَضٌّ and فُضَاضٌ.] فُضُضٌ: see فَضَضٌ [and فَضِيضٌ]. فُضَاضٌ What is separated, dispersed, or scattered, of a thing, when it is broken; (S, O, K;) as also ↓ فِضَاضٌ; (O, K;) and ↓ فُضَاضَةٌ. (TA.) You say, طَارَتْ عِظَامُهُ فُضَاضًا His bones became scattered in fragments on the occasion of the blow. (TA.) See also فَضَضٌ. فِضَاضٌ: see the next preceding paragraph. فَضِيضٌ: see مَفْضُوضٌ: — — and see فَضَضٌ, in three places. — — Also What is cast forth from the mouth, of date-stones. (TA.) — — And Sweet water: (S, O, K:) or flowing water: (A'Obeyd, S, O, K:) or fresh water when it comes forth from the spring or from the clouds: (O:) or water such as is termed غَرِيضٌ: pl. فُضُضٌ. (TA in art. فظ.) And a place abounding with water. (TA.) — — نَاقَةٌ كَثِيرَةُ فَضِيضِ اللَّبَنِ A she-camel having much milk: and رَجُلٌ كَثِيرُ فَضِيضِ الكَلَامِ a man of much speech or talk. (TA.) — And accord. to El-Khattábee and others, [and among them the author of the K,] A طَلْع [or spadix of a palmtree] when it first comes forth: but this is a mistranscription; correctly غَضِيضٌ, with غ (O, TA.) فُضَاضَةٌ: see فُضَاضٌ. فَاضَّةٌ A calamity; a misfortune: (Fr, S, O, K:) as though breaking and demolishing that which it befalls: (O, TA:) pl. فَوَاضُّ. (O, K.) فَضْفَضَةٌ Wideness, or ampleness, of a garment, and of a دِرْع [see فَضْفَاضٌ], and (assumed tropical:) of the means of subsistence.

(S, O, K.) [See R. Q. 1.] فَضْفَاضٌ Wide, or ample: (S, O, K:) in this sense applied to a garment; (S, O;) and to a دِرْع; (O, K;) the درع [or shift] of a woman, and the درع [i. e. coat of mail] used in war; (O;) as also فَضْفَاضَةٌ, (S, A, O, K,) and ↓ فُضَافِضَةٌ; (TA;) and (assumed tropical:) to the means of subsistence: (S:) also much, or abundant, and ample: (TA:) and [in this sense] applied to water. (TA.) فَضْفَاضُ الرِّدَآءِ وَالبَدَنِ, in a trad. of Sateeh, means (tropical:) Liberal, or generous, in disposition: or a large giver: (TA:) and رَجُلٌ فَضْفَاضٌ means (tropical:) a man who gives much; likened to water to which the same epithet is applied. (TA.) You say also, جَارِيَةٌ فَضْفَاضَةٌ A fleshy, corpulent, tall, girl. (O, K.) And سَحَابَةٌ فَضْفَاضَةٌ A cloud abounding with rain. (TA.) And أَرْضٌ فَضْفَاضٌ Land overspread with water from abundance of rain. (O, TA.) فُلَانٌ فَضْفَاضَةُ وَلَدِ أَبِيهِ, accord. to Lth, means Such a one is the last of the children of his father; but Az says that the word known in this sense is نَضْنَاضَة, with ن. (TA.) فُضَافِضَةٌ: see فَضْفَاضٌ. مِفَضَّةٌ A thing with which clods of earth are broken; (S, O, K;) as also ↓ مِفْضَاضٌ. (O, K.) مُفَضَّضٌ A thing silvered: (TA:) a bridle (لِجَام) ornamented with silver. (S, TA.) مِفْضَاضٌ: see مِفَضَّةٌ. مَفْضُوضٌ Broken; as also ↓ فَضِيضٌ. (TA.) فضح 1 فَضَحَهُ, (S, A, &c.,) aor. فَضَحَ, inf. n. فَضْحٌ, (Msb,) He exposed his vices, faults, or evil qualities or actions; disgraced him; or put him to shame. (S, A, L, Msb, * K.) لَا تَفْضَحْنَا بَيْنَ خَلْقِكَ, occurring in a prayer, means Expose not Thou our vices, or faults, among thy creatures: or the meaning may be, protect Thou us, that we may not be disobedient, and so deserve to have our vices, or faults, exposed among thy creatures. (Msb.) — — [Hence,] فَضَحَ القَمَرُ النُّجُومَ (tropical:) [The moon put to shame the stars; i. e.] the light of the moon predominated over that of the stars, (A, TA,) so that they were not apparent, or distinct: (TA:) and in like manner, الصُّبْحُ the dawn. (A, TA.) — — And فَضَحَكَ الصُّبْحُ, said to a person sleeping at daybreak, (TA,) (tropical:) Daybreak has shone forth, so as to discover thee to him who may see thee, and to expose thee to shame: (L, TA:) or i. q. فَضَحَكَ [i. e. daybreak has become apparent to thee, and its light has overcome thee: or daybreak has come upon thee suddenly]. (K.) — — And فَضَحَ الصُّبْحُ, (so in the S, and in some copies of the K,) or ↓ فضّح, (so in other copies of the K,) and ↓ افضح, (S, K,) (assumed tropical:) The daybreak appeared, (S, K, TA,) and shone forth. (TA.) — فَضِحَ, aor. فَضَحَ, (K,) inf. n. فَضَحٌ, (TK.) It was, or became, of the colour termed فُضْحَةٌ [q. v.]. (K.) 2 فَضَّحَ see the last sentence but one above. 3 فاضحهُ [He exposed his vices, faults, or evil qualities or actions, the other doing the like to him: see also 6]. (A.) 4 أَفْضَحَ see 1, last sentence but one. — — افضح البُسْرُ (assumed tropical:) The full-grown unripe dates showed in them a redness. (S.) And افضح النَّخْلُ (assumed tropical:) The palm-trees became red and yellow [in their fruit]. (K.) 6 تفاضح المُرْتَجِزَانِ [The two composers, or reciters, of verses of the metre termed رَجَز exposed each other's vices, faults, or evil qualities or actions]. (A.) And أَرَادُوا أَنْ يَتَنَاصَحُوا فَتَفَاضَحُوا [They desired, or meant, to give sincere, or faithful, advice or counsel, one to another, and they exposed one another's vices, faults, or evil qualities or actions]. (A.) 8 افتضح His vices, faults, or evil qualities or actions, became exposed; he became disgraced, or put to shame: (S, L, K:) he did evil, and became disgraced thereby. (L.) — — And [hence] اِفْتَضَحْنَا فِيكَ We have been negligent, or have failed of our duty, in respect of visiting thee, and seeking for thee. (A, TA.) الصُّبْحُ الفَضَحُ The dawn that is overspread with redness: (K, TA:) because of its shining forth. (TA.) — See also what next follows. فُضْحَةٌ, a subst from فَضِحَ, (L, K, TA,) and ↓ فَضَحٌ, (S, L, TA,) the inf. n. of فَضِحَ, (TK,) Whiteness, but not in an intense degree: (K, TA: [and the same is implied in the S:]) or, as some say, dust-colour inclining to طُحْلَة [which is a hue between that of dust and whiteness, with a little blackness, or between that of dust and blackness, with a little whiteness], (S, L, TA,) intermixed with an ugly hue; one of the colours of camels and of pigeons: the epithet is ↓ أَفْضَحُ; fem. فَضْحَآءُ: said by an Arab of the desert, in answer to a question of AA respecting it, to be the colour of cooked flesh-meat. (L, TA.) فُضْحَةُ الصُّبْحِ means The whiteness of the dawn. (TA.) فِضَاحٌ: see فَضِيحَةٌ. فَضُوحٌ One who exposes [much, or habitually, or often,] the vices, faults, or evil qualities or actions, of others; who [so] disgraces them, or puts them to shame; as also ↓ فَضَّاحٌ. (TA.) One says, الخَمْرُ فَضُوحٌ لِشَارِبِهَا [Wine is a thing that exposes much the vices, faults, or evil qualities or actions, of the drinker thereof]. (A.) — — يَا فَضُوحُ means O thou who act rendered notorious by thy evil character or conduct. (K, * TA.) فُضُوحٌ: see فَضِيحَةٌ, in two places. هُوَ فَضِيحٌ فِى المَالِ He is a bad manager of property, or cattle; (K, TA;) not taking good care thereof. (TA.) فَضَاحَةٌ: see the paragraph here following. فُضُوحَةٌ: see the paragraph here following. فَضِيحَةٌ a subst. from فَضَحَهُ, as also ↓ فُضُوحٌ, (S, A, L, K,) and ↓ فُضُوحَةٌ, and ↓ فَضَاحَةٌ, (L, K,) and ↓ فِضَاحٌ; (K;) Disgrace, shame, or ignominy; (PS, TA;) a state of exposure of the vices, faults, or evil qualities or actions, of a man: (Har p. 3:) any evil thing that exposes its author to disgrace or shame; any disgraceful, or shameful, thing: (L:) a vice, or fault, or the like; syn. عَيْبٌ: pl. فَضَائِحُ: (Msb:) [and] a disgracing; putting to shame; or rendering ignominious. (MA and KL; in both of which it is mentioned as an inf. n.) It is said in a trad., الدُّنْيَا أَهْوَنُ مِنْ فُضُوحِ ↓ فُضُوحُ الآخِرَةِ [The disgrace of the present world is easier to bear than the disgrace of the world to come]. (A, TA.) فَضَّاحٌ: see فَضُوحٌ. فَاضِح [act. part. n. of 1]. It is said in a prov., الظَّمَأُ الفَادِحُ أَهْوَنُ مِنَ الرِّىِّ الفَاضِحِ [Oppressing thirst is easier to bear than the state of satisfaction with drinking that disgraces, or puts to shame] and you say, إِذَا كَانَ العُذْرُ وَاضِحًا كَانَ العِتَابُ فَاضِحًا [When the excuse is manifest, reproof is disgracing]. (A, TA.) — — And الفَاضِحُ signifies (assumed tropical:) The daybreak, or dawn: because it exposes and manifests everything. (Har. p. 556.) أَفْضَحُ White, but not intensely so: (S, L, K:) see also explanations of فُضْحَةٌ, indicating other meanings: fem. فَضْحَآءُ. (L, TA.) — — Hence, because of their colours, (S,) الأَفْضَحُ signifies The lion: and The camel. (S, K.) فضخ 1 فَضَخَ, aor. فَضَخَ, (Msb, K,) inf. n. فَضْخٌ, (Mgh, Msb,) He broke a hollow thing [or the like], (Mgh, Msb, K, TA,) such as a head, and a melon; (A, TA,) syn. كَسَرَ: (Msb. K, TA;) as also ↓ افتضخ: (K, TA:) he broke, or crushed, syn. شَدَخَ, (S, K, TA,) a person's head, (S, TA,) and a fresh ripe date, and the like; (TA,) as also ↓ افتضخ: (K, TA:) or he struck a person's head [and wounded it] so that the brains came forth: (Msb:) and [particularly] he crushed (شَدَخَ) fullgrown unripe dates [to make the beverage called فَضِيخ]; and so ↓ افتضخ: (S:) or افتضخ ↓ البُسْرَ he made, or made for himself, the beverage called نَبِيذ [or فَضِيخ] of the full-grown unripe dates. (A.) — — And He ruptured, or broke, or rent open, an eye, (AZ, K, TA,) and a belly, and any receptacle containing oil or beverage. (AZ, TA.) — — And فَضْخُ المَآءِ signifies The pouring forth of water, (K, TA,) and of the seminal fluid; occurring in the latter sense in a trad. (TA.) — — And يَفْضَخُ شَارِبَهُ, said of a beverage, (K, TA,) such as is termed فَضِيخ, (TA,) means (assumed tropical:) It subdues (يَكْسِرُ) and intoxicates its drinker. (K, TA.) 4 افضخ, said of a raceme, or bunch, (عُنْقُود,) [of dates or the like,] It attained to the time, (L, K,) and became in a fit state, for the crushing of the fruit and (L) for the expressing of the juice. (L, K.) 7 انفضخ [It (a hollow thing or the like, such as a head, and a melon,) became broken, or crushed: (see 1:) or] it (a person's head) was struck [and wounded] so that the brains came forth: (Msb:) and it (a camel's hump) became broken, or crushed. (S, K.) — — انفضخت It (an eye) became ruptured,

broken, or rent open. (L.) And انفضخ It (a full skin) slit, or burst, and let flow its contents. (L.) And the former, It (a قَارُورَة [i. e. flask, or bottle,]) broke, and became empty. (L.) And It (a دَلْو [or leathern bucket]) poured forth the water that was in it: (L, K:) and so انفضجت. (L.) And It (a قَرْحَة [i. e. purulent pustule, or the like,]) opened, (A, L, K,) and discharged its fluid, (L,) or and became wide. (K.) — — And انفضخ said of a man, He wept much, (K, TA,) and shed copious tears. (TA.) — — And It (anything) became wide. (L.) 8 إِفْتَضَخَ see 1, in four places. فَضُوخٌ Beverage that subdues (يَكْسِرُ) and intoxicates its drinker. (L, K.) See the next paragraph. فَضِيخٌ A beverage (S, A, Mgh, K) of the kind called نَبِيذ (A) prepared from full-grown unripe dates, (S, A, Mgh, K,) crushed, (K,) without its being touched [i. e. boiled or heated in any degree] by fire: (S:) or prepared by putting dried dates into a vessel, and then pouring upon them hot water, which extracts their sweetness, after which the preparation is boiled, and becomes strong: it is like بَاذَق in respect of the legal predicament to which it belongs: but if cooked in the least degree, it is like مُثَلَّث. (KT.) A rájiz says, بَالَ سُهَيْلٌ فِى الفَضِيخِ فَفَسَدْ expl. in art. بول. (L.) Ibn-'Omar, being asked respecting فَضِيخ, said, "It is not فَضِيخ, but ↓ فَضُوخ; " meaning that it subdues and intoxicates its drinker. (Mgh, * L.) — — Also Expressed juice of grapes. (L, K.) — — And Milk mixed with a greater quantity of water, (K, TA,) so that it has become thin, and is white, like ضَيْحٌ and خَضَارٌ &c. (TA.) مِفْضَخَةٌ A stone with which full-grown unripe dates are crushed. (K.) — — And مَفَاضِخُ [of which it is app. the sing.] signifies Vessels for the beverage called فَضِيخٌ, (L, K,) in which it is left to become [fermented and] strong. (L.) — — And the former signifies also A wide دَلْو [or leathern bucket]. (K.) فضل 1 فَضَلَ, aor. فَضُلَ; and فَضِلَ, aor. فَضِلَ; and فَضِلَ, aor. فَضُلَ; three syn. dial. vars.; (S, O, Msb, K;) the second mentioned by ISk; and the third [said to be] anomalous and unparalleled; (S, O;) [but] it is a compound of two thereof, (S, O, Msb, K,) accord. to the companions of Sb, (S, O,) i. e. a compound of the second and the third, (K,) like نَعِمَ having for its aor. يَنْعُمُ, (Sb, S, O, Msb,) and نَكِلَ, aor. يَنْكُلُ, [but this I do not find in its proper art.,] and حَضِرَ, aor. يَحْضُرُ, [but this is disallowed by some,] and فَرِغَ, aor. يَفْرُغُ, among perfect verbs, (Msb,) and مِتَّ, aor. تَمُوتُ, and دِمْتَ, aor. تَدُومُ, (Sb, S, O, Msb,) and كِدْتَ, aor. تَكُودُ; (Sb, S;) inf. n. فَضْلٌ: (S, * O, * Msb, K: *) all signify It exceeded; or was, or became, redundant, or superfluous; [syn. زَادَ;] being used in relation to الفَضْلُ (K, MF, TA) meaning الزِّيَادَةُ, as Ibn-Es-Seed says, (MF, TA,) [i. e.] as meaning the contr. of النَّقْصُ: (K, TA:) or the first of the three, i. e. فضَلَ, aor. فَضُلَ, inf. n. فَضْلٌ, signifies thus, i. q. زَادَ, (Msb,) and فَضْلٌ and فُضُلٌ are also inf. ns. [of the same, i. e.] signifying زِيَادَةٌ, as in the saying, in a trad., accord. to different relaters, إِنَّ لِلّٰهِ مَلَائِكَةً سَيَّارَةً فُضْلًا عَلَى المَلَائِكَةِ المُرَتَّبِينَ مَعَ الخَلَائِقِ and فُضُلًا [i. e. Verily to God belong angels who occupy themselves in ranging about, in addition to the angels who are stationed among the created, or human and other, beings]: (TA:) and all the three dial. vars. mentioned above signify it remained [of a greater quantity or number]; syn. بَقِىَ; (S, * O, * Msb;) you say, فَضَلَ مِنْهُ شَىْءٌ, aor. فَضُلَ; and فَضِلَ, aor. فَضَلَ; and فَضِلَ, aor. فَضُلَ; somewhat remained thereof: (S, O:) or from الفَضْلُ as meaning البَقِيَّةُ, you say فَضَلَ like نَصَرَ, [i. e. aor. فَضُلَ,] and فَضِلَ like حَسِبَ, [implying that the aor. is فَضَلَ and فَضِلَ,] (K,) [accord. to the TK meaning it had somewhat remaining, but accord. to SM,] using these verbs [which are said by him to be like نَصَرَ and سَمِعَ and حَسِبَ, the last as mentioned by Lh,] in the phrase فَضَلَ مِنْهُ شَىْءٌ [expl. above]. (TA.) — — [فَضَلَ is trans. as well as intrans.] One says, فَضَلَهُ and فَضَلَ عَلَيْهِ, [aor. فَضُلَ,] inf. ns. فَضْلٌ and فُضُولٌ, [but see a distinction made between these two words voce فَضْلٌ, below,] meaning He, or it, exceeded, or excelled, him, or it. (MA.) See also 4. [And see فَضْلٌ below, last signification.] الفَضْلُ as meaning The overcoming, or surpassing, in highness, elevation, or eminence, of rank, condition, or estimation, has but one form of verb, فَضَلَ, aor. فَضُلَ, like قَعَدَ, aor. يَقْعُدُ: he who relates the saying of the poet, وَجَدْنَا نَهْشَلًا فَضَلَتْ فُقَيْمًا [We found, or have found, that Nahshal (the tribe so called) overcame &c., or have overcome &c., Fukeym (another tribe)], pronouncing the ض [in فضلت] with kesr, errs; not distinguishing between the two meanings: so says Ibn-Es-Seed, in the book entitled " Kitáb el-Fark: " and Es- Seymuree says, in his book entitled " Kitáb etTebsireh," فَضَلَ, aor. فَضُلَ, like نَصَرَ, aor. يَنْصُرُ, is from الفَضْلُ meaning the ruling [others] as a chief, lord, or master. (TA.) And فَضَلَهُ signifies also [simply] He overcame him; surpassed him; or gained ascendency, or the mastery, over him. (TA.) See also 3. 2 فضّلهُ (K, TA) عَلَى غَيْرِهِ, (TA,) inf. n. تَفْضِيلٌ, i. q. مَزَّاهُ, (K, TA,) i. e. He attributed to him an excellence distinguishing him from [or above] another, or others: (TA:) or فَضَّلْتُهُ عَلَى غَيْرِهِ, inf. n. as above, I judged him (S, O, Msb, * TA) to be more excellent than another, or others: (S, * O, * Msb, TA: *) or I made him (S, O, Msb, * TA) to be so. (S, * O, * Msb, TA.) وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا, in the Kur [xvii. 72, i. e. And we have made them to excel many of those that we have created], has been expl. as meaning that the excellence of the son of Adam consists in his walking erect, whereas the beasts, the camels and the asses and the like, walk pronely; and the son of Adam takes food with his hands, whereas the other animals take it with the mouth. (TA.) And وَاللّٰهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ, in the Kur [xvi. 73, i. e. And God hath made some of you to excel some others], means, in ability, and wealth, and rank or station, and power; which are excellences that may be acquired. (Er-Rághib, TA.) And you say, فضّلهُ بِهِ, meaning خَصَّهُ [i. e. He distinguished him particularly, peculiarly, or specially, by it, namely, a thing]. (A and K in art. خص.) And فضّل فِى العَطَآءِ He gave to some more than to others. (S in art. افق.) — — [An explanation of فضّل given by Golius, as on the authority of the K, (" i. q. وسخ, Sordibus infecit, vel pro sordida habuit, quotidianam vestem,") is a strange mistake; app. caused by his finding in a copy of the K التَّفْضِيلُ التَّوْسِيخُ instead of التَّفَضُّلُ التَّوَشُّحُ: see 5. — — اِسْمُ التَّفْضِيلِ The noun of the attribution of excess or excellence is a term applied to the comparative and superlative noun or epithet; also called أَفْعَلُ التَّفْضِيلِ, because it is regularly of the measure أَفْعَلُ: see exs. voce خَيْرٌ.] 3 الفِضَالُ [and المُفَاضَلَةُ inf. ns. of فَاضَلَ] and ↓ التَّفَاضُلُ [inf. n. of 6 (of which see an ex. in art. سوى, conj. 6,)] signify التَّمَازِى فِى الفَضْلِ [i. e. The contending for superiority in excellence]; (K, * TA;) التَّمَازِى being of the measure تَفَاعُل from المَزِيَّةُ. (TA.) And you say, ↓ فَاضَلْتُهُ فَفَضَلْتُهُ, (S, O, K, * in the last فَاضَلَنِى,) aor. of the latter فَضُلَ, (TA,) inf. n. فَضْلٌ, (O, TA,) I contended with him for superiority, or vied with him, in excel-lence, (O, TA,) and I surpassed him, or outvied him, therein. (S, O, K, TA.) — — And فاضل بَيْنَ الشَّيْئَيْنِ [app. He made the relation between the two things to be unequal in respect of excellence; i. e. he made the two things to be unequal, or unlike each other, in excellence; contr. of سَاوَى بَيْنَهُمَا: see also 6]. (TA.) 4 افضل فِى تِجَارَتِهِ He gained; or made gain, or profit; in his traffic; syn. رَبِحَ. (Az and Msb in art. ربح.) — — ↓ عَنْهُ [and فَضَلَ عَنْهُ], aor. فَضُلَ, inf. n. فَضْلٌ, (see فَضْلٌ below, last signification, and see also فَاضِلٌ,)] It exceeded it. (K, TA. [See also 1, latter half.]) Ows says, describing a bow, كَقَوْسٍ طِلَاعِ الكَفِّ لَا دُونَ مِلْئِهَا وَلَا عَجْسُهَا عَنْ مَوْضِعِ الكَفِّ أَفْضَلَا [Like a bow of which the part that is grasped is sufficient in size for the filling of the hand, not less than suffices to fill it, nor does the part that is grasped thereof

extend beyond the place of the hand: the pret. being here used for the aor. to suit the metre]. (TA. [But my original has كَقَوْمٍ, an evident mistranscription.]) — — افضل عَلَيْهِ: see 5, in two places. — اِسْتَفْضَلْتُ and ↓ أَفْضَلْتُ مِنْهُ الشَّىْءَ signify the same, (S, O, K, TA,) i. e. I left of it the thing remaining, or redundant. (O, TA.) 5 تفضّل عَلَيْهِ [in the CK (erroneously) فَضَّلَ] i. q. تَمَزَّى, (K, TA,) both of which signify He thought himself to be superior to him in excellence; (TA in art. مزو;) whence the saying in the Kur [xxiii. 24], يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ, meaning He desireth that he may have superiority over you in rank and station: (TA in the present art.) or i. q. ↓ افضل عليه, (S, O, Msb, K, TA,) inf. n. إِفْضَالٌ, (Msb, TA,) i. e. he bestowed, or conferred, a benefit, or benefits, upon him, syn. أَحْسَنَ, (S, TA,) or تَطَوَّلَ, (K, TA,) and gave him of his bounty: (TA:) [and each, followed by بِشَىْءٍ, he presented him, or favoured him, with a thing:] or تفضّل signifies, (K,) or signifies also, (S,) he laid claim to superiority of excellence over his equals, or fellows; (S, K;) whence [accord. to some] the saying in the Kur quoted above: (S:) and [you say] ↓ عَلَيْهِ فِى الحَسَبِ افضل, (K, TA,) meaning he became possessed of eminence. [or superiority, over him, in the grounds of pretension to respect or honour,] as in a verse of Dhu-l-Isba' cited voce عَنْ, [q. v., p. 2164,] ending with فَتَخْزُونِى for فَتَخْزُوِنِى, [which latter reading I have there given,] because the rhyme of the whole ode requires the former. (TA.) — التَّفَضُّلُ also signifies التَّوَشُّحُ [generally meaning The throwing a portion of one's garment over his left shoulder, and drawing its extremity under his right arm, and tying the two extremities together in a knot upon his bosom]: and the putting, or disposing, the extremities of his two garments, or pieces of cloth, contrariwise, or in contrary directions, upon his عَاتِق [or part between the shoulder and the neck]. (K, TA: but in the former, عَلَى عَاتِقَيْهِ is erroneously put for على عَاتِقِهِ. TA.) — — And تَفَضَّلَتْ said of a woman in her tent or chamber or house, She was in a single garment; (S, O, TA;) [she wore a single garment;] such as is termed مِفْضَلٌ [q. v.]: (S, TA:) or she (a woman) wore the garments of her service. (TA.) 6 تَفَاضَلَ see 3. — — التَّفَاضُلُ بَيْنَ القَوْمِ means The differing in superiority, or excellence, of some over others, among the people, or party. (TA.) And one says, الأَشْيَآءُ تَتَفَاضَلُ [meaning The things are unequal, or unlike, one to another, in respect of excellence; contr. of تَتَسَاوَى: see also 3]. (TA.) 10 استفضل أَلْفًا He took a thousand [dirhems] in excess of his right, or due. (TA.) — — See also 4. فَضْلٌ [an inf. n.: (see 1, throughout:) and also a simple subst., signifying] An exceeding, a redundant, or a superfluous, quantum [of anything, good or evil]; an excess, a redundance, or a superfluity; syn. زِيَادَةٌ; (Mgh, Msb;) contr. of نَقْصٌ: (S, O, K:) [and often meaning superabundance, or exuberance; and surpassingness, superiority, or excellence. عَلَى غَيْرِهِ over another, or others, than him, or it: and preponderance:] the pl. is فُضُولٌ (Mgh, Msb, K:) and this is sometimes used as a sing.; (Er-Rághib, Msb;) and [thus used] relates to a thing [or quality] in which is no good; (Er-Rághib, Mgh, Msb;) by a predominant application; whence the saying فُضُولٌ بِلَا فَضْلٍ [excess without excellence]; (Mgh;) and hence the rel. n. ↓ فُضُولِىٌّ is formed from it: (Er-Rághib, Msb, TA;) [see this last word, one of the explanations of which shows that a particular meaning of فُضُولٌ is the quality of busying oneself with that which does not concern him:] accord. to Er-Rághib, فَضْلٌ signifies an excess [in respect of a property or quality, or of an acquisition,] above moderateness; and this is of two sorts; such as is commended, as the فضل of knowledge, or science ; and such as is discommended, as the فصل of anger at that whereat it is not necessary: but فَضْلٌ is more used in relation to that which is commended; and [the pl.] فُضُولٌ, in relation to that which is discommended. when the former is used of an excess [in respect of some attribute, of our of two things above the other, it is of three sorts; فضل of kind, as of the animal kind above the vegetable kind; and of species, as of man above other animals; and of the individual, as of one man above another; the first and second of which three are essential attributes, such that he who is deficient in [either of] them cannot do away with his deficiency and acquire فضل, as, for instance, the horse, and the ass, which cannot acquire the excellence (فَضِيلَة) of the human being; but the third may be accidental, such that the way may be found to acquire it, and of this sort are ability, wealth, rank or station, and power: and it signifies also any gift whereof the giving to the recipient thereof is not obligatory: [i. e. a free gift, or gratuity; and an act of bounty or grace; a favour; a benefit; and bounty as an abstract term;] as in the saying [in the Kur iv. 36], وَاسْأَلُوا اللّٰهَ مِنْ فَضْلِهِ [And ask ye God of his free gift, or of his bounty, or (as expl. in the Ksh and by Bd) of his exhaustless treasures]; and in the saying in the Kur [v. 59 and lvii. 21 and lxii. 4], ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَنْ يَشَآءُ [That is the free gift of God; He giveth it to whom He willeth]; which comprises the three sorts of excellences (فَضَائِل) [mentioned above]: thus says Er-Rághib: El-Munáwee says, [explaining one of its meanings,] in the " Towkeef," that it is the commencing, or originating, of an act of beneficence without an efficient cause [i. e., app., not by reason of any obligation]. (TA.) — — Also A portion remaining, (K, TA,) of a thing, such as food &c., and of water in the leathern water-bag, and of wine or beverage in the vessel; (TA;) and ↓ فَضْلَةٌ and ↓ فُضَالَةٌ signify the same, (K, TA,) or a redundant portion (S and O and Msb in explanation of these two words) of a thing: (S, O:) whence the saying of the vulgar, ↓ ↓ الفَضْلَةُ لِلْفَضِيلِ i. e. The remaining portion of the wine or beverage [is for the excel-lent]. (TA.) It is said in a trad., لَا يُمْنَعُ فَضْلُ المَآءِ لِيُمْنَعَ بِهِ الكَلَأُ [The redundance of water shall not be denied that the herbage be thereby denied]: (TA, in the present art.:) meaning that when there is a well in the desert, with herbage near it, and a person prevents others from drawing water, he thereby prevents the latter from availing themselves of the herbage; for when a man comes with his camels, and pastures them upon that herbage, and does not then water them, thirst kills them. (TA in art كلأ,.) And it is said in another trad., فَضْلُ الإِزَارِ فِى النَّارِ [The redundant portion of the waist-wrapper is in the fire of Hell]; meaning what one drags [thereof] upon the around, by reason of pride. (TA;) And one says, فِى يَدِهِ فَضْلُ الزِّمَامِ, meaning [In his hand is] the end of the زمام [or nose-rein of the camel]. (TA.) ذَاتُ الفُضُولِ and ↓ الفضول, with damm and with fet-h, [The thing having redundant portions] is the name of the coat of mail of the Prophet, which was thus called because having redundance and ampleness. (TA.) فُضُولُ الغَنَائِمِ means The remains of the spoils when they are divided (TA;) such as a single horse, or a single camel (KL.) And by the فُضُول of women are meant The remains of the menstrual discharge (Ham p. 107: see, there, explanations of a verse in which this occurs.) (??) [The confederacy, or covenant, of the فضول, a word which is here of uncertain meaning,] is thus explained: Háshim and Zuhrah and Teym [accord. to the CK Teymà] went in to 'Abd-Allah Ibn-Jud'án, and united in a confederacy to repel wrongdoing, and to exact the due from the wrongdoer; and it was thus called because they bound themselves by their confederacy not to leave in the possession of any one aught remaining [of property] whereof he aught despond any one, without their taking it for him [i. e. the latter] from him [i. e. the former] (O, K, TA: [in the CK, يَظْلِمُهُ أَحَدٌ is a mistake for يظلمه أَحَدًا:]) or it was thus called as being likened to a confederacy, or covenant, which was made of old,

at Mekkeh, in the days of Jurhum, to act with mutual equity, and to take for the weak from the strong, and for the stranger from the resident, and in which three men, every one of whom was named El-Fadl, joined: and it was also called that of the مَطَيَّبُون. (TA. [See art. طيب.]) — — The saying لَا يَمْلِكُ دِرْهَمًا فَضْلًا عَنْ دِينَارٍ, and the like may be said of other sayings similar to it, means He does not possess a dirhem nor a deenár [or rather much less a deenár]: it is as though one said, he does not possess a dirhem: how then should he possess a deenár? for the negation of that which is much is a necessary consequence of the negation of that which is little: فَضْلًا is here in the accus case as an inf. n.; the implied meaning being فَقَدَ مِلْكَ دِرْهَمٍ فَقْدًا يَفْضُلُ عَنْ فَقْدِ مِلْكِ دِينَارٍ [or rather يَفْقِدُ &c., i. e. he lacks the possession of a dirhem with a lacking exceeding the lacking of the possession of a deenár]: (Msb:) Kutb-ed-Deen Esh-Sheerázee says, (Msb, TA,) in the Expos. of the " Miftáh," (TA,) فَضْلًا is used in a case in which the inferior [of two things] is deemed a thing of which the existence is improbable, and the impossibility of the existence of a thing that is above it is meant thereby; wherefore it occurs between two phrases differing in meaning; and it is mostly used after a particle of negation: (Msb, TA:) AHei says that he had not found any authority for it in the [classical] language of the Arabs. (Msb. [See also بَلْهَ, which is used in a somewhat similar manner.]) فُضُلٌ Wearing a single garment, such as is termed مِفْضَلٌ; an epithet applied to a woman; (S, Mgh, * O, K;) and also to a man; (S, O, K;) like ↓ مُتَفَضِّلٌ: (O, K:) it is of the dial. of Nejd; like فُرُجٌ in the dial. of El-Yemen. (L in art. فرج.) — — And A woman proud, or self-conceited, or so in her gait; who makes a portion of her skirt to be redundant [so that it drags upon the ground when she walks]. (TA.) — — See also مِفْضَلٌ, in three places. فَضْلَةٌ: see فَضْلٌ, former half, in two places. — — [Hence, as used by grammarians,] A dispensable member of a proposition; such as the objective complement of a verb, when the suppression thereof is not detrimental [to the meaning]; contr. of عُمْدَةٌ. (I'Ak, p. 143) [The pl. is فَضَلَاتٌ.] — — And The clothes that are used for sleeping [therein]: (K, TA:) [so called] because they are an addition over and above the clothes that are used on various [other] occasions. (TA.) — — And Wine; and so ↓ فِضَالٌ [which see also in what here follows]: (O, K:) الفَضْلَةُ is mentioned by A'Obeyd as a name for wine: (O:) or it signifies, accord. to AHn, the wine that alters [or has become altered] in colour after oldness; and ISd says that it is so called because the choice, or best, or most excellent, part thereof [for لأنّ حميمها in my original (an obvious mistranscription) I read لِأَنَّ صَمِيمَهَا] is what remains: (TA:) the pl. is فَضَلَاتٌ and فِضَالٌ [the latter word mentioned above as a syn. of فَضْلَةٌ]. (K.) فِضْلَةٌ is a n. of the same kind as جِلْسَةٌ and رِكْبَةٌ: (AZ, S, O, TA:) one says, إِنَّهُ لَحَسَنُ الفِضْلَةِ, meaning [Verily he is comely in respect of] the manner of wearing a single garment. (S, * O, * K, * TA.) فِضَالٌ: see فَضْلَةٌ: — — and see also مِفْضَلٌ. فَضُولٌ: see فَضْلٌ, latter half. فَضِيلٌ; pl. فُضَلَآءُ: see فَاضِلٌ; and see an ex. voce فَضْلٌ, former half. فُضَالَةٌ: see فَضْلٌ, former half. فَضِيلَةٌ An excellence, or excellent quality; contr. of نَقِيصَةٌ; (S, O, Msb;) and contr. of رَذِيلَةٌ: (M and K in art. رذل:) or a high degree in [or of] excellence: (K:) [differing from فَاضِلَةٌ, q. v.:] pl. فَضَائِلُ. (MA.) فُضَالَى [a pl. of which the sing. is not mentioned] i. q. ↓ مُتَفَضِّلُونَ, (O, K, TA,) i. e. [Men] who bestow, or confer, benefits. (TA.) فُضُولِيٌّ a rel. n. formed from فُضُولٌ as pl. of فَضْلٌ but used as a sing.: (Er-Rághib, Msb, TA:) see فَضْلٌ, near the beginning: One who busies himself with that which does not concern him. (Er-Rághib, Mgh, O, Msb, TA.) In the conventional language of the lawyers, One who is not a commissioned agent, (Mgh, O, KT, TA,) nor a guardian (وَلِىّ), (KT, TA,) nor a proprietor, (TA,) nor a person of firm judgment (أَصِيلٌ), in a contract. (KT.) The pronunciation with fet-h to the ف is a mistake. (Mgh, O.) — — Also A tailor. (IAar, O, K.) فَضَّالٌ: see مِفْضَالٌ. فَاضِلٌ [act. part. n. of فَضَلَ: as such signifying Exceeding; &c.]. One says, مَالُ فُلَانٍ فَاضِلٌ i. e. [The wealth, or property, of such a one is superfluous; or] abundant, or much in quantity, such as has exceeded the supply of food sufficient to sustain life (فَضَلَ عَنِ القُوتِ). (TA.) — — And [Excelling; or excellent, as also ↓ فَضِيلٌ, of which the pl. is فُضَلَآءُ, but which is probably postclassical: or it is] applied to a man as [a possessive epithet] meaning possessing فَضْل [i. e. excel-lence]. (TA.) [And conventionally, Erudite; or excellent in learning.] — — See also مَفْضُولٌ. فَاضِلَةٌ is a subst. from فَضِيلَةٌ [app. as a concrete term, signifying An excellent thing, or an excel-lent action; each as distinguished from an excel-lent quality]; (K, TA;) pl. فَوَاضِلُ: (TA:) [but generally] it signifies a gift, or thing that is given: (Ham p. 431, and Har p. 184:) or a benefit, or benefaction: or such as is continual, or uninterrupted: (MA:) pl. as above: (Ham and Har, ubi suprà; and MA:) [or] فَوَاضِلُ signifies benefits, or benefactions, that are goodly, or pleasing, (IDrd, O, K,) or such as are great, or large. (K.) And فَوَاضِلُ المَالِ signifies What accrues to one of the proceeds and profits of property, (O, K, TA,) of the increase of lands and palm-trees and the like, and the gains of commercial transactions, and the milk and wool of cattle and sheep. (TA.) The Arabs say, إِذَا عَزَبَ المَالُ قَلَّتْ فَوَاضِلُهُ (O, K,) meaning When the estate is distant, the profits of its owner, accruing therefrom, are small in quantity. (O.) أَفْضَلُ [More, and most excellent, &c.]; fem. فُضْلَى: (TA:) pl. masc. أَفَاضِلُ; and pl. fem. فُضَلٌ and فُضْلَيَاتٌ. (Msb in art. اخر.) مِفْضَلٌ: see مِفْضَالٌ. — Also A single garment that is worn [without any other] by a woman (S, O, K, KL) in her tent or house or chamber, such as is called خَيْعَلٌ [a garment variously described], or the like of this, (S,) and by a man; (KL;) also called ↓ مِفْضَلَةٌ, (K,) and ↓ فُضُلٌ; (Fr, O, K;) or ↓ ثَوْبٌ فُضُلٌ signifies a single garment, a مِلْحَفَةٌ [q. v.], or the like thereof, with which a woman wraps herself (تَتَوَشَّحُ بِهِ); (Mgh;) and accord. to Lth, ↓ فِضَالٌ signifies a single garment that is worn by a man in his tent or house or chamber: (TA:) and مِفْضَلٌ signifies [also] an every-daygarment: (MA:) ↓ فِى ثِيَابٍ فُضُلٍ occurring in a trad. of 'Áïsheh requires consideration [as being questionable]. (Mgh.) مِفْضَلَةٌ: see the next preceding paragraph. مُفَضَّلٌ: see what next follows. رَجُلٌ مِفْضَالٌ and ↓ مِفْضَلٌ and ↓ مُفَضَّلٌ and ↓ فَضَّالٌ A man possessing much excellence, or superiority, (K, TA,) and beneficence, and goodness, and liberality, or bounty. (TA.) And (K) رَجُلٌ مِفْضَالٌ (S, O, K) عَلَى قَوْمِهِ, (K,) and اِمْرَأَةٌ مِفْضَالَةٌ عَلَى قَوْمِهَا, A man, and a woman, possessing excellence, or superiority, [or much thereof, agreeably with the former explanation, over his, and her, people,] and liberal or bountiful [or very liberal or bountiful]. (S, O, K.) مَفْضُولٌ [pass. part. n. of فَضَلَ: as such signifying Exceeded; &c.: and excelled: and overcome, or surpassed, in highness, elevation, or eminence, of rank, &c.: and simply] overcome, or surpassed: whence the saying, قَدْ يُوجَدُ فِى المَفْضُولِ مَا لَا يُوجَدُ فِى الفَاضِلِ ↓ [Sometimes, or often, what is not found in the overcomer is found in the overcome]. (TA.) مُتَفَضِّلٌ One who lays claim to superiority of excellence over his equals, or fellows. (S.) [See also its verb: and] see فُضَالَى. — See also فُضُلٌ. فضو and فضى 1 فَضَا, (M, Msb, K,) aor. يَفْضُو, (M, Msb,) inf. n. فُضُوٌّ (M, Msb, K) and فَضَآءٌ, (M, K,) It (a place) was, or became, wide, or spacious; (M, Msb, K;) as also ↓ افضى; (TA as from the K, in which I do not find it;) the latter occurring in a trad., and expl. in the Nh as signifying it became a فَضَآء [q. v.]. (TA.) — — [And It was, or became, empty, vacant, or

void; (for it is said in the TA that الفضو, by which الفُضُوُّ is evidently meant, signifies الخُلُوُّ;) as also ↓ افضى, as appears from an explanation of the part. n. مُفْضٍ, q. v.] — — فَضَا الشَّجَرُ بِالمَكَانِ, inf. n. فضو [i. e. فُضُوٌّ], The trees became numerous, or abundant, [so as to occupy much space,] in the place. (IKtt, TA.) — — And فَضَا دَرَاهِمَهُ He did not put his dirhems, or money, into the purse [app. meaning that he left his money strewn]. (K.)
4 افصى: see the preceding paragraph, in two places. — — Also He went forth, (S,) or came, (TA,) to the فَضَآء [q. v.]. (S, TA.) — — [Hence] افضى فُلَانٌ إِلَى فُلَانٍ Such a one came to, or reached, such a one: (M, Mgh, TA:) originally, became in the space, or the place, or quarter, of such a one: (M:) or properly, became in the فَضَآء of such a one. (Mgh.) And in like manner, افضى إِلَيْهِ الأَمْرُ [The thing, or event, came to, or reached, him]. (M.) And أَفْضَيْتُ إِلَى الشَّىْءِ I came to, or reached, the thing. (Msb.) Accord. to IAar, (TA,) الإِفْضَآءُ properly signifies الاِنْتِهَآءُ [i. e. The coming at last, or ultimately, or the reaching, to a person or thing]. (IAar, T, Msb, TA.) Hence the saying [in the Kur iv. 25], وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ i. e. When one of you hath come, and betaken himself, to the other; (TA;) in which the verb is made trans. by means of إِلَى because having the meaning [of اِنْتَهَى or] of وَصَلَ: (M:) or this means, when one of you hath become alone with the other, agreeably with the original derivation; or, accord. to some, it is an allusion to mutual contact, skin to skin: or to copulation. (Mgh.) You say, افضى إِلَى امْرَأَتِهِ [He went in to his wife: or] he became in contact with his wife, skin to skin: (S, Msb:) or it signifies, (M, K,) or signifies also, (S, Msb,) (tropical:) he compressed his wife: (S, M, Msb, K:) or he was, or became, with her alone in private, whether he compressed her or not. (M, K.) — — افضى بِهِمْ He reached with them, or brought them to, a wide, or spacious, place. (TA.) And افضى بِهِ الطَّرِيقُ إِلَى وَعْرٍ مِنَ الأَرْضِ [The road brought him to a rugged tract of land]. (K * and TA in art. وعر) — — افضى بِيَدِهِ إِلَى الأَرْضِ He touched the ground with the palm of his hand (IF, S, Msb, K) in his prostration [in prayer]. (S, K.) And أَفْضَيْتُ إِلَيْهِ بِيَدِى مِنْ غَيْرِ حَائِلٍ I put my hand to it without anything intervening; i. q. مَسَسْتُهُ (Msb in art مس.) — — أَفْضَيْتُ إِلَى فَلَانٍ بِسِرِى [I communicated, or made known, to such a one my secret]: (S;) or أَفْضَيْتُ إِلَيْهِ بِالسِّرِّ I acquainted him with the secret. (Msb. TA.) — — افضى also signifies (assumed tropical:) He became poor: so says IAar: as though he came to the ground. (TA.) — لَا يُفْضِى اللّٰهُ فَاكَ, occurring in a trad., is a phrase expressive of a prayer, meaning May God not make thy mouth wide and empty. (TA.) — — Hence the saying of IAar, الإِفْضَآءُ أَنْ تَسْقُطَ الثَّنَايَا مِنْ تَحْتُ وَمِنْ فَوْقُ [app. meaning that إِفْضَآءٌ is the inf. n. of أُفْضِىَ signifying His central incisors, below and above, fell out: or he was caused to lose them]: and hence [the epithet] المُفْضَاةُ [and therefore hence also what here follows]. (TA.) — — افضى المَرْأَةَ He made the woman's مَسْلَكَانِ (i. e. her vagina and rectum, Msb) to become one, (S, M, Mgh, Msb, K, TA,) in devirginating her, (Msb,) or in compressing her; (TA;) the intervening part becoming rent: (Mgh, TA:) and so أَفَاضَهَا: (M, in which it is mentioned in art. فضى:) the epithet applied to her is ↓ مُفْضَاةٌ, (M, Mgh, Msb, K,) which is syn. with شَرِيمٌ. (S.)
5 تَفَضَّيْتُ for تَفَضَّضْتُ see in art. فض (conj. 5). — — [التفضّى in a passage of the Fákihet el-Khulafà accord. to several copies thereof is an obvious mistake for التَّقَصِّى, with the unpointed ص: see Freytag's Critical Annotations and Corrections in his edition of that work, p. 6.] فَضًا, (S, M, K,) also written فَضَى, (TA,) A thing (S, K) mixed. (S, M, K.) You say طَعَامٌ فَضًا Mixed food: (S:) and تَمْرٌ فَضًا dates mixed, (AA, * S, M,) as, for instance, (S, TA,) with raisins, (Lh, S, M, TA,) in one vessel, or bag; thus says El-Kálee; (TA;) or scattered, or strewn, and mixed; (M:) and تَمْرَانِ فَضَيَانِ [two sorts of dates mixed]: and تُمُورٌ أَفْضَآءٌ [several sorts of dates mixed]. (AA, TA.) And مَتَاعُهُمْ فَوْضَى فَضًا Their goods are mixed together: (M:) or are shared in common. (TA.) And أَمْرُهُمْ فَضًا بَيْنَهُمْ [Their case is mixed, or promiscuous, &c., like أَمْرُهُمْ فَوْضَى بَيْنَهُمْ (q. v. in art. فوض); or] their case among themselves is alike; (M, TA;) i. e. they have no commander over them. (S, TA.) And تَرَكَ الأَمْرَ فَضًا i. e. [He left the affair] in an unsound [or a disordered] state. (TA.) And أَلْقَى ثَوْبَهُ فَضًا [He threw down his garment in a disorderly, or cureless, manner;] he did not commit his garment to any one's care. (M, TA.) — — [Also One; a single thing or person: and alone; by itself or himself; not having any other with it or him; apart from others: thus it has two contrmeanings.] You say سَهْمٌ فَضًا One, or a single, arrow. (K:) or an arrow that is alone, by itself, not having any other with it, in the quiver. (AA, TA.) And بَقِيتَ فَضًا I remained alone, (Az, K, TA,) of such as were fellows: (Az, TA:) or a part from my brethren and my family. (Akh, TA) — Also, i. e. فَضًا, (M, K,) or correctly with ى [i. e. (??)], as written by El-Kálee, (TA,) The stones (حَبّ) of raisins; (M;) i. q. فَضًا [or فِصًى]. (K.) — See also what next follows. فَضْيَةٌ Water collecting and stagnating: pl. فِضَآءٌ, with medd, accord. to Kr: and also ↓ فَضًى and فِصًى, with fet-h and with kesr, the former of these like حَلَقٌ as pl. [or rather a quasi-pl. n.] of حَلْقَةٌ, and the latter like بِدَرٌ as a pl. of بَدْرَةٌ; occurring in different relations of a verse of 'Adee Ibn-Er-Rikáa. (M in art. فضى, and TA.) فَضَآءٌ is an inf. n.: (M, K, TA:) and is expl. by Aboo-'Alee El-Kálee as signifying Width, or spaciousness. (TA.) — — [It is also used as an epithet:] see فَاضٍ. — — And [as a subst., or an epithet in which the quality of a subst. is predominant,] it signifies A court, an open area, or a yard, of a house; syn. سَاحَةٌ: (S, K:) and a wide, or spacious, tract of land: (ISh, S, M, K:) or a plain and wide expanse of land: (Sh, TA:) the pl. is أَفْضِيةٌ. (ISh, TA.) فِضَآءٌ Water running upon the ground: (K:) or, accord. to Aboo-'Alee El-Kálee it is [in measure, but not exactly in meaning,] like جِسَآءٌ [a pl. of جِسْىٌ], signifying water running upon the surface of the earth; [or rather waters &c.; for he adds,] and its sing. is ↓ فَضِيَّةٌ: in the M, [in art. فضى,] it is said to be a pl. of فَضْيَةٌ, [q. v.,] on the authority of Kr. (TA.) فَضِيَّةٌ: see the next preceding paragraph. فَاضٍ (Msb, TA) and ↓ مُفْضٍ (M, * TA) Wide, or spacious, (M, * Msb, TA,) as also ↓ فَضَآءٌ, (Az, Er-Rághib, Mgh, Msb, TA,) open and plain, and vacant. (TA.) — — [The first of these words, in the present day, pronounced فَاضِى, is commonly used in the sense of فَارِغٌ as meaning Unoccupied, unemployed, or at leisure.] مَفْضًى i. q. مُتَّسَعٌ [A place of width or spaciousness, &c.]. (TA.) مُفْضٍ: see فَاضٍ. [And see also its verb, 4.] مُفْضَاةٌ: see 4, last sentence, فطأ
1 فَطَأَهُ is like حَطَأَهُ in its [various] meanings. (K.) Like the latter it signifies He struck him on the back. (AZ, S, O.) — — And He broke it, or crushed it. (S, O, K.) — — And فَطَأَهَا, (S, O, TA,) aor. فَطَاَ, inf. n. فَطْءٌ, (TA,) He compressed her; (S, O, TA;) namely, a woman. (TA.) — — And فَطَأَ بِهِ الأَرْضَ He threw him down, or prostrated him, on the ground, (S, O.) — — And (??) He cast forth his excrement, or ordure; sometimes occurring with ث; (S, O;) which is a dial. var.; or an instance of mispronunciation. (O) — — And فَطَأَتِ الغَنَمُ بِأَوْلَادِهَا The sheep, or goats, brought forth their young ones. (S, O.) And لَعَنَ اللّٰهُ أُمًّا فَطَاتْ بِهِ May God curse a mother who cast him forth [from her womb]: like شَطَأَتْ به. (TA in art. شطأ.) — — And فَطَأَبِهَا He broke wind [app. with a sound; like حطأبها]. (S, O.) — — فَطَأَ القَوْمَ He did to the people, or party, what they did not like. (O, K.) — — And فَطَأَ ظَهْرَ بَعِيرِهِ He loaded his camel with a heavy burden, so that his back became hollow, or depressed. (K.) — فَطِئَ, aor. فَطَاَ, (K,) inf. n. فَطَأٌ, (TA,) [app., i. q. فَطِسَ, i. e. He had the bone of his nose wide and depressed; or depressed and expanded; or he had his nose spreading upon his face: see فَطَأٌ below. — — And] He had a hollow back, and a protuberant breast,

or chest. (K.) — — And فَطِئَ البَعِيرُ The camel was, by nature, low, or depressed, in his back. (S, O.) 4 افطأ He copulated much, or often. (IAar, O, K.) — — And He became ample in his state, or circumstances. (IAar, O, K.) — — And His nature, or disposition, became evil, after having been good. (IAar, O, K.) — افطأهُ He fed him; gave him to eat; or gave him food. (O, K.) 6 تفاطأ, (K, TA,) said of a man, (TA,) is syn. with تَقَاعَسَ [q. v.; app. in a sense similar to the senses here following]: or it signifies more than تقاعس. (K, TA.) تفاطأ عَنْهُ means He held back, or receded, from him, or it (K, * TA.) And تفاطأ عَنْهُمْ He was defeated, and retreated from them, (O, K,) after he had charged, or made an assault or attack, upon them. (O.) فَطْأٌ [mentioned above as inf. n. of فَطِئَ, and in the O erroneously written فُطَاء,] i. q. فَطَسٌ [i. e. A depression and expansion of the bone of the nose; or a spreading of the nose upon the face]; (S, * O, * K;) and ↓ فَطْأَةٌ is syn. with فَطْسَةٌ [which is a subst. signifying as above] (S, O: but in one of my copies of the S, the former of these words is written فَطَأَة; and in the O, the latter is written فَطْسَة.) — — And Hollowness of the back, (K, TA,) or, as some say, of the middle of the back, (TA,) and protuberance of the breast, or chest; as also ↓ فُطْأَةٌ. (K, TA.) فُطْأَةٌ: see the next preceding paragraph. فَطْأَةٌ: see the next preceding paragraph. أَفْطَأُ i. q. أَفْطَسُ [i. e. Having the bone of his nose depressed and expanded; or having his nose spreading upon his face]. (S, * O, * TA.) It is said that Museylimeh the Liar was أَفْطَأ, (O,) or أَفْطَأُ الأَنْفِ: so in a trad. (TA.) — — And Having a hollow back, and a protuberant breast, or chest. (K.) And أَفْطَأُ الظَّهْرِ A camel low, or depressed, in the back, by nature. (TA.) فطح 1 فَطَحَهُ, (S, K,) aor. فَطَحَ, (K,) inf. n. فَطْحٌ; (S;) and ↓ فطّحهُ, (S, * K,) inf. n. تَفْطِيحٌ; (S;) He made it broad, or wide. (S, K.) — — And فَطَحَ العُودَ وَغَيْرَهُ, (K, TA,) inf. n. as above; and ↓ فطّحهُ, inf. n. as above; (TA;) He pared, or fashioned by cutting, the stick, or piece of wood, &c., and made it broad, or wide. (K, TA.) And فَطَحَ الحَدِيْدَةَ, and ↓ فطّحها, He made the piece of iron broad, or wide, and even, or flat, for a مِسْحَاة, or a مِعْزَق, or some other thing. (L.) — — And فَطَحَ بِالعَصَاظَهْرَهُ, (K, * TA,) aor. and inf. n. as above, (TA,) He struck his back with the staff, or stick. (K, * TA.) — — And فَطَحَتْ بِالوَلَدِ, said of a woman, i. q. رَمَتْ بِهِ [She cast forth the child, or the fœtus]. (K, TA.) [Compare طَفَحَتْ.] — فَطِحَ, aor. فَطَحَ, inf. n. فَطَحٌ, [app., He (a man) had a broad, or wide, head: (see أَفْطَحُ:) or it signifies, or signifies likewise, and so app. ↓ فُطِّحَ, inf. n. تَفْطِيحٌ, (see فَطَحٌ below, and أَفْطَحُ,)] said of the head, and of the end of the nose, It was, or became, broad, or wide. (TK.) — فَطِحَ النَّخْلُ The palm-trees became fecundated. (Kr, K.) 2 فَطَّحَ see the preceding paragraph, in four places. فَطَحٌ [inf. n. of فَطِحَ, q. v.: and, as a simple subst.,] Breadth, or width, of the head, (S, K, TA,) in the middle; as also تَفْطِيحٌ: (TA:) and breadth, or width, of the end of the nose, (L, K,) so that it sticks close to the face; as in the bull, which is termed أَفْطَحُ. (L.) فَطُوحٌ A she-camel bulky in the belly, (K, TA,) broad, or wide, in the ribs. (TA.) أَفْطَحُ A man having a broad, or wide, head. (S.) And A broad, or wide, head; (A, L;) as also ↓ مُفَطَّحٌ (S, A, L) and ↓ مَفْطُوحٌ. (A.) And أَرْنَبَةٌ فَطْحَاءُ A broad, or wide, end of a nose: (A, L:) and so قَدَمٌ [i. e. foot]. (A.) — — الأَفْطَحُ The bull: so called because of the breadth of the end of his nose: (L, K:) an epithet in which the quality of a subst. predominates. (L.) — — And The chameleon (K, TA) whose back and colour the sun makes to glisten so that it becomes white by reason of the heat thereof. (TA.) — — And الفَطْحَاءُ The broad, or wide, part of a bow. (L.) — Also i. q. أَفْدَعُ [q. v.]. (K.) مُفَطَّحٌ: see the next preceding paragraph. مَفْطُوحٌ: see the next preceding paragraph. فطحل الفِطَحْلُ, (S, O, K,) and accord. to the expositors of the Fs, الفَطَحْلُ also, (TA,) [or زَمَنُ الفَطَحْلِ,] A [or the] time in which mankind had not as yet been created (لَمْ يُخْلَقْ فِيهِ بَعْدُ): (S, O, K:) or the time of Noah: (K:) or a [or the] time in which the stones were moist, or soft: (S, O, K:) thus said Ru-beh, when asked respecting it; (TA;) and thus the Arabs of the desert accord. to AO: (S, O, TA:) a poet said, زَمَنَ الفِطَحْلِ إِذَاالسِّلَامُ رِطَابُ [In the time of the فطحل, when the stones were moist, or soft]: (TA:) and El-'Ajjáj is related to have said, (S,) or, correctly, Ru-beh, as in the O, or Ru-beh Ibn-El-'Ajjáj, in replying to a woman whom he desired to take to wife, and who had asked him what was his age, and what was his property, &c., (TA,) فَقُلْتُ لَوْ عُمِّرْتُ عُمْرَ الحِسْلِ أَوْ عُمْرَ نُوحٍ زَمَنَ الفِطَحْلِ وَالصَّخْرُ مُبْتَلٌّ كَطِينِ الوَحْلِ صِرْتُ رَهِينَ جَدَثٍ أَوْ قَتْلِ [And I said, If I were made to live the life of the new-born young one of the dabb (which is said to be seven hundred years), or the life of Noah in the time of the fitahl, when the rocks were moist like the clay of the mire, I should become the pledge of a grave or of slaughter]: (S, * O, TA: but the last has هَرَمٍ in the place of جَدَثٍ:) and one says, كَانَ ذٰلِكَ زَمَنَ الفِطَحْلِ [That was in the time of the fitahl]; a prov., in which the last word is said to have the first, or the third, of the meanings expl. in this art.; and which is said of a thing that happened long ago; (Meyd: [see also Freytag's Arab. Prov. ii. 340:]) and أَتَيْتُكَ عَامَ الفِطَحْلِ, and الهِدَمْلَةِ, expl. by AHn as meaning [I came to thee] in the time [or year] of abundance of herbage, and of food and drink. (TA.) — — And فِطَحْلٌ also signifies A torrent. (Sh, O, K.) — — And A camel large, big, or bulky. (Fr, Sh, K.) — — And Plump and big. (Ibn- 'Abbád, O, K.) فطر 1 فَطَرَهُ, (S, M, K,) aor. فَطُرَ, (M, K, TA,) and, accord. to the K, فَطِرَ also, but this latter form requires consideration, for it is related by Sgh, from Fr, in another sense, that of milking a camel, and not unrestrictedly, (TA,) inf. n. فَطْرٌ; (S, M;) and ↓ فطّرهُ, (M, TA,) inf. n. تَفْطِيرٌ; (TA;) [but the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects;] He clave, split, slit, rent, or cracked, it. (S, M, K.) — — Hence, (S,) فَطَرَ, (S, Msb, K,) aor. فَطُرَ, (Msb, TA,) inf. n. فَطْرٌ (Msb, K) and فُطُورٌ, (K,) It (the tooth called ناب, of a camel,) came forth; (S, K;) it clave the flesh and came forth. (TA.) — — See also 7. — فَطَرَهُ, (S, Mgh, Msb, K,) aor. فَطُرَ, inf. n. فَطْرٌ, (S, Mgh, Msb,) He (God, Msb, K) created it, (S, Msb, K,) namely, the creation: (Msb, K:) he caused it to exist, produced it, or brought it into existence, newly, for the first time, it not having existed before; originated it; commenced, or began it; (S, M, A, Mgh, K;) as also ↓ افتطرهُ, relating to an affair. (TA.) I'Ab says, I did not know what is [the meaning of] فَاطِرُ ↓ السَّمٰوَاتِ [The Originater, or Creator, of the heavens] until two Arabs of the desert came to me, disputing together respecting a well, and one of them said أَنَا فَطَرْتُهَا, meaning, I originated, or began, it. (S.) فُطِرَ عَلَى الشَّيْءِ: see طُبِعَ. [The explanation there given is confirmed by explanations of فِطْرَةٌ.] — فَطَرَ العَجِينَ, (Lth, S, K,) aor. فَطُرَ, inf. n. فَطْرٌ; (S;) and ↓ فطّرهُ; (Ks, TA;) He made the dough into bread, or baked it, without leavening it, or leaving it until it should become good [or mature]; (K;) he kneaded the dough and made it into bread, or baked it, immediately; (Lth;) he hurried the dough, or prepared it hastily, so as to prevent its becoming mature. (S.) You say فَطَرَت الْمَرْأَةُ ↓ العَجِينَ حَتَّى اسْتَبَانَ فِيهِ الفَطْرُ [The woman hurried the dough, or prepared it hastily, so that immaturity, or want of leaven, was manifest in it]. (S.) — — And in like manner, فَطَرَ الطِّينَ He prepared, or kneaded, the clay, or mud, [without leaving it until it should become mature,] and plastered with it immediately. (Lth, TA.) — — And فَطَرَ الجِلْدَ, (IAar, K,) inf. n. فَطْرٌ; (TA;) and ↓ افطرهُ; (K;) He did not saturate the skin with the tanning liquid: (IAar, K:) or he did not put it therein. (A.) — And فَطَرَ, (Fr, O, K,) aor. فَطَرَ and فَطِرَ, (Fr, O, K, * TA,) inf. n. فَطْرٌ, (Fr, S, O, K,) He milked a she-camel, (Fr, S, O, K,) and a ewe or goat, (TA,) with the fore

finger and the thumb: (Fr, S, O, K, TA:) or with the ends of the fingers: (K, TA:) or, as one does in indicating the number thirty, i. e., with the two thumbs and the two fore fingers: [but this is app. a mistake for what next follows:] (L, TA:) or, accord. to IAth, with two fingers [and] with the end of the thumb. (TA. See also ضَبَّ النَّاقَةَ.) — — And [hence, app.,] فَطَرَ أَصَابِعَهُ He pressed, or squeezed, his fingers. (TA.) And He struck his (another's) fingers so that they burst forth with blood (اِنْفَطَرَتْ دَمًا). (TA.) — See also 2: — — and 4, first sentence. 2 فطّرهُ: see 1, first sentence. — Also, (inf. n. تَفْطِيرٌ, S,) He made him to break his fast; or to eat and drink; (S, * Mgh, * K;) as also ↓ افطرهُ, and ↓ فَطَرَهُ: (K:) he gave him breakfast: he, or it, (namely, the action termed إِسْتِمْنَآءٌ, and a clyster, [&c.,] Msb,) broke, or vitiated, his fast. (Msb.) And you say also هٰذَا كَلَامٌ يُفْطِرُ الصَّوْمَ, [and, more commonly, يُفَطِّرُهُ,] This is speech which breaks, or vitiates, the fast. (TA.) — فطّر العَجِينَ: see 1. 4 افطر He broke his fast; (S, * Mgh; *) he breakfasted; he ate and drank after fasting; (Msb, * K;) as also ↓ فَطَرَ, (K,) aor. فَطَرَ, (TA,) inf. n. فُطُورٌ: (Msb, TA:) his fast became vitiated. (Msb.) افطر as quasi-pass. of فَطَّرْتُهُ is extr., (Sb,) like أَبْشَرَ as quasi-pass. of بَشَّرْتُهُ. (Sb, Mgh.) You say افطر عَلَى تَمْرٍ [He breakfasted upon dates, or dried dates;] he made dates, or dried dates, his breakfast, after sunset [in Ramadán]. (Msb.) In the saying صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ [Fast ye after the sight of it, namely, the new moon commencing Ramadán, and break ye your fast after the sight of it, namely, the new moon commencing Showwál], the ل is in the sense of بَعْدَ, i. e., بَعْدَ رُؤْيَتِهِ. (Msb.) — — It was time for him to break his fast: (K:) he entered upon the time of breaking his fast; (Mgh, Msb, K;) like أَصْبَحَ and أَمْسَى as meaning " he entered upon the time of morning " and " upon the time of evening: " (Mgh, * Msb:) or he became in the predicament of those who break their fast, and so though he neither ate nor drank: whence the trad., أَفْطَرَ الحَاجِمُ وَالْمَحْجُومُ The cupper and the cupped place themselves in the predicament of those who break their fast: or it is time for the cupper and the cupped to break their fast: or it is used after the manner of a harsh expression, and an imprecation against them. (IAth.) — افطرهُ: see 2. — افطر الجِلْدَ: see 1. 5 تَفَطَّرَ see the next paragraph, in six places. 7 انفطر, and ↓ تفطّر, (S, M, K,) and ↓ فَطَرَ, (M,) [but the second is with teshdeed as quasi-pass. of 2, to denote muchness, or frequency, or repetition, or application to many subjects of the action, as is indicated in the S by its being expl. by تَشَقَّقَ,] It became cleft, split, slit, rent, or cracked. (S, M, K.) إِذَا السَّمَآءُ انْفَطَرَتْ [in the Kur lxxxii. 1] means When the heaven shall become cleft. (Bd, TA.) And تَكَادُ السَّمٰوَاتُ ↓ يَتَفَطَّرْنَ مِنْهُ [in the Kur xix. 92] The heavens are near to becoming repeatedly rent in consequence thereof. (Bd.) And ↓ تَفَطَّرَتْ قَدَمَاهُ His feet became cracked: [or much cracked.] (TA, from a trad.) And ↓ تَفَطَّرَتِ الأَرْضُ بِالنَّبَاتِ The earth became cracked [in many places by the plants coming forth]. (TA.) And ↓ تَفَطَّرَ الشَّجَرُ بِوَرَقٍ [The trees broke forth with leaves; as also انفطر, often occurring in this sense; see Har p. 58; and see فِطْرٌ]. (S and K, voce رَاحَ; &c.) And ↓ تَفَطَّرَتْ قَدَمَاهُ دَمًا [and انفطرت (see 1, last sentence but one,)] His feet [burst forth or] flowed with blood. (TA.) — — And انفطر الصُّبْحُ (assumed tropical:) The dawn broke. (TA in art. صدع.) 8 إِفْتَطَرَ see 1. And see also 8 in art. شرع. فَطْرٌ [as an inf. n.: see 1: — — as a subst.,] A cleft, split, slit, rent, or crack: (K:) or, accord. to some, a first cleft &c.: (MF:) pl. فُطُورٌ: (K:) occurring in the saying هَلْ تَرَى مِنْ فُطُورٍ [Dost thou see any clefts?], in the Kur [lxvii. 3]. (TA.) — 'Omar, being asked respecting [the discharge termed] المَذْى, answered, It is الفَطْرُ: (O, K:) thus as related by A 'Obeyd: (TA:) it is said that he likened it, in respect of its paucity, to what is drawn from the udder by means of the milking termed الفَطْرُ: (O, K:) or, as some say, it is from تَفَطَّرَتْ قَدَمَاهُ دَمًا [expl. above]: (TA:) or he likened its coming forth from the orifice of the ذَكَر to the coming forth of the نَاب of the camel: or, as it is related by En-Nadr, he said ↓ الفُطْرُ, with damm: meaning the milk that appears upon the orifice of the teat of the udder. (O, K.) فُطْرٌ Such as has broken forth [with buds or leaves] (مَا تَفَطَّرَ), of plants. (TA.) See also فِطْرٌ. — — And, (S, K,) as also ↓ فُطُرٌ, (K,) the latter used in poetry, (TA,) [The toadstool;] a species of كَمْأَة [or fungus], (S, K,) white and large, (S,) and deadly: (K:) [so called] because the ground cleaves asunder from it: (TA:) n. un. فُطْرَةٌ. (S.) [Also applied in the present day to The common mushroom; agariens campestris. And Any fungus.] — [Also, the former, Immaturity, or want of leaven, in dough:] see the explanation of فَطَرَتِ المَرْأَةُ العَجِينَ. — And فُطْرٌ and ↓ فُطُرٌ signify also Somewhat of that which remains of milk [in the udder], which is then milked: (L, K:) or a small quantity of milk when it is milked: (TA:) or milk at the time when it is milked. (AA, TA.) See also فَطْرٌ, last sentence. فِطْرٌ Grapes when the heads thereof appear; (K, TA;) [so called] because the [fruit-] stalks [then] break forth (تَنْفَطِرُ); (TA;) as also ↓ فُطْرٌ. (K, TA.) — Also a subst. from أَفْطَرَ; (S;) [as such] it signifies The breaking of a fast; contr. of صَوْمٌ. (TA.) [Hence, عِيدُ الفِطْرِ The festival of the breaking of the fast, immediately after Rama- dán; sometimes called الفِطْرُ alone.] ↓ صَدَقَةُ الفِطْرَةُ means الفِطْرِ [The alms of the breaking of the fast], (O, K, TA,) which is a صَاع [q. v.] of wheat: the prefixed noun (صدقه) is rejected, and ة is affixed to its complement (الفطر) to indicate that such has been done: but it is a word used by the lawyers; not of the classical language. (TA.) — See also فُطْرٌ: see فُطُرٌ, in two places. مُفْطِرٌ. فِطْرَةٌ Creation: (Msb:) the causing a thing to exist, producing it, or bringing it into existence, newly, for the first time; originating it. (TA.) — — The natural constitution with which a child is created in his mother's womb; (AHeyth, K;) i. q. خِلْقَةٌ. (S, Mgh.) It is said to have this signification in the Kur xxx. 29. (TA.) And so in the saying of Mohammad, كُلُّ مَوْلُودٍ يُولَدُ عَلَى الفِطْرَةِ Every infant is born in a state of conformity to the natural constitution with which he is created in his mother's womb, either prosperous or unprosperous [in relation to the soul]; and if his parents are Jews, they make him a Jew, with respect to his worldly predicament; [i. e., with respect to inheritances &c.;] and if Christians, they make him a Christian, with respect to that predicament; and if Magians, they make him a Magian, with respect to that predicament; his predicament is the same as that of his parents until his tongue speaks for him: but if he die before his attaining to the age when virility begins to show itself, he dies in a state of conformity to his preceding natural constitution, with which he was created in his mother's womb. (AHeyth, TA.) [See another explanation of the word, as occurring in this trad., below.] — — Nature; constitution; or natural, native, innate, or original, disposition, or temper or other quality or property; idiosyncrasy. (Th, TA.) — — The faculty of knowing God, with which He has created mankind: (TA:) the natural constitution with which a child is created in his mother's womb, whereby he is capable of accepting the religion of truth: this is a secondary application: and this is [said to be] the signification meant in the trad. mentioned above. (Mgh.) — — Hence, The religion of el-Islám: (Mgh:) the profession whereby a man becomes a Muslim, which is the declaration that there is no deity but God, and that Mohammad is his servant and his apostle, who brought the truth from Him, and this is (AHeyth, TA) religion. (AHeyth, K, TA.) This is shown by a trad., in which it is related that Mohammad taught a man to repeat certain words when lying down to sleep, and said فَإِنَّكَ إِنْ مُتَّ مِنْ لَيْلَتِكَ مُتَّ عَلَى الفِطْرَةِ [And then, if thou die that same night, thou diest in the profession of the

true religion]. (AHeyth, TA.) Also by the saying, قَصُّ الأَظْفَارِ مِنَ الفِطْرَةِ The paring of the nails is [a point] of the religion of el-Islám. (Mgh.) — — Also i. q. سُنَّةٌ [app. meaning The way, course, mode, or manner, of acting, or conduct, or the like, pursued, and prescribed to be followed, by Mohammad]. (TA.) — — In the Kur xxx. 29, accord. to some, The covenant received, or accepted, from Adam and his posterity. (Bd.) — — The pl. is فِطَرَاتٌ and فِطْرَاتٌ and فِطِرَاتٌ. (TA.) — See also فِطْرٌ. الإِيمَانُ الفِطْرِىُّ [The faith to which one is disposed by the natural constitution with which he is created]. (Msb.) فُطَارٌ A sword having in it cracks; (S, Z, O, K;) and (K) that will not cut: (IAar, O, K:) or recently made. (TA.) فَطُورٌ (S, Msb, K) and ↓ فَطُورِىٌّ, (S, K,) as though the latter were a rel. n. from the former, (S,) A breakfast; a thing [i. e. food or beverage] upon which one breaks his fast. (S, Msb, K.) فَطِيرٌ Dough unleavened; or not left until it has become good [or mature]; contr. of خَمِيرٌ: (S, TA:) and in like manner clay, or mud. (TA.) [Hence,] عِيدُ الفَطِيرِ [The feast of unleavened bread; also called, of the Passover;] a festival of the Jews, [commencing] on the fifteenth day of their month نِيسَان, and lasting seven days. (Msb. [See also الفِصْحُ.]) — — Anything prepared, made, or done, hastily, or hurried, so as to prevent its becoming mature: (Lth, S, K:) fresh; recent; newly made: (S, TA:) pl. فَطْرَى: (Sgh, IAth, TA:) for أَطْعَمَهُ فَطْرَى, in the K, expl. as meaning [He fed him] with فَطِير, is a gross mistake, a mistranscription of أَطْعِمَةٌ فَطْرَى, as the phrase stands in the handwriting of Sgh himself, in wellformed letters, and with the syll. signs, meaning meats [newly prepared, &c.]. (TA.) You say عِنْدِى خُبْزٌ خَمِيرٌ وَحَيْسٌ فَطِيرٌ [I have leavened bread, and] fresh, recent, or newly made, حيس [q. v.]. (S, TA.) You say also إِيَّاكَ وَالرَّأْىَ الفَطِيرُ (tropical:) Beware thou of a hastily formed, immature, opinion. (S.) And شَرُّ الرَّأْيِ الفَطِيرُ (tropical:) [The worst opinion is the hastily formed, and immature]. (TA.) — — A skin not saturated with the tanning liquid: or not put therein: (TA:) a whip not tanned: not softly tanned: (TA:) or not newly tanned. (L.) — Also A calamity; syn. دَاهِيَةٌ. (O, K, TA.) فَطُورَةٌ: see what next follows. فَطِيرَةٌ and ↓ فَطُورَةٌ A sheep, or goat, that is slaughtered on the day of [the festival of] the فِطْر: (K, TA:) mentioned by Sgh, and in the B. (TA.) فُطَارِىٌّ A man possessing neither good nor evil; (IAar, O, K, * TA;) such as is termed فَدْم [impotent in speech or actions, heavy, or dull; &c.]: (TA:) from فُطَارٌ applied to a sword, meaning that will not cut. (IAar, O, TA. *) فَطُورِىٌّ: see فَطُورٌ. فَاطِرٌ A camel whose نَاب [or tush] is coming forth, (S,) or cleaving the flesh and coming forth. (TA.) — فَاطِرُ السَّمٰوَاتِ وَالأَرْضِ [in the Kur xlii. 9, &c.,] means The Originater [or Creator] of the heavens and of the earth. (I'Ab, S, * TA.) See 1. فُوطِيرٌ a subst. for الجِمَاع, in Syriac. (TA.) أُفْطُورٌ, and the pl. أَفَاطِيرُ: see the next paragraph. تَفَاطِيرُ, a word similar to تَعَاشِيبُ and تَعَاجِيبُ and تَبَاشِيرُ [q. v.], none of which four words has a sing., Pimples that come forth in the face of a boy or young man, and of a girl or young woman; as also ↓ نَفَاطِيرُ: thus correctly, with ت and ن: the author of the K, following Sgh [in the O], says that ↓ أَفَاطِيرُ is the pl. of ↓ أُفْطُورٌ, and signifies a cracking, or chapping, in the nose of a young man, and in his face. (TA.) — — Also, thus correctly, with ت, The first of [the herbage of the rain called] the وَسْمِىّ [q. v.]; and in this sense also it has no sing.: but it is said in the K that ↓ نَفَاطِيرُ is pl. of ↓ نُفْطُورَةٌ, with ن; [in the O, that it is pl. of ↓ نُفْطُورٌ;] and [in both] that it signifies scattered herbage; (TA;) and Lh says, as is stated by AHn, that ↓ نَفَاطِيرُ مِنْ عُشْبٍ means small quantities of herbage in land: (O, TA:) it is also added in the K, in explanation of ↓ نَفَاطِيرُ, or it signifies the first herbage of [the rain called] the وَسْمِىّ: (TA:) [and it is said that] تَفَاطِيرُ نَبَاتٍ signifies what break forth of, or from, plants, or herbage. (TA voce تَبَاشِيرُ.) مُفْطِرٌ A man breaking his fast; eating and drinking after fasting: (S, * Msb, * K, TA:) pl. مَفَاطِيرُ, (Sb, S, Msb, K,) like as مَيَاسِيرُ is pl. of مُوسِرٌ, (S,) and مَفَالِيسُ of مُفْلِسٌ: (Msb:) and ↓ فِطْرٌ signifies the same, as sing. and pl., (S, Msb, K,) being originally an inf. n. (S, Msb.) مُنْفَطِرٌ is used in the Kur [lxxiii. 18], in the phrase السَّمَآءُ مُنْفَطِرٌ بِهِ [The heaven shall be with rents by reason of it], in the manner of a possessive noun, [not as an act. part. n.,] like مُعْضِلٌ in the phrase دَجَاجَةٌ مُعْضِلٌ. (TA.) نُفْطُورٌ and نُفْطُورَةٌ, and the pl. نَفَاطِيرُ: see تفاطير, in six places. فطس 1 فَطَسَ, (S, M, A, Msb, K,) aor. فَطِسَ (S, Msb, K) and فَطَسَ, (Msb,) inf. n. فُطُوسٌ, (S, M, &c.,) He died; (S, M, &c.;) as also طَفَسَ: (TA:) or he died without disease: (M:) or without any apparent disease. (TA.) — فَطَسَ الحَدِيدَ, (A, O, K, TA,) aor. فَطِسَ, (K, * TA,) inf. n. فَطْسٌ, (TA,) He made the iron broad (A, O, K) with the great hammer called فِطِّيس: (A:) or he beat the iron. (TA.) — — And الفَطْسُ signifies The treading vehemently, or the compressing vehemently. (M, TA: the word thus doubly rendered is الوَطْءُ.) — — And you say, فَطَسْتُهُ عَنْ كَذَا meaning I repelled him in a most evil manner from such a thing: and likewise I beat him [app. away from such a thing]. (Ibn-'Abbád, O, K.) — — And فَطَسَهُ بِالكَلِمَةِ, (Ibn-'Abbád, O, K,) and بِالخَبَرِ, (Ibn- 'Abbád, O,) aor. فَطِسَ, (K,) He uttered in his face [the word, or sentence, and the tidings, or information]; as also ↓ فطّسهُ, (Ibn-'Abbád, O, K,) inf. n. تَفْطِيسٌ. (Ibn-'Abbád, O.) — فَطِسَ, aor. فَطَسَ, inf. n. فَطَسٌ, (S, M, A, K,) He had the bone of his nose wide and depressed; (M;) or depressed and expanded: (S, A, K:) he had his nose spreading upon his face. (A, K.) [And فَطِئَ app. signifies the same.] 2 فطّسهُ He killed him. (Msb.) — See also 1. فَطْسٌ (with fet-h, O, in a copy of the M written فُطْس,) The berries of the myrtle: n. un. with ة. (Lth, M, O, K.) فَطَسٌ: see فَطْسَةٌ. فَطْسَةٌ The skin of an animal that has not been slaughtered in the manner prescribed by the law. (Ibn-'Abbád, O, K.) — — [See also فَطْسٌ.] — — Also A certain bead used for fascinating and restraining [men]; (Lh, S, M, K;) one of the beads of the Arabs of the desert, with which women are asserted by the Arabs to fascinate and restrain men. (O.) They (i. e. women, O, K) say, أَخَذْتُهُ بِالفَطْسَةِ بِالثُّوَبَا وَالعَطْسَةِ [I captivated and restrained him by means of the fatseh, by means of yawning and of sneezing]: (S, O, K: [in some copies of the S and K بِالثُّوَبَآءِ:]) they shorten الثوبآء on account of the metre, which is رَجَز with the third foot of each hemistich suppressed. (O.) فَطَسَةٌ a subst. from فَطِسَ [as such signifying A state of depression and expansion of the bone of the nose; or a spreading of the nose upon the face]: (S, O, K:) or the same word, (M, L,) or ↓ فَطَسٌ, (TA, [but this is the inf. n. of فَطِسَ, and seems to be here a mistranscription,]) the place of a width and depression of the bone of the nose. (M, L, TA.) فِطِّيسٌ A great hammer, (S, M, A, O, K,) such as is used by a blacksmith: (A, TA:) or, (K,) accord. to IDrd, (O,) it is either Greek or Syriac, (O, K,) not genuine Arabic. (O.) — — And A great فَأْس [i. e. hoe or adz or axe]. (M, TA.) فِطِّيسَةٌ The snout of the swine; as also ↓ فِنْطِيسَةٌ: (S, M, * K:) or its nose with what is next thereto: (IDrd, O, K:) and, (K,) accord. to Th, (O,) it [app. meaning the lip] is [called] the شَفَة of man, and of camels the مِشْفَر, and of beasts of prey the خَطْم and the خُرْطُوم, and of the swine the ↓ فِنْطِيسة, (O, K, * [in the latter of which it is plainly stated that فِطِّيسَةٌ is used in relation to man and to camels and to beasts of prey, whereas Th seems evidently to mean that what is called the شَفَة of man, and of camels the مَشْفَر, &c., is called the فَنْطِيسَة of the swine,]) which word فنطيسة he [thus] mentions, with ن, as of the measure فِنْعِيلَةٌ, the ن being augmentative. (O.) فَاطِسٌ Dying, or dead. (IAar, M.) فِنْطِيسَةٌ: see فِطِّيسةٌ, in two places: and see also art. فنطس, in two places. أَفْطَسُ A man (S) having the bone of his

nose wide and depressed; (M;) or depressed and ex- panded: (S, K:) having his nose spreading upon his face: (K:) fem. فطْسَآءُ. (M, K.) And it is also applied as an epithet to the nose itself [as meaning Having its bone wide and expanded; &c.]. (A in art. نفس.) — — تَمْرَةٌ فَطْسَآءُ means A date small in the drupe, having the base cleaving [to it]. (TA.) فطم 1 فَطَمَهُ, (S, Msb, K,) aor. فَطِمَ, (Msb, K,) inf. n. فَطْمٌ, (Msb, * TA,) He cut it, or severed it; (S, Msb, K, TA;) namely, a rope, (S, Msb, TA,) or a stick, or piece of wood, and the like. (TA.) — — And فَطَمَهُ, (K,) or فَطَمَتْهُ (S, Msb) said of a mother (S) or of a suckling woman, (Msb,) aor. and inf. n. as above, (Msb, TA,) He, (K,) or she, (S, Msb,) weaned, or ablactated, him, (S, Msb, K,) namely, a child, (S, K,) or suckling. (Msb.) And فُطِمَتِ السَّخْلَةُ The lamb, or kid, was weaned, or ablactated. (K.) [And in like manner one says of other animals.] — — And [hence, or] from the first of the significations expl. above, (Msb,) one says, فَطَمْتُهُ عَنْ عَادَتِهِ (tropical:) I [weaned him, or] disengaged him, (TA,) or withheld him, (Msb,) namely, a man, (S, Msb, TA,) [from his custom, or habit.] And لَأَفْطِمَنَّكَ عَمَّا أَنْتَ عَلَيْهِ (tropical:) [I will assuredly wean thee from the state in which thou art, or from that which thou art pursuing: or] I will assuredly cut short thy eager desire. (TA.) 4 افطم He (a child) entered upon the time for his being weaned, or ablactated. (Msb, TA.) And in like manner one says of a lamb, or kid. (IAar, K, TA.) 6 تفاطموا Their lambs, or kids, (بَهْمُهُمْ, [in the CK, erroneously, بُهْمُهُمْ,]) kept to their mothers after the weaning, or ablactation; (K, TA;) therefore this [person] gave, or delivered, his lambs, or kids, to this; and this [person], his lambs, or kids, to this. (TA.) 7 إِنْفَطَمَ [انفطم] He (a child, or young one,) was, or became, weaned, or ablactated: commonly used in this sense in the present day. — — And] انفطم عَنْهُ (tropical:) He desisted from, or left, or relinquished, him, or it. (K, TA.) فِطَامٌ The act of weaning, or ablactation, of a child or young one: (S, Msb, * K:) a subst. in this sense. (K.) — And [it is also, app., an epithet:] you say ناقة فطام [app. نَاقَةٌ فَاطِمٌ, like as you say نَاقَةٌ فِطَامٌ, q. v.], meaning A she-camel whose young one has been weaned from her: thus in the A. (TA.) — — [And hence it seems to be used as a proper name of a woman; like فَاطِمَةُ; for it is said,] and the woman is named فِطَامٌ, like كِتَابٌ, [in form]. (TA.) فَطِيمٌ A child weaned, or ablactated; (S, Msb, K;) as also ↓ مَفْطُومٌ: (K:) pl. of the former فُطُمٌ, (S, Msb, K,) which is of a rare form as pl. of an epithet of the measure فَعِيلٌ, and more particularly of such as is used in the sense of the measure مَفْعُولٌ. (IAth, TA.) And سَخْلَةٌ فَطِيمٌ [in the CK فَطِيمَةٌ] and ↓ فَاطِمٌ and ↓ مَفْطُومَةٌ A lamb, or kid, weaned, or ablactated, (K, TA,) which is the case two months from its birth, and it ceases not to be thus termed until it becomes a جَفْر [q. v.]. (TA.) فَطِيمَةٌ [a subst., rendered so by the affix ة,] A sheep, or goat, weaned, or ablactated. (TA.) فَاطِمٌ [act. part. n. of 1, q. v.] — — [Hence,] فَاطِمَةٌ A suckling woman weaning, or ablactating, a suckling. (Msb.) And فَاطِمٌ A she-camel whose young one has become a year old and been weaned, or ablactated. (S, TA.) And A she-camel that weans, or is weaning, from her, her young one. (TA.) [See also فِطَامٌ.] — — [Hence,] in a trad. cited voce مُرْضِعٌ [q. v.], الفَاطِمَةُ signifies (assumed tropical:) Death. (TA in art. رضع.) — See also فَطِيمٌ. مَفْطُومٌ; and its fem., with ة: see فَطِيمٌ. فطن 1 فَطِنَ, [aor. فَطَنَ,] inf. n. فِطْنَةٌ and فَطَانَةٌ and فَطَانِيَةٌ [&c. as in the next sentence, He was, or became, intelligent, understanding, knowing, sagacious, or skilful: see the explanations of فِطْنَةٌ below]; (S;) and فَطُنَ signifies [the same, i. e.] he became such as is termed فَطِن. (Lth, TA.) You say, فَطِنَ لَهُ, (Msb, K,) and إِلَيْهِ, and بِهِ, (K,) aor. فَطَنَ; (Msb, K;) and فَطَنَ, aor. فَطُنَ; (Msb, K;) and فَطُنَ, aor. فَطُنَ; (K;) inf. n. فَطْنٌ (Msb, K) and فَطَنٌ and فُطُنٌ and فُطُونَةٌ and فُطْنٌ (K) and فِطْنَةٌ and فِطَانٌ (Msb) and فَطَانَةٌ and فَطَانِيَةٌ; (K;) He was, or became, [intelligent, understanding, knowing, or sagacious, respecting it; (agreeably with explanations above;) or] skilled of it, i. e. skilful in it; (K;) namely, an affair: (Msb:) [and he understood, or knew, it; often used in this sense:] and sometimes they said فَطَنَهُ, making the verb trans. by itself, because it implies the meaning of فَهِمَ; (TA;) or فَطَنْتُ الشَّىْءَ, with fet-h, signifies I understood, or knew, the thing: (S:) and some say that فَطَانَةٌ [as inf. n., agreeably with analogy, of فَطُنَ, which see in what follows,] signifies [the possessing] excellence in respect of readiness of intelligence for the perception of what comes to one from another. (TA.) [فَطِنَ لَهُ also signifies He took notice of, or paid attention to, him, or it: see Har p. 626, and Ham p. 695.] And فَطُنَ signifies [also] He became one of whom فِطْنَة [i. e. intelligence, &c., as expl. below,] was a سَجِيَّة [meaning faculty, or quality, firmly rooted in the mind]. (Msb.) 2 فطّنهُ لِلأَمْرِ, (Msb, TA,) inf. n. تَفْطِينٌ, (K, TA,) He made him to understand, or know, the affair: (K, * TA:) or he made him knowing in the various modes of the affair, and skilful therein. (Msb.) Hence the prov., لَا يُفَطِّنُ القَارَةَ إِلَّا الحِجَارَةُ i. e. [Nothing will make] the she-bear [to understand, except stones]. (TA.) And فطّنهُ المُعَلِّمُ means The teacher rendered him فَطِن [i. e. intelligent, &c.,] by the disciplining of his mind and the correcting him. (TA.) 3 مُفَاطَنَةٌ is of the measure مُفَاعَلَةٌ from فَطِنَ: (S:) [as such it signifies The contending, or vying, one with another, in intelligence, understanding, knowledge, sagacity, or skill; whence فَاطَنْتُهُ is used in the K (in art. حجو) as a syn. of حَاجَيْتُهُ, q. v.: or] it signifies [sometimes] the showing intelligence, understanding, knowledge, sagacity, or skill, one with another. (PS.) [Agreeably with the former explanation,] one says, فَاطَنَهُ فِى الكَلَامِ i. e. He held a dialogue or colloquy, or a disputation or debate, with him [with the view of trying which of them would prove superior in intelligence, &c.]; syn. رَاجَعَهُ. (K) [See also 3 in art. لحن.] 5 تفطّن لَهُ He understood it, or knew it, [quickly, or] with quickness of intelligence; namely, what was said. (TA.) فَطْنٌ: see what next follows. فَطُنٌ: see what next follows. فَطِنٌ (S, Msb, K, KL) and ↓ فَطْنٌ (S, K, KL) and ↓ فَطُنٌ and ↓ فَطِينٌ and ↓ فَطُونٌ and ↓ فَاطِنٌ (K) are epithets (S, K, TA) applied to a man, (S, TA,) signifying Intelligent, understanding, knowing, sagacious, or skilful; (S, * K, * KL;) the first expl. by Lth as signifying possessing فِطْنَة respecting things: (TA:) and it signifies one of whom فِطْنَة has become a سَجِيَّة [meaning faculty, or quality, firmly rooted in the mind]: (Msb:) the pl. [of this] is فُطُنٌ, (K,) or فُطُنٌ, with two dammehs, (Msb,) or both: (TA:) and the fem. is فَطِنَةٌ. (K.) فَطِنٌ بِخُصُومَتِهِ means A man knowing in the various modes of his disputation, or litigation, and skilful therein. (Msb.) فِطْنَةٌ [mentioned above as an inf. n. seems to be regarded by some as a simple subst., and] signifies Intelligence, understanding, knowledge, sagacity, (S, * KL, PS,) or skill; (K, KL, PS;) contr. of غَبَاوَةٌ: (TA:) or, accord. to some, such [intelligence, &c.,] as is instinctive [or natural; infused into the mind by God]; not acquired. (TA.) [See also ذِهْنٌ.] فَطُونٌ: see فَطِنٌ. فَطِينٌ: see فَطِنٌ. فَاطِنٌ: see فَطِنٌ. فظ 1 فَظَّ, (Msb,) sec. pers. فَظِظْتَ, (S, M, Msb,) inf. n. فَظَاظَةٌ (S, M, Msb, K) and فَظَظٌ, (M, K,) but the former is the more common because of the difficulty of pronouncing the doubled letter in the latter, (M,) and ↓ فِظَاظٌ is syn. with these, (M, K,) and so is ↓ فَظَاظٌ, but these two are simple substs., (M,) He (a man) was, or became, such as is termed فَظٌّ [i. e. rough, coarse, rude, &c., as expl. below]; (S, M, Msb, K; *) or rough, &c., so as to be unduly feared. (Msb.) — فَظَّهُ, (M, K,) aor. فَظُ3ـ, inf. n. فَظٌّ; (TK;) and ↓ افتظّهُ; (M, K;) He let it out, namely the water termed فَظٌّ, by cutting open the stomach [of a camel]: (M, TA:) or he pressed it, or squeezed it, out, namely the water so termed, (M, K,) from the stomach, (M, TA,) and drank it: (TK:)

and ↓ افتظّ كَرِشَ بَعِيرٍ he slaughtered a camel, and pressed out, or squeezed out, the water of its stomach, and strained it: (Esh-Sháfi'ee, T:) or ↓ افتظّ signifies he gave his camel to drink, then bound his mouth in order that he might not ruminate, and, when attacked by thirst, cut open his belly, and pressed out, or squeezed out, the fluid of the feces of his stomach, and drank it: (S:) and ↓ أَفْظَظْتُ الكَرِشَ I pressed out, or squeezed out, the water of the stomach. (Z, TA.) 4 أَفْظَ3ّ see فَظَّهُ. — — افظّه, inf. n. إِفْظَاظٌ, also signifies He turned him back, or away, from the object of his desire. (TA.) — — And افظّه is also said of a man when he has inserted the thread into the eye of the needle: [if the affixed pronoun refer to the eye of the needle, the meaning is, He inserted the thread into it: if to the thread, he inserted it into the eye of the needle:] mentioned by AA. (TA.) 8 إِفْتَظَ3ّ see فَظَّهُ, in three places. فَظٌّ, applied to a man, (T, S, M, &c.,) Rough; coarse; rude; unkind; hard; churlish; uncivil; surly; hard to deal with; incompliant; unobsequious; (S, M, O, K, and Bd in iii. 153;) evil in disposition; illnatured; (O, K, and Bd and Jel ubi suprà;) hard-hearted; hard, or severe; rough, coarse, or the like, so as to be unduly feared; (Msb;) rough, or coarse, in speech; (Lth, T, M, K;) sour, or austere, therein: (Lth:) [said in the T to be from the same word in the sense next following; but accord. to the M, the reverse seems to be the case:] pl. أَفْظَاظٌ. (M.) You say, إِنَّهُ لَفَظٌّ بَظٌّ [Verily he is rough, coarse, or the like]; the latter word being an imitative sequent; (M, K;) as such we regard it because Th, who mentions it, does not explan it; (M;) and ↓ فَظِيظٌ بَظِيظٌ [app. signifies the same]. (TA in art. بظ.) — Also The water of the stomach [of a camel], (T, S, K,) which is pressed, or squeezed, out, and drunk, (T, K,) on an occasion of want of water, (T,) in the waterless deserts; (T, K;) the water that comes forth from the stomach [of a camel]; because it is a coarse, or bitter, beverage: (M:) it may not be used for the purpose of religious purification: (Esh-Sháfi'ee, T:) also, the urine of horses which is drunk on an occasion of thirst: pl. فُظُوظٌ: thus used by Mutemmem Ibn-Nuweyreh. (M, L.) فَظَاظٌ and فِظَاظٌ: see 1, first sentence. فَظِيظٌ The seminal fluid of a woman: or of a stallion: (M, K:) so they assert: but it is not of established authority: (M:) and so say IDrd and Fr: (TA:) accord. to Kr, the seminal fluid of a stallion, in a she-camel's womb: (M, * TA:) or this is the explanation given by Fr: (T:) and ↓ فُظَاظَةٌ is of the measure فُعَالَةٌ from this word; (K;) as signifying the seminal fluid of a stallion, or the water of the stomach; but El-Khattábee disallows the latter meaning; or from فَظٌّ: (TA:) and hence the saying of 'Áïsheh to Marwán, وَلٰكِنَّ اللّٰهَ لَعَنَ أَبَاكَ وَأَنْتَ فِى صُلْبِهِ فَأَنْتَ فُظَاظَةٌ مِنْ لَعْنَةِ اللّٰهِ [But God cursed thy father when thou wast essentially in his loins; so thou art seed of the object of the curse of God]; (K;) i. e., نُطْفَةٌ مِنْهَا; (TA;) or عُصَارَةٌ مِنْهَا [produce thereof, as though expressed therefrom]: (Z:) or, accord. to one relation, فُضُضٌ; (K;) pl. of فَضِيضٌ, which means water such as is termed غَرِيض: or, accord. to another relation, فَضَضٌ, meaning نُطْفَةٌ: and accord. to another, فَضِيضٌ. (TA.) — See also فَظٌّ. فُظَاظَةٌ: see the next preceding paragraph. هُوَ أَفَظُّ مِنْ فُلَانٍ He is [more rough, coarse, rude, or the like, (see فَظٌّ,) or] more difficult in disposition, evil in disposition, illnatured, or perverse, than such a one. (TA.) فظع 1 فَظُعَ الأَمْرُ, (S, O, Msb, K,) aor. فَظُعَ, (O,) inf. n. فَظَاعَةٌ, (S, O, Msb,) and perhaps فَظَعٌ [respecting which see فَظِعَ]; (Mbr, TA;) as also ↓ افظع; (S, O, Msb, K;) The affair, or event, was, or became, hard, difficult, or distressing; bad, evil, abominable, foul, or unseemly; excessive, or exorbitant: (S:) or excessively bad, evil, abominable, foul, or unseemly. (O, Msb, K.) — And فَظِعَ الأَمْرَ, (K, TA,) thus in the copies of the K, and in like manner in the O, [where I find, AZ says, فَظِعْتُ الأَمْرَ, aor. أَفْظَعُهُ,] but [SM says] in the " Nawádir " of AZ, فَظِعَ بِالأَمْرِ, inf. n. فَظَاعَةٌ, (TA,) He reckoned the affair, or event, or judged it to be, great, hard, difficult, or distressing, syn. اِسْتَعْظَمَهُ, (K,) or was made to fear, or be frightened, and was overcome, by it, (AZ, O, TA,) and trusted not that he had power to accomplish it, or to bear it: (AZ, O, K, TA:) it is said in a trad., أُرِيتُ أَنَّهُ وُضِعَ فِى يَدَىَّ سَوَارَانِ مِنْ ذَهَبٍ فَفَظِعْتُهُمَا [I was made to see, meaning I imagined, or dreamt, that two bracelets of gold were put upon my arms, and I regarded them with fear]; in which instance, as IAth says, the verb is thus made trans. in accordance with its meaning, which is أَكْبَرْتُهُمَا, and خِفْتُهُمَا: but the phrase commonly known is فَظِعْتُ بِهِ and مِنْهُ: (TA:) you say, فَظِعْتُ بِكَذَا I was unable to do, or accomplish such a thing: (Ibn-'Abbád, O, K: *) and فَظِعْتُ بِأَمْرِى occurs in a trad. as meaning [I found that] my affair, or case, was hard, difficult, or distressing, to me, and I regarded it with fear, or dread: فَظِعَ بِالأَمْرِ, inf. n. فَظَاعَةٌ and فَظَعٌ, means He saw the affair, or event, or case, to be فَظِيع [q. v.]: Mbr says, فَظَعٌ is an inf. n. of فَظِعَ بِهِ: or it may be an inf. n. of فَظُعَ, like as كَرَمٌ is of كَرُمَ: but I have not heard it save in the saying of the poet, قَدْ عِشْتُ فِى النَّاسِ أَطْوَارًا عَلَى خُلُقٍ شَتَّى وَقَاسَيْتُ فِيهِ اللِّينَ وَالفَظَعَا [I have lived among men during several periods, conforming to disposition differing in kind, (عَلَى being like the phrase إِنَّ سَعْيَكُمْ لَشَتَّى, in the Kur xcii. 4, meaning انّ مَسَاعِيكُمْ لَأَشْتَاتٌ, as is said in the Ksh and by Bd,) and I have endured therein softness and hardness]. (TA.) — فَظِعَ, (O, K,) aor. فَظَعَ, inf. n. فَظَعٌ, (O,) said of a vessel, (K,) It became full. (O, K.) 2 فظّع, inf. n. تَفْظِيعٌ, accord. to Freytag, signifies He described a thing as great: but for this he names no authority: by " great " is here meant hard, difficult, or distressing; &c.: see 1, first sentence.] 4 افظع as intrans.: see 1, first sentence. — أَفْظَعَنِى الأَمْرُ The affair, or event, made me to fear, or frightened me: made me to fall into a hard, difficult, or distressing, case: (TA:) made me to be without power, or strength, or ability; disabled, or incapacitated, me. (Ham p. 32.) — — And أُفْظِعَ He (a man, S, O, Msb) suffered the befalling of a hard, difficult, or distressing, event. (S, O, Msb, K.) — — See also 10. 5 تَفَظَّعَ see what next follows. 10 استفظعهُ (S, O, K) and ↓ افظعهُ (S, K) and ↓ تفظّعهُ (O, K) He found it (a thing, S) to be فَظِيع [i. e. hard, difficult, or distressing; &c.]. (S, O, K.) فَظِعٌ: see فَظِيعٌ. — Also Full; applied to a vessel. (O, TA.) فَظِيعٌ (S, O, Msb, K) and ↓ مُفْظِعٌ (S, Msb, TA) and ↓ فَظِعٌ, which last is a possessive epithet, (TA,) applied to an affair, or event, Hard, difficult, or distressing; bad, evil, abominable, foul, or unseemly; excessive, or exorbitant: (S, TA:) or excessively bad, evil, abominable, foul, or unseemly. (O, Msb, K. *) — — And the first, Much, or abundant: so in the saying of 'Amr Ibn-MaadeeKerib, وَقَدْ عَجِبَتْ أُمَامَةُ أَنْ رَاتَنِى تَفَرَّعَ لِمَّتِى شَيْبٌ فَظِيعُ [And Umámeh wondered that she saw me such that much, or abundant, hoariness had spread in, or overspread, my hair descending below the ears, or upon the shoulders: فِى is app. understood before لِمَّتِى]. (O, TA.) — فَظِيعٌ applied to water signifies Sweet: (Lth, O, K:) or clear; limpid; or cool, sweet, and clear or limpid. (IAar, O, K, TA.) مُفْظِعٌ: see فَظِيعٌ. فعل 1 فَعَلَهُ, (S, O, Msb, K, *) aor. فَعَلَ, (S, O, K,) inf. n. فَعْلٌ (S, O, Msb, K) and فَعَالٌ, (S, O, Msb,) and ↓ فِعْلٌ is the subst. therefrom, (S, O, Msb, K, *) but, accord. to Ibn-Kemál, it has become commonly used as the inf. n.; MF, however, says that its being thus used requires consideration; and it is said that there is no instance like فَعَلَهُ, aor. يَفْعَلُهُ, inf. n. فِعْلٌ, except سَحَرَهُ, aor. يَسْحَرُهُ, inf. n. سِحْرٌ; or, to these may be added as sometimes occurring, خَدَعَ, aor. يَخْدَعُ, inf. n. خَدْعٌ and خِدْعٌ, and صَرَعَ, aor. يَصْرَعُ, inf. n. صَرْعٌ and صِرْعٌ; (TA;) [He did it]; namely, a thing (S, O. [For further explanation see فِعْلٌ below.]) [In the Kur. xxi. 73,] some read وَأَوْحَيْنَا إِلَيْهِمْ فَعْلَ الْخَيْرَاتِ [And we

suggested to them the doing of good works]; (Lth, S, O;) others reading ↓ فِعْلَ الخيرات. (Lth, O.) — — And one says also فَعَلَ بِهِ [He did to him something]. (TA.) [فَعَلَ ٱللّٰهُ بِهِ is a form of imprecation, meaning May God do to him what He will do; i. e. may God punish him: see an ex. voce أَظْلَمُ. — — And فَعَلَ بِالمَرْأَةِ often occurs in trads. &c. as meaning He compressed the woman.] 2 تَفْعِيلٌ [inf. n. of فعّل] is used by IJ as metonymically signifying The scanning of a verse; because the names of the measures of its feet, all of them, have the letters ف and ع and ل for constituents, as when you say فَعُولُنْ and مَفَاعِيلُنْ and فَاعِلُنْ and فَاعِلَاتُنْ &c. (TA.) 3 [فَاعَلَا, فَاْعَلَ, inf. n. فِعَالٌ, if used, app. signifies They two did a thing together.] See فِعَالٌ below. 7 انفعل quasi-pass. of 1: you say, فَعَلْتُهُ فَانْفَعَلَ [I did it, and it was done]; (S, Msb;) like your saying كَسَرْتُهُ فَانْكَسَرَ. (S.) [الإِنْفِعَالُ signifies The suffering, or receiving, the effect of an act, whether the effect is intended by the agent or not: or, accord. to some, particularly when the effect is not intended: for it is implied in a passage in the TA, that it is held by some to be used particularly in cases in which the effects are such as the blushing in consequence of confusion, or shame, affecting one from the seeing a person, and the emotion, or excitement, ensuing from the hearing of singing, and the agitation of the passionate lover at his seeing the object of his love : as a term of logic, it is one of the ten predicaments, i. e. passion, or suffering.] It is said that to every فِعْل there is an إِنْفِعَال, except to the act of creation, which proceeds from God; for this is the bringing into existence from a state of nonexistence, not from matter [already existing to receive the effect of the act]. (TA.) 8 افتعل عَلَيْهِ كَذِبًا (Mgh, * O, Msb, * K) and زُورًا (O) He forged against him a lie. (Mgh, * O, Msb, * K.) — — Hence the phrase الخُطُوطُ تُفْتَعَلُ i. e. [Handwritings] are forged, or falsified. (Mgh.) — — And [hence] it used to be said, أَعْذَبُ الأَغَانِى مَا افْتُعِلَ i. e. [The sweetest of songs is] such as has been composed with originality, not in imitation of any model: and أَظْرَفُ الشِّعْرِ مَاافْتُعِلَ [The most eloquent of poetry is such as has been so composed]. (TA.) فَعْلٌ an inf. n. of 1. (S, O, Msb, K.) — And The vulva of the she-camel, and of any female. (K.) فِعْلٌ: see 1, in two places: [as a subst. from فَعَلَهُ] it signifies [A deed, or an action: or] a motion (حَرَكَةٌ) of a human being: (K:) or, as Sgh says, the origination of anything, whether it be what is termed عَمَلٌ [which means work or labour or service as well as a deed or an action] or other than it; so that it is more general in application than عَمَلٌ: (TA:) or it is a metonymical term for any عَمَل [meaning deed or action] that is transitive (M, K, TA) or intransitive (M, TA:) or a mode that is accidental to the producer of an effect upon another [person or thing] by reason of the producing of the effect at the first; as the mode that ensues to the cutter by reason of his being cutting: or, as Er-Rághib says, the production of an effect considered with reference to an agent thereof; and it is common to that which is by his, or its, origination or otherwise, and to that which is with knowledge or otherwise, and to that which is by intention or otherwise, and to what proceeds from the human being or the animal [of any kind] or the inanimate thing; and عَمَلٌ and صُنْعٌ are more particular in application: El-Harállee says that the فِعْل is what has become apparent in consequence of a motive of the efficient, whether from knowledge or otherwise, by reason of premeditation [for لِتَدَيُّن (an obvious mistranscription in my original) I read لِتَدَبُّرٍ] or otherwise: and El-Juweynee says that it is what is within the limits of a small space of time, without repetition, or reiteration, whereas the عَمَل is what has been repeated, or reiterated, and whereof the time has been long; but this is repugned by the trad. [in which occurs the saying], مَا فَعَلَ النُّغَيْر [expl. in art. نغر]; (TA:) the pl. is فِعَالٌ (S, O, Msb, K) and أَفْعَالٌ [a pl. of pauc.], (O, TA,) [and أَفَاعِيلُ is app. a pl. pl., i. e. pl. of أَفْعَالٌ, like أَقَاوِيلُ pl. of أَقْوَالٌ which is pl. of قَوْلٌ, and many other instances]: you say, إِنَّ الرِّشَا تَفْتَلُ الأَفَاعِيلَ وَتُنْسِى إِبْرَاهِيمَ وَإِسْمَاعِيلَ [Verily bribes do great deeds, and cause the receivers to forget the principles of Ibráheem and Ismá'eel, who are esteemed models of true religion]. (TA. [This saying is written in my original without any vowel-signs, perhaps because well known: and it is there added that الافاعيل may be pl. of افعول (which has been altered by the copyist and is probably a mistranscription for أَفْعُولَةٌ) or of افعال; with other remarks equally doubtful and unimportant.]) [Hence, بِالفِعْلِ meaning Actually; as opposed to بِالقُوَّةِ i. e. potentially, or virtually.] — — As used by the grammarians, it means [A verb; i. e.] what denotes a meaning in itself together with any one of the three times [past and present and future: but it should be observed that it includes the مَصْدَر, or infinitive noun; and also that there is what is termed فِعْلٌ ناقِصٌ an incomplete, i. e. non-attributive, verb (as كَانَ coordinate to صَارَ, &c.); as well as what is termed فِعْلٌ تَامٌّ a complete, i. e. attributive, verb]. (TA.) فَعْلَةٌ A single فِعْل [i. e. deed or action], (Msb, TA,) with fet-h. (Msb.) Thus in the saying in the Kur [xxvi. 18], وَفَعَلْتَ فَعْلَتَكَ الَّتِى فَعَلْتَ [lit. And thou hast done thy one deed that thou hast done]; as though the speaker said, قَتَلْتَ النَّفْسَ قَتْلَتَكَ: in which Esh-Shaabee read ↓ فِعْلَتَكَ [thy kind of deed], with kesr, as meaning قَتَلْتَ القِتْلَةَ الَّتِى قَدْ عَرَفْتَهَا: so says Zj; but he adds that the former reading is better. (TA.) And [hence also] one says, كَانَتْ مِنْهُ فَعْلَةٌ حَسَنَةٌ or قَبِيحَةٌ [A good single deed proceeded from him or a bad one]. (S, O, TA.) فِعْلَةٌ: see the next preceding paragraph. فَعِلَةٌ A custom, manner, habit, or wont. (K.) [فِعْلِىٌّ Of, or relating to, a verb.] [فِعْلِيَّةٌ The quality of a verb.] فَعَالِ, like نَزَالِ, has sometimes occurred as meaning اِفْعَلْ [Do thou]. (O, K. *) فَعَالٌ, (O, K,) accord. to Lth, (O,) is a name for A good doing, such as liberality, or bounty, (O,) and generosity, (O, K, [the only meaning assigned to it in the S,]) and the like of these: (O:) or, (O, K,) accord. to IAar, (O,) the doing of a single person, peculiarly, [as distinguished from فِعَالٌ, q. v.,] (O,) relating to good and to evil; (O, K;) one says, فُلَانٌ كَرِيمُ الفَعَالِ [Such a one is generous in respect of doing or doings], and فُلَانٌ لَئِيمُ الفَعَالِ [Such a one is mean in respect of doing or doings]; (O: [and the like is said in the T and in the Msb;]) and Az says that this is the correct explanation: not that of Lth; and Mbr [likewise] says, it is used in commendation and in discommendation: (O:) and it is used only of a single agent. (O, K.) — — It is also an inf. n. (S, O, Msb. [See 1, first sentence.]) فِعَالٌ, as distinguished from فَعَالٌ, signifies A doing that is between two [agents]; (IAar, O, K, TA;) and therefore it is an inf. n. of ↓ فَاعَلَ [a verb of which I have not found any ex.]. (TA.) — — It is also a pl. of فِعْلٌ. (S, O, Msb, K. — Also The handle, (K,) or piece of wood that is inserted into the hole, (IAar, IB, O,) of the axe, or adz, or hoe: (IAar, IB, O, K:) pl. فُعُلٌ. (K.) فُعَالَةٌ (with damm, O, TA, [in the CK, erroneously, فَعالَةُ,]) A metonymical appellation substituted for خُزَاعَةُ, (O, K, TA,) the well-known tribe [thus named]. (TA.) فَعَّالٌ [Wont to do]. (Kur xi. 109 and lxxxv. 16. [Thus in the phrase فَعَّالٌ لِمَا يُرِيدُ Wont to do what He willeth: relating to God.]) فَاعِلٌ [act. part. n. of 1, Doing: and, used as a subst., a doer: and hence] a carpenter is thus called; accord. to IAar: but it is now peculiarly applied to such as works with clay, [and builds, and plasters,] and digs foundations: (TA:) and [the pl.] فَعَلَةٌ, (Mgh, K, TA,) as an epithet in which the quality of a subst. predominates, is applied to workers in clay and digging and the like; (K, TA;) or such as work with their hands in clay or building or digging; like عَمَلَةٌ [pl. of عَامِلٌ]. (Mgh.) — — وَكُنَّا فَاعِلِينَ, in the Kur [xxi. 79], means And we were able to do what we willed. (O, TA.) And وَالَّذِينَ هُمْ لِلزَّكٰوةِ فَاعِلُونَ, in the same [xxiii. 4], means And who give

the ذكوة [or poor-rate]: (Zj, O, TA:) or, as some say, who do that which is good, or righteous. (O, TA.) مُفْتَعَلٌ A writing forged, or falsified. (Mgh.) — — And Poetry composed with originality, not in imitation of any model. (TA.) — — جَآءَ بِالْمُفْتَعَلِ, meaning It produced a grievous, or distressing, effect, (K, TA,) is a phrase mentioned by IAar, as used by Ed-Dubeyree when asked respecting a wound that he had received and that rendered him sleepless, and as used by him in respect of anything [unprecedented]: thus one says, عَذَّبَنِى وَجَعٌ أَسْهَرَنِى فَجَآءَ بِالْمُفْتَعَلِ i. e. [A malady that rendered me sleepless, tormented me,] and produced pain that had not been known before. (TA.) فعم 1 فَعُمَ, aor. فَعُمَ, inf. n. فَعَامَةٌ and فُعُومَةٌ, It was, or became, full; said of the سَاعِد [or fore arm]; (S, K;) and of a vessel. (K.) — — And فَعُمَتْ, said of a woman, She was, or became, full-formed, and thick in her shank. (K.) — See also 4, in three places. 2 فَعَّمَ see what next follows. 4 افعم; [like أَفْأَمَ;] (S, K;) and so افغم; (K in art. فغم;) as also ↓ فعّم; (thus in some of the copies of the K;) or ↓ فَعَمَ, (thus accord. to other copies of the K and accord. to the TA,) aor. فَعَمَ, inf. n. فَعْمٌ; (TA;) He filled a vessel; (S, K, TA;) and exceeded the usual degree, or strove, or laboured, or did not fall short of what was requisite, in filling it. (TA.) — — And أَفْعَمْتُ البَيْتَ بِرِيحِ العُودِ [I filled the house, or chamber, or tent, with the odour of aloes-wood]. (S.) It is said in a trad., لَوْ أَنْ اِمْرَأَةً مِنَ الحُورِ العِينَ أَشْرَفَتْ لَأَفْعَمَتْ مَا بَيْنَ السَّمَآءِ وَالأَرْضِ رِيحَ المِسْكِ i. e. [If a woman (or Paradise) of those having eyes like the eyes of gazelles rose into view,] she would fill [the space between the heaven and the earth with the odour of musk]: thus related: and also لَأَفْعَمَتْ, and لَفَعَمَتْ: but Az says that the right relation is لافعمت, with ع. (TA in this art. and in art. فغم.) And one says, افعم المِسْكُ البَيْتَ The musk filled with its odour, (S,) or perfumed, (K,) [the house, or chamber, or tent.] — — And افعم الرَّجُلَ He filled the man with anger; (S, TA;) mentioned by Az on the authority of Aboo-Turáb: (TA:) or he angered him: or he filled his nose with odour, (K, TA,) i. e. with sweet odour: (TA:) as also ↓ فَعِمَهُ and ↓ فَعَمَهُ, aor. of both فَعَمَ, (K, TA,) inf. n. فَعْمٌ; but better known with the pointed غ. (TA.) — — And افعمهُ and افغمهُ He filled him with joy, or happiness. (Aboo-Turáb, TA.) 12 اِفْعَوْعَمَ It became full, and overflowed. (K.) — — And افعوعم طِيبًا It (a house, or chamber, or tent,) became filled with perfume. (TA.) فَعْمٌ Full; applied in this sense to a سَاعِد [or fore arm]; (S, K;) and to a vessel; as also ↓ فَعْمَلٌ, in which the ل is augmentative: (K:) and full of flesh; applied to the place of the anklet. (TA.) It is said of the Prophet, in a trad., كَانَ فَعْمَ الأَوْصَال i. e. He was full in respect of the limbs. (TA.) And one says اِمْرَأَةٌ فَعْمَةٌ A woman full-formed, and thick in her shank. (K.) And حَاضِرٌ فَعْمٌ A [great] tribe filled with its people. (TA.) [See also مُفْعَمٌ: and see أَفْعَمُ.] — And A species of tree: or the rose. (K.) فَعْمَلٌ: see the next preceding paragraph. أَفْعَمُ Full [like فَعْمٌ]: or overflowing by reason of fulness. (TA.) مُفْعَمٌ Filled; applied in this sense to a skin for water or milk; as also مُفْأَمٌ: but as to ↓ مَفْعُومٌ, IAar asserts that he had not heard it except in a verse of Kutheiyir: Az, however, mentions it as signifying full [like فَعْمٌ], applied to a river, or rivulet: and Aboo-Sahl cites an ex. of it from the verses of the Fs as signifying full of flesh. (TA.) — — The phrase سَيْلٌ مُفْعَمٌ may be of the same category as هَمٌّ نَاصِبٌ [for هَمٌّ ذُو نَصَبٍ], the meaning being A torrent having the quality of filling; though the possessive epithet in most instances has the form of the act. part. n., such as طَالِقٌ [for ذَاتُ طَلَاقٍ] and مُرْضِعٌ [for ذَاتُ رَضِيعٍ]: or it may be that مَفْعَمٌ in this case is expressive of muchness, or abundance, like the latter word in the phrase شِعْرٌ شَاعِرٌ and in مَوْتٌ مَائِتٌ. (Ham p. 106.) مَفْعُومٌ: see the next preceding paragraph. فعو or فعى 1 فَعَا شَيْئًا i. q. فتته [so in my original, app., if not a mistranscription, فَتَّتَهُ i. e. He crumbled a thing much]; said of a man. (TA.) 2 فعّى, inf. n. تَفْعِيَةٌ, He branded a camel with a mark in the form of the viper (الأَفْعَى). (TA.) 4 افعى He (a man) became possessed of [or characterized by] evil after good or goodness. (TA.) 5 تفعّى He (a man, S) became like the viper (الأَفْعَى, S, K) in evil: (S, TA:) or, as in the A, he made himself to resemble the viper (تَشَبَّهَ بِالأَفْعَى) in the evilness of his disposition. (TA.) فَاعٍ Angry and foaming [with anger]. (IAar, M, K.) — — And [the fem.] فَاعِيَةٌ A woman (TA) wont to calumniate; syn. نَمَّامَةٌ. (K, TA: in the CK الثُّمامَةُ is put for النَّمَّامَةُ.) فَاعِيَةٌ [as a subst.] The flower of the حِنَّآء [i. e. Lawsonia inermis, or Egyptian privet]: (K:) [said to be] a dial. var. of فَاغِيَةٌ [q. v.]. (TA.) أَفْعَى, (S, Msb, K) of the fem. gender, but with tenween, (S, Msb,) because it is a subst., not an epithet; (Msb;) [said in the S and Msb to be like أَرْوًى; but this is a mistake, for اروى is without tenween;] or it is an epithet and a subst.; (K, TA;) but mostly a subst.; (TA;) [if used as an epithet, it is without tenween, written أَفْعَى, being also of the measure of a verb;] A certain serpent, (S, Msb, K,) of a malignant kind; [i. e. the viper;] also called ↓ أُفْعُوٌّ, (K, TA, [in the CK, erroneously, أُفْعُوان, which see in what follows,]) occurring in a trad., in which it is said that there is no harm in the killing of the أُفْعُوّ and the حُدُوّ by the مُحْرِم, the [final] alif being changed into و in both of these words in the dial. of El-Hijáz: (TA:) it is spotted, black and white; slender in the neck; broad in the head; it is said that it will not quit its place; (TA;) always coiling itself round; and neither antidote nor charm is of any avail against it: (Msb, TA:) sometimes it has two horns [i. e. it sometimes signifies the cerastes, or horned viper]: (TA:) ↓ أُفْعُوانٌ signifies the male: (S, Msb, TA:) [see also خِشَاشٌ:] the pl. is أَفَاعٍ. (S, Msb, K. * [In the K, the pl. is written أَفَاعِى, which, when indeterminate, is wrong.]) — — [Hence,] by way of comparison [to vipers], (TA,) الأَفَاعِى signifies (tropical:) Certain veins (عُرُوق) that branch off from the حَالِبَانِ [q. v.]. (K.) أَفْعآءٌ [a pl. of which the sing. is not mentioned] Sweet, or pleasant, odours. (IAar, M, K.) أُفْعُوٌّ, and أُفْعُوانٌ: see أَفْعَى. أَرْضٌ مَفْعَاةٌ A land in which are vipers (أَفَاعٍ): or, abounding therewith. (K.) مُفَعًّى A camel branded with a mark in the form of the viper (الأَفْعَى): (K:) and [the fem.] مُفَعَّاةٌ camels (إِبِلٌ) branded therewith. (TA.) مُفَعَّاةٌ [as a subst.] A brand in the form of the viper (الأَفْعَى). (S, K.) فغر 1 فَغَرَ, (S, Mgh, Msb, K,) aor. فَغَرَ (Msb, K) and فَغُرَ, (AZ, K,) inf. n. فَغْرٌ (Msb, TA) and فُغُورٌ, (TA,) He opened his mouth; (S, Mgh, Msb, K;) as also ↓ افغر. (Zj, Sgh, K.) — — [Also, both verbs, فَغَرَ and ↓ افغر, He, or it, made, or caused, to open the mouth. And hence,] فَغَرَ النَّجْمُ, (T, TA,) or ↓ أَفْغَرَ النَّجْمُ, (S, O,) i. e., الثُّرَيَّا, (T, S, O,) The asterism, meaning the Pleiades, became overhead: [lit., made one to open his mouth:] (T:) this is in the winter: (S, O:) for when the Pleiades are in the midst of the sky, he who looks at them opens his mouth: (T, S, O:) or the Pleiades began to rise [after sunset, so as to be overhead in the middle of the night], in the winter. (TA.) — فَغَرَ also signifies It (the mouth) opened; (S, Mgh, Msb, K;) as also ↓ انفغر: (K:) and the latter is said of a blossom, or flower, in the same sense. (S, Msb, TA.) — — And فَغَرَتِ السِّنُّ (assumed tropical:) The tooth showed its point; as though it broke forth to grow: but some say that its ف is substituted for ث, and Az inclines to think so [though ثَغَرَ differs much in meaning from فَغَرَ]. (TA.) 4 أَفْغَرَ and 7: see 1; the former in three places. هُوَ وَاسِعُ فَغْرِ الفَمِ He is wide in the opening of the mouth. (Lth, O, K.) — — And accord. to Lth, (O,) فَغَرٌ signifies also A rose when it opens: (O, K:) but it is thought by Az to be, in this sense, a mistake for فَغْوٌ, with و. (O.) وُلِدَ بِالْفَغْرَةِ He was born at the commencement of the rising of the Pleiades [after sunset]; (O, K;) which is in the winter. (TA.) See 1. فُغْرَةٌ The mouth of a valley: pl. فُغَرٌ. (O, K.) طَعْنَةٌ فَغَارِ, the latter

word like قِطَامِ, [A spearwound, or the like,] that passes through. (O, K.) فَاغِرٌ, an epithet in which the quality of a subst. is predominant, (TA,) A [certain] دُوَيْبَّة [i. e. small animal, or small creeping thing, or insect], (O, K, TA,) always opening its mouth: (O, TA:) and another, black and white in the أَنْف [or snout], that stings men. (TA.) فَاغِرَةٌ A sort of perfume: (S, K, TA:) or (K, TA) the roots of the [lotus called] نَيْلُوفَر [q. v.] (S, K, TA) of India: (S, TA:) or the كَبَابَة [or cubeb] (K, TA) of China; because, when a man eats it, he opens his mouth. (TA.) مَفْغَرَةٌ A wide tract of land. (S, K.) — — And An opening, or a hollow, in a mountain, smaller than a كَهْف. (K.) فغفور فَغْفُورِىٌّ [China-ware, or porcelain,] the [sort of] خَزَف that is brought from China; so called from فَغْفُور, [the title of] the king of China: vulgarly فَرْفُورِى. (TA in art. فر.) فغم 1 فَغَمَهُ الطِّيبُ, (S, K,) aor. فَغَمَ, inf. n. فَغْمٌ and فُغُومٌ, (K,) The perfume stopped the air-passages of his nose. (S, K.) — — And فَغَمَتِ الرَّائِحَةُ السُّدَّةَ The odour opened the obstruction of the nose: thus the verb has two contr. significations. (K.) — — See also a trad. cited in art. فعم, conj. 4. — فَغَمَ said of a rose, or flower, (S, TA,) aor. فَغَمَ, inf. n. فُغُومٌ, (TA,) It opened; as also ↓ تفغّم. (S, TA.) — فَغَمَ, (S, K, TA,) inf. n. فَغْمٌ; (TA;) and ↓ فاغم, (S, * K, TA,) inf. n. فِغَامٌ (S, TA) and مُفَاغَمَةٌ; (S;) He kissed (S, K, TA) him, or it, (S,) or a woman. (K, TA.) — — And فَغَمَ said of a kid, (K, TA,) inf. n. فَغْمٌ, (TA,) He sucked (K, TA) the dug of his mother. (TA.) — فَغِمَ بِهِ, (S, K,) aor. فَغَمَ, (K,) inf. n. فَغَمٌ, (S,) He was, or became, attached to it, fond of it, or eagerly desirous of it. (S, K.) And فَغَمُ الكَلْبِ signifies The dog's being attached, or accustomed, or habituated, to the chase. (TA.) — — And فَغِمَ بِالمَكَانِ, (K, TA,) inf. n. فَغَمٌ, (TA,) He resided, stayed, dwelt, or abode, in the place; and kept, or clave, to it; (K, TA;) not quitting it. (TA.) 3 فَاغَمَ see the preceding paragraph. 4 افغم He filled a vessel: (K:) and so افعم. (TA.) — — And It filled its place with its odour; (K;) as also افعم [q. v.]. (TA.) 5 تَفَغَّمَ see 1. 7 انفغم, said of a زُكَام [or defluxion from the head], It was, or became, removed, cleared away, or dispelled; syn. اِنْفَرَجَ; (K;) as also ↓ افتغم. (TA.) 8 إِفْتَغَمَ see what next precedes. فَغْمٌ What one extracts from the interstices of his teeth, (K, TA,) of what has clung thereto. (TA.) It is said in a trad., كُلُوا الوَغْمَ وَاطْرَحُوا الفَغْمَ [Eat ye the وغم and throw ye away the فغم]; in which, accord. to IAth, by the فغم is meant what is expl. above; and by the وغم, what falls, portion after portion, of the food: but some, he adds, say that the converse is the case. (TA.) فُغْمٌ and ↓ فُغُمٌ The mouth, altogether: or the chin with the two lateral portions of its jaw; (K, TA; [i. e. بِلَحْيَيْهِ; for which the CK has بِلِحْيَتِهِ;]) and so فُقْمٌ: (TA:) or, accord. to Sh, فُغْمٌ signifies the nose: but accord. to Kr, it is ↓ فُغُمٌ that has this meaning. (TA.) أَخَذَ بِفُغْمِهِ, a phrase mentioned by AZ, is expl. as meaning He took hold of his chin together with the two lateral portions of its jaw: or, accord. to Sh, it means he took hold of his nose: (TA:) or it means (assumed tropical:) he distressed, afflicted, troubled, or molested, him. (K, TA.) فُغُمٌ: see the next preceding paragraph. هُوَ فَغِمٌ بِهِ (S, TA) and ↓ مُفْغَمٌ بِهِ (K, TA) He is attached to it, fond of it, or eagerly desirous of it. (S, K, TA.) And كَلْبٌ فَغِمٌ عَلَى الصَّيْدِ [A dog attached, &c., or accustomed, or habituated, (see 1,) to the chase]: (S:) or كَلْبٌ فَغِمٌ [alone] a dog eagerly desirous of the chase. (TA.) فُغُمٌ: see فُغْمٌ. فَغْمَةُ الطِّيبِ The odour of perfume: (S, TA:) and so فَغْوَتُهُ. (TA.) And فَغْمَةُ رِيحِ الخَمْرِ The fragrance of the odour of wine]. (Z, TA voce عَصْفَةٌ.) مُفْغُومٌ: see فَغِمٌ. مَفْغُومٌ A thing perfumed with aromatics. (TA.) — And [A man] affected with a زُكَام [or defluxion from the head]. (TA.) فغو and فغى 1 فَغَا, (K, TA,) inf. n. فَغْوٌ, (TA,) It (a thing) became revealed, disclosed, or divulged; syn. فَشَا. (K, TA.) — — And Its odour became perceptible, or perceived: occurring in a trad. in this sense, said of saffron: or, as some relate it, the verb in that instance is ↓ افغى, which means it flowered, or blossomed. (TA.) — — And, said of seed-produce (زَرْع), It dried, became dry, or dried up. (K.) — فَغِىَ, aor. يَفْغَى, inf. n. فَغًا, said of dates (تَمْر), i. q. حشف, [app. a mistranscription, unless there be such as حَشِفَ, which seems to be not improbable, as one says تَمْرٌ حَشِفٌ, and حَشَفٌ also; but it can hardly be doubted that the meaning is, They became bad, such as are termed حَشِفٌ or حَشَفٌ, or, which is nearly the same, such as are termed فَغًا]: so says Aboo-'Alee El-Kálee. (TA.) 4 افغى It (a plant, S, [app., accord. to the K, the plant حِنَّاء,]) put forth its فَاغِية [i. e. flower, or blossom]. (S, K.) See also 1. — — افغت النَّخْلَةُ The palm-tree became in a bad, or corrupt, state [with respect to its fruit, as is implied in the S: i. e. bore dates such as are termed غَفًا]. (S, K.) — — And [hence, app.,] افغى (said of a man, TA) He became poor after being rich: and He became ugly after being handsome: and He rebelled after being obedient: (K, TA:) all from IAar: as though his state became bad, or corrupt, like as do unripe dates. (TA.) — — And, said of a man, He kept constantly to the eating of فَغًا, (K, TA.) i. e. unripe dates in an altered state. (TA.) — And افغى فُلَانًا He angered such a one. (K, TA.) One says, مَاالَّذِى أَفْغَاكَ [What is it that angered thee? or, hath angered thee?]. (TA.) فَغْوٌ: see فَاغِيَةٌ. فَغًا [or فَغًى] i. q. غَفًا [or غَفًى] in its several meanings (K, TA) that have been mentioned [in art. غفو and غفى]: and among these it has that of The bad of anything. (TA.) And The [refuse termed] حُثَالَة [q. v.] of wheat. (TA.) And A dust that comes upon unripe dates, spoiling them, and rendering them [in the skin] like the wings of the [locusts, or the like, called] جَنَادِب [pl. of جُنْدَب]. (TA.) And Unripe dates [themselves] (S, TA) such as are bad and مُغْبَرّ [i. e. of a hue like dust]; (S;) or such as are مُتَغَيِّر [i. e. altered for the worse]. (TA.) — — And فَغَا الإِبِلِ The small, or young, of camels. (TA.) — And accord. to the K, الفَغَا signifies مَيَلٌ فِي العلبة والجفنةوَ الفَمِ; but this is a mistake; correctly it signifies مَيَلٌ فِى العُلْبَةِ وَالجَفْنَةِ, meaning فِى الفَمِ وَالعُلْبَةِ وَالجَفْنَةِ [i. e. A distortion in the mouth, and in the kinds of bowl called عُلْبَة and جَفْنَة], as expl. by ISd: Kr says that it signifies a certain malady, which ISd thinks to be a distortion in the mouth, an explanation given by IAar. (TA.) فَغْوَةُ الطِّيبِ The odour of perfume; like فَغْمَتُهُ: (TA in art. فغم:) or the state of spreading of the odour of perfume. (TA in the present art.) فَاغِيَةٌ and ↓ فَغْوٌ The flower of the حِنَّاء [i. e. Lawsonia inermis, or Egyptian privet]; (Fr, S, K;) as also فَاغِيَةٌ: (K in art. فعو or فعى:) or both signify the flower, or blossom, of anything [i. e. of any plant, or, app., of any fragrant plant: see Ham p. 713]: or, as is said in a trad., the فاغية is the prince, or chief, of the sweet-smelling plants of Paradise: Sh says that ↓ الفَغْوُ signifies نَوْر ورَائِحَة طَيِّبَة [a flower, or blossom; and a sweet odour: but I think that we should read نَوْرٌ ذُو رَائِحَةٍ طَيِّبَةٍ a sort of flower, or blossom, having a sweet odour]: and IAar says that the فاغية is the best and the most fragrant of sweetsmelling plants: (TA:) or it is the flower produced by a branch of the حِنَّاء that has been planted inverted, and which is sweeter than [that of] the [common] حِنَّاء. (K.) فقأ 1 فَقَأَ العَيْنَ, (S, Mgh, O, Msb, K,) aor. فَقَأَ, (Msb, K,) inf. n. فَقْءٌ, (S, Mgh, O,) He put out the eye; or blinded it; or made it to sink in its socket; syn. بَخَقَهَا; (Lh, S, O, K;) as also ↓ فقّاها, (S, O, K,) inf. n. تَفْقِئَةٌ: (S, O:) or, accord. to the Msb, بَخَصَهَا; which is said by Es-Sarakustee to mean he put his finger into the eye and pulled it out; and by IKtt to mean he extinguished its light; and by some to mean he slit it, or rent it: (TA:) or he slit, or rent, the portion of the eye that is surrounded by the white thereof: (Mgh:) or i. q. قَلَعَهَا; (K, TA;) i. e. [he pulled out the eye; or], as some say, he pulled out the portion of the eye which is surrounded by the white, and with which one sees: (TA: [and the like is said in the Mgh in explanation of القَلْعُ, but this is there said to differ from الفَقْءُ:]) or, as some say, he put his finger into the eye and so slit, or rent, it: (TA:) or he broke, or ruptured, the eye;

syn. كَسَرَهَا; and so البَثْرَةَ [the pimple, or the small, or purulent, pustule]; and the like of these: (K: [and to all of these the two other explanations mentioned above as from the K are likewise there, improperly, made to relate:]) this last explanation, in the K, is said by MF to be unknown; but it is mentioned in the A and L, and by more than one of the leading lexicologists: (TA:) [accord. to Mtr,] فَقَأْتُ البَثْرَةَ means I slit the pimple, &c., or rent it [open]. (Mgh, Msb.) Among the Arabs in the Time of Ignorance, when a man's camels amounted to a thousand, he put out (فَقَأَ) an eye of one of them (a بَعِير), and set it free to pasture where it would, and made no use of it. (TA.) — — فَقَأَ اللّٰهُ عَنْكَ عَيْنَ الكَمَالِ is a tropical saying [app. meaning May God prevent from seeing thee the fatal eye: the term عين الكمال being applied to an eye believed to have the power of killing by its glance]. (A, TA.) — — And فَقَأَ نَاظِرَيْهِ, (O, K,) likewise said to be a tropical phrase, (TA,) means (tropical:) He dispelled his anger. (O, K.) — — And فَقَأَعَيْنَهُ also means [sometimes] (tropical:) He struck him; or struck him vehemently with a broad thing, or with anything; or slapped him with his hand: or he was rough, rude, or ungentle, to him in speech. (TA in art. عين.) — — And فَقَأَتِ البُهْمَى, inf. n. فُقُوءٌ, (O, K, TA,) or, accord. to the L, فَقْءٌ, (TA,) The [barleygrass termed] بهمى was rendered dusty by rain, or by a torrent, so that the cattle would not eat it until it became clean: (O, K, TA:) and in like manner one says of any plant. (O, TA.) [See also 1 in art. فقا.] — — And, as some say, (TA,) or ↓ تفقّأت, (S, O, TA,) (tropical:) The envelopes [or glumes] of the بُهْمَى burst open so as to disclose (S, O, TA) its fruit [or seeds], (S, O,) or its flower. (TA.) 2 فَقَّأَ see 1, first sentence. — — لَا يُفَقِّئُ البَيْضَ ↓ or لا يَتَفَقَّأُ البَيْضَ, (IJ, TA,) (A, TA,) (assumed tropical:) [He will not break, or burst, eggs, or the eggs,] is said of a weak and quiet man, (IJ, TA,) or of an impotent man. (A, TA.) 4 افقأ His breast, or chest, became depressed (اِنْخَسَفَ), in consequence of a malady, or an accident; (IAar, O, TA;) said of a man. (IAar, O.) [But see فَقَأٌ and أَفْقَأُ.] 5 تَفَقَّأَ see 7, in two places. — — It is also said of the corpse that has lain long upon the field of battle, meaning It rent, or burst. (Mgh.) And one says, تَفَقَّأْتُ شَحْمًا (assumed tropical:) [I almost burst with fat]: (S:) [and] تَفَقَّأَتِ الشَّاةُ شَحْمًا [the sheep, or goat, almost burst with fat]: (O:) شحما being in the accus. case as a specificative. (S, O.) And أَكَلَ حَتَّى كَادَبَطْنُهُ يَتَفَقَّأُ (assumed tropical:) He ate until his belly almost burst. (A, TA.) And ↓ أَكَلَ حَتَّى كَادَ يَنْفَقِئُ (assumed tropical:) [He ate until he almost burst]. (O: in the TA with بَكَى [he wept] in the place of اكل, and with بَطْنُهُ after ينفقئ.) — — And تَفَقَّأَتِ السَّحَابَةُ عَنْ مَائِهَا (tropical:) The cloud burst with its water. (S, * O, * TA.) — — See also 1, last sentence. — And see 2. 7 انفقأت العَيْنُ and ↓ تفقّأت, quasi-pass. vs., [the former] of فَقَأَ العَيْنَ and [the latter] of فَقَّأَهَا as expl. in the first sentence of this art.; (K, TA;) [thus signifying The eye became put out; or blinded; or made to sink in its socket: &c.: or it broke; or became broken, or ruptured:] and so البَثْرَةُ [the pimple, or the small, or purulent, pustule]: and the like of these: (K, TA:) the former, (Mgh,) or each, (Msb,) said of a بَثْرَة, means it [broke, or] rent, or burst: (Mgh, Msb:) and thus ↓ تفقّأ said of [a pustule such as is termed] a دُمَّل, (S, Mgh, O,) and of [such as is termed] a قَرْح. (S, O.) — — See also 5. 8 افتقأ أَعَادَ عَلَيْهِ وَجَعَلَ بَيْنَ الخَرْزَ is expl. in the K as meaning الكُلْبَتَيْنِ كُلْبَةً أُخْرَى; [and in like manner in the O, except that the latte has الكُلَيْتَيْنِ and كُلْيَةً; and so have several copies of the K;] but this meaning is assigned by Lh to اقتفأ, which see for a fuller explanation. (TA.) فَقْءٌ (S, O, K) and (O, K) accord. to Ks and Fr (O) ↓ فُقْأَةٌ [in the CK فُقَأة] and ↓ فَقَأَةٌ (O, K) and in some copies of the K ↓ فُقَّاءَة (TA) and ↓ فَاقِيَاءُ, (K,) originally فَاقِئَآءُ, (TA,) The [membrane called] سَابِيَاء (S, O, K) which comes forth عَلَى رَأْسِ الوَلَدِ [upon the head of the young one, meaning at the time of bringing forth,] (S, O,) or which rends open from off the head of the young one [at the time of bringing forth]: (K:) pl. [of the first] فُقُوءٌ: (TA:) or a small, thin, piece of skin, which is upon the nose of the young one, and which, if not removed from it, (O, K,) at the birth, (O,) causes its death, (O, K,) is thus termed, (K,) or is termed ↓ فُقْأَةٌ, by IAar: (O:) or, accord. to As, the water [or fluid] that is عَلَى رَأْسِ الوَلَدِ [app. meaning that is discharged at the time of the birth (see 2 in the arts. ربق and رمد)]: and accord. to IAar, the water [or fluid] that is in the مَشِيمَة [or membrane enclosing the fœtus in the womb] is termed فَقْءٌ and سُخْدٌ and سُخْتٌ and نُخْطٌ: (TA:) it is also said that فَقْوٌ signifies a certain white thing that comes forth from the woman or the she-camel in parturition, and which is an envelope wherein is much water or fluid; mentioned by A 'Obeyd as with hemz [i. e. written فَقْءٌ], and said by him to be the سَابِيَاء [q. v.]. (TA in art. فقو.) — — And فَقْءٌ signifies also A small hollow, or cavity, in stone, or a rugged place, that collects water: (K:) or it is [a hollow, or cavity,] like a خُفْرَة or جُفْرَة, in the midst of a [stony place such as is termed] a حَرّة, (Sh, O, TA,) or in the midst of a mountain: (TA:) and ↓ فَقِيْءٌ signifies the same: (K:) the pl. (of the former, O, or of the latter, TA) is فُقْآنٌ. (O. TA.) فَقَأٌ A protuberance, or swelling out, (O, TA,) of the back, (O,) or of the breast, or chest. (TA.) [But see 4, and see also أَفْقَأُ.] فُقْأَةٌ: see فَقْءٌ, in two places. — — Also (tropical:) A cloud in which is neither thunder nor lightning, and the rain of which is مُتَقَارِب [app. meaning drawing near: as though likened to the membrane thus called]. (O, * TA. [In the former written, in this instance, فَقْأَةٌ, which I think to be a mistranscription by the copyist.]) فَقَأَةٌ: see فَقْءٌ. فَقْأَى: see the next paragraph. فَقِئٌ A he-camel affected with a disease termed حَقْوَة [q. v.], in consequence of which he voids not his urine nor his dung; (O, K; *) and sometimes, or often, his veins and his flesh become choked with blood, and swollen; and if slaughtered and cooked, the cooking-pot becomes full of blood; and sometimes, or often, his stomach becomes so much inflated, or swollen, that it rends, or bursts: and it is likewise applied to a she-camel: (O:) and ↓ فَقْأَى signifies the same applied to a she-camel. (K.) — — Also (i. e. فَقِيْءٌ) The disease above-mentioned, itself. (O, K.) — See also فَقْءٌ, latter sentence. فُقَّاءَةٌ: see فَقْءٌ. فَاقِيَاءُ: see فَقْءٌ. أَفْقَأُ Having a protuberant breast, or chest. (IAar, TA in art. فسأ.) [But see 4, and see also فَقَأٌ.] مُفَقِّئَةٌ Valleys, or water-courses, or torrent-beds, (أَوْدِيَةٌ,) that cleave the earth. (O, K.) فقح 1 فَقَحَ: see 2. — — Said of a plant, It became tall, or full-grown, and blossomed. (K.) — فَقَحَ فُلَانًا He, or it, hit, or struck, such a one in his فَقْحَة [q. v.]. (K.) — And فَقَحَ الشَّىْءَ, (K,) aor. فَقَحَ, inf. n. فَقْحٌ, (TA,) i. q. سَفَّهُ [i. e. He took the thing into his mouth, not moistened,] like as one does medicine: (K, TA:) of the dial. of ElYemen. (TA.) 2 فقّح, (S, K,) inf. n. تَفْقِيحٌ, (S,) He (a whelp) opened his eyes for the first time; (S, K;) as also ↓ فَقَحَ, aor. فَقَحَ, (K,) inf. n. فَقْحٌ. (TA.) It is said in a trad., فَقَّحْنَا وَصَأْصَأْتُمْ (S, TA) (tropical:) We have opened our eyes for the first time, and ye have kept your eyes closed; (TA;) meaning the truth has become manifest to us, and ye have been blind to it; (AO, A, * TA;) or we have seen our right course, and ye have not seen [yours]. (IB, TA.) And فقّح الشَّجَرُ The trees burst their buds, and made the extremities of their leaves to appear. (L.) 5 تفقّح It opened; syn. تَفَتَّحَ: (K:) it is said in this sense of a rose, (S, A, TA,) and of any flower, or blossom: (TA:) some say that it signifies تفتّح absolutely: others, peculiarly فى الكلام. (Az, as quoted in the L. [See تَفَتَّحَ فِى الكَلَامِ (a well-known phrase) in art. فتح: but فى كلام in the present case appears, from what precedes, to be evidently a mistranscription for فِى الكِمَامِ, i. e., in relation to calyxes.]) 6 تفاقحوا

They put [or turned] their backs one towards another; (S, K;) [from فَقْحَةٌ, q. v.;] like as you say تَظَاهَرُوا [and تَدَابَرُوا] and [in the contr. sense] تَقَابَلُوا. (S, TA.) فَقْحَةٌ: see فُقَّاحٌ. — — Also The anus: (S, K:) because it opens in the case of need: (Ham p. 677:) or a wide, or an ample, anus: (K, MF:) or a wide دُبُر: or a دُبُر with what it comprises: and afterwards, by reason of frequency of usage, applied to signify any دُبُر: (L:) pl. فِقَاحٌ. (S, K.) — — And The palm of the hand; as also ↓ فَقَاحَةٌ: (K:) of the dial. of El-Yemen: so called because of its width. (TA.) — — And The napkin (مِنْدِيل) of الإِحْرَام [i. e., which is used by one performing the rites of the حَجّ or of the عُمْرَة]: (K:) of the dial. of El-Yemen. (TA.) فَقَاحَةٌ: see the next preceding paragraph. فُقَّاحٌ A certain herb, (K, TA,) resembling the أُقْحُوَان [or chamomile] in its growth and its place of growth; n. un. with ة: it is one of the plants growing in the sands; and it is said that its flower is more contracted than that of the chamomile, and that the dust, or earth, sticks to it as it does to the [herb called] حَمَصِيص: (TA:) or the flower of the إِذْخِر [or juncus odoratus]; (S, K, TA;) said by Az to be a sort of perfume, sometimes put into medicine, called فُقَّاحُ الإِذْخِرِ; and it is the flower of the إِذْخِر when its calyx opens: (TA:) or the flower, or blossom, of any plant, (K, TA,) when it opens, whatever be its لَوْن [i. e. colour, or kind]; (TA;) as also ↓ فَقْحَةٌ, (K, TA,) thus with fet-h and sukoon. (TA. [Written by Golius فُقْحَةٌ.]) — — Also (tropical:) A woman of goodly, or beautiful, make, or form. (Kr, K, TA.) عَلَى فُلَانٍ حُلَّةٌ فُقَّاحِيَّةٌ Upon such a one is a حُلَّة [q. v.] of the colour of the rose when it is about to open. (S.) هُوَ مُتَفَقِّحٌ لِلشَّرِّ (assumed tropical:) He is in a state of preparation for evil, or mischief. فقد 1 فَقَدَهُ, (S, A, MA, Mgh, O, L, Msb, K,) aor. فَقِدَ, (S, A, O, &c.,) inf. n. فَقْدٌ and فِقْدَانٌ (S, MA, O, L, Msb, K) and فُقْدَانٌ (S, O, F) and فُقُودٌ; (IDrd, O, L, K;) and ↓ افتقدهُ; (S, A, MA, Mgh, O;) He found it not, (L, TA,) lost it, (MA, PS, &c.,) saw it not, (JK in explanation of the latter verb,) [missed, or failed of finding or seeing, it,] it was, or became, absent from him, (Mgh,) or he had it not, was destitute of it, was without it, lacked it, or wanted it, syn. عَدِمَهُ; (Msb, L, K;) but accord. to Er-Rághib, الفَقْدُ has a more special signification than العَدَمُ, this latter being the contr. of الوُجُودُ; (TA;) [whereas] الفَقْدُ [as inf. n. of فُقِدَ, though often used as meaning the being non-existent, properly] signifies the thing's being absent from the range of perception by sense so that its place is not known. (Bd in xii. 71.) [فُقِدَ signifies It was not found, was lost, was not seen, &c.] It is related of Abu-dDardà that he said, مَنْ يَتَفَقَّدْ ↓ يَفْقِدْ, [lit. He who seeks will not find,] meaning he who seeks after good in mankind will not find it; for he saw good to be rare in mankind: or he who seeks to acquaint himself with the circumstances of men will not find what will please him. (L.) 4 أَفْقَدَهُ اللّٰهُ إِيَّاهُ God caused him to lose, or fail of finding, him, or it. (L, K.) One says, أَفْقَدَكَ اللّٰهُ كُلَّ حَمِيمٍ [May God cause thee to lose every relation, or loved and loving relation]. (A.) [Or] الإِفْقَادُ is not of established authority: as to the saying الجُنُونُ يُفْقِدُ شَهْوَةَ الجِمَاعِ [meaning Insanity causes to lose, or annuls, the desire of coïtus], the correct word is يُعْدِمُ or يُزِيلُ. (Mgh.) 5 تفقّدهُ He sought it, or sought for it or after it; or did so leisurely or repeatedly; (A, * Mgh, L;) as also ↓ افتقدهُ: (Mgh, L:) or he sought it, or sought for it or after it, it being absent from him; (S, O, L, Msb, K;) as also ↓ افتقدهُ: (K:) or he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having lost it: so accord. to Er-Rághib and many others; but this expression and تَعَهَّدَهُ are used, by some, each in the place of the other, and the latter, accord. to Er-Rághib and many others, [properly] signifies he sought, or sought leisurely or repeatedly, to obtain knowledge of it, having known it before. (MF.) You say, مَا تَفَقَّدْتُهُ مُنْذُ ↓ افْتَقَدْتُهُ, meaning منذ فَقَدْتُهُ [i. e. I have not sought for, or after, him, or it, since I lost him, or it. (B, TA.) See also 1, last sentence. — — [Also He investigated it.] 6 تفاقدوا means فَقَدَ بَعْضُهُمْ بَعْضًا [i. e. They lost one another]. (S, O, K.) 8 إِفْتَقَدَ see 1: — — and see also 5, in three places. الفَقْدُ, (O, K,) by Az, (K,) or in a number of the copies of the work of Az, (O,) erroneously written الفَقَدُ, (O, K,) A certain plant, (K,) resembling the [species of cuscuta, or dodder, called] كَشُوث: (TA:) and a beverage prepared from raisins or honey or [the plant] كشوث, as also ↓ الفُقْدُدُ: (K:) or, as AHn says, a certain plant which is thrown into the beverage of honey, which beverage consequently becomes strong, and is then called الفَقْدُ: he says, the فَقْد is what is called in Pers. فَنْجَنْكُشْت: IAar says, ↓ الفِقْدَةُ [or الفَقْدَةُكشوث ? then. un.] is the كشوث: and a beverage prepared from raisins and honey; and it is said that a beverage (نَبِيذ) is made of honey, and then the فَقْد is thrown into it, and causes it to become strong: so says Lth: and he says that the فَقْد is a plant resembling the كشوث: and ↓ الفُقْدُدُ is the نَبِيذ of the كشوث. (O.) الفِقْدَةُ: see the next preceding paragraph. الفُقْدُدُ: see الفَقْدُ, in two places. فَقِيدٌ and ↓ مَفْقُودٌ signify the same, (O, Msb, K,) [Not found, lost, not seen, missed, non-existent,] absent from one, (Mgh in explanation of the latter,) not had, lacking or lacked, wanting or wanted. (Msb, K.) One says, مَاتَ غَيْرَ فَقِيدٍ وَلَا حَمِيدٍ, (A, K,) and وَلَا مَحْمُودٍ ↓ غَيْرَ مَفْقُودٍ, (A,) [He died unmissed and unpraised; or,] without his loss being cared for [and without being praised]. (A, K.) فَاقِدٌ [as act. part. n. of 1 signifies Not finding a thing, losing it, not seeing it, missing it, not having it, being destitute of it, lacking it, or wanting it; or having failed to find it, having lost it, or having failed to see it. — — And hence,] A woman who is bereft of her child [by death]: (A 'Obeyd:) or who loses (تَفْقِدُ) her husband or child: (S, O:) or whose husband, or child, (L, K, TA,) or relation, or loved and loving relation, (TA,) has died: (L, K, TA:) or who marries after the death of her husband. (Lth, L, K.) The Arabs say, لَا تَتَزَوَّجَنَّ فَاقِدًا وَتَزَوَّجْ مُطَلَّقَةً [Do not thou marry a woman whose husband has died, but [rather] marry thou a divorced woman]. (Lh, L.) — — And in like manner, (O,) it is applied also to a she-gazelle, (S, O, L,) and to a cow [app. a wild cow], (O, L, K,) as also فَاقِدَةٌ, (O,) meaning Whose young one has been devoured by a beast, or bird, of prey; (O, L, K;) and to a pigeon (حَمَامَة) likewise. (L.) مَفْقُودٌ: see فَقِيدٌ, in two places. فقر 1 فَقَرَ, (TA,) [aor., app., فَقُرَ and فَقِرَ,] inf. n. فَقْرٌ, (O, K, TA,) He dug the ground; (O, * K, * TA;) as also ↓ فقّر, (TA,) inf. n. تَفْقِيرٌ. (K, TA.) And He dug a well to draw forth the water. (TA.) — — And فَقْرٌ signifies The boring, or perforating, of beads for the purpose of stringing; (K;) [as also تَفْقِيرٌ; for one says] ↓ فَقَّرْتُ [as well as فَقَرْتُ], meaning I bored, or perforated, beads. (S.) — — And The act of cleaving, slitting, or rending. (O.) [See also 8.] — — And فَقَرَ أَنْفَ البَعِيرِ, (S, O, K, *) [and فَقَرَ البَعِيرَ also, as is indicated in the TA,] aor. فَقُرَ and فَقِرَ, inf. n. فَقْرٌ, (K,) He made an incision in the nose [or muzzle] of the camel, (S, O, K, TA,) the beast being refractory, (TA,) with an iron instrument, (S, O, TA,) so as to reach to the bone, (K, TA,) or nearly so, (TA,) then put upon the place of the incision the [cord called] جَرِير, (S, O, TA, *) with a [string such as is termed] وَتَر wound upon it, (S, O,) to render him tractable, or to train him, thereby: (S, O, K, TA:) sometimes the refractory camel has three incisions made in his muzzle; and when his owner desires to render him tractable, and to prevent him from being brisk above measure, he puts the جرير upon the incision that is next to his lip, and in consequence he governs him as he will; and if he be between the refractory and the tractable, he puts the جرير upon the intermediate incision, and in consequence he exceeds in his pace; and if he desire that he should stretch forth and go without inconvenience to his owner, he puts the جرير upon the uppermost incision. (Aboo-Ziyád, L.) [The incision above mentioned is termed ↓ فُقْرَةٌ. — — Hence, app., by a tropical usage, فَقَرَ signifies

(assumed tropical:) He stigmatized a man: Freytag has mentioned it as occurring in the Deewán of the Hudhalees, and meaning " satyra perstrinxit eius vitia commemorans aliquem. "] — [فَقَرَهُ, aor. فَقُرَ, inf. n. فَقْرٌ, He, or it, broke the فَقَار (or vertebræ) of his back. — Hence the phrase,] فَقَرَتْهُ الفَاقِرَةُ, (S, O,) or الدَّاهِيَةُ, aor. فَقَرَ, inf. n. فَقْرٌ, (Msb,) [lit.] The calamity broke the vertebræ of his back: (S, O:) [meaning] the calamity befell him. (Msb.) — فَقُرَ, with damm, [aor. فَقُرَ,] He had a complaint of his vertebræ: and فَقِرَ, aor. فَقَرَ, inf. n. فَقَرٌ, He had a complaint of his vertebræ arising from fracture or disease. (Msb.) — — فَقُرَ or فَقِرَ in the sense of اِفْتَقَرَ: see 8. 2 فَقَّرَ see 1, first and third sentences. — — فقّر لِلْوَدِيَّةِ, (S, TA, *) or لِلْفَسِيلَةِ, (K, TA,) inf. n. تَفْقِيرٌ; [and accord. to Golius, ↓ تفقّر, but for this I have not found any authority;] He dug a hollow such as is termed فَقِير [q. v.] for the shoot, or offset, of a palm-tree. (S, K, TA.) — — And فُقِّرَ, said of anything, It was incised, or notched; and impressed, or marked. (TA.) — — Lth has erroneously assigned to تَفْقِيرٌ, a meaning belonging to تَفْقِيزٌ, q. v. (TA.) 4 افقر He (a colt) became fit for riding upon his فَقَار [or vertebræ]; like أَرْكَبَ: (O:) or he (a colt, Msb), or it (the back of a colt, L), became [strong in the vertebræ and] fit for being ridden. (L, Msb.) — افقرهُ نَاقَتَهُ, (S, O,) or بَعِيرَهُ, (ISk, K,) or ظَهْرَ بَعِيرِهِ, (TA,) or بَعِيرًا, (Mgh,) or دَابَّتَهُ, (A 'Obeyd, TA,) or المُهْرَ, (Msb,) He lent him the vertebræ [meaning the back] of his she-camel, that he might ride thereon: (S, O:) and he lent him the back of his camel (ISk, K, TA) during a journey, (ISk, TA) for carrying a burden, and for riding, (ISk, K, TA,) to be returned afterwards: (ISk, TA:) and he lent him a camel, that he might ride thereon; from فَقَار signifying the " vertebræ " of the back: (Mgh:) and he lent him his beast to ride as long as he pleased during a journey and then to return it to him: (A 'Obeyd, TA:) and he lent him the colt to ride upon its vertebræ [or back]. (Msb.) — Hence, افقرهُ أَرْضَهُ (tropical:) He lent him his land for sowing. (TA, from a trad.) — — أَفْقَرَكَ الصَّيْدُ means The object of the chase has enabled thee to have its vertebræ within thy power; therefore shoot it, or shoot at it: (O, TA:) or has enabled thee to have its side [which is sometimes termed فُقْر] within thy power: (K:) or has become near to thee. (TA.) [The Khaleefeh] El-Weleed the son of Yezeed the son of 'AbdEl-Melik is related to have said, أَفْقَرَ بَعْدَ مَسْلَمَةَ الصَّيْدُ لِمَنْ رَمَى i. e. The object of the chase has enabled the shooter at it to have its vertebræ within his power after Meslemeh; meaning that, since the death of his paternal uncle Meslemeh, the territory of the Muslims had become assailable to him who might attempt it. (TA.) — افقرهُ also signifies He (i. e. God, S, O, K, or a man, Msb) rendered him فَقِير [meaning poor, or needy, &c.]. (S, O, Msb, K.) — مَا أَفْقَرَهُ [i. e. How poor, or needy, &c., is he!] and مَا أَغْنَاهُ [which has the contr. meaning] are [said to be] anomalous; for their [respective primitive] verbs are اِفْتَقَرَ and اِسْتَغْنَى, from either of which the verb of wonder is not properly [or regularly] formed. (S, O. [But see 8.]) 5 ظَهَرَ قَبْلَنَا نَاسٌ يَتَفَقَّرُونَ العِلْمَ, occurring in a trad., as some relate it, means [There appeared before us men] eliciting what was recondite, or obscure, of knowledge, and opening what was closed thereof; from فَقَرْتُ البِئْرَ meaning " I dug the well to draw forth the water: " but the reading commonly known is [يَتَقَفَّرُونَ, q. v.,] with the ق before the ف. (IAth, TA.) — — See also 2. 6 تفاقر He feigned the lowliness, or submissiveness, of poverty, humbling, or abasing, himself with men. (K * and TA in art. بأس.) 8 افتقر He clave, slit, or rent; and opened: [see also 1, fourth sentence:] hence its usage in a trad. of 'Omar, in which, after his saying that Imra-el-Keys was the foremost of the poets, and had made the source of poetry to well forth abundantly to them, [see خَسَفَ,] he is related to have added, وَافْتَقَرَ عَنْ مَعانٍ عُورٍ أَصَحَّ بَصَرٍ: in saying this, he attributed a sound and an opened sight to the poetry, [which he thus personified,] and in like manner he described obscure and occult meanings by applying to them the epithet عُور [generally meaning " blind of one eye "]: he meant that Imra-el-Keys had made the meanings of poetry clear and perspicuous, and unveiled them, and shunned substitution and obscure diction: عَنْ with what is [to be understood as] antecedently connected with it occupies the place of a noun in the accus. case as a denotative of state: it is as though he said, فَتَحَ لِلشِّعْرِ أَصَحَّ بَصَرٍ مُجَاوِزًا لِلْمَعَانِى العُورِ مُتَخَطِّيًا لَهَا [lit. He opened, to poetry, a most sound vision, passing over half-blind meanings]. (O.) — Also, (O,) He was, or became, فقير [meaning poor, or needy, &c.]; (S, O, Msb, K, &c.;) and so ↓ فَقِرَ, aor. فَقَرَ, inf. n. فَقَرٌ; (Msb;) and ↓ فَقُرَ, aor. فَقُرَ; (K;) or they said افتقر, (Sb, Msb, TA,) like as they said اِشْتَدَّ, (Sb, TA,) but they did not say فَقُرَ, (Sb, Msb, TA,) like as they did not say شَدُدَ, (Sb, TA,) افتقر serving them instead of فَقُرَ; (Msb;) nor did they use any unaugmented form of this verb. (Sb, TA.) — — And one says, افتقر إِلَيْهِ He, or it, wanted, needed, or required, him, or it; [a phrase of frequent occurrence; like فَقِيرٌ إِلَيْهِ;] i. q. اِحْتَاجَ اليه. (TA in art. حوج.) 10 استفقر بَعِيرًا [He borrowed, or asked for the loan of, the back of a camel, for carrying a burden or for riding]. (See أَرْمَلُ.) فَقْرٌ and ↓ فُقْرٌ signify the same, (S, O, Msb, K,) but the latter is bad, (Lth, TA,) and sometimes they said ↓ فُقُرٌ, (MF, TA,) Poverty, want, or need; contr. of غِنًى: (K:) or the state of a man when he has [only] what suffices for his household, or those who dwell with him and whose maintenance is incumbent on him: (ISd, K:) [other meanings are indicated by explanations of the epithet فَقِيرٌ, q. v.:] ↓ مَفَاقِرُ [signifying needs, or wants,] is said by some to be a pl. of فَقْرٌ, anomalous, like مَشَابِهُ [pl. of شَبَهٌ] and مَلَامِحُ [pl. of لَمْحَةٌ]: or it may be a pl. of ↓ مُفْقِرٌ, an inf. n. of أَفْقَرَهُ; or pl. of ↓ مُفْقَرٌ; or it has no sing.: (TA:) you say, ↓ سَدَّ اللّٰهُ مَفَاقِرَهُ God rendered him, or may God render him, free from want; (S, Msb, K;) [lit.] God supplied, or may God supply, his various needs, or wants. (S, K.) — — And فَقْرٌ signifies also Anxiety; or disquietude, or trouble, of mind: pl. فُقُورٌ: (O, K, TA:) one says, شَكَى إِلَيْهِ فُقُورَهُ He complained to him of his anxieties; &c.: and it means also, his circumstances, and wants: (TA:) [for,] accord. to IAar, the phrase فُقُورُ النَّفْسِ is like شُقُورُهَا. (O.) — See also فَقْرَةٌ. فُقْرٌ: see the next preceding paragraph. — Also The side: pl. فُقَرٌ, (K, TA,) which is extr. [in respect of analogy]: mentioned by Kr. (TA.) [See أَفْقَرَكَ الصَّيْدُ.] فَقَرٌ: see فَقِيرٌ, former half, in two places. فُقُرٌ: see فَقْرٌ. فَقَرَةٌ: see فَقَارٌ. — Accord. to the K, it signifies also A certain plant; and its pl. [or rather the coll. gen. n.] is ↓ فَقْرٌ: but the sing. [or n. un.] is correctly ↓ فَقُرَةٌ, with fet-h and then damm, mentioned by Sb as a word of a rare form, of which the pl. [or coll. gen. n.] is ↓ فَقُرٌ, as it has no broken pl.; and expl. by Th. (TA.) فُقْرَةٌ A hollow dug in the ground: pl. فُقَرٌ. (O, K, TA.) — — And The [incision termed] قُرْمَة (IAar, O, TA) that is made in the nose [or muzzle] (IAar, O) of the camel, (IAar, O, TA,) [in order to render him tractable, (see 1, near the beginning,)] after which [if necessary] another is made, [above it,] and then another, until he becomes gentle: (IAar, O:) pl. [of pauc. أَفْقُرٌ, occurring in the L, evidently as a pl. of فُقْرَةٌ in this sense, and, of mult., but also used as a pl. of pauc.,] فُقَرٌ. (O, TA.) Hence the saying of 'Aacute;isheh, in relation to [the murder of] 'Othmán, [app. alluding to its involving three violations, namely, the violation of the sacredness of the city in which it was perpetrated and of the month in which it occurred and of the person of the Khaleefeh,] بَلَغْتُمْ مِنْهُ الفُقَرَ الثَّلَاثَ, meaning (tropical:) Ye have done to him the like of your deed to the camel above mentioned [upon which ye have inflicted the three فُقَر]: thus expl. by AZ. (TA.) Accord.

to AHeyth, فُقَرٌ means (assumed tropical:) Great, or grievous, or formidable, events. (O.) And the three فُقَرَات of the son of Adam are said to be (assumed tropical:) The day of birth and the day of death and the day of resurrection. (O.) — — Also The part, of a shirt, that is the place into which the head is inserted. (K.) — Also Nearness. (K.) And one says, هُوَ مِنِّى فُقْرَةً, meaning He is near to me. (K, * TA.) — See also مُفْقِرٌ. فِقْرَةٌ: see فَقَارٌ. — — [Hence] الفِقَرَاتُ is a name of (assumed tropical:) The star [or stars] in the خَرَزَات [meaning joints of the tail] of Scorpio. (Kzw in his descr. of Scorpio.) And فِقَرٌ signifies (assumed tropical:) Certain ornaments, moulded, or fashioned, in the form of the vertebra of the back: (A, KT, TA, and Har p. 34:) one of which is termed فِقْرَةٌ. (Har ibid.) — — And hence, (KT,) or as being likened to a vertebra of the back, (S, O, KT,) (tropical:) The best verse in an ode is termed فِقْرَةٌ. (S, O, K, KT.) — — And hence, as being likened to the best verse in an ode, فِقْرَةٌ means (tropical:) (tropical:) Any choice phrase or sentence: (KT:) one says, مَا أَحْسَنَ فِقَرَ كَلَامِهِ i. e. [How beautiful are] the points, or points of wit, (نُكْتَةٌ [pl. of سُكَت]) of his speech, or language! (A, TA.) — — And in like manner it is applied to signify (assumed tropical:) The end [or final word] of every verse of an ode and [of every clause] of a خُطْبَة [which is in rhyming prose]. (Msb.) — — And (assumed tropical:) [A pair of clauses of rhyming prose, both ending with the same rhyme; i. e.] the فِقْرَة is that which in [rhyming] prose is like the verse in poetry. (Kull p. 208.) — Also A piece of land, such as is termed قَرَاح [q. v.], for sowing. (O, K.) — And A thing that serves as a mark, or sign, (Lth, K, TA,) to men contending, or competing, in shooting, or casting, (Lth,) such as a mountain, (K,) or such as a hill, or a hollow dug in the ground, (Lth.) or a هَدَف [or butt, &c.], (Lth, K, TA,) and the like: (K, TA:) they say, in such contending or competing, أُرَامِيكَ مِنْ أَدْنَى فِقْرَةٍ [I will contend, or compete, with thee in shooting, or casting, from the nearest فقرة] and مِنْ أَبْعَدِ فِقْرَةٍ [from the furthest فقرة]. (Lth, TA.) فَقْرَةٌ: see فِقْرَةٌ. فُقْرَى [The lending one a camel, &c., to be ridden or to carry a burden;] a subst. [similar to رُقْبَى and عُمْرَى] from أَفْقَرَهُ نَاقَتَهُ (S) or بَعِيرَهُ. (K.) فَقَارٌ The vertebra of the back; (S, * Msb, K;) the bones of the spine, which are set in regular order, one upon another, from the part where is the كَاهِل to the عَجْب: (K, * TA:) [it is sometimes used as a sing., as in the S and O and K voce طَبَقٌ: but properly] the sing., (Msb, K,) or n. un., (S, TA,) is ↓ فَقَارَةٌ, (S, Msb, K,) for which one should not say فِقَارَةٌ, with kesr: (ISk, Msb:) and ↓ فِقْرَةٌ, of which the pl. is فِقَرٌ and فِقَرَاتٌ and فِقْرَاتٌ and فِقِرَاتٌ, signifies the same as فَقَارَةٌ; (S, Msb, K:) as does also ↓ فَقْرَةٌ. (K.) — — [Hence,] فَقَارُ الجَوْزَآءِ (assumed tropical:) The three very bright stars [d and e and z] disposed obliquely in the midst of the constellation الجوزآء [i. e. Orion]. (Har p. 456. [See art. جوز.) — — And [hence also,] ذُو الفَقَارِ (assumed tropical:) the name of A [celebrated] sword of the Prophet, (S, O, K,) and afterwards, of 'Alee: it had previously belonged to El-'As Ibn-Munebbih, who was slain at Bedr, (O, K,) by 'Alee, by whom his sword was given to the Apostle: (O:) accord. to Abu-l-'Abbás [i. e. Th]. it was thus named because there were in it small beautiful hollows [app. meaning small scallops in the edge, such as some modern swords have, for the more easy cleaving of coats of mail]: it is also, accord. to some, called ذو الفِقَار; but this is said by El-Khattábee to be vulgar. (TA.)— — It (i. e. ذُوالفَقَارِ) is also used, metaphorically, as meaning (tropical:) The spear. (TA.) فَقِيرٌ A hollow that is dug around the shoot, or offset, of a palm-tree, when it is planted: (S, O:) or a well [or the like thereof] in which the shoot, or offset, of a palm-tree is planted, (K, TA,) then alluvial soil with dung of camels or the like is pressed down around it: (TA:) pl. فُقُرٌ, with two dammehs: (K, TA:) or this [app. the pl., but accord. to the TA the sing.,] signifies wells, (K, TA,) three, and more, together, (TA,) or communicating, one with another. (K, TA.) The sing. signifies also A well: (Mgh, O:) or an old well: (O:) or a well having little water: (TA:) pl. as above. (Mgh.) — — And A plain, or soft, place, in which wells are dug forming a regular series. (O, K,) And رَكِيَّةٌ فَقِيرَةٌ signifies A dug well. (TA.) And فَقِيرُ بَنِى فُلَانٍ فِى الرَّكَايَا is expl. by A 'Obeyd as meaning The share of the sons of such a one of the wells. (TA.) — — Also The mouth, (K, TA,) or the place whence the water issues, (S, O, TA,) of a subterranean channel, or conduit: (S, * O, * K, * TA:) pl. as above. (TA.) — — And it is said to signify A [hollowed] trunk of a palm-tree, by means of which one ascends to an upper chamber: but the word commonly known in this sense is نَقِيرٌ [q. v.], with ن. (IAth, TA.) — As an epithet applied to a camel, it means Having an incision [or two incisions or three] made in his nose [or muzzle] in the manner explained in the first paragraph of this art.; and so ↓ مَفْقُورٌ. (K, TA.) — Also, applied to a man, (TA,) Having the vertebræ of the back broken; (S, O, K, * TA;) and so ↓ فَقِرٌ and ↓ مَفْقُورٌ: (K:) or having a complaint of the vertebræ of his back, arising from fracture or from disease: (Msb:) or having his vertebræ pulled out from his back, so that his spine is interrupted: (T, L:) and ↓ فَقِرٌ, a man having a complaint of his vertebræ: (S, O, TA:) and فقير and ↓ مَفْقُورٌ, a man afflicted [lit. having the vertebræ of his back broken] by a calamity. (Msb.) — Hence, as though having the vertebræ of his back broken, (IDrst, TA in art. جبر,) [but said to be irregularly formed from اِفْتَقَرَ, like مَا أَفْقَرَهُ, q. v.,] Poor: or needy; contr. of غَنِىٌّ; (as implied in the K;) having [only] what suffices for his household, or those who dwell with him and whose maintenance is incumbent an him: (ISd, K:) or one who finds food sufficient to sustain life: (K:) or one who possesses only what is sufficient for life: (ISk, S, K: *) or one whose property is, or has become, little: further expl. in art. سكن: (Msb:) or one who has what to eat; (Aboo-'Amr Ibn-El-'Alà;) differing from مِسْكِينٌ, which signifies one who possesses nothing; altogether destitute: (Aboo-'Amr Ibn-El-'Alà, ISk, S, O, K:) or both mean destitute, i. e. possessing nothing: (IAar, S, O:) Aboo-Haneefeh holds the opinion of ISk, (TA,) who cites the following verse from a poem of Er-Rá'ee in praise of 'Abd-El-Melik Ibn-Marwán; أَمَّا الفَقِيرُ الَّذِى كَانَتْ حَلُوبَتُهُ وَفْقَ العِيَالِ فَلَمْ يُتْرَكْ لَهُ سَبَدُ [As to the فقير whose milch camel was sufficient for his household, and nothing (more) was left to him:] (S, O, TA:) As says that the مسكين is better in condition than the فقير: and Yoo says that the فقير is better in condition than the مسكين; and adds, I asked an Arab of the desert, Art thou فقير? and he answered, No, by God, but rather مسكين: (S, O, TA:) or the former signifies needy, needing, or wanting; a needer; and the latter, one abased by need or want, or otherwise; (Ibn-'Arafeh, O, K;) who, if abased by need or want, may lawfully receive of the poor-rate; but if abased otherwise than by need or want, he may not receive of the poorrate; for he may be rich: (Ibn-'Arafeh:) [الفَقِيرُ إِلَى اللّٰهِ the needer of God, i. e., of God's help, &c., and الفَقِيرُ إِلَى رَحْمَةِ اللّٰهِ the needer of the mercy of God, are epithets which a man often writes before his name:] it is said in the Kur [xxxv. 16], أَنْتُمُ الفُقَرَآءُ إِلَى اللّٰهِ وَاللّٰهُ هُوَ الْغَنِىُّ الْحَمِيدُ, which is explained as meaning Ye are the needers, or they who stand in need, of God: [and God, He is the Self-sufficient, the Praised in every case:] (O, * TA: [see also the Kur xxviii. 24:]) or فقير signifies one who is crippled, or deprived of the power of motion, by disease, or who suffers from a protracted disease, being weak, and who has no trade; and one who has a mean trade that does not suffice for his need; and مسكين, a beggar, who has a trade that stands in some stead, (حِرْفَةٌ تَقَعُ مَوْقِعًا,) but does not cause him and his household

to be without want; (Esh-Sháfi'ee, T, O, K;) so that the former is in a harder condition than the latter accord. to Esh-Sháfi'ee; (T;) and it seems that he is called فقير because of crippleness, or protracted disease, which prevents his freely employing himself in making gain: (Khálid Ibn-Yezeed:) As also says that the latter is in a better condition than the former; (S, O, K;) and so says Ahmad Ibn-'Obeyd: (TA:) and as to the verse of Er-Rá'ee, cited above, it is said to mean that the person there mentioned had a milch camel in former times, but possessed it no longer, and that لَمْ يُتْرَكْ لَهُ سَبَدٌ means that nothing was left to him: (Mgh:) the pl. of the latter epithet is also applied in the Kur xviii. 78 to men possessing a ship, or boat, which is worth a considerable sum; (Mgh;) whence Aboo-Bekr holds the opinion of As to be correct: (TA:) but it is urged in reply, that these men were hirers, not owners, of the vessel, as appears from one reading, [app. يُعْمَلُونَ for يَعْمَلُونَ,] with teshdeed: (TA:) or the former signifies one who has neither property nor gain that suffices for his need; and the latter, one who has property or gain not sufficient for him: or, as some say, the converse is the truth: (Bd in ix. 60:) or both signify the same, (IAar, S, K,) one who possesses nothing: (IAar, S:) or when they are used together, they differ in signification; and when used separately, they both [sometimes] signify the same: (El-Bedr El-Karáfee:) [see more voce مِسْكِينٌ:] fem. with ة: (Msb, K:) pl. masc. فُقَرَآءُ; (Msb, K;) pl. fem. فَقَائِرُ, (K,) and فُقَرَآءُ (Lh, Msb, TA) like the masc., [said to be] the only instance of the kind except سُفَهَآءُ as pl. of سَفِيهَةٌ; (Msb;) [though فُقَهَآءُ, and perhaps some other instances, should be added;] but ISd says, I know not how this is. (TA.) فَقَارَةٌ: see فَقَارٌ. فَيْقَرٌ: see the next paragraph. فَاقِرَةٌ [An act that breaks, or will break, the vertebræ of the back: and hence,] (assumed tropical:) a calamity, or misfortune; (S, O, K;) as also ↓ فَيْقَرٌ: (S, O, K:) or, accord. to Lth and others, such as breaks the vertebræ of the back: (TA:) pl. فَوَاقِرُ. (Har p. 399.) عَمِلَ بِهِ الفَاقِرَةَ is a prov., meaning He did to him an act breaking, or that would break, his vertebræ; or a calamity, or misfortune, as in the Kur lxxv. 25: (Meyd:) [or, accord. to J, it app. means he did to him that which would render him tractable; for he says,] it is from the phrase فَقَرْتُ أَنْفَ البَعِيرِ. (S. [This phrase in the S has been strangely misunderstood by Golius; who has consequently, after mentioning the meaning " infortunium," added " et Habena seu capistrum, de quo in Conj. 1. "]) — — And [hence] الفَاقِرَةُ signifies (assumed tropical:) The resurrection. (TA.) أَفْقَرُ [More, and most, poor or needy &c.: said to be formed irregularly from اِفْتَقَرَ, not from an unaugmented form of the verb; like مَا أَفْقَرَهُ.] (See Ham pp. 573-4.) مُفْقَرٌ: see فَقْرٌ. مُفْقِرٌ, applied to a man, (O, TA,) Strong (O, K, TA) in the vertebræ of the back; (TA;) and thus ↓ مُفَقَّرٌ, applied to a camel; and [in like manner] ↓ ذُوفُقْرَةٍ, so applied, strong to be ridden: (O, TA:) and مُفْقِرٌ signifies also strong in the back; applied to a colt: (TA:) and, thus applied, that has attained to the time when he may be ridden. (K.) — — And [hence] one says, إِنَّهُ لَمُفْقِرٌ لِهٰذَا الأَمْرِ (assumed tropical:) Verily he is equal to this affair, possessing firmness of mind, or strength, or power, for it; (ISh, O, L, K;) and لهذا العَزْمِ for this determination, or resolution; and لهذا القِرْنِ for this adversary, or opponent. (L.) And ↓ رَجُلٌ مُفَقَّرٌ (assumed tropical:) A man sufficient for everything that he is ordered to do; (O, K, TA;) as thought by reason of the strength of his vertebræ. (TA.) — See also فَقْرٌ. مُفَقَّرٌ A sword having notches, or indentations, in its مَتْن [q. v.], (S, K,) forming depressions therein. (K.) — See also مُفْقَرٌ, in two places. مَفْقُورٌ: see فَقِيرٌ, in three places. مَفَاقِرُ: see فَقْرٌ, in two places. أَرْضٌ مُتَفَقِّرَةٌ Land in which are many فُقَر, meaning hollows. (O, K.) مُتَفَاقِرٌ A man asserting himself to be in a state of فَقْر [i. e. poverty, or need, &c.]. (A, TA.) فقص 1 فَقَصَ, aor. فَقِصَ, (Lth, Lh, M, O, K,) inf. n. فَقْصٌ; (Lth, Lh, IDrd, M, O;) He broke; (Lth, Lh, M, O, K;) or crushed; (Lh, O, K;) an egg, (Lh, IDrd, M, O, K,) and the like thereof, (IDrd, O,) and any hollow thing; (Lth, M, O;) as also ↓ فقّص, inf. n. تَفْقِيصٌ: (M, TA:) and he (a bird) broke asunder an egg from over the young bird: (A and TA in explanation of the former verb:) and فَقَسَ, aor. فَقِصَ, inf. n. فَقْسٌ, signifies the same as فَقَصَ. (Lh, O.) — — فَقَصَ فُلَانٌ بَيْضَ الفِتْنَةِ [lit. Such a one broke asunder the eggs of sedition, or the like,] is a tropical phrase [meaning (tropical:) such a one originated sedition, &c.]. (A, TA.) — — [Golius has assigned to فَقَصَ, constr. with an accus., another signification (" assecutus fuit rem "), as on the authority of the K; app. from a mistranscription in the explanation of المِفْقَاص, in a copy of that lexicon.] 2 فَقَّصَ see the preceding paragraph. 5 تَفَقَّصَ see what next follows. 7 انفقصت البَيْضَةُ and ↓ تفقّصت The egg broke [or broke asunder] عَنِ الفَرْخِ [from over the young bird]. فَقْصَةٌ: see بَيْضَةٌ مَفْقُوصَةٌ. فَقِيصٌ as an epithet: see its fem. voce مَفْقُوصَةٌ. — Also An iron thing like a ring, among the apparatus of the tiller of land, (Lth, O, K,) which clasps together [app. at the upper parts, so as to form a support like a trevet, for his provisions &c.,] several separate sticks, or pieces of wood, set over against one another. (Lth, O.) فَقُّوصٌ, (Lth, O, K,) or فَقُّوصَةٌ, (M,) [the former a coll. gen. n., and the latter its n. un.,] A melon (بِطِّيخةٌ) before it has become ripe: (Lth, M, O, K:) a word of the dial. of Egypt: (Lth, O, K:) [but now applied in Egypt to the cucumis sativus (or common cucumber); (Forskål's Flora Aegypt. Arab., pp. lxxvi., 169;) or, particularly, cucumis sativus fructu albo: (Delile's Floræ Aegypt. Illustr., no. 929:)] also mentioned as with س for the last letter. (TA.) مِفْقَاصٌ [A kind of mace;] a thing like a pomegranate, at the end of an iron rod, that breaks, or crushes, everything that it reaches. (Ibn- 'Abbád, O, K.) بَيْضَةٌ مَفْقُوصَةٌ and ↓ فَقِيصَةٌ (IDrd, O, K) and ↓ فَقْصَةٌ (CK [but not found by me elsewhere]) An egg broken, or crushed. (IDrd, O, K.) فقع 1 فَقَعَ, aor. فَقَعَ and فَقُعَ, inf. n. فُقُوعٌ (S, O, K) and فَقْعٌ, (K,) said of the colour of a thing, (S, O,) It was intensely yellow: (S, O, K:) or its yellowness was free from admixture. (K, TA. [See also فَقْعٌ below.]) [And] فَقَعَ said of a skin, or hide, or a tanned, or red, skin or hide, (أَدِيم,) It was beautiful and clear [in colour]. (Ham p. 562.) — فَقَعَ said of a boy, He became active, and grew, grew up, or became a young man; (K, * TA; [in both of which it is implied that the aor. of the verb in this and the next two senses is فَقَعَ and فَقُعَ, as above;]) and so ↓ تفقّع. (TA.) — And فَقَعَ (K, TA) said of a man, (TA,) He died from, or in consequence of, the heat. (K, TA.) — فَقَعَتِ الفَوَاقِعُ فُلَانًا The calamities of time, or fortune, crushed such a one. (K, * TA.) — فَقَعَ, aor. فَقَعَ, (K,) inf. n. فَقْعٌ, (O,) He stole. (O, K. [Accord. to the TK, trans. in this sense.]) — And He emitted wind from the anus, with a sound; (K, TA;) in which sense the inf. n. is likewise فَقْعٌ; accord. to some, peculiarly said of an ass: and ↓ فَقَّعَ بِهِ, and ↓ بِمِفْقَعٍ, and ↓ بِمِفْقَاعٍ, inf. n. تَفْقِيعٌ, he did so vehemently. (TA.) — فَقِعَ, i. e. like فَرِحَ, (K, TA,) inf. n. فَقَعٌ, (TK,) said of a man, (TA,) He became red. (K, TA.) 2 فقّع, (TA,) inf. n. تَفْقِيعٌ, (O, K, TA,) He twisted the sides of his mouth, or opened his mouth and was diffuse, in speech, (O, K, TA,) and uttered speech that had no meaning. (TA.) — — And فقّع أَصَابِعَهُ, (S, O, * TA,) inf. n. as above, (S, O, K, TA,) i. q. فَرْقَعَهَا, (S, O, * K, * TA, *) [He cracked the joints of his fingers;] i. e. he pressed his fingers so that a sound was heard to proceed from their joints: (TA:) the action signified thereby is forbidden to be performed in prayer: (O, TA:) [but it is said that] this is the contracting of the fingers to the inner side of the hand and making a sound with the outer side [app. by pressing the fist upon the

ground so as to make the joints of the fingers crack, when rising; for I think that any action more irregular than this would be too obviously wrong to need prohibition]. (O.) — — And فقّع الوَرْدَةَ, inf. n. تَفْقِيعٌ, He made the rose into a round form (أَدَارَهَا), and then struck it so that it rent open, or asunder, producing a sound: (O:) or التَّفْقِيعُ signifies the striking a rose with the hand, (O, K,) or the making a rose-leaf into a round [and app. hollow] form, and pressing it with the fingers, (TA,) so that it produces a sound, (O, K, TA,) when rending open, or asunder. (TA.) — — [And فقّع signifies also It cracked with a sound: and it crackled: said of a flint-stone in fire: see صَوَّانٌ: and said of salt thrown into a fire: see نَارٌ.] — — See also 1, last sentence but one. — فقّع الأَدِيمَ, (O, TA,) inf. n. as above, (K,) He made the hide red. (O, K, TA.) 4 افقع, (TA,) inf. n. إِفْقَاعٌ, (O, K, TA,) He was, or became, poor, or needy: (TA;) or in an evil state or condition. (O, K, TA.) 5 تَفَقَّعَ see 1. — — [Reiske, as stated by Freytag, has explained this verb as signifying It was, or became, contracted; said of a hand: but probably, I think, in consequence of his having found تَفَقَّعَت erroneously written for تَقَفَّعَت.] 6 تفاقعت عَيْنَاهُ His eyes became white: (O, K, TA:) or became cleft, or fissured: or had in them foul, or foul white, matter. (TA.) 7 انفقع It became cleft, or fissured, or rent open or asunder. (O, K.) فَقْعٌ [an inf. n., of فَقَعَ, q. v. Used as a subst.,] Intense whiteness. (TA.) [But it seems to signify more commonly, Intense yellowness: or yellowness free from admixture: see 1, first sentence.] — And i. q. حُصَاصٌ [app. as meaning An emission of wind from the anus, with a sound]. (S, O, TA. [See 1, last sentence but one.]) — Also, and ↓ فِقْعٌ, (S, O, K,) the latter mentioned by ISk, (S, O,) A species of كَمْأَة [or truffles]; (S, O;) accord. to A 'Obeyd, (S, O,) the white and soft thereof: (S, O, K;) which is the worst thereof; or, as IAth says, a species of the worst [kind] of كماة, accord. to AHn, it comes forth from the ground so as to appear, white, and is bad; the good being that which is extracted by digging: Lth says, It is a كَمْء [or truffle] that comes forth from the base of the plant called إِجْرِد [q. v.], and is of the worst of كماة, and the quickest in becoming corrupt: (TA:) the pl. is فِقَعَةٌ, (S, O, K,) which is of both forms of the sing.; (S, O, TA;) and فَقْعٌ, with fet-h, has for pls. أَفْقُعٌ [a pl. of pauc.] and فُقُوعٌ [a pl. of mult.]. (AHn, TA.) A vile man is likened thereto: (S, O, K: *) one says, هُوَ أَذَلُّ مِنْ فَقْعٍ بِقَرْقَرَةٍ, (S,) or مِنْ فَقْعٍ قَرْقَرٍ, (O, K,) [He is more vile than the فقع of, or than فقع In, a (??) and soft tract of ground,] because the beasts kick it along, (S,) or because it offers not resistance to the gatherer thereof, or because it is trodden with the feet, (O, K,) and the beasts kick it along. (O.) — — [From a mention of the pl. فُقُوعٌ in art. ذأن, and in the present art. in the TA, it appears that فَقْعٌ is also applied to The species of fungus called ذُؤْنُون, and to the species called طُرْثُوث, &c.] — — And [hence, perhaps,] فَقْعٌ [as a coll. a.] signifies also (assumed tropical:) Pointed toes (خَرَاطِيم) of a sort of boots (O, TA.) فِقْعٌ: see the next preceding paragraph. فَقَاعٍ; see what next follows. فُقَاعٍ; (O, and thus in my MS, copy of the K; in other copies of the K فُقَاع or فُقَاعٌ; and in all the copies is added كَرُبَاعٍ or بالضَّمّ كَرُبَاع; [but there is no such word as رُبَاعٍ. nor رُباعٌ; whence it seems to be meant that we should read كَرُبَاعَ; i. e. فُقَاعُ, like رُباعُ, imperfectly decl.; but see what follows;]) so says Ibn-Buzurj: (O:) or, (O, K,) accord. to AZ, (O,) ↓ فقاعٍ, (O, K, *) like رَبَاعٍ, (O,) [i. e.] with fet-h, like (كَثَمَانٍ) ثَمَانٍ: (K:) [which suggests that كَرُبَاعٍ may be an early mistranscription for كَربَاعٍ, and that فُقَاع is wrong, and only فَقَاعٍ right, though it is said in one place in the TA that فَقَاع is like سَحَاب, i. e. that it is فَقَاعٌ:] or it is ↓ فَقِيعٌ, like أَمِيرٌ; (K, TA;) so accord. to El-Jáhidh, as mentioned by Az: (TA:) applied to a man, as meaning Red; (O, K, TA;) intensely so; by reason of إِغْرَاب [i. e. app., goodliness of condition]: (O, TA:) and ↓ فُقَاعِيٌّ, as an epithet applied to a man, signifies red. (TA.) فَقِيعٌ, (so in the O,) or ↓ فِقِّيعٌ, like سِكِّيتٌ, (K,) but the former, like أَمِيرٌ, is the right, [a coll. gen. n.,] and its n. un. is with ة, (TA,) The white, of pigeons; (K, TA;) said by El-Jáhidh to be such, of pigeons, as are like the صِقْلَابِىّ [or Sclave] of men; (O, TA;) a kind of white pigeon; so called as being likened to a [white] species of truffle [i. e. the فَقْع]. (TA.) — — أَبْيَضُ فَقِيعٌ, (so in the O,) or ↓ ابيض فِقِّيعٌ, like سِكِّيتٌ, (K,) White that is intense (O, K) in whiteness. (O.) [See also فَاقِعٌ.] — — فَقِيعٌ as an epithet applied to a man: see فَقَاعٍ. فُقَّاعٌ: see فُقَاعٍ: — — and see فَاقِعٌ, in two places. فَقَّاعٌ One who emits wind from the anus, with a sound, much, or frequently. (TA.) — — And Strong, or vehement; and bad, corrupt, or wicked. (Lth, O, K.) فُقَّاعٌ 1 certain beverage, (S, O, L, K,) [a sort of beer.] made from barley: (L, TA:) [but there are several sorts thereof, perhaps peculiar to postclassical times: (see De Sacy's Chrest. Arabe, see, ed., vol. i., pp. 149-154:)] so called because of the froth that rises upon its head. (O, K. [See فُقَّاعَةٌ.]) — — And A certain plant, (AHn, O, K.) such as is termed ↓ مُتَفَقِّعٌ, i. e., (AHn, O, K. *) which, when it dries up, becomes hard, and as though it were horns. (AHn, O, K.) [Now applied in North-Western Africa to The toadstool, which is called in other parts فُطْرٌ.] فِقِّيعٌ: see فَقِيعٌ, in two places. فُقَّاعَةٌ, like رُمَّانَةٌ, sing. of فَقَاقِيعُ, (TA,) which signifies The bubbles that rise upon water, (S, O, K, TA,) and upon wine, (O,) [&c.,] round, [or globular.] (TA,) like قَوَارِير [or vessels of glass]. (S, O, TA.) فُقَّاعِيٌّ A seller of [the beverage called] فُقَّاع. (TA.) فَاقِعٌ (S, O, K) and ↓ فُقَاعِيٌّ (K) Yellow intensely yellow; (S, O, K;) thus both signify: (Lh, K, TA:) or red intensely red: (K:) or red free from an admixture of whiteness: or purely red: (TA:) or فاقِعٌ is applied to white and to any other colour as signifying free from admixture; (K;) and ↓ فُقَاعِيٌّ is applied in this sense to white: (TA:) and ↓ أَفْقَعُ, of which the pl. is فُقْعٌ, signifies intensely white. (K.) فَاقِعَةٌ A calamity, or misfortune: (S, O, K:) pl. فَوَاقِعُ. (S, O, K. *) أَفْقَعُ; pl. فُقْعٌ: see فَاقِعٌ. فَقْرٌ مُفْقِعٌ, accord. to the K, signifies مُدْقِعٌ [as though meaning Poverty causing to cleave to the dust or earth]: but the right phrase is فَقِيرٌ مُفْقِعٌ, signifying مُدْقِعٌ [i. e. a poor person cleaving to the dust or earth: for أَدْقَعَ is intrans. as well as trans.]; which denotes the worst condition, like مَجْهُودٌ. (TA.) [See 4.] مِفْقَعٌ and ↓ مِفْقَاعٌ [The anus (as being the instrument) with which wind is emitted vehemently, with a sound]: see 1, last sentence but one. خَفٌّ مُفَقَّعٌ i. q. مُخَرْطَمٌ (O, K) i. e. A boot having its fore part pointed. (TA in art. خرطم.) المُفَقِّعَةُ A certain black bird of which the base of the tail is white, (O, K,) that pecks camels', or similar, dung. (O.) مِفْقَاعٌ: see مِفْقَعٌ; and 1, last sentence but one. مُتَفَقِّعٌ: see فُقَّاعٌ. فقم 1 فَقِمَ, (S, K, * TA,) aor. فَقَمَ, (TA,) inf. n. فَقَمٌ, It, or he, was, or became, full: (S, K, TA:) it is said of a vessel: (TA:) and one says [also] أَصَابَ مِنَ المَآءِ حَتَّى فَقِمَ [He obtained, or took, of the water until he became full]; mentioned by IDrd. (S, TA.) — — And أَكَلَ حَتَّى فَقِمَ He ate until he became affected with indigestion, or oppressed by much eating. (K.) — — فَقِمَ مَالُهُ His property, or wealth, became much, or abundant: or it has the contr. meaning, i. e., passed away; came to an end; or became spent, exhausted, or consumed. (K, TA.) — فَقِمَ, aor. فَقَمَ, (K, TA,) inf. n. فَقَمٌ (S, K, TA) and فُقْمٌ, (K, TA,) He had the lower central incisors prominent, (S, TA,) so that they did not close against the upper, (S,) or so that the upper did not close against them when he (the man) closed his mouth: so in the L: or he had the lower jaw long and the upper short: but accord. to the K, he had the upper central incisors prominent, so that they did not close against the lower: (TA:) the epithet applied to him is ↓ أَفْقَمُ; (S, K, TA;) fem. فَقْمَآءُ. (TA [in which it is added that one says رجل فُقْمٌ; but رجل is app. here a mistranscription for رِجَالٌ].) — — And [hence] فَقِمَ فَلَانٌ i. q. بَطِرَ and أَشِرَ (tropical:) [i. e. Such a one exulted; or exulted greatly,

or excessively; and behaved insolently and unthankfully, or ungratefully: &c.]: (K, TA:) because الأَشَرُ and البَطَرُ are departure from the limit of rectitude. (TA.) — — And فَقِمَ الأَمْرُ, (K, TA,) aor. فَقَمَ, (TA,) inf. n. فَقَمٌ and فَقْمٌ and فُقُومٌ, (tropical:) The affair did not proceed in a right course. (K, TA.) — — And فَقِمَ and فَقُمَ are syn. with تفاقم, q. v. (K.) — — And فَقُمَ signifies also It (a thing) was, or became, wide, or ample. (TA.) — فَقَمَ المَرْأَةَ: see 3. — فَقَمَ الكَلْبَ He took hold of the فُقْم [i. e. muzzle] of the dog; (K;) as also ↓ تفقّمهُ. (Z, K.) 3 فاقم المَرْأَةَ, (S, * K, TA,) inf. n. مُفَاقَمَةٌ and فِقَامٌ, (S, TA,) He compressed the woman; (S, K, TA;) as also ↓ فَقَمَهَا. (K.) 5 تَفَقَّمَ see 1, last sentence. 6 تفاقم It (an affair, or a case,) was, or became, great, or formidable; (S, Mgh, K, TA;) and hard, or difficult; (Mgh;) said of what is disliked, or hated; (TA;) and ↓ فَقِمَ and ↓ فَقُمَ signify the same. (K.) فَقْمٌ: see what next follows. فُقْمٌ (S, K) and ↓ فَقْمٌ (K) The لَحْى [meaning lateral portion of the lower jaw]; (S, K;) or either one of the لَحْيَانِ. (K.) Hence the trad., مَنْ حَفَظَ مَا بَيْنَ فَقْمَيْهِ وَرِجْلَيْهِ دَخَلَ الجَنَّةَ [He who keeps from evil what is between his two lateral portions of the lower jaw (i. e. his tongue), and what is between his two legs (i. e. his ذَكَر), enters Paradise]. (S, * TA.) — — [And] The upper part [of the interior] of the mouth: the lower part is the حَنَك. (IAar, T in art. حنك.) — — See also فُغْمٌ. فُقْمٌ The mouth. (Sh, K, TA. [See also فُغْمٌ.]) أَفْقَمُ; fem. فَقْمَآءُ: see 1. — — Hence, (assumed tropical:) Anything crooked, distorted, or uneven. (TA.) And أَمْرٌ أَفْقَمُ (tropical:) An affair, or a case, of a crooked kind; contrary to what is right. (S, * K, * TA.) — — [And Freytag adds, from the Deewán of the Hudhalees, Difficult, as an epithet applied to a thing: — — and, as a signification of the fem., A calamity, or misfortune.] فقه 1 فَقِهَ, aor. فَقَهَ, (S, Msb, K, &c.,) inf. n. فِقْهٌ, the verb being like عَلِمَ and the inf. n. like عِلْمٌ, in measure and in meaning, (TA,) or فَقَهٌ; (JK; [and the same seems to be implied in the Msb and the K;]) and فَقُهَ; (Msb, K;) He had, or possessed, what is termed فِقْهٌ, meaning understanding, (S, K,) and knowledge, and intelligence, and especially knowledge of the law (عِلْمُ الدِّينِ): (K:) or both are syn. with عَلِمَ: (Msb, TA:) or فَقُهَ, of which the inf. n. is فَقَاهَةٌ, (S, TA,) or فِقْهٌ, (JK,) signifies [peculiarly] he had, or possessed, knowledge of the law (عِلْم الشَّرِيعَة): (S:) or this latter verb signifies he had, or possessed, what is termed فِقْهٌ as a faculty firmly rooted in his mind: (Msb, TA:) or, accord. to IB, i. q. ↓ تَفَقَّهَ [q. v., as intrans.]: and he was, or became, [a فَقِيه, q. v., or] equal to the فُقَهَآء. (TA in art. علم: see علم.) One says, فُلَانٌ لَا يَنْقَهُ [which may be rendered Such a one will not understand nor comprehend: but the two verbs are exactly syn.]. (S.) And to the witness one says, كَيْفَ فَقَاهَتُكَ لِمَا أَشْهَدْنَاكَ [app. meaning How is thy understanding of (or how understandest thou) what we have made thee to witness?]: it is not said to any other than the witness: (K, TA:) thus in the M: (TA:) or, accord. to Z, it is said to other than the witness. (K, * TA.) — — And فَقِهَهُ, (Mgh, K,) aor. فَقَهَ, inf. n. فِقْهٌ, (K,) He understood it, (Mgh, K,) namely, a meaning, (Mgh,) or a thing that one explained to him; (TA;) as also ↓ تفقّههُ. (K.) — — See also 3. 2 فقّههُ, (S, K,) inf. n. تَفْقِيهٌ, (K,) He (God) made him to know or have knowledge [or to understand, or instructed him], or taught him; (S, * K, TA;) and (K) so ↓ افقههُ, (Msb, K,) or he made him to understand. (S, Mgh.) It is said in a trad., اَللّٰهُمَّ عَلِّمْهُ الدِّينَ وَفَقِّهْهُ فِى التَّأْوِيلِ i. e. O God, teach him الدين [app. here meaning the science of the law] and [instruct him in] the تأويل [or interpretation, &c.,] and the meaning thereof. (TA.) And you say, أَفْقَهْتُكَ ↓ الشَّىْءَ I made thee to understand, (S, Msb, *) or I taught thee, (Msb,) the thing. (S, Msb.) And ↓ أَفْقَهْتُهُ I explained to him the learning of الفِقْه [meaning the science of the law]. (T, TA.) 3 فاقههُ He searched with him into [matters of] science, disputing with him, (S, K,) ↓ فَفَقَهَهُ, aor. فَقُهَ, [inf. n. فَقْهٌ,] and he overcame him therein. (K.) 4 أَفْقَهَ see 2, in three places. 5 تفقّه He learned knowledge, or science: (M voce سَوَّدَ:) [and particularly] he learned الفِقْه [meaning the science of the law]: (JK:) or he took, or applied himself, to the acquisition of الفِقْه [meaning thus]. (S, TA.) And تفقّه فِى العِلْمِ is like تَعَلَّمَ [meaning He became, or made himself, learned, or thoroughly learned, in science]. (Msb.) لِيَتَفَقَّهُوا فِى الدِّينِ, in the Kur ix. 123, means That they may task themselves to obtain understanding in الدِّيْن [i. e. the law, or religion in general], imposing upon themselves the difficulties attendant on the acquisition thereof. (Ksh, Bd.) See also 1, in two places; in the latter of which it is mentioned as transitive. فِقْهٌ [as a simple subst.] signifies Understanding (S, Msb, K) of a thing; (Msb, K;) and knowledge thereof; (Msb, K;) and intelligence: (K:) accord. to IF, any knowledge of a thing is thus termed: (Msb:) [hence فِقْهُ اللُّغَةِ The science of lexicology is the title of a work written by him; and of another work, by Eth-Tha'álibee:] and, as used by the lawyers [and others], الفِقْهُ denotes a particular science; (Msb;) it signifies particularly, (S, TA,) or predominantly, (K, TA,) The science of the law; [jurisprudence;] (S, K, TA;) syn. عِلْمُ الشَّرِيعَةِ, (S, TA,) or عِلْمُ الدِّينِ, [which is the same as علم الشريعة,] because of its preëminence (K, TA) above the other kinds of science: (TA:) and more particularly, the science of the فُرُوع [or derivative institutes] of the law. (TA.) فَقُهٌ; and its fem., with ة: see the next paragraph. فَقِيهٌ Any one possessing knowledge of a thing. (TA.) فَقِيهُ العَرَبِ signifies The عَالِم [or man of knowledge] of the Arabs; (TA;) and was an appellation given to El-Hárith Ibn-Keledeh (الحٰرِثُ بْنُ كَلَدَةَ), who was also called طَبِيبُ العَرَبِ [as is said in the S in art. ازم], because this appellation is syn. with the former; but IKh and El- Hareeree do not mean by فقيها لعرب any particular person. (Mz, close of the 39th نوع.) — — [Particularly and predominantly,] فَقِيهٌ signifies One possessing knowledge of the law; [a lawyer;] (S, K;) as also ↓ فَقُهٌ; (Msb, K;) fem. فَقِيهَةٌ and ↓ فَقُهَةٌ: pl. [of فَقِيهٌ] فُقَهَآءُ; and [of فَقِيهَةٌ] فَقَائِهُ and فُقَهَآءُ; (K;) the last of these pls. mentioned by Lh, and anomalous, as applied to women: ISd says, " in my opinion, he, of the Arabs, who says فُقَهَآء [in speaking of women] takes no account of the fem. ة: it is like فُقَرَآءُ applied to women. " (TA.) [In Egypt, the appellation فِقِى, a vulgar corruption of فَقِيه, is now applied to A schoolmaster; and to a person who recites the Kur-án &c. for hire.] — — فَحْلٌ فَقِيهٌ means A stallion [camel] expert in covering, (K, TA,) that knows well the she-camels that are lusting, and the pregnant. (TA.) المُسْتَفْقِهَةُ The female companion of the wailing woman, who responds to her (K, TA) in what she says; because she catches and retains quickly, and understands, what she [the former] says, and to reply to it: [as though it signified " she who seeks, or desires, to understand: "] it is said in a trad. that each of these persons is cursed by God. (TA.) فقو 1 فَقَوْتُ أَثَرَهُ or إِثْرَهُ I followed his track, or footsteps; i. q. قَفَوْتُهُ; (K, TA;) mentioned by Yaakoob among the words formed by transposition: so in the M. (TA.) فَقْوٌ: see its syn. فَوْقٌ, in art. فوق. فُقْوَةٌ The فوق [or notch] of the arrow; (S, K, TA;) i. e. the part which is the place of the bowstring: (TA:) [also called فُوقَةٌ, from which it is app. formed by transposition, like the other words mentioned in this art.:] pl. فُقًى, (S, K,) also written فُقًا. (TA.) An ex. of the pl. occurs in a verse cited in art. عرقب, voce عُرْقُوبٌ. (S.) فك 1 الفَكُّ, accord. to Er-Rághib, primarily signifies التَّفْرِيجُ [i. e. The opening a thing; and particularly by diduction, or so as to form an intervening space, or a gap, or breach]. (TA.) You say, فَكَّ, first pers. فَكَكْتُ, (S, O, Msb, K,) aor. فَكُ3ّ, inf. n. فَكٌّ, (O, Msb,) He separated (S, O, Msb, K) a thing (S, O, K) from another thing; and any two things knit together, or intricately intermixed: (S, O:) or فَكَّكَهُ

I separated one part of it from another part thereof: (Msb:) and ↓ تَفْكِيكٌ likewise signifies the separating two things knit together, or intricately intermixed. (Lth, S, TA.) And He broke [or broke open] a seal, i. e. a sealed piece of clay or wax; (Mgh, Msb, * TA;) in relation to which ↓ يَفْتَكُّهُ occurs as meaning يَفُكُّهُ, though we have not heard it [as a classical expression in this sense]. (Mgh.) — — And فَكَّ العَظْمَ, (Mgh, Msb,) aor. and inf. n. as above, (Msb,) He dislocated the bone; put it out of joint. (Mgh, Msb.) [This, or the like, is what is meant by its being said that] الفَكُّ in the hand, or arm, is [i. e. denotes] less than الكَسْرُ. (K.) — — And فَكَّ يَدَهُ, (K, TA,) aor. and inf. n. as above, (TA,) He opened, or unclosed, his hand from what was in it: (K, TA:) so in the M. (TA.) — — And فَكَّ الرَّهْنَ, (S, Mgh, O, Msb, K,) aor. فَكُ3َ, (TA,) inf. n. فَكٌّ and فُكُوكٌ; (K;) and ↓ افتكّهُ; (S, Mgh, O, K;) (tropical:) He redeemed the pledge; (S, Mgh, O, Msb, K, TA;) got it out from the hand of him to whom it was pledged. (Mgh.) — — And فَكَكْتُ signifies also I loosed, set loose or free, or let go, anything. (Msb.) — — [Hence,] فَكَّ الأَسِيرُ, (Msb, K,) aor. فَكُ3َ, (TA,) inf. n. فَكٌّ and فَكَاكٌ and فِكَاكٌ, (K,) (tropical:) He liberated, or set free, the captive. (Msb, K, TA.) And فَكَّ الرَّقَبَةَ, (S, O, Msb, K,) aor. فَكُ3َ, inf. n. فَكٌّ, (TA,) [lit. He loosed the neck,] means (tropical:) he emancipated [the slave]. (S, O, Msb, K, TA.) فَكُّ الرَّقَبَةِ is expl. in a trad. as meaning (assumed tropical:) The assisting in paying the price [of the slave when one is unable to pay the whole of the price]. (O, TA.) In the Kur [xc. 13], فَكُّ رَقَبَةٍ is said by some to mean (assumed tropical:) The emancipating of a slave: and by some. (assumed tropical:) the man's emancipating himself from subjection to God's punishment by the confession of the unity of God and by righteous doing and then by teaching the same to others. (TA,) فَكَّ فُلَانٌ means (assumed tropical:) Such a one was set free, and at rest, from a thing. (IAar, Th, TA.) — — [Hence also,] one says, هُوَ يَفُكُّ المَشَاكِلَ (assumed tropical:) [He solves] the things, or affairs, that are dubious, or confused. (TA in art. شكل.) — — قَدْفَكَّ وَفَرَّجَ is said of a very old man, meaning فَرَّجَ لَحْيَيْهِ [i. e. He has parted his jaws, by hanging the lower jaw in consequence of weakness]; as is the case in extreme old age. (S, O,) And [hence.] فَكَّ, (AZ, S, O, K,) aor. فَكُ3َ, inf. n. فَكٌّ and فُكُوكٌ, (AZ, S, O,) said of a man, means (assumed tropical:) He was, or became, extremely aged, or old and weak. (AZ, S, O, K.) [Or فَكَّ thus used may be from الفَكُّ signifying " the jaw: " and so what next follows.] — — فَكَكْتُ الصَّبِىَّ I put medicine into the mouth of the boy or young male child [opening his jaws for that purpose]. (S, O.) — قَدْ فَكِكْتَ, [third pers. فَكَّ,] aor. تَفَكُّ, inf. n. فَكَكٌ, Thou hast become such as is termed أَفَكُّ i. e. one whose مَنْكِب [here meaning shoulder-bone] has become unknit, or loosened, (اِنْفَرَجَ,) from its joint, in consequence of weakness and flaccidity. (S.) [See also فَكَكٌ below.] — — And قَدْفَكِكْتَ, aor. تَفَكُّ; (S, O, K;) and فَكُكْتَ, (O, K,) a verb of a very rare form, [respecting which see دَمَّ, last sentence,] (MF, TA,) aor. تَفُكُّ; (O, K;) inf. n. فَكَّةٌ (S, O, K) and فَكٌّ also; (TA;) (tropical:) Thou hast become foolish, or stupid, and soft, flaccid, or languid. (S, O, K, TA.) 2 فَكَّ3َ see the preceding paragraph, second sentence. 4 افكّت She (a camel) being near to bringing forth, her صَلَوَانِ [app. meaning two parts on the right and left of the tail (see صلًا in art. صلو)] became lax, or flaccid, and her udder became large; (K, TA;) and so أَفْكَهَت; (TA;) so too ↓ تفكّكت: or this last signifies she became vehemently desirous of the stallion. (O, K.) — — And افكّ مِنَ الحِبَالَةِ He (a gazelle) got loose from the snare into which he had fallen. (TA: also mentioned, but not expl., in the O.) 5 تفكّك It (a thing) became much, or widely, separated: and became unclosed. (O, TA.) — — تفكّكت السَّفِينَةُ The ship parted asunder; became disjointed; became separated in its places of joining. (Mgh in art. خلع.) — — See also 7. — — And see 4. — — You say also, هُوَ يَتَفَكَّكُ meaning (tropical:) He is [or acts] without power of self-restraint, in consequence of stupidity, or unsoundness of intellect, (S, O, K, TA,) in his gait, and in his speech: (TA:) or تَفَكَّكَ in walking is syn. with تَخَلَّعَ, (S and K and TA in art. خلع,) i. e. [he was, or became, loose in the joints; or] he shook his shoulder-joints and his arms, and made signs with them. (TA in that art.) 7 انفكّ It became separated: you say, انفكّ الشَّىْءُ مِنَ الشَّىْءِ The thing became separated from the thing: (O, TA:) and اِنْفَكَكْتُ مِنْكَ [I became separated from thee]. (TA.) — — And, said of a bone, It became dislocated, or out of joint; (MA, Mgh, * Msb; *) it unknit, or loosened, and separated; syn. اِنْفَرَجَ وانْفَصَلَ; as also ↓ تفكّك. (Mgh.) [And it is also used in relation to a member of the body:] one says, سَقَطَ فُلَانٌ فانْفَكَّتْ قَدَمُهُ أَوْ إِصْبَعُهُ i. e. اِنْفَرَجَتْ وَزَالَتْ [Such a one fell, and his foot, or his finger, became unknit, or loosened, and dislocated]: (S, O:) [or] انفكّت قَدَمُهُ means زَالَتْ [i. e. his foot became dislocated; and انفكّت إِصْبَعُهُ means اِنْفَرَجَتْ [i. e. his finger became unknit, or loosened in a joint]. (K.) — — One says also, انفكّت رَقَبَتُهُ مِنَ الرِّقِّ, meaning (tropical:) He became freed [lit. his neck became loosed] from slavery. (S, * O, * TA.) — — And انفكّ عَنْ عَهْدِهِ (assumed tropical:) [He became released from his compact, engagement, or promise]. (TA voce اِنْفَرَكَ.) — — And لَايَنْفَكُّ عَنْ قُبْحِ فِعْلِهِ (assumed tropical:) [He will not desist from his evil doing]. (O and K in art. عرف.) — [It is also used in the sense and manner of the non-attributive verb زَالَ; respecting which see art. زيل.] One says, مَاانْفَكَّ فُلَانٌ قَائِمًا, meaning مَازَالَ قَائِمًا [i. e. Such a one ceased not to be, or continued to be, standing]. (S, O.) And مَاانْفَكَكْتُ أَذْكُرُكَ, meaning مَازِلْتُ أَذْكُرُكَ I ceased not, or I continued, remembering thee]. (Fr, TA.) And it occurs in a verse of Dhu-r-Rummeh, immediately followed by إِلَّا, which is [said by As and IJ and others to be] redundant. (S, O. [See that verse, and the remarks upon it, in art. الا. p. 78, col. i.]) 8 إِفْتَكَ3َ see 1, former half, in two places. الفَكُّ The لَحْى [meaning jaw; and also either of the two lateral portions of the lower jaw], (S, O, Msb, K,) i. e. (Msb) each of the لَحْيَانِ; (Mgh, Msb;) as also ↓ الأَفَكُّ: (O, K:) or this latter signifies the مَجْمَع [or part in which is the commissure] of the خَطْم [generally meaning muzzle]; (Lth, O, K;) as also الفَكُّ; (TA;) that is, (Lth, O, in the K " or " [as if to denote a different meaning],) [the part in which is the symphysis] of the فَكَّانِ [or two lateral portions of the lower jaw]: (Lth, O, K:) [see الفَنِيكُ:] and الفَكَّانِ is said to mean the place [on either side with that on the other side] where the two jaws meet [and are articulated] next the temple, above and below; of a human being and of a horse or the like: (TA:) and, in the Bári', (Msb,) or in the T, (TA,) the place of meeting of the two sides of the mouth (مُلْتَقَى الشِّدْقَيْنِ) on both sides: (Msb, TA:) [but this last explanation is strange, and app. little known:]) pl. فُكُوكٌ. (Msb.) One says, مَقْتَلُ الرَّجُلِ بَيْنَ فَكَّيْهِ [which may be best rendered The man's slayer is between his two jaws, or two lateral portions of his lower jaw]; (S, O, TA;) meaning the man's tongue: (TA:) a prov., in which مقتل may be [properly] an inf. n., or a noun of place, or an inf. n. used in the place of an act. part. n.: accord. to the third of these explanations, [which most nearly denotes the meaning intended,] it is as though one said, قَاتِلُ الرَّجُلِ بَيْنَ فَكَّيْهِ. (Meyd. [See Freytag's Arab. Prov., ii. 597.]) See also فَكَكٌ. فَكَّةٌ [an inf. n.: see 1, last sentence]. — الفَكَّةُ is the name of One of the northern constellations, [Corona Borealis,] (Kzw,) certain stars, (S, O, K,) eight stars, called in Pers. كاسه درويشان, (Kzw,) behind السِّمَاك الرَّامِح [i. e. Arcturus], (S, O, K,) [near] behind the staff of الصَّيَّاح [which is a name of Bootes], (Kzw,) having a circling form, (S, O, K, and Kzw,) but with a gap, or breach, in the circling, for which reason, [agreeably with the Pers. appellation mentioned above,] it is called قَصْعَةُ المَسَاكِينِ [the bowl of the paupers], (Kzw,) this being the name given to it by the children. (As, S,

O, K.) فَكَكٌ An unknit, or a loosened, state (اِنْفِرَاج) of the مَنْكِب [or shoulder-joint]. (K. [But see 1, last explanation but one, where it is mentioned as an inf. n.]) — — And (K) A state of dislocation of the foot: (S, O, K:) hence the phrase, in a verse of Ru-beh, كَمُنْهَاضِ الفَلَكّ: (S, O: *) but (in this instance, O), accord. to As, الفَلَك is used by poetic license for الفَكّ [meaning " the jaw," so that the phrase signifies like him whose jaw has become broken after its having been set]. (S, O.) — — And A state of fracture of the jaw: (K, TA:) or of dislocation thereof. (TA.) فَكَاكُ الرَّهْنِ and فِكَاكُهُ, (S, O, Msb, * K,) the latter mentioned by Ks (S, O, Msb) and ISk, (Msb,) That wherewith the pledge is, or is to be, redeemed: (S, O, Msb, * K:) so in a verse cited voce غَلَقَ. (S, O.) فَكَّاكٌ [One who separates, &c., much, or often]. — — [And hence,] فَكَّاكٌ هَكَّاكٌ (tropical:) One who does not make his words and their meanings congruous, or consistent, by reason of his foolishness, or stupidity. (Z, TA.) فَاكٌّ [as an act. part. n., Separating, &c. — — And] (assumed tropical:) Extremely aged, or old and weak; applied in this sense to a man; (AZ, S, O, K;) and also to a camel: (K:) or, applied to a camel, disabled, or fatigued, by leanness, or emaciation: fem. with ة. (En-Nadr, TA.) — — And (tropical:) Foolish, or stupid: (S, O: *) or very foolish, or stupid: (IAar, K, TA:) and you say فَاكٌّ تَاكٌّ, (IAar, S, O, TA,) making تاكّ an imitative sequent: or, accord. to Yaakoob, you say شَيْخٌ فَاكٌّ وَتَاكٌّ: thus he makes تاكّ a substitute, not an imitative sequent. (TA.) And أَحْمَقُ فَاكٌّ وَهَاكٌّ (tropical:) [A foolish, or stupid, person,] one who talks of that which he knows and of that which he knows not, and is more, or oftener, incorrect than correct. (El-Hoseybee, TA.) Pl. فَكَكَةٌ and فِكَاكٌ. (IAar, K.) أَفَكُّ, (S, K,) or أَفَكُّ المَنْكِبِ, (K,) One whose مَنْكِب [here meaning shoulder-bone] has become unknit, or loosened, (اِنْفَرَجَ,) from its joint, in consequence of weakness and flaccidity. (S, K. * [See also مَفْرُوكٌ.]) — — And رَجُلٌ أَفَكُّ [A man having the jaw broken]. (TA. [There expl. as signifying مَسْكُورُ الفَكِّ; a mistranscription, for مَكْسُورُ الفَكِّ: see فَكَكٌ, last sentence.]) — See also الفَكُّ. مُفِكَّةٌ, applied to a she-camel, part. n. of أَفَكَّت [q. v.]: (O, TA:) and مُفْكِهَةٌ and مُفْكِهٌ are syn. therewith. (TA.) مُتَفَكِّكَةٌ A mare desiring the stallion, (AO, O, K,) not offering opposition to him. (AO, O.) مُنْفَكِّينَ in the Kur [xcviii. 1], (O, TA,) followed by the words حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ, (O,) means, accord. to Mujáhid (O, TA) and Zj, (TA,) In the condition of desisting (O, TA) from their infidelity; (TA;) or, as Akh says, ceasing from their infidelity: (TA:) or, accord. to another, (O,) namely, Niftaweyh, (TA,) quitting the present state of existence, (O, TA,) i. e., sharing, one with another, in perdition, until the evidence came to them (O, TA) that had been affirmed to them in the Towráh, with respect to the description of Mohammad &c.; تَأْتِيَهُم being lit. an aor., but in its meaning a pret.: (O:) Az says that it is not from مَا انْفَكَّ meaning مَا زَالَ, but from اِنْفِكَاكُ الشَّىْءِ مِنَ الشَّىْءِ meaning " the thing's becoming separated from the thing: " accord. to IAar, as mentioned by Th, فُكَّ فُلَانٌ means " Such a one was set free, and at rest, from a thing; " and hence منفكّين in the Kur means experiencing rest: accord. to Er-Rághib, it means separated, or separated into several parties; for all [to whom the word, preceded by a negative, relates] were assenting to error. (TA.)

فكر 1 فَكَرَ فِيهِ, (O, * Msb, K,) aor. فَكُرَ, (O, TK,) or فَكِرَ, (Msb,) inf. n. فَكْرٌ; (S, O, Msb, K; *) and ↓ أَفْكَرَ; (S, O, Msb, K;) and ↓ فَكَّر, (S, O, K,) [which is more common than either of the first and second,] inf. n. تَفْكِيرٌ; (O, TA;) and ↓ تفكّر; (S, O, Msb, K;) and ↓ افتكر, (Msb, TA,) but this last is vulgar; (TA;) He thought upon it, considered it, or examined it [mentally]; (Msb;) he considered it in order to obtain a clear knowledge of it; (S, O, * TA;) he employed his mind, (M, TA,) or his consideration, (K, TA,) upon it. (M, K, TA.) [See also فِكْرٌ.] 2, 4, 5 فَكَّرَ, and 8: see the preceding paragraph. فَكْرٌ inf. n. of 1 [q. v.]. — — لَيْسَ لِى فِى هٰذَا الأَمْرِ فَكْرٌ, (Yaakoob, S, O, K, *) which is more chaste than ↓ فِكْرٌ, [in this case,] (Yaakoob, S, O,) but the latter is sometimes used, (K,) means I have no want, or need, of this thing: (Yaakoob, S, O, K: *) or, as is said in the A, لَا فَكْرَ لِى فِى هٰذَا i. e. I have no want, or need, of this, nor do I care for it. (TA.) فِكْرٌ and ↓ فِكْرَةٌ (S, O, Msb, K) and ↓ فِكْرَى, (Lth, O, K,) are simple substs., (S, O, Msb, *) but the last is of rare occurrence, (Lth, O,) signifying Thought, consideration, or [mental] examination, فِى أَمْرٍ [respecting a thing]; (Msb;) consideration [of a thing] in order to obtain a clear knowledge [of it]; (S, TA;) the employment of the mind, (M, TA,) or of the consideration, (K, TA,) upon a thing: (M, K, TA:) or repeated consideration for the purpose of seeking [to discover] meanings: or the arranging of things in the mind in order, by them, to arrive at some object of which the attainment is desired, though it be but a preponderating opinion: (Msb:) or the arranging of known things [in the mind] in order to attain to [the knowledge of] an unknown [thing]: (KT:) pl. of the first أَفْكَارٌ: (IDrd, K;) but Sb says that neither فِكْرٌ nor عِلْمٌ nor نَظَرٌ has any pl.: (TA:) the pl. of ↓ فِكْرَةٌ is فِكَرٌ. (Msb.) One says, لِفُلَانٍ فِكَرٌ كُلُّهَا فِقَرٌ [Such a one has thoughts all of which are points of wit]. (A, TA.) — See also فَكْرٌ. فِكْرَةٌ: see the next preceding paragraph; the former in two places. فِكْرَى: see the next preceding paragraph; the former in two places. فِكِّيرٌ [Thoughtful;] having much فِكْر; (IF, S, O, K;) as also ↓ فَيْكَرٌ. (Kr, K.) فَيْكَرٌ: see what next precedes.

فكل 8 افتكل فِى فِعْلِهِ i. q. اِحْتَفَلَ [He strove, laboured, or exerted himself, &c., in his doing]; (IAar, O, K;) said of a man. (IAar, O.) أَفْكَلُ A tremour, (S, O, K,) from cold or from fear: (S:) hence, in a trad., أَخَذَنِى أَفْكَلُ [A tremour seized me]: (S, * O:) and in another, فَبَاتَ وَلَهُ أَفْكَلُ [And he passed the night having a tremour, or shivering]: (O:) thus used, as indeterminate, it is perfectly decl.; but if used as a [proper] name of a man, it is imperfectly decl. because determinate and also of the measure of a verb: (S, O:) some say, (IF, O,) no verb is formed from it; (IF, S, O;) but such is not the case, for they said رَجُلٌ مَفْكُولٌ [which shows that it had a verb though none is known to have been in use]. (IF, O.) [أَخَذَتْ بِى نَاقَتِى أَفْكَلًا مِنَ السَّيْرِ] is a saying mentioned in the O and K, (in the former as from Ibn-'Abbád,) but the meaning is not expl., nor indicated by the context, in either of them; and the strangeness of its phraseology convinces me that it presents a mistranscription: I believe that the first word is mistranscribed for أَحْدَثَتْ, and, consequently, that the meaning is, My she-camel produced in me a tremour arising from the rate of journeying: some copies of the K, as is stated in the TA, for مِنَ السَّيْرِ, have من السَّبْقِ, from the outstripping.] — — Also The [bird commonly called] شِقِرَّاق [generally meaning the green wood-pecker]; (O, K;) because they regard it as of evil omen; so that when it presents itself to them, they are frightened at it, and tremble. (O.) — And A company, or collective body, of men: one says, جَاؤُوا بِأَفْكَلِهِمْ They came with their company [i. e. all together]. (Ibn-'Abbád, O, K.) أَفَاكِيلُ [is app. a pl. thereof, and, as such,] signifies أَفْوَاجٌ [pl. of فَوْجٌ, q. v.]: thus in the phrase أَفَاكِيلُ مِنْ كَذَا [app. meaning Multitudes of such a kind of thing]: (K:) [or] thus in the saying, mentioned by Ibn-'Abbád, عِنْدَهُ أَفَاكِيلُ مِنْ كَلَامٍ [app. meaning He has multitudes of sayings, or words; for كَلَامٌ (q. v.) is used in a pl. sense as well as in a sing. sense]. (O. [The difference of these two exs. in respect of the last word suggests that there may be in one of them a mistranscription.]) مَفْكُولٌ [the pass. part. n. of a verb which is not mentioned,] Affected with a tremour. (IF, O, K, TA. [See أَفْكَلُ, first sentence.])

فكه 1 فَكِهَ, aor. فَكَهَ, inf. n. فَكَاهَةٌ (S, Mgh, K) and فَكَهٌ, (K, TA,) [the latter inf. n. correctly thus, agreeably with a

general rule, in the CK with the ك quiescent, but said in the TA to be بالتحريك,] (assumed tropical:) He was, or became, cheerful, happy, or free from straitness; (S, Mgh, K;) jocose, or given to jesting, (S, Mgh,) and to laughing: (Mgh, K:) or one who talked to his companions and made them to laugh. (K.) — — See also 5. 2 فَكَّهَهُمْ, inf. n. تَفْكِيهٌ, He brought to them فَاكِهَة [i. e. fruit]. (K.) — — And [hence] فَكَّهَهُمْ بِمُلَحِ الكَلَامِ, inf. n. as above, (tropical:) He entertained them in a novel manner with facetious sayings or talk. (K, TA.) 3 فاكههُ, (K,) inf. n. مُفَاكَهَةٌ, (S,) (tropical:) He jested, or joked, with him; (S, K, TA;) indulged in pleasantry with him. (TA.) It is said in a prov., لَا تُفَاكِهْ أَمَةً وَلَاتَبُلْ عَلَى أَكَمَةٍ (tropical:) [Jest not thou with a female slave, and make not water upon a hillock, i. e. and publish not what is secret of thine affair: see art. اكم]. (S, TA.) [See also an ex. in a verse cited voce تَزَنَّدَ.] 4 أَفْكَهَتْ She (a camel) yielded her milk plentifully on the occasion of eating the [herbage called] رَبِيع, before her bringing forth: (S, TA:) or she being near to bringing forth, her صَلَوَانِ [app. meaning two parts on the right and left of the tail (see صَلًا in art. صلو)] became lax, or flaccid, and her udder became large; like أَفْكَتْ. (TA in art. فك. [See also the part. n., below.]) 5 تفكّه He ate fruit (فَاكِهَة): (Msb, K:) and He took fruit with his hand, [he helped himself to it;] syn. تَنَاوَلَ الفَاكِهَةَ: and hence, as is said in the A, (TA,) the saying in the Kur [lvi. 65], فَظَلْتُمْ تَفَكَّهُونَ is ironical, meaning [And then ye would be in the condition of] making your fruit to be your saying إِنَّا لَمُغْرَمُونَ Verily we are burdened with debt (which words occur in the next verse)]: or تَفَكَّهَ here [or rather in a case of this kind] means He threw away from himself the fruit: thus says Ibn-'Ateeyeh, (K, TA,) in his exposition: (TA:) [but see other explanations in what follows:] and it signifies also He abstained from fruit: thus it bears two contr. meanings. (K.) — — And sometimes [it means (tropical:) He amused himself with talk; like as one amuses himself with the eating of fruit after a meal; i. e.] التَّفَكُّهُ is metaphorically used as meaning التَّنَقُّلُ بِالحَدِيثِ. (Bd in lvi. 65.) — — And (assumed tropical:) He affected jesting, or joking. (TA.) — — And تفكّهوا بِفُلَانٍ (assumed tropical:) They spoke evil of such a one; or did so in his absence; and defamed him; and did thus with jesting, one with another. (TA.) — — And تفكّه بِهِ (assumed tropical:) He enjoyed it: (S, Msb, K:) and [particularly] (Msb) he enjoyed the eating of it. (Mgh, Msb.) — — And تفكّه also signifies (assumed tropical:) He wondered, (S, Msb, K,) مِنْهُ at it; and so ↓ فَكِهَ, followed likewise by منه. (K.) And hence [accord. to some] the saying in the Kur cited above, فَظَلْتُمْ تَفَكَّهُونَ i. e. (assumed tropical:) [And then ye would be in the condition of] wondering at what had befallen you in respect of your seed-produce. (TA.) — — And He repented, grieved, lamented, or regretted: (IAar, S, K:) and the words of the Kur cited in the last sentence above, (S, TA,) as expl. by some, (TA,) mean [And then ye would be in the condition of] repenting, &c.: (S, TA:) and so تَفَكَّنُونَ, which is of the dial. of 'Okl; or, accord. to Lh, Temeem say تَتَفَكَّنُونَ, and AzdShanoo-ah say تَتَفَكَّهُونَ. (TA.) 6 تَفَاكُهٌ signifies The jesting, or joking, [or indulging in pleasantry, (see 3,) of a number of persons,] one with another, (K.) [You say, تفاكهوا They jested, &c., one with another.] فَكِهٌ Eating, or an eater of, فَاكِهَة [i. e. fruit]; (K, TA;) a possessive epithet; applied to a man. (TA.) — — Also, (S, Mgh, K,) and ↓ فَاكِهٌ, (K, TA, in the CK فَاكِهَةٌ,) and ↓ فيكهان [app. فَيْكَهَانٌ or فَيْكِهَانٌ, like تَيَّهَانٌ], (AZ, TA,) (assumed tropical:) Cheerful, happy, or free from straitness; (AZ, S, Mgh, K;) jocose, or given to jesting, (AZ, S, Mgh,) and to laughing: (Mgh, K:) or the first, (K, TA,) and second, (K,) one who talks to his companions and makes them to laugh: (K, TA:) and فَكِهَاتٌ, applied to women, cheerful, happy, or free from straitness. (TA.) — — And فَكِهٌ signifies also (assumed tropical:) Exulting, or rejoicing above measure; or exulting greatly, and behaving insolently and unthankfully, or ungratefully: (S, TA:) and thus the pl. فَكِهِينَ signifies in the Kur (S, Mgh) xlix. 26 [as some there read]: (S:) ↓ فَاكِهِينَ [is the more common reading and] means enjoying an easy and a pleasant life; or enjoying ease and plenty. (S, Mgh.) — — And (assumed tropical:) Wondering: and thus some explain the pl. فَكِهُونَ in the Kur xxxvi. 55. (TA.) — — هُوَ فَكِهٌ بِأَعْرَاضِ النَّاسِ means (tropical:) He is one who delights in speaking evil of men, or in doing so in their absence. (K, TA.) [فَكِيه is said by Golius to signify " Qui proloqui non potest," on the authority of the KL: but in my copy of the KL, I find that the word to which this meaning is assigned is فَهِيهٌ.] فُكَاهَةٌ, a subst. [as distinguished from the inf. n. فَكَاهَةٌ], (S, K,) A jesting, or joking; (S, Mgh, Msb, K;) as also ↓ فَكِيهَةٌ. (K.) فَكِيهَةٌ: see what next precedes. فَاكِهٌ Possessing فَاكِهَة [i. e. fruit]; (K, TA:) an epithet of the same class as تَامِرٌ and لَابِنٌ: or, accord. to Aboo-Mo'ádh the grammarian, one whose fruit has become abundant. (TA.) — — See also فَكِهٌ, in two places. — — And [the fem.] فَاكِهَةٌ, (assumed tropical:) A palm-tree (نَخْلَةٌ) inducing wonder, or admiration, and pleasure, or joy; or pleasing, or (??) joicing; [app. by its having much fruit;] syn. مُعْجِبَةٌ. (K.) فَاكِهَةٌ a word of well-known meaning, (S,) Fruit, of any kind; (K;) a thing, or things, the eating whereof is enjoyed, (Mgh, Msb,) whether moist or dry, as figs and melons and raisins and pomegranates: (Msb:) [the words, of the Kur lv. 68, فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ have caused it to be much and vainly disputed whether dates and pomegranates be, or be not, included among the things termed فاكهة: it seems to be the general opinion of the lexicologists that they are included; but the contrary opinion is held by many of the lawyers, and by the Imám Aboo-Haneefeh among them:] the pl. is فَوَاكِهُ, meaning kinds thereof. (S.) — — And (by way of comparison [thereto], TA) (tropical:) Sweetmeat; syn. حَلْوَآء; (K;) which is also applied by some to " fruit " (فاكهة), (T in art. حلو,) or to " sweet fruit. " (K in that art.) — — And فَاكِهَةُ الشِّتَآءِ [lit. The fruit of winter] is metonymically used as meaning (tropical:) the fire. (Har p. 594.) فَاكِهِىٌّ: see فيكهان: see فَكِهٌ, second sentence. فَاكِهَانِىٌّ A seller of فَاكِهَة [i. e. fruit]; (S, K;) as also ↓ فَاكِهِىٌّ; (TA;) but not فَكَّاهٌ. (Sb, TA.) كَانَ مِنْ أَفْكَهِ النَّاسِ occurs in two trads. [as meaning (assumed tropical:) He was of the most cheerful and jocose of men]. (TA [in which the meaning is indicated by the context].) أُفْكُوهَةٌ i. q. أُعْجُوبَةٌ (assumed tropical:) [A wonderful thing]. (K.) You say, جَآءَ فُلَانٌ بِأُفْكُوهَةٍ (assumed tropical:) [Such a one did, or uttered, a wonderful thing]. (TA.) مُفْكِهٌ (AZ, S, K) and مُفْكِهَةٌ (K) A she-camel whose milk is thick, (K, TA,) like biestings: (TA:) or that yields her milk plentifully on the occasion of eating the [herbage called] رَبِيع, before her bringing forth: (S:) or whose milk pours forth on the occasion of parturition, before her bringing forth: or, accord. to Sh, the meaning is that indicated by the second explanation of the verb, 4 [q. v.]. (TA.) فل 1 فَلَّهُ, (M, K,) aor. فَلَّ3ُ, inf. n. فَلٌّ, (M, TA,) He broke it, or notched it, in its edge, (M, K,) namely, [a sword or the like, or] anything; (M;) and so ↓ فلّلهُ, (K, TA,) [or this signifies he did so much, or in many places,] inf. n. تَفْلِيلٌ. (TA.) — — And i. q. كَسَرَهُ [app. as meaning He broke it, in an unrestricted sense; as well as in another sense; as will be shown by what follows]. (S.) وَلَا فَلُّوا لَهُ صَفَاةً, i. e. [lit.] Nor did they break a stone (كَسَرُوا حَجَرًا) belonging to him, was said by 'Áïsheh in describing her father: she alluded thereby to his strength in religion. (TA. [See also قَرَعَ صَفَاتَهُ, in art. صفو; and see also مَغْمَزٌ.]) And [in like manner] one says, ↓ استفلّ غَرْبَهُ meaning كَسَرَهُ [i. e. (assumed tropical:) He broke his sharpness, or vehemence, or valour]. (TA.) And فَلَّ الجَيْشَ, (S, O, Msb,) or القَوْمَ, (M, K,) aor. and inf. n. as above, (M, O, Msb,) He defeated (هَزَمَ, S, M, O, K, or كَسَرَ, Msb) the army, or military force, (S, O,

Msb,) or the people, or party. (M, K.) And مَنْ قَلَّ ذَلَّ وَمَنْ أَمِرَ فَلَّ, (S, Meyd, O,) a prov., (Meyd, O,) meaning He who has few aiders is overcome, [or becomes abased], and he who has many relations [or who possesses authority to command] defeats (فَلَّ) his enemies. (Meyd. [In Freytag's Arab. Prov., ii. 683, a different (and I think a wrong) reading is given, with قَلَّ in the place of فَلَّ; though the reading with فَلَّ is added.]) شَجَّكِ أَوْ فَلَّكِ أَوْ جَمَعَ كُلًّا لَكِ, in the story of Umm-Zara, is said to mean, Whether he wound thee by smiting thy head, or break a limb [of thee], or combine the two deeds to thee: or by فلّك is meant altercate, or wrangle, with thee: (TA, in two places:) or the meaning [of فلّك] is defeat thee [so I render كَسَرَكِ]; or take away thy property; or defeat thee (كَسَرَكِ) with his altercation and his censure. (O.) — فَلَّ عَنْهُ عَقْلُهُ, aor. فَلَ3َ, [in the CK (erroneously) فَلُ3ُ,] His intellect, or intelligence, departed from him, and then returned. (M, K.) 2 فَلَّ3َ see above, first sentence. — — تَفْلِيلٌ [as inf. n. of the pass. v. فُلِّلَ] means The state of being broken, or notched, [much, or in many places,] in the edge of a knife, or in the edges of the teeth, (T, TA,) and the like, (T,) [i. e.] and also in [the edge of] a sword. (TA.) 4 افلّت الأَرْضُ The land became such as is termed فِلّ [q. v.]. (AHn, M.) — — And أَفَلَّ, (Fr, T,) and أَفْلَلْنَا, (S, O,) He (a man, Fr, T,) and we, (S, O,) became in a land such as is termed فِلّ, (Fr, T, S, O,) upon which rain had not fallen: (Fr, T:) or the latter means we trod a land (M, K) such as is termed فِلّ (M) or such as is termed فَلّ. (K.) — — And افلّ (assumed tropical:) He (a man, S, M, O) lost, or became deprived of, his property: (S, M, O, K:) from فِلٌّ applied to land. (M.) — — And in like manner, one says, افلّ الدَّهْرُ مَالَهُ (assumed tropical:) [Time, or fortune, deprived him of his property]. (O.) 5 تَفَلَّ3َ see the next paragraph, in three places: — and see also R. Q. 1, in two places [in each of which the verb is most probably, I think, mistranscribed]. 7 انفلّ It became broken, or notched, in its edge; as also ↓ افتلّ, and ↓ تفلّل; (M, K, TA;) said of [a sword or the like, or of] anything; (M;) the first quasi-pass. of فَلَّهُ, as is also the second; but the third is quasi-pass of فلّلهُ [and implying that it was so much, or in many places, or said of several things or of several parts of a thing]; (TA;) [therefore] one says [of a sword], تَفَلَّلَتْ ↓ مَضَارِبُهُ, meaning تَكَسَّرَتْ [i. e. Its edges (for the swords of the Arabs in the older times were generally two-edged), or its parts for striking, became broken, or notched, much, or in many places]; (S, TA;) and one says, انفلّ سِنُّهُ, (T, TA,) meaning [simply] His tooth became broken, or notched, in its edge. (TA.) And انفلّوا They became defeated; (S, * M, Msb, K;) as also ↓ تفلّلوا [but this has an intensive signification]. (M, K.) 8 إِفْتَلَّ3َ see the next preceding paragraph. 10 إِسْتَفْلَ3َ see 1, former half. — — استفلّ الشَّىْءَ He took of the thing the least portion, (M, K,) because of its difficulty (لِعُسْرِهِ), (M,) or such as the tenth part thereof (كَعُشْرِهِ): (K:) or الإِستِفْلَالُ signifies the obtaining a little thing from a difficult place; from a place of the seeking of a right, or due, or of a gift; it having no other object than a thing of little account. (T.) R. Q. 1 فَلْفَلَ He walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side; (T, O, TA;) as also ↓ تَفَلْفَلَ: (TA:) or both signify he walked thus, with short steps: (K:) or ↓ تفلفل signifies [simply] he went with short steps; (En-Nadr, O;) or so ↓ تفلّل. (T accord. to the TT.) — And He rubbed and cleaned his teeth with the [stick called] سِوَاك; (T, O, K;) as also ↓ تفلفل; (IAar, O, K;) or so ↓ تفلّل. (T accord. to the TT.) — فلفل الطَّعَامَ and الشَّرَابَ He peppered the food and the wine or beverage. (M.) — [And فلفل الشَّعَرَ He made the hair very crisp, or such as we term woolly, like that of the negro: see the pass. part. n., below.] R. Q. 2 تَفَلْفَلَ: see R. Q. 1, in three places. — Said of the hair of a negro, It became very crisp [or such as we term woolly]. (M, TA.) — — And تفلفل قَادِمَتَا الضَّرْعِ The two anterior teats of the udder became black. (S, O, K.) يَا فُلُ, (S in this art. and in art. فلن, and K and TA in the latter art.,) meaning يَا فُلَانُ [O such a one], (S &c.,) with refa and without tenween, (TA,) is sometimes said to one person, [i. e. to a man,] and يَا فُلَانِ to two persons, and يَا فُلُونَ to a pl. number; and يَا فُلَةُ to a female, and يَا فُلَتَانِ to two females, and يَا فُلَاتُ to a pl. number of females, (K, TA,) and sometimes يَا فُلَاةُ, (K, * TA,) thus correctly, of the dial. of some of the tribe of Temeem, in the copies of the K erroneously written يا فُلَاتُ, (TA,) is said, and some say يَا فُلَ, [in the CK يافُلَ, but correctly يافُلَ, i. e., as is said in the TA, بِنَصْبِ اللَّامِ,] meaning يَا فُلَةُ: (K, TA:) [J says,] يَا فُلُ, without teshdeed, said in calling to a person, is apocopated from يَا فُلَانُ; not formed in the way of تَرْخِيم, for if it were an instance of ترخيم they would say يَا فُلَا: (S in this art.:) [or,] accord. to Sb, يَا فُلُ is not held to be an instance of a word from which is elided something that is retained when it is not [thus] used in calling to a person, but the noun in this case is made to be of two letters in the manner of دَمٌ [which is originally دَمَوٌ or دَمَى or دَمْىٌ], and it is thus made to be of two letters because a word that is used in calling to a person or thing is a subject for elision: (M in this art.:) and sometimes فُل was used otherwise than in calling to a person, by poetic license, as in the saying of Abu-n-Nejm, فِى لَجَّةٍ أَمْسِكْ فُلَانًا عَنْ فُلِ (S and M in this art.,) meaning عن فُلَانٍ [i. e. In, or amid, a multitude of cries, or noises: (thus expl. in the S:) withhold thou such a one from such a one]: (S in art. فلن:) and Sb disallowed the saying فُلُ as meaning فُلَان [in the CK (erroneously) يا فُلُ as meaning يا فُلَانُ] except [in the vocative form of speech and] in poetry: (M and K and TA in art. فلن:) [but] they said [also] فُلُ بْنُ فُلٍ, [said to be] an instance of an elision, (T and M in art. فلن,) i. e. of the elision of a final و [accord. to some, who hold فُلَانٌ to be originally فُلْوَانٌ]; (T;) like as they said هَىُّ بْنُ بَىٍّ: (T, M:) and أَىْ فُلْ, with the ل quiescent, occurs in a trad. respecting the resurrection; meaning يَا فُلَانُ: (TA:) Ibn-Buzurj says that some of the tribe of اسد [i. e. Asd or Asad] say يا فل [app. يَافُلُ, without any variation,] in calling to a man and to two men and to a pl. number of men and to a female: (TA in art. فلن:) accord. to As, one says يَا فُلُ and يَا فُلَاهْ; he who says يَا فُلُ saying thus [when he pauses after it and] when he goes on, making the noun marfooa without tenween; whereas he who says يَافُلَاهْ says thus when he is silent after it, retaining the ه [which is termed the ه of pausation]. but when he goes on he rejects the ه and makes the noun to be mansoob, saying [for ex.] يَا فُلَا قُلْ [O such a one, say]. (T and TA in art. فلن.) [See also مُضَمَّنٌ (in art. ضمن), last sentence.] فَلٌّ A break, or notch, in the edge, (ISk, T, S, M, O, Msb, K,) of a sword, (ISk, T, S, O, Msb, K,) [or the like,] or of anything; (M;) and so ↓ فَلَّةٌ [i. e. a single break, or notch, in the edge,] of a sword: (TA:) pl. of the former فُلُولٌ, (ISk, T, S, M, O, Msb, K,) of which an ex. occurs in a verse cited voce بَيْدَ: (O, TA:) it has been said that فُلُولٌ is an inf. n.; but it is more correctly said to be pl. of فَلٌّ. (M.) — — And A portion that has fallen off from a thing, like the filings of gold and of silver, and the sparks of fire: (M, K, TA:) pl. فُلُولٌ. (M, TA.) — And A company (M, K, TA) of men; (TA;) as also ↓ فَلِيلٌ: (M, K, TA:) pl. of the former فُلُولٌ. (TA.) — And it is [an epithet] applied to a number of men, (S, M, O, K, [in the CK in this case, erroneously, فُلٌّ,]) and to a single man, (S, O,) signifying Defeated; (S, M, O, K;) and ↓ فُلَّى also signifies thus, applied to a كَتِيبَة [i. e. a military force, or troop, &c.]; (AA, T, O, K;) like فُرَّى: (AA, T, O:) one says رَجُلٌ فَلٌّ and قَوْمٌ فَلٌّ, and sometimes [when speaking of a number of men] they said فُلُولٌ and فِلَالٌ; (S, O;) accord. to the copies of the K, the pl. is فُلُولٌ and أَفْلَالٌ; but correctly the latter is فُلَّالٌ, like رُمَّانٌ, as in the M;

(TA;) [i. e.] the pl. is فُلُولٌ and فُلَّالٌ: and [of فَلٌّ used in a pl. sense it is said that] it must be either a quasi-pl. n. or [originally] an inf. n.: if the former, the sing. should by rule be فَالٌّ, the case being like شَارِبٌ and شَرْبٌ, [of which the former is a sing, and the latter is a quasi-pl. n.,] and فَالٌّ is of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: and فلول is not necessarily pl. of فَلٌّ, but is rather pl. of فَالٌّ; for the pl. of the quasi-pl. n. is extr., like the pl. of the pl.: (M, TA: *) and as to فُلَّالٌ, it is necessarily pl. of فَالٌّ, for فَعْلٌ is not of the forms that have فُعَّالٌ as the measure of a pl.: (M, TA:) if it [i. e. فَلٌّ] be [originally] an inf. n., [this accounts for its being applied alike to a number of men and to a single man, which is not mentioned in the M, or] it is like نَسْجٌ in the sense of مَنْسُوجٌ in the phrase نَسْجُ اليَمَنِ. (M.) — Also Land affected with drought or barrenness; as also ↓ فِلٌّ: or [i. e. the former accord. to the K, but app. each accord. to the text of the M as given in the TT,] such as is rained upon but does not produce plants or herbage: (AO, M, K:) or such as the rain has failed to fall upon during several years: or such as is not rained upon between two lands that have been rained upon: (M, K:) or, accord. to AO, this is termed خَطِيطَةٌ; فلّ having the second of the meanings expl. in this sentence: (M:) or upon which rain has not fallen: (TA:) [in this sense, in the TT, as from the T, written فِل [for ↓ فِلّ]: and so in the same, as from the T and M, in the sense here following:] or in which is nothing; (T, M, * K; *) so says IAar; whence, he adds, الفَلَاةُ; but [Az says] I do not think that it is taken thence: (T:) the pl. is like the sing., [or rather the word used as a sing. is likewise used as a pl.,] and أَفْلَالٌ, (M, K,) this pl. form being sometimes used: (M:) or the pl. of ↓ الفِلُّ is أَفْلَالٌ; and one says also أَرْضٌ أَفْلَالٌ. (T.) — And A sort of cloth made of the hard fibres of flax. (TA.) فَلٌّ a term for يَاسَمِين مُضَاعَد [Double jasmine], which is [rendered so] either بِالتَّرْكِيب [an expression meaning, as used in the present day, by grafting], or by slitting the stem thereof and inserting into it the [additional] jasmine [app. meaning by budding]: it is a flower of pure whiteness; and the rubbing oneself with its leaves perfumes the body: (TA:) [this name, or, more commonly, ↓ فِلّ, is now applied to the Arabian jasmine (jasminum sambac), or, as Forskål says (Flora Aegypt. Arab. p. cii.), nyctanthes sambac, mentioned by him among the plants cultivated in El-Yemen.] — — [Freytag, misled by the CK, has assigned to this word a meaning belonging to فَلٌّ.] فِلٌّ Land in which is no herbage; (K;) or land not rained upon, and in which is no herbage. (S, O.) See also فَلٌّ, in three places. — — غَدَا فِلًّا مِنَ الطَّعَامِ, with kesr, means [He went forth early in the morning] devoid of food. (O.) — — And فِلٌّ مِنَ الخَيْرِ occurs in a verse, (S, O,) in the poetry of 'Abd-Allah Ibn-Rawáhah and in that of Hassán, (S, O,) meaning Devoid of good. (S, TA.) [See عَلٌّ.] — And Such as has become thin, of hair. (K.) — See also فَلٌّ. فُلَّةٌ: see فَلٌّ, first sentence. فَلَلٌ, in a sword [or the like], The state of having breaks, or notches, in the edge. (S, O.) فَلِيلٌ: see أَفَلُّ. — — Applied to the tusk, or canine tooth, of a camel, Broken (S, M, O, K) in the edge. (S, O.) — See also فَلٌّ, first quarter. — Also, and ↓ فَلِيلَةٌ, a quantity of hair collected together: (S, M, O, K:) the two words are either of the class of سَلٌّ and سَلَّةٌ [which are exactly syn., each with the other,] or are an instance of the pl. [or rather coll. gen. n.] that does not differ from its sing. [or n. un.] except in [its not having] the [affix] ة: (M:) in one instance, occurring in a trad., the latter is said to signify a كُبَّة [or portion convolved, or glomerated, or formed into a ball] of hair, or, as Z says, app. of [the silk called] دِمَقْس: the pl. [of either] is فَلَائِلُ. (TA.) Hence, (O,) ↓ فَلِيلَةٌ signifies also The mane of the lion. (O, TA.) In the saying of Sá'ideh Ibn-Ju-eiyeh, وَغُودِرَ ثَاوِيًا وَتَأَوَّبَتْهُ مُذَرَّعَةٌ أُمَيْمَ لَهَا فَلِيلُ [And he was left remaining, and a hyena having stripes upon its arms, (thus مُذَرَّعَةٌ as used in this verse is expl. in the TA in art. ذرع, q. v.,) a young mother, (أُمَيْمَ being an instance of تَرْخِيم, used by poetic license, for أُمَيْمَةُ, a dim. of أُمٌّ,) and therefore unusually fierce, having a mane, or having convolved, or glomerated, hair, came to him at night, or in the beginning of the night], the last word is expl. by Suh, in the R, as meaning the عَرْف [so in my original, an obvious mistranscription for عُرْف, with damm]; but by Skr as meaning شَعَر مَكْبُوب. (TA.) — — And فَلِيلٌ signifies also [The membranous fibres that grow at the base of the branches of the palm-tree, called] لِيف: (M, K:) so in the dial. of Hudheyl: (TA:) and ↓ فُلْفُلٌ signifies the same. (K.) فَلِيلَةٌ: see the next preceding paragraph, in two places. فُلَّى: see فُلْفُلِيَّةٌ, in the former half. فِلِّيَّةٌ, (T, * K, TA,) like عِلِّيَّةٌ, (TA,) or فَلِّيَّةٌ, (O, *) [in the TT, as from the T, and in the O. written without the sign of teshdeed to the ل (app. because it is sufficiently indicated by the heading of the art. and by the pl. of this word), and in the CK, erroneously, فِلْيَة,] Land upon which the rain [that should have been that] of its year has not fallen until the falling of the rain of the next year upon it: pl. فَلَالِيُّ: (ISh, T, O, K:) [and Az says,] I have heard them call thus (i. e. by the sing.) land in which is nothing; like فِلٌّ as expl. by IAar. (T.) فُلْفُلٌ, (S, M, O, Msb, K,) also pronounced ↓ فِلْفِلٌ, (K,) but the vulgar pronounce it [thus] with kesr, (O,) and the pronouncing it with kesr is said to be not allowable, (Msb,) a word of Pers. origin, (M,) arabicized, from پِلْپِل, with kesr, (O,) [or پُلْپُل; i. e. Pepper;] a sort of berry, (حَبٌّ, S, O, K,) brought from India, (O, K, *) well known, (S, M, O,) not growing in the land of the Arabs, but often mentioned in their language: AHn was informed by one who had seen it that its tree is just like the pomegranate; (M, TA;) but Dáwood the hakeem adds that it is taller; (TA;) between the pair of leaves thereof are two fruit-stalks, regularly disposed, each fruitstalk of the length of the finger; and it is green, and is then plucked, and spread in the shade, and becomes black and shrivelled; and it [the tree] has thorns, like those of the pomegranate: when it [i. e. the fruit] is fresh and moist, it is preserved with water and salt until it becomes mature, when it is eaten like as preserved herbs are eaten upon the tables of food, and it is a digestive: the n. un. is ↓ فُلْفُلَةٌ [app. meaning a peppercorn, like حَبَّةُ فُلْفُلٍ: and حَبُّ فُلْفُلٍ means peppercorns, collectively]: (M, TA:) Dáwood says, in the " Tedhkireh," that its leaves are thin, red next the tree and green in the other direction, and its wood is lank and soft: and it is white and black: (TA:) the white is the better. (TA.) [A long description of its properties, with additions in the TA, some of them well known and others fanciful, I omit as being needless.] — — دَارُفُلْفُل, or ↓ دَارُفِلْفِل, (accord. to different copies of the K,) [app. دَارُفُلْفُلٌ, or perhaps دَارَفُلْفُلٌ, a compound of two words (both originally Pers.) made one, as such written in the K with the article (الدّارفلفل), and perfectly declinable, because (although a compound of two nouns) it is not a proper name,] is The tree of the فُلْفُل when it first bears fruit, accord. to the K; but several writers declare that the tree of [the] دار فلفل is not the same as the tree of the فلفل: (MF, TA:) [دار فلفل is one of the names now applied to long pepper, and is commonly pronounced دَارْفِلْفِلْ:] it is [generally] known in Egypt by the name of عِرْقُ الذَّهَبِ, [another term, now used, for long pepper,] and is called in Pers. پلپل دراز [i. e. پِلْپِلدَرَاز, the latter of which words signifies " long "]: (TA:) it increases the venereal faculty, causes the food to digest; removes colic, (K, TA,) and flatulence; (TA;) and is beneficial as a remedy against the bite, or sting, of venomous reptiles, applied as a liniment, with oil. (K, TA.) — — فُلْفُلٌ is also a name sometimes applied to The fruit of the بَرْوَق [q. v., in art. برق]; likening it to the فُلْفُل mentioned before [i. e. to peppercorns]: he who pronounces it, when thus applied, ↓ فِلْفِلٌ errs; for this signifies the fruit of certain trees of the [kind called] عِضَاه; and the people of El-

Yemen call thus [particularly] the fruit of the [species of عِضَاه termed] غَاف [q. v.]. (M.) — — فُلْفُلُ المَآءِ is the name of A certain plant growing in the neighbourhood of water, lank, soft, or smooth, in the leaves, having berries (حَبّ) in bunches. (TA.) — — فُلْفُلُ القُرُودِ is The same as حبّ اللّيم [but what this is I do not find]. (TA.) — — فُلْفُلُ الصَّقَالِبَةِ is What is called [in Pers.] فنجنكشت [i. e. فَنْجَنْكُشْت: see الفَقْدُ]. (TA.) — — [فَلَافِلُ is pl. of فُلْفُلٌ.] And فَلَافِلُ السُّودَانِ is the name of Certain berries (حَبّ), round and smooth, in sheaths, or cases, (غُلُف,) and in receptacles (أَبْيَات) like the صَنَوْبَر [or cone of the pine, app. in form]. (TA.) — See also فَلِيلٌ, last sentence. — فُلْفُلٌ signifies also A sharp, or clever, servant; (T, O, K;) and ↓ فِلْفِلٌ is said to signify thus likewise by Mullà 'Alee, in his " Námoos," and even more commonly: but this requires consideration. (MF, TA.) فِلْفِلٌ: see the next preceding paragraph, first sentence: and the same again, in three places. فُلْفُلَةٌ n. un. of فُلْفُلٌ; q. v., former half. أَفَلُّ, applied to a sword [or the like], (T, S, O, K,) Having breaks, or notches, in its edge; (T, S, * O; *) or broken, or notched, in its edge; as also ↓ مَفْلُولٌ and ↓ مُنْفَلٌّ. (M, K.) الأَفَلّ was the name of a sword of 'Adee Ibn-Hátim (O, K) Et- Tá-ee. (O.) مُفَلَّلٌ, applied to a نَضِىّ [app. as meaning an arrow-head] Broken by having hit stones. (S.) And, applied to front teeth (ثَغْرٌ) Serrated. (T.) مَفْلُولٌ: see أَفَلُّ. مُنْفَلٌّ: see أَفَلُّ. مُفَلْفَلٌ, applied to food, (TA,) and to wine, (T, TA,) [Peppered, i. e.] having فُلْفُل put into it, (T, M, * TA,) and consequently burning the tongue: (T, TA:) or wine that burns [the tongue] like فُلْفُل. (S, O, K, TA.) — — And A garment, or piece of cloth, figured with round forms resembling فُلْفُل [or peppercorns] in roundness and smallness; (T, O, TA;) i. e. (TA) figured with the like of the صَعَارِير [pl. of صُعْرُورَةٌ] of فُلْفُل. (M, K, TA.) — — And Very crisp hair, [such as we term woolly,] (T, O, K, TA,) like that of the negro. (TA.) — — And A hide worn, or eroded, by the tan, (نَهِكَهُ الدِّبَاغُ, M, K, in the CK نَهَكَهُ الدَّبَاغُ,) the like of فُلْفُل [or peppercorns] appearing in it. (TA.) فلت 1 فَلَتَ, intrans. and trans., syn. with أَفْلَتَ, q. v. (Msb.) See also 8. 3 فالتهُ بِهِ, (A, TA,) inf. n. مُفَالَتَةٌ (A, O, TA) and فِلَاتٌ, (O, K, TA,) He came upon him suddenly, at unawares, or unexpectedly, with it. (A, O, * K, * TA.) 4 افلت, (T, S, O, Msb, TA,) inf. n. إِفْلَاتٌ; (T, Msb, TA;) and ↓ انفلت; (T, S, O, TA;) and ↓ تفلّت; (S, O, TA;) and ↓ فَلَتَ, aor. فَلِتَ, inf. n. فَلْتٌ; (Msb;) signify the same; (T, S, O, Msb, TA;) i. e. He, or it, (a bird, &c., Msb, or a thing, S, O,) escaped; got away; or became, or got, loose, clear, quit, free, or at liberty; (O, Msb, TA;) [or did so] suddenly: (TA:) or إِفْلَاتٌ and ↓ اِنْفِلَاتٌ and ↓ تَفَلُّتٌ signify a thing's going forth suddenly: (Mgh:) or ↓ انفلت signifies he, or it, went forth quickly: (Msb:) and one says أَفْلَتَنِى, (M, K,) for افلت مِنِّى [he escaped, &c., from me]; (Sgh, TA in art. جرع;) and ↓ تفلّت مِنّى, and ↓ انفلت; (M, K;) all signifying the same. (TA.) [See exs. voce جُرْعَةٌ; and another ex. in art. حص, conj. 7.] — — See also 5. — افلتهُ; (T, S, M, O, Msb, K;) and ↓ 2, aor. فَلِتَ, inf. n. فَلْتٌ; both verbs being trans. as well as intrans.; (Msb;) He made him, or it, [and he suffered him, or it,] (namely, a man, M, or a bird, &c., Msb,) to escape, or get away, or to become, or get, loose, clear, quit, free, or at liberty; he set him, or it, loose, free, or at liberty; (T, M, O, Msb, TA;) he saved him, or freed him, from destruction. (T, TA.) [See, again, جُرْعَةٌ.] 5 تَفَلَّتَ see 4, in three places. — — تفلّت عَلَيْنَا, (Mgh,) or عَلَيْهِ, (O, K, TA,) He seized, (Mgh, O, K, TA,) or came suddenly, (TA,) upon us, (Mgh,) or upon him. (O, K, TA.) Hence, in a trad. of Umm-Háni, فَتَفَلَّتَ عَلَيْهِمَا لِيَقْتُلَهُمَا [And he seized upon them both to slay them]. (Mgh.) — — And تفلّت إِلَيْهِ He was desirous of it, or he longed for it; (M, O, K, TA;) as also ↓ أَفْلَتَ; namely, a thing. (M, TA.) Hence the saying, أَرَاهُ يَتَفَلَّتُ إِلَى صُحْبَتِكَ [I see him to be desirous of thy companionship]. (TA.) And one says, لَا أَرَىلَكَ أَنْ تَتَفَلَّتَ إِلَى هٰذَا وَلَا أَنْ تَتَفَلَّتَ عَنْهُ [I am not of opinion that thou shouldst be desirous of this, nor that thou shouldst be averse from it]. (TA.) 7 إِنْفَلَتَ see 4, in four places. 8 افتلتهُ He took it quickly, or hastily; namely, a thing: (M, TA:) or he seized it, or carried it off, by force; or took it hastily and openly; or snatched it at unawares. (As, O.) And it is doubly trans.: you say, اِفْتَلَتَهَا اللّٰهُ نَفْسَهَا [God took away from her suddenly her soul]: and hence, أُفْتُلِتَتْ نَفْسَهَا [lit. She had her soul taken away from her suddenly]; (O, TA;) a phrase occurring in a trad., (T, O, TA,) meaning she died suddenly, without disease: (T, TA:) you say, أُفْتُلِتَ نَفْسَهُ, meaning He died suddenly; (M, TA;) and أُفْتُلِتَ نَفْسُهُ; (S, TA;) with the نفس in the accus. case and in the nom. case; (TA;) and أُفْتُلِتَ alone; meaning he died suddenly. (S4, O, K, TA.) [See also أُفْتُتِيَتْ, in art. فات; and أُفْتُتِيتَ in the same.] And اِفْتَلَتَهُ المَوْتُ; and ↓ فَلَتَهُ; as also لَفَتَهُ; Death took him away suddenly. (IAar, T, TA.) — — And أُفْتُلِتَ بِأَمْرِ كَذَا He was taken suddenly by such a thing, before his preparing for it. (O, K, TA: omitted in the CK.) — — And أُفْتُلِتَ عَلَيْهِ The affair was decided against him exclusively of him [i. e. without his having any part in the decision]. (TA.) [See also 8 in art. فوت.] — — أُفْتُلِتَ also signifies It (any affair) was done without pausing. (T, TA.) — — And one says, اِفْتَلَتَ الكَلَامَ, meaning He extemporized the speech; spoke it without consideration, or thought, or preparation, or without pausing, or hesitating. (S, M, O, K.) فَلْتٌ Escape: one says, لَيْسَ لَكَ مِنْ هٰذَا الأَمْرِ فَلْتٌ There is no escape for thee from this affair, or event, or case. (En-Nadr, T, K, * TA. *) فُلْتٌ and فُلَّتٌ: see فَلَتَانٌ. فَلْتَةٌ A sudden, or an unexpected, event; or a thing that comes upon one suddenly, or at unawares: and anything done without consideration: (IAth, L, TA:) and an affair, or event, that happens without its being soundly, thoroughly, or well, performed or effected: pl. فَلَتَاتٌ: it has no broken pl.: (M, TA:) and فَلَتَاتٌ signifies slips, or faults, of an assembly, or a company of men sitting together. (T, O, K, TA.) One says, مَاتَ فَلْتَةً [He died suddenly]. (M.) And كَانَ ذٰلِكَ فَلْتَةً That (meaning an affair, or event, S, O) was sudden, or unexpected; (S, M, O, Msb, K, TA;) without premeditation, (S, O, Msb, K, TA,) and without a wavering in opinion: (S, O, K, TA:) or, as some say, it was [like] a thing hastily and forcibly seized, or snatched: (L, TA:) and, accord. to some, it is derived from فَلْتَةٌ in the sense next following. (O, * TA.) — — The last night of any of the sacred months, of which night people differ as to whether it be lawful to war therein or not, wherefore the avenger of blood hastens to obtain retaliation. (O, TA:) or the last night of the month; (S, M, O, K, TA;) i. e., of any month: (S, O, K, TA:) or the last day of a month after which is a sacred month; (S, M, O, K, TA;) as the last of Jumáda-l-Ákhireh; because a man might see therein him on whom he would take his blood-revenge, and if he delayed to do so, and the next day arrived, the sacred month commenced, and the opportunity escaped him: (M, TA:) or an hour observed by the Arabs in the Time of Ignorance; namely, the last hour of the last day of Jumáda-l-Ákhireh: they made hostile attacks, or incursions, during this hour, even when the new moon of Rejeb had risen: Rejeb not commencing until sunset: (AHeyth, T, TA:) or لَيْلَةُ فَلْتَةٍ (or accord. to MF لَيْلَةُ الفَلْتَةِ, TA,) the night by [the deducting of] which the month becomes deficient, and by [the addition of] which it becomes complete; for sometimes some persons see the new moon when others do not see it, and these latter make a hostile attack, or incursion, upon the others; and it is thus called because it is like a thing that has been let loose after having been bound. (M, TA.) — See also فَلُوتٌ. فُلْتَةٌ: see the next paragraph. فِلْتَانٌ: see the next paragraph. فَلَتَانٌ i. q. تَفَلُّتٌ: (M:) [or] it is from التَّفَلُّتُ, (T,) like صَلَتَانٌ (T, S) from الإِنْصِلَاتُ: (T:) an epithet signifying Brisk, lively,

or sprightly, (Lth, T, S, O, K,) and sharp of spirit; (Lth, T, S, O;) applied to a man, (Lth, T,) or to a horse, (S, O,) as also ↓ فُلُتٌ and ↓ فُلَّتٌ and ↓ فِلْتَانٌ, (O,) the last of which is said by Kr to be pl. of فَلَتَانٌ signifying swift, fleet, or quick; (M;) or all are applied in this latter sense to a horse: (K:) and ↓ فُلَتَةٌ كُلَتَةٌ, applied to a horse, that leaps, springs, or bounds, with his whole body and limbs. (K in art. كلت.) Also, i. e. فَلَتَانٌ, Strong, sturdy, hard, or hardy; (T, O, K; *) applied to a man. (T, O.) And Bold, or daring; (T, O, K;) applied to a man: (T:) and so فَلَتَانَةٌ applied to a woman. (T, O.) And Desirous of evil, or mischief. (M, TA.) And, some say, Fleshy; having much flesh. (M.) — Also A certain bird, (M, K, TA,) of which they assert that it preys upon birds, (M,) or that preys upon apes, or monkeys, (K, TA,) said by AHát to be the زُمَّج, (TA,) which, accord. to him, is the male eagle: (TA in art. زمج:) it is of a colour inclining to yellow; and sometimes it seizes the lamb, or kid, and the young child: thus in the " Hayát el- Hayawán " &c. (TA.) فَلُوتٌ A garment of which the two edges cannot be drawn together, by reason of its smallness; (A'Obeyd, T, S, O, K:) of which the two edges cannot be drawn together in the hand, (M, L,) so that they escape from the hand of the wearer when he wraps himself in the garment: (L:) applied as an epithet to a بُرْدَة, as also ↓ فَلَتَةٌ: (O, L:) or فَلُوتٌ signifies a garment that does not remain fixedly upon its wearer, by reason of its roughness or coarseness, or its smoothness or softness. (IAar, O.) مُنْفَلِتٌ, for which one should not say مُفْلِتٌ, as an epithet applied to a camel, That has got loose (ISh, T.) فلج 1 فَلَجَ, aor. فَلُجَ, (S, M, O, L, Msb, K,) and فَلِجَ, (K,) or the latter only [when the verb is trans. as] in فَلَجَ القَوْمَ, (TA,) inf. n. فَلْجٌ, (S, O, K,) or فُلُوجٌ, (Msb,) or both, and, accord. to Kr, فُلْجٌ and فَلَجٌ, but it is said in the L that these two are simple substs: (TA;) and ↓ افلج, inf. n. إِفْلَاجٌ; (K, TA;) the latter verb authorized by AO and Ktr and others, but omitted by Th in the Fs; (TA;) He succeeded; succeeded in an enterprise or a contest; overcame, conquered, or gained a victory: (S, O, K, &c.:) or he attained his object; gained what he sought. (Msb.) One says, مَنْ يَأْتِ الحَكَمَ وَحْدهُ يَفْلُجْ [He who comes to the judge by himself will succeed, or overcome, or gain his cause]: a proverb. (S, O.) And فَلَجَ عَلَى خَصْمِهِ, (S, O,) and ↓ افلج, (TA,) He (a man) succeeded against, or overcame, his adversary; (S, O, TA;) and got before him, or got precedence of him. (TA.) And فَلَجَ بِحُجَّتِهِ, (Msb, TA,) and فِى حُجَّتِهِ, (TA,) He established, (Msb,) or he overcame by and in, (TA,) his argument, plea, allegation, or proof. (Msb, TA.) And فَلَجَتْ حُجَّتُهُ [His argument, &c., was successful]. (A.) And فَلَجَ سَهْمُهُ, and ↓ افلج, His arrow was successful. (O, TA.) And فَلَجَتْ بِقَلْبِى She (a woman) took away [or captivated] my heart. (A, TA.) — — And فَلَجَ القَوْمَ, in which case only one says يَفْلُجُ and يَفْلِجُ, and فَلَجَ أَصْحَابَهُ, He (a man) succeeded against, or overcame, the people, or party, and his companions. (TA.) — — فَلَجَ, aor. فَلِجَ, (S, M, O, L, K,) and فَلُجَ, (K,) or the former only, (MF. TA,) inf. n. فَلْجٌ, He divided a thing; parted it; divided it in parts or shares; or distributed it: (S, O, K;) as also ↓ فلّج, inf. n. تَفْلِيجٌ: (O, K:) he divided property, (Mgh, TA,) or running water: (TA:) and he divided a thing in halves. (M, L, Msb, TA.) One says, فَلَجْتُ الشَّىْءَ بَيْنَهُمْ I divided, parted, or distributed, the thing between them, or among them. (S, O.) And فَلَجَ الشَّىْءَ بَيْنَهُمَا He divided the thing between them two in halves. (M, L, TA.) And فَلَجْتُ أَلْفًا, aor. فَلِجَ, inf. n. فَلْجٌ and فُلُوجٌ, I divided, parted, or distributed, a thousand [dirhems] by means of the فِلْج, a well-known measure of capacity. (Msb.) — — And فَلَجْتُ الشَّىْءَ, (S, Msb, K, *) aor. in this case and in other cases following فَلُجَ and فَلِجَ, (K,) or فَلُجَ only, (TA,) [but it is implied in the S and O and Msb that it is فَلِجَ,] inf. n. فَلْجٌ, (K,) I split the thing, clave it, or divided it lengthwise: (S, O:) or I split the thing, &c., into two halves: (Msb, K:) or فَلَجْتُ الشَّىْءَ فَلْجَيْنِ has this latter meaning. (S, O.) — — And فَلَجْتُ الأَرْضَ لِلزِّرَاعَةِ, (S, O, K, *) inf. n. فَلْجٌ, (K,) [like فَلَحْتُهَا,] I furrowed, or ploughed, the land for sowing. (S, O, K.) — — And هُوَ يَفْلُجُ الأَمْرَ He looks into, and divides, or distributes, and manages, the thing, or affair. (L, TA.) — — And فَلَجَ, inf. n. فَلْجٌ, He imposed the [tax called] جِزْيَة. (K.) One says, فَلَجَ الجِزْيَةَ عَلَى القَوْمِ, (T, S, Mgh, * O, &c.,) and فَلَجَ القَوْمَ, (TA,) He imposed the جزية upon the people, or party; (T, S, Mgh, O, &c.:) he di(??) the جزية among the people, or party, (??) upon each person his portion: (As, Mgh; *) and فَلَجَ الجِزْيَةَ بَيْنَهُمْ: (A:) [said to be] from فِلْجٌ, or فَالِجٌ, (As, Mgh,) or القَفِيزُ الفَالِجُ; (A'Obeyd, S, O;) signifying a certain measure of capacity; because the جزيه used to he paid in wheat, or corn: (As, Mgh:) or the verb in this sense (??) arabicized word. (Shifá el-Ghaleel.) — فَلِجَ, aor. فَلَجَ, inf. n. فَلَجٌ and فَلَجَةٌ, He had what is termed فَلَجٌ, meaning [as expl. below, i. e.] width. between the teeth, and feet [or legs, and arms], &c. (Lh, TA.) — — فَلِجَ, (Th, S, O, Msb, K,) inf. n. فَالِجٌ, one of the [few] inf. as. of the measure فَاعِلٌ; (ISd, TA;) and فَلَجَ, aor. فَلَجَ, mentioned by IKtt and Es-Sarakustee and others; (MF, TA;) but the former alone is mentioned by Th in the Fs, and by other celebrated lexicologists; (TA;) [and vulg. ↓ انفج;] He had the disease termed الفَالِجُ [expl. below]. (Th, S, O. Msb, K.) 2 فَلَّجَ see 1, former half: — — and see also فَلَجٌ, in two places. 3 فالجهُ He contended with him, trying which of them should succeed, or overcome. (TA.) Hence one says, (TA,) أُفَالِجُكَ أُمُورًا مِنَ الحَقِّ I will contend with thee, trying which of us shall succeed, to accomplish affairs of right. (A, TA.) 4 افلج as intrans.: see 1, former half, in three places. — افلجهُ اللّٰهُ عَلَيْهِ God made him to succeed against him; to overcome him, conquer him, or gain the victory over him: (S, O, K: *) and made him to excel him. (TA.) — — And خَاصَيْتُ فَأَفْلَجَنِى I contended in an altercation, disputed, or litigated, and he decided in my favour, and judged me to have prevailed against, or overcome, my adversary. (TA, from a trad.) — — And افلج اللّٰهُ حُجَّتَهُ, (S, O, Msb,) or بُرْهَانَهُ, (K, *) God made his argument, plea, allegation, or proof, right, and manifest, or clear: (S, O, K: *) or established it. (Msb.) 5 تفلّجت قَدَمُهُ His foot became cracked, or chapped. (S, O, K.) [See also مُتَفَلِّح, in art. فلح.] — — [And تفلّجت said of a woman, She made open spaces between her front teeth: see the part. n., voce أَفْلَجُ.] 7 انفلج الصُّبْحُ i. q. انبلج [The daybreak shone, or shone brightly]. (TA.) — See also 1, last sentence. 10 استفلج فُلَانٌ بِأَمْرِهِ Such a one mastered, or became master of, his affair: and so استفلح, with ح. (A, TA.) [See the latter verb.] فَلْجٌ an inf. n. of فَلَجَ [q. v.]. (S, O, K, &c.) — — And [probably as such] i. q. قَمْرٌ [app. as meaning An overcoming in a game of hazard]; as also ↓ فُلْجٌ. (L.) — See also فَالِجٌ, in two places. — Also, and ↓ فِلْجٌ, (S, O, K,) and ↓ فُلْجٌ, [q. v.,] (Seer, L,) [or perhaps this is a mistranscription for فَلْجٌ or فِلْجٌ,] The half of a thing: (S, O, K:) pl. of the first and second فُلُوجٌ. (S, O.) One says, هُمَا فَلْجَانِ They two are two halves. (K.) — — And one says, فِى رِجْلِهِ فُلُوجٌ, [pl. of فَلْجٌ,] In his foot are fissures, or cracks; as also فُلُوحٌ. (S in art. فلح.) — — See also فَلَجٌ. فُلْجٌ (S, O, K) and ↓ فَلَجٌ (L) and ↓ فُلْجَةٌ, (O, K,) substs., (or, accord. to some, the first and second are inf. ns., TA,) Success; success in an enterprise or a contest; conquest; or victory. (S, O, L, K.) One says, لِمَنَ الفُلْجُ and ↓ الفَلَجُ To whom belongs success, or the conquest, or victory? (Lh, L.) — — See also فَلْجٌ. فِلْجٌ: see فَلْجٌ. — — Also, (S, O, Msb, K,) and ↓ فَالِجٌ, (TA,) or قَفِيزٌ فَالِجٌ, (AO, S, O,) A certain measure of capacity, (AO, S, O, Msb, K,) well known, (Msb, K,) with which things are divided, (TA,) of large size, said to be the same as the قَفِيز [q. v.]; and ↓ فَالِجٌ is said to be an arabicized word, from the Syriac فالغا: (L: [but see فُلْجٌ:]) it is said that the ↓ فَالِج [thus in my copy of the Mgh, but it is there strangely added that it is " with fet-h," as though فَالَج,] is two fifths of what is termed الكُرُّ المُعَدَّلُ, [see art. كر,] and, by

'Alee Ibn-'Eesà, that it is larger than the فِلْج: in the T, the ↓ فَالِج is said to be the half of the great كُرّ; and the فِلْج is the measure of capacity that is called in Syriac فَالغَا. (Mgh.) فَلْجٌ: see فُلْجٌ, in two places. — It is also an inf. n. of فَلَجَ [q. v.]: (Lh, TA:) and signifies Distance, or width, between the teeth; (K;) as also ↓ تَفْلِيجٌ: (TA:) or, between the medial and lateral incisors, (T, S, O,) when natural; and تَفْلِيجٌ, distance, or width, between those teeth when it is the effect of art. (T.) فَلَجٌ in all the teeth is disapproved, and not at all beautiful; but it is esteemed goodly when only between the two middle teeth. (TA.) — — Also Distance, or width, between the feet, (Lth, O, K, TA,) in the posterior direction: (O, TA:) or, between the shanks; like فَحَجٌ: (ISd, TA:) or crookedness, or curvature, [or a bowing outwards,] of the arms. (TA. [See أَفْلَجُ.]) And The turning over of the foot upon the outer side, and displacement of the heel; in a neuter sense. (L.) — Also, (S, K,) and, accord. to the S, فَلْجٌ, but this is a mistake, (IB, K,) A river: (A'Obeyd, TA:) or a small river: (S, O, K:) a rivulet, or streamlet; syn. جَدْوَلٌ: (A:) or a running spring of water: or running water: (R, TA:) or a large well: (Ibn-Kunáseh, TA:) pl. أَفْلَاجٌ (S, O) and فَلَجَاتٌ (R, TA) [or فُلْجَانٌ, for] فُلْجَانٌ signifies rivulets, streamlets, or small channels, for the irrigation of seed-produce: and ↓ فُلُجٌ, with two dammehs, signifies a rivulet, streamlet, or small channel, for irrigation, running to every part of a garden. (L.) — — فَلَجٌ is also sometimes used as an epithet: one says مَآءٌ فَلَجٌ meaning Running water: and عَيْنٌ فَلَجٌ a running spring of water. (L.) — And الفَلَجُ signifies The daybreak. (TA.) فَلِجٌ [part. n. of فَلَجَ]: see an ex. voce أَفْلَجُ. فُلُجٌ: see فَلَجٌ, last sentence but two. — — It is also a pl. of فَلِيجٌ [q. v. voce فَلِيجَةٌ]. فُلْجَةٌ: see فَلِيجَةٌ. فَلَجَاتٌ. فُلْجَةٌ: see Fields, or lands, sown, or for sowing. (TA. [See also فَلَحَةٌ, in art. فلح.]) — — See also فَلَجٌ, last sentence but two. فُلُجٌّ, [thus in the L,] accord. to Sb, A sort of men: one says, النَّاسُ فُلُجَّانِ The people, or men, are two sorts; [for ex.,] consisting of entering and going out: [but I think it most probable that فُلُجٌّ and فُلُجَّانِ are mistranscriptions for فِلْجٌ and فِلْجَانِ, for] Seer says that فلج signifying " a half " and " a sort " is derived from فِلْجٌ syn. with قَفِيزٌ: thus he makes فِلْجٌ an Arabic word. (L.) See also فَلْجٌ. فِلْجَانٌ, [said to be] from فِلْجٌ signifying " a certain measure of capacity," [but app. from the Pers. فِنْجَان,] A [small porcelain or earthenware] cup out of which coffee &c. is drunk; commonly pronounced by the vulgar فِنْجَان and فِنْجَال [from the Pers. پِنْگَان and پِنْگَال, and also called ↓ فِلْجَانَةٌ, vulgarly فِنْجَانَة; and ↓ فِيَالَجَة: (see سَوْمَلَةٌ:) pl. فَلَاجِينُ and فَنَاجِينُ and فَنَاجِيلُ]. (TA.) فِلْجَانَةٌ: see the next preceding paragraph. فَلِيجٌ: see the paragraph here following. فَلِيجَةٌ One of the oblong pieces of cloth of a tent: (TA:) or, of a [tent of the kind called] خِبَآء: (As, S, O, K:) As says, I know not in what part it is: (TA:) ↓ فَلِيجٌ appears to be used for it by poetic license; or the word may be one of those pronounced with and without ة; or without ة it may be a pl. [or coll. gen. n.] of which the sing. [or n. un.] is with ة: (M, TA:) [or] فَلِيجٌ signifies a single oblong piece of a بِجَاد [q. v.]; and its pl. is فُلُجٌ: (L and TA in art. بجد:) and [in like manner] ↓ فَلْجَةٌ signifies a piece of a بِجَاد. (TA in the present art.) — — See also فَلِيحَةٌ, with ح. فَلُّوجٌ A writer. (Ibn-Jembeh, O, K.) And A manager and reckoner: from the phrase هُوَ يَفْلُجُ الأَمْرَ, expl. above. (TA.) فَلُّوجَةٌ Land that is put into a right, or proper, state for sowing; (S, O, K;) good, clear, land prepared for sowing: (TA:) pl. فَلَالِيجُ. (S, O, K.) And [hence, app.,] Any one town, or village, of the Sawád: (O, K: *) pl. as above. (O.) رَجُلٌ فَالِجٌ فِى حُجَّتِهِ A man who succeeds, or overcomes, in his argument, plea, allegation, or the like; as also ↓ فَلْجٌ. (TA.) And السَّهْمُ الفَالِجُ The arrow that is successful: (S, O, K:) the winning arrow in the game called المَيْسِر: or it may mean the arrow that is successful in a contest at archery. (TA.) — See also فِلْجٌ, in four places. — — فَالِجٌ (S, O, L, K) and ↓ فَلْجٌ (L) also signify A large, or bulky, camel, with two humps, that is brought from Es-Sind for the purpose of covering: (S, O, * K:) or a camel with two humps, between the Bukhtee (البُخْتِىّ) and the Arabian: so called because his hump is divided in halves, or because his two humps have different inclinations: (L:) pl. of the former فَوَالِجُ. (S, M, K; all in art. صر.) — — And الفَالِجُ signifies [Palsy, or paralysis, whether partial or general; hemiplegia or paraplegia:] a disease arising from a flaccidity in one of the lateral halves of the body; (A;) or a flaccidity in one of the lateral halves of the body, (K, TA,) arising suddenly, (TA,) occasioned by an efflux of a phlegmatic humour, and causing the passages of the spirit to become obstructed; (K, TA;) this being its first effect; it deprives the patient of his senses and his motion; and is sometimes in one member: (TA:) or a flatus (رِيحٌ S, O, L, TA) which attacks a man, and deprives him [of the use] of one lateral half of the body; (thus in the L, and the like is said in the 'Eyn; TA;) whence it is thus called: (IDrd, S, O:) or a disease that arises in one of the lateral halves of the body, occasioning the loss of the senses and of motion, and sometimes in both lateral halves, and sudden in its attack; on the seventh [day] it is dangerous; but when it has passed the seventh, its acuteness ceases; and when it has passed the fourteenth, it becomes a chronic disease: (Msb:) it is called in a trad. of Aboo-Hureyreh دَآءُ الأَنْبِيَآءِ [the disease of the prophets]: and is said by Et-Tedmuree, in the Expos. of the Fs, to be a disease that attacks a man when the venters (بُطُون) of the brain become filled with certain moistures, or humours, occasioning the loss of sensation and of the motions of the members, and rendering the patient like a dead person, understanding nothing. (TA.) — أَنَا مِنْ هٰذَا الأَمْرِ فَالِجُ بْنُ خَلَاوَةَ, or كَفَالِجِ بْنِ خَلَاوَةَ, is a saying expl. in art. خلو. فَيْلَجٌ [The cocoon of a silk-worm;] the thing from which قَزّ is obtained: an arabicized word; [from the Pers. پِيلَهْ pélah; but said to be] originally فَيْلَق, and thus some pronounce it. (Msb,) فِيَالِجَةٌ: see فِلْجَانٌ. [فَيَالِجَة occurs in art. قز in the TA, as its pl.; being there expl. as meaning small cups (فَنَاجِين) in which wine (شَرَاب) is drunk: but I think that this may be taken from a mistranscription for فِيَالَجَة.] أَفْلَجُ, (TA,) or أَفْلَجُ الأَسْنَانِ, (S, Mgh, O, K, TA,) applied to a man, and فَلْجَآءُ الأَسْنَانِ applied to a woman, (S, O,) for the teeth must be mentioned, (IDrd, S, O, K,) [but MF disputes this,] and ↓ مُفَلَّجُ الأَسْنَانِ, applied to a man, accord. to one reading of a trad., (TA,) Having the teeth separate, one from another: (TA:) or, distant, or wide apart, one from another: (Mgh, * K:) or having the medial and lateral incisors distant, one from another, or wide apart. (S, O.) [See also أَفْرَقُ.] And ↓ مُفَلَّجُ الثَّنَايَا A man having an interstice between the middle pair of teeth; (S, O, K;) as also ↓ فَلِجُ الثَّنَايَا; (A;) contr. of مُتَرَاصُّ الثَّنَايَا. (S, O.) And ↓ مُتَفَلِّجَةٌ A woman that makes open spaces between her front teeth, for the purpose of improving their appearance. (L, from a trad., in which a curse is pronounced against her who does this.) And ثَغْرٌ أَفْلَجُ Front teeth that are separate, or distant, or wide apart, one from another; and ↓ مُفَلَّجٌ signifies the same [app. when they are rendered so artificially: see فَلَجٌ]. (TA.) — — And أَفْلَجُ applied to a man, Having a crookedness, or curvature, [or bowing outwards,] in the arms: when it is in the legs, the person is termed أَفْحَجُ: (L:) or wide between the arms: (O, K:) or wide between the paps; (S, L;) which last explanation is said in the K to be erroneous; but he who is wide between the paps is also wide between the arms. (MF.) — — هِنٌ أَفْلَجُ A vulva, of a woman, whereof the labia majora are wide apart. (L.) — — فَرَسٌ أَفْلَجُ A horse having the

prominent parts of the haunch-bones wide apart. (IDrd, O, L.) [أَفْلَجِىٌّ Having the fingers wide apart. (Freytag, from the Deewán of the Hudhalees.)] مُفْلَجٌ [Rendered] successful, or victorious; and safe, or secure. (KL.) [See also its verb.] مُفَلَّجٌ: see أَفْلَجُ, in three places. — — أَمْرٌ مُفَلَّجٌ An affair not rightly disposed or directed. (O, K.) مَفْلُوجٌ Having the disease termed الفَالِجُ. (S, Mgh, O, Msb, K.) مُتَفَلِّجَةٌ: see أَفْلَجُ. فلح 1 فَلَحَ, aor. فَلَحَ, inf. n. فَلْحٌ, He clave, split, slit, or cracked; and he cut: (K: [compare فَلَجَ, and فَلَقَ, and فَلَذَ:]) he clave, and cut, iron. (T, Msb.) Hence, the saying of a poet, (T, TA,) إِنَّ الحَدِيدَ بِالحَدِيدِ يُفْلَحُ Verily iron with iron is cloven, and cut. (T, S, Mgh, * K. *) And فَلَحَ رَأْسَهُ, inf. n. as above, He clave, split, or cracked, his head. (TA.) And فَلَحَ شَفَتَهُ, aor. and inf. n. as above, He slit, or cracked, his lip. (L.) And فَلَحَ الأَرْضَ, (S, Msb,) aor. and inf. n. as above, (Msb.) He furrowed, or ploughed, the land, to cultivate it; he tilled the ground. (S, Msb. [And فَلَجَهَا has a similar meaning.]) — Also, aor. and inf. n. as above, He acted with artifice, fraud, or guile; (K, TA;) and so ↓ فلّح, inf. n. تَفْلِيحٌ. (K, TA.) You say, بِهِمْ فلّح ↓ He acted with artifice, fraud, or guile, towards them, and said what was not true. (TA.) And بِهِ فلّح ↓ He mocked at him, or derided him, and acted with artifice, fraud, or guile, towards him. (L, K. *) — — And, aor. as above, inf. n. فَلْحٌ and فَلَاحَةٌ, He defrauded him in a sale; syn. of the inf. n. بَخْسٌ فِى بَيْعٍ: (so in the CK:) or he bade high for an article of merchandise in order to inveigh another into purchasing it at a high price: syn. of the inf. n. نَجْشٌ فِى بَيْعٍ. (So in other copies of the K, and in the L and TA.) You say, فَلَحَ بِهِ [He so acted towards him in a sale]: this is when one trusts to thee, and says to thee, "Sell to me a slave," or " an article of merchandise," or " buy it for me," and thou comest to the merchants, and buyest it at a high price, and sellest by defrauding, and obtainest something from the merchant: or, accord. to the T, فَلْحٌ signifies a hirer's exceeding [in an offer] in order that another may do so; thus inciting him. (L.) — فَلِحَتْ شَفَتُهُ السُّفْلَى, [aor. فَلَحَ,] inf. n. فَلَحٌ, His under lip was slit, or cracked. (MA.) See also فَلَحٌ below. 2 فَلَّحَ see 1, former half, in three places. 4 افلح He prospered; was successful; attained, or acquired, that which he desired or sought, (MA, L, Msb,) or what was good, or felicity, or that whereby he became in a happy and good state: (L:) he was, or became, fortunate, happy, or in a happy and good state. (MA.) It is commonly known as an intrans. verb; but Talhah Ibn-Musarrif and 'Amr Ibn-'Obeyd, read قَدْ أُفْلِحَ الْمُؤْمِنُونَ, [the first verse of ch. xxiii. of the Kur-án,] with the verb in the pass. form. (MF.) [See also 10.] — — He was, or became, in a state of safety. (L.) — — He continued in a good, or prosperous, state, (MA, L,) and in the enjoyment of ease, comfort, or the blessings of life. (L.) — — افلح بِالشَّىْءِ He lived [or continued in life] by means of the thing. (K.) The saying of 'Abeed, أَفْلِحْ بِمَا شِئْتَ فَقَدْ يُبْلَغُ بِا (??) وَقَدْ يُخَدَّعُ الأَرِيبُ (??) means Live thou by what thou wilt: whether by stupidity or by intelligence; for [one's object is sometimes attained by stupidity, and the intelligent, or sagacious, is sometimes deluded, or much deluded; or] the stupid is sometimes supplied with the means of subsistence, and the intelligent is [sometimes] denied: (T, L:) or the meaning is prosper thou, &c. (L.) 10 اِسْتَفْلِحِى بِأَمْرِكِ, said by a man to his wife, (S,) a form of words used in divorcing (L, K) in the Time of Ignorance, (L,) Prosper thou in thy case, (AO, S, Mgh, TA,) and be independent therein: (AO, Mgh, TA:) when a man says thus to his wife and she consents, his saying so once separates her from him so that he cannot take her back: (L, from a trad.:) but as it is merely an allusive expression, intention is necessary to render it binding: as some relate the trad, it is with ج [i. e. استفلجى: see art. فلج]. (MF.) [See also 4, above.] فَلْحٌ A fissure, cleft, slit, or crack: pl. فُلُوحٌ. (Msb.) One says, فِى رِجْلِهِ فُلُوحٌ In his (a man's, S) foot are fissures, or cracks, (S, K, TA,) preduced by cold: (TA:) as also فُلُوجٌ. (S, TA.) فَلَحٌ A fissure, or crack, in the under lip; (T, K;) [or] ↓ فَلَحَةٌ has this meaning; (S;) or signifies the place of such a fissure or crack: (L:) [or the former is a coll. gen. n.; and the latter, its n. un.:] that which is in the upper lip is termed عَلَمٌ: (T, TA:) or فَلَحٌ signifies a fissure, or crack, in the lip: or, in the middle of the lip, less than what is termed عَلَمٌ: or a slitting, or cracking, in the lip, such as happens to the lips of the [Africans called] زَنْج. (L.) — — [And] The having the under lip slit, or cracked. (S. [App. an inf. n. of which the verb is ↓ فَلِحَ: like as it is of فَلِحَت said of the under lip as mentioned above.]) — See also فَلَاحٌ. فَلَحَةٌ: see فَلَحٌ. — — Also, A [field, or land, such as is termed] قَرَاح, (AHn, L, K,) furrowed, or ploughed, for cultivation: its pl., فَلَحَات, occurs in a verse of Hassán, as some relate it; but as others relate it, it is فَلَجَات, with ج. (AHn, L.) فَلَاحٌ (S, A, Mgh, L, Msb, K, &c.) and ↓ فَلَحٌ (S, L, K) the latter a contraction of the former, (L,) Prosperity; success; the attainment, or acquisition, of that which one desires or seeks, (S, A, Mgh, L, Msb, K,) or of that whereby one becomes in a happy and good state. (L.) And Safety, or security. (S, L, K.) And Continuance, or permanence, in a good, or prosperous, state, (A, L, K,) and in the enjoyment of ease, comfort, or the blessings of life; and the continuance of good: (L:) and simply continuance, permanence, lastingness, duration, or endurance. (ISK, S, L.) There is not in the language of the Arabs any word more comprehensive in its significations of what is good in the present life and in the final state than الفَلَاحُ. (TA.) حَىَّ عَلَى الفَلَاحِ, in the call to prayer, means Come ye to the means of the attainment of Paradise, and of permanence therein: (IAth, L:) or hasten to the attainment of everlasting life: (L:) or come to safety, or security: (S:) or come ye to the way of safety and prosperity: (Msb:) or come to the continuance of good. (L.) And you say, لَا أَفْعَلُ ذٰلِكَ فَلَاحَ الدَّهْرِ I will not do that while time lasts. (L.) A poet says, وَلٰكِنْ لَيْسَ لِلدُّنْيَا فَلَاحُ meaning [But there is not to the present state of existence] lastingness, or endurance. (S, L.) — — Also (both words) (tropical:) The [meal, or food, called] سَحُور [that is eaten a little before daybreak previously to commencing a day's fast]: (S, A, L, K:) so called because thereby is the continuing of the fast; (S, A;) or because of the lastingness of its utility. (L.) فَلَاحَةٌ: see what next follows. فِلَاحَةٌ, (thus in my copies of the S, and in the L and Msb,) with kesr, (Msb,) [agreeably with general analogy,] or ↓ فَلَاحَةٌ, with fet-h, (K, [but I think that fet-h is here a mistake for kesr, because فَلَاحَةٌ deviates from general analogy, and because it is a general rule of the author of the K to omit the mention of the vowel of a word when it is fet-h,]) Agriculture; or the art, work, or occupation, of ploughing, tilling, or cultivating, land. (S, L, Msb, K.) فَلِيحَةٌ The pericarp (سِنْفَة) of the [tree called] مَرْخ, when it splits: (K, TA:) also mentioned as with ج [i. e. فَلِيجَةٌ]. (TA.) فَلَّاحٌ A plougher, tiller, or cultivator, of land; [a peasant;] (S, Msb, K, TA;) because he cleaves (يَفْلَحُ i. e. يَشُقُّ) the land: (TA:) [pl. فَلَّاحُونَ:] coll. gen. n. فَلَّاحَةٌ. (A, TA.) — — And [hence, as being likened to a plougher,] A seaman, or sailor; (K, TA;) a servant of ships or boats. (TA.) — — And One who lets asses, or other beasts, on hire; syn. مُكَارٍ: (T, K, TA:) so called as being likened to the plougher, &c., of land. (TA.) — And One who defrauds in a sale, in the manner described in the explanation of the phrase فَلَحَ بِهِ. (L.) أَفْلَحُ Having a fissure, or crack, in the under lip: (S, Mgh:) or a man having what is termed فَلَحٌ in his lip: fem. فَلْحَآءُ. (L.) 'Antarah El- 'Absee was surnamed الفَلْحَآءُ because of a fissure in his under lip; the fem. form of the epithet being used because الشَّفَةُ (the lip) is fem.; (S, L;) or because his name is fem. (L.) [See also أَعْلَمُ.] مُفْلِحُونَ [i. q. قَوْمٌ أَفْلَاحٌ] A people prospering; successful; attaining, or acquiring, that which they desire or seek, or what is good, or

that whereby they become in a happy and good state: افلاح is a pl. of which ISd says, "I know not any sing. of it. " (L.) مَفْلَحَةٌ A cause, or means, of prosperity or success; or of the attainment, or acquisition, of that which one desires or seeks, or of what is good, or of that whereby one becomes in a happy and good state. (L, from a trad.) رَجُلٌ مُتَفَلِّحُ الشَّفَةِ, and اليَدَيْنِ, and القَدَمَيْنِ, A man having the lip chapped, or cracked, much, by cold, and so the hands, and the feet. (L.) [See also 5 in art. فلج.] فلذ 1 فَلَذَ, aor. فَلِذَ, inf. n. فَلْذٌ, He cut, or cut off. (Msb.) One says, فَلَذَ لَهُ قِطْعَةً مِنَ المَالِ He cut off for him a portion of the property: (T:) and فَلَذْتُ لَهُ مِنْ مَالِى, (S, M, O, L,) aor. as above, (M, L,) and so the inf. n., (M, L, K,) I cut off for him [a portion] of my property: (S, O, L:) or gave him [a portion] of it at once: or gave him [a portion] of it without delay, and without promising: or gave him much thereof. (M, L, K. *) — — See also the next paragraph, in two places. 2 فلّذ, (T, L,) inf. n. تَفْلِيذٌ; (T, O, L, K;) as also ↓ فَلَذَ, inf. n. فَلْذٌ; (L, TA;) He cut in pieces (T, O, L, K) flesh-meat. (T, L.) Hence, in a trad., إِنَّ الفَرَقَ مِنَ النَّارِ فَلَذَ ↓ كَبِدَهُ [Verily the fear of the fire of Hell cut in pieces his liver; but perhaps فَلَذَ is here a mistranscription for فَلَّذَ]; said, by the Prophet, of one who had died from fear of the fire [of Hell]. (L.) 3 فالذ النِّسَآءَ, inf. n. مُفَالَذَةٌ, He bandied words, or held colloquies, with women. (O, * K.) One says, فُلَانٌ ذُو مُطَارَحَةٍ وَمُفَالَذَةٍ Such a one has a habit of bandying words, &c., with women. (K, * TA.) 8 افتلذ مِنْهُ قِطْعَةً مِنَ المَالِ, He cut off, or took, for himself, from him, a part, or portion, of the property. (T.) And اِفْتَلَذْتُ مِنْهُ حَقِّى I cut off, or took, for myself, from him, my right, or due. (A, TA.) And افْتَلَذْتُهُ المَالَ I took from him a part, or portion, of the property. (S, O, L, K.) فِلْذٌ The liver of a camel: (S, M, O, L, K:) pl. أَفْلَاذٌ [also said to be a pl. of فِلْذَةٌ, q. v.]. (S, M, O, L.) فِلْذَةٌ A piece, or portion, of liver, (S, M, O, L, K,) cut in an oblong from, (O,) and of flesh-meat, (S, O, L, K,) and of property, (S, O, L,) and of gold, and of silver, (M, L, K,) &c.: (S, O, Msb:) a piece of flesh-meat cut in an oblong form: (As, T, M, L:) pl. [of mult.] فِلَذٌ (T, S, L, K) and [of pauc.] أَفْلَاذٌ, (T, M, L, K,) the latter irregular, as though the augmentative letter [in the sing.] were elided; or فِلْذٌ may be a dial. var. of فِلْذَةٌ, and so this pl. may be regular. (M, L.) — — أَفْلَاذُ الأَرْضِ, (M, L, K,) or أَفْلَاذُ كَبِدِ الأَرْضِ, occurring in a trad., (As, T, A, L,) relating to the signs of the day of resurrection, accord. to different relations thereof, (L,) means (tropical:) The buried treasures of the earth, (As, T, M, L, K,) and its riches. (L.) — — And أَفْلَاذُ كَبِدِ مَكَّةَ means (tropical:) The principal and choicest persons of the inhabitants of Mekkeh; of the tribe of Kureysh: so called because the liver is one of the noble parts of the body. (L.) — — الفِلَذَاتُ [(not to be mistaken for الفِلِزَّاتُ) is a pl. of الفِلْذَةُ, and] signifies الأَجْسَامُ السَّبْعَةُ [i. e. (assumed tropical:) The seven material substances; namely, the four elements, (fire, air, earth, and water,) and the three products composed of these (which are minerals, vegetables, and animals)]. (MF. [But in the copy of his work which I use, الاجساد is erroneously put for الجسام.]) فَالُوذٌ (T, S, M, O, L, K) and ↓ فَالُوذَقٌ, but, accord. to Yaakoob, not ↓ فَالُوذَجٌ, (S, O, L,) or this is the proper form, because the ه in the original Pers. word is regularly changed into ج, (MF,) [the word being] arabicized, (T, S, O, L,) from the Pers. (M, O, * L) بَالُودَه [or فَالُودَه or پَالُودَه], (O,) A kind of sweet food, (M, O, * L, K,) well known, (K,) prepared of the purest substance of wheat (لُبّ الحِنْطَة), (T, L,) or of starch, (TA in art. نشو,) [with water and honey:] pl. فَوَالِيذُ [of which see an ex. in the next paragraph]. (A.) — — Also i. q. فُولَاذٌ, q. v. (M, L, K.) فُولَاذٌ, (T, M, O, L, Msb, K,) an arabicized word, (T, O, Msb,) from the Pers. بُولَاد [or فُولَاد or پُولَاد], (O,) and ↓ فَالُوذٌ also, (M, L, K,) Steel; i. e. purified and refined iron; or the pure part of iron; (T, M, O, L, Msb, K;) which is added in other iron: (M, L:) pl. فَوَالِيذُ. (A.) One says, الضَّرْبُ بِالفَوَالِيذِ خَيْرٌ مِنَ الضَّرْ○بِ فِى الفَوَالِيذِ [The smiting with the weapons of steel in battle is better than the thick white honey in the sweet messes of the kind called فالوذ]. (A.) فَالُوذَجٌ and فَالُوذَقٌ: see فَالُوذٌ, above. مَفْلُوذٌ A sword made of فُولَاذ [i. e. steel]. (O, K.) فلز فِلِزٌّ (Lth, IDrd, S, A, O, K, &c.) and فِلَزٌّ and فُلُزٌّ, (Ibn-'Abbád, O, K,) the first of which is what is commonly known, (TA,) White copper (نُحَاس أَبْيَض) [app. a sort of bronze in which the relative quantity of the tin is unusually large] whereof are made cast cooking-pots (Lth, O, K, TA) of large size, and mortars in which substances are pounded: (TA:) or the metals; gold and silver and copper and the like: (A'Obeyd, A, O, K: *) or the substance [i. e. recrement] that is removed [or blown away] by the blacksmith's bellows from molten metals: (S, O, K:) or the dross, or recrement, of iron, (O, K,) that is removed [or blown away] by the blacksmith's bellows: (O:) or stones: (O, K:) its primary meaning is [said to be] hardness, and ruggedness. (IDrd, O.) الفِلِزَّاتُ [pl. of الفِلِزُّ (not to be mistaken for الفِلَذَاتُ)] signifies The seven metals; namely, gold, silver, copper, iron, lead, tin [thus I here render الأُسْرُبّ], and tutenag [thus I render الخَارصِينِى, following De Sacy and others]. (Kzw.) — — And hence, as being likened to the فلزّ above described, (TA,) (tropical:) A strong, hard, and thick, or coarse, man. (K, * TA.) And (tropical:) A niggard: (Ibn-'Abbád, O, K, TA:) as though he were hard iron, upon which nothing would make any impression. (TA.) — — And A thing upon which swords are tested by striking it therewith. (Ibn-'Abbád, O, K.) فلس 2 فلّسهُ, (S, A, O, Msb, K,) inf. n. تَفْلِيسٌ, (S, O, Msb, K,) He (a judge) proclaimed him. (S, A, O, Msb,) or pronounced him, (O, K,) to be, or to have become, in a state of إِفْلَاس [meaning bankruptcy, or insolvency], (S, A, O, K,) or to have become مُفْلِس [meaning bankrupt, or insolvent], and paraded him among the people as such. (Msb.) — — And [hence] one says, فُلِّسَ مِنْ كُلِّ خَيْرٍ [app. meaning He was pronounced destitute of all good, or of all property]. (TA.) — [فُلِّسَ It was marked with spots differing in colour from the rest, resembling فُلُوس, or small copper coins. (See مُفَلَّسٌ.)] تَفْلِيسُ اللَّوْنِ [used as a subst. properly so termed] signifies Spots in a colour, differing therefrom in colour, resembling فُلُوس. (M.) 4 افلس, [inf. n. إِفْلَاسٌ,] He became مُفْلِس [which in the common legal acceptation means bankrupt, or insolvent]: (S:) or he had no property remaining: (O, K:) as though his دَرَاهِم [or pieces of silver] had become فُلُوس [or small copper coins], (S, O, K,) and base money: like as أَخْبَثَ signifies " his companions, or friends, became bad, wicked, or deceitful: " (S, O:) or he became in such a state that it was said he had not a فَلْس [or small copper coin]; (S, O, K;) like as أَقْهَرَ signifies " he became in a state in which to be overcome, or subdued: " (S, O:) or as though he became in a state in which to be overcome, or subdued: (Msb:) or he became a possessor of فُلُوس after he had been a possessor of دَرَاهِم: (M, Msb:) but properly, [so in the Msb, but I would rather say secondarily, or tropically,] he became reduced from a state of ease, or competence, or richness, to a state of difficulty, or poverty. (Msb.) — افلس الرَّجُلَ He sought the man and missed his place. (AA, O.) فَلْسٌ [A small copper coin;] a thing well known, (M, A, K,) used in buying and selling; (Msb;) the forty-eighth part of a dirhem: [i. e., about half a farthing of our money:] so in Egypt: (Ibn-Fadl-Allah, cited by Es-Suyootee in his Husn el-Mohádarah:) pl. (of pauc., S, O) أَفْلُسٌ, and (of mult., S, O) فُلُوسٌ. (S, M, O, Msb, K.) [The dim. of the former of these pls. is ↓ أُفَيْلِسٌ: see an ex. below, voce مُفْلِسٌ. The pl. فُلُوس is the common term for Money in Egypt and some other parts in the present day.] — — [Hence, Anything resembling a small coin: as — — A counter of metal: — — and A scale of a fish: as Sgh says,] فُلُوسُ السَّمَكِ signifies what are on the

back of the fish, resembling the [coins called] فُلُوس. (O.) — — And The seal of the جِزْيَة [or tax paid by the free non-muslim subject of a Muslim government], (T, S, K,) which was hung upon the neck, (T, S, TA,) or upon the throat. (O, K.) الفِلْسُ A certain idol which belonged to the tribe of Teiyi, (IDrd, M, O, K,) in the Time of Ignorance; which 'Alee, being sent by Mohammad, destroyed, taking away the two swords, مِخْذَمٌ and رَسُوبٌ, that El-Hárith Ibn-Abee-Shemir had given to it. (O, TA.) فَلَسٌ, from أَفْلَسَ, [app. signifying Bankruptcy or insolvency: or a state of indigence or destitution: and] lack of obtainment: (K, TA:) and failure of finding him whom [or that which] one seeks. (TA.) You say, وَقَعَ فِى فَلَسٍ شَدِيدٍ [He fell into a severe state of indigence or destitution]. (TA.) And one says, فِى حُبِّهَا فَلَسٌ, meaning With her love, or the love of her, is no obtainment: and the phrase حُبُّهَا فَلَسٌ, occurring in a verse of El-Mo'attal El-Hudhalee, or of Aboo-Kilábeh, [in which the love thus described is afterwards termed ↓ حُبُّ مُفْلِسٌ, so that فَلَسٌ is here used for مُفْلِسٌ, or the phrase is elliptical,] Her love, or the love of her, is such that nothing is obtained from it. (O.) فَلَّاسٌ A seller of فُلُوس, pl. of فَلْسٌ. (M, O, K.) أُفَيْلِسٌ: see فَلْسٌ. مُفْلِسٌ and مُفْلِسٌ act. part. n. of 4 [q. v.]: pl., (Msb,) or quasi-pl. n., (A,) ↓ مَفَالِيسُ; (A, Msb;) like مفَاطِيرُ as is of مُفْطِرٌ, [and مَيَاسِيرُ of مُوسِرٌ;] or pl. of ↓ مِفْلَاسٌ [which signifies the same as مَفْلِسٌ but in an intensive degree]. (A, TA.) [The dim. is ↓ مُفَيْلِسٌ.] You say, فُلَانٌ مُفَيْلِسٌ مَا نَهُ إِلَّا أُفَيْلِسٌ [Such a one is nearly a bankrupt, or nearly destitute; he has nothing but a few small copper coins]. (A, TA.) — — See also فَلْسٌ. مُفَلَّسٌ Proclaimed [or pronounced] by the judge to be in a state of إِفْلَاس. (A.) [See 2.] — Also, (Mgh,) or مُفَلَّسُ اللَّوْنِ, (O, K,) A horse, (Mgh,) or other thing, (O, K,) having upon his skin spots differing in colour from the rest, resembling فُلُوس [or small copper coins]. (Mgh, O, K.) مِفْلَاسٌ: see مُفْلِسٌ. مَفَالِيسُ, a pl. or quasi-pl. n.: see مُفْلِسٌ. مُفَيْلِسٌ dim. of مُفْلِسٌ, q. v. فلست Q 2. تَفَلْسَفَ He was, or became, a فَيْلَسُوف [or philosopher]. (M.) — — He affected to be a philosopher. (PU.) فَلْسَفَةٌ, a foreign word, Science; (M;) [philosophy; or] love of science: from the word here following. (O and K in art. سوف.) فَيْلَسُوفٌ A man of science; (M;) [a philosopher;] a word meaning in Greek a lover of science. (O and K in art. سوف.) فلطح Q. 1 فَلْطَحَ He expanded, and made broad, or wide, a round cake of bread; (K, TA;) as also فَرْطَحَ; both mentioned by Abu-l-Faraj: [see art. فرطح: both are app. correct; but the former seems to be the more approved:] and he made broad, or wide, anything. (TA.) فِلْطَاحٌ: see the following paragraph. مُفَلْطَحٌ A cake of bread [expanded, and made broad, or] wide: (IAar, TA.) and a thing [of any kind (see the verb)] having breadth and width. (TA.) حَسَكَةٌ مُفَلْطَحَةٌ occurs in a trad. [meaning A broad, or wide, head of a thistle or the like]. (TA.) And رَأْسٌ مُفَلْطَحٌ means A broad, or wide, head; as also ↓ فِلْطَاحٌ. (K.) — — إِذَا ضَنُّوا عَلَيْهِ بِالمُفَلْطَحَةِ, occurring in a trad., is expl. by El-Khattábee as meaning [If they be niggardly, to him, of] the expanded cake of bread: and it is also expl. as meaning the dirhems [or money]: (TA:) or the phrase [accord. to one relation] is إِذَا ضَنُّوا عَلَيْكَ بِالمُطَلْفَحَةِ, in which both of the meanings above mentioned are assigned to the last word. (L and TA in art. طلفح.) فلع 1 فَلَعَهُ, (S, K,) aor. فَلَعَ, (K,) inf. n. فَلْعٌ, (S,) He clave, split, or rent, it, (S, K,) i. e., a thing; (S;) or it signifies, or signifies also, (accord to different copies of the K,) he cut it, (K,) with a sword, &c.; and he broke, or crushed, it; like as one does the hump of a camel, with a knife: (TA:) and one says also ↓ فلّعهُ, (S, K,) inf. n. تَفْلِيعٌ; (S;) meaning the same; (K:) or this has an intensive signification. (O, TA.) — — And فَلَعْتُهُ [also] signifies I made it apparent, or manifest; or exposed it to view. (Sh, TA.) 2 فَلَّعَ see the preceding paragraph. 5 تَفَلَّعَ see the paragraph next following, in three places. 7 انفلع (S, K) and [in an intensive sense] ↓ تفلّع (K) It became cleft, split, or rent; &c. (S, K.) One says, انفلعت البَيْضَةُ, and [in an intensive sense] ↓ تفلّعت, The egg became cleft, split, or cracked asunder. (IF, O.) And ↓ تفلّعت قَدَمُهُ His foot became cleft in several, or many, places; or cracked, or chapped; syn. تَشَقَّقَت. (S.) فَلْعٌ and ↓ فِلْعٌ A fissure, or crack, in the foot, (S, O, K,) &c.: (K:) pl. فُلُوعٌ; (S, O, K;) like فُلُوحٌ and فُلُوجٌ. (O.) فِلْعٌ: see what next precedes. فِلْعَةٌ A piece of the hump of a camel: (O, K, TA:) pl. فِلَعٌ. (TA.) — — لَعَنَ اللّٰهُ فِلْعَتَهَا (S, O, K) is a foul phrase, (S,) a phrase used in reviling; (O, K;) or, as in the T, one says in reviling a female slave, قَبَحَ اللّٰهُ فِلْعَتَهَا, meaning [May God remove far from all that is good] her rima vulvæ; or what is cleft, or cracked, or chapped, of her heel: or, as Kr says, ↓ فَلَعَتَهَا, app. meaning فَرْجَهَا [her vulva]; for فَلَعَةٌ, [thus] مُحَرَّكَة, means the فَرْج. (TA.) فَلَعَةٌ: see what next precedes. فَلُوعٌ A very sharp sword; one that cuts much: pl. فُلُعٌ. (K. [See also مِفْلَعٌ.]) فَالِعَةٌ A calamity, or misfortune: pl. فَوَالِعُ. (O, K.) مِفْلَعٌ A sharp, or cutting, sword. (TA. [See also فَلُوعٌ.]) مَزَادَةٌ مُفَلَّعَةٌ [A leathern water-bag composed] of several pieces of skins sewed together. (O, K.) فلق 1 فَلَقَهُ, aor. فَلِقَ, (S, Mgh, O, Msb, K,) inf. n. فَلْقٌ, (S, Mgh, O, Msb,) He split it, clave it, or divided it lengthwise; (S, Mgh, O, Msb, K;) as also ↓ فلّقهُ, (S, * K,) inf. n. تَفْلِيقٌ; (S;) or the latter has an intensive signification [or relates to a number of objects]. (O, * Msb.) 'Alee used often to swear by saying, وَالَّذِى فَلَقَ الحَبَّةَ وَبَرَأَ النَّسَمَةَ [By Him who clave the grain, making it to germinate, and created, or produced, man, or the soul]. (TA.) — — [Hence,] فَلَقَ الصُّبْحَ, (S,) or الفَجْرَ, (TA,) said of God, (S, * TA,) He made the dawn [to break, or] to appear. (TA.) — — فلقت النَّخْلَةُ [app. فَلَقَت, the part. n. being فَالِقٌ, q. v.,] means The palm-tree split, or clave, from [around, i. e. so as to disclose,] the spathe. (TA.) — — And فَلَقَ فِى الأَرْضِ, aor. فَلِقَ, inf. n. فَلْقٌ, He ment far into the land; like غَلَقَ. (Ibn-'Abbád, O and TA in art. غلق.) — And فَلْقٌ, (K,) as inf. n. of فَلَقَ in the phrase فَلَقَ صُوفَ الجِلْدِ, (TK,) signifies The plucking of the wool of the bide when it has become stinking; like مَرْقٌ. (K, TA. [كالمَرَقِ, in the CK, is a mistake, for كالمَرْقِ.]) 2 فَلَّقَ see above, first sentence. 4 افلق He did, or performed, or he uttered, what was admirable, or wonderful; (S, O, Msb, K, TA;) said of a man, (S, O, TA,) and (TA) of a poet, (S, * O, * Msb, K, TA,) in his poetry; (TA;) as also ↓ افتلق. (S, K.) [From فِلْقٌ, q, v.] — — And He brought to pass that which was a calamity; (K;) as also ↓ افتلق. (Lh, TA.) One says to a man, جِئْتَ بِعُلَقَ فُلَقَ i. e. أَعْلَقْتَ وَأَفْلَقْتَ, meaning [Thou hast brought to pass] that which is a calamity. (S, O, K. *) — — And افلق فِى الأَمْرِ He was, or became, skilled in the affair. (TA.) 5 تَفَلَّقَ see 7, first sentence. [Hence] one says, تَصَدَّعَتِ البَيْضَةُ وَلَمْ تَتَفَلَّقْ [The egg cracked, or rather cracked in several places, but did not split apart, or did not split much]. (Az, S in art. قيض.) And of milk such as is termed رَائِب [q. v.] one says تفلّق meaning It became dissundered, or curdled, by reason of intense sourness: or, as heard by Az from some of the Arabs, it, being collected in a skin, and smitten by the heat of the sun, became dissundered, or curdled, so that the milk [or curds] became separate [from the whey]: and of such milk they loathe the drinking. (TA.) — — And تفلّق الصُّبْحُ: see 7. — — تفلّق said of a boy: see Q. Q. 2. — — See also 8, in two places. 7 انفلق It became split, cleft, or cloven, or divided lengthwise; it split, clave, or clave asunder; (S, Mgh, O, Msb, K;) as also ↓ تفلّق; (S, Mgh, * K;) [or] the latter signifies تَشَقَّقَ [i. e. it became split, &c., much, or in pieces, or in several or many places]. (O, Msb.) The former occurs in the Kur xxvi. 63, said of the sea [as meaning It clave asunder]. (O.) — — [Hence,] انفلق الصُّبْحُ (S and K in art. عطس) and ↓ تفلّق (TA in the present art.) The dawn broke. (TA in explanation of the latter.) 8 افتلق He (a man, TA) strove, or exerted himself, so that he excited wonder by reason of his vehemence in running; as also ↓ تفلّق and ↓ تَفَيْلَقَ. (K.) One

says, مَرَّ يَفْتَلِقُ فِى عَدْوِهِ, (S, O,) and ↓ يَتَفَلَّقُ فِيهِ, and ↓ يَتَفَيْلَقُ, (O,) He passed along doing what was wonderful by reason of his vehemence in his running. (S, O.) See also 4, in two places. Q. Q. 2 تَفَيْلَقَ, said of a boy, He became big, or bulky, and fat, or plump; (O, K, TA;) as also ↓ تفلّق; both mentioned in the “ Nawádir. ” (TA.) — — See also 8, in two places. فَلْقٌ, (AHeyth, TA,) or ↓ فَلَقٌ, (S, O, TA,) the former said by AHeyth to be the more correct, (TA,) A split, fissure, cleft, or longitudinal division; syn. شَقٌّ: pl. فُلُوقٌ: (S, O, TA:) and ↓ فَلَقٌ (Lh, K, TA) [or فَلْقٌ?] signifies also [particularly] a fissure, or cleft, (شَقٌّ) in a mountain; (Lh, K, TA;) and so ↓ فَالِقٌ: (K, TA:) and a شِعْب [app. meaning gap, or ravine, or pass]. (TA.) One says, مَرَرْتُ بِحَرَّةٍ فِيهَا فُلُوقٌ, meaning شُقُوقٌ [i. e. I passed by a stony tract such as is termed حَرَّة in which were fissures, or clefts]. (S, O.) And فِى رِجْلِهِ فُلُوقٌ i. e. شُقُوقٌ [In his foot, or leg, are fissures or clefts]. (As, S, O, * K.) And كَلَّمَنِى مِنْ فَلْقِ فِيهِ (Lh, S, O, K) and ↓ فِلْقِ فِيهِ, (Lh, S, K,) the former of which is the more known, (TA,) meaning مِنْ شَقِّهِ [He spoke to me from out the fissure of his mouth, i. e., with his lips, not by means of a spokesman]. (K.) And ضَرَبَهُ عَلَى فَلْقِ رَأْسِهِ He struck him on the place where his hair was separated, the middle of his head. (TA.) — — See also فَلَقٌ. — And see the paragraph here following, last quarter. فِلْقٌ: see the next preceding paragraph. — See also فِلْقَةٌ, in two places. — — Also A rod, or branch, that is split in two, (S, O, K,) [i. e., in halves,] and of which are then made two bows, each whereof is termed فِلْقٌ, (S, O,) [or] each half (كُلُّ شِقٍّ [in the CK شَقٍّ]) of what is thus split is termed فِلْقٌ: (K, TA:) and thus is termed a bow that is made of the half of a branch, (K, TA,) the branch being split in two; and it is also termed قَوْسٌ فِلْقٌ, the latter word being thus used as an epithet, on the authority of Lh: or, as AHn says, the bow termed فِلْقٌ is one of which the wood whereof it has been made has been previously split in two, or three, pieces: and he also says that ↓ فَلِيقٌ [app. for قَوْسٌ فَلِيقٌ] signifies a bow of which the piece of wood has been split in two pieces. (TA.) [See also شَرِيجٌ, in two places: and see فَرْعٌ.] — Also A wonderful thing or affair or case; (S, O, Msb, K;) as also ↓ فَلِيقٌ, (K,) and ↓ فَيْلَقٌ, (TA,) and ↓ فَلِيقَةٌ, (O, * TA,) of which last an ex. occurs in the prov., يَا عَجَبِى لِهٰذِهِ الفَلِيقَهْ هَلْ تَغْلِبَنَّ القُوَبَاءُ الرِّيقَهْ [O my wonder at this wonderful thing! Does the ringworm indeed overcome the spittle?]: AA says, the meaning is, that he was in wonder at the alteration of usual occurrences; for the spittle usually dispels the ringworm, so he spat upon his ringworm, but it did not become healed: القوبآء is made an agent; and الريقة, an objective complement. (O, TA.) — — And A calamity, or misfortune; (S, O, K;) as also ↓ فِلْقَةٌ, (K, TA, accord. to the CK ↓ فَلَقٌ,) and ↓ فَلِيقٌ, (O, K,) and ↓ فَلِيقَةٌ, (S, O, K,) and ↓ فَلْقَى (K, TA) or ↓ فَلَقَى, (TA,) and ↓ فَيْلَقٌ, (O and CK,) and ↓ مَفْلَقَةٌ. (IDrd, O, K.) The Arabs say, ↓ يَا لِلْفَلِيقَةِ O [come with succour] to the calamity. (S, O.) And ↓ جَآءَ بِعُلَقَ فُلَقَ, (S, O, K,) imperfectly decl., (S, O,) i. e. [He brought to pass] that which was a calamity: (S, O, K:) and ↓ بِعُلَقٍ فُلَقٍ: (O, K:) or this means a very wonderful thing. (TA.) فَلَقٌ: see فَلْقٌ, first sentence, in two places. — — Also The daybreak, or dawn; (S, O, K;) as also ↓ فَلْقٌ, mentioned by Z and others; (TA;) and thus the former has been expl. as signifying in the Kur cxiii. 1: (S, O, TA:) or what has broken (انفلق) of the عَمُود of the dawn; (Fr. K, TA;) i. e. [of the bright gleam of dawn; of the dawn that rises and spreads, filling the horizon with its whiteness; or] the extending light that is like the [long tent called] عَمُود: (TA:) or [simply] the light of daybreak or dawn: (Msb, K: *) or the appearing of the daybreak or dawn: (Zj, TA:) and فَلَقُ الصُّبْحِ signifies the light, and shining, or bright shining, of the daybreak or dawn: (TA:) one says, هُوَ أَبْيَنُ مِنْ فَلَقِ الصُّبْحِ and فَرَقِ الصُّبْحِ [It is more distinct than what has broken of the bright gleam of dawn]. (O, TA.) — — And [hence,] The plain appearing of the truth after its having been dubious. (TA.) — Also A law, or depressed, place of the earth, between two kills, or elevated grounds; (As, S, O, K;) as also ↓ فَالِقٌ, (S, O, K,) and ↓ فَالِقَةٌ, (K,) which last is said by Aboo-Kheyreh, or some other, of the Arabs of the desert, to be in the midst of mountains, giving growth to trees, a place where people alight and where camels, or other cattle, remain during the cold night, saying that the ↓ فَالِق is of hard, or hard and level, ground; (TA:) and the pl. of فَلَقٌ is فُلْقَانٌ (S, K, TA) and أَفْلَاقٌ also: (TA:) or فَلَقٌ, (K,) or ↓ فَالِقٌ, (TA,) signifies a wide tract of land or ground, between two extended tracts of sand; (K, TA;) and the pl. of the latter word is فُلْقَانٌ, like as حُجْرَانٌ is pl. of حَاجِرٌ. (TA.) — And الفَلَقُ signifies Hell; syn. جَهَنَّمُ: (K:) or a certain well (جُبٌّ) therein. (Es-Suddee, O, K.) — And The whole creation; all the beings, or things, that are created. (Zj, S, O, K.) This, accord. to some, is the meaning in the Kur cxiii. 1. (S, O.) — And What remains, of milk, in the bottom of the bowl; whence one says, (in reviling a person, attributing to him meanness, TA,) يَا ابْنَ شَارِبِ الفَلَقِ [O son of the drinker of what remains &c.]. (K, TA.) — — And The milk that is in a dissundered, or curdled, state, by reason of sourness; as also ↓ مُتَفَلِّقٌ. (K.) — And The مِقْطَرَة of the keeper of a prison; (S, O, * K;) i. e. [a kind of stocks;] a piece of wood in which are holes of the size of the shank, wherein men are confined, (K, TA,) i. e. thieves and waylayers, (TA,) in a row: (K, TA:) whence the saying of Z, بَاتَ فُلَانٌ فِى الشَّفَقِ وَالفَلَقِ مِنَ الشَّفَقِ إِلَى الفَلَقِ i. e. [Such a one passed the night] in fear and the مقطرة [from the time of the redness of the region of sunset after the setting of the sun until the dawn]. (TA.) See also فَلَقَةٌ. جَآءَ بِعُلَقَ فُلَقَ: and بِعُلَقٍ فُلَقٍ: see فِلْقٌ, last sentence. الفَلْقَةُ A certain brand, beneath the ear of a camel, (O, K,) in the form of a ring in the middle of which is a perpendicular line dividing it [from top to bottom, and, in some copies of the K, extending downwards so that about half of its length is below the ring]. (O, K. * [In some copies of the latter it is figured, but somewhat differently in different copies.]) — — See also فَلَقَةٌ. فِلْقَةٌ A piece [properly that has been split off] (Mgh, Msb, KL) of a thing; as also ↓ فِلْقٌ: (KL:) or a fragment, or piece broken off, (S, O, K, TA) of bread, or of a [bowl such as is termed] جَفْنَة, (TA,) or of this latter the half, (S, O, K, TA,) as in the saying أَعْطِنِى فِلْقَةَ الجَفْنَةِ [Give thou to me the half of the bowl, perhaps meaning, of its contents], (S, O, TA,) or, as some say, one of the divided halves thereof: (TA:) the pl. of فِلْقَةٌ is فِلَقٌ: (Mgh, TA; *) and [↓ فِلَاقٌ is app. a pl., like أَفْلَاقٌ, (and perhaps فُلُوقٌ, mentioned voce فُلَاقٌ,) and ↓ فُلَاقٌ a quasi-pl. n., of ↓ فِلْقٌ, all agreeably with analogy; whence] one says, صَارَ ↓ البَيْضُ فِلَاقًا, and ↓ فُلَاقًا, meaning أَفْلَاقًا, (S, O, K,) i. e. [The eggs became fragments; or it means, became cleft in pieces; or] became much cleft, or cleft in many places. (K, TA. [See also فَلَاقٌ and فِلَاقٌ below.]) — See also فِلْقٌ, last quarter. فَلَقَةٌ [signifies, in the present day, A thick staff, to the ends of which are attacked the two ends of a rope, by means whereof a man's legs are secured, between the rope and the staff, when he is bastinaded; and it is also called ↓ فَلَقٌ: this may perhaps be meant by its being said in the TA, on the authority of Lh, that الفَلَقَةُ signifies الخَشَبَةُ;] as also ↓ الفَلْقَةُ. فَلْقَى, or فَلَقَى: see فِلْقٌ, last quarter. فَلْقَآءُ الضَّرَّةِ A ewe, or she-goat, (شَاةٌ,) wide, or ample, in the udder. (Ibn-'Abbád, O, K.) فُلْقَانٌ A sheer, or an unmixed, lie. (IAar, O, K.) [It is also a pl.: see فَلَقٌ, in two places.] فُلَاقٌ: see فِلْقَةٌ, in two places. — — Also, (O, K,) and فَلُوقٌ, (thus in the O,) or ↓ فُلُوقٌ, like صَبُورٌ, (thus in the K, [but this I think questionable,]) Milk becoming, or become, like cheese: (O, K:) [or فُلَاقٌ may be here a quasi-pl. n. of فِلْقٌ (q. v. voce فِلْقَةٌ), so that the meaning may be, that has become cleft portions of curd; and فُلُوقٌ may also mean thus as a pl. of فِلْقٌ. See also the next

paragraph.] فِلَاقٌ: see فِلْقَةٌ, in two places. — — Also The state of milk's becoming thick and sour, so that it curdles, or becomes dissundered: (IAar, K, TA:) [or it may be here a pl. of فِلْقٌ (q. v. voce فِلْقَةٌ), for in a verse cited by IAar the milk in this case is termed ذُو فِلَاقٍ, so that it may mean the separate portions of curd of milk that has become thick and sour; though it is said in the TA that its pl. is فُلُوقٌ, for this I think very questionable. See also the next preceding paragraph] فَلُوقٌ: see فَلِيقٌ. فُلَاقٌ: see فِلْقٌ, former half. — — Also The depressed place in the جِرَان [or under part of the neck] of the camel, where is the passage of the windpipe: (S, O, K:) or, accord. to Lth, the part that is [as though it were] cleft, of the interior of the neck of the camel: (O, TA:) or, as some say, the part between the [two sinews called the] عِلْبَاوَانِ, when the fur between these is [as though it were] cleft: and it is not said in relation to a human being. (TA.) — — And الفَلِيقُ also signifies [The cephalic vein;] a certain vein in the upper arm, (O, K,) that runs to the [cartilage called] نُغْضِ of the shoulder-blade: it is the vein of the وَاهِنَة; and is [also] called الجَائِفُ [q. v., and see also الوَرِيدُ.] (O.) And A certain vein that swells up in the neck. (K.) — See, again, فِلْقٌ, in two places. فُلَاقَةُ آجُرٍّ A piece of baked brick: (Lh, K:) pl. فِلَاقٌ. (So in copies of the K. [Probably a mistranscription for ↓ فُلَاقٌ, which, if correct, is properly a coll. gen. n.]) فَلِيقَةٌ: see فِلْقٌ, in three places. — Also A quantity collected together, (فَلِيلَةٌ, K, TA, in the O without any point to the first letter,) or a small quantity, (قَلِيلَةٌ, thus in some copies of the K,) of hair: (O, K, TA:) mentioned by Ibn-'Abbád. (O, TA.) — And A sort of broth; thus termed by the people of El-Medeeneh; occurring in a trad. as related by Ibráheem El-Harbee; (O;) or a pottage (قِدْرٌ) that is cooked, and into which fragments (فِلَق, i. e. كِسَر,) of bread are crumbled: (TA:) but accord. to AA, it is called فَرِيقَةٌ only. (O, TA.) فُلُوقٌ: see مُفَلَّقٌ. فُلَيْقٌ: see مُفَلَّقٌ. فَالِقٌ Splitting, cleaving, or dividing lengthwise. (TA.) فَالِقُ الْحَبِّ وَالنَّوَى, (O, K, *) in the Kur [vi. 95], (O,) means The Cleaver of the dry grain so as to produce therefrom green leaves [and of the date-stone]: or, as some say, the Creator thereof. (O, K. *) And hence the saying of Áïsheh, إِنَّ البُكَآءَ فَالِقٌ كَبِدِى [Verily weeping is cleaving my liver]. (TA.) — — Hence, also, in the Kur [vi. 96], فَالِقُ الإِصْبَاحِ He who causeth the dawn to break: in which instance, also, فالق has reference to the meaning of Creator: (O, TA:) so says Zj. (TA.) — — نَخْلَةٌ فَالِقٌ means A palmtree splitting, or cleaving from [around, i. e. so as to disclose,] the spathe: (O, K, * TA:) pl. فُلْقٌ. (TA.) — — الفَوَالِقُ as pl. of الفَالِقُ signifies The veins that divide [so as to form ramifying veins (thus I render ↓ العُرُوقُ المُتَفَلِّقَةُ)] in the human being. (Ibn-'Abbád, O, TA.) — — See also فَلْقٌ, first sentence. — — And see فَلَقٌ, former half, in three places. — — خَلَّيْتُهُ بِفَالِقَةِ ↓ الوَرِكَةِ, or, as in the T, بِفَالِقِ الوركآء, [thus in the TA, but I think that الوركة and الوركآء are evidently mistran- scriptions, and that the right reading is الوَدْكَآءِ, with دال,] meaning [I left him in the low, or depressed, tract in the midst of] the sand [called El-Wedkà]. (TA.) فَيْلَقٌ An army; a military force: (S, O, K:) or a great [military force such as is termed] كَتِيبَة: (Kt, Msb, TA:) this is the primary signification, and the only one known to Kt: (TA:) pl. فَيَالِقُ. (S, K.) One says, رَمَاهُمْ بِفَيْلَقٍ شَهْبَآءَ, meaning [He assailed them] with a formidable [great] كَتِيبَة. (TA.) — — And A great, big, or large, man: (O, K:) occurring in this sense in a trad., as an epithet applied to Ed-Dejjál: Kt doubted whether it were thus or فَيْلَمٌ; but Az affirms that both have this meaning. (O.) And one says, بُلِىَ فُلَانٌ بِامْرَأَةٍ فَيْلَقٍ, meaning [Such a one was tried, or afflicted, with a woman, or wife,] cunning, evil, and clamourous. (TA.) — — See also فِلْقٌ, in two places. — Also [The cocoon of a silk-worm;] the thing from which قَزّ is obtained; an arabicized word. (Msb voce فَيْلَجٌ, q. v.: mentioned also in the Mgh, in art. فرش.) فَالِقَةٌ, as a subst.: see فَلَقٌ, former half: and see also فَالِقٌ, last sentence. قُتِلَ فُلَانٌ أَفْلَقَ قِتْلَةٍ means Such a one was slain with the hardest, or most violent, sort of slaughter. (Lh, TA.) — — And مَا رَأَيْتُ سَيْرًا أَفْلَقَ مِنْ هٰذَا I have not seen a journey further in extent than this. (Lh, TA.) مُفْلِقٌ A poet who poetizes admirably, or wonderfully. (S, O.) مَفْلَقَةٌ: see فِلْقٌ, last quarter. مُفَلَّقٌ, applied to a peach, and an apricot, and the like, that splits, or cleaves, from [around, i. e. so as to disclose,] its stone, and becomes dry: and ↓ فُلُوقٌ, with damm to the ف, and also to the ل, with teshdeed, signifies such as does not become dry: (Msb:) or ↓ فُلَّيْقٌ, (S, O, K,) with damm and [then] teshdeed, (S,) like قُبَّيْطٌ, (O, K,) signifies, applied to a peach, that splits, or cleaves, from [around] its stone: and مُفَلَّقٌ, such as becomes dry. (S, K.) مِفْلَاقٌ A man low, ignoble, or mean, and poor, or destitute: (Lth, O, K:) or one who possesses no property: pl. مَفَالِيقُ: and to such is likened such as possesses no knowledge nor understanding of a juridical decision. (O.) And A man who does, or utters, evil, or disliked, or hateful, things. (TA.) مَفْلُوقٌ A camel marked with the brand termed فَلْقَة [q. v.]. (O, K.) مُتَفَلِّقٌ: see فَلَقٌ, last quarter: — — and see فَالِقٌ. فلقس فَلْقَسٌ: see the following paragraph, latter sentence. فَلَنْقَسٌ One whose mother is Arab, but not his father: (Lth, O, K:) or one whose father is such as is termed مَوْلًى [i. e. a freedman under the patronage of his emancipator], and whose mother is Arab; (S, O, K;) thus says A'Obeyd, (S, O,) and thus Sh: (TA:) or one whose father and mother are Arabs, and whose two grandmothers are slaves; (O, K;) thus accord. to AZ and AHeyth (O) and ISk, and this is [said to be] the right explanation: (TA:) or one whose father is a مولى [expl. above], and his mother the like, i. e. a مَوْلَاة; (S, O, K;) thus accord. to Abu-lGhowth. (S, O.) — — Also, (O, K,) and ↓ فَلْقَسٌ, (K,) Niggardly, or a niggard; and vile, or ignoble. (O, K. *) فلك 1 فَلَكَتْ see the next paragraph, in two places. 2 فلّك, (S, O, K,) inf. n. تَفْكِيكٌ, (S,) said of a girl's breast, It became round, (S, O, K, TA,) like the فَلْكَة [or whirl (of a spindle)], but less than is denoted by نُهُودٌ [inf. n. of نَهَدَ, q. v.]; (TA;) as also ↓ تفلّك, (S, O, K,) and ↓ افلك, (Th, O, K,) and ↓ فَلَكَ. (Ibn-'Abbád, O, K.) — — And فلّكت, (K,) inf. n. as above, (TA,) She became round in the breast; as also ↓ فَلَكَتْ. (K, TA. [For the latter verb, the CK has فَلِكَت.]) — See also فَلْكَةٌ, second sentence. — — التَّفْكِيكُ also signifies The pastor's making, of course hair (هُلْب), a thing like the فَلْكَة (AA, T, S, O, TA) of the spindle, (AA, T, TA,) and inserting it into the tongue of the young unweaned camel, (AA, T, S, O, TA,) having perforated the tongue [for that purpose], (AA, T, TA,) in order that he may not such: (AA, T, S, O, TA:) accord. to Lth, فَلَّكْتُ الجَدْىَ signifies I put a twig around the tongue of the kid in order that it might not suck: but Az says that the right explanation of التفكيك is that of AA [given above]. (TA.) [See also 4 in art. جر, and 4 in art. لهج.] — And فلّك, inf. n. as above, He (a man) persisted, or persevered, (لَجَّ,) in an affair; (K, TA;) and so ↓ افلك. (TA.) — And فلّكت She (a bitch) desired copulation, and discharged blood from the womb; syn. اجعلت وحاضت. (O, K.) 4 أَفْلَكَ see 2, first sentence: — — and فَلْكَةٌ, second sentence: — and see also 2, last sentence but one. 5 تَفَلَّكَ see 2, first sentence. فُلْكٌ A ship: (S, O, Msb, K, &c.:) [also particularly applied to the ark of Noah; as in the Kur-án vii. 62, &c.:] the word is generally thus only; but some say ↓ فُلُكٌ also, with two dammehs; and it is held that this may be the original form; and that فُلْكٌ may be a contraction, like as عُنْقٌ is [of عُنُقٌ accord. to Sb]: (MF, TA:) it is masc. and fem., (S, O, K, *) and sing. and pl., (S, O, K,) and Ibn-'Abbád says that it has فُلُوكٌ also for a pl.: (O:) [it is said that] it may be sing., and in this case masc.; and pl., and in this case fem.: (IB, Msb:) [but see what here follows:] it occurs in the Kur-án in the following (and other) places: in xxvi. 119, &c.; where it is sing. and masc.: (S, O, TA:) and in [xvi. 14 and] xxxv. 13; where it is pl. [and fem.]: (TA:) and in

ii. 159; where it is fem., and may be either pl. or sing.: it seems that, when it is sing., it is regarded as meaning the مَرْكَب, and is therefore made masc.; or the سَفِينَة, and is therefore made fem.: (S, O, TA:) or, (K,) as Sb used to say, (S, O, TA,) the فُلْك that is a pl. [in meaning] is a broken pl. of that, (S, O, K, TA,) i. e. of the فُلْك, (IB, O, K, TA,) that is a sing. [in meaning]: and it is not like الجُنُبُ, which is sing. and pl. [in meaning], and the like thereof (S, O, K, TA) among substs., such as الطِّفْلُ &c.; (S, O, TA;) for فُلْكَانِ has been heard from the Arabs as dual of فُلْكٌ, but not جُنُبَانِ [or the like] as dual of جُنُبٌ [or the like]; and they say that what has not been dualized is not a pl. [form], but [is, or may be,] a homonym, and what has been dualized [is, or may be,] a pl. [form]: (MF, TA:) Sb then says in continuation, (TA,) for فُعْلٌ and فَعَلٌ share in application to one thing [or meaning], as العُرْبُ and العَرَبُ, (S, O, K, TA,) &c.; (S, O, TA;) and as it is allowable for فَعَلٌ to have for its pl. فُعْلٌ, as in the instance of أَسَدٌ and أُسْدٌ, so too فُعْلٌ may have for its pl. فُعْلٌ. (S, O, K, TA.) ↓ فُلْكِىٌّ is a dial. var. of فُلْكٌ; and Abu-d-Dardà read, [in the Kur x. 23,] كُنْتُمْ فِى الْفُلْكِىِّ [When ye are in the ships; where others read فِى الفُلْكِ; and where the context shows that the pl. meaning is intended]. (IJ, TA.) — [It may also be a pl. of the word next following]. الفَلَكُ The place of the revolving of the stars; (O, K, TA;) [the celestial sphere: but generally imagined by the Arabs to be a material concave hemisphere; so that it may be termed the vault of heaven; or the firmament:] the astronomers say that it is [a term applied to every one, by itself, of] seven أَطْوَاق [by which they mean surrounding spheres], exclusive of the سَمَآء [or sky, as meaning the region of the clouds]; wherein have been set the seven stars [i. e. the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn], in every طَوْق [or surrounding sphere] a star, some being higher than others; revolving therein: (TA:) [it is also commonly imagined that above these is an eighth sphere, called by the astronomers فَلَكُ الثَّوَابِتِ (the sphere of the fixed stars), and by others فَلَكُ الكُرْسِىِّ; and above this, a ninth, called فَلَكُ الأَطْلَسِ and فَلَكُ العَرْشِ, and also called الأَثِيرُ (q. v.):] the pl. is أَفْلَاكٌ [a pl. of pauc.] (S, O, Msb, K, TA) and فُلْكٌ (K, TA) and فُلْكٌ may be another pl., like as أُسْدٌ and خُشْبٌ are pls. of أَسَدٌ and خَشَبٌ (S, O, TA. [Thus accord. to both of my copies of the S, as well as the O and TA: but it may be that أُسْدٌ and خُشْبٌ are mistranscriptions for أُسُدٌ and خُشُبٌ; and therefore that for فُلْكٌ (which is not mentioned as a pl. of فَلَكٌ in the K) we should read فُلُكٌ.]) And فَلَكُ السَّمَآءِ signifies The pole of heaven; [generally the north celestial pole;] likened to the pivot, or axis, of the mill-stone. (TA.) — — Also (i. e. الفَلَكُ) The revolving of the heaven [or celestial sphere]. (TA.) — — And فَلَكٌ signifies also The circuit, and main part, of any- thing. (K.) — — And Waves of the sea in a state of commotion, (O, K, TA,) circling, (TA,) and going to and fro. (O, TA.) This, (O, TA,) or what is next mentioned, (TA,) or the place of revolving of the stars, (O,) or the pole of heaven, (TA,) is meant in a trad. where it is said of a horse smitten by the [evil] eye, that he was as though he were turning in a فَلَك. (O, TA.) And Water put in motion by the wind, (O, K, TA,) going to and fro, in a state of commotion: (O, TA:) mentioned by Z. (TA.) — — Also A hill, or mound, of sand, having around it a wide expanse of land: (IAar, O, K, TA:) or فَلَكٌ مِنَ الرَّمْلِ signifies rugged, round أَجْوِبَة [app. a pl. of جَوْبَة (though I do not find it mentioned as such), and meaning depressed and clear places], of the sands, like [tracts of] what are termed كَذَّان [or soft stones resembling dry pieces of clay], hollowed out by the gazelles. (TA.) — — And Pieces of land, (S, O, K, TA,) or of sand, (S,) having a circular form, and elevated above what is around them, (S, O, K, TA,) with ruggedness and evenness; (TA;) one whereof is termed ↓ فَلْكَةٌ, (S, O, K, TA,) with the ل quiescent; pl. فِلَاكٌ; (K, TA;) i. e. [this is pl. of فَلْكَةٌ,] like قَصْعَةٌ and قِصَاعٌ: (TA:) in [the book entitled] El-Ghareeb ElMusannaf, [by Aboo-'Amr Esh-Sheybánee, we find] ↓ فَلَكَةٌ and فَلَكٌ, [each] بِالتَّحْرِيك; [accord. to which, فَلَكَةٌ is a n. un., and فَلَكٌ is a coll. gen. n.;] but in " the Book " of Sb, [agreeably with the K, we find] ↓ فَلْكَةٌ [as a sing.] and فَلَكٌ [as a quasi-pl. n.], like حَلْقَةٌ and حَلَقٌ. (IB, TA.) — — See also فَلْكَةٌ, in two places. فَلِكٌ A slave (AA, O) having a buttock like the فَلْكَة [or whirl] of a spindle (AA, O, K) in shape; (AA, O;) resembling the Zenj; (K;) [for] the buttocks of the Zenj are round: (AA, O:) or large in the buttocks. (TA.) And (O, K) it is said to signify (O) Thick, or coarse of make, in the joints: (O, K:) and loose in the bones; (K;) or weak, loose in the bones, and flaccid; thus expl. by Ibn-'Abbád: (O:) and having a pain in his patella (فِى فَلْكَةِ رُكْبَتِهِ). (O, K.) فُلْكٌ: i. q. فُلْكٌ, q. v. — And a pl. of فَلَكٌ. (K, TA.) فَلْكَةٌ The whirl of a spindle: (MA:) [this is what is meant by the saying that] the فَلْكَة of the مِغْزَل is well known; (K;) [and] is thus called because of its roundness: (S, O:) [it is a piece of wood, generally of a hemispherical form, or nearly so, through the middle of which the upper part of the spindle-pin is inserted:] also pronounced ↓ فِلْكَة: (O, K:) the pl. [of the former] is ↓ فَلَكٌ [or rather this is a quasi-pl. n.] and [that of the latter sing. is] فِلَكٌ. (TA.) — — And A thing that is made round, or hemispherical, (↓ يُفَلَّكُ, or ↓ يُفْلَكُ, accord. to different copies of the K,) like the فَلْكَة of the spindle, of coarse hair (هُلْب), then the tongue of the young unweaned camel is perforated, [and this thing is inserted into it, (see 2, and see also 4 in art. لهج,)] in order that he may be prevented from sucking. (K. [For فتَخْرِقُ لِسانُ الفَصِيلِ in the CK, I read فَيُخْرَقُ لِسَانُ الفَصِيلِ, as in other copies of the K and in the TA: after these words, the copies of the K have فَيُعْضَدُ بِهِ, app a mistranscription for some phrase meaning فَيُجْعَلُ فِيهِ, which is necessary to complete the explanation.]) — — And An [eminence such as is termed] أَكَمَةٌ [formed] of one mass of stone; (K, TA;) accord. to ISh, [of] the smaller of the [eminences termed] إِكَام, compact in its head, as though this were the فَلْكَة of a spindle, not giving growth to anything, in height of the measure of two spears or a spear and a half. (TA.) — — See also فَلَكٌ, near the end, in two places. — — Also Anything circular, (K.) — — And [particularly] The joint [or cartilaginous disk] between the two vertebræ [i. e. between any one of the vertebrœ and that next to it] of the camel: (K, TA:) and the pl. [or rather quasi-pl. n.] thereof, in this sense and in the last two of the sense following, is ↓ فَلَكٌ. (TA.) — — [And The cap of the knee; (see فَلِكٌ;) فَلْكَةُ الرُّكْبَةِ signifying the patella: so in the present day.] — — And The small thing (الهَنَةُ) [app. the foramen cæcum, from its round form, for, though the TA adds the epithet النَّاشِئَةُ, which means " rising," I think that this addition may be conjectural,]) upon the head of the root of the tongue. (K.) — — And The side of the [portion of the breast called the] زَوْر [q. v.], and the part thereof that is round, or circular. (K. [K. [But see بَلْدَةٌ: where it is said that " the فَلَك of the زَوْر of a horse are six in number: " what they are I have been unable to determine: I incline to think that they may be spiral curls, such as are termed دَوَائِر, pl. of دَائِرَةٌ.]) فِلْكَةٌ: see فَلْكَةٌ, first sentence. فَلَكَةٌ: see فَلَكٌ, near the end. فُلْكِىٌّ: see فُلْكٌ, last sentence but one. فَلَكِىٌّ [Of, or relating to, the فَلَك as meaning the celestial sphere. — — And] One who occupies himself [as an astronomer, or astrologer] with the science of the stars. (TA.) فُلَيْكَةٌ [dim. of فُلْكٌ, which is sometimes fem. when used as a sing. as well as when used as a pl.,] A small ship: the vulgar say فلوكة [i. e. فَلُوكَة; whence the Italian " feluca "]. (TA.) فَالِكٌ and ↓ مُفَلِّكٌ A girl whose breast is becoming round, (K, TA,) like the فَلْكَة [or whirl (of a spindle)]. (TA.) [And the former is also applied as an epithet to the

breast: for] AA says that [the pl.] فَوَالِكُ is applied to breasts (ثُدِىّ) that are less than such as are termed نَوَاهِدُ. (TA.) فَيْلَكُونٌ The شُوبَق [or baker's rolling-pin: see the latter word]: (O, K, TA: [in the CK, السَّوِيقُ is erroneously put for الشُّوبَقُ:]) Az holds both of these words to be arabicized. (O.) — — And (TA) The بَرْدِىّ [or papyrus]. (S; and K in art. فلكن.) — And Tar, or pitch; syn. قَارٌ, or زِفْتٌ. (K. n art. فلكن.) — And قَوْسٌ فَيْلَكُونٌ A great bow. (TA in art. فلكن.) أَفْلَكُ One who goes round about the فَلَك, (IAar, O, K,) i. e. the hill, or mound, of sand that has around it a wide expanse of land. (IAar, O.) الإِفْلِيكَانِ Two portions of flesh which border, on each side, the لَهَاة; (IDrd, O, K;) i. e. they are the غُنْدُبَتَانِ [q. v.]. (IDrd, O.) مُفَلَّكٌ: see فَالِكٌ. فلن فُلَانٌ is a substitute for the proper name of a human being, (S, Msb, * K, TA,) i. e. of a male; (S, TA;) and in like manner ↓ فُلَانَةُ, (Msb, K, TA,) for that of a female; (TA,) each without ال; (Msb:) [the former may be rendered Such a one, or Such a man; and the latter, Such a woman:] and الفُلَانُ and ↓ الفُلَانَةُ for other than a human being, (S, K, TA,) i. e. for a [particular] camel, (Lth, TA,) or for a [particular] beast, as in the saying, رَكِبْتُ الفُلَانَ [I rode such a beast, i. e. such a male beast], and ↓ حَلَبْتُ الفُلَانَةَ [I milked such a beast]: (Msb, TA:) فُلَانٌ has no dual nor pl.: (IB, TA:) [but] sometimes one says to a single person, mase., يَا فُلُ; and to two, يَا فُلَانِ; and to a pl. number, يَافُلُونَ: and in the fem., يَا فُلَةُ; &c.; (K: [see more in art. فل:]) accord. to Kh, فُلَانٌ is of the measure فُعَالٌ; and its dim. is ↓ فُلَيْنٌ: (TA:) or, as some say, it is of the measure فُلَانٌ, [originally فُلْوَانٌ,] with و rejected, therefore its dim. is ↓ فُلَيَّانٌ [originally فُلَيْوَانٌ]; (T, L, TA;) like as إِنْسَانٌ is [said by some to be] إِنْسِيَانٌ, of which the ى is rejected. and therefore its dim. is أُنَيْسِيَانٌ. (T, L.) فُلَيْنٌ: see the preceding paragraph. فُلَانَةُ, and الفُلَانَةُ: see فُلَانٌ, in three places. فُلَانِىٌّ the rel. n. of فُلَانٌ: it is rendered indeterminate by the affix ى; and by means of the article أَلْ, it becomes determinate; therefore you say فُلَانٌ الفُلَانِىُّ [meaning Such a one, the person named in relation to such a one], (TA,) فُلَيَّانٌ: see فُلَانٌ, near the end. فلهد فَلْهَدٌ and فُلْهُدٌ A boy, or youth, compact in make (حَادِرٌ), fat, that has nearly attained to puberty; as also ↓ فُلْهودٌ and ↓ مُفَلْهَدٌ: (K:) or فلهد [i. e. فَلْهَدٌ or فُلْهُدٌ] signifies a fat boy or youth, that has nearly attained to puberty; thus expl. by AA: [and so فَوْهَدٌ is expl. by him: and فَرْهَدٌ and فُرْهُدٌ are similarly expl.:] or, as some say, a plump boy or youth: and accord. to Kr, a boy that fills the cradle. (TA.) فُلْهُودٌ: see the preceding paragraph. مُفَلْهَدٌ: see the preceding paragraph. فلو 1 فَلَاهُ, (M, K,) first pers. فَلَوْتُهُ, (S, M, Msb,) aor. فَلُوَ, (TA,) inf. n. فَلْوٌ, (M, K, TA,) with fet-h, and فِلَآءٌ accord. to the M, or فَلَآءٌ accord. to the K, (TA,) He withdrew him from sucking; namely, a colt, (M, K,) and a young ass, (M,) and a child; (M, K;) as also ↓ افلاهُ, and ↓ افتلاهُ: (M, K: *) or he weaned, or ablactated, him, as also ↓ افلاهُ, and ↓ افتلاهُ: (K:) or فَلَاهُ عَنْ أُمِّهِ and ↓ افتلاهُ signify thus; relating to a colt and a young ass: (S: [and in a similar manner both are expl. in the T, on the authority of ISk:]) or فَلَاهُ, (M,) or فَلَاهُ عَنْ أُمِّهِ, relating to a colt and a young ass, (T,) signifies thus; (T, M;) but ↓ افتلاهُ, (M,) or افتلاهُ لِنَفْسِهِ, (T,) signifies he took him for himself [app. from his mother]: (T, M:) or ↓ فَلَوْتُهُ and أَفْلَيْتُهُ signify I separated him from him mother; namely, a colt: and فُلِيَت is said of a filly [meaning she was separated &c.]. (Msb.) [Hence,] the ↓ فَلَاة [q. v.] is [said to be] thus called لِأَنَّهَا فُلِيَتْ عَنْ كُلِّ خَيْرٍ, [Because it is as though it were weaned, and removed, from everything good]. (M.) — — And فَلَوْتُهُ I reared him, or brought him up; [namely, a youth, or boy;] as also ↓ إِفْتَلَيْتُهُ: a poet says, وَلَيْسَ يَهْلِكُ مِنَّا سَيِّدٌ أَبَدًا إِلَّا افْتَلَيْنَا غُلَامًا سَيِّدًا فِينَا [And a chief of us does not ever perish but we rear a youth to be a chief among us]. (S.) — فَلَاهُ بِالسَّيْفِ, (M, K,) first pers. فَلَوْتُهُ and فَلَيْتُهُ, (T, S,) inf. n. فَلْوٌ and فَلْىٌ, (M in this art. and in art. فلى,) He struck (S, M, K) him, (K,) or his head, (S, M,) with the sword: (S, M, K:) or he struck, or cut, it, i. e. one's head, with the sword. (T * and M in art. فلى.) — — And فَلَوْتُ القَوْمَ I entered amid the breaks, or interspaces, of the people; like فَلَيْتُهُمْ. (T, TA.) — فَلَا as intrans., said of a man, He journeyed, or went forth to journey. (IAar, T, K.) — — And He became intelligent after being ignorant. (IAar, T, K.) 4 أَفْلَوَ see 1, first sentence, in three places. — — افلت said of a mare, (M, K,) and of a she-ass, (M,) means She was one whose colt had attained to the age for his being weaned, (M, K.) And the phrase قَدْ أَفْلَيْنَ أَمْهَارًا, ending a verse of 'Adee Ibn-Zeyd, and referring to wild animals, means, as expl. by AHn, that had become in the state in which their young ones were full-grown and in no need of their mothers. (M.) — And افلى القَوْمُ The people, or party, came to the فَلَاة [or desert, &c.]: (S, K: *) or, as Z says, entered it; which is nearly the same as the former explanation. (TA.) 8 إِفْتَلَوَ see 1, in six places: — and see also art. فلى. فَلًا [a coll. gen. n.]: see فَلَاةٌ. يَافُلَا and يَا فَلَاةٌ: see يَا فُلُ, in art. فل. فِلْوٌ: see فَلُوٌّ. فَلَاةٌ A [desert such as is termed] قَفْر; (M, K;) so called for a reason mentioned above, in the first paragraph, q. v.; (M;) or [such as is called] مَفَازَة; (T, S, K;) in which is no water; or, in the fewer cases, in which there is an interval of two days with a portion of the day preceding them and of the day following them between the waterings of camels and of one day between the waterings of asses and of sheep or goats (لِلْإِبِلِ رِبْعٌ وَلِلْحَمِيرِ وَالغَنَمِ غَبٌّ): (M, K:) or a land in which is no water: (Msb:) or a wide [desert such as is termed صَحْرَآء: (M, K:) pl. فَلَوَاتٌ, (T, S, M, K,) a pl. of pauc., (TA,) and ↓ فَلًا, (T, S, M, Msb, K,) [or rather this is a coll. gen. n. of which فَلَاةٌ is the n. un.,] and فُلِىٌّ, (M, K,) or this is pl. of فَلًا, (S,) and [so are] فِلِىٌّ (M, K) and فُلُوٌّ [which is the original of فُلِىٌّ and فِلِىٌّ], (CK,) أَفْلَآءٌ is [likewise] pl. of فَلًا. (S, M, Msb, K. *) — — [أَخُو الفَلَاةِ A man of the desert: or one who travels in the desert or deserts.] — — And اِبْنُ الفَلَاةِ The حِرْبَآء [or male chameleon]. (T in art. بنى.) فِلَآءٌ, mentioned in the paragraph here following as a pl. of فَلُوٌّ, signifies also Bones. (TA.) فَلُوٌّ (S, M, Mgh, Msb, K) and فُلُوٌّ (M, K) and ↓ فِلْوٌ (S, M, Msb, K) A colt, (S, Mgh,) because he is weaned; (S;) or a colt, and a young ass, (M, Msb, K,) when weaned, (M, K,) or separated from his mother: (Msb:) or when a year old; (K;) or فَلُوٌّ signifies also a colt that is a year old: (M: [see قَارِحٌ:]) and a light, or an active, ass: (IAar, TA voce يَعْفُورٌ:) and sometimes (S) the female is called فَلُوَّةٌ: (S, Msb:) the pl. is أَفْلَآءٌ, (S, M, Mgh, Msb, K,) like أَعْدَاءٌ as pl. of عَدُوٌّ, (S, Mgh, Msb,) and like أَحْبَارٌ as pl. of حِبْرٌ, (TA,) and also فَلَاوَى, (S, K,) and فُلُوٌّ, mentioned by Fr, (M, TA,) and فِلَآءٌ is mentioned as a pl. of فَلُوّ signifying a colt by Aboo-'Alee El-Kálee. (TA.) بَدَوِيَّةٌ فَلَوِيَّةٌ are epithets applied to a woman [each signifying Of, or belonging to, the فَلَاة, or desert]. (TA.) مُفْلٍ and مُفْلِيَةٌ A mare having a فَلُوّ. (S, TA.) فلى 1 فَلَى رَأْسَهُ, (M, Mgh, K,) and ثِيَابَهُ, (Mgh,) [aor. فَلِىَ,] inf. n. فَلْىٌ; (M, Mgh;) and ↓ فلّى رَأْسَهُ also; (K; [but not in my copy of the TA;]) He searched his head, (M, Mgh, K,) and his clothes, (Mgh,) for lice: (M, Mgh, K:) [and it appears from an explanation below (see 8) that افتلى رَأْسَهُ perhaps signifies the same:] or one says, فَلَيْتُ رَأْسَهُ مِنَ القَمْلِ [I searched his head for lice]: (S:) or فَلَيْتُ رَأْسِى, aor. as above, and so the inf. n., signifies I cleared my head of lice. (Msb.) [See also الفِلَآءُ, below.] In the saying of 'Amr Ibn-Maadee-kerib, تَرَاهُ كَالثَّغَامِ يُعَلّ مِسْكًا يَسُوْءُ الفَالِيَاتِ إِذَا فَلَيْنِى [Thou seest it (meaning the white hair intermixing with black) like the thagham (the plant so called) inserted in musk, grieving the lousing women when they louse me], فَلَيْنِى is for فَلَيْنَنِى, (T, S,) the two ن being deemed difficult of utterance; (T;) as Akh says, he has rejected the latter ن because it is merely a preservative to the verb [lest its affix should be supposed to form an essential part of it], whereas the former ن may not be rejected, because it is the pronoun of the verb. (S.) — — [Hence,] فَلَى الشِّعْرَ, (ISk, T, S, K,) aor.

and inf. n. as above, (TA,) (tropical:) He considered, and endeavoured to understand, the poetry, and elicited its meanings, (ISk, T, S, K, TA,) and what was strange of it: (ISk, S, TA:) or, accord. to the A, he investigated the meanings of the poetry: one says, اِفْلِ هٰذَا البَيْتَ فَإِنَّهُ صَعْبٌ (tropical:) [Investigate thou the meaning of this verse, for it is difficult]. (TA.) [Freytag has mentioned فَلَا, in art. فلو, as signifying " Disquisivit," and as followed by عن; from the Deewán of the Hudhalees.] And فَلَى الأَمْرَ (assumed tropical:) He considered, or examined, the various modes of the affair, or case, endeavouring to obtain a clear knowledge of them, and looked to its result. (T, TA.) And فَلَيْتُ القَومَ بِعَيْنِى (assumed tropical:) [I examined the people, or party, with my eye, in order to know them]: and فَلَيْتُ خَبَرَهُمْ (assumed tropical:) [I examined their state, or case, in order to know it]. (TA.) And فَلَاهُ فِى عَقْلِهِ, (T, M, K, TA,) aor. as above, (T, TA,) and so the inf. n., (M, TA,) (tropical:) He looked, or examined, to see what was his intelligence: (T, TA:) or he tried, or tested, him, in respect of his intelligence. (M, K, TA.) — — فَلَيْتُ القَوْمَ I entered amid the breaks, or interspaces, of the people; (T, TA; *) as also فَلَوْتُهُمْ; (T;) and so ↓ أَفْلَيْتُهُمْ. (TA.) And فَلَى المَفَازَةَ He passed through the مفازة [i. e. desert, or waterless desert]. (TA.) — — فَلَاهُ بَالسَّيْفِ, aor. يَفْلِيهِ, (K, TA,) inf. n. فَلْىٌ, (TA,) signifies the same as فَلَاهُ, aor. يَفْلُوهُ, (K, TA,) inf. n. فَلْوٌ. (TA.) See the latter verb in art. فلو. — فَلِىَ i. q. اِنْقَطَعَ [It, or he, was cut, or cut off, &c.]. (IAar, T, K.) 2 فَلَّى see the first sentence above. 4 أَفْلَى see 1, near the end of the paragraph. 5 تفلّى He applied himself, as to a task, to the act of searching his head for lice. (T, * M, TA.) 6 تفالت الحُمُرُ The asses scratched, scraped, or rubbed, one another; as though they were lousing one another. (M, TA.) — — See also 10. 8 يَفْتَلُونَ الفَلَاةَ, (T,) or المَكَانَ, (K, *) (tropical:) They depasture the herbage (T, K *) of the فلاة [or desert, or waterless desert, &c.], (T,) or of the place, (K,) and seek for the portions of herbage that are beginning to dry up therein; like as [is done when] the head is searched for lice (كَمَا يُفْلَى الرأس or كما يُفْتَلَى الرَّأْسُ accord. to two transcripts from the T). (T in arts. فلو and فلى of the TT.) [This meaning of the verb is expl. (imperfectly) in art. فلو, to which it does not belong.] 10 استفلى رَأْسَهُ, and ↓ تفالى, (S, K,) i. e. تفالى هُوَ [not تفالى رأسه], (S,) He desired that his head might be searched for lice. (S, K.) — And استفلاهُ He exposed himself to have his head struck and cut with the sword: (M, TA:) a poet says, أَمَاتَرَانِى رَابِطَ الجَنَانِ أَفْلِيهِ بِالسَّيْفِ إِذَا اسْتَفْلَانِى [Dost thou not see me to be strong of heart? I will strike and cut his head with the sword when he exposes himself to be so struck &c.] [فِلْيَةٌ, mentioned in this art. by Freytag, with فَلَالِىٌّ as its pl., is taken by him from a mistranscription in the CK in art. فل: see فِلِّيَّةٌ in that art.] الفلَاْءُ, like كِسَاْء [in measure], means فلاء الشعر, [evidently, I think, فِلَاْءُ الشَّعَرَ, or the first word may be a mistranscription for فَلْىُ,] i. e. اخذك ما فيه [lit. Thy taking what is in it, in which " it " refers to the شعر: app. a euphemism for the taking of lice from the hair: if so, it may be an inf. n., like فَلْىٌ; (see 1, first sentence;) or it may be a simple subst., like what here follows]: mentioned by IAmb, from his companions. (TA.) فِلَايَةٌ [The act of searching the head for lice;] the subst. from فَلَى رَأْسَهُ signifying " he searched his head for lice. " (Lth, * T, * K.) [See also the next preceding paragraph.] [فَالٍ act. part. n. of 1: fem. فَالِيَةٌ.] فَالِيَاتٌ and فَوَالٍ [are pls. of فَالِيَةٌ and] signify Women who search the head for lice. (T, TA.) See an ex. of the former pl. in the verse cited in the first paragraph. — — فَالِيَةُ الأَفَاعِى (in which the former word is a pl. [in meaning], M, TA) signifies [lit. The lousers of the vipers; meaning,] accord. to the A, certain species of the kind [of beetles] called خَنَافِس [pl. of خُنْفَسَاْء], speckled, found at the holes of the serpents, which they louse: (TA:) or a certain خنفساء, speckled (M, K) with [the colour termed] صُحْمَة, which is found at the holes [of serpents &c.], and is the mistress of خَنَافِس; (M;) which is familiar with scorpions and serpents; so that when it comes forth from a hole [thereof], it makes known their existence [therein]: (K:) or certain small things like خنافس, speckled; which are familiar with scorpions and serpents; so that when they are seen in the hole [thereof] it is known that behind them are scorpions and serpents: (T:) or certain insects (دَوَابُّ) that are found at the holes of the [lizards called] ضِبَاب [pl. of ضَبٌّ]; so that when they come forth, it is known that the ضَبّ is coming forth inevitably. (M.) Hence one says, اتتكم فَالِيَةُ الأَفَاعِى, (IAar, T, M, K, *) meaning (assumed tropical:) The beginning of evil to be looked for [has come to you], (IAar, T,) or the beginnings of evil [hare come to you]; (K;) which is a prov. (IAar, T.) — — And [hence] اِبْنُ الفَوَالِى means The جَانّ; i. e. the serpent [so called]. (T in art. بنى.) فَالِيَةٌ [fem. of فَالٍ, q. v. — — And also] A knife. (T.) فم فَمٌ The mouth: (MA, KL, &c.:) it is originally فَوَهٌ, (S, K, and Msb in art. فوه,) with two fet-hahs, (Msb in that art.,) or فَوْهٌ; (so in some copies of the S;) the ه being cut off from it, the و is not susceptible of declension, because it is quiescent, therefore م is substituted for it; but when you form the dim. or the pl., you restore it to its original state, saying [in the former case] فُوَيْهٌ and [in the latter case] أَفْوَاهٌ, and not أَفْمَاْءٌ [in some of the copies of the S not أَفْمَامٌ]: but when you form the rel. n., you say ↓ فَمِىٌّ; and, if you will, ↓ فَمَوِىٌّ, combining the substitute and the letter for which it is substituted, like as they say in the dual فَمَوَانِ; this being held to be allowable because of there being therein another letter rejected, i. e. the ه, as though they made the م in this case to be a substitute for the ه, not for the و: (S, TA:) and one says also فَمَيَانِ, which, like فَمَوَانِ, is anomalous; (IAar, K in art. فوه;) but one says فَمَانِ also, as well as فَمَوَانِ: (Msb in art. فوه:) it has three forms, فَمٌ and فُمٌ and فِمٌ: (S, K, TA:) and some decline it doubly; saying in the nom. case فُمٌ, accus. فَمًا, and gen. فِمٍ; (S, TA;) like اِمْرُؤٌ and اِبْنُمٌ, which have been said to be the only other instances of the kind: (TA:) when it is prefixed to the [pronominal] ى, one says فِىَّ and فَمِى: but when to [a pronoun] other than the ى, it is declined with the letters و and ا and ى, so that one says فُوهُ and فَاهُ and فِيهِ; but one also says فَمُهُ: (Msb. in art. فوه:) and sometimes the م is musheddedeh, (S, K,) in poetry, as in the saying, (S, TA,) of Mohammad Ibn-Dhu-eyb El-'Ománee El-Fukeymee, the rájiz, (TA in this art. and in art. طسم,) addressing Er-Rasheed, or, accord. to IKh, said in relation to Suleymán Ibn-'Abd-El-Melik and 'Abd-El- 'Azeez. (TA in art. طسم,) يَا لَيْتَهَا قَدْ خَرَجَتْ مِنْ فُمِّهِ حَتَّى يَعُودَ المُلْكُ فِى أُسْطُمِّهِ (S, TA) or أُطْسُمِّهِ i. e. [O, would that it had gone forth from his mouth, so that the dominion might return] to its rightful owner; (S in art. سطم, and TA in art. طسم;) and it would have been allowable, (S, TA,) accord. to ISk, (S,) or accord. to Fr, (TA,) if he had said ↓ من فَمِّهِ, with fet-h to the ف: (S, TA:) the pl. of فم, with teshdeed, is أَفْمَامٌ; and its dim. is ↓ فُمَيْمٌ, mentioned by Lh. (TA.) MF says that many of the expositors of the Tes-heel have collected the dial. vars. of this word, compounded and uncompounded, and they have exceeded twenty; that with fet-h, they say, being the most common and the most chaste. (TA.) [See more in art. فوه.] — — [Hence,] الفم is metonymically applied to (tropical:) The teeth. (Ham p. 242.) — — [Hence also,] فَمُ الحُوتِ (assumed tropical:) The star [a] in the mouth of Piscis Australis. (Kzw &c.: see art. حوت.) And فَمُ الفَرَسِ (assumed tropical:) The star [e] upon the lip of Pegasus. (Kzw.) — — [And فَمُالرَّحِمِ (assumed tropical:) The mouth of the womb.] — — And فَمُ النَّهْرِ (assumed tropical:) The mouth of the river. (MA.) — — And [hence likewise,] فَمٌ is also used as meaning (assumed

tropical:) Branch; opposed to اِسْتٌّ meaning " root. " (TA in art. سته; in which see اِسْتٌّ, last quarter.) — فَمٌ مِنَ الدِّبَاغِ means The quantity that is used at one time, of tan; (Fr, K, * TA;) like نَفْسٌ مِنْهُ. (Fr, TA.) فَمِىٌّ and فَمَوِىٌّ: see the preceding paragraph, near the beginning. فُمَّ a dial. var. of the conjunction ثُمَّ [q. v.]: (K:) or the ف in the former is a substitute for the ث in the latter: one says, رَأَيْتُ عَمْرًا فُمَّ زَيْدًا and ثُمَّ زَيْدًا, both meaning the same [i. e. I saw 'Amr: then Zeyd]: (TA:) and in like manner one says فُمَّتَ and فُمَّتْ, meaning ثُمَّتَ and ثُمَّتْ. (M and TA voce ثُمَّ.) فُمٌّ and فَمٌّ: see the first paragraph, latter half. فُمَيْمٌ: see the first paragraph, latter half. فن 1 فَنَّهُ, (M,) or فَنَّ الإِبِلَ, (T, S,) aor. ـُ3فَنُ, (T, M,) inf. n. فَنٌّ, (T, S, M, K,) He drove away (T, S, M, K *) him, (M,) or the camels. (T, S.) — — And [فَنَّهُ also signifies He delayed, or deferred, with him, or put him off, in the matter of his debt, by promising time after time to pay him; for] one of the significations of الفَنُّ is المَطْلُ. (T, K.) — — And فَنَّهُ, aor. ـُ3فَنُ, (M,) inf. n. فَنٌّ, (M, K,) He cheated, deceived, overreached, or defrauded, him; or made him to suffer loss or damage or detriment; syn. of the inf. n. غَبْنٌ. (M, K.) — — And He caused him to suffer difficulty, distress, or trouble; or fatigue, or weariness; syn. عَنَّاهُ; (M;) or the syn. of الفَنُّ is العَنَآءُ [which is the subst. from عَنَّاهُ; and signifies difficulty, distress, or trouble]. (T, K.) — — [And He, or it, adorned. or decorated, him, or it; for] الفَنُّ signifies التَّزْيِينُ. (K.) 2 فنّن النَّاسَ He made the men, or people, to consist of different sorts, or of a medley, not of one tribe. (M, K, TA.) — — فنّن الحَدِيثَ He diversified the narrative, or discourse. (MA.) And فنّن الكَلَامَ [He diversified the speech, or language: or] he branched off into one mode after another [in speech]: and so ↓ تفنّن [alone, this verb being intrans.]. (T, TA.) And فنّن رَأْيَهُ He varied his opinion, not keeping steadily to one opinion. (T, TA.) — — And [the inf. n.] تَفْنِينٌ signifies The mixing or confusing [a thing or things]; or a state of confusion or disorder; syn. تَخْلِيطٌ. (S, K.) [Hence, as inf. n. of فُنِّنَ,] in a garment, or piece of cloth, [the having] streaks differing from the rest: (S, K:) or the state of becoming dissundered, (T, M,) one part from another, (T,) when old and worn out, without becoming much rent: (T, M:) or difference (M, K) in its make (M) or in its texture, (K,) by thinness in one place and thickness in another: (M, K:) or التَّفْنِينُ signifies [there being] what is a thin, or flimsy, unseemly place in the garment, or piece of cloth, that is [in other parts] thick, or compact. (T.) — — And فنّن signifies also He sought many [or various] things. (Har p. 612.) 5 تفنّن It was, or became, of various sorts, or modes, or manners. (KL.) — — See also 2. You say likewise تفنّن فِى الكَلَامِ [He practised, or took to, various modes, or manners, in speech; he diversified therein]. (TA in art. طرق, conj. 3. [Thus used, it is like افتنّ, q. v.]) — — And تفنّن فِى العُلُومِ He was, or became, possessed of various acquirements in the sciences. (MA.) — Also It was, or became, in a state of commotion: thus expl. by some; others add, like the فَنَن [or branch]. (M.) 8 افتنّ He began, commenced, or entered upon, various sorts of speech. (M, K.) And افتنّ فِى حَدِيثِهِ and فِى خُطْبَتِهِ He produced, or gave utterance to, various sorts and ways of speech, [i. e. he diversified,] in his narration, or discourse, and in his oration, or harangue: (S, TA:) it is like اِشْتَقَّ [meaning he branched off in it]. (S. [See also 5.]) And افتنّ فِى خُصُومَتِهِ He expatiated, and practised versatility, in his altercation, or disputation, or litigation. (TA.) — — And افتنّ الحِمَارُ بِأُتُنِهِ The he-ass betook himself to driving away his she-asses to the right and to the left and in a direct and an indirect course. (TA.) 10 استفنّهُ He incited, urged, or made, him to practise various sorts, or modes, or manners, of pacing. (K.) R. Q. 1 فَنْفَنَ He (a man, IAar, T) caused his camels to become dispersed, by reason of indolence and remissness. (IAar, T, K.) فَنٌّ A sort, or species, syn. ضَرْبٌ, (T, M, K,) or نَوْعٌ, (S, Msb,) of a thing; (Msb;) as also ↓ أُفْنُونٌ [in this sense and in the senses here following; in the CK, erroneously, اَفْنُون]: (M, K:) and a state, or condition; syn. حَالٌ: (M, K:) [and a way: (see what follows:)] and a mode, or manner: (MA:) pl. [of mult.] فُنُونٌ (T, S, M, Msb, K) and [of pauc.] أَفْنَانٌ. (T, M, K.) One says, رَعَيْنَا فُنُونَ النَّبَاتِ [We pastured our cattle upon the various sorts of herbage]: and أَصَبْنَا فُنُونَ الأَمْوَالِ [We obtained the various sorts of possessions]: and a poet says, قَدْ لَبِسْتُ الدَّهْرَ مِنْ أَفْنَانِهِ كُلُّ فَنٍّ نَاعِمٍ مِنْهُ حَبِرْ [I have enjoyed of the various sorts of fortune, every pleasant, soft, sort thereof]. (T.) [↓ أُفْنُونٌ has for its pl. أَفَانِينُ, which may also be regarded as pl. of أَفْنَانٌ pl. of فَنٌّ like as it is said to be a pl. pl. of فَنَنٌ: and] أَفَانِينُ [alone], (S,) or أَفَانِينُ كَلَامٍ, (TA,) signifies kinds [or sorts], and ways, or modes, or manners, [i. e. diversities, or varieties,] of speech; (S, TA, * PS;) like أَسَالِيبُ [pl. of أُسْلُوبٌ]. (S, TA.) And فُنُونٌ signifies Different sorts of men, or a medley thereof, not of one tribe. (M.) — — Also A wonderful thing or affair or case. (S, TA.) هُوَ فِنُّ عِلْمٍ He is [a good student of science, i. e.] one who occupies himself well with science. (K.) فَنَّةٌ مِنَ الدَّهْرِ A particular period of time; [or a particular time;] as also فَيْنَةٌ. (T, K. *) The Arabs say, كُنْتُ بِحَالِ كَذَا وَكَذَا فَنَّةً مِنَ الدَّهْرِ and فَيْنَةً مِنَالدَّهْرِ [I was in such and such a state, or condition, at, or during, a particular time]. (T.) فَنَّةٌ Much, or abundance, of herbage. (IAar, K.) فَنَنٌ A branch of a tree: (S, M, Msb, K:) or such as is of just proportion in length or in breadth: (T:) said to be syn. with غُصْنٌ; but this latter signifies " such as has been cut off " i. q. قَضِيبٌ meaning مَقْضُوبٌ: (M:) pl. أَفْنَانٌ; (T, S, M, Msb, K;) said by Sb to be its only pl.; (M;) occurring in the Kur lv. 48; where some explain it as pl. of فَنٌّ, and meaning " sorts," or " species "; others, as pl. of فَنَنٌ: (T, Bd:) and أَفَانِينُ is a pl. pl., (T, S, K,) i. e. pl. of أَفْنَانٌ. (T, S.) — — And as a branch shelters like as does darkness, a poet uses it metaphorically, saying, أَغَاثَ شَرِيدَهُمْ فَنَنُ الظَّلَامِ (tropical:) [The shelter of the darkness aided him, or them, who fled]. (M.) — — And [in like manner also] the pl. pl. is used in a trad. describing the inmates of Paradise, as meaning (tropical:) Locks of hair; these being likened to branches: and El-Marrár says, أَعَلَاقَةً أُمَّ الوَلِيدِ بَعْدَمَا أَفْنَانُ رَأْسِكَ كَالثَّغَامِ المُخْلِسِ (tropical:) [Dost thou feel attachment of love to Umm-ElWeleed after that the locks of thy head have become like the hoary thaghám?]; meaning the locks of the hair of his head when he had become hoary. (T. [See ثَغَامٌ.]) فَنِينٌ A humour in the armpit [of a camel], with pain. (M, K.) — — And A camel having the tumour thus called; as also ↓ مَفْنُونٌ. (M, K.) شَجَرَةٌ فَنَّآءُ and فَنْوَآءُ, which latter is anomalous, A tree having branches; (S;) the latter thus expl. by AA; but by rule it should be فَنَّآءُ: (A'Obeyd, T:) or the latter, which is anomalous, signifies having long branches: (M:) or both signify having many branches. (K.) — — And [hence] اِمْرَأَةٌ فَنْوَآءُ (assumed tropical:) A woman having much hair: but in this case, as in the former, the epithet, by rule, should be فَنَّآءُ. (M.) [See also فَيْنَانٌ.] فَنَّانٌ A wild ass that has various sorts, or modes, of running: (S, K:) used in this sense in the poetry of El-Aashà. (S.) [See also مِفَنٌّ.] شَعَرٌ فَيْنَانٌ (assumed tropical:) Hair having locks [lit. branches (أَفْنَان)] (M, * K) like the أَفْنَان of trees; [the latter word properly signifying having many branches, (see Ham p. 622,) of the measure فَيْعَالٌ, not فَعْلَان;] therefore it is perfectly decl.: so says Sb: (M:) or it signifies long and beautiful hair; the latter word being of the measure فَيْعَالٌ from الفَنَنُ, and the ى augmentative. (T.) — — And one says also, agreeably with analogy, رَجُلٌ فَيْنَانٌ, (M,) and اِمْرَأَةٌ فَيْنَانَةٌ, (M, K,) meaning [A man, and a woman,] having much hair; (K;) for فَيْنَان is perfectly decl., derived from أَفْنَانُ الشَّجَرِ: IAar has mentioned اِمْرَأَةٌ فَيْنَى meaning [a woman] having much hair; and if the phrase be thus, فَيْنَان must be imperfectly decl.; but [ISd says] I regard this as a mistake of IAar. (M.) [See also art. فين.] أُفْنُونٌ: see فَنٌّ, in two places. — Also A tangled, or luxuriant, or dense, branch. (T, K.) — — And

Obscure, indistinct, or confused, speech, (T, K,) of a foolish, stupid, or dull, person. (T.) — — And A mixed, or confused, run, of a horse and of a she-camel. (T, K.) — Also A serpent. (T, M, K.) — — And An old woman: so some say: (M:) or an old woman advanced in age: (T, K:) or one who is flaccid, or flabby: (K:) Yaakoob has explained it as having the first of these three meanings; but IB regards this as improbable, because a verse of Ibn-Ahmar which is cited as an ex. thereof is preceded by what shows that it is applied to his beloved. (TA.) [It is said in the M to be also the proper name of a certain woman; and as such it may be used by Ibn-Ahmar.] — — And i. q. دَاهِيَةٌ [A calamity, or misfortune, &c.]: (M, K:) so some say. (M.) — And The first part of youth, or youthfulness; and of clouds. (M, K.) مِفَنٌّ A man who has various sorts, or modes, [i. e. diversities, or varieties,] of speech; (T, TA;) and so ↓ مُتَفَنِّنٌ: (S:) or a man who utters, or performs, wonderful things: (S, K, TA:) fem. with ة. (T, S, K.) — — And A horse that performs various sorts, or modes, of running. (TA.) مُفَنَّنٌ A garment, or piece of cloth, diversified; not uniform. (M, TA.) — — And Old, and evil in disposition, as an epithet applied to a man: (M:) and so with ة applied to a woman. (M, K.) — — Also, with ة, A she-camel that seems to one to have been ten months pregnant, ثُمَّ تَنْكَشِفُ مَنَ الكِشَافِ [app. meaning then suffers, or exposes, herself to be compressed; from الكِشَافُ as inf. n. of كَشَفَت said of a she-camel: compare تنكشف as here used with تَكْتَشِفُ said of a woman]. مَفْنُونٌ: see فَنِينٌ. مُتَفَنِّنٌ: see مِفَنٌّ. فنتق فُنْتُقٌ A خَان of the way or road; (Ibn-'Abbád, O, K;) a dial. var. of فُنْدُقٌ [q. v.]; disapproved by El-Khafájee; but heard by Fr from a desertArab of Kudá'ah, as meaning a فُنْدُق, i. e. خَان. (TA.) فنجان فِنْجَان and فِنْجَانَة: see فِلْجَانٌ, in art. فلج. فنخ 1 فَنَخَ, aor. فَنَخَ, (L,) inf. n. فَنْخٌ, (L, K,) He bruised a bone without splitting, or cleaving, it, and without causing to bleed: (K:) or فَنَخَ رَأْسَهُ بِشَىْءٍ he bruised the bone of his head with a thing without making an apparent cleft or causing blood to flow: or he struck his head with a thing, meaning a staff, or stick, cleaving it or not cleaving it. (L.) And فَنَخَ رَأْسَهُ, and ↓ فنّخهُ, He broke his head, and rendered him submissive, or abased him. (L.) And فَنَخَهُ, aor. فَنَخَ, inf. n. فَنْخٌ and فُنُوخٌ, He weakened him, rendered him languid, or enervated him. (L.) And فَنَخَهُ, (S, L,) aor. فَنَخَ, (L,) inf. n. فَنْخٌ; (L, K;) and ↓ فنّخهُ, inf. n. تَفْنِيخٌ; (S, L, K;) and ↓ تفنّخهُ; (L;) He, or it, (an affair, or event, S,) overcame him, overpowered him, subdued him, and rendered him submissive, or abased him: (S, L, K:) or did so in the worst, or most abominable, manner. (L.) 2 فَنَّخَ see the preceding paragraph, in two places. 5 تَفَنَّخَ see 1, last sentence. فَنِيخٌ A man overcome, overpowered, subdued, and rendered submissive, or abased: or overcome, &c., in the worst, or most abominable, manner. (L.) And An old man: (L:) [a man] flaccid, or flabby, and weak. (L, K.) مِفْنَخٌ A man who abases his enemies, and breaks their heads, much, or often. (S, K.) In explaining this word, J uses رَأْسَهُمْ for رُؤُوسَهُمْ; and the author of the K does the same, though in art. سلع he charges J with error for using a similar expression. (MF.) [Or, perhaps, the meaning here intended may be, and defeats their head, or chief.] غَيْرُ مَفْنُوخٍ, occurring in a trad., applied to a [garment of the kind called] بُرْد, means Not old and worn out, nor weak. (TA.) فند 1 فَنِدَ, aor. فَنَدَ, (TK,) inf. n. فَنَدٌ; (S, M, A, O, L, K, TA;) or فند, [perhaps فَنَدَ, not فَنِدَ,] inf. n. فُنُودٌ; (IKtt, TA;) and ↓ افند, (S, IKtt, L,) inf. n. إِفْنَادٌ; (S, L, K;) He lied; uttered a falsehood; said what was untrue: (S, M, IKtt, A, O, L, K:) this is [said to be] the primary signification. (L.) ↓ قَوْلٍ إِفْنَادٍ is used by a poet for قَوْلٍ ذِى إِفْنَادٍ [A saying having, or characterized by, lying, or falsehood]. (M, L.) — — And فَنِدَ. aor. فَنَدَ, (TK,) inf. n. فَنَدٌ, (M, O, K,) He erred, or committed a mistake or mistakes, (M, O, K, TK,) in extreme old age, (O,) in speech, or in judgment, or opinion: (M, K, TK:) and ↓ افند he made many mistakes in his speech. (As, TA in art. سهب.) — — And فَنِدَ, aor. فَنَدَ, (IKtt, TA, TK,) inf. n. فَنَدٌ; (T, S, M, IKtt, A, O, L, K;) and ↓ افند; (S, M, IKtt, L;) He became weak in judgment by reason of extreme old age (S, IKtt, A, O, L;) or he became unsound in mind, (M, L, K,) [in such a state that] his intellect, or intelligence, was denied, or disapproved. (T, M, K, TK, الفَنَدُ being expl. in the T and M and K by إِنْكَارُ العَقْلِ, and فَنَدَ in the TK by انكر عقله [meaning أُنْكِرَ عَقْلُهُ], and in like manner افند [of which see the part. n., مُفْنِدٌ, below, as expl. in the A],) by reason of extreme old age, (T, M, K, TK,) or disease; (M, K, TK:) primarily thus restricted to the case of old age, but sometimes used without the being so restricted: (M:) and ↓ افند is also expl. as signifying he became weak in intellect, or doted: (IKtt, TA:) and as signifying he became extremely aged, because he who has become so speaks perverted language; from the same verb as signifying he lied. (L,) — — [And فَنِدَ, inf. n. فَنَدٌ, app. signifies also He was, or became, impotent: and unthankful for the favour of God: see فِنْدٌ.] 2 فنّدهُ, inf. n. تَفْنِيدٌ, He pronounced him to be a liar, an utterer of falsehood, or a sayer of what was untrue. (Fr, M, K.) — — See also 4. — — He blamed him, (S, O, L,) and pronounced his judgment to be weak: (S, A, O, L:) or he pronounced him, (Fr, T,) or it, i. e. his judgment, (IAar, T,) to be weak. (Fr, IAar, T.) And He pronounced him to be impotent, or lacking in ability. (Fr, M, L, K.) — فنّد فَرَسًا He acquired, or got for himself, a horse: (T, O, TA:) so says Hároon Ibn-'Abd-Allah, as mentioned by Sh: but (Az says) I know it not in this sense: thus in the T: (TA:) or [rather] he took him for the purpose of tying him, or keeping post, on the enemy's frontier, (T, TA,) and as a refuge to which to have recourse (T, O, TA) when suddenly attacked by the enemy; (T, TA;) from فِنْدٌ, (T, O, TA,) signifying " a شِمْرَاخ," (O,) or " a great شمراخ," (T, TA,) " of a mountain," (T, O, TA,) or as signifying " a great mountain: " (O:) or i. q. ضَمَّرَهُ [as meaning he made him light of flesh for military service], (O, K, TA,) so as to be like the branch of a tree, termed فِنْد. (O, TA.) — فنّد فُلَانًا عَلَى الأَمْرِ He desired, of such a one, [the performance of] the affair; (K, TA;) as also ↓ فاندهُ, (O, K, TA, in the O فِى الأَمْرِ,) inf. n. مُفَانَدَةٌ; (TA;) and ↓ تفنّدهُ. (O, K, TA.) — فنّد فِى الشَّرَابِ He kept constantly, or perseveringly, to be beverage, or wine. (AHn, M, K, TA.) — And فنّد (inf. n. تَفْنِيدٌ, TA) He sat upon a فِنْد, (T, L,) i. e. a شِمْرَاخ of a mountain. (T, O, K.) 3 فَانَدَ see 2, near the end of the paragraph. 4 افند, inf. n. إِفْنَادٌ, as intrans.: see 1, in five places. — افندهُ (inf. n. as above, TA) He charged him with error in judgment, or opinion; as also ↓ فنّدهُ. (M, K.) — — And It (old age) rendered him weak in judgment, or unsound in mind: (L:) or it (extreme old age) caused him to have little understanding; [or to be] like a stone. (A.) 5 تفنّد He repented, (K, B, TA,) مِنْهُ [of it]. (T, K.) — تفنّدهُ: see 2, near the end. 8 أُفْتُنِدَ He was caused to perish by reason of extreme old age. (O.) فَنْدٌ: see the next paragraph, first sentence. فِنْدٌ (T, S, M, A, O, L, K) and ↓ فَنْدٌ (Ibn- 'Abbád, O, K) A great mountain: (IF, O, K:) or a mountain apart from others: (Ibn-Abi-l- Hadeed, TA:) or a portion of a mountain, (Ibn- 'Abbád, S, O, K,) or a great portion thereof, (M, TA,) having tallness, or length, [app. the former,] (Ibn-'Abbád, S, O, K, TA,) and some add, with slenderness: (TA:) or a head, or round and tall and slender head, or peak, (شِمْرَاخ,) of a mountain: (T, A:) or a great peak or head (شمراخ, T, L, or رَأْس, M, L,) of a mountain: (T, M, L:) or a رُكْن [i. e. a side, or an outward part, or the strongest side or outward part,] of a mountain: (L:) pl. أَفْنَادٌ. (M, L.) One says of a bulky and heavy man, كَأَنَّهُ فِنْدٌ, meaning As though he were a head, or peak, (شِمْرَاخ,) of a mountain. (A.) — — And the former (فِنْدٌ) is the sing. of أَفْنَاد in the phrase أَفْنَادُ اللَّيْلِ, (T,)

which means The component parts, or portions, of the night. (T, O, K, TA.) — — And A congregated party (T, O, K, TA.) of men. (T, O.) One says, هُمْ فِنْدٌ عَلَى حِدَةٍ They are a party by itself. (T, TA.) And it is said in a trad., (T.) respecting the Prophet, (T, O, K,) that, when he died, (O.) صَلَّى النَّاسُ عَلَيْهِ أَفْنَادًا أَفْنَادًا i. e. [The people prayed for him, or invoked blessing upon him,] one by one, without an Imám; (Th, T, O, K;) or companies after companies: (O, K:) and they were computed to be thirty thousand, with sixty thousand angels; two angels to every one (T, O, K) of the believers. (T, O.) And the Prophet said, (T, O, K,) after announcing that he would be among the first that should die, (T, O,) تَتَّبِعُونِى أَفْنَادًا أَفْنَادًا يُهْلِكُ بَعْضُكُمْ بَعْضًا, meaning [Ye will follow me] in scattered companies, company after company; [killing one another;] أَفْنَادًا being pl. of فِنْد; (Nh, TA;) and in like manner is expl. a similar phrase in a trad. of 'Áïsheh: (T, TA:) or the former means ↓ ذَوِى فَنَدٍ i. e. [impotent; and unthankful; lit] having impotence; and unthankfulness for [God's] favour. (O, K, TA.) — — And A sort, or species: (K, TA:) pl. أَفْنَادٌ: one says, جَاؤُوا أَفْنَادًا They came being diverse sorts. (TA.) — — And A branch of a tree. (T, O, K. *) — — And Land upon which rain has not fallen; (T, O, K;) also termed ↓ فِندية [app. فِنْدِيَّةٌ]. (T.) فَنَدٌ [inf. n. of فَنِدَ, q. v.: as a subst.,] i. q. فُحْشٌ [app. as meaning Exorbitance in speech]; and error in judgment: pl. أَفْنَادٌ. (Ham p. 112.) — — See also فِنْدٌ, near the end. فِنْدَةٌ A complete branch from which a bow is made. (O.) فِندية [app. فِنْدِيَّةٌ]: see فِنْدٌ, last sentence. فِنْدَأْوَةٌ (in the O and CK without hemz) A sharp قَدُوم [or adz]. (S, O, K.) — — And A bold, or fearless, she-camel. (IAar and Sh, TA in art. عدأ.) فِنْدَأْيَةٌ An adz, or an axe, or a hoe; syn. فَأْسٌ: (I'Aar, T, L:) or a broad-headed فأس: (M, L:) pl. فَنَادِيدُ, which is anomalous. (IAar, T, L.) فَانِيذٌ A sort of sweetmeat, made of concrete juice of the sugar-cane (قَنْد, q. v.,) and starch (نَشًا): a foreign word; for the measure فَاعِيلٌ is not found in Arabic; and therefore the lexicographers have not mentioned it: (Msb:) it is also written with ذ; (MF;) and is an arabicized word, from [the Pers.] پَانِيذْ [or پَانِيذ]: (K voce فَانِيذ:) but is more properly with د. (MF.) مُفْنِدٌ, (T, S, L, K,) or ↓ مُفَنَّدٌ, [meaning Weak in judgment, or unsound in mind, &c., (see 1,) by reason of extreme old age, or disease,] an epithet applied to a man only: you do not use the fem. form, with ة, applying it to an old woman, because [it is held that] she has not possessed judgment (T, S, M, L, K) in her youth (T, S, M, L) or at any time: (K:) or both مُفْنِدٌ and ↓ مُفَنَّدٌ signify [as above: or] one whose intellect, or intelligence, is denied, or disapproved, (أُنْكِرَ عَقْلُهُ,) by reason of extreme old age: or who confounds [things] in his speech: (A:) or the former, or ↓ the latter, signifies loquacious by reason of unsoundness of mind: (As, T:) and the former signifies weak in intellect: (L:) [and extremely aged: (see 1:)] and the same, (T,) or ↓ the latter, (L,) weak in judgment; notwithstanding he may be strong in body: and weak in body; notwithstanding he may be right in judgment: and weak in judgment and in body. (Fr, T, L.) مُفَنَّدٌ: see the next preceding paragraph, in four places. فندر فَنْدَرٌ and فُنْدُرٌ, applied to a boy or youth, Plump: and wanting in courage and generosity; stupid and heavy. (Ibn-'Abbád, O.) فِنْدِيرٌ and ↓ فِنْدِيرَةٌ (K in this art., and S in art. فدر,) A great mass of rock that becomes detached (S, K) from the head (S) or from the side (K) of a mountain: (S, K:) pl. فَنَادِيرُ. (TA.) — — And, both words, A large lump of dates (K, TA) compacted together; as also فِدْرَةٌ. (TA.) الفُنْدُورَةُ The anus. (IAar, T, O, TA.) فِنْدِيرَةٌ: see فِنْدِيرٌ. Accord. to some, the ن in the words mentioned in this art. is augmentative. (O.) فندق فُنْدُقٌ The fruit of a certain tree, (Lth, O, K,) the same as the بُنْدُق, which has been mentioned before, [i. e. hazel-nut, or hazel-nuts,] (K,) or round, like the بُنْدُق, having a covering which, being removed, discloses a kernel (حَبّ), like the فُسْتُق. (Lth, O.) — And, (Lth, O, K,) in the dial. of the people of Syria, A [building of the kind called] خَان [q. v.], where men alight and lodge, [and in which they deposit their goods,] of the خَانَات that are in the roads, (Lth, O, K, *) and in the cities: (Lth, O:) [said to be] a Pers. word, [app. from the Greek πανδοχεῖον occurring in Luke x. 34, as remarked by Golius,] mentioned by Sb: pl. فَنَادِقُ. (TA.) فُنْدَاقٌ A register of accounts: (O, K:) thought by As to be an arabicized word: but the word commonly known [in this sense] is with ق [i. e. قُنْدَاقٌ]. (TA.) فنزج فَنْزَجٌ A leaping, jumping, springing, or bounding; and so ↓ فَنْزَجَةٌ: (L:) or the game, or sport, called دَسْتَبَنْد, [or دَسْتْبَنْد, a Pers. word,] meaning the dance of the Magians, (Lth, O, L,) or a dance of the Persians (العَجَم), (S, K,) in which the performers hold one another by the hand; (Lth, S, O, K;) arabicized from [the Pers.] پَنْجَهْ [app. as meaning " a gripe with the hand "]: (S, K:) or a game, or sport, of the Nabathæans, 1. called in Pers. پَنْجَگَانْ [app. from پَنْجَهْ and گَانْ, from the joining of hands]; (ISk, O;) a game, or sport, played by the Nabathæans in joyous exultation: (IAar, O:) occurring in a saying of El-'Ajjáj cited in art. عكف. (TA. See 1 in that art.) — — And, as some say, The five embolismal, or supplementary days, which are added at the end of the twelfth month of the Persians [and called by them پَنْجَهِء دُزْدِيدَهْ]. (IDrd, O, L.) فَنْزَجَةٌ: see the preceding paragraph. فنطس فِنْطَاسٌ [The bottom of the hold of a ship or boat; i. e.] the part of a ship or boat where the water that is drawn out therefrom collects: (AA, O, K, TA:) this is the primary signification: (O, TA:) pl. فَنَاطِيسُ. (TA.) — — Hence, (O,) A tank made of boards, (O, K,) and tarred, (O,) borne in sea-going vessels, (O, K, *) and containing sweet water for drinking. (O, * K.) — — And, (O, K,) accord. to IAar, (O,) A bowl (O, K) of wood, the exterior of which is coloured with yellow and red and green, (O,) with which the sweet water is distributed (O, K) among the ship's crew. (O.) — It is also applied to a nose, as signifying Broad. (IDrd, M, TA. [See also what next follows.]) فِنْطِيسٌ A nose wide in the nostril, and expanded in the end: (Ibn-'Abbád, O, K:) pl. فَنَاطِيسُ. (K. [See also what next precedes.]) — — And, (O, K,) accord. to IDrd, (O,) A man broad in the nose. (O, K.) — — And Low, ignoble, or ungenerous, (O, K, TA,) accord. to some, in an absolute sense, (TA,) or in respect of birth; (O, K, TA;) thus accord. to Ibn-'Abbád: pl. as above. (O.) — Also The penis; (O, K;) and so فِرْطِيسٌ: accord. to some, peculiarly of the swine. (TA.) فِنْطِيسَةٌ The snout of the swine: (O, K: [mentioned also in art. فطس; the ن being held by some to be augmentative:]) and so فِرْطِيسَةٌ. (TA.) And The nose of the wolf. (O.) And one says, إِنَّهُ لَمَنِيعُ الفِنْطِيسَةِ (O, K *) and الفِرْطِيسَةِ, (O,) meaning (assumed tropical:) [Verily he is] one who defends, or guards, from encroachment, or invasion, or attack, what is in his possession, or occupation; who refuses to submit to wrongful treatment: (O, K:) thus mentioned on the authority of As; and Aboo-Sa'eed [meaning As] says that his فِنْطِيسَة and فِرْطِيسَة [properly] signify his nose. (TA.) فنع 1 فَنِعَ, aor. فَنَعَ, (S, O, * K,) inf. n. فَنَعٌ, (S, O,) He abounded, and increased, in wealth. (S, O, K.) مَنْ قَنِعَ فَنِعَ is a prov., (O, TA,) meaning [He who is contented] is free from want, or is rich. (TA.) فَنَعٌ [as a simple subst.] Increase, and abundance, of wealth: (S:) increase (O, K, TA) in wealth and in what is little in quantity: (TA:) and i. q. خَيْرٌ [good, moral or physical; wealth, or much wealth; prosperity, welfare, or wellbeing; &c.]: and generosity: (O, K, TA:) and large, or ample, liberality or bounty or munificence: (TA:) and excellence; (O, K;) or much, or abundant, excellence. (TA.) One says مَالٌ ذُو فَنَعٍ and فَنَأٌ, but the former is more common and more known, i. e. Abundant wealth. (TA.) And فَرَسٌ ذُو فَنَعٍ فِى سَيْرِهِ A horse having increase [in his rate of going], or having excess [therein]. (TA.) — — And Strength of odour of

musk. (K.) مِسْكٌ ذُو فَنَعٍ means Musk of which the odour is strong. (S, O.) — — And Good report. (IDrd, O, K.) And The spreading, or diffusion, of eulogy. (TA.) — Also Much of anything; and so ↓ فَنِيعٌ, and ↓ فَنَعٌ. (IAar, TA.) فَنِعٌ Abounding, and increasing, in wealth; as also ↓ فَنِيعٌ. (O, K.) — — See also فَنَعٌ, last sentence. فَنِيعٌ: see فَنَعٌ: — — and see also فَنَعٌ, last sentence. مِفْنَعٌ A man (A'Obeyd, O) having a good report. (A'Obeyd, O, K.) فنق 2 فنّقهُ, (S,) inf. n. تَفْنِيقٌ; (O, K;) and ↓ فانقهُ, (S, O,) inf. n. فِنَاقٌ; (TA;) He made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty. (S, O, K.) 3 فَأنَقَ see the preceding paragraph. 4 افنق He (a man, O) enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty; after straitness of the means of subsistence. (O, K.) [See also what next follows.] 5 تفنّق He (a man, S) enjoyed, or led, a plentiful, and a pleasant or an easy, and a soft or delicate, life; or a life of ease and plenty. (S, O, K.) — — And تَفَنَّقْتُ فِى أَمْرِكَذَا I affected daintiness, nicety, or refinement, and cleanliness, in such an affair. (TA.) فَنَقٌ Plentifulness, and pleasantness or easiness, and softness or delicacy, in living; as also ↓ فُنَاقٌ. (TA.) فُنُقٌ (S, O, K, TA) and ↓ مِفْنَاقٌ (O, K, TA) A woman, (S,) or young woman, (O, K, TA,) that has been made to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft or delicate, life; (S, O, K, TA;) large in body, beautiful, and youthful: As says that the former, applied to a woman, signifies having little flesh; but Sh knew not this, and he cites El-Aashà as applying this epithet to a woman whom he describes as one whose elbows are unapparent, and such, he says, is not one having little flesh: IAar says that it is applied to one who is as though she were a stallion-camel such as is termed فَنِيق. (TA.) — — And the former, applied to a she-camel, signifies Youthful, fat or plump, (S, O, K, TA,) fleshy, and bulky. (TA.) — — See also فَنِيقٌ. — — It is also pl. of فنيقٌ. (S, O, K.) فُنَاقٌ: see فَنَقٌ. فَنِيقٌ A stallion, (S, O, K) [i. e.] a stallioncamel, (IAar, TA,) that is highly regarded, (S, O, K,) and is not molested, because of the high estimation in which he is held by his owner, or owners, nor is ridden: (O, K:) it is said by AZ to be one of the names for such a stallion: (S, TA:) or it is an epithet applied to a camel, meaning such as is acquired for covering: (TA:) the pl. is فُنُقٌ (S, O, K) accord. to AZ, and أَفْنَاقٌ accord. to IDrd, (S,) or the latter is pl. of the former pl.: (O, K:) and ↓ فُنُق is applied as an epithet to a [single] camel, like فَنِيقٌ. (TA.) فَنِيقَةٌ A [sack such as is called] غِرَارَة [q. v.]: (AA, O, K:) or a small غرارة: or a receptacle smaller than the غرارة: (TA:) [said by Meyd to be a sack in which clay, or mud, is carried away: (Golius:)] pl. فَنَائِقُ. (O, K.) عَيْشٌ مُفَانِقٌ, (S, O, K,) and some say مُفَانَقٌ, (TA,) A life that is plentiful, and pleasant or easy, and soft or delicate; or a life of ease and plenty. (S, * O, * K, TA.) مِفْنَاقٌ: see فُنُقٌ. فنك 1 فَنَكَ بِالمَكَانِ, [aor. فَنُكَ, (TK,)] inf. n. فُنُوكٌ, He remained, stayed, dwelt, or abode, in the place. (El-Umawee, S, O, K.) — — فَنَكَ فِى الأَمْرِ, (S, O, K, *) aor. as above, (S,) and so the inf. n., (S, O,) He persisted, or persevered, in the affair; (S, O, K; *) as also ↓ افنك. (K.) [See also فَنَكَ; and see other explanations below.] And فَنَكَ فِى الكَذِبِ He persisted, or persevered, in lying: asserted by Yaakoob to be formed by transposition from فَكَنَ: and Aboo-Tálib says that ↓ فانك and ↓ فنّك, of which latter the inf. n. is تَفْنِيكٌ, signify he persisted, or persevered, in lying, and in evil; not in good; and denote the like of consecutiveness. (TA.) [See also فَنْكٌ, which may be an inf. n. of فَنَكَ in this sense, and in others.] And فَنَكَ عَلَيْهِ, (K, TA,) inf. n. as above, (TA,) signifies [in like manner] He kept, or applied himself, constantly, perseveringly, or assiduously, to it; as also ↓ افنك. (K, TA.) — — And فَنَكَ فِى الطَّعَامِ, (Ibn-'Abbád, S, O, K,) aor. as above, (S,) and so the inf. n., (S, O,) He continued constantly, uniformly, or regularly, in the eating of the food, not loathing aught thereof; (Ibn-'Abbád, S, O, K;) as also فَنِكَ, (S, O, K,) with kesr, (S, O,) like عَلِمَ, (K,) inf. n. فُنُوكٌ; (S, O, K;) and so ↓ فانك: (Ibn-'Abbád, O, K:) and ↓ فَانَكْتُ الطَّعَامَ وَالشَّرَابَ signifies [simply] I kept continually, or constantly, to the food and the beverage: and also I loathed them, or turned away from them with disgust. (Ibn-'Abbád, O.) — — And فَنَكَ فِى الأَمْرِ [not فانك as in the lexicons of Golius and Freytag, the latter of whom gives both forms of the v. in the sense here following, as does also the TK,] signifies also He entered into the affair. (K.) — — And He mastered the affair, and overcame it. (O.) — — فَنَكْتَ فِى لَوْمِى, and ↓ افنكت فيه, (both in the TA, but the latter only in the O,) Thou wast, or hast become, skilled in the blaming, or censuring, of me, and profuse, or immoderate, therein: so says Fr. (O, TA.) — — And فَنَكَتْ and ↓ أَفْنَكَتْ She (a woman) blamed, or censured, and kept continually, or constantly, to blaming, or censuring, or to some other thing [or act]. (Lth, O, TA. *) — — And the former, said of a girl, or young woman, She cared not for what she did nor for what was said to her. (Ibn-'Abbád, O, K.) This meaning has also been assigned to فَنَكَتْ. (TA.) — — And فَنَكَ, (K,) inf. n. as above, (TA,) He lied, or said what was untrue; as also ↓ افنك. (K.) 2 فَنَّكَ see above, near the beginning. 3 فَانَكَ see 1, first quarter: and near the middle, in two places. 4 أَفْنَكَ see 1, in five places. فَنْكٌ i. q. عَجَبٌ: (IAar, O, K, TA:) [it app. means A wonderful thing: for] IAar cites as an ex., وَلَا فَنْكَ إِلَّا سَعْىُ عَمْرٍو وَرَهْطِهِ بِمَا اخْتَشَبُوا مِنْ مِعْضَدٍ وَدَدَانِ [And there is not anything wonderful except the conduct of 'Amr and his near kinsfolk in their having taken without selection a sword commonly used for lopping trees, and one that was blunt]: (TA:) and ↓ فَنَكٌ signifies the same. (K, TA.) — Also Persistence, or perseverence; or the act of persisting, or persevering. (TA.) [In this and the following senses, it seems to be an inf. n. of which the verb is فَنَكَ; as is indicated in the TA.] — — And The act of overcoming. (O, K, TA. [Accord. to the TA, from IAar; but said in the O to be from another, not there named.]) — — And The acting wrongfully, unjustly, injuriously, or tyrannically. (IAar, O, K, TA.) — — And The lying, or saying what is untrue. (IAar, O, K, TA.) فَنَكٌ A certain beast, (Kr, O, K,) of the skin of which the furred garment is made; (Kr, S, O;) [the marten;] the furred garment whereof is the best sort of such garments, and the highest in estimation, and the most equable, and is suitable to all temperate constitutions: (K:) it is said to be a species of the Turkish fox's cubs; and therefore Az and others say that the word is arabicized; some of the travellers relate that it is applied to the young-one of the jackal (ابْنِ آوَى) in the country of the Turks: (Msb:) it is also said to mean a certain skin that is worn; and to be an arabicized word: [in Pers. a furred garment is called فَنَك:] IDrd says, “I do not think it to be Arabic: ” and MF mentions ↓ فَنِيكٌ as signifying an animal like the fox; an arabicized word; from [a work entitled] غَايَة البَيَان; and he says that it appears to be the فَنَك that is mentioned in the K. (TA.) — — See also فَنْكٌ. الفَنِيكُ The مَجْمَع [or part in which is the symphysis] of the لَحْيَانِ [or two lateral portions of the lower jaw], (Lth, O, K, TA,) in the middle of the chin, (Lth, O, TA,) of a man; (Lth, O, K, TA;) this is when the word is used in the sing. form; (Lth, O; [see also الفَكُّ;]) and it is also called ↓ الإِفْنِيكُ; (Lth, O;) [and in like manner Aboo-'Amr Esh-Sheybánee explained what is meant by the upper فَنِيك as is stated by IF and in the O:] or the extremity [of each] of the لَحْيَانِ, at the place of the عَنْفَقَة [or tuft of hair that is between the lower lip and the chin;] (S, K;) also called ↓ الإِفْنِيكُ; but Ks knew not this: (S:) or the فَنِيكَانِ are the two extremities of the عَنْفَقَة: (O:) or (K, TA, in the CK “ and ”) the sing. signifies a

bone [beneath the temple,] to which the shaving of the head reaches (عَظْمٌ يَنْتَهِى إِلَيْهِ حَلْقُ الرَّأْسِ): (K, TA:) and accord. to Lth, the dual signifies the two extremities of the [lower] jaw, of whatever has a jaw, that move in the act of chewing, below the temples: (O:) or, accord. to Sh, the two thin, rising bones, [app. the two coronoid processes of the jaw,] lower than the ears, between the temple and the ball of the cheek. (TA.) The lower فنيك is [app. The symphysis of the pubes; being] said by Aboo-'Amr Esh-Sheybánee to be the part where the two hip-bones meet together: (IF, O:) [hence, perhaps, and therefore it may be erroneously,] the فنيك is said by AA to be the root, or base, of the tail: (TA:) and it signifies, as also ↓ الإِفْنِيكُ, (IDrd, O, K,) the زِمِكَّى, (K,) or زِمِجَّى, [i. e. the place of growth, or the root, or the whole, of the tail, of a bird, or] of a young bird; as they assert; (IDrd, O;) but IDrd says, " I will not pronounce it to be correct: " (O:) and the dual signifies two bones cleaving together: when, in the female pigeon, they are broken, she does not retain her eggs [sufficiently], but excludes them prematurely. (Lth, O.) — See also الإِفْنِيكُ. فَنَكٌ: see the next preceding paragraph, in three places. مُتَفَنِّكَةٌ A foolish, or stupid, woman. (Ibn- 'Abbád, O, K.) فنو فِنْوٌ, said to be sing. of أَفْنَآءٌ: see the latter, below. فَنًا: see the next paragraph: — and see also فَنًى, in art. فنى. فَنَاةٌ A bull or cow; syn. بَقَرَةٌ; (AA, T, S, M, K;) [i. e.] a بَقَرَة وَحْشِيَة [or wild bull or cow; an antelope of the bovine kind]: so says Aboo-'Alee El-Kálee: (TA:) it occurs in a verse of Lebeed; and is said, as on the authority of IAar, to be قَنَاة, with ق: (TA in art. قنو:) pl. فَنَوَاتٌ (AA, T, S, M, K) and [coll. gen. n.] ↓ فَنًا. (Aboo- 'Alee El-Kálee, TA.) شَعَرٌ أَفْنَى i. q. فَيْنَانٌ [i. e. Hair having locks like the branches of trees; or long and beautiful hair]; (M, K, TA;) [or] meaning long hair. (TA.) [The fem. of أَفْنَى is فَنْوَآءُ. Hence,] اِمْرَأَةٌ فَنْوَآءُ A woman having much hair: (IAar, M, K:) and شَجَرَةٌ فَنْوَآءُ A tree having أَفْنَان [or branches]; (AA, T, S, M;) or a tree having wide shade: (K:) by rule it should be فَنَّآءُ [q. v. in art. فن]. (S, M, K.) أَفْنَآءٌ مِنَ النَّاسِ means Mixed sorts of men or people; like أَعْنَآءٌ: and the sings. are [said to be] فِنْوٌ and عِنْوٌ: (IAar, T:) one says, هُوَ مِنْ أَفْنَآءِ النَّاسِ when it is not known of whom he is: (S:) or رَجُلٌ مِنْ أَفْنَآءِ القَبَائِلِ, meaning a man such that one knows not of what tribe he is: but some hold that one says only, قَوْمٌ من افنآء القبائل; not رَجُلٌ; and that there is no sing. of أَفْنَآء: (M in art. فنى:) accord. to AHeyth, one says, هٰؤُلَآءِ مِنْ أَفْنَآءِ النَّاسِ, meaning these are of the strangers from this and that place: but one does not say, speaking of one person, رَجُلٌ من افنآء الناس: and Umm El-Heythem knew not a sing. of أَفْنَآء. (T in art. فنى.) فنى 1 فَنِىَ, (T, S, M, Msb, K, &c.,) aor. يَفْنَى; (T, M, Msb, K;) and فَنَى, aor. يَفْنَى, (M, K,) which is extr., mentioned by Kr, and said by him to be of the dial. of Belhárith Ibn-Kaab; (M;) the former of the two verbs being that which is commonly known; (TA;) inf. n. فَنَآءٌ, (T, S, M, Msb, K, &c.,) which is of both of the verbs; (TA;) It (i. e. a thing, S, Msb, TA) passed away and came to an end; vanished away; became spent, or exhausted; failed entirely; ceased, perished, or came to nought; or was, or became, transitory, evanescent, or non-existent; the inf. n. being syn. with نَفَادٌ; (Aboo-'Alee El- Kálee, TA;) contr. of بَقَآءٌ; (M, TA;) and the pret. being syn. with عُدِمَ: (K, TA:) it is said of every created thing that it is subject to الفَنَآء. (Msb.) [Hence] دَارُ الفَنَآءِ [The abode of transitoriness, evanescence, or perishableness,] means the present world. (T in art. دور.) — — And, said of a man, (T, M, K,) i. e. فَنِىَ, aor. and inf. n. as above, (M,) (tropical:) He was, or became, extremely aged; or old and infirm; syn. هَرِمَ: (M, K:) or he became on the verge of death by reason of extreme age or of age and infirmity. (T.) Lebeed says, حَبَائِلُهُ مَبْثُوثَةٌ بِسَبِيلِهِ وَيَفْنَى إِذَا مَا أَخْطَأَتْهُ الحَبَائِلُ (T, M,) meaning [His snares are spread in his way, and when the snares fail to catch him] he becomes old and infirm and so dies: (T:) or it means, when death misses him he becomes old and infirm. (M.) 3 فاناهُ, (T, S, M, K,) inf. n. مُفَانَاةٌ, (T, TA,) He (a man, S, M) soothed, or coaxed, him: (AA, T, S, M, K:) and, (M,) accord. to El-Umawee, (T, S,) he stilled, or quieted, him. (T, S, M.) El-Kumeyt says, (S, M,) mentioning anxieties, (M,) تُقِيمُهُ تَارَةً وَتُقْعِدُهُ كَمَ يُفَانِى الشَّمُوسَ قَائِدُهَا [They rouse him at one time, and at another time they render him sedate like as her leader soothes, or coaxes, or like as he stills, or quiets, the refractory mare]. (S, M: in the T, accord. to the TT, the verse ends with رَائِدُهَا [her pastor], instead of قَائِدُهَا.) Accord. to IAar, فاناهُ signifies واجاهُ [app. a mistranscription for وَاخَاهُ, originally آخَاهُ, He fraternized with him; or acted with him in a brotherly manner]. (TA.) [Hence the phrase] أُفَانِى الأَيَّامَ i. e. أُزَجِّى الزَّمَانَ [meaning I make the time to pass away easily; as though beguiling it]. (Har p. 607.) — — And one says, بَنُو فُلَانٍ مَا يُعَانُونَ مَالَهُمْ وَلَا يُفَانُونَهُ i. e. The sons of such a one do not tend, or take care of, their cattle, or camels, or [other] property, and do not manage the same well. (T.) 4 افناهُ He, or it, caused it, or him, to pass away and come to an end; to vanish away; to become spent, or exhausted; to fail entirely; to cease, perish, or come to nought; he, or it, did away with, destroyed, or annihilated, it, or him; (T, S, * M, Msb, * K, TA;) trans. of فَنِىَ. (T, S, Msb, K.) The saying of a rájiz, (T, TA,) namely, Abu-n-Nejm, (TA,) describing a pastor of sheep or goats, يَقُولُ لَيْتَ اللّٰهَ قَدْ أَفْنَاهَا (T, TA,) may mean an imprecation against them, i. e. He says, would that God had destroyed them: (T:) — — or it means, would that God had made to grow for them [the plant called] الفَنَى, i. e. عِنَبُ الثَّعْلَبِ; so that they might have abundance of milk, and become fat. (T, TA.) 6 تَفَانَوا, (S, K,) or تفانوا قَتْلًا, (M,) They destroyed one another, (S, M, K,) [or they shared, one with another, in destruction, (see an ex. in a verse cited voce دَقَّ,) by slaughter,] in war, or battle. (S.) الفَنَى, thus, with ى, in the M, and thus it should be written accord. to Aboo-'Alee El-Kálee, in the T and S with ا, and in like manner in the K, in which it is [mentioned in art. فنو, and] written without the article (ال) فَنًا, and said to be a pl., of which the sing. is ↓ الفَنَاة, (TA,) [The plant called] عِنَبُ الثَّعْلَبِ; [see art. ثعلب; and see also الأَفَانِى, in this art.;] (T, S, M, K;) whereof one is called ↓ فَنَاةٌ: (S:) or, as some say, another plant; (T;) [i. e.,] as some say, a species of trees, or plants, (شَجَرٌ,) having red berries, (حَبّ), (S,) of which necklaces are made, (S,) or the unbroken of which are made use of as قَرَارِيط [meaning carat-weights] with which to weigh, every berry (حَبَّة) being a قِيرَاط: and some say that it is a herb that grows in rugged places, rising from the ground to the height of the measure of a finger, and less, and depastured by the cattle. (M.) فَنَاةٌ: see the next preceding paragraph, in two places: — and see also art. فنو. فِنَآءٌ A yard, or an exterior court, i. e. a wide space, (T, S, M, Mgh, Msb, K,) in front, (T, M, Mgh, Msb, K,) or extending from the sides, (S, Msb,) of a house: (T, S, M, Mgh, Msb, K:) pl. أَفْنِيَةٌ (T, S, M, Msb, K) and فُنِىٌّ: (K:) and ثِنَآءٌ [q. v.] signifies the same. (T, M.) فَانٍ part. n. of فَنِىَ [i. e. signifying Passing away and coming to an end; &c.]. (T.) — — And (tropical:) An old man extremely aged, or old and infirm; (M, * Msb, K, * TA;) so called because of his nearness to passing away, or perishing: (Msb:) or an old man whose faculties have entirely failed. (Mgh.) And فَانِيَةٌ occurs in a trad., applied to a she-camel, or to camels, as meaning (assumed tropical:) Advanced in age. (TA.) — — [فَانٍ فِى اللّٰهِ, in the language of the mystics, means (assumed tropical:) Lost in contemplation of God, and insensible to all else.] أَفْنَآءٌ مِنَ النَّاسِ is expl. in art. فنو. الأَفَانِى [without the article أَفَانٍ] is the name of A species of plant, (T, S, K,) yellow, and red; (T;) [said to be so called] while fresh and succulent; (S;) accord. to AA, (T,) when it has dried up, it is called الحَمَاطُ; (S, T;) but this is a mistake; for الافانى signifies a particular species of

plant by itself, of the herbs, or leguminous plants, termed ذُكُور, which dries up, and becomes scattered; whereas the حماط is the حَلبة [a mistranscription for حَلَمَة], and this does not dry up, because it is of the [kind called] جَنْبَة and عُرْوَة (T:) the n. un. is أَفَانِيَةٌ, (T, S.) like ثَمَانِيَةٌ [in measure]. (S.) And it is said to signify also [The plant called] عِنَبُ الثَّعْلَبِ. (S. [See also الفَنَى, above.]) مَفْنَاةٌ A land (أَرْضٌ) suitable to those who alight and abide therein: (K, TA:) it occurs, in a verse of Keys Ibn-El-'Eyzár El-Hudhalee, with ق, [as some relate that verse,] but As says that in the dial. of Hudheyl it is with ف. (TA in art. قنى.) فه 1 فَهِهَ, (K,) [or perhaps فَهَّ, but originally فَهِهَ], like فَرِحَ, (K,) sec. pers. فَهِهْتَ, [aor. ◌َ3فَه,] inf. n. فَهَهٌ (S, TA) [and app. فَهَّةٌ and فَهَاهَةٌ], He (a man, S) lacked power or ability. (S, K.) And فَهَّ, inf. n. فَهَاهَةٌ and فَهَّةٌ, He made a slip, or committed a fault, from lack of power or ability, &c. (TA.) And فَهَّ فِى خُطْبَتِهِ, and حُجَّتِهِ, He (a man) failed of being thoroughly effective [in his discourse, or oration, or harangue, and his argument, or plea, or evidence]. (TA.) — — And فَهِهْتُ الشَّىْءَ I forgot the thing. (ISh, K, * TA. [In the K the third pers. is mentioned, as being فَهِهَ; but I think it should be contracted (agreeably with a general rule), as in what here follows.]) And فَهَّ عَنِ الشَّىْءِ, inf. n. فَهٌّ [probably, I think, a mistake for فَهَّةٌ], He forgot the thing. (TA.) See also 4. 2 ◌َ3فَهَّ see what next follows. 4 افهّهُ He (i. e. God) made him to lack power or ability; as also ↓ فهّهُ. (S, K. [The former is omitted in one of my copies of the S.]) — — And He (another person) made him to forget. (TA.) One says, خَرَجْتُ لِحَاجَةٍ فَأَفَهَّنِى فُلَانٌ عَنْهَا حَتَّى ↓ فَهِهْتُ i. e. [I went forth for a needful affair, and such a one] made me to forget it [so that I did forget it]. (S, TA. [Or افهّنى may be here better rendered agreeably with the explanation next following.]) Accord. to IDrd, أَفَهَّنِى عَنْ حَاجَتِى signifies He busied me so as to divert me [from my needful affair, or the object of my want]. (TA.) R. Q. 1 فَهْفَهَ He fell from a high station to a lower one. (IAar, TA.) فَهٌّ, (S, K,) applied to a man. (S.) Lacking power or ability; (S, K;) as also ↓ فَهِهٌ, (CK, but omitted in other copies of the K,) and ↓ فَهِيهٌ, (S, * K,) and ↓ فَهْفَهٌ, (K,) which last is mentioned by IDrd as signifying dull of tongue, lacking power. or ability, to accomplish the object of his want: (TA:) and فَهَّةٌ is applied, in the sense first mentioned, to a woman (S;) or as meaning lacking power, or ability, to accomplish the object of her want. (TA) And كَلِمَةٌ فَهَّةٌ means [A word, or a sentence, &c.,] having فَهَاهَة [i. e. a lack of power, &c.]. (TA.) فَهَّةٌ and ↓ فَهَاهَةٌ [each of which has been mentioned above as an inf. n.] Lack of power or ability; (S, K:) as also ↓ فَهْفَهَةٌ (K.) — — The first signifies also A case, or an (??), of فَهَاهَة: and [a case, or an instance, of] unmindfulness or forgetfulness: (TA:) and a (??) fault and a case, or an instance, of ignorance; and the like thereof. (A 'Obeyd. S. TA. *) فَهِهٌ: see فَهٌّ. فَهِيهٌ i. q. فَهٌّ, q. v.: (S, * K:) or unable to speak. (KL. [See فَكِيهٌ.]) One says سَفِيهٌ فَهِيهٌ [Lightmitted, lacking power or ability] (S, TA.) فَهَاهَةٌ: see (??). فَهْفَهٌ: see فَهٌّ. فَهْفَهَةٌ: see فَهَّةٌ. هُوَ فَهْفَاهٌ عَلَى المَالِ means He is a good manager or tender or superintendent [of the camels or cattle &c.] (K.) فهد 1 فَهِدَ, (S, A, O, L, K,) aor. فَهَدَ, (A, K,) inf. n. فَهَدٌ, (L.) He (a man. S, A, O) resembled the فَهْد [or lynx] (S, A, O, L, K) in his stretching himself and his sleeping. (L, K,) or in his much sleeping, and stretching himself. (S, A, O.) And He slept, and was, or feigned himself, heedless of what was requisite, or necessary to be done. (L, K.) Hence the saying, (S, L,) of a woman describing her husband, as related in the story of Umm-Zara, (L,) إِنْ دَخَلَ فَهِدَ وَإِنْ خَرَجَ أَسِدَ وَلَا يَسْأَلُ عَمَّا عَهِدَ, (S, * L,) i. e. If he come in and be with me in the tent, or house, he is gentle and quiet like the فَهْد, which is described as sleeping much; and is, or feigns himself, heedless of the things that are amiss therein, and that I ought to put into a right, or proper, state; such is his generosity, and goodness of disposition; and if he go out, and see his enemy, he is like the lion [in boldness; and he will not ask respecting what he has ordered]. (L.) And one says, فَهِدْتَ عَنِّى, inf. n. فَهَدٌ, Thou wast, or hast been, heedless, or negligent, of me. (A.) — فَهَدَ لَهُ, (O, L, K,) aor. فَهَدَ, (K,) He did well, or kindly, in his affair in his absence; (O, L, K:) like فَأَدَ, and مَهَدَ. (O, L.) فَهْدٌ [The lynx; lupus cervarius;] a well-known beast of prey; (L, Msb, K;) with which one hunts; and which sleeps much; (L;) called in Pers. يُوزْ: (Mgh:) fem. فَهْدَةٌ: (L. Msb:) pl. of the masc. فُهُودٌ (S, Mgh, O, L, Msb, K) and أَفْهُدٌ (O, L, K) which is a pl. of pauc.; (O:) and the pl. of the fem., accord. to analogy, is فَهَدَاتٌ (Msb.) أَنْوَمُ مِنَ الفَهْدِ [More sleepful than the lynx] is a proverb. (A.) — — And A nail in the واسِط [or fore part] of the [camel's saddle called] رَحْل; (O, L, K;) also termed كَلْبٌ [q. v.]. (L.) To the creaking sound of this nail the similar sound of a stallion-camel's tushes is likened. فَهِدٌ and فِهِدٌ [A man] resembling the فَهْد [or lynx] in his stretching himself and has sleeping [or in his doing thus much, or often]: and [a man] being. or feigning himself, heedless of what is requisite, or necessary to be done. (K.) فَهْدَةٌ fem. of فَهْدٌ [q. v.] (Msb.) — The اِسْت [i. e. podex, or anus]. (L, K.) — A small piece of butter. (L in art. نهد.) — الفَهْدَتَانِ, (S, A, O.) or فَهْدَتَا الفَرَسِ, (L, K,) or فَهْدَتَا صَدْرِ الفَرَسِ, (AO, TA,) Two prominent portions of flesh in the [part of the breast called] زَوْر [q. v.] of the horse, [S, A, O, K,) like two stones of the kind termed فِهْر: (S, O:) or the prominent flesh in the breast of the horse, on its right and left (L:) or two positions of flesh on the right and left of the breast of the horse. (AO, TA.) — — And فَهْدَتَا البَعِيرِ Two protuberant bones behind the ears of the camel; (O, L, K;) the same that are termed الخُشَشَاوَانِ. (O, L.) فَهَّادٌ The owner, or master, of a فَهْد [or lynx]: (L:) or one who trains the فَهْد for hunting. (T, O, L, K.) فَوْهَدٌ A fat boy or youth, (AA, S, O, L,) that has nearly attained to puberty; (AA, S, L;) i. q. ثَوْهَدٌ; (O, K;) [and فَرْهَدٌ and فُرْهُدٌ;] and فَلْهَدٌ; (AA, L;) as also ↓ أُفْهُودٌ: (O, K:) Yaakoob asserts that the ف in فوهد is a substitute for the ث in ثوهد, or that the converse is the case; and both signify a boy perfect in make; or, accord. to AA, soft and plump: or both signify perfect, and soft, thin-skinned, and plump: (L:) fem. فَوْهَدَةٌ. (S, O, L, K). أُفْهُودٌ: see the next preceding paragraph. فهر 1 فَهَرَ, aor.◌َ , (Msb, K,) inf. n. فَهْرٌ (S, O, Msb, K) and فَهَرٌ; (S, O, K;) and ↓ افهر, (IAar, O, * K,) inf. n. إِفْهَارٌ; (TA;) He compressed a woman, (IAar, S, O, Msb, K,) one of his young women, (IAar,) without consummating the act, i. e. without إِنْزَال, (IAar, S, O, Msb,) and then removed to another and consummated the act (IAar, S, O, Msb, K) with the latter, (IAar, O, Msb,) who was with him in the house, or chamber; (IAar;) the doing of which is forbidden (S, O, Msb) by the Prophet: (O:) and ↓ the latter verb signifies also He was alone with one of his young women, (K, TA,) لِقَضَاءِ حَاجَتِهِ, (TA,) when another of them heard the sound proceeding from him, which [sound] is termed الوَجْسُ, (K, TA,) and الرِّكْزُ, and الحَفْحَفَةُ; (TA;) which [also] is forbidden. (K, TA.) 2 فهّر, inf. n. تَفْهِيرٌ, He compressed without consummating the act, i. e. without إِنْزَال, by reason of weariness and languor. (Msb in art. عزل. [See also 1.]) — — Also, inf. n. as above, He (a man) was, or became, weary, or fatigued. (S, TA.) Said of a horse, as also ↓ فَيْهَرَ and ↓ تَفَيْهَرَ, He was, or became, out of breath by reason of fatigue or running; (K, TA;) and interrupted, or stopped short, in running; and jaded: (TA:) or he fell back by degrees from running, by reason of weakness, and being interrupted, or stopped short, in running: (K, TA:) or the first deficiency of the rate of running of the horse is termed التَّرَادُّ [the falling back by degrees]; the next, الفُتُورُ [the becoming languid]; and the

next, التَّفْهِيرُ. (S, TA.) 4 أَفْهَرَ see 1, in two places. — افهر بَعِيرُهُ His camel became jaded, and broke down with him, or perished, so that he was unable to prosecute his journey. (IDrd, O, K.) — And افهر (said of a man, TA) His flesh became compacted and lumpy (O, K *) and wrinkled by reason of fatness: (O:) when such is the case, it is the ugliest sort of fatness. (O, K.) — Also He was present at the festival of the Jews, (IDrd, O, K, TA,) called الفُهْر: (TA:) or he came to their synagogue: (K, TA:) or it signifies also he was present in their synagogue. (IDrd, O.) — And أُفْهِرَتْ, said of a girl, She was circumcised. (Ibn-'Abbád, O, K.) 5 تفهّر فِى المَالِ He became, or made himself, ample, or abundant, in wealth, or in camels, or the like; (S, O, K;) as also ↓ تَفَيْهَرَ; (K;) as though the former verb were formed by substitution from تَبَحَّرَ: or it may mean he was, or became, weary, fatigued, or jaded, and languid, or remiss. (S, O.) And تفهّر فِى الكَلَامِ He took a wide, or an ample, range in speech. (TA.) Q. Q. 1 فَيْهَرَ: see 2. Q. Q. 2 تَفَيْهَرَ: see 2: — — and see also 5. الفُهْرُ, (Msb, K,) or فُهْرُ اليَهُودِ, (S, Mgh, O,) The synagogue of the Jews, (S, Mgh, O, Msb, K,) in which they assemble (O, Msb, K) for prayer (Msb) on the occasion of their festival: (K:) or a certain day on which they eat and drink: (K:) or it signifies also a certain festival of the Jews: (O:) [app. the feast of Purim (written in the Book of Esther פּוּרִי� pl. of פּוּר)]: accord. to A 'Obeyd, (O, Msb,) a Hebrew word, (S, O, Msb,) or Nabathæan; (Msb;) arabicized; (S, Msb;) originally بُهْر; (S, O, Msb;) and the Christians say فُخْر. (TA.) فِهْرٌ, (S, O, K,) masc. and fem.; (Fr, S, O, K;) or, accord. to Lth, the Arabs in general made it fem.; but it occurs in the K as masc.; (TA;) A stone such as fills the hand: (S, O, K:) or a stone of the size of that with which one crushes walnuts (K, TA) and the like: (TA:) or a round stone with which one bruises, or brays, perfume: (Ham p. 643:) or a stone, absolutely: (TA:) pl. [of pauc.] أَفْهَارٌ (S, O, K) and [of mult.] فُهُورٌ: (O, K:) As used to say فِهْرٌ and ↓ فِهْرَةٌ, (S, O,) [indicating the former to be a coll. gen. n. and the latter to be the n. un.,] like سِدْرٌ and سِدْرَةٌ: (O:) the dim. is ↓ فُهَيْرَةٌ. (S, O.) فِهْرَةٌ: see the next preceding paragraph. فَهِيرَةٌ Pure, unmixed, milk, into which heated stones are put; and when it boils, flour is sprinkled upon it, and it is mixed, and stirred about, and beaten, therewith; and is then eaten: (ISk, S, O, K:) it has also been mentioned as with ق. (TA.) فُهَيْرَةٌ [dim. of فِهْرٌ and of فِهْرَةٌ]: see فِهْرٌ. فِيْهَرَةٌ نَاقَةٌ and فَيْهَرٌ, (O, K,) the former mentioned by IDrd, and the latter by Ibn-'Abbád, A she-camel that is hard and strong, (O,) or hard and large. (K.) أَرْضٌ مَفْهَرَةٌ Land having in it [stones such as are termed] أَفْهَار [pl. of فِهْرٌ]. (O, TA.) مَفَاهِرُكَ, (K, TA,) thus we find it, with fet-h, but in some copies of the K with damm, (TA,) The flesh of thy breast. (K, TA.) IF says that there is not in the original language [of the Arabs] more than one word having in it the letters ف and ه and ر, and that is الفِهْرُ. (O.) فهرس Q. 1 فَهْرَسَ الكُتُبَ [He made, or wrote, a catalogue of the books or writings], (O,) or فَهْرَسَ كِتَابَهُ [he made an index, or a table of contents, to his book or writing], (K,) inf. n. فَهْرَسَةٌ. (TA.) See what follows. فِهْرِسٌ A book, or writing, in which [the names or titles or descriptions] of [other] books, or writings, are collected; [i. e. a catalogue of books or writings: but more commonly, accord. to modern usage, the index, or table of contents, of a book or writing; in an Arabic book, generally placed at the beginning:] an arabicized word; (Lth, O, K;) from [the Pers.] فِهْرِسْت: (O, K:) pl. فَهَارِسُ. (TA.) فهم 1 فَهِمَهُ, aor. فَهَمَ, inf. n. فَهْمٌ (S, Msb, K, &c.) and فَهَمٌ, (Msb, K,) which is the more chaste, (K,) but the former is a dial. var. [more] extensively obtaining, or, as some say, it is a subst. used as an inf. n., (Msb,) and فَهَامِيَةٌ (S, K) and فَهَامَةٌ and فِهَامَةٌ, (K,) He understood it, or knew it with the mind; he apprehended its meaning; syn. عَقَلَهُ, (JK,) and عَلِمَهُ (S, Msb, K) and عَرَفَهُ بِالقَلْبِ. (K.) And فَهِمَ عَنْهُ [He understood what he (another) said]. (A in art. خرس; &c.) [See also فَهْمٌ below.] — — فَهُمَ, meaning He was, or became, such as is termed فَهِيم [i. e. one having much understanding], is like عَلُمَ, meaning " he was, or became, such as is termed عَلِيم. " (TA.) 2 فَهَّمَ see what next follows. 4 أَفْهَمْتُهُ and ↓ فَهَّمْتُهُ, (S, Msb, K, TA,) inf. n. of the latter تَفْهِيمٌ, (S, TA,) I made him to understand, or know, a thing; (S, * Msb, * K, * TA;) syn. جَعَلْتُهُ يَفْهَمُهُ. (TA.) 5 تفهّمهُ He understood it, or knew it, (فَهِمَهُ,) one thing [or one particular thereof] after another; (S, K;) namely, speech, or language. (S.) — — [And He endeavoured to understand it. (See its inf. n. as used in the former half of the second paragraph of art. دبر.)] And ↓ التَّفَاهُمُ signifies the same as التَّفَهُّمُ [app. as meaning The endeavouring to understand; or the affecting, or pretending, to understand]. (TA.) 6 تَفَاْهَمَ see what next precedes. 7 انفهم, (K, TA,) as quasi-pass. of فَهَّمَهُ, inf. n. تَفْهِيمٌ, [or of أَفْهَمَهُ, i. e. as meaning He was made to understand, or know,] (TA,) is an incorrect word, (K, TA.) 10 اِسْتَفْهَمَنِى الشَّىْءَ He sought, or desired, of me, the understanding of the thing [i. e., that he might be made to understand it]; (S, * K, * TA;) syn. طَلَبَ مِنِّى فَهْمَهُ. (TA.) فَهْمٌ is an inf. n. of 1, (S, Msb, K, &c.,) or a subst. used as an inf. n.: (Msb:) [see 1, first sentence:] it is expl. as signifying The conception of the meaning from the word, or expression: or the quickness of the transition of the mind from extrinsic to other [i. e. intrinsic] things: or a condition of the mind whereby it ascertains what is approvable: or, as in the " Ahkám " of El- Ámidee, excellence of intelligence in respect of its readiness to apprehend quickly subjects of inquiry that present themselves to it. (TA.) فَهِمٌ, an epithet applied to a man, (S,) Quick of understanding; syn. سَرِيعُ الفَهْمِ. (K.) فَهِيمٌ Having much understanding; syn. كَثِيرُ الفَهْمِ; an intensive epithet; like ↓ فَهَّامَةٌ [except that the latter is doubly intensive]. (TA.) فَهَّامَةٌ: see what next precedes. فَاهِمٌ [act. part. n. of فَهِمَ; Understanding, or knowing, a thing]. مَفْهُومٌ [pass. part. n. of فَهِمَ; Understood, or known. — — And hence, لَفْظِ مَفْهُومُ The acceptation of a word or an expression; i. e. the meaning, or sense, in which it is understood: see also مَعْنًى, in art. عنى.] فهو 1 فَهَوْتُ عَنْهُ, (JK, K,) aor. أَفْهُو, inf. n. فُهُوٌّ, (JK,) I was unmindful, forgetful, or neglectful, of it. (JK, K.) — — ISd says, فَهَا فُؤَادُهُ is like هَفَا, [which, said of the heart, accord. to explanations in the TA in art. هفو, means It fluttered, or palpitated: and it was flurried by reason of grief or of beating:] and no inf. n. of it has been heard, therefore I think it to be formed by transposition. (TA.) — — And فَهَا signifies also He spoke clearly, or distinctly, after doing the contrary thereof. (TA.) 3 فاهاهُ, inf. n. مُفَاهَاةٌ; i. q. فاوهه, inf. n. مُفَاوَهَةٌ; i. e. He talked, or discoursed, with him: and he contended with him for superiority in glory, or excellence. (TA in art. فوه.) 4 افهى He was weak, or erroneous, in his judgment, or opinion. (IAar, K, TA.) فَاهٍ, formed by transposition from فَائِهٌ, A man who reveals, or discloses, everything that is in his mind; like فَاوُوهَةٌ; (Fr, in S and TA, art. فوه;) and so فَاهٌ: (Fr, in TA ibid.:) and فَاهٍ بِجُوعِهِ one who reveals his hunger. (TA ibid.) [الافهيان, said by Freytag to signify The elephant and the buffalo, is a mistranscription for الأَقْهَبَان.] أَفْهَآءٌ [a pl. of which the sing. is not mentioned] i. q. بُلْهٌ [pl. of أَبْلَهُ; signifying Heedless; or heedless of evil by reason of their goodness; &c.]. (IAar, TA.) فو فُو, with the و quiescent, [Valerian;] a certain medicine, (K, TA,) a diuretic, (CK,) beneficial as a remedy for pain of the side and for alopecia. (K, TA.) — As a prefixed noun, signifying The mouth, see voce فُوهٌ, in art. فوه. فُوَّةٌ, (T, S, M, K,) like قُوَّةٌ [in form], (S, K,) [Madder; the species thereof used by dyers; rubia tinctorum;] certain roots (Lth, T, S, M, K) of a plant (M) which are extracted from the earth, (Lth, T, M,) with which they dye (Lth, T, S, M, K) clothes, or garments: (Lth, T:) AHn says, red roots of a plant which rises slender, having upon its head berries intensely red and having much juice used for

writing therewith and variegating: (M:) called in Pers. رُوِيَن: (PS: [in a copy of the T رُوَين or دُوَين: and in my copies of the S رويه and رُوِيَنَةٌ:]) it is [also used as] a medicine, having the property of causing abortion, (K,) producing a flow of the urine and of the men strual discharge, (K, * TA,) aperient, clearing the complexion or skin, clearing the skin from every mark of the ringworm and of the white [species of leprosy termed] بَهَق: (K:) it has been mentioned also in the K as ending with [a radical] ه [i. e. written فُوَّةٌ, in art. فوه]; but, as is said by Lth, [and in the T,] the final letter is that which denotes the fem gender. (TA.) مَفْوَاةٌ; pl. مَفَاوٍ: see the following paragraph. مُفَوًّى Dyed with فُوَّة; applied to a garment; (T, S, M, K;) and to a hide. (M.) — — And مُفَوَّاةٌ A land (أَرْضٌ) abounding with فُوَّة: (AHn, M, K:) or having in it فُوَّة: (M:) and مُفَبَّاةٌ signifies the same: (TA in art. غبى:) or you say ارض مَفواة من المفاوى [i. e. ↓ مَفْوَاةٌ. of which the pl., without the article, is مَفَاوٍ]; (T;) المَفَاوِى signifying the lands (الأَرَضُونَ) that give growth to فُوَّة. (TA.) فوت 1 فَاتَ الأَمْرُ, aor. يَفُوتُ, inf. n. فَوْتٌ and فَوَاتٌ, originally signifies فَاتَ وَقْتُ فِعْلِهِ [i. e. The time, or opportunity, of the doing, or performing, of the affair passed, passed away, elapsed, or escaped, neglected by him, without his doing it or performing it]; and hence the phrase فَاتَتِ الصَّلَاةُ, meaning The time of prayer passed, passed away, elapsed, or escaped, without his performing it therein (Msb:) and ↓ افتات is syn. with فَاتَ. (M, O.) [And both of these verbs are trans.:] one says فَاتَهُ الشَّىْءُ, (S, O, Msb,) or الأَمْرُ, (M, K,) aor. as above, (O,) and so the inf. ns.; (S, * M, O, * Msb, K;) and ↓ افتاتهُ: (K;) The thing, (??) affair, passed, or passed away, from him [neglected by him]; (M, K;) [or the time, or opportunity, of the doing, or performing, thereof passed, or passed away from him neglected by him;] or the thing escaped him, [or became beyond his reach,] so that he was unable to attain it, or to do it, or to accomplish it. (Msb.) But this explanation is not applicable except in the case of prayer, and the like: in other cases, فَاتَهُ signifies He, or it, preceded him; was, or became, or got, before him; outwent him; passed beyond him; or had, got, or look, precedence of him: and went, or passed, away from him: and the like. (MF, TA.) One says, فَاتَنِى كَذَا, meaning سَبَقَنِى [i. e. Such a thing preceded me, &c., app. so as to become beyond my reach]: and فُتُّهُ أَنَا [I preceded it, &c.]: (T:) and جَارَيْتُهُ حَتَّى فُتُّهُ I ran with him until I passed beyond him, or outwent him: (A, TA:) and فَاتَهُ فُلَانٌ بِذِرَاعٍ Such a one preceded him, or outwent him, by a cubit. (Msb.) فَلَا فَوْتَ, in the Kur xxxiv. 50, means فَلَا فَوْتَ لَهُمْ مِنَّا [And there shall be for them no escaping from us], i. e. لَا يَفُوتُونَنَا [they shall not escape us]. (Jel. [And Bd says the like; adding, "by flight, or fortifying themselves. "]) An Arab of the desert is related to have said, الحَمْدُ لِلّٰهِ الَّذِى لا يُفَاتُ وَلَا [expl. in art. ليت] (T. And they assert that a man went forth from his family, and when he returned, his wife said to him, "If thou hadst been present with us, we would have related to thee what hath happened; " whereupon he said to her, لَمْ تُفَاتِى فَهَاتِى (M, Meyd) i. e. It has not escaped thee [lit. thou hast not been escaped], so adduce what thou hast [to tell]: the saying is a proverb. (Meyd.) — — See also 5: and see 8, in three places. — — فَاتَ is also syn. with فَادَ [as signifying He died; in which sense the aor. is يَفُوتُ, and the inf. n. فَوْتٌ]. (A in art. فيد.) And ↓ أُفْتِيتَ signifies He died suddenly. (TA in art. فات, q. v.) 4 افاتهُ الشَّىْءَ, (S, MA,) or الأَمْرَ, (K,) He made the thing, or affair, to pass, or pass away, from him [neglected by him; or he made the time, or opportunity, of the doing, or performing, thereof to pass, or pass away, from him neglected by him; or he made the thing to escape him, or become beyond his reach, so that he was unable to attain it, or to do it, or to accomplish it: see 1, second sentence]. (M, A, K.) 5 تفوّت عَلَيْهِ فِى مَالِهِ means ↓ فَاتَهُ بِهِ, (A 'Obeyd, T, S, M, O, K,) i. e. He acted exclusively of him, (M,) [or passed him over], namely, his father, (A 'Obeyd, T, M, O, *) in respect of his property, (A 'Obeyd, T, &c.,) i. e. his own property, (A 'Obeyd, T,) by giving it away, (A 'Obeyd, T, M, O,) and squandering it, (A 'Obeyd, T, M.) without consulting him, or asking his permission: (O, TA:) occurring in a trad., relating to a case in which the Prophet ordered the father to cause the property to be restored to his son; and informed him that the son had no right to act thus to his father. (A 'Obeyd, T, O. *) — — See also 8 latter half, in two places: — — and see the paragraph here following, in two places. 6 تفاوت has for its inf. n. تَفَاوُتٌ and تَفَاوَتٌ and تَفَاوِتٌ, (S, M, O, K,) the second and third of which are mentioned by AZ; the second is said by ISk (who mentions this and the third, M) to be of the dial. of the Kilábees, and the third is mentioned by El-'Ambaree; both anomalous, for the inf. n. of a verb of the measure تَفَاعَلَ is تَفَاعُلٌ. [in the copies of the S يتفاعل, and said to be so in J's handwriting,] with damm to the ع except in this instance (S. O:) but Sb said that there is not among inf. ns. an instance of تَفَاعَلٌ nor of تَفَاعِلٌ. (M.) مَا تَرَى فِى خَلْقِ الرَّحْمٰنِ مِنْ تَفَاوُتٍ, (T, M, O, K,) or ↓ تَفَوُّتٍ, (T, O, K.) [the former in the CK and the latter in other copies of the K,] the latter being the reading of Hamzeh and Ks, in the Kur [lxvii. 3], (O,) means Thou seest not in the creation of the Compassionate, (M, O,) i. e. in his creation of the heaven, (M,) any incongruity, or discordance; (T, M, O;) or any fault, defect, or imperfection, so that the beholder might say, "If it were thus, it were better; " (T, O, K;) thus the latter reading is expl. by Es-Suddee; (T, O, TA;) and Fr says that both readings have one meaning: (T, TA:) you say of a thing ↓ تفوّت and تفاوت. (M.) — — And one says, تفاوت الشَّيْآنِ The two things were far apart, one from the other; or widely distinct or separated; (S, O, K;) or differed, or were different. (Msb.) And تَفَاوَتَا فِى الفَضْلِ They two were distinct, or dissimilar, in respect of excellence, (Msb,) or فِى الشَّرَفِ [in eminence, or nobility]. (A.) 8 إِفْتَوَتَ see 1, first and second sentences. — — As, relating the verse of Ibn-Mukbil, يَا حُرَّ أَمْسَيْتُ شَيْخًا قَدْ وَهَى بَصَرِى وَافْتِيتَ مَا دُونَ يَوْمِ لبَعْثِ مِنْ عُمُرِى [which may be rendered O ingenuous woman, (حُرَّ being an abbreviation of حُرَّةٌ,) I have become an old man, my sight has become weak, and what is anterior to the day of resurrection, of my life, has been passed, or has run out like water poured forth (فَرِغَ)], says, it is from الفَوْتُ, and الإِفْتِيَاتُ [app. as the inf. n. of the pass. v. افتيت used in this verse] signifies الفَرَاغُ. (T.) — — See also 1, last sentence. — — الإِفْتِيَاتُ signifies also The betaking oneself, or applying oneself, before another or others, or hastily, (S, O, Msb,) to a thing, (S, O,) or to the doing of a thing, (Msb,) without obeying him who should be obeyed, (S, O,) or following his own opinion only, without consulting him who had the best right to order in the case: (Mgh, * Msb:) you say, افتات عَلَيْهِ بِأَمْرِ كَذَا i. e. ↓ فَاتَهُ بِهِ [app. meaning He so betook himself, &c., in opposition to him: or فاته به may be here used in the sense in which it is expl. above voce تَفَوَّتَ]. (S, O.) And you say, فُلَانٌ لَا يُفْتَاتُ عَلَيْهِ Such a one, nothing is to be done without his order; (S, O, K; *) and so ↓ عليه لَا يُفْتَاتُ عَلَيْهِ شَىْءٌ دُونَ أَمْرِهِ; (Har p. 63;) or لَا يُفَاتُ [which means the same]. (Msb.) أَمِثْلِى يُفْتَاتُ عَلَيْهِ فِى بَنَاتِهِ, (T, M, O,) or فِى أَمْرِ بَنَاتِهِ, (S, TA,) occurs in a trad., (S, M, Mgh, O, TA,) meaning Shall such a one as I [am] have anything done in respect of his daughters without his order? (Mgh, * TA;) and was said by 'Abd-Er-Rahmán the son of Aboo-Bekr to his sister 'Áïsheh, on the occasion of her having given in marriage his daughter, the elder Hafsah, during his absence, to El-Mundhir the son of Ez-Zubeyr. (T, * O, TA. *) And you say, افتات عَلَيْهِ فِى شَىْءٍ, and ↓ فَاتَهُ بِشَىْءٍ, meaning He brought to pass a thing exclusively of him [i. e., of another person, without the latter's having any

part therein]. (TA.) And افتات عَلَيْهِ فِى كَذَا, and عَلَيْهِ فِيهِ ↓ تفوّت, He followed his own opinion only, exclusively of him [i. e., of another], in the disposal, or management, of such a thing: the verbs being trans. by means of عَلَى because implying the meaning of التَّغَلُّب. (TA.) And افتات عَلَيْهِ فِى الأَمْرِ, (M, K, * TA,) and ↓ تفوّت عَلَيْهِ فِيهِ, (MA,) He decided against him in the affair. (M, MA, K, * TA.) — — And افتات بِأَمْرِهِ He effected, or executed, his affair without consulting any one: thus accord. to As, without hemz: (T, TA:) and, as is related on the authority of ISh and ISk, one says, افتأت بأمره, with hemz, meaning he was alone in his affair; and in like manner one says, بِرَأْيِهِ in his opinion. (TA. [See also art. فتأ.]) — — And افتات الكَلَامَ He originated, or excogitated, the speech: (O, K, TA:) and he extemporized the speech; spoke it without consideration, or thought, or preparation, or without pausing, or hesitating; as also اِفْتَلَتَهُ. (TA.) فَوْتٌ an inf. n. of 1. (S, * M, &c.) — فَوْتَ فَمِهِ and فَوْتَ رُمْحِهِ and فَوْتَ يَدِهِ [lit. Beyond the reach of his mouth and of his spear and of his hand, or arm (in several copies of the K erroneously written فُوْتُ)] mean where he sees it but will not [be able to] reach it, or attain it. (K, TA.) A man said to another, reviling him, [or rather said of him,] جَعَلَ اللّٰهُ رِزْقَهُ فَوْتَ فَمِهِ i. e. [May God make his sustenance to be beyond the reach of his mouth,] where he shall see it and shall not attain it. (S, O. [And the like is said in the M and A.]) And one says, هُوَ مِنِّى فَوْتَ الرُّمْحِ [He, or it, is] where my spear will not reach him, or it. (S, A, O.) And هُوَ مِنِّى فَوْتَ اليَدِ [He, or it, is] beyond the reach of my hand, or arm: mentioned by Sb among what are peculiarly adverbial expressions. (M.) And أَفْلَتَنَا فُلَانٌ فَوْتَ اليَدِ and فَوْتَ الظُّفْرِ [Such a one escaped from us beyond the reach of a hand, or an arm, and beyond the reach of a finger-nail]. (A. [Golius, as on the authority of the A, has ↓ فُوَيْتَ ظُفْرٍ, which he explains as syn. with فَوْتَ يَدٍ; but it signifies A little beyond the reach of a finger-nail.]) — — أَسْمَعُ صَوْتًا وَأَرَى فَوْتًا means I hear a sound, or voice, but I see not a deed, or no deed. (TA in art. صوت.) — — فَوْتٌ signifies also The space between two fingers [when they are extended apart (see بُصْمٌ)]: (S, M, O, K:) pl. أَفْوَاتٌ. (S, M, O.) — — And you say, ↓ بَيْنَهُمَا فَوْتٌ فَائِتٌ like as you say بَوْنٌ بَائِنٌ [i. e. Between them two (meaning two men) is a wide distance; app. in respect of rank or estimation: the last word being in this case a corroborative, like the latter word in مَوْتٌ مَائِتٌ and لَيْلٌ لَائِلٌ]. (M.) فَوَاتٌ an inf. n. of 1. (S, * M, &c.) — — [Hence,] مَوْتُ الفَوَاتِ Sudden death: (S, M, A, O, K:) likewise termed المَوْتُ الفُوَاتُ and المَوْتُ الفَوَاتُ. (IAar, TA.) You say, مَاتَ مَوْتَ الفَوَاتِ He died a sudden death. (S, O.) The Prophet, passing by a leaning wall, quickened his pace; and being asked wherefore he did so, answered, أَخَافُ مَوْتَ الفَوَاتِ [I fear sudden death]. (O.) فُوَيْتٌ One who follows his, or her, own opinion only, (M, O, K,) not consulting any one: (O:) applied alike to a man and to a woman: (M, O, K:) on the authority of Er-Riyáshee: pronounced by AZ with hemz. (O.) — — See also فَوْتٌ [of which it is the dim.] فَائِتٌ act. part. n. of 1 [q. v.]. (T.) — — See also فَوْتٌ, last sentence.

فوج 1 فَاجَ, [aor. يَفُوجُ,] said of musk, i. q. فَاحَ [i. e. It diffused, or exhaled, its odour]. (O, K.) — — And, said of the day, (tropical:) It became cool. (O, K, TA.) And one says, فَاجَتِ الشَّمْسُ عِنْدَ بَرْدِ النَّهَارِ (assumed tropical:) [The sun became moderated at the cool time of the day]. (O.) 2 لَسْتُ بِرَائِحٍ حَتَّى أُفَوِّجَ means [I am not going in the evening] until I refresh myself by the coolness of the air. (K: there expl. by the words أَىْ أُبَرِّدَ عَنْ نَفْسِى [in which, for أُبَرِّدَ, I read أُبْرِدَ]: in some copies [erroneously] عَلَى نفسى.) 4 افاج, (K,) inf. n. إِفَاجَةٌ, (S,) He hastened, or went quickly; (S, K, and O and Msb in art. فيج:) and he ran. (S, K.) — — And افاج القَوْمُ فِى الأَرْضِ The people, or party, went away, and spread, or dispersed themselves, in the land. (L in art. فيج.) — — And افاج فِى عَدْوِهِ He was slow in his running. (L in art. فيج.) [Thus افاج has two contr. significations.] — Also He sent the camels to the watering-trough, or tank, drove by drove. (O, * K.) 10 أُسْتُفِيجَ فُلَانٌ Such a one was desired, or incited, to be [quick, or] brisk, or prompt; syn. أُسْتُخِفَّ. (K, and O in art. فيج.) فَوْجٌ A company, congregated body, party, or group, of men; (S, A, O, L, Msb, K; *) as also ↓ فَائِجٌ, (L,) and ↓ فَائِجَةٌ, (K,) and ↓ فَيْجٌ, (O, K, and Msb in art. فيج, q. v.,) which last is said by Az to be originally فَيِّجٌ, from فَاجَ, aor. يَفُوجُ, like هَيْنٌ from هَانَ, aor. يَهُونُ, for which they say also هَيِّنٌ: (O, and Msb * in art. فيج:) or a crowd, or dense company &c.: (so accord. to an explanation of the first of the following pls. by Z in the Ksh and by Bd, both in Kur cx. 2:) or a company, &c., of the followers, or dependants, of chiefs: or a great crowd of men: (L:) [and app. (assumed tropical:) a multitude of things: (see an ex. voce أَفْكَلُ, in art. فكل:)] pl. [of pauc.] أَفْوَاجٌ [also used as a pl. of mult.] (S, O, Msb, K) and [of mult.] فُوُوجٌ and pl. pl. أَفَاوِيجُ (S, O, Msb, K) and أَفَاوُجُ (S, O, K) and أَفَائِجُ, as though pl. of أَفِيجَةٌ. (O.) فَيْجٌ: see the next preceding paragraph: — and see also art. فيج. فَائِجٌ: see فَوْجٌ. One says, مَرَّ بِنَا فَائِجُ وَلِيمَةِ فُلَانٍ, meaning The company (فَوْج) of those that were at the repast of such a one [passed by us]. (TA.) — It is said that فَائِجٌ, applied to a she-camel, signifies Fat: or such as is termed حَائِل, and fat: but the word commonly known [thus used] is فَاثِجٌ [q. v.]. (TA.) فَائِجَةٌ: see فَوْجٌ: — and see also art. فيج.

فوح 1 فَاحَ المِسْكُ, (Msb, K,) aor. يَفُوحُ and يَفِيحُ; (Msb;) or فَاحَتْ رِيحُ المِسْكِ, aor. تَفُوحُ and تَفِيحُ; (S;) inf. n. فَوْحٌ (S, Msb, K) and فُؤُوحٌ and فَوَحَانٌ, (S, K,) and فَيْحٌ (S, Msb, K) and فَيَحَانٌ; (S, K;) The musk diffused [or exhaled] its odour; (Msb, K;) or the odour of the musk diffused itself [or became exhaled]; and فاح الطِّيبُ the perfume diffused [or exhaled] its odour; (S;) or this last signifies the perfume became perceptible; or it clung and remained; [in a garment or person;] syn. عَبِقَ: (Msb in art. فيح:) the verb is not used in relation to a foul, or disagreeable odour or thing: (S, A, Msb, K:) of such an odour one says هَبَّتْ: (Msb:) or the former verb is common to both: (K:) but this assertion is outweighed [by the other]: (TA:) فَوْحٌ signifies the giving forth, and exhaling, a sweet, or pleasant, odour: (KL:) and the perceiving such an odour: Fr says that فَاحَتْ رِيحُهُ and فَاخَتْ are syn.; but AZ says the فَوْخ is attended by sound. (TA.) — — For other significations of this verb, see art. فيح. 4 افاح: for this verb, see art. فيح. 6 نَزَلْنَا فِى بُسْتَانٍ تَنَاوَحَتْ أَطْيَارُهُ وَتَفَاوَحَتْ أَنْوَارُهُ [We alighted in a garden the birds of which warbled plaintively, one to another, and the flowers of which exhaled sweet odours, one with another]. (A.) فَوْحٌ الحَيْضِ The chief and first portion of the menstrual discharge. (L.) فَوْحَةٌ [A spreading, or an exhalation], of perfume. (TA in art. عصر.)

فوخ 1 فَاخَتِ الرِّيحُ, aor. تَفُوخُ, inf. n. فَوَخَانٌ; (K;) as also فاخت, aor. تَفِيخُ, (K in art. فيخ,) inf. n. فَيْخٌ and فَيَخَانٌ; (TA in art. فيخ;) The wind, or odour, rose, or diffused itself: (K:) you say, فَاخَتْ مِنْهُ رِيحٌ طَيِّبَةٌ, aor. تَفُوخُ and تَفِيخُ, a sweet odour diffused itself from him, or it; like فاحت: (AO, As, S:) or فاخت الرِّيحُ, aor. تَفُوخُ, (AZ, S, K,) inf. n. فَوْخٌ (AZ, TA in art. فوح,) or فَوَخَانٌ, (AZ, TA in the present art.,) signifies the wind made a sound, or noise, (AZ, S, K, TA,) in its blowing. (AZ, TA.) — — And فاخ الحَرُّ The heat became allayed, or assuaged. (L.) — See also the next paragraph, in two places. 4 افاخ, (AZ, S, K,) inf. n. إِفَاخَةٌ, (Lth, AZ, S, IAth,) He (a man) emitted wind, (Lth, AZ, S, K,) with a sound, (AZ, S,) from the anus; (Lth;) and ↓ فاخ, aor. يَفُوخُ, inf. n. فَوَخَانٌ (K, TA) and فَوْخٌ, (TA,) signifies the same: (K, TA:) or the former, he voided excrement with an emission of wind: (IAth, TA:) [mentioned also in art. فيخ:] and he (a man, or a beast,) emitted wind in voiding urine: (ISh, S:) and ↓ فاخ, aor. يَفُوخُ, it (the emission of excrement) made a sound. (L.) — — افاخ بِبَوْلِهِ He emitted his urine from a dilated aperture. (L.) And افاخت She (a camel) made a sprinkling with her urine. (L.) — — افاخ الزِّقَّ, inf. n. as above, He opened the mouth of the زِقّ [or skin for wine &c.] to give vent to the air within it:

thus accord. to Fr; who says that he heard a sheykh, of those having knowledge in the Arabic language, explain this phrase as meaning he smeared the inside of the زِقّ with رُبّ [or rob]. (L.) — — أَفِخْ عَنْكَ مِنَ الظَّهِيرَةِ, (L, TA,) in the K عَنَّا, but correctly عنك, as in other lexicons, (TA,) [as also أَفِح,] means أَبْرِدْ, (L, K,) i. e. Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (L, TA.) فود 1 فَادَ, aor. يَفُودُ, (S, Mgh, O, K, and T in art. فيد,) inf. n. فَوْدٌ; (AA, K, and T in art. فيد;) as also فَادَ, aor. يَفِيدُ, (S, O, K, and T &c. in art. فيد,) inf. n. فَيْدٌ; (IAar, K, and T in art. فيد;) He died. (T, S, Mgh, O, K.) — And فاد, aor. يَفُودُ, (M,) inf. n. فَوْدٌ, (K,) It (property) continued, or belonged, or appertained, syn. ثَبَتَ, (M, K,) لِصَاحِبِهِ to its owner; (M;) as also فاد, aor. يَفِيدُ, (S, L, K, in art. فيد,) inf. n. فَيْدٌ: (K:) or (so in the K) it went away, passed away, or departed; (K;) as also فاد, aor. يَفِيدُ, (K in art. فيد,) inf. n. فَيْدٌ. (K. [See also art. فيد.]) — فادهُ, (As, Yaakoob, T, M, L,) aor. يَفُودُهُ, (Yaa- koob, M, * L,) inf. n. فَوْدٌ, (K,) He mixed it, (M, L, K,) namely, saffron [&c.], (M, L,) or perfume &c., (As, T,) or moistened it with water &c.; (L;) syn. دَافَهُ; (As, Yaakoob, T, M, L;) from which it is formed by transposition [accord. to the lexicologists; but not accord. to the grammarians, because it has an inf. n.]: (M, L:) and so فادهُ, aor. يَفِيدُهُ, (S, L, K, in art. فيد,) inf. n. فَيْدٌ. (L. [See also art. فيد.]) 4 أَفَدْتُهُ I killed him; destroyed him. (O, K. [See also art. فيد.]) — And I gave him property. (M, L, K.) It belongs to this art. and to art. فيد [q. v.]. (L.) — — See also 10. 5 تفوّد فَوْقَ الجَبَلِ He (a mountain-goat) ascended (أَشْرَفَ) upon the mountain. (O, * L, K.) 6 هُمَا يَتَفَاوَدَانِ العِلْمَ (ISh, K) is a phrase used by the vulgar, (ISh,) but the correct expression is يَتَفَايَدَانِ, meaning They two impart knowledge, each to the other: (K:) or يتفايدان بَالْمَالِ بَيْنَهُمَا They two give, of the property, each to the other; or profit, or benefit, each other therewith: (ISh:) or, in the opinion of MF, each is allowable. (TA. [See also art. فيد.]) 10 استفادهُ, (M, L, K,) and ↓ افادهُ, (M, K,) [respecting which latter see 10 in art. فيد,] as also تفيّد, (K, [but this belongs to art. فيد only,]) He gained it, acquired it, or got it, for himself, namely, property [&c.]. (M, L, K.) [See more in art. فيد.] فَوْدٌ Each of the two sides of the head: (As, S, M, A, O, L, Msb, K:) pl. أَفْوَادٌ: (M, L, Msb:) one says, بَدَا الشَّيْبُ بِفَوْدَيْهِ [Hoariness appeared in the two sides of his head]. (S, O, L.) And The main, or chief, portion of the hair of the head, next the ear; (M, L, K;) or of the hair that descends below the lobe of the ear, next the ear: (IF, L, Msb:) or فَوْدَانِ signifies [two locks, or plaited locks, of hair, such as are termed] ضَفِيرَتَانِ (ISk, S, O, L, Msb) of a man (ISk, S, O, L) and of a woman. (O.) — — (assumed tropical:) The side (K, TA) of anything; (TA;) each of the two sides (M, L) of a thing. (L.) You say, اِرْفَعْ فَوْدَ الخِبَآءِ (tropical:) Raise thou the side of the tent. (A.) And نَزَلُوا بَيْنَ فَوْدَىِ الوَادِى (tropical:) [They alighted, or abode, between the two sides of the valley]. (A.) — — (tropical:) Each of the two equiponderant halves of the load of a beast: (S, M, O, L, K, TA:) one says, قَعَدَ بَيْنَ الفَوْدَيْنِ (tropical:) [He sat between the two equiponderant halves of the load of the beast]. (S, O, L, TA.) And [hence, app.,] (assumed tropical:) A [sack such as is termed] جُوَالِق. (K.) — — (assumed tropical:) The part that is abundant in plumage of each of the wings of the eagle: (M:) [or each of the wings; for] one says, أَلْقَتِ العُقَابُ فَوْدَيْهَا عَلَى الهَيْثَمِ (tropical:) [The eagle cast] its wings [upon, or over, the eaglet]. (A.) — — One says also, جَعَلْتُ الكِتَابَ فَوْدَيْنِ, meaning (tropical:) I doubled the upper part of the letter, or writing, over the lower part, so that it became two halves. (A, O.) — — And اِسْتَلَمْتُ فَوْدَ البَيْتِ (tropical:) [I touched, by kissing, or with the hand,] the corner of the House [of God; i. e., of the Kaabeh]. (A.) — Also A company, congregated body, party, or group, of men; or a crowd, or dense company &c.; or a great crowd of men; syn. فَوْج: (Ibn- 'Abbád, O, K:) pl. أَفْوَادٌ. (Ibn-'Abbád, O.) فَوَادٌ, (O, K,) with fet-h to the ف, (O,) like سَحَاب [in form], (K,) i. q. فُوَادٌ [generally meaning The heart (see other explanations in art. فأد)]; (O, K;) a dial. var. of the latter word. (O.) فَائِدَةٌ a subst. from فَادَ المَالُ, (M, K, and L in art. فيد,) in the sense of ثَبَتَ: (M, and L in art. فيد:) it belongs to this art. and to art. فيد. (TA. [See the latter art.]) مَفُودٌ, applied to perfume &c., i. q. مَدُوفٌ [Mixed, or moistened with water &c.]; (As, T;) as also مُفِيدٌ. (S and O and L in art. فيد.) رَجُلٌ مِتْلَافٌ مِفْوَادٌ A destructive man; as also مِفْيَادٌ. (Ibn-'Abbád, O, K.) فور 1 فَارَ, (M, Msb, K,) aor. يَفُورُ, said of water; (Msb;) and فَارَتْ, aor. تَفُورُ, said of a قِدْر [or cooking-pot]; (T, S;) inf. n. فَوْرٌ and فَوَرَانٌ (T, S, M, Msb, K) [the latter of which is the more common] and فُؤُورٌ (M, K) and فُوَارٌ; (M, TA;) It boiled, or estuated. (T, S, M, Msb, K.) — — [فار said of a liquor, It fermented. (See نَبِيذٌ.) — — Said of blood, and of wine, It flushed, or mantled, in the cheeks or head.] — — فارت نَفْسُهُ His soul [or stomach] heaved; or became agitated by a tendency to vomit; i. q. ثارت [q. v.]. (T in art. ثور.) — — فار فَائِرُهُ ↓ i. q. ثَار ثَائِرُهُ (T, S, K) His anger boiled [or became roused or excited]; (S;) or he was, or became, angry. (TA.) — — [And ↓ the same phrase is expl. in the M, accord. to the transcript in the TT, as signifying اِنْتَشَرَ غَضَبُهُ; but I think that the right reading is evidently عَصَبُهُ; and the meaning, His sinews became swollen; said of a horse or the like: see art. نشر; and see also فَائِرٌ, below.] — — فار العِرْقُ, inf. n. فَوَرَانٌ, The vein became excited, or in a state of commotion, and flowed forth [with blood]: (M, K, TA:) to which is added in the K, وَضَرَبَ; but this is a mistake, occasioned by a false reading of the next words in the M, which are وَضَرْبٌ فَوَّارٌ رَغِيبٌ وَاسِعٌ. (TA. [See فَوَّارٌ.]) — — فَوْرُ العِرْقِ, in a horse means The vein's having inflations, or knots, [or a varicose condition,] apparent in it; which is disapproved. (ISk, TA.) — — فار said of water signifies also It welled, and came forth, from the earth, or ground: (Mgh:) it appeared, pouring forth, from the spring, or source. (TA.) — — فاروا is said of men assembled in market-places [app. as meaning They bustled, or were in a state of commotion]. (TA.) — — فار المِسْكُ, inf. n. فُوَارٌ and فَوَرَانٌ, [The odour of] the musk spread. (M, K.) — فُرْتُهُ: see 4. — Also (فُرْتُهُ) I made for it, i. e. the balance, what are termed فِيَارَانِ [dual of فِيَارٌ, q. v.]. (Th, M, K.) 2 فوّر لِلنُّفَسَآءِ He made what is termed فِيرَة [q. v.] for the woman in the state following childbirth. (M, K.) 4 أَفَرْتُهُ and ↓ فُرْتُهُ I made it to boil, or estuate. (IAar, M, K.) الفَارُ The muscles of a man: (M, K:) also mentioned in art. فأر, as written with ء. (TA.) أَبْرِزْ نَارَكَ وَإِنْ هَزَلْتَ فَارَكَ [Put forth thy fire, that passengers may see it and be attracted by it, though thou make lean thy muscles,] is a saying meaning (assumed tropical:) give food though thou injure thy body [by doing so]. (M, L.) — See also فَأْرٌ (with which it is syn. in other senses), in art. فأر. فَوْرٌ [originally an inf. n.: see 1.] The burning, or heat, and boiling, of Hell. (TA.) And Intenseness, or vehemence, of heat; (TA;) as also ↓ فَوْرَةٌ. (S.) — — فَوْرُ الشَّفَقِ The remains of the redness in the western horizon after sunset: as also ثَوْرُهُ. (TA.) [See also فَوْرَةٌ.] — And A time: (TA:) [or rather] the present time in which is no delaying. (Msb.) Thus in the saying, الشُّفْعَةُ عَلَى الفَوْرِ [The right of pre-emption is to be had] in the present time in which is no delaying. (Msb.) — — And hence, A state in which is no delay. (Msb.) You say, جَآءَ فُلَانٌ فِى حَاجَتِهِ ثُمَّ رَجَعَ مِنْ فَوْرِهِ [Such a one came for the object of his want,] then returned immediately, or at once: or, as some say, with the same motion with which he came, not ceasing from motion after it; properly, conjoining what was before the coming with what was after it, without tarrying. (Msb.) And أَتَوْا مِنْ فَوْرِهِمْ, meaning مِنْ وَجْهِهِمْ [i. e., app., They came in a headlong manner; like the phrase مَضَى عَلَى وَجْهِهِ];

(M, K, TA; but the M has جَاؤُوا instead of أَتَوْا;) and this is said by Zj to be the meaning of مِنْ فَوْرِهِمْ in the Kur iii. 121: (M, TA:) or قَبْلَ أَنْ يَسْكُنُوا [before their resting, or ceasing from motion]: (K, TA:) or مِنْ فَوْرِهِمْ in the Kur ubi suprà means in the commencement of their procedure: (O:) or in, or at, their instant of time; (Ksh, Bd;) i. e. [in, or at, the same instant, or] immediately: (Bd:) and أَتَيْتُ فُلَانًا مِنْ فَوْرِى, meaning قَبْلَ أَنْ أَسْكُنَ [i. e. I came to such a one before my resting, or ceasing from motion]. (S, O.) And you say, فَعَلْتُهُ مِنْ فَوْرِى, meaning I did it at once, or instantly. (T, TA.) فُورٌ Gazelles: (T, S, M, K:) a word having no sing.; (T, S, M, TA;) accord. to IAar and Yaakoob: (TA:) or its sing. is ↓ فَائِرٌ; (M, K, TA;) accord. to Kr. (TA.) One says, لَا أَفْعَلُ كَذَا مَا لَأْلَأَتِ الفُورُ I will not do such a thing while the gazelles wag their tails. (IAar, T, S.) فَارَةُ المِسْكِ The odour of musk: or the bag, or receptacle, [i. e. the follicle, or vesicle,] thereof: (M, L:) [Sgh says that] this and what next follows have been mentioned in art. فأر, [q. v.,] but should more properly be mentioned in the present art., both being from فَارَ, aor. يَفُورُ. (O.) — — فَارَةُ الإِبِلِ means The sweet exhalation from the skins of the camels when they are moist after returning from the water. (M, K.) فَوْرَةٌ: see فَوْرٌ: — — and فُوَارَةٌ. — — Also An ebullition of anger, rage, or passion; syn. هَائِجٌ. (S and K in art. هيج.) — — And Freshness, or newness: so in the saying أَخَذْتُ الشَّىْءَ بِفَوْرَتِهِ [I took the thing in its fresh, or new, state]. (TA.) — — [And hence,] فَوْرَةُ النَّهَارِ The first part, or beginning, of the day. (T, TA.) And فَوْرَةُ العِشَآءِ The time [next] after the عِشَآء [or nightfall]. (S, TA.) — — فَوْرَةُ النَّاسِ The place where people congregate, and where they bustle, or are in a state of commotion, (يَفُورُونَ,) in their market-places. (TA.) — — فَوْرَةُ الجَبَلِ The higher, or highest, part; and the elevated and hard, or elevated and plain or level, part; of the mountain. (K.) فُورَةٌ i. q. فُؤْرَةٌ [expl. in art. فأر] meaning A certain flatus in the pastern of a horse [&c.]. (O, K.) — — And i. q. كُوفَةٌ [A round piece, or collection, of red sand; or a piece, or collection, of sand mixed with pebbles; &c.]. (Kr, M, K.) فِيرَةٌ Fenugreek (حُلْبَةٌ) mixed [in the manner described voce فَئِيرَةٌ (q. v.) in art. فأر] for the woman in the state following childbirth. (M, K.) فِيَارٌ sing. of فِيَارَانِ, (T,) which signifies The two things (T, S, M, O, K) of iron (M, K) between which is the tongue of the balance: (T, S, M, O, K:) originally with و in the place of the ى, (M, O,) changed into ى because of the kesreh before it. (O.) فُوَارَةٌ The froth, or foam, that boils, or boils over, of a cooking-pot: (S and K in this art. * and voce طُبَاخَةٌ:) and ↓ مَفَاوِرُ signifies the same, mentioned by Ibn-'Abbád. (O.) And [in like manner] ↓ فَوْرَةٌ signifies The mantling foam upon the surface of wine. (TA.) فَوَّارٌ [an intensive epithet from فَارَ; signifying Boiling much; &c.: — — and Water, &c., welling forth abundantly; gushing]. — — [Hence,] ضَرْبٌ فَوَّارٌ A smiting [that inflicts a wound] such as is wide, (IAar, M, TA,) so that the blood flows [abundantly]: (M:) a poet says, بِضَرْبٍ يُخَفِّتُ فَوَّارُهُ وَطَعْنٍ تَرَى الدَّمَ مِنْهُ رَشِيشَا إِذَا قَتَلُوا مِنْكُمُ فَارِسًا ضَمِنَّا لَهُ بَعْدَهُ أَنْ يَعِيشَا (IAar, M, TA. [The text of the M as given in the TT, for تَرَى الدَّمَ, has يُرى الدم; and for أَنْ يَعِيشَا, it has او يعيشا: and the right reading of the first hemistich seems to be, بِضَرْبٍ تُخَفِّتُ فَوَّارَةٍ; for an inf. n. is sometimes made fem.: see an instance of ضَرْب as fem. in the EM p. 157: the poet means, With a smiting that silences, or kills, inflicting a wide and gushing wound; and a piercing with the spear in consequence of which thou seest the blood sprinkled: when they slay a horseman of you, we are responsible for him after it that he shall live: i. e., as is said in the M, his blood shall be revenged, so that he will be as though he had not been slain: and it is also there said that by يخفّت فوّاره is meant لنها واسعة فدمها يسيل ولا صوت له; in which the two fem. pronouns and the fem. epithet all relate to the word ضَرْب, agreeably with what I have stated to be in my opinion the right reading of the first hemistich.]) فَؤُورٌ Sharp, as an epithet applied to a man; syn. حَدِيدٌ. (O, K.) See also طَؤُورٌ. فَوَّارَةٌ, (accord. to the K,) or ↓ فُوَّارَةٌ, (accord. to a copy of the M,) A source, or spring, of water: (M, K:) [the latter word is app. the right in this case; for] IAar says that ↓ فُوَّارَةٌ is applied to a wave: and to a بِرْكَة [i. e. watering-trough, or the like; or basin, pool, pond; &c.]: and فَوَّارَةٌ, to anything that is not water: and in one place he says that دَوَّارَةٌ and فَوَّارَةٌ are applied to anything that does not move nor turn round; and دُوَّارَةٌ and ↓ فُوَّارَةٌ to such as moves and turns round. (T, TA.) — — فَوَّارَةُ الوَرِكِ, with fet-h and teshdeed, signifies The hole, or perforating aperture, of the ورك [or haunch]: (S, O:) or the فَوَّارَةُ, (K,) or ↓ فُوَّارَةُ, (so in a copy of the M,) is an aperture in the وَرِك [or haunch], to the belly, or interior of the body, not obstructed by bone: (M, K:) [these two explanations plainly apply to the sacroischiatic foramen: but what here follows is consistent with what precedes, though somewhat less clear:] or the فَوَّارَتَانِ, (K,) or ↓ فُوَّارَتَانِ, (accord. to a copy of the M,) are [two parts, in the region of the pelvis, described as being] سِكَّتَانِ [a word which I do not find to have any proper meaning that would be here apposite, but which seems to be applied in this case, by a kind of catachresis, to two parts through which a weapon or the like may pass,] between [each of] the haunch-bones or hip-bones (بَيْنَ الوَرِكَيْنِ) and the قُحْقُح [or ischium], towards the side of the وَرِك [or hip-bone], (M, K,) not intervening as obstacles in the way to the belly, or interior of the body; and they are what become in a state of commotion in the act of walking, or going along. (M.) [See also الفَائِلُ, in art. فيل] And accord. to Lth, the term فَوَّارَتَانِ, (O, and so in a copy of the T,) or ↓ فُوَّارَتَانِ, (so in another copy of the T,) is applied to Two appertenances of the كَرِش [or stomach, properly of a ruminant animal], having within them two small nodous lumps (غُدَّتَانِ), which latter are not eaten, and each of which is a piece of flesh in the midst of red flesh. (T, O.) فُوَّارَةٌ: see the next preceding paragraph, in six places. فَائِرٌ [part. n. of 1: — — hence, فَارَ فَائِرُهُ]: see 1, in two places. — — Applied to a beast, of the equine and other kinds, Swollen in the sinews; syn. مُنْتَشِرُ العَصَبِ. (K. [In the TA, this is said to be a mistake for منتشر الغَضَبِ, and thus I find it to be written in the L, and in a copy of the M accord. to the TT: but see what I have said, in the first paragraph of this art., respecting the phrase above mentioned.]) — See also فُورٌ. مَفَاوِرُ: see فُوَارَةٌ. فوز 1 فَازَ, aor. يَفُوزُ, inf. n. فَوْزٌ (S, A, O, Msb, K) and مَفَازٌ and مَفَازَةٌ, (TA,) He attained, acquired, gained, or won, good, or good fortune, (S, A, O, Msb, * K,) or his wish or desire, or what he desired or sought; (Bd in iii. 182, and TA;) he met with, or experienced, that for which one would be regarded with a wish to be in the like condition, without its being desired that it should pass away from him; he became far from what was disliked, or hated, or evil: (TA:) he succeeded, or was successful: he won, or gained the victory: (Msb:) [he had his arrow drawn, or] his arrow came forth [from the رِبَابَة], in the game called المَيْسِر: and (tropical:) it (an arrow) won; or came forth before its fellow [or fellows in that game]. (O, * TA.) You say, فَازَ بِهِ He attained it, acquired it, gained it, or won it; (Kh, A, O, Msb, K;) namely, good, or good fortune; (Kh, O;) or reward: (A:) and he took it away, went away with it. (S, K.) — — He became safe, or secure; he escaped. (S, A, O, Msb, K.) You say, فَازَ مِنْهُ He became safe, or secure, from it; he escaped it; (A, O, K;) namely, evil; (TA;) or punishment. (A, O, TA.) And طُوبَى لِمَنْ فَازَ بِالثَّوَابِ وَفَازَ مِنَ العِقَابِ A happy end is his who gains reward and escapes punishment. (A.) — And فَازَ, (S, O, K,) aor. يَفُوزُ, (TA,) inf. n. فَوْزٌ, (S, A, K,) (tropical:) He perished: (S, A, K:) he died; and so ↓ فَوَّزَ: (S, A, O, Msb, K:) thus the former bears two contr. significations: (A, K:) but IB says that, accord. to some, the latter is not used in this sense unless preceded by another phrase such as in the

following ex.: فُلَانٌ بَعْدَهُ ↓ مَاتَ فُلَانٌ وَفَوَّزَ [Such a one died and such a one died after him]: and accord. to others, ↓ فوّز signifies (tropical:) he became in the مَفَازَة [or state of temporary safety] which is between the present life and that which is to come. (TA.) [This last signification is given in the A.] — — See also 2. 2 فوّز (assumed tropical:) He went, or his course brought him, to the مَفَازَة: (IAar, TA:) or (tropical:) he went upon the مفازة: (A, TA:) or (assumed tropical:) he went away. (IAar, O, K:) or (tropical:) he went away into the مفازة: (A:) and ↓ فَازَ signifies (assumed tropical:) he traversed the مفازة. (Msb.) You say, فوّز بإِبِلِهِ (S, A, O, K) (tropical:) He entered upon the مفازة with his camels. (S, O, K.) — — Also (assumed tropical:) He went forth from one land or country to another: and ↓ تفوّز signifies the same as فوّز. (TA.) — — See also 1, latter part, in three places. — And, said of a road, It was, or became, apparent: (O, K:) and Sgh adds. [but not in the O,] and it stopped, or came to an end. (TA.) 4 افازهُ بِكَذَا He (God, S, O, K, or a man, Msb) caused him to attain, acquire, gain, or win, such a thing. (S, O, Msb, K.) 5 تَفَوَّزَ see 2. فَازٌ: see what next follows. فَازَةٌ A [tent such as is called] مِظَلَّة, (S, K.) with two poles, (K,) or that is extended with a pole: (S; in which is added, "it is in my opinion an Arabic word: ") pl. [or rather coll. gen. n.] ↓ فَازٌ. (ISd, TA.) فَائِزَةٌ (tropical:) A thing that rejoices one, and by which one attains good or the object of his desire: you say, فَازَ بِفَائِزَةٍ (tropical:) He attained, acquired, gained, or won, a thing that rejoiced him, &c. (A, O, * TA.) مَفَازٌ: see the following paragraph, near the end. مَفَازَةٌ A place of safety, security, or escape. (S, A, O, K.) So in the Kur [iii. 185], فَلَا تَحْسِبَنَّهُمْ بِمَفَازَةٍ مِنَ العَذَابِ [Do thou by no means reckon them to be in a place of security from punishment]: (S, A, * O:) or, accord. to Fr, the meaning here is, far from punishment. (TA.) — — A cause, or means, of prosperity, or success, or of the attainment or acquisition of that which one desires or seeks, or of what is good, or of that whereby one becomes in a happy or good state; syn. مَفْلَحَةٌ. (A.) — — (tropical:) [The state of temporary safety which is between the present life and that which is to come. See 1, last signification.] — (tropical:) A place of perdition, or destruction: (Msb, K: *) or i. q. فَلَاةٌ: (A:) [i. e.] a desert; syn. بَرِّيَّةٌ; any [desert such as is called] قَفْرٌ: (TA:) or a desert in which is no water: (ISh, O, K:) and a desert in which is no water for the space of a journey of two nights or more: when there is none for the space of a journey of a night and a day, it is not thus called. (ISh, O, TA:) or a tract in which two wateringplaces are so far apart that camels are kept from drinking two days, with a portion of the day preceding them and of the day following them, [accord. to that which is generally preferred of the explanations of the term رِبْعٌ which is here employed,] and other animals [that journey quicker] drink on alternate days; as also فَلَاةٌ: or such as is between that in which camels are kept from drinking two days &c. as above, and that in which other animals drink on alternate days; as also فَيْفَاةٌ: (TA:) so called to prognosticate good fortune, and safety. (As, IF, S, A, O, Msb,) as meaning a place of safety, (A,) from فَازَ signifying " he became safe: " (Msb:) or from فَوَّزَ, (IAar, S, O, * Msb,) or فَازَ. (AHei, TA.) signifying " he perished," (IAar, S, O, * AHei,) or " he died: " (Msb, TA:) AHei condemns the former of these assertions; but Az and ISd say that it is the more commonly approved, though the latter is the more agreeable with analogy: (TA:) or it is so called because he who comes forth from it, having traversed it, is safe: (IAar, TA:) the pl. is مَفَاوِزُ: (S:) and ↓ مَفَازٌ signifies the same as مَفَازَةٌ. so in a trad. of Kaab Ibn-Málik; فَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا [And he saw before him, or looked forward to, a far journey and a desert, or a waterless desert, &c.]. (TA.) فوص 3 المُفَاوَصَةُ signifies The being clear, or perspicuous, syn. البَيَانُ, (S, O, K,) in talk or discourse (فِى الحَدِيثِ). (S. [In the O, and K, فَاوَصَ مِنَ الحَدِيثِ; and hence it is said in the TK that فَاوَصَ الحَدِيثَ signifies بَيَّنَهُ He made the talk, or discourse, clear, or perspicuous: but for this I do not find any authority.]) Some say المُفَايَصَةُ. (IB, TA in art. فيص.) [See also 4 in art. فيص.] 4 مَا أَفَاصَ بِكَلِمَةٍ: see art. فيص. [It seems to be indicated in the S that this is from المُفَاوَصَةُ, expl. above: and the like of this is app. said by IB.] 6 التَّفَاوُصُ signifies التَّبَايُنُ [The being, or becoming, separated, one from another]; from البَيْنُ, not from البَيَانُ: (O, K:) originally التَّفَايُصُ; mentioned also [in a different sense] in art. فيص. (TA.) See the latter art. فوض 2 فوّض إِلَيْهِ الأَمْرَ, (S, M, A, O, Msb, K,) inf. n. تَفْوِيضٌ, (Mgh, O, Msb,) He committed to him the thing, affair, or case; syn. رَدَّ (S, A, O, K,) or صَيَّرَ, (M,) or سَلَّمَ; (Mgh, Msb;) abstaining from contention, or litigation; (Mgh;) and made him arbiter thereof. (TA.) It is said in the Kur [xl. 47], (TA,) وَأُفَوِّضُ أَمْرِى إِلَى اللّٰهِ (A, TA) And I commit my case unto God, making Him arbiter thereof. (TA.) — — التَّفْوِيضُ فِى النِّكَاحِ, (S, O,) or نِكَاحُ التَّفْوِيضِ, (TA,) is The giving [a woman] in marriage without [requiring] a dowry. (S, O, TA.) You say, فوّض المَرْأَةِ He gave the woman in marriage without [requiring] a dowry. (K.) And فَوَّضَتْ نِكَاحَهَا إِلَى الزَّوْجِ, (Mgh,) or فَوَّضَتْ بُضْعَهَا إِلَى زَوْجِهَا, (Msb,) She married herself to her husband without a dowry: (Mgh, Msb:) or فَوَّضَتْ signifies She gave up, or renounced, the ordinance of the dowry. (Msb.) 3 مُفَاضَةٌ signifies The being copartner, or copartners, in everything; (O, K;) [as though each of two persons, or every one of more than two, committed all that he had to the other, or others;] as also ↓ تَفَاوُضٌ. (K.) [See 6.] Hence, (TA,) شِرْكَةُ المُفَاوَضَةِ Copartnership in everything; (Lth, M, S, A, * Mgh, * TA;) in which everything is common property; (Lth, M, TA;) opposed to شِرْكَةُ العِنَانِ, which is copartnership in one thing: (Lth:) or copartnership of two persons in all that they possess: (Msb:) or copartnership of two persons in all that is in their hands, or that they may afterwards acquire; which is null and void accord. to Esh-Sháfi'ee, but allowable accord. to Aboo-Haneefeh and his two companions [Aboo-Yoosuf and Mohammad]. (TA.) You say, شَارَكْتُهُ شِرْكَةَ مُفَاوَضَةٍ I was copartner with him in all the property that we both together possessed. (Az, TA.) Hence also, (TA,) مُفَاوَضَةُ العُلَمَاءِ The conversing and conferring of the learned on matters of science; each of two persons receiving what the other had [to communicate], and giving what he himself had to the other; as though each committed what he had to his companion. (O, * TA.) — — The commixing [in social intercourse]. (A.) — — The being coequal. (A, O, K.) — — The competing (مُجَارَاةٌ) in an affair. (K.) You say, فَاوَضَهُ فِى أَمْرِهِ, (S, O, TA,) or فِى كَذَا, (Mgh,) He competed with him, (جَارَاهُ, S, Mgh, O, TA, [for which Golius has read جازاه, whence he has been led to assign to فاوض a wrong meaning, which Freytag has inadvertently copied,]) and did like as he did, (Mgh,) in his affair, (S, TA,) or in such an affair. (Mgh.) And فَاوَضْتُهُ I competed with him; syn. جَارَيْتُهُ: and كَانَ بَيْنَهُمَا مُفَاوَضَةٌ [There was, between them two, competing]. (A.) 6 تَفَاوَضَ see 3. You say, تَفَاوَضَ الشَّرِيكَانِ فِى المَالِ The two partners were sharers in the property altogether: (S, O, TA:) or تفاوض الشريكان signifies the two partners were coequal. (A, Mgh.) — — [Hence, تفاوضوا They conversed and conferred together; every one receiving what the others had to communicate, and giving what he himself had to the others: see 3. — — And They mixed together in social intercourse: see, again, 3.] — — تفاوضوا الحَدِيثَ They [discoursed together; or] began, or commenced, or entered upon, discourse. (M, Msb.) [See an ex. in a verse cited in the first paragraph of art. زهو.] — —

Also, تفاوضوا فِى الأَمْرِ They competed (فَاوَضَ بَعْضُهُمْ بَعْضًا, [every one doing like as the others did,]) in the affair. (S, O, K.) فَوْضَةٌ a subst. from مُفَاوَضَةٌ (O, TA) [signifying, app., Copartnership: &c.]. قَوْمٌ فَوْضَى A party, or company, of men who are equals, having no chief: (S, O, Msb, K:) or separated, or in a state of dispersion; (Lth, O, K;) فوضى being pl. of فَائِضٌ, which is not in use: (Lth, O:) or mixed, (S, O, M, K,) one with another; (S, O, K;) in which sense, also, فوضى is applied to a number of ostriches: (S, O:) or having no commander, nor any to collect them together: (M:) or mixed, and having no commander over them. (A.) You say, النَّاسُ فَوْضَى فِى هٰذَا The people are equals in this; there is no distinction to be made between them. (Mgh.) And جَآءَ القَوْمُ فَوْضَى The party, or company, of men came mixed together. (S.) And الوَحْشُ فَوْضَى The wild animals are in a state of separation, or dispersion, (O, TA,) going to and fro. (TA.) أَمْوَالُهُمْ فَوْضَى بَيْنَهُمْ Their possessions are property which they share among themselves; as also فَيْضُوضَآءُ and فَيْضُوضَى. (S.) And مَتَاعُهُمْ فَوْضَى بَيْنَهُمْ, and فَوْضَى فَضًا, Their goods are common property among them. (M.) And المَالُ فَوْضَى بَيْنَهُمْ The property is promiscuous among them: whosoever desireth of them a thing taketh it. (Msb.) And كَانَتْ خَيْبَرُ فَوْضَى Kheyber was promiscuous (Mgh) common property (Mgh, Msb) among the Companions; not divided. (Msb.) — — أَمْرُهُمْ فَوْضَى, and ↓ فَوْضَآءُ, (M,) or فَوْضَى بَيْنَهُمْ, and فَيْضَى, (TA,) Their case is mixed, or promiscuous: or is equal among them: (Lh, M, TA:) or أَمْرُهُمْ فَوْضَى بَيْنَهُمْ, (AZ, O, K,) or فَوْضُوضَآءُ ↓ بَيْنَهُمْ, (TA,) or both, (O, TA,) Their case is mixed, or promiscuous, (AZ, O, K,) every one of them making free use of that which belongs to another, (K,) one wearing the garment of another, and one eating the food of another, none of them consulting his companion respecting that which he does without his order. (AZ, O.) [See a similar phrase voce مَشْوَرَةٌ.] فَوْضَآءُ: and see فوضى, last sentence. فَوْضُوضَآءُ: see فوضى, last sentence. تَفْوَاضَةٌ Remains of life: (O, TA:) so in the saying, رَأَيْتُ التَّفْوَاضَةَ لِفُلَانٍ (O) or بِفُلَانٍ (TA) [I saw the remains of life pertaining to, or in, such a one]. مُفَوِّضَةٌ A woman who marries herself to her husband without a dowry: (Mgh, Msb:) or who gives up, or renounces, the ordinance of the dowry: (Msb:) or, accord. to some, the word is مُفَوَّضَةٌ, (Mgh, Msb,) meaning married by her guardian without the naming of the dowry: (Mgh:) or meaning having the affair of the dowry committed to her by the law, so that she may make it obligatory or annul it: (Msb:) or meaning married without the mention of a dowry, or on the condition of her having no dowry. (KT.) فوط 2 فوّطهُ, inf. n. تَفْوِيطٌ, He clad him, or attired him, with a فُوطَة. (TA.) فُوطَةٌ sing. of فُوَطٌ, which signifies Cloths that are brought from Es-Sind, (Lth, O, K, TA,) thick, or coarse, and short, used as waistwrappers: (Lth, O, TA:) or striped waistwrappers: (K:) Az says, I have not heard this word in aught of the language of the Arabs, and I know not whether it be an Arabic word or of the language of the foreigners, but I have seen in El-Koofeh striped waist-wrappers, which are sold, and are bought by the camel-drivers and the Arabs of the desert and the servants and the people of the lowest sort, who use them as waist-wrappers, and call them thus; sing. فُوطَةٌ: IDrd says that it is not an Arabic word: (O, TA:) it is added in the K, or it is a word of the language of Es-Sind: Sgh says, (TA,) فوطه is a word of the language of Es-Sind, arabicized, from پُوتَه, with a dammeh not fully sounded: (O, TA:) [and SM adds,] it is called with us in El-Yemen, أَزْهَرِيَّة: and by reason of frequency of usage, they have derived from it the verb above-mentioned. (TA.) The dim. of فُوطَةٌ is ↓ فَوَيْطَةٌ. (Har p. 294.) [See also De Sacy's Chrest. Arabe, see. ed., i. 195.] — — It (the pl.) is also applied to Short napkins, with striped extremities, woven at El-Mahalleh ElKubrà, in Egypt, which a man puts upon his knees to preserve himself therewith [from being soiled] at meals [and with which the hands are wiped after washing]. (TA.) فُوطِىٌّ Blue, but not of a clear blueness. (TA.) فُوَيْطَةٌ dim. of فُوطَةٌ, q. v. فَوَّاطٌ A weaver, or seller, of فُوَط, pl. of فُوطَةٌ. (TA.) مُفَوَّطٌ A man clad, or attired, with a فُوطَة. (TA.) فوظ 1 فَاظَ, aor. يَفُوظُ, inf. n. فَوْظٌ and فَوَاظٌ: see فَاظَ in art. فيظ. فوف 1 مَا فَافَ بِخَيْرٍ, (T, M, O,) or وَلَا زَنْجَرَ, (K.) مَا فَافَ عَنِّى بِخَيْرٍ, (T, O, K,) aor. يَفُوفُ, (K,) inf. n. فَوْفٌ, (T, M, O, K,) [may be rendered He did not benefit, or he did not benefit me, with what might be taken between the nail of his thumb and that of his forefinger, nor did he with what might be taken by the inside of the nail of the thumb from the extremity of the fore tooth; i. e., with a thing inconceivably small; or with anything; being] a phrase meaning one's answering (T, M, O, K) a person who has asked for a thing (T, O, K) by putting his thumb-nail upon the nail of his fore finger, (T, M, O, K,) and by taking away the inner side of the nail [of the thumb] from the extremity of the fore tooth, (T, O,) and saying " Not [even] this [will I give thee]," (T, O, K,) or " Not [even] the like of this. " (M.) فَوْفٌ: see the next paragraph, in two places. فُوفٌ The whiteness that is upon the nails of young persons; (S, M, O, K;) as also ↓ فَوْفٌ; (T, M, K;) the latter mentioned by Fr, but not known by IAar; (T;) or the former is the more common: (K:) n. un. with ↓ ة; (M, K;) meaning a portion thereof. (M.) — — And The integument [or pellicle] that is upon [what is termed] the core of the heart, and the stone of the date. (عَلَى حَبَّةِ القَلْبِ وَالنَّوَاةِ,) beneath the flesh [or pulpy substance] of the date: (M, K:) of the white grain [i. e. the embryo, which resembles a white grain,] in the interior of the date stone, from which the palm-tree grows forth [or germinates]: and it is said that ↓ فُوفَةٌ signifies the integument [or pellicle] that is upon the date stone (S, O:) [i. e.] the thin integument that is upon the date-stone; also called the قِطْمِير. (T.) — — [Hence, or from one of the significations mentioned above,] one says, مَا أَغْنَى عَنِّى فُوفًا i. e. [He (a man, S, O) did not avail me] aught. (S, O, K.) And مَا ذَاقَ فُوفًا [He tasted not] aught. (T, K.) — — And فُوفٌ signifies also Any integument; (M, K;) and so ↓ فُوفَةٌ. (K) — — And The bladder of an animal of the bovine kind; as also ↓ فَوْفٌ: (K.) mentioned by Sgh in the TS. (TA.) — — Also A sort of the [garments called] بُرُود of El-Yemen: (M, K:) thin, variegated, or figured, garments of El-Yemen: (IAar, T:) and one says also بُرْدٌ ↓ فُوفِىٌّ, and ثُوثِىٌّ, which is formed by substitution, and mentioned by Yaakoob, and بُرْدُ أَفْوَافٍ meaning a بُرْد having white stripes. (M.) and so ↓ بُرْدٌ مُفَوَّفٌ; (S, M, K;) or this last and بُرْدُ أَفْوَافٍ signify a thin بُرْد; (S, O, K, TA;) and in like manner one says حُلَّةُ أَفْوَافٍ. (TA.) أَفْوَافٌ is pl. of فُوفٌ: (S, O:) and accord. to Lth, the أَفْوَاف are of the [بُرُود called] عَصْب [q. v.] of ElYemen. (O.) — — Also Flowers or blossoms, syn. زَهْرٌ: [in the CK زَهَر;] used in this sense by Ibn-Ahmar; being likened by him to the garments called فُوف. (T, K, TA.) — — And Portions of cotton: (O, K, and so in some copies of the S:) [perhaps meaning] a white thing [resembling cotton] which is in the عُشَر [q. v.]. (Ham p. 784.) — — [And Freytag mentions its signifying The extreme portion of the penis; as on the authority of the K: but he seems to have confounded فُوفٌ with فُوقٌ.] فُوفَةٌ the subst. denoted by the verb فَافَ: (M, TA:) [as such,] it is coupled by a poet with زَنْجِير [which is similar to it is meaning: see this last word]. (S, O, TA.) — — Also n. un. of فُوفٌ. (S, M, O, K.) See this latter word, in three places. بُرْدٌ فُوفِىٌّ: see فُوفٌ, latter half. بُرْدٌ مُفَوَّفٌ: see فُوفٌ, latter half. — — غُرْفَةٌ مُفَوَّفَةٌ, the mention of which occurs in a trad. of Kaab, means [An upper chamber] whereof one brick is of gold and another of silver [i. e. constructed of gold and silver bricks alternately]. (TA.) فوفل انفوفل, (K, [there said to be بِالضَّمِّ وَالفَتْحِ, app. indicating that it is الفُوفُلُ and الفَوْفَلُ, but accord. to the CK

and TK الفُوفَلُ, and thus only, as though it were said to be بَالضَّمِّ فَالْفَتْحِ.]) or شَجَرَةُ الفَوْفَلِ, (thus written in the (??) [in the TT, as from the M, شجر الفوفل, thus, without the affix ة to the former (??), and without any vowel sign,]) accord. to AHn, (M,) or Aboo-Ziyád, (O,). A palm-tree, (??), or betel nut palm,] like the (??), that (??) racemes (??) which are the فوفل, resembling (??), (M, O, K,) of which some are (??) and some (??), not of the growth of the land of the Arab: (O:) [in one of my copies of the S, the فوْفَل (thus the word is there written) is said to be a tree like the coco(??) not in the other copy it is not mentioned:] the فوفل is said by AHn to be the fruit of a certain palm-tree, (??) as though it were (??): (M:) in the T(??) (??) it is said to be a fruit like the Syrian جَوْز [(??)], of (??) astringent quality, found upon trees resembling the (??): (TA:) it is good for (??) and gross (??), (K, TA.) (??) (??); (TA;) and for infla(??) of the (??), (K, TA,) (??) dressing and (??) and (??) (??) digestive. (TA.) فوق 1 فَاقَهُمْ, (S, Mgh, O, Msb, K,) derived from فَوْق as signifying the contr. of تَحْت, Mgh.) aor. يَفُوقُهُمْ, (S, O.) inf. n. فَوْقٌ (O, K) and فَوَاقٌ (K) and فَوْقَانٌ, (CK.) He (a man, S, (??) Msb) was, or became, above them, or (??) to them, or (??) (??) them, or (??) them, (S, Mgh, O, Msb, K,) namely, his (??), (S, O, Msb, K,) (??) others (Mgh) (??), or signify, or nobility. (S, O, K;) and (??) them; (Msb, TA:) and (??) argument (??) فُقْتُ فُلَانًا I became (??) (??) as though above him in station. (TA.) And فَاقَتِ الجَارِيَةُ بِالجَمَالِ The young woman ex(??) (??)]. (Msb.) It is said in a trad., حُبِّبَ إِلَىَّ الجَمَالُ حَتَّى مَا أُحِبُّ أَنْ يَفُوقَنِى أَحَدٌ بِشِرَاكِ نَعْلٍ [Comeliness has been made lovely to me so that I love not that any (??) should (??) in the though of a sandal] (TA.) — فاق, (S, O, K,) aor. يَفُوقُ, (O,) inf. n. فُوَاقٌ, (S, O, K,) said of a man, (S,) means that The wind rose from his chest; (S, O, K;) [i. e. he hiccoughed, or hickuped; a signification indicated by its being said that] فُوَاقٌ means the reiterating of an overpowering [or involuntary] sobbing sound: (Msb, TA:) and ↓ فُوَاقٌ [as a subst.] signifies also the wind [itself] that rises from the chest (S, O, K) of a man. (S, O) — — And, accord. to Az, (Msb,) فاق, (Msb, TA,) aor. (??). (Msb,) inf. n. فُوَاقٌ (Msb, TA) and فُؤُوقٌ, (TA.) He was affected, or taken with a p(??)ting, or breathing [shortly, or] uninterruptedly. (Msb, TA.) — — And فاق بِنَفْسِهِ, (S, * O, K,) aor. يَفُوقُ, (S, O,) inf. n. فُؤُوقٌ [or فُوُوقٌ (S, O, K) and فُوَاقٌ. (K,) said of a man, (S.) His spirit was about to pass forth: (S, O, K:) or he gave up his spirit. (S, * O, * K:) as also فاق [alone] aor. يفيق (IAar, O and K in art. فيق:) or he died. (K;) or ↓ فُوَاقٌ [is app. held by some to be a simple subst., and] accord. to IAar signifies death itself: (TA:) or it signifies, (S, O, Msb,) (??) signifies also, (K.) an affection [i. e. a gasping, or show catching of the breath,] incident to a man at the point of death: (S, O, Msb, K:) and one says [of the man], فاق, aor. يَفُوقُ, inf. n. فوق [app. فَوَقٌ]; the verb being of the class of طَلَبَ of which the inf. n. most commonly used is طَلَبَ; or, if the saying that the verb is of the (??) of طَلَبَ be not meant to indicate the form of its inf. n. as well as that of its aor., فوق may (??) mistranscription for فُؤُوقٌ or [فُؤُوقٌ] (Msb.) — فاقت, (O, K,) aor. تَفُوقُ, inf. n. فُوَاقٌ, (TA.) She (a camel) had in her udder the فِيقَة, or milk that had collected between two milkings. (O, K, TA;) and (K) so ↓ أَفَاقَتْ (S, O, K) or the latter verb signifies she (a camel) attained to the time for the being milked: and the inf. n. is إِفَاقَةٌ and (??) inf. n.] ↓ فُوَاقٌ: (IAar, TA:) or إِفَاقَةٌ (??) (??) the she-camel means her (??) back from the pasturing, and left (??) and (??) [her milk]. (ISb, TA:) and إِفَاقَةُ الدِّرَّةِ signifies the returning of the milk. (??) Ibn-Kethweh, TA.) [See also فُوَاقٌ, below.] — فَوْقٌ signifies A bending, or [thus in the TA is from the K, but in copies of the K " and " a breaking. (K, TA,) in the (??) (فِى الفَوقِ) (K,) or in one of the two (??) of the (??), (TA.) of an arrow: (K, TA:) or its verb said of an arrow, is فاق, aor. يَفَاقُ, inf. n. فَاقٌ and فَوْقٌ, in which the و is then made movent with fet-h. [so that the word becomes فَوَقٌ,] because this verb is of the class of فَعِلَ, aor. يَفْعَلُ: (K, TA.) or one says of an arrow فَوِقَ, [aor يَفْوَقُ,] inf. n. فَوَقٌ, meaning its notch broke: (Msb;) and ↓ انفاق said of an arrow signifies thus; (S, Msb;) (??) notch became much broken. (O, K, TA;) or became split, or cracked. (TA.) — — And فُقْتُ السَّهْمَ, (S, O, Msb, K,) inf. n. فَوْقٌ, (Msb,) I broke the notch of the arrow. (S, O, Msb, K.) And فاق الشَّىْءَ, aor. يَفُوقُ, He broke the thing. (TA.) — فاق in the sense of افتاق [from فَاقَةٌ] is not allowable. (S, O.) 2 فوّقهُ, inf. n. تَفْوِيقٌ, He made him, or judged him, to excel, or to have excelled. (TA.) — فوّق الفَصِيلَ, (S, O, K,) inf. n. as above, said of the pastor, (TA,) He gave to the young unweaned camel to drink the quantities of milk that had collected in the udder between two milkings time after time. (S, O, K, TA. [See فُوَاقٌ.]) — — And [hence] one says, فَوَّقَنِى الأَمَانِىَّ وَأَرْضَعَنِى أَفَاوِيقَ بِرِّهِ ↓ (tropical:) [He made me to obtain on repeated occasions the things wished for, and nourished me with the recurrent supplies of his bounty]. (TA.) And it is said in a trad. of 'Alee, إِنَّ بَنِى أُمَيَّةَ لَيُفَوِّقُونَنِى تُرَاثَ مُحَمَّدٍ, meaning (assumed tropical:) [Verily the sons of Umeiyeh] give to me by little and little of the property [constituting the heritage of Mohammad]. (TA.) — — See also 10. — فوّق السَّهْمَ, (inf. n. as above, Msb,) He made to the arrow a فُوق [i. e. notch for the bow-string]. (S, O, Msb, K.) — — And [hence,] فوّق المَرْأَةَ (assumed tropical:) He slit the vulva of the woman. (TA in art. سوس.) — — See also the next paragraph, last sentence. 4 إِفَاقَةٌ, (O, K, TA,) some say, (O, TA,) signifies A resting; (O, K, TA;) from ↓ فُوَاقٌ signifying a resting between two milkings; (O, TA;) which latter meaning, as well as the former, the K erroneously assigns to the former word. (TA.) — — And أَفَاقَتْ said of a she-camel, signifies the same as فَاقَتْ expl. above: see 1, latter half, (O, K, TA.) — — And [hence, perhaps,] افاق مِنْ مَرَضِهِ, (S, O, K, TA,) and مِنْ سُكْرِهِ, (S, O,) and مِنْ غَشْيَتِهِ, (O, TA,) inf. n. إِفَاقَةٌ; (TA;) and ↓ استفاق; both signify the same; (S, O, K;) i. e. He returned to a healthy, or sound, state [of body and of mind, from his disease, and from his intoxication, and from his swoon, or fit of insensibility]: (O, K, TA:) or one says of the diseased, افاق and ↓ استفاق meaning he became convalescent; or recovered, but not completely, his health and strength: and the subst. [or quasi-inf. n.] is ↓ فُوَاقٌ: (TA:) and one says of the insane, or possessed, افاق, inf. n. إِفَاقَةٌ, meaning he recovered his intelligence; and of the intoxicated, likewise, افاق, originally افاق مِنْ سُكْرِهِ, like as one says اِسْتَيْقَظَ مِنْ نَوْمِهِ: (Msb:) [and it is said that] ↓ الإِسْتِفَاقَةُ as syn. with الإِفَاقَةُ is derived from فَوْق meaning the contr. of تَحْت, like as تَعَلَّى مِنْ مَرَضِهِ and تَمَاثَلَ are from العُلُوُّ and المُثُولُ: (Har p. 132:) but accord. to 'Alee Ibn-'Eesà, ↓ استفاق signifies he sought, or desired, الإِفَاقَة. (Ham p. 541.) — — And [hence,] افاق الزَّمَانُ (tropical:) The time became abundant in herbage after barrenness or drought. (O, K, TA.) — أَفَقْتُ السَّهْمَ, (inf. n. إِفَاقَةٌ, Msb,) I put the فُوق [or notch] of the arrow upon the bowstring, (S, O, Msb, * K,) to shoot with it; (S, O, Msb;) as also أَوْفَقْتُهُ: but أَفْوَقْتُهُ is extr., (S, O, K,) and should not be said, (S, O,) or, accord. to Yoo, one says أَفْوَقْتُهُ also: (O:) and, accord. to the A, فوّق ↓ السَّهْمَ signifies [in like manner] he put the bow-string into the notch of the arrow on the occasion of shooting. (TA.) 5 تفوّق عَلَى قَوْمِهِ He exalted himself above his people, or party. (O, * K, * TA.) — تفوّق said of a young unweaned camel, He drank [or sucked] the quantities of milk that had collected in the udder between two milkings time after time. (S, O, K.) — — And تَفَوَّقَهَا He milked her, namely, a camel, drawing from her the quantities of milk that had collected in her udder time after time; (O, K;) as also ↓ استفاقها. (K. [But see this

latter below.]) — — Hence the trad. respecting Aboo-Moosà, that he was discoursing with Ma'ádh, of reciting the Kur-án, and said, أَمَّا أَنَا فَأَتَفَوَّقُهُ تَفَوُّقَ اللَّقُوحِ [As for me, I draw it forth in the manner of the drawing forth of the milk of the milch camel at the times when it has collected in her udder], meaning (tropical:) I do not recite my set portion at once, but piecemeal, in my night and my day. (S, O, TA.) — — One says also تفوّق شَرَابَهُ i. e. (tropical:) He drank his wine, or beverage, part after part. (TA.) Sb has mentioned that يَتَجَرَّعُهُ and يَتَفَوَّقُهُ are said of that which is not a labouring to do a thing at once, but is an act after an act, performed in a leisurely manner. (O, TA.) 7 انفاق It (a thing) broke, or became broken; quasi-pass. of فَاقَ الشَّىْءَ meaning كَسَرَهُ. (TA.) — — See also 1, near the end. — — Said of a camel, He became lean, or emaciated: — — and He perished, or died. (O, K.) 8 افتاق He was, or became, poor, or in want, or need: (S, O, Msb, K:) فَاقَ in this sense is not allowable. (S, O.) — And He died with much فُوَاق [which may here mean either hiccoughing (which often occurs at the close of a fatal fever &c.), or gasping, or short catching of the breath]. (O, K.) 10 إِسْتَفْوَقَ see 4, in four places. — استفاقها: see 5. [It signifies as there explained: or it signifies, or signifies also,] He delayed the milking her, namely, a camel, until her milk collected in her udder, or in order that it might collect; and so ↓ فوّقها, inf. n. تَفْوِيقٌ. (TA.) One says, إِسْتَفِقِ النَّاقَةَ Milk not thou the she-camel before the time. (O, * K.) — — — — And مَا يَسْتَفِيقُ مِنَ الشَّرَابِ He does not abstain [from drinking wine]: (O, K, TA:) or he does not drink it in the set time: or he does not appoint a time for drinking it, but drinks it always. (TA.) فَاقٌ A [large bowl such as is termed] جَفْنَة, filled with food. (Lth, T, O, K.) — And Cooked olive-oil. (O, K, TA.) So in the saying of Shemmákh, (O, TA, *) describing the hair of a woman, (TA,) قَامَتْ تُرِيكَ أَثِيثَ النَّبْتِ مُنْسَدِلًا مِثْلَ الأَسَاوِدِ قَدْ مُسِّحْنَ بِالفَاقِ [She stood showing to thee hair abundant and luxuriant, or abundant and long, in respect of growth, let down, like the black serpents that have been anointed with cooked olive-oil]: or, as some say, meaning الأَنْفَاق, meaning fresh olive-oil [from إِنْفَاق, a Pers. word signifying “ olive-oil ”]: or, as AA relates it, the poet said, قَدْ شُدِّخْنَ بِالفَاقِ [that have been crushed in the فاق]; and accord. to him the last word has the meaning here next following. (O, TA.) — And The desert; syn. صَحْرَاءُ: (O, K, TA:) so says AA: and on one occasion he says that الفاق means a certain land: (O: a meaning also mentioned in the K:) or a certain wide land. (TA.) — It is also expl. as signifying بَان [i. e. Oil of ben]: and also A comb: on the authority of Th: and it may have either of these meanings in the verse cited above. (TA.) — And accord. to the K, it signifies Tall, and incongruous in make; and so ↓ فُوقٌ and ↓ فُوقَةٌ and ↓ فِيقٌ and ↓ فُوَاقٌ and ↓ فُيَاقٌ: but these words are all correctly, in this [or a similar] sense with two káfs. (TA.) — Also, accord. to the K, A certain aquatic bird, long in the neck: but this, likewise, is correctly with two káfs. (TA.) فَوْقَ is the contr. of تَحْتَ; (S, Mgh, O, Msb, K;) [primarily signifying The location that is above, or over;] and is an adv. n. (Mgh, Msb, K) of place; (Mgh, Msb;) and a simple noun, indecl., [with dammeh for its termination, when the noun to which it should be prefixed is suppressed, and the meaning of this is intended to be understood, but not the word itself;] but when it is prefixed to another noun [which is either expressed or itself (and not merely its meaning) meant to be understood, and when the noun to which it should be prefixed is suppressed and neither this nor its meaning is meant to be understood,] it is declinable. (K. [For the words يَكُونُ اسْمًا وَظَرْفًا مَبْنِىٌّ, the reading of the K in the TA and CK, my MS. copy of the K (which I follow in this case) has يكون ظرفا واسما مبنيّا.]) One says, زَيْدٌ فَوْقَ السَّطْحِ [Zeyd is above, or rather upon, the house-top]. (Mgh, Msb.) And العِمَامَةُ فَوْقَ الرَّأْسِ [The turban is above, or upon, the head]. (Mgh.) And طَفَا فَوْقَ المَآءِ It floated upon the water. (S &c. in art. طفو.) Ks has mentioned the saying, أَفَوْقَ تَنَامُ أَمْ أَسْفَلَ [Dost thou, or wilt thou, sleep in the part that is above of the house &c., or in the part that is below? i. e., in the upper part, or in the lower part?] with fet-h, as suppressing the noun to which فوق is [meant to be understood as] prefixed. (TA.) Lth says that he who uses it as a صِفَة [by which (like other old writers) he means an adv. n. of place] should use the accus. case, as when one says, عَبْدُ اللّٰهِ فَوْقَ زَيْدٍ ['Abd-Allah is above Zeyd]: but if you make it simply a noun, you use the nom. case, and say, فَوْقُهُ رَأْسُهُ [His superior (meaning upper) part is his head]; for in this instance it is the head itself, and you make each to be governed in the nom. case by the other. (TA.) In the saying in the Kur [xvi. 28], فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ [And the roof fell on them from above them], the utility of the phrase من فوقهم is hardly apparent, because عليهم sometimes serves in its stead: but IJ says that من فوقهم may here have a useful office; for عَلَى is sometimes used in relation to deeds [or events] that are difficult, and deemed onerous; [for instance,] you say, قَدْ سِرْنَا عَشْرًا وَبَقِيَتْ عَلَيْنَا لَيْلَتَانِ [We have journeyed ten nights and the journeys two nights have remained as though incumbent on us]; &c.; so that if it were said فخرّ عليهم السقف without the adding من فوقهم, it might be supposed to be like the saying عَلَيْهِمْ دَارُهُمْ قَدْ خَرِبَتْ [Their abode had become in a state of ruin as a punishment upon them]; but when He [referring to God] says من فوقهم, that meaning which was supposable ceases to be so; and the meaning becomes this, that it [the roof] fell when they were beneath it. (TA.) إِذْ جَاؤُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ [When they came to you from above you and from below you], in the Kur [xxxiii. 10], relates to Benoo- Kureydhah, who came to them from above them; and to Kureysh and Ghatafán, who came from the district of Mekkeh, from below them. (TA.) وَالَّذِينَ اتَّقُوا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ, in the Kur [ii. 208], means (assumed tropical:) [But those who have been careful of their religious duties] shall be above them in station [on the day of resurrection]. (O.) And one says, [agreeably with what has been stated in the first sentence of this paragraph, أَخَذَهُ مِنْ فَوْقُ, and أَخَذَهُ مِنْ فَوْقٍ, [meaning (assumed tropical:) He overcame him, or overpowered him, and in like manner أَتَاهُ من فوق, as expl. in the Ham p. 128. i. e. قَهَرَهُ namely, his adversary; and so a hawk, his pr? or quarry. (M and K in an expl. of أَدَلَّ عَلَيْهِ, in art. دل.) And [in a similar manner] فَوْقَ is metaphorically used as denoting excess, (Mgh, Msb.) and excellence: (Msb:) thus one says, العَشَرَةُ فَوْقَ التِّسْعَةِ (Mgh, Msb) i. e. (tropical:) Ten is above nine; meaning ten exceeds nine: (Msb:) and هٰذَا فَوْقَ ذَاكَ (Mgh, Msb) i. e. (tropical:) [This is above, or superior to, that;] meaning this is more excellent than that; (Msb:) and hence, (Mgh, Msb,) in the Kur iii. 24], (S, O,) بَعُوضَةً فَمَا فَوْقَهَا i. e. (tropical:) [A gnat and] what exceeds it (Mgh, Msb) in smallness, or in largeness; (Mgh, Msb, K;) what is smaller than it, (AO, S, O,) or what is larger than it, by the latter being meant the fly [mentioned in the Kur xxii. 72] and the spider [mentioned in xxix. 40], (Fr, S, O,) and the phrase as expl. in the former sense being like the reply to him who says “ Such a one is small ” ذٰلِكَ وَفَوْقَ i. e. (assumed tropical:) And smaller than that: (AO, O:) hence also, in the Kur iii. 12], فَإِنْ كُنَّ نِسَآءً فَوْقَ اثْنَتَيْنِ (Mgh, Msb) i. e. (tropical:) [And if they are women,] exceeding two. (Msb.) فُوقٌ The part, of the arrow, which is the place of the bow-string; [i. e. the notch thereof;] (S, O, Msb, K;) as also ↓ فُوقَةٌ: (Msb, K;) the former is masc., and also, like the latter, fem. (IAmb, Msb:) and الفُوقَانِ signifies the (??) [or two cusps of the فُوق, between which is put the bow string]; (O, K;) thus these are termed by the tribe of Hudheyl; but a poet who has used the dual form is said by AO to has mead thereby a single فُوق: (O:) the pl. [of mult.] is فُوَقٌ and [of pauc.] أَفْوَاقٌ; (S, O, Msb, K;) or, accord. to ISk,

these are pls. of فُوقَةٌ; (TA;) and فُقًا also is a pl., formed by transposition; [see an ex. in a verse cited voce عُرْقُوبٌ;] (K, TA;) one says فُقْوَةٌ and فُقًا [for فُوقَةٌ and فُوَقٌ]. (TA.) سَهْمٌ ذُو فُوقٍ means An arrow rendered complete by its having a فُوق: — — and hence ذَا فُوقٍ occurring in a trad. [as meaning (assumed tropical:) A complete share; for سَهْمٌ signifies " a share " as well as " an arrow "]. (A'Obeyd, O.) And أَعْلَاهُمْ فُوقًا, meaning (tropical:) He, or they, of them, haring the largest share of religion, is a metaphorical phrase, from the فُوق of the arrow. (TA.) — — And they say, أَقْبِلْ عَلَى فُوقِ نَبْلِكَ, [or, app., فُوقَ نَبْلِكَ, for نَبْلٌ is a coll. n., meaning " arrows," or " Arabian arrows,"] meaning (assumed tropical:) Betake thyself to thy affair, and that which concerns thee. (TA.) — — And رَمَيْنَا فُوقًا وَاحِدًا فُوقًا, (O, K,) or فُوقًا, (TA,) meaning رِشْقًا [i. e. (tropical:) We shot in one direction; or we shot one bout, in one direction], (O, K, TA.) — — [Hence, app.,] one says, كان فُلَانٌ لِأَوَّلِ فُوقٍ, meaning (tropical:) Such a one (??) [for the first discharge from the bow, i. e.,] the first shot and dying. (A, TA.) — — And [hence, perhaps.] فُوقٌ signifies also (tropical:) A mode, or manner, of speech: (A, O, K:) pl. فُوَقٌ. (TA) One says to a man when he enters upon a mode, or manner, of speech, خُذْ فِى فُوقٍ أَحْسَنَ مِنْهُ (tropical:) [Enter upon a mode, or manner, of speech better than it]. (A, TA.) — — And (tropical:) The first way (AA, O K, TA.) — — Hence. app., [they say, (??) (tropical:) Return(??) (??) (??) (??) (??) meaning (assumed tropical:) [What is the case of my wife that she is choked by her spittle (??) Then, or afterward,] may it (her spittle) not return to its channel [i. e. her throat, the way whence it came (??) that she may be suffocated). (O.) — — And one says (O, K) or a man when be l(??) gone away, (O,) مَا ارْتَدَّ عَلَى فُوقِهِ, meaning (assumed tropical:) He went away and he did not return [to the place whence he departed] (O, K) — — فُوقٌ also signifies, (O, K.) accord. to Ibn-'Abbád, (O, TA.) (assumed tropical:) The (??) of a woman: (O, K. TA) (??) As says that this is with ق [in the place of the ف]: (TA:) [it is, however, also said that] فُوقُ الرَّحِمِ signifies (tropical:) the rima of the vulva, by way of comparison [to the notch of the arrow]. (TA, in the supplement to this art.) — — [And app(??) the ear see 1 (??) art حرم, when it is ment(??) in such (??) manner as seems to pre(??) its being a mistranscription for قَوف] — — And (??) مَفْرَج, O. TA, (??) the (??) مَخْرَج, TA, (??) (??) (??) say, O) the extremity of the tongue. (O, K, TA.) — — And (assumed tropical:) The uppermost part of the penis, (En-Nadr, O, K, TA,) or of the glans thereof. (TA.) — And, accord. to the K, A certain bird; mean ing a certain aquatic bird: but this is correctly [قُوقٌ] with two káfs. (TA.) — See also فَاقٌ, last sentence but one. فِيَقٌ [originally فِوْقٌ]: see فِيقَةٌ. — Also, as mentioned in this art and in art. فيق, in the K: see فَاقٌ, last sentence but one. فَيَقٌ and فِيَقٌ: see مُفِيقٌ. فَاقَةٌ Poverty, (S, O, K,) want, or need. (S, O, Msb, K.) One says, هُوَ ذُو فَاقَةٍ He is one who is in [poverty or] want or need. (Msb.) (See 8.] It has no (unaugmented) verb. (TA.) فُوقَةٌ: see فُوقٌ, first sentence. — And see also فَاقٌ, last sentence but one. فَوَقَةٌ: see فَائِقٌ [of which, as a part. n., it is a pl.]. فَيْقَةٌ: see what next follows. فِيقَةٌ, (S, O, &c.,) originally فِوْقَةٌ, (TA,) the و having become ى because of the kesreh before it, (S, O, TA,) The milk that collects (S, O, K) (??) the udder (K) between two milkings: (S, O, K:) and سراج [or this is a mistake for اِبْن السَّرَّاج] has mentioned النَّاقَةِ ↓ فَيْقَةٌ, with fet-h: but ISd says, " I know not how that is: " (TA:) pl. ↓ فِيَقٌ (S, O, K.) [or rather this is a coll. gen. n. and فَاقَةٌ is its n. un.,] and فِيَقٌ (IB. K) and فيقَاتٌ (K.) and أَفْوَاقٌ, [a pl. of pauc.,] (S, O, K.) or (??) be pl. of the pl. فِيَقٌ. (IB. TA.) and أَفَاوِيقَ, (S. O. K,) which is a pl pl. (O, K) [or pl of أَفْوَاقٌ]. [See also عُرَاكَةٌ.] — — See also above, (??)]. 2, an ex. of أَفَاوِيق in a tropical sense. — — أَفَاوِيقُ also signifies (tropical:) The water that has collected in the clouds and then falls in rain. (S, O, K, TA ? time after time. (S, K. TA.) — — Also, i. e. أَفَاوِيقُ, (tropical:) The greater part of the night: (Lh, O, K, TA) so in the saying, خَرَجنَا بَعْدَ أَفَاوِيقَ مِنَ اللَّيْلِ (?? went forth] after the greater part of the night had passed: (Lh, (??):) or, accord. to Th, after pertions (أَقْطَاع) of the night. (TA.) — — فِيقَةُ الضُّحَى means (tropical:) The period of the [early portion of the forenoon called the] ضحى when the sun has become high: (Ibn-'Abbád, O, K, TA:) or, accord. to Z, the first part of the ضحى. (TA.) فَوْقَانِيٌّ [Of, or relating to, the location that is above, or over; superior; upper;] rel. n. of فَوْق, like as تَحْتَانِيٌّ is of تَحْت: ا and ن being very often added in the rel. n. (TA. in art. تحت.) — — And [hence, but more commonly فَوْقَانِيَّةٌ,] A gar ment worn by a man over that which (??) the body; [an upper-coat; generally long, reaching to the heels, ample in width, and with long sleeves: it seems to have been formerly peculiar to men of the learned professions:] of the dia(??) Mekkeh: posts-classical. TA [See Dezy's Dict. des Noms des Vétements (??)hea les Aral(??) p. 343]. فَوَاقٌ The returning supply of milk after sucking or milking. (TA.) — — See also the next paragraph, in three places. فُوَاقٌ: see 1, former half, in two places: — and see 1 again, latter half: — — and 4, in two places. — — Also (tropical:) The time between two milkings, (S, O, Msb, K;) for the she-camel was milked, and then left a little while for her young one to suck her in order that she might yield her milk copiously, after which she was milked again; (S, O;) and likewise the time between two suckings; (Ksh in xxxviii. 14;) and ↓ فَوَاقٌ signifies the same; (S, O, Msb, K:) or, (Msb, TA,) accord. to IF, (Msb,) the فواق of the she-camel is the retuning of the milk into the udder after the milking: (Msb, TA:) or فُوَاقٌ signifies the time between the opening of one's hand and the grasping with it the udder (K, TA) of the camel: or when the milker grasps the udder and then lets it go, in milking: (TA:) the pl. is أَفْوِقَةٌ and آفِقَةٌ; (O, K;) and Fr says that فواق has for its pl. أَفِيقَةٌ, originally أَفْوِقَةٌ, the kesreh of the و being transferred to the ف, and the و being then changed into ى because of the kesreh before it; and أَفْوِقَةٌ has for its pl. أَفْوِقَاتٌ. (TA.) One says, مَا أَقَامَ عِنْدَهُ إِلَّا فُوَاقًا (tropical:) [He did not remain at his abode save as long as the time between two milkings]. (S, O, TA.) And it is said in a trad., العِيَادَةُ قَدْرُ فُوَاقِ النَّاقَةِ (assumed tropical:) [The period of the visiting of a sick person is the space of time between the two milkings of the she-camel]. (S.) And in a trad. of 'Alee occurs the saying, قَالَ لَهُ الأَسِيرُ أَنْظِرْنِى فُوَاقَ نَاقَةٍ i. e. (assumed tropical:) [The captive said to him,] Grant thou me a delay, or respite, as long as the time between two milkings [of a she-camel]. (TA.) مَا لَهَا مِنْ ↓ فَوَاقٍ and فُوَاقٍ in the Kur [xxxviii. 14], accord. to different readings, (S,) the latter the reading of the Koofees except 'Ásim, and the former that of the rest, (O,) means (assumed tropical:) [There shall not appertain to it] any postponement, or delay, and resting: (S:) or, accord. to AO, the latter is the meaning of the former reading; and the latter reading means, any waiting, or expecting: (TA:) or [both mean] any pausing as much as the time between two milkings, (Ksh, Bd,) or two suckings: (Ksh:) or any returning, and repeating; (I'Ab, Ksh, Bd;) from أَفَاقَ " he (a sick man) returned to a healthy, or sound, state "; and the فواق of the she-camel, when the supply of milk returns to her udder; (Ksh;) or because in it [i. e. the فواق] the milk returns to the udder; (Bd;) i. e. the blast [to which the words refer] shall be one only; it shall not be repeated. (Ksh.) The saying (Mgh, O, TA) of the Prophet, (O,) related in a trad., (O, TA,) قَسَمَ الغَنَائِمَ يَوْمَ بَدْرٍ عَنْ ↓ فَوَاقٍ or قَسَمَ غَنَائِمَ خَيْبَرَ عَنْ فُوَاقٍ, (Mgh,) فَوَاقٍ (O, TA) and فُوَاقٍ, (TA,) means (assumed tropical:) He divided the spoils [of Kheyber, or

on the day of Bedr,] in the space of the rest between two milkings of a she-camel: (TA:) or quickly; (Mgh, O;) عن فواق meaning صَادِرًا عَنْ سُرْعَةٍ [i. e. قَسْمًا صَادِرًا عَنْ سُرْعَةٍ with a dividing proceeding from quickness]: (Mgh, O: *) or, as some say, the meaning is, making some of them [i. e. of those who composed his army] to be more highly distinguished (↓ أَفْوَق) than others (O, TA *) in the proportion of their spoils and of the trial undergone by them. (TA.) — See also فَاقٌ, last sentence but one. فُيَاقٌ, mentioned in this art. in the K: see فَاقٌ, last sentence but one. فَائِقٌ Superior, excellent, or surpassing: (Mgh, Msb: *) anything excellent, or choice, (O, K, TA,) and pure, in its kind. (TA.) You say, هُوَ فَائِقٌ فِى العِلْمِ [He is superior, excellent, or surpassing, in knowledge], and فِى الغِنَى [in wealth, &c.]. (Mgh.) And جَارِيَةٌ فَائِقَةٌ [A young woman excelling in beauty, or comeliness]. (Msb.) And فَوَقَةٌ [an irreg. pl. of فَائِقٌ, like as خَوَنَةٌ is of خَائِنٌ, for by rule these pls. should be فَاقَةٌ and خَانَةٌ,] signifies Elegant scholars, and orators. (IAar, O, K.) — Also The place of junction of the neck with the head: (S, O, K:) therefore when this is high, the neck is long. (S, O.) أَفْوَقُ: see فُوَاقٌ, last sentence but one. — Also An arrow of which the فُوق [or notch] is broken: (S, O, Msb, K, TA:) [and] an arrow having no فُوق: (L voce أَفَذُّ:) pl. فُوَقٌ [perhaps a mistranscription for the regular form of pl., i. e. فُوْقٌ; or it may be that the و is with fet-h to distinguish it from فُوقٌ signifying " a notch " of an arrow]: but IAar explains this as signifying arrows of which the heads have fallen. (TA.) One says, رَجَعَ فُلَانٌ بِأَفْوَقَ نَاصَلٍ (assumed tropical:) Such a one returned with an arrow having a broken notch and without a head upon it; meaning, with an incomplete share of good fortune: (S, O:) or, disappointed of attaining what he desired, or sought: a proverb. (TA.) And رَدَدْتُهُ بِأَفْوَقَ نَاصِلٍ (assumed tropical:) [I turned him back, or away, with a paltry benefit; or] I made his share of good fortune to be little, or incomplete. (TA.) And مَا بَلِلْتُ مِنْ فُلَانٍ بِأَفْوَقَ نَاصِلٍ, expl. in the first paragraph of art. بل. — — مَحَالَةٌ فَوْقَاءُ [A large sheave of a pulley] of which every سِنّ [or tooth, perhaps meaning cog, though I do not remember to have met with any description of a cogged محالة,] has two cusps (فُوقَانِ), (O, K,) like the فوقان [of the notch] of the arrow. (O.) [The strangeness of this explanation induces me to think that فَوْقَآءُ is here a mistranscription for فَوْهَآءُ, (see مَحَالَةٌ فَوْهَآءُ, in art. فوه,) and that the explanation is partly conjectural.] — — And كَمَرَةٌ فَوْقَآءُ A glans of a penis whereof the extremity is tapering in form, (O, K,) like that which is termed حَوْقَآءُ. (O.) مُفِيقٌ and مُفِيقَةٌ A she-camel having in her udder the milk that had collected between two milkings: (AA, S, O, K:) pl. مَفَاوِيقُ (S, O, K) and مَفَاوِقُ, (Akh, TA,) and ↓ فُيُقٌ also is pl. of مُفِيقٌ signifying as expl. above, mentioned by AA in the third vol. of his " Nawádir," and said by IB to be, accord. to analogy, pl. of فُوُوقٌ, and to be originally فُوُقٌ; but accord. to one relation of a verse in which it occurs, it is ↓ فِيَق, which is more agreeable with analogy. (TA.) — And the former, applied to a poet, is syn. with مُفْلِقٌ [i. e. One who poetizes admirably, or wonderfully.]. (Aboo-Turáb, K. [But its verb is mentioned in the O and K in art. فيق.]) مُفَوَّقٌ (tropical:) Food, and beverage, that is taken by little and little. (IAar, O, K, TA. [See its verb.]) — Applied to an arrow, [Having a notch made for the bow-string. (See 2.) — — And] Having the bow-string put into its notch on the occasion of shooting: [see 4, last sentence:] — — whence the saying, لَا زِلْتَ الخَيْرِ مُوَفَّقًا وَسَهْمُكَ فِى الكَرَمِ مُفَوَّقًا (assumed tropical:) [Mayest thou not cease to be rightly disposed in beneficence, and thine arrow made ready with the bow-string put into its notch in generosity]. (A, TA.) مُسْتَفِيقٌ A man who sleeps much: (O, K, TA:) mentioned by IAar; but this is strange. فول فُولٌ [Beans; or the bean; faba sativa of Jussieu; vicia faba of Linnæus; i. e.] i. q. بَاقِلًى [q. v.]: (T, IF, S, Msb:) or i. q. حِمَّص [i. e. chick-peas; or the chick-pea]: (so in one of my copies of the S: [in most of the copies of the S, this word is mentioned at the end of art. فيل; but in the older of my copies, before that art.:]) or a certain grain, or seed, (حَبّ,) like the حِمَّص: but with the people of Syria [and of Egypt], i. q. بَاقِلًّى: or (as some say, M) specially the dry [thereof]: n. un. with ة: (M, K:) mentioned by Sb. (M.) فَوَّالٌ A seller of فُول. (TA.) فولاذ فُولَاذٌ: see art. فلذ. فوم 2 فَوَّمْتُ الخُبْزَ I made bread, or the bread. (IJ, M.) [And] فَوِّمُوا لَنَا Make ye bread for us: (T, S:) a phrase said by Fr to have been heard from the Arabs as meaning thus. (T.) فُومٌ, a word occurring in the Kur ii. 58, (T, S, M, &c.,) is expl. as signifying the same as ثُومٌ [which generally means Garlic; but is said to have also the meaning here next following]; (T, S, M, Msb, K;) said to be a dial. var. of the latter word, but app. [if meaning " garlic "] formed, as IJ says, by the substitution of ف for ث; (M;) and 'Abd-Allah [Ibn-Mes'ood] read [in the Kur ubi suprà] وَثُومِهَا [instead of وَفُومِهَا]: (Fr, T, S:) it is also expl. as signifying wheat; (T, S, M, Msb, K;) which is said by Lh to be a meaning of ثُوم and فوم; and if Ibn-Mes'ood read the word as ثوم, the meaning is فوم, i. e. " wheat; " (T;) accord. to Fr, it is an old word, signifying thus, (T, S, *) and also bread; (T, S, K;) Zj says that there is no difference of state- ment among the lexicologists as to its having the former of these two meanings, that it is said to have the latter also, and that it also signifies the other grains, beside wheat, whereof bread is made [which last meaning is also mentioned in the K]; (T;) and IJ holds that it is rightly expl. as having the first of these three meanings (i. e. " wheat ") and the last of them: (M:) another meaning assigned to it is حِمَّصٌ [i. e. cicer arietinum; or chick-peas]; (S, K;) which is of the dial. of Syria: (S:) and it signifies also any عُقْدَة [app. meaning head of a plant, such as that] of an onion, or of a garlic: or a great gobbet of food: (K: [for او لُقْمَةٌ عَظِيمَةٌ in the CK, I read أَوْ لُقْمَةٍ عَظِيمَةٍ as in other copies of the K:]) in the dial. of Azd-es-Saráh, it is applied to ears of corn; and ↓ فُومَةٌ is its n. un.; (M;) this latter signifying an ear of corn, (S, K, TA,) as expl. by IDrd: (TA:) فُومٌ has فُومَانٌ [of the measure فُعْلَانٌ] for a pl., this being [virtually] a pl. pl.; mentioned by IJ, who says that the dammeh in فُومٌ is different from the dammeh in فُومَانٌ. (M, TA.) فُومَةٌ: see the next preceding paragraph, near the end. — — Also A thing that one carries between his two fingers. (K.) قَطَعُوا الشَّاةَ فُوَمًا فُوَمًا (M, K, *) means [They cut the sheep, or goat,] into a number of pieces; (M;) like فُزَمًا. (K.) فَامِىٌّ, altered from فُومِىٌّ, A seller of فُوم [app. 3]. in any of its senses, but accord. to the TA as meaning wheat, or chick-peas]: (S, K:) [or] a seller of fruit: (MA:) accord. to Az, (TA,) الفَامِىُّ means السُّكَّرِىُّ, (Mgh, TA,) who is called by the vulgar البَيَّاعُ [generally signifying the seller, or vender; perhaps here meaning the seller of sugar, though I do not anywhere find السُّكَّرِىُّ thus explained]; (Mgh;) but he says, “I do not think it genuine Arabic. ” (TA.) فوه 1 فَاهَ بِهِ, (S, Msb, K,) aor. يَفُوهُ (S, Msb) and يَفِيهُ also, (ISd, TA,) inf. n. فَوْهٌ, (MA,) [and inf. n. of unity فَوْهَةٌ, (see Har p. 434,)] He uttered it, or pronounced it, (S, Msb, K,) namely, a saying; (S;) as also ↓ تفوّه. (S, K.) One says, مَا فُهْتُ بِكَلِمَةٍ, and ↓ مَا تَفَوَّهْتُ, i. e. I opened not my mouth with a word, or sentence. (S.) فَاهَ لِسَانٌ, a phrase used by El-Hareeree, the Arabs did not say: they only said, فاه الرَّجُلُ بِكَذَا [The man opened his mouth with such a thing, i. e., with such a saying, &c.]. (Har p. 191.) And هٰذَا أَمْرٌ مَا فُهْتُ عَنْهُ, inf. n. فُوُوهٌ [or فُؤُوهٌ ?], is a saying mentioned by Fr, as meaning This is a thing, or an affair, which I mentioned not, or have not mentioned. (TA.) — — See also 2. — فَوِهَ, aor. يَفْوَهُ, [inf. n. فَوَهٌ,] He (a man) had what is termed ↓ فَوَهٌ, (S, TA,) which means width of the mouth, (S, K, TA,) and largeness thereof: (TA:) or protrusion and length of the upper central incisors: (S, TA:) or length of all the teeth; length of the upper central incisors being termed رَوَقٌ: (IB, TA:) or

protrusion of the teeth from the lips, with length thereof. (K, TA.) 2 فوّههُ He (i. e. God) made him to be أَفْوَه [or wide in the mouth, &c.]. (S, K.) — — شَدَّ مَا فَوَّهْتَ فِى هٰذَا الطَّعَامِ, [thus accord. to the TA, but an explanation of مُفَوَّهٌ seems to show that the right reading is فُوِّهْتَ, in the pass. form,] and ↓ تَفَوَّهْتَ, and ↓ فُهْتَ, means شَدَّ مَا أَكَلْتَ [app. Much indeed, or greatly indeed, didst thou eat, or hast thou eaten, of this food; see شَدَّ: and see also 10]. (TA.) 3 فاوههُ, (K, TA,) inf. n. مُفَاوَهَةٌ; (TA;) and فَاهَاهُ, [formed from the former by transposition,] (K, TA,) inf. n. مُفَاهَاةٌ; (TA;) He talked, or discoursed, with him: [see also 6:] and he contended with him for superiority in glory, or excellence. (K, TA.) 5 تفوّه He spoke. (KL.) See also 1, first and second sentences. — — And see 2. — تفوّه المَكَانَ (assumed tropical:) He entered the فُوَّهَة of the place; (K, TA;) i. e., the mouth thereof; likened to the فَم [properly thus called] as being the first place of ingress to the interior thereof. (TA.) 6 تفاوهوا They talked [app. one to another: see 3]. (K.) 10 استفاه, (S, K,) inf. n. اِسْتِفَاهَةٌ and اِسْتِفَاهٌ, (K,) the latter mentioned by Lh, (TA,) He (a man, S) ate, (S, K,) or drank, (K,) vehemently, after scantiness, (S, K,) or after weakness; (so in a copy of the S;) but seldom used in relation to drinking: or you say, استفاه فِى الطَّعَامِ, meaning he ate much of the food: so says IAar, not particularizing the act as being after scarcity or not. (TA.) [See also 2.] — — And He quenched his thirst by drinking. (K.) فَاهٌ: see what next follows: and see the next paragraph again, in the latter half: — and the same word, and فَاهٍ, (the latter in two places,) see voce فَاوُوهَةٌ. فُوهٌ and ↓ فَاهٌ and ↓ فِيهٌ (K, TA) and, accord. to the copies of the K, فُوهَةٌ, [or, as in the CK, فَوْهَة,] but correctly ↓ فُوَّهَةٌ, (TA,) and فَمٌ, all signify the same [i. e. The mouth]: (K, TA:) the pl. is أَفْوَاهٌ, (S, K, TA,) pl. of فُوهٌ, (S, TA,) and as such its case is plain; as pl. of فِيهٌ, it is like أَرْوَاحٌ as pl. of رِيحٌ; as pl of فَاهٌ, it is allowable as having و for its original medial radical; but as pl. of فُوَّهَةٌ, it is anomalous: (TA:) and another pl. is أَفْمَامٌ, (K, TA,) said by some to be pl. of فُمٌّ or فَمٌّ, with teshdeed, of which an ex. occurs in a verse cited in the first paragraph of art. فم; but some disallow this pl.; and accord. to some, (TA,) it has no sing. (K, TA) agreeable with rule, (TA,) for فَمٌ is originally فَوَهٌ, (K, TA,) with the و movent by fet-h, or [فَوْهٌ, as in some copies of the S,] with the و quiescent, on the authority of IJ; (TA;) the ه is elided, and the و becomes a movent final, therefore it must be changed into ا, because of the fet-hah preceding it, so the word becomes فا; but a noun may not be of two letters whereof one is [the ن of] the tenween, (K, TA,) thus the passage is expressed in the M, but MF remarks that correctly we should say whereof one is the ا, (TA,) and therefore a hard letter is substituted for it, one similar to it in kind, which is م, for they are both labials, and in the م is a sort of humming sound (هَوِىٌّ, in the CK هُوِىٌّ,) in the mouth, [or rather in the nose,] resembling [the sound of] the prolongation of the و: (K, TA:) [several similar disquisitions, added in the TA, respecting the change from فوه to فم, I omit, regarding them as needless: what is said on this subject in the S, in art. فم, I have mentioned in that art.:] in the present art., J says that the م of فم is a substitute for the ه, not for the و, of فوه; but this is a mistake: (IB, TA:) the dual of فَمٌ is فَمَانِ and فَمَوَانِ (IAar, S, Msb, K) and فَمَيَانِ, the second and third of which are anomalous: (IAar, K:) of the second, which occurs in a verse of ElFarezdak, [and respecting which see the first paragraph of art. فم,] Sb says that it is used by poetic license. (TA.) In using it as a prefixed noun, in the phrase هٰذَا فُوهُهُ, they deemed the combination of the two هs difficult in respect of utterance; therefore they suppressed the [radical] ه thereof [in this case, and then in other, similar, cases], and said, هٰذَا فُوهُ, and فُو زَيْدٍ, and رَأَيْتُ فَا زَيْدٍ, and مَرَرْتُ بِفِى زَيْدٍ: and when prefixing it to [the pronoun denoting] thyself, thou sayest, هٰذَا فِىَّ; and this thou dost alike in using it in the nom. case and in the accus. and in the gen., because the و [of فُو] is changed into ى and is then incorporated [into the pronominal ى]: (S, and the like is said in the Msb:) and sometimes, though rarely, they did the like in other cases, when not prefixing it; for instance, فَا occurs at the end of a verse of El-'Ajjáj, without an affix, in this case for فَاهَا. (S.) — — In the saying كَلَّمْتُهُ فَاهُ إِلَى فِىَّ, meaning I spoke to him, his mouth being near to my mouth, فاه is in the accus. case as a denotative of state: (S, TA: *) or by reason of the derivative [مُكَلِّمًا] meant to be understood: or, as Sb says, it is an instance of one of the nouns that are put in the place of inf. ns., and it is not to be separated from what should follow it, so that you may not say كَلَّمْتُهُ فَاهَ [alone], for you tell of your nearness to the person, and that there is not any one between you and him: and if you will, you may use the nom. case, meaning وَهٰذِهِ حَالُهُ [this being his state], (Sb, TA,) i. e. فُوهُ إِلَى فِىَّ [his mouth was near to my mouth], the clause [following كلّمته] occupying the place of a denotative of state. (TA.) — — The saying فَاهَا لِفِيكَ, (Meyd, K, TA,) which is a prov., (Meyd, TA,) means May God make the mouth of misfortune to cleave to thy mouth; (Meyd, K, * TA;) [but lit. signifies, only, her, or its, mouth to thy mouth; and is [likewise] an instance of one of the nouns that are used in the manner of inf. ns. expressive of imprecation, by reason of a verb not mentioned: Sb says, فاها is without tenween, meaning فَا الدَّاهِيَةِ, as is shown by the saying, وَدَاهِيَةٍ مِنْ دَوَاهِى المَنُو نِ يَرْهَبُهَا النَّاسُ لَا فَا لَهَا [Many a misfortune is there, of the misfortunes of time, which men fear, that has no mouth, wherewith to bite]: (Sb, TA:) A'Obeyd says that its primary meaning is, may God make the ground to be in thy mouth; that it is like the sayings بِفِيكَ الحَجَرُ and بِفِيكَ الأَثْلَبُ; (S, Meyd;) and [hence] it means disappointment [cleave] to thee: (S, * Meyd:) a man of Belhujeym, (S, Meyd,) cited by A'Obeyd, (S,) addressing a wolf that sought to get his she-camel, (Meyd,) says, فَقُلْتُ لَهُ فَاهَا لِفِيكَ فَإِنَّهَا قَلُوصُ امْرِئٍ قَارِيكَ مَا أَنْتَ حَاذِرُهُ [And I said to him, فاها لفيك, for she is the youthful she-camel of a man who will give thee as a guest's entertainment that which thou fearest]; (S, Meyd; but in the S, as IB has observed, فَإِنَّهُ is erroneously put for فَإِنَّهَا;) i. e. [who will entertain thee with] the shooting of arrows; (Meyd;) [by قَارِيكَ] he means يَقْرِيكَ, from قِرَى الضَّيْفِ: (S:) it is also said that فَاهَا is metonymically used as meaning the dust of the earth, which is termed the mouth of the earth because it drinks the water; and it is as though the saying meant the dust be in thy mouth: (Meyd:) Sh is related to have said, I heard IAar say ↓ فَاهًا لِفِيكَ, with tenween, meaning may God make thy mouth to cleave to the ground; [or rather, ground to thy mouth; lit., simply, a mouth to thy mouth;] and some say فَاهَا لِفِيكَ, without tenween, as an imprecation meaning (assumed tropical:) may God break thy فَم [i. e. thy teeth, to which فَم is often metonymically applied, as is also فُوه]. (TA.) — — One says also, سَقَى فُلَانٌ إِبِلَهُ عَلَى أَفْوَاهِهَا, meaning (tropical:) Such a one drew for his camels the water when they came to it, while they were drinking; not having stored it for them in the drinking-trough: and جَرَّ فُلَانٌ إِبِلَهُ عَلَى أَفْوَاهِهَا (tropical:) Such a one suffered his camels to pasture while going along [by his driving them gently: see art. جر]: so says As: and so accord. to the A and other lexicons; but the author of the K, by an omission, has assigned the latter explanation to the former phrase. (TA.) — — لَوْ وَجَدْتُ إِلَيْهِ فَا كَرِشٍ, meaning أَدْنَى طَرِيقٍ, (K, TA,) has [with other, similar, phrases] been explained in art. كرش [q. v.]. (TA.) — — فُو فَرَسٍ حَمِرٍ [Mouth of a horse that is suffering indigestion in consequence of his having eaten

barley and so made it to stink] is an appellation applied to him who has stinking breath. (TA. [An ex. of it occurs in a verse of Imra-el-keys cited in the TA in art. حمر as in Ahlwardt's " Divans of the Six Ancient Arabic Poets," p. 125; and differently in De Slane's " Diwan d'Amro-'kaïs," p. 36 of the Arabic text.]) — — And فُو جُرَذٍ [Mouth of a large fieldrat] and فُو دَبًا [Mouth of a sort of small wingless locust, or perhaps correctly فُو دَبَاةٍ mouth of a small wingless locust,] are nicknames applied to a little man. (TA.) — — One says also, لَا فُضَّ فُوهُ, meaning (tropical:) May his teeth, or front teeth, not be broken. (K, * TA.) And سَقَطَ فُوهُ (assumed tropical:) His teeth fell out. (TA in art. فض [q. v.]) — — And مَاتَ لِفِيهِ i. e. لِوَجْهِهِ [meaning (tropical:) He died upon his face; prone: like سَقَطَ لِوَجْهِهِ (assumed tropical:) He fell upon his face: the ل in both being used in the sense of عَلَى; as it is in the phrase خَرُّوا لِأَذْقَانِهِمْ (expl. in art. خر), &c.]. (A, K, TA. [The explanation in the TK, being somewhat ambiguous (though correct), has misled Freytag in this case.]) And [in like manner, using لِ in the sense of على,] كَبَّهُ اللّٰهُ لِفِيهِ, one of their forms of imprecation, meaning (assumed tropical:) May God cause him to die: or prostrate him [upon his face; as also كَبَّهُ لِوَجْهِهِ]. (TA.) — — [See also فُوَّهَةٌ as syn. with فُوهٌ; like which it has أَفْوَاهٌ for a pl.] — فُوهٌ also, having for its pl. أَفْوَاهٌ, and pl. pl. أَفَاوِيهُ, (S, Mgh, Msb, K,) [which last is of very frequent occurrence,] signifies Perfume, or an odoriferous substance: (Mgh, Msb:) or a thing, or substance, with which a perfume, or an odoriferous substance, is compounded or prepared (يُعَالَجُ); like as تَوَابِلُ signifies things, or substances, with which sorts of food are compounded or prepared: (S, Mgh:) or the تَوَابِل [or seeds used in cooking] with which food is compounded or prepared (يُعَالَجُ) are also called أَفْوَاهُ الطِّيبِ: (Msb:) [the pl. and pl. pl. are now generally applied to spices, or aromatics:] or الأَفْوَاهُ, the pl. mentioned above, signifies [the seeds called] التَّوَابِلُ: and also what diffuse fragrance [I read نَوَافِحُ, as in my MS. copy of the K, pl. of نَافِحٌ, q. v., instead of نَوَافِجُ (with جيم), the only reading that I find in other copies of the K, regarding the latter as indubitably a mistranscription,] of perfumes, or odoriferous substances: (K:) and the sorts, or species, of flowers; (K, TA;) thus says AHn; and in one place he says that الافواح signifies what are prepared for perfume, of sweetsmelling flowers; and sometimes they are of herbs, or leguminous plants: (TA:) and also sorts, or species, of a thing [app. of any kind]: (K:) and one says, هُوَ مِنْ أَفْوَاهِ الطيب, and أَفْوَاهِ البُقُولِ, meaning It is of the sorts, or species, and of the mixtures, or compounds, of perfume, and of herbs, or leguminous plants: (Mgh:) but فُوهٌ is not applied to anything that is termed عَقَّارٌ. (AHeyth, TA in art. عقر.) فَوَهٌ: see 1, last sentence. — — Also The quality of a مَحَالَة [or large sheave of a pulley] such as is termed فَوْهَآء, fem. of أَفْوَهُ, q. v. (TA.) فِيهِ: see its syn. فُوهٌ. فُوهَةٌ: see فُوَّهَةٌ, in five places. فُوَّهٌ Certain slender, long, red roots, with which one dyes; beneficial for the liver and the spleen and the نَسَا [app. as meaning sciatica or the sciatic nerve] and pain of the hip and of the flank, powerfully diuretic, and kneaded with vinegar and applied as a liniment it cures the [leprosy termed] بَرَص: (K, TA:) but the word was not known to Az in this sense, [which is the only meaning, except one which I think doubtful, that I find assigned to it;] and it is said to be the فُوَّة [which see in art. فو, i. e. madder]. (TA.) — See also فُوَّهَةٌ. فَيِّهٌ, originally فَيْوِهٌ: see مُفَوَّهٌ. فُوَّهَةٌ: see its syn. فُوهٌ. — — [Hence] it signifies also (tropical:) The فَم [i. e. mouth] of a place; likened to the فَم [properly so called] as being the first place of ingress, or entrance, to the interior: (TA:) [and so too as being the place of egress, or exit, from the interior:] it is of a river, or rivulet, (Lth, S, Msb, TA,) and of a valley, or water-course, or torrent-bed, (K, TA,) and of a street, and of a road; (S, Msb, K, TA;) signifying the فَم [or mouth]; as also ↓ فُوهَةٌ, (K, TA,) without teshdeed; mentioned by IAar: (TA:) or it signifies thus in relation to a river, or rivulet; (Lth, Msb, TA;) the foremost part thereof: or, as some say, the place of its pouring into the كِظَامَة [q. v.]: and accord. to Lth, in relation to a valley, or water-course, or torrent-bed, its رَأْس [or head, as though in this case having one, or each, of two contr. meanings, unless, as I believe it to be, the mouth, or outlet, of a valley or water-course or torrent-bed be sometimes called its رأس as being its foremost part]: (TA:) and of a street, it is the place of egress, or exit; (Msb;) the foremost part thereof: (TA:) and of a road, it is the فَم [or mouth], which is the upper part thereof (اعلاه): (Msb: [thus in my copy; but I think that اعلاه is a mistranscription, in my copy, for أَوَّلُهُ, and that the correct meaning is therefore the foremost part thereof, agreeably with what is said above in relation to a road and to a river or rivulet:]) but accord. to some, ↓ فُوهَةٌ, without teshdeed, is not allowable; and one should say, قَعَدَ عَلَى الطَّرِيقِ فُوَّهَةِ, and ↓ فُوَّهِهِ [probably, I think, a mistranscription for فوهِهِ, with the و quiescent, both meaning He sat at the mouth of the road]; not ↓ فُوهَتِهِ, without teshdeed: (TA:) and فُوَّهَةٌ signifies also (assumed tropical:) the first, or foremost, part, of a thing; (K, TA;) like that of the street and that of the river or rivulet: [whence] one says, طَلَعَ عَلَيْنَا فُوَّهَةُ إِبِلِكَ i. e. (tropical:) The first, or foremost, portion of thy camels [came to us, or came forth upon us]; like the phrase فُوَّهَةُ الطَّرِيقِ: (TA:) the pl. of فُوَّهَةٌ is أَفْوَاهٌ, (Ks, S, Msb, TA,) which is anomalous, (S, Msb, TA,) and (TA) فُوَّهَاتٌ [in the CK فُوْهاتٌ] and فَوَائِهُ. (K, TA.) [Hence] one says, دَخَلُوا فِى أَفْوَاهِ البَلَدِ وَخَرَجُوا مِنْ أَرْجُلِهِ, (A, K, * TA,) in the copies of the K أَرْجُلِهَا, which is wrong, (TA,) i. e. (tropical:) They entered into the foremost parts of the country, or town, and went forth from the hindermost parts thereof: (A, K, TA:) the sing. of أَفْوَاه as here used is فُوَّهَةٌ. (TA.) — It signifies also A say, or saying, or speech; (S, K, TA;) from 1 in the first of the senses assigned to it above: hence one says, إِنَّ رَدَّ الفُوَّهَةِ لَشَدِيدٌ (S, TA) Verily the retracting of that which has been said is difficult: (Har p. 434:) and [hence] one says also, هُوَ يَخَافُ فُوَّهَةَ النَّاسِ [He fears the say, or speech, of men]. (TA.) — — And The Muslims' rending one another's reputation by evil speech, or by backbiting; (K, TA;) as also ↓ فُوهَةً. (TA.) — — إِنَّهُ لَذُو فُوَّهَةٍ means Verily he is strong in speech, and free, or unconstrained, in tongue. (TA.) — — And one says, مَا أَشَدَّ فُوَّهَةَ بَعِيرِكَ فِى هٰذَا الكَلَإِ, meaning [How vehement is] thy camel's eating [of this herbage]! and in like manner, فُوَّهَةَ فَرَسِكَ [the vehement eating of thy horse]: whence their saying أَفْوَاهُهَا مَجَاسُّهَا [which may be well rendered as it has been in art. جس, q. v.], meaning Their good eating shows thee their fatness, causing thee to be in no need of feeling them to test their condition. (TA.) — And Milk, as long as there remains in it the taste of sweetness; (K, * TA;) as also ↓ فُوهَةٌ; and sometimes correctly said with ق, i. e. [قُوهَةٌ,] without teshdeed. (TA.) فَاوُوهَةٌ A man who reveals, or discloses, everything that is in his mind; as also ↓ فَاهٍ, (Fr, S, TA, [but omitted in one of my copies of the S,]) and ↓ فَاهٌ: (Fr, TA:) and فَاهٍ ↓ بِجُوعِهِ one who reveals his hunger; originally فَائِهٌ, like as they said هَارٍ and هَائِرٌ. (TA.) أَفْوَهُ Having what is termed فَوَهٌ, meaning as expl. in the last sentence of the first paragraph [i. e. width of the mouth, &c.]; fem. فَوْهَآءُ; (S, K, TA;) the former applied to a man, and the latter to a woman; (S, TA;) and in like manner to horses. (TA.) فَوْهَآءُ شَوْهَآءُ, applied to a woman, means Wide-mouthed, ugly: and, applied to a mare, wide-mouthed, long-headed: or sharp in spirit. (TA.) — — [Hence,] بِئْرٌ فَوْهَآءُ A widemouthed well. (K.) — — And طَعْنَةٌ فَوْهَآءُ A wide wound made by piercing. (K.) — — And مَحَالَةٌ فَوْهَآءُ [A large sheave of a pulley] (S, K, TA) that is wide (K, TA) and (TA) whereof the teeth between which runs the well-rope are long.

(S, TA.) [See also مَحَالَةٌ فَوْقَآءُ, in art. فوق.] مُفَوَّهٌ and ↓ فَيِّهٌ, (S, K,) the latter originally فَيْوِهٌ, (S,) Eloquent; (S, K, TA;) and so فَيِّهَةٌ applied to a woman; (S, TA;) able in speech; an able speaker: or فَيِّهٌ signifies good in speech; a good speaker: (TA:) or both signify good and eloquent in speech; as though taken from الفَوَهُ meaning " width of the mouth: " (IAar, TA:) or having an inordinate desire, or appetite, for food; a vehement eater; (K, TA;) applied to a man and to other than man: (TA:) and the latter (فَيِّهٌ), having an inordinate and insatiable desire, or appetite, for food: (TA:) and this also signifies a man who eats much; syn. أَكُولٌ; (S, K;) and so does ↓ مُسْتَفِيهٌ: (K [in some copies of which, كوفى is strangely put in the place of اكول in the explanation here given]:) or ↓ مُسْتَفِيهٌ signifies a man eating vehemently after scantiness, (S,) or after weakness: (thus in a copy of the S:) and مُفَوَّهٌ is also expl. as meaning a man who eats vehemently. (TA.) And one says مِنْطِيقٌ مُفَوَّهٌ (K, TA) meaning [Very] eloquent in speech: (TA:) and مَنْطِقٌ مُفَوَّهٌ (K, TA) Good, or excel-lent, speech, or diction. (TA.) — شَرَابٌ مُفَوَّهٌ means [Beverage, or wine,] perfumed (K, TA.) with [the odoriferous substances called] أَفَاوِيهُ [pl. pl. of فُوهٌ, q. v.]. (TA.) — And ثَوْبٌ مُفَوَّهٌ (Lth, K) and مُفَوًّى (K) A garment, or piece of cloth, dyed with فُوَّه [or فُوَّةٌ, i. e. madder]. (Lth, K.) مُسْتَفِيهٌ: see the next preceding paragraph, in two places. فى فِى is a particle governing the gen. case [and used in the manners and senses expl in what here follows]. (T, S, M, Mughnee, K.) — — It relates to a receptacle; (Sb, S, M;) and, when used in a wider sense, to that which has some near resemblance thereto; (Sb, M;) [i. e.,] and also to what is considered as a receptacle: (S:) [in other words,] it denotes inclusion, or inbeing, (Msb, Mughnee, K, TA,) either in relation to place or in relation to time: (Mughnee, K, TA;) properly and tropically. (Msb, Mughnee, TA.) غُلِبَتِ الرُّومُ فِى أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ فِى بِضْعِ سِنِينَ [The Greeks have been overcome in the nearer, or nearest, part of the land, and they, after the overcoming of them, shall overcome in some few years], in the Kur [xxx. 1 — 3], is an ex. of its relation to place and to time. (Mughnee.) And وَلَكُمْ فِى الْقِصَاصِ حَيٰوةٌ (tropical:) [And there is, to you, in retaliation, life, or an advantage, (respecting the meaning of which see art. حى,) in the Kur ii. 175,] is an ex. of its being used tropically, (Mughnee.) أَدْخَلْتُ الخَاتَمَ فِى أُصْبَعِى is an ex. of its relation to place, but the proposition is inverted [i. e. the meaning is I inserted my finger into the signet-ring]. (Mughnee.) [Using it properly,] you say, المَاءُ فِى الإِنَاءِ [The water is in the vessel]: (S:) and هُوَ فِى الجِرَابِ [It is in the wallet,] and فِى الكِيسِ [in the purse]: and هُوَ فِى بَطْنِ أُمِّهِ [He is in the belly of his mother]: and هُوَ فِى الغُلِّ [He is in the shackle for the neck]: (M:) and زَيْدٌ فِى الدَّارِ [Zeyd is in the house], (S, M, * Msb,) or within the house, and in the midst of it, for فِى الدَّارِ, means دَاخِلِهَا, and وَسْطَهَا: (T:) and [using it tropically, you say,] الشَّكُّ فِى الخَبَرِ (assumed tropical:) [Doubt, or uncertainty, is in the information]. (S.) The saying فِيهِ عَيْبٌ [In him is a fault, or blemish], if relating to a real عَيْب, is proper; and if relating to an ideal عَيْب, tropical: the former is such as the amputation of the hand of the thief, and the redundance of a hand; and the latter, such as the runningaway of a slave. (Msb.) [When relating to time, it may in some cases be rendered In, or during; as in the phrase فِى أَيَّامٍ مَعْدُودَاتٍ, in the Kur ii. 139, i. e. In, or during, certain numbered days. إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِى شُغُلٍ فَاكِهُونَ, in the Kur xxxvi. 55, may be rendered (assumed tropical:) Verily the inmates of Paradise this day shall be in the midst of diverting occupation, cheerful, or happy. The phrase أَمَّا قَوْلُهُ كَذَا فِيهِ مَا فِيهِ, lit. (assumed tropical:) As to his saying thus, in it is what is in it, is used as a polite expression of objection, or contradiction; like فِيهِ تَأَمُّلٌ, q. v. In many instances, فِى may be rendered Of, or concerning, or in respect of; as in قَالَ فِيهِ كَذَا (assumed tropical:) He said of, or concerning, him, or it, thus; for قَالَ فِى ذِكْرِهِ كَذَا (assumed tropical:) He said in mentioning him, or it, thus, or فِى وَصْفِهِ in describing him, or it; or the like hence, for ex., one says كَتَبَ كِتَابًا فِى عِلْمِ اللُّغَةِ (assumed tropical:) He wrote a book of, or concerning the science of lexicology: and hence, in the Kur ii. 133, أَتُحَاجُّونَنَا فِى اللّٰهِ (assumed tropical:) Do ye argue with us concerning, or in respect of, God?] — — It also denotes concomitance, (Mughnee, K,) and (K) in this ease (Mughnee) it is syn. with مَعَ. (Msb, Mughnee, K.) Thus in the phrase, قَالَ ادْخُلُوا فِى أُمَمٍ [He shall say, Enter ye with peoples]. (Msb, Mughnee, TA,) in the Kur [vii. 36]: (Msb, TA:) or, as some say, the meaning is, فِى جَمَاعَةِ أُمَمٍ [in the company of peoples]. (Mughnee.) Thus. too, in the phrase, in the Kur [xlvi. 15], فِى أَصْحَابِ الجَنَّةِ [With the inmates of Paradise]. (Msb, TA.) [Or in these and similar instances, فِى may be rendered, more agreeably with the primary signification, as meaning Among.] In the K, the meaning as denoting concomitance and that which is identical with مَعَ are made distinct: and it has been said that بِ denotes the continuance of concomitance and مَعَ denotes its commencement; though this is not invariably the case. (MF, TA.) [Hence it is used to denote a combination of two qualities: as in the phrase طُولٌ فِى اسْتِرْخَآءٍ (assumed tropical:) Length together with laxness: (occurring in the K voce طَنَبٌ:) and سَوَادٌ فِى حُمْرَةٍ (assumed tropical:) Blackness blending with redness: and the like. And in like manner it is used to denote the combination of the length and breadth of a thing: as in the phrase طُولُهُ عِشْرُونَ ذِرَاعًا فِى ثَلَاثِ أَذْرُعٍ عَرْضًا Its length is twenty cubits with (or as we say by) three cubits in breadth: in which case the number of square cubits is expressed by the phrase عِشْرُونَ فِى ثَلَاثٍ as though meaning Twenty as a multiplicand with three as its multiplier; i. e. twenty multiplied by three: see ضَرَبَ as signifying " he multiplied. "]. — — It also denotes the assigning of a cause. (Msb, Mughnee, K.) Thus in the phrase فِى أَرْبَعِينَ شَاةٌ i. e. On account, or because, of completing [the possession of] forty sheep or goats, [the giving of] a sheep or goat [for the poor-rate] is incumbent [on the possessor: or this may be rendered, in the case of the possession of forty, a sheep or goat is to be given]. (Msb.) And thus in the saying, [in the Kur xii. 32,] فَذٰلِكُنَّ الَّذِى لُمْتُنَّنِى فِيهِ [And that is he because of whom ye blamed me]. (Mughnee.) Thus also in the saying, in a trad., إِنَّ امْرَأَةً دَخَلَتِ النَّارَ فِى هِرَّةٍ حَبَسَتْهَا [Verily a woman entered the fire of Hell because of a she-cat which she confined without food]. (Mughnee.) [And thus in the phrase أَسْلَفَ فِى كَذَا He paid in advance, or beforehand, for, or on account of, such a thing.] — — It also denotes superiority; (Mughnee, K, TA;) i. e. (TA) it is used in the sense of عَلَى. (T, S, M, Msb, TA.) Thus in the saying, in the Kur [xx. 74], وَلَأُصَلِّبَنَّكُمْ فِى جُذُوعِ النَّخْلِ [And I will assuredly crucify you upon the trunks of palm-trees]. (T, S, Msb, Mughnee, TA.) And so in the verse of 'Antarah cited voce سَرْحٌ. (T, M, Mughnee, TA.) And Yoo asserts that the Arabs say, نَزَلْتُ فِى أَبِيكَ, meaning عَلَيْهِ [i. e. I alighted, or descended and stopped, &c., at the abode of thy father]. (S.) — — It is also syn. with بِ, (T, S, M, Mughnee, K,) sometimes. (S.) Thus in the saying of Zeyd-el-Kheyl, وَتَرْكَبُ يَوْمَ الرَّوْعِ فِيهَا فَوَارِسُ بَصِيرُونَ فِى طَعْنِ الأَبَاهِرِ والكُلَى (S, Mughnee, TA,) meaning, بِطَعْنِ الاباهر والكلى [i. e. And horsemen skilful in piercing the aortas and the kidneys ride in the day of fear therein]. (S, TA.) And thus in a verse cited by Fr, أَرْغَبُ is made trans. by فِى and عَنْ instead of بِ and عَنْ. (T, TA.) [Thus, also, لَيْسَ فِى شَىْءٍ is sometimes used for لَيْسَ بِشَىْءٍ, meaning It is

nought; or not of any account or weight; &c.: see more in art. شيأ.] — — It is also syn. with إِلَى. (Mughnee, K.) Thus in the Kur [xiv. 10], فَرَدُّوا أَيْدِيَهُمْ فِى أَفْوَاهِهِم [And they put their hands to their mouths]. (Mughnee, TA.) — — It is also syn. with مِنْ. (M, Mughnee, K, TA.) Thus in the Kur [xxvii. 12], فِى تِسْعِ آيَاتٍ [Of, or among, nine signs]. (M, TA.) And in the saying, خُذْ لِى عَشْرًا مِنَ الإِبِلِ فِيهَا فَحْلَانِ [Take thou for me ten of the camels; of, or among, them let there be two stallions. (M, TA.) [Thus too in the saying هُوَ فِى أَصْلِ قَوْمِهِ He is of, or among, the purest in race, &c., of his people: and the like thereof.] — — It also denotes comparison; and this is when it occurs between a preceding [mention of a] thing excelled and a following [mention of a] thing excelling: as in the saying, [in the Kur ix. 38,] فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِى الْآخِرَةِ إِلَّا قَلِيلٌ [But the enjoyment of the present life, in comparison with that which is to come, is no other than little]. (Mughnee, K.) — — It is also used for compensation; and this is when it is redundant as a compensation for another [فِى] which is suppressed: as in the saying, ضَرَبْتُ فِيمَنْ رَغِبْتَ for ضَرَبْتُ مَنْ رَغِبْتَ فِيهِ [I beat, or struck, him whom thou desiredst]: (Mughnee, K:) but this is allowed by Ibn-Málik alone. (Mughnee.)— — And it is used for corroboration: (Mughnee, K:) this is when it is redundant without its being for compensation: and this El-Fárisee allows in a case of necessity in verse; citing as an ex., أَنَا أَبُوا سَعْدٍ إِذَا اللَّيْلُ دَجَا تَخَالُ فِى سَوَادِهِ يَرَنْدَجَا [I am Aboo-Saad; when the night becomes dark, thou imagining its blackness to be black leather]. (Mughnee.) And it is thus used in the saying, in the Kur [xi. 43], وَقَالَ ارْكَبُوا فِيهَا [for ارْكَبُوهَا, i. e. And he said, Embark ye therein, the like of which occurs also in xviii. 70 and xxix. 65], (Mughnee, K,) accord. to some. (Mughnee.) — فِى as a prefixed noun in the gen. case, syn. with فَمٍ, and فِىَّ as syn. with فَمِى, see voce فُوهٌ, in art. فوه. فَىَّ is a word expressive of wonder: they say, يَا فَىَّ مَا لِى أَفْعَلُ كَذَا [O my wonder! What has happened to me that I do thus?]: or it is expressive of regret on account of a thing that is passing away [so that this exclamation may be rendered Oh! What has happened to me &c.]: Ks says that it is not to be written with ء [though it is so written in several of the lexicons in art. فيأ, i. e. فَىْءَ]; and that it means يَا عَجَبِى [as first expl. above]: and in like manner one says, يَا فَىَّ مَا أَصْحَابُكَ [O my wonder! What are thy companions? i. e. what manner of men are thy companions? ما here denoting interrogation respecting qualities, or attributes; as in the Kur xxvi. 22]: and he says that ما in this case occupies the place of a noun in the nom. case. (M, TA.) Ks is also related to have said that some of the Arabs express wonder by فَىَّ and هَىَّ and شَىْءَ; and some add مَا, saying يَا فَيَّمَا and يَا هَيَّمَا and يَا شَيْئَمَا, meaning How good, or beautiful, is this! the K is faulty here; mentioning only يَا فَيَّمَا, and explaining it as denoting wonder. (TA.) تَفَيَّةٌ: see تَفِيْئَةٌ, in art. فيأ. فيأ 1 فَآءَ, aor. يَفِىْءُ, inf. n. فَىْءٌ (S, O, Msb) and فُيُوءٌ, (O,) He (a man, Msb) returned; (S, O, Msb;) and so ↓ افآء, and ↓ استفآء: (M, TA:) فَىْءٌ, as also ↓ فَيْئَةٌ and ↓ فِيئَةٌ, [or the former of these, accord. to analogy, is an inf. n. of unity, and the latter an inf. n. of modality,] and إِفَآءَةٌ and اِسْتِفَآءَةٌ al' signify رُجُوعٌ: (K:) or, accord. to some, فَآءَ signifies particularly he returned to a good state or condition. (MF, TA.) One says, فَآءَ مِنْ غَضَبِهِ He returned [to a good state, or recovered, from his anger]: (M, TA:) and فُلَانٌ سَرِيعُ الفَىْءِ مِنْ غَضَبِهِ [Such a one is quick in respect of the returning &c. from his anger]: (S, M, * O:) and ↓ إِنَّهُ لَسَرِيعُ الفِيْئَةِ, (M,) or ↓ لَحَسَنُ الفِيْئَةِ, (S, O,) i. e. [Verily he is quick, or good, in respect of] the returning [to a good state, or from his anger, or in respect of the manner of returning &c.]: (S, M, O:) and ↓ هُوَ سَرِيعُ الغَضَبِ سَرِيعُ الفِيْئَةِ [He is quick in respect of anger, quick in respect of returning, or recovering, therefrom]. (A, TA.) And فَآءَ إِلَى الأَمْرِ, and فَآءَهُ [i. e. فَآءَ الأَمْرَ], inf. n. فَىْءٌ and فُيُوءٌ, He returned [to the affair, or to the command, i. e. to that which was commanded]. (M, TA.) حَتَّى تَفِىْءَ إِلَى أَمْرِ اللّٰهِ, in the Kur xlix. 9, means Until it [referring to a party (طَائِفَة) before mentioned] return to the ordinance of God, or to that which God has commanded: (Bd:) or until it return (T, Msb) to obedience, (T,) or to that which is right. (Msb.) And فَآءَ إِلَى الأَمْرِ, inf. n. فَىْءٌ, signifies also He reconsidered the affair, or case. (TA.) — — فَآءَ المُؤْلِى (M, Msb, K) مِنِ امْرَأَتِهِ, (M, K,) inf. n. فَىْءٌ, (TA,) or ↓ فَيْئَةٌ, (Msb,) means The man who had sworn to abstain from conjugal intercourse with his wife expiated his oath and returned to her. (M, Msb, * K. [See Kur ii. 226.]) But MF observes that this usage of فَآءَ to signify He expiated an oath belongs to the conventional language of the law. (TA.) In the case of a man who has sworn that he will abstain from conjugal intercourse with his wife, a period of four months is appointed to him in the Kur-án; and if he have such intercourse with her in the four months, it is said of him, قَدْ فَآءَ, meaning He has returned [or reverted] from his oath, to the doing that which he swore that he would not do, and is bound to expiate his oath: if he have not had such intercourse with her until the end of the four months from the day of his swearing, then, Ibn-'Abbás and a number of the Companions pass upon her a single sentence of divorce, making the [said sentence of] divorce to have effect at the end of the months; but many of the Companions and others say that in this case he must return, and expiate his oath, or he must divorce. (T, TA.) And [hence] one says ↓ لَهُ عَلَى امْرَأَتِهِ فَيْئَةٌ He has the right of returning to his wife: (Msb, TA:) and هُوَ ↓ يَمْلِكُ فَيْئَتَهَا He possesses the right of returning to her; namely, a wife whom he has divorced. (A, TA.) — — الفَىْءُ عَلَى ذِى الرَّحِمِ occurs in a trad. as meaning The being favourably inclined, or affectionate, to the relation; and returning to kind treatment of him. (TA.) — — فَآءَ said of the shade, (M, Msb,) aor. يَفِىْءُ, (Msb,) inf. n. فَىْءٌ, (M, Msb, K, *) It shifted, or removed; (M, K; *) or [rather] it returned from the side of the west to the side of the east: (Msb:) and ↓ الظِّلَالُ تَفَيَّأَتِ The shades became changed in their manner of being; (S, O;) or [rather] they returned [towards the east] after midday. (T, TA. [See the Kur-án xvi. 50.]) — — And فَآءَتِ الشَّجَرَةُ; and ↓ تفيّأت; (M;) and ↓ فيّأت, inf. n. تَفْيِئَةٌ; (S, O, TA;) The tree had much shade. (M, TA.) فَآءَتِ الحَدِيدَةُ The iron implement became blunt after its being sharp. (T, TA.) — فِئْتُ الغَنِيمَةَ, (mentioned, but not expl., in the K,) inf. n. فَىْءٌ, (TA,) means I took the spoil. (TK.) [See also 10.] 2 فيّأ الظِّلَّ, and ↓ افآءهُ He (God) made the shade to return [in the afternoon]. (El-Khafájee, MF, TA.) — فَيَّأَت said of a tree: see 1, near the end. — — Said of the wind, It put in motion the seed-produce, or standing corn, and the trees. (M, TA.) And, said of a woman, She put in motion her hair, from self-conceit, or vanity. (M, TA.) 4 أَفَأْتُهُ I made it to return. (O.) See also 2. — — [Hence,] one says, أَفَآءَ اللّٰهُ عَلَى المُسْلِمِينَ مَالَ الكُفَّارِ [God restored to the Muslims, as though it were theirs by right, or gave to them as spoil, the property, or wealth, of the unbelievers]; (S, O;) inf. n. إِفَآءَةٌ. (S.) And أَفَآءَ اللّٰهُ عَلَيْهِمُ الغَنَائِمَ [God restored, or gave, to them the spoils]. And أَفَآءَ عَلَى قَوْمٍ فَيْئًا He took for a party the spoil of another party and brought it to them: and he took for a party spoil that had been taken from them. (T, TA.) — — And أَفَأْتُ كَذَا I made such a thing to be a فَىْء [or spoil]. (TA.) — — And أَفَأْتُ فُلَانًا عَلَى الأَمْرِ I turned him to the thing, or affair, when he had desired another thing, or affair. (AZ, T.) — See also 1, first sentence. 5 تَفَيَّأَتِ الظِّلَالُ: — — and تفيّأت الشَّجَرَةُ: see 1, near the end. — — تفيّأ فِيهِ means He shaded himself in it; i. e., in the shade termed فَىْء. (M.) One says, تَفَيَّأْتُ فِى فَىْءِ الشَّجَرَةِ [I shaded myself in the afternoon-shade of the tree]. (S, O.) And تفيّأ بِالشَّجَرَةِ [He shaded himself by means of the tree; or] he entered into the أَفْيَآء [or afternoon-shades] of the tree: (MA:) and [it is said that] تَفَيَّأْتُ الشَّجَرَةَ signifies I entered into the أَفْيَآء of the tree, and shaded myself thereby:

(Har p. 500:) and Aboo-Temmám has made it trans. by itself [i. e. without a prep.] in his saying, فَتَفَيَّأْتُ ظِلَّهُ مَمْدُودًا [as though meaning And I protected myself from the sun by its shade, when it was extended]: but [perhaps he has thus used the verb in the last of the senses here following, for] it is said that this is irregular. (TA.) — — [Hence] one says, تَفَيَّأْتُ بِفَيْئِكَ meaning (tropical:) I have had recourse to thee for protection. (A, TA.) — — تفيّأ is said of a branch or twig [as meaning It bent, in a languid manner]. (T, M, L, K, voce تَرَأَّدَ; &c.) And one says, تفيّأت لِزَوْجِهَا, meaning She bent herself over her husband, and affected languor, or languidness, to him, feigning coyness, or opposition, and threw herself upon him: (T, * TA:) from الفَىْءُ signifying " the act of returning: " and some say تقيّأت, with ق; but Az says that this is a mistake, and that it is correctly with ف (TA.) — تفيّأ signifies also تَتَبَّعَ [He sought a thing time after time, or repeatedly, &c.]. (Har p. 500.) And one says, فُلَانٌ يَتَفَيَّأُ الأَخْبَارَ and ↓ يَسْتَفِيؤُهَا [app. meaning Such a one seeks after news, or tidings, time after time, or repeatedly, &c.]. (A, TA.) 10 استفآء He took as spoil. (S, M, * O, K.) One says, اِسْتَفَأْتُ هٰذَا المَالَ I took this property as spoil. (S, O.) — — See also 5. — As intrans., see 1, first sentence. فَىْءٌ Afternoon-shade; shade after the declining of the sun from the meridian; (T, * S, O;) [i. e.] the فَىْء is what was sun, and has been annulled, or superseded, by shade; (M, K;) or that from which the sun has departed: so called because of its " returning " from side to side: (S, O: [see 1, first sentence:]) ISk says, (S, O,) the ظِلّ is what sun has annulled, or superseded; [correctly, what sun annuls, or supersedes; (see ظِلٌّ;)] and the فَىْء is what has annulled, or superseded, sun: (S, Mgh, O:) but AO says, on the authority of Ru-beh, that on which the sun has been and from which it has departed is فَىْء and ظِلّ; and that on which the sun has not been is ظِلّ: (S, O:) [see more under this latter word:] pl. [of pauc.] أَفْيَآءٌ and [of mult,] فُيُوْءٌ. (S, M, Mgh, O, Msb, K.) — — And Spoil, booty, or plunder; syn. غَنِيمَةٌ [q. v.]; (S, M, Mgh, O, Msb, K;) thus called, by the inf. n., because it returns from one party to another; (Msb;) and فَيٌّ in this sense is not allowable; (Mgh, Msb;) nor is it in the preceding sense: (Mgh:) or such as is obtained without difficulty: and therefore likened to shade. (MF.) And The [tax, or tribute, termed] خَرَاج [q. v.]: (S, O, K:) frequently occurring in trads. as meaning such, of the possessions of the unbelievers, as accrues to the Muslims without war: (TA:) or such as is obtained from the believers in a plurality of gods after the laying-down of arms: (A 'Obeyd, Mgh and Msb voce غَنِيمَةٌ:) or such as God has restored [as though it were theirs of right] to the people of his religion, of the possessions of those who have opposed them, without fighting, either by the latter's quitting their homes and leaving them vacant to the Muslims, or by their making peace on the condition of paying a poll-tax or other money or property to save themselves from slaughter: such is termed فَىْء in the Kur-án. (T. [See more under غَنِيمَةٌ.]) — Also A flock of birds: (O, K:) [or a number of birds disposed in a row:] also termed عَرَقَةٌ and صَفٌّ. (O, TA.) — يَا فَيْءَ, (M, O, K, in the CK [erroneously] يا فَىْءُ,) or, accord. to Ks, correctly يا فَىَّ [q. v.]. (M,) [Oh! or O my wonder?] an expression of regret, (M, O, K,) accord. to most, (TA,) or of wonder, (Ks, M, K, TA,) meaning يَا عَجَبِى. (Ks, M.) [See شَىْءٌ, last three sentences.] فِئَةٌ A [party, portion, division, or distinct body, of men, such as is termed] طَائِفَة: (S, O, K, TA:) or a company (Msb, TA) of soldiers who fight in the rear of an army, and to whom the latter has recourse in the case of fear or defeat: (TA:) or a company of men who [in war] have recourse, for aid, one to another: (Er-Rághib, TA:) a word having no proper sing.: (Msb, TA:) originally فِىْءٌ; (S, O, K;) the ة being substituted for the medial ى, which is dropped: (S, O:) or its original form is فِئْوٌ [or فِئْىٌ or فِئْوَةٌ or فِئْيةٌ (see art. فأو and فأى)]; the final [radical] letter being that which is elided; for it is from فَأَوْتُ [or فَأَيْتُ] " I divided; " and فِئَةٌ is syn. with فِرْقَةٌ: (IB, L, TA:) pl. فِئَاتٌ and فِئُونَ, (S, O, Msb, K,) in which latter the و and ن are for the making good what is deficient [in the sing.]. (Msb.) فَيْئَةٌ: see 1, in four places. — — [Hence] ذُو فَيْئَةٍ a term applied to Date-stones (نَوَى التَّمْرِ) when they are hard: [because,] being given as fodder to cattle, and eaten by them, they pass forth as they were at first. (T, TA.) — Also A time; syn. حِينٌ. (K.) One says, جَآءَهُ بَعْدَ فَيْئَةٍ He came to him after a time. (TA.) — — And The حِدَأَة [or kite], that seizes as its prey the chickens from the dwellings: (O:) or a certain bird resembling the eagle, (L, K,) which, when it fears the cold, migrates to El-Yemen. (L.) فِيْئَةٌ: see 1, first quarter, in four places. تَفِيْئَةٌ, (M and K in art. تفأ,) as also تَفِيَّةٌ, both mentioned by Lh, and the latter reckoned as a dial. var. of the former, (M in that art.,) and تَئِفَّةٌ and إِفٌّ and إِفَّةٌ and أَفَّةٌ and إِفَّانٌ and أَفَانٌ, (see art. اف,)] The time of a thing: (M and K in art. تفأ:) one says, أَتَيْتُهُ عَلَى تَفِيئَةِ ذٰلِكَ I came to him at the time of that: (M in that art.:) and [by extension of the signification] one says, دَخَلَ عَلَى تَفِئَةِ فُلَانٍ, meaning أَثَرِهِ [i. e. He entered near after such a one; as though treading in his footsteps]: (K in the present art.:) the ت in تَفِيْئَةٌ is an augmentative letter; the word being [originally] of the measure تَفْعِلَةٌ, but formed by transposition: Z says that the ت would not be augmentative if the composition of the word were as it is here, without transposition: that it is not of the measure تَفْعِلَةٌ from الفَىْءُ; for, if it were, it would be of the same measure as تَهْيِئَةٌ [i. e. it would be تَفْيِئَةٌ]; therefore, if not formed by transposition, it would be of the measure فَعِيلَةٌ [i. e. it would be from تفأ, as some hold it to be], because of the إِعْلَال [or alteration for the sake of alleviating the sound, such as takes place in يَسِيرُ for يَيْسِرُ, which cannot be in a noun of the measure تَفْعِلَةٌ from a triliteral root like فيأ, whose medial radical is infirm], the last radical being hemzeh: but its formation by transposition from تَئِفَّةٌ [originally تَأْفِفَةٌ] to تَفِئَةٌ, which is then changed to تَفِيْئَةٌ, as Z says in the " Fáïk," is what determines the ت to be augmentative, and the [original] measure to be تَفْعِلَةٌ. (L and TA * in arts. تفأ and فيأ.) مُفَآءٌ A thing that has been made a فَىْء [or spoil, &c.]. (TA.) And A person whose country, or province, or town, has been conquered, and become a فَىْء to the Muslims. (IKt, O, TA.) It is in a trad. of some of those who have gone before, لَا يُؤَمَّرُ مُفَآءٌ عَلَى مُفِىْءٍ ↓, meaning An emancipated slave shall not be made governor over an Arabian; (K, TA;) or, as in the Nh [and O] and L, لا يَلِيَنَّ [shall by no means rule]; (TA;) as though it were said, none of the people of the Sawád (which was conquered by force and became a فَىْء to the Muslims) shall rule over the Companions (O, TA) and their next successors. (TA.) مُفِىْءٌ A person who makes a thing [or a country or the like] to be a فَىْء. (TA.) See also مُفَآءٌ. مَفِيْئَةٌ: see the paragraph here following. مَفْيَأَةٌ: see the paragraph here following. مَفْيُوْءَةٌ A place of فَىْء, i. e. of the shade thus termed; [a place of afternoon-shade;] (M, K;) as also ↓ مَفْيَأَةٌ; (K;) and, as AAF says, on the authority of Th, ↓ مَفِيْئَةٌ; (M, L, TA;) and so ↓ مَفْيُوْءَةٌ, like مَسْمُوعَةٌ [in measure]: (L, TA:) accord. to Lth, (TA,) مَفْيُوْءَةٌ is syn. with مَقْنُوَةٌ, (S, TA,) which signifies a place on which the sun does not come: so says Az; and he adds that it is probably correct, but that he had not heard it on any other authority than of Lth. (TA.) مَفْيُوْءٌ i. q. مَعْتُوهٌ [Idiotic, or an idiot, i. e. deficient, or wanting, in intellect; &c.]: so called from his keeping long [or much] in the shade. (M, TA.) مَفْيُوْءَةٌ: see مَفْيُوْءَةٌ. فيج 1 فَاجَتْ بِرِجْلِهَا, aor. تَفِيجُ, She (a camel) kicked with her hind legs, backwards. (TA.) 4 افاج, mentioned in the O and L and Msb in this

art.: see art. فوج. فَيْجٌ A foot-messenger; a courier who journeys on foot: (S:) or a Sultán's foot-messenger: (L, Msb:) or one who journeys with letters: (L:) or a quick courier who carries tidings, or communications, from one town, or country, to another: (Nh, TA:) originally Pers., (S, O,) arabicized, (S, O, K,) from پَيْك: (O, K:) pl. فُيُوجٌ. (S, TA.) It is also expl. as meaning One going, or journeying, alone: thus in a verse of 'Adee Ibn-Zeyd, in which it is opposed to زَرَافَةٌ meaning " a company [of men]. " (TA.) And [the pl.] فُيُوجٌ, (O, K,) as used in a verse of 'Adee Ibn-Zeyd, (O,) means Men who enter the prison and go forth from it, keeping guard. (O, L, K: in some copies of the K, and keep guard.) — — And A company [of men]; (Msb;) syn. with فَوْجٌ: (O and K in art. فوج:) and sometimes applied to a single person: pl. [of pauc.] أَفْيَاجٌ and [of mult.] فُيُوجٌ. (Msb.) — Also A low, or depressed, place, such as is termed وَهْد, of the earth, or ground. (AA, O, K.) — And A state of dispersion; as also ↓ فِيجٌ. (TA. [See 4 in art. فوج.]) فِيجٌ: see what next precedes. فَيَّاجَةٌ A she-camel that kicks with her hind legs [much or often], backwards. (TA. [See 1.]) فَائِجٌ A wide [expanded and even tract such as is termed] بَسَاط, of land. (AA, O in art. فوج.) فَائِجَةٌ A wide tract between two elevated portions, (S, O, K, all in art. فوج,) of rugged ground, or of sand: (S, O:) or what has the form of a valley between two mountains, or between two rugged tracts containing stones and sand and earth, like a خَلِيف [q. v.], but wider: thus expl. by ISh: pl. فَوَائِجُ. (TA in art. فوج.) فيح 1 فَاحَ, aor. يَفِيحُ, inf. n. فَيْحٌ and فَيَحَانٌ: see art. فوح. — — فاح الدَّمُ, inf. n. فَيْحٌ (L, Msb) and فَيَحَانٌ, (L,) It poured out, or forth: (L:) or it flowed; as also ↓ افاح, inf. n. إِفَاحَةٌ: or, accord. to AZ, the latter is trans., and signifies as expl. below in relation to blood. (Msb.) — — And فَاحَتِ الشَّجَّةُ, (S, A, Msb, K,) aor. تَفِيحُ, inf. n. فَيْحٌ, (TA,) (tropical:) The wound upon the head spirted forth blood; (S, Msb, K;) or poured forth much blood. (A.) — — And فاح الحَرُّ, aor. يَفِيحُ, inf. n. فَيْحٌ; and aor. يَفوحُ, inf. n. فَوْحٌ; (assumed tropical:) The heat rose, or diffused itself, and raged vehemently. (L.) It is said in a trad., شِدَّةُ القَيْظِ مِنْ فَيْحِ جَهَنَّمَ (tropical:) [The intenseness of the heat of summer is from the vehement raging of the heat of Hell]. (TA.) And one says, الحُمَّى مِنْ فَيْحِ جَهَنَّمَ (tropical:) The fever is from the vehemence of the heat of Hell. (A.) — — And فَاحَتِ القِدْرُ, (S, K,) aor. تَفِيحُ (S, TA) and تَفُوحُ, (TA,) (assumed tropical:) The cooking-pot boiled; (S, K, TA;) as though it were the fire of Hell, in its heat. (TA.) — — And فَاحَتِ النَّارُ (assumed tropical:) The fire spread. (Msb.) And [hence, app.,] فَاحَتِ الغَارَةُ, aor. تَفِيحُ, i. e. (tropical:) [The troop of horsemen making an attack, or incursion, upon a people] spread themselves. (S, TA.) See فَيَاحِ. — — And فاح, (L, Msb, TA,) aor. يَفَاحُ, (L, TA,) [inf. n., app. فَيَحٌ, which signifies " width " accord. to the S and K, and is agreeable with general analogy in this case, as the aor. of the verb is originally يَفْيَحُ, though it seems to be implied in the Msb that the aor. is not يَفَاحُ, but يَفِيحُ,] It (a sea, S, * L, K, * TA, and a place, L, or a valley, Msb) was, or became, wide. (S, * L, Msb, K, * TA.) 2 لَوْ مَدَكْتَ الدُّنْيَا لَفَيَّحْتَهَا فِى يَوْمٍ وَاحِدٍ means (tropical:) [If thou possessedst all that the world contains,] thou wouldst dissipate it, or squander it away, in one day. (A, TA. *) 4 افاح He poured forth, spilled, or shed, blood. (S, Msb, K.) See also 1, first sentence. — — افاح القِدْرَ (assumed tropical:) He made the cooking-pot to boil. (S, K.) — — أَفِحْ عَنْكَ مِنَ الظَّهِيرَةِ i. q. أَبْرِدْ, (K,) i. e. (assumed tropical:) Stay thou until the mid-day heat shall have become assuaged, and the air be cool: (M, L, TA:) [as also افِخْ:] the medial radical letter is both و and ى. (M.) فَيْحٌ and ↓ فُيُوحٌ Abundance of herbage of the [rain, or season, called] رَبِيع, with ample extent of land: (K:) [accord. to the TK, both are inf. ns., of which the verb is فَاحَ, and the agent is الرَّبِيعُ: but this, I think, is rendered doubtful by what here follows:] فيوح occurs in a verse [as some relate it]; but accord. to the relation of IAar, it is فَتُوح, with ت, [and with fet-h to the ف,] and this, which signifies " rain," is said by Az to be the right reading: the pl. [of فَيْحٌ] is فُيُوحٌ. (TA.) فَيَاحِ: see أَفْيَحُ. فَيَاحِ, like قَطَامِ, [indecl.,] (T, S, L, K,) of the fem. gender, (L,) a name for The غَارَة, (T, S, L, K,) meaning troop of horsemen making a hostile attack, or incursion, upon a people. (T, L.) ↓ فِيحِى, فَيَاحِ, (S, A, K, &c., [in the CK, erroneously, فَيْحِى,]) said by the people of the Time of Ignorance, (S,) when they impelled horses making a hostile attack, or incursion, and they spread out, (L,) means Spread out, O attacking troop of horsemen: (S, A, K:) or spread out upon them, or against them, and disperse yourselves, &c. (Sh, L.) فُيُوحٌ: see فَيْحٌ. فَيَّاحٌ: see أَفْيَحُ, in two places. — — Also (tropical:) Profuse in bounty: (S, A:) so in the saying, إِنَّهُ لَجَوَادٌ فَيَّاحٌ (tropical:) [Verily he is liberal, munificent, or generous; profuse in bounty]. (S.) — — And نَاقَةٌ فَيَّاحَةٌ (tropical:) A she-camel that yields much milk, (A, K,) and has a large udder. (K.) أَفْيَحُ A sea, (S, L, K,) and a valley, (Msb,) and any place, (L,) wide, or extensive; (S, L, Msb, K;) as also ↓ فَيَّاحٌ: (S, L, K:) ↓ فَيَّاحٌ occurs in the story of Umm-Zara, accord. to A 'Obeyd, applied to a بَيْت [i. e. house, or tent]; but accord. to others, it is ↓ فَيَاحٌ, without teshdeed: (L:) [the fem. of أَفْيَحُ: and pl. فِيحٌ:] one says دَارٌ فَيْحَآءُ A wide, or an ample, house or abode: (S, K:) and in like manner رَوْضَةٌ [a meadow, &c.]. (L, Msb.) — — And فَيْحَآءُ signifies also A sort of thin cooked food, such as is supped, or sipped, (حَسَآء,) seasoned with seeds such as are used in cookery. (S, K.) فيخ 1 فَاخَتِ الرِّيحُ, aor. تَفِيخُ, inf. n. فَيْخٌ and فَيَخَانٌ: see 1 in art. فوخ. Accord. to Kr and the K, فَيْخٌ signifies A spreading, or becoming diffused; like فَيْحٌ: (TA:) but ISd expresses doubt of the correctness of this: (L, TA:) it is [said to be] an inf. n. in this sense. (TK.) — — See also 4. 2 فيّخ العَجِينَ He made the dough like the سُكُرُّجَة [or فَيْخَة (q. v.) in form]. (TA.) 4 افاخ, (L,) inf. n. إِفَاخَةٌ, (L, K,) He (a man, L) emitted wind from the anus, with a sound; (L, K;) as also ↓ فَاخَ: (L:) or he voided excrement with an emission of wind. (L, K.) [See also art. فوخ.] — — افاخ, said of a man, signifies also سُقِطَ فِى يَدِهِ [i. e. He repented of what he had done; &c.]. (K.) — — And افاخ مِنْ فُلَانٍ He (a man, TA) turned away from, avoided, shunned, and left, such a one; syn. صَدّ عَنْهُ. (K.) فِيْخَةٌ A state of dilatation of the place of exit of the urine. (IAar, K.) — — And A tangled, luxuriant, or dense, and abundant, state of herbage. (K.) — — And Vehemence, or intenseness, of heat. (K, TA.) — And A [kind of small saucer, or cup, such as is called] سُكُرُّجَة [q. v.]: (K:) pl. فَيْخَاتٌ. (O and K voce شُفَارِجٌ.) فيد 1 فَادَتْ لَهُ فَائِدَةٌ, (T, S, A, O, L, Msb, K,) aor. تَفِيدُ, (S, A, O, &c.,) inf. n. فَيْدٌ, (Msb,) [Profit, or advantage, or the like, (see فَائِدَةٌ,)] accrued to him; (T, * S, * A, O, * L, * Msb, K;) or came to him. (IKtt, TA.) — — And فاد, aor. يَفِيدُ, (T, S, M, O, L, K,) inf. n. فَيْدٌ, (M, O, L,) said of property, It continued, or belonged or appertained, syn. ثَبَتَ, (T, S, M, O, L, K,) لَهُ to him; (T, S, M, O, L;) as also فاد, aor. يَفُودُ, (M in art. فود,) inf. n. فَوْدٌ: (K in that art.:) or went away, passed away, or departed. (K. [But this last meaning, which I find only in the K, in relation to فاد, in this art. and in art. فود, may be taken from what next follows, and relate to property as applied to cattle.]) — — And فاد, aor. as above, (T, M, L, K, and S &c. in art. فود,) and so the inf. n., (IAar, T, L, and K in art. فود,) He (a man, M, TA) died; (T, M, L, K, and S &c. in art. فود;) as also فاد, aor. يَفُودُ, (S and K &c. in art. فود,) inf. n. فَوْدٌ; (K &c. in that art.;) and so فَازَ and فَاظَ; (TA;) i. q. فَاتَ. (A.) One says, مَا فَادَ حَتَّى بَلَغَ رِزْقُهُ النَّفَادَ, meaning مَا فَاتَ [i. e. He did not die until his means of subsistence became exhausted]. (A.) — — And فاد, aor. as above, (S, M, O, L, K,) and so the inf. n., (S, O, L,) He walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side; (S, M, O, L, K;) as also ↓ تفيّد. (T, S, M, L, K.) — — And, (M, L, K,) accord. to some, (M, L,) He was cautious of a thing, and

turned aside from it. (M, L, K.) [See also 2.] — فاد said of saffron, and of the plant called وَرْسَ, It became pulverized, or reduced to powder by its being bruised or brayed. (IKtt, TA.) — فادهُ, aor. يَفِيدُهُ, (S, L, K,) inf. n. فَيْدٌ, (L,) He mixed it, (namely, saffron, K,) or moistened it with water &c.; syn. دَافَهُ; (S, L, K;) from which it is formed by transposition [accord. to the lexicologists; but not accord. to the grammarians, because it has an inf. n.]; (TA;) as also فادهُ, aor. يَفُودُهُ, (T, M, L, &c., in art. فود,) inf. n. فَوْدٌ: (K in that art.:) and he bruised, or brayed, it, (namely, saffron, and the plant called وَرْس,) and then wetted it with water: (L in art. فود:) and فَادَتْهُ she (a woman) rubbed it (namely perfume) in water, in order that it might dissolve. (M, L.) — عَن فاد المَلَّةَ الخُبْزَةِ, inf. n. فَيْدٌ; and ↓ افادها; He removed the hot ashes from the cake of bread; syn. أَزَالَهَا (TK. [In the O and K, this meaning of these two verbs is vaguely intimated, only by the words, الفَيْدُ أَنْ تُفِيدُ بِيَدِكَ المَلَّةَ عَنِ الخُبْزَةِ.]) 2 فيّد مِنْ قِرْنِهِ (Th, M, L) He turned away from, or avoided, his adversary: (Th, L:) or he fled from him. (M.) [See a similar meaning of فاد, above.] — And فيّد, (T, O, K,) inf. n. تَفْيِيدٌ, (L, K,) He augured evil from the cry of the [bird called] فَيَّاد. (T, O, L, K.) 4 افادهُ He gave it, namely, property, (AZ, Ks, T, S, M, O, L, K,) to another: (AZ, Ks, T, S, M, L:) and افادهُ مَالًا, inf. n. إِفَادَةٌ, He gave him property. (Mgh, Msb.) It belongs to this art. and to art. فود. (L in art. فود.) — — [And He, or it, profited, advantaged, or benefited, him; فَائِدَةٌ being understood. Hence,] one says, إِنْ أَفَدْتَنِى حَرْفًا فَقَدْ أَصْفَدْتَنِى أَلْفًا [If thou teach me a word, thou givest me what is worth a thousand dirhems]. (A in art. صفد.) — — [Hence, also, افاد said of a word, and a phrase, It had, or performed, a useful office, as expressive of a meaning, or as contributing to the expression thereof, or as adding to a meaning previously expressed. And hence, It imported, or conveyed, a meaning; and particularly, when said of a phrase, a complete meaning, so that a pause might be well made after uttering it; فَائِدَةٌ being understood.] — See also 10. — — And see 1, last signification. — — Also, افادهُ, inf. n. as above, He killed him; destroyed him; slaughtered him; namely, a man, and a beast. (T, * L, and K * in art. فود.) 5 تفيّد, as intrans.: see 1, latter half. — تفيّدهُ: see 10. 6 هُمَا يَتَفَايَدَانِ بِالمَالِ بَيْنَهُمَا They two give, of the property, each to the other; or profit, or benefit, each other therewith: (ISh, T, O, K:) you should not say يَتَفَاوَدَانِ: (K:) and هما يتفايدان العِلْمَ They two impart knowledge, each to the other: (K in art. فود [q. v.]:) or, in the opinion of MF, both of these verbs are allowable. (TA.) 10 استفادهُ (T, S, M, &c.) He gained it, acquired it, or got it, for himself, namely, property [&c.]; (T, * M, * Mgh, Msb, and L and K in art. فود;) and ↓ افادهُ is syn. therewith, (S, M, A, Mgh, O, L, Msb, K,) as used by some, (Msb,) having two contr. significations, (K,) though disallowed by others, (Msb,) or it is more chaste than the former; (Mgh;) and ↓ تفيّدهُ signifies the same. (M, and K in art. فود.) — — [And He derived it, learned it, or inferred it. — — And استفاد مِنْهُ He gained, or derived, profit, advantage, or benefit, from him, or it; فَائِدَةً being understood.] فَيْدٌ Saffron: (IAar, TA voce مَلَابٌ:) or the leaves of saffron: (L:) or saffron mixed, or moistened with water &c. (S, O, L, K.) — — And The hair upon a horse's lip. (T, S, O, K.) [فَيِيدٌ expl. by Golius as signifying (on the authority of Meyd) Vir pusillanimus pavidusque, is app. a mistake for فَئِيدٌ.] فَيَّادٌ (T, S, M, A, O, L, K) and ↓ فَيَّادَةٌ, (T, S, O, L, K,) in which latter the ة is added to render the epithet intensive, (T, L,) A man who walks with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side. (T, S, M, A, O, L, K.) One says, فُلَانٌ يَمْشِى عَلَى الأَرْضِ فَيَّادًا مَيَّادًا [Such a one walks upon the ground] with an elegant and a proud and self-conceited gait, &c. (A.) — — Hence, الفَيَّادُ is said to signify The lion. (O.) — — And The male of the بُوم [or owl]: (T, S, M, O, K:) or i. q. الصَّدَى [which is also said to signify the male of the بُوم: for other explanations see صَدًى] (S, O.) — — And ↓ فَيَّادَةٌ, (M,) or this and فَيَّادٌ, (T, S, O, K,) One who collects together what he can, and eats it. (Lth, T, S, M, O, K.) فَيَّادَةٌ: see the next preceding paragraph, in two places. فَائِدَةٌ a subst. from فَادَ المَالُ, (M, L, and K in art. فود,) in the sense of ثَبَتَ; (M, L;) or an act. part. n. from فَادَتْ لَهُ فَائِدَةٌ; (Msb;) Profit, advantage, benefit, or good, which God bestows upon a man, and which he [the latter, consequently] gains, or acquires, and which he produces: (T, L:) an accession which accrues to a man: (Msb:) what one gains, or acquires, of knowledge, (S, A, O, L, Msb, K,) and polite accomplishments, (Msb,) and property: (S, A, O, L, K:) what one has recently acquired, of property, of gold or silver, or a slave, or the like: (AZ, Msb:) and [simply] profit, advantage, benefit, or utility: and good: and knowledge: and wealth, or property: (KL:) pl. فَوَائِدُ: (T, O, L, Msb, K:) it belongs to this art. and to art فود: (TA:) some improperly derive it from الفُؤَادُ. (MF.) — — [Hence, Utility as expressive of a meaning, or as contributing to the expression thereof, or as adding to a meaning previously expressed, or a word or phrase. And hence, A meaning, or an import, of a word or phrase; and particularly a complete meaning of a phrase, such that a pause may be well made after the uttering thereof.] مَفِيدٌ [Perfume, &c.] mixed, or moistened with water &c.; (S, O, L;) as also مَفُودٌ. (As, T in art. فود.) رَجُلٌ مِتْلَافٌ مِفْيَادٌ A destructive man; as also مِفْوَادٌ. (Ibn-'Abbád and O and K in art. فود.) فيروزج فِيرُوزَجٌ [an arabicized word from the Pers. فِيرُوزَهْ or پيرُوزَهْ The turquoise;] a well-known kind of stone. (TA.) — — And A certain sort of dye [probably of the colour of the stone so called]. (TA.) فيش 1 فَاشَ, (O, K,) aor. يَفِيشُ, inf. n. فَيْشٌ, (O, TA,) He gloried, or boasted, (O, K,) and magnified himself, imagining [in himself] what he did not possess; (K;) as also فَشَّ; like as you say ذَامَ, aor. يَذِيمُ; and ذَمَّ, aor. يَذُمُّ; (TA;) he was boastful, or proud, pretending to possess a thing and not being as he pretended; (TA;) and ↓ فايش [signifies the same; or] he gloried, or boasted, vainly, and praised himself for that which was not in him. (AHeyth, in L, art. طرمذ.) [See also 5.] — فاش الأَتَانَ, aor. as above, (IDrd, O, K,) and so the inf. n. (IDrd, O,) He (the ass) mounted the she-ass: (IDrd:) said by Yoo to be from الفَيْشَةُ. (O, K. *) 3 فايشهُ, (TA,) inf. n. فِيَاشٌ (S, O, K) and مُفَايَشَةٌ, (O, K,) He vied, or contended, with him in glorying, or boasting, or in glory, or excellence. (S, * O, * K, * TA.) — — Also, (TK,) inf. n. مُفَايَشَةٌ, (Ibn-'Abbád, O, K,) He threatened him much in fight, and then was pronounced a liar. (Ibn- 'Abbád, O, K, TK.)— — See also 1. 5 تفيّش الشَّىْءَ He arrogated the thing falsely; (Ibn-'Abbád, * O, * K, * TA;) without merit. (Ibn-'Abbád, O, TA.)— — تفيّش عَنِ الشَّىْءِ He turned back from the thing (Ibn-'Abbád, O, K) through weakness and impotence; (TA;) like انفشّ. (TA.) فَيْشٌ and ↓ فَيْشَةٌ The head [or glans] of the penis: (S, O, K:) or a swollen penis: (TA:) or ↓ the latter word has the former meaning; and فَيْشٌ is its pl., [or rather coll. gen. n.,] like as تَمْرٌ is of تَمْرَةٌ: (O:) and ↓ فَيْشَلَةٌ signifies the same as فَيْشَةٌ; and some say that its ل is augmentative: (TA:) or فَيْشٌ signifies a weak فَيْشَلَة. (Lth, TA.) فَيْشَةٌ: see فَيْشٌ, in two places. — — Also The uppermost part of the head. (TA.) فِيَاشٌ: see فَيْشُوشَةٌ. — [See also 3.] فَيُوشٌ: see the next paragraph, in two places. فَيَّاشٌ A man who glories, or boasts, and magnifies himself, imagining [in himself] what he does not possess; (K;) vainly boastful, without merit; (TA;) who contends for superiority in that which he does not possess; (K;) and [in like manner] ↓ فَيُوشٌ one who pretends to possess a thing, not being as he pretends; (TA;) both signify one who glories, or boasts, vainly, and praises himself for that which is not in him: (AHeyth, in L, art. طرمذ:) and ↓ the latter is said

to signify a cowardly and weak man. (TA.) — — Also, A chief, or lord, abounding in excellence, or generosity, or bounty, (Ibn-'Abbád, O, K,) who vies with others in glory. (TA.) فَاشُوشٌ A weak and lax man. (TA.) فَيْشُوشَةٌ Weakness and laxness; (O, K;) and so ↓ فِيَاشٌ. (TA.) فَيْشَلَةٌ: see فَيْشٌ. فيص 1 فَاصَ فِى الأَرْضِ, aor. يَفِيصُ, (S, O, K,) inf. n. فَيْصٌ, (TA,) He went away into the country, or in the land. (S, O, K.) In the following verse of Imra-el-Keys, مَنَابِتُهُ مِثْلُ السُّدُوسِ وَلَوْنُهُ كَشَوْكِ السَّيَالِ فَهْوَ عَذْبٌ يَفِيصُ respecting which As said, I know not what is [the meaning of] يَفِيصُ, this word is said to be from فاص signifying as expl. above: (S, O:) [but I do not see what meaning that would be apposite in this case could be thence derived without straining:] but فاص signifies also it shone, or glistened; syn. بَرَقَ; (TA;) and some say that يفيص in this verse means يَبْرُقُ; (O, TA;) and the pronoun in مَنَابِتُهُ relates to the front teeth; (O, * TA;) by عَذْبٌ يَفِيصُ being meant the lustre (مَآء) thereof: (O:) [accordingly, the verse may be rendered, The places of growth thereof, i. e. their gums, were like the (garment called) سُدُوس, and their colour was like the thorns of the سَيَال (q. v.), so that they were sweet and glistening: (see the context in " the Divans of the six ancient Arabic poets," edited by Prof. Ahlwardt:) or, as some relate the verse, the last word is ↓ يُفِيصُ, (IB, O, TA,) from مَا أَفَاصَ بِكَلِمَةٍ [q. v.], (O,) so that it is a denotative of state, the meaning being عَذْبٌ فِي حَالِ كَلَامِهِ [i. e. sweet when [displayed in] speaking; or rather, clearly uttering; but it will be seen below that يَفِيصُ, as well as يُفِيصُ, may, accord. to the M and K, be used in this sense:] (IB, TA:) see 4. — — مَا اسْتَطَعْتُ أَنْ أَفِيصَ مِنْهُ, meaning I was not able to turn aside, or away, from, or to avoid, him, or it. (S, O.) [See also مَفِيصٌ: and see 4.] — — And واللّٰه ما بَرِحْتُ, like as one says وَاللّٰه مَا فِصْتُ [perhaps meaning By God I did not quit my place; as well as I did not cease:] (S, O, K: *) mentioned on the authority of AHeyth: (TA:) [that it has the latter meaning is clear; for] one says, مَا فِصْتُ أَفْعَلُ I did not cease (مَا بَرِحْتُ) doing [such a thing]: (M:) and ↓ استفاص, likewise, signifies بَرِحَ. (IB, TA.) 3 فَايَصَ see 3 in art. فوص. 4 افاص الضَّبُّ عَنْ يَدِهِ [The lizard called ضبّ escaped, or slipped, from his hand, is expl. as meaning] his fingers became unclosed (اِنْفَرَجَت) from [the grasp of] the ضبّ, so that it escaped from him. (M, TA.) And one says, قَبَضْتُ عَلَيْهِ فَلَمْ يُفِصْ I grasped him and he did not escape, or get loose. (AHeyth, TA.) And قَبَضْتُ عَلَى ذَنَبِ الضَّبِّ فَأَفَاصَ مِنْ يَدِى حَتَّى خَلَّصَ ذَنَبَهُ [I grasped the tail of the ضبّ and it slipped from my hand so that it freed its tail]: (Lth, S, O, TA:) [but in the O, مِنْ is omitted before يَدِى; not intentionally, for the verb before من is there masc., as above:]) this is when thy fingers become unclosed (تَتَفَرَّجُ) from the grasp of its tail: (Lth, O:) and this [state of the fingers] is termed ↓ التَّفَاوُصُ. (TA.) [It is also said that] أَفَاصَتِ اليَدُ signifies The fingers of the hand became unclosed (تَفَرَّجَتْ) from the grasp of the thing. (K, TA. [But I doubt the correctness of this.]) — — And الإِفَاصَةُ signifies The being clear, or perspicuous; syn. البَيَانُ; (O, K;) like المُفَاوَصَةُ, expl. in art. فوص;] and the being fluent. (O.) [And also The making speech clear, or perspicuous.] One says, فُلَانٌ ذُو إِفَاصَةٍ إِذَا تَكَلَّمَ Such a one is a person endowed with clearness, or perspicuity, and fluency, when he speaks. (O.) And افاص لِسَانُهُ بِالكَلَامِ His tongue made speech, or the speech, clear, or perspicuous; and so ↓ فَاصَ, aor. يَفِيصُ; (M;) and مَا يَفِيصُ بِهِ لِسَانُهُ, (K, TA,) inf. n. فَيْصٌ, (TA,) his tongue does not make it clear, or perspicuous (K, TA.) And مَا أَفَاصَ بِكَلِمَةٍ He did not make clear, or distinct, or perspicuous, a word, or a sentence. (Yaakoob, S, O, TA.) See also 4 in art. فوص: and see 1 in the present art. [And it is said that مَا أَفَاضَ بِكَلِمَةٍ signifies the same. Or, accord. to Mtr, if he be correctly cited in Har p. 447, the verb in this sense, and app. as thus used in all the phrases mentioned above, is correctly with ض, and not so with ص: but this I greatly doubt.] — — One says also, افاص بِبَوْلِهِ He ejected his urine: (O, K:) or افاض به. (ElGhooree, in Har ubi suprà.) 6 التَّفَايُصُ is said to be the original and regular form of التَّفَاوُصُ, which signifies The speaking, talking, or discoursing, each to another, or each with another: the ى being changed into و because of the dammeh. (M in this art. and in art. فوص, and TA.) — — See also another explanation in art. فوص: and see 4 in the present art. 10 إِسْتَفْيَصَ see 1, last sentence. مَا عَنْهُ مَفِيصٌ There is not any place to which to turn aside, or away, from it: or there is not any turning aside, or away, from it: syn. مَحِيدٌ [which may be meant either as a n. of place or as an inf. n.]: (As, S, O, K:) or مَعْدِلٌ. (IAar, M.) فيض 1 فَاضَ, (S, M, Mgh, &c.,) aor. يَفِيضُ, inf. n. فَيْضٌ (S, M, O, Msb, K) and فَيْضُوضَةٌ (S, O, K) and فُيُوضٌ (M, O, K) and فِيُوضٌ and فُيُوضَةٌ (M, K) and فَيَضَانٌ, (M, O, K,) It (water) overflowed: poured out, or forth, from fulness: (Mgh:) it (water, S, O, K, or a torrent, Msb) became abundant, (S, O, Msb, K and flowed from [over] the brink of the valley, (Msb,) or so as to flow over the side of the valley, (S, O,) or so as to flow like a valley; (K;) and ↓ افاض signifies the same: (Msb, TA:) it (water) became abundant: (TA:) [contr. of غَاضَ, aor. يَغِيضُ:] it (water, and that of the eyes, and the like, M, or anything fluid, Msb) ran, or flowed: (M, Msb:) or it poured out, or forth; or poured out, or forth, vehemently; gushed out, or forth: (M:) and it (water, and blood,) fell in drops. (Msb.) — — It (a vessel) became full: (Msb:) [or it overflowed: for you say,] فَاضَ النَّهْرُ بِمَائِهِ The river overflowed with its water: and فَاضَ الإِنَآءُ بِمَا فِيهِ The vessel overflowed with what was in it: (Msb:) and a poet says, شَكَوْتُ وَمَا الشَّكْوَى لِمِثْلِىَ عَادَةً وَلٰكِنْ تَفِيضُ الكَأْسُ عِنْدَ امْتِلَائِهَا [I complained; and complaint is not a custom of the like of me; but the cup overflows on the occasion of its being full]. (A) You say also فَاضَتْ عَيْنُهُ, aor. as above, inf. n. فَيْضٌ, The eye flowed [with tears]. (TA.) And فَاضَ عَرَقًا, said of a man, [He sweated;] sweat appeared upon his body, on an occasion of grief. (IKtt) — — (assumed tropical:) It (a thing) was, or became, much, abundant, many, or unmerous. (O, K.) You say, فَاضَ اللِّئَامُ (assumed tropical:) The mean became many: (S, O:) opposed to غَاضَ, q. v. (S and A in art. غيض.) And فَاضَ الخَيْرُ (tropical:) Good, or wealth, &c., became abundant, (A, Msb,) فِيهِمْ among them. (A.) — — Aor. as above, (S,) inf. n. فَيْضٌ, (TA,) (tropical:) It (a piece of news, or a story,) spread abroad; (S, M, K;) as also ↓ استفاض; (S, M, A, Msb, K, TA;) it spread abroad among the people. (Msb and TA in explanation of the latter verb,) like water. (TA.) ↓ The latter is also said of a place, meaning (tropical:) It became wide, or ample. (A.) And you say, فَاضَ عَلَيْهِ الدِّرْعُ (tropical:) [The coat of mail spread over him; or covered him]. (A.) — — Aor. as above, inf. n. فَيْضٌ and فُيُوضٌ, (tropical:) He (a man, S, O, K) died: (S, M, O, K:) and, (S, M, O, K,) in like manner, (S, O,) فَاضَتْ نَفْسُهُ, (S, M, A, Mgh, O, Msb, K,) aor. as above, (M,) inf. n. فَيْضٌ, (M, Msb,) (tropical:) his soul departed, or went forth; (S, M, A, * Mgh, * O, Msb, K;) of the dial. of Temeem; (S, M, O;) on the authority of AO and Fr; and AZ says the like; but As says that one should not say, فاض الرَّجُلُ, nor فاضت نفسه, for فاض is only said of tears and of water: (S, O:) to which is added in the O, but one says, فَاظَ, with ظ, [as is also said in the Mgh,] as meaning " he died," and not فاض, with ض, decidedly: (TA:) [see, however, the remarks of IB below:] or the more chaste expression is فاظ, with ظ, without the mention of the نفس; and some do not allow any other: (Msb:) but in the L we find as follows: IAar says. فاض الرجل and فاظ, meaning " the man died: " and Abu-l-Hasan says, فاظت نفسه, the verb relating to the نفس; and فاض الرجل and فاظ: but As says, I heard AA say that one should not say, فاظت نفسه, but فاظ, meaning " he died; " and not فاض, with ض, decidedly: IB, however, says that what IDrd has cited from As is different from that which J has ascribed to him; for IDrd cites the words of As thus: the Arabs says, فاظ

الرجل, meaning " the man died; " but when they speak of the نفس, they say فاضت نفسه, with ض; and he quotes the ex. فَقُئَتْ عَيْنٌ وَفَاضَتْ نَفْسٌ [And an eye was put out, and a soul departed]: and he [IB] adds that this is what is commonly known to be the opinion of As: but J has committed and error; for As quotes from AA that one should not say, فاظت نفسه, but فاظ, meaning " he died; " not فاض, decidedly and he also says, nor does it necessarily follow from what he relates that he firmly believed it: AO says that فاظت نفسه is of the dial. of Keys; and فاضت, of the dial of Temeem and AHát says, I heard AZ say that Benoo-Dabbeh alone say, فاضت نفسه: in like manner also El-Mázinee says. on the authority of AZ. that all the Arabs say, فاظت نفسه. except Benoo-Dabbeh, who say, فاضت نفسه with ض. (TA.) [See also art. فيظ. It is further said, that] الفَيْضُ signifies Death: (A, K;) as occurring in a trad respecting Ed-Dejjál, where it is said, ثُمَّ يَكُونُ عَلَى أَثَرِ ذٰلِكَ الفَيْضُ [Then shall be, after that, death] (A, TA:) Sh says, I asked El-Bekráwee respecting this, and he asserted الفيض, in this case, to signify " death; " but I have not heard it from any other; unless it be from فَاضَتْ نَفْسَهُ signifying His slaver collecting upon his lips at the departure of his soul [flowed]. (TA.) — — You say also فَاضَ صدْرُهُ مِنَ الغَيْظِ (tropical:) [His bosom overflowed with wrath, or rage], (A, TA.) And فَاضَ صَدْرُهُ بِالسِّرِّ His bosom disclosed, or concealed, the secret; (S, O, K;) his bosom could not conceal the secret; (M;) his bosom was full with the secret, and disclosed it, not being able to conceal it. (TA.) — — And فَيْضٌ is used as meaning (assumed tropical:) God's suggesting (إِلْقَآء) [of a thing]: what the Devil suggests (يُلْقِيهِ) is termed الوَسْوَسَةُ. (Kull p. 277.) — — فَاضَ البَعِيرُ بِجِرَّتِهِ: see 4, latter half. 4 افاض: see 1, first sentence. — He filled a vessel so that it overflowed: (S, M, O, K:) or [simply] he filled a vessel, (M, Msb,) accord. to Lh; but the former. [says ISd,] in my opinion, is the correct signification. (M.) — — He made water, and tears, and the like, to run, or flow; or to pour out, or forth; or to pour out, or forth, vehemently; to gush out, or forth: (M:) he poured [water &c.] out, or forth: (A, TA:) or he poured water out, or forth, copiously. (Mgh.) You say, افاض المَآءَ عَلَى نَفْسِهِ, (S, O, K,) or على جَسَدِهِ, (Msb,) He poured the water (S, O, Msb, K) upon himself, (S, O, K,) or upon his body. (Msb.) And افاض دُمُوعَهُ, (S,) or دَمْعَهُ, (Msb,) He poured forth his tears. (Msb.) And افاضت العَيْنُ الدَّمْعَ [The eye poured forth tears]. (TA.) — — افاض اللّٰهُ الخَيْرَ (tropical:) God made good, or wealth, &c., to abound. (Msb.) — — افاض عَلَيْهِ الدِّرْعَ (tropical:) He put on him the coat of mail: like as you say صَبَّهَا [lit he poured it]. (A, TA.) — — أَفَاضُوا مِنْ عَرَفَاتٍ (tropical:) They pushed on, pressed on, or went quickly, syn. دَفَعُوا, (S, Mgh, O, Msb, K,) or اِنْدَفَعُوا, (M, A,) with multitude, (M, Mgh, O,) from 'Arafát, (S, M, A, Mgh, O, Msb, K,) to Minè, (S, M, O,) exclaiming لَبَّيْكَ: (M:) or they returned, and dispersed themselves from 'Arafát: (O, K:) or they hastened from 'Arafát to another place: (K:) the last rendering is taken from Ibn-'Arafeh; and agreeably with all of these renderings, the phrase in the Kur [ii. 194], فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ, has been explained: (TA:) and [in like manner,] you say افاضوا مِنَ مِنَى إِلَى مَكَّةَ (tropical:) They returned from Mine to Mekkeh; on the day of the sacrifice: (Msb:) إِفَاضَةٌ signifies (tropical:) the advancing, and pushing on, or pressing on, in journeying, or pace, (A, * TA,) and the like, (A,) with multitude, and is only after a state of separation and congregation: (TA:) it is from the same word as signifying the " pouring out, or forth; " (A, O, TA,) or from افاض المَآءَ signifying " he poured the water out, or forth, copiously " (Mgh:) and the original expression is افاض نَفْسَهُ. or رَاحِلَتَهُ; but they omit the objective complement, and hence the verb resembles one that is intrans.: (O, TA:) or افاضة signifies the quickly impelling or urging [a beast] to run, with one's foot or leg, or feet or legs: and افاض, he (a (??)) made his camel to exert himself beyond measure, (??) quick run, between the utmost (??) and what is (??) than that; افاضة denoting the half [of the fall (??) of the run of camels having riders upon these; and being only applied when they have riders upon them: (Khálid Ibn-Jembeh:) and every دَفْعَة [or act of pushing on, or pressing (??),] is termed إِفَاضَةٌ. (S, Msb, K.) Hence, طَوَافُ الإِفَاضَةِ, signifying The (??) [around the K(??) the return from Mine to Mekkeh; (Msb, TA) on the day of the sacrifice: (TA:) or the circuiting of visitation. (Mgh.) — — افاضوا فِى الحَدِيثِ (tropical:) They pushed on, or pressed on, in discourse; syn. اِنْدَفَعُوا: (Lh, S, M, A, O,) they entered thereinto; launched forth, or cut, thereinto: (Lh, M, O;) they were large, or copious, or profuse, therein; (O, TA:) or they dilated therein (M:) or they began, commenced, or entered upon, discourse: (Msb;) as also ↓ استفاضوهُ, (M, Msb,) accord. to some; (Msb;) but this latter is disallowed by most; (M;) or by the skilful, (Msb.) You say also, افاض فِى عَمَلٍ (assumed tropical:) He entered into an action, or employment; and pushed on, or pressed on, therein: (Bd in x. 62:) or he began it, commenced it, or entered upon it. (Jel, ibid.) — — افاض بَالشَّيْءِ He impelled, or thrust, with the thing: (M:) he cast, or threw, the thing. (M, TA.) — — افاض البَعِيرُ بِجِرَّتِهِ, (Lh, S, M, A, O,) and (S, O) افاض alone, (S, O, K,) and ↓ فَاضَ بِجِرَّتِهِ, (TA,) (tropical:) The camel propelled his cud (Lh, S, M, A, K) from his inside, (Lh, M, A,) or from his stomach, (S, K,) and expelled it, or ejected it: (S:) or cast it forth in a scattered and copious state: or it means [he made to be heard] the sound of his cud, and of his chewing. (M.) — — مَا افاض بِكَلِمَةٍ (assumed tropical:) He did not make clear, or distinct, or perspicuous, a word, or sentence. (Msb, TA.) [And ما افاض بكلمة signifies the same.] — — افاض بِالقِدَاحِ, (S, M, A, O, K,) and عَلَى القِدَاحِ, meaning بِالقِدَاحِ, for prepositions stand in the places of other prepositions, (S, O,) and افاض القِدَاحَ, (O, K,) (tropical:) i. q. ضَرَبَ بِالقِدَاحِ [which has two significations: He turned about, or shuffled, the gaming-arrows: and he played with the gaming-arrows]: (S, M, A, O, K:) and أَجَالَهَا [which has the former of the above significations]: or he dealt them forth. (TA.) Aboo-Dhu-eyb says, describing a [wild] he-ass and his she-asses, فَكَأَنَّهُنَّ رِبَابَةٌ وَكَأَنَّهُ يَسَرٌ يُفِيضُ عَلَى القِدَاحِ وَيَصْدَعُ (S, TA) (tropical:) [And it was as though they were a bundle of gaming-arrows, and as though he were a shuffler thereof, shuffling or] dealing out the arrows, and deciding, and making known what he produced: (TA:) or, accord. to Kh, and speaking with his loudest voice, saying " The arrow of such a one has won," or " This is the arrow of such a one: " or, accord. to some, distributing, or dispensing, by means of the arrows: (TA in art. صدع:) by عَلَى القِدَاحِ is meant بِالقِدَاحِ. (S voce عَلَى.) One relation of this verse substitutes يَخُوضُ for يُفِيضُ. (TA.) Az says that إِفَاض [a mistranscription for إِفَاضَةٌ] is always a consequence of a state of separation, or dispersion, and abundance, or copiousness. (TA.) — — Hence the saying in a trad. respecting a thing picked up from the ground, ثُمَّ أَفِضْهَا مِنْ مَالِكَ, [app. a mistake for فِى مَالِكَ,] i. e. (assumed tropical:) Then put thou, or throw thou, it, and mix it, among thy property. (TA.) — — أُفِيضَتْ She (a woman) became wide in the belly: [as though spread out:] or she became large in the belly, and flabby in flesh. (M.) — افاض المَرْأَةَ He made the مَسْلَكَان [i. e. vagina and rectum] of the woman to become one, on the occasion of devirgination; (M;) i. q. أَفْضَاهَا [from which it is app. formed by transposition, as is indicated in the M.]. (O, TA.) 5 تفيّض It flowed. (Har p. 610. [But this I do not find elsewhere.]) 10 استفاض He asked for the pouring out (إِفَاضَة) of water, (K, TA,) &c. (TA.) — Said of a piece of

news: and of a place: see 1, in the first half of the paragraph. You say also, استفاض الوَادِى شَجَرًا (tropical:) The valley became wide, and abundant in trees. (S, O, K, TA.) — استفاضوا الحَدِيثَ: see افاضوا فِى الحَدِيثِ. [It seems to be indicated in the S and O that it signifies They spread abroad the story among the people; as used by some: see مُسْتَفِيضٌ.] فَيْضٌ A river, (M, TA,) in general: (TA:) pl. [of pauc.] أَفْيَاضٌ and [of mult.] فُيُوضٌ: the pluralization thereof shows that it is not an inf. n. used as a subst.: (M, TA:) [and a river, or water, that overflows.] الفَيْضُ is [hence] applied to The Nile of Egypt: (S, O, K:) or, accord. to the Tekmileh, to a place in the Nile of Egypt: (TA:) and to the river of El-Basrah: (As, S, K:) or this last is called فَيْضُ البَصْرَةِ, because of its greatness. (M.) You say also أَرْضٌ ذَاتُ فُيُوضٍ Land in which is water: (Lh, M:) or in which are waters that overflow. (S, K, TA.) — — A horse (tropical:) that runs much; (S, M, O, K;) that is fleet, or swift; (M;) that runs vehemently; likened to water pouring forth; as also سَكْبٌ. (Eth-Thaalebee, in TA, art. سكب.) — — A man (tropical:) bountiful, or munificent; as also ↓ فَائِضٌ, (A,) and ↓ فَيَّاضٌ: (S, O:) or, as also ↓ the last, a man abounding [or profuse] in beneficence or bounty. (M.) — — Much, or abundant, water. (M.) — — (tropical:) Much, or abundance: as in the saying, أَعْطَاهُ غَيْضًا مِنْ فَيْضٍ (tropical:) He gave him little from much. (S, M, O.) Anything much in quantity. (KL.) — — (assumed tropical:) A large gift: [and simply a gift, favour, or grace:] pl. فُيُوضٌ. (KL.) — — [See also 1, last sentence but one. Hence بِطَرِيقِ الفَيْضِ meaning (assumed tropical:) By way, or means, of instinct; instinctively.] — — (tropical:) Death: [as being the outpouring of the soul:] see 1. (Sh, on the authority of El-Bekráwee; and K.)— — ذَهَبْنَا فِى فَيْضِ فُلَانٍ (assumed tropical:) We went with the corpse and bier of such a one. (M.) فَاضَةٌ: see مُفَاضٌ. أَمْرُهُمْ فَيْضَى بَيْنَهُمْ: i. q. فَوضَى, q. v. (TA in art. فوض.) أَمْرُهُمْ فَيْضُوضَى بَيْنَهُمْ, and فَيْضِيضَى, and فَيْضُوضَآءُ, and فَيْضِيضَآءُ, and ↓ فَيُوضَى, i. q. فَوْضَى, q. v. in art. فوض. (AZ, K.) فَيُوضٌ: see أَمْرُهُمْ فَيُوضَى بَيْنَهُمْ. فَيضُوضَى see مُفَاضٌ. فَيَّاضٌ A river containing much water: (S:) or that flows much. (Ham p. 375.) — — Applied to a man: see فَيْضٌ, in two places. فَائِضٌ A watering-trough full: a sea, or great river, [overflowing: see 1: or] pouring, or pouring vehemently. (TA.) — — Applied to a man: see فَيْضٌ. مُفَاضٌ pass. part. n. of 4 [q. v.]. — — حَدِيثٌ مُفَاضٌ فِيهِ (tropical:) Discourse in which people have pushed on, or pressed on: (K:) [or into which they have entered: or in which they have been large, or copious: or in which they have dilated: or begun: see 4; and see also مُسْتَفِيضٌ.] — — دِرْعٌ مُفَاضَةٌ (tropical:) A wide, or an ample, coat of mail; (S, M, A, O, K;) as also ↓ فَاضَةٌ (IJ, M) and فَيُوضٌ. (M.) [In the CK, this word is erroneously written مُفاوَضَة, as applied to a coat of mail and to a woman.] مُفَاضٌ applied to a man, (tropical:) Wide in the belly: fem. with ة: (M:) or the latter, a woman large in the belly, (S, M, A, O, K,) and flabby in flesh, (M, A,) and, as some add, inordinately tall: (TA:) : or, as some say, the latter signifies a woman having her مَسْلَكَانِ [i. e. vagina and rectum] united; as though formed by transposition from مُفْضَاةٌ: (M:) and, accord. to some, مُفَاضٌ signifies having a fulness. (TA.) It is said of the Prophet, كَانَ مُفَاضَ البَطْنِ, meaning (tropical:) He had the belly even with the breast: (O, K:) or he had a fulness in the lower part of the belly. (TA.) مُسْتَفَاضٌ: see the next paragraph مُسْتَفِيضٌ One who asks for the pouring out (إِفَاضَة) of water &c. (S, O.) — A story, or a piece of news, (tropical:) spread abroad (S, M, A, * O, Msb, K) among the people, (S, O, Msb,) like water; (TA;) as also مُسْتَفَاضٌ فِيهِ; (S, O, K;) but you should not say مُسْتَفَاضٌ [alone], (As, Fr, ISk, and the lexicologists in general, and Az, S, O, Msb, and K,) for this is a mistake of the inhabitants of the towns and villages: (As, Fr, ISk, &c., and Msb:) or this last is a word of weak authority: (K:) it is, however, used by some; (S, O;) for instance, by Aboo-Temmám; (TA;) as meaning begun, commenced, or entered upon; but most disallow it unless followed by فِيهِ. (M.) فيظ 1 فَاظَ, aor. يَفِيظُ, inf. n. فَيْظٌ (ISk, T, S, M, K) and فُيُوظٌ and فَيْظُوظَةٌ (S, M, K) and فَيَظَانٌ (Lh, TA) and فَيْظَانٌ, (Lth, M, K,) He (a man, S) died; (ISk, T, S, M, K;) as also, (sometimes, S) ↓ فَاظَ, aor. يَفُوظُ, inf. n. فَوْظٌ (ISk, T, S, M, K) and فَوَاظٌ; (S, K, TA; but in the CK, فُوَاظٌ, and there said to be with damm;) or, accord. to IJ, only the inf. n., فَوْظٌ, of the latter verb is used, though the verb itself is allowable on the ground of analogy. (M.) You say also, حَانَ فَيْظُهُ and ↓ فَوْظُهُ, [in the CK فُوْظُهُ,] The time came for his dying. (M, K.) In like manner, (S,) you say also, فَاظَتْ نَفْسُهُ His soul departed, or went forth; Lth, T, S, M;) on the authority of AO and Ks; and the like is related on the authority of AZ; (S;) aor. تَفِيظُ, (M,) inf. n. فَيْظٌ (Lth, T, M) and فَيْظُوظَةٌ; (Lth, T;) and [accord. to some,] فَاظَتْ نَفْسُهُ, inf. n. فَوْظٌ: (M:) or, when the نفس is mentioned, you say, فَاضَتْ, with ض: (K:) As says, I heard Aboo-'Amr Ibn-El-'Alà say that one should not say فَاظَتْ نَفْسُهُ, (T, * S, M, *) but فاظ, (S, M,) meaning " he died; " and not فَاضَ, with ض, decidedly; (S;) or not فَاضَتْ: (T:) [but what was said by As respecting these two verbs has been stated more fully, and variously, in art. فيض, q. v.:] AO says that فاظت نَفْسُهُ is of the dial. of Keys; and فاضت, of the dial. of Temeem: Fr says that the people of El-Hijáz and Teiyi say the former; and Kudá'ah and Temeem and Keys say the latter: AHát says, I heard AZ say that Benoo-Dabbeh alone say the latter; and ElMázinee relates the like on the authority of AZ. (TA.) — — You say also, فَاظَ نَفْسَهُ, (Ks, S, M, K,) aor. يَفِيظُ, (Ks, T,) He vomited forth his soul: (Ks, S, M, K:) the verb being trans. as well as intrans. (Ks, S.) 4 افاظهُ He (God) caused him to die. (K, TA.) And you say also, ضَرَبْتُهُ حَتَّى أَفَظْتُ نَفْسَهُ [I beat him, or smote him, until I made his soul to depart, or go forth]. (S.) And لَأُفِيظَنَّ نَفْسَكَ [I will assuredly cause thy soul to depart, or go forth] (M.) And افاظهُ اللّٰهُ نَفْسَهُ [God caused him to vomit forth his soul]. (Ks, T, S, M.) تفيّظوا أَنْفُسَهُمْ They constrained themselves to vomit forth their souls. (S, TA.) [But in one copy of the S, I find يُفِيظُوا أَنْفُسَهُمْ, expl. as meaning They cause to vomit forth their souls; which suggests that the right reading may perhaps be يُفِيظُوا: or it may be يَفِيظُوا, from فَاظَ نَفْسَهُ.] فيف فَيْفٌ A place that is even, level, or flat: (S, O, K:) or, (K,) accord. to Lth, (T, O,) a waterless desert, (T, M, O, K,) such as is even, level, or flat, and wide, or spacious; (T, O;) and ↓ فَيْفَاةٌ and ↓ فَيفَآءُ (M, K) and ↓ فَيْفَى (K) also signify [thus, or] a waterless desert: (M. K:) and, (K,) accord. to El-Mu-arrij, (T, O,) فَيْفٌ signifies a portion of the earth that is a place whereof the winds are variable; (T, O, K;) and this is the explanation that is preferred by Sh: (T:) and accord. to AA, it signifies [also] any road between two mountains: (T, TA:) its pl. is أَفْيَافٌ [a pl. of pauc.] and فُيُوفٌ [a pl. of mult.]. (T, S, M, O, K.) فَيْفَى: see the preceding paragraph. فَيْفَاةٌ: see فَيْفٌ: and see also مُفَازَةٌ, in art. فوز. فَيْفَاءُ is syn. with فَيْفٌ, q. v.: therefore its ا is augmentative, (S, M,) accord. to Sb (M) and Mbr: (S:) and it signifies (S, M, O,) also (M) a smooth [desert such as is termed] صَحْرَآء: (S, M, O:) its pl. is فَيَافٍ. (S, M, O, K. [In the CK, this pl. is written فِيافٌ, as though it were a pl. of فَيْفٌ.]) فيق 1 فَاقَ, aor. يَفِيقُ: see فاق بِنَفْسِهِ, in art. فوق. 4 أَفِيقَ, said of a poet, i. q. أَفْلَقَ: (K:) or an imitative sequent thereto. (Aboo-Turáb, O.) فُيُقٌ. فيقٌ: see art. فوق. فَيْقَةٌ and فِيقَةٌ: see art. فوق. فَيَقٌ and فُيَاقٌ: see art. فوق. مُفِيقٌ: see art. فوق. فيل 1 فَالَ رَأْيُهُ, aor. يَفِيلُ, (S, M, O, K,) inf. n. فُيُولَةٌ, (S,) thus in some copies of the K and in the A, (TA,) or فَيْلُولَةٌ, (M, O,) thus in other copies of the K, (TA,) and فَيَالَةٌ, thus in the O, but in the copies of the K فَيْلَةٌ, (TA,) His judgment, or opinion, was weak, (S, M, O, K,) and erroneous; (M, K;) as also ↓ تفيّل; (M, Z, K, TA;) and [in like manner] فَيَّلَ ↓ فِى رَأْيِهِ [not فُيِّلَ] he was incorrect in his judgment, or opinion; and ↓ فَيَّلُوا occurs in a trad. as meaning فال رَأْيُهُمْ: (TA:) [and فَالَ alone, said of a

man, signifies the same as فال رَأْيُهُ, as is shown by a verse of El-Kumeyt cited in the T and M and O and TA: but it seems from what here follows (taken from a passage unconnected with the foregoing) that the first and third of what are mentioned above as inf. ns. are regarded by some as simple substs.:] and one says, ↓ فِى رَأْيِهِ فَيَالَةٌ, (T, M, K, TA,) the last word like سَحَابَةٌ, (TA, [in the CK, erroneously, فِى رِوَايَةٍ فِيَالَةٌ,]) and ↓ فُيُولَةٌ, (M, K, TA,) meaning [In his judgment, or opinion, is] a weakness. (TA.) — And فال signifies also He (a man) magnified himself, and became like the elephant (الفِيل); or he showed a morose aspect: (TA:) [or it may so signify: IAar cites the following verse: مِنَ النَّاسِ أَقْوَامٌ إِذَا صَادَفُوا الغِنَى تَوَلَّوْا وَفَالُوا لِلصَّدِيقِ وَفَخَّمُوا which may mean [Of mankind are folks who, when they find riches, turn the back, and] magnify themselves and become like the elephant [to the friend, and aggrandize themselves] or show a morose aspect to the friend [&c.]; for the elephant is morose in aspect. (M.) 2 فِيَّلَ رَأْيَهُ, (S, M, K,) inf. n. تَفْيِيلٌ, He declared [or esteemed] his judgment, or opinion, to be weak, (S.) or bad, and erroneous. (M, K.) Umeiyeh Ibn Abee-'Áïdh says, فَلَوْ غَيْرَهَا مِنْ وُلْدِ كَعْبِ بْنِ كَاهِلٍ مَدَحْتَ بِقَوْلٍ صَادِقٍ لَمْ تُفَيَّلِ لَمْ يُفَيَّلْ رَأْيُكَ meaning (SKr, M) i. e. [But hadst thou praised other than her, of the children of Kaab Ibn-Káhil, with a true saying,] thy judgment, or opinion, would not have been declared weak. (SKr.) — — See also 1, in two places. 3 فَايَلَ, [inf. n. مُفَايَلَةٌ and فِيَالٌ, (see الفَيَالُ below,)] He played [at the game called الفَيَال: see its part. n. below]. (O.) 5 تفيّل: see 1. — Also He (a man, K, [or a camel, as is indicated in the O,]) became fat, (O, K,) as though he were a فِيل [or an elephant]. (O.) [See also 10.] — — And, said of youth, or young manhood, (الشَّبَاب,) It increased, (Lth, T, M, O, K,) and became in its prime and fulness. (Lth, T, O.) — — And, said of herbage, It became tall, and full-grown; or became of its full height, and blossomed. (Th, M, K.) 10 اِسْتَفْيَلَ He (a camel) became like the فِيل [or elephant] (M, K, TA) in bigness: (TA:) mentioned by IJ among the class of اسْتَحْوَذَ and the like: part. n. مُسْتَفْيِلٌ. (M.) [See also 5.] فَالٌ: see فِيلٌ, latter half: — and the paragraph commencing with فَائِلُ الرَّأْىِ, near its end: — and see also فَأْلٌ, in art. فال. فَيْلٌ: see the paragraph here following. فِيلٌ [The elephant; Pers. پيل;] a certain animal, (TA,) well known: pl. [of pauc.] أَفْيَالٌ and [of mult.] فُيُولٌ and فِيَلَةٌ; (S, M, O, Msb, K;) not أَفْيِلَةٌ: (ISk, S, O, Msb:) accord. to Sb. فِيلٌ may be originally of the measure فُعْلٌ, (S, M, O,) pronounced with kesr because of the ى, like as they said أَبْيَضُ and بِيضٌ; but Akh says, this is not the case in the sing, but only in the pl.: (S, O:) fem. with ة. (M, K) — — Hence, لَيْلَةٌ مِثْلُ لَوْنِ الفِيلِ [lit. A night like the colour of the elephant;] meaning a night that is black. (M, TA,) and dust-coloured; (M;) in which one knows not the right course to pursue: the colours of the فيل being of this kind. (M, TA.) — — [Hence, also, دَاءُ الفِيلِ The disease called by us the tumid Barbadoes leg; because the leg of the patient resembles that of the elephant by reason of its enormously-swollen state: not (as some have supposed it to be) elephantiasis; this latter being termed جُذَام (q. v.) [— — And hence, likewise, used as an epithet,] فِيلٌ signifies also (tropical:) Heavy [or dull]; and low, ignoble, or mean. (K, TA.) — — And one says رَجُلٌ فِيلُ الرَّأْىِ, meaning A man weak in respect of judgment, or opinion; (T, S, M, O, K;) and so ↓ فِيْلُهُ; (M, K;) and ↓ فَائِلُهُ: (T, M, O, K;) and ↓ فَيِّلُهُ, (ISk, T, S, M, O, K,) of the measure فَيْعِل; (O:) and ↓ فَالُهُ, (T, M, O, K,) and فَالٌ alone. (S, K.) meaning weak in respect of judgment, or opinion; (T, S, M, O, K;) erring in insight: (S:) pl. of the first] أَفْيَالٌ: (S, M, O, K:) but AO says, the ↓ فائِل is one who, inspecting, forms an opinion and errs; if he err after examining a horse in all its states or conditions and forming an opinion respecting it from his inspection, [not while doing so,] he is not reckoned to be فائل. (TA.) الفَيَالُ and الفِيَالُ, (Lth, T, M, O, K) the former a subst, and the latter an inf. n. [of 3], (Lth, T, O,) and ↓ المُفَايَلَةُ [which is likewise an inf. n. of 3], (M, K,) A certain game, (Lth, T, M, O, K,) well known, (O,) of the children, (T,) or of the youths, or young men, of the Arabs (M, K) of the desert, (M,) with earth, or dust: (Lth, T, M, O:) a thing is hidden in earth, or dust, which is then divided (T, M) into two portions; then the hider says to his companion, In which of them twain is it? (T;) and if he [who is thus questioned] mistake, the hider says to him فَالَ رَأْيُكَ: (T, M, * K; *) ISk termed it الفِئَالُ, with ء; (O;) and it has been mentioned before in art. فأل: (T, O, K:) accord. to some, (TA,) this game is called الطَّبَنُ and السُّدَّرُ. (T, TA. [But see the former of these two words.]) فَيَالَةٌ: see the first paragraph. فُيُولَةٌ: see the first paragraph. فَيِّلُ اللَّحْمِ A man having much flesh: (T, O, * K:) some pronounce it with ء, (T, O,) saying فَيأَل, (T,) or فَئِل; (O;) both mentioned before [in art. فأل]. (TA.) — — فَيِّلُ الرَّأْىِ: see فِيلٌ, latter half. فَيَّالٌ The attendant, or master, (S, M, O, Msb, K,) or the keeper, or driver, (MA, KL,) of the فِيل [or elephant], (S, MA, O, Msb, KL,) or of the فِيلَة. (So in the M and K.) فَائِلُ الرَّأْىِ: see فِيلٌ, latter half, in two places. — الفَائِلُ [as a subst.] signifies The flesh that is upon the خُرْبَة, (S, O,) or خُرْب, (K, [in the M, accord. to the TT, حرف, app. a mistranscription,]) of the وَرِك; (S, M, O, K;) [which, I think, will be plainly seen from what follows to mean the flesh that is upon the sacro-ischiatic foramen; though خُرْبَةُ الوَرِكِ and خُرْبُ الوَرِكِ are said in the TA, in art. خرب, to mean " the hole where the head of the thigh-bone is inserted; "] so says A 'Obeyd: (S, O:) or, (S, M, O, K,) as some say, so adds A 'Obeyd, (S, O,) a certain vein (T, S, M, O, K) in the خُرْبَة of the وَرِك, descending into the leg, (T,) or in the thigh: (S, O:) As says, in " the Book of the Horse," in the وَرِك is the خُرْبَة, which is a نُقْرَة wherein is flesh, no bone being in it; and in that نُقْرَة is the فَائِل, and there is no bone between the said نقرة and the belly, but only skin and flesh; (T, * S, O;) and he cites the saying of El-Aashà, قَدْ نَخْضِبُ العَيْرَ فِى مَكْنُونِ فَائِلِهِ وَقَدْ يَشِيطُ عَلَى أَرْمَاحِنَا البَطَلُ [Oft we stain the ridge of the spear-head in what is concealed in the interior of his فائل, and oft the man of valour dies by means of our spears]; مَكْنُونُ الفَائِلِ means his blood: he says [by implication], we are skilful in respect of the place of piercing: (S, O:) but As said مِنْ in the place of فِى; and AA, قَدْ نَطْعُنُ; which has been pronounced to be wrong: (O:) or the فَائِلَانِ, (T, M,) or the ↓ فَائِلَتَانِ, (so in the K, [app. a mistranscription,]) are two veins entering into the interior parts of the thighs (T, M, K,) in the hinder parts thereof; (M, K;) and they adduce as an evidence thereof the verse of El-Aashà cited above, saying that the epithet مكنون would not have been used if the فائل were not a vein; but others say that [the poet meant that] he made the spear-head to become concealed in the furthest part of the flesh; and if the فائل were a vein, it would not have been mentioned as it has been in a phrase of Imra-el-Keys which will be cited in what follows: (M:) [hence it is said,] or they are two portions of flesh [between which is the lower part of the os sacrum, i. e.] the lower parts of which are upon the صَلَوَان [dual of صَلًا], from the region of the lower portions of the حَجَبَتَانِ to the عَجْب, bordering upon the عُصْعُص on either side, descending in the two sides of the two thighs; [so in a human being,] and thus in the horse: (M, K: [for the meanings of the words that I have here left untranslated, I must refer to their several proper arts.; as they are variously explained:]) ↓ الفَالُ is a dial. var. of الفَائِلُ; (M, K, TA;) which is expl. by Sgh [in the O] as meaning a certain vein issuing from the فَوَّارَة of the وَرِك [i. e. from the sacro-ischiatic foramen]: (TA:) [but the assertion that الفال is a dial. var. of الفائل seems to be founded only upon what here follows:]

Imra-el-Keys says, [describing a horse,] لَهُ حَجَبَاتٌ مُشْرِفَاتٌ عَلَى الفَالِ (S, M; or على الفالِى, as in the O and TA;) [i. e. He has edges of the haunch-bones projecting above, or beyond, the فائل; for] he means على فَائِلِ, having altered the latter word by transposition. (T, S, O, TA.) فَائِلَةٌ: see its dual in the next preceding paragraph, near the middle. أَفْيَلُ [More, and most, weak, or erroneous; relating to a judgment, or an opinion]. أَفْيَلُ مِنَ الرَّأْيِ الدَّبَرِىِّ is a prov., meaning [More weak] than an opinion that is given after the affair [to which it relates] has passed. (Meyd.) مُفَايِلٌ [in the S and O in art. فأل, with ء, i. e. مُفَائِلٌ,] Playing at the game called الفَيَالُ. (M, O.) المُفَايَلَةُ expl. as a subst.: see الفَيَالُ. مَفْيُولَآء [a quasi-pl. n. (like مَشْيُوخَآءُ &c.), but one of which the sing. (if it have one) is not mentioned,] The young ones of the فِيل [or elephant]. (O, K.) مُسْتَفْيِلٌ part. n. of 10, q. v. (M.) فين 1 فَانَ, aor. يَفِينُ, (K,) inf. n. فَيْنٌ, (TA,) He, or it, came. (K.) فَيْنَةٌ A time; syn. وَقْتٌ, or وَقْتٌ مِنَ الزَّمَانِ; (T;) or حِينٌ; (T, S, M, K;) and سَاعَةٌ. (S, K.) You say, لَقِيتُهُ الفَيْنَةَ بَعْدَ الفَيْنَةِ [I met him time after time]: (AZ, S, M, K; but some copies of the K omit the words بعد الفينة:) and لَقِيتُهُ فَيْنَةً [I met him at a certain time]: (AZ, S, M, K; but in some copies of the S and K, فَيْنَةَ:) thus فينة is made determinate in two different ways; by its having the article ال prefixed to it [in the former case], and as a proper name [in the latter case; with which compare what is said of بُكْرَةَ &c.]: (AZ, M:) and you say, إِنِّى لَآتِى فُلَانًا الفَيْنَةَ بَعْدَ الفَيْنَةِ i. e. [Verily I come to such a one] time after time; not continually repairing to him: (AZ, T:) and, accord. to ISk, مَا أَلْقَاهُ إِلَّا الفَيْنَةَ i. e. [I do not meet him save occasionally, or] time after time. (TA.) [See also فَنَّةٌ.] فَيْنَان Having beautiful and long hair: (K:) or so فَيْنَانُ الشَّعَرِ; applied to a man: (S:) فَيْنَان [is also applied as an epithet to hair; and] has been mentioned in art. فن q. v.: (K:) if it be from فَنَنٌ, meaning " a branch," it is [of the measure فَيْعَالٌ, and therefore] perfectly decl. when indeterminate, and likewise when determinate [as a proper name]; but if from فَيْنَةٌ, meaning " a time," [which seems to be hardly reasonable,] it is [of the measure فَعْلَان, and therefore] perfectly decl. in the former case and imperfectly decl. in the latter case. (Lh, T.) — — One says also ظِلٌّ فَيْنَانٌ, meaning Wide, extensive, shade. (TA.) أُفْيُونٌ, also written أَفْيُونٌ and إِفْيَوْنٌ, held by some to belong to this art. and by others to belong to art. افن, has been mentioned in page 70. فيه 1 فَاهَ, aor. يَفِيهُ: see فَاهَ, aor. يَفُوهُ, in art. فوه. فيهج فَيْهَجٌ A wine-measure: (S, O, K:) a Pers. word arabicized [and therefore all its letters are regarded as radical]. (S.) — — And A strainer (O, K, TA) for wine. (TA.) — — And (sometimes, S, O) a name for Wine: (S, K:) or clear wine: (O, TA:) or an epithet applied to wine [app. signifying clear]: (TA:) or wine such as is مختلق [app. a mistranscription for مُخَلَّق, a word now used as signifying aromatized]; like قِنْدِيدٌ [q. v.] and أُمٌّ زَنْبَقٍ. (IAmb, TA.)

END OF THE SIXTH PART OF BOOK I.

AN

ARABIC-ENGLISH LEXICON

(DIGITIZED TEXT VERSION)
(APPROXIMATING THE ORIGINAL)
(NOT AN ORIGINAL)

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AN

ARABIC-ENGLISH LEXICON

BY

EDWARD WILLIAM LANE

IN EIGHT PARTS

PART 7 م – ق

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BEIRUT – LEBANON

1968

كَـــلِمَة النَّـــاشِـــر

يَشْمُلُ الكِتابُ الأوّلُ مِنْ « مَدِّ القامُوس » لِلدكتور ادوَرْد لـــينْ جَميـــعَ الألفاظِ الفِياسيَّة وَمُشْتَتّاتِها وَاَساليبَ استعِمَالاتها ، وَيَقَـــع في ثمانيَـــةِ مُجَلّداتٍ ؛ وَقَد استَغَرقَ تأليفُه نَيِّفاً وَ ثَلاثينَ سَنَة .

امَّـا الكِتابُ الثَّاني الذي كَانَ الدّكتُور لين يُزْمِـــعُ اِصدَارَهُ ، وَهـــو يَشْمُلُ الألفَاظَ وَالأوابدَ اللّغويّةَ النَادِرةَ ، فَقَد حَالَتْ وَفَاة المؤلِفِ عَــــام ١٨٧٦ دُون إكمالِه قَلَم يَصدر قَطّ .

وَقد قالَ الدّكتورج.ب. بادجَر في تعريفٍ لَه بمعجم لِين : « اِنّ هٰذا العَمَلَ الرَائعَ في شمولهِ وَغِنَاه ، في بحثهِ العَميق وَدِقّتهِ ، وَفي بَسَاطةِ ترتيبهِ ، لَيَفُوق اِلِىَ حَدٍّ بَعيدٍ اَيَّ مُعجَمٍ كَان ، في أيّة لغَةٍ في العَالَم . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC - ENGLISH LEXICON Book I contains all the classical words, their derivatives, and there usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, "This marvelous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world."

Printed in Lebanon by OFFSET CONROGRAVURE

القَامُوسُ

AN

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AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATION COMMONLY KNOWN
TO THE LEARNED AMONG THE ARABS:
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN.

BOOK I.—PART 7.

م — ق

AND SUPPLEMENT.

EDITED BY STANLEY LANE-POOLE

WILLIAMS AND NORGATE,
14, HENRIETTA STREET, COVENT GARDEN, LONDON;
AND 20, SOUTH FREDERICK STREET, EDINBURGH.

1885.

ق

The twenty-first letter of the alphabet: called قَافٌ. Respecting its pronunciation as the title of the fiftieth chapter of the Kur-án, see صاد, in art. صود. It is one of the letters termed مَجْهُورَة [or vocal, i. e. pronounced with the voice, and not with the breath only]; its place of utterance is between the root of the tongue and the uvula, in the furthest part of the mouth; and it is of the strongest of the letters, and of the most certain of them in sound. (TA at the commencement of باب القاف.) It is sometimes pronounced like the Pers. گ, i. e. الكَافُ المَمْزُوجَةُ بِالقَافِ; in which case it is termed القَافُ المَعْقُودَةُ [?]: this mode of pronouncing it is well known as of the dial. of the people of El-Yemen [and others]: Ibn-Khaldoon says that it is of the dial. of Mudar; and that some of the people of the [Prophet's] house are so extravagant as to assert that recitation in prayer is not rightly but with this letter thus pronounced. (MF and TA voce جُلَّنَارٌ.) It has been substituted for one letter, i. e. ك, [as some say,] in the instance of أُكْنَةُ الطَّائِرِ [for which they sometimes said أُقْنَةُ]. (MF and TA at the commencement of باب القاف. [It is there added that a pl. of أُكْنَة has been heard, but not of أُقْنَة, and this is a sign of the originality of the former: but أُقَنَاتٌ is mentioned as pl. of أُقْنَة in art. اقن in the TA.]) قأب 1 قَأَبَ الطَّعَامَ, (As, S, O, K,) aor. قَأَ^, inf. n. قَأْبٌ, (K,) He ate the food. (As, S, O, K.) — — And قَأَبَ المَآءَ He drank the water; as also قَئِبَهُ: (K:) or he drank all the water that was in the vessel. (As, S, O, K.) — — And قَئِبَ مِنَ الشَّرَابِ, aor. قَأَ^, inf. n. قَأْبٌ and قَأَبٌ, (K, TA,) the latter thus (مُحَرَّكَة), agreeably with analogy, (TA, [but in the CK قَاب,]) He became filled with the beverage; (Lth, K;) as also قَأَبَ مِنْهُ: (Lth:) or he drank the beverage: (TA:) and, or simply قَئِبَ, like صَئِبَ, (S,) he drank much water. (S, TA.) قَؤُوبٌ: see مِقْأَبٌ. إِنَآءٌ قَوْأَبٌ and ↓ قَوْأَبِىٌّ A vessel that takes, or receives, much water: (O, K:) the latter epithet expl. by Lth as signifying taking, or receiving, much. (L.) قَوْأَبِىٌّ: see what next precedes. مِقْأَبٌ (S, O, K) and ↓ قَؤُوبٌ (K) One who drinks much water: (S, O:) or one who drinks much. (K.) قب 1 قَبَّ, aor. قَبِ3ُ, (M, K,) inf. n. قَبِيبٌ, (M,) or قُبُوبٌ, (so in the K, [but see the next sentence,]) and قَبٌّ, (TA,) said of a number of men (قَوْمٌ), They raised a clamour, or confusion of cries or shouts or noises, in contention, or litigation, (M, K,) or in dispute. (M.) And قَبَّ, aor. قَبِ3ُ, inf. n. قَبِيبٌ (S, M, O, K,) and قَبٌّ, (M, K,) said of a lion, (S, M, O, K,) and of a stallion [camel], (M, K,) He made the gnashing (قَبْقَبَة [inf. n. of ↓ قَبْقَبَ], S, O, or قَعْقَعَة, M, K) of his canine teeth to be heard: (S, M, O, K:) and in like manner the verb (M, K) with the same inf. ns. (M) is said of the canine tooth of the stallion [camel] and of the lion, (M, K,) meaning it made a sounding, and a gnashing: (K:) and some expl. قَبِيبٌ in a general manner, saying that it signifies a sounding, or sound: (M:) قَبْقَبَةٌ also, and قَبْقَابٌ, [both inf. ns. of ↓ قَبْقَبَ,] (M,) or the former and قَبِيبٌ, (TA,) signify the sounding [or gnashing] of the canine teeth of the stallion [camel]: and his braying: or, as some say, the reiterating of the braying: (M, TA:) and ↓ قبقبة and قَبِيبٌ signify the sounding of the chest or belly of the horse. (S, M, O.) — And قَبَّ, aor. قَبِ3ُ, inf. n. قُبُوبٌ, said of flesh-meat, It lost its moisture, (S, M, O, K,) or fresh-ness: (M, K:) and in like manner said of dates (تَمْر), (S, M, O, Msb, [in my copy of the last of which the inf. n. is said to be قَبِيب,]) and of the skin, and of a wound: (S, O:) and hence said of the back of a man who had been beaten with the whip or some other thing, meaning the marks of the beating thereof became in a healing state, and dried. (As, O, TA.) And قَبَّتِ الرُّطَبَةُ, (M, TA,) thus correctly, but in copies of the K ↓ قَبَّبَت, (TA,) [and the CK has الرَّطْبَةُ for الرُّطَبَةُ,] is said to signify The fresh ripe date became somewhat dry after the ripening: (M, TA:) or became dry. (K.) — — And قَبَّ النَّبْتُ, aor. قَبِ3ُ and قَبُ3ُ, [the latter anomalous,] inf. n. قَبٌّ, The plant dried up. (M, L, K.) — قَبَّ, (M, MA,) aor. يَقَبُّ, (M,) inf. n. قَبَبٌ, (S, * M, MA, O, * K, *) He was, or became, slender in the waist, (S, * M, MA, O, * K, *) lank in the belly: (S, * M, O, * K: *) and قَبِبَتْ, uncontracted, as in some other instances, said of a woman [as meaning she was, or became, slender in the waist, lank in the belly], is mentioned by IAar: (M:) and some say, of the belly of the horse, قَبَّ, (M, TA,) meaning his flanks became lank; (M;) or his flanks adhered to his حَالِبَانِ [dual. of حَالِبٌ, q. v.]: (TA:) or one says, [app. of a horse,] قَبَّ بَطْنُهُ, (K, TA,) inf. n. قَبٌّ; (TA;) and قَبِبَ, (K, TA,) inf. n. قَبَبٌ, in the original uncontracted forms, anomalously, (TA,) meaning his belly became lank. (K, TA.) And one says also, قُبَّ بَطْنُهُ, i. e. His (a horse's) belly was, or became, firmly compacted, so as to have a round form: and قَبَّهُ means He caused it to be so: (O, TA:) the aor. of the latter is قَبُ3ُ, and the inf. n. is قَبٌّ. (TA.) — قَبَّ الشَّىْءَ He collected, or gathered together, the extremities of the thing; as also ↓ قَبَّبَهُ. (M, TA.) — And قَبَّهُ, aor. قَبُ3ُ, (S, M, O,) inf. n. قَبٌّ, (M, K,) He cut it off; (S, M, O, K; *) and ↓ اقتبّهُ signifies the same: (M, K: *) or, [app. the latter,] as some say, peculiarly the hand, or arm: (M:) one says, اقتبّ فُلَانٌ يَدَ فُلَانٍ Such a one cut off the hand, or arm, of such a one: (As, S, O:) or اِقْتِبَابٌ signifies any cutting off that does not leave aught. (M.) — See also the next paragraph. 2 قبّب He (a man) made a قُبَّة [q. v.]: (K:) or so ↓ قَبَّ: (TA:) and قبّب قُبَّةً, (M, TA,) inf. n. تَقْبِيبٌ, (TA,) he made, (M,) or constructed, (TA,) a قُبَّة. (M, TA.) [Hence,] الهَوَادِجُ تُقَبَّبُ [The women's camel vehicles of the kind called هوادج have dome-like, or tent-like, coverings made to them]. (S, O.) — — [Hence also,] قبّب ظَهْرَهُ [He (a man) made his back round like a dome, lowering his head]. (S and K in art. دبخ.) — See also 1, in two places, near the middle and near the end. 5 تقبّب قُبَّةً He entered a قُبَّة [q. v.]. (M, K.) 8 إِقْتَبَ3َ see 1, near the end. — — IAar says, El- 'Okeylee used not to discourse of anything but I wrote it down from him; wherefore he said, ↓ إِلَّا انْتَقَرَهَا إِلَّا اقْتَبَّهَا وَلَا نُقَارَةً مَا تَرَكَ عِنْدِى قَابَّةً, meaning (assumed tropical:) He did not leave with me any approved and choice word but he cut it off for himself [or appropriated it to his own use], nor any such expression but he took it for himself. (M, TA.) R. Q. 1 قَبْقَبَ, and its inf. ns.: see 1, former half, in three places. Said of a stallion [camel], (O, TA,) it signifies [also] He brayed: (O, K, * TA:) and, said of a lion, (S, M, TA,) he roared; (S, K, * TA;) and he uttered a sound; (K, TA;) and (TA) he made a grating sound with his canine teeth: (M, TA:) and, said of the فَرْج of a woman by reason of the act of إِيلَاج, it made a sound. (IAar, O.) And, said of a sword, in a striking [therewith], It made a sound like قَبْ [q. v.]. (A.) — Also, (said of a man, O) He was, or became, foolish, stupid, or unsound in intellect

or understanding. (O, K.) R. Q. 2 جَيْشٌ يَتَقَبْقَبُ An army of which one part presses upon another. (TA in art. جعب.) قَبْ, (M, A, K,) or قَبْ قَبْ, (TA,) an expression imitative of The sound of the fall of a sword [upon an object struck therewith] (M, A, * K, TA) in fight. (TA.) قَبٌّ The perforation in which runs [or rather through which passes] the pivot of the مَحَالَة [or great pulley]: (M, K:) or the hole which is in the middle of the بَكْرَة [or sheave] (M, A, K) and around which the latter revolves: (A:) or the [sheave or] perforated piece of wood which revolves around the pivot: and its pl., in these senses, is أَقُبٌّ, only: (M:) or the piece of wood above the teeth of the مَحَالَة: (K, TA:) or [this is app. a mistake, or mistranscription, and the right explanation is] the piece of wood [i. e. the sheave] (S, O, TA) in the middle of the بَكْرَة, (S, O,) above which are teeth (S, O, TA) of wood, (S, O,) the teeth of the محالة [between which teeth runs the well-rope]; thus says As. (TA.) [See an ex. in a verse of Zuheyr cited voce ثِنَايَةٌ.] — — And The head [or truck] of the دَقَل [or mast] of a ship. (Az, TA in art. رنح.) — — And [app. as being likened to the pivot-hole of the sheave of a pulley,] (tropical:) A head, chief, or ruler, (S, M, A, O, K,) of a people, or party: (M, A:) or the greatest head or chief or ruler; (M;) or such is called القَبُّ الأَكْبَرُ; (S, O;) and this appellation means the شَيْخ [or elder, &c.,] upon [the control of] whom the affairs of the people, or party, turn. (A.) And, (K,) some say, (M,) (assumed tropical:) A king: (M, K:) and, (K,) some say, (M,) a خَلِيفَة [q. v.]. (M, K.) [See also قِبٌّ.] — — And [hence, perhaps,] (assumed tropical:) A فَحْل [i. e. stallion, or male,] of camels and of mankind. (O, K.) — — Also (assumed tropical:) The back-part of a coat of mail: so called because that part is its main support; from the قَبّ of a pulley. (TA, from a trad.) — — And (assumed tropical:) The piece, or pieces, inserted [i. e. sewed inside, next to the edge,] in the جَيْب [or opening at the neck and bosom] of a shirt. (A 'Obeyd, S, M, O, K.) [And in the present day it is likewise used to signify The collar of a shirt or similar garment; as also ↓ قَبَّةٌ.] — Also The part between the two hips: (M, K:) or, between the two buttocks: (K:) or قَبُّ الدُّبُرِ means what is between the two buttocks. (M.) See also قِبٌّ. — And The hardest, or most severe, (M, O, K,) and largest, (M, K,) of لُجُم [i. e. bits, or bridles; pl. of لِجَامٌ, q. v.]. (M, O, K.) — And A certain measure for corn, or grain, or other kinds of the produce of land. (TA.) — وَتَرٌ قَبٌّ means [app. A bow-string] of which the several طَاقَات [or component fascicles of fibres or the like] are even. (A.) قِبٌّ, with kesr, The شَيْخ [or elder, &c.,] of a people, or party: (S, O, K:) but he is rather called قَبّ, with fet-h, as mentioned above. (TA.) — And The bone that projects from the back, between the two buttocks; (S, O, K;) i. q. عَجْبٌ: (TA:) one says, أَلْزِقْ قِبَّكَ بِالأَرْضِ, (S, O, TA,) but it is said that in a copy of the T, in the handwriting of its author, it is ↓ قَبَّكَ, with fet-h, (TA,) [as it is also in a copy of the A.] i. e. [Make thou] thy عَجْب [to cleave to the ground], (A, TA,) meaning (tropical:) sit thou. (A.) قَبَّةٌ: see قَبٌّ, last quarter. قُبَّةٌ A certain kind of structure, (S, M, A, O, Msb, TA,) well known; (M, A, Msb, TA;) and applied to a round بَيْت [i. e. tent, or pavilion], well known among the Turkumán and the Akrád; (Msb;) it is what is called a خَرْقَاهَة [an Arabicized word from the Pers. خَرْگاه]; (Mgh, Msb;) and signifies any round structure: (Mgh:) it is said to be a structure of skins, or tanned hides, peculiarly; (M, TA;) derived from قَبَّ الشَّىْءَ and قَبَّبَهُ meaning " he collected, or gathered together, the extremities of the thing: " (M:) accord. to IAth, it is a small round tent of the kind called خِبَآء; of the tents of the Arabs: in the 'Ináyeh it is said to be what is raised for the purpose of the entering thereinto; and not to be peculiarly a structure: (TA:) [also a dome-like, or tent-like, covering of a woman's camel-vehicle of the kind called هَوْدَج: and a dome, or cupola, of stone or bricks: and a building covered with a dome or cupola:] the pl. is قِبَابٌ (S, M, A, Mgh, Msb, K) and قُبَبٌ. (S, M, O, K.) — — [Hence,] قُبَّةُ السَّنَامِ (assumed tropical:) [The round, protuberant, upper portion of the camel's hump]. (A, voce قَحَدَةٌ.) — — قُبَّةُ الإِسْلَامِ is an appellation of El-Basrah. (M, K.) — — And القُبَّةُ is the name by which some of the Arabs call (assumed tropical:) The thirteen stars that compose the constellation of Corona Australis; because of their round form. (Kzw.) قِبَّةُ الشَّاةِ, also pronounced without teshdeed [i. e. قِبَة], The حَفِث [q. v.] of the sheep or goat, (S, O, K,) which has أَطْبَاق, [see, again, حَفِثٌ,] (S, O,) and which is the receptacle whereto the feces of the stomach finally pass. (TA.) [See also art. وقب.] قُبَابٌ Sharp; (O, K;) applied to a sword and the like: (K:) from قَبَّ " he cut off. " (TA.) — And A thick, large, nose. (M, K.) — And, (M, O,) or ↓ قِبَابٌ, (K,) A species of fish, (M, O, K,) which is eaten, resembling the كَنْعَد. (M, O.) قِبَابٌ: see what next precedes. قَبِيبٌ an inf. n. of 1 [q. v.]. — Also Dry herbage: like قَفِيفٌ. (M.) — — And [The preparation of curd called] أَقِط of which the dry has been mixed with the fresh. (M, K.) القَبَّابُ The lion; as also ↓ المُقَبْقِبُ. (O, K: in the CK the latter is written المُقَبْقَب.) حِمَارُ قَبَّانَ [The wood-louse; thus called in the present day;] a certain insect, or small creeping thing; (S, O, K;) mentioned in art. حمر [q. v.]; (Msb;) also called عَيْرُ قَبَّانَ; (K;) a small, smoothish, blackish thing, the head of which is like that of the [beetle termed] خُنْفَسَآء, and long, and its legs are like those of the خنفسآء, than which it is smaller; and it is said that what is called عير قبّان is party-coloured, black and white, with white legs, having a nose like that of the hedge-hog; when it is moved, it feigns itself dead, so that it appears like a [small] globular piece of dung; but when the voice is withheld, it goes away: (M, TA:) MF says that the appellation عير قبّان is used only in poetry, in a case of necessity, for the sake of the metre; and is not mentioned in the lexicons of celebrity [except the K]. but it is mentioned in the M and the L: he says also that what is called حِمَارُ قَبَّانَ is said to be a species of the [beetles termed] خَنَافِس [pl. of خُنْفَسَآء] found between Mekkeh and El-Medeeneh: (TA:) [accord. to Dmr, it is a kind of six-footed insect, round, smaller than the black beetle, with a shield-shaped back, bred in moist places: (Golius:)] it is related on the authority of Jáhidh that one species thereof is called أَبُو شَحْمٍ, which is the small [species] thereof; and that the people of El-Yemen apply the appellation حمار قبّان to a certain insect, or small creeping thing, above the size of a locust, of the same sort as the فَرَاش [generally meaning moth]: in the Mufradát of Ibn-El-Beytár, it is said that what is called حمار قبّان is also called حِمَارُ البَيْتِ: the reason for the appellation [حمار قبّان] seems to be because its back resembles a قُبَّة: (TA:) قَبَّان in this case is of the measure فَعْلَان, from قَبَّ, (S, O, K,) because the Arabs imperfectly decline it, and they use it determinately; if it were of the measure فَعَّال, they would decline it perfectly; the pl. is حُمُرُ قَبَّانَ. (S, O.) — قَبَّانٌ, syn. with قُسْطَاسٌ, see in art. قبن. القُبُّيُونَ, [in the CK القُبِيُونَ,] occurring in a trad., in the saying خَيْرُ النَّاسِ القُبُّيُونَ, means, (Th, O, K,) if the trad. be correct, (Th, O,) Those who continue uninterruptedly fasting [except in the night] until their bellies become lank: (Th, O, K:) or, accord. to one relation, it is ↓ المُقَبَّبُونَ, which means the same. (TA.) القَابُّ and قَابَّ: see قُبَاقِبٌ, in three places. قَابَّةٌ A drop of rain: (AZ, ISk, S, M, A, O, K:) so in the saying مَا رَأَيْنَا العَامَ قَابَّةً [We have not seen this year a drop of rain]: (AZ, ISk, S, O:) and مَا أَصَابَتْنَا العَامَ قَابَّةٌ [Not a drop of rain has fallen upon us this year]. (ISk, S, M, * A, * O.) — — And Thunder; (A, K;) or the sound of thunder: so in the saying مَا سَمِعْنَا العَامَ قَابَّةً [We have not heard this year the sound of thunder]; (ISk, S, M, A, * O;) accord. to As; but only he has related this. (ISk, S, O.) — See also 8. قَبْقَبٌ The belly; (S, M, O, K;) as also ↓ قَبْقَابٌ: (Suh, TA:) from ↓ قَبْقَبَةٌ, [an inf. n. of R. Q. 1, q. v., and] a word imitative of the sounding [or rumbling] of the belly. (TA.) — And The wood of a horse's saddle: so in the saying, يُطَيِّرُ الفَارِسُ لَوْ لَا قَبْقَبُهُ [He would make the horseman to fly off, were it not for the wood of

his saddle]. (M. [But in this sense it is app. a mistranscription for قَيْقَبٌ.]) — — And A species of trees; as also ↓ قَبْقَبَانٌ. (M. [But in this sense both are app. mistranscriptions, for قَيْقَبٌ and قَيْقَبَانٌ.]) قِبْقِبٌ A certain marine shell (O, K) wherein is a flesh [i. e. mollusk] which is eaten. (O.) قَبْقَبَةٌ: see قَبْقَبَانٌ. قَبْقَبٌ: see قَبْقَبٌ. قَبْقَابٌ an inf. n. of R. Q. 1. [q. v.] — — Also A camel that brays much. (S, O, K.) — — And One who talks much; as also ↓ قُبَاقِبٌ: (M, * K, TA:) or one who talks much, whether wrongly or rightly: (M, * TA:) or one who talks much and confusedly. (M, K, * TA.) — — And A liar. (O, K.) — — See also قَبْقَبٌ. — — Also The فَرْج [meaning external portion of the organs of generation] (M, O, K) of a woman: (O:) or [a vulva] such as is [described as being] وَاسِعٌ كَثِيرُ المَآءِ, (O, K,) [because] إِذَا أَوْلَجَ الرَّجُلُ ذَكَرَهُ فِيهِ قَبْقَبَ أَىْ صَوَّتَ. (IAar, O.) And they also used it as an epithet; [but in what sense is not expl.;] saying ذَكَرٌ قَبْقَابٌ. (M.) — — And The [clog, or] wooden sandal: (O, K:) [app. because of the clattering sound produced by it:] of the dial. of El-Yemen: (O, TA:) [but now in common use; applied to a kind of clog, or wooden patten, generally from four to nine inches in height, and usually ornamented with mother-ofpearl, or silver, &c.; used in the bath by men and women; and by some ladies in the house:] in this sense the word is said to be post-classical. (TA.) — Also, (K,) accord. to Az, (O,) The خَرَزَة [app. a polished stone, or a shell,] with which cloths are glazed: (O, K:) but this is called قَيْقَاب. (O.) قُبَاقِبٌ: see قَبْقَابٌ. — — Also, as an epithet applied to a man, (K,) i. q. جَافٍ [Coarse, rough, or rude, of make, or of nature or disposition; &c.]. (O, K.) — And القُبَاقِبُ signifies العَامُ المُقْبِلُ [i. e. The year that is the next coming]: (K:) or [this is a mistake occasioned by an omission, and] its meaning is العَامُ الَّذِى بَعْدَ العَامِ المُقْبِلِ [the year that is after that which is the next coming]; you say, لَا آتِيكَ العَامَ وَلَا قَابِلَ وَلَا قُبَاقِبَ [I will not come to thee this year, nor next year, nor the year after the next]; and AO cites as an ex. العَامَ وَالمُقْبِلُ وَالقُبَاقِبُ [This year, and the next year, and the year after the next]: (S:) or قُبَاقِبٌ [without the art. ال and perfectly decl.] signifies [thus, i. e.] العامُ الَّذِى يَلِى قَابِلَ عَامِكَ, and is a proper name of the year; whence the saying of Khálid Ibn-Safwán to his son, when he reproved him, وَلَا ↓ إِنَّكَ لَنْ تُفْلِحَ العَامَ قَابِلًا وَلَا قُبَاقِبًا وَلَا مُقْبْقِبًا [Verily thou wilt not prosper this year, nor next year, nor the year after the next, nor the year after that]; every one of these words being the name of the year after the year; thus related by As, who says that they know not what is after that: (M:) IB says that the statement of J is what is commonly known; i. e., that قُبَاقِب means the third year [counting the present year as the first], and that ↓ المُقَبْقِبُ means the fourth year: but some make ↓ القَابُّ the third year; and القُبَاقِبُ, the fourth year; and ↓ المُقَبْقِبُ, the fifth year: (TA:) [thus Sgh says,] ↓ القَابُّ is the third year: and Khálid Ibn-Safwán [is related to have] said, وَلَا قُبَاقِبَ ↓ يَا بُنَىَّ إِنَّكَ لَا تُفْلِحُ العَامَ وَلَا قَابِلَ وَلَا قَابَّ وَلَا مُقَبْقِبَ ↓ [O my child (lit. my little son), verily thou wilt not prosper this year, nor next year, nor the year after the next, nor the year after that, nor the year after that]; (O, K; *) every one of these words being the name of the year after the year. (O.) أَقَبُّ Lank in the belly: (S, O:) or slender in the waist, lank in the belly: (M:) fem. قَبَّآءُ, (S, M, A, O, K,) applied to a woman, (S, A, O,) meaning slender in the waist; (K;) or lank in the belly; (TA;) or lank in the belly, slender in the waist: (A:) and pl. قُبٌّ, (S, A, O, K,) applied to horses, (S, A, O,) meaning lean, or light of flesh: (S, O:) and some say that أَقَبُّ applied to a horse signifies lank in his flanks. (M.) مُقَبَّبٌ, applied to a house, or chamber, Having a قُبَّة [q. v.] made above it. (S, O, K.) [And in like manner applied to a woman's camel-vehicle of the kind termed هَوْدَج: see 2. — — And it is also an epithet applied to a solid hoof; meaning Round like a cupola: see مُفِجٌّ, and see the first sentence in art. قعب.] — سُرَّةٌ مُقَبَّبَةٌ, (M, K, TA,) in a copy of the K erroneously written مُقَبْقَبَة, (TA,) A lean navel; as also ↓ مَقْبُوبَةٌ. (M, K, TA.) — — See also سُرَّةٌ مَقْبُوبَةٌ. القُبُّونَ: see the next preceding paragraph. مُقَبْقِبٌ: see القَابُّ: — and see also قُبَاقِبٌ, in four places. قبج قَبْجٌ, (S, M, MA, L, Msb, K, &c.,) or, accord. to MF, قَبَجٌ, (TA,) a Pers. word, arabicized, (S, M,) originally كَبْكْ, (M,) or كَبْك, (MA,) The حَجَل [i. e. partridge, or partridges]; (S, M, MA, L, Msb, K;) a coll. gen. n.: (S:) n. un. قَبْجَةٌ; (S, MA, Msb;) which is applied to the male and to the female; (S, Msb, K;) يَعْقُوبٌ being specially applied to the male. (S, Msb: [but see يَعْقُوبٌ:]) pl. قِبَاجٌ. (MA: in which قَبْجٌ is also termed a pl.) — — And The كَرَوَان [q. v., a name now given to the stone-curlew, or charadrius œdicnemus]. (M, L, TA.) قبح 1 قَبُحَ, (S, Msb, K, &c.,) aor. قَبُحَ, (Msb, K,) inf. n. ↓ قُبْحٌ, (Msb, K,) [or this, accord. to the S, seems to be a simple subst.,] and قَبْحٌ (K) and قَبَاحَةٌ (S, K) and قُبُوحَةٌ and قُبُوحٌ and قُبَاحٌ, (K,) He, or it, (a form, and an action, L, and anything, T,) was, or became, bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous; contr. of حَسُنَ. (S, Msb, K, TA, &c.) One says of a man, قَبُحَ وَشَقُحَ [app. using the latter v. as an imitative sequent]: and جَآءَ بِالقَبَاحَةِ وَالشَّقَاحَةِ [He did, or said, what was bad or evil &c.]. (K in art. شقح.) And ↓ أَقْبُحْ إِنْ كُنْتَ قَابِحًا Be thou bad or evil &c., if thou be desirous of becoming so: and فَوْقَ مَا قَبُحَ ↓ مَا هُوَ بِقَابِحٍ He is not becoming bad &c., or will not become bad &c., above the degree in which he has become so: and in like manner one says in similar cases. (Lh, L.) — لَا تُقَبِّحُوا الوَجْهَ, occurring in a trad., means Say not ye that the face is قَبِيح [i. e. unseemly, unsightly, ugly, or hideous]; because God formed it: or the meaning is, say not ye قَبَحَ اللّٰهُ وَجْهَ فُلَانٍ [expl. in what follows]. (L.) — — And قَبَحَهُ اللّٰهُ, (S, A, Msb, K, TA, &c., [in the CK قَبَّحَهُ,]) aor. قَبَحَ, (Msb,) inf. n. قَبْحٌ and قُبُوحٌ, (AZ, L, TA,) God removed him, or may God remove him, (S, A, Msb, K, &c.,) far, (A, TA,) from good, or prosperity, (S, Msb, K,) or from all that is good; (L, TA;) [or from success, or the attainment of that which he deserves or seeks; (see the pass. part. n.;)] like as one does the dog and the pig: (AZ, L, TA:) [or God drove him away, or may God drive him away, like a dog: or God rendered him, or may God render him, foul, unseemly, unsightly, ugly, or hideous, in form: (see, again, the pass. part. n.:)] and ↓ اللّٰهُ قَبَّحَهُ has a similar, but intensive, signification. (Msb.) One says, قَبْحًا لَهُ [an elliptical expression, a verb and its agent being understood, i. e., with these supplied, (May God decree) removal far from good, &c., to him; or (cause) removal &c. (to cleave) to him; meaning may removal &c. betide him]; (S;) and ↓ قُبْحًا (S, A) also, (S,) with damm; (A;) [i. e. foulness, unseemliness, unsightliness, ugliness, or hideousness;] and لَهُ وَشُقْحًا ↓ قُبْحًا; (L, K, TA;) and قَبْحًا لَهُ وَشَقْحًا; in which شقحا is [said to be] an imitative sequent. (L, TA: but see art. شقح.) — — قَبَحْتُ لَهُ وَجْهَهُ, [thus,] without teshdeed, means I said to him, قَبَحَ اللّٰهُ وَجْهَكَ [i. e. May God remove thee far from good, &c., for وَجْهَكَ is here put for نَفْسَكَ, the phrase being] from القَبْحُ signifying " the removing far [from good, &c.]. " (AA, L. [See an ex. in a verse cited in art. سبح, conj. 2.]) — And قَبَحَ (IAar, L, K, TA, [accord. to the CK قبّح, and so in one of two copies of the A, but the former is the right, as is shown by the form of the aor. in an ex. in the TA,]) He broke a purulent pustule (in his face, L,) in order that the matter might come forth: (L, K, TA:) or he squeezed a purulent pustule to express its contents before it was ripe: (A, TA:) and [in like manner] he broke an egg, (K,) or anything. (L.) 2 قَبَّحهُ He (i. e. God) rendered him, or it, bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous. (L.) — — See also the preceding paragraph, near the middle. — — And He rejected, or reprobated, what he said, as bad, evil, abominable, foul, or unseemly. (L.) — — And قبّح عَلَيْهِ فِعْلَهُ, (S, A, Msb, K,) inf. n. تَقْبِيحٌ, (S, K,) He showed, or declared, his deed to be bad, evil, abominable, foul, or

unseemly: (K:) said when a deed is such as is blamed. (Msb.) 3 قابحهُ, (A,) inf. n. مُقَابَحَةٌ, (K, TA,) with which مُكَابَحَةٌ is syn., (TA,) He reviled, or vilified, him, being reviled, or vilified, by him; or he vied, or contended, with him in reviling, or vilifying (A, K. *) 4 اقبح He did [or said] what was bad, evil, abominable, foul, or unseemly. (S, A, K.) — مَا أَقْبَحَ وَجْهَهُ is said in reviling a man [as meaning How foul, unseemly, unsightly, ugly, or hideous, is his face!]. (Ham p. 138.) 10 استقبحهُ He regarded him, or it, as bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous; (TA;) contr. of استحسنهُ. (S, * K.) قُبْحٌ [either an inf. n. or a simple subst.; much used as a simple subst., and ↓ مَقَابِحُ, q. v., may be an anomalous pl. thereof, like as مَحَاسِنُ is said to be of its contr. حُسْنٌ]: see 1, first sentence; and again, in two places, in the latter half. القَبَاحُ: see the next following paragraph. قَبِيحٌ Bad, evil, abominable, foul, unseemly, unsightly, ugly, or hideous; contr. of حَسَنٌ; (S, L, Msb, K, &c.;) applied to a form, and to an action, (L,) and to anything: (T:) pl. قِبَاحٌ and قَبَاحَى and قَبْحَى: fem. قَبِيحَةٌ; pl. قَبَائِحُ and قِبَاحٌ. (K.) — — نَاقَةٌ قَبِيحَةُ الشُّخْبِ A she-camel having wide orifices to her teats. (A, K.) — — القَبِيحُ [is said to signify] The extremity of the bone of the elbow; (S, TA;) so in the T; and the إِبْرَة is another small bone, the head of which is large, and the rest of it small, [the former, i. e. the head.] compactly joined to the قَبِيح: (TA:) or [it is more correctly expl. as] the extremity of the bone of the upper half of the arm, next the elbow; (K, TA;) the extremity next the shoulderjoint being called الحَسَنُ, because of the abundance of the flesh that is upon it: (TA:) or the (??) part of the upper half of the arm; the upper part being called الحَسَنُ: (Fr. TA:) or the قَبِيحَانِ are the two slender ends that are at the heads of the ذِرَاعَانِ [here meaning the two bones of the fore arm; (TA:) or the قَبِيح is the place of junction [of the bones] of the shank and the thigh, (K, TA,) which are termed قَبِيحَانِ; (TA;) and it is also called ↓ القَبَاحُ: (K, TA:) accord. to A'Obeyd, كِسْرُ قَبِيحٍ, (L, TA,) which is composed of two syn. words, one prefixed to the other, governing it in the gen. case, (L,) signifies the bone of the سَاعِد [here meaning the upper half of the arm] from the part next the middle to the elbow. (L, TA; and thus it is expl. in the S and K in art. كسر.) قُبَّاحٌ A bear (K, TA) that is extremely aged, or old and weak. (TA.) قَابِحٌ [as part, n. of قَبُحَ]: see 1, first quarter, in two places. مَقْبُوحٌ, of which the pl. occurs in the Kur [xxviii. 42]. (S, L, Msb,) Removed (S, Msb, K, TA) far (TA) from good, or prosperity, (S, K,) or from all that is good: (L, TA;) or from success, or the attainment of that which he desires or seeks; (Msb;) like as are the dog and the pig: (AZ, L, TA:) or driven away like a dog: (ISd, TA:) or rendered foul, unseemly, unsightly, ugly, or hideous, in form. (I'Ab, TA.) [See also مَشْقُوحٌ, in the first paragraph of art. شقح.] مَقَابِحُ Bad, evil, abominable, foul, or unseemly, qualities or dispositions [&c.]; contr. of [مَحَاسِنُ and] مَمَادِحُ. (L. [See قُبْحٌ.]) قبر 1 قَبَرَ, aor. قَبُرَ and قَبِرَ, inf. n. قَبْرٌ (S, Msb, K) and مَقْبَرٌ, (K,) He buried a corpse; (S, Msb, K:) concealed it in the earth. (TA.) 4 اقبرهُ He made him to be buried: so in the Kur, lxxx. 21: (Fr, S:) where it is meant that man is not made by God to be thrown, when dead, to the dogs, (S,) or to the birds and wild beasts. (Fr.) — — He ordered that he should be buried. (S, Mgh, Msb.) — — [He permitted that he should be buried.] The tribe of Temeem said to El-Hejjáj, who had slain Sálih the son of 'Abder-Rahmán, أَقْبِرْنَا صَالِحًا, meaning, Permit us to bury Sálih. (S, * TA.) You say also اقبر القَوْمَ, meaning, He gave them their slain that they might burg him. (K.) — — He assigned to him, or made for him, a grave (ISk, S, Msb, K) to be buried in it: (S:) he made him to have a grave. (Mgh.) — — Accord. to some, He ordered him to dig a grave. (TA.) قَبْرٌ A grave, tomb, sepulchre, or place of burial, of a human being: (K:) pl. قُبُور. (S, Msb, K.) قُبَرٌ: see قَبَّرٌ. قُبَّرٌ (S, Msb, K) and ↓ قُبَرٌ (K) and ↓ قُنْبُرَآءُ (S, K) and ↓ قُنْبَرٌ, this last occurring in a Rejez, to be cited below, (S,) The [lark;] a kind of bird, (S, K,) resembling the حُمَّرَة; (TA;) a kind of small bird; (Msb:) n. un. قُبَّرَةٌ (S, Msb, K) and قُبَرَةٌ (K) and قُنْبُرَةٌ, (S, Msb,) which last is the form used by the vulgar, (S,) or it is not allowable, or it is a form of weak authority, (K,) and is also pronounced قُنْبَرَةٌ: (Msb:) pl. of قنبراء, (S, K,) and of قنبرة, (Msb,) قَنَابِرُ. (S, Msb, K.) AO cites, from a Rejez of Jendel Ibn-El-Muthennà Et- Tahawee, جَاءَ الشِّتَآءُ وَاجْثَأَلَّ القُنْبُرُ [The winter came, and the lark plumed himself]. (S.) قُنْبُرٌ: see قُبَّرٌ. قُنْبُرَآءُ: see قُبَّرٌ. مَقْبُرٌ and مَقْبَرٌ: see مَقْبَرَةٌ. مَقْبَرَةٌ and مَقْبُرَةٌ (S, Mgh, Msb, K) and مَقْبِرَةٌ and مِقْبَرَةٌ (K) and ↓ مَقْبَرٌ, (Lth, S, Mgh,) with fet-h only, (Mgh,) this last occurring in poetry, (S,) but agreeable with analogy, (IB,) and ↓ مَقْبُرٌ. (MF, and TA voce أَلُوكٌ, [under which see some remarks on words of this form in the present work,]) A cemetery, burial-place, or place of graves: (Msb, K:) or the place of a grave: (Mgh:) or the last of the above words has this latter signification: (Lth:) pl. (of مقبرة and مقبر, Mgh) مَقَابِرُ. (S, Mgh, Msb.) مَقْبَرِىٌّ and مَقْبُرِىٌّ applied to a man [A keeper of a cemetery: or of a grave or tomb: or a gravedigger]. (S.) قبس 1 قَبَسَ نَارًا, aor. قَبِسَ, (Msb, K,) inf. n. قَبْسٌ, (T, K,) He took fire, مِنْهُ [from him;] (K;) as also ↓ اقتبسها: (S, K:) or he took fire from the main mass thereof; (Msb;) as also ↓ اقتبس [alone]. (Msb, K.) — — [Hence,] قَبَسَ عِلْمًا, (and مِنَ العِلْمِ, TA,) (assumed tropical:) He acquired knowledge, مِنْهُ [from him;] (Ks, K, TA;) as also ↓ اقتبسهُ: (Ks, S, K, TA:) or he learned knowledge; as also ↓ اقتبس. (Msb.) — — [Hence also, قَبَسَ حُمَّى (assumed tropical:) He caught a fever from another; as also ↓ اقتبسها.] You say, هٰذِهِ حُمَّى قَبْسٍ (assumed tropical:) This is a fever caught from another; not accidentally inbred: (A, TA:) but Sgh explains it differently, as signifying an accidental fever. (TA.) And الحُمَّى مِنْ غَيْرِهِ وَلَمْ ↓ اقتبس تَعْرِضْ لَهُ مِنْ نَفْسِهِ (assumed tropical:) [He caught the fever from another; and it did not accidentally come to him from himself]. (A, TA.) — قَبَسَ مِنْهُ نَارًا, aor. قَبِسَ, inf. n. قَبْسٌ, [He sought from him fire; (see its part. n., below;)] (S;) [and so ↓ اقتبسه, for اقتبس مِنْهُ نَارًا; for you say,] اِقْتَبَسْنَا فُلَانًا فَأَبَى ان يُقْبِسَنَا, meaning, [We sought fire from such a one, and he refused] to give us fire. (TA.) — — [And hence, قَبَسَ عِلْمًا (assumed tropical:) He sought knowledge; (see, again, its part. n., below;) and so ↓ اقتبسهُ; as appears from an explanation of the part. n. of this latter also; and from the saying,] أَتَانَا فُلَانٌ يَقْتَبِسُ العِلْمَ فَأَقْبَسْنَاهُ, meaning, (assumed tropical:) [Such a one came to us seeking knowledge, and] we taught him. (TA.) — Also, قَبَسَ النَّارَ He lighted, or kindled, the fire. (IKtt.) — See also 4, passim. 4 اقبسهُ He gave him a قَبَس [a brand, or burning stick, or burning piece of fire-wood]: (S, K:) or he gave him fire: and ↓ قَبَسَهُ he brought him fire: (TA:) and اقبسهُ نَارًا (Ks, S, Msb) he gave him fire; (S, * Msb, TA;) as also نَارًا ↓ قَبَسَهُ. (Yz, Ks, IAar, S.) — — [Hence,] اقبسهُ (assumed tropical:) He taught him: (K:) and اقبسهُ عِلْمًا, (Yz, Ks, IAar, S, A, Msb,) and خَيْرًا, (A, TA,) (assumed tropical:) he taught him knowledge, (S, * Msb, TA,) and (assumed tropical:) good; (TA;) as also ↓ عِلْمًا قَبَسَهُ, (Ks, IAar, S, A, Msb, TA,) and خَيْرًا: (A:) the latter verb is sometimes thus used; (IAar, TA;) or is allowable: (Ks, TA:) or only the former: (A:) [but it seems to be indicated in the TA, that you say. خَيْرًا ↓ قَبَسَهُ as meaning (assumed tropical:) he brought him good:] and you say also مَالًا ↓ قَبَسَهُ [app. meaning (assumed tropical:) he gave him property]. (IAar, TA.) — اقبس فُلَانًا نَارًا He sought fire for such a one. (Yz, * S, * K.) 8 إِقْتَبَسَ see 1, passim. قَبَسٌ Fire: (TA:) or a live coal: (Bd, xx. 10:) or [more commonly, and more properly, like نَفَضٌ in the sense of مَنْفُوضٌ;] a firebrand (شُعْلَةٌ مِنْ نَارٍ, T, S, A, Msb, K, * and Bd ubi supra,) taken from the main mass of fire; (T, A, Msb, * K;) as also ↓ مُقْتَبَسٌ and ↓ مِقْبَسٌ (A) and ↓ مِقْبَاسٌ: (S, A, Msb, K:) the last two [properly] signify a thing [such as a stick, or piece of fire-wood,] with which one has taken fire: (TA:) and قَبَسٌ is also explained as signifying a live coal, or piece of fire, (جِذْوَةٌ مِنْ نَارٍ,) which one takes upon the end of a

stick: (TA:) [and ↓ قَبْسَةٌ also signifies the same; as appears from an application thereof in the K, art. جذو, where الجِذْوَةُ is explained by القَبْسَةُ مِنَ النَّارِ; and from the saying,] مَا أَنَا إِلَّا قَبْسَةٌ مِنْ نَارِكَ [lit., I am nought but a piece from thy fire; app. meaning, my subsistence, or the like, is derived from thee]. (A, TA.) It is said in a trad. of 'Alee, حَتَّى أَوْرَى قَبَسَ القَابِسِ (assumed tropical:) So that he manifested a light of truth to the seeker thereof. (TA.) قَبْسَةٌ [inf. n. of un. of 1; A single act of taking fire; &c. Hence the saying,] مَا زُرْتُكَ إِلَّا كَقَبْسَةِ العَجْلَانِ [I did not visit thee save like the hasty person's single act of taking fire]. (TA.) — See also قَبَسٌ. قَابِسٌ [act. part. n. of 1; Taking fire; a taker of fire; &c. Hence the saying,] مَا أَنْتَ إِلَّا كالقَابِسِ العَجْلَانِ [Thou art none other than like the hasty taker of fire]. (A.) — — [(assumed tropical:) Acquiring, or learning, knowledge; an acquirer, or a learner, of knowledge.] — Seeking, or a seeker of, fire: pl. أَقْبَاسٌ; its only broken pl. (TA.) — — (assumed tropical:) Seeking, or a seeker of, knowledge; as also ↓ مُقْتَبِسٌ. (TA.) — — القَوَابِسُ [pl. of القَابِسُ, like as الفَوَارِسُ is pl. of الفَارِسُ,] (assumed tropical:) Those who teach men what is good. (TA.) مَقْبِسٌ The place of the fire-brand: i. e., firewood that has been lighted: or charcoal that has become hard; opposed to حُمَمَةٌ, which is [a piece of] charcoal that does not hold together: pl. مَقَابِسُ. (Msb.) مِقْبَسٌ: see قَبَسٌ. مِقْبَاسٌ: see قَبَسٌ. مُقْتَبَسٌ: see قَبَسٌ. مُقْتَبِسٌ: see قَابِسٌ. قبص 1 قَبَصَهُ, aor. قَبِصَ, (M, A, K,) inf. n. قَبْصٌ, (S, M,) He took it with the ends of his fingers; (S, M, A, K;) the action which it denotes being less than that termed قَبْضٌ; (M;) the latter signifying the "taking with the whole of the hand;" (Bd, xx. 96;) as also ↓ قبصّه, (Ibn-'Abbád, K,) inf. n. تَقْبِيصٌ. (TA.) Thus, accord. to one reading, [in the Kur, xx. 96,] فَقَبَصْتُ قَبْصَةً مِنْ أَثَرِ الرَّسُولِ; (S, M, A, TA;) and, accord. to another, قُبْصَةً; (TA;) [in each] with ص [in both instances] instead of ض, with which the passage is commonly read; (TA;) meaning, [And I took with the ends of my fingers somewhat] of the dust from the footstep of the horse of the messenger Gabriel. (Jel.) [But see قبض.] You say also, قُبْصَةً ↓ إِقْتَبَصْتُ [I took for myself somewhat with the ends of my fingers]. (A.) And ↓ جِئْتُ لِأَقْتَبِسَ وَأَقْتَبِصَ مِنْ آثَارِكَ مِنْ أَنْوَارِكَ (tropical:) [I came to acquire of thy lights of knowledge, and pick up somewhat of thy traditions]. (A.) 2 قَبَّصَ see 1. 8 إِقْتَبَصَ see 1, in two places. قَبْصٌ: see قِبْصٌ, throughout. قِبْصٌ A great number (AO, S, M, K) of men or people; (S, K;) as also ↓ قَبْصٌ: (M, TA:) thus applied it is like a dim. applied to that which is esteemed great. (El-Fáïk, O.) You say, إِنَّهُمْ لَفِى قِبْصِ الحَصَى Verily they are numerous as the pebbles. (TA.) And هُوَ فِى قِبْصِ الحَصَى, and ↓ قَبْصِهَا, He is in, or among, a multitude that cannot be numbered. (O, TA.) [See also a verse of ElKumeyt cited in the first paragraph of art. ثرو.] — — A place where a number is collected together of ants; as also ↓ قَبْصٌ: (M:) and of bees; as also the latter word: (TA:) or where a great number of ants is collected together: (El-'Eyn, TA:) or where a great quantity of sand is collected together; as also the latter word. (Ibn-'Abbád, K.) قَبْصَةٌ What one takes with the ends of his fingers; as also ↓ قُبْصَةٌ, (K,) and ↓ قَبِيصَةٌ: (S, Msb:) [in the L, قُبَيْصَةٌ; but this is the dim. of the first and second of the above words:] or, accord. to some, the first is a noun signifying the act [of so taking]: (M:) and the second, (M,) or this and the first also, (K,) signifies what one's two hands carry, of food, or wheat: (M, K:) the pl. of ↓ قُبْصَةٌ is قُبَصٌ. (TA.) قُبْصَةٌ: see قَبْصَةٌ, throughout. قَبِيصٌ: see what next follows. قَبِيصَةٌ: see قَبْصَةٌ. — — Also, (M, K,) and ↓ قَبِيصٌ, (M, TA,) Dust, or earth, (M, K,) and pebbles, (Ibn-'Abbád, K, TA,) collected together. (M, K, TA.) قَابِصَةٌ sing. of قَوَابِصُ; which signifies Bodies [of men]; syn. طَوَائِفُ; and a number collected together. (TA.) قبض 1 قَبَضَهُ, (S, M, A, Mgh, Msb,) or قَبَضَهُ بِيَدِهِ, (O, K,) aor. قَبِضَ, (A, Msb, K,) inf. n. قَبْضٌ, (S, Msb,) He took it with his hand, (A, O, K,) by actual touch, or feel: (O:) or the former signifies he closed his hand upon it: (Lth:) [he grasped it; griped it; clutched it; seized it:] or he took it with the whole of his hand: (Bd, xx. 96:) or i. q. أَخَذَهُ [he took it in any manner: he took it with his hand: he took possession of it: and he received it]: (S, M, Mgh, Msb:) and قَبَضَ عَلَيْهِ, and بِهِ, (M,) or قَبَضَ عَلَيْهِ بِيَدِهِ, (A, Mgh, Msb, K,) aor. and inf. n. as above, (M,) he grasped it, clutched it, laid hold upon it, or seized it, with his hand; syn. أَمْسَكَهُ: (A, K:) or he seized it (أَنْحَى عَلَيْهِ) with the whole of his hand: (M:) or he closed, or contracted, his fingers upon it: (Mgh, Msb:) it is also said, by MF, that some assert قَبْضٌ to signify the "taking with the ends of the fingers;" but this is a mistranscription, for قَبْصٌ, with the unpointed ص. (TA [in which it is said, in another place in this art., that ↓ تَقْبِيضٌ has also this last signification; but this is evidently, in like manner, a mistranscription, for تَقْبِيصٌ.]) You say, قَبَضَ المَتَاعَ [He took, or received, the commodity, or the commodities, or goods]. (A.) And قَبَضَ مِنْهُ الدَّيْنَ [He took, or received, from him the debt]. (M, K, in art. قضى; &c.). And it is said in the Kur, [xx. 96,] فَقَبَضْتُ قَبْضَةً مِنْ أَثَرِ الرَّسُولِ, (M,) and, accord. to an extraordinary reading, ↓ قَبِيضَةً, (B,) meaning [And I took a handful] of the dust from the footstep of the hoof of the horse of the messenger [Gabriel]: (IJ, M:) and ↓ إِقْتَبَضَ قَبْضَةً مِنْ أَثَرِهِ signifies the same as قَبَضَ: and قَبَصَ [q. v.] is [said to be] a dial. form thereof. (TA.) And you say, قَبَضَ الطَّائِرَ He collected, or comprehended, the bird in his grasp. (A.) And قَبَضَ عَلَى عُرْفِ الفَرَسِ [He grasped, or laid hold upon, the mane of the horse]. (A.) — — It is also used metaphorically, to denote the having an absolute property in a thing, to dispose of it at pleasure, without respect to the hand; as in the phrase قَبَضْتُ الأَرْضَ, and الدَّارَ, (tropical:) I had, or took, or got, possession of the land, and of the house. (TA.) And [in like manner] it is said in a trad., يَقْبِضُ اللّٰهُ الأَرْضَ, and السَّمَآءَ, (assumed tropical:) God will comprehend, or collect together, [within his sole possession, (see قُبْضَةٌ,)] the earth, and the heaven. (TA.) [In like manner] you say also, قَبَضَ عَلَى غَرِيمِهِ (tropical:) [He arrested his debtor: used in this sense in the present day]. (A.) And قَبَضَ اللّٰهُ رُوحَهُ (tropical:) God took his soul. (TA.) And قَبَضَهُ اللّٰهُ (tropical:) God caused him to die. (Msb.) And قُبِضَ (tropical:) He (a man, S, M, A) died: (S M, A, * K:) and also (assumed tropical:) he (a sick man) was at the point of death; in the state of having his soul taken; in the agony of death. (L, TA.) And قَبَضْتُهُ عَنِ الأَمْرِ (assumed tropical:) I removed him from the thing, or affair. (Msb.) — — قَبَضَهُ, aor. as above, (M, K,) and so the inf. n., (S, M, Mgh,) also signifies the (assumed tropical:) contr. of بَسَطَهُ; (S, * M, Mgh, * K;) and so ↓ قبّضهُ, (IAar, M,) inf. n. تَقْبِيضٌ. (TA.) [As such, (assumed tropical:) He contracted it; or drew it together.] You say, قَبَضَ رِجْلَهُ وَبَسَطَهَا (tropical:) [He contracted his leg, and extended it]. (A.) And قَبَضَ كَفَّهُ [He clenched his hand]. (S, Mgh, Msb, K, in art. برجم.). And قَبَضَ يَدَهُ عَنْهُ (assumed tropical:) [He drew in his hand from it: or] he refrained from laying hold upon it. (K.) Whence the saying in the Kur, [ix. 68,] وَيَقْبِضُونَ أَيْدِيَهُمْ, meaning (assumed tropical:) [And they draw in their hands, or refrain,] from expenditure, or from paying the [poor-rate called] زَكَاة. (TA.) You say also, قبّض ↓ جَنَاحَهُ (assumed tropical:) He (a bird) contracted his wing: (M:) or قَبَضَ, or قَبَضَ جَنَاحَهُ, (assumed tropical:) he contracted his wing to fly. (TA.) And hence, (TA,) قَبَضَ, aor. as above; (S, K;) or قَبُضَ (M;) [or both;] inf. n. [of the former] قَبْضٌ (S, K,) and [of the latter, as indicated in the M,] قَبَاضَةٌ (S, M, A, K) and قَبَاضٌ; (M;) (tropical:) He (a bird, S, K, and a horse, A, and a man, S, or other [animal], K,) was quick, (S, M, A, K,) in flight, or in going or pace. (K.) يَقْبِضْنَ, said of birds, in the Kur, [lxvii. 19,] is [said to be] an ex. of this signification. (S, K. *) You say also, قَبَضَتِ الإِبِلُ (tropical:) The camels were quick in their pace; at every spring therein,

putting their legs together. (A.) And ↓ إِنْقَبَضَ (tropical:) He, or it, (a company of men, M,) went, or journeyed, and was quick. (Lth, M, K.) And فُلَانٌ ↓ إِنْقَبَضَ فِى حَاجَتِهِ (tropical:) Such a one was quick, and light, or active, in accomplishing his want. (A.) And قَبْضٌ also signifies i. q. نَزْوٌ (assumed tropical:) [The act of leaping, &c.]. (TA.) — — [Also, as contr. of بَسَطَهُ,] (assumed tropical:) He collected it together. (Az.) And hence, (Az,) قَبَضَ الإِبِلَ, (Az, M,) aor. قَبِضَ, inf. n. قَبْضٌ (Az, S, M) (assumed tropical:) He drove (Az, S, M) the camels violently, or roughly, (Az, M.) or quickly: (S:) because the driver collects them together, when he desires to drive them; for when they disperse themselves from him, the driving of them is difficult: (Az, TA:) and بِهَا ↓ إِنْقَبَضَ [signifies the same, or, agreeably with an explanation given above, (tropical:) he went quickly with them]. (M.) And العَيْرُ يَقْبِضُ عَانَتَهُ (assumed tropical:) The he-ass drives away his she-ass. (M.) — — [As such also,] قَبَضَهُ; (A;) and ↓ قبّضهُ, (S, M, K,) inf. n. تَقْبِيضٌ; (S;) (tropical:) He, or it, drew it, collected it, or gathered it, together; contracted it, shrank it, or wrinkled it. (S, M, A, * K.) You say, قَبَضَ وَجْهَهُ (tropical:) He, or it, contracted, or wrinkled, his face]. (A.) And قَبَضَتِ النَّارُ الجِلْدَةَ (tropical:) [The fire contracted, shrank, or shrivelled, the piece of skin]. (A.) And ↓ قَبَّضَ مَا بَيْنَ عَيْنَيْهِ (assumed tropical:) He contracted, or wrinkled, the part between his eyes. (M, TA.) And ↓ يَوْمٌ يُقَبِّضُ مَا بَيْنَ العَيْنَيْنِ (assumed tropical:) [A day that contracts, or wrinkles, the part between the eyes]; a metonymical phrase, denoting vehemence of fear, or of war. (M, TA. *) And in like manner you say, الحَشَى ↓ يَوْمٌ يُقَبِّضُ (assumed tropical:) [A day that contracts the bowels]. (M.) [And hence قَبَضَ, aor. and inf. n. as first mentioned, (assumed tropical:) It (a medicine, or food, &c.,) astringed, or constipated. And (assumed tropical:) It (food) was astringent in taste; as also ↓ تَقَبَّضَ.] — — As such also, قَبَضَهُ, signifies (assumed tropical:) He straitened it; scanted it; made it scanty. (Msb, TA.) You say, قَبَضَ اللّٰهُ الرِّزْقَ, aor. and inf. n. as first mentioned, (assumed tropical:) God straitened, scanted, or made scanty, the means of subsistence. (Msb.) And it is said in the Kur, [ii. 246,] وَاللّٰهُ يَقْبِضُ وَيَبْسُطُ (assumed tropical:) And God straitens, or scants, or makes scanty, the means of subsistence, to some, (Bd, Msb, * TA, *) or withholds the means of subsistence from whom He will, (Jel,) and amplifies, enlarges, or makes ample or plentiful, the same, (Bd, Msb, Jel, TA,) to some, (Bd, TA,) or to whom He will. (Jel.) — — [As such also, (assumed tropical:) He abridged his liberty.] You say, فُلَانٌ يَبْسُطُ عَبِيدَهُ ثُمَّ يَقْبِضُهُمْ (tropical:) [Such a one enlarges the liberty of his slaves; then abridges their liberty]. (A.) — — [As such also, (tropical:) He, or it, contracted his heart; i. e. distressed him; grieved him.] You say, إِنَّهُ يَقْبِضُنِى مَا يَقْبِضُكَ وَيَبْسُطُنِى مَا يَبْسُطُكَ (tropical:) Verily what distresses thee, or grieves thee, distresses, or grieves, me; and what rejoices thee rejoices me]. (A.) [And it is related in a trad., that Mohammad said, فَاطِمَةُ مِنِّى يَقْبِضُنِى مَا قَبَضَهَا وَيَبْسُطُنِى مَا بَسَطَهَا (tropical:) [Fátimeh is as though she were a part of me: what hath distressed her, or grieved her, distresses, or grieves, me; and what hath rejoiced her rejoices me]. (TA.) Or the phrase إِنَّهُ لَيَقْبِضُنِى مَا قَبَضَكَ, mentioned by Lth, means (assumed tropical:) Verily what hath annoyed and angered thee annoys and angers me. (Az, TA.) قَبْضٌ and بَسْطٌ are terms applied by the investigators of truth among the Soofees to two contrary states of the heart, from both of which it is seldom or never free: the former being an affection of the heart withholding it from dilatation and joy; whether the cause thereof be known, as the remembrance of a sin or an offence, or of an omission, or be not known; and some of them make other divisions thereof. (TA.) [In like manner] you say also, عَنَّا فَمَا قَبَضَكَ ↓ إِنْقَبَضْتُ (tropical:) [Thou shrankest from us: and what made thee to shrink?]. (A.) — — [As such also, (tropical:) He, or it, made him close-fisted, tenacious, or niggardly.] You say, الخَيْرُ يَقْبِضُهُ وَالشَّرُّ يَبْسُطُهُ (tropical:) [Wealth makes him close-fisted, tenacious, or niggardly; and poverty makes him open-handed, liberal, or generous]. (A.) 2 قَبَّضَ see a remark appended to the first sentence in this art. : — — see also قَبَضَهُ as contr. of بَسَطَهُ, in six places. — — قَبَّضَهُ المَالَ, (S, * M, K, *) or المَتَاعَ, (A,) inf. n. تَقْبِيضٌ, (S, K,) He gave to him, (S, M, K,) in his grasp, or possession, (K,) i. e. to him who should receive it, (S,) the property, (S, M,) or commodity, or commodities, or goods; (A;) i. e. he transferred it to his possession; (TA;) [lit. he made him to take it, to take it with his hand, to grasp it, or to receive it;] as also ↓ أَقْبَضَهُ إِيَّاهُ. (A.) 3 قابضهُ, inf. n. مُقَابَضَةٌ (AZ, A) and قِبَاضٌ, (Er-Rághib, TA in art. شرى,) He bartered, or exchanged commodities, with him. (AZ, in TA, art, خوص.) [See also قَايَضَهُ.] 4 اقبضهُ المَتَاعَ [or المَالَ]: see 2. — القبضهُ He put, or made, a handle to it, (S, M, A, K,) namely a knife, (S, M, A,) and a sword. (S, K.) 5 تقبّض quasi-pass. of قَبَّضَهُ as contr. of بَسَطَهُ; (M;) as also ↓ إِنْقَبَضَ is of قَبَضَهُ in the same sense, (S, * M, K, *) being contr. of اِنْبَسَطَ. (S, K.) [As such,] both signify (assumed tropical:) It became drawn, collected, or gathered, together; or it drew, collected, or gathered, itself together; or contracted; or shrank; syn. of the former, تَجَمَّعَ; (TA;) and of the latter, اِنْضَمَّ [which also signifies it became drawn and joined, or adjoined, to another thing; &c.]. (O, K.) So the latter signifies in the phrase فِى حَاجَتِى ↓ انقبض (assumed tropical:) [It became comprised in, or adjoined to, the object of my want]. (O.) — — [As such also,] the former signifies (tropical:) It (a man's face, A, or the part between the eyes, M,) became contracted, or wrinkled; (M, A; *) and in like manner a piece of skin, in, or upon, a fire; meaning it became contracted, shrunken, or shrivelled; it shrank: (so in different copies of the S:) or it (skin, K, or the skin of a man, TA) became contracted, or shrunken; (K, TA;) and so an old man. (A.) — — [As such also,] تقبّض عَنْهُ (tropical:) He shrank, or shrank with aversion, from him, or it; (S, M, A, K;) as also عَنْهُ ↓ اِنْقَبَضَ: (A:) [see an ex. of the latter near the end of 1.] ↓ الاِنْقِبَاضُ عَنِ النَّاسِ also signifies (assumed tropical:) The withdrawing, removing, or retiring, from men. (TA.) And عَنِ الأَمْرِ ↓ اِنْقَبَضَ (assumed tropical:) He removed, or became removed, from the thing, or affair. (Msb.) — — تقبّض عَلَى الأَمْرِ (tropical:) He paused, or waited, at the thing, or affair; syn. تَوَقَّفَ. (M, A.) — — تقبّض إِلَيْهِ (assumed tropical:) He leaped, or sprang, towards him. (Sgh, K.) — — See also 1; last third of the paragraph. 6 تقابض المُتَبَايِعَانِ [The two parties in an affair of traffic bartered, or exchanged commodities, each with the other: see 3]. (A.) 7 انقبض It (a thing) became مَقْبُوض [meaning taken, taken with the hand, grasped, or received]. (S.) — — See also 5, in six places. — — And see 1, in three places, about the middle of the paragraph. 8 اقتبضهُ لِنَفْسِهِ [He took it, took it with his hand, grasped it, clutched it, seized it, took possession of it, or received it, for himself]. (A.) See an ex. in 1, before the first break in the paragraph. قَبْضٌ The act of taking, taking with the hand; [grasping; clutching; seizing;] taking possession of; or receiving. (S, Msb.) — — And [hence], Possession; (S, TA;) as also ↓ قَبْضَةٌ: (S, M, Mgh, Msb, TA:) or the latter is a n. un. [signifying an act of taking, or taking with the hand; a grasp; a seizure; &c.]. (TA.) You say, صَارَ الشَّىْءُ فِى قَبْضِكَ, and ↓ قَبْضَتِكَ, The thing became in thy possession. (S, M. *) And هٰذِهِ الدَّارُ فِى قَبْضِى, (TA,) and ↓ قَبْضَتِى, (M, TA,) This house is in my possession; (M, TA;) like as you say, فِى يَدَى. (TA.) قَبَضٌ i. q. مَقْبُوضٌ; (Mgh, K;) like هَدَمٌ in the sense of مَهْدُومٌ, and نَفَضٌ in the sense of مَنْفُوضٌ; (TA;) meaning What is taken, of articles of property (S, M) of people: (S:) what is collected, (Lth,) or taken and collected, (Mgh,) of spoils, before they are divided. (Lth, Mgh.) You say, دَخَلَ مَالُ فُلَانٍ فِى القَبَضِ The property of such a one

entered into what was taken of the articles of property of the people. (S.) And إِطْرَحْهُ فِى القَبَضِ (A, Mgh) Throw thou it among the things that have been taken: (Mgh:) said to Saad Ibn-Abee-Wakkás, when he slew Sa'eed Ibn-El-'Ás, and took his sword: so in a trad. (TA.) And in another trad. it is said, جُعِلَ سَلْمَانُ عَلَى قَبَضٍ Selmán was set over spoils that were taken and yet undivided, to guard and divide them. (Mgh.) قَبْضَةٌ: [pl. قَبَضَاتٌ:] see قَبْضٌ, in three places. — — See also قُبْضَةٌ, in four places. — — And see مَقْبِضٌ. — — Also, [The measure of a man's fist, from side to side;] four finger-breadths; (Mgh, Msb, voce جَرِيبٌ;) the sixth part of the common ذِرَاع [or cubit: but in the present day, the measure of a man's fist with the thumb erect; which is about six inches and a quarter]: pl. قَبَضَاتٌ. (Mgh, Msb, vocibus ذِرَاعٌ and جَرِيبٌ.) قُبْضَةٌ (S, A, Mgh, Msb, K) [A handful;] what one takes with the hand, or grasps; (S, K;) مِنْ كَذَا [of such a thing]; (Mgh;) as, for instance, مِنْ سَوِيقٍ [of meal of parched barley]; (S;) or مِنْ تَمْرٍ [of dates]; (S, A, Msb;) i. e. كَفًّا; (S;) as also ↓ قَبْضَةٌ; (S, M, A, K;) but the former is the more common; (S, K;) and ↓ قَبِيضَةٌ: (B:) or the first is a subst. in the sense of مَقْبُوضٌ, and the second is a n. un.: (TA:) the pl. of the first is قُبَضٌ. (TA.) You say also, كَفِّى ↓ هٰذَا قَبْضَةُ This is the quantity that my hand grasps. (M.) See two other exs. of the second word, and an ex. of the third, in 1, before the first break in the paragraph. It is also said in the Kur, [xxxix. 67,] وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ ↓ يَوْمَ القِيَامَةِ, i. e. قُبْضَتُهُ, for قَبْضَةٌ is an inf. n. [of un.] used as a subst., or is for ذَاتُ قَبْضَةٍ, (Bd,) and the literal signification is, [And the earth altogether shall be] his handful [on the day of resurrection]; (Bd, Jel;) meaning in his possession (Jel, TA) alone, (TA,) and at his free and absolute disposal: (Jel:) Th says, that this is like the phrase هٰذِهِ الدَّارُ فِى قَبْضَتِى, meaning as explained above, voce قَبْضٌ; but this opinion is not valid:) (M:) another reading is ↓ قَبْضَتَهُ, in the accus. case, (M, Bd,) as an adv. n.; that which is determinate being thus likened to what is vague; (Bd;) and this is allowed by some of the grammarians; but it is not allowed by any one of the grammarians of El-Basrah. (M.) It is also said, in the trad. of Bilál and the dates, فَجَعَلَ يَجِىْءُ بِهِ قُبَضًا قُبَضًا [And he set about bringing them (the pronoun referring to التَّمْر the dates) handfuls by handfuls]. (TA.) قُبَضَةٌ, (K,) or قُبَضَةٌ رُفَضَةٌ, (S, M, A, TA,) to this latter, not to the former alone, the following explanation applies, (TA,) A man who lays hold upon a thing, and then leaves it without delay. (S, M, A, K.) And the former, A pastor who draws his sheep or goats together, not going far and wide in pasturing them: (S:) or who manages well (A, K) for his sheep or goats, (K,) or for his beasts, collecting them together, and, when he finds a place of pasture, spreads them abroad: (A:) and the latter, a pastor who manages well, and is gentle with his pasturing beasts, collecting them together and driving them, when their place of pasturage becomes wanting in herbage, and, when they light upon a piece of herbage, leaves them to spread abroad and pasture at pleasure: (Az, TA:) or who collects together his camels, and drives them until he brings them whithersoever he will. (M.) [See also art. رفض.] قَبِيضٌ: see قَابِضٌ, in three places. قَبِيضَةٌ: see قُبْضَةٌ, in two places. قَبَّاضٌ: see قَابِض; each in two places. قَبَّاضَةٌ: see قَابِضٌ; each in two places. قَابِضٌ Taking with the hand: [or in any manner: taking possession of: receiving: (see 1:)] grasping, clutching, or seizing, with the hand: and in like manner, [but in an intensive sense,] ↓ قَبَّاضٌ: (K:) or the latter is of the dial. of the people of El-Medeeneh, applied to him who [grasps or] collects everything: (Aboo-'Othmán El-Mázinee:) and ↓ قبَّاضَةٌ [which is doubly intensive]; (K;) the ة in this last not denoting the fem. gender. (TA.) قَابِضُ الأَرْوَاحِ [(tropical:) The taker of the souls] is an appellation of [the Angel of Death,] 'Izrá-eel, or 'Azrá-eel. (TA.) And القَابِضُ, one of the names of God, signifies (tropical:) The Withholder [or Straitener or Scanter] of the means of subsistence, and of other things, from his servants, by his graciousness and his wisdom: and the Taker of souls, at the time of death. (TA.) — — A bird (assumed tropical:) contracting his wing to fly. (TA.) And hence, (TA,) قَابِضٌ (S, K) and ↓ قَبِيضٌ (S, A, K) A bird, (K,) or horse, (A,) or other [animal], (K,) (tropical:) quick (A, K) in flight, or in going or pace: (K:) or a man (assumed tropical:) light, or active, and quick: (S:) and [hence, app.,] the latter also signifies (assumed tropical:) an intelligent man, who keeps, or adheres, to his art, or work. (Ibn-'Abbád, K.) And الشَّدِّ ↓ قَبِيضُ A horse, (S, K, in [some of] the copies of the K " a man," which is a mistake, though it seems to be also applied to a man, TA,) or a beast of carriage, (L,) (assumed tropical:) quick in the shifting of the legs from place to place [in running]. (S, L, K.) — — A camel-driver (assumed tropical:) driving quickly; a quick driver; and in like manner, [but in an intensive sense,] ↓ قَبَّاضٌ, and [in a doubly intensive sense] ↓ قَبَّاضَةٌ: (S:) or the last signifies (assumed tropical:) driving away vehemently; the ة denoting intensiveness; and is applied to an ass driving away his she-ass, and to a camel-driver. (M.) [See an ex. of the first, voce عَائِضٌ, in art. عوض.] — — [Applied to medicine, food, &c., (assumed tropical:) Astringent, or constipating.] مَقْبَضٌ A place of taking, taking with the hand, [grasping, clutching, seizing,] or receiving: extr. [in form, for by rule it should be مَقْبِضٌ]. (M.) See also what next follows. مَقْبِضٌ (S, M, A, Mgh, Msb, K) and ↓ مَقْبَضٌ, (Lth, M, Msb, K,) but the former is the more common and the better known, (Lth,) and ↓ مِقْبَضٌ, (M, K,) and with ة, (K,) i. e. ↓ مَقْبِضَةٌ, and ↓ مِقْبَضَةٌ, (M,) The handle; or part where it is grasped, (S, M, A, * Mgh, * Msb, K,) by the hand, (Msb,) or with the whole hand; (S;) of a sword, (S, A, Mgh, Msb, K,) and ↓ قَبْضَةٌ is said to signify the same; (TA;) or of a knife, (M, A,) and of a bow, (S, A,) and of a whip, (A,) &c., (K,) or of anything: (M:) or ↓ مَقْبِضَةٌ or ↓ مِقْبَضَةٌ signifies the place of the hand of a spear or spear-shaft: (ISh:) pl. مَقَابِضُ. (A.) مَقْبَضٌ: see مَقْبِضٌ. مَقْبِضَةٌ and مِقْبَضَةٌ: see مَقْبِضٌ, in two places. مَقْبُوضٌ pass. part. n. of قَبَضَهُ. See قَبْضٌ, and قُبْضَةٌ. — — (tropical:) Taken to the mercy of God; (A;) dead. (S.) مُتَقَبِّضٌ: see what next follows. مُنْقَبِضٌ, (O, TS,) or ↓ مَتَقَبِّضٌ, (K,) A lion prepared to spring: (K:) or a lion drawn together: and one prepared to spring: (O, TA:) but the conjunction should rather be omitted. (TA.)

قبط

1 قَبَطَهُ, aor. قَبِطَ, so in the margin of a copy of the S, (TA,) inf. n. قَبْطٌ, (TS, O, K,) He collected it together, or comprehended it, with his hand: (TS, O, K:) [like قَبَضَهُ:] in the TS given as on the authority of IDrd: in the O as on that of IF. (TA.) — — Also, inf. n. as above, He mixed it. (TA.)

2 قَبَّطَ [قبط وَجْهَهُ] He contracted his face much; made it much contracted, or very austere or morose:] تَقْبِيطُ الوَجْهِ is syn. with تَقْبِيطُهُ; (Yaa- koob, K;) and is formed from the latter by transposition. (TA.) القِبْطُ [The Copts; often called by themselves القُبْطُ;] a certain people, or nation, in Egypt; (TA;) the original, or genuine, people of Egypt; (S, K, TA;) the Christians of Egypt: (Msb:) n. un. ↓ قِبْطِىٌّ; (S, Msb, K;) fem. with ة: (Msb, K:) you say إِمْرَأَةٌ قِبْطِيَّةٌ [A Copt woman]: (Msb:) and جَمَاعَةٌ قِبْطِيَّةٌ and أَقْبَاطٌ [A company of Copts; اقباط being a pl. of قِبْطٌ]. (TA.) [See قُبْطِىٌّ.] Authors differ respecting their pedigree: some say, that القِبْط was son of حَام [or Ham], son of نُوح [or Noah]: the author of the Shejereh, that مِصْرَائِيم [or Mizraïm] the son of حام left issue from لُوذِيم [or Ludim], and that لوذيم are the قِبْط of Egypt, in the Sa'eed: Aboo-Háshim Ahmad Ibn-Jaafar El-'Abbásee, the genealogist, says, that they are the children of قِبْط son of مِصْر son of قُوط [a mistranscription for فُوط, the Phut of the English Bible, A. V.,] son of حام: and this is verified by Ibn-El-Joowánee the genealogist. (TA.) قُبْطِىٌّ A kind of thin, or fine, (Mgh, Msb,)

white, (Mgh,) cloth, (Mgh, Msb,) of linen, (Msb,) made in Egypt; so called in relation to the قِبْط, irregularly, to distinguish between it and the man, who is called قِبْطِىٌّ: (Mgh, Msb:) so says Lth, respecting these two forms: (TA:) you also say, ↓ ثِيَابٌ قِبْطِيَّةٌ, with kesr; but when you convert the rel. n. into a subst, you say قُبْطِيَّةٌ, with damm, to distinguish the subst. from the rel. n. without ثياب; like as you say, رِمَاحٌ خَطِّيَّةٌ, and خِطِّيَّةٌ, with kesr, when you do not mention the رماح: so says Kh: (Msb in art. خط:) it is said in the K, that القُبْطِيَّةُ, with damm, signifies a kind of cloths, so called in relation to the قِبْط; and sometimes it is with kesr; which is a plain assertion that the form with damm is the more common: but in the S it is said, that القِبْطِيَّةُ signifies certain white, thin, or fine, cloths, of linen, made in Egypt; and sometimes it is with damm, because they make a change in the rel. n., as in سُهْلِىٌّ and دُهْرِىٌّ, which (as SM adds) are from سَهْلٌ and دَهْرٌ; and this indicates that the regular form, with kesr, is the more common: (TA:) the pl. is قَبَاطِىٌّ (S, Mgh, Msb, K) and قَبَاطِى: (K [but the latter, being indeterminate, should be written قَبَاطٍ, like مَهَارٍ &c.:]) Sh says, that the قَبَاطِىّ are a kind of cloths inclining to fineness and thinness and whiteness. (TA.) قِبْطِىٌّ and قِبْطِيَّةٌ: see القِبْطُ and قُبْطِىٌّ. قُبَيْطَآءُ: see what next follows. قُبَّاطٌ: see what next follows. قُبَيْطٌ: see what next follows. قُبَّيْطَى and ↓ قُبَيْطَآءُ, the former with teshdeed and with a short final alif, and the latter without teshdeed and with a long final alif, (S, Msb, K, *) and ↓ قُبَيْطٌ and ↓ قُبَّاطٌ, (S, K,) i. q. نَاطِفٌ; (S, Msb, K;) [described by Golius, on the authority of an Arabic and Persian vocabulary, entitled كتاب السامى فى الاسامى, as a very white kind of sweetmeat, which consists of juice of grapes, with an addition of other things, cooked so that it becomes white and hard:] derived from قَبْطٌ signifying the act of " collecting together. " (TA.) قُنَّبِيطٌ: see art. قنبط. قبع قبل قبن قبو See Supplement قت 1 قَتَّ, (M, K, *) or قَتَّ الحَدِيثَ or الأَحَادِيثَ, (S, O, TA,) aor. ـُ3 قَتُ, (S, M, O,) inf. n. قَتٌّ, (S, M, O, K,) with which ↓ قِتِّيتَى is syn. [either as an inf. n., app. in an intensive sense, or as a simple subst.]; (O, K;) and so too is تَقْتِيتٌ [as inf. n. of ↓ قتّت], (K,) or so is تَقْتِيتُ الحَدِيثِ; (O;) and so is قَتْقَتَةٌ [as inf. n. of ↓ قَتْقَتَ], (K,) or so is قَتْقَتَةُ الحَدِيثِ; (O;) i. q. نَمَّ, (M,) or نَمَّ الحَدِيثَ (S, O, K, * TA) or الأَحَادِيثَ, (S, O, TA,) i. e. [He uttered calumny; or] he made known, divulged, or told, discourse, or conversation, in a malicious, or mischievous, manner, so as to occasion discord, dissension, or the like; (TA;) or قَتَّ الحَدِيثَ signifies he falsified and embellished discourse, or conversation: (A:) it is said that القَتّ, which signifies النَّمِيمَةُ [i. e. the uttering, or utterance, of calumny], (M, L,) [and] so does ↓ القِتِّيتَى, (S,) is from ↓ تقتّت الحَدِيثَ, meaning he sought time after time to obtain a knowledge of discourse, or conversation, and listened thereto: (M, L:) and ↓ القِتِّيتَى signifies [also] the seeking time after time to obtain a knowledge of نَمَائِم [i. e. calumnies, pl. of نَمِيمَةٌ]. (M, TA.) — — And قَتٌّ [app. as an inf. n.] signifies The lying, or uttering of falsehood: (K:) [or] a prepared lying. (M.) — — And قَتَّهُ, (K, TA,) inf. n. قَتٌّ, (TA,) signifies قَدَّهُ [meaning He cut it out, or shaped it, in any manner, whether lengthwise or otherwise]. (K, TA.) One says, هُوَ حَسَنُ القَتِّ, meaning حَسَنُ القَدِّ [i. e. He is goodly, or beautiful, in conformation]: and a poet says, كَأَنَّ ثَدْيَيْهَا إِذَا مَا ابْرَنْتَى حُقَّانِ مِنْ عَاجٍ أُجِيدَا قَتَّا meaning قَدًّا and خَرْطًا [i. e. As though her two breasts, when they come forth unexpectedly (a meaning of ابرنتى expl. in the L, in art. برت, on the authority of Lh, but it is here expl. in the TA as signifying انتصب, so that the phrase may be rendered either when appearing unexpectedly, or when standing out), were two round boxes of ivory, excellently cut out, or shaped, and made smooth in their surfaces]: (O, TA: *) regarding them as one member, he has made the verb singular. (O.) — — Also He prepared, disposed, or arranged, it; or put it into a right, or good, state. (M, K.) — — And He collected it together by little and little. (M, K.) — — And He made it, or made it to appear, to be little; syn. قَلَّلَهُ. (M, K.) And قَتَّ أَثَرَهُ, (M, K,) aor. ـُ3 قَتُ, inf. n. قَتٌّ, (M,) He followed, or followed after, his track, or footsteps, in pursuit; or endeavoured to track him, or trace him. (M, K.) — — And قَتٌّ signifies also The following the footsteps of a man secretly, in order to know what he desires [to do]. (O, K.) — — And A pastor's smelling the odour of a camel (O, K) that is مَهْيُوم (K) [i. e.] that is smitten by the [disease termed] هُيَام. (O, TA. [Freytag, supposing مَهْيُوم in this explanation in the K to be syn. with هَائِم, renders the verb as meaning He (a pastor) smelt the urine of a straying camel, that he might know its way.]) — See also the next paragraph. 2 ـَ3 قَتَّ see 1, first sentence. — تَقْتِيتٌ also signifies The collecting of odoriferous substances, or aromatics, (O, K,) of all sorts, in a cooking-pot, (O,) and cooking them: (O, K:) and one does not say قُتِّتَ except of olive-oil when it is thus prepared [i. e. it means it was, or has been, cooked with all sorts of odoriferous substances, or aromatics]: thus says Khálid Ibn-Jembeh: IF adds that ↓ قَتُّ الزَّيْتِ is like تَقْتِيتُهُ [in meaning]: and Zj says that ↓ اِقْتَتُّ الدُّهْنَ means the same as قَتَّتُّهُ [i. e. I cooked the oil with all sorts of odoriferous substances, &c.]. (O.) [See also مُقَتَّتٌ, below.] 5 ـَ3 تَقَتَّ see 1, first sentence. 8 اِقْتَتَّهُ He, or it, extirpated, or eradicated, him, or it. (M, K.) — See also 2. R. Q. 1 قَتْقَتَ, inf. n. قَتْقَتَةٌ: see 1, first sentence. قَتٌّ inf. n. of قَتَّ [q. v.]. (S, M, O, K.) — And i. q. فِصْفِصَةٌ, (S, M, O, Msb,) or إِسْفِسَتٌ, (Mgh, K,) both of which signify the same, i. e. A certain food, or fodder, of beasts, as is said in the Nh; (TA;) [a species of trefoil, or clover;] or (M, K) when dry: (M, Mgh, O, Msb:) accord. to Sb, a pl. [or rather a coll. gen. n.], (M,) sing., or n. un., قَتَّةٌ, (T, S, M, O,) like as تَمْرَةٌ is of تَمْرٌ. (T, S, O.) — — And A certain wild grain, not raised by man; which the people of the desert, on the occasion of a year of drought, when they are destitute of milk and dates and the like for their food, bruise and grind; being content therewith notwithstanding its coarseness. (T, Msb, TA.) قَتُوتٌ: see the next paragraph, in two places. قَتَّاتٌ (S, M, A, O, K) and ↓ قَتُوتٌ and ↓ قِتِّيتَى, (M, K,) this last being used as an inf. n. and as an epithet, (TA,) A man wont to calumniate; or to make known, divulge, or tell, discourse, or conversation, in a malicious, or mischievous, manner, so as to occasion discord, dissension, or the like; (S, * M, * A, * O, * K, * TA;) [or wont to falsify and embellish discourse, or conversation: (see 1:)] or who listens to the discourse, or conversation, of others, without their knowing; (M, K, TA;) whether he make it known in the manner explained above, or not: (M, * K, * TA:) or قَتَّاتٌ, accord. to Khálid Ibn-Jembeh, signifies one who hears the discourses, or conversations, of men, and informs their enemies: or, as some say, one who is with a people, or party, and calumniates them: (TA:) it is said in a trad. (S, O) of the Prophet (O) that the قَتَّات will not enter Paradise: (S, O:) the epithets قَتَّاتَةٌ and ↓ قَتُوتٌ are applied to a woman: (M, TA:) and the pl. of قَتَّاتٌ is قُتَّاتٌ, with damm. (TA.) قِتِّيتَى: see 1, in three places: — — and see قَتَّاتٌ. مُقَتَّتٌ Oil, (M, A, Mgh,) or olive-oil, (O, K,) perfumed, or rendered fragrant, (M, A, Mgh, O,) by its being (Mgh, O) cooked with sweet-smelling plants: (M, Mgh, O, K:) or mixed with other oils of fragrant odour: (Th, M, K: *) or olive-oil cooked with sweet-smelling plants, not mixed with perfume: so says IAth: or olive-oil boiled over the fire with odoriferous substances, or aromatics. (TA.) [See also its verb.] قَوْلٌ مَقْتُوتٌ i. q. مَكْذُوبٌ فِيهِ [meaning A saying in which a falsehood, or lie, is told]; (M, TA;) i. e. a false saying, or lie: (TA:) or a saying that is falsified, or embellished with lies: (JK:) or a misreported saying; a reported saying that is misrepresented: (TA:) it occurs in the saying (O, TA) of Ru-beh, (O,) قُلْتُ وَقَوْلِى عِنْدَهُمْ مَقْتُوتُ [I said, and my saying was in their estimation false, or falsified, &c.]. (O, TA.) قتب 1 قَتْبٌ The feeding (O, K) a guest (O) with [the intestines

called] أَقْتَاب [pl. of قِتْبٌ or of قِتْبَةٌ] roasted, or broiled: (O, K:) an inf. n. of which the verb is قَتَبَ. (TK.) 2 قُتِّبَ كَاهِلُهُ, said of a man, (assumed tropical:) He was, or became, such as is termed أَجْنَأُ. (JK. [See رَجُلٌ مُقَتَّبُ الكَاهِلِ, below.] — — And one says, فِى كَاهِلِ الفَرَسِ تَقْتِيبٌ i. e. جَنَأٌ (tropical:) [app. meaning In the withers of the horse is a bending over the breast]. (A.) 4 أَقْتَبْتُ البَعِيرَ, (S, A,) inf. n. إِقْتَابٌ, (S, K,) I bound upon the camel the [saddle called] قَتَب. (S, A, K.) — — Hence, (A,) اقتبهُ يَمِينًا, (T, A, O,) inf. n. as above, (K,) (tropical:) He imposed upon him a hard, or severe, oath; (T, A, O, K; *) as though he put upon him a [saddle of the kind called] قَتَب: and in like manner, اقتبهُ فِى اليَمِينِ: (A:) and اقتب عَلَيْهِ فِى اليَمِينِ. (T, O.) And اقتبهُ الدَّيْنُ (tropical:) Debt, or the debt, pressed heavily upon him. (A.) قِتْبٌ (Ks, S, O, Msb, K) and ↓ قِتْبَةٌ (As, S, ISd, O, Msb, K) and ↓ قَتَبٌ (TA) i. q. مِعًى [i. e An intestine of those into which the food passes from the stomach]: (S, O, Msb, K:) or (S, O, K,) as AO says of the first of these words, (S, O,) an intestine of the belly that winds round, or takes a coiled form; (S, O, K;) and such as take this form are [also] called the حَوَايَا; but the أَمْعَاء are the أَقْصَاب: (S, O:) قِتْبٌ is of the fem. gender: (Ks, S, O:) and its pl. is أَقْتَابٌ: (Ks, S, O, Msb:) or the sing. of this pl. is ↓ قِتْبَةٌ: and the dim. is ↓ قُتَيْبَةٌ. (As, S, O, Msb, K.) — And قِتْبٌ signifies also All the apparatus, or furniture, of the سَانِيَة [i. e. camel, or she-camel, upon which water is drawn] (S, ISd, O, K;) consisting of the أَعْلَاق [pl. of عَلَقٌ q. v.] of the سانية, and the ropes thereof. (S, ISd, O.) — — See also the next paragraph, in two places. قَتَبٌ A small رَحْل [or camel's saddle], (S, O,) or a small [camel's saddle such as is called إِكَاف, (ISd, K,) of a size corresponding to the hump: (S, ISd, O, K:) or [a sort of pack-saddle for a camel; i. e.] the إِكَاف that is put upon such beasts [or camels] as transport burdens: (A:) or [simply] i. q. إِكَافٌ; as also ↓ قِتْبٌ; but the former is the more common: (K:) or the ↓ قِتْب is only what belongs to the سَانِيَة [meaning as expl. in the next preceding paragraph], (As, TA,) or to the camel that draws water (لِلْبَعِيرِ السَّانِى); (JK;) and the إِكَاف belongs to the ass, or is common to the ass and the mule and the camel: (TA:) the قَتَب belongs to the camel: (Msb:) the word thus applied is sometimes fem., though more commonly masc.: and its dim. is ↓ قُتَيْبَةٌ: (TA:) the pl. is أَقْتَابٌ, (Sb, A, Msb, K, TA,) only, (Sb, TA.) It is said in a trad. that the woman on the occasion of her bringing forth used to be seated upon a قَتَب, in order that her parturition might be more easy. (O.) — — هُوَ قَتَبٌ يَعَضُّ بِالغَارِبِ (tropical:) [lit. He is a saddle that pinches the fore part of the hump] and قَتَبٌ مِلْحَاحٌ (tropical:) [a pinching, galling, saddle] are said of an importunate person. (A.) — See also قِتْبٌ. قَتِبٌ [in the O without any vowel-sign] Narrow, or contracted, (O, K, TA,) in disposition, (TA,) quickly excited to anger. (O, K, TA.) قِتْبَةٌ: see قِتْبٌ, in two places. قَتُوبٌ: see the paragraph here following. قَتُوبَةٌ Camels upon which the [kind of saddle called] قتب is bound: (S, A, O, K, TA:) or a camel upon which the قتب may be put: (Lh, TA:) the ة is affixed because the word is similar to حَلُوبَةٌ and رَكُوبَةٌ, (S, O, TA,) having the signification of a pass. part. n.; but one may elide the ة, saying ↓ قَتُوبٌ. (TA.) It is said in a trad., لَا صَدَقَةَ فِى الإِبِلِ القَتُوبَةِ, meaning There is no poor rate in the case of the working camels, (O, TA,) but only in the case of the pasturing. (O.) And you say, كَأَنِّى لَهُمْ قَتُوبَةٌ وَكَأَنَّ مَؤُونَتَهُمْ عَلَىَّ مَكْتُوبَةٌ (tropical:) [I am as though I were to them a working camel, and as though their food were prescribed as incumbent on me]. (A.) قُتَيْبَةٌ a dim. n.: see قِتْبٌ: — and قَتَبٌ. مُقْتَبٌ عَلَيْهِ (tropical:) One upon whom is imposed a hard, or severe, oath. (T, O, TA.) رَجُلٌ مُقَتَّبُ الكَاهِلِ (tropical:) i. q. أَجْنَأُ [app. meaning A man having a bending of the upper part of the back over the breast]. (JK, A. *) قتد 1 قَتِدَتِ الإِبِلُ, (L, K, TA,) aor. قَتَدَ, (K, TA,) inf. n. قَتَدٌ, (TA,) The camels had a complaint (L, K, TA) of their bellies (L, TA) in consequence of eating of the trees called قَتَاد [q. v.]. (L, K, TA.) 2 التَّقْتِيدُ [or تَقْتِيدُ القَتَادِ] signifies The cutting of the trees called قَتَاد [q. v.], and burning them, (L, K,) i. e. burning [off] their thorns, (L,) and then giving them as fodder to the camels, (L, K,) which fatten upon them on the occasion of drought: (L:) one says, قَتَّدَ القَتَادَ, inf. n. as above, He (a man) scorched, or slightly burned, the extremities of the قتاد with fire: (O:) the man comes, in the year of drought, and kindles fire among them, so that he burns their thorns, then he feeds his camels therewith: (T, O, TA:) one says of him who does this, قتّد إِبِلَهُ [i. e. He fed his camels with قتاد thus prepared]: so says Ibn-'Abbád: (O:) and the act [of burning &c.] is called التَّقْتِيدُ. (T, TA.) قَتَدٌ (S, O, L) and ↓ قِتْدٌ (Kr, L) The wood of a [camel's saddle that is called] رَحْل: (S, O, L:) or one of the things that compose the apparatus of a رَحْل: or the whole apparatus thereof: (L:) pl. [of mult.] قُتُودٌ and [of pauc.] أَقْتَادٌ (S, O, L) and أَقْتُدٌ: (L:) but accord. to the Basrees, قُتُودٌ, signifying the pieces of wood of a رَحْل, has no singular. (Ham p. 662.) قَتِدٌ [part. n. of قَتِدَ said of a camel: see 1]. One says إِبِلٌ قَتِدَةٌ, and قَتَادَى, [the latter being pl. of the former,] Camels having a complaint (Ks, S, O, K) of their bellies (Ks, S, O) in consequence of eating of the trees called قَتَاد: (Ks, S, O, K:) like as one says رَمِثَةٌ and رَمَاثَى. (Ks, S, O.) — See also قَتَدٌ. قَتَادٌ [a coll. gen. n., The tragacanth-tree;] a species of thorny tree; this is the larger sort; (S;) a species of thorny and hard tree, which bears a pod, and of which the fruit is like that of the سَمُر [or gum-acacia-tree], growing in Nejd and Tihámeh; n. un. with ة; (L;) it is a species of hard tree having thorns like needles; (K;) a species of tree having thorns like needles, and a small dust-coloured leaf, and a fruit growing therewith of the same colour, resembling the date-stone; (AHn, O, * L;) the large قتاد [thus described] produces large wood, and its thorns are curved and short, and it is of the [class termed] عِضَاه; (Aboo-Ziyád, L;) or it is not reckoned among the عِضَاه: (AHn, L: [but this assertion may perhaps be meant to apply to the smaller sort: respecting the larger, see also 1 and 2:]) the smaller sort is a species of tree of which the fruit is a bladder (نُفَّاخَة) like that of the عُشَر [q. v.]; (S, O, L;) accord. to the ancient Arabs of the desert, it is not tall, being of the size of a man sitting; (L;) and this sort grows upwards, no part of it spreading, consisting of twigs, or shoots, in a collected state, every one of which is full of thorns from its top to its bottom. (Aboo-Ziyád, L.) It is said in a prov., مِنْ دُونِهِ خَرْطُ القَتَادِ [expl. in art. خرط, first paragraph]. (S, L.) إِبِل قَتَادِيَّةٌ Camels that eat the trees called قَتَاد. (AHn, K.) قُتَائِدَةٌ, (S, O, K,) occurring in a verse of 'AbdMenáf Ibn-Riba [cited in art. اذا, p. 40, col. iii.], (S, O,) is the name of a certain عَقَبَة [or mountain-road], (S, O, K,) or a ثَنِيَّة [which is said by some to be syn. with عَقَبَة]; (K;) [and if so, it is properly imperfectly decl.;] or any ثَنِيَّة is called قُتَائِدَةٌ. (K.) قتر 1 قَتَرَ, aor. قَتِرَ, (S, Msb, K) and قَتُرَ, (Msb, K,) inf. n. قَتْرٌ and قُتُورٌ; (TK;) and قَتِرَ, aor. قَتَرَ; (S, K;) It (roast meat, S, Msb, K, and a cookingpot, and burnt bone, and a perfume with which one fumigates, K, or aloes-wood, TA) exhaled its scent, smell, or odour; (S, Msb, K;) as also ↓ قتّر, inf. n. تَقْتِيرٌ. (K.) — — قَتَرَتِ النَّارُ The fire smoked. (TA.) — قَتَرَ, aor. قَتُرَ and قَتِرَ, inf. n. قَتْرٌ and قُتُورٌ, It (sustenance) was barely sufficient; (K;) as also ↓ أَقْتَرَ. (CK: but this latter is omitted in the TA; and in a MS. copy of the K I find in its place أُقْتُرُ, as a syn. of قَاتِرٌ and قُتُورٌ.) [This signification is implied in the K, but not expressed, and I think it doubtful.] — — قَتَرَ عَلَى عِيَالِهِ, aor. قَتُرَ and قَتِرَ inf. n. قَتْرٌ and قُتُورٌ; (S, Msb;) and ↓ قتّر عَلَيْهِمْ, (S, Msb, K,) inf. n. تَقْتِيرٌ; (S, Msb;) and ↓ اقتر, (S, Msb, K,) inf. n. إِقْتَارٌ; (S, Msb;) He scanted his household, stinted them, or was niggardly or parsimonious towards them, in expenditure; (S, Msb, K;) like قَدَرَ: (S, art. قدر:) as though he took only the قُتَار [or scent] of a thing. (El-Basáïr.) وَلَمْ يَقْتُرُوا in the Kur, xxv. 67, signifies وَلَمْ يَقْتُرُوا عَمَّا يَجِبُ عَلَيْهِمْ مِنَ النَّفَقَةِ [Nor are

sparing of what is incumbent on them, of expenditure]. (Fr.) You say also أَقْتَرَ ↓ اللّٰهُ رِزْقَهُ God made his means of subsistence strait, and scanty. (IAth.) And قُتِرَ عَلَيْهِ رِزْقُهُ His means of subsistence were scanted, or straitened, to him, like قُدِرَ; (S, art. قدر;) and تَقَتَّرَ ↓ رِزْقُهُ [signifies the same]. (TA in art. حرف, &c.) 2 قتّر, inf. n. تَقْتِيرٌ: see 1. — — He excited, or raised, the scent termed قُتَار. (S.) — — قتّر لِلْأَسَدِ He put for the lion some flesh-meat (S, K) in the pitfall, (S,) that he might perceive its scent. (S, K.) — — قتّر لِلْوَحْشِ He (a hunter, TA) fumigated [himself or his clothes] with camels' dung, in order that the wild animals might not perceive his (the hunter's) smell, (K, TA,) and flee from him. (TA.) — قَتَّرَ عَلَى عِيَالِهِ: see 1. 4 اقترت She (a woman) fumigated herself with aloes-wood. (S, K.) — — اقتر النَّارَ He made the fire to smoke. (TA.) — اقتر على عِيَالِهِ: and اقتر اللّٰه رِزْقَهُ: see 1. — — Also اقتر He was, or became, poor, needy, or indigent: (S, K:) or his property became small, though some of it yet remained to him. (TA.) A poet says, لَكُمْ قِبْصُهُ مِنْ بَيْنِ أَثْرَى وَأَقْتَرَا meaning أَثْرَى وَأَقْتَرَ مِنْ بَيْنِ مَنْ [Ye have its multitude of people, of those who have become wealthy and of those who have become poor]. (S.) [Cited voce ثَرًا. See another ex. in a verse cited in art. عى, conj. 4.] — See also 8. 5 تَقَتَّرَ see 1: — and see also 8. 8 اقتتر, (Msb,) or اقتتر فِى قُتْرَةٍ, (A, L, TA,) in the K, ↓ فِيهَا أَقْتَرَ, but this is a mistake, (TA,) He concealed, or hid, himself in a قُتْرَة. (A, L, Msb, TA.) And ↓ تقتّر لِلصَّيْدِ He hid himself in a قُتْرَة to deceive the wild animals, or game. (TA.) قَتْرٌ What is barely sufficient, of sustenance; as also ↓ تَقْتِيرٌ: (K:) or what is barely sufficient to sustain life, of expenditure. (Lth.) قُتْرٌ: see قُتُرٌ. — A side, quarter, tract, or region; (S, K;) a dial. form of قُطْرٌ; (S;) as also ↓ قُتُرٌ: (K:) either side of a man: (JK, L:) pl. أَقْتَارٌ. (TA.) قَتَرٌ and ↓ قَتَرَةٌ, (K,) or the latter, and the former is its pl., (S,) [or rather the former is a coll. gen. n., and the latter is the n. un.,] and ↓ قَتْرَةٌ, (K,) Dust; syn. غُبَارٌ, (S,) or غَبَرَةٌ: (K:) so in the Kur, lxxx. 41: (AO, S:) or the dust of an army: (Nh:) or dust-colour overspread with blackness: (T, TA:) or blackness and darkness. (Bd, Jel, lxxx. 41.) قُتُرٌ [and app. ↓ قُتْرٌ, like قُطُرٌ and قُطْرٌ,] Aloes-wood with which one fumigates. (TA.) — See also قُتْرٌ. قَتَرَةٌ: see قَتَرٌ. قُتْرَةٌ The نَامُوس [or lurking-place] of a hunter, (S, K,) which prevents his scent (قُتَار) [from being perceived by the wild animals]; (El-Basáïr:) the covert of a hunter, in which he hides himself from the game, or wild animals; such as a booth of reeds, and the like; (Msb;) a well, [or pit] which a hunter digs for himself that he may lie in wait therein: (AO:) pl. قُتَرٌ. (Msb, TA.) — (tropical:) Straitness of the means of subsistence. (TA.) قَتَرَةٌ: see قَتَرٌ. قُتَارٌ The scent, smell, or odour, of roast meat; (El-Fárábee, S, Msb, K;) or of flesh-meat when roasted upon live coals: this is the sense in which the Arabs use it: (T, TA:) [or] it signifies also that of a cooking-pot: and of burnt bone: (K:) and of aloes-wood, (S,) or of بَخُور, (K,) i. e., aloes-wood which is burnt and with which one fumigates: (TA:) or the last odour of aloes-wood when one fumigates with it: (Fr, in the Kitáb el-Masádir:) or it has not this signification of the odour of aloes-wood, but the Arabs compare the liking of men in a time of dearth for the scent of roast meat to their liking for the odour of aloeswood: (T, TA:) or it signifies the smoke of cooked food: (Msb:) and the scent, or smell, of a man. (El-Basáïr.) — — It is also sometimes applied by the Arabs to Fat: and flesh. (TA.) قَتُورٌ Barely sufficient sustenance; as also ↓ قَاتِرٌ, (K,) and ↓ أَقْتَرُ. (So in one copy of the K; but see 1.) [This signification is implied in the K, but not expressed; and I think it doubtful.] — — [One who scants his household;] niggardly, or parsimonious [towards his household in expenditure]; (K;) as also, [though not in so strong a sense,] ↓ مُقْتِرٌ (TA) [and ↓ قَاتِرٌ]. قَاتِرٌ Flesh-meat exhaling its scent, smell, or odour [in roasting]: (S:) and having a scent by reason of its greasiness. (TA.) — See also قَتُورٌ, in two places. أَقْتَرُ: see قَتُورٌ. تَقْتِيرٌ: see قَتْرٌ, and 2. مُقْتِرٌ A woman fumigating herself with aloeswood. (S.) — See also قَتُورٌ. كِبَآءٌ مُقَتَّرٌ [A kind of aloes-wood made to exhale its odour]. (S.) قترد See the more correct form قثرد. قتع قتل قتم قتن قتو See Supplement قث 1 قَثٌّ, as an inf. n., of which the verb is قَثَّ, aor. قَثُ3َ, (M, O, TA,) signifies The collecting (O, TA) of مَال [i. e. cattle, or other property], (TA,) and (O, TA) so قِثِّيثَى, (O, K, TA,) with kesr, (TA, but written in the O قَثِّيثَى,) used in relation to مال: (K, TA:) or the collecting of a thing largely, or abundantly. (IDrd, M, O, TA.) And The drawing, or dragging, along, (M, K,) of a thing. (M.) And The driving along. (M, K.) One says, جَآءَ فُلَانٌ يَقُثُّ مَالًا [Such a one came] drawing, or dragging, along, (S, O,) and driving along, (O,) مال [i. e. cattle]. (S, O.) And جَآءَ يَقُثُّ دُنْيَا عَرِيضَةً [He came] drawing, or dragging, along [ample worldly property]. (M.) And قَثَّ السَّيْلُ الغُثَآءَ [The torrent] drove along [the rubbish, and scum, and rotten leaves mixed with the scum, or the like]. (TA.) — — And The pulling out, or up; or uprooting, or eradicating; (O, K, TA;) as also ↓ اِقْتِثَاثٌ. (K, TA.) One says, ↓ اقتثّ حَجَرًا مِنْ مَكَانِهِ (O, TA) He pulled out, or up, a stone from its place: (O:) and اقتثّ ↓ القَوْمَ مِنْ أَصْلِهِمْ [He extirpated the people, or party]; (O, * TA;) as also اِجْتَثَّهُمْ: and ↓ اُقْتُثَّ and أُجْتُثَّ It was uprooted: قَثٌّ and جَثٌّ are one [in meaning]. (TA.) — — And The eating [a thing]. (O.) 8 إِقْتَثَ3َ see above, in four places, in the last two sentences but one. — — One says also, اقتثّ يَدَهُ He cut off [his hand, or arm]. (O.) قُثَاثٌ [and ↓ قُثَاثَةٌ] Household-goods, or utensils and furniture; (M, O, K;) and the like. (M.) One says, جَاوُوا بِقُثَاثِهِمْ and ↓ بِقُثَاثَتِهِمْ [lit. They came with their household-goods, &c.,] meaning they left not anything behind them. (M.) قَثِيثٌ Shoots of palm-trees when they are first pulled off from the mother-trees: as also جَثِيثٌ. (O, TA.) — — [And] القَثِيثُ signifies What become scattered at the bases of grape-vines: [or] accord. to AZ, as mentioned by El-Fárisee, what become scattered at the bases of the branches of palm-trees. (M.) قَثَاثَةٌ: see قَثِيثَةٌ, in two places. قُثَاثَةٌ: see قُثَاثٌ, in two places. قَثِيثَةٌ A collective body (O, K) of men; (O;) and ↓ قَثَاثَةٌ signifies the same. (K.) One says, اِنْتَقَلَ القَوْمُ بِقَثِيثَتِهِمْ [and ↓ بِقَثَاثَتِهِمْ (in the O erroneously written قَثَاثِيهِمْ)] The people, or party, removed with their collective body. (O.) مَقَثَّةٌ Multitude: (As, O, K, TA:) like مَفَثَّةٌ. (TA.) One says, فُلَانٌ ذُو مَقَثَّةٍ Such a one has a multitude, or large number [of adherents or the like]. (O.) And مَا أَكْثَرَ مَقَثَّتَهُمْ [How numerous is their multitude!]. (O.) قثأ 4 اقثأت الأَرْضُ, (AZ, S, O,) or اقثأ المَكَانُ, (K,) The land, or the place, abounded with the [species of cucumber called] قِثَّآء. (AZ, S, O, K.) And اقثأ القَوْمُ The people had abundance of قثّاء. (S, O, K.) قِثَّآءٌ (S, O, Msb, K) and قُثَّآءٌ, (O, Msb, K,) the former of which, with kesr, in the more common, (Msb, TA,) [A certain vegetable,] well-known: (K, TA:) [a species of cucumber; cucumis sativus β fructu flavo majore: (Delile's Floræ Ægypt. Illustr., no. 928:]) or the [cucumber called] خِيَار [q. v.]: (S, O, K:) or a general name for the خِيَار, the عَجُور [q. v.], and the قَقُّوس [or قُقُّوص q. v.]: but some apply the name to a species resembling the خيار: (Msb, TA:) and it is said that it is lighter (أَخَفُّ) than the خيار: also that عَجُور signifies large قِثَّآء: (TA:) the n. un. is قثّاءة. (S, O, Msb.) — — قِثَّآءُ الحِمَارِ see عَلْقَمٌ. أَرْضٌ مَقْثَأَةٌ and مَقْثُؤَةٌ, (S, O, K, TA,) or voce مَقْثَأَةٌ and مَقْثُؤَةٌ, (Msb,) A place, or land, of قثّاء, (S, Msb, K,) where قثّاء are sown and grow. (TA.) قثد 1 قَثَدَ, aor. قَثِدَ, (TK,) inf. n. قَثْدٌ, (K,) He ate the [plant, or vegetable, called] قَثَدٌ. (K.) 8 اقتثد He cut (L, K) as one cuts the قثد. (L.) قَثَدٌ [a coll. gen. n.] A certain plant resembling the قِثَّآء [a kind of cucumber]: (S, L, K:) or a species of the قثّآء: (L, K:) or the round قثّآء: (IDrd, L:) or the خيار: (L, K:) or the خيار باذرنق [Persian بَادْ رَنْكْ]: (T, L:) n. un. with ة. (L, K.) قثرد Q. 1 قَثْرَدَ He (a man) had much milk and أَقِط. (TA.) [Also sometimes written قترد with ت, as are the other forms of the root mentioned below.] قَثْرَدٌ, and ↓ قِثْرِدٌ and ↓ قُثْرُدٌ and ↓ قُثَارِدٌ Household-goods, or utensils and furniture: (K:) AA says that قُثْرُدٌ has this signification: others say ↓ قِثْرِدٌ and ↓ قُثَارِدٌ; i.

e., i. q. قرنشوش. (IAar, L.) قَثْرَدٌ and ↓ قُثْرِدٌ and ↓ قُثَارِدٌ and ↓ مُقَثْرِدٌ A man possessing many sheep or goats and lambs or kids: (K:) or possessing much of household-goods, or utensils and furniture, (K,) and of bad articles of this kind. (TA.) See also قُثْرُدٌ — — And قَثْرَدٌ Portions of wool, (K,) and of hair, and of soft camel's hair, (TA,) and such articles of householdgoods or utensils and furniture as are not carried away on departing, or migrating, (K,) but are left in the abode. (TA.) قِثْرَدٌ Dry rotten leaves, or other rubbish, at the foot of a vine. (K.) — — A multitude of men. (K.) — — And see قَثْرَدٌ. قُثْرُدٌ see قَثْرَدٌ. قُثَارِدُ (in SM's copy of the K, قُثَارد,) The lower parts of the shirt, and the like. (K.) قُثَارِدٌ see قُثْرُدٌ and قَثْرَدٌ. مُقَثْرِدٌ see قَثْرَدٌ. قثم قثع See Supplement قح 1 قَحَّ, (L, K, TA,) [sec. pers., app., قَحُحْتَ,] aor. يَقُحُّ, (L,) inf. n. قَحَاحَةٌ and قُحُوحَةٌ, He, or it, was, or became, such as is termed قُحّ [i. e. pure, sheer, mere, unmixed, unmingled, unadulterated, or genuine; said of, or in relation to, meanness, sordidness, or ignobleness, and generosity, liberality, or nobleness, and anything]. (S, L, K.) R. Q. 1 قَحْقَحَةٌ [an inf. n. of which the verb is قَحْقَحَ] signifies The laughing of the ape or monkey. (L, K.) [Compare with this قَهْقَهَةٌ.] — — And The voice's being, or becoming, reiterated in the throat, or fauces. (L, K.) And it is similar to بُحَّةٌ [which means A hoarseness, roughness, harshness, or gruffness, of the voice]. (L.) [But both of these significations are also assigned in the L to فَحْفَحَةٌ, with ف; to which alone, of these two words, they may perhaps belong.] قُحٌّ Pure, sheer, mere, unmixed, unmingled, unadulterated, or genuine; (As, S, A, K;) in, or in respect of, (As, S, A,) or applied to, (K,) meanness, sordidness, or ignobleness, and generosity, liberality, or nobleness, (As, S, A, K,) and anything: (K:) fem. قُحَّةٌ: and pl. أَقْحَاحٌ. (S, A.) One says لَئِيمٌ قُحٌّ [One that is mean, sordid, or ignoble,] in whom is nought of generosity, liberality, or nobleness. (A.) And عَبْدٌ قُحٌّ A pure, or mere, slave; one that is of purely servile condition; (S;) or such as is termed قِنٌّ [which means the same; or one born of slave-parents; &c.]. (A.) And عَرَبِىٌّ قُحٌّ A pure, or genuine, Arabian; one of pure Arabian race; fem. عَرَبِيَّةٌ قُحَّةٌ: (S, A, TA:) as also كُحٌّ and كُحَّةٌ; in which the ك is a substitute for the ق; for they said أَقْحَاحٌ, but not أَكْحَاحٌ: [i. e. كُحٌّ is not a dial. var. of قُحٌّ, because the former has no pl.:] or أَكْحَاحٌ is used as a pl. of كُحٌّ. (L in art. كح.) And أَعْرَابِىٌّ قُحٌّ and ↓ قُحَاحٌ (K, TA) A pure, or genuine, Arab of the desert: or one who has not entered the towns, nor mixed with their inhabitants: (TA:) pl. أَعْرَابٌ أَقْحَاحٌ. (S, TA.) And فُلَانٌ مِنْ قُحِّ العَرَبِ (ISk, A, * TA) and كُحِّهِمْ, (ISk, TA) Such a one is of the pure, or genuine, of the Arabs. (ISk, A, * TA.) — — Also Coarse, rough, or rude, in make, or in nature or disposition; applied to a man; (Lth, S, K;) as though he were purely so; (S;) and to other than man. (Lth, K.) — — And (hence, TA) Unripe, applied in this sense to a melon, or water-melon, (Lth, A, K, TA,) because of its dryness: (A:) or one in its last state: but Az says that Lth has erred in explaining the word in the former of these senses, and that the correct word is فِجٌّ. (TA.) قُحَاحُ أَمْرٍ The root, foundation, origin, or source, of a thing or an affair; its essence, or very essence; or what is, or constitutes, its most essential, or elementary, part; the ultimate element to which it can be reduced or resolved; its utmost point or particular; or its principal, or best, part; syn. أَصْلُهُ (Kr, L, K, TA) and فَصُّهُ (K, TA) and خَالِصُهُ. (L, K, TA.) One says, صَارَ إِلَى قُحَاحِ الأَمْرِ He reached, or arrived at, the root, &c., of the affair. (L.) And لَقَد وَقَعْتُ بِقُحَاحِ قُرِّكَ, as also وَقَعْتُ بِقُرِّكَ, I have become acquainted with (عَلِمْتُ) all that thou knowest, nothing thereof being hidden from me. (Ibn-Buzurj, TA.) And لَأَضْطَرَّنَّكَ إِلى قُحَاحِكَ I will assuredly make thee to have recourse to thine utmost effort, or endeavour, i. e. إِلَى جَهْدِكَ: or, as IAar says, لا ضطرّنّك الى تُرِّكَ وَقُحَاحِكَ, i. e. إِلَى أَصْلِكَ. (L.) [See أَصْلٌ.]) — — See also قُحٌّ, latter half. قَحِيحٌ. [It is said in the K, القَحِيحُ فَوْقَ العَبِّ وَالجَرْعِ: but it appears from a statement in the TK that these words are a mistake copied from the Moheet of Ibn-'Abbad, founded upon a mistranscription of القُحْقُحُ فَوْقَ القِبِّ. See what next follows.] قُحْقُحٌ [The ischium; i. e.] the bone that surrounds the posterior pudendum, (S, K,) somewhat above the قِبّ [or end of the rump-bone]: (S:) or the part where the two hip-bones meet, internally: or [rather] what intervenes between the two hipbones, and surrounds the خَوْرَان [or anus, or part in which is the anus]; the خوران being between the قُحْقُح and the عُصْعُص: or the lower part of the عَجْب [or rump-bone, or root of the tail], in the integuments (طِبَاق) of the two hip-bones; somewhat above the قِبّ: or the bone upon which is the place wherein the penis is inserted, next, or near, to the lower part of the رَكَب [or pubes]: it is said in the T that it is no part of the extremity of the backbone, and that its place of junction, or meeting, is outside the عُصْعُص: also, that the upper part of the عُصْعُص is the عَجْب, and its lower part is the ذَنَب: or the عصعص is the internal extremity of the backbone, and the عجب is its external extremity, and the خَوْرَان is the دُبُر: (L, TA:) or, accord. to IAar, i. q. عُصْعُصٌ. (O voce عُكْدَةٌ.) قَرَبٌ قَحْقَاحٌ and ↓ مُقَحْقِحٌ [A night's journey to water] that is hard, or difficult. (K.) مُقَحْقِحٌ: see what next precedes. قحب 1 قَحَبَ, aor. يَقْحُبُ, (S, ISd, O, Msb, K,) with damm, (S,) like يَكْتُبُ, (O,) the verb being of the class of نَصَرَ, (K,) inf. n. قُحَابٌ (S, * O, * K) and قَحْبٌ, (K,) both of the inf. ns. mentioned by ISd; (TA;) and ↓ قحّب, inf. n. تَقْحِيبٌ; (K;) He coughed; (S, ISd, O, K;) said of a camel, but only of one that has the disease termed نُحَاز, or such as is soft and plump; (ISd, TA;) and of a man, or of an old man, and of a dog: (TA:) or قُحَابٌ signifies the coughing of horses and of camels and sometimes of human beings: (S, O, TA:) or it is originally of camels, and metaphorically of others than camels: in the T it is expl. in a general manner, without restriction, as syn. with سُعَالٌ: (TA:) or قَحَبَ signifies سَعَلَ مِنْ لُؤْمِهِ [app. meaning he coughed by reason of his ungenerousness; as an ungenerous man is wont to do when a request is made to him]. (Msb.) [See also قُحَابٌ below.] 2 قَحَّبَ see the preceding paragraph. قَحْبٌ an inf. n. of 1 [q. v.]. (ISd, K.) — And Attacked by coughing; (AZ, O, K;) applied in this sense to an old man. (O.) — — And, applied to a man, and so قَحْبَةٌ applied to a woman, Who coughs much, and is extremely aged, or old and infirm: or [simply] who coughs much, whether or not extremely aged or old and infirm. (TA.) — — The former signifies also Advanced in age; (O, K;) applied to an elder; like قَحْرٌ and قَحْمٌ: (O:) and the latter, aged, or extremely aged, or old and infirm, applied to a woman; (T, O, K, TA;) like قَحْمَةٌ: (T, TA:) and advanced in age as applied to a ewe or she-goat (T, ISd, TA) and other kind of animal: (ISd, TA:) and the people of El-Yemen thus name a woman advanced in age: (T, TA:) or they thus name a woman; and they say, لَا تَثِقْ بِقَوْلِ قَحْبَةٍ [Confide not thou in the saying of a woman]. (A, TA.) — — And the former, (A,) or the latter, (IDrd, O, K,) In a corrupt, or disordered, state of the interior of the body, (IDrd, A, O, K,) by reason of disease (دَآء), (IDrd, O, K,) or by reason of medicine (دَوَآء [app. a mistranscription for دَآء]). (So in a copy of the A.) — — And قَحْبَةٌ signifies also A prostitute, or fornicatress: (IDrd, T, ISd, O, Msb, K, TA:) accord. to IDrd, from the same word in the sense next preceding; (O, Msb;) but the Arabs knew not this appellation: (O:) or because, in the Time of Ignorance, the prostitute used to give permission to those who desired her by her coughing; (Az, TA;) or because she makes a sign by coughing, or by making a reiterated hemming in her throat: (ISd, Msb, K, TA:) or, (K, TA,) accord. to J (Msb, TA) and others, (TA,) it is post-classical: (S, O, Msb, K, TA:) but Ibn-Hilál says, in the Kitáb es-Siná'ateyn, that it is a proper [not a tropical]

appellation of her who makes gain by prostitution: (TA:) the pl. is قِحَابٌ, like كِلَابٌ pl. of كَلْبَةٌ. (Msb.) قَحْبَةٌ fem. of قَحْبٌ [q. v.] — And A cough: [and so قُحَابٌ used as a simple subst.:] thus in the phrase بِهِ قَحْبَةٌ [In him is (i. e. he has) a cough]: (K, TA:) and thus in the phrase بِالدَّابَّةِ قَحْبَةٌ [In the beast, or horse or the like, is a cough]. (TA.) قُحَابٌ an inf. n. of 1 [q. v., and often used as a simple subst., like قَحْبَةٌ q. v.]. (ISd, K, &c.) — — And A corrupt, or disordered, state of the interior of the body. (IDrd, Msb, TA.) One says to him who is hated, (T, TA,) or to the elder, (TA,) وَرْيًا وَقُحَابًا [May God inflict upon thee an abscess, and a corrupt, or disordered, state of the interior of the body]: (T, TA:) and to him who is beloved, (T, TA,) or to the young man, (TA,) عَمْرًا وَشَبَابًا [May God grant thee continuance of life, and youthful vigour]. (T, TA.) سُعَالٌ قَاحِبٌ A vehement coughing. (K.) قحد 1 قَحَدَ, aor. قَحَدَ, (K,) inf. n. قَحْدٌ; (K, * TK;) and ↓ اقحد; (TA;) He (a camel) became in the state of having a قَحَدَة [q. v.], (K, TA,) meaning, a hump like a cupola; so accord. to ISd: (TA:) or became large in the قحدة, (K, TA,) after smallness [thereof]: (TA:) and قَحَدَتْ, inf. n. قُحُودٌ; and قَحِدَتْ; (IKtt, L;) and ↓ اقحدت; (S, IKtt, L;) she (a camel) became in the state of having a قَحَدَة: (ISd, L:) or became large in her hump; (S, IKtt;) [i. e.] became such as is termed مِقْحَاد; (L;) [and] so ↓ استحقدت: (A, TA: *) or ↓ اقحدت signifies she continued always to have a قحدة, even when she had become lean. (L.) 4 أَقْحَدَ see above, in three places. 10 إِسْتَقْحَدَ see the first paragraph. قَحَدٌ: see قَحَدَةٌ. قَحْدَةٌ, (S, O, K,) originally قَحِدَةٌ, like as one says عَشْرَةٌ and عَشِرَةٌ, (S, O, TA,) and فَخْذٌ and فَخِذٌ, (TA,) the medial radical being made quiescent for the purpose of alleviating the utterance, (S, O, TA,) applied to a she-camel, (K,) or to a بَكْرَة [or youthful she-camel, (S, O,) Large in the hump: (S, * O:) or large in the قَحَدَة [q. v.]: (K:) and ↓ مقْحَادٌ is applied to a she-camel (S, O, K) in the former sense, (S, O, *) or in the latter sense; (A, * K;) and its pl. is مَقَاحِيدُ. (A, O, K.) قَحَدَةٌ The base of the hump of a camel; (S, A, O, L, K;) [as also ↓ قَحَدٌ, mentioned by Freytag as occurring in the Deewán of the Hudhalees, and I find قحد (thus without any syll. sign) expl. as having this meaning (as well as قحدة) in a copy of the A;] and so ↓ مَقْحَدَةٌ: (O, K:) [respecting which last, SM, having overlooked it in the O, observes, in the TA, "so in all the copies " (meaning of the K) " in our hands; but I have not found it in the books of strange words, nor in the L; and it appears to be مَحْقِد; for it is said in the L that IAar mentions مَحْفِد [with ف] as having this meaning, that the like of this is mentioned on the authority of Aboo-Nasr, and that IAar says that مَحْتِد and مَحْفِد and مَحْقِد and مَحْكِد are all syn. with أَصْلٌ; but Az says that محقد is not mentioned with محتد in the book of Aboo-Turáb: "] or the portion of the hump, (K, TA,) i. e. (TA) the portion of the fat of the hump, (Lth, O, L, TA,) that is between the مَأْنَتَانِ [app. here meaning the two anterior upper portions of the lumbar region, next the back-bone]: (Lth, O, L, K, TA:) or the hump (A 'Obeyd, O, L, K, TA) itself: (TA:) or a hump like a cupola: (ISd, TA:) or the قُبَّة [or round, protuberant, upper portion] of the hump: (A:) pl. [of mult.] قِحَادٌ (S, O, K) and [of pauc.] أَقْحُدٌ. (K.) قَحَّادٌ A solitary man, who has neither brother nor offspring: (IAar, Sh, O, K, TA:) and وَاحِدٌ ↓ قَاحِدٌ signifies [the same, or the like; i. q.] صُنْبُورٌ: (IAar, Sh, T, O:) [see also صَاخِدٌ:] accord. to the K, ↓ قَاحِدٌ in this case is an imitative sequent to وَاحِدٌ, and so accord. to the M: and it is said in the T that AA mentions this phrase, as on the authority of Abu-l-'Abbás, with ف, saying وَاحِدٌ فَاحِدٌ; but that it is correctly as mentioned [and expl.] by Sh, on the authority of IAar; i. e. that one says ↓ وَاحِدٌ قَاحِدٌ, and صَاخِدٌ. (TA.) قَاحِدٌ: see the next preceding paragraph, in three places. القِمَحْدَةُ: see what next follows. القَمَحْدُوَةُ, (S, O,) and ↓ القِمَحْدَةُ, the latter like عِرَضْنَةَ [in form], and mentioned by Ibn-'Abbád, (O,) [words] in which the م is argumentative, (S, O,) [or, accord. to the K, it is radical,] What is behind the head; (S, O;) said by AZ to be the part of the bone of the head that protuberates over the back of the neck; the هَامَة [or crown] being above it, and the قَذَال, which is next to the مَقَذّ [or مَقَذّ, i. e. the part between the two ears, behind], being beneath it: (O:) pl. [of both] قَمَاحِدُ (S, O) and [of the former] قَمَحْدُوَاتٌ [also]. (O.) See also art. قمحد. مَقْحَدَةٌ: see قَحَدَةٌ. مِقْحَادٌ: see قَحْدَةٌ. قحط 1 قَحَطَ المَطَرُ, aor. قَحَطَ, (S, Msb,) inf. n. قُحُوطٌ, (Sh, S,) or قَحْطٌ; (Msb, K;) and قَحِطَ, aor. قَحَطَ, (Fr, S, Msb,) inf. n. قَحَطٌ; (Fr, Msb;) but the former is said by ISd, to be the more approved, (TA,) and قَحُطَ; (Msb;) قُحِطَ, mentioned by AHn, and IB, but the latter says, قُحِطَ القَطْرُ; and ↓ أَقْحَطَ, also mentioned by AHn; (TA;) The rain was withheld, (Sh, AHn, S, Msb, K,) being wanted. (Sh.) An Arab of the desert said to 'Omar, قَحِطَ السَّحَابُ, meaning The clouds were withheld. (TA.) — — قَحَطَ العَامُ, aor. قَحَطَ, inf. n. قَحْطٌ; and قَحِطَ, aor. قَحَطَ, inf. n. قَحَطٌ; and قُحِطَ, inf. n. قُحُوطٌ; (K, * TA;) and ↓ أَقْحَطَ; (K;) The year was one of drought; without rain: (K:) and أَكْحَطَ signifies the same. (TA.) You say also, ↓ كَانَ ذٰلِكَ فِى إِقْحَاطِ الزَّمَانِ, and إِكْحَاطِهِ, meaning That was in the distressing state of the time, or season. (Ibn-ElFaraj.) — — قَحَطَتِ الأَرْضُ, aor. قَحَطَ; (IDrd;) or قُحِطَت; (Msb, TA;) and ↓ اقحطت [app. in the act. and pass. forms, though the pass. form seems to be of doubtful authority, as will be seen from what follows]; (Msb;) The land received no rain: (Msb, TA:) but it is asserted that one says قَحَطَ, with fet-h, of rain; and قَحِطَ, with kesr, of a place. (IB.) — — قَحِطَ النَّاسُ, like سَمِعَ [in form], (K, TA,) not otherwise; (TA;) [unless in the pass. form; for] you say also, (K,) قُحِطُوا; (S, Msb, K,) and ↓ أُقْحِطُوا; (Msb, K;) but these two are rare; (K;) or they are not allowable; (M;) and ↓ أَقْحَطُوا; (S, Mgh, Msb, K;) and قَحَطَ عَنْهُمُ المَطَرُ; (Mgh;) The people suffered, or were afflicted with, drought, or want of rain; (S, Msb, K, TA;) they had no rain; (TA;) rain was withheld from them. (Mgh, Msb.) 4 اقحط: see 1, throughout. — — أَقْحَطَ, said of a man, also signifies (tropical:) Semen non emisit: (Mgh, Msb:) or inivit et semen non emisit: (K:) from the same verb in the last of the senses explained in the preceding paragraph. (Mgh, Msb.) — أَقْحَطَ اللّٰهُ الأَرْضَ God afflicted the land with drought; by withholding rain from it. (Msb, K.) قَحْطٌ: see 1. — — Drought; dearth; scarcity: (S, TA:) and (assumed tropical:) paucity of good in anything. (ISd, TA.) You say also, لَهُ ↓ قُحْطًا, like سُحْقًا, and بُعْدًا, in the accus. case as [though it were] an inf. n.; meaning May drought, or dearth, or scarcity, betide him: and (tropical:) cessation of good, or welfare: and (tropical:) unfruitfulness in respect of good works. (TA.) قُحْطًا لَهُ: see قَحْطٌ. قَحِطٌ: see قَحِيطٌ. قَحِيطٌ Rain withheld. (Fr, Msb.) Also, and ↓ قَحِطٌ, applied to a year, and to a beating, Distressing; severe; vehement. (K.) زَمَنٌ قَاحِطٌ, (K, TA,) and ↓ عَامٌ مُقْحِطٌ, (TA,) A time, and a year, of drought; in which is no rain: (K, * TA:) pl. of the former epithet قَوَاحِطُ. (K.) مُقْحِطٌ: see قَاحِطٌ. بَلَدٌ مَقْحُوطٌ, (Msb,) and أَرْضٌ مَقْحُوطَةٌ, (TA,) A country, and a land, that has received no rain: (Msb, TA:) pl. مَقَاحِيطُ. (Msb.) قحف فحل قحم See Supplement قد 1 قَدَّهُ, aor. ◌ُ3قَدُ, (S, M, O, L, Msb,) inf. n. قَدٌّ; (S, M, A, O, L, Msb, K;) and ↓ قَدَّدهُ, (M, L,) [but this app. has an intensive signification, or denotes repetition of the action, or its relation to several objects,] inf. n. تَقْدِيدٌ; (L, K;) and ↓ اقتدّهُ, (M, L,) inf. n. إِقْتِدَادٌ; (K;) He cut it in an enlongated form; or lengthwise: (IDrd, M, L, K:) or slit, split, clave, rent, or divided, it, (namely, a thong, &c., S, O, L, and a garment, or piece of cloth, L,) lengthwise: (S, M, A, O, L, Msb, K:) and he cut it off entirely: (M, L, K:) or he cut it, or cut it off, in an absolute sense: (TA:) he cut it, namely, a skin: and he rent it, namely, a garment, or piece of cloth, or the like. (L.) One says, ضَرَبَهُ بِالسَّيْفِ فَقَدَّهُ بِنِصْفَيْنِ [He smote him with the sword and clave him in halves,] (L, Msb, *) or قَدَّهُ نِصْفَيْنِ. (A.) And قَدَّ القَلَمَ وَقَطَّهُ [He slit the writing-reed, and nibbed it, or cut off its point breadthwise, or crosswise]: (A, TA:) [for] قَطَّهُ is opposed to قَدَّهُ: (S and TA in art. قط:) and both of these verbs occur in a trad. describing 'Alee's different modes of

cutting [with the sword] when contracting himself and when stretching himself up. (TA.) — — And [hence] قَدَّ, (S, M, A, L,) inf. n. قَدٌّ, (M, L, K,) (tropical:) He clave, cut through by journeying, or passed through, the desert, (S, M, A, O, L, K,) and the night. (M, L) — — And قَدَّ بِهِ الطَّرِيقُ, (so in a copy of the M,) or قَدَّتْهُ الطَّرِيقُ, (so in the L and TA,) aor. and inf. n. as above, (M, L, TA,) i. q. قَطَعَهُ (M) or قَطَعَتْهُ (L, TA) (tropical:) [The road cut him off, app. from his companions, or from the object of his journey: compare قَطَعَ بِهِ and قُطِعَ بِهِ]. — — And قَدَّ الكَلَامَ, (M, L,) inf. n. as above, (M, L, K,) i. q. قَطَعَهُ (M, L, K *) and شَقَّهُ (M, L) [both of which explanations may here mean, as قَطَعَ الكَلَامَ generally does, (assumed tropical:) He cut short, or broke off, the speech; or ceased from speaking: or both may here mean, as قَطَعَ الكَلَامَ sometimes does, he articulated speech, or the speech: compare this latter rendering with an explanation of شَقَّقَ الكَلَامَ]. — — [قَدَّهُ also signifies He cut it out, or shaped it, in any manner, whether lengthwise or otherwise; like قَتَّهُ: see this latter, and a verse cited as an ex. of its inf. n.: and see also a saying near the end of the first paragraph of art. فرى. Hence] قُدَّ فُلَانٌ قَدَّ السَّيْفِ [Such a one was shaped with the shaping of the sword] means (tropical:) such a one was made goodly, or beautiful, in respect of التَّقْطِيع [i. e. conformation, or proportion, &c., like as is the sword]. (S, O, L, TA.) [See also قَدٌّ, below.] — — And قُدَّ means also (assumed tropical:) He suffered a pain [app. what may be termed a cutting pain] in the belly, called قُدَاد. (M, L, K.) 2 قَدَّ see 1, first sentence. — — [Hence,] قدّد, (as implied in the L,) or قدّد اللَّحْمَ, (A, O, *) inf. n. تَقْدِيدٌ, (O, L,) He made قَدِيد [i. e. he cut flesh-meat into strips, or oblong pieces, and spread them in the sun, or salted them and spread them in the sun, to dry]. (L.) — قدّد عَلَيهِ, said of a garment, It fitted him, or suited him, in size and length. (L, from a trad.) 4 اقدّ عَلَيْهِ, said of food, (assumed tropical:) It occasioned him a pain in the belly, termed قُدَاد. (IKtt, TA.) 5 تَقَدَّ see 7. — — تقدّد said of a garment, or piece of cloth, It was, or became, much slit or rent. or ragged, or tattered, (O, K, TA,) and old and worn out. (TA.) — — And, said of flesh-meat, quasi-pass. of 2, [i. e. It was, or became, cut into strips, or oblong pieces, and spread in the sun, or salted and spread in the sun, and so dried.]. (O.) — — And, said of a company of men (قَوْمٌ), It became separated (S, M, O, L, K) into قِدَد [or parties, &c., pl. of قِدَّةٌ, q. v.]. (M, L.) — — Also, said of a thing, (TA,) [perhaps from the same v. said of flesh-meat,] It was, or became, dry; or it dried, or dried up. (K, TA.) — — And تقدّدت said of a she-camel, She became somewhat lean (O, K) after having been fat: (O:) or she became fat, (TA,) or began to become fat, after having been lean. (K, TA.) 7 انقدّ, (S, M, A, O, L, Msb, K,) and ↓ تقدّد, (M, L, K,) [but the latter app. has an intensive signification, or is said of a number of things,] the former said of a skin, and of a garment, or piece of cloth, (A,) not said of aught except some such thing as a bag for travelling-provisions and for goods or utensils &c., and such as clothing, (O,) It became cut in an elongated form; or lengthwise: (L, K:) or became slit, split, cloven, rent, or divided, lengthwise: (S, M, A, O, L, Msb, K:) or became cut off entirely: (M, L, K:) or became cut, or cut off. (TA.) 8 إِقْتَدَّ see 1, first sentence. — — اقتدّ الأُمُورَ means (tropical:) He considered the affairs, forcasting their issues, or results, and discriminated them: (S, O, K:) or he devised the affairs, and considered what would be their issues, or results. (M.) 10 استقدّ (tropical:) It contained, or continued in one manner, or state. (Ibn-'Abbád, A, O, K,) لَهُ to him. (A.) And (assumed tropical:) It (an affair, TA) was, or became, uniform, or even in its tenour. (Ibn- 'Abbád, O, K, TA.) And استقدّت الإِبِلُ (assumed tropical:) The camels went on undeviatingly, in one course, way, or manner: (O, K:) so says AA. (O.) قَدْ is a noun and a particle: (S, O, Mughnee, K:) and as a noun it is used in two ways. (Mughnee, K.) — — (I) It is a noun syn. with حَسْبُ; (S, O, Mughnee, K;) generally used indeclinably; (Mughnee, K;) thus accord. to the Basrees; with the د quiescent; (TA;) because resembling قَدْ the particle in respect of the letters composing it, and many other particles in respect of its form, (Mughnee, TA,) such as عَنْ and بَلْ &c.: (TA:) one says, قَدْ زَيْدٍ دِرْهَمٌ [The sufficiency of Zeyd (i. e. what is sufficient for Zeyd) is a dirhem], (Mughnee, K,) with the د quiescent; (Mughnee, * K, * TA;) and قَدِى (S, O) and قَدْنِى (S, O, Mughnee) [both] meaning حَسْبِى [My sufficiency (i. e. what is sufficient for me)]; (S, O;) the ن in قَدْنِى being inserted in order to preserve the quiescence [of the final letter of the noun] because this is the original characteristic of what they make indeclinable; (Mughnee;) but the insertion of the ن in this case is anomalous, for it is [by rule] only added in verbs, by way of precaution, [to prevent the confusion of the pronominal affix of the verb and that of the noun,] as in ضَرَبَنِى: (S, O:) [see, however, in the next sentence, an explanation of قَدْنِى accord. to which the ن is inserted regularly:] accord. to Yaakoob, using قَدْ in the sense of حَسْبُ, one says, مَا لَكَ عِنْدِى إِلَّا هٰذَا فَقَدْ i. e. فَقَطْ [There is nothing for thee with me, or nothing due to thee in my possession, except this, and it is a thing sufficient, or it is enough, فَقَطْ being held to signify properly فَحَسْبُ, but it is commonly used as meaning and no more]; and he asserts it [i. e. قَدْ] to be a substitute [for قَطْ]: (M:) and it is also used declinably; (Mughnee, K;) thus accord. to the Koofees; (TA;) but this is rare: (Mughnee:) one says قَدُ زَيْدٍ, making it marfooa, (Mughnee, K,) like as one says حَسْبُهُ; and قَدِى without ن [as mentioned above,] like as one says حَسْبِى. (Mughnee.) — — (2) It is also a verbal noun, syn. with يَكْفِى: one says, قَدْ زَيْدًا دِرْهَمٌ [A dirhem suffices, or will suffice, Zeyd], and قَدْنِى دِرْهَمٌ [A dirhem suffices, or will suffice, me]; (Mughnee, K;) like as one says يَكْفِى زَيْدًا دِرْهَمٌ and يَكْفِينِى دِرْهَمٌ. (Mughnee, K. *) — As a particle, it is used peculiarly with a verb, (Mughnee, K,) [i. e.] as such it is not preposed to anything except a verb, (S, O,) either a pret. or an aor., (TA,) from which it is not separated unless by an oath, (Mughnee,) such as is perfectly inflected, enunciative, (Mughnee, K,) not an imperative, (TA,) affirmative, and free from anything that would render it mejzoom or man- soob, and from what is termed حَرْف تَنْفِيس [i. e. سَوْفَ and its variants]: and it has six meanings. (Mughnee, K.) — — (1) It denotes expectation: (M, Mughnee, K:) and when it is with an aor., this is evident; (Mughnee;) one says قَدْ يَقْدَمُ الغَائِبُ, (Mughnee, K,) meaning It is expected that the absent will come: (TA:) and most affirm that it is thus used with a pret.: (Mughnee:) accord. to some, (M,) it is used in reply to the saying لَمَّا يَفْعَلْ [i. e. " He has not yet done " such a thing, which implies expectation that he would do it]; (S, M, O;) the reply being, قَدْفَعَلَ [Already he has done the thing]: (M:) and Kh asserts that it is used in reply to persons expecting information; (S, M, * O, Mughnee;) [for to such] you say, قَدْ مَاتَ فَلَانٌ [Already such a one has died]; but if one inform him who does not expect it, he does not say thus, but he says [merely] مَاتَ فُلَانٌ: (S, O:) thus some say قَدْ رَكِبَ الأَمِيرُ [Already the commander has mounted his horse] to him who expects his mounting: some, however, disallow that قَدْ is used to denote expectation with the pret. because the pret. denotes what is already past; and hence it appears that those who affirm it to be so used mean that the pret. denotes what was expected before the information: (Mughnee: [in which it is added, with some other observations, that, in the opinion of its author, it does not denote expectation even with the aor.; because the saying يَقْدَمُ الغَئِبُ denotes expectation without قَدْ:]) MF says, What we have been orally taught by the sheykhs in ElAndalus is this, that it

is a particle denoting the affirmation of truth, or certainty, when it occurs before a pret., and a particle denoting expectation when it occurs before a future. (TA.) — — (2) It denotes the nearness of the past to the present: (O, Mughnee, K:) so in the saying قَدْ قَامَ زَيْدٌ [Zeyd has just, or just now, stood; a meaning often intended by saying merely, has stood]; (Mughnee, K;) for this phrase without قد may mean the near past and the remote past; (Mughnee;) and so in the saying of the muëdhdhin, قَدْ قَامَتِ الصَّلَاةُ [The time of the rising to prayer has just come, or simply has come]: (O:) [and, when thus used, it is often immediately preceded by the pret. or aor. of the verb كَانَ; thus you say, كَانَ قَدْ ذَهَبَ He had just, or simply had, gone away; and يَكُونُ قَدْ ذَهَبَ He will, or shall, have just, or simply have gone away:] and accord. to the Basrees, except Akh, it must be either expressed or understood immediately before a pret. used as a denotative of state; as in [the saying in the Kur ii. 247,] وَمَا لَنَا أَلَّا نُقَاتِلَ فِى سَبِيلِ اللّٰهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا [And what reason have we that we should not fight in the cause of God when we have been expelled from our abodes and our children?]; and in [the saying in the Kur iv. 92,] أَوْ جَاؤُوكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ [Or who come to you, their bosoms being contracted so that they are incapable of fighting you, or their bosoms shrinking from fighting you]; but the Koofees and Akh says that this is not required, because of the frequent occurrence of the pret. as a denotative of state without قَدْ, and [because] the primary rule is that there should be no meaning, or making, anything to be understood, more especially in the case of that which is in frequent use: (Mughnee:) Sb [however] does not allow the use of the pret. as a denotative of state without قَدْ; and he makes حصرت صدورهم to be an imprecation [meaning may their bosoms become contracted]: (S in art. حصر; in which art. in the present work see more on this subject:) and the inceptive لَ is prefixed to it like of the saying, إِنَّ زَيْدًا لَقَدْ قَامَ [Verily Zeyd has just stood, or has stood]; because the primary rule is that it is to be prefixed to the noun, and it is prefixed to the aor. because it resembles the noun, and when the pret. denotes a time near to the present it resembles the aor. and therefore it is allowable to prefix it thereto. (Mughnee.) [See also the two sentences next after what is mentioned below as the sixth meaning.] — — (3) It denotes rareness, or paucity; (Mughnee, K;) either of the act signified by the verb, (Mughnee,) as in [the saying], قَدْ يَصْدُقُ الكَذُوبُ [In some few instances the habitual liar speaks truth]; (Mughnee, K;) or of what is dependent upon that act, as in [the saying in the Kur xxiv. last verse,] قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ [as though] meaning أَنَّ مَا هُمْ عَلَيْهِ هُوَ أَقَلُّ مَعْلُومَاتِهِ [so that it should be rendered At least He knoweth that state of conduct and mind to which ye are conforming yourselves]: but some assert that in these exs. and the like thereof it denotes the affirmation of truth, or certainty; [as will be shown hereafter;] and that the denoting of rareness, or paucity, in the former ex. is not inferred from قَدْ, but from the saying الكَذُوبُ يَصْدُقُ. (Mughnee.) — — (4) It denotes frequency; (Mughnee, K;) [i. e.] sometimes (S, O) it is used as syn. with رُبَّمَا [as denoting frequency, as well as with رُبَّمَا in the contr. sense, mentioned in the next preceding sentence]: (S, M, O:) thus in the saying (S, M, O, Mughnee, K) of the Hudhalee, (M, Mughnee,) or 'Abeed Ibn-El-Abras, (IB, TA,) قَدْ أَتْرُكُ القِرْنَ مُصْفَرًّا أَنَامِلُهُ [Often I leave the antagonist having his fingers' ends become yellow]. (S, M, O, Mughnee, K.) — — (5) It denotes the affirmation of truth, or certainty: thus in [the saying in the Kur xci. 9,] قَدْ أَفْلَحَ مَنْ زَكَّاهَا [Verily, or certainly, or indeed, or really, he prospereth, or will prosper, who purifieth it; (namely, his soul;) each pret. here occupying the place of a mejzoom aor.]: (Mughnee, K:) and thus accord. to some in [the saying in the Kur xxiv. last verse, of which another explanation has been given above,] قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ [Verily, or certainly, &c., He knoweth that state of conduct and mind to which ye are conforming yourselves]. (Mughnee.) — — (6) It denotes negation, (Mughnee, K,) accord. to ISd, (Mughnee,) occupying the place of مَا, (M,) in the saying, قَدْ كُنْتَ فِى خَيْرٍ فَتَعْرِفَهُ, (M, Mughnee, K,) with تعرف mansoob, [as though meaning Thou wast not in prosperity, that thou shouldst know it,] (Mughnee, K,) heard from one of the chaste in speech: (M:) but this is strange. (Mughnee.) — — [When it is used to denote the nearness of the past to the present, as appears to be indicated by the context in the O,] قَدْ may be separated from the verb by an oath; as in قَدْ وَاللّٰهِ أَحْسَنْتَ [Thou hast, by God, done well] and قَدْ لَعَمْرِى بِتُّ سَاهِرًا [I have, by my life, or by my religion, passed the night sleepless]. (O, Mughnee. [In the latter, this and what here next follows are mentioned before the explanations of the meanings of the particle; probably because the meaning in these cases can hardly be mistaken.]) And the verb may be suppressed after it, (M, * O, Mughnee,) when its meaning is apprehended, (O,) or because of an indication; (Mughnee;) as in the saying of En-Nábighah (M, O, Mughnee) Edh-Dhubyánee, (O,) أَفِدَ التَّرَحُّلُ غَيْرَ أَنَّ رِكَابَنَا لَمَّا تَزُلْ بِرِحَالِنَا وَكَأَنْ قَدِ [The time of departure has drawn near, though the camels that we ride have not left with our utensils and apparatus for travelling, but it is as though they had (left)]; meaning كَأَنْ قَدْ زَالَتْ. (M, O, Mughnee.) — — If you make قَدْ an اِسْم [i. e. a subst. or a proper name], you characterize it by teshdeed: therefore you say, كَتَبْتُ قَدًّا حَسَنَةً [I wrote a beautiful قد]; and so you do in the case of كَىْ and هُوَ and لَوْ; because these words have no indication of what is deficient in them [supposing them to be originally of three radical letters], therefore it is requisite to add to the last letter of each what is of the same kind as it, and this is incorporated into it: but not in the case of ا; for in this case you add ء; thus if you name a man لَا, or مَا, and then add at the end of it ا, you make it ء; for you make the second ا movent, and ا when movent becomes ء: (S, O:) so says J, [and Sgh has followed him in the O,] and such is the opinion of Akh and of a number of the grammarians of El-Basrah [and of El-Koofeh (MF)], and F has quoted this passage in the B and left it uncontradicted: but IB says, (TA,) [and after him F in the K,] this is a mistake: that only is characterized by teshdeed of which the last letter is infirm: you say, for هُوَ, (IB, K,) used as the name of a man, (IB,) هُوٌّ, (IB, K,) and for لَوْ you say لَوٌّ, and for فِى you say فِىٌّ; (IB;) and such is characterized by teshdeed only in order that the word may not be reduced to one letter on account of the quiescence of the infirm letter [which would disappear] with tenween [as it does in دَمٌ and يَدٌ &c.]: (K:) but as to قَدْ, if you use it as a name, you say قَدٌ; (IB, K;) and for مَنْ you say مَنٌ, and for عَنْ you say عَنٌ; (K;) like يَدٌ (IB, K) and دَمٌ &c.: (K:) F, however, [following IB,] is wrong in calling J's statement a mistake; though the rule given by him [and IB] is generally preferred. (MF, TA.) قَدٌّ The skin of a lamb or kid: (M, A, L, Msb, K:) or [only] of a kid: (S, O, L:) or, accord. to IDrd, a small skin, but of what kind he does not say: (M, L:) pl. (of pauc., S) أَقُدٌّ and (of mult., S) قِدَادٌ (ISk, S, M, L, Msb, K) and [of pauc. also] أَقِدَّةٌ, which is extr. (M, L.) Hence the saying, فُلَانٌ مَا يَعْرِفُ القَدَّ مِنَ القِدِّ ↓ Such a one knows not the skin of a lamb, or kid, from the thong. (A.) And hence, (O, K,) it is said in a prov., (S, M, A, O,) مَا يَجْمَلُ قَدَّكَ إِلَى أَدِيمِكَ (S, M, A, O, K) What approximates thy skin of a lamb, or kid, to thy hide [of a full-grown beast]? meaning, accord. to Th, (assumed tropical:) what makes the great to be like the little? (M: [or the little to be like the great?]) or meaning what induces thee to make thy small affair [appear] great? (S:) or what approximates thy small [affair] to thy great? (O, K:) applied to him who transgresses his proper limit; (M, O, K;) and to him who compares the contemptible with the noble. (O, K.) — — See also قِدٌّ, in two places. — Also (assumed tropical:)

The measure, quantity, size, or bulk, (M, L, Msb, K,) of a thing: (M, L:) (tropical:) the conformation, or proportion, syn. تَقْطِيع, (S, M, A, O, L, K,) of a thing, (M, L,) or of a young woman, (A,) or of a man: (K:) (tropical:) the stature, syn. قَامَة, (S, A, O, L, K,) of a man: (K:) (assumed tropical:) his justness of form, or symmetry: (M, L, K:) and (assumed tropical:) his figure, person, or whole body: (M, L:) pl. [of pauc.] أَقُدٌّ (M, L, K) and أَقِدَّةٌ, (K,) which is extr., (TA,) and [of mult.] قُدُودٌ (M, L, K) and قِدَادٌ. (K.) One says, هٰذَا عَلَى قَدِّ ذَاكَ (assumed tropical:) This is equal in measure, quantity, size, or bulk, to that; is like that. (Msb.) And شَىْءٌ حَسَنُ القَدِّ (assumed tropical:) A thing goodly, or beautiful, in respect of conformation, or proportion. (L.) And جَارِيَةٌ حَسَنَةُ القَدِّ (tropical:) A young woman goodly, or beautiful, in respect of stature, and of conformation, or proportion. (A.) And غُلَامٌ حَسَنُ القَدِّ (assumed tropical:) A young man goodly, or beautiful, in respect of justness of form, or symmetry, and in person, or the whole of his body. (M, L.) — See, again, قِدٌّ. — By the phrase يَا وَيْلَ قَدٍّ, addressed to Mikdád, in a verse of Jereer, is meant يَا وَيْلَ مِقْدَادٍ [O, woe to thee Mikdád]; the poet restricting himself to some of the letters [of the name]: an instance [more obviously] of a similar kind is سَلَّام used by El- Hoteiäh for سُلَيْمَان. (O.) قُدٌّ A certain marine fish, (O, K,) the eating of which is said to increase [the faculty of] الجِمَاع. (O.) قِدٌّ A thing that is مَقْدُود [i. e. cut in an elongated form, &c.]. (M, L.) — — [And hence] A thong cut from an untanned skin, (S, M, * A, O, * L, Msb, K,) with which sandals or shoes are sewed, (M, * L, Msb,) and with which a captive is bound; (A;) pl. أَقُدٌّ: (S, O, L:) and [as a coll. gen. n.] thongs, cut from an untanned skin, with which camels' saddles and [the vehicles called] مَحَامِل are bound: (M, L:) and ↓ قِدَّةٌ [of which the pl. is قِدَدٌ] is a more special term, (S, O, L,) signifying a single thong of this kind. (K.) See an ex. voce قَدٌّ. — — And (hence, L) A whip; (O, L, K;) as also ↓ قَدٌّ. (K.) Thus in the trad., لَقَابُ قَوْسِ أَحَدِكُمْ وَمَوْضِعُ قِدِّهِ فِى الجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا, (O, * L,) or ↓ قَدِّهِ, (K,) i. e. Verily the space that would be occupied by the bow of any one of you, and the place that would be occupied by his whip, in Paradise, are better than the present [sublunary] world and what is in it: or قِدّه may here have the meaning next following. (L.) — — A sandal; because cut in an elongated form from the skin: (O, L:) or a sandal not stripped of the hair, in order that it may be more pliant. (IAar, O, L.) — — And A vessel of skin. (S, O, K.) One says, مَا لَهُ قِدٌّ وَلَا قِحْفٌ He has not a vessel of skin nor a vessel of wood: (S, O, M:) or a skin nor a fragment of a drinking-cup or bowl. (M.) — — شَدِيدُ القِدِّ occurs in a trad. as some relate it, meaning Having a strong bowstring: but accord. to others, it is ↓ شَدِيدُ القَدِّ, meaning strong in pulling the bow. (L.) قِدَّةٌ: see قِدٌّ. — — Also A piece of a thing. (M, L.) — — And hence, (M,) A party, division, sect, or distinct body or class, of men, holding some particular tenet, or body of tenets, creed, opinion, or opinions, (S, M, O, L, Msb, K,) accord. to some, (Msb,) of whom each has his own, (S, O, L, K,) or of which each has its own, (Msb,) erroneous opinion: (S, O, L, Msb, K:) pl. قِدَدٌ. (Msb.) Hence, كُنَّا طَرَائِقَ قِدَدًا, (S, L, O, K,) in the Kur [lxxii. 11], (L, O,) said by the Jinn, (Fr, L,) We were parties, or sects, differing in their erroneous opinions, or in their desires: (Fr, O, L, K:) or separate [sects]; Muslims and not Muslims: (Zj:) or diverse, or discordant, or various, sects; Muslims and unbelievers. (Jel.) And one says, صَارَ القَوْمُ قِدَدًا The people became divided, or different, in their states, or conditions, and their desires, or erroneous opinions. (L.) قَدَادٌ The hedge-hog: — — and The jerboa. (O, K.) قُدَادٌ A pain [app. what may be termed a cutting pain] in the belly. (S, M, O, L, K.) حَبَنًا وَقُدَادًا is a form of imprecation, meaning [May God inflict upon thee] dropsy, and a pain in the belly. (L.) قَدِيدٌ, (S, M, O, L, K,) or لَحْمٌ قَدِيدٌ, (Msb,) Flesh-meat cut into strips, or oblong pieces: (M, L, K:) or cut, (M,) or cut into oblong pieces, and spread, or spread in the sun, to dry: (M, L, K:) or salted, and dried in the sun: (L:) i. q. لَحْمٌ مُقَدَّدٌ: (S, O, L:) قَدِيدٌ is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (L.) — — ثَوْبٌ قَدِيدٌ A garment, or piece of cloth, [slit, or rent, and] old and worn out. (S, O, L, K.) قُدَيْدٌ A small مِسْح [or garment of thick, or coarse, hair-cloth], (M, * K, * TA,) such as is worn by persons of low condition. (TA.) قَدِيدِيُّونَ, (IAth, O, K, TA,) thus accord. as a trad., in which it occurs is related, (IAth, TA,) not to be pronounced with damm, (K,) or, as some say, it is [قُدَيْدِيُّونَ, i. e.] with damm to the ق and fet-h to the [first] د, (IAth, TA,) and thus in the handwriting of Z in the " Fáïk," (O,) [and thus I find it in a copy of the A,] The followers of an army, consisting of handicraftsmen, (A, IAth, O, K, TA,) such as the repairer of cracked wooden bowls, and the farrier, (O, K, TA,) and the blacksmith: (O, TA:) of the dial. of the people of Syria: as though they were called by the former appellation because of the tattered state of their clothing; (O;) or by the latter as though, by reason of their low condition, they wore the small مِسْح called قُدَيْد; or from التَّقَدُّدُ, because they disperse themselves in the provinces on account of need, and because of the tattered state of their clothing; and the diminutive form denotes mean estimation of their condition: (IAth, TA:) a man (IAth, O, TA) of them (O) is reviled by its being said to him يَا قَدِيدِىُّ (IAth, O, TA) and يا قُدَيْدِىُّ: (IAth, TA:) and it is commonly used in the language of the Persians also. (O.) قَيْدُودٌ A she-camel long in the back: (O, K:) but this is said to be derived from القَوْدُ, like الكَيْنُونَةُ from الكَوْنُ: (L:) [see art. قود:] pl. قَيَادِيدُ. (K. [In the O the pl. is written قَنَادِيدُ.]) مَقَدٌّ (tropical:) A road: (A, K, TA:) because it is cut: so in the phrase مَفَازَةٌ مُسْتَقِيمَةُ المَقَدِّ (tropical:) [A desert, or waterless desert, whereof the road is straight, or direct]. (A, TA.) — — (assumed tropical:) The rima vulvæ of a woman. (M, L.) — — (assumed tropical:) The part of the back of the neck that is between the ears. (K, L.) [A dial. var. of, or a mistake for, مَقَذّ.]) — — And i. q. قَاعٌ, i. e. (assumed tropical:) An even, or a plain, place. (S, M, O, L.) مِقَدٌّ, like مِدَقٌّ [in measure], (K, [in a copy of the M, erroneously, مَقَدّ,]) or ↓ مِقَدَّةٌ, (L,) The iron instrument with which skin is cut (يُقَدُّ). (L, * K, * TA.) مِقَدَّةٌ: see the next preceding paragraph. مَقَدِّىٌّ Wine of El-Makadd, a town of the region of the Jordan, (K,) or, as is said in the Marásid and the Moajam, near Adhri'át, in the Howrán; (TA;) wrongly said by J to be without teshdeed to the د, for the wine called مَقَدِىٌّ is different from that called مَقَدِّىٌّ: (K:) or it is wine boiled until it is reduced to half its original quantity; likened to a thing that is divided (قُدَّ) in halves; so accord. to Rejá Ibn-Selemeh, and in the Nh and Ghareebeyn; and sometimes it is pronounced without teshdeed to the د. (TA.) قدح 1 قَدَحَ الدُّودُ, (S, A,) [aor. قَدَحَ,] inf. n. قَدْحٌ, (Lth, S, Mgh,) The worm, or worms, effected a cankering, or corrosion, (Lth, S, A, Mgh,) فِى الشَّجَرِ, [in the trees], (Lth, S, Mgh,) or فِى العُودِ [in the wood], (A,) and فِى الأَسْنَانِ [in the teeth]. (Lth, S, A, Mgh.) And قُدِحَ and قُدِحَ فِيهِ, inf. n. as above, It (the tree, and the tooth,) became cankered, or corroded. (L.) — — [Hence,] قَدَحَ فِيهِ, (Msb, K,) or فِى عِرْضِهِ, and فِى سَاقِهِ, (A,) aor. قَدَحَ, (Msb, K) inf. n. as above, (Msb,) from the incidency of the قَوَادِح [or canker-worms] in the سَاق [or stem] of the tree, (A,) (tropical:) He impaired, injured, detracted from, impugned, or attacked, his honour, or reputation; blamed, censured, or reproached, him; found fault with him; or spoke against him. (A, Msb, K.) And قَدَحَ فِى نَسَبِهِ (tropical:) He found fault with, or spoke against, his parentage, genealogy, or pedigree. (S, A, Msb.) And قَدَحَ فِى عَدَالَتِهِ (assumed tropical:) He impugned his rectitude as a witness, mentioning something that should have the effect of causing his testimony to be rejected. (Msb.) And قَدَحَ فِى

سَاقِ أَخِيهِ (tropical:) He acted dishonestly, or insincerely, towards his brother, and did that which was displeasing to him, or that which he hated. (L, TA.) And فُلَانٌ يَفُتُّ فِى عَضُدِ فُلَانٍ وَيَقْدَحُ فِى سَاقِهِ (assumed tropical:) [Such a one seeks to injure such a one by diminishing, or impairing, (in number or power) the people of his house, or his aiders, or assistants; and blames, censures, or reproaches, him]: by عَضُدِهِ being meant أَهْلِ بَيْتِهِ; and by سَاقِهِ نَفْسِهِ. (IAar, T. [See عَضُدٌ.]) — — قَدَحَ فِى القِدْحِ, (A, K, TA,) aor. as above, (TA,) He (a maker of arrows, A) made a hole in [the end of] the [arrow in the state in which it is termed] قِدْح with the tang of the iron head [for the insertion of the said tang]: (A, K, TA:) which hole is termed ↓ مَقْدَحٌ. (A, TA.) — — قَدَحَ خِتَامَ الخَابِيَةِ He broke the sealed clay upon the mouth of the [wine-jar called] خابية. (TA. [Accord. to the TA, a verse of Lebeed cited voce أَدْكَنُ presents an ex. of the verb in this sense: but see the explanation given in art. دكن.]) — — قَدَحَ العَيْنَ [He (the operator termed ↓ قَدَّاح, A) performed upon the eye the operation of couching;] he extracted from the eye the corrupt fluid. (S, A. [See نَقَبَ العَيْنَ.]) — — قَدَحَ النَّارَ, (S, L,) aor. and inf. n. as above, He struck, or produced, fire with a flint &c.: (L:) or قَدَحَ النَّارَ مِنَ الزَّنْدِ [or الزَّنْدَةِ] i. e. He produced fire from the piece of stick, or wood, called زند, or rather from that called زندة]; as also ↓ اقتدحها: (A:) or قَدَحَ بِالزَّنْدِ, and ↓ اقتدح, (K,) or اقتدح ↓ الزَّنْدَ, (S,) He endeavoured to produce fire with the زند. (K.) أَحْنُ لِى أَقْدَحْ لَكَ [app. Bend thou to me branches and I will produce fire for thee to kindle them] is a prov., meaning كُنْ لِى أَكُنْ لَكَ [Be thou a helpmate for me and I will be a helpmate for thee]. (TA.) See also another prov. cited and expl. voce دِفْلَى. — — قَدَحَ الشَّىْءُ فِى صَدْرِى (assumed tropical:) The thing made an impression in my bosom, or mind. (L.) — — قَدَحَ, (S, A, L,) aor. and inf. n. as above; (L;) and ↓ اقتدح; (S, A, L, K;) He laded out broth [&c.] (S, A, L, K) with a ladle. (A.) And قَدَحَ القِدْرَ He laded out what was in the cookingpot. (L.) And قَدَحَ مَا فِى أَسْفَلِ القِدْرِ He laded out with pains what was in the bottom of the cooking-pot. (L.) And قَدَحَ مَا فِى أَسْفَلِ البِئْرِ [He laded out what was in the bottom of the well]. (A.) — قَدَحَتْ عَيْنُهُ, (S, A,) inf. n. قَدْحٌ; (K;) and ↓ قدّحت, (S,) inf. n. تَقْدِيحٌ; (K;) (assumed tropical:) His eye sank, or became depressed, (S, A, K,) so that it became like the قَدَح [q. v.]. (A. [See an ex. of the latter v. in a verse cited in the first paragraph of art. سلب.]) 2 قَدَّحَ see above, last explanation. — قدّح فَرَسَهُ, (S,) inf. n. تَقْدِيحٌ, (K,) (tropical:) He made his horse lean, lank, or slender: (S, K, * TA:) or قَدَّحْتُ خَيْلِى, inf. n. as above, (tropical:) I made my horses to be [like the arrows termed] قِدَاح in slenderness. (A.) 3 مُقَادَحَةٌ is (tropical:) syn. with مُقَادَعَةٌ, [so in a copy of the A, an evident mistranscription for مُقَاذَعَةٌ, with ذ,] from القَدْحُ meaning " the act of blaming, censuring," &c., syn. الطَّعْنُ: thus in the saying, جَرَتْ بَيْنَهُمَا مُقَادَحَةٌ (tropical:) [A mutual reviling, and vying in foul, or unseemly, speech or language, occurred between them two]. (A.) — — And قادحة signifies (tropical:) نَاظَرَهُ [app. as meaning جَادَلَهُ i. e. (tropical:) He contended in an altercation, or disputed, or litigated, with him: &c.]. (A.) 5 تقدّح: see 5 in art. قرح. 6 تقادحا (tropical:) [app. They contended in an altercation, or disputed, or litigated, each with the other]. (A: there immediately following قَادَحَهُ as meaning نَاظَرَهُ.) 7 انقدحت النَّارُ مِنَ العُودِ Fire was, or became, struck, or produced, from the wood, or stick. (L in art. صلد.) 8 إِقْتَدَحَ see 1, latter half, in three places. — — اقتدح بِزَنْدِهِ is [also] a tropical phrase [meaning (tropical:) He endeavoured to avail himself of his (another's) instrumentality: or he availed himself thereof: see the phrase أَنَا مُقْتَدِحٌ بِزَنْدِكَ in art. زند]. (A.) — — And اقتدح الأَمْرَ means (tropical:) He considered, and looked into, the affair, seeking to elicit what would be its issue, or result. (A, K, TA.) — — See also 1, again; last quarter. 10 استقدح زَنَادَهُ [lit. signifies He asked, or demanded, that his (another's) زِنَاد (pl. of زَنْدٌ q. v.) should produce fire: and] is a tropical phrase [meaning (tropical:) He asked, or demanded, that he might avail himself of his (another's) instrumentality]. (A.) قَدْحٌ and ↓ قَادِحٌ, [the former, in the CK, in this case, erroneously, with fet-h to the د,] A canker, or corrosion, incident in trees and in teeth: (L, K:) [the former is originally an inf. n.: and] each, in the sense here expl., an epithet in which the quality of a subst. predominates: (L:) [they are therefore more properly to be expl. as meaning a thing that cankers, or corrodes: and ↓ the latter signifies also rottenness, decay, corruption, or unsoundness: (L:) and blackness that appears in the teeth: (S:) and a crack, or fissure, in wood, or in a stick, or rod; (S, L, K;) and so the former word. (K.) — — إِبْرَةُ القَدْحِ: see مِقْدَحٌ. قِدْحٌ An arrow, (S, Msb, K, &c.,) [i. e.] the pared wood, or rod, of an arrow, (Mgh,) before it has been furnished with feathers and a head: (S, Mgh, Msb, K, &c.:) or an arrow when straightened, and fit to be feathered and headed: (T, voce بَرِىٌّ, q. v.:) or a rod that has attained the desired state of growth, and been pruned, and cut according to the required length for an arrow: (AHn:) and [particularly] such as is used in the game called المَيْسِر: (S, L:) pl. قِدَاحٌ, (S, A, Mgh, L, K,) a pl. of mult., (TA,) and [of pauc., and accord. to the L of قِدْحٌ in the last of the senses expl. above,] أَقْدُحٌ (S, L, K) and أَقْدَاحٌ (L, TA) and أَقَادِيحُ, (S, L, K,) which last is a pl. pl. [i. e. pl. of أَقْدَاحٌ]. (L.) [One says, in speaking of the arrows used in the game called المَيْسِر, ضَرَبَ بِالقِدَاحِ, and ضَرَبَ القِدَاحَ: and in speaking of the two arrows used in practising sortilege, ضَرَبَ بِالقِدْحَيْنِ: see art. ضرب, p. 1778, col. iii.] صَدَقَنِى وَسْمَ قِدْحِهِ (tropical:) He told me truly what was the brand of his gaming-arrow] is a prov.; meaning he told me the truth: (A, * TA:) so says AZ: (TA:) or it means he told me what was in his mind: the وسم of the قدح is the mark that denotes its share [of the slaughtered camel]; and the sign is sometimes made by means of fire. (Meyd.) And they say, أَبْصِرْ وَسْمَ قِدْحِكَ (tropical:) [See, or look at, the brand of thy gaming-arrow]; (TA;) which is [also] a prov.; (A;) meaning know thyself. (A, TA.) And قِدْحُ ابْنِ مُقْبِلٍ (assumed tropical:) [The gaming-arrow of Ibn-Mukbil, which seems to have been one remarkable for frequent good luck,] is a proverbial expression relating to goodness of effect. (TA.) قَدَحٌ [A drinking-cup or bowl;] a certain vessel (Msb, K) for drinking, (S, Mgh,) well known, (Msb,) large enough to satisfy the thirst of two men: (A 'Obeyd, K:) or a small one and a large one: (K:) [in the K voce عُلْبَةٌ, it is applied to a vessel used for milking, sometimes made of camel's skin and sometimes of wood: it was used for drinking and for milking:] pl. أَقْدَاحٌ. (S, Mgh, Msb, K.) It is said in a trad., لَا تَجْعَلُونِى كَقَدَحِ الرَّكِبِ [Make not ye me to be like the drinkingcup of the rider on a camel]; meaning, make not ye me to be last in being mentioned; because the rider on a camel suspends his قدح on the hinder part of his saddle when he is finishing the puttingon of his apparatus, (Mgh, TA,) placing it behind him. (TA.) — — Also A certain measure of capacity, in Egypt, containing two hundred and thirty-two دَرَاهِم. (Es-Suyootee in his " Husn el-Mohádarah. " See إِرْدَبٌّ, in art. ردب.) قَدْحَةٌ A single act of striking, or producing, fire. (IAth, K, TA.) — — And hence, (tropical:) An elicitation, by examination, of the real state or nature of a case or an affair. (IAth, TA.) — — And A single act of lading out broth [&c. with a ladle]. (L, in so in the CK.) — — See also what next follows. قُدْحَةٌ A ladleful of broth: (S, L, K:) and some say that ↓ قَدْحَةٌ signifies the same. (L.) You say, أَعْطِنِى قُدْحَةً مِنْ مَرَقَتِكَ Give thou to me a ladleful of thy broth. (S.) قِدْحَةٌ The act of striking or producing, fire (IAth, K, TA) with the مِقْدَحَةٌ. (IAth, TA.) Hence the saying, لَوْ شَآءَ اللّٰهُ لَجَعَلَ لِلنَّاسِ قِدْحَةَ ظُلْمَةٍ كَمَا جَعَلَ لَهُمْ قِدْحَةَ نُورٍ [If God had willed, He had assigned to men the faculty of producing darkness, like as He has assigned to them the faculty of producing light]: (K, TA:) a trad. (TA.) — — And [hence] (assumed

tropical:) Consideration and examination of an affair, to elicit what may be its issue, or result. (K, TA.) قَدُوحٌ and ↓ أَقْدَحُ, (K,) or ↓ أَقْدَحُ قَدُوحٌ, (A,) (tropical:) The ذُبَاب [i. e. common fly, or flies]: (A, K, TA:) which one never sees otherwise than as though producing fire with the two fore legs [by rubbing them together like as one rubs together the زَنْد and the زَنْدَة]. (TA. [But in a verse cited by Meyd in his Proverbs, instead of القدوح ↓ الاقدح, we find القَدُوح الأَقْرَح; and he says that الأَقْرَحُ (q. v.) is from القُرْحَةُ, and that every ذُبَاب has upon its face a قُرْحَة (or white mark): see that verse in Freytag's Arab. Prov., ii. 48: and see also EM, p. 228.]) — قَدُوحٌ also signifies A well (رَكِىٌّ) of which the water is laded out with the hand: (S, K:) or a well (بِئْرٌ) of which the water is not taken otherwise than by successive ladings [with the hand]. (A.) قُدُوحٌ The pieces of wood of the [camel's saddle called] رَحْل [for which the TA has رمل, but the right reading is shown by the context]: a word having no singular. (TA.) قَدِيحٌ Broth: (K: [app. because laded out:]) or some broth remaining in the bottom of the cooking-pot: (A:) or what remains in the bottom of the cooking-pot and is laded out with pains; (S, L, K;) as also ↓ مَقْدُوحٌ. (L.) قِدَاحَةٌ The art, or craft, of making vessels such as are called أَقْدَاح [pl. of قَدَحٌ]. (K.) قَدَّاحٌ: see 1, latter half: — — and see قَدَّاحَةٌ. As an epithet applied to a زَنْد [q. v.], (K in art. خور,) it signifies That produces much fire. (TK in that art.) — — See also مِقْدَحٌ. — Also A maker of vessels such as are called أَقْدَاح [pl. of قَدَحٌ]. (K.) — And a subst. signifying The blossoms of plants before they open: (TA:) or the extremities of fresh, juicy, plants: (K:) or the extremities, consisting of fresh, juicy, leaves, of plants: (TA:) or soft, or tender, suckers or offsets, of [the species of trefoil, or clover, called] فِصْفِصَة: (Az, K, TA:) of the dial. of El-'Irák: n. un. ↓ قَدَّاحَةٌ. (TA.) قَدَّاحَةٌ A stone from which one strikes fire; (As, S, A, K;) and so ↓ قَدَّاحٌ. (T, S, K.) — See also قَدَّاحٌ, last sentence. قَادِحٌ: see قَادِحَةٌ: — — and see also قَدْحٌ, in two places. — — هٰذَا مَآءٌ لَا يَنَامُ قَادِحُهُ [This is water of which the lader-out will not sleep] is said in describing such [water] as is little in quantity. (A, TA.) قَادِحَةٌ [A canker-worm;] the worm (Lth, S, Mgh, L, K) that cankers, or corrodes, trees and teeth: (Lth, * Mgh, * L, TA:) [coll. gen. n. ↓ قَادِحٌ; occurring in the K in art. خرب, &c.:] pl. قَوَادِحُ. (L.) One says, قَدْ أَسْرَعَتْ فِى أَسْنَانِهِ القَوَادِحُ [The canker-worms have quickly come into his teeth]. (L.) أَقْدَحُ: see قَدُوحٌ, in three places. مَقْدَحٌ: see 1, in the middle of the paragraph. مِقْدَحٌ [A couching-needle; called thus, and ↓ إِبْرَةُ القَدْحِ, in the present day. — — Also], (K, and so in some copies of the S,) and ↓ مِقْدَحَةٌ, (A, TA, and so in other copies of the S,) and ↓ مِقْدَاحٌ, and ↓ قَدَّاحٌ, (K,) The thing (S, A, K) of iron (A, K) with which one strikes fire. (S, A, K.) — — And the first, A ladle; (S, A, K;) as also ↓ مِقْدَحَةٌ. (A.) سَتَأْتِيكَ بِمَا فِى قَعْرِهَا المِقْدَحَةُ ↓ [The ladle will bring to thee what is in the bottom thereof] is a prov., meaning, that to which thou art blind will become apparent, or manifest, to thee. (A.) مِقْدَحَةٌ: see the next preceding paragraph, in three places. خَيْلٌ مُقَدَّحَةٌ (tropical:) Horses that are lean, lank, or slender; as though made slender [like the arrows termed قِدَاح: see 2]. (TA.) عَيْنٌ مُقَدِّحَةٌ (assumed tropical:) An eye that is sunk or depressed [so as to be like the قَدَح: see 1, last signification]. (TA.) And خَيْلٌ مُقَدِّحَةٌ (assumed tropical:) Horses whose eyes are sunk or depressed. (TA.) مِقْدَاحٌ: see مِقْدَحٌ. مَقْدُوحٌ, applied to broth: see قَدِيحٌ. شَجَرٌ مُتَقَادِحٌ Trees having soft, weak, branches, which, when the wind puts them in motion, blaze forth with fire; but which when used for producing fire for a useful purpose, yield no fire at all: whence one says to him who has no ground of pretension to respect or honour, nor parentage, genealogy, or pedigree, of a sound quality, زَنْدَاكَ لِلْمُتَقَادِحِ (assumed tropical:) [lit. Thy two pieces of stick, or wood, for producing fire pertain to the trees that have soft and weak branches, &c.]. (TA.) قدر 1 قَدَرْتُ الشَّىْءَ, aor. قَدِرَ and قَدُرَ, [or the former only accord. to the Mgh., as will be seen by what follows,] inf. n. قَدْرٌ, (S, Msb,) is from التَّقْدِيرُ, (S,) [or] it signifies the same as ↓ قَدَّرْتُ الشَّىْءَ, inf. n. تَقْدِيرٌ: (Msb:) [which latter phrase is afterwards mentioned in the S, but unexplained: the meaning is, I measured the thing; computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, limit or limits, or number:] قدر ↓ الشَّىْءَ signifies he computed, or determined, or computed by conjecture, the quantity, measure, size, bulk, proportion, extent, amount, sum, or number, of the thing, (حَزَرَهُ,) in order that he might know how much it was. (IKtt.) It is said in a trad., إِذَا غُمَّ عَلَيْكُمْ فَاقْدُرُوا, and إِنْ غُمَّ عَلَيْكُمْ الهِلَالُ فَاقْدِرُوا لَهُ; (S, Msb; *) or فَاقْدُرُوا, with kesr to the د; (Mgh, Msb; *) for فَاقْدُرُوا, with damm, is wrong; (Mgh;) and Ks. say, that you say قَدَرْتُ الشَّىْءَ, aor. أَقْدِرُهُ, with kesr, and that he had not heard any other aor.: (TA:) the meaning of the trad. is, [When the new moon (of Ramadán) is hidden from you by a cloud or mist, or if it be so hidden,] compute ye (↓ قَدِّرُوا) the number of the days to it, (Mgh, Msb,) and so complete Shaabán, making it thirty days: (S, * Mgh, * Msb:) or, as some say, compute ye (قَدِّرُوا) the mansions of the moon, and its course in them [to it, i. e., to the new moon]. (Msb.) See also 5. — — [Hence, app., the saying,] أُقْدُرْ بِذَرْعِكَ بَيْنَنَا See thou and know thy rank, or estimation, among us. (AO.) — — Hence also,] مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ [Kur., vi. 91, and other places, meaning, And they have not estimated God with the estimation that is due to Him: or] and they have not magnified, or honoured, God, with the magnifying, or honouring, that is due to Him: (S, K:) for قَدْرٌ signifies [also] a magnifying, or honouring: (K:) or have not assigned to God the attributes that are due to Him: (Lth:) or have not known what God is in reality. (El-Basáïr.) — — قَدَرَ الشَّىْءَ بِالشَّىْءِ, aor. [قَدِرَ and] قَدُرَ, (L,) inf. n. قَدْرٌ; (L, K;) and ↓ قدّرهُ به; (L;) He measured the thing by the thing: (L, K: *) and ↓ قدّرهُ عَلَى مِثَالِهِ he measured it by its measure: (S, K, art. قيس:) and ↓ قدّر بَيْنَ الأَمْرَيْنِ he measured, or compared, the two things, or cases, together; syn. قَايَسَ; (K, art. قيس;) and so ↓ قَادَرَ بَيْنَهُمَا. (L, art. قيس.) — — [Hence, app.,] قَدَرَ الأَمْرَ, (L, K,) and إِلَى الأَمْرِ, (L,) aor. قَدِرَ (L, K,) and قَدُرَ, (L,) inf. n. قَدْرٌ; (L, K;) [and ↓ قدّرهُ;] He thought upon the thing, or affair, (L,) and considered its end, issue, or result, (L, K,) and measured, or compared, one part of it with another; (L;) he measured it, compared one part of it with another, considered it, and thought upon it. (L.) See also 2. — — قَدَرْتُ عَلَيْهِ الثَّوْبَ, (S, K, *) inf. n. قَدْرٌ, (S,) I made the garment according to his measure; adapted it to his measure: (S, K: *) [and قَدَرْتُ عَلَيْهِ الشَّىْءَ app. signifies I made the thing according to his, or its, measure; proportioned, or adapted, the thing to him, or it; for وصفته, by which it is explained in the TA, seems to be, as IbrD thinks, a mistake for وَضَعْتُهُ:] and ↓ قدّر الشَّىْءَ signifies, in like manner, he made the thing by measure, or according to a measure; or proportioned it; syn. جَعَلَهُ بِقَدَرٍ: (IKtt:) the primary meaning of ↓ تَقْدِيرٌ is the making a thing according to the measure of another thing. (Bd- xv. 60.) — — [Hence,] قَدَرَ اللّٰهُ ذٰلِكَ عَلَيْهِ, aor. قَدِرَ and قَدُرَ, inf. n. قَدْرٌ and قَدَرٌ, (K,) or the latter is a simple subst., (Lh, Msb,) and مَقْدَرَةٌ; (S [unless this be a simple subst.];) and ↓ قدّرهُ عليه, (K,) [which is more common,] inf. n. تَقْدِيرٌ; (TA;) and لَهُ; (K;) [God decreed, appointed, ordained, or decided, that against him; and for him, or to him; accord. to an explanation of قَدَرٌ in the K: or decreed, &c., that against him; and for him, or to him; adapting it to his particular case; accord. to an explanation of قَدَرٌ by Lth, and of قَدْرٌ and قَدَرٌ in the S, and of قَدَرٌ in the Msb: see قَدْرٌ, below.] You say also قَدَرَ اللّٰهُ لَهُ بِخَيْرٍ [God decreed, &c., for him, good]. (K.) — — Also, قَدَرَ, (K,) aor. قَدِرَ and قَدُرَ, inf. n. قَدْرٌ, (TA,) He [God] distributed, divided, or apportioned, [as though by measure,]

sustenance, or the means of subsistence. (K, TA. In the CK, the verb is قَدَّرَ.) Hence, say some, the appellation of لَيْلَةُ القَدْرِ, [in the Kur, ch. xcvii.,] as being The night wherein the means of subsistence are apportioned. (TA.) See also قَدْرٌ, below. — — Also, aor. قَدِرَ and قَدُرَ, but the former is that which is adopted by the seven readers [of the Kur-án], and is the more chaste, (Msb,) He (God) straitened, or rendered scanty, [as though He measured and limited,] the means of subsistence: (Bd, xiii. 26, and other places; and Msb:) and قُدِرَ عَلَيْهِ رِزْقُهُ, [see Kur, lxv. 7,] inf. n. قَدْرٌ, his means of subsistence were straitened to him; like قُتِرَ. (S, TA.) You say قَدَرَ عَلَيْهِ الشَّىْءَ, aor. قَدِرَ and قَدُرَ, (Lh, TA,) inf. n. قَدْرٌ (K,) and قَدَرٌ and قُدْرَةٌ; (Lh, TA;) and ↓ قدّر, inf. n. تَقْدِيرٌ; (K;) He rendered the thing strait, or distressing, to him. (Lh, K, * TA.) And قَدَرَ عَلَى عِيَالِهِ He scanted his household; or was niggardly or parsimonious towards them, in expenditure; like قَتَرَ. (S.) It is said in the Kur, [xxi. 87,] فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ And he thought that we would not straiten him: (Fr, AHeyth:) or the meaning is, لَنْ نُقَدِّرَ عَلَيْهِ مَا قَدَّرْنَا مِنْ كَوْنِهِ فِى بَطْنِ الحُوتِ, for نَقْدِر is syn. with نُقَدِّر; (Zj;) and this is correct; i. e., we would not decree against him what we decreed, of the straitness [that should befall him] in the belly of the fish: it cannot be from القُدْرَةُ [meaning power, or ability]; for he who thinks this is an unbeliever. (Az, TA.) — — Also, قَدَرَهُ, aor. قَدِرَ, inf. n. قَدَارَةٌ; (K;) and ↓ قدّرهُ; (TA;) He prepared it. (K, TA.) — — And the former, He assigned, or appointed, a particular time for it. (K.) — قَدَرْتُ عَلَى الشَّىْءِ, aor. قَدِرَ (S, Msb, K) and قَدُرَ, (Ks, K,) but the former is that which is commonly known, (TA,) inf. n. قُدْرَةٌ and قِدْرَانٌ, (S, K,) with kesr, (K,) but the latter is written in a copy of the T, قَدَرَانٌ, (TA,) [and in one copy of the S قُدْرَانٌ,] and قَدْرٌ (Ks, Fr, Akh, K) and مَقْدُرَةٌ and مَقْدَرَةٌ and مَقْدِرَةٌ (S, K) and مِقْدَارٌ (K) and مَقْدَرٌ (TA) and قَدَارٌ (Sgh, K) and قِدَارٌ; (Lh, K;) and قَدِرْتُ عَلَيْهِ, aor. قَدَرَ, (S, K, *) a form of weak authority, mentioned by Yaakoob, (S,) and by Sgh from Th, and said by IKtt, to be of the dial. of Benoo-Murrah, of Ghatafán, (TA,) inf. n. قَدَرٌ (Ks, Fr, Akh, K) and قَدَارَةٌ and قُدُورَةٌ and قُدُورٌ, (K, TA,) these four are of قَدِرَ; (TA;) and all that are here mentioned as from the K, are inf. ns.; (TK;) and اقتدرت ↓ عليه; (S, K, * TA;) or this has a stronger signification; (IAth;) I had power, or ability, to do, effect, accomplish, achieve, attain, or compass, &c., the thing; I was able to do it, I was able to prevail against it. (Msb, K, * TA.) You say مَا لِى عَلَيْكَ مَقْدُورَةٌ, and مَقْدَرَةٌ, and مَقْدِرَةٌ, i. e. قُدْرَةٌ, [I have not power over thee.] (S.) And in like manner, المَقْدُورَةُ تُذْهِبُ الحَفِيظَةَ [Power drives away that care which one has of what is sacred, or inviolable, or of religion, to avoid suspicion]. (S.) — — See also قُدْرَةٌ, below. — قَدَرَ and ↓ اقتدر are like طَبَخَ and إِطَّبَخَ [meaning He cooked, and he cooked for himself, in a قِدْر, or cooking-pot]. (S, TA.) You say قَدَرَ القِدْرَ, (K, * TA,) aor. قَدُرَ and قَدِرَ, inf. n. قَدْرٌ, (K,) He cooked [the contents of] the cooking-pot. (K, * TA.) And أَمَرَنِى أَنْ أَقْدُرَ لَحْمًا He ordered me to cook a cooking-pot of flesh-meat. (TA, from a trad.) And أَمْ تَشْتَوُونَ ↓ أَتَقْتَدِرُونَ Do ye cook [for yourselves] in a cooking-pot, or roast? (S.) 2 قدّر, inf. n. تَقْدِيرٌ: see 1, in most of its senses. — — He meditated, considered, or exercised thought in arranging and preparing, a thing or an affair; (T, K, * El-Basáïr;) either making use of his reason, and building thereon; the doing of which is praiseworthy; or according to his desire or appetite; as in the Kur, lxxiv. 18 and 19; the doing of which is blameable; (ElBasáïr;) or by means of marks, whereby to cut it. (T.) — — He intended a thing or an affair; he determined upon it. (T.) [Said of God, He decreed, appointed, ordained, destined, predestined, or predetermined a thing.] — — [Hence, app., قدّر كَذَا, in grammar, He meant, or held, or made, such a thing to be supplied, or understood. You say تَقْدِيرُهُ كَذَا Its (a phrase's) implied, or virtual, meaning, or meaning by implication, is thus. And يُقَدَّرُ بِكَذَا Its implied meaning is to be expressed by saying thus. And تَقْدِيرًا is said in the sense of implicatively, or virtually, as opposed to لَفْظًا or literally. — — And He supposed such a thing.] — — He made; syn. جَعَلَ and صَنَعَ. Ex., in the Kur, [xli. 9,] وَقَدَّرَ فِيهَا أَقْوَاتَهَا And He made therein its foods, or aliments. And it is said in the Kur, [x. 5,] وَقَدَّرَهُ مَنَازِلَ And hath made for it [the moon] mansions. (TA.) — — He knew. So in the Kur, xv. 60; and lxxiii. 20, according to the Basáïr. (TA.) — قدّرهُ, inf. n. تَقْدِيرٌ, He asserted him to be, or named him, or called him, a قَدَرِىّ: (Fr, Sgh, K:) but this is post-classical. (TA.) — قدّرهُ, (Msb,) or ↓ اقدرهُ, (K,) [the latter of which is the more common,] He empowered him; enabled him; rendered him able. (Msb, K.) You say اقدرهُ اللّٰهُ عَلَى كَذَا God empowered him, enabled him, or rendered him able, to do such a thing. (K, * TA.) 3 قادر بَيْنَ الأَمْرَيْنِ: see 1. — — قَادَرْتُهُ, (K,) inf. n. مُقَادَرَةٌ, (TA,) I measured myself, or my abilities, with him, or his, (قَايَسْتُهُ,) and did as he did: (K:) or I vied, or contended, with him in power, or strength. (A, TA.) 4 أَقْدَرَ see 2. 5 تَقَدَّرَ see 7. — — كَانَ يَتَقَدَّرُ فِى مَرَضِهِ أَيْنَ أَنَا اليَوْمَ [He (Mohammad) used to compute, or reckon, in his mind, in his disease, Where am I to-day?] i. e., he used to compute, or reckon, (يُقَدِّرُ,) [in his disease,] the days of his wives, when it was his turn to visit each of them. (TA, from a trad.) See also 1. — — تقدّر It (a thing, S,) became prepared, (S, K,) لَهُ for him. (S.) 7 انقدر (S, K) and ↓ تقدّر (A) It (a garment) agreed with, or was according to, the measure (S, A, K.) You say تقدّر الثَّوْبُ عَلَيْهِ The garment agreed with, or was according to, his measure. (A.) 8 اقتدرهُ He made it of middling size; expl. by جَعَلَهُ قَدْرًا. (JK, TA. [In the latter, the explanation is without any syll. signs; but in the former I find it fully pointed, and immediately followed by شَىْءٌ مُقْتَدَرٌ, thus pointed, and explained as signifying " a thing of middling size, whether in length or tallness or in width or breadth. "]) — See also 1, last two significations. 10 استقدر اللّٰهَ خَيْرًا He begged God to decree, appoint, ordain, or decide, for him good. (S, K.) — أَللّٰهُمَّ إِنِّى أَسْتَقْدِرُكَ بِقُدْرَتِكَ O God, I beg Thee to give me power to do it, by Thy power. (TA, from a trad.) قَدْرٌ The quantity, quantum, measure, magnitude, size, bulk, proportion, extent, space, amount, sum, or number attained, of a thing; (S, Msb, K;) as also ↓ قَدَرٌ (Msb, K) and ↓ قُدْرٌ (Fr, Sgh, K) and ↓ مِقْدَارٌ. (Msb, K.) You say هٰذَا قَدْرُ هٰذَا, and ↓ قَدَرُهُ, This is the like of this [in quantity, &c.; is commensurate with, or proportionate to, this; and so هذا ↓ هذا بِمِقْدَارِ]. (Msb.) And هُمْ قَدْرُ مِائَةٍ, and ↓ قَدَرُ مِائَةٍ, They are as many as a hundred. (Z, Msb.) And أَخَذَ بِقَدْرِ حَقِّهِ, and ↓ بِقَدَرِهِ, and ↓ بِمِقْدَارِهِ, He took as much as his due, or right. And قَرَأَ بِقَدْرِ الفَاتِحَةِ, and ↓ بِقَدَرِهَا, and ↓ بِمِقْدَارِهَا, He read as much as the Fátihah. (Msb.) And أَقَمْتُ عِنْدَهُ قَدْرَ أَنْ يَفْعَلَ كَذَا I remained at his abode long enough for him to do thus. (Meyd, TA.) But you say ↓ جَآءَ عَلَى قَدَرٍ, thus only, with fet-h [to the dál, as is shown by what precedes in the Msb,] as meaning [It came according to measure; i. e.,] it was conformable; it matched; it suited. (Msb.) You say also جَاوَزَ قَدْرَهُ or ↓ قَدَرَهُ [He overstepped, transgressed, went beyond, or exceeded, his proper measure, bound, or limit: and the same is said of a thing]. (L, art. عند; &c.) And فَرَسٌ بَعِيدُ القَدْرِ A horse that takes long, or wide, steps. (JK, TA.) [And هٰذَا قَدْرِى This is sufficient for me.] — — [Hence, Estimation, value, worth, account, rank, quality, or degree of dignity;] greatness, majesty, honourableness, nobleness; (Msb, * TA;) gravity of character; (Msb;) as also ↓ قَدَرٌ. (Msb.) You say مَا لَهُ عِنْدِى قَدْرٌ, and ↓ قَدَرٌ, He has no honourableness, or gravity of character, in my opinion. (Msb.) In the words of the Kur, [vi. 91,] وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهِ, [for explanations of which see 1,] we may also correctly read ↓ قَدَرِهِ. (TA.) — قَدْرٌ and ↓ قَدَرٌ, (S,) [the latter of which is the more common,] or قَدَرٌ (JK, Msb, K) alone, (Msb,) or both, and ↓ مِقْدَارٌ and ↓ تَقْدِيرٌ, (TA,) and ↓ مَقْدَرَة, with fet-h only [to the د], (S,) Decree, appointment, ordinance, or destiny: or what is decreed, appointed, &c.: syn. قَضَآءٌ and حُكْمٌ: (M, K:) or decree, &c., adapted

[to a particular case], (Lth, JK, Az, TA,) by God; (S, Msb;) expl. by قَضَآءٌ مُوَفَّقٌ, (Lth, JK, &c.,) and مَا يُقَدِّرُهُ اللّٰهُ مِنَ القَضَآءِ, (S,) and القَضَآءُ الَّذِى يُقَدِّرُهُ اللّٰهُ: (Msb:) [accord. to general usage, it differs from قَضَآءٌ; this latter signifying a general decree of God, as that every living being shall die; whereas ↓ قَدَرٌ signifies a particular decree of God, as that a certain man shall die at a particular time and place &c.; or particular predestination: thus القَضَآءُ وَالقَدَرُ may be rendered the general and particular decrees of God; or general and particular predestination or fate and destiny. The term قَدَرٌ is variously explained by different schools and sects: but its proper meaning seems to be that given above on the authority of Lth.] The pl. of ↓ قَدَرٌ is أَقْدَارٌ; (K, TA;) and of ↓ مَقَادِيرُ is مِقْدَارٌ. (TA.) You say الأُمُورُ تَجْرِى بِقَدَرِ اللّٰهِ, and ↓ بِمِقْدَارِهِ, &c., Events have their course by the decree, &c., of God. (TA.) It is said that لَيْلَةُ القَدْرِ signifies The night of decree, &c. (TA. See also 1.) — قَدْرٌ (A, L, K) and ↓ قَدَرٌ (L) A camel's or horse's saddle of middling size; (A, L, K;) and in like manner ↓ قَادِرٌ, applied to a horse's saddle, between small and large; or this last signifies easy, that does not wound; like قَاتِرٌ: (T, TA:) and ↓ مُقْتَدَرٌ, (JK,) or ↓ مُقْتَدِرٌ, (K, but see 8,) a thing, (JK,) or anything, (M, K,) of middling size, (JK, M, K,) whether in length or tallness or in width or breadth: (JK:) مقتدرُ الخَلْقِ signifying a man, and a mountain-goat, and an antelope, of middling make: (M, TA:) and مقتدرُ الطُولِ a man of middling stature or tallness; (A, TA;) as also ↓ قُدَارٌ. (K.) And أُذُنٌ قَدْرَآءُ An ear neither small nor large. (Sgh, K.) — See also قُدْرَةٌ. قَدْرٌ: see قُدُرٌ. قِدْرٌ A cooking-pot; a vessel in which one cooks: (Msb:) [and it very often means the food contained therein; i. e. pottage of any kind: (see, for an ex., 3 in art. غلو:)] of the fem. gender (Msb, K, TA) without ة: (TA:) or it is made fem. (S, K) as well as masc., accord. to some: but he who asserts it to be made masc. is led into error by a saying of Th: AM observes, as to the saying of the Arabs, related by Th, مَا رَأَيْتُ قِدْرًا غَلَى أَسْرَعَ مِنْهَا [I have not seen a cooking-pot that has boiled quicker than it], قدر is not here meant to be made masc. but the meaning is, ما رأيت شَيْئًا غلى [I have not seen a thing that has boiled]; and similar to this is the saying in the Kur, [xxxiii. 52,] لَا يَحِلُّ لَكَ النِّسَآءُ, meaning, لا يحلّ لك شَىْءٌ مِنَ النِّسَآءِ: (TA:) the dim. is قُدَيْرٌ, without ة, contr. to analogy; (S, TA;) or قُدَيْرَةٌ, with ة, because قِدْرٌ is fem.; (Msb;) or both: (TA:) and the pl. is قُدُورٌ: (Msb, K:) it has no other pl. (TA.) [See a tropical ex. voce حامٍ.] قَدَرٌ: see قَدْرٌ, throughout: (where its pl. is أَقْدَارٌ; K, * TA:) and قُدْرَةٌ: (in which sense also its pl. is as above; K.) — — See also جَبْرٌ: and see مِقْدَارٌ. — — Also, A time, or a place, of promise; an appointed time, or place; syn. مَوْعِدٌ. (TA.) [See Kur, xx. 42.] قُدْرَةٌ and ↓ مَقْدُرَةٌ and ↓ مَقْدَرَةٌ and ↓ مَقْدِرَةٌ (S, K) and ↓ قَدْرٌ and ↓ قَدَرٌ (Ks, Fr, Akh, K) and ↓ قِدْرَانٌ (S, K) and ↓ مِقْدَارٌ (K) and ↓ مَقْدَرٌ (TA) and ↓ قَدَارَةٌ (Sgh, K) and ↓ قَدَارٌ (Lh, K) and ↓ قُدَارٌ and ↓ قُدُورَةٌ and ↓ قُدُورٌ (K) Power; ability. (K.) See قَدَرْتُ عَلَى الشَّىْءِ. — — Hence, (TA,) the first and second and third and fourth (S, * Msb, * TA) and fifth, (K, TA,) or all excepting قَدَرٌ and مَقْدَرٌ, (TK,) [and there seems to be no reason for not adding these two,] Competence, or sufficiency; richness. (S, * Msb, * K.) You say رَجُلٌ ذُو قُدْرَةٍ, and ↓ مَقْدُورَةٍ, and ↓ مَقْدَرَةٍ, and ↓ مَقْدِرَةٍ. A man possessing competence, or riches. (S, Msb, TA.) قَدْرَةٌ A certain interval, or distance, between every two palm-trees. (JK, Sgh, K.) You say نَخْلٌ غُرِسَ عَلَى القَدْرَةِ Palm-trees planted at the fixed distance, one from another. (JK, Sgh, K.) And كَمْ قَدْرَةُ نَخْلِكَ [What is the fixed distance of thy palm-trees, one from another?] (K.) أُذُنٌ قَدْرَآءُ: see قَدْرٌ, last signification. — بَنُو قَدْرَآءَ Those possessing competence, or sufficiency; the rich. (K.) قِدْرَانٌ: see قُدْرَةٌ. القَدَرِيَّةُ The sect of those who deny القَدَر as proceeding from God, (K, * TA,) and refer it to themselves. (TA.) [Opposed to الجَبَرِيَّةُ.] قَدَارٌ: see قُدْرَةٌ. قُدَارٌ: see قَدْرٌ, last signification. — A cook: or one who slaughters camels or other animals; (S, K;) as being likened to a cook: (TA:) or one who slaughters camels, and cooks their flesh: (TA:) and one who cooks in a cooking-pot (قِدْر); as also ↓ مُقْتَدِرٌ. (K.) قِدَارٌ: see قَادِرٌ. قَدِيرٌ: see قُدْرَةٌ. قُدُورٌ: see قُدْرَةٌ. — Flesh-meat cooked in a pot, with seeds to season it, such as pepper and cuminseeds and the like: (Lth, JK:) if without such seeds, it is called طَبِيخٌ: (Lth, TA:) or what is cooked in a قِدْر; (L, K:) as also ↓ قَادِرٌ: so in the K; but this seems to be a mistake, occasioned by a misunderstanding of the saying of Sgh [and others] that قَدِيرٌ is the same as قَادِرٌ: or perhaps the right reading of the passage in the K is وَالقَدِيرُ القَادِرُ وَمَا يُطْبَخُ فِى القِدْرِ; and it has been corrupted by copyists:) (TA:) [but this is improbable, as the passage, if thus, would be in part a repetition:] also cooked broth; (L;) and so ↓ مَقْدُورٌ. (JK, L.) قَدَارَةٌ: see قُدْرَةٌ. قُدُورَةٌ: see قُدْرَةٌ. قَادِرٌ, applied to God, i. q. ↓ مُقَدِّرٌ [Decreeing, appointing, ordaining, deciding]; (S;) and ↓ قَدِيرٌ may signify the same. (TA.) — See also قَدْرٌ, last signification. — Possessing power, or ability; as also ↓ قَدِيرٌ, (K,) and ↓ مُقْتَدِرٌ: (TA:) or قَدِيرٌ has an intensive signification, and مُقْتَدِرٌ still more so: (IAth:) or ↓ قَدِيرٌ signifies he who does what he will, according to what wisdom requires, not more nor less; and therefore this epithet is applied to none but God; and مُقْتَدِرٌ signifies nearly the same, but is sometimes applied to a human being, and means one who applies himself, as to a task, to acquire power or ability. (El-Basáïr.) When you say اَللّٰهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ [God is able to do everything; is omnipotent;] you mean, to do everything that is possible. (Msb.) — — بَيْنَ أَرْضِكَ وَأَرْضِ فُلَانٍ لَيْلَةٌ قَادِرَةٌ; (Yaakoob, S;) and بَيْنَنَا ليلية قادرة; (K;) Between thy land and the land of such a one is a gentle night's journey; (Yaakoob, S;) and between us is an easy night's journey, in which is no fatigue. (K.) — See also قَدِيرٌ. تَقْدِيرٌ: see قَدْرٌ, and 2. مَقْدَرٌ: see مَقْدُرَةٌ. مَقْدَرَةٌ and مَقْدُرَةٌ and مَقْدِرَةٌ: see قُدْرَةٌ. مُقَدِّرٌ: see قَادِرٌ. مِقْدَارٌ: for the first, see قَدَرٌ: — — and for all, see قُدْرَةٌ. — A measure; (JK, L;) a thing with which anything is measured; as also ↓ قَدْرٌ: (L:) a pattern (مِثَالٌ) by which a thing is measured, proportioned, or cut out. (T, art. مثل.) — — See also قَدْرٌ, in six places. — — Death. They say إِذَا بَلَغَ العَبْدُ المِقْدَارَ مَاتَ [When man reacheth the term of life, he dieth]. The pl. is مَقَادِيرُ. (TA.) — See also قُدْرَةٌ. مَقْدُورٌ: see قَدِيرٌ. مُقْتَدَرٌ: see قَدْرٌ, last signification. مُقْتَدِرٌ: see قَدْرٌ, last signification. — See also قَادِرٌ. — — صَانِعٌ مُقْتَدِرٌ An artificer gentle in work. (A, TA.) — See also قُدَارٌ.

1 قدس قَدَسَ فِى الأَرْضِ He went far away into the land, or country. (Bd, ii. 28.) — قَدُسَ, aor. قَدُسَ, (TK,) inf. n. قُدْسٌ and قُدُسٌ, (S, A, K,) said of a thing, (TK,) It was, or became, [holy, accord. to the most common usage, or] pure. (S, * A, * K, * TK.) [It may also be said of God, as meaning, emphatically, He is holy.] 2 قدّسهُ, (A,) inf. n. تَقْدِيسٌ, (S, M, K,) [He hallowed, or sanctified, him or it: he consecrated him or it]. — — He declared Him (namely God, M, A) to be far removed, or free, from every impurity or imperfection, or from everything derogatory from his glory; (M;) he declared Him to be far removed from evil; [i. e., to be holy;] and so قدّس لَهُ; from قَدَسَ فِى الأَرْضِ, explained above; (Bd, ii. 28;) the ل, in the latter case, being redundant. (Jel, ii. 28.) — — He purified him or it; (S, M, K, Bd, ubi supra;) because he who purifies a thing removes it far from unclean things. (Bd.) Accord. to Zj, وَنُقَدِّسُ لَكَ, in the Kur, ii. 28, means, And we purify ourselves, and those who obey Thee, for, or towards, Thee. (TA.) — — He blessed him. You say, لَا قَدَّسَهُ اللّٰهُ May God not bless him. (IAar, M.) — — تَقْدِيسٌ also signifies The praying for a blessing. (M.) [You say, app., قَدَّسَ لَهُ, meaning, He prayed for a blessing for him.] — Also قدّس He came [or went] to بَيْت المَقْدِس [i. e. Jerusalem]; like كَوَّفَ [he came or went to El-Koofeh] and بَصَّرَ [he came or went to El-Basrah]. (A.) 5 تقدّس [He, or it, was, or became, hallowed, or sanctified: he, or it, was, or became, consecrated]. — — He (God, Msb) was far, or far removed, or free, [or

clear,] from every impurity or imperfection, or from everything derogatory from his glory; [i. e., He was holy;] or He removed himself far from every impurity or imperfection, &c.: (Msb, TA:) he, or it, was, or became, purified; or he purified himself. (S, K.) قُدْسٌ and ↓ قُدُسٌ [Holiness, sanctity:] purity: (S, A, Msb, K:) [each] a subst. as well as an inf. n.: (S, A, K:) the former a contraction of the latter. (Msb.) — — Hence, (S,) حَظِيرَةُ القُدْسِ, or ↓ القُدُسِ, [The Enclosure of Holiness or Purity;] i. e., Paradise. (S, A.) — — [Hence, also,] ↓ رُوحُ القُدُسِ, (S, A, K,) and رُوحُ القُدْسِ, accord. to the reading of Ibn-Ketheer, (Bd, ii. 81,) [The Spirit of Holiness or Purity; properly applied to The Holy Spirit, The Third Person of the Trinity, in Christian theology; generally, but incorrectly, called by the Eastern Christians among the Arabs الرُّوحُ القُدُسُ: but accord. to the Muslims,] Jibreel [i. e. Gabriel, the Archangel]; (S, A, K; and Bd, ubi supra;) as also القُدْسُ and القُدُسُ: (K, TA:) or the Spirit of Jesus: or the Gospel: or the most great name of God, by which Jesus used to raise to life the dead: (Bd, ubi supra:) or God's protection and direction. (A.) You say, رُوحُ القُدُسِ مَعَكَ, and مُعِينُكَ, Gabriel, or God's protection and direction, be with thee, and be thine aider. (A.) — — قُدْسٌ or ↓ قُدُسٌ also signifies Blessing. (M, TA.) — — Also, القُدْسُ and ↓ القُدُسُ i. q. البَيْتُ المُقَدَّسُ, q. v. (K,) or بَيْتُ المَقْدِسِ. (A.) — — And ↓ أَرْضُ القُدُسِ [or ارض القُدْسِ] i. q. الارض المُقَدَّسَةُ. (TA.) قَدَسٌ A [vessel of the kind called] سَطْل; (S, A, K;) of the dial. of the people of El-Hijáz; so called because one purifies himself in it, (S, TA,) and with it. (TA.) قُدُسٌ: see قُدْسٌ, throughout. حَدِيثٌ قُدْسِيٌّ [A holy tradition or narration]: see art. حدث. القُدُّوسُ (S, M, A, Msb, K) and القَدُّوسُ, (S, M, K,) applied to God, (S, M, A, &c.,) as also ↓ المُتَقَدِّسُ (M, A) and ↓ المُقَدَّسُ; (A;) [all of which are nearly syn.;] القدوس signifies [The All-holy, All-pure, or All-perfect;] He who is far removed from every imperfection or impurity, or from everything derogatory from his glory; (M, Msb;) as also المتقدّس [but not in an intensive degree]; (M;) and المقدّس signifies the same as this last; (T, TA;) or from faults and defects: (TA:) or the Pure; (S, * K;) [or the Very Pure:] or the Blessed; (Ibn-El-Kelbee, K;) [or the Greatly Blessed:] Sb used to say قَدُّوسٌ and سَبُّوحٌ, with fet-h to the first letter of each: (S:) Th says, (S,) every noun of the measure فعُّول is with fet-h to the first letter, (S, K, *) like سَفُّودٌ and كَلُّوبٌ &c., (S,) except سُبُّوحٌ and قُدُّوسٌ (S) and ذُرُّوحٌ, (S, K, but not as from Th,) and in the K is added فُرُّوجٌ; (TA;) [see سُبُّوحٌ] for these are mostly with damm, though sometimes with fet-h: (S, K: *) Lh says, all agree in pronouncing سبّوح and قدّوس with damm, though fet-h is allowable; (M;) but Az denies this agreement: (TA:) and Lh adds, that all other words of the measure فعُّول are with fet-h. (M.) مُقَدَّسٌ: see بَيْتُ المَقْدِسِ. مُقَدَّسٌ Hallowed, or sanctified: consecrated: purified:] blessed. (M.) — — المُقَدَّسُ, applied to God: see القُدُّوسُ. — — البَيْتُ المُقَدَّسُ, (K,) and بَيْتُ المُقَدَّسِ, (S, K,) and [more commonly] بَيْتُ ↓ المَقْدِسِ, (M, A, K,) which [i. e. المَقْدِس] is either formed from مُقَدَّسٌ by rejecting the augmentative letter, or is a subst. not formed from a verb, like as Sb says of المَنْكِبُ, (M,) [signifying The hallowed, or consecrated, or purified, or blessed, dwelling; or the dwelling of the hallowed, &c.; are appellations of Jerusalem;] also called ↓ القُدْسُ [which is the name generally given to it in the present day] and ↓ القُدُسُ; (A, K;) because one is purified therein from sins, or because of the blessing that is therein. (TA.) — — الأَرْضُ المُقَدَّسَةُ The [hallowed, or consecrated, or] purified land; (S, Msb, K;) or the pure land; (Fr;) or the blessed land; (IAar;) is an appellation of Damascus and Palestine and part of the Jordan: (Fr:) or Syria: (M:) and ↓ أَرْضُ القُدُسِ [or ↓ أَرْضُ القُدْسِ] signifies the same. (TA.) مُقَدِّسٌ A Christian monk [or any Christian or a Jew] who comes [or goes or performs pilgrimage or has performed pilgrimage] to بَيْت المَقْدِسِ or القُدْس [i. e. Jerusalem]: (A:) or a Christian monk: (K:) or a [learned Jew or other, such as is called] حَبْر. (M, TA.) Imra-el-Keys says, describing dogs and a [wild] bull, فَأَدْرَكْنَهُ يَأْخُذْنَ بِالسَّاقِ وَالنَّسَا كَمَا شَبْرَقَ الوِلْدَانُ ثَوْبَ المُقَدِّسِ And they (the dogs) overtook him, (namely, the bull,) seizing the shank and the sciatic vein, and tearing his skin, as the children of the Christians tear the garment of the monk that has come from بَيْت المَقْدِسِ, [or Jerusalem] for the purpose of obtaining a blessing from it: thus the verse is found in the handwriting of Aboo-Sahl; but in all the copies of the S, we find ثَوْبَ المُقَدَّسِى, with ى. (TA.) مَقْدِسِيٌّ and مُقَدَّسِيٌّ Of, or relating to, or belonging to, بَيْت المَقْدِس or بَيْت المُقَدَّس [i. e. Jerusalem]: a Jew. (S.) المُتَقَدِّسُ: see القُدُّوسُ. قذ See Supplement قدى and قدع قدم قدو 1 قَذَّ الرِّيشَ (S, M, A, L) [aor. ◌ُ3, يَقُذُّ,] inf. n. قَذٌّ, (K,) He cut the edges, or extremities, of the feathers, (S, M, A, L, K,) [for the arrow, or arrows,] with the instrument called مِقَذّ, (A,) and made them حَذَّفَهُ, M, L, [in the K, تَحْرِيفُهُ is put for تَحْذِيفُهُ]) of the suitable dimensions, (عَلَى نَحْوِ الحَذْوِ والتَّقْدِيرِ, M, [in the L and K, التَّدْوِير is put for التَّقْدِير, and in the K الحذو and the foll. conjunction are omitted,]) and even. (M, L, K.) — — And قَذَّ, He cut anything in a similar manner. — — [Hence,] قُذَّ, It (anything) was made even, and fine, or delicate, or elegant; (M, L;) [as also ↓ قُذِّذَ: see مُقَذَّذٌ, and see 2.] — — قَذَّ السَّهْمَ, (S, M, A, L,) aor. ◌ُ3, يَقُذُّ, (M, A, L,) inf. n. قَذٌّ; (S, M, L, K;) and ↓ اقذّهُ, (M, L,) inf. n. إِقْذَاذٌ; (K;) and ↓ قَذَذهُ; (Deewán El-Hudhaleeyeen, cited by Freytag;) He feathered the arrow; fixed, or stuck, upon it the feathers; (S, M, A, L, K;) whereof an arrow has three, also called its آذَان. (L.) — قَذَّهُ, aor. ◌ُ3, يَقُذُّ, (L,) inf. n. قَذٌّ, (K,) He struck him upon the part called the مَقَذّ; (L, K;) on the back of his neck. (L.) [But see طَبَعَ قَفَاهُ in art. طبع.] 2 قُذِّذَ, (inf. n. تَقْذِيذٌ, L,) It (anything) was trimmed, or decorated. (M, L.) See also 1. 4 أَقْذَ◌3 see 1. 8 اقتذّ الحَدِيثَ مِنِّى (assumed tropical:) He heard the story from me like as I heard it. (TA, voce إِكْتَتَّ.) قُذَّةٌ A feather of an arrow: pl. قُذَذٌ, (S, M, L, K,) and قِذَاذٌ. (M, L.) [You say,] حَذْوَ القُذَّةِ بالقُذَّةِ, Like as one feather of an arrow corresponds to, or matches, another. (L.) — — [Hence,] the ear of a man, and of a horse; (M, L, K;) the two ears are called القُذَّتَانِ. (M, L.) — — And the side of the vulva; (K;) dual, قُذَّتَانِ, the two sides of the vulva, (S, M, L,) which are called the إِسْكَتَانِ. (M, L.) — The flea; (S, M, L, K;) as also ↓ قُذَذٌ: (M, L, K:) pl. قِذَّانٌ. (S, M, L, K.) قُذَّةٌ: see قُذَاذَةٌ. A piece that is cut from the extremity of a feather; (M, L;) and قُذَاذَاتٌ, [the pl.,] what falls in the cutting of the extremities of feathers, and the like: (S, L, K:) and the sing., what is cut, or clipped, from the extremities of gold, &c.: (K:) the pl. signifies pieces, (M,) or small pieces, (L,) cut, or clipped, from the extremities of gold: and pieces cut or clipped from silver are called جُذَاذَاتٌ: or the sing. signifies what is cut, or clipped, from anything. (M, L.) أَقَذُّ An arrow without feathers upon it; (T, S, M, A, L, K;) like as أَفْوَقُ, applied to an arrow, signifies " having no notch: " (L:) or of which the feathers have fallen off: (L:) or just pared, before it is feathered: (Lh, M, L:) also, a feathered arrow: or (in the K, and) that is evenly pared, without any deviation from a straight shape: (M, L, K: *) pl. قُذٌّ: and pl. of قُذٌّ, قِذَاذٌ. (S, L. [See an ex. voce أَخْشَنُ.]) — — مَا لَهُ أَقَذُّ وَلَا مَرِيشٌ He has not anything: (M, L, K:) or he has not either property or people. (Lh, M, L, K.) A proverb. (TA.) — — مَا أَصَبْتُ مِنْهُ أَقَذَّ وَلَا مَرِيشًا I gained not from him anything: (M, L:) or I obtained not from him good, either little or much. (Meyd, TA.) Ibn-Háni relates this saying, on the authority of Aboo-Málik, differently, saying أَفَذَّ, with ف, instead of اقذّ, from فَذٌّ in the sense of فَرْدٌ. (L.) — — In another proverb it is said, مَا تَرَكْتُ لَهُ أَقَذَّ وَلَا مَرِيشًا [I left not to him anything]. (A.) مَقَذٌّ The part between the two ears, behind: (M, * L, K:) one says, إِنَّهُ لَلَئِمُ المَقَذَّيْنِ Verily he is vile in the part between the two ears, behind, and حَسَنُ المقذّين, goodly in that part; though a man has but one مَقَذّ: also, the base of the ear: (M, L:) and the place where the hair of the head ends, between the two ears, behind: (S:) the part of the back of the head where the growth

of the hair ends: (M, L, K:) or the part of the back of the head where the hair is cut with the shears: (M, L:) and the part where the hair ends, behind and before: (L:) or the place where the head is set upon the neck: its proper signification is a place of cutting: and therefore it may mean the place where the hair ends, at the back of the neck: or the place where the head ends; which is the place where it is set upon the neck. (A.) مِقَذٌّ A blade for cutting or clipping; syn. مِقْرَاضٌ; (S;) an instrument for cutting the extremities of feathers, (M, A, L, K, *) such as a knife and the like; as also مِقَذَّةٌ: (M, L:) a knife. (K.) مُقَذَّذٌ and ↓ مَقْذُوذٌ, Trimmed, or decorated; (M, K;) applied to a man. (M.) See مَقْذُوذٌ — — [Hence,] مُقَذَّذٌ (M, K) and ↓ مَقْذُوذٌ (L), A man (M, L) having his hair clipped (M, L, K) round the part where its growth terminates, before and behind: (M, L:) and مُقَذَّذٌ الشَّعَرِ, (S, L,) and ↓ مَقْذُوذُهُ, (L,) A man having his hair trimmed. (S, L.) — — مُقَذَّذٌ Anything made even, and fine, or delicate, or elegant. (K.) — — [Hence,] A man having a clean garment, one part of it resembling another, every part of it goodly. (L.) And A man of light form, or figure; (Yaakoob, S, M, L, K;) as also مُزَلَّمٌ: and in like manner مُقَذَّذَةٌ, A woman not tall; also مُزَلَّمَةٌ. (Yaakoob, S, M, * L.) مَقْذُوذٌ see مُقَذَّذٌ in three places. — — أُذُنٌ مَقْذُوذَةٌ, (S, M, L, K,) and ↓ مُقَذَّذَةٌ, (M, L, K,) an ear of a rounded shape (M, L, K,) as though it were pared. (S, L.) [You say,] لَهُ أُذُنَانِ مَقْذُوذَتَانِ He (a horse) has two ears shaped like the feathers of an arrow. (A.) — — هُوَ مَقْذُوذُ القَفَا He has his hair clipped at the back of the neck. (L.) قذر 1 قَذِرَ, aor. قَذَرَ; (Lth, Mgh, Msb, K;) and قَذُرَ, aor. قَذُرَ; (Lth, Mgh, K;) and قَذَرَ, aor. قَذُرَ; (K;) inf. n. قَذَرٌ, (S, Mgh, Msb, K,) of قَذِرَ; (Msb;) and قَذَارَةٌ, (S, Mgh, K,) of قَذُرَ; (Lth;) It (a thing, Mgh, Msb) was, or became, unclean, dirty, or filthy. (S, Mgh, Msb.) — قَذِرَهُ. (S, Mgh, Msb, K) aor. قَذَرَ; (Msb, K;) and قَذَرَهُ, aor. قَذُرَ; (K;) inf. n. [of the former] قَذَرٌ, and [of the latter] قَذْرٌ; (K;) and ↓ تقذّرهُ; and ↓ استقذرهُ; (S, Mgh, Msb, K;) [and ↓ قذّرهُ; (see قَاذُورَةٌ;) He held it to be unclean, dirty, or filthy:] he disliked it, or hated it, for its uncleanness, dirtiness, or filthiness: (Msb:) or (assumed tropical:) he disliked it, or hated it: (S.) or (assumed tropical:) he shunned it, or avoided it, through dislike, or hatred: (Mgh:) قَذِرَهُ and ↓ استقذرهُ and تقذّر ↓ مِنْهُ are syn. [in this last, or a similar, sense]: (Lth:) and قَذَرَهُ, aor. قَذُرَ, signifies (tropical:) he disliked it, or hated it, and shunned it, or avoided it: (TA:) and ↓ تَقَذَّرَتْ (tropical:) she (a woman) shunned, avoided, or removed herself far from, unclean things, or foul actions; preserved herself therefrom. (S.) It is said in a trad., قَذِرْتُ لَكُمْ جَوَّالَ القُرَى [I dislike, for you, what goes round about the towns, or villages], meaning, I dislike, for you, oxen and cows that eat filth; therefore do not ye eat them. (Mgh.) And El-'Ajjáj says وَقَذَرِى مَا لَيْسَ بِمَقْذُورِ (tropical:) [And my disliking what was not disliked], meaning, that he had come to dislike (يَقْذَرُ) the food which he did not dislike in his youth. (TA.) 2 قَذَّرَ see 1. — — [قذّر also signifies He fouled a thing.] 4 اقذرهُ He found it to be unclean, dirty, or filthy. (Msb.) 5 تَقَذَّرَ see 1, in three places. — [Also تقذر He became unclean, dirty, or filthy. (So used in the L, K, art. نت.)] 10 إِسْتَقْذَرَ see 1, in two places. قَذْرٌ: see قَذِرٌ. قَذَرٌ: see 1. — — [As a simple subst., Uncleanness, dirt, or filth: and an unclean, a dirty, or a filthy, thing: pl. أَقْذَارٌ:] also, dirt, or filth, which renders one legally impure: (Az, Msb:) ↓ قَاذُورَةٌ is likewise used in the sense of قَذَرٌ: (Msb:) and [hence] both these words also signify (tropical:) a foul action: (TA, for this meaning of قَذَرٌ, accord. to an explanation of its pl. أَقْذَارٌ; and L, Msb, for the same meaning of قَاذُورَةٌ:) قَاذُورَةٌ is also explained as signifying adultery, or fornication, (Msb, K,) and the like: (Msb:) or this latter word signifies anything that is deemed foul (يُسْتَفْحَشُ), and that ought to be shunned, or avoided: (Mgh:) an offence for which a punishment such as is termed حَدٌّ is inflicted; such as adultery, or fornication, and drinking [wine or the like]: (IAth:) or foul action, and evil speech. (Khálid Ibn-Jembeh.) You say هُوَ يَتَنَزَّهُ عَنِ القَذَرِ, (S,) and الأَقْذَارِ, (Msb,) and ↓ القَاذُورَاتِ [He shuns, avoids, or removes himself far from, that which is unclean, and unclean things, or foul conduct, and foul actions; preserves himself therefrom.] And اِجْتَنِبُوا القَاذُورَاتِ ↓ الَّتِى نَهَى اللّٰهُ عَنْهَا Shun ye, or avoid ye, the foul actions, such as adultery, or fornication, and the like, which God hath forbidden. (Msb.) — See also قَذِرٌ. قَذُرٌ: see قَذِرٌ. قَذِرٌ, (Lth, S, Mgh, Msb, K,) from قَذِرَ, (Lth.) and ↓ قَذُرٌ, (Lth, K,) from قَذُرَ, (Lth,) and ↓ قَذْرٌ and ↓ قَذَرٌ, (K,) [but the last has an intensive signification, as though meaning " dirt," or " filth," itself, (see عُرَّةٌ,)] A thing unclean, dirty, or filthy. (S, Mgh, Msb.) قُذَرَةٌ A man who shuns, avoids, or removes himself far from, causes of blame; who preserves himself therefrom. (S, K, TA.) See also قَذُورٌ and مَقْذَرٌ. قَذُورٌ (tropical:) A woman who shuns, avoids, or removes herself far from, unclean things, or foul actions. (S, K.) See also قُذَرَةٌ, and مَقْذَرٌ. — — (tropical:) A woman who shuns, or avoids, men. (K.) See also قَاذُورَةٌ. — — (tropical:) A she-camel that lies down apart (A 'Obeyd, S, K) from the other camels, retiring to a distance, (A 'Obeyd, S,) and fleeing from them at the time of milking; (TA;) like كَنُوفٌ, excepting that the كنوف does not retire to a distance: (A 'Obeyd, S) or a she-camel that does not come to the watering-trough or tank, to drink, until it is left to her unoccupied; that cuts herself off from the other camels: (L, voce عَضَادٌ:) as also ↓ قَاذُورَةٌ: (K:) and so كَنُوفٌ. (TA voce صَرُومٌ.) قَاذُورٌ: see قَاذُورَةٌ. قَاذُورَةٌ: see قَذَرٌ, throughout. — (assumed tropical:) A man foul in language; (Mgh;) evil in disposition: (Mgh, K:) one who cares not what he does or says. (TA.) — — (assumed tropical:) A very jealous man; syn. غَيُورٌ. (Lth, K.) — — (tropical:) A man who does not mix with others, (K,) or who does not associate as a friend with others, (S,) because of the evilness of his disposition, (S, K,) nor alight with them; (S;) as also ↓ قَذُورٌ and ↓ قَاذُورٌ (K) and ذُو قَاذُورَةٍ: (S, K:) or a man who shuns, avoids, or removes himself far from, others, not sitting unless alone, nor alighting unless alone. (A, TA.) See also قَذُورٌ. — — Dainty, or squeamish; one who dislikes and avoids a thing, and will not eat it: (AO, M, Mgh, K:) the ة is added to give intensiveness to the signification: (TA:) or one who dislikes (يَقَذَّرُ) everything that is unclean. ('Abd-el-Wahháb El-Kilábee.) It is said of Mohammad, كَانَ قَاذُورَةً لَا يَأْكُلُ الدَّجَاجَ حَتَّى تُعْلَفَ He was dainty; not eating the domestic fowl until it had been fed with vegetable food. (Mgh, TA.) مَقْذَرٌ (assumed tropical:) One whom others avoid, or shun: (S, K:) occurring in a Hudhalee poem: (S:) or i. q. ↓ مُتَقَذِّرٌ [one who shuns, avoids, or removes himself far from, unclean things, or foul actions; who preserves himself therefrom]. (K.) See also قُذَرَةٌ, and قَذُورٌ. مُقَذِّرٌ (assumed tropical:) One who commits foul actions. (TA, from a trad.) مُتَقَذِّرٌ: see مَقْذَرٌ. قذع قذف قذل قذم قذى See Supplement قر 1 قَرَّ بِالْمَكَانِ, (M, Mgh, Msb, K, &c.,) and فِيهِ, (S, M, Mgh,) first pers. قَرَرْتُ, (S,) aor. قَرِ3َ; (S, M, Mgh, Msb, K;) and first pers. قَرِرْتُ, (S, Msb, TA,) aor. قَرَ3َ; (S, M, Msb, K;) but the former is the more usual, or common; (M, TA;) inf. n. قَرَارٌ, (S, M, Mgh, K,) of both verbs, (S,) or this is a simple subst., (Msb,) and قُرُورٌ, (S, M, K,) of the former verb, (S,) and قَرٌّ (M, Msb, K) and تَقِرَّةٌ, (M, K,) which last is anomalous, (M,) and تَقْرَارَةٌ; (TA;) and ↓ استقرّ, (S, M, Msb, K,) بِهِ, (Msb,) or فِيهِ; (S;) and ↓ تقارّ, (S, M, K,) originally تَقَارَرَ, (TA,) فِيهِ; (S, TA;) and ↓ تقرّر; (TA;) [and ↓ اقترّ, as appears from an ex. below;] He, or it, settled; became firm, steady, fixed, settled, or established; became motionless, stationary, standing, quiet, still, or at rest; rested; remained; continued; resided; in the place; syn. ثَبَتَ وَسَكَنَ, (K,) and تَمَكَّنَ [which, when said of a man, particularly implies being in authority and power]. (Msb.) [See also 4.] In the words of the Kur, [xxxiii. 33,] وَقِرْنَ فِى بُيُوتِكُنَّ, and وَقَرْنَ,

[And remain ye in your houses, or chambers,] قِرْنَ and قَرْنَ are contractions of اِقْرِرْنَ and اِقْرَرْنَ like as ظِلْنَ and ظَلْنَ are contractions of اِظْلِلْنَ and اِظْلَلْنَ: (M, Bd, * TA: * [but see ظَلَّ:]) or قِرْنَ is from وَقَرَ, aor. ـِ3, قِرْ, inf. n. وَقَارٌ; (Bd, TA; *) and قَرْنَ from قَارَ, aor. يَقَارُ, signifying اِجْتَمَعَ. (Bd.) It is said in a proverb, اِبْدَأْهُمْ بِالصُّرَاخِ يَقِرُّوا [Begin thou by crying out to them, and they will become still, or quiet; or] begin thou by complaining of them, and they will be content to be still, or quiet. (TA.) [But see Freytag's Arab. Prov., i. 173, where, instead of يَقِرُّوا, we find يَفِرُّوا.] You also say فُلَانٌ مَا يَتَقَارُّ ↓ فِى مَكَانِهِ, i. e. ↓ مَا يَسْتَقِرُّ [Such a one does not rest, or remain, in his place]. (S.) And it is said in a trad. of Aboo-Dharr, أَنْ قُمْتُ ↓ فَلَمْ أَتَقَارَّ And I did not delay to rise, or stand up. (TA.) You say also, of a woman, تَقِرُّ لِمَا يُصْنَعُ بِهَا (K) She suffers quietly what is done to her, such as the being kissed, &c. (K. * TA.) And ↓ اِقْتَرَّ مَآءُ الفَحْلِ فِى الرَّحِمِ The seed of the stallion rested, or remained, in the womb (S, K) of the she-camel; (K;) i. q. ↓ اسْتَقرّ. (S, K.) See also قَرٌّ, and قَرَارٌ, below. — قَرَّ, (S, M, Mgh, Msb, K,) like لَبِسَ (Mgh) and تَعِبَ, (Msb,) [so that the second pers. is قَرِرْتَ,] aor. ـَ3, قَرَ; (Lh, M, IKtt, Mgh, Msb, K;) and قَرَّ, like ضَرَبَ, (Mgh, Msb,) [so that the second pers. is قَرَرْتَ,] aor. ـِ3, قَرِ; (M, IKtt, Mgh, Msb, K;) and قَرَّ, [second pers. قَرَرْتَ or قَرُرْتَ,] aor. ـُ3, قَرُ; (Lh, M, K;) or, accord. to MF, Lh mentions the aors. ـُ3 قَرُ and ـِ3 قَرِ in his Nawádir; and IKtt, the three forms of aor., and so the author of the Ma'álim; but IKtt says, in his Kitáb el-Abniyeh, يَقَرُّ and يَقِرُّ, though he may have mentioned the three forms in another book; and accord. to what is stated [in the M and] in the L, Lh says يَقُرُّ and يَقَرُّ, which is a rare form; (TA;) [on which it should be remarked, that ISd, IKtt, and Mtr, mention the form ـَ3 قَرَ first, as though to indicate its being the more, or most, common;] inf. n. قَرٌّ, (Msb,) or قُرٌّ, (IKtt, TA,) or the latter is a simple subst.; (Msb;) It (the day, Lh, S, M, &c., and in like manner one says of the night, قَرَّتِ اللَّيْلَةُ, M) was, or became, cold. (Lh, S, M, &c.) — — قُرَّ He (a man) was, or became, affected, or smitten, by the cold. But you do not say قَرَّهُ اللّٰهُ: instead of this you say ↓ أَقَرَّهُ. (M, K.) — — It is said in a trad. respecting the war of the Moat, فَلَمَّا أَخْبَرْتُهُ خَبَرَ القَوْمِ وَقَرِرْتُ قَرَرْتُ, meaning, And when I [acquainted him with the tidings of the people, and] became quiet, I experienced cold. (TA.) [But perhaps the last word should be قُرِرْتُ.] — — قَرَّتْ عَيْنُهُ, (S, M, IKtt, Msb, K,) of the measure فَعِلَتْ, (M,) like تَعِبَتْ, (Msb,) [second pers. قَرِرْتِ,] aor. ـَ3 قَرَ, (S, M, IKtt, K,) which is the more usual form; (M;) and قَرِّتْ, like ضَرَبَتْ, (Msb,) [second pers. قَرَرْتِ,] aor. ـِ3 قَرِ; (S, M, IKtt, K;) inf. n. قُرَّةٌ, (Th, M, Msb, K,) said by Th to be an inf. n., (M,) and قَرَّةٌ (M, K) and قُرُورٌ; (M, Msb, K;) (tropical:) His eye was, or became, cool, or refrigerated, or refreshed; contr. of سَخِنَتْ; (S, M;) wherefore some prefer that قَرَّتْ should be of the measure فَعِلَتْ, to agree in measure with its contr.: (M:) or became cool, &c., by reason of happiness, or joy: (Msb:) or became cool, &c., and ceased to weep, (M, K,) and to feel hot with tears; (M;) for the tear of happiness, or joy, is cool; and that of sorrow, or grief, is hot: (S:) [it may therefore be rendered, his eye was, or became, unheated by tears:] or it is from القَرَارُ, and means, his eye, seeing that for which it longed, became at rest, and slept. (M, K. *) You also say قَرِرْتُ بِهِ عَيْنًا, and قَرَرْتُ بِهِ عَيْنًا, inf. n., of both forms, قُرَّةٌ and قُرُورٌ, (tropical:) I was, or became, cool, or refrigerated, or refreshed, in eye thereby. (S.) See also 4. — قَرَّهُ, aor. ـُ3 قَرُ, inf. n. قَرٌّ, He poured it; poured it out, or forth; namely, water: and he poured it, or poured it out or forth, at once. (TA.) You say قَرَّ عَلَيْهِ المَآءَ He poured the water upon him. (M, K.) And قَرَرْتُ عَلَى رَأْسِهِ ذَنُوبًا مِنْ مَآءٍ بَارِدٍ I poured upon his head a bucket of cold water. (S.) And قَرَّ المَآءَ فِى الإِنَآءِ He poured the water into the vessel. (TA.) — — Hence, (TA,) قَرَّ الكَلَامَ فِى أُذُنِهِ, (Sh, M, K,) and الحَدِيثَ, (S,) aor. ـُ3 قَرُ, (Sh, S, M,) inf. n. قَرٌّ, (Sh, S, M, K,) (tropical:) He poured forth the speech, or discourse, or narration, into his ear: (M, K:) or he did as though he poured it into his ear: (S:) or he intrusted him with it: (TA:) or he spoke it secretly into his ear: (M, * K, * TA:) or he repeated it in his ear, meaning the ear of a dumb man (أَبْكَم), that he might understand it: (IAar:) or he put his mouth to his ear and spoke loudly to him, as one does to a deaf man. (Sh.)

2 ـَّ3 قَرَّ see 4, in two places. — قَرَّرَهُ بِهِ, inf. n. تَقْرِيرٌ, He made him to acknowledge, or confess, it. (S.) You say قَرَّرَهُ بِالْحَقِّ, (S,) and عَلَى الحَقِّ, (M, K,) حَتَّى أَقَرَّ, (S,) He made him to acknowledge the truth, or right, or due, (S, M, K,) so that he did acknowledge it. (S.)

3 قَارَّهُ, inf. n. مُقَارَّةٌ, He settled, became fixed or established or motionless or quiet or still or at rest, rested, remained, or continued, with him. (S, K.) You say أَنَا لَا أُقَارُّكَ عَلَى مَا أَنْتَ عَلَيْهِ I will not settle, &c., with thee in the state in which thou art. (TA.) And hence the saying of Ibn-Mes'ood, قَارُّوا الصَّلَاةَ, (S, * K,) from القَرَارُ, not from الوَقَارُ, (S,) meaning, Be ye still, without motion, and without play, during prayer. (TA.)

4 اقرّه, (S, M, K,) and ↓ قرّره, (M, K,) He settled, fixed, established or confirmed, him, or it; rendered him, or it, motionless, quiet, still, or at rest; made him, or it, to rest, remain, or con- tinue; (S, * M, * K;) فِيهِ [in it, namely, a place, or the like], and عَلَيْهِ [in it, namely, a state, an office, or the like]. (M, K.) You say اقرّهُ فى مَكَانِهِ [He settled, fixed, established, or confirmed, &c., him, or it, in his, or its, place]. (S, K.) And مَا أَقَرَّنِى فِى هٰذَا البَلَدِ إِلَّا مَكَانُكَ [Nothing fixed me in this country, or town, &c., but thy being in it]. (TA.) And اقرّ الطَّيْرَ فِى وَكْرِهِ He left the birds to rest in their nest. (Msb.) And اقرّ العَامِلَ عَلَى عَمَلِهِ He left the agent to rest, [or settled, fixed, or established, him, or made him to continue, or confirmed him,] in his agency. (Msb.) [And اقرّهُ عَلَى قَوْلِهِ He left him at rest in his assertion, undisturbed, unopposed, or uncontradicted; he confirmed him in it; he confessed him to be correct respecting it. Thus the verb is used in the phrase اقرّهُ عَلَى ذٰلِكَ in the Expos. of the Jel., xxxviii. 22: and in many other instances.] You say also ↓ قرّر الشَّىْءَ, inf. n. تَقْرِيرٌ, meaning, He put the thing in its قَرَار [or resting-place]. (S.) And ↓ قَرَّرْتُ عِنْدَهُ الخَبَرَ حَتَّى اسْتَقَرَّ [I established the information in his mind, so that it became established]. (S.) And أَقْرَرْتُ هٰذَا الأَمْرَ, inf. n. تَقْرَارَةٌ and تَقِرَّةٌ, [both of which inf. ns. properly belong to the synonymous form قَرَّرْتُ, (as Lumsden has remarked, in his Arabic Grammar, page 241,) I settled, fixed, established, &c., this thing, or affair; or I confirmed it.] (S.) And it is said in a trad. of 'Othmán, أَقِرُّوا الأَنْفُسَ حَتَّى تَزْهَقَ Make ye the souls of the beasts which ye slaughter to become at rest, [and wait ye] that they may depart, and do not hasten to skin the beasts, nor to cut them in pieces. (TA.) And in a trad. of Aboo-Moosà, أُقِرَّتْ الصَّلَاةُ بِالْبِرِّ والزَّكَاةِ Prayer is established and connected with برّ and زكاة [i. e., benevolent treatment of others or piety or obedience to God, and the giving of the alms required by the law]. (TA.) — — أَقْرَرْتُ الكَلَامَ لِفُلَانٍ I explained the saying, or speech, or language, to such a one, so that he knew it. (TA.) — أَقَرَّ He became quiet and submissive. (TA, from a trad.) — اقرّ بِهِ, (S, Msb,) inf. n. إِقْرَارٌ, (M, K,) He acknowledged, or confessed, it, (S, M, Msb, K,) namely, the truth, or a right, or due, (S, M, K,) or a thing. (Msb.) إِقْرَارٌ signifies The affirming a thing either with the tongue or with the mind, or with both. (ElBasáïr.) — — [Hence, app.,] أَقَرَّتِ النَّاقَةُ, [as though signifying The she-camel acknowledged, or confessed, herself to be pregnant;] the she-camel's pregnancy became apparent: (IKtt, TA;) or became established; became a positive fact: (ISk, S, K:) or the she-camel conceived; became pregnant. (IAar.) — اقرّ He entered upon a time of cold. (M, K.) — — اقرّهُ اللّٰهُ, (inf. n. إِقْرَارٌ, Msb,) God caused him to be affected, or smitten, by the cold. (S, * M, Msb, K.) One does not say قَرَّهُ (M, K) — — اقرّ اللّٰهُ عَيْنَهُ, (S, M, Msb, K,) and بِعَيْنِهِ, (M, K,) (tropical:) God made his eye to become cool, or refrigerated, or refreshed, (Msb, TA,) by happiness, or joy, in consequence of his having offspring, or of some other event: (Msb:) or cooled his tears; for

the tear of happiness, or joy, is cool: (As:) or gave him to such an extent that his eye became quiet (حَتَّى تَقَرَّ), and was not raised towards him who was above him, (S, TA,) or towards that which was above it: (L:) or caused him to meet with that which contented him, so that his eye became quiet (تَقَرَّ) in looking at other things; an explanation approved and adopted by Abu-l-'Abbás: (L, TA:) or caused his eye to sleep, by making him to meet with happiness, or joy, that dispelled his sleeplessness. (Aboo-Tálib.) You say also يُقِرُّ بِعَيْنِى أَنْ أَرَاكَ [It refreshes my eye, &c., to see thee]. (TA.) See also 1. 5 تَقَرَّرَ and 6: see 1, first signification. 8 إِقْتَرَّ see 1, first signification. — اقترّ, (K,) or اقترّ بِالْقَرُورِ, (S,) or بِالْمَآءِ البَارِدِ, (M,) He washed himself with cold water. (S, M, K.) 10 إِسْتَقْرَّ see 1, first signification, in three places; and see 4. [— — استقرّ often signifies It was, or subsisted, or had being: and hence مُسْتَقِرٌّ is frequently used or understood as a copula, often with بِ prefixed to the predicate; as is also يَسْتَقِرُّ; so that زَيْدٌ مُسْتَقِرٌّ عِنْدَكَ or يَسْتَقِرُّ عندك may mean Zeyd is with thee; as well as Zeyd is residing, &c., with thee. See, on this point, I 'Ak, p. 58.) — — Also, It obtained, or held. R. Q. 1 قَرْقَرَ, [inf. n. قَرْقَرَةٌ,] It (a man's belly) sounded, [or rumbled,] (S, TA,) by reason of hunger, or from some other cause. (TA.) Also said of a cloud, with thunder. (TA.) — — It (wine, or beverage,) sounded, [or gurgled,] in a man's throat. (M, TA.) — — He laughed (S, M, K) in a certain manner, (S,) violently, or immoderately, and reiterating his voice in his throat: (M, K:) or he imitated the sounds of laughing: (IKtt:) or قَرْقَرَ is similar to قَهْقَهَ. (Sh.) — — He (a camel) brayed, (S, M, K,) with a clear and reiterated voice: (S, M:) or brayed in the best manner: (IKtt:) said only of a camel advanced in age: (S, in art. نقض:) قَرْقَرَةٌ is the inf. n., (S, * M, K, *) and the simple subst. is قَرْقَارٌ: (M, K:) and قَرَاقِرُ is pl. of the former of these ns. (S.) — — قَرْقَرَتْ It (a pigeon, حَمَامَة,) [cooed; or] uttered its cry: (S, K:) or uttered a kind of cry: (M:) the inf. n. is قَرْقَرَةٌ and قَرْقَرِيرٌ, (S, M, K,) which latter IJ says is of the measure فَعْلَلِيلٌ, thus making it a quadriliteralradical word, (M,) and قَرْقَارٌ and قَرْقَارٌ, which last is a simple subst. as well as an inf. n., and so is قَرْقَرَةٌ. (El-Hasan Ibn-'Abd-Allah El-Kátib El-Isbahánee.) — — She (a domestic hen) uttered a reiterated cry, or cackling. (Hr, M.) قَرٌّ: see 1, throughout. — — يَوْمُ القَرِّ [The day of resting;] the eleventh day of Dhu-l-Hijjeh; (A 'Obeyd;) the first of the days called أَيَّامُ التَّشْرِيقِ; (Msb;) the day next after that called يَوْمُ النَّحْرِ [or the day of the sacrifice, or of the slaughtering of camels]: (S, M, Mgh, K:) so called because the people on that day rest, or settle, in their abodes: (S, M, Mgh:) or because they rest on that day in [the valley of] Minè, (A 'Obeyd, Kr, M, Msb, K,) after the fatigue of the three days immediately preceding. (A 'Obeyd.) — يَوْمٌ قَرٌّ, (S, M, Msb, K,) the inf. n. being thus used as an epithet, (Msb,) and ↓ قَارٌّ, (S, Mgh, Msb,) but the latter was disapproved by IAar, (TA,) and ↓ مَقْرُورٌ, (M, K,) and لَيْلَةٌ قَرَّةٌ, (S, M, Msb, K,) and ↓ قَارَّةٌ, (S, Msb,) A cold chill, or cool, day, and night: (S, M, &c.:) and قَرٌّ is applied to anything as signifying cold; (TA;) [and so, app., ↓ قَارٌّ, and perhaps ↓ قَرُورٌ and ↓ قَرِيرٌ.] [Hence,] القَرَّتَانِ [The two cold times;] the morning and the evening. (S, K.) A man being asked what had caused his teeth to fall out, he answered ↓ أَكْلُ الحَارِّ وَشُرْبُ القَارِّ [The eating what was hot, and drinking what was cold: but he may have used قَارّ instead of قرّ for the purpose of assimilation to حارّ; and it seems that, when coupled or connected with حَارٌّ, قَارٌّ is more chaste than قَرٌّ]. (TA.) Respecting the saying وَلِّ حَارَّهَا مَنْ تَوَلَّى قَارَّهَا, see art. حر. — See also قُرٌّ. قُرٌّ i. q. قَرَارٌ [q. v.] (S, M, K) and مُسْتَقَرٌّ (TA) [and مَقَرٌّ]. — Also, (S, M, Mgh, Msb, K,) and ↓ قَرٌّ, (Lh, Kt,) which latter form, it is said, must be used in conjunction with [its contr.] حَرٌّ, for the sake of assimilation, (TA,) and ↓ قِرٌّ, (Kt,) Cold; coldness; chill; chilness; coolness; syn. بَرْدٌ; (S, M, Mgh, Msb, K;) as also ↓ قِرَّةٌ: (S:) or قُرٌّ signifies cold; &c., in winter; (M, K;) whereas بَرْدٌ is in winter and summer: (M:) and ↓ قِرَّةٌ, cold, &c., by which a man (M, K) or other creature, (M,) is affected, or smitten. (M, K.) You say دَخَلُوا فِى القُرِّ They entered upon the [time of] cold. (M.) And لَا حَرَّ وَلَا قَرَّ Neither heat nor cold. (TA, from a trad.) And لَيْلَةٌ ذَاتُ قِرَّةٍ ↓ A night of cold. (TA.) And اشدُّ العَطَشِ حِرَّةٌ ↓ عَلَى قِرَّةٍ (S) The most severe of thirst is thirst in a cold day. (S, art. حر.) And sometimes the Arabs said أَجِدُ حِرَّةً تَحْتَ قِرَّةٍ ↓ (S) [I experience] thirst in a cold day. (ISd, in TA, art. حر.) [See this and other exs. in art. حر.) One says also ↓ ذَهَبَتْ قِرَّتُهَا, [meaning قِرَّةُ العِلَّةِ,] The time of its access, or coming, meaning of the access, or coming, of the disease, [app., of the shivering-fit of an ague, (see عُرَوَآءُ,)] departed: the [pronoun] ها refers to [the word] العِلَّة. (S.) قِرٌّ: see قُرٌّ. قَرَّةٌ: see قَرٌّ. قَرَّتَانِ: see قَرٌّ. قُرَّةُ العَيْنِ signifies مَا قَرَّتْ بِهِ العَيْنُ (tropical:) [That by which, or in consequence of which, the eye becomes cool, or refrigerated, or refreshed; &c.; or in consequence of which it becomes at rest, and sleeps: see 1]. (M, K.) In the Kur, xxxii. 17, instead of قُرَّةَ أَعْيُنٍ, Aboo-Hureyreh reads قُرَّاتِ أَعْيُنٍ, as on the authority of the Prophet. (M.) You say also هُوَ فِى قُرَّةٍ مِنَ العَيْشِ (tropical:) He is in a plentiful and pleasant state of life. (TA.) قِرَّةٌ: see قُرٌّ, throughout. قَرَارٌ: see 1, first signification. — — A state of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence, or continuance; (Msb, TA;) and so ↓ مُسْتَقَرٌّ, in the Kur, ii. 34, and vii. 23: (Bd, TA:) or in these two instances the latter is a n. of place. (Bd.) [Hence,] دَارُ القَرَارِ [Kur, xl. 42, The abode of stability; the permanent abode; i. e.,] the world to come. (TA, art. دور; &c.) — [A place, and a time, of settledness, fixedness, stability, establishment, quiet, stillness, rest, permanence, or continuance; a restingplace;] i. q. ↓ مُسْتَقَرٌّ (TA) [and ↓ مَقَرٌّ] and ↓ قُرٌّ. (S, M, K.) Exs. صَارَ الأَمْرُ إِلَى قَرَارِهِ, and ↓ مُسْتَقَرِّهِ, [The thing, or affair, came to its place, or time, of settledness, &c.; or the meaning may be, to its state of settledness, &c.; the explanation is] came to its end, and became settle, fixed, &c. (M, TA.) And وَالشَّمْسُ تَجْرِى ↓ لِمُسْتَقَرٍّ لَهَا [Kur, xxxvi. 38,] And the sun runneth to a place, and time, beyond which it doth not pass: or to a term appointed for it: (TA:) or to a determined limit, where its revolution ends; likened to the مستقرّ of a traveller, when he ends his journey: or to the middle of the sky; for it there seems to pause: or to its state of settledness, &c., according to a special path: or to its appointed end in one of the different places of rising and setting which it has on different days: or to the end of its course, in the desolate part of the world: and accord. to other readings, لَا مُسْتَقَرَّ لَهَا, and لَا مُسْتَقَرٌّ لَهَا, meaning, it has no rest; for it is always in motion. (Bd.) And ↓ لِكُلِّ نَبَإٍ مُسْتَقَرٌّ [Kur, vi. 66,] To every prophecy is a term [for its fulfilment], which ye shall see in the present world and in the world to come. (TA.) And ↓ مَقَرُّ الرَّحِمِ The extreme part of the womb; the resting-place (مُسْتَقَرّ) of the fœtus therein. (M, K.) It is said in the Kur, [vi. 98,] فَمُسْتَقَرٌّ ↓ وَمُسْتَوْدَعٌ, meaning, And ye have a resting-place in the womb, and a depository [in the spermatic sources] in the back: but some read ↓ فَمُسْتَقِرٌّ وَمُسْتَوْدَعٌ, meaning, and [there is] such as is yet remaining in the womb, or such as is established in the present world, in existence, and such as is deposited in the back, not yet created: or and there is of you such as remains among the living, and such as is deposited in the earth [among the dead]: (M, TA:) or such as hath been born and hath appeared upon the earth, and such as is in the womb: (Lth, TA:) or such as yet remains in the back, and such as is deposited in the womb. (TA.) You say also, أَذْكَرَنِى ↓ الْمُقَدَّسَةَ الْمَقَارَّ [He, or it, reminded me of the consecrated places of abode: مَقَارُّ is pl. of ↓ مَقَرٌّ]. (TA.) And one says, on the occasion of a calamity befalling, ↓ صَابَتْ بِقُرٍّ, (S, Z, M, *) or ↓ وَقَعَتْ بِقُرٍّ, (K,) meaning, It (the

calamity, الشِّدَّةُ, S) became [or fell] in its قَرَار [or settled or fixed place, or in the place where it should remain:] (S, K:) or the thing came to its قَرَار: (M:) or it fell in its place: (Z:) or it fell where it ought: (Th:) and sometimes they said وَقَعَتْ بِقُرِّهَا ↓ [it fell in its settled or fixed place, &c.]: (S:) and وَقَعَ الأَمْرُ بِقُرِّهِ ↓, i. e. بِمُسْتَقَرِّهِ ↓ [the thing fell in the place where it did, or should, rest, or remain]: (As:) and one says to a man who seeks blood-revenge, when he meets the slayer of his relation, وَقَعْتَ بِقُرِّكَ ↓ thy heart has met that which it looked for. (TA.) لَقَدْ وَقَعْتُ بِقُرِّكَ ↓, and بِقُحَاحِ قُرِّكَ ↓, also means I have become acquainted with all that thou knowest, nothing thereof being hidden from me. (Ibn-Buzurj, in TA, art. قح.) One says also, [in threatening another,] لَأُلْجِئَنَّكَ إِلَى قُرِّ قَرَارِكَ; a prov., meaning, الى أَصْلِكَ وَجَهْدِكَ [i. e. I will assuredly impel thee, or drive thee, against thy will, to the utmost point to which thou canst go, or be brought or reduced; and, constrain thee to do thine utmost]. (JK. [Or the meaning is, I will assuredly impel thee, or drive thee, against thy will, to the place that thou deservest: or, to the place where thou shalt remain: or, to thy grave: or, to thy worst and lowest state or condition: see Freytag's Arab. Prov. ii. 450.]) — — A region, or place, of fixed abode; i. q. مُسْتَقَرٌّ ↓ مِنَ الأَرْضِ: (S:) a region, district, or tract, of cities, towns, or villages, and of cultivated land; syn. حَضَرٌ. (TA.) Hence, أَهْلُ القَرَارِ [The people residing in such a region]: and hence, قَرَارِىٌّ, q. v. (TA.) [Hence, مُسْتَقَرُّ ↓ المُلْكِ وَغَيْرِهِ The seat of regal power, &c.] — — I. q. مَا قَرَّ فِيهِ, (as in a copy of the M,) or ما قُرَّ فيه, (as in copies of the K,) i. e., ما قرّ فيه الماء (TA, written without any syll. signs,) [app. meaning, A place in which water has remained, or been poured]; as also قَرَارَةٌ ↓: (M, K:) a depressed piece of ground; as also the latter word: (M, K:) or the latter is applied to any depressed piece of ground into which water pours and where it remains; and such ground is fertile, if the soil be soft: (AHn, M:) and to a round tract of level, or level and depressed, ground: (IAar, S:) and to a low meadow: (TA:) and to a small pool of water left by a torrent: (TA, art. ثعجر:) and the former of the two words is also explained as signifying a depressed place where water rests: so in the Kur, xxiii. 52: and a place where water rests in a meadow: (TA:) and it is also a pl., [or rather a coll. gen. n.,] of which the sing. [or n. un.] is قَرَارَةٌ ↓: (As, M:) and قَرَارٌ is applied to low grounds because water rests in them. (ISh.) Ibn-' Abbás, mentioning 'Alee, said, عِلْمِى إِلَى عِلْمِهِ كَالقَرَارَةِ فِى المُثْعَنْجَرِ My knowledge compared to his knowledge is like the small pool of water left by a torrent, placed by the side of the [main deep, or] middle of the sea. (K, * TA, art. ثعجر.) — — [The bottom of the sea, &c.] قَرُورٌ A woman who suffers quietly what is done to her, (M, K,) or who does not prevent the hand of him who feels her, as though she remained quiet to suffer what was done to her, (TA,) not repelling him who kisses her nor him who entices her to gratify his lust, (M, K, TA,) nor shunning that which induces suspicion. (TA.) — Cold water (S, K) with which one washes himself. (S.) (It seems to be an epithet in which the quality of a subst. predominates.) رَجُلٌ قَرِيرُ العَيْنِ (tropical:) A man whose eye is cool, refrigerated, or refreshed: (S:) or whose eye is cool, &c., and ceases to weep: or whose eye sees that for which it has longed [and becomes at rest and sleeps]. (K.) [See 1.] And عَيْنٌ قَرِيرَةٌ, and قَارَّةٌ ↓, (tropical:) [An eye that is cool, &c.] (M, K.) قِرِّيَّةٌ The stomach, or triple stomach, or the crop, or craw, of a bird; syn. حَوْصَلَةٌ; (S, K;) like جِرِّيَّةٌ (S) [and جِرِّيْئَةٌ]. قَرَارَةٌ: see the last division of what is given above under قَرَارٌ. قَرَارِىٌّ, from قَرَارٌ, because he who is so called remains in the dwellings, (TA,) An inhabitant of a region, district, or tract, of cities, towns, or villages, and of cultivated land, who does not go in search of pasture: (K:) a tailor: (IAar, S, K:) a butcher: or any workman or artificer. (K.) The vulgar use it in the present day as an intensive epithet; saying خَيَّاط قَرَارِى, and نَجَّار قَرَارِى, (TA,) meaning a clever tailor, and a clever carpenter; and in like manner, قِرْقَارِى. (IbrD.) قَرْقَرَةٌ: see R. Q. 1; the first and last in two places. قَرْقَرِيرٌ: see R. Q. 1; the first and last in two places. قَرْقَارٌ: see R. Q. 1; the first and last in two places. قُرْقُورٌ A long ship or boat: (S, K:) or a great ship or boat: (K:) pl. قَرَاقِيرُ. (TA.) قَارٌّ [act. part. n. of قَرَّ, q. v.] You say فُلَانٌ قَارٌّ Such a one is quiet, or still, or at rest. (TA.) — See also قُرٌّ and قَرِيرٌ. قَارُورَةٌ [A flask, bottle, or, as it generally signifies in the present day, phial;] the thing in which wine, or beverage, &c., (M,) or in which wine, or beverage, and the like, (K,) rests, or remains: (M, K:) or it is of glass, (S, M, K,) only; (M, K;) a kind of vessel of glass: (Msb:) pl. قَوَارِيرُ. (S, &c.) The dim. is قُوَيْرِيرَةٌ. (TA.) قَوَارِيرَ قَوَارِيرَ مِنْ فِضَّةٍ, in the Kur, [lxxvi. 15 and 16,] is said by some learned men to mean Vessels, [vessels] white as silver and clear as قوارير. [See also art. فض.] An ا is added by some to the final قوارير [of verse 15] in order that the ends of the verses may be similar. (M.) — — A receptacle for fresh, or dried, dates; also called قَوْصَرَةٌ. (Msb.) — — (tropical:) The black of the eye; the part, of the eye, that is surrounded by the white: (M, K:) as being likened to قارورة of glass, because of its clearness, and because the observer sees his image in it. (M, TA.) [See an ex. in a verse cited in the first paragraph of art. سلب.] — — (tropical:) A woman, or wife; as also قَوْصَرَةٌ: (Az, Msb:) called by the former appellation because the child, or the seed, rests in her womb, as a thing rests in a vessel, and as being likened to a vessel of glass because of her weakness. (Msb.) Hence the words [of Mohammad] in a trad., رُوَيْدَكَ رِفْقًا بِالْقَوَارِيرِ [Go thou leisurely: act gently with the قَوَارِير]: women being here likened to قوارير of glass because of their weakness of purpose, and their fickleness; for such vessels are soon broken and cannot be restored to soundness: meaning, that the man thus addressed, named أَنْجَشَة (Anjesheh), [a freedman of Mohammad,] should not raise his voice and sing in driving the camels, for fear of the women's having their desires excited by what they heard; or for fear that the camels, hearing the singing, should go quickly, and jolt and fatigue the riders. (TA.) مَقَرٌّ: see قَرَارٌ, in three places. مُقِرٌّ A she-camel whose pregnancy is established: (TA:) or that has condensed and retained the seed of the stallion in her womb, (M, K,) and not ejected it: (M:) or that has conceived, or become pregnant. (IAar.) See 4. مَقْرُورٌ Affected, or smitten, by the cold: (S, M, K:) from أَقَرَّهُ اللّٰهُ, contr. to rule; as though formed from قُرَّ. (S.) [It seems that J was not acquainted with the form قُرَّ, which is mentioned in the M and K, or that he did not allow it.] — — See also قُرٌّ. مُسْتَقَرٌّ: see قَرَارٌ; the former in several places: — — and for the latter, see 10. مُسْتَقِرٌّ: see قَرَارٌ; the former in several places: — — and for the latter, see 10. قرأ 1 قَرَأَ الشَّىْءَ, [aor. قَرَاَ,] inf. n. قُرْآنٌ, He collected together the thing; put it, or drew it, together; (S, O, K, TA;) part to part, or portion to portion. (S, O, TA.) [This seems to be generally regarded as the primary signification.] — — Hence the saying of the Arabs, مَا قَرَأَتْ هٰذِهِ النَّاقَةُ سَلًى قَطُّ and مَا قَرَأَتْ جِنِينًا, meaning This she-camel has not contracted her womb upon a young one: (S, O, TA:) but most say that the meaning is, her womb has not comprised, or enclosed, a fœtus: or the former saying means she has not borne a fœtus: accord. to AHeyth, this same saying and مَا قَرَأَتْ مَلْقُوحًا are both said to mean, by some, she has not borne in her womb a young one (??): and by some, she has not let fall a young one, ever; i. e. she has not been pregnant: and accord. to ISh, one says, ضَرَبَ ↓ الفَحْلُ النَّاقَةَ عَلَى غَيْرِ قَرْءٍ [which seems to mean The stallion covered the she-camel without her bringing forth, or becoming pregnant; for he adds that قرء الناقة means ضعتها; app. ضَعَتُهَا or ضِعَتُهَا; but I have not found ضَعَةٌ nor ضِعَةٌ among the inf. ns. of وَضَعَتْ meaning " she brought forth; " and I rather think that the right reading is ضَغْنُهَا or ضِغْنُهَا, and that the meaning

therefore is, without her inclining, or being desirous: see 10, third sentence; and see قَرْءُ الفَرَسِ]: and there is another saying; that لَمْ تَقْرَأْ جَنِينًا means She has not, or did not, cast forth a fœtus, or a young one. (TA.) One says also, of the she-camel, (K, TA,) and of the ewe, or she-goat, (TA,) قَرَأَتْ, alone, meaning She became pregnant: (K, TA:) and likewise, of the pregnant [in general], or of the she-camel, accord. to different copies of the K, (TA,) meaning she brought forth: (K, TA:) ISh says that قَرَأَتْ is used in relation to a she-camel; and ↓ أَقْرَأَتْ, in relation to a woman: [each, app., in the former sense and in the latter:] and that one says ↓ نَاقَةٌ قَارِئٌ; pl. نُوقٌ قَوَارِئُ. (TA.) — — See also 4. — قَرَأَ الكِتَابَ, (S, O, Msb, * K, *) and بِهِ, (Msb, * K,) the verb being trans. by itself and by means of ب, or this particle is redundant, (Msb,) and sometimes the ء is suppressed, so that one says [قَرَى and] قَرَيْتُ &c., (TA,) aor. قَرَاَ and قَرُاَ, (K,) the latter aor. on the authority of Ez-Zejjájee, as is said in the L, but generally ignored, (TA,) inf. n. قِرَآءَةٌ and قُرْآنٌ (S, O, Msb, K) and قَرْءٌ, (Msb, K,) this last mentioned by Az; (Msb;) and ↓ اقترأهُ; (K;) He read [the book, or Scripture], or recited [it]: (K, TA:) or قَرَأْتُ القُرْآنَ means [properly, or etymologically, accord. to some,] I uttered [the words of] the Kur-án in a state of combination [or uninterruptedly]; (O, TA;) as Ktr is related to have said: (O:) [or قَرَأَ as used in a case of this kind app. signifies properly he read, or recited, the Scripture chanting; like as أَنْشَدَ properly signifies " he recited " poetry " chanting with a high voice: " (for Scripture and poetry are usually chanted:) then, he read, or recited, anything in any manner, without, or from, or in, a book.] It is said in a trad., مَنْ أَرَادَ أَنْ يَقْرَأَ القُرْآنَ غَضًّا كَمَا أُنْزِلَ فَلْيَقْرَأْهُ قِرَآءَةَ أُمِّ عَبْدٍ [He who desires to read, or recite, the Kur-án freshly, like as it was revealed, let him read, or recite, it in the manner of Ibn-Umm-'Abd]; meaning فَلْيُرَتِّلْ كَتَرْتِيلِهِ [properly, let him read, or recite, in a leisurely manner, with distinct utterance, and with moderation; but conventionally, let him chant, in a peculiar, distinct, and leisurely, manner; like as he did]: or يُحَزِّنْ كَتَحْزِينِهِ [let him read, or recite, with a slender and plaintive voice, like as he did]: or يَحْدُرْهُ كَحَدْرِهِ [let him read it, or recite it, quickly, like as he did]. (O.) And in a trad. of I'Ab, it is said, كَانَ لَا يَقْرَأُ فِى الظُّهْرِ وَالعَصْرِ, meaning He used not to recite [the Kur- án] aloud in the [prayers of the] noon and the [period of the afternoon called the] عُصر: or he used not to make himself to hear his reciting: as though he heard persons reciting and making themselves and those near them to hear. (TA.) The saying, in the Kur [lxxv. 17 and 18], إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ means Verily on us is the collecting thereof [i. e. of the Kur-án] and the reciting thereof; and when we recite it, then follow thou the reciting thereof: or, accord. to I'Ab, and when we explain it to thee, then do thou according to that which we have explained to thee: (S, O, TA:) or the meaning [signified and implied] is, verily on us is the collecting thereof in thy mind, and the fixing the recitation thereof on thy tongue; and when we recite it to thee by the tongue of Gabriel, then follow thou the reciting thereof, and often recur therein so that it may become firmly rooted in thy understanding: (Bd:) [therefore قُرْآنَهُ in the former instance means the teaching thee to recite it; and thus we may explain the assertion that] قَرَأَ and ↓ أَقْرَأَ are syn. in like manner as are عَلَا قِرْنَهُ and استعلاهُ. (Sb, TA.) See 4. قَرَأَ عَلَيْهِ means He read, or recited, to him the Kur-án, &c., [as a teacher, or an informant; (as is shown by phrases in the Kur xxvi. 199 and lxxxiv. 21;) like تَلَا عَلَيْهِ: and also, as a conventional and post-classical phrase,] as a pupil, or learner, to his sheykh, or preceptor. (L.) قَرَأَ عَلَيْهِ السَّلَامَ and ↓ أَقْرَأَهُ السَّلَامَ are syn., (S, O, Msb, K, TA,) signifying He conveyed, or delivered, to him the salutation: or the latter phrase is not used unless the salutation is written: (K, TA:) or belongs to a particular dial.; and is used when the salutation is written, meaning he made him to read the salutation: (AHát, TA:) the aor. of the verb in the former phrase is قَرَاَ, and the inf. n. is قِرَآءَةٌ: As says that the making that verb trans. by itself is a mistake; therefore one should not say اِقْرَأْهُ السَّلَامَ [meaning Convey thou, or deliver thou, to him, salutation]. (Msb.) — — See also 5. — And see 4, first quarter. 2 قرّأت جَارِيَةً She kept at her abode a girl, or young woman, until she should menstruate, in order to find if she were free from pregnancy. (Aboo- 'Amr Ibn-El-'Alà, S, O.) And قُرِّئَتْ She was kept in confinement [for the purpose above mentioned, or] in order that the termination of her menstruations might be waited for, or awaited, (K,) or until the termination of her عِدَّة [q. v.]. (TA.) 3 قارأهُ, (O, K.) inf. n. مُقَارَأَةٌ and قِرَآءٌ, (K,) He read, or studied, with him, each of them teaching the other. (O, K.) — — It is said of the [ch. of the Kur-án entitled] سُورَةُ الأَحْزَاب, as Ibn-Háshim related that trad., إِنْ كَانَتْ لَتُقَارِئُ سُورَةَ البَقَرَةِ هِىَ أَطْوَلُ i. e. [Verily (إِنْ being here a contraction of إِنَّ as in the Kur xvii. 75 and 78 &c.)] it was equal as to the time required to read it, or to recite it, to [that which is entitled] the سورة of the بقرة [or it was longer]: but most related it as commencing with the words ان كانت لَتُوَازِى. (TA.) 4 اقرأت, said of a woman: see 1, former half. Said of a she-camel, (K, TA,) and of a ewe, or she-goat, (TA,) She retained the seed of the male in her womb: (K, TA:) and when this is the case, one says that she is فى قِرْوَتِهَا, which is anomalous, for ↓ فى قِرْأَتِهَا; (TA in the present art.;) meaning in the first period of her pregnancy, before its becoming apparent, or manifest. (TA in art. قرو.) [And accord. to Freytag, (app. in the phrase أَقْرَأَتْ سَمًّا,) the verb is expl. in the Kitáb el-Addád as said of a serpent, meaning It retained poison for the space of a month.] — — Also, said of a woman, She menstruated: and she became pure from the menstrual discharge: (S, O, * Msb, K, TA:) and so ↓ قَرَأَتْ, in both of these senses, (Msb, TA,) aor. قَرَاَ, inf. n. قَرْءٌ; (Msb;) or in the former sense; (Akh, S, K;) and [accordingly] one says, قَرَأَتْ حَيْضَةً أَوْ حَيْضَتَيْنِ [so in copies of the S, agreeably with what immediately precedes, but in one of my copies of the S and in the O and TA, أَقْرَأَت, meaning, she menstruated once or twice]; (S, O, * TA; *) and قَرَأَتْ signifies she saw the blood [of the menses app. for the first time]: (TA:) and أَقْرَأَتْ signifies she became one who had the menstrual discharge. (Akh, S, O, TA.) [Accord. to Zj, as I gather from the TA, the second of the significations in the sentence immediately preceding is from the collection of the blood in the womb: in the opinion of IAth, it and the first signification are from relation to time: but I rather incline to think that the converse of this is the case, and that hence are deduced several other meanings here following.] — — اقرأت الرِّيَاحُ (S, K) The winds blew, (K,) or began [to blow], (S,) in their time, or season. (S, K.) — — اقرأ (said of a man, O, TA) He reverted, or turned back, (O, K, TA,) from his journey. (O, TA.) And He returned (K, TA) from his journey. (TA.) — — And He, or it, approached, or drew near. (K.) You say, أَقْرَأْتُ مِنْ أَهْلِى I approached, or drew near to, my family. (O.) And أَقْرَأَتْ حَاجَتُكَ They object of want approached, or drew near; or has approached, &c. (S, O.) — — And It set, (K, TA,) said of a star: or the time of its setting came, or drew near. (TA.) أَقْرَأَتِ النُّجُومُ signifies The stars set: (O:) — — and also (O) The stars delayed [to bring] their rain. (S, O.) — — And اقرأ is also syn. with أَخَّرَ, (K, TA,) in the phrase اقرأ حَاجَتَهُ [He postponed, or delayed, the object of his want:] (TA:) and, (K, TA,) as some say, (TA,) syn. with اِسْتَأْخَرَ [He, or it, was, or became, behind, backward, late, &c.:] (K, TA:) [but it should be observed that أَخَّرَ is often intrans., and syn. with اِسْتَأْخَرَ; therefore one signification may possibly in this instance be meant by both: such,

however, is not the case accord. to SM, as has been shown above, and as is further shown by his saying,] perhaps the saying of the author of the K, that it is syn. with أَخَّرَ, may have been taken from the phrase أَعَتَّمْتَ قِرَاكَ أَمْ أَقْرَأْتَهُ i. e. Hast thou withheld thy entertainment for the guest, or guests, or hast thou postponed it? but his explanation is obviously loose and defective. (TA.) — — أَقْرَأْتُ فِى الشِّعْرِ is from الأَقْرَآءُ [pl. of القَرْءُ or القُرْءُ: hence it seems to mean I rhymed, or versified: compare أَرْجَزَ from الرَّجَزُ, and أَرْمَلَ from الرَّمَلُ, &c.]. (O. [See also 8.]) — أَقْرَأَهُ, (L, K, TA,) inf. n. إِقْرَآءٌ, (TA,) He (a sheykh, or preceptor, L, TA) made him, or taught him, to read, or recite; (L, K, TA;) [and so ↓ قَرَأَهُ, inf. n. قُرْآنٌ, as shown before:] see 1, last quarter. One says, أَقْرَأَهُ القُرْآنَ (S, O, L, TA) and الحَدِيثَ (L, TA) He made him, or taught him, to read, or recite, the Kur-án and the tradition. (L, TA.) Hence أَقْرَأَهُ السَّلَامَ: (AHát, TA:) see 1, near the end. — See also what next follows. 5 تقرّأ He devoted himself to religious exercises [and particularly to the reading, or reciting, of the Kur-án]; (S, K;) as also ↓ قَرَأَ; (O, TA;) and ↓ اقرأ: (K, TA:) and i. q. تَفَقَّهَ [i. e. he learned knowledge, or science; or particularly الفِقْه, meaning the science of the law. (K.) 8 إِقْتَرَأَ see 1, former half. [After the mention of اقترأهُ as syn. with قَرَأَهُ, it is added in the TA, يقال اقترأت فى الشعر, in which اقترأت is evidently a mistranscription; and not attributable to the copyist, but to the author, of the TA, for the whole sentence is misplaced.] 10 استقرأ الأَشْيَآءَ, (Msb,) or استقرى الاشياء, (TA in art. قرو,) [both probably correct, as dial. vars.,] He investigated the أَقْرَآء [or modes, or manners of being, (pl. of ↓ قَرْءٌ or قُرْءٌ, and of قَرْوٌ,)] of the things, for acquiring a knowledge of their conditions and properties. (Msb in this art., and TA in art. قرو.) [And one says also, استقرأ الكتَابَ, meaning He investigated the book to find some particular thing.] — — And استقرأ الجَمَلُ النَّاقَةَ The he-camel left the she-camel (تَارِكَهَا [in the CK and in my MS. copy of the K بارِكها]) in order that he might see whether she had conceived or not: (S, K:) [or whether she were in her state of desire: for SM adds, after stating that this is from AO,] as long as the وديق [i. e. وَدِيق, an epithet which seems to be properly applied to a female solid-hoofed animal, but here app. applied to a she-camel,] is in her وديق [a mistranscription for وِدَاق or a noun cognate there with], one says of her, ↓ هِىَ فِى قُرْئِهَا and أَقْرَائِهَا. (TA. [See also 1, first quarter; and see قَرْءُ الفَرَسِ.]) — — And استقرأهُ signifies He desired, or demanded, of him that he should read, or recite. (MA, TA.) قَرْءٌ (S, Mgh, O, Msb, K, &c.) and ↓ قُرْءٌ, (Mgh, Msb, K,) or the latter is a simple subst. and the former is an inf. n., (Msb,) A menstruation: and a state of purity from the menstrual discharge: (S, Mgh, O, Msb, K, &c.:) thus having two contr. meanings: (S, O, K:) said by IAth to have the latter meaning accord. to Esh-Sháfi'ee and the people of El-Hijáz, and the former meaning accord. to Aboo-Haneefeh and the people of El-' Irák: (TA:) and a time; (AA, S, Mgh, O, K;) and so ↓ قَارِئٌ; (S, Mgh, O;) as in the sayings, هَبَّتِ الرِّيحُ لِقَرْئِهَا and ↓ لِقَارِئِهَا The wind blew at its time; (Kt, Mgh;) and this is the primary signification (IAth, Mgh, O) accord. to AA [and some others]; (Mgh;) whence [accord. to them] the first and second of the meanings mentioned above: (Kt, S, IAth, Mgh, O:) and قَرْءٌ signifies also the termination of a menstruation: and some say, the period between two menstruations: (S:) accord. to Zj, it means the collecting of the blood in the womb; which is only in the case of becoming pure from menstruation: (TA:) the pl. is أَقْرَآءٌ and قُرُوْءٌ and أَقْرُؤٌ, (S, O, Msb, K,) the last of which [as also properly the first] is a pl. of pauc.; (S, O, Msb;) or when قَرْءٌ or ↓ قُرْءٌ has the first of the meanings assigned to it above the pl. is أَقْرَآءٌ, and when it has the second thereof the pl. is قُرُوْءٌ: (K:) respecting the phrase ثَلٰثَةَ قُرُوْءٍ in the Kur [ii. 228], As says, it should by rule be ثَلٰثَةَ أَقْرُؤٍ: (Msb, TA:) the grammarians say that it is for ثَلٰثَةً مِنَ القُرُوْءِ; thus in the L: (TA:) or they say that it is for ثَلٰثَةَ أَقْرُؤٍ مِنَ القُرُوْءِ: but some of them say that it is allowable to use a pl. of mult. in relation to three and more as far as ten [inclusively] without [the necessity of] rendering the phrase otherwise in grammatical analysis. (Msb.) — — [Hence,] A rhyme: (Z, K, TA:) أَقْرَآءٌ (Z, O, TA) and قُرُوْءٌ (O) signifying the rhymes of verses; (Z, O, TA;) which terminate like as do the اقرآء of the states of purity from menstruation; (Z, TA;) [i. e., they are thus called] because they terminate, and limit, the verses: (O:) and أَقْرَآءُ الشِّعْرِ signifies also the several modes, or manners. or species, (IAth, O, K, TA,) and metres, (IAth, TA,) and scopes, (K, * TA,) of verse, or poetry: (IAth, O, K, TA:) the sing. is قَرْءٌ (O, TA) and ↓ قُرْءٌ, and some say ↓ قِرْءٌ also, and ↓ قَرِىْ and قَرِىٌّ, and some say that it is قَرْوٌ [q. v.] with و: and the pl. of قَرِىٌّ is [also] أَقْرِيَةٌ [a pl. of pauc.]. (TA.) One says, هٰذَا الشِّعْرُ عَلَى قَرْءِ هٰذَا الشِّعْرِ i. e. This poetry is according to the mode, or manner, &c., of this poetry. (O.) See also 10, first sentence. — — Also A periodical festival; syn. عِيدٌ. (TA.) — — And A fever [app. an intermittent, or a periodically-recurrent, fever]. (TA.) — — And i. q. غَائِبٌ [app. meaning A thing becoming absent, or unapparent, or setting, like a star: see 4]. (TA.) — — And قَرْءُ الفَرَسِ means The days of the mare's desiring the stallion: or, of her being covered: one says هِىَ فِى قَرْئِهَا and فِى أَقْرَائِهَا [She is in her days of desiring &c.]. (TA.) See also 1, first quarter; and see 10, third sentence. قُرْءٌ: see the next preceding paragraph, in two places. قِرْءٌ: see قَرْءٌ, last quarter: — — and see also the paragraph here following. قِرْأَةٌ The وَبَآء [by which is here meant the common, or general, disease] (As, S, O, K) of a country; (S, O;) of which it is said that when a person has come to that country and remained in it fifteen nights [or days, accord. to one of my copies of the S,] the قرأة thereof quits him; or, as the people of El-Hijáz say, its قِرَة; meaning that if he be affected with a malady after that, it will not be from the وبآء [or قرأة] of the country: (As, S, O;) and it is also termed ↓ قِرْءٌ. (TA. [But I think it not improbable that this last word may have originated in a mistranscription of قِرَةٌ.]) — See also 4, second sentence. القُرْآنُ is said by some of the erudite to be originally an inf. n. of قَرَأْتُ الشَّىْءَ meaning " I collected together the thing," or of قَرَأْتُ الكِتَابَ meaning " I read, or recited, the book, or Scripture; " and then conventionally applied to signify The Book of God that was revealed to Mo- hammad: (Kull:) it is [also expl. as signifying] the revelation, (K, TA,) meaning that which is termed العَزِيز [the mighty, or inimitable, &c.], which is read, or recited, and written in books, or volumes: (TA:) used as a subst., and unrestrictedly, it is applied in the language of the law to the substance itself [whereof the Kur-án consists], and lexically to the alphabetical letters [in which it is written] for these are what are read; as when one says, كَتَبْتُ القُرْآنَ [I wrote the Kur-án], and مَسِسْتُهُ [I touched it]: (Msb:) [and without the article ال, it is applied to any portion of the Kur-án:] accord. to AO, (S,) and Zj, (TA,) it is thus called because it collects and comprises the سُوَر [or chapters]: (S, O, TA:) and IAth says that the original meaning of the word is the collection; and that the قُرْآن is so called because it has collected the histories [of the prophets &c.], and commands and prohibitions, and promises and threats, [and the like is said in the O,] and the آيَات [i. e. verses, or signs], and the سُوَر [or chapters]: but Ismá'eel Ibn-Kustan- teen, to whom, as a disciple to his preceptor, EshSháfi'ee read, or recited, the Kur-án, is related on the latter's authority to have said that القُرَانُ is a subst., and with hemz, and not taken from قَرَأْتُ, but is a name for the Book of God, like التَّوْرَاةُ [the Book of the Law revealed to Moses] and الإِنْجِيلُ [the Gospel]: and it is related that Aboo-'Amr Ibn-El-'Alà used to pronounce القران without hemz [like many others, but it is, and always has been, pronounced by most with hemz]. (TA.) — — It is also applied to The divinely appointed act of prayer (الصَّلَاةُ)

because it comprises recitation [of words of the Kur-án]. (IAth, TA.) قَرِىْءٌ: see قَرْءٌ, last quarter. قَرَّآءٌ A good reader or reciter [of the Kur-án]: pl. قَرَّاؤُونَ: it has no broken pl. (K, TA.) قُرَّآءٌ, (S, O, K,) an epithet applied to a man and to a woman, (Fr, TA,) and ↓ قَارِئٌ and ↓ مُتَقَرِّئٌ, (K,) A devotee; or one who devotes himself [and in the case of the first of these epithets herself] to religious exercises [and particularly to the reading, or reciting, of the Kur-án]: (S, O, K:) pl. قُرَّاؤُونَ (S, K) and قَرَارِىْءُ, (K, TA,) [in the CK قَرارِئُ and] in a MS copy of the K قَوَارِئُ, which might be a pl. of قَارِئٌ; and in the L قَرَائِئُ. (TA.) And قُرَّآءُ is sometimes a pl. of قَارِئٌ. (S.) قَارِئٌ as an epithet applied to a she-camel; pl. قَوَارِئُ: see 1, former half. — Also Reading, or reciting, the Kur-án [&c.]; or a reader, or reciter, thereof: (K, TA:) and sometimes the ء is suppressed, so that one says قَارٍ: (TA:) pl. قَرَأَةٌ and قُرَّآءٌ (S, O, Msb, K) and قَارِئُونَ. (Msb, K.) — — And syn. with قُرَّآءٌ, q. v. (K.) — See also قَرْءٌ, first quarter, in two places. — هٰذَا وَقْتُ قَارِىءِ الرِّيحِ means This is the time of the blowing of the wind. (TA.) — It is also said to signify The top, or upper part, of a قَصْر [or pavilion, &c.]. (O.) أَقْرَؤُكُمْ, occurring in a trad., may mean He, of you, who reads, or recites, [the Kur-án] most: or it may mean, who is most sound in his knowledge of the Kur-án, and who retains it most in his memory. (Ibn-Ketheer, TA.) مُقْرِئٌ [thus withot ة] Menstruating: (S, Msb:) and also being pure from the menstrual discharge. (Msb.) — And One who makes, or teaches, another or others to read, or recite, (S, TA,) the Kur-án [&c.). (S.) مُقَرَّأَةٌ One whose termination of her menstruations is waited for, or awaited (K.) [See the verb.] صَحِيفَةٌ مَقْرُوْءَةٌ, (K, TA,) the only form of the latter word allowed by Ks and Fr, (TA,) and مَقْرُوَّةٌ and مَقْرِيَّةٌ, (K, TA,) which are extr., except in the dial. of those who say قَرَيْتُ [for قَرَأْتُ], (TA,) [A writing read.] مُتَقَرِّئٌ: see قُرَّآءٌ. قرب 1 قَرُبَ, aor. قَرُبَ, inf. n. قُرْبٌ (S, Mgh, O, Msb *) and قُرْبَةٌ and قَرَابَةٌ and قُرْبَى (Mgh, Msb) and مَقْرَبَةٌ, (Mgh,) [to which may be added some other syns. mentioned below with قُرْبٌ and قَرَابَةٌ,] It, and he, was, or became, near; (S, Mgh, O;) syn. دَنَا; (S, O;) contr. of بَعُدَ: (Mgh:) or قُرْبٌ is in place, and قُرْبَةٌ is in station, or grade, or rank, and قَرَابَةٌ and قُرْبَى are in الرَّحِم [meaning relationship, or relationship by the female side]; (Mgh, Msb, TA;) or, accord. to the T, قَرَابَةٌ is in النَّسَب [app. relationship in a general sense], and قُرْبَى is in الرَّحِم [app. as meaning relationship by the female side]: (TA:) You say, قَرُبَ مِنْهُ, (A, MA, Msb, K,) and إِلَيْهِ; (A;) and قَرِبَهُ, (S, MA, O, K,) aor. قَرَبَ; (S, K;) inf. n. (of the former verb, Msb) قُرْبٌ, (Msb, K,) or قُرْبٌ and قُرْبَةٌ &c. as above, (Msb,) or قُرْبٌ and مَقْرَبَةٌ and مَقْرُبَةٌ; (MA;) and (of the latter verb, S, MA, O) قِرْبَانٌ (S, MA, O, K) and قُرْبَانٌ; (K;) he (a man, S, O) was, or became, near to it; (S, A, MA, O, K;) syn. دَنَا: (S, A, O, K:) or the former verb means thus; but when one says لَا تَقْرَبْ كَذَا with fet-h to the ر, the meaning is, occupy not thyself with doing such a thing: (MF, TA, &c.:) or قَرِبْتُ الأَمْرَ, aor. قَرَبَ, and قَرَبْتُهُ, aor. قَرُبَ, i. e., like تَعِبَ and like قَتَلَ, inf. n. قِرْبَانٌ, signifies I did the thing, or affair; or I was, or became, near, or I approached, to it, or to doing it [or to doing something with it or to it]: an ex. of the former meaning is the saying [in the Kur xvii. 34], لَا تَقْرَبُوا الزِّنَا [Commit not ye fornication, or adultery; or, accord. to some, this is an ex. of the latter meaning]; and hence one says, قَرِبْتُ المَرْأَةَ, inf. n. قِرْبَانٌ, a metonymical phrase, meaning I compressed the woman: and an ex. of the latter meaning is the saying, لَا تَقْرَبُوا الحِمَى i. e. لَا تَدْنُوا مِنْهُ [meaning Approach not ye to doing, or to entering upon, the thing, or place, that is prohibited, or interdicted]. (Msb.) And the Arabs say, of a man, when a thing has disquieted, or disturbed, and grieved, him, أَخَذَهُ مَا قَرُبَ وَمَا بَعُدَ, as though meaning (assumed tropical:) He became, or has become, disquieted by reason of near and remote circumstances of his case: (O:) or recent and old griefs took hold upon him. (Mgh in art. قدم.) [See art. بعد.] دَنَا مِنِّى وَقَرُبَ is expl. by Zj as meaning He drew near to me and drew nearer. (T in art. دلو: see 5 in that art.) [And several other verbs belonging to this art. are syn., or nearly so, with قَرُبَ or with قَرِبَ in senses expl. above. Thus ↓ اقرب is syn. with قَرُبَ in the first of the senses expl. above, like as أَدْنَى is with دَنَا, for its inf. n.] الإِقْرَابُ signifies الدُّنُوُّ. (TA.) ↓ اقترب, also, is syn. with قَرُبَ in the first of the senses expl. above; (MA;) [i. e.] it is syn. with دَنَا: (Msb:) or it is syn. with ↓ تقارب, (S, O, K, TA,) signifying he, or it, drew near; (TA;) thus ↓ وَاقْتَرَبَ الوَعْدُ [in the Kur xxi. 97] signifies تقارب [meaning And the fulfilment of the promise shall draw near]: (S, O, TA:) and you say, اقترب مِنِّى [meaning He drew near to me]: (A:) it is also said that is has a more particular signification than قَرُبَ; for it denotes intensiveness in القُرْب; thus says Ibn-'Arafeh; probably meaning that it denotes labour and difficulty in the accomplishment of the act. (MF, TA.) ↓ تقرّب [likewise] is syn. with [قَرُبَ, i. e.] دَنَا, in the phrase تقرّب مِنْهُ: (O: [see قَرُبَ مِنْهُ:]) or it signifies he drew near, or approached, by little and little, (تَدَنَّى,) to a thing. (TA.) And ↓ قارب الشَّىْءَ, (ISd, TA,) or الأَمْرَ, (Msb,) [like قَرِبَهُ in many instances,] signifies He was, or became, near, or he approached, to the thing, or affair, or to doing it. (ISd, Msb, TA.) — — قَرُبَ, aor. قَرُبَ, inf. n. قُرْبٌ signifies also (assumed tropical:) He formed an opinion that was near to certainty. (MF.) — — In the phrase قَرُبَتِ الشَّمْسُ لِلْمَغِيبِ [meaning The sun was, or became, near to setting], like كَرُبَت, the ق is asserted by Yaakoob to be a substitute for ك. (TA.) — قَرَبَ, aor. قَرُبَ; inf. in. قِرَابَةٌ, He (a man) journeyed to water, there being between him and it a night's journey. (S, O.) [See also أَقْرَبَ القَوْمُ. Or,] accord. to Lth, you say, قَرَبُوا, aor. قَرُبَ, inf. n. قَرَبٌ [q. v.], meaning They, after pasturing their camels in the tract between them and the wateringplace, and journeying on during a part of the time until there remained between them and the water a night, or an evening, hastened in their course. (TA.) And قَرَبَ الإِبِلَ [in some copies of the K الإِبِلُ and in others الإِبِلِ], aor. قَرُبَ, inf. n. قِرَابَةٌ; thus in the K; but accord. to Th, قَرَبَتِ الإِبِلُ, aor. قَرُبَ, inf. n. قَرَبٌ; (TA;) i. e. The camels journeyed by night in order to arrive at the water on the morrow: (K, * TA:) and [a man says, of himself,] قَرَبْتُ, aor. قَرُبَ, inf. n. قِرَابَةٌ. (TA.) — — And قَرَبْتُ المَآءَ, aor. قَرُبَ, inf. n. قَرَبٌ, so in the Fs [of Th, meaning I journeyed to the water by night in order to reach it on the following morning]. (TA.) [Or] you say, قَرَبُوا المَآءَ, meaning They sought, or sought to attain, the water. (A.) — — And [hence] one says, فُلَانٌ يَقْرُبُ حَاجَتَهُ, meaning (assumed tropical:) Such a one seeks, or seeks to attain, the object of his want; from the seeking, or seeking to attain, the water: and hence the saying, in a trad., وَإِنْ نَقْرُبُ بِذٰلِكَ إِلَّا أَنْ نَحْمَدَ اللّٰهَ (assumed tropical:) We not seeking thereby [aught] save our praising God: thus expl. by El-Khattábee. (Az, TA.) [Hence, also,] one says قَدْ قَرَبَ أَمْرًا لَا أَدْرِى مَا هُوَ (tropical:) [He has sought to accomplish an affair, I know not what it is]: (A, O: *) and فُلَانٌ يَقْرُبُ أَمْرًا لَا يَسْهُلُ لَهُ (tropical:) [Such a one seeks to accomplish an affair that will not be easy to him]. (A.) فُلَانٌ يَقْرُبُ أَمْرًا means (assumed tropical:) Such a one seeks, desires, or aims at, [the accomplishment of] an affair, when he does a deed, or says a saying, with that object. (T, O, TA.) — قَرَبَ السَّيْفَ, (S, O,) inf. n. قَرْبٌ; (K;) and ↓ اقربهُ, (O,) inf. n. إِقْرَابٌ; (K;) He put the sword into the قِرَاب [q. v.]: (S, O, K:) or the former, (accord. to the K,) or ↓ the latter, (accord. to the S and TA,) he made for the sword a قِرَاب: (S, K, TA:) or ↓ the latter has both of these significations: (O:) or the former verb is said of a sword or of a knife in the former sense; and in like manner ↓ the latter verb in the latter sense: or the former phrase signifies he made for the sword a قِرَاب; and ↓ the latter phrase, he put the sword into its قِرَاب: and one says, ↓ قرّب قِرَابًا

and ↓ اقربهُ, meaning he made a قِرَاب. (TA.) — قَرْبٌ [as an inf. n. of which the verb is قَرَبَ] also signifies The feeding a guest with the أَقْرَاب (O, K, TA) meaning flanks [of an animal or of animals, pl. of قُرْبٌ or قُرُبٌ]. (TA.) — And قَرِبَ, (O, K,) with kesr to the ر, (O,) like فَرِح, (K,) [aor. قَرَبَ, inf. n. app. قَرَبٌ,] He (a man, TA) had a complaint (O, K) of his قُرْب or قُرُب, (K,) [i. e.] of his flank; (O;) as also ↓ قرّب, (O, * K, [in the former this verb is only indicated by the mention of its inf. n.,]) inf. n. تَقْرِيبٌ. (O, K.) 2 قرّبهُ, inf. n. تَقْرِيبٌ, He made, or caused, to be, or become, near, caused to approach, or brought, or drew, near, him, or it. (S, O, Msb. *) [Hence the phrase قَرَّبَ اللّٰهُ دَارَكَ, which see in what follows.] — — [And hence, He made him to be a near associate; he made him an object of, or took him into, favour: and (agreeably with an explanation of the pass. in the Ham p. 184) he made him, or rendered him, an object of honour.] One says, قَرَّبَهُ مِنْهُ meaning He (a king, or a governor, or prince, [or any other person who was either a superioror an equal,]) made him to be to him a قُرْبَان, i. e. [a near associate, or] a consessor, or a particular, or special, associate or companion [&c.: see قُرْبَانٌ]. (TA.) — — قَرَّبَهُ إِلَيْهِمْ, in the Kur li. 27, means He presented it, or offered it, to them: (Jel:) or he placed it, or put it, before them. (Bd.) And one says also, قرّب خَصْمَهُ إِلَى السُّلْطَانِ [He brought, or placed, his adversary before the Sultán]. (Mgh in art. رفع.) And ↓ قرّب لِلّٰهِ قَرْبَانًا [He offered, or presented, to God, an offering, or oblation]. (S, O: in the Msb, إِلَى اللّٰهِ.) — — حَيَّا وَقَرَّبَ, (A, O,) inf. n. تَقْرِيبٌ, (K,) signifies (tropical:) He said, حَيَّاكَ اللّٰهُ وَقَرَّبَ دَارَكَ [May God preserve thee alive, or prolong thy life, and make thine abode to be near]: (A, O, K:) one says thus of a host to a visitor. (TA.) — — And التَّقْرِيبُ signifies also The denoting nearness. (Mughnee and K * voce أَوْ, and Kull pp. 82 and 83 and 124.) Thus what is termed تَصْغِيرُ التَّقْرِيبِ [The diminutive denoting nearness] is such as occurs in the saying, دَارِى قُبَيْلَ المَسْجِدِ [" My house is a little before the mosque "]. (Kull p. 124.) — — And The advancing an argument in such a manner as renders the desired conclusion a necessary consequence. (MF.) — — And A certain sort of عَدْو [or running] (S, O, K) of a horse: (S, O:) one says, of a horse, قرّب, inf. n. تَقْرِيبٌ, (S, A, O,) meaning he raised his fore legs together and put them down together (S, O, K *) in running: (S, O:) or he ran [as though] pelting the ground [with his hoofs]: (AZ, TA:) and it is also said of other animals than the horse: but not of the camel: (MF:) [one sort of] التقريب is [a rate] less than الحُضْرُ; (S, A, O;) and more than الخَبَبُ: (El-Ámidee, MF:) there are two sorts of تقريب, called أَعْلَى [which is a gallop] and أَدْنَى [which is a canter]: (S, O:) the former is termed الثَّعْلَبِيَّةُ; and the latter, الإِرْخَآءُ. (TA.) — See also 1, near the end, in two places. 3 قَارَبْتُهُ, inf. n. مُقَارَبَةٌ [and قِرَابٌ], I was, or became, near to him, or it; contr. of بَاعَدْتُهُ. (Msb.) See 1, near the middle of the paragraph. — — One says of a vessel, (S, O, K,) قارب أَنْ يَمْتَلِئَ (S, O) or قارب الاِمْتِلَآءَ (K) [It was, or became, near to being full]: قارب [thus used] is the verb from قَرْبَانُ [q. v.], and قَرُبَ is not used in its stead. (Sb, TA.) And one says also, قارب مِلْأَهُ [It was, or became, nearly equal, or it nearly amounted, to what would fill it]. (Msb.), And قارب قَدْرَهُ [It was, or became, nearly equal, or equivalent, to its quantity, or amount; or it was, or became, nearly equivalent to it]. (K, TA.) [And hence the term أَفْعَالُ المُقَارَبَةِ The verbs of appropinquation; as كَادَ &c.] — — قارب الخَطْوَ He made the stepping to be contracted; syn. دَانَاهُ; (AZ, K, TA;) [i. e. he made short steps: made his steps to be near together;] said of a horse. (TA.) And قارب كَلَامَهُ [He made the several portions of his speech, i. e. he made his words, to be near together; so that it means he uttered his speech rapidly]. (K in art. وط; &c.) And قارب بين الكَلِمَةِ وَالكَلِمَةِ فِى التَّسْبِيحِ [He made the words to follow one another nearly, or to be near together, in the act of praise, or the like.] (M in art. دنو.) And قَارَبْتُ بَيْنَ الأَمْرَيْنِ i. q. دَانَيْتُ [I made the two affairs, or events, to be nearly uninterrupted]. (T, S, Msb, all in art. دنو.) — — قاربهُ also signifies He thought him, or it, to be near. (Ham p. 634.) And قارب الأَمْرَ He thought the thing. (MF.) — — And He interchanged with him good, or pleasing, speech. (O, K, TA.) — — And قارب فِى الأَمْرِ He pursued the right, or just, or middle, course, neither exceeding it nor falling short of it, in the affair. (O, * K, * TA.) — — And قَارَبْتُهُ فِى البَيْعِ [app. meaning, in like manner, I pursued a middle course with him in selling, or buying, with respect to the price demanded or offered, neither exceeding what was just nor falling short of it], (S, O,) inf. n. مُقَارَبَةٌ. (S.) — — مُقَارَبَةٌ and قِرَابٌ signify also The raising the leg [or legs, of a woman,] for the purpose of جِمَاع. (K.) 4 أَقْرَبَ see 1, second quarter. — — [Hence,] أَقْرَبَت, (S, A, O, K,) said of the pregnant, (A, TA,) or of a woman, and of a mare, and of a ewe or goat, (S, O, TA,) and also of an ass, (Lth, TA,) but [app.] not [properly] of a camel, (Lth, S, * O, * TA,) [though it is sometimes said of a camel, as in the S and O voce غَمُوس, and in the O and K in art. ك,] She was, or became, near to bringing forth. (Lth, S, A, O, K.) — — And اقرب said of a colt, and of a young camel, (K, TA,) &c., (TA,) He was, or became, near to the age of shedding his central incisors; (K, TA;) and likewise, to that of shedding other teeth. (TA.) — — And He nearly filled a vessel. (S, O, K.) — — لَأُقْرِبَنَّكُمْ صَلَاةَ رَسُولِ اللّٰهِ occurs in a trad. of Aboo-Hureyreh, meaning I will indeed perform to you the like of, or what will be nearly the same as, the praying of the Apostle of God. (TA.) — — اقرب الإِبِلَ He made the camels to journey by night in order to arrive at the water on the morrow: (O, * K, TA:) or اقربوا إِبِلَهُمْ They, after pasturing them in the tract between them and the watering-place, and journeying on during a part of the time until there remained between them and the water a night, or an evening, hastened their camels. (Lth, TA.) — — And اقرب القَوْمُ The people, or party, became persons whose camels were performing a journey such as is termed قَرَبٌ: the part. n. is [said to be] ↓ قارب, not مُقْرِبٌ: (As, S, O:) the former of these is said by A'Obeyd to be anomalous: (S, O:) [but see قَرَبَ, which is expl. as having almost exactly the same meaning as that which is in this instance assigned to اقرب. And it is also mentioned in the TA, app. on the authority of AA, that the same phrase and the same anomalous part. n. are used when the people's camels are مُتَقَارِبَة (which means few, or near together): but I think that this word is a mistake of a copyist, for قَوَارِبُ: see قَارِبٌ.] — See also 1, last quarter, in six places. 5 تَقَرَّبَ see 1, near the middle of the paragraph. — — [Hence] one says to his companion, urging him, تَقَرَّبْ, meaning (tropical:) Advance thou, or come forward: (A, TA:) or تَقَرَّبْ يا رَجُلُ, meaning hasten, O man. (As, O, L, K, TA.) Only the imperative mood in this sense is said to be used. (MF, TA.) — — And [hence, also,] تقرّب signifies He rendered himself near, or allied himself, [drew near, or ingratiated himself,] by affection and friendship. (TA, voce تَنَسَّبَ. [In this sense it is trans. by means of مِنْ.]) And He applied himself with gentleness, or courtesy, to obtain access, or nearness, to a man, by means of some act performed for that purpose, or by right. (TA. [In this sense it is trans. by means of إِلَى.]) And one says, تقرّب مِنَ اللّٰهِ [He drew near unto God] by prayer or the like, and righteous actions: and تقرّب اللّٰهُ مِنْهُ [God drew near unto him] by beneficence towards him. (TA.) And تقرّب بِهِ إِلَى اللّٰهِ, (S, A, O, Msb, K, *) inf. n. تَقَرُّبٌ and تِقِرَّابٌ, (O, K,) the latter [of a rare form] like تِحِمَّالٌ and تِكِلَّامٌ and تِمِلَّاقٌ, (O,) He sought thereby nearness, to bring himself near, to draw near, or to approach, unto God; or to advance himself in the favour of God: (S, K, * TA:) and فَعَلَهُ تَقَرُّبًا إِلَيْهِ [He did it by way of seeking nearness, &c., to Him]. (A.) — تقرّب also signifies He (a man, O) put his hand upon his قُرْب (O, K, TA) i. e. his flank, (O, TA,) in walking; or, as some say, hastening, or going quickly. (TA.)

6 تقاربوا They were, or became, or drew, near, one to another: (S, * A, * Msb:) you say تقاربوا and ↓ اقتربوا [both app. signifying the same, like تخاصموا and اختصموا, and تخالطوا and اختلطوا, and تشاركوا and اشتركوا, &c.]. (A.) — — See also 1, second quarter. — — تقاربت إِبِلُهُ means (tropical:) His camels became few, [because drawing near together,] (A, O, K, TA,) and (as is also said of other things, TA) declined, or became reduced to a bad state. (O, * K, * TA.) — — And [for the like reason, because of its becoming dense,] تقارب is said of seed-produce, or standing corn or the like, meaning (assumed tropical:) It became nearly ripe. (O, K, TA.) — — And hence [accord. to some], تَقَارَبَ الزَّمَانُ (assumed tropical:) [When the time becomes contracted], occurring in a trad., expl. in art. زمن, q. v. (TA.) 8 إِقْتَرَبَ see 1, second quarter, in two places: — — and see also 6. 10 استقربهُ [contr. of استبعدهُ]. One says, هُوَ يَسْتَقْرِبُ البَعِيدَ [He reckons near that which is remote]. (A, Msb.) قُرْبٌ [mentioned in the first sentence of this art. as an inf. n.] is the contr. of بُعْدٌ: (S, O:) [used as a simple subst., it signifies Nearness, and] it is said to be [properly, or primarily,] in respect of place; [i. e. vicinity;] as distinguished from قُرْبَةٌ &c. (Msb, TA.) You say, إِنَّ قُرْبَكَ زَيْدًا [Verily Zeyd is in thy vicinity; i. e., near thee in respect of place]; but not إِنَّ بُعْدَكَ زَيْدًا; because قُرْب is more capable of being used as an adv. n. of place than بُعْد: in like manner they said also ↓ هُوَ قُرَابَتَكَ, meaning [He is in thy vicinity; i. e.,] near thee in respect of place. (Sb, TA. [See also قَرِيبٌ.]) [And بِالقُرْبِ مِنْهُ is a phrase of frequent occurrence, meaning In the vicinity of, or near in respect of place to, him, or it.] And one says, تَنَاوَلَهُ مِنْ قُرْبٍ and ↓ مِنْ قَرِيبٍ [He took it, or took it with his hand, from a near place or spot]. (A, Msb.) And رَأَيْتُهُ مِنْ قُرْبٍ [and ↓ مِنْ قَرِيبٍ I saw him, or it, from a near place or spot, or from within a short distance]. (S in art. ام; &c.) — — It is also syn. with ↓ قَرَابٌ [signifying Nearness in respect of time] as used in the saying اِفْعَلْ ذٰلِكَ بِقَرَابٍ [i. e. Do thou that soon; like as one says, ↓ عَنْ قَرِيبٍ]: (K, TA:) accord. to the K, the word قراب in this case is like سَحَاب: but it is said in a prov., أَكْيَسُ ↓ الفِرَارُ بِقِرَابٍ, thus in the S, or, as some relate it, ↓ بِقُرَابٍ; and IB says, J has cited this prov. [next] after the قِرَاب of the sword, but should have said that القِرَابُ is also syn. with القُرْبُ, and should then have adduced the prov. as an ex. meaning The fleeing soon in eagerness of desire for safety [is more, or most, shrewd]: (TA:) [this rendering, however, requires consideration; for, accord. to Meyd, who gives only the reading بِقِرَابٍ, the meaning of the prov. is, that he who flees with the ↓ قِرَاب (by which is meant the scabbard) when the sword has passed away from his possession is more shrewd than he who causes, or suffers, the قِرَاب also to pass away from him: in Freytag's Arab Prov. ii. 210, both of these explanations are given; but قريب is there erroneously put for قُرْب.] — — See also قَرَابَةٌ. — — It is also a pl. of قَرِيبٌ [q. v.]. (TA in art. زلف.) — قُرْبٌ also, and ↓ قُرُبٌ, (S, O, K,) the former of which is the original, (TA,) signify The خَاصِرَة [or flank]: (O, K:) or [the part] from the شَاكِلَة [which is syn., or nearly so, with خَاصِرَة,] to the مَرَاقّ [or soft parts] of the belly: (S, O, K:) and likewise from the رَفْغ [generally meaning groin] to the armpit, on each side: (TA:) [properly used in relation to a horse:] sometimes metaphorically used in relation to a she-camel, and to an ass [meaning a wild ass, and also to a man: see 5, last sentence]: (TA:) pl. أَقْرَابٌ; (T, S, O, K;) which is also used in the place of the dual. (T, TA.) قَرَبٌ [mentioned in the latter half of the first paragraph of this art. as an inf. n.] is [said to be] a subst., signifying A journey to water when it is a night's journey distant: or, as As said, on the authority of an Arab of the desert, (S, O,) a journey by night in order to arrive at the water on the morrow; (S, O, K;) and so ↓ قِرَابَةٌ [which is also mentioned as an inf. n. in the latter half of the first paragraph of this art.]; (K;) a journey by night in order to arrive at the water on the second following day being called طَلَقٌ: (S, O:) and the seeking water by night: or, when it is not more than a night's journey distant: or the first day in which one journeys to water when it is two days distant; the second day being called طَلَقٌ: (K: [but the converse seems to be the truth, being asserted by several of the highest authorities, and agreeable with the derivation of each of the two words: see طَلَقٌ:]) or the night after which, in the morning, one arrives at the water: (TA:) and لَيْلَةُ القَرَبِ is the night in which people with their camels hasten to the water in a journey such as is termed قَرَبٌ بَصْبَاصٌ; this latter term being applied to signify a people's letting their camels pasture while they are journeying towards water; and when there remains an evening between them and the water, hastening towards it: (S, O:) or, as is said on the authority of As, لَيْلَةُ القَرَبِ is the second night after the pastor has turned the faces of his camels towards the water, and so left them to pasture; this second night being the night of hard driving; and the first night being called لَيْلَةُ الطَّلَقِ: accord. to AA, [the journey called] القَرَبُ is [the journey to water] during three days, or more. (TA.) And [hence] القَرَبَ is used to signify What is a night's journey distant. (S in art. نوب, in explanation of a verse cited in that art. [Or, accord. to IAar, قَرَب there signifies near, so as to be visited repeatedly: or, as AA says, at such a distance as to be visited once in three days.]) [See also a saying mentioned voce حَوْزٌ.] — — Also A well of which the water is near [to the mouth]. (O, K.) قُرُبٌ: see قُرْبٌ, last sentence. قُرْبَةٌ an inf. n. of قَرُبَ [q. v.: and used as a simple subst. signifying Nearness]; like قُرْبٌ: or the former is in station, or grade, or rank. (Mgh, Msb.) You say, طَلَبْتُ مِنْهُ القُرْبَةَ [I sought of him nearness of station, &c.; or admission into favour]. (A.) — — See also قَرَابَةٌ. — — Also, (A, O, Msb,) and ↓ قُرُبَةٌ, (Msb,) A thing [such as prayer, or any righteous deed or work,] whereby one seeks nearness, to bring himself near, to draw near, or to approach, unto God; or to advance himself in the favour of God; (A, * O, Msb;) as also ↓ قُرْبَانٌ: (S, O, Msb, K:) pl. of the first and second قُرَبٌ and قُرْبَاتٌ and قُرُبَاتٌ and قُرَبَاتٌ. (Msb.) قِرْبَةٌ A kind of سِقَآء [or skin], (S, * O, * TA,) used for water: (S, O:) or a وَطْب [or skin] that is used for milk, and sometimes for water: (ISd, K:) or such as is sewed on one side: (K:) [the modern قِرْبَة, which is seldom, if ever, used for anything but water, is (if I may judge from my own observations and the accounts of others) always made of the skin of a goat about one year old or upwards: it consists of nearly the whole skin; only the skin of the head, and a small portion of that of each leg, being cut off: it has a seam extending from the upper part of the throat nearly to the belly, and sometimes a corresponding seam at the hinder part, but more commonly only a patch of leather over the fundament and navel: over the seam, or over each seam, is sewed a narrow strip of leather; and a mouth of leather is added in the place of the head: it is carried on the back, by means of a strap, or cord, &c., one end of which is generally attached to a cord connecting the two fore-legs; and the other, to the right hind leg:] the pl. (of pauc., S, O) is قِرْبَاتٌ, and قِرَبَاتٌ, and قِرِبَاتٌ, and (of mult., S, O) قِرَبٌ. (S, O, Msb, K.) فِيهِ قَرَبَةٌ and ↓ قِرَابَةٌ are said of a vessel that is nearly filled [meaning In it is a quantity that nearly fills it]. (K, TA.) [See also قِرَابٌ.] قُرُبَةٌ: see قُرْبَةٌ: — — and see also قَرَابَةٌ. قُرْبَى [mentioned in the first sentence of this art. as an inf. n.: and used as a simple subst.]: see قَرَابَةٌ, in five places: and see also قَرِيبٌ, latter half. قَرْبَانُ A vessel nearly full: fem. قُرْبَى: (S, O, K:) and pl. قِرَابٌ: (S, O:) you say قَدَحٌ قَرْبَانُ مَآءً i. e. [A drinking vessel] nearly full of water: and the ق in قربان is [said to be] sometimes changed into ك: (TA:) so accord. to Yaakoob; but ISd denies this. (TA in art. كرب.) — See also the paragraph here following. قُرْبَانٌ:

see قُرْبَةٌ: [it may often be rendered An offering, or oblation: and hence it sometimes means a sacrifice, as in the Kur iii. 179:] pl. قَرَابِينُ. (Msb.) قُرْبَانُهُمْ دِمَاؤُهُمْ [Their offering to God is their blood, lit. bloods,] occurs in a trad. as cited from the Book of the Law revealed to Moses, and as referring to the Arabs; meaning, they seek to bring themselves near unto God by shedding their blood in fighting in the cause of religion; whereas the قربان of preceding peoples consisted in the slaughtering of oxen or cows, and sheep or goats, and camels. (TA.) And it is said in another trad., الصَّلَاةُ قُرْبَانُ كُلِّ تَقِيٍّ [The divinely-appointed act of prayer is the offering to God of every pious person]; meaning, that whereby the pious seek to bring themselves near unto God. (TA.) — — Also, (S, A, O, K,) and ↓ قَرْبَانٌ, (K,) but this latter is by some disapproved, (TA,) [A near associate; or] a particular, or special, (A, K,) associate or companion (A) or consessor; (K;) or a consessor; and a particular, or special, associate or companion; (S, ISd, O;) [or a familiar, or favourite;] of a king, (S, ISd, A, O, K,) or of a governor, or prince; (S, O;) [or of any person who is either a superior or an equal;] so called because of his nearness: (TA:) pl. قَرَابِينُ: (S, A, O, K:) and one says also, فُلَانٌ مِنْ قُرْبَانِ الأَمِيرِ [Such a one is of the near associates, &c., of the governor, or prince]; (S, O;) [for] قُرْبَانٌ is [said to be originally] an inf. n., and [therefore, as an epithet,] the same as sing. and dual and pl.: (so in a marginal note in one of my copies of the S:) or, in a phrase of this kind, it is a pl. of ↓ قَرِيبٌ. (A in art. بعد.) قُرَابٌ: see قُرْبٌ, former half. قِرَابٌ: see قَرِيبٌ, last quarter, in two places: — — and قُرْبٌ, near the middle: — — and قِرَابٌ, former half: — — and قِرَابٌ .قُرَابَةٌ [an inf. n. of 3. And hence قِرَابَ as an adv. n. of time]. You say, أَتَيْتُهُ قِرَابَ العِشَآءِ I came to him near nightfall: and قِرَابَ اللَّيْلِ near night. (Lth, TA.) And 'Oweyf El-Kawáfee says, describing she-camels, (so in the TA and in one of my copies of the S,) or 'Oweyf El-Fezáree, (so in the O,) هُوَ ابْنُ مُنَضِّجَاتٍ كُنَّ قِدْمًا يَزِدْنَ عَلَى العَدِيدِ قِرَابَ شَهْرٍ (O, TA) i. e. He is the off spring of [one of the] she-camels that went beyond the usual time of bringing forth, that used formely to exceed the computed [time] near a month: J give a different reading of this verse, يَرِدْنَ عَلَى الغَدِيرِ; but the correct reading is that given above. (IB, TA.) — — See also قُرْبٌ, near the middle. — — قِرَابُ الشَّىْءِ and ↓ قُرَابُهُ and ↓ قُرَابَتُهُ signify What is nearly the equal in quantity, or amount, or nearly the equivalent, of the thing. (K.) One says, مَعَهُ أَلْفُ دِرْهَمٍ أَوْ قِرَابُهُ He has with him a thousand dirhems, or nearly the equal thereof: and مَعَهُ مِلْءُ قَدَحٍ مَآءً أَوْ قِرَابُهُ He has with him a cupful of water, or nearly the equal thereof. (Lth, TA.) And a poet says, (S,) namely, El- 'Ambar, (so in the O and TA,) or Es-Sinnabr, (so in the Mz, 49th نوع,) Ibn-'Amr, Ibn-Temeem, (O, TA, *) إِلَّا تَجِئْ مَلْأَى يَجِئْ قِرَابُهَا [If a full bucket (دَلْوٌ being understood, as is indicated in the S and O and TA,) come not, what will be nearly the equal thereof will come]. (S, O, TA.) One says also, لَوْ أَنَّ لِى قِرَابَ هٰذَا ذَهَبًا i. e. [If there belonged to me] the quantity nearly sufficient for the filling of this [of gold]: and لَوْ جَآءَ بِقِرَابِ الأَرْضِ i. e. [If he brought] that which would be nearly the equal in quantity of the earth. (Msb.) And المَآءُ ↓ قُرَابَةُ الرُّكْبَتَيْنِ [The water is such as is nearly the equal in height of the two knees]. (A.) [See also قَرَبَةٌ.] — Also The غِمْد [i. e. scabbard, or sheath,] of a sword, (K, TA,) or of a knife: (TA:) or the جَفْن [i. e. case, or receptacle,] of the غِمْد; (K, TA;) the جَفْن, which is a case, or receptacle, wherein is the sword together with its scabbard (بِغِمْدِهِ) and its suspensory belt or cord: (S, O, TA:) it is like a جِرَاب of leather, into which the rider, or rider upon a camel, puts his sword with its جَفْن [here meaning scabbard], and his whip, and his staff, or stick, and his utensils: (Az, TA:) or like the جِرَاب, into which one puts his sword with its scabbard (بِغِمْدِهِ), and his whip, and sometimes his travelling-provisions of dates &c.: (IAth, TA:) the pl. of the قِرَاب of the sword is قُرُبٌ [a pl. of mult.] (Msb, TA) and أَقْرِبَةٌ [a pl. of pauc.], like خُمُرٌ and أَخْمِرَةٌ pls. of خِمَارٌ. (Msb.) See also قُرْبٌ, latter half. قَرِيبٌ Near in respect of place: (S, O, Msb, K, * &c.:) in this sense used alike as sing. and pl. (Kh, ISk, T, O, Msb, K *) and dual, (ISk, TA,) and as masc. and fem., (AA, Kh, Fr, ISk, T, S, O, Msb,) as is also بَعِيدٌ in the contr. sense: (Kh, ISk, TA:) the Arabs say هُوَ قَرِيبٌ مِنِّى, (ISk, O, * TA,) and هُمَا قَرِيبٌ مِنِّى, and هُمْ قَرِيبٌ مِنِّى, (ISk, TA,) and هِىَ قَرِيبٌ مِنِّى, &c., meaning فِى مَكَانٍ قَرِيبٍ [in a place near, to me, or little removed from me:] (ISk, O, TA:) or when you say هِنْدٌ قَرِيبٌ مِنْكَ, it is as though you said هِنْدٌ مَوْضِعُهَا قَرِيبٌ مِنْكَ [Hind, her place is near to thee:] (AA, Msb:) hence, [in the Kur vii. 54,] إِنَّ رَحْمَةَ اللّٰهِ قَرِيبٌ مِنَ المُحْسِنِينَ [Verily the mercy of God is near unto the welldoers]: (AA, ISk, O, Msb:) but it is allowable to say قَرِيبَةٌ, as also بَعِيدَةٌ: (ISk, O, Msb, TA:) or (accord. to Zj, TA) قريب is here without ة because رحمة is not really [but only conventionally] of the fem. gender: (S, O, TA:) [but this reason is not satisfactory, because it does not apply to other cases mentioned above:] and it is also said that it is without ة because it is assimilated to an epithet of the measure فَعُولٌ, which does not receive the fem. affix ة. (TA.) [Hence the phrase مِنْ قَرِيبٍ: see قُرْبٌ, former half, in two places. And [hence also] you say, إِنَّ قَرِيبًا مِنْكَ زَيْدًا [Verily Zeyd is in a place near to thee]; like as you say, إِنَّ قُرْبَكَ زَيْدًا. (Sb, TA.) — — [Also Near in respect of time, whether future, as in the Kur xlii. 16, &c.; or past, as in the Kur lix. 15. And hence قَرِيبًا meaning Shortly after and before. And Nearly, as when one says, أَقَمْتُ بِالمَوْضِعِ قَرِيبًا مِنْ سَنَةٍ I remained, stayed, or abode, in the place nearly a year. Hence also the phrase عَنْ قَرِيبٍ:] see قُرْبٌ, near the middle. — — And Near as meaning related by birth or by marriage: (S, O, Msb, K:) [and generally used as an epithet in which the quality of a subst. is predominant, meaning a relation, or relative:] in this sense it receives the fem. form, by universal consent; so that you say, هٰذِهِ المَرْأَةُ قَرِيبَتِى [This woman is my relation]: (Fr, S, O, Msb: *) and likewise the dual form; so that you say, هُمَا قَرِيبَانِ and] هُمَا قَرِيبَتَانِ [They two are relations]: (AA, Msb:) [and it has a pl., namely, أَقْرِبَآءُ;] you say, هُمْ أَقْرِبَائِى and أَقَارِبِى (S, A, O, K) [and أَقْرَبِىَّ, this last originally أَقْرَبُوىَ]; the first signifying They are my relations; and the second and third, properly, being pls. of ↓ أَقْرَبُ, They are my nearer, or nearest, or very near, relations; though in the T the second is said to be pl. of قَرِيبٌ; and in most of the copies of the K, but not in all, (for in some the first of these three words is omitted, as it is also in the TA,) it is implied that أَقْرِبَآءُ and أَقَارِبُ and أَقْرَبُونَ (which are mentioned in the Msb without any distinction of meaning) are all to be understood in the latter sense]: and قُرْبٌ [also] is a pl. of قَرِيبٌ [app. in the sense here assigned to it], like as غُرْبٌ is of غَرِيبٌ; (TA in art. زلف;) and قُرْبَى is allowable as a pl. of قَرِيبٌ: (T, TA:) the pl. of قَرِيبَةٌ is قَرَائِبُ. (T, Msb, TA.) And like as you say, هُوَ قَرِيبِى [meaning He is my relation], as too you say, هُوَ ذُو قَرَابَتِى ↓ (S, O, K) and ذُو ↓ مِنِّى and مِنِّى ↓ ذُو مَقْرُبَةٍ and مِنِّى ↓ ذُو قَرَابَةٍ and قُرْبَى; (TA;) but not هُوَ قَرَابَتِى ↓; (K;) [for only] the vulgar say this; as also هُمْ قَرَابَاتِى: (S, O:) or, accord. to Z, هُوَ قَرَابَتِى ↓ is allowable, being accounted for as a phrase in which the prefixed n. [ذُو] is suppressed; and it has moreover been asserted to be correct and chaste in verse and prose: ↓ قَرَابَةٌ also occurs in the trads. in the sense of أَقَارِبُ: it is said in the Nh to be an inf. n. used as an epithet, agreeably with general analogy: and in the Tes-heel it is said to be a quasi-pl. n. of قَرِيبٌ, like as صَحَابَةٌ is of صَاحِبٌ: (MF, TA:) [accord. to Mtr,] ↓ قَرَابَةٌ is correctly applicable to one and to a pl. number, as being originally an inf. n.; so that one says, هُو قَرَابَتِى and هُمْ قَرَابَتِى; though the chaste phrase is ذُو قَرَابَتِى applied to one; and ذَوَا قَرَابَتِى, to two; and ذَوُو قَرَابَتِى, to a pl. number. (Mgh.) — — And [it is also applied to relationship:] one says, بَيْنَنَا نَسَبٌ قَرِيبٌ and ↓ قُرَابٌ [Between us is a near relationship]. (A.) — — It signifies also Near, or allied, by affection and friendship. (TA

voce تَنَسَّبَ.) [You say, فُلَانٌ قَرِيبٌ مِنَ النَّاسِ meaning Such a one is near, &c., or friendly and affectionate, to people, or mankind.] See also قُرْبَانٌ, last sentence. — — And one says, مَا هُوَ قَرِيبِ عَالِمٍ meaning بِعَالِمٍ and ↓ قُرَابَةِ عَالِمٍ ↓ وَلَا قُرَابِ عَالِمٍ [i. e. He is not learned nor near learned]. (TA.) And مِنْ ذٰلِكَ ↓ مَا هُوَ بِشَبِيهِكَ وَلَا بِقُرَابَةٍ meaning وَلَا بِقَرِيبٍ مِنْ ذٰلِكَ [i. e. He is not the like of thee nor near that]; (S, O;) or مِنْكَ ↓ وَلَا بِقُرَابَةٍ meaning بِقَرِيبٍ [i. e., nor near the like of thee]. (K.) — — فُلَانٌ قَرِيبُ الثَّرَى and قَرِيبُ الثَّرَى بَعِيدُ النَّبَطِ: see in arts. ثرى and نبط. — Also, (O, K, TA,) but in some of the lexicons written قِرِّيبٌ, (TA,) Salted fish, while yet in its recent, moist, state. (O, K, TA.) قَرَابَةٌ, (S, O, K,) which is originally an inf. n., (S,) [i. e., of قَرُبَ, as is also, app., every one of its syns. here following,] and ↓ قُرْبَى and ↓ قُرْبَةٌ and ↓ قُرُبَةٌ (S, O, K) and ↓ قُرْبٌ (S, O) and ↓ مَقْرُبَةٌ and ↓ مَقْرَبَةٌ (S, O, K) ↓ مَقْرِبَةٌ, (K,) all of them, (S, O, K,) or the first and ↓ قُرْبَى, (Msb,) signify Relationship, or relationship by the female side; (S, O, * Msb, K, * TA;) or the first has the former of these significations and ↓ قُرْبَى has the latter of them: (T, TA:) [in the S, القَرَابَةُ is expl. signifying القُرْبَى فِى الرَّحِمِ; and in the Mgh and Msb, it and ↓ القُرْبَى are expl. as being فِى الرَّحِمِ; but in the T, as cited in the TA, the former is expl. as being فِى الرَّحِمِ, and ↓ القُرْبَى as being فِى النَّسَبِ: see the first sentence of this art.:] you say, بَيْنِى وَبَيْنَهُ قَرَابَةٌ &c. [i. e. Between me and him is a relationship, or a relationship by the female side]. (S, O.) — — See also قَرِيبٌ, latter half, in six places. قُرَابَةٌ: see قُرْبٌ, first quarter: — — and قِرَابٌ, in two places: and قَرِيبٌ, near the end, in three places. — — قُرَابَةُ المُؤْمِنِ and ↓ قُرَابُهُ signify The believer's فِرَاسَة [i. e. insight, or intuitive perception, &c.]; (Fr, O, K;) and his opinion, which is near to knowledge and assurance: occurring in a trad., in which it is said that one is to beware thereof, because he looks with the light of God. (Fr, O, TA. [See also فِرَاسَةٌ.]) قِرَابَةٌ: see قَرَبَةٌ: — and see also قَرَبٌ. جَاؤُوا قُرَابَى, (IDrd, O, K,) the latter word similar to فُرَادَى, (IDrd, O,) They came near together. (IDrd, O, K.) قُرَيْبَى [dim. of قُرْبَى]. دُونَ كُلِّ قُرَيْبَى قُرْبَى [There is a relationship nearer than every relationship small in degree] is a prov. applied to him who asks of thee something wanted which one more nearly related to thee than he has asked of thee. (Meyd. [See another prov., app. similar in meaning and application, voce دَنِىٌّ, in art. دنو.]) قَرَّابٌ A maker of [what are called] قرب [app. قُرُب, pl. of قِرَابٌ; or perhaps قِرَب, pl. of قِرْبَةٌ]. (TA.) قَرَنْبَى: &c.: see art. قرنب. قَارِبٌ [part. n. of قَرَبَ said of a man journeying to water: and accord. to As and A'Obeyd, part. n. of أَقْرَبَ used in a similar sense; as such anomalous]. One seeking, or seeking to attain, [or journeying to,] water: so says Az, without specifying any time: (TA:) or, accord. to Kh, (S, O, TA,) one doing so by night; (S, O, K, TA;) not applied to one doing so by day. (S, O, TA.) And its pl. قَوَارِبُونَ signifies Persons whose camels are performing a journey such as is termed قَرَبٌ: (As, S, O:) see 4, latter half. The epithet applied to camels in this case is قَوَارِبُ; (S, O;) [of which see another explanation voce طَلَقٌ;] and this epithet is also used in relation to birds. (IAar, TA.) مَا لِى قَارِبٌ وَلَا هَارِبٌ occurs in a trad., meaning I have not any that goes to water nor any that returns from it. (L, TA. [See also هَارِبٌ.]) And حِمَارٌ قَارِبٌ means An ass hastening on in the night of arriving at the water. (Lth, TA.) — Also A small سَفِينَة; (A, K;) i. e. (A,) [a skiff;] a ship's boat, used by the seamen as a convenient means af accomplishing their needful affairs; (S, A, O;) also called سُنْبُوكٌ [or سُنْبُوقٌ]: (A:) pl. قَوَارِبُ: and أَقْرُبٌ occurs in a trad., and is said to be also a pl. of قَارِبٌ; but IAth says that this is not known as a pl. قارب, unless as anomalous; and it is said that أَقْرُبُ السَّفِينَةِ means the nearest parts of the ship; i. e., the parts near [or next] to the land. (TA.) قَوْرَبٌ Water over which, or against which, one has not power, or with which one cannot cope, by reason of its copiousness. (O, K.) أَقْرَبُ Nearer, and nearest, in respect of place, and in respect of time, &c.]: see قَرِيبٌ, in the middle of the paragraph. ظَهَرَتْ تَقَرُّبَاتُ المَآءِ (tropical:) The foretokens of water appeared; i. e. small pebbles, from seeing which the well-digger, when he has nearly reached a spring, infers that water is near. (A, TA.) مَقْرَبٌ (A, O, K) and ↓ مَقْرَبَةٌ (O, K) (tropical:) A near, or the nearest, road or way: (A, O, K, TA:) or a small road or way, leading into a great one; said to be from القَرَبُ signifying " the journeying by night," or " the journeying [by night] to water: " (TA:) or, the former, a conspicuous road or way; so says IAar: (TA voce مَطْرَبٌ:) and the latter, accord. to AA, a place of alighting or sojourning or abiding; from القَرَبُ signifying " the " journeying [by night &c.]: the pl. is مَقَارِبُ. (TA.) مُقْرَبٌ A horse that is brought [or kept] near [to the tent, or dwelling], and treated generously, and not left to seek for pasture: fem. with ة:] or this is done only with mares, lest a stallion of low race should cover them: (IDrd, S, O, K:) or خَيْلٌ مُقْرَبَةٌ signifies horses that are [kept] near at hand, and prepared [for riding]: (El-Ahmar, TA:) or horses that have been prepared by scant food (ضُمِّرَتْ) for riding: (Sh, TA:) or horses of generous race, that are not confined in the pasturage, but are confined near to the tents, or dwellings, prepared for running. (R, TA.) And إِبِلٌ مُقْرَبَةٌ Camels girded for riding: (Sh, O, K:) or camels upon which are saddles (رِحَال) cased with leather, whereon kings ride: but this explanation has been disallowed. (Aboo-Sa'eed [i. e. As], TA.) [See also مُكْرَبَاتٌ.] مُقْرِبٌ A woman, and a mare, and a ewe or goat, (S, O,) and an ass, (Lth, TA,) near to bringing forth: (S, O, K, TA:) [said to be] not used in relation to a camel; (S, O, TA;) the epithet used in this case being مُدْنٍ: (TA:) [but see the verb:] the pl. is مَقَارِيبُ; (S, O, K, TA;) as though they had imagined the sing. to be مِقْرَابٌ. (TA.) مَقْرَبَةٌ: see قَرَابَةٌ: — and see also مَقْرَبٌ. مَقْرُبَةٌ: see قَرَابَةٌ; and see also قَرِيبٌ, latter half. مَقْرِبَةٌ: see قَرَابَةٌ. المُقَرَّبُونَ: see الكَرُوبِيُّونَ. — See also what here follows, in two places. شَأْوٌ مُقَرِّبٌ and ↓ مُقَرَّبٌ, and هَلْ مِنْ مُقَرِّبَةِ خَبَرٍ and ↓ مُقَرَّبَةِ خَبَرٍ, occur thus written, probably by mistake, the ق being thus put in the place of غ: see [مُغَرِّبٌ in] art. غرب. (TA.) مُقَارَبٌ: see the next paragraph, in two places. شَىْءٌ مُقَارِبٌ, with kesr to the ر (tropical:) A thing of a middling sort, between the good and the bad: (S, O, K: *) and also a cheap thing: (S, O:) and ثَوْبٌ مُقَارِبٌ a garment that is not good: (Msb:) you should not say ↓ مُقَارَبٌ, (ISk, S, O, Msb,) with fet-h: (ISk, Msb:) you say also رَجُلٌ مُقَارِبٌ [a man of a middling sort]: and مَتَاعٌ مُقَارِبٌ [a commodity, or commodities, &c., of a middling sort, or cheap]: (TA:) or you say دِينٌ مُقَارِبٌ with kesr, [meaning a religion of a middling sort], and ↓ مَتَاعٌ مُقَارَبٌ with fet-h, (K, TA,) meaning [a commodity, &c.,] not precious. (TA.) مُتَقَارِبٌ A short man: because his extremities are near together. (O.) — — And المُتَقَارِبُ is the name of The fifteenth metre of verse; (O;) the metre composed of فَعُولُنْ eight times; (O, K; *) and [one species of] فَعُولُنْ فَعُولُنْ فَعَلْ twice: (K:) so called because its أَوْتَاد are near together; there being between every two of them one سَبَب. (O, K. *) قربس قَرَبُوسٌ, and قَرْبُوسٌ, but the latter is only used in poetry, (S,) by poetic license, (K,) because فَعْلُولٌ is not one of the measures of Arabic words, (S,) or, accord. to AZ, is a dial. form, and, as such, is said by MF, to be written قُرْبُوس, with damm to the ق and with the ر quiescent, but this is a mistake; (TA;) [A thing] pertaining to the saddle of a horse; (S;) each of the two curved pieces of wood of the saddle of a horse, (IDrd, K,) which form its fore part and its hinder part; [one answering to the pommel of our saddle, and the other being the troussequin;] together corresponding to the شَرْخَانِ of the [camel's saddle called] رَحْل: in the قربوس are the عَضُدَانِ, which are its two legs, that lie against, or upon, the دَفَّتَانِ, which are [the two boards that

form] the inner sides of the عضدان: each قربوس has two legs (عضدان) and what are termed ذِنْبَتَانِ: then come the دفتان, which are the two things against which comes the بَادّ of the horse; and in the دفتان are the عِرَاقَانِ, which are the two edges of the دّفتان, at the fore part of the saddle and its hinder part: (IDrd:) the pl. is قَرَابِيسُ. (K.) Some of the people of Syria pronounce the word with tesh-deed, [قَرَّبُوس,] which is wrong; and make its pl. قَرَابِيس, which is more wrong. (O.) قرت 1 قَرَتَ, aor. قَرَتَ, (O, K,) inf. n. قَرْتٌ, (TA,) He toiled; and gained or earned, or sought gain or sustenance. (O, K.) — قَرَتَهُ الأَمْرُ i. q. كَرَثَهُ. (K.) You say, قَرَثَنِى الأَمْرُ and كَرَثَنِى, meaning The affair, or event, grieved me; and burdened me heavily, or overburdened me. (As, O.) 8 اِقْتَرَثَتِ البُسْرَتَانِ, and الثَّلَاثُ, The two unripe dates, and the three, grew together, intermingling. ('Eesà Ibn-'Omar, O and TA in art. سخل.) قَرْثٌ A small [leathern vessel for water, of the kind called] رَكْوَة: (O, K:) mentioned by Th, on the authority of IAar: (O:) فَرْثٌ is a dial. var. thereof; (TA;) [or] this latter, mentioned by Az, in art. فرث, is a mistranscription. (O.) قَرِيثَى: see قَرِيثَاءُ. قَرَاثَآءُ: see what next follows, in four places. بُسْرٌ قَرِيثَاءُ, (Ks, S, O, K,) with the lengthened alif and without tenween, (Ks, S, O,) and ↓ قَرَاثَآءُ; (O, K;) and تَمْرٌ قَرِيثَاءُ and ↓ قَرَاثَآءُ: (Lh, K:) and نَخْلٌ قَرِيثَاءُ (Ks, S, O, K) and ↓ قَرَاثَآءُ: (K:) قريثاء is [thus] used as an epithet, and it is also used as the complement of a prefixed noun; [so that one says also بُسْرُ قَرِيثَآءَ, and app. ↓ قَرَاثَآءَ likewise, and each in like manner with تَمْرُ and with نَخْلُ prefixed;] and it is dualized and is pluralized; and there is no word like it in form, except كَرِيثَآء, in which the ك is app. a substitute [for ق]; (ISd, L;) and which is said by AZ to be syn. with قَرِيثَآء as applied to بُسْر: (L:) [but كَثِيرَآءُ should be added as a word of the same form; and perhaps there are other instances:] and accord. to Abu-l-Jarráh, one says ↓ تَمْرٌ قَرِيثَى, (S, O,) not with the lengthened alif, (S,) i. e. with the shortened alif: (O:) the meaning is, A species of dates, (S, K,) of (K) the sweetest, or best, thereof, in the state in which they are termed بُسْر; (S, O, * K;) a species of dates, which are black, and of which the skin quickly falls off from the لِحَآء [or flesh] thereof when they become ripe; as AHn says, they are the best of dates in the state in which they are termed بُسْر; and he adds, the dried thereof are black: (L, TA:) [and palm trees that produce such dates:] some say that the word [قريثاء] is أَعْجَمِىّ [i. e. foreign or Pers.]. (TA.) قِرِّيثٌ A certain species of fish; (S;) a dial. var. of جِرِّيثٌ [q. v.]. (S, K. *) قرح 1 قَرَحَهُ, (S, A, Mgh, Msb, K, *) aor. قَرَحَ, (Msb, K,) inf. n. قَرْحٌ (S, A, Mgh, L, Msb) and قُرْحٌ, (A,) or the latter is a simple subst., (L, Msb,) He wounded him; syn. جَرَحَهُ. (S, Mgh, Msb, K. *) — — قَرَحَ بِئْرًا: see 8. — — And قُرِحَ said of an arrow: see 8. — — قُرِحَ said of a camel, He was attacked by the disease termed قُرْحَة [q. v.]; as also ↓ قُرِّحَ. (L.) — — قَرَحَهُ بِالحَقِّ, (S, A, L, K, [in some copies of the K قرّحهُ,]) inf. n. قَرْحٌ, (S,) (tropical:) He accused him to his face (اِسْتَقْبَلَهُ) with truth: (S, A, L, K:) or [simply] he accused him (رَمَاهُ) with truth. (L.) See an ex. voce قُرْحَانٌ. [See also 3.] — قَرَحَ, (S, A, Msb, K,) aor. قَرَحَ, (A, Msb, K,) inf. n. قُرُوحٌ; (S, A, K;) and قَرِحَ, aor. قَرَحَ, inf. n. قَرْحٌ; and ↓ اقرح; (K;) the last mentioned by Lh, but bad, or of weak authority, and rejected; (TA;) said of a horse, (A, K,) or of a solid-hoofed animal, (S, Msb,) He finished teething, (S, Msb, K,) completing his fifth year: (S, Msb:) or became in the state corresponding to that of the camel that is termed بَازِلٌ: or shed [his corner-nipper, i. e.] the tooth next after the رَبَاعِيَة: (K:) when a horse's nipper that is next to the central pair of nippers falls out, and a new tooth grows in its place, he is termed رَبَاعٍ: this is when he has completed his fourth year: and when the time of his قُرُوح comes, [the corner-nipper which is] the tooth next after the رَبَاعِيَة falls out, and his ناب grows in its place: [but by the ناب (which more properly means the tusk, and which does protrude at this time,) must be here meant the permanent corner-nipper, corresponding to the ناب of a human being:] this tooth is his ↓ قَارِح: no tooth is shed, nor is any bred, after قُرُوح: and when the horse has entered his sixth year, you say of him قَدْ قَرَحَ: (IAar, T:) one says أَجْذَعَ المُهْرُ, and أَثْنَى, and أَرْبَعَ, and قَرَحَ; the last, only, without ا: and of every solid-hoofed animal one says يَقْرَحُ; and of [the camel, or] every animal that has a foot of the kind termed خُفّ, يَبْزُلُ; and of every animal that has a divided hoof, يَصْلَغُ. (S.) [See also قَارِحٌ.] — — And قَرَحَ نَابُهُ His باب [here meaning permanent cornernipper as above] grew forth. (A.) — — [Hence] one says also قَرَحَتْ سِنُّ الصَّبِىِّ (tropical:) The tooth of the young male child was about, or ready, to grow forth. (A.) — — قَرَحَتْ, (S, K, TA,) aor. قَرَحَ, (S, TA,) inf. n. قُرُوحٌ (S, K, TA) and قِرَاحٌ, (TA,) said of a she-camel, She was, or became, in a manifest state of pregnancy: (S, K, TA:) or began to be in a state of pregnancy: or began to show a sign of pregnancy by raising her tail: (TA:) or was in a state in which she was not supposed to be pregnant, and did not give a sign of it with her tail, until her pregnancy became evident in the appearance of her belly. (Lth, TA.) [See also قَارِحٌ.] — قَرِحَ, aor. قَرَحَ, (S, A, Msb, K,) inf. n. قَرْحٌ, (S, A, * Msb, K, TA, [accord. to the CK, app. قَرَحٌ, for the v. is there said to be like سَمِعَ, but this is wrong,]) He, (a man, Msb, K, *) or it, (his skin, S, A,) broke out with قُرُوح [i. e. purulent pustules]; (S, A, Msb, K;) and [in like manner] ↓ تقرّح it (his body) broke out, or became affected, therewith. (S.) — — And [hence] one says, قَرِحَ قَلْبُ الرَّجُلِ مِنَ الحُزْنِ (assumed tropical:) [The heart of the man became as though it were ulcerated by grief]. (L.) — — قَرِحَ, aor. قَرَحَ, inf. n. قَرَحٌ, said of a horse, He had a white mark in his face, such as is termed قُرْحَة. (IAar, S.) 2 قرّحهُ He wounded him much, or in many places. (Msb.) — — قُرِّحَ said of a camel: see 1, near the beginning. — — [قرّحهُ بِالحَقِّ in some copies of the K is a mistranscription; the verb in this phrase being without teshdeed.] — — قرّح الوَشْمَ He pricked, or punctured, the وشم [or tattoo] with the needle. (A.) — — And [the inf. n.] التَّقْرِيحُ signifies التَّشْوِيكُ [by which may be meant The pricking with a thorn: or, as seems to be not improbable from what here follows, it may be from شَوَّك الزَّرْعُ, q. v.]. (TA.) — — قَرّح, (A,) inf. n. تَقْرِيحٌ, (TA,) said of the [plant called] عَرْفَج, means (tropical:) It put forth its first growth. (A, TA. *) And قرّح الشَّجَرُ (tropical:) The trees put forth the heads [or extremities] of their leaves. (A.) Accord. to AHn, التَّقْرِيحُ signifies (assumed tropical:) The first vegetation of herbs, or leguminous plants, that grow from grain, or seed: and the growing of the stalk of herbs, or leguminous plants; i. e. the appearing of the stem thereof: IAar uses the phrase يَنْبُتُ صُلْبًا ↓ البَقْلُ مُقْتَرِحًا [as though meaning the herbs, or leguminous plants, grow putting forth the stem in a hard, or firm, state]; but it should be ↓ مُقَرِّحًا, unless ↓ اِقْتَرَحَ be a dial. var. of قَرَّحَ: or it may be that ↓ مُقْتَرِحًا here means standing upright upon the stem thereof. (TA.) تَقْرِيحُ الأَرْضِ signifies The land's beginning to give growth to plants, or herbage. (TA.) 3 قارحهُ, (K,) inf. n. مُقَارَحَةٌ, (S, K,) (tropical:) He faced him, confronted him, or encountered him. (S, * A, * K.) You say, لَقِيتُهُ مُقَارَحَةً (tropical:) I met him face to face. (S, A.) 4 اقرحهُ اللّٰهُ God caused his skin to break out with قُرُوح [or purulent pustules]. (S.) — — And مَا زِلْتُ آكُلُ الوَرَقَ حَتَّى أَقْرَحَ شَفَتِى [app. I ceased not to eat the leaves until my lip broke out with purulent pustules, or sores]. (A. [So accord. to two copies: but perhaps correctly أُقْرِحَ.]) — — And اقرحوا They had their cattle attacked by [what is termed] القَرْح [which may here mean purulent pustules, or sores]: (S, L:) or they had their camels attacked by the severe and destructive mange or scab termed القَرْح (K) or القُرْح. (L. [But see قَرْحٌ.]) — See also 1, first quarter. 5 تَقَرَّحَ see 1, near the end. — تقرّح لَهُ (K, TA) بِالشَّرِّ (TA) i. q. تَهَيَّأَ [app. He prepared himself for him, or it, with evil intent]: and so تَقَذَّحَ and تَقَدَّحَ [if these be not mistranscriptions]. (TA.) 8 اقترح رَكِيَّةً (A) or بِئْرًا, (K,) and ↓ قَرَحَهَا, (A, K,) He dug a well (A,

K) in a place in which one had not been dug, (A,) or in a place wherein water was not [as yet] found. (K.) — — أُقْتُرِحَ and ↓ قُرِحَ, said of an arrow, (assumed tropical:) It was begun to be made. (TA.) — — اقترح الجَمَلَ (tropical:) He rode the camel before it had been ridden [by any other person]. (S, A, K. *) — — And اقترح (tropical:) He originated, invented, or excogitated, a thing; made it, did it, produced it, or caused it to be or exist, for the first time; (IAar, Msb, K, TA;) spontaneously, without his having heard it; (IAar, TA;) or without there having been any precedent. (Msb.) (assumed tropical:) He elicited a thing, without having heard it. (K.) And (tropical:) He uttered, or composed, a speech, or discourse, or the like, extemporaneously; without premeditation. (S, A, K, TA.) — — Also (tropical:) He chose for himself, took in preference, or selected. (IAar, L, K.) Hence one says, اقترح عَلَيْهِ صَوْتَ كَذَا وَكَذَا (assumed tropical:) He desired of him in preference such and such an air, or such and such a tune or song. (IAar, L.) And one says, أَنَا أَوَّلُ مَنِ اقْتَرَحَ مَوَدَّةَ فُلَانٍ (tropical:) I am the first [who has chosen for himself the love, or affection, of such a one, or] who has taken such a one as a friend. (A.) — — And (tropical:) He exercised his authority, or judgment, (K, TA,) عَلَيْهِ over him: (TA:) or he demanded some particular thing of some particular person by the exercise of his authority, or judgment, (El-Beyhakee, TA, and Har * p. 142,) and with ungentleness, roughness, or severity. (Har ibid.) And اقترح عَلَيْهِ بِكَذَا (tropical:) He exercised his authority, or judgment, over him, in such a thing, and asked without consideration. (TA.) And اقترح عَلَيْهِ شَيْئًا (tropical:) He asked of him a thing without consideration. (S, A.) — See also 2, last sentence but one. قَرْحٌ and ↓ قُرْحٌ A wound; (L;) the bite of a weapon, and of a similar thing that wounds the body: (L, K: [but in some copies of the K, for عَضُّ السِّلَاحِ وَنَحْوِهِ مِمَّا يَجْرَحُ البَدَنَ (which is the reading in the CK), we find عضّ السلاح وَنَحْوُهُ مما يَخْرُجُ بِالبَدَنِ, and the L and TA combine the two readings, the latter whereof gives a second signification, which will be found below:]) i. q. جُرْحٌ [with which جَرْحٌ is held by many to be syn.]: (TA:) they are two dial. vars., (S, Msb,) like ضَعْفٌ and ضُعْفٌ, (S,) and جَهْدٌ and جُهْدٌ, (Fr, Msb, TA,) and وَجْدٌ and وُجْدٌ; (Fr, TA;) the former of the dial. of El-Hijáz: (Msb:) or the former is an inf. n. and the latter is a simple subst.: (L, Msb:) or the former signifies as above; and the latter signifies its pain: (A:) or the latter seems to bear this latter signification; and the former, to signify wounds themselves: (Yaakoob, TA:) [and the like is said in the L and K:]) [and thus used in a pl. sense, the former is a coll. gen. n.;] and its n. un. is ↓ قَرْحَةٌ; and pl. قُرُوحٌ: (L:) one says, بِهِ قُرْحٌ مِنْ قَرْحٍ In him is pain from a wound; (A;) or from wounds. (L.) — — قَرْحٌ also signifies Pustules, or small swellings, when they have become corrupt; (L, K;) [i. e. purulent pustules; and imposthumes, ulcers, or sores: and so ↓ قُرْحٌ accord. to the L and some copies of the K, as shown above; but this seems to be of doubtful authority: قَرْحٌ in this sense is a coll. gen. n.:] its n. un. is ↓ قَرْحَةٌ; and pl. قُرُوحٌ. (S.) Imra-el-Keys (the poet, TA) was called ذُو القُرُوحِ because the King of the Greeks sent to him a poisoned shirt, from the wearing of which his body became affected with purulent pustules, or ulcers, or sores, (تَقَرَّحَ,) and he died: (S, K, * TA:) or, as some say, he was called ذُو الفُرُوجِ, with ف and ج; because he left only daughters. (Es-Suyootee, TA.) — — Also, (accord. to the K,) or ↓ قُرْحٌ, (as in the L,) A severe scab or mange, that destroys young weaned camels; (L, K;) or that attacks young weaned camels, and from which they scarcely ever, or never, recover: so says Lth: Az, however, says that this is a mistake; but that قُرْحَةٌ signifies a certain disease that attacks camels, expl. below. (L.) — See also قَرِيحٌ. قُرْحٌ: see the next preceding paragraph, in three places. — See also قَرِيحَةٌ in two places. [Hence] one says, هُوَ فِى قُرْحِ سِنِّهِ (tropical:) He is in the first part of his age. (TA.) أَنَا فِى قُرْحِ الثَّلَاثِينَ (tropical:) I am in the beginning of the thirtieth [year] was said by an Arab of the desert to IAar, who had asked him his age. (TA.) And القُرْحُ, (K,) by some written القُرَحُ [pl. of ↓ القُرْحَةُ], (MF, TA,) signifies Three nights (K, TA) of the first part (TA) of the month. (K, TA.) قَرَحٌ a subst. signifying The state (in a camel) of having never had the mange, or scab: and (in a child) of having never been attacked by the small-pox. (S.) قَرِحٌ A man, (Msb,) or a man's skin, (S,) breaking out with قُرُوح [or purulent pustules]. (S, Msb.) قَرْحَةٌ: see قَرْحٌ (of which it is the n. un.) in two places: — and see also فَرْجَةٌ. قُرْحَةٌ A disease that attacks camels, consisting in قُرُوح [or purulent pustules] in the mouth, in consequence of which the lip hangs down; not scab, or mange. (Az, L, TA.) [See also قَرْحٌ, near the end.] — Also A غُرَّة [meaning star, or blaze, or white mark,] in the middle of the forehead of a horse: (T, L:) or what is less than a غُرَّة in the face of a horse: (S, K:) or it is a whiteness in the forehead of a horse (Mgh) of the size of a dirhem, or smaller than it; (AO, Mgh, TA;) whereas the غُرَّة is larger than a dirhem: (AO, TA:) or what is like a small dirhem between a horse's eyes: (En-Nadr, TA:) or any whiteness, in the face of a horse, which stops short of reaching the place of the halter upon the nose; differently distinguished in relation to its form, as being round, or triangular, or four-sided, or elongated, or scanty: (L, TA:) [and it is also applied to a white mark upon the face of the common fly: (see قَدُوحٌ:) the pl. is قُرَحٌ, like غُرَرٌ.] — — [Hence] one says, هُوَ قَرْحَةُ أَصْحَابِهِ i. e. غُرَّتُهُمْ [meaning (tropical:) He is the noble, or eminent, one of his companions; or the chief, or lord, of them]. (A.) — — And [hence, likewise,] قُرْحَةٌ signifies also (tropical:) The first, or commencement, of the [rain called] وَسْمِىّ; (A;) and of the [season called] رَبِيع; or of the شِتَآء. (K.) — — See also قُرْحٌ. قُرْحَانٌ: see قَارِحٌ, last sentence. قُرْحَان ([i. e. قُرْحَانٌ or قُرْحَانُ] with or without tenween, as you please, Sh, TA) A camel that has never been attached by the mange, or scab: (S, K:) and a child, (S, K,) or a man, (A,) that has never been attacked by the small-pox, (T, * S, A, K,) nor by the measles, (T, A,) nor by purulent pustules or the like: (T:) applied alike to one (S, K) and to two (S) and to a pl. number, (S, A, K,) and expl. as meaning persons not yet attacked by disease, (S,) and also applied alike to the male and to the female: (TA:) قُرْحَانُونَ [as a pl. thereof] is of weak authority, (K,) or disused. (S, A, L.) — — [Hence] one says, أَنْتَ بِهِ ↓ قُرْحَانٌ مِمَّا قُرِحْتَ i. e. (tropical:) Thou art clear [of that whereof thou hast been accused]. (A, TA.) And أَنْتَ قُرْحَانٌ مِنْ هٰذَا الأَمْرِ (tropical:) Thou art quit of this affair; and so ↓ قُرَاحِىٌّ. (Az, K, TA.) — — And قُرْحَان signifies also One who has not witnessed war; and so ↓ قُرَاحِىٌّ: — — and One who has been touched by قُرُوح [here app. meaning wounds, and perhaps also purulent pustules]: thus having contr. significations: (K:) masc. and fem. (TA.) — Also, قُرْحَانٌ, [with tenween,] A species of كَمَأَة [or truffle], (S, K, TA,) white, small, and having heads like those of the فُطْر [or toadstool]: (TA:) one of which is called قُرْحَانَةٌ, (S, K,) or ↓ أَقْرَحُ. (K.) [See also فَرْحَانَةٌ.] قِرْحِيَآءُ: see the next paragraph. قَرَاحٌ Clear, pure, or free from admixture; as also ↓ قَرِيحٌ. (AHn, K. [And particularly] Water not mixed with anything: (S, A:) or water not mixed with camphor nor with [any of the perfumes called] حَنُوط nor with any other thing: (Msb:) or water not mixed (Mgh, K) with aught of سَوِيق, (Mgh,) or with dregs of سويق, (K,) nor any other thing: (Mgh, TA:) such as is drunk after food. (TA.) And Water mixed [thus in the L, and hence in the TA, probably a mistake of a copyist for not mixed] with something to give it a sweet taste, as honey, and dates, and raisins. (L, TA.) — — Also, (or أَرْضٌ قَرَاحٌ, A,) A place of seed-produce, having no building upon it, nor any

trees in it: (S, Msb:) or land (T, K) lying open to view, (T,) containing neither water nor trees, (T, K,) and not intermixed with anything: (T:) or land having in it no herbage nor any places of growth of herbage: (A:) or any piece of land by itself, having in it no trees nor any intermixture of a place exuding water and producing salt: (Mgh:) or any piece of land by itself, in which palm-trees &c. grow: (L:) or land cleared for sowing and planting: (AHn, K:) as also ↓ قِرْوَاحٌ and ↓ قِرْيَاحٌ and ↓ قِرْحِيَآءُ: (K:) or ↓ قِرْوَاحٌ signifies land lying open to the sun, not intermixed with anything: (S:) or [a place] exposed to the sky, not concealed from it by anything: (K:) or a wide tract of land: (A:) or a wide, or plain and wide, expanse of land, not having in it any trees, and not intermixed with anything: (IAar:) or a hard and even tract of land, and a plain tract in which the water is not retained, somewhat elevated, but having an even surface, from which the water flows off to the right and left: (ISh:) the pl. of قَرَاحٌ is أَقْرِحَةٌ, (S, Mgh, Msb, K,) or, as some say, this is pl. of ↓ قريح. (TA.) قَرِيحٌ Wounded; (S, A, * Mgh, L, Msb, K;) as also ↓ مَقْرُوحٌ; (A, * Mgh, Msb;) and ↓ قَرْحٌ [an inf. n. used as an epithet and therefore by rule applicable to a pl. as well as to a sing.]: (L:) pl. of the first قَرْحَى (S, A, L) and قَرَاحَى. (L.) El-Mutanakhkhil El-Hudhalee says, لَا يُسْلِمُونَ قَرِيحًا حلَّ وَسْطَهُمَا يَوْمَ اللِّقَاءِ وَلَا يُشْوونَ مَنْ قَرَحُوا (S, IB) i. e. They will not deliver up to the enemy a wounded man who has alighted in the midst of them, on the day of encounter, nor will they hit in a part not vital him whom they wound. (IB.) — — See also مَقْرُوحٌ, in two places. — And see قَرَاحٌ, first sentence; and end of last sentence. — — Also A cloud when it first rises. (K.) — — And The water of a cloud (K, TA) when it descends. (TA.) قَرِيحَةٌ The first water that is drawn forth, or produced, of a well, (S, A, K, TA,) when it is dug; (TA;) and ↓ قُرْحٌ signifies the same. (K.) — — And The first of what pours forth, or descends, [for اصاب in my original I read صَابَ] of the contents of clouds. (A.) — — And (tropical:) The first of a thing; (A;) and so ↓ قُرْحٌ; and the former, the first of anything. (K.) — — And (tropical:) A faculty whereby intellectual things are elicited, or excogitated. (MF.) One says, لِفُلَانٍ قَرِيحَةٌ جَيِّدَةٌ i. e. (tropical:) Such a one has a good, or an excellent, natural faculty for the elicitation of matters of science: (S, A:) from قَرِيحَةٌ in the first of the senses expl. above. (S.) — — And (tropical:) The natural, native, or innate, disposition, temper, or other quality, of a person: (K, TA:) and, as some expl. it, the mind, and intellect: (TA:) pl. قَرَائِحُ. (L.) قُرَاحِيٌّ: see قُرْحَان, in two places. — — Also One who keeps to the town, or village, not going forth into the desert: (K:) or it is a rel. n. from قُرَاحٌ, a certain town, or village, on the shore of the sea. (T.) القُرَاحِيَّتَانِ The two flanks. (K.) قُرَيْحَآءُ A certain thing (هَنَةٌ [perhaps a large calculus, which may weigh several pounds,]) that is found in the belly of the horse, like the head of a man: thus in the K, and the like is said in the T and L. (TA.) — — And, of the camel, [The ventricle into which it conveys whatever it eats of earth and pebbles;] what is called لَقَّاطَةُ الحَصَى [and more commonly لَاقِطَةُ الحَصَى, q. v.]. (K.) قِرْوَاحٌ: see قَرَاحٌ, in two places. — — هَضْبَةٌ قِرْوَاحٌ A [hill, or mountain, such as is termed] هضبة, that is smooth, bare of herbage, and tall, or long. (TA.) — — And نَخْلَةٌ قِرْوَاحٌ A tall palm-tree: (S, * A:) or a tall and smooth palm-tree, (K, TA,) of which the lower parts of the branches are bare and long: (TA:) pl. قَرَاوِيحُ, (K,) and (by poetic license, L) قَرَاوِحُ. (S.) — — And نَاقَةٌ قِرْوَاحٌ, (S, K,) or قِرْوَاحُ القَوَائِمِ, (A,) A long-legged she-camel; (S, A, K;) described by an Arab of the desert to As as one that walks as though upon spears [i. e. as though her legs were spears]. (S.) — — And جَمَلٌ قِرْوَاحٌ A camel that dislikes the drinking with the great, or old, ones, but drinks with the small, or young, ones, when they come. (AA, K.) قِرْيَاحٌ: see قَرَاحٌ. قَارِحٌ A solid-hoofed animal finishing teething, completing his fifth year: (S, Msb:) or in the state corresponding to that of the camel that is termed بَازِلٌ: (K:) [or shedding his corner-nipper: (see قَرَحَ:)] in the first year he is termed حَوْلِيٌّ; then, جَذَعٌ; then, ثَنِيٌّ; then, رَبَاعٍ; and then قَارِحٌ: (S:) or in the second year, فَلُوٌّ; and in the third, جَذَعٌ: (TA:) pl. قُرَّحٌ (S, K) and قَوَارِحُ (K) and ↓ مَقَارِيحُ, (S, K,) the last (which occurs in a verse of Aboo-Dhu-eyb, S) anomalous, (K, TA,) as though pl. of مِقْرَاحٌ: (TA:) fem. قَارِحٌ and قَارِحَةٌ, (K,) but the former is the more approved, and the latter is by Az disallowed; (TA;) pl. قَوَارِحُ. (S.) — — The tooth by [the growing, or shedding, of] which a horse, or other solid-hoofed animal becomes what is termed قَارِحٌ; (K;) the [permanent, or the deciduous, cornernipper, or] tooth next but one to the central pair of incisors: pl. قَوَارِحُ: the teeth thus called are four. (S.) [See قَرَحَ.] — — Also A she-camel becoming in a manifest state of pregnancy: (S, K:) or in the first stage of pregnancy: or showing a sign of pregnancy by raising her tail: (TA:) or not supposed to be pregnant, and not giving a sign of being so by raising her tail, until her pregnancy becomes evident in the appearance of her belly: (Lth:) or not known to have conceived until her pregnancy has become manifest: or whose pregnancy is complete: (TA:) or a she-camel is so termed in the days when she is covered by the stallion; after which, when her pregnancy has become manifest, she is termed خَلِفَةٌ, until she enters upon the term called التَّعْشِير: (IAar:) also a mare that has gone forty days from the commencement of her pregnancy, and more, until it has become known: pl. قَوَارِحُ and قُرَّحٌ. (TA.) — See also مَقْرُوحٌ. — Also A bow having a space between it and its string. (K.) — And القَارِحُ signifies The lion; as also ↓ القُرْحَانُ. (K.) أَقْرَحُ A horse having in his face a [star, or blaze, such as is termed] قُرْحَة: [fem. قَرْحَآءُ:] (S, A, Mgh:) pl. قُرْحٌ. (A.) And it is also an epithet applied [in a similar sense] to every common fly. (A, TA. [See قَدُوحٌ.]) — — [Hence,] رَوْضَةٌ قَرْحَآءُ (tropical:) [A meadow] in which, (S, K,) or in the middle of which, (TA,) is a white نُوَّارَة [or flower]; (S, K, TA;) or in the middle of which are white نَوْر [or flowers]: (A:) and of which the herbage has appeared. (TA.) — — And [hence also] تَعَرَّى الدُّجَى عَنْ وَجْهٍ أَقْرَحَ (tropical:) [The darkness became stripped] from the dawn, or daybreak. (A, TA.) — — See also قُرْحَان, last signification. — — [أَقْرَحُ in the CK voce قَسَامِيّ is a mistake for the verb أَقْرَحَ; not an epithet as Freytag has supposed it to be.] مُقَرَّحٌ: see مَقْرُوحٌ, in two places. — — المُقَرَّحَةُ also signifies أَوَّلُ الإِرْطَابِ; (so in copies of the K; but in one copy المُقَرِّحَةُ; [the right explanation, however, is evidently, I think, أَوَّلُ الأَرْطَابِ, and the meaning (assumed tropical:) The first, or earliest, of the ripe dates; المُقَرَّحَةُ being an epithet applied to them;]) this being the case when there appear [upon them] what are like قُرُوح [or purulent pustules]. (TA.) مُقَرِّحٌ: see 2, last quarter. مَقْرُوحٌ: see قَرِيحٌ. — — Also Having قُرُوح [or purulent pustules]. (K.) — — Also A young weaned camel attacked by the disease termed قُرْح; [see قَرْحٌ;] as also ↓ قَارِحٌ: or a camel attacked by the disease termed قُرْحَة; as also ↓ قَرِيحٌ and ↓ مُقَرَّحٌ: (L:) one says ↓ إِبِلٌ مُقَرَّحَةٌ, [accord. to some copies of the K مُقَرِّحَةٌ, but erroneously, for it is from قُرِّحَ,] meaning camels having قُرُوح [or purulent pustules] in their mouths, in consequence of which their lips hang down; (K;) and so إِبِلٌ قَرْحَى [in which the epithet is pl. of ↓ قَرِيحٌ]. (L.) — — And طَرِيقٌ مَقْرُوحٌ (assumed tropical:) A road in which marks, or tracks, have been made [by the feet of men and of beasts], so that it has been rendered conspicuous. (K, TA.) مَقَارِيحُ an anomalous pl. of قَارِحٌ, q. v. مُقْتَرِحٌ: see 2, last quarter, in two places. قرد 1 قَرِدَ, aor. قَرَدَ, (S, L, K,) inf. n. قَرَدٌ, (S, L), It (wool) fell off by degrees from the sheep, and became compacted in lumps, or clotted: (S:) or it (wool, L, and hair, L, K) became contracted together, (L, K,) and knotted in its extremities; (L;) as also ↓ تقرّد. (L, K.) — — It (a tanned skin) became worm-eaten. (S, K.) — (tropical:) He (a man) was, or became, silent by

reason of impotence of speech; (S, K;) as also ↓ اقرد and ↓ قرّد: (K:) or he was, or became, abject, and humble, or submissive: or, acc. to IAar ↓ اقرد signifies he (a man) was, or became, silent by reason of abjectness: [see also خرِدَ:] or, acc. to another, he was, or became, still and abject. (TA.) See اقرد below. The verbs are used in these senses because, when a raven or crow lights upon a camel and picks off the ticks (قِرْدَان), the beast remains still on account of the ease which it occasions him. (TA.) — قَرَدَ, (L, K,) aor. قَرِدَ, (K,) inf. n. قَرْدٌ, (L,) He collected together, and gained, (L, K,) for his family. (L.) [You say] قَرَدَ فِى السِّقَآءِ He collected clarified butter in the skin; (L, K;) as also قَرَدَ سَمْنًا فى السِّقَآءِ: (S, L:) or he collected milk in the skin. (L, K.) See also قَلَدَ. 2 قرّدهُ, inf. n. تَقْرِيدٌ, (K,) He plucked off his (a camel's, S, A) قِرْدَان [or ticks]: (S, A, K:) it (a raven, or crow) lighted upon him (a camel), and picked off his قِرْدَان [or ticks]. (A.) — — [Hence,] (tropical:) He rendered him (a camel, L,) submissive, or tractable: (L, K:) because a camel, when he is freed from his ticks (قِرْدَان), becomes quiet. (L.) [And, of a camel (?) it is said,] قرّد, (tropical:) he became submissive, and tractable. (K.) [And] قرّدهُ, (A, L, K,) and ↓ نَزَعَ قُرَادهُ, (A,) [signify] (tropical:) He beguiled him (S, A, L, K) and wheedled, or cajoled, him; (L;) because a man, when he desires to take a refractory camel, first plucks off his ticks (يُقَرِّدُهُ). (S, L.) See also قَرِدَ. 4 اقرد He (a camel) became still, quiet, or tranquil, in consequence of his having his ticks pulled off. (A.) [And hence] (tropical:) He (a camel) went at a gentle pace, not shaking, or jolting, his rider. (A.) — — (tropical:) He was, or became, silent, (K,) still, or quiet, (S, K,) and submissive, (K,) and feigned himself dead. (S, K. See قرِدَ in two places.) — — (tropical:) He (a man) clave to the ground by reason of abjectness, or submissiveness. (A.) See art. خَرِدَ. 5 تقرّد, see قَرِدَ — — It (flour) became heaped up, one part upon another. (L, from a trad.) قِرْدٌ [The ape; the monkey; and the baboon;] a certain animal, (TA,) well known: (L, K:) fem. with ة: (S, L, Msb:) pl. [of pauc., of the masc.,] أَقْرُدٌ, (L, Msb,) and أَقْرَادٌ, (L, K,) and [of mult., of the same,] قُرُودٌ and قِرَدَةٌ, (S, L, Msb, K,) and [quasi-pl. n.] قِرِدَةٌ; (K;) and pl. of the fem., (S, L, Msb,) قِرَدٌ. (S, L, Msb, K.) Hence the proverb أَزْنَى مِنْ قِرْدٍ [More incontinent than an ape]; because the قِرْد is the most incontinent of animals: (K:) such is generally said to be the meaning of this proverb: (TA:) or (accord. to A'Obeyd, S, L) by قرد is here meant a man of the tribe of Hudheyl, named Kird, the son of Mo'áwiyeh. (S, L, K.) — اِبْنُ القِرْدِ The حَوْدَل. (TA in art. بنى.) قَرَدٌ [a coll. gen. n.] Refuse of wool; (L, K;) afterwards applied also to soft hair (وَبَر), and other hair, and flax: (L:) or soft hair and wool that fall off by degrees from the animals, and become compacted in lumps, or clotted: (L, K:) or refuse of wool, and what falls off by degrees from the sheep, and becomes compacted in lumps, or clotted: (S:) or bad wool: (R:) or the worst of wool and soft hair, and what is picked up thereof from the ground: (Nh:) a piece thereof is termed قَرَدَةٌ. (S.) It is said in a proverb, عَكَرَتْ عَلَى الغَزْلِ بِأَخَرَةٍ فَلَمْ تَدَعْ بِنَجْدٍ قَرَدَةً, عَكَرَتْ meaning عَطَفَتْ, [She returned to spinning at last, and left not in Nejd a piece of refuse of wool]: (S, L:) in the K, عَثَرَتْ is put for عَكَرَتْ; and both readings are mentioned by the relaters of proverbs: [عثرت على الغزل app. signifies she applied herself by chance to spinning:] the proverb is applied to him who neglects a needful business when it is possible, and seeks to accomplish it when it is beyond his reach: (K:) its origin is the fact, that a woman neglects spinning while she finds that which she may spin, (of cotton or flax &c., L,) until, when it is beyond her reach, she seeks for refuse of wool among sweepings and rubbish. (L, K.) — — Also, Palmbranches stripped of their leaves: n. un. with ة. (K.) — — Also, A thing like down, sticking to the [plant called] طُرْثُوث. (K.) — — Also, Little things, [i. e., little flocks of clouds,] less than [what are termed] سَحَاب [or clouds in the common acceptation of the term] not conjoined; as also ↓ مُتَقَرِّدٌ; (K;) in some copies of the K ↓ مُتَقَرِّدَةٌ. (TA.) See also قَرِدٌ. — Also, A hesitation in speech; (El-Hejeree, L, K;) because a man who hesitates in his speech is silent respecting somewhat of that which he would say. (L.) See also قَرِدَ. قَرِدٌ Wool sticking together, and compacted in a lump or lumps: (A:) wool, and hair, contracted together, and knotted in its extremities. (L.) — — [Hence,] a cloud, or collection of clouds, dissundered, in the tracts of the sky, in parts, or portions, one upon another; cirro-cumulus: (S, L:) or of which the several portions are compacted together, (M, K,) one upon another; likened to soft hair such as is thus termed: (M:) or compacted in lumps, not smooth; as also ↓ مُتَقَرِّدٌ. (AHn.) See also قَرِدٌ. — — قَرِدُ الخَصِيلِ A horse [compact in frame;] not lax. (L, K.) — A camel [&c.] abounding with قِرْدَان [or ticks]. (K.) — And قَرِدٌ [an epithet used as a subst.] Accumulated foam which the camel casts forth from his mouth. (TA in art. توج. See an ex. in that art. voce مُتَاوِجُ.) قَرْدَدٌ (in which the second د is not incorporated into the first because the word is quasi-coordinate to the class of those of the measure فَعْلَلٌ, S, L,) Elevated ground; (L, K;) as also ↓ قُرْدُودَةٌ: (K:) or elevated and rugged ground; as also ↓ قُرْدُودٌ: (L:) or a rugged and elevated place; (S, L;) as also ↓ قُرْدُودٌ: (S:) or a tract similar to what is termed قُفّ: (As:) or a prominent portion of ground by the side of a depressed place, or hollow: (M:) also, even, or plain, ground: (L:) pl. قَرَادِدُ and قَرَادِيدُ; (S, L, K;) the latter form being adopted from a dislike to [the concurrence of] the two dáls: (S, L:) Sb says, that قَرَادِيدُ is a pl. of قَرْدَدٌ; but as one also says قُرْدُودٌ, there is no reason for this assertion: (L:) ISh says, that ↓ قُرْدُودَةٌ signifies elevated and rugged ground producing little herbage, and all of it gibbous: and Sh, that it signifies an extended strip [of ground], like the قردودة of the back. (TA.) قُرْدُودٌ: see قَرْدَدٌ, in two places. قُرْدُودَةٌ: see قَرْدَدٌ. — — قُرْدُودَةُ الظَّهْرِ The upper, or highest, part of the back (L, K) of any beast of carriage: (L:) or the withers; syn. سِيسَآءٌ: (As, L:) or the elevated portion of the part called the ثَبَج; (S, L;) also called قُرْدُودَةُ الثَّبَجِ. (L.) — — قُرْدُودَةُ الشِّتَآءِ The severity and sharpness of winter: (K:) or its sterility and severity. (Aboo-Málik, L.) قُرَادٌ [a coll. gen. n., The tick; or ticks;] a certain insect, (L, K,) well known, (L,) that clings to camels and the like, (Msb,) [and to dogs &c.,] and bites them; (L;) it is, to them, like the louse to man: (Msb:) [see also حَلَمَةٌ and حَمْنَانٌ:] n. un. with ة: (Msb:) pl. (of pauc., TA,) أَقْرِدَةٌ, (L,) and (of mult., L,) قِرْدَانٌ (S, L, Msb, K) and قُرُدٌ: (L:) قُرْدٌ also signifies the same as قُرَادٌ, (K,) or is a contraction of the pl. قُرُدٌ. (L.) أَذَلُّ مِنْ قُرَادٍ and أَسْفَلُ من قراد [Viler than a tick] are proverbial sayings. (TA.) — القُرَادُ, (K,) or قُرَادُ الثَّدْىِ, (L,) or قُرَادُ الصَّدْرِ, (S, A,) (tropical:) The nipple (حَلَمَة) of the breast: (S, A, L, K:) called قُرَادٌ and حَلَمَةٌ as being likened. to a large tick: (Mgh in art. حلم:) the nipple of the dug of a mare. (K.) — أُمُّ القِرْدَانِ The place between the fetlock and hoof of a horse: (S, L:) also, the part between the phalanges (سُلَامَيَات) of the foot of a camel. (L.) — — See also 2. قَرُودٌ A camel that does not impatiently avoid having his ticks (قِرْدَان,) plucked off. (L, K.) — — [Hence,] (tropical:) a still, or quiet, man. (A.) قَرَّادٌ A trainer of the قِرْد [or ape, monkey, or baboon]. (K.) مُتَقَرِّدٌ: see قَرَدٌ and قَرِدٌ. مُتَقَرِّدَةٌ: see قَرَدٌ. قرزح قُرْزُحٌ, (AA, S, K,) and قُرْزُوحٌ, (TA, and so in one copy of the S.) A certain species of tree: (S, K:) n. un. قُرْزُحَةٌ. (TA.) — — Also قُرْزُحَةٌ A certain herb, or leguminous plant. (Kr, K.) — — And A certain small tree, (AHn, K,) curling and contracting, (جَعْدَةٌ,) and having black حَبّ [i. e. grains, or berries, or the like]. (AHn.) قرس 1 قَرَسَ, aor. قَرِسَ, (S, A, K,) inf, n. قَرْسٌ, (S,) It (cold) was, or became, intense, or vehement; (S, A, K;) as also قَرِسَ, aor. قَرَسَ, (S, K,) inf. n. قَرَسٌ. (S.) — — It

(water) became congealed, or frozen. (S, K.) — — قرس, inf. n. قرس, [so in the TA, without any syll. signs,] He (a man) was, or became, cold. (TA.) [The verb and its inf. n. in this sense are probably the same as in the sense here next following.] — — قُرِسَ, inf. n. قَرْسٌ; (TA;) or قَرِسَ, [inf. n. قَرَسٌ;] (JK;) He (a man smitten by cold) became unable to work (JK, TA) with his hands, (JK,) or with his hand, by reason of the intenseness of the cold, or, as in the L, by reason of cold in his extremities. (TA.) — قَرَسَ المَآءَ: see 4. — قَرَسَ قَرِيسًا, (TA,) or ↓ قرّسهُ, (accord. to a copy of the A,) He made, or prepared, what is termed قريس, (A, * TA,) i. e., broth with flesh-meat. (A.) 2 قَرَّسَ see 4, in two places: — and see 1, last signification. 4 اقرس العُود The branch, or twig, had its sap congealed in it. In the M, instead of جَمَسَ مَاؤُهُ فِيهِ, we find حَبَسَ فِيهِ مَاؤُهُ [which is probably a mistake of a copyist]. (TA.) — اقرسهُ البَرْدُ [The cold] made him cold; as also ↓ قرّسهُ, inf. n. تَقْرِيسٌ: (S, K:) [or,] accord. to some, by البرد is here meant sleep: (TA:) or the cold made him unable to work with his hand: (JK:) and اقرس البَرْدُ أَصَابِعَهُ the cold made his fingers rigid, by chilness of the extremities, so that he was unable to work. (A, L.) — — اقرس المَآءَ فِى الشَّنِّ He cooled the water in the old worn-out skin; (A'Obeyd, TA.) as also ↓ قرّسهُ فيه; (A'Obeyd, S, A;) and ↓ قَرَسَهُ فيه, inf. n. قَرْسٌ. (A'Obeyd, TA.) قَرْسٌ Intense, or vehement, cold; (S, A, K;) as also ↓ قَارِسٌ and ↓ قَرِيسٌ. (K.) You say, لَيْلَةٌ ذَاتُ قَرْسٍ A night of [intense] cold. (S.) — — The densest and coldest hoar-frost or rime: (Lth, JK, K:) or the coldest and most copious hoarfrost or rime; as also ↓ قَرَسٌ. (M, TA.) — — See also قَارِسٌ. قَرَسٌ: see قَرْسٌ: — — and قَارِسٌ. قَرِيسٌ: see قَارِسٌ, in three places: — — and قَرْسٌ. — Broth with flesh-meat. (A.) — سَمَكٌ قَرِيسٌ Fish that is cooked, and for which a sauce (صِبَاغ) is then made, in which it is left until it becomes concreted: (S:) or cooked fish in which a sauce is made, wherein it is left until it becomes concreted, (K, * TA,) but neither congealed nor fluid; [being converted into a gelatinous substance;] as also قَرِيصٌ: the former is of the dial. of Keys. (TA.) قَارِسٌ Intense, or vehement, cold; as also ↓ قَرِيسٌ: you should not say قَارِصٌ. (S.) — — See also قَرْسٌ. — — In a state of congelation, or freezing; as also ↓ قَرِيسٌ; (S;) and ↓ قَرَسٌ: (IAar, ISk, S, K:) the first and second applied to water: (S:) the last, to anything; (IAar;) but this last was unknown to Abu-l-Gheyth. (S.) — — Cold; chill; as also ↓ قَرِيسٌ, (TA,) and ↓ قَرْسٌ. (K.) You say يَوْمٌ قَارِسٌ [A cold day]. (A, TA.) And لَيْلَةٌ قَارِسَةٌ [A cold night]. (TA.) قرشب قِرْشَبٌّ Advanced in years: (As, S, K:) applied to a man. (S.) — — One who is in a bad state, or condition. (IAar, K.) — — A man of bad disposition. (Kr, K.) — — Having a capacious belly. (K.) — — A great eater; voracious. (K.) — — A man (TA) corpulent, or bulky, and tall. (K.) — — القِرْشَبُّ The lion. (K.) — — Pl. (in each of the above senses, TA) قَرَاشِبُ. (K.) [See also كِرْشَبٌّ.] قرص 1 قَرَصَهُ, (S, M, A, Msb,) aor. قَرُصَ, (S, M, Msb,) inf. n. قَرْصٌ, (S, M, Msb, Mgh, K,) [He pinched him, or it,] with the two fingers: (S:) or it (a person's skin) with his fingers, so as to pain him: (A:) or he took, or took hold of, it (a man's flesh) with his two fingers, so as to pain him: (K:) or he twisted round two fingers upon it, namely, a thing; or the extremities of the fingers, only: (Msb:) or he scratched him, or it, with his nails: and he pressed, or squeezed, or pinched, him, or it, with the fingers, so as to pain: (M:) or he took it with the ends of his fingers: (Mgh, CK: [one of the explanations of القَرْصُ in the latter being القَبْضُ:]) or he seized it (so accord. to a MS. copy of the K, [the inf. n. being there rendered by القَبْضُ; in the place of which I find in the TA, القرض; but this I think a mistranscription;]) with the two fingers, (so in some copies of the K, and in the TA,) so as to pain. (TA.) You say also, قَرَصَهُ بِظُفْرَيْهِ He took [or pinched] his skin with his two nails. (Z, Msb.) — — [Hence,] (tropical:) It (a flea) bit him: (S, K:) also said of a gnat; (A, TA;) and of a serpent. (TA.) — — Also, (tropical:) [as meaning It pinched him, or pained him,] said of the cold. (A, TA.) — — And قَرَصَ, aor. and inf. n. as above, [and قُرُوصَةٌ seems to be another inf. n. of the same,] (tropical:) It (beverage) bit the tongue. (M.) You say also of [the beverage called] نَبِيذ, فِيهِ قُرُوصَةٌ (tropical:) In it is a biting quality, affecting the tongue. (A, TA.) — — Also, قَرَصَهُ بِلِسَانِهِ, (M, Msb,) inf n. قَرْصٌ, (Msb,) (tropical:) He hurt him with his tongue, by saying something which gave pain. (M, * Msb.) And لَا تَزَالُ تَقْرُصُنِى مِنْكَ قَارِصَةٌ (tropical:) [A hurtful saying proceeding from thee does not cease to hurt me]. (A.) — — قَرَصَهُ also signifies He took it, (M, TA,) or cut it in pieces, namely, anything, (TA,) between two things; (M, TA;) as also ↓ قرّصهُ: (Msb:) or the former signifies [simply] he cut it: (K:) and the latter, he cut it in pieces. (A.) Hence, (TA,) أُقْرُصِيهِ بِالمَاءِ, (S, Mgh, * Msb, * TA,) or ↓ قَرِّصِيهِ بالماء, (S, M, TA,) said in a trad., (S, M, Msb,) respecting the menstrual blood, (S, M,) accord. to different relations: (S, TA:) the latter means, Separate thou its particles [so I here render قَطِّعِيهِ] with water; (A'Obeyd, S, TA;) and the former has a similar [but less intensive] meaning: (TA:) or the former means, wash it with the ends of thy fingers; (S, Msb;) and remove it with the nail or the like: (Msb:) or take it [off] with the ends of the fingers: (Mgh:) or rub it hard with the ends of the fingers and the nails, and pour upon it water, so as to remove it and the mark of it. (Az, in Msb, art. حت; and IAth, * in TA, in the present art.) — — You say also, قَرَصَ العَجِينَ, (A,) inf. n. قَرْصٌ; (K;) or ↓ قرّصهُ; (M;) He cut the dough to spread it out: (M, A:) or the former, [simply,] he spread out the dough: (K:) or قَرَصَتِ العَجِينَ, aor. قَرُصَ, inf. n. as above, (S, TA,) she cut the dough, (S,) or spread it out and cut it, (TA,) into pieces, each such as is termed قُرْصَة: (S, TA:) and ↓ قُرّصتهُ, (S, Msb,) inf. n. تَقْرِيصٌ, (S, K,) she cut it into many pieces, (S, Msb, K,) each such as is termed قُرْصَة, (S,) or قُرْص. (Msb.) — قَرِصَ, aor. قَرَصَ, (K,) inf. n. قَرَصٌ, (TK,) signifies دَامَ عَلَى المُنَافَرَةِ وَالغِيبَةِ (tropical:) [He continued in a course of mutual aversion and defamation]. (K, TA.) 2 قَرَّصَ see 1, latter half, in four places. — — قرّص المَآءَ (tropical:) He cooled the water; or made it cold; as also with س: (TA:) or he made the water cold so that its coldness pinched, or pained. (A.) — — قرّص اللَّبَنَ (tropical:) He rendered the milk biting to the tongue; or acid.] (TA.) See قَارِصٌ. 3 [قارصهُ] قَارَصَ, inf. n. مُقَارَصَةٌ, originally, He pinched him, being pinched by him. — — And hence, (tropical:) He regarded him with mutual aversion, and mutually defamed him; or exchanged bad words with him; for] المُقَارَصَةُ signifies المُنَافَرَةُ وَالغِيبَةُ: (TA:) or the speaking bad words, one to another. (KL.) You say, بَيْنَهُمَا مُقَارَصَاتٌ (tropical:) [Between them two are mutual aversions and defamations]. (A, TA.) See also 6. 6 رَأَيْتُهُمَا يَتَقَارَظَانِ ثُمَّ رَأَيْتُهُمَا يَتَقَارَصَانِ (tropical:) [I saw them two eulogizing each other: then I saw them two regarding each other with aversion, and defaming each other, or speaking bad words, each to the other]. (A, TA.) See 3. قُرْصٌ and ↓ قُرْصَةٌ A round cake (K, * TA,) of bread; (S, K, TA;) syn. خُبْزَةٌ (K, TA) and رَغِيفٌ: (TA:) or such as is very small: (TA:) [or, accord. to present usage, small, but thick:] the former word is the more common: (TA:) or a [round] piece of dough: (M, A: *) [and any similar thing, small, and of a round, flattened form:] pl., (of the former, S, Msb,) أَقْرَاصٌ [a pl. of pauc.] and قِرَصَةٌ (S, M, Msb, K) and قِرَاصٌ, (M, TA,) [both pls. of mult.;] and (of قُرْصَةٌ, S, TA,) قُرَصٌ; (S, K;) and أَقْرِصَةٌ [is a pl. of pauc. of either]. (K, art. بت.) — — Hence, as being likened to the thing above mentioned, (M,) القُرْصُ, (M, TA,) or قُرْصُ الشَّمْسِ, (S, A, TA,) or ↓ القُرْصَةُ, (K,) The disk (عَيْن) of the sun: (S, M, K, TA:) and sometimes the sun, as a common, or general, term: (M:) or the disk (عين) of the sun when it is setting: (TA:) you say, غَابَ قُرْصُ الشَّمْسِ [the disk of the sun set, or disappeared]: (A, TA:) or the عين of the sun is called

↓ قُرْصَة, with ة, at the setting. (Lth, TA.) — — See also مُقَرَّصٌ. — — [قُرْصُ شَهْدٍ or عَسَلٍ A honey-comb: or the same, and ↓ قُرْصَةُ شَهْدٍ or عَسَلٍ, a portion of a honey-comb: pl. قِرَصَة.] [قَرْصَةٌ inf. n. of un. of قَرَصَهُ; A pinch, or a pinching: &c.: pl. قَرَصَاتٌ.] You say, قَرَصَهُمُ البَعُوضُ قَرَصَاتٍ رَقَصُوا مِنْهَا رَقَصَاتٍ (tropical:) [The gnats bit them with several bitings, in consequence of which they danced with several dancings.] (A, TA.) قُرْصَةٌ: see قُرْصٌ, in four places. قَرُوصٌ: see قَرَّاصٌ, in two places. قَرِيصٌ A kind of condiment, or seasoning; (Lth, M, K;) called in the dial. of Keys قَرِيسٌ, q. v. (TA.) قَرَّاصٌ [an intensive epithet from قَرَصَهُ; That pinches much: &c.: as also ↓ قَرُوصٌ. — — And hence,] لِجَامٌ قَرَّاصٌ and ↓ قَرُوصٌ (tropical:) A bit that hurts the beast of carriage. (A, TA.) قَارِصٌ [act. part. n. of قَرَصَهُ; Pinching: &c. (See an ex. voce مَوْقُوصٌ.) — — (tropical:) Biting; applied to a flea, &c. — — And hence,] (tropical:) A certain insect, like the بَقّ [q. v.,] (K,) that bites. (TA.) — — [Hence also, (tropical:) Pinching, or paining;] applied to cold. (A, TA.) — — And, applied to milk, (As, S, A, K,) and beverage, (M,) or such as is termed نَبِيذ, (A, TA,) (tropical:) That bites the tongue: (As, S, M, A, K:) or, when applied to milk, it is to camels' milk in particular, and signifies sour: (M, TA:) in the K is added, or sour milk upon which much fresh is milked so that the acidity goes away: but this is a mistake; for it is an explanation, given by Sgh, of the epithet مُمَحَّلٌ, occurring in a verse of Abu-n-Nejm, where it is coupled with قَارِصٌ. (TA.) It is said in a proverb, عَدَا القَارِصُ فَحَزَرَ (tropical:) What was biting to the tongue attained to an excessive degree, so that it became acid: meaning, the affair, or case, became distressing. (S.) — — [Hence also,] قَارِصَةٌ [for كَلِمَةٌ قَارِصَةٌ] (tropical:) A saying that hurts; (S, M, A;) or that pains; (Msb;) or that troubles and pains one (K, * TA) like the pinching of the body: (TA:) pl. قَوَارِصُ. (S, A, K.) مِقْرَصَةٌ A receptacle for milk, in which it is rendered biting to the tongue, or acid: (يُقَرَّصُ فِيهِ:) pl. مَقَارِصُ. (TA.) مُقَرَّصٌ Cut in pieces, [by being] taken between two things. (M, TA.) — — A woman's ornament round like a قُرْص: (IF, K:) or set, or adorned, with jewels: (IDrd, M:) such is also called ↓ قُرْص. (TA.) [This latter name is now applied to A round convex ornament, generally composed of diamonds set in gold; but sometimes of thin embossed gold, usually with a false emerald set in the centre; worn upon the crown of the headdress by women. For further descriptions, and a figured specimen of each kind, see my work on the Manners and Customs of the Modern Egyptians, Appendix A.] قرض 1 قَرَضَهُ, aor. قَرِضَ, (S, M, A, &c.,) inf. n. قَرْضٌ, (S, M, Msb,) He cut it; (S, M, A, Mgh, Msb, K;) namely a thing, (S, Msb,) or a garment, or piece of cloth, (A, Mgh,) with the مِقْرَاض, (A, Mgh, Msb,) and with the مِقْرَاضَان; (Msb;) and in like manner, [or as signifying he cut it much, or frequently, or repeatedly,] you say, ↓ قرّضهُ, (M, TA,) inf. n. تَقْرِيضٌ: (TA:) this is the primary signification. (TA.) — — Hence, (TA,) said of a rat, or mouse, (A'Obeyd, S, A, Mgh, Msb,) aor. and inf. n. as above, (S, * Msb, TA,) He [cut it with his teeth; gnawed it; or] ate it; (Msb;) namely a garment, or piece of cloth, (S, A, Mgh, Msb, TA,) and bread, &c. (TA.) You say also قَرَضَهُ بِنَابِهِ He cut it with his canine tooth, or fang. (A.) And قَرَضَ البَعِيرُ جَرَّتَهُ, (M, TA,) aor. as above, (A, TA,) and so the inf. n., (TA,) The camel chewed his cud: (M, A, TA:) or returned it [to his mouth, to be chewed again, or to his stomach]. (TA.) — — [Hence also,] قَرَضَ رِبَاطَهُ, (S, M, A, K,) [lit.] He cut, or severed, his bond, i. e. the bond of his heart; and consequently, (TA,) (assumed tropical:) he died; (IAar, M, K, TA;) as also قَرَضَ alone, (S, [in which the former is not explained] O, Msb, K,) and قَرِضَ: (IAar, O, K:) or (assumed tropical:) he was at the point of death. (K.) And you say, جَآءَ وَقَدْ قَرَضَ رِبَاطَهُ (AZ, Az, S, &c.) (assumed tropical:) He came harassed, or distressed, or fatigued, and at the point of death: (AZ, Az:) or (tropical:) harassed, or distressed, by thirst, or by fatigue: (A:) or (assumed tropical:) in a state of intense thirst and hunger: (M:) said of a man: (S:) mentioned in the S in such a manner as [appears] to indicate that the verb has here the first of the significations mentioned in this art.; but this is not the case [as is shown in the S itself in art. ربط]. (TA.) See also 7. — [Hence also,] قَرَضْتُ الوَادِى (assumed tropical:) I passed through, or across, the valley. (Msb.) It is said in the Kur, [xviii. 16,] وَإِذَا غَرَبَتْ تَقْرِضُهُمْ ذَاتَ الشِّمَالِ (assumed tropical:) And when it [the sun] set, to leave them behind on the left; to pass by and beyond them, leaving them on its left: (S, K:) so explained by AO, or by A'Obeyd: (so accord. to different copies of the S,) to leave them and pass by them on the left; not falling upon them at all: (Jel:) or to turn aside, or away, from them, on the left: (Msb:) or to be over against them, on the left: from قَرَضْتُهُ, meaning حَذَوْتُهُ, i. e. I was over against him, or it; as also ↓ أَقْرَضْتُهُ. (JK.) And a man says to his companion, Hast thou passed by such and such a place? and the man asked says قَرَضْتُهُ ذَاتَ اليَمِينِ لَيْلًا (assumed tropical:) [I passed by it, leaving it behind, on the right, by night]. (S.) The Arabs say, قَرَضْتُهُ ذَاتَ اليَمِينِ, and ذَاتَ الشِّمَالِ, and قُبُلًا, and دُبُرًا, (assumed tropical:) I was over against him, or it, on the right, and on the left, and before, and behind. (Fr.) You say also, قَرَضَ المَكَانَ, (M, Msb, K,) aor. and inf. n. as above, (M,) (assumed tropical:) He turned aside, or away, from the place. (M, Msb, K.) And قَرَضَ فِى الأَرْضِ (assumed tropical:) He traversed the land. (Z.) And قَرَضَ فِى سَيْرِهِ, (M, K,) aor. and inf. n. as above, (M,) (assumed tropical:) He turned to the right and left in his going or journeying. (M, K.) And قَرِضَ, like سَمِعَ, (assumed tropical:) He, or it, passed away from a thing to another thing. (IAar, Sgh, L, K.) — Hence also, (TA,) قَرَضَ الشِّعْرَ, (S, Msb, K,) aor. as above, (S, Msb,) and so the inf. n., (S,) (tropical:) He said, spoke, uttered, or recited, poetry; or he poetized, or versified; syn. قَالَ الشِّعْرَ: (A'Obeyd, S, K:) or he composed poetry according to rule: (Msb:) because poetry consists of cut feet: or because it is called قَرِيض as being likened to the cud: (A:) or because it is language cut out: (Msb:) or as being likened to a garment; as though the poet cut it and divided it into portions; although MF denies that this phrase is from قَرَضَ as signifying " he cut: " he has also assigned to قَرْضُ الشِّعْرِ a signification which belongs to تَقْرِيضٌ, q. v. (TA.) — Hence also, قَرَضَهُ as syn. with قَارَضَهُ, q. v. (TA.) 2 قَرَّضَ see 1, first signification. — تَقْرِيضٌ also signifies (assumed tropical:) The art of poetry: (M, TA:) or the criticism thereof; the picking out the faults thereof; and the discriminating, by consideration, of what is good thereof from what is bad, both expressed and speculative. (TA.) — Also, like تَقْرِيظٌ; (assumed tropical:) The act of praising: or dispraising: (S, TA:) or it has both these contr. significations; (K, TA;) relating to good and to evil; whereas تقريظ relates only to praise and good. (TA.) You say, فُلَان يُقَرِّضُ صَاحِبَهُ (assumed tropical:) Such a one praises his companion: or dispraises him. (S.) 3 قارضهُ, inf. n. مُقَارَضَةٌ and قِرَاضٌ, (M,) [He lent to him, and received from him, a loan: or it signifies, or signifies also,] i. q. أَقْرَضَهُ, q. v. (L, TA.) — — قِرَاضٌ (S, A, Msb, K) and مُقَارَضَةٌ, (S, A, K,) with the people of El-Hijáz, (TA,) also signify i. q. مُضَارَبَةٌ; (S, A, Mgh, Msb, K;) as though it were a contract for traversing the land [for traffic], (K,) from القَرْضُ فِى السَّيْرِ, or, as Z says, from القَرْضُ فِى الأَرْضِ, meaning " the traversing the land," like as مضاربة is from الضَّرْبُ فِى الأَرْضِ; (TA;) and the form of the contract is what is shown by the following explanation. (K.) You say, قَارَضْتُهُ, (S, A, Mgh,) or قَارَضْتُهُ مِنَ المَالِ, (Msb,) I gave to him property (S, A, Mgh, K *) مُضَارَبَةً, (A, Mgh,) [i. e.] that he might traffic with it, on the condition that the gain should be between us, and the

loss should fall upon the property. (S, K. [See also ضَارَبَهُ.]) — — قارضهُ, (S, K,) inf. n. مُقَارَضَةٌ, (TA,) also signifies (tropical:) He requited him; he compensated him; (S, K;) and so ↓ قَرَضَهُ, (S, K,) inf. n. قَرْضٌ. (TA.) Hence the saying of Abu-l-Wardà, (TA,) إِنْ قَارَضْتَ النَّاسَ قَارَضُوكَ وَإِنْ تَرَكْتَهُمْ لَمْ يَتْرُكُوكَ وَإِنْ هَرَبْتَ مِنْهُمْ أَدْرَكُوكَ (tropical:) (A, * TA) [If thou requite men their evil deeds, they will requite thee; and if thou leave them, they will not leave thee; and if thou flee from them, they will overtake thee]: meaning if thou do evil to them, they will do the like thereof to thee; and if thou leave them, thou wilt not be safe from them, for they will not let thee alone; and if thou revile them and injure them, they will revile thee and injure thee: he said this intending thereby to censure them: and it is from the signification of " cutting. " (TA.) [See also قَرْضٌ, below.] You say also, فُلَانٌ يُقَارِضُ النَّاسَ, inf. n. مُقَارَضَةٌ, (tropical:) Such a one accords, or agrees, with men. (A.) And قَارَضْتُهُ الزِّيَارَةَ (tropical:) [I interchanged visiting with him]. (A.) 4 اقرضهُ He cut off for him a portion, to be requited, or compensated, for it. (Sgh, K.) [And hence,] He gave him, or granted him, a قَرْض [or loan, or the like]; (S, M, A, * Mgh, * K;) and ↓ قَارَضَهُ signifies the same as اقرضهُ. (L, TA.) You say also, اقرضهُ المَالَ, (M, Msb,) وَغَيْرَهُ, (M,) [He lent him the property, &c.;] he gave him the property, &c., as a قَرْض; (M;) he gave him the property, [&c.,] to demand its return. (Msb.) It is said in the Kur, [lxxiii. 20,] وَأَقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا [lit. And lend ye to God a good loan; meaning (assumed tropical:) give ye to God good service for which to be requited]: (S, TA:) it is not here said إِقْرَاضًا because the simple subst. [as distinguished from the inf. n.] is what is meant. (TA.) And again, in the same, [ii. 246, and lvii. 11,] مَنْ ذَا الَّذِى يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا, meaning, accord. to Aboo-Is-hák the Grammarian, (assumed tropical:) [Who is he who will offer unto God] a good action or gift, or anything for which a requital may be sought? or, as Akh says, (assumed tropical:) Who will do a good action by following and obeying the command of God? (TA.) The Arabs say, قَدْ أَقْرَضْتَنِى قَرْضًا حَسَنًا (assumed tropical:) Thou hast done to me a good deed [which I am bound to requite]. (TA.) And it is said in a trad., أَقْرِضْ عِرْضَكَ لِيَوْمِ فَقْرِكَ (assumed tropical:) [Lend thou thine honour for the day of thy poverty]; meaning, when a man defames thee, do not thou requite him, but reserve his recompense undiminished for thee, as a loan for the payment of which he is responsible, that thou mayest receive it from him in the day of thy need thereof: (TA:) [but see عِرْضٌ.] — — [And hence,] أَقْرَضَنِى الشَّىْءَ He gave, or paid, to me the thing. (M.) — مَا عَلَيْهِ مَا يُقْرِضُ عَنْهُ العُيُونَ فَيَسْتُرُهُ (assumed tropical:) [There is not upon him what will turn aside, or away, from him the eyes, and cover him]. (Ibn- 'Abbád, Sgh.) — See alse 1, latter half. 6 تَقَارَضَا [تَقَارْضَ They lent and received loans, each to and from the other.] — [And hence,] هُمَا يَتَقَارَضَانِ الخَيْرَ وَالشَّرَّ (assumed tropical:) [They two interchanged good and evil, each with the other]; (IKh, S, K;) as also يتقارظان: (IKh:) [but see the latter in its proper place.] And هُمَا يَتَقَارَضَانِ المَدْحَ, (AZ,) or الثَّنَآءَ, (A, Msb,) or الثَّنَآءَ بَيْنَهُمَا, (TA,) [or بَيْنَهُمَا, (in the M, هُمْ يَتَقَارَضُونَ الثَّنَآءَ بَيْنَهُمْ,)] (tropical:) They praise each other; (AZ, Msb;) as also يتقارظان: (AZ:) or they requite, or compensate, each other with praise. (TA.) And القِرْنَانِ يَتَقَارَضَانِ النَّظَرَ (assumed tropical:) The two opponents, or adversaries, look askance, with anger, each at the other: (S, K:) and يَتَقَارَضُونَ نَظَرًا (assumed tropical:) They look with enmity and vehement hatred, one at another. (TA.) And هُمْ يَتَقَارَضُونَ الزِّيَارَةَ (tropical:) [They interchange visiting]. (A.) El-Kumeyt, says, يَتَقَارَضُ الحَسَنَ الجَمِيلَ مِنَ التَّأَلُّفِ وَالتَّزَاوُرِ meaning, Interchanging what is good and comely, of sociable conduct and mutual visiting. (O.) — — El-Hasan El-Basree, being asked whether the companions of the Apostle of God used to jest, or joke, answered, (TA,) نَعَمْ وَيَتَقَارَضُونَ, (K, * TA,) i. e. Yes, and they used to recite poetry [one to another]: (TA:) from قَرِيضٌ as signifying " poetry. " (K.) 7 انقرضوا (assumed tropical:) They passed away, or perished, [as though cut off,] (S, K,) all of them, (K,) not one of them remaining; (S;) as also ↓ قُرِضُوا [perhaps a mistake for قَرِضُوا: see 1]. (TA.) 8 اقترض He received what is termed قَرْض [a loan, or the like], (S, Msb, K,) i. q. إِسْتَلَفَ; (A;) مِنْهُ from him. (S, A, K.) — اقترض عِرْضَهُ (assumed tropical:) He defamed him, or spoke evil of him, behind his back or in his absence, or otherwise; syn. إِغْتَابَهُ: (K:) as though he cut off [somewhat] from his honour. (TA.) 10 استقرض مِنْ فُلَانٍ, (S, Msb, *) or استقرضهُ, (A, Mgh,) He sought, or demanded, of such a one what is termed قَرْض [a loan, or the like]. (S, A, * Mgh, * Msb.) — — [And hence,] إِسْتَقْرَضْتُهُ الشَّىْءَ I sought, or demanded, of him the gift, or payment [in advance], of the thing. (M.) قَرْضٌ (S, M, A, Mgh, Msb, K) and ↓ قِرْضٌ; (Ks, S, M, K;) or, accord. to Th, the former is an inf. n., and the latter a simple subst., but this [says ISd] does not please me; (M;) or the former is an inf. n. used as a subst.; (Mgh;) or a subst. from أَقْرَضْتُهُ المَالَ; (Msb;) [A loan: and the like:] a piece of property which a man cuts off from his [other] articles of property, and which, itself, he receives back; [in rendering the explanation in the Mgh, for the words فَيُعْطِيه عيناً in my copy of that work; I read فَيَقْضَاهُ عَيْنًا, which makes this agreeable with explanations given in other works;] but what is due to the one from the other as a debt is not so called; (Mgh, [see دَيْنٌ;]) what one gives, (S, Msb, K,) to another, (Msb,) of property, (S, Msb,) to receive it back, (S, K,) or to demand it back: (Msb:) or a thing that one gives to be requited for it, or to receive it back: (TA in art. فرض:) or a thing of which men demand the payment [or restitution], one of another: (M, L:) or a thing which a man gives, or (assumed tropical:) does, to be requited for it: (Aboo-Is-hák the Grammarian, and TA:) pl. قُرُوضٌ. (M, Msb.) You say, عَلَيْهِ قَرْضٌ [He owes a loan], and قُرُوضٌ [loans]. (A.) — — Hence, (S, TA,) (tropical:) What one does, in order to be requited it, of good, and of evil. (S, K, TA.) See three exs. above, under 4. The Arabs also say, قَدْ أَحْسَنْتَ قَرْضِى, meaning (assumed tropical:) Thou hast done to me a good deed [which I am bound to requite]. (TA.) And لَكَ عِنْدِى قَرْضٌ حَسَنٌ, and قَرْضٌ سَيِّئٌ (assumed tropical:) I owe thee a good deed, and an evil deed. (Aboo-Is-hák the Grammarian, and TA.) قِرْضٌ: see قَرْضٌ. قَرِيضٌ The cud: (Lth, A:) or what the camel returns [to his mouth, to be chewed again, or to his stomach,] of his cud; (S, K;) as also ↓ مَقْرُوضٌ: (S:) or it is applied to the cud (جِرَّة) of the camel, and signifies chewed: or, accord. to Kr, this is فَرِيضٌ, with ف. (M.) And hence, accord. to some, the saying حَالَ الجَرِيضُ دُونَ القَرِيضِ [explained in art. جرض]: but accord. to others, the last word in this saying has the signification next but one following. (S.) — The sound, or voice, of a man in dying. (Er-Riyáshee, in TA, art. جرض.) — (tropical:) Poetry: (S, M, A, Msb, K:) so called for one or another of the reasons mentioned under 1, last sentence but one; (A, Msb, TA;) of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Msb:) El-Aghlab El-'Ijlee distinguishes between it and رَجَز. (IB.) قُرَاضَةٌ [Cuttings; clippings; and the like;] what falls by the action termed القَرْض; (S, A, * Mgh, * K;) as, for instance, of gold, (S, TA,) and of silver; and of a garment, or piece of cloth, which a tailor cuts with his shears; (TA;) and of this last, and of bread, (JK, TA,) &c., (TA,) by the gnawing (قَرْض) of a rat, or mouse: (JK, A, Mgh, TA:) pl. قُرَاضَاتٌ. (TA.) — — [Hence,] أَخَذَ الأَمْرَ بِقُرَاضَتِهِ (assumed tropical:) He took the thing, or affair, in its fresh state. (M, L.) — — [Hence also,] قُرَاضَةُ المَالِ (assumed tropical:) [The refuse, or] what is bad, vile, paltry, or of no account, of property. (TA.) — — قُرَاضَةٌ also relates to an evil action, and an evil saying, which one man directs against another. (TA.) [What is meant by this is not clear to me.] قَرَّاضَةٌ A certain creeping insect (دُوَيْبَّة) that eats wool. (TA.) — — [And hence, app.,]

(assumed tropical:) A man who defames others, or speaks evil of them, behind their backs, or otherwise; syn. مُغْتَابٌ لِلنَّاسِ. (TA.) اِبْنُ مِقْرَضٍ, (S, M, A, Msb,) [in one copy of the S, ابن مُقْرِضٍ, and in another, ابن مُقَرَّضٍ,] like مِقْوَد, (Msb,) [A species of weasel;] a certain small beast (دُوَيْبَّة), (S, M, Msb,) called in Persian دَلَّهٌ, (S, Msb,) or دَلَّةٌ, (as in one copy of the S,) whence the arabicized word دَلَقٌ, (Msb,) which kills pigeons, (S, M, A,) seizing upon their throats, and it is a species of rat; (A;) the longbacked quadruped that kills pigeons: (Lth, O, Msb:) this last explanation is given by the author of the Bári', after saying that it is a small beast (دويبّة), like the cat, which is in houses, and, when angry, gnaws clothes: (Msb:) accord. to some, i. q. النِّمْسُ [q. v.]: (Msb:) pl. بَنَاتُ مِقْرَضٍ. (A, (Msb.) مُقَرِّضَاتُ الأَسَاقِى A [kind of] small creeping thing (دُوَيْبَّة), which makes holes in, and cuts, skins used for water or milk. (M.) مِقْرَاضٌ is the sing. of مَقَارِيضُ; (S, Msb, K;) and a pair thereof is called مِقْرَاضَانِ: (Msb, K:) the مِقْرَاض is [A single blade of a pair of shears or scissors;] a thing with which one [shears, or clips, or] cuts; and when you speak of the two together, you do not say مِقْرَاضٌ, as the vulgar say, but مِقْرَاضَانِ; (Msb;) which last is syn. with جَلَمَانِ [a pair of shears]; a word, accord. to the lexicologists having no sing.; but Sb mentions مِقْرَاضٌ, thus using the sing. form: (M:) or مِقْرَاضٌ and مِقْرَاضَانِ signify the same; [a pair of shears;] like جلَمٌ and جَلَمَانِ, and قَلَمٌ and قَلَمَانِ: (Msb in art. جلم:) or جَلَمٌ صَغِيرٌ مِقْرَاضٌ signifies [a small pair of shears; i. e. a pair of scissors]: (JK:) 'Adee Ibn-Zeyd uses the expression شَفْرَتَا مِقْرَاضٍ [the two blades of a pair of shears or scissors] in a poem; (IB;) and other poets use the sing., مقراض: (TA:) and مِفْرَاصٌ, with ف and ص, signifies the same. (IB.) Hence the saying, لِسَانُ فُلَانٍ مِقْرَاضُ الأَعْرَاضِ (tropical:) [The tongue of such a one is the detractor of reputations]. (TA.) مَقْرُوضٌ pass. part. n. of قَرَضَهُ. — — See قَرِيضٌ. قرضأ قِرْضِئٌ One of the strange species of trees of the desert; (AA, O, K, TA;) a certain plant that attaches itself to trees, and wraps itself about them; (TA;) a species of plant (AHn, O, TA) the flower of which is yellower than the وَرْس, (AHn, O, K, TA,) and which grows at the base, or on the stem, of the سَلَم and سَمُر and عُرْفُط (O, TA) and the like: (O:) n. un. with ة. (O, K, TA.) قرضب Q. 1 قَرْضَبَهُ He cut it; (S, K;) and so قَرْصَبَهُ; (K in art. قرصب;) but the former is the more approved: (TA in that art.:) and [the inf. n.] قَرْضَبَةٌ signifies the cutting vehemently. (TA in the present art.) [See also قِرْضَابٌ, below; first sentence.] — — And He separated it; or separated it into several, or many parts; or dispersed it; i. e., a thing. (K.) — — And He collected it together; namely, flesh-meat in a cooking-pot: thus it has two contr. significations. (K.) — — And He ate it entirely; namely, flesh-meat: (K:) and in like manner, قَرْضَبَ الشَّاةَ, said of the wolf, he ate entirely the sheep, or goat. (TA.) And [the inf. n.] قَرْضَبَةٌ is said to signify The [eating indiscriminately,] not clearing, or freeing, the moist, or tender, from the dry, or tough, by reason of vehement voracity. (TA.) — — And قرضب said of a man, He ate a dry, or tough, thing. (S, O, K.) — — And He (a man) ran in the manner termed عَدْوٌ: (K:) or قَرْضَبَةٌ signifies [a running] such as falls short of what is termed عَدْوٌ. (O.) قِرْضِبٌ The refuse remaining in the sieve, that is thrown away. (O, K, TA.) قِرْضَابٌ A sharp sword; as also ↓ قُرْضُوبٌ: (O:) or both signify a very sharp sword; (K;) as also ↓ قُرَاضِبٌ: (TA in art. قرطب:) or the first signifies, (S,) or signifies also, (O,) a sharp sword, that cuts bones. (S, O.) Both the first and second of these words are compounded from قَرَضَ and قَضَبَ, which signify " he cut. " (O.) — — And One who eats much: (TA:) or, as also ↓ قُرْضُوبٌ and ↓ قِرْضَابَةٌ and ↓ قُرَاضِبٌ and ↓ مُقَرْضِبٌ, one who leaves nothing uneaten by him. (K, TA.) — — And A man who eats what is dry, or tough. (Th, S, O, K.) — — And القِرْضَابُ signifies The lion. (O, K.) — — And قِرْضَابٌ and ↓ قُرْضُوبٌ signify A thief, or robber: pl. قَرَاضِبَةٌ. (S, O, K.) And both words, (the latter, S, O, K, and the former also, K, TA,) sometimes, (S,) A poor man; (S, O, K, TA;) a pauper: (TA:) pl. as above. (K, TA.) — — مَا رَزَأْتُهُ قِرْضَابًا means I did not get, or obtain, or take, from him, or it, anything. (O, K.) قُرْضُوبٌ: see the next preceding paragraph, in three places. قِرْضَابَةٌ: see قِرْضَابٌ; the second in two places. قُرَاضِبٌ: see قِرْضَابٌ; the second in two places. مُقَرْضِبٌ: see قِرْضَابٌ; the second in two places. قرط 2 قَرّطَ الجَارِيَةَ, (S, K,) inf. n. تَقْرِيطٌ, (TA,) He adorned the girl, or young woman with the [ornament called] قُرْط. (S, * K.) A rájiz says, addressing his wife, (S, TA,) who had asked him to adorn her with a pair of ornaments of the kind so called, (TA,) قَرَّطَكِ اللّٰهُ عَلَى العَيْنَيْنِ عَقَارِبًا سُودًا وَأَرْقَمَيْنِ (assumed tropical:) [May God suspend to thee, upon the two eyes, black scorpions, and two black and white serpents]. (S, TA.) [See also another tropical usage of the verb voce شَنَّفَ.] — — Hence, (TA,) قَرّطَ الفَرَسَ (tropical:) He put, or threw, the bridle (لِجَام) upon the horse's head; (S, TA;) this is what is meant by the explanation أَلْجَمَهَا in the K: (TA:) or he placed the horse's reins behind his ears, in putting the bridle on his head: (Sgh, K: *) or it has the former of the meanings explained above, and also signifies, he (the rider) stretched forth his hand so as to put it upon the back of the horse's head, upon the place where the عِذَار is tied, while the horse was running: (IDrd:) or he incited the horse to the most vehement running; (TA, and so in the CK, excepting that الخَيْلَ is there put in this instance in the place of الفرس;) because, when his running is vehement, the rein is extended upon the ear, and so becomes like the قُرْط: accord. to the A, قرّط الفَرَسَ عِنَانَهُ means (tropical:) he slackened the horse's rein so that it fell upon, or against, the part behind the ear, the place of the قُرْط, in urging him to run. (TA.) — — And hence, (A,) قَرَّطْتُ إِلَيْهِ رَسُولًا (tropical:) I hastened to him a messenger: (Ibn- 'Abbád, TA:) or I dismissed (lit. flung) in haste to him a messenger: a phrase doubly tropical. (A, TA.) And hence تَقْرِيطٌ is used by the vulgar to signify the act of (tropical:) notifying: and (tropical:) desiring to hasten: and (tropical:) straitening: and (tropical:) confirming, or corroborating, in an affair or a command: in all which senses it is trebly tropical. (TA.) — قرّط عَلَيْهِ (tropical:) He gave him little; (K, TA;) or by little and little. (TA.) [This is said in the TA to be from القِرَاطُ; app. meaning from القِرَاطُ as a dial. var. of القِيرَاطُ: but IDrd says, that from this phrase is derived القيراط.] — [He cut, or clipped, money.] 5 تقرّطت الجَارِيَةُ The girl adorned herself with the [ornament called] قُرْط. (S, * TA.) قُرْطٌ [An ear-ring, or ear-drop;] i. q. شَنْفٌ: (K:) or the thing that is suspended to the lobe of the ear; (S, Mgh, Msb, K, TA;) such as a silver bead fashioned like a pearl, or a pendant of gold; the شنف being that which is in the upper part of the ear: (TA:) pl. [of pauc.] أَقْرِطَةٌ (Mgh, Msb) and أَقْرَاطٌ, (K,) and [of mult.] قِرَطَةٌ (S, Mgh, Msb, K) and قِرَاطٌ (S, K) and قُرُوطٌ. (K.) It is said in a proverb, خُذْهُ وَلَوْ بِقُرْطَى مَارِيَةَ [Take thou it, although by means of giving for it the two earrings of Máriyeh]; (TA, S, K, in art. مرى;) i. e., take thou it at all events: (K in art. مرى:) this Máriyeh, respecting whom authors differ, was the first Arab woman who wore ear-rings, and her ear-rings are said to have been of great value. (TA.) — — القُرْطُ (tropical:) The Pleiades (الثُّرَيَّا): so called by way of comparison. (TA.) — A certain plant, like the رُطْبَة [or رَطْبَة, a species of trefoil, or clover], except that it is superior in size, or quality, to the latter, (AHn, K,) and larger in the leaves, fed upon by horses and the like; (AHn, TA;) in Persian شَبْذَر [or شَبْدَر]. (AHn, K.) [See بِرْسِيمٌ.] قِرَاطٌ: see what next follows. قِرَّاطٌ: see what next follows. قِيرَاطٌ (S, Msb, K) and ↓ قِراطٌ, (K, TA,) like كِتَابٌ, (TA,) or ↓ قِرَّاطٌ; (as in some copies of the K) which last is the original form, as is shown by its pl., قَرَارِيطُ, (S, Msb,) and by its dim., قُرَيْرِيطٌ, (Msb,) the

same change being made in this instance as is made in دِينَارٌ; (S, Msb;) in the ancient Greek language, [� degreesεράτιον,] said to signify A grain of the خُرْنُوب [or carob-tree]: (Msb:) [and hence, the weight thereof; a carat; i. e. four grains;] the half of a دَانِق, (S, Msb,) accord. to the ancient Greeks: (Msb voce دانق, q. v.) or it is a weight differing in different countries; in Mekkeh being the twenty-fourth part of a deenár; and in El-'Irák, the twentieth part thereof: (K:) or the twentieth part of a deenár in most countries; but accord. to the people of Syria, the twenty-fourth part thereof. (IAth.) As occurring in a trad., (S, TA,) in which it is said, that he who attends a corpse until it is prayed over shall have a قِيرَاط, and he who attends it until it is buried shall have قِيرَاطَانِ, (TA,) قيراط is explained as meaning, The like of Mount Ohod; (S, TA;) [i. e. a very great reward;] and قيراطان as meaning the like of two great mountains. (TA.) — — قِيرَاطٌ is also applied by accountants to The twenty-fourth part of a thing; because twenty-four is the first number that has an eighth and a sixth and a fourth and a third and a half without a fraction. (Msb.) قُرَيْرِيطٌ dim. of قِيرَاطٌ. (Msb.) جَارِيَةٌ مُقَرَّطَةٌ A girl having [or being adorned with] the [ornament called] قُرْط. (K.) قرطس Q. 1 قَرْطَسَ, (Msb, K,) inf. n. قَرْطَسَةٌ, (Msb,) He (an archer) [and it (an arrow)] hit the قِرْطَاس [or target]. (Msb, K.) It is also allowable to say, قَرْطَسَتِ الرَّمْيَةُ The shot went right to the قِرْطَاس. (Msb.) Q. 2 تَقَرْطَسَ He perished. (Sgh, K.) قِرْطَسٌ and قَرْطَسٌ: see قِرْطَاسٌ. قِرْطَاسٌ Paper; syn. كَاغَدٌ: (K:) or such as is made of the بَرْدِىّ [or papyrus], found in Egypt: (TA:) [and particularly a roll, or scroll, thereof: see also طُومَارٌ, and سُرْفَةٌ:] what one writes upon: (S, Msb:) also written قُرْطَاسٌ; (S, Msb, K;) but the former is the better known, (Msb), or the former only is of established authority, for El-Járabardee says the contrary of the latter; (MF;) and قَرْطَاسٌ; (Lh, ISd, K;) but this is not mentioned by most of the lexicographers; (MF;) and ↓ قِرْطَسٌ signifies the same; (AZ, S, Msb, K;) and so does ↓ قَرْطَسٌ. (K [app. on the authority of El-Fárábee and Aboo-'Alyà; but the names are imperfectly written in the TA.]) — — قِرْطَاسٌ also signifies A writing, or book, (صَحِيفَةٌ,) of whatever thing it be: (K:) pl. قَرَاطِيسُ. (TA.) — — Also, A butt, or target, to shoot at; (S;) a piece of skin, (Msb,) or any skin, (K,) set up for persons contending in shooting. (Msb, K.) — — And A kind of بُرْد [q. v.] of the fabric of Egypt. (K, TA.) — — And A white, or fair, girl, of tall stature. (IAar, K.) — — And A camel such as is termed آدَم. (Sgh, K.) — — And A young she-camel. (IAar, K.) دَابَّةٌ قِرْطَاسِيَّةٌ A beast of carriage in whose whiteness is no mixture of any other colour. (K.) مُقَرْطِسٌ An archer [and in like manner an arrow] hitting the قِرْطَاس. (Msb.) And رَمْيَةٌ مُقَرْطِسَةٌ A shot going right to the قِرْطَاس. (TA.) قرظ 1 قَرَظَهُ, aor. قَرِظَ, inf. n. قَرْظٌ, He tanned it, (Msb, TA,) namely, a skin, or hide, (Msb,) or a skin for water or milk, (TA,) with قَرَظ, q. v. infra: (Msb, TA:) or he dyed it therewith. (TA.) — — He plucked it, or gathered it, from the tree; namely, what is called قَرَظ. (Msb.) — قَرَظْتُهُ a dial. var. of قَرَضْتُهُ, in the phrase قَرَظْتُهُ ذَاتَ الشِّمَالِ, q. v. (Fr, K.) — — And [in like manner as a dial. var. of قَرَضْتُهُ,] I cut it, or made it and cut it according to a measure and pattern. (Fr.) — قَرِظَ, aor. قَرَظَ, He was, or became, a lord, master, chief, or man of rank or quality, after being in a base or abject state. (IAar, O, K; and T in art. قرض.) 2 قَرّظهُ, inf. n. تَقْرِيظٌ, He took extraordinary pains, or exceeded the usual degree, in tanning it, namely, a skin, or hide, with قَرَظ. (Z.) — — [And hence, (see 6,)] (tropical:) He praised, or eulogized, him, he, the latter, being living; (S, K, TA;) تَأْبِينٌ signifying the " doing so when the man is dead; " (S;) the former signifies he did so truly or falsely. (K.) And فُلَانٌ يُقَرِّظُ صَاحِبَهُ, and يُقَرِّضُهُ, (tropical:) Such a one praises his companion, falsely or truly. (AZ, S, TA.) And يُقَرِّظُنِى بِمَا لَيْسَ فِىَّ (tropical:) [He praises me for that which is not in me]. (TA, from a trad.) — — And He praised him immoderately: like فرّطهُ. (O in art. فرط.) — — Also, [like قرّضهُ,] (assumed tropical:) He dispraised him: (Kitáb el-Addád, cited by Freytag:) or it relates only to praise and good; but تَقْرِيضٌ relates to good and to evil. (TA in art. قرض.) 6 هُمَا يَتَقَارَظَانِ المَدْحَ (tropical:) They two praise each other; (S, K, TA;) from 2 in the first of the senses assigned to it above; each embellishing the other like as the قَارِظ embellishes the skin, or hide; (Z, TA;) and يتقارضان is like it: (TA;) and you say also, هُمَا يَتَقَارَظَانِ الخَيْرَ والشَّرَّ [They two interchange good and evil, each with the other]; as also يتقارضان: (IKh, in TA, art. قرض:) or تَقَارُظٌ relates only to praise and good; but تَقَارُضٌ, to good and evil. (TA.) قَرَظٌ, accord. to some, (Msb,) The leaves of the سَلَم [mimosa flava], (Lth, S, Mgh, K,) with which they tan; (Lth, S, Mgh;) but this assertion is [said to be] inaccurate; for the leaves are called خَبَط, and camels are fed with them, and they are not used for tanning: some say, that it is a kind of tree; but this also is inaccurate; for one says, "I plucked, or gathered, قَرَظ; " and trees are not plucked, or gathered: (Msb:) AHn [contradicts this, however, for he applies this word to a kind of tree, and] says, it is the best of things with which hides are tanned in the land of the Arabs; and these are tanned with its leaves and its fruit: [the pods of the سَنْط, which is also called قَرَظ, are used for tanning;] and in one place he says, it is a large kind of trees, having thick stems (سوق [app. a mistranscription for شَوْك, thorns,]) resembling the walnut-tree, [in the Mgh, evidently from the same source, "or, as some say, a large kind of trees, having thick thorns (شَوْك), resembling the walnut-tree,"] the leaves of which are smaller than those of the apple-tree, and it has grains which are put into balances [for weights, like as are those of the carob-tree]: it grows in the low plains: (TA:) or a kind of tree, whereof the سَنْط [mimosa Nilotica, also called acacia Nilotica,] is a species: (M, K, in art. سنط:) [or,] correctly speaking, it is [the fruit, or seed with its pericarp, of that tree;] a well-known grain, which comes forth in envelopes, like lentils, from the trees called عِضَاه; (Msb;) or, [to speak more precisely,] the fruit of the سَنْط, whence is expressed أَقَاقِيَا [acacia, i. e. succus acaciæ]; (K;) which is termed عُصَارَةُ القَرَظِ, [and when inspissated, رُبُّ القَرَظِ,] and has an acrid property; the best thereof is that which is sweet in odour, heavy, hard, and green; and it strengthens relaxed members, when cooked in water, and poured upon them: (Ibn-Jezleh, TA:) [the last application is that which commonly obtains in the present day: see also 'Abd-el-Lateef, pp. 48-52 of the Arabic text, and De Sacy's translation and notes:] the n. un. is قَرَظَةٌ: (AHn, Mgh, Msb:) and the dim. of this is قُرَيْظَةٌ. (AHn, Msb.) Hence بِلَادُ القَرَظِ, applied to El-Yemen, because the قَرَظ grows there [most plentifully]. (S.) See also صَمْغٌ. قَرَظِىٌّ The dye (صِبْغ [a mistranscription for دِبْغ i. e. tan]) of the قَرَظ. (TA.) — — See also مَقْرُوظٌ. — — إِبِلٌ قَرَظِيَّةٌ Camels that eat قَرَظ. (TA.) — — قُرَظِىٌّ and كبش قَرَظِىٌّ A ram of El-Yemen; because the قَرَظ grows there [most plentifully]. (S, K.) قَرَّاظٌ A seller of قَرَظ. (Msb, K.) قَارِظٌ A plucker, or gatherer, of قَرَظ. (S, Msb, K.) It is said in a proverb, (S,) لَا آتِيكَ أَوْ يَؤُوبُ القَارِظُ العَنَزِىُّ [I will not come to thee unless the gatherer of قرظ, of the tribe of 'Anazeh, return]: (S, K, but in the latter العنزى is omitted:) and Aboo-Dhu-eyb says, وَحَتَّى يَؤُوبَ القَارِظَانِ كِلَاهُمَا [And until the two gatherers of قرظ return, each of them]: (S:) the قَارِظَانِ were two men of the tribe of 'Anazeh, who went forth in search of قَرَظ, and did not return. (S, K.) We also find in the M, لَا آتِيكَ القَارِظَ العَنَزِىَّ, i. e. I will not come to thee as long as the gatherer of قرظ, of the tribe of 'Anazeh, is absent: القارظ العنزى being made to occupy the place of الدَّهْرَ, and being put in the accus. case as an adverbial expression, by an extension of the signification, of which there are parallel instances. (TA.) تَقْرِيظ: see 2. [Used as a subst., (tropical:) An encomium, or eulogy, on a living person: pl. تَقَارِيظُ and تَقْرِيظَاتٌ.] مُقْرَظٌ: see what next follows. مَقْرُوظٌ A skin, or hide,

tanned with قَرَظ; (S, Msb, K;) as also ↓ قَرَظِىٌّ; and AHn mentions, on the authority of Aboo-Mis-hal, ↓ مُقْرَظٌ, as though from أَقْرَظَهُ, which, he says, we have not heard: (TA:) or dyed therewith. (K.) قرع قرف See Supplement قرفص Q. 1 قَرْفَصَ [قَرْفَصَ: see قُرْفُصَآءُ, below.] — قَرْفَصَهُ, (JK, TA,) inf. n. قَرْفَصَةٌ (JK, S, K) and قِرْفَاصٌ, (TA,) He bound his arms beneath his legs: (JK, K:) or he drew him together, (namely, a man,) binding his legs and arms. (S.) — — [Hence,] قَرْفَصَةٌ also signifies A certain mode of coitus, in which the woman's extremities are drawn together, so that the man makes fast here arms beneath her legs: (JK, K:) transmitted by Ibn-'Abbád. (TA.) Q. 2 تَقَرْفَصَتْ She (an old woman) wrapped herself up in her clothes. (JK, K.) قُرْفُصَى and its variations: see what follows. قُرْفُصَآءُ, with damm, (K,) [in a copy of the S written without any vowel-sign to the ف,] or قُرْفَصَآءُ, (so in a copy of the S) or both, (El-Ashmoonee, in his Expos. of the Alfeeyeh of Ibn-'Akeel,) and قُرُفُصَآءُ, with damm to the ق and ر, (IJ, K,) and قُرْفُصَى, (S, * K,) and قِرْفِصَى, (Fr, K,) and قَرْقَصَى, (K,) of all which the first is the most chaste, (TA,) [all inf. ns., of which the verb, accord. to analogy, is قَرْفَصَ, but I have met with no instance of its occurrence,] A certain mode of sitting; (S;) the sitting upon the buttocks, making the thighs cleave to the belly, and putting the arms round the shanks, (A'Obeyd, S, K,) like as a man binds himself with a piece of cloth round his back and shanks; his arms being in the place of the piece of cloth: (A'Obeyd, S:) or the sitting upon the knees, bending down, (مُنْكَبًّا, [in the L مُتَّكِئًا, which is a mistranscription,]) making the belly cleave to the thighs, and putting the hands under the arm-pits; (Abu-l-Mahdee, S, K;) a mode of sitting of the Arabs of the desert: (S:) or the sitting upon the legs, putting the knees together, and contracting the arms to the breast. (IAar, TA.) You say, قَعَدَ القرفصآءَ He sat in the manner above described. (IAar, S.) قرق قرم See Supplement قرمد Q. 1 قَرْمَدَ He plastered a pool, (S, L,) or a tank, or cistern, (L,) with the burnt stones called قَرْمَدٌ: (S, L:) or he plastered thickly. (TA, art. كلس.) — — He constructed a building with such stones. (L.) — — [He smeared a garment with saffron, or perfume. See مُقَرْمَدٌ.] قَرْمَدٌ A kind of stones, (S, L, K,) which have holes, (L, K,) and upon which a fire is lighted and kept up until they are thoroughly burnt, (S, L, K, *) when they are used for plastering pools, (S, L,) and tanks, or cisterns, (L,) and for building; (L, K;) as also ↓ قِرْمِيدٌ: (L:) or a thing [or substance] like gypsum, with which one plasters: (TA:) and قَرْمَدٌ (L, K) or ↓ قِرْمِيدٌ (Msb) signifies anything (L) with which one plasters, or smears, (L, Msb, K,) for the purpose of ornament, (Az, L, Msb,) as gypsum, and saffron, (L, Msb, K,) and perfume, &c. (Msb.) — — Rocks, or masses of stone. (L.) — — Baked pottery. (L, K.) — — Also قَرْمَدٌ (L, K) and ↓ قِرْمِيدٌ (IAar, As, S, L, Msb, K) [coll. gen. ns.: the n. un. of the latter, قِرْمِيدَةٌ, occurs in the M and TA, voce إِرْدَبَّةٌ:] Baked bricks: (S, L, Msb, K:) or the baked bricks of baths; in the dial. of Syria: (As, L:) or large baked bricks: (S, voce إِرْدَبَّةٌ:) or the large baked bricks of houses: (IAar, L:) or a thing resembling baked brick: (TA:) originally Greek, [kerami/s,] (L, Msb,) used by the Arabs in ancient times: (L:) pl. of the latter, قَرَامِيدُ: (IAar, As, S, L:) which is the word in common use. (TA.) — — Also ↓ قِرْمِيدٌ i. q. إِرْدَبَّةٌ, (K,) i. e., A [cover for a] wide sink-hole (بَالُوعَة) made of baked clay: (TA:) [but see إِرْدَبَّةٌ.] قُرْمُودٌ The male mountain-goat: (L, K:) or a mountain-kid: pl. قَرَامِيدُ, (AO, Az, S, L,) with which قَرَاهِيدُ is syn. (Az, L) — — The fruit of the غَضَاة: (L, K:) or a species thereof; as also قُرْمُوطٌ. (T, L.) قِرْمِيدٌ: see قَرْمَدٌ, in four places. — The female mountain-goat, أُرْوِيَّةٌ: or this word is corruptly written [for إِرْدَبَّةٌ]. (K.) مُقَرْمَدٌ: see the verb, of which it is the pass. part. n. — — A building constructed with baked bricks (آجُرّ [or قِرْمِيد]) or (in the K, and) with stones: (S, L, Msb, K:) or lofty, or high. (K.) — — A building thickly plastered. (TA, art. كلس.) — — Narrow: (TA:) or made narrow. (L.) — — A garment smeared with saffron and perfume: (L, Msb:) or smeared with the like of saffron. (K. [in the CK, يُشْبِهُ الزعفرانَ is put for بِشِبْهِ الزعفرانِ.]) قرمز قِرْمِزٌ, a Persian word, arabicized; (TA;) [The insect called coccus: and particularly the coccus baphica, or coccus ilicis; commonly called by us, from the Persian and Arabic, kermes: and also applied to that species which is the true cochineal:] a certain Armenian dye, (Lth, K,) of a red colour, (Lth, TA,) obtained from the expressed fluid of a kind of worm found in the woods of Armenia: (Lth, K:) such is said to be the case: and in some of the correct copies of the K we find the following addition: it is said to be red like the lentil, in the form of grains: it falls upon a species of بَلُّوط, [or oak,] in the month of آذَار, [or March, O. S.,] and if not gathered, it becomes a flying thing, and flies: it is used as a dye for animal substances, such as wool and skill, but not cotton. (TA.) قِرْمِزِىٌّ Dyed with قِرْمِز: or resembling the colour of that dye: (the book entitled ما لا يسع الطبيب جهله, by Ibn-El-Kutbee; cited by Golius:) [in the present day, crimson; or of a deep red colour.] قرمط Q. 1 قَرْمَطَ, (TA,) [or, as is implied in the S, قَرْمَطَ فِى الخَطِّ, or فِى خَطِّهِ,] inf. n. قَرْمَطَةٌ, (S, K,) He made the lines near together in writing: (S:) or he made the characters fine, or slender, or minute, (K, TA,) and the letters and lines near together. (TA.) — — قرمط فِى خَطْوِهِ, (TA,) [or, as implied in the S, فى المَشْىِ, or فى مَشْيِهِ,] inf. n. as above, (S, K,) He (a man, TA) contracted his steps in walking or going: (S, K, TA:) and in the same sense قرمط is said of a camel. (TA.) Q. 3 إِقْرَنْمَطَ, (S,) or إِقْرَمَّطَ, (K,) [the former being the original form,] It (skin, S, TA) became contracted, or shrivelled: (K, TA:) or became drawn together, one part to another. (S, TA.) — — He (a man, AA) became angry. (AA, K.) قَرْمَطِىٌّ One of the ↓ قَرَامِطَة [or Karmathians]; (S, K;) i. e. of the people [or sect] thus called. (K.) [See De Sacy's Chrest. Arabe, 2nd ed., ii. 97.] قَرْمَطِيطٌ One who contracts his steps in walking or going. (K, * TA.) القَرَامِطَةُ: see قَرْمَطِىٌّ. قرن See Supplement قرنب قَرْنَبٌ The jerboa; or a rat, or mouse; syn. فَأْرَةٌ: or the young one generated between it and a jerboa: (K:) and فرنب [i. e. فِرْنِبٌ, with kesr,] is a dial. var. thereof. (So in the TA. [But I incline to think that قَرْنَبٌ is a mistranscription for فِرْنِبٌ.]) قُرْنُبٌ The flank: (IAar, O, K:) or a flabby flank. (TA.) قَرَنْبَى An insect resembling the [beetle called] خُنْفَسَآء, or somewhat larger than the latter, with long hind-legs: (As, T, TA:) or an insect with long hind-legs, resembling the خنفسآء, (S, O, Meyd,) but somewhat larger, (S, O,) having a speckled back. (Meyd.) It is said in prov., القَرَنْبَى فِى عَيْنِ أُمِّهَا حَسَنَةٌ [The karembà in the eye of its mother is beautiful]. (S, O, Meyd. [Mentioned in the S and O, in art. قرب.]) [See اِبْنُ الفَاسِيَآءِ, in art. فسو.] قرنبط قَرَنْبِيطٌ: see قُنَّبِيطٌ, in art. قنبط. قرنس قَرْنَسٌ: see قرنص. قرنص Q. 1 قَرْنَصَ البَازِىَ He acquired for himself, permanently, for the chase, the hawk, or falcon, (S, K, TA,) by tying it up in order that its feathers might drop off. (TA.) — قَرْنَصَ البَازِى The hawk, or falcon, became a permanent acquisition for the chase: the verb being intrans. as well as trans. (K.) Lth mentions it as being written with س [i. e. قَرْنَسَ]. (TA.) بَازٌ مُقَرْنَصٌ A hawk, or falcon, permanently acquired for the chase, (S, TA,) by the means mentioned above. (TA.) قرو and قرى See Supplement قز 1 قَزَّ, [sec. pers., app., قَزِزْتَ,] aor. قَزَ3ُ, inf. n. قَزَازَةٌ, He felt, or had a sense of, or was moved with, shame, or pudency; his soul shrank from foul things: (M:) and [in like manner] ↓ تقزّز he was scrupulous in shunning, or avoiding, unclean things, or impurities; (S, M;) he removed himself far from such things; (S, Mgh, K;) and قُزٌّ [an inf. n. of قَزَّ] signifies the same as تَقَزُّزٌ. (K, TA.) You say also, قَزَّ مِنَ الدَّنَسِ, inf. n. قُزٌّ, He removed himself far from what was unclean. (TK.) And قَزَّتْ نَفْسِى عَنِ الشَّىْءِ, and قَزَّتْهُ, with and without a prep., (M, TA,) inf. n. قَزٌّ, (M, K,) My soul, or mind, refused the thing, or rejected it;

(M, K, * TA;) a meaning said by IKtt to be of the dial. of El-Yemen: (TA:) and it loathed the thing; which latter is the more common signification: (M, TA:) and [in like manner] عَنِ الشَّىْءِ ↓ تقزّز he did not eat the thing, nor drink it, willingly: (M, TA:) end مِنْ ↓ تقزّز أَكْلِ الضَّبِّ وَغَيْرِهِ [he loathed, or shunned, or avoided, the eating of the lizard called ضبّ &c.]. (S, Mgh, TA.) 5 تَقَزَّ3َ see 1, in three places. قَزٌّ A quality, or thing, that is to be loathed, or shunned, or avoided, for its uncleanness, in food; as also ↓ قُزٌّ and ↓ قَزَازَةٌ. (M, TA.) See also 1. — A man who feels, or has a sense of, or is moved with, shame, or pudency; whose soul shrinks from foul things: (M, TA:) and, as also ↓ قُزٌّ and ↓ قِزٌّ, a man scrupulous in shunning, or avoiding, unclean things, or impurities; (S;) who removes himself far from such things; (S, K;) who does not eat nor drink a thing willingly: (M:) and the same three epithets, (TA,) and ↓ قَزَزٌ (K) and ↓ قُزَّازٌ, (IAar, K,) a man well-bred, or polite, (ظَرِيفٌ,) who guards against vices or faults, and shuns acts of disobedience and afflictions, not through pride: (K, TA;) fem. قَزَّةٌ and قُزَّةٌ and قِزَّةٌ: (M, K: *) the pl. of قُزٌّ is أَقِزَّآءُ, which is anomalous. (M, TA.) — I. q. إِبْرِيسَمٌ [Silk: or raw silk:] (K:) or a kind thereof: (S:) or that whereof ابريسم is made; (Lth, Az, Msb, TA;) wherefore some say, that قزّ and ابريسم are like wheat and flour: (Msb:) a Persian word, [originally قَژْ,] (M, TA,) arabicized: (S, M, Msb:) pl. قُزُوزٌ. (M, TA.) — — [Hence, دُودُ القَزِّ The silk-worm.] قُزٌّ: see قَزٌّ; the first in three places, and the second in two. قِزٌّ: see قَزٌّ; the first in three places, and the second in two. قَزَزٌ: see قَزٌّ; the first in three places, and the second in two. قَزَازَةٌ: see قَزٌّ, and see also 1. قَزَّازٌ A seller of قَزّ, q. v. (K.) قُزَّازٌ: see قَزٌّ. قزح 1 قَزَحَ القِدْرَ: see 2. — قَزَحَتِ القِدْرُ, [aor. قَزَحَ,] inf. n. قَزْحٌ and قَزَحَانٌ, The cooking-pot made what came forth [or overflowed] from it to drip, or fall in drops. (AZ, K, TA.) — — And قَزَحَ بِبَوْلِهِ, (S, A, Mgh, K,) and قَزَحَ بِهِ, (A, Mgh, K,) aor. of each قَزَحَ, (K,) inf. n. قَزْحٌ (S, K) and قُزُوحٌ; (K;) and قزّح ↓ به, inf. n. تَقْزِيحٌ; (A;) said of a dog, (S, A, Mgh, K,) He ejected his urine, (S, Mgh, TA,) and sprinkled it: (S:) or raised his hind leg, and emitted his urine: (TA:) or ejected his urine with an impetus, or in several discharges. (K, accord. to different copies; as is said in the TA.) — — قَزَحَ أَصْلَ الشَّجَرَةِ: see 2. — قَزَحَ also signifies It (a thing, TA) was or became, high, or elevated. (K, TA.) — — And قَزَحَتْ, said of a plant or tree [نَبْتَةٌ or شَجَرَةٌ], It had, or produced, what is termed a تَقْزِيح [q. v.]. (TA.) 2 قَزَّحَ القِدْرَ, (S, A, Mgh, Msb, K,) inf. n. تَقْزِيحٌ; (S;) and ↓ قَزَحَهَا, (Mgh, Msb, K,) aor. قَزَحَ, (K,) [inf. n. قَزْحٌ, as indicated in the K;] [He put into the cooking-pot seeds for seasoning, (S, A, Mgh, Msb, K,) called قِزْح. (Msb, K.) — — [Hence,] قزّح كَلَامَهُ (tropical:) He seasoned [meaning he embellished] his speech, or language; syn. تَوْبَلَهُ. (TA in art. تبل.) تَقْزِيحُ الحَدِيثِ mans (tropical:) The embellishing of discourse (K, TA) without lying therein. (TA.) — — قزّح أَصْلَ الشَّجَرَةِ, in copies of the K incorrectly ↓ قَزَحَ, without tesh-deed, (TA,) He made water upon (بَوَّلَ) the root, or stem, of the tree: (K, TA:) or he put urine at the root of the tree to render its fruit abundant. (JK.) — — See also 1. 5 تقزّح النَّبَاتُ, (K, TA,) and الشَّجَرُ, (TA,) The herbage, and the trees, branched forth into many branches. (K, TA.) قَزْحٌ: see قِزْحٌ. — — Also The urine of the dog. (K.) قِزْحٌ (IAar, S, Msb, K) and ↓ قَزْحٌ (IAar, K) Seeds that are used in cooking, for seasoning food; syn. تَابَلٌ; (S, K;) or أَبْزَارٌ; (Msb;) that are put into the cooking-pot; such as cuminsees and coriander-seeds: pl. أَقْزَاحٌ: (TA:) and ↓ تَقَازِيحُ (a pl. that has no sing., TA) signifies the same as [أَقْزَاحٌ, i. e.] أَبَازِيرُ. (S, K, TA.) — — And the former (قِزْحٌ) signifies also Onion-seed: (K, TA:) so in the dial. of Syria. (TA.) — — And The dung of the serpent: (K, TA:) pl. أَقْزَاحٌ, as above. (TA.) قَوْسُ قُزَحَ, (S, Msb, K, &c.,) which is [an appellation applied to The rainbow] in the sky, (S,) i. e. certain streaks of an arched form appearing in the sky in the days of the [season called] رَبِيع, after rain, red and yellow and green, (TA,) is imperfectly decl. [accord. to general usage], (S,) [that is to say,] it is a compound of two words whereof the latter is inseparable from the former, so that one may not say تَأَمَّلْ قُزَحَ فَمَا أَبْيَنَ قَوْسَهُ [Consider thou Kuzah, for how plain is his bow!], (TA,) and the latter word is said to be the name of a certain devil, as such, imperfectly decl., (TA, Msb,) assigned to the same class as زُحَل, which, as Mbr says, is imperfectly decl. as being a proper name and deviating from its original form: (TA:) it is said in a trad., Say not ye قَوْسُ قُزَحَ, for قُزَحُ is the name of a devil, but say قَوْسُ اللّٰهِ: (Msb, TA:) or قُزَحُ is the name of a certain angel who is charged with the management of the clouds: or the name of a certain king of the 'Ajam [i. e. Persians or foreigners]: (K: [but SM remarks upon this last saying as being very strange, deemed improbable by his sheykh (MF), and not found by himself in any book except the K:]) or قُزَحُ is the name of a mountain in El-Muzdelifeh, and the word قَوْس was prefixed to it because this was the first place over which the قوس thus called appeared in the Time of Ignorance: (TA:) or قُزَح thus used is from قُزْحَةٌ, (Msb, K, TA,) of which قُزَحٌ is pl., (Msb,) and which signifies a streak of yellow and of red and of green, (Msb, K, TA,) which are the colours that are in the [said] قوس; (TA;) and if so, it is perfectly decl. [i. e. one says قَوْسُ قُزَحٍ]: (Msb:) or it is from قَزَحَ signifying it was, or became, high, or elevated: (K, TA:) Dmr strangely asserts that قوس قزح is a mistake, and that it is correctly قَوْسُ قَزَعٍ, from قَزَعٌ signifying " clouds. " (MF, TA.) قُزْحَةٌ A streak of yellow and of red and of green: (Msb, K:) pl. قُزَحٌ. (Msb.) قُزَاحٌ A certain disease that attacks sheep or goats. (K.) مَلِيحٌ قَزِيحٌ [Seasoned with salt and with the seeds called قِزْح;] two epithets applied to food: (A:) accord. to the K, the latter is an imitative sequent: but, correctly, each has its own proper meaning: as is said in the L, the former is from المِلْحُ; and the latter, from القِزْح. (TA.) قَزَّاحٌ One who sells the seeds called قِزْح, that are used in cooking, for seasoning food. (K.) قَازِحٌ A hard penis: (K, TA:) an epithet in which the quality of a subst. predominates. (TA.) — — سِعْرٌ قَازِحٌ (tropical:) A dear [or high] current price. (K. [For سِعْرٌ, Freytag appears to have read شَعِيرٌ.]) قَوَازِحُ المَآءِ The bubbles of water, (K, TA,) that become inflated, and pass away. (TA.) تَقْزِيحٌ A thing upon the head of a plant or tree, (K, TA,) that divides into several divisions, (K, * TA,) like the paw of the dog: (K, TA:) a subst. like تَمْتِينٌ and تَنْبِيتٌ. (TA.) تَقَازِيحُ (a pl. that has no sing., TA): see قِزْح. مِقْزَحَةٌ, (S, K,) and accord. to some مَقْزَحَةٌ also is allowable, (MF,) [A vessel, or other receptacle, for the kind of seeds called قِزْح, that are used in cooking, for seasoning food;] a thing like a مِمْلَحَة. (S, K.) مُقَزَّحٌ A species of trees (شَجَرٌ) resembling the fig, (K, TA,) of the strange trees of the desert, having short branches, (Mgh, TA,) at the heads of which are what resemble the paw of the dog: so says IAar. (Mgh.) الشَّجَرَةُ المُقَزَّحَةُ, behind which it is forbidden, in a trad., to perform prayer, (TA,) or the performing of prayer towards which is said in a trad. to be disapproved, is said to be A tree of the sort abovementioned: so says Az: (Mgh:) or, as some say, a tree that branches forth into many branches: (TA: [see 5:]) or a tree at which the dogs and the beasts of prey have emitted their urine may be meant thereby. (Mgh, TA.) قزع قزل قزم See Supplement قس 1 قَسَّهُ, aor. قَسُ3َ, (M,) inf. n. قَسٌّ (S, M, A, K) and قُسٌّ and قِسٌّ (A, K) and قَسَسٌ, (M, [in which this and the first only are mentioned, accord. to a copy of a portion in my possession,]) He sought after, or pursued, it: and he did so repeatedly, or by degrees, and leisurely, or repeatedly and by degrees and leisurely: (S, M, A, K:) as also ↓ تقسّسهُ. (A, * K.) [See also قَصَّهُ, which, accord. to the TA, is a dial. form of قَسَّهُ.] You say, تقسّس ↓ الأَخْبَارَ [He sought after, or sought after repeatedly, &c., news, or tidings]. (A.) — — [Hence, app.,] قَسٌّ signifies Calumniation; or malicious and mischievous misrepresentation; (S, M, K;) as also قُسٌّ and قِسٌّ; (K;) and the

spreading, or publishing, of discourse, and speaking evil of men behind their backs, or in their absence: (TA:) [probably inf. ns., of which the verb is قَسَّ; perhaps a trans. verb; for] قَسَّهُمْ signifies He hurt them, or annoyed them, by foul speech; (K;) as though he sought, or sought repeatedly, or by degrees and leisurely, or repeatedly and by degrees and leisurely, after that which would hurt them, or annoy them. (TA.) — — [Hence also,] قَسَّ مَا عَلَى العَظْمِ, (A, K,) مِنَ اللَّحْمِ, (A,) aor. ـُ3, قَسُ, inf. n. قَسٌّ; (TA;) and ↓ قَسْقَسَهُ; (K;) or قَسْقَسَ العَظْمَ; of the dial. of El-Yemen; (M;) He sought, or sought repeatedly, or by degrees and leisurely, or repeatedly and by degrees and leisurely, after the meat that was upon the bone, so as not to leave any of it: (A:) or he ate the flesh that was upon the bone, and extracted its marrow: (M, K:) and ↓ مَا عَلَى المَائِدَةِ قَسْقَسَ he ate what was upon the table. (M.) — قَسَّ, [of which the sec. pers. is app. قَسُسْتَ, and the aor. ـُ3, قَسُ,] (TK,) inf. n. ↓ قُسُوسَةٌ and ↓ قِسِيسَةٌ, accord. to all the copies of the K, [so says SM, in the TA, but in the CK ↓ قُسُوسَة and ↓ قِسِّيسَة, and in a MS copy of the K I find the latter written ↓ قِسِيسَة,] but correctly ↓ قِسِّيسَةٌ, as written by Lth, (TA,) He became a قَسّ [or قِسِّيس]: (K, * TK:) or ↓ قَسُوسَةٌ and ↓ قِسِيسَةٌ [so in a copy of the M, but in a copy of the A ↓ قُسُوسِيَّةٌ and ↓ قِسِّيسِيَّةٌ, which I hold to be the correct forms of these two words, the former from the pl. of قَسٌّ and the latter from قِسِّيسٌ,] are simple substs., (M,) and you say, [using them as such,] لَهُ القُسُوسِيَّةُ and القِسِّيسَةُ To him belongs the rank, or office, of قَسّ or قِسِّيس. (A.) 5 ـَ3تَقَسَّ see قَسَّهُ, in two places. — — تقسّس أَصْوَاتِهُمْ (S, M, A *) بِاللَّيْلِ, (S, A,) or الصَّوْتَ ↓ تَقَسْقَسَ, (K,) He listened to, or endeavoured to hear, (S, M, A, K,) their voices, (S, M, A, *) or the voice, (K,) by night, or in the night. (S, M, A.) 8 اقس He (a lion) sought what he might eat. (M.) R. Q. 1 قَسْقَسَ, inf. n. قَسْقَسَةٌ, He asked, or inquired, respecting the affairs of others. (M: but only the inf. n. is there mentioned.) — — See also 1, in two places. R. Q. 2 see 5. قَسٌّ and ↓ قِسِّيسٌ, (S, M, A, Msb, K,) and sometimes the latter is without teshdeed in the sing., [i. e., ↓ قِسِيسٌ, vulgo ↓ قَسِيسٌ,] though the pl. is with teshdeed, like as the Arabs sometimes make أَتَاتِينُ pl. of أَتُونٌ, (Fr,) [Syr. 165, a consenuit, (Golius,)] The head, or chief, of the Christians, in knowledge, or science: (A, K:) or one of the heads, or chiefs, of the Christians, (S, M,) in religion and knowledge or science: (S:) or the learned man of the Christians: (Msb:) or an intelligent, an ingenious, or a clever, and a learned, man: (M:) [in the present day applied to a Christian presbyter, or priest: see جَاثَلِيقٌ:] pl. (of the first, Msb) قُسُوسٌ, (Msb, K,) and (of the second, M, Msb) قِسِّيسُونَ (Fr, M, Msb, K) and قَسَاقِسَةٌ, (Fr, and so in some copies of the K,) contr. to rule, (TA,) or قَسَاوِسَةٌ, (M, Sgh, and so in some copies of the K,) contr. to rule, (M,) one of the seens [in the original form, which is قَسَاسِسَةٌ,] being changed into wáw. (CK [but in the copies of the K which have قَسَاقِسَةٌ, we find added " and the seens being many," meaning, in the original form قَسَاسِسَةٌ, or in قِسِّيسٌ, " they change one of them into wáw. "]) — قَسٌّ also signifies Hoar-frost, or rime. (A, K.) See قَسِّيٌّ. قَسِيسٌ and قِسِيس: see قَسٌّ. قُسُوسَةٌ and قَسُوسَةٌ: see قَسَّ. قَسِيسَةٌ and قِسِيسَةٌ: see قَسَّ. قُسُوسِيَّةٌ: see قَسَّ. قِسِيسِيَّةٌ: see قَسَّ. قَسِّيٌّ, (S, A, Mgh,) coll. n. قَسِّيَّةٌ, (M, Mgh, K,) also pronounced with kesr to the ق, [قِسِّيٌّ and قِسِّيَّةٌ,] (K,) in the latter manner by the relaters of traditions, but by the people of Egypt with fet-h, (A'Obeyd, S,) A kind of cloths, or garments, (S, M, A, Mgh, K,) of flax (A, TA) mixed with silk, brought from Egypt, (S, M, A,) and forbidden to be worn [by the Muslims]: (S, M, Mgh:) so called in relation to a district, (A' Obeyd, S,) or place, (M, K,) or town or village, upon the shore of the sea, (A,) called القَسُّ, (A'Obeyd, S, M, K,) or قَسٌّ, (M, A, Mgh,) between El-'Areesh and El-Faramà, (K,) in Egypt, (A'Obeyd, S, Mgh,) seen by A'Obeyd, but not known to As: (S:) or so called in relation to ↓ قَسٌّ, meaning " hear-frost," or " rime; " because of the pure whiteness thereof: (A:) or [originally] قَزِّيٌّ, (A.) and قَزِّيَّةٌ, (Sh, K,) from قَزٌّ, meaning " a kind of silk; " (TA;) the ز being changed into س: (Sh, K:) it was said to 'Alee, What are قَسِّيَّة? and he answered, Cloths, or garments, that come to us from Syria, or from Egypt, ribbed, that is, figured after the form of ribs, and having in them what resemble citrons. (Mgh.) قَسَّاسٌ A calumniator; a slanderer: (M:) or one who inquires respecting news, and then makes it known, divulges it, or tells it, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like, (TA, voce قَتَّاتٌ.) قِسِّيسٌ: see قَسٌّ. قُسُوسَةٌ: see قَسَّ. قِسِّيسَةٌ: see قَسَّ. قِسِّيسِيَّةٌ: see قَسَّ. قَسْقَسٌ: see قَسْقَاسٌ. قَسْقَاسٌ A seeker, or one who seeks repeatedly or leisurely, without inadvertence; as also ↓ قَسْقَسٌ. (TA.) — — One who inquires respecting the affairs of others. (M.) قسب 1 قَسَبَ, aor. قَسِبَ, It (water) ran, or flowed: (S, O, K:) or it ran, or flowed, with a sound, beneath trees or leaves. (So accord. to different copies of the A.) — — And قَسَبَتِ الشَّمْسُ The sun began to set. (K.) — قَسُبَ, aor. قَسُبَ, inf. n. قُسُوبَةٌ (A, O, K) and قُسُوبٌ, (K,) It was, or became, hard: (O, K:) or hard, and dry, or tough: you say, قَسُبَ التَّمْرُ The dates were, or became, hard, and dry, or tough. (A, TA.) قَسْبٌ Hard. (S, O, K.) You say, إِنَّهُ لَقَسْبُ العِلْبَاءِ [Verily he is hard in respect of the tendon, or sinew, of the neck.] (TA.) — — And Hard, and dry, or tough; (TA;) and so ↓ قَسِيبٌ. (A, TA.) تَمْرٌ قَسْبٌ signifies Hard, and dry, or tough, dates, (S, Mgh, * O, K,) that crumble in the mouth and have hard stones: (S, Mgh, O:) [see an ex. in a verse cited in art. رمى, conj. 4:] or [simply] dry, or tough, dates: n. un. with ة: (Msb:) or bad dates, (A,) or so ↓ قُسَابَةٌ. (K.) — — See also قِسْيَبٌ. قَسُوبٌ A خُفّ [or boot]; (IAar, O, K;) accord. to IAar, i. q. قَفْشٌ [expl. by him as meaning a short boot] and نِخَافٌ [expl. by him as syn. with خُفٌّ]. (TA.) [See also قَسُوبٌ.] قَسِيبٌ A current, or flow, of water: (ISk, S, O:) or its current, or flow, with a sound: (K:) or its current, or flow, beneath trees: (A, TA:) or its sound beneath leaves (T, A) or rubbish. (T, TA.) — See also قَسْبٌ. قُسَابَةٌ: see قَسْبٌ. قِسْيَبٌ Long, and hard, or strong; (S, O, K, TA;) as applied to anything; and so ↓ قَسْبٌ. (TA.) — — And A tall man. (TA.) قُسُوبٌ Boots: a word having no [proper] singular. (ISd, K.) [The word used in the sing. sense is قَسُوبٌ, without teshdeed.] قَاسِبٌ [or ذَكَرٌ قَاسِبٌ?] i. q. غُرْمُولٌ مُتْمَهِلٌّ, (O, K, [المُتَمَهِّلُ in the CK is a mistake for المُتْمَهِلّ,] i. e. ذَكَرٌ صُلْبٌ [Penis durus]. (TA.) قَيْسَبٌ A species of شَجَر [meaning plants]; (IDrd, O, K; *) of the [kind termed] حَمْض; (K;) said by AHn to be the اصل [app. أَصْلُ, and, if not a mistranscription, meaning best sort,] of the حَمْض; (TA;) or, as he says, (O, TA,) in one place, (TA,) on the authority of certain of the Arabs of the desert, of 'Omán, (O,) the قَيْسَبَة is a plant (شُجَيْرَة, O, or شَجَرَة, TA) which grows in the manner of slender stalks, from one root or stem, and rises to the measure of a cubit, (O, TA,) having a leaf intensely green, round, and somewhat long, (O,) the flower of which is like that of the violet, (O, TA,) exactly; (O;) and it serves as fuel in its fresh, or moist, state, like as does the dry. (TA.) ذَكَرٌ قَيْسَبَانٌ [in the CK قَيْسَبَانُ] Penis durus et crassus. (K.) [مُقَسَّبٌ said by Freytag to occur in the Deewán of Jereer as an epithet applied to poison, signifying Having things whereby its potency is augmented mixed with it, is evidently a mistranscription for مُقَشَّبٌ.] قسح 1 قَسَحَ, aor. قَسَحَ, inf. n. قَسَاحَةٌ and قُسُوحَةٌ, It was, or became, hard, firm, or tough. (S, [in two copies belonging to me, but omitted in a third,] K.) — — And قَسَحَ He twisted a rope. (K.) — Also, aor. as above, inf. n. قُسُوحٌ, (TA,) and ↓ أَقسح (in some copies of the K ↓ اقتسح, TA,) He (a man) was much, or frequently, excited by vehement lust: (S, [in two copies belonging to me, but omitted in a third,] K:) or was excited by vehement lust. (TA.) 3 قَاسَحَهُ He treated him with dryness and hardness, or niggardliness; syn. يَابَسَهُ. (L, K.) 4 أَقْسَحَ see 1. 8 إِقْتَسَحَ see 1. قَسْحٌ,

(K,) and ↓ قُسُوحٌ, and ↓ قَسَاحٌ, (TA,) Dryness, syn. يُبْسٌ; — — or the remains of vehement lust, (K,) or its continuance, or its intenseness. (L.) قَاسِحٌ A hard and strong spear. (TA.) — — A thick or coarse garment, syn. غَلِيظٌ. (K.) — Also, and ↓ قُسَاحٌ, and ↓ مَقْسُوحٌ, A man in a state of excitement, or frequently in a state of excitement, by vehement lust. ISd knows no way of accounting for the last of these epithets but by supposing it to be used for the act. part. n., like مَأْتِيًّا in the Kur, xix, 62, for آتِيًا. (TA.) قَسَاحٌ: see قَسَحٌ. قُسَاحٌ: see قَاسِحٌ — — [You say also] إِنَّهُ لَقُسَاحٌ ↓ مَقْسُوح (T, K) Verily he is dry or hard. (TA.) قُسُوحٌ: see قَسَحٌ. مَقْسُوحٌ: see قَاسِحٌ and قُسَاحٌ. قسر 1 قَسَرَهُ عَلَى الأَمْرِ, (S, K,) aor. قَسِرَ, (M, S, TA,) inf. n. قَسْرٌ; (S, TA;) and ↓ اقتسرهُ عَلَيْهِ; (S, K;) He made him to do the thing against his will; (S;) he forced him to do the thing: (S, K:) or قَسَرَهُ على الامر has the former of these two significations; (TA;) and قَسَرَهُ and ↓ اقتسرهُ signify he overcame him; he overpowered, subdued, or oppressed, him; (M, TA;) and ↓ تقسّرهُ signifies the same as اقتسرهُ. (TA.) 5 تَقَسَّرَand 8: see 1. قَسْوَرٌ (S, TA) and قَسْوَرَةٌ, (K, TA,) the former a coll. gen. n., and the latter the n. un., (M,) A certain plant, (S, M, K,) which grows in plain, or soft, land; (M, K;) a sour plant, of the kind called نَجِيل, which is like the جُمَّة [or full and long hair of the head] of a man, and becomes tall and large, of which camels are greedily fond, (AHn, M,) and which fattens them, and makes them plentiful in milk. (Az, TA.) Lth is in error in saying that the former signifies a huntsman, or hunter; for it signifies a plant, as IAar and AHn and others have said. — See also قَسْوَرَةٌ, in two places. قَسْوَرَةٌ Mighty; (M, K;) that overpowers, or subdues, others: (M, TA:) also strong; applied to a man: and courageous: (TA:) pl. قَسَاوِرُ. (M.) — — A lion; as also ↓ قَسْوَرٌ: (S, M, K:) because he overcomes and overpowers. (TA.) So in the Kur, [lxxiv. 51,] كَأَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ [As though they were asses taking fright and running away at random that have fled from a lion]. (S, M.) Or it has here the signification next following. (S.) — — Hunters that shoot, or cast: (S, K:) sing. ↓ قَسْوَرٌ; (K;) accord. to Lth.; [and in the M it is said that ↓ قَسْوَرٌ signifies a shooter, or caster: or, accord. to some, a hunter:] but this is a mistake; for قسورة is a coll. n., having no sing.; and Fr says, that in the verse of the Kur cited above, it means shooters, or casters of missile weapons: it is also related of 'Ikrimeh, that it was said to him that قسورة signifies, in the Abyssinian language, a lion; but he said that is signification is that given above on the authority of Fr, and that the lion in the Abyssinian language is called عَنْبَسَة: and Ibn-'Arafeh says قسورة is of the measure فَعْوَلَةٌ from القَسْرُ; and that the meaning [in the Kur] is, as though they were asses made to take fright and run away by shooting or hunting &c. (TA.) Or, accord. to I'Ab, in the passage above cited, it has the signification here next following. (IKt, TA.) — The sound of men, (IKt, K, TA,) and their voices, or cries. (IKt, TA.) قَوْسَرَةٌ and قَوْسَرَّةٌ dial. forms of قَوْصَرَةٌ and قَوْصَرَّةٌ, which see. (M, K.) قسط 1 قَسَطَ, (S, M, &c.,) aor. قَسِطَ, (S, Msb, K,) inf. n. قُسُوطٌ (S, M, Mgh, Msb, K) and قَسْطٌ, (Mgh, Msb, K,) He declined, or deviated, from the right course; acted unjustly, wrongfully, injuriously, or tyrannically. (S, M, Mgh, Msb, K.) — See also 4, in two places: — and see 2. 2 قسّطهُ, (IAar, M, TA,) inf. n. تَقْسِيطٌ, (IAar, TA,) He distributed it; or dispersed it. (IAar, M, TA.) It is implied in the K that the verb in this sense is ↓ قَسَطَ, of three letters [only, without teshdeed]. (TA.) You say, قسّط المَالَ بَيْنَهُمْ He distributed the property among them. (TA.) And قسّط الخَرَاجَ عَلَيْهِمْ He assigned the several portions which each one of them should pay of the [tax called] خراج: (TA:) or قسّط الخَرَاجَ, inf. n. as above, signifies he assessed, or apportioned, the خراج (Mgh, Msb) with equity and equality, (Mgh,) to be paid at certain times. (Msb.) — — قسّط عَلَى عِيَالِهِ النَّفَقَةَ, (TA,) inf. n. as above, (K,) He was niggardly, or parsimonious, towards his household in expenditure. (K, * TA.) 4 اقسط, (S, M, Mgh, Msb,) inf. n. إِقْسَاطٌ, (Mgh, K,) He acted equitably, or justly, (S, M, Mgh, Msb, K,) in his judgment or the like; (M, TA;) as also, (Msb, K,) accord. to IKtt, (Msb,) ↓ قَسَطَ, aor. قَسِطَ (Msb, K) and قَسُطَ, (K,) but the former of these aors., as well as the former verb, is the more known, (TA,) inf. n. قَسْطٌ, (Msb, TA,) or قِسْطٌ [q. v. infra]; (M, K;) or إِقْسَاطٌ is only in division: (TA:) thus the latter of these two verbs is made to have two contr. significations: (Msb, TA:) in the former of them, accord. to some, the أ has a privative effect, [so that the verb properly signifies he did away with, or put away, injustice, or the like,] as [it has in اشكاه] in the phrase شَكَى إِلَيْهِ فَأَشْكَاهُ [he complained to him and he made his complaint to cease]. (TA.) It is said in the Kur, [iv. 3,] وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِى اليَتَامَى [And if ye fear lest ye should not act equitably with respect to the orphans]: (Mgh:) or, accord. to one reading, ↓ تَقْسُطُوا, with damm to the س. (TA.) And you say also, أَقْسَطْتُ بَيْنَهُمْ [I acted equitably between them], and إِلَيْهِمْ [towards them]. (TA.) 5 تَقَسَّطُوا الشَّىْءَ بَيْنَهُمْ They divided the thing among themselves (Lth, S, * M [in which last بينهم is omitted] and O, L, K) equitably, (M, O,) or equitably and equally, (L,) or with equality. (Lth, K.) You say also, المَالَ بَيْنَهُمْ ↓ إِقْتَسَطُوا They divided the property among themselves; (TK;) إِقْتِسَاطٌ being syn. with إِقْتِسَامٌ. (K.) 8 إِقْتَسَطَ see 5. قُسْطٌ a dial. var. of كُسْطٌ, or, accord. to Yaakoob, the ق is a substitute [for ك]; (M;) said by IF to be Arabic; (Msb;) [Costus; so in the present day;] a certain substance, (AA, Msb,) or perfume, (Mgh,) or wood, (M,) or a certain Indian wood, and also Arabian, (K,) with which one fumigates; (AA, M, Mgh, Msb;) well known; (Msb;) also called كُسْطٌ and كُشْطٌ (AA) and قُشْطٌ: (TA in art. قشط:) or a wood which is brought from India, and which is put into the substances used for fumigating, and into medicine: (Lth:) or a certain drug of the sea: (S:) [it is said in the S and TA, voce جِنْزَابٌ, that the carrot of the (جَزَرُ البَحْرِ) is called قُسْطٌ:] in a trad., القُسْطُ البَحْرِىُّ [or قُسْط of the sea] is mentioned as one of the best of remedies: and in another trad., قُسْط is coupled by the conjunction و with أَظْفَار, or, accord. to one relation thereof, is prefixed to the latter word, governing it in the gen. case: and IAth says, that it is a sort of perfume: but some say that it is aloes-wood (عُود, q. v.): [see also ظَفَارِىٌّ:] and others, a well-known drug, of sweet odour, with which women and infants are fumigated: (TA:) it is diuretic, beneficial to the liver in a high degree, and for the colic, and for worms, and the quartan fever, as a beverage; and for rheum, and defluxions, and pestilence, when the patient is fumigated therewith; and for the [leprous-like disorder called] بَهَق, and the [discolouration of the face termed] كَلَف, when applied as a liniment; (K;) and it confines the bowels, expels wind, strengthens the stomach and heart, occasions pleasurable sensation, is an ingredient in many sorts of perfume, and is the best of perfumes in odour when one fumigates therewith. (TA.) قِسْطٌ Equity; justice: (S, * M, Mgh, Msb, K: *) [an inf. n. having no proper verb, or] a subst. from أَقْسَطَ. (Mgh, Msb.) — Equitable; just: (S, * M, K:) an inf. n. used as an epithet, like its syn. عَدْلٌ; (M, K;) and [therefore] applied alike to a sing. n. [and to a dual] and to a pl.: (K:) you say مِيزَانٌ قِسْطٌ an equitable, or a just, balance; and مِيزَانَانِ قِسْطٌ; and, agreeably with the usage of the Kur, xxi. 48, مَوَازِينُ قِسْطٌ. (M.) — A portion, share, or lot; (S, M, Msb, K;) of a thing; (K;) and pertaining to a person: (TA:) pl. أَقْسَاطٌ. (Msb.) You say, وَفَّاهُ قِسْطَهُ He gave him in full his portion, share, or lot. (TA.) And أَخَذَ كُلٌّ مِنَ الشُّرَكَآءِ قِسْطَهُ Every one of the partners took his portion, or share. (TA.) — — A portion, or piece. (So accord. to an explanation of the pl., أَقْسَاطٌ, in the TA.) — — The means of subsistence: (K:) or the portion thereof which is the share of every created being. (TA.) يَخْفِضُ القِسْطَ وَيَرْفَعُهُ, said of God, in a trad., has been explained as meaning He maketh the portion of the means of subsistence which is the share of any created being little, and maketh it much. (TA.) [See,

below, another meaning which is assigned to it in this instance; and see also art. خفض.] — — A quantity, (K, TA,) of water only; or any quantity, of water and of other things. (TA.) — — A measure with which corn is measured, (S, Mgh, K,) which holds (K) half of a صَاع; (S, Mgh, K;) six thereof making a فَرْق: (S:) accord. to Mbr, four hundred and eighty-one dirhems. (TA.) Sometimes it is used for performing the ablution termed وُضُوْء: and hence it is said in a trad., إِنَّ النِّسَآءَ مِنْ أَسْفَهِ السُّفَهَآءِ إِلَّا صَاحِبَةَ القِسْطِ وَالسِّرَاجِ; (K;) the قِسْط being here the vessel in which the وضوء is performed; (TA;) the meaning app. being, [Women are of the most lightwitted of the lightwitted,] except she who serves her husband, and assists him to perform the وضوء, [so I render تُوَضِّئُهُ,] and takes care of the vessel which he uses for that purpose, and stands at his head with the lamp: (K:) or who performs his affairs with respect to his وضوء and his lamp. (Nh.) — — A [mug of the kind called] كُوز; (M, K;) so called by the people of the great towns: (M:) now applied to one with which olive-oil is measured. (TA.) — — A balance, or weighing-instrument. (K.) Some say that this is its meaning in the phrase mentioned above, يَخْفِضُ القِسْطَ وَيَرْفَعُهُ He depresseth the balance, and raiseth it: alluding to the means of subsistence which He decrees. (TA.) قَاسِطٌ Declining, or deviating, from the right course; acting unjustly, wrongfully, injuriously, or tyrannically: pl. قَاسِطُونَ (S, M, Mgh, TA) and قُسَّاطٌ. (TA.) You say, هُوَ قَاسِطٌ غَيْرُ مُقْسِطٍ He is declining, or deviating, from the right course; &c.: not acting equitably, or justly. (TA.) And it is said in the Kur, [lxxii. 15,] أَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا [As for the deviators from the right course, they shall be fuel for hell]. (S, M, Mgh.) [See also عَادِلٌ.] — — القَاسِطُونَ is also specially applied to The party of Mo'áwiyeh; (Mgh;) the people of Siffeen. (TA.) — — [And it has the contr. meaning, i. e. Acting equitably, or justly. See, again, عَادِلٌ.] أَقْسَطُ More [and most] equitable, just, or right: occurring in the Kur, ii. 282, and xxxiii. 5: (TA:) formed from the triliteral verb [قَسَطَ], not from the quadriliteral [أَقْسَطَ], as some assert it to be, holding it anomalous. (MF.) تَقْسِيطٌ The register in which is written a man's portion, or share, (قِسْط,) of property &c: a subst., like تَمْتِينٌ. (TA.) مُقْسِطٌ Acting equitably, or justly. (S, M.) It is said in the Kur, [v. 46, and xlix. 9, and lx. 8,] إِنَّ اللّٰهَ يُحِبُّ المُقْسِطِينَ [God loveth those who act equitably, or justly]. (S, M.) — — المُقْسِطُ is one of the names of God, meaning The Equitable. (TA.) قسطس قُسْطَاسٌ and قِسْطَاسٌ A balance, or instrument for weighing: (S, Msb, K; and Bd in xvii. 37:) or the most even and most just kind thereof: or such as is just, of whatever kind it be: (K:) or i. q. قَبَّانٌ [a steelyard]: or, as Lth thinks, the iron of the قَبَّان: or i. q. شَاهِينٌ [the beam of a balance]: (TA:) or i. q. فَرَسْطُونٌ [an arabicized Persian word, signifying a public standard of weights or measures]: (Zj, TA:) also written قصطاس: (K:) said to be Arabic, from القِسْطُ, meaning " justice: " (Msb:) or a Greek word arabicized; (IDrd, Msb, K;) and its being so does not impugn the truth of the Kur-án's being [altogether] Arabic; for when a foreign word is used by the Arabs, and made by them conformable with their language in respect of desinential syntax and determinateness and indeterminateness and the like, it becomes Arabic: (Bd, ubi supra:) pl. قَسَاطِيسُ. (Msb.) قسم قسن قسو قش See Supplement قشب 1 قَشْبٌ signifies The act of mixing. (S, Mgh, O, K.) You say, قَشَبَ, aor. قَشِبَ, inf. n. قَشْبٌ, He mixed. (K.) And قُشِبَ, said of anything, It was mixed. (M.) — — And قَشَبَهُ, aor. and inf. n. as above, He corrupted, or vitiated, it: (K, TA:) or he mixed it (i. e. anything) with a thing that corrupted, or vitiated, it. (TA.) — — [Hence,] قَشَبَ الطَّعَامَ, (S, M,) aor. and inf. n. as above, (M,) He poisoned the food; (S;) he mixed the food with poison; as also ↓ قشّبهُ: (M, TA:) or قَشَبَ signifies he mixed poison, and so prepared it that it should take effect upon the body. (IAar, TA.) — — And قَشَبَهُ, (S, O, K,) aor. as above, (K,) and so the inf. n., He gave him poison to drink; (S, O, K;) and (TA) so ↓ قشّب لَهُ. (M, TA.) And قَشَبَ النَّسْرَ He put poison on flesh- meat for the vulture, that he might eat it and die, and he might take his feathers. (AA, TA.) — — And [hence] قَشَبَنِى رِيحُهُ; (K, TA;) and (TA) ↓ قَشَّبَنِى ريحه, inf. n. تَقْشِيبٌ; (S, TA;) His, or its, odour annoyed me: (S, K, TA:) as though meaning it poisoned me. (S, TA.) قَشَبَهُ and ↓ قشّبهُ both signify He, or it, annoyed him. (Mgh.) And قَشَبَهُ الدُّخَانُ means The smoke annoyed him by its odour; and oppressed, or overpowered, him. (O.) قَشْبٌ [in a case of this kind], (O, K,) as inf. n. of قَشَبَ, aor. قَشِبَ, (K,) means The affecting [a person] with what is displeasing, or hateful, and with what is deemed unclean, or filthy: (O, K: [in the former القَشْبُ is expl. by the words الاصابة بما يُكْرَهُ وَيُسْتَقْذَرُ; which, as well as what here follows, shows that an assertion in the TK (copied from the TA, and adopted by Freytag) respecting the explanation in the K, is erroneous:]) and hence the saying of 'Omar, when he perceived the odour of perfume from Mo'áwiyeh when the latter was a pilgrim, مَنْ قَشَبَنَا [i. e. Who has affected us with what is displeasing &c.?]; likening the odour of perfume in this case to a stink. (O.) — — قَشْبٌ also signifies The depriving [one] of reason; (K, TA;) from the same word as signifying the act of " corrupting," or " vitiating: " (TA:) and its verb is قَشَبَ, aor. قَشِبَ. (K, TA.) 'Omar said to one of his sons, قَشَبَكَ المَالُ (M, O, TA) i. e. Wealth has deprived thee of thy reason: (M:) or has corrupted, or vitiated, thee, and deprived thee of thy reason. (O, TA.) — — And قَشَبَهُ, (S, M, O, K,) aor. as above, (K,) and so the inf. n., (M, K,) (assumed tropical:) He spoke evil of him: (S, O:) (tropical:) he aspersed him, or upbraided him, (M, K, TA,) بِشَىْءٍ with a thing; (K, TA;) and so ↓ قشّبهُ, inf. n. تَقْشِيبٌ: (accord. to some copies of the K, and said in the TA to be agreeable with usage:) and (tropical:) he reproached him with disgraceful conduct. (M, K, TA.) You say, قَشَبَهُ بِقَبِيحٍ (tropical:) He charged, or upbraided, him with something bad, evil, abominable, or foul. (S, O, TA.) And قَشَبَهُ بِشَرٍّ (assumed tropical:) He cast upon him an evil imputation that was a mark whereby he should, or would, be known. (M, TA.) And قَشَبَهُ بِعَيْبِ نَفْسِهِ (assumed tropical:) He imputed to him, or charged him with, his own vice, or fault. (IAar, TA.) And قَشَبَنَا (assumed tropical:) He reproached, or upbraided, us with, or accused us of, a thing that was not in us: (O:) [or] he commanded us to forbear from a thing that was not in us. (TA.) And قَشَبَ, aor. and inf. n. as above, (assumed tropical:) He forged, or fabricated, a lie, or falsehood. (K, TA.) — قَشَبَ السَّيْفَ, (O, K,) aor. and inf. n. as above, (K,) He polished the sword; (O, K;) removed its قِشْب [i. e. rust]. (O.) — And قَشَبَ, (S, M, K,) aor. and inf. n. as above; (M, K;) or قَشِبَ, with kesr; (O, as on the authority of Fr;) He (a man, S, M, O) gained, or acquired, praise or blame; (Fr, S, M, O, K;) as also ↓ اقتشب. (S, M, K.) — قَشُبَ, (Th, M, K,) aor. قَشُبَ, inf. n. قَشَابَةٌ, (K,) It (a garment, Th, M, TA) was new and clean: (Th, M, TA:) or it was white and clean. (K, TA.) — — And قَشُبَ, (thus written in my copy of the TA,) or قَشِبَ, (thus in a copy of the M,) It (a thing) was, or became, unclean, dirty, or filthy. (M, TA.) 2 قشّب: see the preceding paragraph, in five places. — — Also, He rendered a thing unclean, dirty, or filthy. (M, TA.) 4 مَا أَقْشَبَ بَيْتَهُمْ How unclean, dirty, or filthy, is their tent or house! (O,) or, what surrounds their tent or house, by reason of the human excrement, or ordure! (TA.) 8 إِقْتَشَبَ see 1, last sentence but two. 10 استقشبهُ He deemed it (i. e. a thing) unclean, dirty, or filthy. (M, TA.) قَشْبٌ inf. n. of قَشَبَ [q. v.] — — [The explanations of this word by Golius and Freytag, by the former as an epithet applied in two contr. senses to a sword, and by the latter as a subst. (from a misstatement in the TK mentioned above), are erroneous.] قِشْبٌ Poison;

(S, M, Mgh, O, K;) because consisting of things mixed together; (Mgh;) as also ↓ قَشَبٌ: (M, K:) pl. of the former أَقْشَابٌ. (S, M.) — — And [hence, app.,] A certain plant, (M, O, K,) resembling the مَقِر, (M, [which is generally said to mean the aloe, and by AHn to be a certain plant consisting of leaves without branches, agreeably with what follows, in the O and K resembling the مَغْد,]) from the middle whereof there rises a stalk, which, when it grows tall, bends down its top by reason of its succulence, or suppleness; having upon its head a fruit (ثَمَرَةٌ, M, O, [in the TA عقدة,]) with which birds of prey are killed, (M, O,) being poisoned therewith by its being put into flesh and thrown where they alight: he who prepares it stops up his nose; if he do not, it injures him; and people fear to pasture their cattle near to the places of its growth lest the animals should come in contact with it and should break it or bruise it and it should exhale its odour upon them and kill them: thus says AHn, on the authority of some one or more of the Arabs of the desert, of the Saráh (السَّرَاة). (O.) — — And Anything unclean, dirty, or filthy; as also ↓ قَشَبٌ: (M, TA:) or anything that is deemed unclean, dirty, or filthy. (Mgh.) — — Rust (K, TA) upon iron: (TA:) or dirt upon a sword. (A, TA.) — — The refuse, that is thrown away, as being of no good, of طَعَام [i. e. wheat, or other food]. (M, TA.) — — See also [the pl.] أَقْشَابٌ, voce قَاشِبٌ. — — Also, i. e. قِشْبٌ A man in whom is no good; (K, TA;) and (TA) so قِشْبٌ خِشْبٌ; (S, M, O, TA;) or this means with whom is no good: the latter word is an imitative sequent. (TA in art. خشب.) [See also قِشْبَةٌ.] — — And Dry, or tough, and hard. (M, TA. [Like قَسْبٌ.]) — And القِشْبُ signifies The نَفْس [here meaning جَسَد, i. e. body, as is shown below, voce قَاشِبٌ]. (O, K.) قَشَبٌ: see قِشْبٌ, in two places. قَشِبٌ: see قَشِيبٌ. قِشْبَةٌ A low, vile, ignoble, or mean, man, (IDrd, M, O, K, TA,) possessing no good: (TA:) of the dial. of El-Yemen. (IDrd, M, O, TA.) [See also قِشْبٌ, last quarter.] — — And The young one of the ape, or of the monkey: (M, O, K:) so, IDrd says, some assert; (O;) but he doubted its correctness; (M, O, TA;) and the right word is قِشَّةٌ. (M, TA.) قَشِيبٌ Food mixed with poison: (M, TA:) and anything poisoned; as also ↓ مُقَشَّبٌ. (Nh, TA.) [Hence,] نَسْرٌ قَشِيبٌ A vulture for which poison is mixed in flesh-meat, which he eats, and which kills him; and then his feathers are taken: (S, O:) a vulture killed by means of غَلْقَى [q. v.]. (M, TA.) — And White, (O, K,) and clean. (K.) — — And, (S, M, O, K,) as also ↓ قَشِبٌ, (M,) New: (S, M, O, K:) — — and Old, and worn-out: (M, O, K:) thus having two contr. meanings: (O, K:) the former used alike as masc. and fem.; applied to a garment; and its pl. is قُشُبٌ [and by contraction قُشْبٌ, mentioned by Golius on the authority of Meyd]. (M.) — — And the former, applied to a sword, (S, O, K,) Polished: (K:) or recently polished: (S, O:] — — and, (O, K,) so applied, (A, O, K,) Rusty: (O, K:) or dirty: (A:) thus, again, having two contr. meanings. (O, K) قُشْبَانِيَّتَانِ (occurring in a trad., O) Two old and worn-out [garments of the kind called] burdehs (بُرْدَتَانِ): (O, K, TA:) or, as some say, new: (Nh, TA:) the assertion that قُشْبَانٌ is a pl. of قَشِيبٌ, and that قُشْبَانِيَّةٌ is a rel. n. from this pl., is one upon which no reliance is to be placed, (O, K,) for a rel. n. is not formed from a pl. [unless from a pl. of the class of أَنْصَارٌ]: it is an innovated form of rel. n. (O.) قَاشِبٌ [act. part. n. of قَشَبَ; Mixing: &c.]. — — One who imputes to others, or charges them with, vices, or faults, that are in himself. (IAar, TA.) — — And A tailor (O, K) who ejects his ↓ أَقْشَاب, i. e. the knots of the threads, [meaning who spits them out,] when he ejects them. (O.) — And [A man] weak in respect of the body (ضَعِيفُ النَّفْسِ); (K, TA;) i. e. (TA) one whose قِشْب [meaning body] is weak, or emaciated; (O, TA;) by his قِشْب being meant his نَفْس [as syn. with جَسَد]. (O.) مُقَشَّبٌ Poison with which medicaments [or drugs] are mixed to render it potent. (Ham p. 331.) See also قَشِيبٌ, first sentence. — — And, (M, K,) or مُقَشَّبُ الحَسَبِ, (S,) (tropical:) A man whose grounds of pretension to respect are mixed (S, M, K, * TA) with ignobleness. (M, TA.) قشد 1 قَشَدَهُ i. q. كَشَطَهُ. (K.) 8 اقتشد He collected clarified butter. (L.) قِشْدَةٌ The dregs, or sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat (سَوِيق) to be made into clarified butter: (S, M, L:) or the dregs, or sediment, remaining at the bottom of fresh butter when it is cooked with meal of parched barley or wheat (سويق) and with dates; as also ↓ قُشَادَةٌ: (K:) or the dregs, or sediment, of clarified butter: (Ks, L:) or (in the K, and) thin fresh butter: (L, K:) it is also called قِلْدَةٌ, and كُدَادَةٌ, (Ks, L,) and إِثْرٌ, and أُلَاقَةٌ, and خُلَاصَةٌ; and remains at the bottom of the cooking-pot, after the butter has been clarified, mixed with hairs and pieces of wood &c. (AHeyth, L.) — — Also, A certain herb, abounding with milk (L, K) and grease. (L.) قُشَادَةٌ: see قِشْدَةٌ. قشر 1 قَشَرَهُ, aor. قَشِرَ and قَشُرَ, inf. n. قَشْرٌ; and ↓ قَشَّرَهُ, (S, M, Msb, K,) inf. n. تَقْشِيرٌ; (S;) He divested or stripped it of, or stripped off or removed from it, namely a branch, (S, Msb,) or other thing, (S,) its قِشْر [i. e. peel, rind, bark, coat, covering, husk, shale or shell, crust, scab, skin, or outer integument, or superficial part; he, or it, pared, peeled, rinded, barked, decorticated, husked, shelled, scaled, flayed, skinned, or excoriated, it; he, or it, stripped off, scraped off, rubbed off, abraded, or otherwise removed, its outer covering or integument, or superficial part]; (S, Msb;) but the ↓ latter verb has an intensive signification; (Msb;) [or denotes frequency, or repetition, of the action, or its application to many objects, as well as muchness;] he pared off, or removed, its peel, rind, bark, or the like, (لِحَآءَهُ,) or its skin: (M, K:) [and he pared, peeled, stripped, scraped, or rubbed, it off; namely, anything superficial, and generally a thing adhering to the surface of another thing, as, for instance, peel and the like, and a scab, and skin, and mud. One says of a fruit, or the like, يُقْشَرُ عَنْ حَبَّةٍ, Its covering, being removed, shells off from a grain or the like.] — — قَشَرَهُ بِالسَّوْطِ [He excoriated him with the whip]. (TA, art. حمر.) — — قَشَرَهُ بِاللِّسَانِ (assumed tropical:) [He galled him, as though he flayed him, with the tongue; i. e., with reproof, &c.] (TA, ibid.) — قَشِرَ, aor. قَشَرَ, It (a date) had a thick skin. (TA.) — قَشِرَ, (TA,) [aor. قَشَرَ,] inf. n. قَشَرٌ, (S, TA,) He had his nose excoriated by intense heat: or (tropical:) he was intensely red, as though he were flayed, (M,) or as though his scarf-skin were peeled off. (TA.) 2 قَشَّرَ see 1. 5 تَقَشَّرَ see 7. 7 انقشر and ↓ تقشّر quasi-passives of قَشَرَهُ and قَشَّرَهُ, respectively; [It became divested, or stripped, of its peel, rind, bark, coat, covering, husk, shale or shell, crust, scab, skin, or superficial part; it became pared, peeled, rinded, barked, decorticated, husked, shelled, scaled, flayed, skinned, or excoriated; its superficial part became stripped off, scraped off, rubbed off, abraded, or otherwise removed: and it peeled off; it scaled off, or exfoliated:] (S, M, K:) both signify the same: (S:) [or the latter, as quasipass. of قشّره, has an intensive signification; or denotes frequency, or repetition, of the action, or its application to many subjects, as well as muchness: and the same also signifies it became divested, or stripped, of its peel, &c. part after part: and it peeled off, or scaled off, part after part.] قُشْرٌ. — — القُشْرَانِ [dual], with damm, (K,) or ↓ القِشْرَانِ, (so written in a copy of the M,) The two wings, (K,) or the two thin wings, (M,) of the locust. (M, K.) قِشْرٌ The covering of a thing, whether natural or accidental; (M, K;) i. e., of anything; (M;) [the exterior part, peel, rind, bark, coat, crust, integument, skin, or covering, of a branch, plant, fruit, or the like; a coat such as one of those of an onion or other bulbous root, as is shown in the K, voce مُصَّاخٌ; a case, husk, shale, shard, or shell, such as covers a seed or seeds or an egg; a crust, a scab, a substance consisting of scales or laminæ and any similar thing, that peels off from the skin &c.; the skin of fruits &c.;] of a

branch [and the like], the part which is like the skin of a human being; and hence the قِشْر of a melon and the like: (Msb:) pl. قُشُورٌ. (S, M, Msb, K.) ↓ قِشْرَةٌ is a more particular term [signifying A piece, or particle, of peel, rind, bark, &c.]: (S:) and likewise signifies the skin of a هَبْرَة [or piece of flesh-meat] which remains when its liquor has been sucked; as also ↓ قُشْرَةٌ. (M.) ↓ قُشَارٌ also signifies the same as قِشْرٌ: and likewise the skin [or slough] of a serpent. (TA.) — — [Hence,] قِشْرٌ also signifies (tropical:) The dress, or apparel, of a man; (S;) any dress, or apparel: (M, K:) and a garment; (TA;) as also ↓ قِشْرَةٌ: (M, TA:) and the pl. is قُشُورٌ. (M, K.) You say, عَلَيْهِ قِشْرٌ حَسَنٌ (tropical:) [Upon him is goodly apparel]. And خَرَجَ بَيْنَ قِشْرَتَيْنِ نَظِيفَتَيْنِ (tropical:) He went forth in two clean garments. (TA.) And in a trad. of Keyleh it is said, كُنْتُ إِذَا رَأَيْتُ رَجُلًا ذَا رُوَاءٍ وَذَا قِشْرٍ طَمَحَ بَصَرِى إِلَيْهِ (tropical:) [I used, when I saw a man of goodly aspect, and of apparel, to raise my eyes towards him]. (S.) — — [Hence, also,] ↓ قُشَارٌ signifies (assumed tropical:) The refuse, or lowest or basest or meanest sort, of mankind, or of people. (IAar, in TA, arts. بشر and خشر.) See also قُشَارَةٌ. — — And see قُشْرٌ. تَمْرٌ قَشِرٌ Dates, or dried dates, having much قِشْر [or skin]; (S, M, K;) as also ↓ قَشِيرٌ. (TA.) See قَشِرَ. قُشْرَةٌ: see قِشْرٌ: — — and see قَاشِرَةٌ. قِشْرَةٌ: see قِشْرٌ, in two places. قُشْرَةٌ: see قَاشِرَةٌ. قُشَارٌ: see قِشْرٌ, in two places. قَشُورٌ A medicine with which the face is peeled, in order that it may become clear (M, K) in complexion. (M.) See قَاشِرَةٌ. قَشِيرٌ: see قَشِرٌ. قُشَارَةٌ Peel, rind, bark, or the like, (لِحَاء,) or skin, pared off, or removed, from a thing; (M, K;) [parings, or bits, or particles, of a thing, that fall off, or are pared off.] قَاشِرَةٌ [A شَجَّة (or wound upon the head) which merely peels off the external skin; also termed حَارِصَةٌ; (see شَجَّةٌ;)] the first شَجَّة, (S, K,) because it peels off the skin, (S,) or which peels off the skin. (K.) — — A woman who peels her face, (K,) i. e., the external skin of her face, with medicine [called قَشُورٌ], in order that her complexion may become clear; (K, TA;) and who rubs her face, or the face of another, with [the kind of liniment called] غُمْرَة; (TA;) as also ↓ مَقْشُورَةٌ: (K:) which latter [also] signifies a woman to whom this is done. (TA.) The قَاشِرَة and the مَقْشُورَةٌ are cursed in a trad. (M, K.) — — مَطْرَةٌ قَاشِرَةٌ, (S,) and ↓ قُشْرَةٌ, and ↓ قُشْرَةٌ, (M, K, TA,) A rain that pares, or strips, the surface of the earth, (S, M, K, TA, [in the K, مَطَرٌ يَقْشِرُ is put in the place of مَطْرَةٌ تَقْشِرُ, in the M]) and removes the pebbles from the ground, being a rain that falls with vehemence. (TA.) — — سَنَةٌ قَاشِرَةٌ, (TA,) and ↓ قَاشُورَةٌ, (S, M, K,) and ↓ قَاشُورٌ, (M, K,) (tropical:) A year that strips, or strips off, everything: (M, K:) or that strips, or strips off, men; and camels or the like: (M:) a year of sterility, drought, or dearth. (S.) See also قَاشُورٌ. أَقْشَرُ. قَاشُورٌ and قَاشُورَةٌ: see قَاشِرَةٌ. أَقْشَرُ A thing having its peel, rind, bark, or the like, pared off. (M, K.) — — One whose nose is excoriated by intense heat: (M, K: *) or (so accord. to the M; but in the K, and) (tropical:) one intensely red, (S, M, K,) as though he were flayed, (M,) or as though his scarf-skin were peeled off. (TA.) — — Ground partly bare of herbage and partly producing herbage: and ground bare of herbage. (TA.) — — شَجَرَةٌ قَشْرَآءُ A tree peeled, or barked: (M:) or as though part of it were peeled, or barked, (M, K,) and part not. (M.) — — حَيَّةٌ قَشْرآءُ A serpent casting off its slough, or having its slough cast off; syn. سَالِخٌ: (M, K:) or as though having part of its slough cast off, and part not. (TA.) — — عَامٌ أَقْشَرُ A severe year. (TA.) See also قَاشِرَةٌ. مُقَشَّرٌ A thing having its peel, rind, bark, or the like, pared off, or removed; peeled, rinded, barked, &c. (TA.) See 1. — — فُسْتُقٌ مُقَشَّرٌ Shelled pistachio-nuts; (S, TA;) and so مُقَشَّرٌ alone, by predominant usage. (Z, TA.) مَقْشُورَةٌ: see قَاشِرَةٌ. مُقْتَشِرٌ (tropical:) Naked. (K, TA.) — — (tropical:) An aged man: because he finds his garments heavy to him, and throws them from him. (TA.) قشط 1 قَشَطَ, (M, Msb, TA,) aor. قَشِطَ, (Msb,) inf. n. قَشْطٌ, (M, Msb, K,) i. q. كَشَطَ, (M, K, *) said (M, Msb,) by Yaakoob, (M,) to be a dial. var. of the latter; (M, Msb;) of the dial. of Temeem and Asad; the latter being of the dial. of Keys; the ق not being a substitute for the ك; (M;) He removed, put off, took off, or stripped off, (M, Msb, * K,) a thing; (M, Msb;) as, for instance, the housing, or covering, from (عَنْ) a horse; (M;) and a roof [from a chamber or the like]. (TA.) And قِشَاطٌ, [inf. n. of the pass. form قُشِطَ, It was, or became, removed, &c.,] is syn. with, (K,) being a dial. var. of, (M,) كِشَاطٌ, (M, K,) in the sense of إِنْكِشَافٌ. (TA.) It is said in the Kur, [lxxxi. 11,] accord. to the reading of 'AbdAllah Ibn-Mes'ood, وَإِذَا السَّمَآءُ قُشِطَتْ, with ق, (M,) meaning the same as كُشِطَتْ, i. e. And when the heaven shall be removed from its place, like as a roof is removed from its place. (Zj.) You say also, قَشَطَ الدَّابَّةَ [He removed the housing, or covering, from the beast of carriage]; the verb thus used, also, being a dial. var. of كَشَطَ; and ↓ قشّطها, inf. n. تَقْشِيطٌ, signifies the same. (TA.) And ↓ قُشِّطَ الرَّجُلُ The man was spoiled, despoiled, or plundered. (TA.) — — قَشْطٌ also signifies The act of beating, [app. so as to excoriate,] with a staff, or stick. (Yaakoob, K.) 2 قَشَّطَ see 1, in two places. 5 تَقَشَّطَ see 7. 7 انقشطت السَّمَآءُ, and ↓ تقشّطت, (tropical:) The sky became clear; became free from clouds or mists. (K, * TA.) قُشْطٌ a dial. var. of قُسْطٌ, q. v. (TA.) قِشْطَةٌ a dial. var. of قَنْدَةٌ [app. meaning Sugarcandy]. (TA.) — — [In the present day, applied to Cream.] قَشَّاطٌ A great spoiler, despoiler, or plunderer; one who spoils, despoils, or plunders, much, or frequently; syn. سَلَّابٌ. (TA.) مُقَشَّطٌ: see مَقْشُوطٌ, in two places. دَابَّةٌ مَقْشُوطٌ عَنْهَا [for مَقْشُوط عَنْهَا الجُلُّ] and ↓ مُقَشَّطٌ [A beast of carriage having its housing, or covering, removed from it]. (TA.) You say also, ↓ رَجُلٌ مُقَشَّطٌ, meaning A man spoiled, despoiled, or plundered. (TA.) قشعر Q. 4 إِقْشَعَرَّ, said of the skin, (S, K,) It quaked; shuddered; was, or became, affected by a tremor, quaking, or quivering. (K.) [And in like manner said of a man, (see the part. n., below,) i. e. He quaked, or shuddered.] — — It (the skin) dried up (قَفَّ) by reason of mange, or scab. (TA.) — — إِقْشَعَرَّتِ الأَرْضُ The earth became of a colour inclining to that of dust, or ashes, (إِرْبَدَّت,) and contracted, by reason of drought. (TA.) — — اقشعرّت السَّنَةُ (tropical:) The year became one of drought. (K, * TA:) أَخَذَتْهُ قُشَعْرِيرَةٌ (S, K) A tremor, quaking, or quivering, of the skin seized him. (K.) قُشَاعِرٌ Rough to the touch; خَشِنُ المَسِّ: (K, accord. to the TA:) or rough, and advanced in years; خَشِنٌ مُسِنٌّ, with the art. الخَشِنُ المُسِنُّ. (CK, and a MS. copy of the K.) مُقْشَعِرٌّ, applied to a man, [Having a quaking or shuddering of the skin,] has for its pl. قَشَاعِرُ, without the م because it is augmentative. (S.) قشف قشم قشو See Supplement قص 1 قَصَّهُ, (S, M, A, Msb, K,) aor. قَصُ3َ, inf. n. قَصٌّ, (M, Msb,) He cut it; (S, Msb;) or he clipped it, or shore it, or cut off from it; (A, K;) namely, hair, (S, M, A, K,) and wool, (M,) and plumage, (A,) and a nail of a finger or toe; (M, K;) with the مِقَصّ, q. v.: (A, K:) as also ↓ قصّصهُ, (M, A,) and, by permutation, قَصَّاهُ: (M:) or these two forms have an intensive signification: or you say, ↓ الظُّفُرَ وَنَحْوَهُ قَصَّيْتُ, meaning, I pared the nail and the like. (Msb.) — — Also, He (a weaver) cut off from it, namely, a garment, or piece of cloth, its unwoven end, or extremity, consisting of warp without woof. (M.) — — And He cut off the extremities of his ears. (IAar, M.) قُصِّيهِ occurs in a trad., as meaning, Take thou from the extremities of his ears. (TA.) [But this may be from the root قصو, q. v.] — — And [hence,] قَصَّ اللّٰهُ خَطَايَاهُ (assumed tropical:) God diminished, or took or deducted from, [the account of] his sins. (TA, from a trad.) — قَصَّ أَثَرَهُ, (S, M, A, Msb, K,) aor. قَصُ3َ, (M, TA,) inf. n. قَصَصٌ, (S, M, A, O, L, K,) in [some of] the copies of the K قَصِيصٌ, but the former is the right, (TA,) and قَصٌّ, (T, M, K,) He followed, or followed after, his track, or footsteps, in pursuit; endeavoured to trace him, or track him; (S, M, A, Msb, K, &c.;) or he did so

by degrees: (TA:) or by night: or at any time: (M, TA:) which last is the correct explanation: (TA:) and قَصَّهُ signifies the same, (A, TA,) and so ↓ اثره قَسَّ, اقتصّ (S, K,) and ↓ تقصّص اثره: (S, M, K:) and قَسَّ is a dial. form of the same. (TA.) You say, خَرَجَ فُلَانٌ قَصَصًا فِى أَثَرِ فُلَانٍ Such a one went forth following, or following after, the footsteps of such a one, in pursuit. (TA.) And it is said in the Kur, [xviii. 63,] (S,) فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا (S, K) And they both returned by the way by which they had come, retracing their footsteps. (K, TA.) — — [And hence,] قَصَّ عَلَيْهِ الخَبَرَ, (S, M, Msb, * K, *) and الحَدِيثَ, and الرُّؤْيَا, (A,) aor. قَصُ3َ, (M, TA,) inf. n. قَصَصٌ, (M, TA,) or this is a subst. put in the place of the inf. n. so that it has become predominant over it, (S,) and قَصٌّ, (M, TA,) or the latter only is the inf. n., and the former is [only] a subst., (Msb,) He related to him the piece of news, or information, (S, M, Msb,) and the tradition, or story, and the dream, (A,) in its proper manner (عَلَى وَجْهِهِ): (S, Msb:) or he made it known [to him]: (K:) and ↓ اقتصّ الحَدِيثَ he related the tradition, or story, in its proper manner (عَلَى وَجْهِهِ); (S, K, TA;) as though he followed its traces, in pursuit, and related it accordingly: (TA:) [i. e., he pursued the course of the tradition, or story:] and ↓ تقصّص الخَبَرَ he pursued, or sought after, the particulars of the news, or information, gradually, and deliberately. (M.) قَصَّ is also said to signify He recited, or delivered, a [discourse such as is termed] خُطْبَة. (TA.) And it is said in the Kur, [xii. 3,] نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ القَصَصِ We explain unto thee with the best explanation: (K, TA:) or, as some say, قَصٌّ is the inf. n. of the verb used in this sense, and قَصَصٌ is a subst. [syn. with قِصَّةٌ, q. v.]. (TA.) And in a trad. respecting the Children of Israel it is said, لَمَّا هَلَكُوا قَصُّوا or لَمَّا قَصُّوا هَلَكُوا: accord. to different relations: meaning, When they relied upon words, and neglected works, they perished: or when they perished, by neglecting works, they inclined to, and relied upon, stories. (TA.) — قَصَّهُ المَوْتُ, and قَصَّهُ عَلَى المَوْتِ, or مِنَ المَوْتِ: see 4. 2 قصّصهُ and قَصَّاهُ: see I, first signification. — قصّص, (S,) inf. n. تَقْصِيصٌ, (A, K,) He plastered, or built, (TA,) a house, (S, K, TA,) and a tomb, which it is forbidden to do, (A, TA,) with gypsum; (TA;) syn. جَصَّصَ: (S, K:) of the dial. of El-Hijáz. (TA, art. جص.) 3 قاصّهُ, (Msb,) inf. n. مُقَاصَّةٌ (A, Mgh, Msb) and قِصَاصٌ, (S, A, Mgh, Msb, K,) [which latter is the more common,] He (the relation of a slain man, A, Mgh, TA, or one who has been wounded, Mgh, [or mutilated,]) retaliated upon him by slaying him, or wounding him, (S, * Mgh, Msb, K,) or mutilating him, (S, * Msb, K, *) so as to make him quit, or even, with him. (Mgh.) See also 8. — — Hence, (A, Mgh,) (tropical:) He made him quit, or even, with himself: used in a general way. (Mgh.) You say, قاصّ صَاحِبَهُ, (S, Mgh, Msb, * K,) inf. ns. as above, (Msb,) (tropical:) He made his fellow quit, or even, with him, (Mgh,) in a reckoning, (S, Mgh, K,) or other thing, (S, K,) by withholding from him the like of what the latter owed to him; (Mgh;) he made a debt which his fellow owed him to be as a requital of a like debt which he owed his fellow: [but Fei adds,] this is taken from إِقْتِصَاصُ الأَثَرِ: and hence the former signification, relating to retaliation of slaughter and wounding and mutilation, which, however, is the predominant signification. (Msb.) You say also, قَاصَصْتُهُ بِمَا كَانَ لِى قَبْلَهُ, [or, more probably, قِبَلَهُ, or perhaps عَلَيْهِ,] (tropical:) I withheld from him the like of what he owed me. (A, TA.) ISd says, (TA,) The phrase قُوصَّ زَيْدٌ مَا عَلَيْهِ has been mentioned; and means, in my opinion, (assumed tropical:) Zeyd was reckoned with for what he owed: though made trans. without a particle, as implying the meaning of أُغْرِمَ and the like. (M, TA.) 4 اقصّهُ, inf. n. إِقْصَاصٌ, He retaliated for him; (M;) as also ↓ اقتصّهُ; (A; [so in a copy of that work; but I think it is a mistake for اقصّهُ, or for اقتصّ لَهُ, q. v.]) or اقتصّ مِنْهُ. (TA [but this seems to be a mistake for اقتصّ لَهُ.]) You say, اقصّ فُلَانًا مِنْ فُلَانٍ He (a governor, or prince,) retaliated for such a one upon such a one, (S, K,) by wounding the latter like as he had wounded the former, (S, Msb, K,) or by slaying the latter for the slaughter of the former; (S, K;) and the like. (TA.) — — اقصّ الرَّجُلُ مِنْ نَفْسِهِ The man gave power, or authority, to retaliate upon himself, (K, TA,) by doing to him the like of that which he had done, whether it be slaughter or mutilation or beating or wounding. (TA.) [Whence the saying,] أَقْصَصْتُكَ الجُرْحَةَ (tropical:) I authorize thee to adduce anything whereby to invalidate the testimony. (A, * TA, art. جرح.) — ضَرَبَهُ حَتَّى أَقَصَّهُ مِنَ المَوْتِ, (S, K,) and ↓ قَصَّهُ عَلَى المَوْتِ, (K,) He beat him until he made him to be near to death: (S, K:) and Fr used to say, ضربه حتّى أَقَصَّهُ المَوْتَ [meaning as above]. (S.) You say [also], أَقْصَصْتُهُ عَلَى المَوْتِ [I made him to be near to death]. (M.) And a poet says, فَقَدْ أَقْصَصْتَ أُمَّكَ بِالْهُزَالِ meaning, Thou hast made thy mother to be near to death. (TA.) — — Fr also said, (S,) ↓ قَصَّهُ المَوْتُ and أَقَصَّهُ المَوْتُ [in the L and TA قَصَّهُ مِنَ المَوْتِ and أَقَصَّهُ مِنْهُ, which seems to be a mistranscription,] both signifying Death became near to him: (S, K:) or he became at the point of death, and then escaped; (TA;) and so أَقَصَّتْهُ شَعُوبُ: (M:) and أَقَصَّ على المَوْتِ he became at the point of death. (M.) 5 تقصّص and تَقَصَّى: see 8. — قَصَّ اثره: see تقصّص أَثَرَهُ. — — قَصَّ عَلَيْهِ الخَبَرَ: see تقصّص الخَبَرَ. — — تقصّص كَلَامَهُ He preserved in his memory his speech, or discourse. (AZ, M, K.) 6 تقاصّوا They made themselves quits, or even, one with another, by retaliation, (M, TA,) slaying for slaying, or wounding for wounding. (M.) A poet says, فَرُمْنَا القِصَاصَ وَكَانَ التَّقَاصُ صُ حُكْمًا وَعَدْلًا عَلَى الْمُسْلِمِينَا [And we sought retaliation so as to make a party quit, or even, with us; for people's making themselves quits, or even, one with another, by retaliation, is a statute, and an act of justice, appointed to the Muslims]: in which التَّقَاصُّ is an instance of a deviation from a general rule, as it presents two quiescent letters together in poetry; wherefore some relate it differently, saying, القِصَاصُ: and there is no other instance of the kind excepting one verse cited by Akh: وَلَوْلَا خِدَاشٌ أَخَذْتُ دَوَاب بَ سَعْدٍ وَلَمْ أَعْطِهِ مَا عَلَيْهَا but Aboo-Is-hák thinks, that, if this verse be genuine, the right reading is دَوَابِبَ سَعْدٍ, as the making the duplication of a letter distinct is allowable in poetry; or رَوَاحِلَ سَعْدٍ. (M, TA.) This is the primary signification of the verb. (TA.) — — And hence, (A, * Mgh, * TA,) [or, accord. to Fei, the reverse is the case, (see 3,)] (tropical:) They made themselves quits, or even, one with another, in a reckoning, (S, A, Mgh, K,) or other thing (S, A, K) one withholding from another the like of what the latter owed him. (Mgh.) 8 اقتصّ It (hair [or the like]) was, or became, cut, or clipped, or shorn, (M, TA,) with the مِقَصّ; (TA;) as also ↓ تقصّص and تَقَصَّى. (M, TA.) — — اقتصّ أَثَرَهُ: see قَصَّ اثره. — — اقتصّ الحَدِيثَ: see قَصَّ عَلَيْهِ الخَبَرَ. — He retaliated, slaying for slaying, or wounding for wounding. (M.) You say, اقتصّ لِفُلَانٍ مِنْ فُلَانٍ (S, A, K) He retaliated for such a one upon such a one, by wounding the latter like as he had wounded the former, or by slaying the latter for the slaughter of the former, (S, K, TA,) and the like; (TA;) as also ↓ أَقَصَّهُ مِنْهُ. (S, K.) [See the latter verb, first signification.] And ↓ أَقَصَّهُ, inf. n. إِقْصَاصٌ, signifies [also] He (the Sultán) slew him in retaliation. (Msb.)– — إِقْتِصَاصٌ, as a subst., [i. e., having no verb corresponding to the signification here following, though I do not see how this can be asserted, for one may certainly say أُقْتُصَّ مِنْهُ,] also signifies The being done to like as one has done, whether it be slaughter or mutilation or beating or wounding. (TA.) — — See also 10. 10 استقصّ He sought, or demanded, retaliation, i. e., slaying for slaying, or wounding for wounding. (M.) — — استقصّهُ He asked of him to retaliate for him: (S, A, Msb, K:) and ↓ اقتصّهُ signifies the same accord. to the K; but the author has been misled into saying this by misunderstanding the following passage in the O; تقصّص اثره مثل قَصَّهُ واقتصّه, واقتصّهُ واستقصّهُ سَأَلَهُ أَنْ يُقِصَّهُ in which واقتصّه terminates a clause. (TA.) قَصٌّ (M, K) and ↓ قَصَصٌ

(M, TA) What is cut, or clipped, or shorn, of the wool of a sheep. (M, K, TA.) See also قُصَاصَةٌ. — Also, both words, (S, M, A, K,) and ↓ قَصْقَصٌ (M, TA) The breast (M, A, K) of anything: (M:) or the head thereof, (S, K,) called in Persian سر سينه [i. e. سَرْسِينَهْ, applied to the pit at the head of the breast]; and such is the قَصَص of the sheep or goat, &c.: (S:) or the middle thereof: (M, K:) or the bone thereof, (M, K,) of a man or other animal; (TA;) [i. e. the sternum;] the soft bone into which are set the cartilaginous ends of the [seven upper pairs of the] ribs, in the middle of the breast: (Lth, TA:) pl. قِصَاصٌ [a reg. pl. of the first]. (K.) Hence the saying, هُوَ أَلْزَمُ لَكَ مِنْ شُعَيْرَاتِ قَصِّكَ, (S,) or هُوَ أَلْزَمُ بِكَ مِنْ شَعَرَاتِ قَصِّكَ, and ↓ قَصَصِكَ, (M, TA,) [He is more closely adherent to thee than the little hairs, or the hairs, of thy breast, &c.:] because as often as they are cut they grow [afresh]: (As, TA:) meaning, he will not separate himself from thee, nor canst thou cast him from thee: applied to him who denies his relation: and also to him who denies a due that is incumbent on him. (Sgh, TA.) — — Also, the same three words, (the first and ↓ second accord. to the TA, and the ↓ third accord. to the K) and ↓ قَصِيصٌ, (K,) The place of growth of the hair of the breast. (K, TA.) — قَصٌّ, (JK, and so in one place in a copy of the M, and in the TA,) or ↓ قِصٌّ, (so in one place in a copy of the M) and ↓ قَصَّةٌ and ↓ قِصَّةٌ, (M,) i. q. جَصٌّ, (JK,) or جِصٌّ, (M,) [i. e. Gypsum;] قَصَّةٌ is syn. with جصّ (S, Msb) in the dial. of El-Hijáz: (S:) or ↓ قَصَّةٌ and ↓ قِصَّةٌ, (K,) the latter on the authority of IDrd, (TA,) and said by Aboo-Bekr to be with kesr, but by others said to be with fet-h, (Seer, TA,) are syn. with جَصَّةٌ [and جِصَّةٌ, ns. un. of جَصٌّ and جِصٌّ]: (K:) or signify stones of جصّ [or gypsum]: (TA:) pl. قِصَاصٌ [reg. as pl. of قَصَّةٌ]: (K:) and ↓ قَصَّاصٌ is a dial. form of قَصٌّ [app. as syn. with جَصٌّ and جِصٌّ], a subst., like جَيَّارٌ [which is nearly, if not exactly, syn. with جيرٌ and جِصٌّ]. (M, L.) In a trad. of Zeyneb, occurs this expression: يَاقَصَّةً ↓ عَلَى مَلْحُودَةٍ [O gypsum upon buried corpses!] by which she likens the bodies of the persons addressed to tombs made of جصّ, and their souls to the corpses contained in the tombs. (TA.) قِصٌّ: see قَصٌّ, last signification; the latter in three places. قَصَّةٌ: see قَصٌّ, last signification; the latter in three places. قُصَّةٌ The hair over the forehead; syn. نَاصِيَةٌ, (M, A,) or شَعَرُ النَّاصِيَةِ; (S, K;) accord. to some, (TA,) of a horse: (M, TA:) or what comes forward, thereof, over the face: (M, TA:) and the ناصية of a woman: (M:) or the طُرَّة, i. e., the ناصية, [or front hair of the head,] which is cut over (lit. over against, حِذَآءَ,) the forehead: (Mgh, Msb:) or what a woman makes, in the fore part of her head, by cutting the hair of that part, excepting over her temples: (TA:) or it signifies, as some say, (Mgh,) or signifies also, (M, A,) any lock of hair: (M, A, Mgh:) pl. قُصَصٌ (M, Msb, K) and قِصَاصٌ. (M, K) See also قُصَاصٌ. قِصَّةٌ A story; a narrative: (S, M, TA:) and what is written: (S, K:) and an affair; or a case: (S, Msb, K:) and ↓ قَصَصٌ is syn. therewith, in the first of the above senses; (S, * M, A, * Msb, * TA;) and signifies a story, or narrative, related: (M, TA:) and ↓ قَصِيصَةٌ also is syn. with قِصَّةٌ [in the first of the above senses], (A, K,) and so is ↓ قَصِيصٌ: (A:) the pl. of قِصَّةٌ is قِصَصٌ, (S, Msb, K,) and أَقَا صِيصُ is a pl. pl.: (A, * TA:) and the pl. of ↓ قَصِيصَةٌ is قَصَائِصُ. (A, * TA.) You say, لَهُ قِصَّةٌ عَجِيبَةٌ and قَصَصٌ &c. [He has, or to him, or it, relates, a wonderful story]. (A.) And فِى رَأْسِهِ قِصَّةٌ (tropical:) In his head is a speech; or the like. (TA.) And مَا قِصَّتُكَ What is thine affair? or thy case? (Msb.) And رَفَعَ قِصَّةً إِلَى السُّلْطَانِ [He referred an affair, or a case, to the Sultán]. (A.) — See also قَصٌّ, last signification. قَصَصٌ: see قَصٌّ, first signification. — See also قِصَّةٌ. — See also قصٌّ, again, second and third significations. قَصَاصٌ: see قُصَاص. قُصَاصٌ and ↓ قِصَاصُ الشَّعَرِ and ↓ قَصَاصُهُ, (S, M, A, Mgh, K,) of which three forms the first is the most common, (S,) The part where the growth of the hair terminates, (As, S, M, A, * Mgh, K,) in the fore part and the hind part (As, S, M) of the head; (M;) or in the fore part or the hind part; (K;) or in the fore part of the head and around it; (A;) or in the fore part of the head or around it; (Mgh;) or in the middle of the head: (TA:) or the extremity of the back of the neck: (M, TA:) or the whole circuit [of the hair], behind and before and around; and one says also ↓ قُصَاصَةُ الشَّعَرِ: (TA:) and ↓ مَقَصُّ الشَّعَرِ, of which the pl. is مَقَاصُّ, signifies the same as قُصَاصُهُ; (As, TA;) or the part where it is taken with the scissors: (TA:) القُصَاصُ also signifies the place along which the scissors run in the middle of the head: (M, K:) or the extremity of the back of the neck: (K:) or the part where the growth of the hair terminates (K, TA) in the fore part of the head; or in the fore part and the hind part thereof; as before explained. (TA.) — — You say also, عَضَّ بِقُصَاصِ كَفَّيْهِ, meaning, (tropical:) He bit the extremities of his two hands, where they meet together. (A, TA.) قِصَاصٌ: see قُصَاص. — Also, (S, M, Msb, K,) and ↓ قَصَاصَآءُ, (so in a copy of the M, and in the CK, and in a MS copy of the K [in the TA ↓ قُصَاصَآءُ, which I think a mistake,]) and ↓ قِصَاصَآءُ, (M, K,) [the first an inf. n. of 3, q. v.,] i. q. قَوَدٌ; (S, K;) Retaliation, by slaying for slaying, and wounding for wounding, (M, Msb, TA,) and mutilating for mutilating. (Msb.) قَصِيصٌ: see مَقْصُوصٌ: — and قِصَّةٌ: — and قَصٌّ, third signification. قُصَاصَةٌ Cuttings, or what is cut off (M, A) with the مِقَصّ, (A,) of hair, (Lh, M, A,) and of the unwoven end, or extremity, of a garment, or piece of cloth. (M.) — — See also قُصَاص. قَصِيصَةٌ A camel, (M, K,) or horse, or the like, (M,) with which one follows, or follows after, (M, K,) footsteps, (M,) or the footsteps of travellingcamels: (K:) pl. قَصَائِصُ. (Ibn-'Abbád, TA.) — See also قِصَّةٌ, in two places. قَصَاصَآءُ, or قُصَاصَآءُ, and قِصَاصَآءُ: see قِصَاصٌ. قَصَّاصٌ: see قَصٌّ, last signification. قَصْقَصٌ: see قَصٌّ, second and third significations. قَاصٌّ A relater of a story or narrative (K, TA) in its proper course; as though he followed its meanings and expressions; or of stories, or narratives; as some say, because he pursues story after story: (TA:) pl. قُصَّاصٌ. (A, TA.) — — And One who recites, or delivers, the kind of discourse termed خُطْبَة. (TA.) أَقَاصِيصُ: see قِصَّةٌ. مَقَصُّ الشَّعَرِ: see قُصَاص. مِقَصٌّ A مِقْرَاض [or single blade of scissors or shears], (S, A, K,) with which one cuts, or clips, or shears; (TA;) one of the things whereof a pair is called مِقَصَّانِ: (S, K:) or مِقَصَّانِ signifies the thing with which one cuts hair [&c.]; and has no sing., accord. to the lexicologists, though Sb assigns to it a sing.: (M:) some say, that the use of the sing. is a mistake of the vulgar: (MF:) the pl. is مَقَاصُّ. (A, TA.) مُقَصَّصٌ: see مَقْصُوصٌ, in two places. — A tomb plastered with قَصّ [or gypsum]: and in like manner مُقَصَّصَةٌ applied to a city (مَدِينَة). (M, TA.) مَقْصُوصٌ Cut, clipped, or shorn; applied to hair [&c.]; as also ↓ قَصِيصٌ: (M, TA:) and to a wing; as also ↓ مُقَصَّصٌ. (A.) مَقْصُوصُ الجَنَاحِ A bird having the wing clipped. (S.) And ↓ مُقَصَّصٌ Having the forelocks clipped, or shorn. (Meyd, in Golius.) قصب 1 قَصَبَهُ, aor. قَصِبَ, (M, K,) inf. n. قَصْبٌ, (S, M, O,) He cut it, (S, * M, O, * K,) namely, a thing; (M;) as also ↓ اقتصبهُ. (M, K.) And قَصَبَ الشَّاةَ, (S, M, O, Msb, K,) aor. as above, (M, Msb,) and so the inf. n., (S, M, O, Msb,) said of the butcher, (O,) He cut up the sheep, or goat, into joints, or separate limbs: (S, O, Msb:) or he separated the [bones called] قَصَب of the sheep, or goat. (M, K.) — — فُلَانٌ لَمْ يُقْصَبْ meaning (tropical:) Such a one has not been circumcised, is from القَصْبُ signifying " the act of cutting. " (A.) — — And قَصَبَهُ, (S, M, A, O, K,) aor. قَصِبَ, inf. n. قَصْبٌ; (M;) and ↓ قَصَّبهُ, (M, K,) inf. n. تَقْصِيبٌ, (K,) (tropical:) He attributed, or imputed, to him, or accused him of, a vice, or fault, or the like; (S, M, A, O, K;) and reviled, or vilified, him; (M, A, K;) meaning he cut him with censure. (A.) — And قَصَبَهُ, (S, M, O, K,) namely, a camel, and [any] other [animal], (S, O,) or a man, (M, K,) and a beast, (M,) aor. and inf.

n. as above, (M,) He stopped, or cut short, (S, O,) or prevented, (M, K,) his drinking, before he had satisfied his thirst. (S, M, O, K.) — — And قَصَبَ شُرْبَهُ He (a camel) abstained from his drinking before he had satisfied his thirst: (ISk, S, O:) or قَصَبَ [alone], said of a camel, (As, M, K, TA,) aor. as above, inf. n. قَصْبٌ and قُصُوبٌ, (M, K,) he refused to drink: (As, TA:) or he abstained from drinking the water, raising his head from it, (M, K, TA,) before he had satisfied his thirst: (TA:) or, as some say, قُصُوبٌ signifies the satisfying of thirst by coming to the water &c. (M, TA.) — — And قَصَبَ المَآءَ, aor. قَصِبَ, inf. n. قَصْبٌ, He (a camel) sucked up, or sucked in, the water. (M, TA.) — It seems to be applied in the S that قَصَبَ, aor. as above, also signifies He played upon a musical reed, or pipe. (MF.) 2 قَصَّبَ see the preceding paragraph. — قصّب الزَّرْعُ, (S, M, O,) inf. n. تَقْصِيبٌ; (S;) and ↓ اقصب; (M;) The زرع [i. e. seed-produce, or wheat or the like,] produced its قَصَب [or jointed stalks, or culms:] (M:) this is the case after the تَفْرِيخ. (S, O. [See 2 in art. فرخ.]) [Hence the saying,] إِنِّى أَرَى الشَّرَّ قَصَّبَ (assumed tropical:) [Verily I see evil, or the evil, to have grown, like corn producing its culms]. (TA voce نَبَّبَ.) — — And قصّب الشَّعَرَ, (M, K,) inf. n. تَقْصِيبٌ, (O, K,) (assumed tropical:) He twisted the locks of the hair [in a spiral form so that they became like hollow canes]: (M, K:) or قَصَّبَتْ شَعَرَهَا (tropical:) she (a woman) twisted the locks of her hair so that they became like قَصَب [i. e. hollow canes]: (A:) and (K) (assumed tropical:) he curled the hair; syn. جَعَّدَهُ. (O, K.) — — And قصّبهُ, (ISh, TA,) inf. n. as above, (O, K,) He bound his hands to his neck, (ISh, O, K, TA,) namely, a man's: (ISh, TA:) [and app., in like manner, his fore-legs, namely, a sheep's or a goat's: sea قَصَّابٌ, last sentence.] 4 اقصبهُ عِرْضَهُ (assumed tropical:) He empowered him to revile, or vilify, him. (M.) [Agreeably with an explanation of قَصَبَهُ in the A, mentioned above, it may rather be rendered (tropical:) He caused him to cut, with censure, or to wound, his honour, or reputation.] — اقصب said of a pastor, (ISk, S, M, O, K,) [He performed his service ill, so that] his camels disliked, and refused to drink, the water; (ISk, M, K;) or, [so that] his camels abstained from drinking before they had satisfied their thirst. (S, O.) رَعَى فَأَقْصَبَ [He pastured, and performed his service ill, &c.,] is a prov., (S, M, O, K,) applied to a [bad] pastor; because, if he pasture the camels ill, they will not drink; (S, O, K;) for they drink only when they are satiated with the herbage: (S, O:) or, as Meyd says, it is applied to him who will not act sincerely, or honestly, and with energy, or vigour, in an affair which he has undertaken, so that he mars, or vitiates, it. (TA.) — اقصب said of a place, It produced reeds, or canes. (M, K.) — — See also 2. 8 إِقْتَصَبَ see 1, first sentence. قُصْبٌ A gut; syn. مِعًى: (S, M, Mgh, O, K:) or all the أَمْعَآء [or guts]: or the guts [امعاء] that are in the lower part of the belly: TA:) pl. أَقْصَابٌ. (S. M, Mgh, O, K.) One says, هُوَ يَجُرُّ قُصْبَهُ [expl. by what here follows]. (S, O.) The Prophet said, respecting 'Amr Ibn- 'Ámir El-Khurá'ee, who first set at liberty سَوَائِب [pl. of سَائِبَةٌ, q. v.], (O,) or respecting 'Amr Ibn-Kamee-ah, who first changed the religion of Ishmael, (TA,) رَأَيْتُهُ يَجُرُّ قُصْبَهُ فِى النَّارِ [I saw him dragging his guts in the fire of Hell]. (O, TA.) — — El-Aashà in his saying وَشَاهِدُنَا الجُلّ وَاليَاسَمِى نُ وَالمُسْمِعَاتُ بِأَقْصَابِهَا means [The rose being present with us, and the jasmine, and the songstresses] with their chords of gut: or, as some relate it, (and as it is cited in the M,) he said ↓ بِقُصَّابِهَا, meaning with their musical reeds, or pipes. (S, O.) — — And (tropical:) The middle of the body; metaphorically applied thereto: so in the saying of Imra-el-Keys, (S, O, L,) or, accord. to the people of El-Koofeh and ElBasrah, it is falsely ascribed to him, (O,) والقُصْبُ مُضْطَمِرٌ وَالمَتْنُ مَلْحُوبُ [And the middle of the body slender and lean, and the portion next the back-bone, on either side, smooth, and sloping downwards]. (S, O, L.) — — And (assumed tropical:) The back. (O, K. [SM, not having found this in any lexicon but the K, supposed that الظَّهْرُ might be substituted in it for الخَصْرُ, which is not therein mentioned as a meaning of القُصْبُ.]) قَصَبٌ [a coll. gen. n., signifying Reeds, or canes; and the like, as the culms of corn, &c.; and sometimes signifying a reed, or cane, and the like, as meaning a species thereof;] any plant having (M, A, Mgh, Msb, K) its stem composed of (Mgh, Msb) أَنَابِيب [or internodial portions] (M, A, Mgh, Msb, K) and [their] كُعُوب [or connecting knots, or joints]; (Mgh, Msb;) [i. e. any kind, or species, of plant having a jointed stem;] i. q. أَبَآءٌ [a word comparatively little known]; (S; [in the O أناء, a mistranscription;]) and [it is said that] ↓ قَصْبَآءُ signifies the same: (S, O: [but see what follows:]) the n. un. of the former is ↓ قَصَبَةٌ (S, M, Mgh, Msb, K) and ↓ قَصْبَاةٌ or ↓ قَصَبَاةٌ: (K accord. to different copies; the former accord. to the TA: [but each of these I believe to be a mistake for ↓ قَصْبَآءَةٌ, which is said to be a n. un. of قَصْبَآءُ, and therefore held by some to be syn. with قَصَبَةٌ:]) ↓ قَصْبَآءُ [appears, however, to differ somewhat from قَصَب, for it is said that it] signifies an assemblage of قَصَب; (M, K;) and its n. un. is ↓ قَصَبَةٌ and ↓ قَصْبَآءَةٌ [like حَلَفَةٌ and حَلْفَآءَةٌ which are both said to be ns. un. of حَلْفَآءُ; and طَرَفَةٌ and طَرْفَآءَةٌ, said to be ns. un. of طَرْفَآءُ; the former in each case anomalous]: (M: [see also Ham p. 201:]) or, accord. to Sb, ↓ قَصْبَآءُ is sing. and pl., (S, M, Mgh, O,) and so طَرْفَآءُ, (S, M, O,) and حَلْفَآءُ; (S, O;) as pl. and as sing. also having the sign of the fem. gender; therefore, when they mean to express the sing. signification, they add the epithet وَاحِدَةٌ; thus, and thus only, distinguishing the sing. meaning from the pl., and making a difference between a word of this class and a noun that denotes a pl. meaning and has not the sign of the fem. gender such as تَمْرٌ and بُسْرٌ, and such as أَرْطًى and عَلْقًى of which the ns. un. are أَرْطَاةٌ and عَلْقَاةٌ: (M:) or, as some say, ↓ قَصْبَآءُ signifies many قَصَب growing in a place: (Mgh:) and it signifies also a place in which قَصَب grow: (M, K:) [or] ↓ مَقْصَبَةٌ has this last meaning; (Mgh, Msb;) or signifies, like ↓ أَرْضٌ قَصِبَةٌ, a land having قَصَب. (M, K. *) — — أَحْرَزَ قَصَبَ السَّبْقِ, (Msb,) or السَّبْقِ ↓ قَصَبَةَ, (TA,) [meaning (assumed tropical:) He won, or acquired, the canes, or cane, of victory in racing,] is said of the winner in horseracing: they used to set up, in the horse-course, a cane (قَصَبَة,) and he who outstripped plucked it up and took it, in order that he might be known to be the one who outstripped, without contention: this was the origin of the phrase: then, in consequence of frequency of usage, it was applied also to the expeditious, quick, and light, or active: (Msb, * TA:) [accord. to the TA, it is a tropical phrase, but perhaps it is so only when used in the latter way:] it is said in a trad. of Sa'eed Ibn-El-Ás, that he measured the horse-course with the cane, making it to be a hundred canes in length, and the cane was stuck upright in the ground at the goal, and he who was first in arriving at it took it, and was entitled to the stake. (O, TA. [See also مُقَصِّبٌ.]) — — [The ↓ قَصَبَة here mentioned as A certain measure of length, used in measuring race-courses, was also used in other cases, in measuring land, and differed in different countries and in different times: accord. to some, it was ten cubits; thus nearly agreeing with our " rod: " (see جَرِيبٌ:) accord. to others, six cubits and a third of a cubit: (see فَدَّانٌ:) the modern Egyptian قَصَبَة, until it was reduced some years ago, was about twelve English feet and a half; its twentyfourth part, called قَبْضَةٌ, being the measure of a man's fist with the thumb erect, or about six inches and a quarter.] — — القَصَبُ الفَارِسِىُّ [The Persian reed] is a kind whereof writing-reeds are made: (Mgh, Msb:) and another kind thereof is hard and thick; and of this kind are made musical reeds, or pipes; and with it houses, or chambers, are roofed. (Msb) One says, قَصَبُ الخطِّ أَنْفَذُ مِنْ قَصَبِ الخَطِّ [meaning Writingreeds are more penetrating, or effective, than the canes of El-Khatt (which are spears); i. e., words wound

more than spears]. (A, TA.) — — قَصَبُ السُّكَّرِ is well-known [as meaning The sugar-cane]: (Msb:) this is of three kinds; white and yellow and black: of the first and second, but not of the third, the juice [of which sugar is made] is expressed; and this expressed juice is called عَسَلُ القَصَبِ. (Mgh.) — — قَصَبُ الذَّرِيرَةِ [is Calamus aromaticus; also called قَصَبُ الطِّيبِ]: a species thereof has the joints near together, and breaks into many fragments, or splinters, and the internodial portions thereof are filled with a substance like spiders' webs: when chewed, it has an acrid taste, and it is aromatic (Mgh, Msb) when brayed, or powdered; (Mgh;) and inclines to yellowness and whiteness. (Mgh, Msb. [See also ذَرِيرَةٌ, in art. ذر.]) — — قَصَبٌ also signifies (assumed tropical:) Any round and hollow bone [or rather bones]; (S, O;) it is pl. [or rather a coll. gen. n.] of which ↓ قَصَبَةٌ is the sing. [or n. un,], this latter signifying any bone containing marrow; (M, K;) thus called by way of comparison [to the reed, or cane]. (M.) — — And (tropical:) The bones of the يَدَانِ and رِجْلَانِ [i. e. arms and legs, or hands and feet, but here app. meaning the latter], (A, Msb,) and the like: (Msb:) [or] (assumed tropical:) the [phalanges, or] bones of the fingers and toes; (M, K, * TA;) (tropical:) the bones whereof there are three in each finger and two in the thumb [and the like in the feet]; (A, TA;) and Zj says, the bones of the أَصَابِع [or fingers and toes] which are also called سُلَامَى: (Msb in art. سلم:) or, as some say, the portions between every two joints of the أَصَابِع: (M, TA:) and ↓ قَصَبَةُ الأَصَابِعِ [or قَصَبَةُ الإِصْبَعِ] signifies the أَنْمَلَة [here perhaps meaning the ungual phalanx] of the finger or toe. (Msb, TA.) — — And (assumed tropical:) The bones and veins of a wing. (MF.) — — [And (assumed tropical:) Quills: thus in the phrase صَارَ الرِّيشُ قَصَبًا, in the K, voce أَنُوقٌ, meaning The feathers became quills: n. un. ↓ قَصَبَةٌ: see صَنَمَةٌ.] — — And (tropical:) [The bronchi;] the branches of the windpipe; (M, K;) and outlets of the breath; (K;) [i. e.] القَصَبُ, (S, M, O,) or قَصَبُ الرِّئَةِ, (A, Msb,) signifies the ducts (عُرُوق) of the lungs; (S, A, O, Msb;) through which the breath passes forth. (S, M, A, O, Msb.) [See حُلْقٌ.] — — And (assumed tropical:) Any things made of silver, and of other material, resembling [in form] the kind of round and hollow bone [or bones] thus called: n. un. ↓ قَصَبَةٌ. (S, O.) And (assumed tropical:) Jewels (S, M, K) having the form of tubes (أَنَابِيب), (S,) or oblong, (M, K,) and hollow. (M.) — — And (assumed tropical:) Brilliant pearls, and brilliant chrysolites, interset with jacinths. (IAar, O, K.) So in the saying, in a trad., (O, K,) related as uttered by Gabriel, (O,) [cited in the S app. as an ex. of the meaning next preceding this last,] بَشِّرْ خَدِيجَةَ بِبَيْتٍ فِى الجَنَّةِ مِنْ قَصَبٍ (IAar, O, K) i. e. [Rejoice thou Khadeejeh by the announcement of] a pavilion [in Paradise] of brilliant pearls, &c.: (IAar, O:) or the meaning is, of hollow pearls [or pearl], spacious, like the lofty palace: (IAth, TA:) or of emerald: (TA voce بَيْتٌ:) and it is said by some to convey an allusion to Khadeejeh's acquiring what is termed قَصَبُ السَّبْقِ [expl. above], because she was the first person, or the first of women, who embraced El-Islám. (MF, TA.) — — And (tropical:) Fine, thin, or delicate, (S, O,) or soft, (M, Msb, K,) garments, or cloths, of linen: (S, M, O, Msb, K:) a single one thereof is called ↓ قَصَبِىٌّ. (M, O, Msb, K.) One says, مَعَ فُلَانٍ قَصَبُ صَنْعَآءَ وَقَصَبُ مِصْرَ (tropical:) [In the possession of such a one are] قصب [meaning the cylindrical, or oblong, hollow pieces] of carnelian [of San'à], and قصب [meaning the fine, or soft, garments, or cloths,] of linen [of Egypt]. (A.) — — Also (tropical:) The channels by which water flows from the springs, or sources: (S, M, A, O, K:) or the channels by which the water of a well flows from the springs, or sources: (As, T, TA:) n. un. ↓ قَصَبَةٌ. (M.) And قَصَبُ البَطْحَآءِ (assumed tropical:) The waters [of the kind of water-course called بطحآء (q. v.)] that run to the springs, or sources, of the wells. (As, S, O.) Aboo-Dhueyb says, أَقَامَتْ بِهِ فَابْتَنَتْ خَيْمَةً عَلَى قَصَبٍ وَفُرَاتٍ نَهَرْ (As, S, M, O,) meaning She remained [in it, and constructed for herself a booth, or a tent,] amid wells and sweet water that flowed copiously. (As, S, O.) — — See also قَصَبَةٌ below, in the next paragraph. — القَصَبُ is also a name for The ewe. (O.) — — And قَصَبْ قَصَبْ is A call to the ewe (O, K) to be milked. (O.) قَصَبَةٌ: see the next preceding paragraph, in nine places. — — [It also, app., signifies The caneroll of a loom: see نِيرٌ. — — And, app., (assumed tropical:) The mouth, which has the form of a short cylinder, in the middle of the upper part, of the kind of leathern water-bag called مَزَادَة: see خُرْتَةٌ.] — — (tropical:) The bone of the nose; قَصَبَةُ الأَنْفِ signifying the nasal bone. (S, A.) — — [And (assumed tropical:) The shaft of a well.] You say بِئْرٌ مُسْتَقِيمَةُ القَصَبَةِ (assumed tropical:) [A well of which the shaft is straight]. (TA.) — — And (tropical:) A well recently dug. (M, K, TA.) — — And (tropical:) The interior part of a country or town; (A;) and of a قَصْر [i. e. pavilion, or palace]; (M, A, K;) and of a fortress; (A:) or of a fortress containing a building or buildings; or the middle of such a fortress, (TA,) and of a town or village: (S, L, Msb, TA: [Golius, reading قِرْبَة, assigns to it also the signification of the " middle of a water-skin: "]) or a قَصْر [i. e. pavilion, or palace,] itself; (M, K;) and [a fortress itself, or] a fortified castle such as is occupied by a commander and his forces: (TA in art. خوج:) and a town or village [itself]: (M, K:) and the حَرِيم [as meaning interior, or middle,] of a house. (T and TA in art. حرم.) Also A city: (K:) or the [chief] city (S, M, Msb) of the Sawád, (S,) or, [by a general application,] of a country: (M, Msb:) or the chief, or main, part (M, K) of a city (M) or of cities. (K: but in the TA this last meaning is given as the explanation of ↓ قَصَبُ الأَمْصَارِ.) — — See also قَصِيبَةٌ, in two places: — — and see أَرْضٌ قِصَابٌ.

قَصْبَآءُ: see قَصَبٌ, first quarter.

قَصِبَةٌ: see قَصَبٌ, first quarter, in four places.

قَصْبَاةٌ or قَصَبَاةٌ: see قَصَبٌ, first sentence.

قَصْبَاءَةٌ: see قَصَبٌ, first sentence, in two places.

قَصَبِىٌّ: see قَصَبٌ, last quarter.

قِصَابٌ, (so in the K, there said to be like كِتَّابٌ,) or ↓ قِصَابَةٌ, (so in the M and L,) A dam that is constructed in the place that has been eaten away by water, [for لَجْف in the CK, and لِجْف in other copies of the K, (in the place of which I find لُهْج in a copy of the M, app. a mistranscription,) I read, and thus render لَجَف, supposing it to mean such a place in the side of a rivulet for irrigation,] lest the torrent should collect itself together from every place, and consequently the border of the rivulet for irrigation of the garden of palm-trees [thus I render عِرَاقُ الحَائِطِ (see art. عرق)] should become demolished. (M, K.) — — And قِصَابٌ signifies دِبَارٌ: (so accord. to a copy of the M:) or دِيَارٌ: (so in copies of the K:) [the former I think to be the preferable reading; but its meaning is doubtful: accord. to the K it signifies Small channels for irrigation between tracts of seed-produce; and ISd says the like: accord. to AHn, patches of sown ground: see more voce دَبْرٌ: it is a pl.,] and the sing. is ↓ قَصَبَةٌ. (M, K.)

قَصُوبٌ A sheep or goat that one shears. (O, K.)

قَصِيبٌ, applied to a he-camel, (M, TA,) and likewise to a she-camel, (TA, [but this I think doubtful, as it has the meaning of an act. (not pass.) part. n.,]) That sucks up, or sucks in, the water. (M, TA.) — — See also قَاصِبٌ.

قِصَابَةٌ The art of playing upon the musical reed, or pipe. (S, O.) — — [And] The craft, or occupation, of the butcher. (M, Msb.) — See also قِصَابٌ.

قَصِيبَةٌ: see قُصَّابَةٌ. — — Also, and ↓ قُصَّابَةٌ, (S, M, O, K,) and ↓ قَصَبَةٌ, (Lth, M, K,) and ↓ تَقْصِيبَةٌ, (M, O, K,) and ↓ تُقْصِبَةٌ, (M, K,) (tropical:) A lock of hair having a [spiral] twisted form [so as to be like a hollow cane]: (Lth, M, K:) or a pendent lock of hair that is twisted so as to curl [in a spiral form]; not plaited: (S, O:) or قَصِيبَةٌ signifies a lock of hair that curls naturally so as to be like a hollow cane; (A;) and its pl. is قَصَائِبُ: (S, A:) [and,] accord. to Lth, such is termed ↓ قَصَبَةٌ (TA) [and app.

↓ قُصَّابَةٌ also]: and ↓ تَقْصِيبَةٌ, (Lth, A, TA,) of which the pl. is تَقَاصِيبُ, (Lth, A, O, TA,) signifies such as is twisted and made to curl by a woman; (Lth, * A, TA;) [and so, app., ↓ تَقْصِبَةٌ;] i. e., such as, being [naturally] lank, is curled by means of canes and thread. (A.) قَصَّابٌ A blower in reeds or canes (نَافِخٌ فِى القَصَبِ); as also ↓ قَاصِبٌ. (M, K. [In the former, this explanation is given in such a manner as plainly shows that it is meant to be understood as being distinct from that which next follows: but I incline to think that the two explanations are taken from different sources and have one and the same application.]) And (M, K) A player on the musical reed, or pipe; (AA, S, M, O, K;) and so ↓ قَاصِبٌ. (S, O.) Ru-beh says, (S, M, O, TA,) describing an ass, (S, O, TA,) braying, (TA,) فِى جَوْفِهِ وَحْىٌ كَوَحْىِ القَصَّابِ [In his chest is, or was, a sound like the sound of the player on the musical reed]. (S, M, O, TA.) — — And A butcher; (S, M, O, Msb, K;) as also ↓ قَاصِبٌ: (M, K:) so called from قَصَبَ in the first of the senses expl. in this art.; (M, O, Msb, TA;) or because he takes the sheep or goat by its قَصَبَة, i. e. its shank-bone; (M, TA;) or because he cleanses the أَقْصَاب, or guts, of the belly; or from قَصَّبَهُ signifying as expl. in the last sentence of the second paragraph of this article. (O, TA.) قُصَّابٌ: see قُصَّابَةٌ, in two places. قَصَّابَةٌ (O, K, accord. to my MS. copy of the K قُصَّابَةٌ [which is wrong]) لِلنَّاسِ (O) (tropical:) One who reviles men, vilifies them, or defames them, much: (O, K:) [or, very much; for] the ة is added to render the epithet [doubly] intensive. (O.) [See 1, third sentence.] قُصَّابَةٌ, (S, O, and so accord. to my MS copy of the K, accord. to other copies of the K قَصَّابَةٌ [which is wrong,]) with damm and teshdeed, (S,) An internodial portion of a reed or cane; such a portion thereof as intervenes between two joints, or knots; syn. أَنْبُوبَةٌ; (S, O, K;) [a n. un. of the coll. gen. n. ↓ قُصَّابٌ;] and ↓ قَصِيبَةٌ, (O, K,) of which the pl. is قَصَائِبُ, (TA,) signifies the same. (O, K.) — — And A musical reed, or pipe; syn. مِزْمَارٌ: (S, M, K:) pl. [or rather coll. gen. n.] ↓ قُصَّابٌ. (S, M, O.) See an ex. of the latter in a verse of El-Aashà (accord. to one relation thereof) cited voce قُصْبٌ. (S, M, O.) — — See also قَصِيبَةٌ, in two places. قَاصِبٌ, applied to a he-camel and a she-camel, (ISk, S, M, O, K,) Abstaining from drinking before having satisfied thirst: (ISk, S, O:) or abstaining from drinking the water, and raising the head from it; (M, K;) and so ↓ قَصيبٌ, likewise applied to the he-camel and the she-camel: (K: [but this latter I think doubtful:]) or a camel (بَعِيرٌ) refusing to drink: (As, TA:) and ↓ مُقْتَصِبَةٌ is also said to be applied to a she-camel. (TA.) — And A raiser, or grower, of قَصَب [i. e. reeds, or canes]. (Mgh.) — — See also قَصَّابٌ, in two places. — — Also (assumed tropical:) Sounding thunder: (M:) and a cloud in which is thunder and lightning: (As, TA:) or, accord. to As, a cloud in which is thunder; (O;) [and] so says Az; (TA;) likened to a player on a musical reed, or pipe. (O, TA.) — — And دِرَّةٌ قَاصِبَةٌ (assumed tropical:) A stream of milk coming forth easily (M, O) from the teat of the udder (O) as though it were a rod of silver. (M, O.) — — See, again, قَصَّابٌ, last sentence. تَقْصِبَةٌ and تَقْصِيبَةٌ: see قَصِيبَةٌ; each in two places. مَقْصَبَةٌ: see قَصَبٌ, first quarter. مُقَصَّبٌ (tropical:) Hair curled in the manner expl. above, voce قَصِيبَةٌ. (S, A, O.) — — And (assumed tropical:) A garment, or piece of cloth, folded. (Msb.) مُقَصِّبٌ (tropical:) One who wins, or acquires, the canes of the contest for victory (in racing يُحْرِزُ قَصَبَ السِّبَاقِ, A, O, K, TA, in the CK قَصَبَاتِ السِّبَاقِ) [i. e. in horse-racing]: and (tropical:) a fleet horse, that outstrips others. (A.) — — And (assumed tropical:) Milk upon which the froth is thick. (O, K.) مِقْصَابٌ may mean A place abounding with قَصَب [i. e. reeds, or canes]; like as مِعْشَابٌ means " a place abounding with [herbage of the kind termed] عُشْب. " (Ham p. 490.) مُقْتَصِبَةٌ: see قَاصِبٌ. قصد 1 قَصَدَهُ, and قَصَدَلَهُ, and إِلَيْهِ, (S, M, A, L, Msb, K,) and نَحْوَهُ, (A in art. سمت, &c.,) aor. قَصِدَ, (M, Msb, K, &c.,) inf. n. قَصْدٌ, (S, M, Msb, K, &c.,) from which the pl. قُصُودٌ is formed by some of the professors of practical law; [and مَقْصَدٌ, q. v., is also an inf. n.;] (Msb;) He tended, repaired, or betook himself, or went, to, or towards, him, or it; (originally and properly, either in a direct course, in which sense it is in some places specially used, or indirectly; IJ, M, L;) he directed himself, or his course or aim, to, or towards, him, or it; he made for, or towards, him, or it; he made him, or it, his object; he aimed at him, or it: he sought, endeavoured after, pursued, or endeavoured to reach or attain, or obtain, him, or it: he desired it, or wished for it: he intended it; purposed it; or meant it: syn. تَوَجَّهَ وَنَهَدَ وَنَهَضَ نَحْوَهُ, (IJ, M, L,) and نَحَاهُ, (S, L,) and أَتَاهُ, (S, A, L,) and طَلَبَهُ بِعَيْنِهِ, (Msb,) and أَمَّهُ, and إِعْتَمَدَهُ, (M, L, K,) and إِعْتَزَمَهُ. (IJ, M, L.) — — قَصَدْتُ قَصْدَهُ: see قَصْدَهُ, below. — — قَصَدْتُهُ لَهُ بِهِ and قَصَدْتُهُ بِكَذَا [I brought to him such a thing: lit. I directed, or betook, myself to him with such a thing: see an ex. in the first para. of art. بى] (Ham. p. 41.) إِلَيْكَ قَصْدِى, and ↓ مَقْصَدِى, (the latter with fet-h to the ص, Msb), To thee is my tending, or repairing, &c. (A.) — — قَصَدَ فِى الأَمْرِ, [aor. قَصِدَ,] (A, Msb,) inf. n. قَصْدٌ; (S. M, L, Msb, K) and ↓ اقتصد فِيهِ; (M, L, K;) (tropical:) He pursued a right, or direct, course in the affair: (L:) or he followed the middle and most just way in the affair; and did not exceed the due bounds therein: (Msb:) or he acted in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in the affair: (S, L:) or he acted in a manner the contrary of that of extravagance in the affair: (M, L, K:) or he kept within the due bounds in the affair, and was content with a middle course: (A:) and in like manner, فى النَّفَقَةِ in expense: (L:) and فِى مَعِيشَتِهِ with respect to his means of subsistence. (A, L.) See also 8. — — قَصَدَ فِى مَشْيِهِ He (a man) walked at an equable, or a moderate, pace; syn. مَشَى مُسْتَوِيًا. (L.) وَاقْصِدْ فِى مَشْيِكَ [in the Kur xxxi. 18,] (S) means And go thou at a moderate pace in thy walking; neither slowly nor quickly. (Beyd, Jel.) — — اِقْصِدْ بِذَرْعِكَ Deal thou gently with thyself; moderate thyself; restrain thyself; i. q. اِرْبَعْ عَلَى نَفْسِكَ. (S.) — — القَصْدَ القَصْدَ تَبْلُغُوا Keep ye to the middle way: keep ye to the middle way in affairs; in sayings and actions: so shall ye attain [to that which ye should desire]: القصد being in the accus. case as a corroborative inf. n.; and it is repeated also for the sake of corroboration. (L, from a trad.) — — قَصَدَ, aor. قَصِدَ, (L,) inf. n. قَصْدٌ, (M, L, K,) (tropical:) It (a road, or way,) was direct, or right; had a direct, or right, tendency. (M, L, K.) عَلَى اللّٰهِ قَصْدُ السَّبِيلِ [Kur xvi. 9,] Upon God it rests to show the direct, or right way, (M, Beyd, L,) [or the right direction of the way] which leads to the truth, (Beyd,) and to invite to it by evident proofs: (M, L:) or upon God it rests to make the way direct, or right, in mercy and favour: or upon God depends one's directing his course to the [right] way. (Beyd.) — — قَصَدَ, aor. قَصِدَ, (S, L,) inf. n. قَصْدٌ, (S, L, K,) (tropical:) He acted with justice, or equity. (S, L, K.) Abu-l-Lahhám Eth-Thaalebee says, عَلَى الحَكَمِ المَأْتِىِّ يَوْمًا إِذَا قَضَى قَضِيَّتَهُ أَنْ لَا يَجُورَ وَيَقْصِدُ (S, L) meaning, It is encumbent on the judge who is come to, any day, when he decides his case, that he do not deviate from what is right, but (بَلْ) act with justice, or equity. (IB, L.) Akh says, He means وَيَنْبَغِى أَنْ يَقْصِدَ; but as he makes an ellipsis, and puts يقصد in the place, syntactically, of ينبغى, he makes it marfooa, because it has the place of that which is [virtually] marfooa: and Fr says, he makes it marfooa because of the disagreement; for as its meaning disagrees with that of the preceding verb, it is made to disagree therefore in desinential syntax. (S, L.) — قَصَدَ, (S, L,) aor. قَصِدَ, (L,) inf. n. قَصْدٌ, (S, L, K,) [and قَصِدَ, see 7] He broke a stick: (S, L:) he broke in any way or manner: or he broke in halves: as also ↓ قصّد, inf. n. تَقْصِيدٌ: (L, K:) [or the latter signifies he broke many things; or broke in many pieces: see 7.] — قُصِدَ لَهُ He was given a little. (S, O, K, art. قصد.) — قَصُدَ, aor. قَصُدَ, inf. n. قَصَادَةٌ, He (a camel, TA)

became fat. (K.) — See also 4. 2 قَصَّدَ see 1 last sentence but one. — And see 4. 4 أَقْصَدَنِى إِلَيْهِ الأَمْرُ The affair caused me to tend, repair, betake myself, or direct my course, to, or towards, him, or it; to aim at him, or it; to seek, endeavour after, pursue, or endeavour to reach, attain, or obtain, him, or it; to desire it, or wish for it; to intend it, or purpose it. (M, L.) — — (tropical:) It (an arrow) hit its object, and killed on the spot. (S, K.) — — He pierced a man with a spear, (K,) or shot him with an arrow, (TA,) and did not miss him: (K:) he struck, or shot, a thing so that it died on the spot: (As:) he killed on the spot: (Lth:) it (a serpent) killed a person (Lth, S) on the spot: (Lth:) or bit him so as to kill him. (K, * TA.) أَقْصَدَتْهُ المَنِيَّةُ Destiny killed him on the spot. (A.) — اقصد, (inf. n. إِقْصَادٌ, TA,) He composed [odes, or] poems of the kind termed قَصِيد; a verb similar to أَرْمَلَ and أَهْزَجَ and أَرْجَزَ: (Ibn-Buzurj, L:) also, (L, TA,) or ↓ اقتصد, inf. n. إِقْتِصَادٌ, accord. to the K, but the former is the correct form, (TA,) [or the latter is probably correct, as being similar to إِرْتَجَزَ, as well as the former, of which the act. part. n. occurs in a verse,] and ↓ قَصَدَ, inf. n. قَصْدٌ; (K;) or ↓ قَصَّدَ; (as in the M and L;) he continued uninterruptedly, (L, K,) and prolonged, (L,) the composition of [odes, or] poems of the kind termed قَصَائِد. (L, K.) See مُقْصِدٌ. 5 تقصّد He (a dog &c.) died. (S.) — — And see 7, in three places. 7 انقصد and ↓ تقصّد; (L, K;) and ↓ قَصِدَ, aor. قَصَدَ, inf. n. قَصَدٌ; but this form of the verb is seldom used; (L;) It broke, or became broken, in any way or manner: or it broke, or became broken, in halves: (L, K:) [but they are differently used: you say,] انقصد الرُّمْحُ [the spear broke: or] (S, L) the spear broke in halves: (L:) and تقصّدتِ ↓ الرِّمَاحُ the spears broke in many pieces. (S, A, L.) — انقصد and ↓ تقصّد It (marrow) became detached, or came forth, from its place. (TA.) 8 اقتصد: see 1. — — He aimed at that which was right and just. (A, art. صيد. See 1 in that art.) — And see 4. قَصْدٌ, [inf. n. of 1, q. v. — — Used as a subst., The tending, self-direction, aim, or course of a person — — Hence, An object of aim, of endeavour or pursuit, of desire or wish, or of intention or purpose; one's intention, intent, or meaning; as also ↓ مَقْصُودٌ. See مَقْصِدٌ] — — A thing that is right, of what is said and of what is done; syn. سَدَادٌ and صَوَابٌ. (S, voce تَسْدِيدٌ, &c.) هُوَ عَلَى قَصْدٍ, He is following a right way, or course. (Msb.) See also قَاصِدٌ. — — Conforming, or conformable, to the just mean. (M in art. ام.) See also مُقَصَّدٌ. — A little that is given. (S, O, K, art. قصد.) — See also قَصِيدٌ. قَصْدَهُ In the direction of, or towards, him, or it. Ex. قَصَدْتُ قَصْدَهُ I tended, repaired, betook myself, or directed my course, towards him, or it: (S, Msb:) [like صَمَدْتُ صَمْدَهُ, and حَرَدْتُ حَرْدَهُ, and شَدَا شَدْوَهُ, &c.:] also signifying, [I purposed his purpose, or] I pursued his (another's) way, or course, doing [and thinking] as he did. (L, in art. وكد.) أَخَذَ قَصْدَ الوَادِى, and ↓ قَصِيدَهُ, [He went towards the valley]. (A.) — — هُوَ قَصْدَكَ, and قَصْدُكَ, He is before thee, before thy face. It is more commonly used as a subst. (M, L.) رُمْحٌ قَصِدٌ, and ↓ قَصِيدٌ, (M, L, K,) and ↓ أَقْصَادٌ, (S, L,) which is one of the words [used as a sing. epithet] having a pl. form, (Akh, S,) A spear broken: (M, L:) [or, broken in halves:] or broken in many pieces. (K.) قِصْدَةٌ A fragment; a piece of a thing that is broken: (S, K:) and any piece [of a thing]: (TA:) pl. قِصَدٌ. (S, K.) Ex. القَنَا قِصَدٌ [The spears are broken into fragments]. (S.) — — قِصْدَةٌ مِنْ عَظْمٍ A piece of a bone; meaning, a third, or a quarter, of the thigh, or arm, or skin, or shoulder; (M, L;) less than the half; as much as the third, or quarter. (IKtt.) قَصُودٌ A camel having compact marrow. (ISh, L.) See also قَصِيدٌ. قَصِيدٌ and ↓ مَقْصُودٌ Aimed at, sought, desired, intended, or purposed. (L.) — Fat marrow: (K:) or thick and fat marrow, that breaks in pieces (يَتَقَصَّدُ) by reason of its fatness: a piece thereof is termed قَصِيدَةٌ: (L:) or the former word and ↓ قَصُودٌ signify marrow inferior to that which is fat (A, O, K) but superior to that which is lean: (A, O:) and قَصِيدَةٌ, a piece of marrow that has come forth from the bone. (L.) — — And (L, K), or ذُو قَصِيدٍ, (L,) A bone containing marrow. (L, K.) — — Dry, or tough, (يَابِس,) fleshmeat; (Lth, S, L, K;) as also ↓ قَصْدٌ; and, as some say, fat fleshmeat. (L.) — — A fat she-camel, (L, K,) plump and corpulent, (L,) and having marrow in her bones; as also قَصِيدَةٌ. (L, K.) — — A fat camel's hump. (K.) — A staff; (L, K;) as also قَصِيدَة; (K;) or the latter has not been heard: (TA:) pl. قَصَائِدُ. (L.) — Poetry, or a poem, trimmed, pruned, or free from faults, well executed, (K,) and composed with premeditation; (TA;) as also قَصِيدَةٌ: (TA:) [but the latter is used as a subst.] — — قَصِيدٌ, a gen. n., applied properly to poetry, and, by extension of the signification, to a single poem, for قَصِيدَةٌ; (IJ, L;). or it is pl. of قَصِيدَةٌ, like as سَفِينٌ is of سَفِينَةٌ; (S, L;) and so is قَصَائِدُ; (L;) [but properly, قَصِيدٌ is a coll. gen. n., and قَصِيدَةٌ is its n. un., and قَصَائِدُ is pl. of the latter;] Poetry, or a poem, [or an ode, (for it was always designed to be chanted or sung,)] of which the bipartition (شَطْر) of the verses is complete; (M, L, K;) [i. e., of which the hemistichs are complete, not curtailed; (see الرَّمَلُ;)] consisting of three verses or more; (Akh, M, L, K;) or of sixteen or more; (M, L, K;) for it is usual to call that which consists of three verses, or ten, or fifteen, قِطْعَةٌ, and what consists of more than fifteen the Arabs call قصيدة: (IJ, M, L:) or, as Akh has once said, what is of the metre called الطَّوِيل, and البَسِيط that is complete, and الكَامِل that is complete, and المَدِيد that is complete, by which he means the first species thereof, which is the most complete that is in use, and الوَافِر that is complete, by which, in like manner, he means the first species thereof, and الرَّجَز that is complete, and الخَفِيف that is complete, and [any ode, or] any poem that is sung by persons riding; but, he adds, we have not heard them sing what is of the metre called الخفيف: (M, L:) such poetry is thus termed because composed with purpose and consideration, and earnest endeavour to make it excellent; from قَصْدٌ as syn. with أَمٌّ: or because composed with care, and trimmed with excellent expressions and choice meanings, from قَصِيدٌ signifying " thick and fat marrow; " for the Arabs tropically apply to chaste, or eloquent, or excellent, language the epithet سَمِين, or " fat: " (L:) or because of its completeness, and the soundness of its measure. (M, L.) For the meanings of بَيْتُ القَصِيدَةِ, see بَيْتٌ; last sentence. — قَصِيدَةٌ: see قَصِيدٌ. See also قَصِدٌ throughout. طَرِيق قَاصِدٌ, (M, L,) and قَاصِدَةٌ, (A,) and ↓ قَصْدٌ, (A, Msb,) (tropical:) A direct, or right road, or way; a road, or way, having a direct, or right, tendency: (A, L:) an even, and a direct, or right, road, or way: (M, L:) an even road, or way. (Msb.) — — سَهْمٌ قَاصِدٌ (tropical:) An arrow rightly directed towards the animal at which it is shot: pl. سِهَامٌ قَوَاصِدُ. (A.) — — قَاصِدٌ Near. (S, K.) — — سَفَرٌ قَاصِدٌ An easy, short journey: (TA:) [a moderately easy and short journey:] a journey not difficult, nor extremely far. (Ibn-'Arafeh.) — — بَيْنَنَا وَبَيْنَ المَآءِ لَيْلَةٌ قَاصِدَةٌ (tropical:) Between us and the water is an easy night's journey (S, K) without fatigue or tardiness: (S:) pl. لَيَالٍ قَوَاصِدُ. (TA.) — — مَآءٌ قَاصِدٌ Water of which the herbage, or pasture, is near. (IAar, TA, voce مُطْلِبٌ.) أَقْصَدُ [A more, or most, direct road]. (S, voce أَرْشَدُ.) — — عَلَيْكَ بِمَا هُوَ أَقْصَدُ وَأَقْسَطُ (tropical:) Keep thou to that which is most right and most just. (A.) أَقْصَادٌ: see قَصِدٌ. [مَقْصَدُ الكَلَامِ means the intended sense of the saying; the meaning thereof: (see مَعْنًى in art. عنى:) مَقْصَدٌ being an inf. n. used as in the sense of the pass. part. n. of its verb, i. e. in the sense of ↓ مَقْصُودٌ; like as is generally said of its syn. مَعْنًى, of which مَقْصُودٌ is one of the explanations: hence it has a pl. مَقَاصِدُ: in the CK in art. غزو it is erroneously written مَقْصِد, which is the n. of place and of time from قَصَدَ. — — And in like manner مَقْصَدٌ signifies also A thing aimed at, intended, or purposed; an object of aim or

pursuit: see 1: and ↓ مَقْصِدٌ, tropically used, has the same meaning.] مَقْصِدٌ, with kesr to the ص, A place to, or towards, which one tends, repairs, or betakes himself; to which one directs his course; at which one aims; which one seeks, pursues, endeavours to reach, desires, or wishes for; [pl. مَقَاصِدُ.] Ex. لَهُ مَقْصِدٌ مَعَيَّنٌ He has a specified place to which, or towards which, he tends, or repairs, &c. (Msb.) بَابُكَ مَقْصِدِى Thy door, or gate, is the place to which, or towards which, I tend, or repair, &c. (A.) — — مَقَاصِدُ الطُّرُقِ [The right places to which roads tend]; i. q. مَرَاشِدُهَا. (S, L, K, art. رشد.) See also مَقْصَدٌ. مُقْصَدٌ One who falls sick and quickly dies. (K.) مُقْصِدٌ [One who composes poems of the kind termed قَصَائِد: see 4: also,] and ↓ مُقَصِّدٌ, one who continues uninterruptedly, and prolongs, the composition of poems of the kind termed قصائد. (M, L.) مَقْصَدَةٌ [lit., A thing that causes people to repair to, or seek, or endeavour after, or desire, it]. — — A woman great, and perfect, or complete, who pleases every one (K) that beholds her. (TA.) — — Also, (or, as some write it, ↓ مُقَصَّدَةٌ, TA,) A woman inclining to shortness. (K.) مَقْصُودٌ: see قَصْدٌ, قَصِيدٌ, and مَقْصَدٌ. مُقَصَّدٌ (tropical:) A man neither corpulent nor thin; as also ↓ مُقْتَصِدٌ and ↓ قَصْدٌ: (L, K:) or a man of moderate, or middle, stature; (ISh, L;) neither tall nor short, nor corpulent; (IAth, L;) as also قَصْدٌ: (ISh:) or a man &c. neither corpulent nor short. (Lth, L.) See مَقْصَدَةٌ. مُقَصِّدٌ: see مُقْصِدٌ. فُلَانٌ مُقْتَصِدٌ فِى النَّفَقَةِ (tropical:) Such a one acts in a moderate manner, in a manner between that of prodigality and that of parsimoniousness, in expense. (S, L.) See 1. And see مُقَصَّدٌ. قصر 1 قَصُرَ, aor. قَصُرَ, inf. n. قِصَرٌ (S, M, Msb, K, &c.) and قَصْرٌ (IAar, M, K) and قَصَارَةٌ, (Lh, M, K,) It (a thing, S, Msb, i. e. anything, M) was, or became, short; contr. of طَالَ. (S, M, Msb, K.) — — [And It was, or became, too short. And قَصُرَ عَنْهُ It was, or became, too short for him, or it. — — Hence, قَصُرَتْ يَدُهُ, and قَصُرَ بَاعُهُ, (tropical:) He had little, or no, power: and he was, or became, niggardly.] — And قَصَرَ السَّهْمُ عَنِ الهَدَفِ, (S, M, Msb,) aor. قَصُرَ, (Msb,) inf. n. قُصُورٌ, (M, Msb,) The arrow fell short of the butt; did not reach it; (S, Msb;) fell upon the ground without reaching the butt: (M:) and قَصَرَ عَنْ مَنْزِلِهِ [he fell short of his place of alighting or abode; did not reach it]. (TA.) — — [Hence,] قَصَرَ عَنِ الأَمْرِ, (S, Msb, K,) [and قَصَرَ دُونَهُ,] aor. قَصُرَ, (Msb, TA,) inf. n. قُصُورٌ; (S, Msb, K;) and ↓ اقصر, (K,) inf. n. إِقْصَارٌ; (TA;) and ↓ قصّر, (K,) inf. n. تَقْصِيرٌ; (TA;) and ↓ تقاصر; (K;) [He fell, or stopped, or came, short of doing the thing, or affair; he failed of doing, or accomplishing, it;] he lacked power, or ability, to do, or accomplish, the thing, or affair; (S, Msb, K;) he could not attain to it: (S:) or the first has this signification; (ISk, S, Msb;) and [in like manner] ↓ قصّر عَنْهُ, (M, K,) inf. n. تَقْصِيرٌ, (TA,) he left or relinquished it, or abstained from it, being unable to do or accomplish it: (M, K:) but ↓ عَنْهُ اقصر, he desisted or abstained from it, being able to do or accomplish it: (ISk, S, M, Msb:) such, at least, is generally the case, though both sometimes occur in one and the same sense, that which اقصر عنه generally bears: (TA:) and فِى الأَمْرِ ↓ قصّر [he fell, or stopped, or came, short in the affair: it signifies nearly the same as اقصر عنه, i. e., he fell short of accomplishing the affair; he fell short of doing what was requisite, or due, or what he ought to have done, (عَمَّا كَانَ يَنْبَغِى, or the like, being understood,) in, or with respect to, the affair: a meaning very common, and implied, though not expressed, in the M: and] he flagged, or was remiss, in the affair; syn. تَوَانَى: (S, TA:) or ↓ قصّر signifies he left, desisted from, neglected, or left undone, a thing, or part thereof, from inability: but ↓ اقصر, he left it, &c., or part thereof, with ability to do it. (Kull p. 128.) [And ↓ قصّر دُونَهُ He fell short of reaching, or attaining, it: see an ex. voce يَعْقُوبٌ.] [Hence also,] قَصَرَتْ بِنَا النَّفَقَةُ The money for expenses [fell short of what we required;] did not enable us to attain our object; (Msb;) meaning, that they were unable to pay the expenses: (Mgh:) and قَصَّرَ أَمَلُهُ ↓ بِهِ [his hope fell short of what he required]: 'Antarah says, فَالْيَوْمَ قَصَّرَ عَنْ تِلْقَائِكَ الأَمَلُ [but to-day, hope hath fallen short of extending to the meeting with thee]. (TA.) [And hence, app.,] قَصَّرَتْ ↓ بِكَذَا نَفْسُكَ [Thy mind, or wish, fell short of what was requisite with respect to such a thing], said to him who has sought, or desired, little, and a mean share or lot. (TA.) And, قَصَّرَ ↓ بِفُلَانٍ [He fell short of what was required by such a one, or due to him; or] he acted meanly, and sparingly, with such a one, in a gift. [&c.] (JK [see مُقَصِّرٌ: and see two exs. of قَصَّرَ بِهِ voce أَزْرَى in art. زرى.] — — [Also, قَصَرَ عَنِ الأَمْرِ, (M, K,) aor. قَصُرَ, (M,) inf. n. قُصُورٌ; and ↓ اقصر; and ↓ قصّر and ↓ تقاصر; (M, K;) He refrained, abstained, or desisted, from the thing, or affair. (M, K.) A poet says, إِذَا غَمَّ خِرْشَاءُ الثُّمَالَةِ أَنْفَهُ مِنْهَا لِلصَّرِيحِ فَأَقْنَعَا ↓ تَقَاصَرَ [When the froth of the water remaining in the drinking-trough covers his nose, he refrains from it, turning to the clear, and raises his head]: or ↓ منها تقاصر here signifies he contracts his neck from it: and it is said that ↓ قصّر عنه signifies as explained above, he left or relinquished it, &c. (M.) قَصَرَ عَنِّى الوَجَعُ, and الغَضَبُ, (M, K,) aor. قَصُرَ, inf. n. قُصُورٌ, (M,) The pain, and anger, ceased from me; quitted me; (M, K;) as also قَصِرَ; (M, TA;) which latter is erroneously written in the copies of the K, قَصَّرَ: (TA:) and قَصَرْتُ أَنَا عَنْهُ [I ceased from it]. (M.) And الْمَطَرُ ↓ أَقْصَرَ The rain left off. (TA.) — قَدْ قَصَرَ العَشِىُّ, aor. قَصُرَ, inf. n. قُصُورٌ, [The afternoon, or evening, has come,] is said when you enter upon the مَسَآء [i. e. afternoon, or evening]: (S:) or it means has almost drawn near to night. (TA.) [See also قَصْرٌ, below.] — — Hence, (S,) قَصَرْنَا and ↓ أَقْصَرْنَا We entered upon the عَشِىّ [i. e. afternoon, or evening]; (M, K;) the former signifies أَمْسَيْنَا; and the latter, دَخَلْنَا فِى قَصْرِ العَشِىِّ, like as you say أَمْسَيْنَا from المَسَآءُ: (S:) or the former, we came to be in the last part of the day; and the latter, we entered upon the last part of the day. (IKtt.) — قَصَرَهُ, (Msb, K,) aor. قَصُرَ, (Msb,) or قَصِرَ, (K,) inf. n. قَصْرٌ; (TA;) and ↓ قصّرهُ, (M, Msb, TA;) inf. n. تَقْصِيرٌ; (TA;) and ↓ اقصرهُ; (Msb;) He made it short; (M, K, TA;) he shortened it; took from its length. (Msb.) You say قَصَرَ الشَّعَرَ, (M, Msb, K,) and قَصَرَ مِنَ الشَّعَرِ, (S,) aor. قَصُرَ, (Msb,) or قَصِرَ; (K;) and ↓ قصّره, (Mgh, Msb, TA,) and ↓ قصّر مِنْهُ; (S;) and ↓ اقصرهُ; (Msb;) He shortened the hair; (M, K, * TA;) took from its length; (Msb;) cut its ends; (Mgh;) clipped, or shore, it. (TA.) And قَصَرَ الصَّلَاةَ, (M, Msb, TA,) and قَصَرَ مِنَ الصَّلَاةِ, (S, M, Msb,) aor. قَصُرَ, inf. n. قَصْرٌ; (S, M, Msb, TA;) and ↓ قصّرها, (M, Msb, TA,) and ↓ قصّر منها, (S, M,) inf. n. تَقْصِيرٌ; (S;) and ↓ اقصرها, (Msb, TA,) and ↓ اقصر منها; (S;) but اقصرها is extr.; (TA;) He curtailed [or contracted] the prayer; (M;) he performed a prayer of four rek'ahs (رَكَعَات) making it of two; (Mgh;) in a journey. (Mgh, TA.) And الخُطْبَةَ ↓ اقصر He made the [form of words called] خطبة [delivered from the pulpit] short, or concise: (Mgh, TA: *) the doing so being commanded. (Mgh.) قَصْرٌ also signifies the contr. of مَدٌّ; (M, K;) and the verb is قَصَرَ [He contracted, or straitened]. (M.) You say قَصَرْتُ قَيْدَ البَعِيرِ; (Msb;) and قَصَرْتُ لَهُ مِنْ قَيْدِهِ; (M;) aor. قَصُرَ, inf. n. قَصْرٌ; (M, Msb;) I contracted the shackles of the camel; syn. ضَيَّقْتُهُ; (Msb;) and I contracted his shackles; syn. قَارَبْتُ. (M.) [And in like manner, العَطِيَّةَ ↓ قَصَّرَ, inf. n. تَقْصِيرٌ, He made the gift scanty, or mean: or, accord. to the TK, قصّر فِى العَطِيَّةِ, which properly signifies he fell short of what he ought to have done with respect to the gift: but, though each of these phrases is doubtless correct, the former expression I hold to be that which is indicated when it is said that] التَّقْصِيرُ signifies إِخْسَاسُ العَطِيَّةِ. (M, K.) — قَصَرَهُ, (S, M, Msb,) aor. قَصُرَ, (S, M,) inf. n. قَصْرٌ, (S, M, Msb, K,) He confined, restricted, limited, kept within certain bounds or limits, restrained, withheld, hindered or prevented, him, or it; syn. حَبَسَهُ. (S, M, Msb, K. *) It is said in a trad. of Mo'ádh, لَهُ مَا قَصَرَ فِى بَيْتِهِ To him belongeth what he hath held confined in, or kept within, his house or tent: (TA:) or what he hath held in possession &c. (Az, TA in art. خمر: see 10 in that art.) You say also قَصَرْتُ الدَّارَ, inf. n. as

above, I [confined and so] defended the house by walls. (TA.) And قَصَرَ الجَارِيَةَ بِالْحِجَابِ He [confined and so] kept safe the girl by means of the veil, or covering, or the like: and in like manner you say of a horse. (TA.) And in a trad. of 'Omar it is said, قَصَرَ بِهِمُ اللَّيْلُ, (TA,) or ↓ قَصَّرَ, (L,) The night withheld them; namely a company of riders upon camels on other beasts. (L, TA.) You also say قَصَرَ الرَّجُلَ عَنِ الأَمْرِ [and قَصَرَ بِهِ and ↓ قصّر به] He withheld the man from the thing, or affair, that he desired to do. (TA.) [See an ex. in a verse cited voce طَلَّاع.] And قَصَرْتُ نَفَسِى عَنْ شَىْءٍ I withheld, or restrained, myself from a thing: (JK, TA: *) and I restrained myself from inordinate desire of a thing. (TA.) Lebeed says فَلَسْتُ وَإِنْ أَقْصَرْتُ عَنْهُ بِمُقْصِرِ meaning, But although thou blame in order that I may be restrained, I do not refrain from that which I desire to do. (El-Mázinee, L.) Also, قَصَرْتُ طَرْفِى [I restrained my eye, or eyes;] I did not raise my eye, or eyes, towards that at which I ought not to look. (TA.) And قَصَرَ البَصَرَ He turned away the eye. (TA.) It is also said in a trad. of I'Ab, قُصِرَ الرِّجَالُ عَلَى أَرْبَعٍ مِنْ أَجْلِ أَمْوَالِ اليَتَامَى Men were restricted to marrying no more than four [because of the property of the orphans which they might leave]. (TA.) And one says قَصَرْتُ نَفْسِى عَلَى الشَّىْءِ I confined, or restricted, myself to the thing, and obliged myself to do it. (TA.) [See also 8.] Hence what is said of Thumámeh, in a trad., فَأَبَى أَنْ يُسْلِمَ قَصْرًا But he refused to become a Muslim by constraint and compulsion: or by force, as some say, from القَسْرُ; the س being changed into ص, as is done in many other cases. (TA.) You say also قَصَرْتُ الشَّىْءَ عَلَى كَذَا I restricted the thing to such a thing. (S, TA.) And قَصَرَهُ عَلَى الأَمْرِ, meaning, رَدَّهُ إِلَيْهِ, (M, K,) i. e., [He reduced him, to the thing, or affair; or] he appropriated him [or it, restrictively,] to the thing, or affair. (TK.) [Hence,] قَصَرْتُ اللِّقْحَةَ عَلَى فَرَسِى I appropriated the milk of the milch-camel [restrictively] to my horse. (S, TA.) [And hence,] قَصَرْتُ عَلَى نَفْسِى نَاقَةً I retained for myself [restrictively] a she-camel, that I might drink her milk. (Msb.) Aboo-Du-ád says, describing a horse, فَقُصِرْنَ الشِّتَآءَ بَعْدُ عَلَيْهِ وَهُوَ لِلذَّوْدِ أَنْ يُقَسَّمْنَ جَارٌ meaning, So they were restricted to him, that he might drink their milk, during the severity of the winter, afterwards; and he is a protector to the few she-camels from their being suddenly attacked and divided in shares; مِنْ being understood before أَنْ. (M.) — قَصَرَ الثَّوْبَ, (S, M, Msb,) aor. قَصُرَ, (S,) inf. n. قَصْرٌ (S, Mgh, Msb) and قِصَارَةٌ; (Sb, M, TA;) and ↓ قصّرهُ, (S, M,) inf. n. تَقْصِيرٌ; (S;) He beat, (S, TA,) washed, (Mgh,) and whitened, (M, Msb, TA,) the cloth, or garment. (S, M, &c.) 2 قَصَّرَ see 1, throughout. 4 أَقْصَرَ see 1, throughout. — أَقْصَرَتْ She brought forth short children: hence the saying, إِنَّ الطَّوِيلَةَ قَدْ تُقْصِرُ وَإِنَّ القَصِيرَةَ قَدْ تُطِيلُ [Verily the tall woman sometimes brings forth short children, and verily the short woman sometimes brings forth tall children]. (S, K. *) J is in error in saying that this is in a trad. (Sgh, K.) But IAth also asserts it to be a trad. (MF in art. طول.) 6 تقاصر He feigned, or pretended, (أَظْهَرَ,) shortness; (M, Sgh, K;) as also ↓ تَقَوْصَرَ: (Sgh, K:) or, accord. to some, these two verbs have different significations: see the latter below. (TA.) — — [And He contracted himself, or drew himself together. (See R. Q. 1 in art. فذ.)] — — تقاصرت نَفْسُهُ (assumed tropical:) He (lit. his spirit, or soul,) became abject, mean, contemptible, or despicable; syn. تَضَاءَلَتْ. (M.) — — تقاصر الظِّلُّ (tropical:) The shade became contracted. (M, TA.) — — See also 1, in two places. 8 اقتصر عَلَى الأَمْرِ He confined, restricted, or limited, himself to the thing, or affair; did not exceed it. (M, K. *) — — اقتصر عَلَى الشَّىْءِ, (S,) or على كَذَا, (Msb,) [and بِكَذَا,] He was satisfied, or content, (S, Msb,) with the thing, (S,) or with such a thing. (Msb.) — — اقتصر عَلَى أَمْرِى He obeyed my command. (JK.) 10 استقصرهُ He reckoned, or held, him, or it, to be short. (S.) — — He reckoned him, or held him, to fall short of doing what he ought to do: or to flagg, or be remiss: عَدَّهُ مُقَصِّرًا. (S.) Q. Q. 2 تَقَوْصَرَ, said of a man, (M,) He became contracted; lit., one part of him entered into another part; (M, K;) as though he became like a قَوْصَرَّة, from which word the verb is derived. (Z, TA.) — — See also 6. قَصْرٌ and ↓ قَصَرٌ and ↓ قُصْرَةٌ [like the inf. n. قُصُورٌ] The falling, or stopping, or coming, short of accomplishing an affair; or of doing what one ought, or is commanded, to do; or flagging, or remissness: you say to a man whom you have sent to accomplish some needful affair, and who has fallen short of doing what you commanded him to do, on account of heat or some other cause, مَا مَنَعَكَ أَنْ تَبْلُغَ المَكَانَ الَّذِى أَمَرْتُكَ بِهِ إِلَّا أَنَّكَ أَحْبَبْتَ أَنْ تُقَصِّرَ i. e. القُصْرَةَ, and القَصَرَ, and القَصْرَ, [Nothing prevented thy reaching the place to which I commanded thee to go but thy loving to fall short &c.; or to flag, or be remiss]. (M, K *.) And ↓ قَصَرَةٌ, (K,) or ↓ قَصَرٌ, without ة, accord. to the Nawádir of IAar, as cited in the L, and so in the handwriting of Sgh, (TA,) and ↓ قَصَارٌ, (K,) signify Laziness; slothfulness. (IAar, Sgh, K.) An Arab of the desert is related to have said ↓ أَرَدْتُ أَنْ آتِيَكَ فَمَنَعَنِى القَصَارُ [I desired to come to thee, but laziness prevented me]. (TA.) — قَصْرُكَ أَنْ تَفْعَلَ كَذَا and ↓ قَصَارُكَ, (S, M, K,) and ↓ قُصَارُكَ, (M, K,) and ↓ قُصَارَاكَ, (S, M, K,) and ↓ قُصَيْرَاكَ, (M, K,) Thine utmost, or the utmost of thy power or of thine ability or of thy deed, (جُهْدُكَ, M, K, [or app., جَهْدُكَ, (see art. جهد,)] and غَايَتُكَ, S, M, K,) and the end of thy case, and that to which thou hast confined or restricted or limited thyself, (S, TA,) [or that to which thou art confined or restricted or limited,] is, or will be, thy doing such a thing. (S, M, K.) It is from قَصْرٌ signifying the " act of confining, restricting, limiting," &c. (TA.) And ↓ قُصْرَى also signifies the end of an affair. (Sgh, TA.) A poet says إِنَّمَا أَنْفُسُنَا عَارِيَّةٌ وَالْعَوَارِىُّ قَصَارٌ أَنْ تُرَدْ [Our souls are only a loan: and the end of loans is their being given back; تُرَدْ being for تُرَدَّ]. (S, TA.) You also say, كُلِّ بَلَآءٍ وَشِدَّةٍ ↓ المَوْتُ قُصَارِى [Death is the end of every trial and distress]. (TA, art. حمأ.) — قَصْرٌ (S, M) and ↓ مَقْصَرٌ (K) and ↓ مَقْصَرَةٌ and ↓ مَقْصِرٌ (M, K) The afternoon: or evening: syn. عَشِىٌّ: (S, M, K:) or the first signifies the last part of the day: (IKtt:) or the time before the sun becomes yellow: (JK:) or the first and second signify the time of the approach of the عَشِىّ, a little before the عَصْر: (A, TA:) and the first (S, K) and second (A'Obeyd, TA) and third, (A'Obeyd, S, TA,) [the time of] the mixing of the darkness: (A'Obeyd, S, K, TA:) pl. of the second (TA) and third (S, M) and fourth, (M,) مَقَاصِرُ (S, M) and مَقَاصِيرُ, which latter is extr.; (M;) in the first sense, as signifying عَشَايَا; (M;) or in the last sense; (S;) not signifying, as it is said to do in the K, العِشَآءُ الآخِرَةُ; for this is a great mistake, app. occasioned by F's seeing the passage [in the T] of Az, [or in the M, in which I find it,] وَالمَقَاصِرُ وَالمَقَاصِيرُ العَشَايَا الأَخِيرَةُ نَادِرَةٌ, and not properly considering it. (TA.) Sb says, that قَصْرٌ has no dim.; the Arabs being content to use in its stead the dim. of مَسَاءٌ. (M.) You say أَتَيْتُهُ قَصْرًا I came to him in the afternoon, or evening; syn. عَشِيًّا. (S.) And جِئْتُ قَصْرًا, and ↓ مَقْصَرًا, I came at the approach of the عَشِىّ, a little before the عَصْر. (A, TA.) And أَقْبَلَتْ مَقَاصِيرُ ↓ العِشَآءِ [The times of the mixing of the darkness of nightfall came, or advanced]. (A, TA.) — قَصْرٌ [A palace: a pavilion, or kind of building wholly or for the most part isolated, sometimes on the top of a larger building, i. e., a belvedere, and sometimes projecting from a larger building, and generally consisting of one room if forming a part of a larger building or connected with another building; the same as the Turkish كوشك: to such buildings we find the appellation to have been applied from very early times to the present day:] a well-known kind of edifice: (M:) a mansion, or house; syn. مَنْزِلٌ: (Lh, M, K:) or any house or chamber (بَيْت) of stone; (M, K;) of the dial. of Kureysh: (M:) so called because a man's wives and the like are confined in it: (M:)

pl. قُصُورٌ. (S, M, Msb.) قَصْرُ المَلِكِ [The palace, or pavilion, of the king]. (Msb.) — Also قَصْرٌ Large and dry, or large and thick, or dry, fire-wood; حَطَبٌ جَزْلٌ. (M, K.) So in the Kur, lxxvii. 32, accord. to El-Hasan, as related by Lh. (M.) قَصَرٌ: see قَصْرٌ, in two places. — The necks of men, and of camels: (M, K:) a pl. [or rather coll. gen. n.], of which the sing. [or n. un.] is قَصَرَةٌ: (M:) [see an ex. in the first paragraph of art. سندر:] or [so accord. to the M, but in the K and] ↓ قَصَرَةٌ signifies the base of the neck; (S, M, K;) the base of the neck at the place where it is set upon the upper part of the back: (Nuseyr, TA:) or the base of the neck when thick; not otherwise: (Lh, M:) pl. [or coll. gen. n.] قَصَرٌ, and pl. pl. [or pl. of قَصَرٌ] أَقْصَارٌ: (M:) or this latter is pl. of قَصَرَةٌ, (M, K,) accord. to Kr, but this is extr., unless the augmentative letter in the sing. be disregarded in its formation. (M.) I'Ab reads كَالْقَصَرِ, in the Kur, lxxvii. 32, (S, M, * TA,) and explains it as meaning Like the thick bases of necks, (M, * TA,) or as meaning كَقَصَرِ النَّخْلِ, i. e. الأَعْنَاق. (S.) [See the next signification.] You say ذَلَّتْ قَصَرَتُهُ [His neck or] the base of his neck became in a state of subjection. (TA.) And إِنَّهُ لَتَامُّ القَصَرَةِ Verily he has a large, or thick, neck. (Aboo-Mo'ádh the Grammarian.) — — And hence, (Aboo-Mo'ádh,) (tropical:) The trunks, or lower-parts, (أُصُول, M, K, or أَعْنَاق, I'Ab, S,) of palm-trees: (S, M, K:) so explained in the Kur, ubi supra, (S, M,) by I'Ab: (S:) sing. [or n. un.] ↓ قَصَرَةٌ: the palm-tree is cut into pieces of the length of a cubit, to make fires therewith in the winter: (Aboo-Mo'ádh:) and [in the TA or] so of other trees: (M, K:) or of large trees: (Ed-Dahhák:) or [accord. to the M, but in the K and] the remains of trees. (M, K.) قَصْرَةٌ: see قَصْرٌ: see قُصْرَةٌ. — هُوَ ابْنُ عَمِّهِ قُصْرَةً, (S, M, K,) and ↓ قَصْرَةً, (K,) and ↓ مَقْصُورَةً, (S, M, K,) and ↓ قَصِيرَةً, (K,) [He is his cousin on the father's side,] nearly related; (S, M, K;) i. q. دِنْيًا (S, TA) and دُنْيًا: (TA:) and in like manner you say of the ابن العَمَّة and ابن الخَالَة and ابن الخَال. (Lh, M.) قُصْرَى: see قَصْرٌ. — القُصْرَى (Az, S) and ↓ القُصَيْرَى (A'Obeyd, Az, S) The rib that is next to the شَاكِلَة [or flank], (A'Obeyd, Az, S,) also called الوَاهِنَةُ, (S,) and ضِلَعُ الخِلْفِ, (A'Obeyd,) at the bottom of the ribs, (S,) between the side and the belly: (Az:) or the former is the lowest of the ribs, and the latter is the highest of the ribs: (AHeyth:) or the latter is the lowest of the ribs: or the last rib in the side: or the قُصْرَيَانِ and ↓ قُصَيْرَيَانِ are the two ribs that are next to the طَفْطَفَة [or flank]: or that are next to the two collar-bones. (M, K.) قَصَرَةٌ: see قَصْرٌ: — and قَصَرٌ, in two places: — and مِقْصَرَةٌ. قَصَارٌ: and قَصَارُكَ and قُصَارُكَ: see قَصْرٌ. قِصَارٌ, a subst., The shortening [or clipping] of the hair. (Th, M, K. *) Fr says, An Arab of the desert said to me in Minè, القِصَارُ أَحَبُّ إِلَيْكَ أَمِ الحَلْقُ, meaning, Is the shortening [or clipping] more pleasing to thee, or the shaving of the head? (M.) قَصِيرٌ Short; and low, i. e. having little height; contr. of طَوِيلٌ; (S, M, Msb, K;) and so ↓ قَاصِرٌ, app. a kind of rel. or possessive n., not a verbal epithet: (M:) fem. of the former [and of the latter] with ة: (M, K:) pl. of the former, masc., (S, M, Msb, K,) and fem., (M, K,) قِصَارٌ, (S, M, &c.,) and pl. masc. [applied to rational beings,] قُصَرَآءُ, (M, K,) and pl. fem. قِصَارَةٌ; (K;) ة being added by the Arabs to any pl. of the measure فِعَالٌ, as in جِمَالَةٌ and حِبَالَةٌ and ذِكَارَةٌ and حِجَارَةٌ; (Fr;) or قِصَارَةٌ is syn. with قَصِيرَةٌ, and is extr. (Sgh, K.) — — قَصِيرَةٌ مِنْ طَوِيلَةٍ [lit. A short thing from a tall thing; meaning,] a date from a palm-tree: a proverb; alluding to the abridgment of speech or language. (K.) — — هُوَ قَصِيرُ اليَدِ, [and البَاعِ,] (tropical:) He has little, or no, power: or is niggardly:] and لَهُمْ أَيْدٍ قِصَارٌ [they have little, or no, power: or are niggardly]. (TA.) — — قَصِيرُ الهِمَّةِ [Having little ambition]. (O in art. بجل.) — — إِنَّهُ لَقَصِيرُ العِلْمِ (tropical:) [Verily he has little knowledge]. (M.) — — قَصِيرُ النَّسَبِ [Having a short pedigree;] whose father is well known, so that when the son mentions him it is sufficient for him, without his extending his lineage to his grandfather. (K.) [See also a verse below, in this paragraph.] — — حَدِيثٌ قَصِيرٌ, and ↓ مُقْتَصَرٌ, A [concise, or] comprehensive, and profitable, story, or narration. (TA.) — [I. q. ↓ مَقْصُورٌ and ↓ مَقْصُورَةٌ, Shortened; contracted: and confined; restricted; limited; &c.] — — إِمْرَأَةٌ قَصِيرُ الخُطَى, and ↓ مَقْصُورَةُ الخَطْوِ, [A woman whose steps are shortened, or contracted;] likened to one who is shackled, whose steps are shortened, or contracted, by the shackles. (Fr.) — — فَرَسٌ قَصِيرٌ A mare that is brought near [to the tent or dwelling], and treated generously, and not left to seek for pasture, because she is precious: (S, K:) and a mare that is kept confined. (TA.) — — قَصِيرَةٌ, [which is extr., for by rule it should be without ة,] and ↓ قَصُورَةٌ, (Az, S, M, K,) and ↓ مَقْصُورَةٌ, (K,) A woman confined in the house, or tent, not suffered to go forth: (S, M, K:) a woman kept behind, or within, the curtain: (TA, in explanation of the last of these three epithets:) a girl kept with care, that does not go out: (Az:) the pl. of قصورة is قَصَائِرُ: [and so, app., of قصيرة:] when you mean short in stature, you say قَصِيرَةٌ [only], and the pl. is قِصَارٌ. (TA.) Kutheiyir says وَأَنْتِ الَّتِى حَبَّبْتِ كُلَّ قَصِيرَةٍ إِلَيَّ وَمَا تَدْرِى بِذَاكَ القَصَائِرُ عَنَيْتُ قَصِيرَاتِ الحِجَالِ وَلَمْ أُرِدْ قِصَارَ الخُطَى شَرُّ النِّسَآءِ البَحَاتِرُ (S, M) or, as Fr relates it, كُلَّ قَصُورَةٍ (S) [And thou art the person who hath made every female confined within the house to be an object of love to me, while the females confined within the house know not that: I mean those confined within the curtained canopies: I do not mean the short in step: the worst of women are the short and compressed]. And a poet says وَأَهْوَى مِنَ النِّسْوَانِ كُلَّ قَصِيرَةٍ لَهَا نَسَبٌ فِى الصَّالِحِينَ قَصِيرُ [And I love, of women, every one that is confined within the house, that has a short pedigree, among the good]; i. e., every ↓ مَقْصُورَة, of whom it suffices to mention her descent from her father, because of his being well known. (M.) Hence, in the Kur, [lv. 72,] حُورٌ مَقْصُورَاتٌ فِى الخِيَامِ [Damsels having eyes whereof the white is intensely white and the black intensely black,] confined in the pavilions, (Az, Msb,) which are of pearls, for their husbands; (Az;) concealed by curtains: (Az, Bd:) or confined to their husbands, and not raising their eyes to others: (Fr:) or having their eyes restricted to their husbands. (Bd.) And ↓ نَاقَةٌ مَقْصُورَةٌ, (TA,) or مَقْصُورَةٌ عَلَى العِيَالِ, (Msb,) A she-camel retained [restrictively] for the household, that they [alone] may drink her milk. (Msb, TA. *) — — See also مَقْصُورَةٌ. قُصَارَةٌ. قُصْرَةٌ: see قِصَارَةٌ The art of [beating and] washing (Mgh) and whitening (M, Msb) clothes. (M, Mgh, Msb.) قَصُورَةٌ: see مَقْصُورَةٌ: and قَصِيرٌ. قُصَارَى. — — قَصْرٌ: see قُصَيْرَاكَ: see قَصْرٌ. قُصَيْرَى. — — قُصَارَاكَ. — See also قُصْرَى. قَصَّارٌ One who beats (S) and washes (Mgh) and whitens (M, Msb, K) clothes; (S, M, &c.;) as also ↓ مُقَصِّرٌ. (M, K.) قَاصِرٌ: see قَصِيرٌ, first signification. — إِمْرَأَةٌ قَاصِرَةُ الطَّرْفِ A woman restraining her eyes from looking at any but her husband. (S, K.) — — ظِلٌّ قَاصِرٌ (tropical:) Contracting shade. (TA.) قَوْصَرَّةٌ, and (sometimes, S,) قَوْصَرَةٌ, without teshdeed, A receptacle for dates, or for dried dates, (S, M, Mgh, Msb, K,) in which they are stored, made of mats, (S,) of reeds: (M, Mgh, Msb, K:) in common conventional language only so called as long as it contains dates: otherwise it is called زَبِيلٌ: (Mgh:) thought by IDrd to be not Arabic; (M;) and he doubts respecting the authenticity of a verse in which it is mentioned, ascribed to 'Alee: (TA:) pl. قَوَاصِرُ: (K, art. كنز; &c.:) the dim. is قُوَيْصِرَّةٌ and قُوَيْصِرَةٌ. (TA.) — — (tropical:) A woman, or wife; (IAar, K;) as also قَارُورَةٌ [q. v.]. (IAar, TA.) أَقْصَرُ More, and most, short: fem. قُصْرَى: (Mgh:) the pl. of أَقْصَرُ is أَقَاصِرُ. (S, K.) تِقْصَارٌ (S, M, K) and تِقْصَارَةٌ (S, K) A necklace, or collar, or the like, syn. قِلَادَةٌ, (S, M, K,) resembling a مِخْنَقَة: (S:) so called because it cleaves to the قَصَرَة [or base] of the neck: (M:) or a مِخْنَقَة proportioned to the قَصَرَة [or base of the neck]: (A, TA:) pl. تَقَاصِيرُ. (S, K.) رَضِىَ بِمَقْصَرٍ مِنَ الأَمْرِ, and ↓ بِمَقْصِرٍ مِنْهُ, He was content with less than he was seeking, of the thing. (TA.) And مِمَّا كَانَ يُحَاوِلُ ↓ رَضِىَ بِمُقْصِرٍ with kesr to the ص, (S,)

or بِمَقْصَرٍ مِنْهُ, (as in a copy of the M,) He was content with less than he was seeking. (S, M.) And رَضِيتُ مِنْ فُلَانٍ بِمَقْصَرٍ, and ↓ بِمَقْصِرٍ, I was content with an inferior thing from such a one. (M.) — See also قَصْرٌ. مَقْصِرٌ: see مَقْصَرٌ: — and قَصْرٌ. جَآءَ فُلَانٌ مُقْصِرًا Such a one came when the afternoon, or evening, was almost drawing near to night. (TA.) مَقْصَرَةٌ: see قَصْرٌ. مِقْصَرَةٌ (M, K) and ↓ قَصَرَةٌ (M, TA) The wooden implement of the قَصَّار, (M, K,) with which he beats clothes: (M:) and the ↓ latter, a piece of wood, (M, K,) of any kind; or of the jujube-tree, specially. (TA.) مُقَصِّرٌ act. part. n. of 2, q. v. and see قَصَّارٌ. — — [Deficient in liberality or bounty:] one who makes a gift scanty, or mean. (TA.) A poet says فَقُلْتُ لَهُ قَدْ كُنْتَ فِيهَا مُقَصِّرًا [And I said to him Thou hast been deficient in liberality with respect to them; app. meaning she-camels or the like;] i. e., thou hast not given of them nor given to drink from them [of their milk]. (M.) مَقْصُورٌ and مَقْصُورَةٌ: see قَصِيرٌ, in five places. — — See also قُصْرَةٌ. — — مَقْصُورَةٌ An ample or a spacious [house or mansion such as is called a] دار, which is defended by walls: (M, * K, * TA:) or it is less than a دار; (M, K;) as also ↓ قُصَارَةٌ; and is not entered by any but the owner: (K:) such a part of a house is called the مقصورة of a دار, and the قصارة thereof: (Useyd, TA:) any apartment (نَاحِيَةٌ), by itself, of a دار, when the latter is ample, or spacious, and defended by walls: (Lth, TA:) a [chamber such as is called a] حُجْرَة, of a house: (Mgh, Msb:) pl. مَقَاصِرُ and مَقَاصِيرُ. See an ex. voce مُصْمَتٌ. (Lth, TA.) And المَقْصُورَةُ, (Lth,) and مَقْصُورَةُ جامِعٍ and مَقْصُورَةُ مَسْجِدٍ, (Mgh, Msb,) (S,) The part which is the station of the Imám [or Khaleefeh] in a mosque: (Lth, Mgh:) so called because confined [by a railing or screen]: (S:) or, accord. to some, مقصورة, thus applied, is changed from its original form, which is قَاصِرَةٌ, an act. part. n.: (Msb:) [and, as used in the present day, that part of a mosque which is the principal place of prayer, when it is partitioned off from the rest of the building: and the railing, or screen, which surrounds the oblong monument of stone or brick or wood over a grave in a mosque; sometimes enclosing a kind of baldachin over the monument. مَقْصُورَةٌ also signifies The chancel of a church: see مَذْبَحٌ.] And مَقْصُورَةٌ and ↓ قَصُورَةٌ A حَجَلَة [or kind of curtained canopy or baldachin, such as is prepared for a bride]. (Lh, M, K.) And the former word, A piece of ground which none but the owner thereof is allowed to tread. (TA.) حَدِيثٌ مَقْصُورَةٌ: see مَقْصُورٌ. مُقْتَصَرٌ: see قَصِيرٌ. قِصْطَاسٌ قصطس and قُصْطَاسٌ dial. forms of قُسْطَاسٌ and قِسْطَاسٌ. [q. v.] (K.) قصع قصف قصل قصم قصو See Supplement قض 1 قَضَّ, (S, M, A, &c.,) aor. يَقُضُّ, (S, M, Msb,) inf. n. قَضٌّ, (M, Msb,) He bored, or perforated, a pearl, (S, M, A, K,) or a piece of wood. (Msb.) قَضَّ دُرَّةً is also used as signifying قَضَّ عَنْهَا صَدَفَهَا فَاسْتَخْرَجَهَا [app. meaning He broke through the shell of the pearl so as to disclose it, and extracted it.] (TA.) — — Also, (M, A, K,) aor. and inf. n. as above, (M,) He broke a thing: (M:) or he broke a stone with the مِقَضّ, q. v.: (A:) or he broke, brayed, crushed, or broke in pieces by beating, a thing; syn. دَقَّ; (K;) as also ↓ قَضْقَضَ: (TA:) which latter also signifies he broke a thing in pieces [in any manner]. (M, TA.) You say also, قَضَّ الحَائِطَ, (A,) or الجِدَارَ, (TA,) meaning He threw down, pulled down, pulled to pieces, demolished, or destroyed, with violence, the wall. (A, TA.) And ↓ الأَسَدُ يُقَضْقِضُ فَرِيسَتَهُ (S, A) The lion breaks the limbs and bones of his prey. (A.) And ↓ قَضْقَضْتُ جَنْبَهُ مِنْ صُلْبِهِ I severed his side from his back-bone. (Sh.) — — [Hence,] قَضَّ عَلَيْهِمُ الخَيْلَ, (S, M, A [in the first and last [قَضَضْنَا]) aor. as above, (M, A,) and so the inf. n., (M,) (tropical:) He sent, or sent forth, (M, TA,) or impelled, (TA,) [or dispersed, (see 7,)] the horses, or horsemen, against them, or upon them. (M, TA.) — — قَضَّ الوَتِدَ, (JK, O, K,) aor. and inf. n. as above, (TA,) He pulled out (قَلَعَ, in some copies of the K قَطَعَ,) the wooden pin or peg or stake. (JK, O, K, TA.) — قَضَّ السَّوِيقَ, (Zj, K,) aor. and inf. n. as above, (Zj,) (tropical:) He put into the سويق [i. e. meal of parched barley, or gruel made thereof,] something dry, or hard, such as sugar, or قَنْد [i. e. sugar-candy]; (Zj, K;) as also ↓ أَقَضَّهُ: (A, Sgh, K:) and ↓ قَضْقَضَ signifies (tropical:) he put much sugar into his سويق. (IAar.) — قَضِضْتُ الطَّعَامَ, (TA,) and قَضِضْتُ مِنْهُ, (S, M, K,) [aor. أَقَضُّ,] inf. n. قَضَضٌ, (M, TA,) I found pebbles, (S, M, K,) or dust, (M, K,) between my teeth in eating the food. (S, M, K.) — — قَضَّ الطَّعَامُ, aor. يَقَضُّ, (S, A, K,) inf. n. قَضَضٌ, (A, TA,) The food had in it pebbles, (S, * A, * K, * TA,) or dust, (K, * TA,) which got between the teeth of the eater: (S, * K, * TA:) from قَضَضٌ [q. v.]: (S:) the verb is like عَلِمَ, in this sense as well as in that next preceding; intrans. as well as trans.: (TA:) and ↓ أَقَضَّ signifies [in like manner] it (food) had in it pebbles and dust. (TA.) And قَضَّ اللَّحْمُ, (IAar, M,) second pers. قَضِضْتَ, [aor. يَقَضُّ,] inf. n. قَضَضٌ, (M,) The flesh-meat had in it قَضَض [q. v.], which got between the teeth of its eater, like small pebbles: (IAar:) or fell upon pebbles, or dust, which one consequently found in the eating of it. (M.) And قَضَّتِ البَضْعَةُ بِالتُّرَابِ The piece of flesh-meat had some dust upon it; as also ↓ أَقَضَّت. (M, K.) An Arab of the desert, describing the effect of rains, said, لَوْ أَلْقَيْتَ بَضْعَةً مَا قَضَّتْ, i. e. [If thou wert to throw down a piece of flesh-meat,] it would not become dusty; meaning, by reason of the abundance of the herbage. (M.) You say also, قَضَّ المَكَانُ, aor. يَقَضُّ, inf. n. قَضَضٌ, The place had in it, or upon it, قَضَض [or small pebbles, or dust]; as also ↓ أَقَضَّ; (M, K;) and ↓ استقضّ. (K.) And قَضَّ الفِرَاشُ, aor. and inf. n. as in the next preceding instance, The bed became overspread with dust. (M.) And ↓ أَقَضَّ عَلَيْهِ المَضْجَعُ (S, M, A, K *) The bed, or place where he lay upon his side, was, or became, rough to him, and dusty: (S, K: *) or had قَضَض, or small pebbles, upon it: (TA:) or was, or became, uneasy to him; as also قَضَّ عليه: (M, TA:) or both signify he did not sleep: or his sleep was uneasy. (TA.) And [hence] ↓ أَقَضَّ عَلَيْهِ الهَمُّ (assumed tropical:) [Grief, or anxiety, disquieted him]. (A, TA.) 4 أَقْضَ3 see 1, in six places; from قَضَّ السَّوِيقَ to the end of the paragraph. — اقضّ اللّٰهُ عَلَيْهِ المَضْجَعَ God rendered the bed, or the place where he lay upon his side, rough to him, and dusty: thus the verb is trans. as well as intrans. (S, K. *) And اقضّ الشَّىْءَ He left the thing [consisting of, or overspread with,] small pebbles. (K, * TA.) 5 تَقَضَّضَ and تَقَضَّى: see 7. 7 انقضّ It (a thing) broke, or became broken. (Msb.) Said of a wall, it signifies the same: (T, Msb, TA:) or it became thrown down, pulled down, pulled to pieces, demolished, or destroyed, with violence: (A:) or it fell down: (S:) or it cracked, without falling down; (M, K;) as also اِنْقَاضَّ [from نَقَضَ]; inf. n. [of the former] اِنْقِضَاضٌ; (K;) [and اِنْقَاضَ, inf. n. اِنْقِيَاضٌ;] but if it fall, you say, تَقَيَّضَ, inf. n. تَقَيُّضٌ: so says AZ: (TA:) A 'Obeyd and others reckon it a biliteral-radical word, belonging to this art.; (M;) or AZ reckons it as such; (TA;) but Aboo- 'Alee makes it a triliteral-radical, [like its syn. اِنْقَاضَّ,] from نَقَضَ, holding its measure to be اِفْعَلَّ. (M, TA.) — — It became cut in pieces. (TA.) — — [And hence,] انقضّت أَوْصَالُهُ (assumed tropical:) His connections became sundered, or separated. (TA.) [See also انفضّ.] — — [And from انقضّ as explained above on the authority of the S, or of the A, is derived the phrase] انقضّ الطَّائِرُ (S, M, A, &c.) (tropical:) The bird dropped down (S, M, Mgh, Msb, K) swiftly from the air, (Mgh,) in its flight, (S, Msb,) to alight (M, K, TA) upon a thing; (TA;) [i. e. pounced down, darted down, or made a stoop;] as also ↓ تَقَضَّضَ and ↓ تَقَضَّى, (M, K,) the latter of which is formed by permutation; (M;) or only the latter of these two is used; (S;) or the latter of them is the more chaste; (TA;) for the three dáds are found difficult of pronunciation, and therefore one of them is changed into yé, like as is the case in تَظَنَّى [for تَظَنَّنَ], from الظَّنُّ, (S, TA,) and تَمَطَّى for تَمَطَّطَ.

(TA.) You say, انقضّ البَازِى عَلَى الصَّيْدِ The hawk [made a stoop, or] flew down swiftly upon the prey, or quarry. (TA.) — — Hence, (S,) انقضّ said of a star, or an asterism, (S, A,) (tropical:) [It darted down: or] it dropped down. (TA.) — — Hence also, (TA,) انقضّت عَلَيْهِمُ الخَيْلُ (tropical:) The horses, or horsemen, rushed, or went swiftly, upon them, or against them: (S, * TA:) or dispersed themselves, or became dispersed, against them, or upon them. (M, K.) 8 اقتضّها (tropical:) He devirginated her; (S, M, A, Mgh, Msb, K;) namely a girl, (S, A, Mgh,) or a woman; (M;) or either, i. e. before and after puberty; whereas ابتكرها and ابتسرها and اختضرها are only used as meaning before puberty: (Msb:) and افتضّها, with ف, signifies the same as اقتضّها. (TA.) — — [Hence,] اقتضّ الإِدَاوَةَ (assumed tropical:) He opened the head [or mouth] of the اداوة [or water-skin]. (TA.) 10 إِسْتَقْضَ3ٓ see 1, near the end. — استقضّ مَضْجَعَهُ He found his bed, or the place where he lay upon his side, to be rough. (S, K.) — — [And hence,] استقضّ الهَمَّ (assumed tropical:) [He found grief, or anxiety, to be disquieting to him]. (A, TA.) R. Q. 1 قَضْقَضَ: see 1, first half, in four places: and see قَضْقَضَةٌ, below. R. Q. 2 تَقَضْقَضَ It broke, or became broken, into pieces: (M:) it separated, or dispersed; or became separated, or dispersed; (K, TA;) said of a company of men, in a trad. (TA.) قَضٌّ A place in which are قَضَض, (M, K,) meaning small pebbles, or dust; (M;) as also ↓ قَضَّةٌ ↓ قَضِضٌ. (M, K.) And أَرْضٌ قَضَّةٌ, (M,) or ↓ قِضَّةٌ [alone, as though a subst.], (K,) and ↓ قِضَّةٌ, (S, K,) Land in which are pebbles: (S, M, K:) and land abounding with stones: (M:) or low, or depressed, land, the ground of which is sand, and by the side of which is plain, or hard, and elevated land: (Lth in explanation of the last of these words, and K:) pl. of the last, قِضَضٌ. (Lth.) Also, Food in which are pebbles and dust: (TA:) and flesh-meat that has fallen upon pebbles, or dust, (M,) or upon stones, or pebbles, (TA,) which one consequently finds in eating it: (M, TA:) and anything having dust in it, or upon it; as food, or a garment, &c.: (M, TA:) and [in like manner] ↓ قَضِضٌ, (S,) or ↓ قَضَضٌ, (K,) but when applied to a place, the author of the K writes it قَضِضٌ, (TA,) food containing pebbles, (S, K,) or dust, (K,) getting between the teeth of the eater. (S, K.) — See also قَضَضٌ, in two places. قَضَّةٌ: see قِضَّةٌ, in four places. — Also, of a star, or an asterism, (tropical:) i. q. نَوْءٌ [here signifying The dawn-setting thereof; for it is] from إِنْقَضَّ said of a star, or asterism. (TA.) So in the saying (TA) أَتَيْنَا عِنْدَ قَضَّةِ النَّجْمِ (tropical:) [We came at the dawnsetting of the asterism, meaning the Pleiades]. (A, * TA.) And مُطِرْنَا بِقَضَّةِ الأَسَدِ (tropical:) [We were rained upon, or we had rain at, lit. by means of, the dawn-setting of the Lion]. (A, TA.) — See also قَضَضٌ, in three places. — And see قَضٌّ. قِضَّةٌ, (M, K,) or ↓ قَضَّةٌ, (A,) (tropical:) [Devirgination]; a subst. from إِقْتَضَّ in the former of the two senses assigned to it above. (M, K.) You say, كَانَ ذٰلِكَ عِنْدَ قَضَّتِهَا ↓ لَيْلَةَ عُرْسِهَا (tropical:) [That was on the occasion of her devirgination, on the night of her being conducted to her husband]. (A, TA.) — Also the former, (S, M, Msb,) or ↓ latter, (A, Mgh,) or both, (K,) (tropical:) The virginity, or maidenhead, (S, M, Mgh, Msb, K,) of a girl, (S, Mgh, K,) or of a woman, (M,) or of both. (Msb.) You say, أَخَذَ قِضَّتَهَا, (Lh, M,) and ↓ ذَهَبَ بِقَضَّتِهَا, (A, Mgh,) (tropical:) He took her virginity. (Lh, M, Mgh.) — See also قَضَضٌ. — And see قَضٌّ. قَضَضٌ A thing broken, brayed, crushed, or broken in pieces by beating: (TA:) pebbles broken in pieces and crushed: (TA:) or, as also ↓ قَضَّةٌ, pebbles broken into small pieces: (K:) or small pebbles broken in pieces: (A:) or, accord. to some, the former is pl. [or rather a quasi-pl. n.] of the latter: (TA:) or both signify pebbles, and dust: (TA:) or the former signifies small pebbles; (S, M;) as also ↓ قِضَّةٌ, (S, K,) and ↓ قَضَّةٌ, (K,) and ↓ قَضِيضٌ, accord. to IAar, as is said by IAth and Sgh and the author of the L, not ↓ قَضٌّ, as is said in the K, for this signifies large pebbles, accord. to IAar, as is said by the three authors mentioned above as citing him, and the author of the K has erred in assigning this last meaning to ↓ قَضِيضٌ: (TA:) or ↓ قَضٌّ signifies pebbles; and ↓ قَضِيضٌ is a pl. [or rather a quasi-pl. n.] thereof: (AHeyth, L:) and قَضَضٌ also signifies dust that overspreads a bed. (M, K.) You say, إِتَّقِ القَضَضَ فِى طَعَامِكَ, and ↓ القَضَّةَ, Beware thou of the pebbles and dust in thy food. (TA.) — See also قَضٌّ. قَضِضٌ: see قَضٌّ, in two places. قَضِيضٌ: see قَضَضٌ, in three places. — — Also, (tropical:) Small pieces of food; as being likened to small pebbles. (Kt.) قَضْقَضَةٌ The sound of the breaking of bones. (S.) — — [See also R. Q. 1., of which it is the inf. n.] مِقَضٌّ An instrument with which stones are broken, (JK, A, TA,) resembling a قَدُوم, q. v. (JK.) قضأ 1 قَضِئَ السِّقَآءُ, (K,) or قَضِئَتِ القِرْبَةُ, aor. قَضَاَ, inf. n. قَضَأٌ, (AZ, S, O, K,) The water-skin became rotten, and fell in pieces, (AZ, S, O, K, TA,) as is the case when it has been folded while damp. (TA.) You say ↓ سِقَآءٌ قَضِئٌ (TA) and ↓ قِرْبَةٌ قَضِئَةٌ. (AZ, S, O.) — — And قَضِئَ said of a garment, (S, O, TA,) or of a rope, (K, TA,) It became old and worn out, and dissundered, (K, TA,) and rotten, (S, * O, * TA,) when said of a garment, (S, O,) from being long moist and folded: (S, O, TA:) or, said of a rope, it broke in pieces in consequence of its having been long buried in the earth. (K, TA.) — — And قَضِئَتِ العَيْنُ, (K, TA,) aor. and inf. n. as above, (TA,) The eye became red, and flaccid in its inner angle, and in an unsound, or a corrupt, state, (K, TA,) ulcerated, or sore. (TA.) You say ↓ عَيْنٌ قَضِئَةٌ. (TA.) And فِى ↓ عَيْنِهِ قُضْأَةٌ (S, O, TA) meaning In his eye is unsoundness, or corruptness [&c.]. (S, O.) — — And قَضِئَ حَسَبُهُ, inf. n. قَضَأٌ (K, TA) and قَضَاْءَةٌ or قَضَآءَةٌ, (accord. to different copies of the K,) in the L the latter of these, and قُضُوْءٌ also, (TA,) His حَسَب [or grounds of pretension to respect or honour] were unsound, (K, TA,) and faulty. (TA.) — قَضِئَ, (El-Umawee, S, O, K,) aor. قَضَاَ, inf. n. قَضْءٌ, (El-Umawee, S, O, [and the same is indicated in the K,]) He ate (El-Umawee, S, O, K) a thing; said of a man. (El-Umawee, S, O.) 4 اقضأهُ He gave him to eat; (S, O, K;) namely, a man: (S, O:) some say that it is with ف: (TA in this art.:) but Sh says that it is with ق, after mentioning افضأه as transmitted from A 'Obeyd from As (TA in art. فضا.) 5 تَقَضَّوُا مِنْهُ أَنْ يُزَوِّجُوهُ They accounted his grounds of pretension to respect or honour [too] low [for them to marry him], or [too] mean, (Ibn-Buzurj, K, TA,) and [too] faulty. (Ibn-Buzurj, TA.) — — See also تَقَسَّأَ. قَضِئٌ part. n. of قَضِئَ; and its fem, with ة: see 1, in three places. قَضْأَةٌ: see the following paragraph. فِى عَيْنِهِ قُضْأَةٌ: see 1. — — One says also, مَا عَلَيْكَ فِى هٰذَا الأَمْرِ قُضْأَةٌ i. e. [There is not] any disgrace [to be imputed to thee in, or in respect of, this affair]. (S, O.) And فِى حَسَبِهِ قُضْأَةٌ (S, O, K) and ↓ قَضْأَةٌ (K) [In his grounds of pretension to respect or honour is] faultiness, (S, O, K,) and unsoundness. (K.) And نَكَحَ فِى قُضْأَةٍ (S, O, TA) He married in a disparaging manner. (TA.) قضب 1 قَضَبَهُ, (S, M, A, &c.,) aor. قَضِبَ, (M, Mgh, Msb, K,) inf. n. قَضْبٌ, (M, Mgh, O, Msb,) He cut it, or cut it off; (S, M, A, Mgh, O, Msb, K;) as also ↓ اقتضبهُ; (M, Msb, K;) and ↓ قضّبهُ; (M, K;) [or this last is used in an intensive sense, or in relation to a number of objects:] you say, قَضَبَ الغُصْنَ [He cut off the branch]; and اقتضب ↓ غُصْنًا مِنْ شَجَرَةٍ [He cut off a branch from a tree]; and قضّب ↓ فُضُولَ أَغْصَانِ الشَّجَرِ [He cut off the redundant portions of the branches of the trees], inf. n. تَقْضِيبٌ. (A.) — See also 8, in two places. — And قَضَبَهُ, (S, O, K, JM,) aor. in this case قَضُبَ, (JM,) inf. n. قَضْبٌ, (S, TA,) He struck him, or beat him, (i. e. a man, K,) with a قضيب, (S, O, K, JM,) i. e. a rod, or stick, or the like. (TA.) 2 قَضَّبَ see the preceding paragraph, in two places. — — [Hence,] قضّب الكَرْمَ, (S, M,) inf. n. تَقْضِيبٌ, (S,) He cut (S, M) the branches, (S,) or some of the branches, (M,) of the grape-vine, [i. e. he pruned it,] in the days of the رَبِيع [or spring]. (S, M.) — And قضّبت الشَّمْسُ, (M, O, K,) inf. n. as above; (O, K;) The sun extended its rays, or beams, (M, O, K,) like قُضْبَان [or rods]; (M;) as also ↓ تقضّبت: (M, O, K:) used by

a rájiz in describing the sun when it had risen appearing like a shield, without rays, or beams. (IAar, M.) 4 اقضبت الأَرْضُ (M, K, * TA) The land produced, (M, TA,) or produced abundantly, (K, [but SM states that he had not found it thus expl. in any lexicon except the K,]) the plant called قَضْب which is eaten when freshly cut. (M, K, TA.) 5 تَقَضَّبَ see 7: — — and see also 2. 7 انقضب It was, or became, cut, or cut off; (S, M, O, Msb, K;) and so ↓ تقضّب [but app. in an intensive sense or said of a number of things]. (M, K.) — — And [hence] (tropical:) He became cut off, or separated, from his companions. (A.) — — And, said of a star, (tropical:) It darted down (TA) from its place. (S, A, O.) Dhu-r-Rummeh says, (S, A, O,) describing a wild bull [i. e. a bovine antelope], (O,) كَأَنَّهُ كَوْكَبٌ فِى إِثْرِ عِفْرِيَةٍ ↓ مُسَوَّمٌ فِى سَوَادِ اللَّيْلِ مُنْقَضِبُ [As though he were a star launched forth in the darkness of night, darting down after an evil demon]. (S, A, O.) 8 إِقْتَضَبَ see 1, in two places. You say, إِقْتَضَبْتُهُ, meaning I cut it off from the thing. (S, O.) — — And [hence] one says, كَانَ يُحَدِّثُنَا فُلَانٌ فَجَآءَ زَيْدٌ فَاقْتَضَبَ حَدِيثَهُ, meaning اِقْتَطَعَهُ and اِنْتَزَعَهُ [i. e. Such a one was talking to us, and Zeyd came, and broke off his talk, and turned it to what was wholly different in subject, or to what had but little connection with the subject of the former discourse: an ex. of a common conventional usage of اقتضب, mentioned in rhetorical treatises &c.; as when a poet breaks off his نَسِيب to enter upon the main subject of his ode]. (A.) — — And اقتضب (tropical:) He extemporized, or uttered without having prepared it, (S, M, A, O,) speech, (S, A, O,) or a narrative, and poetry, or verses. (M.) — — And (tropical:) He rode (S, A, K) a beast, (S,) or a she-camel, (A,) before it, or she, was trained, or broken-in; (S, A, K;) and (S, K) so ↓ قَضَبَ, (S, O, K,) aor. قَضَبَ. (K.) And (TA) (assumed tropical:) He took from the camels, and trained, one in an untrained state; (M, K;) as also ↓ اقتضبهُ. (TA.) And (assumed tropical:) He rode a young camel for a night, before it was trained. (TA.) — — And قَضْبٌ (assumed tropical:) He tasked him to do a deed, or work, before he was able to do it well. (M.) — — And (tropical:) He slaughtered him, namely, a camel, in a state of freedom from disease and in a fat and youthful condition. (A.) قَضْبَةٌ Such as are cut, and eaten in their fresh state, of plants, (M, Msb, K,) of any kind; as is said in the Bári'; (Msb;) a pl. [or rather coll. gen. n.] of which the sing. [or n. un.] is ↓ قَضْبَةٌ: (K:) or it signifies, (S, O, Msb,) or signifies also, (K,) [a species of trefoil, or clover; i. e.] i. q. رَطْبَةٌ, (S, O, Msb,) which is the same as فِصْفِصَة, (Msb,) or قَتٌّ, [which is also the same,] (K,) the name by which the people of Mekkeh call قَتّ, (Fr, TA,) and (K) called in Pers. (S, O) إِسْفِسْت, (S, Mgh, K,) or إِسْبِسْت; (O;) as also ↓ قَضْبَةٌ; (S;) or this is the sing. [or rather n. un.] of قَضْبٌ, which signifies فَصَافِصُ [pl. of فِصْفِصَةٌ]; (M;) called قَضْبٌ because it is cut. (Mgh.) — — And Any tree of which the branches grow long and lank: (K, * TA:) بَسَطَتْ in the K is a mistranscription for سَبِطَتْ. (TA.) — — And Certain trees from which bows are made; (En-Nadr, O, K;) said to be of the kind called نَبْعٌ. (O.) AHn says that قضب [accord. to the L and TA app. قَضْبٌ, but accord. to a copy of the M ↓ قَضَبٌ, which I think a mistranscription,] is the name of Certain trees of the plains, or soft tracts, growing among collections of [other] trees; having leaves like those of the pear-tree, except that they are thinner, and more soft; and as trees [in general] resembling pear-trees: the camels feed upon its leaves and the extremities of its branches; but when the camel has become satiated therewith, he forsakes it for a time, for it sets his teeth on edge, and irritates his chest, and occasions him cough. (M, L, TA.) And ↓ قَضْبَةٌ [as n. un. of قَضْبٌ] signifies A tree from which arrows are made: one says سَهْمُ قَضْبٍ [An arrow made from the species of tree called قضب]; like as one says سَهْمُ نَبْعٍ &c. (ISh, TA. [See also قَضْبَةٌ below.]) — — It is also a name applied to Portions that one has cut from branches to make thereof arrows or bows. (O, K. *) — — See also قَضِيبٌ. قَضَبٌ: see the next preceding paragraph. قَضْبَةٌ: see قَضْبٌ, in three places. — — Also i. q. قَضِيبٌ (K, TA) as meaning The bow thus called: (TA:) see the latter word: or an arrow-shaft from a tree of the species called نَبْع, whereof (مِنْهُ [for which the CK has فيهِ]) an arrow [in the complete state] is made: pl. قَضَبَاتٌ. (M, K. [In the TA, the pl. is said to be قَضْبَاتٌ, with fet-h and sukoon; but this, as pl. of a subst. of the class of قَبْضَةٌ, is anomalous.]) قِضْبَةٌ A portion of a herd of camels; and of a flock, or herd, of sheep or goats. (O, K.) — And Such as is slender, and light, or active; as an epithet applied to a she-camel, and in like manner to a man. (O, K. *) قَضِيبٌ, as an epithet applied to a branch, i. q. مَقْضُوبٌ [i. e. Cut off]. (M voce فَنَنٌ, and Msb. *) — — And [as a subst., A rod, stick, wand, branch, twig, switch, shoot, or stalk;] a غُصْن [i. e. branch from the stem or from another branch, of a tree], (S, M, O, Msb, K,) [and particularly] that is cut off: (M, Msb:) pl. قُضْبَانٌ (S, M, O, Msb, K) and قِضْبَانٌ (M, O, Msb, K, but this is less approved, TA) and قُضُبٌ, and ↓ قَضْبٌ is a quasi-pl. n. (M, TA.) [Hence] one says, مَلَكَ البُرْدَةَ وَالقَضِيبَ (tropical:) [lit. He became possessor of the burdeh and the rod], meaning اُسْتُخْلِفَ [i. e. he became a successor]. (A.) — — And A bow made of a rod, or branch, (AHn, M, K) in its complete state: (AHn, M:) or one made of a rod, or branch, not split: (M, K:) also called ↓ قَضْبَةٌ. (TA.) — — And (assumed tropical:) The quill of a feather. (TA voce بَطْنٌ.) — — And (tropical:) The virga, nervus, or yard, (AHát, T, K, TA,) of a bull, (AHát, TA,) or of a man, and of an animal other than man, (T, TA,) or of an ass, &c. (S, * TA.) — — And (assumed tropical:) A slender arrow: pl. قُضُبٌ. (As, TA.) — — And (assumed tropical:) A slender sword; contr. of صَفِيحَةٌ: pl. قَوَاضِبُ and قُضُبٌ: (IAth, TA:) or (tropical:) slender as an epithet applied to a sword; (M, A, K; *) likened to the قَضِيب of the tree. (A.) — — See also قَاضِبٌ. — Also (tropical:) A she-camel that has not been trained, or broken-in: (S, K:) or that has been ridden (A, M) before she has been trained, (A,) or before she has been rendered gentle: (M:) or that has not acquired expertness in being trained: and applied also to the male. (M.) قُضَابَةُ شَجَرٍ, (S, M, * A, O,) and كَرْمٍ, (A,) What falls in consecutive portions, of the extremities of the branches of trees, when they are lopped, or pruned, (S, M, * A, * O,) and of a grape-vine: (A:) or you say قُضَابَةُ شَىْءٍ, meaning what is [or are] cut off, of a thing. (M, K.) قَضَّابٌ: see قَاضِبٌ. — — Also One whose habitual work or occupation is that of cutting [app. in a general sense]. (Ham p. 490.) قُضَّابٌ A certain plant. (Kr, M.) قَضَّابَةٌ: see قَاضِبٌ. — — One says also, مَا فِى فَمِى قَضَّابَةٌ There is not in my mouth a tooth that will cut a thing so as to separate one half of it from the other half. (TA.) — — And رَجُلٌ قَضَّابَةٌ (tropical:) A man who often exercises the faculty of deciding affairs; (قَطَّاعٌ لِلْأُمُورِ; S, M, A, K;) possessing ability to execute, or perform, them. (S, A.) قَاضِبٌ and ↓ قَضِيبٌ (S, M, Msb, K) and ↓ قَضَّابٌ and ↓ قَضَّابَةٌ and ↓ مِقْضَبٌ, (M, K,) as epithets applied to a sword, Very sharp, or sharply-cutting: (S, M, Msb, K:) or the first signifies [simply] cutting, or sharp: (O:) [and the last but one is doubly intensive, signifying very sharply-cutting:] the pl. (of the first, O) is قَوَاضِبُ (S, O) and [of the second] قُضُبٌ. (S.) مِقْضَبٌ and ↓ مِقْضَابٌ i. q. مِنْجَلٌ [as meaning A reaping-hook and also a pruning-hook]. (O, K.) — — For the former, see also قَاضِبٌ. مَقْضَبَةٌ A place in which grows [the species of trefoil, or clover, called] قَضْب, (T, S, M, * O, * K, *) i. e. (S, K) رَطْبَة, which is called in Pers. (S) إِسْفِسْت: (S, K; and the like is said in the M:) pl. مَقَاضِبُ, and by poetic license مَقَاضِيبُ. (O.) And A place in which grow the trees called قَضْب from which bows are made. (K.) مِقْضَابٌ One whose craft, or occupation, is that of cutting [app.

herbage &c.]. (Ham p. 490.) — — See also مِقْضَبٌ. — And Land that produces (M, K) abundantly (K) the herbage called قَضْب which is eaten when freshly cut, (M, * K, TA,) i. e. [the species of trefoil, or clover, called] فِصْفِصَة. (TA.) مَقْضُوبٌ [pass. part. n. of 1, q. v.; and see قَضِيبٌ]. المُقْتَضَبُ A certain metre of verse, (M, O,) the thirteenth, (O,) consisting of فَاعِلَاتُ مُفْتَعِلُنْ, (M, O,) twice; (M;) originally مَفْعُولَاتُ مُسْتَفْعِلُنْ: so called as though it were the مُنْسَرِح with a foot, namely, مستفعلن, cut off. (O.) — — مُقْتَضَبٌ applied to verse, or poetry, and a writing, means (tropical:) Extemporized. (S, O.) — — And مُقْتَضَبٌ فِى عَمَلٍ means (tropical:) Untrained in a work; (A;) or tasked to do it before he can do it well. (IDrd, S.) مُنْقَضِبٌ: see its verb, 7. قضع قضف قصم قصى See Supplement قط 1 قَطَّهُ, aor. ـُ3َ, قَطُّ, (S, M,) inf. n. قَطٌّ, (M, K,) He cut it, in a general sense: (M, K:) or he cut it, meaning a hard thing, such as a حُقَّة [or box], (Lth, M, K,) and the like, (M,) in a good form, or fashion, like as a man cuts a reed upon a bone; (Lth;) and ↓ تَقْطِيطٌ, also, [inf. n. of قطّطهُ,] signifies the cutting a حُقَّة, (K, TA,) and making it even: (TA:) or قَطَّهُ signifies he cut it breadthwise, across, or crosswise; (S, M, O, K;) he so separated it; (Kh, S;) opposed to قَدَّهُ, (S, TA,) which signifies he cut it in halves lengthwise, like as one cuts a strap or thong: (TA:) and ↓ اقتطّهُ signifies the same. (M, K. *) You say, قَطَّ القَلَمَ, (S, Msb,) aor. as above, (K,) and so the inf. n., (Msb,) He nibbed the reed for writing; cut off its head breadthwise, across, or crosswise. (S, * Msb.) And قَطَّ البَيْطَارُ حَافِرَ الدَّابَّةِ The farrier pared, and made even, the hoof of the beast of carriage. (TA.) — قَطِطَ الشَّعَرُ, (S, M, K,) with the reduplication made manifest, (S, M,) and قَطَّ, aor. يَقَطُّ, (M, Msb, K,) and, of the latter, يَقُطُّ also, [contr. to the general rule,] (Msb,) inf. n., of the former, قَطَطٌ, (M, TA,) which is extr., (M,) and of the latter, (M, TA,) قَطَطٌ and قَطَاطَةٌ, (M, K,) The hair was, or became, [frizzled, or] very crisp, very curly, or much twisted, and contracted: (S, * Msb:) or like that of the زَنْجِىّ: (Msb:) or crisp, curly, or twisted, and contracted, and short. (M, K.) — قَطَّ السِّعْرُ, (S, M, Msb, K,) aor. يَقِطُّ, (S, K,) with kesr, (S, TA,) or يَقُطُّ, (M, Msb,) the verb being co-ordinate to قَتَلَ, [contr. to the general rule,] (Msb) inf. n. قَطٌّ (S, M, Msb, K) and قُطُوطٌ; (M, K;) as also قُطَّ, with damm; (Fr, K;) The price was, or became, dear, (S, M, Msb, K,) and high: (Msb:) Sh thought this explanation to be wrong, and the meaning to be the price flagged; but Az says, that in this he was mistaken. (TA.) — — قَطَّ اللّٰهُ السِّعْرَ God made the price to be, or become, dear. (Fr. TA.) 2 قطّطَ ـَ3 see 1, first sentence. 7 انقطّ quasi-pass. of قَطَّهُ as explained in the first sentence of this art.; It was, or became, cut; &c.; and so ↓ اقتطّ. (M, TA.) 8 إِقْتَطَ ـَ3 see 1, first sentence: and see also 7. R. Q. 1 قَطْقَطَتِ السَّمَآءُ The sky let fall rain, (AZ, S, M,) or hail, (M,) such as is termed قِطْقِطٌ: (AZ, S, M:) or the sky rained. (K.) قَطْ, signifying حَسْبُ, [explained in exs. here following,] (Lth, S, M, Msb, Mughnee, K,) i. e., (S,) denoting the being satisfied, or content, (Sb, S, M, Msb,) with a thing, (Msb,) is thus written, with fet-h to the ق, and with the ط quiescent, (Sb, S, M, Msb, * Mughnee,) like عَنْ; (K;) and also, (Sb, M, K,) sometimes, (Sb, M,) ↓ قَطٍ, (Sb, M, K,) with tenween, mejroor; (K;) and ↓ قَطِى [distinguished from قَطِى in the next sentence]; (Sb, M, K;) but the term “ mejroor ” is here used contr. to the rules of grammar, as it denotes that قط is decl., whereas it is not. (MF.) It is used as a prefixed noun: you say, قَطْكَ هٰذَا الشَّىْءُ Thy sufficiency [meaning sufficient for thee] is this thing; syn. حَسْبُكَ; (Lth, S, Mughnee; *) and like it is قَدْ: (Lth:) and you also say, using it as a prefixed n., قَطْنِى My sufficiency; syn. حَسْبِى; (Lth, S, * Mughnee;) like قَدْنِى; introducing ن, (Lth, S, TA,) as in عَنِّى and مِنِّى and لَدُنِّى, contr. to rule, for the reason which has been explained in treating of قَدْ, (S, TA,) to preserve the original quiescence of the ط; (Mughnee;) and قَطِى; (S, Msb, Mughnee;) and ↓ قَطِ; (S;) and ↓ قَطَاطِ, (S, M, K,) like قَطَامِ, (S, K,) indecl.; (M;) as signifying حَسْبِى: (S, M, Msb, Mughnee, K:) and, as is said in the Moo'ab, قَطْ عَبْدِ اللّٰهِ دِرْهَمٌ The sufficiency of 'Abd-Allah is a dirhem; [and the like is said by Lth and in the Mughnee;] pausing upon the ط, and making قط to govern a gen. case [as it does virtually in the preceding instances]; and the Basrees say, that this is the right mode, as meaning the like of حَسْبُ زَيْدٍ دِرْهَمٌ and كَفَىَ زَيْدٍ دِرْهَمٌ: (K:) or some say قَطْ, with jezm; and some say ↓ قَطُ, making it inded. with damm for its termination; each governing what follows it in the gen. case. (M.) — — It is also a verbal noun, signifying يَكْفِى [It suffices, or will suffice; or it is, or will be, sufficient]; and when this is the case, you say, قَطْنِى, (Mughnee, K,) like as you say, يَكْفِينِى [It suffices me, or will suffice me]; (Mughnee;) or كَفَانِى [which means, emphatically, it suffices me], accord. to the Koofees; (Lth;) which is also allowable when قَطْ is equivalent to حَسْبُ [as we have observed above]: (Mughnee:) and you say also, قَطْكَ, meaning كَفَاكَ [emphatically It suffices thee]: and قَطِى, meaning كَفَانِى [emphatically It suffices me]: (K:) so in the copies of the K; [in the CK, erroneously, قَطِّنِى;] but [it seems that it should be قَطْنِى; for] it is said in the Mughnee and its Expositions, that in this last case the addition of the ن is indispensable: (MF:) and some say, قَطْ عَبْدَ اللّٰهِ دِرْهَمٌ [A dirhem suffices, or will suffice, 'Abd-Allah (in the CK, erroneously, قَطُّ)]; making it to govern the accus. case [as it does virtually in preceding instances]: and some add ن, saying, قَطْنُ ↓ عَبْدَ اللّٰهِ دِرْهَمٌ [meaning the same]: (Lth, K:) [hence,] some say, that [قَطْن in] قَطْنِى is a word originally thus formed without any augmentation, like [حَسْب in] حَسْبِى; (M;) [but J says,] if the ن in قَطْنِى belonged to the root of the word, they had said قَطْنُكَ, which is not known. (S.) — — It is also syn. with حَسْبُ in the phrase مَا رَأَيْتُهُ إِلَّا مَرَّةً وَاحِدَةً فَقَطْ [I have not seen him, or it, save once, and that was a thing sufficient or that was enough]: (S, Msb: *) or, as is said in the Mutowwel, قَطْ in فَقَطْ is a verbal noun, meaning abstain thou [from further questioning, or the like], as though it were the complement of a condition suppressed [such as “ the case being so ”]: or, as is said in the Mesáïl of Ibn-Es-Seed, the ف is properly prefixed because the meaning is and I was satisfied, or content, therewith; so that the ف is a conjunction: (from a marginal note in a copy of the Mughnee:) [it therefore virtually signifies and no more; or only; and thus it may often be rendered: and this explains what here follows:] when قَط is used to denote paucity, (M, K,) which is said by El-Hareeree, in the Durrah, to be only in negative phrases, (MF,) it is [written قَطْ,] with jezm, (M, K,) and without teshdeed: (M:) you say, مَا عِنْدَكَ إِلَّا هٰذَا قَطْ [which may be rendered Thou hast not save this only]: but when it is followed by a conjunctive ا, it is with kesr; [as in the saying,] مَا عَلِمْتُ إِلَّا هٰذَا قَطِ اليَوْمَ [virtually mean- ing I knew not, or, emphatically, know not, save this only, to-day]: (K:) and also, (K,) when thus using it, (M,) you say, مَا لَهُ إِلَّا عَشَرَةٌ قَطْ يَافَتَى [likewise virtually meaning He has not save ten only, O young man], without teshdeed, and with jezm; and ↓ قَطٍّ, with teshdeed and khafd; (Lh, M, K;) the kesreh of the latter, in a case of this kind, being to distinguish the قَطْ which denotes [paucity of] number from قَطُّ, which denotes time. (Lth.) — See also قَطُّ, first sentence. قُطْ: see قَطْ. قَطْ: see قَطْ: — and see also قَطُّ. قَطِ: see قَطْ. قَطُ: see قَطْ. قَطِ: see قَطْ. قُطُّ: see قَطْ. قَطُّ is an adv. noun, (Mughnee,) [generally] denoting time, (S, M, Mughnee,) or past time, (Msb, K,) used to include all past time; (Lth, Mughnee;) as also ↓ قُطُّ, (S, M, Mughnee, K,) the former vowel being assimilated to the latter; (S, Mughnee;) and ↓ قَطُ, (S, M, Mughnee, K,) and ↓ قُطُ; (S, Mughnee, * K;) and some say ↓ قَطْ, (S, Mughnee,) whence قَطْ is formed, by making its termination similar to that of the primary form قَطُّ, to show its origin; (S, M;) or this would be better than قَطْ; (M;) and ↓ قُطْ, (S, M, Mughnee, *) like مُذْ, which is rare: (S, M:) of all these, the first is the most chaste:

(Mughnee:) when time is meant by it, it is always with refa, without tenween: (K:) or one says also ↓ قَطِّ, (M, Mughnee, K,) with kesr and teshdeed to the ط, (M, K,) accord. to IAar; (M;) and ↓ قَطَّ, with fet-h and teshdeed to the ط; (M, * K;) as well as with damm to the ط without teshdeed. (K [in some copies of which is here added, "and with refa to the ط; " to which is further added in the CK, "without teshdeed: " but I find two copies without any addition of this redundant kind: for by " refa " is here meant, as in a former instance, "damm; " though improperly, as the word is indecl.]) You say, مَا رَأَيْتُهُ قَطُّ &c. [I have not seen him, or it, ever, or hitherto]; (S, M, K;) and مَا فَعَلْتُهُ قَطَّ [I have not done it ever, or hitherto]; (Msb, Mughnee;) i. e., in the time that is past; (Msb, K;) or in what has been cut off of my life; (Mughnee, K;) its derivation being from قَطَطْتُ meaning " I cut; " for the past is cut off from the present and the future; and it is indecl. because it implies the meaning of مُذْ and إِلَى; its meaning being مُذْ أَنْ خُلِقْتُ إِلَى الآنَ [since my being created until now]; and with a vowel for its termination to prevent the occurrence of two quiescent letters together; (Mughnee;) and it is with refa [meaning damm for its termination] because it is like قَبْلُ and بَعْدُ: (Lth:) accord. to Ks, (S,) قَطُّ is a contraction of قَطَطَ: (S, M:) Sb says, that it denotes الإِنْتِهَاء; [app. meaning that it signifies abstain thou from further questioning, or the like; for El-Hareeree says, in the Durrah, that قَطُّ and قَطْ both signify the same as حَسْبُ;] and that it is indecl., with damm for its termination, like حَسْبُ. (M.) You say also, مَا فَعَلْتُ هٰذَا قَطْ وَلَا قَطُّ [app. meaning I have not done this alone, nor ever]: (K, TA: [in the CK قَطُّ ولا قُطُّ, but]) the former قط is with jezm to the ط, and the latter is with teshdeed and damm to the ط. (TA.) And يَا فَتَى ↓ مَا زَالَ عَلَى هٰذَا مُذْ قُطَّ [He, or it, has not ceased to be after this manner during all past time, O young man]; with damm to the ق, and with teshdeed. (Lh, M.) It is used only in negative phrases relating to past time; the saying of the vulgar لَا أَفْعَلُهُ قَطُّ [meaning I will not do it ever] being incorrect; (Mughnee, K; [in the CK قَطُّ]) for with respect to the future you say عَوْضُ (TA) [or أَبَدًا]: or it is mostly so used, accord. to Ibn-Málik: (MF:) but it occurs after an affirmative phrase in places in El-Bukháree, (K,) in his Saheeh; (TA;) for ex., أَطْوَلُ صَلَاةٍ صَلَّيْتُهَا قَطُّ [The longest prayer which I have prayed ever]: and in the Sunan of Aboo-Dawood; تَوَضَّأَ ثَلَاثًا قَطُّ [He performed the وُضُوْء three times ever]: and Ibn-Málik asserts it to be right, and says that it is one of the things which have been unperceived by many of the grammarians: (K:) El-Karmánee, however, interprets these instances as though they were negative. (TA.) قَطِّ: see قَطْ, near the end of the paragraph: — and see also قَطُّ, in the first sentence. قُطُّ: see قَطُّ, in two places. شَعَرٌ قَطٌّ, and ↓ قَطَطٌ, (M, Msb, K,) and ↓ قَطِطٌ, (TA,) Crisp, curly, or twisted and contracted, and short, hair: (M, K:) or hair that is very crisp, very curly, or much twisted and contracted: or, accord. to the T, ↓ قَطَطٌ means hair of the زَنْجِىّ: (Msb:) or you say, ↓ جَعْدٌ قَطَطٌ, meaning very crisp, very curly, or much twisted and contracted. (S.) — — رَجُلٌ قَطٌّ, and ↓ قَطَطٌ, (Msb,) or رَجُلٌ قَطُّ الشَّعَرِ, and ↓ قَطَطُ الشَّعَرِ, (S, M, K,) A man whose hair is crisp, curly, or twisted and contracted, and short: (M, K:) or whose hair is very crisp, very curly, or much twisted and contracted; (S, * Msb;) as also ↓ قِطَاطٌ: (K: accord. to some copies; but accord. to other copies, as a pl. in this sense: [the reading of the latter is more probably correct, and is that of the TA:]) or beautifully crisp or curly or twisted and contracted: (TA:) the pl. [of قَطٌّ] is أَقْطَاطٌ [a pl. of pauc.] and قَطُّونَ and قِطَاطٌ; and [of ↓ قَطَطٌ] قَطَطُونَ: (M, K:) the epithet applied to a woman is قَطَّةٌ, and ↓ قَطَطٌ without ة. (M, Msb.) — See also ↓ قِطٌّ. قَاطٌّ A slice cut off (شَقِيقَةٌ), of a melon or other thing. (A, TA.) — — (tropical:) A portion, share, or lot, (M, A, Msb, K,) of gifts, (A, TA,) &c. (TA.) Hence the saying in the Kur, [xxxviii. 15,] رَبَّنَا عَجِّلْ لَنَا قِطَّنَا قَبْلَ يَوْمِ الحِسَابِ (tropical:) [O our Lord, hasten to us our portion before the day of reckoning]: accord. to some, our portion of punishment: but accord. to Sa'eed Ibn-Jubeyr, it means, of Paradise. (TA.) — — (assumed tropical:) A writing; (Fr, S, Msb;) [such as that of a man's works;] and hence, accord. to Fr, the words of the Kur cited above; those words being said in derision: (TA:) or a writing of reckoning: (M, K:) or a written obligation: (M:) or it signifies also a written obligation binding one to give a gift or present; (S, K, TA;) and hence the saying in the Kur cited above: (S:) pl. قُطُوطٌ: (S, M, Msb, K:) which Az explains as meaning gifts, and stipends; so called because they were issued written in the form of notes and statements of obligation upon cut pieces of paper or the like. (TA.) — — (assumed tropical:) An hour, or a portion, (سَاعَةٌ,) of the night. (M, K.) You say مَضَى قِطٌّ مِنَ اللَّيْلِ (assumed tropical:) [An hour, or a portion, of the night passed]. (Th, M.) — A male cat: (S, M, Msb, K:) the female is called قِطَّةٌ: (Lth, S, M, Msb:) Kr disallowed this latter; and IDrd says, I do not think it to be genuine Arabic; (M;) but to this it is objected that it occurs in traditions: (MF:) the pl. is قِطَاطٌ (S, M, Msb, K) and قِطَطَةٌ, (M, K,) or قِطَطٌ. (Msb.) قَطَطٌ: see قَطٌّ, throughout. قَطِطٌ: see قَطٌّ. قِطَّةٌ [A mode, or manner, of cutting a thing, such as the extremity of the nib of a writingreed]: see an ex. voce سِنٌّ (near the end of the paragraph). قَطْنٌ: see قَطْ. قَطِى: see قَطْ. قَطَاطِ: see قَطْ. قِطَاطٌ: see قَطٌّ. قَطَّاطٌ A خَرَّاط [q. v.] who makes [the small boxes of wood or the like called] حُقَق [pl. of حُقَّةٌ]. (S, O, K.) [See 1, first sentence.] قِطْقِطٌ Small rain; (M, K;) resembling شَذْر [q. v.]: (M:) or the smallest of rain; the next above which is termed رَذَاذٌ; the next above this, طَشٌّ; [but see this last term;] the next above this, بَغْشٌ; and the next above this, غَبْيَةٌ: (AZ, S:) or rain falling continuously, in large drops: (Lth, K:) or hail: (K:) or small hail, (M, O, K,) which is imagined to be hail or rain. (O.) سعْرٌ قَاطٌّ A dear price; as also ↓ مَقْطُوطٌ, (M, K,) and ↓ قَطٌّ, (K,) and ↓ قَاطِطٌ. (IAar, K.) You say, وَرَدْنَا أَرْضًا قَاطًّا سِعْرُهَا We arrived at a land of dear prices. (S, TA.) قَاطِطٌ: see قَاطٌّ. مَقَطٌ [in the CK erroneously مِقَطّ] The place of ending of the extremities of the ribs of a horse: (M, K:) or the extremity of the rib, projecting over the belly: (K in art. شرسف:) or the place of ending of the ribs of a horse: (TA:) مَقَاطٌّ [is the pl., signifying, as explained in the S, in art. شرسف, the extremities of the ribs, projecting over the belly: or it] signifies the two extremities of the belly of a horse, whereof one is at the sternum (القَصّ), and the other at the pubes. (En-Nadr.) مِقَطَّةٌ The thing upon which the reed for writing is nibbed; (S;) [generally made of bone or ivory;] a small bone upon which the writer nibs his reeds for writing; (K;) a small bone which is found with the sellers of paper, upon which they cut the extremities of the reeds for writing. (Lth.) مَقْطُوطٌ: see قَاطٌّ. سَمَآءٌ مُقَطْقِطَةٌ A sky letting fall rain such as is called قِطْقِطٌ. (AZ, S.) قطب 1 قَطَبَ, (K, TA,) aor. قَطِبَ, inf. n. قَطْبٌ, (TA,) He collected a thing, brought it, gathered it, or drew it, together: (K, TA:) this is the primary signification. (O.) — — [Hence] one says, قَطَبَ الحِمَارُ عَانَتَهُ i. e. (tropical:) [The wild ass] collected [his herd of wild she-asses]. (A: there distinguished as tropical.) — — And قَطَبَ القَوْمُ, [أَنْفُسَهُمْ being app. understood,] and ↓ اقطب, (assumed tropical:) The people, or party, assembled themselves together, or congregated, (O, K, TA,) and were guests, and mixed together. (TA.) — — And قَطَبَ, (A, K,) aor. قَطِبَ, inf. n. قَطْبٌ and قُطُوبٌ; (K, TA;) and ↓ قطّب, (K,) inf. n. تَقْطِيبٌ; (TA;) He contracted the part between his eyes; (A, K;) and grinned, or displayed his teeth, frowning, or contracting his face, and looking sternly, austerely, or morosely; (K, TA;) by reason of drink, &c.: (TA:) or قَطَبَ بَيْنَ عَيْنَيْهِ, (S, O, Msb,) aor. قَطِبَ, inf. n. قَطْبٌ, (Msb,) he contracted the part between his eyes: (S, O, Msb:)

and قطب ↓ وَجْهَهُ, inf. n. تَقْطِيبٌ, he contracted his face; (S, O;) or did so much. (So accord. to a copy of the S.) — — And قَطَبَ الشَّرَابَ, (S, A, O, Msb, K,) aor. قَطِبَ, inf. n. قَطْبٌ, (Msb,) He mixed the wine, or beverage; (S, A, O, Msb, K;) as also ↓ اقطبهُ; (S, O, K;) and ↓ قطّبهُ, (O, K, TA,) inf. n. تَقْطِيبٌ. (TA.) — — And قَطَبَ الإِنَآءَ He filled the vessel. (K.) — — قَطَبَ الجُوَالِقَ, (K, TA,) inf. n. قَطْبٌ, (S, O,) He inserted one of the two loops of the [sack called] جوالق into the other, (S, O, K, TA,) on the occasion of making up a load, (TA,) then bent it (S, O, K *) again, (S, O,) [this time, app., back and down,] and put them together [in order, it seems, to insert a stick, so that the middle of one loop should be above the stick and the middle of the other should be beneath it]: (K, TA:) when he does not bend the loop, [app. meaning through the other and then a second time as described above,] the action is termed سَلْقٌ. (S, O, [See سَلَقَ الجُوَالِقَ, in art. سلق.]) — قَطَبَهُ signifies also He angered him; (O, K;) aor. as above [and so, app., the inf. n.]. (O.) — And also, (K, TA,) aor. قَطِبَ, (TA,) inf. n. قَطْبٌ, (S, O,) He cut it, or cut it off: (S, O, K:) but in this instance the ط is substituted for ض. (O.) 2 قَطَّبَ see above, in three places. 4 أَقْطَبَ see the first paragraph, in two places. قَطْبٌ: see the next paragraph, in two places. قُطْبٌ (S, A, O, Msb, K) and ↓ قَطْبٌ and ↓ قِطْبٌ (S, A, O, K, but some reject the second and third of these, TA) and ↓ قُطُبٌ (A, K) and ↓ قُطْبَةٌ, (so in some copies of the K,) or ↓ قَطْبَةٌ, (so in other copies of the K, and thus accord. to the TA, as on the authority of Th,) The axis, or pivot, (T, A, Msb, K,) of iron, (A, K,) of a mill; (T, S, A, O, Msb, K;) the iron thing that is fixed in the middle of the nether stone of a mill; (IAth, TA;) the iron in the nether stone, around which revolves the upper stone, of a mill: (Ham p. 54:) pl. أَقْطَابٌ (A, IAth, O, TA) and قُطُوبٌ (IAth, TA) and قِطَبَةٌ. (O.) — — Hence, (TA,) القُطْبُ, (S, O, Msb, K,) and accord. to some ↓ القَطْبُ and ↓ القِطْبُ, (MF,) (tropical:) [The pole-star: or the pole of the celestial sphere:] a certain star, (K,) a small star, (ISd, TA,) according to which the kibleh is constructed: (ISd, K, TA:) a star between the جَدْى and the فَرْقَدَانِ, around which the celestial sphere, or firmament, revolves, (S, O, TA,) small and white, and never moving from its place: [but it seems that nebula should be here substituted for star:] Aboo-'Adnán says that the قطب is a small star always in the midst of the four [stars] of بَنَاتُ نَعْشٍ, [which is evidently a mistake,] never quitting its place, around which revolve the جدى and the فرقدان: but accord. to Ibn-Es-Saláh El-Mohaddith, it is not a star, but a بُقْعَة [meaning a spot, or a nebula,] in the sky, near the جدى, which latter is the [pole-] star whereby the kibleh is known in the northern countries. (TA.) — — And [hence likewise,] القُطْبُ signifies also (tropical:) The cause, or means, of the subsistence of a thing: and (tropical:) the thing, or point, [or person,] upon which [or upon whom] a thing [such as an affair, and a question,] turns: pl. [as above, i. e.] أَقْطَابٌ and قُطُوبٌ and قِطَبَةٌ. (K, TA.) — — And (tropical:) The chief, or lord, of a people or tribe; (S, A, O, K;) قُطْبُ بَنِى فُلَانٍ meaning (tropical:) the chief, or lord, of the sons of such a one, upon whom their state of affairs turns [i. e. depends, and by whose government their affairs are regulated]. (S, O, TA.) And قُطْبُ رَحَى الحَرْبِ [lit. The axis, or pivot, of the mill of war, or of the mill of the war,] means (tropical:) the commander of the army. (S, O, TA.) — — [In the conventional language of the mystics, it is applied to (assumed tropical:) The hierarch of the saints of his generation, who is also called الغَوْثُ, and is supposed to be pre-eminently endued with sanctity, and with thaumaturgic faculties, and to be known as the قُطْب to none but his agents unless he make himself known: at his death, his place is believed to be filled by another.] — [قُطْبٌ also signifies A species of plant:] accord. to AHn, the قُطْب [is a species of plant that] extends upon the ground like ropes, and has a yellow, thorny, or prickly, blossom; when fit to be reaped, and dry, it hurts men to tread upon it; and is round like a pebble: n. un. ↓ قُطْبَةٌ: (O:) [it is said in the K that ↓ القُطْبَةُ is said to signify a certain plant: and the pl. is قُطْبٌ or قُطَبٌ: (thus accord. to different copies: in my MS. copy, the former; and in the CK, the latter, and there said to be like صُرَدٌ: if the former be right, it is a coll. gen. n.:)] or قُطْبٌ and ↓ قُطْبَةٌ signify two species of plants: and the latter is said to be a certain herb, having a fruit, or produce, and berries (حَبّ) like those of the هَرَاس [a tree that bears a kind of drupe]: Lh says that it [app. the قُطْب, the pronoun being masc.,] is a species of thorn, from which diverge three thorns, resembling a حَسَك [here meaning caltrop: the leaves of its stem resemble those of the [species of trefoil called] نَفَل and دُرق, and قطب is the name of the fruit: and أَرْضٌ قطبة [i. e., accord. to general analogy, ↓ قَطِبَةٌ, like قَصِبَةٌ &c.,] signifies Land in which this kind of plant grows. (TA.) — See also قُطْبَةٌ. قِطْبٌ: see قُطْبٌ, first and second sentences. قَطَبٌ, [app. an inf. n. of which the verb is not mentioned, (in the CK قَطْب, but, as is said in the TA, it is مُحَرَّكَة,)] which is forbidden, is One's taking a thing [by measure or weight], and then taking the rest of the commodity by comparing it with the former portion, without measure or weight. (Kr, K, * TA.) قَطِبٌ: see قَطُوبٌ: — and أَرْضٌ قَطِبَةٌ: see قُطْبٌ, last sentence but one. قُطُبٌ: see قُطْبٌ, first sentence. قَطْبَةٌ: see قُطْبٌ, first sentence. قُطْبَةٌ: see قُطْبٌ, first sentence: — and again, in the last quarter of the paragraph, in three places. — Also An arrow-head (S, O, K) of small size (O) with which one shoots at a butt: (S, O, K:) accord. to ISd, a small, short, foursided head at the end of an arrow with which one shoots, to the utmost possible distance, at the butts: accord. to Th, the end of an arrow with which one shoots at the butt: accord. to AHn, it is of what are called المَرَامِى [pl. of مِرْمَاةٌ, q. v.]: (TA:) or an arrow with which one contends for superiority in shooting: (A:) [but] accord. to En-Nadr, it is not accounted an arrow: and ↓ قُطْبٌ signifies an arrow-head; occurring in a trad. in this sense. (TA.) قُطْبَانٌ A certain plant. (K.) قِطِبَّى A certain plant, of which is made rope of twisted strands, or well-twisted rope, (K, TA,) resembling that of the cocoa-nut, the price of which mounts to a hundred deenárs of ready money, (TA,) and which is better than that made of the fibres of the cocoa-nut. (K, TA.) قِطَابٌ An admixture (Lth, S, * O, K, TA) in what is drunk and what is not drunk. (Lth, TA.) — — And قِطَابُ الجَيْبِ, (S, A, O, K, *) from القَطْبُ meaning "the act of cutting," (S, TA,) or from the same as meaning "the act of bringing, or drawing, together" two things, (TA,) The opening that is cut out at the neck and bosom of a shirt or the like, for the head to enter into it: (O:) or (tropical:) the part where the two sides of that opening unite: (A, * K, * TA:) or, as AAF says, the lower, or lowest, part of that opening. (TA.) قَطُوبٌ (S, O, K) and ↓ قَاطِبٌ (K) [and ↓ قَطِبٌ (occurring in the A in art. دعب, as opposed to دَعِبٌ and لَعِبٌ, to which it seems to be therefore assimilated in form,)] Who contracts the part between his eyes; (S, O, K;) and grins, or displays his teeth, frowning, or contracting his face, and looking sternly, austerely, or morosely; (K;) [or rather the first signifies one who does so much;] applied to a man. (S.) — — Hence, (TA,) القَطُوبُ and ↓ القَاطِبُ signify The lion. (O, K, TA.) قَطِيبٌ Mixed wine or beverage [&c.]; as also ↓ مَقْطُوبٌ. (K.) قُطَابَةٌ A piece of flesh: (Kr, K:) from قَطَبَ signifying "he cut" a thing. (TA.) قَطِيبَةٌ Anything mixed. (TA.) And [particularly] (TA) Camels' milk and sheeps' or goats' milk mixed together: (IAar, S, O, K:) or goats' milk and sheeps' milk mixed together; (K;) which is also called نَخِيسَةٌ: (TA:) or fresh milk, or milk such as is termed حَقِين [q. v.], mixed with إِهَالَة [or melted fat, &c.]: and i. q. رَثِيئَةٌ [q. v.]. (TA.) — — See also قَاطِبَة. قَاطِبٌ: see قَطُوبٌ, in two places. جَاؤُوا قَاطِبَةً (tropical:) They came all together: (S, A, * O, Msb, K:) قاطبة being a noun denoting generality, (Sb, S, O,) not used but as a word descriptive of state, in the accus. case: (Sb,

S, O, K:) its use otherwise is a vulgar corruption, though allowed by El-Khafájee: (MF:) or it may be regarded in a phrase such as that above as being in the accus. case as an inf. n.: (IAth, TA:) it is expl. in the T as meaning all together; mixed, one with another. (TA.) And ↓ جَاؤُوا بِقَطِيبَتِهِم means (assumed tropical:) They came with their [whole] company. (K.) المُقَطَّبُ and المُقْطِّبُ and المَقْطِبُ The part between the eyebrows. (TA.) مَقْطُوْبٌ: see قَطِيبٌ. — — قِرْبَةٌ مَقْطُوبَةٌ A water-skin filled. (Lh, O, TA.) وَجْهٌ مُتَقَطِّبٌ [A contracted face]. (K in art. بسر.) قطر 1 قَطَرَ, (S, Mgh, Msb, K,) aor. قَطُرَ, (S, Msb,) inf. n. قَطْرٌ and قَطَرَانٌ (S, Mgh, Msb, K) and قُطُورٌ; (K;) [and in an intensive sense, تَقْطَارٌ (see a verse cited voce غُسْلٌ);] and ↓ اقطر; (AHn, TA;) and ↓ تقاطر; (Msb, TA;) said of water, (S, Mgh, Msb, K,) and of tears, (K,) or other fluid, (S, * TA,) [It dropped, dripped, or fell in drops;] it flowed (Mgh, Msb, TA) drop by drop. (Msb.) — — It occurs in a trad. as signifying قَطَرَ عَرَقًا, or بَوْلًا, [He let fall sweat, or urine, in drops,] in which each subst, is in the accus. case as a specificative: said of a person in intense awe or fear. (Mgh.) — — قَطَرَ الصَّمْغُ مِنَ الشَّجَرَةِ The gum [exuded in drops or] came forth from the tree. (TA.) — — قَطَرَتِ اسْتُهُ i. q. مَصَلَت [His anus voided excrement in drops]. (K.) — قَطَرَ فِى الأَرْضِ inf. n. قُطُورٌ, (tropical:) He went away into the country, or in the land; (S, K; *) and hastened; (K, * TA;) as also مَطَرَ, inf. n. مُطُورٌ. (TA.) — قَطَرَهُ, (As, S, Mgh, Msb, K,) [aor. قَطُرَ,] inf. n. قَطْرٌ; (Mgh;) and ↓ اقطرهُ, (Mgh, Msb, K,) inf. n. إِقْطَارٌ; (Msb;) or the latter but not the former accord. to AZ; (Msb;) and ↓ قطّرهُ, (S, Mgh, Msb, K,) inf. n. تَقْطِيرٌ; (S, Mgh, Msb;) He (God, K, or a man, S, Msb) made it (namely water &c.) [to drop, drip, dribble, or fall in drops;] to flow (S, Msb, TA) drop by drop: (S, Msb:) he poured it out, or forth. (Mgh.) You say قَطَرْتُ المَآءَ فِى الحَلْقِ, and أَقْطَرْتُهُ, and قَطَّرْتُهُ, [He made the water to fall drop by drop into the throat.] (Msb.) — — مَا قَطَرَكَ عَلَيْنَا (tropical:) What hath poured thee (مَا صَبَّكَ) upon us? (TA.) — — قَطَرَ فُلَانًا, (Lth, K,) inf. n. قَطْرٌ, (Lth,) (assumed tropical:) He prostrated such a one with vehemence. (Lth, K.) [Perhaps this is from قُطْرٌ, signifying the " side; " and if so it is not tropical. See also 2.] — — قَطَرَ الثَّوْبَ (tropical:) He sewed the garment, or piece of cloth. (IAar, K.) — قَطَرَ الإِبِلَ, (Msb, K,) aor. قَطُرَ, (Msb,) inf. n. قَطْرٌ; (Msb, K;) and ↓ قطّرها, (S, Msb, K,) inf. n. تَقْطِيرٌ; (S;) but this has an intensive signification; (Msb;) and ↓ اقطرها; (K;) but this [says SM] I do not find in the [other] lexicons; Az and ISd mention only the first and second; (TA;) He disposed the camels in a file, string, or series; (S, * Msb;) he placed the camels near, one to another, in a file, string, or series; (K;) [and tied the halter of each, except the first, to the tail of the next before it.] It is said in a proverb, النُّفَاضُ يَقْطُرُ ↓ الجَلَبَ The failure of provisions causes the camels, driven or brought from one place to another, to be disposed in files for sale. (S.) — قَطَرَ البَعِيرَ He smeared the camel with قَطِرَان [or tar]. (S, Msb.) 2 قطّرهُ: see 1. — — بِهِ تَقْطِيرٌ [He has a dribbling of his urine] is said of a man who cannot retain his urine, (Mgh, K, *) by reason of cold affecting the bladder. (TA.) — قطّر الإِبِلَ: see 1. — طَعَنَهُ فَقَطَّرَهُ (inf. n. تَقْطِيرٌ, S) He pierced him [with his spear] and threw him down on one of his sides. (S, Msb.) And قطّرهُ فَرَسُهُ; in the copies of the K قطّرهُ عَلَى فَرَسِهِ, but this is a mistake; (TA;) and ↓ اقطرهُ and ↓ تقطّر بِهِ; (K;) vulgarly تَقَنْطَرَ بِهِ; (TA;) His horse threw him down on one of his sides. (K, * TA.) See قُطْرٌ: see also 1. — قطّر ثَوْبَهُ, inf. n. as above, He fumigated his garment with قُطْر, i. e., aloes-wood. (K.) 4 اقطر: see 1. — — It was time for it to drop, drip, or fall in drops; it was ready, or near, to drop, &c.; expl. by حَانَ لَهُ أَنْ يَقْطُرَ, (S,) and حَانَ أَنْ يَقْطُرَ. (K.) — اقطرهُ: see 1. — اقطر الإِبِلَ: see 1. — اقطرهُ فَرَسُهُ: see 2. 5 تقطّر, quasi-pass. of 2, [It was made to drop, drip, or fall in drops; &c. See an ex. in a verse cited voce تَسَقَّى. — —] He fell [upon his side]. (S.) — — تقطّر بِهِ فَرَسُهُ: see 2. — تقطّرت She fumigated herself with قُطْر, i. e., aloes-wood. (K.) 6 تَقَاطَرَ see 1. — تقاطر القَوْمُ (tropical:) The people came in consecutive companies; from قِطَارُ الإِبِلِ. (S, TA.) And hence also, تقاطرت كُتُبُ فُلَانٍ (tropical:) [The books, or letters, of such a one followed one another in a regular series]. (TA.) 10 استقطرهُ He sought, or desired, its dropping, or dripping, or flowing; [endeavoured to make it drop, or drip;] expl. by رَامَ قَطَرَانَهُ, (K, TA,) i. e., سَيَلَانَهُ. (TA.) — — استقطر مَعْرُوفًا [He sought, or demanded, bounty, as it were drop by drop]. (K in art. نض.) Q. Q. 1 قَنْطَرَ: see art. قنطر. Q. Q. 2 تَقَنْطَرَ: see art. قنطر. قَطْرٌ [Drops;] pl. of قَطْرَةٌ: (S:) [or rather a coll. gen. n., having this signification; or] what drops, (K,) of water &c.: (TA:) n. un. قَطْرَةٌ; (K;) which signifies a drop: (Msb:) pl. of the former, قِطَارٌ: (K:) and of the latter, قَطَرَاتٌ. (Msb.) [See also قُطَارَةٌ.] You say سَالَ قَطْرَةً قَطْرَةً It flowed drop by drop. (Msb.) — — Rain: (S, Msb:) n. un. قَطْرَةٌ [signifying a rain; a shower of rain]: (Msb:) pl. of the former, قِطَارٌ. (S.) قُطْرٌ A side, part, portion, quarter, tract, or region, (S, Msb, K,) of the heavens, and of the earth; (TA;) as also قُتْرٌ (S, K, art. قتر,) and قُتُرٌ: (K, ibid.) either side of a man: pl. أَقْطَارٌ. (S, Msb, K.) You say أَلْقَاهُ على احد قُطْرَيْهِ He threw him down on one of his sides. (S, * Msb, * K, * TA.) And لَا أَدْرِى عَلَى أَىِّ قُطْرَيْهِ يَقَعُ [I know not on which of his two sides he will fall; i. e., what will be his final state]. (JK.) And the pl. signifies The outer parts or regions (نَوَاحٍ) of a horse, and of a camel: the prominent parts of a horse, such as the withers (الكَاثِبَة) and the rump: the prominent parts of the upper portions of a camel, and of a mountain. (TA.) — — قُطْرُ دَائِرَةٍ [The diameter of a circle;] a straight line extending from one side of a circle to the other side so that its middle falls upon the centre (KT.) [But this is app. post-classical.] — قُطْرٌ (S, K) and ↓ قُطُرٌ (S) Aloes-wood with which one fumigates. (S, K.) قِطْرٌ (S, Mgh, Msb, K) and ↓ قَطِرٌ (ISk, TA) Copper, or brass: (S, Mgh, Msb:) so in the Kur [xiv. 51, accord. to one reading,] مِنْ قِطْرٍ آنٍ (S,) or مِنْ قَطِرٍ آنٍ, accord. to the reading of I'Ab, meaning, of copper, or brass, in the utmost state of heat: (TA:) [but the common reading is مِنْ قَطِرَانٍ:] or copper, or brass, in a state of fusion: (K:) so in the Kur, xxxiv. 11 (TA) [and xviii. 95]: or a certain kind thereof: (K:) or molten iron: (Mgh, Msb:) and anything that drops or flows (يَقْطُرُ) by fusion or melting, like water. (Mgh.) قَطِرٌ: see قِطْرٌ. قُطُرٌ: see قُطْرٌ. قَطْرَةٌ: see قَطْرٌ, in two places. قَطِرَانٌ (S, Msb, K) and قِطْرَانٌ (Msb, K) and قَطْرَانٌ (K) [Tar, or liquid pitch;] what exudes from the tree called أَبْهَل, [or juniper, or the species of juniper called savin, both of which have this name in the present day,] (Msb, K, * TA,) and from the أَرْز [or pine-tree], and the like, (K, TA,) when subjected to the action of fire; (lit. when cooked;) used for smearing [mangy] camels, (Msb, TA,) &c.; (Msb;) i. q. هِنَآءٌ. (S.) [See also زِفْتٌ.] قُطَارٌ A cloud, (K,) or rain, (TA,) having large drops. (K, TA.) قِطَارٌ A file, string, or series, of camels; a number of camels disposed in one series; (JK, Msb, K; *) one behind another; (JK;) [the halter of each, except the first, being tied to the tail of the next before it:] and the poet Abu-n-Nejm speaks of a قِطَار of ants: (S:) of the measure فِعَالٌ in the sense of the measure مَفْعُولٌ: (Msb:) pl. قُطُرٌ (S, Msb) and, (S,) or pl. pl., (Msb,) قُطُرَاتٌ; (S, Msb;) vulg. قِطَارَاتٌ. (TA.) قَطُورٌ and مِقْطَارٌ A cloud having many drops, or much rain. (Th, AAF, K.) قُطَارَةٌ What drops, or drips, (مَا قَطَرَ,) from a jar (حُبّ) and the like: (Lh, S:) or from a thing. (K.) See also قَطْرٌ. — — A small quantity of water. (Lh, K. *) Ex. فِى الإِنَآءِ قُطَارَةٌ مِنْ مَآءٍ In the vessel is a little water. (Lh.) قَاطِرٌ Any gum that exudes in drops, or comes forth, (يَقْطُرُ,) from trees. (IDrd, K. *) — — القَاطِرُ المَكِّىُّ: see دَمٌ in art. دمو. — — A camel whose urine continually dribbles. (S, K.) قَنْطَرَةٌ and قِنْطَارٌ &c.: see art. قنطر. مِقْطَرَةٌ [A kind of stocks]: see عِلْبَةٌ and فَلَقٌ. مَقْطُورٌ. — — أَرْضٌ مَقْطُورَةٌ Land rained upon. (K, TA.) — بَعِيرٌ مَقْطُورٌ, and ↓ مُقَطْرَنٌ, (S, K,) the latter after the form of the

original [قَطِرَانٌ], (S, TA.) A camel smeared with قَطِرَان [or tar]. (S, K.) مُقْطَرَنٌ: see مَقْطُورٌ. قطرب Q. 1 قَطْرَبَ, (K,) inf. n. قَطْرَبَةٌ, (O,) He hastened, sped, or went quickly. (O, K.) — And قَطْرَبَهُ He threw him down, or prostrated him, on the ground: (O, K: *) and so قَرْطَبَهُ. (O.) Q. 2 تَقَطْرَبَ He (a man, TA) moved about his head: and made himself to resemble the قُطْرُب: (K:) or became like the قُطْرُب in some one of the senses assigned to it in what follows. (TA.) قُطْرُبٌ A certain bird; (S, O, K;) [app. a species of owl; accord. to Dmr, as cited by Freytag, a bird that roves about by night and does not sleep; and hence rendered by him, and by Golius, strix. No other meaning of the word, as an appellative, is mentioned in the S.] — — And A certain insect that rests not all the day, going about, or going about quickly, (O, K, TA,) or, as they used to assert in the Time of Ignorance, that never rests, (TA,) moving about on the surface of water. (KL.) Mohammad Ibn-El-Mustaneer, (K, TA,) the grammarian, (TA,) was surnamed قُطْرُب because he used to go early in the morning to Seebaweyh; so that the latter, whenever he opened his door, found him there; wherefore he said to him, مَا أَنْتَ إِلَّا قُطْرُبُ لَيْلٍ [Thou art none other than a kutrub of night]. (K, * TA.) It is also expl. in the K as meaning Light, or active; and Th mentions that it signifies thus; and adds that one says, إِنَّهُ لَقُطْرُبُ لَيْلٍ [Verily he is a kutrub of night]; but this shows that it means an insect [described above], and is not [properly speaking] an epithet. (TA.) To this insect is likened a man who labours during the day in accomplishing worldly wants and in the evening is fatigued so that he sleeps during the night until he enters upon the time of morning to betake himself to the like thereof, هٰذَا جِيفَةُ لَيْلٍ قُطْرُبُ نَهَارٍ [lit. This is a corpse of the night, a kutrub of the day]. (O, from an explanation of a trad.) [See also Freytag's Arab. Prov. i. 329 and 643.] — — And [hence, app.,] (assumed tropical:) A thief who is skilful, or active, in thievishness: (O, M, TA:) for اللِّصُّ الفَارِهُ فِى اللُّصُوصِيَّةِ, an explanation of القُطْرُبُ given [in the O and] by IM and others, the copies of the K erroneously substitute اللِّصُّ وَالفَأْرَةُ [as though قُطْرُبٌ had the significations of a thief and a rat or mouse]. (TA.) — — And The male (Lth, O, K, TA) of the [kind of demon called] سِعْلَاة (Lth, TA) or of the غُول [which is said to signify the same as سعلاة]; as also ↓ قُطْرُوبٌ. (O, K, TA.) — — And [app. A young, or little, jinnee: thus قُرْطُبٌ is expl. in the L: or] the young ones, or little ones, of the jinn. (K.) — — And A young, or little, dog: (O:) or the young ones, or little ones, of dogs. (K.) — — And A wolf such as is termed أَمْعَط [i. e. whose hair has fallen off, part after part, or has become scanty; or mischievous, or malignant]. (O, K.) — — And An ignorant person, (O, K, TA,) who boasts by reason of his ignorance (يَظْهَرُ بِجَهْلِهِ). (O, TA.) — — And Cowardly, or a coward, (O, K, TA,) even if intelligent. (O, TA.) — — And Lightwitted; syn. سَفِيهٌ; (O, K, TA;) as also ↓ قُطْرُوبٌ: and IAar has mentioned as a pl. in this sense, used by a poet, قَطَارِيبُ, which, ISd says, may be pl. of قُطْرُوبٌ or of a sing. of some other form requiring such a form of pl., or it may be used as a pl. of قُطْرُبٌ by poetic license. (TA.) — — And Thrown down, or prostrated, on the ground, syn. مَصْرُوعٌ, (O, K, TA,) by reason of diabolical possession or wrestling. (O, * TA.) — Also A species of melancholia; (O, K, TA;) a well-known disease, arising from the black bile; (TA;) mostly originating in the month of شُبَاط [February, O. S.]; vitiating, or disordering, the intellect, contracting the face, occasioning continual unhappiness, causing to wander about in the night, and rendering the face أَخْضَر [here app. meaning of a dark, or an ashy, dust-colour], the eyes sunken, and the body emaciated. (O.) [A more ample discription is given by Avicenna (Ibn-Seenà). in book iii. pp. 315, et seq. SM states that he had not found this in any other lexicon than the K. Golius explains the word as signifying Lycanthropia, on the authority of Rhazes (Er-Rázee).] قُطْرُوبٌ: see the next preceding paragraph, in two places. قطع قطف قطل قطم See Supplement قطمر قِطْمِيرٌ (S, K) and قِطْمَارٌ (K) The cleft (شَقّ) of a date-stone: (M, K:) or the integument (قِشْرَة) that is upon it (فِيهَا): (K:) the thin skin (S, K) called فُوفَة, which is upon a date-stone, (S,) between the stone and the date itself: (K:) or the white point [i. e. the embryo] in the back of the date-stone, (S, K,) from which [when it is sown] the palm-tree grows forth. (S.) — — [Hence,] (assumed tropical:) A small, mean, paltry, contemptible, thing. So the former signifies in the Kur, xxxv. 14. One says also مَا أَصَبْتُ مِنْهُ قِطْمِيرًا, meaning, (assumed tropical:) I obtained not of him, or it, anything. (TA.) قطن قطو See Supplement قعب 2 تَقْعِيبٌ [as inf. n. of the pass. v. قُعِّبَ], used in relation to a solid hoof, means (tropical:) The being مُقَبَّب [i. e. round, or hemispherical,] like the [drinking-cup, or bowl, called] قَعْب. (K, TA. [See also مُقَعَّبٌ.]) — — And التَّقْعِيبُ فِى الكَلَامِ signifies تَقْعِيرُ الكَلَامِ; (K;) or تَقْعِيبُ الكَلَامِ signifies تَقْعِيرُهُ; (S, O;) [or التَّقْعِيبُ فِى الكَلَامِ signifies التَّقْعِيرُ فِيهِ, i. e.] (tropical:) The speaking with a guttural voice, or from the furthest part of the fauces; or the doing thus, with a twisting of the sides of the mouth; and opening the mouth so that it becomes as though it were a cup such as is called قَعْب: (see مُقَعِّبٌ:)] you say, قَعَّبَ فِى كَلَامِهِ and قَعَّرَ; both meaning the same. (L, TA.) Q. Q. 3 اِقْعَنْبَى He put his hands upon the ground, and sat in such a posture as to be ready to rise. (TA in art. قعنب, from a trad.) قَعْبٌ A deep wooden drinking-cup or bowl: (S, O:) or a large vessel like the [bowl called] قَصْعَة: (Msb:) or a large, rude, drinking-cup or bowl: (A, K:) or one inclining more nearly to be small: (A, K: *) to which a solid hoof is likened: (TA:) or such as satisfies the thirst of a man: (A, K:) accord. to IAar, the first [or smallest] of drinkingcups or bowls is that called the غُمَر, which does not hold enough to satisfy [a man's] thirst: next is the قَعْب, which is [a cup] large enough to satisfy the thirst of a man; and sometimes it satisfies the thirst of two men, and three: and then, the عُسّ: (TA:) the pl. is قِعَبَةٌ (S, O, K) and (K) قِعَابٌ and أَقْعُبٌ, (Msb, K,) the last a pl. of paucity. (TA.) — — And (assumed tropical:) Depth of speech, or language. (O, K, TA.) One says, هٰذَا كَلَامٌ لَهُ قَعْبٌ (assumed tropical:) This is speech, or language, having depth. (TA.) — — And in the T, in art. قنع, the phrase قِعَابُ الأَوْرَاقِ أَقْتَاءٌ بِيضُ الأَسْنَانِ is expl. as meaning [app. for البِيضُ الأَسْنَانِ مِنَ الأَقْتَاءِ i. e. The white in respect of the teeth, of the young; for الاوراق seems to be here used in a sense assigned to its sing., الوَرَقُ, namely, الأَحْدَاثُ, pl. of الحَدَثُ, which is syn. with الفَتِىُّ, of which الأَقْتَاءُ is pl.: but for this usage of قِعَاب I am unable to account: I incline to think it a mistranscription, though I do not know any word resembling it for which it may have been substituted]. (TA.) قَعْبَةٌ (assumed tropical:) A thing resembling [the kind of receptacle called] a حُقَّة, pertaining to a woman: or a covered حُقَّة for سَوِيق [i. e. meal of parched barley or the like]: (K:) or a thing resembling a covered حُقَّة in which is a woman's سويق. (O.) قُعْبَةٌ (assumed tropical:) A [hollow, or cavity, such as is termed] نُقْرَة, in a mountain. (O, K.) قَعِيبٌ A large number: (K:) or a number: and a large number or quantity. (O.) قَاعِبٌ A wolf that howls much. (O, K.) عُقَابٌ قَعْنَبَاةٌ i. q. عقاب عَقَنْبَاةٌ, (O, K,) formed by transposition, meaning [An eagle] having sharp talons. (O. [See more in art. عقب.]) حَافِرٌ مُقَعَّبٌ (tropical:) A solid hoof likened to a قَعْب; (S, O;) round like the قَعْب. (A.) — — And سُرَّةٌ مُقَعَّبَةٌ (tropical:) A navel resembling a قَعْب, (A, O, K,) sunk in the belly, and elevated in the part around it. (O.) — — And حَجَرٌ مُقَعَّبٌ (tropical:) A stone in which is a hollow, or cavity, resembling the قَعْب. (A.) فُلَانٌ مُقَعِّبٌ مُقَعِّرٌ (tropical:) Such a one is a person who twists the sides of his mouth, and who speaks [with a guttural voice, or] with [or from] the furthest part of his fauces, and opens his mouth [making it to be] as though it were a [cup such as is called] قَعْب. (A, TA.) قعث 1 قَعَثْتُ لَهُ, قَعْثَةٌ, (S, O, K, * TA, *) [accord. to which last, ↓ قَعْثَةٌ

is an inf. n., as also قَعْثٌ, but, if an inf. n., it is app. an inf. n. un.,] aor. قَعْثَ, (accord. to the TK, [but I think it is more probably قَعَثَ, agreeably with a general rule, like the aor. of the same verb in the next sentence,]) means حَفَنْتُ لَهُ حَفْنَةً, (S, O,) i. e. I gave to him a small quantity, (S, O, K, *) مِنَ الشَّىْءِ [of the thing]. (TA.) — قَعَثَ الشَّىْءَ, aor. قَعَثَ, inf. n. قَعْثٌ, He (a man) eradicated, or uprooted, the thing; (IDrd, O, L;) and (O) so ↓ قَعّثهُ, inf. n. تَقْعِيثٌ. (O, K.) 2 قَعَّثَ see what immediately precedes. 4 اقعث فِى مَالِهِ He acted extravagantly in respect of his property. (ISk, S, O, K. *) — — And اقعث لَهُ العَطِيَّةَ He made the gift to him large; (S, O, K, TA;) and so ↓ اِقْتَعَثَهَا, and اقعثهُ [i. e. اقعثهُ العَطِيَّةَ]. (TA. See the verse cited voce مُقْعَثٌ; and the remark of As respecting it.) 7 انقعث It was, or became, pulled out, or up, (As, S, O, TA,) from the foundation, or utterly; (As, S, TA;) it was, or became, eradicated, or uprooted. (K.) One says, ضَرَبَهُ فَانْقَعَثَ He struck it, and it became pulled out, or up, (As, S, O, TA,) from the foundation, or utterly. (As, S, TA.) — — And It (a wall) fell down from its foundation: like انقعف. (As, S, O.) 8 اقتعث He (a digger) took forth much earth from a well. (O, K.) — — See also 4. قَعْثٌ: see the first sentence of this art. قُعَاثٌ A certain disorder in the noses of sheep, or goats: (O, K:) thus expl. by Aboo-Turáb. (O.) قَعِيثٌ, (O, K,) as expl. by As, (O,) Paltry, or little in quantity; syn. هَيِّنٌ and يَسِيرٌ. (O, K. [See also مُقْعَثٌ.]) — — And Abundant, or copious; applied to rain: (S, O, K:) and to a benefit, or benefaction, &c.: (TA:) and to a gift (سَيْب): (O, TA:) and, (S, K, TA,) or as some say, (O,) to a torrent (سَيْل), (S, O, K,) as meaning thus, (S, O,) or as meaning great: (K:) whence, in a verse of Ru-beh, ↓ مَا شَآءَ مِنْ أَبْوَابِ كَسْبٍ مِقْعَثِ [What he will of the means of the attainment of abundant gain]; مِقْعَثٌ being of the measure مِفْعَلٌ from قَعِيثٌ as applied to rain &c. (O. [The word كسب, of which the right reading is certainly as above, is there imperfectly written, more like كُسْب than كَسْب.]) مُقْعَثٌ [pass. part. n. of 4]. Ru-beh says, أَقْعَثَنِى مِنْهُ بِسَيْبٍ مُقْعَثِ لَيْسَ بِمَنْزُورٍ وَلَا بِرَيِّثِ [He gave me liberally thereof, or from him, a large gift, (lit., accord. to the explanation of the verb, a gift made large,) not such as was small, or not such as was obtained by importunity, nor such as was slow in coming]: (S, * TA:) but As says that Ru-beh has done ill in using the phrase بسيب مقعث; for مُقْعَثٌ, he says, means paltry, or little in quantity; syn. هَيِّنٌ and يَسِيرٌ [like قَعِيثٌ, which is said to have this meaning and also the contr. thereof]. (TA. [Perhaps the right reading in the verse cited above is ↓ مِقْعَثٍ.]) مِقْعَثٌ: see قَعِيثٌ. [See also what here immediately precedes.] قعد 1 قَعَدَ, (S, K, &c.,) aor. قَعُدَ, (A, L,) inf. n. قُعُودٌ and مَقْعَدٌ (S, L, K) and قَعْدٌ, (L,) He sat; i. q. جَلَسَ [when the latter is used in its largest sense]; (S, A, L, K;) so accord. to 'Orweh Ibn-Zubeyr, a high authority; contr. of قَامَ: (L:) or it signifies he sat down; or sat after standing: and جلس, he sat after lying on his side or prostrating himself: (Kh, IKh, El-Hareeree, K:) or, as some say, قعد signifies he sat for some length of time. (MF.) See also جَلَسَ. — — [And hence, He remained.] — — قَامَ وَقَعَدَ (tropical:) He experienced griefs which disquieted him so that he could not remain at rest, but stood up and sat down. (Mgh, art. قدم.) [See an ex. voce سُدَّةٌ.] هٰذَا شَىْءٌ يَقْعُدُ بِهِ عَلَيْكَ العَدُوُّ وَيَقُومُ (tropical:) [This is a thing for which the enemy will be restless in his attempts against thee]. (A.) ضَرَبَهُ ضَرْبَةَ ابْنَةِ اقْعُدِى وَقُومِى He beat him with a beating of a female slave: (IAar, L, K: *) who is thus called because she sits and stands in the service of her masters, being ordered to do so. (IAar, L.) — — [قَعَدَ لَهُ, properly, He sat for him, often means He lay in wait for him, in the road, or way: see an ex. in a verse cited voce سَدٌّ.] — — قَعَدَتِ الرَّخَمَةُ (tropical:) The aquiline vulture lay upon its breast on the ground; syn. جَثَمَت. (S, A, K.) See also جَلَسَ. — — [Hence, from the notion of sitting down over against any one,] قَعَدَ بِقِرْنِهِ (assumed tropical:) He was able to contend with his adversary. (L, K.) — — بَنُو فُلَانٍ لِبَنِى فُلَانٍ يَقْعُدُونَ (assumed tropical:) The sons of such a one are able to contend with the sons of such a one, and come to them with their numbers. (L.) — — قَعَدُوا عَنَّا (assumed tropical:) They were able to contend for us, with their warriors, and to suffice us in war. (L.) — — قَعَدَ لِلْحَرْبِ (tropical:) He prepared for war those who should contend therein. (L, K.) — — قَعَدَ لِلْأَمْرِ He performed the affair; syn. إِهْتَمَّ بِهِ. (Msb.) — — قَعَدَ يَشْتِمُنِى (tropical:) He set about, fell to, or commenced, reviling me. (Fr, A, L.) — — [And from the notion of sitting down in refusal or unwillingness,] قَعَدَ عَنِ الأَمْرِ (tropical:) He abstained from, omitted, neglected, left, relinquished, or forsook, the thing or affair; (A, Mgh;) he hung back, or held back, from it. (IKtt.) قَعَدَ عَنْ حَاجَتِهِ (tropical:) He hung, back, or held back, from accomplishing his want. (Msb.) قَعَدَ عَنِ القَوْمِ (assumed tropical:) He remained behind, or after, the people, or party, not going with them. (Msb, art. خلف.) And قَعَدْتُ بَعْدَهُ [(assumed tropical:) I remained behind, or after, him;] as also قعدت خِلَافَهُ: (Msb, ibid.:) and قَعَدَ خِلَافَ أَصْحَابِهِ, He remained behind, or after, his companions; he did not go forth with them (TA, in art. خلف.) — — [قَعَدَ إِلَيْهِ and قَعَدَ مَعَهُ are like جَلَسَ إِلَيْهِ and جَلَسَ مَعَهُ, q. v.] — — قَعَدَ بِهِ, see 4 in three places, and 5. — — قَعَدَتْ, inf. n. قُعُودٌ; (K;) or قَعَدَتْ عَنِ الوَلَدِ, (Mgh, K,) and الحَيْضِ, (A, Mgh, Msb, K,) and الزَّوْجِ; (A, Msb, K;) (tropical:) She (a woman) ceased from bearing children, (A, Mgh, K,) and from having the menstrual discharge, and from having a husband. (A, K.) [And hence,] (tropical:) She (a woman) had no husband: (K, * TA:) said of her who is, and of her who is not, a virgin. (TA.) — — قَعَدَتِ النَّخْلَةُ (tropical:) The palm-tree bore fruit one year and not another. (L, K.) — — قَعَدَ مَقَاعِدَ رِقَاقًا (assumed tropical:) [He had thin evacuations of the bowels: see سَدَّ] (TA, in art. سك.) — — قَعَدٌ Laxness (S, K) and depression (S) in the shank (وَظِيف) of a camel. (S, K.) [App. an inf. n., of which the verb is قَعِدَ. But see 1 in art. صدف.] — قَعَدَ It [or he] became; syn. صَارَ. Ex. حَدَّدَ شَفْرَتَهُ حَتَّى قَعَدَتْ كَأَنَّهَا حَرْبَةٌ He sharpened his large knife so that it became as though it were a javelin. And ثَوْبَكَ لَا تَقْعُدُ تَطِيرُ بِهِ الرِّيحُ [in the CK, ثَوْبُكَ and يَقْعُدُ] Take care of thy garment, that the wind do not become flying away with it. (IAar, L, K. *) ثوبك is here in the acc. case because the verb اِحْفَظْ is understood before it. (L.) — — قَعَدَتِ ٱلفَسِيلَةُ (tropical:) The young palm-tree came to have a trunk. (S, A, K.) — قَعَدَ He (a man, AZ) stood. Thus it bears two contr. significations. (AZ, L, K.) 2 قَعَّدْتُكَ اللّٰهَ I beg God to perserve, keep, guard, or watch, thee. See قَعِيدَكَ اللّٰهَ. (Aboo- 'Alee, IB, L.) See also 4 in two places, and 5. 3 قاعدهُ He sat with him. (L.) [See also an ex. in art. سفه, conj. 3.] 4 اقعدهُ, (S, L, K,) and ↓ قَعَدَ بِهِ, (L, K,) He caused him to sit, or sit down; he seated him. (S, L.) — — أُقْعِدَ (tropical:) He was affected by a disease in his body which deprived him of the power to walk: (Msb:) he was unable to rise: (L:) [as though constrained to remain sitting: see مُقْعَدٌ, and قُعَادٌ.] — — أَقْعَدَهُ الهَرَمُ (tropical:) [Decrepitude crippled him, or deprived him of the power of motion]. (A.) — — أُقْعِدَ He (a man) was, or became, lame. (S, L.) — — إِقْعَادٌ in the hind leg of a horse is Its being much expanded (ان تُفْرَشَ جِدًّا), so that it is not erect. (S, L.) — — أُقْعِدَ He (a camel) had the disease called قُعَاد. (IKtt, L.) — — أَقَامَهُ وَأَقْعَدَهُ, and ↓ قَامَ بِهِ وَقَعَدَ, (tropical:) He, or it, caused him to experience griefs which disquieted him so that he could not remain at rest, making him to stand up and sit down. (See 1, and مُقْعِدٌ. And see an ex. in a verse cited in art. فنى, conj. 3.] — — اقعد البِئْرَ He dug the well to the depth of a man sitting: or he left it upon the surface of the ground, and did not dig it so as to reach water. (L, K.) See also مُقْعَدَةٌ. — — اقعد (Ibn-Buzurj, L) and ↓ إِقْعَنْدَدَ (K) He remained, stayed, abode, or dwelt, in a place. (Ibn-Buzurj, L, K.) — اقعدهُ and ↓ قَعّدهُ (inf. n. of the latter تَقْعِيدٌ) He sufficed him (namely his father

[but in the CK, instead of أَبَاهُ, we read إِيَّاهُ,]) for gaining, or earning; (K, TA;) and aided, or assisted, him. (TA.) — — اقعدهُ and ↓ قعّدهُ (inf. n. of the latter تَقْعِيدٌ, K) He served him. (IAar, L, K.) [Ex.] مَا لِفُلَانٍ امْرَأَةٌ تُقْعِدُهُ, and تُقَعِّدُهُ, [Such a one has no wife to serve him]. (A.) — اقعدهُ آبَاؤُهُ, and ↓ تقعّدهُ, (tropical:) His ancestors withheld him from eminence, or nobility; (L;) [as also ↓ قَعَدَ بِهِ, and ↓ اقتعدهُ. You say also,] مَا قَعَدَ المَسَاعِى إِلَّا ↓ بِهِ عَنْ نَيْلِ لُؤْمُ عُنْصُرِهِ, and ما ↓ تقعّدهُ, and ما ↓ اقتعدهُ, (tropical:) [Nothing withheld him from attaining to the means of honour and elevation but the baseness of his origin]. (A.) See also 5. — — وِرْثُهُ بِالإِقْعَادِ (assumed tropical:) [His inheritance is by reason of nearness of relationship]. You do not say بِالقُعُودِ (L.) — — إِقْعَادٌ (tropical:) The having few ancestors. (IAar, L.) 5 تقعّدهُ (tropical:) He, or it, withheld, restrained, debarred, or prevented, him from attaining the thing that he wanted. (S, L, K.) Ex. مَا تَقَعَّدَنِى عَنْكَ إِلَّا شُغْلٌ Nothing but business withheld me from thee. (ISk, S.) See also 4. You say also ↓ قَعَدَ بِى عَنْكَ شُغْلٌ Business withheld me from thee. (TA.) [And so,] ↓ مَا قَعَّدَكَ, and ↓ مَا اقْتَعَدَكَ, what hath withheld, restrained, debarred, or prevented, thee? (L.) — — تقعّد عَنِ الأَمْرِ, (S, A, L, K,) and ↓ تقاعد, (A,) (tropical:) He did not seek, seek for or after, or desire, the thing. (S, A, L, K.) See also 1. — — تقعّد signifies He held back, or refrained. (KL.) — — And also He held back, or restrained. (KL.) — — تقعّدهُ He performed his affair. (IAar, Th, L, K.) 6 تقاعد بِهِ فُلَانٌ (assumed tropical:) Such a one did not pay him his due. (S, L.) — See also 5. 8 اقتعد He rode a camel: (L, Msb:) he took, or used, a camel as a قُعْدَة q. v. (L, K.) — — اقتعد قَعِيدَةً [He took a seat of the kind called قعيدة to sit upon]. (L.) R. Q. 3 إِقْعَنْدَدَ: see 4. قَعَدَكَ اللّٰهَ and قِعْدَكَ, see قَعِيدَكَ اللّٰهَ throughout. قَعَدٌ Human dung. (L, K.) — See also قَاعِدٌ in two places. قَعْدَةٌ A single sitting. (S, L, Msb.) Ex. قَعَدَ قَعْدَةً وَاحِدَةً He sat a single sitting. (L.) — — قَعْدَةُ رَجُلٍ, see قِعْدَةٌ in three places. — And see قَاعِدٌ. — ذُو القَعْدَةِ, and ذُو القِعْدَةِ, A certain month; (S, L, K;) [the eleventh month of the Arabian year;] next after شَوَّال: (L:) so called because the Arabs [when their year was solar] used to abstain (يَقْعُدُونَ) therein from journeys (L, K, * TA) and warring and plundering expeditions and laying in stores of corn and seeking pasturage, before performing the pilgrimage in the next month; (L, TA;) or because in that month they broke in the young camels (القِعْدَان) for riding: (Msb, voce جُمَادَى:) pl. ذَوَاتُ القَعْدَةِ (S, L, Msb, K) and ذَوَاتُ القَعَدَاتِ; (Yoo, Msb;) but the former is the regular pl., (Yoo,) because the two words are considered as one, (Msb,) and it is the more common: (TA:) dual ذَوَاتَا القَعْدَةِ and ذَوَاتَا القَعْدَتَيْنِ. (Msb.) قُعْدَةٌ, (K,) or ↓ قَعْدَةٌ, (L,) An ass: (L, K:) pl. قُعْدَاتٌ, (K,) with the ع quiescent, (TA,) [in the CK, قُعْدَانٌ,] or قُعَدَاتٌ. (L.) — [The former,] A horse's, and a camel's saddle: (L, K:) pl. قُعْدَاتٌ, (IDrd, L,) with which is syn. قُعَيْدَاتٌ [the dim.]. (S, L.) — — See قَعُودٌ. قِعْدَةٌ A mode, or manner, of sitting. (S, L, Msb, K.) Ex. هُوَ حَسَنُ القِعْدَةِ He has a good manner of sitting: (A, L:) and قَعَدَ قِعْدَةَ الدُّبِّ He sat in the manner of sitting of the bear. (A, * TA.) — — قِعْدَةُ رَجُلٍ, and ↓ قَعْدَةُ رَجُلٍ, (L, K, *) The space occupied by a man sitting: (L, K:) and the height, or depth, of a man sitting. (L.) Ex. شَجَرَةٌ قِعْدَةُ رَجُلٍ A tree of the height of a man sitting: (AHn, in L and TA, passim:) and بِئْرٌ قِعْدَةٌ A well of the depth of a man sitting: (As:) and عُمْقُ بِئْرِنَا قِعْدَةٌ, and ↓ قَعْدَةٌ, The depth of our well is that of a man sitting: (L:) and مَا حَفَرْتُ فِى الأَرْضِ إِلَّا قِعْدَةً, and ↓ قَعْدَةً, I dug not in the ground save to the depth of a man sitting: (Lh, L:) and مَرَرْتُ بِمَآءٍ قِعْدَةِ رَجُلٍ I passed by water of the depth of a man sitting. (Sb, L.) — قِعْدَةٌ One's last child, male or female; and one's last children. (K.) قَعَدَةٌ A vehicle, or beast of carriage, (مَرْكَبٌ,) for women: so in the copies of the K in our hands; (S, M;) but accord. to the L, &c., of a man: and it is ↓ قَعِيدَةٌ that bears the former signification. (TA.) — — The [kind of carpet called] طَنْفَسَة [q. v.] (L, K) upon which a man sits; and the like. (L.) قُعَدَةٌ see قُعْدَةٌ and قُعْدِىٌّ. قُعْدَدٌ: see the next paragraph. قُعْدُدٌ (tropical:) Nearness of relationship. (L.) — — ذُو قُعْدُدٍ A man nearly related to [the father of] the tribe. (Lh.) [And] قُعْدُدٌ and ↓ قُعْدَدٌ (S, K) and ↓ قُعْدُودٌ and ↓ أَقْعَدُ and ↓ قَعِيدُ النَّسَبِ, (L, K,) (tropical:) A man near in lineage to the chief, or oldest, ancestor [of his family or tribe]; (S, L, K;) contr. of طَرِفٌ and طَرِيفٌ: (S, M, K in art. طرف:) and the first, The next of kin to the chief, or oldest, ancestor [of his family]; (Msb;) and contr., remote in lineage therefrom: (L, K:) [in the former sense, an epithet of praise:] in the latter sense, an epithet of dispraise: or, as some say, of praise: (TA:) or, in the first sense, it is an epithet of praise in one point of view, because dominion, or power, or authority, belong to the elder; and of dispraise in another point of view, because the person so termed is of the sons of the very old, and weakness is attributed to him. (S.) — — المِيرَاثُ القُعْدُدُ (tropical:) The inheritance of him who is nearest of kin to the deceased. (L.) — — قُعْدُدٌ (assumed tropical:) A cowardly and ignoble man, who holds back, or abstains, from war and from generous actions; (L, K; *) as also ↓ قُعْدَدٌ. (L.) — — (assumed tropical:) A man withheld from eminence, or nobility, by his lineage; as also ↓ مُقْعَدٌ. (Az, L.) — — (assumed tropical:) An obscure man; (L, K;) ignoble; of low rank; as also ↓ قُعْدَدٌ. (Az, L.) قُعْدَى [A nearer degree in lineage to the chief, or oldest, ancestor, than طُرْفَى, q. v.] قُعْدِىٌّ and قِعْدِىٌّ, and both with ة, and ضُجْعِىٌّ and ضِجْعِىٌّ, (K,) and ↓ قُعَدَةٌ, ضُجَعَةٌ, (S, K,) A man (S) who sits much and lies much upon his side: (S, K:) or the last, an impotent man, who does not earn that whereby he may subsist; (A;) [and the first two] (assumed tropical:) A man impotent; or lacking power, or ability; (L, K;) as though preferring sitting: (L:) or loving to sit in his house. (A.) قَعَدِىٌّ (tropical:) A man belonging to the sect called القَعَدُ, (L,) or القَعَدَةُ; (A [see قَاعِدٌ];) who holds the opinions of that sect. (L, K.) — — Also applied by a post-classical poet to (tropical:) A man who refuses to drink wine while he approves of others' drinking it. (L.) قُعَادٌ Lameness in a man. You say مَتَى أَصَابَكَ هٰذَا القُعَادُ When did this lameness befall thee? (S, L;) [and] بِهِ قُعَادٌ, (L, K,) and ↓ إِقعاد, (K,) and ↓ أَقْعَادٌ, (CK,) (tropical:) He has a disease which constrains him to remain sitting. (L, K.) See أُقْعِدَ, and مُقْعَدٌ. — — قُعَادٌ also signifies, (S, L, K,) and so ↓ إِقْعَادٌ, (S, L,) or ↓ أَقْعَادٌ, with fet-h, (accord. to the K,) A certain disease which affects camels in their haunches, and makes them to incline (or as though their rumps inclined, IAar) towards the ground: (S, K:) or a laxness of the haunches. (IKtt.) قِعَادٌ: see قَعِيدٌ. قَعُودٌ A young weaned camel: (L, K:) and a young she-camel; i. q. قَلُوصٌ: (K:) or this latter epithet is applied to a female and the former to a male young camel: (ISh, L, Msb:) so called because he is ridden: (Msb:) and a young male camel, until he enters his-sixth year: (K:) or a young male camel when it may be ridden, which is at the earliest when he is two years old, after which he is thus called until he enters his sixth year, when he is called جَمَلٌ: the young she-camel is not called thus, but is termed قَلُوصٌ: (S, L:) Ks heard the term قَعُودَةٌ applied to the female; but this is rare. (Az, L.) — — A camel which the pastor rides, or uses, in every case of need; (A'Obeyd, S, L, K;) called in Persian رَخْتْ; (A'Obeyd, S, L;) as also ↓ قَعُودَةٌ, (K,) accord. to Lth, the only authority for it known to Az; but Kh says that this signifies a camel which the pastor uses for carrying his utensils &c., and that the ة is added to give intensiveness to the epithet; (TA;) or the former is masc. and the latter fem.; (Ks, L;) and ↓ قُعْدَةٌ: (S, K:) you say نِعْمَ القُعْدَةُ هٰذَا, i. e. المُقْتَعَدُ, [an excellent camel for the pastor's ordinary riding, or use, is this]: (S, L:) or each of these words signifies a camel which the pastor uses for riding and for carrying his provisions and utensils &c.: and قُعْدَةٌ, a camel which a man rides whenever and wherever he will: (L:) the pl. of قَعُودٌ is أَقْعِدَةٌ [a pl. of pauc.] and قُعُدٌ and قِعْدَانٌ and قَعَائِدُ; (L, K;) and pl. pl. [i. e. pl. of قِعْدَانٌ] قَعَادِينُ. (TA.) The dim of قَعُودٌ is قُعَيِّدٌ. It is said in a proverb, إِتَّخَذُوهُ قُعَيِّدَ الحَاجَاتِ They made him an ordinary servant for

the performance of needful affairs. (S, L.) قَعِيدٌ A companion in sitting: (S, AHeyth, L, K:) of the measure فَعِيلٌ in the sense of the measure مُفَاعِلٌ. (L.) — — A preserver; a keeper; a guardian; a watcher. (L, K.) [In some copies of the K, by the omission of وَ, this meaning is assigned to مُقَاعِدٌ.] It is used alike as sing. and pl. and masc. and fem. (L, K) and dual also. (L.) It is said in the Kur, [l. 16,] عَنِ اليَمِينِ وَعَنِ الشِمَالِ قَعِيدٌ [On the right and on the left a sitter, or guardian, or watcher]: respecting which it is observed, that فَعِيلٌ and فَعُولٌ are of the measures used alike as sing. and dual and pl.; as in إِنَّا رَسُولُ رَبِّكَ, [Kur xi. 83, accord. to one reading,] and وَالمَلَائِكَةُ بَعْدَ ذٰلِكَ ظَهِيرٌ, [Kur lxvi. 4:] (S, L:) or, as the grammarians say, قَعِيدٌ is understood after اليمين. (L.) — — [Hence,] A father; (A'Obeyd, K;) and ↓ قَعِيدَةٌ A man's wife; (S, L, K; *) as also ↓ قِعَادٌ: (S, L:) and قَعِيدَةُ بَيْتِ رَجُلٍ a man's wife: pl. قَعَائِدُ. (L.) — — قَعِيدَكَ اللّٰهَ, and ↓ قَعْدَكَ اللّٰهَ, and ↓ قِعْدَكَ اللّٰهَ, (K,) but the last was unknown to AHeyth, (L,) [By thy Watcher, or Keeper, God: قعيد and ↓ قعد being epithets, put in the acc. case because of the prep. بِ understood: or] I conjure thee by God; syn. نَشَدْتُكَ اللّٰهَ: some say, the meaning is, as though God were sitting with thee, watching over thee, or keeping thee: [in some copies of the K, for بِحِفْظِهِ عَلَيْكَ, the reading in the TA, we find يَحْفَظُهُ عَلَيْكَ:] or by thy Companion, who is the Companion of every secret, [namely God] ! قَعِيدَكَ لَا آتِيكَ, and ↓ قِعْدَكَ لا اتيك; and قَعِيدَكَ اللّٰهَ لا اتيك, and ↓ قِعْدَكَ اللّٰه لا اتيك; are forms of swearing used by the Arabs, in which قعيد and ↓ قعد are inf. us. put in the acc. case because of a verb understood; [or rather, as it appears to me, and as I have said above, they are epithets, put in the acc. case because of the prep. بِ understood;] and the meaning is, By thy Companion, who is the Companion of every secret, [I will not come to thee; and by thy Companion, &c., or by thy Watcher, or Keeper, God, I will not come to thee;] like as one says نَشَدْتُكَ اللّٰهَ: (S, L:) some say, that قعيد and ↓ قعد signify here a watcher, or an observer, and a preserver, a keeper, or a guardian, that God is meant by them, and that they are in the acc. case because أُقْسِمُ followed by the prep. بِ is understood; [the meaning being I swear by thy Watcher, or Keeper, &c., God, &c.; and this opinion is the more agreeable with the explanation given above, "By thy Companion &c. ":] others say, that they are inf. ns., and that the meaning is, I swear by thy regard, or fear, of God, بِمُرَاقَبَتِكَ اللّٰهَ: El-Mázinee and others, however, assert that قعيد has no verb. (MF.) — — Ks says that ↓ قِعْدَكَ اللّٰهُ [اللّٰه being in the nom. case] signifies God be with thee! (L.) [or God be thy Companion, or Watcher, or Keeper!]; and so does قَعِيدَكَ اللّٰهُ. (AHeyth, L.) [Or] قَعِيدَكَ اللّٰهَ, (IB, L, K,) and قِعْدَكَ اللّٰهَ, (K,) and قَعْدَكَ اللّٰهَ, (IB, L, TA,) [are] expressions of conciliation, not oaths, as they have not the complement of an oath: the former word in each is an inf. n. occupying the place of a verb, and therefore is put in the acc. case, as in عَمْرَكَ اللّٰهَ, which means عَمَّرْتُكَ اللّٰهَ, i. e., I beg God to prolong thy life: in like manner, قَعَّدْتُكَ اللّٰهَ [in the K, قِعْدَكَ,] signifies, [and so the three first phrases above, of which it is the original form,] I beg God to preserve, keep, guard, or watch, thee; from the saying in the Kur, [l. 16,] عَنِ اليَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ, i. e. حَفِيظٌ. (Aboo-'Alee, IB, L, K. *) قَعِيدَ كُمَا اللّٰهَ is used in interrogative phrases and in phrases conveying an oath, [and so is قَعِيدَكَ اللّٰهَ]. You say, interrogatively, قَعِيدَكُمَا اللّٰهَ أَلَمْ يَكُنْ كَذَا وَكَذَا [I beg God to preserve, keep, guard, or watch, thee. Was it not so and so?]: and in the other case, قَعِيدَكَ اللّٰهَ لَأُكْرِمَنَّكَ [By thy Watcher, or Keeper, God, I will assuredly pay thee honour!] (Th, L.) — — [And from the signification of ' father ' is derived] the phrase قَعِيدَكَ لَتَفْعَلَنَّ, By thy father, thou shalt assuredly do such a thing. (K, TA.) — What comes to thee from behind thee, (S, L, K,) of gazelles or birds (L, K) or wild animals: contr. of نَطِيحٌ: (S, L:) of evil omen. (L.) — The locust of which the wings are not yet perfectly formed. (S, K.) قَعِيدَةٌ A thing like the [kind of receptacle called] عَيْبَة, (L, K,) woven by women, (L,) upon which one sits: (L, K:) pl. قَعَائِدُ. (L.) — — See قَعَدَةٌ — A [sack of the kind called] غِرَارَة: (S, K:) or the like thereof, in which are put قَدِيد [or pieces of flesh-meat, q. v.] and كَعْك: (L, K:) pl. قَعَائِدُ. (S, L.) — A sand that is not of an oblong form: (S, L, K:) or a long tract of sand like a rope, cleaving to the ground: (L, K:) or a heap of sand collected together. (L.) — See also قَعِيدٌ. قَعَّادَةٌ A [seat, or couch, of the kind called] سَرِير: of the dial. of El-Yemen. (TA.) قَاعِدٌ [act. part. n. of قَعَدَ] Sitting; sitting down; pl. قُعُودٌ (Msb) and قُعَّادٌ and قَاعِدُونَ: (TA:) fem. قَاعِدَةٌ; pl. قَوَاعِدُ and قَاعِدَاتٌ. (Msb.) — — (assumed tropical:) A sack full of grain; (IAar, K;) as though by reason of its fulness it were sitting. (IAar.) — — [And from قَعَدَ in the third meaning,] قَاعِدٌ عَنِ الغَزْوِ (tropical:) A man holding back, or abstaining, from warring and plundering: pl. قُعَّادٌ and قَاعِدُونَ; and quasi-pl. n. قَعَدٌ: (L:) which last is also explained as signifying those who have no دِيوَان [or register in which they are enrolled as soldiers and stipendiaries], (S, A, L, K,) and (as some say, L) who do not go forth to fight. (L, K.) — — [And hence, the pl.] قَعَدٌ, [which is, properly speaking, a quasi-pl. n.,] like حَارِسٌ and حَرَسٌ, (S,) and خَادِمٌ and خَدَمٌ: (TA:) [The Abstainers, or Separatists:] the قَعَد (so in the S, L, K: in the A, and some copies of the K, ↓ قَعَدَة:) are (tropical:) The [schismatics called] خَوَارِج: (K:) or certain of the خوارج; (S;) a people of the خوارج who held back (قَعَدُوا) from aiding 'Alee, and from fighting against him; (A;) certain of the حَرُورِيَّة; (L;) the [schismatics called] شُرَاة, who hold the doctrine that government belongs only to God, but do not war; (IAar, L;) who hold the doctrine that government belongs only to God, but do not go forth to war against a people. (L.) — — [And the sing.,] قَاعِدٌ (tropical:) A woman who has ceased to bear children, (S, K,) and to have the menstrual discharge, (ISk, S, K,) and to have a husband: (Zj, K:) or an old woman, advanced in years: (IAth:) pl. قَوَاعِدُ: (ISk, S:) when you mean " sitting," you say قَاعِدَةٌ. (ISk, IAth.) — — نَخْلَةٌ قَاعِدَةٌ (tropical:) A palm-tree bearing fruit one year and not another: (A, TA:) or, that has not borne fruit in its year. (IKtt.) — — Also, قَاعِدٌ, A palm-tree: or a young palm-tree: pl. [or rather quasi-pl. n.] قَعَدٌ, like as خَدَمٌ is of خَادِمٌ. (L.) — — قَاعِدٌ (tropical:) A young palm-tree having a trunk: (A, K:) or, [of] which [the branches] may be reached by the hand. (S, K.) Ex. فِى أَرْضِهِمْ كَذَا مِنَ القَاعِدِ In their land are so many young palm-trees having trunks. (A.) Thus it is used us a gen. n. (TA.) — رَحًى قَاعِدَةٌ A mill which one turns by the handle with the hand. (L.) — حَلَبْتَ قَاعِدًا: see art. حلب. قَاعِدَةٌ A foundation, or basis, of a house: (Msb:) pl. قَوَاعِدُ: (S, Msb:) which signifies, accord. to Zj, the columns, or poles, (أَسَاطِين) of a structure, which support it. (L.) [Hence,] قَاعِدَتَا البَابِ [The two side-posts of the door]. (K, in art. سوم.) — — بَنَى أَمْرَهُ عَلَى قَاعِدَةٍ, and على قَوَاعِدَ, (tropical:) [He built his affair upon a firm foundation, and, upon firm foundations]. And قَاعِدَةُ أَمْرِكَ وَاهِيَةٌ (tropical:) [The foundation of thine affair is unsound]. (A.) — — قَوَاعِدُ السَّحَابِ (tropical:) The lower parts of clouds extending across the view in the horizon, likened to the foundations of a building: (A'Obeyd, L:) or clouds extending across the view, and lying low. (IAth, L.) — — [Hence] قَوَاعِدُ الهَوْدَجِ The four pieces of wood, (S, K,) placed transversely, [two across the other two, so as to form a square frame,] beneath the هودج (S, K,) which is fixed upon them. (K.) [See 1 in art. فشل.] — As a conventional term, i. q. ضَابِطٌ, i. e. (assumed tropical:) A universal, or general, rule, or canon. (Msb.) [See ضَابِط.] أَقْعَدُ A camel having a laxness and depression in the shank. See قَعَدٌ. (TA.) But see أَصْدَفَ — فُلَانٌ أَقْعَدُ مِنْ فُلَانٍ (tropical:) Such a one is more nearly related to his chief, or oldest, ancestor than such a one. (IAar, IAth, L.)

See also قُعْدُدٌ. مَقْعَدٌ A place of sitting; a sitting-place; (L, Msb, K;) as also ↓ مَقْعَدَةٌ: (L, K:) pl. of the former مَقَاعِدُ, (Msb,) signifying sittingplaces of people in the markets &c. (S.) هُوَ مِنِّى مَقْعَدَ القَابِلَةِ [He is, with respect to me, as though in the sitting-place of the midwife;] i. e., in nearness; meaning he is sticking close to me, before me: (Sb, S:) denoting nearness of station. (Sb, L.) See also مَقْعَدٌ. — — [Hence, (tropical:) a place of abode,] تَرَكُوا مَقَاعِدَهُمْ, (tropical:) They left their places of abode. (A.) — — A time of sitting. (MF.) — — ↓ المَقْعَدَةُ The anus [as is shown in the S and Msb, voce بَاسُور &c., and so in modern Arabic; and app. also the posteriors, upon which one sits]: syn. السَّافِلَةُ. (S, Msb.) مُقْعَدٌ (tropical:) Having a disease which constrains him to remain sitting: (K:) or crippled, or deprived of the power of motion, by a disease in his body; (Mgh, L;) as though the disease constrained him to remain sitting: (Mgh:) or deprived of the power to stand, by protracted disease; as though constrained to remain sitting: (L:) or affected by a disease in his body depriving him of the power to walk: (Msb:) a lame man (S, L:) also, i. q. زَمِنٌ: (Msb:) accord. to the physicians, مُقْعَدٌ and زَمِنٌ are syn.; [see the second explanation above, which is that here indicated;] but some make a distinction, and say that the former signifies having the limbs contracted, and the latter, having a protracted disease; (Mgh;) [which is app. one of the two significations assigned to the former word in the Msb:] accord. to some, it is from قُعَادٌ signifying a disease which affects camels in their haunches: (L:) [and] مُقْعَدٌ [is applied to] a camel having this disease. (L.) — — مقعد الأَسْبَابِ, and مُقْعَدُ النَّسَبِ, (assumed tropical:) A man of short lineage. (L.) — — مُقْعَدُ الحَسَبِ (assumed tropical:) A man without eminence, or nobility. (L.) See also قُعْدُدٌ. — مُقْعَدُ الأَنْفِ (tropical:) A man having wide nostrils: (K:) or having wide and short nostrils. (A, L.) ثَدْىٌ مُقْعَدٌ (tropical:) A breast that is swelling, prominent, or protuberant, (S, A, L, K,) that fills the hand, (A,) and has not yet become folding. (S, L, K.) — بِئْرٌ مُقْعَدَةٌ A well that is partly dug, and then left before the water has come into it; (K;) i. q. مُسْهَبَةٌ. (TA.) — مُقْعَدَاتٌ (tropical:) Young birds of the kind called قَطًا, before they rise (L, K) to fly. (L.) — — (tropical:) Frogs. (A, L, K.) أَخَذَهُ المُقِيمُ المُقْعِدُ (tropical:) (A) Griefs took hold upon him, disquieting him so that he could not remain at rest, and making him to stand up and sit down: a phrase similar to أَخَذَهُ مَا قَدُمَ وَمَا حَدُثَ, and مَا قَرُبَ وَمَا بَعُدَ. (Mgh, art. قدم.) — مُقْعِدٌ and ↓ مُقْعِّدٌ A servant. (IAar, L.) مَقْعَدَةٌ and المَقْعَدَةُ: see مَقْعَدٌ. مُقْعَدٌ: see مُقْعَدَاتٌ and مُقْعَدَةٌ: see مُقْعِدٌ. قعر 1 قَعُرَتِ البِئْرُ, aor. قَعُرَ, inf. n. قَعَارَةٌ, The well was deep; had a deep bottom. (S, K. *) — قَعَرَ البِئْرَ, (S, K,) aor. قَعَرَ, inf. n. قَعْرٌ, (TA,) He reached the bottom of the well; (K;) he descended the well until he reached the bottom of it: (S:) or the same verb; (IAar, K;) or ↓ قَعَّرَهَا, (A,) inf. n. تَقْعِيرٌ; (S;) and ↓ أَقْعَرَهَا; (A;) he made the well deep. (IAar, S, * A, K.) — — قَعَرَ الإِنَآءَ, (S, K,) or ↓ تقعّرهُ, (A,) (tropical:) He drank what was in the vessel, (S, A. K,) or all that was in the vessel, (TA,) until he came to the bottom of it. (S, A, TA.) And in like manner, قَعَرَ الثَّرِيدَةَ (tropical:) He ate the ثريدة [or mess of crumbled bread moistened with broth] from the bottom of it. (K.) — — قَعَرَ الشَّجَرَةَ, (S, A,) inf. n. قَعْرٌ, (S,) (tropical:) He pulled out the tree from its root; uprooted it. (S, A.) And قَعَرَ النَّخْلَةَ, aor. قَعَرَ, (tropical:) He cut down the palm-tree from its root. (K.) And قَعَرَهُ (assumed tropical:) He threw him down prostrate. (K.) 2 قَعَّرَ see 1. — — قَعَّرَ فِى كَلَامِهِ He twisted the sides of his mouth in his speaking, and spoke with the furthest part of his mouth; as also ↓ تقعّر: (K:) or both signify, he spoke [gutturally, or] with the furthest part of his fauces: (TA:) [he was guttural in his speech, or spoke with a guttural voice.] See قعّب. 4 اقعر البِئْرَ He made a bottom to the well. (S, K.) — — See also 1. 5 تقعّر He went deep; syn. تَعَمَّقَ. (S.) See عَجْرَفِيَّة. — — (tropical:) He, or it, became prostrated, and overturned. (TA.) [See also 7.] — تقعّر الإِنَآءَ: see 1. 7 انقعرت الشَّجَرَةُ, (S, A,) or النَّخْلَةُ, (K,) (tropical:) The tree, (S, A,) or palm-tree, (K,) became uprooted, (S, A, K,) and fell prostrate; (TA;) it fell down: (K:) or, as some say, it went into the bottom [or depth] of the earth [and disappeared, leaving no mark nor trace: see the part. n., below]: (TA:) and, accord. to some, انقعر, said of anything, signifies it became prostrated. (TA.) [See also 5.] — — انقعر عَنْ مَالٍ لَهُ (assumed tropical:) He died, leaving property that belonged to him: (TA, from a trad.:) and انقعر [simply] he died. (TA.) قَعْرٌ The bottom, lowest depth, or extremity of the lower part, [of the interior,] of a thing; (Msb;) i. q. عُمْقٌ, of a well &c.; (S;) the remotest part of anything; (A, K;) [as, for instance,] of a river, (TA,) and of a vessel; (S, A;) pl. قُعُورٌ. (Msb, K.) You say جَلَسَ فِى قَعْرِ بَيْتِهِ, [lit., He sat in the innermost part of his house,] meaning (assumed tropical:) he kept in his house. (Msb.) And لَا أَدْخُلُ عَلَيْهِ قَعْرَ البَيْتِ, and ↓ قَعِيرَتَهُ, and ↓ قَعْرَتَهُ, all signify the same [I will not go in to him in the innermost part of the house; or (assumed tropical:) I will not be an intimate in his house]. (TA.) — — [Depth, properly and tropically. You say] ذَهَبَ فى قَعْرِ الأَرْضِ [It (a tree or the like) went into the depth of the earth]. (TA.) And فُلَانٌ بَعِيدُ القَعْرِ (A, TA) (tropical:) Such a one is deep and excellent in judgment; one who examines deeply. (TA.) And لَيْسَ لِكَلَامِهِ قَعْرٌ (tropical:) [His speech, or language, has not depth]. (A, TA.) — — The root, or lower or lowest part, of a palm-tree [or the like]. (TA.) — — A hollow in the ground, such as is called a جَوْبَة, (K, TA,) the descent into which and the ascent from which are difficult; (TA;) as also ↓ قَعْرَةٌ. — — A city, or town; syn. بَلَدٌ; (K;) such as El-Basrah or ElKoofeh. (AZ.) You say مَا فِى هٰذَا القَعْرِ مِثْلُهُ There is not in this city, or town, the like of him. (K.) And مَا خَرَجَ مِنْ أَهْلِ هٰذَا القَعْرِ أَحَدٌ مِثْلُهُ, like as you say مِنْ أَهْلِ هٰذَا الغَائِطِ, There came not forth, of the people of this city, or town, any one like him. (AZ.) — — A [bowl, such as is called] جَفْنَة. (Fr, IAar, K.) قَعَرٌ Intellect, or intelligence: (K:) or full, or perfect, [or profound,] intellect or intelligence. (IAar, TA.) [See also قَعْرٌ.] قَعْرَةٌ: see قَعْرٌ, in two places. — — What covers the bottom of a bowl; as also ↓ قُعْرَةٌ. (K.) See قَصْعَةٌ قَعِرَةٌ: see قَعْرَةٌ. قُعْرَةٌ: see قَعْرَانُ. — — See also شَفِرَةٌ. قَعْرَانُ A drinking-cup or bowl (قَدَحٌ) made deep; i. q. مُقَعَّرٌ. (S.) — — (tropical:) A vessel nearly full: (A:) or a vessel having something in its bottom: (K:) fem. قَعْرَى: (TA:) and قَصْعَةٌ قَعْرَى, and ↓ قَعِرَةٌ, (tropical:) a bowl having in it what covers its bottom. (K, TA.) قَعُورٌ: see قَعِيرٌ, in two places. قَعِيرٌ Deep; having a remote bottom; (A, K;) applied to a river; as also ↓ قَعُورٌ, accord. to the K; but this is not mentioned by any one before the author of the K, and is a mistake for ↓ قَعُورٌ, which occurs afterwards in the K. (TA.) You say بِئْرٌ قَعِيرَةٌ, (A,) and ↓ قَعُورٌ, (K, TA,) A deep well; (K, TA;) a well having a remote bottom. (TA.) And قَصْعَةٌ قَعِيرَةٌ (S, A) (tropical:) A deep bowl. (TA.) ↓ قَعُورٌ is also applied as an epithet to a woman's vulva: (Ibn-Habeeb, TA in art. خجى:) and, accord. to the K, to a woman. (TA in that art.) قَعِيرَةٌ: see قَعْرٌ: — — and قَعِيرٌ. — — See also شَفِيرَةٌ. قَعُورٌ: see قَعِيرٌ. [أَقْعَرُ Deeper.] مِقْعَرٌ, (so in a copy of the A,) or ↓ مُقَعِّرٌ, like مُعَظِّمٌ [in measure], (so in the TA,) [but the former I think the correct form, being agreeable with analogy,] A man who reaches the bottoms, or utmost points, of things, or affairs. (A, TA.) مُقَعَّرٌ: see قَعْرَانُ: — — and مِقْعَرٌ. مُقَعَّبٌ: see مُقَعَّرٌ in art. قعب. مِقْعَارٌ, applied to a [cup of the kind called] قَعْب, Wide and deep. (K.) مُنْقَعِرٌ Uprooted. So in the Kur, [liv. 20,] كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ As though they were the lower parts of palm-trees uprooted: (TA:) or the meaning is, extirpated, by going into the bottom [or depth] of the earth, so as to leave no mark nor trace. (El-Basáïr, TA.) قعس 1 قَعِسَ, aor. قَعَسَ, (TK,) inf. n. قَعَسٌ, (S, A, K,) He (a man, TK) had a protruding, or protuberant, breast, or chest, and a hollow, or receding, back; قَعَسٌ being the contr. of حَدَبٌ. (S, A, K, TK.) [And in like manner,] قَعَسٌ in a bow is A bending outwards of its inner side, in its middle, and a bending inwards of its outer side. (TA.) —

— See also 6, in two places. — قَعَسَ الشَّىْءَ, [aor. قَعَسَ,] inf. n. قَعْسٌ, He bent the thing; as also ↓ قعّسهُ. (TA.) 2 قَعَّسَ see 1, last signification. 5 تَقَعَّسَ see 6, in two places. 6 تقاعس He made his [meaning his own] breast, or chest, to stick out. (A.) — — He drew back, and became refractory, and made himself like him who has a hollow, or receding, back, and a protruding, or protuberant, breast, or chest. (Har, p. 17.) — — (assumed tropical:) He drew back; held back; or hung back. (S, K.) You say, تقاعس عَنِ الأَمْرِ (tropical:) He drew back, held back, or hung back, from the thing, or affair, and would not go forward in it; (S, TA;) as also ↓ قَعِسَ, inf. n. قَعَسٌ; and ↓ تقعّس: (TA:) in some copies of the S, instead of تقاعس, in this phrase, we find ↓ تَقَعْوَسَ. (TA.) And [in like manner,] ↓ اِقْعَنْسَسَ (assumed tropical:) He drew back; he receded, or went backwards. (S, K.) When a man draws water without a pulley, pulling the rope at the head of the well, his back pains him, and it is said to him, وَاجْذِبِ الدَّلْوَ ↓ اِقْعَنْسِسْ (assumed tropical:) [Go thou backwards, and pull the bucket]. This verb is without idghám because it is quasi-coördinate to اِحْرَنْجَمَ. (S.) — — (assumed tropical:) He (a horse, S, K) drew back, or held back, and would not go forward: (S:) or would not submit to his leader; (K;) [as also ↓ اقعنسس; as appears from an explanation of its part. n., below.] You say also, الدَّابَّةُ ↓ تقعّست, meaning (assumed tropical:) The beast of carriage stood still, and would not move from its place. (TA.) — — (assumed tropical:) [He (a man) and] it (might or strength) was, or became, firm, or steady, and resisted; [as also ↓ اقعنسس; as appears from an explanation of its part. n., below:] and ↓ اقعنسس (assumed tropical:) he was, or became, firm, and did not bow his head: and قَعِسَ, inf. n. قَعَسٌ, (assumed tropical:) he (a man) was, or became, inaccessible, or unapproachable, and mighty, or strong, and firm, or steady. (TA.) — — (tropical:) It (the night) was, or became, long, or protracted; as though it did not quit its place; like بَرَكَ. (A, TA.) See أَقْعَسُ. Q. Q. 2 تَقَعْوَسَ: see 6. R. Q. 3 اِقْعَنْسَسَ: see 6, in five places. قَعِسٌ: see أَقْعَسُ. قُعَيْسٌ: see مُقْعَنْسِسٌ. قُعَيْسِيسٌ: see مُقْعَنْسِسٌ. قُعَيْسِيسٌ: see مُقْعَنْسِسٌ. قُعَيْنِسٌ: see مُقْعَنْسِسٌ. أَقْعَسُ Having a protruding, or protuberant, breast, or chest, and a hollow, or receding, back; (S, A, K;) as also ↓ قَعِسٌ (S, K) and ↓ مُتَقَاعِسٌ: (S:) [or the last rather signifies making his breast, or chest, to stick out: see its verb:] fem. of the first, قَعْسَآءُ; (K;) applied to a woman [&c.]: and pl. قُعْسٌ: the dim. of the first is أُقَيْعِسُ. (TA.) [See أَجْنَأُ and أَفْزَرُ.] — — Applied to a horse, Having the صَهْوَة [or place of the saddle], (K,) or the spine in that part, (S,) depressed, and the قَطَاة [or part next behind] elevated; (S, K;) [i. e., saddle-backed.] — — Applied to a camel, Having the head and neck and back inclining: (K:) or having the head and neck inclining towards the back: (S:) the latter is the right explanation. (TA.) Hence the saying, اِبْنُ خَمْسٍ عَشَآءُ خَلِفَاتٍ قُعْسٍ, meaning, The tarrying of the moon five nights old until it sets is like the tarrying during the evening feed of pregnant camels having their heads and necks inclining towards their backs. (S, TA.) [See عَثَمَةٌ.] The same epithet applied to a camel also signifies Having a shortness in the hind legs, and a sloping in the withers. (TA.) — — Also, the fem., قَعْسَآءُ, applied to an ant (نَمْلَة,) Raising its breast and its tail: (K:) pl. قُعْسٌ and قَعْسَاوَاتٌ. (TA.) — — And applied to a bow (قَوْس,) Having a bending outwards of its inner side, in its middle, and a bending inwards of its outer side. (TA.) — — Also أَقْعَسُ, applied to a man, (assumed tropical:) Inaccessible, or unapproachable, (S, K, TA,) and mighty, or strong, and firm, or steady. (TA.) You say also, عِزٌّ أَقْعَسُ (A) and عِزَّةٌ قَعْسَآءُ (S, A) (tropical:) Firm might or strength. (S.) [See also مُقْعَنْسِسٌ.] — — لَيْلٌ أَقْعَسُ (tropical:) A long, or protracted, night; (A, K;) as though it did not quit its place. (S, A.) And سِنُونَ قُعْسٌ (assumed tropical:) Years lasting long. (TA.) مُقْعَنْسِسٌ (assumed tropical:) Drawing back; holding back; or hanging back: [see its verb:] (TA:) or strong; powerful; mighty: (S, K, TA:) also anything drawing in his head upon his neck, like him who refrains, or defends himself, from a thing: a camel that resists being led: anything that resists, or withstands: might, or power, that resists, or withstands, injury. (TA.) [See also أَقْعَسُ.] The pl. is مَقَاعِسُ and مَقَاعِيسُ; (S, K;) the addition of the ى being in this case optional. (S.) The dim. is مُقَيْعِسٌ, or مُقَيْعِيسٌ, (Sb, S, K,) or قُعَيْسِسٌ and قُعَيْسِيسٌ, (TA,) or قُعَيْنِسٌ, (S, TA,) or قُعَيْسٌ: (TA: and so in some copies of the K:) Mbr objected to the first and second of these, as not agreeable with analogy; and preferred the third and fourth, or, accord. to the S, the fifth, or, as some say, the last. (TA.) مُتَقَاعِسٌ: see أَقْعَسُ. قعص 1 قَعَصَهُ: see 4, throughout. — قُعِصَتِ الغَنَمُ The sheep, or goats, were seized, or affected, with the disease called قُعَاص, q. v. (S, K.) 4 اقعصهُ He slew him on the spot; (S, A, K;) as also ↓ قَعَصَهُ, (A, K,) aor. قَعَصَ, (K,) inf. n. قَعْصٌ: (TK:) or both signify he slew him quickly: or the former signifies he struck, or shot at, it, (a thing, or an object of the chase,) and it died on the spot, before it was [struck or] shot: and he hastened and completed, or made sure or certain, his (a man's) slaughter: and ↓ قِعْصَةٌ is a subst. derived from it [app. signifying the act]. (L, TA.) You say also, اقعصهُ بِالرُّمْحِ, and ↓ قَعَصَهُ, He thrust him, or pierced him, with the spear, quickly: or from behind. (TA.) 7 انقعص He died. (K.) قَعْصٌ A quick death: (S, A, K:) and a quick slaughter; as also ↓ قَعَصٌ. (TA.) You say, مَاتَ قَعْصًا He (a man, S, A) died on the spot, from a blow or a shot. (S, A, K.) And it is said in a trad., مَنْ خَرَجَ مُجَاهِدًا فِى سَبِيلِ اللّٰهِ فَقُتِلَ قَعْصًا فَقَدِ اسْتَوْجَبَ المَآبَ [Whoso goeth forth as a warrior in the cause of God, and is slain quickly, or suddenly, has a just claim to the permanent abode of happiness in the other world]: (S, * TA:) alluding to the مآب mentioned in the Kur xxxviii. 24 and 39. (Az, TA.) قَعَصٌ: see قَعْصٌ. قِعْصَةٌ: see 4. طَعْنَةٌ قَعْصَآءُ A thrust, or wound, with a spear or the like, that kills quickly. (TA.) قُعَاصٌ A certain disease which attacks sheep or goats, (S, A, K,) in consequence of which something flows from their noses, (TA,) killing them immediately, (S, A, K,) on the spot: (A:) and which kills men on the spot: (A:) and a certain disease in the breast, or chest, which is as though it broke the neck. (Lth, K.) It is said in a trad., وَمُوتَانٌ يَكُونُ فِى النَّاسِ كَقُعَاصِ الغَنَمِ [And a mortality which shall be among men, like the قعاص of sheep or goats]. (S.) قَعَّاصٌ: see what next follows. مِقْعَصٌ: see what next follows. مِقْعَاصٌ A lion that kills quickly; as also ↓ مِقْعَصٌ and ↓ قَعَّاصٌ. (K.) — — See also what next follows. غَنَمٌ مَقْعُوصَةٌ Sheep, or goats, seized, or affected, with the disease called قُعَاص: (S, K:) accord. to IAar, شَاةٌ ↓ مِقْعَاصٌ signifies a sheep, or goat, having the mortal disease so called. (TA.) قعط قعف قعقع قعل قعم قعن قعو قف See Supplement قفأ 1 قَفِئَتِ الأَرْضُ, aor. قَفَأَ, inf. n. قَفْءٌ, The land was rained upon, and its herbage became altered and spoiled thereby: (K:) or قَفْءٌ [the inf. n.] signifies the falling of dust upon the herbs, or leguminous plants, (AHn, K, TA,) in consequence of which they are spoiled if the dust be not washed off. (AHn, TA.) [See فَقَأَتْ as said of the بُهْمَى.] 8 اقتفأ الخَرْزَ is said in the K to be syn. with افتقأهُ, [q. v.,] and is expl. by Lh as meaning He repeated the [kind of sewing termed] خَرْز [i. e. the sewing of skins and the like by means of an awl], and added, between the two kulbehs, another kulbeh, as is done with reed-mats when they are re-sewed. (TA.) [The kulbeh (كُلْبَة, q. v.) is here described as a thong, or a strand (طَاقَة) of [the membranous fibres that grow at the base of the branches of the palm-tree and are called] لِيف, used in the same manner as the shoemaker's awl, &c., as in art. كلب, q. v.; but what is here meant by this word is evidently, I think, a thong, or the like, with which a skin is sewed, agreeably with another explanation of it in art. كلب.] قفخ 1 قَفَخَهُ, (S,

L,) aor. قَفَخَ, (L,) inf. n. قَفْخٌ and قِفَاخٌ, (S, L, K,) He struck him, or it: but the striking termed قفخ is only on the head, or on something hollow, (S, L, K,) or on something hard [evidently a mistake for moist, or soft]; (L;) i. q. فَقَخَهُ, (K,) and used by the people of ElYemen in the sense of صَقَعَهُ: (L:) he struck a person's head with a staff: (L:) he struck a person on the head with a staff. (As.) He broke a person's head: he broke a thing across: he broke the substance called عَرْمَض upon the surface of water. (L.) قفد 1 قَفِدَ, aor. قَفَدَ, inf. n. قَفَدٌ, He was, or became, أَقْفَد, or characterized by what is termed قَفَدٌ, as explained below, [app. in all the senses of these two words]. (S, L, K, &c.) See صَدِفَ — قَفِدَ, (IKtt,) inf. n. قَفْدٌ (S, L, K) and قَفْدَآءُ, (K,) He wound his turban in a particular manner, not making the end to hang down: (S, IKtt, L, K:) you say also, in this sense, تَعَمَّمَ القَفْدَآءَ, (IKtt,) and إِعْتَمَّ القفداء: (S:) accord. to Th, he wound his turban upon the قَفْد of his head: but he does not explain the word قَفْدٌ. (L.) — — قَفَدَ, aor. قَفِدَ, (inf. n. قَفْدٌ, L,) He struck a person on the back of his neck, (L, K,) or, on his head, (IKtt,) or, on his head at the part next the back of the neck, (L,) with the inside of his hand. (IKtt, L, K.) — قَفَدَ, (inf. n. قَفْدٌ, TA) He did a deed, or work. (K.) قَفْدٌ: see قَفَدٌ. قَفِدَ [in the CK, incorrectly, قَفْدٌ] The quality denoted by the epithet أَقْفَدُ, as explained below, [app. in all the senses of this latter word]. (S, L.) — — An inclining of the foot of a man so that the fore part is seen [distinct] from the hinder part from behind. (L, K.) — — An erectness of the pastern, and its advancing upon the hoof of a horse: (S, L, K: *) it is only in the hind leg: (A, O, S, L:) is like قُوَامٌ in the fore legs: (IKtt:) and is a fault: (S, L:) or an elevation of [the tendon called] the عُجَايَة, and of the hinder part of the hoof: (L:) or a rigidness in the pastern, as though the animal trod upon the fore part of his hoof. (ISh.) — — An inclining of a camel's foot (of the fore leg or hind leg, As, S) towards the inner side: (As, S, K:) and in like manner, of a solid hoof: (S, K, voce صَدَفٌ:) the verb is قَفِدَ; and the epithet, أَقْفَدُ: (As, S:) an inclining towards the outer side is termed صَدَفٌ; (TA;) and the epithet in this case is أَصْدَفُ: (As, S:) or, as some say, a natural inclining of the fore part of the fore and hind leg of a beast towards the outer side. (L, TA.) — — A natural rigidness in the hind legs of camels. (L.) قَفَدَانٌ (S, L) and ↓ قَفَدَانَةٌ (L, K) A خَرِيطَة of leather, for perfumes &c.; (L, K;) the خريطة of a dealer in perfumes: (IDrd, S:) a Persian word [originally قَفْدَانُ] arabicized. (S, L.) قَفَدَانَةٌ: see قَفَدَانٌ. — — Also, The cover (غِلَاف) of a vessel in which collyrium (كُحْل) is kept; (L, K;) it is made of مشاور; [a word of which I find no appropriate meaning;] and sometimes, of leather. (L.) أَقْفَدُ Having the quality termed قَفَدٌ, as explained above, [app. in all the senses of this latter word]. (S, L.) See أَصْدَفُ. — — A man (S, L) who walks upon the fore parts of his feet, next the toes, his heels not reaching the ground: (S, L, K.) the verb is قَفِدَ. (K.) — — A slave (L) having rigid and contracted arms and legs, with short fingers and toes: (L, K:) the verb is قَفِدَ. (K.) — — A man having a laxness in the heels: fem. قَفْدَاءُ: and in like manner, an ostrich. (Lth, L.) — — A man weak, and with lax joints. The verb, applied to a member, is قَفِدَ, inf. n. قَفَدٌ. (L.) — — A man, and an ostrich, (L,) lax in the neck: (L, K:) the verb, applied to anything that has a neck, is قَفِدَ, aor. قَفَدَ, inf. n. قَفَدٌ: (IKtt:) or having a thick neck. (L, K.) — — A horse (S, L) having the pastern erect and advancing upon the hoof (S, L, K) of the hind foot. (AO, S, L.) See قَفَدٌ. — — A camel having his fore or hind foot inclining towards the inner side. (As, S, L.) See قَفَدٌ. — — عِمَّةٌ قَفْدَآءُ A well-known mode of winding the turban, different from the مَيْلَاء. (T.) See قَفِدَ. قفر 1 قَفِرَ, aor. قَفَرَ, (K,) inf. n. قَفَرٌ, (TA,) It (food) was without seasoning, or condiment, to render it pleasant, or savoury. (K, TA.) — قَفَرَ أَثَرَهُ, (S, K) aor. قَفُرَ; (S;) and ↓ اقتفره; and ↓ تقفّرهُ; (S, A, K;) (tropical:) He followed his footsteps; tracked him: (S, A, K:) or he followed his footsteps by degrees, and leisurely; syn. تَتَبَّعَهُ: (TA:) accord. to Z, from إِقْتَفَرَ العَظْمَ. (TA.) It is said in a trad., ظَهَرَ قَبْلَنَا نَاسٌ يَتَقَفَّرُونَ ↓ العِلْمَ There appeared before us men searching after knowledge time after time. (TA.) [See also 5 in art. فقر.] 4 اقفر المَكَانُ The place became vacant, or void; (K;) destitute of herbage or pasturage, [and of water,] and of human beings. (TA.) اقفرت الأَرْضُ The land became destitute of herbage or vegetable produce, and of water. (A.) اقفرت الدَّارُ The house became vacant. (S.) اقفر الرَّجُلُ, (K,) or اقفر مِنْ أَهْلِهِ, (A,) (tropical:) The man became apart from his family, (A, K,) and remained alone. (TA.) — — اقفر He came, (S, Msb,) or went, or his course brought him, (S,) to the desert, where was no herbage or vegetable produce, nor water. (S, Msb.) — — (tropical:) He became destitute of food, and hungry. (K, TA.) — اقفر البَلَدَ He found the country, or town, to be what is termed قَفْر, (TS, K,) i. e., destitute [of herbage or vegetable produce, and of water, or] of people. (TA.) — اقفر (tropical:) He ate bread, (A,) or his food, (TA,) without seasoning, or condiment, to render it pleasant, or savoury. (A, TA.) — — (tropical:) He had no seasoning, or condiment, to render his food pleasant, or savoury, remaining with him, or in his abode. (S.) — — It is said in a trad., مَا أَقْفَرَ بَيْتٌ فِيهِ خَلٌّ (S, A) (tropical:) A house in which is vinegar is not destitute of seasoning, or condiment, to render food pleasant, or savoury; its inhabitants are not in want thereof: regarded by 'AObeyd as being from قَفْرٌ, meaning a country, or town, "wherein is nothing. " (TA.) 5 تَقَفَّرَ see 1, in two places. 8 اقتفر العَظْمَ He ate all the meat that was upon the bone, (K, * TA,) leaving nothing upon it. (TA.) — See also 1. أَرْضٌ قَفْرٌ, (S, A, Msb, K,) and ↓ قَفْرَةٌ, (A, K,) and ↓ مِقْفَارٌ, (K,) and ↓ مُقْفِرَةٌ, (A,) Vacant, or void, land, (A, K,) destitute of herbage or vegetable produce, and of water: (S, A, Msb:) and مَفَازَةٌ قَفْرٌ, (S, Msb,) and ↓ قَفْرَةٌ, and ↓ مِقْفَارٌ, (S,) a desert destitute of herbage or vegetable produce, and of water: (S, Msb:) or قَفْرٌ signifies a place destitute of human beings, or desert, but sometimes containing a little herbage or pasturage: (Lth, TA:) or بَلَدٌ قَفْرٌ a country, or town, wherein is nothing: (AZ, A'Obeyd:) and دَارٌ قَفْرٌ a house destitute of inhabitants; deserted; or desolate: (Msb:) the pl. (of قَفْرٌ, S, Msb) is قِفَارٌ (S, Msb, K) and قُفُورٌ: (K:) and you say also أَرْضٌ قِفَارٌ, (A, Msb, TA,) imagining it as comprising places; and in like manner, دَارٌ قِفَارٌ: (Msb, TA:) and [in a contrary manner,] أَرَضُونَ قَفْرٌ, and بِلَادٌ قَفْرٌ; as well as قِفَارٌ: (A:) but when you make قَفْرٌ a subst., [not meaning أَرْضٌ or the like to be understood,] (Msb,) or use a single term, (TA,) or apply it as an appellative to a land, (L, TA,) you add ة, and say ↓ قَفْرَةٌ, (Msb,) and إِنْتَهَيْنَا إِلَى قَفْرَةٍ مِنَ الأَرْضِ [We came at last to a land destitute of herbage and of water]. (L, TA.) — — نَزَلْنَا بِبَنِى فُلَانٍ فَبِتْنَا القَفْرَ (tropical:) [We alighted at the abode of the sons of such a one, and passed the night] without being entertained by them as guests. (S.) — — نَبْتُ القَفْرِ is a prov., meaning (assumed tropical:) The stone, and the rock. (TA.) — See also قَفَارٌ. قَفْرَةٌ: see قَفْرٌ, in three places. خُبْزٌ قَفَارٌ, (S, A, K,) and ↓ قَفْرٌ, (K,) and طَعَام قَفَارٌ, (TA,) and ↓ قَفِيرٌ, (K,) (tropical:) [Bread, and food,] without any seasoning, or condiment, to render it pleasant, or savoury. (S, A, K.) You say أَكَلَ خُبْزَهُ قَفَارًا (tropical:) [He ate his bread without any seasoning, &c.]. (S.) And سَوِيقٌ قَفَارٌ (tropical:) [Meal of parched barley or wheat] not moistened with any seasoning, or condiment, &c. (K, * TA.) قَفِيرٌ: see قَفَارٌ. مُقْفِرٌ: see قَفْرٌ. — — Also, Destitute of food. (TA.) مِقْفَارٌ: see قَفْرٌ, in two places. قفز 1 قَفَزَ, aor. قَفِزَ, inf. n. قَفْزٌ (S, A, Msb, K) and قَفَزَانٌ (S, Msb, K) and قُفُوزٌ and قِفَازٌ, (Msb, and so in a copy of the K,) the last with kesr, (Msb,) or قُفَازٌ, (K accord. to the TA,) with damm, (TA,) or قَفَازٌ, (so in the CK,) He leaped, jumped, sprang, or bounded: (S, A, Msb, K:) he (an antelope) did so and alighted with his legs together. (TA, art. نفز.) — — قَفَزَ الحَائِطَ [He leaped the wall]. (O and K in art. زيف.) — See also 5. — قَفِزَ, aor. قَفَزَ, inf. n. قَفَزٌ, (tropical:) He (a horse) had fore legs white as high as his مِرْفَقَانِ [properly signifying the elbows; but

here, probably meaning, as it seems to do in some other instances, the knees], but not the kind legs. (IKtt, TA. [And ↓ قُفِّزَ app. has a similar meaning: see its inf. n. تقفيز below; and its part. n. مُقَفَّزٌ, voce أَقْفَزُ.]) But see أَقْفَزُ, and قُفَّازٌ. 2 قَفَّزَ see what next precedes. 5 تقفّز [He put on, or wore, a pair of gloves; as also ↓ قَفَزَ, aor. يَقْفِزُ, as appears from a quotation in the L, from Khálid Ibn-Jembeh, viz. القُفَّازَانِ تَقْفِزُهُمَا المَرْأَةُ:] he (a sportsman [or falconer]) put on, or wore, hawking-gloves (قُفَّازَانِ): (A:) or took or prepared for himself the reticulated iron thing upon which the falcon sits. (TA, as from Z.) See قُفَّاز. — — تَقَفّزت بِالْحِنَّآءِ, said of a woman, (S, A,) (tropical:) She dyed her hands (A, K) to the wrists, (A,) and her feet, (K,) with حنّآء. (A, K.) 6 تقافزوا [They contended together, or vied, one with another, in leaping, jumping, springing, or bounding]. You say so of children playing at the game called قُفَّيْزَى. (A, K.) [قَفْزَةٌ A leap, jump, spring, or bound.] قَفَزَى A leaping, jumping, springing, or bounding. (K.) You say, جَآءَتِ الخَيْلُ تَعْدُو القَفَزَى [The horses came running with a leaping, jumping, springing, or bounding, motion]; from القَفْزُ [inf. n. of قَفَزَ]. (S, TA.) قَفُوزٌ: see قَفَّازٌ. قَفِيزٌ A certain measure of capacity, consisting of ten مَكَاكِيك [pl. of مَكُّوكٌ]; (S, Msb, K;) accord. to the people of El-'Irák: (TA:) or twelve times what is termed مَنّ: (Mgh in art. ربع:) [see also جَرِيبٌ, in three places: and see صَاعٌ:] pl. [of pauc.] أَقْفِزَةٌ, and [of mult.] قُفْزَانٌ (S, Msb, K) and قِفْزَانٌ. (Fr, Sgh.) [See كُرٌّ, throughout.] قَفِيزُ الطَّحَّانِ [The قفيز of the grinder] is when one says, "I will grind for so much and a قفيز of the flour itself: " so says Ibn-El-Mubárak: or when one hires a man to grind for him a certain quantity of wheat for a قفيز of its flour, (TA,) or when one says, "I hire thee to grind this wheat for a pound of its flour," for instance; whether there be something else therewith or not: (Msb:) what is thus termed is forbidden. (Msb, TA.) — — Also, A certain measure of land; (T, Msb, K;) namely, the tenth of a جَرِيب, q. v.: (Msb:) or a hundred and fortyfour cubits. (K.) قَفَّازٌ That leaps, jumps, springs, or bounds, much, or often; (A, * Msb;) [and so ↓ قَفُوزٌ, occurring in art. رفأ in the M and K, applied as an epithet to a gazelle.] — — Hence, قَفَّازَةٌ A female slave: because she seldom remains still. You say, يَا ابْنَ القَفَّازَةِ O son of the female slave. (A.) قُفَّازٌ A kind of glove; a thing which is made for the two hands, or hands and arms, stuffed with cotton, (S, L, K,) and having buttons which are buttoned upon the fore arms, (S, L,) worn by a woman as a protection from the cold; (S, L, K;) they are made of skins, and of felt; are worn by the women of the Arabs of the desert; and extend to the bones of the elbow: (L, TA:) a pair of them is called قُفَّازَانِ: (S, L:) or a thing which the women of the Arabs of the desert make for themselves, stuffed with cotton, covering a woman's two hands, with her fingers, and, some add, having buttons upon the fore arm; like what the carrier of the falcon wears: (Msb:) or a thing which those women make for themselves, covering the fingers and hand and arm: and a thing which the sportsman [meaning the falconer] wears upon each hand, or hand and arm, of skin, or of felt, or wool: (Mgh:) or a kind of women's ornament for the hands and feet, or the hands and arms and the feet and legs: and a reticulated iron thing (حَدِيدَةٌ مُشَبَّكَةٌ), accord. to the TA, as from the K, but in the CK مُشْتَبِكَةٌ,) upon which the falcon sits. (K.) — — And [hence,] Whiteness in the أَشَاعِر [or hairs next the hoof] of a horse. (K. [See also قَفِزَ, and قُفِّزَ, and أَقْفَزُ.]) قُفَّيْزَى A certain game of children, who set up pieces of wood, or a piece of wood, (the former accord. to the A, and the latter accord. to the K) and leap over them, or it. (A, K, TA.) قَافِزٌ Leaping, jumping, springing, or bounding. (Msb.) — — خَيْلٌ قَافِزَةٌ, and قَوَافِزُ, Swift horses, that leap, jump, spring, or bound, in their running. (K.) — — القَوَافِزُ The frogs. (Sgh, K.) أَقْفَزُ (S, K) and ↓ مُقَفَّزٌ (S, A, K) (tropical:) A horse whose whiteness of the lower parts of his fore legs extends as far as his مِرْفَقَانِ [properly signifying the elbows; but here, probably meaning, as it seems to do in some other instances, the knees], without his having the like in the hind legs; (S, K;) as though he had gloves (قُفَّازَانِ) put upon him: (S:) or whose whiteness of the lower parts of the legs does not extend beyond the أَشَاعِر [or hairs next the hoof]; as also مُنَعَّلٌ. (A, TA.) تَقْفِيزٌ A scattered whiteness intermingling in the shanks, as far as the knees, of a دَابَّة [meaning, horse]: a signification wrongly assigned by Lth to تَّقْفِير. (TA in art. فقر.) مُقَفَّزٌ: see أَقْفَزُ. 1 قفص قَفَصَهُ, (S, M, A, Msb, K,) aor. يَقْفُصَ, (TK,) inf. n. قَفْصٌ, (M, TA,) He collected it, gathered it, or put it, together; namely, a thing: (M, Msb:) or he put, or brought, one part, or parts, thereof near to another, or others: (K:) or he collected it, gathered it, or put it, together, and connected, or conjoined, one part, or parts, thereof with another, or others. (Jm, TA.) — — He collected, or put, together his legs; namely, those of a beast of carriage: (Msb:) or he tied, or bound, his legs, and collected, or put, them together; namely, those of an antelope; (AA, A 'Obeyd, M, A, K;) and those of a beast of carriage; as also ↓ قفّصهُ. (L.) — — He tied it, (namely, the يَعْسُوب, K, i. e., the male bee, TA,) in the hive, with a thread, that it might not go forth. (K.) 2 قَفَّصَ see 1. 4 اقفص He (a man, TA) had a cage, or coop, (قَفَص,) of birds. (K.) 5 تَقَفَّصَ see 6. 6 تقافص It (a thing, M, A, meaning anything, TA) was, or became, complicated, or confused; [either properly, as when said of a cage or the like; or tropically, as when said of an affair of the mind;] (M, A, K, TA;) as also ↓ تقفّص: (TA:) or the latter signifies it was, or became, collected, gathered, or put, together. (IF, K, TA.) قَفْصٌ: see what next follows. قُفْصٌ: see what next follows. قَفَصٌ A cage, coop, or place of confinement, (A, K,) or thing made of canes or reeds, or of wood, (M, TA,) [or of palm-sticks, &c.,] for a bird or birds: (S, M, A, K:) said by some to be an arabicized word [from the Persian قَفَس]: by others, to be Arabic, from قَفَصَهُ in the first of the senses explained above: (Msb:) pl. أَقْفَاصٌ. (S, A, Msb.) — — [It is also applied to The cageformed structure of the bones of the thorax: (see ظَرِبَانٌ:) and is used in this sense in the present day.] — — Also, A certain implement for seedproduce; (K;) or a thing composed of two curved pieces of wood between which is a net; (M, L;) upon which wheat is conveyed to the heap where it is trodden out. (M, L, K.) — — فِى قَفَصٍ مِنَ المَلَائِكَةِ, (M, Msb,) or قَفَصٍ مِنَ النُّورِ, (M,) or من الملائكة ↓ فى قُفْصٍ, or قُفْصٍ من النور, [so in several copies of the K, but accord. to the TA, ↓ من النور قَفْصٍ, being there said to be in the former case with damm, and in the latter with fet-h,] and قَفَصٍ, (K,) occurring in a trad., (M, Msb, K,) means, (assumed tropical:) In an assemblage of angels: (Msb:) or in a confused assemblage of angels: and in a confused mixture of light. (M, Sgh, K.) قَفَّاصٌ A maker of cages or coops. (TA.) رجُلٌ مُقْفِصٌ طَيْرًا A man having a cage, or coop, of birds. (TA, from a trad.) مُقَفَّصٌ [in the L, and TA without any syll. signs: but in the latter said to be like مكرم, by which is generally meant مُكْرَمٌ: in the L, however, it is mentioned after قَفَّصَ الظَّبْىَ as meaning " he tied, or bound, the legs of the antelope: " and this indicates that it is as I have written it:] Having his arms and legs, or fore legs and hind legs, tied, or bound. (L, TA.) — — ثَوْبٌ مُقَفَّصٌ A garment, or piece of cloth, marked with lines in the form of a قَفَص. (K.) قفط قفع قفل قفن قفو See Supplement قفب قَيْقَبٌ and ↓ قَيْقَبَانٌ A certain wood of which horses' saddles are made; (IDrd, S, O, K;) called in Pers. آزَاد دِرَخْت. (IDrd, S, O.) [See also قَبْقَبٌ, in art. قب.] — — And, both words, A horse's saddle itself. (IDrd, O, K.) [See, again, قَبْقَبٌ.] — — And the former word signifies A strap, or thong, that surrounds the pommel and troussequin of a horse's saddle: (O, K:) or, as used by post-classical authors, a strap, or thong, that is put across behind

the troussequin of a saddle. (IDrd, TA.) — — And [The bit-mouth, or mouth-piece of a bit; also called the شَكِيمَة; i. e.] the part of a bit in the middle of which is the فَأْس. (O, K.) قَبْقَابٌ The خَرَزَة [app. a polished stone, or a shell,] with which cloths are glazed. (O, K.) [See also قَبْقَابٌ, last sentence, in art. قب.] قَيْقَبَانٌ: see the first paragraph, above. قل See Supplement قلب 1 قَلَبَهُ, (S, A, Mgh, O, Msb, K,) aor. قَلِبَ, (Msb, K.) inf. n. قَلْبٌ, (Msb,) He altered, or changed, its, or his, mode, or manner, of being; (A, Mgh, Msb, * K;) and ↓ قلّبهُ signifies the same, (K,) or is like قَلَبَهُ in the sense expl. above and in other senses but denotes intensiveness and muchness; (Msb;) and ↓ اقلبهُ also signifies the same as قَلَبَهُ in the sense expl. above, (K,) on the authority of Lh, but is of weak authority. (TA.) Hence, (Mgh,) He inverted it; turned it upside-down; turned it so as to make its upper most part its undermost; (S, * A, * Mgh, Msb;) namely, a thing; (S;) for instance, a [garment of the kind called] رِدَآء: (A, * Mgh:) and ↓ قلّبهُ has a similar meaning, but [properly] denotes intensiveness and muchness. (Msb. See two exs. of the latter verb voce قَلَبَةٌ.) And, (A, K,) like ↓ قلّبهُ, [except that the latter properly denotes intensiveness and muchness,] (K,) it signifies حَوَّلَهُ ظَهْرًا لِبَطْنٍ (A, K) [He turned it over, or upsidedown as meaning so that the upper side became the under side; lit. back for belly; accord. to the TA, meaning back upon belly (ظَهْرًا عَلَى بَطْنٍ); but this is hardly conceivable; whereas the former explanation is obviously right in another case: (see 5:) and another meaning of قَلَبَهُ and ↓ قُلبهُ, i. e. he turned it inside-out, is indicated in the TA by its being added, so that he knew what was in it]. — — See an ex. voce قَلَابِ. One says, قَلَبَ كَلَامًا [meaning He altered, or changed, the order of the words of a sentence or the like, by inversion, or by any transposition]. (TA.) [And in like manner, قَلَبَ كَلِمَةً He altered, or changed, the order of the letters of a word, by inversion, or by any transposition.] Es-Sakháwee says, in the Expos. of the Mufassal, that when they transpose [the letters of a word], they do not assign to the [transformed] derivative an inf. n., lest it should be confounded with the original, using only the inf. n. of the original that it may be an evidence of the originality [of the application of the latter to denote the signification common to both]: thus they say يَئِسَ, inf. n. يَأْسٌ; and أَيِسَ is ↓ مَقْلُوبٌ مِنْهُ [i. e. formed by transposition, or metathesis, from it], and has no inf. n.: when the two inf. ns. exist, the grammarians decide that each of the two verbs is [to be regarded as] an original, and that neither is مقلوب from the other, as in the case of جَذَبَ and جَبَذَ: but the lexicologists [in general] assert that all such are [of the class termed] مقلوب. (Mz, close of the 33rd نوع.) [And قَلَبَ likewise signifies He changed, or converted, a letter into another letter; the verb in this sense being doubly trans.: for ex., one says, قَلَبَ الوَاوَ يَآءً He changed, or converted, the و into ى.] — — And [hence] one says, قَلَبَهُ عَنْ وَجْهِهِ (assumed tropical:) He turned him [from his manner, way, or course, of acting, or proceeding, &c.]: and Lh has mentioned ↓ اقلبهُ [in the same sense], but as being disapproved. (TA.) And قَلَبَ الصِّبْيَانَ (tropical:) He (the teacher) turned away [or dismissed] the boys to their dwellings: (Th, A, TA:) or sent them [away], and returned them, to their abodes: and Lh has mentioned ↓ اقلبهم as a dial. var. of weak authority, saying that the former verb is that which is used by the Arabs in this and other [similar] cases. (TA.) And قَلَبْتُ القَوْمَ (assumed tropical:) I turned away [or dismissed] the people, or party; (Th, S, O;) like as you say صَرَفْتُ الصِّبْيَانَ. (Th, S.) And قَلَبَ اللّٰهُ فُلَانًا إِلَيْهِ (assumed tropical:) [God translated such a one unto Himself, by death: meaning God took his soul]; as also ↓ اقلبه; (K, TA;) whence the saying of Anooshirwán, أَقْلَبَكُمُ ↓ اللّٰهُ مُقْلَبَ أَوْلِيَائِهِ (assumed tropical:) [May God translate you with the translating of his favourites (مقلب being here an inf. n.), meaning, as He translates his favourites]. (TA.) — — And قَلَبَ عَيْنَهُ, and حِمْلَاقَهُ, (TA,) or حِمْلَاقَ عَيْنِهِ, (A,) [He turned about, or rolled, his eye, and therefore the parts of his eye that are occasionally covered by the eyelids,] on the occasion of anger, (A, TA,) and of threatening. (TA.) — — قَلَبَ, aor. قَلِبَ, inf. n. قَلْبٌ; and ↓ اقلب likewise, but this is of weak authority, mentioned by Lh; signify also He turned over bread, and the like, when the upper part thereof was thoroughly baked, in order that the under side might become so. (TA.) And you say, قَلَبْتُ الإِنَآءَ عَلَى رَأْسِهِ [I turned over the vessel upon its head]. (Msb, in explanation of كَبَبْتُ الإِنَآءَ.) And قَلَبْتُ الأَرْضَ لِلزِّرَاعَةِ [I turned over the earth for sowing]: and ↓ قَلَّبْتُهَا, also, I did so much.] (Msb.) And يُقْلَبُ التُّرَابُ بِالحَفْرِ [The earth is turned over in digging]: whence قَلَبْتُ قَلِيبًا means I dug a well. (A.) — — And [hence also] one says, قَلَبْتُ الشَّىْءَ لِلِابْتِيَاعِ I turned over the thing, or (assumed tropical:) I examined the several parts, or portions, of the thing, (تَصَفَّحْتُهُ,) [or I turned over the thing for the purpose of examining it,] with a view to purchasing, and saw its outer part or side, and its inner part or side: and ↓ قَلَّبْتُهُ, also, I did so much. (Msb.) And قَلَبَ السِّلْعَةَ (tropical:) He (a trafficker) examined the commodity, and scrutinized its condition: and ↓ قَلَّبَهَا, also, he did so [much]. (A.) And قَلَبَ الغُلَامَ and الدَّابَّةَ (tropical:) [He examined, &c., the beast, or horse, or the like, and the youth, or young man, or male slave]: (A:) and قَلَبَ المَمْلُوكَ, aor. قَلِبَ, inf. n. قَلْبٌ, (tropical:) he uncovered and examined the male slave, to look at [or to see] his defects, on the occasion of purchasing. (O, TA.) And قَلَبْتُ الأَمْرَ ظَهْرًا لِبَطْنٍ (assumed tropical:) I considered [or turned over in my mind] what might be the issues, or results, of the affair, or case: and ↓ قَلَّبْتُهُ, also, I did so much. (Msb.) — قَلَبٌ signifies اِنْقِلابٌ, (S, A, O, K, TA,) meaning A turning outward, (TK,) and being flabby, (TA,) of the lip, (S, A, O, K,) or of the upper lip, (TA,) of a man: (S, A, O, K, TA:) it is the inf. n. of قَلِبَت said of the lip (الشَّفَةُ); (TA;) [and also, accord. to the TK, of قَلِبَ said of a man as meaning His lip had what is termed قَلَبٌ:] and hence ↓ أَقْلَبُ as an epithet applied to a man; and [its fem.] ↓ قَلْبَآء as an epithet applied to a lip. (S, A, O, K, TA.) — قَلَبَهُ, (S, A, O, K,) aor. قَلُب (Lh, K) and قَلِبَ, (K,) He (a man, S, O) hit his heart. (S, A, O, K.) And It (a disease) affected, or attacked, his heart. (A.) And قُلِبَ He (a man) was affected, or attacked, by a pain in his heart, (Fr, A, * TA,) from which one hardly, or nowise, becomes free. (Fr, TA.) And قُلِبَ said of a camel, (As, S, O, K, TA,) inf. n. قُلَابٌ, (As, S, TA,) He was attacked by the disease called قُلَاب expl. below: (As, S, O, K, TA:) or he was attacked suddenly by the [pestilence termed] غُدَّة, and died in consequence. (As, TA.) — — [Hence,] قَلَبَ النَّخْلَةَ (tropical:) He plucked out the قَلْب, or قُلْب, meaning heart, of the palm-tree. (S, A, O, K.) — — And قَلَبَتِ البُسْرَةُ (assumed tropical:) The unripe date became red. (S, O, K.) 2 قَلَّبَ see 1, first quarter, in four places. You say, قَلَّبْتُهُ بِيَدِى [I turned it over and over with my hand], inf. n. تَقْلِيبٌ. (S.) [And hence several other significations mentioned above.] See, again, 1, latter half, in four places. — — فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ, (A, O,) in the Kur [xviii. 40], (O,) means فاصبح يقلّب كفّيه ظَهْرًا لِبَطْنٍ [And he began to turn his hands upside-down, or to do so repeatedly,] in grief, or regret: (Bd:) or (tropical:) he became in the state, or condition, of repenting, or grieving: (Ksh, A, O:) for تَقْلِيبُ الكَفَّيْنِ is an action of him who is repenting, or grieving; (Ksh, O:) and therefore metonymically denotes repentance, or grief, like عَضُّ الكَفِّ and السُّقُوطُ فِى اليَدِ. (Ksh.) — — تَقْلِيبُ المَالِ لِغَرَضِ الرِّبْحِ occurs in the A, in art. تجر, as an explanation of التِّجَارَةُ, meaning (assumed tropical:) The employing of property, or turning it to use, in various ways, for the purpose of gain.] And you say, قَلَّبْتُهُ فِى الأَمْرِ, meaning صَرَّفْتُهُ [i. e. (assumed tropical:) I employed him to act in whatever way he pleased, according to his own judgment or discretion or free will, or I made him a free agent, in the affair: or I made him, or employed him, to

practise versatility, or to use art or artifice or cunning, in the affair: and simply, I employed him in the managing of the affair]. (K in art. صرف.) [And قَلَّبَ الفِكَرَ فِى أَمْرٍ (assumed tropical:) He turned over and over, or revolved repeatedly, in his mind, thoughts, considerations, or ideas, with a view to the attainment of some object, in relation to an affair.] And قَلَّب الأُمُورَ, (TA,) inf. n. تَقْلِيبٌ, (S, K, TA,) (tropical:) He investigated, scrutinized, or examined, affairs, [or turned them over and over in his mind, meditating what he should do,] and considered what would be their results. (TA.) وَقَلَّبُوا لَكَ الأُمُورَ is a phrase occurring in the Kur-án [ix. 48,] (Msb,) and is tropical, (A,) meaning (tropical:) [And they turned over and over in their minds affairs, meditating what they should do to thee: or] they turned over [repeatedly in their minds] thoughts, or considerations, concerning the beguiling, or circumventing, thee, and the rendering thy religion ineffectual]: (Jel:) or they meditated, or devised, in relation to thee, wiles, artifices, plots, or stratagems; and [more agreeably with the primary import of the verb] they revolved ideas, or opinions, respecting the frustrating of thy affair. (Ksh, Bd.) 4 أَقْلَبَ see 1, in six places. [اقلبهُ, said of God, also signifies (assumed tropical:) He made him to return from a journey: see an ex. in the first paragraph of art. صحب. (In the phrase أَقْبِلْنَا بِذِمَّةٍ, expl. in the TA in art. دم as meaning Restore us to our family in safety, أَقْبِلْنَا is a mistranscription for أَقْلِبْنَا.)] — اقلب as intrans., said of bread [and the like], It became fit to be turned over [in order that the other side might become thoroughly baked]. (S, O, K.) — — And اقلب العِنَبُ The grapes became dry, or tough, externally, (K, TA,) and were therefore turned over, or shifted. (TA.) — Also He had his camels attacked by the disease called قُلَاب. (S, O, K.) 5 تقلّب الشَّىْءُ ظَهْرًا لِبِطْنٍ [The thing turned over and over, or upside-down as meaning so that the upper side became the under side, (lit. back for belly,) doing so much, or repeatedly], like as does the serpent upon the ground vehemently heated by the sun. (S, O, TA.) تقلّب said of a man's face [&c.] signifies تصرّف [i. e. It turned about, properly meaning much, or in various ways or directions; or it was, or became, turned about, &c.]. (Jel in ii. 139.) And تَتَقَلَّبُ فِيهِ القُلُوبُ وَالأَبْصَارُ, in the Kur [xxiv. 37], means In which the hearts and the eyes shall be in a state of commotion, or agitation, by reason of fear, (Zj, Jel, TA,) and impatience; (Zj, TA;) the hearts between safety and perdition, and the eyes between the right side and the left. (Jel.) And فِى تَقَلُّبِهِمْ, in the Kur xvi. 48, means (assumed tropical:) In their journeyings for traffic. (Jel. [See also the Kur iii. 196, and xl. 4.]) You say, تقلّب فِى البِلَادِ, (TA,) and فِى الأُمُورِ, (K, TA,) meaning تَصَرَّفَ فِيهَا كَيْفَ شَآءَ [i. e. (assumed tropical:) He acted in whatsoever way he pleased, according to his own judgment or discretion or free will, or as a free agent, in journeying, for traffic or otherwise, in the country, and in the disposal, or management, of affairs: and simply, he employed himself in journeying, for traffic or otherwise, in the country, and in the disposal, or management, of affairs: or تقلّب فى الامور means he practised versatility, or used art or artifice or cunning, in the disposal, or management, of affairs]. (K, * TA.) And هُوَ يَتَقَلَّبُ فِى أَعْمَالِ السُّلْطَانِ (tropical:) He acts as he pleases, &c., or simply he employs himself, in the offices of administration, or in the provinces, of the Sultán]. (A.) 7 انقلب, of which مُنْقَلَبٌ is an inf. n., (S, O, K, TA,) syn. with اِنقِلَابٌ, (TA,) and also a n. of place, (S, O, K, TA,) like مُنْصَرَفٌ, (S, O, TA,) is quasi-pass. of قَلَبْتُهُ: (S, O:) it signifies It, or he, was, or became, altered, or changed, from its, or his, mode, or manner, of being: (TA:) [and hence,] it (a thing) became inverted, or turned upside-down [&c.: see 1]. (S.) — — And [hence] الاِنْقِلَابُ إِلَى اللّٰهِ means (assumed tropical:) The transition, and the being translated, or removed, to God, by death: and [in like manner] المُنْقَلَبُ means the transition [&c.], of men, to the final abode. (TA. [See an ex. in p. 132, sec. col., from the Kur xxvi. last verse.]) — — And الاِنْقِلَابُ means also (assumed tropical:) The returning, in an absolute sense: and, as also المُنْقَلَبُ, particularly, from a journey, and to one's home: thus, in a trad., in the prayer relating to journeying, أَعُوذُ بِكَ مِنْ كَآبَةِ المُنْقَلَبِ (assumed tropical:) [I seek protection by Thee from the being in an evil state in respect of the returning from my journeying to my home]; i. e., from my returning to my dwelling and seeing what may grieve me. (TA.) The saying in the Kur xxii. 11 وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ means (assumed tropical:) And if trial befall him, and [particularly such as] disease in himself and his cattle, he returns [to his former way, i. e., in this case,] to infidelity. (Jel. [See also other exs. in the Kur in ii. 138 and iii. 138.]) And one says, انقلب عَنِ العَهْدِ [meaning (assumed tropical:) He withdrew, or receded, from the covenant, compact, agreement, or engagement]. (S in art. حول.) [See also an ex. from the Kur-án (lxvii. 4) voce خَاسِئٌ.] قَلْبٌ The heart; syn. فُؤَادٌ: (Lh, T, S, M, O, Msb, K, &c.:) or [accord. to some] it has a more special signification than the latter word: (O, K:) [for] some say that فؤاد signifies the " appendages of the مَرِئ [or œsophagus], consisting of the liver and lungs and قَلْب [or heart]: " (K in art. فأد:) [and, agreeably with this assertion,] it is said that the قلب is a lump of flesh, pertaining to the فؤاد, suspended to the نِيَاط [q. v.]: Az says, I have observed that some of the Arabs call the whole flesh of the قلب, its fat, and its حِجَاب [or septum?], قَلْب and فُؤَاد; and I have not observed them to distinguish between the two [words]; but I do not deny that the [word] قلب may be [applied by some to] the black clot of blood in its interior: MF mentions that فؤاد is said to signify the " receptacle," or " covering," of the heart, (وِعَآءُ القَلْبِ, or غِشَاوُهُ, [i. e. the pericardium,]) or, accord. to some, its " interior: " the قَلْب is said to be so called from its تَقَلُّب: [see 5:] the word is of the masc. gender: and the pl. is قُلُوبٌ. (TA.) بَنَاتُ القَلْبِ means (assumed tropical:) The several parts, or portions, [or, perhaps, appertenances,] of the heart. (TA in art. بنى.) [And قَلْبٌ is also used as meaning The stomach, which is often thus termed in the present day: so, for ex., in an explanation of طَنِخ, q. v.] — — قَلْبُ العَقْرَبِ (also called simply, القَلْبُ, Kzw) is (assumed tropical:) A certain bright star, [the star a in Scorpio,] between two other stars, which is one of the Mansions of the Moon, (S, O,) namely, the Eighteenth Mansion; so called because it is in the heart of Scorpio: (MF:) [it rose aurorally, about the commencement of the era of the Flight, in Central Arabia, together with النَّسْرُ الوَقِعُ (a of Libra) on the 25th of November, O. S.: (see مَنَازِلُ القَمَرِ, in art. نزل:)] the commencement of the period when the cattle breed in the desert is at the time of its [auroral] rising and the [auroral] rising of النسر الواقع; these two stars rising together, in the cold season: the Arabs say, القَلْبُ جَآءَ الشِّتَآءُ كَالْكَلْبْ [When the heart of the Scorpion rises, the winter comes like the dog]: and they regard its نَوْء [q. v.] as unlucky; and dislike journeying when the moon is in Scorpio: at its نَوْء [meaning auroral rising], the cold becomes vehement, cold winds blow, and the sap becomes stagnant in the trees: its رَقِيب is الدَّبَرَانُ [q. v.] (Kzw.) There are also three similar appellations of other stars: these are قَلْبُ الأَسَدِ (assumed tropical:) [Cor Leonis, or Regulus, the star a of Leo]: قَلْبُ الثَّوْرِ, an [improper] appellation of الدَّبَرَانُ: and قَلْبُ الحُوتِ, a name of الرِّشَآءُ [q. v.]. (TA.) — — And القَلْبُ is syn. with الضَّمِيرُ [signifying (assumed tropical:) The heart as meaning the mind or the secret thoughts]. (Msb in art. ضمر.) — — And (assumed tropical:) The soul. (TA.) — — And (assumed

tropical:) The mind, meaning the intellect, or intelligence. (Fr, S, O, Msb, K.) So in the Kur l. 36: (Fr, S, O, TA:) or it means there endeavour to understand, and consideration. (TA.) Accord. to Fr, you may say, مَا لَكَ قَلْبٌ (assumed tropical:) Thou hast no intellect, or intelligence: (TA:) and مَا قَلْبُكَ مَعَكَ (assumed tropical:) Thine intellect is not present with thee: (O, TA:) and أَيْنَ ذَهَبَ قَلْبُكَ (assumed tropical:) Whither has thine intellect gone? (TA.) [And hence, أَفْعَالُ القُلُوبِ (assumed tropical:) The verbs significant of operations of the mind; as ظَنَّ, and the like.] — — See also قُلْبٌ. — — [قَلْبُ الجَيْشِ means (assumed tropical:) The main body of the army; as distinguished from the van and the rear and the two wings: mentioned in the S and K in art. خمس; &c.] — — And قَلْبٌ signifies also (assumed tropical:) The pure, or choice, or best, part of anything. (L, K, * TA.) It is said in a trad. إِنَّ لِكُلِّ شَىْءٍ قَلْبًا وَقَلْبُ القُرْآنِ يٰس (tropical:) [as though meaning, Verily to everything there is a choice, or best, part; and the choice, or best, part of the Kur-án is Yá-Seen (the Thirty-sixth Chapter)]: (A, O, L, TA:) it is a saying of the Prophet; [and may (perhaps better) be rendered, verily to everything there is a pith; and the pith &c.; from قَلْبٌ, as meaning, like قُلْبٌ, the “ pith ” of the palm-tree; but,] accord. to Lth, it is from what here immediately follows. (O.) One says, جِئْتُكَ بِهٰذَا الأَمْرِ قَلْبًا, meaning (tropical:) I have come to thee with this affair unmixed with any other thing. (A, * O, L, TA.) — — Also (tropical:) A man genuine, or pure, in respect of origin, or lineage; (S, A, O, K;) holding a middle place among his people; (A;) and ↓ قُلْبٌ signifies the same: (O, K:) the former is used alike as masc. and fem. and sing. and dual and pl.; but it is allowable to form the fem. and dual and pl. from it: (S, O:) one says عَرَبِىٌّ قَلْبٌ (S, A, * O) and ↓ قُلْبٌ (O) (tropical:) a genuine Arabian man, (S, A, * O,) and اِمْرَأَةٌ قَلْبٌ (S, * A, O *) and قَلْبَةٌ (S, A, O) and ↓ قُلْبَةٌ (K) a woman genuine, or pure, in respect of origin, or lineage: (S, A, * O, K:) Sb says, they said هٰذَا عَرَبِىٌّ قَلْبٌ and قَلْبًا (assumed tropical:) [This is an Arabian genuine, or pure, &c., and being genuine, or pure, &c.]; using the same word as an epithet and as an inf. n.: and it is said in a trad., كَانَ عَلِىٌّ قُرَشِيًّا قَلْبًا, meaning (assumed tropical:) 'Alee was a Kurashee genuine, or pure, in respect of race: or, as some say, the meaning is, an intelligent manager of affairs; from قَلْبٌ as used in the Kur l. 36. (L, TA.) قُلْبٌ (S, A, Mgh, O, Msb, K) and ↓ قَلْبٌ (S, O, Msb, K) and ↓ قِلْبٌ (S, O, K) (tropical:) The لُبّ, (S, O,) or شَحْمَة, (A, K,) or جُمَّار, (Mgh, Msb,) [i. e. heart, or pith,] of the palm-tree; (S, A, Mgh, O, Msb, K;) which is a soft, white substance, that is eaten; it is in the midst of its uppermost part, and of a pleasant, or sweet, taste: (TA: [see also جُمَّارٌ:]) or the best of the leaves of the palm-tree, (AHn, K [in which this explanation relates to all the three forms of the word, but app. accord. to AHn it relates only to the first of them], and TA,) and the whitest; which are the leaves next to the uppermost part thereof; and one of these is termed ↓ قُلْبَةٌ, with damm and sukoon: (AHn, TA:) or قُلْبٌ, with damm, signifies the branches of the palm-tree (سَعَف [in my copy of the Msb سعفة]) that grow forth from the قلب [meaning heart]: (T, TA: [see العَوَاهِنُ and الخَوَافِى, pls. of عَاهِنٌ, or عَاهِنَةٌ, and خَافِيَةٌ:]) the pl. is قِلَبَةٌ, (S, O, Msb, K,) which is of the second, (Msb,) [or of all,] and قُلُوبٌ, (Msb, K,) a pl. of the second, (Msb,) and أَقْلَابٌ, (Msb, K,) a pl. [of pauc.] of the first. (Msb.) — — And قُلْبٌ signifies also (tropical:) A bracelet (S, O, K, TA) that is worn by a woman, (K, TA,) such as is one قُلْب, (S, O, TA, but in the O, one قَلْب,) [as though meaning such as is single, not double,] or such as is one قِلْد, ('Eyn, T, MS, [and this is evidently the right reading, as will be shown by what follows,]) meaning such as is formed by twisting [or rather bending round] one طَاق [i. e. one wire (more or less thick), likened to a yarn, or strand], not of a double طَاق; (MS;) and they say سِوَارٌ قُلْبٌ; (TA;) and قُلْبُ فِضَّةٍ i. e. a [woman's] bracelet [of silver], (A, Mgh, Msb, TA,) such as is not twisted [like a cord, or rope, of two or more strands, as are many of the bracelets worn by Arab women]: (Mgh, Msb, TA:) so called as being likened to the قُلْب of the palm-tree because of its whiteness; (A, Mgh, Msb, TA;) or, as some say, the converse is the case. (Mgh.) — — And (tropical:) A serpent: (S, O:) or a white serpent: (A, K:) likened to the bracelet so called. (S, O.) — قُلْبٌ as an epithet, and its fem. قُلْبَةٌ: see قَلْبٌ, last sentence, in three places. قِلْبٌ: see the next preceding paragraph. قُلْبَةٌ, as a subst.: see قُلْبٌ, former half. — Also Redness. (IAar, O, K.) مَا بِهِ قَلَبَةٌ There is not in him any disease, (S, A, Mgh,) thus says IAar, adding, for which he should be turned over (↓ يُقَلَّب) and examined, (S,) and in this sense it is said of a camel [and the like], (TA,) or on account of which he should turn over upon his bed: (A:) or there is not in him anything to disquiet him, so that he should turn over upon his bed: (Et-Tá-ee, TA:) or thers is not in him any disease, and any fatigue, (K, TA,) and any pain: (TA:) or there is not in him anything; said of one who is sick; and the word is not used otherwise than in negative phrases: accord. to IAar, originally used in relation to a horse or the like, meaning there is not in him any disease for which his hoof should be turned upsidedown (↓ يُقَلَّب) [to be examined]: (TA:) or it is from القُلَابُ, (Fr, S, A, TA,) the disease, so termed, that attacks camels; (TA;) or from قَلِبَ [q. v.] as said of a man, and means there is not in him any disease on account of which one should fear for him. (Fr, TA.) أَوْدَى الشَّبَابُ وَحُبُّ الخَالَةِ الخَلِبَةْ وَقَدْ بَرِئْتُ فَمَا بِالقَلْبِ مِنْ قَلَبَهْ [Youthfulness has perished, and the love of the proud and self-conceited, the very deceitful, woman, (thus the two epithets are expl. in art. خلب in the S,) and I have recovered so that there is not in the heart any disease, &c.]; meaning I have recovered from the disease of love. (S, TA.) قَلَابِ [as used in the following instance is an attributive proper name like فَجَارِ &c.]. اِقْلِبْ قَلَابِ [Alter, O alterer,] is a prov. applied to him who turns his speech, or tongue, and applies it as he pleases: accord. to IAth, to him who has made a slip of the tongue, and repairs it by turning it to another meaning: يَا, he says, is suppressed before قلاب. (TA. [See also Freytag's Arab. Prov. ii. 247.]) قُلَابٌ A certain disease of the heart. (Lh, K.) And (K) A disease that attacks the camel, (As, S, O, K,) occasioning complaint of the heart, (As, S, O,) and that kills him on the day of its befalling him: (As, S, O, K:) or a disease that attacks camels in the head, and turns it up. (Fr, TA.) [It is also mentioned as an inf. n. of قُلِبَ, q. v.] Accord. to Kr, it is the only known word, signifying a disease, derived from the name of the member affected, except كُبَادٌ and نُكَافٌ. (TA in art. كبد.) قِلَابٌ: see قَلُوبٌ. قَلِّيبٌ, (O, K,) as an epithet applied to a man, (O, TA,) i. q. مُتَقَلِّبٌ كَثِيرُ التَّقَلُّبِ [app. meaning (assumed tropical:) Who employs himself much in journeying, for traffic or otherwise, or in the disposal, or management, of affairs: or who practises much versatility, &c.: see 5, last sentence but one]. (O, K.) — — See also قَلِّيبٌ. — قَلُوبُ الشَّجَرِ means What are soft, or tender, of succulent herbs: these, and locusts, [it is said,] were eaten by John the son of Zachariah. (O.) قَلِيبٌ Earth turned over (تُرَابٌ مَقْلُوبٌ): [app. an epithet in which the quality of a subst. is predominant:] this is the primary signification. (A.) — — And hence, (A,) a masc. n., (A, * Msb,) or masc. and fem., (S, O, K,) A well, (Msb, K, TA,) of whatever kind it be: (TA:) or a well before its interior is cased [with stones or bricks]: (S, A, Mgh, O:) or an ancient well, (A 'Obeyd, S, O, K, TA,) of which neither the owner nor the digger is known, situate in a desert: (TA:) or an old well, whether cased within or not: (TA:) or a well, whether cased within or not, containing water or not, of the kind termed جَفْر [q. v.] or not: (ISh, TA:) or a well, whether of recent formation or ancient: (Sh, TA:) so called because its earth is turned over (Sh, A, TA) in the digging: (A:) or a well in which is a spring; otherwise a well is not

thus called: (IAar, TA:) the pl. (of pauc., S, O) أَقْلِبَةٌ (S, O, K) and (of mult., S, O) قُلُبٌ (S, Mgh, O, K) and قُلْبٌ, (O, K,) the first and last of which are said to be pls. in the dial. of such as make the sing. to be masc., and the second the pl. in the dial. of such as make the sing. to be fem., but the last, as MF has pointed out, is a contraction of the second like as رُسْلٌ is of رُسُلٌ, (TA,) and قُلْبَانٌ also is mentioned as a pl. of قَلِيبٌ on the authority of AO. (TA voce بَدِىْءٌ.) — — El-'Ajjáj has applied the pl. قُلُب to (tropical:) Wounds, by way of comparison. (S, O.) قُلَيْبٌ [dim. of قَلْبٌ: and hence, perhaps,] (assumed tropical:) A خَرَزَة [i. e. bead, or gem,] for captivating, fascinating, or restraining, by a kind of enchantment. (Lh, K.) رَجُلٌ قُلَّبٌ (assumed tropical:) A man who employs himself as he pleases in journeying, for traffic or otherwise, or in the disposal, or management, of affairs: or in practising versatility, or using art or artifice or cunning, in the disposal, or management, of affairs. (TA.) And حُوَّلِىٌّ قُلَّبِىٌّ (S, O, K) and حُوَّلٌ قُلَّبٌ and حُوَّلِىٌّ قُلَّبٌ (O, K) or قُلَّبٌ حُوَّلٌ (A) (tropical:) One who exercises art, artifice, cunning, ingenuity, or skill, and excellence of consideration or deliberation, and ability to manage according to his own free will, with subtilty; knowing, skilful, or intelligent, in investigating, scrutinizing, or examining, affairs, [or turning them over and over in his mind,] and considering what will be their results. (S, A, * O, K, TA. [See also art. حول.]) قَلَّابٌ: see قَلُوبٌ. قِلَّوْبٌ and قِلِّيبٌ: see what next follows. قِلِّيبٌ and ↓ قِلَّوْبٌ The wolf; (S, O, K;) as also ↓ قُلُوبٌ and ↓ قَلُوبٌ and ↓ قَلَّابٌ, the last like كَتَّابٌ, (K,) or ↓ قِلَّابٌ. (O: thus there written.) — — And The lion. (O, in explanation of the first and second.) قَالَبٌ, with fet-h to the ل, (S, MA, O, Msb, K, KL,) and ↓ قَالِبٌ, (MA, O, Msb, K,) but the former is the more common, (Msb, K,) A model according to which the like thereof is made, or proportioned: (T in art. مثل, MA, KL, MF:) the model [or last] (KL,) of a boot, (S, O, Msb, KL,) and of a shoe, (KL,) &c.: (O, Msb, KL:) and a mould into which metals are poured: (K:) قَالَبٌ is an arabicized word, as is shown by its form, which is not that of an Arabic word; though Esh-Shiháb, in his Expos. of the Shifè, denies this: its original is [the Pers. word] كَالَبٌ: (MF:) the pl. is قَوَالِبُ, (MA,) and قَوَالِيب is used by El-Hareeree to assimilate it to أَسَالِيب. (Har p. 23.) [A fanciful and false derivation of قَالِبٌ used in relation to a boot &c., as though it were of Arabic origin, is given in the O, and in Har p. 23.] — — الكَلَامِ ↓ قَدْ رَدَّ قَالِبَ وَقَدْ طَبَّقَ المَفْصِلَ وَوَضَعَ الهِنَآءَ مَوَاضِعَ النُّقْبِ [app. meaning (assumed tropical:) He has returned in reply the model, or pattern, of speech; and has hit the joint so as to sever the limb; (that is to say, has hit aright, or hit upon, the argument, proof, or evidence, agreeably with an explanation in art. طبق;) and has put the tar upon the places of the scabs;] is mentioned by AZ as said of an eloquent man. (O, TA. * [The TA, in this art. and in art. طبق, has ورد (to which I cannot assign in this case any apposite meaning) instead of رَدَّ, the reading in the O.]) — — And ↓ قَالِبٌ, (O, L, TA,) with fet-h and with kesr to the ل, (L, TA,) signifies also A [clog, or] wooden sandal, (O, L, TA,) like the قَبْقَاب [q. v.]: in this sense likewise said to be an arabicized word: and قَوَالِيبُ is its pl., [properly قَوَالِبُ,] occurring in a trad., in which it is said that the women of the Children of Israel used to wear the wooden sandals thus called: (L, TA:) it is related in a trad. of Ibn-Mes'ood that the woman used to wear a pair of the kind of sandals thus called in order thereby to elevate herself (O, L, TA) when the men and the women of that people used to pray together. (O.) قَالِبٌ Red unripe dates: (S, O, Msb, K:) so in the dial. of Belhárith Ibn-Kaab: (El-Umawee, TA:) [app. an epithet in which the quality of a subst. is predominant; for بُسْرٌ قَالِبٌ:] or an unripe date when it has become wholly altered [in colour] is termed قَالِبٌ. (AHn, TA.) — — And شَاةٌ قَالِبُ لَوْنٍ A ewe, or she-goat, of a colour different from that of her mother: (O, * K, TA:) occurring in a trad. (O, TA.) — See also قَالَبٌ, in three places. أَقْلَبُ as an epithet applied to a man: and قَلْبَاءُ as an epithet applied to a lip (شَفَةٌ): see 1, near the end. إقلابية [app. إِقْلَابِيَّةٌ] A sort of wind, from which sailors on the sea suffer injury, and fear for their vessels. (TA.) [تَقَلُّبَاتٌ (assumed tropical:) Vicissitudes of fortune or of time.] مِقْلَبٌ The iron implement with which the earth is turned over for sowing. (S, O, K.) مُقَلِّبُ القُلُوبِ (assumed tropical:) [The Turner of hearts: an epithet applied to God]. (TA in art. حرك, from a trad.) مَقْلُوبٌ pass. part. n. of قَلَبَ الشَّىْءَ. (A, O.) You say حَجَرٌ مَقْلُوبٌ [generally meaning A stone turned upside-down]. (A.) And سَرِيرٌ مَقْلُوبٌ i. e. [A couch-frame] of which the legs are turned upwards. (Mgh.) And كَلَامٌ مَقْلُوبٌ [A sentence, or the like, altered, or changed, in the order of its words, by inversion, or by any transposition]. (A.) And in like manner مقلوب is applied to a word: see 1, former half. — Also a man attacked by a disease of the heart. (A.) And A camel attacked by the disease termed قُلَاب [q. v.]: (S, O, K:) fem. with ة. (S.) المَقْلُوبَةُ [A subst., rendered such by the affix ة,] The ear. (O, K.) مُتَقَلَّبٌ i. q. مُتَصَرَّفٌ (assumed tropical:) [Place, or room, or scope, for free action, &c.: see سرب: and see an ex. voce سَبَحَ]. (Jel. in xlvii. 21.) — — See also the following paragraph, in two places. مُنْقَلَبٌ An inf. n. of 7 [q. v.]. (S, O, K, TA.) — — And also a n. of place from the same [for which Freytag seems to have found in a copy of the S مُقَلَّبٌ, a mistranscription], (S, O, K, TA,) like مُنْصَرَفٌ. (TA.) [As a n. of place it signifies A place in which a thing, or person, is, or becomes, altered, or changed, from its, or his, mode, or manner, of being: and hence, a place in which a thing becomes inverted, or turned upside-down, &c. — — Hence, also, (assumed tropical:) The final place to which one is translated, or removed, by death; and so ↓ مُتَقَلَّبٌ.] One says, كُلُّ أَحَدٍ يَصِيرُ إِلَى مُنْقَلَبِهِ and ↓ مُتَقَلَّبِهِ (tropical:) [Every one reaches, or will reach, his final place to which he is to be translated, or removed]. (A.) — — [And A place to which one returns from a journey &c.]

قلت

1 قَلِتَ, aor. قَلَتَ, inf. n. قَلَتٌ, (S, * Mgh, O, * Msb, K,) He, or it, perished, or died. (S, Mgh, O, Msb, K.) One says, مَا انْفَلَتُوا وَلٰكِنْ قَلِتُوا [They did not escape, but they perished, or died]. (S, O. [Golius and Freytag appear to have read انقلتوا; for they have said, as on the authority of J, that the seventh form of the verb is not to be used for the first form.]) 4 اقلتهُ He, or it, destroyed him; (K, TA;) said of God, and of a long journey: (TA:) or he (i. e. a man, O) exposed him to destruction; (O, K, TA;) and made him to be on the brink thereof. (TA.) — And اقلتت She was, or became, such as is termed مِقْلَاتٌ [q. v.]. (S, O, K, TA.) قَلْتٌ A [hollow, or cavity, such as is termed] نُقْرَة, [generally meaning such as is small, or not large, or such as is round,] in a mountain, (T, S, O, Msb, K,) in which water stagnates, (T, S, O, Msb,) i. e. the water of the rain, (Msb,) when a torrent pours down; (TA;) similar to what is termed وَقْب: (T, TA:) in some instances so large as to be capable of containing a hundred times as much as the contents of the [leathern water-bag called] مَزَادَة: (Msb:) or a نُقْرَة in a rock: (A:) and any نُقْرَة in the ground, or in the body: of the fem. gender: (T, O, TA:) and [therefore] its dim. is ↓ قُلَيْتَةٌ: (O:) pl. قِلَاتٌ. (T, S, O, Msb.) Hence the saying, أَسْوَدُ مِنْ مَآءِ القَلْتِ [Blacker than the water of the قَلْت]. (A, TA.) — — Also A round hollow, or cavity, which water dropping from the roof of a cavern forms in the course of ages in soft stone or in hard ground. (TA.) — — [Hence,] قَلْتُ الثَّرِيدَةِ (tropical:) The hollow, or depression, of the mess of crumbled bread moistened with gravy, in which the gravy collects. (S, A, O, TA.) — — And قَلْتٌ signifies (tropical:) Any small hollow, or depression, in a member. (A.) — — And القَلْتُ [alone], (TA,) or قَلْتُ التَّرْقُوَةِ, (A,) (tropical:) The hollow, or depression, that is between the collar-bone and the neck. (A, * TA.) And قَلْتُ العَيْنِ (tropical:) The cavity of the

eye. (S, A, O.) And قَلْتُ الصُّدْغِ (tropical:) [The depression of the temple.]. (S, O, TA.) And قَلْتُ الإِبْهَامِ (tropical:) The hollow that is in the lower part of the thumb. (S, O, TA.) And قلت الكَفِّ [app. signifies the same;] (tropical:) The part that is between the tendon of the thumb [i. e. of the flexor longus pollicis] and the fore finger; which is the middle part between these two [or between the thumb and the fore finger]. (TA.) And قَلْتُ الخَاصِرَةِ (tropical:) The depressed part of the flank: (AZ, TA:) or what is termed حُقُّ الوَرِكِ [app. meaning the socket, or turning-place, of the head of the thigh-bone]. (A, TA.) And قَلْتُ الرُّكْبَةِ (tropical:) The عَيْن of the knee. (A, TA. [This, I should have thought, might mean the popliteal space, which is slightly depressed between the two hamstrings: but see عَيْنٌ.]) And the قَلْت (JK, TA) of the mouth (JK) of the horse (TA) is (tropical:) What is between the لَهَوَات [app. meaning the furthest, or innermost, parts of the mouth], extending to the مُحَنَّك [or place where the palate, or soft palate, is rubbed, or pierced, to make it bleed]. (JK, TA.) — Also A man having little flesh: and so ↓ قَلِتٌ. (Lh, O, K.) — — And قَلْتَةٌ (JK, K, TA, in the CK قَلِتَةٌ, in the O قَلَتَةٌ,) A ewe or she-goat whose milk is not sweet. (JK, O, K.) قَلَتٌ [inf. n. of 1: used as a simple subst.,] Perdition; a state of destruction; or death. (S, O, K.) An Arab of the desert said, إِنَّ المُسَافِرَ وَمَتَاعَهُ لَعَلَى قَلَتٍ إِلَّا مَا وَقَى اللّٰهُ [Verily the traveller and his goods are in danger of destruction, except what God protects]. (S, O.) And one says, أَصْبَحَ عَلَى قَلَتٍ i. e. [He became] on the brink of destruction: or in fear of a thing that beguiled him to venture upon an evil undertaking. (TA.) And أَمْسَى عَلَى قَلَتٍ i. e. [He became] in a state of fear. (TA.) — Also The state, or condition, of such as is termed مِقْلَاتٌ. (O, TA.) قَلِتٌ: see قَلْتٌ, last sentence but one. قَلْتَةٌ The channel [or oblong depression] between the two mustaches, against the partition between the two nostrils: also called the خُنْعُبَة and نُونَة and ثُومَة and هَزْمَة and وَهْدَة. (TA.) قُلَيْتَةٌ dim. of قَلْتٌ: see the latter, first sentence. مَقْلَتٌ: see مَقْلَتَةٌ. مُقْلِتٌ: see مِقْلَاتٌ. مَقْلَتَةٌ A place of perdition or destruction or death; (S, O, Msb, K;) as also ↓ مَقْلَتٌ. (MF.) And hence, A desert, or waterless desert. (Msb.) And A place that is feared. (TA.) مِقْلَاتٌ (Lth, S, A, O, K) and ↓ مُقْلِتٌ (TA) A she-camel that brings forth one only, and does not conceive after: (Lth, S, O, K:) or whose young one has died; as also نَكْدَاءُ: (L in art. نكد:) and a woman of whom no child lives: (S, A, O, K:) or, accord. to Lth, a woman who has only one child; but Az disallowed this explanation: (O:) or a woman who brings forth one child, and does not bring forth any after that: (TA:) or any female to which there has remained no offspring: (Lh, TA:) pl. of the former مَقَالِيتُ. (S, A, O.) [See an ex. in a verse cited in the first paragraph or art. شخب.] Bishr Ibn-Abee-Kházim says, (S, * O,) mentioning the slaughter of Makhzoom Ibn-Dabbà ElAsadee, (O,) تَظَلُّ مَقَالِيتُ النِّسَآءِ يَطَأْنَهُ يَقُلْنَ أَلَا يُلْقَى عَلَى المَرْءِ مِئْزَرُ [The women of whom no offspring lived, &c., passing the day treading upon him, saying, Shall not a waist-wrapper be thrown upon the man? for it seems that his body was indecently exposed]: in explanation of which it is said, the Arabs used to assert that when the مقلات trod upon a noble, or generous, man, who had been slain perfidiously, her child lived. (S, O.) قلح 1 قَلِحَتْ أَسْنَانُهُ, (A, Msb, K, *) aor. قَلَحَ, (Msb, K,) inf. n. قَلَحٌ, (A, * Msb, K, *) His (a man's, or- other creature's, TA) teeth became yellow: (A, K:) or became altered by yellowness or خُضْرَة [here meaning a dark, or an ashy, dustcolour; and in like manner are to be rendered similar words (primarily denoting " greenness ") in this art.]: (Msb:) or became discoloured by much yellowness, which thickened, and then became black, or of a dark, or an ashy, dust-colour: (L:) حِبْرٌ signifies yellowness in the teeth; and when this become much in quantity, and thick, and black, and of a dark, or an ashy, dustcolour, it is termed قَلَحٌ: (Sh:) or his teeth became yellow, and incrusted with dirt, from long disuse of the tooth-stick which is employed for cleaning them: (A'Obeyd:) or, as some say, his (a man's) teeth became yellow; and his (a camel's) teeth became of a dark, or an ashy, dust-colour. (MF. [But this is said in the TA to be strange.]) — — And قَلِحَ الرَّجُلُ The man had yellowness [&c.] in his teeth. (S.) 2 قَلَّحْتُ أَسْنَانَهُ I removed the قَلَح, i. e. yellowness [&c.] of his teeth. (A.) — — And قلّحهُ He [cleansed and] cured of their قَلَح [or yellowness &c.] his (a man's, and a camel's,) teeth: (TA:) a verb of the same class as قَرَّدْتُ in the phrase قَرَّدْتُ البَعِيرَ (S, K,) meaning " I plucked off the ticks from the camel. " (S.) عَوْدٌ يُقَلَّحُ An aged camel whose teeth are cleansed (S, K) and cured of their yellowness [&c.] (S, A, K) is a prov.; (S, A;) applied to the aged that is disciplined and trained; (Meyd, A; *) or to one advanced in age with whom is done what is done with youths, or who does what do young men. (Ham p. 820.) 4 اقلح أَسْنَانَهُ, said of time, It rendered his teeth yellow [&c.: see 1]. (A.) 5 المَرْأَةُ إِذَا غَابَ زَوْجُهَا تَقَلَّحَتْ i. e. (assumed tropical:) [The woman when her husband is absent] becomes dirty in her clothes; does not pay frequent attention to the cleansing of her person and her clothes: a saying in a trad., which some relate otherwise, saying تفلّحت, with ف: (TA in this art.:) but El-Khattábee holds the former to be the right, and to be from the yellowness that comes upon the teeth. (TA in art. فلح.) — And تقلّح البِلَادَ He applied himself to the earning, or gaining, of sustenance, or wealth, in the towns, or districts, in the case of drought, or barrenness of the earth. (K.) قَلْحٌ An ass [app. a wild ass] advanced in age: (K:) and so قَلْخٌ. (Lth and K in art. قلخ.) [See art. قلخ for two other significations mentioned in this art. (one of them inexactly) by Golius and Freytag.] قِلْحٌ A dirty garment. (K.) قَلَحٌ (S, A, Mgh, Msb, K) and ↓ قُلَاحٌ, (Msb, K,) the former being the inf. n. of قَلِحَ, and the latter a simple subst., (Msb,) Yellowness in, or of, the teeth: (S, A, K:) or alteration of the teeth by yellowness or خُضْرَة [here meaning, as expl. before, a dark, or an ashy, dust-colour]. (Mgh, * Msb.) [See also 1.] قَلِحٌ: see أَقْلَحُ. — — Also Clad with, or wearing, a dirty garment, which is termed قِلْحٌ. (Sh, TA.) قُلَاحٌ: see قَلَحٌ. أَقْلَحُ (S, A, Mgh, L, Msb) and ↓ قَلِحٌ, (A,) applied to a man, (S, A, L, Msb,) and to other than man, (L,) Having, in his teeth, what is termed قَلَح [expl. above as a yellowness, &c.]: (S, A, Mgh, L, Msb:) fem. of the former قَلْحَآءُ: and pl. قُلْحٌ. (Msb.) — — And الأَقْلَحُ signifies The جُعَل [or species of black beetle called cantharus]; (A, K, TA;) because of the filthiness of its mouth: (A, TA:) an epithet in which the quality of a subst. is predominant. (TA.) مُقَلَّحٌ (tropical:) Experienced, or expert, in affairs; whose qualities have been tried, or proved; (A, TA;) and rendered tractable, or submissive: applied to a man. (TA.) قلخ 1 قَلَخَ, (S, L, K,) aor. قَلَخَ, (K,) inf. n. قَلْخٌ (S, K) and قُلَاخٌ (L) and قَلِيخٌ, (Sb, S, K,) He (a stallion-camel) brayed: (S, L, K:) or began to bray: or brayed vehemently, as though he pulled out the sound from his chest. (L.) — — And قَلَخَ الشَّجَرَةَ He pulled out, or up, the tree: (K, TA:) the خ being substituted for ع. (TA.) — And قَلَخَ He struck a dry thing upon, or against, a dry thing. (K.) 2 قلّخهُ بِالسَّوْطِ, inf. n. تَقْلِيخٌ, He struck him a most vehement stroke with the whip. (K.) — And قلّخ النَّبْتُ The plant, or herbage, became strong. (K.) قَلْخٌ A stallion-camel excited by lust, (K, TA,) when he is [braying vehemently, as though] pulling out the sound of braying [from his chest: see 1]. (TA.) — — And An ass [app. a wild ass] advanced in age: (K, TA:) and so قَلْحٌ; with ح as well as with خ. (TA; and K in art. قلح.) — — Also, [or perhaps قَصَبٌ قَلْخٌ,] Hollow reeds or canes. (K.) قَلْخْ قَلْخْ, (K, TA,) with the final letter quiescent, (TA,) An expression uttered to the stallion-camel on the occasion of covering. (K.) قُلَاخٌ: see قَلَّاخٌ. — — Also Large in the هَامَة [or head; or crown, or upper part, of the head]: and hence used as a proper name, with the article ال, of the poet El-'Amberee, and of others. (TA.) قَلَّاخٌ and ↓ قُلَاخٌ A braying stallion-camel: or one that brays vehemently. (L.) قلد 1 قَلَدَ, (aor. قَلِدَ, inf. n. قَلْدٌ, L.) He twisted, wound, or wreathed, a thing (or

anything, L,) upon (على) another thing; (L, K;) as a قُلْب (the ornament so called) upon another قُلْب. (L.) — — [Hence,] aor. and inf. n. as above (S, L) He twisted a rope. (S, L, K.) قُلِدَ حَبْلُهُ (tropical:) His rope was twisted: said of an old man who has become weak in judgment by reason of age, and whose opinion is not regarded. (IAar, L.) — — [Hence, also,] He made a piece of iron slender, and twisted, wound, or wreathed, it (K) upon a similar piece, (TA,) or upon another thing. (K.) — — قَلَدَتْهُ الحُمَّى, (aor. قَلِدَ, inf. n. قَلْدٌ, L,) (assumed tropical:) The fever seized him every day. (L, K.) See قِلْدٌ. — قَلَدَ, (aor. قَلِدَ, inf. n. قَلْدٌ, L,) He irrigated growing corn. (L, K.) — قَلَدَ, aor. قَلِدَ, (inf. n. قَلْدٌ, L,) He collected water in a tank or cistern, (L, K,) and milk in a skin, (IAar, L, K,) ladling each out with a bowl, and pouring it into the tank or the skin, (AZ,) and clarified butter in a skin, (L,) and beverage, or wine, in his belly. (L, K.) See also قرد. — — قَلَدَ مِنَ الشَّرَابِ فِى جَوْفِهِ He drank of the beverage, or wine. (IKtt.) 2 قَلَّدَهَا, inf. n. تَقْلِيدٌ; (S;) and قلّدها قِلَادَةً; (Msb, K;) He put a قلادة [or necklace] upon her (a woman's, S, Msb) neck; (S, * K;) attired her therewith. (Msb.) [And so,] قَلَّدْتُهُ السَّيْفَ, I hung upon him the sword, putting its suspensory belt or cord upon his neck or shoulder. (A.) [And] قلّد البَدَنَةَ, inf. n. تَقْلِيدٌ, He hung upon the neck of the camel or cow or bull brought as an offering to Mekkeh for sacrifice something to show that it was such an offering; (T, S, A, L, K, &c.;) namely, an old worn-out sandal, (JK,) or a piece of a skin, (Msb,) or of a sandal, (T, Mgh,) or of a مِزَادَة, (Mgh,) or the loop of a مزادة. (T.) The pagan Arabs used also to hang upon the necks of their camels pieces of the bark (لِسحَاء) of the trees of the sacred territory of Mekkeh, as a means of protection against their enemies. (Zj, on verse 2 of ch. v. of the Kur.) — — Hence, تَقْلِيدُ الوُلَاةِ الأَعْمَالَ (tropical:) [The investing of prefects, or the like, with offices of administration]. (S, L, K.) You say, قلّدهُ عَمَلًا (tropical:) [He invested him with an office of administration]. (A, L.) قلّدهُ نِعْمَهُ (tropical:) [He conferred upon him permanent badges of his favours]. (A.) [See قِلَادَةٌ: and see also طَوْقٌ and طَوّق.] — — Hence, also, التَّقْلِيدُ فِى الدِّينِ (tropical:) [The investing with authority in matters of religion]: (S, L:) التقليد means a man's following another in that which he says or does, firmly believing him to be right therein, without regard or consideration of the proof, or evidence; as though the former made the saying or deed of the other a قِلَادَة upon his neck. (KT.) — قلّدهُ الأَمْرَ (tropical:) He obliged him, or constrained him, to do the thing, or affair; he imposed upon him the thing, or affair. (L.) — قُلِّدَ فُلَانٌ قِلَادَةَ سَوْءٍ (tropical:) Such a one was satirized with that which left upon him a lasting stigma. (A.) 4 اقلد البَحْرُ عَلَيْهِمْ (tropical:) The sea drowned them. (K.) اقلد البحر على خَلْقٍ كَثِيرٍ (tropical:) The sea drowned a great number of people; as though it closed upon them: (S, L:) or, closed upon them, and covered them, when they were drowned therein. (A.) 5 تقلّد, (K,) and تقلّدت, (S,) and تقلّد قِلَادَةً, (L,) and تقلّدتها, (Msb,) He put on his neck, or attired himself with, a قلادة [or necklace], and she did the same. (S, L, Msb, K.) — — تقلّد السَّيْفَ (S, A, L) He hung upon himself the sword, putting its suspensory belt or cord upon his neck [or shoulder]. (A.) A poet says, يَا لَيْتَ زَوْجَكِ قَدْ غَدَا مُتَقَلِّدًا سَيْفًا وَرُمْحًا [Would that thy husband had gone hanging upon him a sword and bearing a spear]: he means, وَحَامِلًا رُمْحًا. (S, L.) [See a similar saying voce جَدَعَ.] — — تقلّد العَمَلَ (tropical:) [He became invested with an office of administration, or a prefecture]. (A.) — — تقلّد الأَمْرَ (tropical:) He took, or imposed, upon himself, or undertook, the thing, or affair; (L;) syn. اِلْتَزَمَهُ. (JK.) See Ham. p. 127. قَلْدٌ: see مَقْلُودٌ. قِلْدٌ A single strand, or twist, of a rope; (AHn, ISd;) and the like of a bracelet: (see قُلْبٌ:) pl. أَقْلَادٌ and قُلُودٌ. (AHn, ISd.) See مَقْلُودٌ. — — The day on which a fever comes: (L, K:) or, on which a regular intermittent fever returns, seldom failing to do so at a particular time: (L:) or, on which a quartan fever comes: (S, L, K: *) pl. أَقْلَادٌ. (L.) — — Hence, (S, L.) The caravans from Mekkeh to Juddeh. (S, L, K.) — — Accord. to As, A man attacked by a quartan fever on the day of its attack. (L.) — Irrigation of growing corn: (Az, L:) as also ↓ قَلِيدٌ. (L.) — — [And] قِلْدٌ signifies The day of irrigation. (L.) أَقَامَ قِلْدَهُ مِنَ المَآءِ He performed the work of irrigating his land on the day appointed for his doing so. (L, from a trad.) — — (assumed tropical:) Irrigation by rain every week. (K.) You say, سَقَتْنَا السَّمَآءُ قِلْدًا فِى كُلِّ أُسْبُوعٍ (assumed tropical:) The heaven rained upon us at a particular time every week: (S, L:) from the قِلْد of a fever. (L.) — — سَقَى إِبِلَهُ قِلْدًا (assumed tropical:) He watered his camels every day at noon. (Fr, L.) — — كَيْفَ قِلْدُ نَخْلِ بَنِى فُلَانٍ [How is the watering of the palm-trees of the sons of such a one?] a question to which one may answer, They are watered (lit. they drink) once in every ten [nights]. (L.) — — A portion of water: (L, K:) [pl. أَقْلَادٌ, occurring in the A.]: and ↓ قِلْدَةٌ a draught of water. (A.) — أَعْطَيْتُهُ قِلْدَ أَمْرِى (tropical:) I committed to him [the management of] my affair. (A, K.) قِلْدَةٌ i. q. قِشْدَةٌ; (S, L, K;) i. e., The dregs, or sediment, of clarified butter; also called كُدَادَةٌ. (L.) — — Also, Dates, and meal of parched barley or wheat (سَوِيق), with which butter is clarified. (L, K.) — And see قِلْدٌ. قَلْدَةٌ [as also قَلْتَةٌ] i. q. هَزْمَةٌ and تُومَةٌ and نُونَةٌ and خُنْعُبَةٌ and وَهْدَةٌ and هَرْثَمَةٌ and عَرْتَمَةٌ and حبرمة [?]: so says IAar.; and Lth says, that the خنعبة is The part where the mustaches divide, against the partition between the two nostrils. (L.) قَلِيدٌ and ↓ مَقْلُودٌ A twisted rope. (S, K.) — and see قِلْدٌ — and أَقْلِيدٌ. قِلَادَةٌ [A necklace; a collar; and the like;] that which is upon the neck; (S;) what is put upon the neck (L, K) of a human being, and a horse, and a dog, and a camel or cow or bull that is brought as an offering to Mekkeh for sacrifice, [see 2,] and the like: (L:) Esh-Shiháb observes, in the 'Ináyeh, that the measure فِعَالَةٌ, in the case of a word not an inf. n., denotes a thing that envelops, or that surrounds, another thing; as in the instances of لِفَافَةٌ and عِمَامَةٌ and قِلَادَةٌ: (TA:) pl. قَلَائِدُ: (Msb:) قِلَادٌ also occurs, either as a pl. of قِلَادَةٌ, in which case the kesreh and ا in the pl. are different from the kesreh and ا in the sing., [being the proper characteristics of the pl.,] or as a coll. gen. n., of which قِلَادَةٌ is the n. un. (ISd, L.) — — حَسْبُكَ مِنَ القِلَادَةِ مَا أَحَاطَ بِالعُنُقِ (assumed tropical:) [Sufficient for thee is the necklace that surrounds the neck]. A proverb. (TA.) Said by 'Okeyl Ibn-'Ullufeh, on his being asked why he did not censure his enemies in a longer satire. (Z.) — — نِعْمَتُكَ قِلَادَةٌ فِى عُنُقِى لَا يَفُكُّهَا المَلَوَانِ (tropical:) [Thy beneficence is a permanent badge upon my neck which day and night will not loose]. (A.) — — لِى فِى أَعْنَاقِهِمْ قَلَائِدُ نِعَمٍ رَاهِنَةٌ (tropical:) [To me are owing acknowledgments required by permanent badges of favours firmly fastened upon their necks: see 2]. (A.) [This use of قلادة in a good sense is more common than the meaning (tropical:) A disgrace attaching constantly or a permanent badge of infamy: see Ham. p. 127.] — قَلَائِدُ الشِّعْرِ, (K,) and ↓ مُقَلَّدَاتُهُ, (L, K,) (assumed tropical:) Verses, or poems, that last throughout time. (L, K.) See 2. — القِلَادَةُ A certain asterism. (See البَلْدَةُ.) قَلِيدٌ: see إِقْلَادٌ. مِقْلَادٌ: see إِقْلِيدٌ. أَقْلِيدٌ: see إِقْلِيدٌ — أَقَمْتُ أَقْلِيدِى, or اقليدَتِى, [as in different copies of the A: perhaps mistakes for ↓ قَلِيدِى:] I irrigated my land with my قِلْد [or portion of water]. (A, TA.) إِقْلِيدٌ, (S, L, K,) or ↓ أَقْلِيدٌ, with fet-h to the ء, (A,) said to be of the dial. of El-Yemen, and said to be arabicized, (Msb, TA,) originally كليد [i. e., كَلِيدْ or كِلِيدْ, which is Persian,] (TA) or originally اقليدس, (Msb, MF,) which is Greek, [i. e., kleido\s, gen. of klei\s,] (MF,) A key; (S, A, L, Msb, K;) as also ↓ مِقْلَدٌ (L, K) and ↓ مِقْلَادٌ (K) and ↓ مِقْلِيدٌ (A Heyth, L) and ↓ إِقْلَادٌ: (L:) pl. أَقَالِيدُ (L, Msb, El-Basáïr) and مَقَالِيدُ, (Msb, El-Basáïr,) the latter a pl. similar to مَلَامِحُ and مَحَاسِنُ and مَشَابِهُ and مَذَاكِيرُ, (El-Basáïr,) or [rather] a [reg.] pl. of مِقْلَادٌ or مِقْلِيدٌ or مِقْلَدٌ, (Esh-Shiháb, in

the 'Ináyeh,) or it has no [proper] sing.; (As;) [and pl. of مِقْلَدٌ, مَقَالِدُ of which see an ex. below]. [You say] ↓ فَتَحَ البَابَ بِالأَقْلِيدِ, [or بالإِقْلِيدِ,] He opened the door with the key. (A.) — — لَهُ مَقَالِيدُ السَّمَوَاتِ وَالأَرْضِ [Kur xxxix. 63, and xlii. 10,] may signify (assumed tropical:) To Him belong the keys of the heavens and of the earth: (L, Msb:) Zj says, that the meaning is, God is the Creator, and the Opener of the door, of everything in the heavens and in the earth: (L:) some say that it may signify to Him belong the treasuries of the heavens and of the earth. (Es-Suddee, L, Msb.) — — أَلْقَيْتُ إِلَيْهِ مَقَالِيدَ الأُمُورِ (tropical:) [lit., I threw to him the keys of the affairs; meaning, I committed to him the disposal, or management, of the affairs]. (A.) — — ضَاقَتْ مَقَالِيدُهُ, and مَقَالِدُهُ, (K,) and ضَاقَتْ عَلَيْهِ المَقَالِيدُ, (A,) (tropical:) [His means, likened to keys, became straitened: or] his affairs became straitened, or difficult, to him: (A, K:) accord. to Esh-Shiháb, from مِقْلَدٌ, signifying a twisted rope: this he says considering مَقَالِيدُ as syn. with قَلَائِدُ; but its use in this sense is not established. (TA.) مِقْلَدٌ A kind of key, like a reaping-hook, (S, L, K,) with which, sometimes, herbage is twisted, (يُقْلَدُ, i. e., يُفْتَلُ,) like as [the kind of trefoil, or clover, called] قَتّ is twisted when it is made into ropes; pl. مَقَالِيدُ: (S:) a stick with a crooked head, (L, K,) which is used for that purpose: (L:) also, a reaping-hook with which قَتّ is cut. (L.) See also إِقْلِيدٌ. مِقْلَادٌ A repository, magazine, store-room, or treasury; (L, K;) as also ↓ قِلِّيدٌ: (K:) pl. مَقَالِيدُ. (L.) — And see إِقْلِيدٌ. مَقْلُودٌ: see قَلِيدٌ. — — A bracelet formed of two bracelets of the kind called قُلْب twisted together: (L:) a twisted bracelet; as also ↓ قَلْدٌ: (L, K [the latter said in the K to be with fet-h, but in the L written قِلْدٌ:]) and the latter, [in the S written قَلْدٌ,] a bracelet made of twisted silver. (S, L.) مُقَلَّدٌ The place of the قِلَادَة [or necklace, or collar, upon the neck]; (K;) [the neck of a woman, and of a horse, &c.]. — — The place of the suspensory belt or cord of the sword, upon the shoulders. (S, K.) — — [Having a قِلَادَة or the like put upon his neck]. — — A horse which outstrips others, (S, L, K,) which has something put upon his neck in order that it may be known that he has outstripped. (S, L.) — — A chief upon whom are imposed the affairs of his people. (Ham p. 127.) قلس 1 قَلَسَ, aor. قَلِسَ, inf. n. قَلْسٌ, He belched up, (S, * A, * Msb, K,) from his throat, (S, A, K,) or from his belly, to his mouth, (Msb,) as much as filled his mouth, or less, (S, A, Msb, K,) of [acid and undigested] food or drink, whether he cast it forth or returned it to his belly: when it overcomes [or is repeated (accord. to an explanation of قَلْسٌ or قَلَسٌ below,)] it [the action] is termed قَىْءٌ: (Msb:) or he vomited (قَآءَ) as much as filled his mouth: (Mgh:) or he, or it, vomited, or cast forth; syn. قَذَفَ. (S.) The act termed قَلْسٌ is an impurity which necessitates the performance of the ablution termed وُضُوْء: (A, Mgh:) so in a trad. (A.) — — قَلَسَتْ نَفْسُهُ, (A, K,) aor. and inf. n. as above, (K,) His soul, or stomach, heaved; or became agitated by a tendency to vomit: (A, K:) [like لَقِسَتْ.] — — [Hence,] قَلَسَتِ الطَّعْنَةُ بِالدَّمِ (tropical:) [The wound made with a spear or the like belched forth blood]. (A.) — — And قَلَسَتِ السَّحَابَةُ بِالنَّدَى (tropical:) The cloud cast forth moisture, or fine rain; not vehement rain. (A, * TA.) — — And قَلَسَتِ الكَأْسُ, (S, K, *) aor. and inf. n. as above, (K,) (assumed tropical:) The cup of wine cast forth [or overflowed with] the beverage, in consequence of its being very full. (S, K. *) — — And قَلَسَ البَحْرُ, aor. and inf. n. as above, (assumed tropical:) The sea, or great river, cast forth [or overflowed with] water, in consequence of its being very full. (K, * TA.) 2 قَلَّسَ see Q. Q. 1. 5 تَقَلَّسَ see Q. Q. 2. Q. Q. 1 قَلْسَاهُ (S, K) and قَلْنَسَهُ (K) He attired him with a قَلَنْسُوَة; (S, K;) as also ↓ قَلَّسَهُ, (A,) inf. n. تَقْلِيسٌ. (TA.) Q. Q. 2 تَقَلْسَى and تَقَلْنَسَ He attired himself with, or wore, a قَلَنْسُوَة; (S, K;) as also ↓ تَقَلَّسَ. (S, A.) [The last of these verbs is used by ElHemedhánee transitively, as meaning, He attired himself with a cap of the kind called دَنِّيَّة as a قلنسوة: (see De Sacy's Chrest. Arabe, sec. ed., T. iii., p. 90 of the Arabic text:) but perhaps this usage is only post-classical.] قَلْسٌ, (A, K, and so in a copy of the S,) or ↓ قَلَسٌ, (A, Mgh, Msb, TA, and so in a copy of the S,) the former being the inf. n., (Mgh, Msb,) and ↓ قَلَسَانٌ, (TA,) [but this last is more like an inf. n.,] What comes forth, (Kh [accord. to the S], or Lth, AZ [accord. to the TA], S, A, Msb, K,) from the throat, (Kh or Lth, S, A, K,) or from the belly, to the mouth, (AZ, Msb,) as much as fills the mouth, or less, (Kh or Lth, S, A, Msb, K,) of [undigested] food or drink, (AZ, Msb,) peculiarly, with acidity, and that acid humour itself, (Meyd, as cited by Golius,) whether the person cast it forth or return it to his belly: (AZ, Msb:) when it is repeated, (Kh, S, A, K,) or overcomes, (Lth, TA,) it is termed قَىْءٌ: (Kh or Lth, S, A, K:) or what comes forth, of vomit, being as much as fills the mouth: (Mgh:) pl. أَقْلَاسٌ. (TA.) قَلَسٌ: see قَلْسٌ. قَلْسَاةٌ: see قَلَنْسُوَةٌ. قَلَسَانٌ: see قَلْسٌ. قَلَنْسُوَةٌ: see قَلَنْسُوَةٌ (S, A, Msb, K) and ↓ قُلَنْسِيَةٌ (S, K) and ↓ قَلْسُوَةٌ and ↓ قَلْسَاةٌ (TA) A certain thing that is worn upon the head, (K, TA,) well known; (TA;) [a cap, generally high and pointed, but sometimes close-fitting, which was worn by the Arabs, sometimes alone, and sometimes beneath the turban: there was also one kind which was round, like a melon: (see أُرْصُوصَةٌ:) and a cowl, or hood, of a pointed form: see طُرْطُورٌ, and بُرْنُسٌ, and عَرَقِيَّةٌ: 'Abd-El-Lateef applies the term قَلَنْسُوَة نُحَاس to the cap of copper which covered the head of the obelisk standing on the site of Heliopolis, now called El-Matareeyeh:] the kind worn by the Companions [of the Prophet] was such as fitted close to the head, [not pointed, or] not going away into the air: (K in art. بطح:) pl. قَلَانِسُ and قَلَاسٍ (S, Msb, K) and قَلَانِيسُ and قَلَاسِىٌّ and قَلَنْسٍ, which last is [properly a coll. gen. n. of which قَلَنْسُوَةٌ is the n. un., being] originally قَلَنْسُوٌ, for there is no noun ending with an infirm letter preceded by a dammeh, wherefore the و is changed into ى, and the dammeh into a kesreh, and then the word becomes like قَاضٍ [for قَاضِىٌ]. (S, K.) The dim. is ↓ قُلَيْسَةٌ and ↓ قُلَيْسِيَّةٌ and ↓ قُلَيْنِيسَةٌ and ↓ قُلَيْسِيَّةٌ: (S, K:) but not قُلَيْنِيسِيَّةٌ; for the Arabs form no dim. of a word of five [or more] letters so as to preserve all the letters, unless the fourth be a letter of prolongation. (TA.) قُلَنْسِيَةٌ see قَلَنْسُوَةٌ. قُلَيْسِيَّةٌ and قُلَيْسَةٌ see قَلَنْسُوَةٌ. قُلَيْسِيَّةٌ and قُلَيْنِيسَةٌ: see قَلَنْسُوَةٌ. قَلَانِسِىٌّ: see قَلَّاسٌ. قَالِسٌ: see قَلَّاسٌ, in two places. — A maker [or seller] of what is called قَلَنْسُوَة [or rather of قَلَانِس, the pl.; and so ↓ قَلَانِسِىٌّ; or this latter is perhaps post-classical]. (TA.) قَالِسٌ act. part. n. of 1, in the first and subsequent senses. (S, A.) — — You say, طَعْنَةٌ قَالِسَةٌ and ↓ قَلَّاسَةٌ (tropical:) [A wound made with a spear or the like belching forth blood, and belching forth much blood]. (A.) And [in like manner], ↓ بَحْرٌ قَلَّاسٌ (assumed tropical:) A sea, or great river, casting forth [much water (see 1)] or froth or foam: (S:) or flowing with a very copious and high tide of water. (K.) قلص 1 قَلَصَ, (S, M, A, &c.) aor. قَلِصَ, inf. n. قُلُوصٌ, (S, M, Msb, K) [has, among its significations, three which I mention together because two of them are assigned to it in one of the phrases here following, and all of them in another:] It contracted, or shrank; or became contracted or shrunk; (S, M, Mgh, L, Msb, K; *) as also ↓ قلّص, (S, Mgh, K, *) inf. n. تَقْلِيصٌ; (K;) and ↓ تقلّص: (S, M, * Mgh, Msb, * K:) and i. q. إِرْتَفَعَ; [which has two significations: it rose, or became raised: and it went away:] (S, M, * A, Mgh, Msb, * K; *) as also ↓ قلّص, and ↓ تقلّص. (A, Mgh.) You say, قَلَصَ الظِّلُّ, (S, M, A, Mgh, Msb, K,) and قلّص (TA) and تقلّص (Mgh) and ↓ اقلص, (Fr, TA,) The shade contracted, or shrank, (M, K, TA,) عَنِّى from me: (M, K:) or decreased: (TA:) or went away; syn. إِرْتَفَعَ: (S, Msb, TA:) all of which explanations are correct. (TA.) And قَلَصَتْ شَفَتُهُ His lip became contracted; (S, M, Msb, K;) as also ↓ تقلّصت: (Msb:) or became contracted upwards. (A, TA.) And قَلَصَ الضَّرْعُ The udder became drawn together. (TA.) And قَلَصَ الثَّوْبُ بَعْدَ الغَسْلِ The garment, or piece of cloth, contracted, or shrank, after the washing. (S, Msb, K.) And ↓ قلص القَمِيصُ,

inf. n. تَقْلِيصٌ; (K, TA;) or ↓ تقلّص; (M, TA;) The shirt became contracted, or raised, or tucked up: (M, K, TA:) and in like manner, الدِّرْعُ ↓ قلّصت, and ↓ تقلّصت, [the coat of mail became contracted,] most frequently meaning upwards. (TA.) — — It (water) collected in a well, and became abundant: (IKtt, TA:) or rose (S, M, K) in a well; (S;) syn. اِرْتَفَعَ: (S, M, K:) or, when said of the water of a well, it signifies اِرْتَفَعَ as meaning it went away: and also as meaning it rose by its becoming copious: (A, TA:) thus it has two contr. significations: and it is also said that قَلَصَتِ البِئْرُ signifies the water of the well rose to its upper part: and the well became nearly, or entirely, exhausted: (TA:) and قَلَصَ الغَدِيرُ the water of the pool left by a torrent went away. (M.) — — قَلَصَتْ نَفْسُهُ, (M, K,) aor. قَلِصَ, inf. n. قَلْصٌ, (M,) and قَلِصَتْ, (M, K,) with kesr; (K;) His soul heaved; or became agitated by a tendency to vomit; syn. غَثَتْ: (M, K:) and a dial. form thereof is with س [i. e. قَلَسَتْ, and also لَقِسَتْ]. (TA.) — — Also قَلَصَ, aor. قَلِصَ, inf. n. قُلُوصٌ, He leaped, sprang, or bounded. (AA, K.) — — قَلَصَتِ الإِبِلُ; (so in a copy of the A;) and ↓ قلّصت, (M, K,) inf. n. تَقْلِيصٌ; (K;) [probably signify the same: or] the former signifies The camels rose in their pace, or going: (A:) and the latter, they (the camels) were light, or active, and quick, or were vigorous, (شَمَّرَتْ,) in their pace, or going: (M:) or went on in one regular, uniform, or constant, course. (K.) — — قَلَصَ, inf. n. قُلُوصٌ, also signifies He went away; (IB, TA;) and so ↓ قلّص, inf. n. تَقْلِيصٌ: (TA:) each likewise signifies the same, but the latter in an intensive sense, said of tears; and so the latter when said of anything: (TA:) and so ↓ تقلّص said of an animal's milk. (Mgh.) — — Also, قَلَصَ القَوْمُ, inf. n. قُلُوصٌ, The company of men took up their luggage, (O, TS, K,) or collected themselves together, (L,) and went, or departed: (O, TS, L, K:) or they became distant, or remote: (TA:) or removed, or migrated, quickly from the dwelling. (A, TA.) — — And قَلَصَ الغُلَامُ, inf. n. as above, The boy grew up and walked. (TA.) See قُلُوصٌ. 2 قَلَّصَ see 1, passim: — — see also 4. — قلّص قَمِيصَهُ He contracted his shirt; he raised it, or tucked it up. (M, K, * TA.) Thus the verb is trans. as well as intrans. (K.) — — قلّص بَيْنَ الرَّجُلَيْنِ He separated the two men, each from the other, in a case of reviling or fighting; syn. خَلَّصَ. (M.) 4 اقلص: see 1, second sentence. — — It (a camel's hump) began to come forth: (IKtt, TA:) and, said of a camel, his hump appeared in some degree, (ISk, S, K, TA,) and rose: (TA:) and in like manner اقلصت said of a she-camel: (TA:) or the latter signifies she (a camel) became fat in her hump; as also ↓ قلّصت; and in like manner one says of a he-camel [اقلص and ↓ قلّص]: (M:) or she became fat in the [season called] صَيْف: (S, M, * K:) or i. q. غَارَتْ; [so in the copies of the K, evidently a mistake for غَارَّتْ, q. v.;] and her milk went away, or became drawn up; (K;) [a signification nearly agreeing with explanations of غارّت;] opposed to أَنْزَلَتْ. (TA.) See also قَلْصٌ. 5 تَقَلَّصَ see 1, passim. قَلْصٌ Abundance of water: and, contr., paucity thereof: (TA:) and ↓ قَلَصَةٌ and ↓ قَلْصَةٌ have the former of these significations: (M:) or ↓ قَلَصَةٌ signifies water of a well collecting therein and rising: (S, K:) and so ↓ قَلْصَةٌ, accord. to some lexicologists, as mentioned by Ibn-El-Ajdábee: (IB:) the pl. of قَلَصَةٌ is قَلَصَاتٌ: (S, K:) and the pl. [or rather quasi-pl. n.] of قَلْصَةٌ is ↓ قَلَصٌ. (IB.) An Arab of the desert is related to have said, فَمَا ↓ مِنَ المَاءِ وَجَدْتُ فِيهَا إِلَّا قَلْصَةً, meaning, And I found not in it [i. e. the well] save a little quantity of water. (TA.) قَلَصٌ: see قَلْصٌ. — The beginning of a she-camel's becoming fat; as also ↓ قُلُوصٌ. (M.) See 4. قَلْصَةٌ and قَلَصَةٌ: see قَلْصٌ, throughout. قَلُوصٌ A young, or youthful, she-camel; (S, M, Msb, K;) i. e. among camels (Mgh, Msb) the like of a جَارِيَة among women: (S, Mgh, Msb:) or such as endures journeying; (Lth, K;) so called until her tush grows forth, [in her ninth year,] when she ceases to be so called: (Lth:) or a young, or youthful, Arabian camel: (TA:) or a she-camel from the time when first ridden, until she sheds the central incisor, [in her sixth year,] when she is called نَاقَةٌ; (El-'Adawee, S, Sgh, K;) the he-camel during that period being called قَعُودٌ, and then جَمَلٌ: (El-'Adawee, S, Sgh:) or any sh-camel from the time when she is ridden, whether she be a بِنْتُ لَبُونٍ or a حِقَّة, until she becomes a بَكْرَة, or until her tush grows forth: (M:) or a she-camel in her sixth year: or in her second year: (M:) and sometimes a she-camel just born is thus called: (M:) the قلوص is so called because of the length of her legs, and her not being yet bulky in the body: (T, TA:) and a long-legged she-camel is so called, (S, K,) sometimes: (S:) the term is only applied to a female: (IDrd, K:) [dim. قُلَيِّصَةٌ, of the pl. of which (قُلَيِّصَاتٌ) see an ex. in a verse cited in art. ده:] pl. قَلَائِصُ and قُلُصٌ (S, M, A, Mgh, Msb, K) and قُلْصَانٌ (M, L) and (pl. pl., K, i. e. pl. of قُلُصٌ, S) قِلَاصٌ. (S, M, Msb, K.) [Hence,] قِلَاصُ الثَّلْجِ (tropical:) The clouds that bring snow. (A, TA.) [Hence also,] قِلَاصُ النَّجْمِ [also called القِلَاصُ and القَلَائِصُ] (assumed tropical:) Twenty stars, which, as the Arabs assert, الدَّبَرَان drove before him in demanding in marriage الثُّرَيَّا; (TA;) some small stars before الدبران, following الثريّا: (Mir-át ez- Zemán:) [by some applied in the present day to the Hyades:] or the قِلَاص are the stars around الدَّبَرَان. (Kzw.) — — Also, (tropical:) A young, or youthful, female of the ostrich-kind; like the قلوص of the camel-kind; (M, TA;) the female of رئال [or young ostriches, or young ostriches a year old]; i. e. a رَأْلَة; (TA;) a female of the ostrich-kind, of such as are termed رئال: (S:) or a female of the ostrich-kind: (A, O, K:) and of such as are termed رئال: (K:) or قُلُصُ النَّعَامِ signifies the رئال of the ostrich: (IDrd, TA:) or قلوص [so in the TA, app. a mistake for قُلُص,] signifies the offspring of the ostrich; its حَفَّان and its رئال: so says IKh, on the authority of El-Azdee. (IB, TA.) — — Also, (assumed tropical:) The young of the [species of bustard called] حُبَارَى: (K:) or the female of the حبارى: or a little female حبارى. (M.) — — قُلُصٌ is also metonymically applied to signify (tropical:) Young women; (K;) as also قَلَائِصُ: (TA:) and the latter, to signify women [in a general sense]. (TA.) — بِئْرٌ قَلُوصٌ A well having abundance of water: pl. قَلَائِصُ. (M.) قُلُوصٌ: see 1, (of which it is an inf. n.,) throughout: — — and see قَلْصٌ. قَلِيصٌ: see قَالِصٌ. قَلَّاصٌ: see قَالِصٌ. ظِلٌّ قَالِصٌ Shade [contracting, or shrinking, from one: (see 1:) or] decreasing: (S, TA:) [or going away.] شَفَةٌ قَالِصَةٌ A contracting lip: (S:) and رَجُلٌ قَالِصُ الشَّفَةِ a man having a contracting lip. (Msb.) ثَوْبٌ قَالِصٌ A garment contracted and short: (Sh, TA:) and ↓ قميص مُقَلَّصٌ a short shirt: (A:) or a shirt contracted, or raised, or tucked up: and ↓ دِرْعٌ مُقَلَّصَةٌ [a coat of mail contracted]: most frequently meaning upwards. (TA.) — — مَآءٌ قَالِصٌ and ↓ قَلِيصٌ and ↓ قَلَّاصٌ Water collecting and becoming abundant in a well: (TA:) or rising, or high, (S, M, K,) in a well: (S:) the pl. of قَلِيصٌ is قُلُصٌ. (TA.) See also 1. مُقَلَّصٌ: see قَالِصٌ, in two places. — — Also, applied to a horse, Long in the legs, and contracted in the belly: (M, TA:) or light, or active, and quick, (مُشَمِّرٌ,) tall, and long in the legs: (S, K:) or tall. (A.) مِقْلَاصٌ A she-camel fat in the hump; and in like manner, a he-camel: (M:) or a she-camel that becomes fat in the [season called] صَيْف: (S, M:) and also, a she-camel that becomes fat and lean in the winter. (Ks, TA.) قلقس قُلْقَاسٌ See Supplement قلع قلف قلق [The colocasia; or arum. colocasia of Linnæus: or its root:] the root of a certain plant, which is eaten cooked, (AHn, K,) and used medicinally: (AHn:) the decoction thereof increases the venereal faculty, and fattens; but the taking it constantly engenders black bile. (AHn, K.) [See De Sacy's " Relation de l'Egypte par Abd-allatif," pp. 94 — 98.] قم قلى قلو قلم See Supplement قمأ 1 قَمَأَتِ المَاشِيَةُ, aor. قَمَاَ; (AZ, S, O, K;) and قَمُؤَت, (O, K,) aor. قَمُاَ; (K;) inf. n. قُمُوءٌ and قُمُوءَةٌ, (AZ, S, O, K) both of the former verb, (AZ, S, O,) and قَمْءٌ (K)

and قَمَآءَةٌ, (O, K,) which is of the latter verb, (O, TA,) and قَمَآءٌ, (K,) also of the latter verb; (TA;) The cattle became fat, or plump; (AZ, S, O, K;) as also ↓ اقمأت: (K:) the first is expl. in the T as meaning the cattle became full with fatness: and the epithet applied to them is there said to be ↓ قَامِئَةٌ. (TA.) — — And قَمَأَتِ الإِبِلُ بِالمَكَانِ, (K, TA,) and قَمُؤَتْ, (K,) The camels abode in the place, (K, TA,) and were pleased with it, (TA,) because of its abundant pasture, and became fat, or plump, (K, TA,) in it. (TA.) And قَمَأَتِ المَاشِيَةُ مَكَانَ كَذَا حَتَّى سَمِنَتْ [The cattle abode in such a place until they became fat, or plump]. (TA.) See also 5. — — And قَمَأْتُ بِالمَكَانِ, (O, TA,) inf. n. قَمْءٌ, (TA,) I abode in the place: (O:) or I entered the place and abode in it. (TA.) And قَمَأَ إِلَى مَنْزِلٍ He went into an abode. (TA.) — قَمَأَهُ is also syn. with قَمَعَهُ [q. v.]: (K:) the latter is affirmed to be the original word: (MF:) you say قَمَأْتُ الرَّجُلَ, meaning قَمَعْتُهُ. (O.) — قَمُؤَ, (S, O, K,) aor. قَمَأَ; and قَمَأَ, aor. قَمَأَ; (K;) inf. n. قَمَآءَةٌ (S, O, K) and قَمَآءٌ, both of the former verb, (S, O,) and قُمْءٌ and قِمْءٌ, (so in copies of the K,) or قُمْأَةٌ and قِمْأَةٌ, (so in the TK,) and قَمْأَةٌ, (K,) which last is not an inf. n. un., (L, TA,) said of a man, (S, O, TA,) and of other than a man, (TA,) He was, or became, little and despicable (S, O, K, TA) in the eyes [of others]: (TA:) the former verb is the better known in this sense. (MF, TA.) 3 مَا قَامَأَهُ It (a thing, TA) did not suit him: (K, TA:) and so مَا قَانَأَهُ. (TA.) 4 اقمأت المَاشِيَةُ: see 1, first sentence. — — اقمأ القَوْمُ The people, or party, had their camels in a fat, or plump, state. (S, O, K.) — — اقمأ المَرْعَى الإِبِلَ The pasture, or place of pasture, suited the camels, (K, TA,) and rendered them fat, or plump. (TA, as from the K.) And اقمأهُ It (a thing, S, O, or a place, or pasture or a place of pasture, TA) pleased him. (S, O, K, TA.) — And اقمأهُ He rendered him little and despicable. (S, O, K.) 5 تقمّأ المَكَانَ (in the CK المكانُ) [He found that] the place suited him, and consequently he abode in it. (O, K.) — — تقمّأ الشَّىْءِ He took the best of the thing. (Th, K.) — — And He collected the thing little by little: (S, O:) and accord. to Z, اقتمأ ↓ الشَّىْءِ signifies He collected the thing. (TA.) 8 إِقْتَمَأَ see what immediately precedes. قَمْءٌ A place in which a she-camel, and a hecamel, and a woman, and a man, abides until she, or he, becomes fat, or plump. (TA.) قَمْأَةٌ Abundance of herbage, or of the goods, conveniences, and comforts, of life; and ease, repose, or freedom from trouble or inconvenience or from toil or fatigue; as also ↓ قُمْأَةٌ. (K.) — — Also, and ↓ مَقْمَأَةٌ and ↓ مَقْمُؤَةٌ, (like مقنأ [a mistranscription for مقنأة] and مقنوة, TA,) A place on which the sun does not come: (O, K:) pl. of the first word قِمَآءٌ. (TA.) قُمْأَةٌ: see the next preceding paragraph. قَمِيْءٌ Little and despicable (S, O, K, TA) in the eyes [of others]; fem. قَمِيئَةٌ: (TA:) pl. قِمَآءٌ and قُمَآءٌ; (K;) the latter of a [very] rare form. (TA.) قَامِئَةٌ, fem. of قَامِئٌ: see 1, first sentence. مَقْمَأَةٌ and مَقْمُؤَةٌ: see قَمْأَةٌ. قمح 1 قَمِحَهُ, (S, A, L, K,) aor. قَمَحَ, (K,) inf. n. قَمْحٌ; (S;) and ↓ اقتمحهُ; (S, A, L, K;) He ate it, or took it into his mouth, (S, K,) namely, meal of parched barley or wheat, &c., (S, A, L,) not bread nor dates nor the like, but only what is eaten in the manner termed سَفٌّ, (L,) without moistening it, or kneading it with water &c.; syn. اِسْتَفَّهُ; (S, K;) he took it in the palm of his hand (A, L) [and conveyed it] to his mouth (A) or licked it up. (L.) And قُمْحَةً مِنْهُ ↓ اِقْتَمَحْتُ [I so ate a mouthful thereof, i. e. of what is eaten in the manner described above]. (A.) — — And ↓ اقتمحهُ likewise signifies, (L, K,) as also قَمِحَهُ, (L,) He drank it, namely, what is called نَبِيذ, (L, K,) and شَرَاب [app. as meaning wine], and water, and milk. (L.) — And, from قَمِحَهُ signifying as expl. above, you say, قَمَحَ عَنِ المَآءِ, (A,) or [simply] قَمَحَ, (S, L, K,) with fet-h, (S,) aor. قَمَحَ, (L,) inf. n. قُمُوحٌ; (S, L, K;) as also قَمَهَ, aor. قَمَحَ, inf. n. قُمُوةٌ; (L;) and ↓ قامح, (A, L,) inf. n. مُقَامَحَةٌ and قِمَاحٌ; (A;) and ↓ تقمّح, and ↓ انقمح; (S, L, K;) He (a camel) raised his head (S, A, K) from the water (A) or at the watering-trough, and refused to drink, (S, K,) his thirst being satisfied, (S, A,) or by reason of loathing, or of the coldness of the water, or of some disease. (A.) And الإِبِلُ ↓ قَامَحَتِ The camels came to the water and did not drink, (S, K,) but raised their heads, (S,) by reason of disease, or of cold, (S, K,) or of the coldness of the water, or because their thirst was satisfied. (TA.) And ↓ شَرِبَ فَتَقَمَّحَ and ↓ انْقَمَحَ [He drank] and raised his head and left drinking by reason of his thirst's being satisfied. (S.) And فُلَانٌ مِنَ المَآءِ ↓ تقمّح Such a one drank water, or the water, with dislike, or loathing. (AZ.) ↓ أَشْرَبُ فَأَتَقَمَّحُ, said by Umm-Zara, means (tropical:) [I drink] and I satisfy my thirst until I am not able to drink more, so I raise my head like the [camel that is said to be] مُقَامِح: (A, TA: *) Az says that التَّقَمُّحُ primarily relates to water, but is metaphorically used by her in relation to milk: she means that she satisfied her thirst with milk until she raised her head from drinking it like as does the camel when he dislikes drinking water: (TA:) or, as some relate her words, she said, فَأَتَقَنَّحُ, (A, TA, *) which [likewise] means, "and I raise my head in consequence of the being satisfied with drinking." (A.) [See also art. قنح.] — — قَمَحَ, aor. قَمَحَ, inf. n. قُمُوحٌ, is also expl. by Lth as signifying He (a camel) became very languid by reason of vehement thirst: but accord. to Az, this is wrong. (L.) 2 قمّحهُ, (A, K,) inf. n. تَقْمِيحٌ, (K,) (tropical:) He repelled him (i. e. his companion, A) with a small and paltry thing, in lieu of much that was due to him; (A, K; *) like as the wronging commander does to him who engages with him in a warring, or warring and plundering, expedition, by doling to him the least, or meanest, thing, and choosing for himself in preference to him in the partition of the spoil. (A, TA.) 3 قَأْمَحَ see 1, near the middle, in two places. — — Hence, (S, A,) شَهْرَا قِمَاحٍ, (S, A, K,) also called ↓ شَهْرَا قُمَاحٍ, (K,) The two coldest, (S, K,) or two of the coldest, (A,) months (S, A, K) of winter; (A;) said by Sh to be شِيبَانُ and مِلْحَانُ; (TA; [in which it is also here said that they are the two months whereof each is called كَانُون: if so, corresponding to December and January O. S.: but see شِيبَانُ, in art. شيب:]) so called because the camels, when they come therein to water, find its coldness hurtful to them, and therefore raise their heads from it. (S.) 4 أُقْمِحَ, (MA,) [in my MS. copy of the K indefinitely written اقمح, and in the CK أَقْمَحَ, but it is correctly أُقْمِحَ, as is shown by its being added, after the explanation, in the TA, " whence ↓ مُقْمَحُونَ in the Kur " (xxxvi. 7,] and by explanations of this epithet in several of the expositions of the Kur-án, and the like is also indicated in the S,] inf. n. إِقْمَاحٌ, (S,) said of a camel, (MA,) or of a man, and [in this case, but not when said of a camel,] tropical, (TA,) He raised his head, and contracted his eyes: (S, MA, K, TA:) [or he was made to raise his head and to contract his eyes:] it is expl. by Z as in the K. (TA.) — — [Hence,] one says, (S,) أَقْمَحَهُ الغُلُّ (tropical:) The غُلّ [i. e. the ring, or collar, of iron, for the neck, or the shackle for the neck and hands, consisting of two rings, one for the neck and the other for the hands, connected by a bar of iron,] caused his (i. e. a captive's K) head to be raised, by reason of the straitness thereof; (S, K, TA;) meaning that the bar of the غُلّ, which [by its projecting above the ring around the neck] pricked his chin, did not let him lower his head; as is said in the A. (TA.) — — الإِقْمَاحُ [as inf. n. of أُقْمِحَ, like أُكْمِحَ (with ك and ح) in form and in meaning,] also signifies (assumed tropical:) The elevating of the head by reason of pride: and so الإِكْمَاحُ. (L and TA in art. كمح: but in the CK, in that art, الإِقْمَاخُ, with خ.) And اقمح بِأَنْفِهِ [i. e. أُقْمِحَ] signifies شَمَخَ [i. e. شَمَخَ بِأَنْفِهِ, (assumed tropical:) He magnified, or exalted, himself; was proud; behaved proudly, or disdainfully; or elevated his nose, from pride]; (K, TA;) and raised his head, scarcely ever, or never, lowering it: as though the verb had two contr. significations. (TA.) — — اقمح said of thirst is expl. by Lth as signifying It rendered a camel very languid: but accord. to Az, this is wrong. (L.) — اقمح السُّنْبُلُ The ears [of wheat] became pervaded by the farinaceous substance. (K.) — — And اقمح

البُرُّ, so in the T and L and other lexicons, but in all the copies of the K اِقْتَمَحَ ↓ البُرُّ, The wheat becomes mature قَمْح. (TA.) 5 تَقَمَّحَ see 1, near the middle, in four places. 7 إِنْقَمَحَ see 1, near the middle, in two places. 8 إِقْتَمَحَ see 1, first quarter, in three places: — and see also 4, last sentence. قَمْحٌ Wheat, syn. بُرٌّ, (S, A, Mgh, L, Msb, K,) and حِنْطَةٌ, and طَعَامٌ, (Msb,) when the farinaceous substance pervades the ears, or from the time when it has attained its full growth to the time when it has become compact: (L:) [and the grain of wheat; as also بُرٌّ and حِنْطَةٌ and طَعَامٌ:] a word of the dial. of Syria. and sometimes used by the people of El-Hijáz; or, as some say, a Coptic word; but the former assertion is the more correct: (TA:) the word بُرٌّ is more chaste: (S in art. بر:) ↓ قَمْحَةٌ signifies a single grain thereof. (Msb.) — — جَرَى القَمْحُ فِى السُّنْبُلِ means The farinaceous substance pervaded the ears [of wheat]. (L.) قَمْحَةٌ: see the next preceding paragraph. قُمْحَةٌ A mouthful of قَمِيحَة [q. v.]: (S, K:) or, as more than one have said of water. (TA.) — See also القُمَّحَانُ. القِمْحَى and القِمْحَاةُ The قَيْشَة [q. v.. generally meaning the glans of the penis]. (K.) القِمْحَانَةُ The part between the قَمَحْدُوَة [or occiput] and what is termed نُقْرَةُ القَفَا [which is the small hollow in the back of the neck]. (K.) القُمَّحَانُ, thus accord. to the Basrees, (TA,) and القُمَّحَانُ, and ↓ القُمْحَةُ, (K,) The [plant called] وَرْس [q. v.]: (S, K, TA:) or [the kind of perfume called] الذَّرِيرَةُ: (TA:) or (so accord. to the K and TA, but in the S " also,") a substance that comes upon the surface of wine, like الذَّرِيرَة: (S, K, TA:) it is the froth, or scum, thereof: (L, TA:) or, as some say, (TA, but in the K " and,") saffron: (K, TA:) or a certain perfume: or a white substance that overspreads wine resembling الذَّرِيرَة: this last is said to be what is meant in the following verse by En-Nábighah [Edh-Dhubyánee], the only poet known by AHn to have mentioned القمحان: إِذَا فُضَّتْ خَوَاتِمُهُ عَلَاهُ يَبِيسُ القُمَّحَانِ مِنَ المُدَامِ [When its seals are broken, what is exsiccated of the white substance resembling particles of calamus aromaticus of the wine comes, or appears, upon its surface]. (L, TA.) قُمَاحٌ, a subst. from قَمَحَ or قَامَحَ, Aversion of a camel from drinking, by reason of the thirst's being satisfied, or of loathing, or of the coldness of the water, or of some disease. (L. [See also حُمَامٌ.]) Hence شَهْرَا قِمَاحٍ, also called شَهْرَا قُمَاحٍ: see 3. إِنَّهُ لَقَمُوحٌ لِلنَّبِيذِ Verily he is a great drinker of the beverage called nebeedh. (ISh.) قَمِيحَةٌ a subst. signifying What is eaten in the manner termed اِقْتِمَاح, [see قَمِحَ,] (S, L,) of the meal of parched barley or wheat, &c., (L,) or such as a digestive stomachic (جُوَارِش [often written جَوَارِش], &c.: (S:) expl. in the K by the word جُوَارِش [only], in some copies with the addition of a final ن [evidently a mistake for ت, since its original in the Pers. is گُوَارِشْ or گُوَارِشْت]: (TA:) app. from القَمْحُ meaning البُرُّ. (S.) — — [Hence] one says, مَا أَصَابَتِ الإِبِلُ إِلَّا قَمِيحَةً مِنْ كَلَإٍ (tropical:) The camels obtained not [aught] save somewhat of dry herbage which they took into the mouth unmoistened, or licked up. (A, TA.) قَامِحٌ A camel raising his head (S, A, K) from the water (A) or at the watering-trough, and refusing to drink, (S, K,) his thirst being satisfied, (S, A,) or by reason of loathing, or of the coldness of the water, or of some disease: (A:) and disliking water from any cause: (K:) and ↓ مُقَامِحٌ signifies the same, applied to a he-camel, (As, S, A,) and to a she-camel: (As, S, K:) pl. of the former قُمَّحٌ; (S, K;) and of ↓ the latter قِمَاحٌ, which is anomalous, (S,) or this is pl. of قَامِحٌ, or it is [an inf. n.] syn. with مُقَامَحَةٌ, used as an epithet; you say إِبِلٌ قِمَاحٌ; (A;) and ↓ إِبِلٌ مُقَامِحَةٌ. (S.) — — Also, (K,) as expl. by Lth, and so ↓ مُقَامِحٌ, but, accord. to Az, wrongly, (L,) A camel very languid by reason of vehement thirst. (L, K.) مُقْمَحُونَ: see 4, first sentence. مُقَامِحٌ, and its fem.: see قَامِحٌ, in three places. قمحد القَمَحْدُوَةُ What is behind the head; (S, in art. قحد; and Msb;) that is to say, (Msb,) the [occiput or] hinder part of the back of the head; (T, Msb, K;) i. e., the surface between the ذُؤَابَة [here app. meaning the hair that surrounds the round part of the head] and what is termed فَأْسُ القَفَا [or the small protuberance above the back of the neck]: (T:) also, the protuberance above the back of the neck, (L, K,) between the ذُؤَابَة [see above] and the back of the neck, sloping down from the هَامَة [or middle, or crown, or top, of the head]; it is the part of the head which touches the ground when a man lies on his back: (L:) also, the upper part of the back of the head: (L, K:) or that part of the bone of the head which projects over the back of the neck; the هامة being above it; and the قَذَال, below it, next the part of the back of the neck that is between the ears: (AZ, L:) pl. قَمَاحِدُ (S, L, K, &c.) and قَمَاحِيدُ and قَمَحْدُوَاتٌ. (L.) Accord. to J and AHei, the م is an augmentative letter; but others hold it to be a radical; and F says, that J's mentioning this word in art. قحد requires consideration. (TA.) قمد 1 قَمِدَ, aor. قَمَدَ, (TA,) inf. n. قَمَدٌ, (K,) He, or it, was, or became, tall, or long: or he was, or became, large and long in the neck. (K, TA.) Q. Q. 4 إِقْمَهَدَّ [in which the ه is an augmentative letter accord. to J, is said by F to be improperly assigned by J to this art.] see art. قمهد. قُمُدٌّ (Lth, S, L, K) and قُمُدٌ (K) or قُمْدٌ (L) and قُمْدُدٌ (Lth, L) and قُمْدُودٌ and قُمَادٌ and قُمَادِيٌّ (K) and قُمُدَّانٌ and قُمُدَّانِيٌّ (L, K) Strong: (Lth, S, K:) or strong and hard or hardy: (L:) or gross, thick, coarse, or rude, (K,) and hard, or hardy: (TA:) applied to a man: (L, K:) fem. قُمُدَّةٌ (S) and قُمُدَّانَةٌ and قُمُدَّانِيَّةٌ. (L.) — — إِنَّهُ لَقُمُدٌّ قُمْدُدٌ Verily he is very strong. (Lth, L.) — — ذَكَرٌ قُمُدٌّ Penis vehementer se erigens, (L, K,) or القُمُدُّ is a name of the penis. (L.) — — See also أَقْمَدُ. أَقْمَدُ, fem. قَمْدَآءُ, (L, K,) and ↓ قُمُدٌّ and [fem.? see قُمُدٌّ above] قُمُدَّةٌ and قُمُدَّانِيَّةٌ, (K,) Large and long in the neck: or tall, (L, K,) in a general sense: applied to a human being. (L.) — — نَحْنُ قُمْدُ الأَقْمَادِ We are thick-necked. (L.) — — See also قُمُدٌّ. قمر 1 قَمِرَ, aor. قَمَرَ, (S, A, K,) inf. n. قَمَرٌ, (S,) He, (a man, S, A, K, and an antelope, and a bird, TA,) and it, (a man's sight, A,) became dazzled (S, A, K) in the moonlight, (A,) or by snow, (S, A, K,) so that he could not see: (S, A:) he (an antelope) became deprived of his sight by the light of the moon, so that he was perplexed, and unable to see his right course. (IKtt.) — — قَمِرَ, aor. قَمَرَ, (K,) inf. n. as above, (TA,) He (a man, TA,) was, or became, sleepless in the moonlight. (K.) — See also 3, throughout. 3 قامرهُ, inf. n. قِمَارٌ (S, A, Msb, K) and مُقَامَرَةٌ, (S, K,) (tropical:) He contended with him for stakes, or wagers, laid by both of them to be taken by the winner; syn. رَاهَنَهُ; (K;) [he contended with him in a game of hazard, such as that called المَيْسِر, or the like: (see Bd and Jel, ii. 216:)] in common modern conventional language, he played with him at a game in which it is generally made a condition that the winner shall receive something of the loser: (so accord. to an explanation which I find in several copies of the KT:) from تَقَمَّرَهُ signifying " he deceived him; " because قِمَار is [often] deception. (A.) You say قَامَرَهُ ↓ فَقَمَرَهُ, aor. of the latter قَمُرَ (JK, S, A, Msb, K) and قَمِرَ, (JK,) inf. n. قَمْرٌ, (S, Msb,) (tropical:) He contended with him for stakes, or wagers, &c., (S, * K,) and overcame him therein; (S, A, Msb, K;) and ↓ قَامَرَهُ فَتَقَمَّرَهُ signifies the same: (K:) or ↓ تقمّر signifies he overcame him who contended with him in the contest termed قِمَار: and ↓ قَمَرَهُ, aor. قَمِرَ, inf. n. قَمْرٌ, he played with him in the manner termed قِمَار and overcame him: (S:) or ↓ قَمَرَهُ, inf. n. قَمْرٌ, he overcame him in play; and so ↓ أَقْمَرَهُ: (IKtt:) or ↓ قَمَرَ, aor. قَمِرَ, (K,) inf. n. قَمْرٌ, (TA,) i. q. قامر, (K, * TK,) and is transitive: (TA:) you say قَمَرَ بِالقِدَاحِ, and بِالنَّرْدِ, [he contended for stakes, or wagers, &c., with the gaming-arrows, and with the apparatus for trictrac or backgammon]: (A:) and ↓ قَمَرَهُ [as syn. with قَامَرَهُ]: (TA:) and المَالَ ↓ قَمَرْتُهُ, aor. قَمِرَ, [so in a copy of the A, doubly trans., app. meaning I contended with him in a game of hazard for the property: or I so contended with him for the property and overcame him.] 4 اقمر

الهِلَالُ The new moon became what is termed قَمَر, in the third night. (A.) — — اقمرت لَيْلَتُنَا Our night became bright [with light of the moon]. (S, TA.) — — أَقْمَرْنَا [We entered upon the time of moonlight;] the moon rose upon us. (S, TA.) — — اقمر He (a man, TA) watched, or waited, for the rising of the moon. (K.) — See also 3. 5 تقمّرهُ He came to him in the moonlight. (S.) — — تقمّر الظِّبَآءَ, (A, TA,) and الطَّيْرَ, (TA,) He hunted, or pursued, the antelopes, (A, TA,) and the birds, (TA,) in the moonlight, so that their sight was dazzled. (A, TA.) — — تقمّر الأَسَدُ The lion went forth in the moonlight in quest of prey. (S, K. *) — تقمّرهُ He deceived, beguiled, or circumvented, him; desired to do him some evil action without his knowing whence it proceeded. (A.) — See also 3, in two places. 6 تقامروا They played [together] in the manner termed قِمَار: (S:) they contended together for stakes, or wagers, &c.; (K;) [they contended together in a game of hazard, such as that called المَيْسِر, or the like: see 3.] القَمَرُ The moon in its third night [and after]: (ISd, A, K:) or the moon during the interval between the first two and last two nights: (AHeyth:) or after three nights until the end of the month: (S:) [and the moon, absolutely, in many instances:] so called because of its whiteness, (S, Msb, TA,) from القُمْرَةُ: (TA:) of the masc. gender: pl. أَقْمَارٌ. (TA.) The dim., قُمَيْرٌ, is found to occur: (S:) and is applied to The moon at the time called مُحَاق [which is generally said to be applied to the last three nights of the month]: you say غَابَ قُمَيْرٌ [The moon at the time called مُحَاق set, or disappeared]. (A, TA.) — — اِسْتَرْعَيْتُ مَالِىَ القَمَرَ (tropical:) I left my cattle to pasture without a pastor to take care of them in the night: and [in like manner,] استرعيته الشَّمْس, in the day. (TA.) — — القَمَرَانِ The sun and the moon: one of them [namely the latter] being made predominant. (TA.) قَمِرٌ: fem. with ة: see أَقْمَرُ. قُمْرَةٌ A colour inclining to greenness: (A, K:) or whiteness inclining to dinginess or duskiness: (A:) or whiteness in which is a dinginess or duskiness: (K:) or clear, or pure, whiteness. (TA.) See also أَقْمَرُ. قَمَرِىٌّ [Of, or relating to, the moon; lunar]. Ex. السَّنَةُ القَمَرِيَّةُ The lunar year. (Mgh, art. شمس.) قُمْرِىٌّ is a rel. n. from طَيْرٌ قُمْرٌ: and قُمْرٌ is either pl. of أَقْمَرُ, like as حُمْرٌ is of أَحْمَرُ, or pl. [or rather coll. gen. n.] of قُمْرِىٌّ, like as رُومٌ is of رُومِىٌّ: (S, Msb:) or قُمْرِىٌّ is a rel. n. from the name of a mountain, or of a place, or some other thing, accord. to different authors: or its ى is added to give intensiveness to its signification: (TA:) the قُمْرِىّ is [A bird] of the [species called] فَوَاخِت; [pl. of فَاخِتَةٌ;] (Msb;) a certain species of bird; so called because أَقْمَر [q. v.] in colour, like the فَاخِتَة in El-Hijáz; (JK;) [a species of collared turtle-dove, of a dull white colour marked with a black collar: such I have see in Egypt, caged; but they are rare there; and, I believe, are brought from Arabia:] the قُمْرِيَّة is a species of حَمَام, (K,) حَمَائِم [i. e. pigeons]: (M, TA:) or قُمْرِيَّةٌ is applied to the female; and the male is called سَاقُ حُرٍّ: (S, Msb, K: see سَاقُ حُرٍّ in art. سوق): and the pl. is قُمَارِىُّ, (S, Msb, K,) imperf. decl.; (S;) and accord. to some, قَمَارَى; (TA;) and قُمْرٌ. (K.) قِمَارٌ: see 3. [It is often used as a subst., signifying (tropical:) A game of hazard, such as that called المَيْسِر, and the like.] قَمِيرٌ (tropical:) An antagonist in the contention termed قِمَارٌ: (IJ, K:) pl. أَقْمَارٌ, (IJ, K,) which is anomalous, like أَنْصَارٌ, pl. of نَصِيرٌ. (TA.) أَقْمَرُ Of a colour inclining to خُضْرَة: or of a dull or dingy or dusky white: (K:) and white: (S, Msb, K:) or intensely white: (IKtt:) fem. قَمْرَآءُ: (S, K:) pl. قُمْرٌ. (S, Msb.) You say حِمَارٌ أَقْمَرُ (S, A, Msb, K) An ass of the colour termed قُمْرَة: (K:) or a white ass: (S, A, Msb:) and أَتَانٌ قَمْرَآءُ a she-ass of the colour termed قُمْرَة: (K:) or a white she-ass. (S.) The Arabs say, that when the sky appears of the hue of the belly of a she-ass of this colour, it is most abundant in rain. (TA.) Also فَرَسٌ أَقْمَرُ A moon-coloured horse. (Mgh.) And سَحَابٌ أَقْمَرُ A cloud, or clouds, of a white colour: (S:) or intensely bright, by reason of the abundance of water therein: and [hence] full [of water]. (TA.) — — لَيْلَةٌ قَمْرَآءُ, (S, A, K,) and مُقْمِرَةٌ, (A, Msb, K,) and ↓ مُقْمِرٌ, (K) and ↓ قَمِرَةٌ, (IAar, K,) which last is held by ISd, to be a kind of rel. n., or possessive epithet, (TA,) A moon-lit night; a night in which the moon shines: (A, K:) or a light, or bright, night: (S:) or a white night. (Msb.) IAar, mentions لَيْلٌ قَمْرَآءُ; but ISd, says this is strange, and I think, he adds, that by ليل he means ليلة, or that he makes ليل fem. as a pl. (TA.) You also say لَيْلَةُ القَمْرَآءِ, meaning The night of moonlight: (Lth, A, Mgh:) for القَمْرَآءُ also signifies the moonlight. (Lth, A, Mgh, K.) And قَعَدْنَا فِى القَمْرَآءِ We sat in the moonlight. (A.) And أَتَيْتُهُ فِى القَمْرَآءِ [I came to him in the moonlight]. (S.) — — وَجْهٌ أَقْمَرُ A face likened to the moon (K, * TA) in respect of whiteness. (TA.) مُقْمِرٌ: see أَقْمَرُ. — — إِنَّ اللَّيْلَ طَوِيلٌ وَأَنْتَ مُقْمِرٌ [Verily the night is long, and thou hast the light of the moon: a proverb:] meaning, Wait thou patiently for the accomplishment of thy want. (JK.) [See Freytag's Arab. Prov., i. 45.] قمس 1 قَمَسَ, (S, K,) aor. قَمِسَ and قَمُسَ, (K,) inf. n. قَمْسٌ (S, A, K) and قُمُوسٌ, (TA,) He, or it, (i. e. anything, TA,) dived, or plunged, (S, A, K,) in water: (TA:) he, or it, dived, or plunged, or became immersed, therein, and then rose: (TA:) he (a man) disappeared in water: (Sh:) and ↓ انقمس [signifies the same as قَمَسَ: or] he, or it, became immersed, in water: (S:) and this latter, he leaped into a well. (Sh.) — — [Hence,] It (a child, or fœtus,) was, or became, in a state of commotion in the belly (S, K) of its mother: (S:) or in the membrane which enclosed it in the belly. (TA.) — قَمَسَهُ, (S, A,) [aor., app., as above,] inf. n. قَمْسٌ, (K,) He immersed, dipped, plunged, or sunk, him or it, (S, A, K, [in the CK القَمْسُ is put by mistake for الغَمْسُ,]) in water; (S, A;) as also ↓ أَقْمَسَهُ, (S,) inf. n. إِقْمَاسٌ. (K.) See also غَمَسَهُ. You say also, قَمَسْتُ بِهِ فِى البِئْرِ I cast him into the well. (Sh.) — — قَامَسْتُهُ فَقَمَسْتُهُ: see 3. 3 قامسهُ, (K,) inf. n. مُقَامَسَةٌ, (TA,) He vied, or contended, with him in diving. (K, * TA.) You say, ↓ قَامَسْتُهُ فَقَمَسْتُهُ, (S,) [aor. of the latter, accord. to rule, قَمُسَ only,] inf. n. قَمْسٌ, (K,) I vied, or contended, with him in diving, (TA,) and I overcame him therein. (K, TA.) You say of him who contends, disputes, or litigates, with an adversary, (A,) or who disputes with one more knowing than himself, (S, K,) فُلَانٌ يُقَامِسُ حُوتًا (tropical:) [Such a one vies, or contends, in diving with a fish]. (S, A, K.) You say also, فُلَانٌ يُقَامِسُ فِى سِرِّهِ, meaning, (assumed tropical:) Such a one hides himself at one time and appears at another. (TA.) 4 اقمس: see 7. — اقمسهُ: see قَمَسَهُ. 6 الصِّبْيَانُ يَتَقَامَسُونَ فِى البَحْرِ The children vie, or contend, one with another, in diving in the sea, or great river; syn. يَتَغَاطُونَ. (A.) 7 انقمس: see قَمَسَ, in two places. — — (assumed tropical:) It (a star) set, or descended in the west; (S, K;) as also ↓ اقمس. (TA.) قَامِسٌ: see قَامُوسٌ. قَمِيسٌ: see قَمَّاسٌ. (TA) and ↓ قَمَّاسٌ, (S, TA,) [but the former is a simple epithet, and the latter intensive,] A diver: (S, TA:) a diver for pearls. (TA.) قَوْمَسٌ: see قَامُوسٌ. قَامُوسٌ The sea; syn. بَحْرٌ; (IDrd, K;) as also ↓ قَمِيسٌ: (O:) or the deepest part thereof: (A 'Obeyd, A, K:) or the main body of the water thereof; as also ↓ قَوْمَسٌ: (K, A, TA:) or the middle, and main body, thereof. (S.) مُنْقَمَسٌ The time of a star's setting at dawn. (S, * TA.) قمش 1 قَمَشَ, aor. قَمِشَ, (M, TA,) inf. n. قَمْشٌ, (S, M, K,) He collected (S, M, K) a thing, (S,) or قُمَاش, (M, K,) meaning small rubbish, or broken particles of things, on the surface of the ground, (K,) hence and thence; (S, TA:) as also ↓ قمّش, inf. n. تَقْمِيشٌ. (S, TA.) Hence, قَمْشُ الرِّيحِ التُّرَابَ [The wind's collecting the dust]. (TA.) 2 قَمَّشَ see 1. 5 تقمّش, (K,) or تقمّش القُمَاشَ, and ↓ اقتمشهُ, (M, TA,) He ate what he found, (K, TA,) hence and thence, (TA,) even though it might be vile: (K, TA:) or he ate what is termed قماش, hence and thence. (M.) 8 إِقْتَمَشَ see 5. قَمْشٌ The bad [or refuse] of anything: pl. قُمَاشٌ; like as عُرَاقٌ is pl. of عَرْقٌ; (Yaakoob, ISk, M;) and ↓ قُمَاشَةٌ is like it: (TA:) and ↓ قُمَاشٌ is also a sing., like قَمْشٌ. (M, TA.) قُمَاشٌ also signifies What is collected hence and thence: (S:) or small particles, or fragments, of anything; as also ↓ قُمَاشَةٌ; (M, IKtt;) and so قُشَامَةٌ: (IKtt, TA:) or

small rubbish, or broken particles of things, on the surface of the ground. (K.) You say, مَا أَعْطَانِى إِلَّا قُمَاشًا He gave me not aught save the worst of what he found. (K.) [Hence,] قُمَاشُ البَيْتِ Household goods, or utensils and furniture. (S.) [Hence also,] قُمَاشُ النَّاسِ The refuse, or meanest sort, of the people, or of mankind. (K, * TA.) [The application of قُمَاشٌ to Any kind of woven stuff, whether linen, cotton, or silk, &c., is post-classical. Its pl. is أَقْمِشَةٌ.] قُمَاشٌ: see قَمْشٌ, throughout. قُمَاشَةٌ: see قَمْشٌ, in two places. قَمَّاشٌ One who sells household goods, or furniture and utensils. (TA.) قمص 1 قَمَصَ, aor. قَمُصَ (S, M, A, Msb, K) and قَمِصَ, (S, M, Msb, K,) inf. n. قَمْصٌ (S, Msb, K) and قِمَاصٌ, (S, M, A, K, or this is a simple subst., Msb,) and قُمَاصٌ, (M, K, or this last is not allowable, S,) He (a horse or other animal, S, A, K, or a camel, Msb) raised his fore legs together and put them down together, (S, A, Msb, K,) on being mounted or ridden, (Msb,) and beat the ground (عَجَنَ) with his hind feet; (S, K;) like إِسْتَنَّ; (S;) as also ↓ قمّص: (A:) or قُمَاصٌ, with damm, is the inf. n. when it signifies he did so usually: (K:) and, inf. n. قِمَاصٌ and قُمَاصٌ, he pranced, leaped, sprang, or bounded: (M, K:) and, inf. n. قِمَاصٌ, (tropical:) he was, or became, restless, unquiet, or unsteady, (K, TA,) and took fright, and ran away at random, or shied: (TA:) and, inf. n. قُمَاصٌ, (assumed tropical:) it (a bird of the kind called نُغَر) remained not steadily in a place, but leaped from its place impatiently: and, inf. n. قَمْصٌ, (assumed tropical:) he took fright, and ran away at random, or shied, and turned aside or away. (TA.) You say, هٰذِهِ الدَّابَّةُ فِيهَا قِمَاصٌ; you should not say قُمَاصٌ; (S;) or you say قُمَاصٌ also; (TA;) and قَمَاصٌ, which last is the most chaste; (L, TA;) This beast has in her a property of raising and putting down her fore legs together, and beating the ground with her hind legs. (S.) And it is said in a proverb, (S,) مَا بِالعَيْرِ مِنْ قِمَاصٍ, (S, A, K,) and قُمَاصٍ; (Sgh, TA; and so, as well as قِمَاصٍ, in two copies of the S;) i. e. الحِمَار; (S;) [There is not in the ass any power of raising and putting down his fore legs together, &c.;] applied to him who has become low, or mean, after being high, in rank, or condition; (S, A, K;) and to a weak man, in whom is no activity: (A, K:) or, as the proverb is related by Sb, أَفَلَا قُمَاصَ بِالعَيْرِ [Is there not, then, any power &c. in the ass?] (M, TA.) And in a trad., فَقَمَصَتْ بِهِ فَصَرَعَتْهُ And it leaped, or sprang, or bounded, and took fright, and ran away at random, or shied, with him, and threw him down. (TA.) You also say, النَّاقَةُ بِالرَّدِيفِ ↓ قَمَّصَتِ (tropical:) The she-camel went briskly with the rider upon the hinder part. (A.) And قَمَصَ البَحْرُ بِالسَّفِينَةِ, (S, K,) or ↓ بِهَا قَمَّصَ, (A,) (tropical:) The sea put the ship in a state of commotion (S, A, K) by the waves (S, A) thereof. (A.) And it is said in a trad., لَتَقْمِصَنَّ بِكُمُ الأَرْضُ قُمَاصَ النُّغَرِ (assumed tropical:) Verily the earth shall be in a state of commotion with you [like the commotion of the kind of bird called نغر]. (TA.) You say also, أَخَذَهُ القِمَاصُ (tropical:) Restlessness, or inquietude, or unsteadiness, seized him. (A, TA.) And, of a horse whose sciatic vein or nerve is contracted, (شَنِجَ, [not شبح as in Freytag's Lexicon,]) قَمَصَتْ رِجْلُهُ [app. meaning, His hind leg became twitched up, as in springhalt]: in which case you also say of him, إِنَّهُ لَقَامِصُ ↓ العُرْقُوبِ [as though meaning, verily he has a twitching up of the hock]. (S, TA.) [See also عُسَافٌ.] 2 قَمَّصَ see 1, in three places. — قمّصهُ قَمِيصًا He clad him with a قميص [or shirt]: (S, Msb, K:) and قمّصهُ ثَوْبًا [he clad him with a garment as a shirt]. (A.) [Hence] you say, قمّصهُ اللّٰهُ وَشْىَ الخِلَافَةِ (tropical:) [God invested him with the variegated robe of the office of Khaleefeh]. (A.) And it is said in a trad., (K, TA,) that Mohammad said to 'Othmán, (TA,) إِنَّ اللّٰهَ سَيُقَمِّصُكَ قَمِيصًا, meaning (tropical:) Verily God will invest thee with the apparel of the office of Khaleefeh, (K, TA,) and will ennoble and adorn thee like as he is ennobled and adorned who has a robe of honour conferred upon him. (TA.) — — قمّص الثَّوْبَ, (inf. n. تَقْمِيصٌ, TA,) He cut out a قَمِيص [or shirt] from the piece of cloth. (Lh, M, A, TA.) 5 تقمّص فِى النَّهْرِ He turned over, and became immersed, in the river. (TA.) — تقمّص, (K,) or تقمّص قَمِيصًا, (S, M, A, Msb,) He clad himself with a قميص [or shirt]. (S, M, A, Msb, K.) [Hence] you say, تقمّص الإِمَارَةَ and الوِلَايَةَ (tropical:) [He became invested with the office of commander, prefect, or the like]. (TA.) And تقمّص لِبَاسَ العِزِّ (tropical:) [He became invested with might, or nobility. (A, TA.) 6 تقامص الصِّبْيَانُ [app., The boys contended in leaping, springing, or bounding, raising both the legs together and putting them down together]: and بَيْنَهُمْ مُقَامَصَةٌ [between them is a contending in leaping, &c.]. (A, TA.) إِنَّهُ لَحَسَنُ القِمْصَةِ [Verily he has a good mode of attiring himself with the shirt]. (Lh, M.) قِمِصَّى i. q. قُ○مَاصٌ, i. e. A leaping, springing, or bounding: (Kr, M:) or i. q. قِبِصَّى, (K,) i. e. a quick run. (Fr, TA.) قِمَاصٌ and قُمَاصٌ and قَمَاصٌ: see 1, passim. قَمُوصٌ A beast of carriage that leaps, springs, or bounds, (تَقْمِصُ, K, i. e. تَثِبُ, TA,) with its master; as also ↓ قَمِيصٌ; (K;) likewise signifying a hackney (بِرْذَوْن) that leaps, &c., much. (TA.) — — (tropical:) Restless; unquiet; that does not remain steadily in a place. (K, * TA.) — — (assumed tropical:) The lion: (IKh, L:) because he goes about in search of his prey. (TA.) — — إِنَّهُ لَقَمُوصُ الحَنْجَرَةِ (tropical:) Verily he is a liar; (Kr, M, A;) as also غموص. (TA.) قَمِيصٌ: see قَمُوصٌ. — [A shirt; a shift;] a certain thing that is worn, (S,) well known; (M, K;) accord. to El-Keiyim Ibn-El-Jezeree, and others, a sewed garment with two sleeves, not opened [down the front], worn beneath the [other] clothes; (TA;) accord. to El-Hulwánee, that of which the slit is towards, or to, the shoulder-joint; thus differing from a woman's دِرْع, of which the opening for the head to pass through extends towards, or to, the bosom; but this [says Mtr] I find not in the lexicons: (Mgh, art. درع:) " or," as in some copies of the K, but in others " and," (TA,) only of cotton, (K,) or of linen; (TA;) not of wool: (Sgh, K:) or by this is app. meant that such is generally the case: (Ibn-El-Hajar El-Mekkee, TA:) accord. to some, it may be from the skin [so called] which is the pericardium; [but accord. to Z, the reverse is the case;] or from تَقَيَّصَ signifying " he turned himself over: " (TA:) sometimes fem.: (K:) or masc.; but sometimes meaning a coat of mail (دِرْعٌ), and then it is fem.: (M, TA:) pl. [of pauc.] أَقْمِصَةٌ (S, M, K) and [of mult.] قُمْصَانٌ (S, M, Msb, K) and قُمُصٌ. (M, Msb, K.) In a trad. mentioned above, (see 2,) it is used tropically. (TA.) — — (assumed tropical:) The membrane that encloses a child in the womb. (Sgh, K.) — — Also, (K,) or قَمِيصُ القَلْبِ, (A,) (tropical:) The pericardium: (IAar, K:) or the latter signifies the fat of the heart; app. as being likened to the garment above mentioned: (M:) [and, by a synecdoche, the heart itself, with its appertenances: see an ex. in a verse cited in art. سود, conj. 9.] You say, هَتَكَ الخَوْفُ قَمِيصَ قَلْبِهِ (tropical:) [Fear rent open his pericardium, or the fat of his heart]. (A, TA.) قَمَّاصٌ A seller of قُمْصَان [or shirts]. (TA.) قَامِصٌ: see 1, of which it is the act. part. n.: and see an ex. voce مَوْقُوصٌ. — — Kicking; striking with the foot. (TA.) — — قَامِصُ العُرْقُوبِ: see 1, last signification. قمط 1 قَمَطَ, aor. قَمُطَ (S, M, Mgh, Msb, K) and قَمِطَ, (M, K,) inf. n. قَمْطٌ, (S, M, Mgh, Msb,) He bound a child (S, Msb) in the cradle, and a sheep or goat on the occasion of slaughtering it, (S,) with the قِمَاط [q. v.]: (S, Msb:) or قَمَطَهُ signifies he bound his arms and legs, or hands and feet, together, like as is done with a child in the cradle, (K, TA,) and elsewhere, putting his limbs [or arms] next to the body, and then winding upon him the قِمَاط: (TA:) and he bound his (a captive's, Mgh, Msb, K, or others', Mgh) arms and legs, or hands and feet, together, (Mgh, Msb, K, *) with a rope; (Mgh, Msb;) as also ↓ قمّطهُ, (M, K,) inf. n. تَقْمِيطٌ: (M, TA:) and قُمِطَ he (a captive) was thus bound. (S, TA.) — — قَمَطَ الإِبِلَ, (TA,) inf. n. as above, (K,)

He disposed the camels in a file, string, or series. (K, TA.) 2 قَمَّطَ see 1. قِمْطٌ: see قِمَاطٌ, in two places. قِمَاطٌ The thing, (S,) or wide piece of rag, (Msb,) with which a child is bound (S, Msb) in the cradle: (S:) or the piece of rag, (Mgh, K,) or wide piece of rag, (TA,) which is wound upon a child (M, K, TA) when he is bound in the cradle: (Mgh, TA: *) pl. قُمُطٌ. (Mgh, Msb.) — — A rope with which the legs of a sheep or goat are bound (S, Mgh, K) on the occasion of the slaughtering; (S, K;) as also ↓ قِمْطٌ: (K:) or a rope with which the arms and legs, or hands and feet, of a captive are bound together: (Msb, K:) pl. as above; (Mgh;) and the pl. of قُمْطٌ [probably a mistranscription for قِمْطٌ] is أَقْمَاطٌ. (TA.) — — قُمُطٌ also signifies The شُرُطٌ, (Mgh, Msb,) meaning wide woven ropes, (Mgh,) of fibres or leaves of the palm-tree, by which a booth of reeds or canes is bound: or, as some say, the pieces of wood that are upon the outside of a booth of reeds or canes, or in its inside, to which are bound the bundles of reeds or canes that form the roof: (Mgh, Msb:) or the heads [or extremities] thereof: (Msb:) or قمط, with damm, [app. meaning قُمُطٌ, with damm to the second letter as well as the first, or قُمْطٌ as a contraction of قُمُطٌ, like as كُتْبٌ, accord. to some, is a contraction of كُتُبٌ,] as IAth says, on the authority of Hr, (TA,) or ↓ قِمْطٌ, with kesr, (S, K,) signifies the thing, (S,) or rope, (K, TA,) of fibres or leaves of the palmtree, (TA,) with which booths of reeds or canes are bound: (S, K, TA:) and hence مَعَاقِدُ القِمْطِ [the places where such ropes are tied]. (S.) — — Also قِمَاطٌ (assumed tropical:) The snares by which one snares men: and [its pl.] قُمُطٌ, accord. to the A, (tropical:) the cords of stratagems or tricks. (TA.) [Hence,] وَقَعْتُ عَلَى قِمَاطِهِ (assumed tropical:) I became acquainted with his stratagems, or tricks, (Lth, K,) or his snares by which he snares men. (TA.) [The explanation of this phrase by Lth is وقعت على بُنُودِهِ: that in the K, فَطِنْتُ بُنُودَهُ: another explanation is given in the TA, which is, فَطِنْتُ لَهُ فى تُؤَدَةٍ: in the JK, فَطَنْتُ بِتُؤَودَةٍ: the right reading in the K and JK seems to be فَطِنْتُ بِبُنُودِهِ: and that of the explanation in the TA mentioned in this sentence is most probably, I think, فَطِنْتُ لَهُ فِى بُنُودِهِ I understood him in his stratagems, &c.] قَمَّاطٌ A maker of قُمُط [pl. of قِمَاط] for children. (TA.) — — A rope-maker. (TA.) قمطر Q. 4 اِقْمَطَرَّ It (a day, S) was, or became, distressful, or calamitous. (S, K.) قَمْطَرٌ: see قَمْطَرِيرٌ. قِمَطْرٌ and قِمَطْرَةٌ (S, Msb, K) and with tesh-deed, [i. e. قِمَطَّرٌ and قِمَطَّرَةٌ,] but this pronunciation is extr., (K,) or, accord. to Yaakoob, (S,) or ISk, (TA,) not allowable, (S, TA,) A repository for books or writings, (S, Msb, K, TA,) resembling a سَفَط, [q. v., (in the TA, سقط, which is evidently a mistake,)] made of reeds woven together: (TA:) the first word is fem., like the second, as well as masc.: (Msb:) pl. قَمَاطِرُ. (S, Msb.) يَوْمٌ قَمْطَرِيرٌ, and ↓ قُمَاطِرٌ, (S, K,) and ↓ مُقْمَطِرٌّ, (TA,) A distressful, or calamitous, day: (S, K:) or a day that makes one knit the brow, or contract the skin between the eyes: so the first is explained by some as occurring in the Kur lxxvi. 10. (TA.) — — شَرٌّ قَمْطَرِيرٌ, (TA,) and ↓ قُمَاطِرٌ, and ↓ قَمْطَرٌ, (Lth, TA,) and ↓ مُقْمَطِرٌّ, (TA,) Intense evil. (Lth, TA.) قُمَاطِرٌ: see قَمْطَرِيرٌ, in two places. مُقْمَطِرٌّ: see قَمْطَرِيرٌ, in two places. قمع قمل قمن See Supplement قمهد Q. 4 إِقْمَهَدَّ He (a man, L, and a camel, S, L,) raised his head. (S, L, K.) Mentioned by J in art. قمد, q. v. قن See Supplement قنأ 1 قَنَأَ, aor. قَنَاَ, inf. n. قُنُوْءٌ, It (a thing, TA) was, or became, intensely red: (K:) and قَنَا, without ء, is a dial. var. thereof, (TA in this art.,) aor. يَقْنُو, inf. n. قُنُوٌّ. (TA in art. قنو.) You say, قَنَأَتْ لِحْيَتُهُ, aor. and inf. n. as above, His beard was, or became, intensely red from the dye: (S, O:) or, was, or became, black with the dye. (TA.) And قَنَأَتْ أَطْرَافُ الجَارِيَةِ بِالحِنَّاءِ The extremities of the girl, or young woman, were, or became, black, or, accord. to the T, intensely red, with the hinnà (TA.) And قَنَأَتِ البُسْرَةُ The full-grown unripe date began to have its redness intermixed with blackness. (M in art. نثر.) — — See also 2. — قَنَأَهُ He mixed it, i. e. milk (O, K, TA) with water. (TA.) — And, (O, K, TA,) aor. قَنَاَ, (TA,) inf. n. قَنْءٌ, (O, TA,) He killed him: (O, K, TA:) or he incited him, or induced him, to kill him; as also ↓ اقنأهُ, (K, TA,) inf. n. إِقْنَآءٌ: (TA:) [but this is a strange rendering of a verb with a single objective complement; and it appears that اقنأهُ should be followed by عَلَيْهِ, to give this sense; and so should قَنَأَهُ, if used in the same sense; for, accord. to Sgh,] أَقْنَأْتُهُ ↓ عَلَيْهِ signifies I incited him, or induced him, to kill him. (O.) — قَنَأَ الجِلْدُ, (AHn, K, TA,) [if not a mistranscription, for قَنِئَ, as seems to be probably the case from what follows,] inf. n. قُنُوْءٌ, (AHn, TA,) The skin was thrown into the tan, (AHn, K, TA,) after the removal of its hair and dirt: and قَنَأَهُ صَاحِبُهُ [Its owner threw it into the tan, &c.]. (AHn, TA.) — قَنِئَ, (O, K, TA,) aor. قَنَاَ, inf. n. قُنُوْءٌ, (TA,) He died. (O, K.) One says, ضَرَبْتُهُ حَتَّى قَنِئَ I beat him until he died. (TA.) — — And قَنِئَ said of a hide, It became spoiled, or rendered unsound. (O, K.) 2 قنّأ, (S, O, K,) inf. n. تَقْنِئَةٌ, (S, O,) or تَقْنِىْءٌ, (K,) He rendered (S, O, K) a thing, (K,) or his beard, (S, O,) intensely red (S, O, * K) with dye. (S, O.) And He dyed his beard black; as also ↓ قَنَأَ. (K.) 3 مَا قَانَأَهُ It (a thing) did not suit him; i. q. ما قَامَأَهُ. (TA in art. قمأ.) [See also قَانَى, in art. قنى.] 4 اقنأ He spoiled a hide, or rendered it unsound. (O, K.) — أَقْنَأَنِى الشَّىْءُ The thing became possible to me, or within my power, (K, TA,) and near to me. (TA.) — See also 1, in two places. قُنْأَةٌ [or قُنَاْةٌ]: see مَقْنَأَةٌ. شَىْءٌ أَحْمَرُ قَانِئٌ A thing intensely red. (S, O.) See an ex. of the fem. قَانِئَةٌ, applied to the sun, by a poet who was drinking, or watering, with a party, and was prevented by them from taking his share of the water until the sun became red. (TA.) مَقْنَأَةٌ and مَقْنُؤَةٌ (S, K) i. q. مَقْمَأَةٌ [and مَقْمُؤَةٌ], (K,) A place on which the sun does not come; (AA, S, TA;) as also ↓ قُنْأَةٌ [perhaps a mistranscription for قَنْأَةٌ like its syn. قَمْأَةٌ]: (TA:) some say that مَقْنَأَةٌ and مَقْنُؤَةٌ, [thus] without ء, signify the contr. of مَضْحَاةٌ [which means a place from which the sun is hardly ever, or never, absent]. (S, TA.) قنب 1 قَنَبَ فِيهِ, (JK, A, O, K,) aor. قَنُبَ, (JK, O,) inf. n. قُنُوبٌ, (JK,) (tropical:) He entered into it, (JK, A, O, K,) namely, his house, or tent; as also ↓ تقنّب. (JK, A.) — — And قَنَبَتِ الشَّمْسُ, (A, K,) aor. as above, (TA,) and so the inf. n., (K,) (tropical:) The sun set, (A, K, TA,) so that nothing thereof remained. (TA.) — — قَنَبَ بِمِخْلَبِهِ, aor. قَنِبَ, inf. n. قَنْبٌ, He (a lion) withdrew his claw into its receptacle. (O.) — قَنَبَ الكَرْمَ, (A,) or العِنَبَ, (JK, K,) inf. n. قَنْبٌ, (JK,) He cut off from the grape-vine what would be injurious (A, K) to its produce; (K;) as also ↓ قنّبهُ: (A:) or he cut off from its upper part what would not bear and what would perhaps injure its produce: (En-Nadr, TA:) or he cut off some of the shoots thereof in order to thin it and that others might receive the whole of its strength. (AHn, TA.) — قَنَبَ الزَّهْرُ The flowers, or blossoms, came forth from their calyxes. (K.) 2 قنّب الزَّرْعُ, (IDrd, S, O, K,) inf. n. تَقْنِيبٌ, (IDrd, S, K,) The seed-produce put forth the قُنَّابَة [or قُ◌نَاب i. e. the leaves enclosing the ears of corn]; (K;) i. q. أَعْصَفَ [i. e. put forth its عَصْف, here meaning the leaves of the ears of corn]. (IDrd, S, O.) — قَنَّبُوا, (O, K,) inf. n. as above, (K,) They became a [troop such as is termed] مِقْنَب; as also ↓ أَقْنَبُوا; (O, K;) and so ↓ تَقَنَّبُوا. (A, O, K.) — — And قنّبوا is said to mean They journeyed, or travelled, far: (O:) [or] so ↓ اقنبوا: (T, TA:) and ↓ نحْوَ قَوْمٍ تقنّبوا They journeyed towards a people, or party. (JK.) — See also 1. 4 أَقْنَبَ see 2, in two places. — اقنب also signifies (tropical:) He hid himself from a creditor, or from a Sultán. (O, K.) — And It (a plant) put forth the calyxes of its flowers, or blossoms. (AHn, O, * TA.) 5 تَقَنَّبَ see 1, first sentence: — — and see 2, in two places. قُنْبٌ The sheath of the penis (S, A, O, K) of a beast, or of a solid-hoofed animal, (K,) [i. e.] of the horse, (S, A, O,) and of other than the horse (S, O) among the solid-hoofed; (S;) or originally, of the solid-hoofed, and afterwards used in relation to others, as of the camel. (TA.) — — [Hence,] قُنْبُ الأَسَدِ, i. e. (assumed tropical:) The sheath of the penis of the Lion, is a name by which the Arabs call the star [b] upon the hinder part of the tail of Leo:

[this, is should be observed, is the place of the star in the figure of Leo commonly known; but the ancient Arabs, or many of them, extended the figure of that constellation (as they did also that of Scorpio) far beyond the limits which we assign to it: (see الذِّرَاعُ:) another meaning of قُنْب in relation to a lion, which will be found below, may perhaps be intended in this case, but I think it unlikely:] the Arabs also called the same star الصَّرْفَةُ [q. v.]. (Kzw.) — — [Hence, likewise,] قُنْبٌ signifies also (tropical:) The بَظْر of a woman; (K;) [meaning the prepuce of the clitoris; as being likened to a قُنْب properly so called; i. e.] it is metonymically [thus] applied to the part that is circumcised, of a woman. (JK, A.) — — See also قِنَابٌ, in two places. — Also A large sail, (O, K,) one of the greatest of the sails of a ship. (O.) قُنَابٌ: see قُنَّابَةٌ. قِنَابٌ The claw of the lion; as also ↓ قُنْبٌ and ↓ مِقْنَبٌ and ↓ مِقْنَابٌ: (K:) or the claw of the lion in its covering; (O, TA;) as also ↓ مِقْنَبٌ: or this last signifies the fore paw of the lion: and ↓ قُنْبٌ, of which the pl. is قُنُوبٌ, signifies the part of the fore paw of the lion into which the claws enter [or are withdrawn]; as also ↓ مِقْنَابٌ; and in like manner this word [or app. each of these words] is used in relation to the hawk and falcon. (TA.) — — Also (i. e.قِنَابٌ) The string of a bow. (K.) — — And i. q. قُنَّابَةٌ, q. v. (K.) — — See also قِنَّبٌ. قُنُوبٌ [mentioned in the next preceding paragraph as pl. of قُنْبٌ] signifies [also] The calyxes of the flowers of a plant. (AHn, O, K. *) قَنِيبٌ Companies of men. (S, O, K.) — — And hence, as being likened thereto, (TA,) (tropical:) Clouds (O, K, TA) such as are dense, or compact. (TA.) قُنَابَةٌ: see قُنَّابَةٌ. قِنَّبٌ (S, Mgh, O, Msb, K) and قُنَّبٌ (K) [Cannabis, or hemp;] i. q. أَبَقٌ [a less-known word]; a genuine Arabic word; (S, O;) or, accord. to AHn, a Pers. word [كَنَبْ] which has become current in the language of the Arabs; (Mgh;) vulgarly pronounced قِنِّب; (TA;) [loosely expl. as] a sort of كَتَّان [or flax], (K, TA,) i. e. the coarse [sort], of which are made ropes and the like; (TA;) a plant of which the skin, or rind, is twisted into ropes; (Msb;) its stems are bruised until the culms becomes strewn in fragments and the rind thereof becomes detached; and one says حِبَالُ القِنَّبِ [the ropes of hemp]: (AHn, Mgh:) it has a grain called شَهْدَانَج [q.v.]: (Mgh, Msb:) ↓ قِنَاب, [thus without teshdeed,] occurring in a verse of Aboo-Heiyeh En-Numeyree, is said to signify the same as قِنَّب; but whether it be a dial. var. or altered therefrom [by poetic license] is doubtful. (L, TA.) [See also De Sacy's Chrest. Arabe, sec. ed., i. 269.] قُنَّابَةٌ, (O, K,) like رُمَّانَةٌ, (K,) or ↓ قُنَابَةٌ, (S, [thus in my copies, without teshdeed,]) The combined leaves in which are the ears of corn; (S, O, K;) also called عَصِيفَةٌ: (S, O:) so says IDrd: (S:) and [it is said that] ↓ قُنَابٌ, with damm, (O, K,) as also ↓ قِنَابٌ, with kesr, (K,) signifies the leaves surrounding the heads of growing corn, (O, K, TA,) i. e. the ears, (TA,) in the beginning of its fruit-bearing: (O, K, TA:) by which explanation is meant the same that is meant by the explanation immediately preceding. (TA.) قَانِبٌ The howling wolf. (O, K.) See also مَقَانِبُ. — — And A quick, or brisk, فَيْج [i. e. foot-messenger, or courier who journeys on foot]; as also ↓ قَيْنَابٌ. (O, K. [In the CK, الفَيْحُ is put for الفَيْجُ.]) — — And وَادٍ قَانِبٌ [A valley, or water-course,] of which the torrent comes from afar. (O.) قَيْنَابٌ: see the next preceding paragraph. مِقْنَبٌ A thing that the sportsman has with him, (S,) his bag, (خَرِيطَة, O, or وِعَآء, K,) or a thing resembling a مِخْلَاة or a خَرِيطَة, (TA,) in which he puts the game that he takes. (S, O, TA.) — — See also قِنَابٌ, in two places. — — Also A ring of gold. (JK.) — And A troop of horses or horsemen, (S, O, K,) or of both, (TA,) from thirty to forty, (S, O, K, TA,) or less than a hundred, (TA,) or as many as three hundred: (Lth, O, K, TA:) or a troop of horses or horsemen that assemble for a hostile, or predatory, incursion: pl. مَقَانِبُ. (Kf, TA.) مِقْنَابٌ: see قِنَابٌ, in two places. مَقَانِبُ Rapacious, or ravening, wolves: (O, K, TA:) a pl. without a sing.; or it is an irreg. pl. of ↓ قَانِبٌ [q. v.]. (TA.) — — It is also pl. of مِقْنَبٌ [q. v.]. (Kf, TA.)

قنبر

قُنْبُرٌ and قُنْبُرَآءُ A species of the [kind of bird called] حُمَّر: (TA:) [or resembling the حُمَّر:] i. q. قُبَّرٌ [i. e., the lark]: (S, K, art. قبر:) n. un. قُنْبُرَةٌ, (S, Msb, art. قبر:) also pronounced قُنْبَرَةٌ: (Msb, ibid.:) pl. قَنَابِرُ. (TA.) See قُبَّرٌ.

قنبط

قُنَّبِيطٌ [Cauliflower;] the thickest species of كُرُنْب; (K;) called in the dial. of Egypt قَرْنَبِيطٌ; mentioned in the S in art. قبط; [but only as a thing well known;] the author of the S regarding the ن as augmentative: (TA:) it renders the breath stinking; and causes a thickness, or grossness, [app. of the humours;] and she who uses its seed in the manner of a suppository in the vagina will not become pregnant: (K:) so say the physicians. (TA.)

قنت

1 قُنُوتٌ is the inf. n. of قَنَتَ, (MA, Msb,) aor. قَنُتَ, (Msb,) and signifies The being obedient: (S, M, MA, Mgh, K, TA:) or the being constantly obedient: (IAmb, O, TA:) the former is the primary meaning: and hence, in the Kur [xxxiii. 35], ↓ وَالْقَانِتِينَ ↓ وَالْقَانِتَاتِ [And the obedient men and the obedient women]. (S, M, TA.) One says, قَنَتَ لِلّٰهِ, (MA,) and قَنَتَ اللّٰهَ, (TA,) [but this latter is unusual, the former only being authorized by the Kur-án (in iii. 38 and xxxiii. 31),] meaning He was obedient to God. (MA, TA.) And it is said in the Kur [ii. 110 and xxx. 25], ↓ كُلٌّ لَهُ قَانِتُونَ i. e. All are obedient unto Him: but the meaning here is, that the beings in heaven [and earth] are created by the will of God, and that none of them can alter the form in which it is created; the obedience here spoken of being obedience to the will [of God], not the obedience of religious service; some of them being obedient [in this sense], and others being disobedient. (L, TA.) [It is said that] the proper signification of ↓ القَانِتُ [or the signification that implies all the meanings of the word] is The performer of the command of God. (L, TA.) — — It signifies also The act of standing; (Mgh, TA;) mentioned by Th, and asserted by him to be the primary meaning. (TA.) And (TA) The standing long. (IAmb, O, TA.) And (TA) The standing in the performance of the divinely-appointed act of prayer. (S, Msb, K, TA.) [See also 4.] Hence, (Mgh, Msb, TA,) it is said in a trad. (S, TA) of the Prophet, as a reply given by him to the question أَىُّ الصَّلَاةِ أَفْضَلُ, (TA,) أَفْضَلُ الصَّلَاةِ طُولُ القُنُوتِ (S, Mgh, Msb, TA) i. e. [The most excellent characteristic of the performance of the divinely-appointed act of prayer is] the long continuance of the standing. (Mgh, * Msb, * TA.) And hence, قُنُوتُ الوِتْرِ; (S; [see art. وتر;]) or [as it is also termed] دُعَآءُ القُنُوتِ, which means The supplication of the standing; (Msb;) for one utters the supplication standing: (TA:) and what is thus termed (دُعَآءُ القُنُوتِ) is as follows: اَللّٰهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِى عَلَيْكَ الخَيْرَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ اَللّٰهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّى وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ نَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالكُفَّارِ مُلْحِقٌ i. e. O God, verily we beg of Thee aid to be obedient and to forsake disobedience, and we beg of Thee forgiveness of sins, [and we believe in Thee, and we rely upon Thee,] and we laud Thee well, and we will not be unthankful to Thee for Thy favour, and we cast off and forsake him who disobeys Thee: [O God, Thee we worship, and to Thee we perform the divinely-appointed act of prayer, and prostrate ourselves;] and we are quick in working for Thee and in serving Thee: we hope for Thy mercy, and we dread Thy punishment: verily Thy punishment overtakes the unbelievers; thus this clause is expl. on the authority of Ks: or, as some say, it means, causes others to overtake, or become associated with, the unbelievers. (Mgh. [See also art. لحق.]) It is said of the Prophet, قَنَتَ شَهْرًا فِى صَلَاةِ الصُّبْحِ بَعْدَ الرُّكُوعِ يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ [He stood during a month, in the prayer of daybreak, after (the prayers of) the رُكُوع (pl. of رَكَعَ, q. v.), cursing (the tribes of) Rial and Dhekwán]. (TA.) — — Also The act of supplicating [God]: (Zj, Mgh, O, Msb, K, TA:) this is the

signification [most] commonly known. (Zj, Mgh, O, TA.) And [particularly, accord. to general usage,] The supplicating God [by addressing Him with the form of words mentioned above as used in what is termed دُعَآءُ القُنُوتِ], doing so standing. (TA.) — — And The divinely-appointed act of prayer; syn. صَلَاةٌ. (IAmb, O, TA.) — — And The being silent; (O, Msb, K, TA;) by which is meant (O, * TA) the withholding oneself from talking; (O, * K, TA;) in, or during, [the prayer called] الصَّلَاة. (O, * Msb, TA.) Hence, (O, Msb, TA,) accord. to a trad., (O, TA,) the saying in the Kur [ii. 239], وَقُومُوا ↓ لِلّٰهِ قَانِتِينَ [And stand ye unto God, in the divinely-appointed act of prayer, refraining from talking]. (O, Msb, TA.) — — And The serving of God. (TA.) — — And The continuing of the performance of the pilgrimage. (TA.) One says, [قَنَتَ and] ↓ اقنت, meaning He continued the performance of the pilgrimage. (IAar, O, K, TA.) — — And The prolonging of engaging in warring, or warring and plundering. (TA.) One says, [قَنَتَ and] ↓ اقنت, meaning He prolonged the engaging in warring, or warring and plundering. (IAar, O, K, TA.) — — And The confessing, or acknowledging, one's being in the condition of a servant [to God]. (TA.) — — And The being lowly, humble, or submissive: (A, TA:) or the keeping to obedience [to God], with lowliness, humility, or submissiveness. (Er-Rághib, TA.) One says, قَنَتَ لَهُ He was, or became, lowly, humble, or submissive, to him. (TA.) And قَنَتَتِ المراة لِزَوْجِهَا, (A,) or لِبَعْلِهَا, (TA,) The woman was, or became, lowly, humble, or submissive, and obedient, to her husband: (A:) or was, or became, quiet and submissive; syn. أَقَرَّت. (TA.) [See also 4, and 8.] — قَنَاتَةٌ [is an inf. n., of which the verb is قَنُتَ, like قَنُنَ, and] signifies The eating little [like قَنَانَةٌ]. (K.) 4 اقنت He stood long in the performance of the divinely-appointed act of prayer. (O, K.) [And قَنَتَ has the same, or nearly the same, meaning; as is shown above.] — — Also, [like قَنَتَ عَلَى عَدُوِّهِ,] He cursed his enemy. (IAar, O, K.) — — See also 1, last quarter, in two places. — — Also He lowered, humbled, or submitted, himself to God. (IAar, O, K.) 8 اقتنت He was, or became, tractable, or submissive. (TA.) [And اكتنت has a similar meaning.] قَنُوتٌ A woman lowly, humble, or submissive, and obedient [to her husband]. (A.) قَنِيتٌ A woman who eats little: (O, K:) as also قَتِينٌ. (O.) — — سِقَآءٌ قَنِيتٌ i. q. مِسِّيكٌ, so in a copy of the K, meaning [A skin] that retains the water; and this is the right explanation: (TA:) but accord. to AZ and Z, the word مسيك thus used is like أَمِيرٌ; and سِقَآءٌ مَسِيكٌ is expl. by Z as meaning [a skin] that does not exude, and by AZ as meaning [a skin] that retains the water so that it does not exude: (TA in art. مسك:) in the present art., in some of the copies of the K, مُسِيلٌ, the act. part. n. from أَسَالَ المَآءَ; and thus in a copy of the Tekmileh. (TA in the present art.: in the O, in this art., it is مَسِيلٌ.) قَانِتٌ [part. n. of قَنَتَ in all its senses]: see three exs. in the first quarter of the first paragraph, and another ex. in the last quarter; its [broken] pl., in all its senses is قَنَتٌ. (ISd, TA.) قنح 1 قَنَحَهُ, (S, K, TA,) aor. قَنَحَ, (K, TA,) inf. n. قَنْحٌ, (S, TA,) He bent it, or curved it, (S, K, TA,) i. e. a thing, (S,) or a stick, or branch, (TA,) [at the end,] like a مِحْجَن, (S, K, TA,) or صَوْلَجَان. (TA.) — — And قَنَحَ البَابَ He hewed, or cut out, a wooden implement, (called a قُنَّاحَة [q. v.], L,) and with it raised [and opened] the door; as also ↓ اقنحهُ: (T, L, K, TA:) or [simply] he raised [and opened] the door with the wooden implement called a قُنَّاحَة; and so ↓ قنّحهُ: (A:) [or] قنّح ↓ البالبَ, (S, K,) inf. n. تَقْنِيحٌ, (K,) He adjusted (أَصْلَحَ) a قُنَّاحَة to the door. (S, K.) — And قَنَحَ, (K, TA,) aor. and inf. n. as above, (TA,) said of one drinking, He satisfied his thirst, and, by reason thereof, raised his head; and showed, or expressed, dislike of drinking (تَكَارُهٌ عَلَى الشُّرْبِ); like ↓ تقنّح; (K, TA;) which is the more approved [and to which, as well as to the former verb, both of the clauses of the explanation above relate, as will be shown by what follows]: in some of the copies [of the K] like ↓ قنّح: accord. to AHn, one says, قَنَحَ مِنَ الشَّرَابِ, aor. and inf. n. as above, meaning he sipped [of the wine or beverage]; and accord. to Az, ↓ تَقَنَّحْتُ مِنَ الشَّرَابِ, which, he says, is the prevailing expression: hence the saying of Umm-Zara, أَشْرَبُ ↓ فَأَتَقَنَّحُ, i. e. I [drink, and] stop, or interrupt, drinking, and proceed leisurely therein: or, I drink after the satisfying of thirst: which latter explanation, mentioned on the authority of AZ, is that which is approved by Sh and Az, in opposition to Aboo-'Abd-Allah Et-Tuwál, who thought it to mean I drink by little and little. (TA. [See also this saying of Umm-Zara, with another reading of it, in the last sentence but one of art. قمح.]) 2 قَنَّحَ see above, second sentence, in two places: — and see also the third sentence. 4 أَقْنَحَ see 1, second sentence. 5 تَقَنَّحَ see 1, third sentence, in three places. قِنْحٌ [thus accord. to the L] is expl. in the 'Eyn as meaning Thy making a قُنَّاحَة with which thou wilt fasten (تَشُدُّ) the side-post of thy door and the like; termed by the Persians قانه [app. a mistranscription for فَانَهْ, a wooden peg, which, dropping into the bolt of a lock, or the like, prevents its being opened until the said peg is pulled up]; but ISd says, I know not how this is, for the explanation is not good; and I think قِنْحٌ here is a dial. var. of قُنَّاحٌ [q. v.]. (L.) قَنَّاحٌ and ↓ قَنَّاحَةٌ [thus in the L, but app. the ق should be with damm in both words,] A stick, or branch, bent, or curved, [at the end,] like a صَوْلَجَان [q. v.]. (L.) قُنَّاحٌ A bar (مِتْرَس [or مَتْرَس]) of a door. (IAar, L.) قُنَّاحَةٌ: see قَنَّاحٌ. قُنَّاحَةٌ A crooked, or curved, long مِفْتَاح [or instrument for opening a door]: (S, L, K:) [from what here follows, it seems to be a kind of wooden lever, with a crooked, or curved, end, with which a door is raised and opened: (see also 1:)] a wooden implement with which a door is raised [and opened, app. by lifting the lower pivot (which serves as a hinge) out of its socket]: (A, L:) and any piece of wood that is inserted beneath another [as a lever] in order to move it. (L.) قند 4 اقند السَّوِيقَ He put قَنْد into the سويق [or meal of parched barley or wheat]. (IKtt.) قَنْدٌ (S, A, L, Msb, K) and ↓ قَنْدَةٌ and ↓ قِنْدِيدٌ (L, K) The honey (or expressed juice, TA) of the sugar-cane, (S, A, L, K,) when it has become concrete, (L, K,) or when it has been rendered concrete; (as in some copies of the K;) [or sugar-candy;] see also طَبَرْزَدٌ; with which فَانِيذ is made: (L:) or that of which sugar is made; so that sugar is to قند like clarified butter to fresh butter: the pl. of قند is قُنُودٌ: (Msb:) it is (as some say, Msb) an arabicized word, (Msb, K,) from [the Pers.] كَنْدٌ [or قَنْد]. (TA.) قَنْدَةٌ: see قَنْدٌ. قِنْدِدٌ: see قِنْدِيدٌ. قِنْدِيدٌ: see قَنْدٌ. — — Wine: (AA, IAar, S, L, K:) or it is not wine, (As, S, IJ,) but like إِسْفِنْطٌ, i. e., (As, S,) expressed juice (As, T, S, L, K) of grapes, (T, L,) boiled, (As, T, S, L,) with aromatics put in it, (As, T, S, L, K,) and then rendered more fragrant by an admixture of other perfumes: [so I render يُفْتَقُ:] (T, L, K:) or beverage, or wine, (شَرَابٌ,) made of قَنْد: (A:) pl. قَنَادِيدُ. (IAar, L.) — — Ambergris. (Kr, L, K.) — — Camphor. (K.) — — Musk. (K.) — — A perfume made with saffron, (K,) or with [the plant called] وَرْس. (TA.) — — [The plant called] وَرْس: (K:) or excellent وَرْس. (L.) — — The state, or condition, of a man, whether good or bad; as also ↓ قِنْدِدٌ: (K:) pl. of the former قَنَادِيدُ. (IAar.) — — جَآءَ بِالأَمْرِ عَلَى قَنَادِيدِهِ [He did the thing] in its [proper] manner. (K.) قِنْدَأْوٌ is mentioned among the words whose last radical letter is ع. (K.) Aboo-Málik says, that رَجُلٌ قِنْدَاوَةٌ, of the measure فِعْلَاوَةٌ, signifies A light, or active, man: and نَاقَةٌ قِنْدَاوَةٌ a swift she-camel: (S:) and a bold she-camel: (Fr, S:) and the epithet is with and without ع: (Fr:) and جَمَلٌ قِنْدَاوٌ a swift he-camel: and قَدُومٌ قِنْدَأْوَةٌ a sharp adz: but others say فِنْدَأْوَةٌ, with ف. (S.) مُقَنْدًى: see the next paragraph. سَوِيقٌ مَقْنُودٌ, and ↓ مُقَنَّدٌ, (S, A, L, Msb, K,) and ↓ مُقَنْدًى, (K,) [Meal of parched barley or wheat] prepared [or sweetened] with قَنْد. (L, Msb.) [See an ex. in art. حلق.] — — كَلَامٌ مَقْنُودٌ, and ↓ مُقَنَّدٌ, (tropical:) [Sugared speech]. (A.) مُقَنَّدٌ: see the preceding paragraph in two places. قنص

1 قَنَصَهُ, (S, M, A, K,) aor. قَنِصَ, (M, A, K,) inf. n. قَنْصٌ (S, M,) and قَنَصٌ; (M;) and ↓ اقتنصهُ; and ↓ تقنّصهُ; (S, M, A, K;) He took, captured, or caught, it; made it his prey; snared, insnared, or entrapped, it; hunted, or chased, it; or sought to take, capture, or catch, it; syns. صَادَهُ, (S, M, A, K,) and اِصْطَادَهُ, (S, K,) and تَصَيَّدَهُ; (S;) namely, a wild animal, or a number of wild animals. (M, A.) [Hence] you say, هُوَ يَقْنِصُ الفُرْسَانَ, and ↓ يَقْتَنِصُهُمْ, (tropical:) He captures the horsemen. (TA.) 5 تَقَنَّصَ see 1. 8 إِقْتَنَصَ see 1, in two places. — — As being likened to " the taking " of the object of the chase, الاِقْتِنَاصُ signifies (tropical:) The taking anything quickly. (Kull.) — — [And hence, (assumed tropical:) The apprehending quickly.] قَنَصٌ [originally an inf. n.] What is taken, captured, caught, insnared, entrapped, hunted, or chased, of wild animals or the like; as also ↓ قَنِيصٌ. (S, M, A, K.) قَنِيصٌ: see قَنَصٌ: — and قَانِصٌ, in two places. قَنَّاصٌ: see قَانِصٌ. قَانِصٌ One who takes, captures, catches, insnares, entraps, hunts, or chases, wild animals or the like; as also ↓ قَنِيصٌ (S, M, A, K) and ↓ قَنَّاصٌ: (S, M, K:) or ↓ قَنِيصٌ signifies persons who do so, collectively; and is [a quasi-pl. n.] similar to كَلِيبٌ and مَعِيزٌ and حَمِيرٌ: (IJ, TA:) the pl. of قَانِصٌ is قُنَّاصٌ: (A, TA:) and ↓ قَانِصَةٌ signifies the same as the pl.: and also low, vile; or mean, persons. (TA. [See also طُمْرُورٌ, in an explanation of which the sing. قَانِصٌ is app. used in like manner.]) You say, جَآءَ القَنِيصُ بِالْقَنِيصِ The sportsman came with the game taken. (A.) And it is said in a trad., فَتُخْرِجُ النَّارُ عَلَيْهِمْ قَوَانِصَ (assumed tropical:) [And the fire of hell shall send forth against them snatchers]; meaning, it shall snatch them in pieces like as the beast or bird of prey snatches its prey: the sing. is ↓ قَانِصَةٌ: (K, TA:) or, as some say, the meaning is, sparks like the قَوَانِص of birds, i. e., their حَوَاصِل. (TA.) See what follows. قَانِصَةٌ: see قَانِصٌ, in two places. — — Also, sing. of قَوَانِصٌ, which signifies [The intestines, or bowels, of a bird, into which the food passes from the stomach;] in a bird, what the مَصَارِين are in other creatures: (S, K:) or the pl. [or sing. (K, art. جرأ,)] signifies i. q. جِرِّئَةٌ: (L, TA:) or the قَانِصَة is, in a bird, like the حَوْصَلَة [or lower part of the belly] in a man: (M, TA:) or [the stomach, or triple stomach, or the crop, or craw, of a bird;] in a bird, like the كَرِش [in other creatures]: (TA:) [see الجِرِّئَةُ:] or a thing like a little burrow in the belly of a bird: (T, A, L:) [in the present day it is applied to the gizzard, or true stomach, which is perhaps meant by the last of the preceding explanations; and is also pronounced قَوْنِصَة:] or the pl., in relation to a bird, signifies i. q. حَوَاصِل [pl. of حَوْصَلَة]: (TA:) the word is also written with س; but is better with ص. (TA.) قنط 1 قَنَطَ, aor. قَنِطَ; and قَنَطَ, aor. قَنُطَ; and قَنِطَ, aor. قَنَطَ; (S, Msb, K;) and قَنُطَ, aor. قَنُطَ; (K;) and قَنَطَ, aor. قَنَطَ; and قَنِطَ, aor. قَنِطَ; each of the last two being a mixture of two dialects; (Akh, S, K;) inf. n. قُنُوطٌ, (S, Msb, K,) which is of the first and second, (S, K, TA,) and of the fourth and sixth also; (K; [but this is doubtful;]) and قَنَطٌ, which is of the third; (S, K;) and قَنَاطَةٌ, which is also of the third, (S, K,) or [more probably, agreeably with analogy,] of the fourth; (TK;) He despaired (S, Msb, K) of (مِنْ) the mercy of God, (Msb,) or, as in the T, of good: or, as some say, he despaired most vehemently of a thing. (TA.) It is said in the Kur, [xv. 56,] accord. to different readings, وَمَنْ يَقْنِطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ and يَقْنُطُ (Bd, TA) and يَقْنَطُ (Bd) [And who despaireth of the mercy of his Lord except those who are in error?] — قَنْطٌ is also syn. with مَنْعٌ. (K.) You say, قَنَطَ مَاءَهُ عَنَّا He withheld, kept, or debarred, his water from us. (Sgh on the authority of Ibn-'Abbád.) 2 قنّطهُ, (Msb, K,) inf. n. تَقْنِيطٌ, (K,) He made him to despair; (Msb, K;) as also ↓ اقنطهُ. (Msb.) You say, شَرُّ النَّاسِ الَّذِينَ يُقَنِّطُونَ النَّاسَ مِنْ رَحْمَةِ اللّٰهِ The worst of men are those who make men to despair of the mercy of God. (TA.) 4 أَقْنَطَ see 2. قَنِطٌ: see what follows. قَنُوطٌ: see what follows. قَانِطٌ (S, Msb) and ↓ قَنِطٌ (S, TA) and ↓ قَنُوطٌ, (Msb, TA,) but the last has an intensive signification, (Bd, xli. 49,) Despairing: (S, Msb, TA:) pl. of the first with ون; (Kur xv. 55, accord. to the prevailing reading;) and so of the second. (S, TA.) قنطر Q. 1 قَنْطَرَ الشَّىْءِ i. q. عَقَدَهُ وَأَحْكَمَهُ [He tied, or knit, the thing; or, agreeably with modern usage, he arched, or vaulted, it; and made it firm, or strong]. (Zj.) Hence what is called a قَنْطَرَة is thus called because of its being firmly, or strongly, knit together, or arched, or vaulted, لِإِحْكَامِ عَقْدِهَا. (MF.) [It seems to signify He compacted the thing. — — Also, He collected the thing together into one aggregate; he aggregated it. See the pass. part. n., below.] — قَنْطَرَ He (a man, TA) possessed property by the قِنْطَار: (K:) or became possessed of a قنطار of property: (TA:) or possessed large property, as though it were weighed by the قنطار. (ISd, TA.) 2 تَقَنْطَرَ بِهِ فَرَسُهُ, for تقطّر به: see قَطَّرَهُ. قَنْطَرَةٌ [accord. to the Msb, of the measure فَنْعَلَةٌ, belonging to art. قطر, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is mentioned in the S and some other lexicons; but accord. to the K, the ن is a radical letter; A bridge;] what is built over water, for crossing or passing over (Mgh, Msb) upon it; (Msb;) an أَزَج [or oblong arched or vaulted structure], built with backed bricks or with stones, over water, upon which to cross or pass over: (Az, TA:) or i. q. جِسْرٌ: (S, K:) or this latter is a more common term; (Mgh, * Msb;) for it signifies that which is built and that which is not built: (Msb:) a lofty structure: (K:) [pl. قَنَاطِرُ.] See 1. قِنْطَارٌ [accord. to the Msb, of the measure فِنْعَالٌ, belonging to art. قطر, the ن being augmentative; and the same is perhaps meant to be indicated by the place in which it is mentioned in the S and some other lexicons; but accord. to the K, the ن is a radical letter;] A certain مِعْيَار [or standard of weight or measure]: (S, TA:) or, accord. to some, a quantity of no determinate weight: (Msb:) or a large unknown quantity or aggregate, of property: (TA:) or much property heaped up: (Msb:) or four thousand deenárs: (Th, Msb:) this is what most of the Arabs hold to be the truth: (Th:) or four thousand dirhems: (Th:) or one thousand two hundred ookeeyehs: (A 'Obeyd, S, K:) so accord. to Mo'ádh Ibn-Jebel: (S:) or [which is the same] a hundred ritls: (Msb:) [this is its weight in the present day; i. e., a hundredweight, or a hundred pounds:] or a hundred ritls of gold or of silver: (Es-Suddee, K:) or a hundred and twenty ritls: (S, L:) or a thousand ookeeyehs of gold: or of silver: (Th:) or twelve thousand ookeeyehs, accord. to Aboo-Hureyreh, on the authority of the Prophet: (TA:) or a hundred ookeeyehs of gold: or of silver: (Th:) or a hundred mithkáls; (I 'Ab, Msb, TA;) the mith- kál being twenty keeráts: (I 'Ab, TA:) or forty ookeeyehs of gold: (K:) or one thousand two hundred deenárs: (K:) or one thousand one hundred deenárs: (L:) or seventy thousand deenárs: (K:) or, in the language of Barbar, a thousand mithkáls of gold or of silver: (TA:) or eighty thousand dirhems: (I 'Ab, K:) or a hundred dirhems: (Msb:) or a hundred menns: (Msb:) or a quantity of gold, (S, K,) or of silver, (K,) sufficient to fill a bull's hide: (S, K:) so in the Syriac language, accord. to Es-Suddee: (TA:) and there are other definitions of the word: (S:) pl. قَنَاطِيرُ. (S.) مُقَنْطَرٌ Collected together into one aggregate; aggregated; made up; or completed; syn. مُكَمَّلٌ. (K.) You say قَنَاطِيرُ مُقَنْطَرَةٌ, (S,) meaning, Much riches collected together: (Jel. in iii. 12:) the latter word is a corroborative. (Bd. ibid.) قنع قنف See Supplement قنفد قُنْفُذٌ i. q. قُنْفَذٌ. (Ktr, Kr, K.) قنفذ, or, accord. to some, قفذ قُنْفُذٌ and قُنْفَذٌ [The male hedge-hog;] (S, L, Msb, K;) i. q. شَيْهَمٌ: (M, L, K:) or the male and female: (Msb:) or the fem. is with ة, (S, L, Msb, K,) sometimes; and the male is called شَيْهَمٌ and دُلْدُلٌ: (Msb:) pl. قَنَافِذُ. (S.) Some hold that the ن is an augmentative letter: others, that it is a radical. (TA.) قنو See Supplement قهب 1 قَهِبَ, aor. قَهَبَ, (K, TA,) inf. n. قَهَبٌ, (TA,) He, or it, was, or became, of the colour termed قُهْبَةٌ [q. v.]. (K,

TA.) 4 اقهب عَنِ الطَّعَامِ He abstained from food, or the food, and did not desire it. (O, K.) قَهْبٌ [and ↓ أَقْهَبُ] White overspread with duskiness: (A 'Obeyd, S, O, K:) fem. [of the former] قَهْبَةٌ and [of the latter] ↓ قَهْبَآءُ, (S,) [and] ↓ قَهِبَةٌ is a fem. epithet having the same meaning: (K, TA:) or white; (TA;) and so ↓ قُهَابٌ and ↓ قُهَابِىٌّ; (Lth, O, K, TA;) or all signify thus in respect of skin, or hide: (Az, TA:) or قَهْبٌ signifies thus as an epithet applied to the young of goats and oxen, (Lth, O, TA,) and the like thereof, and in respect of skin, or hide: (Lth, O:) and ↓ أَقْهَبُ signifies dust-coloured with an inclining to blackness: (As, S, O:) or red with an intermixture of dust-colour: (IAar, S, O:) or a dusky white: (S, O:) or having a colour inclining to duskiness, with whiteness or blackness (مع البياض للسواد [which I suppose to be a mistake for [مع البياض او السواد). (TA.) — Also [or app. جَبَلٌ قَهْبٌ] A great mountain; (S, K;) accord. to AA: (S:) or, accord. to him, a long mountain: (O:) pl. قِهَابٌ: or this [or جِبَالٌ قِهَابٌ?] signifies mountains of a black colour intermixed with redness. (TA.) — — And Advanced in age; (O, TA;) applied to an elder; like قَحْبٌ and قَحْرٌ: (TA:) and old in respect of origin; used in this sense by Ru-beh: (O, TA:) or [جَمَلٌ قَهْبٌ signifies] a camel advanced in age (K, TA) beyond such as is termed بَازِلٌ: (TA:) or a great camel. (AA, TA.) قُهْبَةٌ The colour of that which is termed قَهْبٌ; i. e. whiteness overspread with duskiness: (K:) or the colour of that which is termed أَقْهَبُ; i. e. a dusky whiteness: or, accord. to As, dust-colour inclining to blackness: or, accord. to IAar, redness with an intermixture of dust-colour: (S, O:) or, accord. to IAar, blackness inclining to خُضْرَة [by which word is here app. meant a dark, or an ashy, dust-colour]. (TA voce حُسْبَةٌ.) قَهِبَةٌ: see قَهْبٌ, first sentence. قَهْبِىٌّ The يَعْقُوب; (Lth, O, K;) i. e. the male partridge. (Lth, O.) قُهَابٌ: see قَهْبٌ, first sentence. قُهَيْبٌ: see قُهَيْبَةٌ. قَهْوَبَةٌ, (K accord. to the TA,) or قَهُوبَةٌ, (O, and so in the CK and in my MS. copy of the K,) like رَكُوبَةٌ, (O,) and قَهْوَبَاةٌ, (O, K, TA, [in the O, in which it is restricted to the last of the following meanings, carelessly written قَهْوَبَاء, but there said to be with fet-h to the ه, and with ه, by which is meant ة,]) accord. to MF with damm to the ف, but this is a mistake, (TA,) An arrow-head (O, K *) having three شُعَب [i. e. barbs]: (O, K:) and in some instances having two pieces, or two small pieces of iron, (حَدِيدَتَانِ, O, or حديّدتان, TA,) which sometimes contract, and sometimes diverge, or open: (O, TA:) or a small arrow, that hits the butt: (K:) or قَهُوبَاتٌ, which is the pl., signifies short arrows, that hit the butt: this is said by Az to be the right explanation: and IDrd has mentioned قَهْوَبَاةٌ as signifying broad heads of arrows or the like: (O:) accord. to Sb, (TA,) there is no other instance [than قَهْوَبَاةٌ] of a word of which the [primitive] measure is فَعَوْلَى. (K, TA. [شَجَوْجًى and similar words are of the measure فَعَوْعَلٌ.]) قُهَيْبَةٌ, (thus accord. to SM's copy of the K,) in the form of a dim.; accord. to another copy of the K, قُهَيْبِيَّةٌ; [accord. to another copy, قُهَيِبَّةٌ; accord. to the CK, قَهِيبَةٌ;] and accord. to the L, ↓ قُهَيْبٌ [app. a coll. gen. n. of which قُهَيْبَةٌ is the n. un.]; (TA;) A certain bird, (K, TA,) found in Tihámeh, in which are whiteness and خُضْرَة [here app. meaning, as in an instance mentioned above, a dark, or an ashy, dust-colour]; a species of partridge. (TA.) قُهَابِىٌّ: see قَهْبٌ, first sentence. أَقْهَبُ, and its fem. قَهْبَآءُ: see قَهْبٌ, first sentence, in three places. — — الأَقْهَبَانِ means The elephant and the buffalo: (S, A, O, K:) each of them is termed أَقْهَبُ because of his colour, (O, TA,) or because of his greatness. (A, TA.) قهد قَهْدٌ Clear in colour. (L, K.) — — White; as also قَهْبٌ: (A 'Obeyd, L:) by some specially applied to the young of antelopes and cows: (L:) or of a dingy, or dusky, white; as also قَهْبٌ. (S, L.) قهر 1 قَهَرَهُ, (aor. قَهَرَ, A, K,) inf. n. قَهْرٌ, He overcame, conquered, subdued, subjected, subjugated, overbore, overpowered, mastered, or prevailed or predominated over, him, or it; he was, or became, superior in power or force, to him, or it. (S, A, Msb, K, TA.) — — [He abased him. (See 4.) — — He oppressed him. So in the Kur., xciii. 9, فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ [Therefore, happen what may, the orphan thou shalt not oppress; i. e., as explained in the Expos. of the Jel., by taking his property, or otherwise.] — — He forced, compelled, or constrained, him. (??) in the following ex.] قَهَرَهُ عَلَى الأَمْرِ [He forced, compelled, or constrained, him to do the thing]. (S, K, art. قسر.) — — [He coerced him.] — — He took him [by force;] against his will, or approval; and so أَخَذَهُ قَهْرًا. (A, TA.) — قُهِرَ اللَّحْمُ (tropical:) The flesh-meat became, (S,) or began to be, (A, TA,) affected, or acted upon, (lit. taken,) by the fire, so that its juice flowed. (S, A, TA.) 4 اقهر He became in a state in which to be overcome, conquered, subdued, subjected, subjugated, overborne, overpowered, mastered, or prevailed over: (Msb:) his case became that of one overcome, &c. (S, TA.) — — His companions became overcome, conquered, subdued, &c., (K, TA,) and abased. (TA.) — اقهرهُ He found him to be overcome, conquered, subdued, overpowered, mastered, or prevailed over. (S, Msb, K.) 7 انقهر [quasi-pass. of قَهَرَهُ; He was, or became, overcome, &c.]. (TA in art. ضغط.) قُهْرًا وَبُهْرًا, with damm to each, [a form of imprecation, meaning, May he, or they, be overcome and subdued]. (TA.) فُلَانٌ قُهْرَةٌ لِلنَّاسِ Such a one is a person to be overcome, conquered, subdued, &c., by everyone. (A.) — — أَخَذْتُ فُلَانًا قُهْرَةً I took such a one by constraint, or compulsion. (S.) قُهَرَةٌ A woman abounding in evil, injustice, or corruptness; very evil or bad, unjust, or corrupt: (K, TA:) pl. قُهَرَاتٌ. (TA.) قَهَّارٌ: see قَاهِرٌ. قَاهِرٌ One who overcomes, conquers, subdues, &c.: and ↓ قَهَّارٌ signifies the same in an intensive sense. (Msb.) — — القَاهِرُ (TA) and ↓ القَهَّارُ (K, TA) epithets applied to God, (K, TA,) meaning, The Subduer of his creatures by his sovereign authority and power, and the Disposer of them as He pleaseth, with and against their will: (TA:) or the former, the Overcomer, or Subduer, of all created beings. (IAth, TA.) — — [القَاهِرُ The planet Mars.] — — جِبَالٌ قَوَاهِرُ (tropical:) Lofty mountains. (A.) أَقْهَرُ [More, and most, subduing, &c.: and, abasing]. (K voce أَخْنَعُ, q. v.) قهقر Q. 1 قَهْقَرَ, (K, TA,) inf. n. قَهْقَرَةٌ, (TA,) He (a man) returned by the way by which he had come: (TA:) or i. q. رَجَعَ القَهْقَرَى, (K,) i. e., [he returned backwards; or] he retired, going backwards, without turning his face towards the direction in which he went; (TA;) as also ↓ تَقَهْقَرَ. (K, TA.) Some hold, [contr. to the general opinion,] that this verb belongs to art. قهر. (TA.) Q. 2 تَقَهْقَرَ see 1. قَهْقَرَى A returning backwards; (S, K;) a retiring, going backwards, without turning the face towards the direction in which one goes: (TA:) the dual is قَهْقَرَانِ; (IAmb, K;) like as the dual of خَوْزَلَى is خَوْزَلَانِ; (TA;) without ى, (K,) because this letter is deemed difficult to pronounce with the ا and the ى of the dual. (TA.) When you say رَجَعْتُ القَهْقَرَى [I returned backwards; &c.], it is as though you said I returned with the returning which is known by this name; for القهقرى is a mode of returning. (S.) — — مَشَى القَهْقَرَى He reverted from the state in which he was, or from the course which he was following; revolted; apostatized. (Az, from a trad.) قهل قهو See Supplement قوب 1 قَابَ الأَرْضَ, aor. يَقُوبُهَا, (S, O,) inf. n. قَوْبٌ; (K;) and ↓ قوّبها, (S, O,) inf. n. تَقْوِيبٌ; (S, O, K;) He dug, or made a hollow in, the ground: (K:) or he dug a round hollow in the ground; (S, O, TA;) thus both phrases are expl. by ISd. (TA.) — — And قاب بَيْضَهُ, (S, O,) inf. n. as above, (K,) It (a bird) broke asunder its eggs. (S, O, K.) — قاب is also intrans., signifying ↓ تقوّب جِلْدُهُ [app. His skin became pitted, or marked with small hollows: see an explanation of 2, of which تقوّب is quasi-pass.]. (O.) — — قابت البَيْضَةُ: see 7. — Also (قاب) He was, or became, near; drew near; or approached: and He fled: (O, K, TA:) inf. n. قَوْبٌ: (TA:) thus it has two contr. significations. (K, TA.) 2 قَوَّبَ see above, first sentence. — — One says also, قَوَّبْتُ الأَرْضَ meaning I made impressions, marks, or traces,

upon the ground, (O, K, TA,) by treading; and made indications [thereby, or thereof,] at its drinking-places. (TA.) And قَوَّبوا الأَرْضَ, (A, TA,) or فِى الأَرْضِ, (O,) They (i. e. persons alighting, A, TA) made impressions, marks, or traces, upon the ground, (A, O, TA,) by their treading and their alighting. (O.) — — And قوّب الجَرَبُ جِلْدَ البَعِيرِ The mange, or scab, made pits, or small hollows, bare of fur, in the skin of the camel. (Lth, TA.) See also 5. — — قُوِّبَ مِنَ الغُبَارِ means اِغْبَرَّ [i. e., app., He, or it, became sullied with dust]. (Th, TA.) — — And قوّبهُ, inf. n. تَقْوِيبٌ, He pulled it out or up, by the root; eradicated, or uprooted, it. (K, * TA.) 5 تقوّبت الأَرْضُ: see 7. — — تقوّب جِلْدُهُ: see 1. — — تقوّب also signifies It became peeled, or excoriated, or became so in several, or many, places. (TA.) One says, تقوّب مِنْ رَأْسِهِ مَوَاضِعُ Some places in his head became excoriated. (S.) In the saying of Dhn-r-Rummeh, تَقَوَّبَ عَنْ غِرْبَانِ أَوْرَاكِهَا الخَطْرُ تَقَوَّبَ may be for ↓ قَوَّبَ [q. v.]: or the phrase may be inverted, for تَقَوَّبَتْ غِرْبَانُهَا عَنِ الخَطْرِ. (S in art. خطر. [See غُرَابٌ, in art. غرب.]) — — It is also said of a place as meaning It became, in parts, stripped of trees and herbage; and so ↓ انقاب. (TA.) — — And it signifies also It was pulled out or up, by the root; was eradicated, or uprooted. (S, O, K. *) — — تقوّبت البَيْضَةُ: see the next paragraph. 7 اسقابت الأَرْضُ The ground was hollowed out in a round form; (S, ISd, O, TA;) as also ↓ تقوّبت. (ISd, TA.) — — See also 5. — — انقابت البَيْضَةُ, and ↓ تقوّبت, (S, A, O, K, TA,) and ↓ قَابَت, (TA,) The egg broke asunder, (S, A, O, K, TA,) and disclosed the young bird within it. (TA.) [Hence] one says اِنْقَابَتْ بِيْضَةُ بَنِى فُلَانٍ عَنْ أَمْرِهِمْ [lit. The egg of the sons of such a one broke asunder, and disclosed their affair, case, or state]: meaning (tropical:) the sons of such a one revealed, or manifested, their affair, case, or state; a phrase like أَفْرَخَتْ بَيْضَتُهُمْ. (A, TA.) 8 اقتابهُ He chose, made choice of, selected, elected, or preferred, him, or it. (O, K.) قَابٌ The portion, of a bow, that is between the part that is grasped by the hand and the curved extremity: to every bow there are قَابَانِ: (S, O, Msb, K:) or, accord. to El-Khafájee, it is [the space] between the string and the part that is grasped by the hand, of the bow; as also ↓ قِيبٌ: (TA:) in the Kur [liii. 9], فَكَانَ قَابَ قَوْسَيْنِ accord. to some, is an inverted phrase, meaning فكان قَابَىْ قَوْسٍ [i. e. And he was at the distance of the measure of the two portions between the part that is grasped by the hand and each of the curved extremities of a bow]: (S, O:) [but] قَابٌ signifies also a measure, or space; and so ↓ قِيبٌ: (S, O, K:) one says, بَيْنَهُمَا قَابُ قَوْسٍ and ↓ قِيبُ قَوْسٍ, [Between them two is the measure of a bow], and likewise قَادُ قُوْسٍ and قِيدُ قَوْسٍ: (S, O: *) and it is said that قَابَ قَوْسَيْنِ [in the case mentioned above] means at [the distance of] the length of two bows: or as Fr says, at [the distance of] the measure of two Arabian bows. (TA.) [قابُ قَوْسٍ is also a term often used in astronomy to denote the distance between two stars; and seems to be syn. with ذِرَاعٌ (q. v.) as so used, thus meaning A cubit; which is the measure of each قاب of a bow, or nearly so.] قُوبٌ A young bird; (S, A, O, K;) as also ↓ قَائِبَةٌ and ↓ قَابَةٌ: (K:) or ↓ قَائِبَةٌ signifies, (S, A, O,) or signifies also, (K,) an egg; (S, A, O, K;) and so does ↓ قَابَةٌ: (K;) ↓ قَائِبَةٌ is used in the latter sense as meaning ذَاتُ قُوبٍ, i. e. ذَاتُ فَرْخٍ: (Az, * O, TA: *) or it is like رَاضِيَةٌ in the phrase عِيشَةٌ رَاضِيَةٌ [meaning مَرْضِيَّةٌ]: (A:) [or as being originally the part. n. of قَابَت in the phrase قَابَتِ البَيْضَةُ: and it may be used in the former sense as being originally the act. part. n. of قَابَت in the phrase قَابَتِ البَيْضَةَ said of a hen-bird:] and ↓ قَاوِبَةٌ signifies an egg from which the young bird has come forth: (Az, TA:) or قُوبٌ signifies an egg: and ↓ قَابَةٌ, a young bird: (AHeyth, TA:) the pl. of قُوبٌ is أَقْوَابٌ. (K.) It is said in a prov., مِنْ قُوبٍ ↓ بَرِئَتْ قَائِبَةٌ, (S, A, O,) or ↓ تَخَلَّصَتْ قَائِبَةٌ مِنْ قُوبٍ, (K,) or ↓ قَابَةٌ مِنْ قُوبٍ, (tropical:) An egg became or has become, freed from a young bird [that was in it]: (S, A, O, K:) or a young bird, from an egg: (AHeyth, TA:) applied to him who has become separated from his companion. (A, * K.) An Arab of the desert, of the tribe of Asad, (S,) or Asd, (O,) said to a merchant who asked him to be his safeguard, إِذَا بَلَغْتُ بِكَ مَكَانَ كَذَا بَرِئَتْ قَائِبَةٌ ↓ مِنْ قُوبٍ, meaning (assumed tropical:) [When I shall have reached with thee such a place,] I shall be clear of obligation to protect thee. (S, O.) El-Kumeyt says لَهُنَّ وَلِلْمَشِيبِ وَمَنْ عَلَاهُ مِنَ الأَمْثَالِ قَائِبَةٌ ↓ وَقُوبُ [To them (i. e. women), and to hoariness and him upon whom it has come, relates, among the proverbs, "An egg and a young bird"]: he likens the fleeing of women from old men to the fleeing of the قُوب, or young bird, from the قَائِبَة, or egg; and [virtually] says that the beautiful woman will not return to the old man, like as the young bird will not return to the egg. (TA.) And Aboo-'Alee El-Kálee mentions the saying, لَا وَالَّذِى أَخْرَجَ قَائِبَةً ↓ مِنْ قُوبٍ, as meaning [No, by Him who has produced] a young bird from an egg: but Aboo-'Obeyd El-Bekree says that this is inverted. (MF, TA.) — — أُمُّ قُوبٍ [in the TA said to be بالفتح, a mistranscription for بِالضَّمِّ,] Calamity, or misfortune. (O, K.) قُوَبٌ [in the two phrases here following is probably pl. of ↓ قُوبَةٌ]. You say, فِى الأَرْضِ قُوَبٌ In the ground are hollows [app. meaning round hollows: see 1, first sentence]. (A.) And فِى رَأْسِهِ وَجِلْدِهِ قُوَبٌ In his head and his skin are pits. (A, TA.) — — And hence ↓ القُوَبَاءُ. (A.) See قُوَبَاءُ, in two places. — — It signifies [also] Egg-shells. (O, K.) قِيبٌ: see قَابٌ, in three places. قَابَةٌ: see قُوبٌ: in four places. قُوبَةٌ: see قُوَبٌ: — — and see also قُوَبَاءُ, in three places. قُوَبَةٌ: see قُوَبَاءُ, in three places. — Also, (K,) applied to a man such as is termed مَلِئٌ [app. as meaning "rich," or "wealthy"], One who remains constantly in his abode, (S, K,) not quitting it. (S.) قُوَبَاءُ, (S, O, Msb, K,) fem., and imperfectly decl., (S, O,) and قُوْبَاءٌ, (S, O, Msb, K,) which is masc., and perfectly decl., as quasi-coordinate to قُرْطَاسٌ, said by ISk to be the only word of the measure فُعْلَاءٌ except خُشَّاءٌ, (S, O,) both originally of the measure فُعَلَاءُ, (O,) but to these may be added مُزَّاءٌ, (S, O,) [and perhaps some other instances,] and ↓ قُوبَةٌ and ↓ قُوَبَةٌ, (O, K,) both of which are said by Fr to signify the same as قُوَبَاءُ, (O,) [Ringworm, or tetter; so called in the present day;] a well-known disease, (S, O, Msb,) characterized by excoriation and spreading, and cured by spittle, (S, O, TA,) or by the spittle of one who is fasting or hungry; (TA; [see an ex. in a verse cited voce فِلْقٌ;]) a cutaneous eruption, in which scabs peel off from the skin, and the hair comes off: (K, TA:) see قُوَبٌ, above: ↓ قُوَبٌ is [also] pl. of قُوَبَاءُ [like as نُفَسٌ is of نُفَسَاءُ], (S,) [and] so is قَوَابِىُّ: (KL:) ISd says, accord. to IAar, قُوَبَاءُ is sing. of ↓ قُوْبَةٌ and ↓ قُوَبَةٌ; but I know not how this can be: and he [i. e. IAar] also says that ↓ قُوَبٌ is pl. of ↓ قُوْبَةٌ and ↓ قُوَبَةٌ; and this is clear. (TA.) The dim. of قُوَبَاءُ is ↓ قُوَيْبَاءُ; and that of قُوْبَاءٌ is ↓ قُوَيْبِىٌّ. (S, O.) قُوبِىٌّ Fond of, or addicted to, the eating of young birds, (O, K, TA,) which are termed أَقْوَاب [pl. of قُوبٌ]. (TA.) قُوَيْبَاءُ and قُوَيْبِىٌّ: see قُوَبَاءُ, concluding sentence. قَائِبَةٌ and قَاوِبَةٌ: see قُوبٌ; the former in eight places, and the latter in one place. قَائِبَةُ قُوبٍ means An empty egg: to such, in a trad., Mekkeh is likened when devoid of pilgrims. (O.) أَرْضٌ مقوبةٌ [i. e. مَقُوبَةٌ or مُقَوَّبَةٌ, being written without any syll. signs,] Land upon which rain has fallen, and in consequence thereof, in some places, trees that were in it formerly have been carried away: mentioned by AHn. (TA.) مُتَقَوِّبٌ Peeled, or excoriated; or so in several, or many, places. (K.) — — And One from whose skin scabs have peeled off, (A, K, TA,) leaving upon it marks, (A,) and whose hair has come off [at those places]. (K, TA.) — — And A serpent (S, O, K) of the species termed أَسْوَدُ (S, O) that has cast off its skin. (S, O, K.) 1 قوت قَاتَ, (S, Mgh, O, Msb, K,) aor. يَقُوتُ, (S, O, Msb,) inf. n. قَوْتٌ (S, O, Msb, K) and قُوتٌ (Sb, K) and قِيَاتَةٌ, (S, O, K,) the last originally قِوَاتَةٌ, (O,) He fed, nourished, or sustained, (S, Msb, TA,) or fed with what would sustain the body, (S, O, K, * TA,) [or with food sufficient to sustain life,] or with a

small supply of the means of subsistence, (TA,) him, (Msb, TA,) or them, (K, TA,) or his family; (S, O;) he gave him [or them] what is termed قُوت [q. v.]: (Msb:) and ↓ اقاتهُ signifies [in like manner] he gave him his قُوت. (TA.) It is said in a trad., كَفَى بِالمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُوتُ i. e. [It suffices the man as a sin, or crime, that he destroy] him whom he is bound to sustain, of his family and household and slaves: or, as some relate it, ↓ مَنْ يُقِيتُهُ; using a dial. var. [of يقوت]. (TA.) [And ↓ اقات لَهُ app. signifies, primarily, He supplied to him food. (See this verb below, near the end of the paragraph.)] — And قَاتَ and ↓ قوّت and ↓ اقات and ↓ أَقْوَتَ [sometimes] signify He straitened his household, by reason of niggardliness or poverty. (TA in art. زنق.) — قُوتُوا طَعَامَكُمْ يُبَارِكْ لَكُمْ فِيهِ, a trad., thus related by some, by others ↓ قُوِّتُوا, [loosely expl. in the TA,] means, accord. to some, Measure ye your corn, [and] He will bless you in it: or, accord. to others, make ye small round cakes (أَقْرَاص) of your corn, &c. (El-Jámi' es-Sagheer, and scholia thereon.) — See also 8, in the middle of the paragraph. 2 قَوَّتَ see the preceding paragraph, in two places. 4 اقاتهُ: see 1, first and second sentences. — — Also He kept, preserved, guarded, or protected, him. (TA.) — And اقات عَلَى الشَّىْءِ, (S, O, K, *) and اقاته, (K,) He had power, or ability, to do, effect, accomplish, attain, or compass, the thing. (S, O, K.) — See, again, 1, latter half, in two places. 5 فُلَانٌ يَتَقَوَّتُ بِكَذَا [Such a one feeds, nourishes, or sustains, himself with such a thing], (S, O,) or بِالقَلِيلِ [with that which is little]: (Msb:) or تقوّت بِالشَّىْءِ he made the thing his قُوت [or food]; and ↓ اقتات بِهِ and ↓ اقتاتهُ signify thus likewise: (TA:) or ↓ اقتات بِهِ signifies he ate it; (Msb;) and so does ↓ اقتاتهُ. (TA.) 8 اقتات signifies He was, or became, fed, nourished, or sustained; being quasi-pass. of قَاتَ signifying as expl. in the beginning of this art. (S, A, Mgh, O, K, TA.) — — And it is trans. by means of بِ, and by itself: see 5, in four places. One says, هُمْ يَقْتَاتُونَ الحَبَّ [They feed upon, or eat, grain]. (A.) — — The saying, of Tufeyl, يَقْتَاتُ فَضْلَ سَنَامِهَا الرَّحْلُ is held by ISd to mean, (assumed tropical:) The saddle [as it were] eats the remainder of her hump, [as though] making it to be food for itself: accord. to IAar, he says, the meaning is, takes it away thing after thing [or piecemeal]; but I have not heard this [meaning] in any other instance: hence, says IAar, the oath sworn one day by El-'Okeylee, [said in the A to be an oath of the Arabs of the desert,] مَا نَفْسِى البَصِيرِ فَعَلْتُ ↓ لَا وَقَائِتِ, for, he says, الاِقْتِيَاتُ [the inf. n. of اقتات] and القَوْتُ [inf. n. of ↓ قَاتَ] are one [in signification]; and AM says that the meaning of this is, [No, by] Him who takes my spirit, breath after breath, until He has taken it wholly, [the All-seeing, I did not that thing:] and the saying of Tufeyl means the saddle, while I am riding upon it, takes by little and little the fat of her hump until there remains not of it aught. (TA.) — — One says also, الحَرْبُ تَقْتَاتُ الإِبِلَ (tropical:) [War makes the camels to be food]; meaning that [in consequence of war] the camels are given in payment of bloodwits. (A.) — — And فُلَانٌ يَقْتَاتُ الكَلَامَ (tropical:) Such a one retrenches, or curtails, speech, or talk; [said of one who speaks, or talks, little;] syn. يُقِلُّهُ. (A.) — See also 1, latter half. [Hence,] one says, ↓ اِقْتَتْ لِنَارِكَ قِيتَةً (assumed tropical:) [Supply to thy fire ali- ment;] feed thy fire with fuel. (S, O, K.) And ↓ اِقْتَتْ لِلنَّارِ نَفْخَكَ قِيتَةً, and قُوتًا ↓ أَنْفُخْ فِى النَّارِ نَفْخًا, (assumed tropical:) Blow thou the fire with thy blowing, and with a blowing, gently and little [as an aliment]. (L.) 10 استقاتهُ He asked of him قُوت [i. e. food, or victuals]. (S, A, O, K.) [قَاتٌ A species of tree, of the class Pentandria, order Monogynia, of the Linnæan system; belonging to the natural order of Celastraceæ; mentioned in botanical works under the name of Catha edulis; and fully described by Forskål in his Flora Ægypt. Arab., pp. 63, 64; in the latter page of which he says: " In Yemen colitur iisdem hortis cum Coffea. Stipitibus plantatur. Arabes folia viridia avide edunt, multum eorum vires venditantes, qui copiosius comederit, vel totam vigilet noctem: asseverant quoque pestem ea loca non intrare ubi hæc colitur arbor: " &c.– — And in the same work, p. cxviii., Forskål mentions قات الرعيان (by which is meant قَاتُ الرُّعْيَانِ) as the name of A species of lettuce, lactuca inermis. — — Respecting the former plant, see also De Sacy's Chrest. Arabe, sec. ed., i. 462, 463.] قُوت Food, aliment, nutriment, victuals, or provisions, by means of which the body of man is sustained; (S, A, * O, K; *) as also ↓ قِيتٌ and ↓ قِيتَةٌ, (S, O, K,) as used in phrases here following, (S, O,) with kesr to the ق, and the و changed into ى, (S,) and ↓ قَائِتٌ and ↓ قُوَاتٌ, (K,) the last mentioned, but not expl., by Lh, and thought by ISd to be from قُوتٌ: (TA:) what is eaten for the purpose of retaining the remains of life; (A, * O, * Msb, TA; *) thus expl. by Az and IF: (Msb:) or food sufficient to sustain life: (TA:) pl. أَقْوَاتٌ. (Msb, TA.) One says, مَا عِنْدَهُ قُوتُ لَيْلَةٍ and ↓ قِيتُ لَيْلَةٍ and ↓ قِيتَةُ لَيْلَةٍ (S, O, TA) He has not a night's food sufficient to sustain life. (TA.) And ↓ جَدُّ امْرِئٍ فِى قَائِتِهِ, a prov., meaning A man's lot in life is manifest in his food. (Meyd.) — — See also 8, last sentence. قِيتٌ: see قُوتٌ, in two places. قِيتَةٌ: see قُوتٌ, in two places: — — and see also 8, last two sentences. قُوَاتٌ: see قُوتٌ, first sentence. قَائِتٌ [act. part. n. of قَاتَ; Feeding, &c. — — And hence, Sufficing]. القَائِتُ مِنَ العَيْشِ means What is sufficient [of the means of subsistence]. (K.) And one says, هُوَ فِى قَائِتٍ مِنَ العَيْشِ He is in a state of sufficiency [in respect of the means of subsistence]. (S. O.) — — See also قُوتٌ, in two places. — See also 8, former half. — — القَائِتُ is an appellation of The lion. (O, K.) مُقِيتٌ [Giving, or a giver of, food, nourishment, or sustenance. (See 1, first sentence.) — — And hence,] Keeping, preserving, guarding, or protecting; or a keeper, &c.; syn. حَافِظٌ [as signifying thus; and app. as signifying also watching; or a watcher]: (S, A, O, Msb, K:) and witnessing; or a witness; syn. شَاهِدٌ; (S, O, Msb, K;) or شَهِيدٌ: (A:) and AO says that it signifies, with the Arabs, one acquainted (مَوْقُوفٌ) with a thing (عَلَى شَىْءٍ). (TA.) Th cites the following verses (of Es-Semow'al Ibn-Ádiyà, O): لَيْتَ شِعْرِى وَأَشْعُرَنَّ إِذَا مَا قَرَّبُوهَا مَنْشُورَةً وَدُعِيتُ أَلِىَ الفَضْلُ أَمْ عَلَىَّ إِذَا حُو سِبْتُ إِنِّى عَلَى الحِسَابِ مُقِيتُ [meaning Would that I knew, but I shall assuredly know when they shall have set it (namely, the صَحِيفَة, or record, of my actions,) near, unfolded, and I am summoned, whether superiority be for me or against me when I am reckoned with: verily I shall be a watcher, or a witness, of the reckoning, or, accord. to some, as is said in the TA, acquainted with the reckoning]: i. e. I shall know what evil I have done; for [as is said in the Kur lxxv. 14] man shall be a witness against himself: (S, O, TA:) IB says that, accord. to Seer, the correct reading is, رَبِّى على الحساب مقيت [meaning my Lord is able to make the reckoning] because he who is submissive to his Lord does not describe himself by this epithet: but IB adds that Seer has founded this remark upon the assumption that مقيت is here used as meaning مُقْتَدِرٌ; and that if it be understood as syn. with حَافِظٌ and شَاهِدٌ, the former reading is not objectionable. (TA.) — — المُقِيتُ is one of the best names of God: (TA:) and [as such] signifies The Possessor of power; (Fr, Zj, S, O, Msb, K, TA;) as He who gives to every man his قُوت [or food], (F, S, O, K, TA,) and likewise to everything: (TA:) or (as one of those names, TA) the Preserver, or Protector, (Zj, TA,) who gives to everything such preservation, or protection, as is needful. (TA.) It is said in the Kur [iv. 87], وَكَانَ اللّٰهُ عَلَى كُلِّ شَىْءٍ مُقِيتًا, (S, O,) meaning [For God is] a possessor of power [over everything, or is omnipotent], (Ksh, Bd, Jel,) so He will requite everyone for what he has done: (Jel:) or a witness, [and] a preserver, or protector, or watcher. (Ksh, Bd.) قوح 1 قَاحَ, aor. يَقُوحُ, said of a wound, i. q. قَاحَ, inf. n. قيح, q. v.; as also ↓ تقوّح. (K.) — And قاح, (K, TA,) inf. n. قَوْحٌ, (TA,) He swept a house, or chamber; (K, TA;) a dial. var. of حَاقَ; mentioned by Kr; (TA;) as also ↓ قوّح. (K, TA.) 2 قَوَّحَ see what next precedes. 4 اقاح

He (a man, TA) kept constantly, or perseveringly, to refusing, after the act of asking, or begging; (K, TA;) mentioned by IAar, but in art. قيح. (TA.) 5 تَقَوَّحَ see 1, first sentence. قَاحَةٌ The court of a house; a spacious vacant part, or portion, thereof, in which is no building; syn. سَاحَةٌ; (S in art. قيح, and L, K, in the present art.;) and بَاحَةٌ, ق and ب being interchangeable in this case, as in لَازِبٌ طِينٌ and لَازِقٌ, and in نَبِيثَةُ البِئْرِ and نَقِيثَتُهَا: and the middle of a house: (TA:) pl. قُوحٌ; (K, TA;) like [its syn.] سُوحٌ pl. of سَاحَةٌ. (TA.) It is related of 'Omar that he said, مَنْ مَلَأَ عَيْنَهُ مِنْ قَاحَةِ بَيْتٍ قَبْلَ أَنْ يُؤْذَنَ لَهُ فَقَدْ فَجَرَ [He who satisfies his eye by the sight of what is in the court of a house before permission is given to him to enter verily transgresses]. (TA.) And [the pl.] signifies Lands giving growth to nothing. (TA.) قود 1 قَادَهُ, aor. يَقُودُ, inf. n. قَوْدٌ (S, Mgh, L, Msb, K) and قِيَادٌ (Mgh, Msb) and قِيَادَةٌ (Msb, K) and مَقَادَةٌ and قَيْدُودَةٌ (S, L, K) [originally قَيْوَدُودَةٌ, of the measure فَيْعَلُولَةٌ, like دَيْمُومَةٌ &c.,] and تَقْوَادٌ, (K,) [an intensive form; or, accord. to some, inf. n. of قَوَّدَ;] He led him; (namely, a horse &c., L;) contr. of سَاقَهُ; القَوْدُ being from before, and السَّوْقُ from behind; (Kh, L, Msb, K;) he drew him (a camel) after him; (L;) as also ↓ اقتادهُ; (S, L, K;) and ↓ قوّدهُ, inf. n. تَقْوِيدٌ; (K;) or اقتاده signifies he led him for himself: (Msb:) and قوّده, he led him much: (S, A, L:) you say قوّد فَرَسَهُ he led his horse much. (A.) [One says also قَادَ بِهِ; app. by poetic license: see a verse of Jereer cited in the first paragraph of art. رضع.] — — أَصْبَحْتُ يُقَادُ بِىَ البَعِيرُ (tropical:) [lit., I have become in such a state that the camel is led with me; i. e.,] I have become old and decrepit. (A.) — — قَادَتِ الرِّيحُ السَّحَابَ (tropical:) The wind led on the cloud, or clouds. (L.) — — قَادَ, inf. n. قِيَادَةٌ (Mgh, Msb) and قَوْدٌ, (L,) (assumed tropical:) He led an army. (Mgh, L, Msb.) — — اقتاد ↓ النَّبْتُ الثَّوْرَ (tropical:) [The herbage attracted the bull by its odour;] he perceived its odour and rushed upon it. (A.) — — قَادَ, aor. يَقُودُ, inf. n. قِيَادَةٌ, (tropical:) He acted the part, or performed the office, of a pimp, or bawd; or, of a pimp to his own wife, or of a contented cuckold. (Msb.) Ex. قَادَ عَلَى الفَاجِرَةِ, inf. n. as above, [He acted the part, or performed the office, of a pimp to the adulteress, or fornicatress]. (A. [Not given there as tropical.]) — قَادَ, aor. يَقُودُ, inf. n. قِيَادَةٌ, (tropical:) It extended along the surface of the ground; said of a mountain, and of a dyke [&c.]: (T, L:) and so ↓ انقاد; said of a mountain, (the Lexicons passim,) and of a tract of land, (L,) and of sand; (TA;) and ↓ اقتاد and ↓ تقاود. (L.) You say, ظَهْرٌ مِنَ الأَرْضِ يَقُودُ, and يَنْقَادُ, and يَتَقَاوَدُ, كَذَا وَكَذَا مِيلًا, A rugged and elevated tract of land that extends such and such a number of miles. And هٰذَا مَكَانٌ يَقُودُ مِنَ الأَرْضِ كَذَا وَكَذَا This is a place which stretches along (يجادب) such and such measures of ground. (L.) — قَوِدَ, [aor. يَقْوَدُ,] (L,) inf. n. قَوَدٌ, (S, L, K,) (assumed tropical:) He (a camel, and a horse, S, L, or other beast of carriage, and a man, L) had a long back and neck. (S, L, K.) See أَقْوَدُ. — قِيدَ It (flour) became compacted together in a mass; syn. تَكَتَّلَ and تَكَبَّبَ. (K.) [See also art. قيد, to which it probably belongs.] 2 قَوَّدَ see 1. 3 مَرَّ وَفُلَانٌ يُقَاوِدُهُ وَيُسَاوِقُهُ [He passed by, or along, such a one vying, or contending, with him in leading on and in driving on]. (A.) [See also 6 in art. سوق.] 4 اقادهُ خَيْلًا He gave him horses to lead: (S, L, K:) and in like manner, مَالًا [camels]. (TA.) — — اقاد الغَيْثُ (tropical:) The rain spread wide: (L, K:) or, had a cloud, or clouds, leading it on. (L.) — — (tropical:) He (a man) advanced; went forward: (L, K:) as though he gave the means of leading him to the ground and it attained thereby its want. (L.) — أَقَادَنِى, (L,) and اقادنى مِنَ القَاتِلِ, (Msb,) He retaliated for me upon the slayer. (L, Msb.) اقادهُ السُّلْطَانُ مِنْ أَخِيهِ [The Sultán retaliated for him upon his brother]. (S.) — — اقاد القَاتِلَ بِالقَتِيلِ, (inf. n. إِقَادَةٌ, TA,) He slew the slayer for the slain. (S, L, K.) 6 تقاودا (assumed tropical:) They two went away quickly: as though each of them led the other. (L.) [See also 6 in art. سوق] — تقاود (tropical:) It (a place) became even. (A.) See also 1. 7 انقاد, [inf. n. اِنْقِيَادٌ,] He (a beast) suffered himself to be led; (Msb, K;) as also ↓ اقتاد (K) and ↓ استقاد. (A, TA.) You say انقاد لِى, and استقاد لِى, He was, or became, tractable to me; gave me the means of leading him. (S, L.) — — انقاد, (A, K,) inf. n. اِنْقِيَادٌ, (S, L,) (tropical:) He was, or became, submissive, resigned, manageable, easy, humble, or lowly; (S, L, A, K;) as also ↓ استقاد. (TA.) — — انقاد السَّحَابُ, and ↓ استقاد لِلرِّيحِ, (tropical:) The cloud, or clouds, became led on by the wind. (A.) — — انقاد (tropical:) It (a road) was easy and direct. (TA.) — — انقاد لِىَ الطَّرِيقُ إِلَيْهِ (tropical:) The road to him, or it, was, or became, plain, or obvious, or manifest, to me. (L, K.) — — انقادت إِلَيْهِ المَوَارِدُ (tropical:) The roads, or ways, continued uninterruptedly to it. (As, AM; from a verse of Dhu-r-Rummeh.) See also 1. 8 إِقْتَوَدَ see 1 in three places. — — And see 7. 10 إِسْتَقْوَدَ see 7 in three places — استقاد الأَمْرَ مِنْهُ He retaliated the thing upon him. (Lth, L.) — — استقادهُ He asked him (namely a judge, or governor,) to retaliate upon a slayer; to slay the slayer for the slain. (S, L, Msb.) قَادٌ: see قِيدٌ. قَوْدٌ Horses: (S, L, K:) or a number of horses together: (A:) or led horses; horses led by their leading-ropes, not ridden, (Az, L, Msb, K,) but prepared for the time of want. (L.) You say, مَرَّ بِنَا قَوْدٌ [A number of horses together, or of led horses, passed by us]. قِيدٌ (S, L.) قَيْدٌ, contr. from قَيِّدٌ, see مُنْقَادٌ. [originally قِوْدٌ, if belonging to this art.,] and ↓ قَادٌ, Measure; syn. قَدْرٌ. (L, art. قيد; and K in the present art.) Ex. هُوَ مِنِّى قِيدَ رُمْحٍ, and ↓ قَادَ رمح, He is [distant] from me the measure of a spear. (L, art. قيد.) قَوَدٌ The slaying of the slayer for the slain: (Lth, L:) or i. q. قِصَاصٌ [which signifies the retaliation of slaughter, and of wounding, and of mutilation;] (S, L, Msb, K;) or slaughter for slaughter, and wounding for wounding. (TA, art. قص.) Ex. طَلَبَ القَوَدَ مِنَ القَاتِلِ [He sought retaliation upon the slayer]. (A.) قَوَدٌ — — قَتَلَهُ بِهِ قَوَدًا He slew him for him (i. e. for the slain) in retaliation. (Msb.) قِيَادٌ see مِقْوَدٌ in three places. قَؤُودٌ and قَوُودٌ see مُنْقَادٌ. قِيَادَةٌ Tractableness; (tropical:) submissiveness; easiness; in a horse or camel. (L.) قَيِّدٌ: see مُنْقَادٌ. قَوَّادٌ (tropical:) A pimp; a bawd: fem. with ة: (Msb:) a pimp to his own wife; or a contented cuckold; syn. دَيُّوثٌ. (Msb, * TA.) — القَوَّادُ The nose; in the dial. of Himyer. (K.) — — In the following words of Ru-beh, أَتْلَعُ يَسْمُو بِتَلِيلٍ قَوَّادْ [Long-necked, elevating himself, with advancing neck], قوّاد is explained as signifying مُتَقَدِّمٌ. (L.) قَيِّدَةٌ A camel whereby a man conceals himself from the animal that he would shoot, previously to his shooting at it; (ISd;) i. q. دَرِيْئَةٌ; (A, L;) as also سَيِّقَةٌ. (A.) قَائِدٌ A leader of horses: (L:) and (assumed tropical:) of an army: (Mgh, Msb:) pl. قُوَّادٌ and قَادَةٌ (S, Mgh, L, Msb, K) and قُوَّدٌ; (K;) and pl. of قَادَةٌ, قَادَاتٌ. (Mgh.) — — قَائِدَةٌ [A she-camel] that precedes the other camels [or leads them on,] and with which the young ones keep company. (L.) — — سَحَابٌ قَائِدٌ (tropical:) A cloud, or clouds, leading on rain. (L.) — — قَائِدَةٌ (tropical:) A wind [رِيحٌ] leading on a cloud, or clouds. (A.) — قَائِدٌ (tropical:) Extending along the surface of the ground; applied to a mountain, and a dyke, (T, L,) and a tract of land [&c.]: (K:) and so ↓ مُنْقَادٌ, applied to a mountain, (the Lexicons passim,) and a tract of land, and of sand. (L.) — — A prominent part of a mountain (JK, L, K) extending upon the surface of the ground. (JK.) — — قَائِدَةٌ A hill of the kind termed أَكَمَة extending upon the surface of the ground: (L, K:) or a hill cleaving to the ground. (IAar, in TA, art. خشع.) — قَائِدٌ The largest of the channels for irrigation (فُلْجَان) of a land ploughed for sowing. (L, K.) [In the CK, الحَارِث is put for الحَرْث.] ISd says, that he assigns it to this art. only because و is more common than ى. (L.) [Pl. قَوَائِدُ, occuring in the L and TA, voce أَعْرَافٌ.] — القَائِدُ The last star [η] in the tail of Ursa Major, بَنَاتِ نَعْشٍ الكُبْرَى: in the K, الصُّغْرَى, but this is a mistake. (TA.) [The star (z) which is the middle one of the three in the tail of that constellation is called العَنَاقٌ, and by the side of it

is the obscure star called السُّهَى, and also called الصَّيْدَقُ, and, as is said in the TA, نُعَيْشٌ; and the third of those three, next the body, is called الحَوَرُ In the K, a strange description is given of these stars: it is there said, الأَوَّلُ مِنْ بَنَاتِ نَعْشٍ الصُّغْرَى الذى هو [القَائِدُ] و آخِرُهَا قَائِدٌ وَالثَّانِى عَنَاقٌ وَإِلَى جَانِبِهِ قَائِدٌ صَغِيرٌ و ثَانِيهِ عَنَاقٌ وَإِلَى جَانِبِهِ الصَّيْدَقُ وهو السُّهَى والثَّالِثُ الحَوَرُ.] — — The قَوَائِدُ, among the northern stars, are, it is said, four stars forming an irregular quadrilateral figure, distant one from another, [as though ε, ζ, η π of Hercules,] in the midst of which is an obscure star, resembling a soil, and called الرُّبَعُ, they being likened to she-camels with a young one such as is called رُبَعٌ: they are on the left of النَّسْرُ الوَاقِعُ [a Lyræ], between it and بَنَاتُ نَعْشٍ. (TA.) [But قَوَائِدُ, here, is evidently a mistake for عَوَائِذُ.] قَيْدُودٌ, originally قَيْوَدُودٌ because from قَادَ, aor. يَقُودُ accord. to the Basrees; or, accord. to the Koofees, it is of the measure فَعْلُولَةٌ, and the ى is substituted for و; A mare easy to be led. (IKtt, MF.) — قَيْدُودٌ (assumed tropical:) A long, or tall, she-ass, (S, L, K,) &c.: (K:) pl. قَيَادِيدُ. (S, L, K.) See also art. قد. — — قَيْدُودٌ (assumed tropical:) A mare having a long and curved neck: (L:) not applied to a male. (ISd, L.) أَقْوَدُ A man (S, L) strong-necked: (S, L, K:) so called because he seldom turns his face aside. (S, L.) — — Hence, (assumed tropical:) One who is niggardly, or tenacious, of his travelling-provision: (S, L, K:) because he does not turn aside his face in eating, lest he should see a man and be obliged to invite him. (S, L.) — — (assumed tropical:) A man who does not turn aside his face. (L.) — — (tropical:) A tall, or high, mountain; (S, L, K; *) as also ↓ مُقَوَّدٌ. (K.) — — قَوْدَآءُ (tropical:) A road of a difficult place of ascent of a mountain (ثَنِيَّةٌ) extending to a great length upwards, (S, L,) or, reaching high. (K.) — — قُلَّةٌ قَوْدَآءُ (tropical:) A tall mountain-top. (A.) — — أَقْوَدُ (assumed tropical:) A man who, when he applies himself to a thing, can hardly turn his face away from it. (T, L, A, K. *) — — (assumed tropical:) A camel, and a horse, (S, L,) or other beast of carriage, and a man, (L,) having a long back and neck: (S, L:) or a long-necked horse, (A,) or camel: (R:) or long, or tall, absolutely, applied to a camel: (R, TA:) fem. قَوْدَآءُ; and pl. قُودٌ: (S, L:) or a horse having a long and large neck. (ISh.) See شَغَبَ. — See also مُنْقَادٌ. — — (tropical:) More, or most, addicted to the conduct of a pimp, or bawd; or, of a pimp to his own wife, or a contented cuckold. (Msb.) جَعَلْتُهُ مَقَادَ المُهْرِ (assumed tropical:) I placed him on the right hand: (L, K:) because the colt (مهر) is in most instances led (يُقَادُ) on the right hand. (L.) مِقْوَدٌ A leading-rope; (L, Msb;) that with which one leads [a horse &c.]; (K;) a rope or the like with which one leads [a horse &c.]; (Mgh;) a rope upon the neck, for leading [a horse &c.]: (A:) as also ↓ قِيَادٌ; (L, Mgh, Msb, K;) a rope that is tied to the cord of the nose-ring of a camel, or to the bit of a horse or the like, by which a beast is led; (S, L;) a cord, or a thong or strap, attached to the neck of a beast or of a dog, by which the animal is led: (L:) pl. مَقَاوِدُ. (A, Msb.) — — أَعْطَى القِيَادَ ↓ (tropical:) [lit., He gave the leading-rope; i. e.,] he was, or became, submissive, or obedient, willingly or unwillingly. (Msb.) — — فُلَانٌ ↓ سَلِسُ القِيَادِ (tropical:) [lit., Such a one has an easy leading-rope; i. e.,] such a one will follow thee agreeably with thy desire; (A;) [is submissive, obsequious, or obedient]: and ↓ صَعْبُ القِيَادِ (tropical:) [signifying having a difficult leading-rope; i. e., refractory]. (L.) مَقُودٌ and ↓ مَقْوُودٌ (the latter extr. [with respect to form], and of the dial. of Temeem, TA,) A beast of carriage led. (K.) غَيْثٌ مُقِيدٌ (tropical:) Wide-spreading rain: or rain having a cloud, or clouds, leading it on. (L.) مُقَوَّدٌ: see أَقْوَدُ. أَعْطَاهُ مَقَادَتَهُ He gave him the means of leading him; he was, or became, tractable to him. (S, * L, * K.) مَقْوُودٌ: see مَقُودٌ. مُنْقَادٌ and ↓ قَوُودٌ (S, L, K) and ↓ قَوُودٌ, without ء, (Ks,) and ↓ قَيِّدٌ and ↓ قَيْدٌ, [the last but one originally قَيْوِدٌ, and the last contracted from it,] like مَيِّتٌ and مَيْتٌ, and ↓ أَقْوَدُ, (L, K,) A horse, (Ks, S, L, K,) and a camel, (Ks, L,) tractable; (tropical:) submissive; easy. (Ks, S, L, K.) Ex. اِجْعَلْ فِى أَوَّلِ قِطَارِكَ بَعِيرًا قَيِّدًا [Place thou at the head of thy string of camels a camel that is tractable]. (A.) — مُنْقَادٌ: see قَائِدٌ. — — (tropical:) A direct road. (A.) قور 1 قَورَ, aor. يَقْوَرُ, inf. n. قَوَرٌ, It (a thing) was, or became, wide: whence دَارٌ قَوْرَآءُ, q. v. (JK.) — قَارَهُ, (A, K,) aor. يَقُورُ, inf. n. قَوْرٌ; (TA;) and ↓ قَوَّرهُ, (S, A, Mgh, Msb, K,) inf. n. تَقْوِيرٌ; (Mgh, Msb;) and ↓ اِقْتَوَرَهُ; and ↓ اقتارهُ; (S, K;) [of all which the second is the most common;] He cut a round hole in the middle of it; (A, Mgh, Msb, K;) as one cuts a جَيْب [or the opening at the neck and bosom of a shirt], (TA,) and a melon: (Mgh, Msb:) [he hollowed it out; he scooped it out; he cut out a piece of it, generally meaning in a round form:] he cut it in a round form. (S.) You say قوّر ↓ الجَيْبَ [He cut out, or hollowed out, the opening at the neck and bosom of the shirt]. (TA.) And قُرْتُ البِطِّيخَةَ, and ↓ قَوَّرْتُهَا, [I cut a round hole in the melon]. (TA.) And قُرْتُ خُفَّ البَعِيرِ, and ↓ قَوَّرْتُهُ, and ↓ اِقْتَرْتُهُ, [I cut a round hollow in the foot of the camel]. (TA.) — — قُرْتُ عَيْنَهُ, and قُرْتُهُ, I put out, or pulled out, [or scooped out,] his eye; syn. فَقَأْتُ عَيْنَهُ. (TA.) — — قَارَ المَرْأَةَ He circumcised the woman. (L, K.) 2 قوّر He widened a house; made it wide. (A, * TA.) — See also 1, in four places. 5 تقوّر It (a cloud) became dissundered, and separated into round portions. (TA, from a trad.) See also 7. 7 انقار It (the side of a cloud) became as though a portion fell from it, by reason of much water pouring [from it]. (TA.) See also 5. 8 إِقْتَوَرَهُ and اقتارهُ: see 1, in two places. قَارٌ i. q. قِيرٌ [Tar: or pitch]. (S, K.) See مُقَوَّرٌ. قَارَةٌ A small mountain separate from other mountains: (K:) or a small mountain upon another mountain: such [or a knoll of a mountain] seems to be meant by قَارَةُ جَبَلٍ: (TA:) or the smallest of mountains: (A:) or a small, black, isolated mountain, resembling an أَكَمَةٌ: or a black أَكَمَةٌ: (TA:) or i. q. أَكَمَةٌ [i. e. a hill, or mound, &c.]: (S:) or the smallest of mountains and the largest of آكَام; scattered, rough, and abounding with stones: (Lth:) or a small mountain, slender, compact, and lofty, not extending along the surface of the ground, as though it were a collection of stones, and [sometimes] great, and round: (ISh:) or a great rock, (K,) smaller than a mountain: (TA:) or a black rock: (K:) or a tract of ground containing black stones; (K, TA;) i. e., a حَرَّة: (TA:) pl. قَارٌ, (S, K,) [or rather this is a coll. gen. n.,] and قَارَاتٌ (K) and قُورٌ (Lth, S, A, K) and قِيرَانٌ. (Lth, K.) قُوَارَةٌ What is cut in a round form (مَا قُوِّرَ) from a garment or piece of cloth, &c.; (K;) as the قوارة of a shirt, (S, A, Msb,) and of a جَيْب [or the opening at the neck and bosom of a shirt], (TA, [but there written, by mistake, جنب,]) and of a melon: (S, A:) or particularly from a hide, or tanned hide; (Lh, K;) what is cut in a round form (مَا قُوِّرَ) from the middle of a hide, or tanned hide, for a target to shoot at, like the قوارة of a جَيْب. (JK.) — — Also, What one cuts from the sides of a thing (K, TA) that is مُقَوَّر [or cut in a round form]. (TA.) — — And, contr., A thing of which the sides have been cut. (K.) [أَقْوَرُ: fem. قَوْرَآءُ: Wide in the inside; capacious.] دَارٌ قَوْرَآءُ A house that is wide (S, K, TA) in the inside. (TA.) مُقَوَّرٌ [Having a round hole cut in its middle: hollowed out; scooped out: cut in a round form. See 1.] — A camel smeared with قَطِرَان [or tar]. (Sgh, K.) See قَارٌ. مُقَوِّرٌ A youth who hollows out the cakes of bread, eating the middle parts and leaving the edges. (A, TA.) قوس 1 قَاسَ الشَّىْءَ بِغَيْرِهِ, and عَلَى غَيْرِهِ, aor. يَقُوسُهُ, inf. n. قَوْسٌ (S, K *) and قِيَاسٌ, (S,) i. q. قَاسَهُ, aor. يَقِيسُهُ, inf. n. قَيْسٌ (S, K *) and قِيَاسٌ; (S;) i. e., He measured the thing by another thing like it; [both in the proper sense and mentally; but the latter verb is the more common, though the former, accord. to the JK, is the original;] (S, TA;) and so ↓ اقتاس الشَّىْءَ بِغَيْرِهِ: (S, K: *) but you should not say ↓ أَقَسْتُهُ for قُسْتُهُ or قِسْتُهُ. (S.) — قَوِسَ: see 5. 2 قَوَّسَ see 5, in two places. — قوّسهُ, inf. n. تَقْوِيسٌ, He made it bowed, or bent. (KL.) 4 أَقْوَسَ see 1: — and see 5. 5 تقوّس It (a thing) became bowed, or bent; as also ↓ استقوس: (TA:) the ↓ latter is also said, tropically,

of the moon when near the change [&c.]. (A, TA.) — — (tropical:) He (an old man, S, A) became bowed, or bent; (A, * K;) as also ↓ قَوَّسَ, inf. n. تَقْوِيسٌ; (S, A, * Msb, K;) and ↓ استقوس; (S;) and ↓ اقوس: (A:) or he became bowed, or bent, in the back; as also ↓ قَوَّسَ; and ↓ استقوس; (TA;) and so ↓ قَوِسَ, aor. قَوَسَ, inf. n. قَوَسٌ. (K.) — تقوّس قَوْسَهُ He put his bow upon his back. (TA.) 8 إِقْتَوَسَ see 1. — — يَقْتَاسُ بِأَبِيهِ, (S, K,) inf. n. إِقْتِيَاسٌ, (S,) (assumed tropical:) He follows the way of his father, and imitates him. (S, K.) 10 إِسْتَقْوَسَ see 5, in four places. قَاسُ رُمْحٍ: see قِيسُ رُمْحٍ. قَوْسٌ [A bow;] a certain thing, well known, (A, K,) with which one shoots: (M, TA:) of the fem. gender: (IAmb, M, Msb:) or masc. and fem.: (S, Msb:) or sometimes masc.: (A, K:) pl. [of pauc.] أَقْوَاسٌ (IAmb, S, A, Msb, K) and أَقْيَاسٌ, (TA, and so in some copies of the K, in the place of the former,) the ى being interchangeable with the و, (TA,) and [of mult.] قِسِيٌّ, (S, A, Msb, K,) originally قُوُوسٌ, (S, TA,) which is not used, (TA,) of the neasure فُعُولٌ, (S, Msb,) first changed to قُسُوٌّ, of he measure فُلُوعٌ, and then to قِسِيٌّ, of the measure فِلِيعٌ, like عِصِيٌّ, (S,) and قُسِيٌّ, (Fr, Sgh, K,) from the same original, (TA,) [like عُصِيٌّ,] and قِيَاسٌ, (IAmb, S, A, Msb, K,) which is more agreeable with analogy than قسىّ. (TA.) The dim. is قُوَيْسٌ, (IAmb, M, Msb, K,) without ة, contr. to rule, as the word is fem., (M, TA,) and قُوَيْسَةٌ, (IAmb, Msb, K,) sometimes: (IAmb, Msb:) or the former accord. to those who make قوس to be masc., (S,) and the latter accord. to those who make it to be fem. (S, Msb.) It is prefixed to another word to give it a special signification. Thus you say, قَوْسُ نَبْلٍ An Arabian bow. And قَوْسُ نُشَّابٍ A Persian bow. And قَوْسُ حُسْبَانٍ [A bow for shooting a certain kind of short arrows]. And قَوْسُ جُلَاهِقٍ [A cross-bow]. And قَوْسُ نَدْفٍ [A bow for loosening and separating cotton]. (Msb.) — — [Hence the saying,] فُلَانٌ لَا يَمُدُّ قَوْسَهُ أَحَدٌ [Such a one, no one will pull his bow;] i. e., (tropical:) no one will vie with him, or compete with him. (A, TA.) And رَمَوْنَا عَنْ قَوْسٍ وَاحِدٍ, (A, TA,) or وَاحِدَةٍ, (Mgh,) [lit., They shot at us from one bow: meaning, (tropical:) they were unanimous against us;] a proverb denoting agreement. (Mgh.) [In the Msb, رَمَوْهُمْ and وَاحِدَةٍ.] And هُوَ مِنْ خَيْرِ قُوَيْسٍ سَهْمًا; (S, L, K; except that in the L and K, for قويس, we find قَوْسٍ;) (tropical:) [He is of the best of a little bow, as an arrow; i. e., he is one of the best arrows of a little bow;] or صَارَ خَيْرَ قُوَيْسٍ سَهْمًا (A, K) (tropical:) [He became the best of a little bow, as an arrow; i. e., he became the best arrow of a little bow:] a proverb [See Arab. Prov. i. 718] applied to him who has become mighty after being of mean condition: (A:) or to him who opposeth thee and then returns to doing what thou likest. (A, K.) [Hence also the phrase in the Kur, liii. 9,] فَكَانَ قَابَ قَوْسَيْنِ And he was at the distance of two Arabian bows: or two cubits [this is app. an explanation by one who holds قَابَ قَوْسَيْنِ to be for قَابَىْ قَوْسٍ:] (K:) or the meaning is, قَابَىْ قَوْسٍ, i. e., [at the distance of the measure of] the two portions between the part of a bow that is grasped by the hand and each of the curved extremities. (TA.) See also art. قوب. — — القَوْسُ (assumed tropical:) [The Sign of Sagittarius; also called الرَّامِى;] one of the signs of the zodiac; (S, K;) namely, the ninth thereof. (TA.) — — قَوْسُ قُزَحَ The rainbow: the two words are inseparable. (TA.) See قزح. — — قَوْسُ الرَّجُلِ (assumed tropical:) The bowed, or bent, part of the back of a man. (IAar.) — — أَقْوَاسُ البَعِيرِ (tropical:) The anterior ribs of the camel. (A.) — — Also قَوْسٌ (tropical:) What remains, of dates, (S, A, * K,) in the [receptacle called] جُلَّة, (S,) or in the bottom thereof, (K,) or in the sides thereof, like a bow: (A:) or, accord. to Zeyd Ibn-Kuthweh, the fourth part of the جُلَّة, of dates; like رِزْمَةٌ: (TA in art. رزم:) in this sense, also, it is fem.: or a number of dates collected together: pl. as above. (TA in the present art.) — Also, A cubit: (S, K:) sometimes used in this sense: (S:) because a thing is measured (يُقَاسُ) with it. (K.) قِيسُ رُمْحٍ and قَاسُ رُمْحٍ The measure of a spear. (Msb, in this art.; and S, K, in art. قيس.) قَوَّاسٌ A hewer, or fashioner, of bows; and so, perhaps, قَيَّاسٌ. (TA.) قُسَوِىٌّ is the rel. n. from قِسِيٌّ, [pl. of قَوْسٌ,] because it is [before its last change] of the measure فُلُوعٌ changed from the measure فُعُولٌ. (S.) أَقْوَسُ Having a bowed, or bent, back. (S, K.) — — Sand that is elevated (K, TA) like a hoop or ring. (TA.) مِقْوَسٌ A bow-case. (S, K.) — A horse-course; a race-ground: (Ibn-'Abbád, K:) a place whence horses run (K) for a race; (TA;) i. e., (so in the K accord. to the TA,) a rope at which the horses are placed in a row (S, A, K) on the occasion of racing, (S, K,) in the place whence they run: (A:) or the extended rope from which the horses are started: (JK:) also called مقيص: the pl. is مَقَاوِسُ. (TA.) Hence the saying, عُرِضَ فُلَانٌ عَلَى المِقْوَسِ [Such a one has been put to the starting-rope]; meaning, (tropical:) such a one has been tried, or proved, by use, practice, or experience. (A, TA.) And فُلَانٌ عَلَى مِقْوَسٍ, i. e., عَلَى حِفَاظٍ [app. meaning, (assumed tropical:) Such a one is intent upon defending his honour or the like]. (Lth, L.) مُقَوَّسٌ and مُقَوِّسٌ: see مُتَقَوِّسٌ. مُتَقَوِّسٌ (assumed tropical:) An eyebrow [or other thing] likened to a bow; as also ↓ مُسْتَقْوِسٌ (K) and ↓ مُقَوَّسٌ: (TA:) ↓ the second of these epithets is also applied, in the same sense, or like a bow, to a gutter round a tent, and the like. (TA.) — — Also, A man bowed, or bent; and so ↓ مُقَوِّسٌ. (TA.) — Also, (K,) or مُتَقَوِّسٌ قَوْسَهُ, (S,) A man having with him his bow. (S, K. *) مُسْتَقْوِسٌ: see مُتَقَوِّسٌ, in two places. قوض 1 قَوَضَ see 2: and see also 1 in art. قيض. 2 قَوّضهُ, (S, A, Msb, K,) inf. n. تَقْوِيضٌ, (Msb, K,) He demolished it; destroyed it; threw it down; namely a building; as also ↓ قَاضَهُ, (K,) aor. يَقُوضُ, inf. n. قَوْضٌ: (TA:) or he took it to pieces, without demolishing or destroying or throwing down; (S, A, Msb, K;) namely a building, (S, A, Msb,) and a tent. (A:) or he pulled up, or out, its poles, or pieces of wood, and its tentropes: (IDrd, K:) or he pulled it up, and removed it; namely a tent. (TA.) — — [Hence,] قوّض الصُّفُوفَ, and المَجَالِسَ, (A, TA,) (tropical:) He separated, or dispersed, the ranks, and the assemblies. (TA.) — — [Hence also,] بَنَى فُلَانٌ ثُمَّ قَوَّضَ [lit. Such a one built, then demolished, or took to pieces]; i. e. (tropical:) did well, then did ill. (A, TA.) 5 تقوّض It (a house, and a tent, TA) became demolished, destroyed, or thrown down; (S * in art. قيض; and K;) and in like manner تقوّز; (TA;) as also ↓ انقاض [which see also in art. قيض]: (K; and in a copy of the S in art. قيض:) or it was, or became, taken to pieces, without being demolished or destroyed or thrown down: (A, TA:) and ↓ انقاضت, said of a well (بِئْر), it fell; fell in ruins, or to pieces; or collapsed. (Msb: see also art. قيض.) — — [Hence,] تقوّض المَجْلِسُ, (A,) and تقوّضت الحِلَقُ, (S, TA,) and الصَّفُوفُ, (S, Msb, TA,) (tropical:) [The assembly, and] the rings of men, (S, TA,) and the ranks, became separated, or dispersed. (S, Msb, * TA.) — — Also, (assumed tropical:) He (a man, K, and a bird, Az, TA) came and went, (Az, K, TA,) and would not be still, or remain at rest. (Az, TA.) 7 إِنْقَوَضَ see 5, in two places. هٰذَا بِذَا قَوْضًا بِقَوْضٍ This is for that, as a substitute for a substitute. (K.) And هُمَا قَوْضَانِ [They two are substitutes, each for the other]: mentioned by Sgh: but Z says, هما قَيْضَانِ [q. v. in art. قيض]: (TA:) or both signify they are exchangers, each with the other. (JK.) مُقَوَّضٌ Anything demolished, destroyed, or thrown down: [&c.: see 2.] (TA.) قوع قوف قول قوم قوى See Supplement قولنج قُولَنْجٌ, (Msb, * K,) with fet-h to the ل, (Msb,) and sometimes قَوْلِنْجٌ, with kesr to the ل, or thus and قُولِنْجٌ, i. e. with kesr to the ل and with fet-h and damm to the ق, (K,) a foreign word, (TA,) [from the Greek kwliko\s The colic;] a certain painful intestinal disease, in which the egress of the feces and wind is attended with difficulty; (K;) a violent griping in the intestine called the colon. (Msb.) قيا 1 قَآءَ, aor. يَقِىْءُ, inf. n. قَىْءٌ, (S, Mgh, O, Msb, K,

&c.,) He vomited (Mgh, TA) what he had eaten. (Mgh, Msb, TA.) — — [Hence one says,] قَآءَ نَفْسَهُ [lit. He vomited his soul], meaning (assumed tropical:) he died: like لَفَظَ نَفْسَهُ. (A, TA.) And قَآءَتِ الطَّعْنَةُ الدَّمَ (assumed tropical:) [The wound made with a spear or the like spouted forth the blood]. (A, TA.) And ثَوْبٌ يَقِىْءُ الصِبْغَ (assumed tropical:) A garment that is saturated with the dye. (S, A, O, K.) And تَقِىْءُ الأَرْضُ أَفْلَاذَ كَبِدِهَا [lit. The earth will vomit the pieces of her liver], meaning (tropical:) the earth will cast forth upon her surface her treasures. (TA, from a trad.) And قَآءَتِ الأَرْضُ أُكْلَهَا [lit. the earth vomited her food], meaning (tropical:) the earth disclosed her herbage and her treasures. (TA, from a saying of 'Áïsheh.) And الأَرْضُ تَقِىْءُ النَّدَى (tropical:) [The earth exudes the moisture]. (TA.) 2 قيّأهُ He, (a man, S, Mgh, O, Msb,) or it, (medicine, K,) caused him to vomit; (S, * Mgh, O, * Msb, K; *) and ↓ اقآءهُ signifies the same. (S, O, K.) 4 أَقْيَأَ see what immediately precedes. 5 تقيّأ He constrained himself to vomit; (S, Mgh, O, Msb, TA;) and he vomited intentionally. (TA.) See also 10, in two places. — And تَقَيَّأَتْ She addressed, or presented, herself to her husband, and threw herself upon him: (K:) or, accord. to Lth, she affected languor, or languidness, to her husband, and threw herself upon him: but in the opinion of Az, the verb with ق in this sense is a mistranscription, and is correctly تفيّأت, [q. v.,] with ف. (TA.) 10 استقآء, (S, Mgh, Msb, K, TA,) or استقيأ, (thus in the O, in which the former is not mentioned, [and it seems from an ex. in a verse there cited that this may be a dial. var.,]) and ↓ تقيّأ, (S, Mgh, O, Msb, K, TA,) He constrained himself to vomit: (S, Mgh, O, Msb: [see the latter verb above: in the K neither is expl.:]) or the former is an instance of اِسْتَفْعَلَ from القَىْءُ [i. e. it signifies he desired to vomit]: and ↓ the latter signifies more than the former, i. e. he made what was in the جَوْف [here meaning stomach] to come forth, intentionally. (TA.) It is said in a trad., لَوْ يَعْلَمُ الشَّارِبُ قَائِمًا مَا ذَا عَلَيْهِ لَاسْتَقَآءَ مَا شَرِبَ [If the person drinking in a standing posture knew what would be the effect upon him, he would desire to vomit what he had drunk: for the drinking and the eating in that posture are forbidden in more than one trad.]. (TA.) قَىْءٌ originally an inf. n.: then applied to signify Vomit; i. e. vomited food. (Msb.) It is said in a trad., الرَّاجِعُ فِى هِبَتِهِ كَالرَّاجِعِ فِى قَيْئِهِ [He who takes back his gift is like him who swallows back his vomit]. (S.) قُيَآءٌ a subst. (K, TA) similar to عُطَاسٌ and دُوَارٌ [and many other words of the same form applied to maladies; indicating that it signifies A complaint that causes much, or frequent, vomiting]. (TA.) One says, بِهِ قُيَآءٌ meaning [In him is a complaint in consequence of which] he is vomiting much, or frequently. (ISk, S, O.) قَيُوْءٌ One (a man, IAar) who vomits much, or frequently; as also قَيُوٌّ; (IAar, K, TA;) the latter formed from the former, like مَقْرُوٌّ from مَقْرُوْءٌ. (L, TA.) — — Also, [دَوَآءٌ قَيُوْءٌ,] Medicine that is taken to cause vomiting; (ISk, S, O;) and so ↓ دَوَآءٌ مُقَيِّئٌ (K, TA) and ↓ مُقِىْءٌ. (TA.) مُقِىْءٌ and مُقَيِّئٌ: see what immediately precedes. قيح 1 قَاحَ, said of a wound, (S, A, Msb, K, &c.,) aor. يَقِيحُ, (S, Msb,) inf. n. قَيْحٌ; (Msb, K;) like قَاحَ, aor. يَقُوحُ; (K;) and ↓ قيّح, (S, A, Msb, K,) inf. n. تَقْيِيحٌ; (A;) and ↓ اقاح; (A, Msb, K;) and ↓ تقيّح; (S, A, Msb, K;) and تقوّح; (Msb, K;) [It suppurated;] it became in the state of containing [or generating] matter, such as is termed قَيْح [meaning as expl. below]: (S, * A, * K in art. قوعح, and Msb in explanation of قَيَّحَ:) or its قَيْح ran, or flowed: or became in a state of readiness [to do so]. (Msb in explanation of قَاحَ and اقاح and تقوّح.) 2 قَيَّحَ and 4 and 5: see the preceding paragraph. قَيْحٌ Thick purulent matter (مِدَّةٌ) unmixed with blood; (S, A, L, K;) white, thick [matter], unmixed with blood: (Msb:) or, as some say, [contr. to the generality of the lexicographers,] thin matter (صَدِيد) like water, in which is a شُكْلَة [or small admixture, or tinge of the red and white hue,] of blood. (L.) قَاحَةٌ, mentioned in this art. in the S, see in art. قوح. قيد 1 قَيَدَ: see 2. 2 قيّدهُ, inf. n. تَقْيِيدٌ, He put a قَيْد [or pair of shackles] upon his (a horse's) [fore-] legs; he shackled his [fore-] legs. (Msb.) قَيَّدْتُ الدَّابَّةَ [I shackled the fore-legs of the beast; hobbled him: and, in a general sense, bound him.] (S.) ↓ قيَدَ (inf. n. قَيْدٌ, TA) and قُيِّدَ signify the same, [He had shackles put upon his fore-legs; he had his fore-legs shackled]. (K.) See also 5. — — قَيِّدْهُ بِالْأَلْتِ (assumed tropical:) [Bind thou him by oath]: said when one has not given thee thy right or due. (TA in art. الت.) — — أُقَيِّدُ جَمَلِى, (inf. n. تَقْيِيدٌ, K.) [lit., I shackle the fore-legs of my camel; meaning,] (tropical:) I fascinate my husband so as to prevent him from going to other women; as though I shackled his legs. (IAth, L, K, * from a trad.) — — (tropical:) It (fatigue) kept a she-camel from action. (A.) — — (tropical:) It (beneficence) shackled, or restrained, a person. (A.) — — قيّد الإيمَانُ الفَتْكَ (tropical:) [The giving assurance of safety] inhibits assassinating, or assaulting, the مُؤْمَن [i. e. the person to whom assurance of safety has been given (بالمُوْمِنِ in the CK is a mistranscription for بِالْمُؤْمَنِ)]; like as shackles inhibit the mischievous animal from doing mischief. (L, K, * from a trad. [See also 1 in art. فتك; where this trad. is cited in full.]) — — قيّد, (inf. n. تَقْيِيدٌ K,) (tropical:) He pointed a writing with the syllabical signs, or signs which point out the pronunciation and division of syllables: (S, A, L, K:) he pointed a letter: (L:) he restricted a word or phrase [in its signification or application] by that which prevented equivocation and removed ambiguity. (Msb.) — (tropical:) He registered, or recorded, a matter of science [&c.] in a book or the like; i. q. ضَبَطَ. (L.) 5 تقيّد quasi-pass. of قيّد [He had shackles put upon his legs; he had his legs shackled: see also 2]. (A.) قَادٌ: see قَيْدٌ. قِيدٌ [A shackle; or fetter: or, generally, a pair of shackles for the fore-legs of a beast, and generally made of rope, but some are of iron; a pair of hobbles; a pair of fetters]: (S, K, &c.:) pl. [of pauc.] أَقْيَادٌ (L, Msb, K) and [of mult.] قُيُودٌ. (S, L, Msb, K.) — — إِنَّ قُيُودَ الأَيَادِ أَوْثَقُ الأَقْيَادْ (tropical:) [Verily the shackles of benefactions are the firmest of shackles]. (A.) [الأَيَادْ is for الأَيَادِى.] — — What binds together [the two pieces of wood in a camel's saddle which are called] the عَضُدَانِ of [the two broad pieces of wood called] the مُؤَخَّرَتَانِ, (L, K [in the former of which, however, instead of ما ضمّ العضدين من الموخّرتين, the reading in the K, is put ما ضمّ العضدتين المؤخّرتين, which I suppose to be a mistake]) at their upper part, being a thong. (L.) — — A plaited thong between [the two pieces of wood called] the حِنْوَانِ of a camel's saddle of the kind called رَحْل, at the upper part; and sometimes, of a horse's saddle. (L.) — — The thong that binds together [the two pieces of wood called] the عَرْقُوَتَانِ of a camel's saddle of the kind called قَتَب. (S, L, K.) — — Anything that binds one part of a thing to another part. (L.) — — The extended thing at the lower extremities of the suspensory cords or strings of a sword, which is held by [the rings called] the بَكَرَات. (L, K.) — — قَيْدَا البَازِى The jesses of the hawk or falcon; syn. سِبَاقَاهُ. (S, O, K, all in art. سبق.) — — قَيْدُ الأَسْنَانِ The gum wherein the teeth are set: (K:) قُيُودُ الاسنان the gums: (L:) or the portions of the flesh of the gums that rise between the teeth; likened to the red قُيُود which are marks upon camels, made with a hot iron. (ISd, L.) — — قَيْدُ الفَرَسِ A certain mark made with a hot iron upon the neck of a camel, (S, ISd, L, K,) and upon its face, and thigh, of an oblong shape, (ISd, L,) in the form of a قَيْد [for the legs], (S, L,) or of two rings with a line extending between them. (Nh, L.) — — قَيْدُ الأَوَابِدِ (tropical:) [lit. Shackles upon the legs of the wild animals which shun, and take fright at, mankind &c.; or, accord. to the L, of the wild asses]: indeterminate in signification, though determinate in its grammatical form: (Sb, L:) an appellation given to a horse, (K,) or to a fleet, or swift, and excellent horse, because, by its swiftness, it overtakes the wild beasts, (T, K,) and prevents their escaping. (T, S.) قيد is here a proper

subst. used as an epithet because it imports the attribute of a verb; or it is for تَقْيِيد. (IJ, L.) [See also art. ابد and Ham, p. 455.] — — (tropical:) A wife: as also غُلٌّ. (TA.) — — مَا عَلَى هٰذَا الحَرْفِ قَيْدٌ (tropical:) There is not upon this letter a syllabical sign, or sign which points out the pronunciation, or the division of syllables. (A.) — — القَيْدُ وَالرَّتْعَةُ, a prov.: see art. رتع. — See also قِيدٌ. قِيدٌ A whip made of skin. (MF.) — قِيدٌ and ↓ قَادٌ (S, L, K) and ↓ قَيْدٌ (K) Measure. (S, L, K.) Ex. بَيْنَهُمَا قِيدُ رُمْحٍ, and قَادُ رمح, Between them two is the measure of a spear. (S.) See also art. قود. قِيَادٌ A leading-rope (S, K) for a beast of carriage. (S, K.) [But this belongs to art. قود, q. v.] قَيِّدٌ Tractable; easy to be led. (S, K.) [But this belongs to art. قود, q. v.] قَيِّدَةٌ: see art. قود. مَقِيدٌ: see مُقَيَّدٌ. مُقَيَّدٌ The place of the قَيْد in the leg of a horse; (S, K;) [i. e., the pastern]. Ex. فَرَسٌ عَبْلُ المُقَيَّدِ طَوِيلُ المُقَلَّدِ [A horse large in the place of the shackle, or pastern; long in the place of the collar, or neck]. (A.) — — The place of the anklet in [the leg of] a woman; (S, K;) [i. e., the ankle]. — — مُقَيَّدٌ [and ↓ مَقِيدٌ] A camel, or the like, having his legs shackled; having shackles upon his legs: pl. [of the latter] مَقَايِيدُ. (K.) You say هٰؤُلَآءِ أَجْمَالٌ مَقَايِيدٌ, i. e., مُقَيَّدَاتٌ [These are camels having their legs shackled]. (S.) — — نَاقَةٌ مُقَيَّدَةٌ (tropical:) A jaded she-camel that will not be roused to action. (A.) — — And مُقَيَّدٌ A place in which a camel is left with his legs shackled. (L, K.) Hence applied to a place abounding with herbage, or pasture. (L.) مُقَيِّدَةُ الحِمَارِ (L) [in the CK, مُقَيَّدَةُ الحِمَارِ, and in most copies of the K, accord. to the TA, الخِمَارِ,] (assumed tropical:) A stony tract, of which the stones are black and worn and crumbling, as though burned with fire; syn. حَرَّةٌ: (L, K: [in a copy of the K, حُرَّةٌ]) so called because it impedes the ass, [in the TA, art. حمر, the wild ass,] as though it shackled him. (L.) — — Hence, (L,) بَنُو مُقَيِّدَةِ الحِمَارِ, (L,) in the K, بَنُو مَقَيِّدَةَ [with fet-h to the ى, and without الحمار] (TA,) [and in the CK, بَنُو مُقَيِّدٍ,] (assumed tropical:) Scorpions: (L, K:) so called because they are in a tract such as is called مقيدةالحمار. (L.) [See an ex. in some verses cited voce رُمْحٌ.] [تَقْيِيدٌ A note which determines the correct reading or meaning of a word or phrase or the like: and hence, any marginal note: pl. تَقْيِيدَاتٌ.] قير 2 قَيَّر He smeared a ship, or boat, (S, A, Msb,) or a jar [for wine], and a skin for wine or the like, (K,) with قِير or قَار. (S, A, Msb, K.) قِيرٌ i. q. قَارٌ [Tar: or pitch]: (S, A, Msb, K:) a certain black thing with which are smeared ships, (K, TA,) to prevent the water from entering, (TA,) and camels, also, (K, TA,) for the mange, or scab, and whereof there is a species with which anklets and bracelets are filled: it is extracted by melting from [the] صعد: (TA:) [صُعُدٌ is the name of a certain tree from which tar is melted forth: (L, art. صعد:)] or i. q. زِفْتٌ: (A, K, TA:) and the best thereof is of the colour termed شُقْرَة. (TA.) [See also كُفْرٌ.] قَيَّارٌ A possessor, (K,) or seller, (A,) of قِير or قَار: (A, K;) or a maker of it. (So in a copy of the S, but not mentioned in another copy.) قَيَّارَةٌ A place where قَار is generated. (Mgh, in art. نفط.) قَيْرَوَانٌ, an arabicized word, (K,) from [the Persian] كَارْوَانْ, (TA,) and signifying A caravan; a company, or an assemblage of persons, travelling together; syn. قَافِلَةٌ: (K:) or the main part of a قافلة: and of an army: (A. IAth, and so in a copy of the S:) or of [such a collection of soldiers as is called] a كَتِيبَة: (ISk:) and the companions and assistants of the devil. (IAth.) It has the last of these significations in a trad. of Mujáhid, in which it is said, يَغْدُو الشَّيْطَانُ بِقَيْرَوَانِهِ إِلَى السُّوقِ فَلَا يَزَالُ يَهْتَزُّ العَرْشُ مِمَّا يَعْلَمُ اللّٰهُ مَا لَا يَعْلَمُ [The devil goeth in the morning with his companions and assistants to the market-place, and the empyrean ceaseth not to shake in consequence of the assertions that God knoweth what He knoweth not]: meaning, that the devil incites men to say "God knoweth such a thing," of things whereof God knoweth the contrary: [as for instance, "God knoweth that such a commodity cost me (the seller) such a sum of money: "] يَعْلَمُ اللّٰهُ being a form of asseveration. (IAth.) [قيروان is written قَيْرُوَانٌ in some copies of the S and K. It is mentioned in this art., and in art. قرو, in the K: in the S, only in the latter art., and part of the above trad. is there cited.] قيس 1 قاس الشَّىْءَ بِغَيْرِهِ, and عَلَى غَيْرِهِ, (S, A, * Msb, * K *; the first and last in this art. and in art. قوس;) and إِلَى غَيْرِهِ, (A, TA,) aor. يَقِيسُهُ, (S, Msb, K,) inf. n. قَيْسٌ (S, A, Msb, K) and قِيَاسٌ, (S, A, K,) [which latter is the more common,] He measured the thing (S, A, Msb. K) by another thing (S, Msb, K) like it; (S, K;) [both in the proper sense and mentally; often meaning he compared the thing with another thing;] as also قَاسَهُ, aor. يَقُوسُهُ, inf. n. قَوْسٌ (S, Msb, K; the first and last in art. قوس;) and قِيَاسٌ; (S;) [the latter of which verbs, though the less common, is, accord. to the JK, the original;] and so ↓ اقتاسهُ; (A, K;) and ↓ قيّسهُ; (TA;) and so ↓ قايسهُ بِهِ, (Msb,) and إِلَيْهِ, (TA,) inf. n. مُقَايَسَةٌ and قِيَاسٌ: (Msb:) the first of these verbs is said to be trans. by means of على because implying the meaning of founding [a thing upon another thing]; and by means of الى because implying the meaning of adjoining or conjoining and collecting [a thing to another thing]. (MF.) You say, قَاسَهُ بِالْمِقْيَاسِ [He measured it with the measure]. (A.) And قَاسَ الطَّبِيبُ قَعْرَ الجِرَاحَةِ, (TA,) and قَاسَ الشَّجَّةَ, (A,) inf. n. قَيْسٌ, (TA,) The physician measured the depth of the wound, (TA,) and the depth of the wound in the head, (A,) بِالْمِقْيَاسِ with the probe. (A, TA.) And جَارِيَةٌ تَخْطُو قَيْسًا (tropical:) A damsel that steps with even, or equal, steps: (A:) or قَيْسًا signifies with measured steps, at a moderate and just pace, as though with equal steps: (IAth:) or قَيْسٌ signifies the walking with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K.) And فُلَانٌ يَأْتِى بِمَا يَأْتِى قَيْسًا (tropical:) [Such a one does what he does, or says what he says, by measure, or by rule]. (A.) — — [Hence, (assumed tropical:) He determined, or judged of, the thing by comparing it with another thing; i. e., by analogy: and he compared the thing with another thing. And قَاسَ عَلَيْهِ He judged by comparison therewith. And He copied it as a model.] 2 قَيَّسَ see 1. 3 قايسهُ بِهِ, and إِلَيْهِ: see 1. You say, قَبَحَ اللّٰهُ قَوْمًا يُسَوِّدُونَكَ وَيُقَايِسُونَ بِرَأْيِكَ [May God remove far from prosperity a people who make thee lord, or chief, and who measure things by thy judgment, or by thine opinion]. (A, TA.) — — قَايَسْتُ بَيْنَ الأَمْرَيْنِ, (S, K,) or الشَّيْئَيْنِ, (A,) inf. n. مُقَايَسَةٌ and قِيَاسٌ, (S,) I measured, or compared, the two things, or cases, together; syn. قَدَّرْتُ, (K,) or قَادَرْتُ بيْنَهُمَا. (L.) — — قَايَسْتُ فُلَانًا, (S,) i. q. قَايَسْتُهُ, (K,) i. e., جَارَيْتُهُ فِى القِيَاسِ [I vied, or contended, with him, namely, such a one, in measuring, or comparing; app. meaning, in measuring, or comparing, myself, or my abilities, with him, or his: see قَادَرْتُهُ]. — — [This verb is mentioned in the S in art. قوس.] 6 تقايس القَوْمُ The people mentioned [and app. compared] their several wants (مَآرِبَهُمْ [but I think it probable that this is a mistranscription for مَآثِرَهُمْ their generous qualities or the like]). (TA.) 7 انقاس It was, or became, measured by another thing like it. (S, in art. قوس; and K, in the present art.) — — (assumed tropical:) [It was, or became, determined, or judged of, by comparison, or analogy.] You say, هٰذِهِ مَسْئَلَةٌ لَا تَنْقَاسُ (assumed tropical:) [This is a question not to be determined, or judged of, by comparison, or analogy]. (A, TA.) 8 إِقْتَيَسَ see 1. — — هُوَ يَقْتَاسُ بِأَبِيهِ He follows the way of his father, and imitates him. (S, K, in art. قوس; and mentioned in the K in the present art. also.) The medial radical is both و and ى. (K.) قِيسٌ رُمْحٍ: see قَاسُ رُمْحٍ. بَيْنَهُمَا قِيسُ رُمْحٍ (S, A, K *) and ↓ قَاسُ رُمْحٍ (S, K) Between them two is the measure of a spear: (S, K: *) like قِيدُ رُمْحٍ (TA) [and قَادُ رُمْحٍ]. And هٰذِهِ الخَشَبَةُ قِيسُ إِصْبَعٍ This piece of wood is of the measure of a finger. (A, * TA.) [Both are said in the A to be tropical; but wherefore, I see not.] قِيَاسٌ: see 1 and 3. — — [Used as a simple subst., Measurement. — — Comparison. — — Ratiocination. — — The premises of a syllogism, taken together: and also

applied to a syllogism entire. — — Analogy: rule. You say, هٰذَا عَلَى القِيَاسِ This is according to analogy, or to rule. And هٰذَا عَلَى غَيْرِ قِيَاسٍ This is contrary to analogy, or to rule. And عَلَى قِيَاسِ كَذَا After the manner of such a thing.] [قِيَاسِىٌّ Mensural. — — Comparative. — — Ratiocinative. — — Relating, or belonging, to the premises of a syllogism: and also, syllogistic. — — Analogous; regular: as also ↓ مَقِيسٌ, improperly written by some European scholars مُقَيَّسٌ.] قَيَّاسٌ A man who practises قِيَاس [i. e. measurement, or comparison, &c.,] much, or often. (TA.) — Also, i. q. قَوَّاسٌ, q. v. (TA.) قَائِسٌ act. part. n. of 1. — — One who measures the depth of a wound in the head [&c.] with a probe. (TA.) مَقِيسٌ pass. part. n. of 1. You say, هُوَ مَقِيسٌ عَلَيْهِ [and بِهِ, meaning, He, or it, is a person, or thing, whereby others are measured; to which others are compared; an object of imitation; a model, an exemplar, or a standard]. (A, TA.) — — See also قِيَاسِىٌّ. مِقْيَاسٌ A measure, or thing with which anything is measured; syn. مِقْدَارٌ: (S, Msb, K:) pl. مَقَايِيسُ. (A.) You say, قَاسَهُ بِالْمِقْيَاسِ [He measured it with the measuring-instrument]. (A.) And قَصُرَ مِقْيَاسُكَ عَن مِقْيَاسِى Thy measure (مِثَالُكَ) fell short of my measure. (TA.) — — A probe with which the depth of a wound is measured. (A, TA.) — — مِقْيَاسُ النِّيلِ The Nilometer. (TA.) قاص 1 قيص, inf. n. قَيْصٌ: see 7, in two places. 5 تَقَيَّصَ see 7, in three places. 7 انقاص, said of sand, (A, K,) and of dust, or earth, (K,) It poured forth, or down: (K:) or it fell, fell down, or collapsed; and so when said of a building; (A;) and so انقاصت said of a well (بِئْر); (S, A, K;) it fell; fell down; fell in ruins, or to pieces; or collapsed; (S, A, K;) as also انقاضت, with ض; (TA;) and ↓ تقيّصت: (A, K:) which ↓ last also signifies it (a well) inclined, and became demolished, or fell in ruins; and in like manner [تقيّص said of] a wall. (TA.) — — انقاصت السِّنُّ The tooth became broken: (A:) or became cracked, or split, lengthwise: (TA:) or fell out: (Lth, K:) and ↓ قَاصَتْ, (TA,) inf. n. قَيْصٌ, (S, K,) it fell out from its root; (S, K, TA;) and so with ض: (S, TA:) and انقاص الضِّرْسُ, and ↓ قَاصَ, and ↓ تقيّص, the tooth became cracked lengthwise, and fell out. (TA.) — — انقاص المَآءُ فِى البِئْرِ The water became abundant in the well (K, TA) so that it nearly demolished it. (TA.) بِئْرٌ قَيَّاصَةٌ A well that has collapsed. (A.) And بِئْرٌ قَيَّاصَةُ الجُولِ A well having its wall, or casing, or sides, demolished. (Ibn-'Abbád, K.) مُنْقَاصٌ signifies Uprooted; (S, K;) and مُنْقَاضٌ, with the pointed ض, cracked or split, lengthwise; so says As.: but AA says, that both signify the same. (S, O.) قاض 1 قيض, قَاضَ, (A, TA,) [aor. يَقِيضُ,] inf. n. قَيْضٌ, (K,) He clave, or broke or rent asunder. (A, * K, TA.) You say, قَاضَ البَيْضَةَ He (a young bird) clave, or broke asunder, the egg: and he (a bird) clave, or broke asunder, the egg from over the young one. (Lth, A, * TA.) And it is said in a trad, respecting the day of resurrection, فَإِذَا كَانَ كَذٰلِكَ قِيضَتْ هٰذِهِ السَّمَآءُ الدُّنْيَا عَنْ أَهْلِهَا, i. e., [And when it shall be thus, this lowest heaven] shall be cleft, or rent asunder, from over its inhabitants, meaning the inhabitants of the earth (الأَرْض), which is previously mentioned in the trad.:] or, as Sh says, shall be dissolved. (TA.) — — Also, first pers. قِضْتُ, (AZ, S,) or قَضْتُ, (IAth,) He cracked a glass bottle, without separation of the parts. (AZ, S, IAth.) — — And قِضْتُ البِنَآءَ is a dial. form of قُضْتُ [meaning I demolished, destroyed, or threw down, the building]. (Sgh.) — Also, inf. n. as above, It became cleft, or broken or rent asunder. (K, in which only the inf. n. is mentioned.) You say, قَاضَتِ البَيْضَةُ The egg became cleft, or broken asunder. (TK.) [See also 7.] — — And قَاضَتِ السِّنُّ, inf. n. as above, The tooth fell out from its root; as also with ص. (S, * TA in art. قيص.) — Also, (TA,) inf. n. as above, (K,) He hollowed out a well (K, TA) in a rock. (TA.) And قِيضَ signifies It was dug. (TA.) — Also, (TK) inf. n. as above, (K,) He likened, or assimilated. (K, TK.) You say, قَاضَهُ بِهِ He likened, or assimilated, him, or it, to him, or it. (TK.) [See also 5; and see قَيْضٌ, below.] — See also 3, in two places. 2 قيّض لَهُ كَذَا He (God, Msb) ordained, or appointed, for him such a thing. (Mgh, Msb.) And قيّض اللّٰهُ فُلَانًا لِفُلَانٍ, (S, A, K,) in [some of] the copies of the K, بِفُلَانٍ, which is a mistake, (TA,) God ordained, or appointed, or prepared, such a one for such a one: (A:) or brought such a one to such a one, and ordained, or appointed, or prepared, him for him. (S, K.) Hence the saying in the Kur, [xli. 24,] وَقَيَّضْنَا لَهُمْ قُرَنَآءَ (S,) (S, K) And we have appointed, or prepared, for them associates (A, * Bd, * K, TA) whence they do not expect, (A, K, TA,) which shall have possession of them like as the قَيْض, or shell, has possession of the egg. (Bd.) And so in the same, [xliii. 35,] نُقَيِّضْ لَهُ شَيْطَانًا We will appoint, or prepare, for him a devil [as an associate]. (Zj.) Accord. to some, the verb is used only as relating to evil; but this is not true, as is shown by the saying of Mohammad, مَا أَكْرَمَ شَابٌّ شَيْخًا لِسِنِّهِ إِلَّا قَيَّضَ اللّٰهُ لَهُ عِنْدَ سِنِّهِ مَنْ يَكْرِمُهُ [A young man hath not honoured an aged man for his age but God hath appointed for him in his age such as shall honour him]. (TA.) 3 قايضهُ, (S, A, K, &c.) inf. n. مُقَايَضَةٌ (S Mgh) and قِيَاضٌ, (A,) He bartered, or exchanged commodities, with him; syn. عَارَضَهُ, (S, O, L, and so in a copy of the K,) بِمَتَاعٍ; (S;) or عَاوَضَهُ; (A, and so in some copies of the K; in the CK, عايَضَهُ;) and بَادَلَهُ; (A, K;) i. e. he gave him a commodity and took another commodity in its stead: (TA:) [as also قَابَضَهُ, with ب:] and ↓ قَاضَهُ, aor. يَقِيضُ, he gave him a thing in exchange. (TA.) You say, قايضهُ بِكَذَا [He gave him in exchange for such a thing]. (Mgh.) Hence, بَيْعُ المُقَايَضَةِ The selling a commodity for another commodity. (Mgh.) And hence the saying of Mohammad, إِنْ شِئْتَ قَايَضْتُكَ بِهِ المُخْتَارَةَ مِنْ دُرُوعِ خَيْبَرَ, or ↓ أَقِيضُكَ بِهِ, accord. to different relations; i. e. [If thou wilt,] I will give thee in exchange for it [the choice of the coats of mail of Kheyber]. (TA.) You say also, أَعْطَيْتُهُ فَرَسًا بِفَرَسَيْنِ مُقَايَضَةً [I gave him a horse for two horses in exchange]. (JK.) And مَا أُقَايِضُ بِكَ أَحَدًا (tropical:) [I do not give, or take, in exchange for thee any one]. (A, TA.) And لَوْ أُعْطِيتُ مِلْءَ الدَّهْنَآءِ رِجَالًا قِيَاضًا بِفُلَانٍ رَضِيتُهُمْ (tropical:) [If I were given what would fill the desert of men, in exchange for such a one, I would not accept them]: (A, TA:) and the like occurs in a trad. of Mo'áwiyeh, as said by him, with reference to Yezeed. (TA.) 5 تَقيّضت البَيْضَةُ The egg became broken into pieces; and in like manner, القَارُورَةُ the glass bottle. (AZ, S.) [See also 7.] — — تقيّض الجِدَارُ The wall fell to pieces, or in ruins, or became a ruin, and broke down; syn. إِنْهَدَمَ, and إِنْهَالَ; as also ↓ انقاضت: (K:) or the former signifies the wall broke in pieces, and fell down: but the latter has a different signification, which see in its place below. (AZ, S.) — تقيّض لَهُ It (a thing, TA) became ordained, appointed, or prepared, for him. (K.) — تقيّض أَبَاهُ He resembled his father; (AZ, S, K;) as also تَقَيَّلَهُ. (TA.) [See قَيْضٌ.] 6 تقايضا [They two bartered, or exchanged commodities, each with the other; like تقابضا: see 3]. (JK.) 7 انقاضت البَيْضَةُ The egg cracked, without splitting apart; and in like manner, القَارُورَةُ the glass bottle. (AZ, S.) [See also 1.] — — انقاض الجِدَارُ i. q. تقيّض: (K:) or the wall fell to pieces, or in ruins, from its place, without being pulled to pieces: (Lth:) or cracked, without falling: but if it have fallen, you say, تقيّض: (AZ, S:) — — Accord. to AA, as related by ElMundhiree, انقاض and انقاص both signify It split, or cracked, lengthwise: but see مُنْقَاضٌ. (TA.) You say, accord. to As, انقاضت السِّنُّ The tooth split, or cracked, lengthwise; and in like manner, الرَّكِيَّةُ the well: (S:) or it (the well) became broken in pieces: or fell; fell in ruins, or to pieces; or collapsed; (TA;) as also انقاصت. (S, A, K, in art. قيص.) انقاض belongs both to this art. and to art. قوض. (TA.) 8 اقتاضهُ He extirpated it; destroyed it utterly. (K, TA.) — [Also, He received it, or took it, in exchange; like إِعْتَاضَهُ: see مُقْتَاضٌ; and see also 3.] قَيْضٌ [An egg-shell;] the upper hard covering that is upon an egg: (K:) or [an egg-shell cracked in pieces;] what is cracked in pieces of the upper covering of an egg: (S, * IB:) or one from which the young bird, or the fluid, has gone forth. (Lth, K.) — A

compensation, or substitute; a thing given, or received, or put, or done, instead of, in the place of, or in exchange for, another thing. (K.) You say, بَاعَهُ فَرَسٌ بِفَرَسَيْنِ قَيْضَيْنِ [He sold to him a horse for two horses as substitutes]. (TA.) — — هُمَا قَيْضَانِ They two are likes; they two are like each other; (A' Obeyd, A;) each of them is fit to be a substitute for the other. (A, TA.) [See also هُمَا قَوْضَانِ.] — — هٰذَا قَيْضٌ لَهُ, and ↓ قِيَاضٌ له, This is equal, or equivalent, to it. (O, K.) قِيضَةٌ A small piece of bone: (AA, K:) pl., accord. to the K, قِيْضٌ; but correctly, accord. to AA, قِيَضٌ. (TA.) قَيِّضٌ A barterer, or an exchanger of commodities: (S, Msb:) of the measure فَيْعِلٌ. (Msb.) You say, هُمَا قَيِّضَانِ They two are barterers, or exchangers of commodities; like as you say بَيِّعَانِ. (S.) قِيَاضٌ see قَيْضٌ. مَقِيضٌ The place in which is [an egg-shell, or an egg-shell cracked in pieces, or empty, or] the part of an egg called قَيْض. (K, TA.) — بَيْضَةٌ مَقِيضَةٌ An egg cleft, or split. (TA.) — — بِئْرٌ مَقِيضَةٌ A well abounding with water, having been hollowed out, (K, TA,) or cleft. (TA.) المُقْتَاض in the following verse of Abu-shShees, بُدِّلْتُ مِنْ بُرْدِ الشَّبَابِ مُلَآءَةً خَلَقًا وَبِئْسَ مَثُوبَةُ المُقْتَاضِ [I have been given in exchange, for the mantle of youth, an old worn-out covering; and very evil is the recompense of the receiver in exchange] is from قَيْضٌ as signifying the " bartering," or " exchanging commodities," (TA,) [or rather the " giving in exchange: " see 3.] بَيْضَةٌ مُنْقَاضَةٌ An egg cracked, without being split apart; and in like manner, قَارُورَةٌ a glass bottle. (AZ, S.) As says, that مُنْقَاصٌ signifies uprooted; and مُنْقَاضٌ, with the pointed ض, cracked, or split, lengthwise; but AA says, that both signify the same. (S, O, in art. قيص.) قيظ 1 قَاظَ بِالمَكَانِ, (S, Msb, K,) aor. يَقِيظُ, inf. n. قَيْظٌ; (Msb;) and ↓ تقيّظ بِهِ; (S, K;) and ↓ به قَيَّظ; (K;) and ↓ اقتاظ; (TA;) He, (a man, Msb,) or it, (a people, K,) remained, or abode, in the place during the season called قَيْظ, (K, * TA,) during the summer, (S,) or during the days of heat. (Msb.) Dhu-r-Rummeh makes the second of these verbs trans. by itself, [without a preposition,] saying ↓ تَقَيَّظَ الرَّمْلَ [He remained, or abode, during the summer, or hot season, in the sands]. (TA.) — — قَاظَ يَوْمُنَا Our day became vehemently, or intensely, hot. (S, Sgh, K.) — — See also 3. — قِيظُوا They were rained upon by the rain of the season called القيظ; similar to صِيفُوا and رُبِعُوا. (TA.) 2 قَيَّظَ see 1. — قَيَّظَهُ, (S, K,) inf. n. تَقْيِيظٌ, (K,) It (a thing, S, K, such as food, and a garment, TA) sufficed him for his [season called] قَيْظ; (S, K;) similar to صيّفهُ and شَتَّاهُ. (TA.) 3 قايظهُ, inf. n. مُقَايَظَةٌ, He remained, or abode, during the season called قَيْظ with him. (AHn.) — — عَامَلَهُ مُقَايَظَةً, and قِيَاظًا, and قُيُوظًا, with damm, which last is extr., (K, TA,) not being an inf. n. of this verb, (TA,) [but, by rule, of ↓ قاظَ,] He made an engagement, or a contract, with him for the season called قَيْظ: (TA:) from القَيْظُ, like مُشَاهَرَةٌ from الشَّهْرُ. (K, TA.) And إِسْتَأْجَرَهُ مُقَايَظَةً, and قِيَاظًا, He hired him, or took him as a hired man, or hireling, for the season so called. (TA.) 5 تَقَيَّظَ see 1, in two places. 8 إِقْتَيَظَ see 1. قَيْظٌ The most vehement, or intense, heat of summer; (S, K;) from the [auroral] rising of the Pleiades, [which, at the commencement of the era of the Flight, was about the 13th of May, O. S.,] to the [auroral] rising of Canopus, [which, at the same period, was about the 4th of August, O. S.:] (K:) or vehemence, or intenseness, of heat: (Msb:) pl. [of pauc.] أَقْيَاظٌ and [of mult.] قُيُوظٌ. (K.) — — Also, The quarter which people [commonly] call the صَيْف; (Msb;) the summerquarter, commencing when the sun enters the sign of Cancer; so termed by some, who called the spring-quarter the صَيْف, and the autumnal-quarter the رَبِيع; others [in later times] calling the summer-quarter the صيْف, the spring-quarter the رَبِيع, and the autumnal-quarter the خَرِيف; but agreeing with the former in calling the winterquarter the شِتَآء: (Mir-át ez-Zemán:) the Arabs say, that the year consists of four seasons, every one of these being three months; namely, the quarter called the صَيْف, which is that called رَبِيعُ الكَلَإِ, consisting of [the Syrian months] Ádhár and Neysán and Eiyár [or March and April and May, O. S.]; then, the quarter called the قَيْظ, consisting of Hazeerán and Temmooz and Áb [or June and July and August, O. S.]; then, the quarter called the خَرِيف, consisting of Eylool and the two Tishreens [or September and October and November, O. S.]; and then, the quarter called the شِتَآء, consisting of the two Kánoons and Shubát [or December and January and February, O. S.]. (Az, TA.) — — لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ الوَلَدُ غَيْظًا والمَطَرُ قَيْظًا, a saying of Mohammad, meaning [The resurrection, or the time thereof, will not come to pass until the birth of a child be an occasion of wrath, or rage, and] rain be accompanied by air like the قيظ [or most vehement heat of summer]. (TA.) — — إِجْتَمَعَ القَيْظُ is an elliptical and abridged phrase, meaning The people, or company of men, assembled themselves in the قَيْظ [or summer]. (TA.) قَيْظِيٌّ What is brought forth [of sheep or goats] in the season called the قَيْظ. (K, TA.) [See also صَفَرِيٌّ, in three places.] قِيَاظٌ Seed-produce [or wheat] that is sown in the autumn and the beginning of winter [so as to be reaped in summer]. (JK, TA.) يَوْمٌ قَائِظٌ A day vehemently, or intensely, hot: and قَيْظٌ قَائِظٌ a summer vehement, or intense [in heat]. (TA.) مَقِيظٌ A place where people remain, or abide, in the summer; (IAar, S, K;) as also مَقْيَظٌ. (K.) And A place of pasturing in summer. (IAar.) — — Also, (JK,) or ↓ مَقِيظَةٌ, (K,) A plant, or herbage, that remains green until the قَيْظ [or summer], (Lth, JK, K,) although the land and leguminous plants be dried up, (Lth, TA,) being a means of subsistence for the camels when other herbage has become dry. (Lth, JK, K.) مَقِيظَةٌ: see مَقِيظٌ. مُقَيِّظٌ A thing that suffices one for the [season called] قَيْظ. (S.) قيل قين See Supplement -- ق (Supplement) alphabetical letter ق قبس ------ : قَبَعَ السِّقَاءُ 1 قبع .مَعَازِفُ see :طُنْبُور A sort of قبوس see خَنَثَ .قَبِيعَةٌ [The pommel of a sword;] the thing of silver or iron at the extremity of the hilt of a sword. (S, K.) قبل 1 قَبِلَ as syn. with ↓ أَقْبَلَ, q. v.: see أَدْبَرَ, in two places. — — قَبَّحَ اللّٰهُ مَا قَبِلَ مِنْهُ وَمَا دَبَرَ: see دَبَر. — — قَبِلَ He took, received, or admitted, willingly, or with approbation; he accepted. See قَبُولٌ. — — قَبِلَتِ النَّعْلُ The sandal had its قِبَال broken. (TA in art. شسع.) 3 قَابَلَهُ He faced, or fronted, or was opposite to or over against, him, or it. (S, * K.) See also ↓ اِسْتَقْبَلَهُ He, or it, corresponded to him, or it. — — قَابَلَهُ بِنَفْسِهِ [He opposed himself to him]. (TA, art. عرض.) See عَرَضَ لَهُ; and see 4. — — قَابَلَ كَذَا بِكَذَا He requited such a thing with such a thing; or did, or gave, such a thing in return for such a thing; as good for good, evil for evil, good for evil, or evil for good. (The Lexicons passim.) — — He counteracted such a thing with such a thing. — — He compared such a thing &c. — — قُوبِلَ بِكَذَا It was compensated, or requited, by, or with, such a thing: see an ex. of the part. n. voce غُنْمٌ. — — قَابَلَ الشَّاة see دَابَرَ الشاة. — — فَرَسٌ قُوبِلَ مِنْ أَفِقٍ وَأَفِقَةٍ A horse that is generous with respect to both parents. (S in art. افق.) 4 أَقْبَلْتُهُ الشَّيْءَ I made it to face the thing: (S, K:) and ↓ قَابَلْتُهُ الشَّيْءَ app. signifies the same: see a verse of El-Aashà voce اِرْتِسَامٌ. — — أَقْبَلَ بِهِ [He turned it forward; contr. of أَدْبَرَ بِهِ]. (S, K, art. دبر.) — — أَقْبَلَ He came, facing; (JK, S, * K; *) came forward; came on; advanced; contr. of أَدْبَرَ. (S, K.) — — أَقْبَلْتُ قِبَلَكَ [not قَبْلَكَ] I advanced, or came, toward thee. Like قَصَدْتُ قَصْدَكَ. (L, art. حرد.) See also Kur, ii. 172. — — أَقْبَلَ عَلَيْهِ He advanced, or approached, towards him, or it. — — أَقْبَلَ عَلَى إِنْسَانٍ, as though he desired no other person. (JK.) — — اقْبَالٌ The advancing of fortune; contr. of إِدْبَارٌ. — — الإِقْبَالُ فِى الدُّنْيَا [Advance in the world, or in worldly circumstances]. (Mgh in art. جد.) إِقْبَالٌ signifies The being fortunate. (KL.) — — إِقْبَالٌ i. q. دَوْلَةٌ [Good fortune; &c.; see تَامِكٌ]: and عِزَّةٌ [might; &c.]. (Kull, p. 64.) — — أَقْبَلَ عَلَيْهِ He showed favour to him: or, more properly, he

presented a favourable aspect to him; or, accord. to general usage, he met him kindly; see بَشَّ لَهُ. — أَقْبَلَتْ عَلَيْهِ الدُّنْيَا, (A, art. فتح,) The world favoured him. — — أَقْبَلَ عَلَى شَىْءٍ He set about, or commenced, doing a thing. (K, &c.) — — See تَصَدَّدَ. — — أَقْبَلَ عَلَيْهِ He clave to it: and he took to, set about, began, or commenced it; as also عليه ↓ قَبَلَ. (K.) — — أَقْبَلَ عَلَيْهِ بِالسَّيْفِ, and بِالعَصَا, and بِالسَّوْطِ He advanced against him, or set upon him, with the sword, and with the staff or stick, and with the whip.] — — You say, أَقْبَلَ عَلَيْه بِالسَّوْطِ يَضْرِبُهُ [He advanced against him, or set upon him, with the whip, striking him]. (S in art. حول.) — — See قَبَلٌ. — — أَمْرُ فُلَانٍ الى and يُقْبِلُ بِالدَّلْوِ إِلَى البِئْرِ: see أَقْبَل عَلَيْهِ بِالتَّعْنِيفِ — — أَدْبَرَ: see إِقْبَالٍ: see Har, p. 165 — — أَقْبِلْ عَلَى نَفْسِكَ [Betake, or apply, thyself to thine own affairs]. (T, voce إِلَى.) — — دَبَرَتْ لَهُ الرِّيحُ: see بَعْدَ مَا أَقْبَلَتْ — — أَقْبَلَ دبر [He recovered, or regained, health;] occurring in the K, as the explanation of ثَابَ جِسْمُهُ. (K, art. ثوب.) أَقْبَلَ بَعْدَ هُزَالٍ (K, voce حَشَمَ.) — — أَقْبَلَ, with reference to the slit ear of a she-camel: see أَدْبَرَ. — — أَقْبِلْنَا بِذِمَّةٍ, app. a mistranscription for أَقْلِبْنَا: see ذِمَّةٌ 6 تَقَابَلُوا They faced, or confronted, one another: see S in art. فتح. 8 اِقْتَبَلَهُ He began it, or commenced it; namely, an affair; (S, * Mgh, K; *) as also ↓ إِسْتَقْبَلَهُ. (Mgh.) 10 اِسْتَقْبَلَهُ : see اِسْتَدْبَرَهُ. He faced him, or it. (TA) He turned his face towards him, or it. — — He came before his face. — — He went to meet him; he met him, or encountered him. He saw it before him: he looked forward to it: he saw it, or knew it, beforehand. He saw, or knew, at the beginning of it what he did not see, or know, at the end thereof. — — استقبلهُ بِأَمْرٍ (T, S, K, &c., in art. بده) He met him, or encountered him, with a thing. or an affair, or an action. (TK in art. بده.) — — استقبلهُ بِمَا يَكْرَهُ (A, K, in art. بكت, &c.) He encountered him with, or, as it often means, he accused him, to his face, of a thing that he disliked, or hated: see بَكَّتَهُ; and the phrases اَلْبهتُ بِالكذب, voce بَهَتَهُ; and ↓ قَابَلَهُ and اسْتِقْبَالُكَ أَخَاكَ بِمَا لَيْسَ فِيهِ, voce قَرَحَهُ; in both senses like لَقِيَهُ and استقبلهُ بِالحَقِّ. — — اِسْتَقْبَلْتُهُ بِكَلَامٍ فِيهِ غِلْظَةٌ بِمَكْرُوهٍ [I encountered him, or confronted him, with speech in which was roughness]. (JK, M, TA, art. جبه.) — — اِسْتَقْبَلَهُ He anticipated it; namely, Ramadán, by fasting before its commencement. (TA.) — — See 8. قَبْلُ Before; contr. of بَعْدُ; (S, K, &c.;) an adv. n. of time; and, as some say, of place also; (MF, TA;) and of rank, or station. (TA.) [بِالقَبَلِ and] سَقَابِلَهُ قَبَلًا He poured the water into the trough while his camels were drinking, so that it came upon them: (T, TA:) or قَبَلٌ signifies a man's bringing his camels to water, and drawing the water over their mouths, not having prepared for them aught [thereof] before that: (As, TA:) and سَقَى عَلَى إِبِلِهِ قَبَلًا he poured the water over the mouths of his camels: (M, TA:) and عَلَى إِبِلِهِ ↓ أَقْبَلَ he drew the water over the heads of his camels while they drank, when they had drunk what was in the trough, (Lh, M, TA,) not having prepared it before that: and this is the most severe mode of watering. (Lh, TA.) ee an ex. voce جَبًا, art. جبو and جبى. — — نَبَلٌ is opposed to دَبَرٌ: see the latter. — — نَّ الحَقَّ بِقَبَلٍ Verily the truth is manifest; where one sees it. (TA, art. عجز.) — — مِنْ ذِى قَبَلٍ: see مِنْ إِذَا رَأَيْتَ الشِّعْرَى — — أُنُفٌ; and قِبَلٌ; and see ذِى عَوْضٍ بِقَبَلِ الخ: see M, art. دبر. لَقِيتُهُ قِبَلًا I met him face to face. (JK.) — — لَا أُكَلِّمُكَ إِلَى عَشْرٍ مِنْ ذِى قِبَلٍ i. q. ↓ من ذِى قَبَلٍ, i. e. [I will not speak to thee until ten nights] in what I [now] begin [of time]: or the latter, until ten [nights] which thou [now] beginnest: and the former, until ten [nights] of the days which thou [now] witnessest, (K, TA,) i. e. beginnest: (TA:) or the latter, of a time [now] begun; or, a future time. (Mgh, Msb.) And أَتَيْتُ قَبَلَ i. q. آنِفًا. (Lth in T, art. انف.) — — فُلَانًا مَنُ ذِى قِبَلٍ Towards. (Bd. ii. 172.) قِبَلُ شَىْءٍ What is next to a thing: you say, ذَهَبَ قِبَلَ السُّوقِ [he went to the part next to the market]. (TA.) لِى قِبَلَهُ مَالٌ I have property in his hands; i. e. due, or owing, to me by him; syn. عِنْدَهُ [q. v.] (K, * TA.) And لَنَا قِبَلَكَ حَاجَةٌ: (S in art. روى &c.:) see رَوِيَّةٌ (and عِنْدَ also). — — هٰذَا الأَمْرُ مِنْ قِبَلِهِ This thing, or affair, is from him; syn. مِنْ عِنْدِهِ, meaning مَنْ لَدُنْهُ and مَنْ تِلْقَائِهِ. (Lth, TA.) يَتَكَلَّمُ مِنْ قِبَلِ أَنْفِهِ [He speaks from (i. e. through) his nose]. (JK and K, voce أَدْغَمُ.) — — اِنْشَقَّ من قِبَلِ نَفْسِهِ It (a garment) rent of itself. (L, art. صوخ, &c.) قُبُلٌ The front, or fore part. See Kur, xii. 26. The former or first part: see دَقَيٌّ. — — القُبُلُ The anterior pudendum (فَرْج) [vulva, and vagina,] of a man or woman; (Msb;) opposite of الدُّبُرُ. (S, K.) مَا لَهُ قِبْلَةٌ وَلَا دِبْرَةٌ, &c.: see قَبَلِيٌّ : see دَبَرِىٌّ. قِبَالٌ دبر: see فُلَانٌ مَا يَدْرِى قِبَالَ الأَمْرِ — — شِبْرٌ. see الشِّسْعِ and الشِّبْرِ مَنْ دِبَارِهِ &c.: see دبر. — — قِبَالٌ of the sandal: see زِمَامٌ. قَبُولٌ Favourable reception; acceptance; approbation: (KL PS:) love, and approbation, and inclination of the mind. (TA.) عَلَى فُلَانٍ قَبُولٌ [Approbation is bestowed upon such a one;] the mind accepts, or approves, such a one. (S.) — — قَبُولٌ Goodliness, beauty, grace, comeliness, or pleasingness: and [beauty of] aspect or garb. (K.) [And Acceptableness. عَلَيْهِ قَبُولٌ may be rendered Upon him, or it, is an appearance of goodliness, &c.] قَبِيلٌ : see دَبِيرٌ. — — قَبِيلٌ Kind, species, class, race. مِنْ قَ Of the kind, &c. See قَبِيلَةٌ. جَاءَ قُبَيْلَ He came a little while ago; syn. آنِفًا. (M in art. انف.) قُبَالَتَهُ Opposite to, in a position so as to face, him or it. (K, &c.) See حِيَالٌ in art. حول. — — قُبَالَةٌ The direction, point, place, or tract, in front of a thing; the opposite direction &c. قَبِيلَةٌ A body of men from one father and mother: and ↓ قَبِيلٌ, without ة, a body of men from several ancestors. (Az in TA, art. سبط.) — — قَبِيلَةٌ: see شَعْبٌ. — — A mass of stone or rock at the mouth of a well. (K and TA voce عُقَابٌ, q. v.) See قَابِلٌ. عَامٌ قَابِلٌ, and ↓ مُقْبِلٌ, signify the same, [A nextcoming year]. (S.) اللَّيْلَةُ المُقْبِلَةُ i. q. القَابِلَةُ [The next night]. (S, K.) See القُبَاقِبُ. — — قَابِلٌ لِكَذَا Susceptible of such a thing. — — قَابِلٌ An arrow that wins [in the game of المَيْسِر]; (TA, art دبر;) contr. of دَابِرٌ, q. v. (S and TA, art. دبر.) — — قَبَائِلِ of the head: see شَأْنٌ. — — And ↓ قَبِيلَة of a helmet: see طِرَاقٌ. — — قَابِلَةٌ A wife. (TA in art. عزب.) قَابِلِيَّةٌ [The quality of admitting or receiving; susceptibility]. أَقْبَلُ لِلْمَوْعِظَةِ [More, or most, inclined to accept admonition]. (TA, art. رق.) إِقْبَالَةٌ and its syn. إِقْبَالٌ: see 4; and see إِدْبَارَةٌ. مُقْبِلٌ : see قَابِلٌ. — — [I. q. مُقْتَبَلٌ]. Ex. مَقْبِلَةُ الرَّحِمِ (K, voce ثَغْرٌ,) and الشَّبَابِ, جَوَارِحُ. (TA, ibid.) See مَدْبِرٌ. بَارِدُ المُقَبَّلِ [A mouth, or front teeth, cold, or cool, in the part that is kissed]. (A, art. خصر, &c.) المُقَابِلُ مِنَ المَنَازِلِ contr. of المُدَابِرُ, (M, art. دبر, q. v.) — — مُقَابَلٌ Noble, by the father's and mother's side: (S, K, TA:) see an ex. voce طَابٌ; and see إِزْدَوَجَا. — — نَاقَةٌ مُقَابَلَةٌ applied to a ewe: see مُدَبَرَةٌ. — — جبر: see الجَبْرُ والمُقَابَلَةُ. — — دبر: see مُقَابَلَةٌ مُدَابَرَةٌ فِى مُقَابَلَةِ كَذَا In comparison with such a thing: see an ex. in art. غين in the Msb. مُسْتَقْبَلٌ, with fet-h to the ب, Looked forward to, anticipated, begun. مُسْتَدِبْر: see مُسْتَقْبَلُ المَجْدِ : قبن قَبَّانٌ A steelyard: see عَمُودُ المِيزَانِ. قبو قَبَاءٌ [A kind of tunic, resembling the قَفْتَانٌ, generally reaching to the middle of the shank, divided down the front, and made to overlap over the chest. So in the present day. See also Dozy, Dict. des noms de vêtements, pp. 352-62.] قتر 2 قَتَّرَهُ He prostrated him upon his side, عَلَى قُتْرِهِ [not على قُتْرَةٍ, as in the K]; (L;) he threw him down upon one of his two sides, عَلَى أَحَدِ قُتْرَيْهِ, having pierced him [with a spear]; (JK;) like قَطَّرَهُ. إِبْنُ قِتْرَةَ The حَيَّةٌ. (T in art. بنى.) جَوْبٌ قَاتِرٌ A shield of good dimensions. (S.) See قتل 1 قَتَلَ الشَّىْءَ يَلْبَ, inf. n. قَتْلٌ, (assumed tropical:) He knew the thing; he was, or became, acquainted with it: (Msb:) [or rather, i. q.] قَتَلَهُ عِلْمًا, (Bd in iv. 156, and TA,) and خُبْرًا, (K,) and بِعِلْمِهِ, (Bd, ubi supra,) he knew it (Bd, K, TA) completely, (TA,) or thoroughly, very well, or superlatively well; as also نَحَرَهُ عِلْمًا. (Bd.) See أَثْبَتَ الشَّىْءَ مَعْرِفَةً in art. ثبت. 2 قَتَّلَ : see a verse cited in art. عتب, conj. 4. 3 قَاتَلَهُ He fought, or combated, him; contended with him in fight or conflict or battle. قَاتَلَ عَلَى دِينِ اللّٰهِ: see 3 in art. ازى. تَخَضَّعَتْ لَهُ وَتَذَلَّلَتْ حَتَّى عَشِقَهَا means تَقَتَّلَتْ لَهُ 5 (A.) 10 اِسْتَقْتَلَ [properly He sought, or courted, slaughter;] i. q. اِسْتَمَاتَ; (S, K;) meaning he cared not for death, by reason of his courage; (JM;) he resigned and subjected himself to slaughter, and cared not for death. (Mgh.) قَتْلٌ : from this word is formed the pl. قُتُولٌ, on the authority of hearsay. (El-Jurjánee, in Msb, art. قصد.) قَتَّالٌ

[Murderous; slaughterous; very deadly.] You say حَيَّةٌ قَتَّالَةٌ [A very deadly serpent]. (TA in art. اصل.) قَاتِلٌ Deadly; applied to a tree; (K in art. خمط;) and to poison. (TA in that art.) مَقْتَلٌ A [vital] place in a man [or an animal, i. e.] where a wound causes death; (S, Msb;) as the temple: (Msb:) pl. مَقَاتِلُ. (S.) حَوِّلْ إِلَىَّ وَلِّنِى مَقَاتِلَكَ means وَجْهَكَ. (A.) مُسْتَقْتِلٌ : see مُسْتَمِيتٌ. قتن 1 قَتُنَ : see قَنِتٌ. قَتِينٌ : see قَتِيتٌ. قحز 1 قَحَزَ It (an arrow) rose in the sky. (JSh, in TA, art. شخص.) قحف قِحْفٌ : see جُمْجُمَةٌ, in two places; — — and قِدٌّ. — — A glass bowl; as also جُمْجُمَةٌ. (Az, TA in art. جم.) قحل قَحُولٌ , applied to a man and to a horse, i. q. عِنِّينٌ. (IAar in TA, art. عجر.) إِنْقَحْلٌ ; see إِنْزَهْوٌ قحم 1 قَحَمَ نَفْسَهُ فِى الأُمُورِ and ↓ اقتحم and ↓ تقحّم فيها He entered into affairs without consideration. (A.) 5 تَقَحَّمَ He experienced dearth, drought, or sterility. See an ex. voce تَبِعَةٌ. — — تَقَحَّمَ فِى الأَمْرِ بِلاَ رَوِيَّةٍ [He plunged, or rushed, into the affair without consideration]. (K, * TA in art. علط.) See 1. — — تَقَحَّمَ: see تَدَلَّتَ 8 إِقْتَحَمَ . See 1. — — Said of a young camel: see voce بُلْعٌ. — — اقتحم العَقَبَةَ: see 1 in art. خوض. And إِقْتَحَمَ الغَمَرَاتِ: see عَقَبَةٌ. قَحْمَةٌ , like قَحْبَةٌ, An old woman. See قَحْبٌ. مُقْحَمٌ Redundant; pleonastic; foisted in: applied to a word and to a letter. — — حَرْفٌ مُقْحَمَةٌ A letter inserted without reason. مُقْحَمَةٌ is also applied in like manner to a word. [In a copy of the S, in art. بهت, I find it written مُقْحِمَةٌ: i. q. زَائِدَةٌ.) (TA in art. بهت.) قحو أُقْحُوَانٌ : see بَابُونَجٌ. See also a verse cited voce تُنُّومٌ. قدس قَادُوسٌ (pl. قَوَادِيسُ) An earthen or wooden pot of a water-wheel. (PU.) قدع 1 قَدَعَ فَرَسَهُ He pulled in his horse by the bridle and bit, to stop him; (S, K;) he curbed, or restrained, him. (S.) — — هُوَ الفَحْلُ لَا يُقْدَعُ أَنْفُهُ: see أَنْفٌ; and see قرع. قدم 1 قَدَمَ القَوْمَ , aor. قَدُمَ , inf. n. قَدْمٌ (S, * Msb, K) and قُدُومٌ; (K;) and ↓ إِسْتَقْدَمَهُمْ; (S, * Msb, K;) and ↓ قَدَّمَهُمْ; and ↓ تَقَدَّمَهُمْ; (K:) He became before the people: (TA:) syn. سَبَقَهُمْ; (Msb;) he preceded them; went before them; took precedence of them; headed them; led them, so as to serve as an example, or object of imitation. — — See أَمَّهُمْ. — — قَدِمَ البَلَدَ, aor. قَدَمَ , inf. n. قُدُومٌ and مَقْدَمٌ, [He came to, or arrived at, the town, &c.] (Msb.) أَخْذَنِى مَا قَدُمَ وَمَا حَدُثَ: see art. حدث. — — قَدِمَ عَلَى الأَمْرِ i. q. ↓ أَقْدَمَ عَلَيْهِ [He advanced boldly to undertake the affair]. (TA.) See an ex. in a verse voce مُضَافٌ. — — See 6. 2 قَدَّمَ زَيْدًا إِلَى الحَائِطِ He brought Zeyd near, or caused him to draw near, or to approach, to the wall. (Msb.) — — قَدَّمَهُ He put it forward; offered it; proffered it. — — He brought, and brought forward, him or it. — — قَدَّمَ لَهُ طَعَامًا He proffered, offered, or presented to him, food. — — قَدَّمَ He did good or evil previously, or beforehand: (Bd, and Jel in xxxvi. 11; &c.:) he laid up in store. (Bd in xii. 48.) See زَلَّفَهُ. — — قَدَّمَ He made foremost; put, brought, or sent, forward; he advanced him or it: he promoted him. — — قَدَّمَهُ عَلَى غَيْرِهِ, inf. n. تَقْدِيمٌ, He made him, or it, to be before, or have precedence of, another, in time: and in place; i. e. he placed, or put, him, or it, before another; or made him, or it, to precede another: and in rank, or dignity; i. e. he preferred him, or it, before another; or honoured, or esteemed, him, or it, above another. (Kull, p. 104.) — — قَدَّمَهُ لِكَذَا He prepared it, or provided it beforehand, for such a thing. See Kur, xii. 48. — — قَدَّمَ عِنْدَ اللّٰهِ خَيْرًا He prepared, or provided in store, for himself, good, [i. e. a reward,] with God. (A and Mgh in art. حسب.) — — قدّم لَهُ الثَّمَنَ He paid him in advance, or beforehand, the price. — — قَدَّمَ أَنْ يَفْعَلَ كَذَا He preferred doing such a thing; syn. أَثَرَ, i. e. فَضَّلَ. (M in art. أثر.) [Hence, قَدَّمَ العَجْزَ فِىالشَّىْءِ He preferred backwardness with respect to the thing.] (See فَرَّطَ and فُرُطٌ: and see Kull, p. 279.) — — قَدَّمَ syn. with تَقَدَّمَ, q. v.: like as أَخَّرَ is with تَأَخَّرَ: so in the Kur, xli. 1. (TA, art, أخر.) — — قَدَّمَ [is trans. and intrans.: for its significations as an intrans. v., see its syn. تقدّم, and see 1:] as a trans. v. it is contr. of أَخَّرَ. (Msb, art. أخر.) — — قَدَّمَ is syn. with بَدَأَ بِهِ. (Mgh and Msb in art. بدأ.) — — See تَأَذَّنَ voce آذَنَ. — — See تَقَدَّمَ: قَدَّمَ إِلَيْهِ فِى كَذَا. — — قَدَّمَهُ and ↓ أَقْدَمَهُ: see أَفْرَطَ. — — قَدَّمَتْهُمْ and قَدَّمَ أَوْلَادًا He urged him forward. (Mo'allakát, 157.) — — قَدَّمَ has تَقْدِمَةٌ for an inf. n. 4 أَقْدَمَ He was bold, or audacious. — — أَقْدَمَ عَلَى الأَمْرِ He ventured upon, or addressed himself to, the thing boldly, courageously, or daringly; (S, K;) he attempted it. — — أَقْدَمَ على قِرْنِهِ He behaved boldly, courageously, or daringly, against his adversary; (Msb;) he attached him. — — See 1. — — أَقْدِمْ, (improperly إِقْدِمْ,) said to a horse, Advance boldly! (S.) So rendered voce أَهَابَ, and هَبْ. 5 تَقَدَّمَ He was, or became, or went, before, or ahead; preceded; had, or took, precedence; contr. of تَأَخَّرَ, q. v. See 1. — — تَقَدَّمَ إِلَى الحَائِطِ He drew near, or approached, to the wall. (Msb.) — — تَقَدَّمَ He advanced; went forward, or onward. (L, art. قود.) — — تَقَدَّمَ عَلَى الحَقِّ: see Bd, xviii. 27. — — تَقَدَّمَ He became advanced, or promoted. — — تَقَدَّمَ مِنْهُ كَلَامٌ: see فَرَطَ: but the primary meaning is, Speech proceeded from him previously. — — تَقَدَّمَ عَلَى غَيْرِهِ quasi-pass. of قَدَّمَهُ عَلَى غَيْرِهِ; He, or it, was, or became, before, or had precedence of, another, in time: and in place; i. e. he, or it, was, or became, before another; preceded another; went before another: and in rank, or dignity; i. e. he, or it, was, or became, preferred before another; or honoured, or esteemed, above another: in all these senses like تَقَدَّمَ غَيْرَهُ. See بَكَّرَ. — — تَقَدَّمَ فِى أَمْرٍ [He was forward in an affair] قَبْلَ فِعْلِهِ [before doing it]. (A'Obeyd, T in art. رمى.) — — تَقَدَّمَ i. q. سَبَقَ; (K, art. سبق, &c.;) and contr. of تَأَخَّرَ. (TA, art. أخر.) — — تَقَدَّمَ إِلَيْهِ فِى كَذَا, (K,) or بِكَذَا, (Msb,) or both, (Mgh,) He commanded, ordered, bade, charged, or enjoined, him respecting, or to do, such a thing; (Mgh, Msb, K;) as also ↓ قَدَّمَ, inf. n. تَقْدِيمٌ. (Msb.) 6 تَقَادَمَ is best rendered It became old: and ↓ قَدُمَ it was old. 8 اِقْتَدَى بِهِ He did as he did, following his example; or taking him as an example, an exemplar, a pattern, or an object of imitation. (Msb.) He followed his example, imitated him; &c. 10 اِسْتَقْدَمَ He went before. — — اِسْتَقْدَمَتْ رِحَالَتُكَ: see art. رحل. قَدَمٌ The human foot, from the ankle downwards. (Mgh.) — — لَهُ قَدَمٌ: see art. رسخ. — — رَاسِخَةٌ فِى العِلْمِ On عَلَى قَدَمٍ عَظِيمٍ an excellent foundation. — — فُلَانٌ عَلَى قَدَمِ فُلَانٍ Such a one is successor of such a one. قِدَمٌ Oldness; antiquity. — — Existence, or duration, or time, without beginning; like أَزَلٌ (Kull, p. 31; &c.) See أَزَلٌ. — — قِدَمُ الدَّهْرِ: عَلَى وَجْهِ الدَّهْرِ means properly the olden time; antiquity. — — عَلَىَ قِدَمِ الدَّهْرِ [In, or from, old, or ancient, time; of old]. (S, M, K, art. أس; in the first and last of which it is coupled with the like phrase.) مِنْ قُدُمٍ [In front]. (K, voce ظُنْبُوبٌ.) — — قُدُمٌ: see أُخُرٌ. قَادِمَةٌ as applied to a part of a camel's saddle is an improper word: the proper term is وَاسِطٌ. قَدُومٌ An adz; [so in the present day, but pronounced قَدُّوم;] a certain implement of the carpenter; (S, Mgh, Msb;) a فَأْس with which one hews, or forms or fashions by cutting. (S.) قَدِيمٌ Ancient; old; to which no commencement is assigned. — — مَالٌ قَدِيمٌ Old, or long-possessed, property. (S, A, Mgh, Msb, all in art. تلد.) — — قَدِيمٌ The reputation (حَسَبٌ) of a man or people. (TA, art. دثر.) See a verse in 1 of art. ثنى. — — القَدِيمُ, as an epithet applied to God, i. q. الأَزَلِىُّ The Ancient without beginning. القُدَّامُ The location that is before. قَوادِمُ : respecting the feathers thus called, see voce مَنَاكِبُ, and أَبْهَرُ. جرأ : see art. جَرِئُ المُقْدَمِ is here syn. with الإِقْدَام مِقْدَامٌ Very bold or daring or courageous (S, K,) against the enemy; (S;) as also مِقْدَامَةٌ. (S.) — — مِقْدَامَةٌ: see voce مِعْزَابَةٌ. — — [The pl.] مَقَادِمُ Fronts; fore parts. See an ex. voce أَعْثَرَ. — — مَقَادِيمُ The front of the forehead. (JK.) مُقَدَّمٌ A provost, chief, head, director, conductor, or manager. — — مُقَدَّمٌ The antecedent (or first proposition) in an enthymeme, and (first part) of a hypothetical proposition. — — مُقَدَّمَةٌ The van, or vanguard, of an army. مُقَدِّمَةٌ The ground whereon rests an inquiry or investigation: and the ground whereon rests the truth of an evidence or a demonstration: and a [premiss or] proposition which is made a part of a syllogism: and المُقَدِّمَةُ الغَرِيبَةُ is that [premiss] which is both actually and virtually suppressed in the syllogism; as when we

say, A is equal to B, and B is equal to C, when it results that A is equal to C, by means of the مُقَدِّمَة غَرِيبَة, which is, every equal to the equal of a thing is equal to that thing. (KT.) مُتَقَدِّمٌ Preceding: anterior; being, or lying, in advance of others. — — مُتَقَدِّمٌ فِى الأُمُورِ Forward in affairs. الآمُسْتَقْدِمِينَ in the Kur, xv. 24: see Bd; and see its opposite, المُسْتَأْخِرِينَ. قدو قُدْوَةٌ and قِدْوَةٌ (S, Msb, K,) and قُدَّوَةٌ (K,) A pattern; an exemplar; an example; an object of imitation; one who is, or is to be, imitated. (S, Msb, K, TA.) See إِسْوَةٌ. قِدْيَةٌ : see قَادِيَةٌ. فِدْيَةٌ The first that come to one, or come upon one, of a company of men. (TA in art. طحم.) قذع 3 قَاذَعَهُ He reviled him, being reviled by him; and vied with him in foul, or unseemly, speech or language. (A, K.) See 3 in art. قدح. قذف 1 قَذَفَ بِالْحِجَارَةِ وَغَيْرِهَا , aor. قَذِفَ , inf. n. قَذْفٌ, He threw stones, &c. (Msb.) — — قَذَفَ بِهِ He cast it; cast it forth; namely, an arrow, and a pebble, and speech, and anything. (Lth, TA.) It may sometimes be rendered He shed it; as, for instance, light into the heart, said of God. — — يَقْذِفُ بِالحَقِّ (Kur, xxxiv. 47,) He (God) uttereth truth. (Zj, TA.) — — قَذَفَ بِالسَّهْمِ He shot the arrow. (Lth, TA.) — — قَذَفَ He reproached, upbraided, reviled, vilified, defamed, or gave a bad name to, a chaste woman: (MA:) he reproached, upbraided, &c. another; syn. شَتَمَ. (JK.) Used tropically, قَذَفَهُ is most correctly rendered (tropical:) He cast at him an accusation: but it is commonly used and expl. as syn. with شَتَمَهُ q. v. — — قَذَفَ He charged, reproached, or upbraided, (رَمَى,) a chaste, or an honest, or a married, woman, with adultery. (S, Msb, K.) — — قَذَفَهُ بِهِ He aspersed him, reviled him; syn. شَتَمَهُ. (JK.) — — قَذَفَهُ بِهِ He reproached, or upbraided, him with it; he accused him of it. (TA.) — — Also, i. q. أَصَابَهُ بِهِ. (TA.) — — وَيَقْذِفُونَ بِالغَيْبِ (Kur, xxxiv. 52,) They uttering conjectures, (Zj, TA,) or uttering conjecture; (Bd;) speaking of that which was hidden [from them], (Ksh,) of that which had not become apparent to them. (Bd.) — — قُذِفَتْ بِاللَّحْمِ (assumed tropical:) She (a camel) became fat and plump. (TA, voce أُسْتُعْرِضَت.) — — قَذَفَتْهُ القَوَاذِفُ: see طَوَّحَتْهُ. قُذُفٌ الطَّوَائِحُ Land in which is no pasturage wherein cattle may freely range. (L, art. صح.) قَذَّافٌ i. q. مَنْجَنِيقٌ: (Lth, K:) The kind of instrument with which a thing is thrown so that it goes far; n. un. with ة. (Aboo-Kheyreh, K.) See مَرْجَامٌ and مِرْجَمَةٌ. — — قُذَّافَةٌ A sling: pl. قُذَّافَاتٌ. (MA.) مَقَاذِفُ : see طَوَّحَتْهُ الطَّوَائِحُ; and طَوَائِحُ : see قَوَاذِفُ. قذل see مَطَاوِحُ: Places of perdition; syn. مَهَالِكُ. (TA.) القَذَالُ The whole of the back of the head: (S, Msb, K:) or the part from the hollow of the back of the neck (نُقْرَة القَفَا) to the ear: (ElGhooree, Mgh:) [see القَمَحْدُوَةُ in art. قحد:] and, in a horse, the place where the عِذَار is tied, behind the forelock. (S, Msb, K.) قذى 1 قَذَّاهُ : see حَرَّضَهُ. قَذًى What falls into the eye; (S, K;) a little piece of wood, or dust, that falls into the eye: (JK:) and what falls into beverage; (S, K;) as flies, &c; (TA;) what betakes itself [or is attracted] to the sides of a vessel, and clings thereto: (AHn, TA:) dust, motes, or particles of rubbish, as of sticks and stalks and straws, or the like, that fall into the eye or into water and beverage: (KL:) any floating particles upon water, &c.: [scum:] dirt that falls into the eye; (Msb;) what collects in the inner angle of the eye; (Har, p. 65;) what comes into the eye, such as a bit of straw, &c.: (Id, p. 149:) [properly a coll. gen. n.:] قَذَاةٌ [the n. un.] a thing that falls into the eye and pains it: (Id, p. 259:) a mote. — — على قَذًى أَغْضَى: see art. غضو. قرش 1 قَرَشَ , aor. قَرِشَ , inf. n. قَرْشٌ; and ↓ اِقْتَرَشَ and ↓ تَقَرَّشَ; He gained, acquired, or earned, and collected, for his family. (M.) 5 تَقَرَّشَ and 8: see 1. قرص قُرْصٌ A round convex ornament worn on the crown of the tarboosh. (See Modern Egypt. Appendix A.) قرط قُرْطٌ : see قِرَاطٌ. قِرَاطٌ A lamp, or its lighted wick: syn. مِصْبَاحٌ or شُعْلَتُهُ: (K:) the lighted wick (شُعْلَة) of a lamp; (S;) and so ↓ قُرْطٌ. (L, art. صبح.) قرطف قَرْطَفٌ A red garment, of the kind called كِسَاء. See كَذَبَ, p. 2598 c. قرطل قِرْطَالَةٌ An ass's pannier, one of a pair. See كُوَارَةٌ. قرع 1 قَرَعَ in the sense of ضَرَبَ has مَقْرَعٌ for an inf. n. (Mgh, art. غمز.) — — قَرَعَ فِى مِقْرَعِهِ i. q. ضَرَبَ فِى مِضْرَبِهِ. (TA in art. ضرب.) — — قَرَعَ صَفَاتَهُ (tropical:) He impugned his character; blamed or censured him; spoke against him (Mgh, art. غمز.) See مَغْمَزٌ. — — قَرَعَ بَيْنَ ظُفْرِ إِبْهَامِهِ وَظُفْرِ سَبَّابَتِهِ He fillipped with the nail of his thumb and that of his forefinger. (Lth, K, * TA, art. زنجر.) — — هُوَ الفَحْلُ لَا يُقْرَعُ أَنْفُهُ: see أَنْفٌ and قدع. — — قَرَعَ أَنْفَهُ, inf. n. قَرْعٌ, (assumed tropical:) He rejected him, repelled him, or turned him back; namely a suitor in a case of marriage. (TA, in art. بضع.) See بُضْعٌ. — — إِنَّ العَصَا قُرِعَتْ لِذِى الحِلْمِ: see Freytag's Arab. Prov. i. 55; and Har, 656. — — لَا يُقْرَعُ لَهُ العَصَا: see Freytag's Arab. Prov. ii. 543, and Har, 655, in two places. — — قَرَعْتُ: see قَرَعَهُ بِعَصَا المَلَامَةِ. — — عَصًا. قَرَعَ ظُنْبُوبَ: see قَرَعْتُ. — — بِالسَّيْفِ and رَأْسَهُ بِالعَصَا; قَرَعَ لِأَمْرِهِ ظُنْبُوبَهُ: and بَعِيرِهِ &c.: see art. ظنب. and قَرَعَ لِلْأَمْرِ سَاقَهُ: see سَاقٌ. 2 قَرَّعَهُ He reproached him for his crime or the like, saying to him, Thou didst so and so. (TA, voce مُثَرِّبٌ.) — — قَرَّعَ He took, got, or won, a bet, wager, or stake. (L, in TA, voce نَدَبٌ.) 3 قَارَعَهُ : see its syn. سَاهَمَهُ. 4 أَقْرَعَ بَيْنَهُمْ He ordered, or commanded, them to cast, or draw, lots, or to practise sortilege, [among themselves,] for the thing (عَلَى الشَّىْءِ): (JM:) [see an ex. in the Mgh, in this art.:] or he prepared, or disposed, them, for doing so, for the thing (على الشىء): (Msb:) or he cast, or drew, lots, or practised sortilege, among them. (K.) The first explanation is generally preferable. See أَسْهَمَ. 6 تَقَارَعَا : see هُمَا يَتَقَارَعَانِ الخَيْرَ وَالشَّرَّ بَيْنَهُمْ. حُبُّ القَرْعِ Worms in the belly. (TA, voce شهدانج.) But see دُودُ القَرْعِ. حَبُّ القَرْحِ is not a mistake for القَرْعِ. القَرْحِ is a corruption, found in medical books: حب القرع is a name of the tape-worm, because each joint of it resembles a grain, or seed, of the gourd. (IbrD.) قَرَعٌ Bare pieces of ground amid herbage. (TA in art. خفى, from a trad.) قُرْعَةٌ [A lot used in sortilege: lots collectively: sortilege itself. Used in all these senses in the present day, and app. in the classical times.] ضَرَبَ القُرْعَةَ He shuffled, or cast, or drew, lots; performed a sortilege. قَرِيعٌ ; pl. قَرْعَى: see an ex. of the pl. in a prov. cited voce اِسْتَنَّ. — — هُوَ قَرِيعُ وَحْدِهِ: see وحد. قَارِعَةُ الطَّرِيقِ The higher, or highest, part of the road; the part that is trodden by the passengers; [the beaten way]. (Msb.) In law books expl. as meaning أَطْرَافُ الطَّرِيقِ; opposed to its جَادَّة. قَارِعَةٌ A sudden calamity. (K.) See also Bd, and Jel, in xiii. 31, and an ex. voce اِنْفَرَجَ. مَقْرَعٌ : see مَغْمَزٌ. مِقْرَعٌ : see مِقْرَعَةٌ. مِقْرَعَةٌ A whip: or anything with which one beats: (K:) or a thing with which a beast is beaten: (Az, TA:) or a piece of wood with which mules and asses are beaten: (TA:) [a cudgel: often applied in the present day to a cudgel made of the thick part of a palm-stick; and this, when used in sport, has several splits made in the thicker end, to cause the blows to produce a loud sound:] pl. مَقَارِعُ. (TA.) قرف 3 قَارَفَهُ He was, or became, near to it; meaning some base thing, or the like. (TA.) See قَرَفٌ. قَرَفٌ The mixing with others; [and particularly with others who are diseased or the like]; a subst. from ↓ مُقَارَفَةٌ: (K:) the being near to [a person, or persons, or a place, infected with] disease: (S, TA:) the being near to pestilence, or epidemic disease. (T in art. تلف.) See تَلَفٌ. أَعْرَضَتِ القِرْفَةُ signifies إِتَّسَعَتْ: (TA, art. عرض:) and اِتَّسَعَتْ قِرْفَتُهُ signifies كَثُرَ مَنْ يَتَّهِمُهُ. (TA, art. لبس.) See voce عَرَضَ. مَقْرِفٌ A place of paring off: see an ex. voce صَمْغٌ. قرق قِرْقٌ : see طُبْنَةٌ. قرقع قُرْقُعَةٌ (TA, art. نقض): properly قُرْقُعَةٌ, q. v. عُثْنُثَةٌ. قرم 1 قَرَمَ It gnawed: see قَرْمٌ : ? قرّام. أَفْقُرَةٌ : see قُرْمَةٌ : see شَوْرَى. قُرْمٌ : see مُصْعَبٌ. A kid. (IAar; in TA, art. عت.) — — See مِقْرَمَةٌ. مِقْرَمٌ : see مِقْرَمَةٌ. مِقْرَمَةٌ A coverlet of a bed; (Mgh, in arts. قرم and حبس;) also called مِحْبَسٌ: (Id, in art. حبس:) or a thin curtain, accord. to some, figured; as also ↓ مِقْرَمٌ and ↓ قِرَامٌ: (Msb:) or this last, a figured curtain. (Msb.) قرمص قُرْمُوصٌ A hollow which a man digs wherein to sit to protect himself from the cold. (Mgh, art. ربض.) See an ex. voce رَبَضٌ. قرمل قِرْمِلٌ , pl. قَرَامِلُ: see سِقَّةٌ. قرن 1 قَرَنَ شَيْئًا بِشَىْءٍ He connected, coupled, or conjoined, a thing with a thing. (S.) 3 قَارَنَهُ , (S,) inf. n. قِرَانٌ, (S, K,) and مُقَارَنَةٌ, (K,) He associated

with him; became his companion. (S, K.) 4 أَقْرَنَ He gave of a thing two by two. (A 'Obeyd in T, in art. بد, voce أَبَدَّ.) See أَبَدَّ. — — أَقْرَنَ الشَّىْءَ, (Msb,) or لِلشَّىْءِ, (K,) [the latter more probably right,] He was able and strong to do, or effect, &c., the thing; (Msb, K;) He had the requisite ability and strength for it. قِرْنٌ One who opposes, or contends with, another, in science, or in fight, &c.; (Msb;) an opponent; a competitor; an adversary; an antagonist: or one's equal, or match, in courage, (S, K,) or generally, one's equal, match, or fellow. (K.) قَرْنٌ One's equal in age; syn. لِدَةٌ, (K,) or تِرْبٌ: with fet-h when relating to age, and with kesr when relating to fighting and the like. (Har, pp. 572,64.) — — قَرْنٌ, (JK, Msb,) or قَرْنٌ مِنَ النَّاسِ, (S,) [A generation of men;] people of one time (JK, * S, Ez-Zejjájee, Msb,) succeeding another قَرْن, (JK,) among whom is a prophet, or class of learned men, whether its years be many or few. (Ez-Zejjájee, Msb.) — — قَرْنٌ The part of the head of a human being which in an animal is the place whence the horn grows: (K:) or the side, (S,) or upper side, (K,) of the head: (S, K:) or [more exactly the temporal ridge (see صُدْغٌ) i. e.] the edge of the هَامَة (which is the middle and main part of the head [i. e. of the cranium]), on the right and on the left. (Zj, in his " Khalk el-Insán. ") — — قُرُونٌ of the head: see a verse cited voce خَيَّطَ. قُرُونٌ of horses: see أَجَمُّ. — — قَرْنٌ of a solid hoof: see جُبَّةٌ. — — قَرْنٌ of a desert, the most elevated part. (TA in art. جحف.) — — قَرْنُ أَعْفَرَ, as meaning A spear-head, see أَعْفَرُ. — — قَرْنٌ A pod, like that of the locust tree: pl. قُرُونٌ. Occurring often in the work of AHn on plants, and in the TA, &c. See غَافٌ. — — قَرْنٌ [A thing] in a she-camel, which is like the عَفَل in a woman; and which is cauterized with heated stones. (AA, TA, in art. عفل.) — — قَرْنٌ An issue of sweat: pl. قُرُونٌ: see two ex. voce سَنَّ. قَرَنٌ and ↓ قِرَانٌ A cord of twisted bark which is bound upon the neck of each of the ploughing bulls (K, * TA) and to the middle of which is then bound the لُوَمَة [or whole apparatus of the plough]. (TA.) See فَدَّانٌ. — — [The pl.] أَقْرَانٌ Sons of one mother from different men. (TA, voce عَيْنٌ.) — — قَرَنٌ: see جَعْبَةٌ. قُرْنَةٌ The " horn " of the uterus. قِرَانٌ: see قَرَنٌ. قَرِينٌ: see أَبَرَمًا قَرُونًا : بَرَمٌ. An associate; a comrade; a companion. (S, K.) قَرِينَةٌ A connexion; relation. — — قَرِينَةٌ [A clause of rhyming prose, considered as connected with the similar clause preceding or following; the two together being termed قرينتان]. (Har, pp. 9, 23.) — — Also, A context, in an absolute sense. — — قَرِينَتُهُ and ↓ أَسْمَحَتْ قَرُونَتُهُ: see 1 in art. سمح. قَرُونَةٌ : see قَرِينٌ. أَقْرَنُ [Horned; having horns]. (S, voce كَرَّازٌ [which see]). See an ex. of the fem. قَرْنَاءُ, voce دَانَ in art. دين. مِقْرَنٌ : see مُقَرَّنٌ. مِخْذَفٌ : see خَشْخَاشٌ. قرنفل حَبُّ القَرَنْفُل : see زَجَاجٌ. قرى 1 قَرَى الضَّيْفَ is doubly trans.: see a verse cited voce قُوَّةٌ. 8 اِفْتَرَى [meaning تَتَبَّعَ: see a verse of Aboo Dhu-eyb, voce خَافَةٌ, in art. خوف.] It also means He investigated a country or countries. (S, * K, * TA, all in art. قرى; and TA in art. قرو.) He made much and diligent search. (KL.) See also 10 in art. قرأ. قِرًى Entertainment for a guest; that with which a guest is entertained. (S.) — — Water collected in a trough, or tank, for the drinking of beasts: see بُيُوتٌ: thus explained in the M in art. بيت. قَرِىٌّ A place where water runs, (T, S,) to, (T,) or in, or into, (S,) meadows, (T,) or a meadow. (S.) See شَيْخٌ (last sentence). — — Pl. أَقْرِيَةٌ: see قَرْءٌ. قَرْيَةٌ A town, or village; (Msb, TA;) a small بَلَد, smaller than a مَدِينَة: (MF, voce بَرْمِذ:) not well applied to a مَدِينَة unless qualified by an epithet denoting greatness. (TA in art. مَدِينَة.) See Bd, ii. 261. نَاقَةٌ فِى قِرْوَتِهَا : see 4 in art. قرأ. قَرِيَّةٌ [vulg. قَرْيَة The yard of a ship;] a squared piece of wood upon the head of the mast of a ship. (Az, TA in art. رنح.) قَارِيَةٌ A certain bird. See خُضَارِىٌّ and تَنَوُّطٌ. قَارٍ for قَارِئٌ, q. v. نَاقَةٌ قَرْوَاءُ A long-backed she-camel. (IB, in TA, voce هِرْجَابٌ.) مَقْرًى : see 2 in art. حجل. مَقْرُوٌّ and مَقْرِىٌّ for مَقْرُوْءٌ: see art. قرأ. قزدر قَزْدِيرٌ : see قَصْدِيرٌ. قزع قَوْسٌ قَزَع : see قُزَحَ. قزم قزام : see أَحْصَنَ. قسقس قَسْقَاسٌ I. q. طُفَيْلِىٌّ. (IKh, TA, art. طفل.) قسم 1 قَسَمَ and ↓ قَسَّمَ He divided; parted; divided in parts or shares; distributed. — — قَسَمَ أَمْرَهُ, or ↓ قَسَّمَهُ: see 3 in art. عدل. 2 قَسَّمَ see 1. 3 قَاسَمَهُ الشَّىْءَ He divided with him the thing, each of them allotting to himself his share, or portion. — — قَاسَمَهُ بِاللّٰهِ He swore to him by God. 4 أَقْسَمَ عَلَيْهِ He conjured him; he said بِحَقِّكَ. (Mgh, art. طمر.) 5 تَقَسَّمَ It (a thing) was, or became, divided, or distributed. (MA.) See an ex. in a verse, voce شَتَّانَ. 7 اِنْقَسَمَ الى أَقْسَامٍ كَثِيرَةٍ It was divided into many parts. 10 اِسْتَقْسَمَ He sought to know what was allotted to him, by means of the أَزْلَام, (S, * Mgh, and Har, p. 465,) and what was not allotted to him. (Mgh, Har.) قِسْمٌ A division: (Msb:) and particularly (Msb) a portion, or share. (S, Msb, K.) Pl. أَقْسَامٌ. — — لَيْسَ مِنْ أَقْسَامِ كَذَا It is not a part of such a thing; it does not belong, or appertain, to such a thing; it is independent of such a thing. قَسَمٌ A conjurement. See أَقْسَمَ عَلَيْهِ. — — An oath (S, Msb, K) by God [&c.]. (Msb, K.) An asseveration. — — وَاوُ القَسَمِ The و denoting an oath. قِسْمَةٌ is also used in the sense of مَقْسُومٌ [meaning A thing, or collection of things, divided into portions, or shares]: (Bd and Jel in liv. 28:) a portion, or share; like قِسْمٌ: (Msb:) [and portions, or shares; as in the phrase,] نُخْرِجُ طَرِيقًا مِنْ بَيْنِ قِسْمَةِ الأَرْضِ أَوِ الدَّارِ [We will exclude a way, or passage, from among the portions, or shares, of the land, or the house]. (Mgh in art. رفع.) قَسَّامٌ An officer of the Kádee, who divides inheritances. قسى 3 قَاسَاهُ He endured it; struggled, or contended, with, or against, it; struggled, or contended, with, or against, its difficulty, or severity; he endured, or he struggled, or contended, with, or against, the difficulty, or trouble, or inconvenience, that he experienced from it or him; [and so عَانَاهُ; for both of which see Har, p. 564; and for the latter see شَاقَاهُ; and for both see also مُجَانَاةٌ]; syn. كَابَدَهُ, (S, K,) and عَالَجَ شِدَّتَهُ: (TA:) he underwent difficulties, troubles, or inconveniences, in doing it. (Msb in explanation of the syn. كَابَدَهُ.) قُسِىٌّ pl. of قَوْسٌ : see art. قوس. قُسَوِىٌّ. قش قَشٌّ Stubble; stalk of corn, &c.; straw. قَشّ البَحْر Seaweed. قَشٌّ Rushes of which mats are made. حَصِيرَة قَشّ A mat of rushes. قَشَّاشٌ : see رَمَّامٌ. قشع 1 قَشَعَتِ الرِّيحُ السَّحَابَ The wind removed, or cleared off, the clouds; (S, K;) as also ↓ أَقْشَعَتْهُ. (K.) 4 أَقْشَعَ and ↓ اِنْقَشَعَ and ↓ تقشّع It (a cloud) became removed, or cleared off. (S, K.) See 1. 5 تَقَشَّعَ see 4. 7 اِنْقَشَعَ see 4. قشف 1 قَشِفَ, inf. n. قَشَفَ, He was coarse in his living: this is the original signification: he was neglectful of cleanliness: (Msb:) he was neglectful of washing and cleanliness; unfrequent in paying attention thereto; slovenly with respect to his person: (M, Msb:) and ↓ تَقَشَّفَ signifies the like. (Msb.) — — قَشِفَ, inf. n. قَشَفٌ, He became sunburnt. (M.) 5 تَقَشَّفَ see 1. قشم قُشَامَةٌ : see قَمْشٌ. قصع 1 قَصَعَ : see an ex. voce صَادَّةٌ. قَصْعَةٌ A bowl not so large as a جَفْنَة, but next to it in size, that satisfies ten: (S, voce صَحْفَة:) it is a wooden bowl. — — قَصْعَةُ المَسَاكِينِ: see الفَكَّةُ. أَخَذْتُهُ مُقَاصَعَةً : see مُعَاقَصَة. قصف نَبَاتٌ قَصِيفٌ رَيَّانٌ [A weak, or fragile, sappy plant]. (TA, in art. خرع.) قصل 1 قَصَلَ : see خَصَلَ. قَصَلٌ of wheat and barley: see جُرَامَةٌ. قَصِيلٌ Corn, or seed-produce, (K,) or barley, (Msb,) cut while green, (Msb, K,) for fodder. (Msb.) مِقْصَلٌ : see مَخْصَلٌ. قصم قَيْصُومٌ Artemisia abrotanum, or southern-wood; also called قَيْصُومٌ ذَكَرٌ: and قَيْصُومٌ أُنْثَى is applied to santolina. قصى 2 قَصَّى : see قَصَّصَ. 5 تَقَصَّى : see تَقَصَّصَ. — — تَقَصَّى شُرْبَ المَآءِ فلم يسئر منه شيأ [He drank the water to the uttermost, not leaving any of it remaining]. (TA, in art. شف.) — — See 10. 10 اِسْتَقْصَى He went to the utmost length, or point, in a question, (K,) and in like manner you say, اِسْتَقْصَى الأَمْرَ and ↓ تَقَصَّاهُ. (TA.) — — [He exhausted a subject. — — He proceeded to extremities. He was, or became, extreme, in an action, &c.] — — اِسْتَقْصَى مَسْأَلَتَهُ [He went to the utmost point in questioning him, or asking him,] respecting a thing, so as to draw forth the utmost that he possessed [of information respecting it]. (S, art. نص.) — — اِسْتَقْصَى فِى المَسْأَلَةِ and ↓ تَقَصَّى (S,

K) both signify the same; (S;) (tropical:) He reached, or attained, [and elicited, and investigated,] the utmost [that was to be reached, &c.] in the question: (K, TA:) and in like manner استقصى الأَمْرَ and ↓ تقصّاهُ (TA) (tropical:) [He investigated, or searched, to the utmost the case, or affair;] he reached, or attained, the utmost of the case, or affair, in investigating it. (MA in explanation of the former phrase.) — — اِسْتَقْصَى عِلْمَهُ He attained the utmost knowledge of it. — — اِسْتَقْصَى مَا عِنْدَ نَاقَتِهِ مِنَ السَّيْرِ [He elicited, or exacted, the utmost of his she-camel's pace, or power of going on]. (TA, art. نص.) — — اِسْتِقْصَآءٌ, metonymically, signifies (tropical:) The being niggardly, stingy, or avaricious. (Az, TA in art. دنق.) — — اِسْتَقْصَيْتُ المَكَانَ [?] i. q. اِسْتَعْذَيْتُهُ. (TA in art. عذى.) حُظْنِى القَصَا , and القَصَآءَ: and حَاطُونَا القَصَآءَ: &c.: see art. حوط, and see 1 in art. حبو. قُصْيَا is like دُنْيَا and عُلْيَا, with و changed into ى. (ISd in TA, voce بُقْوَى.) قض قَضْقَاضٌ , (K,) and some say قَصْقَاصٌ, (TA,) The أُشْنَان of Syria: (K, TA:) or the green, and lank (سَبْط), thereof: (Ibn-'Abbád, TA:) or a species of trees of the [kind called] حَمْض, (AHn, K, TA,) slender and yellow. (AHn, TA.) See فِرْسٌ. قضف قَضِيفٌ Lean, or light of flesh. (TA in art. شلو.) قضم 1 قَضِمَ He crunched, nibbled or gnawed? See خَضِمَ: and see also Freytag's Arab. Prov. ii. 245. قَضَامٌ : see خُضَامَةٌ. مَقْضَمٌ : see قَضِيمٌ as meaning A skin &c. has for pl. أَقْضِمَةٌ [a pl. of pauc.] and قُضُمٌ, and قُضْمٌ, accord. to Sb, is a quasi-pl. n., (TA,) and قَضَمٌ is a pl. [or quasi-pl. n.] thereof as meaning a white skin upon which one writes. (S, K.) See an ex. of قُضُمٌ voce عَسِيبٌ. قضى 1 قَضَى He finished a thing entirely, by word, or by deed. This is the primary meaning. (Bd, ii. 111.) By word, as in وَقَضَى رَبُّكَ (Idem, ibid.) And thy Lord hath commanded decisively. (Idem, xvii. 24.) And by deed, as in فَقَضَاهُنَّ سَبْعَ سَمٰوَاتٍ [Kur, xli. 11, And he completed them seven heavens]. (Idem, ii. 11.) — — And He (God) desired a thing so as to necessitate its being. (Idem, ii. 11.) — — إِذَا قَضَى أَمْرًا, [Kur, ii. 111,] When He (God) desireth a thing to be. (Bd, Jel.) — — [Thus it signifies He decreed a thing; ordained it; pronounced it; or decided it judicially.] — — قَضَى عَلَيْهِ, aor. قَضِىَ , inf. n. قَضَآءٌ &c., He decided judicially, or judged, against him; and بَيْنَ الخَصْمَيْنِ between the two litigants. (TA.) See قَدْرٌ. — — [He completed; accomplished; or fully performed; a thing.] — — قَضَى He attained, or obtained, or accomplished, his want. (Msb.) — — [He paid, discharged, or satisfied, a debt, due, claim, or demand.] — — قَضَيْتُهُ حَقَّهُ I gave him [or paid him] his due, (Msb,) fully. (Har, p. 22.) — — قَضَى عَنْهُ (S, K, in art. جزى, &c.) He, or it, payed; or made, or gave, or rendered, satisfaction; for him. (TK in that art.) And followed by شَيْئًا [He paid a thing for him, or in his stead; gave, or rendered, it as a satisfaction; lit. and fig.] (S, TA in that art., and Bd in ii. 45.) See جَزَى عَنْهُ; and see a verse cited voce دَانَ, in art. دين. — — He finished doing a thing: he finished his prayer. (TA.) He performed, fulfilled, or accomplished, the pilgrimage, syn. أَدَّى, (Msb,) and the religions rites and ceremonies of the pilgrimage, (Bd, Jel in ii. 196,) syn. قَضَى بِهِ. (Jel, ibid, Msb.) — — You also say, حَكَمَ بِهِ He decreed it; &c.; like حَكَمَ بِهِ: see an ex. voce سُلْطَانٌ. — — قَوْلُهُ مَمَّا يَقْضِى العَجَبَ [His saying such a thing is of the things that induce wonder in the utmost degree]. (TA in art. جلب.) See Har, p. 22. — — وَقَضَيْنَا إِلَى بَنِى إسرائيلَ (Kur, xvii. 4): see إِلَى. — — قَضْوَ: see غَزْوَ, and هَيْوَ, and بُطْأَنَ; and see طَمَعَ in the S. 3 قَاضَاهُ He cited him before a judge. (TA.) 5 تَقَضَّى see 7. 6 تَقَاضَاهُ الدَّيْنَ He took, or received, from him the debt. (M, K.) — — See 10. — — And see تَشَارَيَا. 7 انقضى and ↓ تقضّى It passed away; came to an end, or to nought; became cut off. (K, TA.) 8 اِقْتَضَى كَذَا It required such a thing: it required the inference of such a thing: it necessarily implied, or involved, such a thing as its consequence or concomitant; it required such a thing to be conceded; it necessitated such a thing. — — اِقْتَضَاهُ حَقَّهُ He demanded of him his due. (MA.) — — اِقْتَضَيْتُ مِنْهُ حَقِّى I took, or received, from him my due. (Mgh, Msb.) 10 اِسْتَقْضَيْتَهُ I demanded of him the giving [or payment] of my due, (Msb, K, *) or debt; (K;) and in like manner ↓ تَقَاضَيْتُهُ دَيْنِى and بِدَيْنِى. (Mgh.) قَضَآءٌ a term of the law; opposed to أَدَآءٌ, which see: and see an ex. cited voce صَحَّ. — — A decree; an ordinance; a sentence, or a judicial decision. See حُكْمٌ, عُودٌ and دِينٌ. — — قَضَآءٌ The exercise of the office of a kádee. [You say] القَضَآءُ جَمْرٌ [meaning, the exercise of the office of a Kádee is one that often leads to hell]. (L, art. عود.) قَضِيَّةٌ A thing; an affair; a matter; a case; an event; an action: significations well known, but not found by me in any classical writing, nor in any lexicon, excepting as implied when the word is used in explanations: syn. أَمْرٌ and شَأْنٌ. — — A case of law. (L in art. جهد.) — — قَضِيَّةٌ كُلِّيَّةٌ [A universal or general prescript, rule, or canon]. (Kull, voce قَاعِدَة, p. 290; KT, in explanation of the same word.) — — قَضِيَّةٌ in logic, A proposition. مُقْتَضَى [Exigence.] — — مُقْتَضَى اللَّفْظِ That which the word, or expression, indicates. (ElFárábee, Msb, voce مُعْنًى.) قطع 2 قَطَّعَهُ بِالضَّرْبِ He mangled him with beating. — — تَقْطِيعٌ (tropical:) [A griping, or cutting pain, in the bowels;] i. q. مَغْصٌ in the belly; (S, K, TA;) as also تَقْضِيعٌ. (TA.) See also قُطْعٌ. — — تَقْطِيعُ الصَّوْتِ (K in art. جدف) A repeated interrupting of the voice in singing. (TK in that art.) See جَدَفَ. — — قَطَّعَ, inf. n. تَقْطِيعٌ, He articulated, or spelled, a word. — — See تَقْطِيعٌ. 3 قَاطَعَهُ He separated himself from him, with the latter's concurrence; see فَارَزَهُ; and see اِنْقَطَعَ عَنْهُ. — — قَاطَعَا They disunited themselves, each form the other; severed the bond of friendship that united them, each to the other; contr. of وَاصَلَا. (K.) See 6. 5 تَقَطَّعَ for قَطَّعَ: see S, voce خَطَرَ. — — تَقَطَّعَ: see تَصَرَّمَ: It (a wound or ulcer) became dissundered, by putrefaction. — — It (a garment, or a water-skin, &c.) became ragged, tattered, or dissundered, by rottenness. It (milk) became decomposed; it curdled, clotted, or coagulated; i. e. separated into clots. 6 تَقَاطَعَا [They became disunited, each from the other; the bond of friendship that united them, each to the other, became severed]; (A, art. يبس;) تَقَاطُعٌ signifies the contr. of تَوَاصُلٌ: (S:) see تَصَارَمُوا. 7 أُنْقُطِعَ بِهِ He became disabled from prosecuting, or unable to proceed in, or prosecute, his journey, (S, Mgh,) [his means having failed him, or] his means of defraying the expense having gone, or his camel that bore him stopping with him from fatigue, (S, Mgh,) or breaking down or perishing, (Mgh,) or an event having befallen him so that he could not move. (S.) — — اِنْقَطَعَ فِى حُجَّتِهِ [He was, or became, cut short, or stopped, in his argument, or plea]. (TA, art. بلس.) — — اِنْقَطَعَتْ قِرَآءَتُهُ is said when one is unable to perform [or continue] his recitation, or reading. (TA in art. عجم.) — — إِنْقَطَعَ مِنَ الكَلَامِ [or عَنِ الكلام (K in art. رجو) He broke off, or ceased, from speech]. (TA, art. بلت.) — — انقطع الكَلَامُ The speech stopped short, or broke off. (TA.) — — اِنْقَطَعَ عَنْهُ [He broke off from him; separated, or disunited himself from him]. See اِنْبَتَّ; and see قَاطَعَهُ here. — — اِنْقَطَعَ It became cut off, intercepted, interrupted; or stopped; was put an end to; or put a stop to; it stopped, or stopped short, it finished, it failed, it failed altogether; ceased; became extinct; was no longer produced; came to an end. — — He cut himself off, or became detached, or he detached himself, from worldly things, &c. — — اِنْقَطَعَ وَسَكَتَ مُتَحَيِّرًا [He was, or became, cut short, and was silent, being confounded, or perplexed, and unable to see his right course]. (TA in art. بهت.) — — اِنْقَطَعَ إِلَى فُلَانٍ (tropical:) He made himself solely and peculiarly a companion, or an associate to such a one. (TA.) And اِنْقَطَعَ إِلَيْهِ app. signifies (assumed tropical:) He withdrew from a person or persons, or a place, to him, or it: see بَآءَ إِلَيْهِ. — — اِنْقَطَعَ فُؤَادُهُ: see اِنْذَعَفَ. 8 اِقْتَطَعَ [He cut off for himself] a piece from a thing: (S:) took a portion from another's property. (Msb.) — — اِقْتَطَعَ جَدِيئَهُ: see 8 in art. قضب. قُطْعٌ (assumed tropical:) Pain in the belly, and مَغْصٌ. (TA.) See 2. قِطْعٌ , applied to an arrow: see مَقَاطِيع

and قِطْعَةٌ .بَرِئٌ A piece; bit; part, or portion, cut off, detached, or separated from the whole; a segment; a cutting; a slice; a slip; or the like: a piece, or portion, or parcel, or plot, or spot, of land, ground, herbage, &c.: a distinct quantity or number: somewhat, or some of a number of things. — — A detached number of locusts: see رِجْلٌ: and so of a herd or flock, &c.: and a detached portion. — — قِطْعَةٌ, of poetry: see قَصِيدٌ: pl. قِطَعٌ, with which ↓ مُقَطَّعَاتٌ is syn. قَطْعَةٌ : see جَدَعَةٌ. — — ضَرَبَهُ بِقَطْعَتِهِ: see جُذْمُورٌ. قَطِيعٌ A herd, troop, or drove; a distinct collection or number; of beasts, &c.; a flock, or bevy, of sheep, birds, &c.; a party, or group, or collection, of men, &c.; a pack of dogs. The term " herd " is applied to " a collective number " of camels by several good writers. We say a " flock " of sheep, and of geese; and " herd " or rather " herd " of goats; and a " herd " of oxen or kine, of camels, and of swine, and of antelopes; and a " swarm " of bees, &c. — — قَطِيعٌ A whip cut from the skin of a camel. — — قَطِيعَةٌ A portion of land held in fee. See Mgh, Msb. — — قُطِيعَةٌ i. q. هِجْرَانٌ. (S, K.) And قَطِيعَةُ الرَّحِمِ [The cutting, or forsaking, or abandoning, of kindred, or relations; contr. of صِلَةُ الرَّحِمِ]. (K, voce حَالِقَةٌ.) رَجُلٌ قَطَّاعٌ لِلْأُمُورِ (S, M, A, K, all in art. قضب;) see أَقْطَعُ اللِّسَانِ .قَضَّابَةٌ (assumed tropical:) Unable to reply. (AZ in TA, art. بكم.) تَقْطِيعٌ Conformation, or proportion, of a man or beast; lineament of the face: i. q. قَدٌّ, of a man: (K:) and the stature; or justness, or beauty, of the stature; of a man; syn. قَامَةٌ: (K:) and the cut, shape, fashion, or form, of anything: see an ex. voce زَبَنٌ; and also voce قَدٌّ, where it is shown that, being an attribute of a thing as well as of a person, it does not always mean stature or the like: it signifies cut, shape, fashion, or form: and more commonly conformation or proportion: and hence, beauty, or justness, of stature; and simply stature, or tallness: pl. تَقَاطِيعُ, which is more commonly used than the sing. in the present day. مَقْطَعٌ A place of crossing, or traversing, of a river [and a desert, &c.]: (K, TA:) pl. in this sense مَقَاطِعُ. (S.) — — Also the place of utterance of a letter; like مَخْرَجٌ. — — مَقْطَعٌ الحَقّ: see جَلَآءٌ. — — قَهْوَةٌ لَذِيذَةُ المقطع: see مَزَّةٌ. مَقْطَعَةٌ A cause, or means, of cutting off, or stopping: see مَحْسَمَةٌ. ثِيَابٌ مُقَطَّعَةٌ [Garments cut out of several pieces] are such as the shirt, and trousers, or drawers, &c. (Mgh in art. ثوب.) — — دَرَاهِمُ مُقَطَّعَةٌ Dirhems [or coins] that are [clipped, or] light of weight, [or] in which is adulterating alloy: or, as some say, much broken. (Mgh.) — — الحُرُوفُ المُقَطَّعَةُ The letters of the alphabet: so applied in an explanation of حُرُوفُ المُعْجَمِ, as syn. with this, in the S in art. عجم. See also حَرْفٌ. — —

See إِسْتِثْنَآءٌ مُنْقَطِعٌ. قِطْعَةٌ An exception in which the thing excepted is disunited in kind from that from which the exception is made; contr. of مُتَّصِلٌ. — — مُنْقَطِعٌ: see مُرْسَلٌ. مَقَاطِيعُ Heads of spears, or arrows; syn. نِصَالٌ. (L, art. صلد.) See also قِطْعٌ. قطف قِطْفٌ A bunch of grapes, &c.: pl. قُطُوفٌ: see an ex. voce ذَلَّلَ. — — قِطْفٌ i. q. مَقْطُوفٌ. (TA in art. بسط.) See بَسِيطٌ. قَطَفٌ : see بَقْلٌ. قَطَافٌ and ↓ قِطَافٌ The time of gathering the crop of grapes: (S, Mgh, K:) or the latter has this meaning; and the former is allowable accord. to Ks: (T, TA:) and the latter is also an inf. n., (Mgh,) or may be so, (Ks, T, TA,) meaning the gathering of the crop of grapes: (Mgh:) [or both have this meaning; for] you say, هٰذَا زَمَانُ القَطَافِ and القِطَافِ. (Msb.) See جَدَادٌ. قَطِيفٌ a coll. gen. n. syn. with قَطَائِفُ, mentioned in the TA voce أُبْلُوجٌ, which see. — — قَطِيفَةٌ A villous, or nappy, دِثَار [or outer wrapping garment]. (S, Msb, K.) See also قَطَائِفُ .رَاحُولَاتٌ : see my 1001 Nights, note 23 to chap. viii. See also زَلَابِيَه. In the TA, art. كنف, it is applied to كُنَافَة. مِقْطَفٌ (vulg. مَقْطَفٌ) [pl. مَقَاطِف] A handbasket, made of palm-leaves: so called because originally used in gathering fruit. (See also قُفَّة and زَنْبِيل.) قطن 1 قَطَنَ بِالمَكَانِ He resided in the place. (Msb.) قَطْنٌ syn. with قَطْ: see the latter. قُطْنُ البَرْدِيِّ : see بَرْدِيٌّ. قَطَنٌ The part between the two hips, or haunches; (S, K;) or the downward [or lower] and even part of the back of a man; (Msb;) the lower portion of the loins. قَطِنَةٌ i. q. حَفِثٌ, as its description plainly shows; i. e., the third stomach, commonly called the manyplies, and by some the millet, of a ruminant animal. See رُمَّانَةٌ. قِطْنِيَّةٌ and قُطْنِيَّةٌ [Any kind of pulse, or seed of a leguminous plant that is cooked; this is the general meaning, and includes almost all the particular definitions of the word]: pl. قَطَانِيُّ, (S, Mgh, Msb, K,) in the CK erroneously written with the article القَطَانِيُ. قَاطِنٌ A resident. (Msb.) قَيْطُونٌ A closet; syn. مَخْدَعٌ; i. e., a [small] chamber within a [large] chamber. (L in art. سن.) يَقْطِينٌ A plant (S, K) and the like (K) that has no سَاق [or standing stem]; (S, K;) as the gourd-plant and the like: (S:) any tree [or plant] that spreads [or creeps] upon the ground, not rising upon a stem; such, for instance, as the colocynth; but conventionally applied especially to the gourd. (Msb.) See سُطَّاحٌ. قطو قَطًا Sand-grouse; pterocles melanogaster: so Wilkinson, Ancient Egyptians i. 250: see De Sacy's Chrest. Ar., 2nd ed., pp. 369, et seqq. قَطْوَةٌ : see دَالِيَةٌ. قَطَاةٌ, of a beast, The croup, or rump, and what is between the hips, or haunches: (K:) or [the fore part of the croup; i. e.] the place where the رِدْف sits. (S, K.) See الغُرَابَانِ. — — أَذَلُّ مِنْ قَطَاةٍ: see تُبَّعٌ. قع 4 أَقَعَّ المَآءَ : see أَعَقَّ. R. Q. 1 قَعْقَعَ : see an ex. voce شَنٌّ.

R. Q. 2 تَقَعْقَعَ It made a sound, or noise; a " crepitus; " a succession of sharp, or harsh, sounds, or noises; a creaking, creaking, rustling, clattering, clashing, rattling, &c.: see an ex. voce صَلَّ. قَعْقَعَةُ السِّلَاحِ The clash of arms. — — قَعْقَعَةٌ A gnashing of the teeth. See عَقْعَقٌ. — — مَآءٌ قُعٌّ or قَعٌّ: see حُرَاقٌ and عُقٌّ. مَآءٌ قُعَاعٌ: see خِمْسٌ قَعْقَاعٌ. — — اِعْتَجَرَ : see قعط 8 اِقْتَعَطَ : see خَثِيثٌ and خِمْسٌ : see العِمَّةُ الطَّابِقِيَّةُ and الاِقْطِعَاطُ signify the same. (O, K, in art. طبق.) قعف 7 انقعف : see انقعث; He died. (TA, art. قعص.) قعى 4 أَقْعَى It (a star) rose high, and then quitted not its place. (TA, art. عرد.) الإِقْعَآءُ : see عَقِبٌ. قف 1 قَفَّتِ الأَرْضُ The land had its herbs, or leguminous plants, dried up for want of water. (A, TA, in art. حف.) [See also قَفِئَت, said of land.] — — قَفَّ: see R. Q. 2 in art. جف. 8 اِقْتِفَافٌ The eating until nothing remains. (Ham, p. 239.) قَفٌّ : see غَفٌّ. قُفٌّ High ground, (Msb, K,) less than what is termed جَبَل: (Msb:) or a high portion of the مَتْن of the earth: (S:) or high and rugged ground, not amounting to what is termed جَبَل. (Sh, TA.) قُفَّةٌ (pl. قُفَفٌ) A basket of the same kind as that called مِقْطَف, but larger; smaller than the زَنبِيل: i. q. مَرْجُونَةٌ. (TA in art. ضون.) قَفِيفٌ : see قَبِيبٌ: and جَفِيفٌ. قفر القَفْرُ اليَهُودِيُّ Jews-pitch, i. e. asphaltum; also called mumia, and in Arabic مُومِيَا: see De Sacy's Abd-allatif, p. 273: and see تِرْيَاقٌ and حُمَرٌ. قَفُورٌ i. q. كَافُورٌ. (IDrd in TA, art. كفر.) قفش قَفْشٌ A boot: (M:) or a short boot: (IAar, K, TA:) or such as is cut, and not well made. (Az, TA.) قفل 4 أَقْفَلَ البَابَ He locked the door. (TK.) See also أَغْلَقَ. قَفْلٌ : see فَرَاشٌ. قَافِلٌ A slender horse. (TA, art. خشب.) قَافِلَةٌ A company, or an assemblage of persons, travelling together: (El-Fárábee, Msb:) or a company returning from a journey: (S, K:) and commencing a journey; as auguring their return: (El-Fárábee, Msb, K:) he who restricts it to those returning from a journey errs: (ElFárábee, Msb, in which see more:) a caravan. قفو 1 قَفَا أَثَرَهُ and إِثْرَهُ He followed his track, or footsteps; tracked him. (S, Msb.) — — قَفَا فُلَانًا He followed the footsteps of such a one. (TA.) See قَصَّ أَثَرَهُ, which signifies the same, for a better explanation. See also قَفَوَتُ أَثَرَهُ. قَفًا The back of the neck. (S, Msb, K.) — — عَيْنَاهُ فِى قَفَاهُ is said of him who is put to flight. because he looks behind him, fearing pursuit. (TA in art. انف.) And جَعَلَ أَنْفَهُ فِى قَفَاهُ: see أَنْفٌ. — — [Also the back of the hand: and the flat back of a knife and the like.] قَفِيَّةٌ : see دَوَاءٌ. قَافِيَةٌ, by synecdoche, for ذُو قَافِيَةٍ, (IJ,) (tropical:) A verse; a single verse of a poem. (Akh, Az, TA.) — — Also, [by a further extension of the proper signification,] A قَصِيدَة [or an ode, or a poem]. (Az, IJ, TA.) قفز قَاقُوزَةٌ and قَاقُزَّةٌ: see طَاسٌ. قل 1 قَلَّ, It was, or became, few; small, or little, in number,

quantity, or amount; scanty. — — هُوَ يَقِلُّ عَنْ كَذَا He, or it, is smaller than, or too small for, such a thing; syn. يَصْغُرُ. (TA.) — — قَلَّ لَبَنُهَا Her milk became little, or scanty; she became scant in her milk. — — قَلَّ خَيْرُهُ [His good things, or wealth, and his beneficence, became few, or little; scanty, or wanting; he became poor; and he became niggardly:] for قِلَّةُ خَيْرٍ signifies " poverty " and " niggardliness. " (A, TA, in art. حجد.) And It became scanty, or deficient, or wanting, in goodness. — — قَلَّ He had few aiders: sec an ex. voce فَلَّ. 2 قَلَّلَهُ He made it, or held it, to be little. (Msb.) — — He showed it, or made it to appear, to be little, in quantity. (TA.) — — See 4. 4 أَقَلَّهُ He lifted it, or raised it, from the ground; and carried it. (Msb.) — — أَقَلَّهُ الغَضَبُ (assumed tropical:) Anger disquieted, or flurried, him. (Mj, TA, in art. حمل.) And أُقِلَّ [alone] (assumed tropical:) He was disquieted, or flurried, by anger. (T, TA, in that art.) — — أَقَلَّ مِنْهُ i. q. ↓ قَلَّلَهُ. (M.) — — أَقَلَّ He became poor: (S, Msb:) or he had little property. (K.) 5 تَقَلَّلَ (K, art. نزر) It became diminished, or rendered little or small in quantity. (TK, same art.) — — تَقَلَّلَهُ He saw it, or deemed it, to be little in quantity. (TA.) 10 اِسْتَقَلَّ He was independent, or alone; with none to share, or participate, with him. (TA.) [And اِسْتَقَلَّ بِنَفْسِهِ, the same; or (as shown by an explanation of the act. part. n. in the TA) he managed his affairs, by himself alone, thoroughly, soundly, or vigorously.] And هُوَ لاَ يَسْتَقِلُّ بِهٰذَا He is not able [by himself] to do this. (TA.) — — اِسْتَقَلَّ He was independent of all others; absolute. — — اِسْتَقَلَّ He (a man) rose, or raised himself, with a burden: (JK:) and a bird in his flight. (JK, K.) — — أُسْتُقِلَّ غَضَبًا He (a man) became affected with a tremour, or trembling, by anger. (JK.) — — اِسْتَقَلَّ بِالشَّىْءِ i. q. اِسْتَبَدَّ بِهِ. (TA in art. حكر.) ?? Poverty: see an ex. in a verse cited voce قُلُّ بْنُ قُلٍّ طَلَّاع : see ضُلُّ. قُلَّةٌ The top, or highest part, of a mountain, &c. (S, K.) — — The top of the head and hump. (K.) See a verse cited voce ظِلٌّ. — — قلتانِ [app. قُلَّتَانِ, or rather قَلْتَانِ, from قلت] The hollows of the two collar-bones (الترقوتان). (TA, art. ترب.) قِلَّةٌ [Paucity; smallness; littleness; scantiness; want of due amount of anything: as in قِلَّةُ مُبَالَاةٍ want of due care: or this phrase signifies want of care: also fewness: for] قِلَّةٌ sometimes signifies i. q. عَدَمٌ. (Mgh in art. حفظ.) — — قِلَّةٌ may often be well rendered Lack. قَلِيلٌ Few; small, or little, in number, quantity, or amount; scanty. — — A small quantity, or quantum, or number, مِن مَالٍ وَغَيْرِهِ of property, or cattle, &c. — — قَلِيلُ الخَيْرِ: [see art. خير, where an explanation is given equivalent to عَادِمُ الخَيْرِ: and in like manner] قَلِيلُ الخَيْرِ is used to signify Not making use of oaths at all. (Mgh in art. حفظ.) It may be well rendered Lacking, or destitute of, good, or wealth; as well as having little thereof: it generally means having little, or no, wealth, or good; or lacking, or destitute of, goodness or good things. — — قَلِيلٌ: see مَطَّرِدٌ. — — Possessing little, or possessed in a small degree, of anything. قَلِيلَةٌ as a subst., Little: see كَثِيرَةٌ. أَقَلُّ مَالًا وَوَلَدًا Possessing, or possessor, of less than another in respect of wealth and children: see an ex. (from the Kur xviii. 37) in art. ف. مُسْتَقِلٌّ A writing on a particular, peculiar, or special, subject. — — رِسَالَةٌ مُسْتَقِلَّةٌ A monograph. See also a verse cited voce غَتْمٌ. — — مَعْنًى مُسْتَقِلٌّ بِهِ An independent meaning. قلص القِلَاصُ, or القَلَائِصُ, Some small stars before الدَّبَرَانُ; [i. e., towards الثُّرَيَّا; being between the Hyades and t(??) (??)eiades;] following الثريّا. (Mir-át ez-Zemán.) Or The Hyades. قلع 1 قَلَعَ and ↓ اِقْتَلَعَ He pulled, plucked, tore, wrenched, or rooted, out, or up, or off; detached; removed from his or its place; displaced; (Msb, K *;) eradicated; uprooted; unrooted. (K.) — — تَقْلَعُ (K in art. جذو) and تقلعُ السَّيْرَ (TA in that art.) [app. for تَقْلَعُ فِى السَّيْرِ], said of she-camels, (K ib.) [app. They raise their feet clear from the ground: see قَلعٌ and قُلْعٌ: the pret. seems to be قَلَعَ: so if تَقْلَعُ be the right reading: but in a copy of the K it seems to be تُقْلِعُ: see جَاذٍ, art. جذو. 4 أَقْلَعَ It (rain) left off. (The lexicons passim.) It cleared away; syn. إِنْجَلَى. (TA.) — — أَقْلَعَ عَنْهُ He, or it, left him, or quitted him, or it. (Mgh, Msb, K.) He abstained, or desisted, from it. (S.) — — أَقْلَعَ It (hard fortune) departed: see an ex. voce إِبِدٌ. — — أَقْلَعَتِ الحُمَّى The fever passed away. 5 تَقَلَّعَ فِى مَشْيِهِ He walked as though he were descending a declivity. (TA.) 7 اِنْقَلَعَ It became pulled out, or up, or off; became removed from its place, displaced, eradicated, uprooted, or unrooted; it fell, or came, out. You say, إِنْقَلَعَتْ أَسْنَانُهُ [His teeth fell, or came, out.] (TA, art. حس.) 8 إِقْتَلَعَ see 1. قَلَعَةٌ as meaning Large stones: see قَلْعِىٌّ : see رَصَاصٌ and أَنْكٌ; in Turkish مِرْدَى. قَلَاىٔ قُلُوعٌ is a quasi-inf. n. of the verb in the phrase أَقْلَعَتِ الحُمَّى: see صَلَّ. مَقْلَعٌ : see an ex. voce صَمْغٌ. مِقْلَاعٌ A thing with which one throws a stone; (S;) a sling: (PS:) so in the present day. — — See also مِزْعَقٌ. قلف 2 قَلَّفَ see 8. 8 اقْتَلَفَ الظُّفْرَ He pulled out the finger-nail by the root: (Lth, TA:) and so ↓ قَلَّفَهُ, accord. to a usage of its pass. part. n. in the T, art. ظفر. قُلْفَةٌ [also The prepuce of the clitoris of a woman;] a piece of flesh between the شُفْرَانِ of a woman, which is cut off in circumcision. (Msb,) voce بَظْرٌ.) أَقْلَفُ has also for pl. قُلْفَانٌ: see أَعْرَمُ. قلفع Q. 2 تَقَلْفَعَتْ عَنِ الكَمْءِ أَنْقَاضُهُ [The crusts of earth broke up from over the truffle]. (M, art. نقض.) قلق 1 قَلِقَ, aor. قَلَقَ, (M, Msb, TA,) inf. n. قَلَقٌ, (S, M, Msb, K,) It was, or became, unsettled, unsteady, unfixed, loose, mobile, unquiet, or restless; it did not settle, become fixed or motionless or quiet or at rest, or it did not rest or remain or continue, in its place. (TA.) He, or it, became disquieted, disturbed, agitated, flurried, or in a state of unrest or commotion; syn. اِنْزَعَجَ, (S, K, TA,) and اِضْطَرَبَ. (M, Msb.) — — قَلِقَ إِلَيْهِ, or الى لِقَائِهِ, see جَنَبَ. 2 قَلَّقَ see 4. 4 أَقْلَقَهُ He, or it, disquieted him; disturbed him; agitated him; flurried him. (S, Msb.) He moved it, a thing, from its place; as also ↓ قَلَّقَهُ. (M.) قَلِقٌ Unsteady; loose. — — عِبَارَةٌ قَلْقَةٌ A loose expression. (TA &c., passim.) قَلَاقَةٌ Looseness in an expression. (TA &c., passim.) قلم قَلَمٌ and ↓ قَلَمَانِ and ↓ قَلَمَانٌ: see جَلَمٌ. — — A writing-reed prepared for writing; a reed-pen. قَلَمَانٌ : see قَلَمٌ. مُقَلَّمُ الظُّفْرِ and الأَظْفَارِ: see ظُفْرٌ. قلمس قَلَمَّسٌ : see نَاسِئٌ. قلو and قلى 1 قَلَا and قلى He fried wheat; i. e. roasted it in a مَقْلَى [or frying-pan or roasting-pan]. (Mgh.) — — قَلَى with يَقْلَى for its aor.: see أَبَى. — — هُوَ يَقْلُو البُرَّ: see بَرَى. — — قَلَى He roasted in a frying-pan (MA, KL) flesh-meat (MA) or anything: (KL:) and شَوَى signifies the same. (MA.) قَلَى البُرَّ بِالمِقْلَى and المِقْلَاةِ means شَوَاهُ [i. e. he parched, or roasted, the wheat with the مقلى]. (Mgh.) The aor. is يَقْلِى and يَقْلُو, and the inf. n. قَلْىٌ (MA, Mgh) and قَلْوٌ. (Mgh.) قَلْىٌ Potash; as is shown by the explanations in the S, K, and TA. Hence our term " alkali. " See حُرْضٌ. مِقْلًى A frying-pan; i. q. طاجَ؟نٌ. (Msb in art. طجن.) قم 1 قَمَّهُ : see 4; and نَمَّهُ, in two places. 4 أَقَمَّ الفَحْلُ شَوْلَهُ and ↓ قَمَّتِ الشَّوْلُ: see أَشْمَلَ. R. Q. 2 تَقَمْقَمْتُهُ I took it, or devoured it, altogether. (TA in art. عب.) قُمَامَةٌ Sweepings. (S, K.) مِقَمٌّ A man who eats all that is upon the table. (S, K. *) — — مِقَمٌّ and مِقَمَّةٌ: see مِنَمٌّ. قُمْقُمٌ A certain well-known vessel; arabicized from كُمْكُم; (K, TA;) a vessel of copper, in which water is heated; also called مَحَمٌّ; and called by the people of Syria غَلَّايَةٌ; as also قُمْقُمَةٌ: (Msb:) or a well-known vessel of copper, &c., in which water is heated, narrow in the head: and hence, (tropical:) a small vessel of copper or silver or china-ware, in which rose-water is put [for sprinkling, having a long and narrow neck, with a cover pierced with a hole or with several holes]; (TA;) the vessel of the perfumer: and, with ة, a vessel of brass, having two loop-shaped handles, which the traveller takes with him: pl. قَمَاقِمُ. (Msb.) قُمْقَامَةٌ : see حَلَمَةٌ and حَمْنَانٌ. قمع 1 قَمَعَهُ : see قَمَأَهُ. طَرُوعٌ and قَمِعُ البُسْرِ What sticks to the date, around its stalk: (Mgh:) the base of the date. (Mgh, art. ذنب.) See ثُفْرُوقٌ. — — See also a use of the pl. أَقْمَاع, voce دَرْدَار. — — قِمَعُ الأُذُونِ The meatus of the ear: see جُلْجُلَانٌ. قمل 1 قَمِلَ : see تِينٌ. 4 أَقْمَلَ, said of the رِمْثُ: see حَنَطَ. قُمَّلٌ i. q. سُوسٌ: or a kind of قُرَاد. (Jel, vii. 130.) See مُقْمِلٌ : see تِينٌ. قمه 1 قَمَهَ, aor. سَاسَ, inf. n. قُمُوهٌ, i. q. قَمَحَ, q. v. قن قُنَّةٌ An isolated mountain. (K, voce جَبَلٌ.) See a verse cited in art. عز. قِنَّةٌ

Galbanum: so in the present day: see سَكْبِينَجٌ. رَجُلٌ أُنَنَةٌ قُنَنَةٌ : see art. ان. The last word may perhaps be a mistranscription for قُنَنَةٌ (from قَنٌّ): but this I have not found in art. فن. قِنِّيَّةٌ The state, or condition, of slavery. قنبر قُنَّابِرَى A certain herb, or leguminous plant, (بَقْلَةٌ,) growing forth in the beginning of the رَبِيع; a Nabathæan word; called in Arabic تَمْلُول [correctly تُمْلُول] and غُمْلُول; eaten by men; and called in Pers. بَرْغَسْت [correctly بَرْغَشْت]; called by the people of Ghazneh بِتْرِيْد: (O:) correctly with teshdeed to the ن, though in most of the copies of the K without teshdeed; and with kesr to the ب, as in the Tekmileh. (TA.) See غُمْلُولٌ. قنبع 1 قَنْبَعَ, said of seed-produce or corn: see أَحْنَقَ. قُنْبُعٌ : see رُكْبَانُ السُّنْبُلِ, voce رَاكِبٌ. قنر قنورٌ A large, long-bodied man. (Az, in TA, voce هِرْدَبَّةٌ.) قنس قَنَسٌ : see رَاسَنٌ. قَوْنَسٌ The [tapering] top of an iron helmet. (K.) See دَنٌّ. قنع 5 تَقَنَّعَ بِشَىْءٍ He was content with a thing. (K, voce تعصّب.) قُنْعَانٌ [not قُنْعَانُ, as in the CK,] With whom one is contented, or satisfied, (S, K,) like ↓ مَقْنَعٌ, (S, K,) in respect of his judicial decision, or his evidence: (K:) used a like as mase. and fem. and sing. and pl. (S, K) and dual. (S.) قِنَاعٌ A woman's covering worn over the خِمَار [or head-covering]; (Msb;) a woman's headcovering, wider than the ↓ مَقْنَعَة. (S, K.) — — قِنَاعُ القَلْبِ The integument of the heart; the pericardium. (Mgh in art. خلع; and K.) قَانِعٌ, as used in the Kur, xxii. 37, accord. to some, One who asks, or begs. (TA, art. عر.) مَقْنَعٌ : see قُنْعَانٌ — إِنَّ فِى ذٰلِكَ لَمَقْنَعًا [Verily in that is a sufficiency]. — مِقْنَعٌ [and مِقْنَعَةٌ : see صَافِحٌ. مُقْنِعٌ : (S, M, in art. سود.) PS] A woman's head-veil. (MA, PS.) قنفذ مَا أَبْيَضُ شَطْرًا أَسْوَدُ ظَهْرًا يَمْشِى قِمْطَرًا وَيَبُولُ قَطْرًا What is white in one half, black in the back, that walks contractedly, and makes water in drops? An enigma: to which the answer is, The قُنْفُذ [q. v.]. (L.) — — قُنْفُذُ لَيْلٍ One who sleeps not [during the night]; because the قنفذ sleeps not: (L:) and a calumniator; a slanderer; (L, K;) as also أَنْقَذُ لَيْلٍ. (L.) — — Also قُنْفُذٌ and قُنْفَذٌ The rat, or mouse; syn. فَأْرٌ: (K:) fem. with ة. (TA.) — — قُنْفُذٌ (assumed tropical:) The part behind the ear of a camel, whence the sweat exudes. (S, L, K.) — — And, with ة, (assumed tropical:) The part of the head that is below that which is called the قَمَحْدُوَة. (L.) — — قُنْفُذٌ (assumed tropical:) A place that produces tangled herbage: (S, L, K:) an elevated place abounding with trees: AHn says, that what is thus termed is in hard ground, between what is termed قُفّ and sand. (L.) — — قُنْفُذُ رَمْلٍ (assumed tropical:) Sand collected together, (Aboo-Kheyreh, L, K,) and elevated, (K,) or somewhat elevated: (Aboo-Kheyreh, L:) or the abundance of trees of sand: or, as some say, قُنْفُذُ رَمْلٍ, with fet-h, signifies abundance and tallness of trees of sand. (L.) — — قُنْفُذٌ (L, K) and with ة (L) (assumed tropical:) A tree in the midst of sand. (L, K.) — — قَنَافِذُ (assumed tropical:) Mountains that are not long: or long and narrow tracts, (أَحْبُل, L, K, TA: in the CK, أَجْبُل, or mountains,) of sand: (L, K:) or hills with pointed heads (نَبَكٌ) lying in the way, or road. (Th, L, K.) قنقل قَنْقَلٌ Half an إِرْدَبّ. (T, voce إِرْدَبّ.) See كُرٌّ. قنو and قنى 1 قَنِىَ الحَيَآءَ He kept to the sense of shame, or modesty; (S, K;) he preserved it: and i. q. إِسْتَحْيَى: and ↓ إِسْتَقْنَى he kept to [or preserved] his sense of shame, or modesty. (TA.) — — قَنَا غَنَمًا, and ↓ إِقْتَنَى, He took for himself, got, or acquired, sheep, or goats [for a permanent possession], not for sale. (JK.) — — قَنَا, aor. يَقْنُو, inf. n. قُنُوٌّ; a dial. var. of قَنَأَ, q. v. (TA.) 3 قَانَى : see قَانَأَ. 8 اقْتَنَى He gained, acquired, or got, for himself, (S, K,) or took for himself, (Mgh,) property, or camels, &c., (S, Mgh,) as a permanent stock, for propagation, (Mgh,) not for merchandise: (S, Mgh:) he made it to be in his possession, not to depart from his hand: (TA:) he acquired it for himself permanently, or for a permanence. See 1. 10 ٥3٥2٥1إِسْتَ see 1. قَنًا of the nose: see شَمَمٌ. — — قنا وُشَّق a name given in Egypt to وُشَّق; also called أُشَّق and أُشَّج. (TA in art. اشق.) قَنَاةٌ A spear-shaft; (Mgh;) a spear (T, S. K) that is hollow, like a cane; (Az, in TA;) a spear with a head affixed to it. (Msb.) — — Hence, A subterranean channel, or conduit, for water. (Mgh.) — — [And A pipe.] — — قَنَاةُ الكُوزِ The بُلْبُل [or spout] of the كوز [or mug], that pours forth the water. (M, K, in art. بل.) — — قَنَاةٌ, said to signify بَقَرَةٌ وَحْشِيَّةٌ: see فَنَاةٌ. قِنْيَةٌ : see قِنْوَةٌ and ↓ قِنْوَةٌ Sheep, or goats, taken for oneself, gotten, or acquired, [for a permanent possession,] not for sale. (JK.) أَقْنَى in the prov., خَلَاؤُكَ أَقْنَى لِحَيَائِكَ i. q. أَلْزَمُ [as meaning Most preservative: see that prov. in art. خلو, and see قَنِىَ الحَيَآءَ, above]. (S in art. خلو, and Meyd.) مُقَانَاةٌ The weaving with one thread white and one thread black. (T, voce نيرٌ.) قهزب قَهْزَبٌ Short: (K:) an epithet applied to a man. (TA.) قهق R. Q. 1 قَهْقَهَ He uttered a reiterated (K, TA) and prolonged, (TA,) or a vehement, laughter: (K:) or he laughed, reiterating the sound of قَهْ. (S, Msb, K.) قَهْقَاةٌ : see حَقْحَاقٌ. قهقب قَهْقَبٌ Big, bulky, or large in body; as also قَهْقَمٌ: (Seer, L:) or the same as an epithet applied to a camel: (TA:) or big, bulky, or large in body, and advanced in years; as also قَهْقَبٌّ, (K,) and قَرْهَبٌ. (TA.) — — Tall, or long, and having a capacious belly. (K.) — — Hard, and strong, or robust. (M.) — — I. q. بَاذٍ نَجَانٌ; (IAar, K:) as also كَهْكَبٌ. (TA.) قهقم قَهْقَمٌ i. q. قَهْقَبٌ Big; bulky; large in body. (L.) قهل 5 تَقَهَّلَ He was, or became, unfrequent in washing and cleansing his person; slovenly with respect to his person. (K.) قهنب قَهْنَبَانٌ : see what follows. قَهَنَّبٌ Tall, and having a curving back, the upper part bending forward over the breast, or a bent and humped back, or a projecting breast and hollow back; accord. to the different explanations of أَجْنَأُ: or tall; (K;) i. e., in an absolute sense; (TA;) as also ↓ قَهْنَبَانٌ. (K.) But AHei and others assert that the ن is augmentative. (MF.) مُقَهْنِبٌ Always remaining at the water. (K.) قوى قور قَارَةٌ : see قو. A she-bear: see an ex. in art. فطن (conj. 2). قوط قَوْطٌ : see an ex. in a verse cited voce رَاجِلَةٌ. قوع قَاعٌ An even place; (S, voce مَقَدٌّ;) plain, or level, land, (S, Msb,) that produces nothing; (IF, Msb;) plain, or soft, land, (أَرْضٌ سَهْلَةٌ,) low, and free from mountains. (K.) See also رَوْضَةٌ. Respecting its pls., see جَارٌ. قوف قُوفٌ of the ear, The upper part: or the helix: see سَكٌّ and أَسَكُّ and شَنْفٌ. Not to be confounded with قَافٌ: see صُوفٌ. — — قُوفٌ and فُوقٌ. قوق قَاقٌ : see فَاقٌ, in two places. — — القَافُ المَقْعُودَةُ: see art. قعد. قُوقٌ : see فَاقٌ. قول 1 قَالَ . The objective complement of قال, meaning He said, or what is termed مَقُولُ القَوْلِ, must be a complete proposition, or a word signifying at least one complete proposition, as كَلَامًا; or a word signifying a command or the like; or a word significant of a sound, termed إِسْمُ صَوْتٍ: it may be a verb; but cannot be an inf. n., as عِبَادَةٌ. (Gr.) [This is what is meant where] it is said in the Keshsháf, العِبَادَةُ لا تُقَالُ. (Kull, p. 327.) — — قَالَ لَهُ signifies خَاطَبَ له: قال عَنْهُ, رَوَى عنه: قال عَلَيْهِ, افْتَرَى عليه: and قال فيهِ, اِجْتَهَدَ فِيهِ: قال بِهِ, حَكَمَ به. (Marg. note in Additions to a copy of the KT.) — — قَالَ فِيهِ فَمَا اتَّرَكَ, i. e. اِجْتَهَدَ فِيهِ: see تَرَكَ. — — قَالَ عَلَيْهِ, aor. قَوُلَ, He lied, or said what was false, against him. (TA in art. تلو.) See تَقَوَّلَ. — — قَالَ فِيهِ and عَنْهُ He said of him, or it, such a thing. — — قَالَ بِكَذَا He asserted his belief in such a thing, as a doctrine or the like: a well-known meaning. — — قَالَتِ العَيْنَانِ The eyes made a sign [as though saying...]. (TA.) — — قَالَ بِرَأْسِهِ He made a sign with his head: (TA:) or a motion. (Ham, p. 242.) — — قَالَ بِيَدِهِ He took [with his hand]. (TA.) — — قَالَ بِرِجْلِهِ He walked, or struck [with his leg, or foot]. (TA.) — — قَالَ بِثَوْبِهِ He raised his garment. (TA.) — — قَالَ بِالمَآءِ عَلَى يَدِهِ He poured the water on his arm or hand. (TA.) — — قَالَ فِيهِ He spoke against him; vituperated him. — — قَالَ شِعْرًا lit., He said, or spoke, or put forth, or uttered, or gave utterance to, or recited, poetry; he spoke in verse; he poetized, or versified. — — قَالَ He made a sign; syn. أَوْمَأَ. (Ham, p. 601, where see other meanings: see also p. 242 of the same: and see Mgh.) قَالَ بِيَدِهِ [He made a sign with his hand, meaning to say...]. (A trad. cited voce حَطَّ; and

another voce حَرَّفَ.) Also, He struck his hand upon a thing. (Mgh.) See an ex. voce أَشْرَبَ. 5 تَقَوَّلَ عَلَيْهِ He lied against him. (Har, p. 256.) 8 اِقْتَالَ عَلَيْهِ, (S,) or عَلَيْهِمْ, (K,) i. q. تَحَكَّمَ, (S,) or اِحْتَكَمَ. (K.) See مُؤْتَالٌ. قَوْلٌ A saying; something said: and speech, or diction. — — صَعُبَ عَلَيْهِ القَوْلُ [Diction, or speech, was, or became, difficult to him]. (K in art. جبل.) قِيلٌ and ↓ مِقْوَلٌ: see قِيلَ. زَعِيمٌ: see exs. voce أَصْبَحَ and voce صِرًّى. — — قِيلَةٌ [A saying]. (M, art. أبد.) قَالَةٌ : see فُوَهَةٌ, near the end. قَوَّالٌ, &c., Good in speech: or loquacious; or copious in speech; chaste, or perspicuous, in speech; and eloquent. (K.) — — اِبْنُ أَقْوَالٍ The man who talks much. (TA in art. بنى.) مَقُولُ القَوْلِ The thing said: as كَذَا in the phrases قَالَ كَذَا and يُقَالُ كَذَا. See قَالَ. مِقْوَلٌ : see قِيلٌ. المَقُولَاتُ العَشْرُ, in logic, The Ten Predicaments, or Categories; namely, الجَوْهَرُ Substance, الكَمُّ Quantity, الكَيْفُ Quality, الإِضَافَةُ Relation, الأَيْنُ Place, or where, المَتَى Time, or when, الوَضْعُ Collocation, or posture, المِلْكُ Possession, or having, الفِعْلُ Action, or doing, and الإِنْفِعَالُ Passion, or suffering. قوم 1 قَامَ He stood still (Ksh and Bd in ii. 19) in his place. (Ksh.) — — قَامَتِ الدَّابَّةُ The beast stopped (S, K, TA) from journeying, (TA,) from fatigue, or being jaded; (S, TA;) i. q. انقطعت. (A.) And قَامَتْ عَلَيْهِ الدَّابَّةُ His beast, being jaded, stopped with him, and moved not from its place. (Mgh.) — — قَامَ He, or it, stood up, or erect; syn. اِنْتَصَبَ. (K.) And hence, He rose, i. e. from sitting or reclining. — — قَامَ بِاللَّيْلِ He rose in the night to pray. — — قَامَ رَمَضَانَ He passed the nights of Ramadán in prayer: (El-'Alkarnee in a marginal note in a copy of the Jámi' es-Sagheer, voce مَنْ:) or he performed the prayers [of Ramadán] called التَّرَاوِيح. (En-Nawawee, ibid.) — — قَامَتِ الصَّلَاةُ The people rose to prayer: or the time of their doing so came. (TA.) — — قَامَتِ السَّاعَةُ The resurrection, or the time thereof, came to pass. — — قَامَتِ الشَّمْسُ وَكَادَ الظِّلُّ يَعْقِلُ [The sun became high, and the shade almost disappeared, at midday]. (JK.) — — قَامَ عَلَيْهِ He rose up against him: see a verse cited voce حُوبٌ. — — قَامَ بِالأَمْرِ He undertook the affair; took, or imposed, it upon himself; syn. تَكَفَّلَ بِهِ; and the epithet is قَائِمٌ and قَيِّمٌ: (Ham, p. 5:) [and] he managed, conducted, ordered, regulated, or superintended, the affair; syn. سَاسَهُ; (TA in art. سوس;) and قام عَلَيْهِ has this latter signification; and he tended, or took care of, it, or him; syn. سَاسَهُ and وَلِيَهُ: (Ham ubi supra:) [and] the former signifies he attended to the affair; [occupied himself with it]; (this should be the first explanation;) was mindful of it; kept to it constantly, or steadily; and is contr. of قَعَدَ عَنْهُ and تَقَاعَدَ: (JM, q. v.:) [or,] as contr. of قعد عنه and تقاعد, he acted vigorously in the affair; as also ↓ أَقَامَهُ; syn. جَدَّ فِيهِ, and تَجَلَّدَ. (Bd in ii. 2.) — — You say, قَامَ بِشَأْنِهِ He undertook, or superintended, or managed, his affair, or affairs. And you say, قَامَ بِاليَتِيمِ, (Msb in art. عول,) and بِالصَّبِىِّ, (Idem, art. كفل,) He maintained the orphan, and the child; syn. عَالَهُ, and كَفَلَهُ: (Idem:) and قَامَ المَرْأَةَ, and عَلَيْهَا, He undertook the maintenance of the woman; or he maintained her; (مَانَهَا [i. e. قَامَ بِكِفَايَتِهَا (S and K in art. مون)];) and undertook, or managed, her affair, or affairs. (K.) And الرِّجَالُ يَقُومُونَ عَلَى النِّسَآءِ The men govern the women: (Bd, iv. 38:) or are mindful of them, and act well to them, or take care of them. (TA.) — — قَامَ بِعُذْرِى [He undertook, and it served, to excuse me]. (Msb and TA in art. عذر; &c.) — — قَامَ بِهِ He, or it, was supported, or sustained, by it; subsisted by it: see the explanation of قَوَامٌ in the Msb. — — قَامَ عَلَيْهِ كَذَا It cost him such a thing, such a sum, or so much. — — قَامَ often signifies ثَبَتَ: so in قَامَ فِى نَفْسِهِ أَنَّهُ كَذَا It was, or became, established in his mind that it was so. — — قَامَ بِهِ قِيَامًا تَامًّا He managed it perfectly. — — قَامَ يَفْعَلُ كَذَا He began to do such a thing; he betook himself to doing such a thing. (Zj, in TA, art. قدم.) — — قَامَ المَآءُ (assumed tropical:) The water congealed, or froze; syn. جَمَدَ. (S, M, voce جَمَدَ.) — — قَامَتْ عَيْنُهُ: see عَيْنٌ قَائِمَةٌ. — — قَامَ قَائِمُ الظَّهِيرَةِ: see ظَهِيرَةٌ: there expl. from JK. — — قَامَ وَقَعَدَ: see قَعَدَ; and أَقْعَدَهُ; and see an ex. voce سُدَّةٌ. — — قَامَ has also for an inf. n. مَقَامٌ, agreeably with a general rule: see Bd in x. 72, &c.; and see مَرَامٌ in art. روم. 2 قَوَّمَهُ He made it straight, or even; namely, a crooked thing; as also ↓ أَقَامَهُ: (TK:) and made it right, or in a right condition; direct, or rightly directed. — — قَوَّمَهُ بِكَذَا He valued it, or rated it, as equal to, or worth, such a thing. A phrase well known, and used in the present day. — — قَوَّمَهُ He set its price; assigned it its price; valued it; (S, * Msb, K;) as also ↓ اِسْتَقَامَهُ. (Msb, K.) — — ↓ قَوَّمْتُهُ فَتَقَوَّمَ i. q. عَدَّلْتُهُ فَتَعَدَّلَ. (Msb.) — — قَوَّمَ He made a writing, and an account, or a reckoning, accurate, or exact, or right. 3 قَاوَمَهُ [He rose against him, and withstood him, or opposed him, in contention;] namely, his adversary. (Mgh in art. نهض.) — — It was equal, or equivalent, to it. (Msb.) — — قَاوَمَهُ فِى الحَرْبِ He opposed him, or contended with him for equality, in war, or battle. (MA.) — — قَاوَمَهُ فِى حَاجَةٍ He rose, or stood, with him [or assisted him] to accomplish some needful affair. (IAth, TA.) — — قَاوَمَهُ It was equal, or equivalent, to it: see Msb: syn. عَادَلَهُ, q. v. (TA in art. بوأ.) — — يُقَاوِمُ السُّمُوم [It counteracts poisons]. (TA, art. بلس.) 4 أَقَامَ He set up, put up, set upright, a thing. (Msb.) — — أَقَامَهُ, said of food, [It sustained him, supported him]. (Msb.) — — أَقَامَ عَلَى خَطَرٍ He stood to a bet, wager, or stake. (TA, voce نَدَبٌ.) — — أَقَامَ عَلَيْهِ الحَدَّ He inflicted upon him the punishment termed حَدٌّ. (Mgh, art. حد.) — — أَقَامَ دَرْأَهُ: see درأ. — — أَقَامَ لِلصَّلَاةِ, inf. n. إِقَامَةٌ, He (the مُبَلِّغ) recited the form of words called إِقَامَة, q. v. infra. — — أَقَامَ He remained, continued, stayed, tarried, resided, dwelt, or abode, in a place: he remained stationary. — — أَقَامَ الصَّلَاةَ, He observed prayer: or أَدَامَ فِعْلَهَا. (S, Msb.) See also Bd, and Jel ii. 2. — — أَقَامَ فِعْلًا He performed an action. — — See 1. — — أَقَامَهُ عَلَى الطَّرِيقِ He made him to keep to the road: and لِلقَصْدِ, to the right way. (L, art. لغد.) — — See 10. — — أَقَامَ الأَمْرَ He put the affair into a right state; like نَظَمَهُ: see the latter in the Msb. — — أَقَامَهُ (K in art. عدل) He made it to be conformable with that which is right; namely, a judgment, a judicial decision. (TK in that art.) — — See 2. — — أَقَامَ بِهِ in the Hamáseh, p. 75, l. 9, app. signifies He stood in his stead. — — أَقَامَ He observed, or duly performed, a religious, or moral, ordinance or duty. — — أَقَامَ البَيِّنَةَ [He established the evidence or proof; and so اقام بِهَا? the ب being redundant]. (Bd, iii. 68.) And [in like manner,] اقام حُجَّتَهُ i. q. أَثْبَتَهَا; (TA in art. ثبت;) and so, app., بِحُجَّتِهِ; the ب being redundant, as in an ex. voce خُطَّةٌ; but this is the only ex. that I know, and it is without explanation: Golius mentions the phrase أَقَامَ بِى عَلَيْكُمْ; but without indicating his authority. — — أَقَامَ عَلَى حَالٍ He abode, or continued, in a state, or condition; and اقام على أَمْرٍ the same; and he abode, continued, stayed, or waited, intent upon, or occupied in, an affair, a business, or a concern; he kept to it. 5 تَقَوَّمَ It subsisted: see رُكْنٌ. — — تَقَوَّمَ It had a price; was valued. — — See 2. 6 تَقَاوَمُوهُ فِيمَا بَيْنَهُمْ They valued it, or estimated its price, among them. (TA.) 10 اِسْتَقَامَ It became right; direct; in a right state; straight: even: tended towards the right, or desired, point, or object; had a right direction, or tendency; was regular. — — اِسْتَقَامَ عَلَى طَرِيقِ الحَقِّ (K, art. رشد) He continued in the way of truth, or the right way; as also أَقَامَ عَلَيْهِ? — — لَمْ يَسْتَقِمِ الأَمْرُ The affair was, or became, difficult: see تَعَذَّرَ. — — استقام لَهُ الأَمْرُ The affair, or case, became in a right state for him; syn. اِعْتَدَلَ. (S.) — — اِسْتَقَامَ He, or it, was, or became, right, direct, rightly directed, undeviating, straight, or even: and he, or it, stood right, or straight, or erect. (MA, KL.) He went right on, straight on, or undeviatingly: (see زَعَبَ:) whence اِسْتَقَامَ عَلَى الطَّرِيقَةِ he went on undeviatingly in the way. (See Kur lxxii. 16.) He went right; pursued a right course; acted rightly, or justly. See also سَدَّ, with which it is syn. It (an affair) was direct in its tendency, or had a right tendency. It (discourse, &c.) had a right tenour. — — See 2. قَوْمٌ [A people, or body of persons composing a community: and people, or persons:] a company, or body, [or party, (see what follows,)] of men, [properly] without women: (S, Msb, K, &c.:) or of

men and women together; (K;) for the قوم of every man is his party, and his kinsfolk, or tribe: (TA:) or (K) sometimes including women, as followers; (S, Msb, K;) for the قوم of every prophet is of men and women. (S, Msb.) — — قَوْمٌ opposed to نِسَآءٌ: see a verse cited voce سَوْفَ. قَامَةٌ The stature of a man; his height in a standing posture; it is a span (شِبْر) shorter than a باع: (JK:) tallness, height; and beauty, or justness, of stature. (K.) — — قَامَةٌ A structure [or post] like the figure of a man, raised at the side of a well, whereon is placed the wood to which the pulley is attached: pl. قَامٌ: (JK:) also called ↓ قَائِمَةٌ: see K, voce عَمُود: or قَامَةٌ البَكْرَةٌ signifies the sheave (بَكْرَة) with its apparatus. (S, K.) دِينٌ قِيِّمٌ A right religion. (Kur, vi. 162.) See دِرَّةٌ. الرِّيَاحُ القُوَّمُ The right [or cardinal] winds. (S, voce نَكْبَاء.) الدِّينُ القَيِّمُ (Kur ix. 36) The right, correct, or true, reckoning. (T in art. دين.) — — قَيِّمٌ الأَمْرِ i. q. ↓ مُقِيمُهُ and سَائِسُهُ: fem. قَيِّمَةٌ. (TA.) — — قَيِّمٌ بِالأَمْرِ A manager of an affair; i. q. إِزَاؤُهُ. (S, Msb, art. ازى.) See قَامَ بِالأَمْرِ. — — قَيِّمٌ A manager, conductor, orderer, regulator, or superintendent, of an affair: (TA:) a manager, conductor, &c., of the affairs of a people. (JK.) قَيِّمٌ عَلَى المَالِ A good [manager and] tender of camels, &c. (TA in art. بلو.) قِيمَةٌ The real value, or worth, of a thing; its equivalent; differing from ثَمَنٌ, q. v. (MF in art. ثمن.) قَوَامٌ Stature, and goodly stature, or tallness, of a man: (S:) symmetry, or justness of proportion. (Msb.) — — قِيَامُهُ and قِوَامُ الأَمْرِ and قَوَامُهُ The stay, or support, of the thing, or affair, whereby it subsists, and is managed and ordered. (Msb.) And قِوَامٌ The food that is a man's support; (Msb;) [his subsistence.] — — قِوَامٌ [The main stay of a thing.] — — لَا قِوَامَ لَهُ بِهِ [He has not power to withstand him. (K, art. نجز.) قِوَامٌ Subsistence: see رُكْنٌ and طَبَعٌ. قِيَامٌ [A state of purging, or flux of the belly: used in this sense in the S, K, voce هَيْضَةٌ.] قَوِيمٌ : see صَوِيبٌ. القَيُّومُ : see يَا قَيُّومُ in the last paragraph of art. شره, where I have rendered it on the authority of an explanation in the TA. قَوَّامٌ One who rises much, or often, in the night to pray. (TA.) See صَوَّامٌ. قُومِيَّةٌ is written with damm in copies of the S, K, JK: in the CK, erroneously, قَوْمِيَّةٌ, in both senses. See voce مُتَشَمِّسٌ. قَائِمٌ Appearing; conspicuous; [as though standing before one]: said of a thing whether standing or thrown down. (TA, in explanation of the phrase هٰذَا نُصْبُ عَيْنِى, art. نصب.) — — قَائِمَةٌ, pl. قَوَائِمُ, Leg of a horse, &c. — — عَيْنٌ قَائِمَةٌ An eye [blind, or white and blind, but still whole or] that has become white and blind, but not yet burst, (AZ in L, art. بسد,) or sightless, but with the black still remaining. (Mgh, Msb.) — — قَائِمٌ and قَائِمَةٌ The hilt of a sword. (Msb.) — — قَائِمَةٌ A leg of a table, and of a throne, or moveable seat, &c. (JK.) See also قَامَةٌ; and see إِسْنَادٌ. — — قَوَمَةُ بَيْتِ النَّارِ (K, art. هربذ.) The servants of the fire-temple. (TA, same art.) — — القَوَائِمُ The winds. So in a verse of Umeiyeh Ibn-Abi-s-Salt. (TA, voce سَدِرٌ.) — — قَوَائِمُ المَائِدَةِ [The legs of the table]. (K, art. عقر.) — — قَطٌّ قَائِمٌ A nibbing in which the pith and the exterior of the reed are made of equal length: opposed to مُصَوَّبٌ. (TA in art. حرف.) — — مَآءٌ قَائِمٌ Frozen water. And stagnant water: see حِبَاك. إِقَامَةٌ The form of words chanted by the مُبَلِّغ, not by the مُؤَذِّن, consisting of the common words of the أَذَان, with the addition of قَدْ قَامَتِ الصَّلَاةُ (The time of prayer has come!) pronounced twice after حَيَّ عَلَى الفَلَاحِ. See ثَوَّبَ. مَقَامٌ The place of the feet; (K;) a standingplace; (S, Msb;) as also ↓ مُقَامٌ: (S:) or the latter, a place of stationing: (Msb:) and both, a place of continuance, stay, residence, or abode: (K:) [a standing:] and the latter, a place of long continuance, stay, residence, or abode: (Expos. of the Mo'allakát, Calc., p. 138:) and both, continuance, stay, residence, or abode. (S, K.) مُقَامٌ : see مَقَامٌ. مُقِيمٌ Lasting; continuing: (Bd, ix. 21:) unceasing. (Bd, ix. 69.) — — أَخَذَهُ المُقِيمُ المُقْعِدُ: see art. قعد. — — See قَيِّمٌ. مَقَامَةٌ A standing-place. Hence, (assumed tropical:) A sittingplace. Hence, (assumed tropical:) The persons sitting there. Hence, (assumed tropical:) An oration, or a discourse, or an exhortation, (خُطْبَة او عِظَة) or the like, there delivered; as also مَجْلِسٌ. (Mtr, in De Sacy's ed. of El-Hareeree, p. 5.) حَجَرٌ مُتَقَوِّمٌ (K, art. موس) A precious stone. (TA, same art.) المِعَى المُسْتَقِيمُ The rectum. تَقْوِيمَاتٌ [pl. of تَقْوِيمٌ] Stellar calculations. (TA, voce إِيجٌ.) قوه فُوهَةٌ : see فُوَّهَةٌ, last sentence. قوى 1 قَوِىَ and ↓ تَقَوَّى (S, K) and ↓ اِقْتَوَى (K) He became strong: (S, K:) vigorous, robust, or sturdy; like اِشْتَدَّ, or the last signifies he became excellent in strength. (TA.) — — قَوِىَ عَلَيْهِ He had strength, or power, sufficient for it; or he had strength, or power, to endure it; he prevailed against it; namely, travel, adversity, &c. And He or it, prevailed over him, or it. — — See 4. — — قَوِىَ is [said to be] originally قَوِوَ, because it is from القُوَّةُ: (I'Ak, p. 368:) but Lth holds قُوَّةٌ to be [anomalous,] originally قُوِيَةٌ. (TA.) I prefer the former opinion, and think it should be mentioned in art. قو, or I would rather head this art. قو or قوى, like غو or غوى. ISd holds قُوَّةٌ to be from قوو, like ثُوَّةٌ, q. v. from ثوو. 2 قَوَّاهُ : see شَدَّهُ. — — قَوَّانِى عَلَيْهِ: see 2 in art. طوق. 3 قَاوَاهُ He vied with him, strove to surpass him, or contended with him for superiority, (S, K,) in strength: (TA:) i. q. شَادَّهُ. (A, L in art. شد.) 4 أَقْوَتِ الدَّارُ The house became empty, vacant, or unoccupied; (S, Mgh, Msb, K;) as also ↓ قَوِيَت. (S, K.) 5 تَقَوَّى He strengthened himself; made himself, or constrained himself to be, strong; affected, or endeavoured to acquire, strength. See 1. — — تَقَوَّى مِنَ الشَّىْءِ بِقَوْمِهِ: see تَمَنَّعَ. 8 إِقْتَوَى see 1. قُوَّةٌ Strength, power, potency, might, or force; contr. of ضَعْفٌ; (S, K;) in body, and in intellect: (TA:) vigour, robustness, or sturdiness; like شِدَّة. — — قُوَّةٌ A strand; i. e., a single twist of a rope; a yarn; a distinct, and separately twisted, portion, of two or more which, being twisted together, compose the whole, of a rope, and of a string, or thread. See also ثِنْىٌ. — — A faculty. Ex. السَّمْعُ قُوَّةٌ فِى الأُذُنِ بِهَا تُدْرِكُ الأَصْوَاتَ [السمع is a faculty in the ear by which it perceives sounds]. (TA in art. سمع.) — — بِالقُوَّةِ Potentially, or virtually; as opposed to بِالفِعْلِ, i. e. actually. — — بِتٌ قَوِيًا : see لَيْتَ. قُوَّةٌ لَفْظِ, and قَاوِيًا, and مُقْوِيًا: see غَوِىٌّ and غَوِىٌّ in art. غو. قيس مَقِيسٌ (not مُقَيَّسٌ) Consistent with analogy. قَوَّاسٌ : see قَيَّاسٌ. مَقْوَسٌ : see مِقْيَصٌ قيص : قيض 1 قَاضَ : see انقاص, art. قيص. 7 إِنْقَاضَ : see انقاص, art. قيص. مُنْقَاضٌ : see مُنْقَاصٌ. قيظ قَيْظِىٌّ : on the نِتَاج thus called see صَفَرِىٌّ. قيق قِيقَآءٌ , (K, voce تَلْتَلَةٌ; S, K, voce رَفَضَ, and voce وَلِيعٌ; K, voce جُفٌّ; &c.,) or قِيقَاءَةٌ, (S, voce تَلْتَلَةٌ; and TA,) and قِيقَآةٌ, (TA,) or قِيقَاةٌ and قِيقَايَةٌ, (JK,) The envelope (قِشْر, JK, or وِعَآء, TA) of the طَلْع [or spadix of the palm-tree]; (JK, TA;) which is made into a drinking-vessel, like the تَلْتَلَة: (JK:) the قِيقَاء of the طَلْع is the envelope (غِشَاء) that is with the وَلِيع. (K, voce جُفٌّ.) قِيقٌ and see فَاقٌ. قُيَاقٌ : see فَاقٌ. قيقاء see voce حَرَبٌ and K, voce وَلِيعٌ and جُفٌّ. قيل 1 قَالَ He slept during midday: (Mgh:) or he stayed during midday. (TA, art. هجر.) — — قَيَّلَ: see another meaning, voce بَيَّتَ. 3 قَايَلَهُ البَيْعَ [He dissolved, rescinded, or annulled, with him the sale]. (A, art. رد.) 4 أَقَالَ اللّٰهُ عَثْرَتَكَ , and عِثَارَكَ, [May God cancel thy slip, lapse, fault, wrong action, or mistake: (A, art. عثر:) may God raise thee from thy fall. (Msb, art. قيل.) أَقَالَهُ عَثْرَتَهُ He forgave him his slip, lapse, or fault. (MA.) 5 تَقَيَّلَ أَبَاهُ : see تَقَيَّضَ and تَأَسَّلَ. 10 اِسْتَقَالَ البَيْعَ He desired, or demanded, the rescinding of the sale, or purchase. (MA.) And استقال العَثْوَةُ He desired, or demanded, his passing over, or forgiving, the slip, lapse, or fault. (MA.) See also Har, p. 7. See also a verse cited voce غَايَرَهُ. قَائِلَةٌ : see عَثْوَةٌ. مَقِيلٌ A resting-place; syn. مُسْتَقَرٌّ: hence, مَقِيلُ الحُبِّ [the resting-place of love] and مَقِيلُ الغَيْظِ [the resting-place of wrath], applied by El-Mutanebbee to the heart. (W, i. 112.) See an ex. (mistranslated) in De Sacy's Ar. Gr., sec. ed., ii. 165: the same, with a var., in Ibn-Akeel p. 210. قين قَيْنٌ The part, of a camel, that is the place of the shackle, or hobble. (Ham, p. 558.) See a verse of Dhu-r-Rummeh, voce دَانَى.

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ك

[The twenty-second letter of the Alphabet, called كَافٌ. It is one of the letters termed مَهْمُوسَة, or non-vocal, i. e. pronounced with the breath only, without the voice; and it also belongs to the class called شَجَرِيَّة. It is a radical letter. — — As a numeral it denotes twenty. — ك, as a pronominal suffix, as a preposition, and as a particle of allocution, see Supplement.] كا R. Q. 1 كَأْكَأَ, (K,) inf. n. كَأْكَأَةٌ; (TA;) and ↓ تَكَأْكَأَ, (S, K,) as also تكعكع; (S;) He drew back, or retired, and was cowardly. (S, K.) — — كَأْكَأَ, inf. n. كَأْكَآءٌ, [respecting the form of which see ظَأْظَأَ,] He was very impatiently cowardly. (AA, K.) [In the CK., in the explanation of the inf. n., الجَبِينُ is put for الجُبْنُ.] — — Also, inf. n. as above, He (a thief) ran away. (K, TA.) — See R. Q. 2. R. Q. 2 تَكَأْكَأَ He was prevented, or hindered. (Lth.) — — تَكَأْكَأَ فِى كَلَامِهِ He hesitated in his speech, and was unable to speak. (K.) — تَكَأْكَأَ عَلَيْهِ النَّاسُ, (S, K, *) and ↓ كَأْكَأَ, (K,) The people collected around him; (S, K;) crowded, or pressed, upon him. (TA.) — And see R. Q. 1. مُتَكَأْكِئٌ Short. (S, K.) كأب 1 كَئِبَ, aor. كَاَ^, inf. n. كَأْبَةٌ and كَآبَةٌ (S, K) and كَأْبٌ (K) and كَأَبَآءُ; (TA;) and ↓ اكتأب; (S, K;) He was in an evil state, and broken [in spirit] by grief, or mourning; (S, K;) he was in grief, unhappy, sorrowful, or sad. (K.) See also 4. 4 اكأبهُ He caused him to grieve, or mourn, or to be unhappy, sorrowful, or sad; (K;) threw him into grief, or mourning, &c. (TA.) — — اكأب He was in grief, or mourning; was unhappy, sorrowful, or sad: (K:) or he entered upon a state of grief, mourning, unhappiness, sorrow, or sadness; or a state of being changed and broken in spirit by reason of intense anxiety. (TA.) See also 1. — He fell into destruction, or ruin. (K.) 8 اكتأب وَجْهُ الأَرْضِ (tropical:) [The face of the earth, or land, became of sad aspect]. (TA.) See 1. كَئِبٌ: see كَئِيبٌ. كَأْبَآءُ Grief, mourning, unhappiness, sorrow, or sadness: (K:) [in which sense the inf. n. كَآبَةٌ is more commonly used:] or intense grief, &c.: used both as an inf. n. and as an epithet. (TA.) See كَئِيبٌ. كُؤَبَةٌ i. q. تُؤَبَةٌ, in the following phrase مَا بِهِ كوبةٌ There is nothing in him for which he should be ashamed. (K.) كَئِيبٌ (S, K) and ↓ كَئِبٌ and ↓ مُكْتَئِبٌ (K) A man in an evil state, and broken [in spirit] by grief, or mourning; (S, K;) in grief, unhappy, sorrowful, or sad. (K.) كَئِيبَةٌ and ↓ كَأْبَآءُ the same, as applied to a woman. (S.) — — الارض كَئِيبَةُ الوَجْهِ (tropical:) [The earth, or land, is of sad aspect.] (TA.) مُكْتَئِبٌ see كَئِيبٌ. — — رَمَادٌ مُكْتَئِبُ اللَّوْنِ Ashes of a colour inclining to black; (S, K;) as is the colour of him who is in an evil state, or broken [in spirit] by grief. (S.) كاد 1 كَأَدَ, aor. كَاَ^, He was in an evil state, and broken [in spirit] by grief, or mourning; or was in grief, unhappy, sorrowful, or sad, syn. كَئِبَ. (K.) 5 تَكَأَّدَنِى and ↓ تَكَآءَدَنِى It (a thing, or an affair,) was difficult to me; it distressed, troubled, fatigued, or wearied, me. (S, L, K.) — — تكأّد الشَّىْءَ He took, or imposed, upon himself, or undertook, the thing, in spite of difficulty, trouble or inconvenience; he constrained himself to do the thing, notwithstanding it was difficult, troublesome, or inconvenient, to him. (L, K.) You say تَكَأَّدْتُ الذَّهَابَ إِلَى فُلَانٍ, meaning, I [constrained myself to go, and] went to such a one, in spite of difficulty, trouble, or inconvenience. (AZ, L.) — — He endured the thing; struggled with, or against, it; contended with its difficulty, or severity; underwent difficulties, troubles, or inconveniences, in doing it; endured, or bore, its heat and severity; syn. كَابَدَهُ, and صَلِىَ بِهِ. (IAar, L, K.) 6 تَكَاَ^ see 5. كَأْدَآءُ Difficulty. (IAar, L, K.) — — Grief; sorrow; mourning; syn. حُزْنٌ: so accord. to the K; but accord. to IAar [and the L] fear; syn. خَوْفٌ: (TA:) and caution: (IAar, L.) — — Injustice. (K.) — — A dark night. (IAar, L, K.) — — See also كَؤُودٌ. عَقَبَةٌ كَؤُودٌ, (S, L, K,) and ↓ كَأْدَآءُ, (L, K,) A mountain-road difficult of ascent. (S, L, K. *) Such a road is also termed [simply] كَأْدَآءُ, and صُعَدَآءُ: [in the K it is said, that كُؤَدَآءُ is syn. with صُعَدَآءُ:] and كَؤُودٌ [in like manner, as a subst.,] signifies. a difficult place of ascent: like صَعُودٌ. (L, TA.) كاس كَأْسٌ, (ISk, S, A, Msb, K,) and كَاسٌ, with the ء suppressed, is allowable, (Msb,) and sometimes occurs, (TA,) A drinking-cup: (A, K:) or [a cup of wine; i. e.] a cup containing wine; (S, A, K;) or a cup full of wine: (Msb:) when not containing wine, it is not thus called; (IAar, S, Msb;) being in this case called قَدَحٌ: (TA:) or it has the first and the second of these significations: (TA:) or it signifies wine itself: (As, AHát, Ibn-'Abbád:) or has this signification also: (K:) and is of the fem. gender: (S, A, Msb, K:) pl. [of pauc.] أَكْؤُسٌ and [of mult.] كُؤُوسٌ and كِئَاسٌ, (S, Msb, K,) the last with ء, (TA, [but written without ء in the CK,]) and, accord. to AHn, كِيَاسٌ, without ء, which, if correct, is originally كِوَاسٌ, from كَاسٌ, with the ء changed into ا as representing و, (TA,) and كَاسَاتٌ, (K,) without ء. (TA.) It is used metaphorically in relation to every kind of disagreeable, hateful, or evil, things. Thus you say, سَقَاهُ كَأْسًا مِنَ الذُّلِّ (tropical:) [He gave him to drink a cup of abasement]: and مِنَ الفُرْقَةِ (tropical:) [of separation]: and مِنَ المَوْتِ (tropical:) [of death]: and مِنَ الحُبِّ (tropical:) [of love]. (TA.) You say also, سَقَاهُ الكَأْسَ الأَمَرَّ (tropical:) [He gave him to drink the most bitter cup]; meaning death: (A, TA:) and كُؤُوسَ المَنَايَا (tropical:) [The cups of death; lit., deaths]. (A.) Az. thinks that it may be derived from كَاصَ فُلَانٌ مِنَ الطَّعَامِ وَالشَّرَابِ, meaning, " Such a one ate and drank much "; because ص and س are interchangeable in many words on account of the nearness of their places of utterance. (TA.) كأكأ See كأ. كال See Supplement كأن 1 كَأَنَ فِى خَلْقِهِ He, (a man) was strong in his make (IAar, in TA, voce كَنَتَ.) كَأْنِىٌّ A man strong in his make. (IAar, in TA, voce كَنَتَ.) كَاءٍ and كَإٍ: see كَأَىٌّ or كَأَيِّنْ in art. أَىٌّ (p. 134 a.) كأى See art. كيأ. كب 1 كَبَّهُ, aor. ٍ3كَبُ, (inf. n. كَبٌّ, TA;) and كَبْكَبَهُ; (K, TA;) He inverted it, or turned it upside-down. (K.) — — كَبَّ الإِنَآءَ, aor ٍ3كَبُ, inf. n. كَبٌّ, [He inverted, or turned down, the vessel, so as to pour out its contents]: (TA:) he turned the vessel over upon its head. (Msb.) — — كَبَّ القَصْعَةَ He turned over the wooden bowl upon its face. (TA.) — — كَبَّهُ, (K,) or كبّه لِوَجْهِهِ, (S,) [or عَلَى وَجْهِهِ (see 4),] and ↓ اكبّه (K) and ↓ كَبْكَبَهُ, (S, K,) He prostrated him; threw him down upon his face. (S, K.) [One says,] كَبَّ اللّٰهُ عَدُوَّ المُسْلِمِينَ [May God overthrow, or prostrate, the enemy of the Muslims!]: but one should not say ↓ اكبّ. (S.) See also 4. — — He cut, or wounded, a camel in the legs. (TA.) — كَبَّ, (aor. ٍ3كَبُ, inf. n. كَبٌّ, TA,) (tropical:) He [convolved, or glomerated, thread, and likewise hair (see فَلِيلٌ), or he] made thread [&c.] into كُبَب [or balls]: (S,

K:) or into a كُبَّة [or ball]. (ISd.) [The verb is used in the present day to signify He wound thread into a ball, or balls.] See 5. — كَبَّ, [aor., app., كَبِ3ِ,] He, or it, was weighty, or heavy. (K.) See كُبَّةٌ — He kindled, or set on fire, كُبّ, which is [a plant, or tree, of the kind called] حَمْض. (AA, K.) 2 كبّب, inf. n. تَكْبِيبٌ, (tropical:) He made كَبَاب, or meat cut up, &c. (K.) 4 أَكَبَ3 See 1. — اكبّ He bent his head down towards the ground; [as also انكبّ ↓ إِلَى الأَرْضِ, occurring in the TA, art برز;] bent himself down; stooped. (TA.) [See Kur, lxvii, 22.] — — اكبّ, (K,) or اكبّ عَلَى وَجْهِهِ, (S) and ↓ انكبّ, (TA,) quasi-pass. of كَبَّ; He fell prostrate or prone; fell upon his face: (S, K:) the former verb extr. with respect to analogy, (S,) [as quasipass. of كَبَّ: see أَحْجَمَ, and أَحْنَجَ]: [and ↓ كَبَّ, aor., app., كَبِ3ِ, inf. n. كَبٌّ, he fell, having stumbled: for] كَبٌّ is the contr. of اِنْتِعَاشٌ. (S, art. تعش.) — — اكبّ لَهُ (i. e., لِلشَّىْءِ, TA) i. q. تَحَانَى (as in some copies of the K) or تَجَانَأَ (as in others): the latter [meaning He bent down towards it] is probably the correct reading. (TA.) — اكبّ عَلَيْهِ, (i. e., على الشَّىْءِ, TA,) and ↓ انكبّ, (assumed tropical:) He fell to, or set about, doing it. (K.) اكبّ على الأَمْرِ يَفْعَلُهُ, and ↓ انكبّ, [He fell to, or set about, the thing, to do it]. (S.) — اكبّ عَلَيْهِ, (i. e., على عَمَلٍ, TA,) and ↓ انكبّ, (tropical:) He kept, or adhered, to it; (K;) i. e., to a work. (TA.) 5 تكبّبت الإِبِلُ The camels were prostrated by disease (S, K) or emaciation. (S.) — تكبّب (tropical:) It (sand) became contracted (by reason of its moisture, TA,) into a compact mass: (S:) or became moist, and, in consequence, compact: whence كُبَّةُ غَزْلٍ [a ball of spun thread], as indicated by Z in the A. (TA.) — — تكبّب (tropical:) He wrapped himself up in his garment: (A:) [as also ↓ تكبكب: ex.] جَاءَ مُتَكَبْكِبًا فِى ثِيَابِهِ He came wrapped up in his garment. (S.) 6 تكابّوا عَلَيْهِ (tropical:) They pressed together, or crowded together, upon it. (TA.) [See تَكَاتُّوا, in art. كت.] 7 انكبّ It (a jug, or the like) was, or became, inverted, or turned down, so as to pour out its contents. (IB, in TA, voce غَرَبٌ.) — — See 4, in five places. R. Q. 1 كَبْكَبَهُ He turned him over, one part upon another: or threw him from the top of a mountain or wall. (TA.) See 1, in two places. — — كَبْكَبَهُ, inf. n. كَبْكَبَةٌ, He threw him into a deep place, or hollow. (K.) فَكُبْكِبُوا فِيهَا [Kur, xxvi, 9 4,] And they shall be thrown prostrate therein: [i. e., into the fire of hell:] (S:) or they shall be collected together and thrown down into it, namely, the abyss of hell-fire: (Lth:) lit., they shall be thrown so as to turn over and over until at length they come to a stop therein: (TA:) or they shall be thrown into it, one upon another: (Zj:) or they shall be collected together therein. (TA.) — — كبكب المَالَ He collected together, and brought or put back, the extremities of what was scattered of the wealth or property: [meaning, he collected the camels &c. by driving together those that were dispersed:] like كَمْهَلَهُ and دَبْكَلَهُ &c. (L.) R. Q. 2 تَكَبْكَبُوا (tropical:) They collected themselves together. (TA.) — — See 5. كُبٌّ, [coll. gen. n., A plant or tree, of the kind called] حَمْض; (K;) a kind of tree excellent for kindling, the leaves of which make the tails of horses beautiful and long; it has joints and thorns, and grows in fine, or soft, and plain soil: n. un. with ة: or, accord. to some, it is [a plant, or tree,] of the kind called نَجِيلُ الْفَلَاةِ: but IAar says, among the [plants, or trees, called] حَمْض, are the نجيل and the كبّ. (TA.) كَبَّةٌ and ↓ كُبَّةٌ A charge, an assault, or an onslaught, in war. (K) [And] كَبَّةٌ (S, K) and ↓ كُبَّةٌ (K) A single impetus [in some copies of the S, دَفْعَة; in others, and in my copies of the K, دُفْعَة: I prefer the former reading:] in fighting and in running [in the CK, والجَرْىُ, which is doubtless a mistake]: (S, K:) and vehemence thereof. (TA.) — — كَبَّةٌ and ↓ كُبَّةٌ A collision between two troops of horses: in the K, بِيْنَ الجَبَلَيْنِ; but correctly, بَيْنَ الخَيْلَيْنِ, as in other lexicons. (TA.) — — كَبَّةٌ (S, K) and ↓ كُبَّةٌ (K) A letting loose, or setting free, horses, (S, K,) upon the race-course, or field, to run, or to charge. (S.) [This is evidently meant in the S as an explanation of the words rendered here " a single impetus " &c.] — — كَبَّةٌ (S, K) and ↓ كُبَّةٌ (K) The vehemence and assault [in some copies of the S, دَفْعَة: in others, and in my copies of the K, دُفْعَة: I prefer the former reading:] of winter. (S, K) — — كَبَّةُ النَّارِ A dash, or dashing of the fire [of hell]. (TA.) — كَبَّةٌ and ↓ كُبَّةٌ and ↓ كَبْكَبَةٌ and ↓ كِبْكِبَةٌ and ↓ كِبْكِبٌ or (accord. to the TA) ↓ كَبْكَبٌ, A throwing into a deep place, or hollow. (K.) See كبكب. — See also كُبَّةٌ. كَبَّةٌ: see passim. — الكبّ [a mistranscription for الكُبَّةُ, as is shown by the next sentence,] What is collected together, of dust, or earth, and of other things. (TA [See also سَفَاةٌ, voce سَفًا.] — — Hence, (TA,) كُبَّةٌ (tropical:) A جَرَوْهَق (which is not an Arabic word, TA, [but arabicized, from the Persian كُرُوهَهْ guróhah, signifying a ball] of spun thread: (S, K:) or such as is collected together, [or convolved, so as to form a ball,] of spun thread: (TA: [see 5:]) pl. كُبَبٌ. (S, K.) [And it is likewise of hair: see فَلِيلٌ.] — — [Hence,] كُبَّةٌ (S, K) and ↓ كُبْكُبَةٌ (S) or ↓ كَبْكَبَةٌ (K) (tropical:) A company, congregated body, or troop, (K,) of horses, (S,) or of men. (TA.) كبكبةٌ مِنْ بَنِى إِسْرَائِيلَ A company of the Children of Israel. (TA, from a trad.) كُبَّةُ السُّوقِ The company of the market: said in a trad. to be the company of Satan. (TA.) رَمَاهُمْ بِكُبَّتِهِ [He threw upon them] his troop, or company. (TA.) See also below. — — A herd of great camels. (K.) إِنَّكَ لَكَالبَائِعِ الكُبَّةَ بِالهَبَّةِ Verily thou art like the seller of a herd of great camels for wind. A proverb, thus related by AZ: but, as related by some, الكبة بالهبة, without teshdeed: see arts. كبو and هبو. (TA.) — — كُبَّةُ الخَيْلِ The greater number, or main part, of the troop of horses. (Th.) — — I. q. عِيَالٌ: so in the phrase عَلَيْهِ كبّةٌ [He has a family, or household, dependant upon him]. (TA.) — — كُبَّةٌ (K) and ↓ كَبَّةٌ (S, K) (tropical:) A pressing, or crowding, together. (S, K.) — كُبَّةٌ Weight. (K.) So in the saying رَمَاهُمْ بِكُبَّتِهِ [He threw upon them his weight]. (TA.) (But see above.) And أَلْقَى عَلَيْهِ كُبَّتَهُ He threw his weight upon him. (TA.) كَبَابٌ i. q. طَبَاهَجٌ; (S;) i. e., (TA,) (tropical:) Flesh-meat cut up [into small pieces] (K) and roasted, or broiled; or thrown upon burning coals: (TA:) [small morsels of meat, generally mutton or lamb, roasted on skewers]. Asserted by El-Khafájee to be Persian; and thought to be so by Yaakoob. (TA.) كُبَابٌ A large number of camels or of sheep or goats. (K.) Also used as an epithet: ex. نَعَمٌ كُبَابٌ Camels, or camels and sheep or goats, so numerous that one mounts upon another. (TA.) نَعَمٌ كُبَاكِبٌ Many camels, or camels and sheep or goats. (TA.) See also كُثَابٌ — Dust; earth. (K.) — — Adhesive mud; or clay. (K.) — — Moist earth. (K.) — — An abundance of moist, or soft, earth, that cleaves together. (TA.) — — Sand that is contracted (by reason of its moisture, TA,) into a compact mass: (S:) sand that has become moist, and, in consequence, compact. (TA.) كَبَابَةٌ A certain medicine (S, K) of China: (K:) [cubeb, or piper cubebae.] كِبْكِبٌ and كَبْكَبٌ, see كَبَّةٌ — A certain game (K) of the Arabs. (TA.) كُبْكُبٌ and كُبَاكِبٌ A man (TA) of compact (and strong, TA,) make: pl. كَبَاكِبُ. (K.) كَبْكَبَةٌ and كِبْكِبَةٌ, see كَبَّةٌ. كُبْكُبَةٌ see كُبْكُوبٌ. كَبْكَابٌ An excellent kind of thick dates. (K.) كُبْكُوبٌ and كُبْكُوبَةٌ and ↓ كُبْكُبَةٌ A closely congregated body of men. (K.) كَبْكَابَةٌ A fat woman. (K.) رَجُلٌ أَكَبُّ A man who is constantly stumbling. (TA.) مِكَبٌّ and ↓ مِكْبَابٌ One who looks much towards the ground. (K.) مُكَبَّبَةٌ A dust-coloured wheat, with thick ears, (K,) like small birds, and a thick straw, the eaters of which [namely the straw, a common fodder in Arabia,] do not become brisk, or sprightly. (TA.) مِكْبَابٌ see مِكَبٌّ. كبت 1 كَبَتَهُ, aor. كَبِتَ, (inf. n. كَبْتٌ, TA,) He threw him down prostrate; (K;) as also كَبَتَهُ لِوَجْهِهِ: (S:) he threw him, or it, down upon his, or its face; like كَبَّهُ: this is the primary signification. (TA.) — — كَبَتَهُ اللّٰهُ لِوَجْهِهِ May God prostrate him, so that he may not succeed in his enterprise, or may not gain the victory! (TA.) —

— كَبَتَ الكَافِرَ He (God) prostrated the unbeliever, and denied him what he desired, or disappointed him, or caused him to fail of attaining his desire. (TA, from a trad.) — — كَبَتَهُ He repelled him (i. e. an enemy) in his rage, or wrath. (K.) — — I. q. كَسَرَهُ [here app. signifying He routed him; or put him to flight.] (K.) — — كَبَتَهُ, (inf. n. كَبْتٌ, S,) He turned away, or averted, him: (S, K:) and abased him; debased him; rendered him vile, despicable, or ignominious. (S, K.) Syn. أَذَلَّهُ and أَخْزَاهُ (K) Ex. كَبَتَ اللّٰهُ العَدُوَّ God averted and abased the enemy. (S.) — — كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِنْ قَبْلِهِمْ, in the Kur, [lviii, 6,] signifies, They [who oppose God and his Apostle] have been abased, and punished, by their being overcome, like as those who were before them, of such as opposed God, were abased, &c.: (Zj:) or they have been enraged, and grieved, on the occasion of the war of the Moat, like as those who were before them, who fought with the prophets, were enraged and grieved: (Fr:) in favour of which latter interpretation it has been argued, that الكبت is formed from الكبد, the liver, by the substitution of ت for د, and that the liver is the source of rage and malevolence. (Az.) — كَبَتَهُ i. q. كَبَدَهُ, He smote, or hurt, his liver. (TA.) — — كَبَتَ غَيْظَهُ فِى جَوْفِهِ (tropical:) He restrained his rage in his inside [or bosom]. You say, مَنْ كَبَتَ غَيْظَهُ فِى جَوْفِهِ كَبَتَ اللّٰهُ عَدُوَّهُ مِنْ خَوْفِهِ [Whoso restraineth his rage in his bosom, God will avert and abase his enemy, through fear of him]. (A.) 7 انكبت He was thrown down, or fell down, prostrate; or, upon his face. (TA.) كبت [app. كَبْتٌ or كِبْتٌ or كَبِتٌ] i. q. كَبِدٌ The liver. Ex. بَرُدَ كبتُهُ [His liver became cool: i. e., his rage became assuaged]. ('Ináyeh.) كَبْتٌ Rage or wrath; and grief, or sorrow. ('Ináyeh.) مَكْبُوتٌ pass. part. n. of 1, q. v. — — Also, Affected with violent grief, or sorrow: originally مَكْبُودٌ: i. e., having his liver affected by grief, or sorrow. (TA, from a trad.) مُكْتَبِتٌ Filled with grief, or sorrow; (K;) or with rage, or wrath. (TA.) كبث 1 كَبِثَ, aor. كَبَثَ, It (flesh meat) became altered and stinking. (S, K,) — — كَبَثَ, (aor. كَبُثَ, inf. n. كَبْثٌ, TK,) He covered over (غَمَّ) flesh-meat, (K,) so that it became altered and stinking. (TK.) 2 كبّث السَّفِينَةَ, inf. n. تَكْبِيثٌ, He inclined the ship towards the shore, and transferred what was in it to another ship. (K.) كَبَاثٌ [coll. gen. n.] What is ripe of the fruit of the أَرَاك; (IAar, S, K;) what is unripe thereof being called بَرِير: (S:) or what has become black thereof: (TA in art. برم: [see also مَرْدٌ:]) or what is unripe thereof: (M:) or, as some say, the fruit of that tree when scattered: n. un. with ة: (TA:) the كباث are, in quantity (مِقْدَار), a little above the grains of the coriander, and fill both the hands of a man; being more than a camel takes at once into his mouth. (AHn.) لَحْمٌ كَبِيثٌ, and ↓ مَكْبُوثٌ, Flesh-meat that has been covered, (K,) [and] become [in consequence] altered and stinking. (TK.) AA explains كَبِيثٌ by the words لَحْمٌ قَدْ غُمَّ. (TA.) كُنْبُثٌ and كُنْبُوثٌ and كُنَابِثٌ Hard and strong. (K.) — — Also, all the three words, Contracted [in disposition], and niggardly, or stingy. (K.) Accord. to some, the ن is a radical letter. (TA.) [See also art. كنبث.] كَبِيثٌ: see مَكْبُوثٌ. كبح 1 كَبَحَ الدَّابَّةَ (aor. كَبَحَ, inf. n. كَبْحٌ, L,) He pulled in the horse, or the like, by the bridle and bit, (and struck its mouth with the bit, L,) in order that it might stop, (S, L, K,) and not run; (S, L;) as also ↓ أَكْبَحَهَا; (Yaakoob, K;) or you say اكمحها and اكفحها and كبحها [only]; the last alone without ا: (As, S:) or he (the rider) pulled its head towards him, and prevented its being refractory, and its overcoming him, and going quickly: so in the Nh, the explanation in which is incorrectly given by Mullà 'Alee Káree: (TA:) or ↓ اكبحه signifies he pulled up his head by the bridle, so as to make it upright, or erect; (Msb;) and so كَبَحَهُ. (A.) — — كَبَحَ فُلَانًا عَنْ حَاجَتِهِ (tropical:) He turned such a one back from, or made him to revert from, or relinquish, the thing that he wanted. (L, K.) — — كَبَحَ الحَائِطُ السَّهْمَ (tropical:) The wall made the arrow, striking it, to turn from its course, without its sticking in it. (L.) — — كَبَحَهُ He struck him with a sword, (K,) upon his flesh, not upon a bone. (Msb.) 3 كابحهُ: see قابحه. 4 أَكْبَحَ see 1, in two places. كَابِحٌ That which presents itself before thee, (K,) or he who presents himself before thee, (T, L,) of such objects as are of evil omen, (T, L, K,) as a he-goat &c.; (L;) because it turns him back from his course: (TA:) pl. كَوَابِحُ. (L, K.) كبد 1 كَبَدَهُ, (aor. كَبِدَ, AZ, L, K, and كَبُدَ, L, K, inf. n. كَبْدٌ, L,) He, or it, hit, or smote, or hurt, his كَبِد [or liver]: (AZ, S, IKtt, L:) or struck it. (L, K.) — — كَبَدَهُمُ البَرْدُ, (aor. كَبِدَ and كَبُدَ, K,) (assumed tropical:) The cold affected them severely; distressed them; straitened them: (L, K:) or, smote their livers; which only the most intense cold does. (L, from a trad.) — — كَبِدَ, aor. كَبَدَ, (L, K,) inf. n. كَبَدٌ, (L,) He had a pain in his liver: (L, K) and (A, L:) or كُبِدَ, (K,) inf. n. كُبَادٌ, (TA,) he had a complaint of his liver. (L, K.) — كَبِدَ, aor. كَبَدَ, (L,) inf. n. كَبَدٌ, (S, L, K,) He was big in the belly, (L, K,) in its upper part: (L:) he (a man) was bulky in the middle, and therefore slow in his pace. (S, L.) — — It (anything) was big, or large, and thick, in the middle. (L.) — See 5. 2 كَبَّدَ See 5. 3 كابد الأَمْرَ, (inf. n. مُكَابَدَةٌ and كِبَادٌ, L, K,) (tropical:) He endured the thing; struggled, or contended, with, or against, it; struggled or contended with, or against, its difficulty, or severity; syn. قَاسَاهُ, (L, K,) or قَاسَى شِدَّتَهُ; (S;) he endured, or struggled, or contended, with or against, its difficulty, trouble, or inconvenience; syn. عَانَى مَشَقَّتَهُ: (L:) he underwent difficulties, troubles, or inconveniences, in doing it. (Msb.) — — كابد اللَّيْلَ (tropical:) He (a man) braved (رَكِبَ) the terribleness and difficulty of the night. And كَابَدْتُ ظُلْمَةَ هٰذِهِ اللَّيْلَةِ مُكَابَدَةً شَدِيدَةً I braved the darkness of this night with a mighty braving. (Lth, L.) — — بَعْضُهُمْ يُكَابِدُ بَعْضًا (tropical:) [One party of them struggles, contends, or strives, against the opposition of the other]: said of adversaries in a contest, litigation, or the like. (A.) 5 تَكَبَّدَهُ (tropical:) He tended, or betook himself, or directed himself or his course, to, or towards, it, namely, an affair, (L, K,) and a town or country; syn. قَصَدَهُ; (L, K;) as also ↓ كَبَدَهُ, aor. كَبِدَ and كَبُدَ. (K, TA.) — تكبّد (tropical:) It (milk) became thick; (S, A, L, K;) as also any other beverage; (L;) and (the former) became thick like liver, so as to quiver. (L.) — تكبّدت الشَّمْسُ, (S, A,) or تكبّدت الشمسُ السَّمَآءَ, (L, K,) (tropical:) The sun became in the كَبِد, (S, L,) or كُبَيْدَآء, (K,) of the sky; (S, L, K;) became in the middle of the sky; culminated; (A;) as also ↓ كبّدت, inf. n. تَكْبِيدٌ: (K:) and النَّجْمُ السَّمَآءَ ↓ كبّد the star, or asterism, [or the Pleiades,] culminated. (S, L.) [See an ex. in a verse cited voce خَشَفَ.] — — تكبّد الفَلَاةَ (tropical:) He directed his course to, or towards, the middle and main part of the desert. (L.) كَبْدٌ and كِبْدٌ: see كَبِدٌ. كَبَدٌ (tropical:) Difficulty; distress; affliction; trouble. (S, A, L, Msb, K.) Ex. وَقَعَ فِى كَبَدٍ He fell into difficulty, &c. (A.) So in the words of the Kur, [xc, 4,] لَقَدْ خَلَقْنَا الْإِنْسَانَ فِى كَبَدٍ Verily we have created man in difficulty, &c., (S, L, Jel,) in a state in which he has to contend with the afflictions of the present life and the difficulties pertaining to the life to come: (Zj, * Jel:) or فى كبد here signifies, in a right and just state: (Aboo-Tálib, L:) or in an erect state, and in just proportion: (Fr; L:) or in an erect state, and walking upon his two legs; whereas other animals are not erect: or in the belly of his mother, with his head towards her head; in which state the child remains until near the birth, when it becomes inverted. (L.) — — And see كَابِدٌ. كَبِدٌ, (S, L, Msb, K, &c.,) the most chaste and best known form of the word, (TA,) and ↓ كِبْدٌ, (S, L, Msb, K,) a contraction of the former, (Msb,) and ↓ كَبْدٌ, (S, L, K,) also a contraction of the first, (S,) [The liver;] a certain black piece of flesh on the right of the lungs: (L:) fem., and sometimes masc.; (Fr, L, Msb, K;) or fem. only: (Lh, ISd, L, Msb:) pl. أَكْبَادٌ (S, L, Msb, K) and كُبُودٌ; (L, Msb, K;) the latter seldom used. (Msb) — — Also, [the first,] (tropical:) The place of the liver, outside: (L;) the

side. (K) It is said in a trad., فَوَضَعَ يَدَهُ عَلَى كَبِدِى, meaning, And he put his hand upon my side externally; or, upon the external part of my side, next the liver. (L.) — — (assumed tropical:) The inside of an animal, altogether. (Kr, ISd, K.) Sometimes used in this sense. (Kr, ISd.) — — (tropical:) The inside, meaning a cave, or ravine, of a mountain. (L.) — — كَبِدُ الأَرْضِ (tropical:) The interior of the earth: (Msb:) or the minerals (مَعَادِن) of the earth: (A:) or the gold and silver and the like that are in the mines of the earth: (L:) pl. أَكْبَادٌ (A, L) and كُبُودٌ. (L.) It is said in a trad. وَتَلْقِى الأَرْضُ أَفْلَاذَ كَبِدِهَا (tropical:) And the earth shall cast forth what is hidden in her belly, of treasures and minerals. (L.) — — (tropical:) The middle of anything, (A, L, Msb, K, *) and its main part. (L, K.) — — (tropical:) The middle of the sea. (L.) — — (tropical:) The middle of a butt for archers. (A, L.) — — دَارُهُ كَبِدَ نَجْدٍ (tropical:) His house is in the middle of Nejd. (A.) — — كَبِدٌ; (L;) in the K, ↓ كَبْدٌ; but none [except F] says so; (MF;) The middle of a tract of sand, (L, K,) and its main part. (L.) — — كَبِدٌ; (S, A, L, Msb;) in the K, ↓ كَبْدٌ; but none [except F] says so; (MF;) and ↓ كَبْدٌ, and ↓ كَبْدَآءُ, (K,) and ↓ كُبَيْدَاتٌ, (S, A, L,) as though they had formed the dim. كُبَيْدَةٌ from كَبِدٌ, and then formed the pl.; (S, L;) in the K, كُبَيْدَاةٌ; but this is wrong; (TA;) and ↓ كُبَيْدَآءُ, (L, Msb, K,) dim. of كَبِدٌ, contr. to rule, like سُوَيْدَآءُ; (Msb;) [or dim. of كَبْدَآءُ;] (tropical:) The middle of the sky, (S, A, L, K,) and its main part: (L;) or [the meridian of the sky;] the middle of the sky, wherein is the sun at the time of its declining from the meridian: (L:) or the part of the middle of the sky which faces the spectator. (Lth, L, Msb.) — — كَبِدٌ (Lh, L; in the K, كَبْدٌ;) (assumed tropical:) The air; (Lh, L, K;) as also ↓ كَبْدَآءُ. (L.) — — كَبِدٌ (tropical:) of a bow, The handle: (S, A, Msb:) or the part a little above the handle, (Az, L, Msb,) against which the arrow goes: (Az, L:) or the part between the two extremities of the handle, and that along which the arrow runs: (S, L:) or the part [midway] between the two extremities of its suspensory string or cord or the like: (As, L, K:) [see رِجْلٌ:] or the space of a cubit from its handle: (L, K:) or each part where the thong of its suspensory string or the like is tied: (L:) in the bow is its كَبِد, which is the part [midway] between the two extremities of its suspensory string or the like; then, next to this, the كُلْيَة; then, next to this, the أَبْهَر; then, next to this, the طَائِف; then, the سِئَة, which is the curved part of each extremity. (As, L.) — — فُلَانٌ تُضْرَبُ إِلَيْه أَكْبَادُ الإِبِلِ Such a one is a person to whom men journey seeking knowledge &c. (S, L, K.) [See an ex. in the first paragraph of art. ضرب.] — — سُودُ الأَكْبَادِ [Black-livered men;] a designation of enemies, (As, S, L, K,) similar to صُهْبُ السِّبَالِ [q. v.]: (As, S, L:) they are so called because the effects of rancour, or malevolence, have [as it were] burnt their livers so that they have become black; the liver being the source of enmity. (L.) كَبْدَاءُ: see كَبِدٌ, and أَكْبَدُ. كُبَادٌ Pain of the liver: (S, L, K:) or a disease, or complaint, of the liver. (L.) The only known word, signifying a disease, derived from the name of the member affected, except نُكَافٌ and قُلَابٌ. (Kr.) It is said in a trad. الكُبَادُ مِنَ العَبِّ, (S, L,) i. e., The pain, or disease, of the liver is from drinking water without sipping. (L.) كُبَيْدَاءُ and كُبَيْدَاتٌ: see كَبِدٌ. كَبَّادٌ A certain species of the لَيْمُون; [citrus limon sponginus Ferrari: (Delile, Flor. Aeg. Illustr., no. 748:) a coll. gen. n.: n. un. with ة]. (TA.) كَابِدٌ (tropical:) a subst. from كَابَدَ, (ISd, L, K,) [in the sense of مُكَابَدَةٌ: see 3:] as also ↓ كَبَدٌ. (MF.) Ex. of the former, وَلَيْلَةٍ مِنَ اللَّيَالِى مَرَّتْ بِكَابِدٍ كَابَدْتُهَا وَجَرَّتْ [Many a night of nights has passed with a struggling against its severity: I have struggled against its severity; and it was long]. Said by El-'Ajjáj. جرّت signifies طالت. (L.) — — You also say, of adversaries in a contest, litigation, or the like, إِنَّهُمْ فِى كَبَدٍ ↓ مِنْ أَمْرِهِمْ (tropical:) [Verily they are in a state of struggling, contention, or strife, against mutual opposition with respect to their affair]. (A.) أَكْبَدُ Anything big, or large, and thick, in the middle. (L.) — — كَبْدَآءُ A she-camel large in the middle: (L:) and in like manner, a tract of sand, رَمْلَةٌ. (L, K.) — — أَكْبَدُ Big in the upper part of the belly: (L:) a man bulky in the middle, and therefore slow in his pace: fem. كَبْدَآءُ. (S, L, K. *) — — Having the place of his liver rising, or prominent. (K.) — — قَوْسٌ كَبْدَآءُ (tropical:) A bow of which the handle fills the hand: (S, A, L, K:) or, of which the part called the كَبِد is thick and strong. (L.) — — كَبْدَآءُ (assumed tropical:) A mill that is turned with the hand: (L, K:) so called because of the difficulty, or trouble, with which it is turned. (L.) — See مَكْبُودٌ. — أَكْبَدُ A certain bird. (K.) مَكْبُودٌ Hit, or hurt, in his liver. (S.) See مَكْبُوتٌ — — Having a complaint of his liver: (TA:) and ↓ أَكْبَدُ signifies the same: (A, L:) or this latter, having a pain in his liver. (L.) كبر 1 كَبُرَ, aor. كَبُرَ, (S, A, Msb, K,) inf. n. كُبْرٌ (A, Msb, K) and كِبَرٌ and كَبَارَةٌ, (A, K,) He, (TA,) or it, (Msb,) was, or became, great, [big, or large in body, or corporeal substance: and in years, or age; (when said of a human being, often particularly signifying he attained to puberty;) and in estimation or rank or dignity;] contr. of صَغُرَ; (A, K;) syn. عَظُمَ, (S, Msb, K,) and جَسُمَ. (K.) [In the K the pret. is twice mentioned: where it is explained as signifying the contr. of صَغُرَ, the above inf. ns. are mentioned, as in the A: where it is explained by عَظُمَ and جَسُمَ in the K, no inf. n. is mentioned; but in the TA it is there said that in the sense of عَظُمَ it relates to an affair or case, and that the inf. n. is كِبَرٌ and كَبَارَةٌ; and that in the sense of جَسُمَ it relates to anything.] — — كَبُرَ الأَمْرُ [The affair, or case, was, or became, of great moment; it was, or became, momentous: or it signifies as in the phrase next following]. (A.) — — كَبُرَ عَلَيْهِ الأَمْرُ The affair, or case, was, or became, difficult, hard, severe, grievous, distressing, afflictive, troublesome, or burdensome, to him or in its effect upon him; syn. شَقَّ. (A, * TA.) In this sense the verb is used in the Kur, x, 72, (TA,) and xlii, 11. (Bd, ii. 42.) And so in the Kur again, xvii, 53, أَوْ خَلْقًا مِمَّا يَكْبُرُ فِى صُدُورِكُمْ, (TA,) meaning, أَوْخَلْقًا مِمَّا يَكْبُرُ عِنْدَكُمْ عَنْ قُبُولِ الحَيَاةِ [Or a created thing of those which are too difficult in your minds to receive life], as being the thing most remote from capability to receive life. (Bd.) [This signification is from the primary application of the verb.] — كَبِرَ, aor. كَبَرَ, inf. n. كِبَرٌ and مَكْبِرٌ, He (a man, S, a human being, and a beast, TA, and a child, Msb,) became full-grown, or old, or advanced in age. (S, K.) Hence the prov., كَبِرَ عَمْرُو عَنِ الطَّوْقِ: see art. طوق.] — — [In modern Arabic, and, I believe, sometimes, in classic authors, it also signifies He became big; (said of a boy, or child, in the TA in art. رع, &c.;) i. e. attained to full growth: and to adolescence: and to puberty: see كَبِيرٌ.] This form of the verb and that first mentioned are sometimes erroneously used, each for the other, by persons of distinction as well as by the vulgar. (TA.) — — See كَبْرَةٌ, below. — كَابَرْتُهُ فَكَبَرْتُهُ, aor. of the latter, كَبُرَ: see 3. — — كَبَرَهُ بِسَنَةٍ, aor. كَبُرَ, He exceeded me in age by a year. (K.) And مَا كَبَرَنِى إِلَّا بِسَنَةٍ He did not exceed me in age save by a year. (IAar.) 2 كبّر, inf. n. تَكْبِيرٌ, He made a thing great. (K.) — — He magnified, or honoured; syn. عَظَّمَ. (S) — — Also, inf. n. as above, and كِبَّارٌ, (Sgh, K,) which latter is of the dial. of Belhárith Ibn-Kaab and many of the people of El-Yemen, (Sgh,) He said اَللّٰهُ أَكْبَرُ. (K.) See أَكْبَرُ, below. 3 كَابَرْتُهُ فَكَبَرْتُهُ, aor. of the latter كَبُرَ, [I contended, or disputed, with him for superiority in greatness, and I overcame him therein.] (A.) You say كَابَرَ فُلَانٌ فُلَانًا Such a one disputed with such a one for superiority in greatness, and said I am greater than thou. (A.) — — كابرهُ, inf. n. مُكَابَرَةٌ, He vied with him; or contended with him for superiority; syn. غَالَبَهُ: and he

contended against him; or he contended against him, or disputed with him, not knowing the truth or falsity of what he or his adversary said; syn. عَانَدَهُ: (Msb:) or he contended or disputed with him, knowing that what he himself said was false, and that what his adversary said was true. (Kull, p. 342.) — — It is said in a trad., لَا تُغَالِبُوهَا ,لَاتُكَابِرُوا الصَّلَاةَ, meaning, [app., Contend not ye against prayer.] (TA.) — — كُوبِرَ فَأَبَى [It was contended with, and refused, or would not]: said of what he would utter by a man who had an impediment in his speech. (A.) — — كَابَرَهُ عَلَى حَقِّهِ He denied, or disacknowledged, to him his right, or due, and contended with him for it; expl. by جَاحَدَهُ وَغَالَبَهُ. (A, TA. [See 1 in art. جحد.]) — — كُوبِرَ عَلَى مَالِهِ He had his property taken from him by force. (A, TA.) 4 اكبرهُ, (S, Msb, K,) inf. n. إِكْبَارٌ; (Msb;) and ↓ استكبرهُ; (K;) He deemed it great [or formidable; see an ex., voce قَطِعَ;] it was great in his estimation; (IJ, K;) syn. إِسْتَعْظَمَهُ. (S, Msb.) — — اكبرت She brought forth a great child, or young one. (IKtt.) — — أَصْغَرَتِ النَّاقَةُ وَأَكْبَرَتْ: see art. صغر. 5 تكبّر and ↓ استكبر (S, K) and ↓ تكابر (K) He magnified himself; behaved proudly, haughtily, or insolently; (K;) syn. تَعَظَّمَ: (S:) or تكبّر signifies, as used in the Kur, vii. 143, he considered himself as of the most excellent of the creation, and as having rights which others have not: (Zj:) or this verb has two significations: one of them, he did really good and great actions, exceeding the good actions of others; and hence المُتَكَبِّرُ [applied to God] in the Kur, lix. 23: the other, he affected to do such actions, and boasted of great qualities which he did not possess; as do the generality of men; and hence, مُتَكَبِّر in the Kur, xl. 37; and the verb itself in the Kur, vii. 143: and ↓ استكبر is nearly syn. with تكبّر, and likewise has two significations: one of them, he endeavoured, and sought, to become great; and to do so, when the manner and place and time are such as are requisite, is praiseworthy: the other, he boasted of qualities which he did possess, and feigned such qualities; and to do so is blameable; and in this sense the verb is used in the Kur, ii. 32: (El-Basáïr:) and ↓ تكابر signifies he feigned himself great in estimation or rank or dignity, or in age. (A, TA.) — — تكبّر عَلَى اللّٰهِ He magnified himself against God, by refusing to accept the truth. (El-Basáïr.) — — [تكبّر عَنْ كَذَا He was disdainful of such a thing; he disdained it; turned from it with disdain; he held himself above it; like تَعَظَّمَ and تَعَاظَمَ and تَجَالَّ and تَرَفَّعَ.] 6 تَكَابَرَ see 5, in two places. 10 إِسْتَكْبَرَ see 4: — see also 5, in two places. كُبْرٌ: see كِبْرٌ, in two senses: — and see كِبْرَةٌ in three places. كِبْرٌ Greatness [in corporeal substance, and in estimation or rank or dignity]. (IKoot, Msb.) — — Nobility; eminence; highness; (K, * TA;) as also ↓ كُبْرٌ: (K:) eminence, or highness, in, or with respect to, nobility; (K;) as also ↓ كُبُرٌ, with two dammehs. (TA.) — — I. q. عَظَمَةٌ [which, as an attribute of God, signifies greatness, or majesty, or the like: (see مُتَكَبِّرٌ:) and as an attribute of a man, pride]: (S, Msb, K:) a subst. from التَّكَبُّرُ: (Msb:) as also ↓ كِبْرِيَآءُ; (S, Msb, K;) a word, says Kr, of which there is not the like [in measure], except سِيمِيَآءُ and جِرْبِيَآءُ; for, he adds, as to كِيمِيَآءُ, I think it a foreign word: (TA:) the latter [↓ كِبْرِيَاءُ] occurs as an attribute of God, in the sense of عَظَمَةٌ, (A, Mgh, Jel,) in the Kur, xlv. 36: (Jel:) and as an attribute of men, in the Kur, x. 79, where it is said to signify proud behaviour towards others, (Bd,) or dominion: (IAmb, Bd, Jel:) and both signify pride, haughtiness, or insolence: (K:) or the former, self-admiration, or self-conceit; and the holding one's self greater than others: and the ↓ latter, disdain of submission; an attribute to which none but God has a right. (El-Basáïr.) — —

Unbelief: the association of any other being with God. So in a trad., in which it is said, that he who has in his heart the weight of a grain of mustard-seed of كِبْر shall not enter paradise. (TA.) — — See also كِبِيرَةٌ. — The main, or greater, or greatest, part of a thing; (Fr. ISk, Az, S, Mgh, K;) as also ↓ كُبْرٌ, (Fr, Mgh, Sgh, K,) like عُظْمٌ; (Fr;) thought by Ibn-ElYezeedee to be a dial. form; but Az says, that the Arabs used the other form [كِبْرٌ]. (TA.) So in the Kur, xxiv. 11, وَالَّذِى تَوَلَّى كِبْرَهُ (Fr, S) And he who took upon himself, or undertook, the main part thereof; namely, of the very wicked lie against 'Áïsheh: (Jel:) thus accord. to the " Seven Readers ": and ↓ كُبْرَهُ, which is an extr. reading, (Msb,) the reading of Homeyd Ibn-El-Aaraj, (Fr, Sgh,) and of Yaakoob. (Sgh, Bd.) كُبْرُ سِيَاسَةِ النَّاسِ فِى المَالِ, [app. signifies The main part of men's management is with respect to property, or camels, &c.]. (S.) كَبَرٌ [The caper, or capparis of Linnæus;] a certain plant having thorns; (TA;) an arabicized word, from the Persian [كَبَرْ]; (S;) called in Arabic لَصَفٌ, (Mgh,) or أَصَفٌ: (S, K:) the vulgar say ↓ كُبَّارٌ. (K.) A beverage is described as made of كَبَر and barley: كثر is a mistranscription. (Mgh.) كُبُرٌ: see كِبْرٌ. كِبَرٌ inf. n. of 1: — — see also كَبْرَةٌ. كُبُرٌ: see كِبْرَةٌ. كَبْرَةٌ, a subst. from كَبِرَ, (S,) Oldness; age; old age; (S, Msb, K; *) as also ↓ كَبَرَةٌ and ↓ مَكْبَرَةٌ and ↓ مَكْبُرَةٌ (K) and ↓ مَكْبِرٌ (S, K) and ↓ كِبَرٌ. (TA.) The last two, the latter of which is the most common of all, are inf. ns. of كَبِرَ.] You say عَلَتْهُ كَبْرَةٌ, (S, Msb, K,) and كَبَرَةٌ, and مُكْبَرَةٌ, and مَكْبُرَةٌ, (K,) and عَلَاهُ المَكْبِرُ, (S,) or مَكْبِرٌ, (K,) and كِبَرٌ, (TA,) [Age overcame him;] he became old, or advanced in age. (Msb.) عَلَتْهُ كَبْرَةٌ is also said, tropically, of a sword, and of the iron head or blade of a weapon, when it has become old: (TA:) or of an old iron head or blade of a weapon when spoilt by rust. (M, TA.) And كَبْرَةٌ is used by AHn with respect to dates and the like. (L.) [See also an ex. voce حَلْقَةٌ.] كِبْرَةٌ: see كَبِيرَةٌ. — هُوَ كِبْرَتُهُمْ, (K,) and ↓ كُبْرَتُهُمْ, (Az, K,) so in the handwriting of AHeyth., (TA,) and ↓ إِكْبِرَّتُهُمْ, and ↓ أَكْبَرَتُهُمْ, and ↓ كُبْرُهُمْ, and ↓ كُبُرُهُمْ, (K,) He is the greatest of them (K, TA) in age, or in headship: (TA:) or he is the nearest of them in kin to his chief, or oldest, ancestor; (K, TA;) his intermediate ancestors being fewer in number: (TA:) but some of these epithets are differently explained, as follows:] هٰذَا كِبْرَةُ أَبِيهِ this is the greatest, or oldest, (أَكْبَرُ,) of the children of his father; contr. of صِغْرَةُ أَبِيهِ: (A:) and هُوَ كِبْرَةُ وَلَدِ أَبَوَيْهِ he is the greatest, or oldest, (اكبر,) of the children of his parents: (Ks, Az:) or he is the last of the children of his parents; (Sh, S;) and the like is said of a female, (Sh, ISk, S,) and of a pl. number: (ISk, S:) it is like عِجْزَةُ وَلَدِ أَبَوَيْهِ: (Sh, A'Obeyd, S:) or, accord. to Ks and Az, this last phrase has this meaning; but Az says, that كِبْرَة means otherwise, namely, أَكْبَرُ: (TA:) and فُلَانٌ إِكْبِرَّةُ قَوْمِهِ such a one is the greatest, or oldest, (أَكْبَرُ,) of his people; and the like is said of a female, and of a pl. number: (S:) and هُوَ كُبْرُ ↓ قَوْمِهِ, (S,) or أَكْبَرُ ↓ قَوْمِهِ, and ↓ قَوْمِهِ أُكْبُرُّ, of the measure of أُفْعُلَّ, and applied to a woman as to a man, (TA,) he is the nearest of his people in kin to his chief, or oldest, ancestor; (S, TA;) in which sense, كَانَ كُبْرَ ↓ قَوْمِهِ is said of El-'Abbás, in a trad., because there remained not, in his lifetime, any one of the descendants of Háshim more nearly related to him than he: (L:) and in another trad. it is said, الوَلَآءُ لِلْكُبْرِ (S, Mgh, Msb) the right to the inheritance of the property left by an emancipated slave belongs to the nearest in kin [to the emancipater] (Mgh, Msb) of the sons of the emancipater; (Mgh;) i. e., when a man [who has emancipated a slave] dies, leaving a son and a grandson, the right to the inheritance of the property left by the emancipated slave belongs to the son, not the grandson. (S.) كَبَرَةٌ: see كَبْرَةٌ. كُبْرَةٌ: see كِبْرَةٌ. كِبْرِيَآءُ: see كِبْرٌ. كِبْرِيتٌ: see art. كبرت. كُبَارٌ: see كَبِيرٌ. كَبِيرٌ Great [in body, or corporeal substance, and in estimation or rank or dignity; contr. of صَغِيرٌ, but see عَظِيمٌ]; (S, K;) as also كِبِيرٌ, as asserted by En-Nawawee and others, (TA,) and ↓ كُبَارٌ (S, K) [in an intensive sense, like عُظَامٌ,] and ↓ كَابِرٌ and ↓ كُبَّارٌ: (K:) or the last signifies excessively great: (S, TA:) and كَابِرٌ is an epithat applied to a man, and signifying great in dignity

and nobility; (S, TA;) or great and noble; (Msb;) or one overcoming in greatness; (A;) or a lord, or chief; and the greatest, or oldest, ancestor: (AA:) the fem. [of كَبِيرٌ] is with ة: (K:) and the pl. is كِبَارٌ (S, K) and كُبَرَآءُ, applied to men, (TA,) and مَكْبُورَآءُ, (S, * K,) [or rather the last is a quasi-pl. n.,] like مَشْيُوخَآءُ; [see شَيْخٌ;] (TA;) and [of كُبَّارٌ] كُبَّارُونَ. (K.) [See also أَكْبَرُ, and مُتَكَبِّرٌ.] You say تَوَارَثُوا الْمَجْدَ كَابِرًا عَنْ كَابِرٍ ↓ They inherited by degrees dignity, or nobility, one great in dignity and nobility from another great in dignity and nobility: (S:) or one great and noble from another great and noble: (Msb:) or عَنْ is here used in the sense of بَعْدَ [after]: (TA voce طَبَقٌ:) or one overcoming in greatness from another overcoming in greatness. (A.) [In the A and Msb, instead of توارثوا, I find وَرِثُوا.] — — Great, or advanced, in age; old: (A, Msb, TA:) and also big; meaning full-grown; and adolescent: (see كَبِرَ:) occurring in apposition to بَالِغٌ in art. برك in the S; and often, like بَالِغٌ, when applied to a human being, signifying one who has attained to puberty; opposed to صَغِيرٌ:] fem. with ة: and pl. كِبَارٌ. (Msb.) — — [Hence,] A teacher, and master: so in the Kur, xx. 74, and xxvi. 48: (Ks:) and the most knowing, or learned, of a people: so in the Kur, xii. 80. (Mujáhid.) — — Difficult, severe, grievous, distressing, afflictive, troublesome, or burdensome: (TA:) fem. with ة; occurring in this sense in the Kur, ii. 42. (Bd, TA.) [The fem. is often used in the present day as an epithet in which the quality of a subst. predominates, meaning, An affair, or a matter, that is difficult, severe, grievous, &c.] — — الْكَبِيرُ as an epithet applied to God is syn. with الْعَظِيمُ [signifying The Incomparably-great]. (TA in art. عظم.) كَبِيرَةٌ A foul, or an abominable, sin, or crime, or offence, forbidden by the law, of great magnitude; such as murder and adultery or fornication, and fleeing from an army proceeding against an enemy [of the Muslims], &c.; [contr. of صَغِيرَةٌ;] an epithet in which the quality of a subst. predominates: (TA:) and ↓ كِبْرٌ and ↓ كِبْرَةٌ [in like manner] signify a great sin, or crime, or offence, for which one deserves punishment: (M, K:) the ة is to give intensiveness to the signification: (TA:) or ↓ كِبْرٌ signifies [simply] a sin, a crime, or an offence, for which one deserves punishment, [as كَبِيرَةٌ is said, not well, to signify, in the Msb,] and is from كَبِيرَةٌ, like خِطْءٌ from خَطِيْئَةٌ: (TA:) pl. of the first, كَبَائِرُ, (Msb, TA,) and كَبِيرَاتٌ also occurs. (Msb.) — — And see كُبَّارٌ. كَبِيرٌ: see كِبَارٌ. كَبَرٌ: — and see كَبَّارٌ: see كَبِيرٌ. 2. كَابِرٌ: see كَبِيرٌ. أَكْبَرُ [Greater, and greatest, in body, or corporeal substance, and in estimation or rank or dignity: and] more, or most, advanced in age; older, and oldest: (Msb:) fem. كُبْرَى: (S, Msb:) pl. masc. أَكَابِرُ (S, Msb) and أَكْبَرُونَ; but not كُبْرٌ, because this is of a form specially appropriated to an epithet such as أَسْوَدُ and أَحْمَرُ, and you do not use اكبر in the manner of such an epithet, for you do not say هٰذَا رَجُلٌ أَكْبَرُ, unless you conjoin it with a following word by مِنْ, or prefix to it the article ال: (S:) [but see the phrase دَعَا بِكُبْرِهِ, below:] the pl. fem. is كُبَرٌ (S, Msb, K) and كُبْرَيَاتٌ. (Msb.) — — أَكْبَرُ is also used in the sense of كَبِيرٌ: (Msb:) accord. to some, اَللّٰهُ أَكْبَرُ means God is great; (Az, Mgh, Msb;) like as هُوَ أَهْوَنُ عَلَيْهِ [in the Kur, xxx. 26,] means هُوَ هَيِّنٌ عَلَيْهِ; (Az, TA;) but this explanation is of weak authority: (Mgh:) accord. to others, the phrase is elliptical, and means God is the greatest great [being]: (Az, TA:) or God is greater than every [other] great [being]: (Msb:) or greater than every [other] thing: (Mgh, TA:) or greater than such as that one knows the measure of His majesty: (TA:) [or it may be rendered God is most great, meaning, greater than any other being:] it is considered as elliptical because it is necessary that اكبر should have the article ال, or be followed by a noun in the gen. case [or by the prep. مِنْ]. (TA.) In the phrase اَللّٰهُ أَكْبَرُ كَبِيراً, the word كبيرا is put in the accus. case [as a corroborative] in the place of the inf. n. تَكْبِيراً, as though one said أُكَبِّرُ تَكْبِيرًا [I magnify Him greatly, after saying اللّٰه اكبر]. (TA.) — — يَوْمُ الحَجِّ الأَكْبَرِ [The day of the greater pilgrimage,] means the day of the sacrifice: or, as some say, the day of 'Arafeh: and others say otherwise. (TA.) — — In the following words, in a trad. of Mázin, بُعِثَ نَبِيٌّ مِنْ مُضَرَ بِدِينِ اللّٰهِ الكُبَرِ, there is an ellipsis, and the meaning is, بِشَرَائِعِ دِينِ اللّٰهِ الكُبَرِ [A prophet of Mudar hath been sent with the greatest, or greater, or great, ordinances of God]. (TA.) — — In a trad. respecting burial, وَيُجْعَلُ الْأَكْبَرُ مِمَّا يَلِى الْقِبْلَةَ means, And the most excellent shall be placed towards the Kibleh: or, if they be equal [in dignity], the oldest. (TA.) [Agreeably with the former rendering,] أَكْبَرُ, in the Kur, xxix. 44, is explained as signifying Better. (TA, art. ذكر.) [And agreeably with the second rendering of the above trad.,] you say هٰذَا أَكْبَرُ مِنْ زَيْدٍ, meaning, This is older than Zeyd. (Msb.) — — In a trad. of Ibn-Ez-Zubeyr, the phrase دَعَا بِكُبْرِهِ means He summoned his sheykhs, and elders, or great men: كُبْر being here [notwithstanding what has been said above,] pl. of أَكْبَرُ, like as حُمْرٌ is pl. of أَحْمَرُ. (TA.) — — هٰذِهِ الجَارِيَةُ مِنْ كُبْرَى بَنَاتِ فُلَانٍ means, [This girl is of those advanced in age of the daughters of such a one,] مِنْ كِبَارِ بَنَاتِهِ. (Ibn-Buzurj.) — — هُوَ أَكْبَرُ قَوْمِهِ: see كِبْرَةٌ; the former, in two places. مَكْبِرٌ: see كِبْرَةٌ. مَكْبَرَةٌ: see أَكْبِرَةٌ: see كِبْرَةٌ. إِكْبِرَّةٌ and أُكْبُرٌّ. كِبْرَةٌ: see مَكْبُرَةٌ and مَكْبَرَةٌ: see كَبْرَةٌ. هُوَ مُكَابَرٌ عَلَيْهِ He has had it (his property) taken from him by force. (A, TA.) الْمُتَكَبِّرُ, as an epithet applied to God, signifies The Great in majesty: (A:) or the Most Excellent of beings, who has rights which no other has; the Possessor of power and excellence the like of which no other possesses: (TA:) or He whose acts are really good, exceeding the good acts of any other: (El-Basáïr:) or, as also ↓ الكَبِيرُ, the Majestic: or He who disdains having the attributes of created beings: or He who magnifies Himself against the proud and exorbitant among his creatures: the ت in the former word is to denote individuation, not endeavour. (TA.) كبرت Q. 1 كَبْرَتَ بَعِيرَهُ He smeared his camel over with كِبْرِيت [or sulphur], (K,) mixed with grease, and with خَضْخَاض, which is a kind of نِفْط [or naphtha], black, and of a thin consistence; not قَطِرَان; for this is the black, thick, expressed juice of a certain tree. (TS.) This is done to cure the scab, for the removal of which it is very efficacious. (TA.) كِبْرِيتٌ [Brimstone, or sulphur;] a thing well known; (S, art. كبر;) one of the kinds of stone with which fire is kindled, or it (red كبريت TA) is a mineral whereof the mine is beyond EtTubbat, [or the country of Et-Tibbet, in Tartary,] in the Valley of the Ants, (K,) by which Solomon passed, (TA,) [as related in the Kur, xxvii. 18]: or [the product of] a spring, or source, whereof the water, when it congeals, becomes white, and yellow, and dusky-coloured, كبريت: (Lth, in the T:) MF says, I have seen it in several places; among these, in one which is near El-Maláleeh, between Fás and Miknáseh; by swimming in which, persons are cured of the venereal disease, and other disorders: also in Africa Proper, in the midst of Barkah, in a place called البرج; and in other places: (TA:) Aristotle says, that, among the different kinds of كبريت are the red, of an excellent colour; and the white, which resembles dust; and the yellow: the source of the red is in the West: it does not appear in its place: the yellow is found near the ocean, a league (or leagues, as in the TA,) from it: it is useful in cases of epilepsy, and apoplexy, and megrim, and palpitation: and it enters into the preparations of gold: the white blackens white substances; and it is sometimes mixed and concealed in the sources of running water, which sources have a fetid odour: the person who plunges into these waters in times when the air is temperate is cured

by them of wounds, and swellings, and scab, and wind in the womb, and [the leprosy called] سَلَع, that arises from black bile: Ibn-Seenà [Avicenna] also says, that كبريت, untouched by fire, is one of the remedies for the leprosy (بَرَص): that, mixed with the gum of the turpentine-tree, it removes marks on the nails: that, mixed with vinegar, it removes the [leprous-like discolouration of the skin called] بَهَق, and the ringworm, or tetter, (قُوَبَاء,) especially with the gum of the turpentine-tree: that, with natron and water, it is an embrocation for the بَرَص [or, as in the TA, for the نِقْرِس, or gout): and that fumigation therewith stops a rheum: and others say, that, if yellow كبريت be powdered, and sprinkled upon a place affected with سلعة, it has a good effect: that fumigation therewith whitens the hair: that serpents and fleas flee from the scent of it, especially if [mixed] with an unguent, or with the hoof of an ass; and that the fumigation therewith beneath a citrontree of the kind called أُتْرُجّ causes all the fruits of it to fall. (El-Kazweenee.) Several authors say, that the ت in كبريت is an augmentative letter, and that the proper place of the word is in art. كبر. IDrd thinks it to be not genuine Arabic. (TA.) [Golius thinks it to be from the Persian كُوكُرْد (or كُوكُرْدْ): or rather, he adds, from the Hebrew גָּפְרִית Gen. xix. 24.] — — أَعَزُّ مِنَ الكِبْرِيتِ الأَحْمَرِ [More rare than red brimstone, or sulphur]. A proverb. Some say, that كبريت احمر [meaning as above] is a thing that does not exist: others, that by it is meant gold. (Meyd.) This phrase is similar to أَعَزُّ مِنْ بَيْضِ الأَنُوقِ. (S, art. كبر.) — — كِبْرِيتٌ also signifies gold: (K:) [see above:] or red gold: or red [as an epithet applied to gold]: (TA:) or pure, as an epithet applied to gold. (S, art. كبر.) Ru-beh says, هَلْ يَنْفَعَنِّى كَذِبٌ سِخْتِيتُ أَوْ فِضَّةٌ أَوْ ذَهَبٌ كِبْرِيتُ [Will vehement lying profit me, or silver, or pure gold?] (S, art. كبر.) IAar says, Ru-beh imagined that كبريت meant gold: upon which MF observes, that the ancient Arabs erred with respect to meanings, though not with respect to words. The latter author, however, supposes كبريت to be fig. used as signifying gold; for they use the expression الكبريت الاحمر [as applied to gold] because gold is [said to be] prepared therefrom, and it is used in alchymical processes. (TA.) — — كِبْرِيتٌ also signifies The red jacinth, or ruby; syn. يَاقُوتٌ أَحْمَرُ. (K.) كبس 1 كَبَسَ, (S, A, K,) aor. كَبِسَ, (K,) inf. n. كَبْسٌ, (S,) He filled up with earth a well, (S, A, K,) and a river, (A, Mgh, K,) and a hollow, or cavity, or pit, dug in the ground. (A, Mgh.) — — (tropical:) He covered over, or spread, with earth, and made even, a piece of ground: and in like manner, the roof of a house, before plastering it with mud or clay. (Mgh.) — — [And He spread earth upon a roof &c. (See دَكَّ.)] — Also, aor. and inf. n. as above, (assumed tropical:) He pressed, or squeezed, [or kneaded,] a limb with the hand: (TA, art. غمز:) and ↓ كبّس, inf. n. تَكْبِيسٌ, [signifies the same, accord. to present usage: and] (tropical:) he suppled the body [by kneading, or pressing, or squeezing it, as is done in the bath,] with the hands. (TA, in the present art.) — — And, aor. as above, (tropical:) Inivit unâ vice feminam. (K.) — كَبَسُوا دَارَ فُلَانٍ (tropical:) They made a sudden attack upon the house of such a one, (S, IKtt, * K,) and surrounded it. (K.) And كَبَسُوا عَلَيْهِمْ, and ↓ كبّسوا, (tropical:) They threw themselves upon them suddenly and without consideration. (A.) And in like manner, كبّسوا ↓ عَلَى الشَّىْءِ, and ↓ تكبّسوا عَلَيْهِ, (tropical:) They threw themselves upon the thing suddenly and without consideration. (TA.) — كَبَسَ رَأْسَهُ, [aor. as above,] He put his head within his garments: (S:) and كَبَسَ رَأْسَهُ فِى ثَوْبِهِ he hid his head in his garment, and put it within it: (K:) or he put it on in the manner of a قِنَاع, (تَقَنَّعَ,) and then covered himself with part of it. (TA.) You say also, كَبَسَ رَأْسَهُ فِى جَيْبِ قَمِيصِهِ, (A,) or بِرَأْسِهِ, (TA,) He put his head within the opening at the neck and bosom of his shirt; (A;) and so ↓ تكبّس alone. (TA.) And يَكْبِسُ الرَّجُلُ ثَوْبَهُ فِى رَأْسِهِ [app. meaning, The man puts his garment as a covering over his head.] (Sh, TA.) 2 كَبَّسَ see 1, in three places. 3 [كابسهُ] كَابَسَ, inf. n. مُكَابَسَةٌ, app. syn. with مَارَسَهُ, or دَافَعَهُ: see تَايَسَ.] 5 تكبّس [quasi-pass. of 2, It was, or became, pressed, or squeezed]. — See also 1, in two places. 7 انكبس It (a river, [and a well,] and any hollow, or cavity, or pit, dug in the ground,) became filled up with earth. (Mgh.) كِبْسٌ Earth with which a well, (S, K,) or river, (K,) or any hollow, or cavity, or pit, dug in the ground, (TA,) is filled up: (S, K, TA:) earth that occupies the place of air. (TA.) كَبِيسٌ A kind of dates, (S, Msb, K,) said to be of the best kind; (Msb;) thus called when dry; but when fresh, called أُمُّ جِرْذَانٍ, which is also the name of the tree that bears them. (TA.) — A kind of women's ornament, made hollow, (A, L, K,) and coated with perfume, (A,) or stuffed with perfume, (L, K,) and then worn; (L;) a necklace being made of ornaments of this kind. (A.) — السَّنَةُ الكَبِيسَةُ, (S, K,) and عَامُ الكَبِيسِ, (L, Az, in TA, voce سُبَاطٌ, q. v.,) [The intercalary year; or leap-year; both in the Syrian, or Julian, reckoning, and in the Coptic;] the year from which, (مِنْهَا,) accord. to the S and K, but properly, for which, (لَهَا,) as in the work entitled القَوْلُ المَأْنُوسُ, a day is stolen (يُسْتَرَقُ) [and intercalated]; which is [once] in every four years; as in the S and K; for the said day is an addition thereto; (MF, TA;) the year in which the Syrians following the Greeks, add a day to the month سُبَاط, [which corresponds to February, O. S.,] making it twentynine days instead of twenty-eight, which they do once in four years; (L;) [and that in which the Copts intercalate, at the end, six epagomenæ instead of five, which, in like manner, they do once in every four years.] كِبَاسَةٌ A raceme, (S, A, Msb, K,) or large raceme, (TA,) of a palm-tree, (A, * Msb, K, *) or of dates, like the عُنْقُود of grapes, (S,) complete, with its شَمَارِيخ, [or fruit-stalks, pl. of شِمْرَاخٌ,] (A, TA,) and its dates: (TA:) pl. كَبَائِسُ. (A, Msb.) [A كباسة of moderate size has about one hundred شماريخ; the longest شمراخ having about fifty dates, and being about two feet and a half in length; and the shortest having about thirty dates, and being about one foot in length.] — — Also applied by AHn, to (tropical:) A raceme of [the fruit called] فُوفَل. (TA.) كَابِسٌ Charging, attacking, or assaulting. (K, * TA.) You say, جَآءَ كَابِسًا He came charging, attacking, or assaulting: (K, * TA:) as also ↓ مُكَبِّسًا, and ↓ مُكَابِسًا. (TA.) — — Throwing himself suddenly and without consideration [upon a person or thing]. (TA.) — A man putting himself within his garment, covering his body with it. (TA.) كَابُوسٌ [Incubus, or nightmare;] what comes upon a man (or rather upon a sleeper, TA,) in the night, (S, K,) preventing his moving while it lasts; (K;) accord. to some, (S,) the forerunner of epilepsy. (S, K.) Some think that this is not Arabic, and that the proper word is نَيْدُلَانٌ, and بَارُوكٌ, and جَاثُومٌ. (TA.) Hence, app., (TA.) (tropical:) Modus certus coëundi: (K:) or rather, (tropical:) coïtus itself. (TA.) مُكَبَّسُ الرَّأْسِ Compact in the head. (AHeyth, T in art. ظرب.) مُكَبِّسٌ Hanging down his head in his garment: (K, * TA:) or one who throws himself suddenly and without consideration upon others, and assaults them. (K.) See also كَابِسٌ. مُكَابِسٌ: see كَابِسٌ. كبش 1 كَبَشَهُ, [aor. كَبُشَ, accord. to present usage,] inf. n. كَبْشٌ, He took it with his hand having the fingers contracted; (TA;) [he took by the handful, so used in the present day.] كَبْشٌ A ram, or male sheep, whatever be his age: (M, TA:) or a male sheep [that has entered his third year,] when he has cast his central incisors: or when his tooth that is next to the central pair of incisors has come forth: (Lth, K:) [also applied in the present day to the wild sheep of the Arabian and Egyptian deserts and mountains; ovis tragelaphus:] pl. [of pauc.] أَكْبُشٌ and أَكْبَاشٌ (K) and [of mult.] كِبَاشٌ (S, A, K) [and app. كُبُوشٌ] and كُبُوشَةٌ, like صُقُورَةٌ from صَقْرٌ. (TA.) The female is not called كَبْشَةٌ, but نَعْجَةٌ. (IJ. [See رَاجِلَةٌ.]) — — [Hence,] (tropical:) The chief,

or lord, of a people, or company of men; (S, K;) their leader: (K:) or their strenuous defender, or protector, and the one of them to whom others look. (TA.) You say, هُوَ كَبْشُ الكَتِيبَةِ (A, TA) (tropical:) He is the leader of the army, or troop: (TA:) and هُمْ كِبَاشُ الكَتَائِبِ (tropical:) [They are the leaders of the armies, or troops]. (A, TA.) And كِبَاشٌ also signifies (tropical:) Heroes, or brave men. (TA.) And (assumed tropical:) Aged and learned persons. (TA in art. خرف.) — — [Hence also, (tropical:) A buttress: and a corbel which juts out from a wall to support a superstructure: so in the present day: pl. كُبُوشٌ.] You say, بَنَوْا سُورًا حَصِينًا وَقَوَّوهُ بِالكُبُوشِ (tropical:) [They built a strong town-wall, and made it firm with the buttresses]. (A, TA.) [See also another ex. voce فَصِيلٌ.] كَبْشَةٌ [A handful: a heap: so applied in the the present day. — — And hence, (assumed tropical:) A gang, or crew: thus, also, applied in the present day. Whence the sayings,] بَنُو فُلَانٍ كَبْشَةُ رُذَلَآءَ (assumed tropical:) [The sons of such a one are a gang of vile persons]: and كَبْشَةُ دُنَسَآءَ (assumed tropical:) [a gang of dirty, or filthy, persons]: thus they use this word to intimate dispraise: but [SM adds,] I know not how this is. (TA.) [Perhaps SM means that he doubts whether the word thus used be classical or not: for as to its signification, it is well known.] كَبَّاشٌ An owner, [or a tender] of كِبَاش [or rams]. (TA.) كبع See Supplement كبعث كَبَعْثَاةٌ The [thing termed] عَفَلٌ of a woman: (K:) a dial. form of قَبَعْثَاةٌ. (TA.) كبكب See art. كب. [كبل كبن كبو] See Supplement كت 1 كَتَّتِ القِدْرُ, (S, K,) aor. ـِ3, كَتِ (TA,) inf. n. كَتِيتٌ, (K,) The cooking-pot boiled: (S, K:) or, made a sound in boiling: (K:) or, made a sound in boiling when the water in it was little; a lower sound than it makes when there is much water boiling in it; as though it said كَتْ كَتْ. (TA.) — — Also, كَتَّتِ الجَرَّةُ الجَدِيدُ, (S,) aor. and inf. n. as above, The new jar made a sound (like كَتْ كَتْ, TA) when water was poured into it. (S.) — — كَتَّ, aor. ـِ3, كَتِ, inf. n. كَتٌّ (TA) and كَتِيتٌ, (K,) It (نَبِيذ, K, or another thing, TA,) made a sound in boiling: (K:) or began to boil, before it boiled vehemently. (TA.) — كَتَّ, aor. ـِ3, كَتِ, (S,) inf. n. كَتِيتٌ, (S, K,) He (a بَكْر, or young camel,) uttered a cry, or a kind of braying, louder than that which is termed كَشِيشٌ: (S:) or began to utter the kind of braying termed هَدِيرٌ: (K:) As says, that when a male camel has attained the age when he makes the braying cry termed هدير, his first kind of braying is termed كشيش; and when it is a little louder, it is termed كتيت: Lth says, that he first makes the kind of braying termed كتيت; then, that termed كشيش; and then, that termed هَدِيرٌ: but Az observes, that the correct saying is that of As. (TA.) — — كَتَّ, aor. ـِ3, كَتِ, (inf. n. كَتِيتٌ, S,) He (a camel, S, K, or, as in the L, a بَكْر, or young camel,) uttered a gentle cry, (S, L, K,) between that termed كشيش and that termed هدير. (TA.) — — He (a calf) lowed. (Nh.) — — كَتَّ, aor. ـِ3, كَتِ, (inf. n. كَتِيتٌ, K,) [He (a man) made a sound like the gentle braying of a camel,] by reason of rage, or wrath: (S:) or he (a man) made a a sound in his chest like that made by a بَكْر, or young camel, by reason of vehement rage, or wrath. (K, TA.) — — كَتَّ الكَلَامَ فِى أُذُنِهِ, aor. ـُ3, كَتُ; and ↓ أَكَتَّهُ, and ↓ إِكْتَتَّهُ; He whispered the words in his ear. (K.) — — كُتَّنِى الحَدِيثَ, and ↓ أَكْتِتْنِيهِ, Tell me the story as thou heardest it. (TA.) — كَتَّ, [aor. ـِ3, كَتِ,] inf. n. كَتِيتٌ, (tropical:) He walked gently; at a gentle pace: or he walked with short steps, but quickly; as also ↓ كَتْكَتَ, inf. n. كَتْكَتَةٌ; and ↓ تَكَتْكَتَ. (K.) — كَتَّهُ, [aor. ـُ3, كَتُ,] He angered him; provoked him to anger; syn. أَرْغَمَهُ. (TS, K.) — — كَتَّهُ, [aor. ـُ3, كَتُ,] He displeased him; grieved him; did to him what he disliked, or hated; did evil to him. (TS, K.) — — فَعَلَ بِهِ مَا كَتَّهُ He did to him what displeased him, or grieved him. (TA.) — كَتَّ, aor. ـُ3, كَتُ, inf. n. كَتٌّ, He numbered, counted, or computed, a people. Mostly used in negative phrases. (TA.) You say أَتَانَا بِجَيْشٍ مَا يُكَتُّ He came to us with an army not to be numbered, or counted, (IAar, S,) or computed, or of which the number could not be conjectured, and of which the end could not be reached. (IAar, TA.) — — لَا تَكُتُّهُ أَوْ تَكُتَّ النُّجُومَ, [in the CK, erroneously, لَا تَكُتُّهُ أَوْ لَا تَكُتُّ النُّجُومَ,] Thou canst not number it, [unless thou canst number the stars]. A proverb. (K.) 4 أَكْتَ ـَ3 see 1. 6 تكاتّو عَلَيْهِ They pressed together, or crowded together, upon it, with crying, or noise: from الكَتِيتُ. Occurring in a trad., as related and explained by Z; but the word commonly known is تكابّوا, with ب. (TA.) 8 اكتتّ, inf. n. إِكْتِتَاتٌ, He listened; syn. إِسْتَمَعَ. (K.) — — اكتتّ الحَدِيثَ مِنِّى He heard the story from me like as I heard it. (TA.) See 1. R. Q. 1 كَتْكَتَ, inf. n. كَتْكَتَةٌ, (in the K, كَتْكَتٌ, which is a mistake, TA,) It (a حُبَارَى, or bustard,) uttered its cry. (L, K, &c.) — كَتْكَتَ, inf. n. كَتْكَتَةٌ, (S, &c.,) He laughed gently, or lowly: (K:) كتكتة, in laughing, is less than قَهْقَهَةٌ: (S:) or like what is termed حَنِينٌ. (Th, El-Ahmar.) — — كَتْكَتَ فِى ضَحِكِهِ He laughed vehemently, immoderately, or excessively; i. q. أَغْرَبَ, q. v. (A.) — See also 1. R. Q. 2 تَكَتْكَتَ: see 1. كَتٌّ A man or woman having little flesh: you say رَجُلٌ كَتٌّ and إِمْرَأَةٌ كَتٌّ. (TA.) كَتَّةٌ Green produce of land. (TS, K.) كُتَّةٌ The worst, or vilest, of camels, or similar property; syn. رُذَالُ المَالِ. (Fr, K.) — — كَتَّةَ a [gen?] proper name of A bad she-goat. (Fr, K.) كَتِيتٌ: see 1. — (tropical:) A niggardly, stingy, man: (K:) as also كَتِيتُ اليَدَيْنِ: (TA:) from كَتِيتُ القِدْرِ: [see 1:] (IJ:) or a niggardly, stingy, man, of bad disposition, and rageful, or wrathful. (T.) كَتِيتَةٌ i. q. عَصِيدَةٌ [q. v.] (TS, K.) كُتْكُتُ and كُتْكُتَى, both imperfectly declinable, A certain game. (TS, K.) كَتْكَاتٌ (tropical:) One who walks gently; at a gentle pace: or who walks with short steps, but quickly. (TA.) — A man who talks much (K) and quickly. (TA.) كتأ Q. Q. 1 كَنْتَأَتِ اللِّحْيَةُ: see كَنْأَت. كَنْأَةٌ A plant resembling the جِرْجِيرٌ, [or rocket], (K,) which is cooked and eaten. (TA.) But AM says it is كَثْأَةٌ, with ث; and it is also called نَهْقٌ, accord. to Aboo-Málik and others. (TA.) كِنْتَأْوٌ (but accord. to some, this is from كنت) A strong rope. (K.) [But see art. كدأ.] — — Also, A man having a large and thick, or a handsome, beard. (K.) Said to be a dial. form of كِنْثَأْوٌ. (TA.) كتب 1 كَتَبَهُ, aor. كَتُبَ, inf. n. كَتْبٌ and كِتَابٌ and كِتَابَةٌ (S, K) and كِتْبَةٌ; (Msb;) the first of these inf. ns. agreeable with analogy; the second, anomalous; (TA;) or the latter of these two is a subst., like لِبَاسٌ; (Lh;) or originally an inf. n., and afterwards used in the senses given below; (MF;) as also كِتَابَةٌ, and كِتْبَةٌ: (TA:) and ↓ كتّبهُ (K) and ↓ اكتتبهُ; (S, K;) He wrote it: (S, K:) or كَتَبَهُ has this signification; and ↓ اكتتبهُ, as also ↓ استكتبهُ, signifies he asked [one] to dictate it (إِسْتَمْلَاهُ): (K:) ↓ إِكْتَتَبَهَا in the Kur, xxv. 6, signifies he hath written them (S) for himself: (Bd:) or he hath asked [one] to write them for him, or to dictate them to him. (TA, Bd.) — — كَتَبَ عَنْهُ [He wrote what he had heard, or learned from him.] A phrase of common occurrence in biographies. — — كَتَبَ [He was a writer, or scribe, and a learned man. (Implied in the S, where we are referred to the Kur, lii. 41, and lxviii., 47, in illustration of كَاتِبٌ as signifying " a learned man. ")] — كَتَبَ, aor. كَتُبَ, inf. n. كِتَابٌ, q. v., (assumed tropical:) He (God) prescribed, appointed, or ordained, (TA,) and made obligatory. (Msb.) كُتِبَ عَلَيْكُمُ القِصَاصُ The law of retaliation is prescribed, appointed, or ordained, as a law of which the observance is incumbent on you. (Kur, ii. 173.] كُتِبَ عَلَيْكُمُ الصِّيَامُ Fasting is prescribed as incumbent on you. [Kur. ii. 179.] (TA.) — — كَتَبَ عَلَيْهِ كَذَا (tropical:) He judged, passed sentence, or decreed, against him that he should do such a thing. (A.) كتب القَاضِى بِالنَّفَقَةِ The judge gave sentence that the expenses should be paid. (Msb.) — كَتَبَ, aor. كَتُبَ, inf. n. كَتْبٌ, He drew together; brought together; conjoined. (S.) — — Hence, كَتَبَ البَغْلَةَ, aor. كَتُبَ and كَتِبَ, inf. n. كَتْبٌ, He conjoined the oræ of the mule's vulva by means of a ring or a thong; (S;) as also كَتَبَ عَلَيْهَا. (A.) كَتَبَ, aor. كَتُبَ and كَتِبَ, (K,) inf. n. كَتْبٌ; and كَتَبَ

عَلَيْهَا; (TA;) He closed the camel's vulva, (K,) and put a ring upon it: (TA:) or he put a ring of iron or the like upon it, (K,) conjoining the oræ, in order that she might not be covered. (TA.) — — كَتَبَ, aor. كَتُبَ, inf. n. كَتْبٌ; (S;) and ↓ اكتب; (K;) He sewed a قِرْبَة, (S,) or a سِقَآء, (K,) or a مَزَادَة, (TA,) with two thongs: (K:) or, accord. to some, he closed it at the mouth, by binding it round with a وِكَاء, so that nothing [of its contents] should drop from it; (TA;) [as also ↓ اكتب:] or كتب signifies he sewed a قربة; and ↓ اكتب, he bound it with a وكآء, i. e. bound it round the upper part. (Lh.) — — كَتَبَ, aor. كَتُبَ, inf. n. كَتْبٌ; (S;) and ↓ اكتب (S, K) and ↓ اكتتب (TA) (tropical:) He bound a قِرْبَة with a وِكَاء; (S;) he bound it round the head, or upper part: (K:) or the first of these verbs signifies he sewed a قربة. (Lh.) See above. IAar says, I heard an Arab of the desert say, أَكْتَبْتُ السِّقَآءَ فَلَمْ يَسْتَكْتِبْ ↓ فَمَ I bound the mouth of the سقاء, but it did not become fast bound, or closed, because of its hardness and thickness. (TA.) — كَتَبَ النَّاقَةَ He used art to make the she-camel take a liking to that which was not her own young one, and put something as a ring through her nostrils, lest she should smell the بَوّ, (in some copies of the K, بَوْل; but this is a mistake; TA,) and not have a fondness for it. (TA.) — كَتَبَ (tropical:) He collected a كَتِيبَة. (TA.) See also 2. 2 كَتَّبَ See 1 and 4 — كتّب النَّاقَةَ, inf. n. تَكْتِيبٌ, He tied the udder of the camel. (AZ, S.) — كتّب الكَتَائِبَ, inf. n. تَكْتِيبٌ; (S, K;) and ↓ كَتَبَهَا; (TA;) (tropical:) He prepared the troops; (K;) he disposed the troops in order, troop by troop. (S.) 3 مُكَاتَبَةٌ and ↓ تَكَاتُبٌ are syn.: (S, K:) you say, كاتب صَدِيقَهُ He wrote to his friend: and ↓ تكاتبا They wrote, one to the other. (TA.) — — كاتبهُ, inf. n. مُكَاتَبَةٌ (Az, K, Msb) and كِتَابٌ, (Az, Msb,) (tropical:) He (a slave) made a written [or other] contract with him (his master), that he (the former) should pay a certain sum as the price of himself, and on the payment thereof be free: (K, &c.:) also he (a master) made such a contract with him (his slave): (Az, Msb, &c.:) and ↓ تكاتبا They two made such a contract, one with the other. (Msb.) The slave in this case is called مُكَاتَبٌ (S, Msb) and also مُكَاتِبٌ; and so is the master; the act being mutual. (Msb.) [But the lawyers in the present day call the slave مُكَاتَبٌ only; and the master, مُكَاتِبٌ.] الكِتَابَةُ, signifying " what is written, " is tropically used by the professors of practical law as syn. with المُكَاتَبَةُ, because the contract above mentioned was generally written; and is so used by them when nothing is written. It was thus called in the age of el-Islám, accord. to Az. These two words are said by Z to be syn.; but it is thought that he may have written the former by mistake for الكِتَابُ, adding the ة by a slip of the pen. (Msb.) 4 اكتب He dictated. (S, K.) Ex. أَكْتِبْنِى هٰذِهِ القَصِيدَةَ Dictate to me this ode. (S.) — — اكتب and ↓ كتّب He taught the art of writing. (K.) — See also 1, in three places. 5 تكتّب (tropical:) He girded himself, and drew together his garments upon him. (TA.) — تكتّب (tropical:) It (an army, S) collected itself together. (S, K.) 6 تَكَاتَبَ see 3. 8 إِكْتَتَبَ See 1. — — كِتْبَةٌ [is a quasi-inf. n. of 8; syn. with إِكْتِتَابٌ; and is explained as signifying] The writing a book, transcribing it [from another book]: (إِكْتِتَابُكَ كِتَابًا تَنْسَخُهُ). (K.) — — It also signifies, [as a quasi-inf. n. of 8,] The writing one's name in [the list of those who receive] stipend and maintenance (الكتتاب فى الفرض والرزق [اصحاب]). (TA.) — — اكتتب He registered himself in the book of the Sultán's army-list, or stipendiaries. (S, K.) إِكْتَتَبْتُ فِى غَزْوَةِ كَذَا I wrote down my name in the list of the soldiers of such an expedition. (TA, from a trad.) — — اكتتب كِتَابًا He asked for a book (or the like) to be written for him. (TA.) See also 10. — اكتتب (tropical:) His urine was suppressed. (TA.) — — اكتتب بَطْنُهُ (tropical:) He was constipated, or costive; (TA;) his belly was constipated. (K.) 10 استكتبهُ شَيْئًا He asked him to write a thing for him. (S.) See also 1 and 8. — With reference to a سِقَاء (or skin), see 1. كُتْبَةٌ (tropical:) A thong with which one sews (K) a مَزَادَة or a قِرْبَة: pl. كُتَبٌ. (TA.) — — That with which the vulva of a camel (or of a mule, TA,) is closed in order that she may not be covered: (K:) pl. كُتَبٌ. (TA.) — — A seam or suture, (KL, PS,) in a skin or hide; (KL;) [app. made by sewing together two edges so that one laps over the other;] a خُرْزَةٌ (S, Mgh, K) whereof the thong conjoins the two faces [or sides]: (K:) or a خرزة that is joined together with a thong: (Lth:) or that whereof the thong conjoins each of the two faces [or sides]: (ISd, TA:) pl. كُتَبٌ. (S, Mgh.) كِتْبَةٌ: see 1 and 8. — — [Also, agreeably with analogy, A mode, or manner, of writing.] [كُتُبِىٌّ, meaning A bookseller, is a vulgar term, like صُحُفِىٌّ: by rule it should be كِتَابِىٌّ.] كِتَابٌ [inf. n. of 1, q. v. — — as a subst.,] A thing in which, or on which, one writes: [a book:] a written piece of paper or [a record, or register; and a written mandate;] of skin: (K:) a writing, or writ, or thing written; as also ↓ كَتِيبَةٌ: and both are applied also to the revelation from above: and to a letter, or epistle, which a person writes and sends: sometimes made fem., as meaning صَحِيفَةٌ: AA says, I heard an Arab of the desert, of El-Yemen, say, فُلَانٌ لَغُوبٌ جَآءَتْهُ كِتَابِى فَاحْتَقَرَهَا Such a one is stupid: my letter came to him, and he despised it: so I said, Dost thou say, جاءته كتابى? and he replied, Is it not a صحيفة? (Msb.) Pl. كُتُبٌ and كُتْبٌ. (S.) — — A revealed scripture. (Msb.) [Whence أَهْلُ كِتَابٍ People having a revealed scripture: and أَهْلُ الكِتَابِ The people of the Bible. See also أَهْلٌ.] الكتاب signifies The تَوْرَاة, or Pentateuch, or Mosaic Law: (K:) and the Gospel, or Book of the Gospels: the Scriptures of the Jews and Christians: (Expositions of the Kur, passim:) and the Kur-án. (TA.) — — See also 3. — كِتَابٌ [inf. n., or subst.: see 1] Divine prescript, appointment, or ordinance: judgment, or sentence: fatal decree, or predestination. (S, K.) لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللّٰهِ I will assuredly determine, or judge, between you two according to the judgment, or sentence, of God, which hath been revealed in his book. A trad., not relating to the Kur-án. (TA.) El-Jaadee says, يَا ابْنَةَ عَمِّى كِتَابُ اللّٰهِ أَخْرَجَنِى عَنْكُمْ وَهَلْ أَمْنَعَنَّ اللّٰهَ مَا فَعَلَا [O daughter of my paternal uncle! the decree of God hath expelled me from you: and could I indeed forbid God to do what He hath done?] (S.) [Hence,] الكِتَابُ الأَوَّلُ [The first writing; meaning the register of God's decrees]. (M and K voce مَحْبَلٌ, q. v.) — — A receptacle for ink. (K). قِرْبَةٌ كَتِيبٌ A skin that is sewed (S) with two thongs: (TA:) and the same, and ↓ مُكْتَبٌ, (S,) and ↓ مُكْتَتَبٌ, (TA,) (tropical:) A skin bound with a وِكَاء; (S;) closed at the mouth, by its being bound with a وِكَاء, so that nothing [of its contents] may drop from it. (TA.) كِتَابَةٌ subst. from 1; signifying The art of writing. (IAar, Msb.) — — See also 3. كَتِيبَةٌ see كِتَابٌ. — An army; a military force: (S, K:) or a collected portion thereof; (Msb;) [a body of troops; a corps:] or a troop: or a troop of horse making a hostile attack or incursion, in number from a hundred to a thousand: (K:) pl. كَتَائِبُ. (S.) كُتَّابٌ, see مَكْتَبٌ — The same, (S, K,) as also كُتَّابٌ, q. v., but the former is the more approved: (S: the reverse, however, is said in the TA; and MF says that some authors altogether reject كتّاب, with ت, in the sense here following:) A kind of small, round-headed, arrow, with which boys learn to shoot. (S, K.) كَاتِبٌ [A writer; a scribe; a secretary]: pl. كَاتِبُونَ and كُتَّابٌ and كَتَبَةٌ. (S, K.) — — A learned man (S, K) was so called by the Arabs, (IAar,) because, in general, he who knew the art of writing was possessed of science and knowledge; and writers among them were few. (TA.) مَكْتَبٌ (S, K) and ↓ كُتَّابٌ (Lth, S, &c.) A school; a place where the art of writing is taught: (S, K, &c.:) accord. to Mbr and F, the assigning this signification to the latter word is an error; it being a pl. of كَاتِبٌ, and signifying, accord. to Mbr, the boys of a school: in the A it is said, this word is said to signify the boys; not the place: but Esh-Shiháb says, in the Sharh esh-Shifa, that it occurs in this sense in the

classical language, and is not to be regarded as a postclassical word: it is said to be originally a pl. of كَاتِبٌ, and to be fig. employed to signify a school. (TA.) Pl. of the former مَكَاتِبُ; (TA;) and of the latter كَتَاتِيبُ. (S.) مُكْتِبٌ: see كَتِيبٌ. مُكْتِبٌ A teacher of the art of writing. (S.) بغلة مَكْتُوبَةٌ, and مَكْتُوبٌ عَلَيْهَا, A mule that has the oræ of her vulva conjoined by means of a ring or a thong. (A.) See also 1. مُكَتَّبٌ A bunch of grapes and the like of which a part has been eaten. (K, TA.) مُكْتَتَبٌ: see كَتِيبٌ. مُكْتَوْتِبٌ Swollen, and full. (K.) كتد كَتَدٌ and كَتِدٌ [The upper part of the back, above, or between, the shoulders:] the part where the two shoulder-blades come [or approach] together; in a man and a horse (L, K) and a lion: (L:) or the part between the base of the neck and the shoulder-blades: (A:) or the part between the كَاهِل [app. here signifying the bas of the neck] and the back; (S, L, K;) as also ثَبَجٌ: (L:) or the part between the مُثَبَّج [or place where the pastor puts his stick, or staff, upon his back, putting his arms and hands behind it,] and the middle of the كاهل [which app. here signifies the portion of the back comprising its six upper vertebræ]: or the part from the base of the neck to the bottom of the shoulder-blades, comprising the كَاثِبَة and ثبج and كاهل: (L:) or the كاهل itself: (L, K:) or the upper part of the shoulder-blade: (L:) pl. أَكْتَادٌ and كُتُودٌ. (L, K.) — — نَحْمِلُهُ عَلَى الأَكْبَادِ فَضْلًا عَنِ الأَكْتَادِ [We will carry it upon the livers; much more upon the upper parts of the backs]. (A.) — — وَلَّوْهُمْ أَكْتَادَهُمْ They turned their backs upon them, retreating and routed. (A.) — — الكَتَدُ (tropical:) A certain star, (S, L, K) [g] in the part called the كتد of the constellation Leo. (L.) — — هُمْ أَكْتَادٌ They are companies, or congregated bodies: (L, K:) or, distinct bodies, or parties, or troops: as also أَكْدَادٌ: (L:) or, like each other; (L, K:) not differing, one from another: (TA:) or, quick, or swift, one party of them following immediately after another: (L, K:) اكتاد has no sing.: (K:) it is said to be either أَكْدَادٌ mispronounced, or a dial. form of this latter word. (MF.) أَكْتَدُ Having the place called the كَتَد prominent. (L, K.) كتع كتف كتل كتم كتن See Supplement كث 1 كَثَّ, [aor. ـِ,] inf. n. كَثَاثَةٌ, It (a thing) became thick, or dense. (S.) — — كَثَّ, aor. ـِ, inf. n. كُثُوثَةٌ and كَثَاثَةٌ; and كَثَّ, originally كَثِثَ, aor. ـَ, inf. n. كَثَثٌ; It (hair) became thick, or dense, without being long. (Msb.) — — كَثَّتِ اللِّحْيَةُ, (aor. ـِ, TA, or ـُ, A,) inf. n. كَثَاثَةٌ and كُثُوثَةٌ and كَثَثٌ, (and كَثٌّ, TA,) The beard became thick, or dense; and short and crisp; (K;) not spreading. (TA.) — كَثْكَثَ بِسَلْحِهِ Alvum dejecit. (K.) 4 اكثّ and ↓ كَثْكَثَ He became thick, or dense, in the beard. (K.) R. Q. 1 see 4. كَثٌّ Thick, or dense. (K.) — — لِحْيَةٌ كَثَّةٌ, (IDrd, S, K,) and ↓ كَثَّاءُ, (S, K,) A thick, or dense, beard. (IDrd, &c.) — — رَجُلٌ كَثُّ اللِّحْيَةِ, (S, K,) and اللحية ↓ كَثِيثُ, (K,) and ↓ رَجُلٌ أَكَثُّ, (Lth,) and كَثٌّ, (Lth, K,) A man having a thick, or dense, beard; (S, K;) not one that is thin or long. (TA.) You say قَوْمٌ كُثٌّ, A thick-bearded people: (S. K:) [كُثٌّ being pl. of كَثٌّ:] like as you say رَجُلٌ صَدْقُ اللِّقَاءِ, and قَوْمٌ صُدْقٌ: (S:) [or of أَكَثُّ:] كِثَاثٌ is also pl. of كَثٌّ. (K.) — — اِمْرَأَةٌ كَثَّةٌ, and ↓ كَثَّاءُ, A woman having thick, or dense, hair. (IDrd.) — — By اللَّهَمَ الكِثَاثَ, occurring in a verse cited in art. حوث, is meant [The thick, or dense,] plants. (TA.) — — Thaalabeh Ibn-'Obeyd El-'Adawee applies the epithet كَثَّة to palm-trees, using the expression كَثَّةَ الأَوْبَارِ; thus likening them to camels. (TA.) — — عَلَى رَغْمِ أَنْفِهِ .i. q قُدُومُهُ عَلَى كَثِّ مَنْخِرِهِ [His coming is in spite of himself]. (TA.) كثاث [so in the L and TA: in the former, in a restored portion of a leaf:] Dust: mentioned by El-Khattábee as being considered by him not of established authority. (TA.) كَثْثَاءُ Land (أَرْضٌ) abounding in dust. (K.) كَاثٌّ What grows from that which is scattered, or from that which falls about, of what is reaped. (K.) [See also زَرِّيعٌ.] كَاثٌّ بِسَلْحِهِ Alvum dejiciens. (TA.) كَثْكَثٌ and كِثْكِثٌ Crumbled particles of stone; and dust: (S, K:) like أَثْلَبٌ and إِثْلِبٌ: (S:) or fine dust; and crumbled particles of stone: or dust in general. (TA.) One says بِفِيهِ الكثكثُ [In his mouth are crumbled particles of stone, and dust: app. meaning he is dead and buried]. (S.) [See also كثاث.] كُثْكُثَى and كَثْكَثَى A certain game played with dust. (K.) أَكَثُّ: see كَثٌّ. كثأ 1 كَثَأَ, aor. كَثَأَ, (AZ, S, K,) inf. n. كَثْءٌ; (S;) (as also كَثَعَ; TA;) and ↓ كثّأ, inf. n. تَكْثِئَةٌ; (S, L, K;) It (the milk) rose above the water, and the latter became clear beneath it: (AZ, S, K;) it (the milk) became thick, or coagulated, and its oily matter floated upon its surface. (TA.) — — كَثَأَتِ القِدْرُ, (S, K,) inf. n. كَثْءٌ, (S,) The pot frothed, or raised a scum, in boiling. (AZ, S, K.) — — كَثَأَ القِدْرَ He skimmed the pot. (K.) — كَثَأَ, (K,) inf. n. كَثْءٌ; (TA;) and ↓ كثّأ, inf. n. تَكْثِئَةٌ; (K;) It (a plant, S, K, and the soft kind of hair called وَبَر, S) grew forth, or became dense and thick and long: (K:) it (standing corn, &c.) became thick and tangled. (TA.) — — كَثَأَتِ اللِّحْيَةُ, and ↓ كَثَّأَت, and ↓ كَنْثَأَت, (K,) or, accord. to some, كنتأت, (TA,) The beard became long and large (K.) 2 كثّأ, inf. n. تَكْثِيْءٌ, He ate what is called كَثْأَة, (K,) i. e. what is on the top of milk. (S, TA.) — — And see 1 in three places. Q. Q. 1 see 1, last sentence. كَثْءٌ A kind of أَقِط; what rises (from the milk) above the water, the latter becoming clear beneath it; or what becomes thick, or coagulated, its oily matter floating upon the surface, (يَكْثَأُ,) in the pot, and is poured out; the upper part whereof is gross, or thick. So says AHát; and he adds, What is termed مصرع [evidently, I think, a mistranscription for مُضَرِّعٌ,] is what becomes thick, or coagulated, and almost thoroughly cooked: عاقد is that of which the water has gone, and which is thoroughly cooked: كَرِيص is that which is cooked with نَهْق or مَصْل: حَمَصِيص is a kind of اقط cooked again: and ثَوْر is a great piece of it. (TA.) كَثْأَةٌ and كُثْأَةٌ (like كثعة, TA) Oily scum, or floating curd, of milk; or what floats above the water: (S, K, TA:) scum of a pot, after boiling. (TA.) — — خُذْ كَثْأَةَ قِدْرِكَ Take the scum of thy pot. (S.) [See 2.] — كَثْأَةٌ and كَثَاةٌ (K) The leek, syn. كُرَّاث: or, as some say, the wild carrot, syn. جِزَر بَرِّىّ: (TA:) or the rocket, syn. جِرْجِير: (K:) or, accord. to AM, the seed of that plant: (TA:) or wild rocket, syn. جِرْجِير بَرِّىّ; (K;) not that which is cultivated in gardens. (TA.) Aboo-Málik says, that it is also called نَهْق. (TA.) [See also كَثْأَة.] لِحْيَةٌ كَنْثَأَةٌ A long and large beard. (TA.) — — كَنْثَأُ اللِّحْيَةِ Having a long and large beard. (TA.) كِنْثَأْوٌ i. q. كِنْتَأْوٌ, [q. v. in art. كتأ]. (K.) كثب 1 كَثَبَهُ, aor. كَثُبَ and كَثِبَ, inf. n. كَثْبٌ, He collected it together, (S, K,) from a near place. (TA.) كُثِبَ بَيْنَنَا [It (referring to a quantity of dates, sent by Mohammad,) was collected together among us;] meaning, it was left collected together before us. (TA, from a trad.) كَثَبَ القَوْمَ He collected together the people. (Msb.) — — كَثَبَهُ, aor. كَثُبَ and كَثِبَ, inf. n. كَثْبٌ, He poured it out, or forth. (K.) He collected it together from a near place, and poured it out, or forth. (TA.) — — He scattered dust, or earth, part over part. (Lth.) — — كَثَبَ, aor. كَثُبَ, inf. n. كَثْبٌ, He scattered corn or other food. (AZ.) — — كَثَبَ كِنَانَتَهُ He turned his quiver upside down, and scattered its contents. (K.) In one copy of the K, explained by نكثها; but this is a mistake: the right reading is نَكَبَهَا. (TA.) — — كَثَبَ, aor. كَثُبَ and كَثِبَ, inf. n. كَثْبٌ, It (a people, TA,) collected itself together, or congregated. (K.) — كَثَبَ, aor. كَثُبَ and كَثَبَ, inf. n. كَثْبٌ, He entered. (K.) Ex. كَثَبُوا لَكُمْ They entered among you. From [كَثْبٌ as signifying] " nearness. " (TA.) — — كَثَبَ عَلَيْهِ He charged upon him, and returned against him after retiring from him: (K:) or he drew near to him, and charged upon him, &c. (TA.) See also 4. — كَثَبَ لَبَنُهَا Her milk became little; (K;) either in a case of [usual] copiousness or paucity. (TA.) 2 كثّب, inf. n. تَكْثِيبٌ, It [a number of things, or a quantity,] was, or became, few, or little. The inf. n. is explained in the K by the word قِلَّة; but this, says SM, I do not find in the [other] lexicons. (TA.) 3 كَاثَبَ see 4. 4 اكثبهُ, and اكثب لَهُ, and مِنْهُ, (K,) and إِلَيْهِ, and ↓ كَثَبَهُ, (TA,) and ↓ كاثبهُ, (K,) He drew

near to, or approached, him or it. (K.) إِذَا كَثَبُوكُمْ فَارْمُوهُمْ بِالنَّبْلِ When they draw near to you, shoot at them with arrows. (TA, from a trad.) [You say] أَكْثَبَكَ الصَّيْدُ فَارْمِهِ, (S, * K,) and أَكْثَبَ لَكَ, (TA,) The game hath enabled thee [to shoot it]; (S;) or made thee to have its كَاثِبَة within thy power, or reach; (K;) or drawn near to thee and enabled thee [to take advantage of it]; (TA;) [so shoot at it]. In some copies of the K, for اكثبك, we read كَثَبَكَ; but the former is the right reading, though the two verbs are syn. The phrase is a proverb. (TA.) — اكثبهُ He gave him to drink a كُثْبَة (K) of milk. (TA.) 7 انكثب It (sand) collected. (S.) — — انكثب فِيهِ It (anything) poured out, or forth, or was, or became, poured out, or forth, into it, (S,) and collected. (TA.) — — انكثب It (dust, or earth,) was, or became, scattered, part over part. (Lth.) كَثَبٌ Nearness [with respect to place]. (S, K.) The ب in this word is sometimes changed into م. (Msb.) هُوَ كَثَبَكَ He is near thee. Sb says that it is not used otherwise than as an adverbial noun of place. But you say, هُوَ يَرْمِى مِنْ كَثَبٍ He shoots, or throws, from a near spot, and from a distance from which he can reach, or hit. (TA.) كُثْبَةٌ A portion, or quantity, of corn or other food, (or of dates, TA,) or dust, or earth, &c., (K), after it has been little. (TA.) — — Anything collected together, (K,) of corn or other food, &c., after it has been little. (S.) — — A little of milk, &c.: (A'Obeyd) or a little of water and of milk: or a gulp, or draught, remaining in a vessel: (K:) or the quantity of one milking: (S:) or the quantity that is contained in a bowl or cup of the kind called قَدَح, of milk, (AZ, S, K,) and of water: (K:) pl. كُثَبٌ. (S.) إِحْتَلَبُوا كُثَبًا They milked a little from each ewe. (AHát.) One says of a man who comes to seek food as a guest under the pretence of demanding a woman in marriage, إِنَّهُ لَيَخْطُبُ كُثْبَةً [Verily he sues for a little milk, &c.] (IAar.) — A depressed tract of land between mountains. (K.) كَثْبَاءُ Dust, or earth, (تُرَابٌ): (K, as in the Calc. ed. and in a MS. copy:) or one of the names of شَرَاب [by which, app., is here meant wine]. (So accord. to the TA, which does not mention the former reading in the K.) كُثَابٌ Many, or much: (K:) a syn. of كُبَابٌ, q. v.: you say نَعَمٌ كُثَابٌ, meaning Many camels, or camels and sheep or goats. (TA.) كِثَابٌ: see كُثَّابٌ. كَثِيبٌ A thing collected together. (Msb.) — — A hill, or heap, of sand: (S, K:) or an oblong and gibbous hill of sand: or an extended gibbous hill [or an elevated expanse] of sand: or what has collected, of sand, and assumed a gibbous shape: (TA:) or what has poured down, of sand, into a place, and collected there: (S:) [less than what is called عَقَنْقَلٌ, q. v.:] pl. كُثْبَانٌ (S, K) and كُثُبٌ and أَكْثِبَةٌ: (K:) [the last a pl. of pauc.]. — — وكَانَتِ الجِبَالُ كَثِيبًا مُهِيلًا [Kur, lxxiii. 14,] signifies And the mountains shall be sand, whereof the lower part being shaken, it shall pour down upon thee from above. (Fr.) — — ثَلَاثَةٌ عَلَى كُثُبِ المِسْكِ, or كُثْبَانِ المسك, [Three (descriptions of men shall be, on the day of resurrection,) on hills, or heaps, of musk]. (TA, from a trad.) كَثَّابٌ: see كُثَّابٌ. كُثَّابٌ (S, art. كتب, and K) and ↓ كَثَّابٌ, (K,) as also كُتَّابٌ, q. v., An arrow having neither head nor feathers, (As, K,) with which boys play: (As, TA:) or a common arrow. (TA.) [You say,] مَا رَمَاهُ بِكُثَّابٍ He did not shoot at him with an arrow: or, as some say, a small arrow is here meant. (L.) A proverb, which is related as above: but accord. to the K., ↓ مَا رَمَى بِكِثَابٍ He did not shoot, or throw anything; an arrow or other thing. (TA.) كَاثِبَةٌ. كنثب: see arts. كثنت and كُنْثُبٌ and كُنْثَبٌ: The مِنْسَج (or part below the حَارِك, which latter is the withers, or the upper part thereof, &c.,) of a horse: (K:) or the fore part of the منسج of a horse, where the hand of the horseman falls [when he mounts]: (S:) or the elevated part of the منسج: or the part from the root of the neck to the part between the shoulders: or the place where the shoulders unite, before the saddle; [i. e. the withers]: pl. كَوَاثِبُ (TA) and أَكْثَابٌ: (K:) but of the latter pl. ISd remarks, I know not how this is. (TA.) يَضَعُونَ رِمَاحَهُمْ عَلَى كَوَاثِبِ خَيْلِهِمْ [They put their spears upon the withers of their horses]. The last of the above explanations is here assigned to كواثب. (TA, from a trad.) 1 كثر, كَثُرَ, aor. كَثُرَ, (S, Msb, K,) inf. n. كَثْرَةٌ (Msb, TA) and كِثْرَةٌ, or this is erroneous, (Msb,) [and perhaps كُثْرَةٌ, and كُثْرٌ, or these are simple substs., (see كَثْرَةٌ, below,)] and كَثَارَةٌ, (TA,) It was, or became, much, copious, abundant, many, numerous, great in number or quantity; it multiplied; it accumulated. (S, K, TA.) كَثُرُوا عَلَيْهِ فَغَلَبُوهُ [They multiplied against him and overcame him.] (TA in art. غرق). [كَثُرَ مِنْهُ كَذَا Such a thing proceeded from him, or was done by him, much, or often.] See also 4. — كَاثَرُوهُمْ فَكَثَرُوهُمْ: see 3. 2 كَثَّرَ see 4. 3 كَاثَرُوهُمْ فَكَثَرُوهُمْ, (S, K,) inf. n. of the former, مُكَاثَرَةٌ, (S,) [and aor. of the latter, accord. to analogy, كَثُرَ,] They contended with them for superiority in number, and overcame them therein, (S, K, TA,) or surpassed, or exceeded, them in number. (TA.) — See also 10. 4 اكثرهُ He made it much, abundant, many, or numerous, he multiplied it; as also ↓ كثّرهُ, (Msb, K, TA,) inf. n. تَكْثِيرٌ. (K.) — — أَكْثَرْتُ مِنَ الشَّىْءِ and ↓ استكثرتُ مِنْهُ signify the same; (S, Msb;) i. e., أَكْثَرْتُ فِعْلَهُ [I did the thing much; lit., I made the doing of it much]: or أَكْثَرْتُ مِنَ الأَكْلِ وَنَحْوِهِ [I ate, and the like, much] presents an instance of pleonasm, [being for أَكْثَرْتُ الأَكْلَ وَنَحْوَهُ,] accord. to the opinion of the Koofees: or it is an instance of explication [of the vague signification of the verb], accord. to the opinion of the Basrees; the objective complement being suppressed, and the complete phrase being أَكْثَرْتُ الفِعْلَ مِنَ الأَكْلِ: and so in the like cases. (Msb.) [You say also أَكْثَرَ فِى الكَلَامِ He spoke, or talked, much; was profuse, or immoderate, in speech, or talk. And in like manner, ↓ كَثَّرَ فِى الأَمْرِ He did, acted, or occupied himself, much in the affair.] — — اكثر [as an intrans. v.] signifies أَتَى بِكَثِيرٍ [He brought, or he did, or he said, much]. (K.) — — Also, [He became rich; he abounded in property;] his property became much, or abundant. (S, Msb, K.) — اكثر It (a palm-tree) produced, or put forth, its طَلْع [or spadix], (S, K,) i. e., its كَثَر, whence the verb. (TA.) — [مَا أَكْثَرَ مَالَهُ How abundant is his wealth! or how numerous are his cattle!] 5 تكثّر [He endeavoured to acquire much, or abundance, of a thing]. You say تكثّر مِنَ العِلْمِ لِيَحْفَظَ [He endeavoured to acquire much knowledge, in order that he might preserve it in his memory]. And تَكَثَّرَ مِنْهُ لِيَفْهَمَ [He endeavoured to acquire much thereof in order that he might understand]. (A.) See also 10. — — He made a vain, or false, boast of abundance, or riches; or a boast of more than he possessed; and invested himself with that which did not belong to him. (TA, voce تَشَبَّعَ, which signifies the same.) You say تكثّر بِمَا لَيْسَ عِنْدَهُ He made a boast of abundance, or riches, which he did not possess; syn. تَشَبَّعَ. (Msb, art. شبع.) And فُلَانٌ يَتَكَثَّرُ بِمَالِ غَيْرِهِ [Such a one makes a vain or false show of abundance or riches with the wealth or property of another]. (S.) 6 تَكَاثَرَ i. q. 3 [but relating to more than two]. (S.) [You say تَكَاثَرُوا They contended, one with another, for superiority in number.] التَّكَاثُرُ in the Kur, ci. 1, signifies The contending together for superiority in [the amount or number of] property and children and men. (Jel.) — تَكَاثَرَتْ أَمْوَالُهُ [His riches multiplied by degrees]. (A.) — — تكاثر عَلَيْهِ النَّاسُ فَقَهَرُوهُ [The people multiplied by degrees against him, and overcame him, or subdued him]. (TA.) 10 استكثر مِنَ الشَّىْءِ He desired, or wished for, much of the thing. (K.) You say استكثر مِنَ المَالِ [He desired, or wished for, much of the property]. (A.) — — استكثرهُ المَاءِ, and ↓ كاثرهُ المَآءَ, He desired of him for himself much of the water that he might drink of it: (K:) and so if the water were little. (TA.) — — استكثر مِنَ الشَّىْءِ also signifies i. q. أَكْثَرَ مِنْهُ, q. v. (S, Msb.) — — Also استكثرهُ He reckoned it much, abundant, or many. (Msb.) You say هُوَ يَسْتَكْثِرُ القَلِيلَ [He reckons little, or few, much, abundant, or many]. (A.) Q. Q. 2 تَكَوْثَرَ It (dust) was, or became, much, or abundant. (S.) See كَوْثَرٌ. كَثْرٌ: see كَثِيرٌ. — See

also كُثْرٌ .كَثَرٌ: see كَثْرَةٌ. — The greater, or greatest, or main, part, of a thing; the most thereof. (K.) كِثْرٌ: see كَثْرَةٌ .كَثَرٌ (S, Msb, K) and ↓ كَثْرٌ (Msb, K) The heart, or pith, (syn. جُمَّارٌ, S, Msb, K, and شَحْمٌ, and جَذَبٌ, TA,) of a palm-tree: (S, Msb, K:) of the dial. of the Ansár: (TA:) or its spadix; syn. طَلْعٌ. (S, Msb, K.) كَثْرَةٌ, (S, A, K,) and ↓ كِثْرَةٌ, (K,) or the latter should not be used, for it is a bad dial. form, (S,) or it is correct when coupled with قِلَّةٌ, for the sake of assimilation, (TA,) and ↓ كُثْرَةٌ, though the first is the best known, (Ibn- 'Allán, in his Sharh el-Iktiráh,) or the last is not allowable, (TA,) and ↓ كُثْرٌ, (S, A, K,) and ↓ كِثْرٌ, (S,) Muchness; much, as a subst.; copiousness; abundance; a large quantity; numerousness; multiplicity; multitudinousness; a multitude; a plurality; a large number; numbers; and frequency: contr. of قِلَّةٌ. (S, A, K.) [See also كَثَرٌ.] You say مَا لَهُ قُلٌّ وَلَا ↓ كُثْرٌ He has not little nor much of property. (S.) And الحَمْدُ لِلّٰهِ عَلَى ↓ القُلِّ وَالكُثْرِ, (S, A,) and عَلَى القِلِّ وَالكِثْرِ ↓, (S,) Praise be to God for little and much. (S, * A.) [↓ كُثْرٌ is explained in the S by كَثِيرٌ, and so in one place in the TA; but it is a subst., or an epithet in which the quality of a subst. predominates.] — — كَثْرَةٌ is also used to signify Richness, or wealthiness; syn. سَعَةٌ. (Mgh.) كُثْرَةٌ: see كِثْرَةٌ .كَثْرَةٌ: see كَثْرَةٌ .كَثَّارٌ: see كَثِيرٌ. — Also, and ↓ كِثَّارٌ, Companies, or troops, or the like, (K, TA,) of men or animals only. (TA.) You say فِى الدَّارِ كُثَّارٌ مِنَ النَّاسِ, and كِثَّارٌ, In the house are companies of men. (TA.) كِثَّارٌ: see كُثَّارٌ .كَثِيرٌ (S, A, Msb, K) and ↓ كُثَّارٌ (S, K) and ↓ كَاثِرٌ and ↓ كُثْرٌ and ↓ كَيْثَرٌ and ↓ كُوْثَرٌ (K) Much; copious; abundant; many; numerous; multitudinous. (S, A, Msb, K.) You say خَيْرٌ كَثِيرٌ, and ↓ كَيْثَرٌ, Much, or abundant, good. (A.) And قَوْمٌ كَثِيرٌ A numerous party, or people: and هُمْ كَثِيرُونَ They are many. (S.) And رِجَالٌ كَثِيرٌ, and كَثِيرَةٌ, Many men: and نِسَآءٌ كَثِيرٌ, and كَثِيرَةٌ, Many women. (Yoo, ISh, Msb.) And ↓ عَدَدٌ كَاثِرٌ, (S, Msb,) and, as some say, ↓ كَوْثَرٌ, (Msb,) and كَثِيرٌ, (K in art. بول, &c.) A large number. (S, Msb.) And غُبَارٌ ↓ كَوْثَرٌ Much dust: (S:) or much confused dust (K, TA) rising and diffusing itself: of the dial. of Hudheyl. (TA.) — — [A large quantity, or number, مِنْ مَالٍ وَغَيْرِهِ of property, or cattle, &c.] — — كَثِيرًا, as an adv., Much; often. (The lexicons passim.) — — رَجُلٌ كثير [in the TA كثر: probably the right reading is ↓ كَيْثَرٌ, q. v.:] A man whose ancestors are many, and whose high deeds are various. (L.) — — See also كَثِيرَةٌ .مُطَّرِدٌ, with ة, [as a subst., signifying Much,] is used only in negative phrases; like [its contr.] قَلِيلَةٌ, q. v. (AZ, in TA, art. قل.) كَاثِرٌ: see كَثِيرٌ, in two places. كُوْثَرٌ: see كَثِيرٌ, in three places. — A lord, or master, (S, K,) abounding in good: (S:) a man possessing good, or much good, and who gives much or often; as also ↓ كَيْثَرٌ. (K, TA.) — A river. (Kr, K.) — — And الكَوْثَرُ A certain river in paradise, (S, Msb, K,) from which flow all the [other] rivers thereof, (K,) pertaining specially to the Prophet, described as being whiter than milk and sweeter than honey and as having its margin composed of pavilions of hollowed pearls. (TA.) كَيْثَرٌ: see كَثِيرٌ, in two places: and كُوْثَرٌ .أَكْثَرُ More, and most, in quantity, and in number. (The lexicons passim.) [أَكْثَرِىٌّ Having relation to the greater number of things or cases.] مُكْثِرٌ A man possessing wealth: (K:) or possessing much wealth. (A, TA.) مَكْثَرَةٌ A cause of rendering abundant, or multiplying; syn. مَثْرَاةٌ, q. v. (S, K in art. ثرو.) مِكْثَارٌ (A, K, TA) and ↓ مِكْثِيرٌ, (K, TA,) applied to a man, and to a woman, (A, TA,) Loquacious; talkative; a great talker; (K, TA;) a great babbler. (A.) مَكْثُورٌ Overcome in number: (S, * A:) one against whom people have multiplied by degrees (تَكَاثَرُوا عَلَيْهِ) so that they have overcome or subdued him. (TA.) — — مَكْثُورٌ عَلَيْهِ [A place thronged]. — — فُلَانٌ مَكْثُورٌ عَلَيْهِ Such a one has spent what he had, and claims upon him have become numerous: (S:) or such a one has many seekers of his beneficence. (A.) See also مَشْفُوفٌ. مِكْثِيرٌ: see مِكْثَارٌ. كثع See Supplement كثعب كُثْعُبٌ (as also كَعْثَبٌ, TA,) A woman having a large pubes, (K,) or pudendum. (TA.) رَكَبٌ كُثْعَبٌ (as also كَعْثَبٌ, TA,) A large, (and full, and prominent, TA,) pubes, (K,) or pudendum. (TA.) كثف كثل كثم See Supplement كثنب كُثْنُبٌ, as also كَنْثَبٌ, Hard, and strong, or robust: (K:) but most of the writers on inflexion consider its ن augmentative. (TA.) كح كُحٌّ Anything pure, mere, unadulterated, or genuine; (L;) i. q. قُحٌّ, (L, K,) of which it is a dial. form: (S:) [but see what follows, and قُحٌّ]. عَرَبِىٌّ كُحٌّ A pure, or genuine, Arab: fem. عَرَبِيَّةٌ كُحَّةٌ: (S, K:) pl. أَكْحَاحٌ: you say أَعْرَابٌ اكحاحٌ: (L:) [or this is not said: see قُحٌّ:] Yaakoob asserts, that the ك in كُحٌّ is substituted for the ق in قُحٌّ: (L:) [and if so, the former is not a dial. form of the latter]. عَبْدٌ كُحٌّ A mere, or genuine, slave; of purely servile race. (L.) كُحْكُحٌ and كِحْكِحٌ A decrepit old woman: (S, K:) a she-camel far advanced in age: (K:) or old and weak: (S:) or far advanced in age, and having lost her teeth: (T:) a she-camel, and cow, and ewe, or she-goat, old and weak, and unable to retain her slaver: or whose teeth are consumed. (L.) أَكَحُّ Toothless. (L.) كُحُحٌ Decrepit old women. (K.) كحب 1 كَحَبَهُ, aor. كَحَبَ, He struck him on his podex. (K.) 2 كحّب الكَرْمُ, inf. n. تَكْحِيبٌ, The vine put forth its unripe, or sour, grapes: (K:) or its bunches thereof: this is a correct explanation, given on the authority of IAar: (Az:) or it became abundant in grapes: (K:) or its grapes became pleasant in flavour. (TA.) كَحْبٌ The podex: (K:) of the dial. of ElYemen. (TA.) — As coll. gen. n. Unripe, or sour, grapes: n. un. with ة: (K:) as also كَحْمٌ: a word of the dial. of El-Yemen. (TA.) كَاحِبَةٌ, Many, or much. (K.) دَرَاهِمُ كَاحِبَةٌ Many dirhems; or much money. (Fr.) — — نَارٌ كَاحِبَةٌ Fire of which the flame rises high. (K.) كحت أَكْحَتُ Short, (K,) as an epithet applied to a man. (TA.) كحث 1 كَحَثَ لَهُ مِنَ المَالِ, aor. كَحَثَ, (inf. n. كَحْثٌ and كَحْثَةٌ, TA,) He laded out for him with his hands, (or with his hand, as in some copies of the K, and in the L,) [somewhat] of the property. (L, K.) كحص كحل كخ See Supplement كد 1 كَدَّ, aor. كَدُ3ُ, (L,) inf. n. كَدٌّ, (S, L, K,) He toiled; or was, or became, vehement, or severe, (S, A, L, K,) in work; (S, A, L;) he worked laboriously; (TA;) he fatigued himself, and hastened, in his work. (L.) [You say] بِجَدِّكَ لَا بِكَدِّكَ By thy good fortune, not by thy toil, are things attained. A proverb. (L.) And لَا تَجْعَلْ عَيْشَهُمَا كَدًّا Make not the life of them two a toil. (L, from a trad.) — — المَسَائِلُ كَدٌّ يَكُدُّ بِهَا الرَّجُلُ وَجْهَهُ Petitions are [a cause of] dispiriting: a man thereby impairs the brightness of his countenance. (L, from a trad.) — كَدَّهُ, (L, K, aor. كَدُ3ُ, inf. n. كَدٌّ, (L,) He required of him toil, or vehemence, or severity in work, or persevering or constant exertion in striving to do a thing or in seeking a thing; as also ↓ اكتدّهُ, and ↓ استكدّهُ: (L, K:) he fatigued or wearied or jaded him; (S, * L;) namely, a beast, and a man, &c.: (L;) [like دَكَّهُ;] he plied, or pressed him, plied or pressed him hard, or harassed him, in constant work which he imposed upon him, so as to fatigue or weary him. (Az, L.) See also كَدٌّ. — — كَدَّ (tropical:) He fatigued his tongue with speaking and his heart with thinking. (A, L.) — — كَدَّ, aor. كَدُ3ُ, (L,) inf. n. كَدٌّ, (L, K,) He exerted himself perseveringly, assiduously, constantly, or incessantly, (L, K,) in striving to do, effect, or accomplish, a thing, (L,) or in seeking [a thing]. (K.) — — كَدَّ, aor. كَدُ3ُ, (L,) inf. n. كَدٌّ, (S, L,) He sought (S, L) gain, (S,) or, sustenance, or the means of subsistence. (L.) — كَدَّ, aor. كَدُ3ُ, (L,) inf. n. كَدٌّ, (S, L, K,) He pointed, or made a sign, with the finger, (S, L, K,) like as the beggar does. (S.) [It is also trans.] El-Kumeyt says, غَنِيتُ فَلَمْ أَرْدُدْكُمُ عِنْدَ بِغْيَةٍ وَحُجْتُ فَلَمْ أَكْدُدْكُمُ بِالأَصَابِعِ [I was rich, and I did not repel you on an occasion of exigency; and I was in want, and I did not point at you with the fingers]. (S, L.) — — ↓ كُدُونِى فَإِنِّى مُكِدٌّ (tropical:) Ask ye of me; for I give [only] when asked. Said by Ibn-Hubeyreh. (A [but in my copy of that work, the first word is

written كِدُونِى.]) — كَدَّ, [aor. ـَ3كَدُ.] (tropical:) He scratched, or scraped: (L:) he scraped off a soil from a garment: (TA:) he scratched perseveringly his head, and his skin, with his nails. (A.) — — كَدَّ, (TA,) [aor. ـَ3كَدُ,] inf. n. كَدٌّ, (K,) (assumed tropical:) He combed his head. (K, TA.) — — كَدَّ, [aor. ـَ3كَدُ,] (tropical:) He (a beast) trod the ground with his hoofs. (A, * L.) — كَدَّهُ, (aor. ـَ3كَدُ, L,) He pulled or drew it out (i. e. a solid or a fluid thing) with his hand; as also ↓ اكتدّهُ. (L, K.) 2 كدّد He (a man) threw coarsely pounded salt (كَدِيد), one portion upon another. (L.) 4 اكدّ and ↓ اكتدّ (tropical:) He was tenacious, or niggardly. (L, K.) See also مُكِدٌّ. 8 ـَ3إِكْتَدَ see 1, and 4. 10 ـَ3إِسْتَكْدَ see 1. R. Q. 1 كَدْكَدَ, inf. n. كَدْكَدَةٌ, He ran slowly: (S, IKtt, L:) he affected a heaviness and slowness in his gait. (K.) R. Q. 1 كَدْكَدَ عَلَى الكَدِيدِ (assumed tropical:) He ran upon the dust of the race-course. (L.) كَدٌّ [inf. n. of 1, q. v. — — as a subst.] A mortar in which things are pounded, or bruised; like هَاوَنٌ, or هَاوُونٌ. (S, K.) كِدَّةٌ and كُدَّةٌ see كَدِيدٌ. كَدُودٌ A man who toils, or works, laboriously, so as to fatigue himself. (A.) — — (tropical:) A she-camel whose milk is not obtained without labour, or exertion. (A.) بِئْرٌ كَدُودٌ (tropical:) A well of which the water is not obtained without labour, or exertion, (S, A, L, K,) and difficulty, or trouble. (TA.) — — (tropical:) Tenacious; niggardly: (K, but omitted in some copies:) one from whom benefits are not obtained without difficulty. (A.) أَرْضٌ كَدِيدٌ (tropical:) Ground trodden with the hoofs of horses or the like. (S, * A, * L.) — — كَدِيدٌ (tropical:) Fine dust, trodden with the feet: fine dust, which, if trodden, flies about: (L:) dust of a racecourse. (TA.) — — Coarsely pounded salt. (L, K.) [Also,] The sound of coarsely pounded salt when it is poured out, (L, K,) one portion upon another. (L.) — A low, or depressed, tract of land, (بَطْنٌ, K, or بطين, L, as from A'Obeyd,) of wide extent, (L, K,) formed like a valley, or wider than a valley. (A'Obeyd, L.) — — A rugged tract of land; (L, K;) as also ↓ كِدَّةٌ, with kesr, (K,) or ↓ كُدَّةٌ; (L;) so called because it fatigues him who walks upon it. (L.) كُدَادَةٌ The cooked food which remains in the bottom of the cooking-pot, and which is drawn out (كُدَّ) with the fingers: (Az, L:) what remains in the bottom of the cooking-pot, (As, L, K,) sticking to it, after the ladling out; (L;) as also كَدْكَدَةٌ (L, K) and كُدَدَةٌ: (K:) or the broth, or gravy, remaining in the bottom of the cooking-pot. (S.) — — Also I. q. قِشْدَةٌ, (S, L, K,) [i. e.] the dregs, or sediment, of clarified butter. (L.) — — A little that remains of pasture, or herbage. (L.) See also أَكِدَّةٌ. كَدْكَدَةٌ a word imitative of the sound made by a thing that is struck upon a hard thing. (S, L.) اكِدَّةٌ The remains in a place of pasture which has already been eaten. (K.) See also كُدَادَةٌ and قَوْمٌ أَكْدَادٌ. أَكْدَادٌ A quick, or swift, people: (As, S, L:) or a people composing distinct bodies, or parties, or troops; (L, art. كتد; and K;) as also ↓ أَكِدَّةٌ and أَكَادِيدُ. (K.) See also مَكْدُودٌ. أَكْتَادٌ pass. part. n. of كَدَّ, q. v. — — A man overcome. (L.) مُكِدٌّ (tropical:) One who gives [only] when asked. (A.) See also كَدُودٌ, and 1, and 4. مِكَدٌّ (assumed tropical:) A comb. (K.) — — (tropical:) An instrument for scratching or scraping. (TA.) كدأ 1 كَدَأَ and كَدِئَ, aor. كَدَأَ, inf. n. كَدْءٌ and كُدُوْءٌ, It (a plant) was affected by the cold, and thereby made to stick to the earth: or its growth became slow by reason of want of water. (AZ, S, K.) — — كَدَأَ, aor. كَدَأَ; (K;) and ↓ كدّأ, (S, K,) inf. n. تَكْدِئَةٌ; (S;) the former the more common; (TA;) It (cold) cast down the standing corn &c. upon the earth. (S, K.) — — كَدَأَ (tropical:) It (herbage) was short and bad, (K,) on account of the badness of the soil. (TA.) — — كَدِئَتِ الإِبِلُ, aor. كَدَأَ, inf. n. كَدْءٌ, The camels had little hair. (TA.) — كَدِئَ, (K,) or كَدَأَ, (L,) the former said to be of an uncommon dial., (MF,) aor. كَدَأَ, It (a crow or raven) croaked roughly, as though it were vomiting. (L, K.) 2 كَدَّأَ see 1. Q. Q. 1 كَوْدَأَ, (K,) inf. n. كَوْدَأَةٌ, (TA,) He ran in the manner called عَدْو: (K:) i. e., he hastened in his pace. (TA.) [See دَأْدَأَ.] أَرْضٌ كَادِئَةٌ A land that produces plants slowly. (S, K.) — — إِبِلٌ كَادِئَةُ الأَوْبَارَ Camels having little hair: pl. كَوَادِئُ. (TA.) كِنْدَأْوٌ dial. form of كِنْتَأْوٌ. (K.) — — A gross, or bulky, camel. (K.) [But perhaps جمل is here put by a mistake of a copyist in the K for حبل, and the meaning is a thick rope; for كنتأو is said to signify thick, as an epithet applied to a rope: or the reverse may be the case in the explanation of the latter word.] It occurs again in art. كند. (TA.) كدب كَدْبٌ and كَدِبٌ and كَدَبٌ and كُدْبٌ [but the second seems to have been written, in MF's copy of the K, كِدْبٌ], coll. gen. ns., also with ذ for د, The whiteness [or white marks] on the nails of young persons: n. un. (of each of the above words, TA,) with ة: as also كُدَيْبَاءُ: (K:) but this last, says SM, I have not found in any other lexicon. (TA.) — — جَاؤُوا عَلَى قَمِيصِهِ بِدَمٍ كَدِبٍ, [Kur, xii. 18,] so accord. to the reading of Ibn-'Abbás, (K,) and 'Áïsheh, and El-Hasan El-Basree, (TA,) They brought, upon his shirt, blood inclining in colour to white; as though it were blood that had made marks upon the shirt resembling embroidery or the like: (K:) or fresh blood: or, contr. dry blood: or blood of a dingy hue: or blood changed [in colour]. (TA.) مَكْدُوبَةٌ A woman of a pure white complexion. (IAar, K.) كدح 1 كَدَحَ, aor. كَدَحَ, (inf. n. كَدْحٌ, S,) He worked or wrought; laboured; employed himself actively; syn. سَعَى; (S, K;) and عَمِلَ: (S:) he wrought for himself good or evil: (K:) he was eager, and strove, laboured, or exerted himself, and wearied himself, in work, in the affairs relating to the present world and in those relating to the world to come: (Zj:) he toiled, or laboured hard. (S, K.) هُوَ يَكْدَحُ فِى كَذَا He toils, or labours hard, in such a thing, or affair. (S.) — — كَدَحَ لِعِيَالِهِ, and ↓ اكتدح, He sought, sought after, or sought to gain, sustenance; or he gained, acquired, or earned; for his family, or household; syn. كَسَبَ, (S, K,) or اكتسب. (L.) — كَدَحَ وَجْهَهُ It (a thing, S) scratched, or lacerated, his face: (S, K:) or did to his face that which disfigured it, or rendered it ugly or unseemly: as also ↓ كدّحهُ, (K,) inf. n. تَكْدِيحٌ: (TA:) or كدّح, inf. n. تكديح, signifies it scratched, or lacerated, much, or many times, or in many places: (S:) also [so in the L; but in the K, or] كَدَحَ in the phrase كَدَحَ وَجْهَهُ signifies أَفْسَدَ; (K;) you say كَدَحَ وَجْهَ أَمْرِهِ, meaning he marred his affair. (L.) — — كَدَحَ رَأْسَهُ He separated his hair with a comb. (K.) 2 كَدَّحَ see 1. 5 تكدّح It (the skin) became scratched, or lacerated, much, or many times, or in many places. (S, K.) — — وَقَعَ مِنَ السَّطْحِ فَتَكَدَّحَ He fell from the flat top, or roof, of the house, and became much broken [in his skin]. (L.) كَدْحٌ A scratch, or laceration, of the skin; i. q. خَدْشٌ: (S, K:) or a كدح is more (or larger, L) than a خَدْش: (S:) any mark made by scratching or biting: (IAth:) pl. كُدُوحٌ. (S, K.) Ex. بِهِ كَدْحٌ, (S, K,) and كُدُوحٌ, (S,) He has upon him a scratch, &c. (S, K.) إِنَّكَ كَادِحٌ إِلَى رَبِّكَ, [Kur lxxxiv. 6,] Verily thou workest, or labourest, (S,) or, workest for thyself good or evil, (TA,) or, strivest, or labourest, in thy work until the meeting of thy Lord, i. e., until death. (Jel.) حِمَارٌ مُكَدَّحٌ An ass much lacerated by the bites of other asses. (S, K.) A wild ass is termed مكدّح because he is lacerated by the bites of other asses. (A'Obeyd.) كدر 1 كَدِرَ, aor. كَدَرَ; and كَدُرَ, aor. كَدُرَ; (S, A, Msb, K, &c.;) and كَدَرَ; (Sgh, K;) but this last is said in the L to be allowable only as signifying "he poured out" water; (TA;) inf. n. كَدَرٌ, (S, A, Msb, K,) of the first, (S, Msb,) or second, (TA,) and كُدُورَةٌ, (S, A, Msb, K,) of the second, (S, Msb,) and كَدَارَةٌ, (K,) also of the second, (TA,) and كُدُورٌ, and كُدْرَةٌ, (K,) or the last is a simple subst.; (TA;) and ↓ تكدّر; (S, Msb, K;) and ↓ اكدرّ, inf. n. إِكْدِرَارٌ; (K;) and ↓ انكدر; (Bd lxxxi. 2;) It (water, S, Msb, &c.) was, or became, turbid, thick, or muddy; contr. of صَفَا; (S, A, K;) it ceased to be clear: (Msb:) or كُدْرَةٌ relates to colour, (K,) specially; (TA;) and كُدُورَةٌ, to water, (K,) and to life, العَيْش; in the K, العَيْن, but this is a mistake; (TA;) and كَدَرٌ, to all of these. (K.) — — كَدِرَ, aor. كَدَرَ, (Lh, Msb,) inf. n. كَدَرٌ (S, Msb) [and كُدْرَةٌ, (see above,)] It (the complexion

of a man, Lh) and he (a horse, &c., Msb) was, or became, of the colour termed كُدْرَةٌ [i. e. dusky, dingy, or inclining to black and dust-colour]. (Lh, S, Msb.) — — كَدِرَ عَيْشُ فُلَانٍ, (S, A,) [inf. n. كَدَرٌ and كُدُورَةٌ; (see above;)] and ↓ تكدّر, (A,) (tropical:) [The life of such a one became troublesome, or perturbed, or attended with trouble:] and تكدّرت ↓ مَعِيشَتُهُ [signifies the same; or his means of living became attended with trouble]. (S.) — — خُذْ مَا صَفَا وَدَعْ مَا كَدِرَ, and كَدُرَ, and كَدَرَ, (tropical:) [Take thou what is free from trouble, and leave what is attended with trouble.] (IAar, L, Msb.) — — كَدِرَ عَلَىَّ فُؤَادُهُ (tropical:) [His heart, or mind, became perturbed by displeasure against me]. (A, TA.) — — [And in like manner you say] تكدّر ↓ مَذْهَبُهُ فى الْمَسْأَلَةِ [(tropical:) His opinion respecting the question became confounded, or perplexed]. (Mgh.) — كَدَرَ, (K,) aor. كَدُرَ, inf. n. كَدْرٌ, (TA,) He poured out, or forth water. (K, TA.) Said in the L to be the only signification of this form of the verb. (TA.) [But see above.] 2 كدّرهُ, inf. n. تَكْدِيرٌ, He rendered it (namely water, S, Msb) turbid, thick, or muddy. (S, Msb, K.) — — [كدّر عَيْشَ فُلَانٍ (tropical:) He or it, troubled the life of such a one; rendered it troublesome, or perturbed; caused it to be attended with trouble.] — — [كدّر عَلَىَّ فُؤَادَ فُلَانٍ (tropical:) He, or it, caused the heart, or mind, of such a one to be perturbed by displeasure against me.] — — كدّرت المَسْأَلَةُ عَلَيْهِ مَذْهَبَهُ [(tropical:) The question confounded, or perplexed, his opinion]. (TA.) — — صَفَا أَمْرِى فَكَدَّرَهُ فُلَانٌ (tropical:) [My affair, or case, was free from trouble, and such a one caused it to be attended with trouble]. (A.) — — كدّر نِعْمَةً [(tropical:) He sullied a favour]. (ElAashà, quoted in the S, art. نشد.) 5 تَكَدَّرَ see 1, in four places. 6 تكادرت العَيْنُ فى الشَّىْءِ (tropical:) The eye continued looking at the thing. (S, A.) 7 إِنْكَدَرَ see 1. — He, or it, darted down. (S, K.) It is said of a bird, (A,) or of a hawk, in this sense; (TK;) and of a star. (A.) So in the Kur lxxxi. 2, وَإِذَا النُّجُومُ انْكَدَرَتْ: (S, * Bd:) or this means, And when the stars dart down, and fall, one after another, upon the earth: (Jel:) or when the stars fall and become scattered. (El-Basáïr, K. *)— — انكدر عليهم العَدُوُّ (tropical:) The enemy poured down upon them. (A.) And انكدر عَلَيْهِ القَوْمُ (tropical:) The people poured upon him: (K:) or poured down upon him: (TA:) or repaired towards him, scattering themselves upon him. (El-Basáïr.) — — انكدر (tropical:) He hastened: (S, K:) or he hastened in some measure. (TA.) You say انكدر فِى سَيْرِهِ (tropical:) He hastened in his pace. (A.) And انكدر يَعْدُو (tropical:) He hastened in some measure, running; (TA;) accord. to A'Obeyd. (TA, voce انْصَلَتَ.) 9 إِكْدَرَّ see 1. كَدْرٌ: see كَدِرٌ. كَدَرٌ [a coll. gen. n., of which the n. of unity is كَدَرَةٌ] Handfuls of reaped corn: (O, TA:) see عَصْفٌ. كَدِرٌ (S, A, Msb, K) and ↓ كَدْرٌ (S, K) and ↓ كَدِيرٌ and ↓ أَكْدَرُ (K) Turbid; thick; muddy: (S, A, Msb, K) applied to water. (S, A, Msb.) — عَيْشٌ كَدِرٌ, and ↓ أَكْدَرُ (tropical:) [Life that is attended with trouble]. (TA.) — — هُوَ كَدِرُ الفُؤَادِ عَلَىَّ (tropical:) [He is perturbed in heart, or mind, by displeasure against me]. (A.) كُدْرَةٌ Duskiness, or dinginess, of colour; (S, * Msb;) a hue inclining to black and dust-colour. (TA.) See 1. كَدَرَةٌ: see كَدَرٌ. كُدْرِىٌّ (S, K) and ↓ كُدَارِىٌّ (IAar, TA) A species of the kind of bird called قَطًا, (S, K,) one of three species, whereof the two others are called جُونِىٌّ and غَطَاطٌ; (S;) the species called كدرى are of a dusty [or dusky] colour, (S, K,) short in the legs, (TA,) diversified, or speckled, or marked, with duskiness, or dinginess, and blackness, (رُقْش,) in the backs (S, K) and bellies, (S,) black in the inside of the wing, (TA,) yellow in the throats, (S, K,) having in the tail two feathers [in the L and TA ريشان, but the right reading is رِيشَتَانِ,] longer than the rest of the tail; (ISk, TA;) it is smaller than the جونى, (S,) and has a clear cry, calling out its own name [قَطًا قَطًا]: (ISd, TA:) it seems to be thus named, كدرى, in relation to the greater number of birds of the kind called قَطًا, which are كُدْر [in colour]; (S;) كدرى being, as some assert, a rel. n. from كُدْرٌ, like دُبْسِىٌّ from طَيْرٌ دُبْسٌ: (TA:) the n. un. is كُدْرِيَّةٌ and كُدَارِيَّةٌ. (TA.) [See also غَطَاطٌ, and قَطًا; and De Sacy's Chrest. Arabe, 2nd ed., ii. 369.] كَدِيرٌ: see كَدِرٌ. كُدَارِىٌّ: see كُدْرِىٌّ. كُدَيْرَآءُ, [dim. of كَدْرَآءُ, fem. of أَكْدَرُ,] A certain kind of food, accord. to Kr, who does not describe its composition; (TA;) fresh milk in which dates (S, K) of the kind called بَرْنِىّ (K) are macerated: (S, K:) or milk in which dates are steeped and mashed with the hand: (TA:) women are fattened with it: (K:) so called because of the duskiness (كُدْرَة) of its colour. (Z, TA.) كُنْدُرٌ: see art. كندر. أَكْدَرُ [Dusky, or dingy; of a hue inclining to black and dust-colour;] having كُدْرَة in its colour: (S, TA:) fem. كَدْرَآءُ: pl. كُدْرٌ: and dim. of اكدر, أُكَيْدِرُ. (Msb.) — — بَنَاتُ أَكْدَرَ The wild asses: (S:) the same, (A,) or بَنَاتُ الأَكْدَرِ, (K,) certain wild asses: (A, K:) so called after a particular stallion (S, A, K) or theirs. (K.) — — See also كَدِرٌ, in two places. كدس 1 كَدَسَهُ, (A, Msb, TA,) aor. كَدِسَ, (Msb,) inf. n. كَدْسٌ, (Msb, TA,) He collected it together; (A, TA;) made it into a كُدْس, accumulated, heaped, or piled up, one part upon another; (Msb;) namely, wheat, (A,) or reaped grain; (Msb, TA;) [and in like manner, (tropical:) money, and clothes, &c.: and so ↓ كدّس, inf. n. تَكْدِيسٌ; but this has an intensive signification, or applies to many objects: see مُكَدَّسٌ, below.] — كَدَسَتِ الخَيْلُ, (A, Msb,) [aor. كَدِسَ,] inf. n. كَدْسٌ, (Msb,) (tropical:) The horses followed closely one upon another: (Msb:) or collected themselves together, and followed closely one upon another; as also ↓ تكدّست: (A:) or كَدْسٌ signifies the going quickly of one who is heavily laden: (S, K:) and كَدَسَتِ الخَيْلُ the horses went quickly, being heavily laden: (S:) and كَدَسَتِ الإِبِلُ the camels went quickly, with heaviness, and followed closely one upon another: (TA:) or [simply] went quickly: (Fr:) ↓ تَكَدُّسٌ also signifies the walking, or going, quickly: (IAar, K:) and تكدّس ↓ الفَرَسُ the horse went as though he were heavily laden: (S:) or ↓ تَكَدُّسٌ signifies the walking, or going, like him who is short and thick: (TA:) and the moving about the shoulder-joints, and erecting the part between the paps, (but instead of وَيَنْصِبَ مَا بَيْنَ ثَدْيَيْهِ, we find in some copies وَيَنْصَبُّ إِلَى مَا بَيْنَ يَدَيْهِ [and descending towards the place before him], TA,) when walking, or going along, (K, TA,) as though one were going away at random; and thus the mountain-goats go: so accord. to IAar: (TA:) and تكدّس ↓ الإِنْسَانُ the man was pushed from behind, and fell down. (TA.) 2 كَدَّسَ see 1, first part. 5 تكدّس It (wheat, A, or reaped grain, TA, [&c.,]) became collected together. (A, TA.) — See also 1, in five places. كُدْسٌ Reaped grain collected together; [a heap thereof;] (A, K;) as also ↓ كُدَّاسٌ, like رُمَّانٌ: (Ibn-'Abbád and A, Sgh, K:) or what is collected together, of wheat, (S, * Msb,) in the place where it is trodden out: (Msb:) when trodden out and thrashed, it is called عَرَمَةٌ and صُبْرَةٌ: or, as Az says, in one place in the T, on the authority of IAar, كُدْسٌ and بَيْدَرٌ and عَرَمَةٌ and شَغْلَةٌ are all one: and in another place he says, that كُدْسٌ signifies a collection of wheat: and in like manner, (assumed tropical:) what is collected [or heaped] together, of money, and of other things: (Msb:) or (assumed tropical:) of dates, (TA,) and (tropical:) of money, (A, TA,) and the like, (TA,) and (tropical:) of clothes: (A, TA:) also, (assumed tropical:) a large heap of sand, of which one part does not separate from another: (En-Nadr:) and ↓ كُدَاسٌ, like غُرَابٌ, what is collected together, or heaped up, of snow: and ↓ كُدَاسَةٌ, what is collected together, and heaped up, one part upon another: (K:) the pl. of كُدْسٌ is أَكْدَاسٌ. (S, A, Msb.) كُدَاسٌ and كُدَاسَةٌ: see كُدْسٌ. كُدَّاسٌ: see كُدْسٌ. كُدْسٌ مُكَدَّسٌ [What is collected together, of wheat, &c., heaped up much]. (Msb.) You say also عِنْدَهُ مِنْ دَرَاهِمَ وَثِيَابٍ كُدْسٌ مُكَدَّسٌ (tropical:) [He

has, of money, and of clothes, a collection heaped up much]: and أَكْدَاسٌ مُكَدَّسَةٌ (tropical:) [collections heaped up]. (A, TA.) كدش 1 كَدَشَ لِعِيَالِهِ, aor. كَدِشَ, (S, K,) inf. n. كَدْشٌ, (TK,) He sought, sought after, or sought to gain, sustenance; or he gained, acquired, or earned; syn. كَدَحَ, (S, K,) and كَسَبَ; (K;) and collected; and exercised art, cunning, or skill; (TA;) for his family, or household. (S, K.) — — You say also, كَدَشْتُ مِنْ فُلَانٍ شَيْئًا, ('Okbeh Es-Sulamee, TA,) or عَطَآءً, (S, K,) I obtained from such a one ('Okbeh, S, K) a thing, ('Okbeh,) or a gift; (S, K;) as also ↓ أَكْدَشْتُ, (K, and so in a copy of the S,) or ↓ اِكْتَدَشْتُ. ('Okbeh, as related by Aboo-Turáb; and so in two copies of the S.) And مَا كَدَشَ مِنْهُ شَيْئًا He did not obtain, and did not take, of him anything. (TA.) 4 أَكْدَشَ see 1. 8 اِكْتَدَشَ see 1. كُدَاشَةٌ [app. Gain, or earnings;] a subst. [from كدش as first explained above, or] from كَدَّاشٌ in the first of the senses explained below. (TA.) كَدَّاشٌ A man who makes much gain. (TA.) — — Also, i. q., مُكَدٌّ; (K;) in the dial. of the people of El-'Irák; meaning An importunate beggar. (TA.) كذ كدم كدن كده كدى See Supplement 1 كَذَّ, [aor. ◌ِ3كَذِ,] (K,) inf. n. كَذٌّ, (TA,) It (a thing, TA) was, or became, rough, (K,) and hard. (TA.) 4 اكذوا They, (a people, Msb,) became among stones such as are termed كَذَّان. (L, Msb, K.) كَذَّانٌ Soft stones, (AA, S, M, L, Msb, K,) as also جَذَّانٌ, (As, L in art. جذ,) like dry pieces of clay, (S, L, Msb, K,) and foraminous, or pierced with holes, (M, L,) or sometimes pierced with holes: n. un. with ة. (L, Msb.) Some say, that the ن is a radical letter; (L, Msb;) but the form of the verb أَكَذَّ is against their assertion; for if the ن were so, it would appear in the verb. (Msb.) كُذْكَذَةٌ Intense redness. (K.) كذب 1 كَذَبَ, aor. كَذِبَ, inf. n. كَذِبٌ (a strange form of inf. n.; there being, accord. to Kz., only fourteen instances of it; as لَعِبٌ, and ضَحِكٌ, &c.; though there are many substantives of this measure; MF) and كِذْبٌ (S, K: accord. to Ibn-Es-Seed and others, this latter is formed from the former, by putting the second vowel of the former in the place of the first: MF) and كَذِبَةٌ (L) or كَذْبَةٌ (K) and كِذْبَةٌ (L, K) and كِذَابٌ and كِذَّابٌ (K: but this last, which is also assigned to كَذَّبَ in the L, is, accord. to the S, which refers, for proof, to the Kur, ch. lxxviii. 28, one of the inf. ns. of كذّب: and Ks says, that the people of El-Yemen make the inf. n. of فعّل of the measure فِعَّالٌ, while the other Arabs make it تَفْعِيلٌ: TA) and, accord. to some, كُذْبٌ and كَذْبٌ (TA: but the latter of these two, though agreeable with analogy, is unheard: TA): see also كَذِبٌ, below: [He lied; uttered a falsehood; said what was untrue:] he gave an untrue account, or relation, of a thing, whether intentionally or unintentionally. (Msb) الكَذِبُ is of five kinds. — — First, The relater's changing, or altering, what he hears; and his relating; as from others, what he does not know. This is the kind that renders one criminal, and destroys manly virtue. — Second, The saying what resembles a lie, not meaning anything but the truth. Such is meant in the trad., كَذَبَ إِبْرٰهِيمُ ثَلَاثَ كَذِبَاتٍ Abraham said three sayings resembling lies; he being veracious in the three. — Third, The saying what is untrue by mistake, or unintentionally; making a mistake; erring. This signification is frequent. — Fourth, The finding one's hopes false, or vain. — Fifth, The act of instigating, or inciting. (IAmb.) [See illustrations of these and other significations below; and see more voce صَدَقَ.] [You say] يَكْذِبُكَ مِنْ أَيْنَ جَاءَ [He will lie to thee even as to the place whence he comes.] (L, art. مح, and in many other places, following the similar phrase لَا يَصْدُقُكَ أَثَرَهُ, or أَثَرُهُ.) Lebeed says, اِكْذِبِ النَّفْسَ إِذَا حَدَّثْتَهَا Lie to the soul (i. e., to thy soul,) when thou talkest to it: i. e., say not to thy soul, Thou wilt not succeed in thine enterprise; for thy doing so will divert thee, or hinder thee, therefrom. A proverb. (Meyd, &c.) — — كُذِبَ, pass., He was told a lie; a falsehood; or an untruth. (K.) — — Aboo-Duwád says, كَذَبَ العَيْرُ وَإِنْ كَانَ بَرَحْ The wild ass hath lied, although he hath passed from right to left: [the doing which is esteemed unlucky:] or, [agreeably with explanations of كَذَبَ given below,] hath become languid, and within [the sportsman's] power, or reach, &c.: or keep to the wild ass, and hunt him, &c. A proverb, applied in the case of a thing that is hoped for, though difficult of attainment. (TA.) — — كَذَبَتْ and ↓ كذّبت (tropical:) She (a camel), being covered by the stallion, raised her tail, and then returned without conceiving. (En-Nadr, K.) — — كَذَبَ is said of other things than men [and animals]: as of lightning, [meaning (assumed tropical:) It gave a false promise of rain]: of a dream, an opinion, a hope, and a desire, [meaning, in each of these cases, (assumed tropical:) It proved false]. (TA.) — — So also كَذَبَتِ العَيْنُ (assumed tropical:) The sense [i. e., the sight] of the eye deceived it. (TA.) — — كَذَبَ الرَّأْىُ [(assumed tropical:) The judgment lied]; i. e., he imagined the thing contrary to its real state. (TA.) [See also صَدَقَ ظَنِّى] — — كَذَبَتْكَ عَيْنُكَ (tropical:) Thine eye showed thee what had no reality. (TA.) — — كَذَبَ لَبَنُ النَّاقَةِ, and ↓ كذّب, (the latter mentioned in the S,) (tropical:) The milk of the camel passed away, or failed. (Lh.) — — كَذَبَ فِى سَيْرِهِ (tropical:) [He (a camel) became slack, or slow, in his pace: see 2]. (TA.) — — كَذَبَ الحَرُّ (tropical:) The heat abated. (TA.) — — See also 2. كَذَبَ He found his hopes to be false, or vain. (IAmb.) أُنْظُرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ, [Kur vi. 24, lit., See how they lied against themselves,] is said to signify see how their hope hath proved false, or vain. (TA.) — — ظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا, [Kur xii. 110,] They (the apostles) thought that they had been disappointed of the fulfilment of the promise made to them. So accord. to one reading. Accord. to another reading, the verb is ↓ كُذِّبُوا: [in which case, the meaning of the words appears to be, " They knew that they had been pronounced liars " by the people to whom they were sent]. (TA.) There are also two other readings; ↓ كَذَّبُوا and كَذَبُوا: accord. to the former, the verb refers to the people to whom the apostles were sent; and ظنّوا means " they knew: " accord. to the latter, the words mean, " They (the people above mentioned) thought that they (the apostles) had broken their promise. " (Jel.) — — مَا كَذَبَ الفُؤَادُ مَا رَأَى [The mind did not belie what he saw.] (Kur liii. 11.) — — كَذَبَتْهُ نَفْسُهُ [His soul lied to him:] his soul made him to desire things, and to conceive hopes, that could scarcely come to pass. (K.) Hence the soul is called الكَذُوبُ. You say in the contr. case, صَدَقَتْهُ نفسه, and الكَذُوبُ. (TA.) See كَذُوبٌ, and art. صدق. — — Hence, كَذَبَ عَلَيْهِ signifies It rendered him active, or brisk; animated him; instigated him; incited him; (K;) as also كَذَبَهُ. (Z.) — — Hence, كَذَبَ and كَذَبَكَ and كَذَبَ عَلَيْكَ have sometimes the same signification, though not always the same government, as عَلَيْكَ, or إِلْزَمْ; Keep to; or take to. The noun following is put in the nom. case accord. to the dial. of El-Yemen; and in the acc. accord. to the dial. of Mudar; or, as some say, is correctly put in the nom. only. (TA.) You say, كَذَبَ عَلَيْكَ كَذَا وَكَذَا, meaning Keep to, or take to, such and such things. It is an extr. phrase. (ISk.) You also say, كَذَبْتُ عَلَيْكَ, meaning Keep thou to me: and كذبتُ عَلَيْكُمْ Keep ye to me. IAar. cites the following verse of Khidásh Ibn-Zuheyr, [in which he tauntingly compares a people to ticks]: كَذَبْتُ عَلَيْكُمْ أَوْ عِدُونِى وَعَلِّلُوا بِىَ الأَرْضَ وَالأَقْوَامَ قِرْدَانَ مَوْظَبَا [Keep ye to me: threaten me, and soothe by (the mention of) me the land and the peoples, O ticks of Mowdhab!]: meaning Keep ye to me, and to satirizing me, when ye are on a journey, and traverse the land mentioning me. (TA.) In like manner, يَوْمُ الأَحَدِ والخَمِيسِ كَذَبَاكَ أَوْ يَوْمُ الإِثْنَيْنِ والثَّلَاثَاءِ, in a trad. respecting the proper days for being cupped, signifies Keep thou to Sunday and Thursday, or Monday and Tuesday. (IAth, Z.) The verb is thus used after the manner of a proverb, and is invariable [as to tense], being constantly in the pret. tense, connected [literally or virtually, when explained by عَلَيْكَ followed by the prep. ب, or by إِلْزَمْ,] only

with the person addressed, and in the sense of the imperative. كذباك here [lit.] signifies Let them render thee active, or brisk, and animate thee, instigate thee, or incite thee. (Z.). [A trad. of 'Omar, quoted below, presents another instance to which this signification is said to apply.] — — Or كَذَبَ denotes instigation, or incitement, of the person addressed, to keep to the thing that is mentioned; as in the saying of the Arabs, كَذَبَ عَلَيْكَ العَسَلُ, meaning Eat thou honey: but the explanation of this is, (The relinquisher of) honey hath erred [to thee; i. e., in his representation of its evil qualites &c.; which is equivalent to saying, Eat, or keep to, honey]: العَسَلُ being put for تَارِكُ العَسَلِ. [See also 1 in art. عسل.] In like manner, the saying of 'Omar, كَذَبَ عَلَيْكُمُ الحَجُّ &c., (see below,) signifies Keep ye to the performance of the pilgrimage, &c.: [or (the relinquisher of) the pilgrimage hath erred to thee in his representation of it: therefore it means as above]. (IAmb.) Accord. to IAmb the noun signifying the object of instigation [which may also be called the cause thereof] cannot be rightly put in the acc. case: if so put, the verb is without an agent. (TA.) [But see what is said on this point in the remarks on the trad. of 'Omar below.] — — Or the verb in a case of this kind signifies أَمْكَنَ: thus, كَذَبَكَ الحَجُّ signifies The performance of the pilgrimage is possible, or practicable, to thee: therefore [it means] Perform thou the pilgrimage. (ISh.) — — Or أَمْكَنَ is its original signification; and the meaning intended is Keep to; as in the ex. كَذَبَ العَتِيقُ. (Aal.) — — 'Antarah, addressing his wife 'Ableh, says; or, accord. to some, the poet is Khuzaz Ibn-Lowdhán; كَذَبَ العَتِيقُ وَمَآءُ شَنٍّ بَارِدٌ إِنْ كُنْتِ سَائِلَتِى غَبُوقًا فَاذْهَبِى (TA.) i. e., Keep thou to the eating of dates, and to the cool water of an old, worn-out, skin: if thou ask me for an evening's drink of milk, depart: for I have appropriated the milk to my colt, which is profitable to me, and may preserve me and thee: (L:) العتيق is in the nom. case accord. to the dial. of El-Yemen: but in the acc. accord. to that of Mudar. (TA.) — — Er-Radee [reading العتيقَ] cites this verse as a proof that كَذَبَ, originally a verb, has become a verbal noun, signifying الْزَمْ. (TA.) But he is the only one who asserts it to be a verbal noun. (MF.) — — Also, Mo'akkir El-Bárikee says, وَذُبْيَانِيَّةٍ أُوْصَتْ بَنِيهَا بِأَنْ كَذَبَ القَرَاطِفُ وَالقُرُوفُ And many a woman of Dhubyán charged her sons by [saying], Keep to the red garments (اكسية), and the bags (or receptacles) of leather tanned with pomegranate-bark. She charged them to take plenty of these two things as spoil from the tribe of Nemir, if they should prevail over them. (Aboo-'Obeyd El-Kásim Ibn-Selám.) — — كذب is also said to have the same meaning in the words of the trad. كَذَبَ النَّسَّابُونَ [Keep to those skilled in genealogy:] or Regard is to be had to what is said by those skilled in genealogy: another meaning to which is assigned below. (TA.) — — It sometimes signifies It is incumbent, or obligatory. So in the following: (a trad. of 'Omar: TA:) كَذَبَ عَلَيْكُمُ الحَجُّ كَذَبَ عَلَيْكُمُ العُمْرَةُ كَذَبَ عَلَيْكُمُ الجِهَادُ ثَلَاثَةُ أَسْفَارٍ كَذَبْنَ عَلَيْكُمْ [The performance of the pilgrimage is incumbent on you: the performance of (the rites called) العمرة is incumbent on you: warring (for the sake of religion) is incumbent on you: three expeditions are incumbent on you]: (S, * K:) or كذب, here, is from كَذَبَتْهُ نَفْسُهُ, " his soul made him to desire things, and to conceive hopes, that could scarcely come to pass; " and the meaning is let [the expectation of the reward which will follow] the performance of the pilgrimage render thee active, or brisk, and animate thee, instigate thee, or incite thee, to the act: [and so of the rest of the trad.: but here I should observe, that, for لِيُنَشِّطَكَ and يَبْعَثْكَ and لِيَكْذِبَكَ, in the CK, we should read لِيَكْذِبْكَ &c.:] (K:) — — or, as ISk says, كذب, here, seems to denote instigation, or incitement, meaning عَلَيْكُمْ بِهِ keep ye to it; and is an extr. word with respect to analogy: (S:) — — accord. to Akh., الحجّ is governed in the nom. case by كذب; but as to the meaning, it is in the acc.; because the meaning is a command to perform the pilgrimage; as when you say, أَمْكَنَكَ الصَّيْدُ " the game hath become within thy power, or reach "], meaning " shoot it, " or " cast at it: " (S:) he who puts الحجّ in the acc. case, [agreeably with one relation of the trad., TA,] makes عليك [or عليكم] a verbal noun; and in كذب is [implied] the pronoun which refers to الحجّ [and which is the agent of the verb]; (K;) or the agent is implied in كذب, and explained by what follows it; (Sb;) [so that] the meaning is كَذَبَ الحَجُّ عَلَيْكُمُ الحَجَّ: (Z:) or, [as shown above,] كذب is a verbal n., meaning الْزَمْ, and الحجّ is in the acc. case as governed by it: (Er-Radee:) though its being in the acc. case, accord. to some, is altogether unknown: (TA:) — -b29- [or the meaning is as stated before on the authority of ISh.:] — -b30- or the trad. means كَذَبَ عَلَيْكَ الحَجُّ إِنْ ذُكِرَ أَنَّهُ غَيْرُ كَافٍ هَادِمٍ لِمَا قَبْلَهُ مِنَ الذُّنُوبِ [(the relinguisher of) the pilgrimage hath erred to thee if it have been spoken of (by him) as not sufficient, (and as not) abolishing the sins, or offences, (committed) before it: agreeably with the explanation by IAmb, given above]. (K.) — -b31- كَذَبَ He said what was false unintentionally; committed a mistake, or error. The verb is used in this sense by the people of El-Hijáz, and the rest of the Arabs have followed them in so using it. (Towsheeh.) — كَذَبَ is also said to signify He spoke truth; so as to bear two contr. meanings: and thus, كَذَبَ النَّسَّابُونَ may signify Those skilled in genealogy have spoken truth: but another explanation of this saying is given in this art. (MF, &c.) — كَذَبَتْ عَفَّاقَتُكَ [and the like] Thou brokest wind. (S in art. عفق.) 2 كذّبه, inf. n. تَكْذِيبٌ, (and كِذَّابٌ, TA, and تَكْذِبَةٌ [like تَجْرِبَةٌ &c.], occurring in the TA, voce لَهَبَةٌ, &c.) He made, or pronounced, him a liar; an utterer of falsehood; or a sayer of what was untrue: (K:) he attributed, or ascribed, to him lying, untruth, mendacity, or the speaking untruth: (Msb:) and (Msb) [accused him of lying:] he gave him the lie; said to him, " Thou hast lied, " &c. (S, Msb.) See also 4. — — كذّب بِالأَمْرِ, inf. n. تَكْذِيبٌ and كِذَّابٌ (K: the latter inf. n. of the dial. of El-Yemen: Ks, Fr) and كِذَابٌ, (TA,) He rejected, disallowed, denied, disacknowledged, disbelieved in, or discredited, the thing; syn. أَنْكَرَهُ; (K;) as also كذّبهُ, and ↓ كَذَبَهُ. (Jel, liii. 11.) Ex. وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا [And they rejected our signs, with rejection: Kur, lxxviii. 28]. (S.) And كَذَّبَ الفُؤَادُ مَا رَأَى, and ↓ كَذَبَ: see art. فأد, and see 1. — — كذّب عَنْهُ (assumed tropical:) He repelled from him, [or defended him]; syn. رَدَّ عَنْهُ; namely, a man. (K.) [See exs. voce عوّى, in art. عو.] — حَمَلَ فَمَا كَذّب, inf. n. تَكْذِيبٌ, (tropical:) He charged, and was not cowardly, (S, K,) and did not retreat. (TA.) حَمَلَ ثُمَّ كذّب He charge, and then was cowardly, or did not charge with earnestness, or sincerity: (S:) — — or falsified the opinion formed of him: or made a false charge. (A.) كذّب عَنْ قِرْنِهِ He charged, and then retreated from his adversary. (Sh.) كذّب القِتَالَ He was cowardly in fight. التَّكْذِيبُ in fighting is the contr. of الصِّدْقُ. (TA.) — — كذّب السَّيْرَ [He slackened his pace, or became slow, after giving promise of being quick;] he did not proceed in his journey with energy. (TA.) — — مَا كَذَّبَ أَنْ فَعَلَ كَذَا (so in the TA, and in a MS. copy of the K: in the CK, and in two copies of the S, مَا كَذَبَ:) (tropical:) He did not delay to do so: (S, K:) he was not cowardly and weak, and did not delay to do so. (TA.) — كذّب عَنْ أَمْرٍ قَدْ أَرَادَهُ (tropical:) He abstained, or desisted, or drew back by reason of fear, from a thing that he had desired to do. (K.) — — كذّب (and ↓ كَذَبَ, TA,) (assumed tropical:) He (a wild beast) took a run, and then stopped to see what was behind him, (K,) whether he were pursued or not. (TA.) 3 كَاذَبْتُهُ, inf. n. مُكَاذَبَةٌ and كِذَابٌ, I lied, &c., to him, and he to me. (K, * TA.) 4 اكذبهُ He found him a liar; an utterer of falsehood; or a sayer of what was untrue: (S, K:)

or he said to him, " Thou hast lied ": &c.: (TA:) or this verb bears the former of these two significations, and ↓ كذّبه signifies the latter: (S:) or اكذبه signifies he shewed him that he had told a lie, &c.: (Zj:) or اكذبه signifies he announced that he had told, or related, a lie, &c.: and ↓ كذّبه, he announced his being a liar, &c.: (Ks, S:) or اكذبه and ↓ كذّبه are syn.: but the former sometimes signifies he incited, urged, or induced, him to lie, &c. (a signification assigned to it in the K): and sometimes, he made manifest, or proved, his lying, &c. (a signification also assigned to it in the K): and he found him a liar, &c. (Th, S, * TA.) — اكذب, inf. n. إِكْذَابٌ, (tropical:) He, being called to, or shouted to, remained silent, feigning to be asleep. (AA, K.) 5 تكذّب He affected lying: or he lied purposely (تَكَلَّفَ الكَذِبَ). (S, K.) He told a lie; [like كَذَبَ.] (MA, KL.) [See also an instance in which it is trans., meaning He spoke falsely, voce تزعّم.] — — تكذّبهُ, (K,) and تكذّب عَلَيْهِ, (TA,) He asserted that he was a liar. (K.) Aboo-Bekr Es-Siddeek says, رَسُولٌ أَتَاهُمْ صَادِقًا فَتَكَذَّبُوا عَلَيْهِ وَقَالُوا لَسْتَ فِينَا بِمَا كِثِ [An apostle came to them, speaking truth; but they brought a charge of lying against him, or asserted him to be a liar, and said, Thou shalt not stay among us]. (TA.) 6 تكاذبوا They lied, &c., one to another. (S.) See also تَصَادَقَا. كُذْبٌ and كَذِبٌ and كَذْبٌ and كُذُبٌ i. q. كَذْبٌ &c. (K, art. كدب.) كَذِبٌ and ↓ أُكْذُوبَةٌ [pl. أَكَاذِيبُ] (S, K) and ↓ كُذْبَى and ↓ مَكْذُوبٌ (K: this last a pass. part. n. used in the sense of an inf. n., as is said to be done in only four other instances: MF) and ↓ مَكْذُوبَةٌ (S, K: a fem. pass. part. n. which is less used in this manner than a masc.: TA [or perhaps an inf. n., as its contr. مَصْدُوقَةٌ is said to be:]) and ↓ مَكْذَبَةٌ (K: a meemee inf. n. agreeable with analogy: TA) and ↓ مُكْذُبَةٌ (CK: omitted in a MS. copy, and in the TA) and ↓ كَاذِبَةٌ (S, K) and ↓ كُذْبَانٌ and ↓ كُذَّابٌ (K) and ↓ تَكْذَابٌ (L, art. مسح,) are synonymous: (S, K) [all of these are regarded by some as inf. ns., signifying The act of lying; uttering a falsehood; or saying what is untrue: by others, all but the first seem to be regarded as simple substantives, signifying a lie; a falsehood; an untruth; a fiction; a fable: and the first, being an inf. n., is often used as a subst.] — — إِنَّ بَنِى نُمَيْرٍ لَيْسَ لَهُمْ مَكْذُوبَةٌ ↓ [Verily no lying, or lie, is attributable to the sons of Numeyr] is related as a phrase of the Arabs. (Fr.) — — لَيْسَ ↓ إِنَّ بَنِى فُلَانٍ لِحَدِّهِمْ مَكْذُوبَةٌ; i. e., كَذِبٌ; [Verily no falsity is attributable to the valour of the sons of such a one]. (S.) — — ↓ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ [Kur lvi. 2,] signifies There shall be no rejecting its happening [as a falsity]: كاذبة being here an inf. n.: (Fr) or كاذبة is here a subst. put in the place of an inf. n., like عَاقِبَةٌ and عَافِيَةٌ and بَاقِيَةٌ. (S.) — — ↓ لَا مُكْذَبَةَ, and ↓ لا كُذْبَى, and ↓ لا كُذْبَانَ, I do not accuse thee of lying; or make thee a liar: (TA:) [and in like manner] لَا كُذْبَ لَكَ, and لا كُذْبَى لَكَ, signify لا تَكْذِيبَ There is no accusing thee of lying; or making thee a liar. (Lb.) — — الشِّعْرِ ↓ تَكَاذِيبُ [The lies of poetry]. (TA.) — — جَاؤُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ, [Kur xii. 18, They brought, upon his shirt, false blood]: كذب here means ↓ مَكْذُوبٍ: (Fr and Abu-l-'Abbás:) or is for ذِى كَذِبٍ, meaning مَكْذُوبٍ فِيهِ: (Zj:) or the blood is termed كذب because he (Jacob) was told a lie thereby. (Akh.) See another reading in art. كدب. كُذْبَى: see كَذِبٌ. كُذْبَانٌ: see كَاذِبٌ. كُذْبَانٌ: see كَذِبٌ. الكَذُوبُ and الكَذُوبَةُ (tropical:) Names of the soul. (AZ, K.) See 1. — — صَدَقَتْهُ الكَذُوبُ, [The soul (i. e. his soul) told him truth:] the soul diverted him, or hindered him, or held him back, from an undertaking, causing him to imagine himself unable to prosecute it. (TA.) One says so of a man who threatens another, and then belies himself, and is cowardly and weak. (AA.) Fr cites this hemistich: حَتَّى إِذَا مَا صَدَقَتْهُ كُذُبُهْ Until, when his souls told him the truth, or diverted him, &c.: the poet assigning souls to the person spoken of because of the several opinions of the soul. (TA.) كَذَّابَةٌ (assumed tropical:) A piece of cloth that is dyed of various colours, or figured, as though it were embroidered, and stuck to the ceiling of a chamber: so called because one would imagine that it [meaning what is figured] is upon the ceiling, whereas it is upon a piece of cloth beneath the ceiling. (A, L.) كَاذِبٌ and ↓ كَذَّابٌ (fem. with ة, TA,) and ↓ كَذُوبٌ and ↓ كُذَبَةٌ (S, K) and ↓ كَذُوبَةٌ and ↓ تِكِذَّابٌ (like تِصِدَّاقٌ, TA) and ↓ كَذْبَانٌ (K) and ↓ كَيْذُبَانٌ (S, K) and ↓ كَيْذَبَانٌ (Az, K) and ↓ مَكْذَبَانٌ and ↓ مَكْذَبَانَةٌ and ↓ كُذُبْذُبٌ and ↓ كُذُبْذُبٌ (S, K; neither of which last two words has its like in measure, IJ) and ↓ كُذُبْذُبَانٌ (K) epithets, applied to a man, from كَذَبَ " he lied, &c.: " (S, K, &c.:) [the first word a simple epithet, signifying Lying, &c.; or a liar: each of the others an intensive epithet, signifying Lying, &c., much; mendacious; or a great, or habitual, liar]. Pl. of the first word [كَاذِبُونَ and] كُذَّبٌ; and of the third, كُذُبٌ: (S:) or, accord. to some, the last is pl. of كَاذِبٌ, contr. to analogy; or pl. of كِذَابٌ, which is an inf. n. used as an intensive epithet. (MF.) — — See كَذِبٌ — — نَاصِيَةٍ كَاذِبَةٍ, [in the Kur xcvi. 16,] signifies كاذبةٍ صَاحِبُهَا [By] a forelock whose owner is a liar. (TA.) — — Of the same kind is the expression ↓ رُؤْيَا كَذُوبٌ, meaning رؤيا صَاحِبُهَا كَاذِبٌ [A dream whereof the dreamer finds it to be false, or vain; i. e. a false, or vain, dream]. (TA.) [See also a verse cited voce خَيَالٌ.] — — قَدْ يَصْدُقُ ↓ إِنَّ الكَذُوبَ [Verily the habitual liar in some few instances speaks truth]. A proverb. (TA.) — — نَاقَةٌ كَاذِبٌ, and ↓ مُكَذِّبٌ, (tropical:) A she-camel that, being covered by the stallion, raises her tail, and then returns without conceiving. (En-Nadr, K.) — — مَكْذُوبَةٌ? لَهَا] ↓ and حَمْلَةٌ, كَاذِبَةٌ (see مَصْدُوقَةٌ,)] (tropical:) A charge that is followed up with cowardice and retreating. (TA.) — الكَذَّابَانِ An epithet applied to Museylimeh El-Hanafee and El-Aswad El-'Ansee. (K.) [Each of them is called الكذّاب.] أَكْذَبُ [More and most, lying, or mendacious]: see an ex. voce سُهَيْلَة. أُكْذُوبَةٌ: see كَذِبٌ. تَكْذَابٌ and تَكَاذِيبُ: see كَذِبٌ. مَكْذَبَةٌ: see كَذِبٌ. مُكْذُبَةٌ: see كَذِبٌ. مَكْذُوبٌ: see كَذِبٌ — — [One to whom a lie, falsehood, or untruth, is told: see كُذِبَ.] Ex. كُلُّ امْرِئٍ بِطَوَالِ العَيْشِ مَكْذُوبٌ Every man, in respect of the length of life, is lied to [by his own soul]. A proverb. (Meyd, &c.) — — قَوْلٌ مَكْذُوبٌ [originally مَكْذُوبٌ فِيهِ] A false saying, or lie; [lit.] a saying in which a falsehood, or lie, is told. (M, TA, voce مَقْتُوتٌ.) مَكْذُوبَةٌ: see كَذِبٌ. — A weak woman. (IAar, K.) — — A virtuous woman. (TA.) مَكَاذِبُ [signifying lies, falsehoods, or untruths,] is said to be a word that has no proper sing.: or it is pl. of كَذِبٌ, contr. to analogy: or its sing. is مَكْذَبٌ: like as is said of مَحَاسِنُ and مَذَاكِرُ &c. (MF.) كر

1 كَرَّ, [كرّ] كَرَّ بِنَفْسِهِ, i. e.] كَرَّ بِنَفْسِهِ, as distinguished from the trans. كَرَّ, [aor. ـُ3 كَرُّ,] (S, Mgh,) inf. n. كَرٌّ, (S,) or كُرُورٌ, (Mgh,) [or both,] He returned. (S, Mgh.) You say كَرَّ عَلَيْهِ, (A, K,) aor. ـُ3 كَرُ, (TA,) inf. n. كَرٌّ and كُرُورٌ and تَكْرَارٌ (A, K) and كَرِيرٌ, (CK,) He turned to, or against, him, or it: (A, K:) he returned to or against, it: (TA:) the primary signification is the turning to, or against, a thing, either in person, or in act. (El-Basáïr.) And اِنْهَزَمَ ثُمَّ كَرَّ عَلَيْهِ [He was put to flight: then he returned, or turned back, against him]. (A.) And كَرَّ الفَارِسُ, aor. ـُ3 كَرُ, inf. n. كَرٌّ, The horseman [wheeled round, or about, or] fled, to wheel round, or about, and then returned to the fight: (Msb:) [or returned to the fight after wheeling round, or about, or retiring, or being put to flight; as is implied in the phrase next preceding, from the A, and in many other examples: and simply, he charged, or assaulted: opposed to فَرَّ: see كَرَّةٌ, below.] You say also الجَوَادُ يَصْلُحُ لِلْكَرِّ وَالْفَرِّ [The courser is suitable, or fit, for returning to the fight, or for charging, or assaulting, and fleeing]. (Msb.) [And كَرَّ signifies He, or it, returned time after time.] You say أَفْنَاهُ كَرُّ اللَّيْلِ وَالنَّهَارِ The returning of night and day time after time caused him to come to an end. (Msb.) Also كَرَّ عَنْهُ He returned from him, or it. (A, K.) And عَنْ ذٰلِكَ ↓ تَكَرْكَرَ He returned from that. (TA.) — كَرَّ is also trans., as well as intrans.; (S,) TA;) كَرَّهُ, (aor. ـُ3 كَرُ, TA,) inf. n. كَرٌّ, signifying He made, or caused, him, or it, to return: (S, Mgh, TA:) and [in like manner,] ↓ عَنْ

كَرْكَرَهُ كَذَا, inf. n. كَرْكَرَةٌ, he made him to return, or revert, from such a thing. (TA.) You say كَرَّ عَلَيْهِ رُمْحَهُ, and فَرَسَهُ, inf. n. كَرٌّ, [He turned back his spear, and his horse, against him]. (A.) — كَرَّ, aor. ـَ3كَرِ, (S, K,) and [see. pers. كَرِرْتَ,] aor. ـَ3كَرَ, (K,) inf. n. كَرِيرٌ, (S, A, * K, * TA,) He uttered a sound like that of one throttled, or strangled: (S, K:) or like that of one harassed, or fatigued, or overburdened: (TA:) or he rattled in his throat (حَشْرَجَ) in dying: (AZ, S:) or he made a sound in his breast like حَشْرَجَةٌ [or rattling in the throat in dying], (A, TA) but not the same as this latter: and thus do horses, in their breasts. (TA.) [See شَخَرَ.] — — Also, He (a sick man) gave up his spirit, at death. (TA.) — — See also كَرِيرٌ, below. 2 كَرَّرَهُ, inf. n. تَكْرِيرٌ (S, Msb, K) and تَكْرَارٌ, (S, K,) or the latter is a simple subst., (Msb,) or, as AA said to Aboo-Sa'eed Ed-Dareer, in reply to a question respecting the difference between the measures تَفْعَالٌ and تِفْعَالٌ, the latter is a simple subst., and the former, with fet-h, is an inf. n., (S, TA,) [but there are two inf. ns. of the measure تِفْعَالٌ, both of unaugmented verbs, namely تِبْيَانٌ and تِلْقَآءٌ,] and تَكِرَّةٌ, (Ibn-Buzurj, K,) [He repeated it, or reiterated it, either once or more than once:] he repeated it several times; reiterated it: (Msb:) or he repeated it one time after another; (K;) which may mean he tripled it, unless the " other " time be not reckoned as a repetition; (TA;) as also ↓ كَرْكَرَهُ; (K; [in the CK, كَرْكَرَةٌ is put by mistake for كَرْكَرَهُ;]) either by act or by speech: (MF:) it differs from أَعَادَهُ, which signifies only " he repeated it once; " for none but the vulgar say أَعَادَهُ مَرَّاتٍ; whereas كَرَّرَهُ may signify [not only the same as أَعَادَهُ, as it does in many instances, but also] he repeated it time after time: (Aboo-Hilál El-'Askeree:) some explain كَرَّرَهُ as signifying he mentioned it twice, and he mentioned it one time after another: (Sadr-ed-Deen Zádeh:) when it is used in the former of these two senses, the term تَكْرَارٌ applies to the second, and to the first [with respect to the second]: ('Ináyeh, in the early part of chap. ii.; and TA:) but its explanation as signifying the mentioning a thing one time after another is a conventional rendering of the rhetoricians: (MF:) Es-Suyootee says, that تَكْرَارٌ signifies the renewing the first word or phrase; and it denotes a sort of تَأْكِيد [or corroboration]: but it is said to be a condition of تأكيد that the words or phrases [which are repeated] be without interruption, and occur not more than three times; and that تكرار differs from it in both these particulars; so that the phrase in the Kur, [chap. lv.,] فَبِأَىِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ is an instance of تكرار, not of تأكيد, because it occurs [with interruptions and] more than three times; and so another phrase in the Kur, [chap. lxxvii.,] وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ. (TA.) You say كَرَّر عَلَى سَمْعِهِ كَذَا [He repeated, or reiterated, such a thing, or saying, to his ear, or ears, or hearing]. (A.) 5 تكرّر [It became repeated, or reiterated: and it recurred]. You say تكرّر عَلَيْهِ [It (a saying) became repeated, or reiterated, to him]. (A.) R. Q. 1 كَرْكَرَهُ: see 1: and 2. R. Q. 2 تَكَرْكَرَ: see 1. كَرٌّ A rope [made in the form of a hoop] by means of which one ascends a palm-tree; (S, K;) accord. to A'Obeyd, a name not applied to any other rope; and so, says Az, I have heard from the Arabs; it is made of the best of [the fibres of the palm-tree called] لِيف: (TA:) or a thick rope; (K;) accord. to AO, made of لِيف, and of the outer covering (قِشْر) of the [portions of the racemes of the palm-tree called] عَرَاجِين and of the [portion of the branch called] عَسِيب: (TA:) or a rope, in general: (Th, K:) and the rope [or sheet] of a sail: (S:) or the rope of a ship: or the rope by which a ship is drawn: (TA:) and a قَيْد [or pair of shackles, or hobbles,] made of لِيف or of palm-leaves: (K:) pl. كُرُورٌ. (S, TA.) — The thing that connects the [two pieces of wood called] ظَلِفَتَانِ of the [kind of camel's saddle called] رَحْل, (S, K,) and that enters [or is inserted] into them: (S:) [See شَجْرٌ and شَخْرٌ:] or the skin, or leather, into which the ظَلِفَات of the رَحْل enter; occupying the same place in the رَحْل as the بِدَادَانِ have in the قَتَب, excepting that the بدادان do not appear before the ظَلِفَة: (TA:) pl. أَكْرَارٌ. (S, TA.) كُرٌّ A certain measure of capacity, (Mgh, Msb, K,) of the people of El-'Irák, (Mgh, K,) for wheat; (S;) well known; (Msb;) consisting of six ass-loads, (K,) that is, sixty times the quantity called قَفِيز, (Az, Mgh, Msb, K,) accord. to the people of El-'Irák, (TA,) the قفيز being eight مَكَاكِيك, [in the TA, six, but this is a mistake,] and the مَكُّوك being a صَاع and a half, which is three كِيلَجَات; so that the كُرّ, accord. to this reckoning, is twelve times the quantity called وَسْق, (Az, Mgh, Msb,) each وسق being sixty times the quantity called صاع: (Az, Mgh:) in the Kitáb Kudámeh, it is said that the كُرّ called المُعَدَّلُ is sixty times the quantity called قفيز, and the قفيز is ten أَعْشِرَآء: and the كُرّ called القَنْقَلُ is twice the quantity of the كُرّ مُعَدَّل, that is, by the قفيز of the معدّل, a hundred and twenty times the quantity of the قفيز; with this كرّ are measured unripe dates and dried dates and also olives, in the districts of El-Basrah; and the قفيز used for measuring dates is twenty-five times the رِطْل of Baghdád; so that the كُرُّ القَنْقَلِ is three thousand times as much as the رطل: and the كُرّ called الهَاشِمِىُّ is the third part of the معدّل, that is, twenty times as much as the قفيز, by the measure of the معدّل; with this كُرّ, rice is measured: and the كُرّ called الهَارُونِىُّ is equal to them two [but what these two are is not shown]: and the أَهْوَازِىّ is equal to them two: and the مَخْتُوم is sixth part of the قفيز: and the قفيز is the tenth part of the جَرِيب: (Mgh:) or the كُرّ is forty times as much as the quantity called إِرْدَبّ; (K;) by the reckoning of the people of Egypt, as ISd says: (TA:) the pl. is إِكْرَار. (S, Msb.) [It is app. connected with the Hebrew כר, whence the Greek ko/ros (a measure containing, accord. to Josephus, six Attic medimni,) occurring in Luke xvi. 7.] كَرَّةٌ A return. (Msb.) So in the Kur, [ii. 162,] لَوْ أَنَّ لَنَا كَرَّةً [Would that there were for us] a return to the world, or former state. And so in xxvi. 102, and xxxix. 59. (Jel.) And so in the saying of Mohammad, اللّٰهَ اللّٰهَ وَالْكَرَّةَ عَلَى نَبِيِّكُمْ Fear ye God, [fear ye God,] and return to your prophet. (Mgh.) — — [Hence, The return to life;] the resurrection; the renewal of mankind, or of the creation, after perishing. (TA.) — — [Hence also, A return to the fight, after wheeling away, or retiring: and simply,] a charge, or an assault, (Mgh, K,) in war; (TA;) as also ↓ كُرَّى: (Sgh, K:) pl. كَرَّاتٌ. (K.) — — [Hence also,] A time; one time; [in the sense of the French " fois "; generally repeated, or used in the pl. form, so as to denote a returning to an action, once, or more; i. e., repetition, or reiteration, thereof, agreeably with the primary signification;] syn. مَرَّةٌ: (S, K:) pl. as above. (S.) You say فَعَلَهُ كَرَّةً بَعْدَ كَرَّةٍ [He did it time after time]. And فَعَلَهُ كَرَّاتٍ [He did it several times]. (A.) — — [Hence also,] A turn to prevail against an opposing party; victory. So in the Kur, [xvii. 6,] ثُمَّ رَدَدْنَا لَكُمُ الكَرَّةَ عَلَيْهِمْ [Then we gave to you the turn to prevail against them; the victory over them]. (Bd, Jel.) كُرَّى: see كَرَّةٌ. كَرِيرٌ, an inf. n.: see 1. — — Also, A hoarseness or roughness of the voice, occasioned by dust. (K.) كَرَّارٌ: see مِكَرٌّ. كِرْكِرَةٌ The callosity, or callous protuberance, upon the breast of the camel, (رَحَى زَوْرِ البَعِيرِ, S, K,) which, when the animal lies down, touches [and rests] upon the ground, projecting from his body, like a cake of bread; (TA;) it is one of the five ثَفِنَات [of which there is one at each knee and one at each stifle-joint]: (S, TA:) or the breast of any animal of which the foot is of the kind called خُفّ: (K:) pl. كَرَاكِرُ. (TA.) حَزُّ الكَرَاكِرِ [lit. The incision of the كراكر] is when a camel has a disease, so that he is not even when he lies down upon his breast; in consequence of which, a vein is gently drawn forth from the كركرة, and then he [or it] is cauterized. Hence the following, in a

trad. of Ibn-Ez-Zubeyr: عَطَاؤُكُمْ لِلضَّارِبِينَ رِقَابَكُمْ وَنُدْعَى إِذَا مَا كَانَ حَزُّ الْكَرَاكِرِ [Your bounty is for those who smite your necks, and we are invited when there is a difficult undertaking to be accomplished, like the incision of the كراكر:] meaning, ye invite us only when ye are distressed, because of our skill in war; and on occasions of bounty, and ampleness of the means or circumstances of life, others. (IAth.) مَكَرٌّ A place of war or fighting [where the combatants return time after time to the conflict, wheeling away and then turning back]. (S) مِكَرٌّ One who returns often [to the fight, after wheeling away, or retiring, or being put to flight]; as also ↓ كَرَّارٌ. (K) — — فَرَسٌ مِكَرٌّ A horse that is suitable, or fit, for returning to the fight, and for charging, or assaulting. (S.) And فَرَسٌ مِكَرٌّ مِفَرٌّ A horse well trained, willing, and active, ready to return to the fight and to flee. (TA.) — — نَاقَةٌ مِكَرَّةٌ A she-camel that is milked twice every day. (A, Sgh, K.) مُكَرَّرٌ [Repeated; reiterated]. — — المُكَرَّرُ The letter ر: (K:) because of the faltering of the tip of the tongue which is observable when one pauses after uttering it, occasioned by the reiteration with which that is done; wherefore, with respect to إِمَالَة, [as an obstacle thereto,] it is reckoned as two letters. (TA.) — — [مُكَرَّرٌ, in the present day, also signifies Refined, as an epithet applied to sugar, &c.] كرب 1 كَرَبَ, aor. كَرُبَ, inf. n. كُرُوبٌ, It was, or became, near; drew near; approached. (S, K.) [Compare قَرُبَ.] — — [You say] كَرَبَ أَنْ يَكُونَ, and كَرَبَ يَكُونُ, He, or it, was near, or nigh, to being — —. (TA.) This is one of the verbs to which one does not give as its enunciative the act. part. n. of the verb which is its proper enunciative: [so that] you do not say, كَرَبَ كَائِنًا: [in which كَرَبَ implies the pron. هُوَ, which is called its noun; and كائنا is put for يَكُونُ, or أَنْ يَكُونَ, its proper enunciative]. (Sb.) كَرَبَ أَنْ يَفْعَلَ كَذَا He was near, or nigh, to doing so; he well nigh, or almost, did so. (S, K.) — — كَرَبَتِ الشَّمْسُ The sun was, or became, near to setting. (S, K.) — — كربت الجَارِيَةُ ان تُدْرِكَ The girl was near to coming of age. (TA.) — — كَرَبَتْ حَيَاةُ النَّارِ The fire was near to becoming extinguished. (S, K.) — كَرَبَ He bound near together the two pasterns of an ass or of a camel with a rope or with shackles. (TA.) — — كَرَبَ القَيْدَ He straitened, or made narrow, the shackle, or shackles, (S, K, TA,) upon the [animal] shackled. (S, K.) 'Abd-Allah Ibn- 'Anameh Ed-Dabbee says, أَزْجُرْ حِمَارَكَ لَا يَرْتَعْ بِرَوْضَتِنَا إِذًا يُرَدَّ وَقَيْدُ العَيْرِ مَكْرُوبُ [Check thine ass: let him not pasture at large in our meadow: in that case he will be sent back with the ass's shackles straitened]: (S:) meaning Do not venture to revile us; for we are able to shackle this ass, and to prevent his acting as he pleaseth. (L.) See Ham, p. 290. — — كَرَبَ, aor. كَرُبَ, He loaded a she-camel. (S, K.) — كَرَبَهُ, (aor. كَرُبَ, inf. n. كَرْبٌ, TA,) It (sorrow, grief, &c., S, K, or an affair, Msb, TA) afflicted, distressed, or oppressed, him, (S, Msb, K,) so that it filled his heart with rage. (Msb.) See also 8. — كَرَبَ الدَّلْوَ, aor. كَرُبَ, (inf. n. كَرْبٌ, TA,) and ↓ كرّبها, (K,) and ↓ اكربها, (S, K,) He put or attached, a كَرَب to the bucket. (S, K.) — — كَرِبَ, aor. كَرَبَ, The rope called كَرَب of his bucket broke. (K.) كَرَبَ, aor. كَرُبَ; and ↓ كرّب; explained by the words طَقْطَقَ الكَرِيبَ لِخَشَبَةِ الخَبَّازِ [app. meaning, He caused the كريب (a baker's wooden implement) to make a sound, or a reiterated sound, such as is termed طَقْطَقَة]. (K.) — كَرَبَ; (accord. to the K;) or ↓ كرّب, inf. n. تَكْرِيبٌ; (accord. to IM;) He sowed land such as is called كَرِيبٌ. (K.) — — كَرَبَ الأَرْضَ, aor. كَرُبَ, inf. n. كَرْبٌ and كِرَابٌ, He turned over the ground for sowing, (K,) or for cultivating. (S, Msb.) — كَرَبَ, aor. كَرُبَ, He took the كَرَب (or lower parts, or ends, of the branches) from the palm-trees. (IAar, K.) He lopped a palmtree. (Msb.) — كَرَبَ, aor. كَرُبَ; and ↓ كرّب; He ate the dates called كُرَابَة. (K.) — كَرَبَ, aor. كَرُبَ, inf. n. كَرْبٌ, He twisted [a rope &c.] (فَتَلَ: accord. to some copies of the K) or he slew (قَتَلَ: accord to other copies of the same). 2 كَرَّبَ كرّب: see 1 in four places. 3 كاربه i. q. قاربه, He, or it, approached, or was or became near to, him, or it. (K.) The ك is substituted for ق. (TA.) 4 أَكربهُ [He, or it, affected him with كَرْب, i. e. sorrow, grief, distress, or affliction: occurring in the TA in several places.] — اكرب, inf. n. إِكْرَابٌ, He filled (K) a skin. (TA.) — — اكرب الإِنَاءَ He nearly filled the vessel: [as also اقربه]. (TA.) — — See 1. — اكرب, inf. n. إِكْرَابٌ, (tropical:) He hastened, or sped: (S, K:) he ran, in the manner termed إِحْضَار and عَدْو. (AZ.) You say, خُذْ رِجْلَيْكَ بِإِكْرَابٍ [Take up thy feet with speed,] when you order one to hasten in his pace. (S.) In this sense, أَكْرَبَ is said of a man, but seldom; and of a horse, or other animal that runs. (Lth, Lh.) 5 تكرّب He picked the dates called كُرَابَة (K) from among the roots of the branches (TA) [after the racemes of fruit had been cut off]; and تكرّب النَّخْلَةَ he picked the dates that were among the roots of the branches of the palm-tree, as also تَخَلَّلَهَا. (AHn, TA in art. خل.) 8 اكترب He became afflicted, distressed, or oppressed, by sorrow, grief, &c., (K,) or by an affair (TA) so also ↓ كَرِبَ, aor. كَرَبَ. (TA.) كَرْبٌ [an inf. n. of 1, q. v.] — — [You say] هٰذِهِ إِبِلٌ مِائَةٌ أَوْ كَرْبُهَا (this is the right reading; and some say that ↓ كُرْبُهَا is correct: TA: [the latter is the reading in the CK:]) There are a hundred camels, or about that number; or nearly so. (K.) كرب is syn. with قُرْبٌ. (L.) — كَرْبٌ (S, O, K) and ↓ كُرْبَةٌ (S, O, Msb, K) Grief [or distress, that affects the breath or respiration, [lit.] that takes away the breath: (S, O, and so accord. to some copies of the K, [agreeably with present usage, see بَهْرٌ, last sentence:]) or the soul: (so [erroneously] accord. to some copies of the K) or anxiety, solicitude, or disquietude of the mind: (Msb:) [or grief, or anxiety, that presses heavily upon the heart:] or both signify anxiety, grief, or intense grief: (MA:) pl. of the former كُرُوبٌ, (K,) and of the latter كُرَبٌ. (Msb.) كُرْبٌ: see كَرْبٌ. كَرَبٌ The rope that is tied to the bucket after the مَنِين, which is the first [or main] rope, so that it (the كرب) remains if the منين break: or the rope that is tied to the middle of the cross-bars of the bucket, (and is then doubled, and then trebled, S,) so as to be that which is next the water, in order that the great rope may not rot: (S, K:) but in a marginal note in a copy of the S, it is said that this latter explanation properly applies to the دَرَك; not to the كرب: (IM:) pl. أَكْرَابٌ. (TA.) — كَرَبٌ [coll. gen. n.] The lower parts, or ends, of palm-branches, (S, K,) which are thick and broad, (K,) like shoulderblades: (S:) or the stumps of the branches, or what remain upon the palm-tree, of the lower parts, or ends, of the branches, after the lopping, like steps: n. un. with ة. (TA.) Hence the proverb, مَتَى كَانَ حُكْمُ اللّٰهِ فِى كَرَبِ النَّخْلِ [When was the wisdom of God in the stumps, or lower ends, of palm-branches?] (S.) Said by Jereer, in reply to Es-Salatán El-'Abdee, who had pronounced El-Ferezdak superior to Jereer in point of lineage, and Jereer superior to ElFerezdak as a poet. IB denies it to be a proverb; but IM contends against him that it is, [The meaning is, When was God's wisdom in husbandmen, and possessors of palm-trees? for the region of Es-Salatán's tribe abounded in palm-trees. The words are applied to a man who provokes another to a contest for excellence, being unworthy of the contest. See Freytag, Arab. Prov., ii. 628.] كُرْبَةٌ: see كَرْبٌ. كَرَبَةٌ sing. of كِرَابٌ, which latter signifies The channels in which water flows (S) in a valley: (K:) or the upper parts (صُدُور) of valleys. (AA.) Aboo-Dhu-eyb says, describing bees, جَوَارِسُهَا تَأْوِى الشُّعُوفَ دَوَائِبًا وَتَنْصَبُّ أَلْهَابًا مَصِيفًا كِرَابُهَا [The eaters, or feeders, among them, resort to the upper parts of the mountains, busily engaged, and pour down (into) ravines with crooked water-channels]. (S.) [جوارس, شعوف, and مصيف, are explained as above in the TA: and الهاب is said in the S and TA, art. لهب, to be here pl. of لِهْبٌ. In a copy of the S, this last is erroneously written إِلْهَابًا.] — كَرَبَةٌ (in the TA, written كَرَبٌ,) The piece of wood (زِرّ) in

which is inserted the head of a tent-pole. (K.) كَرْبَانُ A vessel nearly full: (S:) fem. كَرْبَاءُ; pl. كَرْبَى and كِرَابٌ. (TA.) Yaakoob asserts, that the ك in this word is a substitute for the ق in قَرْبَانُ; but ISd denies this. (TA.) كراب إِنَاءٍ [app. كِرَاب or كُرَاب] What is less than جُمَامُ إِنَاءٍ; [i. e., what is nearly equal to the full, or piled-up, contents, or measure, of a vessel]. (TA.) See قِرَابٌ. الكِرَابُ عَلَى البَقَرِ [The turning over of the soil is the work of the oxen]: a proverb. (S, K.) See art. كلب: [where other readings, namely الكِرَابَ and الكِلَابَ and الكِلَابُ, are mentioned]. (K.) كَرِيبٌ i. q. قَرَاحٌ [Land which has neither water nor trees: or land that is cleared for sowing and planting: pl., app., كِرَابٌ: see an ex. near the end of the first paragraph of art. ختم:] (K:) and جَادِسٌ [land that is not cultivated nor ploughed], that has never been sowed. (TA.) See also جَرِيبٌ. — A wooden implement of a baker, or maker of bread, with which he forms the cakes of bread (يُرَغِّفُ). (K.) [In the TA is added " in the oven ": but I doubt the propriety of this addition.] — A knot, or joint, (كَعْبٌ), of a reed or cane. (K.) — Accord. to IAar, i. q. شُوبَقٌ, which is the same as شوبق .فَيْلَكُونٌ is an arabicised word, from the Persian شُوبَجْ, or چُوبَهْ, both of which signify a rolling-pin, and this meaning is given to شوبق and شوبك in the present day. It should be remarked, however, that كَرْنِيب (with ن), which is probably a corruption of كَرِيبٌ, is a name often given in Egypt, in the present day, to a baker's peel.] In the L, كريب is explained, as on the authority of Kr, by سَوِيقٌ; but this is probably a mistake for شوبق. (TA.) See مَكْرُوبٌ. كَرَابَةٌ: see كُرَابَةٌ كُرَابَةٌ (S, K) and ↓ كَرَابَةٌ (K), but the former is the more approved word, (TA,) Dates that are picked from among the roots of the branches (S, K) after the racemes of fruit have been cut off: (S:) the scattered dates that remain at the roots of the branches: (AHn, TA voce خُلَالَةٌ, which signifies the same:) pl. أَكْرِبَةٌ, in the formation of which, the augmentative letter (meaning the fem. ة, TA,) seems to have been rejected [or disregarded]; for فُعَالَةٌ (this is the right reading; TA; but in some copies of the K we read فُعَالَى, and in others فُعَال;) does not form a pl. on the measure أَفْعِلَةٌ. (K.) — — AHn says, that in this verse of Aboo-Dhu-eyb, كَأَنَّمَا مَضْمَضَتْ مِن مَّاءِ أَكْرِبَةٍ عَلَى سَيَابَةِ نَخلٍ دُونَهُ مَلَقُ اكربة signifies Mountain-tops, from which the water of the mountains flows down; and that its pl. is كَرَبَةٌ: but ISd remarks, that this assertion is not valid; because a sing. of such a measure does not form a pl. on the measure أَفْعِلَةٌ. He also says, in one place, that اكربة is [said to be] pl. of كرابة, which signifies " dates that fall among the roots of the palm-branches; " but [that] this is a mistake: upon which ISd remarks, In like manner, [this] his saying is in my opinion a mistake. (TA.) كَرِيبَةٌ A misfortune; a calamity: (S:) or a severe misfortune, or calamity: (K:) pl. كَرَائِبُ. (S.) الكَرُوبِيُّونَ (K) and الكَرُّوبِيُّونَ, or this latter is a mistake, and الكَرُوبِيَّةُ, (TA,) [Hebr. כְּרֻבִי� Cherubim,] the chiefs, or princes, of the angels; the archangels; (K;) of whom are Jebraeel and Meekáeel and Isráfeel; who are also called المُقَرَّبُونَ, accord. to Abu-l-'Áliyeh: (TA:) the nearest of the angels to the bearers of the throne: so called from كرب as signifying " nearness " or the " being near: " (L:) or from their firmness, or compactness, of make; [see مُكْرَبٌ] because of their strength, and their patience in worship: or from كَرَبٌ, " sorrow &c., " because of their fear and awe of God. (MF.) Sh quotes the following of Umeiyeh: كَرُوبِيَّةٌ مِنْهُمْ رُكُوعٌ وَسُجَّدٌ [Archangels, among whom are (some) that bend down the body, and (some) that prostrate themselves]. (TA.) مَا بِالدَّارِ كَرَّابٌ There is not any one in the house. (S, K.) كَارِبٌ [Becoming near; drawing near; approaching]: near; nigh. (TA.) — — 'Abd-Keys Ibn-Khufáf El-Burjumee says, أَبُنَىَّ إِنَّ أَبَاكَ كَارِبُ يَوْمِهِ فَإِذَا دُعِيتَ إِلَى المَكَارِمِ فَاعْجَلِ [O my child, verily thy father is near to his day (of death): therefore when thou shalt be called to (the performance of) generous actions, make haste]. (S.) — أَمْرٌ كَارِبٌ An afflicting, distressing, or oppressive, affair. (TA.) مُكْرَبٌ (assumed tropical:) A joint full of sinews (K.) — — (assumed tropical:) A hard hoof. (TA.) — — (assumed tropical:) A firm, or compact, beast of carriage: (S:) a horse of strong and firm make: (AA:) a firm, or compact, (or strongly compacted, TA,) rope, building, joint, or horse: (K:) a strong horse. (ISd.) — — مُكْرَبُ المَفَاصِلِ, (A,) and ↓ المفاصل مَكْرُوبُ, (Lth,) (tropical:) An animal of firm joints. (Lth, A.) — — مُكْرَبُ الخَلْقِ (assumed tropical:) Of firm make. (TA.) — مُكْرَبَاتٌ Camels that are brought to the doors of the tents, or dwellings, in the season of severe cold, in order that they may be warmed by the smoke: (K:) [or] i. q. مُقْرَبَاتٌ: see مُقْرَبٌ. (TA.) — دَلْوٌ مُكْرَبَةٌ A bucket having a كَرَب attached to it. (S.) مَكْرُوبٌ and ↓ كَرِيبٌ Afflicted, distressed, or oppressed, by sorrow, grief, or anxiety. (K, Msb.) — See also مُكْرَبٌ. كربح Q. 1 كَرْبَحَ He prostrated another: or, [evidently a mistake for and,] inf. n. كَرْبَحَةٌ, he ran heavily; (K;) as also كَرْمَحَ: (TA:) and he ran at a slower pace than that termed كَرْدَحَةٌ, (K,) or كَرْدَمَةٌ, which is a pace of the ass and mule only. (L.) كربس كِرْبَاسٌ A coarse garment or pieces of cloth: (Msb:) or coarse garments or pieces of cloth: (S: [but this explanation is omitted in some copies:]) or a garment or piece of cloth of white cotton: (K:) and so كِرْبَاسَةٌ: (TA:) or the latter is a more particular term: (S:) [i. e., the former is a coll. gen. n., and the latter is the n. un.:] a Persian word arabicized; (S, Msb, K;) originally with fet-h, [كَرْبَاس,] altered because of the rareness of the measure فَعْلَالٌ, (K,) in the cases of words not reduplicative: (TA:) [or from כַּרְפַּ�, (see Est. i. 6,) whence also كُرْفُسٌ, and � degreesάρπασο�, and carbasus:] pl. كَرَابِيسُ. (S, Msb.) كَرَابِيسِىٌّ A seller of كَرَابِيس: (Msb:) a rel. n., app. likened to أَنْصَارِىٌّ; for otherwise, by rule, it should be كِرْبَاسِىٌّ. (Lth, K.) كربع See Supplement كربق كُرْبَقٌ The shop of a vintner: syn. حَانُوت. As, in TA, voce خص.) كربل See Supplement كرت سَنَةٌ كَرِيتٌ A complete year. (S, K.) And so a day, and a month. (TA.) كرتب Q. 2 تكرتب عَلَيْنَا i. q. تقلّب (He turned over upon us or turned against us:) accord. to the K: but accord. to the L and other lexicons, i. q. تغلّب (He got possession of us, or obtained the mastery over us, by force). (TA.) كرتح Q. 1 كَرْتَحَ, inf. n. كَرْتَحَةٌ, He (a short man) ran with short steps, and quickly; as also كَرْدَحَ. (S, art. كردح.) — — Also, (TA,) and ↓ تَكَرْتَحَ, (K,) He went quickly in his walk. (K, TA.) Q. 2 تَكَرْتَحَ see 1. كرث 1 كَرَثَهُ, aor. كَرُثَ (and كَرِثَ, TA, as from the K, inf. n. كَرْثٌ; TA) and ↓ اكرثهُ; It (grief, S, and an affair, TA) pressed severely upon him; oppressed him; afflicted him; distressed him; vexed him: (S, K, TA:) [as also قَرَثَهُ]. As rejects the first form, although Ru-beh uses the expression. [You say,] كَرَثَنِى الأَمْرُ The thing grieved and oppressed me: (As, in TA [but see above:] or pained me. (AA, Skr. p. 20.) — — كَرَثَهُ الأَمْرُ The affair moved him. (A) 4 أَكْرَثَ see 1. 7 انكرث It (a rope) broke. (K.) 8 اكترث He was oppressed, afflicted, distressed, or vexed. (Lth.) — — مَا أَكْتَرِثُ لَهُ (in some copies of the S, بِهِ, which is more common, MF) I care not for him, or it: (S, K:) or I am not moved by, and do not care for, mind, heed, or regard, him, or it: (A:) or, as some say, I turn not my face towards him, or it: like أَلْتَفِتُ. (TA.) The affirmative phrase أَكْتَرِثُ لَهُ is a deviation from ordinary usage. (Nh.) كَرَاثٌ [coll. gen. n.] A certain kind of large trees, (K,) growing on the mountains. (AHn.) [F mentions his having seen them on the mountains of Et-Táïf.] — And see كُرَاثٌ. كَرِيثٌ: see كَارِثٌ. — — إِنَّهُ لَكَرِيثُ الأَمْرِ [Verily he is in oppressive, afflicting, or distressing, circumstances; or timid, and retiring]: said when one is timid, or cowardly, and draws back, or desists [from an affair]. (K.)

And فُلَانٌ كَرِيثٌ عَنِ الأَمْرِ Such a one is a recoiler, or shrinker, from the affair. (A in art. ربث.) — كَرِيثٌ is also syn. with ↓ مَكْرُوثٌ [Oppressed, afflicted, distressed, or vexed: and app. attended with difficulty: see رَبِيثٌ] (T in art. ربث:) or كَرِيثٌ and ↓ مَكْرُوثٌ both signify pained. (AA, Skr, p. 20.) بُسْرٌ كَرِيثَآءُ, and كَرَاثَآءُ, [in the copies of the K, both words are written without tenween; if rightly introduced here they would be with tenween,] (like قَرِيثَآءُ and قَرَاثَآءُ, TA,) Good, or sweet, dates, (K.) full-grown, and ripening. (TA.) The leading lexicologists [except the author of the K] agree in mentioning كريثاء [only] in art. كرث; like قريثاء in قرث: and the author of the K mentions both again in chapter ث. Ibn-Esh-Sheybánee says, قريثاء and كريثاء signify a kind of date (تَمْر): and some say, a kind of full-grown, ripening date (بُسْر), of a black colour, the skin of which quickly falls off: accord. to the Fs, a well-known kind of full-grown, green date; and said to be the best, or sweetest, kind of date in the full-grown, green state (TA.) كَرَاثٌ: see كُرَّاثٌ. كُرَّاثٌ (S, Msb, K) and ↓ كَرَّاثٌ (Kr, K) and ↓ كَرَاثٌ (Aboo-'Alee El Kálee) [each a coll. gen. n.,] A certain herb, or leguminous plant, (S, Msb, K,) well-known, of foul odour, (Msb, TA,) and of disagreeable juice; (TA;) [the common leek; or allium porrum of Linn; or leeks:] كُرَّاثَةٌ is a more particular term; (Msb;) [i. e. it is the n. un. of كُرَّاثٌ, signifying a single leek.] أَمْرٌ كَارِثٌ, and ↓ كَرِيثٌ, An affair that presses severely upon one; that oppresses, afflicts, distresses, or vexes. (K.) — — كَرَثَتْهُ الكَوَارِثُ Affairs pressed heavily upon him; or oppressed him. (A.) الكُرَبُ الكَوَارِثُ [Oppressive sorrows, or anxieties.] (S.) (See Har. p. 245) مَكْرُوثٌ: see كَرِيثٌ. كرثأ R. Q. 1 كَرْثَأَ, [inf. n, كَرْثَأَةٌ;] and ↓ تكرثأ; [like كرفأ and تكرفأ;] It (hair, K, or a collection of clouds, TA, &c, K) became large in quantity, (K,) and intricate, or confused; in the dial. of the tribe of Asad; (TA;) and heaped up. (K.) R. Q. 2 see 1. كِرْثِئٌ Clouds high and piled up, one upon another. (K.) — كِرْثِئٌ An egg-shell. (K, TA.) Accord. to Sb, from كَرَث. (TA.) كَرَثِئَةٌ: see كِرْثِئَةٌ. كِرْثِئَةٌ and ↓ كَرَثِئَةٌ Dense and tangled plants. (K.) — كِرْثِئَةٌ and ↓ كَرْثِئَةٌ The froth of churned milk, when the milk of an ewe is milked upon it and it rises in consequence thereof. Accord. to Sb, from كرث. (TA.) بُسْرٌ كَرَاثَآءُ and كَرِيثَآءُ: see art. كرث. كرج 1 كَرِجَ, aor. كَرَجَ; (or كَرَجَ, inf. n. كَرَجٌ, as in the L,) and ↓ اكرج; (K;) and ↓ كرّج; (S, K;) and ↓ تكرّج; (S, MA, K;) It (bread) spoiled, or became bad, or corrupt, (S, MA, K,) and was overspread with greenness; (S, K;) it became mouldy or musty. (MA.) — — كَرِجَ It (a thing) became corrupt. (IAar, L.) — — ↓ تكرّج It (wheat, or food, طَعَام,) became spoiled, and overspread with greenness. (L.) 2 كَرَّجَ see 1. 4 أَكْرَجَ see 1. 5 تَكَرَّجَ see 1. كُرَّجٌ A مُهْر [lit. a horse-colt, but app. meaning a mock colt, or hobby horse,] (K,) with which one plays: (TA:) [a thing] made (يُتَّخَذُ) like a horse-colt, upon which one plays: (Lth:) an arabicized word, from كُرَّهْ, (S, K,) which is the name of it in Persian. (S.) [Jereer, in two verses, mentions the جَلَاجِل, or little round bells, of a كرّج.] خُبْزٌ كَارِجٌ i. q. مُكَرَّجٌ [Bread that is spoiled, and overspread with greenness; mouldy bread]. (IAar, L.) كرد 1 كَرَدَ, (aor. كَرُدَ, S, L,) inf. n. كَرْدٌ, He drove, (L, K,) drove away, and repelled, a people: (S, L:) accord. to some, he drove the enemy in a charge or assault: (L:) he drove away the enemy: (K:) he repelled them and drove them away with his sword. (L.) — — He turned him back from his opinion. (L.) — He cut off [a thing.] (K.) 3 كاردهُ, (K,) inf. n. مُكَارَدَةٌ, (S,) He charged upon, or assaulted, or attacked, him, (S, K,) and repelled him, (K,) the latter doing the same. (S, K.) كَرْدٌ The neck; (S, L, K;) a Persian word, arabicized: (S, L:) or (properly, L) the base of the neck: (L, K:) or the place where the head is set upon the neck: i. q. قَرْدٌ: (L:) the back of the neck; as also ↓ كَرْدَنٌ and قَرْدَنٌ (IAar, T, L.) كُرْدٌ a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is ↓ كُرْدَةٌ, the latter signifying A مَشَارَة, (O, L,) i. e. channel of water for irrigation, (TA, [but see this word, and what follows here below,]) of places, [or plots] of seed-produce: (O, L, TA:) this is what is meant in the K by the saying that الكُرْدُ signifies الدَّبْرَةُ مِنَ المَزَارِعِ, and that the n. un. is with ة: (TA:) an instance of agreement between the languages of the Arabs and the 'Ajam; or, as some assert, an Arabic word derived from المُكَارَدَةُ: (O:) or كُرْدٌ signifies a دَبْرَة, and is [originally] a Pers. word: and the pl. is كُرُودٌ: and كُرْدَةٌ is like كُرْدٌ [in signification]: (L:) [see also دَبْرَةٌ, voce دَبْرٌ:] or كُرْدَةٌ signifies a piece of land, or of sown land, or one having a raised border; and its pl. is كُرَدٌ [app. a mistranscription for the coll. gen. n. كُرْدٌ]. (MA.) الكُرْدُ A certain nation; [the Gordiæi: (Golius:) n. un. كُرْدِىٌّ:] pl. أَكْرَادٌ: (S, L, K:) respecting their origin authors differ: it is said that their ancestor was Kurd the son of 'Amr Muzeykiyà the son of 'Ámir Má-es-Semà, not 'Ámir the son of Má-es-Semà, as in the K, for Má-es-Semà was a surname of 'Ámir: (TA:) or they are the remains of the people whom Beewarásf, also called Ed-Dahhák, used to eat: (IKt, MF, TA:) or their ancestor was Kurd the son of Ken'án (or Canaan) the son of Koosh (or Cush) the son of Hám (or Ham) the son of Nooh (or Noah): they consist of countless tribes, differing in language and condition, but all are reduced to four principal tribes, the سوران and the كوران and the كُلهر and the لُر: (Mohammad Efendee El-Kurdee:) or their ancestor was Kurd the son of 'Amr the son of 'Ámir the son of Saasa'ah: (Abu-l-Yakdhán:) El-Mes'oodee says, that some assert them to be of the descendants of Rabee'ah the son of Nizár: others, that they are of the descendants of Mudar the son of Nizár: others, that they are descended from Kurd the son of Ken'án the son of Koosh the son of Hám: and he adds, that they are apparently of the offspring of Hám, like the Persians: that among the known tribes of which they consist are the سورانيّة, the كورانية, the عمادية, the حكارية, the محمودية, the بختية, the بشوية, the جوبية, the زرزائية, the مهرانية, the جاودانية, the رضائية, the سروجية, the هارونية, and the لرية: and that their countries are Persia, and 'Irák el-'Ajam, and Ádharbeeján, and Irbil, and El-Mósil. (Mo- hammad Efendee El-Kurdee.) [Many other assertions as to the origin of this people are made by other authors.] كَرْدَنٌ: see كَرْدٌ. كُرْدَةٌ: see كُرْدٌ. كُرْدِيَّةٌ an appellation of certain dogs [app. belonging to the كُرْد]. (M voce تَدْمُرِيَّةٌ.) كِرْدِيَّةٌ: see كِرْدِيدَةٌ. كِرْدِيدَةٌ A large portion of dates. (L, K.) — — Also, The [kind of basket of palm-leaves called] جلَّةٌ in which dates are put: (Seer, L, K:) or the dates remaining upon the sides in the lower part of the جُلَّة: (S, L, K:) as also ↓ كِرْدِيَّةٌ: (K:) pl. كَرَادِيدُ (S, L, K) and كِرَادٌ. (K.) مَكْرُودٌ A mustache cut off. (K.) كردح Q. 1 كَرْدَحَ, inf. n. كَرْدَحَةٌ, He (a short man) ran with short steps, and quickly; as also كَرْتَحَ and كَرْمَحَ. (S.) — — He (an ass) ran leaning on one side; as also كَرْدَمَ. (L.) — — He went slowly. (IAar.) Q. 2 تَكَرْدَحَ He went quickly in his walk; i. q. تَكَرْتَحَ. (K.) — — He, or it, rolled. (S, K.) Ex. سَقَطَ مِنَ السَّطْحِ فَتَكَرْدَحَ He fell from the flat top, or roof, of the house, and rolled. (As, S.) كَرْدَحَةٌ A quick run, (K,) with short steps. (TA.) [See also Q. 1.] كَرْدَحَآءُ, which accord. to analogy should be كَرْدَحَى, A kind of walk, (K,) with short steps, and quick. (TA.) كِرْدَاحٌ Running quickly; or a quick runner; (K;) with short steps. (TA.) كردس See Supplement كردم See arts. كربح and كردح and كرمح and Supplement. كرز كُرْزٌ The [double bag, or double sack, called] خُرْج (ISk, S, K) of the pastor, (K,) in which he carries his provisions and utensils, and which is also put upon the back of the [ram called] كَرَّاز: (TA:) or a جُوَالِق [or sack]: (A, Msb:) or a small جوالق: (TA:) pl. [of pauc.] أَكْرَازٌ (ISd, TA) and [of mult.] كِرَزَةٌ. (S, K.) [See بَطِينٌ.] — — [See Supplement.] كَرَّازٌ The ram that carries the خُرْج [i. e. the كُرْز q. v.] of the pastor: (S, Msb, K:) he goes before the people, (TA,) and has no horns; (S, Msb;) because that which has horns (الأَقْرَنُ) diverts himself with smiting others with his horns. (S.) كرس 2 كرّسهُ,

(TA,) inf. n. تَكْرِيسٌ, (K, TA,) He put it, or placed it, namely, anything, one part upon another. (TA.) — — He put it together, one part to another. (TA.) — — He founded it, namely, a building. (K, TA.) 4 اكرست الدَّارُ The house had in it compacted dung and urine of camels or of sheep or goats: S, A, * TA:) and in like manner you say of a place: (TA:) and اكرست الدَّابَّةُ The beast of carriage had upon it, (K, TA,) i. e., upon its tail, (TA,) compacted dung and urine. (K, TA.) See كِرْسٌ. 5 تكرّس It (anything) became put, or placed, one part upon another. (TA.) — — It became compacted and cohering; (A, * TA;) as also ↓ تكارس. (TA.) — — It (the foundation of a building) became hard and strong. (TA.) — He collected together fire-wood, &c. (Msb.) 6 تَكَارَسَ see 5. كِرْسٌ Compacted, or caked, or a cake of, dung and urine of camels and of sheep or goats, (S, * A, * K, * TA,) in a house, and upon the traces of men's abode: (TA:) and also, compacted clay or mud: (TA:) pl. أَكْرَاسٌ. (A, TA.) [Hence,] كِرْسُ الحَوْضِ The place in which the camels stand at the watering-trough or tank, and which in consequence becomes compacted [by the mixture of their dung and urine with the soil]. (TA.) — — كِرْسُ بِنَآءٍ [The foundation, or lowest part of a building: see 2]. (TA.) — One of the أَكْرَاس [meaning series or strings of beads] of [the necklaces and similar ornaments called] قَلَائِد and وُشُح and the like: you say, قِلَادَةٌ ذَاتُ كِرْسَيْنِ [a necklace of two such series], and ذَاتُ أَكْرَاسٍ ثَلَاثَةٍ [of three such series], when you join one part to another [in several places, by larger beads: see قِلَادَةٌ مُكْرَسَةٌ, below]. (Lth, K. *) كَرِسٌ: see مُكْرِسٌ. كُرْسِىٌّ and (sometimes, S, Msb) كِرْسِىٌّ (S, Msb, K) A throne; syn. سَرِيرٌ: (K:) a chair: (TK:) a seat not larger than is sufficient for one person: (Bd, ii. 256:) [and a stool:] pl. كَرَاسِىُّ (S, Msb, K) and sometimes كَرَاسٍ, agreeably with a rule mentioned by ISk. (Msb.) It is the place [or seat] of the king, and of the learned man: and hence, as used in the Kur ii. 256, it is explained as signifying (tropical:) Dominion: (A:) and (tropical:) the power of God, whereby He holds the heavens and the earth: (TA:) and (tropical:) knowledge: (A, K:) which last explanation is ascribed to I'Ab: but the truth is, that I'Ab explained it as there signifying the [foot-stool of God; or] place of the feet: but as to the عَرْش [of God], this is immeasurable: (Az, TA:) or it signifies the sphere of the stars. (TA, art. عرش.) [Hence, also, you say,] هُوَ مِنْ أَهْلِ الكُرْسِىِّ (tropical:) He is of the people of science. (TK.) [And hence,] الكَرَاسِىُّ is also used [elliptically] to signify (tropical:) The learned men; accord. to Ktr. (A.) — — Also, A prop, or support, for a wall. (TA.) — — [ذَاتُ الكُرْسِىِّ The Constellation Cassiopeia: see خَضِيبٌ.] كِرْيَاسٌ A privy on the top of the roof of a house, (S, A, * Msb, K,) with a conduit from the ground, (K,) or, as in some lexicons, to the ground: one that is below is not so called: (TA:) or the privy of an upper chamber: (MF:) of the measure فِعْيَالٌ, (Az, Msb, K,) from كِرْسٌ, meaning, " compacted dung and urine of camels, or of sheep or goats: " (Az, * A, * K, TA:) so called because of the filth that adheres to it, and becomes compacted: (Az, TA:) incorrectly said by some to be also written كِرْبَاسٌ, with the single-pointed letter [ب]: the pl. is كَرَايِيسُ. (TA.) كُرَّاسٌ: see what next follows. كُرَّاسَةٌ [A quire, or parcel, of paper, generally consisting of five sheets, forming ten leaves, of a book; also vulgarly called كَرَّاسَةٌ and كَرَّاسٌ;] one of what are termed ↓ كُرَّاسٌ and كَرَارِيسُ; [كُرَّاسٌ being a coll. gen. n. and كَرَارِيسُ a pl.;] (S, A, K;) a portion of a صَحِيفَة [i. e. book or volume]: (A, K:) so called because compacted: (TA:) or from تَكَرَّسَ signifying " he collected together " fire-wood, &c. (Msb.) You say, فِى هٰذِهِ الكُرَّاسَةِ عَشْرُ وَرَقَاتٍ [In this quire of a book are ten leaves]. (A.) And هٰذَا الكِتَابُ عِدَّةُ كَرَارِيسَ [This book is composed of a number of quires]. (A.) And قَرَأْتُ كُرَّاسَةً مِنْ كِتَابِ سِيبَوَيْهِ [I read a quire of the Book of Seebaweyh]. (A.) And التَّاجِرُ مَجْدُهُ فِى كِيسِهِ وَالعَالِمُ مَجْدُهُ فِى كَرَارِيسِهِ [The merchant's glory is in his purse, and the learned man's glory is in his quires of books]. (A.) مُكْرَسٌ: see مُكْرِسٌ. — — قِلَادَةٌ مُكْرَسَةٌ and ↓ مُكَرَّسَةٌ A necklace in which the pearls or other beads are strung upon two strings, and these are joined together by divisions of large beads: so in the TS and K, excepting that in the latter, فِى خَيْطٍ is erroneously put for فِى خَيْطَيْنِ. (TA.) [See كِرْسٌ, last signification.] And [in like manner], ↓ نَظْمٌ مُكَرَّسٌ and مُتَكَرِّسٌ A string of beads one above another. (TA.) رَسْمٌ مُكْرِسٌ (S) (in the L and TA مُكْرَسٌ, but the former, being agreeable with the verb, (see 4,) is probably the right reading,] Traces of men's abode in which is a compacted mixture of dung and urine of camels or of sheep or goats. (S, L, * TA. * [And accord. to the second and third of these authorities, ↓ كَرِسٌ seems to signify the same.]) مُكَرَّسٌ: see مُكْرَسٌ: the former, in two places. مُتَكَرِّسٌ: see مُكْرَسٌ: the former, in two places. كرش 1 كَرِشَ, said of skin: see 5. — كَرِشَ الرَّجُلُ, aor. كَرَشَ, (K, TA,) inf. n. كَرَشٌ, (TA,) (tropical:) The man came to have a numerous family, or household, after a while. (Sgh.) And (tropical:) The man came to have an army, or a military force, after having been alone. (K, TA.) 2 كرّش inf. n. تَكْرِيشٌ, He made what is termed مُكَرَّشَة. (Az, K.) You say, كَرِّشُوا لَنَا مِنْ لَحْمِ جَزُورِكُمْ Make ye for us a مكرّشة of the flesh of your slaughtered camel. (TA.) — (tropical:) He contracted his face; or contracted it much; [making wrinkles in it like the plies of a كَرِش:] (K, TA:) and ↓ استكرش also signifies (tropical:) he shrank; contracted his face; frowned, or looked sternly or austerely or morosely. (Sh, TA.) 5 تكرّش (tropical:) It (a man's face, S, A, K, and his skin, A, TA, or the skin of his face, or any skin, TA) contracted, or shrivelled, or shrank, (S, IF, A, K, TA,) and became like the كَرِش: (IF, TA:) and ↓ كَرِشَ, aor. كَرَشَ, (A, K, TA,) inf. n. كَرَشٌ, (A, TA,) signifies the same, (A, K, TA,) said of skin, (K, TA,) when touched by fire. (TA.) You say, كَلَّمْتُهُ بِكَلَامٍ فَتَكَرَّشَ وَجْهُهُ (tropical:) I spoke some words to him and his face contracted. (A, TA.) — تكرّشوا (tropical:) They collected, or assembled, themselves together. (Sgh, K.) 10 استكرشت الإِنْفَحَةُ The stomach of a sucking kid became a كَرِش: (S, K:) i. e., when he pastured upon herbage; (K;) for it is called انفحة as long as the kid does not eat; but when he eats, it is called كرش. (S.) — — Also استكرش He (a kid, and a boy,) became large in his stomach: or became hard in his palate, and wide in his belly, after he had become large: (TA:) or he (a lamb or kid or calf) became large in his belly: (IAar:) or he (a lamb or kid) became large in his belly, and ate much: (TA:) or he (a kid, A, and a boy, Az, TA) became large in his belly, and began to eat: (Az, A, TA,) but some disapprove of its being said of a boy, asserting that one says of a boy إِسْتَجْفَرَ. (TA.) — — See also 2. كَرْشٌ: see كَرِشٌ. كَرِشٌ and ↓ كِرْشٌ [The stomach, or man, of any ruminant animal;] the part of any ruminant, (S, K,) or of the animal that has a خُفّ, [here meaning of the camel,] and of such as has a divided hoof, (A, Msb,) that corresponds to the مَعِدَة of a man: (S, A, Msb, K:) [it is in most cases four-fold; consisting of the first stomach, commonly called the paunch, which is the largest, and has no rugæ upon its internal surface, but a villous coat, having innumerable blunt papillæ which give it a general roughness, and from this the food is forced back into the mouth to be ruminated, as it is also from the second; the honeycomb stomach, which is the second, and which is so called from the cells which form its internal coat; the omasum, which is the third, and smallest, stomach, by some called the millet, but commonly the manyplies, because its internal surface has many plies, or folds, and strata super strata; and the abomasum, or fourth stomach, commonly called the rennetbag, or runnet bag, and the red, or reed,

which is next in size to the paunch, and has an internal villous coat like that of the human stomach, but with longer and looser inner plies, or folds, and in this alone the true digestive process takes place:] but it is only thus called after the animal has begun to eat; being previously called إِنْفَحَةٌ: (S, TA:) [or, accord. to some, the term is applied to the first and second stomachs, together; for it is said that] it empties itself into the قَطِنَة [or third stomach], as though it were يَدُ جِرَابٍ [so in my original, but this seems to be a mistranscription for لَهُ جِرَابٌ, meaning a provisionbag for the animal]: and it also pertains to the have or rabbit, and the jerboa: and is used [tropically] for that of man (TA:) it is of the fem gender: (S, K:) pl. [of pane.] أَكْرَاشٌ (TA) and [of mult.] كُرُوشٌ. (Msb, TA.) — — Hence the saying, (S, TA,) إِنْ وَجَدْتُ إِلَى ذٰلِكَ فَا كَرِشٍ, [in the CK, erroneously, فَاكُرِشْ.] meaning, (tropical:) If I find to that a way; (S, K, * TA;) said by a man upon whom one has imposed a difficult task; and originating from the fact that a man divided a sheep, or goat, in pieces, and put them into its stomach to cook them; and it was said to him, “ Put in the head ” whereupon he replied in the above words. (S, TA.) You say also, مَا وَجَدْتُ إِلَيْهِ فَا كَرِشٍ (tropical:) I have not found to him, or it, a way. (TA.) And لَوْ وَجَدْتُ إِلَيْهِ فَا كَرِشٍ, and بَابَ كَرِشٍ, and أَدْنَى فِى كَرِشٍ, meaning, (tropical:) Had I found to him, or it, as much way as the mouth of a stomach, and the entrance of a stomach, and the least mouth of a stomach, لَأَتَيْتُهُ [I had come to him, or I had done it]. (Lh, TA.) And it is said in a trad. of El-Hajjáj, لَوْ وَجَدْتُ إِلَى دَمِكَ فَا كَرِشٍ لَشَرِبَتِ البَطْحَآءُ مِنْكَ, meaning, (tropical:) Had I found a way to [shed] thy blood [the small pebbles of the bottom of the water-course had drunk from thee]. (TA.) — — [Hence also,] you say, of land (أَرْض), إِغْبَرَّتْ جِلْدَتُهَا وَرَقَّتْ كَرِشُهَا [lit. Its skin became dusty, and its stomach became thin]; meaning, (tropical:) it became sterile. (TA.) — And [hence,] (tropical:) A receptacle for perfumes, and for clothes: in this sense also fem.: and a place of collection of anything. (TA.) — And (tropical:) A man's family, or household: and his young children: (A, K:) or his family, or household, consisting of his young children. (S, Msb.) You say, جَآءَ يَجُرُّ كَرِشَهُ (tropical:) He came dragging along his family, or household. (A, TA.) And عَلَيْهِ كَرِشٌ مِنْ عِيَالٍ (tropical:) Upon him is dependent a large family. (A, * TA, in art. بقر.) And هُمْ, (S,) or لَهُ, (A,) كَرِشٌ مَنْثُورَةٌ, (S, A,) (tropical:) They are, (S,) or he has, (A,) scattered young children. (S, A.) And تَزَوَّجَ فُلَانَةَ فَنَثَرَتْ لَهُ كَرِشَهَا, (S, A, *) and بَطْنَهَا, (S,) (tropical:) He married, or took to wife, such a woman, and she bore to him many children. (S, A.) [See also art. نثر.] — — Also, (tropical:) A company, or congregated body, (S, A, Msb, K,) of men: (S, A, Msb:) pl. أَكْرَاشٌ. (A.) Hence the saying of Mohammad, الأَنْصَارُ كَرِشِى وَعَيْبَتِى (S, TA) (tropical:) The Ansár are my company, and my companions, whom I acquaint with my secrets, and in whom I trust, and upon whom I rely: (TA:) or the meaning is, they are my auxiliaries, from whom I derive aid; because the camel and the beast with a divided hoof draw the cud from the stomach: (TA:) or the depositories of my secrets and trusts, like as the كرش is the place of the food of the beast: (A:) or the objects of my love and compassion like young children. (Msb.) [And hence, app.,] الكَرِشَانِ is an appellation applied to [the tribes of] ElAzd and 'Abd-el-Keys. (S.) — — Also, (tropical:) The main part, or body of a people or company of men: (A, TA:) pl. أَكْرَاشٌ and كُرُوشٌ: or, as some say, these are pls. having no sing. [in this sense.] (TA.) — ثَوْبُ أَكْرَاشٍ [app. from some peculiarity in its colours or texture,] (tropical:) A kind of garment, or cloth, of the description termed بُرُود of [the fabric of] El-Yemen. (Az, TA.) أَكْرَشُ (tropical:) A man large in the belly: or, as some say, having large property: (TA:) and [the fem.] كَرْشَآءُ a woman large in the belly (ISk, S, K *) and wide. (TA.) Also the latter, (tropical:) A she-ass bulky in the flanks: (S, K:) or bulky in the belly and flanks. (A.) And the same applied to a foot (قَدَم), (tropical:) Having much flesh, and even in the part of the sole which is generally hollow, (S, K,) and short in the toes. (S.) And the same applied to a leathern bucket (دَلْو), (tropical:) (tropical:) Having swollen sides: (A:) or large and with swollen sides. (TA.) — — Also the fem., (assumed tropical:) Distant relationship. (K.) You say, بَيْنَهُمْ رَحِمٌ كَرْشَآءُ (assumed tropical:) Between them is a distant relationship. (TA.) تَكْرِيشَةٌ What is cooked in the stomachs of ruminants. (AA, K.) See also what next follows. مُكَرَّشَةٌ [A sort of haggess; or man stuffed with flesh-meat, or flesh-meat and fat, and cooked;] a piece of the stomach of a ruminant, stuffed with flesh-meat, and fastened together with a skewer, and cooked: (A:) or a sort of food, made of flesh-meat and fat, in a piece cut out from the stomach of a camel; (K;) a sort of food of the people of the desert, made by taking flesh-meat marbled with fat (لَحْم أَشْمَط), well cut up into small pieces, and putting with it fat cut up in like manner, then putting it into a piece cut out from the stomach of a camel, after it has been washed, and its smooth side which is without any villous substance or feces has been cleansed, and fastening its edges together with a skewer, and digging for it a hole for fire, of the size thereof, and throwing into it heated stones, and lighting a fire over them, so that they become of a red heat, like fire, when the coals are put aside from them, and the مكرّشه is buried therein, and hot ashes are put over it; then some thick and tough firewood is kindled over it, and it is left until it is thoroughly well cooked, whereupon it is taken out, having become like one piece, the fat having melted with the flesh, and it is eaten with dates, being sweet. (Az, TA.) كرشب كِرْشَبٌّ i. q. قِرْشَبٌّ: (K:) or the former signifies Advanced in years, and hard, gross, or coarse: and the latter, a great eater, or voracious. (T.) The ك is said to be substituted for ق, or viciously pronounced for the latter letter. (MF.) كرص كرض كرط كرع كرف See Supplement كرفأ Q. 1 كَرْفَأَتِ القِدْرُ The pot frothed, or raised a scum, when about to boil. (S, K.) — كَرْفَأَ, inf. n. كَرْفَأَةٌ; and ↓ تكرفأ; (like كرثأ and تكرثأ, K, which are said to be changed from the former; TA;) It (a collection of clouds) became large in quantity, and confused, and heaped up. (K.) — — كَرْفَؤُوا They became mixed together. (K.) Q. 2 تَكَرْفَأَ see 1. كِرْفِئٌ i. q. كِرْثِئٌ; (K;) Clouds high and piled up, one upon another. (S) And كِرْفِئَةٌ A portion of such clouds. (S.) — — كِرْفِئٌ An egg-shell. (A'Obeyd, S.) It occurs again in art. كرف. (TA.) كِرْفِئَةٌ A ceratin tree, also called شَفَلَّحٌ. (K.) كرفس كَرَفْسٌ, (S, Msb, K,) so written in the Bári' and the T, but in some copies of the S, كَرَفَسٌ, [which is wrong,] (Msb,) [The herb smallage; apium graveolens of Linnæus,] a well known herb, or leguminous plant, (S, Msb, K,) of the hottest of leguminous plants (مِنْ أَحَرِّ البُقُولِ, TA, [but this is probably a mistake for مِنْ أَحْرَارِ البُقُولِ of the leguminous plants that are eaten without being cooked, or that are slender and succulent or soft or sweet,]) the utilities of which are great; diuretic; a disperser of winds and flatulence; a cleanser of the kidneys and liver and bladder, opening obstructions thereof; a strengthener of the venereal faculty, especially its seeds pounded with sugar and clarified butter, wonderful when drunk three days, (K,) upon an empty stomach, with avoidance of hurtful things, (TA,) but injurious to the young in the womb, and to the pregnant, and to those affected with epilepsy: (K:) said by Lth to be a foreign word introduced into the Arabic language, (TA.) and thought to be so by Az: (Msb:) in the O said to be arabicized; and, in the language of the people of Ghazneh, called كرفح [or كرفج?] (TA.) كُرْفُسٌ Cotton: (K:) [like كُرْسُفٌ, from which it appears to be formed by transposition: see

also كِرْبَاسٌ.] كركب كُرْكُبٌ, like كُرْكُمٌ, A certain plant of sweet odour. (K.) The former word is a syn. of the latter. (TA.) كرم See Supplement كرمح Q. 1 كَرْمَحَ, inf. n. كَرْمَحَةٌ, i. q. كَرْتَحَ, (S, art. كردح, and CK, and a MS copy of the K,) He (a short man) ran with short steps, and quickly: (S, ubi supra:) or i. q. كَرْبَحَ, the ب being changed into م, (TA,) he ran at a slower pace than that termed كَرْدَمَةٌ. (L, TA.) — — كَرْمَحْنَا فِى آثَارِ القَوْمِ We ran heavily in the footsteps of, or after, the people, (AA, S, ubi supra, L.) كرنب Q. 1 كرنب, inf. n. كَرْنَبَةٌ, He fed a guest with كَرْنِيب. (K.) Ex. كَرْنِبُوا لِضَيْفِكُمْ فَإِنَّهُ لَتَ◌ْحَانُ Feed your guest with كرنيب, for he is hungry. (TA.) — — Also, He ate [كرنيب, or] dates with milk. (K.) — — AHei and others assert the ن to be augmentative; but in the T, L, and K it is implied that it is radical. (MF.) كُرُنْبٌ, with damm; [so in the copies of the K in my hands, and in the O, and so accord. to the TA; but I think that the correct reading is كُرُنْبٌ, as the word is written by Golius, in one place, and by Freytag; although, in the K, by the words " with damm, " in the case of a quadriliteral word, is generally meant " with damm to the first and third letters ";] and كَرَنْبٌ; (K;) but it is commonly pronounced with damm [app. meaning to the first and second letters: كُرُنْب being the name now commonly given to the brassica oleracea, or cabbage; in Greek kra/mbh]: (TA:) the [vegetable also called] سِلْقٌ [properly beet; for which, possibly, cabbage may have been mistaken]: (AHn, K:) or a species thereof, (L, K,) sweeter and more tender than the قُنَّبِيط; of which the wild kind is bitter; and the quantity of two drachms of its roots, dried and pulverized, mixed with wine (شَرَاب), is a tried antidote against the bite of a viper. (Ibn-El-Beytár, K.) It is said, by the botanists, to be a Nabathean word, arabicized. (MF.) كَرْنِيبٌ and كِرْنِيبٌ (K) and كرناب (so in the TA) i. q. مَجِيعَ, (K,) which is the same as كُدَيْرَاءُ: (IAar:) Dates with milk. (T.) كره كرو See Supplement كز 1 كَزَّ, [second pers. كَزُزْتَ,] (K,) aor. ◌َ3كَزُ, (MS, TA,) inf. n. كَزَازَةٌ (S, A, K) and كُزُوزَةٌ, (A, K,) It dried, or dried up; or became stiff, rigid, or tough; and contracted. (S, A, K.) You say, كَزَّتْ يَدُهُ His hand became dry, or stiff, rigid, or tough, and contracted. (A.) — — [Hence,] كَزَّتْ خُطَاهُ (tropical:) His steps were [contracted, or] near together. (A, K.) — — [Hence also,] كَزَّتْ نَفْسُهُ and ↓ اكتزّت (tropical:) [His soul became contracted; meaning, he became niggardly]. (A.) And ↓ الرَّجُلُ اكتزّ (tropical:) The man shrank [from giving]. (K, * TA.) You say, فُلَانٌ لَا يَهْتَزُّ وَلٰكِنَّهُ يَكْتَزُّ (tropical:) [Such a one does not rejoice, or is not active, or prompt, and brisk, or cheerfully excited, to give, but he shrinks from giving]. (A, TA.) [كَزَزٌ (q. v. infra) seems to be an inf. n. of which the verb is كَزَّ, second pers. كَزِزْتَ, aor. ◌َ3كَزَ, in the sense of ↓ اكتزّ as explained above.] — — كُزَّ He (a man) shrank, or became contracted, in consequence of the cold: (S:) or he became affected by what is termed كُزَاز: (A, K:) or he became affected by a rheum. (TA.) — كَزَّهُ البَرْدُ and الدَّآءُ [The cold, and disease, made him to shrink, or become contracted, and to be affected with a tremour]. (A.) — — كَزَّ الشَّىْءَ, (S, K,) aor. ◌ُ3كَزُ, inf. n. كَزٌّ, (TA,) He made the thing narrow, or strait. (S, K.) — — كَزَّتِ المَرْأَةُ دُمْلُجَهَا, (A, TA,) aor. ◌ُ3كَزُ, (TA,) (tropical:) The woman filled her armlet with her arm. (A, TA.) 4 اكزّهُ اللّٰهُ God smote him, or afflicted him, with what is termed كُزَاز. (K.) 8 ◌َ3إِكْتَزَ see 1, in three places. كَزٌّ Dry, or dried up; or stiff, rigid, or tough; and contracted: (A, K:) pl. كُزٌّ. (K.) You say, يَدٌ كَزَّةٌ A dry, or stiff, rigid, or tough, and contracted, hand. (A.) And خَشَبَةٌ كَزَّةٌ A stiff, rigid, or tough, (TA,) or hard, (A,) and crooked, piece of wood. (A, TA.) And قَنَاةٌ كَزَّةٌ A hard and crooked spear or spear-shaft. (TA.) And قَوْسٌ كَزَّةٌ A stiff, rigid, or tough, bow: (S, A, K:) or a bow whereof the arrow does not go far, by reason of the narrowness of the former: (TA:) Aboo-Ziyád says, that the bow thus called is the smallest of bows: (AHn, TA:) pl. قِسِىٌّ كُزَّاتٌ. (A.) And بَكْرَةٌ كَزَّةٌ A narrow pulley-sheave, that makes a loud creaking (S, K) by reason of its narrowness. (TA.) And ذَهَبٌ كَزٌّ Tough gold: (A:) or very hard gold. (K.) And جَمَلٌ كَزٌّ A hardy, strong camel. (TA.) — — رَجُلٌ كَزٌّ, (S, A,) and كَزٌّ اليَدَيْنِ, (S, A, K,) (tropical:) A niggardly man. (S, A, K,) of little beneficence, (TA,) and of little compliance: (A, TA:) pl. كُزٌّ. (S.) — — وَجْهٌ كَزٌّ (assumed tropical:) A foul, or an ugly, face. (K.) كَزَزٌ Hardness and crookedness in a piece of wood, or in a spear or spear-shaft. (TA.) — — (tropical:) Niggardliness, (K,) and littleness of compliance and of beneficence. (TA.) See 1. كُزَازٌ (S, A, K) and ↓ كُزَّازٌ, (IAar, A, K,) or, accord. to Az, the latter is the correct form, and the former is vulgar, (A,) A contraction and tremour arising from cold: (A:) or a tremour arising from intense cold: (IAar, K:) or a certain disease arising from intense cold; (S, K;) being a spasmodic contraction so occasioned: or, accord. to the physicians, arising from the egress of much blood: (TA:) or a certain disease arising from cold, in consequence of which the patient trembles until he dies. (A.) كُزَّازٌ: see كُزَازٌ. مَكْزُوزٌ Made narrow, or strait. (S.) — — A man affected by what is termed كُزَاز: (S, A, K:) or affected by a rheum. (TA.) كزب كُزْبٌ i. q. كُسْبٌ. (K.) — — [Coll. gen. n., A kind of] hard trees. (K.) كَزَبٌ Smallness and contraction of the مُشْط (or metatarsal bones) of the foot; which is a defect. (K.) كَوْزَبٌ Avaricious, or niggardly, and narrowminded. (K.) مَكْزُوبَةٌ i. q. خِلَاسِيَّة in colour; i. e., between black and white. (K.) كزبر كُزْبُرَةٌ, and sometimes, [in the present day commonly,] كُزْبَرَةٌ, (S, K,) Arabic, and well known, (AHn,) [but J says] I think it is arabicized, (S,) [Chald. כּדסְבָר, (Gol.)] One of the kinds of seeds that are used in cooking, for seasoning food; (S, K;) [coriander-seed: or the coriander-plant, accord. to the explanation of كُسْبُرَةٌ (which is said in the TA to be a dial. form of كزبرة) in the K.] كزم كزم See Supplement كس 1 كَسَأَ, aor. ◌َ3كَسَ, (S, K,) inf. n. كَسْءٌ, (TA,) He, or it, pursued, or followed, another, (S, K,) as one follows a party which he has put to flight: like كَسَعَ. (S.) — — كَسَأَ, (K,) inf. n. كَسْءٌ, (TA,) He urged on a beast of carriage. in the track, or at the heels, of another. (K.) — كَسَأَ, (K,) inf. n. كَسْءٌ, (TA,) He overcame a party in litigation or the like. (K.) — كَسَأَ (perhaps a mistake for كَشَأَ, TA,) He smote a person with a sword. (K.) كَسْءٌ inf. n. of 1. q. v. — مرَّ كَسْءٌ مِنَ اللَّيْلِ A part of the night passed. (K.) كُسْءٌ and ↓ كُسُوْءٌ The hinder, or latter, part of anything: pl. أَكْسَاءٌ. (S, K.) — — كُسْءُ الشَّهْرِ, and ↓ كُسُوْؤُهُ, The latter part of the month; its last ten days, or about that period. (TA.) — — جَاءَ فِى كُسْءِ الشَّهْرِ, and عَلَى كُسْئِهِ, He came in the latter part, or end, of the month. (TA.) — — جَاءَ عَلَى كُسْءِ الشَّهْرِ, and على أَكْسَائِهِ, and ↓ جِئْتُكَ عَلَى كُسَائِهِ, [in the TA written, app. by a mistake of the transcriber, على كساءه, and فِى كُسَائِهِ, [so in the TA,] He came, and I came to thee, at the end of the month, after the whole month had passed. (TA.) — — جِئْتُ فِى أَكْسَآءِ القَوْمِ I came among the latter of the people. (TA.) — — مَرُّوا فِى أَكْسَآءِ المُنْهَزِمِينَ, and على أَكْسَائِهِمْ, They went at the heels of the routed party. (TA.) رَكِبَ كُسْأَهُ He fell upon the back of his neck, or head. (K.) كُسَاءٌ: see كُسْءٌ. كُسُوْءٌ: see كُسْءٌ. كسب 1 كَسَبَ, aor. كَسِبَ, inf. n. كَسْبٌ (S, K, Msb) and كِسْبٌ (K), He collected (wealth &c.]; (S, K;) as also ↓ اكتسبهُ. (S.) This is the original signification. (S.) — — [Hence,] He gained, acquired, or earned, wealth or the like; as also ↓ اكتسب. (Msb.) كَسَبْتُ شَيْئًا and ↓ اكْتَسَبْتُهُ are syn., [signifying I gained a thing]. (S.) — — Hence [also], كَسَبَ and ↓ اكتسب (S, K, Msb) and ↓ تكسّب (K) He sought, sought after, or sought to gain, sustenance, or the like, (S, K,) for his family: (Msb:) or كَسَبَ signifies he got, or obtained, or gained, acquired, or earned, [sustenance, &c.]; and ↓ اكتسب, he applied himself with art and diligence [to get, or obtain, or gain, acquire, or

earn, sustenance &c.; he laboured to earn, or gain, sustenance]: (Sb, K:) [so] also ↓ تكسّب is explained by تَكَلَّفَ الكَسْبَ he applied himself, as to a task, to gain, &c. (S.) — — كَسَبَ is also said to signify, and originally, both he sought, or sought after, [sustenance]; and he laboured in seeking, or seeking after, sustenance. (TA.) — — ↓ اكتسب has a more intensive signification than كَسَبَ; and hence, in the last verse of the second chap. of the Kur [لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ To it shall be given what reward it hath earned, and upon it shall be executed what punishment it hath drawn upon itself], the latter is used with reference to what is good; and the former, with reference to what is evil. (IJ.) You say, كَسَبَ خَيْرًا (tropical:) [He gained, or earned, or did, good]: and ↓ اكتسب شَرًّا (tropical:) [He gained, or earned, or did, evil]. (A.) — — [This distinction, however, is not always observed: for] كَسَبَ signifies, He did either a good or an evil deed: [because he who does so earns, or draws upon himself, reward or punishment.] (Jel in ii. 281; and iii. 24; &c.) And ↓ اكتسب He committed an act of which he was accusable. (Jel in xxxiii. 58.) كَسَبَ إِثْمًا and ↓ اكتسبهُ signify He [committed, or] burdened himself with (تَحَمَّلَ), a sin, or crime. (Msb.) — — كَسَبَهُ مَالًا, (S, K,) and اكسبهُ ↓ مالا, (IAar, IAth, K,) but the former is the more approved: the latter is by Fr and some others rejected: (TA:) He caused him to gain, acquire, or earn, wealth: (IAth, Msb:) or he assisted him to gain, acquire, or earn, wealth. (IAth.) كسبهُ عِلْمًا He caused him to gain, or acquire, knowledge. (Msb.) [In like manner,] العَبْدَ ↓ اسْتَكْسَبْتُ I caused the slave to gain, or make gain; the verb having here the sense of the measure أَفْعَلْتُهُ; like as اِسْتَخْرَجْتُهُ signifies أَخْرَجْتُهُ. (Msb.) [See an ex. voce أَدِيمٌ.] — — نَهَى عَنْ كَسْبِ الإِمَاءِ [He (Mohammad) forbade the making female slaves to earn money, or the like, (by prostitution)]. (TA, from a trad.) — — مَا كَسَبَ in the Kur cxi, 2, is said to signify His children. A man's children are among the things termed his كَسْب. (TA.) — — كَسَبَهُ عَجَبًا It occasioned, or caused, him to wonder. (TA, voce أَعْجَبَ.) 4 أَكْسَبَ see 1. 5 تَكَسَّبَ see 1. 8 إِكْتَسَبَ see 1 throughout. كَسْبٌ inf. n. of 1. q. v. — — فُلَانٌ طَيِّبُ الكَسْبِ, (S, K,) and ↓ المَكْسَبِ, and ↓ المَكْسِبِ, (K,) and ↓ المَكْسِبَةِ, and ↓ الكِسْبَةِ, (S, K,) and ↓ الكَسِيبَةِ, (IM,) [Such a one makes good gain: كَسْبٌ &c. signifying gain, acquisition, or earning: and also a deed, whether good or evil]. كُسْبٌ i. q. كُنجارق [or كُنْجَارَةٌ], a Persian word, called by some of the people of Es-Sawád كُسْبَج [or كُسْبَه; i. e., The dregs of sesamegrain, or the like, from which the oil has been expressed]; (TA;) dregs remaining after the expression of oil: (S, K:) [as also كُزْبٌ:] from the Persian كشب, (AM,) [or rather كُسْبَه, or كُسْبَج]. See also كَسْبَةٌ. تَخٌّ: see كَسَابِ. كِسْبَةٌ: see كَسْبٌ. كَسْبِيٌّ: see اِكْتِسَابِيٌّ. كَسَابِ The wolf. (L, K.) — — A name of a bitch: (S:) one of the names of the bitch: (ISd:) as also ↓ كَسْبَةُ: (K:) as ↓ كُسَيْبٌ is a name of the dog; i. e., of the male: (K:) names thus used as ominous of gain, [or of capturing game]: (IM:) كَسَابِ, as a name of a hunting bitch, means كَاسِبَةٌ. (TA, art. برح.) كَسُوبٌ [so in the copies of the K in my hands; but by the place in which it is mentioned in the TA, it is implied that it is ↓ كَسُوبٌ: see also لَسُوبٌ] A thing; anything. مَا لَهُ كَسُوبٌ He has not anything. (K.) — رَجُلٌ كَسُوبٌ, and ↓ كَسَّابٌ, A man who makes much gain. (K.) كُسَيْبٌ: see كَسَابِ. — — إِبْنُ الكُسَيْبِ Bastard. (K.) كَسَّابٌ: see كَسُوبٌ. كُسُوبٌ A certain plant. (K.) — See also كَسُوبٌ. الكَوَاسِبُ i. q. الجَوَارِحُ, (S, K,) here meaning The members (either of a man or of a bird) by means of which is gained, acquired, or earned, sustenance, or the like. (MF.) [The explanation in the TA, الجَوَارِحُ مِنَ الإِنْسَانِ وَالطَّيْرِ, seems, at first sight, to signify preyers, whether men or birds: but this meaning I do not think to be the one intended.] أَبُو كَاسِبٍ The wolf. (K.) اِكْتِسَابِيٌّ [Acquired knowledge, such as is acquired by study: as also ↓ كَسْبِيٌّ:] opp. to ضَرُورِيٌّ as meaning [natural or instinctive, or] such as the creature has by [Divine] appointment. (Kull p. 232.) مَكْسَبٌ, and مَكْسِبَةٌ see كَسْبٌ. كسبر كُسْبُرَةٌ and كُسْبَرَةٌ The plant of the جُلْجُلَان; (K;) [i. e., the plant of which the fruit, or produce, is called الجُلْجُلَان;] dial. forms of كُزْبَرَةٌ and كُزْبُرَةٌ, q. v. (TA.) كست كُسْتٌ i. q. قُسْطٌ (K) and كُسْطٌ, [i. e. Costus,] with which one fumigates. (Kr.) كسج 1 كسج, [app. كَسِجَ, aor. كَسَجَ,] inf. n. كسج, [app. كَسَجٌ,] He had no beard grown; [was naturally beardless]. From this it would seem that كوسج is an Arabic word. (IKoot, Msb.) Q. Q. 1 كَوْسَجَ He was, or become, what is termed كَوْسَجٌ; (K;) from which latter word the verb is derived. (Shifa el-Ghaleel.) Q. Q. 2 مَنْ طَالَتْ لِحْيَتُهُ تَكَوْسَجَ عَقْلُهُ (assumed tropical:) [He whose beard becometh long, his intellect becometh small.] (TA.) كَوْسَجٌ (Th, S, K, &c.) and كُوسَجٌ, (Fr, K,) thus pronounced by some of the Arabs agreeably with its Persian original, (Fr,) but this latter form is disapproved by Yaakoob and ISk and IDrst, (TA,) and AHei says that صُوبَجٌ and سُوسَنٌ are the only words of the measure فُوعَلٌ, (MF,) and كُوسُجٌ, (Ibn-Hishám El-Lakhmee,) a more strange form than that immediately preceding, (MF,) a word of well-known meaning, (K,) A man having no hair upon the side of his face [but only upon his chin]; (M;) i. q. أَثَطُّ; (M, S;) whose cheeks are clear of hair; (Expositions of the Fs) [used in the present day to signify having a scanty, or small, beard, and that only on the chin:] an arabicized word, (S, &c,) originally كوسق, (Msb,) [or rather كُوسَهْ, which is Persian]. — — Also, Deficient in the teeth: (As, K:) from the Persian كوزه, (Sb,) [or rather كُوسَهْ]: [pl. كَوَسِجُ, occurring in the TA in art. نط.] A woman said to her husband Thou art كوسج: to which he replied, if I be كوسج, thou art divorced. And the matter being referred to the Imám Aboo-Haneefeh, he said, Let his teeth be numbered; and if they be twenty-eight, he is كوسج, and his wife is divorced from him; but if they be thirty-two, he is not so, and she is not divorced. And they were numbered, and found to be thirty-two (MF.) — — Also, [The Xiphias, or sword-fish;] a certain fish (of the sea, S) that has a snout like a saw, (S, K,) and eats men; i. q. لُخْمٌ, (TA,) and جَمَلُ المَآءِ, (Mgh in art. جمل,) or جَمَلُ البَحْرِ. (TA in that art.) — — Also, A slow hackney, or nag. (A, K.) كسح 1 كَسَحَ, (aor. كَسِحَ, K, inf. n. كَسْحٌ, Msb,) He swept a house, or chamber. (S, Msb, K,) [You say] كَسَحَتِ الرِّيحُ الأَرْضَ The wind swept off the dust from the surface of the ground. (S, K.) — — [Hence,] كَسَحَ (tropical:) He cleaned out a well, and a canal or channel of running water, &c. (Msb.) — — [And hence also,] (tropical:) He cut a thing off; destroyed it; did away with it, carried it off: (Msb:) [he swept it away.] — — كَسَحْنَا بَنِى فُلَانٍ (tropical:) We extirpated the sons of such a one. (A.) — — كَسِحَ, aor. كَسَحَ, inf. n. كَسَحٌ, He had a heaviness in one of his legs, and dragged it when he walked: (T:) he was crippled in the legs, and in the arms: (L, K:) mostly used in relation to the legs. (L.) [See also كُسَاحٌ.] 8 أَغَارُوا عَلَيْهِمْ فَاكْتَسَحُوهُمْ (tropical:) They made a hostile attack, or incursion, upon them, and took all their property. (S, K. *) — — إِكْتَسَحْنَا مَالَ بَنِى فُلَانٍ (tropical:) We took [or swept off] all the property of the sous of such a one, leaving them nothing. (L.) — — [In like manner you say] كَسَحَ مِنَ المَالِ مَا شَآءَ [(tropical:) He swept off what he pleased of the property]; as also كَثَحَ. (K, voce كَثَحَ.) كَسْحٌ Impotence, (K,) arising from a disease which attacks the hips, and weakens the leg. (TA.) كَسْحَانُ: see أَكْسَحُ كُسَاحٌ (L) and ↓ كُسَاحَةٌ (K) The state of being crippled (زَمَانَة) in the legs, and in the arms: (L, K:) mostly used in relation to the legs. (L.) [See 1.] — — كُسَاحٌ A certain disease of camels, (L, K,) which renders them very lame, so that they cannot walk: (Aboo-Sa'eed, L.) كَسِيحٌ: see أَكْسَحُ. — — Also, Impotent (K) in walking, as though he swept the ground. (TA.) كُسَيْحٌ: see أَكْسَحُ. كُسَاحَةٌ Sweepings; (S, K;) dust that is swept from a house and thrown in a heap. (Lh.) — See also كُسَاحٌ. أَكْسَحُ and ↓ كَسْحَانُ and ↓ كَسِيحٌ (L, K) and ↓ كُسَيْحٌ (K) and ↓ مُكَسَّحٌ (L) Having a

heaviness in one of his legs, and dragging it when he walks: (L:) crippled in the legs, and in the arms: (L, K:) also the first (as explained by some, L,) lame, by nature, or by reason of a chronic ailment: and affected by a disease which deprives one of the power of walking: (S, L, K:) pl. كُسْحٌ (L) and كُسْحَانٌ. (L, K.) الصَّدَقَةُ مَالُ الكُسْحَانِ وَالعُورَانِ (S, L) Alms are the property of the crippled and the one-eyed. (L, from a trad.) مِكْسَحَةٌ A broom, or besom, or instrument with which one sweeps (S, K) snow, &c.; (S;) as also مِكْسَحٌ. (L.) مُكَسَّحٌ: see أَكْسَحُ. مَكْسُوحٌ A camel severely lame, (L, K,) so that he cannot walk. (Aboo-Sa'eed, L.) كسحب Q. 1 كَسْحَبَ, inf. n. كَسْحَبَةٌ, He walked in fear, hiding himself. (K.) كسد 1 كَسَدَ, (S, L, Msb, K,) aor. كَسُدَ, (L, Msb,) inf. n. كَسَادٌ (S, L, Msb, K) and كُسُودٌ; (K;) and كَسُدَ; (L, K;) but the former is the verb in common use; (TA;) It (a thing, S, Msb, a commodity, &c., L) was, or became, unsaleable, or difficult of sale, and in little demand. (L, Msb, K.) The original meaning is It was, or became, in a bad, corrupt, or unsound state. (T, Msb.) — كَسَدَتِ السُّوقُ, (aor. كَسُدَ, inf. n. كَسَادٌ, L,) The market was, or became, stagnant, or dull, with respect to traffic. (S, * A, L, Msb, K.) See 4. 4 اكسد He (God) made a market stagnant, or dull with respect to traffic. (A, Msb) — — He (a man) found his market to be stagnant, or dull, with respect to traffic. (S, IKtt, A, L, K.) [In most copies of the K, we find, وَسُوقٌ كَاسِدٌ وَأَكْسَدُ وَأَكْسَدَتْ سُوقُهُمْ, instead of وَسُوقٌ كَاسِدٌ وَأَكْسَدُوا كَسَدَتْ سُوقُهُمْ, which is the right reading, as is indicated in the TA.] كَسِيدٌ: see كَاسِدٌ. — — Also, of inferior condition; ignoble: syn. دُونٌ. (S, L, K.) So in the saying of the poet, (S, L,) Mo'áwiyeh Ibn-Málik, surnamed Mo'owwidh-el-Hukamà, (IB, L,) إِذْ كُلُّ حَيٍّ نَابِتٌ بِأَرُومَةٍ نَبْتَ العِضَاهِ فَمَاجِدٌ وَكَسِيدٌ (S, L) meaning, Since every living man grows from a root, like the growth of the 'idáh, there is he who is noble, and he who is ignoble. (IB, L.) كَاسِدٌ and ↓ كَسِيدٌ A thing, (S, Msb,) or commodity, &c., (L,) unsaleable, or difficult of sale, and in little demand. (L, Msb, K.) You say سِلْعَةٌ كَاسِدَةٌ. (S.) — — سُوقٌ كَاسِدٌ, (S, L, Msb, K,) without ة, (S, L, Msb,) or كَاسِدَةٌ, as in the T, (Msb) A market stagnant, or dull, with respect to traffic; (L, Msb, K;) i. e., ذَاتُ كَسَادٍ. (TA.) كسر 1 كَسَرَهُ, (S, A, &c.,) aor. كَسِرَ, (Msb, K,) inf. n. كَسْرٌ; (Msb, TA;) and ↓ اكتسرهُ: (K;) [He broke it: or the latter signifies he broke it off: or it is similar to إِقْتَطَعَهُ and the like and signifies he broke it off for himself: for] you say مِنْهُ طَرَفًا ↓ اكتسرتُ [I broke off, or broke off for myself, from it, an extremity]. (A.) You say ↓ كَسَرْتُهُ انْكِسَارًا and إِنْكَسَرَ كَسْرًا, putting each of the inf. ns. in the place of the other, because of their agreement in meaning, not in respect of being trans. and intrans. (Sb, TA.) — — كُسِرَ He had his leg broken; his leg broke. (Mgh.) — — فُلَانٌ يَكْسِرُ عَلَيْكَ الفُوقَ, (A, K,) or الأَرْعَاظَ, (K,) or ↓ يُكَسِّرُ, (as in the CK, * and in a MS copy of the K, but we find the former reading in art. رعظ in the K,) [lit., Such a one breaks against thee the notch of the arrow, or the sockets of the arrow-heads: meaning,] (tropical:) such a one is angry with thee: (A, K:) or is vehemently angry with thee. (K, art. رعظ, in which see further explanations.) — — [كُسِرَ بَيْنَهُمْ رُمْحٌ lit., A spear was broken among them: meaning, (assumed tropical:) a quarrel occurred among them. (Reiske, cited by Freytag, but whether from a classical author is not said; and explained by him as signifying Simultas inter eos intercessit.)] — — كَسَرَ الكِتَابَ عَلَى عِدَّةِ أَبْوَابٍ وَفُصُولٍ (tropical:) [He divided the book, or writing, into a number of chapters and sections]. (A.) — — كَسَرَ الشِّعْرَ, aor. كَسِرَ, inf. n. كَسْرٌ, (assumed tropical:) [He broke the measure of the poetry;] he did not make the measure of the poetry correct. (TA.) — — كَسَرْتُ القَوْمَ, inf. n. as above, (assumed tropical:) I [broke, crushed, routed, or] defeated, the people or party. (Msb.) — — كَسَرْتُ خَصْمِى (tropical:) [I defeated my adversary]. (A.) — — [كَسَرَ نَفْسَهُ (assumed tropical:) He broke, or subdued, his spirit. — — (assumed tropical:) He abased, or humbled, himself.] — — كَسَرْتُ مِنْ سَوْرَتِهِ (tropical:) [I broke, or subdued, or abated, somewhat of his impetuosity, or violence, or tyranny, or anger]. (A.) — — كَسَرَ حُمَيَّا الخَمْرِ بِالْمِزَاجِ (tropical:) [He broke, or subdued, or abated, the intoxicating influence of the wine by the mixture of water]. (A.) — — كَسَرَ مِنْ بَرْدِ المَآءِ, and حَرِّهِ, aor. and inf. n. as above, (assumed tropical:) He abated, or allayed, somewhat of the coldness of the water, and its heat. (TA.) — — إِكْسِرْ عَنَّا: see an ex. voce رُوبَةٌ. — — [كَسَرَ العَطَشَ (assumed tropical:) It abated, or allayed, thirst.] — — كَسَرَ مَتَاعَهُ, (tropical:) He sold his goods by retail, one piece of cloth after another: (IAar, K:) because, [on the contrary,] wholesale makes them to find purchasers readily. (TA) — — كَسَرْتُ الرَّجُلَ عَنْ مُرَادِهِ (assumed tropical:) I turned the man, averted him, or turned him back, from his desire. (Msb.) — — يَكْسِرُ ذَنَبَهُ بَعْدَ مَا أَشَالَهُ [app. (assumed tropical:) He contorts his tail after raising it], said of a camel. (K.) — — كَسَرَ الثَّوْبَ, and الجِلْدَ, (assumed tropical:) He folded, and he creased, the garment, or piece of cloth, and the skin. Ex. of the former signification, [in which the pronoun refers to a tent:] مِنْ حَيْثُ يُكْسَرُ جَانِبَاهُ] (assumed tropical:) Where its two sides are folded]. (S.) You say also كَسَرَ الوِسَادَ, meaning (tropical:) He folded, or doubled, the pillow, or cushion, and leaned, or reclined, upon it. (K.) See also كَاسِرٌ. — — كَسَرَ جَفْنَهُ نَحْوَهُ (assumed tropical:) [He blinked, (lit. he wrinkled his eyelid) towards him]. (Mgh. art. غمز.) You say also, رِيحٌ حَارَّةٌ تَكْسِرُ العَيْنَ حَرًّا (assumed tropical:) [A hot wind, that makes the eye to blink, or contract and wrinkle the eyelids, by reason of heat]. (K, art. خوص.) And كَسَرَ عَيْنَهُ, (A,) and كَسَرَ مِنْ طَرْفِهِ, (K,) aor. and inf. n. as above, (TA,) (tropical:) He contracted (غَضَّ, q. v.,) his eye, or eyes; [so as to wrinkle the lids; in which sense the former phrase is used in the present day:] (K:) and كَسَرَ عَلَى طَرْفِهِ, accord. to Th, he contracted (غَضَّ) his eye, or eyes, somewhat: (TA:) [or perhaps عَلَى is here a mistake for عَلَّ, in which case we must read طَرْفَهُ, so that the meaning would be as above with the addition at me:] and ↓ مُكَاسَرَةُ العَيْنَيْنِ signifies المُغَاضَنَةُ [i. e. the contracting of the eyes so as to wrinkle the lids]. (S, K, in art. غضن.) — — كَسَرَ الطَّائِرُ جَنَاحَيْهِ, (A, TA,) aor. كَسِرَ, inf. n. كَسْرٌ; (TA;) and كَسَرَ alone, (S, A, K,) inf. n. كَسْرٌ and كُسُورٌ, (K,) or in this case, when the wings are not mentioned, كُسُورٌ [only]; which shows that a verb, when its objective complement is forgotten [or suppressed], and the inf. n. [for الحَدِيثُ in my original I read الحَدَثُ] itself is desired [to be expressed], follows the way of an intrans. verb; (A;) [for فُعُولٌ is by rule the measure of the inf. n. of an intrans. verb, of the measure فَعَلَ, such as قَعَدَ, inf n. قُعُودٌ, and جَلَسَ, inf. n. جُلُوسٌ, and فَعْلٌ of that of a trans. verb;] (tropical:) The bird contracted his wings, (S, A, K,) or contracted them somewhat, (TA,) so that he might descend in his flight, (S,) or in order to alight. (A, K.) — — [كَسَرَ الحَرْفَ, aor. كَسِرَ, inf. n. كَسْرٌ, He pronounced the letter with the vowel termed kesr: and he marked the letter with the sign of that vowel. A conv. phrase of lexicology and grammar.] — See also 7. 2 كسّرهُ, (S, A, Msb, K,) inf. n. تَكْسِيرٌ, (Msb,) is with teshdeed to denote muchness [of the action] or multiplicity [of the objects] (S) [He broke it much, in pieces, or into many pieces: or many times, or repeatedly; or he broke it, meaning a number or collection of things.] — — فُلَانٌ يُكَسِّرُ عَلَيْكَ الفُوقَ, or الأَرْعَاظَ: see 1. — — [كسّرهُ also signifies He divided it (i. e. a number, and a measure,) into fractions.] — — كسّرهُ الكَرَى (tropical:) [Drowsiness made him languid]. (A, TA in art. هيض.) — — [كسّر شَعَرَهُ, inf. n. تَكْسِيرٌ, (assumed tropical:) He crimped his hair, see رَطَّلَ.] — كسّر المَآءُ الوَادِى (tropical:) The water made [the كُسُور, i. e.,] the turnings, bendings, or windings, (مَعَاطِف,) of the valley, and the

parts thereof eaten away by torrents, to flow with water. (Th.) 3 كَاسَرَ see 1. 5 تكسّر, (S, A, Msb, K,) quasi-pass. of 2, (Msb, K,) [It broke, or became broken, much, in pieces, or into many pieces; or many times, or repeatedly; or it (a number or collection of things) broke, or became broken.] — — [Said of water, and of sand, (assumed tropical:) It became rippled by the wind. And of crisp hair, (assumed tropical:) It became crimped; or became rimpled, as though crimped. (In these senses it is used in the S in art. حبك, &c. See حِبَاكٌ.) Also said of the skin, (assumed tropical:) It became wrinkled: see تَغَضَّنَ. Said of a garment, or piece of cloth, and of a coat of mail, and skin, (assumed tropical:) It became folded, and it became creased, much, or in several, or many places. See an ex. below, voce كِسْرٌ.] — — [And hence, as meaning, (assumed tropical:) It became contracted,] said also of the eye. (TA in art. خشع.) [See 1.] — — [(tropical:) He was, or became, languid, or loose in the joints. And (assumed tropical:) He affected languor, or languidness: a very common signification.] You say, فِيهِ تَخَنُّثٌ وَتَكَسُّرٌ (assumed tropical:) [In him is effeminacy, and affectation of languor or languidness]. (A.) And one says of an effeminate man, تكسّر فِى كَلَامِهِ (assumed tropical:) [He affected languor, or languidness, in his speech], (IDrd, O, voce تَفَرَّكَ,) and also مَشْيِهِ [his walk]. (K, ibid.) See also 7. 7 انكسر, quasi-pass. of 1, (S, A, Msb, K,) [It broke, or became broken.] You say, ↓ كَسَرْتُهُ انْكِسَارًا and اِنْكَسَرَ كَسْرًا. (Sb, TA. See 1.) — — انكسرت السِّهَامُ عَلَى الرُّؤُوسِ (assumed tropical:) The portions became fractional to the several heads; were not divisible into whole numbers. (Msb.) — — انكسر الشِّعْرُ (assumed tropical:) The poetry became [broken, or] incorrect in measure. (TA.) — — [انكسر القَوْمُ (assumed tropical:) The people became broken, or defeated.] — — انكسر خَصْمِى (tropical:) [My adversary became defeated.] (A.) — — [انكسرت نَفْسُهُ (assumed tropical:) His spirit became broken, or subdued: and انكسر, alone, he became broken in spirit; his sharpness of temper, vehemence of mind, or fierceness, became broken, or subdued; he became meek, gentle, or humble.] — — [انكسر, said of a man, also signifies, very frequently, (tropical:) He became languid, or languishing. See the act. part. n., below. And see 5.] فَتْرَةٌ and اِنْكِسَارٌ and ضَعْفٌ are syn. (S, art. فتر.) — — انكسر عَنِ الشَّىْءِ (assumed tropical:) He lacked power, or ability, to do, or accomplish the thing. And انكسر [alone] (assumed tropical:) He, or it, (said of anything, [man or beast,]) remitted, flagged, or became remiss, in an affair, lacking power, or ability, to perform, or accomplish, it. (TA.) — — انكسر نَظَرُ الطَّرْفِ (assumed tropical:) The look of the eye, or eyes, became languid, or languishing; syn. فَتَرَ. (IKtt, in TA, art. فتر.) And انكسر طَرْفُهُ (assumed tropical:) [His eye, or eyes, or sight, became languid, or languishing, or not sharp]. (T, K, art. فتر.) — — Also انكسر, said of the coldness of water, [and of cold, absolutely, and of the heat of water,] and of heat, [absolutely,] and of anything, (TA,) for instance, of a price, and so ↓ كَسَرَ, (Fr. in TA, art. قط,) (assumed tropical:) It abated, or became allayed; or, [said of heat,] it became languid, or faint. (TA.) — — Said of dough, (assumed tropical:) It became soft, and leavened, or good, and fit to be baked. (TA.) — — [Said of a garment, or piece of cloth, and skin, (assumed tropical:) It became folded; it became creased. Ex.:] يَطْوِى الثِّيَابَ أَوَّلَ طَيِّهَا حَتَّى تَنْكَسِرَ عَلَى طَيِّهِ [He folds the garments, or pieces of cloth, the first time of folding them, so that they may crease agreeably with his folding]. (S, K, voce قَسَامِىٌّ. [In one copy of the S, I find تَتَكَسَّرَ in the place of تَنْكَسِرَ, which latter reading I find in a better copy of the same work.]) 8 إِكْتَسَرَ see 1, first sentence. كَسْرٌ: see كِسْرٌ, throughout. — — (tropical:) A fraction, or broken part of an integral, as the half, and the tenth, and the fifth; (Msb;) what does not amount to an integral portion: (K:) pl. كُسُورٌ. (A, Msb.) You say, ضَرَبَ الحُسَّابُ الكُسُورَ بَعْضَهَا فِى بَعْضٍ (tropical:) [The calculator multiplied the fractions together]. (A.) — — Little in quantity or number: (ISd, K:) as though it were a fraction of much. (ISd.) — — (assumed tropical:) A crease, wrinkle, ply plait, or fold, in skin, and in a garment or piece of cloth; (JK, S, * K, * voce غَرٌّ, in the CK غُرٌ; and so accord. to the explanation of the pl. in the present art. in the TA;) as also ↓ مَكْسِرٌ: (accord. to the explanations of its pl. in the S, Mgh, Msb voce غَضْنٌ:) pl. of the former كُسُورٌ: (JK, S, voce غَرٌّ; and TA in the present art.;) and of the latter, مَكَاسِرُ. (S, Mgh, Msb, voce غَضْنٌ; &c.) — — See also كُسُورٌ, below. — [As a conventional term in grammar, A vowel-sound, well known; the sign for which is termed ↓ كَسْرَةٌ.] كِسْرٌ and ↓ كَسْرٌ, (S, K, &c.,) the latter of which is [said to be] of higher authority (أَعْلَى) than the former, [but this is doubtful, for the former is certainly the more common,] (TA,) A portion of a limb: or a complete limb: (K:) or a limb by itself, which is not mixed with another: (TA:) or half of a bone, with the flesh that is upon it: (K:) or a bone upon which there is not much flesh, (S, K,) and which is broken; otherwise it is not thus called: (S) or any bone: (AHeyth:) or a limb of a camel: (TA:) or of a human being or other: (ISd. TA:) pl. [of pauc.] أَكْسَارٌ (TA) and [of mult.] كُسُورٌ. (S, TA.) — — قَبِيحٍ كِسرُ, (S, K,) and ↓ كَسْرُ قَبِيحٍ, (S,) The bone of the سَاعِد [here meaning the upper half of the arm, from the part next the middle to the elbow. (El-Umawee, S, K.) [See also قَبِيحٌ. And كسر حَسَنٍ signifies The upper part of that bone.] — — Also كِسْرٌ and ↓ كَسْرٌ The side of a بَيْت [or tent]: (K:) or the part of [each of] the two sides thereof that descends from the طَرِيقَتَانِ [app. meaning the two outer poles of the middle row]; every tent having two such, on the right and left: (TA:) or the lowest شُقَّة [or oblong piece of cloth] of a [tent of the kind called] خِبَآء: (A, K:) or the part of that شقه which is folded or creased (تَكَسَّرَ وَتَثَنَّى) upon the ground: (K:) or the lowest شقّة of a بَيْت [or tent], that is next the ground, from where its (the tent's) two sides are folded (مِنْ حَيْثُ يُكْسَرُ جَانِبَاهُ), on thy right hand, and thy left. (ISk, S.) — — Also, (K,) or ↓ كَسْرٌ [only], (TA,) [but for this limitation there appears no reason,] A side (K, TA) of anything; as, [for instance,] of a desert: (TA:) pl. أَكْسَارٌ and كُسُورٌ [app. in all the senses: see above]. (K.) — — قِدْرٌ كِسْرٌ, and أَكْسَارٌ, (TA,) and إِنَاءٌ أَكْسَارٌ, (IAar,) and جَفْنَةٌ أَكْسَارٌ, (K,) A cooking-pot, (TA,) and a vessel, (IAar,) and a bowl, (K,) large, and [composed of several pieces] joined together: (IAar, K:) because of its greatness or its oldness: as though, in the second and following phrases, the term كسر applied to every distinct part of it. (TA.) — — See also كُسُورٌ, below. كَسْرَةٌ (assumed tropical:) A defeat. You say, وَقَعَ عَلَيْهِمُ الكَسْرَةُ Defeat befell them. (Msb.) — See also كِسْرٌ. كِسْرَةٌ (in some copies of the K كِسْرٌ, but this is a mistake, TA,) A piece of a broken thing: (S, K:) or rather a piece broken from a thing: (TA:) or a fragment, or broken piece, of a thing: (Msb:) pl. كِسَرٌ. (S, Msb, K.) You say, كِسْرَةٌ مِنْ الخُبْزِ A broken piece of bread. (Msb.) See also كُسَارٌ. كِسْرَى and كَسْرَى, (S, Msb, K,) the former of which is the more chaste, accord. to Th and others, and it alone is allowed by Aboo-'Amr Ibn-El-'Alà, (Msb,) A name (TA) applied to the king of the Persians, (Msb, K, TA,) or a surname of the kings of the Persians, (S,) like النَّجَاشِىُّ, a name of the king of Abyssinia, (TA), arabicized from خُسْرَوْ, (S, K,) which means " possessing ample dominion, " (K,) in the Persian language: so they say: but خُسْرَوْ is itself arabicized from خُوشْ رُوْ, which means, in that language, " goodly in countenance ": (TA:) [but that خسرو is an arabicized word may reasonably be doubted:] accord. to IDrst, it is changed into كسرى because there is no word in Arabic having the first letter with damm and ending with و; and the خ is changed into ك to shew that it is Arabicized:

(MF:) the pl. is أَكَاسِرَةٌ, (S, Msb, K,) contr. to analogy, (S,) and كَسَاسِرَةٌ and أَكَاسِرُ and كُسُورٌ, (K,) [all of which are also] contr. to analogy: (TA:) by rule it should be كِسْرَوْنَ, like عِيسَوْنَ (S, K) and مُوسَوْنَ. (S.) كِسْرَوِىٌّ: see كِسْرِىٌّ and ↓ كِسْرِىٌّ Of, or relating to, كِسْرَى; rel. ns. from كِسْرَى: (S, Msb, K:) and كَسْرَوِىٌّ alone is the rel. n. from كَسْرَى. (Msb.) [In the TA, it is said that one should not say كَسْرَوِىٌّ; but it seems that what is not allowable is كَسْرِىٌّ.] كُسَارٌ and كُسَارَةٌ [Fragments, or broken pieces or particles, that fall from a thing:] what breaks from a thing: (Sgh:) or what breaks in pieces from a thing, (K, TA,) and falls: (TA:) fragments, or broken pieces or particles, (دُقَاق, ISk, S, and حُطَام, S,) of fire-wood. (ISk, S.) You speak of the كُسَار of glass, and of a mug, and of aloes-wood. (A.) كُسُورٌ (assumed tropical:) The turnings, bendings, or windings, (مَعَاطِف, K, TA,) and parts eaten away by torrents, (جِرَفَة, TA,) and ravines, (شِعَاب, K, TA,) of valleys, (K, TA,) and of mountains: (TA:) a pl. without a sing.: (K:) you do not say كِسْرُ الوادى nor كَسْرُ الوَادِى. (TA.) — — أَرْضٌ ذَاتُ كُسُورٍ (tropical:) A land having [places of] ascent and descent. (S, A.) — — See also كَسْرٌ and كِسْرٌ. كَسِيرٌ i. q. ↓ مَكْسُورٌ, [Broken,] (S, K,) applied to a thing: (S:) and so the fem., without ة: (TA:) pl. كَسْرَى, (S, K,) like as مَرْضَى is pl. of مَرِيضٌ, (S,) and كَسَارَى: (K:) [and مَكَاسِيرُ is pl. of مَكْسُورٌ:] Abu-l-Hasan says, that Sb mentions the pl. مَكَاسِيرُ because it is of a kind proper to substs. (TA.) — — ناقة كَسِيرٌ (S, K) i. q. مَكْسُورَةٌ [lit., A broken she-camel,] (K,) is like the phrase كَفٌّ خَضِيبٌ, (S, TA,) meaning مَخْضُوبَةٌ: (TA;) or a she-camel having one of its legs broken: (Mgh:) and شَاةٌ كَسِيرٌ a sheep, or goat, having one of its legs broken: كسير being of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Mgh, Msb:) and كَسِيرَةٌ also, [app. as an epithet in which the quality of a subst. is predominant,] like نَطِيحَةٌ: (Msb:) كَسِيرٌ, occurring in a trad. is explained as signifying a sheep, or goat, having a broken leg, that cannot walk; (IAth, * Mgh;) but this requires consideration. (Mgh.) كَاسِرٌ [Breaking]; fem. with ة: pl. masc. and fem. كُسَّرٌ; and pl. fem. كَوَاسِرُ also (K.) — — (tropical:) Folding or doubling, and leaning or reclining upon, a pillow or cushion. Hence the following. in a trad. of 'Omar, لا يَزَالُ أَحَدُهُمْ كَاسِرًا وِسَادَهُ عِنْدَ امْرَأَةٍ مُغْزِيَةٍ, meaning, (tropical:) Not one of them ceases to fold or double his pillow or cushion at the abode of a woman whose husband is absent in war, and to lean or recline upon it, and enter upon discourse with her. (IAth, TA.) — — (tropical:) An eagle, (A, K,) and a hawk or falcon, (A,) contracting his wings, (A, K,) or contracting them somewhat, so that he may descend in his flight, (TA,) or in order to alight. (A, K.) — — الكَاسِرُ ↓ The eagle. (S, M, K.) الإِكْسِيرُ i. q. الكِيمِيَاءُ q. v. (Sgh, K.) جَمْعُ التَّكْسِيرِ (assumed tropical:) [The broken plural;] the plural in which the composition of the singular is changed; (K;) the change being either apparent, as in رِجَالٌ, pl. of رَجُلٌ, or understood, as in فُلْكٌ, which is both sing. and pl., for the dammeh in the sing. in this case is like the dammeh of قُفْلٌ, and that in the pl. is like that of أُسْدٌ. (Ibn- 'Akeel: see Dieterici's " Alfijjah " &c.; pp. 329 and 330.) — — Also تَكْسِيرٌ (assumed tropical:) [The area of a circle]: in the circle are three things: دَوْرٌ [or circumference] and قُطْرٌ [or diameter] and تَكْسِيرٌ [or area], which [last] is the product of the multiplication of the half of the قطر by the half of the دور: and it is sometimes called مِسَاحَةٌ. You say, مَا تَكْسِيرُ دَائِرَةٍ قُطْرُهَا سَبْعَةٌ وَدَوْرُهَا اثْنَانِ وَعِشْرُونَ [What is the area of a circle of which the diameter is seven and its circumference two-and-twenty?]: and the answer is ثَمَانِيَةٌ وَثَلَاثُونَ وَنِصْفٌ [Eight-and-thirty and a half]. (TA.) [It is scarcely necessary to add that this is not perfectly exact.] مَكْسِرٌ A place of breaking, (K, TA,) of anything. (TA.) You say, عُودٌ صُلْبُ المَكْسِرِ [Wood, or a piece of wood, or a branch, or twig, hard in the place of breaking,] when you know its goodness by its breaking: (S, A:) and عُودٌ طَيِّبُ المَكْسِرِ [Wood, &c., good in the place of breaking,] i. e. approved. (K.) — — Hence, رَجُلٌ صُلْبُ المَكْسِرِ (A, L) (tropical:) A man who bears up against difficulty, distress, or adversity: because one breaks a piece of wood, to try if it be hard or soft. (TA.) And of a pl. number, هُمْ صِلَابُ المَكَاسِرِ. (A.) And فُلَانٌ هَشُّ المَكْسِرِ, (TA,) and ↓ المُكَسَّرِ, (TA in art. هش, q. v.,) (assumed tropical:) [Such a one is easy, or compliant, when asked], which is an expression of praise when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; and of dispraise when it means [lit.] that be is one whose wood is weak. (TA.) And فُلَانٌ طَيِّبُ المَكْسِرِ (assumed tropical:) Such a one is praised when tried, proved, or tested: (S, TA:) and رَدِىْءُ المَكْسِرِ [dispraised when tried, &c.]. (TA.) [Wherefore it is said that] مَكْسِرٌ also signifies (assumed tropical:) The internal state; an internal, or intrinsic, quality; the intrinsic, or real, as opposed to the apparent, state, or to the aspect; syn. مَخْبَرٌ. (K.) — — Also مَكْسِرٌ The lowest part (أَصْلٌ K, TA) of anything; and especially of a tree, where the branches are broken off. (TA.) — — [Hence] it is said to be metonymically used as meaning (tropical:) Old property. (TA voce فَرْعٌ.) — — See also كَسْرٌ. مَكْسُورٌ: see كَسِيرٌ. — — سَوْطٌ مَكْسُورٌ (assumed tropical:) A soft, weak, whip. (TA.) مُكَسَّرٌ pass. part. n. of 2, q. v. — — See also مَكْسِرٌ, with which it is made synonymous. — — (tropical:) A valley whose كُسُور (q. v.) flow with water: (K:) or are made to flow: (Th:) accord. to one relation of a saying in which it occurs, it is مُكَسَّرٌ. (TA.) فُلَانٌ جَارِى مُكَاسِرِى, (S,) or مُكَاسِرِى, (ISd, K,) Such a one is my neighbour; (S;) the كِسْر (q. v.) of his tent is next the كِسْر of my tent. (S, ISd, K.) مُنْكَسِرٌ has for its pl. مَكَاسِيرُ, which is extr.; like مَسَاحِيقُ, pl. of مُنْسَحِقٌ. (TA in art. سحق.) رَأَيْتُهُ مُنْكَسِرًا (tropical:) I saw him in a languid, or languishing state. (A.) كسط كُسْطٌ i. q. قُسْطٌ (K) The wood with which one fumigates; being a dial. var. of the latter. (TA.) كسع كسف كسل كسم كسو See Supplement. كش See كت and Supplement. كشأ 1 كَشَأَ, aor. كَشَاَ, He ate cucumber. (S.) — — كَشَأَ, (S, K.) inf. n. كَشْءٌ, (S,) He ate food: (TA:) or he ate food in the same manner as one eats cucumbers; (AZ, S, K;) chewing with the extreme grinders, or filling the mouth, (خَضْمًا,) as in eating cucumbers and the like. (TA.) — — كَشَأَ and ↓ كشّأ, He ate flesh-meat: [the latter] only used with reference to flesh-meat. (TA.) — — كشّأ He ate a piece of كَشِىْء. (TA.) [See also 4 and 5.] — — كَشِئَ مِنَ الطَّعَامِ, aor. كَشَأَ, inf. n. كَشْءٌ and كَشَاءٌ (K) and, accord. to some, كَشَأَ; (TA;) and ↓ تكشّأ; (K;) He was, or became, filled with food. (K.) — كَشَأَ, (S, K,) inf. n. كَشْءٌ; (S;) and ↓ اكشأ; (El-Umawee, S, K:) He roasted meat until it became dry. (AA, S, K.) — — كَشِئَ It (a skin for water &c.) had its inner skin appearing through its outer; (K;) as happens when a skin has been long folded, and has dried and broken in that state. (TA) — — كَشِئَتْ يَدُهُ His hand chapped; or its skin became rough and corrugated. (K.) — كَشَأَ He peeled a thing: (Fr, K:) used with reference to a hide. (TA.) — كَشَأَ وَسَطَهُ He smote and cut his, or its, middle with a sword. (K, TA.) — كَشَأَ Inivit feminam. (K.) 2 كَشَّأَ see 1. 4 اكشأ He ate. كَشِىْء. (TA.) — And see 1. 5 تكشّأ اللَّحْمَ He ate dry meat [see كَشِىء], (S,) and was filled with it. (TA.) See 1. — تكشّأ It became peeled. (K.) — — تكشّأ الأَدِيمُ The hide became peeled: [i. e., its outer layer of skin, or scarf-skin, was shaven, or scraped off]. (S.) كَشْءٌ inf. n. of 1, q. v. — — Roughness and corrugation [or chapping] in the skin of the hand. (TA.) كَشِئٌ and كَشِىْءٌ Filled with food. (K.) — كَشِىْءٌ Meat roasted until it becomes dry. (S.) كُشْأَةٌ A vice, fault, defect, blemish, or something amiss. (K.) كشب 1 كَشَبَ, aor. كَشُبَ, inf. n. كَشْبٌ; and ↓ كشّب, inf. n. تَكْشِيبٌ; He ate flesh-meat and the like with

vehemence. (K, TA.) 2 كَشَّبَ see 1. كشث كَشُوثٌ (S, K) and كُشُوثٌ and كَشُوثَى and كَشُوثَآءُ (of the fem. gender, Ibn-Buzruj, in TA, voce هِنْدَبٌ) and أُكْشُوثٌ but this last is a bad word, (K,) [as also شَكُوثَى and شَكُوثَآءُ,] [A species of cuscuta, or dodder;] a certain plant that clings to the branches of trees, having no root in the earth. (S, K.) [See also الشَّجَرَةُ الخَبِيثَةُ, in art. خبث. And see الفَقْدُ and سَكَرٌ.] — — A poet says, هُوَ الكَشُوثُ فَلَا أَصْلٌ وَلَا وَرَقٌ وَلَا نَسِيمٌ وَلَا ظِلٌّ وَلَا ثَمَرُ [He is the Kashooth: therefore (he has) no root nor leaves nor fragrance, nor shade nor fruit]. (S.) كشح 1 كَشَحَ لَهُ بِالعَدَاوَةِ; and ↓ كاشحهُ, (S, L, K,) inf. n. مُكَاشَحَةٌ and كِشَاحٌ; (L;) signify the same, (S, K,) He determined, or resolved, upon enmity to him: (L:) was inimical to him, (L, K,) and broke friendship with him: (L:) hated him and was inimical to him: bore a secret enmity to him. (L.) — كَشَحَ He dispersed, (S, K,) and drove away, (S,) a people. (S, K.) — — كَشَحُوا عَنِ المَآءِ, and ↓ انكشحوا, They (a people, S) dispersed from the water: (S, K:) they went away from it, and dispersed: (TA:) they went back from it. (T.) — — كَشَحَ He went back; retired. (A.) — كَشَحَهُ He pierced, or stabbed, him in the part called كَشْحٌ. (TA.) — — كَشَحَ; (L;) and ↓ كشّح, (Kr, L,) inf. n. تَكْشِيحٌ; (K;) He cauterized, (K,) or marked with a hot iron, a camel (L) in the part called كَشْحٌ. (L, K.) — — كُشِحَ, inf. n. كَشْحٌ, He had a pain in his كَشْحٌ. (L.) — — Also, (inf n. as above, S,) He was cauterized for the disease called كَشَحٌ. (S, L, K.) 2 كَشَّحَ see 1. 3 كَاشَحَ see 1. 7 إِنْكَشَحَ see 1. كَشْحٌ The حَشَى [i. e. the flank; or part between the false ribs and the hip; also explained in the TA by the word خَاصِرَة]: (L:) or the part between the hypochondre and the false ribs, (S, L, K,) and from near the navel to the portion of flesh and sinew next the back-bone: (L:) the part against which the sword hangs when a man is wearing it; and the part corresponding thereto on the other side: (T:) or each of the two sides of the belly, externally and internally, [or behind and before]; and so in a horse: (M:) or the waist: [see a verse of Imra-el-Keys cited voce مُذَلَّلٌ:] or the part from the top, or projecting portion, of the haunch-bone to the armpit: (L:) pl. كُشُوحٌ. (A.) — طَوَى كَشْحًا He determined upon a thing, or affair, and persevered in his determination. (T.) [See an ex. voce أَبَّ.] — — طَوَى كَشْحَهُ عَلَى الأَمْرِ He determined, or resolved, upon the thing, or affair, in his mind, syn. أَضْمَرَهُ: (S, A, K:) and hid it, or concealed it: (S, K:) or, accord. to the L and other lexicons, he persevered in the thing, or affair. (TA.) — — طَوَى كَشْحَهُ He went away, and cut the ties of kindred. (L.) — — طَوَى كَشْحَهُ عَنِّى He cut me, or cut the tie of friendship that united him to me, and broke off from me, abandoned me, or discarded me, (S, L, K,) and became inimical to me: (L:) he turned away from me. (L.) — — كَشْحٌ Either side of a وِشَاح; from which the كشح of the body is said to have its name, because the former hangs against the latter: (L:) or a وِشَاح [altogether]; so called because it hangs against the كشح of the body; in like manner as an إِزَار is called حَقْوٌ: (A:) pl. كُشُوحٌ. (TA.) — The kind of shells called cowries, or conchæ Veneris; syn. وَدَعٌ: pl. كُشُوحٌ: (K:) or a وِشَاح made of such shells: أَوْشِحَة were made of white shells of that kind. (Aboo-Sa'eed Es-Sukkaree.) كَشَحٌ A certain disease (which attacks a man, S, K,) in the كَشْح, (meaning the flank, خَاصِرَة, TA,) and for which he is cauterized: (S, L, K:) or the pleurisy, syn. ذَاتُ الجَنْب. (K.) كُشَاحَةٌ, a subst., A determining, or resolving, upon enmity to another: hating enmity: secret enmity: estrangement of oneself from another. (L.) كِشَاحٌ A mark made by burning with a hot iron in the part called كشح. (S, K.) كَاشِحٌ One who determines, or resolves, upon enmity (يُضْمِرُهُ) to another: (S, L, K:) a hating enemy: (L:) a secret enemy: as though he folded up enmity in his كَشْح; or as though he turned his كَشْح towards thee, and his face from thee; (ISd, L;) or because he conceals enmity in his كَشْح, in which is his liver, which is the seat of enmity and hatred; wherefore an enemy is called أَسْوَدُ الكَبِدِ, as though enmity had burned his liver: (L:) or, accord. to some, one who estranges himself from another. (Msb.) مَكْشُوحٌ A man cauterized for the disease called كَشَحٌ: (S, L, K:) a man cauterized with the mark called كِشَاحٌ, below the ribs. (L.) — — A man smitten with a sword in his كَشْح. (K.) كشد See Supplement كشر 1 كَشَرَ عَنْ أَسْنَانِهِ, (M, A, K,) aor. كَشِرَ, inf. n. كَشْرٌ; (M, K;) [and ↓ تكشّر, alone; (occurring in the S, K, voce كَلَحَ;)] He displayed his teeth, or grinned, (M, A, K,) in laughter, and otherwise. (M, K.) You say also كَشَرَ عَنْ نَابِهِ He (a camel) displayed his tusk: (S:) and he (a beast of prey) snarled by reason of irritation. (TA.) And كَشَرَ عَنْ أَنْيَابِهِ He (an enemy, and a beast of prey,) displayed his dog-teeth, or tusks. (A.) And إِكْشِرْ عَنْ أَنْيَابِكَ (tropical:) Threaten thou. (A.) — — Also كَشَرَ, inf. n. as above, He smiled, or laughed a little without any sound, so as to display his teeth: (ISk, S, K: *) or he displayed his teeth in smiling. (TA.) And كَشَرَ إِلَيْهِ He smiled to him, displaying his teeth. (A.) — — And كَشَرَ فُلَانٌ لِفُلَانٍ (tropical:) Such a one behaved ferociously to such a one, or became changed towards him, and threatened him. (TA.) 3 كاشرهُ, (A, K,) inf. n. مُكَاشَرَةٌ, (A,) He displayed his teeth to him, or grinned to him: (K:) or he laughed in his face; and conversed, or acted with him without shyness or aversion, boldly, or in a free and easy, or cheerful, manner (بَاسَطَهُ). (TA.) 5 تَكَشَّرَ see 1. كِشْرَةٌ [The act of displaying the teeth, or grinning, to another: or laughing in the face of another, and looking at him in an open or a cheerful manner:] a subst. from كَاشَرَ, (K, TA,) like هِجْرَةٌ from هَاجَرَ, and عِشْرَةٌ from عَاشَرَ. (Az, TA.) كشط 1 كَشَطَ, (S, Msb, K,) aor. كَشِطَ, (Msb, MS,) inf. n. كَشْطٌ, (Msb, K,) He removed, put off, took off, or stripped off, (S, Msb, K,) a thing (Msb, K) from (عَنْ) a thing which it covered; (K;) as, for instance, the housing, or covering, (S, K,) from a horse, (K,) or from the back of a horse; (S;) and the cover from a thing; (S;) and the skin from a slaughtered camel: (TA:) and قَشَطَ is a dial. var. thereof; (Yaakoob, S;) the former being of the dial. of Kureysh, (Yaakoob, accord. to the TA,) or of Keys, (M in art. قشط,) and the latter of the dial. of Temeem and Asad; the ك not being a substitute for the ق: (Yaakoob, TA:) and ↓ استكشط signifies the same. (Ham., p. 693.) It is said in the Kur, [lxxxi. 11,] وَإِذَا السَّمَآءُ كُشِطَتْ And when the heaven shall be removed from its place, like as a roof is removed from its place; (Zj, K;) and in like manner قُشِطَتْ, (Zj, S, *) accord. to the reading of 'Abd-Allah [Ibn-Mes'ood]: (S:) or shall be pulled off and folded together. (Fr.) And you say also, كَشَطَ الحَرْفَ He removed the letter from its place. (TA.) And كُشِطَ رَوْعُهُ, (TA,) inf. n. كِشَاطٌ, (K, * TA,) (tropical:) His fright, or fear, became removed; (K, * TA;) and so ↓ انكشط روعه: (TA:) or the latter signifies (tropical:) his fright, or fear, went away. (S, K, TA.) And كَشَطَ الدَّابَّةَ and قَشَطَهَا [He removed the housing, or covering, from the beast of carriage]. (TA in art. قشط.) And كَشَطْتُ البَعِيرَ, (S, Msb,) aor. as above, (Msb,) and so the inf. n., (S, Msb,) I skinned the camel: (S, Msb:) you should not say سَلَخْتُ; for the Arabs, in speaking of a camel, say only كَشَطْتُهُ and جَلَّدْتُهُ. (S.) 5 تكشّط السَّحَابُ فِى السَّمَآءِ The clouds became dissundered and dispersed in the sky. (TA.) 7 انكشط التُّرَابُ [The dust became removed, or cleared away, by the wind]. (T, TA in art. جول.) See also 1. 10 إِسْتَكْشَطَ see 1. كُشْطٌ i. q. قُسْطٌ. (AA in TA art. قسط.) كِشَاطٌ: see كُشِطَ. — The stripped skin of a slaughtered camel. (Lth, K.) Sometimes the latter is covered over with it; and one says, إِرْفَعْ عَنْهَا كِشَاطَهَا لِأَنْظُرَ إِلَى لَحْمِهَا [Take thou off from it its stripped skin, that I may look at its flesh.] (Lth, K. *) كَشَّاطٌ: see what next follows. كَاشِطٌ A slaughterer [or skinner] of camels; as also ↓ كَشَّاطٌ. (TA.) — — Also, [its pls.] كَشَطَةٌ (Lth, K,) and كَاشِطُونَ (M, TA) The owners of a skinned camel. (Lth, M, K.) جَزُورٌ مَكْشُوطَةٌ [A skinned slaughtered camel]. (K.) كشف

كشم كشو كص See Supplement كظ 1 كَظَّهُ, (S, K,) aor. ـُ3َ كَظُّ, inf. n. كَظٌّ, (S,) It (food, S, K, and in like manner drink, TA) affected him with كِظَّة, q. v.; (S,) filled him so that he could not breathe: (K:) filled him, and made him heavy. (TA.) — — He, or it, made him sad, or sorrowful, by reason of much eating; inf. n. كَظَّةٌ. (Lth.) — — He filled it (namely a skin for water or milk) so as to make it stretch. (TA.) — — [And hence, app.,] He made it (namely a rope) firm, or fast. (Ibn-'Abbád.) — — كَظَّ الغَيْظُ صَدْرَهُ [in the TA كَظَّه, which is evidently a mistranscription,] (assumed tropical:) Wrath, or rage, filled his bosom: and الغَيْظُ ↓ إِكْتَظَّهُ signifies the same as كَظَّهُ (assumed tropical:) [wrath, or rage, filled him]. (TA.) — — كَظَّهُ الأَمْرُ, (S, K,) aor. ـُ3َ كَظُّ, inf. n. كَظٌّ (TA) and كَظَاظٌ and كَظَاظَةٌ, (K,) (tropical:) The affair, or case, oppressed him with grief; (S, K, TA;) distressed him; (K, TA;) filled him with grief, or disquietude, or anxiety, and burdened him. (TA.) — — كَظَّ خَصْمَهُ (assumed tropical:) He bridled his adversary so that he found no way of escape. (TA.) — See also 8. 3 كَاظَّ القَوْمُ بَعْضُهُمْ بَعْضًا, inf. n. مُكَاظَّةٌ and كِظَاظٌ, (assumed tropical:) The people, or company of men, straitened one another, or crowded together, and clave together, in the place of fight, in war; as also ↓ تكاظّوا. (TA.) كِظَاظٌ signifies [likewise] (assumed tropical:) Long cleaving, or holding fast, (K, TA,) notwithstanding difficulty: (TA:) and vehement striving for the mastery in war or fight; as also مُكَاظَّةٌ: (S, K:) and the latter, [or both,] (assumed tropical:) the exceeding the ordinary bounds in enmity; as also ↓ تَكَاظٌّ. (TA.) You say, بَيْنَهُمْ كِظَاظٌ (assumed tropical:) [Between them is vehement striving for the mastery in fight]. (S.) And it is said in a prov., لَيْسَ أَخُو الكِظَاظِ مَنْ يَسْأَمُهُ (assumed tropical:) [He who is fitted for vehement striving for the mastery is not he who turns away from it with disgust]: meaning كَاظِّهِمْ مَا كَاظُّوكَ (assumed tropical:) [Strive thou vehemently for the mastery with them as long as they so strive with thee]; i. e. do not thou turn away from them with disgust unless they so turn away from thee. (TA.) [Meyd relates it thus: أَخُو الكِظَاظِ مَنْ لَا يَسْأَمُهُ (assumed tropical:) He who is fitted for vehement striving for the mastery is he who does not turn away from it with disgust.] You say also, القَوْمُ ↓ تَكَاظَّ (assumed tropical:) The people, or company of men, exceeded the ordinary bounds in enmity. (S.) See also كِظَاظٌ below. 6 ـُ3َ تَكَاظَّ see 3, in three places. 8 اكتظّ He became filled by food so that he could not breathe, (K,) and in like manner by drink. (TA.) It is also said of the belly. (TA.) — — (tropical:) It (a water-course) became straitened by the abundance of its flow of water; (S;) as also ↓ كَظَّ, [aor., accord. to general rule, ـِ3َ كَظِ;] (TA;) and so اكتظّ بِالمَآءِ: (K:) and اكتظّ بِثَجِيجِ المَآءِ (tropical:) it (a valley) became filled by the rain and torrent. (TA.) [See also R. Q. 1 and 2.] — — اكتظّ القَوْمُ فِى المَسْجِدِ (assumed tropical:) The people straitened, or crowded, one another in the mosque. (TA.) — — اكتظّهُ الغَيْظُ: see 1. R. Q. 1 كَظْكَظَ, inf. n. كَظْكَظَةٌ, It (a skin for water or milk) stretched when being filled: (Lth, K:) was seen to become even [more and more] as often as water was poured into it. (O, K.) [See also 8, and R. Q. 2.] R. Q. 2 تَكَظْكَظَ He erected himself, sitting, as often as he filled his belly, (Lth, K,) becoming filled so that he could not breathe, (K,) after being seen to be in a bending posture, (Lth,) while eating. (K.) — — It (a skin for water or milk) became filled, or full. (TA.) [See also 8, and R. Q. 1.] كَظٌّ [originally an inf. n. — — Used as a simple subst.,] (tropical:) Grief, or disquietude, or anxiety, that fills the bosom: so in the saying of 'Omar Ibn- 'Abd-el-'Azeez, in speaking of death, وَكَظٌّ لَيْسَ كَالْكَظِّ, meaning And grief, &c., that is not like other grief, &c., but more vehement. (TA.) [See also غَنْظٌ.] — It is also used as an epithet: you say رَجُلٌ كَظٌّ (tropical:) A man whom affairs oppress, or distress, and overcome, so that he is unable to perform them. (Ibn-'Abbád, K. *) — — And رَجُلٌ لَظٌّ كَظٌّ (assumed tropical:) A man, hard, or difficult, in disposition. (S, L: in some copies of the former, كَظٌّ لَظٌّ.) ISd thinks that كظ is here an imitative sequent. (TA in art. لظ, q. v.) كِظَّةٌ Repletion, or the state of being much filled, with food or drink: (M, Mgh, * K:) and a thing that befalls (S, A, K) a man, (S,) or an animal, (A,) in consequence of impletion [or repletion] with food: (S, A, K:) pl. أَكِظَّةٌ. (TA.) Hence the trad. of En-Nakha'ee, الأَكِظَّةُ عَلَى الأَكِظَّةِ مَسْمَنَةٌ مَكْسَلَةٌ مَسْقَمَةٌ [Repletions upon repletions are causes of fattening, rendering heavy or lazy, diseasing]. (TA.) كِظَاظٌ: see 3, of which it is an inf. n. — — Also, (assumed tropical:) Difficulty, or distress, and fatigue, (K, TA,) in an affair, such as takes away the breath. (TA.) And (assumed tropical:) Grief, or disquietude, or anxiety, occasioned by war, filling the heart. (L.) كَظِيظٌ A man replete with food. (Mgh.) — — A skin for water or milk filled so as to be made to stretch; as also ↓ مَكْظُوظٌ. (TA.) — — (tropical:) A man oppressed, or distressed [and overcome, (see كَظٌّ,)] by affairs, so as to be unable to perform them; as also ↓ مَكْظُوظٌ and ↓ مُكَظَّظٌ: (K:) or all these signify (tropical:) grieved, and full of heaviness. (TA.) — — (assumed tropical:) Angry, or enraged, in the most vehement degree. (TA.) — A state of fulness, or impletion. (TA.) — — (assumed tropical:) A mutual straitening, or crowding together. (TA.) You say, عَلَى بَابِ فُلَانٍ كَظِيظٌ (tropical:) At the door of such a one is a crowding together. (Har, p. 341.) هٰذَا الطَّعَامُ مَكَظَّةٌ This food is a cause of indigestion, and heaviness of the stomach. (TA.) مُكَظَّظٌ: see كَظِيظٌ; the latter in two places. مَكْظُوظٌ: see كَظِيظٌ; the latter in two places. كظب 1 كَظَبَ, aor. كَظُبَ, inf. n. كُظُوبٌ, He became full of fat: (IAar, K:) like حَظَبَ. (TA.) كظر 1 كَظَرَ القَوْسَ, (K,) aor. كَظُرَ, (TK,) inf. n. كَظْرٌ, (TA,) He made to the bow a كُظْر, or notch to receive the ring of the string. (K.) — — كَظَرَ الزَّنْدَةَ, (K,) inf. n. as above, (TA,) He cut in the [piece of wood called] زندة a notch [from which to produce fire]. (K.) كُظْرُ القَوْسِ The notch in the curved extremity of the bow, in which is the string; (As, S;) the notch of the bow, into which falls the ring of the string: (A, K:) pl. [of pauc.] أَكْظَارٌ (A) and [of mult.] كِظَارٌ and كِظَارَةٌ. (TA.) — — كُظْرُ الزَّنْدَةِ The notch [from which the fire is produced] in the [piece of wood called] زندة. You say النَّارُ تَسِيلُ مِنْ كُظْرِ الزَّنْدَةِ Fire flows from the notch of the زندة. (A.) كِظْرٌ The piece of sinew which is tied upon the base of the notch of an arrow. (IDrd, K.) كظم See Supplement كعب كَعَبَ الثَّدْىُ, aor. كَعِبَ and كَعُبَ, (it seems to be implied in one place in the K, that the aor. is كَعَبَ; but this is not the case; TA,) inf. n. كُعُوبٌ and كِعَابَةٌ (by MF written كَعَابَةٌ) and كُعُوبَةٌ; and ↓ كعّب, inf. n. تَكْعِيبٌ; The girl's breast swelled, or became prominent or protuberant, (K,) and round: (TA:) [or began to swell, &c.: see كَاعِبٌ]: or they use the term تَفْلِيكٌ; then نُهُودٌ; and then تَكْعِيبٌ; [as applied to the successive stages of growth of the breast]. (TA.) كَعَبَتِ الجَارِيَةُ, aor. كَعُبَ, (and كَعِبَ, TA,) inf. n. كُعُوبٌ; and ↓ كعّبت; [and ↓ تكعّبت; (A, TA in art. عج;)] The girl had breasts beginning to swell, or become prominent, or protuberant: (IAth, S:) [or had swelling, prominent, or protuberant, breasts: see كَاعِبٌ]. — كَعَبَهُ, inf. n. كَعْبٌ, He beat him on a hard, or tough, part; as the head, and the like: (TA:) [and so ↓ كعّبه: for it is mentioned in the TA, that a certain king was surnamed المُكَعِّبُ from his beating the protuberances of people's heads]. — كَعَبَ, aor. كَعَبَ; (K;) and ↓ كعّب, inf. n. تَكْعِيبٌ; (TA;) He filled a vessel (K) &c. (TA.) 2 كعّب كَعَّبَ It (a reed, or cane,) put forth, or produced, its jointed stem. — — Hence the phrase:] إِنِّى أَرَى الشَّرَّ كَعَّبَ (assumed tropical:) Verily I see the evil to have grown, like reeds when they put forth their jointed stems.] (TA, voce نَبَّبَ.) — — كعّب لَبَبَهَا He put to her breast-band [the pronoun app. referring to دَابَّة " a beast of carriage "] edges, or

borders, like كُعُوب [app. meaning play-bones, or dice, or similar things.]. (TA.) — — كَعَّب, inf. n. تَكْعِيبٌ, He folded a garment, or piece of cloth, hard, or firmly, accord. to some, in a square form. (TA.) See also مُكَعَّبٌ. — — He made it square, (K,) [or rather of a cubic form]. — — And see 1 in four places. 4 اكعب, inf. n. إِكْعَابٌ, He hastened: (K:) or he went away, paying no regard to anything: (TA:) or, inf. n. كَعَابٌ, he went away injuriously (مُضَارًّا [an act. part. n.]) not caring for what was behind him, [or for the people whom he left behind him]: like كَلَّلَ. (Aboo-Sa'eed.) كَعْبٌ Any joint, juncture, or place of division, of the bones. (K.) — — Also, [and more commonly, The ankle-bone, or talus;] in a man, what projects above the tarsus, where the foot is set on; (TA;) what projects above the foot; (K;) the bone that projects at the place of junction of the shank and the foot; (AA, As, S, Msb;) each foot has two bones thus termed; one on the right and the other on the left; (Msb;) each of the two bones that project on either side of the foot; (K, TA:) or the anklejoint, or tarsal-joint; the joint that is between the shank and the foot: (IAar, &c., Msb:) As rejected the saying of the [common] people, that it is in the upper part (ظَهْر) of the foot: (S:) some persons say, that it is each of the two bones that are in the upper part (ظَهْر) of the foot: so say the Shee'ah: and in like manner Yahyà Ibn-El-Hárith speaks of the كِعَاب as in the middle of the foot: (TA:) pl. [of pauc.] أَكْعُبٌ and [of mult.] كُعُوبٌ and كِعَابٌ. (K.) — — جَارِيَةٌ دَرْمَاءُ الكُعُوبِ A girl the heads of whose bones are not big [or prominent]. — — Also employed with reference to any quadruped; meaning, in a horse, What is between each وَظِيف and سَاق: or between the bone of the وظيف and the bone of the ساق; which projects backwards: [by this is meant, not the fetlock-joint, or hind fetlock-joint, but the hock: for it has been shown, voce عُرْقُوب, that the term كَعْب, with reference to quadrupeds, is sometimes applied to what anatomists term the tarsus]. (TA.) — — كَعْبٌ and ↓ كَعْبَةٌ [An ossicle] with which one plays; [a play-bone; a cockal-bone; the superior bone of the tarsus, called by anatomists astragalus or as tali, a little bone, somewhat oblong, taken from the foot of a sheep, or the like, thrown in play, like a die:] (Lh, K:) the die (فَصّ) that is used in the game of tables, or backgammon, (النَّرْد); (TA;) [any die that is used in play]: pl. (of the former word, TA) كِعَابٌ and (of the latter, TA,) كُعْبٌ and كَعَبَاتٌ. (K: the last so written accord. to the TA; but in the CK كَعْبَاتٌ.) The playing with the كعب is forbidden (Kur v. 92]. (TA.) — — A conventional term of arithmeticians [a cube]. (K.) — — (tropical:) A piece of clarified butter; (S;) such [a lump, or compact piece] as is termed كُتْلَة, thereof: (K:) and [a lump] of dates [compacted together]: (M, voce فِدْرَةٌ:) a piece of clarified butter, or of fat or grease. (TA.) — — (tropical:) What is termed a صُمَّة (or what is poured out at once, or what remains in a vessel, &c., or a small quantity,) of milk, (K,) or of clarified butter. (TA.) — — (tropical:) [A knot, or joint, of a reed or cane;] what is between each two internodal portions of a reed or cane; (K;) the prominent part that is at the extremity of each of the internodal portions of a spear [of reed or cane]: (S:) or an internodal portion, or portion that is between each two knots, or joints, of a reed or cane: (Msb:) pl. كُعُوبٌ and كِعَابٌ. (TA.) — — By صاروا كعابا, in the following verse, رَأَيْتُ الشَّعْبَ مِنْ كَعْبٍ وَكَانُوا مِنَ الشَّنْآنِ قَدْ صَارُوا كِعَابَا the poet means, they were divided and opposed in mind or opinion, so that each portion that was of one mind, or opinion, became a party by itself. (AAF.) [He seems to compare them to play-bones thrown on the ground; or to the several joints, or knots, of a reed, or cane; or to a spear not equal, or uniform, in the joints, or knots, of its cane-shaft.] — — رُمْحٌ بِكَعْبٍ وَاحِدٍ A spear with equal, or uniform, knots, or joints; not having one knot, or joint, thicker than another. (TA.) — (tropical:) Eminence, or nobility, and glory. (K.) — — رَجُلٌ عَالِى الكَعْبِ A man eminent, or noble, and successful in his enterprises. (TA.) — — أَعْلَى اللّٰهُ كَعْبَهُ May God exalt his glory! (TA, from a trad.) — — لَا يَزَالُ كَعْبُكَ عَالِيًا May thy glory not cease to be exalted! See عَالٍ, in art. علو. (TA.) — — عَلَا كَعْبُكَ بِى Thy nobility, or glory, hath exalted me. (TA.) — — This signification is taken from the كَعْب of a cane: and كَعْبٌ is applied to Anything elevated. (IAth.) كُعْبٌ A girl's or woman's, breast, (K,) that is swelling, prominent, or protuberant. (TA.) See also كَاعِبٌ. كَعْبَةٌ see كَعْبٌ. — — Any square [or cubic] house, or chamber, or the like. (K.) — — A chamber of the kind called غُرْفَة: (K:) thought by ISd to be so called because of its square [or cubic] form. (TA.) — — الكَعْبَةُ The Sacred House; [the square, or cubic, building, in the centre of the Temple of Mekkeh]: (S, K:) said to be so called because of its square [or cubic] form: (S:) or because of its height and its square form: also called كَعْبَةُ البَيْتِ [The Kaabeh of the House (of God)]. (TA.) — — الكَعَبَاتُ, (K,) or ذُو الكَعَبَاتِ, (S, K,) A house [or temple] belonging to the tribe of Rabee'ah, who used to compass it, or perform circuits round it, [as is done round the Kaabeh of Mekkeh]. (S, K: in one copy of the S, written ذُو الكَعْبَيْنِ.) كُعْبَةٌ A girl's virginity, or maidenhead: (K:) [the virgineal membrane: as shown by a verse cited in the TA]. كُعْكُبٌّ: see كُعْكُبَّةٌ. كُعْكُبَّةٌ A نُونَة of hair: this is made by a woman's disposing her hair in four plaits, and inserting them, one in another; thus they (i. e. the plaits, TA) become [what are termed] ↓ كُعْكُبٌّ [a coll. gen. n., of which كعكبّة is the n. un.]. (K.) — — Also, and كُعْكُبِيَّةٌ, A certain mode of combing, or dressing, the hair. (K.) — — [These words are inserted in this art. in the K: but I think that they should be in a separate art., as quadriliteral-radical words; being of the same class as سِمْسَارٌ &c.] جَارِيَةٌ كَعَابٌ A virgin. (TA.) See جَارِيَةٌ كَاعِبٌ. كَاعِبٌ, (this is the most common of the epithets here mentioned, TA,) and ↓ كَعَابٌ, (S, K,) and ↓ مُكَعِّبٌ, (K,) and كَاعِبَةٌ, (KL,) and, as written by some, ↓ مُكَعَّبَةٌ, (TA,) A girl whose breasts are beginning to swell, or become prominent, or protuberant: (IAth, S:) or having swelling, prominent, or protuberant, breasts: see 1: (K, TA:) pl. of the first كَوَاعِبُ and [of the first or second] كِعَابٌ; the latter mentioned by Th; the former occurring in the Kur lxxviii. 33. (TA.) — — ثَدْىٌ كَاعِبٌ, and ↓ مُكَعِّبٌ, and ↓ مُكَعَّبٌ, (in some copies of the K, مُكْعَبٌ, in either case extr., the forms being those of pass. part. ns., and the signification that of an act. part. n.,]) and ↓ مُتَكَعِّبٌ, A girl's breast that is swelling, prominent, or protuberant: (K:) [or beginning to swell, &c,: see 1, and see also كُعْبٌ]. مُكَعَّبٌ see كَاعِبٌ. — — A بُرْد, (S, K,) and a garment, or piece of cloth, variegated, or figured, (S, K,) with squares. (Lh, S.) Some explain it as signifying variegated, or figured, without applying it particularly to a garment, or piece of cloth, or to a برد. (TA.) — — A garment, or piece of cloth, folded hard or firmly, (S, K,) accord. to some, in a square form. (TA.) — — وَجْدٌ مُكَعِّبٌ A hard and projecting face. (TA.) — — مُكَعَّبَةٌ The kind of basket called دَوْخَلَّةٌ (K) and شَوْغَرَةٌ and وَشَخَةٌ. (TA.) مُكَعِّبٌ: see كَاعِبٌ and 1. مُتَكَعِّبٌ: see كَاعِبٌ. كعبر See Supplement كعت 4 اكعت, (inf. n. إِكْعَاتٌ, TA,) He went away quickly. (TS, K.) — He sat down. (TS, K.) — He mounted [his beast] swollen with anger. (TS, K.) كَعْتٌ Short: fem. with ة (S, K:) an epithet applied to a man, and, with ة, to a woman. (AZ, S.) كُعْتَةٌ The cover of a glass bottle. (K.) So in the scholia in certain of the copies of the S, relied upon for accuracy. (TS, L.) كُعَيْتٌ The [bird called] بُلْبُلٌ: (S, K:) a small bird (عُصْفُورٌ) called by the people of ElMedeeneh نُغَرٌ: (IAth:) pl. كِعْتَانٌ. (S, K.) Q. 2 تَكَعْثَبَتِ العَرَارَةُ The عرارة (with an unpointed ع meftoohah, the name of a certain plant; (TA;) in the CK, غِرَارَة, or sack;) became collected together, and round. (K.) رَكَبٌ كَعْثَبٌ (as also كَثْعَبٌ, TA) A large (and full and prominent, TA) pubes, (S, K,) or pudendum:

(TA:) a prominent, compact, pubes. (Fr.) Pudendum muliebre. (ISk.) — — كَعْثَبٌ (as also كَثْعَبٌ, TA) A woman having a large (and full and prominent, TA) pubes, (K,) or pudendum. (TA.) كعدب كَعْدَبٌ and كَعْدَبَةٌ A base, unmanly, person. (K.) كُعْدُبَةٌ Bubbles that float upon the surface of water; (K;) resulting from rain: (TA:) a bubble floating upon the surface of water &c. (TA): or a spider's web: (AA:) — — Also, Stones. (TA.) — — All these significations are also assigned to جُعْدُبَةٌ. (TA, art. جعدب, q. v.) كعر كعس See Supplement كعسب Q. 1 كَعْسَبَ He ran (K) vehemently: like كَعْظَلَ: (TA:) and fled: (K:) like كَعْسَمَ: (TA:) or he ran slowly: or he walked quickly: or he walked in the manner of a drunken man. (K.) كعكب كُعْكُبٌ &c.: see art. كعب. كعل كعم See Supplement كعنب كَعْنَبٌ Short: (K:) an epithet applied to a man. (Az.) — الكَعْنَبُ and الكُعَانِبُ The lion. (K.) — كَعَانِبُ Knobs, or protuberances, (عُجَرٌ,) of the head. (K.) كَعْنَبٌ A man having knobs, or protuberances, (عُجَرٌ,) on his head. (K.) تَيْسٌ مُكَعْنَبُ القَرْنِ A he-goat having the horn curved so as to resemble a ring: (K:) like مُشْعْنَب, q. v. (TA.) كغد كَاغَدٌ, (Msb, K,) and كَاغِدٌ, (L, TA,) Paper; syn. قِرْطَاسٌ [which seems to be properly paper made of the papyrus]: (K:) a Persian word, (L,) arabicized. (L, K.) The د is sometimes changed into ذ, (Msb, TA,) and into ط. (TA.) [كَاغِدِىٌّ A maker, or seller, of paper.] كغذ كَاغَذٌ i. q. كَاغَدٌ. (L, K.) كفأ 1 كَفَأَ He turned a thing over; as a man turns over a cake of bread in his band until it becomes even. ↓ يَتَكَفَّأُ occurs in a trad. respecting the Day of Resurrection, accord. to one relation, for يَكْفَأُ, in this sense: it is said that the earth will be like a single cake of bread, which God will turn over in his hand, as a man in a journey turns over a cake of bread. (TA.) كَفَأَ, (Ks, S, K,) inf. n. كَفْءٌ and كَفَآءَةٌ; (TA;) and ↓ اكفأ, (IAar, S, K,) and ↓ اكتفأ; (S, K;) but the first word is said to be the most chaste; He inverted, or turned upside-down, (S, K,) a vessel &c. (S, TA.) [You say] كُفِئَتْ جَفْنَتُهُ [His bowl was turned upside-down; meaning] (tropical:) He was slain: a phrase similar to هُرِيقَ رِفْدُهُ. (A in art. رفد.) — — كَفَأَ (TA) and ↓ اكفأ, (Ks, and rejected by As, (TA,) He inclined, or made to turn aside or incline, (S, K,) a bow, in shooting with it, and a vessel, (Ks, S,) &c. (TA.) And كَفَأَ (TA) and ↓ اكفأ, (K,) and ↓ انكفأ (TA) He, or it, inclined: intrans. (K, TA.) — — كَفَأَهُ عَنْ شَىْءٍ, (S, * K, * TA,) inf. n. كَفْءٌ, (S, TA,) He turned him away, or back from a thing; (S, K, TA;) as from a thing that he desired to do, to another thing. (S, TA.) And كَفَأَ عَنْ شَىْءٍ He turned away, or back, from a thing: intrans. (TA.) [See also 4 and 7.] كَفَأَ القَوْمُ The people turned away, or back. (K.) [See also 7.] — — كَفَأَ He drove away a man, (K,) or camels. (L.) — — كَفَأَ الإِبِلَ He made an assault upon the camels, and took them away. (TA.) — — كَفَأَ He followed, or pursued, another. (K.) — — كَفَأَ الغَنَمُ فِى الشِّعْبِ The sheep entered the ravine. (K.) — — كَفَأَ لَوْنُهُ, and ↓ اكفأ لونه, and ↓ تكفّأ لونه, (TA,) and ↓ انكفأ لوزه, (K,) (as also انكفت لونه, TA,) (tropical:) His, or its, colour changed. (K.) 3 كافأهُ عَلَى شَىْءٍ, inf. n. مُكَافَأَةٌ and كِفَآءٌ, He requited, compensated, or recompensed, him for a thing. (S, K.) — — مَا لِى بِهِ قِبَلٌ وَلَا كِفَآءٌ I have not power to requite him. (S.) — — كافأه, (K,) inf. n. مُكَافَأَةٌ and كِفَآءٌ, (TA,) He was like him; was equal to him; equalled him. (K.) — كافأه He watched him; observed him. (K.) — كافأ, (K,) inf. n. مُكَافَأَةٌ, (TA,) He repelled; turned, or put away; kept away, or off; withstood, or resisted. (K, TA.) — — كافأ بَيْنَ فَارِسَيْنِ بِرُمْحِهِ He thrust this horseman, and then that, with his spear. (K, TA.) — — كافأ بين البَعِيرَيْنِ He stabbed this camel, and then that. (Z.) — لَا مُكَافَأَةَ عِنْدِى فِى كَذَا There is no concealment with me in respect of such a thing; as also لا مُحَاجَاةَ. (TA in art. حجو.) 4 أَكْفَأَ See 1, in four places. — — اكفأ فِى سَيْرِهِ عَنِ القَصْدِ, (TA,) or كَفَأَ, (K,) He deviated, or turned aside, in his journey, from the object he had in view. (K, * TA.) — اكفأ الإِبِلَ كَفْأَتَيْنِ He divided the camels into two equal numbers, setting apart the one half for breeding during one year, and the other half for breeding during the next. It was esteemed the best plan, by the Arabs, to leave a she-camel for one year after her breeding, without suffering the stallion to cover her; in like manner as land is left fallow for a year. (S, TA.) — — The same is also said of sheep &c. (TA.) — اكفأه إِبِلَهُ وَغَنَمَهُ (S, * K, * TA) He assigned to him the profits, (K,) or the profits for a year, (S,) of his camels and his sheep or goats; (K, TA;) i.e., their hair and wool, milk, and young ones. (S, TA.) — اكفأت الإِبِلُ Many of the camels had young ones in their wombs. (K.) — اكفأ البَيْتَ, (K,) inf. n. إِكْفَآءٌ, (S,) He made for the tent a كِفَآء. (S, K, TA.) — اكفأ, (K,) inf. n. إِكْفَآءٌ, (TA,) in poetry, accord. to a commentary on the Káfee, He used as the رَوِىّ two letters having their places of utterance near to each other; as ط with د: [such is the signification of the verb accord. to general usage in the present day:] or, accord. to the Ahkám el-Asás, he changed the رَوِىّ from ر to ل, or ل to م: or he made a similar change of one letter to another having its place of utterance near to that of the former: or it has another signification, given below, accord. to the same authority: (TA:) or he used different letters in the rhymes; (S, K;) whether letters having their places of utterance near to each other, or the contrary; (TA;) or in some م and in some ن and in some د, and in some ط, and in some ح, and in some خ, &c.; as says AZ; and this is the meaning known to the Arabs: (S:) or he used different vowels in the رَوِىّ: (Fr, S:) or i. q. أَقْوَى: (S, K:) or, accord. to the Ahkám el-Asás, it signifies either as explained above on that authority, (TA,) or he used different final inflections in the rhymes: (K:) or he changed the final vowel in the rhyme; ending one verse with ضَمَّة, and another with كَسْرَة, [which are the two vowels that resemble each other]: (TA:) [see a verse cited in the first paragraph of art. غيب:] or he impaired the end of a verse in any way. (K.) Eloquent Arabs explained the meaning of the verb in this last manner to Akh, without defining any particular kind of impairment: but one made it to consist in the use of different letters. (TA.) 5 تكفّأ It (a vessel &c.) was inverted, or turned upside-down. (TA.) See also 1, in two places. — — تكفّأ (as also تكفى, inf. n. تَكَفٍّ; but the original word is that with hemzeh;) He inclined forwards, in walking, as a ship inclines in her course. Mohammad is said to have walked in this manner, which is indicative of strength. (TA.) [And so] تكفّأت She (a woman) moved her body from side to side, in walking, as the tall palm-tree moves from side to side. (S.) [And] She (a ship) inclined forwards in her course. (TA.) [See an ex., voce أَعْرَبَ, in this sense; or, as implied in the S, in the sense immediately preceding.] 6 تَكَافَأَ They two were like, or equal, each to the other. (S, K.) — — تَتَكَافَأُ دِمَاؤُهُمْ Their blood (i. e., the blood of the Muslims,) shall be equally retaliated, or expiated: (A 'Obeyd, S:) i. e., the noble shall have no advantage over the ignoble in the retaliation or expiation of blood. (A 'Obeyd.) 7 انكفأ He turned, or was turned, away, or back, from a thing that he desired to do; (S;) [see also 1;] he returned, or went back, or reverted. (S, K.) — — Also, (TA,) or ↓ كَفَأَ, (K,) It (a party) became routed, defeated, or put to flight. (K, TA.) — — See 1, in two places. 8 إِكْتَفَأَ See 1. — — اكتفأ أَهْلِيهِمْ وَأَمْوَالَهُمْ [He carried off their families and their goods.] (TA, from a trad.; mentioned next after the explanation of كَفَأَ الإِبِلَ.) 10 استكفأه إِبِلَهُ He asked him for a year's produce of his camels; i.e., their young ones in the womb in one year; (S, TA;) or their hair and wool, milk, and young ones, of one year. (TA.) — — استكفأه نَخْلَةً He asked him for a year's produce of a palm-tree. (TA.) كَفْءٌ and كُفْءٌ and كِفْءٌ and كُفُؤٌ see كِفَاءٌ, and for كِفْءٌ see also كَفِىْءٌ. كَفَأَةٌ and ↓ كُفْأَةٌ (S, K) The young ones in the wombs of camels, in one year: or those after

the dams have not conceived for one year or more: (K:) or a year's produce of camels [&c.]; i. e., their hair and wool, and their milk, as well as their young ones. (AZ, S, K.) You say أَعْطِنِى كفأةَ نَاقَتِكَ Give me the year's produce, &c., of thy she-camel. (S.) — — — — And, both words (tropical:) A year's produce of a palm-tree. (K.) — — (tropical:) A year's produce of a piece of land. (K.) See also 4. كُفْأَةٌ: see كَفْأَةٌ. كَفَاءَةٌ (K) and ↓ كَفَاءَةٌ (S, K) Likeness; equality. (S, K.) — — كَفَأٌ A slight inclination, to one side, of a camel's hump, and the like. This is the slightest of faults in a camel; for when the camel grows fat, his hump becomes erect. (TA.) كَفَآءٌ, originally an inf. n. [of 3], and ↓ كُفْءٌ and كُفُوْءٌ [&c., as in the following examples,] Like; equal; a match. (S.) — — هٰذَا كِفَاؤُهُ, and ↓ كَفِيئَتُهُ, and ↓ كَفِيؤُهُ, and ↓ كُفْؤُهُ, and ↓ كُفُؤُهُ, and ↓ كِفْؤُهُ, (in the CK, كُفْؤُهُ,) and ↓ كُفُوْؤُهُ, (in the CK, كُفُؤُهُ,) This is like, or equal to, him or it: (K:) And لَا كِفَآءَ لَهُ There is no one, or nothing, like, or equal, to him, or it. (S.) — — Zj says, that the words of the Kur-án, وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (cxii. 4,) may be read in four different ways: ↓ كُفُؤًا and ↓ كُفْئًا and ↓ كِفْئًا (in which three ways the word has been read) and كِفَاءً (in which last way it has not been read.) Ibn-Ketheer and AA and Ibn-'Ámir and Ks read كُفُؤًا: Hamzeh read كُفْئًا; and, in a case of pause, كُفَا, without hemzeh. (TA,) — — Pl. (of كُفْءٌ and كِفْءٌ, and كُفُؤٌ, and perhaps of كَفْءٌ also, MF,) أَكْفَآءٌ and (of all the above forms excepting كِفَآءٌ, MF,) كِفَآءٌ. (K.) — — كِفَآءٌ As much as is equal to another thing. (L.) — — الحَمْدُ لِلّٰهِ كِفَآءَ الوَاجِبِ Praise be to God, as much as is incumbent. (K.) — كِفَآءٌ A curtain (سُتْرَة) extending from the top to the bottom of a tent, at the hinder part: or an oblong piece of staff at the hinder part of the kind of tent called خِبَاء: or a كِسَآء that is thrown upon a خباء, so as to reach the ground: (K:) or an oblong piece of stuff, or two such pieces well sewed together, attached by the kind of wooden pin called خِلَال to the hinder part of a خباء: (S:) or the hinder part of a tent: pl. أَكْفِئَةٌ. (TA.) See مِظَلَّةٌ in art. ظل. كَفِىْءُ اللَّوْنِ, and ↓ مَكْفُوْءُ اللون, (K,) and ↓ مُكْتَفِئُ اللون, (TA,) (tropical:) Changed in colour: (K:) said of the countenance and of other things: as also مُكْتَفِتُ اللون. (TA.) — — Also, مُكْفَأُ الوَجْهِ Changed in countenance. (TA.) — See كِفَآءٌ. — كَفِىْءٌ and ↓ كِفْءٌ (as in the CK and a MS. copy of the K) or كَفِىْءٌ (as in the TA) The bottom, or interior, or inside, (بَطْن,) of a valley. (K.) كُفُوْءٌ: see كَفَاءَةٌ. كِفَآءٌ: see كَفَآءٌ. — — In marriage, Equality of the husband and wife in rank, religion, lineage house, &c. (L,) أَكْفَأُ, fem. كَفْأَى, A camel whose hump inclines slightly to one side. (TA.) — — A camel's hump inclining to one side. (ISh.) مُكْفِئُ الظَّعْنِ The last of the days called أَيَّامُ العَجُوزِ. (TA.) [See عجوز.] مَكْفُوْءُ اللَّون: see كَفِىْءٌ. مُكَافِئٌ Being like, or equal to: equalling. (S.) — — Also, in the following words of a trad., كَانَ لَا يَقْبَلُ الثَّنَآءَ إِلَّا مِن مُكَافِئٍ, said to signify One of known sincerity in professing himself a Muslim: (IAmb:) or one not transgressing his proper bounds, nor falling short with respect to that [religion] to which God hath exalted him. (Az.) — — شَاتَانِ مُكَافِئَتَانِ, (S, K,) and مُكَافَأَتَانِ, (K,) as the relaters of trads. say, (S,) in a trad. respecting the عَقِيقَة for a male child, (S, TA,) Two sheep, or goats, of equal age. (S, K.) Some assign to these words meanings slightly differing from the above; as, similar, one to another: also, slaughtered, one immediately after the other: (TA:) or slaughtered, one opposite to the other. (S.) مُكْتَفِئُ اللَّون: see كَفِىْءٌ. كفت 1 كَفَتَ, [aor. كَفِتَ,] inf. n. كَفْتٌ, It (a thing) turned over, lit, back for belly: (K:) or, as in a copy of the L, he turned a thing over, back for belly. (TA.) — — كَفَتَهُ, (K,) or كَفَتَهُ عَنْ وَجْهِهِ, (S,) aor. كَفِتَ, (K,) inf. n. كَفْتٌ; and ↓ كفّته; (TA;) He turned him away, averted him, or diverted him, from his course, or design. (S, K.) (You say) كَفَتَهُ عَنْ حَاجَتِهِ He withheld him, restrained him, or debarred him, from the thing that he wanted. (As.) — — اللّٰهُ ↓ كفّته God took him; syn. قَبَضَهُ: meaning he died: and so كفته اللّٰه اليه. (TA.) — كَفَتَ, [aor. كَفِتَ, (S, K) inf. n. كَفْتٌ and كِفَاتٌ and كَفِيتٌ and كَفَتَانٌ, (K,) He, or it, hastened, or was quick, or swift: (S:) it (a bird &c.) hastened, or was quick, or swift, in flying, and running, and contracted itself therein: (K:) it (a solid-hoofed animal) contracted its fore-legs quickly in running: (Az:) the kind of running and flying termed كَفَتَانٌ is like a turning aside, or starting aside, (حَيَدَانٌ) with violence, or vehemence. (TA.) — كَفَتَهُ, [aor. كَفِتَ,] inf. n. كَفْتٌ, He drove him, or urged him on, vehemently. (S.) — — كَفَتَ الشَّىْءَ إِلَيْهِ, (aor. كَفِتَ, inf. n. كَفْتٌ, S,); and ↓ كفّته; (but the latter has an intensive signification; S;) He drew the thing together to himself, (S, K,) and contracted it, grasped it, or took it. (K.) [See an ex. of the latter verb in a verse cited voce رَاجِلَةٌ.] — — إِكْفِتُوا صِبْيَانَكُمْ بِاللَّيْلِ (S) Draw together your boys, and confine them in the houses, or tents, at night. (A 'Obeyd.) Said by Mohammad. — — نُهِينَا أَنْ نَكْفِتَ الثِّيَابَ فِى الصَّلَاةِ We have been forbidden to draw together the clothes [that are upon us] in prayer: meaning, in the inclination of the body, and in prostration. (TA, from a trad.) — — كَفَتَ الدِّرْعَ بِالسَّيْفِ, aor. كَفِتَ; and ↓ كفّتها; which latter has an intensive signification; He hung the coat of mail [i.e. the lower part of it] by means of, or upon, the sword [which he was wearing], and then drew it together to him. Zuheyr says, describing a coat of mail, of which the wearer had hung upon the sword the redundant lower portions, and drawn it together to him, وَ مُفَاضَةٍ كَالنَّهْىِ تَنْسِجُهُ الصَّبَا بَيْضَاءَ كَفَّتَ فَضْلَهَا بِمُهَنَّدِ [And an ample coat of mail, like the pool which the east wind ripples in transverse directions; white; the redundant lower parts of which he had hung upon the sword of Indian steel, and which he had then drawn together to him.] (TA.) 2 كَفَّتَ see 1, in two places. 3 كافتهُ He contended with him in running, or in a race. (K.) — مَاتَ كِفَاتًا, and مُكَافَتَةً, He died suddenly. (K.) 7 انكفت He turned away, or became averted, or diverted, [عَنْ وَجْهِهِ from his course, or design]. (K.) — — He returned [عن وجهه from his course, or design; and] إِلَى مَنْزِلِهِ to his abode. (TA.) — He, or it, became contracted; (K;) and so ↓ استكفت. (TA in art. سكف.) — — It (a garment) was drawn up, or tucked up, and contracted. (TA.) — — He was compact in make. (K, TA.) — — He (a horse) was lean, lank, slender, light of flesh, or lank in the belly. (K.) — انكفت لَوْنُهُ His, or its, colour changed. (TA, art. كفأ.) 8 اكتفت المَالَ He took the whole of the property, (K,) and drew it together to himself. (TA.) 10 إِسْتَكْفَتَ see 7. كَفْتٌ and ↓ كَفِيتٌ (and ↓ كَفِتٌ, Ks) A man quick or swift, (S, K,) and light, active, or agile, and slender: (K:) so too a horse. (TA.) — عَدْوٌ كَفِيتٌ ↓, and ↓ كِفَاتٌ, [the latter originally an inf. n.] A quick, or swift, running: and so a passing by, or through. (L.) — — [Hence] كَفْتٌ (tropical:) Death. (K.) — خُبْزٌ كَفْتٌ Bread without seasoning; without savoury food. (K.) — See also كِفْتٌ. كِفْتٌ (S, Z, K, &c.) and ↓ كَفْتٌ (Fr. K) and ↓ كَفِتٌ (Z) A small cooking-pot. (S, K, &c.) It is said, in a proverb, كِفْتٌ إِلَى وَئِيَّةٍ [A small cooking-pot (put) next to a large one]: i.e. a calamity next to which is another calamity. (S, TA.) Applied to him who oppresses a man, and compels him to do that which is disagreeable to him, and then adds to his oppression of him. (A 'Obeyd.) [See also Freytag, Arab. Prov. ii. 349.] — See كَفْتٌ. كِفْتٌ: see كَفْتٌ and كَفِيتٌ. فَرَسٌ كُفَتٌ, and كُفَتَةٌ, A horse that leaps, springs, or bounds, with his whole body and limbs, and so that one cannot get possession of him, or obtain the mastery over him. (K.) See also art. كلت. كفت [written without the syll. points] A certain herb. (See كَفُّ الكَلْبِ, in art. كلب.) كِفَاتٌ A place in which a thing is drawn together, or comprehended, (S, K,) and collected, or congregated. (K.) So in the words of the Kur [lxxvii. 25 and 26,] أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءً وَأَمْوَاتًا [Have we not made the earth a place which comprehends the living and the dead? meaning كِفَاتَ أَحْيَاءٍ وَأَمْوَاتٍ:] (S:) EshShaabee, pointing to the houses of El-Koofeh, said, هٰذِهِ كِفَاتُ الأَحْيَاءِ; and then, turning to its tombs, he said, هٰذِهِ كِفَاتُ الأَمْوَاتِ; meaning to explain the

above text of the Kur: but ISd thinks, that كفاتا in this text is an inf. n., and that احياء and امواتا are governed by it in the acc. case. (TA.) كَفِيتٌ: see كَفْتٌ. — — One who contends with another in running, or in a race. (TA.) كَفِيتٌ, as used in the following trad., in which Mohammad says, حُبِّبَ إِلَيَّ النِّسَاءُ وَالطِّيبُ وَرُزِقْتُ الكَفِيتَ [Women and perfumes have been made objects of love, or pleasant, to me; and I have been supplied with, or have received, &c.], signifies Food by which the body is sustained; or, sufficient to sustain life: or what sustains life: (TA:) or that by which food necessary for the support of life is drawn, or collected, together, (K,) and properly prepared for use: (TA:) [or the means of acquiring subsistence, &c.:] or coition; [meaning power for coition;] so accord. to El-Hasan: or strength for coition: or certain food that was sent down to Mohammad from heaven, of which he ate, and whereby he received strength for coition: he is related to have said, that Gabriel came to him with a cooking-pot called الكَفِيتُ, from which he derived the strength of forty men in coition: but Sgh says, in the TS, that the descent of the cookingpot from heaven is not accepted as true by the authors on the traditions. (TA.) — — See كِفْتٌ. — كَفِيتٌ A traveller's provision-bag that does not lose [or suffer to escape] anything (K) of what is put into it: you say جِرَابٌ كفيتٌ: (TA:) as also ↓ كِفْتٌ. (K.) الكَفَّاتُ The lion. (TS, K.) مُكْفِتٌ One who wears two coats of mail with a garment between them: (K:) or who wears a long coat of mail, and draws together its skirt by means of hooks, or the like, to loops in its middle part, to disencumber himself of the lower part. (T.) كفح 1 كَفَحَهُ, (S, K,) inf. n. كَفْحٌ; (S;) and ↓ كَافَحَهُ, inf. n. مُكَافَحَةٌ and كِفَاحٌ; (K;) [the latter form of the verb the more common;] He faced him; confronted him; encountered him; met him face to face: (S, K, TA:) or he met him, or encountered him, face to face, suddenly, or unexpectedly. (T, M.) [You say] لَقِيتُهُ ↓ كِفَاحًا, (S,) and ↓ مُكَافَحَةً, and كَفْحًا, (TA.) I met him face to face. (TA.) [And] كَلَّمَهُ اللّٰهُ ↓ كِفَاحًا God spoke to him face to face, without anything intervening between them. (TA from a trad.) — — كَفَحَهَا, (K,) aor. كَفَحَ; (S;) and ↓ كَافَحَهَا, inf. n. as above; (K;) He kissed her suddenly, unexpectedly, or unawares: (K:) or he met her face to face, or encountered her, with a kiss: (S:) or he kissed her with full ability, and completely, without snatching the kiss: (T:) or he made his skin to meet, and come in contact with hers. (A 'Obeyd.) — — ↓ كَافَحُوا (in war) signifies They contended together with swords face to face: (L:) or ↓ كَافَحُوهُمْ, they encountered them in war face to face, having before their faces neither shield nor anything else. (As, S.) — — Also عَنْهُ ↓ كافح He contended for him, and defended him. (L.) — — ↓ كَافَحْتُ السَّمُومَ (tropical:) [I faced, or encountered, the hot wind called سَمُوم]. (A.) — — بِمَا سَآءَهُ ↓ كافحهُ (tropical:) [He encountered him with that which displeased or vexed him]. (A.) — — ↓ كافحهُ, inf. n. مُكَافَحَةٌ, (tropical:) He refelled him by an argument, a plea, a proof, or an evidence: as though the argument &c. were likened to a sword, or other weapon. (MF.) — كَفَحَ لِجَامَ الدَّابَّةِ, (inf. n. كَفْحٌ, TA,) He drew, or pulled, the bridle and bit of the beast of carriage; as also ↓ أَكْفَحَهُ: (K:) or, as in the T and M, كَفَحَ الدَّابَّةَ بِاللِّجَامِ, he pulled the beast of carriage by the bridle and bit. (TA.) [See also 4.] 3 كَافَحَ See 1, throughout. — — فُلَانٌ يُكَافِحُ الأُمُورَ (tropical:) Such a one superintends, manages, or conducts, affairs himself, or in his own person. (S, A.) 4 اكفح الدَّابَّةَ, inf. n. إِكْفَاحٌ, He put the bit to the mouth of the beast of carriage, striking the mouth with it, in order that the beast might take it into its mouth. (T, S.) — — See also 1. 5 تَكَفَّحَتِ السَّمَائِمُ (tropical:) The hot winds called سمائم met, or encountered, one another. (L.) 6 تَكَافَحُوا [They faced, confronted, or encountered, one another; or met face to face]. (A.) — — تَكَافَحَتِ الكِبَاشُ [The rams butted one another.] (A.) — — تَكَافَحَتِ الأَمْوَاجُ (tropical:) The waves met and dashed together.] (A.) أَصَابَهُ مِنَ السَّمُومِ لَفْحٌ وَمِنَ الحَرُورِ كَفْحٌ (tropical:) [A burning gust of the hot day-wind smote him, and a blast of the hot night-wind meeting him in the face]. (A.) كَفِيحٌ A husband: (K:) so called because he beholds his wife face to face. (TA.) — — A bedfellow, syn. ضَجِيعٌ, (A, K,) of a woman. (TA.) — — A guest coming suddenly, or unexpectedly. (K, TA.) — Like; or equal; syn. كُفْءٌ, (S, K,) and نَدِيدٌ. (TA.) مُكَافِحٌ (tropical:) One who superintends, manages, or conducts, affairs himself, or in his own person. (TA.) See 3. كفر 1 كَفَرَ الشَّىْءَ, (S, A, Mgh, Msb, K, &c,) aor., in the sense first explained below كَفِرَ, (S, K, &c.;) [respecting which Fei observes,] ElFárábee, whom J follows, says that it is like يَضْرِبُ, but in a trustworthy copy of the T it is written كَفُرَ, and this is the proper form, because they say that كَفَرَ النِّعْمَةَ [of which the aor. is كَفُرَ] is borrowed from كَفَرَ الشَّىْءَ in the sense which is first explained below; (Msb;) and MF says, that the saying of J, following his maternal uncle Aboo-Nasr El-Fárábee, that the aor. of this verb is كَفِرَ, is doubtless a mistake; but to this, [says SM,] I reply, that it is correctly كَفِرَ, as J and F and other leading lexicologists have said; though the aor. of the verb of كُفْرٌ as meaning the contr. of إِيْمَانٌ is كَفُرَ; (TA;) [or, if this latter verb be taken from the former, the aor. of the former may have been originally كَفِرَ and كَفُرَ, and general usage may have afterwards applied the aor. كَفِرَ to one signification, while the aor. كَفُرَ has been applied by very few persons to that signification, but by all to the significations thence derived;] inf. n. كَفْرٌ; (S, Msb;) and ↓ كَفْرةٌ, (A, Mgh, K,) inf. n. تَكْفِيرٌ; (TA;) He veiled, concealed, hid, or covered, the thing: (S, A, * Mgh, * Msb, K: *) or he covered the thing so as to destroy it: (Az, TA:) and كَفَرَ عَلَيْهِ, aor. [and inf. n.] as above, he covered it; covered it over. (K,) You say كَفَرَ البَذْرَ الْمَبْذُورَ He covered the sown seed with earth. (TA.) And كَفَرَ السَّحَابُ السَّمَآءَ The clouds covered the sky. (A.) Lebeed says, فِى لَيْلَةٍ كَفَرَ النُّجُومَ غَمَامُهَا In a night whereof the clouds that covered the sky concealed the stars. (Msb.) You say also كَفَرَهُ اللَّيْلُ, and كَفَرَ عَلَيْهِ, The night covered it with its blackness. (TA.) And كَفَرَتِ الرِّيحُ الرَّسْمَ The wind covered the trace or mark [with dust.] (A.) And كَفَرَ فَوْقَ دِرْعِهِ He clad himself with a garment over his coat of mail. And دِرْعَهُ بِثَوْبٍ ↓ كَفَّرَ He covered his coat of mail with a garment. (TA.) And كَفَرَ مَتَاعَهُ He put his goods in a receptacle. (TA.) And كَفَرَ الْمَتَاعَ فِى الوِعَآءِ He covered, or concealed, the goods in the receptacle. (A.) And ↓ كَفَّرَ نَفْسَهُ بِالسِّلَاحِ He covered himself with the arms. (A.) And كَفَرَ الجَهْلُ عَلَى عِلْمِ فُلَانٍ Ignorance covered over the knowledge of such a one. (TA.) وَكَيْفَ تَكْفُرُونَ, [thus, with damm as the vowel of the aor.,] in the Kur, iii. 96, has been explained as signifying And wherefore do ye cover the familiarity and love in which ye were living? (TA.) — — Hence, (Msb, TA,) كَفَرَ, (S,) and كَفَرَ النِّعْمَةَ, and بِالنِّعْمَةِ; (Msb;) and كَفَرَ نِعْمَةَ اللّٰهِ, and بِنِعْمَةِ اللّٰهِ; (K;) aor. كَفُرَ, (TA,) inf. n. كُفْرَانٌ, (S, K,) which is the most common form in this case, (El-Basáïr,) and كُفُورٌ, (S, K,) and كُفْرٌ; (El-Basáïr;) He covered, or concealed, (Msb,) and denied, or disacknowledged, the favour or benefit [conferred upon him]; (S, Msb;) he was ungrateful, or unthankful, or behaved ungratefully or unthankfully; contr. of شَكَرَ; (S;) and he denied, or disacknowledged, and concealed, or covered, the favour or benefit of God: (K:) God's favours or benefits are the signs which show to those who have discrimination that their Creator is one, without partner, and that He has sent apostles with miraculous signs and revealed scriptures and manifest proofs. (Az, TA.) وَلَا نَكْفُرُكَ, in the prayer [termed القُنُوتُ], means وَلَا نَكْفُرُ نِعْمَتَكَ [And we will not deny, or disacknowledge, thy favour; or we will not be ungrateful, or unthankful, for it].

(Msb.) [The verb when used in this sense, seems, from what has been said above, to be a حَقِيقَة عُرْفِيَّة, or word so much used in a particular tropical sense as to be, in that sense, conventionally regarded as proper.] — — And hence, كَفَرَ, inf. n. كُفْرَانٌ, is used to signify [absolutely] He denied, or disacknowledged. (TA.) [See the act. part. n., below: and see 3. See also art. ف, p. 2322 a.] You say كَفَرَ بِالصَّانِعِ He denied the Creator. (Msb.) — — Hence also, (TA.) كَفَرَ, (S, Msb,) aor. كَفُرَ, (Msb, TA,) inf. n. كُفْرٌ, (S, Msb, K,) which is the most common form in this case, (El-Basáïr,) and كَفْرٌ (K) and كُفْرَانٌ (Msb, K) and كُفُورٌ, (K,) He disbelieved; he became an unbeliever, or infidel; contr. of آمَنَ, inf. n. إِيْمَانٌ. (S, K.) You say كَفَرَ بِاللّٰهِ (S, Msb) He disbelieved in God: (S:) because he who does so conceals, or covers, the truth, and the favours of the liberal Dispenser of favours [who is God]. (MF.) [Also, as shown above, He denied God.] It is related in a trad. of 'Abd-El-Melik, that he wrote to El- Hajjáj, مَنْ أَقَرَّ بِالكُفْرِ فَخَلِّ سَبِيلَهُ, meaning, Whosoever confesses the unbelief of him who opposes the Benoo-Marwán, and goes forth against them, let him go his way. (TA.) See also كُفْرٌ, below. — — [He blasphemed: a signification very common in the present day.] — — Also, كَفَرَ بِكَذَا He declared himself to be clear, or quit, of such a thing. (Msb.) In this sense it is used in the Kur xiv. 27. (Msb, TA.) — — And كَفَرَ also signifies He was remiss, or fell short of his duty, with respect to the law, and neglected the gratitude or thankfulness to God which was incumbent on him. So in the Kur xxx. 43; as is shown by its being opposed to عَمِلَ صَالِحًا. (TA.) — كَفَرَ لَهُ, inf. n. كَفْرٌ: see 2. 2 كفّرهُ, inf. n. تَكْفِيرٌ: see 1, first signification, in three places. — Hence, كَفَّرَ الذَّنْبَ It (war in the cause of God [or the like]) covered, or concealed, the crime or sin: (Mgh:) (or expiated it: or annulled it; for] تكفير with respect to acts of disobedience is like إِحْبَاطٌ with respect to reward. (S, K.) The saying in the Kur [v. 70.] لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ means, We would cover, or conceal, their sins, so that they should become as though they had not been: or it may mean, We would do away with their sins; as is indicated by another saying in the Kur [xi. 116,] " good actions do away with sins. " (El-Basáïr.) كَفَّرَ اللّٰهُ عَنْهُ الذَّنْبَ signifies God effaced his sin. (Msb.) — — And كَفَّرَ عَنْ يَمِينِهِ [He expiated his oath;] he performed, (Msb,) or gave, (K,) what is termed كَفَّارَة [i. e. a fast, or alms, for the expiation of his oath]: (Msb, K:) تَكْفِيرٌ of an oath is the doing what is incumbent, or obligatory, for the violation, or breaking, thereof: (S:) كَفَّرَ يَمِينَهُ is a vulgar phrase. (Mgh.) — كَفَّرَهُ as syn. with أَكْفَرَهُ: see 4. — كَفَّرَ لَهُ, inf. n. تَكْفِيرٌ, (A, Mgh, TA,) He did obeisance to him, lowering his head, or bowing, and bending himself, and putting his hand upon his breast: (Mgh:) or put his hand upon his breast and bent himself down to him: (TA:) or he made a sign of humbling himself to him; did obeisance to him: (A:) namely, an عِلْج [or unbeliever of the Persians or other foreigners] (A, Mgh) or a ذِمِّىّ [or free non- Muslim subject of a Muslim government, i. e., a Christian, a Jew, or a Sabian] (Mgh) to the king; (A, Mgh;) or a slave to his master, or to his دِهْقَان [or chief]: (TA:) and ↓ كَفَرَ, [aor. كَفُرَ, accord. to the rule of of the K,] (TK,) inf. n. كَفْرٌ, (K,) he (a Persian, فَارِسِىٌّ, K, and so in the L and other lexicons, but in the TS فَارِس, without ى, which is probably a mistake of copyists, TA) paid honour to his king, (K, TA,) by making a sing with his head, near to prostration: (TA:) تَكْفِيرٌ is a man's humbling himself to another, (S, K, TA,) bending himself, and lowering his head, nearly in the manner termed رُكُوعٌ; as one does when he desires to pay honour to his friend; (TA;) or as the عِلْج does to the دِهْقَان: (S:) and the تكفير of the people of the scriptures [or Christians and Jews, and Sabians] one's lowering his head to his friend, like the تَسْلِيم with the Muslims: or one's putting his hand, or his two hands, upon his breast: (TA:) and تكفير in prayer is the bending one's self much in the state of standing, before the action termed رُكُوعٌ; the doing of which was disapproved by Mohammad, accord. to a trad. (TA.) It is said in a trad., إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الأَعْضَاءَ تُكَفِّرُ كُلُّهَا لِلِّسَانِ When the son of Adam rises in the morning, verily all the members abase themselves to the tongue, (Mgh, TA,) and confess obedience to it, and humbly submit to its command. (TA.) — — تَكْفِيرٌ also signifies The crowning a king with a crown, [because] when he, or it, is seen, obeisance is done to him (إِذَا رُئِىَ كُفِّرَ لَهُ). (K.) — — See also تَكْفِيرٌ below. 3 كَافَرَنِى حَقِّى He denied, or disacknowledged, to me my right, or just claim. (A, Mgh, K.) Hence the saying of 'Ámir, إِذَا أَقَرَّ عِنْدَ القَاضِى بِشَىْءٍ ثُمَّ كَافَرَ [When he confesses a thing in the presence of the Kádee, then denies, or disacknowledges: كَافَرَ being thus used in the sense of كَفَرَ]. But as to the saying of Mohammad [the lawyer], رجُلٌ لَهُ عَلَى آخَرَ دَيْنٌ فَكَافَرَهُ بِهِ سِنِينَ [A man who owed to another a debt, and denied to him, in the case of it, for years], he seems to have made it imply the meaning of المُمَاطَلَة, and therefore to have made it trans. in the same manner as المماطلة is trans. (Mgh.) 4 اكفرهُ, (S, A, Mgh, K,) and ↓ كفّرهُ, (A, Mgh, Msb,) [the latter of which is the more common in the present day,] He called him a كَافِر [i. e. a disbeliever, an unbeliever, or an infidel]: (S, Mgh, K:) he attributed, or imputed to him, charged him with, or accused him of, disbelief, or infidelity: (S, A, Msb:) or he said to him كَفَرْتَ [Thou hast become an unbeliever, or infidel, or Thou hast blasphemed: in this last sense, " he said to him Thou hast blasphemed, " كفّرهُ, to which alone it is assigned in the Msb, is very commonly used in the present day]. (Msb.) Hence the saying, لَا تُكْفِرْ أَحَدًا مِنْ أَهْلِ قِبْلَتِكَ Do not thou attribute or impute disbelief or infidelity to any one of the people of thy kibleh; (S, TA;) i. e., do not thou call any such a disbeliever, &c.; or do not thou make him such by thine assertion and thy saying. (TA.) لَا تُكَفِّرُوا أَهْلَ قِبْلَتِكُمْ is not authorized by the relation, though it be allowable as a dial. form. (Mgh.) — — [Also] أَكْفَرْتُهُ, inf. n. إِكْفَارٌ, I made him a disbeliever, an unbeliever, or an infidel; I compelled him to become a disbeliever, &c. (Msb.) And أَكْفَرَ فُلَانٌ صَاحِبَهُ Such a one compelled his companion by evil treatment to become disobedient after he had been obedient. (Mgh.) And أَكْفَرَ الرَّجُلُ مُطِيعَهُ The man compelled him who had obeyed him to disobey him: (T, TA:) or he made him to be under a necessity to disobey him. (TA.) — اكفر He (a man, TA) kept, or confined himself, to the كَفْر, (K,) i. e. قَرْيَة [town or village]; (TA;) as also ↓ اكتفر. (IAar, K.) 5 تكفّر بِالسِّلَاحِ He covered himself with the arms. And تكفّر بِالثَّوْبِ He enveloped himself entirely with the garment. (A.) 8 إِكْتَفَرَ see 4, last signification. كَفْرٌ The darkness and blackness of night; [because it conceals things;] as also, sometimes, ↓ كِفْرٌ. (S, K.) [See also كَافِرٌ.] See a verse cited voce ذُكَاءُ. — Earth, or dust; because it conceals what is beneath it. (Lh.) — [Hence also] A grave, or sepulchre: (S, K:) pl. كُفُورٌ. (S.) Whence the saying, أَللّٰهُمَّ اغْفِرْ لِأَهْلِ الكُفُورِ [O God, pardon the people of the graves]. (S.) — [And hence, perhaps,] A town, or village; [generally the latter;] syn. قَرْيَةٌ: (S, Mgh, Msb, K:) a Syriac word, and mostly used by the people of Syria [and of Egypt]: or, accord. to El-Harbee, land that is far from men, by which no one passes: (TA:) pl. كُفُورٌ: (S, Msb:) in the present day, it is applied in Egypt to any small قَرْيَة [or village] by the side of a great قَرْيَة [or town]: they say القَرْيَةُ الفُلَانِيَّةُ وَكَفْرُهَا [Such a town and its village]: and sometimes one قَرْيَة has a number of كُفُور. (TA.) Hence the saying of Mo'áwiyeh, أَهْلُ الكُفُورِ هُمْ أَهْلُ القُبُورِ [The people of the villages are the people of the graves]; meaning, that they are as the dead; they do not see the great towns and the performance of the congregational prayers of Friday: (S, Mgh:) by الكفور he meant the villages (القُرَى) remote from the great towns and from the

places where the people of science assemble, so that ignorance prevails among their inhabitants, and they are most quickly affected by innovations in religion and by natural desires which cause to err. (Az, TA.) Hence also the trad. (of Aboo-Hureyreh, TA), لَيُخْرِجَنَّكُمُ الرُّومُ مِنْهَا كَفْرًا كَفْرًا [The Greeks will assuredly expel you from them, town by town, or village by village]; (S, * TA;) i. e. from the قُرًى of Syria. (S, TA.) — — كَفْرٌ عَلَى كَفْرٍ also signifies One upon another; or one part upon another. (TA.) كُفْرٌ: see 1. [As a simple subst., Ingratitude, &c. — — And particularly Denial, or disacknowledgment, of favours or benefits, and especially of those conferred by God: and disbelief, unbelief; infidelity.] It is of four kinds: كُفْرُ إِنْكَارٍ the denial, or disacknowledgment, of God, with the heart and the tongue, having no knowledge of what is told one of the unity of God [&c.]: and كُفْرُ جُحُودٍ the acknowledgment with the heart without confessing with the tongue: [or the disacknowledgment of God with the tongue while the heart acknowledges Him:] and كُفْرُ المُعَانَدَةِ the knowledge of God with the heart, and confession with the tongue, with refusal to accept [the truth]: and كُفْرُ النِّفَاقِ the confession with the tongue with disbelief in the heart: all of these are unpardonable: (L, TA:) the greatest كُفْر is the denial, or disacknowledgment, of the unity [of God], or of the prophetic office [of Mohammad and others], or of the law of God. (El-Basáïr.) [Also, Blasphemy. Its pl., as a simple subst. in all these senses, is said to be كُفُورٌ.]. Akh says, that كُفُورًا [in the accus. case] in the Kur xvii. 101, [to which may be added v. 91 of the same ch., and xxv. 52,] is pl. of كُفْرٌ, like as بُرُودٌ is pl. of بُرْدٌ. (S.) — Tar, or pitch, syn. قِيرٌ; with which ships are smeared; (K;) of which there are three sorts, كُفْرٌ and قِيرٌ and زِفتٌ: كفر is melted, and then ships are smeared with it: [whence, app., its name, from its being a covering:] زفت is used for smearing skins for wine, &c. (ISh.) كِفْرٌ: see كُفَرَّى. كَفْرَةٌ: see كَافِرٌ. كَفَرٌ: see كَفْرٌ. كَفَّارٌ: see كَفُورٌ. كَافِر: see كَافُورٌ, and its variations: see كَافِر. كَفَّارَةٌ a subst. from تَكْفِيرُ اليَمِينِ, (S,) or an intensive epithet in which the quality of a subst. predominates; signifying [An expiation for a sin or crime or a violated oath;] an action, or a quality, which has the effect of effacing a wrong action or sin or crime; (TA;) that which covers, or conceals, sins or crimes; such as the كفّارة of oaths [violated], and that of [the kind of divorce termed] ظِهَار, and of unintentional homicide; (T, TA;) an expiation (مَا كُفِّرَ بِهِ), such as an alms-giving, and a fasting, and the like: (K:) pl. كَفَّارَاتٌ. (T, TA.) كَافِرٌ A sower: (S, K:) or a tiller of the ground: (Msb:) because he covers over the seed with earth: (S, Msb: *) pl. كُفَّارٌ. (S, TA.) The pl. is said by some to be thus used in the Kur lvii. 19. (TA.) — — Dark clouds, or a dark cloud; (K;) because it conceals what is beneath it. (TA.) — — Night: (K:) or intensely black night; because it conceals everything by its darkness. (S.) — — The darkness; (K;) because it covers what is beneath it; (TA;) as also ↓ كَفْرَةٌ, accord. to the copies of the K; but in the L, كَفْرٌ, q. v. (TA.) — — The sea; (S, A, K;) for the same reason. (TA.) Thaalabeh Ibn- So'eyr El-Mazinee says, (S, TA,) describing a male and a female ostrich and their returning to their eggs at sunset, (TA,) فَتَذَكَّرَا ثَقَلًا رَثِيدًا بَعْدَمَا أَلْقَتْ ذُكَاءُ يَمِينَهَا فِى كَافِرِ [And they remembered goods placed side by side, after the sun had cast its right side into a sea]; i. e., the sun had begun to set: or the poet may mean [by كافر] night: (S, TA:) but Sgh says, that the right reading is تَذَكَّرَتْ; the pronoun referring to the female ostrich. (TA.) — — Also, A great river: (S, K:) used in this sense by El-Mutalemmis: (S:) and a great valley. (K.) — — [A man] staying, or abiding, [in a place,] and hiding himself. (TA.) [See an ex. voce عَرْشٌ.] — — [A man] wearing arms; covered with arms: (Az, K:) as also ↓ مُكَفِّرٌ (A, K) and ↓ مُتَكَفِّرٌ (S, A) and ↓ مُكَفَّرٌ: (A:) or this last signifies bound fast in iron; (K, TA;) as though covered and concealed by it: (TA:) pl. of the first, كُفَّارٌ. (K.) Hence the following, (K,) said by Mohammad during the pilgrimage of valediction, (TA,) لَا تَرْجِعُوا بِعْدِى كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ (K) [Do not ye become again, after me, i. e., after my death,] wearers of arms, preparing yourselves for fight, [one party of you smiting the necks of others;] as though he meant thereby to forbid war: (AM, TA:) or [do not ye become unbelievers, after me, &c.; i. e.,] do not ye call people unbelievers, and so become unbelievers [yourselves]. (AM, K, TA.) — — A coat of mail; (Sgh, K;) because it conceals what is beneath it. (TA.) — — One who has covered his coat of mail with a garment worn over it. (S.) — — كَافِرُ الدُّرُوعِ A garment that is worn over the coat of mail. (A.) — One who denies, or disacknowledges, the favours or benefits of God: (K:) [ungrateful; unthankful; especially to God:] one who denies, or disacknowledges, the unity [of God], and the prophetic office [of Mohammad and others], and the law of God, altogether, accord. to the common conventional acceptation: a disbeliever; an unbeliever; an infidel; a miscreant; contr. of مُؤْمِنٌ: (El- Basáïr:) because he conceals the favours of God: (S:) or because his heart is covered; as though it were of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: (IDrd, TA:) or because كُفْر covers his heart altogether: (Lth, TA:) i. e. having a covering to his heart: or because, when God invites him to acknowledge his unity, He invites him to accept his favours; and when he refuses to do so, he covers the favour of God, excluding it from him: (Az, TA:) fem. with ة: (S, Msb, K:) pl. masc. كَفَرَةٌ, (S, Msb, K,) the most common pl. of كافر in the first of the senses explained above, (El-Basáïr,) and كُفَّارٌ, (S, Msb, K,) the most common pl. of the same in the last of those senses, as contr. of مؤمن, (El-Basáïr,) and كِفَارٌ (S, K) and كَافِرُونَ: (Msb:) and pl. fem. كَوَافِرُ (S, Msb, K) and كَافِرَاتٌ: (Msb:) and ↓ رَجُلٌ كَفَّارٌ, and ↓ كَفُورٌ signify the same as كَافِرٌ: (K:) or كَفُورٌ is an intensive epithet, meaning very ungrateful, or unthankful, [&c., especially to God]: so in the Kur xxii. 65, and xliii. 14: and كَفَّارٌ has a more intensive signification than كَفُورٌ, [meaning habitually ungrateful, &c.:] os in the Kur 23 ا: but sometimes it is used in the sense of كَفُورٌ; as in the Kur xiv. 37: (ElBasáïr:) ↓ كَفُورٌ is fem. as well as masc.; (TA;) and its pl. is كُفُرٌ, (K, * TA,) also both masc. and fem.; and it has no unbroken pl. (TA.) — — Also, simply, Denying, or disacknowledging; a denier, or disacknowledger: followed by بِ before the thing denied: pl. كَافِرُونَ: (S, TA;) so in the Kur ii. 38, (TA,) and xxviii. 48. (S, TA.) — — [Also, Blaspheming; a blasphemer.] — See also كَافُورٌ. كَافُورٌ The spathe, or envelope of the طَلْع [or spadix], (As, S, K, TA,) or upper covering thereof, (TA,) of a palm-tree; (As, S, K, TA;) the كِمّ of a palm-tree: (Mgh, Msb:) as also ↓ كُفَرَّى, (S, Mgh, Msb,) with damm to the ك and fet-h to the ف and teshdeed to the ر, (Mgh, Msb,) or كُفُرَّى, [so in the copies of the K, and so I have found it written in other works, so that both forms appear to be correct,] and كَفَرَّى and كِفِرَّى, (K, * TA,) and ↓ كَافِرٌ (AHn, K) and ↓ كَفَرٌ: (K:) so called because it conceals what is within it: (Mgh, Msb:) or, accord. to AA and Fr, the طَلْع [by which they probably mean the spathe, for, as is said in the Mgh, it is applied by some to the كِمّ (or spathe) before it bursts open]: (S:) [↓ كفرّى is sometimes masc., though more properly and commonly fem.:] IAar says, I heard Umm-Rabáh say. هٰذَا كفرى and هٰذِهِ كفرى: (TA:) the pl. of كَافُورٌ is كَوَافِيرُ; and the pl. of كَافِرٌ is كَوَافِرُ. (TA.) — — Also (tropical:) The زَمَع of the grape-vine; (K, TA;) i. e., the leaves which cover what is within them of the raceme; likened to the كافور of the طلع; (TA;) the كِمّ [or calyx] of the grapes, before the blossom comes forth; because they cover the unopened raceme; accord. to IF, as also

↓ كُفَرَّى: (Msb:) pl. كَوَافِيرُ and كَوَافِرُ, accord. to the K; but it is well known that the former is pl. of كافور, and the latter of كافر. (TA.) — — And, accord. to some, (assumed tropical:) The envelope [or calyx] of any plant. (TA.) — [Camphor;] a kind of perfume, (S, K,) well known, from certain trees [the laurus camphora of Linn.] in the mountains of the sea of India and China, which afford shadow to many people or creatures, (K,) by reason of its greatness and its many spreading branches, (TA,) which leopards or panthers frequent, and the wood of which is white and easily broken; the كافور is found within it, and is of various kinds, in colour red, and becoming white only by تَصْعِيد [or sublimation]. (K.) — Accord. to the M, A mixture of perfume, composed of the spathe (كافور) of the spadix of the palm-tree. (TA.) — A certain spring, or fountain, in paradise. (Fr. K.) So in the Kur [lxxvi. 5,] إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا [Verily the pious shall drink a cup of wine whereof the mixture is Káfoor]. (Fr.) IDrd says, that it should be imperfectly decl., because it is a fem. [proper] name, determinate, of more than three letters; but it is made perfectly decl. for the conformity of the ends of the verses: Th says, that it is made perfectly decl. because it is used by way of comparison; and that if it were a [proper] name of the spring, or fountain, it would be imperfectly decl.: Th means, says ISd, whereof the mixture is like كافور [or camphor]: and Zj says, that it may mean that the taste of perfume and كافور is in it, or that it is mixed with كافور. (TA.) — A certain plant, (Lth, K,) [which I believe to he the same as the camphorata Monspeliensis, see my " Thousand and One Nights, " ch. xxviii. note 6,] of sweet odour, (ISd, K,) the flower of which is (Lth, K) white, (Lth,) like the flower of the أُقْحُوَان [or camomile]. (Lth, K.) — IDrd says, I do not think the كافور is Arabic, because they sometimes say قَفُورٌ and قَافُورٌ. (TA.) أَكْفَرُ [More, or most, ungrateful or unthank- ful, especially to God; or disbelieving or unbelieving]. (TA.) تَكْفِيرٌ, as a subst., The crown of a king. (ISd, K.) مُكْفَّرٌ A bird covered with feathers. (A.) See also كَافِرٌ: and see مَكْفُورٌ. — One who, though beneficent, is regarded, or treated, with ingratitude; (K;) a benefactor whose beneficence is not gratefully acknowledged. (A.) مُكَفَّرٌ: see كَافِرٌ. رَمَادٌ مَكْفُورٌ Ashes upon which the wind has swept the dust so that it has covered them. (S.) See also مُكَفَّرٌ. مُتَكَفِّرٌ: see كَافِرٌ. كفل كفن كفى See Supplement ككب Q. Q. 1 كَوْكَبَ, (S, K,) inf. n. كَوْكَبَةٌ (K) It (iron) glistened; was lustrous, or bright. (S, K.) See also مُكَوْكِبٌ. كَوْكَبٌ i. q. نَجْمٌ, A star; an asterism; a constellation: as also ↓ كَوْكَبَةٌ: (S, K:) or الكوكبة is an appellation given to the planet Venus; and for the rest of the stars, the masc. word كوكب is used: (Az:) but Venus is called also الكوكب. (MF.) [Pl. كَوَاكِبُ.] — — Accord. to Lth, كوكب is a quadriliteral-radical word; the و being a radical letter: it is also said to be from وكب, or from كوب; though ك is not one of the letters of augmentation; so that here it must be augmentative contrary to rule. (TA.) [But I rather think that it is an arabicized word, from the Hebrew כּוֹכָב; and that ignorance of its being so has caused the Arabs to dispute respecting its formation.] — — ذَهَبُوا تَحْتَ كُلِّ كَوْكَبٍ They became dispersed [as though under every tract of heaven]. (AO, S, K.) — — كَوْكَبٌ (assumed tropical:) Drops [of dew] that fall upon herbage in the night, (K,) and become like stars. (TA.) — — The source, or spring, of a well. (K.) — — Water. (El-Muärrij, K.) — — (assumed tropical:) The lustre, or brightness, or glistening, of iron. (S, K.) — — (assumed tropical:) A sword. (K.) — — A nail: (K:) [or more probably, (assumed tropical:) its head, as in Golius] — — كَوْكَبٌ (AZ, K) and ↓ كَوْكَبَةٌ (TA) (assumed tropical:) A whiteness in the eye: (K:) a whiteness in the black part of the eye, whether the sight be gone in consequence thereof, or not. (AZ.) — — كَوْكَبٌ A tract, such as is termed خِطَّةٌ, differing in colour from the land in which it lies. (K.) — — (assumed tropical:) A youth nearly of the age of puberty: (K:) a youth who has attained the period of adolescence, and whose face has become beautiful, is called كَوْكَبٌ مُمْتَلِئٌ (a full star), like as he is called بَدْرٌ. (TA.) [See شَادِخٌ, and مُطَبَّخٌ.] — — (assumed tropical:) The chief, lord, or prince, and horseman, or cavalier, of a people. (K.) — — (assumed tropical:) A man with his arms; an armed man. (K.) — — (assumed tropical:) What is tall of plants. (K.) — — A mountain: (K [but Freytag mentions, that in some copies, for جَبَلٌ, is read خَيْلٌ, horses and horsemen, or a troop of horse:]) or the main part thereof. (TA.) — — The greater part, chief part, main, gross, mass, or bulk, of a thing: (S, K:) as of herbage, water, an army. (TA.) — — (tropical:) The flower, or flowers, of a garden, or meadow. (TS, K.) — — The فُطْر [toadstool, or mushroom], a well-known plant: (AHn, K:) I do not mention it, says AHn, from a learned man: but كوكب is [explained by lexicologists only as] the name of a well-known plant, called كوكبُ الأَرْضِ: (L:) perhaps a species of the فُطْر. (El-Mak- disee, cited by MF.) — Vehemence of heat: (K:) the greater part of the heat. (TA.) — — The medicament called طَلْق, q. v., [which defends the person who is anointed therewith from the burning of fire]. (K: explained by the words الطَّلْقُ مِنَ الأَدْوِيَةِ: in some copies of the K, من الأَوْدِيَةِ. [This is wrong: كَوْكَبُ الأَرْضِ means Talc: see طَلْقٌ.]) — يَوْمٌ ذُو كَوَاكِبَ A day of difficulties, distresses, or calamities. (K.) — كَوْكَبٌ A place of con- finement. (K.) كَوْكَبَةٌ see كَوْكَبٌ. — An assembly; a company; a congregated body. (K.) Said by some to be figurative in this sense. دَعَوْا دَعْوَةً كَوْكَبِيَّةً [They uttered an imprecation like that of Kowkebeeyeh]: a proverb. الكَوْكَبِيَّةُ was a town the people of which were oppressed by its governor, wherefore they uttered an imprecation against him, and he died immediately after it. (K.) أَمْعَزُ مُكَوْكِبٌ (assumed tropical:) A hard tract with glistening pebbles: also called ضُحًى مُكَوْكِبٌ. (TA.) كل See Supplement كلأ 1 كَلَأَهُ, (S, K,) aor. كَلَاَ, inf. n. كَلْءٌ (K) and كِلَآءَةٌ (S, K) and كِلَآءٌ (K) [but respecting this last see a verse of Jemeel cited below], He (i. e. God, S) guarded him, or kept him, or kept him safely. (S, K.) — — إِذْهَبُوا فِى كِلَآءَةِ اللّٰهِ Go ye in the safe keeping of God. (S, TA.) — — In the following verse of Jemeel, فَكُونِى بِخَيْرٍ فِى كِلَآءٍ وَغِبْطَةٍ وَإِنْ كُنْتِ قَدْ أَزْمَعْتِ صَرْمِى وَبِغْضَتِى [Then be thou in prosperity, in safe keeping (of God), and in happy condition, even if thou have firmly resolved to cut me and to detest me], كِلَآءٌ may be an inf. n.; or it may be pl. of كِلَآءَةٌ; or it may be put for كِلَآءَةٌ, the ة being elided by a necessary poetical licence. (Abu-l-Hasan.) — — The verb is also used without hemzeh, thus; كَلَاتُ, يَكْلَاكُمْ; and كَلَيْتُ, يَكْلُوكُمْ; in the dial. of Kureysh; inf. n. كِلَايَةٌ: as the pass. part. n. of both, مَكْلُوٌّ is more commonly used than مَكْلِيٌّ, which is correctly used as the pass. part. n. of كَلَيْتُ. (TA.) — — كَلَأَ القَوْمَ (assumed tropical:) He acted as a scout (رَبِيْئَة) for the party, or people. (TA.) — — كَلَأَ بَصَرَهُ فِى شَىْءٍ, (K, TA, [in the CK نَظَرَهُ,]) or ↓ أَكْلَأَهُ, (S,) He repeatedly turned his eye to a thing; looked at it again and again. (S, K.) — — كَلَأَ النَّجْمَ (tropical:) He watched the star, to see when it would rise. (A.) — كَلَأَ الدَّيْنُ, (S, K,) or كَلُؤَ, inf. n. كُلُوءٌ, act. part. n. كَالِئٌ, (A,) The debt, or its payment, was put off, or postponed, or delayed. (S, A, K.) — — كَلَأَ عُمْرُهُ (tropical:) His life came to an end: (K:) or was long, and was delayed. (A.) — — كَلَأَ [unless this be a mistake for ↓ كلّا] He postponed, or delayed, a thing. (TA, art. نَسَأَ.) — كَلَأَ, (K,) inf. n. كَلْءٌ, (As,) He beat with a whip. (As, K.) — كَلَأَتِ النَّاقَةُ, (S, K,) and ↓ اكلأت, (S,) The she-camel ate كَلَأ, or herbage. (A 'Obeyd, S, K.) — كَلَأَتِ الأَرْضُ, (K,) and كَلِئَت, and ↓ اكلأت, (S, K,) inf. n. إِكْلَآءٌ, (TA,) and ↓ استكلأت, (K,) The land contained, (S,) or abounded with, (K,) كَلَأ, or herbage. (S, K.) 2 كلّا, inf. n. تَكْلِئْءٌ and تَكْلِئَةٌ, He brought a ship near to the bank of the river, (K,)

and moored it. (TA.) — — كَلَّا (assumed tropical:) He retained, detained, or confined, a person: (K:) app. from the verb as used with reference to a ship; and therefore tropical. (TA.) — — كَلَّأ, (K,) inf. n. تَكْلِئٌ, (TA,) He came to a place, and stopped there. (TA.) — — كَلَّأ, inf. n. تَكْلِئَةٌ, He came to a place sheltered from the wind. (S) — — كَلَّأ He came to a person (K) on an affair. (TA.) — كَلَّأ فِى أَمْرٍ (tropical:) He looked into, or considered attentively, a thing. (K.) See 4. — — كلّأفيهِ (tropical:) He regarded him attentively, and was pleased with him. (TA.) — كَلَّأ فِى الطَّعَامِ وَغَيْرِهِ, inf. n. تَكْلِئٌ; (S, * TA;) and ↓ اكلأ, (S, K,) inf. n. إِكْلَآءٌ; (S;) He paid in advance (أَسْلَمَ, K, and أَسْلَفَ, S, K) for corn or other food, &c. (S, K, TA.) [Here the original signification of postponement or delay is involved: for he who pays in advance for a thing grants a delay in the delivery thereof.] IAar cites the following verse: فَمَنْ يُحْسِنْ إِلَيْهِمْ لَا يُكَلِّئُ إِلَى جَازٍ بِذَاكَ وَلَا كَرِيمِ [So that he who does a good action to them does not pay in advance to one who will recompence for that (action), nor to him who is generous]. (TA.) See 1 and 5. 3 كالأ, inf. n. مُكَالَأَةٌ, and كِلَآءٌ, He watched, or observed. (TA.) 4 أَكْلَأَ See 1 in three places. — اكلأت عَيْنُهُ (tropical:) His eye was sleepless, or wakeful. (A.) — — اكلأ عَيْنَهُ, and ↓ كَلَّأ, (tropical:) He made his eye sleepless, or wakeful. (A.) — اكلأ عُمْرَهُ (tropical:) He brought his life to its close. (K.) See 1. 5 تكلّأ; and ↓ كَلَّأ, inf. n. تَكْلِئٌ; He bought on credit. [This is the explanation given in the TK, and it appears to be correct. It is also there said, that تَكَلَّأْتُهُ signifies أَخَذْتُهُ نَسِيْئَةً, I took it, or bought it, on credit: and كَلَّأْتُ فِى الطَّعَامِ, اخذته بالنّسيئةِ, I took, or bought, the food on credit, but the latter I render differently. (See 2, above.) In the K we read الكَالِئُ والكُلْأَةُ بِالضَّمِّ النَّسِيئَةُ والعُرْبُونُ وتَكَلَّأْتُ وكَلَّأْتُ تَكْلِيئًا اَخَذْتُهُ. IbrD thinks that the last word should be أَخَّرْتُ " I postponed, or delayed ": but I rather think that it should be أَخَذْتُهَا, meaning أَخَذْتُ نَسِيْئَةً I took, or bought, on credit. in the TA we read, AO says, تَكَلَّأْتُ كُلْأَةً وكَلَّأْتُ تَكْلِيئًا إِسْتَنْسَأْتُ نَسِيْئَةً أَىْ أَخَذْتُهُ وَالنَّسِيئَةُ التَّأْخِيرُ وَكَذٰلِكَ إِسْتَكْلَأْتُ كُلْأَةً: but the words اى اخذته seem to have been added by SM; for in the S we find, on the authority of AO, تَكَلَّأْتُ أَىْ اسْتَنْسَأْتُ نَسِيْئَةً وَكَذٰلِكَ اسْتَكْلَأْتُ كُلْأَةً بِالضَّمِّ وَهُوَ مِنَ التَّأْخِيرِ: whence it seems, that تكلّأ, (or تكلّأ كُلْأَةً, and ↓ كلّأ كُلْأَةً, see above,) and ↓ الستكلأ كُلْأَةً, signify He asked for a delay of the period of the payment of a debt.] See 8. 8 اكتلأ مِنْهُ (assumed tropical:) He preserved, or guarded, himself from him or it; had a care of, or was cautious of, him or it. (S, K. *) — — اكتلأت عَيْنِى (assumed tropical:) My eye was wakeful, vigilant, or cautious. (S.) — اكتلأ كُلْأَةً, and ↓ تكلّاها, He received a كُلْأَة [i. e., an earnest, or money paid in advance]. (K.) 10 إِسْتَكْلَأ see 1 and 5. كَلأٌ Fresh herbage; syn. عُشْبٌ: (S, K:) applied to the عُرْوَة, نصِيّ, and صِلِّيَان: (Az:) or pasture, or what cattle &c. feed upon: (TA:) or herbage. whether fresh or dry either fresh pasture or fodder: (S, K:) or it comprises the صِلِّيَان نَصِيّ, حَلَمَة, شِيح, عَرْفَج, the various kinds of عُرْوَة, and what are termed عُشْب, بَقْل, and the like: or it is applied to the herbs called بقل, and to trees: a gen. n., having no sing.; or its sing. is كَلَأَةٌ. (TA.) كُلْأَةٌ: see 5 and كَالِئٌ. أَرْضٌ كَلِئَةٌ, (S, K,) and ↓ مَكْلَأَةٌ, (K,) and ↓ مُكْلِئَةٌ, (S,) A land containing, (S,) or abounding with, (K,) كَلَأ, or herbage. (S, K.) — — The ↓ last is also said to signify A land with the pasture of which its camels have been satiated. (TA.) — — See a trad. quoted in art. فَضْلٌ. عَيْنٌ كَلُوْءٌ (tropical:) A strong eye, which sleep does not overcome. (TA.) — — كَلُوْءُ العَيْنِ (tropical:) A man, or a camel, (male or female,) having a strong eye, which sleep does not overcome: (K:) or, a sleepless, or wakeful, eye. (A.) — — مَرْأَةٌ كَلُوْءُ اللَّيْلِ (tropical:) [A woman who is sleepless at night]. (TA.) See 4. كَلَّآءٌ and ↓ مُكَلَّأٌ A station of ships, (S, K,) near the bank of a river, or near what is called the جُدّ: (TA:) the former is masc. and fem.; or, accord. to Sb, it is of the measure فَعَّالٌ; and therefore masc., and perfectly declinable: (S:) so called because it keeps the vessels safe (يَكْلُؤُهَا) from the wind: but accord. to Th, it is of the measure فَعْلَاءُ; and therefore fem., [and imperfectly declinable; from كَلَّ;] so called because the wind there becomes slackened: or a place where ships are moored, near the bank of a river: (TA:) or a place sheltered from the wind. (S.) — — Also, The bank of a river. (S, K.) — — Dual of كَلّاء, كَلَّا آنِ and كَلَّاوَانِ: pl. كَلَّأُونَ. (TA.) — — مَنْ عَرَّضَ عَرَّضْنَا لَهُ وَمَنْ مَشَى عَلَى الكَلَّاءِ أَلْقَيْنَاهُ فِى النَّهْرِ, (TA,) or قَذَفْنَاهُ فِى النَّهْرِ, (K in art. عرض,) or فى المَآءِ, (TA in that art.) (tropical:) Him who indirectly calumniates we will treat in a similar manner; (meaning, we will inflict upon him a chastisement less than that termed الحَدّ;) and him who walks upon the bank of the river (i. e., who openly calumniates, and so, as it were, embarks on the river of the حُدُود, [pl. of حَدٌّ,]) we will cast into that river; meaning, we will inflict upon him the chastisement termed الحَدّ. (TA; and K * in art. عرض.) كَالِئٌ (S, K) and ↓ كُلْأَةٌ (K) i. q. نَسِيْئَةٌ, [app. bearing both of the two significations immediately following, and clearly shown in the S &c. to bear the latter of them: A postponement, or delay, in the time of the payment of a debt, &c. See also نُسْأَةٌ, and كَلَأٌ. — — Also, both words, like نَسِيْئَةٌ, A debt of which the payment is deferred by a creditor to a future period.] (S, K.) — — Ex., نَهَى عَنِ الكَالِئِ بِالكَالِئِ, i. e., النَّسِيْئَة بالنَّسِيْئَة, He (Mohammad) forbade [exchanging] a debt to be paid at a future time for a similar debt. (S, TA.) [See the Jámi' es-Sagheer, and Mishkát el-Masábeeh, ii., 21.] What is forbidden by this is, a man's buying a thing on credit for a certain period, and, when the period of payment is come, and he finds not that wherewith to pay the debt, his saying, Sell it to me on credit for a further period, for something additional: whereupon he [thus] sells it to him: (TK:) or, a man's paying money for, wheat, or the like, to be given at a certain period, and, when the period comes, the debtor's saying, I have not wheat; etc.; but sell thou it to me on credit for a certain period. (AObeyd, Msb.) See أَجَلٌ.] كَالٍ is also used for كَالِئٌ. (S.) [See an ex. voce نَاجِزٌ.] The pl. of the latter is كَوَالِئُ. (TA.) — — Also ↓ كُلْأَةٌ, Money paid at a period after the purchase, for food. (S.) — — Also كَالِئٌ and ↓ كُلْأَةٌ, An earnest, or money paid in advance. (K.) أَكْلَأُ (tropical:) Longer, or longest; more, or most, protracted. (TA.) — — بَلَغَ اللّٰهُ بِكَ أَكْلَأَ العُمُرِ (S, A) i. e. (tropical:) [May God cause thee to reach, or attain,] the extreme, or most distant, period of life! (S, TA.) مَكْلَأَةٌ and مُكْلِئَةٌ: see كَلِئَةٌ. لِلْعَيْنِ فِيهَا مَكْلُوْءٌ (tropical:) The eye is constantly fixed upon her: [or has in her an object that is watched (by it):] as though watching her because pleased with her. (A.) مُكَلَّأٌ: see كَلَّآءٌ. كلب 1 كَلِبَ, aor. كَلَبَ, inf. n. كَلَبٌ, He (a dog) was seized with madness, in consequence of eating human flesh. (K.) See also كَلَبٌ and كَلِبٌ. — — كَلِبَ, inf. n. كَلَبٌ, He (a man) was seized with madness like that of dogs, in consequence of his having been bitten by a [mad] dog; [was seized with hydrophobia]. (K.) So also a camel. (S, K.) See also كَلَبٌ and كَلِبٌ. — — كُلِبَ, like عُنِىَ, [i. e., pass. in form, but neut. in signification,] He lost his reason by the kind of madness termed كَلَب. (K.) See كَلَابٌ. — — كَلِبَ, inf. n. كَلَبٌ, (assumed tropical:) He was angry (K) عَلَيْهِ with him; and thus resembled one afflicted with the disease called كَلَب. (TA.) — — كَلِبَ, inf. n. كَلَبٌ, (assumed tropical:) He was light-witted; weak and stupid, or foolish; ignorant; deficient in intellect: syn. سَفِهَ: (K:) and thus resembled one afflicted with the disease called كَلَب. (TA.) — — كَلِبَ, inf. n. كَلَبٌ, (assumed tropical:) He thirsted. (K.) From كَلِبَ signifying " he was seized with the disease of dogs, and died of thirst: " for the person afflicted with this disease thirsts, and when he sees water, is frightened at it. (TA.) — — كَلِبَ عَلَى شَىْءٍ, (TA,) inf. n. كَلَبٌ, (tropical:) He was

eager for, or desired with avidity, a thing. (K, TA.) — — In like manner, النَّاسُ عَلَى الأَمْرِ ↓ تَكَالَبَ (tropical:) The people were eager for the thing, as though they were dogs. — — كَلِبَ, inf. n. كَلَبٌ, (tropical:) He ate voraciously, without becoming satiated. (K.) — — كَلِبَ, inf. n. كَلَبٌ, He (a person bitten by a mad dog) cried out, [or barked]. (K.) — — كَلِبَ, inf. n. كَلَبٌ; (so accord. to the TA; but accord. to some copies of the K, كَلَبَ;) and ↓ استكلب; He (a dog) had the habit of eating men. (TA.) — — كَلَبَ, aor كَلِبَ; (K: but in some copies, كَلِبَ, aor. كَلَبَ; [which is evidently the right reading;]) and ↓ استكلب; He (a man in a desert place, TA,) barked, in order that dogs might hear him and bark, and that one might be guided thereby to him [to receive or direct him]. (K.) — — كَلِبَ, inf. n. كَلَبٌ and مَكْلَبَةٌ, (assumed tropical:) He performed the office of a pimp. (As, IAar, K.) [This office seems to be thus compared with that which a dog performs, in inviting travellers, by his bark, to enjoy his master's hospitality.] — — كَلِبَ, inf. n. كَلَبٌ, (assumed tropical:) It (a tree), not having sufficient watering, had rough leaves, without losing their moisture, so that they caught to the garments of those who passed by, thus annoying them like a dog. (ADk, K. *) — — كَلِبَ (assumed tropical:) It (a tree) became stripped of its leaves, and rugged, or scabrous, so that it caught to men's garments, and annoyed the persons passing by, like a dog. (TA.) — كَلَبَ المَزادَةَ, aor. كَلُبَ, (inf. n. كَلْبٌ, TA,) He inserted a strap, thong, or strip of leather, (كَلْب,) between the two edges of the مزادة, in sewing them: (S:) or الكَلْبُ is the action of a woman who sews a skin, when, finding the thong too short, she inserts into the hole a double thong, and puts through it [i. e. through the loop thus formed] the end of the deficient thong, and then makes it to come out [on the other side of the skin, by pulling the loop through]. (IDrd.) See كُلْبَةٌ. — كَلَبَتِ السَّيْرِ aor. كَلُبَ, inf. n. كَلْبٌ, She (a female sewer of skins or the like), finding the thong [with which she was sewing] too short, doubled a thong, through which she put the end of the deficient thong [in order to draw it through]: (TA:) or كَلَبَ السَّيْرَ, aor. and inf. n. as above, signifies he sewed the thong, or strip of leather, between two other thongs, or strips. (IAar.) — كَلِبَ عَلَيْهِ القِدُّ (tropical:) The strap or thong of untanned hide pressed painfully upon him, by his being exposed with it to the sun or air, and its drying. (TA.) كَلِبَ عَلَيْهِ الدَّهْرُ, inf. n. كَلَبٌ, (tropical:) Fortune pressed severely upon him. (TA, from a trad.) See also كَلِيبٌ, and 6. — — كَلِبَ, inf. n. كَلَبٌ, (tropical:) It (winter, S, K, cold, &c., S,) became severe, or intense: (S, K:) he (an enemy) pressed hard, or vehemently, upon him. (TA.) — كَلِبَ, inf. n. كَلَبٌ, It (a rope) fell between the cheek and wheel of the pulley. (K.) — كَلَبَهُ, aor. كَلُبَ, He struck him with a كُلَّاب, or spur. (S, K.) كلّب, inf. n. تَكْلِيبٌ, He trained a dog to hunt: and sometimes, he trained a فَهْد, or a bird of prey, to take game. (L.) See the act. part. n. 3 كالبهُ, inf. n. مُكَالَبَةٌ (S, K, TA) and كِلَابٌ, (TA,) (assumed tropical:) He acted in an evil manner, or injuriously, towards him; or contended against him: (S, K:) he straitened, or distressed, him, (K,) as dogs do, one to another, when set upon each other: (TA:) he acted with open enmity, or hostility, to him: (Msb:) and ↓ تَكَالُبٌ (inf. n. of 6) is syn. with مُكَالَبَةٌ. (S.) — كَالَبَتِ الإِبِلُ, (inf. n. مُكَالَبَةٌ, TA,) The camels fed upon كَلَالِيب, i. e., the thorns of trees. (K.) — — Also sometimes signifying The camels pastured upon dry, or tough, حش [app. a mistake for خَشٌّ " what is very rough "]. (TA.) 4 أَكْلَبَ His camels became affected with the disease called كَلَبٌ; (S, K;) i. e., with a madness like that which arises from the dog. (TA.) 6 تَكَالَبَ See 3 and 1. — — هُمْ يَتَكَالَبُونَ عَلَى كَذَا They leap, or rush, together upon such a thing [in an evil, or injurious, or contentious, manner]. (S.) التَّكَالُبُ is syn. with التَّوَاثُبُ: (S, K:) [and so also, accord. to the CK, is التَّكْلَابُ, which I suppose to be an intensive inf. n. of كَلِبَ]. 8 اكتلب He made use of a كُلْبَة, i. e., a thong of leather, &c. in sewing a skin &c. [See كُلْبَة.] (Lh.) 10 إِسْتَكْلَبَ see 1 — and see 10 in art. سعل. كَلْبٌ a word of well-known signification, [The dog:] (S:) or any wounding animal of prey: (L, K, &c.:) but whether birds [of prey] are comprised in this term is a point that requires consideration: (Esh-Shiháb El-Khafájee:) and especially applied to the barking animal [or dog]: (K:) or rather, this is its proper signification; and it admits no other: (MF:) إِمْرَأَةٌ sometimes used as an epithet; as in the ex. كَلْبَةٌ [A woman like a bitch; a woman who is a bitch]: (S:) pl. [of pauc.] أَكْلُبٌ and (of mult., TA,) كِلَابٌ (S, K) and كَلِيبٌ, which is a rare [form of] pl., like عَبِيدٌ, pl. of عَبْدٌ, [or rather a quasi-pl. n.,] (S,) and (pl. of أَكْلُبٌ, S,) أَكَالِبُ (S, K) and (pl. of كِلَابٌ, TA,) كِلَابَاتٌ (K) and (also pl. of كِلَابٌ) أَكَالِيبُ: (Msb:) كِلَابٌ is also used as a pl. of pauc.; ثلاثةٌ مِنَ الكِلَابِ being said for ثَلَاثَةُ كِلَابٍ; or كلاب being used in this case for أَكْلُبٍ: (Sb:) كَلِيبٌ and ↓ كَالِبٌ signify a pack, or collected number, of dogs: (K:) [both are quasi-pl. ns. in my opinion, though the former is called a pl. in the S:] accord. to some, the former, if masc., is a quasipl. n. ; and if fem., a pl.: (MF:) the latter is like جَامِلٌ and بَاقِرٌ [which are both quasi-pl. ns.]. (L.) The pl. of كَلْبَةٌ [the fem.] is كِلَابٌ and كَلَبَاتٌ. (Msb.) — — فُلَانٌ بِوَادِى الكَلْبِ (tropical:) [Such a one is in the valley of the dog:] said of one whom no one cares for, and who has no place of abode or resort, but is like a dog, which one sees ever going forth into the desert. — — كَفَّ عَنْهُ كِلَابَهُ (tropical:) He left reviling him, and injuring or annoying him: [lit., restrained from him his dogs]. (A.) See also كَلْبٌ. — — الكِلَابُ على البَقَرِ, (S, K,) the first word being in the nom. case as an inchoative, (TA,) and الكِلَابَ, (S, K,) put in the acc. case as governed by a verb understood, (TA,) or الكِرَابُ and الكِرَابَ; (Kh, S, art. كرب, K;) of which readings, that of الكلاب is the one generally adopted; (TA;) or they are two distinct proverbs, each having its proper meaning; (Meyd;) the former signifying, [if we read الكِلَابَ,] Send the dogs against the wild oxen: i. e., leave a man and his art: (S, K:) [but accord. to MF, this is the meaning if we read كراب; but if we read كلاب, the signification is, as explained above, " Send the dogs &c., " and the proverb is applied on the occasion of instigating one set of people against another set, without caring for what may happen to them:] or it alludes to a man's having little care or solicitude for the state, or case, or affair, of his companion. (A 'Obeyd.) If we read الكلابُ, the meaning is The dogs are upon, or against, the wild oxen: and in like manner, if we read الكرابُ, the meaning is " The turning over of the soil is the work of the oxen: " if الكرابَ, " Leave the turning over of the soil to the oxen. " (MF, from expositions of the Fs.) — — [كَلْبٌ كَلِبٌ seems also to signify A fierce, or furious, dog. See عَقَنْبَاةٌ.] — — كَلْبُ البَرِّ The dog of the desert; i. e. the wolf. (K, voce ذِئْب.) — — كَلْبٌ is also especially applied to A lion. (K, TA.) — — The first increase of water in a valley. (Nh, K.) — — A piece of iron at the head of the pivot, or axis, of a mill. (K.) — — A piece of wood by which a wall is propped, or supported. (K.) — — A certain fish (K) in the form of a dog. (TA.) [كَلْبُ البَحْرِ and الكَلْبُ البَحْرِىُّ are appellations now applied to The shark.] — كَلْبٌ A strap, or thong, cut from an untanned skin, and ↓ مُكَلَّبٌ is A man bound with a كَلْب, i. e., with a strap, or thong, cut from an untanned skin. (TA.) — The extremity of a hill of the kind called أَكَمَة. (K.) — كَلْبٌ (and ↓ كُلَّابٌ, TA,) The nail that is in the hilt of a sword, (S, K,) in which is [fixed] the ذُؤَابَة [or cord or other ligature by which the hilt is occasionally attached to the guard]: (S:) or a nail in the hilt of a sword, with which is another [nail] called العَجُوزُ: (L:) and (so accord. to the K: but accord. to the TA, the [cord or ligature, itself, which is called the] ذؤابة, of a sword. (K.) — كَلْبٌ A strap, thong, or strip of leather, (or a red أَحْمَر [probably a mistake for آخَر, another] strap, &c., K,) which is put between the

government &c. (AHn.) — — دَفَعْتُ عَنْكَ كَلَبَ فُلَانٍ (tropical:) I have averted from thee the evil, or mischief, and injurious conduct, of such a one. (S.) See also كَلِبٌ. كَلْبٌ A dog or man affected with the disease called كَلَبٌ: (S, TA:) — — A dog accustomed to eating human flesh, and in consequence seized with what resembles madness, or diabolical possession, so that when it wounds a man, he also becomes in like manner affected (Lth. S) by the disease called كُلَابٌ, barking like a dog, reading his clothes upon himself. wounding others, and at last dying of thirst, refusing to drink. (Lth.) — — A man thus affected is termed كَلِبٌ and ↓ كَلِيبٌ: pl. of the former كَلِبُونَ, and of the latter (or of the former accord. to the S) كَلْبَى. (TA.) When a man thus affected bites another, they come to a man of noble rank, and he drops for them some blood from his finger, which they give to drink to the patient, and he becomes cured. (Lh.) See also كَلَبٌ and كَلِبَ. — — كَلِبٌ A dog habituated to eating men. (TA.) — — (tropical:) An importunate beggar. (A.) — — دَهْرٌ كَلِبٌ (tropical:) Fortune that presses severely and injuriously upon its subjects. (TA.) — — كَلِبٌ A tree of which the leaves are rough, in consequence of its not having sufficient watering, without losing their moisture, so that they catch to the garments of those who pass by, thus annoying them like a dog. (ADk.) كَلْبَةٌ (assumed tropical:) A thorny tree, destitute of branches: (K:) so called because it catches to [the garments of] those who pass by it, like a dog: (TA:) a rugged tree, with branches standing out apart, and tough thorns. (TA.) — — A small thorny plant, of the kind called شِرْس, resembling the شكاعا [or شُكَاعَى, or شُكَّاعَة], of the description termed ذُكُور: (TA:) or a certain thorny tree, (K,) of the kind called عِضَاه, having [what is termed] جراء; (TA;) as also ↓ كَلِبَةٌ. (K.) — كَلْبَتَانِ The implement with which the blacksmith takes hold of hot iron; [his forceps]. (S, K.) — — حَدِيدَةٌ ذَاتُ كَلْبَتَيْنِ [An iron with two curved ends, forming a forceps]. You also say حَدِيدَتَانِ ذَوَاتَا كلبتين, and حَدَائِدُ ذَوَاتُ كلبتين. (TA.) كُلْبَةٌ The shop of a vintner. (AHn, K.) — The hairs that grow upon each side of the fore part of the nose and mouth of a dog or cat: (Z, K:) wrongly explained as signifying the nails of a dog. (Z.) — A thong, or a strand (طَاقَة) of the fibres of the palm-tree (لِيف), with which skins and the like are sewed: (K, TA:) [see إِقْتَفأَ:] or a thong, or [so in the O and in the TA, art. قفأ; but here, in the latter, instead of “ or, ” “ behind, ” which is evidently a mistake;] a strand (طَاقَة) of the fibres of the palm-tree, used in the same manner as the shoe-maker's awl that has, at its two edges of a skin (S, K) when it is sewed. (S.) — كَلْبُ الفَرَسِ The line, or streak, that is in the middle of the horse's back. (S, K.) — — إِسْتَوَى عَلَى كَلْبِ فَرَسِهِ He sat firmly upon the line, or streak, in the middle of his horse's back. (S.) — — كَلْبٌ (S, K) and ↓ كَلَّابٌ (K) An iron at the edge of a camel's saddle of the kind called رَحْل: (K:) a bent, or crooked, or hooked, iron, by which the traveller hangs, from the saddle (رحل), his travelling-provisions (S,) and his أَدَاوِى. (TA.) See also فَهْدٌ. — — كَلْبٌ Anything with which a thing is made firm, or fast, or is bound: syn. كُلَّمَا وُثِّقَ بِهِ شَىْءٌ, (as in some copies of the K,) or أُوثِقَ (as in others): so called because it holds fast a thing like a dog. (TA.) — — كَلْبٌ i. q. شَعِيرَةٌ [app. meaning the شعيرة of the handle of a knife &c.]. (S.) — — لِسَانُ الكَلْبِ A certain plant; (K;) [cynoglossum, or dog's tongue]. — — كَفُّ الكَلْبِ A certain spreading herb, (K,) which grows in the plain low tracts of Nejd; thus called when it has dried, in which case it is likened to the paw of a dog; but while it continues green, it is called كفت. (TA.) — — أُمُّ كَلْبٍ A certain small thorny tree, (K,) which grows in rugged ground, and upon the mountains, having yellow leaves, and rough; when it is put in motion, it diffuses a most fetid and foul smell: so called because of its thorns, or because it stinks like a dog when rain falls upon him. (TA.) — أُمُّ كَلْبَةَ Fever. (K.) So called because it keeps to a man with much tenacity, like a dog. (TA.) — — لَقِيتُ مِنْهُ اسْتَ الكَلْبَةِ, a prov.: see إِسْتٌ in art. سته. — الكَلْبُ الأَكْبَرُ The constellation of Canis Major: and its principal star, Sirius. (El-Kazweenee &c.) — — الكَلْبُ الأَصْغَرُ, also called الكلب المُتَقَدِّمُ, The constellation of Canis Minor: and its principal star, Procyon. (El-Kazweenee &c.) — — الكَلْبُ [or كَلْبُ الرَّاعِى] A certain star, over against الدَّلْوُ (q. v.), [which is] below; in the path of which is a red star, called الرَّاعِى: (TA:) كلب الراعى is a name given to a star between the feet, or legs, of Cepheus; and الرعى, to that which is upon his left foot, or leg; (El-Kazweenee;) [app., from their longitudes, the same two stars to which the above quotation from the TA relates: but the same two names are also given to two other stars.] — — كلب الرعى is [likewise] a name given to The star which is on, or in, the head of Hercules; [for الحاوى, an evident mistake in my MS. of El-Kazweenee, I read الجَاثِى;] that in the head of Ophiuchus (الحَوَّاءُ) being called الراعى. (El-Kazweenee.) — — [الكَلْبَانِ, accord. to Freytag, A name of the two stars υ and � degrees which belong to Taurus: but accord. to my MS. of El-Kazweenee, the two stars that are near together on the ears of Taurus are called الكُلَيْتَانِ.] — — كِلَابُ الشِّتَاءِ The stars, or asterisms, of the beginning of winter; namely, الذِّرَاعُ and المَثْرَةُ and الطَّرْفُ and الجَبْهَةُ [the 7th, 8th, 9th, and 10th, of the Mansions of the Moon: so called because they set aurorally in the winter: the first so set, about the period of the commencement of the era of the Flight, in central Arabia, on the 3rd of January: see مَنَازِلُ القَمَرِ, in art. نزل]. (TA.) كَلَبٌ (S, K) and ↓ كُلَابٌ (Lth) Madness which affects a dog in consequence of eating human flesh. (K.) — — Also, Madness like that of dogs, which affects a man in consequence of his having been bitten by a [mad] dog: (K:) [a disorder] resembling madness, or diobolical possession: (S:) a disease that befalls a man from the bite of a mad dog, occasioning what resembles madness, or diabolical possession, so that whomsoever he bites, that person also becomes in like manner affected, abstaining from drinking water until he dies of thirst: the Arabs concur in the assertion that its cure is a drop of the blood of a king, mixed with water, and given to the patient to drink. (TA.) Accord. to El-Mufaddal, it originates from a disease which befalls the standing corn &c., and which is not removed until the sun rises upon it: if cattle eat of it before that, they die: wherefore Mohammad forbade pasturing by night: but sometimes a camel runs away, and eats of such pasture before sunrise, and dies in consequence: then a dog comes, and eats of its flesh, and becomes mad; and if it bite a man, he also becomes mad, and when he hears the barking of a dog, answers it [by barking]. (TA.) — — دِمَاءُ المُلُوكِ أَشْفَى مِنَ الكَلَبِ [The blood of kings has cured of canine madness]: or, accord. to another reading, دِمَاءُ المُلُوكِ شِفَاءُ الكَلَبِ [The blood of kings is the cure for canine madness]. A proverb, explained by what is quoted from Lh, voce كَلِبٌ. But some reject this explanation, and assert the meaning to be, that, when a man is enraged [by desire of obtaining revenge], and takes his blood revenge, the blood is the cure of his rage, though not really drunk. (TA.) See also كَلِبٌ and كَلِبَ. — — [Also كَلَبٌ A madness like that of the dog, affecting camels. (See 4.)] — — كَلَبٌ and ↓ كُلْبَةٌ (tropical:) Vehemence; severity; pressure; affliction: (K, TA:) severity, or intenseness of cold &c.; like جُلْبَةٌ: (S:) severity and sharpness of winter: (K, for the former word; and TA, for the latter) also the latter, accord. to the TA, [and the former also, as appears from its verb,] severity, or pressure, of him or fortune, and of everything: (TA:) and the latter, straitness, or difficulty, (K,) of life: (TA:) and drought: (K:) or distress arising from drought or from

head, a perforation نَقْبٌ [so in the O, in the TA حجر a strange mistranscription: what is meant is doubtless an eye, like that of a needle, and it is by means of an implement with an eye at the end that the operation here described is commonly performed in the present day:] the thong, or the thread, or string, is inserted into the كلبة, which is doubled: thus it enters the place [or hole] of the sewing, and the sewer introduces his hand into the إِدَاوَة [q.v., i. e., the vessel upon which he is employed in working], and stretches the thong of leather, or the thread, or string, (O, L, TA,) in the كلبة. (L, TA.) [See كَلَبَ.] أَرْضٌ كَلِبَةٌ (tropical:) Land which has not sufficient watering, and of which the plants, in consequence, become dry: (S:) or rugged land, and such as is termed قُفّ, in which there are neither trees nor herbage, and which is not a mountain. (Aboo-Kheyreh.) — — أَرْضٌ كَلِبَةُ الشَّجَرِ Land upon which the rain called الرَّبِيع does not fall: (TA:) or rugged, dry, land, upon which that rain does not fall, and which does not become soft. (ADk.) — — See كَلْبَةٌ. كَلَابٌ [perhaps inf. n. of كَلِبَ] The departure of reason by the kind of madness termed كَلَب. (K.) كُلَابٌ: see كَلْبٌ. كَلِيبٌ: see كَلْبٌ and كَلِبٌ. — — Respecting this word in the following verse of TaäbbataSharran, إِذَا الحَرْبُ أَوْلَتْكَ الكَلِيبَ فَوَلِّهَا كَلِيبَكَ وَاعْلَمْ أَنَّهَا سَوْفَ تَنْجَلِى [When war sets over thee &c.] there are two opinions: one, that by كليب is meant مُكَالِب (see 2): the other, that it is an inf. n. of كَلِبَتِ الحَرْبُ [" The war became vehement, severe, or fierce "]: the former is the more valid. (IM.) كَلَّابٌ: see كَلْبٌ and مُكَلِّبٌ. كُلَّابٌ (S, K) and ↓ كَلُّوبٌ (K) A spur; (S, K;) the iron instrument that is in the boot of him who breaks in a horse. (S.) — — كُلَّابٌ and ↓ كَلُّوبٌ (and ↓ كُلُّوبٌ, MF, art. سبح q. v.,) [A flesh-hook;] an iron implement with which meat is taken out of the cooking-pot: pl. كَلَالِيبُ: (S:) an iron flesh-hook, with prongs: (R, which gives this as the explanation of the latter word:) a hooked iron; like خُطَّاف: (Fr. &c.) a piece of wood at the head of which is a hook, ('Eyn,) of the same or of iron: (T:) an iron instrument for roasting flesh-meat: syn. سَفُّود. (Lh.) See كَلْبٌ. — — كَلَالِيبُ (tropical:) The talons of a falcon: (K:) pl. of كَلُّوبٌ. (TA.) — — (tropical:) The thorns of a tree. (K.) كَلُّوبٌ and كُلُّوبٌ: see كُلَّابٌ. كَلْتَبَانٌ A pimp: from كَلِبَ, q. v., (As, IAar, K) Sb, however, does not mention the measure فَعْتَلَانٌ. ISd thinks it most probable that كَلِب is a triliteral-radical, and كلتبان a quadriliteralradical [or rather a quasi-quadriliteral-radical], like زَرِمَ and إِزْرَأَمَّ &c. (L.) See also قَرْطَبَانٌ and قَلْتَبَانٌ, and art. كلتب. كَالِبٌ: see كَلْبٌ, and مُكَلِّبٌ. تِكِلَّابَةٌ A clamourous, very noisy, very garrulous, woman, of evil disposition. (TA, voce جَلَّابَة.) مُكَلَّبٌ A dog trained and accustomed to hunt. (L.) See the verb. — A captive, or prisoner, (S,) having the feet shackled, or bound; (S, K;) i. q. مُكَبَّلٌ, from which it is formed by transposition, (S,) accord. to some. (TA.) مُكَلِّبٌ One who trains dogs to hunt; (S, K;) as also ↓ كَلَّابٌ: and sometimes signifying one who trains the فَهْد, and birds of prey, to take game: see Kur v. 6: one who possesses dogs trained to hunt, and hunts with them; (L;) as also ↓ كَالِبٌ, pl. كُلَّابٌ: (R:) or كَالِبٌ and كَلَّابٌ (S, L, K) signify an owner, or a possessor, of dogs; (L, K;) the former being similar to تَامِرٌ &c. (S.) مُتَكَالِبٌ an appellation given by the people of El-Yemen to (tropical:) A deputy, or an agent; because of his acting injuriously, or contentiously, towards them over whom he is appointed as such. (TA.) كلبث كَلْبَثٌ and كُلَابِثٌ A hard and strong man. (IDrd, L.) — — Also, and كُلْبُثٌ and كَلْبِثٌ, Niggardly, or stingy, and contracted [in disposition]. (K.) [See also كُنْبُثٌ.] كلت 1 كَلَتَهُ, aor. كَلِتَ, inf. n. كَلْتٌ, IF,) He collected it together: (IF, K:) like كَلَدَهُ. (IF.) — — كَلَتَهُ فِى الإِنَاءِ, aor. كَلِتَ, He poured it into the vessel. (Az, K.) — كَلَتَ شَيْئًا (or كَلَتَ بِهِ, Sgh) He threw, or cast, a thing. (K.) — كَلَتَ, [aor. كَلِتَ,] He urged a horse to run, by striking him with his feet; syn. رَكَضَ. (Aboo-Mihjen, K.) 7 انكلت It (beverage, TA) poured out, or forth; or was, or became, poured out, or forth. (K.) — He (a man, TA) shrunk; or became contracted. (K.) 8 اكتلته He drank it. (Fr, K, TA.) كُلْتَةٌ A lot, portion, or set portion, of food (K) &c. (TA.) — — A little; a small portion; somewhat; syn. نُبْذَةٌ; (K;) of a thing. (TA.) فَرَسٌ فُلَتَةٌ كُلَتَةٌ A horse that leaps, springs, or bounds, with his whole body and limbs. (K, TA.) كلتة (probably a mistake for كُلْبَةٌ, TA,) Vehemence; severity; pressure; affliction. (TS.) إِمْرَأَةٌ كَلُوتٌ i. q. جَمُوعٌ. (TA.) كَلِيتٌ and ↓ كِلِّيتٌ An oblong stone (resembling a بِرْطِيل, TA) with which the hole of a hyena is stopped up: (K:) so (يُسَدُّ بِهِ) accord. to IDrd.: or, as in some copies يُسْبَرُ به, is probed: or, as in the TS, يُسْتَرُ به, is covered: after this is applied, the earth is dug away to find the hyena: mentioned by IAar. (TA.) فَرَسٌ فُلَتٌ كُلَتٌ, and فُلَتٌ كُلَتٌ, A swift horse. (K.) كِلِّيتٌ: see كَلِيتٌ. رَجُلٌ مِصْلَتٌ مِكْلَتٌ A man who is sharp, acute, or penetrating, in the transacting of affairs. (TS, L.) [See also مِكْلَتٌ.] كلتب Q. 1 كَلْتَبَ, inf. n. كَلْتَبَةٌ, He acted as a pimp. (IAar.) See كَلْتَبَانٌ. — — [Freytag assigns to this verb the signification Dissimulations, astutia, usus est in rebus; as from the K, with the same inf. n.: but I do not find it in any copy of that work. See, however, the next para.] كَلْتَبٌ and كُلْتُبٌ Dissimulation, or craftiness, or deceit, in affairs: (K:) [or i. q. كَلْتَبٌ, q. v.] كَلْتَبَانٌ A pimp: (K:) from الكَلَبُ: [see كَلِبَ]. (TA.) كلث 7 انكلث He advanced: preceded: syn. تَقَدَّمَ. (K.) مِكْلَثٌ A man (TA) penetrating (مَاضٍ) in affairs. (K.) See كُلَاثِبٌ and كلثب كَلْثَبٌ. مِكْلَثٌ Contracted [in hand or mind]: avaricious: (K:) dissembling, or using craft, or deceit, in affairs: app. a dial. syn. of كَلْتَبٌ. (TA.) See also كَلْبَثٌ. كلج كِيلَجَةٌ, (S, and so accord. to the Mgh and the Msb and Es-Sakháwee, TA, but in some copies of the K كَيْلَجَةٌ,) as also كيلقة and كيلكة, (Shifà el-Ghaleel,) A certain measure, مِكْيَالٌ, (S, K,) used in El-'Irák, consisting of two menns and seven-eighths of a menn; the menn (مَنّ) being two pounds; [consequently, five pounds and three quarters]: (Msb:) or half a صَاع: (Az, in Mgh and Msb, voce كُرٌّ:) [from the Persian كِيلَهْ:] pl. كِيلَجَاتٌ (Msb:) and كَيَالِجٌ and كَيَالِجَةٌ, (S, K,) in which last the كلح is added because it is a foreign word. (S.) كلح 1 كَلَحَ, aor. كَلَحَ, inf. n. كُلُوحٌ and كُلَاحٌ; (S, K;) and ↓ تلكّح, and ↓ اكلح, (K,) and ↓ اكلوّح; (A;) He (a man, S) grinned, or displayed his teeth, (M, rendered in the S and K by تَكَشَّرَ), frowning, or contracting his face, or looking sternly, austerely, or morosely. (S, M, K.) — — كَلَحَ فِى وَجْهِهِ He frightened him; namely a child, and a madman. (A.) 2 كلّح وَجْهَهُ He contracted his face much. (A.) 3 مُكَالَحَةٌ [inf. n. of كالحة He contended with him for superiority in strength;] i. q. مُشَادَّةٌ. (S.) [And so مُجَالَحَةٌ.] 4 أَكْلَحَهُ He (or it, L) made him to grin, or display his teeth, frowning, or contracting his face, or looking sternly, austerely, or morosely. (L, K.) — — See 1. 5 تكلّح (tropical:) He smiled: see 1. (K.) — — Hence, (TA,) تكلّح البَرْقُ (tropical:) The lightning flashed in continued succession: (S, L, K:) also, it continued, and became concealed, in a white cloud. (L.) 13 see 1. كَلَحَةٌ (tropical:) The mouth and parts around it. So in the phrase مَا أَقْبَحَ كَلَحَتَهُ How ugly is his mouth with the parts around it! (S, K.) كَلَاحِ: see كُلَاحٌ. كُلَاحٌ (S, K) and ↓ كلاح, the latter [indecl.] like قَطَامِ, (K,) (tropical:) A year of dearth, scarcity, drought, sterility, or barrenness. (S, K.) You say أَصَابَتْهُمْ سَنَةٌ كُلَاحٌ A year of dearth, &c., befell them. (TA.) See كَالِحٌ. كَالِحٌ, act. part. n. of 1. — — Also, Having the lip withdrawn from the teeth. (Zj, L.) So in the Kur xxiii. 106, accord. to Zj. (L.) — دَهْرٌ كَالِحٌ (tropical:) Severe, distressing, or afflictive, fortune, or time; (S, K;) as also ↓ كُلَاحٌ. (TA.) كَوْلَحٌ Foul, unseemly, or ugly; syn. قَبِيحٌ: (K;) an epithet applied to a man. (TA.) بَلَاءٌ مُكْلِحٌ A trial, or an affliction, which, by its severity, makes men grin and frown. (L, from a trad.) كلحب Q. 1 كَلْحَبَهُ He struck him with a sword. (K.) كَلْحَبَةٌ: of this word, Az says, It is not known what it is: but it is related, on the authority of IAar, that it signifies The sound, and flame, of fire; or its sounding, and flaming: (as explained in the K:) or, accord. to the RA, it

signifies its sound, or sounding, in what is slender, or small, as a lamp and the like. (TA.) [See also حَدْمٌ.] كلد 5 تكلّد He (a man) was, or became, thick and firm in flesh. (L.) — — See also Q. Q. 3. R. Q. 3 إِكْلَنْدَدَ: see Q. Q. 3. Q. Q. 3 إِكْلَنْدَى He (a man, Lh, and a camel, S, L) was, or became, thick, big, gross, or coarse, and strong; (Lh, S, L, K;) like إِعْلَنْدَى; (S, L;) as also ↓ إِكْلَنْدَدَ (Lh, L) and ↓ تَكَلَّدَ: (K:) he, or it, was, or became, hard; (K;) and strong; as also ↓ إِكْلَنْدَدَ. (TA.) كَلَدٌ [a coll. gen. n.] Rugged lands: (Msb, K:) n. un. with ة: (Msb, K:) or [hills such as are termed] إِكَام: n. un. with ة: and ↓ كَلَنْدَى also signifies a hill of this kind: (K:) also, a hard place without pebbles; (S, K;) as also كَلَدَةٌ and ↓ كَلَنْدَى: (TA:) or the last two words signify a piece of rugged ground or land. (S.) The Arabs use the expression ضَبُّ كَلَدَةٍ, because the ضبّ burrows only in hard ground. (L.) — — أَبُو كَلَدَةٍ [in some copies of the K, كَلْدَةٍ] a surname of The male hyena. (L, K.) كَلَنْدَى: see كَلَدٌ. مُكْلَنْدٍ Strong, and thick, big, gross, or coarse, as also ↓ مُكْلَنْدِدٌ: (K:) and the ↓ latter, hard: (S, L:) and strong in make, and big: and, the former, accord. to some, strong; applied in a general manner: or a hard and strong camel; (L;) as also the latter. (TA.) مُكْلَنْدِدٌ: see مُكْلَنْدٍ. كلس 1 كَلَسَ: see 2. 2 كلّس, inf. n. تَكْلِيسٌ, He plastered (طَرَّ) a building with كِلْس; as also ↓ كَلَسَ, inf. n. كَلْسٌ: he made smooth [with plaster]: when a thing is thickly plastered, it is termed مُقَرْمَدٌ. (TA.) See كِلْسٌ. — — As used by the alchemists, [He calcined a substance;] he dissolved a body so that it became like كِلْس. (TA.) كِلْسٌ (S, K) and by poetic licence. ↓ كِلَسٌ (IJ) i. q. صَارُوجٌ [i. e. Quick time, and the mixtures thereof, with which are plastered tanks, or cisterns, and baths, &c.], (S, K.) or the like thereof, (TA,) with which one builds: (S, TA:) or that with which a wall, or the inside of a palace or the like, is plastered, resembling جِص [or gypsum], without baked bricks. (TA.) A poet says, (S,) namely 'Adee Ibn-Zeyd, describing El-Hadr, a city between the Tigris and Euphrates, (TA,) شَادَهُ مَرْمَرًا وَجَلَّلَهُ كِلْ سًا فَلِلطَّيْرِ فِى ذُرَاهُ وُكُورُ [He raised it high, of marble, and covered it with quick time, and there were nests for the birds in its tops]: or, accord. to As, the right reading is وَخَلَّلَهُ كِلْسًا, with خ, meaning, and put صاروج into the interstices of its stones; and he used to laugh at him who related it in the former manner, with ج. (TA.) But see 2. كِلَسٌ: see كِلْسٌ. كَلَّاسٌ: see مُكَلِّسٌ. [كَلَّاسَةٌ A time-kiln: so in the present day.] كَيْلُوسٌ [Chyle; from the Greek χυλὸ�;] a term applied by the physicians to the food when it is digested in the stomach before it departs thence and becomes blood; also called كَيْمُوسٌ. (L.) [But the latter word more properly signifies " chyme, " and in this sense is used by modern physicians.] مُكَلِّسٌ A lime-burner; (Golius, on the authority of Meyd;) [as also ↓ كَلَّاسٌ: or this latter signifies a seller of quick lime.] كلع كلف كلم كلى كم See Supplement كمأ 1 كَمَأَ, aor. كَمَاَ, inf. n. كَمْءٌ; (S, K;) and ↓ اكمأ; (K;) He fed people with [the truffles called] كَمْء. (S, K.) — كَمِئَ, aor. كَمَاَ, inf. n. كَمَأٌ, He walked barefoot, and had no shoes, or sandals; حَفِىَ وَلَمْ تَكُنْ عَلَيْهِ نَعْلٌ: (accord. to some copies of the S, on the authority of Ks, and so in the L: or, accord. to the K, and an excellent copy of the S, حَفِىَ وَعَلَيْهِ نَعْلٌ, which may signify He became thin in the feet, from much walking, though wearing shoes, or sandals:]) كَمَأٌ in the foot is the same as قَسَطٌ; [i. e., the being naturally stiff in the tendons]. (TA.) — كَمِئَتْ (tropical:) It (his foot, S, A, K, or hand, A) became much cracked (Th, S, K) by reason of cold. (A.) Also written in a copy of the A كمأت; app. by a mistake of the transcriber. (TA.) — كَمِئَ عَنِ الأَخْبَارِ (K) inf. n. كَمْءٌ, (TA,) He was ignorant of, and understood not, or minded not, the news. (K.) 4 اكمأ It (a place) abounded with [the truffles called] كَمْء. (S, K.) — — See 1. — أَكْمَأَتْهُ السِّنُّ Age rendered him a شَيْخ, or an old man. (S, K.) 5 تكمّأ He gathered [the truffles called] كَمْء. (S.) — تكمّأ عَلَيْهِ الأَرْضُ The earth hid him [as in a grave]. (K.) — تكمّأهُ He detested him, or it; syn. تَكَرَّهَهُ. (K.) 6 تكامأنا فى أَرْضِهِمْ [We, together, gathered the truffles called كَمْء in their land]. (A.) كَمْءٌ A well-known vegetable, (K,) [the truffle,] which comes forth from the earth like the فُطْر: or what is called شَحْمُ الأَرْضِ [the fat of the earth]; and the Arabs also call it جُدَرِىُّ الأَرْضِ [the small-pox of the earth]: it is also said that the name of كَمْأَةٌ is given to those [truffles] that incline to dust-colour and black; and جبأة (q. v.) to those that incline to red: كُحْل and تُوتِيَا are compounded with the juice of this vegetable [to apply to the eye]: Th also mentions كَمَاةٌ [as used for كَمْأَةٌ]. (TA.) The dual of كَمْءٌ is كَمْآنِ; (S;) the pl. (of pauc., S) أَكْمُؤٌ; (S, K;) and [pl. of mult.] كَمْأَةٌ: (K:) this last is not a pl. of كمء, but a quasi-pl. n.: (Sb, K:) [or كَمْأَةٌ is rather a coll. gen. n. of which the n. un. is without the ة, contr. to analogy: (see جَبْءٌ:)] in speaking of many, you say كَمْأَةٌ, contr. to analogy: (S:) or كَمْأَةٌ is the sing., and كَمْءٌ pl.: or [accord. to some,] كَمْأَةٌ is both sing. and pl.: (K:) AHn mentions كَمْأَةٌ as sing., and كَمْأَتَانِ as dual, and كَمْآتٌ as pl.: but the right opinion is that of Sb. (TA.) [كَمْأَةٌ also signifies Any kind of fungus, such as the mushroom, and toadstool. See فُطْرٌ.] كَمَّاءٌ One who sells, and who gathers for sale, [the truffles called] كَمْء. (K.) مَكْمَأَةٌ and مَكْمُؤَةٌ A place in which [the truffles called] كَمْء grow. (K.) كمت 1 كَمُتَ, (contr. to analogy, as verbs significant of colours [if unaugmented] are generally of the measure فَعِلَ, MF,) aor. كَمُتَ, inf. n. كَمْتٌ and كُمْتَةٌ (in the CK كَمْتَةٌ) and كَمَاتَةٌ; and ↓ اكمت, inf. n. إِكْمَاتٌ; (K;) and ↓ اكمتّ, inf. n. إِكْمِتَاتٌ; and ↓ اكماتّ, (in the CK إِكْمَأَتَّ,) inf. n. إِكْمِيتَاتٌ; (S, K;) He (a horse, S, K, [and a camel, &c.]) was, or became, of the colour called كُمَيْتٌ. (S, K.) — كَمَتَ الغَيْظَ, [aor, كَمُتَ,] He concealed, or hid in his bosom, rage, or wrath. (Sgh, K.) 2 كمّت ثَوْبَهُ (tropical:) He dyed his garment of the colour of [fresh ripe] dates; i. e., of a red colour inclining to black. (A.) — — كُمِّتَتْ She was rendered artificially of the colour called كُمَيْتٌ, (K,) or was dyed of that colour. (So in a copy of the K.) 4 أَكْمَتَ see 1. 9 إِكْمَتَّ see 1. 11 إِكْمَاتَّ see 1. كُمْتٌ: see أَكْمَتُ. كُمْتَةٌ [A dark bay colour:] a red colour mixed with blackness: (Kh, Sb:) or a red colour mixed with قُنُوْء, (As, S, K,) which latter is blackness that is not pure, or clear: (see كُمَيْتٌ:) or a colour between black and red: (ISd:) there are two kinds of كمتة; namely كُمْتَةٌ صُفْرَةٍ [yellow bay, or gilded bay,] and كُمْتَةٌ حُمْرَةٍ [red bay, or chestnut-bay]. (IAar.) كُمَيْتٌ, masc. and fem., (S, K,) [A bay, or dark bay, or brown, horse &c.:] of a red colour mixed with blackness: (Kh, Sb:) or of a red colour mixed with قُنُوْء, (As, S, K,) which latter is blackness that is not pure, or clear: (TA [app. from As]:) [see كُمْتَةٌ, above:] a camel is called أَحْمَرُ if of an unmixed red; but if of a red colour mixed with قنوء, it is called كميت: (As, S:) the difference between كميت and أَشْقَرُ, as applied to horses, is in the mane and the tail: if these are red, the animal is called اشقر [i. e. sorrel]; and if they are black, it is called كميت; (AO, S, TA;) and the وَرْد is between these two: (AO, TA:) [all bay horses have black manes, which distinguish them from the sorrel, that have red or white manes: (Farrier's Dict., quoted in Johnson's Dict., voce " bay ":)] an epithet applied to the horse and the camel and other animals: (ISd:) you say فَرَسٌ كميتٌ, and مُهْرَةٌ كميتٌ, and بَعِيرٌ كميتٌ, and نَاقَةٌ كميتٌ: (TA:) accord. to the Kh, as cited by Sb, it is of the dim. form because it denotes a colour between black and red, as though to imply that it signifies what is near to each of these two colours. (S.) In a marginal note in the S, it is said to be a foreign word arabicized. (TA.) [Perhaps from the Persian كُمِيC٥ُ: Freytag says, accord. to some from the Persian كُميته.] See also أَكْمَتُ, and كُمْتَةٌ. The Arabs say, that the كميت is the most powerful of horses, and the strongest in the hoofs. (TA.) — — تَمْرَةٌ كُمَيْتٌ (tropical:) A date of the colour called كُمَيْتٌ; [or, red tinged, or mixed, with black, or of

a blackish red colour]: it is one of the kinds hardest, or toughest, in لِحَآء [i. e. pulp, or flesh], and sweetest to chew. (AM.) — — تِينٌ كُمَيْتٌ (tropical:) A fig of that colour. (AHn.) — — كُمَيْتٌ (tropical:) a name of Wine; because there is in it blackness and redness: (S:) or wine in which is blackness and redness: (M, K:) used like a proper name, [or rather as a subst.,] though originally an epithet. (TA.) — — كُمَيْتٌ is also applied as an epithet to waste, or unowned, land. (ISd.) — — كُمَيْتٌ A long, complete, month, or year. (IAar.) أَخَذَهُ بِكَمِيتَتِهِ He took it by its root. (Sgh, K.) كَمَاتِىٌّ: see next paragraph. [أَكْمَتُ] — — خَيْلٌ كُمْتٌ, and ↓ كَمَاتِىٌّ, (K,) and كَمَاتَى, of the same measure as عَذَارَى, (TA,) Horses of the colour of that which is called كُمَيْتٌ, (K,) كمت is a pl. formed from أَكْمَتُ; though this sing. has not been used: (L:) and كماتى is a pl. formed from كَمْتَآءُ [fem. of أَكْمَتُ] regarded as a subst.; though this sing. also has not been used. (TA.) كمثر Q. 1 كَمْثَرَ, inf. n. كَمْثَرَةٌ, It became compact, one part of it entering into another, or parts into parts: (K: [but only the inf. n. is there mentioned:]) an obsolete verb: (TA:) whence the following word, (IDrd, K,) if it be Arabic. (IDrd.) كُمَّثْرَى (S, Msb, K,) a [coll.] gen. n., with tenween, and, accord. to some, كُمَثْرَى, without teshdeed, but others disallow this, (Msb,) A certain kind of fruit; (T, S;) well known; [namely, the pear;] called by [some of] the vulgar إِجَّاصٌ: (T:) [it is called by this latter name, and also إِنْجَاص and إِنْجَاس, in Syria; but in Egypt and some other countries, كُمَّثْرَى:] n. un. كُمَّثْرَاةٌ: (S, Msb, K:) pl. كُمَّثْرَيَاتٌ: (K:) [here I find added in the TA, it is fem., imperfectly decl.; and in the K, " and sometimes it is masc. ": but this is evidently wrong: it is masc., and with tenween, as is shown by its n. un.; but it is sometimes made fem., and then it must be written كُمَّثْرَى, without tenween: for it is added,] and one says, هٰذِهِ كُمَّثْرَى وَاحِدَةٌ [this is one pear: in the copies of the K in my possession erroneously written كُمَّثْرًى]: and هٰذِهِ كُمَّثْرَى كَثِيرَةٌ [these are many pears]. (K.) Its dim. has the following forms: كُمَيْمِثْرَةٌ, (K,) which is the most agreeable with analogy, (ISd, TA,) and كُمَيْمِثْرِيَةٌ, (K,) which is the form adopted by those who make the pl. كُمَّثْرَيَاتٌ, (ISk, TA,) and كُمَيْثِرَةٌ, (K,) which is the best form, (ISk, TA,) and كُمَيْمِثْرَاةٌ. (K.) Az says, I have asked a number of Arabs of the desert respecting the كمثرى, but they knew it not. (TA.) كمح 1 كَمَحَ الدَّابَّةَ, [aor. كَمَحَ,] (inf. n. كَمْحٌ; M) and ↓ أَكْمَحَهَا; i. q. كَبَحَهَا (A 'Obeyd, K) and أَكْبَحَهَا: (A 'Obeyd:) or كَمَحَ الدَّابَّةَ بِاللِّجَامِ signifies He pulled in the horse, or the like, by the bridle and bit, in order that it might stop, and not run: (M:) and ↓ اكمحها, he pulled its bridle so that its head became upright, or erect. (As, S, M.) 4 أَكْمَحَ See 1. — اكمح الكَرْمُ The grape-vine became in a state of commotion preparatory to its putting forth its leaves. (S, K.) — — اكمحت الزَّمَعَةُ The gem, or knot, in the place whence a bunch of grapes was about to grow forth became white, and what resembled cotton came forth upon it. (Az, on the authority of Et-Táïfee.) — — See also اكمخ and أَقْمَحَ. كَوْمَحٌ (and كُومَحٌ, L) A man (S) having large buttocks. (S, L, K.) — — Also كَوْمَحٌ, A man (TA) whose teeth fill his mouth so that his speech is thick: (K:) or a man whose teeth are crowded together, one upon another, so that his mouth seems to be straitened by them. (IDrd.) — — فَمٌ كومح A mouth straitened by the great number of the teeth and by the swelling of the gums. (IDrd.) كمخ 1 كَمَخَ بِأَنْفِهِ, (S, L, K,) aor. كَمَخَ; (K;) and ↓ اكمخ بانفه; (L;) He magnified himself, or was proud; (S, L, K;) elevated his nose, from pride: (L:) or اكمخ he elevated his head, from pride; (L;) i. q. اقمح [in the CK with خ]: (K:) or he sat in the manner of him who magnifies himself (S, L) in his own mind. (L.) أَكْمَخُوا بَأْوًا They flourished and increased in self exaltation: or تَرَادُوا. (L.) — — كَمَخَهُ بِاللِّجَامِ He pulled him in [i. e. a horse or the like] by the bridle and bit, in order to check or stop him; (L:) i. q. كَبَحَهُ; (K;) [or he pulled up his head by the bridle and bit]. See كَمَحَ. — كَمَخَ بِهِ, (K,) aor. كَمَخَ, (L,) inf. n. كَمْخٌ, (S, L,) He voided it, namely his excrement, or ordure; or voided it in a thin state; syn. سَلَحَ. (S, K.) Some bread and كَامَخ [q. v. infra] were offered to an Arab of the desert, and he knew not the latter; so it was said to him, " This is كامخ; " whereupon he said, " I know that it is كامخ; " and added, " أَيُّكُمْ كَمَخَ بِهِ " which of you voided it? " ايّكم سَلَحَ به. (S.) — — كَمَخَ بِسَلْحِهِ, aor. and inf. n. as above, He (a camel) voided his excrement, or ordure, in a thin state. (L.) 4 أَكْمَخَ See 1. — اكمخ It (a vine) put forth its gems when about to put forth its leaves. (AHn.) [See also أَكْمَحَ.] كُمَاخٌ The magnifying one's self; pride. (Abu-l-'Abbás, K.) كَامَخٌ, (S, Mgh, Msb, K,) sometimes written and pronounced كَامِخٌ, (Msb, and written in both these ways in a copy of the S) but the former is better known, and more common, (TA,) an arabicized word, (S, Mgh, Msb,) from the Persian كَامَهْ, (Mgh, Shifá el-Ghaleel,) A kind of seasoning, or condiment, eaten with bread to render it pleasant, or savoury; (S, Msb, K;) [a thing used to give relish to food, or to quicken the appetite;] accord. to some, prepared with vinegar, and used to quicken the appetite; (TA;) also called مُرِّىٌّ: (Msb:) or it is a bad sort of مُرِّىّ: (Mgh, Msb:) pl. كَوَامِخُ, (Msb,) or كَوَامِيخُ. (Mgh.) مَلِكٌ كَيْمَخٌ A king having his head elevated, from pride. (L.) كمد 1 كَمِدَ, aor. كَمَدَ, inf. n. كَمَدٌ, It (a thing) became changed in colour, (L, * Msb, K, *) and lost its clearness, (L, K,) the traces thereof remaining. (L.) — — كَمِدَ لَوْنُهُ His, or its, colour became changed. (L.) — — كَمِدَ الثَّوْبُ The garment became worn-out, (A, K,) and smooth, (K,) so that its colour changed. (A.) — — كَمَدَ, (aor. كَمُدَ, K, inf. n. كَمْدٌ and كُمُودٌ, TA,) He (a fuller, L) beat a garment, or piece of cloth. (L, K.) — — كَمِدَ, aor. كَمَدَ, inf. n. كَمَدٌ, (tropical:) He (a man) was affected with concealed grief or sorrow: (S, Msb:) or, with grief or sorrow which he could not dispel: (L:) or, with intense grief or sorrow: (K:) or, with most intense grief or sorrow: (L:) and, with disease of the heart from intense grief or sorrow. (K.) 2 كَمَّدَهُ, inf. n. تَكْمِيدٌ, He heated it (a limb) with a كِمَادَة; (K;) heated it with rags and the like; (S, L;) applied to it a كِمَادَة. (A.) كِمَادٌ [which see below] signifies the same as تَكْمِيدٌ. (S, L.) — — He heated for him a garment or piece of cloth or some other thing, and applied it to a place in which he suffered pain in one of his limbs, so as to give him ease. You also say ↓ أَكْمَدَهُ; and مَكْمُودٌ is used as the pass. part. n. of this verb, anomalously. (L.) 4 اكمدهُ He (a fuller, S, A, L, and a washer, L) failed of cleaning it, (S, A, L,) and of making it white, (A,) namely, a garment. or piece of cloth. (S, &c.) — — اكمدهُ He, or it, affected him with intense grief or sorrow: and, with disease of the heart from intense grief or sorrow: (K:) it (grief) rendered him sorrowful. (A.) — — See 2. كَمْدٌ: see كَمَدٌ. كَمَدٌ (L, K) and ↓ كَمْدٌ (K) and ↓ كُمْدَةٌ, (S, L, Msb, K,) the last a simple subst., (Msb,) Change of colour, (S, L, Msb, K,) and loss of its clearness, (L, K,) the traces thereof remaining. (L.) — — كَمَدٌ Concealed grief or sorrow: (S, A, L, Msb:) or grief or sorrow which one cannot dispel: (L:) or intense grief; as also ↓ كَمْدٌ and ↓ كُمْدَةٌ: (K:) or most intense grief or sorrow: (ISd, L:) and disease of the heart from intense grief or sorrow. (K.) كَمِدٌ A thing changed in colour; (Msb;) see 1; and ↓ أَكْمَدُ اللَّوْنِ [the same]: (A:) and ↓ كَامِدُ الوَجْهِ [changed in countenance]. (A.) — — Affected with concealed grief or sorrow; as also ↓ كَمِيدٌ: (S, Msb:) or, both words, with grief or sorrow which cannot be dispelled: (L:) or, with intense grief or sorrow; as also ↓ كَامِدٌ and ↓ مَكْمُودٌ [which see below]: (K:) or, with most intense grief or sorrow: (L:) and, with disease of the heart from intense grief or sorrow; as also ↓ كَامِدٌ and ↓ مَكْمُودٌ. (K.) — — Frowning, or contracting his face; looking sternly, austerely, or morosely; as also ↓ كَامِدٌ. (L.) كُمْدَةٌ: see كَمَدٌ. كِمَادٌ (a subst. K) The act of beating a garment, or a piece of cloth, by a fuller. (L, K. *) — — كِمَادٌ

(K) and كِمَادَةٌ (A, L, K) A greasy, (A,) or dirty, (K,) or greasy and dirty, (L,) piece of rag, which is heated, and put upon a pained part, as a means of cure, (A, L, K,) for pain (A, K) of the belly, (K,) or flatulence. (A, K.) — — كِمَادٌ i. q. تَكْمِيدٌ; see 2; (S, L;) [The application of a كِمَادَة;] the taking a piece of rag, and heating it with fire, and putting it upon the place of a swelling. (Sh, L.) It is said in a trad., الكِمَادُ أَحَبُّ إِلَيَّ مِنَ الكَيِّ [The application of a كِمَادَة is more pleasing to me than cauterization]. (S, L.) كَمِيدٌ and كَامِدٌ: see كَمِدٌ. مَكْمُودٌ, which is extr., being from أَكْمَدَهُ: (TA:) see 4, and كَمِدٌ. كمر 1 كَمَرَ He (a circumciser) missed the place of circumcision [and hurt, or wounded, the glans of the penis]. (IKtt.) كَمَرَةٌ The head [or glans] of the penis; (K;) or i. q. حَشَفَةٌ: (Msb:) pl. كَمَرٌ: (S, Msb, K:) [or rather, the latter is a coll. gen. n.; and the former, the n. un.] It is said in a proverb, الكَمَرُ أَشْبَاهُ الكَمَرِ; alluding to the likeness of one thing to another. (K.) — — Hence, by synecdoche, (tropical:) The penis, altogether. (Msb.) مَكْمُورٌ A man (S) having the head [or glans] of his penis, (Msb, K,) or the extremity of the head of his penis, (S,) hurt, or wounded, by the circumciser. (S, Msb, K.) كمس كَيْمُوسٌ [Chyme; from the Greek χυμό�;] a term applied by the physicians to the food when it is digested in the stomach before it departs thence and becomes blood; also called كَيْلُوسٌ: (L, TA:) [but the latter word more properly signifies " chyle, " and in this sense is used by modern physicians:] a certain mixture or humour (خِلْطٌ): a Syriac word: (K:) [or Greek, as mentioned above:] Az says, that كَيْمُوسَاتٌ, as used by the physicians, signifies the four humours; and is not Arabic, but ancient Greek. (TA.) كَيْمُوسِيَّةٌ Want, or requirement, of food, or nourishment. Occurring in a trad. of Kuss, where it is said to be not an attribute of God. (ISd, TA.) كمش 1 كَمُشَتْ, aor. كَمُشَ, inf. n. كَمَاشَةٌ, She (a woman) was, or became, small in the breast. (TA.) — — كَمُشَتِ الخُصْيَةُ, inf. n. كُمُوشَةٌ, [The testicle, or the scrotum,] was, or became, short, and cleaving to the inner skin. (TA.) See also 5. — كَمُشَ, inf. n. كَمَاشَةٌ, He (a man) was, or became, quick; (K;) as also ↓ تكمّش (S, K, TA) and ↓ انكمش; (K, TA;) and ↓ اكمش, in relation to pace and to work: (IKtt:) or quick and sharp or vigorous or effective: (S:) or determined or resolute, and sharp or vigorous or effective, (A, TA,) and quick, in his affairs: (TA:) or courageous. (Sb, ISd.) You say, ↓ فِى سَعْيِهِ انكمش and ↓ تكمّش [He was quick, &c., in his walking, or running, or working]. (A.) And الفَرَسُ فِى سَيْرِهِ ↓ انكمش [The horse was quick, &c., in his going, or pace.] (A.) And ↓ انكمش فِى أَمْرِهِ He hastened, or was sharp or vigorous or effective, in his affair. (As.) And ↓ انكمش فِى الحَاجَةِ He was quick and vigorous in executing the needful affair; syn. اِجْتَمَعَ فِيهَا. (TA.) — — And كَمُشَ He determined, resolved, or decided, upon an affair; as also كَمِشَ, [aor. كَمَشَ] inf. n. كَمَشٌ. (TA.) 2 كمّش ذَيْلَهُ, (A, TA,) inf. n. تَكْمِيشٌ, (TA,) He contracted, or tucked up, his skirt. (A, TA.) — كمّشهُ, (inf. n. as above, S, K,) He hastened him; made him quick; (S, A, K;) [and so app. ↓ اكمشهُ: see شَمَّرَ.] — — And كمّش, (K,) or كمّش الإِبِلَ, inf. n. as above, (TA,) He (a man singing to camels to urge or excite them) was vigorous in driving [so that he made the camels quick]. (K, TA.) 4 اكمش: see 1. — اكمشهُ: see 2. — اكمش بِالنَّاقَةِ He bound all the teats of the camel with the صِرَار, q. v. (S, K.) 5 تكمّش It (skin) contracted, or shrank, (A, K,) and became drawn together; (K;) and so ↓ انكمش, said of a garment, or piece of cloth, after washing; (K, art. قلص;) and of an udder. (TA.) See also 1. — See again 1, in two places. 7 انكمش: see 5. — See also 1, in five places. كَمْشٌ Short and small; applied to an udder: and [the fem.] with ة, applied to a testicle, or a scrotum, (خُصْيَة) short, and cleaving to the inner skin. (TA.) — — Applied to a horse, Small in the veretrum; as also ↓ كَمِيشٌ: (S, K:) or short therein: [contr. of سَابِغٌ:] pl. [of mult.] كِمَاشٌ and [of pauc.] أَكْمَاشٌ: (A 'Obeyd:) or, applied to a beast of carriage, short and small therein: ('Eyn:) but when applied to a female, having a small udder; as also ↓ كَمِيشٌ, (K,) or كَمِيشَةٌ, so applied, ('Eyn,) and كَمْشَةٌ, applied to a she-camel, (Ks, S,) and ↓ كَمُوشٌ, thus applied: (TA:) or كَمِيشَةٌ [so in the K accord. to the TA, but in some copies of the K ↓ كَمِشَةٌ,] and كَمُوشٌ have this signification when applied to a ewe or she-goat: (K:) or the former of these two epithets, (As,) or each of them, (K,) thus applied, signifies short in the teat, (As, K,) so as to be milked only with the ends of three fingers, or with the thumb and forefinger: (As:) and كَمْشَةٌ, applied to a woman, having a small breast. (TA.) — Also, and ↓ كَمِيشٌ, applied to a man, (S, A, K,) Quick: (A, K:) or quick and sharp or vigorous or effective: (S:) or determined or resolute, and sharp or vigorous or effective, (A, TA,) and quick in his affairs: (TA:) and ↓ كَمِشٌ [app. applied to a man, being the part. n. of كَمِشَ, q. v.] is syn. with كَمْشٌ: (TA:) or ↓ كَمِيشٌ signifies courageous. (Sb, ISd.) كَمِشٌ: fem. with ة: see above, in two places. كَمُوشٌ: see above, in three places. كَمِيشٌ: fem. with ة: see above, passim. — — رَجُلٌ كَمِيشُ الإِزَارِ [lit.] A man having his ازار [or waist-wrapper] tucked up; (K, TA;) [meaning,] vigorous, laborious, or sedulous, in his affair. (TA.) كمع كمل كمن كمه كمى كن See Supplement كنب 1 كَنَبَ, aor. كَنُبَ, inf. n. كُنُوبٌ; and ↓ اكنب; He, or it, was, or became, gross; thick, coarse; or rough: syn. غَلُظَ. (K.) See 4. — — كَنَبَ He was, or became, possessed of plenty, or riches: syn. اِسْتَغْنَى. (K.) — — كَنَبَهُ فِى جِرَابِهِ, aor. كَنِبَ, inf. n. كَنْبٌ, He stowed it, or deposited it, in his provision-bag. (K.) 4 أَكْنَبَتْ يَدُهُ; and ↓ كَنِبَتْ, aor. كَنَبَ, inf. n. كَنَبٌ; (K;) or the former verb only is used; not the latter; (As, S;) His hand was, or became, callous, or hard, (S,) or coarse, or rough, (K,) by reason of work. (S, K.) See 1. — — اكنب لِسَانُهُ His tongue was impeded, or tied up. (K.) — — اكنب عَلَيْهِ بَطْنُهُ His belly [meaning its contents] oppressed him, or gave him pain: syn. إِشْتَدَّ. (K.) كَنَبٌ Callousness, or hardness, of the hand, resulting from work: (S:) or coarseness, or roughness, of the foot, and of the hoof, and of the camel's foot, and of the hand: or of the hand only, resulting from work. (K.) — See كَنِبٌ. كَنِبٌ, of the same measure as كَتِفٌ, (K,) or ↓ كَنَبٌ, (as in the copies of the S in my hands) A certain plant: (S, K:) or a certain tree: (Lth:) AHn says, It resembles the قَتَاد growing in our country, where, sometimes, sandals or shoes are sewed with its bark, and thereof are twisted ropes which endure moisture, day-dew, or rain: and in one place he says, I asked one of the Arabs of the desert respecting the كنب, and he shewed me a scattered, small, thorny plant, with white twigs or branches, abounding with thorns, having, at the extremities, بَرَاعِيم [or calyxes, or flowers, or flower-buds,] from each of which grew forth three thorns. (TA.) كِنَابٌ i. q. شِمْرَاخٌ [i. e. the fruit-stalk of the raceme of a palm tree]. (S, K.) كَنِيبٌ What is dry, of trees: or having its thorns broken. (K.) كُنْتُبٌ and كُنَاتِبٌ Short: (K:) or thick, or coarse, and short: (TA:) or hard and strong: (see كُنْتُبٌ:) but the ت is augmentative, (TA,) [and therefore the proper art. is كنب]. كَانِبٌ Full to satiety; glutted with food. (K.) مُكْنَبٌ and مِكْنَبٌ: see next paragraph. مُكْنِبٌ and ↓ مِكْنَبٌ A coarse, or rough, hoof; (IAar, K;) and the same words, and ↓ مُكْنَبٌ, the same as applied to a camel's foot. (IAar) مُكْنَئِبٌّ Thick, or coarse, and strong, and short. (K) كنبت Q. 2 تَكَنْبَتَ He (a man) became contracted [in disposition; or niggardly, or stingy]. (L, as from IDrd.) But see art. كنبث. (TA.) كُنْبُبٌ, (or this should be كُنْتُبٌ, TA) A hard, strong, robust, man. (L.) But see كُنْبُثٌ. (TA.) — — Also, and كُنَابِتٌ, A man contracted [in disposition]; niggardly, or stingy. (L.) But see art. كنبث. (TA.) كنبث Q. 1 كَنْبَثَ and ↓ تَكَنْبَثَ He became hard and strong: (L:) he became contracted; syn. تَقَبَّضَ: (K:) [app. in disposition; see كُنْبُثٌ: or in make; the second verb

being also expl. in the L, with reference to a man, by the words تَدَاخَلَ بَعْضُهُ فِى بَعْضٍ]. Q. 2 تَكَبْتَثَ see Q. 1. كُنْبُثٌ and ↓ كُنْبُوثٌ and ↓ كُنَابِثٌ Hard (L, K) and strong. (L.) [Epithets applied to a man.] — — Also, all the three words, Contracted [in disposition], and niggardly, or stingy. (K.) — — Mentioned before in art. كبث; and like كُلْبُثٌ. (TA.) — — [Accord. to the L, these epithets seem also to apply to a man Contracted in make: the first and third being expl. by the words تَدَاخَلَ بَعْضُهُ فِى بَعْضٍ.] كُنْبُوثٌ: see كُنْبُثٌ. كُنَابِثٌ: see كُنْبُثٌ and art. كنتب. كنت 1 كَنَتَ فِى خَلْقِهِ, (aor. كَنُتَ, inf. n. كَنْتٌ, TK,) He (a man) was strong in his make. (IAar, TS, K.) — كَنِتَ, aor. كَنَتَ, It (a skin, TA) became foul with the grease of milk [and so retained the water, or milk, well]; syn. حَشِنَ: (TS, and SM's copy of the K: in the CK and a MS. copy of the K, خَشُنَ: in another copy of the K, حَسُنَ.) 8 اكتنت He was lowly; humble; submissive. (K.) [See اِقْتَنَتَ.] — — He was content, or well pleased; acquiesced. (K.) كُنْتٌ: see كُنْتِىٌّ. سِقَاءٌ كَنِيتٌ [as also قَنِيتٌ] A skin that retains [the water, or milk,] well. (K.) كُنْتِىٌّ Strong; robust. (Ibn-Buzruj, K.) An epithet applied to a man. (Ibn-Buzruj.) Formed from كُنْتُ " I was " because an old man speaks of himself in time past saying كُنْتُ كَذَا وَكُنْتُ كَذَا. (MF.) — — Also, [and ↓ كُنْتٌ, as implied in the TA, and in the S in art., عجن,] and ↓ كُنْتُنِىٌّ, i. q. كَبِيرٌ [app. Great in age; old: aged]. (AZ, K.) A poet says, وَمَا كُنْتُ كُنْتِيًّا وَمَا كُنْتُ عَاجِنًا وَشَرُّ الرِّجَالِ الكُنْتُنِىُّ وَعَاجِنُ [And I was not old, nor was I one who raised himself from the ground by the help of his hands: and the worst of men is the old, and one who raises himself so]. (TA.) كُنْتُنِىٌّ: see كُنْتِىُّ. كنتب كُنْتُبٌ and كُنَاتِبٌ: see art. كتب. كنث كُنْثَةٌ A نَوْرْدجَة (in the TA, نَوَرْدَحَة, with ح unpointed,) made of myrtle, and of the branches of the [kind of willow called] خِلَاف (spread out, TA), upon which sweet-smelling plants are arranged, or disposed, in regular series, and which is then folded: (Lth, K:) the Nabathean word is كنثا. (L.) It is a circular thing (دَائِرَة) of myrtle, and of branches of willow, upon which sweet-smelling plants are disposed, or arranged, and which is then folded like a volume, or roll, and made in the form of a basket: the damsels prepare this for ornament in the days of the springseason, and amuse themselves with it. نوردجة is an arabicized word, from the Persian نَوَرْدهْ, pass. part. n. of نَوَرْدِيدَنْ, and meaning " folded, " or " twisted " (TK, [as explained to me by a very learned Turk, who, however, thinks the words not very clear.]) كنثب كُنْثَبٌ and كُنْثُبٌ and كُنَاثِبٌ Hard and strong: (K:) but the ث in this case is corrupted from ت: see كُنْتُبٌ in art. كتب. (TA.) كِنْثَابٌ [in the TA written كنابث] Sand pouring down. (IAar, K.) كند 1 كَنَدَ, (S, &c.), aor. كَنُدَ, (A, MS,) or كَنِدَ, (ElBasáïr,) or كَنَدَ نِعْمَةً, (TA,) inf. n. كُنُودٌ, (S. K, &c.) He was ungrateful; he disacknowledged a benefit. (S, A, K.) — — إِنْ سَأَلْتَهُ نَكَدَ وَإِنْ أَعْطَيْتَهُ كَنَدَ If thou ask of him, he refuseth; and if thou give him. he is ungrateful. (A.) — — كَنَدَ أَبَاهُ النِّعْمَةَ (K) He disacknowleged his father's beneficence. (TA.) — — كَنَدَهُ, (S, L,) inf. n. كَنْدٌ, (K,) He cut, or severed, it. (S, L, K.) كَنْدٌ: see كَنُودٌ. كِنْدَةٌ A portion of a mountain. (K.) كَنُودٌ Ungrateful; who disacknowledges benefits; (El-Kelbee, S, A, L, K;) as also ↓ كَنَّادٌ: (L, K;) or a denier: (L:) the former applied also to a woman; and so ↓ كُنُدٌ: (S, A, L:) an unbeliever: (Zj, L:) a blamer of his Lord, (El-Hasan, L, K,) who takes account of evil accidents and forgets benefits: (El-Hasan, L:) rebellious. or disobedient, (K,) in the dial. of Kindeh: (TA:) niggardly; tenacious; avaricious; (K;) in the dial. of the Benoo-Málik: (TA:) who eats alone, and withholds his drinking-bowl (رَفْدَة), and beats his slave: (Kh, L, K:) all these meanings are assigned to it in the verse [6 of ch. c.] of the Kur-án, إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ: but of the last, ISd remarks, that he knows no foundation for it in the classical language, and that it is not easily admissible coupled with لربّه. (L, TA.) — — A woman ungrateful for friendship, and for loving communion, commerce, or intercourse; (As, L, K;) as also ↓ كُنُدٌ. (As, L.) — — أَرْضٌ كَنُودٌ (tropical:) Land that produces nothing. (S, A, L, K.) كَنَّادٌ: see كَنُودٌ. — — Also, One who cuts, or severs; who is wont to do so. (S, L.) كندث كُنْدُثٌ and كُنَادِثٌ Hard and strong: (K, L:) [as also كُنْبُثٌ and كُنْتُبٌ, &c.]. كندر كُنْدُرٌ [Greek χόνδρο� λιβανωτοῦ, or liba/nou xo/ndros] i. q. لُبَانٌ [q. v., i. e. Frankincense], (S, in art. كدر, TA;) accord. to the physicians; (TA;) a kind of عِلْك [or resin], very useful for stopping phlegm, (K,) and a dispeller of forgetfulness, and having other properties: n. un. with ة. (TA.) كنز 1 كَنَزَ المَالَ, aor. كَنِزَ, (T, S, M, Mgh, Msb, K, &c.,) and, accord. to MF, كَنُزَ also, but the former is that which commonly obtains, (TA,) inf. n. كَنْزٌ, (Mgh, Msb,) He buried the property, or treasure, (S, K, TA,) in the earth: (TA:) he collected the property together, (Mgh, Msb,) and treasured it, hoarded it, laid it up, reposited it, stowed it, or stored it, in secret: (Msb:) and ↓ اكتنز المَالَ signifies the same as كَنَزَهُ. (TA.) — — كَنَزَ الشَّىْءَ, (K,) aor. كَنِزَ, inf. n. كَنْزٌ, (TA,) He pressed the thing, meaning anything, (K,) with his hand or foot, (TA,) in a receptacle, or in the earth. (K.) — — كَنَزَالتَّمْرَ, (S, A, Msb, K,) aor. كَنِزَ, (K,) inf. n. كَنْزٌ, (Msb, TA,) and, accord. to Az, كَنَازٌ and كِنَازٌ, [but see the former of these two words below,] (Msb,) He stowed, or packed, the dates, (TA,) فِى الوِعَآءِ in the receptacle, (A, Msb,) or فِى الجِلَالِ in the large receptacles of palm-leaves, [pl. of جُلَّة,] by throwing [the contents of] a bag (جِرَاب) into the bottom of the جُلَّة and pressing them with the feet until they became compacted, or commixed in a mass, and then bag after bag until the جلّة was pressed full, when it was sewed up with palm-leaf cord. (TA.) — — كَنَزَ البُرَّ فِى الجِرَابِ [He stored up, or packed, the wheat in the bag]. (TA.) [See an ex. of the pass. part. n. voce دَرٌّ.] — — كَنَزَ الجِرَابَ He filled the bag very full. (A.) And كَنَزَ السِّقَآءَ He filled the skin of milk or water. (TA.) And شَدَّ كَنْزَ القِرْبَةِ He filled the water-skin. (TA.) — — كَنَزَ الرُّمْحَ, (Sgh, TA,) inf. n. كَنْزٌ, (Sgh, K,) He stuck the spear into the ground. (Sgh, K, * TA.) 8 اكتنز It (a thing, S, Mgh, Msb,) became collected together, or compacted; and full. (S, Mgh, Msb, K.) — — اكتنز التَّمْرُ [The dates became closely packed, or pressed together so as to be compact or commixed in a mass: see 1]. (TA; and K in art. وجأ; &c.) The like is also said of wheat. (TA.) — — اكتنز اللَّحْمُ The flesh became compact, or hard. (From an explanation of the part. n. in the A; &c.) — اكتنز الجِرَابُ The bag became very full. (A.) And اكتنز السِّقَآءُ The skin of milk or water became full. (TA.) — اكتنز المَالَ: see 1. كَنْزٌ Treasure; property buried (S, A, Mgh, Msb, K) in the earth: (TA:) an inf. n. used as a subst.: pl. كُنُوزٌ. (Mgh, Msb.) — — Hence, (TA,) it is applied in a trad. to (tropical:) Any property whereof the portion that should be given in alms is not given. (S, TA.) — — Property that is preserved in a receptacle. (TA.) — — Anything abundant, collected together, that is desired with emulation. (Sh, TA.) — — Gold: and silver. (K.) It is said in a trad., أُعْطِيتُ الكَنْزَيْنِ مِنَ الأَحْمَرِ وَالأَبْيَضِ I have been given gold and silver. (TA.) — — (tropical:) [A treasure of knowledge or science]. You say, مَعَهُ كَنْزٌ مِنْ كُنُوزِ العِلْمِ (tropical:) [With him is a treasure of the treasures of knowledge or science]. (A, TA.) In the Kur, xviii. 81, it is said to be used in a similar manner, as signifying not gold nor silver, but (tropical:) Science and books. (TA.) And it is said in like manner in a trad., أَلَا أُعَلِّمُكَ كَنْزًا مِنْ كُنُوزِ الجَنَّةِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ (tropical:) [Ho! I will teach thee a treasure of the treasures of paradise: There is no power nor strength but in God]: meaning, that a reward is stored up [in paradise] for him who says this, and who describes himself thereby, like as a treasure is stored up. (TA.) — — Aboo-'Alee El-Kálee says, that it is used in a verse of 'Alkamah, which he does not quote, as signifying (tropical:) Fat; as a subst.; and adds, that it is the only instance known to him of its being thus used. (TA.) — Also, That in which property is preserved, or

guarded: (K, * TA:) and ↓ مَكْنِزٌ [or rather both] that in which property is buried, treasured, hoarded, laid up, reposited, or stored, in secret: pl. of the latter, مَكَانِزُ. (A, TA.) كَنَازٌ .مُكْتَنِزٌ: see كَنْزٌ: see كِنَازٌ and ↓ كِنَازٌ: see كَنْزَ التَّمْرَ. [Accord. to Az, they are inf. ns.; but some seem to regard them as simple substs.] You say, هٰذَا زَمَنُ الكَنَازِ, (S, Msb, K. *) and ↓ الكِنَازِ, (K,) This is the time of packing the dates. (K, * TA.) And El-Umawee says, أَتَيْتُهُمْ عِنْدَ الكَنَازِ, and ↓ الكِنَازِ, I came to them when they were packing the dates. (TA.) ISk says, that it has been heard only with fet-h; (S, Msb;) but some say, that it is like جَدَادٌ and جِدَادٌ, and صَرَامٌ and صِرَامٌ. (S.) — — Also, sometimes, [The storing, or packing,] of wheat. (TA.) كَنَازٌ: see كِنَازٌ: — and see also مُكْتَنِزٌ, throughout. كَنِيزٌ Dates packed in [the receptacles called] قَوَاصِرِ [pl. of قَوْصَرَّةٌ] (K, TA) and جِلَال [pl. of جُلَّةٌ]. (TA,) for winter; (K, TA;) as also ↓ مَكْنُوزٌ. (TA.) See كَنْزَ التَّمْرَ. — — See also مُكْتَنِزٌ. كَنَّازٌ One who takes extraordinary pains in treasuring, or hoarding, gold and silver. (TA.) مَكْنِزٌ: see كَنْزٌ. مَكْنُوزٌ: see كَنِيزٌ: — — and مُكْتَنِزٌ .مُكْتَنِزُ اللَّحْمِ, and ↓ كَنِيزُهُ, (A, TA,) and ↓ كَنِزَهُ, and ↓ مَكْنُوزُهُ, (TA,) Compact, or hard, in flesh: (A:) and [in like manner] ↓ كِنَازٌ compact and strong in flesh. (TA.) You say, نَاقَةٌ كِنَازٌ, (S, K,) or كِنَازُ اللَّحْمِ, (A,) and جَارِيَةٌ كِنَازٌ, (K,) and هَنٌ كِنَازٌ, (TA,) A she-camel, (S, A, K,) and a girl, (K,) and a woman's pudendum, (TA,) compact, (مُكْتَنِزَة, S, or كَنِيزَة, or, as in the K, abundant, كَثِيرَة, TA,) in flesh, (S, K,) and hard, or firm: (K:) pl. كُنُزٌ and كِنَازٌ; the latter being like the sing.; (K;) but the two vowels [namely the two kesrehs] and the two alifs are regarded as different; for the word is not, as some assert, of the same class as جُنُبٌ, since it has a dual form, namely كِنَازَانِ. (TA.) — — كِتَابٌ مُكْتَنِزٌ بِالفَوَائِدِ (tropical:) [A book, or writing, stored with useful things]. (A, TA.) كنس 1 كَنَسَ, (S, A, Mgh, Msb,) aor. كَنُسَ, (S, Msb,) or كَنِسَ, (Mgh,) inf. n. كَنْسٌ, (S, Mgh, Msb,) He swept (Mgh, TA) a house, or chamber, (S, A, Mgh, Msb,) or place, (TA,) with a مِكْنَسَة [or broom]. (A, Mgh.) — — مَرُّوا بِهِمْ فَكَنَسُوهُمْ (tropical:) They passed by them and swept them away, or destroyed them; syn. كَسَحُوهُمْ. (A, TA.) — كَنَسَ, (S, A, Mgh, Msb, K,) aor. كَنِسَ, (S, Msb, K,) or كَنُسَ, (Mgh,) inf. n. كُنُوسٌ, (Mgh, Msb,) He (an antelope) entered his كِنَاس, (S, A, Mgh, Msb, K,) i. e., his covert, or hiding-place, among trees; (S, K;) or abode; (Msb;) or cave; (TA;) as also ↓ تكنّس (S, A, Mgh, K) and ↓ اكتنس;) (A, TA;) which two verbs are likewise said of a wild bull or cow, in the same sense. (TA.) [Hence,] ↓ تكنّس also signifies (tropical:) He (a man, TA) entered the tent: (K:) or hid himself, and entered the tent. (TA.) And ↓ تكنّست (tropical:) She (a woman) entered the هَوْدَج [or camel-litter]: (K:) app. taken from the saying of Lebeed, فَتَكَنَّسُوا قُطْنًا, meaning, and they entered هَوَادِج [or camel-litters] covered with cloths of cotton. (TA.) — — [Hence also,] كَنَسَتِ النُّجُومُ, (Zj,) aor. كَنِسَ, (AO, Zj, S, K,) inf. n. كُنُوسٌ, (Lth, Zj,) (tropical:) The stars hid themselves in their place, or places, of setting, (AO, Zj, S, K, *) like antelopes in their كُنُس [or coverts]: (K:) [or] continued in their courses and then departed, returning: (Zj:) or the stars [here meaning planets] became stationary in their circuiting or revolving. (Lth.) See كَانِسٌ. 5 تَكَنَّسَ see 1; the former, in four places. 8 إِكْتَنَسَ see 1; the former, in four places. كِنَاسٌ A gazelle's covert, or hiding-place, among trees: (S, K:) so called because he sweeps (يكنس) the sand, or in the sand, [accord. to different copies of the K,] until he reaches the soil, or moist earth: (K, * TA:) or his abode: (Msb:) or cave: (TA:) and [in like manner] ↓ مَكْنِسٌ a place into which a gazelle or a wild bull or cow enters to protect itself therein from the heat: (TA:) pl. [of pauc.] أَكْنِسَةٌ (TA) and [of mult.] كُنُسٌ and كُنَّسٌ (K) and [pl. pl., i. e., pl. of كُنُسٌ,] كُنُسَاتٌ. (TA.) كُنَاسَةٌ Sweepings; (S, Mgh, Msb, K;) the dust of a house that is swept and thrown into a heap. (Lh.) — — Also, The place of sweepings; (Mgh;) the place where sweepings are thrown. (TA.) كَنِيسَةٌ A place of worship (K) of the Christians; [a Christian church:] (S, A, K:) or of the Jews; (Sgh, K;) i. e., of the Jews only: [a Jewish synagogue;] that of Christians being called بِيعَةٌ: (Sgh:) [Chald כְּנִישָׁה: (Golius:)] or both; (Mgh, Msb;) being sometimes applied to the former [in classical times, as it is in the present day, as well as to the latter]: (Msb:) or of unbelievers, (K,) absolutely: (TA:) an arabicized word, [from the Chaldee mentioned above, or] from [the Persian word] كُنِشْتْ (Az, Mgh) or كَنَشْتْ (TA) [signifying " a firetemple "]: pl. كَنَائِسُ. (A, Msb.) — A thing resembling [the kind of camel-litter called] a هَوْدَج, composed of twigs, or branches, stuck in a مَحْمِل or a رَحْل, with a cloth thrown over them, in which the rider sits in the shade and conceals himself: (Mgh, Msb:) of the measure فَعِيلَةٌ from كُنُوسٌ [an inf. n. of كَنَسَ]: (Mgh:) pl. as above. (Msb.) كَنَّاسٌ One who sweeps حُشُوش [meaning privies]. (A, TA.) كَانِسٌ An antelope, (S, A, TA,) and a wild bull, (TA,) entering his كِنَاس, (S, A, TA,) i. e., his covert, or hiding-place, among trees: (S:) fem. with ة: (Zj:) pl. كُنَّسٌ, both of the masc. and fem., (Zj,) and كَوَانِسُ, of the masc., (A,) [and of the fem. also accord. to rule,] and كُنُوسٌ. (TA.) — — [Hence,] الكُنَّسُ, (S,) or الجَوَارِى الكُنَّسُ, (K,) [in the Kur, lxxxi. 16,] (tropical:) The stars; because they hide themselves in their place of setting: (AO, S:) or the stars that rise running their course, and hide themselves in their places of setting: (Zj:) or all the stars; because they appear by night and lie hidden by day: (K:) or i. q. الخُنَّسُ, (K, TA,) i. e., السَّيَّارَةُ, (TA,) or السَّيَّارَاتُ, (Bd,) or الخُنَّسُ السَّيَّارَةُ, (S,) the five stars, [or planets,] Saturn, Jupiter, Mars, Venus, and Mercury; (TA;) because they hide themselves in their place of setting, like antelopes in their كُنُس [or coverts]; (K;) or because they become hidden beneath the light of the sun: (Bd:) or the stars [meaning plants] that become hidden in their courses, and run their courses and become stationary in their places of circuiting, and then circuit [again]; every star [of those thus named] having a circuit in which it becomes stationary, and [then] revolves [again], and then it departs, returning: (Lth:) or the angels: (K:) or the wild bulls or cows, and the wild antelopes, (Zj, K,) that enter their كُنُس [or coverts] when the heat is vehement. (Zj.) مَكْنِسٌ: [pl. مَكَانِسُ:] see كِنَاسٌ. — — [Hence,] مَكَانِسُ الرَّيْبِ (assumed tropical:) The places of suspicion. (TA.) مِكْنَسَةٌ A broom; a thing with which one sweeps: (S, A, Msb:) pl. مَكَانِسُ. (A, TA.) مُكَنِّسٌ A maker of brooms. (Golius, from Meyd.) كنش كنع See Supplement كنعت كَنْعَتٌ. A species of fish; (AO, TS, L, K;) as also كَنْعَدٌ; from which it appears to be formed by the substitution of ت for د. (TS, L.) كنعث Q. 2 تَكَنْعَثَ It (a thing) became collected together. (L.) كنعد كَنْعَدٌ A kind of sea-fish; (S, L, K;) as also كَنْعَتٌ, in which the ت seems to be a substitute for the د. (L.) كنف See Supplement كنفث كُنْفُثٌ and كُنَافِثٌ Short. (K.) كنه كنى See Supplement كه كهب 1 كَهَبَ, (S, K,) and كَهُبَ, (K,) inf. n. كَهَبٌ and كُهْبَةٌ, (TA,) He (a camel, S,) was, or became, of the colour called كُهْبَة. (S, K.) Q. Q. 4 إِكْهَأَبَّ لَوْنُهُ His complexion was, or became, changed, [or darkened by the sun &c.]. (TA.) كَهْبٌ A buffalo (or camel, A; and so in the CK;) advanced in years. (K.) كَهَبٌ: see كُهْبَةٌ. كُهْبَةٌ The colour which is also called قُهْبَة: (As, S, K:) or that which is called دُهْمَة: or dust-colour intermixed, or tinged over, with black: (K:) used absolutely, (TA,) or only with reference to camels, (K,) i. e., to their colours: (TA:) or a colour not purely red, but applied specially to a red colour: (AA, S:) or any colour inclining to that of dust: (Yaakoob, who does not particularize anything [to which it is applied] exclusively: TA): Az says, I have not heard كهبة as a colour of camels on the authority of any one but Lth; and perhaps it is used as a colour of clothes: (TA:) it is also said that ↓ كَهَبٌ signifies the colour of the

buffalo. (IAar, cited by Az.) بَنُو كُهَيْبَةَ, an expression used by the poet Hassán Ibn-Thábit, meaning (tropical:) Sons of a base, or an ignoble, woman: كهيبة being thus used as though it were a proper name. (RA.) كَاهِبٌ: see أَكْهَبُ. أَكْهَبُ (Az, S, K) and ↓ كَاهِبٌ (K) A camel (Az, S) of the colour called كُهْبَة: (Az, S, K) fem. of the former كَهْبَاءُ, (Az) [and pl. كُهْبٌ]. — — رَجُلٌ أَكْهَبُ اللَّوْنِ (tropical:) A man whose complexion is changed, [or darkened by the sun &c.]. (TA.) كهد 1 كَهَدَ, (S, K,) aor. كَهَدَ, inf. n. كَهْدٌ (K) and كَهَدَانٌ, (S, K,) He was quick; made haste; (L, K;) in his pace: (L:) he (an ass) ran; syn. عَدَا. (S, L.) — — كَهَدَ and ↓ اكهد He was quick in service. (TA.) — — كَهَدَ He was importunate, persevering, or urgent, in petitioning, or seeking, or desiring. (K.) — — كَهَدَ and ↓ اكهد He was, or became, fatigued, tired, or weary. (K.) — — كَهَدَ and ↓ اكهد He became jaded, harassed, or fatigued, by labour, or toil: as also كَدَهَ and أَكْدَهَ. (L.) — — كَهَدْتُهُ (so in the copies of the K; but differently in the S: [see 4:] TA I made him to be quick, or to hasten. (K.) 4 أَكْهَدْتُهُ I made him (an ass) to run. (S, L.) See also 1. — — اكهد He fatigued, tired, or wearied, (L, K,) his companion. (L.) Q. Q. 4 إِكْوَهَدَّ It (a young bird) trembled, or fluttered, before its mother, that she might feed it: (S, L:) and he (an old man) trembled: (L:) i. q. إِقْمَهَدَّ. (K.) كَهْدٌ Distress; trouble; fatigue; weariness; i. q. جَهْدٌ. (TA.) You say أَصَابَهُ جَهْدٌ وَكَهْدٌ [Distress, &c., befell him]. (L, K.) كَهْدَآءُ A female slave: (K:) so called because of her quickness in service. (TA.) كَهُودُ اليَدَيْنِ A she-ass quick in the fore legs. (L, K.) كَاهِدٌ and ↓ مُكْهَدٌ Fatigued; tired; weary. (L.) كَوْهَدٌ One who trembles by reason of old age. (K.) مُكْهَدٌ: see كَاهِدٌ. كهدب كَهْدَبٌ A heavy, or dull, man: syn. ثَقِيلٌ وَخْمٌ. (K.) كهر 1 كَهَرَهُ, aor. كَهَرَ, inf. n. كَهْرٌ, He chid him with rough speech, (S, Mgh, K,) to show him contempt. (TA.) — — He reviled him. (Az, TA.) — — He encountered him with a frowning face, (K,) to show him contempt: (TA:) or he frowned at him. (TA.) — — He oppressed him; i. q. قَهَرَهُ. (S, K.) So in the Kur, [xciii. 9,] فَأَمَّا الْيَتِيمَ فَلَا تَكْهَرْ [Therefore, as to the orphan, thou shalt not oppress him]; accord. to the reading of Ibn-Mes'ood. (Ks, S.) Yaakoob says, that the ك in كَهَرَهُ is a substitute for the ق in قَهَرَهُ. (TA.) كهرب كَهْرَبٌ and كَهْرَبَا [or كَهْرُبَا] A well-known yellow substance; [yellow amber]: from the Persian كَاهْ رُبَا, i. e., " carrying off straw, " [on account of its electric attraction]. (TA.) See De Sacy's Chrest. Ar., sec. ed., iii. 468: and see كهكب كَهْكَبٌ See Supplement كهف .حَوَرٌ and كَهْكَمٌ i. q. بَاذِنْجَانٌ [The eggplant, or melongena]. (IAar, T, K.) Mentioned in the T in art. كهكم; whence it seems that the ب is a substitute for م. (TA.) كهل كهم كهن كهى See Supplement كوأ See art. كيأ كوب 1 كَابَ, aor. يَكُوبُ; and ↓ اكتاب; He drank with a كُوب, the kind of mug or cup so called. (IAar, K.) 2 كَوَّبَ, inf. n. تَكْوِيبٌ, He pounded, or brayed, a thing with a فِهْر [or كُوبَة, q. v.] (K.) 8 إِكْتَوَبَ see 1. كُوبٌ A mug, or drinking-cup, (كُوزٌ,) without a handle: (Fr, S, K:) or one (with a round top, TA,) that has no spout: (K:) or a vessel, (Bd in lvi. 18,) or drinking-cup, (Jel. ibid.) having neither handle nor spout: (Bd, Jel. ibid.:) pl. أَكْوَابٌ. (S, K.) كَوَبٌ Slenderness of the neck with bigness of the head. (L, K.) كَوْبَةٌ A sighing, or grief, or regret, for something that has past, or escaped one. (K.) Probably formed from the mahmooz word [كَأْبَةٌ]. (TA.) [Perhaps an inf. n.] كُوبَةٌ, occurring in a trad., in which it is forbidden, (TA,) The game called نَرْد; (K;) an appellation given to that game by the people of El-Yemen: (A 'Obeyd, on the authority of Mohammad Ibn-Ketheer; and IAth) or that called شِطْرَنْج: (K:) or a small drum, slender in the middle: (S, K:) accord. to some, (TA,) the musical instrument called بَرْبَط; (K;) as occurring in a trad. of 'Alee, in which a command is given to break the thing thus called. (TA.) — — Also, i. q. فِهْرٌ; (K;) i. e., A small stone, such as fills the hand. (TA.) كوت كُوتِيٌّ Short: (K:) or a short and deformed or ill-shapen man. (So in a marginal note in two copies of the S.) كوث 2 كَوَّث, inf. n. تَكْوِيثٌ, It (growing corn or the like) became composed of four leaves, and of five. (En-Nadr, K.) — كَوَّث بِغَائِطِهِ, inf. n. تَكْوِيثٌ, He voided his excrement [in form] resembling the heads of hares, or rabbits. (K.) كَاثٌ i. q. كَاثٌّ, [q. v. in art. كث]. (K.) كَوْثٌ A قَفْش, or kind of short boot: (AM, K:) app. an arabicized word. (AM, L.) كَوْثَةٌ What is composed of four leaves, and of five: referring to growing corn and the like: n. un. of كَوْثٌ. (TA.) — كَوْثَةٌ, or ↓ كُوثَةٌ, [as in different copies of the K, the latter being the reading in the TA, which mentions كويثة as another reading,] Abundance of herbage, or of the goods, conveniences, or comforts, of life; plenty; fruitfulness. (K.) كُوثَةٌ: see كَوْثَةٌ. كُوتِيٌّ Short: like كُوتِيٌّ [q. v.]. (T.) كوح 1 كَاحَهُ, [aor. يَكُوحُ,] inf. n. كَوْحٌ; and ↓ كوّحهُ, and ↓ اكاحهُ, and ↓ كاوحهُ; He fought with him and overcame him: (K:) so Az, explains كاوحهُ, inf. n. مُكَاوَحَةٌ: or, accord. to the M, ↓ كاوحهُ signifies he fought with him; and كاحه, he overcame him; (TA;) and ↓ كوّحهُ, inf. n. تَكْوِيحٌ, also has this last signification; (IAar, S, TA;) and so ↓ اكاحهُ, inf. n. إِكَاحَةٌ. (IAar, TA.) 2 كَوَّحَ See 1. — — Also كوّحهُ, (inf. n. تَكْوِيحٌ, TA,) He abased him; rendered him abject; syn. أَذَلَّهُ. (K.) — — It (the nose-rein) rendered him (a camel) submissive, or tractable. (TA.) 3 كَاوَحَ See 1. — — Also كاوحهُ He reviled him, or vilified him, mutually; and treated him in an open manner (S, K) with opposition or altercation. (TA.) 4 اكاحهُ He destroyed him. (T, in this art; and K in art. كيح.) See 1. 6 تَكَاوَحَا They two laboured, or strove, each with the other, to do evil, or mischief. (S, K.) كَاحٌ and ↓ كِيحٌ The foot, or base, (عُرْض,) of a mountain: (S, K:) [or] its face, or part facing the spectator, above its foot, or base; syn. سَنَدُ جَبَلٍ: (S:) or its foot, or base, (عرض) and most rugged part: or its سَفْح [i. q. عُرْض]; and the foot, or base, of its face; syn. سَفْحُ سَنَدِهِ: or كِيحٌ signifies the side (نَاحِيَة) of a mountain: and any rugged face of a mountain, above its foot, or base: and in some cases, the side of a valley, when it is rugged, but not unless consisting of the hardest and roughest of stones: (As, TA:) pl. of كَاحٌ, أَكْوَاحٌ; (M;) and (of ↓ كِيحٌ, TA,) أَكْيَاحٌ and كُيُوحٌ (K) and كِيَحَةٌ. (As, T.) — — كِيحٌ ↓ أَكْيَحُ A rough or rugged [foot, or base, or face above the foot or base, &c., of a mountain]; an expression similar to يَوْمٌ أَيْوَمُ; (K, art. كيح;) the latter word being a corroborative; for the سَنَد of a mountain is called كيح only because of its ruggedness and roughness. (TA.) كِيحٌ: see كَاحٌ. كوخ كَاخٌ: see كُوخٌ. كُوخٌ, (S, L, K,) a Persian word, (L,) and ↓ كَاخٌ, (K,) A house [or hut] with a gibbous roof: (L, TA:) a house [or hut] of reeds or canes, (with a gibbous roof, K,) without an aperture for the admission of light: (S, L, K:) any place which a husbandman or a gardener prepares in which to guard his growing corn or his garden: and the people of Marw give the name of ↓ كاخ to a pavilion (قَصْر) made in a garden or other place: (L:) pl. أَكْوَاخٌ (S, K) and كُوخَانٌ and كِيخَانٌ and كِوَخَةٌ: (K, TA:) [the last, in the CK, written كُوَخَةٌ]. كود 1 كَادَ يَفْعَلُ كَذَا, (S, K, * &c,) [originally كَوِدَ,] first pers. كِدْتُ, accord. to the usage of most of the Arabs, (IKtt,) aor. يَكَادُ, (S, K, &c.,) the form used by all the Arabs, (IKtt.) or يَكُودُ [is also used, by some of those who make the pret. to be originally كَوَدَ], (Lth,) inf. n. كَوْدٌ (Lth, S, M, K, &c) and كَادٌ (M, IKtt) and مَكَادَةٌ (Lth, S, M, K, &c.) and مَكَادٌ; (Lth, M, K;) and كَادَ, originally كَوُدَ, deviating from constant rule, (MF,) first pers. كُدْتُ, (S, IKtt, MF,) in the dial. of the Benoo-'Adee, (MF,) mentioned by Sb as heard from some of the Arabs, (S,) aor. يَكَادُ, (IKtt,) deviating from constant rule, (MF,) [and يَكُودُ, mentioned above, agreeably with rule;] as also كَادَ, (Msb, K, art. كيد,) originally كَيِدَ, first pers. كِدْتُ, aor. يَكَادُ, (Msb, art. كيد,) inf. n. كَيْدٌ; (L, art. كيد;) and كِيدَ, (S, K, &c.,) a form mentioned by Abu-l-Khattáb to Sb, as used by some of the Arabs, who in like manner said مَا زِيلَ يَفْعَلُ كَذَا, for كَادَ and زَالَ; (S;) He was near to doing so; he nearly, well nigh, or almost, did so; he wanted but little of doing so; (Akh, S, M, K, &c.;) he

purposed, or intended, doing so; (Lth, M, IKtt;) but did it not, [or did it not immediately]. (Akh, S, K, &c.) كَادَ is applied to signify the being near to doing a thing whether it be [afterwards] done or not done. (S.) Without a negative, it enunciates the negation of the action; and coupled with a negative, it enunciates the happening of the action. (S, K.) [This will be explained in the course of the following observations.] It is (as Es-Suyootee says in the Itkán) an incomplete [i. e. a non-attributive] verb, of which only the pret. and aor. are used. It has a noun as the subject, in the nom. case; and an aor., [generally] without أَنْ, as the predicate. (TA.) Sometimes they introduce أَنْ after it, likening it to عَسَى; as, for ex., in the saying of Ru-beh, قَدْ كَادَ مِنْ طُولِ البِلَى أَنْ يَمْصَحَا [It had nearly come to nought from length of wear]. (S.) Used affirmatively, it is affirmative of the being near [to doing a thing, &c.]; and used negatively, it is negative thereof. It is a well-known opinion of many, that, used affirmatively, it is negative; and used negatively, it is affirmative: so that كَادَ زَيْدٌ يَفْعَلُ means [Zeyd was near to doing; but] he did not [or did not immediately]; as is shown by the expression [in the Kur xvii. 75, where إِنْ is a contraction of إِنَّ,] وَإِنْ كَادُوا لَيَفْتِنُونَكَ [And verily they were near to seducing thee]: and مَا كَادَ يَفْعَلُ means [He was not near to doing; but] he did; as is shown by the expression [in the Kur ii. 66,] وَمَا كَادُوا يَفْعَلُونَ [And they were not near to doing (it); but they afterwards did (it)]. I'Ab is related to have said, that wherever كَادَ and أَكَادُ and يَكَادُ occur in the Kur-án, they denote a thing's never happening. Some say, that كَادَ [with a negative] denotes an action's happening with difficulty. Some, again, say, that the pret. preceded by a negative is affirmative [of the action &c.]; as is shown by the expression وَمَا كَادُوا يَفْعَلُونَ [quoted above]: and that the aor. preceded by a negative is negative; as is shown by the expression [in the Kur xxiv, 40,] لَمْ يَكَدْ يَرَاهَا [He is not near to seeing it]; meaning that he sees not anything: [though this phrase is said to bear a different meaning, which see below]. But the correct opinion is the one first mentioned; that, used affirmatively, it is affirmative [of the being near to do a thing &c.]; and used negatively, it is negative [thereof]: so that كَادَ يَفْعَلُ signifies He was near to doing; but did not [or did not immediately]: and مَا كَادَ يَفْعَلُ He was not near to doing; much less did he do [or do immediately]; the denial of the action [or of the immediate performance of the action] being necessarily understood from the denial of the being near to do it. As to the expression in the Kur, وَمَا كَادُوا يَفْعَلُونَ [quoted above], it enunciates the state of the people to whom it relates in the beginning of their case; for they were far from sacrificing the cow; and the affirmation of the action is understood only from the [preceding] expression فَذَبَحُوهَا. And as to the expression [in the Kur xvii. 76,] لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ [Thou hadst certainly been near to inclining to them], the Prophet's not inclining to them little or much is understood from لَوْلَا [preceding], which requires this inference. (TA.) [Often, however, or (as some say) generally, with a negative preceding or following it, it is affirmative of the action's happening, but only after difficulty, or delay.] Aboo-Bekr says, that مَا كَادَ فُلَانٌ يَقُومُ means [Such a one hardly, or scarcely, or tardily, rose; like لَمْ يَكَدْ يَقُومُ, and كَادَ لَا يَقُومُ being understood; or] he rose after being slow, or tardy: (L:) and accord. to Az and others, مَا كِدْتُ أَفْعَلُ means [I hardly, or scarcely, or tardily, did; or] I did after being slow, or tardy: but sometimes it means I was not near to doing. (Msb, art. كيد.) It is said, that كَادَ is sometimes a [mere redundant] connective (صِلَة) of the members of a sentence; (Kutr, Akh, AHát, K;) as in لَمْ يَكَدْ يَرَاهَا [quoted above], meaning, He does not see it: (K:) or this means he is not near to seeing it: or, as some say, he sees it after his having been not near to seeing it by reason of the intenseness of the darkness: [or he hardly, or scarcely, or tardily, sees it:] and Fr says, with reference to the verse in which this phrase occurs, that it is allowable to say لَمْ يَكَدْ يَقُومُ [meaning, He hardly, or scarcely, or tardily, rose] when one has risen after difficulty. (TA.) [Thus it appears, that, لَمْ يَكَدْ يَفْعَلُ and مَا كَادَ يَفْعَلُ sometimes signify He hardly, or scarcely, or tardily, did: and sometimes, he was not near to doing; he never did; he did not at all: so that it may be rendered he hardly or scarcely, or nowise or in nowise or never, did: or he could hardly do, or he could not at all, or could not nearly, or he could nowise or in nowise, do.] — — As asserts his having heard certain of the Arabs say, لَا أَفْعَلُ ذٰلِكَ وَلَا كَوْدًا [I will not do that, nor will I be near to doing it]. (S.) — — كَادَ also signifies He desired; syn. أَرَادَ. (Akh, S, K.) So in the verse كَادَتْ وَكِدْتُ وَتِلْكَ خَيْرُ إِرَادَةٍ لَوْ عَادَ مِنْ لَهْوِ الصَّبَابَةِ مَا مَضَى [She desired, and I desired; and that were the best of desire, if what hath passed, of the diverting delight of tender love, returned]. (Akh, S.) So, too, in the saying in the Kur [xx. 15,] أَكَادُ أُخْفِيهَا I desire (S, K) to conceal it: or, to manifest it: (Beyd:) for, like as it is allowable to put أُرِيدُ in the place of أَكَادُ, as in the saying in the Kur [xviii. 76,] جِدَارًا يُرِيدُ أَنْ يَنْقَضَّ, so it is to use اكاد [in the place of اريد]: Akh says, that the words of the verse in question mean I will conceal it, أُخْفِيهَا: and some say, that the meaning is I will manifest it: (TA:) but most hold, that اكاد should here be rendered in its original sense. (MF, TA.) Some of the Arabs make كاد to denote certainty; like ظَنَّ, which primarily denotes doubt, and secondarily certainty. (L, art. كيد.) — — عَرَفَ مَا يُكَادُ مِنْهُ [is in like manner explained] He hath become acquainted with that which is desired of him. (S, K.) — — You say to him who seeks of you a thing, when you do not desire to give him it, لَا وَلَا مَكَادَةَ وَلَا مَهَمَّةَ, (Lth, S, * L, K, *) and لَا كَوْدًا وَلَا هَمًّا, and لَا مَكَادًا وَلَا مَهَمًّا, (Lth, L,) i. e. لَا أَكَادُ وَلَا أَهُمُّ [No, nor do I desire, nor do I purpose, or intend]. (Lth, L, K.) — — You also say, in the same sense, لَا مَهَمَّةَ لِى وَلَا مَكَادَةَ [I have no purpose or intention, nor any desire]. (S) — — See also كَادَ in art. كيد.

2 كوّد, inf. n. تَكْوِيدٌ, It (an إِزَار [or a wrapper for the lower part of the body and the thighs]) reached to the part called the كَاذَة (L, K) only. (L.) — — He (a man in the act of concubitus) thrust against the sides of the pubes. (K.) — — He beat or struck, with a staff, or stick, upon the posteriors, (K,) between the thigh and the hip. (TA.)

كَاذَةٌ What surrounds the vulva, of the exterior of the two thighs: (L, K:) or the portion of flesh of the inner side of the thigh; the two together are called the كَاذَتَانِ: (As, L:) or the flesh of the hinder part of the thigh: (L, K:) or the part of the thigh which is the place that is cauterized in the hinder part of the thigh of the ass; so in a man &c.: (L:) or the كَاذَتَانِ are two compact portions of flesh in the upper part of each thigh of an ass, the place that is cauterized, between the thigh and the haunch: (T, L:) or the flesh of the outer sides of the two thighs, below the جَاعِرَتَانِ; (AHeyth, T, L;) and this is the correct signification: (T, L:) or the prominent flesh in the upper parts of the thigh: (S, L:) pl. كَاذَاتٌ and [quasi-pl., or coll. gen. n.,] كَاذٌ. (L.)

مُكَوِّذٌ An إِزَار [or a wrapper for the lower part of the body and the thighs] reaching to the part called the كَاذَة (L, K) only; or, to the كَاذَتَانِ, when it is put on. (L.)

1 كور, كَارَ العِمَامَةَ عَلَى رَأْسِهِ, (S, A, Msb, *) aor. يَكُورُ, (S, Msb,) inf. n. كَوْرٌ, (S, Msb, K,) He wound round the turban upon his head; (S, A, Msb, K;) as also ↓ كوّرها, inf. n. تَكْوِيرٌ: (S, A, K:) or the latter has an intensive signification [app. meaning he wound it round many times upon his head; or in many folds]: and hence you say, ↓ كوّر الشَّىْءَ he wound the thing in a round form. (Msb.) — Hence the saying, حَارَ بَعْدَ مَا كَارَ, (Zj, in TA, art. حور,) (assumed tropical:) He

became in a bad state of affairs after he had been in a good state: or he became in a state of defectiveness after he had been in a state of redundance. (TA, art. حور.) See also كَوْرٌ, below. — كَارَ, (TA,) inf. n. كَوْرٌ, (K,) He carried a كَارَة, q. v., (K, TA,) upon his back; (TA;) as also ↓ استكار. (K, TA.) 2 كَوَّرَ see 1, in two places. — إِذَا الشَّمْسُ كُوِّرَتْ, in the Kur [lxxxi. 1,] When the sun shall be wound round [with darkness] like a turban: (AO, S:) or shall be wrapped up and effaced: (AO accord. to the S, or Akh accord. to the TA:) or shall be wrapped up and have its light taken away: (Jel:) or shall have its light collected together and wrapped up like as a turban is wrapped: (TA:) or shall be folded up like as a سِجِلّ [or scroll] is folded up: (Msb:) or shall lose its light: (Fr, Katádeh, S:) or shall be divested of its light: ('Ikrimeh:) or shall be blinded; syn. عُوِّرَتْ: (I'Ab, S:) or shall pass away and come to nought: or shall be collected together and cast down into the depth below; syn. دُهْوِرَتْ: (both of which are explanations given by Mujáhid:) or shall be cast away. (Er-Rabeea Ibn-Kheythem.) — يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ (Kur xxxix. 7) He maketh the night to be a covering upon the day: or He addeth of the night to the day: (S:) or He maketh the night to overtake the day: (TA:) or He bringeth in the night upon the day: (K:) from كَوَّرَ العِمَامَةَ: all of which meanings are nearly alike. (TA.) — كوّر المَتَاعَ, (A, K:) inf. n. تَكْوِيرٌ, (S,) He collected together the goods and bound or tied them: (S, K:) or he put the goods one upon another. (A.) — طَعَنَهُ فَكَوَّرَهُ, (inf. n. as above, TA,) He smote and pierced him [with his spear], and threw him down gathered together, or in a heap. (S, Msb, K. *) — — ضَرَبَهُ فَكَوَّرَهُ He smote him, and threw him down prostrate: (K, * TA:) [like جَوَّرَهُ:] or كوّرهُ signifies he prostrated him, whether he smote him or not. (TA.) 5 تكوّر He fell upon his side, and drew himself together; syn. تَقَطَّرَ وَتَشَمَّرَ: (S, K:) or he wrapped himself up, and tucked up his garment, or skirt, or the like; syn. تَلَفَّفَ وَتَشَمَّرَ. (TA.) — — He fell; fell down. (S, K.) — — He became prostrated; as also ↓ إِكْتَارَ: (K:) or اكتار signifies he prostrated a thing, one part upon another. (TA.) 8 اكتار He turbaned himself; attired himself with a turban. (Sgh, K.) — See also 5. 10 إِسْتَكْوَرَ see 1, last signification. كَوْرٌ, (S, Msb,) an inf. n. used as a subst., (Msb,) or ↓ كُورٌ, (ISh, T, A,) A turn, or twist, of a turban: (ISh, T, A, Msb:) pl. أَكْوَارٌ. (A, Msb.) You say, العِمَامَةُ عِشْرُونَ كَوْرًا [The turban is composed of twenty turns], and عَشَرَةُ أَكْوَارٍ [ten turns]. (A.) — Increase; or redundance. (S, A, Msb.) Hence the saying, نَعُوذُ بِاللّٰهِ مِنَ الحَوْرِ بَعْدَ الكَوْرِ (S, A, Msb) We have recourse to God for preservation from decrease, or defectiveness, after increase, or redundance: (S, Msb:) or, as it is also related, بَعْدَ الكَوْنِ, which means the same: or the meaning is, from return to disobedience after obedience: (Msb:) or from return after pursuing a right course. (TA.) See also حَوْرٌ. كُورٌ: see كَوْرٌ. — A camel's [saddle of the kind called] رَحْل: (K, TA:) as also ↓ مَكْوَرٌ (K) and ↓ مُكَوَّرٌ, the latter with damm to the م and teshdeed to the ر: (TS, L:) or a رَحْل with its apparatus: (S, Msb, K:) pronounced by many كَوْرٌ; but this is a mistake: (IAth:) pl. [of pauc.] أَكْوَارٌ (S, Msb, K) and أَكْوُرٌ, (K,) and (of mult., TA) كِيرَانٌ (S, Msb, K) and كُورَانٌ and كُؤُورٌ, which last, says ISd, is extr. as a pl. form of a sing. such as كور with an infirm letter. (TA.) — A blacksmith's fire-place; (S, * A, Msb;) his مَجْمَرَة; (K;) constructed of clay: (S, Msb, K: *) and also said to signify the skin [with which he blows his fire]: (Msb, TA:) or this latter is called [only] كِيرٌ: (A, in the present art.; and S, Msb, K, art. كير:) an arabicized word. (Msb.) — [A hornets', or bees', nest;] the place, (S, K,) or structure, (TA,) of hornets: (الزَّنَابِير, S, K [in the CK, الدَّنَانِير, which is a mistake:]) or of bees: (accord. to a trad. cited in the TA:) pl. أَكْوَارٌ. (TA.) See also كُوَارَةٌ. كَارَةٌ A bundle (حَالٌ) which a man carries on his back: or a bundle (عِكْمٌ) of clothes, put in one piece of cloth [and tied up]: such is that of the قَصَّار [or beater and washer and whitener of clothes]: (TA:) or the كارة is what is carried on the back, [being a bundle] of clothes: (S:) or what are put together and tied up [in a wrapper] of clothes: (Msb:) or a certain quantity of wheat; (K, TA;) which a man carries on his back: (TA:) pl. كَارَاتٌ. (A, Msb.) [See also عَجَلَةٌ.] كُورَةٌ A province, district, or tract of country; a quarter, or region; syn. صُقْعٌ: (S, Msb, K:) a مِخْلَاف [q. v.] of a country; i. e., a قَرْيَةٌ [which properly signifies a town or village] of the قُرًى of El-Yemen: (M, TA:) [but مخلاف is generally used in the first of the senses here assigned to كورة:] and also a city: (S, Msb, K:) [or a provincial city: but the first of these significations is the most common, as is implied in the Msb: see also بَنْدٌ:] pl. كُوَرٌ, (S, Msb, K,) like as غُرَفٌ is pl. of غُرْفَةٌ. (Msb.) IDrd says, I do not think it Arabic. (TA.) [Perhaps from the Greek χῶρα.] كُوَارٌ and كِوَارٌ: see كِوَارَةٌ. كُوَارَةُ نَحْلٍ, (S, Msb, K,) and ↓ كُوَّارَةٌ, (Msb, K,) written in both these ways in the T, in explanation of the word عَمِيرَةٌ, (Mgh,) and ↓ كِوَارَةٌ, (T, TS, L, K,) and ↓ كِوَار, (T, TS, L, Msb,) A bee-hive; or habitation of bees; syn. خَلِيَّةٌ: (Msb:) or a bee-hive, when made of clay: (El-Ghooree, in Mgh:) or a bee-hive, or habitation of bees, when containing honey: (Msb:) or a thing made for bees, of twigs, (T, Mgh, TS,) or of clay, (TS, K,) or of twigs and clay, accord. to most copies of the K, or of twigs only, accord. to most of the lexicologists, (TA,) like a قِرْطَالَة [an asses' pannier], (T, Mgh, TS,) narrow at the head, (T, Mgh, TS, K,) in which they make their honey: (TA:) or the honey of bees in the wax: (S, Msb, K:) or ↓ كُوَّارَاتٌ [pl. of كُوَّارَةٌ] signifies domestic bee-hives; as also كَوَائِرٌ. (AHn, K.) [Of the latter pl., it is said in the TA, that ISd holds it to be pl., not of كوارة, but, of كُوَّرَة: but the passage seems to be corrupt.] كُوَّارَةٌ: see كُوَارَةٌ. كُورٌ: see مَكْوَرٌ. مِكْوَرٌ and ↓ مِكْوَرَةٌ and ↓ مِكْوَارَةٌ A turban. (IAar, Sgh, K.) مُكَوَّرٌ: see كُورٌ. مِكْوَرٌ: see مِكْوَارَةٌ. مِكْوَرَةٌ: see كُورٌ. 1 كوز كَازَ, aor. يَكُوزُ, (TA,) inf. n. كَوْزٌ, (K,) He collected a thing. (K *, TA.) — He drank with a كُوز; (K, * TA;) as also ↓ اكتاز. (TA.) 5 تكوّزوا They collected themselves together. (Sgh, K.) 8 اكتازهُ He ladled it out (namely water, S, A) with a كُوز. (S, A, K.) — — See also 1. كُوزٌ A kind of vessel, (TA,) well-known, (A, K,) [namely, a mug, or drinking-cup,] with a handle: (IAar, TA:) AHn says, that it is a Persian word; but ISd denies this, and asserts it to be genuine Arabic: it is said to be from كَازَ " he collected: " (TA:) pl. [of pauc.] أَكْوَازٌ, and [of mult.] كِيزَانٌ and كِوَزَةٌ. (S, K.) كَوَّازَةٌ [app. A stand, or a shelf, upon which mugs (كِيزَان) are placed: see بَرَّادَةٌ]. (Lth, T, art. برد.) رَجُلٌ مُكَوَّزُ الرَّأْسِ A man having a long head. (A, K.) 1 كوس كَاسَ, (S, Msb, K,) aor. يَكُوسُ, inf. n. كَوْسٌ, (Msb, TA,) He (a camel) walked upon three legs, (S, Msb, K,) being hamstrung: (S, K:) or raised one of his legs, and jumped upon the rest. (TA.) Thus you say of a quadruped: but when said of another, it means, He went upon one leg. (TA.) — كَاسَ, (S, A, TA,) aor. يَكُوسُ, (S, TA,) inf. n. كَوْسٌ, (A, TA,) He (a man) became turned upside down, (S, TA,) head downwards; (S;) as also ↓ تكوّس. (K.) — — He (a poor man) fell upon his head. (A, * TA.) — كَاسَ فُلَانًا, (K,) aor. يَكُوسُهُ, inf. n. كَوْسٌ, (TA,) He prostrated such a one; (K;) as also ↓ اكاسهُ, (K,) inf. n. إِكَاسَةٌ; (TA;) which latter verb is the more chaste: (Sgh:) or he threw him down upon his head; as also ↓ كوّسهُ: (TA:) or this last, which is said of God, (S, A, K,) inf. n. تَكْوِيسٌ, (S, K,) signifies He turned him upside down, (K,) or head downwards, (S,) or upon his head, (A,) فِى النَّارِ in the fire [of Hell]: (S, A:) and you say also, عَلَى رَأْسِهِ ↓ كَوَّسْتُهُ, meaning, I turned him over upon his head. (S.) 2 كَوَّسَ see 1, in three places. 4 اكاس البَعِيرَ, (K,) inf. n. إِكَاسَةٌ, (TA,) He made the camel to walk upon three legs, by hamstringing him. (K.) — — See also 1. 5 تَكَوَّسَ see 1. كَاسٌ: see كَأْسٌ. كُوسٌ A drum: said to be an arabicized word [from the Persian كُوسٌ, pronounced " kós, " but in Arabic " koos, " and

applied in the present day to a kettle-drum; accord. to Golius, a kettle-drum that used to be beaten in the camps and palaces of kings]. (S, K.) [The modern pl. is كُوسَات.] — Hence, A فَرْسَخ [or parasang, or league, in which sense also it is of Persian origin]: because this is the utmost distance at which may be heard the beating of the كوس. (TA.) — Also, A triangular piece of wood with which a carpenter measures the squareness of wood. (Lth, A, * K.) It is [in this sense likewise] a Persian word. (TA.) كوع كوف See Supplement كوكب كَوْكَبٌ &c.: see art. ككب. كوم كون See Supplement كوى كيأ and كوأ 1 كَآءَ عَنِ الأَمْرِ, first pers. كِئْتُ, aor. يَكِيْءُ, inf. n. كَيْءٌ and كَيْئَةٌ; (S, K; *) and كَآءَ عَنْهُ, first pers. كُؤْتُ, aor. يَكُوْءُ, inf. n. كَوْءٌ and كَآءٌ and كَأْوٌ, this last formed by transposition; (K;) He abstained from the thing through timidity: (TA:) or he dreaded the thing, and abstained from it through cowardice: (S, K, TA:) or his eye reverted from the thing, and he desired it not. (TA.) — — كَآءَ عَنْهُ He retired from him through fear. (TA.) [Accord. to the TA, it seems that ↓ أَكَآءَهُ also has this signification.] 4 اكاءه, inf. n. إِكَآءٌ and إِكَآءَةٌ, He came upon him suddenly, when he (the latter) was about to do a thing, and caused him to abstain from it through fear or cowardice. (K, TA.) But some say that this is correctly أَكَأَهُ; like كَتَبَ, inf. n. كِتَابٌ and كِتَابَةٌ. (TA, art. أكأ.) — — See 1. كَآءٌ and كَآءَةٌ and ↓ كَيْءٌ (S, K) and كَيْئَةٌ (K) A weak-hearted, cowardly, man: (K, TA:) like كَعٌّ and كَاعٌّ. (S.) كَيْءٌ and كَيْئَةٌ: see كَآءٌ. كيت 2 كَيَّتَ, inf. n. تَكْيِيتٌ, He stuffed, or filled, a bag or other receptacle for travelling-provisions or for goods or utensils &c. (En-Nawádir, TS, K.)— — Also, He made his travelling-apparatus light, or easy of conveyance; syn. يَسَّرَ. (S, K.) A poet says, كَيِّتْ جِهَازَكَ إِمَّا كُنْتَ مُرْتَحِلًا إِنِّى أَخَافُ عَلَى أَذْوَادِكَ السَّبُعَا [Make thy travelling apparatus light, when thou art departing on a journey; for I fear for thy droves, or troops, of camels, on account of the beast of prey]. (S.) أَكْيَاتٌ i. q. أَكْيَاسٌ, [pl. of كَيِّسٌ:] (K:) the Rájiz says, غَيْر أَعِفَّاءِ وَلَا أَكْيَاتِ [Not such as abstain from things unlawful and unbecoming, nor ingenious, or acute in mind, &c.]. (TA.) See art. س p. 1281 a. Some say, that it it is a word mispronounced: others, that it is formed by the change of س into ت, as in the case of طَسٌّ and طَسْتٌ. (TA.) كَانَ مِنَ الأَمْرِ كَيْتَ وَكَيْتَ, and كَيْت وَكَيْتِ, (AO, S, K, &c.,) and كَيْتُ وَكَيْتُ, (IAth, ISd, IKtt,) i. e. كَذَا وَكَذَا, [Some of the circumstances of the case were thus and thus; or so and so; or such and such things]. (Lth, K.) The ت in كيت is originally ة; (S, K:) as in the case of ذَيْت; these two words being originally كَيَّة and ذَيَّة: (TA:) or the ت in كيت and ذيت is substituted for ى: they are originally كَيَّة and ذَيَّة; and the ة is elided, and the ى which is the last radical letter is changed into ت: so accord. to AHei; and most of the leading authorities on inflexion assert the same. (MF. voce ذَيْتَ.) ذيت See كيد 1 كَادَهُ, aor. يَكِيدُ, (S, L, Msb,) inf. n. كَيْدٌ (S, L, Msb, K) and مَكِيدَةٌ, (S, L, K,) or the latter is a simple subst.; (Msb;) and ↓ كايدهُ, (A,) inf. n. مُكَايَدَةٌ; (S;) or this implies reciprocation; (TA;) [and ↓ اكتادهُ, which see below. app. signifies the same as كَادَهُ like as إِخْتَدَعَهُ signifies the same as خَدَعَهُ;] He deceived, beguiled, or circumvented, him or he deceived, beguiled, or circumvented, him; and desired to do him a foul, an abominable, or an evil, action, clandestinely, or without his knowing whence it proceeded; i. q. مَكَرَ بِهِ (S, L, Msb, K) and خَدَعَهُ: (Msb:) or, accord. to some, مكربه implies the feigning of the contrary of one's real intentions; whereas كاده does not: or this latter signifies he did him harm, or mischief; and the former, he did so clandestinely. (MF.) — — كَادَ, aor. يَكِيدُ, (L,) inf. n. كَيْدٌ and مَكِيدَةٌ, (L, K,) [or the latter is a simple subst.,] He acted deceitfully, mischievously, or wickedly. (L, K.) — — Also, inf. n. كَيْدٌ, He practised an evasion or elusion, a shift, a wile, an artifice, or an artful contrivance or device, a plot, a stratagem, or an expedient; or he exercised art, artifice, cunning, ingenuity, or skill, in the management or ordering of affairs,, with excellent consideration or deliberation, and ability to manage with subtilty according to his own free will; syn. إِحْتَالَ; (L:) and of the inf. n., حِيلَةٌ. (L, K.) — — كَادَهُ He taught him الكَيْد [i. e., to deceive, beguile, or circumvent, &c., or, to act deceitfully, mischievously, or wickedly; or, to practise modes, or means, of evading or cluding, &c.]. So some explain it in the Kur xii. 76. (TA.) — — It is said in a trad., مَا قَوْلُكَ فِى عُقُولٍ كَادَهَا خَالِقُهَا What sayest thou of intellects to which their Creator hath desired to do evil? (L.) So some explain the verb in the Kur xxi. 58. (TA.) — — يَكِيدُونَ كَيْدًا وَأَكِيدُ كَيْدًا [Kur lxxxvi. 16, They practise an artful device, and I will practise an artful device]. كَيْدُ اللّٰهِ لِلْكُفَّارِ [God's practising an artful device towards the unbelievers] means his taking them unawares, so that they do not reckon upon it; bestowing upon them enjoyments in which they delight, and on which they place their reliance, and with which they become familiar so as not to be mindful of death, and then taking them in their most heedless state; إِسْتِدْرَاجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ. (Zj, L.) — — كَادَ, aor. يَكِيدُ, inf. n. كَيْدٌ, He contrived, devised, or plotted, a thing, whether wrong or right. Ex. فُلَانٌ يَكِيدُ أَمْرٌ مَا أَدْرِى مَا هُوَ Such a one contrives, devises, or plots, a thing: I know not what it is. (L.) — — كَادَ, aor. يَكِيدُ, He worked, or laboured, at, or upon, anything; he laboured, took pains, applied himself vigorously, exerted himself, strove, or struggled, to do, execute, or perform, or to effect, or accomplish, or to manage, or treat, anything; he laboured, strove, or struggled, with anything, to prevail, or overcome, or to effect an object; syn. عَالَجَ. (S, L.) — — كَادَ, inf. n. كَيْدٌ, He strove, or laboured; exerted himself, or his power or ability; employed himself vigorously, laboriously, sedulously, or earnestly; was diligent; took extraordinary pains. (L.) — كَادَ, inf. n. كَيْدٌ, He (a raven or crow) exerted himself in his croaking. (S, K.) — كَادَ بِنَفْسِهِ, (K,) aor. يَكِيدُ, (S, L,) inf. n. كَيْدٌ, (L,) (tropical:) He gave up his spirit: (S, L, K:) endured distress in giving up the ghost. (A.) — — كَادَ, (K,) inf. n. كَيْدٌ, (S, K,) He vomited. (S, K.) — — كَادَ, inf. n. كَيْدٌ, It (a زَنْد) emitted fire. (L, K.) — — كَادَتْ, (L, K,) aor. تَكِيدُ, inf. n. كَيْدٌ, (L,) She had the menstrual flux. (L, K.) — لَا أَفْعَلُ ذٰلِكَ وَلَا كَيْدًا وَلَا هَمًّا I will not do that, nor do I desire, nor do I purpose, or intend. (K, * TA.) See كَادَ in art. كود. — كَادَ يَفْعَلُ كَذَا, (L. Msb, K,) originally كَيِدَ, first pers. كِدْتُ, aor. يَكَادُ; (L, Msb;) and كِيدَ: (L, K:) see art. كود. [It is mentioned in arts. كود and كيد in the L, K: in the former only in the S: and in the latter only in the Msb.] 3 كَايَدَ see 1. 6 هُمَا يَتَكَايَدَانِ (L, K) They two deceive, beguile, or circumvent, each other; or do so, each desiring to do to the other a foul, abominable, or evil, action clandestinely. (TK.) See 1. You should not say يَتَكَاوَدَانِ. (L, K.) 8 اكتاد is of the measure افْتَعَلَ from الكَيْدُ; (K;) and اكتادهُ signifies إِحْتَالَهُ [or rather إِحْتَالَ عَلَيْهِ]. (TK.) See 1. كَيْدٌ: see 1. — — (tropical:) War: (S, K:) so called because of the stratagems employed therein. (TA.) One says, غَزَا فُلَانٌ فَلَمْ يَلْقَ كَيْدًا (tropical:) Such a one went on a hostile expedition and found not war: (S, L:) i. e., did not fight. (A.) — — كَيْدٌ ذَاتُ غَدْرٍ (tropical:) A war characterized by perfidy. كيد is here made fem. because meaning حَرْبٌ. (L, from a trad.) — كَيْدٌ Vomit. (S, * L, K. *) بَلَعَ الكَيْدَ. He swallowed vomit. (L, from a trad.) مَكِيدَةٌ: see 1. — — As a simple subst., Deceit, guile, or circumvention, and desire to do a foul, an abominable, or an evil, action, to another clandestinely: (Msb:) [and an evasion, or elusion, a shift, a wile, an artifice, &c.: see 1 as intrans.:] pl. مَكَائِدُ. (A.) كير كِيرٌ [A blacksmith's bellows;] a blacksmith's [skin, of the kind called] زِقّ, into which he blows: (Mgh, K:) or a blacksmith's skin (زِقّ), with which he blows [his fire]: (Msb:) also, (Msb,) composed of a thick skin (جِلْد, S, Msb, or زِقّ, S), with حَافَات [or edges, forming a wide

mouth, which being opened and closed by means of two pieces of wood to which the edges are sewed, the skin becomes filled with air, which is then forced out through a pipe at the end opposite the mouth: such, at least, is the most common kind of bellows used by the Arabs of the present day with which I am acquainted]: but the thing constructed of clay [in which the blacksmith kindles his fire] is called كُورٌ: (S, Msb:) so ISk says he heard AA say: (Msb:) [but see كُورٌ: and see a verse cited in the last paragraph of art. عور:] the pl. [of pauc.] is أَكْيَارٌ, and [of mult.] كِيَرَةٌ (Msb, K) and كِيرَانٌ; (K;) the last on the authority of Th; but doubtful; for it is not known in the lexicons, and is [properly] pl. of كُورٌ. (TA.) كيس 1 كَاسَ, aor. يَكِيسُ, (S, Msb, TA,) inf. n. كَيْسٌ (S, A, Mgh, Msb, K) and كِيَاسَةٌ (S, A, K) and كُوسَى, with و put in the place of ى, [originally كُيْسَى,] (Seer [mentioned by him as syn. with كَيْسٌ]) He (a boy, S [but often said of a man also,]) was, or became, acute, or sharp, or quick, in intellect; shrewd; clever; ingenious; skilful; knowing; intelligent: كَيْسٌ being the contr. of حُمْقٌ; (S, A, K;) and i. q. ظَرْفٌ, (Mgh, Msb,) and خِفَّةٌ, and تَوَقُّدٌ, (TA,) and فِطْنَةٌ, (Msb, TA,) and فِقْهٌ, (TA,) and عَقْلٌ. (IAar, A, Msb, K.) — — كَاسَ فِى الأَمْرِ, aor. يَكِيسُ, (A, TA,) inf. n. كَيْسٌ; (Mgh, TA;) and ↓ تكيّس; and ↓ تكايس; (A, TA;) He acted gently, (TA,) or with good gentleness or moderation or calmness, (Mgh,) in the affair. (Mgh, TA.) — كَاسَهُ, aor. يَكِيسُهُ, (S, * K,) inf. n. كَيْسٌ, (A, TA,) He overcame him, or surpassed him, (S, A, K,) in كِيَاسَة (A, K) or كَيْس (A, Nh) [i. e. acuteness or sharpness or quickness of intellect; &c.: see above]. So in the following words of a trad., (K,) said by the prophet to Jábir Ibn-'Abd-Allah El-Ansáree, (TA,) أَتَرَانِى إِنَّمَا كِسْتُكَ لِآخُذَ جَمَلَكَ لَكَ الثَّمَنُ وَلَكَ الجَمَلُ [Dost thou think me to have only overcome thee in acuteness or sharpness or quickness of intellect, &c., in order that I might take thy camel? Thine be the price, and thine be the camel]: (K, * TA:) or, according to another relation, خُذْ جَمَلَكَ وَمَالَكَ [Take thou thy camel and thy property]: and accord. to another, إِنَّمَا مَا كَسْتُكَ [that I have only acted in a niggardly manner with thee], from المِكَاسُ. (TA.) — — كَيِسَ, [aor. يَكْيَسُ] inf. n. كَيَسٌ, is also mentioned by IKtt as a dial. form of كَاسَ in the sense of He overcame or surpassed [in acuteness &c.] (TA.) 2 كيّسهُ, (K,) inf. n. تَكْيِيسٌ, (TA,) He (God, TK) made him acute or sharp or quick in intellect; shrewd; clever, ingenious, skilful, knowing, or intelligent; (K, TA;) and well educated, or well bred. (TA.) 3 كايسهُ, (S, A, K,) inf. n. مُكَايَسَةٌ, (TA), He vied, or contended, with him in كَيْس [i. e. acuteness or sharpness or quickness of intellect; &c.: see 1]. (K.) You say, كَايَسْتُهُ فَكِسْتُهُ [I vied, or contended, with him in acuteness, &c., and] I overcame, or surpassed, him (S, A) [therein, i. e.] in كَيْس. (A.) And كَايَسَهُ فِى البَيْعِ (S, A) [He vied, or contended, with him in acuteness, &c., in selling; as seems to be indicated in the S: or] he jested, or joked, with him (لَاغَاهُ) in selling. (A, TA.) 4 أَكْيَسَ and أَكَاسَ He (a man, S) had born to him children acute or sharp or quick in intellect; shrewd; clever, ingenious, skilful, knowing, or intelligent: (S, K:) or he begot a child acute &c. (IKtt.) And أَكْيَسَتْ and أَكَاسَتْ She brought forth children acute &c. (A.) A poet says, فَلَوْ كُنْتُمْ لِمُكْيِسَةٍ أَكَاسَتْ وَكَيْسُ الأُمِّ يُعْرَفُ فِى البَنِينَا [But if ye belonged to one who most generally brought forth children acute in intellect, she had brought forth such children; for the acuteness of intellect of the mother is known in the sons]. (S.) 5 تكيّس He affected acuteness or sharpness or quickness of intellect, shrewdness, cleverness, ingeniousness, skilfulness, knowledge, or intelligence: [see تَعَقَّلَ:] or did so, not having it: syn. تَظَرَّفَ: (S, K, TA:) he feigned, or made a show of, كَيْس [i. e. acuteness or sharpness or quickness of intellect; &c.]. (TA.) — — See also 1. 6 تَكَايَسَ see 1. كَيْسٌ: see 1: — and see also كَيِّسٌ. كِيسٌ [A purse;] a well known receptacle; (TA;) a thing made of pieces of rag sewed together; (Msb;) for money, (S, K, TA,) and for pearls and sapphires: (TA:) [so called] because it comprises them: (K, TA:) [a remark that seems to indicate a signification of كَاسَ or some other word from the same root which I do not find elsewhere pointed out: but the more probable derivation is from the Persian كِيسَهْ:] that which is tied up, of leather, and of pieces of rag, is not called thus, but is called خَرِيطَةٌ: (Msb:) pl. [of pauc.] أَكْيَاسٌ (S, Msb, K) and كِيَسَةٌ. (K.) — — Hence, (TA,) (tropical:) The membrane that encloses a child in the womb; syn. مَشِيمَةٌ. (K, TA.) — — [Hence also, (assumed tropical:) The scrotum.] كَيِّسٌ (S, A, Mgh, Msb, K) and ↓ كَيْسٌ, (TA,) [like هَيِّنٌ and هَيْنٌ, &c.,] Acute, or sharp, or quick, in intellect; clever; ingenious; skilful; knowing; intelligent: (S, A, Mgh, Msb, K, TA:) fem. كَيِّسَةٌ: (S, A:) and ↓ كِيسَى, applied to a woman, is syn with كَيِّسَةٌ, and is, as also كُوسَى, [each originally كُيْسَى,] fem. of أَكْيَسُ: (S:) [whence it appears that this last word is accord. to J syn. with كَيِّسٌ; i. e., a simple epithet, like its contr. أَحْمَقُ: but it has another signification, for which see below:] or, accord. to Kr, كِيسَى and كُوسَى are pls. of كَيِّسَةٌ; and there are no similar instances except ضِيقَى and ضُوقَى, pls. of ضَيِّقَةٌ, and طُوبَى, pl. of طَيِّبَةٌ: but ISd holds them to be fems. of the measure أَفْعَلُ: (TA: [see ضُوقَى in art. ضيق:]) the pl. of كَيِّسٌ is أَكْيَاسٌ (A, Mgh, Msb, TA) and كَيْسَي, (A, K, TA [in the CK, erroneously, كِيسى,]) like حَمْقَى, (A,) having this latter form in order that it may resemble its contr., حَمْقَى: (TA:) and كِيَاسٌ is pl. of كَيِّسَةٌ, (A, TA,) [and أَكَايِيسُ is app. pl. of كِيَاسٌ: see an ex. voce طِشَّةٌ.] You also say, ↓ رَجُلٌ كَيِّسٌ مُكَيَّسٌ, meaning, A man acute or sharp or quick in intellect, &c.: (S:) or [acute &c., and] described as being so; or having the attribute of كَيْس ascribed to him: (A:) or ↓ رَجُلٌ مُكَيَّسٌ signifies, as also كَيِّسٌ, a man known as possessing كَيْس [or acuteness &c.]. (TA.) And إِمْرَأَةٌ كَيِّسَةٌ A woman well educated, or well bred. (TA.) And رَجُلٌ كَيِّسُ الفِعْلِ A man good in action or conduct. (TA.) And بَنَى دَارًا كَيِّسَةً (A) (tropical:) He built an elegant house; syn. ظَرِيفَةً. (TA.) [The dim. كُوَيِّسٌ, more properly كُيَيِّسٌ or كِيَيِّسٌ, is much used in the present day as signifying (tropical:) Elegant, pretty, or beautiful.] كُوسَى: see أَكْيَسُ: and كَيِّسٌ, in two places. كِيسَى: see أَكْيَسُ: and كَيِّسٌ, in two places. كَيْسَانُ (tropical:) a proper name for Perfidy; (IAar, S, A, K;) as also أَبُو كَيْسَانَ: (IAar:) of the dial. of Teiyi: and derived from كَيْسٌ. (Kr.) You say, رَكِبَ كَيْسَانَ (tropical:) He acted perfidiously. (A.) أَكْيَسُ [More, and most, acute or sharp or quick in intellect; more, and most, shrewd, clever, ingenious, skilful, knowing, or intelligent]: (Lth, ISd, A:) fem. كِيسَى (ISd) and كُوسَى: (Lth, ISd:) [in the CK, and in a MS. copy of the K, and in the text of the K as given in the TA, كِيسَى and كُوسَى, each of which is originally كُيْسَى, are said to be fems. of أَكْوَسُ; but this is evidently a mistake for أَكْيَسُ:] pl. كُوسٌ, [originally كُيْسٌ,] which is applied to women, [as well as men,] and كُوسَيَاتٌ, which is applied to women only. (Lth.) You say, هٰذَا الأَكْيَسُ [This is the more, or most, acute &c.]. (Lth.) And أَىُّ المُؤْمِنِينَ أَكْيَسُ Which of the believers is the most intelligent? (TA.) And it is said in a proverb, أَكْيَسُ مِنْ قِشَّةٍ (A) [(tropical:) More acute &c. than] a little female ape or monkey. (TA, art. قش.) And in a trad., أَكْيَسُ الكَيْسِ التُّقَى وَأَحْمَقُ الحُمْقِ الفُجُورُ (tropical:) [The most acute of acuteness is piety, and the most foolish of foolishness, or the most stupid of stupidness, is vice]. (A.) — — See also كَيِّسٌ. مُكِيسَةٌ A woman who brings forth children acute or sharp or quick in intellect; shrewd, clever, ingenious, skilful, knowing, or intelligent: (TA:) and ↓ مِكْيَاسٌ, who does so usually; contr. of مِحْمَاقٌ: (A:) [and ↓ مِكْيَسَةٌ, who does so most generally: see an ex. of this under 4.] مِكْيَسَةٌ: see مُكِيسَةٌ and 4. مُكَيَّسٌ: see كَيِّسٌ. مِكْيَاسٌ: see مُكِيسَةٌ. كيص كيف كيل كين See Supplement -- ------ ك alphabetical letter كَ ك prefixed to a noun

is called كَافُ التَّشْبِيهِ The ك of comparison. Respecting its being prefixed to pronouns, see أَنْ, suprà, p. 106. — — إِجْعَلْ هٰذَا الشَّىْءَ كَأْسًا وَاحِدًا Make thou this thing to be [uniform, or] of one way, or mode, or manner. (ISk, in TA, art. بأج.) — — كَذٰلِكَ The like thereof; such like; and simply such; and so. — — أَىٌّ voce كَأَيِّنْ or كَأَىٍّ: see كَاءٍ and كَإٍ. — — كَمَا followed by a pret. often means Like as when: see an ex. in a verse cited above, p. 740. — — كَمَا is often followed by a pret. in the sense of an aor.: see exs. in EM., pp. 41 & 214. — — كَمَا أَنْتَ وَزَيْدًا [Keep as, or where, thou art, and approach not Zeyd! like مَكَانَكَ وَزَيْدًا]. Heard by Ks. (L, art. عند.) — — كَمَاأَنْتَنِى Wait for me where thou art! Heard by Az from certain of the Benoo-Suleym. (L, art. عند.) — — ك of allocution is varied like the pronominal affix of the sec. pers., accord. to the sex and number of the persons addressed: see exs. in the Kur, iii. 42 and xix. 21 (Flügel's ed., and Lees' Keshsháf), xii. 37, ii. 46, &c., and xii. 32. But sometimes the same form is used in addressing a number of persons as in addressing one man: see, for ex., Kur, iv. 96. كبن 1 كَبَنَ : see صَبَنَ. — — كَبَنَ الثَّوْبَ: see غَبَنَ. كبا كَبَا : said of a horse: see above, art. حَنَذَ, p. 656 b. — — See also a phrase voce سَلَّةٌ. — — كَبَا He fell upon his face: (K, TA:) or so كَبَا لِوَجْهِهِ: S, TA:) and كَبأَ also signifies عَثَرَ [he stumbled, or tripped]. (TA.) كت R. Q. 1 كَتْكَتَ : see طَحْطَحَ. كُتْكُتٌ The coarse part of silk, and of tow, &c. كتب كِتَابٌ (same as عَقْدٌ) The ceremony (not certificate) of a marriage-contract. كَتَبُوا كِتَابَهُ عَلَى فُلَانَةٍ They performed the ceremony of the contract of his marriage to such a woman (same as عقدوا عَقْدَهُ). — — أَهْلُ الكِتَابِ: see أَهْلٌ. كتف كَتِفٌ [The shoulder-blade;] a wide bone behind the shoulder-joint. (Mgh.) — — [Hence, The shoulder itself.] See طُرَّةٌ and مُؤَرَّبٌ. كُتفَانٌ, as an epithet applied to the locust, see in TA, voce مُسَيَّحٌ. See also جَرَادٌ. كِتَافٌ of a زَبِيل: see حَتِىٌّ. كَتِيفَةٌ i. q. ضَبَّةٌ A broad piece of iron. A poet speaks of a wooden vessel of which a fracture is mended with a كتيفة. (S.) كتل 2 كَتَّلَهُ, inf. n. تَكْتِيلٌ, He made it (أَقِط [&c.]) into lumps, or compact pieces or portions. (TA.) — — And He, or it, fattened him. (Kr, TA.) 5 تَكَتَّلَ It became compacted together in a mass; it became lumpy. See قِيدَ, art. قود. كُتْلَةٌ A lump, or compact piece or portion, (S, M, * Msb, K,) of a thing, (Msb,) or of gum, &c., (S,) or of dates, and of clay, &c.: (M, K:) a piece, or portion, of dates packed together in a receptacle: (Mgh:) and a piece of flesh-meat. (K.) كتلة i. q. زَبِيلٌ. (TA in art. حصن.) مِكْتَلٌ A زِنْبِيل, (Msb, K,) or thing like a زِنْبِيل, [or زَبِيل,] (S,) holding fifteen measures of the quantity termed صَاع; (S, K;) it is a thing [or basket] made of palm-leaves, in which dates, &c., are carried. (Msb.) مُكَتَّلٌ Round and compact; (K;) applied to a head: (TA:) short (S, K, TA) and strong: (TA:) a man thick in body, (K, TA,) compact therein, and inclining to shortness. (TA.) كتم 1 كَتَمَ , aor. كَتُمَ , inf. n. كَتْمٌ [and كِتْمَانٌ], doubly trans., He concealed, or suppressed, a secret. (Mgh.) — — كَتَمَ الرَّبْوَ: see a verse cited in the last paragraph of art. عور. 5 تَكَتَّمَ (K, art. دلس) He (a man) concealed, or hid, himself. (T, K, same art.) 6 تَكَاتَمُوا They practised concealment, one with another: see تَدَافَنُوا. كَتُومٌ A strict concealer of secrets. كَاتِمٌ meaning مَكْتُومٌ: see دَافِقٌ, in two places. — — فِى كَاتِمِ السِّرِّ: see a verse cited in conj. 3 of art. عرض. كتن كَتَنٌ for كَتَّانٌ: see an ex. in a verse cited voce شَارِبٌ. كج كُجَّةٌ , see بُكْسَةٌ in the K and TA. كحط 4 أَكْحَطَ : see أَقْحَطَ, in two places. كحل 1 كَحَلَ (assumed tropical:) He put out, or blinded, an eye with a heated nail, &c.: see an ex. voce سَمَرَ. 8 مَا اكْتَحَلْتُ غِمَاضًا and غَمَاضًا &c.: see أَغْمَضَ. See also حَثَاثٌ. 10 اِسْتَكْحَلَ السَّهَرَ (assumed tropical:) [He became sleepless; as though he took sleeplessness as a collyrium]. (TA in art. حلس, from a trad.) كَحْلٌ and كَحَلٌ (S, K) A year of drought, barrenness, or dearth; (S;) a hard year. (K.) كُحَيْلٌ a proper name for A horse of high breed; as also ↓ كُحَيْلَانٌ. (TA.) — — كُحَيْلٌ Tar (قَطِرَان) in the dial. of El-Hijáz. (TA, voce غَرْبٌ; from the T.) See نِفْطٌ. كُحَيْلَانٌ : see كُحَيْلٌ. عَيْنٌ كَحْلَاءُ An eye that is black, [or black in the edges of the lids,] by nature, as though it had كُحْل applied to it. (Mgh.) Not in the TA. [It seems to have both of these meanings.] كَحْلَآءُ A certain plant: see K, voce شِنْجَار: calendula arvensis: see Delile, Flor. Aeg., no. 864. الأَكْحَلُ The median vein. See وَرِيدٌ and الصَّافِنُ and أَبْهَرُ and أَبْجَلُ. كدم 1 كَدَمَ He bit with the fore part of the mouth. (S, Msb, K.) 6 تَكَادُمُ الحُمُرِ [The wild asses' biting one another with the fore part of the mouth]. (TA in art. سحج.) See also تَسَانَّت. كذبن كَذْبَانُونَةٌ [Pers. كَدْبَانو] An intelligent housewife, who is a good manager. (K, art. هلج; but omitted in some copies.) كذنق كُذِينَقٌ : see مِدَقٌّ, in art. دقّ. كرز 3 فلان يُكَارِزُ عن الحق الى الباطل , inf. n. مُكَارَزَةٌ: i. q. يُعَاجِزُ, expl. in art. عجز. (TA, art. عجز.) كرس 7 اِنْكَرَسَ فِى الشَّىْءِ He entered into the thing and concealed himself. (IKtt, in TA, art. نمس.) كُرْسِىُّ الخَاتَمِ (T, K, art. بظر) The bezel of the ring. (TK.) كِرِسَنَّةٌ , thus written: (TA:) [Bitter vetch:] see خَانِقٌ. كِرْسِنِىٌّ [or كِرْسَنِىٌّ] A sort of حِمَّص. (The Minháj, in TA, art. حمص.) كرش كَرْشٌ or كِرْشٌ The plant so named: see رَقَمَةٌ. كرص كَرِيصٌ A kind of أَقِط: see كَثْءٌ. مِكْرَصٌ : i. q. مِضْرَب, q. v. كرع 1 كَرَعَ فِى الإِنَاءِ and فِى المَاءِ, He put his mouth into the water, or into the vessel, and so drank. (See عَبَّ.) كُرَاعٌ : see عِدٌّ. كُرَاعٌ : see ذِرَاعٌ, رَكَضَ, حَرَّةٌ, and بَدَنٌ. كُرْسُوعٌ The prominent extremity of the ulna, next to the little finger, at the wrist. (S, * K.) كرك كُرْكِىٌّ The Numidian crane; ardea virgo: also called وَزٌّ عِرَاقِىٌّ, and إِوَزٌّ عِرَاقِىٌّ. See أَبُو العَيْزَارِ and غُرْنَيْقٌ. كرم 1 كَرُمَ , inf. n. كَرَمٌ, It (a thing) was, or became, highly esteemed or prized or valued; excellent, precious, valuable, or rare: (Msb:) followed by عَلَيْهِ: see 1 in art. فجع. — — كَرُمَتْ أَرْضُهُ His land yielded increase of its seed-produce, (ISh, K,) and its soil became good, (ISh,) being manured; (ISh, K;) [or it was, or became, generous, or good; i. e., productive, or fertile]. — — كَرُمْتُ عَلَيْهِ, (S, K, art. عز,) I exceeded him in generosity, or nobleness. (TK, voce عَزٌّ) 2 كَرَّمَهُ عَلَىَّ [He honoured him above me]. (Kur, xvii. 64). — — كَرَّمَهُ عَنْ كَذَا [He preserved him from such a thing]: see an ex. in a verse cited in art. عل (conj. 3): and see, here, 4 and 5. — — كَرَّمَ He highly regarded a horse or the like. — — See تَكْرِمَةٌ. 4 أَكْرَمَهُ He treated him with honour, or courtesy. — — أَكْرَمَ, and ↓ اِسْتَكْرَمَ, He found a generous horse (فَرَسًا كَرِيمًا). (TA in art. ربط.) See رَبَطَ. — — أَكْرَمْتُ عَنْهُ عِرْضِى I preserved myself from it. (S in art. عرض. See also 2.) 5 تَكَرَّمَ عَنْهُ , and ↓ تَكَارَمَ, He shunned it; avoided it; kept, or removed, himself far from it; or preserved himself from it; (K;) for in stance, from foul speech. (TA in art. دقع.) — — تَكَرَّمَ He affected, or constrained himself, to be generous. (S.) 6 تَكَارَمَ see 5. 10 اِسْتَكْرَمَ الشَّىْءَ : see 10 in art. فره. — — See also 4. اِبْنُ الكَرْمِ The قِطْف [i. e. grape, or bunch of grapes]. (T in art. بنى.) كَرَمٌ in a horse, &c., generous quality. See حَسَبٌ; and see كَرِيمٌ, and مَكْرُمَةٌ, and شَرِيفٌ. ذُو الجَلَالِ وَالإِكْرَامِ (Kur, lv. 27) Possessed of majesty, or greatness, and bounty: (Jel:) or, of absolute independence and universal bounty. (Bd.) الكُرْكُمُ الصَّغِيرُ : see العُرُوقُ الصُّفْرُ. كَرِيمٌ Generous; liberal; honourable: noble; high-born; contr. of لَئِيمٌ. (K, &c.) — — [A generous, a noble, a high-bred, a well-born, or an excellent, horse, &c.; of generous, high, or good, breed or quality.] — — A thing highly esteemed or prized or valued; excellent, precious, valuable, or rare. (Msb.) — — أَرْضٌ كَرِيمَةٌ] Productive land. See كَرُمَتْ أَرْضُهُ.] — — بَعِيرٌ كَرِيمٌ عَلَى أَهْلِهِ [A camel held in high estimation by his owner]. (TA in art. دفع.) — — وَجْهُ اللّٰهِ الكَرِيمُ] means The glorious face of God: see an ex. voce سُبْحَةٌ.] — — كَرَائِمُ المَالِ (TA) or الأَمْوَالِ (Mgh, Msb) Such as are held in high estimation, precious, or excellent, of cattle or other possessions; (Mgh, Msb, TA;) the choice, or best, thereof. (Mgh, Msb.) حُبًّا وَكَرَامَةً, see حُبٌّ. — — لَا وَلَا كَرَامَةَ No; nor a jar-cover: i. e.,

No: (I will not give thee, or I will not do, what thou requirest,) nor anything else. See حُبٌّ; and see تَكْرِمَة. — — كَرَامَةٌ, the kind of miracle so called: pl. كَرَامَاتٌ; like the term χαρίσματα as used by St. Paul in 1 Cor. xii. 9: it may be well rendered thaumaturgy: and صَاحِبُ كَرَامَاتٍ a thaumaturgus, or thaumaturgist: see مُعْجِزَةٌ. and قَرَاسَةٌ. أَكْرَمُ in the sense of كَرِيمٌ, as in أَكْرَمُهُمْ أَبًا: see بَيَاضٌ. تَكْرِمَةٌ, syn. with تَكْرِيمٌ; (Mgh;) subst. from كَرَّمْتُهُ; as also ↓ كَرَامَةٌ. (Msb.) مَكْرَمَةٌ A means. or cause, of attaining honour. (Mgh, Msb.) مَكْرُمٌ : see أَلُوكٌ and مَكْرُمَةٌ يُسْرٌ A generous, or honourable, quality or action. (Msb, &c.) — — عَلَىَ فِى المَكَارِمِ [He became eminent in generous, or honourable, actions or practices or qualities or dispositions]. (Msb in art. علو.) — — مَكَارِمُ may often be rendered Excellencies. أَرْضٌ مَكْرُمَةٌ and ↓ كَرَمٌ (tropical:) Generous, good, land: (K, TA:) [good and fertile land:] or dunged and tilled land. (TA.) And أَرْضٌ مَكْرُمَةٌ لِلنَّبَاتِ (tropical:) Land producing good herbage or plants. (S, TA. [In some copies of the S, good for herbage or plants.]) كره 1 كَرِهَهُ [He disliked, was displeased with, disapproved of, hated, him or it.] الكَرَاهَةُ is the contr. of الإِرَادَةُ and الرِّضَى. (Marg. note in TA.) — — كَرِهَهُ (Mgh, Msb), inf. n. كَرَاهَةٌ and كَرَاهِيَةٌ, (Mgh,) or كُرْهٌ and كَرْهٌ, (Msb,) He did not desire it; he disapproved it, or was displeased or discontented with it; (Mgh;) he disliked it; disapproved it; hated it; contr. of حَبَّهُ. (Msb.) — — كَرِهَ and ↓ تَكَرَّهَ: see سَخِطَ. 2 كَرَّهْتُ إِلَيْهِ الشَّىْءَ, inf. n. تَكْرِيهٌ, I made the thing to be an object of dislike, disapprobation, or hatred, to him. (S, K. *) 4 أَكْرَهْتُهُ عَلَى كَذَا I made him to do such a thing against his will. (S.) 5 تَكَرَّهَهُ He showed, or expressed, dislike, disapprobation, or hatred, of it; see تَأَجَّمَهُ and تَسَخَّطَهُ: and ↓ تَكَارَهَ عَلَيْهِ signifies the same; see قَنَحَ. — — تَكَرَّهَ He expressed dislike, displeasure, disapprobation, discontent, or hatred. (IbrD.) See examples in the K, voce أَخٌّ, and voce أُفٌّ, &c. The above is the prevailing signification, and often occurs. — — تَكَرَّهَهُ i. q. كَرِهَهُ, q. v. (K, * TA.) See also تَأَجَّمَهُ. 6 تَكَارَهَ see 5. كَرِيهٌ Disliked, disapproved of, blamed, or hated; hateful, blameable, displeasing, or odious; as also ↓ مَكْرُوهٌ. البُغْضُ لَهُ الكَرَاهِيَةُ لِلشَّىْءِ signifies عَدَمَ مُلَاءَمَتِهِ and. (MF in art. ابى.) كَارِهٌ Unwilling: see an ex. voce أَسَاءَ. مَكْرَهٌ A thing that one dislikes, disapproves, or hates, or that one dislikes to do: opposed to مَنْشَطٌ: (TA in art. نشط:) [a thing, or an event, that is an object of dislike or hatred]. مَكْرُوهٌ Foul, abominable, or evil; i. q. سَيِّئٌ; (Beyd, xvii. 40;) and شَرٌّ: (TA:) [held in aversion]. See كَرِيهٌ. — — مَكَارِهُ, a pl. of مَكْرُوهٌ. — — مَكَارِهُ الدَّهْرِ The afflictions, or calamities, of fortune; syn. نَوَازِلُهُ and شَدَائِدُهُ. (TA.) See also مَكْرَهٌ. مُسْتَكْرَهٌ : see an ex. voce عَرَضٌ. كرى 3 كَارَى عَلَى دَابَّةٍ He employed a beast of carriage to carry for hire. (IbrD.) 4 أَكْرَانِى دَارَهُ, and دَابَّتَهُ, He let me his house, and his beast of carriage, on hire. (Mgh.) 6 تَكَارَى see 8. 8 اِكْتَرَى and ↓ اِسْتَكْرَى and ↓ تَكَارَى He hired, or took on hire a house, and a beast. (Mgh.) 10 اِسْتَكْرَى see 8. كَرًى or كَرًا Drowsiness. (S, Msb, K.) كَرِىٌّ One who lets a thing on hire; (Mgh:) one who lets beasts on hire. (Msb.) See an ex. in a verse cited art. شم, conj. 4. — — And One who is hired. (Mgh, &c.) In one copy of the Mgh, المكترِى is put by mistake for المُكْتَرَى: i. q. مُكْرٍ: and مُكْتَرَى. (TA in art. حرم.) كُرِىٌّ Spherical: see Ksh in ii. 20. كُرِيَّةٌ Sphericalness: see Bd in ii. 20. كَرَوْيَا [Caraway-seed] is of the measure فَعَوْلَلٌ [and if so must be written كَرَوْيًا]: (K:) or it may be فَعَوْلَى: [but see what follows:] AHn says that, if with medd, it is fem. [and therefore كَرَوْيَاءُ]: but it is not Arabic [and therefore, without medd, it is probably كَرَوْيَا]. (TA.) كَرَوَانٌ : see ضُوَعٌ and قَبْجٌ. مُكَارٍ One who lets beasts of carriage, &c., on hire; like كَرِىٌّ, q. v.; an owner, and letter on hire, of asses [&c.]. (KL.) See فَلَّاحٌ. كسف : كَاسِفُ البَالِ see بَالٌ. كسق i. q. كَوْسَجٌ. (M.) كسل 2 كَسَّلَهُ, inf. n. تَكْسِيلٌ, said of satiety, It rendered him heavy, sluggish, lazy, indolent, or torpid. (TA.) 4 أَكْسَلَ signifies أَوْلَجَ وَلَمْ يُنْزِلْ عَنْهَا; [Inivit sed non emisit;] (IAar, in TA, art. فهر;) [i. e., أَوْلَجَ ثُمَّ تَرَكَهَا وَلَمْ يُنْزِلْ]. كَسْلَانٌ Heavy, sluggish, lazy, indolent, torpid. (K.) مَكْسَلَةٌ : see an ex. voce كِظَّةٌ. كسو 1 كَسَوْتُهُ سَيْفًا [I invested him with a sword]. (TA in art. غشو.) 5 تكسى : see تقى. كِسَآءٌ [A garment]. See عَبَآءٌ, and جِلْسٌ and مُسَيَّحٌ. — — ذُو كِسَآءٍ, as opposed to ذُوبُرْدٍ, (assumed tropical:) A poor man. (S, art. عج.) [The كساء was evidently a simple oblong piece of cloth; for الكِسَائِى is said to have been thus named because he wore a كساء while in the state of إِحْرَام; as is mentioned in the TA, art. كسو; but it seems to have been sometimes sewed in the manner of the عَبَآء, which see; and see also مُسَيَّحٌ, and بُرْدٌ.] It is [properly] not one of the garments which are cut and sewed [but is a single piece]: (Mgh, art. قطع:) [a wrapper, or wrapping garment, of a single piece]. — — رَكِبَ كِسَآءَهُ He fell upon the back of his neck. (IAar, in TA, art. ردع.) كَاسٍ Having clothing: see an ex. voce رُبَّ. أَكْسَى : see بَصَلٌ. كشف 1 كَشَفَهُ and كَشَفَ عَنْهُ He uncovered it; unveiled it; laid it open; displayed it; exposed it to view; discovered it; detected it; revealed it; disclosed it. — — كَشَفَ عَنْهُ He investigated, explored, or scrutinized, it; searched, examined, or inquired, into it. — — كَشَفَهُ He removed it; namely, a cover, or covering, or the like: and he uncovered it, laid it open, &c.; as also كَشَفَ عَنْهُ. — — كَشَفَ شَيْأً عَنْ شَىْءٍ He removed, put off, took off, or stripped off, a thing from over, or from before, a thing which it covered or concealed. (K.) — — كَشَفَ He removed, cleared away, or dispelled, grief, or sorrow: see فَرَجَ (of which it is an explanation in the Msb and K). — — See 7. 3 كَاشَفَهُ, inf. n. مُكَاشَفَةٌ, [He acted openly with him, or towards him;] syn. of the inf. n. مُجَاهَرَةٌ. (Har, p. 470.) He, or it, appeared to him; as also كَاشَفَ عَلَيْهِ; syn. ظهر له. (TA.) — — كُوشِفَ بِمَا أَخْفَيْتُ He became acquainted with, knew, or got knowledge of, what I concealed: syn. إِطَّلَعَ عَلَيْهِ. (Har. p. 686.) — — مُكَاشَفَةٌ The showing open enmity, or hostility, with any one. (KL.) [I. e. كَاشَفَهُ alone, or] كاشفه بِالعَدَاوَةِ signifies He showed open enmity, or hostility, with him; (S, MA, K;) and so كاشفه العَدَاوَةَ. (MA.) See صَفْحَةٌ. — — [Also Discovery, or revelation: pl. مُكَاشَفَاتٌ: see Hájjee Khaleefeh, s. v.] — — كَاشَفَهُ الحَرْبَ [He made war with him openly]. (Msb, art. نبذ.) 5 تَكَشَّفَ He uncovered, or exposed, himself in sitting. (TA, voce أَعْفَتُ.) 6 تَكَاشَفُوا They revealed their faults, or secrets, one to another: see تَدَافَنُوا. 7 اِنْكَشَفَ عَنْهُ [He, or it, withdrew, or became withdrawn, or removed or became removed, from him, or it, or from over it] — — اِنْكَشَفَتْ said of a she-camel: see مُفَنَّنٌ. — — اِنْكَشَفُوا [They were routed, defeated, or put to flight; like ↓ كَشِفُوا: the former is quasi-pass. of كَشَفَ, " he routed, " &c.]. (K, voce جال in art. جول.) See also تِفْرِجَةٌ, in art. فرج. كَشَّافٌ : see Ham, p. 49, l. 2. مَكْشُوفٌ Uncovered, &c.; overt. مُكَاشِفٌ [A discoverer, or revealer: thus I have rendered it voce عَيْنٌ.] كشك كَشْكٌ Barley-water: (K:) or pounded wheat or barley: a Persian word, arabicized. (Mgh.) Hence, كَشْكِيَّةٌ A kind of broth. (Mgh.) كظم 1 كَظَمَ غَيْظَهُ He repressed, or restrained, his wrath, or rage. (K.) — — كَظَمَ, aor. كَظِمَ, inf. n. كَظْمٌ, He restrained himself. (TA.) جِرَّةٌ: see لَا يَكْظِمُ عَلَى جِرَّتِهِ; and مَا يَكْظِمُ عَلَى جِرَّةٍ. — — — — كَظَمَ عَلَى غَيْظِهِ i. q. كَظَمَ غَيْظَهُ. (TA.) كَظَائِمُ [pl. of كِظَامَةٌ] Subterranean conduits for water. (TA in art. قنو.) كعبر كُعْبُرَةٌ and ↓ كُعْبُورَةٌ Anything compact (K, TA) and round: (TA:) and the latter, i. q. عُقْدَةٌ [meaning a knot, or a knob]: (TA:) [pl. of the latter كَعَابِيرُ: see خِرْوٌ: see also أَخْرَمُ]. — — Also The seed-vessel [i. e. siliqua, or pod,] of the radish and some other plants. (IAar, TA voce إِسْحَارٌ.) كُعْبُورَةٌ : see كُعْبُرَةٌ. كعك كَعْكٌ A well-known bread; (K;) biscuit; (MA;) or [a kind of] dry bread: (MA, TA:) now applied to a sort of bread made in the form of a ring, hollow, [and generally containing some دبس or the like,] the best of which is brought from Syria, and given as a present. (TA.) كعل : see ثُعْلٌ. كعم 1 كَعَمَ البَعِيرَ : see عَكَمَ. كِعَامٌ A muzzle for a camel. (PS.) كِعَامَةٌ The iron thing that embraces, or clasps, (تَلْتَقِمُ,) the muzzle of the horse. (IDrd in his book on the

Saddle and Bridle, p. 8.) كف 1 كَفَّ الثَّوْبَ He sewed the edge, or border, of the garment, or piece of cloth, the second time, (S, K,) after the [slight] sewing termed الشَّلُّ, (S,) or المَلُّ. (K.) — — [He felled (a seam or garment).] — — كَفَّ عَنْهُ, aor. كَفُ3َ , He refrained, or forbore, from it, as forbidden; abstained, or desisted, from it; left, relinquished, or forsook it: (Msb:) [as also ↓ انكفّ]. — — كَفَّ عَنْهُ He refrained, desisted, forbore, abstained, or held, from it. (K, &c.) — — كَفَّهُ عَنْهُ He made him to refrain, forbear, or abstain, from it; averted him, turned him away or back, from it; (K;) prevented, hindered, held, withheld, or restrained, him from it. (Mgh, Msb, TA.) — — [كَفَّ بَيْنَهُمَا He interposed as a restrainer between them two: a phrase of frequent occurrence]. — — كَفَّ مِنَ الشَّعَرِ (M, K, art. قصر) He shortened the hair. (M, ibid.) 3 كَافُّوا عَدُوَّهُمْ i. q. حَاجَزُوهُمْ, which see. — — مُكَافَّةٌ signifies i. q. مُحَاجَزَةٌ, because it is a preventing, or an abstaining, from fighting. (Mgh.) 7 إِنْكَفَ3ّ see 1. كَفٌّ [generally The hand: sometimes, app., the palm only:] accord. to Az, the palm with the fingers. (Msb.) — — [Hence, A cake of the length and thickness of the hand: thus in the present day. See عُجَّالٌ.] — — كَفٌّ A handful; what one takes with the hand, or grasps; syn. قُبْضَةٌ. (S, art. قبض.) — — [ضَرَبَهُ كَفًّا He struck him a slap with the hand.] — — [كَفٌّ often signifies The paw of a beast.] — — الكَفُّ الجَذْمَآءُ The star α of Cetus. — — الكَفُّ الخَضِيبُ The β of Cassiopeia. كَفَّةٌ : see كِفَّةٌ. كُفَّةٌ The selvage, i. e. border, or side, of a garment or piece of cloth, (S, Msb,) that has no هُدْب [or end of unwoven threads]: (S, voce طُرَّةٌ:) or what surrounds the skirt of a shirt: or whatever is oblong; as the حَاشِيَة of a garment or piece of cloth, and of sand: and the edge of a thing. (K.) كِفَّةٌ The bezel, or collet, i. e. the part in which the stone is set, of a signet-ring. (TA in art. ركب.) See كُرْسِيٌّ. — — See also طَرْقٌ. — — A كِفَّةٌ scale of a balance: (MA:) vulg. ↓ كَفَّةٌ. (K.) كَفَافٌ The like of a thing. (S, K.) — — Food, or sustenance, that renders one independent of others: (S, K:) or sufficient for one's want, not exceeding nor falling short. (Msb.) كِفَافٌ The circuit, rim, or surrounding edge, of a thing. (S, K.) كِفَافَةٌ [app. a subst., not an inf. n.,] The act, or art, of sewing in the manner termed كَفٌّ; (TA;) contr. of شِلَاشَةٌ. (TA in art. شل.) نَاقَةٌ كَافَّةٌ An old and weak she-camel. (AO, TA in art. سدم.) — — [مَا كَافَّةٌ The restrictive مَا, which is annexed to أَنَّ إِنَّ, &c.: so called because it restrains the particle to which it is adjoined from exercising any government.] — — كَافَّةً Wholly. (Bd and Jel in ii. 204.) حَرْفُ مُكَافَاةٍ A particle denoting compensation, or the complement of a condition; like حَرْفُ جَزَآءٍ. كفل 1 كَفَلَ بَالمَالِ He was, or became, responsible, answerable, accountable, amenable, surety, or guarantee, for the property (Msb) owed by another person: (IbrD:) [it may be rendered he guaranteed the property. See مَكْفُولٌ]. — — كَفَلَ بَالنَّفْسِ He was, or became, responsible, answerable, amenable, or surety, for another person, (Msb,) i. e., for the latter's appearance, or presence, to answer a suit. (IbrD.) كَفَلٌ The عَجُز [or hinder part, posteriors, buttocks, or rump]: (Msb, K:) or the رِدْف [or hindermost part] thereof: or the [part called] قَطَن. (K.) كَفِيلٌ One who is responsible, answerable, amenable, or a sponsor or surety. (S, K, &c.) كَفَالَةٌ Responsibility; answerableness; amenability; or suretiship; (S, Mgh, Msb, K;) the conjoining of one responsibility (ذِمَّة) to another, [i. e., the conjoining one's own responsibility to that of another person,] with respect to the right of suit, [so that one person becomes liable to be sued for that which another owes]; (Mgh;) i. q. ضَمَانٌ. (S, &c.) مِكْفَالٌ A woman large in the كَفَل [or hinder part, or posteriors]. (TA in art. ثقل.) مَكْفُولٌ app. signifies Guaranteed, or pledged: for, accord. to IKtt, as is said in the Msb, you say كَفَلْتُ المَالَ as well as كَفَلْتُ بِالمَالِ; meaning I took upon myself the property; became responsible, or answerable, for it; [or I guaranteed it:] or مَكْفُولٌ is better rendered ensured by an acknowledgment of responsibility for it: see an ex. voce مَرْهُونٌ. كفن 5 تَكَفَّنُوا بِأَنْطَاعٍ [They wrapped themselves with انطاع for grave-clothing]. (TA, art. حنط.) كفهر 4 اِكْفَهَرَّ , said of clouds: see a verse cited عَزْلَآءُ. كفى 1 كَفَى He, or it, sufficed, or contented: hence كَفَانِى فُلَانٌ الأَمْرَ Such a one sufficed me, or contented me, in respect of the affair; i. e., by taking upon himself to perform it or accomplish it if good, or to prevent it or avert it if evil: and كَفَانِى شَهِيدًا He sufficed me as, or for, a witness; or he suffices me as, or for, such: and sometimes بِ is redundantly prefixed to its agent, and sometimes to its objective complement; as in exs. cited in art. ب. See Ham, p. 152. كَفَى [It sufficed, or satisfied, or contented,] it stood instead of another thing, or other things; (Msb;) [as also كَفَى عَنْ غَيْرِهِ.] — — كَفَى بِنَا for كَفَانَا &c. See W, pp. 5 and 6 — — كَفَى, aor. يَكْفِى, inf. n. كِفَايَةٌ, also signifies دَفَعَ and مَنَعَ followed by مِنْ. (Har, p. 43, q. v.) [You say, كَفَاهُ الشَّرَّ He repelled from him evil; and hence, he defended him therefrom; and he freed him therefrom: said of God, and of a man, &c.] 8 اِكْتَفَى بِالشَّىْءِ He was, or became, sufficed by the thing, so as to need nothing more; or content with it. (Msb.) كِفَايَةٌ A sufficiency; enough; a thing that suffices, or contents, and enables one to obtain what one seeks. (TA, art. بلغ.) — — قَامَ بِكِفَايَتِهِ He undertook his maintenance; he maintained him; syn. مَانَهُ. (S, K, art. مون.) أَكْفَى [More, and most, satisfying]. (Mgh, in art. جزأ.) كَاكَنَجٌ or كَاكَنْجٌ ككنج [Pers. كَاكَنَجْ]: see عُبَبٌ. كل 1 كَلَّ It (the sight) was, or became, dim, dull, or hebetated. (K.) — — He (a camel) was, or became, fatigued, tired, or wearied. (MA.) — — كَلَّتِ الأَيْدِى The hands, or arms, became weak; syn. ضعفت [i. e. ضَعَ3ُفَتْ]. (Ham, 296.) [كَلَّ عَنْ فِعْلٍ He was fatigued, or weak, and so disabled, or incapacitated, from doing a thing; like أَعْيَا عَنْهُ, and ضَعَ3ُفَ عَنْهُ: see نُخِبَ and عَرِسَ.] — — كَلَّتْ أَسْنَانُهُ, (K, art. ضرس,) inf. n. كَلَالٌ, (S, in that art.,) His teeth were set on edge, (TK, in that art.,) by eating, or drinking, what was acid, or sour. (S, K, in that art.) — — كَلَّ It (a sword, &c.) was blunt, and would not cut. (K, &c.) — — كُلُّهُنَّ for كُلَّتُهُنَّ: see Bd xxxi., last verse. 2 كَلَّلَ He adorned a thing with gems or jewels. 4 أَكَلَّ أَسْنَانَهُ [It set his teeth on edge]; said of acid, or sour, food or drink. (Ibn-'Abbád, in TA, art. ضرس.) See 1. كَلٌّ A burden; syn. ثِقْلٌ: (S, Mgh, Msb, K:) a person, or persons, whom one has to support: syn. عَيِّلٌ, (K,) and عِيَالٌ: (S, Mgh, Msb, K:) applied to one and to more. (Msb.) See an ex. voce ذِمَّةٌ (last sentence but two). كُلٌّ when preceded by a negative and followed by an exception, means Any one; as in the Kur, xxxviii. 13, إِنْ كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ There was not any one but accused the apostles of lying. See also another ex. voce لَمَّا. — — See بَعْض. — — هُوَ العَالِمُ كُلُّ العَالِمِ [lit. He is the possessor of knowledge, the entirety of the possessor of knowledge,] means that he is one who has attained to the utmost degree of the quality thus attributed to him. (Sb, K, TA.) — — كُلَّمَا Whatever. — — كُلَّمَا Whenever; as often as; every time that; in proportion as. — — كُلَّمَنْ Whoever. كِلَّةٌ [musquito-curtain]: see أَبُو دِثَارٍ and بَعَضَ. كُلِّىٌّ Relating to all or the whole; universal; total: and often meaning relating to the generality; general; contr. of جُزْئِىٌّ. — — And, as a subst., A universal; that which comprises all جُزْئِيَّات, or particulars: pl. كُلِّيَّاتٌ. — — كُلِّيَّةٌ The quality of relating to all or the whole; relation to all or the whole; universality; totality: and often meaning the quality of relating to the generality; generality. — — الكُلِّيَّاتُ الخَمْسُ, in logic, The Five Predicables: namely, الجِنْسُ Genus, النَّوْعُ Species, الفَصْلُ Difference, الخَاصَّةُ Property, and العَرَضُ Accident. كَلِيلٌ Weak, or faint, lightning [app. likened to a blunt sword]. (TA in art. عمل.) — — لِسَانٌ كَلِيلٌ A — — ظُفْرٌ: see كَلِيلُ الظُّفْرِ.

dull tongue; lacking sharpness. (S. *) وَرِثَ رَجُلًا , and عَنْ كَلَالَةٍ كَلَالَةً, He was heir of a man who left neither parent nor offspring (IbrD.) الإِكْلِيلُ The 17th Mansion of the Moon; (Kzw;) the head of Scorpio. (Aboo-l-Heythem, quoted in the TA, voce رَقِيبٌ.) — — الإِكْلِيلُ Three bright stars in [or rather before] the head of Scorpio, [namely g, h, and q,] disposed in a row, transversely. — — The border of flesh round the nail: (K:) in the TA, art. إِكْلِيلُ الظُّفُرِ .شظف مُكَلَّلٌ Adorned with gems or jewels. (L, art. نجد; a common meaning.) كلف 1 كَلِفَ بِهِ He became attached, addicted, given, or devoted, to it; or he attached, addicted, gave, or devoted, himself to it; (S, Msb, K, TA;) he loved it: (Msb, TA:) [he was fond of it:] he loved him, [or it,] vehemently. (TA.) — — كَلَفٌ, inf. n. of كَلِفَ: [violent or intense love:] see حُبٌّ; and see a verse cited in the first paragraph of that art. 2 كَلَّفَ نَفْسَهُ شَيْئًا He tasked himself with a thing, as also ↓ تَكَلَّفَ شَيئًا. — — كَلَّفَهُ أَمْرًا He tasked him to do a thing; imposed upon him the task of doing a thing. — — So تَكْلِيفٌ The imposition of a task or duty. — — A task; compulsory work; a duty imposed. — — كَلَّفَهُ الأَمْرَ He imposed upon him the thing, or affair; syn. حَمَّلَهُ إِيَّاهُ. (Msb.) — — كَلَّفَ نَفْسَهُ He put himself to trouble or inconvenience; like ↓ تَكَلَّفَ alone. — — كَلَّفَهُ كَذَا He imposed upon him the task of doing, or procuring, or bringing, such a thing. — — كَلَّفَهُ أَمْرًا He imposed upon him a thing, or an affair, in spite of difficulty, trouble, or inconvenience: (Msb:) he ordered him to do a thing that was difficult, troublesome, or inconvenient, to him: (S, K:) he made, required, or constrained, him to do a thing; exacted of him the doing a thing; meaning, a thing that was difficult, troublesome, or inconvenient to him: (Kull, 123; and the Lexicons, passim.) See جَشَّمَهُ. — — تَكْلِيفٌ An imposition; a requisition: con straint, &c. 5 تَكَلَّفَ أَمْرًا He [undertook a thing, or an affair, as imposed upon him: or] took, or imposed, upon himself, or undertook, a thing, or an affair, [as a task, or] in spite of difficulty, trouble, or inconvenience; (Msb;) syn. تَجَشَّمَهُ: (S, K:) he constrained, or tasked, or exerted, himself, or took pains, or made an effort, to do a thing; meaning, a thing that was difficult, troublesome, or inconvenient, to him: or he affected, as a self-imposed task, the doing of a thing. (The Lexicons, passim: see تغزّل: and see كَلَّفَهُ أَمْرًا.) — — تكلّف صِفَةً He affected, or endeavoured to acquire, a quality. So in the explanations of verbs of the measure تَفَعَّلَ; as تَحَلَّمَ. (Sharh El-'Izzee, by Saad-ed-Keen.) — — Also, He affected, or pretended to have, a quality, not having it. So in the explanations of verbs of the measure تَفَاعَلَ, as تَجَاهَلَ: (idem:) [and sometimes in verbs of the measure تَفَعَّلَ also, as تَكَسَّرَ &c.]. And تَكَلَّفَ alone, He exercised self-constraint, or put himself to trouble or inconvenience. — — تَكَلَّفَ He affected what was not natural to him. — — تَكَلَّفَ He used forced efforts to do a thing, and to appear to have a quality. He affected, or endeavoured to do or acquire, &c.; he constrained himself to do, &c.; he applied himself, as to a task, to do a thing. تكلّف الشَّجَاعَةَ He made himself, or constrained himself to be, courageous; affected, or endeavoured to acquire, or characterize himself by, courage. — — تكلّف الشَّجَاعَةَ also, He acted, or behaved, with forced courage; endeavoured to be courageous. — — تكلّف فِى عَرَبِيَّتِهِ He used a forced, or affected, manner in his Arabic speech. — — تَكَلُّفٌ A straining of a point in lexicology. — — تَعَقَّلَ signifies He affected or endeavoured to acquire, intelligence; explained by تكلّف العَقْلَ: and تَعَاقَلَ, he pretended to be intelligent, not being really so. (S, art. عقل.) تَكَلُّفٌ in a verb of the measure تَفَعَّلَ is as above explained, signifying a desire for the existence of an attribute in one's self: in a verb of the measure تَفَاعَلَ it is different, and means the pretending to be or to do something which in reality one is not or does not; as in the instance of تَجَاهَلَ, he pretended to be ignorant, not being so in reality. (Sharh El-'Izzee, by Saad-ed-Deen.) تَكَلَّفَ كَذَا He did so purposely. — — تَكَلَّفَ He tasked himself. — — تَكَلَّفَ القَىْءَ He vomited intentionally. (TA, art. قىء.) كَلَفٌ [A discolouration of the face, by] a thing that comes upon the face resembling sesame; [by freckles, accord. to present usage:] and a dingy redness that comes upon the face. (S, K.) كُلْفَةٌ A difficulty, or difficult affair, or a duty, or an obligation, that one imposes upon himself; (S, K;) or a thing imposed upon one as difficult, troublesome, or inconvenient. (Msb.) See حَبٌّ. — — [Constraint,] trouble, pain, or inconvenience. (MA.) كلم 3 كَالَمَهُ i. q. نَاطَقَهُ. (TA in art. نطق.) 5 تَكَلَّمَ عَنْهُ He spoke for him; syn. عَبَّرَ. (S, Msb, art. عبر.) 6 تَكَالَمَا They spoke, talked, or discoursed, each with the other. (S, * M.) كَلِمَةٌ A word: (Kull, 301:) an expression: (K:) a proposition: a sentence: [a saying:] an argument. (Kull.) An assertion: an expression of opinion. كَلَامٌ is a gen. n., applying to little and to much, or to few or many; (S, TA;) to what is a sing. and to what is a pl. (TA.) It may therefore be rendered A saying, &c.; and sayings, or words: see an ex. voce أَفْكَلُ, in art. فكل. — — كَلَامٌ Speech; something spoken; [diction; language;] parlance; talk; discourse: (Msb, &c.:) a saying: a say: something said: in grammar, a sentence. الكَلِمُ الطَّيِّبُ: see طَيِّبٌ. — — كَلَامٌ: also, a quasi-inf. n. for تكليم, sometimes governing as a verb, [like the inf. n.,] accord. to some of the grammarians; as in the following ex.: قالوا كلامك هنداً وهى مصغية يشفيك قلت صحيح ذاك لو كانا (Sharh Shudhoor edh-Dhahab.) See إِسْمُ مَصْدَرٍ. — — عِلْمُ الكَلَامِ [The theology of the Muslims;] a science in which one investigates the being and attributes of God, and the conditions of possible things with respect to creation and restitution, according to the rule of El-Islám; which last restriction is for the exclusion of the theology of the philosophers. (KT.) رَجُلٌ كَلِيمٌ , like سِكِّيتٌ [and جِدِّيثٌ] i. q. مِنْطِيقٌ. (Ibn-'Abbád, Z, TA.) كُلْيَةٌ of a bow: see أَبْهَرُ — — of a مَزَادَة: see خُرْبَةٌ. مُتَكَلِّمٌ A Muslim theologian. See عِلْمُ الكَلَامِ. كلو 1 كَلَا, first pers. كَلَاتُ, aor. يَكْلُو; and كَلَا, first pers. كَلَيْتُ, aor. يَكْلَا; inf. n., كِلَايَةٌ; see كَلَأَ. الكُلَى : the feathers so called: see مَنَاكِبُ and أَبْهَرُ. الكُلْيَتَانِ A name of two stars on the ear of Taurus. (See الكَلْبَانِ.) كم : see its syn. كَأَيِّنْ or كَأَىٍّ voce أَىٌّ. — — As an interrogative with the specification suppressed, What number? How many? and, as in an ex. voce سِقْىٌ, virtually meaning How much? and so in an ex. voce مَسَافَةٌ and voce شَبْرٌ. Also How long? as in the Kur, ii. 161, &c.; a noun signifying a period of time being understood: see also an ex. voce عَسَفَ, and voce فَرَشَ. كُمٌّ and كُمٌّ are both app. right: see قَدْ. كِمٌّ The calyx of a flower. (K, &c.) — — كِمٌّ The envelope [or spathe] of the طَلْع [or spadix of a palm-tree]: and the covering [or calyx] of flowers or blossoms; as also ↓ كِمَامَةٌ. (S, Msb, K.) كُمَّةٌ A قَلَنْسَوَة: (TA in art. بطح:) or a round قلنسوة: (S, K:) pl. كِمَامٌ. (K, * TA in art. بطح.) كِمَامَةٌ : see كِمٌّ. كَمِّيَّةٌ Quantum, or quantity, as answering to " how many. " مُكَمَّمٌ Covered over, or concealed (مَسْتُور). (S, art. خصب.) See بُرْأَةٌ. كَمْكَامٌ The cancamum-tree: see بُطْمٌ and ضِرْوٌ. قمفطش كَمَا فِيْطُوس [χαμαίπιτυ�, the ground-pine]: see عَرْصَفٌ. كمر كَمَرٌ A kind of belt with a receptacle for money. كمل 1 كَمَلَ He, or it, was, or became, perfect; and sometimes, it was, or became, complete, entire, whole, or full; which latter signification is more properly expressed by تَمَّ, which see. كَامِلٌ Complete with respect to bodily vigour, having attained the usual term thereof. See لَيْثُ عِفِرِّينَ, art. عفر. Also Consummate, perfect. عَيْنُ الكَمَالِ : see فَقَأَ. مُكَمِّلَاتٌ Supererogatory acts of religious service. كمن الكَامَانُ المُذَابُ , mentioned in the TA, in art. نبط, i. q. عِلْكُ الأَنْبَاطِ, which is applied as a لزوق to a wound. كَامِنٌ Latent. مَكْمَنٌ A place of concealment, a lurking-place: (Mgh, Msb:) pl. مَكَامِنُ. (Msb.) كمه أَرْضٌ كَمْهَاءُ i. q. مُغَمَّةٌ and مِغْمَةٌ. (TA in art. غم.) كمى كَمِىٌّ A courageous man: or one wearing arms or armour: (K:) or a courageous man covered, or protected, by arms or armour; (S;) a courageous armed

man. كن كِنٌّ A place of retreat or concealment; such as a cave, and an excavated house or chamber: (Beyd, xvi. 83:) see بَرٌّ. — — كِنٌّ The shelter of a wall: see دِفْءٌ. — — A thing that serves for veiling, covering, or protecting. (S, * Msb, * K.) See ظِلٌّ, where I have thus rendered it. كُنَّةٌ : see طَنَفٌ. كِنَانَةٌ : see جَعْبَةٌ. كَانُونٌ A fire-place; a place in which fire is lighted. (S, K.) مَكْنُونُ الفَائِلِ : see a verse of El-Aashà in art. فيل. فاعل مُسْتَكِنٌّ : see مُسْتَقِنٌّ. كنخب كَنْخَبَةٌ Confusion of speech, or discourse, by reason of errors, or mistakes. (Yoo, K.) [App. an inf. n. of which the verb is كَنْخَبَ.] كنس كَنِيسٌ [a kind of roast flesh-meat]: see مَرْمُوضٌ. كنف 8 اِكْتَنَفَهُ القَوْمُ The people were on his right and left. (Msb.) — — اِكْتَنَفَهُ It bordered it on either side. كَنَفٌ Vicinage or neighbourhood, or region or quarter or tract, and shadow or shelter or protection. (K.) — — كَنَفَا الإِنْسَانِ The man's two sides, right and left. (TA.) كَنُوفٌ : see قَذُورٌ, in two places. كَنِيفٌ : see زِرْبٌ. كُنَافَةٌ A kind of pastry, resembling vermicelli, made of fine flour and water mixed in such proportions as to compose a thin paste, which is poured into a vessel whose bottom is pierced with numerous small holes: the vessel being then moved circuitously over a large round tray of tinned copper, beneath which is a fire, the paste runs in fine streams, is quickly but slightly baked. and swept off. For eating, it is slightly baked with clarified butter (سمن), and then sweetened with honey, or sometimes with treacle, or sugar. — — كُنَافَةٌ i. q. Pers. رِشْتَهْ قَطَائِفْ [Thread katáïf]. (KL.) See إِطْرِيَةٌ. كَنَفَانِيٌّ A maker or seller of كُنَافَة. مُكَانِفٌ A she-camel that lies down behind the other camels. (Az, cited in L, art. روح.) كنه 4 أَكْنَهَ : see an ex. in a verse cited voce مَعَسٌّ. كُنْهٌ : see فَصٌّ. — — كُنْهٌ may often be rendered Entity. كنى 1 كَنَى He affixed a كِنَايَة, meaning, with the Koofees, a pronoun, to a verb [&c.]: (TA in art. ريب:) but accord. to the usage of the verb in two instances in the M and K, voce رَابَ in art. ريب, it clearly means he spoke allusively. — — كَنَى بِهِ عَنْ كَذم, He used it metonymically for such a word or phrase; he alluded thereby to such a thing. كُنْيَةٌ A surname of relationship. كِنَايَةٌ A metonymy: see تَعْرِيضٌ; where the difference between these two words is explained. — — Also, An allusion. (TA.) — — Also, and ↓ مُكَنًّى, accord. to De Sacy, in his Ar. Gr. i. 455, or ↓ مُكَنٌّ, for I find its plural written in a copy of the S مُكَنِّيَات, A pronoun; see كَنَى. مُكَنٌّ and مُكَنًّى:see كِنَايَةٌ. كهب كُهْبَةٌ , accord. to Ibn El-Aarábee, Yellowness inclining to redness. (TA. voce حُسْبَة.) كهل 8 اِكْتَهَلَ , said of a plant, It became tall and full-grown: (TA:) or it became of its full height, and blossomed: (S:) see زَاخِرٌ. كَهْلٌ Of middle age; or between that age and the period when his hair has become intermixed with heaviness. See شَبَابٌ; and شَيْخٌ and غُلَامٌ. كُهُولَةٌ : see شَبَابٌ. كَاهِلٌ [The withers of a horse, &c.] i. q. حَارِكٌ: or the anterior portion of the upper part of the back, next the neck, which is the upper third part, containing six vertebra: or the part between the two shoulder-blades: or the part where the neck is joined to the back how: [the base of the neck: see ثَبَجٌ]. (K.) كِهَانَةٌ Divination: soothsaying. (K, &c.) كَاهِنٌ : see عَرَّافٌ and عَائِفٌ. كو كُوَّةٌ and كَوَّةٌ (S, Msb, K) and كَوٌّ (K) A hole, or perforation. or an aperture, (S, Mgh, Msb, K,) in a wall (Msb, K) or chamber; (S, Mgh;] [a mural aperture;] or the first and second, a small one; and the third, a large one (K.) See also مِشْكَاةٌ. كور كارى [كَارِئٌّ?] i. q. غَرِيبٌ, applied to a man. (AA, in TA, voce غَرِيبٌ.) كوع كُوعٌ The extremity of the radius, or bone of the fore-arm, next the thumb: (S, Msb, K:) or the protuberance formed thereby. كوف 5 تَكَوَّفَ : see تَشَأَّمَ. كَافٌ Same as كُسٌّ (because it is the name of the incipient letter of this word: 1001 Nights ii. 304). كُوفِيَّةٌ A thing that is worn upon the head; so called because of its roundness, or its bring round. (TA.) كوم 8 اِكْتَامَ He walked upon the extremities of his toes, by choice. (TA, voce حَارِقَةٌ, q. v.) كون 1 كَانَ He or it was. A verb of the class called incomplete, (نَاقِصٌ) because, with the agent which it comprises, or to which it relates, it cannot constitute a complete proposition; i. e., non-attributive. The other verbs of this class are, مَا ,ظَلَّ أَضْحَى أَمْسَى أَصْبَحَ صَارَ دَامَ مَاانْفَكَّ مَا فَتِئَ مَابَرِحَ مَا زَالَ بَاتَ, and لَيْسَ. Each of these governs its noun, or subject, in the nom. case, and its enunciative, or predicate, in the acc. case; as, كَانَ زَيْدٌ قَائِمًا Zeyd was standing. — — (The ن in يَكُنْ and the like is often irregularly elided.) — — كَانَ, divested of all signification of time. is often used as a copula. (See De Sacy 's Gr. Ar. i. 196.) So too is كَائِنٌ; for هٰذَا كَائِنٌ زَيْدًا and هٰذَا زَيْدٌ signify the same. (Mughnee, voce أَنَّ.) — — كَانَ as a complete, i. e., an attributive, verb, see حَصَلَ. in three places. 5 تَكَوَّنَ He, or it, received, or took, his, or its, being, or existence; came into existence; originated. 10 اِسْتَكَانَ He was, or became lowly, humble, submissive, or in a state of abasement. (Har, p. 4, q. v.) See اِسْتَكَنَ in art. سكن: and see art. كين. نَعُوذُ بِاللّٰهِ من الحَوْرِ بَعْدَ الكَوْنِ : see حَوْرٌ and كَوْرٌ. كَيْنُونَةٌ :see شَاخَ. مَكَانَةٌ A particular place of being or existence. See an ex. voce نَفْسٌ. — — مَكَانَكَ وَزَيْدًا [Keep where thou art and approach not Zeyd!] Heard by Ks. (L, art. عند.) — — State, or condition. [Bd, xi. 122, and xxxix. 40.) See art. مكن. — — مَكَانٌ i. q. مَنْزِلَةٌ. (Bd, xii. 77.) — — هٰذَا مَكَانٌ لِقَوْلِنَا كَذَا This is a ground for our saying thus. — — أَصْبَحَ مَكَانَ كَذَا It became as, or like, such a thing. See a verse cited voce رَتَّمٌ. كوى 1 كَوَاهُ He (a veterinary, and any other, TA) cauterized him; i. e. burned his skin; with an iron, and the like: (K:) or he burned him with fire. (Mgh.) كيس كَيِّسٌ Intelligent; ingenious, clever. (S, Msb, K.) [Plur. كُوسَى:] also أَكْيَاسٌ. (Msb.) أُمُّ كَيْسَانَ a metonymical name of The knee, in the dial. of El-Azd. (TA, art. ركب) كيص كِيصٌ : see دَنِيقٌ. كيف 2 كَيَّفْتُهُ فَتَكَيَّفَ , used by the Muslim theologians, (K, TA,) verbs derived from كَيْفَ, (TA,) [signifying I specified by the ascription of its quality and it became so specified,] are formed in accordance with analogy, not heard from the Arabs. (K, * TA.) 5 تَكَيَّفَ : see what next precedes. كَيْفِيَّةٌ Quality as answering to " how? "; mode, or manner, of being. كَيْفُوفِيَّةٌ for كَيْفِيَّةٌ: see تَيْسِيَّةٌ. كيل 8 اِكْتَالَ عَلَيْهِ and مِنْهُ : see عَلَى in the sense of مِنْ. كَيْلٌ : see مِكْيَالٌ. كَيَّالٌ [A measurer of corn and the like]. (A, art. بخس.) مِكْيَالٌ A measure with which corn is measured; (S, Msb, K;) as also ↓ كَيْلٌ; (Msb;) a measure of capacity. كين 10 اِسْتَكَانَ : see اِسْتَكَنَ in art. سكن: and see art. كون. كَيْنٌ (also written كَيْنَةٌ, K, voce زَرْنَبٌ): see بَظْرٌ. كيه كَيْهًا A large, or bulky, she-camel: see the last sentence in art. غذو.

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The twenty-third letter of the alphabet; called لَامٌ. It is one of the letters termed مَجْهُورَة, or vocal, and also belongs to the class of الحُرُوفُ الذُّلْقُ, or ذَوْلَقِيَّة, i. e. letters pronounced by means of the tip of the tongue and the lip; it is one of the letters of augmentation. — As a numeral it denotes thirty. — For the particles لَ لِ لا, &c., see Supplement. لأ Accord. to some, the words of this art. are from a triliteral root, augmented: AAF, for instance, says that they belong to the same class as سبطر [in which the ر is added to the root.] TA.) R. Q. 1 لَأْلَأَ, (TA,) and ↓ تَلَأْلَأَ, (S, K,) (tropical:) It (a star, and the moon, TA, and lightning, S, K, and fire, TA) shone, glistened, or was bright: (K:) or shone with flickering light. (TA.) — — لألأتِ النَّارُ, inf. n. لَأْلَأَةٌ, (tropical:) The fire burned brightly: (K:) and ↓ تَلَأْلَأَتْ it blazed. (TA.) — — لألأ الدَّمْعَ, inf. n. as above, (tropical:) He let fall the tears (K) upon his cheeks like pearls. (TA.) — — لألأت بِعَيْنَيْهَا (assumed tropical:) She (a woman) opened her eyes wide, and looked intently. (K.) — — لألأ بِذَنَبِهِ (assumed tropical:) He (a bull, or a wild bull, ثَوْرٌ وَحْشِيٌّ, (TA,) or an antelope, K), wagged his tail. — — لَا آتِيكَ مَا لَأْلَأَتِ الفُورُ بِأَذْنَابِهَا, (Lh,) or لا أَفْعَلُهُ, (S,) I will not come to thee, or I will not do it, while the gazelles wag their tails: [i. e., I will never come to thee]. (Lh, S.) A proverb. (TA.) — — لألأتِ العَنْزُ (tropical:) The she-goat, or doe, desired the male. (K.) R. Q. 2 See 1. — — Also It (the سَرَاب [or mirage]) [moved to and fro, undulated, or] came and went. (S in art. رق.) لُؤْلُؤَةٌ A pearl: pl. لُؤْلُؤٌ (S, K) and لَآلِئُ: (S:) [or rather, لُؤْلُؤٌ is a coll. gen. n., of which لُؤْلُؤَةٌ is the n. un.]. — — Also, (tropical:) A wild cow; syn. بَقَرَةٌ وَحْشِيَّةٌ [a species of bovine antelope]. (K.) لَوْنٌ لُؤْلُوَانٌ, and ↓ لُؤْلُئِىٌّ, [A colour like that of pearls]. (K.) Ibn-Ahmar uses the former epithet as a fem. (TA.) لُؤْلُئِىٌّ: see preceding paragraph; and لَأَلٌ. لِئَالَةٌ [contr. to analogy, unless the radical letters be لأل,] The trade of a seller of pearls. (K.) لَأَّءٌ: see لَأَّلٌ, below. لَأَّلٌ (Fr, S, K) and ↓ لَأَّءٌ and ↓ لَأْلَاءٌ, (K,) all contr. to analogy [if the radical letters be لألأ], and the last a strange form, mentioned by few authors, and disapproved by most: (TA:) the regular from would be لُؤْلُئِىٌّ; not لَأَّءٌ, as J asserts it to be, [unless the radical letters be لأأ], nor لَأَّلٌ (K) [unless it be from a triliteral root, augmented, and thus rendered a quasi-quadriliteral-radical; (see a remark at the head of this art.; and see حَيَّةٌ;) in which case, either the added letter or the last radical letter may be omitted in the formation of this epithet]: (K:) A seller of pearls. (S, K.) لَأْلَاءٌ: see لَأَّلٌ. — — Also, A perfect, or complete, rejoicing. (K.) [It may be an inf. n.] لأت See art. ألت. لأش See art. لوش. لأط لأظ لأف See Supplement لألأ See art. لأ. لأم لأى See Supplement لب 1 لَبَّ [ـَ3, لَبِف, originally لَبِبَ,] sec. per. لَبِبْتَ, (S, K,) the most common form of the verb, (TA,) and [لَبَّ, originally لَبُبَ, like حَبَّ, originally حَبُبَ, q. v.,] sec. pers. لَبُبْتَ, aor. يَلَبُّ, (S, K,) in the dial. of El-Hijáz, deviating from rule as aor. of the latter form of the verb; (TA;) inf. n. لَبَابَةٌ (S, K) and لِبٌّ and لُبٌّ; (TA;) and لَبَّ, aor. يَلِبُّ, in the dial. of Nejd; like فَرَّ, aor. يَفِرُّ; (TA;) and [لَبَّ], sec. pers. لَبِبْتَ, aor. يَلَبُّ; [contr. to analogy;] (Yz;) and [لَبَّ], sec. pers. لَبُبْتَ, aor. يَلُبُّ; [agreeably with analogy;] (Yoo;) He was, or became, possessed of لُبّ, i. e., understanding, intellect, or intelligence. See لُبٌّ. (S, K.) It has been said by some (as the authors of the T, the S, &c.) that لَبُبْتَ, aor. تَلَبُّ, has not its like among the class of reduplicative verbs; i. e., in being of the measure فَعُلَ in the pret., and يَفْعَلُ in the aor.: but three similar verbs have been mentioned; namely, دَمُمْتَ, شَرُرْتَ, and عَزُزَتِ الشَّاةُ (meaning " the ewe, or goat, became scant in her milk "). (TA.) [This, however, is a mistake: the assertion relates to لَبُبْتَ having for its aor. (regularly) تَلُبُّ: see دَمَّ, aor. يَدُمُّ.]) — لَبَّ, aor. ـَ3لبـ; and ↓ لَبْلَب; He (a goat, and sometimes ↓ لبلب is used in the same sense with reference to a buck-antelope,) uttered a cry, or sound, at rutting-time. (TA.) — لَبَّ اللَّوْزَ He broke the almond and took forth its kernel. (TA.) — — لَبَّهُ, (K,) sec. pers. لَبَبْتُ, aor. ـُ3لبـ, inf. n. لَبٌّ, (S,) He struck him upon the part called the لَبَّة; (S, K;) i. e., the pit above the breast, between the collar-bones; the place where camels are stabbed. (TA.) — لَبَّ, aor. ـُ3لبـ, It (a house) faced, was opposite to, or stood over against, another house. (Kh, S, K.) — See 4. 2 لبّب, inf. n. تَلْبِيبٌ, He (a man warning, or admonishing, a people, and crying out for aid,) put his quiver and his bow upon his neck, and then grasped his own clothes at the upper part of his bosom: ex. إِنَّا إِذَا الدَّاعِى اعْتَرَى وَلَبَّبَا [Verily we, when a caller comes seeking a kind office, and puts his quiver &c.]: (Lth:) or لبّب here signifies تَرَدَّدَ: see above. (TA.) — — He drew together his garments at his bosom and breast, in altercation, or contention, and then dragged him along. (S, K.) — — Also, He put round his neck a rope, or a garment, and held him with it. (TA.) — See also 5, and تَلْبِيبٌ — لبّب It (grain) got a لُبّ, or heart, (S, K,) an edible heart. (TA.) — لبّب, inf. n. تَلْبِيبٌ, He went backwards and forwards, or to and fro; went and came: syn. تَرَدَّدَ. (K.) ISd says, This is related, but I know not what it is. (TA.) See below. 4 البّ بِالمَكَانِ, inf. n. إِلْبَابٌ; (ISk, S, K;) and ↓ لَبَّ بِهِ, [aor. ـُ3لبـ,] inf. n. لَبٌّ; (Kh, S, K;) He remained, stayed, abode, or dwelt, in the place; (S, K;) kept to it. (S.) Hence, says Fr., the expression لَبَّيْكَ, q. v. infra. (S, K.) — — البّ عَلَى الأَمْرِ He kept to the thing, or affair. (TA.) — البّ It (growing corn, &c.) had, bore, or produced, the edible substance in the grain: like احبّ. (S.) — البّ لَهُ الشَّىْءُ The thing appeared to him: syn. عَرَضَ. (K.) — أَلْبَبْتُ السَّرْجَ I made a لَبَب (or breast-leather) to the saddle. (TA.) — — أَلْبَبْتُ الدَّابَّةَ I put a لَبَب (or breast-leather) on the beast of carriage; (S, K;) as also ↓ لَبَبْتُهَا, aor. ـُ3لبـ. (K.) 5 تلبّبت بِمِنْطَقَتِهَا [app. a mistake for بِمِنْطَقِهَا] She (a woman) put one end of her scarf over her left shoulder, and drew forth the middle of it from beneath her right arm, and covered with it her bosom, and put the other end also over her left shoulder. (TA.) — — تلبّب He raised his clothes, or tucked them up: (K:) he girded himself, and raised, or tucked up, his clothes; (S;) a signification assigned in the A to ↓ لَبَّبَ: he girded himself with his garment about his bosom; or wrapped it round him at his bosom: he drew together his garments: he girded himself with a weapon &c.: he armed himself, and raised, or tucked up, his clothes for fight: (TA:) he bound his waist with a rope. (S, in art. حزم.) — — تَلَبَّبَ الرَّجُلَانِ The two men seized each other at the part called لَبَّة. (TA.) — تلبّب الوَادِى (tropical:) He took his way through the valley: and, in like manner, ↓ لبّبوا and ↓ استلبّوا they took their way through it. (A.) 10 استلبّهُ He made trial of his understanding, or

intelligence. See لُبٌّ. — And see 5. R. Q. 1 لَبْلَبَةٌ, [inf. n. of لَبْلَبَ,] The being tender, affectionate, kind, or compassionate, to offspring. (S, K.) — — لَبْلَبَتْ عَلَى وَلَدِهَا, inf. n. as above, She (a ewe) was tender, or affectionate, to her young one, and licked it, when she brought it forth, (S, K,) making a sound like لِبْ لِبْ. (TA.) — — See 1. — — لَبْلَبَ عَلَيْهِ, inf. n. as above, He was kind, or compassionate, to him; i. e., to a man: he was kind, or affectionate, to him, and aided, or succoured, him. (TA.) — لَبْلَبَ It was separated, dispersed, or scattered. (AA, T, K.) (The inf. n., لبلبة, is explained by تَفَرُّقٌ: but I think it not improbable that this is a mistake for تَرَفُّقٌ; and that the meaning is, He was gentle, courteous, or kind.] لَبٌّ inf. n. of لَبَّ " he remained, &c. " — — لَبَّيْكَ [At thy service! lit., Doubly at thy service!] (S, K, &c.) and لَبَّيْهِ [At his service: &c.]. (TA.) [See an ex. voce مَرْهُوبٌ. It is used in the present day like our phrase At thy service, and may well be thus rendered, or with the addition of time after time.] لبّيك is derived from أَلَبَّ [or rather from لَبَّ as syn. with البّ] " he remained &c. "; and means I wait intent upon thy service, or upon obedience to thee: (Fr, S, K;) waiting [at they service] after waiting; [i. e., time after time;] and answering [thy commands] after answering: (K:) it [i. e. the noun without the annexed pron.] is put in the acc. case as an inf. n. [used as an absolute complement of its own verb which is understood], as in حَمْدًا لِلّٰهِ وشُكْرًا; and the right way would be to say لَبًّا لَكَ; but it is put in the dual number for the sake of corroboration; meaning إِقَامَةً بَعْدَ إِقَامَةٍ, and إِلْبَابًا بِكَ بَعْدَ إِلْبَابٍ, [waiting at thy service, or in attendance upon thee, or in thy presence, after waiting, or time after time]. (Fr, S.) [See also the similar expression سَعْدَيْكَ.] Or لَبٌّ signifies the obeying, or serving; or obedience, or service; from the original signification of the " remaining, staying, abiding, or dwelling," [in a place]: the dual, in the nom. case, is لَبَّانِ; and in the acc. and gen., لَبَّيْنِ; and the original meaning of لبيك is I have obeyed thee, or served thee, twice: [or I do obey thee, &c.:] the ن [of لبّين] being elided because of its being prefixed to the pron. (IAar.) Or لبّيك is from the saying دَارُ فُلَانٍ تَلُبُّ دَارِى " the house of such a one faces my house "; (Kh, S, K;) and the meaning is I present myself before thee, (or repair to thee, K,) doing what thou likest, answering thee [after answering, or time after time]: the ى is to form the dual number; and indicates that the noun is in the acc. case as an inf. n. [used as mentioned above]. (Kh, S.) Or it means My love [is given] to thee; from the expression اِمْرَأَةٌ لَبَّةٌ " a woman loving (and affectionate, TA,) to her husband ": so in the K: but the expression, as related on the authority of Kh, is أُمٌّ لَبَّةٌ; which is confirmed by a verse that he cites. (TA.) Or the meaning is إِخْلَاصِى لَكَ [My sincere service, or the like, (is given) to thee;] from the expression حَسَبٌ لُبَابٌ " pure nobility, or the like. " (K.) Accord. to Yoo, لبّيك is a noun in the sing. number with the pron. annexed to it: this noun is originally لَبَّبٌ, of the measure فَعْلَلٌ: (not of the measure فَعَّلٌ, because this is rare in the language:) the the last ب is changed into ى to avoid the reduplication; and thus it becomes لَبَّىٌ: then the ى, being movent, and immediately preceded by fet-hah, is changed into ا; and it becomes لَبًّا [or لَبَّى, for the ى in this case is called ا]: then, being conjoined with ك in لبّيك, and with ہ in لبّيه, its ا is changed into ى; after the same manner as you say إِلَيْكَ and عَلَيْكَ and لَدَيْكَ. (TA.) [But see what here follows.] — — لَبَّىْ يَدَيْكَ is a phrase exactly similar to لبّيك, meaning At the service (or, lit. doubly at the service) of thy hands! and this is said, in the S, art. لبى to be at variance with the opinion of Yoo, given above; for, if لبّى were similar to إِلَى &c., being prefixed to a noun, not a pron., it would be لَبَّى يَدَيْكَ, not لَبَّىْ.] Accord. to El-Khattá- bee, لبّى يديك signifies May thy hands be safe and sound! the desinential syntax being disregarded in the saying يديك, which rightly should be يَدَاكَ, in order that يديك may match in sound with لبّيك: but Z says, that the meaning is, I will obey thee, and be at thy free disposal, as a thing which thou shalt dispose of with thy hands in whatever manner thou shalt please. (TA.) — — In like manner you say لَبَّىْ زَيْدٍ [At the service (or doubly at the service) of Zeyd]. (Msb.) See art. لبى. — — لَبِّ, with kesreh for its termination, like أَمْسِ and غَاقِ, is also related as having been used: (Sb:) [and it is still used in some parts, as signifying At thy service!]. — لَبٌّ keeping, or adhering, [to a thing]: remaining, or staying. (K.) — — A camel-driver who keeps constantly to the work of driving the camels, not leaving them. (TA.) — — رَجُلٌ لَبٌّ A man who keeps to a thing, or affair, or business; as also ↓ لَبِيبٌ; (S, K;) a man who keeps to his art, or craft, or trade, not ceasing from it. (TA.) — — رجلٌ لَبٌّ طَبٌّ A man who keeps to business, [and is skilful, expert, clever, or intelligent]. (S, TA.) — لب One who renders himself near to people by affection and friendship [or is friendly and affectionate to them]: courteous, polite, or affable: fem. لَبَّةٌ: pl. لِبَابٌ. (TA.) — — اِمْرَأَةٌ لَبَّةٌ A woman who renders herself near by affection and friendship [or is friendly and affectionate], to people; (S;) courteous, polite, or affable: (S, K:) a woman loving to her husband; (K;) affectionate to him: or, accord. to Kh, the expression is أُمٌّ لَبَّةٌ: see لَبٌّ, above. (TA.) لُبٌّ (S, K) and ↓ لُبَابٌ (Msb) of a nut, an almond, and the like, What is in the inside; (S;) the heart, or kernel: (K:) of a palm-tree, the heart, or pith, called قَلْبٌ or قُلْبٌ. (S, K.) Pl. of the former لُبُوبٌ. (S.) — — لُبٌّ (S, K) and ↓ لُبَابٌ (TA) What is pure, or the choice, or best, part, of anything: (S, K:) pl. of the former أَلْبَابٌ. (A'Obeyd.) — — لُبُّ الحِنْطَةِ [The purest substance of wheat: see فَالُوذٌ:] (T, L, art. فلذ &c:) [also called ↓ لُبَابُ البُرِّ, acc. to Sprenger, "Life of Mohammad," (Allahabad, 1851,) p. 24, note 1.] — — [Hence,] لُبٌّ of a man, (TA,) (tropical:) Understanding; intellect; intelligence; or mind; syn. عَقْلٌ: (S, K:) the understanding, &c., that is put into the heart of a man: so called because it is the choicest or best part of him: or it is not so called unless it is pure from cupidity, or lust, and foul imaginations; and therefore has a more special sense than عقل: so in the Keshf el-Keshsháf: (TA:) pl. أَلْبَابٌ, and sometimes أَلُبٌّ; (S, K;) like as أَبْؤُسٌ is pl. of بُؤْسٌ, and أَنْعُمٌ of نُعْمٌ; (S;) and أَلْبُبٌ; (S, K;) the last being used, without incorporating the second ب into the first, in case of necessity in poetry. (S.) — — بَنَاتُ أَلْبُبٍ Certain veins in the heart; the sources of tenderness, affection, kindness, or compassion. (S, K.) — — تَأْبَى لَهُ ذٰلِكَ بَنَاتُ أَلْبُبِى [My tenderness forbids the doing so to him]: said by an Arab woman of the desert, on the occasion of her reproving her son, to one who asked her why she did not curse him. (S.) — — أَلْقَى عَلَيْهِ بَنَاتَ أَلْبُبِهِ He loved it. (L, art. شر.) — — The following words of the poet, قَدْ عَلِمَتْ ذَاكَ بَنَاتُ أَلْبُبِهْ signify, accord. to the M, My intellect knew that. (TA.) El-Mubarrad read أَلْبِبِهْ in the above words of the poet: (TA:) the meaning of these words, accord. to him, is, The daughters of the most intelligent of his tribe knew this. (S, TA.) — — If you form a pl. from [the pl.] أَلْبُبٌ, it is أَلَابِبُ; and the dim. n. is أُلَيْبِبٌ. (S.) — — ذُو لُبٍّ Possessing, having, or a person of, understanding, or intelligence: pl. أُولُوا الْأَلْبَابِ [persons of understandings]. (TA.) See also لَبِيبٌ and مَلْبُوبٌ. — — لُبٌّ (assumed tropical:) The self, substance, or essence, of anything. (TA.) — Poison: (K:) the poison of the serpent is sometimes thus called. (Abu-l-Hasan, L.) — لُبٌّ, in the dial. of El-Andalus and El-'Adweh, A certain beast of prey, resembling the wolf, said by AHei not to exist in other countries. (TA.) لَبَبٌ: see لَبَّةٌ. — — The breast-girth, or thing that is bound over the breast of a beast, (or a she-camel, S,) to prevent the saddle from slipping back: (S,

K:) it is an appertenance to the camel's saddle and to the horse's: (ISd, and others:) pl. أَلْبَابٌ: (S, K:) its only pl. (Sb.) — — فُلَانٌ فِى لَبَبٍ رَخِىٍّ (tropical:) Such a one is in ample circumstances (S,) in the enjoyment of abundance and security. (TA.) — — رَخِىُّ اللَّبَبِ Having a dilated bosom, or heart: syn. وَاسِعُ الصَّدْرِ. (TA.) — A thin tract, or portion, of sand, (S, K,) that has descended from the main heap, and is between the hard and even, and the rugged, parts of the earth: (TA:) or such as is near to an oblong tract of sand: (T:) or لَبَبُ كَثِيبٍ signifies the fore part of a sand-hill. (TA.) El-Ahmar says, The largest quantity of sand is called عَقَنْقَلٌ; what is less than this, كَثِيبٌ; what is still less, عَوْكَلٌ; what is still less, سِقْطٌ; what is still less, عَدَابٌ; and what is still less, لَبَبٌ. (S.) لَبَّةٌ and ↓ لَبَبٌ The stabbing-place in an animal; (S, L, K;) the middle of the breast: (L:) the pit above the breast, between the collar-bones; the place where camels are stabbed: (see لَبَّةٌ:) or the bones [probably a mistake for the part next above the bones] that are above the breast, and below the throat, between the collar-bones, where camels are stabbed: he who says that it is the pit in the throat errs: (IKt:) [for it is just beneath the throat:] pl. of the former لَبَّاتٌ (S) and لِبَابٌ; and of the latter أَلْبَابٌ. (TA.) Also, both words, (the latter ↓ accord. to the S and K, and the former accord. to the TA,) and ↓ مُتَلَبَّبٌ, (TA,) The place of the breast where the necklace or collar lies, or hangs, (S, K,) in anything; (S;) [i. e., in a human being or a beast:] or the pit above it: (TA:) pl. of لَبَبٌ, أَلْبَابٌ. (S.) Lh mentions the phrase إِنَّهَا لَحَسَنَةُ اللَّبَّاتِ [Verily she is beautiful in the upper part of the breast]: as though the sing. were applied to each portion of it, and the pl. formed to denote the whole. (TA.) لَبَابٌ (as in the K) or ↓ لَبَابَةٌ (as in the L) A little of pasture, or herbage; (K;) what is not extensive thereof. (AHn.) — لَبَابِ لَبَابِ, said by the Arabs to a man on the occasion of becoming favourably disposed towards him, (Yoo,) No harm, No harm. Syn. لَا بَأْسَ. (K.) ISd thinks it to be from a preceding meaning; [that of " keeping, or adhering ";] observing that when one dispels evil from another, he [the latter] loves to adhere to him: [so that it seems to be an imp. verbal n., like نَزَالِ &c., meaning keep with me, and fear not]. (TA.) هُوَ لُبَابُ قَوْمِهِ [He is the choice one, or best, of his people]: and in like manner, هُمْ لُبَابُ قَوْمِهِمْ: and هِىَ لُبَابُ قَوْمِهَا. (IJ.) — — لُبَابُ الإِبِلِ (tropical:) The best of the camels. (A.) — — لُبَابُ الدَّقِيقِ The best and purest of flour; which is white flour. (TA, voce حُوَّارَى.) — — لُبَابٌ Finely-ground flour, or meal. (TA.) — — See لُبٌّ. — — حَسَبٌ لُبَابٌ Pure nobility, or the like. (S, K.) لَبِيبٌ (tropical:) A person of understanding, or intelligence: pl. أَلِبَّاءُ. (S, K.) No other broken pl. is formed from it. (Sb.) Fem. with ة. (TA.) See لُبٌّ, and مَلْبُوبٌ. — In the following verse of El-Mudarrib Ibn-Kaab, فَقُلْتُ لَهَا فِيئِى إِلَيْكِ فَإِنَّنِى حَرَامٌ وَإِنِّى بَعْدَ ذَاكِ لَبِيبُ by بعد ذاك is meant مع ذاك; and by لبيب, مُقِيم, (remaining, or staying,) or, accord. to some, مُلَبٍّ, from التَّلْبِيَة: see art. لبى. (S.) لَبَابَةٌ: see لَبَابٌ. لِبَابَةٌ What is worn by the مُتَلَبِّب [app. meaning him who girds himself, and raises or tucks up his clothes, and arms himself, for fight]: (TA:) [A garment which he who prepares himself for fight puts on over other garments. (Freytag.) App., A piece of drapery thrown over the upper part of the bosom, and over the shoulders. See 5.] لَبِيبَةٌ A certain garment, like the بَقِيرَة, q. v. (S, K.) لَبْلَبٌ and لُبْلُبٌ Kind, and beneficent, to his family and his neighbours. (K.) هُوَ مُحِبٌّ لَهُ بِلَبَالِبِ قَلْبِهِ (tropical:) [He loves him with the tenderest affections of his heart]. (TA.) — لَبَالِبُ (tropical:) The confused noise, and cries, of sheep or goats. (S, K.) لَبْلَبَةٌ a word imitative of The sound which a he-goat makes at rutting-time. (K.) لَبْلَابٌ A certain herb: syn. حَشِيشَةٌ. (TA.) A certain plant, (K,) that twines about trees: (S:) [a species of dolichos, the dolichos lablab of Linn.: accord. to Golius, as from the S, convolvulus, a herb which as it rises embraces a tree: and he adds, pecul., the helxine: (Diosc. iv., 39, Beith:) either as if لفلاف, from لف; or from the love with which it seems to embrace the tree; whence it is also called عشقة [q. v.], and is a symbol of love which endures after death.] A well-known herb, or leguminous plant, (بقلة, q. v.,) used medicinally. (TA.) See عُصْرٌ. لَوْلَبٌ A large quantity of water, which, when the aperture (مَفْتَح, as in the T; or فَتْح, as in MS. copies of the K; in the CK فُتُح;) [mean- ing the aperture of the tank or the like] carries off thereof what it can, and the hole by which it runs out (صُنْبُورُهُ, meaning the مَثْعَب of the water, TA,) is too narrow to admit it freely on account of its abundance, whirls round, and becomes like the spout of a vessel. (T, K.) AM says, I know not whether it be an Arabic word or arabicized; but the people of El-'Irák are fond of using it. (TA.) [It appears to be from the Persian لُولَهْ, as Golius thinks; and is used in modern Arabic in several other senses; namely, A tube through which water flows: the spout of a ewer, of an alembic, and the like: a cock, or tap: a turning pin, or peg; a screw: and the like. Its more appropriate place, I think, would be in an art. composed of the letters للب (accord. to what is said of مُلَوْلَبٌ in the S, K); or rather, (accord. to its derivation from the Pers.,) لولب.] Pl. لَوَالِبُ. (TA.) أُلْبُوبٌ [and also, accord. to Golius, أَلْبُوبٌ,] The kernel of the stone of the نَبِق [or fruit of the lote-tree]. (K.) It is sometimes eaten: (TA:) and is also called صَلَامٌ. (TA in art. صلم.) مُلَبٌّ: see next paragraph. مُلَبَّبٌ and ↓ مُلَبٌّ (K: the former on the authority of ISk; but Ibn-Keysán says that it is wrong; and that the latter is the right: S:) and ↓ مَلْبُوبٌ (IAar, K) A beast of carriage furnished with a لَبَب, or breast-leather. (S, K.) مَلْبُوبٌ (tropical:) Characterized by understanding, or intelligence. (K.) — — See preceding paragraph. تَلْبِيبٌ The portion of the clothes that is at the part called لَبَب: a subst., like تَمْتِينٌ: (K:) pl. تَلَابِيبُ. (TA.) — — أَخَذَ بِتَلْبِيبِهِ He drew together his clothes at the bosom, and seized him, dragging him along: (T:) he took him by the لَبَّة: you also say اخذ بِتَلَابِيبِهِ. (TA.) See also 2 and 5. لبأ 1 لَبَأَهَا, (S, K,) aor. لَبَأَ, inf. n. لَبْءٌ; (S;) and ↓ التبأها; (TA;) He milked her; (K;) i. e., a ewe: (TA:) or he milked the biestings from her. (S, L.) — — لَبَأَ اللِّبَأَ, inf. n. لَبْءٌ, He milked the biestings. (TA.) — — لَبَأَتْ (in some copies of the K, erroneously, لَبَّأَت, TA,) and ↓ البأت, She (a ewe, S,) suckled her young one with her biestings: (S, K:) or she (a ewe) stood up to suckle her young one with her biestings. (AHát.) — — لَبَأَ, (S, K,) inf. n. لَبْءٌ; and ↓ لبّأ (TA) and ↓ البأ; (K;) He fed people &c. with biestings. (S, K.) — — The first verb is used by Dhu-r-Rummeh in a similar sense, tropically, with reference to the first of truffles. (TA.) — — Also, لَبَأَهُمْ He prepared biestings for them. (TA.) — — لَبَأَ اللِّبَأَ, (K,) inf. n. لَبْءٌ; (TA;) and ↓ البأ; (K;) He prepared (TA) and cooked (K) biestings. (K, TA.) — — لَبَأَ, (TA,) inf. n. لَبْءٌ, (K,) (tropical:) He watered (K) a young palm-tree (TA) for the first time (K) after planting it. (TA.) It is said to be lawful to finish doing this even if the Resurrection take place at the time. (TA.) 2 لبّأت, (K,) inf. n. تَلْبِىءٌ, (TA,) She (a camel, TA) had biestings in her udder. (K.) — — See 1. — — لبأ فُلَانٌ مِنْ هٰذَا الطَّعَامِ, inf. n. تَلْبِىءٌ, Such a one took much of this food. (ISh.) — لبّأ بِالحَجِّ, (S, K,) inf. n. تَلْبِئَةٌ, (S,) i. q. لَبَّى. (S, K.) The latter is the original word: (S:) the former thought to be used, agreeably with several cases, as more elegant. (Fr, S.) 4 البأت She (a ewe, or goat, M, TA,) excerned, or yielded, or emitted [either into, or from, her udder] her biestings. (M, K.) — — أَلْبَؤُوا Their biestings became abundant. (S.) — — See 1, in two places. — — البأ He supplied a person with biestings as a travelling-provision. (K.) — — البأ, inf. n. إِلْبَاءٌ, He bound, (K,) or directed, (S,) a kid, (AZ, S,) or a young camel, (K,) to the extremity of the mother's teat, that it might suck the biestings. (AZ, S, K.) — — البأهُ بِرِيقِهِ (in a trad. respecting the birth of El-Hasan the son of 'Alee) (assumed tropical:) He poured his saliva into his mouth, as the first milk is poured into the mouth of an infant. (TA.) 8 التبأ and ↓ استلبأ It (a young

one) sucked its mother. (S, K.) The latter is said of a kid when it sucks of its own accord. (S.) — — التبأ He drank biestings. (TA.) — — بَنُو فُلَانٍ لَا يَلْتَبِئُونَ فَتَاهُمْ وَلَا يَتَغَبَّرُونَ شَيْخَهُمْ (assumed tropical:) The sons (or tribe) of such a one do not marry their youth when young, nor their sheykh when old, from desire of offspring. (TA.) [See also art. غبر.] لِبأٌ Biestings; or the first milk (S, K) at the time of bringing forth young; (Lth, S;) before it becomes thin: (IHsh) what issues after this being called فِصْحٌ: (TA:) it is at most three milkings, and at least one milking. (AZ.) [See also إِنفَحَةٌ.] لَبْأَةٌ and لُبَأَةٌ and other forms, see لَبْوَةٌ. لَبُؤٌ A lion: (L:) but almost obsolete, or rarely used. (L, TA.) لَبُؤَةٌ (Th, S, K, the most approved form, Yoo,) and ↓ لَبْأَةٌ and ↓ لَبَاءَةٌ and ↓ لُبَأَةٌ (K) and لَبْوَةٌ (ISk, S, K, in the dial. of El-Hijáz, TA,) and لِبْوَةٌ and لَبَةٌ and لَبُوَةٌ and لَبَاةٌ (K) A lioness. (K.) Accord. to Fei., it has no masc. of the same root; but this is at variance with the authority of the L. (TA.) Pl. (of لَبُؤَةٌ, TA,) لَبُؤٌ [or this is a quasi-pl. n., or a coll. gen. n.] and (of [لَبْأَةٌ and] لَبَاةٌ, (TA,) لَبْآتٌ [or, app., accord. to the L, (a passage from which, quoted in the TA, seems to have been there corrupted by the copyist,) if لَبَاةٌ be a word of a particular dial., not formed by alleviation of hemzeh from لَبْأَةٌ, its pl. is لَبَاتٌ,] and (of لُبَأَةٌ, TA,) لُبَأٌ and (of لَبْوَةٌ, TA,) لَبَوَاتٌ (K, accord. to the TA, but accord. to MF لَبْوَاتٌ). [These plurals, with their corresponding singulars, are thus given in the TA &c. In the CK, the pls. are given as follows: لَبْآتٌ and لُبُوءٌ and لُبُؤٌ and لَبُوَاتٌ.] Each of the singulars may have a perfect, or sound, pl., ending with ات. (MF.) نَاقَةٌ مُلْبِئٌ A camel (TA) having biestings in her udder. (K.) عِشَارٌ مَلَابِئٌ (in the CK مُلَابِئٌ) Camels near to bringing forth. (S, K.) [See عُشَرَاءُ.] بَيْنَهُمُ المُلْتَبِئَةُ There is fellowship and confidence between them; one not concealing from another. (El-Ahmar.) لبت 1 لَبَتَ يَدَهُ, (aor. لَبُتَ, inf. n. لَبْتٌ, TK,) He twisted, or wrung, his hand, or arm. (L, K.) — — لَبَتَ فُلَانًا He struck, or beat, such a one on his chest and belly and flanks, with a staff or stick. (K, TA.) لَبَاتَ dial. of Himyer for لَا بَأْسَ. (Sh, T.) لبث 1 لَبِثَ, aor. لَبَثَ, inf. n. لَبْثٌ (which is contr. to analogy, because the inf. n. of an intrans. v. of the measure فَعِلَ is, accord. to rule, of the measure فَعَلٌ, S,) and لَبَثٌ (agreeably with analogy, occurring in a verse of Jereer, S,) and لَبَاثٌ (S, K) and لُبْثٌ (which is the first form given by ISd) TA, [and the most common,]) and لُبَاثٌ and لَبَاثَةٌ and لَبِيثَةٌ, (K,) which are all contr. to analogy, (TA,) and لُبْثَانٌ, (ISd,) [this last, which is also contr. to analogy, is said in the TA, to be like سحبان, but this I suppose to be a mistake for سُبْحَان,] or لُبْثٌ and لَبَاثٌ are substs., (Msb,) He tarried; paused; tarried and waited or expected; was patient, and tarried and waited or expected: (S, K:) he tarried; remained; stayed; stopped; paused; (ISd, Msb;) as also ↓ تلبّث; (Msb;) بِمَكَانٍ in a place: (ISd, Msb:) or ↓ تلبّث signifies he waited; or paused; syn. تَوَقَّفَ (K) — — مالَبِثَ أَنْ فَعَلَ كَذَا وَكَذَا He delayed not, or was not slow, to do, or in doing, such and such things. (TA, and the other lexicons passim. — — اِلْبَثْ عَنْ فُلَانٍ Wait for such a one, and leave him, until thy doing so shall manifest the error of his judgement, or opinion. (A.) 2 لَبَّثَ see 4. 4 البثهُ; and ↓ لبّثهُ, inf. n. تَلْبِيثٌ; He made him to tarry; to tarry and wait, or expect; to be patient, and tarry, and wait, or expect. (S, K.) 5 تَلَبَّثَ see 1. 10 استلبثهُ He deemed him, or it, slow, or tardy. (K, TA.) لُبْثٌ and ↓ لَبَاثٌ (Msb) A tarrying; a staying; a stopping: (Msb:) and ↓ لُبْثَةٌ a loitering; tarrying; staying; waiting; pausing in expectation. (K.) — — هُوَ قَلِيلُ اللَّبَاثِ, and ↓ اللُّبْثَةِ, [He tarries, or stays, little]. (A.) — — اَلماءُ إِذَا طَالَ لُبْثُهُ ظَهَرَ خُبْثُهُ [When water remains long stagnant, its corruptness, or impurity, or foulness, becomes apparent]. (A.) لَبِثٌ: see لَابِثٌ. — — Slow; tardy; late. (Fr.) لَبْثَةٌ A single act of tarrying, staying, or stopping. (Msb.) لُبْثَةٌ: see لُبْثٌ. لِبْثَةٌ A mode, or manner, of tarrying, staying, or stopping. (Msb.) لَبَاثٌ: see لُبْثٌ — — فَرَسٌ لَبَاثٌ A slow horse: so in some copies of the K: but correctly, قَوْسٌ لَبَاثٌ, as in the L, a slow bow, accord. to AHn. (TA.) خَبِيثٌ لَبِيثٌ نَبِيثٌ are said conjointly: so in the K: or نَجِيثٌ لَبِيثٌ: so in the L. (TA.) لَبِيثَةٌ مِنَ النَّاسِ A company, or an assembly, of people of different tribes; (K;) [as also لَوِيثَةٌ.] لَابِثٌ and ↓ لَبِثٌ Tarrying; tarrying and waiting, or expecting; being patient, and tarrying, and waiting, or expecting: (S, K:) the former word is the more approved. (Fr.) لبج 1 لَبَجَ He beat, struck, or smote, another with a staff, or stick: (K:) or he beat, struck, or smote, continuously, but softly. (TA.) — — لَبَجَ بِهِ الأَرْضَ, aor. لَبُجَ, He threw him down upon the ground: (S, K:) like لَبَطَ. (S.) — — لَبَجَ بِنَفْسِهِ He (a camel) fell down upon the ground. (TA.) — — لَبَجَ بِنَفْسِهِ الأَرْضَ فَنَامَ He threw himself down upon the ground and slept. (AHn.) — — لُبِجَ بِهِ, (like عُنِىَ, [pass. in form but neuter in signification,] K, inf. n., لَبْجٌ, TA,) He became prostrated, or fell down in a fit of epilepsy, syn. صُرِعَ; (S, K;) fell down from a standing posture: as also لُبِطَ بِهِ. (S.) — — لُبِجَ He (a camel, or a man,) fell down upon the ground by reason of disease or fatigue. (TA.) لَبِيجٌ A man, or a camel, falling, or fallen, down upon the ground by reason of disease or fatigue. (TA.) — — بَرْكٌ لَبِيجٌ Camels laying on their breasts with folded legs around a tent: (K:) or all the camels of the tribe so lying around the tents, as though thrown down upon the ground. (S.) — — لَبِيجٌ Remaining, staying, abiding, or dwelling. (AHn.) لبخ لَبَخٌ, (L, K,) or لَبْخٌ, (as mentioned by AHn., on the authority of another, [but see below,]) [a coll. gen. n., n. un. with ة, The persea of Theophrastus and Dioscorides; (De Sacy, "Relation de l'Egypte par Abd-Allatif," in which see a full and learned disquisition respecting this tree, pp. 47 et seqq.)] described to AHn, by a man acquainted with it, as growing at Ansinè, in Upper Egypt, as a kind of large tree, resembling the دُلْب [or plane-tree], having a green fruit, resembling the date, very sweet, but disagreeable, excellent for pain in the teeth: when it is sawn, it [meaning the saw-dust] makes blood to flow from the nose of him who saws it: it is sawn into planks, and a plank of it obtains the price of fifty deenárs: it is used in the building of ships: they assert that if two planks of it be strongly attached together, and put in water for a year, they unite, and form one plank: in the T it is not said that they are put in water for a year, nor for less, nor for more: some assert that this tree, in Persia, killed; but when transplanted to Egypt, it became such that [the fruit of] it was eaten, without injuring: Ibn-Beytár mentions it. (L, and parts also in the K.) The n. un. is also explained as the name of a certain great tree, like the أَثْأَبَة, or greater, the leaves of which resemble those of the walnut-tree (الجَوْز), having a fruit like that of the حَمَاط, bitter in taste, which, when eaten, excites thirst; and when water is drunk upon it, inflates the belly: it is one of the trees of the mountains. (AHn, L.) [In a verse cited by AHn, the coll. appellation of this latter tree is read لَبَخ, with fet-h to the ل and ب.] [The name of لَبَخ is now given in Egypt to a kind of acacia; the mimosa lebbeck of Linnæus: and لَبَخُ الجَبَل, to the menispermum leæba of Delile; the leæba of Forskal. See also لَبَاخِيَّةٌ.] لُبَاخٌ: see لَبُوخٌ. لُبَاخٌ Fleshiness of the body. (K.) لَبِيخٌ A fleshy man. (L, K.) لُبَاخِيَّةٌ A fleshy woman: (L, K:) bulky, or corpulent: tall, and large in body: (L:) perfect [in body or make]: as though it were a rel. n. from ↓ اللُّبَاخ, [which is app. a word of no meaning; or perhaps, but this I think improbable, another name of the great tree called لَبْخ, or لَبَخ, or the name of a place]. (S, L.) لبد 1 لَبِدَ, aor. لَبَدَ, inf. n. لَبَدٌ, It (a thing) stuck, clave, or adhered. (Msb.) — — لَبَدَ بِالأَرْضِ, aor, لَبُدَ, inf. n. لُبُودٌ; (S, L;) and ↓ البد بِهَا; (L;) and ↓ تلبّد بِهَا; (S;) It (a thing) stuck, clave, or adhered, to the ground. (S, L.) — — ↓ تلبّد بِالأَرْضِ He (a bird) lay upon his breast, cleaving to the ground. (S, L, K.) — — (tropical:) He clave to the

ground, concealing his person. (A.) — — Hence the proverb تَصَيَّدِى ↓ تَلَبَّدِى, [for تَتَصَيَّدِى, (tropical:) Cleave thou (addressed to a female) to the ground: thou wilt take, or catch, or snare, or entrap, game]. (A.) — — Hence also, ↓ تلبّد (tropical:) He remained fixed, or steady, and looked, or considered. (A.) — — لَبَدَ بِالمَكَانِ, (L, K, *) aor. لَبُدَ, inf. n. لُبُودٌ; and لَبِدَ, aor. لَبَدَ, inf. n. لَبَدٌ; (L, K;) and ↓ البد; (S, L, K;;) (tropical:) He remained, continued, stayed, abode, or dwelt, in the place; (S, L, K; *) and clave to it. (L, K. *) — — لَبَدَ عَلَى عَصَاهُ, inf. n. لُبُودٌ, (assumed tropical:) He (a pastor) leaned upon his staff, remaining fixed to his place. (L.) — — لَبِدَ, aor. لَبَدَ, (S, L,) inf. n. لَبَدٌ, (S, L, K,) He (a camel) became choked by eating much of the plant called صِلِّيَان, suffering a contortion in the [part of the chest called] حَيْزُوم and in the [part of the throat called] غَلْصَمَة: (ISk, S, L, K: *) or had a complaint of the belly from eating of the قَتَاد [or tragacantha]. (AHn, L.) — — See 4. 2 لبّدهُ, inf. n. تَلْبِيدٌ, He stuck it, one part upon another, so that it became like لِبْد [or felt]. (Msb.) — — لبّد الصُّوفَ He made the wool into لِبْد [i. e., a compact and coherent mass; or felt]. (A.) [And He, or it, rendered the wool coherent, compact, or matted.] — — لبّد الأَرْضَ, (inf. n. تَلْبِيدٌ, L,) It (rain, S, A, or a scanty rain, L,) rendered the ground compact, so that the feet did not sink in it. (S, * A, * L.) — — لبّد, (L,) or لبّد شَعَرَهُ, (L, Msb,) inf. n. تَلْبِيدٌ, (S, L, Msb,) He (a pilgrim, S, L, Msb, in the state of إِحْرَام, S, L,) put upon his head some gum, (A 'Obeyd, S, L, K,) or خِطْمِىّ or the like, (Msb,) or honey, (A 'Obeyd, L,) or something glutinous, (L,) in order that his hair might become compacted together, (A 'Obeyd, S, L, Msb, K,) to preserve it in the state in which it was, (S, * L,) lest it should become shaggy, or dishevelled, and frowzy, or dusty, (S, L, Msb,) or lousy, (A 'Obeyd, L,) during the state of احرام. (S, L.) The Arabs in the time of paganism used to do thus when they did not desire to shave their heads during the pilgrimage. Some say, that it signifies He shaved the whole of his hair. (L.) — البد شَيْئًا: see art. عج. 4 لبّد عَجَاجَتَهُ: see 1. — — أَلْبَدَ بِشَىْءٍ He stuck a thing to a thing; (K;) as also لَبَدَهُ, inf. n. لَبْدٌ: (TA:) or he stuck a thing firmly to a thing. (L.) — — He put the milking-vessel close to the udder [lit., stuck it to the udder] in order that there might be no froth to the milk. (TA, art. نفج.) — — البد He (a camel) struck his hinder parts with his tail, having befouled it with his thin dung and his urine, and so made these to form a compact crust upon those parts. (S, L.) — — البد بَصَرَهُ (assumed tropical:) His sight, or eye, (meaning that of a person praying,) remained fixed upon the place of prostration. (K.) — — البد (tropical:) He lowered, or stooped, his head, in entering (A, K) a door. (A.) — البد السَّرْجَ; (S, IKtt, K;) and ↓ لَبَدَهُ, inf. n. لَبْدٌ; (IKtt;) He made for the saddle a لِبْد [or cloth of felt to place beneath it]: (S, IKtt, K:) and in like manner, البد الخُفَّ, and ↓ لَبَدَهُ, he made a لِبْد [or lining of felt?] for the boots. (IKtt.) — — البد الفَرَسَ He bound upon the horse a لِبْد [or saddle cloth, or covering of felt]: (S, K:) or put it upon his back. (A.) — — البدتِ الإِبِلُ (assumed tropical:) The camels put forth their soft hair (S, L, K) and their colours, (S, L,) and assumed a goodly appearance, (L,) and began to grow fat, (S, L, K,) by reason of the [season, or pasture, called] رَبِيع: (S, L:) as though they put on أَلْبَاد [or felt coverings]. (L.) — — البد القِرْبَةَ He put the water-skin into a جُوَالِق [or sack]: (K:) or into a لَبِيد, or small جوالق: (S:) the لَبِيد is a لِبْد [or covering of felt] which is sewed upon it. (L.) 5 تَلَبَّدَ see 1. — — تلبد It (wool, A, L, K, and the like, K, as common hair, A, L, and the soft hair of camels or the like, L,) became commingled, and compacted together, or matted, coherent; (S, * A, * L, K;) as also ↓ التبد. (L.) [Both are also said of dung, and of a mixture of dung and urine, meaning It caked, or became compacted, upon the ground &c.] — — It (the ground, L, or the dust, or the sand, A,) became compact, so that the feet did not sink in it, by reason of rain. (S, * A, * L.) — — [Also, app., He shrank, by reason of fear: see هَيِبَتٌ: in the present day it is used to signify he hid, or contracted, himself, by reason of fear, or for the purpose of practising some act of guile.] 8 التبدت الشَّجَرَةُ The tree became dense, or abundant, in its foliage. (S, L, K.) — — التبد الوَرَقُ The leaves became commingled, and compacted together. (S, L, K.) See 5. لِبْدٌ Hair or wool commingled, and compacted together, or coherent; [felt;] (L, Msb, K;) as also ↓ لِبْدَةٌ; (L, K;) or this is a more particular term; [meaning a portion of such hair or wool; a piece of felt;] (S, Msb;) and ↓ لُبْدَةٌ: (L, K:) pl. of لِبْدٌ, (or of لبدة, as though the ة were imagined to be elided, M,) لُبُودٌ (S, A, L, K) and أَلْبَادٌ. (L, K.) — — لِبْدٌ A well-known kind of carpet [and cloth, made of felt]. (L, K.) — — لِبْدٌ [or لِبْدَةٌ, (S, art. وثر,)] What is beneath the saddle; [a saddle-cloth; a housing; a cloth of felt, which is placed beneath the saddle, and also used as a covering without the saddle]. (S, * L, * K.) لَبَدٌ Wool. (S, K.) Hence the saying مَا لَهُ سَبَدٌ وَلَا لَبَدٌ He has neither hair nor wool: (S:) or, neither what has hair nor what has wool: or, neither little nor much: (TA:) or, he has not anything: (S:) for the wealth of the Arabs consisted of horses, camels, sheep and goats, and cows; and all of these are included in this saying (TA.) See also سَبَدٌ. لبد [app. لَبِدٌ] Compact, or cohering, ground, upon which one may walk, or journey, quickly. (L.) لَبِدٌ (S, K) and ↓ لُبَدٌ, (S, A, L, K,) the former of which is preferable, accord. to A'Obeyd, (S,) (tropical:) One who does not travel, (S, L,) nor quit his abode, (S, * L, K,) or place, (A,) nor seek sustenance. (L, K.) Hence, (A,) the last of Lukmán's [seven] vultures [with whose life his own was to terminate] was called ↓ لُبَدٌ, (S, A, L, K,) because he thought that is would not go away nor die. (L.) Thus applied, it is perfectly decl., because it is a word not made to deviate from its original form. (S, L.) — — Also ↓ لُبَدٌ A man who does not quit his camel's saddle. (L.) لُبَدٌ (S, L) and لِبَدٌ, which is pl. of ↓ لِبْدَةٌ, (L,) and ↓ لُبَدَى, (L, K,) and ↓ لِبْدَةٌ, and ↓ لُبْدَةٌ, (L,) (tropical:) A number of men collected together, (S, L, K,) and [as it were] compacted, one upon another: so the first and second of these words, accord. to different readings, signify in the Kur., lxxii., 19: (L:) or لِبَدٌ signifies collected together like locusts, (T, L,) which are app. thus called as being likened to a congregation of men; (ISd, L;) pl. of لِبْدَةٌ, (L,) which signifies a locust. (K.) [See a verse cited voce صَابَ.] — — مَالٌ لُبَدٌ, (S, A, K, &c.,) and ↓ لُبَّدٌ, (Aboo-Jaafar, K,) and ↓ لُبُدٌ, (El-Hasan and Mujáhid,) and ↓ لُبْدٌ, (Mujáhid,) (tropical:) Much wealth; (S, K, &c.;) so in the Kur., xc., 6; (S, TA;) as also ↓ لَابِدٌ: (K:) or wealth so abundant that one fears not its coming to an end: (A, L:) some say that لُبَدٌ is a pl., and that its sing. is لُبْدَةٌ: others, that it is sing., like قُثَمٌ and حُطَمٌ: أَمْوَالٌ and مَالٌ are sometimes used in the same sense: لُبَّدٌ seems to be pl. of لَابِدٌ: (L:) so is لُبُدٌ, and so لُبْدٌ: (El-Basáïr:) also, مال لِبَدٌ, which is accord. to the reading of Zeyd Ibn-'Alee and Ibn-'Omeyr and 'Ásim, signifies collected wealth; لِبَدٌ being pl. of لِبْدَةٌ. (TA.) — See لُبَدٌ. لِبْدَةٌ (tropical:) The mass of hair between the shoulderblades of the lion, (S, A, K,) intermingled, and compacted together: (A:) and the like upon a camel's hump: (T, L:) pl. لِبَدٌ. (S.) Hence the proverb, هُوَ أَمْنَعُ مِنْ لِبْدَةِ الأَسَدِ [He, or it, is more unapproachable, or inaccessible, than the mass of hair between the shoulder-blades of the lion]. (S, A.) Hence also ذُو لِبْدَةٍ is an appel-lation of the lion; (T, S, A, K;) and so ذُو لِبَدٍ. (T, A,) — — See لِبْدٌ and لُبَدٌ. لُبْدَةٌ: see لُبَدٌ. نَاقَةٌ لَبِدَةٌ A she-camel choked by eating much of the plant called صِلِّيَان: pl. لَبَادَى: [see لَبِدَ:] (S:) or إِبِلٌ لَبِدَةٌ, and لَبَادَى, camels having a complaint of the belly from eating of the قَتَاد [or tragacantha]: and in like manner you say نَاقَة لَبِدَةٌ. (AHn, L.) لَبِيدٌ A جُوَالِق [or sack]: (K:) or a small جوالق: (S, IKtt, L:) or a large جوالق: a لِبْد [or covering of felt] which is sewed upon a قِرْبَة [or water-skin]. (L.) — — Also, (K,) or لَبِيدَةٌ, (L,) A [fodder-bag of the kind called] مِخْلَاة. (L, K.) لَبَّادٌ A maker, or manufacturer, of لِبْد [i. e., hair or wool commingled, and compacted together; or felt]. (K.) لُبَّادَةٌ A garment of felt (مِنْ لِبْد, S, or لُبُود, L,

K,) worn on account of rain, (S, L, Msb, K,) to protect one therefrom: (TA:) a garment of the kind called قَبَاءٌ. (L.) لُبَّادَى: see لَابِدٌ. لُبَدٌ see لُبَدٌ. — — اللَّابِدُ, and ↓ المُلْبَدُ, and أَبُو لُبَدٍ, and أَبُو لِبَدٍ, (tropical:) The lion. (K.) مُلَبَّدٌ A horse having a لِبْد [or saddle-cloth, or covering of felt] bound upon him. (S.) — — See اللَابِدُ, and مُلْبِدٌ. مُلْبِدٌ A camel (L, K) or stallion-camel, (T, L,) striking his thighs with his tail, (L, K,) and making his dung to stick to them. (L.) — — (tropical:) A man cleaving to the ground, and making himself inconspicuous: (TA:) (tropical:) a man cleaving to the ground by reason of poverty. (A.) — — مُلْبِدٌ, or ↓ مُلْبَدٌ, applied to a tank, or cistern: see مُلَبَّدٌ. مُبْلِدٌ Scanty rain [that renders the soft ground compact, so that the feet do not sink in it]. (L.) خُفٌّ مُلَبَّدٌ, and ↓ مَلْبُودٌ, A pair of boots made of لِبْد [or felt]. (A.) See also 4. مَلْبُودٌ (assumed tropical:) A he-goat compact in flesh. (L.) — — See preceding paragraph. لبس 1 لَبِسَ الثَّوْبَ, aor. لَبَسَ, inf. n. لُبْسٌ (S, M, A, Msb, K) and لِبَاسٌ, (M,) [He put on, or wore, the garment.] You also say, اِلْبَسْ عَلَيْكَ ثَوْبَكَ [Put on thee thy garment]. (M.) And لَبِسَ السِّلَاحَ [He wore, or put on, the weapon, or weapons]. (S, K, in art. سلح, &c.) [See also 5.] — — لَبِسَ الحَيَاءَ لِبَاسًا (assumed tropical:) [He put on pudency as a garment;] he protected himself by pudency. (IKtt.) — — لَبِسَ لَهُ أُذُنَهُ (tropical:) He feigned himself inattentive to him, or heedless of him. (M. [See also أُذُنٌ.]) And لَبِسْتُ عَلَى كَذَا أُذُنِى (tropical:) I was silent respecting such a thing, and feigned myself deaf to it. (A.) [Contr. of نَشَرْتُ لَهُ أُذُنِى.] — — لَبِسَ امْرَأَةً (tropical:) He had the enjoyment of a woman, or wife, [meaning, of her converse and services,] for a long time. (K, TA.) And لَبِسَ فُلَانَةً عُمْرَهُ (tropical:) He had such a girl, or woman, with him during the whole period of his youth. (K, TA.) And لَبِسَ النَاسَ (tropical:) He lived with the people. (A.) And لَبِسَ قَوْمًا (tropical:) He lived, or enjoyed, a period of time, or a long period of time, (دَهْرًا,) with the people. (K, * TA.) [And لَبِسَ أَبَاهُ, which is explained in the TA by مَلَّهُ, which I also find in a copy of the A thought to have been used by the author of the TA: but, from what follows, it appears to me that the right reading is مُلِّيَهُ, and the meaning, (tropical:) He enjoyed long life with his father: or he lived the period that his father lived: or he lived with his father all his (the latter's) life: see a verse of Ibn-Ahmar cited voce أَبْلَى in art. بلو. See also a verse of El-'Ajjáj cited voce خَلَجَ.] You say also, لَبِسْتُ فُلَانًا (tropical:) I took, or chose, such a one particularly, or specially, as a friend or companion. (Er-Rághib in TA art. بطن.) And اِلْبَسِ النَّاسَ عَلَى قَدْرِ أَخْلَاقِهِمْ (tropical:) Consort thou with men [according to their natural dispositions]. (A, TA.) And لَبِسْتُ فُلَانًا عَلَى مَا فِيهِ (tropical:) I tolerated such a one, and accepted him, [and continued to associate with him, notwithstanding what was in him.] (A, TA.) — لَبَسَ عَلَيْهِ الأَمْرَ, (S, M, A, Msb, K,) aor. لَبِسَ, (S, M, Msb, K,) inf. n. لَبْسٌ, (S, M, Msb,) He made, or rendered, the thing, or case, or affair, confused to him: (S, M, Msb, K:) and ↓ لبّسهُ, (A, Msb,) inf. n. تَلْبِيسٌ, (S, K,) signifies the same in an intensive degree: (S, * Msb, K: *) or the former signifies either as above, or he concealed the thing, or case, or affair, from him: (R, MF:) and [in like manner] تَلْبِيسٌ is syn. with تَدْلِيسٌ, (K,) or is similar thereto: (S:) and the former also signifies he made, or rendered, the thing, or case, or affair, dubious to him; (TA;) [as also ↓ لبّسهُ: both signify he involved the thing, or case, or affair, in confusion, or doubt, to him: and he concealed, disguised, or cloaked, it to him.] It is said in the Kur., [vi. 9,] وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلْبِسُونَ And we would make confused to them what they make confused: (S, Msb:) or make dubious to them what they make dubious, and would make them to err like as they have made to err. (TA.) And again, [ii. 39,] وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ And do not ye confound the truth with falsity. (Ibn- 'Arafeh.) And again, [vi. 82,] وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ And have not mixed up their belief with polytheism. (TA.) And again, [vi. 65,] أَوْ يَلْبِسَكُمْ شِيَعًا Or to confuse your case, [making you to be of different parties,] with the confusion of discordance and of agreement. (TA.) You say also, لَبَسَنِى, meaning, He, or it, made me to become confounded, or in doubt, (جَعَلَنِى أَلْتَبِسُ,) respecting his case, or affair. (TA, from a trad.) 2 لَبَّسَ see 4: — — and see also لَبَسَ, in three places. [تَلْبِيسٌ, alone, often signifies The involving a thing in confusion, or doubt: and the practising concealment, or disguise.] — See also 8. 3 لابس الرَّجُلَ, [inf. n. مُلَابَسَةٌ and لِبَاسٌ,] He mixed, consorted, or held social intercourse, with the man; syn. خَالَطَهُ. (M, A, Msb. *) [Hence, app., it is said that] اللِّبَاسُ signifies, (K,) or is from المُلَابَسَةُ, which signifies, (Ibn-'Arafeh) The mixing one's self and congregating: or the being mixed and congregated. (Ibn-'Arafeh, K.) You say, لَا بَسْتُهُ حَتَّى عَرَفْتُ دُخْلَتَهُ I mixed with him [until I knew his mind, or inward state or circumstances]. (A.) And لَا بَسْتُهُ [alone] signifies I knew his mind, or inward state or circumstances. (S, K.) — — لابس الأَمْرَ, and لابس عَمَلَهُ: see 5. — — [مُلَابَسَةٌ often signifies A close, or an intimate, connexion between two things.] See also 8. 4 البسهُ الثَّوْبَ [He put on him, or clad or decked him with, the garment, and so, vulg., ↓ لبّسهُ]. (M, Msb.) — — البسهُ also signifies He, or it, covered him, or it: (K:) or overspread him, or it; i. e. covered the whole thereof. (AA.) You say, الحَرَّةُ الأَرْضُ الَّتِى أَلْبَسَتْهَا حِجَارَةٌ سُودٌ [The حرّة is ground which black stones have covered, or covered the wholly]. (TA.) And أَلْبَسَتِ السَّمَآءَ السَّحَابُ, (TA,) or أَلْبَسَ, (AA,) [The clouds covered the sky, &c.;] but you do not say, لَبِسَ السَّمَآءُ السَّحَابَ. (AA.) And أَلْبَسَنَا اللَّيْلُ [The night covered us, &c.]; but not لَبِسْنَا اللَّيْلَ. (AA.) And البسهُ الشَّبَابُ: see 1 in art. غطو and غطى. — أَلْبَسَتِ الأَرْضُ The land became covered by plants, or herbage. (M.) — See also 8. 5 تلبّس بِالثَّوْبِ (S, K) He clad himself [lit. mixed himself, being explained by إِخْتَلَطَ,] with the garment. (K.) You say, تلبّس بِلِبَاسٍ حَسَنٍ and لِبَاسًا حَسَنًا [He clad himself with goodly clothing]. (A, TA.) — — [Hence,] تلبّس بِالأَمْرِ (S, K) [and ↓ التبس بِهِ] He employed, busied, or occupied, himself [lit. mixed himself] with the affair; engaged in it; entered into it; became involved in it, or implicated in it; (K;) and [in like manner] ↓ لَابَسَ الأَمْرَ, syn. خَالَطَهُ. (S, K. *) You say also, تلبسّ بِهِ and ↓ التبس بِهِ and ↓ لَابَسَ عَمَلَهُ [He employed, busied, or occupied, himself with his work, or the like]. (A, TA.) [See 8.] — — تلبّس الطَّعَامُ بِاليَدِ The food stuck to the hand. (K.) — — تلبّس بِىَ الأَمْرُ The thing, as, for instance, love, mingled with me, and clung to me. (M.) [See an ex. in a verse cited voce عَطْفَةٌ.] 8 التبس It (spun thread) became entangled. (Lth, Az, Sgh, in TA, art. عسر.) — — It (a thing, or an affair, or a case) became [involved, complicated,] confounded, or confused, (S, M, Msb, *) and dubious; (S, Msb;) as also ↓ أَلْبَسَ, (TA,) and ↓ لَبَّسَ, which last belongs to the class of بَيَّنَ in the phrase قَدْ بَيَّنَ الصُّبْحُ لِذِى عَيْنَيْنِ (M, TA.) [You say, التبس الشَّىْءُ بِشَىْءٍ آخَرَ The thing became confounded with another thing; as, for instance, a subst. with a part. n. when both are written in the same manner, as in the case of كَاهِلٌ.] And التبس عَلَيْهِ الأَمْرُ The thing, or affair, became confused and dubious to him. (S.) And جَعَلَنِى أَلْتَبِسُ فِى أَمْرِهِ [He, or it, made me to become confounded, or in doubt, respecting his case, or affair]. (TA.) And أُلْتُبِسَ بِى I was, or became, disordered in my mind. (K, * TA, from a trad.) — — التبس بِعَمَلِهِ &c.: see 5. — — أُلْتَبَسَتْ بِهِ الخَيْلُ (tropical:) The horsemen overtook him. (A, TA.) — — [التبس بِهِ also signifies He, or it, made it to be, or had it, as an accompaniment, or an adjunct. Hence, one of the uses of the preposition بِ is explained by some as being لِلِالْتِبَاسِ: by others, ↓ لِلْمُلَابَسَةِ, or لِلْمُصَاحَبَةِ: all of which signify nearly the same. For instance, it is said in the Mgh, art. توج, that in the phrase التَّمَاثِيلُ بِالتِّيجَانِ " the effigies with the crowns " upon pieces of money, بالتيجان is used as a denotative of state, meaning مُلْتَبِسَةً بِالتِّيجَانِ

and مَقْرُونَةً مَعَهَا accompanied with the crowns, as their attributes: and نُسَبِّحُ بِحَمْدِكَ " we declare thy remoteness from evil, with the praising of Thee," in the Kur ii. 28, is explained by Bd and others as meaning, مُلْتَبِسِينَ بِحَمْدِكَ making the praising of Thee to be as an accompaniment, or an adjunct, to our doing that: and تَنْبُتُ بِالدُّهْنِ " growing, with oil ", in the same, xxiii. 20, as meaning, مُلْتَبِسًا بِالدُّهْنِ having oil as an accompaniment to its growth. Sometimes, in such instances, we find مُتَلَبِّسًا and مُتَلَبِّسِينَ in the places of مُلْتَبِسًا and مُلْتَبِسِينَ: see 5.] لَبْسٌ Confusedness of a thing or an affair or a case; as also ↓ لَبَسٌ: (M:) [and ↓ لُبْسٌ and ↓ لُبْسَةٌ and ↓ لَبُوسَةٌ and ↓ لُبُوسَةٌ have the same, or a similar, signification.] You say, فِى رَأْيِهِ لَبْسٌ In his judgment, or opinion, is confusedness. (K.) And ↓ فِى الأَمْرِ لُبْسَةٌ (S, M, * A, Msb, K *) and ↓ لُبْسٌ (M, A, Msb.) In the thing, or affair, or case, is confusedness, and dubiousness; (S, M, Msb, K; *) obscureness, or want of clearness. (S, A.) And ↓ فِى حَدِيثِهِ لُبْسَةٌ In his discourse is confusedness and dubiousness; it is not clear. (TA.) And ↓ فِى كَلَامِهِ لَبُوسَةٌ and ↓ لُبُوسَةٌ In his language is confusedness and dubiousness. (M.) — — Also, The confusedness of darkness, or the beginning of night. (S.) لَبَسٌ: see لَبْسٌ, in two places: — and see لِبَاسٌ. لُبْسٌ: see لَبْسٌ, in five places: — — and see لِبْسَةٌ. لَبْسٌ. لَبَسٌ: see لِبسٌ A man possessing clothing, dress, or apparel: a possessive epithet. (Sb, M.) لَبْسَةٌ [A single art of putting on, or wearing, a garment]. You say, لَبِسْتُ الثَّوْبَ لَبْسَةً وَاحِدَةً [I put on, or wore, the garment once]. (TA.) لُبْسَةٌ: see لَبْسٌ, in three places. لِبْسَةٌ A mode, or manner, of putting on, or wearing, apparel; or of dressing one's self. (IAth, K.) [Hence the saying,] لِكُلِّ زَمَانٍ لِبْسَةٌ (tropical:) For every time there is a mode of attiring one's self, according as it is a time of straitness or of plenty. (A, TA.) — A certain sort of garments, or cloths; as also ↓ لِبْسٌ. (K.) لِبَاسٌ [Clothing; dress; apparel;] what is worn; as also ↓ لِبْسٌ, and ↓ مَلْبَسٌ (S, M, * Msb, K) and ↓ مِلْبَسٌ (K) and ↓ لَبُوسٌ; (S, K;) or the last signifies garments, or pieces of cloth: (M:) the pl. of the first is لُبُسٌ, like as كُتُبٌ is pl. of كِتَابٌ: and that of مَلْبَسٌ is مَلَابِسُ. (Msb.) Hence, لِبَاسُ الكَعْبَةِ, and الهَوْدَجِ, (Msb,) or ↓ لِبْسُ الكَعْبَةِ, and الهَوْدَجِ, (S, M, A, K,) The clothing, (S, Msb, K,) or covering of pieces of cloth, (M,) of the Kaabeh, and of the [camel-litter called] هودج. (S, M, Msb, K.) And لِبَاسُ التَّقْوَى, in the Kur [vii. 25,] (TA,) [(assumed tropical:) The apparel of piety: or] (tropical:) thick, or coarse, and rough, and short, apparel: (S:) or (tropical:) the covering of that portion of the person which modesty forbids one to expose; (K;) at which the preceding words of the verse glance; indicating that this is the main purpose of clothing; the additional purpose being to beautify and adorn one's self, and to repel heat and cold: (TA:) or (tropical:) honest shame, or the shrinking of the soul from foul conduct, through fear of blame; syn. الحَيَآءُ: (S, M, A, K:) or (tropical:) righteous conduct: (TA:) or (tropical:) faith. (Es-Suddee, K.) And ↓ اللِّبْسُ, (K,) written by Sgh ↓ اللُّبْسُ, (TA,) or لِبْسُ العَظْمِ, (A, TA,) (tropical:) i. q. السِّمْحَاقُ [The pericranium]: (A, K:) to which is added, in some of the copies of the K, in the handwriting of the author, i. e., a thing pellicle that is between the skin and the flesh. (TA.) — — The covering of anything. (M.) [Hence,] لِبَاسُ النَّوْرِ The outer coverings, or calyxes, of flowers. (M.) It is said in the Kur [lxxviii. 10,] وَجَعَلْنَا اللَّيْلَ لِبَاسًا (assumed tropical:) [And we have made the night to be a covering]: i. e., it covers, veils, or conceals, you by its darkness. (TA.) — — A man's wife; (S, M, * K; *) like إِزَارٌ: (M:) and a woman's husband: (S, M, * K: *) occurring in the Kur ii. 183: (S, M:) or there meaning like a garment: (M, TA:) because each embraces the other: or because each goes to the other for rest, and consorts with (يُلَابِسُ) the other: (Zj, M, Bd, * TA:) from المُلَابَسَةُ, signifying " the mixing one's self and congregating," or " the being mixed and congregated: " (Ibn-'Arafeh, TA:) or because each conceals the state of the other, and prevents the other from acting viciously. (Bd.) — — لِبَاسُ الجُوعِ (tropical:) The utmost degree of hunger; (K, TA;) when people are so hungry that they eat camels' fur with blood: (TA:) so termed because all-involving. (K.) It is said in the Kur [xvi. 113,] فَأَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ (tropical:) [So God made her to taste the utmost degree of hunger and of fear]. (K, * TA. [See also 4 in art. ذوق.]) لَبُوسٌ: see لِبَاسٌ. — — A coat of mail: (S, M, K:) in which sense it is fem: (M:) [and, like دِرْعٌ, sometimes masc.: see an instance voce مَسْرُودٌ:] or coats of mail: (so in one copy of the S:) so in the Kur xxi. 80. (S, TA.) — — A weapon: in which sense it is masc. (M.) — See also لَبَّاسٌ. لَبِيسٌ Much, or often, worn: (Msb:) or worn-out: (M, A, K:) applied to a garment: (M, Msb, K:) and to [the kind of garment called] a مِلْحَفَة: (M:) and to [the kind called] a مُلَآءَة: (A, TA:) without ة: (M, * A, * TA:) and to [a leather water-bag such as is called] a مَزَادَة: (M, A;) meaning used until worn-out: (M:) and to a rope; meaning used: (AHn, M:) and to a house (دار); [meaning impaired by time;] likened to a worn-out garment: (M:) pl. لُبُسٌ; and, when the sing. is applied to a مزادة, the pl. is لَبَائِسُ. (M.) — A like: (K:) from المُلَابَسَةُ, signifying " the mixing ", or " consorting ". (Aboo-Málik.) You say, لَيْسَ لَهُ لَبِيسٌ He, or it, has not a like. (K.) لَبُوسَةٌ and لُبُوسَةٌ: see لَبْسٌ; each in two places. لَبَّاسٌ A man having many clothes; (K;) as also ↓ لَبُوسٌ: (M, TA:) or who wears much clothing; syn. كَثِيرُ اللُّبْسِ: (so in the K accord. to the TA:) or who confuses, or confounds, much; syn. كَثِيرُ اللَّبْسِ: (so in a copy of the K [and this signification seems to be implied by what immediately precedes, and by what follows, رَجُلٌ لَبَّاسٌ in the S: in the CK, اللَّبْسِ, which is evidently a mistake:]) you should not say مُلَبِّسٌ; (S, K;) for this is vulgar. (TA.) جَآءَ لَابِسًا أُذُنَيْهِ (tropical:) He came feigning himself inattentive, or heedless. (M.) [Contr. of نَاشِرًا أُذُنَيْهِ.] مَلْبَسٌ: see لِبَاسٌ. — — مَا فِى فَلَانٍ مَلْبَسٌ (tropical:) There is no profit (مُسْتَمْتَعٌ) in such a one, (S, M, A, [but in the M and A, مَا is omitted, and the only explanation is the word which I have given in Arabic.]) — — إِنَّ فِيهِ لَمَلْبَسًا Verily in him is no pride, or greatness; expl. by مَا بِهِ كِبْرٌ, or كِبَرٌ, accord. to different authorities [and different copies of the K]: this explanation is by AZ. (TA.) — — أَعْرَضَ ثَوْبُ المَلْبَسِ and ↓ المِلْبَسِ and ↓ المُلْبِسِ (IAar, K) and ↓ المُلْتَبِسِ: (TA:) see عَرُضَ, under which it is explained. مُلْبِسٌ: see مُلْتَبِسٌ: and مِلْبَسٌ. مَلْبَسٌ: see لِبَاسٌ: and مَلْبَسٌ. مُلَبِّسٌ: see لَبَّاسٌ. أَمْرٌ مُلْتَبِسٌ A confounded, or confused, and dubious, thing affair, or case; as also ↓ مُلْبِسٌ. (K, TA. [In the CK, بِالأَمْرِ is wrongly inserted after ملتبس.]) — — See 8. — — And see also مَلْبَسٌ. لت 1 لَتَّ, (aor. ـُ3لَتُّ, TA,) inf. n. لَتٌّ, He bruised, or brayed, or broke up into small fragments, or particles. (A, M, K.) He (an ass) broke in pieces, or bruised, with his hoof, the pebbles over which he passed. (TA.) — — I. q., فَتَّ, He crumbled a thing, or broke it into small pieces, with his fingers: or broke a thing with his fingers: &c. (K.) — — He pounded, or bruised, small; he pulverized; syn. سَحَقَ. (Sgh, K.) — لَتَّ السَّوِيقَ, aor. ـُ3لَتُّ, inf. n. لَتٌّ, He moistened the سويق with a little water, [or clarified butter, or fat of a sheep's tail, &c. (see لُتَاتٌ)]: (Msb:) it signifies less than بَسَّ: (Lth, Msb:) he stirred it about with water &c. until they became of a uniform consistence; or stirred it about with a مِجْدَح; i. q. جَدَحَهُ: (S:) and in like manner, الأَقِطَ and the like: (TA:) or [simply] he moistened the سويق: (Lth:) or he moistened the سويق in the manner termed بَسٌّ, with water and the like: (TA:) [accord. to present usage, he moistened, and beat up, or mingled, the سويق with water &c.] — — لَتَّ ثِيَابَهُ, [aor. ـُ3لَتُّ,] inf. n. لَتٌّ, (assumed tropical:) It (a rain) wetted his clothes. (A.) — لَتَّ, (aor. ـُ3لَتُّ, S,) inf. n. لَتٌّ He bound a thing. (As, S, K.) — — لُتَّ فُلَانٌ بِفُلَانٍ Such a one was joined, connected, coupled, or associated, with such a one; expl. by لُزَّ بِهِ وَقُرِنَ مَعَهُ. (S, K.) لُتَاتٌ What is crumbled, or broken into small pieces, with the fingers, (مَا فُتَّ,) of the barks of trees: (K:) i. e., what is so crumbled, or broken, of the dry, outer bark: but Az says, I know not

whether it be لِتَاتٌ or لُتَاتٌ. (TA.) Esh-Sháfi'ee is related to have pronounced the performance of تَيَمُّم therewith not allowable. (TA.) — — مَا أَبْقَى مِنِّى إِلَّا لُتَاتًا, occurring in a trad., means, It (the disease) left nothing remaining of me but dry skin like the bark of trees. (TA.) — That with which one moistens [سَوِيق &c.]; expl. by مَا يُلَتُّ بِهِ: (K:) anything with which سويق &c. are moistened; such as clarified butter, and the fat of a sheep's tail. (Lth.) لَتْلَتَةٌ An oath that plunges the swearer thereof into sin, and then into hell-fire: or, by which he cuts off the property of another, for himself; an intentionally false oath: syn. يَمِينٌ غَمُوسٌ. (IAar, Sgh, A, K.) اللَّاتُّ, occurring in the Kur [liii. 19,] (TA,) so accord. to the reading of Ibn-'Abbás and 'Ikrimeh and some others, (K,) and so originally accord. to Fr.: (TA:) afterwards contracted into اللَّاتُ: (Fr, K:) which is the common reading: (Fr:) A certain idol; thus called by the appellation of a man who used to moisten سَوِيق with clarified butter at the place thereof: (K:) the man who did this was thus called, and afterwards the idol itself. (TA.) Some of the lexicologists say, that it was a mass of rock, at the place whereof was a man who used to moisten سويق for the pilgrims, and which, when he died, was worshipped: (L:) but ISd says, I know not what is the truth in this case. (TA.) In the R it is said, that the man who used to do this was 'Amr Ibn-Lu-eí; that when the tribe of Khuzá'ah obtained the dominion over Mekkeh, and banished the tribe of Jurhum, the Arabs made him a Lord, or an object of worship; and that he was El-Látt, who used to moisten سويق for the pilgrims upon a well-known rock, called صَخْرَةُ اللَّاتِّ: or, it is said, that the man in question was of the tribe of Thakeef; and that when he died, 'Amr Ibn-Loheí (لحى: so in the TA) said to the people, "He hath not died, but hath entered the rock: " and ordered them to worship it, and built over it a house called اللات: it is also said to have continued thus during the life of this man and that of his son, for three hundred years: then that rock was named اللَّاتُ, without teshdeed to the ت, and was taken for an idol, to be worshipped. (TA.) It is disputed whether it were [an idol] of the tribe of Thakeef at Et-Táïf, or of the tribe of Kureysh at En-Nakhleh. (MF.) Some say, that the ت is originally without teshdeed, and to denote the fem. gender: Ks used to pronounce the word in a case of pause اللَّاهْ; and Aboo-Is-hák [Zj] says, that this is agreeable with analogy; but that the more approved mode is to pronounce it in such case with ت. AM says, that the manner in which Ks pronounced it in a case of pause shows that he did not derive it from لَتَّ. The polytheists who worshipped this idol used to compare its name with the name of اللّٰه. It is also said, that اللَّاتُ, without teshdeed, is of the measure فَعَلَةٌ [originally اللَّوَيَةُ] from the root لوى; [and that the said idol was so called] because they used to compass it, or perform circuits round it. (TA.) [See art. لوى: and see also arts. ليه and لوه: and الرَّبَّةُ, in art رب.] لتا 1 لَتَأَه فِى صَدْرِهِ, aor. لَتَأَ, (K,) inf. n. لَتْءٌ, (TA,) He thrust him on his breast. (K.) — — لَتَأَ He hit, struck, or hurt; syn. أَصَابَ. (TA.) — — لَتَأَ بِسَهْمٍ He shot an arrow. (K, * TA.) — — لَتَأَهُ بِحَجَرٍ He cast a stone at him. (S, K. *) — — لَتَأَتْ بِهِ (tropical:) She (a woman) brought him forth. (S, K. *) — — لَعَنَ اللّٰهُ أُمًّا لَتَأَتْ بِهِ, and لَكَأَتْ به, (S,) (tropical:) God curse the mother that cast him forth (from her womb) ! a tropical expression, from casting a stone, or shooting an arrow. (TA.) — — لَتَأَ, (S, K,) inf. n. لَتْءٌ, (TA,) Inivit feminam. (S, K.) — لَتَأَ He lessened, or diminished; syn. نَقَصَ. (K.) — — Pepedit. (K.) — — Excrevit merdam. (K.) — — He, or it, passed, or went away; syn. مَضَى. (CK.) — لَتَأَ بِعَيْنِهِ, (TA,) or لتا alone, (K,) inf. n. لَتْءٌ, (TA,) He looked intently. (K.) — — لَتَأَهُ بِعَيْنِهِ He looked intently at him. (S.) لَتِىءٌ Remaining fixed, or keeping, to his place: (K:) or thrown down, or hit, or struck, and remaining fixed, or keeping, to his place. (TA.) [In the TA, one of the words by which it is explained is ↓ مَلْتِىٌّ; which is for مَلْتُوءٌ; like مَقْرِىٌّ for مَقْرُوءٌ.] مَلْتِىٌّ: see لَتِىءٌ. لتب 1 لَتَبَ, aor. لَتُبَ, inf. n. لَتْبٌ and لُتُوبٌ, He, or it, was, or remained, fixed, settled, or firm: (As, S, K:) adhered, clave, or stuck. (K.) — لَتَبَ, inf. n. لَتْبٌ and لُتُوبٌ, He bound, tightened, or made fast. (K.) — — لَتَبَ عَلَيْهِ ثِيَابَهُ He bound his clothes upon him. (TA.) — — Also, inf. n. as above; and ↓ التتب; [in the CK, for إِلْتِتَابٌ, is put إِلْتِيَابٌ;] He put on his clothes. (K.) — — لَتَبَ عَلَيْهِ ثَوْبَهُ He put on his garment, as though he did not desire to take it off. (TA.) — — لَتَبَ الجُلَّ عَلَى الفَرَسِ, inf. n. as above; and ↓ لتبهُ, inf. n. تَلْتِيبٌ; He bound the covering upon the horse. (K.) — لَتَبَ فى مَنْحَرِ النَّاقَةِ He stabbed, or stuck, the she-camel [in the part immediately above the breast-bone]: like لَتَمَ. (S.) 2 لَتَّبَ see 1. 4 التبهُ عَلَيْهِ, (inf. n. إِلْتَابٌ, TA,) He imposed it (a thing, or affair, TA,) upon him, as obligatory, or as a thing that must be done. (K.) 8 إِلْتَتَبَ see 1. لَاتِبٌ Being, or remaining, fixed, settled, or firm: adhering, cleaving, or sticking: (As, S:) i. q. لَازِبٌ. (Fr.) — — ضَرْبَةُ لَاتِبٍ i. q. ضربة لَازِبٍ. (Fr.) See art. لزب. مِلْتَبٌ One who keeps to his house, or dwelling, avoiding seditions, or disturbances. (K.) مَلَاتِبُ Worn-out garments of the kind called جِبَابٌ, pl. of جُبَّةٌ: (K:) or garments of the kind so called, and worn-out garments. (Lth.) لتح 1 لَتِحَ, aor. لَتَحَ, (inf. n. لَتَحٌ, S,) He hungered; was hungry. (S. K.) لَتْحَانُ Hungry: fem. لَتْحَى. (S, K.) لتد لتز لتم لتن See Supplement لث 1 لَثَّ, [aor. لَثِ3ّ,] inf. n. لَثٌّ; (K;) and ↓ الثّ (in the T أَلْثَتَ,) inf. n. إِلْثَاثٌ; and ↓ لَثْلَثَ, inf. n. لَثْلَثَةٌ; (As, S, K;) He remained, stayed, abode, or dwelt; (As, S, K;) بِمَكَانٍ in a place; (As, S;) and quitted it not. (TA.) So in the words of a trad., لَا تُلِثُّوا بِدَارِ مَعْجَزَةٍ, and مَعْجِزَةٍ, (S,) [Remain ye not in a dwelling of impotence]: i. e., remain not in a dwelling where ye cannot obtain sustenance: or remain not on the frontiers, having your households with you. (TA.) — — لَثَّ, [aor. لَثِ3ّ,] inf. n. لَثٌّ; (K;) and ↓ الثّ, inf. n. إِلْثَاثٌ; (S, K;) and ↓ لَثْلَثَ, inf. n. لَثْلَثَةٌ; (K;) It (rain) continued (S, K) for days, incessantly: (S:) and in like manner a cloud. (TA.) — — لَثَّ الشَّجَرَ, [aor. لَثُ3ّ,] It (dew, or day-dew, لَثٌّ,) fell upon the trees. (K.) The noun is in the acc. case. (TA.) — — لَثَّ عَلَيْهِ, [aor. لَثِ3ّ,] inf. n. لَثٌّ; (K;) and ↓ الثّ عليه, inf. n. إِلْثَاثٌ; (AA, S, K;) and ↓ لَثْلَثَ, inf. n. لَثْلَثَةٌ; (K;) He importuned him; was urgent with him. (AA, S, K.) 4 أَلْثَ3ّ see 1, in three places. R. Q. 1 See 1. — لَثْلَثَ, inf. n. لَثْلَثَةٌ, He, or it, was weak. (K.) — — لَثْلَثَ and ↓ تَلَثْلَثَ It (a mist, and a cloud,) went to and fro, coming again whenever it was thought to have gone. (TA.) — — لَثْلَثَ فِى الأَمْرِ, (inf. n. لَثْلَثَةٌ; K;) and ↓ تَلَثْلَثَ, He wavered, or vacillated, (تَرَدَّدَ), in the affair. (A'Obeyd, S, K.) — — لَثْلَثَ, inf. n. لَثْلَثَةٌ, He did not make [his] speech clear, or distinct: (K:) you say لَثْلَثَ كَلَامَهُ He did not make his speech clear, or distinct. (TA.) — — لَثْلَثَهُ عَنْ حَاجَتِهِ, (S,) inf. n. لَثْلَثَةٌ, (K,) He withheld him, restrained him, or debarred him, from the thing that he wanted. (S, K.) — — لَثْلَثَ, inf. n. لَثْلَثَةٌ, He rolled a thing over in the dust. (K.) — لَثْلَثْتُ البَعِيرَ [signifies, accord. to the CK and a MS copy of the K, كَدَدْتُهُ: accord. to the TA, لَدَدْتُهُ: but the right reading is said in the TK to be كَرَدْتُهُ, meaning I drove the camel]. — لَثْلِثُوا بِنَا (or لثلثوا بنا سَاعَةً, T, art. مث, and TA,) Grant ye to us a little rest; expl. by رَوِّحُوا بِنَا قَلِيلًا: (K:) i. q. مَثْمِثُوا and تَمْثِمُوا and جَفْجِفُوا. (T, art. مث.) R. Q. 2 تَلَثْلَثَ بِالمَكَانِ He became withholden (تَحَبَّسَ) in the place, and tarried, or remained, in it. (TA.) — — تَلَثْلَثَ فِى أَمْرِهِ He was slow, or tardy, in his affair. (TA.) — — See R. Q. 1. — — تَلَثْلَثَ He rolled himself over in the dust. (A'Obeyd, S, K.) لَثٌّ Dew; or day-dew; syn. نَدًى. (K.) لُثْلَاثٌ (so in the K, but in the L and other lexicons لَثْلَثٌ, TA,) and ↓ لَثْلَاثَةٌ One who is slow, or tardy, (in every affair, TA,) drawing back whenever thou thinkest that he hath consented to do what thou wantest. (K.) لَثْلَاثَةٌ: see لُثْلَاثٌ. سَحَابٌ مُلِثٌّ العَزَالَى [Clouds continuing to pour down rain]. (TA.) لثا

1 لَثَأَ, aor. لَثَأَ, He (a dog) put his muzzle into a vessel &c., and lapped. (K.) Omitted by J because held by him incorrect. (TA.) لثد لثط لثغ لثق لثم لثى See Supplement لج 1 لَجَّ, sec. pers. لَجِجْتَ, aor. ـَ3لَجَ, inf. n. لَجَاجٌ and لَجَاجَةٌ (S, K) and لَجَجٌ; (M, A:) and لَجَّ, sec. pers. لَجَجْتَ, aor. ـَ3لَجِ; (S, K;) He persisted, or persevered, فِى أَمْرٍ in an affair: (Msb:) or he persisted in an affair, and refused to turn from it: (M:) or he persisted obstinately in an affair, even if it became manifest that it was wrong: (the Towsheeh:) or he persevered, or continued, in opposition, in contention, litigation, or wrangling: (TA:) or he persisted in contention, litigation, or wrangling; (Msb, TA;) and so ↓ لاجَّ, inf. n. مُلَاجَّةٌ: (S:) or he contended, litigated, or wrangled. (K.) [Hence, لَجَّ فَحَجَّ, a prov.: see art. حج.] See also, for an ex., 8 in art. عود. — See 4. 2 لجّج, (inf. n. تَلْجِيجٌ, K,) It (a ship, S) entered the لُجَّة [or main sea, or the fathomless deep, or the great expanse of sea of which the limits could not be seen]. (S, K.) — — لَجُّوا [perhaps a mistake for أَلَجُّوا] They entered the لُجّ [or main sea, &c.]. (A, TA.) — — ↓ أَلَجُّوا and لَجَّجُوا They embarked upon the لجة [or main sea, &c.]. (TA.) 3 ـَ3لَاجَ see 1. — — لَاجَّتِ الأَلْسُنُ فِى الخُصُومَاتِ (S, art. مرس,) or تَلَاجَّت (M, same art.,) [The tongues persisted in wranglings, quarrellings, or contentions]. — — And لَاجَّ فُلَانًا [He wrangled, quarrelled, or contended, with such a one]. (AHeyth, K in art. غرو.) 4 أَلَجَّهُ He continued him, or made him to persevere, or persist, in a thing: accord. to Lh.: for he explains يَمُدُّهُمْ in the Kur, ii., 14, by يُلِجُّهُمْ: but ISd doubts whether he had heard this from the Arabs: and adds, that he, himself, had not heard أَلْجَجْتُهُ. (L.) — الجّ القَوْمُ The people cried out; raised a cry. (TA.) — — Also, and لجّ ↓ القَوْمُ, The people uttered confused cries. (TA.) — — الجّت الإِبِلُ The camels uttered cries: (K:) and in like manner الغَنَمُ, the sheep or goats. (TA.) — See 2. 5 تلجّج فِى صَدْرِهِ It (a thing) fluctuated in his bosom, or came and went repeatedly. (Msb.) 6 ـَ3تَلَاجَ see 3. — — تَلَاجٌّ The wrangling, quarrelling, or contending, one with another. (KL.) You say, تَلَاجَّا [They wrangled, &c., each with the other.] (M in art. شق.) 8 التجّ المَوْجُ The waves became great and confused. (TA.) — — التجّ البَحْرُ, inf. n. اِلْتِجَاجٌ, (S,) The sea became tumultuous, its waves dashing together: (TA:) the main part, or fathomless deep, of the sea became vast, and very tumultuous. (A.) — — التجّت الأَصْوَاتُ The voices, or sounds, were confused: (S, K:) or, rose high, and were confused. (L.) — — التجّ الظَّلَامُ (tropical:) The darkness became intricate and confused. (TA.) — — التجّ الأَمْرُ (assumed tropical:) The affair became great and confused. (TA.) — — إِذَا التجّ الدَّيَامِيمُ, in a verse of Dhu-rRummeh, (tropical:) When the wide deserts become scenes of mirage like لُجّ [or great expanses of sea of which the extremities cannot be seen]. (AHát.) — إِنَّهُ لَشَدِيدُ الْتِجَاجِ العَيْنِ Verily he has an intensely black eye. (L.) R. Q. 1 لَجْلَجَ inf. n. لَجْلَجَةٌ, He spoke with an indistinct utterance: he spoke with a heavy tongue, and was defective in speech, not uttering one part of what he said immediately after another; he hesitated in speech, by reason of a natural defect: (Lth:) or he reiterated, or stammered, or stuttered, (تَرَدَّدَ) in his speech; as also ↓ تَلَجْلَجَ. (S, K.) — — لَجْلَجَ المُضْغَةَ فِى فِمِهِ He moved the morsel of meat backwards and forwards in his mouth, to chew it. (S.) R. Q. 2 see R. Q. 1. لُجٌّ The side of a valley. (K.) — — The side, or shore, of a sea. (L.) [See also لُجَّةٌ.] — — A rugged part of a mountain. (K.) — — (tropical:) A sword: (S, K:) app. from لُجٌّ with reference to the sea, because of its terribleness: (As:) thought by ISd to occur only in one instance, in a trad.: said to be of the dial. of Teiyi; or of Hudheyl, and of some of the people of El-Yemen. (TA.) — — Also لُجَّةٌ, (tropical:) A mirror. (K.) — — And (tropical:) Silver. (K.) لَجَّةٌ Voices, cries, clamour, confused noise, or a mixture of voices, (S, K,) of men, (S,) and sometimes of camels. (TA.) لُجَّةٌ and ↓ لُجٌّ The main body of water, (S, K,) or of the sea: [the deep:] or the depth, or deep, of the sea, of which the bottom cannot be reached; the fathomless deep: (L:) also, لُجَّةٌ (TA) and بَحْرٍ ↓ لُجُّ (L) a great expanse of water, or sea, of which the extremities cannot be seen: (L, TA:) pl. لُجٌّ and لُجَجٌ and لِجَاجٌ; the last pl. of لُجَّةٌ. (TA.) — — فُلَانٌ لُجَّةٌ وَاسِعَةٌ (tropical:) [Such a one is a wide fathomless deep]: a phrase by which one is likened to a sea, in amplitude. (TA.) — — كَأَنَّ عَيْنَهُ لُجَّةٌ (assumed tropical:) [As though his eye were a fathomless sea]: i. e., intensely black. (L.) — — الظُّعْنُ تَسْبَحُ السَّرَابِ ↓ فِى لُجِّ (tropical:) The women in the camel-litters swim in the great expanse of mirage. (TA.) — — لُجَّةُ الظَّلَامِ (tropical:) The depth of the darkness. (TA.) — — اللَّيْلِ ↓ لُجُّ (assumed tropical:) The depth of night; its intense darkness and blackness. (TA.) — — جَمَلٌ أَدْهَمُ لُجٌّ (assumed tropical:) A deep black, or intensely black, camel. (K.) — — لُجَّةٌ and ↓ لُجٌّ (tropical:) A numerous assembly, company, troop, or congregated body: (K:) from لُجَّةٌ with reference to the sea. (TA.) — — لُجَّةُ أَمْرٍ (assumed tropical:) The main part of an affair. (TA.) لُجَجَةٌ: see لَجُوجٌ. بَحْرٌ لُجِّىٌّ, (S, K,) and ↓ لِجِّىٌّ, (K,) and ↓ لُجَاجٌ, (L,) A vast and deep sea. (S, L, K.) In ↓ لِجِّىٌّ, the first vowel is assimilated to the second to make the word more easy of pronunciation. (TA.) لِجِّىٌّ: see لُجِّىٌّ. لُجَاجٌ: see لِجِّىٌّ. لَجُوجٌ and ↓ لَجُوجَةٌ (in which the ة is added to give [double] intensiveness to the signification, S) and ↓ لُجَجَةٌ (S, K) and ↓ مِلْجَاجٌ, (L, A,) [intensive] epithets from لَجَّ " he persisted, &c. " [One who persists in an affair much: or who does so refusing to turn from it: or who does so even if it have become manifest that it is wrong: or who perseveres, or continues, much, in opposition, in contention, or the like: or who persists much, or is very pertinacious, in contention, or the like: or very contentious or litigious, or a great wrangler]. (S, M, K, &c.) The first is a masc. and fem. epithet: and is applied to a human being and to a horse. (TA.) لَجُوجَةٌ: see لَجُوجٌ. الحَقُّ أَبْلَجُ وَالبَاطِلُ لَجْلَجٌ (AZ, S) [Truth is apparent, manifest, or evident, or clear, and falsity is a cause of embarrassment, or hesitation, to the speaker]: i. e., the latter is agitated to and fro, without having utterance: (S:) or truth is lucid and direct, and falsity is confused and indirect. (TA.) لَجْلَجَةٌ A mixture, or confusion, of voices or sounds. (L.) لَجْلَاجٌ One who speaks with an indistinct utterance: (TA:) or who has naturally a heavy tongue and a defective speech, (T,) so that he does not utter one part of what he says immediately after another, who has a natural hesitation in his speech: or who reiterates, or stammers, or stutters, (يتردّد,) in his speech: or, as some say, whose tongue rolls about between the sides of his mouth. (TA.) مِلْجَاجٌ: see لَجُوجٌ. عَيْنٌ مُلْتَجَّةٌ (tropical:) An eye intensely black. (K.) — — أَرْضٌ مُلْتَجَّةٌ (tropical:) Land intensely green, (K,) whether its herbage be tangled or not: or land of which the herbage is compact and tall and abundant. (TA.) — — أَرْضٌ بَقْلُهَا مُلْتَجٌّ Land of which the leguminous plants are compact, or dense. (TA.) يَلَنْجُوجٌ and يَلَنْجَجٌ and أَلَنْجَجٌ, (S, L,) or يَلَنْجُوجُ and يَلَنْجَجُ and أَلَنْجَجُ, [all three imperfectly declinable, as being generic proper names and of foreign origin, borrowed from the Persian language,] and أَلَنْجُوجٌ and يَلَنْجَجٌ and يَلَنْجُوجٌ [which last is omitted in the CK] and يَلَنْجُوجِىٌّ (K) and أَلَنْجَجٌ and أَلَنْجِيجٌ, (TA,) Aloes-wood; syn. عُودُ الطِّيبِ, (L,) or عُودُ البَخُورِ: (K:) or the wood of another tree with which one fumigates: (L:) a certain wood with which one fumigates. (S.) The ا and ى in النجج and يلنجج [&c.] are augmentative letters added to make these words quasi-coordinate to the class of quinqueliteral-radical words: an augmentative letter is not used for such a purpose at the beginning of a word unless there is also with it another augmentative letter: and such, here, is the ن. (IJ.) Lh uses يلنجوج and النجوج and النجيج as epithets, writing عُودٌ يلنجوج &c. (TA.) The wood thus called has a very beneficial effect upon a relaxed stomach, (K,) when eaten; and of the beneficial effects for

which it is most celebrated are those which it produces upon the brain and the heart, when used for fumigation and when eaten. (TA.) لجا 1 لَجَأَ إِلَيْهِ, aor. لَجَاَ, (S, K,) inf. n. لَجْءٌ (TA) or لَجَأٌ (S) and لُجُوْءٌ (TA) and مَلْجَأٌ; (S;) and لَجِئَ, aor. لَجَاَ, (K,) inf. n. لَجَأٌ; (TA;) and ↓ التجا; (S, K;) He had recourse to it, or betook himself to it, or repaired to it, (i. e. a thing or a place, TA) for refuge, protection, preservation, concealment, covert, or lodging. (K.) See 4. — — لَجَأَ إِلَيْهِ, and ↓ التجا, and ↓ تلجّأ, He relied upon, and sought aid from, him. (TA.) — — لَجَأَ عَنْهُ, and ↓ التجا, and ↓ تلجّأ, and تلجا مِنْهُ, He declined, or turned away, from him, إِلَى غَيْرِهِ to another, [and had recourse to the latter.] (TA.) 2 لجّا, inf. n. تَلْجِئَةٌ, He forced a person to do a thing against his will: (S, K:) or, to do a thing which was contrary to what it appeared to be. (AHeyth.) — — تَلْجِئَةٌ is also explained as signifying The leaving one's property to some one or more of his heirs, in preference to, or to the exclusion of, the other or others. لجّا He so left his property. (ISh.) — — See 4. 4 الجاه إِلى شَىْءٍ He constrained, compelled, forced, drove, or necessitated, him to have recourse to, or to betake himself to, or to repair to, or to do, a thing; he impelled him, or drove him, against his will, to it, or to do it; (S, * Mgh, Msb, K, * TA;) as also ↓ لجّاهُ إِلَيْهِ. (Mgh, Msb.) — — الجا أَمْرَهُ إِلَى اللّٰهِ, (S, K,) and [↓ لَجَّأَ إِلَى اللّٰهِ], and ↓ التجا, and ↓ تلجّأ (TA,) He referred, or committed, his affair to God. (S, K.) — — الجاه He protected him, defended him. (K.) Also said of a place, [It protected him; afforded him refuge.] (K, art. حرز.) — — الجاه إِلَى شَىْءٍ is also said when one has defended another, [as] in a place of refuge; [and app. may be rendered He caused him to have recourse to a thing, as to a place of refuge]. (TA.) 5 تَلَجَّأَ see 1 and 4. 8 إِلْتَجَأَ see 1 and 4. لَجَأٌ and ↓ مَلْجَأٌ (S, K) and ↓ مُلْتَجَأٌ (K, art. لحد; &c.) A place to which one has recourse for refuge, protection, preservation, concealment, covert, or lodging; a place of refuge; an asylum; a refuge. (S, K.) The hemzeh of the ↓ second is sometimes elided; and this is done to assimilate the word to مَنْجَا, when it is used therewith; like as منجا is written with hemzeh to assimilate it in the like case to مَلْجَأٌ. — — [↓ ملجأ is often applied to a man: and you say also,] فُلَانٌ حَسَنُ ↓ المَلْجَإِ [Such a one is a good person to whom to have recourse for protection or concealment]. The pl. of لَجَأٌ is أَلْجَآءٌ. (TA.) — — لَجَأٌ (assumed tropical:) A wife. (L.) — — An heir. (ISh.) [See 2.] — The frog: (K:) or a kind of tortoise, that lives on the land and in the sea: (M:) fem. with ة. (K.) The لجاة of the sea (اللَّجَاةُ البَحْرِيَّةُ) is asserted to have a tongue in its breast, and to kill the animal that it strikes. (Dmr.) مَلْجَأٌ and مُلْتَجَأٌ: see لَجَأٌ. لجب 1 لَجَبَ, aor. لَجَبَ, inf. n. لَجَبٌ, It [a number of men] cried out, or vociferated; raised a clamour, or confused noise. (S, K.) See also art. جلب. — — لَجِبَ, inf. n. لَجَبٌ, It (a clamour, or confused noise,) rose. (TA.) — — لَجِبَ, inf. n. لَجَبٌ, It (the sea) was agitated, or in commotion; its waves conflicting, or dashing together. (K.) — لَجُبَتْ, aor. لَجُبَ, (inf. n. لُجُوبَةٌ, TA;) and ↓ لجّبت, inf. n. تَلْجِيبٌ; She (a sheep or goat) had little milk; (S, K:) or her milk dried up, in consequence of her having passed four months since bringing forth. (S.) See لَجْبَةٌ. — In a trad. respecting Moses and the stone, occur the words, فَلَجَبَهُ ثَلَاثَ لَجَبَاتٍ, which IAth says he cannot explain, unless the right reading be فَلَحَتَهُ ثلاث لَحَتَاتٍ [And he struck it three blows]. (TA.) لَجَبٌ A crying, or vociferation; a clamour, or confused noise. (S, K.) The sound, or noise, of soldiers; and the neighing of horses. (TA.) Agitation, or commotion, of the waves of the sea. (K.) The rising of a clamour, or confused noise. (TA.) — — بَحْرٌ ذُو لَجَبٍ A roaring, tumultuous, or boisterous, sea. (S.) جَيْشٌ لَجِبٌ A clamourous, or noisy, army. (S, K.) — — In like manner this epithet is applied to thunder, and to a cloud or rain accompanied with thunder; in each case after the manner of a rel. n. (TA.) لَجْبَةٌ and ↓ لُجْبَةٌ and ↓ لِجْبَةٌ (S, K) and ↓ لَجَبَةٌ [but see what is said respecting the last of the pls. mentioned below] and ↓ لَجِبَةٌ and ↓ لِجَبَةٌ (K) the last two from Th. (TA.) A sheep or goat (شَاة, K), or a sheep only, not a goat, (ISk, S,) of which the milk has become little in quantity: (S, K:) or a sheep or goat (شاة) which has passed four months since her bringing forth, and of which the milk has in consequence dried up: (As, S:) or it is an epithet applied specially to a goat: (K:) a poet (Muhelhil, TA,) says, عَجِبَتْ أَبْنَاؤُنَا مِنْ فِعْلِنَا إِذْ نَبِيعُ الخَيْلَ بِالمِعْزَى اللِّجَابْ [Our sons wondered at our action, in our selling horses for goats of which the milk had become little, or dried up]: (S:) and contr., abounding with milk: (K:) a poet applies the two epithets لَجْبَة and حَاشِكَة to the same sheep or goat; but he may mean that her milk was little at one time, and abundant at another. (TA.) Pl. [of لَجْبَةٌ] لِجَابٌ (S, K) and لَجْبَاتٌ (this being allowed by Mbr, agreeably with analogy, TA) and لَجَبَاتٌ (S, K): the last dev. with respect to rule; for by rule it should be لَجْبَاتٌ; unless it be originally a subst. used as an epithet, like as one says إِمْرَأَةٌ كَلْبَةٌ; or unless ↓ لَجَبَةٌ be a syn. of the sing. (S.) Sb says, that لَجَبَاتٌ is used as pl. because some of the Arabs used ↓ لَجَبَةٌ as sing. (TA.) — — اللجب [app. اللَّجَبُ, a quasi-pl. n.,], occurring in the following words of a trad., فَيَبْدُو أَمْثَالُ اللجبِ مِنَ الذَّهَبِ, is said to be pl. of لَجْبَةٌ: or it is اللَّجَبُ, like as قِصَعٌ is pl. of قَصْعَةٌ. (TA.) — In a trad. respecting Ed-Dejjál, according to one reading, occur the words, بلجبتى الباب: but Aboo-Moosà says, that the right reading is with ف [instead of the ب, and with ى before it: i. e. بِلَجِيفَتَى الباب: see art. لجف]. لُجْبَةٌ: see لَجْبَةٌ. لِجْبَةٌ: see لَجْبَةٌ. لَجَبَةٌ: see لَجْبَةٌ. لَجِبَةٌ: see لَجْبَةٌ. لِجَبَةٌ: see لَجْبَةٌ. مِلْجَابٌ An arrow feathered, but without the point: (K:) pl. مَلَاجِيبُ. (TA.) مِنْجَابٌ is the more common word; and the ل appears to be substituted for the ن. (ISd.) لجح لُجْحٌ A thing in the lower part of a well, and of a valley, like what is called a دَحْل: (S, K:) or, in the lower part of a well, and of a mountain, like a نَقْب: (L:) originally لُحْجٌ, from which it is formed by transposition: (T:) pl. أَلْجَاحٌ. (L.) لجد: see لجذ. لجذ 1 لَجَذَ, (L, K,) aor. لَجُذَ, (K,) inf. n. لَجْذٌ; (L, K;) and لَجِذَ, aor. لَجَذَ; (K;) He ate (L, K) food. (L.) — — He (a beast) began to pasture. (L, K.) — — He (a beast) ate herbage: (L:) you say, when beasts have eaten herbage, لُجِذَ الكَلَأُ: (S, L:) or ate it with the extremity of his tongue, (L, K,) it being such as did not allow him to take it with his teeth: (L:) accord. to As, لَجَذَهُ signifies i. q. لَسَّهُ [he plucked it with the fore part of his mouth.] (S, L.) — — He licked: in this sense, the inf. n. is لَجْذٌ and لَجَذٌ: (K:) you say, لَجِذَ الكَلْبُ الإِنَآءَ, inf. n. لَجْذٌ and لَجَذٌ, the dog licked the vessel (AHát, S, K) inside: (L:) [J says,] I have transcribed it from the Kitáb el-Abwáb, without having heard it: (S:) and لَجِذَ الكَلْبُ the dog put his tongue into a vessel and lapped; as also لَجِذَ and لَجِنَ. (AA, L.) — — He took little. (L, K.) — — He asked often after having been given once: (K:) لَجَذَنِى, aor. لَجُذَ, inf. n. لَجْذٌ, signifies he asked me, and did so much, after I had given him: (S:) or he asked me after he had asked me and I had given him: (AZ, L:) or he asked me, and did so much, after he had asked me and I had given him. (As, L.) — — He instigated; incited; excited. (K.) لِجَاذٌ Glue; syn. غِرَآءٌ [for which Freytag seems to have read إِغْرَآءٌ]. (K.) دَابَّةٌ مِلْجَاذٌ A beast of carriage that takes the leguminous herbage with the fore part of its mouth, (K,) and the extremities of its teeth. (TA.) نبْتٌ مَجْلُوذٌ A plant which the teeth cannot crop, by reason of its shortness, and which the camels therefore pluck with the fore part of the mouth. (L.) لجف لجم لجن See Supplement لح 1 لَحِحَتْ عَيْنُهُ, (S, L, K,) aor. تَلْحَحُ, inf. n. لَحَحٌ; (L;) and لَحَّتْ; (L;) [as also لَخِخَتْ:] His eyelids stuck together, by reason of a white thick matter collected in their corners: (S, L, K:) or, by reason of pain: or, by reason of many tears: (L:) the former is one of those verbs which retain their original forms, like ضَبِبَ in the phrase ضَبِبَ

البَلَدُ, with the reduplication distinct: (S:) also, لَحَّتْ عَيْنُهُ his eye shed many tears, and its lids became thick, or rough; like لَخَّتْ. (L.) — — لَحَّتِ القَرَابَةُ بَيْنَنَا, inf. n. لَحٌّ, The relationship between us was close. (Aboo-Sa'eed, K.) See لَحٌّ. 4 الحّ, (inf. n. إِلْحَاحٌ, Msb,) It [a cloud) rained continually, or incessantly. (S, Msb, K) Hence the phrase الحّ على شى [q. v. infra]. (Msb) — — الحّ عَلَيهِ, (inf. n. إِلْحَاحٌ, L,) He importuned him; plied him; plied him hard; pressed him; pressed upon him; pressed him hard; was urgent with him; persecuted, or harassed, him, (L,) بِالْمَسْأَلَةِ, (S, L,) or فِى السَّؤَالِ, (K,) in asking, begging, or petitioning; like أَلْحَفَ. (S, L, K.) الحّ على غَرِيمِهِ He pressed his creditor perseveringly, assiduously, or constantly. (L.) And أَلْحَحْتُ عَلَى فُلَانٍ فِى الاِتِّبَاعِ حَتَّى اخْتَلَفْتُه, i. e. [I pressed upon such a one in following] until I made him to be behind me. (ISk, TA in art. خلف.) الحّ عَلَى شَىْءٍ [and فِى شَىْءٍ] He applied himself to a thing perseveringly, persistently, assiduously, or constantly, (Msb,) or incessantly. (L.) الحّ فِى شَىْءٍ He asked, begged, or petitioned, for a thing much, or frequently; as though he stuck to it. (L.) الحّ عَلَى غَيِّهِ [and فى غَيِّهِ He persevered, or persisted, in his error]. (Msb, art. مدى.) — — It (a cloud) remained, or stayed, بِمَكَانٍ in a place; like أَلَثَّ. (As, S.) — — الحّ (tropical:) He (a camel) was restive, or refractory, and would not move from his place; (S, L, K;) like as you say of a she-camel خَلَأَتْ, (As, S,) and of a horse and the like حَرَنَ: (As:) and الحّت she (a camel) did the same; (L, K;) accord. to some, and so used in a trad. (TA.) — — الحّتِ المَطِىُّ (tropical:) The beasts of carriage, or the camels, were fatigued, and became slow, or tardy. (K.) — — الحّ (tropical:) It (a saddle of the kind called قَتَب, L, K, and a رَحْل, and a horse's saddle, L) wounded the back. (L, K.) See مِلْحَاحٌ. R. Q. 1 لَحْلَحُوا, (K,) and ↓ تَلَحْلَحُوا, (S, K,) They remained fixed, or firm, in their place; did not quit it. (S, K.) — — ↓ تَلَحْلَحَ He (a camel) stayed, and remained fixed, or firm. (L.) — — Also ↓ تلحلحوا They became dispersed; formed by transposition from تحلحلوا. (L.) R. Q. 2 See R. Q. 1. هُوَ ابْنُ عَمِّى لَحًّا [He is my cousin on the father's side,] closely related: (S, K:) from the phrase لَحِحَتْ عَيْنُهُ. (S.) Here لحّا is put in the acc. case as a denotative of state, because what precedes it is determinate. (S.) And you say هُوَ ابْنُ عَمٍّ لَحٍّ [He is a cousin on the father's side,] closely related, (S, K,) in an indeterminate phrase employing لَحٍّ as an epithet to عَمٍّ. (S.) You say the same in the case of the fem. and dual and pl.; (S;) making no difference between the sing. and dual and pl. and fem. (L.) Lh says, that one says, [of two persons who are cousins, one to the other,] هُمَا ابْنَا عَمٍّ لَحٍّ, and لَحًّا; and in like manner هما ابنا خَالَةٍ; but not هما ابنا خَالٍ لَحًّا, nor ابنا عَمَّةٍ لَحًّا. (L.) When the ابن عمّ is not in the state termed لَحّ, but is of the عَشِيرَة, you say هُوَ ابْنُ عَمٍّ الكَلَالَةِ, and ابنُ عَمٍّ كَلَالَةٌ. (S, K.) [See also دِنْيًا; and the contr., ظُهْرًا.] لَحِجٌ and لَحْلَحٌ: see لَاحٌّ. لَاحٌّ (S, K) and ↓ لَحِجٌ and ↓ لَحْلَحٌ (K) A strait, or confined, place. (S, K.) Also, لَاحٌّ, A valley with tangled, confused, intertwined, or complicated, trees, which stick together: or strait, or confined, and abounding with tangled trees, and stones. In both senses, applied to a place and a valley, it is also written لَاخٌّ, with خ. (L.) [See لَاخٌّ.] أَلَحُّ [More, and most, importunate, pressing, persevering, &c.]. (TA, art. خنفس; see the same article in the present work.) مُلِحٌّ That stands still by reason of fatigue, and will not move from its place. (TA.) — — A beast of carriage which, when it lies down, remains immovable, and will not be roused up. (L.) مِلْحَاحٌ A cloud continually, or incessantly, raining. (L.) — — A man [very] importunate, pressing, persevering, assiduous, or constant, in asking, begging, petitioning, or seeking. (L.) — — رَحًى مِلْحَاحٌ عَلَى مَا تَطْحَنُهُ (S) A mill-stone that presses hard upon that which it grinds. (A.) — — مِلْحَاحٌ (tropical:) A saddle of the kind called قَتَب that wounds the back; (K;) that wounds the camel's withers; (S;) that sticks close to the camel's back, and wounds it; and in like manner a saddle of the kind called رَحْل, and a horse's saddle. (L.) — — Whatever is slow, or tardy. (L.) لحب 1 لَحَبَ, aor. لَحَبَ, (S, K,) inf. n. لَحْبٌ; (S;) and ↓ التحب; (K;) He trod, and passed along, a road, such as is termed لَحْبٌ, (S, K,) or simply, a road. (TA.) So also التحم. Lth.) — لَحَبَهُ and ↓ لحّبه He smote him with a sword: (K:) or wounded him with it. (Th.) — — لَحَبَهُ and ↓ لحّبه He made a mark, or impression, upon it. (K.) — — He flogged him with whips, and made marks, or scars, upon him. (TA.) — — لَحَبَهُ, (inf. n. لَحْبٌ, TA,) He cut it (i. e. flesh-meat) lengthwise. (K.) — — لَحَبَ (inf. n. لَحْبٌ, TA,) He stripped off meat from the bone. (S, K.) — — He (a butcher) took what was on the back of the slaughtered camel. (TA.) — — He peeled a stick or the like, (S,) or anything. (TA.) — — It (the portion next the back-bone, on either side, of a horse, (K,) or his rump, TA) was smooth, and sloping downwards: syn. إِمْلَاَسَّ فِى حُدُورٍ. (K.) — — لَحَبَ, aor. لَحَبَ, inf. n. لُحُوبٌ, It (a road) became conspicuous, clear, or open: (K:) as though it peeled [the surface of] the ground. (TA.) — — لَحَبَ, inf. n. لَحْبٌ, He made a road conspicuous, or clear. (K, TA.) So in the saying of Umm-Selmeh to 'Othmán, لَا تُعَفِّ طَرِيقًا كَانَ رَسُولُ اللّٰهِ صلعم لَحَبَهَا Do not thou efface a road which the Apostle of God, &c., made conspicuous, or clear. (TA.) — لَحَبَ (inf. n. لَحْبٌ, TA,) (assumed tropical:) Inivit feminam. (K.) See لَخَبَ. — — لَحَبَ بِهِ الأَرْضَ He threw him down prostrate upon the ground. (K.) — — لَحَبَ, (inf. n. لَحْبٌ, TA,) He (a man) passed, or went along, through the land: (TA:) or he went right on, or straight on: (S, K:) or he hastened in his pace; went quickly. (K.) — لَحِبَ, aor. لَحَبَ, [inf. n. لَحَبٌ,] He (a man) became emaciated by reason of old age, (S, K,) and weakness. (TA.) 2 لَحَّبَ see 1. 8 إِلْتَحَبَ see 1. لَحْبٌ and ↓ لَاحِبٌ (S, K: the latter word of the measure فَاعِلٌ in the sense of the measure مَفْعُولٌ: i. e. مَلْحُوبٌ: S) and ↓ مُلَحَّبٌ (K) A conspicuous road: (S, K:) a wide, extended, road, that is not interrupted. (TA.) لَحِيبٌ A she-camel having little flesh in her back: (A'Obeyd, S, K:) originally, it seems, in the sense of مَلْحُوب, as though meaning " peeled " by travel; and afterwards, its original attributive character being forgotten among a people, used without ة [when not preceded by the noun which it qualifies, as when preceded by that noun]. (TA.) لاحِبٌ: see لَحْبٌ. مِلْحَبٌ Anything with which a thing is cut or peeled: (S, K:) cutting, or sharp, iron. (TA.) — — (assumed tropical:) A great reviler, or vilifier, of obscene tongue. (S, K.) — — (assumed tropical:) A chaste, or an eloquent, tongue. (T.) مَلْحُوبٌ Smooth, and sloping downwards: an epithet applied to the portion next the back-bone, on either side, [or to the rump,] of a horse. (TA.) [See an ex. voce قُصْبٌ.] — — A man of little flesh; emaciated: as though peeled. (TA.) مُلَحَّبٌ Cut in pieces: syn. مُقَطَّعٌ. (S.) — — See لَحْبٌ. لحت 1 لَحَتَ, aor. لَحَتَ, (inf. n. لَحْتٌ, TA,) He beat, struck, or smote, a person with a staff, or stick. (K.) — لَحَتَ, aor. لَحَتَ, (inf. n. لَحْتٌ, TA,) He peeled, or unbarked, a staff, or stick: (K:) or sawed it, and peeled, or unbarked it: as also نَحَتَ. (IAar.) — — هٰذَا رَجُلٌ لَا يَضِيرُكَ عَلَيْهِ نَحْتًا وَلَحْتًا expl. by ما يزيدك عليه نحتا اللشعر ولحتا له (tropical:) [This is a man than whom none will be more useful to thee in the trimming of verses: يضيرك, which is written without the syll. points, is probably a mistake for يَضُرُّكَ: see art. ضر]. (IAar.) — — لَحَتَهُ بِالعَذْلِ, aor. لَحَتَ, inf. n. لَحْتٌ, [He trimmed him with reproof]: a phrase similar to that immediately preceding. (TA, app. from IAar.) — — لَحَتَهُ, aor. لَحَتَ, inf. n. لَحْتٌ, (assumed tropical:) He took what he had, leaving him nothing; as also لَتَحَهُ. (TA.) — لَحَتَ Inivit puellam: as also نَحَتَ, but this latter is not so well known. (TA, art. نحت.) بَرْدٌ بَحْتٌ لَحْتٌ i. q. صَادِقٌ; (Sgh, K;) [i.e., Vehement, or intense, cold: see بَحْتٌ: and see also لَخْتٌ]. لَحْتٌ is here a mere imitative sequent. (TA.) لحج 1 لَحِجَ aor. لَحَجَ, (inf. n. لَحَجٌ, S,) It (a sword, S, K, or other thing, S) stuck fast in the scabbard, (S, K,) and would not come forth; like لَصِبَ. (S.) — — لَحِجَ الخَاتَمُ فِى الإِصْبَعِ The sealring stuck fast upon his finger. (A.) — — لَحِجَ بَيْنَهُمُ الشَّرُّ Evil stuck fast between, or

among, them. (TA.) — — لَحِجَ بِمَكَانٍ He clave fast to a place; kept fast, or close, to it. (TA.) — — لَحِجَ فِى الأَمْرِ He entered into an affair and became entangled in it so that he could not extricate himself. (TA.) — — لَحِجَ إِلَيْهِ, aor. لَحَجَ, inf. n. لَحْجٌ; and ↓ التحج; He inclined to him, or it. (TA.) By the following words of Ru-beh, أَوْ تَلْحَجُ الأَلْسُنُ مِنَّا مَلْحَجَا is meant, Or tongues speak of us, and incline from what is good to that which is bad. (L.) [For منها, in the L, I have substituted مِنَّا. ملحج seems to be an inf. n.] — — لَحَجَ إِلَيْهِ, [and ↓ التحج, Golius, from Ibn-Maaroof,] He had recourse to him or it for protection or concealment. (K.) — — لَحِجَ It (a thing) became strait, narrow, or confined. (TA.) 2 لَحّج عَلَيْهِ الخَبَرَ, inf. n. تَلْحِيجٌ; and ↓ لَحْوَجَهُ عَلَيْهِ, inf. n. لَحْوَجَةٌ; He rendered the news, or information, confused to him, and told him something different from that which was in his mind: (S, K:) or the phrase with the former verb signifies he told him news, or a piece of information, different * from that which was in his mind; and that with the latter verb, he rendered the news, or information, confused to him. (Az.) See 5. 4 الحجهُ إِلَيْهِ, He caused him to incline to him, or it. (TA.) — — الحجهُ إِلَيْهِ, (K,) and ↓ التحجهُ, (S, K,) He constrained, compelled, or necessitated, him to have recourse to, or to do, it, (S, K.) 5 تلحّج عَلَيْهِ الأَمْرَ, and ↓ لَحْوَجَهُ عليه, He represented the affair to him not as it was in his mind. (L.) See 2. 8 إِلْتَحَجَ see 1 and 4. 10 إِسْتَلْحَجَ استلحج البَابَ [app. He found the door stuck fast]: (A:) [but I think it not improbable that the right reading is البَابُ; and the meaning, the door stuck fast]. Q. Q. 1 لَحْوَجَ: see 2 and 5. لُحْجٌ: see لُجْجٌ. لَحِجٌ A strait, narrow, or confined, place. (S, K.) مَلْحَجٌ (K) and ↓ مُلْتَحَجٌ (As, S, K) A place to which one has recourse for protection or concealment; a place of refuge; an asylum. (As, S, K.) — — مَلَاحِجُ Strait, narrow, or confined, places. (S, K.) — — مَلَاحِيجُ Narrow roads in mountains. (TA.) خُطَّةٌ مَلْحُوجَةٌ A confused and crooked business. (L.) قُفْلٌ مُلْحَجٌ A lock that is not [or, app., that cannot be] opened. (A.) مُلْتَحَجٌ see مَلْحَجٌ. لحد 1 لَحَدَ (A) and ↓ الحد (L, K) (tropical:) He, or it, (as an arrow, A) declined, or deviated, from the right course: (A, L, K:) and also he, or it, inclined: you say لَحَدَ إِلَيْهِ, (A, L, K,) aor. لَحَدَ; (L;) and ↓ الحد (A;) and ↓ التحد; (S, L, K;) he, or it, inclined to him, or it. (A, L, K.) Some read, [in the Kur xvi. 105,] لِسَانُ الَّذِى يَلْحَدُونَ إِلَيْهِ (tropical:) [The tongue of him unto whom they incline]. (S.) — — فِى الدِّينِ ↓ الحد; (S, A, L, Msb;) and لَحَدَ فِيهِ, (S, L, Msb,) aor. لَحَدَ; (L;) (tropical:) He deviated, or swerved, from the right way, with respect to religion: (S, A, L:) he impugned religion. (Msb.) — — فِى الحَرَمِ ↓ الحد (tropical:) He relinquished, or forsook, the right course, with respect to that which he was commanded to do, in the sacred Temple or territory of Mekkeh; (L, K;) and inclined to do wrong, wrongfully, unjustly, or injuriously: (L:) or he did wrong, wrongfully, unjustly, or injuriously, therein; (S, L, K;) and so opposed others: (Fr, L:) or he associated others with God, therein; expl. by أَشْرَكَ بِاللّٰهِ: so in the K and Basáïr; in the latter as on the authority of Zj: or he doubted respecting God, therein: so in the L and other lexicons, as on the authority of Zj: (TA:) or he hoarded up corn in expectation of its becoming dear, therein; (L, K;) a meaning taken from a trad of 'Omar; (L;) but this is merely a kind of wrong-doing: (TA:) or he desecrated it, and violated its sanctity. (Msb.) The origin of the phrase is in the text of the Kur [xx. 26,] وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ, i.e. إِلْحَادًا بِظُلْمٍ, the ب being redundant. (S, L.) — لَحَدَ القَبْرَ, aor. لَحَدَ, (inf. n. لَحْدٌ; L,) and ↓ الحدهُ; (A, L, K;) and لَحَدَ لَهُ لَحْدًا; and ↓ الحد له; (S, Msb;) He made a لَحْد to the grave. (S, A, L, K.) — — لَحَدَ لَهُ الْمَيِّتَ, aor. لَحَدَ, inf. n. لَحْدٌ; and ↓ الحدهُ; and لَحَدَ لَهُ and ↓ الحد له; He made a لَحْد for the corpse: or ↓ الحدهُ has this signification; (L;) and in like manner, لَحَدَ له لَحْدًا, and ↓ الحد, he dug a لَحْد for him: (A, Mgh, Msb:) and لَحَدَهُ, he buried him; (L, K;) or put him into a لحد; and so ↓ الحدهُ. (Mgh, Msb.) 3 لاحدهُ (assumed tropical:) He behaved towards him in a crooked, or perverse, manner, the latter doing the same. (K, * TA.) 4 الحد: see 1, throughout. — — (assumed tropical:) He disputed; altercated; wrangled. (A' Obeyd, L, Msb, K.) — — الحد بِهِ (assumed tropical:) He brought a reproach upon him, or held him in light estimation, or despised him, (أَزْرَى بِهِ,) and said of him what was false: (K:) or he held his clemency, or forbearance, or intellect, (حِلْم,) in light estimation; or despised it; as also أَلْهَدَ بِهِ. (L.) 8 التحد إِلَيْهِ (tropical:) He had recourse, or betook himself, to it, or him, for refuge, protection, concealment, covert, or lodging. (A.) لُحْدٌ (S, A, L, Msb, K) and ↓ لُحْدٌ (S, L, Msb, K) and ↓ لَحَدٌ (El-Basáïr) and ↓ مَلْحُودٌ, (A, L, K,) which last is an epithet wherein the quality of a subst. is predominant, (L,) A trench or an oblong excavation, in the side of a grave; a lateral hollow of a grave; (S, A, L, Msb, K;) which is the place of the corpse; what is called ضَرِيحٌ and ضَرِيحَةٌ is in the middle: (L:) pl. (of the first, Msb) لُحُودٌ and (of the second, Msb) أَلْحَادٌ. (L, Msb, K.) Accord. to some, لحد used in this sense is tropical; from لَحَدَ and أَلْحَدَ signifying " he inclined, or declined. " (MF.) [The reverse, however, is the case accord. to the A.] [See an ex. in a verse cited voce شَدِيدٌ.] لَحَدٌ and لُحْدٌ: see لُحْدٌ. لَاحِدٌ: see مَلْحُودٌ. مُلْحِدٌ act. part. n. of 4, q. v.: (tropical:) One who deviates, or swerves, from the truth, and introduces into it that which does not belong to it: (ISk, L:) an impugner of religion: (Msb in art. رندق;) pl. مُلْحِدُونَ (Msb) [and مَلَاحِدَةٌ]. Some apply the appellation of المُلْحِدُونَ especially to the Bátinees (البَاطِنِيَّة), who assert that the Kur-án has an outward sense and an inward, the latter differing from the former, and known to them; by which doctrine they have perverted the law. (Msb.) مُلْحَدٌ: see مَلْحُودٌ. مَلْحُودٌ (A, K) and ↓ مُلْحَدٌ, (S, A,) or مَلْحُودٌ لَهُ and ↓ مُلْحَدٌ لَهُ, (L,) and ↓ لَاحِدٌ, (K,) A grave having a لَحْد made to it. (S, A, L, K.) — — See لَحْدٌ. مُلْتَحَدٌ (tropical:) A place to which one has recourse for refuge, protection, concealment, covert, or lodging: a place of refuge; an asylum: (S, Msb, K:) so called because one turns aside to it. (S.) لحس 1 لَحِسَهُ, (S, Mgh, Msb, K,) or لَحِسَهُ بِلِسَانِهِ, (A,) aor. لَحَسَ, (S, Msb, K,) inf. n. لَحْسٌ (S, A, Msb, K) and مَلْحَسٌ (A K) and لَحْسَةٌ and لُحْسَةٌ, (Yaakoob, S, K,) the last mentioned by ISk, (TA,) He licked it; (S, A, K, TA;) namely, a bowl, (S, K,) and a vessel: (S:) اللَّحْسُ is with the tongue: (S, K:) or لَحِسَهُ signifies he took what was upon it, (Mgh,) or what adhered to its sides, (Msb,) with his tongue or his finger; (Mgh, Msb;) the suffixed pronoun referring to a bowl (Mgh, Msb) or some other thing: (Mgh:) and he took it (a thing) with his tongue. (TA.) It is said in a proverb, أَسْرَعُ مِنْ لَحْسِ الكَلْبِ أَنْفَهُ [Quicker than the dog's licking his nose]. (S, A.) See also مَلْحَسٌ, below. — — لَحِسَ الدُّودُ الصُّوفَ, (A, Mgh, Msb,) in measure like لَبِسَ, (Mgh,) or لَحَسَ, like مَنَعَ, (K,) inf. n. لَحْسٌ, (Mgh, Msb, K,) The worms ate the wool: (Mgh, Msb, K:) and in like manner, لحس الجَرَادُ الخُضَرَ (A, K) and الشَّجَرَ, (TA,) the locusts ate the green plants (K) and the trees. (TA.) 4 الحست الأَرْضُ (tropical:) The land produced plants, or herbage: (S:) or began to produce leguminous plants: (K:) or produced the first of the herbage, so that the beasts saw it and desired it and licked it, not being able to eat of it anything: (TA:) or produced what the beasts of carriage might lick or eat (مَا تَلْحَسُهُ): (A, TA:) or [became in such a state that] the beasts of carriage licked or ate (لَحَسَتْ) its plants, or herbage. (Sgh, K.) — الحس المَاشِيَةَ (tropical:) He pastured the camels or sheep or goats with the least pasturing. (K.) 8 التحس مِنْهُ حَقَّهُ (tropical:) He took from him his (the former's, A) right, or due. (A, K.) لَحْسَةٌ: see 1. [Accord. to analogy, it is an inf. n. of un.] لُحْسَةٌ [The quantity that one takes by one lick with the tongue. Hence the saying,] مَا لَكَ عِنْدِى لُحْسَةٌ I have not anything for thee, or belonging to thee. (TA.)

— — See also 1. لَحُوسٌ: see مِلْحَسٌ. لَحَّاسٌ: see مِلْحَسٌ. لَحَّاسٌ A man who licks much what comes to him. (TA.) — — لَحَّاسَةٌ A moth-worm, that eats wool; syn. عُثَّةٌ. (TA.) — — A lioness. (K.) سَنَةٌ لَا حِسَةٌ (tropical:) A distressful, or calamitous, year; (K;) a year that consumes all the herbage: (A, TA:) and لَوَاحِسُ, [the pl., سِنُونٌ, being understood,] distressful, or calamitous, years. (A, TA.) لَا حُوسٌ: see مِلْحَسٌ. مَلْحَسٌ is a noun of place; [signifying A place of licking; &c;] as well as an inf. n.: and in both cases it has مَلَاحِسُ for pl. (IJ.) You say, تَرَكْتُهُ بِمَلَا حِسِ البَقَرِ, (S, A, K,) or بِمَلَاحِسِ البَقَرِ أَوْلَادَهَا, (TA,) meaning, (tropical:) I left him in the places where the wild cows lick their young ones (S, ISd, A, K) from the membranes in which they are born: (ISd, TA:) or in a desert place, (S,) or in a desert, or waterless desert, (ISd, A, TA,) so that it was not known where he was; (S;) because the wild cows bring forth only in the deserts: (ISd, TA:) the former is like the saying بِمَبَاحِثِ البَقَرِ; (S;) and is that which ISd holds to be the right: (TA:) in the latter, ملاحس is an inf. n., in the pl. form, which is strange; because it governs اولاد in the accus. case; and a prefixed noun [مَوَاضِع] is understood before it: (IJ:) some relate the saying differently, thus, بِمَلْحَسِ البَقَرِ أَوْلَادَهَا, meaning, بِمَوْضِعِ مَلْحَسِ البَقَرِ أَوْلَادَهَا [in the place of the cows' licking their young ones]; (K;) because [some hold that] an inf. n. of the measure مَفْعَلٌ has no pl. (TA.) مُلْحِسٌ: see مِلْحَسٌ. مِلْحَسٌ (tropical:) Greedy; as also ↓ لَحُوس (K) and ↓ لَاحُوسٌ and ↓ مُلْحِسٌ: (TA:) and one who takes everything that he can. (K:) or a greedy man, who takes everything that he can: (A:) one who takes everything that appears to him: (TA:) [originally, a lick-dish:] and [in like manner] ↓ لَحُوسٌ (tropical:) a man who seeks after sweets, like the fly. (A, K.) — — Also, (assumed tropical:) Courageous: (K:) as though an eater of everything that rose up to him. (TA.) لحص 2 لَحَّصهُ see لَخَّصهُ. لحظ 1 لَحَظَهُ, (S, K,) or لَحَظَهُ بِالعَيْنِ, (Msb,) and لَحَظَ إِلَيْهِ, (S, Msb, K,) aor. لَحَظَ, inf. n. لَحْظٌ (Msb, K) and لَحَظَانٌ, (K,) He looked at him from the outer angle of the eye, (S, Msb, K,) to the right or left, (Msb, TA,) with more turning of the face than is denoted by شَزْرٌ; (Msb, K;) or without turning the face: (TA:) or he watched him with the eye: (Msb:) and hence ↓ مُلَاحَظَةٌ, of the measure مُفَاعَلَةٌ, (K, TA,) explained by Az as signifying a man's looking from the outer angle of either eye. (TA.) 3 لاحظهُ, (S, Msb,) inf. n. مُلَاحَظَةٌ (Msb, K) and لِحَاظٌ, (S, Msb,) [i. q. لَحَظَهُ, q. v. — — And hence,] (tropical:) He regarded him; had regard, or an eye, to him; paid regard, or consideration, to him; he regarded it, [namely, an affair,] or attended to it; syn. رَاعَاهُ. (S, Msb, TA.) — — [And (assumed tropical:) He, or it, had a relation, or an analogy, to him, or it.] 6 تلاحظوا (TA) They turned their eyes, [each looking from the outer angle of his eye,] one towards another. (K, L.) — — [And hence, (assumed tropical:) They regarded one another; had regard, or an eye, one to another; paid regard, or consideration, one to another. — — And (assumed tropical:) They had a mutual relation, or analogy.] لَحْظَةٌ: see لَحَاظٌ. لَحْظٌ A look from the outer angle of the eye; a sidelong glance; an ogle; a look from the side next the ear: pl. لَحَظَاتٌ: the dim. is لُحَيْظَةٌ. (TA.) Hence the saying جَلَسْتُ عِنْدَهُ لَحْظَةً I sat with him the like of [the time occupied by] a look from the outer angle of the eye. (TA.) And فِى لَحْظَةٍ [In the twinkling of an eye]. (K in art. سرع; &c.) لَحَاظٌ, (S, Msb, K,) with fet-h, (S, Msb,) like سَحَابٌ, (K,) or ↓ لِحَاظٌ, (T, IB, Mgh, Msb,) with kesr, (T, IB, Msb,) which latter is the form commonly known, (IB,) or the latter is incorrectly used for the former by some who twist the sides of the mouth in utterance, (MF,) or is [only] an inf. n. of لَاحَظَ, (S,) The outer angle of the eye, (T, S, Mgh, &c.,) next the part between the eye and the ear; (T, Mgh, Msb;) as also ↓ لَحْظٌ: pl. of the former لُحُظٌ: and of the latter أَلْحَاظٌ. (TA.) You say, فَتَنَتْهُ بِلَحَاظِهَا [She captivated his heart with the outer angle of her eye], and بِأَلْحَاظِهَا [with the outer angles of her eyes]. (TA.) لِحَاظٌ: see لَحَاظٌ. لَحِيظٌ (assumed tropical:) Like. (K.) You say, هُوَ لَحِيظُ فُلَانٍ. (assumed tropical:) He is the like of such a one. (TA.) رَجُلٌ لَحَّاظٌ [A man who has a habit of looking from the outer angle of the eye]. (TA.) مَلْحَظٌ syn. with [the inf. n.] لَحْظٌ: or it signifies مَوْضِعُ لَحْظٍ [i.e. the place at which one looks from the outer angle of the eye]: pl. مَلَاحِظُ. (TA.) [مَلْحُوظٌ (assumed tropical:) Regarded; had in view.] أَحْوَالُهُمْ مُتَشَاكِلَةٌ مُتَلَاحِظَةٌ (tropical:) [Their states, or conditions, are similar; such as have mutual relation, or analogy]. (TA.) لحف لحق لحك لحم لحن لحى See Supplement لخ 1 لَخَّتْ عَيْنُهُ, (S, L, K,) aor. تَلِخُّ, inf. n. لَخٌّ and لَخِيخٌ, (L,) His eye shed copious tears, (S, L, K,) and its lids became rough. (L.) — — لَخِخَتْ عَيْنُهُ, as also لَحِجَتْ, His eyelids stuck together, by reason of a white thick matter collected in their corners. (L.) See لَخّ. — — لَخَّ فِى كَلَامِهِ, [aor., accord. to analogy, ـَ,] He was obscure and barbarous in his speech. (K.) 8 التخّ عَلَيْهِمْ أَمْرُهُمْ Their affair, or case, became confused, or perplexed, to them. (S, K. *) — — التخّ It (herbage) became tangled, or luxuriant. (S, K.) لَخَّةٌ Obscureness and barbarousness in speech. (TA.) — A dirty, stinking, woman. (K.) وَادٍ لَاخٌّ, (As, Ibn-Ma'een, K,) and لَاخٌّ, (K,) or this is incorrect, (Ibn-Ma'een,) A valley having intricate defiles, or narrow passes: (K:) or, abounding with trees, and intricate; as also ↓ مُلْتَخٌّ: (L:) or, intricate by reason of its trees: (As:) or it is لاخ, without teshdeed, [i. e. لَاخٌ, or, as its derivation presently mentioned implies, لَاخٍ,] (Sh, K,) from أَلْخَى, distorted (L, K) [but in the former written الخآء] in the mouth. (L.) — — جَوْفٌ لَاخٌّ A deep valley. (IAar.) لَخْلَخَانِيٌّ, (S, K,) fem. with ة, (L,) A man whose speech, or utterance, is characterized by what is termed لَخْلَخَانِيَّةٌ, or barbarousness, or vitiousness, &c.: (L:) not chaste in speech, or utterance. (S, K.) لَخْلَخَانِيَّةٌ A barbarousness, or vitiousness, in speech, or utterance; a want of chasteness therein; an impotence, or impediment, or a difficulty, therein. (AO, S, L, K.) It is a quality of the dial. of the Arabs of the desert of Esh-Shahr and 'Omán; as when they say, for مَا شَآءَ اللّٰهُ, مَشَاءَ اللّٰهُ: (Eth-Tha'álibee:) or is derived from لَخْلَخَانُ, the name of a tribe: or, as some say, of a place. (L.) نَظَرَ فُلَانٌ نَظَرَ اللَّخْلَخَانِيَّةِ Such a one looked with the look of barbarians, or foreigners; or, of those who are barbarous in speech. (As.) سَكْرَانُ مُلْتَخٌّ, (S, K,) vulg. مُلْطَخٌّ, (S,) or مُلَطَّخٌ, (as in some copies of the S and K,) but this should not be said, (K,) A drunken man confused in his intellect, (S, L,) and not understanding anything: (L:) or, full of drink; (K;) as also مُرْتَخٌّ. (TA in art. رخ.) — — See لَاخٌّ. لخب 1 لَخَبَ He slapped a person; struck him with the open hand. (K.) — لَخَبَ, aor. لَخَبَ and لَخُبَ, (inf. n. لَخْبٌ, TA,) Inivit feminam: (Kr, K:) but the word commonly known, related by Yaakoob and others, is نَخَبَ. (ISd.) 3 لاخبهُ, inf. n. مُلَاخَبَةٌ (and لِخَابٌ, TA), He slapped him, being also slapped by him. (K.) لَخَبٌ The trees which produce what is called مُقْلٌ, q. v. (K.) ↓ مُلَخَّبٌ One who is slapped much, or violently, in altercations. (K.) لخت لَخْتٌ Great, or big, in body: (Lth, Sgh, and some copies of the K:) or great, or big, and corpulent. (So in the other copies of the K.) — — A woman in whom the division between the vagina and the rectum has been broken through; syn. مُفْضَاةٌ. (K.) — — حَرٌّ سَخْتٌ لَخْتٌ Vehement, or intense, heat. (Lth, K.) [See also سَخْتٌ: and see لَخْتٌ.] Thought by ISd to be arabicized. (TA.) لخص 2 لَخَّصهُ, لَخَّصَ, (A, TA,) inf. n. تَلْخِيصٌ, (S, A, K,) He explained, expounded, or interpreted, it; (S, A, K;) he made it clear; (A, K;) namely, language: (A:) تَلْخِيصٌ and تَبْيِينٌ and شَرْحٌ and تَخْلِيصٌ all signify the same: (A:) he went to the utmost point in explaining it, expounding it, interpreting it, and making it plain: namely, a thing; as also لحّصهُ. (TA.) You say, لَخِّصْ لِى خَبَرَكَ Explain thou to me thy news, or information, thing after thing. (TA.) And it is said in a trad. of 'Alee, قَعَدَ لِتَلْخِيصِ مَا الْتَبَسَ عَلَى غَيْرِهِ He sat to make clear what was confused and dubious to others. (TA.) — — He made it near: [the inf. n.

being explained in the TA by التقريب; but I incline to think that this is a mistranscription, for التَّعْرِيبُ; and that the meaning is, he made it clear, plain, distinct, or perspicuous:] he abridged it: he restricted, or limited, himself in it, namely, a saying, and abridged of it what was needful. (TA.) مُلَخَّصٌ The sum or result or conclusion [of a thing]. (TA.) لخف لخم لخن لخى See Supplement لد 1 لَدّ, originally لَدِدَ, (second pers. لَدِدْتَ, L,) aor. ـَ3لَدَ, (L, Msb,) inf. n. لَدَدٌ (S, A, L, Msb,) He was violent, or vehement, in contention, or altercation; in dispute; in litigation. (S, A, L, Msb.) — — لَدَّهُ, (S, L, Msb, K,) aor. ـَ3لَدُ, (S, L, Msb,) inf. n. لَدٌّ, (L, Msb,) He overcame him in contention, or altercation; in dispute; in litigation: (S, * L, K: *) or he opposed him violently, or vehemently, in contention, or altercation; in dispute; in litigation. (Msb.) لَدِدْتَ, (in some copies of the K, لَدَدْتَ,) inf. n. لَددٌ, (IKtt, L: in the K, لَدٌّ:) Thou becamest such as is called أَلَدّ [violent, or vehement, in contention, &c.]. (IKtt, L, K.) — — لَدَّهُ عَنِ الأَمْرِ, (inf. n. لَدٌّ, L,) He restrained, withheld, debarred, hindered, or prevented, him from doing the thing: (L, K: *) he made him to return or revert, or turned him back or away, with gentleness, from the thing, or affair; like رَدَّهُ: (T and L, art. رد:) of the dial. of Hudheyl. (L.) — لَدَّهُ, (K,) or لَدَّهُ بِاللَّدُودِ, (M,) aor. ـَ3لَدُ, (L,) inf. n. لَدٌّ and لَدُودٌ; (M, K;) and ↓ الدّهُ; (S, L, K;) and لَدَّهُ اللَّدُودَ; (M, L, K;) He administered to him the medicine, or draught, termed لَدُود. (S, * M, L, K. *) The action termed اللَّدّ is the taking a child's tongue, and drawing it to one side, and pouring medicine in the other side, between the tongue and the side of the mouth. (Fr, L.) — — لُدَّ He had a medicine, or draught, of the kind termed لَدُود administered to him. (S, L, K.) See also 8. — — لَدَدْتُهُمُ النَّصِيحَةَ (tropical:) I administered to them sincere, or faithful, advice, or counsel, like as one administers the medicine, or draught, termed لَدُود. (L.) 2 لدّد بِهِ i. q. ندّد به, (L, K,) i. e., He rendered him notorious, or infamous. (L.) 3 لادّهُ, inf. n. لِدَادٌ (A, Msb) and مُلَادَّةٌ, (A,) He contended with him violently, or vehemently, in an altercation; in a dispute; in a litigation. (A, Msb.) — — مَا زِلْتُ أُلَادُّ عَنْكَ I ceased not to repel from thee; or, to defend thee. (S.) 4 الدّهُ He found him to be such as is called أَلَدّ [violent, or vehement, in contention, &c]. (TA.) — — الدّ بِهِ He opposed him in contention, or altercation; in dispute; in litigation. (TA.) See also 1 and 3. 5 تلدّد (tropical:) He turned his face to the right and left, (S, L, K,) in confusion, perplexity, or amazement: (L, K:) from اللَّدِيدَانِ signifying " the two sides " of the neck. (S, L.) — — He tarried, or waited, in expectation. (K, TA.) 8 التدّ, (S, L, K,) and التدّ لَدُودًا, (S, L,) He swallowed a medicine, or draught, of the kind termed لَدُود. (S, * L, * K.) See also لُدّض — .التدّ عَنْهُ He declined from him, or it. (K.) لَدٌّ: see لَادٌّ. — — A [sack of the kind called] جُوَالِق: (S, L, K:) like لَبِيدٌ. (TA.) لَدُودٌ: see لَادٌّ. — لَدُودٌ and ↓ لَدِيدٌ A medicine (or draught, As, L) that is poured into one of the two sides of the mouth (As, S, L, K) by means of the instrument called مُسْعُط: (L, K:) pl. أَلِدَّةٌ: (S, L, K:) from اللَّدِيدَانِ signifying " the two sides " of a valley. (S, L.) It is said in a proverb, جَرَى مِنْهُ مَجْرَى اللَّدُودِ [It acted upon him, or affected him, like the medicine, or draught, termed لَدُود; i. e., unpleasantly, or disagreeably]. (ISk, S.) See Freytag's Arab. Prov. i. 282 لَدِيدٌ: see لَدُودٌ. — لَدِيدَانِ The two sides of a valley: (S, A, L:) each of them is called لَدِيدٌ: (L:) and the two sides of the neck, (S, A, L, K,) below the ears: (L, K:) or the two lateral muscles of the neck: (M, L:) the two sides of the mouth: (A, L:) and of the penis: (L:) and (as some say, L) of anything: (L, K:) pl. أَلِدَّةٌ: (S, L, K:) and لَدِيدٌ, accord. to AA, signifies the outside of the neck. (L.) — See لَادٌّ. لَادٌّ and ↓ لَدُودٌ, (S, L, Msb, K,) the latter having an intensive sense, and ↓ لَدٌّ, which is an inf. n. used as an epithet [and therefore also intensive], (Msb,) A man who overcomes in contention, or altercation; in dispute; in litigation: (S, * L, K: *) or, who opposes violently, or vehemently, and very violently, or vehemently, in contention, or altercation; in dispute; in litigation: (Msb:) and ↓ أَلَدُّ (S, L, Msb, K) and ↓ أَلَنْدَدٌ and ↓ يَلَنْدَدٌ (S, L, K) a man violent, or vehement, in contention, or altercation; in dispute; in litigation: (S, L, Msb:) or difficult therein, and vehement in war: (IKtt:) or a contentious, disputatious, or litigious, (L,) and tenacious adversary, who will not incline to the truth: (L, K:) the fem. of ↓ أَلَدُّ is لَدَّاءُ: (L, Msb:) and the pl, لُدٌّ (S, L, Msb, K) and لِدَادٌ: (L, K:) the أ in ↓ أَلَنْدَدٌ and the ى in ↓ يَلَنْدَدٌ are letters of quasi-coördination, [i. e., added to render those two words quasi-coordinate to سَفَرْجَلٌ,] as is shown by the two dáls being not incorporated by idghám; for it is allowable to add a letter at the beginning of a word for the purpose of quasi-coördination when the word has another augmentative letter: (IJ, L:) the dim. of ↓ أَلَنْدَدٌ is ↓ أُلَيْدٌ, because it is originally أَلَدُّ, the ن being added to render it quasi-coördinate to سَفَرْجَلٌ. (S, L.) قَوْمًا لُدًّا in the Kur, [xix. 97,] is said to signify A people who are adversaries perverted from the truth: or, who are deaf to the truth. (L.) You say also, هُوَ شَدِيدٌ لَدِيدٌ [assimilating the second epithet in form to the first, He is strong, and one who overcomes in contention, &c.] (A.) أَلَدُّ and أَلَنْدَدٌ and يَلَنْدَدٌ and أُلَيْدٌ: see لَادٌّ. مَلْدُودٌ A man who has had a medicine, or draught, of the kind termed لَدُود administered to him. (S, L, K.) المُتَلَدَّدُ (tropical:) The neck. (A, L, K.) مَا لِى عَنْهُ مُلْتَدٌّ I have no way of avoiding, or escaping, it: (S, L, K:) as also مُحْتَدٌّ. (S, L.) لدب لدس لدغ لدم لدن .لَذَبَ: see لَادَبَ and 3. لَدَبَ 1لدقب and See Supplement لذ 1 لَذَّ, (T, M, L, Msb, K,) second per. لَذِذْتَ, (Msb,) aor. يَلَذُّ, (T, Msb,) inf. n. لَذَاذَةٌ (A, L, Msb) and لَذَاذٌ (Msb) and لَذَّةٌ; (A;) and ↓ التذّ, inf. n. إِلْتِذَاذٌ; (A;) It (a thing) was, or became لَذِيذ [i. e. pleasant, delightful, delicious, luscious, sweet, or savoury; see لَذَّةٌ, below; and see طَابَ]; (T, M, L, Msb, K;) an object of desire, or a thing desired. (L.) — — لَذَّهُ, (M, L, K,) first pers. لَذِذْتُ, (T, S, Msb,) aor. يَلَذُّ, (T, M, L, Msb,) inf. n. لَذٌّ (M, L) and لَذَّةٌ (Msb) and لَذَاذٌ and لَذَاذَةٌ, (S, M, L, K,) He found it لَذِيذ [i. e. pleasant, delightful, delicious, luscious, sweet, or savoury; he delighted in it; he took pleasure, or delight, in it]; (S, L, Msb, K;) as also لَذَّ بِهِ, and ↓ التذّهُ, and التذّ ↓ بِهِ, and ↓ استلذّهُ: (M, K:) or he counted, accounted, reckoned, or esteemed, it pleasant, &c.; (L;) as also لَذَّ به, and ↓ التذّهُ, and التدّ ↓ به, (A, L,) and ↓ استلذّهُ: (S, L, Msb:) لَذِذْتُ الشَّىْءَ and لَذِذْتُ به and إِسْتَلْذَذْتُهُ are syn.; (En-Nadr, T, L;) and so are ↓ إِلْتَذَذْتُ and ↓ تَلَذَّذْتُ به. (S, L, Msb.) — — ذَا مِمَّا يَلُذُّنِى and ↓ يُلِذُّنِى, [and يُلِذُّنِى, (see an ex. of its act. part. n. voce مُرِذٌّ, in art. رذ,) This is of the things that please, or delight, me]. (A.) 2 ـَ3لَذَّ see 1. 3 لاذّ الرَّجُلُ امْرَأَتَهُ, inf. n. مُلَاذَّةٌ and لِذَاذٌ, [The man gave pleasure, or delight, or enjoyment, to his wife, receiving the same from her,] on the occasion of contact in the act of concubitus. (A.) See also 6. 4 ـَ3أَلَذَّ see 1. 5 تَلَذَّذْتُ [I became pleased, or delighted; or I pleased, or delighted, myself]. (A.) — — See also 1. 6 تَلَاذَّا [They (a husband and his wife) gave each other pleasure, or delight, or enjoyment,] on the occasion of contact in the act of concubitus. (A.) See also 3. 8 ـَ3إِلْتَذَ see 1. 10 ـَ3إِسْتَلْذَ see 1. — — [استلذّ also signifies He experienced pleasure, or delight.] لَذٌّ Sleep. (IAar, T, S, L, K.) — — See also لَذَّةٌ and لَذِيذٌ. لَذَّةٌ Pleasure; delight; contr. of أَلَمٌ; (M, L, K;) so explained because it happens not save to one who is of sound constitution, free from pains; syn. with شَهْوَةٌ [in one of the senses of this latter word], or nearly so: (TA:) pleasantness; delightfulness; deliciousness; lusciousness, sweetness: (the Lexicons passim: see the intrans. v. لَذَّ, of which it is an inf. n.) pl. لَذَّاتٌ. (S, L, Msb, K.) — — ↓ لَذْوَى, of the measure فَعْلَى, also signifies the same as لَذَّةٌ, and is formed by the change of one of the two dháls into و; [in the L ى;] a change similar to that in تَقَضَّى. (L.) It occurs in a trad. of

'Áïsheh, relating to the present world, قَدْ مَضَى لَذْوَاهَا وَبَقِىَ بَلْوَاهَا [Its pleasure, or delight, or pleasantness, or delightfulness, hath passed away, and its probation remaineth]. (L.) — — Also لَذَّةٌ and ↓ لَذَاذَةٌ and ↓ لَذِيذٌ and ↓ لَذْوَى The eating and drinking in a state of ease, comfort, or pleasure, and competence. (IAar, T, L.) — — See لَذِيذٌ. لَذِيذٌ and ↓ لَذٌّ are used in the same manner, as epithets, (Lth, T, L,) from the intrans. v. لَذَّ, (L,) signifying Pleasant, delightful, delicious, luscious, sweet, or savoury; (the Lexicons passim;) desirable, or desired: (L:) pl. of both, لِذَاذٌ; and of the latter, [or of both,] لُذٌّ. (M, K.) — — شَرَابٌ لَذِيذٌ, and ↓ لَذٌّ, (S, M, L,) and كَأْسٌ لَذَّةٌ, (M, L,) and شَىْءٌ لَذِيذٌ, and ↓ لَذٌّ, (A,) A pleasant, delightful, delicious, luscious, sweet, or savoury, beverage, or wine, and cup of beverage, or wine, and thing]. — — [You say] ↓ لَهُ عَيْشٌ لَذٌّ [He has a pleasant, or delightful, life]: and ↓ هُوَ فِى لَذٍّ مِنْ عَيْشٍ [He is in a pleasant, or delightful, state of life]. (A.) — — ↓ رَجُلٌ لَذٌّ A man of pleasant, or delightful, conversation, or discourse. (A.) — — A man in the enjoyment of pleasure, or delight: (M, L:) and أَلِذَّةٌ [pl. of لَذٌّ] Those who take their pleasures, or delights. (K.) — — اللَّذِيذُ and ↓ اللَّذَّةُ Wine: pl. لُذٌّ and لِذَاذٌ. (K.) — — See لَذَّةٌ. لَذَاذَةٌ: see لَذَّةٌ, and 1. لَذْوَى: see لَذَّةٌ. ذَا أَطْيَبُ وَأَلَذُّ [This is more. or most. pleasant and delightful, &c.] (A.) مَلَذٌّ A place of لَذَّة [i. e. pleasure, or delight]: pl. مَلَاذُّ. It is said in a trad. إِذَا رَكِبَ أَحَدُكُمُ الدَّابَّةَ فَلْيَحْمِلْهَا عَلَى مَلَاذِّهَا [When any one of you rides the beast of carriage, let him urge it to run upon the places that are pleasant to it]; i. e. let him make it run upon plain, or even, not rugged, ground, (L.) اَللَّذْ and اَللَّذِ [thus written with two láms] dial. forms of الَّذِى: dual اللَّذَا, with the ن elided: pl. الَّذِينَ; and sometimes, in the nom. case, الَّذُونَ. (S.) Their proper art. is لذى. (IB, K.) [See an ex. in a verse cited voce تَزَبَّى.] لذب 1 لَذَبَ, aor. لَذُبَ, inf. n. لُذُوبٌ; and ↓ لَاذَبَ; He remained, stayed, abode, or dwelt, in a place: (K:) or correctly written with د, unpointed: but IDrd doubts whether correctly with ذ or with د. (TA.) See also لَزَبَ. 3 لَاذَبَ see 1. لذع لذم لذى See Supplement لز 1 لَزَّ الشَّىْءَ بِالشَّىْءِ, (TK,) [aor., app. لَزِ3ُ,] or لَزَّهُ, aor. لَزُ3ُ, (so in a copy of the Msb,) inf. n. لَزٌّ, (Msb, K,) The thing clave to the thing: (Msb, K, * TK:) it stuck, or adhered, to it. (TA.) See also 8. — — [Hence,] لَزَزْتَ بِى يَا فُلَانُ (tropical:) [Thou hast importuned me, or wearied me by thine importunity, O such a one]. (A.) — لَزَّهُ, (S, K,) aor. لَزُ3ُ, (S,) inf. n. لَزٌّ (S, K) and لَزَزٌ, (K, and so in a copy of the S,) or لِزَازٌ, (L, and so in a copy of the S,) He fastened it, or made it fast; or he bound it, or tied it; syn. شَدَّهُ: and he stuck it, or made it to adhere; (S, K;) as also ↓ الزّهُ, (K,) inf. n. إِلْزَازٌ. (TA.) [But it is afterwards said in the TA, that, accord. to the TS, أَلْزَزْتُ بِهِ in the sense of أَلْصَقْتُ بِهِ was disallowed by As.]) You say also, لَزَّهُ بِهِ, (TK,) inf. n. لَزٌّ, (K,) He made it to cleave to it; (K, * TK;) like the لِزَاز of a house or chamber. (Lth, TA.) And لُزًّا They (two camels) were tied together: and they (the two shanks of a camel) were straitly connected in the shackles. (TA.) — — He fastened it, namely a door, with a لِزَاز, or bar; he barred it. (K, * TA.) — — He thrust or pierced him [with a spear or the like]. (K, * TK.) — — لَزَّهُ إِلَى كَذَا (tropical:) He necessitated him, or constrained him, to have recourse to, or to do, such a thing. (A, TA.) 2 لَزَّزَهُ He (God) caused him to be compact and strong in make. (S, K.) 3 لَازَزْتُهُ, (inf. n. لِزَازٌ, TA,) I associated with him; became his companion. (S, * K, * TA.) 4 الزّهُ: see 1. 8 التزّ بِهِ It became coupled with it, and stuck to it. (A.) See also 1. رَجُلٌ كَزٌّ لَزٌّ A niggardly, tenacious, man: (AZ, TA:) or the latter epithet is an imitative sequent. (S, K.) — — لَزٌّ شَرٍّ: see لِزَازٌ. لَزَزٌ: see لِزَازٌ. لِزُّ شَرٍّ. شَرٍّ: see لِزَازُ شَرٍّ. — Straitness, difficulty, distress; or the like; syn. شِدَّةٌ. (TA.) — — A state of crowding together of people in a narrow compass. (Msb.) — — عَيْشٌ لَزَزٌ A strait, or difficult, life (Msb.) لِزَازٌ A piece of wood with which a door is fastened; the bar of a door; (A, * K, * TA;) as also ↓ لَزَزٌ. (K.) [Said in the S, where it is not explained, to be from لِزَازُ خَصْمٍ, q. v. infra.; but accord. to the A, it is proper, not tropical.] — هُوَ لِزَازُ مَالٍ (tropical:) He is one who [by close and constant attention] takes good care of camels, or other property. (A, TA.) [Hence,] جَعَلْتُكَ لِزَازًا لِفُلَانٍ (tropical:) I have made or appointed thee [to be a manager of such a one;] not to suffer such a one to disobey or oppose. (A, * TA.) — — هُوَ لِزَازُ خَصْمٍ (tropical:) [He is one who cleaves to an adversary in contention or litigation]. (S, A.) — — إِنَّهُ لِزَازُ خُصُومَةٍ (tropical:) Verily he is pertinacious in contention or litigation; commissioned and able to manage it. (TA.) — — فُلَانٌ لِزَازُ شَرٍّ, (TA,) and شَرٍّ ↓ لَزِيزُ, and ↓ لِزُّ شَرٍّ, (K,) and لَزُّ شَرٍّ, (TA,) (tropical:) Such a one is one who pertinaciously adheres to evil or mischief. (K, TA.) لُزُوزٌ an imitative sequent to عَجُوزٌ. (K.) لَزِيزُ شَرٍّ: see لِزَازٌ. مِلَزٌّ, applied to a man, and in like manner, without ة, to a woman, (tropical:) Vehement, or pertinacious, in adhering. (TA.) — — Vehement in contention or litigation; (S, K;) pertinacious in adhering to that which he desires, or seeks, to obtain. (S.) مُلَزَّزٌ, (S, K,) or مُلَزَّزُ الخَلْقِ, (A,) A man (A, TA) compact and strong in make; (S, * K, * TA;) having a well-knit frame. (A.) لزأ 1 لَزَأَ and ↓ الزأ, (K,) or the former only, (TA,) He filled (K) a water-skin or the like. (TA.) — لَزَأَهُ, aor. لَزَأَ; and ↓ لزّأه, (K,) and ↓ الزأه; (TA;) He gave him [a thing]. (K, TA.) In the K, this portion is confused, as well as defective. (TA.) — لَزَأَتْ She (a woman) brought forth. (K.) [You say] قَبَحَ اللّٰهُ أُمًّا لَزَأَتْهُ, (TA,) or لَزَأَتْ بِهِ (S,) [May God remove far from good, or prosperity, the mother that brought him forth!] — لَزَأَ; (K;) and ↓ لزّأ, (As, S, K,) inf. n. تَلْزِئَةٌ; (As, S;) He tended camels well. (As, S, K.) 2 لزّأ see 1. 4 الزأ He satiated sheep &c. (K) with pasture. (TA.) — See 1. 5 تلزّأ رِيًّا It, or he, was, or became, filled to saturation, or satiety. (K, * TA.) لزب 1 لَزَبَ, aor. لَزُبَ, inf. n. لُزُوبٌ, It was, or remained, fixed, settled, firm, or constant. (K.) — — لَزَبَ, aor. and inf. n. as above, It (mud &c., S) adhered, clave, or stuck. (S, K.) — — لَزِبَ, aor. لَزَبَ, inf. n. لَزْبٌ and لُزُوبٌ, [It became commixed, or commingled: it intermixed; or it became contracted;] one part of it entered into another. (K.) — — لَزَبَ and لَزُبَ It (mud) cohered, and became hard. (K.) — — لَزَبَ, aor. and inf. n. as at first, It was a time of drought, of no rain. (K.) — لَزَبَتْهُ العَقْرَبُ i. q. لَسَبَتْهُ; The scorpion stung him. (Kr, K.) 6 تلازب التَّمْرُ The dates stuck together. (L, art. نضح.) لَزْبٌ Strait; narrow; difficult. E. g. عَيْشٌ لَزْبٌ A strait, or difficult life. (TA.) لِزْبٌ A narrow road, or way. (K.) لَزَبٌ immediately following عَزَبٌ, (in the CK, غَزَبٌ,) [meaning a man "who has no wife,"] is an imitative sequent [used by way of pleonasm and corroboration]. (K.) So likewise لَزَبَةٌ after عَزَبَةٌ. (Ibn-Buzruj.) لَزِبٌ Little in quantity or number: pl. لِزَابٌ. (K.) E. g. مَاءٌ لَزِبٌ Little water. (TA.) لَزْبَةٌ Adversity; difficulty; distress; (S, K;) drought: (S:) pl. لِزَبٌ (IJ, K: in the CK لَزْبٌ) and لَزْبَاتٌ: (S, K:) the latter with the ز quiescent, because it is [originally] an epithet. (S.) E. g. أَصَابَتْهُمْ لَزْبَةٌ Distress and drought befell them. (S.) — — سَنَةٌ لَزْبَةٌ A severe year; a year of drought. (TA.) لَازِبٌ Adhering, or adhesive, or cohesive, clay or mud. (S.) — — Being, or remaining, fixed, settled, firm, or constant. (S.) — — صَارَ الشَّىْءُ ضَرْبَةَ لَازِبٍ The thing became fixed, settled, firm, or constant, (S, K,) and severe: (TA:) [or, a constant infliction:] or, indispensable, or necessary: i. e., the blow of a sword that sticks, or remains fixed, [in the wound]. (Aboo-Bekr, cited in the TA.) لازب is here the same as لازم: (K:) the latter is the original word; the م being changed into ب; and is also used in this phrase: (TA:) but لازب, in this in- stance, is the more chaste. (S.) En-Nábighah says, فَلَا تَحْسِبُونَ الخَيْرَ لَا شَرَّ بَعْدَهُ وَلَا تَحْسِبُونَ الشَّرَّ ضَرْبَةَ لَازِبِ [Then think ye not that good shall have no evil after it, nor think ye that evil shall be a constant infliction]. (S.) Sgh says, of the conversion of رِوَاغَةٌ into رِيَاغَةٌ, or of و into ى because of kesreh before it, هٰذَا القَلْبُ لَيْسَ بِضَرْبٍ لَازِبٍ [This conversion is not a necessary sort.]

(TA in art. روغ.) مِلْزَابٌ Very avaricious; tenacious, or niggardly: (S, K:) pl. مَلَازِيبُ. (S.) لزج 1 لَزِجَ, aor. لَزَجَ, (S, M, K,) inf. n. لَزَجٌ and لُزُوجَةٌ (M) and لُزُوجٌ; (Msb;) and ↓ تلزّج; (M;) It (a thing, S) stretched out, in a neut. sense: it roped; or drew out, with a viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, continuity of parts: syn. تَمَطَّطَ and تَمَدَّدَ: (S, K:) it was, or became, viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, so as to adhere to the hand and the like. (Msb.) — — لَزِجَ بِهِ It adhered to him, or it, as glue or the like; syn. غَرِىَ. (S, K.) E. g. أَكَلْتُ شَيْئًا فَلَزِجَ بِأَصَابِعِى I ate a thing and it adhered to my fingers. (Msb.) — — [And] ↓ تلزّج It (food, or ointment,) became [viscous, glutinous, clammy, cohesive, sticky, slimy, ropy, or mucilaginous,] like خِطْمِىّ [or marsh-mallow]. (M, &c.) — — النَّبَاتُ ↓ تلزّج i. q. تَلَجَّنَ: (S, K:) i. e., The herbage became flaccid, and one part thereof inclined over another: (TA:) [or became flaccid, and of a viscous consistency, or viscous or mucilaginous in its juice; as appears from what here follows]. Ru-beh says, [in the S, El-'Ajjáj,] describing a pair af asses, male and female, وَفَرَعَا مِنْ رَعْىِ مَا تَلَزَّجَا [And they finished pasturing upon what had become flaccid, and of a viscous consistency]. For, says J, [immediately after citing these words of the poet,] when herbage begins to dry up, its juice thickens, and becomes like the mucilage of the خِطْمِىّ [or marsh-mallow]. (TA.) Or the words of the poet, above quoted, signify, And they finished pasturing upon what they had searched after constantly, or time after time: for تَلَزُّجٌ also signifies the searching of a beast of carriage after herbage and leguminous plants, constantly, or time after time: and the two asses are here the agents of the verb تلزّجا. (L.) 5 تَلَزَّجَ See 1. — — تلزّج رَأْسُهُ His head remained unpurified of its dirt (S, K) after he had washed it. (Yaakoob, S.) لَزِجٌ (S, M, Msb) and ↓ مُتَلَزِّجٌ (M), A thing stretching out, in a neut. sense: roping; or drawing out, with a viscous, glutinous, clammy, cohesive, sticky, or slimy, continuity of parts: syn. مُتَمَطِّطٌ and مُتَمَدِّدٌ: (S:) viscous, glutinous, clammy, cohesive, sticky, ropy, or slimy, so as to adhere to the hand or the like: (Msb:) بَلْغَمٌ لَزِجٌ [Viscous, glutinous, cohesive, sticky, or ropy, phlegm]. (TA.) زَبِيبَةٌ لَزِجَةٌ A sticky raisin. (L.) رَجُلٌ لَزْجَةٌ, and لَزِجَةٌ, and لَزِيجَةٌ, A man who keeps to his place, and does not quit it. (K.) مُتَلَزِّجٌ: see لَزِجٌ. لزق لزم لزن See Supplement لزورد لَازَوَرْدٌ [and لَازْوَرْدٌ], an arabicized word, [from the Persian لَاژوَرْدC,] A well-known stone; [lapis lazuli;] used as a material with which to write, and as a medicine. (MF.) [لَا زَوَرْدِىٌّ Of the colour of lapis lazuli.] لسب 1 لَسَبَهُ, aor. لَسِبَ, (S, K,) and لَسَبَ, (K,) inf. n. لَسْبٌ, (S,) It (a scorpion, S, or a serpent or other thing, K, as a scorpion, and wasp, but generally said of a scorpion, TA,) stung him, or bit him. (S, K.) — — لَسَبَهُ أَسْوَاطًا He flogged him with whips. (S.) لَسَبَهُ بِالسَّوْطِ He flogged him with the whip. (K.) — — لَسِبَ, aor. لَسَبَ, (S, K,) inf. n. لَسْبٌ, (S,) He licked honey, (S, K,) or the like, (K,) as clarified butter. (TA.) — لَسِبَ بِهِ, aor. لَسَبَ, It adhered, clave, or stuck, to it, or in it: (S, K:) like لَصِبَ. (S.) لَسْبَةٌ, like لَعْقَةٌ, A single lick of honey or the like. (TA.) مَا تَرَكَ لَسُوبًا, and ↓ لُسُوبًا, He left not anything: [lit., what might be licked off]. (K.) [See also كَسُوبٌ.] لُسُوبًا: see لَسُوبًا. لسد 1 لَسَدَ, aor. لَسِدَ, (S, M, K,) and لَسُدَ, (M,) inf. n. لَسْدٌ; (S;) and لَسِدَ, aor. لَسَدَ, (S, K,) inf. n. لَسَدٌ; (S;) the latter mentioned by AHát, (S,) or Aboo-Khálid, (L,) in the Kitáb el-Abwáb, (S, L,) but the former is the more chaste, (TA,) It (a lamb or kid, K, or the young one of a clovenhoofed animal, S, M,) sucked its mother: (S, M, L:) or sucked her so as to exhaust all that was in the udder. (M, L, K.) — — Also, both verbs, He (a dog) licked a vessel: (M, K:) or he (a man) licked what was in the vessel. (IKtt.) — — Also, the former, He licked honey: (S:) and anything. (M.) You say لَسَدَتِ الوَحْشِيَّةُ وَلَدَهَا The female wild animal licked her young one. (M.) مِلْسَدٌ A young camel that sucks: (L:) or that sucks much. (K.) لسع لسم لسن See Supplement لص 1 لَصَّ, aor. لَصِ3, He thieved, or stole: (A:) [see لُصُوصِيَّةٌ, and the other nouns mentioned therewith, some of which, if not all, are app. inf. ns. of this verb:] and ↓ تلصّص signifies the same; or he was thievish: (S, * Msb, * TA:) [or he practised theft:] or he thieved, or stole, repeatedly: (A, TA:) and he acted as a spy; syn. تَجَسَّسَ. (TA.) — — لَصَّ الشَّىْءَ, aor. لَصُ3, (Msb, TK,) inf. n. لَصٌّ, (A, Msb, K,) [in the CK لِصٌّ,] He stole the thing: (Msb:) [and] he did the thing secretly, or covertly. (A, K.) — لَصَّ بَابَهُ, (TA,) inf. n. لَصٌّ, (A, K,) He closed, or locked, his door; syn. أَغْلَقَهُ and أَطْبَقَهُ; (A, K, TA;) as also رَصَّهُ. (TA.) — — لَصَّ, [app. in the sec. pers. لَصِصْتَ,] and aor. يَلَصُّ, and inf. n. لَصَصٌ,] His teeth (أَضْرَاس) were near together, so that no interstice was seen between them. (M, TA.) [This verb probably has all the significations indicated by the explanations of لَصَصٌ below.] 2 لصّص بُنْيَانَهُ, (M,) inf. n. تَلْصِيصٌ, (S, K,) He made his building firm and compact; or firm and strong; i. q. رَصَّصَهُ; (S, M, K;) of which it is a dial. form. (S.) 5 تَلَصَّ3 see 1. 8 التصّ إِلْتَصَ3 It stuck, or adhered, (Sgh, K,) بِهِ to him. (TK.) لِصٌّ (S, M, A, Msb, K) and ↓ لُصٌّ, (S, M, Msb, K,) the latter mentioned by As, (Msb,) but only the former known to Sb, (M,) and لَصٌّ, (IDrd, A, K,) A thief; a robber; (M, A, Msb, K;) as also لَصْتٌ, with ت substituted for the [second] ص, and the form of the word changed because of the substitution, or it is a dial. form of لِصٌّ, and is said by Lh to be of the dial. of Teiyi and of some of the Ansár, and also pronounced لِصْتٌ, (M,) and لُصْتٌ: (K, art. لصت:) fem. لِصَّةٌ, (M,) or لَصَّةٌ: (A, K:) pl. of لِصٌّ and لُصٌّ (IDrd, S, Msb, K) and لَصٌّ, (IDrd, K,) لُصُوصٌ, (IDrd, S, M, Msb, K,) and of the first, لِصَصَةٌ, (IDrd, TA,) and of the first (M, TA) and second, (M,) لِصَاصٌ, (M, TA,) or أَلْصَاصٌ: (K) [and in the TA said to be so in the T: but this is probably a mistake for لِصَاصٌ: for ISd says,] the word has no pl. of pauc.: (M:) and مَلَصَّةٌ is a quasi-pl. n.: (IJ, M:) the pl. of لِصَّةٌ, (M,) or لَصَّةٌ, (K,) is لِصَّاتٌ, (M,) and لَصَّاتٌ, (K,) and لَصَائِصُ, (M, K,) which last is extr. [with respect to rule]: (M:) and the pl. of لِصْتٌ is لُصُوتٌ. (M.) لَصٌّ and لُصٌّ: see لِصٌّ. لَصَصٌ Nearness together of the أَضْرَاس [or teeth, or molar teeth, or all the teeth except the central incisors,] (S, M, A, K) so that no interstice is seen between them; (M;) as also رَصَصٌ. (M, art. رص.) — — And Nearness together of two legs of a quadruped, and of the two thighs: and nearness together of the upper parts of the two knees: (M:) or nearness together of the two shoulder-joints, (K,) or of the upper parts thereof, so that they nearly touch the ears: (M:) or nearness together of the two shoulder-blades: (M:) and a contraction of the elbows of the horse towards his [breast, or that part of it which is called the] زَوْر; (K;) and their cleaving to that part; which is a quality approved in a horse. (TA.) — — Also, Nearness of the forehead to the eyebrow. (IKtt, TA.) — See also لُصُوصِيَّةٌ. لَصَاصٌ: see what next follows. لُصُوصٌ: see what next follows. لُصُوصَةٌ: see what next follows. لُصُوصِيَّةٌ (S, M, K [in the CK without tesh-deed]) and لَصُوصِيَّةٌ, (Ks, S, M, and in a copy of the K,) the latter of which is the more chaste, though the other is the regular form, (TA,) and ↓ لُصُوصَةٌ, (M, A, and so in the CK in the place of the form next preceding,) or ↓ لَصُوصَةٌ, (as in some copies of the K and in the TA) or ↓ لُصُوصٌ and ↓ لَصُوصٌ, (as in a copy of the Msb,) and ↓ لَصَاصٌ and ↓ لَصَصٌ, (K,) Thieving; or thievishness. (S, M, A, Msb, K.) أَلَصُّ, (S, M, K,) or أَلَصُّ الأَضْرَاسِ, (A,) A man (M, A) whose [teeth called] اضراس are near together (S, M, A, K) so that no interstice is seen between them: (M:) as also أَرَصُّ: (M, A, K, art. رص:) fem. لَصَّآءُ. (M.) — — Also, the masc. (As, TA) and fem., (K,) or أَلَصُّ الفَخِذَيْنِ, (A,) One whose thighs cleave together, there being no space between them. (As, A, * K.) [See also أَرَصُّ.] Hence, (TA,)

the Zenjee is said to be أَلَصُّ الأَلْيَتَيْنِ, (K,) i. e. Having the buttocks cleaving together. (TA.) And أَلَصُّ, (S,) or أَلَصُّ المَنْكِبَيْنِ, (A,) Having the two shoulderjoints near together, almost touching the ears. (S, A.) — — Also the fem., applied to a woman, Impervia coëunti; (M;) as also رَصَّآءُ. (M, art. رص.) — — And, applied to a forehead (جَبْهَة), Narrow. (K.) — — And, applied to a sheep or goat, Having one of her horns extending forwards and the other backwards. (Z, Sgh, K.) مَلَصَّةٌ quasi-pl. n. of لِصٌّ. (IJ, M.) — — أَرْضٌ مَلَصَّةٌ A land in which are thieves, or robbers: (S, M:) or in which are many thieves or robbers. (K.) غَلَقٌ مَلْصُوصٌ [A closed lock]. (TA.) لصب 1 لَصِبَ السَّيْفُ فِى الغِمْدِ, aor. لَصَبَ, (inf. n. لَصْبٌ, as in a copy of the S, perhaps a mistake for لَصَبٌ,) The sword stuck in the scabbard, (S, K,) and would not come forth. (S.) See also لَسِبَ and لَزَبَ. — — لَصِبَ الجِلْدُ بِاللَّحْمِ (K) or simply لصب الجلد, (S,) The skin stuck to the flesh, by reason of emaciation. (S, K.) — — لَصِبَ الخَاتَمُ فِى الإِصْبَعِ The ring stuck fast upon the finger: contr. of قَلِقَ. (S, K.) 8 التصب It became narrow. (TA.) لِصْبٌ A small ravine, or gap, (شِعْبٌ صَغِيرٌ,) in a mountain, (S, K,) narrower than a لِهْب, and wider than a شِعْب: (K:) or a cleft (شَقٌّ) in a mountain, narrower than a لهب, and wider than a شعب: (Es-Sukkaree:) or the narrow part of a valley: (K:) and any narrow place in a mountain: (S:) pl. لِصَابٌ and لُصُوبٌ. (K.) [In two copies of the S, these two pls., app. by the careless omission of the word الجَمْعُ, are made syn. with لِصْبٌ in the last of the senses explained above.] لَصِبٌ Skin sticking to the flesh, by reason of emaciation. (TA.) — — A species of [the kind of barley called] سُلْت, (K,) difficult to clear [from the husks]: some of it is trodden, and the rest requires [machines, such as are called] مَنَاجِينُ [pl. of مَنْجَنُونٌ]. (TA.) — — Avaricious, tenacious or niggardly, and of difficult disposition. (K.) — — فُلَانٌ لَحِزٌ لَصِبٌ Such a one [is a niggard, who] hardly gives anything. (S) لَوَاصِبُ [pl.], (in the poetry of Kutheiyir, S,) Narrow and deep wells. (S, K.) مِلْصَابٌ A sword that sticks much in the scabbard; (K;) scarcely coming out from it. (TA.) مُلْتَصِبٌ A narrow road. (K) لصت لَصْتٌ (S, K) and لِصْتٌ and لُصْتٌ (K) i. q. لِصٌّ, A thief; a robber: (S, K:) in the dial. of the tribe of Teiyi, (Fr, S,) who say, for طَصٌّ, طَصْتٌ: (S:) pl. لُصُوتٌ. (S, K.) See art. لص. لصف لصق See Supplement لطأ 1 لَطَأَ بِالأَرْضِ, aor. لَطَأَ, inf. n. لَطْءٌ; and لَطِئَ, aor. لَطَأَ, inf. n. لُطُوْءٌ; He clave to the ground. (S, K.) Also, the former, without ء: occurs in a trad. for إِلْطَأْ [imper. of لَطِئَ] Cleave to the ground. (TA.) — — لَطِئَ لِسَانِى My tongue became stiff, so that I could not move it to speak. From a trad. (TA.) — — لَطَأَ, (K,) inf. n. لَطْءٌ, (TA,) He beat a person with a staff or stick: or he beat on the back only. (K.) لَطأٌ The wolf: [because it crouches, or crawls, upon the ground]. (TA.) — — A hunter, or sportsman: [for the same reason]. (TA.) رَأَيْتُ الذِّئْبَ لَاطِئًا لِلسَّرِقَةِ [I saw the wolf crouching to steal]. (TA.) لَا طِئَةٌ A wound on the head, such as is termed سِمْحَاقٌ: (K:) also termed ↓ مِلْطأٌ and ↓ مِلْطَأَةٌ [q. v. infra]. (TA.) — — Also, A pustule (K) that comes forth upon a man, scarcely curable; (TA;) said to be from the sting, or bite, of the نُطْأَة. So in the L; but in the K, incorrectly, or it is from the sting, or bite, of the ثطاة. (TA.) — — Also, A small kind of قَلَنْسُوَة, that cleaves to the head. (A, TA.) مِلْطأٌ and مِلْطَأَة: see لَاطِئَةٌ, and also arts. لطى and لط. — — The former is also explained as signifying The pericranium itself; a thin cuticle, or membrane, between the bone of the scull and its flesh: accord. to IAth and the L. (TA.) لطث 1 لَطَثَهُ, (aor. لَطِثَ, inf. n. لَطْثٌ, L,) He struck him with the flat of the hand; or, with a broad piece of wood: (IAar, K:) he slapped him with his open hand; syn. صَكَّهُ; (K;) like لَطَمَهُ. (TA.) [See also لَطَسَهُ.] — — لَطَثَهُ بِحَجَرٍ He threw a stone at him; (K;) as also لَطَسَهُ. (TA.) — لَطَثَهُ He collected it together. (K.) — لَطَثَهُ الأَمْرُ, (aor. لَطِثَ, inf. n. لَطْثٌ,) The affair was difficult, or troublesome, to him. (K.) — — لَطَثَهُ, aor. لَطِثَ, inf. n. لَطْثٌ, It (a load, or an affair,) was heavy or burdensome, and hard, or grievous to him. (L.) — — لَطَثَ, [aor. لَطُثَ,] inf. n. لَطْثٌ, It became corrupt. (IAar, K.) 6 تَلَاطَثَ المَوْجُ The waves dashed together, or against each other. (K) — — تلاطث القَوْمُ The people struck each other with their hands: (K:) or, with swords. (TA.) مَلَاطِثُ Places that are struck (تُلْطَثُ) by a load, or burden, or by beating: (K:) a quasi-pl. n., or a pl. without a sing., or having a pl. respecting which the lexicologists do not agree. (MF.) مُلَاطِثٌ Collecting; or a collector; syn. جَامِعٌ: (K:) selling; or a seller; or buying; or a buyer; syn. بَائِعٌ. (AA.) لطح 1 لَطَحَهُ, aor. لَطَحَ, (inf. n. لَطْحٌ, S,) He struck him with the palm of his hand; (K;) as also لَطَخَهُ: or he struck him, not violently, with his open hand: (TA:) or he struck him, not violently, with the palm of his hand and the like: (T:) or he struck him gently on the back (S, K) with the palm of the hand; like حَطَأَهُ. (S.) — — لَطَحَ بِهِ He threw him, or cast him, upon the ground. (S, K.) لَطْحٌ A soil, or pollution, or taint, (like لَطْخٌ,) of which, when it is rubbed, there remains no sign. (T, M, K.) لطخ 1 لَطَخَهُ, (S, K, &c.,) aor. لَطَخَ, (Msb, K,) inf. n. لَطْخٌ, (S,) He defiled, befouled, polluted, dirtied, soiled, sullied, smeared, besmeared, daubed, bedaubed, bespattered, [rubbed over, or overspread,] sprinkled or splashed, him, or it, (S, L, Msb, K,) as a garment, (Msb,) ?? with such a thing, (S,) as with ink. (Msb.) [See also 2.] — — لَطَخَهُ بِشَرٍّ, (L,) or بِسُوْءٍ, (Msb,) aor. and inf. n. as above, He sullied, or bespattered, him with evil [by charging him therewith]: (L:) he [aspersed him; or] charged, reproached, or upbraided, him with evil. (Msb.) لَطَخَهُ بِأَمْرٍ قَبِيحٍ He charged, reproached, or upbraided, him with something bad, evil, abominable, or foul, either said or done. (L, arts. لطخ and طيخ.) — — لُطِخَ بِشَرٍّ, (S, K,) a verb like عُنِىَ, [pass. in form but neut. in signification,] (K) He became [aspersed, or] charged, reproached, or upbraided, with evil. (S, K.) — See art. لطح. 2 لَطَّخَهُ He defiled, befouled, polluted, dirtied, soiled, smeared, besmeared, daubed, bedaubed, bespattered, [rubbed over, or overspread,] or splashed, him or it, much. (Msb.) [See also 1.] — — He daubed him over with perfume &c. (S, K, art. ضمخ, &c.) 5 تلطّخ He, or it, (as a garment, Msb,) became defiled, befouled, polluted, dirtied, soiled, besmeared, bedaubed, or bespattered; (S, L, Msb, K;) [or became so much; or he defiled, &c., himself; or did so much;] بِكَذَا with such a thing, (S,) as with ink. (Msb.) — — تلطّخ بِقَبِيحٍ, (S, L, K, art. طيخ, &c.) and مِنْ قَبِيحٍ, (L,) i. e. [He became charged, reproached, or upbraided, with] something bad, evil, abominable, or foul, either said or done. (L, arts. لطخ and طيخ.) تلطّخ بِشَرٍّ He did evil [and thus defiled himself; he defiled himself by doing evil]. (L.) لَطْخٌ [and ↓ لَطْخَةٌ] A small portion or quantity; a particle; of clouds (S, L, K) and the like, (K,) and of news, or tidings, or information: (L:) and [a small quantity] of rain. (K in art. ذيل.) — — لَطْخٌ [A soil, or pollution, or taint]. (See لَطْحٌ.) — — [And ↓ لَطْخَةٌ A soil, a splash.] لَطِخٌ A man (L) dirty (L, K) in eating. (K.) — — Anything defiled, dirtied, or besmeared, with something of a different colour. (L.) لَطْخَةٌ see لَطْخٌ. لُطَخَةٌ and ↓ لِطِّيخٌ A stupid man; one of little sense; (K;) in whom is no good: (TA:) pl. of the former لُطَخَاتٌ. (K.) لَطُوخٌ A thing with which another thing is defiled, polluted, dirtied, or besmeared, (K,) and with which its colour is changed. (TA.) لُطَاخَةٌ What remains of a soil, or pollution, or the like. (L.) لِطِّيخٌ: see لُطَخَةٌ. لطع لطف لطم لطى See Supplement لظ 1 لَظَّ: see 4. — — [The inf. n.] لَظٌّ is also syn. with طَرْدٌ [The act of driving away; &c.]. (Ibn- 'Abbád, K.) 3 مُلَاظَّةٌ, inf. n. of لَاظَّ: and, as also لِظَاظٌ, irregularly, of تَلَاظُّوا: see 4, and 6. 4 الظّ بِهِ, (T, S, M, K, *) inf. n. إِلْظَاظٌ, (T, S,) He kept, or clave, or adhered, (T, S, M, K,) to him, (AZ, T, S,) not quitting him, (T,) and to it: (T, S, M:) he applied himself to it perseveringly, assiduously, constantly, or incessantly; (A'Obeyd, * S, * M, TA;) as also الظّ عَلَيْهِ: (M:) and ↓ لَظَّ بِهِ, (IDrd, M, TA,) [aor., accord. to general rule, ُ3لَظِ,] inf. n. لَظٌّ and ↓ لَظِيظٌ, (K, TA,)

or the latter is a subst. from الظّ به; (M, TA;) in the former sense, (K,) and in the latter. (M, K.) You say, الظّ بِالكَلِمَةِ He kept to the expression. (M.) And hence, أَلِظُّوا فِى الدُّعَآءِ بِيَا ذَا الجَلَالِ وَالإِكْرَامِ Keep ye in prayer to [the expression] يا ذل الجلال والاكرام; (S, M, * TA; *) and repeat it often: (TA:) a saying of Ibn-Mes'ood. (S, TA.) Hence also, (S, M,) فِى الحَرْبِ ↓ المُلَاظَّةُ (Lth, T, S, M) The keeping, or applying oneself, perseveringly, assiduously, constantly, or incessantly, to fighting. (M, TA.) — — He remained, stayed, dwelt, or abode, (S, K,) in it, namely a place; (S;) as also الظّ عليه. (TA.) — — الظّ المَطَرُ The rain continued, (S, M, K, *) and was incessant. (M.) 6 تَلَاظُّوا, inf. n., irregularly, ↓ مُلَاظَّةٌ and لِظَاظٌ, They kept, or applied themselves, perseveringly, assiduously, constantly, or incessantly, to fighting, one with another. (M.) تَلَاظٌّ is also syn. with تَطَارُدٌ: (K, TA:) you say, مَرَّتِ الفُرْسَانُ تَلَاظُّ [The horsemen passed by charging upon, assaulting, or attacking, and fighting, one another]. (TA.) لَظٌّ, (K,) or لَظٌّ كَظٌّ, (T, S, M,) A man hard, or difficult, in disposition; (S, K;) as also ↓ لَظْلَاظٌ: (Ibn-'Abbád, K:) or a man hard, o difficult, in disposition, (T, M;) and treated with severity, or rigour, (T,) or straitened; (M;) as also ↓ مَلِظٌّ and ↓ مِلْظَاظٌ: (M:) كظّ is app. an imitative sequent. (M.) You say, إِنَّهُ ↓ لَحَدِيدٌ لَظْلَاظٌ Verily he is [sharp and] evil (زَعِر) in disposition. (TA.) لَظْلَاظٌ: see لَظٌّ, in two places. — — It also signifies Chaste in speech; or eloquent. (TA.) — — And sometimes, (Fr,) A hot day. (Fr, K.) مُلِظٌّ Keeping, cleaving, or adhering; (T;) not quitting. (T, S.) You say, هُوَ مُلِظٌّ بِهِ He is keeping, cleaving, or adhering, to him; (T;) not quitting him. (S, T.) — — A man much attached, addicted, or given, to a thing; (T;) who applies himself perseveringly, assiduously, constantly, or incessantly, (T, S,) to it; as also ↓ مِلْظَاظٌ: (T:) or the latter signifies very persevering, assiduous, or constant. (S, K.) مِلَظٌّ Keeping, cleaving, or adhering, fast: applied to a creditor. (TA.) — — See also لَظٌّ. مِلْظَاظٌ: see مُلِظٌّ, and لَظٌّ. لظا لَظاً A little (and mean, or contemptible, TA) thing; a little. (K.) لظى See Supplement لعب 1 لَعِبَ, aor. لَعَبَ, inf. n. لَعِبٌ (which is the original [and most common] form, TA) and لِعْبٌ (S, K: the latter of these inf. ns. contracted from the former, Msb) and لَعْبٌ (K: also contracted from the first: not heard by IKt; but authorized by Mekkee, and, accord. to him, agreeable with a constant rule, applicable in the case of any word of a similar measure having a guttural letter as its medial radical, whether a noun or verb: (TA:) and أُلْعُوبَةٌ (S, K) and تَلْعَابٌ; (K; but this last has an intensive, or a frequentative, signification; S;) and ↓ لعّب (K) and ↓ تلعّب (S, K: but this last has a frequentative [or an intensive] signification; S; [and so too has that immediately preceding it;]) and ↓ تلاعب; (K;) He played, sported, gamed, jested, or joked: contr. of جَدَّ, which signifies " he was serious, or in earnest. " (K.) [You say] بَيْنَهُمْ أُلْعُوبَةٌ Between them is playing, sporting, or the like. (K.) [And so] ↓ لَاعَبَهَا, (inf. n. مُلَاعَبَةٌ and لِعَابٌ, TA,) He played, sported, gamed, jested, or joked, with her: (K:) [he toyed, dallied, or wantoned, with her:] and لَاعَبْتُ الرَّجُلَ, inf. n. ملاعبة, I played, &c., with the man. (S) — — لَعِبَتِ الرِّيحُ بِالمَنْزِلِ, and ↓ تَلَاعَبَت, (tropical:) [The wind sported with the lighting-place, or place of abode]: i. e., obliterated the traces of it. (TA.) — — لَعِبَ بِنَا المَوْجُ [The waves sported with us]: the commotion of the waves is called " sporting " because it does not convey the voyagers to the quarter whither they desire to go. (TA, from a trad.) — لَعَبَ, (and لَعِبَ, K,) aor. لَعَبَ, inf. n. لَعْبٌ; (S, K;) and ↓ العب; (K;) He (a child, S) slavered; drivelled; emitted a flow of slaver or drivel from his mouth. (S, K.) The first word is the most approved: (TA:) or الصَّبِىُّ ↓ العب signifies the child became slavering, or drivelling. (S.) 3 لَاعَبَ see 1. 4 أَلْعَبَهَا He made her to play, sport, or game, &c., (with him: accord. to the CK:) or he brought her a thing with which to play, &c. (K.) — See 1. 5 تلعّب He played time after time. (S.) See 1. 6 تَلَاعَبَ see 1. 10 استلعبت النَّخْلَةُ The palm-tree produced some unripe dates after its other we had been cut off: (K:) or produced, or put forth, a spadix or more, having yet upon it some remains of its first produce of fruit. (Aboo-Sa'eed.) لَعْبٌ for عَلْبٌ: see the latter. لِعْبٌ: see لَعِبٌ لَعِبٌ and ↓ لِعِبٌ (with two kesrehs, agreeably with a constant rule obtaining in cases of this kind, [whereby the measure فَعِلٌ is changed into فِعِلٌ, the medial radical letter being a guttural,] TA, [but in the CK and a MS. copy, ↓ لِعْبٌ, which is also regularly changed from the first,]) and ↓ أُلْعُبَانٌ and ↓ لُعَبَةٌ (K) and ↓ لُعْبَةٌ (TA, as from the K, [but not found by me in any copy of the latter work,]) and ↓ تِلْعِيبَةٌ and ↓ تِلْعَابٌ (K) and ↓ تِلْعَابَةٌ (S, K) and ↓ تَلْعَابٌ and ↓ تَلْعَابَةٌ and ↓ تِلِعَّابٌ and ↓ تِلِعَّابَةٌ (K: the last like تِلِقَّامَةٌ: the ة is added to give [additional] intensiveness to the signification, as in the cases of عَلَّامَةٌ and نَسَّابَةٌ: it is also used by En-Nábighah El-Jaadee in the place of an inf. n.: TA) and ↓ لَعُوبٌ [which is common to both genders] and ↓ لَعَّابٌ (A, &c.) One who plays, sports, games, jests, or jokes, much, or often; a great player, sporter, &c. (S, K.) لِعِبٌ: see لَعِبٌ. لَعْبَةٌ (Th, S) and ↓ لُعْبَةٌ (ISk, S, K) A turn in play, in a game, &c.; a single act of a play or game &c. (S, K, &c.) [You say] لِمَنَ اللُّعْبَةُ ↓ [Whose turn is it to play?] with dammeh to the ل, because it is a subst.; (ISk;) [and] هٰذِهِ اللُّعْبَةِ ↓ أُقْعُدْ أَفْرُغَ مِنْ [Sit until I finish this turn of the game]: but accord. to Th, it is better to say من هذه اللَّعْبَةِ, with fet-hah; because what is meant is a single turn in the game. (S.) — — لَعِبْتُ لَعْبَةً وَاحِدَةً [I played one game]. (Fr.) — اللَّعْبَةُ البَرْبَرِيَّةُ (in some copies of the K, ↓ اللُّعْبَةُ) A certain medicine, resembling what is called السُّورَنْجَانُ, which fattens. (K.) لُعْبَةٌ Anything with which one plays, as شِطْرَنْج and the like, (S, K,) and نَرْد. (S.) See also لَعَبَةٌ. — — A man with whom one plays, sports, or jests: (K:) one who is a laughing-stock: (TA:) a stupid fellow, or fool, whom one mocks, laughs at, or ridicules; a stupid laughing-stock (K.) — — An image or effigy [with which to play: a puppet: so the word signifies in the present day]. (K.) [It was probably sometimes applied to A crucifix. And hence, or perhaps from its resemblance to a man with outstretched arms, it is applied by some post-classical writers to A cross; and anything in the form of a cross.] — — The image that is seen in the black of the eye when a thing faces it; also called عَيْرٌ. (Aboo-Tálib, in L, art. عير.) — — See لَعِبٌ. لِعْبَةٌ A mode, or manner, of playing, sporting, gaming, &c. You say, فُلَانٌ حَسَنُ اللِّعْبَةِ [Such a one has a good manner of playing, &c. (S.) لُعَبَةٌ: see لَعِبٌ. لُعَابٌ What flows from the mouth; slaver; drivel. (S, K.) — — [Mucilage of plants. See S, art. لزج &c.] — — لُعَابُ النَّخْلِ (tropical:) The honey of the date-palm. (S, K.) — — لُعَابُ الشَّمْسِ (tropical:) A thing (that one sees, TA) as though descending from the sky, at the time of the mid-day heat; (K;) what one sees in a time of intense heat, resembling cobwebs: [i. e. gossamer:] also said to be the سَرَاب, or mirage: (S:) it is what is called رِيقُ الشَّمْسِ, and سَهَامٌ, and مُخَاطُ الشَّيْطَانِ, resembling threads, seen in the air when the heat is intense and the air calm: and he who asserts the لعاب الشمس to be the سراب says what is false; for that is the سراب that is seen at mid-day resembling running water: only he knows these things who has been constantly in the deserts, and has journeyed during the mid-day heats. (Az.) [In Egypt, in very hot and calm weather, I have seen, though very rarely, great quantities of the filmy substances above mentioned, resembling delicate and silky white cobwebs, generally of stringy forms, floating in the air.] جَارِيَةٌ لَعُوبٌ A playful, sportive, or gamesome, damsel: (S:) one who coquets prettily, with affected coyness: (K:) pl. لَعَائِبُ. (TA.) See also لَعِبٌ. لَعَّابٌ One whose business or occupation is playing, gaming, or the like; a player by profession. (TA.) See also لَعِبٌ. لَاعِبٌ Playing,

sporting, gaming, jesting, or joking. (TA.) See also لَعِبٌ. — — لَا يَأْخُذَنَّ أَحَدُكُمْ مَتَاعَ أَخِيهِ لَاعِبًا جَادًّا [By no means shall any one of you take the property of his brother in play (and) in earnest]: by this is meant taking a thing without meaning to steal it, but meaning to vex and anger the owner; so that the taker is in play with respect to theft, but in earnest in annoying. (TA, from a trad.) — — إِنَّمَا أَنْتَ لَاعِبٌ [Thou art only playing]: said to anyone who does what is unprofitable. (TA.) أُلْعُوبَةٌ A thing with which one plays (Mz, 40th نوع.) [See also لُعْبَةٌ.] — — Also an inf. n. of لَعِبَ. (S, K.) أُلْعَبَانٌ: see لَعِبٌ. مَلْعَبٌ A place of playing, sporting, gaming, or the like; a place where plays, games, or sports, are performed: (S, K:) pl. مَلَاعِبُ. (TA.) — — مَلَاعِبُ الرِّيحِ [pl. (tropical:) The sporting-places of the wind;] places where the wind blows, or has blown, vehemently: syn. مَدَارِجُهَا. (K.) — — تَرَكْتُهُ فِى مَلَاعِبِ الجِنِّ (tropical:) [I left him in the sporting-places of the Jinn, or genii]: i. e., in such a place that he did not know where he was. (TA.) مُلْعِبَةٌ and (as in the CK and a MS. copy) ↓ مِلْعَبَةٌ A garment without sleeves, in which a boy plays. (K.) مُلَعِّبٌ [Exuding mucilage]; applied to a plant: likened to a foolish person slavering: (TA, in art. حمق.) [See البَقْلَةُ الحَمْقَاءُ in art. حمق.] مُلَاعِبُ ظِلِّهِ A certain bird; (S, K;) found in the desert; (TA;) sometimes called خَاطِفُ ظِلِّهِ, (S, Msb,) [see art. خطف,] because of the swiftness with which it pounces down: it has a green (or gray, أَخْضَر,) back, white belly, long wings, and short neck. (Msb.) Of two you say مُلَاعِبَا ظِلِّيْهِمَا; and of three, مُلَاعِبَاتُ أَظْلَالِهِنَّ; because the appellation becomes determinate. (TA. [But see ظِلٌّ.]) ثَغْرٌ مَلْعُوبٌ Teeth, or fore teeth, &c., having slaver or drivel, upon or about them. (S, K.) تِلِعَّابٌ, تِلْعَابَةٌ, تِلْعِيبَةٌ and تِلِعَابٌ, تَلْعَابَةٌ and تَلعَابٌ and تِلِعَّابَةٌ, see لَعِبٌ. لعث 1 لَعِثٌ, aor. لَعَثَ, (inf. n. لَعَثٌ, TA,) He (a man, TA) was heavy and slow. (K.) أَلْعَثُ A man (TA) heavy and slow. (K) لعج 1 لَعَجَ, aor. لَعَجَ, (inf. n. لَعْجٌ, TA) It (a beating, TA) burned the skin: it pained the body: (K:) it (a beating) pained a person, and burned the skin: (S:) it (anything burning) pained: it (love, or grief,) burned his heart. (TA.) [See بَعَجَ.] لَاعِجٌ is numbered amongst the [few] inf. ns. of the measure فَاعِلٌ [like قَائِمٌ]; and means as explained below. (TA.) — — لَعَجَ فِى الصَّدْرِ It (an affair) was unsettle in the bosom; syn. خَلَجَ. (K.) 3 لاعجهُ It (a thing, or an affair,) distressed him. (K.) 4 العج النَّارَ فِى الحَطَبِ He kindled fire in the fire-wood. (K.) 8 التعج He burned, or was distressed and disquieted, by reason of grief, or solicitude. (K.) لَاعِجٌ: see 1. — — Ardour of love, or desire, or the like; syn. لَوْعَةٌ. (TA.) — — Burning or ardent, love: (L:) love that burns the heart. (S.) [See حُبٌّ.] — — بِهِ لَاعِجُ الشَّوْقِ, and لَوَاعِجُهُ, He suffers the burning pain, and pains, of longing desire. (A.) مُتَلَعِّجَةٌ A woman who burns with lust. (K.) لعس 1 لَعِسَ, aor. لَعَسَ, (K,) inf. n. لَعَسٌ, (TA,) [He vas, or became, characterized, by what is termed لَعَسٌ and لُعْسَةٌ; (see the former of these words below;)] he had a blackness, deemed beautiful, in the lip. (K.) لَعَسٌ The colour of the lip when it inclines a little to blackness; which is deemed beautiful: (S:) or a blackness, deemed beautiful, in the lip (As, A, K, TA) and in the gum; (As, TA;) as also ↓ لُعْسَةٌ [which is likewise syn. with the former word in the other senses here explained]: (A:) or blackness [blending] with redness: and, accord. to El-'Ajjáj, ↓ لُعْسَةٌ is in the whole of the person: Az says, that لَعَسٌ of the complexion is a blackness thereof. (TA.) See also أَلْعَسُ. لَعَسٌ :see لُعْسَةٌ. أَلْعَسُ Having a blackness, deemed beautiful, in the lip: fem. لَعْسَاءُ: pl. لُعْسٌ: (K:) the pl., applied to girls and to women, signifies [as above; or] having a blackness in their lips; (TA;) or having lips of a colour inclining a little to blackness, which is deemed beautiful: (S:) the fem. is also applied to a lip, (شَفَة,) signifying of a colour inclining a little to blackness, which is deemed beautiful; (S;) or having a blackness, deemed beautiful; and in like manner the pl. to lips: (A:) and the masc. to the external skin, (بَشَر); so applied by El-'Ajjáj: (TA:) and the fem. to a girl, as signifying having in her complexion the least degree of blackness, and tinged with redness, (A, K, TA,) not of a clear hue: (TA:) and the pl. to girls, as signifying having a blackness in their complexions. (Az, TA.) — — You also say, (S, K,) sometimes, (S,) نَبَاتٌ أَلْعَسُ, meaning Abundant and dense herbage; (S, K;) because such inclines to blackness. (S.) لعط لعف لعق لعم لعن See Supplement لغب 1 لَغَبَ, aor. لَغَبَ (S,) and لَغَبَ (K); and لَغِبَ, aor لَغَبَ; (S, K;) but this latter is of weak authority; (S;) and لَغُبَ, aor. لَغُبَ; (Lb, K;) inf. n. لَغْبٌ, (K,) which is said to be inf. n. of لَغَبَ, aor. لَغُبَ, (TA,) and لُغُوبٌ, (S, K,) inf. n. of لَغَبَ, aor. لَغُبَ, and of لَغِبَ, (S,) and لَغُوبٌ, (K,) which deviates from constant rule, like وَضُوءٌ and قَبُولٌ, (TA,) and لَغَبٌ, which is said to be inf. n. of لَغِبَ, agreeably with analogy; (TA;) He was fatigued, tired, or wearied, (S, &c.,) in the greatest degree, or to the utmost: (M, K:) or he was languid in consequence of fatigue: or he was fatigued, tired, or wearied, in spirit, or mind: but most agree, as to the signification, with the S and K. (TA.) — — لَغَابَةٌ (S, K: in the CK, and app. in most MS. copies of the K, expressly said to be لُغَابَةٌ, with dammeh:) and لُغُوبَةٌ (K) [app. inf. ns., of which the verb is لَغُبَ, aor. لَغُبَ,] The being stupid, and weak: or [if substs.] stupidity, and weakness. (S, K.) — — لَغَبَ عَلَيْهِمْ, aor. لَغَبَ, (inf. n. لَغْبٌ, S,) He spoiled, or marred, their affair, scheme, plot, or the like: syn. أَفْسَدَ عَلَيْهِمْ: [أَمْرَهُمْ, or the like, being understood]. (El-Umawee and S.) — — لَغَبَ القَوْمَ He spoke ill, or corruptly, to the people: syn. حَدَّثَهُمْ حَدِيثًا خَلْفًا. (K.) — لَغَبَ He (a dog) lapped, or drank by lapping. (K.) 2 لغّب دَابَّتَهُ He laded his beast with more than it was able to bear. (TA.) See 4 and 5. 4 أَلْغَبَهُ He fatigued, tired, or wearied him. (S, K.) — — Also, and ↓ تلغّبهُ and ↓ لغّبهُ, It (journeying, or travel,) fatigued, tired, or wearied, him in the greatest degree, or to the utmost. (K.) — الغب السَّهْمَ He made the feathers of the arrow to be what are termed لُغَاب. (K.) 5 تلغّب: see 4. — — He chased, hunted, or pursued, long: syn. of the inf. n. طُولُ الطَّرْدِ. (S, K.) — — A poet says, تَلَغَّبَنِى دَهْرٌ فَلَمَّا غَلَبْتُهُ غَزَانِى بِأَوْلَادِى فَأَدْرَكَنِى الدَّهْرُ [Fortune long pursued me; and when I overcame him, he attacked me with my children; and so fortune overtook me]. (S.) — — تلغّبهُ He undertook the management of it, and did it, and was not unequal to it. (TA.) — — تلغّب الدَّابَّةَ He found the beast of carriage to be fatigued, tired, or weary; or so in the utmost degree. (TA.) See 2. لَغْبٌ (S, K; for which El-Kumeyt has used ↓ لَغَبٌ, like as نَهَرٌ is used for نَهْرٌ, because of the guttural letter; S) and ↓ لُغَابٌ (S) and ↓ لَغِيبٌ (as in the S and the CK and a MS. copy of the K) or ↓ لَغِبٌ (as in the TA, from the K) Bad, disordered, or illcomposed, feathers [of an arrow]: syn. رِيشٌ فَاسِدٌ: (S, K:) as the longer [or wider] lateral halves of feathers (بُطْنَان) [when they have not the shorter, or narrower, lateral halves interposed between two of them]: contr. of لُؤَامٌ: (S:) or the feathers termed ↓ لُغَاب are the longer [or wider] lateral halves; and a single one of them is called لُغَابَةٌ; [accord. to which explanation, لغاب is a coll. gen. n.;] contr. of لؤام: or the feathers of an arrow, when not equal, even, or uniform, are thus termed; and when equal, even, or uniform, they are termed لؤام: (TA:) لؤام and لغاب are terms applied to two descriptions of feathers; the former, to those whereof a longer [or wider] lateral half is next to a shorter [or narrower] lateral half; and this is the best that can be; and لغاب and لغب are terms applied to those whereof two longer [or wider] lateral halves, or two shorter [or narrower] lateral halves, are next each other. (As.) — — لَغْبٌ and ↓ لُغَابٌ An arrow badly trimmed, or shaped; (K;) badly made: or one of which [all] the wings consist of the longer [or wider] lateral halves of feathers: or one which has two longer [or wider] lateral halves of feathers, or two shorter [or narrower] lateral halves, next each other: or one of which the feathers are incongruous; one in the contr. case being termed لُؤَامٌ: or one that does not go far. (TA.) — — رِيشَ بِلَغْبٍ [It (an arrow) was feathered with bad feathers]. — — A surname of a man,

brother of Taäbbata-Sharran: (TA:) incorrectly written by J رِيشُ لَغْبٍ. (K.) — — لَغْبٌ (tropical:) Corrupt, or vitious, speech, or discourse; (K;) not rightly aimed, directed, or disposed; evil, bad, foul. (TA.) — — كُفَّ عَنَّا لَغْبَكَ Turn away from us thine evil, corrupt, or foul, speech. (TA.) — — لَغْبٌ (like وَغْبٌ, TA) and ↓ لَغُوبٌ (tropical:) A weak, stupid, man. (S, K.) See an ex. voce كِتَابٌ. — — لَغْبٌ The flesh that is between the ثَنَايَا, or four front teeth. (K.) لَغَبٌ: see لَغْبٌ. — — أَخَذَ بِلَغَبِ رَقَبَتِهِ He overtook him. (K.) لَغِبٌ: see لَغْبٌ. لَاغِبٌ and ↓ لَغْبَانُ Fatigued, tired, or wearied; or so in the utmost degree. — — سَاغِبٌ لَاغِبٌ and سَغْبَانُ لَغْبَانُ: see art. سغب. (TA, art. سغب.) رِيَاحٌ لَوَاغِبُ (tropical:) [Languid winds.]. (TA.) لُغَابٌ: see لَغْبٌ. لَغِيبٌ: see لَغْبٌ. لُغَابَةٌ: see 1. لَغْبَانُ: see لَاغِبٍ. مَلْغَبَةٌ [A cause of fatigue, tiring, or weariness]: from [اللَّغْبُ as signifying] الإِعْبَاءُ: pl. مَلَاغِبُ. (TA.) لغث لَغِيثٌ i. q. غَلِيثٌ, (from which it is formed by transposition, TA,) in its two meanings: (K:) wheat mixed with barley; like بَغِيثٌ: (TA:) [and food mixed with poison, by which vultures are killed]. لُغَّاثٌ [pl. of لَاغِثٌ] Sellers of wheat mixed with barley; as also بُغَّاثٌ. (L.) لغد 1 لَغَدَ, (aor. لَغَدَ, T, L, K, inf. n. لَغْدٌ, T, L,) He made camels to turn back to the right way, or road: (S, L, K:) or he made camels to keep to the road, or, to the right way. (T, L.) — — لَغَدَهُ, inf. n. لَغْدٌ, He hit, or hurt, his لُغْدُود. (IKtt.) لُغْدٌ and ↓ لُغْدُودٌ and ↓ لِغْدِيدٌ A certain portion of flesh in the حَلْق [or fauces]: or what resembles redundant portions of flesh within the ear [more fully described below]: or the flesh which surrounds the furthest part of the mouth, towards the حَلْق [or fauces]: (K:) pl. (of لغد, S) أَلْغَادٌ; and (of لغدود, S, and لغديد, TA) لَغَادِيدُ: (S, K:) or the الغاد are portions of flesh by the لَهَاة; also called لَغَانِينُ [and لغاديد]: (A'Obeyd, L:) or the ↓ لغاديد are what resemble redundant portions of flesh within the two ears, inside the mouth; also called the نَغَانِغ, and the لَغَانِين: (Zj, in his Khalk el-Insán:) [see الفُنْدُبَةُ:] or the portions of flesh that are between the حَنَك [here app. signifying the soft palate] and the side of the neck; as also the الغاد: (S:) or outer part of the لغانين, which is a name given to the flesh between the نَكَفَتَانِ and the tongue, internally: (AZ, L:) or the لغد is in the place of the نكفتان, at the root of the neck; also called ↓ لغدود and ↓ لغديد: (TA:) or the interior of the نَصِيل [or part between the neck and head, beneath the jaw-bone,] between the حَنَك [here app. meaning as explained above] and the side of the neck; as also ↓ لغديد, and ↓ لغدودانِ, (JK,) for this description applies to two parts [corresponding each to the other, on the right and left]: (L:) [in the present day it is applied, with apparent correctness, to the gill, or gills, or flesh beneath the lower jaw, of a man or woman, whether in the middle or on either side, and more especially when large:] or the place where ends, at its lower part, the lobe of the ear; (AZ, L, K;) and also called the نَكَفَة: (AZ, L:) or the الغاد and ↓ لغاديد are the roots of the two jaw-bones. (L.) — — عِلْجٌ ضَخْمُ اللَّغَادِيدِ, and الأَلْغَادِ, [A sturdy, and big, or coarse, man, large in the gills]. (A.) — — سَبَّنِى حَتَّى أَحْمَى لُغْدَهُ [He reviled me until he heated his gills; i. e.,] until he became hot (احْتَمَى) by reason of anger. (A.) لُغْدُودٌ and لِغْدِيدٌ: see لُغْدٌ throughout. جَاءَ مُتَلَغِّدًا He came in a state of rage. (S, K. *) لغز 1 لَغَزَهُ, aor. لَغُزَ, (TK,) inf. n. لَغْزٌ, (IF, A, Msb, K,) He turned it from its proper mode or manner; distorted it. (IF, A, Msb, K, TA, TK.) — — [Hence,] لَغَزَ جِحَرَتَهُ, and ↓ أَلْغَزَهَا, He (a jerboa) made his burrows winding, or tortuous, and perplexing to the enterer thereof. And لَغَزَ فِى حَفْرِهِ, and ↓ أَلْغَزَ, He pursued a winding, or tortuous, course in his burrowing. (A.) 2 لَغَّزَ see 4. 3 رَأَيْتُهُ يُلَاغِزُهُ وَيُلَامِزُهُ (tropical:) [I saw him talking enigmatically, or obscurely, with him, or to him, and making signs with him, or to him.] (A, TA.) [See also 3 in arts. حجو and عى.] 4 أَلْغَزَ see 1, in two places. — — الغز كَلَامَهُ, (A, K,) and الغز فِى كَلَامِهِ, (S, A, Msb, K,) signify alike: (K:) or the former, (tropical:) He made his speech, or language, enigmatical, or obscure; not plain: (A:) and the latter, (S, A,) or both, (K,) he made his meaning enigmatical, or obscure, in his speech, or language; (S, A, K;) as also ↓ لَغَّزَ: (A:) or the second, he used parabolical language: (Msb:) or both, he concealed a meaning different from that which he made apparent: or he was equivocal, or ambiguous, in his speech, or language, for the purpose of concealment: as in the following verse, cited by Fr: وَلَمَّا رَأَيْتُ النَّسْرَ عَزَّ أَبْنَ دَأْيَةَ وَعَشَّشَ فِى وَكْرَيْهِ جَاشَتْ لَهُ نَفْسِى (tropical:) [And when I saw that the vulture had overcome the raven, and nested in his nest, (lit., in his two nests,) my soul, or stomach, heaved thereat]: the poet likens hoariness to the vulture, because of its whiteness [or grayness]; and youthfulness to the black raven, because the hair of youth is black. (TA.) You say also, الغز فِى يَمِينِهِ (tropical:) He practised [equivocation, or ambiguity, (see لُغَّيْزَى,) or] concealment, [by a mental reservation, or otherwise,] towards the person sworn to, in his oath: the doing of which is forbidden. (A.) لَغَزٌ: see لُغْزٌ, throughout. لُغَزٌ: see لُغْزٌ, throughout. لُغْزٌ (S, A, K) and ↓ لُغَزٌ and ↓ لَغْزٌ (K) and ↓ لَغَزٌ and ↓ لُغَيْزَآءُ (TA) A winding, or tortuous, excavation or burrow: this is the primary signification: (IAar, in explanation of لُغْزٌ:) the burrow of a jerboa, which he makes between the قَاصِعَآء and نَافِقَآء, burrowing strait downwards, and then turning crosswise to the right and left, so that his place becomes concealed: (S, K, * TA:) or the burrow of the [lizard called] ضَبّ, and of the jerboa, (A, K,) and of the rat or mouse: (K:) pl. [of the first four] أَلْغَازٌ. (S, A.) — — Hence, (K,) أَلْغَازٌ (tropical:) Winding, or tortuous, roads, or ways, perplexing to him who pursues them. (A, * K.) You say, إِلْزَمِ الجَادَّةَ وَإِيَّاكَ وَالأَلْغَازَ (tropical:) [Keep thou to the main road, and avoid the winding, or tortuous, by-ways, which perplex him who pursues them]. (A, TA.) — — Hence also, (S,) لُغْزٌ (S, A, Sgh, Msb, K [omitted in the copies of the K consulted by the author of the TA, through inadvertence, as he observes, but mentioned in the CK,]) and ↓ لُغَزٌ [which is now the most common form] and ↓ لُغُزٌ and ↓ لَغَزٌ (Sgh, K) and ↓ لُغَّيْزَى, (S, K,) with teshdeed to the غ, and not a dim., because the ى of the dim. does not occupy a fourth place, but like خُضَّارَى and شُقَّارَى, (S,) and ↓ لُغَيْزَآءُ, (Az, K,) like حُمَيْرَآءُ, (K,) [and app. ↓ لُغَّيْزَآءُ also, with teshdeed, (see what follows,)] and ↓ أُلْغُوزَةٌ, (K,) (tropical:) An enigma; a riddle; enigmatical, or obscure, language: (S, A, K:) or parabolical language: (Msb:) pl. (of the first four, K, TA) أَلْغَازٌ. (S, A, Msb, K.) And in like manner, ↓ لُغَّيْزَآءُ يَمِينٌ, accord. to Z, with teshdeed to the غ mentioned by Sb with خُلَّيْطَآءُ, or, accord. to Az, without teshdeed, [لُغَيْزَآءُ,] which he regards as the dim. of the form with teshdeed, like as سُكَيْتٌ is of سُكَّيْتٌ, (tropical:) An oath in which is equivocation, or ambiguity, and concealment [by mental reservation or otherwise]. (TA.) لُغُزٌ: see لُغْزٌ. لَغَّازٌ (tropical:) One who often, or habitually, speaks evil of others in their absence; (K, TA;) as though he did so in equivocal or ambiguous language. (TA.) لُغَيْزَآءُ: see لُغْزٌ, in three places. لُغَّيْزَى and لُغَّيْزَآءُ: see لُغْزٌ; the second in two places. أُلْغُوزَةٌ: see لُغْزٌ. لغط 1 لَغَطَ, aor. لَغَطَ, (S, Mgh, Msb, K,) inf. n. لَغْطٌ (S, Msb, TA) and لَغَطٌ, (TA,) or the latter is a simple subst., (Msb,) and لِغَاطٌ; (S, TA;) and ↓ لَغَّطَ; (K;) and ↓ الغط, (S, Mgh, Msb, K,) inf. n. إِلْغَاطٌ; (S, Mgh;) He spoke clamorously, confusedly, and indistinctly: (Msb:) or, said of a number of men, (S, Mgh, K,) they uttered a sound, noise, or cry; and a clamour, confused noise, or mixture of voices or cries: (S, K:) or they uttered indistinct, and unintelligible sounds or noises or cries. (Mgh, K.) And لَغَطَ, aor. لَغَطَ, inf. n. لَغْطٌ and لَغِيطٌ, is said of the pigeon, and of the [bird called] قَطًا, [meaning, It uttered its cry, or

cries;] (K;) or of each of these you say, لَغَطَ بِصَوْتِهِ, and ↓ الغط. (TA.) [Hence,] أَتَيْتُهُ قَبْلَ لَغِيطِ القَطَا, and لَغْطِهِ, [I came to him before the crying of the katà,] meaning, early in the morning. (TA.) [See also لَاغِطٌ.] 2 لَغَّطَ see 1. 4 أَلْغَطَ see 1, in two places. — الغط لَبَنَهُ, (L, K,) inf. n. as above, (L,) He threw heated stones into his milk, and so caused it to make the sound termed نَشِيش. (L, K.) لَغْطٌ: see what next follows. لَغَطٌ (S, Mgh, Msb, K) and ↓ لَغْطٌ (Ks, K) Clamorous, confused, and indistinct, speech: (Msb:) or sound, noise, or cry; and clamour, confused noise, or a mixture of voices or cries: (S, K:) or indistinct and unintelligible sounds or noises or cries: (Mgh, K:) pl. أَلْغَاطٌ, (K,) of the latter as well as of the former. (TA.) You say, سَمِعْتُ لَغَطَ القَوْمِ [I heard the clamorous, and confused, and indistinct speech, &c., of the people, or company of men]. (TA.) لَاغِطٌ [part. n. of 1]. You say, أَتَيْتُهُ قَبْلَ القَطَا اللَّاغِطِ [I came to him before the crying katà], meaning, early in the morning: pl. لُغَّطٌ. (TA.) [See also 1.] لفأ 1 لَفَأَ, aor. لَفَأَ, inf. n. لَفْءٌ and لَفَآءٌ; and ↓ التفأ; He stripped off, or peeled off, (K,) meat from a bone. (AZ, S.) — — لَفَأَتِ الرِّيحُ السَّحَابَ عَنْ وَجْهِ السَّمَآءِ (assumed tropical:) [The wind stripped off the clouds from the face of the sky]. (S.) — — لَفَأَ, inf. n. لَفْءٌ, He peeled a bone (TA) or a stick. (S.) — — لَفَأَ He beat (S, K) with a staff or stick. (S.) — — He turned a person back, or away, from his purpose. (K.) — — لَفَأَ i. q. إِغْتَابَ; (assumed tropical:) He traduced a person behind his back, or in his absence, but saying of him what was true. (K.) Thought to be tropical, from the same verb signifying " he peeled. " (TA.) — لَفِىءَ, aor. لَفَأَ, He, or it remained, or endured. (K.) — لَفَأَهُ حَقَّهُ He gave him the whole of what was due to him: (like لَكَأَهُ: T:) or لفأه signifies he gave him less than his due. (K.) Accord. to Aboo-Turab, the verb is used in these two contr. senses. (TA.) 4 الفأ He caused to remain, or endure. (K.) 8 إِلْتَفَأَ see 1. لَفَآءٌ Deficiency: (IAth:) رَضِيتُ مِنَ الوَفَآءِ بِاللَّفَآءِ [I was content with a deficiency instead of full payment]: from a trad. (TA.) — — Less than what is just, or right. (K.) — — A little thing; a little. (K.) — — Dust; earth. (K.) — — Small bits of rubbish on the ground. (TA.) لَفِيْئَةٌ A piece of meat stripped off, or peeled off, from a bone: (TA:) a piece of meat in which is no bone: (S:) pl. لَفِىْءٌ [but this is rather a coll. gen. n., or it is doubtful] and لَفَايَا. (TA.) لفت 1 لَفَتَهُ, aor. لَفِتَ, (K,) inf. n. لَفْتٌ, (S,) He twisted, wrung, or turned, him, or it, (S, K), in a way different from his, or its, [proper] direction: as when you grasp a man's throat, and twist or wring it. (TA.) — — تَلْفِتُ البَقَرَةُ الخَلَى بِلِسَانِهَا [The cow turns about the fresh herb with her tongue]. (S, from a trad.) [For الخَلَا, as in copies of the S, I have substituted الخَلَى. To this action is likened a hypocrite's reading of the Kurán.] — — لَفَتَهُ He twisted, or wrung, his neck, and broke it; as also عَفَتَهُ and حَفَتَهُ. (Az, in TA, art. حفت.) — — لَفَتَهُ المَوْتُ Death took him away suddenly; as also فَلَتَهُ. (T, TA, art. فلت) — — لَفَتَهُ, aor. لَفِتَ, inf. n. لَفْتٌ, He turned him aside, to the right or left. (Msb.) — — لَفَتَهُ عِنِ الشَّىْءِ aor. لَفِتَ, inf. n. لَفْتٌ, He turned away, averted, or diverted, him from the thing. (TA.) So in the Kur, x., 79. (Fr.) — — مَا لَفَتَكَ عَنْ فُلَانٍ What hath turned thee away, or averted thee, or diverted thee, from such a one (Fr.) — — لَفَتَهُ عَنْ رَأْيِهِ (tropical:) He turned him from his opinion. (S, K.) — — لَفَتَ وَجْهَهُ عَنِّى He turned away, or averted, his face from me. (S.) — — لَفَتَ المَاشِيَةَ, aor. لَفِتَ, (inf. n. لَفْتٌ, TA,) He beat the camels or sheep or goats, not caring which of them he struck. (K.) — — لَفَتَ الْكَلَامَ, aor. لَفِتَ, inf. n. لَفْتٌ, (tropical:) He sent forth, or uttered, words, without caring what might be the meaning. (TA.) — لَفَتَ شَيْئًا, [aor. لَفِتَ,] inf. n. لَفْتٌ, He stirred a thing about and over, like as flour is stirred about and over with clarified butter, &c. (TA.) [See لَفِيتَةٌ.] — — لَفَتَ اللِّحَآءَ عَنِ الشَّجَرِ He removed, or pulled off, the peel, or rind, from the trees: (K:) or, accord. to the A, عَنِ العُودِ from the twig, or branch. (TA.) — — لَفَتَ الرِّيشَ عَلَى السَّهْمِ He put the feathers upon the arrow not so that they were well-composed, or equal, or even, or uniform, (غَيْرَ مُتَلَائِمٍ [i. e., not so that they were what is termed لُؤَام,]) but as they happened to be. (K.) 5 تَلَفَّتَ see 8. 8 التفت and ↓ تلفّت, (S, K,) [He looked aside, or about,] the latter of which signifies more than the former, (S,) are from لَفَتَهُ عَنْ رَأْيِهِ: (K:) you say, التفت إِلَى الشَّىْءِ, and تلفّت ↓ إِلَيْهِ, He turned his face towards the thing. (TA.) — — [Hence, ما التفت إِلَيْهِ He regarded not him or it; he paid no regard, or attention, to him or it. (The lexicons, &c., passim.)] — — التفت بِوَجْهِهِ يَمِينًا وَشِمَالًا He turned his face to the right and left. (Msb.) لِفْتٌ The half of a thing; syn. شِقٌّ: and its side; syn. صِغْوٌ: (S, K;) i. e., جَانِبٌ. (TA.) — — لَا تَلْتَفِتْ لِفْتَ فُلَانٍ Look not towards such a one. (S.) — A cow, or bull; syn. بَقَرَةٌ. (K.) — A woman who is stupid, foolish, or of little sense. (K.) See also أَلْفَتُ. — The vulva of a lioness. (K.) — [A name now given in Egypt to the Brassica napus of Linn., a edulis; (Delile, Flor. Aeg., No. 597;) the rape;] i. q. سَلْجَمٌ [a name given in Egypt to the Brassica napus of Linn., β oleifera: (Delile, ubi supra, No. 598:)] (S, K:) Az. says, "I have not heard it from any person confided in for accuracy, and know not whether it be Arabic or not: " (TA:) Ibn-El-Kubbee asserts it to be a Nabathean word. (MF.) لَفَتٌ The having one of his horns twisted upon, or over, the other. Said of a he-goat. (S.) لُفَتَةٌ A man who beats (much TA) his camels or sheep or goats, not caring which of them he strikes. (K.) لَفَاتٌ: see لَفُوتٌ. أَلْفَتُ لَفُوتٌ A woman who looks aside much, or often, at things. (TA.) — — A woman who, when she hears a man speak, looks aside towards him. ('Abd-el-Melik Ibn-'Omar.) — — A woman whose eye does not remain fixed towards one place, the object of whose care is that thou shouldst be heedless of her, and that she may make signs with her eyes, or the like, to another. (Th, K.) — — A woman who has a husband, and who has a child by another husband, (S, K,) and who therefore turns her regard much towards her child, (S,) and is occupied by him so as to be diverted from her husband. (TA.) — — A she-camel that is unquiet (ضَجُورٌ) on the occasion of her being milked, (K,) that looks aside at the milker, and bites him; wherefore he strikes her with his hand, and thereupon she yields her milk: this is the case when her young one has died: whence this epithet is proverbially applied to him who is disobedient. (TA.) — — Difficult, or stubborn, of disposition. (K.) But in the S is said what is at variance with this. (TA.) See لَفَاتٌ, mentioned with أَلْفَتُ, — — Accord. to some, A woman in whom is crookedness and contraction; expl. by التى فيها التواء وانقباض. (TA.) — — A woman went to calumniate, or slander. (A in art. خفت.) لَفِيتَةٌ [A certain kind of gruel] made by straining water [or juice, or a decoction,] of the white colocynth, then putting it into a stone cookingpot, and cooking it until it has become thoroughly done and thickened, and then sprinkling flour upon it: (AHn:) or thickened عَصِيدَة: (IAth, K:) or thick عصيدة (S) of هَبِيد, i. e. حَنْظَل, [or colocynth]: (TA:) so called because it is stirred about and over لِأَنَّهَا تُلْفَتُ أَىْ تُلْوَى: (S:) [see لَفَتَ شَيْئًا:] or broth resembling حَيْس: (K:) i. q. عَفِيتَةٌ. (TA, art. عفت.) [See also وَطِيئَة.] أَلْفَتُ Strong-handed, who hoists, or wrings, him who strives, or grapples, with him. (TA.) — — A he-goat having crooked horns. (TA.) لَفْتَاءُ A she-goat having crooked horns. (K.) — — A he-goat having one of his horns twisted (S, K) upon, or over the other. (S.) — — لَفْتَاءُ A woman having distorted eyes; syn. حَوْلَاءُ. (K.) — — أَلْفَتُ (in the dial. of Keys, S) Stupid; foolish; of little sense; (S, K;) like أَعْفَتُ (S) [and أَعْفَكُ]: fem. لَفْتَاءُ: [see also لِفْتٌ:] so too ↓ لَفَاتٌ: (K:) or this signifies stupid, foolish, or of little sense, and of difficult, or stubborn disposition: (S:) [see also لَفُوتٌ:] or, accord. to A 'Obeyd, as mentioned in a marginal note in a copy of the S, ↓ لَفَاتٌ and its syn. هَفَاتٌ are correctly written لَفَاةٌ and هَفَاةٌ, for in a case of pause they are pronounced لَفَاهْ and هَفَاهْ: see هَفَاتٌ. (TA.) — — (In the dial. of Temeem, S,) Left-handed; who works with the left hand; (S, K;) as also أَلْفَكُ. (TA.) المُتَلَفِّتَةُ The highest bone in the place where the head joins

the neck. (L.) 10 لفت استلفت مَا عِنْدَهُ He elicited, and exhausted, (إِسْتَنْبَطَ وَاسْتَقْصَى,) what [information, &c.] he had, or possessed. (K.) — — استلفت الرِّعْىَ He consumed the whole of the pasture, leaving nothing of it. (K, TA.) — — استلفت حَاجَتَهُ He accomplished his want. (K.) — — استلفث الخَبَرَ He concealed the news. (K.) أَلْفَتُ Stupid; foolish; of little sense: (K:) like أَلْفَتُ. (TA.) 4 لفج أَلْفَجَ and أُلْفِجَ He (a man) clave to the ground by reason of sorrow, grief, or solicitude, or of want. (L.) — — الفج, inf. n. إِلْفَاجٌ, He, or it, constrained, compelled, or necessitated, a person, to have recourse to one, or to others, not of his family; (K;) constrained him to beg of such. (L.) — — أَلْفَجَنِى إِلَى ذٰلِكَ الإِضْطِرَارُ Necessity constrained me to have recourse to that. (AZ.) — — أَلْفَجَ, [not أُلْفِجَ, as might be thought from the signification of the part. n. مُلْفَجٌ,] (inf. n. إِلْفَاجٌ; S;) and ↓ استلفج; (L:) He became a bankrupt; syn. أَفْلَسَ: (S, K:) he was, or became, poor: (TA:) he became destitute, possessing nothing. (A 'Obeyd.) 10 استلفج: see 4. — — Also, He was, or became, constrained to have recourse to a thing: or was in need. (TA.) لُفْجٌ Abasement; abjectness. (IAar, K.) لُفْجٌ The channel of a torrent. (L.) مُلْفَجٌ (S, K) and ↓ مُلْفِجٌ (ISk) and ↓ مُسْتَلْفَجٌ (K) or مُسْتَلْفِجٌ (as in the L.) A man in a state of bankruptcy: a bankrupt; syn. مُفْلِسٌ: (S, K:) or the former, poor: (ISk:) or a bankrupt and in debt: (IAth:) or destitute; possessing nothing: (A 'Obeyd:) the first extr. [with respect to rule], (S, K,) like مُحْصَنٌ from أَحْصَنَ, and مُسْهَبٌ from أَسْهَبَ. (S.) [See مُسْهَبٌ.] مُلْفِجٌ: see مُلْفَجٌ. مُسْتَلْفَجٌ, (as in the K,) or ↓ مُسْتَلْفِجٌ, (as in the L [and this latter I think the correct mode of writing the word in all the senses here explained, for I do not find it noted as extr. with respect to rule like مُلْفَجٌ,]) [part. n. of 10, q. v.: and] i. q. مُلْفَجٌ, q. v. (K.) — — One whose heart forsakes him, or fails him, by reason of fear, or fright. (K.) — — Cleaving to the ground by reason of emaciation, (K,) or of sorrow, grief, or solicitude, or of want; as also ملفج [i. e. مُلْفِجٌ and مُلْفَجٌ: see 4]. (TA.) مُسْتَلْفَجٌ: see مُسْتَلْفِجٌ. 1 لفح لَفَحَتْهُ النَّارُ, (S, M, K,) aor. لَفَحَ, (M,) inf. n. لَفْحٌ and لَفَحَانٌ, (M, K,) The fire smote, or hurt, his face; as also لفحت وَجْهَهُ: (M, O:) the fire burned him; (TA;) as also نفحته النار بِحَرِّهَا; (S, K;) and in like manner the hot wind called سَمُوم: (S:) لَفَحَتْ and نَفَحَتْ are syn., except that the effect of النَّفْح is greater than that of اللَّفْح: (Zj:) or لَفْحٌ relates to a hot wind; and نَفْحٌ, to a cold, or cool, wind: (As, S:) you also say لفحته السَّمُوم meaning the سموم blew in his face. (L.) — — Also لَفَحَهُ, aor. لَفَحَ, He smote, or struck, him, with a sword, (S, K,) lightly, or slightly: you say لَفَحْتُهُ بِالسَّيْفِ لَفْحَةً I struck him with the sword a light, or slight, blow. (S.) أَصَابَهُ لَفْحٌ مِنْ حَرُورٍ وَسَمُومٍ A burning gust of hot night-wind, and of hot day-wind, smote him. (L.) — — أَصَابَهُ مِنَ الحَرِّ لَفْحٌ وَمِنَ البَرْدِ نَفْحٌ [A blast of heat smote him, and a blast of cold]. (A.) — — You say also لَوَافِحُ السَّمُومِ [pl. of ↓ لَافِحَةٌ, and meaning Burning blasts of the سموم]. (S, K in art. سفع.) لَفْحَةٌ A light, or slight, blow with a sword. (S.) لُفَّاحٌ A certain well known plant, (K,) of the kind termed يَقْطِينِىٌّ, (L,) which people smell, (S.) yellow, and of sweet odour, (A, L,) resembling the بَاذِنْجَان (S, A, K,) when it becomes yellow; (S, A;) [accord. to Golius, app. on the authority of Ibn-Beytár, the same which the Syrians and Egyptians call شَمَّامٌ, q. v.]. — — Also, The fruit, or produce, (ثَمَرَة,) of the يَبْرُوح [or mandrake, which is called by this name (يبروح) in the present day]; (K;) thus correctly written, with the ى before the ب [not ببروح, as in the CK and some MS. copies]. (TA.) [It seems that the application of the term لفّاح to both the mandrake and the شمّام has led to confusion, and occasioned Linnæus to call the latter " cucumis dudaim. " See also يَبْرُوحٌ, and مَغْدٌ.] لَافِحَةٌ: see لَفْحٌ. 1 لفظ لَفَظَهُ, (S, M, Msb, K,) and لَفَظَ بِهِ, (M, K,) aor. لَفِظَ, (S, M, Msb, K,) inf. n. لَفْظٌ; (T, S, M, Msb;) and لَفِظَهُ, and لَفِظَ بِهِ, aor. لَفِظَ; (Ibn- Abbád, K.) but the former is that which is commonly known; (TA;) He ejected it; cast it forth; [disgorged it;] (T, S, M, Msb, K;) namely a thing that was in his mouth; (T;) his spittle, &c.; (Msb;) from (مِنْ) his mouth. (S, TA.) And لَفَظَ alone, [elliptically,] He ejected what had entered between his teeth, of food. (TA.) You say also, لَفَظَتِ الحَيَّةُ سَمَّهَا (tropical:) [The serpent ejected its poison.] (TA.) And لَفَظَ عَصْبَهُ, lit. He ejected his spittle that stuck and dried in his mouth; meaning (tropical:) he died; (T, TA;) as also لَفَظَ نَفْسَهُ, aor. لَفِظَ, inf. n. as above; (M, TA;) and لَفَظَ alone. (M, K.) And جَآءَ وَقَدْ لَفَظَ لِجَامَهُ, [as to the letter and the meaning like جَآءَ وَقَدْ دَلَقَ لِجَامَهُ,] (tropical:) He came harassed, or distressed, by thirst and fatigue. (Ibn-'Abbád, M, Z, K.) And لَفَظَتِ الرَّحِمُ مَآءَ الفَحْلِ (tropical:) The womb ejected the seminal fluid of the stallion. (TA.) And لَفَظَهُ البَحْرُ (assumed tropical:) The sea cast it forth upon the shore; (Msb, TA;) namely a fish; (TA;) or a beast. (Msb.) And لَفَظَ البَحْرُ بِمَا فِيهِ إِلَى الشُّطُوطِ (assumed tropical:) The sea cast forth what was within it to the shores. (M.) And قَآءَتِ الأَرْضُ أُكُلَهَا وَلَفَظَتْ خَبِيْئَهَا (tropical:) The earth disclosed her vegetables, and revealed her hidden things. (TA in this art. and in art. قيأ.) And لَفَظَتِ الأَرْضُ المَيِّتَ (assumed tropical:) The earth cast forth the dead; (T, Msb;) did not receive, or admit, the dead. (M.) And لَفَظَتِ البِلَادُ أَهْلَهَا (tropical:) [The countries cast forth their inhabitants]. (TA.) — — [Hence,] لَفَظَ بِالكَلَامِ, (S, K,) and بِقَوْلٍ, (Msb,) and بِالشَّىْءِ, (M,) and لَفَظَ القَوْلَ, (TA,) aor. لَفِظَ, inf. n. لَفْظٌ, (M,) He uttered, spoke forth, or pronounced, (S, M, Msb, K,) the saying, (S, K,) and a saying, (Msb,) and the thing; (M;) as also ↓ تلفّظ بِهِ. (S, Msb, K.) It is said in the Kur, [l. 17,] مَا يَلْفِظُ مِنْ قَوْلٍ (tropical:) [He doth not utter a saying]: where Kh. reads ما يَلْفَظُ: both forms of the verb being used in this sense [as is implied in the K.]. (TA.) 5 تَلَفَّظَ see 1, last signification. لَفْظٌ, originally an inf. n., (S, Msb,) is used as a subst., (Msb,) signifying (tropical:) An expression; i. e. a word; [more precisely termed ↓ لَفْظَةٌ;] and also a collection of words, a phrase, or sentence; (I'Ak &c.;) [each considered as such, without regard to its meaning; a word itself; and a phrase itself;] the latter also called لَفْظٌ مُرَكَّبٌ, a compound expression, an expression composed of two or more words: (Expos. of the Ajroomeeyeh, by the sheykh Khálid; &c.:) and ↓ مَلْفَظٌ signifies the same (TA:) pl. of the former أَلْفَاظٌ; (S, Msb;) dim. أُلَيْفَاظٌ: (Har., p. 593) and of the latter مَلَافِظ. (TA.) [Hence, لَفْظًا وَمَعْنًى (tropical:) With respect to the word, or words, or wording, and the meaning: and with respect to the actual order of the words; and the order of the sense. And لَفْظًا وَرُتْبَةً (tropical:) With respect to the actual order of the words, and the order of the proper relative places. And لَفْظًا وَتَقْدِيرًا (tropical:) Literally and virtually. And لَا وَاحِدَ لَهُ مِنْ لَفْظِهِ (tropical:) It has no singular formed of the same radical letter: i. e., it has no proper singular: said of a word such as قَوْمٌ and رَهْطٌ &c.] — — See also لُفَاظٌ. لَفْظَةٌ: see لَفْظٌ. لَفْظِىٌّ [Of, or relating to, a word, or collection of words, verbal:] opposed to مَعْنَوِىٌّ. لَفَظَانٌ Loquacious; a great talker: but this is a vulgar word. (TA.) لُفَاظٌ [app. a coll. gen. n., of which ↓ لُفَاظَةٌ, q. v., is the n. un., as seems to be indicated in the S, TA,] What is cast, or thrown, away; (M, TA;) as also ↓ لَفْظٌ: the latter on the authority of IB. (TA.) لِفَاظٌ (assumed tropical:) Leguminous plants [put forth by the earth]. (Sgh, K.) لَفِيظٌ and ↓ مَلْفُوظٌ Ejected; cast forth. (M, K.) — — (tropical:) [Uttered, spoken forth, or pronounced.] لُفَاظَةٌ What is ejected, or cast forth, from the mouth: (S, K:) such as particles of the toothstick, or stick with which the teeth are cleaned: (TA:) and what is cast, or thrown, away, of food: pl. لُفَاظَاتٌ: (Har, p. ??.:) see also لُفَاظٌ. — — Also, (tropical:) A remain, remainder, or residue, of a thing, (K, TA,) little in quality. (TA.) لَافِظٌ [act. part. n. of 1: fem. with ة]. You say, فُلَانٌ لَافِظٌ (tropical:) Such a one is dying. (TA.) — —

اللَّافِظَةُ The she-goat, (T, S, M, K,) or ewe; (M, K;) because she is called to be milked, while ruminating, and thereupon ejects her cud, and comes joyfully to be milked: (T, * S, M, * K: *) or the bird that feeds her young one from her beak; because she puts forth what is in her inside and gives it for food: (S, K *:) or the domestic cock; (S, K;) because he takes the grain with his beak, and does not eat it, but throws it to the hen: (K:) or (tropical:) the mill; (T, S, M, K;) because it casts forth what it grinds, (T, TA,) of the flour: (TA:) or (tropical:) the sea; (S, M, K;) as also لَافِظَةُ, determinate [as a proper name]; (K;) because it casts forth (S, M) what is in it, (M,) [namely] ambergris and jewels: (S:) in this last sense, and as applied to the cock, (Sgh,) the ة is to give intensiveness to the signification. (S, Sgh.) It has one or another of these significations in the saying, اسْمَحُ مِنْ لَافِظَةٍ [More liberal, or bountiful, than a she-goat, &c.,] (T, S, K,) and أَسْخَى مِنْ لَافِظَةٍ (M, TA) and أَجْوَدُ مِنْ لَافِظَةٍ [which mean the same]. (TA.) لَافِظَةٌ also signifies Any bird that feeds his female, (T,) or that feeds his young bird, (M, K,) from his beak. (T, M, K.) And اللَّافِظَةُ (tropical:) The earth; because it casts forth the dead. (TA.) And (tropical:) The present world; because it casts forth those who are in it to the world to come. (T, K, TA.) مَلْفُوظٌ: see لَفْظٌ. مَلْفَظ: see لَفِيظٌ. لفم لفق لفم لق See Supplement لقب 2 لَقَّبهُ بِكَذَا, inf. n. تَلْقِيبٌ, He called him, or named him, by such a by-name, or surname, or nickname; he surnamed him, or nicknamed him, so. (S, K.) See لَقَبٌ. — — لقّب الإِسْمَ بِالفِعْلِ [i. e., بِالفَاءِ وَالعَيْنِ وَاللَّامِ] He called the noun by an appellation in which its radical letters were represented by ف, ع, and ل; this appellation being its measure; as when جَوْرَبٌ is called فَوْعَلٌ. (TA.) [But this signification belongs to the conventional language of lexicology and grammar.] 5 تلقّب بِكَذَا He was by-named, surnamed, or nicknamed, so. (S, K.) See لَقَبٌ. 3 لَاقَبَهُ, inf. n. مُلَاقَبَةٌ, He called him by a byname, surname, or nickname; the latter doing to him the like. (TA.) 6 تَلَاقَبُوا They called one another by by-names, surnames, or nicknames. (TA.) لَقَبٌ A by-name; a surname; a nickname; syn. نَبَزٌ: (S, K:) a name of reproach; an opprobrious appellation: in this sense forbidden: (Msb:) it is said in the Kur, xlix., 11, لَا تَنَابَزُوا بِالْأَلْقَابِ Call not one another by nicknames; i. e., let not one of you call another by a name which he dislikes: (Jel:) also a by-name, or surname, which is not one of reproach: such are the surnames given to certain Imáms; الأَنْمَشُ and الأَعْرَجُ and الأَخْفَشُ and the like; and such are not forbidden, because by them is not meant reproach, or disparagement, but they are meant as mere appellations given with the approval of the persons to whom they are applied. (Msb.) [A لَقَب is distinguished from a كُنْيَة, q. v.] Pl. أَلْقَابٌ. (S, K.) — — لَقَبُ اسْمٍ] The appellation given to a noun by substituting ف, ع, and ل for its radical letters. See 2.] لقث 1 لَقَثَ, [aor. لَقُثَ,] inf. n. لَقْثٌ; and ↓ لقّث, inf. n. تَلْقِيثٌ; He mixed [a thing]. (K.) [The former verb is as above accord. to the TK: but it seems to be implied in the K that it is لَقِثَ, aor. لَقَثَ, as well in the above sense as in that here following.] — — لَقِثَ, aor. لَقَثَ, inf. n. لَقْثٌ, He took [a thing] quickly, and altogether. (K.) But this is not of established authority. (TA.) 2 لَقَّثَ see 1. لقح 1 لَقِحَتْ, (S, Msb, K,) aor. لَقَحَ, (Msb, K,) inf. n. لَقْحٌ (S, Msb, K,) and لَقَحٌ (K) and لَقَاحٌ; (S, K;) and لُقِحَتْ بِالْوَلَدِ, in the pass. form; (Msb;) She (a camel) conceived, or became pregnant; (Msb, TA;) received [into her womb] the seed of the stallion. (K.) — — لَقِحَتْ (inf. n. لَقَحٌ, syn. حَبَلٌ, K, TA: in the CK جَبَلٌ:) (tropical:) She (a woman) conceived, or became pregnant. (Sh, T, L.) — — اِمْرَأَةٌ سَرِيعَةُ اللَّقَحِ A woman quick in conceiving, or becoming pregnant. The like is said with respect to any female. Perhaps the word thus used has this signification properly, or perhaps tropically. (TA.) — — أَسَرَّتْ لَقَحًا, and لَقَاحًا, She (a camel) concealed her having conceived, or become pregnant: i. e., she did not show signs of her having conceived by raising her tail and elevating her nose. (L.) — — لَقِحَتِ النَّخِيلُ, or أُلْقِحَت, (as in different copies of the S,) (tropical:) [The palm-trees became fecundated by the process termed إِلْقَاحٌ: see 4]: and of a single palm-tree (نَخْلَةٌ) you say لَقِحَتْ, or لُقِحَتْ, without teshdeed; (so, again, in different copies of the S;) and ↓ تَلَقَّحَتْ. (S, art. أبر) — — لَقِحَ العِجَافُ, inf. n. لَقَحٌ, (tropical:) The lands in which was no good became fecundated. (L.) [See also أَعْجَفُ.] — — لَقِحَتِ الحَرْبُ: see a verse cited voce عن. 2 لَقَّحَ see 4. 4 القح الفَحْلُ النَّاقَةَ, (S, Msb,) inf. n. إِلْقَاحٌ; (Msb;) and ↓ لقّحها, (A,) [inf. n. تَلْقِيحٌ;] The stallion-camel made the she-camel to conceive, or become pregnant; impregnated her; got her with young. (Msb.) — — القح النَّخْلَةَ, inf. n. إِلْقَاحٌ, [and quasi-inf. n. لَقَاحٌ, q. v.; et vide infra;] and ↓ لقّحها, inf. n. تَلْقِيحٌ; (S, Msb, A, K;) and ↓ لَقَحَهَا, inf. n. لَقْحٌ; (K;) (tropical:) He fecundated the palm-tree by means of the ↓ لَقَاح, or spadix of the male tree, which is bruised, or brayed, and sprinkled [upon the spadix of the female]: (A:) or, by inserting a stalk of a raceme of the male tree into the spathe [of the female, after shaking off the pollen of the former upon the spadix of the female; for such is the general practice]: this is done in the following manner: you leave the spathe of the [female] palm-tree two or three nights after its bursting open: then you take a stalk of a raceme of the male tree, which is best if old, of the preceding year, and insert it into the spadix [of the female, after shaking off the pollen, as above mentioned]; and this you do according to a certain measure: it should not be done but by a man acquainted with the manner of proceeding in this case; for if he be ignorant, and do too much, he turns the spathe, and mars it; and if he do too little, many of the dates produced will be without stones; and if he do it not at all to the palm-tree, he will derive no advantage from the spadix thereof that year: (L:) ↓ لَقَحٌ is the name of that which is taken from the male palm-tree (الفُحَّال: so in the L: in the K, الفَحْل:) to be inserted in the other, [namely the spathe of the female]. (L, K.) [See also لَقَاحٌ. In the CK, for إِسْمُ مَا أُخِذَ الخ, we find اسم ماءٍ اخذ الخ, giving a different and false meaning.] جَآءَنَا زَمَنُ اللَّقَاحِ, or ↓ التَّلْقِيحِ, The time of the fecundating of the palm-trees has come to us. (L.) — — أَلْقَحَتِ الرِّيحُ السَّحَابَ (S) (tropical:) The wind impregnated, or fecundated, the cloud, or clouds; (L;) and in like manner, القحت الرِّيَاحُ الشَّجَرَ وَنَحْوَهُ [The winds fecundated the trees] (K) [and the like]. (TA.) — — القح بَيْنَهُمْ شَرًّا (tropical:) He engendered, or caused, evil, or mischief, between them. (A.) — — عَقْلَهُ ↓ جَرَّبَ الأُمُورَ فَلَقَّحَتْ (tropical:) [He became experienced in affairs, and they fecundated his intellect]. (A.) — — النَّظَرُ فِى عَوَاقِبِ الأُمُورِ ↓ تَلْقِيحُ الْعُقُولِ (tropical:) [Consideration of the results, or issues, of things is (a means of) fecundation of the intellects]. (A.) — — لَا تُلْقِحْ سِلْعَتَكَ بِالأَيْمَانِ (tropical:) [Make not thy merchandise productive of a high price by means of oaths]. (A.) 5 تلقّحت She (a camel) pretended that she had conceived, or become pregnant, (by raising her tail, in order that the stallion might not approach her, TA,) when this was not really the case. (Fr, S, K.) — — See 1. 10 استلقحت النَّخْلَةُ (tropical:) The palm-tree attained to the proper period for its being fecundated by the process termed إِلْقَاحٌ: [see 4: or required to be so fecundated]. (K.) لَقْحٌ: inf. n. of 1. q. v. — — see أَلْقَحَ النَّخْلَةَ, and see لَقَاحٌ. لَقْحَةٌ: see لِقْحَةٌ and لَقُوحٌ. (K) and ↓ لَقْحَةٌ (TA) (assumed tropical:) A woman suckling; or a woman who suckles. (K.) — — See لَقُوحٌ. لَقَاحٌ (tropical:) The thing [namely flowers or pollen] with which a female palm-tree is fecundated, (S, L, K,) taken from a male palm-tree; (L;) the spadix of a male palm-tree, (A, K,) with which a female palm-tree is fecundated, it being bruised, or brayed, and sprinkled [upon the spadix of the female]. (A.) [See also لَقَحٌ, voce أَلْقَحَ, and لِقَاحٌ] — حَيٌّ لَقَاحٌ A tribe that does not submit to kings, (S, K,) and that has not been governed by a king: (L:) or, that has not suffered captivity in the time of paganism. (S, K.) — — See 1. لِقَاحٌ The semen genitale (L, K) of a stallion camel, and

horse, and (tropical:) of a man. (L.) I'Ab, being asked respecting a man who had two wives, one of whom suckled a boy, and the other a girl, [not his own children,] whether the boy might marry the girl, answered " No; because the لقاح [i. e., لِقَاح or ↓ لَقَاح, as shown below,] is one: " meaning, says Lth, that the semen genitale which impregnated them both, and which was the source of the milk of both, was one, and that the two sucklings had thus become as though they were the children of the two women's husband: but, says Az, لقاح may here be a quasi-inf. n., syn. with إِلْقَاحٌ; like عَطَآءٌ and إِعْطَآءٌ &c.: (L:) [and the like is said in the Msb.] ↓ لَقَاحٌ and لِقَاحٌ, with fet-h and kesr, are substs. from أَلْقَحَ, [q. v.] syn. with إِلْقَاحٌ, signifying impregnation, or the getting with young; and so in the answer of I'Ab above mentioned. (Msb.) لَقُوحٌ A camel (S, K) itself: (S:) pl. لِقَاحٌ. (S, K.) — — See لَاقِحٌ. — — لَقُوحٌ and ↓ لِقْحَةٌ (S, Msb, K) and ↓ لَقْحَةٌ, (Msb, K,) applied to a she-camel, i. q. حَلُوبٌ [meaning Milch, and a milch camel]: (S, Msb, K:) but Az says, that the former only is used as an epithet; you say ناقة لَقُوحٌ, and not ناقةٌ لِقْحَةٌ, but هٰذِهِ لِقْحَةُ فُلَانٍ: (TA:) or لَقُوحٌ is [an epithet] applied to a she-camel during the first two or three months after her having brought forth; and after this she is termed لَبُونٌ: (AA, S, K:) and accord. to some, ↓ لِقْحَةٌ signifies a milch camel abounding with milk: or a she-camel from the time when the hump of her young one becomes fat, until the expiration of seven months, when she weans her young one, and this she does at the [auroral] rising of Canopus: (TA:) [which rising, in central Arabia, about the commencement of the era of the Flight was between the 30th of July and the 12th of August:] also ↓ لِقْحَةٌ and ↓ لَقْحَةٌ a she-camel that has lately brought forth: (L:) pl. of لَقُوحٌ, لِقَاحٌ (S, Msb, K) and لَقَائِحُ; (ISh;) and pl. of ↓ لِقْحَةٌ (and of ↓ لَقْحَةٌ, K, TA,) لِقَحٌ (S, Msb, K) and لِقَاحٌ. (ISh, Th, Msb.) — — The Arabs also said لِقَاحَانِ أَسْوَدَانِ [Two black herds of milch camels], like as they said قَطِيعَانِ; for they said لِقَاحٌ وَاحِدَةٌ in like manner as they said قَطِيعٌ وَاحِدٌ and إِبِلٌ وَاحِدَةٌ. (S.) — — ↓ أَدِرُّوا لِقْحَةَ المُسْلِمِينَ (tropical:) Milk ye the milch camel of the Muslims: occurring in a trad., alluding to the tribute (فَىْء and خَرَاج) whence were derived the stipends and fixed appointments of the persons addressed, and to the collecting it with equity. (TA.) لَقَّاحٌ A fecundator of palm-trees. (Az, TA in art. جنى.) لاقِحٌ (IAar, S, K) and ↓ لَقُوحٌ (K) and ↓ مَلْقُوحَةٌ (Msb) A she-camel having just conceived, or become pregnant; (IAar, K;) as also قَارِحٌ: afterwards, when her pregnancy has become manifestly apparent, she is termed خَلِفَةٌ: (IAar:) pl. of the former لَوَاقِحُ (K) and لُقَّحٌ; (TA;) and of the second, لُقُحٌ. (L, K, TA: in the CK لُقَّحٌ.) — — رِيَاحٌ لَوَاقِحُ (S, K, &c.,) (tropical:) Pregnant winds; so called because they bear the water and the clouds, and turn the latter over and about, and then cause them to send down rain; (TA;) or because they become pregnant, and then impregnate the clouds: (IJ:) the sing. is رِيحٌ لَاقِحٌ, the contr. of which is termed رِيحٌ عَقِيمٌ [or " a barren wind "]: (ISd:) or ريح لاقح signifies ذَاتُ لَقَاحٍ [possessing that which impregnates]; like as دِرْهَمٌ وَازِنٌ signifies ذُو وَزْنٍ; رَجُلٌ رَامِحٌ, ذُو رُمْحٍ: (AHeyth:) or رياح لواقح signifies impregnating, or fecundating, winds; (S, K;) as also ↓ مَلَاقِحُ [pl. of مُلْقِحَةٌ]: (K:) or it is not allowable to say مَلَاقِحُ; (S;) but this is the regular form of the word; because the wind impregnates the clouds; (IJ;) and thus لواقح is extr.: or, as some say, the proper original word is مُلْقِحَةٌ; but the winds do not impregnate unless they are themselves pregnant; as though they were pregnant with good, and, when they raised the clouds, transmitted to them that good. (S.) — — حَرْبٌ لَاقِحٌ (K) (tropical:) War pregnant [with great events.] (TA.) مُلْقِحٌ A stallion camel: pl. مَلَاقِحُ. (S, K.) — — See لَاقِحٌ. — — (tropical:) A man to whom offspring is born. Occurring in a trad. (TA.) مُلْقَحَةٌ A female camel that has her young one in her belly: pl. مَلَاقِحُ: (S, K:) a pass. part. n. from أَلْقَحَ. (Msb.) مَلْقُوحَةٌ (IAar, S, K, &c.) and مَلْقُوحٌ, (IAar,) which latter is also used in a pl. sense, (As,) What is in the belly of a she-camel: (A 'Obeyd, T, S, K, &c.:) or what is in the back of the stallion camel; [meaning his progeny in the elemental state;] (Aboo-Sa'eed, K;) but the former, says Az, is the correct signification: (L:) مَلْقُوحٌ بِهِ is for مَلْقُوحَةٌ, converted into a subst., (Msb,) from لُقِحَتْ, like مَحْمُومٌ from حُمَّ, and مَجْنُونٌ from جُنَّ: (S:) pl. مَلَاقِيحُ. (A 'Obeyd, S, K, &c.) The Muslims are forbidden to sell مَلَاقِيح and مَضَامِين. (L.) [See the latter of these words.] — — المَلَاقِيحُ is also used (sometimes, TA) to signify The mothers: and its sing. is مَلْقُوحَةٌ. (K.) — — See لَاقِحٌ.

لقس 1 لَقِسَتْ نَفْسُهُ, (S, A, K,) aor. لَقَسَ, (S, K,) inf. n. لَقَسٌ, (S, TA,) His soul [or stomach] heaved; or became agitated by a tendency to vomit; or became heavy; syn. غَثَتْ, [q. v.,] (S, A, K,) and خَبُثَتْ; (S, K;) مِنَ الشَّىْءِ in consequence of the thing. (S, K.) Mohammad desired his followers to use this expression instead of خَبُثَتْ نَفْسُهُ, which he disliked. (K, TA.) — — With إِلى الشَّىْءِ following it, His soul strove with him to incline him to the thing, (K,) and became greedy for it. (TA.) [But Az seems to disapprove of this explanation.] لَقِسَةٌ, as an epithet applied to نَفْسٌ, is the part. n. of لَقِسَتْ in the [first and] second of the senses explained above. (TA.)

لقط 1 لَقَطَهُ, (S, Mgh, * Msb, K,) aor. لَقُطَ, inf. n. لَقْطٌ, (Msb, TA,) He picked it up, took it up, raised it, (Mgh,) or took it, (S, K,) from the ground, (S, Mgh, K,) without trouble or fatigue; as also ↓ التقطهُ: (S:) or both signify he took it from a place where it was not thought to be; this being the primary signification: and hence, he took it. (Msb.) It is said of a man: and you say also, لَقَطَ الطَّائِرُ الحَبَّ [The bird picked up from the ground the grains]. (Msb.) The Arabs say to a calumniator, ↓ إِنَّ عِنْدَكَ دِيكًا يَلْتَقِطُ الحَصَى [Verily thou hast a cock that picks up pebbles]. (TA.) And it is said in a proverb, أَصَيْدَ القُنْفُذِ أَمْ لُقْطَةً [Is it by the hunting of the hedgehog or the picking up thereof from the ground?] applied to a poor man who becomes rich suddenly. (TA.) [In Freytag's Arab. Prov. (i. 726,) أَصَيْدُ القُنْفُذِ أَمْ لُقَطَةً: and there asserted to be said of him who finds a thing which he had not sought: or, accord. to Sharafed-Deen, of a thing of the nature of which we may be uncertain.] You say also, لَقَطْتُ العِلْمَ مِنَ الكُتُبِ (assumed tropical:) [I picked up science, or knowledge, from books;] I acquired science, or knowledge, from this and that book. (Msb.) And لَقَطْتُ أَصَابِعَهُ (assumed tropical:) I took off his fingers, by cutting, without [the main part of] the hand. (Msb.) 3 مُلَاقَطَةٌ A horse's lifting the legs all together in the pace called تَقْرِيب: (AO, K: *) or, in the pace called خَبَب, of a horse, it is similar to مُنَاقَلَةٌ. (JK.) — Also, (K,) and ↓ لِقَاطٌ, (TA,) The being over against, or facing. (K, TA.) You say, دَارُهُ بِلِقَاطِ دَارِى His house is over against, or faces, my house. (Lh, K.) And لَقِيتُهُ لِقَاطاً I met him face to face. (IAar.) 5 تلقّط فُلَانٌ التَّمْرَ, or التَّمَرَ, (S, accord. to different copies, and K, *) Such a one, [picked up, or] took up from the ground, from this and that place, the dates, or the fruits. (S, K. *) 8 التقطهُ: see 1, in two places. — — Also, He collected it. (Msb.) — — And (tropical:) He stumbled upon it, or lighted on it, (K, TA,) unexpectedly, (TA,) without seeking; (K, TA;) such a thing, for instance, as a well, and herbage. (TA.) You say also, وَرَدْتُ الشَّىْءَ الْتِقَاطًا (tropical:) I came upon the thing unexpectedly, or unawares; (S, TA:) and لَقِيتُهُ الْتِقَاطًا (tropical:) I met him unexpectedly: (TA:) التقاطا in this sense being one of those inf. ns. which are used as denotatives of state. (Sb, TA.) لَقَطٌ What is picked up, or taken from the ground, (S, Msb, K,) of a thing; (S, Msb;) as also ↓ لُقْطَةٌ and ↓ لُقَطَةٌ and ↓ لُقَاطَةٌ: (K:) or ↓ this last signifies what one picks up, of lost property; as also ↓ لُقَاطٌ, with the ة elided; and ↓ لُقَطَةٌ like رُطَبَةٌ: (Msb:) or ↓ لُقَاطَةٌ signifies also what falls, or drops, of a thing that is worthless,

(K, TA,) or paltry, and is taken by any one who chooses to take it: (TA:) and the same, what is picked up from the stumps of the branches of palm-trees, [app. meaning dates picked up thence,] after the cutting off of the dates: (TA:) IAth says, that ↓ لُقَطَةٌ, with damm to the ل and fet-h to the ق, is often mentioned in trads., and signifies property which is found: (TA:) Az says, that لُقَطَةٌ, with fet-h to the ق, signifies a thing which one finds dropped, or thrown down, and takes; (Mgh, Msb;) and that all the lexicologists and skilful grammarians say so; (Msb;) and in like manner, A 'Obeyd, on the authority of As and of El-Ahmar; (TA;) only Lth, of all whom he has heard, saying that it is ↓ لُقْطَةٌ, with sukoon; (Mgh, Msb;) and Fr: (TA:) IF and ElFárábee and others mention only ↓ لُقَطَةٌ; and some reckon the pronunciation with sukoon as an error of the vulgar; and the reason is this; that the original word is ↓ لُقَاطَةٌ, which, in consequence of its being in frequent use, as applied to what is picked up in plundering, is contracted, sometimes, by the elision of the ة, into ↓ لُقَاطٌ, and sometimes, by the elision of the ا into ↓ لُقَطَةٌ; and if they made the ق quiescent, there would be two alterations in the word, and such double alteration does not exist in chaste language: (Msb:) IB, however, says that ↓ لُقْطَةٌ is correct; and he approves it; because فُعْلَةٌ has the sense of a pass. part. n., as in the instance of ضُحْكَةٌ; and فُعَلَةٌ has the sense of an act. part. n., as in the instance of ضُحَكَةٌ; and that it occurs in poetry: and IAth observes, that some say thus; but that ↓ لُقَطَةٌ is more common and more correct. (TA.) Anything that is scattered, of ears of corn, or of fruit; n. un. with ة: (TA:) what is picked up, or taken from the ground, (S, Msb, K,) by men, (S,) of ears of corn; (S, Msb, K;) as also ↓ لُقَاطٌ, with damm: (S:) and ↓ لَقَاطٌ, like سَحَابٌ, the ears of corn which the reaping-hooks miss, (AHn, K,) and which men pick up. (AHn.) What is picked up from a mine: (Msb:) pieces of gold found in a mine; (K;) or such are termed لَقَطُ مَعْدِنٍ: (S:) or لَقَطٌ signifies pieces of gold, or of silver, like what are termed شَذْر, and larger, in mines; which are the best thereof: and one says ذَهَبٌ لَقَطٌ: (Lth:) and ↓ مُلْتَقَطٌ, also, signifies gold found in a mine. (TA.) You say also, فِى هٰذَا المَكَانِ لَقَطٌ مِنَ المَرْتَعِ In this place is some small quantity of pasturage. (S.) And فِى الأَرْضِ لَقَطٌ لِلْمَالِ In the land is pasturage not much in quantity for the beasts. (TA.) The pl. is أَلْقَاطٌ. (TA.) لُقْطَةٌ: see لَقَطٌ, throughout the first sentence. — — Accord. to Lth, it [also] signifies A man who repeatedly and perseveringly seeks after things to be picked up, and picks them up: (TA:) and some say, that ↓ لُقَطَةٌ signifies one who picks up: but the more common and correct signification of this latter is " property which is found," as before stated. (IAth.) لُقَطَةٌ: see لَقَطٌ, throughout the first sentence: — and see لُقْطَةٌ. لَقَاطٌ: see لَقَطٌ, in the latter part of the paragraph. لُقَاطٌ: see لَقَطٌ, in three places. لِقَاطٌ: see 3. — — [The act of picking up the ears of corn which the reaping-hooks miss;] the act denoted in the explanation of لَقَاطٌ. (JK, K, TA.) You say, هُوَ يَتَعَيَّشُ بِاللِّقَاطِ عَنِ اللَّقَاطِ [He constrains himself to obtain the means of life, or he obtains what is barely sufficient for his sustenance, by picking up, or gleaning, from the ears of corn which the reaping-hooks have missed]. (TK: but there given without any syll. signs.) [If the reading intended be بِاللَّقَاطِ عَنِ اللِّقَاطِ, the meaning of لِقَاطٌ is The act of missing ears of corn with the reapinghook; as is implied in the K, where لَقَاطٌ is imperfectly explained: but this I think improbable.] لَقَاطٌ and لِقَاطٌ are [respectively] like حَصَادٌ [as signifying what is " reaped "] and حِصَادٌ [as signifying the act of " reaping "]. (TA.) لَقِيطٌ i. q. ↓ مَلْقُوطٌ; (Msb, K;) i. e. A thing that is picked up, taken up, raised, (Mgh,) or taken, (Msb, K,) from the ground, (Mgh, K,) or from a place where it was not thought to be. (Msb.) — — And, generally, (Mgh,) A foundling; or child that is cast out, (Az, S, Mgh, Msb, K,) and found by a man, (Az, TA,) or picked up; (S;) or because it is cast out with the object of its being picked up: (Mgh:) not what Lth asserts it to be; i. e. a child that is cast out in the roads, and there found, whose father and mother are unknown: of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ: (Az, TA:) and ↓ مَلْقُوطٌ signifies the same: (K:) [pl. of the former, لُقَطَآءُ.] — — Also, A well upon which one lights unexpectedly, or unawares, (Lth, K,) without seeking it. (Lth.) لُقَاطَةٌ: see لَقَطٌ, first sentence, in four places. لَقِيطَةٌ applied to a man, and to a woman, (tropical:) Low, ignoble, base, vile, or mean; (K, TA;) as also ↓ لَاقِطَةٌ applied to a man; (TA;) and so ↓ سَاقِطٌ مَاقِطٌ لَاقِطٌ, used together. (L in art. سقط.) It occurs in this sense preceded by سَقِيطَةٌ; but you say سَقِيطٌ when alone. (TA.) لَقَّاطٌ: see لَاقِطٌ. لَقَّاطَةٌ: see لَاقِطٌ. لَاقِطٌ and in an intensive sense ↓ لَقَّاطٌ and [in a doubly intensive sense] ↓ لَقَّاطَةٌ A man [who picks up things from the ground; and the second, who does so much, or often; and the third, who does so very much, or very often: or] who takes things from places where they were not thought to be: (Msb:) and all signify a man who picks up the ears of corn [that fall] when the crop is reaped, and [the fruit that falls] when the ripe dates are cut from the raceme: (TA:) and the first and second, a bird that picks up grains. (Msb.) — — لِكُلِّ سَاقِطَةٍ لَاقِطَةٌ ↓ For every saying that falls from one, there is a person who will take it up: (Msb in art. سقط:) or for every word that falls from the mouth of the speaker, there is a person who will hear it and pick it up and publish it: (S, * K:) a proverb, (TA,) relating to the guarding of the tongue: (K:) the ة in لاقطة is to give intensiveness to the meaning, (Msb, in art. سقط,) or for the purpose of assimilation: (Msb in that art., and in the present one:) if you say لِكُلِّ ضَائِعٍ, or the like, you say لَاقِطٌ. (Msb in the present art.) — — لَاقِطَةُ ↓ الحَصَى The قَانِصَة [meaning stomach, &c.,] of a bird, (S, K,) in which pebbles become collected: (S:) or the omasum (قِبَة) of a sheep or goat [and the corresponding ventricle of a camel, as is shown in the TA in art. حصل; also called لَقَّاطَةُ الحَصَى (see قُرَيْحَآء);] because it conveys thereinto whatever it eats of earth and pebbles; (A, TA;) as also اللَّاقِطَةُ [alone]. (TA.) — لَاقِطٌ also signifies (tropical:) Any freedman, or emancipated slave: (K:) or the slave of a freedman. (S in art. مقط, and TA in art. سقط:) the slave of the لاقط is called مَاقِطٌ; and the slave of the ماقط is called سَاقِطٌ: and hence the saying, هُوَ سَاقِطُ بْنُ مَاقِطِ بْنِ لَاقِطٍ. (K, TA [but in the CK, for بْنُ we find بَنُو, with the necessary difference in what follows it.]) See art. سقط. — — See also لَقِيطَةٌ: and see أَلْقَاطٌ, which may be a pl. of لَاقِطٌ; as in لُقَّاطٌ, which is explained with أَلْقَاطٌ. لَاقِطَةٌ: see لَاقِطٌ, in two places: — and see also لَقِيطَةٌ. أَلْقَاطٌ pl. of لَقَطٌ, q. v. — — (assumed tropical:) A small number of men, separated, or scattered, or dispersed. (S.) — — [Also, perhaps as pl. of لَاقِطٌ, like as أَصْحَابٌ is pl. of صَاحِبٌ,] (tropical:) The refuse, or lowest, or basest, or meanest sort, of mankind, or of people; (K, * TA;) as also ↓ لُقَّاطٌ [which is doubtless a pl. of لَاقِطٌ, like as سُقَّاطٌ is of سَاقِطٌ, and مُقَّاطٌ of مَاقِطٌ]. (IAar, in TA, art. خشر.) مَلْقَطٌ [A place where a thing is picked up:] a place where a thing is sought, or to be sought: a mine: (TA:) [pl. مَلَاقِطُ.] — — أَصْبَحَتْ مَرَاعِينَا مَلَاقِطَ مِنَ الجَدْبِ Our places of pasturage became dried up, and destitute of herbage, by reason of the drought. (As.) مِلْقَطٌ A thing with which, (K,) or in which, (Jm,) one picks up, or takes up, from the ground: (Jm, K;) as also ↓ مِلْقَاطٌ. (TA.) مِلْقَاطٌ: see مِلْقَطٌ. — — The [instrument called] مِنْقَاش, (K, TA,) with which hair is plucked up. (TA.) مَلْقُوطٌ: see لَقِيطٌ, in two places. IAth explains مَالٌ مَلْقُوطٌ as signifying property found. (TA.) مُلْتَقَطٌ: see لَقَطٌ, last sentence but two. — — Also, applied to a thing, i. q. سَاقِطٌ (assumed tropical:) [Vile, mean, or paltry]. (TA.) لقع لقف لقم لقن لقى لك See Supplement لكأ 1 لَكَأَ, aor. لَكَأَ, (K,) inf. n. لَكْءٌ, (TA,) He beat a person (K) with a whip. (TA.) — — لَكَأَ بِهِ الأَرْضَ He cast him upon the ground. (AZ, S.) [See زَكَأَ, and لَتَأَ.] — — لَكَأَهُ He prostrated him. (K.) — لَكَأَهُ He gave him the whole of what was due to him: (K:) like لَفَأَهُ. (T.) —

لَكِئَ, aor. لَكَأَ, He stayed, dwelt, or abode, (K,) in a place: like لَكِىَ. (TA.) لكئ بِمَوْضِعٍ He kept, or remained fixed, in a place. (K, * TA.) 5 تلكّأ عَلَيْهِ He excused himself to him; he pleaded an excuse to him. (K.) — — تلكّأ عَنْهُ He was slow to do it; delayed to do it; (S, K, TA;) excused himself, or pleaded an excuse, for not doing it; refused to do it, or abstained from doing it. (TA.) لكب مَلْكَبَةٌ A she-camel compact in flesh: (K:) or abounding with fat, and compact in flesh. (AA, T.) — — The conduct of a pimp: syn. قِيَادَةٌ (L.) لكث 1 لَكَثَ, [aor. لَكُثَ,] inf. n. لَكْثٌ (and لِكَاثٌ, IAar), He struck, or smote; (K;) accord. to IAar, who does not particularize the hand, nor the foot: (TA:) or, with his hand, or his foot, accord. to some: (TA:) or, with [perhaps a mistake for upon] the mouth. (Kr.) [See also لكد.] — — لَكَثَهُ, [aor. لَكُثَ,] He overburdened him. (K.) — — لَكِثَ, aor. لَكَثَ, [inf. n. لَكَثٌ,] He (a camel) was affected with the disorder called لَكَثٌ, or لُكَاثٌ. (K.) — — لَكِثَ بِهِ, aor. لَكَثَ, It (dirt [see لُكْثٌ]) adhered to it; (K;) i. e., to the vessel. (TA.) [See also لَكِدَ and لَكِعَ.] لُكْثٌ The dirt of milk, which congeals upon the edge of the vessel, and is removed with the hand. (TA.) لَكَثٌ and ↓ لُكَاثٌ (as also نُكَاثٌ, TA,) A disorder in the mouths of camels, resembling pustules. (Lh, K.) — — ↓ لُكَاثَةٌ, A disorder that attacks sheep or goats in the sides of the mouth and in the lips, resembling an ulcer; happening on their first cropping plants when they are short, with small branches. (L.) نَاقَةٌ لَكِثَةٌ A fat she-camel. (K.) لُكَاثٌ A shining stone in gypsum. (Fr, K.) — See لُكَاثَةٌ. لَكَثٌ: see لُكَاثٌ [pl. of لَاكِثٌ?] Preparers of gypsum: (K:) not those who traffick therein. (TA.) لُكَاثِىٌّ A man (TA) very white: (K:) from لُكَاثٌ as signifying a shining stone in gypsum. (TA.) لكد 1 لَكِدَ عَلَيْهِ, (As, S, L, K,) and بِهِ, (L,) aor. لَكَدَ, (K,) inf. n. لَكَدٌ; (As, S, L;) and تلكّد ↓ به; (A;) It (dirt) clave, or stuck, to him, or it. (As, S, A, L, K.) — — لَكِدَ بِفِيهِ It (a glutinous thing that had been eaten of) left part of its substance, or its colour, sticking to his (the eater's) mouth. (L.) — — لَكِدَ It (his hair) became compacted together, or matted, (L,) by reason of dirt. (A.) — — لَكِدَ بِهِ, and ↓ التكد, He kept to, or clave to, and did not quit, him, or it. (L.) See also 3. 3 لاكدهُ He kept, clave, or clung, to him. (L.) 5 تَلَكَّدَتلكّد It (a thing) clave together, one part to another. (S, L, K.) — — He became thick (and compact, TA,) in his flesh. (K.) — — See 1. — — تلكّدهُ He embraced him; put his arms round his neck. (As, L, K.) 8 إِلْتَكَدَ see 1. مِلْكَدٌ A thing resembling a مُدُقّ [or pestle], with which one bruises, brays, or pounds. (S, L, K.) لكز 1 لَكَزَهُ, aor. لَكُزَ, (Mgh, Msb,) inf. n. لَكْزٌ, (S, Mgh, Msb, K,) He struck him upon the breast (AO, S, A, Mgh, Msb, K) with the fist: (AO, S, Mgh, Msb:) and upon the حَنَك [or part beneath the chin]: (A, K:) and upon the neck: (K:) or upon any part of the body with the fist: (AZ, S, Msb:) or with the extremities of the fingers: (TA, art. لقز:) he pushed, or impelled, or repelled, him: (TA, ibid.:) he thrust or pierced him [with a spear or the like]: (TA, art. لز:) لَكْزٌ is also syn. with وَكْزٌ [which has several significations, some of which are indentical with some explained above]. (K.) You say also, لَكَزَهُ بِجُمْعِ كَفِّهِ He struck him upon the breast, or the part called حَنَك, with his fist. (A.) 3 لاكزهُ, inf. n. مُلَاكَزَةٌ, [He contended with him in striking upon the breast, or the part beneath the chin, &c., with the fists.] (A, TA.) 6 تلاكزا [They two contended in striking each other upon the breast, or the part beneath the chin, &c., with their fists]. (A, TA.) لَكْزَةٌ A blow upon the breast, (A, Mgh,) and upon the part beneath the chin, [&c.,] (A,) with the fist. (Mgh.) مُلَكَّزٌ (tropical:) A low, an abject, or a despicable, man, who is repelled (A, TA) from the doors. (TA.) لكع لكم لكن لكى See Supplement للب لَوْلَبٌ: see art. لب. مُلَوْلَبٌ i. q. مِرْوَدٌ (S, K) and the like. (S.) Of the measure مُفَوْعَلٌ: (S, K:) or, accord. to some, فَعَوْعَلٌ. (TA.) لم see Supplement. لما 1 لَمَأَهُ, and لَمَأَ عَلَيْهِ, aor. لَمَأَ, He smote his hand upon it, [or laid his hand upon it, or seized it,] openly or secretly. (K.) — — لَمَأَ الشَّىْءَ He took the whole thing; took it entirely. (K.) — — لَمَأَ الشَّىْءَ, (K,) inf. n. لَمْءٌ, (TA,) He glanced, or took a slight look at the thing; beheld it quickly: like لَمَحَهُ. (K.) 4 الما عَلَيْهِ He (a thief, TA) took it away privily. (K.) [See also أَلْمَى.] — — الما عَلَىَّ حَقِّى He denied me my right, or due. (K.) — — الماَت الدَّوَابُّ المَكَانَ (S) [in the K, بِالْمَكَانِ; but this appears, from what is said in the S and the TA, to be wrong;] The beasts of carriage left the place bare of pasture. (S, K.) — — الما عليه, (K,) or بِهِ, (S, L,) He took, or got, possession of it; took it, got it, or held it, within his grasp, or in his possession: syn. إِشْتَمَلَ عَلَيْهِ: (S, K:) or the latter signifies he took it away; went away with it. (K.) الما عَلَى الشَّىْءِ He got possession of the thing. (L.) ذَهَبَ ثَوْبِى فَمَا أَدْرِى مَنْ الما به [My garment is gone, and I know not who has taken, or got, possession of it; or who has taken it away]. (S.) The phrase without negation is also used. (ISk, S.) [See also 8.] 5 تلمّأت الأَرْضُ بِهِ, (K,) and عَلَيْهِ, (S, K,) The earth enclosed him; was made even over him: and concealed him. (S, K.) See 8. 8 التمأ بِمَا فِى الجَفْنَةِ, and ↓ الما, and ↓ تلمّأ, He took to himself the contents of the bowl. (K, TA.) [See also التمع and المع and تلمّع.] — أُلْتُمِىءَ لَوْنُهُ His colour altered, or became altered. (S, K.) إِلْتَمَأَ is also mentioned as having the same signification. (TA.) [See also التمع and التمى.] مَلْمُوَةٌ A place in which a thing is taken (يُؤْخَذُ, as in some copies of the K) or found (يُوجَدُ, as in other copies of the K). — — A sportsman's, or hunter's, or fowler's, or fisherman's net. (K, TA.) لمج 1 لَمَجَ, (aor. لَمُجَ, S, M,) inf. n. لَمْجٌ, (S, K,) He ate: or he ate with the extremity of the mouth: (M:) or he ate with the extremities of his mouth: (S, K:) or he took fodder, or dry herbage, with the extremity of his mouth: (T:) AZ says, I know not اللَّمج except as the act of asses, and it is like اللَّمْس, [probably a mistake for اللَّهْس, or its syn. اللَّحْس,] or signifies more than this latter word. (AHn.) — — لَمَجَ, inf. n. لَمْجٌ, Inivit feminam. (K.) 2 لَمَّجَهُ, inf. n. تَلْمِيجٌ, He fed him with something whereby to content, or divert, him [so as to allay the craving of his stomach] before the [morning-meal called] غَدَاء: see لُمْجَةٌ. (TA.) And see لَمَظَهُ: and عَجَّلْتُمْ: and عَسَّلَ. — — مَا لَمَّجُوا ضَيْفَهُمْ بِشَىْءٍ They did not feed their guest with anything whereby to allay the craving of his stomach before the morning-meal. (S.) 5 تلمّج He ate something whereby to content, or satisfy, himself [so as to allay the craving of his stomach] before the [morning-meal called] غَدَاء. (K.) [See لُمْجَةٌ: and see also لَمَاجٌ.] — — Accord. to AA, it is like تَلَمَّظَ; [He searched repeatedly, with his tongue, after the remains of food in his mouth, and put forth his tongue and licked his lips with it;] and one says, رَأَيْتُهُ يَتَلَمَّجُ بِالطَّعَامِ, i. e. يتلمّظ [I saw him searching repeatedly, with his tongue, after the remains of the food in his mouth, &c.]; and As says the like. (S.) سَمْجٌ لَمْجٌ, (K,) or شَىْءٌ سَمْجٌ لَمْجٌ (S,) and ↓ سَمِجٌ لَمِجٌ, and ↓ سَمِيجٌ لَمِيجٌ: (S, K:) in each of these expressions, the latter word is an imitative sequent: (AO, S, K:) [app. Very ugly: in the TA it is said, that these epithets are applied to a man, and signify ذَوَّاقٌ, app. meaning one who tastes much: and in the L it is said, that ↓ رَجُلٌ لَمِجٌ, after the manner of a relative noun, signifies ذَوَّاقٌ]. See لَمْجٌ. لَمِجٌ: see لُمْجَةٌ. لَمْجٌ: see لَمَاجٌ. — — Also [An early portion of food, being] That with which one contents, or diverts, himself [so as to allay the craving of his stomach] before the [morning-meal called] غَدَاء. (K.) See سُلْفَةٌ. لَمَاجٌ The least (أَدْنَى) [kind, or quantity,] of food, or of what is eaten: (S, K:) and sometimes, of beverage. (TA.) — — مَا تَلَمَّجْتُ عِنْدَهُ بِلَمَاجٍ, (S, L,) and ↓ لَمُوجٍ, and ↓ لُمْجَةٍ, (L,) I ate not anything at his abode: (L:) and مَا ذُقْتُ شَمَاجاً وَلَا لَمَاجًا, (S, L,) I tasted not anything. (S, L.) لَمُوجٌ: see لَمَاجٌ. لَمِيجٌ One who eats much; a great eater. (K.) — — Is qui multum coït: as also ↓ لَامِجٌ. (K.) — — See also لَمْجٌ. لَمِيجٌ: see لَامِجٌ. مَلَامِجُ: i. q. مَلَاغِمَ: (i. e., S;) The parts around the mouth. (S, K.) رُمْحٌ مُلَمَّجٌ A smoothed spear. (K.) لمح 1 لَمَحَهُ, (S,)

or لَمَحَ إِلَيْهِ, aor. لَمَحَ, (L, Msb, K), inf. n. لَمْحٌ, (Msb;) and ↓ المح, (L, K,) or ↓ المحة, (S, Msb,) and ↓ التمحة; (S;) He glanced, or took a light, or slight, look, at him or it; (S;) like لَمَأَهُ; (Nh;) snatched a sight of him or it unawares: (L, Msb, K;) or, accord. to some, لَمَحَ signifies he looked; and ↓ المحه, he made him to look; but the former explanation is the more correct: or لَمَحَ is only said of one looking from a distance. (L.) — — لَمَحْتُهُ بِالبَصَرِ I directed (صَوَّبْتُ) my sight towards him. (Msb.) — — لَمَحَ البَصَرُ The sight extended to a thing. (Msb.) — — لَمَحَ, aor. لَمَحَ, inf. n. لَمْحٌ (S, K) and لَمَحَانٌ and تَلْمَاحٌ, (K,) It (lightning, and a star,) shone; gleamed; glistened; i. q. لَمَعَ. (S, K.) 3 لَامَحَهُ, inf. n. مُلَامَحَةٌ, [He glanced at him, or viewed him lightly, or slightly, or snatched sights of him unawares, reciprocally]. (A.) 4 المحهُ He made him to glance, or to take a light, or slight, look; expl. by جَعَلَهُ يَلْمَحَ, (K,) and جَعَلَهُ مِمَّنْ يَلْمَحُ. (TA.) — — See 1. — — أَلْمَحَتِ المَرْأَةُ مِنْ وَجْهِهَا, (inf. n. إِلْمَاحٌ, TA,) The woman allowed herself [or her face] to be glanced at, or to be viewed lightly, or slightly: so does a beautiful woman, displaying, and then concealing, her beauties. (T, K.) 8 أُلْتُمِحَ بَصَرُهُ His sight was taken away. (K.) — — See 1. فُلَانٌ سَمْحٌ لَمْحٌ, and ↓ سَمِيحٌ لَمِيحٌ: see art. سمح. [لَمْحٌ and لَمِيحٌ in these cases seem to be merely imitative sequents.] — — لَأُرِيَنَّكَ لَمْحًا بَاصِرًا (tropical:) I will assuredly show thee a manifest, or an evident, thing, matter, or affair. (S, A, K.) [See also art. بصر.] لَمْحَةٌ, subst. from لَمَحَ, (S, L,) A glance, or light or slight look. (L.) — — لَمْحَةٌ A shining, gleaming, or glistening, of lightning. (S.) — — فِى فُلَانٍ لَمْحَةٌ مِنْ أَبِيهِ In such a one is a likeness, or point of resemblance, to his father: then they said ↓ مِنْ ابيه مَلَامِحُ, (S,) signifying likenessess, or points of resemblance; forming an extr. pl., (S, K,) as though from another word than لَمْحَةٌ: (S:) they did not say مَلْمَحَةٌ. (TA.) — — ↓ مَلَامِحُ also signifies What appear of the beauties and defects of the face (K) of a human being: or the parts thereof that are glanced at, or viewed lightly or quickly. (TA.) لَمُوحٌ: see لَامِحٌ. لَمِيحٌ: see لَمْحٌ. لَمَّاحٌ: see لَامِحٌ. لُمَّاحٌ Sharp hawks; syn. صُقُورٌ ذَكِيَّةٌ. (IAar, T, K, [in the CK, زَكِيَّة].) لَامِحٌ and ↓ لَمُوحٌ and ↓ لَمَّاحٌ Lightning, and a star, shining; gleaming; glistening: (K:) [but the second and third are intensive epithets, signifying shining much; &c.] — — أَبْيَضُ ↓ لَمَّاحٌ (tropical:) Intensely white. (A.) — — لَامِحُ عِطْفَيْهِ A self-admiring man, who looks at his sides. (M, F.) أَلْمَحِيٌّ A man (TA) who glances much, or frequently takes light, or slight looks. (K.) مَلَامِحُ: see لَمْحَةٌ. لمز 1 لَمَزَهُ, aor. لَمِزَ and لَمُزَ, inf. n. لَمْزٌ, He made a sign to him with the eye, or the like, (S, A, * Msb, K,) as the head, and the lip, with low speech. (TA.) This is the original signification. (S, Msb, TA.) — — Hence, (S, Msb, TA,) He blamed, upbraided, or reproached, him; he found fault with him: (S, Msb, K:) or he did so in his face: (TA:) or he met him with blaming, upbraiding, reproaching or finding fault: (IKtt, TA:) or he spoke evil of him, or spoke of him in a manner that he disliked, mentioning vices or faults as chargeable to him, either behind his back or before his face, though it might be with truth; syn. إِغْتَابَهُ. (TA.) The two forms of the aor. occur in readings of the words of the Kur., [ix. 58,] وَمِنْهُمْ مَنْ يَلْمِزُكَ فِى الصَّدَقَاتِ and يَلْمُزُكَ, (S, TA,) And of them are those who blame thee with respect to the division of the alms: (Bd, Jel:) and Ibn-Keteer reads ↓ يُلَامِزُكَ. (Bd.) — لَمَزَهُ, (Ks, S,) aor لَمِزَ, (S,) inf. n. لَمْزٌ, (S, A, K,) He pushed him, or impelled him, or repelled him: (Ks, T, S, A, K:) said by AM to be the primary signification: (TA:) and he struck him, or beat him. (S, A, K.) 3 رَأَيْتُهُ يُلَاغِزُهُ وَيُلَامِزُهُ [means I saw him talking enigmatically with him, or to him, and making signs with him, or to him: or, accord. to the TA, مُلَامَزَةٌ is syn. with مُلَاغَزَةٌ]. (A, in art. لغز.) لُمَزَةٌ One who blames, upbraids, reproaches, or finds fault with, others, much, or habitually; (S, K;) as also ↓ لَمَّازٌ, (so in two copies of the S, and in a copy of the A,) or ↓ لَمَازٌ, like سَحَابٌ: (K:) لُمَزَةٌ is applied to a man and to a woman; for its ة is to denote intensiveness, and not the fem. gender: (TA:) هُمَزَةٌ and لُمَزَةٌ signify the same; (ISk, Zj, K;) i. e., one who speaks evil of others, or does so in their absence, though it may be with truth; (يَغْتَابُهُمْ; and this may mean [who detracts by making signs] with the side of the mouth, or with the eye, or with the head; TA;) and defames them; (ISk, Zj, TA;) or one who often goes about with calumny, a separater of companions and friends: (Abu-l-'Abbás, TA:) and ↓ لَمَّازٌ, like شَدَّادٌ, a frequent, or habitual, calumniator, or slanderer: (TA:) or هُمَزَةٌ and لُمَزَةٌ differ in signification; the latter signifying one who blames, upbraids, reproaches, or finds fault with, thee to thy face; and the former, one who does so in thine absence; (K;) and Lth says the like: (TA:) or the latter, one who speaks evil of others, though it may be with truth, (مُغْتَابٌ,) behind the back; and the former, one who does so to the face: or the latter, one who speaks against the lineages of men; and the former, one who speaks against the characters of men: or the latter, [one who reproaches] with the tongue; and the former, with the eye: or the reverse: (K [but omitted in the CK], TA:) or the latter signifies one who excites discord, or animosity, between two persons. (TA.) See also هُمَزَةٌ. And see the Ksh and Bd in civ. 1. لَمَازٌ: see لُمَزَةٌ. لَمَّازٌ [One who makes frequent signs with the eye, or the like: fem. with ة: see one ex. voce رَمَّازٌ]. — — See also لُمَزَةٌ, in two places. لَامِزٌ act. part. n. of 1. — — لُمَّازٌ [its pl.] Persons who speak evil of others, though it may be with truth, (مُغْتَابُونَ,) in their presence. (IAar, TA.) لمس 1 لَمَسَهُ, (S, M, A, Msb, K,) aor. لَمُسَ (S, M, Msb, K) and لَمِسَ, (S, Msb, K,) inf. n. لَمْسٌ, (S, M, Msb,) He felt it; or touched it; syn. مَسَّهُ: (IAar, Az, IDrd, El-Fárábee, A, Msb, TA:) or he felt it, or touched it, (مَسَّهُ,) with his hand: (S, Msb, K:) or he put his hand to it: (Msb:) or he felt it with his hand for the purpose of testing it, that he might form a judgment of it; syn. جَسَّهُ: (M, TA:) and ↓ لَامَسَهُ is syn. with لَمَسَهُ, (M, TA,) or مَاسَّهُ: (A:) لَمْسٌ and مَسٌّ both signify the perceiving by means of the exterior of the external skin: (Er-Rághib, TA:) or they are nearly alike: (TA:) [generally, like the English words feeling and touching, respectively:] or the former is, originally, [the feeling] with the hand for the purpose of knowing the feel (مَسّ) of a thing: (IDrd, Msb:) or, with the hand, it is the seeking for [or feeling for] a thing here and there: (Lth, TA:) مُلَامَسَةٌ is the same as مُمَاسَّةٌ (K, TA) with the hand; as also لَمْسٌ: (TA:) or a distinction is to be made between them; for it is said that لَمْسٌ is sometimes the feeling, or touching a thing with a thing; and is sometimes [for] the knowledge of a thing, though there be no touching (مَسّ) of substance upon substance; whereas ملامسة is mostly mutual feeling or touching, &c., being] the act of two. (IAar in TA.) — — [Hence,] لَمَسَهَا, (M, A, Msb, K,) aor. لَمُسَ (M) [and لَمِسَ, as implied in the K], inf. n. لَمْسٌ, (S, M,) (tropical:) Inivit eam; (I'Ab, S, M, A, Msb, K;) scil. mulierem; (A, Msb;) puellam; (K;) as also ↓ لَامَسَهَا, (M, A, Msb,) inf. n. مُلَامَسَةٌ (I'Ab, S, Msb, K) and لِمَاسٌ: (I'Ab, Msb:) and (assumed tropical:) he kissed her; by doing which, as well as by the former, one renders necessary the performance of the ablution termed وضوء. ('Abd-Allah Ibn- 'Amr, Ibn-Mes'ood.) — — [Hence also,] لَمَسَهُ, aor. لَمُسَ [and لَمِسَ], (A, TA,) inf. n. لَمْسٌ, (IDrd, Msb, TA,) (tropical:) He sought, [as though by feeling,] or sought for or after, it, namely, a thing, (IDrd, Msb, TA,) in any manner; (IDrd, Msb;) [as, for instance, by asking, or demanding;] as also ↓ التمسهُ, (S, M, A, * K, TA,) [which is more common,] and ↓ تلمّسهُ: (M, TA:) or this last signifies he sought it, or sought for or after it, repeatedly, or time after time. (S, K, TA.) You say, أَلْمُسْ لِى فُلَانًا (A, TA) (tropical:) Seek thou for me such a one. (TA.) And it is said in the Kur, [lxxii. 8,] relating the words of the jinn, or genii, إِنَّا لَمَسْنَا السَّمَآءَ, (K, * TA, *) (tropical:) Verily we sought to reach heaven: or to learn the news thereof: (Bd:) or to hear by stealth what was said therein: (Jel:) or we laboured, or strove, after

(عَالَجْنَا) the secrets of heaven, and sought to hear them by stealth. (K.) And in a trad., مَنْ ↓ سَلَكَ طَرِيقًا يَلْتَمِسُ بِهِ عِلْمًا (tropical:) Whoso pursueth a way whereby he seeketh after knowledge, or science. (TA.) And in another, of 'Áïsheh, ↓ فَالْتَمَسْتُ عِقْدِى (tropical:) And I sought for my necklace. (TA.) — — لَمَسَ البَصَرَ, aor. لَمُسَ, (tropical:) It took away the sight. (A, TA.) And the same, or, accord. to one relation of a trad., ↓ التمسهُ, (assumed tropical:) It took away quickly, and destroyed, the sight; said there of certain serpents: or the meaning is, (assumed tropical:) it aimed at the eye with its bite: and لَمَسَ عَيْنَهُ is said to signify [(assumed tropical:) he, or it, put out his eye,] the same as سَمَلَ. (TA.) 3 لامسهُ, inf. n. مُلَامَسَةٌ and لِمَاسٌ: for its proper signification, see 1, in three places. [Hence,] بَيْعُ المُلَامَسَةِ, (S, M, A, Mgh, Msb,) and بَيْعُ اللِّمَاسِ, (Mgh,) or المُلَامَسَةُ فِى البَيْعِ, (K,) A mode of bargaining, which consists in saying, When thou feelest, or touchest, my garment, or I feel, or touch, thy garment, (A, K,) or when, (Mgh,) or if, (Msb,) I feel, or touch, thy garment, and thou feelest, or touchest, my garment, (Mgh, Msb,) or when I feel, or touch, the thing to be sold, (S,) the sale is binding, or settled, or concluded, (S, A, Mgh, Msb, K,) between us, (S, Msb,) for such a sum: (S, Msb, K:) or, accord. to Aboo-Haneefeh, in thy saying, I will sell to thee this commodity for such a sum, and when I feel, or touch, thee, the sale is binding, or settled, or concluded; or in the purchaser's saying the like: (Mgh:) or, (M, Mgh, K,) as in the Sunan of Aboo-Dáwood, (Mgh,) in purchasing a commodity on the condition of feeling it (M, Mgh, * K, *) behind a garment or piece of cloth, (K,) without seeing it, (M, K,) or spreading it out and turning it over and examining it: (Mgh:) or on the condition that the feeling it with the hand shall cut one off from the choice of returning it: (TA:) the mode of bargaining thus termed is forbidden. (S, M, A, Mgh, Msb.) — — For a tropical signification of the verb, see 1. 4 أَلْمِسْنِى الجَارِيَةَ Permit thou me to feel, or touch, the girl. (A, TA.) — — أَلْمِسْنِى امْرَأَةً (tropical:) Marry thou to me a woman. (A, TA.) 5 تَلَمَّسَ see 1, in two places. 8 إِلْتَمَسَ see 1, in four places. لَمُوسٌ A she-camel of whose fatness one doubts; (O, TS, K;) on the authority of Ibn-'Abbád; (TA;) i. q. شَكُوكٌ and ضَبُوثٌ: (A, TA:) or of whose hump one doubts, whether there be in her fat or not; wherefore it is felt: (M, L:) pl. لُمُسٌ. (M, K.) — — [Hence,] (tropical:) One whose origin, or lineage, is suspected; syn. دَعِىٌّ: (K:) or in whose grounds of pretention to respect is a fault, or taint. (A, K.) لَمِيسٌ A woman soft to the feel, or touch; لَيِّنَةُ المَلْمَسِ. (K.) لَمَاسَةٌ, (M,) لُمَاسَةٌ, (S,) or both, (TA,) (assumed tropical:) A want: (IAar, Sgh:) or a moderate, or middling, want. (S, M, O, L.) لَمُوسَةٌ A road, or way: so called because he who has lost his way seeks it in order to find the track of the travellers. (K, * TA.) لَامِسٌ act. part. n. of 1. (Msb, &c.) One says, of a woman who commits adultery, or fornication, or acts viciously, فَلَانَةُ لَا تَرُدُّ يَدَ لَامِسٍ, (A, TA,) or لَا تَمْنَعُ يَدَ لَامِسٍ, (K,) but the latter is at variance with the written authorities, the former being the phrase commonly known, (TA,) [properly signifying, Such a woman does not repel the hand of a feeler;] meaning, (tropical:) such a woman commits adultery, or fornication, and acts viciously, (K, TA,) not repelling from herself any one who desires of her that he may lie with her; (TA;) and she is suspected of easiness, or compliance, (K, TA,) towards him who desires of her that he may lie with her: (TA:) or the meaning is, such a woman gives, of her husband's property, what is sought, or demanded, from her; and this is more probably meant in a trad. in which a man is related to have said thus of his wife; because Mohammad directed him to retain her, and did not require him to divorce her. (TA.) The like said of a man, فُلَانٌ لَا يَرُدُّ يَدَ لَامِسٍ, (A, Msb,) means, (tropical:) Such a man has in him no force of resistance, (A, Msb, K,) nor care of what is sacred, or inviolable. (TA.) مَلْمَسٌ [A place that is felt, or touched: and it may also be an inf. n.: see لَمِيسٌ]. (K.) إِكَافٌ مَلْمُوسُ الأَحْنَاءِ (tropical:) An ass's saddle, or pad, of which the curved pieces of wood have been felt with the hands until they have become even: (M:) or of which any unevenness and prominence that was therein has been pared off (Lth, T, A, K) by the passing of the hand over it, (Lth, T,) or of the hands. (A.) لمظ 1 لَمَظَ, (S, K,) aor. لَمُظَ, (S,) inf. n. لَمْظٌ, (S, M,) He sought leisurely and gradually, with his tongue, after the remains of the food in his mouth, (S, K, TA,) after eating: (TA:) and he put forth his tongue, and wiped with it his lips: (S, K:) as also ↓ تلمّظ, (S, K,) in both senses: (K:) you say also ↓ تلمّظت الحَيَّةُ (tropical:) The serpent put forth its tongue, (S, K, TA,) like as the eater puts it forth and wipes with it his lip: (S, TA:) or the former verb and ↓ the latter signify he took with his tongue what remained in the mouth after eating: (M:) or he sought leisurely and gradually after the taste, and tasted time after time: (M, K:) or ↓ the latter signifies he tasted time after time; as also تمطّق: or he moved about his tongue in his mouth after eating, as though seeking leisurely and gradually after some remains of the food between his teeth; whereas تمطّق signifies he smacked his lips: (T:) or ↓ تلمّظ signifies he sought leisurely and gradually, with his tongue, after the remains of the food between his teeth after eating: or he put forth his tongue, and wiped with it his lips. (Mgh.) [Hence the saying مَا زَالَ فُلَانٌ يَتَلَمَّظُ ↓ بِذِكْرِهِ (tropical:) [Such a one ceased not to busy his tongue with mentioning him, or it]. (TA.) — لَمَظَ المَآءَ, inf. n. لَمْظٌ, He tasted the water with the extremity of his tongue. (TA.) — See also 2, in two places. 2 لمّظهُ, inf. n. تَلْمِيظٌ; (TA;) or ↓ لَمَظَهُ; (M as quoted in the TT [being there written without teshdeed; and both seem to be correct;]) He gave him something to taste; he fed him with something whereby to content or divert, him [so as to allay the craving of his stomach] before the morning-meal; syn. ذَوَّقَهُ and لَمَّجَهُ, (M, TA,) both of which are alike. (TA.) You say also, لَمِّظْ فُلَانًا لُمَاظَةً [Give thou to such a one, to eat,] something which he may taste time after time, or after eating which he may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth. (T.) — — And [hence,] لمّظهُ, (M, K,) inf. n. as above; (TA;) and ↓ لَمَظَهُ; (M, K;) (tropical:) He gave to him (M, K, TA) somewhat (M, TA) of his right, or due. (M, K, TA.) 4 المظهُ He put the water upon the edge of his lips, (M,) or upon his lips, or lip. (K, accord. to different copies.) — — And hence إِلْمَاظٌ is used to signify (tropical:) The act of piercing, or thrusting, feebly [with a spear or the like]. (M, * TA.) 5 تَلَمَّظَ see 1, in six places. 8 التمظهُ He ate it: (ISk, S, M, A:) or he threw it quickly into his mouth. (O, K.) 9 المظّ, inf. n. إِلْمِظَاظٌ, He (a horse) had a لُمْظَةٌ, or whiteness upon his lower lip. (S, K.) لَمَظٌ: see لُمْظَةٌ, in two places. لُمْظَةٌ A whiteness in the lower lip of a horse, (S, M, K,) not being a part of the [whiteness termed] غُرَّة; (M;) as also ↓ لَمَظٌ: (M, K:) also the former, a غُرَّة which descends so that it enters into the mouth of a horse, and so that he removes with it what has remained in his mouth after eating: and ↓ the latter, somewhat white in the lip of a beast of carriage, not passing beyond the place where the lip closes: (M:) or the former, a whiteness upon both the lips, only. (M, K.) Also, Somewhat of whiteness in the fore leg of a horse, or in his hind leg, upon the أَشْعَر [or hair which surrounds the hoof.] (Ibn- 'Abbád, K.) And A small spot (As, T, S, M, K) of white: (As, T, S, K:) and contr. of black, in the heart. (K.) It is said in a trad., that faith begins like a لُمْظَة in the heart; (T, S;) and as faith increases, so the latter increases. (T.) And that hypocrisy in the heart is a black لمظة,

and faith is a white لمظة; and as either increases, so the لمظة increases. (M. TA.) — — Also, (tropical:) A small quantity of clarified butter, which one takes with the finger, (K, TA,) like a walnut: mentioned by Z and Ibn-'Abbád. (TA.) لَمَاظٌ A thing which one tastes, (K, TA), and with which one moves about the tongue in the mouth. (TA.) You say, مَا لَهُ لَمَاظٌ He has not anything to taste, (K, TA,) &c. (TA.) And مَا ذُقْتُ لَمَاظًا I have not tasted anything. (S) And شَرِبَ المَآءَ لَمَاظًا He tasted the water with the extremity of his tongue. (S, M, K. *) [See also what next follows.] لُمَاظَةٌ What remains in the mouth, (S, M, K,) of food, (S, M,) after eating: (TA:) or something which one may taste time after time, or after eating which one may move about his tongue in his mouth as though seeking leisurely and gradually after some remains thereof between his teeth. (T.) [See also what next precedes.] — — Also, A remain, remainder, or residue, of something little in quantity. (TA.) أَلْمَظُ A horse having a لُمْظَة, or whiteness, upon his lower lip: when it is upon the upper lip. he is termed أَرْثَمُ: (S, K:) or a horse whose lower lip is white. (Mgh.) مَلَامِظُ The part around the lips of a man: (M, K:) because he tastes therewith. (M.) مُتَلَمَّظٌ The part of the face by which smiling is expressed; syn. مُتَبَسَّمٌ. (K. TA) [in the CK, erroneously, مُتَبَسِّم.]) You say, إِنَّهُ لَحَسَنُ المُتَلَمَّظِ [Verily he is goodly in respect of the part of the face by which smiling is expressed]. (TA.) لمع لمق لمك لمى See Supplement لهب 1 لَهِبَ, aor. لَهَبَ, (inf. n. لَهَبٌ, S,) (tropical:) He thirsted; was thirsty: (S, K:) [probably, burned with thirst]. 2 لهّب النَّارَ [same as ↓ أَلْهَبَهَا, except that it has an intensive signification; He made the fire to flame, or blaze, fiercely, or intensely: or, to flame, or blaze, without smoke, fiercely, or intensely.] (K.) 4 الهب النَّارَ He made the fire to flame, or blaze: (S:) or made it to flame, or blaze, free from smoke. (K.) — — الهب It (lightning) flashed uninterruptedly. (K.) See also أَهْلَبَ. — — الهب, inf. n. إِلْهَابٌ, He (a horse, As, or other thing that runs, Lh,) was ardent, or impetuous, in his course, or running; (As, S;) as also اهلب: (As:) or he ran with energy, or effort, so as to raise the dust: (K:) or he ran violently, raising the لَهَبَ, or dust. (TA.) — — Hence, الهب فِى الكَلَامِ (tropical:) He spoke rapidly [and with vehemence]. (TA.) — — الهبهُ الأَمْرُ (tropical:) The thing, or affair, excited him, and inflamed him. (TA.) 5 تلهّبت النَّارُ, quasi-pass. of لَهَّبَ, (K,) [same as ↓ إِلْتَهَبَتْ, except that it has an intensive signification;] The fire flamed, or blazed, (S,) [fiercely, or intensely, or flamed, or blazed, burned without smoke, fiercely, or intensely].— — تلهّب جُوعًا, and التهب ↓ جوعا, (tropical:) He burned with hunger. (TA.) — — تلهّب غَيْظًا He burned, and was or became hot, with wrath, or rage. (TA, art. وغر.) See 8. 8 التهبت النَّارُ, quasi-pass. of أَلْهَبَ, (K,) The fire flamed, or blazed: (S:) or flamed, or blazed, free from smoke. (K.) — — التهب عَلَيْهِ (tropical:) He was incensed, or inflamed with anger, against him. (TA.) — — التهب and ↓ تلهّب [It (any part of the body) became inflamed]. — — See 5. لَهْبٌ: see لَهَبٌ. لِهْبٌ A gap, or space, between two mountains: (S, K:) or a cleft, or fissure, in a mountain: (Lh, K:) or a small gap, or ravine, such as is termed شِعْبٌ, in a mountain: (K:) or a cleft in a mountain, afterwards widening like a road: a لِصْب and a شَقّ are smaller than a لهب; like a small road: (Aboo-Sa'eed-Es-Sukkaree:) or a face of a mountain, resembling a wall, that cannot be ascended: (K:) and similar to this is the لهب of the sky at the horizon: or, as some say, a subterranean excavation, or habitation: syn. سَرَبٌ فِى الأَرْضِ: (TA:) pl. أَلْهَابٌ and لُهُوبٌ and لِهَابٌ (S, K) and لِهَابَةٌ. (K.) See an ex. voce كَرَبَة. لَهَبٌ and ↓ لَهْبٌ (K) and ↓ لَهِيبٌ and ↓ لُهَابٌ and ↓ لَهَبَانٌ (S, K), [inf. ns., of which the verb, لَهِبَ, aor. لَهَبَ, does not appear to have been used in the classical ages,] The flaming, or blazing, of fire: (S:) or its flaming, or blazing, free from smoke: (T, K:) or لَهَبٌ signifies the flame, or blaze, of fire: (S, K:) and ↓ لَهِيبٌ, its heat. (K.) — — لَهَبٌ Dust rising (K) like smoke. (TA.) لُهْبَةٌ A clear white colour: (K:) brightness of the complexion, or colour of the skin. (TA.) — — لُهْبَةٌ (in two copies of the S, لَهْبَةٌ; but in the K expressly said to be with dammeh;) and ↓ لُهَابٌ and ↓ لَهَبَانٌ (K) (tropical:) Thirst: (S, K:) [probably burning thirst]. لَهَبَانٌ: see لَهَبٌ and لُهْبَةٌ. — — Also, The burning of coals, or embers, without blazing. (T.) — — The burning of heat upon heated ground. (TA.) — — Vehemence of heat (K) upon heated ground and the like. (ISd.) — — A hot day. (K.) لَهْبَانُ, fem. لَهْبَى, (tropical:) Thirsty: (S, K:) [probably burning with thirst:] an epithet applied to a man or woman: (S:) pl. لِهَابٌ. (K.) لُهَابٌ: see لَهَبٌ and لُهْبَةٌ. لَهِيبٌ: see لَهَبٌ. لُهَابَةٌ A garment (كِسَاءٌ) in which a stone is put, and with which one side of the kind of camel-litter called هَوْدَج, or one side of a load, is balanced. (Th.) أُلْهُوبٌ, a subst., The ardour, or impetuosity, of a horse (&c., Lh) in his course, or running: (S:) or his energy, or effort, in his course, so that he raises the dust: or a violent run, by which the dust (اللَّهَبُ) is raised: (TA:) or the commencement of a horse's course, or run. (K.) — — لَهُ أُلْهُوبٌ He runs violently, raising the dust. (TA.) See also أُهْلُوبٌ. — — شَدٌّ أُلْهُوبٌ Also used as an epithet: you say [A violent run, in which the dust is raised]. (TA.) مِلْهَبٌ Pleasing in beauty: (IAar, K:) and having much hair: an epithet applied to a man. (IAar.) مُلَهَّبٌ (tropical:) A garment, or piece of cloth, not saturated with red dye: (K:) imperfectly dyed. (TA.) لهت لَاهُوتٌ Divinity; divine nature. Mentioned here agreeably with the assertion of some, that the ت is a radical letter: but this is a point that requires consideration. (TA.) لهث 1 لَهِثَ, aor. لَهَثَ, inf. n. لَهَثٌ and لَهَاثٌ and لَهَثَانٌ, He thirsted; was thirsty: (S, K:) or thirst heated his belly, or inside. (L.) — — لَهَثَ, aor. لَهَثَ, inf. n. لَهْثٌ and لُهَاثٌ; (S, K;) and لَهِثَ, aor. لَهَثَ; (TA;) and ↓ التهث; (K;) He (a dog, S, and a man, and, in the case of the second verb, a bird also, TA) put forth his tongue, by reason of thirst, or fatigue, or weariness: (S, K:) or لَهَثَ signifies his breath (نفس) rose, by reason of fatigue, or weariness: or he (a dog) put forth his tongue, by reason of thirst: and he (a man) was fatigued, or weary. (TA.) 8 إِلْتَهَثَ see 1. لُهْثَةٌ Thirst. (K.) — — Fatigue. (AA, K.) — — The red speck in a palm-leaf, (K,) which you see when you split it. (TA.) — — لُهَاثٌ [for لِهَاثٌ, pl. of لُهْثَةٌ,] The specks in palmleaves: (Fr, K:) the red specks in palm-leaves, when they are split: (Fr, TA:) accord. to rule, it should be لِهَاثٌ, like نِقَاطٌ. (K.) لَهْثَانُ Thirsty: (S, K:) fem. لَهْثَى. (S.) لُهَاثٌ The heat, or burning, of thirst; (S, K;) vehemence of thirst. (TA.) — — (tropical:) The severity, or vehemence, of death. (K, TA.) — See لُهْثَةٌ. لُهَاثِىٌّ (assumed tropical:) A man (TA) having many red moles (خِيلَان) on his face: (Fr, K:) from لُهَاثٌ, signifying the " specks in palm-leaves. " (Fr.) لُهَّاثٌ [pl. of لَاهِثٌ?] Manufacturers, with palm-leaves, of the kind of baskets called دَوَاخِلُ, (K,) pl. of دَوْخَلَّةٌ, in which dates are put. (AA.) فِى سَكْرَةٍ مَلْهَثَةٌ In intoxication is a cause, or an occasion, of لهث [i. e., thirst; or putting forth the tongue by reason of thirst]. (TA, from a trad.) لهج 1 لَهِجَ بِهِ, aor. لَهَجَ, (S, K,) inf. n. لَهَجٌ; (S;) and ↓ أَلْهَجَ, and ↓ لَهْوَجَ; (TA;) He became devoted, addicted, or attached, to it, (i. e., to an affair, TA,) and kept, attended, or applied himself, constantly, perseveringly, persistently, or assiduously, to it; was intent upon it; (S, K;) and accustomed, or habituated, himself to it. (TA.) 2 لَهَّجَهُمْ, inf. n. تَلْهِيجٌ, He fed them with something whereby to ally the craving of their stomachs before the morning-meal called الغَدَآء. (El-Umawee, S, K.) [See لُهْجَةٌ.] 4 الهجهُ بِهِ He made him to become devoted, addicted, or attached, to it, (an affair,) and to keep, attend, or apply himself, constantly, perseveringly, or assiduously, to it; to be intent upon it; and to accustom himself to it. (TA.) See 1. — — الهج He (a man) had young weaned camels intent upon sucking their mothers, and persevering therein, (S, K,) and therefore made wooden pins, and tied them to the udders, that the young ones might

not be able to suck: (S:) this form of the verb signifies the depriving the object of the quality denoted by the unaugmented verb: (L:) or he (a pastor) had young weaned camels intent upon sucking their mothers, and persevering therein, and it became necessary for him to perforate the tongue of each, and to insert in it a فَلْكَة, which is a round thing, like the فَلْكَة of a spindle, made of coarse hair (هُلْب), and [probably meaning or] to slit the tongue; each of which operations is performed to prevent its sucking; for the same purpose, also, a wooden pin is stuck over the nose of the young camel: the pastor in this case is termed ↓ مُلْهِجٌ: and one does not say أَلْهَجْتُ الفَصِيلَ, but simply أَلْهَجَ الرَّاعِى. (T.) 11 الهاجّ, inf. n. إِلْهِيجَاجٌ, It (anything, S) became mixed, or confused. (S, K.) — — It (milk) thickened so that parts thereof became mixed together, but it did not become completely thick. (S, K.) — — الهاجّت عَيْنُهُ His eye became infused (lit. mixed) with drowsiness. (S, K,) — — [See also مُلْهَاجٌّ.] Q. Q. 1 لَهْوَجَ أَمْرَهُ (inf. n. لَهْوَجَةٌ, S) (tropical:) He performed, executed, or managed, his affairs in an unsound manner. (AZ, S, K.) — — لَهْوَجَ He cooked roast meat insufficiently, or not thoroughly: (K:) or he cooked roast meat, (K,) or flesh-meat, (S,) not well; (S, K;) as also ↓ تَلَهْوَجَ. (S.) See 1. Q. Q. 2 see Q. Q. 1. [لَهِجٌ بِأَمْرٍ Devoted, addicted, or attached, to an affair, and keeping, attending, or applying himself, constantly, perseveringly, persistently, or assiduously, to it; intent upon it; and accustoming himself to it: part. n. of 1.] You say, رَجُلٌ لَهِجٌ بِشَىْءٍ [A man devoted, &c., to a thing]. (M in art. بل.) لَهْجَةٌ and ↓ لَهَجَةٌ The tongue: (S, K:) or the tip, or extremity, of the tongue. (L.) — — The tongue, or dialect, or language, which a person speaks by nature and custom and education. (L.) — — فُلَانٌ فَصِيحُ اللَّهْجَةِ, and ↓ اللَّهَجَةِ, Such a one is of chaste tongue: (S:) or, chaste in the dialect, or language, which he speaks by nature and custom and education. (L.) — — Also, (assumed tropical:) both words, but the former is the more approved, The sound of speech. (L.) لُهْجَةٌ That with which one allays the craving of his stomach before the morning-meal called الغَدَاء. (K.) لَهَجَةٌ: see لَهْجَةٌ. مُلْهِجٌ: see 4. مُلَهْوَجٌ Roast meat insufficiently cooked. (S.) — — رَأْيٌ مُلَهْوَجٌ (tropical:) An unsound opinion. (A.) — — حَدِيثٌ مُلَهْوَجٌ (tropical:) An unsound story, narration, or tradition. (A.) مُلْهَاجٌّ Mixed; confused. (TA.) — — Milk thickened so that parts thereof are mixed together, but not completely thick. (TA.) — — رَأَيْتُ أَمْرَ بَنِى فُلَانٍ مُلْهَاجًّا I saw the affair, or case, of the sons of such a one to be confused. (S.) مُلَهَّجٌ One who sleeps, and lacks power, or ability, to work. (K.) لهد 1 لَهَدَهُ, (aor. لَهَدَ, L, K, inf. n. لَهْدٌ, L,) It (a load) oppressed him, (a camel, L,) by its weight, (S, L, K,) and squeezed him: (L:) it (a heavy load) squeezed it, (namely, a camel's back or side,) or bruised it so that it swelled, and became galled: in which case, a hollow is made at the proper place in the stuffed lining of the saddle, to prevent farther injury. (L.) — — لَهَدَ He jaded his beast of carriage, and rendered it emaciated, or lean, by journeying upon it. (S, L, K.) — — لَهَدَهُ, aor. لَهَدَ, L, K, inf. n. لَهْدٌ, L, and لَهْدَةٌ; Kr;) and ↓ لهّدهُ, (inf. n. تَلْهِيدٌ; TA;) but the latter denotes frequency of the action; (S, L;) He pushed, pushed away, or repelled, him: or pushed him violently upon the chest: (L:) or he pushed him, pushed him away, or repelled him, on account of his baseness, or despicableness: (S, L, K:) or he struck him in the breasts, (L,) or in the bases of the breasts, (K,) and in the bases of the shoulder-blades: (L, K:) or he pressed, or squeezed, him; syn. غَمَزَهُ. (L, K.) 2 لَهَّدَ see 1. 4 الهد بِهِ He instigated against him; and aided against him; and acted wrongfully, or injuriously, towards him. (JK.) — — الهد He did, or acted, wrong, wrongfully, unjustly, or injuriously; (L, K;) [as also الحد]. — — الهد بِهِ is said of a man, with respect to another, when the former withholds one of two men and leaves the other at liberty, fighting him. [The object is, app., the former of these two, as he is the injured one.] (AA, S, L, K.) — — It is also said of a man, with respect to another, when the former acquaints one of the men with the contention or dispute of the other, or with that which the other would say to him, and makes known to him a matter which he understands from him, but which is obscure to others, and informs him of the other's argument. [The object is, app., the latter of these two, as he is the injured one.] (AA, L.) — — Also, وَاللّٰهِ مَا قُلْتَهَا إِلَّا أَنْ تُلْهِدَ عَلَىَّ By God, thou saidst it not save that thou mightest aid against me, is said when a man has acquainted one of the two men with that which the other would say. [It is, app., said by the latter of these two, as he is the injured one.] (AA, S, L.) — — الهد He made, or prepared, the kind of food called لَهِيدَة. (IKtt.) — — الهد بِهِ, (inf. n. إِلْهَادٌ, L,) He held him in light estimation, or despised him: (S, L, K:) or he held his clemency, or forbearance, or intellect, (حِلْم,) in light estimation, or despised it; as also الحد به. (L, art. لحد.) لَهْدٌ A certain disease which affects camels in the chest; (T:) an opening, or parting asunder, (إِنْفِرَاجٌ,) in the chest of a camel, [app., next to either, or both, of the arms,] by reason of a push. or collision, (L, K,) or the like, (K,) or by reason of the squeezing of a load: (L:) or (so in the L: in the K, and) a tumour in the فَرِيصَة [or portion of flesh between the shoulder-blade and the side], (L, K,) by reason of the pressure of a bag or the like upon the camel's back. (L.) — — Also, A certain disease, like an opening, or parting asunder, [app., in the part where the thighs unite,] (كَالإِنْفِرَاجِ,) which befalls men in the legs and thighs. (L, K) لَهِيدٌ A beast of carriage jaded, or fatigued, (S, L,) and rendered emaciated, or lean, by being ridden. (L.) — — A she-camel pressed, or squeezed, and having her flesh bruised, by her load. (Lh, L.) — — لَهِيدٌ and ↓ مَلْهُودٌ A camel oppressed by the weight of a load, and squeezed: having his back or side squeezed by a heavy load, or bruised so that it is swollen, and galled: having his side squeezed by a heavy load so that a disease has been the consequence, which has disordered his lungs. (L.) لَهِيدَةٌ A kind of food of the Arabs; (L;) thin عَصِيدَة; (S, L, K;) not thin so as to be supped, nor thick so as to be formed into mouthfuls; thicker than حَرِيقَة and سَخِينَة, but thinner than عَصِيدَة [properly so called]. (S, L.) مَلْهُودٌ: see لَهِيدٌ. — — مَلْهُودٌ and ↓ مُلَهَّدٌ, but the latter denotes frequency of the action, A man pushed, pushed away, or repelled, on account of his baseness, or despicableness. (S, L.) See also لَهَدَهُ. مُلَهَّدٌ: see مَلْهُودٌ. — — Also, Base, or despicable, held weak, (El-Hawázinee, L,) and frequently repelled from doors. (El-Hawázinee, TA.) لهذب أَلْزَمَهُ لَهْذَبًا وَاحِدًا, i. e. لِزَازًا وَلِزَامًا; in the CK, لَزَازًا; (Kr, K;) [app. meaning He made him to adhere with one adhesion]. لهز لهس لهط لهع لهف لهق See Supplement لهلأ Q. 2 تَلَهْلَأَ He desisted through timidity, and was cowardly. (T, K. Mentioned in the T among the class of quinqueliterals, TA.) لهم لهن لهو لو See Supplement لوأ 1 لَآءَ, aor. يَلْوْءُ, inf. n. لَوْءَةٌ, app., He was foul, ugly, or deformed, in countenance.] لَوْءَةٌ, accord. to the K, is the same as سَوْءَةٌ; but this is probably a mistake for شَوْءَةٌ, The being foul, ugly, or deformed, in countenance; [which is the signification of لَوَّةٌ]. (TA.) [See art. لوى.] — — هٰذَا وَاللّٰهِ الشَّوْءَةُ وَاللَّوْءَةُ, and اللَّوَّةُ, [app., This, by Allah, is foulness and ugliness!] (TA [app. from the T.]) 2 لوّأ He looked malignantly with his eyes or countenance. (TA: app. from the T.) — — لوّأ اللّٰهُ بِكَ May God render thee foul, or ugly! (T.) لوب 1 لَابَ, aor. يَلُوبُ, inf. n. لَوْبٌ and لُوبٌ and لُوُوبٌ and لُوَابٌ (S, K) and لَوَابٌ (K) and لَوَبَانٌ (K, accord. to the TA) or لُوبَانٌ (S, CK) He thirsted; was thirsty; (S, K;) or he, thirsting, went round about the water, not reaching it: (K:) or he went round about the water, by reason of

thirst. (ISk.) — — لَوْبٌ signifies The camels' going round about the tank, or cistern, and not being able to get at the water, on account of the crowding, or pressing. (As, K.) 2 لوّبهُ He mixed it with the perfume called مَلَاب: or he smeared it therewith. (K.) 4 الاب His camels were thirsty: (K:) his camels went round about the water, by reason of thirst. (TA.) لُوبٌ and ↓ لَوَائِبُ Camels, or palm-trees, thirsty; far from water. (K.) You say, تَرَكْتُهَا عَلَى الحَوْضِ ↓ لَوَائِبَ, I left them (the camels) going round about the tank, or cistern, unable to get at the water, on account of the crowding, or pressing. (As, S.) [لوائب is pl. of لَائِبَةٌ.] — — لُوبٌ A piece of meat that turns round in the cooking-pot. (K.) — لُوبٌ Bees: (K:) accord. to some, originally نُوبٌ. (MF.) In some copies of the K, نخل is erroneously put for نحل. (TA.) لَابَةٌ (tropical:) A number of black camels collected together: (K:) likened to the tract so called, covered with black stones. (TA.) [See مَفْتُونَةٌ.] — — See لُوبَةٌ. لُوبَةٌ and ↓ لَابَةٌ A stony tract, of which the stones are black and worn: syn. حَرَّةٌ: (S, K:) لُوبَةٌ and نُوبَةٌ signify a tract of land covered, or strewed, with black stones; and hence a negro is called لُوبِىٌّ and نُوبِىٌّ, [and negroes collectively are called لُوبَةٌ and نُوبَةٌ: the former, however, are evidently the Lybians, the latter, the Nubians:] (A 'Obeyd, S or, as in the TA, A 'Obeydeh:) or a لوبة is a very black, rugged, lengthened tract of ground, only at, or by, [so فِى seems here to signify] the projecting part of a mountain, or the lower and thinner, or finer, part of a sand-hill, or the foot (عرض) of a mountain: (Az:) or it may be a difficult ascent, or acclivity, up a mountain, rising to the greatest height: (ISh:) pl. of لوبة and لابة لُوبٌ and لَابٌ (S, K) and لَابَاتٌ: (S:) or لُوبٌ is pl. of لابة: [not, as implied above, of لوبة:] (Sb:) for a number from three to ten, the pl. used is لابات; and more than then are termed لاب and لوب: (TA:) [or these last two words are coll. gen. ns., of which لابة and لوبة are the ns. un.] — — مَا بَيْنَ لَابَتَيْهَا مِثْلُ فُلَانٍ [Between its two tracts of black stones, there is not the like of such a one: i. e., within its (the city's) limits, there is not, &c.]: only said with reference to El-Medeeneh and El-Koofeh: (RA:) or said originally with reference to El-Medeeneh, and fig. with reference to any other city. (A.) — — بَعِيدُ مَا بَيْنَ اللَّابَتَيْنِ, said by 'Áïsheh, describing her father, (tropical:) Freehearted; of ample endowments, app. as to wealth, or possessions, and as to mind, or disposition: syn. وَاسِعُ الصَّدْرِ وَاسِعُ العَطَنِ. (TA.) — — لُوبَةٌ A people that is with another people, but of which advice or counsel is not asked [by the latter] with respect to anything, (K,) whether good or evil. (TA.) أَسْوَدُ لُوبِىٌّ (and نُوبِىٌّ, TA,) [Very black]: derived from لُوبَةٌ, as signifying " a tract covered, or strewed, with black stones ": (K:) or from اللُّوبُ as a syn. of النُّوبُ, meaning [" the Nubians," but see above] " a certain race, or nation, of the negroes. " (RA.) — — لُوبِىٌّ: see لُوبَةٌ. لُوَابٌ i. q. لُعَابٌ; Slaver, or drivel: (K:) a chaste word, not formed by mispronunciation. (TA.) لُوبِيَاءُ (K) and لُوبِيَا and لُوبِيَاجٌ (TA) and لُوبَاءُ (K) [The dolichos lubia of Forskål; a species of kidney-bean]. Accord. to El-Khafájee and ElJawáleekee, not an Arabic word. (TA.) [In Persian, لُوبِيَا and لُوبِيَهْ and لُوبَا: in Greek, λόβο�.] لَائِبٌ Thirsting: [but see the verb:] pl. لُوُوبٌ: like as شُهُودٌ is pl. of شَاهِدٌ. (S.) — — لَائِبَةٌ: see لُوبٌ. مَلَابٌ a Persian word, (TA,) A kind of perfume, (S, K,) like خَلُوق (S): or saffron. (IAar, K.) — — مَلَابَةٌ A fascicle, or small bundle, of filaments of saffron; a shive of saffron. (IAar). مُلِيبٌ A man whose camels are thirsty; or whose camels are going round about the water, by reason of thirst. (TA.) مُلَوَّبٌ A thing mixed with the perfume called مَلَاب: (TA:) a thing smeared therewith. (S.) — — مُلَوَّبٌ Twisted iron. (K.) Applied as an epithet to a coat of mail. (TA.) لوت 1 لَاتَ, aor. يَلُوتُ, He told, narrated, or gave an account of, a thing different from that respecting which he was asked. (K.) [But accord. to some, the aor. is يَلِيتُ, and the verb belongs to art. ليت.] It was said to ElAsadeeyeh, "What is المُدَاخَلَةُ " and she answered أَنْ يَلِيتَ الإِنْسَانُ شَيْئًا قَدْ عَلِمَهُ, i. e., " The concealing a thing that one knows, and telling, or narrating, something different from it. " (TA.) — — لَاتَ الخَبَرَ, aor. يَلُوتُ, He concealed the news, or information, (K,) and related what was different therefrom. (TA.) [But see above.] — — لَاتَ الرَّجُلَ, aor. يَلُوتُ, He told the man, or narrated to him, a thing in a manner different from the real state of the case: or he expressed the news, or information, to him obscurely, or enigmatically, or obscured it to him, or concealed it from him, telling him, narrating to him, or giving him an account of, a thing different from that respecting which he was asked: but accord. to As., لَاتَهُ, aor. يَلِيتُهُ, [not يَلُوتُهُ,] inf. n. لَيْتٌ, signifies " he expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him ": thus he makes it belong to art. ليت: and the like is said in the L. See also above. (TA.) — — لَاتَهُ, aor. يَلُوتُ; as also لَاتَهُ, aor. يَلِيتُ; He withheld him, or restrained him, and turned him, or averted him, from his course, purpose, or object. (S, K, art ليت, q. v.) اللَّاتُ: see اللَّاتُ, in art. لت. لوث 1 لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ, He folded a thing: (IAar, IKt:) and twisted it. (IAar.) These are the original meanings. (IAar, IKt.) — — He turned a thing round twice; as a turban is turned round, and an إِزَار. (TA.) — — He bound, or wound round, a turban. (K.) You say لَاثَ العِمَامَةَ عَلَى رَأْسِهِ, aor. and inf. n. as above, He bound, or wound round, the turban on his head. (S.) — — لَاثَ الوَبَرَ بِالفَلْكَةِ He wound the camel's hair round the whirl of the spindle. (TA.) — — الأَسْقِيَةُ الَّتِى تُلَاثُ عَلَى أَفْوَاهِهَا The skins that are bound and tied round their mouths. (TA, from a trad.) — — لَاثَ, aor. يَلُوثُ, He (a man) went round about; syn. دَارَ. (S.) — — لَاثَ بِشَىْءٍ He went round about a thing; syn. طاف به. (TA.) — — لَاثَ بِهِ النَّاسُ, and ↓ الاث, The people collected around him. (TA, from a trad.) — — لَاثَتْ قَرْنًا مِنْ قُرُونِهَا بِالدُّهْنِ She surrounded, or, as some say, intermixed [one of her locks of hair with ointment]. (TA, from a trad.) — — لَاثَ, and ↓ الاث, and ↓ التاث, It (a plant, or tree, or herbage,) became tangled and luxuriant. (TA.) — — لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ, He rolled about a morsel of food in melted fat or the like. (K.) — — لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ, He chewed, or mumbled, a thing; syn. لَاكَ; (K;) such as a morsel of food, &c. (TA) — — لَاثَهُ المَطَرُ, and ↓ لَوَّثَهُ, The rain laid it, or mixed it, (i. e., a plant,) part over part. (TA.) — — لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ; (K;) or لَوِثَ, [aor. يَلْوَثُ,] inf. n. لَوَثٌ; (L;) and ↓ التاث, (S, K,) He was slow, or tardy, (S, K,) فِى عَمَلِهِ in his work, (S,) or فِى الأَمْرِ in the affair. (K.) — — ↓ التاث He (a camel) was slow, or tardy and languid. (TA, from a trad.) — — لَاثَ عَنْ حَاجَتِى He was slow, tardy, or tedious, in accomplishing my want. (TA.) — — لَاثَ لَوْثًا مِنَ الكَلَامِ He twisted his speech, and did not make it plain by reason of shame. (IKt, TA, from a trad.) [Similarly, فِى كَلَامِهِ ↓ التاث. (A.)] — — لَاثَ He was slow in speech, and heavy in tongue. (TA.) — — See 8. — — لَاثَ الدَّارَ, aor. يَلُوثُ, inf. n. لَوْثٌ, He kept to the house. (K.) — — لَاثَ, aor. يَلُوثُ, inf. n. لَوْثٌ; and ↓ لوّث, inf. n. تَلْوِيثٌ; He mixed, and steeped, or macerated, in water. (K.) — — لَاثَ بِهِ, aor. يَلُوثُ, (inf. n. لَوْثٌ, K,) He took refuge in him; had recourse to him for protection or concealment: (S, K:) i. q. لَاذَ: (S:) accord. to Yaakoob, the ث here is a substitute for the ذ of لَاذَ. (TA.) 2 لوّث التِّبْنَ بِالقَتِّ He mixed the straw with [the kind of trefoil called] قتّ. (A.) — — لوّث He, or it, rendered water turbid. (S.) — — لوّث, inf. n. تَلْوِيثٌ, He befouled, defiled, polluted, dirtied, soiled, besmeared, or bedaubed, (S, K,) his clothes with mud. (S.) — — See 1 and 8. 4 أَلْوَثَ see 1. — أَلْوَثَتِ الأَرْضُ The land produced fresh, or green, herbage, (رَطْب, as in some copies of the K, or رُطْب, as in others and in the TA,) among that which was dry. So in the K: but in the L, as follows. الوث الصِّلِّيَانُ The صلّيان dried up, and then produced fresh, or green, shoots: and sometimes the same verb is thus used with reference to the ضَعَة and هَلْتَى and سَحَم: of the ثُمَام, one scarcely ever says الوث, but بَقَلَ; nor does one

say of the عَرْفَج ,الوث, but ادبى, and إِمْتَعَسَ. (TA.) — — أَلَثْتُ بِهِ مَالِى I asked him to keep my property as a deposit. (K.) From اللَّوْثُ " the taking refuge. " (TA.) — — لَمْ يُلِثْ, in a verse of El-'Ajjáj, He, or it, did not make to delay. (TA.) 5 تلوّث It (a garment) was, or became, befouled, defiled, polluted, dirtied, soiled, besmeared, or bedaubed, with mud. (Msb.) — — تلوّث بِالْأَمْرِ [app., He was confused, or perplexed, by the affair]. (Lth.) 8 التاث: see 1. — — It was, or became, collected together. (TA) — — التاث; (S, K;) and ↓ لوّث, inf. n. تَلْوِيثٌ; (L;) It (an affair, TA,) was, or became, confused, (S, K,) intricate, and difficult. (TA.) You say التاثت عَلَيْهِ الأُمُورُ The affairs became confused, and intricate, to him: (TA:) and التاثت الخُطُوبُ [The affairs became confused]. (S.) — — Also, both verbs, (the former accord. to the S and K, and the latter accord. to the L,) It became wound about. (S, L, K.) You say إِلْتَاثَتْ بِرَأْسِ القَلَمِ شَعْرَةٌ (so in one copy of the S: in another, التاث) [A hair became wound about the head, or tip, of the reed-pen: read, erroneously, by Golius, and Freytag, التاث برأس القلم شَعَرَةٌ]. (S.) — — He became strong, powerful, or vigorous. (K, TA.) — — He became fat. (K, TA.) — — He withheld, or restrained; syn. حَبَسَ: (K:) [but it seems rather to signify he withheld, or restrained, himself; syn. إِحْتَبَسَ; like ↓ لَاثَ]. Accord. to the K, لوّث, inf. n. تَلْوِيثٌ, signifies the same; but it is not so: it is the same as التاث only as signifying " it was, or became confused ", and " it became wound about. " (TA.) حَلَّ مِنْ عِمَامَتِهِ لَوْثًا أَوْ لَوْثَيْنِ He loosed, or undid, a turn, or twist, or two turns, or twists, of his turban. (TA, from a trad.) — لَوْثٌ Strength; power; vigour: (S, K, TA:) as also ↓ لُوثَةٌ, [as in one place,] or ↓ لُوْثَةٌ, [as in another]. (TA.) — نَاقَةٌ ذَاتُ لَوْثٍ, and ↓ لُوثَةٍ A strong she-camel; a she-camel endowed with strength, or vigour: (TA:) or, the former, (L,) or the latter, (S,) a she-camel having much flesh and fat, (S, L,) with which she is bound round: (L:) or, as some say, stupid, unsteady, and hasty; syn. ذات هَوَجٍ: (S:) or, the former, a bulky she-camel; yet her bulkiness does not prevent her being swift. (Lth.) — — رَجُلٌ ذُو لَوْثٍ A strong man. (TA.) — — لَوْثٌ, (IAar,) or ↓ لُوْثَةٌ, (As,) Resolution of mind, (IAar, As,) and strength of mind. (IAar.) — — لَوْثٌ, Evil, as a subst. (K.) — — لَوْثٌ Mutual suits, or demands, with malevolences, or rancours: (K:) one says, بَيْنَهُمْ لَوْثٌ Between them are mutual suits, &c. (TK.) — لَوْثٌ Offsets of palm-trees. (AHn.) — لَوْثٌ Wounds; syn. جِرَاحَاتٌ. (K.) — لَوْثٌ Weak, incomplete, evidence; (Az, in Msb;) resembling what is termed دَلَالَةٌ, (Az, K,) not complete, or perfect, evidence; so accord. to Esh-Sháfi'ee: (Az.:) it is one person's giving his testimony to the fact of a slain person's declaring, before his death, that a certain person slew him; or two persons giving their testimony to the fact of there having existed enmity between them two, [i. e., the slain person and the person accused of slaying him,] or, of one's having threatened the other; and the like: it is from تَلَوَّثَ as signifying " it was befouled, or defiled. " (TA.) — — See لَوَثٌ, and لُوثَةٌ. لِيثٌ A certain plant (S, K) that winds about: the و is changed into ى on account of the kesreh before it. (S.) لَوَثٌ, or ↓ لَوْثٌ, (as in different copies of the S) Languor; flaccidity; in a man. (S.) لَوِثٌ: see لَائِثٌ. لِثَةٌ The gum, accord. to some, belongs to this art., because the flesh of the gums is bound (ليث) round the roots of the teeth. (TA.) لَوْثَةٌ: see لَوْثٌ, and لُوثَةٌ. لوثةٌ Languor, and slowness, or tardiness. (S, K.) — — رَجُلٌ ذُو لُوثَةٍ A man slow, or tardy, and weak. (TA.) — — لُوثَةٌ Weakness: (IAar, K:) as also ↓ لَوْثٌ. (TA.) — — Weakness of judgment, and a repetition, or stuttering, (تَلَجْلُجٌ,) in speech. (TA, from a trad.) An impediment in speech. (Msb.) — — لُوثَةٌ (IAar, M, K) and ↓ لَوْثَةٌ (IAar, M) and ↓ لَوْثٌ (Msb) Stupidity; foolishness; paucity of sense. (IAar, M, K, Msb.) — — لُوثَةٌ A touch, or first affection, of insanity, or diabolical possession. (S, K.) — — لُوثَةٌ A state of excitement; syn. هَيْجٌ. (S, K.) — لُوثَةٌ Abundance of flesh and fat, (S, K,) in a she-camel. (S.) [See لَوْثٌ.] — لُوثَةٌ A piece of rag collected together, with which one plays. (K.) لِوَاثٌ: see لُوَاثَةٌ. لُوَاثَةٌ and ↓ لَوِيثَةٌ A company, an assembly, or a troop, (K,) of men, and of other animals. (TA.) — — لَوِيثَةٌ ↓ مِنَ النَّاسِ A company, or an assembly, of people of different tribes; (S, K;) like لَبِيثَةٌ. (K.) — لُوَاثَةٌ One who, or a thing which, (الَّذِى: in the TA, الذر:) is befouled, or defiled, (يَتَلَوَّثُ) in anything. (K.) — لُوَاثَةٌ and ↓ لِوَاثٌ (the latter [in the CK لُوَاثٌ] is with kesr, and is mentioned in the L, without the former, on the authority of Fr, TA,) Flour [of wheat, &c.] which is sprinkled upon the table, beneath dough; (K,) to prevent the dough's adhering to the table. (TA.) لَوِيثَةٌ: see لُوَاثَةٌ. لَيِّثٌ: see لَائِثٌ. — — لِحْيَةٌ لَيِّثَةٌ (tropical:) A tangled beard. (TA.) — — A beard in which half-white hairs are mixed with white: so in the K; but correctly, in which half-white, or grizzly, hairs are mixed with black. (TA.) وَيْلٌ لِلْوَّاثِينَ الَّذِينَ يَلُوثُونَ مَعَ البَقَرِ إِرْفَعْ يَا غُلَامُ ضَعْ يَا غُلَامُ: respecting these words, occurring in a trad., El-Harbee says, I think the meaning to be, those to whom various kinds of food are carried round about; from اللَّوْثُ, "winding round " a turban on the head. (IAth.) نَبَاتٌ لَائِثٌ, and ↓ لَاثٌ, and ↓ لَيِّثٌ, A tangled plant; (K;) a tangled and luxuriant plant: and in like manner, herbage: لَاثٌ is originally لَوِثٌ, or لَائِثٌ: (TA:) so also a tree. — اللَّائِثُ (and اللَّيِّثُ, TA,) The lion: (K:) from لَوْثٌ " strength. " (TA.) أَلْوَثُ A man slow, or tardy. (M.) — — دِيمَةٌ لَوْثَاءُ [A lasting, or continuous, and still, rain] that lays, or mixes, the plants, part upon part, (Lth, K, TA,) like as straw is mixed with the kind of trefoil called قَتّ: (Lth, TA:) but this explanation is disapproved by AM. (TA.) — — سَحَابَةٌ لَوْثَاءُ A slow cloud: such a cloud is the longest in raining. (AM.) — — أَلْوَثُ Slow and heavy in tongue; (K;) slow in speech, and heavy in tongue: fem. لَوْثَاءُ, [pl. لُوثٌ]. (TA.) — — A man weak in mind, or understanding: from لَوْثٌ, as signifying " weak, incomplete, evidence. " (Msb.) — — أَلْوَثُ, like أَثْوَلُ, Stupid; foolish; of little sense; as also ↓ مُلْتَاثٌ: (TA:) stupid, foolish, or of little sense, and cowardly: pl. لُوثٌ. (IAar.) — — Languid; flaccid: (S, K:) applied to a man. (S.) — Strong; powerful; vigorous. Thus the word bears two contrary significations. (K.) مَلَاثٌ [A place of refuge; a refuge]. [You say,] إِنَّهُ لَنِعْمَ المَلَاثُ لِلضِّيفَانِ Verily he is an excellent refuge for guests. (TA.) — — مَلَاثٌ (S, K) and ↓ مِلْوَثٌ (K) (tropical:) One who is a refuge to others; a noble chief; (TA;) a nobleman; (Ks, S, K;) whom others compass, and go round about: (Ks, S:) or so called because the command is [as it were] bound round him; i. e., because affairs are connected with him: (TA:) pl. مَلَاوِثُ and مَلَاوِثَةٌ and مَلَاوِيثُ: (S, K:) the last used by poetic licence. (ISd.) مِلْوَثٌ: see مَلَاثٌ. مُلَيَّثٌ A man (S) slow, or tardy, by reason of his fatness. (S, K.) [See also art. ليث.] [مَكَانٌ مُلَوَّثٌ and رَأْسٌ مُلَوَّثٌ: see مُلَيَّثٌ in art. ليث.] مُلْتَاثٌ: see أَلْوَثُ. لوج 1 لَاجَهُ, aor. يَلُوجُ, (inf. n. لَوْجٌ, TA,) He turned it about in his mouth. (K.) — — [لاجت عيناه, His eyes rolled.] 2 لَوَّجَ بِنَا الطَّرِيقُ, inf. n. تَلْوِيجٌ, The road became bending to us, or deviating from a straight course. (K.) لَوْجَاءُ and ↓ لُوَيْجَاءُ [the latter the dim. of the former] A want; a thing wanted; an object of want: (TA:) from لَاجَهُ as explained above. (K.) — — مَا فِى صَدْرِهِ حَوْجَاءُ وَلَا لَوْجَاءُ إِلَّا قَضَيْتُهَا There was not a want in his bosom but I accomplished it. (TA.) — — مَالِى فِيهِ حَوْجَاءُ وَلَا لَوْجَاءُ وَلَا حُوَيْجَاءُ وَلَا لُوَيْجَاءُ ↓ I have no want, [nor any little want,] with respect to him, or it. (Lh.) — — مَالِى عَلَيْهِ حِوَجٌ وَلَا لِوَجٌ [I have no wants which it is incumbent upon him to supply: حِوَجٌ being a pl. of حَاجَةٌ; and لِوَجٌ, irregularly, of لَوْجَاءُ, in imitation of حِوَجٌ]. (TA.) — — See also حَوْجَاءُ, in three places. لُوَيْجَاءُ: see لَوْجَاءُ. لوح 1 لَاحَ, aor. يَلُوحُ, inf. n. لَوْحٌ, It (a thing) shone; gleamed; glistened. (S.) — — لَاحَ, (aor. يَلُوحُ, inf. n. لَوْحٌ and لُؤُوحٌ and لَوَحَانٌ; TA;) and ↓ الاح; It (lightning) flashed slightly, not extending sideways in the adjacent tracts

of cloud: (S, K:) or ↓ الاح signifies it lighted up what surrounded it. (TA.) — — لَاحَ, (S, Msb,) aor. يَلُوحُ; (Msb;) inf. n. [لَوْحٌ and] لِيَاحٌ; (IAth;) It appeared: (IAth, Msb:) it (a star) appeared, (S, Msb,) as also ↓ الاح, (S, K,) [it loomed,] and shone, gleamed, or glistened; (TA;) as also ↓ الاح: (Msb, TA:) ISk says, لَاحَ سُهَيْلٌ Canopus appeared; (S;) and ↓ الاح it shone and glistened. (S, K.) — — لاح, and ↓ الاح, He (a man) came forth and became apparent. (A 'Obeyd.) — — لَاحَ لِى أَمْرُكَ, and ↓ تلوّح, (tropical:) Thine affair became apparent and manifest to me. (A.) — — لَاحَ الشَّيْبُ فِى رَأْسِهِ Hoariness appeared upon his head. (TA.) — — لَاحَهُ, aor. يَلُوحُ, He saw him, or it. (K.) — — لَاحَ إِلَى كَذَا, aor. يَلُوحُ, He looked at, or towards, such a thing; as a distant fire. (L.) — — لَاحَهُ بِبَصَرِهِ, aor. يَلُوحُ, inf. n. لَوْحَةٌ, [so in the L,] He saw him, or it, and then he or it became concealed from him. (L.) — — See 4. — لَاحَ, (S,) aor. يَلُوحُ, (TA,) inf. n. لَوْحٌ (S, K,) and لُوحٌ (K) and لُوَاحٌ (S, K) and لُؤُوحٌ and لَوَحَانٌ; (K;) and ↓ التاح; (S, K;) He thirsted: (S, K;) or he thirsted in the slightest degree: (TA:) or he thirsted quickly. (Lh.) — — لَاحَهُ, (aor. يَلُوحُ, inf. n. لَوْحٌ, TA,) It (thirst, K, or travel, S, K, and cold, and disease or illness, and grief, TA,) altered him, (S, K,) and made him lean, lank, light of flesh, slender, or lank in the belly; (TA;) as also ↓ لوّحهُ, (K,) inf. n. تَلْوِيحٌ: or the latter signifies it (the heat of fire or of the sun) altered the colour of his skin: (TA:) or both verbs signify it parched, scorched, or burned, and blackened, his skin. (Zj.) الشَّمْسُ ↓ لَوَّحَتْهُ The sun altered him, and scorched, i. e. slightly burned, and changed the colour of, his face; (S;) and in like manner fire, and the hot wind called سَمُوم; as also لَاحَتْهُ. (A.) 2 لوّح, (inf. n. تَلْوِيحٌ, TA,) He heated (S, K) a thing with fire. (S; see MA, and see 1.) — — لوّحهُ الشَّيْبُ Hoariness altered him; (TA;) rendered him white. (K, TA.) — — See 1, and 4. 4 أَلْوَحَ See 1 throughout the first half. — — الاح مِنَ الشَّىْءِ, (inf. n. الاحة, TA,) (tropical:) He (a man) was cautious and fearful of the thing. (S, K. *) — الاح بِثَوْبِهِ, (L,) and لوّح ↓ به, (Lh, S, L,) and لاح ↓ به, (L,) (tropical:) He made a sign with his garment, (S, L,) from a distant place, taking the end of it in his hand, and waving it about, to make it seen by some one whom he desired to see it. (L.) الاح بِسَيْفِهِ; (S, K;) and لوّح ↓ به, (K,) inf. n. تَلْوِيحٌ; (TA:) (tropical:) He made a sign with his sword, (S, K,) and waved it, or moved it about, [for the purpose above mentioned]. (TA.) — — لوّح لِلْكَلْبِ بِرَغِيفٍ فَتَبِعَهُ (tropical:) He made a sign to the dog with a cake of bread, and he followed him. (A.) — الاح بِحَقِّى He went away with, or took away, that which belonged to me. (ISk, S.) — الاحهُ, (inf. n. إِلَاحَةٌ, TA,) He destroyed him or it. (S, K.) 8 إِلْتَوَحَ see 1. 10 استلاح He sought, tried, or endeavoured, to see, syn. تَبَصَّرَ, (K,) فِى الأَمْرِ into the affair, or thing. (TA.) لَوْحٌ A look; syn. نَظْرَةٌ; [or rather a glance, or light or quick look;] like لَمْحَةٌ. (K.) — See لُوحٌ — Any broad, or wide, and thin, thing, such as a board or plank or the like, of wood or of bone: (T, M, Msb, K:) pl. أَلْوَاحٌ, and pl. pl. أَلَاوِيحُ. (K.) A word of this kind has not a pl. of the measure أَفْعُلٌ, because dammeh to the و is disliked. (Sb.) — — أَلْوَاحٌ i. q. لَوَائِحُ, q. v. — — The scapula or shoulder-blade, (T, S, Msb, K,) when it is written upon, or inscribed. (T, Msb, K.) — — Any wide bone: (S, Msb:) or any bone of the body, except the bones called قَصَب of the arms and legs. (Msb.) See also مِلْوَاحٌ. — — لَمْ يَبْقَ مِنْهُ إِلَّا الالواح (tropical:) There remained of him nothing but the wide bones. Said of one that is lean, or emaciated. (A.) — — لَوْحُ الكَتِفِ The smooth part of the shoulder-blade, where its projecting part (عَيْر [so I read for غير, in the L]) terminates, in the upper portion. (L.) — — لَوْحٌ That [meaning a tablet] upon which one writes. (S.) — — كَتَبْنَا لَهُ فِى الأَلْوَاحِ [We wrote for him upon the tablets, or tables]. (Kur vii. 142.) They are said to have been two tablets; but it is allowable to call two tablets الواح. (Zj.) — — اللَّوْحُ المَحْفُوظُ, mentioned in the Kur, [chap. lxxxv. last verse, The Preserved, or Guarded, Tablet, whereon are said to be inscribed all the divine decrees;] (tropical:) the depository of the decrees, or willed events, ordained by God: (TA:) or i. q. أُمُّ الكِتَابِ: or a light which appears to the angels, showing to them the things which they are commanded to do, and which they obey. (Msb.) لُوحٌ (S, K) and ↓ لَوْحٌ, (Lh, K,) but the former is of higher authority, (K,) and the latter is mentioned by none but Lh, (TA,) The air, or atmosphere, (S, K,) between heaven and earth: (S:) the air next to the higher part, or to the clouds, of the sky; syn. سُكَاك: this is its meaning in the phrase لَا أَفْعَلُ ذٰلِكَ وَلَوْ نَزَوْتَ فِى اللُّوحِ [I will not do that even if thou leap into the air next to the higher part, or to the clouds, of the sky]. (S.) إِبِلٌ لُوَحَى Thirsty camels. (S, K.) لَيَاحٌ: see لِيَاحٌ. شَىْءٌ لِيَاحٌ, (S, K,) and ↓ لَيَاحٌ, (K,) A white thing. (S.) The و is changed into ى because of the kesreh before it. (Fr, S.) لَيَاحٌ is extr.; for there is no reason for the change of the و therein into ى, unless for alleviation of the sound. (L.) — — Also لِيَاحٌ and ↓ لَيَاحٌ Of a shining, or glistening, white hue. (L.) — — أَبْيَضُ لِيَاحٌ, and ↓ لَيَاحٌ, (tropical:) Intensely white. (K, TA.) — — Also لِيَاحٌ (S, K) and ↓ لَيَاحٌ (K) The wild bull: (S, K:) so called because of his whiteness. (S.) — — Also both words, The daybreak, or dawn: (K:) so called for the same reason. (TA.) — — لَقِيتُهُ بِلِيَاحٍ I met him at the period of the afternoon called العَصْر, when the sun was white. (L.) لَوَّاحَةٌ لِلْبَشَرِ, [Kur, lxxiv. 29, referring to سَقَرُ,] Burning the [scarf-] skin so as to blacken it. (Zj.) لَوَائِحُ شَىْءٍ [pl. of لَائِحَةٌ] The parts of a thing that are apparent, and that show the signs thereof. (TA.) لَوَائِحُ and ↓ أَلْوَاحٌ The external parts of a thing. (A.) لَوَاحِى الشَّيْبِ The apparent signs of hoariness, occurs in a verse of Khufáf Ibn-Nudbeh, for لَوَائِح الشيب. (TA.) — — السِّلَاح ↓ أَلْوَاحُ Shining, gleaming, or glistening, weapons; such as the sword, (S, K,) end the like, (K,) and the spear-head; (S;) generally meaning swords, because of their whiteness: (ISd:) or, as some say, the cases, or receptacles, in which are the swords together with their scabbards and suspensory belts or strings, because made of boards. (IB.) 'Amr Ibn-Ahmar ElBáhilee says, تُمْسِى كَأَلْوَاحِ السِّلَاحِ وَتُضْ حِى كَالْمَهَاةِ صَبِيحَةَ القَطْرِ [In the evening she is like shining weapons, (so accord. to the S.) or like sword-cases, (accord. to IB,) and in the early part of the day, after sunrise, she is like the wild cow on the morning of, or after, rain]. IB says, that the poet means, in the evening she is lean, or slender, like a sword-case; but in the morning, like a wild cow, &c. (L.) مِلْوَحٌ: see مِلْوَاحٌ. مِلْوَاحٌ Large in the أَلْوَاح, (K,) meaning [the shoulder-blades, or] any of the wide bones of the body: applied to a camel and to a man: (TA:) or having excellent and large الواح: (Sh, AHeyth:) and الواح is said to mean the ذِرَاعَانِ [or two radii], the سَاقَانِ [or two tibiæ], and the عَضُدَانِ [or two humeri, or upper bones of the arms]. (TA.) — — Tall. (K.) — — Lean, lank, or light of flesh; or slender, or lank in the belly: (K:) applied alike to a man and a woman: also, a beast of carriage that becomes so quickly: (TA:) also, a woman that quickly becomes lean, or emaciated: (K:) pl. مَلَاوِيحُ. (TA.) — — مِلْوَاحٌ A beast (S) that quickly becomes thirsty; (S, K;) as also ↓ مِلْوَحٌ (K) and مِلْيَاحٌ; (IAar, K;) the last extr., as though the و were changed into ى because of the kesreh which is near before it, and as though they had imagined a kesreh to the ل. (ISd.) — — رِيحٌ مِلْوَاحٌ [A very thirsty wind]. (TA, voce نَكْبَاءُ.) — [A kind of decoy-bird. See رَامِقٌ.] مِلْيَاحٌ: see مِلْوَاحٌ. مُلَوَّحٌ Altered by fire, or by the sun, or by travel, [&c.]: an arrow, before it is furnished with feathers and a head, altered by fire; and in like manner the iron head of an arrow or of a spear, or the like: (TA:) also ↓ مُلْتَاحٌ altered (K) by the sun, or by travel, &c. (TA.) مُلْتَاحٌ: see مُلَوَّحٌ. لوذ 1 لَاذَ بِهِ, aor. يَلُوذُ, (S, A, L, Msb,) inf. n. لَوْذٌ (S, L, K) and لِيَاذٌ (S, A, L, K) and لِوَاذٌ (L, Msb, K) and لَوَاذٌ and لُوَاذٌ, (Msb, K,) He had recourse to it, (a mountain [&c.], Msb,) or him, for refuge or protection or preservation; (S, A, L, Msb;) as also لاوذ ↓ به, inf. n. لِوَاذٌ; (A;) and به الاذ ↓; (Msb;) sought, or took, refuge in it, or him; (S, L;) and joined himself to him; and sought,

desired, implored, or called for, aid, or succour, of him: (L:) he protected, concealed, defended, or fortified himself by it, (L, K,) or him; (L;) as also ↓ لاوذ به, (L,) inf. n. مُلَاوَذَةٌ (L, K) and لِوَاذٌ; (L;) and ↓ الاذ. (L.) — — لَاذَ بِهِ, (L,) inf. n. as above, in the commencement of the art., (K,) It encompassed, or surrounded, it; (L, K; *) as also ↓ الاذ, (L,) inf. n. إِلَاذَةٌ. (L, K.) You say, لَاذَ الطَّرِيقُ بِالدَّارِ, and ↓ الاذ, The road encompassed, or surrounded, the house: (L:) or, reached, or extended, to the house: (Msb:) and لَاذَتِ الدَّارُ بِالطَّرِيقِ The house encompassed, or surrounded, the road. (L.) See also 3. — — لَاذَ بِالقَوْمِ and ↓ الاذ بهم, He laboured, or strove, to overcome the people in any way; expl. by the words هى المداورة من حيث ماكان. (T, L.) [Perhaps المداورة is a mistake for المُدَارَاة; see 3: the same phrases being explained in the M by دَارَاهُمْ: but there is a near resemblance between the significations of المداورة and المداراة.] 3 لاوذ القَوْمُ, (S, L,) inf. n. مُلَاوَذَةٌ and لِوَاذٌ, (S, L, K,) with which تَلَوَّاذٌ is syn., (K,) The people had recourse, one to another, for refuge or protection or preservation; sought, or took, refuge, one in another; protected, concealed, defended, or fortified, themselves, one by another. (S, L, K. *) Agreeably with this explanation, (as some say, L,) لِوَاذًا is used in the Kur, xxiv. 63: were it from لَاذَ, it would be لِيَاذًا. (S, L.) — — See 1. — — لاوذ بِهِمْ, inf. n. مُلَاوَذَةٌ, He went round about them, or encompassed them. (Msb.) See also 1. — — لاوذهُ, (M, L,) inf. n. مُلَاوَذَةٌ (K) and لِوَاذٌ, (M, L, K,) He circumvented, or deluded, him; (M, L, K; *) syn. رَاوَغَهُ (M, L) inf. n. مُرَاوَغَةٌ. (K.) — — لاوذهُم (M, L) and ↓ لَاذَ بِهِمْ, and ↓ الاذ, (M,) He wheedled, beguiled, or deluded, them; syn. دَارَاهُمْ. (M, L.) لاوذ He eluded, and shunned, or avoided, thee: syn. رَاغَ عَنْكَ, and حَادَ Agreeably with this explanation, or as signifying مراوغة, some render لِوَاذًا in the Kur, xxiv. 63. (Ibn-Is-Seed, TA.) — — لاوذهُ, (TK,) inf. n. مُلَاوَذَةٌ (K) and لِوَاذٌ, (L, K,) He acted contrarily to, or differently from, or adversely to, him; was, or became contrary to, or different from, or adverse to, him; (L, * K, * TK;) syn. خَالَفَهُ, (TK,) inf. n. خِلَافٌ. (L, K.) Agreeably with this explanation, Zj renders لِوَاذًا in the Kur, xxiv. 63; saying that the meaning which he thus assigns to it is shown to be the true one by the words immediately following. (L.) 4 أَلْوَذَ see 1: — — and 3. — — الاذ بِهِ غَيْرَهُ [He caused another to have recourse to him or it for refuge or protection or preservation; to seek, or take, refuge in him or it; to protect, conceal, defend, or fortify, himself by him or it: or he protected, concealed, defended, or fortified, another by means of him or it]. (A.) — — الاذت النَّاقَةُ الظِّلَّ بِخُفِّهَا (tropical:) [The she-camel covered, or concealed, the shade with her foot]; meaning that the time of noonday-heat was come. (A.) لَوْذٌ The side of a mountain; and its circuit: pl. أَلْوَاذٌ. (S, A, L, K.) — — A side, or lateral part or tract, of a country or region: (A:) and of a thing; (TA;) as also ↓ لَوْذَانٌ: (K:) pl. as above. (A.) — — A place of bending of a valley: pl. as above. (L, K.) — — هُوَ بِلَوْذِ كَذَا, and ↓ بِلَوْذَانِ كَذَا, He, or it, is in the side of, or part adjacent to, such a place or thing. (L.) — — هُوَ لَوْذَهُ He is near to him or it. (L.) لَوْذَانٌ: see لَوْذٌ. لَوْذَانِيَّةٌ, (as in some copies of the K,) or لَوَذَانِيَّةٌ, (as in others and in the TA,) Circumvention; delusion; syn. مُرَاوَغَةٌ. (K.) See 3. مَلَاذٌ and ↓ مِلْوَذَةٌ [the latter thus in the K and accord. to the TA; but in the TT, مَلْوَذَة; and in the L, without the first vowel-sign;] A place to which one has recourse for refuge, protection, preservation, or concealment; a place of refuge; a refuge; (TA;) a fortress; a fortified place; a castle. (L, K.) مِلْوَذَةٌ: see مَلَاذٌ. خَيْرٌ مُلَاوِذٌ (tropical:) Little good: (S:) or good that comes not save after severe toil or labour: occurring in a verse of El-Katámee: you say, خَيْرُ بَنِى فُلَانٍ مُلَاوِذٌ The good of the sons of such a one comes not save after severe toil or trouble to procure it. (ISk, T, L.) تَلَوَّاذٌ: see 3. لوز لَوْزٌ [The almond; or almonds;] the fruit of a certain tree; (Msb, TA;) well known; (A, Msb, K;) abundant in the countries of the Arabs; said by some to be a species of مِزْج, which is that whereof the edible part is not attained save by breaking; by others said to be bruised, or brayed, مِزْج; and also called قُمْرُوصٌ: it is of two kinds, sweet and bitter: (TA:) the sweet is of moderate temperature, beneficial to the chest and the lungs and the bladder, (by reason of its soft nature, TA,) and the eating thereof, shelled, with sugar, augments the marrow and brain, and fattens: the bitter is hot in the third degree, opens stoppages of the nose, clears away [the spots in the skin called] نَمَش, and stills pain, (K [but omitted in the CK] and TA,) when it [app. meaning its oil] is drunk, and when dropped into the ear; (TA;) and it relaxes the bowels, and causes sleep, (K, TA,) when the soles of the feet are anointed with it, and when it is introduced into the nose; (TA;) and it is diuretic: (K, TA:) it is an Arabic word: (Msb, TA:) a coll. gen. n.: (TA:) n. un. with ة. (S, Msb, K.) — [Hence,] اللَّوْزَتَانِ (tropical:) [The amygdalæ of the fauces; also called the tonsils;] two pieces of flesh in the two sides of the fauces. (A, TA.) — — (tropical:) The two sockets of the hips, where the heads of the thigh-bones are inserted. (A, TS, TA.) لَوَّازٌ A seller of لَوْز [or almonds]. (K.) أَرْضٌ مَلَازَةٌ Land containing, (S, M,) or abounding with, (A, K,) trees of the لَوْز [or almond]. (S, M, A, K.) تَمْرٌ مُلَوَّزٌ Dates stuffed with لَوْز [or almonds]; (Sgh, K;) the stones being taken out and لَوْز put in their place. (TA.) لوش لَاشَ an abbreviation of لَاشَىْءَ [Nothing]. It is generally used coupled, or connected, with a word of similar form; as in the saying المَاشُ خَيْرٌ مِنْ لَاشَ, which see in art. موش. (TA.) لوص 1 لَاصَ, intrans.: see 3. — لَاصَهُ بِعَيْنِهِ: see 3. — لَاصَ عَنِ الأَمْرِ He turned aside, or away, from the thing, or affair; he declined from it; he avoided it. (Aboo-Turáb, K. *) 3 لاوص, (K,) inf. n. مُلَاوَصَةٌ, (M,) He looked to the right and left as though he desired, or sought, a thing: (M:) or he looked as though he were deceiving, or beguiling, to seek to obtain, or attain, a thing; (Lth, K;) as also ↓ لَاصَ, inf. n. لَوْصٌ. (Lth.) — لاوصهُ بِعَيْنِهِ, (M, TA,) inf. n. as above, (M, A, K,) He looked, (M,) or glanced, (A, K,) at him, or it, from the interstice of a door, (M, A, K,) and the like, (A, K,) or of a curtain; (M;) as also ↓ لَاصَهُ, (M,) inf. n. لَوْصٌ: (M, A, K:) or the former verb has the signification here first given. (M.) — — لاوص الشَّجَرَ He looked (S, A, K) to the right and left (A, K) to see how he might come to the trees, (S, K,) to pull them up, or out, (S,) or to cut them with the axe, and to see how he might strike them, (K,) or to see how he might cut them. (A.) — — And hence, لَاوَصَنِى فُلَانٌ عَنْ كَذَا Such a one endeavoured to turn me by deceit, or guile, from such a thing. (A.) [Hence also,] مَا زِلْتُ أُلَاوِصُهُ عَنْ كَذَا, (M,) and ↓ أُلِيصُهُ عَنْهُ, (M, TA,) I ceased not to endeavour to turn him from such a thing; i. e. to endeavour to induce him to leave, or relinquish, such a thing; syn. أُديرُهُ عَنْهُ: (M, TA:) and ↓ أَلَاصَهُ عَلَى كَذَا, (S, K,) and لَاوَصَهُ عَلَيْهِ, (M, K, art. دور,) he endeavoured to turn him to, or induce him to do, such a thing, (أَدَارَهُ عَلَيْهِ,) desiring, or seeking, it of him. (S, K.) Hence the saying of 'Omar to 'Othmán, respecting the sentence declaratory of belief in the unity of God, (TA,) ↓ هِىَ الكَلِمَةُ الَّتِى أَلَاصَ عَلَيْهَا النَّبِىُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَمَّهُ (S, TA) It is the sentence which the Prophet (God bless and save him) endeavoured to induce and entice his uncle to utter; (TA;) meaning Aboo-Tálib, (S, TA,) when dying. (TA.) And hence the phrase in another trad., ↓ وَ إِنَّكَ لَتُلَاصُ عَلَى خَلْعِهِ And verily thou wilt be urged with enticement, and solicited, to divest thyself of it. (TA.) [Said by Mohammad to 'Othmán. See the preceding words of the trad. voce قَمَّصَ.] You say also, ↓ أَلَصْتُ أَنْ آخُذَ مِنْهُ شَيْئًا, inf. n. إِلَاصَةٌ, I desired to take from him, or of it, something; (M, * K, TA; [but in a copy of the M, in the place of أَرَدْتُ, I

find أَدَرْتُ, which I regard as a mistranscription;]) as also أَنَصْتُ, inf. n. إِنَاصَةٌ. (L, TA.) 4 أَلْوَصَ see 3, in five places. رَجُلٌ مُلَاوِصٌ A man who behaves in a loving, or affectionate, and blandishing, or coaxing, and deceitful, or beguiling, manner. (A, TA.) لوط 1 لَاطَ بِهِ, aor. يَلُوطُ, inf. n. لَوْطٌ; (Msb, TA;) and aor. يَلِيطُ, inf. n. لَيْطٌ; (TA;) It (a thing, Msb, or anything, TA) clave, stuck, or adhered, to it. (Msb, TA.) You say, لَاطَ الشَّىْءُ بِقَلْبِى, aor. يَلُوطُ and يَلِيطُ, (Ks, S, K,) inf. n. لَوْطٌ and لَيْطٌ, (K,) and لِيَاطٌ, (TA,) (assumed tropical:) The thing was rendered an object of love, and made to cleave, to my heart: (Ks, * S, * K, TA:) it clave to my heart; (TA;) as also ↓ التاط بقلبى. (K, TA.) And هٰذَا الأَمْرُ لَا يَلِيطُ بِصَفَرِى, (TA,) and ↓ لَا يَلْتَاطُ بِصَفَرِى, (S, TA,) (assumed tropical:) This thing, or affair, does not cleave to my heart. (S, TA.) And ↓ لَا يَلْتَاطُ بِصَفَرِى (tropical:) I do not love him, or it. (TA.) And it is said in a trad., لَا ↓ مَنْ أَحَبَّ الدُّنْيَا الْتَاطَ شُغْلٍ بِثَلَاثٍ يَنْقَضِى وَأَمَلٍ لَا يُدْرَكُ وَحِرْصٍ لَا يَنْقَطِعُ (assumed tropical:) [He who loves the present world cleaves to three things; occupation that will not end, and hope that will not be attained, and inordinate desire that will not cease]. (TA.) — — لَاطَ فِى الأَمْرِ, inf. n. لَاطٌ, (Sgh, K,) accord. to Lth., and if correct, like قَالٌ in the sense of قَوْلٌ, (Sgh,) (assumed tropical:) He was importunate in, or with respect to, the affair: (Lth, Sgh, K:) because he who is so usually cleaves, or adheres. (TA.) — — لَاطَ بِحَقِّهِ (assumed tropical:) He went away with, or took away, his right, or due. (TA.) — — لَاطَهُ, inf. n. لَوْطٌ, He stuck it; made it to cleave, stick, or adhere; as also ↓ الاطهُ, inf. n. إِلَاطَةٌ; and لَيَّطهُ. (TA.) — — [See also لَاطَ in art. ليط.] — — لَاطَ الحَوْضَ, (K,) or لَاطَ الحَوْضَ بِالطِّينِ, (S,) and لَاطَ بِالحَوْضِ, (K,) accord. to Lh, but not known to ISd on any other authority, and deemed by him extr., (TA,) inf. n. لَوْطٌ, (S,) He plastered the watering-trough, (S, K, TA,) and repaired it, and made it smooth, (TA,) with mud, or clay. (S, K, TA.) — — It is said in a trad., كَانَتْ بَنُو إِسْرَائِيلَ يَشْرَبُونَ فِى التِّيهِ مَا لَاطُوا, meaning [The children of Israel used to drink, in the desert,] what they collected, in the watering-troughs, from the wells. (TA.) — لَاطَ, (S, Msb, K,) aor. يَلُوطُ, (Msb, TA,) inf. n. لِوَاطٌ, (TA,) or لِوَاطَةٌ with ة; (Msb;) and ↓ لاوط, (S, K,) [inf. n., app., لِوَاطٌ and لِيَاطٌ, for it is said in the TA that لِيَاطٌ is syn. with لِوَاطٌ;] and ↓ تلوّط; (K;) He committed the act of the people of لُوط [or Lot]; he did that which is excessively foul, like as the people of لوط did. (Msb.) 2 لوّطهُ بِالطِّيبِ He smeared him, or it, much with perfume. (TA.) 3 لَاوَطَ see 1, last sentence. 4 أَلْوَطَ see 1. 5 تَلَوَّطَ see 1, last sentence. 8 التاط: see 1, in four places. — التاطهُ: see 10. — — التاط حَوْضَهُ He plastered with mud, or clay, for himself, his watering-trough. (K.) 10 استلاطوهُ They made him to cleave, stick, or adhere, to themselves; they attached him to, or connected him with, themselves. (S.) — — استلاطهُ He claimed him as a son, he not being his; as also ↓ التاطهُ. (K.) — — استلاط دَمَهُ He had a right, or just title or claim, to his blood; syn. استوجبهُ, (S, * TA,) and استحقّهُ. (TA.) — — استلاطوا They committed sins for which he who should punish them would be excusable, because they deserved punishment; as also اِسْتَحَقُّوا, and أَوْجَبُوا, and أَعْذَرُوا. (IAar.) لَوْطٌ A thing cleaving, sticking, or adhering: an inf. n. used as an epithet. (K.) — — [Hence the saying,] إِنِّى لَأَجِدُ لَهُ فِى قَلْبِى لَوْطًا (assumed tropical:) Verily I feel for him, in my heart, a love cleaving thereto; as also لَيْطًا; (S, TA;) and ↓ لَوْطَةً; and ↓ لُوطَةً. (Lh, Kr.) لَوطَةٌ and لُوطَةٌ: see لَوْطٌ. [لُوطِىٌّ One who is addicted to the crime of the people of Lot; as also ↓ لَوَّاطٌ: both used in this sense in the present day; but perhaps postclassical.] لُوطِيَّةٌ [The crime of the people of Lot]: a subst. from لَاطَ in the last of the sense explained above: occurring in a trad. (TA.) لِيَاطٌ [originally لِوَاطٌ] Quick lime, or the like; syn. كِلْسٌ: and gypsum: (K:) because water-ing-troughs, &c. are plastered therewith. (TA.) — — And, (as being likened thereto, TA,) (tropical:) Human ordure; or thin human ordure; syn. سَلْحٌ. (K.) [لَوَّاطٌ: see لُوطِىٌّ.] هُوَ أَلْوَطُ بِقَلْبِى, (S,) and أَلْوَطُ alone, (A'Obeyd,) (assumed tropical:) He is more, or most, closely cleaving to my heart; (A'Obeyd, S; *) as also أَلْيَطُ. (S.) لوع لوف لوق لوك لوم لون لوه لوى لى See Supplement لياً 4 اليأت النَّاقَةُ The she-camel was slow. (K.) لِيَآءٌ A kind of white grain, resembling the حِمَّص [or cicer arietinum], (K,) intensely white, which is eaten. (AHn says, I know not whether it [the plant] have, or have not, قطنيّة [q. v.]. (TA.) ليب لَيَابٌ A quantity of food less than what fills the mouth: (IAar, K:) or a spoonful, that is chewed, or to be chewed. (K, and said to be on the authority of IAar.) Mentioned by IM in art. لوب, and again in the present art. (TA.) ليت 1 لَاتَهُ, aor. يَلِيتُ, (inf. n. لَيْتٌ, S,) as also لَاتَهُ, aor. يَلُوتُ; or لَاتَهُ عَنْ وَجْهِهِ; as also ↓ أَلَاتَهُ; (and أَلَتَهُ; S, K, art. أَلت;) He withheld him, or restrained him, and turned him, or averted him, from his course, purpose, or object. (S, K.) The Rájiz says, وَلَيْلَةٍ ذَاتِ دُجًا سَرَيْتُ وَلَمْ يَلِتْنِى عَنْ سُرَاهَا لَيْتُ [During many a dark night (or many a rainy, or wet, night, accord. to the reading in the TA, namely ذات نَدًى) have I journeyed;] and no hindrance hindered me from journeying during it: (S:) or the meaning is — — and no averting thing averted me, &c.; لَيْتُ being put for لَائِتٌ: or, nothing made me to repent, and say, لَيْتَنِى مَا سَرَيْتُهَا Would that I had not journeyed during it! or, no deficiency, nor any impotence, averted me, &c., accord. to the T. (TA.) — — لَاتَهُ حَقَّهُ, aor. يَلِيتُ, inf. n. لَيْتٌ; and ↓ أَلَاتَهُ; but the former is the more approved; as also أَلَاتَهُ and أَلِتَهُ; He diminished unto him his due, or right: [or defrauded him of part thereof.]. (TA.) It is said in the Kur, [xlix. 14,] لَايَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا He will not diminish unto you, nor defraud you of, aught [of the reward] of your works. (Fr, Zj.) — — مَا أَلَاتَهُ شَيْئًا; as also مَا أَلَتَهُ (and مَا أَلَتَهُ; TA;) He did not diminish unto him aught. (Fr, S, K.) In مَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَىْءٍ, in the Kur, [lii. 21, q. v. in art. ألت.] the verb may be from أَلَتَ or from أَلَاتَ. (TA.) — — الحَقَّ ↓ بِتُّ أُلِيتُ in a verse of 'Orweh Ibn-El-Ward, signifies أُحِيلُهُ and أَصْرِفُهُ [I passed the night putting away (from my mind the thought of) death: the poet having just before mentioned the death of certain of his camels]. (Sh, L.) — — In the following saying, الحَمْدُ لِلّٰهِ الَّذِى لَا يُفَاتُ وَلَا يَلَاتُ وَلَا تَشْتَبِهُ عَلَيْهِ الأَصْوَاتُ [Praise be to God, whom nothing will escape, (lit., who will not be escaped, see Kur xxxiv. 50, and 1 in art. فوت,) and —, and to whom voices will not be confused, or undistinguishable, one from another!], لا يلات is from أَلَاتَ, a dial. var. of لَاتَ, aor. يلِيتُ, in the sense of نَقَصَ, and signifies unto whom one cannot diminish [aught that is his due], and whom prayer cannot be hindered from reaching: so accord. to IAar: or, accord. to Khálid Ibn Jembeh, upon whom nothing that any one saith can have any power; (expl. by لا يأخذ فيه قول قائل;) i. e., who obeyeth no one. (L.) — — لَاتَ شَيْأً, aor. يَلِيتُ, He concealed a thing that he knew, and told, or narrated, something different from it. (TA, art. لوث, q. v.) — — لَاتَهُ, aor. يَلِيتُ, inf. n. لَيْتٌ, He expressed to him the news, or information, obscurely, or enigmatically, or obscured it to him, or concealed it from him: so accord. to As, and the like is said in the L: but accord. to some, the verb is لَاتَهُ, aor. يَلُوتُ, q. v., in art. لوت. (TA, art. لوت) — — وَلَاتَ حِينَ مَنَاصٍ, occurring in the Kur, [xxxviii. 2,] (S,) [there meaning, accord. to the general opinion, When (it, or the time,) was not a time of flight: in other cases, and (it, or the time,) is, or was, not a time of flight]. لات is here likened to لَيْسَ; and the name of the agent is understood. (S, K.) So says Akh, accord. to J; but this is the opinion of Sb: so in the margin of some copies of the S. (TA.) Or لات is originally لا; and the ت is added, as in ثُمَّتَ [in the CK, ثَمَّت,] (El-Muärrij, S, K,) and رُبَّتَ. (El-Muärrij, S.) — — With respect to the proper meaning and etymology of لات there are four opinions. First, that it is a single word, a verb in the pret. tense: and some say, that it is originally لَاتَ in the sense of نَقَصَ, and afterwards used as a negative, like قَلَّ: so says Aboo-Dharr El-Khushanee, in his Expos. of the Book of Sb: others, that it is originally لَيِسَ; that its س is changed into ت, and then the ى into ا, because it

is movent and preceded by fet-hah: so says Abu-r-Rabeea. Second, that it is two words, the negative لا, with the fem. ت, added to make the word fem., as say IHsh and Er-Radee, or to render the negation more intensive, as is said in the Expos. of the Katr by the author of the latter work: and this is the general opinion. Third, that it is an independent word, not originally ليس nor لا; as related by the sheykh Aboo-Is- hák Esh-Shátibee alone. Fourth, that it is a word and a part of a word, namely the negative لا, and ت prefixed to حين; which opinion is ascribed to A'Obeyd [as is mentioned in the S] and Ibn-El-Taráweh: the former of whom argues in favour of this opinion from the fact that ت is found so prefixed in Othmán's copy of the Kur-án; but this is no proof, because there are found in the writing of that copy things at variance with analogy. (TA.) تَحِينَ [however] occurs, without لات, in the following verse of Aboo-Wejzeh: العَاطِفُونَ تَحِينَ مَا مِنْ عَاطِفٍ وَالمُطْعِمُونَ زَمَانَ أَيْنَ المُطْعِمُ [The persons who act affectionately in the time when there is none (other) that acts affectionately; and the feeders in the time when (it is said) Where is the feeder?] (S.) The general opinion is favoured by the following facts: that لات is pronounced in a case of pause لَاتْ and لَاهْ: that it is written separately from حين: and that it is sometimes written لَاتِ, with kesreh to the ت, as is mentioned by Z, agreeably with the fundamental rule with respect to the concurrence of two quiescent letters [when followed by a conjunctive ا]; whereas, were it a verb in the pret. tense, there would be no reason for its being written with kesreh: it is also written لَاتُ, with dammeh to the ت: and both these variations occur in readings of the Kur-án: but لَاتَ, with fet-hah to the ت, is the most common. (TA.) — — With respect to its government there are also four opinions. First, that it has no government: that if a noun in the nom. case follow it, it is put in that case as an inchoative of which [as is mentioned in the S] the enunciative is suppressed; and that if a noun in the acc. case follow it, it is put in that case as an objective complement of a verb suppressed; which is the opinion of Akh; the meaning of لات حين مناص being, in the former case, لاحِينُ مَنَاصٍ كَائِنٌ لَهُمْ [A place of flight not existing for them; which does not imply that there was none for others; as لا here has the force of a particular, not a general, negation]; and in the latter case, the meaning being, لَا أَرَى حِينَ مَنَاصٍ [I see not a time of flight]. Second, that it governs in the same manner as إِنَّ; which is another opinion of Akh and the Koofees. Third, that it is a particle governing the gen. case; an opinion ascribed to Fr by Er-Radee and IHsh and others. Fourth, that it governs like لَيْسَ; and this is the general opinion; but IHsh restricts it by two conditions; that the two nouns which it governs must be significant of time, and that one of them must be suppressed. (TA.) [It is generally the subject, rarely the predicate, that is suppressed.] — — لات [when it has grammatical government] does not occur without حين [or, as many say, some word syn. therewith, as وَقْت, &c.]. (S, K.) So says Akh, accord. to J; but this is the assertion of Sb; because the latter holds it to have the same government as ليس; whereas Akh assigns to it no government [as explained above]. (IB.) But [it is said that] حين is sometimes suppressed, (in poetry, S, [or in prose,]) though meant to be understood; as in the following saying of Mázin Ibn-Málik, [respecting 'Abd-Shems, surnamed Makrooa, the son of Saad the son of Zeyd-Menáh the son of Temeem, and respecting Heyjumáneh the daughter of El-'Ambar the son of 'Amr the son of Temeem, (S, art. قرع,) who was enamoured of Makrooa,] وَحَنَّتْ وَلَاتَ هَنَّتْ وَأَنَّى لَكِ مَقْرُوعُ [And she conceived a longing desire; but it was not a time for her conceiving such a desire. And how (O Heyjumáneh) should Makrooa be thine? See Freytag, Arab. Prov. i. 343 and ii. 525.] (S, K.) This, however, is said to be not poetry but a prose-example. (TA.) Moreover, it is observed, that لات, in this instance, has no government, and that a word signifying time is not meant to be understood after it: [so that the meaning is, And she conceived a longing desire, but it was as though she did not conceive such a desire:] (MF.) for when لات has government, the subject and predicate cannot both be suppressed. (AHei, MF.) 4 أَلْيَتَ see 1. لَيْتَ a word denoting a wish [signifying Would that —; I wish that —;] (S, K;) generally relating to a thing that is impossible; rarely to a thing that is possible: (IHsh, K:) governing the subject in the acc. case, and the predicate in the nom. case, (S, K,) like كَأَنَّ (or [rather] إِنَّ, MF) and its coordinates, because it resembles verbs in their force as words, [being composed of at least three letters, and the last being meftoohah,] and in their admitting most of the pronouns as affixes, and in their meanings. (S.) Ex. لَيْتَ زَيْدًا ذَاهِبٌ [Would that Zeyd were going;] (S;) and لَيْتَنِى فَعَلْتُ كَذَا وَكَذَا [Would that I had done so and so.] (TA.) You say لَيْتِى as well as لَيْتَنِى, (S, K,) like لَعَلِّى and لَعَلَّنِى, and إِنِّى and إِنَّنِى: (S:) but ليتنى is more common than ليتى; whereas لعلّنى is less common than لعلّى. (TA.) You also say يَا لَيْتَ O, would that —;.] As to the saying of the poet, يَا لَيْتَ أَيَّامَ الصِّبَا رَوَاجِعَا meaning لَنَا رَوَاجِعَ, [O, would that the days of youth were returning (to us)!] رواجع is put in the acc. case therein as a word descriptive of state: (S:) or it is governed in the acc. case by a verb understood, as أَقْبَلَتْ, or عَادَتْ, or some other verb suitable to the meaning: so says Sb: (TA:) or ليت in the above verse may be used in the manner of وَجَدْتُ, [see below], (S,) for ليت is sometimes used in the manner of وَجَدْتُ [I found], (Fr, S, K,) in government, not in meaning, (MF,) as related by the grammarians on the authority of certain of the Arabs, so that it is doubly transitive, and used in the manner of verbs: (S:) you say, لَيْتَ زَيْدًا شَاخِصًا [Would that Zeyd were going away, &c.]: (S, K:) this is done to give intensiveness: one says, for this purpose, لَيْتَ زَيْدًا قَائِمًا (Would that Zeyd were standing) putting both the subject and the predicate in the acc. case. (Msb.) — — لَيْتَمَا: see De Sacy's Gr. Ar. ii. 63. — — See also an ex. of ليت as a subst. voce سَوْفَ. لِيتٌ The side of the neck: (S, K:) or the لِيتَانِ are the lower parts of the two sides of the neck, upon which the earrings hang down, behind the two projections of the jaw-bones that are beneath the ear: or the parts of the neck beneath the earrings: or the places upon which the cuppinginstrument is applied; المَحْجَمَتَانِ: pl. أَلْيَاتٌ and ليتة [but whether the latter be لِيَتَةٌ or لِيَّتَةٌ is not shown]. (TA.) — — أَصْغَى لِيتًا He inclined the side of his neck. (TA, from a trad.) ليث 2 ليّث He became related to the Benoo-Leyth. (A.) [See also 5.] 3 لَايَثَهُ He did, acted, or dealt, with him in the manner of the lion: or he contended with him for the glory of resembling the lion. (S.) — — He parted, or separated himself, from him; syn. زَايَلَهُ. (TA.) 5 تليّث and ↓ لَيَّثَ and لُيِّثَ He (a man, TA,) became like the Benoo-Leyth, or, like a lion, in desire; expl. by صَارَ لَيْثِيَّ الهَوَى; (K;) and in zeal in the cause of his party: (TA:) he became like a lion; as also ↓ إِسْتَلْيَثَ. (L.) 10 إِسْتَلْيَثَ see 5. لَيْثٌ Strength: [like لَوْثٌ]. (TA.) — — اللَّيْثُ (S, K) and ↓ اللَّايِثُ (K) The lion: (S, K:) said to be from لَيْثٌ as signifying " strength ": accord. to Kr, from لَوْثٌ, as signifying the same: ISd says, that, if so, the ى is changed from و; but that this is not a valid opinion: yet Suh and several others agree with Kr: pl. لُيُوثٌ, and, as some say, مَلْيَثَةٌ, like مَشْيَخَةٌ and مَسْيَفَةٌ: (TA:) fem. لَيْثَةٌ; pl. لَيْثَاتٌ. (Msb.) — — لَيْثُ عِفِرِّينَ The lion: (AA, S:) or an animal like the chameleon, that opposes itself to the rider; so called in reference to عفرّين, the name of a town or district. (As, S.) One says إِنَّهُ لَأَشْجَعُ مِنْ لَيْثِ عِفِرِّينَ

[Verily he is more courageous than the lion, &c.] (S.) [See also art. عفر.] — — See أَلْيَثُ. — — لَيْثٌ Eloquent: (K:) strong in dispute: in the dial. of Hudheyl. (TA.) — — اللَّيْثُ also A certain kind of spider, (S, K,) that hunts flies by leaping, or springing: (S:) a certain kind of spider [surpassed, or equalled, by] no beast, or creeping thing, in acuteness, and circumvention, and in leaping, or springing, with correct aim, and in rapidity of snatching, and in dissimulation; that catches flies: ('Amr Ibn-Bahr:) or the spider, العَنْكَبُوت: (Lth:) or [a reptile] smaller than the عنكبوت, that catches flies. (TA.) — لَيْثٌ A land's having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow. (TA.) لِيثٌ, signifying A certain plant that winds about, belongs to art. لوث, q. v. (TA.) لَيْثَةٌ A strong she-camel. (K.) لَيْثِىٌّ See لَوثَةٌ. [Of, or belonging to, or resembling, a lion. (K.) لَيَاثَةٌ: see لُيُوثَةٌ. لُيُوثَةٌ and ↓ لَيَاثَةٌ [Lion-like courage]. (TA.) لَيِّثٌ and لَيِّثَةٌ: see art. لوث. أَلْيَثُ Courageous: pl. لِيثٌ: (IAar, K:) as also ↓ لَيْثٌ. (TA.) — — أَلْيَثُ Stronger, and more hardy: or strongest, and most hardy. (TA, from a trad.) اللَّائِثُ: see لَيْثٌ. مِلْيَثٌ [accord. to the K and TA; but in the L, ↓ مليّث;] Strong; powerful: (K:) or very hard; syn. شَدِيدُ العارضة. (L.) مُلَيَّثٌ: see مِلْيَثٌ. — — (tropical:) A strong stallion; likened to a lion. (A.) — — مُلَيَّبٌ Fat, and broken, or trained, to obedience; syn. سَمِينٌ مُذَلَّلٌ. (TS, K.) [See also art. لوث.] — — مَكَانٌ مُلَيَّثٌ, as also مُلَوَّثٌ, A place having dry herbage, and being rained upon, and producing fresh herbage, so that half of it is green, and half of it yellow. (TA.) — — رَأْسٌ مُلَيَّثٌ, as also مُلَوَّثٌ, A head of which part of the hair is black, and part white. (TA.) مُلَيِّيثٌ [A camel] full [of flesh, and] abounding with وَبَر, or wool. (TS, K.) ليس 1 لَيْسَ a word denoting negation: (S, A, K:) it is a verb in the pret. tense, (S, A, K, Mughnee,) having no other tense, (Sb, S, M, Msb, Mughnee,) nor a part. n. nor an inf. n.; (Sb, M, Msb; *) of the measure فَعِلَ; (Mughnee;) originally لَيِسَ, from which it is contracted by the suppression of a vowel, (Sb, * S, M, * K, Mughnee, *) being found difficult of pronunciation, (S,) [i. e.,] to render it easy to pronounce, (K,) like عَلْمَ for عَلِمَ, (Sb, M,) the ى not being changed into ا (Sb, S, M) because it is imperfectly inflected, being used in the pret. form for the present, (S,) [i. e.,] because it has no future, nor part. n., nor inf. n., nor derivation, wherefore, not being perfectly inflected like its coordinates, it is made like that which is not a verb, as لَيْتَ: (Sb, M:) what shows it to be a verb, (S, Mughnee,) not a particle occupying the place of مَا, as Ibn-Es-Sarráj and some others after him have asserted, (Mughnee,) though not perfectly inflected like [other] verbs, (S,) is their saying لَسْتَ and لَسْتُمَا (S, Mughnee) and لَسْتُمْ (S) and لَيْسَا and لَيْسُوا and لَيْسَتْ [&c.], (Mughnee,) like as they say ضَرَبْتَ and ضَرَبْتُمَا and ضَرَبْتُمْ [&c.]: (S:) we have not determined its measure to be فَعَلَ, because this is not contracted; nor فَعُلَ, because there is no verb of this measure with ى for its medial radical letter, except هَيُؤَ; but لُسْتَ has been heard; so, accord. to this form, it may be like هَيُؤَ: (Mughnee:) the Benoo-Dabbeh say لُسْتُ and لُسْنَا in the sense of لَسْتُ and لَسْنَا; and some of them say لِسْتُ: (TA, art. لوس:) but Sb says, that the Arabs did not say لِسْتَ, like as they said خِفْتَ, because ليس is not perfectly inflected like [other] verbs. (M.) [There is also another opinion respecting its origin, which will be mentioned in the course of this article.] It [is generally a particular (not a universal) negative, and] denotes the negation of a thing at the present time; (M, Mughnee;) [i. e.] it denotes [thus] the negation of its predicate: (Msb:) and has the same government as the verb كَانَ and its coordinates; (S;) governing the subject in the nom., and the predicate in the accus.: (S, Mughnee:) as when you say, لَيْسَ زَيْدٌ قَائِمًا [Zeyd is not a person standing]: (Msb:) and by means of the context, it denotes the negation of a thing at a time not the present; as in the saying of El-Aashà [respecting Mohammad], لَهُ نَافِلَاتٌ مَا يُغِبُّ نَوَالُهَا وَلَيْسَ عَطَآءُ اليَوْمِ مَانِعَهُ غَدَا [He has bounties the bestowing of which is not on alternate days; and the giving of to-day will not be a preventer of it to-morrow]; and [sometimes when it is followed by a verb, as] in the saying, لَيْسَ خَلَقَ اللّٰهُ مِثْلَهُ [God has not created the like of him, or it.] (Mughnee.) But it differs from its coordinates in that the prep. بِ may be prefixed to its predicate: as in the saying, لَيْسَ زَيْدٌ بِمُنْطَلِقٍ [Zeyd is not going away]; the ب being a means of the verb's being trans., and also corroborative of the negation: and one may optionally not introduce it, because one may do without the corroborative, and because some verbs are trans. sometimes by means of a prep. and sometimes without a prep., as اِشْتَقْتُكَ and اِشْتَقْتُ إِلَيْكَ. (S.) It also differs from its coordinates in that its predicate may not be put before it: for you may say مُحْسِنًا كَانَ زَيْدٌ, but not مُحْسِنًا لَيْسَ زَيْدٌ: (S:) or some allow this latter; but others disallow it. (Ibn- 'Akeel on the Alfeeyeh, section on كان and its coordinates.) It is also used as an exceptive particle, (S, M, Mughnee,) in the place of إِلَّا; (S, Mughnee;) in which case [also] its subject [which is understood] is in the nom. case, and its predicate in the accus.: (S:) you say, جَآءَنِى القَوْمُ لَيْسَ زَيْدًا [The company of men came to me, except Zeyd]; as though you said, لَيْسَ الجَائِى زَيْدًا. (S, M: but in the latter, instead of جاءنى, we find أَتَى; and instead of الجائى, we find الآتِى.) You may also say, جَآءَنِى القَوْمُ لَيْسَكَ [The company of men came to me, excepting thee]; but the separate pronoun, إِيَّاكَ, is here better. (S.) When the predicate after it is connected with إِلَّا, as in the ex. here next following, Benoo-Temeem make it in the nom. case: thus they say, لَيْسَ الطِّيبُ إِلَّا المِسْكُ [It is not perfume, except musk; meaning, nothing is perfume except musk]: which has been resolved is several ways; some holding الطيب to be the subject of ليس: but its being peculiar to the dial. of Temeem refutes the explanations here referred to: some, again, hold ليس to be here used as a particle; and so in the saying لَيْسَ خَلَقَ اللّٰهُ مِثْلَهُ, mentioned above. (Mughnee.) Sometimes it is used in the sense of لَا التَّبْرِئَةِ [the لا which denies in a general manner to the uttermost, i. e., universally, or totally]; as is said in the K, except that in all the copies thereof we find وَإِنَّمَا put by mistake for وَرُبَّمَا: (TA:) [so in the saying in the Kur, ii. 194, لَيْسَ عَلَيْكُمْ جُنَاحٌ, which is the same as لَا جُنَاحَ عَلَيْكُمْ in verse 235 of the same chapter, meaning, There shall be no crime, or sin, chargeable upon you]. Sometimes, also, it is used as a connective particle, (Mughnee,) in the sense of لا so used: (TA:) as in the saying [of a poet], أَيْنَ المَفَرُّ وَالإِلٰهُ الغَالِبُ وَالأَشْرَمُ المَغْلُوبُ لَيْسَ الغَالِبُ [Where is the place of flight when God is the pursuer, and El-Ashram (meaning Abrahah) is the overcome, not the overcomer?]: which has been resolved by supposing الغالب to be the subject of ليس, and the predicate to be suppressed; the latter being said by Ibn-Málik to be an annexed pronoun referring to El-Ashram; so that the meaning is لَيْسَهُ الغَالِبُ [the overcomer is not he]. (Mughnee.) It is said (M, K) by Fr, (M,) and also by Kh, (TA,) that the original of لَيْسَ is لَا أَيْسَ; (M, K [in the latter of which I read أَوْ أَصْلُهُ, as in several copies of the K, or rather أَوْ أَصْلُهَا, as corrected in the TA, instead of أَوْ مَعْنَاهُ, the reading in the CK];) and this, says Fr, is shown by the saying, جِئْ بِهِ مِنْ أَيْسَ وَلَيْسَ, i. e., [Bring thou him, or it,] from where he, or it, is, and is not: (M:) or اِيتِنِى مِنْ حَيْثُ أَيْسَ وَلَيْسَ i. e., [Come thou to me, or probably, the right reading is اِيتِنِى بِهِ bring thou to me him, or it, (as I find in a copy of the K, in which به has been added in red ink, and in the A I find اِيتِ بِهِ,)] from where he, or it, is, and he, or it, is not: (K:) or the meaning is, مِنع حَيْثُ لَا وُجْدَ [from where there is no finding; or no being found, or no existence; or no power, or ability]: (K, * TA:) or أَيْسَ means مَوْجُودٌ [found, or existing], and لَا أَيْسَ [means] لَا مَوْجُودٌ [not found, or not existing], and is contracted [into لَيْسَ]: (K:) [but the last rendering of ايس and لا ايس seems to be taken

from an explanation, not literal, of another saying; مَا يَعْرِفُ أَيْسَ مِنْ لَيْسَ he knows not a thing existing from a thing not existing.] Aboo-'Alee relates, that Sb said, جِئْ بِهِ مِنْ حَيْثُ وَلَيْسَا [Bring thou him, or it, from where he, or it, is and is not]; meaning, وَلَيْسَ, the fet-hah of the س being made full in sound, on account of the pause. (M.) In the saying of a certain poet, قَدْ رُسَّتِ الحَاجَاتُ عِنْدَ قَيْسِ إِذْ لَا يَزَالُ مُولَعًا بِلَيْسِ [Wants have been forgotten as old things (so رُسَّت is explained in the M, as used here, in art. رس,) with Keys, since he ceases not to be addicted to the use of the word leysa], it is made by him a noun, and declined. (M.) 1 ليط لَاطَ بِهِ, aor. يَلِيطُ, inf. n. لَيْطٌ: see لَاطَ بِهِ in art. لوط, in three places. — — مَا يَلِيطُ بِهِ النَّعِيمُ A state of ease, or plenty, or enjoyment, does not suit him, (AZ, K.) — لَاطَ القَاضِى فُلَانًا بِفُلَانٍ, (K,) aor. as above, (TA,) (tropical:) The judge classed such a one, as an adjunct, with such a one; put him on a par with him; or made him to be as though on a par with him; syn. أَلْحَقَهُ بِهِ. (K.) It is said in a trad., of 'Omar, كَانَ يَلِيطُ أَوْلَادَ الجَاهِلِيَّةِ بِآبَائِهِمْ (tropical:) He used to class the children of people of ignorance, [the pagans,] as adjuncts, with their fathers; syn. يُلْحِقُهُمْ. (TA.) [See also لَاطَهُ in art. لوط; and see 4.] 2 لَيَّطَ see 4. 4 الاطهُ, inf. n. إِلَاطَةٌ, He stuck it; made it to cleave, stick, or adhere; (TA;) as also ↓ لَيّطهُ, inf. n. تَلْيِيطٌ. (K, TA [but only the inf. n. is mentioned.]) لَيْطٌ: see لَوْطٌ: — see also لِيطٌ. لِيطٌ is a pl. of ↓ لِيطَةٌ, (S, K,) as also لِيَاطٌ and أَلْيَاطٌ; (K;) [the last being a pl. of pauc.; or rather, لِيطٌ is a coll. gen. n., of which لِيطَةٌ is the n. un.;] and signifies The bark, rind, or peel, that adheres to a tree: or, accord. to Az, that is beneath the upper bark, rind, or peel: (TA:) or the covering, exterior part, skin, peel, rind, bark, or the like, of anything: (K:) and particularly, of a cane, or reed; (L;) or this is termed ↓ لِيطَةٌ; (K:) or this last word signifies a piece, or portion, of the exterior part of a cane, or reed; (S, L;) or a sharp piece thereof, mentioned in a trad. as used for cutting the throats of sparrows: (TA:) also, of a spear-shaft; (L;) or this, too, is termed ↓ لِيطَةٌ: (K:) and of a bow; i. e. the upper and exterior part thereof, that is oiled and made smooth; (TA;) or the exterior part of a bow is termed ↓ لِيطَةٌ: (K:) and of a [beetle of the kind called] جُعَل: (TA:) and of anything that is hard and strong; and ↓ لِيطَةٌ signifies a piece, or portion, of the exterior part of any such thing. (L.) — — Hence, (TA,) (tropical:) The skin: (K, TA:) pl. أَلْيَاطٌ. (TA.) — — (tropical:) The external skin; or exterior of the skin: as in the saying, رَجُلٌ لَيِّنُ اللِّيطِ (tropical:) a man soft in the external skin, or exterior of the skin: also meaning (tropical:) soft to the feel. (TA.) — — (tropical:) Colour; (S, K, TA;) as also ↓ لَيْطٌ (K) and ↓ لِيَاطٌ: (TA:) and particularly of the sun; as also ↓ لِيَاطٌ. (TA.) You say, هُوَ أَنْوَرُ مِنْ لِيطِ الشَّمْسِ (tropical:) He is brighter than the colour of the sun. (TA.) And أَتَيْتُهُ وَلِيطُ الشَّمْسِ لَمْ يُقْشَرْ (tropical:) I came to him when the redness of the sun had not departed, in the beginning of the day. (TA.) — — (tropical:) What appears of the sky. (TA.) — — (tropical:) The natural disposition, or temper. (K, TA.) لِيطَةٌ: see لِيطٌ, in five places. لِيَاطٌ: see لِيطٌ, in two places: — and see also art. لوط. أَلْيَطُ: see أَلْوَطُ. لبع ليف ليق ليل لين See Supplement -- ل (Supplement) alphabetical letter ل — لَنَا فِى بَنِى فُلَانٍ دِمَآءٌ [We have a claim, upon the sons of such a one, to blood, lit. bloods]. (S in art. خبل.) — — لَهُ أَنْ يَفْعَلَ كَذَا He shall have a right to do such a thing: see عَقَبَ. — — رَأَيْتُ لَهُ بَرِيقًا I saw it to have a glistening: and سَمِعْتُ لَهُ صَوْتًا I heard him, or it, to have a sound proceeding from him, or it; or rather, I heard a sound attributable, or to be attributed, to him, or it; meaning, I heard him, or it, utter or produce, a sound; or I heard in consequence of it, &c. (see سَطَعٌ). — — لَهُ كَذَا often means Such a thing appertains, or is attributable, to him, or it. — — مَا لَنَا أَلَّا نُقَاتِلَ, in the Kur ii. 247, [i. e. أَنْ لَا,] means What object have we (أَىُّ غَرَضٍ) (لَنَا) in (فِى) [that we should not fight? or, in our] not fighting? (Bd:) And مَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللّٰهِ, in the same, xiv. 15, means What excuse have we (أَىُّ عُذْرٍ لَنَا) in (فِى) [that we should not rely upon God? or, in our] not relying upon God? (Bd.) مَا لَنَا أَنْ لَا نَفْعَلَ كَذَا [may be rendered What reason, or motive, have we that we should not do such a thing? or, in that, &c.? or in our not doing &c.? for] the original form of the phrase is مَا لَنَا فِى أَنْ لَا نَفْعَلَ كَذَا (Mugh, voce أَنْ.) Often أَنْ is omitted, but meant to be understood: you say also, مَا لَكَ تَفْعَلُ كَذَا What reason, or motive, hast thou that thou dost such a thing? or what aileth thee &c.? It is often like مَا بَالُكَ. — — غَرَّدَ بِصَوْتٍ لَهُ ضَعِيفٍ It (a bird) warbled with a feeble voice peculiar to it. — مَا لِى أَرَاكَ تَفْعَلُ كَذَا see :مَا لِى وَلِلْبَغِ بَعْضِكُمْ عَلَى بَعْضٍ — بَغَى What hath happened to me that I see thee doing such a thing, or thus? See an ex. in conj. 3 of art. بلو. — — مَا لَكَ بِكَذَا: see a verse cited in art. علو. — — أَنَا لَهَا I am for it; i. e., I am the man for it; meaning a war, or battle, حَرْبٌ, which is of the fem. gender. Often occurring in old Arabic stories. — — لِ in the sense of فِى: see Msb, voce عِدَّةٌ. — — مَنْ لِى Who is, or will be, for me, as aider, or helper, or defender, or surely? For exs., see سَبْعٌ, and شَبَرَ, and أَفَّ. — — تَعْسًا لَهُ, and قُبْحًا لَهُ, and نَتْنًا لَهُ, &c.: see the first word of each of these phrases. — — مَنْ لِى بِكَذَا: see بِ (near the end of the paragraph): and see also above. — — لِ in the sense of بَعْد: see an ex. voce أَفْطَرَ, and see other exs. in the Msb, art. فطر. — — لِ in the sense of بَعْدَ, or مِنْ وَقْتِ: see غَمٌّ. — — لِلَيْلَةٍ خَلَتْ When one night had passed; i. e. on the first day of the month: ل in this case meaning عِنْدَ. — — يَا لِلْفَلِيقَةِ come with succour to the calamity: see فَلَقٌ. — — لِ in the sense of عَلَى: see Kur xvii. 108-9, and xvii. 7, and xxxvii. 103: and see exs. voce فُوهٌ (last quarter). — — ل in فَدًى لَكَ &c.: see art. فدى. — — لَ used as a corroborative, (see S in art. لوم,) after لَوْ and لَوْلَا the conditional إِنْ, is sometimes difficult to express in English, except by emphasis in pronunciation; as in أَمَا إِنَّهُ لَرَجُلٌ كَرِيمٌ Verily, or now surely, he is a generous man. This ex. occurs voce أَمَا. — — لَ redundantly prefixed, for corroboration, to the ك of comparison: see a verse of Tarafeh voce ثِنْىٌ; and another similar instance in the Mugh, art. ل. — — لَظَرُفَ زَيْدٌ means How excellent, or elegant, in mind, manners, address, speech, person, or the like, is Zeyd! syn. مَا أَظْرَفَهُ: and لَكَرُمَ عَمْرٌو How generous, &c., is Amr! syn. مَا أَكْرَمَهُ. (Mugh.) — — لَنِعْمَ هُوَ Excellent indeed is he, or it. — — مَا كَانَ لِيَفْعَلَ means, accord. to the Koofees, مَا كَانَ يَفْعَلُ; the ل being redundant, to corroborate the negation: accord. to the Basrees, مَا كَانَ قَاصِدًا لِأَنْ يَفْعَلَ. (Mugh.) See an ex. voce عَلَى as equivalent to فِى. — — لَ in sentences beginning with إِنْ for إِنَّ: see p. 107, cols. 2 and 3: and see conj. 3 in art, قرا. — — ل of inception (لَامُ الإِبْتِدَآءِ): see exs. of this voce إِنَّ: and see De Sacy's Gr. Ar. n. 582, &c. — — لَ termed لَامُ الجَوَابِ is, I think, best rendered by Then; or in that case: see exs. voce أَمَا. — — لَ in لَعَمْرُ اللّٰهِ is [not a particle denoting swearing, but merely] a corroborative of the inchoative; the enunciative of which, i. e. قَسَمِى, or مَا أُقْسِمُ بِهِ, is understood. (S, art. عمر.) — -b29- يَا لَزَيْدٍ, and يَالَ زَيْدٍ, accord. to the Koofees, is a contraction of يَا آلَ زَيْدٍ. (Mugh, letter ل; and El-Ashmoonee on the Alfeeyeh, الاستغاثة.) It seems that where the ل is not connected with the word following it, يَالَ is generally, if not always, for يَا آلَ; and so sometimes when it is connected. See يَالَ غُدَرَ, voce غَادِرٌ, and see عَجَبٌ. See also De Sacy's Gr. Ar., 2nd ed., i. 476, note. لَا, the negative, does not necessarily restrict to the signification of future time a marfooa aor. following it: in a case of this kind, مَا is often substituted for it in the explanation of a phrase; as in the instance of لَا يَعْرِفُ هِرًّا مِنْ بِرٍّ, in the TA, art. بر; and the aor. is more properly rendered by the present than by the future. — — لَا رَجُلَ قَائِمٌ There is not any man standing: (Mugh:) but when the subst. and epithet are both simple words, and not separated,

the latter may be used in three different ways; as in لَا رَجُلَ ظَرِيفَ and ظَرِيفًا and ظَرِيفٌ; otherwise it must be marfooa or mansoob, but not mebnee: this relates to لا used لِنَفْيِ الجِنْسِ. (Ibn-'Akeel, p. 165.) — — لا, also, Lest. See رَكِبَهُ. — — لَا لَهُ وَلَا عَلَيْهِ [There is nothing due to him, nor anything to be demanded of him. (Thus I have rendered this phrase, voce مَلْسَى, in three places.) For] when لا is a general negative, the context renders it allowable to suppress its subject, as in لَا عَلَيْكَ, for لَا بَأْسَ عَلَيْكَ; and sometimes the predicate, when known, is suppressed, as in لَا بَأْسَ. (Msb.) — — لَاشَ, for لَا شَيْءَ: see art. لوش. — — كَلَّا وَلَا [As the time occupied in saying لَا وَلَا]. See an ex. in the TA, voce لَوْذَان. — — لَا وَلَا Olive-oil: in allusion to the words in the Kur xxiv. 35, occurring in a trad. — — لَا يَقْرَأْ, as a prohibition, and لا يَقْرَأُ as an enunciative with the same meaning: see a trad. thus commencing in the Jámi' es-Sagheer: and see the Kur lvi. 78: and see an ex. voce رَهْنٌ. — — لَا أَغَرُّ وَلَا بَهِيمٌ: see بَهِيمٌ. — — لا in a case of pausation pronounced لَأْ: see art. ا (near the end). لأك 1 لَأَكَ He sent. (Msb in art. الك.) — — أَلِكْنِى إِلَيْهِ; and أَلَكْتُهُ: see art. الك. 10 اِسْتَلْأَكَ: see استألك. مَلْأَكٌ: see مَأْلُكٌ. لَأْلٌ: see art. لأل. لِئَالَةٌ: see art. لأ. لِئَلَّا Lest; in order that not. لأم 1 لَؤُمَ He was base, base-born, low, ignoble, ungenerous, mean, sordid; (S:) contr. of كَرُمَ. (K.) See لَئِيمٌ. — — لَأَمَ: see also ظَاهَرَ. 3 لَاءَمْتُ بَيْنَ القَوْمِ, inf. n. مُلَاءَمَةٌ, I reconciled the people, (S, Msb,) and brought them together. (S.) — — لَاءَمَهُ He was suited to him as a companion: see 5 in art. زوى. — — لَاءَمَهُ It (food, T, and an affair, M) suited him. (T, M.) — — And i. q. لَازَمَهُ. (T.) — — And It coalesced, or united, with it. 8 اِلْتَأَمَ It (a wound, and a crack) became coalesced, consolidated, closed, or closed up: (S:) it (a hole, or rent,) became repaired. (Msb.) — — اِلْتَأَمَا They (two things) agreed together, or became consistent. (S, Msb.) — — اِلْتَأَمَ It drew, and stuck, together; coalesced; or consolidated. (Mgh.) لُؤَمَةٌ: see لُؤْمَةٌ. لُؤْمَةٌ, (S, K,) or ↓ لُؤَمَةٌ, (M, IB,) The whole apparatus, or gear, of the plough: (AHn, S, M, K:) or its iron [or share] and its wooden parts: (M:) or the سِنَّة [or ploughshare] with which the earth is ploughed up, and which, when upon the plough, is termed عِيَانٌ, pl. عين: (IAar, TA:) the سِكَّة. (IB, TA.) See عِيَانٌ. رَجُلٌ جَمِيعُ اللَّأْمَةِ: see جَمِيعٌ. لَئِيمٌ Mean; ungenerous; sordid; ignoble; base; base-born; contr. of كَرِيمٌ. (K, &c.) See لَؤُمَ. أَلَائِمُ الأُمُورِ: see مَدَاقٌ. أَلْأَمُ Baser, and basest; &c.: see an ex. voce زَكْمَةٌ. المُلَاءَمَةُ i. q. الاِجْتِمَاعُ: see اِسْتَلْأَمَ. رِيشٌ لُؤَامٌ i. q. مُتَلَائِمٌ. See لَفَتَ. لأى بَعْدَ لَأْيٍ After difficulty, &c. (Lth, TA.) See an ex. cited voce بَيَّنَ. — — لَأْيًا With difficulty, trouble, labour, or exertion. لبس مُلَبَّسٌ pl. مُلَبَّسَات Sugared almonds, &c. لبع لَبْعًا: see ضَبَعٌ. لبق لَبِقٌ: see عَبِقٌ. لَبِقَةٌ: see عَبِقَةٌ. لَبِقٌ بِالقُلُوبِ: see عَذِقٌ. لَبَاقَةٌ: see إِنَاقَةٌ in art. انق. لبك 1 لَبَكَهُ is like رَبَكَهُ. لَبَكَةٌ: see عَبَكَةٌ. لبلب لُبْلَابٌ: see جِلْبَابٌ. لبن بَنَاتُ لَبَنٍ or جِلْبَابٌ [app. The small guts or intestines, in which originate the lacteals;] the intestines in which is the milk. (M, K.) See حَوِيَّةٌ. — — بَنَاتُ اللَّبَنِ termed لَبَنَةٌ [n. un. of لَبَنٌ]. (Az, in TA, art. خرس.) لِبْنٌ Bricks; (T, S, M, Mgh, Msb, K;) crude, or unburnt, bricks. (MA.) لِبْنَةٌ: see بَنِيقَةٌ. لُبَانٌ [The frankincense-tree] is a tree of the kind called عِضَاه, having a fruit resembling the pistachio-nut, and a resin like the كُنْدُر, [which is said in the S and TA to be the same as the لُبَان,] when it concretes: (O and TA in art. سيع:) it is also, and more commonly, applied to the resin itself, i. e. frankincense, or olibanum: the tree that produces it is now known to be of the genus Boswellia, found in Hadramowt and other parts of Southern Arabia, and also in the opposite (eastern) region of Africa, and in India: it was formerly erroneously supposed to be the Juniperus Lycia. — — حَصَى لُبَانٍ: see K, voce عَسَلٌ; and see art. حصى. لِبَانٌ The sucking of milk or of the breast: (S, Msb, K:) see an ex. in a verse of El-Aashà cited voce أَسْحَمُ: and see 1 in art. غذو. لَبُونٌ: see لَقُوحٌ and بَكْرٌ. — — اِبْنُ لَبُونٍ A male camel that has entered upon his third year: (S, Mgh, K:) or entering upon his third year: (Msb:) or in his second year. (K.) عَسَلُ اللُّبْنَى i. q. المَيْعَةُ [now applied to Storax, or styrax] sometimes used for fumigation. (TA.) See art. عسل. لُبَانَةٌ: see فَرْبَيُونٌ. لَبَنِيَّةٌ: see مَغْرِبِيَّةٌ. لَبَنِيَّةٌ Food made with milk: so in modern Arabic: see خَطِيفَةٌ. لُبَيْنَةٌ [A little milk: dim. of لَبَنَةٌ, n. un. of لَبَنٌ]: see رَثَأَ. مِلْبَنٌ A thing like the مِحْمَل, upon which bricks (لِبن) are carried from place to place. (M.) See فَتْخَاءُ. لبى 2 لَبَّاهُ [inf. n. تَلْبِيَةٌ] He said to him لَبَّيْكَ. (MA.) لَبَّيْكَ, and لَبَّيْهِ, and لَبَّىْ يَدَيْكَ: see art. لب. لث لِثَةٌ The gum. See art. لوث. لثغ لُثْغَةٌ The changing, in pronunciation, س into ث, or ر into غ or ل, (S, K, Msb,) and the like: (Msb:) or, one letter into another. (Az, in Msb, K.) Also, A word mispronounced; as when a word is said to be لُغَةٌ أَوْ لُثْغَةٌ a dialectal variant or a word mispronounced. لثم 1 لَثَمَتِ الحِجَارَةُ خُفَّ البَعِيرِ The stones wounded the camel's foot, and made it bleed. (S.) — — لَثَمَتْ. She muffled herself with a لِثَام. (K.) لِثَامٌ A kind of muffler for the mouth. (K.) لثو لَثًى: see عَبِيَة. الحُرُوفُ اللِّثَوِيَّةُ [The gingival letters:] these are ث and ذ, and ظ. (TA, commencement of باب الثاء.) لج 1 لَجَّ فِى الأَمْرِ He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing; he was persevering, or assiduous, in the affair. (Msb.) لجف لَجَفٌ: see قِصَابٌ. لجم 4 أَلْجَمَ He bridled a beast; agreeably with an explanation in the K: and sometimes he bitted him; as expl. in the Msb. 5 تَلَجَّمَتْ: see 10 in art. ثفر. لُجْمٌ: see لُجْمَةٌ. لُجْمَةٌ and ↓ لِجَامٌ A thing from which one augurs evil; an omen, or a bodement, of evil: because it refrains one from a thing that he wants. (A, art. ↓ عطس.) لُجُمٌ, which is originally the plural of both, is also used as a sing. (A, ibid, where see an ex.) See عَطَسَ and عَطُوسٌ. لِجَامٌ [A bit; i. e., the iron appurtenances of a bridle]. To the لجام belong pieces of iron which are fastened one to another; as the عِضَادَتَانِ, and the مِسْحَل, and the فَأْس and its extremities of iron. (Az, in TA, voce قَيْقَبٌ.) The above explanation is incomplete: it means the bridle, or headstall and reins, with the bit and other appurtenances; like its Persian original, لِگَامْ: see قَرَّطَ. It signifies The piece of iron in the mouth of the horse: thus, by extension, applied to this with its thongs, or straps, and apparatus: it comprises the شَكِيمَة, which is the transverse piece of iron in the mouth; and the فَأْس, which is the piece of iron standing up in the mouth; and the مِسْحَل, which is the iron beneath the حَنَك; and the خُطَّافَانِ, which are two bent pieces of iron in the مِسْحَل and the شكيمة, on the right and left; and the فَرَاشَتَانِ, which are two pieces of iron wherewith are fastened the extremities of the عِذَارَانِ; and the حَكَمَة, which is the ring surrounding the مَرْسَن and the حَنَك, of silver or iron or thong. (IDrd, in his Book on the Saddle and Bridle.) — See لُجْمَةٌ. لجن 1 لَجِنَ: see لَجِذَ. 5 تَلَجَّنَ النَّبَاتُ: see تَلَزَّجَ. لحظ لَحْظٌ: see عَيْرٌ. لحف لِحَافٌ: see what follows. مِلْحَفَةٌ A مُلَاءَة that is سُمُط [not lined, nor stuffed]: if lined or stuffed, the vulgar also call it by this name, but the Arabs do not know this: (L, TA:) and the same applies to the ↓ لِحَاف: Az says, that مِلْحَفٌ and لِحَافٌ mean the same: like مِئْزَرٌ and إِزَارٌ, and مِقْرَمٌ and قِرَامٌ; and sometimes one says مِلْحَفَةٌ and مِقْرَمَةٌ; and it is the same whether the garment be سُمُط or lined. (TA.) He says also, [in another place,] that the Arabs apply the terms ↓ لِحَافٌ and مِلْحَفَةٌ to A night-wrapper (إِزَارُ لَيْلٍ) if it be طَاقٌ وَاحِدٌ [a single piece of stuff; i. e. not double, not lined nor faced, nor stuffed]. (TA in art. سمط.) — — See إِزَارٌ. لحق 1 لَحِقَهُ and لَحِقَ بِهِ and ↓ أَلْحَقَهُ He reached him; overtook him; or came up with him. (S, Msb, K.) — — لَحِقَهُ It (grief, &c.) overtook him; or ensued to him. — — Also, and لَحِقَ بِهِ He overtook him; came up with him. — — لَحِقَ بِهِ He became, or made himself, on a par, or as though on a par, with him. See an ex. voce تَوَحَّشَ. — — It became adjoined, or annexed, to it. — — ↓ لُوحِكَ It was firmly, or strongly, compacted or coherent or knit together: and its several parts were inserted one into another. (TA.) — — لَحِقَهُ الثَّمَنُ, inf. n. لُحُوقٌ, [i. q. أَدْرَكَهُ, i. e. The payment of] the price was, or became, obligatory on him. (Msb.) — — لَحِقَتْ قُوَّتُهُ: see the last sentence of art. عون. — — لَحِقَهُ وَسَنُهُ has for its inf. n. لُحُوقٌ as well as لَحَاقٌ. (TA.) 3 لَاحَقَ

see 1. 4 أَلْحَقَهُ بِهِ He made him to reach, overtake, or come up with, him; (S, Msb, * K; *) or to follow him. (Msb.) He made it (a punishment) to [overtake him, or] befall him. (Msb.) He removed him to it; namely, a place; lit., caused him to reach it: see an ex. voce خَافِقٌ. — — He affiliated him to him; announced him to be his son, because of a mutual likeness. (Msb.) — — أَلْحَقَهُ بِهِ He classed him, as an adjunct, with him; put him on a par with him; or made him to be as though on a par with him; See two exs. voce لَاطَ, in art. ليط. — — See 1. 6 تَلَا حَقَتِ المَطَايَا The saddle-camels overtook one another. (S, K.) تَلَا حَقُوا The last of them overtook, or came up with, the first of them. (S, TA in art. درك.) لُحُوقٌ i. q. لُزُومٌ and لُصُوقٌ (TA) لَاحِقُ الآطَالِ Lean, or lank, in the sides. (Ham. p. 496.) لَاحِقُ البَطْنِ Lank in the belly. (TA in art. رهف.) إِلْحَاقٌ The rendering a word quasi-coördinate to another word of which the radical letters are more in number than those of the former word. A letter which is added to a word for the purpose above mentioned. See أَلِفُ الإِلْحَاقِ and أَلِفُ التَّكْثِيرِ in art. ا. — — حَرْفُ إِلْحَاقٍ A letter of adjunction, or quasi-coördination. مُلْحَقٌ, pl. مُلْحَقَاتٌ, A word rendered quasiradically coördinate to another word of which the radical letters are more in number than those of the former word. — — مُلْحَقٌ بِالرُّبَاعِيِّ A quasiquadriliteral-radical word. — — See إِلْحَاقٌ. مُتَلَاحِكٌ i. q. مُتَعَاوِنٌ بِرَوْذَوْنٌ (TA in art. عون.) لحم 4 أَلْحَمَ خَرْقَهُ [He closed up the hole thereof with a patch]; meaning a garment, or piece of cloth, and a skin, or hide. (TA in art. رقع.) — — إِلْحَامُ الجِرَاحَاتِ [The consolidating of wounds]. (K in art. سبع.) — أَلْحَمَهُ عِرْضَهُ (tropical:) He empowered him to revile, vilify, or censure, him: (S, K, TA:) he made his honour, or reputation, to be to him [as] a ↓ لُحْمَة [or hawk's portion of the quarry]. (Har, p. 392.) — — أَلْحِمْ مَا أَسْدَيْتَ: see أَسْدَى. 6 تَلَاحَمَ It was joined, or knit, together. See K, voce مَزْفُورٌ. 8 اِلْتَحَمَ It coalesced, consolidated, closed up, or became closely united. (TA.) تَمْرٌ لَهُ لَحْمٌ [Dates having flesh]. (Msb in art. حشف.) — — لَحْمٌ: see ثَرِيدٌ, last sentence. شَحِمٌ لَحِمٌ: see مَحِضٌ and شَحْمٌ. لَحْمَةٌ and ↓ لُحْمَةٌ The woof; or the threads that are woven into the سَدَى. or warp, of a piece of cloth. (Msb, &c.) لُحْمَةٌ: see 4, and لَحْمَةٌ. — — لُحْمَةٌ شَابِكَةٌ: see مُشْتَبِكٌ. لَحَّامٌ A butcher. (Fr, TA in art. سطر.) مَلَاحِمُ الفَرْجِ (K) The narrow, or strait, parts of the pudendum muliebre: (TA:) or rather, the fleshy parts thereof: the sing. مَلْحَمَةٌ signifying, accord. to analogy, a place of much flesh: see بِطَانٌ. المُلْتَحِمَةُ [The tunica albuginea, or white of the eye: so in the present day]. (K, voce سَبَلٌ.) شَجَّةٌ مُتَلَاحِمَةٌ: see شَجَّةٌ, and بَازِلَةٌ (voce بَازِلٌ.) لحن 1 لَحَنَ He erred in speech; spoke incorrectly. (Msb.) — — لَحَنَ لَهُ He said to him something which he (the latter) understood, but which was unintelligible to others: (Az, S, Msb, K:) he intimated to him something which he (the latter) alone understood. 3 لَاحَنَهُمْ i. q. فَاطَنَهُمْ. (S, K.) See an ex. voce جَامِعٌ; and see my explanations of مُفَاطَنَةٌ. لَحْنٌ The meaning of speech; its intended sense or import: (S, K, TA:) its intent: (TA:) [it is direct: and also indirect:] an indication thereof whereby the person addressed is made to understand one's intent; so says Az (Msb: [and the like is said in the TA on the authority of AHeyth:]) an oblique, or ambiguous, mode of speech: (Msb:) an inclining of speech to obliqueness, or ambiguity, and equivocal allusion. (Bd, in xlvii. 32.) — — A barbarism, an incorrect word. — — عَرَفْتُهُ فِى لَحْنِ كَلَامِهِ and فِى نَحْوِ and فِى مِعْرَاضِ كلامه and كلامه. signify the same. (Msb in art. عرض.) See the last of these voce عَرُوضٌ. — — لَحْنٌ A modulated sound; expl. as being مِنَ الأَصْوَاتِ المَصُوغَةِ المَوْضُوعَةِ. (K.) لُحُونٌ and أَلْحَانٌ: pl. You say, أَلْحَانُ الأَغَانِى [The modulated sounds of songs]. (Mgh.) لحى 1 لَحِىَ: see a verse cited voce خَطَبَ. — — لَحَاهُ اللّٰهُ: see شَرَاهُ. 5 تَلَحَّى, (S, Mgh,) and تلحّى بِعِمَامَتِهِ, (TA, art. عجر,) He wound a part of his turban under his lower jaw: (S, Mgh:) as also تَحَنَّكَ, q. v. 8 اِلْتَحَيْتُ اللَّحْمَ عَنِ العَظْمِ [I peeled off the flesh from the bone]. (O, K, in art. سلق.) لَحْىٌ [not لَحَى] The jaw-bone; (Mgh, Msb;) either upper or lower: (Msb:) and, in a man, (Msb,) the part on which the beard grows. (S, Msb, K.) — — And sometimes Either lateral portion of the lower jaw: see ذَقَنٌ, and ثِيلٌ. — — لِحْيَةٌ: see لِحْيَةُ التَّيْسِ. الفَنِيكُ is sometimes, by a synecdoche, put for the whole person: see a verse cited voce خُنْثٌ. مَسْحُ اللُّحَى: see لِحَآءٌ. عَقَّ بِالسَّهْمِ Bark; and in particular the bark of a plant, or of a tree, of which ropes &c. are made. — — The لِحَآء of the date is [its Pulp, pulpy pericarp, or flesh; i. e.] the part that clothes the نَوَاة [or stone]. (TA.) — — لِحَآءُ العِنَبِ [The skin of grapes]. (TA in art. شحم.) لَوَاحِى الشَّيْبِ, for لَوَائِحُ الشيب, q. v. لخق لُخْقُوقٌ [A sort of trench, or channel, made by water, which has worn and undermined its sides;] a place in which water flows, having sides worn and undermined thereby, and hollowed in the form of the river, or river-bed: pl. لَخَاقِيقُ. (ISh, TA.) لخى أَلْخَى Distorted in the mouth. (CK; L, art. لخ, but written الخاء.) لدم مُلَدَّمٌ A garment, or piece of cloth, patched, or pieced; or patched, or pieced, in several places; like مُرَدَّمٌ. (Lth, T, in art. ردم.) لدن لَدْنٌ Supple; lithe; limber; limp; pliant; pliable; flexible. مِنْ لَدُنْ From the time of: see a verse cited in art. عى, conj. 4. — — مِنْ قِبَلِهِ i. q. هٰذَا الأَمْرُ مِنْ لَدُنْهُ, q. v. (Lth in TA, in art. قبل.) لذع 1 لَذَعَ اللِّسَانَ [It burned the tongue; was acrid]. (S, Msb, art. حرف; &c.) لَذْعُ البَرْدِ [The hurting, or paining, of cold]. (S, O, K, voce شَفِيفٌ.) لز 3 لَازَّهُ i. q. ضَايَقَهُ. (TA, voce ذَاقَنَهُ.) لَزٌّ i. q. زُرْفِينٌ. (A, K.) In the CK, وَلَزَزٌ قَيْنٌ is a mistake for وَاللَّزُّ الزُّرْفِينُ. لزق لِزْقَهُ and بِلِزْقِهِ Close by his, or its, side. لزم 1 لَزِمَهُ It necessarily, or inseparably, belonged, or pertained, or it clave, or adhered, to him, or it; as also لَزِمَ لَهُ: it (disgrace, &c.) attached to him. — — لَزِمَهُ أَمْرُ فُلَانٍ The management of the affair, or affairs, of such a one was, or became, incumbent, or obligatory, upon him. — — لَزِمَ شَيْئًا He kept close, clave, clave fast, clung, or held fast, to anything. (S, K, &c.) And hence, He preserved a thing: see قَنِىَ. — — See 3. — — لَزِمَ الغَرِيمَ, and ↓ لَازَمَهُ, بِهِ, and He adhered, kept, clave, clung, or held fast, to the debtor. (Msb.) — — لَزِمَ بَيْتَهُ He kept, or clave, to his house or tent; did not quit it; was not found elsewhere. (Kull, p. 318.) — — لَزِمَهُ المَالُ The [paying of the] money &c. behoved him, lay on him, was incumbent on him, or obligatory on him. (Msb.) 3 لَازَمَهُ He kept, confined himself, clave, clung, or held fast, to him, or it: as also ↓ لَزِمَهُ: he held on, or continued, it. See 1. 4 أَلْزَمَهُ شَيْئًا signifies He necessitated him, or obliged him, to do, and to pay, &c.; or to suffer, or endure, a thing: and hence, said of God, He decreed; or appointed, or ordained, to him a thing. And He made him to cleave to a thing; and he made a thing to cleave to him. See جَدَعَ. — — أُلْزِمَ شَيْئًا لَا يُفَارِقُهُ [He was made to cleave to a thing, not quitting it]. (K.) — — أَلْزَمَهُ اللّٰهُ الشَّرَّ May God make evil to cleave to him: or, to attend him constantly: or decree evil to him. — — أَلْزَمْنَاهُ طَائِرَهُ فِى عُنُقِهِ, (Kur xvii. 14,) We have decreed to him his happiness or his misery, foreseeing that he would be obedient, or disobedient: (AM, in TA, art. طير:) or we have made his works and what is decreed to him to cleave to him like the طَوْق upon his neck. (Bd.) — — أَلْزَمَهُ البَيِّنَةَ He compelled him, or constrained him, to accept, or admit, the evidence, or proof. (Jel xi. 30.) — — أَلْزَمَهُ المَالَ He obliged him to pay the money &c. أَلْزَمَهُ العَمَلَ He obliged him to do the deed. (Msb.) — — زَكَّ: see الحَقَّ, and أَلْزَمْتُهُ الذَّنْبَ. — — أَلْزِمْ نَعْلَيْكَ قَدَمَيْكَ [Keep thou thy sandals upon thy feet]. (From a trad. in the Jámi' es- Sagheer.) 8 اِلْتَزَمَ He took upon himself an affair. (KL.) You say, اِلْتَزَمَهُ He took it upon himself; charged himself with it; obliged himself to do it; became, or made himself, answerable for it by an inseparable obligation: see بَآءَ. — — اِلْتَزَمْتُ بَالمَالِ i. q. أَلْزَمْتُ بِهِ, تَكَفَّلْتُ بَهِ, and نَفْسِى, accord. to IAmb, or تَحَمَّلْتُ بِهِ,

accord. to AZ; (Msb in art. كفل;) I made myself answerable, responsible or accountable, by an inseparable obligation, for the property: see ضَمِنَ. — — اِلْتَزَمَ المَالَ, and العَمَلَ, He obliged himself, or took upon himself the obligation, to pay the money &c., and to do the deed. (Msb.) — — اِلْتَزَمَهُ He kept, or restricted himself, to it; i. e. an action, or usage, &c. — — And It was, or became, necessary for him, or obligatory upon him, to do it, or pay it, &c.; or to suffer it, or endure it. — — دَلَفَ لِالْتِزَامِى He hastened to take me by the hand and embrace me: see دَلَفَ. — — اِلْتِزَامٌ i. q. لُزُومُ مَا لَا يَلْزَمُ: see below. 10 اِسْتَلْزَمَهُ It necessarily required it or involved it. لَزُومٌ One who keeps, cleaves, clings, or holds fast, much, or habitually, لِشَىْءٍ to a thing: see an ex. in the Ham, p. 238, line 21. لُزُومُ مَا لَا يَلْزَمُ The imposing upon one's self what is not indispensable; or adhering to a mode of construction that is not necessarily to be followed: as in the following instance in the خُطْبَة of the Kámoos: وَبَلَغُوا مِنَ الْمَقَاصِدِ قَاصِيَتَهَا وَمَلَكُوا مِنَ المَحَاسِنِ نَاصِيَتَهَا. لَازِمٌ Keeping, keeping close, cleaving, &c.; tenacious: and pertinacious. — — لَازِمٌ A thing inseparable from another thing: pl. لَوَازِمُ. (TA.) Such as cleaves fast; inseparable: as an epthet. — — إِسْمٌ لَازِمٌ: see جَمْعٌ, as signifying " a plural. " — — لَوَازِمُ Necessary, or inseparable, adjuncts, accompaniments, consequences, or results. أَلْزَمُ as syn. with أَقْنَى in the prov. خَلَاؤُكَ أَقْنَى لِحَيَائِكَ means Most preservative: see that prov. in art. خلو, and see قَنِىَ الحَيَآءَ, and لزن لَزْنٌ: see أَسْلَفَ. لزم شَيْئًا. لس أُسْلُسٌ: see مُسَلَّسٌ: see مُلَسْلَسٌ. سَلْسَلَةٌ: see لَ○سْلَ○سَةٌ. سُلْسُلٌ and مُسَلْسَلٌ. لسن لَسَنٌ Chasteness, or perspicuity, or clearness, of speech, (S, Msb, K,) and eloquence; (Msb;) i. q. بَيَانٌ: or, as some say, the quality of speaking well: and chasteness, or perspicuity, or eloquence, of speech, and sharpness of tongue. (TA.) لِسَانٌ of a sandal, The thing (هَنَة) projecting in the fore part thereof. (TA.) See مِسْرَدٌ. — — لِسَانٌ The tongue [or cock] of a balance: see مِنْجَمٌ in the S and K. — — لِسَانٌ In formation, news, or tidings; syn. خَبَرٌ. (S in art. علو.) See a verse cited voce عُلْوٌ. تَلَسُّنٌ: see خَلِيَّةٌ, voce مُلَسَّنٌ خَلِىٌّ, (S,) or with ة, (K,) A sandal long and slender, like the form of the tongue: (S, K:) or having the extremity of its fore part like the extremity of the tongue. (TA.) لصق 3 لَاصَقَهُ He associated with him. لَصِيقٌ An associate; an adherent. مُلْصَقٌ i. q. دَعِىٌّ (TA;) as also ↓ مُلَصَّقٌ (TA in art. لسق) and مُلَسَّقٌ: (K, and TA in that art.:) or [a consociated alien;] one residing among a tribe of which he is not a member by lineage. (TA.) مُلَصَّقٌ: see مُلْصَقٌ. لط لِطْلِطٌ: see دَلُوقٌ. — — لِطْلِطٌ A she-camel far advanced in age, and having lost her teeth. (T, in L, voce كُحْكُحٌ.) لطس مِلْطَاسٌ A pickaxe. (TA.) لطف 1 لَطُفَ It (a thing) was small, or little; (S, Msb, K, KL;) and slender, thin, or fine: (K, KL:) and elegant, or graceful. (KL.) 2 لَطَّفَ It (a medicine) acted as an attenuant, and as an emollient. — — لَطَّفَهُ, inf. n. تَلْطِيفٌ, [He made it slender]. (A, and K, art. حشر; &c.) 3 لَاطَفَ He caressed; treated with blandishment; soothed; coaxed; wheedled; cajoled: i. q. بَارَّهُ. (S, K.) — — لَاطَفَهُ also signifies He spoke softly, gently, or blandly, to him. (TA.) He acted in a good manner with him: (KL:) manifested goodness towards him: (PS:) he acted towards him with goodness: and he did so, experiencing from him the same: (TK:) or rather, as syn. with بَارَّهُ, he behaved towards him with goodness and affection and gentleness, and regard for his circumstances; or did so, experiencing from him the same behaviour. 4 أَلْطَفَهُ He gave him a gift or present. (TA.) — — He showed him kindness, or goodness, and affection and gentleness, and regard for his circumstances, بِكَذَا [by such a thing, or such an action, &c.]. (S, K, TA.) Often occurring in the latter sense: but أَلْطَفَهُ بِكَذَا, expl. in the S and K by بَرَّهُ بِهِ, may mean He presented him with such a thing; like وَصَلَهُ بِهِ. — — See أَخْلَطَهُ. 5 تَلَطَّفَ لِلْأَمْرِ i. q. تَرَفَّقَ: (S:) see طَبَّ. — — I. q. تَكَلَّفَ اللُّطْفَ. (Bd xviii. 18.) — — تَلَطَّفَ بِهِ i. q. تَرَفَّقَ. (Mgh in art. رفق.) لُطْفٌ Gentleness: graciousness; courtesy; civility: (S, &c.:) see رِفقٌ: and delicacy of flavour, &c. لطفٌ A gift, or present: pl. أَلْطَافٌ. (MA.) — — See لَطَفَةٌ. لَطَفَةٌ A present; i. e. a thing sent to another in token of courtesy or honour; syn. هَدِيَّةٌ; (S, K;) as also ↓ لَطَفٌ, as stated by Z and others: pl. of the latter أَلْطَافٌ. (TA.) لَطِيفٌ Gentle, gracious, courteous, or benignant: and also subtle; knowing with respect to the subtilties, niceties, abstrusities, or obscurities, of things, affairs, or cases: in both of these senses often applied to a man. And Refined in manners, &c. — — Obscure, recondite, or abstruse, language. (Kull.) — — See Ham, p. 455. — — Applied to a medicine, &c., Delicate: see سَوْسَنٌ. لَطِيفَةٌ A nice, subtile, subtilely excogitated, quaint, facetious, or witty, saying, expression, or allusion; a witticism; a quaint conceit. — — [A nicety of language;] any indication of subtile meaning, apparent to the understanding, but not to be expressed; as [matters of] the sciences of taste (عُلُوم الأَذْوَاق). (KT.) الإِلْطَافُ Self-pollution, by a woman: see جَلَدَ عُمَيْرَةَ in art. جلد. لطم 2 لَطَّمَ He slapped much, or violently. See طَلَّمَ, and see K, voce مُلَخَّبٌ. لَطْمَةٌ: see نَطِيحٌ. لَطِيمٌ: see نَطِيحٌ. — — لَطِيمٌ A small camel. (TA, voce عَسْجَدٌ.) — — لَطِيمَةٌ see زَوْمَلَةٌ. — — Small weaned camels. (TA in art. عسجد.) لعط لُعْطَةٌ: see عُلْطَةٌ, in two places. لعق 1 لَعِقَ He licked (S, K, TA) his fingers: (TA:) he ate a thing with his finger [by taking it up therewith]. (Msb.) لُعُوقٌ A linctus. مِلْعَقَةٌ [A spoon; vulgo مَعْلَقَة;] a well-known instrument. (Msb.) لعل لَعَلَّ [May-be; perhaps]; a word denoting hope and fear. (K.) It governs the subject in the accus. case, and the predicate in the nom. See Ibn-'Akeel, ed. of Dieterici, p. 90; and see لَيْتَ. — — لَعَلَّ, in its original and general acceptation, expresses hope; but in the word of God it [often] expresses certainty, and may be rendered Verily. (Jel, ii. 19.) لعن لُعْنَةٌ A man who is much cursed. (TA in art. خدع.) لَعِينٌ The base, or lower part, of a raceme of a palm-tree. (TA in art. عهن.) لعو لَعًا, said to a camel when it stumbles: see تَعْسًا, voce تَعَسَ: and see the first paragraph of art. عول, last sentence but one. لَعْوَةٌ A hunting bitch. (L, art. عقد.) لغذ 3 لَاغَذَهُ i. q. ضَايَقَهُ. (TA, voce ذَاقَنَهُ.) لغم أُغَامٌ: see an ex. in a verse cited voce تَرَغَّمَ. لغن لُغْنُونٌ The sides, or adjacent parts, (النَّوَاحِى) of the لَهَاة, impending (مُشْرِفَة) over the حَلْق [or throat]; as also لَغَانِينٌ: (JK:) see غُنْدُبَةٌ, and لُغْنُونَةٌ: see غُنْدُبَةٌ. لُغْدٌ. لغو 3 لَاغَاهُ He jested, or joked, with him; inf. n. مُلَاغَاةٌ. (A, TA.) You say, لَاغَاهُ فِى البَيْعِ. (A, TA, art. كيس.) لَغْوٌ, applied to speech, &c., Nought; of no account; (M, K;) unprofitable. (M.) — — اليَمِينُ اللَّغْوُ: see KT, voce يَمِينٌ. اللُّغَةُ The genuine language of the Arabs; which is the classical language. لُغَوِىٌّ Of, or relating to, the genuine language of the Arabs. مَعْنًى لُغَوِىٌّ A genuine lexicological meaning. لُغَيَّةٌ A word of weak authority. (TA, voce جِرَاب, et passim.) لَاغٍ: see مَائِرٌ. لف 1 لَفَّ He folded, or rather wrapped; folded up, or rather wrapped up, or rolled up, a thing in another thing. — — لَفَّ العَدُوَّ [app. He involved the enemy (in difficulty), or entangled him:] said with reference to war, and excellence of judgment, and knowledge of the case of the enemy, and the subduing him, with the infliction of many wounds. (L, in TA, voce عَمَتَهُ.) But see عَمَتَ. 5 تَلَفَّ○3 see 8. 8 اِلْتَفَّ It (herbage) tangled; became confused, and caught, one part to another: (Msb:) or became luxuriant, or abundant; (S;) it (a collection of trees) became luxuriant, or abundant, and close together: (AHn:) [or thickly intermixed:] it (a thing) became collected together, and dense; (TA:) best rendered tangled, or luxuriant, or abundant and dense. — — اِلْتَفَّ and ↓ تَلَفَّفَ He wrapped, or enwrapped, himself in, or with, a garment; (KL, PS;) i. q. اِشْتَمَلَ. (Msb.) — اِتَّصَلَتْ لِحْيَتُهُ means اِلْتَفَّ وَجْهُ الغُلَامِ [i. e. The face of the young man became continuous, or uninterrupted, in its beard]. (TA.) — — اِلْتَفَّ It (an affair) became complicated. لَفٌّ ونَشْرٌ in rhetoric, [Complication and explication, involution and evolution; i. e., a construction in which two or more words are mentioned, and, after them, two or more other words, as epithets, &c., referring to the former. لفّ ونشر مُرَتَّبٌ,

Involution and evolution regularly disposed, is when the order of the latter words agrees with that of those to which they refer. لفّ ونشر مَعْكُوسٌ, or مُشَوَّشٌ, Involved, or disordered, involution and evolution, is when the order of the latter words is contrary to that of those to which they refer]. (TA, passim.) See Har, p. 383. لُفَّةٌ i. q. لُقْمَةٌ: see صُفَّةٌ, last sentence. لَفَّاءُ A thick thigh: see a verse voce فُلَانٌ مِنْ لَفِيفِنَا وَضَفِيفِنَا .تَسَاهَمُوا: see art. ضف. لِفَافَةٌ A wrapper for the leg or foot &c. (S, K.) — — And A pericarp; a glume, and the like; an envelope: pl. لَفَائِفُ. لَفِيفَةٌ A lock (خُصْلَةٌ) of hair. (S, voce خُصْلَةٌ.) نَاقَةٌ مُلَفَّفَةُ السَّنَامِ [A she-camel having the hump much enveloped with fur: see إِلْتَفَّ وجْهُ الغُلَامِ]. (Ibn-'Abbád, O, K, voce عُلْفُوفٌ q. v.) مُلْتَفُّ الخَلْقِ A man having a well-knit frame; compact in make. (L, art. مسد.) لفط 3 لَافَظَهُ: see فَارَطَهُ. لفع التَّلَفُّعُ: see اِشْتَمَلَ. لفق 1 لَفَقَ الثَّوْبَ He joined and sewed together, or put together and sewed, the two oblong pieces of cloth of the garment; (S, Msb, K;) and ↓ لَفَّقَ, inf. n. تَلْفِيقٌ, signifies the same, and is more common; or has an intensive signification. (TA.) — — See also Har, pp. 253 and 254. — — ↓ تَلْفِيقٌ The bringing, or putting, together. (KL.) And The making suitable, or conformable. (KL.) — — And The speaking, or telling, what is untrue, or false: (KL:) the embellishing [of speech] with lies. (Har, p. 254.) — — لَفَقَ He felled (a seam or garment). 2 لَفَّقَ see 1. — — لَفَّقَ بَيْنَ الكَلَامِ, (JK, voce رَسَّغَ, &c.,) inf. n. تَلْفِيقٌ, (K, voce تَرْسِيغٌ, &c.,) He interlarded, or embellished, the speech, or discourse, with falsehood: see the pass. part. n. مُلَفَّقَةٌ: and see رَسَّغَ, and رَبَقَ, and رَمَّقَ. 5 تَلَفَّقَ بِهِ: see تَأَفَّقَ. لِفْقَانِ Two pieces which compose a مُلَاءَة, (Mgh, Msb, TA, in art. ربط,) being joined together, (Mgh, TA, in that art.,) by sewing or the like. (TA in that art.) لِفَاقٌ: see رَدِيمَةٌ. أَحَادِيثُ مُلَفَّقَةٌ Narrations, or stories, compounded, or combined, with falsehood; embel-lished [or interlarded] therewith: and put together. (MA, Har, p. 254.) — — شُقَّةٌ مُلَفَّقَةٌ: see بَصِيرَةٌ. لفم لِفَامٌ A kind of woman's face-veil. See نِقَابٌ. لفو 6 تَلَافَاهُ i. q. تَدَارَكَهُ [He repaired it; a meaning well known]; (S, Msb, K, TA;) namely, a short-coming; or failing, or falling short, of what was requisite, or due; and an inconsistent act. (TA.) You say, هٰذَا أَمْرٌ لَا يُتَلَافَى [This is an affair that will not be repaired]. (TA.) And تَلَافَى أَمْرَهُمْ بِالصُّلْحِ [He repaired their condition by peace, or reconciliation]. (EM, p. 117.) See لَفَاةٌ: دَقَّهُ: see لَفَاتٌ. لق لَقٌّ A fissure in a rock. (AA, in TA, voce نَتٌّ.) — — لَقٌّ بَقٌّ and لَقْلَاقٌ بَقْبَاقٌ: see بَقَاقٌ. لقف 1 لَقِفَهُ He seized it, or took it quickly; (S, M, K;) namely, a thing thrown to him with the hand, or said to him. (M, TA.) See also last sentence of 1 in art. حنك. 5 تَلَقَّفَهُ مِنْ فَمِهِ He caught it and retained it quickly, [i. e., what he said,] from his mouth. (TA.) لقم 1 لَقِمَ لُقْمَةً, [aor. لَقَمَ,] inf. n. لَقْمٌ, (JK, MS,) [He gobbled a gobbet, or morsel, or mouthful, or] he swallowed the gobbet; and so ↓ اِلْتَقَمَهَا. (S.) لَقِمَهُ, aor. لَقَمَ, (Msb, K, &c.,) inf. n. لَقْمٌ, (JK, MA, K, MS, JM,) or لَقَمٌ (Msb, [app. a mistake,]) He gobbled it; i. e., ate it quickly, (Msb, K, TA,) as also ↓ اِلْتَقَمَهُ, (Msb, [see above,]) and hastily; drew it with his mouth, and ate it quickly. (TA) — — لَقَمَ بِيَدِهِ He put morsels into his mouth (i. e., his own mouth) with his hand. See an ex. voce رَقَعَ. This seems to be the primary signification. 2 لَقَّمَهُ الطَّعَامَ and ↓ أَلْقَمَهُ إِيَّاهُ [He fed with the food by the mouthful; put it into his mouth by the mouthful]: (Msb:) or لَقَّمَهُ إِيَّاهُ and ↓ أَلْقَمَهُ إِيَّاهُ he put a mouthful [of it] into his mouth. (TA.) And لَقَّمَهُ and ↓ أَلْقَمَهُ [He fed him by the mouthful; put mouthfuls into his mouth]. (S.) 4 أَلْقَمَ He put morsels into the mouth of [such a one]. See 2. — — أَلْقَمْتُهُ الحَجَرَ (assumed tropical:) I silenced him in an altercation. (Msb.) — — أَلْقَمَهُ البِرْطِيلَ; see the latter word. 5 تَلَقَّمَ اللُّقْمَةَ He swallowed the gobbet, or morsel, or mouthful, in a leisurely manner. (S, TA.) 8 إِلْتَقَمَ see 1. — — اِلْتَقَمَ فَاهَا فِى التَّقْبِيلِ [He took her mouth within his lips in kissing]. (S in art. كعم.) Hence the verb signifies (assumed tropical:) It embraced, or clasped, a thing: see an instance, voce مُحْصَنٌ. لُقْمَةٌ A morsel, gobbet, or mouthful: what is [swallowed, or] eaten quickly, at once, of bread [&c.]; like as جُرْعَةٌ signifies what is swallowed at once in drinking: (Msb:) or what is prepared to be [swallowed, or] eaten quickly [at once]. (K, TA.) — — لُقْمَةُ الخَلِيفَةِ and لُقْمَةُ القَاضِى, see زُمَاوَرْدٌ, art. ورد; and مُيَسَّرٌ. لُقَيْمَاتُ القَاضِى Same as لُقَمَاتُ القاضى. لقن 3 لَاقَنَهُ i. q. ضَايَقَهُ. (TA voce ذَاقَنَهُ.) لَقَنٌ, arabicised from [the Persian] لَقَنْ [also written لَكَنْ]. A thing [or basin] resembling a طَسْت, of صُفْر [or brass]. (TA.) See إِجَّانَةٌ. لقى 1 لَقِيَهُ He met him, or it. (Msb.) — — And He [met with, or] found him, or it. (Msb.) You say, تَلْقَاهُمْ أُسْدًا [Thou will find them lions]. (Mughnee, voce إِنَّ.) See also ??. — — لَقِيتُهُ and ↓ لَاقَيْتُهُ I came near to him, facing him: came to face his face. near to him (Ksh, in ii. 13.) — — لَقِيَهُ بِمَكْرُوهٍ (K in art. حبه, &c.) He [encountered with him, or said to him, or did to him, a thing disliked, or hated: (TK in art. جبه:) like استقبلهُ بِمَا يَكْرَهُ. 2 لَقَّاهُ شَرًّا [He made him to experience evil treatment]. (TA in art. جدع, voce جَدَّعَ.) See below; and see مُلَقًّى. — — يُلَقَّوْنَ تَحِيَّةً They shall be greeted with prayer for length of life, or everlasting existence. (Bd in xxv. 75.) 3 لَاقَاهُ [He met him face to face; had an interview with him;] i. q. قَابَلَهُ. (TA.) See 1. — — لَاقَى He experienced pain &c. See an ex. voce دَبِرٌ; and voce آلٌ: like لَقِىَ, voce آلٌ. — — لَاقَى بَيْنَ طَرَفَى إِزَارِهِ وَشَدَّهُ [He made the two ends of his ازار to meet, and tied it]. (A, art. حجز.) 4 أَلْقَاهُ He threw it where he would find it. (Er-Rághib.) — — And hence, conventionally, He threw it in any way: (Er-Rághib:) he threw it on the ground: (Mgh:) [he put it:] أَلْقَيْتُ انمَتَاعَ عَلَى الدَّابَّةِ I put the goods upon the beast. (Msb.) — — أَلْقَتْ وَلَدَهَا She cast her young one, or her young. — — أَلْقَى also signifies He let fall a thing, a curtain, &c. — — أَلْقَيْتُ إِلَيْهِ خَيْرًا (assumed tropical:) I did good to him. (TA.) And أَلْقَيْتُ إِلَيْهِ المَوَدَّةَ and بَالمَوَدَّةِ (assumed tropical:) [I offered or tendered to him, or gave or granted him, love, or affection]. (TA.) — — أَلْقَى عَلَيْهِ رَخَمَتَهُ (assumed tropical:) [He made his love, &c., to fall, or light, upon him, i. e. he bestowed it upon him]. (K, TA in art. رخم. [See this and three similar exs. voce رَخَمٌ.]) — — أَلْقَى إِلَيْهِ السَّلَامَ He offered to him salutation, or submission: see سِلْمٌ. — — شَرَبَ مَا أُلْقِىَ إِلَيْهِ: see art. شرب. — — أَلْقَيْتُ إِلَيْهِ القَوْلَ and بَالقَوْلِ I told, or communicated, to him the saying. (Msb.) — — أَلْقى عَلَيْهِ شَرَاشِرَهُ: see art. شر. — — أَلْقَاهُ عَلَيْهِ He put it into his mind; he suggested it: القاه [thus used] is said of God and of the Devil. (Kull, p. 277, in explanation of الفيض. [See 1 in art. فَيْضٌ, last sentence but one.]) — — [And] He dictated it; (Msb;) namely, a writing to the writer. (Msb, in art. مل.) — — أَلْقَى إِلَىَّ سِرَّهُ [He revealed to me his secret]. (TA, art. سر.) — — لَا أُلْقِى إِلَيْهِ بَالًا: see art. بول. — — أَلْقَى إِلَيْهِ بِنَفْسِهِ, said of night (اللَّيْلُ): see رَبَضَ. — — أَلْقَى كَلَامًا He addressed to him speech. 5 تَلَقَّاهُ مِنْهُ He received it from him. (TA.) — — تَلَقَّى i. q. تَلَقَّنَ. (Bd in l. 16.) 8 اِلْتَقَى مَسْلَكَاهَا [Her vagina and rectum met together in one, by the rending of the part between,] on the occasion of devirgination. (M, in art. اتم.) 10 اِسْتَلْقَى He lay, syn. نَامَ, (K,) upon the back of his neck. (JK, S, K.) And It (any. thing) was [or lay] as though thrown down or extended. (T, JK, TA.) لَقًّى Muscles of the flesh. (TA, art. ضيح.) — — لَقًى بَقًى: see بَقَاقٌ. لِقَاءٌ The facing a thing. [encountering it:] and meeting it, meeting with it, or finding it: and perceiving it by the sense, and by the sight. (Er-Rághib, TA.) — — لِقَاءٌ: its predominant application is Encounter, i. e. conflict, fight, battle, or war. (Mgh.) — — يَوْمُ اللِّقَاءِ The day of encounter in fight &c. بَيْعُ إِلْقَاءٍ: see نَابَذَهُ, and art. لمس. الحَجَرِ وَجَدْتُ هٰذَا من تِلْقَاءِكَ I experienced this from thee, or on thy part; syn. مِنْ قِبَلِكَ and مِنْ جِهَتِكَ. (Mgh in art. قبل.) هٰذَا الأَمْرُ مِنْ تِلْقَائِهِ This thing, or affair, is from him; syn. مِنْ عِنْدِهِ; as also مِنْ لَدُنْهُ and مِنْ قِبَلِهِ. (Lth, in TA in art. قبل.) — — تَلْقَاءَ In the direction that meets or

faces. (El-Khafájee, TA.) You say, تَوَجَّهَ تِلْقَآءَ فُلَانٍ [He went towards such a one], and تِلْقَآءَ النَّارِ [in the direction of, or towards, the fire]. (K.) And جلست تِلْقَآءَهُ I sat over against him, or opposite to him. (S.) And وَقَفَ تِلْقَآءَ البَيْتِ He stopped facing the house. (Msb.) — — تِلْقَآءُ القِبْلَةِ [The direction of the Kibleh]. (M, K, voce إِمَامٌ.) — See بَيِّنَةٌ. مَلَاقِى الفَرْجِ [pl. of مَلْقًى,] The narrow, or strait, parts of the pudendum muliebre. (TA in art. لحم.) — — المَلَاقِى The horizontal slabs in which is the aperture in a privy. مُلَقًّى Greeted: see بُلَهْنِيَةٌ, in art. بله. لك 1 لَكَّهُ He pushed him, or thrust him; like دَكَّهُ and صَكَّهُ. (As, TA in art. دك.) لِكَاكٌ A pressing, or crowding: see an ex. voce عَكَّةٌ. لكز لَكْزٌ [inf. n. of لَكَزَهُ] i. q. طَعْنٌ, like لَزٌّ. (TA, art. لز.) لكم لَكْمَةٌ A blow with the fist. لكن لُكْنَةٌ An impotence, or impediment, or a difficulty, in speech or utterance; (Msb;) a barbarousness, or viciousness, and an impotence, or impediment, in speech: (S:) or the not speaking Arabic rightly, by reason of a barbarousness, or viciousness, in the tongue: (K:) or the interposing of [words of] a foreign language in one's speech. (Mbr, TA.) See تَهْتَهَةٌ; and عُجْمَةٌ, with which it is syn. لَكِنْ, with the ن quiescent, has no government. — — It means But after a negative proposition: but not after an affirmative: see إِلَّا. لم 1 لَمَّ اللّٰهُ شَعَثَهُ God rectified, or repaired, and consolidated, what was disorganized, disordered, or unsettled, of his affairs. (S.) 2 لَمَّمَ He made a لِمَّة of his hair. (Z, TA in art. جم.) 4 أَلَمَّ بِالقَوْمِ He came to the people, and alighted at their abode as a guest. (Msb.) See أَطَافَ. — — And hence, أَلَمَّ بِالمَعْنَى (assumed tropical:) He knew the meaning. (Msb.) — — And أَلَمَّ بَالذَّنْبِ (assumed tropical:) He committed the sin, or offence. (Msb.) — — And أَلَمَّ He, or it, visited covertly; (Ham, p. 23;) or in a light, slight, or hasty manner. (Idem, pp. 385 and 815.) It became near. (Msb.) — — It happened. (Ham, p. 385.) — — أَلَمَّ بِهِ He came to him. (Ham, p. 127.) — — I. q. زَارَهُ غِبًّا; as also أَلَمَّ عَلَيْهِ. (TA.) 8 اِلْتَمَّ It was collected, accumulated. — — التموا They collected themselves; congregated. لَمْ with an aor. following it is often to be rendered in English by the preterperfect: ex., لَمْ أَرَهُ مُذْ يَوْمَانِ, I have not seen him for two days. — — لَمْ يَضْرِبْ He did not beat. (S, &c.) See also لَمَّا. — — أَلَمْ: see the latter half of art. أَلَا; and the former part of art. أَمَا. — — لَمَّا as a particle of exception [is equivalent to our But; meaning both except and, after an oath or the like, only, or nothing more than; and] is put before a nominal proposition; as, إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ [There is not any soul but over it is a guardian, (Kur lxxxvi. 4,)] accord. to those who pronounce the م with teshdeed: and before a verb which is literally, but not in meaning, a preterite; as in أَنْشُدُكَ اللّٰهَ لَمَّا فَعَلْتَ [I conjure, or beg, or beseech, thee by God but that thou do such a thing], i. e. مَا أَسْأَلُكَ إِلَّا فِعْلَكَ [I do not ask of thee anything save thy doing such a thing]. (Mughnee.) See its syn. إِلَّا. In the Kur xxxviii. 13, accord. to one reading, it occurs before a verb which is a preterite literally and in meaning. — — لَمَّا, accord. to Ibn-Málik, is syn. with إِذْ: [and sometimes, like إِذْ, it means Since, or because:] one may say, لَمَّا أَكْرَمْتَنِى أَمْسِ أَكْرَمْتُكَ اليَوْمَ: but this is said to mean لَمَّا ثَبَتَ اليَوْمَ إِكْرَامُكَ لِى أَمْسِ أَكْرَمْتُكَ. (Mughnee.) See also an ex. voce رَزَقَ. — — لَمَّا يَضْرِبْ He has not yet beaten. (S, &c.) See also لَمْ. لَمَمٌ A slight insanity or diabolical possession; (Mgh, Msb:) a slight taint or infection of insanity. See طَيْفٌ. لَمَّةٌ A touch, or somewhat [of a taint or an infection of insanity], from the jinn. (S, K.) See لَمَمٌ. لِمَّةٌ Hair that descends below the lobe of the ear. (S, K.) But see وَفْرَةٌ: and see a tropical use of it in a verse of Kumeyt cited in art. حف, p. 597 c. مِلَمٌّ: see مِتَمٌّ. مُلِمَّةٌ A misfortune that befalls in the present world. (S.) See an ex. in a verse cited voce حَجَا. مُلَمَّمٌ A boy having a لِمَّة. (IDrd, TA, voce مُجَمَّمٌ.) لمع 1 لَمَعَ It (lightning, &c.) shone; shone brightly; gleamed; glistened. (S, Msb, K.) — — لَمَعَ بِيَدِهِ, (K, TA,) and بِثَوْبِهِ, (TA, S, K, &c., in art. خفق &c.,) and بِسَيْفِهِ, (TA,) He signalled, or made a sign, with his hand or arm, (K, TA,) and with his garment, and with his sword; or did so for the purpose of information or warning; by raising it, and moving it about, [or waving it, or brandishing it, i. e., he waved it as a sign or signal,] in order that another might see it, and come to him; as also ↓ أَلْمَعَ; but the former is the more approved; [i. q. Lat. micuit;] and sometimes the verb is used without the mention of the hand or arm [&c.]. (TA.) See a verse cited voce فَرْضٌ. — — لَمَعَ بِسَيْفِهِ, (S, and K, art. لوح,) and بِثَوْبِهِ, (S, ibid, and S, K, &c., in art. خفق.) He made a sign with his sword, and with his garment, [waving it about, to make it seen by some one whom he desired to see it]. (S, K.) 4 أَلْمَعَ بِيَدِهِ, &c.: see 1. 8 اِلْتَمَسَهُ He sought, or asked, or demanded, it. (S, K.) He sought it out. لُمْعَةٌ A shining, glistening, or glossy, appearance, [or hue,] of the body: (K:) any colour different from another colour [in which it is]; (TA;) [a spot of colour]. — — [Primarily] A portion of herbage beginning to dry up. (S, Msb, K.) تَلَامِيعُ: see ابْرِيقٌ in the K, and my rendering in explaining the latter word, s. v. لمق لَمَاقٌ: see عَلَاقٌ, voce عُلْقَةٌ. لن لَنْ A particle denoting negation, rendering the aor. mansoob, and restricting it to the future sense: not implying corroboration of the negation, nor its never-ending continuance; though Z asserts it to imply these. (K.) [Hence لَنْ يَضْرِبَ signifies simply He will not beat: not he assuredly will not beat; nor he will never beat.] لنجر لَنْجَرٌ An anchoring-place, a harbour, or a port, (مَرْسًى,) for ships. (TA.) Occurring in the K art. رسو. (TA.) لهذم لَهْذَمٌ A sharp spear-head: see an ex. in a verse of Zuheyr, cited voce زُجٌّ. لهزم لِهْزِمَةٌ accord. to different authorities, app. The angle of the lower jaw: or the ramus thereof: or the flesh upon the hinder part thereof. See مَحْزُونٌ. لهط 1 لُهِطَ بِهِ He, or it, was cast, or thrown. (TA in art. خشف.) لهف 1 لَهِفَ عَلَيْهِ, (inf. n. لَهْفٌ, S,) and ↓ تَلَهَّفَ, He grieved for it, or at it; regretted it; syn. جَزِنَ and تَحَسَّرَ; (S, K;) meaning a thing that had escaped him after he been at the point of attaining it: (JK, TA:) or he grieved for it, or at it; or regretted it; and was angry, or enraged, on account of it. (TA.) But see تَحَسَّرَ; and see S, voce أَسِفَ. — — تلهّف signifies He felt, or expressed, grief, sorrow, or regret. 5 تَلَهَّفَ see 1. يَا لَهْفَ O the grief! see an ex. in art. خطأ, conj. 4. لَهْفَةٌ Greediness; voracity; eagerness. مَلْهُوفٌ Greedy; ravenous; eager; عَلَى or إِلَى for a thing. لهم 4 أَلْهَمَهُ اللّٰهُ لِلْخَيْرِ [God directed him by inspiration to that which was good, or to prosperity] (TA, art. وفق) — — أَلْهَمَهُ إِيَّاهُ He suggested it to him; (in the order of the words, he suggested to him it;) he put it into his mind. 8 اِلْتَهَمَ He gulped. لَاهُمَّ and اَللّٰهُمَّ: see اللّٰهُ. لهو 1 لَهِىَ عَنْهُ, (S, Msb, K) and لَهَا عنه (Msb, K,) He became diverted from it, so as to forget it. (S, Msb, K.) — — See an ex. voce استأثر: and see عَنْ. — — لَهَتْ إِلَى حَدِيثِهِ, inf. n. لَهْوٌ and لُهُوٌّ, She (a woman) was, or became, cheered, or delighted, and pleased, with his discourse. (M, K.) And so لَهَوْتُ بِحَدِيثِهِ. (T in art. رنو.) 4 أَلْهَانِى الشَّىْءُ The thing diverted me; syn. شَغَلَنِى. (Msb.) — — أَلْهَاهُ بَالغِنَآءِ [He diverted him by singing]. (S, art. سمد.) 5 تَلَهَّى بَالشَّىْءِ i. q. تَعَلَّلَ: (TA:) and أُولِعَ بِهِ. (Msb.) — — And تَلَهَّى He diverted himself. (TA.) لَهْوٌ Diversion; pastime; sport; play: or especially, such as is vain, or frivolous; idle sport: (from various explanations:) what occupies a man so as to divert him from that which would render him sad or solicitous, &c.: (TA:) or relief of the mind by means which wisdom does not require: this [it is said] is the original signification: (Et-Tarasoosee, Msb:) a thing in which a man delights himself, and which occupies him so as to divert him, and then ceases. (KT.) It has a more general application than لَعِبٌ: for ex., the hearing of musical instruments or the like is لَهْوٌ, but not لَعِبٌ. (TA.) — — آلَةُ لَهْوٍ [An instrument of diversion, meaning, of music]. (K voce رَبَابٌ.) لَهَاةٌ [The uvula;] the red piece of flesh that hangs down from the upper حَنَك. (Zj, in his Khalk el-Insán.) See also الأَسَالِقُ, and شِقْشِقَةٌ. — — اللَّهَاة [generally expl. as meaning The uvula: or] what is between the end of the root of the tongue and the end of

the قَلْب [thus in all the copies of the K that I have seen, an evident mistranscription for قَلْت, i. e. hollow] of the upper part of the mouth (K: [app. meaning the arches, or pillars, of the soft palate; agreeably with the next explanation here following:]) or the furthest part of the mouth: [see غُنَّةٌ:] and, of the he-camel, the شِقْشِقَة [i. e. bursa faucium]. (JK.) See also a usage of the pl., لَهَوَاتٌ, in the last explanation of قَلْتٌ. لُهْوَةٌ What is thrown, [i. e. the quantity of corn that is thrown,] (S, K,) by the grinder, with his hand, (S,) into the mouth of the mill or millstone. (S, K.) And The mouth [itself] of the mill or mill-stone. (IKtt, TA; and S voce اخُرٌ.) لو لَوْ: see مَصْدَرِيَّةٌ. — — It is used as an optative particle, لِلتَّمَنِّى. See Kur, ii. 162; and Jel, ibid. See also كَرَّةٌ. — — لَوْ كَانَ هٰذَا لَكَانَ ذَاكَ Had this been, or if this were, that had been, or would have been. — — صَلِّ وَلَوْ عَجَزْتَ عَنِ القِيَامِ means [Pray thou though thou be unable to stand; i. e.] pray thou whether thou be able to stand or unable to do so. (Msb in art. ان.) — — See also exs. voce أَنَّ, and بَلَّ. — — لَوْ often begins a sentence ending with an aposiopesis. — — لَوْ بِ: see لَوْ تُسَوَّى بِهِمُ الأَرْضُ. — — وَدَّ: see أَنْ meaning as syn. with عَلَى. لَوٌّ The word لَوْ: see a prov. cited voce ذَنَبٌ (near the end of the paragraph). And see لَوْ أَنَّ. سَوْفَ [If]. Ex. لَوْ أَنَّكَ قَائِمٌ لَقُمْتُ [Hadst thou been standing, I had stood]. (K, art. ان.) See Kur, xxxix. 58; &c. لَوْلَا and لَوْمَا: see حَضَّهُ. — — لَوْلَا فَعَلْتُ كَذَا means Wherefore didst not thou such a thing? and لَوْلَا تَفْعَلُ كَذَا means Wherefore wilt not thou do such a thing? and in like manner, لَوْمَا and أَلَّا and هَلَّا. See an ex. in the Kur, x. 98, explained in art. إِلَّا. — — لَوْلَا هٰذَا لَكَانَ ذَاكَ Had not this been, or but for this, that had been, or would have been. — — لَوْلَا is followed by a noun in the nom. case (as in the Kur, viii. 69), or by a verb, as in exs. above. لَاتَ: see أَلَتَ. لوص مُلَوَّصٌ The sweet food called فالوذ: see مُزَعْفَرٌ. لوع لَوْعَةٌ Ardour of love: see حُبٌّ. لوف 1 لَافَتْ: see 1 in art. عوق. لوق مَا عَاقَتْ وَلَا لَافَتْ: see عَوقٌ and عَيِّقٌ. لوك 1 لَاكَ He chewed a morsel: (S, K, Msb:) or chewed in the gentlest manner: or chewed something hard; (K;) rolling it about, or turning it round, in his mouth: (TA:) [he (a child) mumbled, or bit softly, his finger]: (S, art. مرث:) he (a horse) champed, (Msb,) or chewed, the bit. (Lth in TA, art. الك.) 4 أَلِكْنِى إِلَيْهِ; and أَلَكْتُهُ; as though from أَلَاكَهُ: see art. الك. 5 مَا تَلَوَّكْتُ بِأَلُوكٍ: see أَلُوكٌ. لوم 1 لَامَ, inf. n. لَوْمٌ, He blamed, censured, or reprehended, syn. عَذَلَ, (S, M, Msb, K,) a person, (S, Msb,) عَلَى كَذَا [for such a thing]. (S.) 4 أَلَامَ He did a thing for which he should be blamed. (S in art. جنف, and L and TA in art. ريب.) 5 تَلَوَّمَ i. q. تَكَلَّفَ اللَّوْمَ. (Ham, p. 356.) لَائِمَةٌ A thing for which the doer is blamed. (TA.) لون 2 لَوَّنَ i. q. تَلَوَّنَ ↓ It became coloured. (M.) — — It (a palm-tree) had dates which had become coloured. (T.) — — لَوَّنَ فِى الكَلَامِ [He varied in speech]. (Sgh, K, voce تَمَطَّطَ.) 5 تَلَوَّنَ It became coloured. (MA, KL.) See 1. — — It became variegated, or diversified in colour. — — And hence, (see تغول,) It varied in state, or condition; it was, or became, variable therein. He assumed various forms, or appearances. — — تَلَوَّنَ فُلَانٌ Such a one varied in disposition. (Msb.) لَوْنٌ Colour: (S, Msb, K:) distinctive quality or property: (M, K:) sort, or species: (S, K:) mood, disposition, or character. أَلْوَانُ الأَطْعِمَةِ [Sorts, or species, of viands]. (S in art. باج.) مُتَلَوِّنٌ Varying, or variable, in dispositions. — — Unsteady in disposition. (K.) لوى 1 لَوَى عَلَيْهِ He waited for him. (Msb.) — — مَرَّ لَا يَلْوِى عَلَى أَحَدٍ He went along, not pausing nor waiting for any one. (Msb.) See the Kur-án, iii. 147. — — لَوَاهُ بِدَيْنِهِ i. q. مَطَلَهُ. (S, Msb, K.) — — لَوَى He twisted a thing; turned or wreathed it round or about: contorted it: wound it: curled it: curved it: or bent it. (K, &c.) And He, or it, turned him from his course; made him to deviate, or swerve. — — لَوَى عَلَيْهِ He went round it, or round about it. (Bd, in liii. 20.) — — لَوَى عَلَيْهِ أَمْرَهُ [He mode his case, or affair, difficult and intricate to him: see إِلْتَوَى عَلَيْهِ]. (S, K, art. عوص.) — — لَوَى خَبَرَهُ, (assumed tropical:) He concealed his information. (T, TA.) And لَوَى أَمْرَهُ عِنِّى (tropical:) He concealed his affair from me. (K, TA.) 4 أَلْوَى بِالكَلَامِ He distorted, wrested, or wrung, the language. (M, K.) [Hence, perhaps, فُلَانٌ يُلْوِى بِخَصْمِهِ, if the verb be correctly thus: see عُقْمِىَ, last sentence.] 5 تَلَوَّى It twisted, or coiled, itself: (KL:) it became twisted, or coiled: one says, تَلَوَّتِ الحَيَّةُ. (MA.) — — تَلَوَّى مِنْ وَجَعِ الضَّرْبِ [He writhed by reason of the pain of beating]. (M, A, K, art. ضور.) 6 يَتَلَاوَيَانِ said of two serpents [They twist together]: see عَقَّامٌ, last sentence. 8 إِلْتَوَى, neuter verb, It twisted: wound: bent. (K, &c.) — — إِلْتَوَى عَلَيْهِ It (an affair) became difficult; or difficult and intricate. (TA.) — — اِلْتَوَتْ عَلَىَّ حَاجَتِى My want became difficult of attainment. (TA.) — — التوى عَلَيْهِ also He acted, or behaved, perversely towards him. لِوَآءٌ A banner, or standard, syn. عَلَمٌ, (M, Mgh, K,) of a commander, (T,) or of an army, less than the رَايَة, being a strip of cloth, twisted, or wound, and tied to a spear-shaft. (Mgh.) See رِفَادَةٌ. Respecting the لِوَآء of the Kaabeh, see سَدَن and فَادَةٌ. لَوَآءٌ: سَوَّآءٌ: see art. سوى. اللَّوَا occurs in poetry for اللَّوَاتِى. (TA in art. شرف.) أَلْوَى Very contentious. (K.) See an ex. voce مُسْتَمَرٌّ. ليس أَلَيْسَ: see the latter part of art. أَلَا. ليغ 1 لَاغَ, aor. يَلَاغُ, inf. n. لَيَغٌ: see an ex. in a verse cited voce تَزَنَّدَ. ليف لِيفٌ [The membranous fibres that grow at the base of the branches of the palm-tree:] the best sort is the ليف of the cocoa-nut. (TA.) See شَرِيعٌ. — — لِيفٌ is used by Ibn-Mukbil as meaning (assumed tropical:) A she-camel's tail. (TA in arts. شذب and شمل.) ليق 1 مَا يَلِيقُ بِهِ It is not suitable to him, does not befit him, that he should do such a thing. (Msb.) ليك لَيْكَا, [i. e. لَيْكَ with an adjunct alif for the sake of the rhyme,] for إِلَيْكَ: see art. إِلَى, near the end. ليل لَيْلٌ: see نَهَارٌ. — — بَنَاتُ اللَّيْلِ Wishes: (T, TA in art. بنى:) and anxieties. (TA ibid.) — — اِبْنُ اللَّيْلِ The thief, or robber: (T in art. بنى:) and the wayfarer, or traveller. (Er-Rághib in TA in that art.) — أَخُو اللَّيْلِ A nightfarer: see a verse cited voce عَدَسَ. لَيْلَةٌ A night-journey, or night's journey. — — رَأَيْتُ اللَّيْلَةَ مَا أَشْبَهَ اللَّيْلَةَ and كَانَ كَذَا وَكَذَا اللَّيْلَةَ and فِى مَنَامِى; بِالبَارِحَةِ: see above, p. 183 a. أُمُّ لَيْلَى Wine: لَيْلَى signifying النَّشْوَةُ. (T in art. ام.) لَيْلِىٌّ: see نَهِرٌ. لَيَالٍ is pl. of لَيْلَاةٌ. (TA, voce أَرْضٌ.) مُلَايَلَةٌ from اللَّيْلُ is like مُيَاوَمَةٌ from اليَوْمُ, and مُشَاهَرَةٌ from الشَّهْرُ, &c. (TA in art. ربع.) لين 1 لَانَ, inf. n. لِينٌ [not لَيْنٌ as in the CK] and لَيَانٌ, (T, S, M, K,) contr. of خَشُنَ; (S, K in art. خشن, and TK;) It was, or became, soft, as opposed to rough or harsh; smooth; plain; without asperities; fine to the touch; delicate; tender; supple; lithe; limber; pliant; pliable; flexible; ductile; malleable; soft, or flabby; lax: and he was, or became, soft; tender; pliant; gentle; bland; or mild. Hence لان جَانِبُهُ: see لَيِّنٌ. — — لَانَ بَطْنُهُ His bowels became relaxed. — — لَانَ He relented. 3 لَايَنَهُ بِالقَوْلِ He soothed, coaxed, or wheedled, him with words. (L, art. مسح.) — — لَايَنَهُ [He acted gently towards him; (M, K;) treated him with gentleness, or blandishment; soothed him; coaxed him; wheedled him;] i. q. دَارَاهُ. (S, M, Msb, voce داراه.) — — لَايَنَهُ He was soft, tender, gentle, bland, or mild, towards him. (M, K.) 4 أَلَانَ بَطْنَهُ [It relaxed his bowels]; said of medicine. (K in art. سهل.) 10 إِسْتَلَانَ: see its contr. استخشن. لَانَ for الْآنَ: see the latter in art. اين. لِينُ العَيْشِ Softness, delicateness, or easiness, of life. لِينَةٌ applied to a palm-tree: see art. لون; and see عَجْوَةٌ. عَيْشٌ لَيِّنٌ Soft, delicate, or easy, life. — — لَيِّنُ الجَانِبِ: see جَانِبٌ. — — لَيِّنُ الأَعْطَافِ; &c.: see art. عطف. مُلَيِّنٌ A lenitive, or laxative, medicine. ليه لَاهِ أَنْتَ: and لَاهِ الحَمْدُ: and لَاهُمَّ: see اللّٰهُ, and art. ليه in the S; and see an ex. of لَاهُمَّ voce شَادِخَةٌ.

م

[The twenty-fourth letter of the alphabet; called مِيمٌ. It is one of the letters termed مَجْهُورَة, or vocal, and of those termed شَفَهِيَّة or labial: it is a letter of augmentation. — As a numeral, it denotes forty.] ما See Supplement مأ R. Q. 1 مَأْمَأَتْ She (a ewe or she-goat or a gazelle) uttered continuously the cry مِئْ مِئْ, (K,) or (accord. to the Tes-heel) مَاءِ مَاءِ: [and this is confirmed by a verse which I have cited voce تَخَوَّنَ:] (MF:) thus written in his Háshiyeh. (TA.) مأج 1 مَؤُجَ, aor. ^مَأُ (or مَأَجَ, aor, ^مَأَ, M), inf. n. مُؤُوجَةٌ, It (water) was, or became, what is termed أُجَاج, (S, K,) i. e., salt, (TA,) [or bitter, or salt and bitter, &c.]. مَآءٌ مَأْجٌ, (and, as occurring in a verse of Ibn-Harmeh, مَاجٌ, without ء, IB,) Water such as is termed أُجَاج, (S, K,) i. e., salt, (TA,) [or bitter, or salt and bitter, &c.] مأد 1 مَأَدَ, aor. ^مَأَ, (S, L, K,) inf. n. مَأْدٌ, (S, L) It (a plant, L, K, and a tree, L, and a branch, S, L) was, or became, flourishing and fresh, and soft, tender, and supple: (L:) or it quivered, shook, or played loosely, and was, or became, succulent, or sappy, (L, K,) and flourishing and fresh, and soft, tender, and supple: (K:) it (a branch or twig) became filled with its first sap: and مَؤُدَ, aor. ^مَأُ, it (a plant) became succulent, or sappy. (L.) يَمْأَدُ مَأْدًا حَسَنًا It (a branch) is [beautifully] soft, tender, and supple, and quivering. (S, L.) 4 امأد It (the imbibing of moisture, L, K, and the [rain or season called] رَبِيع, and the like, L) caused a plant [or tree or branch] to become flourishing and fresh, and soft, tender, and supple: (L:) or to quiver, shake, or play loosely, and to become succulent, or sappy, (L, K,) and flourishing and fresh, and soft, tender, and supple. (K). 8 امتأد خَيْرًا He gained, or acquired, good, or prosperity. (S, L, K.) مَأْدٌ and ↓ يَمْؤُودٌ A [plant or tree or] branch [flourishing and fresh, and soft, tender, and supple: see 1: or] quivering, shaking, or playing loosely, and succulent, or sappy, flourishing and fresh, and soft, tender, and supple: (K:) or a plant [or tree] or branch soft, tender, and supple; (S, L;) and ↓ مَئِيدٌ signifies the same, (K,) applied to a branch; and so ↓ مَائِدٌ: (TA:) which last also signifies a branch succulent, or sappy; and so مَأْدٌ, (L,) and ↓ مُمْأَدٌ: (TA:) and (as some say, L) مَأْدٌ signifies soft, tender, or supple, applied to anything. (L, K.) — — In like manner, مَأْدٌ and ↓ يَمْؤُودٌ are applied to (assumed tropical:) a man: (K:) and مَأْدَةٌ (TA) and يَمْؤُودَةٌ and يَمْؤُودٌ to a female. (K.) You say رَجُلٌ مَأْدٌ, (L,) and يَمْؤُودٌ, (S, L,) (assumed tropical:) A young, and soft, or tender, man: and إِمْرَأَةٌ مَأْدَةٌ, (L,) and يَمْؤُودَةٌ, (S, L,) and يَمْؤُودٌ, (L,) (assumed tropical:) a young, and soft, or tender woman: (S, L:) and جَارِيةٌ مَأْدَةٌ, (K,) and يَمْؤُودَةٌ, (TA,) (assumed tropical:) a soft, or tender, damsel: (K:) and جاريةٌ مَأْدَةُ الشَّبَابِ, and مَادَةٌ, without ء, (assumed tropical:) a damsel having youthful softness, thinness of skin, and plumpness. (L.) — مَأْدُ الشَّبَابِ (assumed tropical:) The softness, or tenderness, of youth. (L.) — — مَكَانٌ ثَأْدٌ مَأْدٌ [A place moist and soft]; (S, L;) as also ↓ ثَئِدٌ مَئِدٌ. (T, art. ثأد.) — مَأْدٌ The moisture that exudes from the earth, before it springs forth: (L, K:) of the dial. of Syria. (L.) مَئِدٌ: see مَأْدٌ. مَئِيدٌ: see مَأْدٌ. مَائِدٌ: see مَأْدٌ. مُمْأَدٌ: see مَأْدٌ. يَمْؤُودٌ: see مار, &c See Supplement مت 1 مَتَّ, aor. ◌ُ3مَتُ, inf. n. مَتٌّ, He extended, or stretched out, (S, K,) a rope, &c. (TA); i. q. مَدَّ (S, K) and مَطَّ and مَغَطَ. (TA.) — — مَتَّ فِى السَّيْرِ i. q. مَدَّ. (TA.) — — مَتَّ, aor. ◌ُ3مَتُ, inf. n. مَتٌّ, He drew [water], or drew up [a bucket], without a pulley. (S, K.) — — مَتَّ, aor. ◌ُ3مَتُ, inf. n. مَتٌّ; (S, K;) and ↓ مَتْمَتَ, inf. n. مَتْمَتَةٌ; (K;) He sought to bring himself near [to another], or to approach [to him], or to gain access [to him], or to advance himself in [his] favour, (تَوَسَّلَ,) by relationship, (S, K,) or by what is termed حُرْمَة, [see مَاتَّةٌ, below,] or by other means: (TA:) or i. q. تَوَصَّلَ [which seems here to signify nearly or exactly the same as توسّل] by relationship, or by what is termed دَالَّة [or blandishment, &c.] (L.) — — مَتَّ إِلَيْهِ بِالشَّىْءِ He sought to bring himself near to him, &c., (توسّل اليه,) by the thing. (M.) — — ↓ مَتْمَتَ He sought to bring himself near, &c., [to another,] by affection, or love, or by relationship. (IAar.) — — لَا تَمُتَّانِ إِلَى اللّٰهِ بِحَبْلٍ وَلَا تَمُدَّانِ إِلَيْهِ بِسَبَبٍ [Ye two shall not approach, or obtain access, to God by means of any friend, nor shall ye do so by means of any relation]. A trad. (TA.) — — مَتَّهُ i. q. طَلَبَ إِلَيْهِ المَتَاتَ, q. v. infra. (L.) 3 ماتّ فُلَانًا He reminded such a one of what are termed مَوَاتّ [pl. of مَاتَّةٌ, q. v.]. (A.) 5 تَمَتَّى, originally تَمَتَّتَ, which has not been heard, (like تَظَنَّى for تَظَنَّنَ, TA,) i. q. تَمَطَّى. (K.) — — تَمَتَّى فِى الحَبْلِ He bore upon the rope in order to break it, (K,) or to stretch it out. (TA.) See also art. متو. R. Q. 1 متمت: see 1, in two places. مَتَّى dial. form of مَتَى, q. v. (K.) It occurs in the following instances: أَلَمْ تَسْأَلِ الأَطْلَالَ مَتَّى عُهُودُهَا [Didst thou not ask the remains of the dwelling, when were their times?] AHát asked As respecting متّى in this hemistich, and he answered, I know not. AHát thinks that it is for مَتَى: or that it may be for مَتًّا, inf. n. of مَتَّ; and that the meaning may be [Didst thou not ask the remains of the dwelling,] whereof the times when men were present there are (or were) long past, or distant, or remote? but he confesses that he does not know. (L.) MF remarks upon it, that it is very extraordinary. (TA.) مَتَاتٌ signifies مَا يُمَتُّ بِهِ; (K;) i. e., That whereby one seeks to bring himself near [to another], or, to approach [to him], or, to advance himself in [his] favour; or to gain access [to him]. (TA.) طَلَبَ إِلَيْهِ المَتَاتَ [He sought the means of drawing near to him, or, of advancing himself in his favour, &c.: or he sought access to him]. (TA.) [See also ↓ مَاتَّة, which signifies the same.] مَاتَّةٌ i. q. حُرْمَةٌ and وَسِيلَةٌ: [the former signifies, Anything that is sacred or inviolable; and here, such a bond, or tie, or the like; or a quality &c. to be regarded as sacred, or inviolable; or that which renders one entitled to respect and reverence: so says IbrD: the latter, a thing whereby one seeks to bring himself near, or to approach, to another, or to advance himself in his favour:] (S, K:) pl. مَوَاتُّ. (S.) [See also مَتَاتٌ, which signifies the same.] — — بَيْنَنَا رَحِمٌ مَاتَّةٌ, i. e. قَرِيبَةٌ, Between us is a near relationship. (L.) متأ 1 مَتَأَ, aor. مَتَأَ, He beat a person with a staff or stick. (S, K.) — — Also, inf. n. مَتْءٌ, (TA,) He extended, or stretched out, a rope: (S, K:) a dial. form of مَتَا. [See art. متو]. (S.) متح 1 مَتَحَ المَآءَ, aor. مَتَحَ, (inf. n. مَتْحٌ, S,) He drew water: (S, Msb, K:) or he drew up water by means of the pulley and its appertenances. (L.) — — مَتَحَ الدَّلْوَ He drew out the bucket: (Msb:) or he pulled the rope of the bucket, drawing [the rope] with one hand, and taking [it to draw again] with the other hand, at the head of the well; as also مَتَحَ بِالدَّلْوِ. (L.) — مَتَحَ بِهَا Pepedit. (S, K.) — — مَتَحَ بِسَلْحِهِ Alvum dejecit; (S, K;) as also مَتَحَ بِهِ. (TA.) — مَتَحَ النَّهَارُ (tropical:) The day advanced, the sun becoming high: (S, K:)

a dial. form of مَتَعَ: (S:) became prolonged. (TA.) — — مَتَحَ, and ↓ امتح, (tropical:) It (a day, and a night,) was long, or prolonged. Said of a summer-day and of a winter-night. (As.) 4 أَمْتَحَ see 1. 5 الإِبِلُ تَتَمَتَّحُ فِى سَيْرِهَا (tropical:) The camels move their fore-legs alternately تُرَاوِحُ بِأَيْدِيهَا, A, and some copies of the K; in other copies of the K, تَتَرَوَّحُ;) in going along, (K,) like as the drawer of water moves alternately his two arms. (A.) 8 امتتح He pulled out a thing: (Aboo-Turáb and T, art. نتح, and K:) as also إِنْتَتَحَ. (Aboo-Turáb and T, ubi supra.) مَتْحٌ inf. n. of 1: see مَتُوحٌ. بِئْرٌ مَتُوحٌ (tropical:) A well from which one draws water with the two hands by means of the pulley: (S, L, K:) or, of which the bottom, or part from which the water is drawn, is near to the mouth: pl. مُتُحٌ. (L.) [See also جَرُورٌ.] — — [You say,] سِرْنَا عُقْبَةً مَتُوحًا [in the CK عَقَبَةً] (tropical:) We proceeded a long march. (S, L, K, *) — — بَيْنَنَا فَرْسَخٌ مَتْحًا ↓, and مَاتِحٌ ↓, and مَتَّاحٌ ↓, (tropical:) Between us is a long league. (L.) — — لَيْلٌ مَتَّاحٌ (tropical:) A long night. (S, K.) — — يَوْمٌ مَتَّاحٌ ↓ إِلَى اللَّيْلِ (tropical:) A day in which travelling is prolonged until the evening without intermission or alighting. (L.) See مَاتِحٌ. مَتَّاحٌ: see مَتُوحٌ. — — فَرَسٌ مَتَّاحٌ (tropical:) A long horse, (A, TA,) that stretches himself out much or takes long steps, مَدَّادٌ, (A, K,) in going along. (TA.) مَاتِحٌ and ↓ مَتُوحٌ A drawer of water; (S;) applied to a man who draws the water from the mouth of the well: one who draws it from the bottom being called مَائِحٌ: pl. of مَاتِحٌ, مُتَّاحٌ. (L.) — — مَاتِحٌ A camel that draws water: pl. مَوَاتِحُ. (L.) [See an ex. in a verse cited voce ذِمَّةٌ.] — — See مَتُوحٌ. متر, &c See Supplement مت 1 مَتَّ, [aor. ـُ3مَتَ,] It (a bone) distilled, or let flow, the only matter that was in it: (TA:) [like نَتَّ]. — — مَتَّ, (S, K, aor. ـَ3مَتَ, inf. n. مَتٌّ, TA,) and ↓ مَتْمَتَ, (K,) or, as in some copies of the K, ↓ تَمَتْمَتَ, (TA,) It (a نِحْى, or butterskin,) exuded [its butter: as also نَتَّ]. (S, K.) You do not say of it نَضَحَ. (S.) — — يَمِتُّ مَتَّ الحَمِيتِ He sweats like the butter-skin. (TA, from a trad.) — — مَتَّ, aor. ـِ3مَتِ, He (a man) sweated by reason of fatness. (TA.) — — جَاءَ يَمِتُّ He came in a fat state, and looking as though he were anointed. (TA.) — — مَتَّ قَيْحًا وَدَمًا, aor. ـُ3مَتُ; or aor. ـِ3مَتِ; accord. to different readings of a phrase in the story of Abrahah; [It exuded matter and blood]: in the former case, the verb is trans.; in the latter, intrans.; and قيحا, in the latter case, is regarded as a specificative. (Suh.) — — مَتَّ شَارِبَهُ, (aor. ـُ3مَتُ, inf. n. مَتٌّ, ISd,) He put some grease upon his mustaches: (S, K:) or he greased his mustaches so that they glistened: (ISd:) or he wiped his mustaches with his hands, they having been greased, and left some remains, or traces, of grease visible upon them: (AZ:) IDrd thinks مَتَّ and نَتَّ to be syn. (TA.) — — مَتَّ الجُرْحَ, [aor. ـُ3مَتُ,] He removed the purulent matter from the wound: (Aboo-Turáb, K:) or he anointed the wound; as also نَتَّ. (Aboo-Turáb.) — — مَتَّ, aor. ـُ3مَتُ, (inf. n. مَتٌّ, TA,) He wiped his hand (or fingers, TA,) with a napkin, or with dry grass, (S,) or the like: (TA:) a dial. form of مَشَّ: (S:) or he wiped anything: (TA:) [as also نِتَّ.] R. Q. 1 مَتْمَتَ He saturated a wick with oil. (K.) — — مَتْمَتَ, He immersed [a thing] in water. (K.) — مَتْمَتَ, (inf. n. مَتْمَتَةٌ, S, and مِتْمَاتٌ, S, K,) He mixed, or confounded. (S, K.) You say مثمث أَمْرَهُمْ He confounded their affair. (S.) — — مَتْمَتَهُ He moved it, or shook it, about; (S, K;) like مَزْمَزَهُ: (As, S:) you say أَخَذَهُ فَمَتْمَتَهُ He took it, and moved it, or shook it, about, and went forwards and backwards with it. (S.) — — A poet says, ثُمَّ اسْتَحَثَّ ذَرْعَهُ اسْتِحْثَاثَا نَكَفْتُ حَيْثُ مَتْمَتَ المِيْمَاثَا i. e., I came upon his track: and [the case is, that] the viper makes its course confused: therefore the poet means, that he came upon (أَصَابَ) a confused track. (S, app. from As.) [It seems to me, that he is speaking of the track of a viper.] مِتْمَاتٌ, with kesreh, is the inf. n.; and مَتْمَاتٌ, with fet-hah, is the subst. (S, K.) [By the subst., is here meant the ideal subst., or abstract noun, (like زَلْزَالٌ and قَلْقَالٌ,) as dis- tinguished from زِلْزَالٌ and قِلْقَال, signifying Mixture, or confusion.] — مَتْمِتُوا بِنَا, (K,) or مثمثوا بنا سَاعَةً, and ↓ تَمَتْمَتُوا, (TA,) i. q. لَثْلِثُوا. (K.) R. Q. 2 see 1 and R. Q. 1. نَبْتٌ مَتَّاتٌ A moist plant. (TA.) مَتْمَاتٌ: see R. Q. 1. مثل, &c See Supplement مج 1 مَجَّهُ مِنْ فِيهِ, (S, K, &c.,) and مَجَّ بِهِ, aor. ـُ3مَجُ, and some allow ـَ3مَجَ, but this is not well known, and, unless the medial letter of the pret. be pronounced with kesreh by those who use this form of the aor., it is to be rejected utterly, (TA,) He cast it forth, or ejected it, or spirted it, from his mouth; meaning beverage, or wine, شَرَاب: (S, K:) and spittle: or, accord. to some, water only: or a thing: (L:) or, properly, something fluid; لَفَظَهُ being used to signify " he cast it forth " from his mouth when the thing meant is not fluid: but used with relation to all other things that are perceived by any of the senses, figuratively: (MF:) accord. to Sh, it is used to signify the pouring forth of water, and of spittle, from the mouth, when it is ejected to a short distance or far; or, as some say, only when it is ejected far. (TA.) It is made trans. by means of بِ because syn. with رَمَى [which is trans. by the same means]. (MF.) — — مَجَّتِ النَّحْلُ العَسَلَ The bees ejected the honey from their mouths. (TA.) — — مَجَّ العِرْقُ بِالدَّمِ The vein ejected, or spirted forth, blood. (TA.) — — مَجَّتِ الشَّمْسُ رِيقَهَا (tropical:) [The sun ejected its spittle; meaning the filmy substance described in the explanation of لُعَابُ الشَّمْسِ]. (A.) — — هٰذَا كَلَامٌ تَمُجُّهُ الأَسْمَاعُ (tropical:) This is language which the ears reject. (MF.) — — قَرَأَ آيَةً فَمَجَّ بِهَا (tropical:) He read a verse of the Kur-án, and dismissed it from his mind]; i. e., did not reflect upon it. (MF, from a trad.) — مَجَّ and بَجَّ, (TA in this art.,) or مَجَّ and نَجَّ, (TA in art. نج,) acc. to IAar, are syn. (TA.) 4 امجّ, (S, K,) and, by poetic licence, أَمْجَجَ, (TA,) inf. n. إِمْجَاجٌ, (As,) He (a horse) ran violently: (TA:) or he (a horse) began to perform the act of running, before it (his run, As) was vehement, or ardent. (قَبْلَ أَنْ يَضْطَرِمَ). (As, S, K.) — — He (a man) went, or went forth journeying, through (فى) countries. (S, K.) — — He went away, or departed, to (إلى) a country or town. (TA.) 7 انمجّت نُقْطَةٌ مِنَ القَلَمِ A drop [of ink] became spirted from the reed-pen. (S, K.) R. Q. 1 مَجْمَجَ فِى خَبَرِهِ, (inf. n. مَجْمَجَةٌ, TA,) He was not explicit in his information. (S, K.) [See also حَجْحَجَ.] — — مَجْمَجَ الكِتَابَ He made the writing indistinct in its letters: (S, K:) or he rendered the writing confused, and marred it with the pen. (Lth.) مَجْمَجَ خَطَّهُ He made his handwriting confused. (A.) — — مَجْمَجَ بِفُلَانٍ He pursued an indirect course of speech with such a one, and turned him back from one state to another: (Shujáa Es-Sulamee, K:) as also بَجْبَجَ بِهِ. (Shujáa.) مَجٌّ (S, K) and ↓ مُجَاجٌ (TA) The grain of the مَاش: (K:) or the grain called ماش; and called by the Arabs خُلَّرٌ and زِنٌّ: (T:) or a kind of grain resembling the lentil, (but more round, TA); an arabicized word; in Persian ماش: (S:) or, accord. to El-Jawáleekee, it is Arabic: accord. to AHn, what is called مَجَّةٌ [n. un. of مَجٌّ, which is a coll. gen. n.,] is a sour or salt, or salt and bitter, plant, or tree, (حَمْضَةٌ) resembling the طَحْمَاء, but more delicate, and smaller. (TA.) — See مُجَاجٌ. مُجُجٌ Drunken men. (K.) — — Bees. (K.) مُجَاجٌ (S, K) and مُجَاجَةٌ (S) Spittle, or saliva, that one casts forth from his mouth: (S, K:) or the latter, [and so, app., ↓ مَجَّةٌ, see مُجَاجَةٌ] a portion of such; a gob of spittle. (TA.) — — مُجَاجُ فَمِ الجَارِيَةِ Girl's saliva, or spittle. (TA.) — — Also مُجَاجٌ, (K,) and مُجَاجُ النَّحْلِ [The ejected spittle of the bees], (S, K,) honey. (S, K.) — — مُجَاجُ الجَرَادِ (tropical:) The slaver of locusts. (TA.) — — مُجَاجُ الدَّبَى The slaver of little locusts. (L.) — — مُجَاجُ المُزْنِ (tropical:) [The ejected spittle of the clouds; i. e.,] rain. (S, K.) — — مُجَاجة also signifies (tropical:) The expressed juice of a thing. (S.) — — مُجَاجُ العِنَبِ (tropical:) What flows of the expressed juice of grapes. (TA.) — See مَجٌّ. مَجَّاجٌ (tropical:) A writer: so called because his pen emits ink. (TA.) الأُذُنُ مَجَّاجَةٌ وَلِلنَّفْسِ

حَمْضَةٌ (assumed tropical:) The ear is wont to reject instruction, through forgetfulness, while the mind has eager desire to listen thereto, is said in a trad. (TA.) And in another trad., وَلِلنَّفْسِ حَمْضَةٌ ↓ لِلْأُذُنِ مَجَّةٌ [meaning the same]. (TA., art. حمض.) [See also حَمْضَةٌ.] مَاجٌّ One whose slaver flows by reason of old age, or extreme age: (K:) an old man who ejects his spittle, and cannot retain it, by reason of age: you say أَحْمَقُ مَاجٌّ, meaning a stupid, or foolish, drivelling, or slavering, fellow: (S:) and so, simply, مَاجٌّ: or stupid, or foolish, and decrepit: fem. with ة: (TA:) and pl. مَاجُونَ (IAar) and مُجَّاجٌ. (TA.) — — Also, An old she-camel: (K:) or a she-camel so old that she ejects the water from her throat: (S:) and in like manner an old and slavering he-camel: fem. with ة: (TA:) and pl. مَجَجَةٌ. (IAar.) قَوْلٌ مَمْجُوجٌ (tropical:) A saying which the ear rejects. (TA.) مجح تَمَجَّحَ: see تَبَجَّحَ in art. بجح. مجد 1 مَجَدَ, aor. مَجُدَ, inf. n. مَجْدٌ; (L, K;) and مَجُدَ, aor. مَجُدَ, inf. n. مَجَادَةٌ; (S, L, K;) He (a man, S) was, or became, possessed of, or characterized by, مَجْد [or glory, honour, dignity, nobility, &c.; he was, or became, glorious, in a state of honour or dignity, noble, &c.: see مَجْدٌ below]. (S, L, K.) — — See 3. — — مَجَدَتِ الإِبِلُ, (AZ, IAar, S, L, K,) aor. مَجُدَ, (AZ, L,) inf. n. مَجْدٌ (AZ, L, K) and مُجُودٌ; (AZ, S, L, K;) and ↓ امجدت; (L, K;) The camels fed in a land abounding with pasturage, and satiated themselves therewith: (AZ, L:) or, lighted upon abundant pasturage: (IAar, L, K:) or, obtained of fresh herbage, (خَلًى, S, K,) or of herbage, (L,) nearly as much as satiated them, (S, L, K,) and their bodies made this known. (L.) See 4. — — مَجَدَتِ الغَنَمُ, inf. n. مُجُودٌ, The sheep, or goats, ate of leguminous plants so as to blunt the sharpness of their hunger. (A.) — — [Hence, app., accord. to the A, the signification of مَجَدَ and مَجُدَ given in the commencement of this art.] 2 مجّدهُ, inf. n. تَمْجِيدٌ, He attributed, or ascribed to him, مَجْد [or glory, honour, dignity, or nobility, &c.; he glorified him; honoured him; &c.]; (S, L;) he magnified him, and praised him; as also ↓ امجدهُ. (L, K.) — — مجّدهُ and ↓ امجدهُ He (God) honoured his (a man's) deeds, or actions: or may He honour his deeds, or actions! (A.) — — مجّدهُ and ↓ امجدهُ He made it (a gift) large, or abundant. (L, K.) — — See 4. 3 ماجدهُ, inf. n. مِجَادٌ, He vied, or competed, with him (عَارَضَهُ) in مَجْد [or glory, honour, dignity, nobility, &c.]. (L, K.) You say, ↓ مَاجَدْتُهُ فَمَجَدْتُهُ, (aor. of the latter مَجُدَ, S, L,) I vied, &c., with him in glory, &c., and overcame him therein. (S, L, K.) 4 أَمْجَدَ see 1 and 2. — — نَزَلُوا بِهِمْ فَأَمْجَدُوهُمْ [They alighted at their abode as guests, and they entertained them honourably]. (A.) — — امجد وَلَدَهُ, and لِوَلَدِهِ, He chose [noble or generous] mothers [whereon to beget his children; and thus caused his children to be noble or generous]. (A, TA.) — — أَمْجَدَنَا فُلَانٌ قِرًى Such a one gave us a sufficient and superabundant entertainment. (L.) — — امجدهُ سَبًّا وَذَمًّا He reviled and dispraised him much. (IKtt.) — — امجد الإِبِلَ; (AZ, IAar, L, K;) and ↓ مجّدها, (S, L, K,) inf. n. تَمْجِيدٌ; (S, L;) and ↓ مَجَدَهَا; (K;) He filled the camels bellies with fodder, (AZ, L, K,) and satiated them: (AZ, L:) or he fed the camels upon abundant pasturage: (IAar, L:) or he satiated the camels: (K:) or he fed them upon herbage so as nearly to satiate them, in the beginning of the [season called] رَبِيع: (L:) or he half-filled their bellies with fodder: (K:) the people of El-'Áliyeh say, مَجَدَ ↓ النَّاقَةَ, (L,) or الدَّابَّةَ, aor. مَجُدَ, inf. n. مَجْدٌ, (S,) he filled the belly of the she-camel, (L,) or of the beast of carriage, (S,) with fodder: (S, L:) and the people of Nejd, ↓ مجّدها, inf. n. تَمْجِيدٌ, he half-filled her belly with fodder: (AO, A'Obeyd, S, L:) and امجد الدَّابَّةَ He gave the beast of carriage much fodder. (As, L.) 5 تمجّد He had مَجْد [or glory, honour, dignity, nobility, &c.,] attributed, or ascribed, to him. (L.) 6 تماجد He mentioned his [i. e. his own] مَجْد [or glory, honour, dignity, nobility, &c., made a show of glory, &c.]; (K;) or the goodness of his actions, and the glory, &c., of his ancestors. (TA.) — — تماجد القَوْمُ فِيمَا بَيْنَهُمْ The people vied among themselves, or competed, for, or in, مَجْد [or glory, honour, dignity, nobility, &c.], each mentioning his own مجد. (S, * L, K. *) 10 استمجد [He desired, or sought, مَجْد, or glory, honour, dignity, nobility, &c.;] he gave largely from a desire of مَجْد. (S, L.) — — It is said in a proverb, فِى كُلِّ شَجَرٍ نَارٌ وَاسْتَمْجَدَ الْمَرْخُ وَالْعَفَارُ (tropical:) In all trees is fire; but the markh and 'afár yield much fire: (S, L, K: *) as though they had taken as much fire as sufficed them, (S, L,) and were therefore fit substances for striking fire: (L:) or because they yield fire quickly; wherefore they are likened to him who gives largely from a desire of مَجْد. (S, L.) See مَرْخٌ, and عَفَارٌ. مَجْدٌ Glory; honour; dignity; nobility; syn. عِزٌّ (Msb) and شَرَفٌ [q. v.] (L, Msb) and كَرَمٌ: (S, L, K:) or ample glory, honour, dignity, or nobility: (L:) or the acquisition of glory, honour, dignity, or nobility; syn. نَيْلُ شَرَفٍ: (M, L, K:) or the acquisition of what suffices thereof and of lordship: (L:) [and hence, acquired glory, honour, dignity, or nobility:] or only glory, honour, dignity, or nobility, transmitted by one's ancestors: (M, L, K:) ISk says, that مَجْد and شَرَف are [transmitted] by one's ancestors; but حَسَب [q. v.] and كَرَم may belong to a man without ancestors who possessed these qualities: (S, L:) or, specially, nobleness, or generosity, of ancestors: (M, L, K:) or personal glory, or nobility with goodness of actions: and nobleness, or generosity, of actions: (L:) or generosity; liberality; syn. كَرَمٌ (S, L, K) and سَخَاءٌ: (L:) or manly virtue or moral goodness; syn. مُرُوْءَةٌ. (L.) [Accord. to the A, مَجْدٌ thus used, and consequently each of the words in this art. derived from it, is tropical: but if so, it is a حَقِيقَة عُرْفِيَّة, or word so much used in a particular tropical sense as to be, in this sense, conventionally regarded as proper.] مَجِيدٌ (from مَجُدَ, L) and ↓ مَاجِدٌ (from مَجَدَ, L) A man (S) possessing, or characterized by, مَجْد [or glory, honour, dignity, nobility, &c.; glorious, in a state of honour or dignity, noble, &c.]: (S, L, K:) glorious, in a state of honour or dignity, noble, abounding in good, and beneficent; but the former has a more intensive sense: or the latter, characterized by gloriousness or nobleness of actions: (K:) or, by personal glory or nobility with goodness of actions; and the former has a more intensive sense: or both, generous and munificent: (L:) and the latter, good in disposition, and liberal, bountiful, munificent, or generous: (ISh, L, K:) pl., either of the former or of the latter, أَمْجَادٌ. (L.) — — المَجِيدُ as an epithet of God signifies The Glorious, or Great, or Great in dignity, who gives liberally, or bountifully: or the Bountiful and beneficent: (L, TA:) and ↓ المَاجِدُ is applied in the same manner: (L:) or the former, He who is glorified for his deeds. (T, L.) — — مَجِيدٌ is also applied in the Kur as an epithet to the throne (عَرْش) of God; and to the Kur-án; (L.) and signifies exalted; sublime; (IAar. L, K;) noble; (Zj, L, K;) when thus applied: (IAar, Zj, L, K:) but in ch. lxxxv., v. 15, for ذُو العَرْشِ المَجِيدِ, some read ذو العَرْشِ المَجِيدُ, making المجيد an epithet of ذو; and in the same ch., v. 21, for هُوَ قُرْآنٌ مَجِيدٌ, some read هو قُرْآنٌ مَجِيدٍ, making مجيد an epithet of God. (L.) المَجِيدُ alone also occurs in a trad. as meaning the Kur-án. (L.) مَاجِدٌ: see مَجِيدٌ. — — Also, applied to a camel: see مَجَدَتِ الإِبِلُ: pl. مُجَّدٌ and مُجُدٌ and مَوَاجِدُ. (L.) — — مَاجِدٌ Much; abundant; syn. كَثِيرٌ. (K, TA.) [In the CK, كَثِيرٌ المَجْدِ.] — — لَيْسَتْ بِمَاجِدَةٍ لِلطَّعَامِ وَلَا لِلشَّرَابِ She does not eat or drink much. Said by Aboo-Habbeh, describing a woman. (L.) أَمْجَدُ [More, or most, glorious, honourable, noble, &c.]: pl. أَمَاجِدُ. (A.) هُوَ أَهْلُ التَّمَاجِيدِ He is a fit, or deserving, object of praises for مَجْد [or glory, honour, dignity, nobility, &c.]. (A, TA.) مجر 1 مَجْقَرَ see بجر; and as an imitative sequent see art. دعر. 3 ماجرهُ, inf. n. مُمَاجَرَةٌ and مِجَارٌ, (tropical:) He practised usury with him; syn. رَابَاهُ. (K.) See also 4. 4 امجر فِى البَيْعِ, (S, Msb, K,) inf. n. إِمْجَارٌ, He practised what is termed مَجْرٌ in selling; he sold a thing for what was in the belly of a certain she-camel (S, Msb) or other beast: (Msb:) or he practised what is termed مُحَاقَلَة: see مَجْرٌ, below: (Msb:) or i. q. مَاجَرَ, inf. n. مُمَاجَرَةٌ; (tropical:) [he practised

usury: see 3.] (TA.) مَجْرٌ What is in the belly of a pregnant animal, (IAar, Mgh,) or of a she-camel, (Msb, K,) and of a ewe or a she-goat, (K,) when her pregnancy has become manifest: (TA:) or (Msb; in the K, and) the sale of a thing for what is in the belly of a certain she-camel: (S, Msb:) or the sale of a camel, or other thing, for what is in the belly of a she-camel: (AZ, Mgh, * TA:) or the purchase of what is in the bellies of she-camels and of ewes or she-goats: and the purchase of a camel for what is in the belly of a she-camel: and ↓ مَجَرٌ [signifies the same, but] is a word of weak authority, or a barbarism; (K:) and the latter appears to be the case, for it is rejected by Az and IAth: (TA:) or (Msb; in the K, and) i. q. مُحَاقَلَةٌ [or the sale of corn in the ear for wheat-grain]: (IAar, Msb, K:) and مُزَابَنَةٌ [or the sale of dates on the tree for dates by measure]: and (assumed tropical:) a game of hazard; syn. قِمَارٌ: and (assumed tropical:) usury; syn. ربًى: (IAar, K:) it is a subst. from أَمْجَرَ فِى البَيْعِ. (Msb.) مَجْرٌ, (S,) or بَيْعُ المَجْرِ, (TA,) is forbidden in a trad. (S, TA.) Perhaps بَيْعُ المَجْرِ may be termed مجر in this trad. tropically. (TA.) — A great army (see a verse cited in art. دهم). مَجَرٌ: see مَجْرٌ. مجس 2 مجّسهُ, (S, A, &c.,) inf. n. تَمْجِيسٌ, (A, K,) He made him a مَجُوسِىّ [or Magian]: (S, A, Msb, K:) he taught him the religion of the مَجُوس. (TA.) 5 تمجّس He became a مَجُوسِىّ [or Magian]; (S, A, K;) he became of the religion of the مَجُوس. (Msb.) المَجُوسُ [The Magians]; a certain nation: it is a Persian word: (Msb:) مَجُوسُ [here written in two copies of the S and in the CK with tenween, but afterwards shown in the S to be imperfectly decl., and expressly said to be so in the Msb, art. هود,] is pl. of مَجُوسِىٌّ: (S, K:) [or rather the former is a coll. gen. n., and the latter is the n. un.:] the latter is a rel. n. from المَجُوسِيَّةُ, q. v., (S,) and is an epithet applied to a man: (K:) المَجُوسُ has the article ال only because it is used as a pl., (Aboo-'Alee, S, M, L,) for المَجُوسِيُّونَ; (ISd, L;) for otherwise مجوس could not receive the art., being of itself determinate; and it is also of the fem. gender; wherefore, with respect to inflection, it is like the قَبِيلَة, not the حَىّ; and the same is the case with respect to يَهُودُ; (Aboo-'Alee, S;) [i. e.,] each of these two words is imperfectly decl. because they mean thereby the قبيلة [so called, so that it is a fem. proper name]. (Msb, art. هود.) مَجُوسُ was a certain man with small ears, who instituted a religion (K) for the مَجُوس, (TA,) and invited [them] to it : (K:) so says Az: he was not Zarádusht [or Zoroaster] the Persian, as some say, because he [Zarádusht] was after Abraham, whereas the religion of the مجوس is [more] ancient; but Zarádusht revived it, and published it, and added to it: (MF:) the name is arabicized, from مَنْجَ كُوش, or ميج كوش, or مِيخَ كُوش, (as differently written in different copies of the K, the first being the reading in the TA, and the last being that in the CK), the latter of which words signifies " the ear," [in Persian, but written with ك,] and the former meaning " short. " (TA.) المَجُوسِيَّةُ The religion of the مَجُوس [or Magians]. (S, K.) Mohammad said that the قَدَرِيَّة were the مَجُوس of his people, because the latter believed in two principles, light and darkness, and ascribed good to light and evil to darkness, and in like manner the قدريّة ascribed good to God, and evil to man and the devil. (TA.) مجع, &c See Supplement مح 1 مَحَّ, (S, K,) aor. يَمِحُّ and يَمُحُّ [the latter contr. to analogy] (K) and يَمَحُّ, (L,) inf. n. مَحٌّ and مَحَحٌ and مُحُوحٌ; (K;) and ↓ امحّ; (S;) It (a garment) became old and worn-out. (S, K.) — — It (a dwelling) had its vestiges obliterated. (L.) — — It (a writing) became obliterated. (L.) — مَحَّ الكَذَّابُ, aor. يَمُحُّ, inf. n. مَحَاحَةٌ, [The liar pleased, or contented, with his words, but did, or performed, nothing: or lied, from whatsoever place he came]. (L.) 4 أَمْحَ3َ see 1. مَحٌّ (S, K) and ↓ مَاحٌّ (TA) An old and wornout garment. (S, K.) مُحٌّ The purest, best, or choicest, part of anything. (K.) — — The yolk of an egg; (S, K;) as also ↓ مُحَّةٌ: (ISh, K:) or the entire contents of an egg; (K;) the yolk and the white. (ISh.) مُحَّةٌ: see مُحٌّ. مَحَّاحٌ One who pleases or contents thee with his words, but who does, or performs, nothing: (T, S, K:) an habitual liar: (S, K:) one who will not tell thee truly whence he comes; who lies to thee even respecting the place whence he comes. (L.) مَاحٌّ: see مَحٌّ. محت 1 مَحُتَ, aor. مَحُتَ, It (a day) was violently hot: (S:) or was hot. (K.) — — لَأَمْحَتَنَّكَ I will assuredly fill thee with anger. (K.) مَحْتٌ Strong; vehement; violent; or intense; syn. شَدِيدٌ; (S, K;) as an epithet applied to anything. (S.) — — يَوْمٌ مَحْتٌ A day violently hot; like حَمْتٌ: (S:) or a hot day. (K.) لَيْلَةٌ مَحْتَةٌ [A night vehemently hot: or a hot night]. (TA.) — — مَحْتٌ Intelligent: or acute in mind; (K;) or of full strength of heart, and acute in mind: (TA:) pl. مُحُوتٌ and مُحَتَاءُ; (K;) the latter as though formed from the imaginary sing. مَحِيتٌ. (TA.) — — مَحُتٌ Pure; free from admixture; genuine. (K.) — — عَرَبِىٌّ مَحْتٌ بَحْتٌ A pure, or genuine, Arab. (TA.) [See also بَحْتٌ.] محث 1 مَحَثَ شَيْئًا i. q. حَثَّمَهُ. (L.) مَحْثٌ One who mixes with people, and eats and converses with them. (MF, from the Námoos of [the Mulla 'Alee] El-Káree: [but SM expresses some doubt of its correctness, or whether it be correctly مخث.] محر مَحَارَةٌ: see art. حور, to which it belongs accord. to As and others: Lth mentions it in art. محر. (TA.) محص 1 مَحْصٌ [an inf. n. of which the verb is app. مَحَصَ, aor. مَحَصَ,) A thing's becoming, or being, clear, pure, or free from admixture. (TA.) See also 5, throughout. — مَحَصَهُ: see 2, in three places. — مَحَصَ, aor. مَحَصَ, (S, K,) inf. n. مَحْصٌ, (TA,) He (an antelope) ran: (S, K:) or ran vehemently: (TA:) or vigorously: (AA, TA:) or was quick, or swift, in his running; as also ↓ امتحص فِى عَدْوِهِ. (TA.) And hence, (TA,) مَحَصَ السَّيْرَ, [app. for فِى السَّيْرِ,] said of a man, He exerted himself, or was vigorous, in journeying. (K, TA.) 2 محّصهُ, inf. n. تَمْحِيصٌ, He rendered it clear, pure, free from every admixture or imperfection or the like; as also ↓ مَحَصَهُ, aor. مَحَصَ, inf. n. مَحْصٌ. (Az, A, TA.) You say, مَحَّصَ الذَّهَبَ, (A, TA,) or ↓ مَحَصَهُ, (S, K,) He cleared, or purified, the gold from what was mixed with it, (S, A, K,) i. e. from the earth, or dust, and dirt, (TA,) بِالنَّارِ by fire. (S, A, K.) — — [Hence,] (tropical:) He (God) purged, or purified it; namely a man's heart: and him; namely a man repenting. (A.) It is said in the Kur, [iii. 135,] وَلِيُمَحِّصَ اللّٰهُ الَّذِينَ امَنُوا (tropical:) And that God may purify those who believe: (TA:) or purge away the sins of those who believe: (Fr, TA:) or these words have another meaning, which see below. (TA.) It is also said in a trad., mentioning a sedition, or conflict and faction, or the like, يُمَحَّصُ النَّاسُ فِيهَا كَمَا يُمَحَّصُ ذَهَبُ المَعْدِنِ, i.e. (tropical:) Men shall be cleared therein, one from another, like as the gold from the mine is cleared from the earth, or dust. (TA.) تَمْحِيصُ الذُّنُوبِ signifies (tropical:) The purging of sins. (TA.) And you say, مَحِّصْ عَنَّا ذُنُوبَنَا, meaning (tropical:) Remove thou, or put thou away, from us our sins. (TA.) [But this phrase may be rendered somewhat differently; as will be seen below.] And ↓ مَحَصَ اللّٰهُ مَا بِكَ, and مَحَّصَهُ; i.e. (tropical:) May God remove, or put away, what is in thee. (TA.) — — [Hence, also,] (assumed tropical:) He tried, proved, or tested, him: (S, IAth, K:) and accord. to Ibn-'Arafeh, the verb has this meaning in the phrase quoted above from the Kur: [but he adds,] because the trial of the Muslims diminishes their sins: for (TA) تَمْحيصٌ also signifies The diminishing [a thing]. (Ibn-'Arafeh, K.) You say, مَحَّصَ اللّٰهُ عَنْكَ ذُنُوبَكَ May God diminish thy sins. (TA.) — — And the clearing, or cleansing, flesh from sinews, (K, TA,) for the purpose of twisting them into a bow-string. (TA.) 4 أَمْحَصَ see 5, throughout. 5 تمحّص [It became clear, pure, free from every admixture or imperfection or the like; as also ↓ انمحص; and ↓ إِمَّحَصَ; and ↓ أَمْحَصَ; and ↓ مَحَصَ, q. v.] — —

[Hence,] تمحّصت ذُنُوبُهُ (tropical:) [His sins became purged away]. (A, TA.) And تمحّصت الظَّلْمَآءُ (tropical:) The darkness became cleared away, or removed. (A, TA.) And الشَّمْسُ ↓ أَمْحَصَتِ, and ↓ انمحصت, (K,) and ↓ إِمَّحَصَت, (TA,) (assumed tropical:) The sun appeared, and became clear, after an eclipse. (K, TA.) And الرَّجُلُ ↓ أَمْحَصَ, (inf. n. إِمْحَاصٌ, TA) (assumed tropical:) The man recovered from his disease. (Ibn-'Abbád, K. *) 7 انمحص and إِمَّحَصَ: see 5, in two places. 8 إِمْتَحَصَ see 1. مُمَحَّصٌ One whose sins are put away from him: mentioned by Kr.: but he says, I know not how this is; for that which is مُمَحَّص is the sin [itself]. (TA.) محض 1 مَحَضَهُ, (S, A, K,) aor. مَحَضَ, (K,) inf. n. مَحْضٌ, (TK,) He gave him to drink [milk such as is termed] مَحْض; (S, A, K;) as also ↓ امحضهُ. (S, K.) — — He made it (namely milk) to be such as is termed مَحْض; (A;) and ↓ امحضهُ signifies [the same; or] he made it (milk, or anything, S) to be pure, sheer, free from admixture, unmingled, unmixed, or clear. (S, Msb.) — — [And hence,] مَحَضْتُ الوُدَّ, aor. and inf. n. as above, (tropical:) I made love, or affection, true, or sincere; as also ↓ أَمْحَضْتُهُ. (Msb.) And مَحَضَهُ الوُدَّ, (S, A, K,) and النُّصْحَ, (A,) and مَحَضَ لَهُ النُّصْحَ, (TA,) (tropical:) He made love or affection, and good advice, to be pure, or sincere, to him; [i.e. he was pure, or sincere, to him in love, or affection, and in good advice;] as also الوُدَّ امحضهُ ↓; (S, A, K;) or, accord. to IDrd, this latter only; (A;) but this latter was unknown to As; (IB;) and النصح ↓ امحضهُ; (A;) and له النصح ↓ امحض. (TA.) And ↓ أَمْحَضَهُ الحَدِيثَ (tropical:) He was true, or veracious, to him in the narration, or in discourse. (IKtt, K.) And فُلَانٌ الحَقَّ ↓ مَحَّضَنِى (assumed tropical:) [Such a one declared, or told clearly, to me the truth]. (A, TA, voce صَبَّحَ.) — مَحِضَ, (Sgh, K,) aor. مَحَضَ, inf. n. مَحَضٌ, (TK,) He drank [milk such as is termed] محض; (Sgh, K;) as also ↓ امتحض. (S, K.) See also 10. — مَحُضَ, aor. مَحُضَ, inf. n. مُحُوضَةٌ, (assumed tropical:) He became pure in his حَسَب [or grounds of pretension to respect]. (S, K.) And مَحُضَ فِى نَسَبِهِ, inf. n. as above, (assumed tropical:) He was pure, or unmixed, in his race, lineage, or parentage. (Msb.) 2 مَحَّضَ see above. 4 امحضهُ: see مَحَضَهُ, throughout. — — امحض الدَّابَّةَ (tropical:) He fed the beast of carriage with مَحْض, meaning قَتّ [a kind of trefoil, or clover]. (IKtt.) 8 إِمْتَحَضَ see مَحِضَ. 10 استمحض [He asked for, or demanded, or desired, milk such as is termed مَحْض]. (A.) — — [In a copy of the A, it has also assigned to it the signification given above to مَحِضَ and امتحض; but in this instance I think it a mistranscription for امتحض.] مَحْضٌ Milk that is pure, sheer, free from admixture, unmingled, unmixed, or clear; (Lth, S, A, K;) without froth; (Lth, A;) or not mixed with water: (S, Msb;) whether sweet or sour; no other milk being so called: (S:) but it occurs repeatedly in trads. as meaning milk absolutely: (TA:) pl. مِحَاضٌ. (K.) It is said in a trad. (بَارِكْ لَهُمْ فِى مَحْضِهَا وَمَخْضِهَا) Do Thou bless them in their [the beasts'] pure milk and churned milk. (TA.) And in another, فَاعْمِدُوا إِلَى شَاةٍ مُمْتَلِئَةً شَحْمًا وَمَحْضًا [And betake yourselves to a ewe, or she-goat,] fat, and abounding with milk. (TA.) [See also an ex. voce زُبْدٌ: and another voce صَرَّحَ.] — — (assumed tropical:) Anything (Az, TA) pure, sheer, free from admixture, unmingled, unmixed, genuine, or clear; (Msb, TA;) that is not mixed with any other thing. (Az, Msb, TA.) You say, فِضَّةٌ مَحْضٌ, (K,) and مَحْضَةٌ, (A, K,) and ↓ مَمْحُوضَةٌ, (K,) (tropical:) Pure, unmixed, unalloyed, silver: (A, * K:) so says Sb: but you say, هٰذِهِ الفِضَّةُ مَحْضًا (tropical:) [This is silver in a pure state]; putting the last word in the accus. case, used as an inf. n. (TA.) And عَرَبِىٌّ مَحْضٌ (tropical:) An Arabian of pure, or unmixed, race, or lineage, or parentage: (S, A, Msb: *) [a genuine Arabian:] and the epithet is the same as fem. [and dual] and pl., (S, Msb,) accord. to the more approved usage; (Msb;) [for it is originally an inf. n.;] but you may, if you please, use the fem. and dual and pl. forms, as in the instances of [the synonymous epithets] قَلْبٌ and بَحْتٌ: (S:) and هُوَ مَمْحُوضُ ↓ النَّسَبِ (tropical:) he is pure, or unmixed, in race, or lineage, or parentage: (K, TA:) and ↓ الضَّرِيبَةِ مَمْحُوضُ (tropical:) rendered pure in nature, or disposition; (Az, O;) freed from faults or vices: (Az:) and مَحْضُ الحَسَبِ (tropical:) pure in grounds of pretension to respect: (TA:) and ↓ الحَسَبِ مَمْحُوضُ (tropical:) rendered pure therein: (O, K:) the pl. of مَحْضٌ thus used is مِحَاضٌ [a pl. of mult.] and أَمْحَاضٌ [a pl. of pauc.]. (TA.) You say also, أُحِبُّكَ حُبًّا مَحْضًا (tropical:) [I love thee with a pure, sincere, or true, love]. (A.) And مَحْضُ الإِيمَانِ occurs in a trad. as meaning (tropical:) Pure faith or belief. (TA.) — — Also, i. q. قَتٌّ [A kind of trefoil, or clover]. (IKtt) مَحِضٌ A man who loves [milk such as is termed] مَحْض; like as one says, شَحِمٌ لَحِمٌ, meaning one " who loves fat and flesh meat: " (O:) or one who eagerly desires مَحْض; as also ↓ مَاحِضٌ: (K:) each is a relative epithet; (TA:) or ↓ the latter signifies a possessor of مَحْض; (S, K;) similar to لَابِنٌ and تَامِرٌ: (S:) and the former, a drinker of مَحْض. (TA voce ثَفِلٌ, q. v.) مَاحِضٌ: see مَحِضٌ, in two places. أُمْحُوضَةٌ (tropical:) True, or sincere, advice. (K, TA.) مَمْحُوضٌ: see مَحْضٌ, in four places. محط, &c See Supplement مخ مخّخ العَظْمَ, (K,) and ↓ تمخّخهُ and ↓ امتخّهُ (S, K) and ↓ مَخْمَخَهُ, (K,) He extracted the marrow from the bone. (S, K.) 4 امخّ It (a bone) was, or became, marrowy; had, or contained, marrow in it. (S, K.) — — It (a camel, S, L, and a sheep or goat, L, K) became fat: (S, L, K:) or became in the first stage of fatness; or in the last stage when becoming lean. (L.) — — امخّ (tropical:) It (a branch, or twig,) became sappy, and succulent. (L, K.) — — (tropical:) It (standing corn, K, or its grain, L) became supplied with the farinaceous substance. (L, K.) 5 تَمَخَّخَ see 1. 8 إِمْتَخَّ see 1. R. Q. 1 see 1. مَخٌّ i. q. لِينٌ Softness, &c.: or لَيِّنٌ soft, &c. (So in different copies of the K.) مُخٌّ The marrow (نِقْى, in the CK نَقِى,) of a bone; (K;) that which is in a bone; (S;) the substance which is extracted from a bone; (IDrd;) the greasy or oily substance which is in a bone: (Msb:) pl. مِخَخَةٌ (S, K) and مِخَاخٌ. (K.) — — [Any kind of pulp.] — — ↓ مُخَّةٌ is a more special term than مُخٌّ, (S,) signifying A portion, or piece, of marrow. (L.) — — شَرٌّ مَا يُجِيئُكَ إِلَى مُخَّةِ عُرْقُوبٍ [It is an evil thing that compelleth thee to have recourse to the marrow of a hock]. A proverb. (S.) [See art. عرقب.] — — مُخٌّ also signifies (sometimes, S,) (assumed tropical:) The brain. (S, K.) — — Also, The bulb (lit. fat, شَحْمَة,) of the eye. (A, K.) Mostly used in this sense in poetry. (TA.) — — Also, (tropical:) Good, profit, or advantage. Ex. لَا أَرَى لِأَمْرِكَ مُخًّا I see no good, or profit, or advantage, [pertaining] to thy affair. (A.) — — Also, (tropical:) The purest, choicest, best, or most excellent, part of anything: (S, A, L, K:) and ↓ مُخَّةٌ (A, L) and ↓ مُخَاخَةٌ. (TA.) Ex. هٰؤُلَآءِ مُخُّ القَوْمِ, and ↓ مُخَّتُهُمْ, (tropical:) These are the best of the people. (A.) And الدُّعَآءُ مُخُّ العِبَادَةِ (tropical:) Supplication is the purest, or best, part of religious worship, or devotion. (L, from a trad.) And هٰذَا مِنْ مُخِّ قَلْبِى, and ↓ مُخَّتِهِ, (tropical:) This [proceeds] from the purest, or best, [affections] of my heart. (L.) مُخَّةٌ: see مُخٌّ. مَخِيخٌ A bone containing marrow. (K.) — — مَخِيخَةٌ A ewe, (L, K,) and a she-camel, (L,) having marrow in her bones. (L, K.) — — Also, the latter, (tropical:) An excellent she-camel: (TA:) pl. مَخَائِخُ. (K.) مُخَاخَةٌ What one sucks from a bone; (L;) what comes forth from a bone into the mouth of him who sucks it. (K.) — — See مُخٌّ. مُمِخٌّ act. part. n. of أَمَخَّ. — — بَيْنَ المُمِخَّةِ والعَجْفَآءِ [Between the fat she-camel or ewe, and the lean]. A proverb. (S, A, L.) Said of a thing which is of a middling sort. (A.) — — لِسَانٌ مُمِخٌّ A sharp, or ready, tongue, powerful to speak: and a tongue that intercedes well. (A.) أَمْرٌ مُمِخٌّ (A, L, K) and ↓ مُمَخِّخٌ, (A,) A thing, or an affair, in which is excellence, and good: (A:) or, that benefits; syn. طَائِلٌ: (L:) but accord. to the K, long; syn. طَوِيلٌ. (TA.) مُمَخِّخٌ: see مُمِخٌّ. مخج 1 مَخَجَ الدَّلْوَ, (aor. مَخَجَ, K, inf. n. مَخْجٌ, TA) He drew the bucket, and dashed it in the water, in order that it might fill: (Lh, S, K:) or مَخَجَ الدَّلْوَ وَغَيْرَهَا, and مَخَجَ بِهَا, and ↓ تمخّجها, and تمخّج بِهَا, and ↓ تماخجها, and تماخج بها,

he agitated, or moved about, the bucket, &c. (TA.) — — مَخَجَ البِئْرَ He agitated the water of the well violently: and he plied the well with the large bucket. (TA.) — — [Hence,] مَخَجَ, (aor. مَخَجَ, inf. n. مَخْجٌ, TA) Inivit feminam. (As, S, K.) 5 تَمَخَّجَ see 1. — — تمخّج المَآءَ He agitated the water; put it in motion, or into a state of commotion. (A'Obeyd, K.) 6 تَمَاْخَجَ see 1. مخر 1 مَخَرَتِ السَّفِينَةُ, (S, A, K,) or مخرت السفينة المَآءَ, (TA,) aor. مَخَرَ (S, K) and مَخُرَ, (S, TA,) inf. n. مَخْرٌ and مُخُورٌ, (S, K,) The ship clave the water with its stem, and ran: (AHeyth:) or clave the water with a noise: (A:) or ran, cleaving the water with a noise: (S:) or ran: or faced the wind in her course: (K:) or advanced and retired. (TA.) And مَخَرَ السَّابِحُ The swimmer clave the water with his arms (K, TA.) in swimming. (TA.) The primary signification of مَخْرٌ is the act of cleaving: and it also signifies the making a noise or sound. (TA.) 5 تمخّر الرِّيحَ He (a horse) faced the wind, (K,) or turned his nose towards the wind, (TA,) for the sake of greater ease to himself; as also ↓ امتخرها, and ↓ استمخرها. (K.) It is mostly said of the camel: you say, تمخّرت الإِبِلُ الرِّيحَ The camels faced the wind, and snuffed it. (TA.) And, met., of a man; as in the following ex.: خَرَجْتُ أَتَمَخَّرُ الرِّيحَ, app. meaning, (tropical:) I went forth to snuff the wind. (TA.) You also say, إِسْتَمْخَرْتُ ↓ الرِّيحَ (assumed tropical:) I directed my nose towards the wind. (S, A.) And it is said in a trad., إِذَا أَرَادَ أَحَدُكُمُ البَوْلَ فَلْيَتَمَخَّرِ الرِّيحَ (S, K) (assumed tropical:) When any one of you desires to make water, let him see whence the wind blows, and not face it, that it may not drive back the urine against him, (S, TA,) and cause it to sprinkle him; but let him turn his back to the wind. (TA.) And again, (K,) in a trad. of Surákah, as related by ISh, on the same subject, (TA,) ↓ إِسْتَمْخِرُوا الرِّيحَ, i.e., Turn ye your backs to the wind, (K,) in making water; (TA;) as though, (كَأَنَّهُ: so in the copies of the K; but in the Nh of IAth, لِأَنَّهُ, for, TA) when one turns his back to it, he (as it were, TA) cleaves it with his back, so that it passes on his right and left: for though تَمَخُّرٌ sometimes means the act of facing the wind, yet in this trad. it means the turning the back: (K:) but this is not properly its meaning; for the meaning is, the looking to see whence the wind blows: then the man is to turn his back. (TA.) You say also تمخّرت الإِبِلُ الكَلَأَ The camels turned themselves towards the pasture. (L.) 8 إِمْتَخَرَ see 5, throughout. 10 إِسْتَمْخَرَ see 5, throughout. مَاخِرَةٌ sing. of مَوَاخِرَ, (TA,) which occurs in the Kur, xvi. 14, (S,) and xxxv. 13, (TA,) meaning, Ships cleaving the water with their stems: (K, * TA:) or thrusting the water with their stems: (Ahmad Ibn-Yahya:) or the sound of the running whereof, (Fr, K,) by means of the winds, (Fr,) is heard: (Fr, K:) or running: (S:) or advancing and retiring by means of one wind. (K.) مَاخُورٌ (tropical:) The shop of a vintner: so called by the people of El-'Irák: (L, voce حَانُوتٌ:) a place of assembly of vintners: (TA:) a place of assembly of vicious or immoral persons: (S, TA:) a place of assembly, (A,) or a house, (K,) which gives reason for suspicion, or evil opinion. (A, K.) And (tropical:) He who superintends or manages such a house, and leads [others] to it. (K.) An arabicized word, from [the Persian] مَيْخُورْ, or مَىْ خُورْ, or مَيْخَوارْ, (as in different copies of the K,) meaning " a winedrinker " : so that as a name of the place, it is tropical: (TA:) or Arabic, from مَخَرَتِ السَّفِينَةُ, (K,) meaning " the ship advanced and retired "; (TA;) because of men's frequenting it, going to and fro: (K:) in which case also it is tropical. (TA.) Pl مَوَاخِيرُ (A, K) and مَوَاخِرُ. (K.) The former pl. occurs in a trad. (TA.) مخض 1 مَخَضَ اللَّبَنَ, (S, A, Mgh, Msb, K,) aor. مَخُضَ, (S, A, Msb, K,) and مَخِضَ, and مَخَضَ, (S, Msb, K,) inf. n. مَخْضٌ, (Msb,) He churned, or beat and agitated, the milk, (Mgh,) in the مِمْخَضَة (A, Mgh:) and (A) he took the butter of the milk: (A, K:) or he extracted, or fetched out, the butter of the milk, by putting water in it, and agitating it: (Msb:) or مَخْضٌ signifies one's agitating the مِمْخَض wherein is the milk of which the butter has been taken. (Lth.) — — [Hence,] مَخْضٌ relates also to many things. (TA.) Thus, you say, (TA) مَخَضَ الشَّىْءَ, (K, TA,) inf. n. as above, (TA,) (assumed tropical:) He shook, or agitated, the thing vehemently. (K, TA.) It is said in a trad., مُرَّ عَلَيْهِ بِجِنَازَةٍ تُمْخَضُ مَخْضًا; (L;) or تُمْخَضُ مَخْضَ الزِّقّ; (O;) (assumed tropical:) [A bier with a corpse was conveyed past him] being shaken, or agitated, quickly; (L, TA;) or being shaken, or agitated, vehemently [like as the milkskin is shaken, &c.] (O, TA.) You say also, مَخَضَ الدَّلْوَ, (K,) or بِالدَّلْوِ, (Fr, S, O, L,) which latter is the correct phrase, (TA,) or مَخَضَ المَآءَ بِالدَّلْوِ (A,) and مَخَضَ البِئْرَ بِالدَّلْوِ, (TA,) (tropical:) He dashed the bucket in the water of the well, to fill it: (Fr., S, O, L, K:) or he drew much water with the bucket: (A:) and the last, he drew much with the bucket from the well, and agitated it. (TA.) — — And [hence,] مَخَضَ رَأْيَهُ (A, Msb) (tropical:) He turned over, or revolved, his idea, or opinion, [in his mind,] and considered what would be its results, (Msb,) until the right course appeared to him. (A, Msb.) — — And مَخَضَ اللّٰهُ السِّنِينَ حَتَّى كَانَ ذٰلِكَ زُبْدَتَهَا (tropical:) [God caused the years to revolve until that was their issue, or result]. (A, TA.) — — And مَخَضَ said of a camel, (tropical:) He brayed (هَدَرَ) in his شِقْشِقَة [i.e. faucial bag, or bursa faucium]. (K, TA.) — مَخِضَتْ, (ISh, IAar S, Msb, K,) aor. مَخَضَ; (S, K;) or مَخَضَتْ; (so in a copy of the A and in a copy of the Mgh) or both; (JK, K;) aor. of the latter, as of the former, مَخَضَ; (K;) and مُخِضَتْ; (ISh, L, K;) but this last is disallowed by IAar; (TA;) and the generality of Keys and Temeem and Asad say مِخِضَتْ, with kesr to the م, [for مَخِضَتْ,] and in like manner they do in the case of every [incipient] letter before a guttural letter in words of the measures فَعِلْتُ and فَعِيلٌ; (Nuseyr, TA;) inf. n. مَخَاضٌ (ISh, S, A, Mgh, Msb, K) and مِخَاضٌ (Msb, K) and مَخَضٌ; (A;) said of a she-camel, (ISh, S,) or of a woman, (IAar,) or absolutely, (A, Mgh,) or also absolutely, (Msb, TA, *) of a woman, and of a she-camel, and of other beasts, (TA,) (tropical:) She was taken with the pains of parturition, (ISh, S, A, Mgh, Msb, K,) being near to bringing forth; (Msb;) as also ↓ مَخَّضَتْ, inf. n. تَمْخِيضٌ; (K;) and ↓ تمخّضت; (ISh, and so in some copies of the K;) each of these last two is correct; (TA;) and ↓ امتخضت. (ISh.) And مَخِضَتْ said of a woman, (tropical:) Her child moved about in her belly, previously to the birth: (Ibráheem El-Harbee:) and in like manner, تمخّضت ↓ بِوَلَدِهَا, (S, * TA,) said of a she-camel, (tropical:) her young one became agitated in her belly at the time of bringing forth: (TA:) and ↓ تمخّضت [alone], said of a ewe, or she-goat, (assumed tropical:) she conceived, or became pregnant. (As, K.) — — [Hence,] مَخِضَ السَّحَابُ بِمَائِهِ, and ↓ تمخّض, (TA,) and السَّمَآءُ ↓ تمخّضت, (A, TA,) (tropical:) [The cloud, or clouds, and] the sky, or heaven, prepared, or became ready, to rain. (A, TA.) And اللَّيْلَةُ عَنْ صَبَاحِ سَوْءٍ ↓ تمخّضت, (A,) or يَوْمِ سَوْءٍ, (TA,) (tropical:) The night had an evil morning. (TA,) And الدَّهْرُ بِالْفِتْنَةِ ↓ تمخّض (tropical:) Time, or fortune, brought trial, civil war, sedition, or the like: (K, TA:) as though from المَخَاضُ. (K.) 'Amr Ibn-Hassán, one of the Benu-l-Hárith-Ibn-Hemmám-Ibn-Murrah, says, (Seer, S,) but the saying is also ascribed to Sahm Ibn-Khálid Ibn-'Abd-Allah Esh-Sheybánee, and to Khálid Ibn-Hikk Esh-Sheybánee, (TA,) المَنُونُ لَهُ بِيَوْمٍ ↓ تَمَخَّضَتِ أَنَى وَلِكُلِّ حَامِلَةٍ تَمَامُ meaning [Time, or fortune,] was pregnant with a day for him, of which the time of birth had come: [for for every one that is pregnant there is a term of completion.] (S.) 2 مَخَّضَ see مَخِضَتْ. 4 امخض اللَّبَنُ The milk attained to the proper time for [its being churned, or] having its butter taken, or extracted. (S, A, Msb.) In the O and K, it is made to signify the same as امتخض: but it seems that Sgh has

inadvertently omitted, after it, the words حَانَ لَهُ أَنْ يُمْخَضَ, and that the author of the K has copied him without referring to other lexicons. (TA.) — — Also امخض, (K,) said of a man, (TA,) (tropical:) He had his she-camels taken with the pains of parturition; (K, TA;) and his she-camel, in like manner. (TA.) 5 تمخّض It (milk) was, or became, agitated in the مِمْخَضَة; (S, A, * TA;) as also ↓ امتخض. (S, O, K.) [See also 4.] — — It (milk) had its butter taken. (K.) — — (tropical:) It (a child, or young one,) moved about in the belly of its mother; as also ↓ the latter verb. (S, TA.) — — See also مَخِضَتْ and what follows it, to the end of the paragraph. 8 إِمْتَخَضَ see 5, in two places: — — and see مَخِضَتْ. 10 استمخض اللَّبَنُ The milk was slow in becoming thick and fit for churning, and its butter would hardly, if at all, come forth: such is the best of milk, because its butter is in it. (A.) — — Also, The milk was slow in acquiring flavour after it had been collected in the skin. (TA.) مَخْضٌ: see مَخِيضٌ. مَخَاضٌ (assumed tropical:) The pains of parturition; (S, Msb;) as also ↓ مِخَاضٌ. (Msb.) — Applied to she-camels, (tropical:) Pregnant: (AZ, As, S, ISd, A, Msb, K, &c.:) used in this sense as an epithet of good omen, whence they augur that their young ones will become agitated in their bellies at the time of parturition: (ISd:) having their young in their bellies: (M, TA:) or such as are called عِشَار, that have been ten months pregnant: (Th, K:) but ISd says, I have not found this explanation of مخاض on any authority beside that of Th: (TA:) [see also عُشَرَآءُ:] it has no proper sing: (S:) a single one is termed خَلِفَةٌ, (AZ, As, S, A, &c,) which is extr. (K, TA) with respect to rule: (TA:) or مَخَاضٌ signifies, or it signifies also, (accord. to different copies of the K,) she-camels in the state in which they are from the time when the stallion is sent among them (ISd, K) until he brays (حَتَّى يَهْدِرَ), or, accord. to another relation, until they are left (حتّى تُغْدَرَ), i.e., (ISd,) until he ceases (حتّى يَنْقَطِعَ, in the copies of the K, erroneously, حتى تنقطع, TA) from covering: (ISd, K:) a pl. (K) having no sing. (ISd, K.) — — Hence, (S,) اِبْنُ مَخَاضٍ (tropical:) A young male camel, which, (As, S, Mgh, Msb, K,) having completed a year (As, S, Mgh) from the day of its birth, (As,) has entered upon the second year: (As, S, Mgh, Msb, K:) because his mother, (S, IAth, Mgh, K,) from whom he has been separated, (S,) has become adjoined to the مَخَاض, (S, IAth, Mgh, K,) or pregnant camels, (IAth, K,) whether she have conceived or not; (S, IAth, * K; *) for they used to make the stallion-camels to cover the females a year after these had brought forth, (IAth, K, *) in order that their young ones might become strong, so that they conceived in the second year: (IAth:) or because its mother has been covered, and has conceived, and become adjoined to the مَخَاض, i.e., to the pregnant camels; and this appellation it bears until it has completed the second year; but when it has entered upon the third, it is called اِبْنُ لَبُونٍ: (Msb:) or a young male camel when his mother has conceived: (K:) or whose mother has become pregnant: or when the she-camels among whom is his mother have become pregnant, though she have not become so: (IAth, K:) the female is called بِنْتُ مَخَاضٍ; (IAth, Msb, K;) or اِبْنَةُ مَخَاضٍ: (S:) the pl., (S, Msb, K,) of both the male and female appellations, (Msb,) is بَنَاتُ مَخَاضٍ, (S, Msb, K,) only; like بَنَاتُ لَبُونٍ and بَنَاتُ آوَى. (S.) Sometimes one adds to it the article ال, (Msb, K,) saying, اِبْنُ المَخَاضِ: (Msb:) [for] ابن مخاض is indeterminate; and when you desire to make it determinate, you affix the article ال, as above; but this only makes it determinate as a generic appellation. (S.) مِخَاضٌ: see مَخَاضٌ. مَخُوضٌ: see مَاخِضٌ, in two places. مَخِيضٌ and ↓ مَمْخُوضٌ (S, Msb, K) and ↓ مَخْضٌ (TA, voce مَحْضٌ, q. v.) [Churned milk:] or milk which has been churned (الَّذِى قَدْ مُخِضَ), and of which the butter has been taken: (S:) or milk of which the butter has been taken: (K:) or milk of which the butter has been extracted, or fetched out, by putting water in it, and agitating it. (Msb.) مَاخِضٌ, applied to a she-camel, (ISh, IAar, S, K,) and to a woman, and a ewe or she-goat, (IAar, Msb, K,) and any pregnant animal, (S, A, * Msb,) (tropical:) Taken with the pains of parturition, (ISh, IAar, S, A, Msb,) being near to bringing forth; (IAar, Msb, K;) as also ↓ مَخُوضٌ: (ISh:) and, applied to a ewe or she-goat, having conceived; as also ↓ the latter epithet; (As, K;) pl. of the former, مُخَّضٌ (S, Msb, K) and مَوَاخِضُ. (A, K.) — — The Arabs say, in one of their imprecations, صَبَّ اللّٰهُ عَلَيْكَ أُمَّ حُبَيْنٍ مَاخِضًا, meaning (assumed tropical:) [May God pour upon thee] the night. (Ibn-Buzurj.) إِمْخَاضٌ Fresh milk (حَلِيب), (K,) or churned milk (لَبَنٌ مَخِيضٌ), (Lth,) as long as it remains in the مِمْخَضَة: (Lth, K:) or, as some say, milk collected in the place of pasturage until it amounts to the quantity of a camel-load: pl. أَمَاخِيضُ. (Lth.) You say إِمْخَاضٌ مِنْ لَبَنٍ and إِحْلَابٌ مِنْ لَبَنٍ: (Lth:) or the former is of ewes or she- goats, or of cows; and the latter, of camels. (TA, in art. حلب, q. v.) — — See also مِمْخَضٌ. مِمْخَضٌ A skin; syn.; سِقَآءٌ; (K;) as also ↓ إِمْخَاضٌ, which is mentioned by Sb, and thus explained by Seer: (TA:) or a skin (سقاء) in which is مَخِيض [or churned milk, &c.]: (TA:) or the receptacle in which the milk whereof the butter has been taken is agitated: (Lth:) and ↓ مِمْخَضَةٌ [and app. the former also] the vessel, (Mgh,) or receptacle, (Msb,) [generally a skin,] in which milk is churned or beaten and agitated; (Mgh, K; *) or in which the butter of the milk is extracted, or fetched out by putting water in it, and agitating it; (Msb;) [i.e. a churn;] i. q. إِبْرِيجٌ. (S.) مِمْخَضَةٌ: see what next precedes. مِمْخَاضٌ (assumed tropical:) A she-camel having a quick flow of milk. (JK.) مَمْخُوضٌ: see مَخِيضٌ. مُسْتَمْخِضٌ Milk slow in becoming thick and fit for churning: (K:) or that hardly, if at all, becomes so; and when it has become so, is churned; and this is the best of the milk of ewes or goats, because its butter is destroyed (استهلك) in it. (TA.) [But see 10.] مخط

1 مَخْطٌ, [an inf. n., of which the verb is app. مَخَطَ,] the act of flowing; and of going, coming, or passing, out, or forth: this is the primary signification; and hence مُخَاطٌ, q. v. (TA) — — [Hence also,] مَخَطَ السَّهْمُ, (S, K,) aor. مَخَطَ and مَخُطَ, inf. n. مُخُوطٌ, (K,) (tropical:) The arrow transpierced, (S, K,) and went forth on the other side. (S.) — — [And] مَخَطَ بِهِ الجَمَلُ (assumed tropical:) The camel went quickly with him. (Sgh, K.) — — [And] مَخَطَ فِى الأَرْضِ, inf. n. مَخْطٌ, (assumed tropical:) He went away quickly in the land. (TA.) — مَخَطَ الصَّبِىَّ, inf. n. مَخْطٌ, He wiped the nose of the child; and in like manner you say of a lamb or kid: (L:) and ↓ مخّطهُ, (Msb,) inf. n. تَمْخِيطٌ, (Z, K,) he removed the mucus from out of his nose: (Msb:) and he (the pastor) wiped off from its (a lamb's or kid's) nose what was upon it [at the time of the birth]. (Z, K.) And مَخَطَ المُخَاطَ He cast the mucus (S, K) مِنْ أَنْفِهِ from his nose. (S.) — — [And hence,] مَخَطَ السَّيْفَ (tropical:) He drew the sword (K, TA) from its scabbard; (TA;) as also ↓ امتخطهُ: (S, K:) and sometimes they said, (S,) امتخط ↓ مَا فِى يَدِهِ (tropical:) he pulled out what was in his hand; (S, K;) he seized, took away quickly by force, or snatched away, what was in his hand: (S, L, K:) and امتخط ↓ رُمْحَهُ مِنْ مَرْكَزِهِ (tropical:) he pulled out his spear from its place in which it was stuck. (TA.) — — [And] مَخَطَهُ, (S, K, *) aor. مَخَطَ, inf. n. مَخْطٌ, (S,) (assumed tropical:) He drew it; pulled it. (S, K. *) You say, مَخَطَ فِى القَوْسِ (assumed tropical:) [He drew the bow; or drew, or pulled, its string with the arrow]. (S.) 2 مَخَّطَ see 1. 4 امخط السَّهْمَ, (S, K,) inf. n. إِمْخَاطٌ, (TA,) (tropical:) He made the arrow to transpierce, (S, A, K,) and to go forth on the other side. (A.) 5 تَمَخَّطَ see 8. 8 امتخط He blew his nose; ejected the mucus from his nose; (S, Msb, K;) as also ↓ تمخّط: (S, K:) or the latter signifies he had the mucus removed from out of his nose. (Msb.) — — See also 1, in three places. مُخَاطٌ Mucus; snivel; what flows from the nose, (S, K, TA,) like لُعَاب from the mouth: (TA:) pl. أَمْخِطَةٌ only. (TA.) — — مُخَاطُ

الشَّيْطَانِ, (K,) also called مُخَاطُ الشَّمْس, and لُعَابُ الشَّمْس, and رِيقُ الشَّمْسِ, all these appellations having been heard from the Arabs, (TA,) (tropical:) [The fine filmy cobwebs called gossamer, which are occasionally seen in very hot and calm weather, when the sun is high, floating in the air, in stringy or flaky forms;] what appears in the sun's rays to him who looks into the air in the time of vehement midday-heat: (K, TA:) مخاط الشيطان is explained by Z and IB as meaning what comes forth from the mouth of the spider. (TA in art. خيط.) مُخَاطَةٌ (AO, K) and ↓ مُخَيْطٌ, (K,) called by the latter name by some of the people of ElYemen, (Sgh, TA,) and by the people of Egypt [in the present day], (TA,) [and ↓ مُخَيْطَا, (Golius, on the authority of Ibn-El-Beytár, but if it end with a short ا, i.e. without ء, it should be written مُخَيْطَى,)] [The cordia myxa, or smooth-leaved cordia; also called sebestena, and sebesten, and Assyrian plum;] a kind of tree, (K, TA,) producing a viscous fruit, [whence its name, like the Greek μύξα, which signifies both mucus and this kind of plum,] which is eaten; (TA;) called in Persian سِپِسْتَان [or سَپِسْتَان]; (K, TA;) i. q. أَطْبَآءُ الكَلْبَةِ [bitch's dugs], [its fruit] being likened thereto. (TA.) (See De Sacy's " Abd-allatif," pp. 68 — 72.] مُخَيْطٌ and مُخَيْطَا: see what next precedes. سَهْمٌ مَاخِطٌ (tropical:) An arrow transpiercing, and going forth on the other side. (TA.) أَمْخَطُ مِنْ سَهْمٍ (tropical:) [More transpiercing than an arrow]: a proverb. (JK.) مخن, &c See Supplement مد 1 مَدَّهُ, (S, L, K,) aor. مَدُ3َ, (L,) inf. n. مَدٌّ; and مَدَّ بِهِ; and ↓ مدّدهُ; [or this has an intensive or a frequentative signification;] and ↓ تمدّدهُ; (L, K;) and ↓ مادّهُ, or ماددهُ, (as in different copies of the K, TA,) inf. n. مُمَادَّةٌ and مِدَادٌ; (K;) He drew it (namely a rope, &c., A); pulled it: strained it: extended it by drawing or pulling; stretched it. (L, K, El-Basáïr.) You say also مَدَّ القَوْسَ [He drew the bow]; (S, Msb, K, in art. نزع;) and مَدَّ مِنَ البِئْرِ [He drew water from the well]. (S, K, art. متح.) [Hence, app., مَدَّ بِأَرْفَادِى: see رِفْدٌ.] — — قَائِلُ كَلِمَةِ الزُّورِ وَالَّذِى يَمُدُّ بِحَبْلِهَا فِى الإِثْمِ سَوَآءٌ [The utterer of falsehood and he who transmits it are in respect of the sin alike]: a trad. of 'Alee; in which the utterer of the falsehood is likened to him who fills the bucket in the lower part of the well, and the relater thereof to him who draws the rope at the top. (L.) — — مَدَّ He extended, or stretched forth, his hand or arm, foot or leg, &c. (The Lexicons passim.) — — بَيْنَنَا ↓ تَمَدَّدْنَاهُ We drew, pulled, strained, or stretched, it between us, or together. (L.) [But in a copy of the M, it is تَمَادَدْنَاهُ.] — — مَدَّ الحَرْفَ, aor. مَدُ3َ, inf. n. مَدٌّ, He lengthened the letter. (L.) — — مَدَّ صَوْتَهُ (tropical:) He prolonged, or strained, his voice [as the Arab does in chanting]: (L:) and فِى الصَّوْتِ ↓ تَمَدَّدَ عِنْدَ الوَعِيدِ (assumed tropical:) [He strained the voice in threatening]. (K, art. نمر.) — — مَدَّ, inf. n. مَدٌّ, (tropical:) It (his sight) was, or became, stretched, and raised, إِلَى شَىْءٍ towards a thing. (K.) — — مَدَّ بَصَرَهُ إِلَى شَىْءٍ, aor. مَدُ3َ, [inf. n. مَدٌّ,] (tropical:) He stretched, and raised, his sight towards a thing. (A, * L.) — — مَدَدْتُ عَيْنِى إِلَى كَذَا (tropical:) I looked at such a thing desirously. (IKtt, El-Basáïr.) — — مَدَّهُ, aor. مَدُ3َ, (Lh, L,) inf. n. مَدٌّ, (Lh, L, K,) He expanded it, or stretched it out: (L, K:) he extended it, elongated it, or lengthened it. (L.) — — مَدَّ اللّٰهُ الأَرْضَ God expanded, or stretched out, and made plain, or level, the earth. (Lh, L.) — — مَدَّ اللّٰهُ الظِّلَّ (tropical:) God extended, or stretched forth, the shade. (A.) See 8. — — مَدَّ اللّٰهُ فِى عُمْرِهِ (tropical:) God made his life long; (S, A, * L;) as also ↓ امدّ. (IKtt.) — — مَدَّ اللّٰهُ فِى عُمْرِكَ (tropical:) May God make thy life long! (L.) — — مُدَّ فِى عُمْرِهِ (tropical:) He had his life lengthened. (L.) — — الأَجَلَ ↓ أَمَدَّ, inf. n. إِمْدَادٌ, (tropical:) He deferred, or postponed, the term, or period of duration. (K.) — — لَهُ فِى الأَجَلِ ↓ امدّ (tropical:) He deferred, or postponed, to him the term, or his term. (TA.) — — مَدَّهُ, aor. مَدُ3َ, (L,) inf. n. مَدٌّ; and ↓ امدّهُ, inf. n. إِمْدَادٌ; (L, K;) but the latter is little used; (L;) (tropical:) He made him to continue; to go on long; left him, or let him alone, long, or for a while; granted him a delay, or respite. (L, K. *) Ex. مَدَّهُ فِى غَيِّهِ, (S, L,) and ↓ امدّهُ, (L,) (tropical:) He made him to continue, &c., in his error. (S, L.) And in like manner, مَدَّ اللّٰهُ لَهُ فِى العَذَابِ (tropical:) God made him to continue, or go on long, in a state of punishment. (L.) See also 3. — — مَدَّ فِى السَّيْرِ (tropical:) He made much advance in journeying. (L.) — — مَدَّهُ, inf. n. مَدَدٌ and مِدَادٌ, He made it much in quantity; increased it. (L, TA.) — — مَدَّ, (S, L, Msb,) aor. مَدُ3َ, [contr. to analogy,] (L,) inf. n. مَدٌّ; (S, L, K;) It (water, L, and a river, S, L, and a sea, or great river, L) flowed: (S, L, K:) it (water, L, and a sea, or great river, L, Msb) increased; as also ↓ امدّ; both of which verbs are also used transitively: (Msb:) or became much in quantity, copious, or abundant, in the days of the torrents; as also ↓ امتدّ: (L:) contr. of جَزَرَ [it ebbed]. (Lth, S, M, K in art. جزر.) — — وَادِى كَذَا يَمُدُّ فِى نَهْرِ كَذَا Such a valley flows into and increases such a river. (A, L.) — — مَدَّهُ, (Lh, S, L, Msb,) aor. مَدُ3َ, (Lh, L,) inf. n. مَدٌّ; (Lh, L, Msb;) and ↓ امدّهُ; (L, Msb;) It (a thing) entered into it, (i. e., a like thing,) and increased it, or made it copious or abundant: (Lh, L:) it (a river, S, L, or sea, or great river, L, Msb) flowed into it, (i. e., another river, or sea, or great river,) and increased it, replenished it, or made it copious or abundant: (S, * L, Msb: *) it (a well) fed it, i. e., another well: (L:) [see an ex. in a verse cited in art. غرو, conj. 3]: both these verbs are also used intransitively. (Msb.) — — مَدّتِ السُّوقُ [(assumed tropical:) The market was full of people and of goods for sale. See the part. n.] — — مَدَّ القَوْمَ, [aor. مَدُ3َ, inf. n. مَدٌّ,] He became an auxiliary to the people: (K:) and مَدَدْنَاهُمْ We became auxiliaries to them: somewhat differing from ↓ أَمْدَدْنَاهُمْ, which signifies We aided them, or succoured them, by others than ourselves: (AZ, S, L, K:) you say, بِمَدَدٍ ↓ أَمْدَدْتُهُ I aided him, and strengthened him, [or increased his numbers and strength,] with an army: (S, * Msb:) and ↓ أَمَدَّ الأَمِيرُ جُنْدَهُ بِالخَيْلِ وَالرِّجَالِ The commander aided, or succoured, his army with cavalry and infantry, or with horses and men: and ↓ امدّهُمْ بِمَالٍ كَثِيرٍ He aided them with, or, as some say, gave them, much wealth: (L:) and [it is said in the Kur, lii. 22,] وَأَمْدَدْنَاهُمْ بِفَاكِهَةٍ (S, L) And We will increase their provision time after time with fruit: (Beyd, Jel:) or with relation to evil, you say مَدَدْتُهُ; and with relation to good, ↓ أَمْدَدْتُهُ: (K:) so says Yoo: (L:) this is generally the case; and the following are examples: أَمْدَدْنَاهُمْ بِفَاكِهَةٍ [explained above]: and نَمُدُّهُمْ مِنَ العَذَابِ (ElBasáïr) [Kur, xix. 82,] We will prolong and increase to them punishment: (Beyd;:) but Z relates, that Akh said the reverse, like وَعَدَ and أَوْعَدَ: the usage of the Arabs, however, does not accord with either of these assertions. (MF.) — — مَدَّ It (anything) became full, and rose. (Sh, L.) — — مَدَّ السِّرَاجَ, (aor. مَدُ3َ, A, [inf. n. مَدٌّ,]) He put oil (or the like, K) into the lamp. (A, L, K.) — — مَدَّ الدَّوَاةَ, (aor. مَدُ3َ, inf. n. مَدٌّ, Msb,) and ↓ امدّهَا, He put ink into the receptacle thereof; (S, * Msb;) he increased its water, and its ink. (L.) — -b29- In like manner, مَدَّ القَلَمَ, and ↓ امدّهُ, He supplied the reed-pen with ink. (L.) — -b30- مَدَّهُ مُدَّةً مِنَ الدَّوَاةِ, aor. مَدُ3َ; and مُدَّةً ↓ أَمَدَّهُ is also allowable; (L;) or simply مَدَّهُ (A) and أَمَدَّهُ; (S, A, K;) He gave him a dip of ink from the receptacle thereof with a reed-pen. (S, TA.) — -b31- مَدَّ, inf. n. مَدٌّ, He dipped the reedpen in the receptacle of ink a single time for writing. (Msb.) See also 10. — -b32- مَدَّ الأَرْضَ, (aor. مَدُ3َ, A, inf. n. مَدٌّ, L,) He manured the land with dung: (A, K:) or he added to the land manure composed of dung and ashes, or of earth or dust and dung, or of strong earth; or simply earth; or sand; to render it more productive. (L.) — -b34- مَدَّ الإِبِلَ, (AZ, S, A, L, K.) aor. مَدُ3َ, inf. n. مَدٌّ; (AZ, L;) and ↓ امدّها; (S, A, L;) He gave مَدِيد (or water upon which had been sprinkled, or with which had

been mixed, some flour, or the like, &c.) to the camels to drink: (AZ, S, A, L, K:) or he put some barley coarsely ground, and then moistened, into the camel's mouths: (AZ, L:) or مَدَّهُ بِمَدِيدٍ, aor. مَدُ3ِ, inf. n. مَدٌّ, signifies, as some say, he fed him with fodder. (M.) 2 مَدَّ3ِ see 1, first sentence. 3 مَادَدْتُهُ, inf. n. مُمَادَّةٌ and مِدَادٌ, I pulled him, he pulling me: (Lh, L:) I contended with him in drawing or pulling, in straining, or in stretching; syn. جَاذَبْتُهُ. (L.) — — مادّهُ الثَّوْبَ [He pulled, strained, or stretched, the garment, or piece of cloth with him]. (A.) — — مَادَّهُ He prolonged to him a time. (L, from a trad.) — — مَادَّ فِى المُدَّةِ (tropical:) He prolonged, protracted, or lengthened, the space of time. (IAth, from a trad.) — — مادّهُ, (L,) inf. n. مُمَادَّةٌ (L, K) and مِدَادٌ, (L,) (tropical:) He protracted, delayed, or deferred, with him; put him off. (L, K. *) See also 1. 4 أَمْدَ3ِ See 1 throughout. — — امدّ فيِهِ He (God) made it (the means of subsistence) ample: made it (wealth or the like) abundant: increased it, namely, a sea or river. (IKtt.) — — امدّهُ He made it (anything) to become full, and to rise. (Sh, L.) See also 1. — — امدّ, inf. n. إِمْدَادٌ, He aided, or succoured: and he gave. (K.) See مَدَّ القَوْمَ. — — امدّ فِى مِشْيَتِهِ He (a man) walked with an elegant, and a proud, and self-conceited, gait, with an affected incline of his body from side to side. (TA.) See also 5. — — امدّ (inf. n. إِمْدَادٌ, L, &c.) It (a wound) produced مِدَة, or thick purulent matter. (S, L, Msb. K.) — — امدّ (inf. n. إِمْدَادٌ, K) It (the plant called عَرْفَج, S, L, K, and the صِلِّيَان, and the طَرِيفَة, TA) became succulent, the sap running in it: (S, L, K:) and it, (the twig, or wood, of any of the three plants above mentioned,) being rained upon became soft, or supple. (L.) 5 تمدّد: see 8. — — It (leather, A) or a skin for water, &c., and anything that may be extended by drawing or pulling, (L,) stretched. (A, * L.) — — See also 1. — — تمدّد He (a man) stretched himself: he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms: syn. تَمَطَّى. (S, L.) [Both these verbs are commonly used in the present day in the former sense.] See also 4. 6 تَمَادَّا الثَّوْبَ [They two pulled, strained, or stretched, the garment, or piece of cloth, together]. (A.) 8 امتدّ, (S, L, K,) and ↓ تمدّد, [or this has an intensive or frequentative signification,] (L, K.) It (a rope, &c., A) because drawn, or pulled: it became strained: it became extended by drawing or pulling; it extended itself; it stretched. (L, K, El-Basáïr.) See also 5. — — امتدّ It became expanded, or stretched out. (Msb.) — — It became elongated, or extended, or long. (Msb.) — — [It (a time) became protracted.] — — امتدّ بِهِمُ السَّيْرُ (tropical:) The journey became long to them. (A, * L.) — — امتدّ (tropical:) It (a man's life) became long. (A.) — — (tropical:) It (the shade) became extended, or stretched forth. (A) — — It (a disease) spread. (A.) See 1. — — امتدّ: (A, L;) and ↓ مَدَّ, (L, K,) inf. n. مَدٌّ; (S, L, K;) (tropical:) It (the day, S, A, L, K, and the period of morning called الضُّحَى, L,) became high; it became advanced, the sun being high: (S, L, K:) and the former, (tropical:) it (the day) shone forth. (L.) — — امتدّ; and ↓ مَدّ, inf. n. مَدّ; (TA;) said of the shade, (tropical:) It extended]. (A.) — — امتدّ إِلَى الإِجَابَةِ إِلَيْهِ [app. (assumed tropical:) He strained himself to give his consent to it.] (K, voce إِنبَاعَ, q. v. in art. بوع.) 10 استمدّ مِنَ الدَّوَاةِ; (A, L, Msb, K:) and ↓ مَدَّ مِنْهَا, inf. n. مَدٌّ; (L, Msb, K;) He took ink from the receptacle thereof with the reed-pen, for writing: (Msb:) or he took a dip from the receptacle of ink with the reed-pen. (L.) See also 1. — — استمدّ النَّفَسَ [He drew breath.] (M, TA, art. نفس.) — — استمدّ He asked, sought, or desired مَدَد [or aid, or succour, in war, &c.]. (S, L, K.) — — استمدّهُ He asked, sought, or desired, of him (a commander, A) مدد [or aid, or succour, in war, &c.] (A, * L.) R. Q. 1 مَدْمَدَ He fled. (T, L, K.) مدٌّ inf. n. of 1, q. v. — — [As a subst.] قَدْرُ مَدِّ البَصَرِ (tropical:) A piece of land (S, L) [occupying] the space of the extent of vision; i. q. مَدَاهُ. (S, L, K.) It is said in the K, art. مدى, that one should not say مدّ البصر, but only مَدَاهُ; this was originally said by El-Hareeree: but some urge against it the expression in a trad., مَدُّ صَوْتِهِ: (MF:) the trad. is, إِنَّ المُؤَذِّنَ يُغْفَرُ لَهُ مَدَّ صَوْتِهِ, or, according to another reading, مَدَى صوته; i. e., (tropical:) Verily the muëdhdhin shall be forgiven to the extent of the prolonging of his voice; meaning, largely. (L, TA.) — — أَتَيْتُهُ مَدَّ النَّهَارِ, and مَدَّ الضُّحَى, (A,) and فِى مَدَّةِ, (L,) (tropical:) I came to him at the time when the day, and the morning, was high; or was advanced, the sun being high. (A, L) مَدَّ is here an inf. n. put adverbially. (L.) — — هٰذَا مَدُّ النَّهَارِ الأَكْبَرُ (tropical:) This is the highest time of day. (A.) — — ↓ سُبْحَانَ اللّٰهِ مِدَادَ كَلِمَاتِهِ, (A, L, K,) and ↓ مَدَدَهَا, (L,) and مِدَادَ السَّمَوَاتِ, (L, K,) and مَدَدَهَا, (L,) (tropical:) I extol, or celebrate, or declare, the absolute purity, or perfection, or glory, of God, much as his words are numerous, (L,) and, as the heavens are many, or large: (L, K: *) ↓ مداد and ↓ مدد are here inf. ns. of مَدَّهُ, q. v.: (L:) or the first of these phrases is from مداد the pl. of مُدٌّ, a certain measure. (K.) — — مَدٌّ, app. an inf. n. used as a subst., A flow of water; a torrent: pl. مُدُودٌ. (Msb.) مُدٌّ A certain measure with which corn is measured; equal to a pint (رِطْل) and one third, (S, L, Msb, K,) of the standard of Baghdád, (Msb,) with the people of El-Hijáz, (S, L, Msb,) and accord. to Esh-Sháfi'ee; (L;) i. e., the quarter of a صَاع; the صاع being five pints and one third: (Msb:) such was the مدّ of the Prophet; (L, TA;) and the صاع above defined was that of the Prophet: (Msb, art. صوع:) or two pints, (S, L, Msb, K,) with the people of El-'Irák, (S, L, Msb,) and accord. to Aboo- Haneefeh, (L,) who held the صاع to be eight pints: (Msb, art. صوع:) or the quantity (of corn, L) that fills the two hands of a man (of moderate size, K) when he extends his arms and hands; (L, K;) and therefore called مُدّ: (K:) pl. [of pauc.] أَمْدَادٌ and [of mult.] مِدَادٌ (L, Msb, K) and مِدَدَةٌ (L. K) and مِدَدٌ. (L.) — — مِدَادٌ pl. of مُدٌّ, or inf. n. of مَدَّ, see مَدٌّ. مَدَدٌ (S, K, &c.) — — أَمْرُهُمْ مَدَدٌ Their affair, or case, is conformable to the just mean; like أَمَدٌ and زَمَمٌ. (TA in art. زم). — — Aid, or succour, given to one's people in war, &c., such as an auxiliary force, and corn; (T, L;) an accession to an army, &c.; (Mgh;) a military force forming an accession to warriors in the cause of God: (L:) pl. أَمْدَادٌ only: (Sb, L:) in like manner, ↓ مَادَّةٌ signifies anything wherewith one aids a people in war, &c. (L.) — — [A mystic aid imparted by a وَلِىّ.] — — See مَدٌّ. مَدَّةٌ A single act of drawing or pulling; of straining; of stretching; &c. (S, L.) — — See مُدَّةٌ. مُدَّةٌ (tropical:) The utmost, or extreme, extent, term, limit, reach, or point, of time, and of place. (L, K.) Ex. لِهٰذِهِ الأُمَّةِ مُدَّةٌ (tropical:) To this nation, or people, is [appointed] an extreme term of endurance, or continuance. (L.) — — مُدَّةٌ (tropical:) A long space of time; or any space of time; syn. بُرْهَةٌ: (S, L, K:) a portion of time, whether little or much: (IAth, Msb:) pl. مِدَادٌ. (A.) — — مُدَّةٌ A dip of ink; the quantity of ink that is taken upon the reed-pen. (S, A, * K.) The vulgar say ↓ مَدَّةٌ and مِدَّةٌ. (TA.) مِدَّةٌ Thick purulent matter, (A, Msb,) i. q. قَيْحٌ, (S, L, Msb, K,) that collects in a wound: (S, L:) the thin is called صَدِيدٌ. (A, Msb.) — — See مُدَّةٌ. مَدَدِىٌّ An auxiliary soldier. (L.) مِدَادٌ Anything that is added in a thing, because of its utility: this is the original signification accord. to old lexicologists. (MF.) — — Ink; syn. نِقْسٌ (S, L, K) and حِبْرٌ; (MF;) that with which one writes: (L, Msb:) so called because it aids the writer: (IAmb, L:) this is the common acceptation of the word. (MF.) — — مِدَادٌ (or مِدَادُ السِّرَاجِ, A) Oil (or the like, K) that is put into a lamp. (A, L, K.) — — مِدَادٌ (or مِدَادُ الأَرْضِ, A) Dung: (A, K:) or manure composed of dung and ashes, or of earth or dust and dung, or of strong earth; and simply earth or dust; and sand. (L.) — — مِدَادٌ A row of trees; not of palm-trees. (IAar, in TA, voce أُسْكُوبٌ, q. v.) — — A mode, manner, fashion, and form. (L, K.) Ex. بَنَوْا بُيُوتَهُمْ عَلَى مِدَادٍ وَاحِدٍ They built their houses after one mode, &c. (L.) — — مِدَادُ قَيْسٍ A certain game (T, K) of the Arabs, (K,) or of children. (T.) — — يَنْبَعِثُ فِى

الحَوْضِ مِيزَابَانِ مِدَادُهُمَا أَنْهَارُ الجَنَّةِ [Two pipes, or spouts, whereof the sources (lit. the source) of the supply are the rivers of paradise, pour into the pond which is without its precincts]; i. e., the rivers of paradise flow into those pipes, or spouts, and increase their flow, or make it copious, or abundant. (L, K. *) — — مِدَادٌ sing. of أَمِدَّةٌ, (L,) which signifies The large needles (مَسَالُّ, M, L, TT; in the CK and a MS copy of the K, مِسَاك; in the TA, مَسَاك) [which are inserted] in the two sides of a piece of cloth when its manufacture is commenced. (M, L, TT, K.) — — Also, the pl., The threads which compose the warp of a web. (K.) مَدِيدٌ Drawn, or pulled: strained: stretched: lengthened: i. q. ↓ مَمْدُودٌ. (L, K.) — — (tropical:) Tall: long: (L, K:) fem. with ة: (L:) and pl. مُدُدٌ, (L, K,) which preserves its original form [instead of becoming مُدٌّ] because it does not resemble a verb. (Sb, L.) — — مَدِيدُ القَامَةِ, (S, L,) and الجِسْمِ (L,) (tropical:) A man tall of stature, (S, L,) and, of body. (L.) — — قَدٌّ مَدِيدٌ (tropical:) A tall stature. (A.) — — ↓ فِى عَمَدٍ مُمَدَّدَةٍ, in the Kur, [civ., last verse,] is explained by Th as signifying (tropical:) Upon tall pillars. (L.) — — أَقَمْتُ مُدَّةً مَدِيدَةً (tropical:) I remained, stayed, abode, or dwelt, a long space of time. (A.) — — المَدِيدُ The second metre (بَحْر) in prosody: (L, K:) so called because of the extension of its أَسْبَاب and أَوْتَاد. (L.) — — مَدِيدٌ Water upon which is sprinkled, (S, K,) or with which is mixed, (L,) some flour (AZ, S, A, L, K) or the like, (S,) or meal of parched barley or wheat, (A, L,) or barley (L, K,) coarsely ground, (L,) or sesame, (AZ, L, K,) or seeds, (AZ, L,) and which is given to a camel to drink: (AZ, S, A, L, K:) or barley coarsely ground, and then moistened, and put into the mouth of a camel: (AZ, L:) or i. q. خَبَطٌ: (IKtt:) and, (K,) or as some say, (L,) fodder. (L, K.) مِدَّانٌ: see إِمِدَّانٌ. سُوقٌ مَادَّةٌ (assumed tropical:) A market full of people and of goods for sale. (TA, art. حكر.) — — مَادَّةُ شَىْءٍ The accession, or that which is added, whatever it be, to a thing. — — You say, دَعْ فِى الضَّرْعِ مَادَّةَ اللَّبَنِ Leave thou in the udder the accession, to the quantity of milk, which has collected and become added to that previously left therein. (L.) See also عِينَةٌ, last sentence. — — You also say, الأَعْرَابُ مَادَّةُ الإِسْلَامِ (A, L) (tropical:) The Arabs of the desert are the means of aiding the Muslims, and increasing their armies, and strengthening them by the contribution of their wealth as alms: a phrase occurring in a trad. (L.) See also مَدَدٌ. — — مَادَّةُ بَحْرٍ [The supply of a sea or great river]. (Az, in L, art. بحر.) — — مَادَّةٌ Continuous increase; syn. زِيَادَةٌ مُتَّصِلَةٌ: (S, A, L, K:) that whereby a thing is extended: the ة is added to give intensiveness to the signification. (M, L.) — — [Also, in the conventional language of philosophy, Substance having extent, or extended; matter; the material, or materials, of which a thing having form consists, or is composed: considered as that of which a thing having form consists, it is termed also طِينَةٌ: considered as capable of assuming or receiving form, it is especially termed هَيُولَى: as that from which composition commences, عُنْصُرٌ: and as that to which resolution reduces a thing, إِسْطُقِسٌّ, or أُسْطُقُسٌّ, as it is generally written and pronounced: the pl. is مَوَادُّ. — — The radical substance of a word, the radical letters, collectively, of a word.] أَمَدُّ [More or most tall, high, long, &c.] — — هُوَ مِنْ أَمَدِّ النَّاسِ قَامَةً (tropical:) He is of the tallest of men in stature. (A) — — نَعَمْ وَأَشَدَّهُ وَأَمَدَّهُ Yes: even the utmost thereof, and the most that could be thereof. Said in reply to the question " Hast thou done it? " (A.) — — أَمَدُّ صَوْتًا Higher or louder, or highest or loudest, of voice. (Mgh, art. لقى.) أُمْدُودٌ Custom; habit. (K.) إِمِدَّانٌ (of the measure إِفْعِلَانٌ, [originally إِمْدِدَانٌ,] S, L) and ↓ مِدَّانٌ (L, K) Salt water: (L, K:) or very salt water: (S, L:) or the water of salt earth. (L.) — — Also, the former, Water exuding from the earth: (L, K:) sometimes written, (K,) or as some say, (L,) إِمَّدَانٌ (L, K.) مَمْدُودٌ: see مَدِيدٌ. — — (tropical:) Much wealth. (A.) مَمَدُّ حَبْلٍ The place of a rope at which it is drawn, or pulled, strained, or stretched. (A.) مُمَدَّدٌ A tent of skin (طِرَافٌ) extended, or stretched, with the ropes called أَطْنَاب. It is with teshdeed to denote intensiveness. (S, L.) — — See مَدِيدٌ. مدح 1 مَدَحَهُ, (S, K,) aor. مَدَحَ, (K,) inf. n. مَدْحٌ (S, K) and مِدْحَةٌ, (K,) as some say, but correctly this latter is a simple subst.; (TA;) and ↓ امتدحهُ; (S, K;) and ↓ مدّحهُ, (K,) inf. n. تَمْدِيح; (TA;) [but this, and that next preceding it, have an intensive signification, as is shown by the explanation of their pass. part. ns., which see below;] and ↓ تمدّحهُ; (K:) [which seems to imply some degree of effort in the agent;] He praised, eulogized, or commended, him; spoke well of him; mentioned him with approbation: (S, K:) or he described him as characterized by goodliness, beauty, or elegance; opposite of ذَمَّهُ: and he enumerated his generous qualities or actions; opposite of هَجَاهُ: (MF:) or he praised him for his goodly qualities, whether natural or depending upon his own will; and hence it is of more common application than حَمَدَهُ: accord. to El-Khateeb El-Tebreezee, it is from the phrase تَمَدَّحَتِ الأَرْضُ " the land became ample, or spacious; " whence it would seem to signify he amplified his phrase: accord. to Kh, مَدَحَهُ relates to an absent person; and مَدَهَهُ, to one who is present: and accord. to EsSarakustee, مَدْهٌ is descriptive of the state, or condition, and external appearance or form; and of nothing beside. (Msb.) 2 مَدَّحَ see 1. 3 مادحهُ He praised, eulogized, or commended, him reciprocally. (A.) 5 تمدّح He affected (تَكَلَّفَ) to be praised, eulogized, or commended; endeavoured, or constrained himself, to gain praise, eulogy, or commendation. (S, K.) هُوَ يَتَمَدَّحُ إِلَى النَّاسِ He seeks to gain the praise, eulogy, or commendation, of people. (A.) — — He praised, eulogized, or commended, himself. (TA.) — — He gloried: he boasted of abundance which he did not possess. (K.) — — العَرَبُ تَتَمَدَّحُ بِالسَّخَاءِ [The Arabs glory in liberality, bounty, munificence, or generosity]. (A.) — — See 1. — — تَمَدَّحَتِ الخَاصِرَةُ, (S, K,) and ↓ امتدحت, and ↓ إِمَّدَحَت [originally إِنْمدَحَت], (K,) The hypochondre, or flank, became distended, expanded, or dilated, (S, K,) by reason of satiety; like تندّحت: occurring in this sense in a verse of Er-Rá'ee, as some relate it; as others relate it, it is تمذّحت. (S.) — — بَطْنُهُ ↓ امدحّ His belly became wide, or distended; a dial. form of اندحّ. (S.) This, says F, is a mistake; but it is no mistake; and he has perverted the words of J, which are confirmed by Sgh and the author of the L and many others. (MF.) — — Also تمدّحت الأَرْضُ, and امتدحت, and ↓ امّدحت (K) and ↓ انمدحت, (TA,) The land became ample, or spacious. (K.) The first and second are formed by substitution of م for ن from تندحت and انتدّحت. (L.) 6 تمادحوا They praised, eulogized, or commended, one another. (A.) التَّمَادُحُ التَّذَابُحُ Praising one another is slaughtering one another. (S, art. ذبح, A.) 7 8 إِنْمَدَحَ, and 9. See 5 and 1. مِدْحَةٌ and ↓ مَدِيحٌ and ↓ أُمْدُوحَةٌ (S, K,) Praise; eulogy; commendation: (S:) that with which one is praised, eulogized, or commended; (K;) meaning poetry, or verse, with which one is praised, eulogized, or commended: (TA:) pl. of the first, مِدَحٌ; (A;) of the second, مَدَائِحُ; and of the third, أَمَادِيحُ. (K, A.) مَدِيحٌ: see مِدْحَةٌ. مَدَّاحٌ [One who praises, &c., much, or often; a habitual praiser, &c.] (TA in art. حثو; &c. See an ex. voce حَثًا.) مَادِحٌ Praising, eulogizing, or commending; or a praiser, eulogizer, or commender: pl. مُدَّحٌ. (TA.) مَمَادِحُ Praiseworthy, commendable, or good, qualities or dispositions, &c.; contr of مَقَابِحُ. (L, art. قبح.) أُمْدُوحَةٌ: see مِدْحَةٌ. مُمَدَّحٌ A man much, or greatly praised; (S, K;) as also ↓ مُمْتَدَحٌ: (TA:) praised by every tongue. (A.) مُمْتَدَحٌ: see مُمَدَّحٌ. مدر 1 مَدَرَهُ, (S, Msb, K,) aor. مَدُرَ, (S, Msb,) inf. n. مَدْرٌ, (Msb, TA,) He plastered it (a place) with [مَدَر, or] clay, or loam, or mud; as also ↓ مدّرهُ, (M, K,) inf. n. تَمْدِيرٌ. (TA.) He repaired it (namely a watering-

trough or tank) with مَدَر; (S, Msb;) i. e., clay, or loam, or mud: (Msb:) he closed the interstices of its stones with مَدَر: (S, K:) he plastered its surface with clay, or loam, or mud, in which was no sand, in order that it might not cleave open, or in order that its water might not issue forth. (TA.) 2 مَدَّرَ see 1. — مدّر, (A, K,) inf. n. تَمْدِيرٌ, (K,) (tropical:) Alvum dejecit: because he who does so makes use of مَدَر [for purification]; and the excrement is metonymically termed clay: (A:) cacavit: (K:) mostly said of the hyena. (TA.) 4 أَمْدِرُونَا مِنْ مَمْدَرَتِكُمْ [Give ye to us some مَدَر from your place whence ye take مَدَر]. (A.) 8 امتدر المَدَرَ He took what is called مَدَر. (K.) مَدَرٌ [a coll. gen. n.] Pieces, or bits, [or lumps, or clods,] of dry, or tough, clay, (M, A, K,) such as is cohesive: (TA:) or [simply] pieces of clay: (Az, Msb:) or compact or cohesive earth: (Msb:) or tough or cohesive clay in which is no sand: (M, Msb, K:) n. un. with ة. (S, M, Msb, K.) In the expression الحِجَارَةُ وَالمِدَارَةُ ↓ [Stones and pieces of dry or tough clay, &c.], the latter word is used after the manner of an imitative sequent, and is not used alone, as a broken pl.: (M:) or it is an imitative sequent. (K.) — (tropical:) Cities [or towns or villages]: or a region, district, or tract, of cities or towns or villages, and of cultivated land; (K, TA;) because its buildings are [generally] of مَدَر: (TA:) and its n. un., ↓ مَدَرَةٌ, (tropical:) a city or town or village; syn. بَلْدَةٌ, (K,) or قَرْيَةٌ; (S, Msb, K;) because its buildings are generally of مَدَر: (Msb:) or a town or village built of clay or mud and unburnt bricks: and also a large city. (L.) You say, أَهْلُ المَدَرِ وَالوَبَرِ (tropical:) [The people of the towns or villages, and of the tents]. (S.) And مَا رَأَيْتُ فِى الوَبَرِ وَالمَدَرِ مِثْلَهُ (tropical:) I have not seen in the desert and the towns or villages the like of him. (A.) And it is related in a trad., that the Prophet said to 'Ámir Ibn-Et-Tufeyl, Become thou a muslim, and he replied, عَلَى أَنَّ لِىَ الوَبَرَ وَلَكَ المَدَرَ (tropical:) [On the condition that to me shall pertain the desert, and to thee the towns or villages]. (A.) You say also, فُلَانٌ سَيِّدُ مَدَرَتِهِ (tropical:) Such a one is the chief of his town or village. (Msb.) And بَنُو مَدْرَآءَ ↓ (tropical:) The people of the cities or towns or villages and cultivated land. (K.) مَدَرَةٌ: see مَدَرٌ. بَنُو مَدْرَآءَ: see مَدَرٌ. مَدِيرٌ and ↓ مَمْدُورٌ A place plastered with [مَدَر, or] clay, or loam, or mud. (TA.) مِدَارَةٌ: see مَدَرٌ. مَادِرٌ [One who plasters with مَدَر:] one who plasters his watering-trough or tank with his ordure, in order that no one beside himself may water at it: pl. مَدَرَةٌ. (A.) أَمْدَرُ: see ضِبْعَانٌ أَمْدَرُ. مِمْدَرٌ An instrument with which one plasters with [مَدَر, or] clay, or loam, or mud. (TA, art. سبح.) مَمْدَرَةٌ (S, K) and مِمْدَرَةٌ, (K,) which latter is extr. [with respect to form], (TA,) or مَمْدُرَةٌ, like مَقْبُرَةٌ, (A,) A place in which is [مَدَر, or] clay, or loam, or mud, unmixed with sand, (K,) prepared for closing the interstices of the stones of watering-troughs or tanks; (TA;) a place from which مَدَر is taken for that purpose. (S.) See 4. مَمْدُورٌ: see مَدِيرٌ. مدش, &c See Supplement مذ مُذْ and مذْ: see art. منذ. مذح 1 مَذِحَ, (S,) aor. مَذَحَ, (L,) inf. n. مَذَحٌ, (S, K,) His (a man's, S) thighs rubbed each other: (S, L, K:) when he walked, (S,) by reason of his fatness: (Námoos:) or his thighs rubbed each other, and twisted, so that they became excoriated; as also ↓ فَخِذَاهُ مَذَّحَتْ: (L:) or the parts between the inner sides of the roots of his thighs (مَا بَيْنَ الرُّفْغَيْنِ) and his buttocks became inflamed: (K, TA:) [for اختراق, in the CK, I read احتراق, as in other copies of the K, and in the TA: see also وَذِحَ.]. — — مَذِحَ is said to signify It (a thing) rubbed against another thing, and became much cracked, or chapped, thereby. ISd thinks that it relates especially to an animal. (L.) — — Also, مَذِحَ He had his testicle much chapped by its rubbing against something. (K.) — — مَذِحَتِ الضَّأْنُ, inf. n. مَذَحٌ, The sheep sweated in the inner sides of the roots of the thighs, or the parts called أَرْفَاغ: (L:) or, in their thighs. (TA.) 2 مَذَّحَ see 1. 5 تَمَذَّحَتْ خَاصِرَتَاهُ His two hypochrondres, or flanks, became inflated, or swollen, by reason of his having satiated himself with drink. (K.) [See also تَمَدَّحَ and تَبَدَّحَ.] أَمْذَحُ A man whose thighs rub each other when he walks. (S.) [See 1.] مذر 1 مَذِرَتِ البَيْضَةُ, (S, A, K,) aor. مَذَرَ, (A, K,) inf. n. مَذَرٌ, (TA,) The egg became corrupt, or rotten. (S, A, K.) And مَذِرَتِ الجَوْزَةُ The nut became bad, or corrupt; as also ↓ تمذّرت. (K.) — — مَذِرَتْ مَعِدَتُهُ His stomach became in a corrupt state: (S:) and مَذِرَتْ نَفْسُهُ, (S, K,) and مَعِدَتُهُ, (K,) his soul [or stomach] became heavy; or it heaved, or became agitated by a tendency to vomit; syn. خَبُثَتْ; (S, K;) as also ↓ تمذّرت. (S, A, K.) You say, رَأَيْتُ بَيْضَةً مذِرَةً فَمَذِرَتْ نَفْسِى لِذٰلِكَ I saw a rotten egg, and my soul [or stomach] heaved, or became agitated by a tendency to vomit, thereat; syn. خَبُثَتْ. (S.) 4 امذرت البَيْضَةَ She (a hen) caused the egg to become corrupt, or rotten. (S, A.) 5 تَمَذَّرَ see 1, in two places. شَذَرَ مَذَرَ and شِذَرَ مِذَرَ: see art. شذر. The latter word is an imitative sequent to the former. (TA.) بَيْضَةٌ مَذِرَةٌ A corrupt, or rotten, egg. (A, K.) — — إِمْرَأَةٌ مَذِرَةٌ A dirty, or filthy, woman, (K, TA,) whose odour is like that of a rotten egg. (TA.) مذع, &c See Supplement مر 1 مَرَّ, (S, M, A, Mgh, Msb, K) aor. مَرَ3ُ, (S, M,) inf. n. مَرٌّ [and مَمَرٌّ] and مُرُورٌ, (S, M, Msb, K,) He, or it, passed; passed by, or beyond; went; went on; proceeded; passed, or went, along, or through, or over; went away; passed away; syn. جَازَ; (M, K;) and ذَهَبَ; (S, M, Msb, K;) and مَضَى; (A, Mgh;) as also ↓ استمرّ. (S, A, Mgh, K.) You say, مَرَّ الرَّجُلُ (TK,) and الدَّهْرُ, (Msb,) and الأَمْرُ; and ↓ استمرّ; (A, Mgh;) The man, (TK,) and time, (Msb,) and the affair, (A, Mgh,) passed; &c. (A, Mgh, Msb, TK.) The saying in the Kur, [vii. 189,] حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ signifies i. q. ↓ استمرّت به, (A, K,) which is another reading, (Bd,) i. e., [She bore a light burden in her womb, and] went with it, and moved from place to place, and rose and sat, not being oppressed by its weight: (A:) [or went on with it in the same course or manner:] or went and came with it, by reason of its lightness: (Jel:) or rose and sat with it, (Zj, Bd,) not being oppressed by its weight: (Zj:) so accord. to both the readings mentioned above: (Bd:) by the burden being meant the impregnating fluid. (Bd, Jel, TA.) — — [It is also said of water, meaning It ran, or flowed. And one says, مَرَّتِ الرِّيحُ The wind passed along, or blew.] — — مَرَّ بِهِ, (S, M, A, Msb, K,) and مَرَّ عَلَيْهِ, (S, A, Msb,) but the former is more common than the latter, (Mughnee, voce بـ,) for which the BenooYarbooa say, مِرَّ عليه, with kesr, (TA,) and مَرَّةً, [respecting which see what follows the explanation,] (M, K,) aor. مَرَ3ُ, (S,) inf. n. مَرٌّ and مَمَرٌّ (S, A, Msb) and مُرُورٌ; (A, Msb;) and ↓ اِمْتَرَّ بِهِ, and اِمْتَرَّ عَلَيْهِ; (M, K;) He passed, or went, by him, or it; syn. اِجْتَازَ, (S, Msb,) or جَازَ عَلَيْهِ, (M, K,) or جَاوَزَهُ وَذَهَبَ. (A.) مَرَّ may be a verb trans. by means of a particle and without a particle: or in مَرَّةً the particle may be suppressed: Jereer says, تَمُرُّونَ الدِّيَارَ وَلَمْ تَعُوجُوا كَلَامُكُمْ عَلَىَّ إِذًا حَرَامُ [Ye pass by the dwellings without turning aside and alighting: the speaking to you is therefore forbidden to me]: but it is said that the true reading is مَرَرْتُمْ بِالدِّيَارِ [Ye have passed by the dwellings]: which shows that he feared to make the verb trans. without a particle: IAar says, that مَرَّ زَيْدًا signifies the same as مَرَّ بِهِ [He passed by Zeyd], without being elliptical, but as being properly trans.; but IJ, allowing this, says that it is not a phrase commonly obtaining. (M, TA.) — — [مَرَّ عَلَيْهِ also signifies He, or it, passed, or went, along, or over, or across, it. You say, مَرَّ عَلَى الجِسْرِ He passed, or went, along, or over the bridge, or dyke.] And مَرَّ السِّكِّينُ عَلَى حَلْقِ الشَّاةِ The knife passed across the throat of the sheep, or goat. (Msb.) — — [Also, It (a period of time) passed over him, or it: and it (a calamity) came upon him: see an ex. of the latter signification below, voce مُرٌّ.] — — مَرَّ بِهِ as syn. with ↓ أَمَرَّهُ, trans. of مَرَّ: see 4. — مَرَّ, aor. مَرَ3ُ and مَرَ3ِ: see 4. — — مَرَّهُ, as trans. of مَرَّ, of which the aor. is مَرَ3ُ: see 2. — — مُرَّ His bile, or gall, became roused. (A.) You say مُرِرْتُ [I suffered an attack of bile], from المِرَّةُ, (T,) or مُرِرْتُ بِهِ, (Lh, M, K,) aor. أُمَرُّ, inf. n. مَرٌّ and مِرَّةٌ, (Lh, T, M, K,) the latter of which [in the CK written مَرَّة, but in the T, M, &c. مِرَّة, and expressly said in the TA to be

with kesr,] is also a simple subst., (T,) or, as Lh says in one place, مِرٌّ is the inf. n. and مِرَّةٌ is a simple subst., (M, TA,) Bile, or gall, overcame me [by reason of it: app. referring to food]. (K.) 2 مرّرهُ, (inf. n. تَمْرِيرٌ, TA,) He, or it, made it bitter; (S, K;) as also ↓ امرّهُ: (IAar, S:) or ↓ مَرَّهُ, aor. ـُ3, مَرُ, has this signification, and the first verb has an intensive signification [he, or it, made it very bitter]. (Msb.) 3 مارّهُ, (inf. n. مُمَارَّةٌ and مِرَارٌ, TA,) He passed, passed by or beyond, went, went away, or passed away, (مَرَّ,) with him. (K.) — See also 4, in five places. 4 امرّهُ, (inf. n. إِمْرَارٌ, TA,) He made him, or it, to pass, pass by or beyond, go, go away, or pass away; (A, Msb, TA;) as also مَرَّ ↓ بِهِ. (Msb.) — — [Hence,] امرّ الشِّعْرَ [(assumed tropical:) He recited the poetry, especially, with fluency]. (K, art. ذبر.) — — امرّهُ بِهِ (in some copies of the K, امترّ به, but the former is the right reading, TA) [and عَلَيْهِ] He made him, or it, to pass, or go, by him, or it, (K.) — — امرّهُ عَلَى الجِسْرِ He made him to pass, or go, along, or over, the bridge, or dyke. (Lh, K.) امرّ عَلَيْهِ يَدَهُ [He passed his hand over him, or it]. And امرّ عليه القَلَمَ [He passed the pen over it, or across it]. (A.) أَمْرَرْتُ السِّكِّينَ عَلَى حَلْقِ الشَّاةِ I passed the knife across the throat of the sheep, or goat. (Msb.) It is said in a trad., respecting the sound that is heard by the angels when a revelation is sent down, كَإِمْرَارِ الحَدِيدِ عَلَى الطَّسْتِ, meaning, Like the dragging, or drawing, (in a trans. sense,) of the iron over the copper basin: and in another trad., صَوْتَ إِمْرَارِ السِّلْسِلَةِ [the sound of the dragging, or drawing, of the chain]: or, accord. to the more common relation, صَوْتَ مِرَارِ السِّلْسِلَةِ عَلَى الصَّفَا, meaning, the sound of the dragging, (in an intrans. sense) and continuous running, of the chain upon the [smooth] rocks: (IAth, TA:) for ↓ مَارَّ, inf. n. مِرَارٌ, signifies it (a thing) dragged, or became drawn along. (K, TA.) — امرّهُ He twisted it tightly; namely, a rope, (S, A, Msb,) and a thread. (Msb.) — — [Hence,] الدَّهْرُ ذُو نَقْضٍ وَإِمْرَارٍ (tropical:) [Time, or fortune, as it were, untwists and twists tightly]. (A. TA.) [See art. نقض.] — — Hence also, امرّهُ (tropical:) He struggled, or strove, with him, (S, A,) and twisted about him, (S,) or twisted his neck, (A,) to throw him down; (S, A;) as also ↓ مارّهُ: (S:) or this latter signifies he twisted himself about him, and turned him round, to throw him down; (K,) [for يُدِيرُهُ, in the K, we find in the L يُرِيدُهُ, which latter is preferred by SM; but I prefer the former; for it also signifies] he turned him round, (namely, a camel,) in order to throw him down: (M:) or ↓ مارّهُ signifies he struggled, or strove, with him, and twisted his neck, (A,) to throw him down, (AHeyth, T, A,) (AHeyth, T, A,) the latter desiring to do the same; and the inf. n. is مُمَارَّةٌ and مِرَارٌ: (AHeyth, T:) and ↓ إِمْرَأَتُهُ تُمَارُّهُ his wife opposes him, and twists herself about him: (A, TA:) and ↓ مِرَارُ الحرْبِ is explained by As as signifying the striving to obtain the victory in war. (M.) — امرّ, (inf. n. إِمْرَارٌ, A,) It was, or became, bitter; (Ks, Th, S, M, A, Msb, K;) as also ↓ مَرَّ, (Th, S, M, A, Msb, K,) but this was not known by Ks, and Th says that the former is the more common, (M,) aor. ـَ3 مَرَ (S, M, Msb, K) and ـُ3 مَرُ, (Th, M, K,) [whence it seems that the see. pers. of the pret. is both مَرِرْتَ and مَرُرْتَ,] inf. n. مَرَارَةٌ, (S, M, A, K,) or this is a simple subst.: (Msb;) and ↓ استمرّ (A, Sgh, TA.) You say, قَدْ أَمَرَّ هَذَا الطَّعَامُ فِى فَمِى This food has become bitter in my mouth: and in like manner you say of anything that becomes bitter. (TA.) You say also, أَمَرَّ عَلَيْهِ العَيْشُ, and مَرَّ ↓ عَلَيْهِ, (tropical:) [Life became bitter to him]. (A.) And Th cites, تُمِرُّ عَلَيْنَا الأَرْضُ مِنْ أَنْ نَرَى بِهَا أَنِيسًا وَيَحْلَوْلِى لَنَا البَلَدُ القَفْرُ [(tropical:) The land is displeasing to us from our seeing in it man, and the desolate country is pleasing to us]: the poet makes تُمِرُّ trans. by means of على, because it implies the meaning of تَضِيقُ [which is made trans. by means of the same particle]. (M, TA) You say also, أَمُرُّ وَأَحْلُو, and أَمَرُّ وَأَحْلُو, meaning (tropical:) I am bitter at one time, and I am sweet at one time. (IAar, M.) [See also 1 in art. حلو.] — — But مَا أَمَرَّ وَمَا أَحْلَى signifies (tropical:) He said not. (IAar, S, M,) and he did not, (IAar, M,) a bitter thing, and he said not, (IAar, S, M,) and he did not, (IAar, M,) a sweet thing. (IAar, S, M.) You say, شَتَمَنِى فُلَانٌ فَمَا أَمْرَرْتُ وَلَا أَحْلَيْتُ (tropical:) Such a one reviled me, and I did not say a bitter thing, nor did I say a sweet thing. (Lh, T.) And فُلَانٌ مَا يُمِرُّ وَمَا يُحْلِى (tropical:) Such a one does not injure nor does he profit. (M, K. *) — — امرّهُ as syn. with مَرَّرَهُ: see 2. 6 تَمَارًّا They two struggled, or strove, each with the other, and each twisted the other's neck, to throw him down. (A, TA.) 8 امترّ بِهِ, and عَلَيْهِ: see مَرَّ بِهِ. 10 استمرّ: see 1, first signification, in three places. — — Also. It (a thing, M) went on in one [uniform] course or manner: (M, K:) it (an affair, A, or anything, Mgh) had a continuous course, or manner of being, &c.; (A, Mgh;) it continued in the same state; (Mgh:) it (a thing) continued, or obtained: (Msb:) it (said of blood) continued in a regular, uniform, or constant, course. (Mgh.) [And it is often said of a man.] — [It also seems to signify It (a rope) became tightly twisted. — — And hence, (assumed tropical:) He, or it, became strong, or firm, like a rope tightly twisted: as in the following phrases.] استمرّ بِالشَّىْءِ (assumed tropical:) He became strong to bear the thing. (M, K. [See an ex. in a verse cited voce استمرّ مَرِيرُهُ أَصْمَعُ.]) (tropical:) He became firm; as also استمرّت مَرِيرَتُهُ: (A:) or his resolution, or determination, became firm, or strong; (S:) or he became strong, after being weak: and استمرّت مَرِيرَتُهُ his resistance (شَكِيمَة) became firm. (TA.) You say also, استمرّت مَرِيرَتُهُ عَلَيْهِ (tropical:) He became firm against him, or it: and his resistance (شَكِيمَة) against him, or it, became strong: (K, TA:) and he became accustomed, or habituated, [or inured,] to him, or it: a tropical signification, from the twisting of a rope. (TA.) — — [And hence, app.,] استمرّ also signifies (assumed tropical:) His case, or state of affairs, became right, after having been bad or corrupt: (ISh, T, TA) he repented, and became good, righteous, or virtuous. (A [but not given as tropical].) — As syn. with أَمَرَّ and مَرَّ, said of food, &c.: see 4. R. Q. 1 مَرْمَرَ, [inf. n. مَرْمَرَةٌ, He murmured; grumbled; as also ↓ تَمَرْمَرَ: so in the present day; and probably the primary signification:] he was angry. (IAar, K.) — He made water to pass, or go, upon the surface of the ground. (K.) R. Q. 2 تَمَرْمَرَ: see 1. — It (the body of a woman, TA) shook; (S, K;) quivered; quaked: (K:) or became in a state of commotion: (Sgh:) or became smooth like [the kind of marble called] مَرْمَر. (IKtt.) It (sand) moved from side to side, or to and fro. (A, K.) مَرٌّ: see مَرَّةٌ. مُرٌّ Bitter; (S, A, Msb, K;) contr. of حُلْوٌ; (K;) as also ↓ مَرِيرٌ and ↓ مُمِرٌّ: (A:) fem. مُرَّةٌ: (Msb, TA:) pl. masc. أَمْرَارٌ, (T, S, M,) and pl. fem. مَرَائِرُ, contr. to rule, (Msb,) because مُرَّةٌ means خَبِيثَةٌ الطَّعْمِ [bad-tasted; and the pl. of خبيثة is خَبَائِثُ]. (Msb, voce حُرٌّ.) You say بَقْلَةٌ مُرَّةٌ [A bitter leguminous plant]: and هَذِهِ البَقْلَةُ مِنْ أَمْرَارِ البُقُولِ [This leguminous plant is one of the bitter leguminous plants]. (T.) And شَجَرَةٌ مُرَّةٌ [A bitter tree]: pl. شَجَرٌ مَرَائِرُ: the only instance of the kind except حَرَائِرُ as pl. of حُرَّةٌ. (Suh, in Msb, art. حر.) — — [Hence the saying,] رِعْىُ بنى فُلَانٍ المُرَّتَانِ, (so in two copies of the S,) or ↓ المُرَّيَانِ, (as in the K,) The pasturage of the sons of such a one is the [bitter tree called] أَلآء and the [bitter plant called] شِيح. (S, K.) [For another application of المُرَّتَانِ, see أَمَرَّ.] — — Hence also, (TA,) المُرُّ [Myrrh;] a certain medicine, (K,) like الصَّبِر [or aloes], (TA,) useful for cough, (K,) when sucked (إِسْتِحْلَابًا) in the mouth, (TA,) and for the sting of the scorpion, (K,) when applied as a plaster, (TA,) and for worms of the intestines, (K,) when taken into the mouth in a dry state, or licked up from the palm of the hand: (TA:) also said to be the same as الصَّبِرُ: (TA:) pl. أَمْرَارٌ. (K.)

— — عيش مُرٌّ (tropical:) [A bitter life]: like as one says [of the contr.], حُلْوٌ. (TA.) — — مَرَّتْ عَلَيْهِ أَمْرَارٌ (tropical:) Afflictions or calamities [came upon him]. (TA.) — — نَفْسٌ مُرٌّ (tropical:) A loathing mind, or stomach; syn. خَبِيثَةٌ كَارِهَةٌ. (TA.) — — أَبُو مُرَّةَ A surname of Iblees, (S, K,) said to be from a daughter of his named مُرَّةُ [Bitter]. (TA.) مَرَّةٌ A time; one time; [in the sense of the French fois;] syn. تَارَةٌ: (Msb:) one action; a single action or act; (M, K;) as also ↓ مَرٌّ: (M, K: [but see what follows:]) [a bout; an instance; a case; and a single temporary offection or attack; a fit; as, for instance, of hunger, thirst, disease, and the like:] pl. مَرَّاتٌ (A, Msb) and مِرَارٌ (S, M, A, Msb, K) and مِرَرٌ and ↓ مَرٌّ [or rather this is a coll. gen. n. of which مَرَّةٌ is the n. un.] and مُرُورٌ; (M, K;) the last on the authority of Aboo-'Alee, and occurring in the following verse of Aboo-Dhu-eyb: تَنَكَّرْتَ بَعْدِى أَمْ أَصَابَكَ حَادِثٌ مِنَ الدَّهْرِ أَمْ مَرَّتْ عَلَيْكَ مُرُورُ [Hast thou become altered since I saw thee, or hath an accident of fortune befallen thee, or have vicissitudes come upon thee?] but Es-Sukkaree holds that مرور is an inf. n.; and IJ says, I do not think this improbable, and that the verb is made fem. because the inf. n. implies muchness and genus. (M.) You say فَعَلْتُهُ مَرَّةً [I did it once], (A, Msb,) and مَرَّاتٍ and مِرَارًا [several times]. (A.) [And بِالْمَرَّةِ At once.] And لَقِيَهُ ذَاتَ مَرَّةٍ [He met him once]: only used adverbially: (M, K:) so says Sb. (M.) And لَقِيَهُ ذَاتَ المِرَارِ He met him many times: (M, K:) [or this has a different signification; for] you say فُلَانٌ يَصْنَعُ ذٰلِكَ الأَمْرَ ذَاتَ المِرَارِ meaning Such a one does that thing sometimes, and sometimes he leaves it undone. (ISk, S.) Also, جِئْتُهُ مَرًّا أَوْ مَرَّيْنِ, i. e., مَرَّةً أَوْ مَرَّتَيْنِ [I came to him once or twice]. (M, K.) مُرَّةٌ: see مُرٌّ. مِرَّةٌ a subst. from مَرَّ, and مَرَّ بِهِ and عَلَيْهِ, and أَمَرَّهُ عَلَى الجِسْرِ, [The act of passing, passing by or beyond, going, going away, passing away, &c.] El-Aashà says, أَلَا قُلْ لِتَيَّا قَبْلَ مِرَّتِهَا اسْلَمِى [Now say to this damsel, or this little female, (see تَا,) before her passing, Be thou safe]. (M.) — A firm, or strong, twisting. (TA.) — — Hence, (TA,) (tropical:) Strength: (ISk, S, A, K:) strength of make: (K:) pl. مِرَرٌ (ISk, K) and أَمْرَارٌ. (K.) In the Kur, [liii. 6,] ذُو مِرَّةٍ is applied to (assumed tropical:) [The angel] Jibreel [or Gabriel]: (Fr, K, * TA:) whom God hath created endowed with great strength. (TA.) You say also رَجُلٌ ذُو مِرَّةٍ (tropical:) A strong man. (A.) And it is said in a trad., لَا تَحِلُّ الصَّدَقَةُ لِغِنِىٍّ وَلَا لِذِى مِرَّةٍ سَوِىٍّ (tropical:) The giving of alms to one who possesses competence, or riches, is not allowable, nor to him who has strength and is sound in limbs. (TA.) — — [Hence also,] (tropical:) Intellect: (K:) or strength of intellect: (S:) and sound judgment: and firmness; syn. إِحْكَامٌ, (K,) and مَتَانَةٌ. (TK.) You say إِنَّهُ لَذُو مِرَّةٍ (tropical:) Verily he is possessed of intellect and sound judgment and firmness. (TA.) — — Also, A strand, or single twist, of a rope; and so ↓ مَرِيرَةٌ: (L, * TA:) pl. مِرَرٌ. (TA.) — المِرَّةُ [The gall, bile, or choler;] one of the humours of the body; (M, Msb, K;) which are four; (S, TA;) what is in the مَرَارَة: (S:) or [rather] المِرَّتَانِ denotes two of the four humours of the body; [namely, the yellow bile (الصَّفْرَاءُ) and the black bile (السَّوْدَاءُ);] the other two humours being the blood (الدَّمُ) and the phlegm (البَلْغَمُ): (TA, art. مزج:) pl. مِرَارٌ. (Msb.) مُرَارٌ [a coll. gen. n.] A kind of tree; (Msb;) a kind of bitter tree; (S, A, K;) or a kind of sour tree; (TA;) of the best and largest of herbs; (K;) when camels eat of it, their lips become contracted, (S, Msb, K,) and their teeth appear: (K:) n. un. with ة. (S.) مَرِيرٌ A rope that is slender (S, K) and long and strongly twisted: pl. مَرَائِرُ: (ISk, S:) or that is twisted of more than one strand; as also ↓ ة: pl. of both as above: (TA:) or ↓ مَرِيرَةٌ signifies a strongly twisted rope: or a long and slender rope: (K:) and a strand, or single twist, of a rope; as also ↓ مِرَّةٌ. (K, * TA.) [See an ex. voce سَحَلَ.] See also مُمَرٌّ. — — [Hence,] رَجُلٌ مَرِيرٌ (assumed tropical:) A strong man. (S.) — — [Hence also,] مَرِيرٌ and ↓ مَرِيرَةٌ (assumed tropical:) Resolution, or determination: (S, K;) and ↓ the latter, strength (عِزَّة) of mind. (K.) See also 10. — See also مُرٌّ. مَرَارَةٌ (a subst., Msb) Bitterness. (S, Msb.) — — Hence, مَرَارَةُ النَّفْسِ (tropical:) A loathing (خُبْثٌ وَكَرَاهَةٌ) of the mind or stomach. (TA.) — [The gall-bladder;] that in which is the مِرَّة; (S;) a certain thing adhering to the liver, (K,) and serving to render the food wholesome, or quickly digestible; (TA;) pertaining to every animal except the camel (A, Msb, K) and the ostrich (K) and some few others, as is well known:] pl. مَرَائِرُ. (Msb.) [The camel is really destitute of a gall-bladder, as are several other animals; but] one says of the camel لَا مَرَارَةَ لَهُ meaning (tropical:) He has no daring. (S, O voce طَحَالٌ, q. v.) مَرِيرَةٌ: see مَرِيرٌ. مُرِّىٌّ A certain kind of seasoning, or condiment, eaten with food to render it pleasant or savoury; (S, Msb, K;) like كَامَخ; (K;) or also called كامخ; (Msb;) pronounced by the vulgar without teshdeed. (S.) مُرَّانٌ A certain kind of tall tree [or plant of the cane-kind]; (K;) a certain kind of tree [or cane] of which spears are made: (S:) and spears made of canes; (K;) made of this kind of tree [or cane]: (TA:) but the word belongs to art. مرن, (S, L,) being of the measure فُعَّالٌ. (L.) مَرْمَرٌ [Marble: or alabaster: in the present day, more commonly the latter:] i. q. رُخَامٌ: (S, A, Mgh, K:) i. e., a kind of soft white stone: (Mgh:) or a hard kind of رخام: (TA:) or a kind of رخام, but harder and clearer [than what is commonly so called]. (Msb.) — See also مَرْمَارٌ. مَرْمَارٌ and ↓ مُرْمُورٌ [in the L, TA written مَرْمُورٌ, which is app. a mistake, as صَعْفُوقٌ is said to be the only Arabic word of good authority that is of this measure, and the fem. is expressly said in the K to be with damm,] and ↓ مُرَامِرٌ (M, K) A body (M) soft, (K,) and that quivers, or quakes, [by reason of its fleshiness,] (M, K,) when the person stands up, or rises: (M:) or [simply] soft. (TA.) And مَرْمَارَةٌ and ↓ مُرْمُورَةٌ, (S, M, K,) with damm, (K,) [in two copies of the S written مَرْمُورَةٌ,] applied to a damsel, or girl, (S, K,) or to a woman, (M,) Soft, (S, K,) and quivering, or quaking, in her flesh, (S, M, K,) when she stands up, or rises. (M.) مُرْمُورٌ and مُرْمُورَةٌ: see مَرْمَارٌ. مُرَامِرٌ: see مَرْمَارٌ. أَمَرُّ [More, or most, tightly twisted]. — — [Hence,] فُلَانٌ أَمَرُّ عَقْدًا مِنْ فُلَانٍ (assumed tropical:) Such a one is firmer, and more faithful to his compact, than such a one. (S.) — More, or most, bitter: fem. مُرَّى: of which the dual is مُرَّيَانِ. (TA.) You say, هٰذَا أَمَرُّ مِنْ ذَا [This is more bitter than that]. (S.) And خُذِ الحَلْوَى وَأَعْطِهِ المُرَّى [Take thou the sweeter, or sweetest, and give to him the bitterer, or bitterest]. (S in art. حلو.) And it is said in a prov., (A,) by a certain Arab woman, (S,) صُغْرَاهَا مُرَّاهَا (tropical:) [The youngest of them is the most bitter of them]. (S, A.) See Freytag's Arab. Prov., i. 720; where another reading is given, شُرَّاهَا for مُرَّاهَا.] — — الأَمَرَّانِ (tropical:) Poverty and decrepitude: (S, K:) or decrepitude and disease. (A.) — — Also, (tropical:) Aloes (الصَّبِرُ) and الثُّفَّاءُ, (A, K,) i. e., mustard: (TA:) so in a trad. (A, TA.) — — You say also, لَقِيتُ مِنْهُ الأَمَرِّينَ, (T, S, M, K,) with the pl. ن, (T, S,) and with kesr to the ر, (K,) and الأَمَرَّيْنِ, (IAar, M, A, K,) dual of أَمَرُّ, (M,) with fet-h to the ر, (K,) and المُرَّيَيْنِ, dual of مُرَّى, (M,) or ↓ المُرَّتَيْنِ, (as in copies of the K,) (tropical:) I experienced from him, or it, calamities: (S, A:) or evil, and a grievous, or distressing, thing. (M, K.) مَمَرٌّ A place of مُرُور [i. e. passing; passing by; &c.; or a place of passage: see 1]. (S.) You say قَعَدْتُ عَلَى مَمَرِّهِ [I sat at his place of passing]. (A.) — — It is also an inf. n.: see ??. (S.) مُمَرٌّ A rope, (S, Msb,) and thread, (Msb,) tightly twisted: (S, Msb:) a rope well twisted: (TA:) and anything twisted. (M, TA.) See also مَرِيرٌ. — — [Hence,] (tropical:) A man, and a horse, strongly, or firmly, made. (A, * TA.) مُمِرٌّ: see مُرٌّ. مَمْرُورٌ Overcome by bile; (S;) a man whose bile is roused. (A.) بَعِيدُ المُسْتَمَرِّ, with fet-h to the second م, Strong in altercation, not weary of labouring or striving. (S, K.) A'Obeyd cites the following verse: وَجَدْتَنِى أَلْوَى بَعِيدَ المُسْتَمَرّْ أَحْمِلُ مَا حُمِّلْتُ مِنْ خَيْرٍ وَشَرّْ [Thou findest me

very contentious, strong in altercation, not weary of labouring or striving, bearing what is imposed on me of good and evil]. (S, T, A.) IB says, that this rejez is commonly ascribed to 'Amr Ibn-'Ás, but it is said to be quoted by him from Artáh Ibn-Suheiyeh: Sgh says, that it is ascribed to El-'Ajjáj, but is not his; and to En-Nejáshee El-Hárithee; and Aboo-Mohammad ElAarábee says, that it is by Musáwir Ibn-Hind. (TA.) مُسْتَمِرٌّ act. part. n. of 10, q. v. — — عَادَةٌ مُسْتَمِرَّةٌ A custom constantly obtaining; unvarying. (A, Mgh.) — — سِحْرٌ مُسْتَمِرٌّ [in the Kur, liv. 2,] En-chantment going on: or having one continuous course: or continuing in the same manner: or continuing in a regular, uniform, or constant, course: (Mgh:) or passing away, and vain, or ineffectual: or (assumed tropical:) strong: (K:) or bitter. (TA.) — — فِى يَوْمِ نَحْسٍ مُسْتَمِرٍّ [in the Kur, liv. 19,] In a day of ill fortune that was lasting, or continual: (Zj, K:) or of which the evil, (K:) or ill luck, (TA,) was continual; (K, TA:) or effective, (K, * TA,) with respect to that which it was ordered and constrained to accomplish: (K:) or (assumed tropical:) potent in its evil fortune: or bitter: or in a Wednesday that did not come round again in the month: (K:) or in the last Wednesday of the month of Safar. (TA.) مراء 1 مَرُؤَ الطَّعَامُ, aor. مَرُا, inf. n. مَرَآءَةٌ, epithet مَرِىْءٌ; and مَرِئَ, (S, K,) and مَرَأَ, aor. مَرَا; (K;) and ↓ استمرأ; (TA;) The food was, or became, wholesome, or approved in its result: (Z:) or easy to swallow, and wholesome, or approved in its result: (K:) or easy to swallow, not attended by trouble: or quick in digesting. (Z.) It is said in the Keshsháf, on ch. iv., v. 3, of the Kur, that هَنِىْءٌ and مَرِىْءٌ are two epithets from هَنَأَ الطَّعَامُ and مَرَأَ, “the food was easy to swallow; not attended by trouble: ” or the former epithet signifies “ pleasant, or productive of enjoyment, to the eater; ” and the latter, “ wholesome, or approved in its result: ” or the former, food or drink that is “ not succeeded by harm, even after its digestion; ” and the latter, that which is “ quick in digesting. ” (TA.) In conjunction with هَنَأَنِى, one says مَرَأَنِى (هنأنى الطَّعَامُ ومرأنى), (Fr. S, K,) aor. مَرَا, inf. n. مَرْءٌ; (Akh, S;) and in conjunction with هَنِئَنِى, مَرِئَنِى; (TA [also mentioned in the S, on the authority of Akh];) and alone, (i. e. not in conjunction with هنأنى or هنئنى,) ↓ أَمْرَأَنِى, (Fr, S, K,) inf. n. إِمْرَآءٌ, (AZ,) [It (food) was wholesome to me, &c. (see above):] it was light to my stomach, and descended thence well. (TA.) But مَرَأَنِى also occurs in this sense without هَنَأَنِى. (TA.) — — مَرِئَ الطَّعَامَ, and ↓ استمرأهُ, [He found the food wholesome, &c.] (S.) (See above.] ↓ استمرأ الطَّعَامَ, signifies عَدَّهُ مَرِيْئًا. (MA.) — — مَرَأَ, aor. مَرَا, He fed; or ate food. (K.) Ex. مَا لَكَ لَا تَمْرَأُ What aileth thee, that thou dost not eat? (TA.) — — مَرُؤَتِ الأَرْضُ, inf. n. مَرَاءَةٌ, The land was, or became salubrious, in its air. (K.) — — مَرُؤَ, aor. مَرُا, (AZ, S, K,) inf. n. مُرُوْءَةٌ, (K) epithet مَرِىْءٌ, (S, K,) He was, or became, possessed of مُرُوْءَة; (AZ, S, K;) sometimes written and pronounced مُرُوَّة; (S;) i. e., manliness; (S, K;) manly perfection; (TA;) consisting in abstinence from things unlawful, or in chastity of manners, and the having some art or trade; (El-Ahnaf;) or in abstaining from doing secretly what one would be ashamed to do openly; (TA;) or in the habit of doing what is approved, and shunning what is held base; (El-Khafájee;) or in preserving the soul from filthy actions, and what disgraces in the estimation of men; or in good manners, and guarding the tongue, and shunning impudence; (TA;) or in a quality of the mind by preserving which a man is made to persevere in good manners and habits: (Msb:) [in a word, virtue; or rather manly virtue or moral goodness.] — مَرَأَ Inivit feminam. (K.) — — مَرِئَ He became like a woman, in external appearance, or in talk. (K.) 4 هٰذَا يُمْرِئُ الطَّعَامَ [This makes the food wholesome, &c.] (AZ.) (See مَرُؤَ.) 5 تمرّأ He affected, or endeavoured to acquire, (تَكَلَّفَ,) manliness, مُرُوْءَة: (AZ, S, K:) accord. to some, he became possessed of that quality. (TA.) — — تمرّأ بِهِمْ He sought to acquire the character of manliness (مُرُوْءَة) by disparaging them and vituperating them. (ISk, S, K.) — — لَا يَتَمَرَّأُ أَحَدُكُم بِالدُّنْيَا (a trad.) [app., Let not any one of you delight himself in the present world]: but accord. to one relation, it is لَا يَتَمَرْأَى, from الرُّؤْيَةُ: [see art. رأى.] (TA.) [See also تَهَنَّأَ.] 10 إِسْتَمْرَأَ see 1. مَرْءٌ and ↓ مُرْءٌ (S, K) and ↓ مِرْءٌ (K) A man, or human being; syn. إِنْسَانٌ: (K:) or a man as opposed to a child or a woman; syn. رَجُلٌ. (S, K.) You say مَرْءٌ in the nom., مَرْءًا in the acc., and مَرْءٍ in the gen., (S,) agreeably with analogy. (TA.) And some say مُرْءٌ in the nom., مَرْءًا in the acc., and مِرْءٍ in the gen.; doubly declining the word. (TA, and some copies of the S.) And ↓ مِرْء is said to be of the dial. of Hudheyl. It is said that no pl. is formed from مرء; but مَرْؤُونَ occurs as its pl. in the following words of a trad.; أَحْسِنُوا أَمْلَاءَكُمْ أَيُّهَا المَرْؤُونَ [Amend your manners, O ye men!]; and in the saying of Ru-beh, أَيْنَ يُرِيدُ المرؤون [Whither do the men desire to go?]. (TA.) It forms a dual; مَرْآنِ: they say هُمَا مِرْآنِ صَالِحَانِ [They are two just men] (S) in the dial. of Hudheyl. (TA.) It also forms a dim., مُرَىْءٌ, fem. مُرَيْئَةٌ. (S.) — — The fem. of مَرْءٌ is مَرْأَةٌ, A woman: [and a wife:] also written and pronounced مَرَةٌ. (S, K.) — — مرء is also written with the conjunctive ا: you say امْرَأٌ in the nom., امْرَأً in the acc., and امْرَإٍ in the gen.: also, امْرُؤٌ in the nom., امْرُؤًا in the acc., and امْرُؤٍ in the gen.: also, امْرُؤٌ in the nom., امْرَأً in the acc., and امْرِئٍ in the gen.; doubly declining the word. (S, K, TA.) [The last three forms are the most common in classical works: but in ordinary parlance, in the present day, the word is generally pronounced with fet-h to the ر in each case. The final ء is also often written without the ا or و or ى.] Ks and Fr say, that the word is doubly declined, as to the ر and ء, because the final ء is often omitted. (T, TA.) [When the disjunctive ا is substituted for the conjunctive, i. e., when the word is immediately preceded by a quiescence, its vowel is kesr: thus you say إِمْرَأٌ &c.; and thus also in the fem. The name of the famous poet إِمْرَؤُ القَيْسِ is commonly pronounced Imra-el- Keys and Imr-el-Keys.] — — The fem. is امْرَأَةٌ, A woman: [and a wife:] but with ال you say المَرْأَةُ: الإِمْرَأَةُ [which is authorized by the K] is also said to be established by usage; but most of the expositors of the Fs reject this; and those who allow it to be correct judge it of weak authority: IO mentions also امْرَاةٌ, with soft ا after the ر. (TA.) — — امْرَأٌ is also used in a fem. sense; (S;) though this is extr.: ex. إِنَّهَا لَامْرَأٌ صِدْقٍ [Verily she is an excellent woman: see صِدْقٌ]. (TA.) And امْرَأَةٌ is used, in a trad., as signifying a perfect woman: لَقَدْ تَزَوَّجْتَ امْرَأَةً Indeed thou hast married a perfect woman: like as you say فُلَانٌ رَجُلٌ, meaning “ Such a one is a perfect man. ” (TA.) — — Also, إِمْرَأٌ or امْرُؤٌ, (S,) or مَرْءٌ, (K,) signifies A wolf: (S, K:) or, as Z and others assert, it is tropical in this sense. Yoo says, that the poet means, by امرؤ, in the following verse, a wolf: وَأَنْتَ امْرُؤٌ تَعْدُو عَلَى كُلِّ غِرَّةٍ فَتُخْطِئُ فِيهَا مَرَّةً وَتُصِيبُ [And thou art a wolf that assaultest on every occasion of carelessness; and sometimes thou missest therein, and (sometimes) thou attainest thine object]. (TA.) — — The rel. n. of امْرَأٌ is مَرَئِيٌّ (as in one copy of the S) or مُرَئِيٌّ (as in another copy) and أَمَرِىٌّ. (S, and El-Ashmoonee and others.) [For the last, Golius, from a copy of the S, gives إِمْرَئِيٌّ: and in one copy of the S, I find it written أَمْرَئِيٌّ: but I have not met with any confirmation of either of these two forms.] مَرَئِيٌّ seems to be formed from مَرْءٌ; but is extr.; the analogous form being مَرْئِيٌّ. (TA.) مَرَأٌ A giving of food on the occasion of building a house, or marrying. (TA.) مَرِىْءٌ [The œsophagus, or gullet of a slaughtered camel, or sheep or goat, (S,) and of a man, (Zj, in his Khalk el-Insán,) the canal through which the food and drink pass; (S, K;)

the head of the stomach; (K;) contiguous, (S,) or adherent (K) to the حُلْقُوم [or windpipe]; (S, K;) through which the food and drink pass, and by which they enter: (TA;) pl. [of pauc.] أَمْرِئَةٌ (K) and [of mult.] مُرُؤٌ. (S, K.) It is also written مَرِیٌّ. (TA.) — — يَأْتِينا فِى مِثْلِ مَرِیْءِ النَّعَامِ [It comes to us as it were through the gullet of the ostrich]: a proverbial expression, from a trad., alluding to paucity of food; the ostrich being particularized because of the slenderness of its neck, whence is inferred the narrowness of its gullet. (TA.) — — Wholesome, &c. (See مَرُؤَ.) — — هَنِيْئًا مَرِيْئًا: see art. هنأ and see 1 in the present art. — — غَيْثٌ مَرِیْءٌ [A rain productive of good result]. (TA.) — — كَلَأٌ مَرِیْءٌ Wholesome herbage. (K.) — — أَرْضٌ مَرِيْئَةٌ A land salubrious in its air. (K.) — — مَرِیْءٌ Manly, &c. (See مَرُؤَ.) مَرَآءَةٌ: see مَرُؤَ. مُرُوْءَةٌ and مُرُوَّةٌ: see مَرُؤَ and امْرَأٌ &c: see مَرْءٌ. مُمْرِئٌ act. part. n. of 4, Wholesome food. (S.) [See 4, and مَرِیءٌ.] مرت 1 مَرُتَ, aor. مَرُتَ, inf. n. مُرُوتَةٌ, It (a tract, or land,) was, or became, what is termed مَرْتٌ. [See مُرُوتَةٌ.] — — مَرَتَ, aor. مَرِتَ, He rendered smooth. (A, K.) — — مَرَتَ الإِبِلَ, aor. مَرِتَ, He removed the camels from their place. (K.) — — مَرَتَ, [aor. مَرِتَ] inf. n. مَرْتٌ, He broke [a thing]. (TA.) — — مَرَتَ الخُبْزَ فِى المَاءِ i. q. مَرَدَ: (Yaakoob:) or it is written مرث. (TA.) مَرْتٌ A waterless desert in which is no herbage: (S, K:) or a land in which no herbage grows: or, in which there is neither little [herbage] nor much: (TA:) or a land of which the soil does not become dry, and of which the pasture-grounds, or fields, do not produce herbage: (K:) or land in which is no herbage; even if it be rained upon: (TA:) as also ↓ مَرُوتٌ; and أَرْضٌ مَمْرُوتَةٌ: pl. of مَرْتٌ, أَمْرَاتٌ and مُرُوتٌ. (K.) — — أَرْضٌ مَرْتٌ, (TA,) and مَكَانٌ مَرْتٌ, (S, TA,) A land, and a place, that is desert, without water and without herbage. (TA.) You say أَرْضٌ مَرْتٌ and ↓ ارض مَرُوتٌ: but land that has been rained upon in the winter is not termed مرت, because the rain gives hope of its producing herbage. (TA.) — — مَرْتٌ, (K,) or مَرْتٌ الحَاجِبِ, (S,) A man having no hair upon his eyebrows. (S, K.) — — مَرْتُ الجَسَدِ Having no hair upon his body. (TA.) مَرُوتٌ: see مَرْتٌ. مُرُوتَةٌ (a subst. K.) [The condition of a land, or tract, such as is termed مَرْتٌ]: (S, K:) [or, accord. to Ibn-Maaroof, as stated by Golius, it is an inf. n.: if so, its verb is مَرُتَ]. خِرِّيتٌ مِرِّيتٌ: see art. خرت. مَارُوتُ [A certain fallen angel,] the companion of هَارُوتُ: (TA:) a foreign word; or from المُرُوتَةُ; (K;) or from المَرْتُ as signifying الكَسْرُ. (TA.) مَرْمَرِيتٌ A calamity; a misfortune. (K.) Some say, that it is formed from مَرْمَرِيسٌ, by the substitution of ت for س. مرث 1 مَرَثَ, (aor. مَرُثَ, inf. n. مَرْثٌ, S,) He steeped dates in water, and mashed them (S, K) with the hand; (S;) syn. مَرَسَ: (S, K;) sometimes مَرَذَ is also used in this sense. (S.) — — مَرَثَ, (aor. مَرُثَ, inf. n. مَرْثٌ, TA,) He made a thing soft, (K,) so that it became of such a subsistence that it might be supped, and then supped it. (TA.) — — مَرَثَ, (aor. مَرُثَ, and مَرِثَ, inf. n. مَرْثٌ, TA,) He steeped, soaked, or macerated, a thing in water: (K:) he soaked bread in water; as also مَرَذَ. (Sh, As.) مَرَثَ He steeped medicine &c. in water until it became altered. (A.) — — مَرَثَ, [aor. مَرُثَ,] He (a child, S,) mumbled, or bit softly, his finger: (S, K:) he (a child) bit with his gums: he (a child) bit and sucked a necklace, or string of beads, such as is called سَخَابٌ. (TA.) — — مَرَثَ, aor. مَرَثَ, and مَرِثَ, (inf. n. مَرْثٌ, TA,) He [a child] sucked the kind of shells called cowries. (K.) — — He sucked. (IAar.) — — He (a child) sucked his mother's breast. (IAar.) — — مَرِثَ, aor. مَرَثَ, (inf. n. مَرَثٌ, (IAar,) He was mild and forbearing, or clement; and patient in bearing altercation. (K, TA.) — مَرَثَ, [aor. مَرُثَ,] He beat, or struck, or smote, a man: (K:) or, accord. to A'Obeyd, مَرَثَ بِهِ الأَرْضَ, and ↓ مرّث, he threw him, or flung him, upon the ground: or, accord. to Fr, the verb is مَرَنَ. (TA.) — مَرَثَ السَّخْلَةَ, aor. مَرُثَ, (L,) and ↓ مرّثها, He imparted to the lamb, or kid, a foul smell, of sweat, or grease, or the like, so that its mother would not take to it: (K:) he rendered it foul and greasy with his hand, so that its mother would not suckle it: (Ibn-Jo'eyl El-Kelbee:) he befouled it by stroking it with hands defiled by the smell of flesh-meat or fish, so that its mother would not take to it. (El-Mufaddal Ed-Dabbee.) — — Also, مَرَثَ He defiled water, by putting into it his hands foul with flesh-meat, or grease, or the like. (TA, from a trad.) 2 مرّث, inf. n. تَمْرِيثٌ, He crumbled, or broke into small pieces, with his fingers. (K.) — See 1 in two places. مَرِثٌ: see مِمْرَثٌ. مَرْثَةٌ A single suck, by a child, of its mother's breast. (IAar.) مِمْرَثٌ Patient in bearing altercation: (S, K:) mild and forbearing, or clement: as also ↓ مَرِثٌ: (IAar, K:) pl. of the former, مَمَارِثُ. (S.) أَرْضٌ مُمَرَّثَةٌ A land watered by a weak rain, (K,) and so rendered soft, and dissolved. (TA.) مرج 1 مَرَجَ, aor. مَرُجَ, inf. n. مَرْجٌ, He (a beast of carriage) fed in a pasture. (Msb.) — — مَرَجَ, (aor. مَرُجَ, S,) inf. n. مَرْجٌ, He sent a beast of carriage to pasture: (S, K:) or left it [app. to pasture wheresoever it would]: (Kt:) he pastured it; (TA;) and so ↓ أَمْرَجَ: (Kt, K:) or the latter signifies he left it to go wheresoever it would [app. to pasture]. (TA.) — مَرَجَ, inf. n. مَرْجٌ, (tropical:) He mixed [a thing with another thing, or two things together]. (K.) — — مَرَجَ البَحْرَيْنِ, [Kur., xxv., 55; and lv., 19,] (tropical:) He hath mixed the two seas, (Zj, K,) so that they meet together, the sweet and the salt, yet so that the salt does not overpass its bounds and mix itself with the sweet: (Zj:) or He hath sent them forth so that they afterwards meet together: but this is only said by the people of Tihámeh: (Fr:) or, as also ↓ أَمْرَجَ, (this latter form is used by some, Akh, S, and is the form used by the grammarians, TA,) He hath let them flow freely, yet so that one does not become mixed with the other: (S, K:) He hath made them flow. (IAar, with reference to the former verb.) — — مَرَجَ, aor. مَرُجَ, (assumed tropical:) He marred, or spoiled, his affair. (TA.) — — مرج, aor. مَرَجَ, inf. n. مَرَجٌ, (tropical:) It (e. g. a deposit, S, and a covenant, and religion, TA) became corrupt; impaired; spoiled; marred; or disordered. (S, K.) — — مَرِجَ, aor. مَرَجَ, inf. n. مَرَجٌ; (S, K;) and مَرَجَ; but the former is the more approved; (TA;) It (a ring, on the finger, S, and an arrow, TA) became unsteady; (S, K,) like جَرِجَ. (S.) — — مَرِجَ, aor. مَرَجَ, inf. n. مَرَجٌ, (tropical:) It (religion, and an affair, S, and a covenant, TA) became in a confused and disturbed state, (S, K, TA,) so that one found it difficult to extricate himself from perplexity therein. (TA.) It (a covenant), was in a confused state, and little observed. (TA.) — — مَرِجَ النَّاسُ The people became confused. (TA.) 4 أَمْرَجَ see 1, in two places. — — امرجت She (a camel) ejected her embryo, (S, K,) or the seed of the stallion, (M,) in a state consisting of, (K,) or after its becoming, (S, M,) what is termed غِرْس [or matter resembling mucus] and blood. (S, M, K.) — — امرج (tropical:) He violated a covenant, (K,) and religion. (TA.) مَرْجٌ A pasture, pasturage, pasture-land, or meadow; a place in which beasts pasture; (S, K, Msb, TA;) an ample tract of land abounding with herbage, into which beasts are sent to pasture: (T:) also a wide, open tract of land: (TA:) pl. مُرُوجٌ. (Msb.) هَرْجٌ وَمَرْجٌ; the latter being written thus, with the ر quiescent, only to assimilate it to the former; (S, K;) and signifying (tropical:) Confusion, and disturbance, in an affair or the like: (S, K:) or intricate disorder, discord, trouble, or the like. (L.) مَرَجٌ A camel, and camels, (or a beast, or beasts, TA,) pasturing without a pastor. (K.) مَرْجَانٌ, a coll. gen. n.; n. un. with ة; (L;) Small pearls: (AHeyth, T, S, K:) or the like thereof: or large pearls: (El-Wáhidee:) or coral, بُسَّذٌ, which is a red gem: or red beads; which is the meaning assigned to the word by Ibn-Mes'ood, and is agreeable with the common acceptation thereof; or, accord. to Et-Tarasoosee (or, as in the TA, Et-Turtooshee, and so correctly accord. to MF) certain red roots that grow up in the sea, like the fingers of the hand: [vulgarly pronounced مُرْجَان:] the ن is said to be an augmentative letter, because there is no Arabic

word of the measure فَعْلَالٌ, except such as are reduplicative, like خَلْخَالٌ: but Az says, I know not whether it be a triliteral-radical word or a quadriliteral: (Msb:) IKtt asserts it to be of the measure فَعْلَالٌ. (TA.) — — Also A leguminous plant that grows in the season called الرَّبِيع, (K,) rising to the height of a cubit, with red twigs, and broad round leaves, very dense, juicy, satisfying thirst, and having the property of making the milk of animals that feed upon it to become abundant: (TA:) n. un. with ة. (K.) أَمْرٌ مَرِيجٌ, (S, K,) and ↓ مَارِجٌ, (TA,) (tropical:) A confused affair, or case: (Zj., S, K:) or error: so the former signifies in the Kur, l., 5. (TA.) مَارِجٌ: see سَرَّاجٌ مَرَّاجٌ. (tropical:) Mixture, syn. خَلْطٌ: (L:) [as though one of the few inf. ns. of the measure فَاعِلٌ, like قَائِمٌ: but it is said in the L to be a subst., like كَاهِلٌ and غَارِبٌ, and evidently signifies a mixture, or that which is mixed; syn. خِلْطٌ]. — — مَارِجٌ مِنْ نَارٍ, as occurring in the Kur., [lv., 14,] (tropical:) A mixture (خِلْطٌ, L) of fire: (A'Obeyd:) or flame mixed with the black substance of fire: or flame of fire: (TA:) or fire without smoke, (S, K,) whereof was created El-Jánn, (S,) i. e., Iblees, the father of the Jinn, or Genii, (Bd, Jel,) or the Jinn collectively: (Bd:) or fire دون الحجاب, [app. meaning below the veil, or that which conceals the lowest heaven, and the angels, from the jinn, or genii, who when they attempt to overhear the conversation of the angels, are smitten by the angels pursuing them with thunderbolts,] of which the thunderbolts consists. (Fr.) — — See مَرِيجٌ. مِمْرَاجٌ: see مُمْرِجٌ. — — Also, A man who mars, or spoils, his affairs, (K, TA,) and does not execute them soundly. (TA.) مُمْرِجٌ A she-camel ejecting her embryo, or the seed of the stallion, in a state consisting of, or after its becoming, what is termed غِرْس [or matter resembling mucus] and blood. (TA.) A camel that usually does so is termed ↓ مِمْرَاجٌ. (K.) مرح 1 مَرِحَتِ القِرْبَةُ, aor. مَرَحَ, inf. n. مَرَحَانٌ, The water-skin leaked, or let out its water through the punctures made in sewing it. (L.) — — مَرِحَ السَّحَابُ The clouds poured forth rain. (L.) — — مَرِحَ, (L,) inf. n. مَرَحَانٌ, (L, K,) He, or it, became weak. (L, K.) You say مَرِحَتْ عَيْنُهُ His eye became weak. (L.) Also, مَرِحَتْ عَيْنُهُ, inf. n. مَرَحَانٌ, His eye flowed much; (L, K;) and became in a corrupt, or vitiated, or disordered, state; (S, L, K;) and became inflamed, syn. هَاجَت: (S, L:) or poured forth tears: (L:) or shed many tears. (Sh.) — — مَرِحَ, aor. مَرَحَ, inf. n. مَرَحٌ, (assumed tropical:) He exulted; or rejoiced overmuch, or above measure; or he exulted greatly, or excessively; and was exceedingly brisk, lively, or sprightly: (L:) or he exulted; or exulted greatly; or excessively; and behaved insolently and unthankfully, or ungratefully; syn. أَشِرَ and بَطِرَ: or he was very joyful or glad; (S, Msb;) and very brisk, lively, or sprightly: (S:) or he was joyful, or glad: (Msb:) or it signifies also, he became joyful, or glad, (K,) and light, (TA,) and the inf. n. in this sense is مَرَحَانٌ: (K, TA:) and he was brisk, lively, or sprightly. (K.) — — مَراحا, aor. مَرَحَ, (inf. n. مَرَحٌ, L,) (assumed tropical:) He was proud and self-conceited: and he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side. (L, K.) So in the Kur, xvii., 39; and xxxi., 17. (L.) [See also a verse cited voce صَاعٌ.] 2 مرّح القِرْبَةَ, (inf. n. تَمْرِيحٌ, L,) (tropical:) He filled the water-skin with water in order that the punctures of the stitches might close up; i. q. سَرَّبَهَا. (S.) — — Also, (tropical:) He rendered the water-skin sweet, when it was new, with إِذْخِر or with شِيح The rendering it sweet with loam or clay is termed تَشْرِيبٌ. (IAar.) — — مرّح المَزَادَةَ (tropical:) He filled the مزادة with water, when it was new, in order that the punctures in it, made in sewing, might close up. (T, K.) — — مرّح الجِلْدَ (assumed tropical:) He anointed the skin with oil. (K.) 4 امرحهُ He made him to exult, or rejoice above measure; and to be exceedingly brisk, lively, or sprightly: or made him to exult; or to exult greatly, or excessively; and to behave insolently and unthankfully, or ungratefully: (L:) or he made him to be very joyful or glad; and to be very brisk, lively, or sprightly: (S:) [&c.: see 1]. — — امرحهُ It (pasture) made him (a horse) brisk, lively, or sprightly. (S, L, K. *) مَرَحٌ, a subst., The leaking of a water-skin, or its letting out its water through the punctures made in sewing it. (L.) You say ذَهَبَ مَرَحُ المَزَادَةِ The leaking of the مزادة has ceased, when the punctures made in sewing it become closed up. (L, A, K.) مَرِحٌ and ↓ مِرِّيحٌ (S, L, K) Exulting, or rejoicing overmuch, or above measure; and exceedingly brisk, lively, or sprightly: or exulting; or greatly, or excessively, exulting; and behaving insolently, and unthankfully, or ungratefully: (L, K: *) or very joyful or glad; and very brisk, lively, or sprightly: (S:) [&c.: see 1:] pl. (of the former, L) مَرْحَى and مَرَاحَى, and (of the latter, which has no broken pl.,) مِرِّيحُونَ. (L, K.) مَرْحَى A word that is said to one when he hits the mark in shooting or casting; (S, K;) expressing admiration; (S;) as also مَرْحَيًّا: (K:) [in the CK مَرْحَيًّا, which is wrong]) like as بَرْحَى is said to one who misses the mark. (S.) مَزَادَةٌ مَرِحَةٌ A مزادة that leaks, or does not retain its water. (AHan.) [See مَرِحَتِ القِرْبَةُ.] مِرَاحٌ, subst. from مَرِحَ, (S, L, K,) Exultation, or joy, above measure; and exceeding briskness, liveliness, or sprightliness: or exultation; or great, or excessive, exultation; and insolent and unthankful, or ungrateful behaviour: (L, K: *) or great joy or gladness; and great briskness, liveliness, or sprightliness: (S:) [&c.: see 1]. مَرُوحٌ and ↓ مِمْرَاحٌ (S, K) and ↓ مِمْرَحٌ. (K.) A brisk, lively, or sprightly, horse, (S, L, K, *) and she-camel. (L.) — — مَرُوحٌ Wine; so called because of its briskness in the vessel. (ISd, L.) عُقَارٌ مَرُوحٌ Wine that affects the head, and makes the drinker very joyful and brisk. (S.) — — قَوْسٌ مَرُوحٌ (tropical:) A bow at the beauty of which the beholders rejoice exceedingly (K) when they turn it about and examine it: (TA:) or, as though it rejoiced exceedingly, or greatly, at the beautiful manner of its shooting the arrow. (S, K.) — — طَرُوحٌ مَرُوحٌ تُعْجِلُ الظَّبْىَ أَنْ يَرُوحْ [A bow that sends the arrow far, that makes those who behold and examine it to rejoice exceedingly, that makes the antelope hasten to go]. A saying of the Arabs. (L.) مِرِّيحٌ: see مَرِحٌ. مِمْرَحٌ: see مَرُوحٌ. مِمْرَاحٌ. عَيْنٌ مِمْرَاحٌ (tropical:) An eye that sheds copious tears: (S, K:) an eye that is quick to weep. (TA.) See مَرُوحٌ. تِمْرَاحَةٌ Very brisk or lively or sprightly; or exceedingly so. (IAth, L, from a trad.) مرخ 1 مَرَخَ جَسَدَهُ, (S, K,) aor. مَرَخَ, (K,) inf. n. مَرْخٌ; (S;) and ↓ مرّخهُ, (S, K,) inf. n. تَمْرِيخٌ; (S;) He anointed his body (K) with oil (S, K) &c. (K.) And مَرَخَ إِدَاوَتَهُ He smeared with clay his إِدَاوَة [or small vessel of skin, for water,] in order that its odour might become good. (IAar, TA in art. ذرح.) 2 مَرَّخَ see 1. 4 امرخ أَمْرَخَ He made dough, or paste, thin, (S, K,) by putting much water to it. (S.) 5 تمرّخ بِالدُّهْنِ He anointed himself with oil. (L.) مَرْخٌ [a coll. gen. n.] A certain kind of tree that quickly emits fire: (S, K:) it is of the kind called عِضَاه, and spreads, and grows high, so that people rest in its shade: it has neither leaves nor thorns, its branches being bare and slender twigs; and it grows in [small water-courses such as are termed] شُعَب, and in hard grounds: of it are made the wooden instruments for producing fire which are called زِنَاد: the n. un. is with ة (AHn, L) its shade is thin: (L:) there is no tree that surpasses the مرخ in yeilding fire: sometimes these trees are clustered and tangled together, and the wind blowing, and striking one part of them against another, they emit fire, and burn the valley: Aboo-Ziyád:) [the cynanchum viminale. (Spreng. Hist. rei. herb., p. 252: as mentioned by Freytag.)] It is said in a proverb, فِى كُلِّ شَجَرٍ نَارٌ وَاسْتَمْجَدَ المَرْخُ وَالْعَفَارْ [In all trees is fire; but the markh and 'afár yield much fire]: (S:) accord. to AHn, the meaning is,

endeavour to strike fire with gentleness; for that will be sufficient if the زِنَاد be مَرْخ. (L.) See also عَفَارٌ, and استمجد. The عفار is the زَنْد, which is the upper [piece of the two which compose the زِنَاد]; and the مَرْخ is the lower. (S, L.) [See also another proverb at the end of art. دفل.] — — أَرْخِ يَدَيْكَ وَاسْتَرْخِ إِنَّ الزِّنَادَ مِن مَرْخٍ [Relax thy hands, and relax thyself, for the wooden instrument for striking fire is of markh]. A saying used with reference to a generous man who requires not to be importuned. (IAar, TA.) مَرِخٌ (K) and ↓ مِرِّيخٌ (L) A man who anoints himself much, (L, K,) and perfumes himself much. (TA.) مَرُوخٌ Oil, &c., with which the body is anointed. (K.) مِرِّيخٌ: see مَرِخٌ. — A long arrow, having four feathers, (S, K,) with which one shoots to the utmost distance: (S:) or an arrow which they make for lightness, and which they mostly shoot to the utmost distance [to measure the ground] for the purpose of making horses run when they contend in a race. (Aboo-Ziyád.) — — المِرِّيخُ, (S K,) and مِرِّيخٌ, without ال, which, however, is understood, (IAar,) [The planet Mars]; one of the stars called الخُنَّسُ, (S, K,) in the fifth heaven, (S,) also called بَهْرَامُ. مرد 1 مَرَدَ, (aor. مَرُدَ, inf. n. مَرْدٌ, S, L,) He steeped bread, (S, L, K,) or corn, (Msb,) in water, and mashed it with his hand, so as to soften it: (S, L, Msb, K:) or he soaked bread in water; (M, L;) and so مَرَثَ, and مَرَذَ, with the dotted ذ; or he softened bread in water, and crumbled it with his fingers. (As, L.) — — مَرَدَهُ He rubbed it (a thing) in water. (TA.) — — مَرَدَهُ, inf. n. مَرْدٌ, He crumbled it [namely bread &c.], or broke it into small pieces, with his fingers; syn. ثَرَدَهُ. (TA [but only the inf. n. is there mentioned.]) — — مَرَدَهُ, aor. مَرُدَ, inf. n. مَرْدٌ, He made it (a thing) soft. (L.) — — مَرَدَهُ and ↓ مرّده He made it (a thing) soft and smooth; he polished it. (L.) See also 2. — — مَرَدَ, (inf. n. مَرْدٌ, S, L,) He (a child, S, L) mumbled (مَرَسَ) the breast (S, * L, * K) of his mother: (S, L:) or sucked it. (IKtt.) — — مَرِدَ, aor. ??, He continued to eat مَرِيد, i. e., dates soaked in milk until rendered soft. (K.) — — مَرِدَ (tropical:) It (a branch) was, or became, destitute of leaves. (IAar, L.) — — مَرِدَتِ الأَرْضُ, inf. n. مَرَدٌ, (tropical:) The land was, or became, destitute of herbage, excepting a small quantity. (TA.) — — مَرِدَ He (a horse) was, or became, without hair upon the fetlock. (IKtt.) — — مَرِدَ, aor. مَرَدَ, (L, Msb, K,) inf. n. مَرَدٌ (S, L, Msb, K) and مُرُودَةٌ; (L, K;) and ↓ تمرّد; (S, A, L, K;) He (a youth, or young man,) was as yet beardless: (Msb:) or had no hair upon his cheeks: (IAar, L:) or remained to a late period without his beard having grown, (L, K,) or without the hair of his face having grown forth. (S, L, Msb) — مَرَدَ aor. مَرُدَ, (A, L, Msb, K,) inf. n. مُرُودٌ (A, L, K) and مَرْدٌ; (IAar, L;) and مَرُدَ, aor. مَرُدَ, (S, L, Msb, K,) inf. n. مَرَادَةٌ (S, L, K) and مُرُودَةٌ; (TA, and some copies of the K;) and ↓ تمرّد; (A, L;) He exalted himself, or was insolent and audacious, in pride and in acts of rebellion or disobedience; (IAar, L;) he was hold, or audacious; (M, L, K;) and immoderate, inordinate, or exhorbitant; or excessively, immoderately, or inordinately, proud, or corrupt, or unbelieving, or disobedient or rebellious; or exalted himself and was inordinate in infidelity; or was extravagant in acts of disobedience and in wrongdoing; or was refractory, or averse from obedience: (S, M, A, L, Msb, K:) or he went to such an extreme as thereby to pass from out of the general state [or category] of that species [to which he belonged]. (M, L, K.) — — So in the phrase مرد عَلَى الأَمْرِ He was bold or audacious, and immoderate, &c., in the affair: (M, L:) and in like manner, على الشَّرِّ, in evil, or mischief: ↓ عَلَيْنَا تمرّد He acted immoderately, inordinately, or exorbitantly, &c., towards us, or against us. (L.) — — Some explain مَرُدَ as syn. with خَبُثَ [signifying He was bad, evil, wicked, malignant, noxious, corrupt, &c.]. (MF.) — — مَارِدٌ وَعَزَّ الأَبْلَقُ ↓ تَمَرَّدَ (tropical:) [Márid hath resisted the attempt to take it, and El-Ablak hath proved strong]: a proverb: (S:) originally said by Ez-Zebbà, the Queen of the Arabs, with reference to two fortresses which she had failed to take. (TA.) — مَرَدَ, (L,) inf. n. مَرْدٌ, (L, K,) He (a sailor) pushed, or propelled, a ship or boat, with a مُرْدِىّ. (L, K.) — — He drove vehemently. (L, K.) — مَرَدَ عَلَى شَىْءٍ, [aor. مَرُدَ,] (K,) inf. n. مُرُودٌ; (S, L;) and ↓ تمرّد; (L.) (tropical:) He became accustomed, habituated, or inured, to a thing. (S, L, K.) — — مَرَدُوا عَلَى النِّفَاقِ [Kur., ix., 102,] (tropical:) They have become accustomed, habituated, or inured, to hypocrisy: (Fr., A, L:) or they have exalted themselves, or become insolent and audacious, in hypocrisy: (IAar:) accord. to Er-Rághib, it is from شَجَرَةٌ مَرْدَآءُ " a tree without leaves; " meaning, (assumed tropical:) they have become destitute of good. (TA.) — — مَرَدَ عَلَى الكَلَامِ (tropical:) He became accustomed, or habituated, to what was said, so that he cared not for it. (L.) 2 مرّده, inf. n. تَمْرِيدٌ, (tropical:) He stripped it (a branch) of its leaves. (S, A, L.) — — (tropical:) He stripped it (a branch) of its peel; as also مَرَدَهُ. (TA.) See 1. — — مرّده, (A, L,) inf. n. تَمْرِيدٌ, (S, L, K,) He made it (a building) smooth (S, A, L, K) and even (L, K) and tall or long; (A;) and plastered it with mud. (L.) 5 تَمَرَّدَ see 1 in five places. مَرْدٌ [Coll. gen. n.] Bread crumbled, or broken into small pieces, with the fingers, and then moistened with broth; syn. ثَرِيدٌ. (T, L.) — — What is fresh and juicy of the fruit of the أَرَاك: (T, S, L, K:) what is ripe thereof is called كَبَاثٌ: (T, L:) or [in the CK, and] what is ripe thereof: (L, K:) what has become black being called كباث: (TA in art. برم:) or certain red and large things pertaining thereto: n. un. with ة. (AHn, L.) مَرَدَى: see مُرْدِىٌّ. مَرَطَى a pole with which a ship, or boat, is pushed, or propelled: (L, K:) or an oar; syn. مِجْذَافٌ. (IKtt.) مَرَادٌ (S, L, K:) and ↓ مَرَّادٌ (K) The neck: (S, L, K:) pl. [of the latter] مَرَارِيدُ. (K.) مَرُودٌ: see مَارِدٌ. مَرِيدٌ Bread steeped in water, and mashed with the hand: or soaked in water. (L.) — — Dates soaked in milk until they become soft: (S, L, K:) or dates thrown into milk to become soft, and then mashed with the hand: (As, L:) or moistened, and rubbed and pressed with the fingers till soft, in water or in milk; as also مَرِيسٌ. (Mgh, art. مرس.) — — Water with milk. (K.) — — Anything rubbed and pressed with the hand until it becomes flaccid. (As, L.) — See مَارِدٌ. مَرَّادٌ: see مَرَادٌ. مِرِّيدٌ: see مَارِدٌ. مَارِدٌ [from مَرَدَ] and ↓ مَرِيدٌ [from مَرُدَ] (S, M, A, L, Msb, K) and ↓ مُتَمَرِّدٌ (A, K) [One who exalts himself, or is insolent and audacious, in pride and in acts of rebellion or disobedience; an insolent and audacious rebel or unbeliever; see 1;] bold or audacious; (M, L, K;) and immoderate, inordinate, or exorbitant; or excessively, immoderately, or inordinately, proud, or corrupt, or unbelieving, or disobedient or rebellious; &c.; see 1; (S, M, A, L, Msb, K;) and strong: (L:) these epithets are applied to evil beings of mankind and of the jinn, (L,) and to any animal: (M, L:) the first is said to be applied to an evil jinnee of the most powerful class: (Mir-át ez-Zemán, &c.) pl. (of the first, M, L,) مَرَدَةٌ (M, L, K) and مُرَّادٌ; (A;) and (of the second, M, L) مُرَدَآءُ. (M, L, K.) ↓ مِرِّيدٌ signifies the same in an intensive degree. (S, L, K.) — — مَارِدٌ Lofty, high: (L, K:) applied to a building. (TA.) — — مَارِدٌ and ↓ مَرُودٌ One who often goes and comes, by reason of his briskness, liveliness, or sprightliness. (L.) أَمْرَدُ. — — شَجَرَةٌ مَرْدَآءُ (tropical:) A tree having no leaves upon it: (Ks, A, L, K:) or, of which the leaves have altogether gone: (AHn, L:) and in like manner, غُصْنٌ أَمْرَدُ (tropical:) a branch having no leaves upon it: (Ks, S, L:) or the latter expression is not used. (T, L.) — — رَمْلَةٌ مَرْدَآءُ (tropical:) A sand that is plain (L) and produces no plants: (S, A, L, K:) pl. مَرَادٍ, as though it were a subst. (M, L.) — — أَرْضٌ مَرْدَآءُ (tropical:) An expanse of sands in which nothing grows: pl. مَرَادِى [or مَرَادِىُّ]. (As, T, L.) — — أَمْرَدُ A youth, or young man, as yet beardless: (Msb:) or having no hair upon his cheeks: (IAar, L:) or who has remained to a late period without the hair of his face having grown forth: (S, Msb:) or whose mustache has grown forth, but not his

beard, (L, K,) he having attained the usual age at which the beard grows: (L:) pl. مُرْدٌ: (L:) dim. أُمَيْرِدُ. (A.) You do not apply the epithet مَرْدَآءُ to a girl [in the sense above explained]. (S, L.) It is said in a trad., أَهْلُ الجَنَّةِ جُرْدٌ مُرْدٌ [The people of paradise are without hair upon their bodies, and beardless]. (L.) — — مَرْدَآءُ A woman having no hair upon her pubes. (M, L, K.) [In some copies of the K, for لَا إِسْبَ لَهَا, we find لا است لها: and the like is found in copies of the A.] — — أَمْرَدُ A horse having no hair upon the fetlock. (S, L.) مُمَرَّدٌ A building made smooth, and tall or long: (A:) or made smooth: (L:) or made tall or long. (A 'Obeyd, L, K.) جَبَلٌ مُتَمَرِّدٌ (tropical:) [A mountain that opposes obstacles to one's ascent]: pl. جِبَالٌ مُتَمَرِّدَاتٌ. (A.) — — See مَارِدٌ. مُرْدَاسَنْجٌ: see مَرْتَكٌ in art. رتك. مَرْدَقُوشٌ مردقش [Marjoram; sweet marjoram; so called in the present day;] i. q. مَرْزَنْجُوشٌ [q. v.]: (S, K:) an arabicized word, (AHeyth, K,) [thought to be so by J,] from [the Persian] مُرْدَهْ كُوشْ, (K) meaning " having a dead ear," (TA,) or " having a soft ear," [which is given in the K as one of the significations of the arabicized word,] (AHeyth, TA,) because what is flaccid is as though it were dead: (TA:) or [so accord. to the S, TA; but accord. to the K, and] saffron: (S, K:) and a certain perfume which a woman puts upon her comb, inclining to redness and blackness. (K.) The vulgar [generally] say بَرْدَقُوش. (TA.) مرز See Supplement مرزجش مَرْزَنْجُوشٌ, (S, and so in the K in art. مردقش &c., in some copies of the K in the present art.,) or مَرْزَجُوشٌ, (so in some copies of the K in the present art.,) or both, the latter being of the measure فَعْلُلُولٌ, like عَضْرَفُوطٌ, (TA,) [Marjoram; sweet marjoram; called by the former name in the present day;] i. q. مَرْدَقُوشٌ: (S, K:) an arabicized word, from [the Persian] مَرْزَنْكُوشْ [lit. " mouse-ear ": but see مَرْدَقُوش]: in [genuine] Arabic, سَمْسَقٌ: beneficial for dysury, and colic, and the sting of the scorpion, and pains arising from cold, and melancholy, and inflation, or flatulence, and the disease called لَقْوَة [which distorts one side of the face], and flow of saliva from the mouth, and it is strongly diuretic, and dries up humours of the stomach and bowels. (K.) مرس 1 مَرَسَهُ, (S, M, A, Msb, K,) فِى المَآءِ, (S, M, A, K.) aor. مَرُسَ, (M, A, Msb, K,) inf. n. مَرْسٌ, (M, Mgh, Msb,) He macerated, steeped, or soaked, it, (namely, a quantity of dates, S, K, or other things, S, or medicine, M, A, and bread, M,) in water, (S, M, K,) and mashed it with the hand: (S, K:) so says ISk: (TA:) he rubbed and pressed it, (namely, a quantity of dates,) with the hand, in water, so that it became mashed: (Msb:) he moistened it, (namely, bread, or the like,) in water, and rubbed and pressed it with the fingers until it became soft. (Mgh.) مَرْسٌ also signifies the rubbing and pressing with the hand: and mixing; or moistening with water or the like. (TA.) — — مَرَسَ إِصْبَعَهُ, aor. مَرُسَ, (S, K,) inf. n. مَرْسٌ, (TA,) He (a child) mumbled, or bit softly, his finger; i. q. مَرَثَهَا, (S, K,) of which it is a dial. form; or it is an instance of mispronunciation. (S.) See also مَرَدَ. — — مَرَسَ يَدَهُ بِالمِنْدِيلِ (assumed tropical:) He wiped his hand with the napkin. (ISk, S, K.) See also 5. — مَرَسَ: see 3. — مَرِسَ الحَبْلُ, (S, M,) aor. مَرَسَ, (S,) inf. n. مَرَسٌ; (S, M;) or مَرَسَ, aor. مَرُسَ, (K,) inf. n. مَرْسٌ; (TA;) The rope fell on one of the two sides of the sheave of the pulley: (S, K:) or fell between the sheave of the pulley and the bent piece of iron which is on each side thereof and in which is the pin whereon the sheave turns. (M.) And مَرِسَتِ البَكْرَةُ, aor. مَرَسَ, inf. n. مَرَسٌ, The sheave of the pulley had its rope sticking fast between it and the قَعْو [or cheek]. (S, K.) 3 مارس, (M, TA,) inf. n. مُمَارَسَةٌ and مِرَاسٌ, (S, M,) He laboured, exerted himself, strove, struggled, contended, or conflicted, to prevail, overcome, gain the mastery, or effect an object, syn. of the inf. n. مُعَالَجَةٌ: (S:) or he did so vehemently; as also ↓ مَرِسَ, [aor. مَرَسَ,] inf. n. مَرَسٌ: (M, TA:) [and مَرَاسَةٌ is also, perhaps, an inf. n. of the latter verb, though by rule its verb should be مَرُسَ.] You say, فَحْلٌ ذُو مِرَاسٍ A stallion possessing strength: (K:) or possessing strength, or vehemence, of labour or exertion; (TA;) and فُلَانٌ ذُو مِرَاسٍ, and ↓ مَرِسٍ, Such a one is a possessor of hardiness and strength, (A,) and رَجُلٌ بَيِّنُ المَرَسِ, (S, TA,) and المَرَاسَةِ, (K, * TA,) A man bearing evidence of strength: (K, * TA:) or of strength, or vehemence, of labour or exertion. (S.) — — مارسهُ, (K,) inf. n. as above, (TA,) He laboured, exerted himself, strove, struggled, contended, or conflicted, with him, or it, to prevail, overcome, or gain the mastery or possession, or to effect an object: he laboured, or worked, at it, or upon it: syn. عَالَجَهُ, and زَاوَلَهُ. (K.) You say, مارس قِرْنَهُ He strove, contended, or conflicted, with his adversary; syn. عَالَجَهُ. (A.) And مارس عَمَلًا He exercised, or practised, diligently, or plied, a work, or an occupation; he laboured. (L, voce عَالَجَ.) And مارس الأُمُورَ [He laboured, exerted himself, or exercised himself diligently, in the management, or transaction, of affairs]. (A.) And مارس ظَهْرًا [He plied, worked, or put to labour, a camel for riding, or carriage]. (L, art. علج.) — — مارس, inf. n. مُمَارَسَةٌ, also signifies He played, or sported, with another, or others; as, for instance, with women; used in this sense in a trad. (TA.) See also 5, in two places. 4 امرس الحَبْلَ, (inf. n. إِمْرَاسٌ, TA,) He restored the rope to the place [or groove of the sheave] in which it ran. (S, M, K.) — — Also, He removed the rope from the place in which it ran; (TA;) he made the rope to stick fast between the sheave of the pulley and the قَعْو [or cheek]. (S, K, TA.) Thus it bears two contr. significations, on the authority of Yaakoob. (S.) 5 تمرّس It was, or became, strongly twisted and adhering. (M.) See مَرَسَةٌ. — — تمرّس بِهِ He kept to it constantly, or assiduously; he accustomed himself to it; syn. ضَرِيَهُ [app. for ضَرِىَ بِهِ]. (M.) — — He rubbed, or scratched, himself against it; (S, A, K;) as, for instance, a camel against the trunk of a palm-tree, (A,) or any tree, on account of the mange or an itching; (TA;) as also ↓ امترس به. (S, K.) You say also, البَقَرَةُ تَمَرَّسُ بِالشَّجَرِ The cow rubs her horns against the trees to sharpen them. (A. [In my copy of the A, I find here تَمْرُسُ; but this is evidently a mistake of the copyist for تَمَرَّسُ, or its original form تَتَمَرَّسُ.]) — — [Hence, app., (assumed tropical:) He made use of him.] You say, لَا يَتَمَرَّسُ بِهِ أَحَدٌ لِأَنَّهُ صُلْبٌ لَا يُسْتَغَلُّ مِنْهُ شَىْءٌ (assumed tropical:) [No one makes any use of him; for he is hard: nothing, meaning no profit, or advantage, is reaped, or obtained from him]. (L.) [See also مُتَمَرَّسٌ.] — — (tropical:) He (a camel) ate of it (a tree) time after time. (A, TA.) It is said in a trad. respecting the signs of the resurrection يَتَمَرَّسُ الرَّجُلُ بِدِينِهِ كَمَا يَتَمَرَّسُ البَعِيرُ بِالشَّجَرَةِ (A, TA *) meaning, (tropical:) The man will play, or sport, with his religion, [like as the camel eats time after time of the tree; or, accord. to another explanation, like as the camel rubs, or scratches, himself against the tree:] or the meaning is, will strive and contend in dissensions or seditions. (TA.) — — (tropical:) He set himself against him to do evil, or mischief. (A, TA.) — — (tropical:) I. q. مَارَسَهُ; whence the saying, فُلَانٌ تَمَرَّسَ بِالنَّوَائِبِ وَالخُصُومَاتِ [app. meaning, (tropical:) Such a one strove against calamities and contentions, to gain the mastery]. (A.) — — (tropical:) He besmeared himself with it; namely, with perfume. (A, TA.) — — (assumed tropical:) He wiped himself with it. (TA.) — — See also what next follows. 6 تمارسوا [They laboured, strove, struggled, contended or conflicted, one with another, to prevail, overcome, gain the mastery, or effect an object:] they contended together, smiting one another, syn. تَضَارَبُوا, (A, K,) فِى الحَرْبِ in war: (A:) and [in like manner] you say also, ↓ تمرّسوا فى الحرب, (K in art دعك,) or, of two men, تمرّسا فى الحرب. (S in that art.) — — تَمَارَسَا الشَّرَّ بَيْنَهُمَا [They

two laboured, or strove, each with the other, to do evil, or mischief]. (S, art. كوح.) 8 امترس بِهِ: see 5. — — امترستِ الأَلْسُنُ فِى الخُصُومَاتِ (tropical:) The tongues persisted in wranglings, or contentions, (S, M,) and assailed one another. (M, A.) — — امترست بِهِ, occurring in a poem of Aboo-Dhu-eyb, is said of wild asses that had drawn near to the hunter as one that would rub himself against a thing: (S, TA:) or, accord. to Es-Sukkaree, of a wild she-ass, and meaning, She began to strive with him to circumvent him and gain the mastery (جعلت تكارُه وتُعَالِجُهُ) [as written in the TA; but I doubt not that تكارُه is a mistranscription for تُكَايِدُهُ, which is much like تعالجه in signification; and therefore I have thus rendered it]): or the meaning is, she had his arrow sticking fast in her. (TA.) مَرَسٌ: see مَرَسَةٌ, and 3. مَرِسٌ A strong man: (TA:) or a man (S) strong, or vehement, in labour or exertion: (S, M:) and strong, experienced in affairs, and who has laboured, or exerted himself, in the management, or transaction, thereof: pl. أَمْرَاسٌ. (TA.) You say also, إِنَّهُ لَمَرِسٌ حَذِرٌ, meaning, Verily he is strong in the waging of wars. (TA.) — هُمْ عَلَى مَرِسٍ وَاحِدٍ They are alike in dispositions. (S, TA.) مَرَسَةٌ, (S, K,) or ↓ مَرَسٌ, (A,) or both, the latter being sometimes used as a sing., (M,) A rope: (S, M, K:) so called because of the strong twisting and adhering (تَمَرُّس) of its strands, one upon another: (TA:) pl. [or rather coll. gen. n.] of the former, مَرَسٌ; (S, M, K;) and pl. pl., (M, K,) [i. e.] pl. of مَرَسٌ, (S, A, *) أَمْرَاسٌ. (S, M, A * K.) — — Also, the former, A dog's rope: pl. as above. (M.) مَرْسِينٌ The myrtle-tree; (شَجَرَةُ الآسِ;) also called رِيْحَانُ القُبُورِ: of the dial. of Egypt: but perhaps the ن is a radical letter. (TA.) بَكْرَةٌ مَرُوسٌ A sheave of a pulley that is wont to have its rope stick fast between it and the قَعْو [or cheek]. (S, * M, * K, * TA.) مَرِيسٌ Dates macerated, or steeped, or soaked, and mashed with the hand, (A, * K,) or moistened, and rubbed and pressed with the fingers till soft, (Mgh,) in water or in milk. (A, O, Mgh.) In the copies of the K, the words فِى المَآءِ are omitted; and immediately after their place follows أَوِاللَّبَنُ [as though meaning, "or it signifies milk]. " (TA.) Also, i. q. ثَرِيدٌ, q. v. (K.) مَرِيسِيَّةٌ [in the modern Egyptian dial. مَرِيسِى] The south wind, that comes from the direction of مَرِيسٌ, which, says AHn, is the lowest part of the country of the Nubians, next to the district of أُسْوَان. (M.) فَحْلٌ مَرَّاسٌ A strong stallion: (K:) or a stallion strong, or vehement in labour or exertion. (M, Sgh.) — — لَيْلَةٌ مَرَّاسَةٌ (tropical:) A night's journey in which is no remissness or languor; (M;) i. e., (M,) a hard and fatiguing and long night's journey. (IAar, M, K.) مَارَسْتَانٌ A hospital for the sick: and arabicized word [from the Persian]: (Yaakoob, S, K:) originally بِيمَارِسْتَانْ: (Yaakoob, TA.) أَمْرَسُ [an imitative sequent and corroborative of أَخْرَسُ, as is shown in the M, art. مرس, see أَخْرَسُ.] مُتَمَرَّسٌ [originally A place where one rubs or scratches himself against a thing. Hence, app., the saying,] — — مَا بِفُلَانٍ مُتَمَرَّسٌ (tropical:) [Nothing can be done with, or got from, such a one]: said of him from whom the enemy can obtain no advantage: (A:) or of him who is hardy and strong, so that he who strives with him cannot withstand him, because he has striven against calamities and contentions: (TA:) and of the avaricious man, from whom he who is in want cannot obtain anything. (A, TA.) مرض 1 مَرِضَ, (S, Msb, K,) aor. مَرَضَ, inf. n. مَرَضٌ and مَرْضٌ, (Msb, K,) which latter is a dial. form rarely used, (Msb,) He (a man, S, or an animal [of any kind], Msb) was, or became, [diseased, disordered, distempered, sick, or ill; i. e.] in the state termed مَرَضٌ (S, Msb, K) denoting that change of the constitution or temperament which is described in the explanation of this term below; (K;) as also ↓ امرض, expl. by صَارَ ذَا مَرَضٍ. (K, TA; but not in the CK.) — — [Hence, مَرِضَتِ العَيْنُ (tropical:) The eye became languid; or languishing; or weak: (see مَرِيضٌ:) or, as Golius says, on the authority of Ibn-Maaroof, was weak from much, and too much, looking.] — — And مَرِضَتِ اللَّيْلَةُ (tropical:) The night became dark. (Th, O.) — — [The verb probably has several other tropical significations agreeable with explanations of مَرَضٌ and مَرِيضٌ which will be found below.] 2 مرّضهُ, (S, Mgh, Msb,) inf. n. تَمْرِيضٌ, (S, Msb, K,) He took care of him in his sickness; (Sb, S, Mgh;) and treated him medically, to remove his disease; the measure فَعَّلَ in this instance having a privative quality, though its quality is in most instances confirmative: (Sb:) or he took good care of him, namely a sick person: (K:) or he undertook, or managed, or superintended, the medical treatment of him. (Msb.) — مرّض فِى الأَمْرِ, (IDrd, A,) [and مَرَّضَهُ, (O, K voce ضَهْيَأَ,)] inf. n. as above, (S, K,) (tropical:) He fell short of doing what he ought to have done, or was remiss, in, or with respect to, the affair: (S, A:) or he did not exert himself to the full, or to the utmost, or beyond what is usual, in it: (IDrd:) or he did it weakly, or feebly, (K, * TA,) not firmly or soundly: (TA:) as also ↓ فِيهِ مارض. (TA.) [See also 5.] And مرّض فُلَانٌ فِى حَاجَتِى (tropical:) Such a one was deficient in activity in accomplishing my want. (TA.) And مرّض فِى كَلَامِهِ (tropical:) He was weak in his speech. (IDrd.) — — [حَكَاهُ بِصِيغَةِ التَّمْرِيضِ, probably a post-classical phrase, signifies (assumed tropical:) He mentioned it, or related it, in a manner implying that it was doubtful, or was a mere assertion; as when the word قِيلَ is used.] 3 مارض فِى الأَمْرِ: see 2. — — مَارَضْتُ رَأْيِى فِيكَ (tropical:) I deceived myself, or endeavoured to deceive myself, respecting thee. (A, TA.) 4 امرض: see 1. — — He had a bane, or murrain, (Yaakoob, S,) or a disease, or distemper, (A, TA,) in his beasts, (Yaakoob, S, A,) or camels. (TA.) — امرضهُ He (God, S, Msb) rendered him مَرِيض [or diseased, &c.]. (Sb, S, * Msb, K.) You say also, أَكَلَ مَا لَمْ يُوَافِقْهُ فَأَمْرَضَهُ (A, TA) [He ate what did not agree with him, and] it caused him to fall into المَرَض [or disease, &c.]. (TA.) — — [Hence,] إِمْرَاضُ الأَجْفَانِ (S, voce إِسْجَادٌ) (tropical:) The lowering of the eyelids [in a languid, or languishing, manner: see مَرِيضٌ]. (TK, voce إِسْجَادٌ.) — — امرضهُ also signifies He found him to be مَرِيض [or diseased, &c.]. (K.) — Also امرض (assumed tropical:) He was near to being right in opinion, (S, L, K, *) though not altogether right. (L.) In the K, this signification is wrongly assigned to امرضهُ. (TA.) A poet says, (S,) namely El-Ukeyshir El-Asadee, praising 'Abd-el-Melik Ibn-Marwán, (TA.) وَلٰكِنْ تَحْتَ ذَاكَ الشَّيْبِ حَزْمٌ إِذَا مَا ظَنَّ أَمْرَضَ أَوْ أَصَابَا [But beneath that hoariness is good judgment: when he forms an opinion, he is nearly right, or he is right]. (S, TA.) — — Also, امرضهُ فُلَانٌ (tropical:) Such a one was near to attaining the object of his [another's] want. (A, TA.) 5 تمرّض (tropical:) He was weak, or feeble, in his affair. (A, * K, TA.) [It seems to be indicated in the A that ↓ تمارض also has this signification; like as مارض in nearly the same sense is syn. with مرّض, q. v.: or perhaps تمارض signifies (tropical:) he feigned, or made a false show of, weakness, or feebleness, in his affair: it is said, in the A, to be used tropically as well as properly.] 6 تمارض He feigned, or made a false show of, مَرَض [or disease, &c.] in himself. (S, A. *) — — See also 5. مَرْضٌ: see 1: and see what here next follows, in six places. مَرَضٌ (IDrd, S, O, Msb, K) and ↓ مَرْضٌ: (Msb, K:) see 1: i. q. سُقْمٌ [Disease, disorder, distemper, sickness, illness, or malady]; (IDrd, S;) which is the contr. of صِحَّةٌ; and affects man and the camel [&c.]: (IDrd:) or a certain state foreign to the constitution or temperament, injurious to the intellect; whence it is known that pains and tumours are accidents arising therefrom: or, as IF says, that whereby a man passes beyond the limit of health or soundness or perfection or rectitude, whether it be disease (عِلَّة), or (assumed tropical:) hypocrisy, or (assumed tropical:) a falling short of doing what he ought to do in an affair: (Msb:) or a dark and disordered state of the constitution or temperament, after a clear and right state thereof: (O, K:) or ↓ مَرْضٌ is (assumed tropical:) [a disease] of the heart: (K:) Aboo-Is-hák says, مَرَضٌ and سُقْمٌ are said to be in the body

and (assumed tropical:) in religion, like as صِحَّةٌ is said to be in the body and in religion; and ↓ مَرْضٌ is in the heart, applying to (assumed tropical:) everything whereby a man quits a state of soundness or perfection or rectitude in religion: (TA:) and As says, I recited to Aboo-'Amr Ibn-El-'Alà [the words of the Kur, ii. 9, &c.,] فِى قُلُوبِهِمْ مَرَضٌ and he said to me ↓ " مَرْضٌ, O boy ": (AHát, IDrd, Msb:) and مَرَضٌ, or this and ↓ مَرْضٌ also, signifies (assumed tropical:) doubt: and (assumed tropical:) hypocrisy: (K:) and (assumed tropical:) weakness of belief: (TA:) and the former, (TA,) or ↓ both, (K,) (assumed tropical:) languor, or languidness, or weakness: (K:) and (assumed tropical:) darkness (IAar, K) in the heart: (IAar:) and (assumed tropical:) defectiveness; deficiency; or imperfection; (IAar, K;) which last is said by IAar to be the primary signification: (TA:) or مَرَضٌ in the body is a languor, or languidness, or weakness, of the limbs, or members: and in the eye, (assumed tropical:) weakness of sight: and in the heart, (assumed tropical:) a flagging, or remissness, in respect of the truth: (Ibn-'Arafeh:) or it properly signifies an accidental affection of the body, which puts it out of the right state proper to it, and necessarily occasions interruption, or infirmity, in its actions: and tropically, (tropical:) affections of the mind, which interrupt, or mar, its integrity; such as (tropical:) ignorance; and (tropical:) evil belief; and (tropical:) envy; and (tropical:) malevolence, or malice; and (tropical:) love of acts of disobedience; for these prevent from the attaining of excellences, or lead to the cessation of true eternal life: (Bd, ii. 9:) it is a gen. n.: (IDrd:) and the n. un. is ↓ مَرْضَةٌ: (A, TA:) it is one of the inf. ns. which have pls., like شُغْلٌ and عَقْلٌ; the pls. of these three being أَمْرَاضٌ and أَشْغَالٌ and عُقُولٌ. (Sb.) فِى قُلُوبِهِمْ مَرَضٌ, in the Kur, [ii. 9, &c.,] means (assumed tropical:) In their hearts is doubt: (AO:) or (assumed tropical:) doubt and hypocrisy. (TA.) And الَّذِى فِى قَلْبِهِ مَرَضٌ, in the same, [xxxiii. 32,] (assumed tropical:) In whose heart is darkness: or (assumed tropical:) flagging, or remissness, in respect of what is commanded and what is forbidden: or (assumed tropical:) love of adultery or fornication: (TA:) or hypocrisy. (A.) مَرْضٌ: see مَرِيضٌ. مَرْضَةٌ [A single disease, &c.]: see مَرَضٌ, near the end of the paragraph. مُرَاضٌ A disease [or blight or the like] which affects fruits, and destroys them. (K.) مَرِيضٌ [Diseased; disordered; distempered; sick; or ill;] in the state termed مَرَضٌ (Msb, K) denoting that change of the constitution or temperament which is described in the explanation of the latter word above; (K;) as also ↓ مَرِضٌ (K,) and ↓ مَارِضٌ, (IB, Msb, K,) the first [and second] being from the verb of which the inf. n. is مَرَضٌ, and the third from that of which the inf. n. is مَرْضٌ, (Msb,) and ↓ مَمْرُوضٌ, and ↓ مُتَمَرِّضٌ: (TA:) or, applied to a body, it signifies deficient in strength: (IAar:) pl. مِرَاضٌ (A, K, TA:) and مَرْضَى (IDrd, Msb, K) and مَرَاضَى (IDrd, K) and مُرَضَاءُ; (TA;) or مِرَاضٌ may be pl. of مَارِضٌ (TA) [or of مَرِضٌ]. Accord. to Lh, you say, عُدْ فُلَانٌ فَإِنَّهُ مَرِيضٌ [Visit thou such a one, for he is sick]: and لَا تَأْكُلْ هٰذَا الطَّعَامَ فَإِنَّكَ مَارِضٌ ↓ إِنْ أَكَلْتَهُ meaning تَمْرَضُ [i. e. Eat not thou this food, for thou wilt be sick if thou eat it]. (TA.) [مَرِيضٌ has also several tropical significations.] You say also, عَيْنٌ مَرِيضَةٌ (tropical:) An eye in which is languor, or languidness, or weakness: (S, TA:) pl. أَعْيُنٌ مِرَاضٌ, and مَرْضَى. (A, TA.) And إِمْرَأَةٌ مَرِيضَةُ الأَلْحَاظِ and مريضةُ النَّظَرِ (assumed tropical:) A woman weak in sight. (IDrd.) And قَلْبٌ مَرِيضٌ (assumed tropical:) A heart deficient in religion. [IAar.) And شَمْسٌ مَرِيضَةٌ (tropical:) A sun having a feeble light; (A, K; *) not clear, (S, TA,) and not beautiful. (TA.) And أَرْضٌ مَرِيضَةٌ (tropical:) A land in which are frequent seditions, or factions, or conflicts, or dissensions, (A, TA,) and wars, (A,) and slaughters: (TA:) or (assumed tropical:) in a weak condition: (K:) or straitened with its inhabitants: or (assumed tropical:) in which the wind is still, and the heat intense: or that causes disease; meaning (assumed tropical:) corrupt in its air. (TA.) And رِيحٌ مَرِيضَةٌ (A, K) (tropical:) A weak wind: (K:) or (tropical:) a still wind: or (tropical:) a wind intensely hot, and blowing feebly. (TA.) And لَيْلَةٌ مَرِيضَةٌ (tropical:) A night in which no star shines; (A;) in which the sky is clouded, so that there is no light. (TA.) And رَأْىٌ مَرِيضٌ (A, TA) (tropical:) An opinion deviating from what is right. (TA.) مَارِضٌ: see مَرِيضٌ, in two places. مُمْرِضٌ A man having diseased camels: so in the following trad.: لَا يُورِدُ مُمْرِضٌ عَلَى مُصِحٍّ [One having diseased camels shall not bring them to water immediately after one whose camels are in a healthy state]: the prohibition being not because of the transition of disease by contagion; but because sometimes disease may befall the healthy beasts, and it may come into the mind of the owner that that is from contagion. (TA.) [See also مُصِحٌّ.] مِمْرَاضٌ A man frequently diseased or sick. (S, K.) مَمْرُوضٌ see مَرِيضٌ. مُتَمَرِّضٌ: see مَرِيضٌ. — — Also, (tropical:) A man weak, or feeble, in his affair. (TA.)

مرط 1 مَرِطَ, aor. مَرَطَ, (K,) inf. n. مَرَطٌ, (S, Mgh,) He (a man, S) had little, scanty, or thin, hair upon the sides of his face, or of his cheeks; (S;) or upon his body, and eyebrow, and eye, in consequence of a weakness of this last, and of frequent shedding of tears: (K, TA:) or most of his hair fell off. (Mgh.) [See also مرت and مرد]. — مَرَطَ, aor. مَرُطَ, (S,) inf. n. مَرْطٌ, (K,) He plucked out hair (S, K,) as also ↓ مرّط, (K,) inf. n. تَمْرِيطٌ, (TA,) and feathers, and wool, from the body. (TA.) 2 مَرَّطَ see 1: — — and 8. — مرّط الثَّوْبَ, inf. n. تَمْرِيطٌ, He shortened the sleeves of the garment, and made it into a مِرْطٌ. (K.) 3 مارطهُ, (K,) inf. n. مُمَارَطَةٌ and مِرَاطٌ, (TA,) He plucked out his hair, and scratched him with his nails. (K.) 4 امرط الشَّعَرُ The hair attained to the time at which it should be plucked out; it was time for it to be plucked out. (S, K.) — — امرطت النَّخْلَةُ (assumed tropical:) The palm-tree dropped, or let fall, its ripe dates (Jm, K) in a juicy, or sappy, state. (Jm.) — امرطت النَّاقَةُ وَلَدَهَا The she-camel cast her fœtus in an imperfect state, with no hair upon it. (IDrd.) 5 تمرّط الشَّعَرُ, (S, K,) quasi-pass. of مَرَّطَهُ, (TA,) The hair fell off by degrees; became scattered; (S, * K;) as also ↓ إِمَّرَطَ, of the measure إِفْتَعَلَ, [originally امترط,] (K,) or, [rather,] as in the TS, of the measure إِنْفَعَلَ, [originally إِنْمَرَطَ,] quasi-pass. of مَرَطَهُ. (TA.) [In like manner] you say also, تمرّطت أَوْبَارُ الإِبِلِ The fur of the camels became scattered. (TA.) And قُذَذُ السَّهْمِ ↓ إِمَّرَطَتْ The feathers of the arrow fell off. (TA, from a trad.) And تمرّط الذِّئْبُ The hair of the wolf fell off until little thereof remained upon him. (TA.) [See also مَرِطَ.] 7 إِمَّرَطَ [said in the TS to be of the measure انفعل]: see 5, in two places. 8 امترطهُ He seized it, took it hastily, or snatched it unawares, (K, TA,) from his hand: (TA:) or he collected it together, (K, TA,) namely, a thing that he had found; as also ↓ مرّطهُ. (TA.) — إِمَّرَطَ [said in the K to be of the measure افتعل]: see 5, in two places. مِرْطٌ A [garment of the kind called] كِسَآء, of wool, or of خَزّ [q. v.], (S, Mgh, Msb, K, TA,) or of linen, (TA,) and (tropical:) of hair-cloth, being tropically applied to one of this last description in a trad. of 'Áïsheh, (MF,) used as an إِزَار, [i. e. a waist-wrapper,] (S, Mgh, Msb,) in former times, (S,) and sometimes a woman throws it over her head, (Mgh,) and wraps herself in it: (Mgh, Msb:) or a green [perhaps meaning gray as is often the case] garment: or any garment that is not sewed: (TA:) [see 2:) pl. مُرُوطٌ. (S, Mgh, Msb, K.) مُرُطٌ: see أَمْرَطُ, in two places. مُرَيْطَآءُ: see مِرْطَاوَانِ. مِرَاطٌ: see أَمْرَطُ. مَرِيطٌ: see أَمْرَطُ. مُرَاطَةٌ What falls, of hair, when it is plucked out; (S, K; *) or when it is combed: (K, *

TA:) or what is plucked out from the arm-pit. (Lh.) مُرَيْطَى The uvula. (Hr, K.) — — See also the next paragraph, in two places. مُرَيْطَآءُ; so accord. to As (S, TA) and AO; accord. to El-Ahmar, ↓ مُرَيْطَى; but As disputed this with him, and overcame him; (TA;) [dim. of مَرْطَآءُ, fem. of أَمْرَطُ;] only used in the dim. form; (TA;) or it has the form of the dim. of مَرْطَآءُ: (Mgh:) The part between the navel and the pubes: (As, S, Mgh, K:) or between the breast and the pubes: (Lth, K:) or a thin skin between the navel and the pubes, (IDrd, K, *) on the right and left, where the hair is plucked out, extending to the groins; (IDrd;) as also ↓ مُرَيْطَى: (TA:) or a thin skin in the belly: (Mgh:) or [the dual] مُرَيْطَاوَانِ signifies the two sides of the pubes of a man, which have no hair upon them: (Mgh, TA; *) or the sing., (accord. to the K,) or the dual, (accord. to the TA,) two veins (K, TA) in the soft parts of the belly, (TA,) upon which he who cries out vehemently bears: (K, TA:) and (the dual, accord. to the TA) the bare part of the lower lip, over which is the سَبَلَة (K, TA) next the nose: (TA:) and (the dual again, accord. to the TA) the parts on either side of the tuft of hair between the lower lip and the chin; as also ↓ مِرْطَاوَانِ, with kesr. (K.) — — The arm-pit. (K.) — A thing with which one ties, binds, or makes fast. (Hr, TA.) مَارِط: see أَمْرَاطٌ, in two places. أَمْرَطُ A man having little, or scanty, or thin, hair upon the sides of his face, or of his cheeks; (S;) or upon his body, and eyebrow, and eye, in consequence of a weakness of this last, and of frequent shedding of tears; (K, TA;) [in the CK, the word شعر is omitted in this explanation;]) or upon his body and breast; when all the hair has gone, he is said to be أَمْلَطُ: (TA:) pl. مُرْطٌ and مِرَطَةٌ; (K;) the former regular; the latter, extr., and thought by ISd to be a quasi-pl. n. (TA.) [The fem.] مَرْطَآءُ signifies A woman having no hair upon her pubes and what is next to it. (IDrd.) You say also هِىَ مَرْطَآءُ الحَاجِبَيْنِ She has little, or scanty, or thin, hair in the eyebrows: the mention of the eyebrows being indispensable. (TA.) And حَاجِبٌ أَمْرَط An eyebrow of which most of the hair has fallen off. (Mgh.) See also أَطْرَطُ. — — A wolf of which some of the hair has fallen off; (Az, TA;) or whose hair has been plucked out. (K.) — — And hence, as being likened thereto, (Az, TA,) (tropical:) A thief, or robber; (As, AA, T, S, K;) as also عُمْرُوطٌ. (As, T.) — — An arrow of which the feathers have fallen off: (S:) or an arrow having no feathers; (K;) as also ↓ مَرِيطٌ and ↓ مِرَاطٌ (K) and ↓ مَارِطٌ (L, TA) and ↓ مُرُطٌ, (S, K,) as in the phrase مُرُطُ القِذَاذِ, in a verse [cited voce مَصْنَعٌ, wrongly asserted to be] of Lebeed, though we may read مُرْط, which is pl. of أَمْرَطُ, as this may be correctly applied as an epithet to the sing. because of the pl. which follows it: (S:) the pl. of ↓ مارط is مُرَّطٌ and مَوَارِطُ; (L, TA;) and the pl. of ↓ مُرُطٌ is أَمْرَاطٌ [a pl. of pauc.] (K, TA) and مِرَاطٌ. (S, K.) — — شَجَرَةٌ مَرْطَآءُ (assumed tropical:) A tree having no leaves upon it. (TA.) نَخْلَةٌ مُمْرِطٌ A palm-tree dropping, or letting fall, its ripe dates (Jm, K) in a juicy, or sappy, state. (Jm.) And ↓ مِمْرَاطٌ One that usually does so. (Jm, K.) — نَاقَةٌ مُمْرِطٌ A she-camel casting her fœtus in an imperfect state, with no hair upon it. (Jm.) And ↓ مِمْرَاطٌ One that usually does so. (Jm.) [See مُمْرِجٌ.] مِمْرَاطٌ: see مُمْرِطٌ, in two places. مرع &c. See Supplement مز 1 مَزَّ, [sec. pers. مَزُزْتَ aor. مَزُ3ٓ,] inf. n. مَزَازَةٌ, It had, or acquired, a taste between sweet and sour. (TA; but only the inf. n. of the verb in this sense is there mentioned.) AZ also mentions, as heard from the Kilábees, the saying, قَدْ مَزَّ شَرَابُكُمْ أَقْبَحَ المَزَازَةِ, and المُزُوزَةِ, as meaning, [Your beverage, or wine,] hath become very sour. (TA.) — مَزَّهُ, (S, A, K,) aor. مَزُ3ٓ, (S,) inf. n. مَزٌّ, (S, TA,) [and accord. to one copy of the S, مَزَازَةٌ, but this I regard as a mistake of a copyist,] He sucked it; i. q. مَصَّهُ. (S, A, K.) 5 تَمَزَّ3ٓ [He sipped:] see 10 in art. دبر. R. Q. 1 مَزْمَزَهُ, (S, K,) inf. n. مَزْمَزَةٌ, (S,) He put him, or it, in motion, or into a state of commotion; or shook him, or it; (S, K;) and moved him, or it, forwards and backwards: (S, TA:) or he put him, or it, in violent motion, or into a state of violent commotion; or shook him, or it, violently: (Mgh, art. تر; and TA:) as, for instance, a drunken man, in order that he might recover from his intoxication. (S, * TA.) See also تَرْتَرَهُ. R. Q. 2 تَمَزْمَزَ He ate, and drank, what had a taste between sweet and sour. (TA.) — He, or it, was, or became, put in motion, or in a state of commotion, or shaken, (K, TA,) and moved forwards and backwards: or in violent motion, or into a state of violent commotion, or shaken violently. (TA.) — — تَمَزْمَزَ لِلْقِيَامِ He raised himself, (K,) or put himself in motion, (TA,) to stand. (K, TA.) مَزٌّ: see its fem. مَزَّةٌ. مُزٌّ, applied to beverage, or wine, (S, K,) and to a pomegranate, (Lth, S, K,) Having a taste between sweet and sour: (Lth, S, K:) fem. with ة. (A.) AZ mentions its signifying Very sour beverage or wine; as heard from the Kilábees. (TA.) You say also خَمْرَةٌ مُزَّةٌ, meaning, Wine, or a wine in which is a taste between sweet and sour; said to be from mixing unripe and ripe dates [in making it]: (TA:) or wine in which is a sour taste, (S, K,) and in which is no goodness. (S.) See also مَزَّةٌ. قَهْوَةٌ مُزَّةٌ Wine having a pleasant, delicious, or sweet, taste: (S, K, * TA:) so called because it bites, or burns, the tongue; (S, TA;) as also ↓ مُزٌّ, (K, TA,) which, however, is [not an epithet but] a subst.: (TA:) or the former signifies لذيذة المقطع [app. meaning having a pleasant sharpness, or acidity]: (so in the L, TA:) J says, that one should not say ↓ مِزَّةٌ, but this form is said to occur in one relation of a verse or El-Aashà. (TA.) See also مُزٌّ. — Also مَزَّةٌ A single suck or sucking. (S, A, K.) It is said in a trad. لَا تُحَرِّمُ المَزَّةُ وَلَا المَزَّتَانِ [The sucking once will not render marriage unlawful, nor will the two suckings], meaning, in drawing milk from the breast. (S.) [See a similar saying voce عَيْفَةٌ.] مِزَّةٌ: see مَزَّةٌ. مزج 1 مَزَجَ, (S, K,) aor. مَزُجَ, (L Msb,) [not مَزَجَ, as in the lexicons of Golius and Freytag,] inf. n. مَزْجٌ, (K, &c.,) He mixed, mingled, incorporated, or blended, (S, K,) a thing with (بِ) water; (Msb;) or beverage, or wine, (شَرَاب,) with something else. (S.) — — مَزَجَ (tropical:) He exasperated, or irritated. (K.) مَزَجْتُهُ عَلَى صَاحِبِهِ I enraged him, and exasperated him, or irritated him, against his companion. (A.) 2 مزّج, inf. n. تَمْزِيجٌ, He gave. (K.) Ex. مزّج السَّائِلَ He gave the beggar something. (ISh.) — مزّج, inf. n. تَمْزِيجٌ, It (an ear of corn, K, and a grape, TA,) became changed in colour from green to yellow. (T, K.) 3 مازجهُ, inf. n. مُمَازَجَةٌ, It mixed, mingled, commingled, intermixed, intermingled, or became incorporated or blended, with it; as some does with water. (TA.) — مازجهُ, (tropical:) He contended with him, or disputed with him, for glory, or honour, or glorious or honourable qualities, and the like. (K.) 8 تمازجا and ↓ امتزجا They two mixed, or mingled, or became mixed or mingled, each with the other. (TA.) 8 امتزج It was, or became, mixed with (بِ) another thing. (TA.) See 6. شَرَابٌ مَزْجٌ i. q. ↓ مَمْزُوجٌ, Mixed mine, or beverage. (TA.) — — See مِزْجُ شَىْءٍ, and ↓ مِزَاجُهُ, What is mixed, or mingled, with a thing; its admixture. (TA.) — — مِزَاجُ ↓ الشَّرَابِ What is mixed with mine, or a beverage. (S, K.) الخَمْرِ كَافُورٌ مِزَاجُ ↓ [see Kur, lxxvi., 5,] The odour, not the taste, of the wine is [like] camphor. (TA.) — — مِزَاجُ ↓ البَدَنِ [The constitution, or temperament, of the body;] the aggregate natural constituents (طَبَائِعُ) with which the body is composed; (S, K;) i. e. the four humours of the body; namely, black bile [السَّوْدَاءُ], yellow bile [المِرَّتَانِ] ,(الصَّفْرَآءُ), phlegm (البَلْغَمُ), and blood (الدَّمُ). (TA) Pl. أَمْزِجَةٌ. (Msb.) You say, ↓ هُوَ صَحِيحُ المِزَاجِ, and فَاسِدُهُ, He is of sound, and of unsound, constitution, or temperament: meaning the humours of the body. And أَمْزِجَةُ النِّسَاءِ مُخْتَلِفَةٌ The constitutions, or temperaments, of women are discordant, or various. (A.) — — مِزْجٌ (As, K, &c.) and ↓ مَزْجٌ, (Az, S, &c.,) or the latter is erroneous, or a word of weak authority, (K,) Honey: (S, K:) or honey in the comb; syn. شَهْدٌ: (T:) so called because every sweet beverage is mixed with it. (AHn.) — — Also, Water with which wine is mixed. (TA.) — — لَوْزٌ مِزْجٌ The bitter almond; as also ↓ مَزِيجٌ: see

(K:) but IDrd doubts of its correctness; and it is said to be correctly مُنْج [which is Persian]. (TA.) مِزَاجٌ: see مِزْجٌ. مَوْزَجٌ A boot, (K,) worn by women: (A:) an arabicized word, (S, K,) from the Persian مُوزَهْ: (S:) pl. مَوَازِجَةٌ (because it is a foreign word, S) and مَوَازِجُ. (S, K.) مَزِيجٌ: see مِزْجٌ. رَجُلٌ مَزَّاجٌ, and ↓ مُمَزِّجٌ; A man who continues not of one disposition, or temper, but varies in disposition, or temper: or a liar, who confounds, or confuses, things. (IAar.) مَمْزُوجٌ: see مَزْجٌ. مُمَزِّجٌ: see مَزَّاجٌ. طَبْعُ عُطَارِدَ مُتَمَزِّجٌ [The nature of the planet Mercury is various]. (A.) مزح 1 مَزَحَ, aor. مَزَحَ, inf. n. مَزْحٌ, (S, K,) and quasiinf. n. مُزَاحٌ and مُزَاحَةٌ, (K,) [the latter like its syn. دُعَابَةٌ,] but Fei says that this last is مَزَاحَةٌ, (TA,) [and he mentions it as an inf. n.,] He jested or joked; (S, Msb, K;) contr. of جَدَّ [which signifies " he was serious, or in earnest " "]: (M:) or he talked or behaved in a free and easy manner, with the view of blandishing and conciliating, without annoying; so that it excludes the meaning of mocking or ridiculing or deriding. (MF.) 3 مازحهُ, inf. n. مِزَاحٌ (S, K) and مُمَازَحَةٌ, (K,) He jested, or joked, with him. (S, K.) 6 تَمَازَحَا They two jested, or joked, one with the other. (S, K.) مَزْحَةٌ A jest, or joke; a single act of jesting, or joking. (Msb.) مُزَاحٌ and مُزَاحَةٌ, substs., A jesting, or joking. (S, K.) [See 1.] رَجُلٌ مَزَّاحٌ A man who is a great jester, or joker. (A.) مزد 1 مَزَدَ, &c.: see art. مصد. مزر مِزْرٌ A certain kind of beverage, (S, Mgh,) or نبيذ, (A, K,) made of ذُرَة [a kind of millet]: (A, Mgh, K:) [it is now called in Egypt and Nubia بُوزة and بُوظه: see De Sacy's " Abdallatif," pp. 324 and 572; and my " Modern Egyptians," vol. i. ch. iii.:] and of barley: (Mgh, K:) or of wheat: (Mgh:) and of [other] grains: (TA:) A'Obeyd mentions that the Ibn- 'Omar explains the various kinds of نَبِيذ thus: بِتْعٌ is نبيذ of honey: and جِعَةٌ is نبيذ of barley: and مِزْرٌ, of ذُرَة: and سَكَرٌ, of dried dates: and خَمْرٌ, of grapes: and سُكُرْكَةٌ is the wine of the Abyssinians; Aboo-Moosà El-Ash'aree says that it is of ذُرَة, and it is also called سُقُرْقَعٌ, app. arabicized from سُكُرْكَة, which is Abyssinian: (S:) مِزْرٌ and سُكُرْكَةٌ are the same. — — See Supplement. مزع &c. See Supplement مس 1 مَسَّهُ, (A, Mgh,) first pers. مَسِسْتُهُ, (S, M, Msb, K,) for which they sometimes say مِسْتُهُ, rejecting the first س, (Sb, * S, M, * K,) and transferring the kesreh thereof to the م (Sb, * S, M, *) contr. to general rule, (Sb, M,) and some do not transfer the kesreh, but leave the م with its fethah, [saying مَسْتُهُ,] like ظِلْتُمْ and ظَلْتُمْ for ظَلِلْتُمْ, an irregular contraction, (S,) aor. يَمَسُّهُ, (S, Msb, K,) [and يَمْسَسْهُ when mejzoom, accord. to rule,] inf. n. مَسٌّ (S, M, A, Msb, K) and مَسِيسٌ, (S, * M, A, K,) or the latter is a simple subst., (Msb,) and مِسِّيسَى; (S, * K;) and [مَسَّهُ,] first pers. مَسَسْتُهُ; aor. يَمُسُّهُ, (AO, S, M, Msb, K,) inf. n. مَسٌّ; (Msb;) the former of which two verbs is the more chaste; (S, TA;) He touched it, or felt it, [generally the former,] syn. لَمَسَهُ, (M, A, K,) with his hand: (TA: as from the K [but wanting in a MS copy of the K and in the CK:]) or he put his hand to it without the intervention of anything: (Msb:) or مَسٌّ is like لَمْسٌ; excepting that the latter is [sometimes] used to signify the seeking for [or feeling for] a thing, even though it be not found; whereas the former is [only] said of that [action] with which is perception by the sense of لمس: (Er-Rághib, TA:) [see also لَمَسَهُ:] and [in like manner you say,] مَاسَّ الشَّىْءُ الشَّىْءَ, inf. n. مُمَاسَّةٌ and مِسَاسٌ, (M, A, *) meaning, the thing met [or touched] the thing with its substance. (M.) — — [Hence,] مَسَّهَا, (M, A, Msb,) first pers. مَسِسْتُهَا, aor. يَمَسُّهَا, (Msb,) inf. n. مَسٌّ and مَسِيسٌ, (Mgh, Msb,) (tropical:) Inivit eam; scil. mulierem; (M, A, Msb;) as also ↓ مَاسَّهَا, (M, A, Msb,) inf. n. مُمَاسَّةٌ (S, Msb) and مِسَاسٌ: (Msb:) the former is used in this sense in several places in the Kur, and is said by some to be preferable to the latter: (TA:) and تَمَاسٌّ is also used metonymically for [the coming together, in the sense of] مُبَاضَعَةٌ, as well as مُمَاسَّةٌ. (S.) — — مَسَّ المَآءُ الجَسَدَ, inf. n. مَسٌّ, (tropical:) The water wetted the body. (Msb.) — — مَسَّ also signifies (tropical:) He, or it, struck, or smote; because striking, or smiting, like touching, is with the hand. (TA.) You say, مَسَّهُ بِالسَّوْطِ (tropical:) He struck him with the whip]. (A.) — — And it is said of anything annoying or hurtful that befals a man. Thus in the Kur, [ii. 74, and iii. 23,] لَنْ تَمَسَّنَا النَّارُ (tropical:) [The fire of hell will not smite us; or here it may be rendered touch us]. And [ii. 210,] مَسَّتْهُمُ البَأْسَآءُ [Distress, or misfortune, smote, or afflicted, or befell, them]. And in other instances; all which are similar to the saying in the same, ذُوقُوا مَسَّ سَقَرَ. (TA.) [See مَسٌّ below.] You say also, مَسَّهُ المَرَضُ (tropical:) [Sickness smote him, or befell him]: and مَسَّهُ العَذَابُ (tropical:) [Punishment befell him]: and مَسَّهُ الكِبَرُ (tropical:) [Old age came upon him]. (A.) And مَسَّتْهُ الجِنُّ (tropical:) [lit. The jinn, or genii touched him; meaning, affected him with madness, or insanity]: (TA:) [whence,] مُسَّ, [in the TA, مُسَّ بِهِ, app. meaning, from what immediately precedes, مُسَّ بِالْجُنُونِ, inf. n. مَسٌّ,] He was, or became, [touched with madness, or insanity: or] mad, or insane: (K:) as though the jinn had touched him. (TA.) And مَسَّهُ بِعَذَابٍ (tropical:) He punished him. (TA, from a trad.) — — [Hence, app.,] مَسَّتْ إِلَيْهِ الحَاجَةُ, (S, K,) inf. n. [مَسٌّ and] مَسِيسٌ, (TA,) (assumed tropical:) [which seems to signify either The want of him, or it, was difficult of accomplishment, or distressing; or the want was difficult of accomplishment, or distressing, to him]. (S, K,. [In both these lexicons, the meaning is left to be inferred only from the fact that this phrase immediately follows the explanation of حَاجَةٌ مَاسَّةٌ, q. v.]) — — [مَسَّ is also said of what is good, as well as of what is evil; as in the following instance:] مَسَّتْهُ مَوَاسُ الخَيْرِ وَالشَّرِّ (tropical:) [The haps of good fortune, and of evil,] happened to him, or betided him. (TA.) — — [As touching implies proximity,] مَسَّتْ بِكَ رَحِمُ فُلَانٍ signifies (tropical:) The relationship of such a one is near to you. (S, K, * TA.) — — And as مَسَّ originally signifies " he touched or felt with the hand," it is used metaphorically as meaning (tropical:) He took a thing; as, for instance, (in a trad.,) water from a مِيضَأَة. (TA.) — مَسَّ is made doubly trans. by means of the prep. بِ prefixed to the second objective complement. (Msb.) See 4, in two places. 3 مَاسَّ see 1, in two places: and see لَا مَسَاسِ. 4 إمسّهُ الشَّىْءَ He made him, or caused him, to touch the thing: (S, * IJ, M, A: *) he enabled him to touch it. (Mgh.) — — أَمَسَّ الجَسَدَ مَآءً, and ↓ مَسَّ الجَسَدَ بِمَآءٍ, (tropical:) He wetted the body with water; or caused water to wet the body. (Msb.) And أَمَسَّ وَجْهَهُ الطِّيبَ (tropical:) He smeared his face with the perfume. (Mgh.) And أَمَسَّتْهُ عَارِضَيْهَا, and ↓ مَسَّتْهُ بِعَارِضَيْهَا, (tropical:) She smeared the sides of her cheeks with it; namely, perfume. (Mgh.) — — أَمَسَّهُ شَكْوَى (tropical:) He made a complaint to him. (M, TA.) 6 تماسّا They (two bodies) touched each other; were, or became, in contact. (M, A, * K, *) — — Hence, (K,) (tropical:) They two came together in the way of مُبَاضَعَة: (S, Msb, * K: *) in this sense the verb is used in the Kur, lviii. 4 and 5. (S, TA.) See also مَسَّهَا. مَسٌّ: see 1. — — It is used to denote [the first sensible effect of] anything annoying or hurtful that befalls a man. (TA.) Thus in the Kur, [liv. 48,] (TA,) ذُوقُوا مَسَّ سَقَرَ (tropical:) Taste ye the first effect upon you of the fire of hell: (K, TA:) or the stroke thereof: (Jel:) or the heat and pain thereof. (Bd.) In like manner you say, (K,) وَجَدَ مَسَّ الحُمَّى (M, K) (tropical:) He felt the commencement, or first touch, [or access,] of fever, before its taking him forcibly, and becoming apparent. (M, L.) And لَمْ يَجِدْ مَسًّا مِنَ النَّصَبِ (tropical:) He did not feel the first sensation of fatigue. (TA, from a trad.) [And hence,] بِهِ مَسٌّ مِنَ الجُنُونِ (tropical:) [In him is a touch, or stroke, of madness, or insanity, or diabolical possession]: (S, TA:) and مَسٌّ,

alone, signifies madness, or insanity, or diabolical possession: (M, A, * Mgh, K:) as in the Kur, ii. 276: (TA:) and you say بِهِ مَسٌّ in him is madness, &c.: (A, * Mgh:) for they assert that the devil touches one and his intellect in consequence becomes confused. (Mgh.) — — You say also, هُوَ حَسَنُ المَسِّ فِى مَالِهِ (tropical:) He has the impress of a good state, or condition, in his camels, or sheep, or goats: and رَأَيْتُ لَهُ مَسًّا فِى مَالِهِ (tropical:) I saw him to have an impress of a good state, or condition, in his camels, &c.: like as you say إِصْبَعًا. (A, TA.) لَا مَسَاسِ, (S, M, K,) like قَطَامِ, (S, K,) indecl., with kesr for its termination, because altered from the inf. n. مَسٌّ, (S,) signifies [properly There shall be no touching: or] touch not thou: (K:) or touch not thou me: (M:) and some read thus in the Kur, [xx. 97:] (M, K:) it is a saying of the Arabs: (S:) and sometimes one says مَسَاسِ [alone], in the sense of an imperative, [affirmatively,] like دَرَاكِ and نَزَالِ: (K:) but ↓ لَا مِسَاسَ, in the Kur, [ubi supra,] (S, M, K,) accord. to the reading of others, (M,) signifies There shall be no mutual touching: (M:) or I will not touch nor will I be touched. (S, K.) لَا مِسَاسَ: see لَا مَسَاسِ. مَسُوسٌ (tropical:) Water that is reached by the hands; or taken with the extended hands: (M, K, * TA:) in the K, نَالَتْهُ is put by mistake for تَنَاوَلَتْهُ [which is the reading in the M]: (TA:) accord. to which explanation, it has the signification of a pass. part. n.: (M:) or, [in the K and,] (tropical:) wholesome water, (A, TA,) that removes thirst, or the heat of thirst, as soon as it touches it: (M, A, * K, * TA:) accord. to which explanation, it has the signification of an act. part. n.: (M:) and (assumed tropical:) anything that cures thirst, or the heat of thirst: (IAar, K:) or, [in the K, and,] (assumed tropical:) water between sweet and salt: (S, K:) or, [in the K and,] (assumed tropical:) sweet and clear water: (As, K:) and (assumed tropical:) salt, or bitter and thick and undrinkable, water, that burns everything by its saltness. (M.) You say also رِيقَةٌ مَسُوسٌ (tropical:) Some saliva that takes away thirst. (IAar, M.) And كَلَأٌ مَسُوسٌ (assumed tropical:) Herbage that has a fattening and beneficial effect upon the animals that pasture on it. (AHn, M.) — — Also, i. q. فَادْزَهْرٌ [The bezoar-stone]: (K:) or تِرْيَاقٌ [an antidote against poison]: (M:) or both these words by which it is explained mean the same thing. (TA.) مَسَّاسَةٌ: see مَاسَّةٌ. حَاجَةٌ مَاسَّةٌ (assumed tropical:) A want difficult of accomplishment; or pressing; syn. مُهِمَّةٌ. (S, K.) — — رَحِمٌ مَاسَّةٌ (tropical:) Near relationship; (S, M, A, * K;) as also ↓ مَسَّاسَةٌ. (TA.) — — [Also, as a subst., sing. of مَوَاسٌّ, of which an ex. has been given above, (see 1,) signifying Haps of good fortune, and of evil.] مَمْسُوسٌ A man in whom is a touch, or stroke, (مَسٌّ,) of madness, insanity, or diabolical possession: (S, TA:) or mad, insane, or possessed by a devil. (AA, M, A, Mgh, K.) مسأ 1 مَسَأَ الطَّرِيقَ He went along the middle of the road; (K;) or the hard and elevated part (مَتْن) of the road. (TA.) — — مَسَأَ He was slow, or tardy. (K.) — — مَسَأَ حَقَّهُ He delayed giving him his due. (K, TA.) — — مَسَأَ القِدْرَ He stilled, or allayed, the boiling of the pot. (K.) — — مَسَأَهُ بِالقَوْلِ He soothed, or softened, him by words. (K.) — — مَسَأَ He beguiled, or deceived. (K.) — — مَسَأَ عَلَى شَىْءٍ, (K,) inf. n. مَسْءٌ, (TA,) He became accustomed, or inured to a thing. (K.) — مَسَأَ بَيْنَهُمْ and ↓ امسأ, He excited discord between them. (K, TA.) — — مَسَأَ, (S, K,) aor. مَسَأَ, (K,) inf. n. مَسْءٌ (S, K) and مُسُوءٌ, (K,) He was hard, or impudent, and rude; not caring for what one said, or did to him. (AZ, S, K.) 4 أَمْسَأَ see 1. 5 تمسّأ It (a garment) rent, or became ragged and worn out. (IB, K.) مَسْءٌ The middle of a road. (K.) [See 1, and see مِسْحٌ.] مَاسِئٌ Hard, or impudent, and rude; not caring for what one says or does to him. (AZ, S.) Perhaps مَاسٍ is from this: (see art. مسى:) or perhaps it is formed by transposition from مَائِسٌ: see art. ميس. (AM.) مسح 1 مَسَحَ شَيْئًا, aor. مَسَحَ, inf. n. مَسْحٌ; and ↓ مسّحهُ, inf. n تَمْسِيحٌ; He wiped a thing that was wet or dirty, with his hand, or passed his hand over it to remove the wet or dirt that was upon it: (L:) مَسْحٌ and تَمْسِيحٌ and ↓ تَمَسُّحٌ signifying the passing the hand over a thing that is flowing [with water or the like], or dirtied, soiled, or polluted, to remove the fluid or dirt, or soil or pollution; (L, K;) as when one wipes his head with his hand to remove water; and his forehead, to remove sweat. (L.) [It often signifies He stroked a thing with his hand; as, for instance, the Black Stone of the Kaabeh; see below.] — — مَسَحَ رَأْسَهُ مِنَ المَآءِ; and جَبِينَهُ الرَّشَحَ; He wiped his head with his hand to remove the water that was upon it; and his forehead to remove the sweat. (L.) — — مَسَحَ بِرَأْسِهِ (S) He wiped with his hand, or passed his hand closely over, his head, or a part thereof, without making any water to flow upon it: so in the Kur, v. 8; where it is said, فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُؤُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ: here أَرْجُلَكُمْ is in the acc. case as an adjunct to ايديكم; [i.e., as a third objective complement to the verb اغسلوا; not as an adjunct to رؤوسكم;] but some read أَرْجُلِكُمْ, putting it in the gen. case because of its proximity to رؤوسكم; (Jel;) [in like manner as خَرِبٍ is put in the gen. case in the phrase هٰذَا جُحْرُ ضَبٍّ خَرِبٍ, an ex. given by many of the grammarians, showing that this is allowable in prose,] notwithstanding that it is said, by Aboo-Is-hák the grammarian, that the putting a noun in the gen. case because of its proximity to a preceding noun in that case is not allowable except in poetry, when necessity requires it: (L:) the head, which is wiped, is mentioned between the arms and the feet, which are washed, to show the order which is to be observed in the purification. (Jel.) But مَسَحَ signifies both he wiped with the hand, and also he washed: so says IAth: (L:) and AZ and IKt say the like: (Msb:) you say مَسَحْتُ يَدَىَّ بالمَآءِ, meaning I washed my hands with water. (AZ, Msb.) — — مَسَحَ شَيْئًا بِالمَآءِ He wiped a thing with his hand wetted with water; passed his hand, wetted with water, over a thing. (Msb.) — — مَسَحَ البَيْتَ He compassed the House [of God, i.e. the Kaabeh: because he who does so passes his hand over the corner in which is the Black Stone]. (L.) — — مَسَحَ اللّٰهُ عَنْكَ مَا بِكَ May God remove that which is in thee! (L;) or, wash and cleanse thee from thy sins! (TA, art. مصح.) A prayer for a sick person. (L, from a trad.) — — مَسَحَهُ He anointed him or it with oil. (A.) — — مُسِحَ بِالكَرَمِ, inf. n. مَسْحٌ, (tropical:) He was characterized by somewhat, or by some sign or mark, of nobility. (L.) [See مَسْحَةٌ.] — — مَسَحَ, inf. n. مَسْحٌ, He combed and dressed hair; syn. مَشَطَ. (K.) — — مَسْحُ اللُّحِىَ [The stroking of the beards] was a sign of reconciliation. (S, O, in art. عق: see عَقُّ بِالسَّهْمِ.) — — مَسَحَهُ, or مَسَحَهُ بِالمَعْرُوفِ, i. e. بالمعروف مِنَ القَوْلِ, (L,) inf. n. مَسْحٌ; (L, K;) and ↓ مسّحهُ, (L,) inf. n. تَمْسِيحٌ; (L, K;) He spoke to him good words, deceiving, or beguiling, him therein, (L, K,) and giving him nothing. (L.) — — فُلَانٌ يَمْسَحُ رَأْسَ زَيْدٍ (tropical:) Such a one beguiles, or deceives, Zeyd. (A.) [See also 3.] — — مَسَحَ, inf. n. مَسْحٌ and تَمْسَاحٌ He lied; uttered what was false. (K.) — — مَسَحَ فِى الأَرْضِ, inf. n. مُسُوحٌ, He set forth journeying through the land, or earth: (A'Obeyd, K: *) as also مَصَحَ. (TA.) — — مَسَحَهُمْ (tropical:) He passed lightly by them, or brushed by them, without remaining by them. (L.) — — مَسِحَ, [aor. مَسَحَ,] inf. n. مَسَحٌ, The inner sides of his (a man's, S) thighs rubbed together, (S, L, K,) so as to become sore and chapped: (L:) or he had the inner side of his knee inflamed by the roughness of his garment. (L, K.) — — مَسَحَ الإِبِلَ, inf. n. مَسْحٌ (tropical:) He made the camels to journey all the day long: and he made the backs of the camels to be wounded by the saddles, and emaciated them; as also ↓ مَسَّحَهَا, inf. n. تَمْسِيحٌ: (K:) and in the latter sense you say مَسَحَ النَّاقَةَ, and ↓ مسّحها. (TA.) — — مَسَحَتِ الإِبِلُ يَوْمَهَا (tropical:) The camels journeyed all the day. (S.) مَسَحَتِ الإِبِلُ الأَرْضَ يَوْمَهَا دَأْبًا (tropical:) The camels journeyed all the day laboriously. (TA.) — مَسَحَ, (S,) inf. n. مَسْحٌ (K) and مِسَاحَةٌ, (S, K,) or the latter is a simple subst., (Msb,) (tropical:) He measured land. (S, K.) — مَسَحَ, inf. n. مَسْحٌ,

(tropical:) He cut, or severed: and he struck, or smote: (K:) he severed the neck, and the arm. (TA.) مَسَحَ عُنُقَهُ and بِعُنُقِهِن, aor. مَسَحَ, inf. n. مَسْحٌ, He smote his neck: or, as some say, severed it, or cut it through. Agreeably with both these significations مَسْحًا is rendered in the Kur, xxxviii. 32: some say that what is here meant is the wiping with the hand wetted with water: accord. to IAth, Solomon is here said to have smitten the necks and hock-tendons of the horses. (L.) [See art. طفق.] مَسَحَهُ بِالسَّيْفِ He smote him with the sword: (L:) and he cut him with the sword: (S, L:) or مَسَحَهُ signifies he struck him gently with a staff, or stick, and with a sword. (TA in art. دهن.) — — See 8. — — Also مَسَحَهُمْ He slew them. (L.) — مَسَحَهُ, (inf. n. مَسْحٌ, K,) He (God) created him blessed, (AHeyth, K,) and goodly: (AHeyth:) — — and, contr., created him accursed, (AHeyth, K,) and foul, or ugly. (AHeyth.) — مَسَحَ, (S,) inf. n. مَسْحٌ, (K,) (tropical:) Inivit feminam. (S, K.) 2 مَسَّحَ see 1, in four places. 3 ماسحهُ (tropical:) He took him by the hand; applied the palm of his hand to the palm of the other's hand. (TA.) — — (tropical:) He made a compact, or covenant, with him. (TA.) — — مَاسَحَا (tropical:) They used blandishing, soothing, or wheedling, words, one to the other, deceiving thereby; (K;) their hearts not being sincere. (TA.) You say غَضِبَ فَمَاسَحْتُهُ حَتَّى لَانَ (tropical:) He was angry, and I coaxed, or wheedled, him until he became gentle, or mild. (TA.) [See also 1.] 5 تمسّح بِالمَآءِ He washed himself with water. (A, Z.) — — تمسّح (tropical:) He performed the ablution called الوُضُوْء. (IAth.) — تمسّح بِالأَرْضِ (S, L) (tropical:) He performed the action termed التَّيَمُّم: or he made his forehead to touch the ground in prostration, without anything intervening. (L.) — — فُلَانٌ يُتَمَسَّحُ بِثَوْبِهِ (tropical:) Such a one has his garment passed over men's persons as a means of their advancing themselves in the favour of God: (L:) [i.e., he is a holy man, from the touch of whose garment a blessing is derived: see St. Matthew's Gospel, ix., 20 and 21]. فُلَانٌ يُتَمَسَّحُ بِهِ (tropical:) Such a one is a person by means of whom one looks for a blessing (يُتَبَرَّكُ بِهِ,) by reason of his excellence, (K,) and his devotion; (TA;) as though one advanced himself in the favour of God by approaching him. (L.) [See also an ex. voce رُكْنٌ.] — — فُلَانٌ يَتَمَسَّحُ (tropical:) Such a one has nothing with him, or in his possession; as though he wiped his arms with his hands: (K:) [for it is a custom of the Arabs to do thus as an indication of having nothing.] — — تمسّح He wiped himself, مِنْ شَىْءٍ to remove a thing, and بِشَىْءٍ, with a thing. (L.) [See also 1.] 6 تَمَاسَحَا (tropical:) They acted in a friendly or sincere manner, one to the other; syn. تَصَادَقَا: or they made a contract, or bargain, one with the other, and each struck the palm of the other's hand with the palm of his own hand [to confirm it], (K,) and swore to the other. (TA.) — — تَمَاسَحُوا (tropical:) They took one another by the hand. (TA.) 8 امتسح He drew a sword (K) from its scabbard; as also ↓ مَسَحَ. (TA.) مَسْحٌ i. q. بَلَاسٌ; (S, K;) i.e., A garment of thick, or coarse, hair-cloth: so in the T: and a piece of such stuff as is spread in a house or tent: (TA:) a بلاس such as is worn by monks: (Mgh:) a كِسَآء of hair-cloth: (L:) an old and worn-out garment: (Kull:) pl. أَمْسَاحٌ and مُسُوحٌ; (S;) the former a pl. of pauc., and the latter a pl. of mult. (L.) — — مِسْحٌ The main part, and middle, of a road; syn. جَادَّةٌ: (K:) pl. أَمْسَاحٌ (TA) and مُسُوحٌ. (K.) مَسَحٌ, a subst., Paucity of flesh in the posteriors and thighs; or smallness of the buttocks, and their sticking together; or paucity of flesh in the thighs; syn. رَسَحٌ. (L.) عَلَى فُلَانٍ مَسْحَةٌ مِنْ جَمَالٍ, (S, K,) or ↓ مِسْحَةٌ, (L,) (tropical:) Upon such a one there appears somewhat of beauty; (L, K;) or, some sign, or mark, or trait, of beauty: (L:) and مسحةُ كَرَمٍ, some sign, or mark, trait, or indication, of nobility; and the like: a mode of expression said, by Sh, to be used only in praise; so that you do not say عَلَيْهِ مسحةُ قُبْحٍ: (L:) but you say also بِهِ مسحةٌ مِنْ هُزَالٍ in him is somewhat, or some sign, or mark, of leanness; (L, K;) which is a phrase of the Arabs mentioned by Az. (L.) — — مَسْحَةٌ in the cheek of a horse: see صِفَاحٌ. مِسْحَةٌ: see مَسْحَةٌ. مَسِيحٌ Anointed: wiped over with some such thing as oil. (K.) — — A king. (El-'Eynee.) — — المَسِيحُ [The Messiah, the Christ, the Anointed,] Jesus, on whom be peace ! (S, Msb, K,) [correctly] an arabicized word, [from the Hebrew,] originally مَشِيحَا, with ش: (T, Msb:) but the learned differ as to this word, whether it be Arabic or arabicized: F relates, in the K, his having mentioned, in his Expos. of the Meshárik el-Anwár, fifty opinions respecting the derivation of it; and in another work he has made the number fifty-six. (TA.) — — Also, (K,) or المَسِيحُ الكَذَّابُ, (S,) or ↓ المِسِّيحُ, (K,) [The Messiah, or Christ, surnamed the Great Liar; the False Christ; Antichrist; also called] EdDejjál, الدَّجَّالُ: (S, K:) it is not allowable, however, to apply to him the appellation المَسِيحُ without restriction; wherefore one says المَسِيحُ الدَّجَّالُ [or الكَذَّابُ]; (TA;) [unless in a case like the following, in which] a poet says إِذَا المَسِيحُ يَقْتُلُ المَسِيحَ [When the true Messiah shall slay the false Messiah] (Msb.) [Many opinions respecting the derivation of the appellation thus applied are also mentioned by various authors.] — — مَسِيحٌ Sweat: (T, S, K:) so called because it is wiped off (يُمْسَحُ) when it pours forth. (T.) — — مَسِيحٌ (tropical:) A dirhem [or silver coin] of which the impression is obliterated; syn. أَطْلَسُ; (S, Msb, K;) having no impression. (Msb.) — — مَسِيحٌ (S, K) and ↓ مَسِيحَةٌ (TA) A piece of silver. (As, S, K.) — — مَسِيحٌ. (tropical:) i. q. مَمْسُوحُ الوَجْهِ, (K,) i.e., A man having one side of his face plain, without eye or eyebrow: said to apply in this sense to EdDejjál, among others. (IF, L.) — — One-eyed. (Az.) [See also أَمْسَحُ.] — — مَسِيحٌ A rough napkin, or kerchief, with which one wipes himself: (L, K:) so called because the face is wiped with it, or because it retains the dirt. (TA.) [A dusting-cloth, or dish-clout, or the like, is now called ↓ مِمْسَحَةٌ.] — — مَسِيحٌ Beautiful in the face. (TA.) — — مَسِيحٌ One who journeys or goes about much for the sake of devotion, or as a devotee; as also ↓ مِسِّيحٌ (K,) and ↓ أَمْسَحُ, (TA,) the fem. of which is مَسْحَآءُ. (K, TA.) See مَسَّاحٌ. — مَسِيحٌ (tropical:) Multum coiens; as also ↓ مَاسِحٌ. (K.) — — مَسِيحٌ Erring greatly. (TA.) — — مَسِيحٌ A great liar; one who lies much; as also ↓ مَاسِحٌ and ↓ مِمْسَحٌ (K) and ↓ تِمْسَحٌ (Lh, K) and ↓ أَمْسَحُ, (TA,) the fem. of which last is مَسْحَآءُ. (K, TA.) See مَاسِحٌ. — مَسِيحٌ Very veracious; syn. صِدِّيقٌ: (K, L, TA: in the CK صَدِيقٌ:) a meaning unknown to many of the lexicologists, and probably obsolete in their time. (L.) — مَسِيحٌ Created blessed, and goodly; (L;) created (مَمْسُوحٌ) with blessing, or prosperity: (K:) — — and, contr., created accursed, and foul, or ugly; (L;) created with unfortunateness. (K.) مِسَاحَةٌ (tropical:) Mensuration of land. (Msb.) [See also 1.] — — See also مَسِيحَةٌ. تَكْسِيرٌ i. q. ذُؤَابَةٌ, [a portion, or lock, of hair hanging down loosely from the middle of the head to the back; or the hair of the fore part of the head; the hair over the forehead; or the part whence that hair grows; or a plait of hair hanging down; &c.]: (S, L, K:) or hair that is left without its being dressed with oil or anything else: or that part of a man's head that is between the ear and the eyebrow, rising to the part below that where the sutures of the scull unite: or that part of the side of the hair upon which a man puts his hand, next to his ear: or the hair of each side of the head: pl. مَسَائِحُ: or مسائح signifies the place which a man wipes with his hand: or, accord. to As, the hair: or, accord. to Sh, the hair which one wipes with his hand, upon his cheek and his head. (L.) — — See مَسِيحٌ. — مَسِيحَةٌ A bow: (S, K:) or an excellent bow: (L.) pl. مَسَائِحُ. (S, K.) مَسَّاحٌ (tropical:) A measurer of land; (TA;) as also ↓ مِسِّيحٌ. (L.) مِسِّيحٌ and المِسِّيحُ: see مَسِيحٌ. مَاسِحٌ بِهِ He (a camel) has a fretting of the edge of the callosity upon his

breast, produced by his elbow, without making it bleed: if he make it bleed, you say بِهِ حَازٌّ: (S, L:) and he has a chafing of his arm-pit produced by his elbow, but not violent, by reason of the disease called ضَاغِط. (L.) — — See مَسِيحٌ. — — مَاسِحٌ and ↓ مَسِيحٌ A great slayer; one who slays much, or many. (Az, L.) مَاسِحَةٌ A woman who combs and dresses hair; syn. مَاشِطَةٌ. (S.) أَمْسَحُ A flat place, with small pebbles, and without plants, or herbage. (S.) — — مَسْحَآءُ A plain tract of land, with small pebbles, (S, K,) and without plants, or herbage: (S:) [ex.] مَرَرْتُ بِخَرِيقٍ مِنَ الأَرْضِ بَيْنَ مَسْحَاوَيْنِ [I passed by a depressed tract of land containing herbage between two plain tracts containing small pebbles and without herbage]: (Fr, S:) or a piece of flat ground, bare, abounding with pebbles, containing no trees nor herbage, rugged, somewhat hard, like a flat place in which camels &c. are confined, or in which dates are dried, not what is termed قُفّ, nor what is termed سَهْلَة: (ISh:) pl. مَسَاحٍ and مَسَاحى [i. e. مَسَاحَى or مَسَاحِيُّ]; pl. forms proper to substs.; as it is an epithet in which the quality of a subst. predominates. (L.) — — Also مَسْحاءُ Red land. (K.) — — مَسْحَآءُ A woman having little flesh in her posteriors and thighs; or foul, ugly, or unseemly; syn. رَسْحَآءُ. (S.) [In the K., الأَرْضُ الرَّسْحَآءُ, given as an explanation of المَسْحَآءُ, is an evident mistake for المَرْأَةُ الرَّسْحَآءُ, as observed by Freytag.] — — أَمْسَحُ, or أَمْسَحُ القَدَمِ, A man having a flat sole to his foot, without any hollow: (L:) fem. مَسْحَآءُ: (L, K:) and ↓ مَسِيحٌ, or ↓ مَسِيحُ القَدَمَيْنِ, signifies the same: and also having smooth and soft feet, without fissures or chaps, so that they repel water when it falls upon them. (L.) — — Also مَسْحَآءُ, (K,) or مسحاءُ الثَّدْيِ, (L,) A woman whose breast has no bulk. (L, K.) — — Also مَسْحَآءُ A one-eyed woman: [see also مَسِيحٌ:] and such as is termed بِخْقَآءُ, whose eye is not مُلَوَّزَة: so in [most of] the copies of the K., but in some, بِلَوْرَة: (TA:) [the meaning seems to be whose eye has no crystalline humour]. — — أَمْسَحُ A man having little flesh in his posteriors and thighs; or having small buttocks sticking together; syn. ارسح: fem. مَسْحَآءُ: pl. مُسْحٌ. (L.) — — أَمْسَح A man (S) having the inner sides of his thighs rubbing together (S, L, K) so as to become sore and chapped: (L:) or having the inner side of his knee inflamed by the roughness of his garment: (L, K:) fem. مَسْحَآءُ, and pl. مُسْحٌ. (L.) — — غَارَةٌ مَسْحَآءُ (tropical:) A hostile attack, or incursion, by a troop of horse, in which the attacking party passes lightly by the party attacked, or brushes by them, without remaining by them. (L, from a trad.) — — See مَسِيحٌ. أَمْسَح [app. used as a subst., and therefore with, or without, tenween,] A flat tract of land: pl. أَمَاسِحُ. (TA.) — — A smooth desert; or smooth waterless desert. (Lth.) أُمْسُوحٌ Any long piece of wood in a ship: (K:) pl. أَمَاسِيحٌ. (TA.) مِمْسَحٌ and مِمْسَحَةٌ: see مَسِيحٌ. مَمْسُوحُ الأَلْيَتَيْنِ Having the buttocks cleaving to the bone, and small. (L.) — — مَمْسُوحٌ A eunuch whose testicles have been extirpated. (TA.) — — عَضُدٌ مَمْسُوحَةٌ An arm, from the shoulder to the elbow, having little flesh. (TA.) — — مَمْسُوحٌ A thing foul, or ugly, and unfortunate, and changed from its proper form, or make. (TA.) [See art. مسخ.] تِمْسَحٌ A dissembler; a deceiver; (K;) one who blandishes, soothes, or wheedles, one with his words, and deceives him. (TA.) — — تِمْسَحٌ An audacious, or insolent, and wicked, or corrupt, man: (L, K:) or a great liar, who, if asked, will not tell thee truly whence he comes; who lies to thee even as to the place whence he comes. (L.) [See also مَسِيحٌ.] — — See تِمْسَاحٌ. تِمْسَاحٌ, (S, Msb, K,) and ↓ تِمْسَحٌ, (Msb, K,) the latter app. a contraction of the former, (Msb,) [The crocodile]; a well-known aquatic animal, (S,) a creature like the tortoise, of great size, found in the Nile of Egypt and in the river Mihrán, (K,) which is the river of Es-Sind; (TA;) or [rather] resembling the وَرَل about five cubits long, and less; that seizes men and oxen, and dives into the water with them and devours them: pl. of the former تَمَاسِيحٌ, and of the latter تَمَاسِحُ. (Msb.) مسخ 1 مَسَخَهُ, (S, K,) aor. مَسَخَ, (K,) inf. n. مَسْخٌ, (S,) He transformed him, or metamorphosed him, (S, Msb, K,) into a worse, or more foul, or more ugly, shape. (S, K.) Ex. مَسَخَهُ اللّٰهُ قِرْدًا God transformed him into an ape. (S, K.) [See Kur, xxxvi. 67.] — — مَسَخَ شِعْرًا He took and transformed poetry; accord. to the most common usage, by the substitution of what is synonymous with the original, wholly or partly; but sometimes by altering the meanings. (M, F.) See 1 (last sentence) in art. سلخ. — — مَسَخَ الكَاتِبُ The writer corrupted what he wrote by changing the diacritical points and altering the meaning. (Msb.) — — مَسَخَ النَّاقَةَ, (L, K,) aor. مَسَخَ, inf. n. مَسْخٌ, (L,) (tropical:) He rendered the she-camel lean, and wounded her back, by fatigue and use: (A'Obeyd, L, K:) as also مَسَّخَ. (L.) — — مَسُخَ, [aor. مَسُخَ,] inf. n. مَسَاخَةٌ (assumed tropical:) It (flesh-meat, and fruit,) was, or became, tasteless, or insipid: it (food) had no salt nor colour nor taste: and, sometimes, it was between sweet and bitter. (L.) — — مَسَخَ طَعْمَهُ (assumed tropical:) It caused its taste to depart; took away its taste. (S.) 4 امسخ It (a humour) became dissolved. (L, K.) 7 إِمَّسَخَتِ العَضُدُ, [or إِنْمَسَخَت, the original form,] The arm, between the shoulder and the elbow, became lean. (L.) إِنْمِسَاخُ حَمَاةِ الفَرَسِ Lankness of the muscle of the thigh (ساق) called] the حماة of the horse (S, K) is disliked. (S.) [In some copies of the S, this is omitted.] مَسْخٌ and ↓ مَسِيخٌ, (L, K,) [the former originally an inf. n., and therefore used as sing. and dual and pl. without alteration, though مُسُوخٌ is used as a pl. by late writers, (see De Sacy's Chrest. Ar., ii. 273,)] the latter of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (L,) Transformed, or metamorphosed, into a worse, or more foul, or more ugly, shape. (L, K.) Ex. الجَانُّ مَسْخُ الجِنِّ The Jánn, which are slender serpents, are the transformed of the Jinn, or Genii; like as certain persons of the Children of Israel were transformed into apes. [See Kur, ii. 61.] (L, from a trad.) — — Also, the ↓ latter, Deformed; rendered ugly in make, or form. (K.) Hence, some say, the appellation of الدَّجَّالُ ↓ المَسِيخُ [more commonly المَسِيحُ الدَّجّان, q. v.]. (TA.) — — Also, the same, (tropical:) A man having no beauty. (S, K.) — — And (assumed tropical:) Weak and stupid: (K:) also an epithet applied to a man. (TA.) — — And (assumed tropical:) Flesh-meat, (S, L, K,) and fruit, (L, K,) that has no taste; tasteless; insipid: (S, L, K:) or, applied to food, that has no salt nor colour nor taste: and sometimes, that is between sweet and bitter. (L.) El-Ash'ar Er-Rakabán, of the tribe of Asad, a Jáhilee, says, addressing a man named Ridwán, (L,) مَسِيخٌ مَلِيخٌ كَلَحْمِ الحُوَا رِ لَا أَنْتَ حُلْوٌ وَلَا أَنْتَ مُرٌّ [Tasteless, insipid, like the flesh of a new-born camel, thou art not sweet nor art thou bitter]. (S, L.) مَسْخٌ Leanness of the arm, between the shoulder and the elbow. (L.) مَسِيخٌ: see مَسْخٌ. مَاسِخِيٌّ A bow-maker. (S, L, K.) AHn says, that مَاسِخَةُ, a man of the tribe of Azd, of Es-Saráh, is asserted to have been a bowmaker: and Ibn-El-Kelbee says, that he was the first of the Arabs who made bows; that the people of Es-Saráh who made bows and arrows were numerous, because of the abundance of trees in their district, and hence every bowmaker in after times received the above appel-lation. (L.) — — مَاسِخِيَّةٌ (L, K) and مَاسِخِيَّاتٌ (S, L) Bows: so called in relation to the abovementioned bow-maker, Másikhah of the tribe of Azd: (S, L, K:) Másikhah was his surname, and his name was Nubeysheh the son of El- Hárith, one of the sons of Nasr the son of Azd. (TA.) هُوَ أَمْسَخُ مِنْ لَحْمِ الحُوَارِ [He, or it, is more tasteless, or insipid, than the flesh of the newborn camel]: i.e., he, or it, has no taste. A proverb. (S.) مَمْسُوخٌ A horse, having little flesh in the rump, or buttocks: and مَمْسُوخَةُ العَجُزِ A woman having little flesh in her posteriors: (K:) but the more approved pronunciation is with ح. (TA.) مسد 1 مَسَدَ, aor. مَسُدَ, (S, M, L,) inf. n. مَسْدٌ, (S, M, L, K,) He twisted a rope: (M, L, K:) or he twisted it well. (ISk, S, L.) — — مَسَدَ, aor. مَسُدَ, (M, L,) inf. n. مَسْدٌ, (S, M, L, K,) He pursued a

journey laboriously, or with energy; or he held on, or continued, the journey; syn. أَدْأَبَ السَّيْرَ, (S, M, L, K,) by night: (S, M, L:) or he journeyed on continually, whether by night or by day: (M, L:) because the so journeying renders an animal lean, or lank. (Lth, L.) — — مَسَدَ, aor. مَسُدَ, [inf. n. مَسْدٌ,] (tropical:) It (leguminous herbage, A, or continued travel, Lth) rendered an animal lean, lank, light of flesh, slender, or lank in the belly. (Lth, A, L.) El-'Abdee says, describing a she-camel, and likening her to a wild bull, يَمْسُدُهُ القَفْرُ وَلَيْلٌ سَدِى The bare and waterless desert renders him lean, &c., and dewy night. (L.) — — مُسِدَ, inf. n. مَسْدٌ, (tropical:) It (the belly) was, or became, soft, of small dimensions, even, and without any ugliness. (M, L.) — — The following expression of Ru-beh, يَمْسُدُ أَعْلَى لَحْمِهِ وَيَأْرِمُهْ means (tropical:) It (the milk of camels) strengthens the upper parts of his flesh, (referring to a pastor, not to an ass, as J says, IB, L,) and renders it, firm. (L.) — — حَسَنَةُ المَسْدِ, applied to a damsel, (tropical:) i. q. مَمْسُودَةٌ, q. v. (S, L.) مَسَدٌ The fibres that grow at the roots of the branches of the palm-tree; syn. لِيفٌ: (S, A, L:) you say حَبْلٌ مِنْ مَسَدٍ a rope, or halter, of those fibres: (S, A:) also, مَسَدٌ alone signifies a rope of those fibres: (S, M, L, K:) or, of those of the [kind of palm-tree called] مُقْل: (Zj, L, K:) or, of the leaves of the palm-tree: or, of the soft hair of the camel: (S, M, L: [see an ex. voce زَاهِقٌ:]) or, of other hair: or, of wool: or, of hides: (M, L:) or, of camels' hides: (S, L:) or, of plants: or, of the bark of a tree: (L:) or, of any thing: (M, L, K:) or a plaited rope, firmly twisted, (M, L, K,) of any of the materials above mentioned: (M, L:) applied to a rope, it is for مَمْسُودٌ; and is thus similar to نَفَضٌ, meaning ما نُفِضَ: (L:) pl. أَمْسَادٌ and مِسَادٌ. (M, L, K.) حَبْلٌ مِنْ مَسَدٍ in the Kur, cxi., last verse, is said to mean A chain seventy cubits in length, whereby the woman upon whose neck it is to be put shall be led into hell, (Zj, T, M, L,) firmly twisted of iron; as though it were a rope of iron strongly twisted. (L.) — — مَسَدٌ مُغَارٌ (tropical:) A back compact like a rope strongly twisted. (M, L.) — — مَسَدٌ An iron axis of a pulley. (M, L, K.) مِسَادٌ, a dial. form of مِسْأَبٌ; (S, L, K;) i. e., A skin for clarified butter: and one for honey: (S, M, L:) a black skin for wine &c. (AA, L.) سَاقٌ مَسْدَآءُ (tropical:) An even, and a goodly, or beautiful, shank. (M, L.) مَمْسُودٌ (tropical:) A man of well-turned, compact, and slender, make; syn. مَجْدُولُ الخَلْقِ; (S, L, K;) i. e., light of flesh; or tall and slender; or of goodly stature; syn. مَمْشُوقٌ; as though twisted; (TA:) a belly soft, of small dimensions, even, and having in it no ugliness. (M, L.) مَمْسُودَةٌ, applied to a damsel; (S, K;) the same as the masc. applied to a man; (L, K;) slender; or light of flesh; or tall and slender; or of goodly stature: (L, M:) and, applied to a woman, compact in make; of well-knit frame. (L.) مسر &c. See Supplement مش 1 مَشَّ, (S, A,) aor. مَشُ3َ, (S,) inf. n. مَشٌّ, (S, A, K,) He wiped his hand with a thing, (S, A, K), or with a rough thing, (As, S,) and with a napkin, (A,) to cleanse it, (S, A, K,) and to remove its greasiness. (As, S, A, K.) [See an ex. in a verse cited voce مُضَهَّبٌ.] You say also, مَشَّ أُذُنَهُ, and بِأُذُنِهِ, He wiped his ear. (TA.) And أَمْشُشْ مُخَاطَكَ Wipe thou away the mucus of thy nose. (TA.) — — (tropical:) He wiped an arrow, and a bow-string, with his garment, to make it soft. (A, TA. *) — مَشَّ, (Lth, A, Mgh,) [aor. and] inf. n. as above, (K,) He sucked, (Lth, A, Mgh,) a bone, (A,) or the heads, or extremites, of bones, (Mgh, K,) [i. e.] what are termed مُشَاش, they being chewed; (Lth;) as also ↓ تمشّشهُ, (Lth, A, K,) and ↓ امتشّهُ, and ↓ مَشْمَشَهُ, of which last the inf. n. is مَشْمَشَةٌ: (TA:) and (TA) تمشّش ↓ العَظْمَ he ate the مُشَاش [q. v.] of the bone: or he sucked the whole of it; or extracted its marrow; syn. تَمَكَّكَهُ: (S, TA:) and ↓ مشّشهُ, (TK,) inf. n. تَمْشِيشٌ, (K,) he extracted its marrow; (K, * TA;) as also ↓ امتشّهُ. (TA.) — — مَشَّ النَّاقَةَ, (S,) inf. n. as above, (K,) (assumed tropical:) He milked the she-camel leaving some of the milk in the udder: (S, K: *) and مَشٌّ also signifies (assumed tropical:) the milking to the uttermost; and so ↓ إِمْتِشَاشٌ: (TA:) you say, امتشّ ↓ مَا فِى الضَّرْعِ (assumed tropical:) he took, (K,) i. e. milked, (TA,) all that was in the udder. (K, TA, from Ibn-'Abbád.) — — هُوَ يَمُشُّ مَالَ فُلَانٍ, (A, TA,) inf. n. as above, (K,) (tropical:) He takes the property of such a one, thing after thing; (A, K, TA;) as also يَمُشُّ مِنْ مَالِهِ: (TA:) or the latter, (accord. to one copy of the S,) or يَمْتَشُّ من ماله ↓, (accord. to other copies of the S, and the TA,) he obtains of his property. (S, TA.) 2 مَشَّ3َ see 1. 4 امشّ, (K,) inf. n. إِمْشَاشٌ, (TA,) It (a bone) had in it what might be sucked, or extracted; i. e., (TA,) had in it marrow. (K, TA.) 5 تَمَشَّ3َ see 1, in two places. 8 امتشّ: see 1, in five places. — — Also, (tropical:) He performed the purification termed إِسْتِنْجَآء (IAar, A, K) with a piece of stone or a lump of dry clay or loam. (IAar, K.) R. Q. 1 مَشْمَشَ: see 1. مُشَاشٌ The heads of bones, (S, Mgh, K,) that are soft, (S,) that may be chewed, (S, K,) or that are sucked: (Mgh:) or soft bones: (A:) or the heads of bones such as the knees and elbows and shoulder-bones: (A'Obeyd:) and the bone within a horn: (Mgh:) sing. [or rather n. un.] with ة: (S, K,) which is also said to signify the prominent part of the shoulder-bone. (TA.) رَجُلٌ هَشُّ المُشَاشِ رِخْوُ المَغْمَزِ (tropical:) [lit. A man soft, or fragile, in the heads of the bones, flabby where he is felt or pressed,] denotes dispraise. (TA.) — — (tropical:) The soul, or spirit; syn. نَفْسٌ. (S, K.) You say فُلَانٌ طَيِّبُ المُشَاشِ (tropical:) Such a one is generous in soul, or spirit. (S, A. *) نَهِشُ المُشَاشِ, applied by Aboo-Dhu-eyb to a horse, means (tropical:) Light, or quick, in spirit, or in the bones, or in the legs. (S, TA.) — — (tropical:) Natural disposition. (K, TA.) You say, فُلَانٌ لَيِّنُ المُشَاشِ (tropical:) Such a one is good in natural disposition; one who abstains from coveting. (TA.) — — (tropical:) Origin. (K, Ibn-'Abbád.) So in the saying انه لكريم المُشَاشِ (tropical:) Verily he is of generous origin: (Ibn-'Abbád, TA:) or this means (tropical:) verily he is a lord, or chief. (A, TA.) [And similar to this is the saying] ↓ هُوَ فِى مُشَاشَةِ قَوْمِهِ (tropical:) He is among the best of his people. (A, * TA.) — — (assumed tropical:) Light, sharp, or quick, and who does much service in journeying and at home: (K:) or (assumed tropical:) light in spirit: or (assumed tropical:) one who is a light burden (خَفِيفُ المَؤُونَةِ) to him who consorts with him: or (assumed tropical:) sharp or quick in motions: and, as some say, خَفِيفُ المَشَاشِ means (assumed tropical:) one who does much service in journeying and at home: so accord. to Ibn-'Abbád. (TA.) مَشُوشٌ A napkin, (S, A,) or rough napkin, (TA,) or thing with which to wipe the hand. (S, K.) See 1, first signification. مُشَاشَةٌ: see مُشَاشٌ, in two places. مِشْمِشٌ, (S, K,) in the dial. of El-Basrah, (TA,) and ↓ مَشْمَشٌ, (AO, S, K,) in the dial. of El-Koofeh, (TA,) [The apricot;] a certain thing that is eaten; (S;) a well-known fruit; (K;) called in Persian زَرْدُ آلُو [or زَرْدٌ آلُو]; (TA.) than which few things are found more productive of cold, or coolness, to the stomach, and befouling, and weakening: (K:) some, (K,) namely, the people of Syria, (TA,) apply this appellation to the إِجَّاص [which with others signifies the plum; but with them, the pear]: (K:) so says Lth: and some of the people of Syria pronounce it [مُشْمُسٌ,] with damm. (TA.) مشت مُشْتٌ [The fist; the hand clinched: a Persian word arabicized]. (Mgh, in art. نشر.) [See an ex. voce تَوٌّ, where it has a redundant ن affixed to it.] مشج 1 مَشَجَ, aor. مَشُجَ, inf. n. مَشْجٌ, He mixed, or confused, syn. خَلَطَ, (K,) one thing with (بِ) another. (TK.) — — مَشَجَ بَيْنَهُمَا He made a confusion, or disturbance, (خَلَّطَ,) between them two. (S.) مِشْجٌ and مَشَجٌ and مَشِجٌ: see مَشِيجٌ. مَشِيجٌ (S, K) and ↓ مَشَجَ (K) and like كتف in its two dial. forms, (فِى لُغَتَيْهِ, K accord. to the TA,)

i. e., ↓ مَشِجٌ and ↓ مِشْجٌ, or like كَتِفٌ in a dial. of little authority, (فِى لُغَيَّةٍ, CK and a MS. copy of the K.) [See مَشْيُوحَآءُ, in art. شيح.] A thing mixed, or confused: (S, K:) or any two things mixed together: or any two colours mixed together: or what is a mixture of red and white: (TA:) pl. (of all the above forms, TA) أَمْشَاجٌ. (S, K.) — — نُطْفَةٌ أَمْشَاجٌ, occurring in the Kur, lxxvi. 2, [A drop consisting of] mixtures; meaning the sperma genitale, because it is a mixture of various kinds: (ISk:) or [a drop consisting of] mixtures of sperma genitale and blood: (Zj:) or [a drop consisting of] the sperma genitale of the man mixed with that of the woman and with her blood. (S, K.) — — Also أَمْشَاجٌ What collect together in the navel. (K.) مشر See Supplement مشط 1 مَشَطَ الشَّعَرَ, aor. مَشُطَ and مَشِطَ, (M, Msb,) inf. n. مَشْطٌ, (M, Msb, K,) He combed the hair; loosed and separated it with the comb; or combed and dressed it; syn. رَجَّلَهُ, (M, K, *) or سَرَّحَهُ: (Msb:) and ↓ مشّطهُ signifies he did so much. (Msb.) You say also مَشَطَتِ المَاشِطَةُ المَرْأَةَ, aor. مَشُطَ, inf. n. as above, [The ماشطة combed, or combed and dressed, the woman's hair.] (S, TA.) — — Hence, (TA,) دَائِمُ المَشْطِ is applied to (tropical:) A blandisher, or coaxer. (K, TA.) — مَشْطٌ also signifies The act of mixing. (Fr, K.) You say, مَشَطَ بَيْنَ المَآءِ وَاللَّبَنِ [He mixed together the water and the milk]. (TA.) 2 مَشَّطَ see 1. 8 امتشط He combed, or combed and dressed, his hair: (Msb, K: *) [and in like manner,] you say of a woman, امتشطت. (S, TA.) مَشْطٌ: see what next follows. مُشْطٌ (S, Msb, K,) and ↓ مِشْطٌ, (Msb, K,) but the latter disapproved by IDrd, (TA,) and ↓ مَشْطٌ, (K,) and accord. to some with each of the three vowels to the ش, but this requires consideration [in other cases than those here following], (MF,) and ↓ مُشُطٌ (Ks, K) and ↓ مُشُطٌّ (AHeyth, K) and ↓ مَشِطٌ (K) and ↓ مِمْشَطٌ, (IB, K,) of all which the first is the most chaste, (TA,) A comb: pl. أَمْشَاطٌ (S, Msb, K,) and مِشَاطٌ. (IB, K.) — — مُشْطٌ مِنَ الحَدِيدِ A curry comb (مِحَسَّةٌ): so called by a poet because it has teeth like the مُشْط. (TA, art. نمص.) — — Also مُشْطٌ (tropical:) [An upright loom;] a loom with which one weaves, set upright: (K, TA:) pl. أَمْشَاطٌ. (TA.) You say ضَرَبَ النَّاسِجُ بِمِشْطِهِ and أَمْشَاطِهِ (tropical:) [app. meaning The weaver wove with his upright loom and his upright looms]. (TA.) — — (tropical:) [The metatarsal bones;] the سُلَامَيَات of the upper part of the foot; (S, K;) i. e. the slender bones spread upon the foot, exclusive of the toes; [also called, more particularly, or perhaps only called, مُشْطُ الرِّجْلِ or مُشْطُ القَدَمِ:] pl. أَمْشَاطٌ. (TA.) You say, اِنكَسَرَ مُشْطُ قَدَمِهِ (tropical:) [His metatarsal bones broke]. (TA.) And قَامُوا عَلَى أَمْشَاطِ أَرْجُلِهِمْ (tropical:) [They stood upon their metatarsal bones]. (TA.) — — مُشْطُ الكَتِفِ (assumed tropical:) The wide bone of the scapula: (S:) or a wide bone thereof: (K:) or the wide flesh thereof: (T, TA:) — — مُشْطٌ also signifies (assumed tropical:) A certain mark made with a hot iron upon camels, (K,) in the form of a comb, (Sb, TA,) upon the body, and the neck, and the thigh. (Aboo-'Alee, TA.) مِشْطٌ: see مُشْطٌ. مَشِطٌ: see مُشْطٌ. مُشُطٌ: see مُشْطٌ. مِشْطَةٌ A mode, or manner, of combing, or of combing and dressing the hair. (S, * TA.) لِمَّةٌ مَشِيطٌ A lock of hair descending below the lobe of the ear combed, or combed and dressed; i. q. ↓ مَمْشُوطَةٌ. (S, TA.) مُشَاطَةٌ What falls, of hair, on the occasion of combing, or combing and dressing it. (S, * Msb, K. *) مِشَاطَةٌ The art, or occupation, of the مَاشِطَة. (K.) مَشَّاطٌ A comb-maker. (TA.) — — See also مَاشِطَةٌ, in two places. مَاشِطَةٌ [A female comber, or comber and dresser, of the hair;] (S;) a female who combs the hair, or combs and dresses it, well; (K;) and [in like manner] ↓ مَشَّاطَةٌ a girl who performs well the art of combing, or combing and dressing, the hair. (TA.) And one of the post-classical writers has used in his poetry the epithet ↓ مَشَّاطٌ [applied in like manner to a man or boy]. (TA. أَمْشَطُ: see مُشْطٌ. مِمْشَطٌ: see مُشْطٌ. مَمْشُوطٌ: fem. with ة: see مَشِيطٌ. — — بَعِيرٌ مَمْشُوطٌ (assumed tropical:) A camel marked with the mark termed مُشْط; (K;) as also ↓ أَمْشَطُ. (TA.) مشظ &c. See Supplement مص 1 مَصَّهُ, (A, Msb,) first pers. مَصِصْتُ, (S, M, Msb, K,) aor. يَمَصُّ; (S, Msb, K;) and first pers. مَصَصْتُ, aor. يَمُصُّ; (Msb, K;) but the former is the more chaste; (T, Msb, TA,) inf. n. مَصٌّ; (S, M, Msb;) [He sucked it; or sucked it in; or sipped it, i. e.] he drank it (namely water, A, or a thing, S, M,) with a minute draught, (شُرْبًا رَقِيقًا: so in a copy of the A, and in the CK,) or with a gentle draught: (شُرْبًا رَفِيقًا: so in some copies of the K, and in the TA:) or he took it (namely a small quantity of a fluid) by drawing in the breath: and whether شَرِبَ may be used to denote this, as it is in the K, requires consideration: (MF:) or i. q. رَشَفَهُ: (S, K, art. رشف:) or i. q. تَرَشَّفَهُ: (M:) رَشْفٌ signifies the "taking" water "with the lips;" and is more than مَصٌّ: (Msb, art. رشف:) and ↓ امتصّهُ signifies the same; (S, M, A, Msb, K;) and so ↓ تمصّصهُ: (M, A:) or the last signifies he did so leisurely. (S, K.) You say, امتصّ ↓ الرُّمَّانَ, i. e. مَصَّهُ [He sucked the pomegranate]; and so of other things. (TA.) And مَصَّ الجَارِيَةَ He sucked the damsel's saliva from her mouth. (IAar, in L, art. مصد.) And مَصَّ Mا LضنّاّUأناا ّّ (tropical:) He obtained a little of worldly goods. (TA.) 4 امصّهُ [He made him to suck: or he gave him to suck]. (S, A, K.) You say أَمْصَصْتُهُ المَآءَ (A) or الشَّىْءَ (S) [I made him to suck, or I gave him to suck, the water, or the thing]. — — (tropical:) He said to him يَا مَصَّانُ, q. v. (S, * A, TA.) You say, هُوَ يُمِصُّهُ وَيُبَظِّرُهُ. (K, art. بظر, which see in the present work.) 5 تَمَصَّ see 1, in which two explanations of it are given. 8 إِمْتَصَ see 1. in two places. R. Q. 1 مَصْمَصَ, (S, A,) or مَصْمَصَ فَاهُ, (M, TA,) inf. n. مَصْمَصَةٌ, (S, M, K,) [He rinsed his mouth with water; he agitated water in his mouth; syn. مَضْمَضَ: (M:) or he did so with the extremity of his tongue, (S, M, K,) or with the fore parts of his mouth; (A;) whereas the latter signifies he did so with his mouth altogether; (S, M, A;) the difference between مَصْمَصَةٌ and مَضْمَضَةٌ being similar to that between قَبْصَةٌ and قَبْضَةٌ: (S, M:) the former is mentioned in a trad. as being done after drinking milk; but not after eating dates. (S.) You say also, مَصْمَصَ الإِنَآءَ He washed the vessel; (ISk, S, M;) as also مَضْمَضَهُ: (ISk, Yaakoob, M:) or he washed out, or rinsed, the vessel; he put water into the vessel, and shook it, to wash it; (As, TA;) he poured water into the vessel, and then shook it, without washing it with his hand, and then poured it out. (Aboo-Sa'eed, TA.) And مَصْمَصَ الثَّوْبَ He washed [or rinsed] the garment, or piece of cloth. (M, TA.) مُصَّةٌ: see what next follows. مُصَاصٌ What is sucked from, or of, a thing; (M, TA;) as also ↓ مُصَاصَةٌ. (M, A, TA.) You say, طَابَتْ مُصَاصَتُهُ فِى فَمِى What was sucked from it, or of it, was good, or sweet, or pleasant, in my mouth. (A.) — — [And hence,] The pure, or choice, part of anything; (S, K;) as also ↓ مُصَامِصٌ: (K:) and (S) the purest, or choicest, (S, M,) of a thing; as also ↓ مُصَاصَةٌ and ↓ مُصَامِصٌ. (M.) And المَالِ ↓ مُصَّةُ signifies the same as مُصَاصُهُ, (K, TA,) i. e. The pure, or choice part of property, or of the property. (TA.) You say, فُلَانٌ مُصَاصُ قَوْمِهِ, (S, M,) and ↓ مُصَاصَتُهُ, (M,) Such a one is the purest in race, or lineage, of his people: and in like manner you say of two, and of more, and of a female. (S, M.) And هُوَ مِنْ مُصَاصِ قَوْمِهِ [He is of the purest, or choicest, of his people]. (A.) — — Also, Pure, or choice, applied to حَسَب [or grounds of pretension to respect, &c.]; as also ↓ مُصَامِصٌ. (A.) You say also, إِنَّهُ لَمُصَامِصٌ فِى قَوْمِهِ Verily he is distinguished, or characterized, by pure grounds of respect among his people. (K, * TA.) — — Also, The origin, source, or place of origination, of a thing. (M, TA.) You say, هُوَ كَرِيمُ المُصَاصِ He is generous, or noble, in respect of origin. (TA.) Accord. to Lth, مُصَاصُ القَوْمِ signifies The original source of the people: and the most excellent of their middle class. (TA.) مَصُوصٌ A certain kind of food, (S, K,) of flesh-meat, cooked, and steeped in vinegar; (K;) or, as some say, steeped in vinegar, and then cooked: (TA:) or of the flesh of birds particularly: (K:) pronounced by the vulgar with damm to the م: (S:) but what is said in the Nh implies that it is with damm; for it is there said,

"and it may be with fet-h to the م. " (TA.) مُصَاصَةٌ: see مُصَاصٌ, in four places. مَصُوصَةٌ: see مَمْصُوصَةٌ. مَصَّاصٌ: see what next follows. مَصَّانٌ A cupper; because he sucks; (M, TA;) and so ↓ مَصَّاصٌ: (K, voce حَجَّامٌ, which is its syn.:) fem. of the former with ة. (M.) — — A man who sucks his ewes or she-goats; by reason of his meanness, or ungenerousness: (A'Obeyd, S, K:) i. e. who sucks from their udders with his mouth; lest the sound of the milking should be heard; as also, ↓ مَاصٌّ; (TA;) and so مَلْحَانُ and مَكَّانُ. (A'Obeyd, TA.) [But in the TA it is written مَصَّانُ, without tenween; and so in two copies of the S.]) — — يَا مَصَّانُ, [said to a man,] and يَا مَصَّانَةُ, to a female, denote vituperation, meaning (tropical:) O sucker (مَاصّ S, K) of such a thing, (S, TA,) i. e. (TA) of the بَظْر [q. v.], (K, TA,) of thy mother: (S, K, TA:) or the meaning is O sucker (رَاضِع) of the ewes or she-goats: (K:) ISk says, (TA,) you should not say ↓ يَا مَاصَّانُ: (S, TA:) but Ibn-'Abbád says, (TA,) one says وَيْلِى عَلَى مَاصَّانَ بْنِ مَاصَّانٍ, and ↓ مَاصَّانَةَ بْنِ مَاصَّانَةَ, (K, TA,) meaning [Alas for me, on account of] the mean, or ungenerous, the son of the mean, or ungenerous! (TA.) مُصَّانٌ, with damm, The sugar-cane; [because it is sucked.] (IKh, IB.) مُصَامِصٌ: see مُصَاصٌ, in four places. مَاصٌّ, act. part. n. of 1: see مَصَّانٌ, in two places. مَاصَّانُ and مَاصَّانَةُ: see مَصَّانٌ. وَظِيفٌ مَمْصُوصٌ (tropical:) A slender pastern; (K, TA;) as though it were sucked. (TA.) And مَمْصُوصَةٌ (M, A) and مَصُوصَةٌ (AZ, ISk, K) (tropical:) A woman emaciated (AZ, ISk, M, A, K) by reason of a disease infecting her; (AZ, ISk, M;) as though she were sucked. (M, TA.) مصت 1 مَصَتَ, ([aor. مَصُتَ,] inf. n. مَصْتٌ TA,) Inivit puellam: [K:) dial. form of مصد. (TA.) — — مَصَتَ النَّاقَةَ He laid hold upon the womb of the camel, and put in his hand, and extracted the water [i. e. the semen injected into it]. (M, K.) [See also مَسَطَ.] — — مَصَتَ المِعَى He squeezed out what was in the intestine, or gut, with his fingers. (TA.) — — مَصَتَ It (herbage) purged cattle; or relaxed them in the bowels. (Marg. note in a copy of the S.) — — مَصَتَ He squeezed an ulcer, so as to express the matter. (Marg. note in a copy of the S) — — مَصَتَ He sucked saliva. (Marg. note in a copy of the S.) مصح 1 مَصَحَ, aor. مَصَحَ, inf. n. مُصُوحٌ (and مَصْحٌ, TA), He, or it, (a thing, S,) went away; passed away; departed. (S, K.) — — It finished; came to an end; ceased. (S, K.) — — It (a garment) became old and worn-out. (S, K.) — — It (a plant) became faded in its blossoms. (S, K.) — — Also, inf. n. مُصُوحٌ, It (a blossom) faded; or lost its colour. (AHn.) — — مَصَحَ, (inf. n. مُصُوحٌ, TA,) It (the shade) became short. (S, K.) — — مَصَحَ, inf. n. مُصُوحٌ, It (an udder) ceased to have milk. (TA.) — — It (the milk of a camel) ceased; passed away. (S, K.) — — مَصِحَ, aor. مَصَحَ, It (shade) became deficient and thin. So accord. to the K; but in other lexicons, the verb, with reference to shade, is مَصَحَ. (TA.) — — مَصَحَ, inf. n. مُصُوحٌ, It (a writing) became obliterated, or nearly so. (TA.) — — It (a dwelling) became obliterated; or its vestiges became effaced. (TA.) — — مَصَحَ بِهِ, (S, K,) and ↓ أَمْصَحَهُ, (IB,) He took away, carried off, or went away with, it; or caused it to go, go away, or pass away. (S, IB, K.) — — مَصَحَ فِى الأَرْضِ, inf. n. مَصْحٌ, He set forth journeying through the land, or earth: as also مَسَحَ. (ISd.) 4 أَمْصَحَ see 1. أَمْصَحُ Deficient and thin shade. (K.) مصخ 1 مَصَخَ, aor. مَصَخَ, (L,) inf. n. مَصْخٌ; and ↓ امتصخ and ↓ تمصّخ; (L, K;) He pulled away a thing (L, K) from the inside of another thing, (L,) and took it: (K:) and مَصَخَ and ↓ امتصخ he pulled away an أُمْصُوخَة of the kind of plant called ثُمَام, or of that called نَصِىّ, (S, L,) from within another امصوخة thereof, (L,) and took it: (S, L:) and ↓ تمصّخ he pulled out the white pith called امصوخة of the بَرْدِىّ. (AHn, L.) — مَصَخَ, inf. n. مَصْخٌ, a dial form of مَسَخَ, q. v. (L, K. *) 4 امصخ It (a plant of the kind called ثُمَام) put forth its أَمَاصِيخ [pl. of أُمْصُوخَة, q. v.] (K.) 5 تَمَصَّخَ see 1 in two places. 7 إِمَّصَخَ, inf. n. إِمِّصَاخٌ, It (a child) became disunited from its mother; (K;) i. e., from the belly of its mother. (L, TA.) 8 امتصخ, It (a thing) became disunited from (عَنْ) another thing. (TA.) — — See 1 in two places. مَصُوخَةٌ A ewe or she-goat whose udder is flaccid at the base; (T, K;) as though it were disunited (امتصخت, i. e. انفصلت,) from the belly. (T, L.) مُصَّاخٌ A certain plant having coats (قُشُور) like the onion; (K;) of which Az says, I have seen, in the desert, a plant called مُصَّاخٌ and ثُدَّاءٌ having coats (قشور), one above another; whenever one peels off one أُمْصُوخة (or coat) there appears another; and its coats (قشور) are an excellent fuel: the people of Haráh (هراة) call it دليزاذ. (L.) أُمْصُوخَةٌ A sheath or coat, of a plant, enveloping, or surrounding, another sheath or coat, and the latter another, and so on: (T, L:) a خُوصَة of the kind of plant called ثُمَام, (S, K,) and of that called نَصِىّ; (S;) what is plucked from the نصىّ, like a rod; (AHn;) [i. e., a sheath of the ثمام or the نصىّ;] there is a species of the ثمام having no leaves properly so called, its leaves being sheaths (أَنَابِيب) set one into another, each sheath (أُنْبُوبَة) of which is called امصوخة, and when it is pulled away it comes forth from the inside of another, as though it were a stopper taken out from a vessel in which collyrium (كُحْل) is kept: (Lth:) pl. أَمْصُوخٌ and أَمَاصِيخُ: (S, K:) the former is a lexicological pl., [or rather a coll. gen. n., of which امصوخة is the n. un.,] and the latter is the proper pl. (TA.) — — Also, The white pith of the بَرْدِىّ. (AHn.) مصد 1 مَصَدَهَا, aor. مَصُدَ, (M,) inf. n. مَصْدٌ, (S, M, L, K,) He sucked her breast (Lth, S, M, L, K) in a certain manner. (S, M, L.) You say, قَبَّلَهَا فَمَصَدَهَا He kissed her and sucked her breast. (Lth, L.) — — مَصَدَهَا, (IAar, L,) inf. n. مَصْدٌ; (IAar, L, K;) He sucked her (a damsel's) saliva from her mouth; like مَصَّهَا, and رَشَفَهَا, and رَقَّهَا: (IAar, L:) and مَصَدَ he sucked (IAar, S, L, K) saliva. (IAar, S, L.) — — مَصَدَهَا, (S, M, L,) aor. مَصُدَ, (M,) inf. n. مَصْدٌ, (S, M, L, K,) Inivit eam, (S, M, L, K,) quodam modo; (M;) scil, ancillam suam. (L); as also مَزَدَهَا, inf. n. مَزْدٌ. (M.) — مَصَدَ, inf. n. مَصْدٌ, He brought under; subdued; rendered submissive; syn. ذَلَّلَ. (K.) مَصْدٌ Thunder. (L, K.) — — مَصْدٌ Rain: (L:) and with ة, a shower of rain; a rain: you say, مَا أَصَابَتْنَا العَامَ مَصْدَةٌ, (and مَزْدَةٌ, TA,) Not a rain has fallen on us this year. (M, L, K.) — — مَصْدٌ Intenseness of cold; (Kr, M, L, K;) as also ↓ مَصَدٌ: (K:) or, simply, cold; (Er-Riyáshee, L;) as also ↓ مَصْدَةٌ. (S, M.) And, contr., Intenseness of heat: (Kr, M, L, K:) and ↓ مَصْدَةٌ, simply, heat. (AZ, L.) You say, مَا وَجَدْنَا لَهَا العَامَ مَصْدَةً, (and مَزْدَةً, ISk, S, M, L,) We have not found it (the earth, AZ,) to have, this year, cold (AZ, S, M, L) nor heat: (AZ, L:) or, intenseness of cold nor intenseness of heat. (Kr, M, L.) — — مَصْدٌ and ↓ مَصَدٌ and ↓ مَصَادٌ A high (M, K) and red (M) hill, or mountain, such as is called هَضْبَةٌ: (M, K:) or the last, (As, S, M, K,) and the others also, (M,) the upper part, or top, of a mountain: (As, S, M, K:) and the last, a place of refuge: and applied to a man: (A:) pl. of the last, أَمْصِدَةٌ and مُصْدَانٌ. (S, M, K.) Az holds the م in مصاد to be augmentative, and the pls. to have been formed on the supposition of its being radical. (L.) See also art. صيد. مَصَدٌ: see مَصْدٌ. مَصْدَةٌ: see مَصْدٌ. مَصَادٌ: see مَصْدٌ. مصر 2 مصّرهُ He made it (namely a town) a مِصْر, i. e. a limit, or boundary, between two things. (IAar.) — — مَصَّرُوا المَكَانَ, inf. n. تَمْصِيرٌ, They made the place, or appointed it to be, a مِصْر [meaning a city, or town, such as is thus called]. (M, * K.) It is said of 'Omar, مَصَّرَ الأَمْصَارَ, (TA,) which is a phrase like مَدَّنَ المُدُنَ, (S,) [and signifying He appointed the cities, or towns called أَمْصَار: or] مصّر الامصار signifies he built the [cities, or towns, called] امصار: (A:) among which امصار were El-Basrah and El-Koofeh. (A, TA.) 5 تمصّر It (a place) became a مِصْر [meaning a city, or town, such as is thus called]. (M, K.) مِصْرٌ A partition, barrier, or thing intervening, between two things: (S, M, K:) as also ↓ مَاصِرٌ: (K:) and (S) or limit, or

boundary, between two lands: (M, K:) pl. مُصُورٌ. (S, M.) The people of Egypt, (S,) or of Hejer, (M,) or of both, (TA,) write in their contracts, (S, M, *) إِشْتَرَى فُلَانٌ الدَّارَ بِمُصُورِهَا Such a one bought the house with its limits, or boundaries. (S, M, * K. *) — — Hence, A great town; syn. بَلَدٌ عَظِيمٌ; (Bd, ii. 58;). a كُورَة [here meaning city, or provincial city]: (M, K:) or a كُورَة (Lth, IF, Msb) in which the [ordinances of God which are termed] حُدُود are executed, and (Lth, TA) in which the [spoil or tribute termed] فَىْء and the [alms termed] صَدَقَات are divided (Lth, IF, Msb) without consulting the Khaleefeh; such is its signification in the language of the Arabs: (Lth, TA:) or that [town] whereof the greatest of its mosques will not hold, or contain, its inhabitants: (KT:) it is masc. and perfectly decl., and fem. and imperfectly decl.: (Msb:) [but this remark seems properly to relate to the word when used as the name of the metropolis of Egypt, and of Egypt itself, agreeably with what is said in the S, M, and K:] pl. أَمْصَارٌ. (S, M, Msb.) The dual, المِصْرَانِ, is applied to El-Koofeh and El-Basrah. (S, M, A, K.) مَصِيرٌ A gut, an intestine, or a bowel, into which the food passes from the stomach; syn. مِعًى: (S, M, Msb, K:) or specially, as some say, of a bird, and of an animal which has a soft foot, or خُفّ, [as the camel,] and of such as have a cloven hoof: (M, TA:) pl. [of pauc.] أَمْصِرَةٌ (M, K) and [of mult.] مُصْرَانٌ, and pl. pl. مَصَارِينُ: (S, M, A, Msb, K:) the last accord. to Sb; (M;) but some say that it is not established; (A;) and Lth says, that it is a mistake; but Az says, that it is pl. of مُصْرَانٌ, and that the Arabs have given it this form of pl. imagining the م to be a radical letter; (TA;) and some say, that مَصِيرٌ is of the measure مَفْعِلٌ, [originally مَصْيِرٌ,] derived from صَارَ إِلَيْهِ الطَّعَامُ [" the food passed to it "], and they say مُصْرَانٌ in like manner as they say مُسْلَانٌ as pl. of مَسِيلُ المَاءِ, likening مَفْعِلٌ to فَعِيلٌ: (S, TA:) مِصْرَانٌ also is a dial. form of مُصْرَانٌ. (Fr, Sgh, TA.) [See also مَصَارٌ, in art. صر.] — — مُصْرَانُ الفَارَةِ, (S, Msb,) or مُصْرَانُ الفَأْرِ, (Mgh, K,) (tropical:) A bad kind of dates. (S, Mgh, Msb, K.) مَاصِرٌ: see مِصْرٌ; and see مَأْصِرٌ, in art. اصر. مصع &c. See Supplement مض 1 مَضَّ, (A,) or مَضِضَ, like فَرِحَ, (K) [but مَضِضَ, being contr. to rule, is probably a mistranscription, and its being said to be like فَرِحَ may be only to indicate the form of the sec. pers. &c.,] sec. pers. مَضِضْتَ, (S, Msb, K,) aor. يَمَضُّ, (S, K,) inf. n. مَضَضٌ (S, Msb, K) and مَضِيضٌ (S, A, K) and مَضَاضَةٌ, (S, K,) He suffered, or experienced, pain; (S, A, Msb, K;) مِنَ الشَّىْءِ from the thing; (Msb;) or مِنَ المُصِيبَةِ from the calamity, or misfortune; (S, * A, K, * TA;) and مِنَ الكَلَامِ from the speech. (A, TA.) And مَضِضْتُ لِلْأَمْرِ I experienced distress from the affair, or event. (TA.) — مَضَّهُ: see 4, throughout. 4 امضّهُ, (AO, Th, S, M, Msb, K,) inf. n. إِمْضَاضٌ; (S;) and ↓ مَضَّهُ (AO and the other authorities mentioned above, IDrd, A,) aor. مَضُ3ّ, (M, Msb, TA,) inf. n. مَضٌّ (IDrd, M, A, Msb, K) and مَضِيضٌ; (M, A, K;) but the latter form of the verb was not known to As, (S,) and is said by Th, (S,) and by Aboo-'Amr Ibn-El-'Alà, (IDrd,) to be obsolete; (IDrd, S;) or the former is of the dial. of Temeem; (AO;) It (a wound, Th, S, Msb, and disquietude of mind, Msb) pained him: (Th, S, Msb:) it (disquietude of mind, and grief,) burned him, and distressed him: (M, TA:) it (a thing) affected, or distressed, his heart with grief; (A, K;) and both are said also of pain, and of disquietude of mind, and of a man beating another. (A.) You say also, الكُحْلُ يُمِضُّ العَيْنَ; (S, Msb, K;) and ↓ يَمُضُّهَا, (A, K,) and ↓ يَمَضُّهَا; (K;) The collyrium pains the eye: (A, K:) or burns it: (S:) or pains and burns it: (TA:) or stings it by its pungency. (Msb.) And ↓ مَضَّ الخَلُّ فَاهُ The vinegar burned his mouth. (IDrd, K.) And أَمَضَّنِى هٰذَا القَوْلُ This saying distressed me. (TA.) And امضّهُ جِلْدُهُ فَدَلَكَهُ His skin itched [and he therefore rubbed it]. (M, K.) R. Q. 1 مَضْمَضَ, (K,) or مَضْمَضَ المَآءَ فِى فِيهِ, (Msb, TA,) inf. n. مَضْمَضَةٌ (S, K) and مِضْمَاضٌ and مَضْمَاضٌ, (K,) this last is said by As to be allowable, (TA,) [He rinsed his mouth with water;] he agitated water (S, Msb, K) round about (Msb) in his mouth; (S, Msb, K;) لِلْوُضُوْءِ for the وضوء, q. v.; (K;) as also ↓ تَمَضْمَضَ للوضوء, (K,) or ↓ تمضمض بِالْمَآءِ, (S,) or فِى وُضُوْئِهِ in his وضوء. (Msb, TA.) [See also مَصْمَصَ.] — — مَضْمَضَ, (As, Lh,) inf. n. مَضْمَضَةٌ, (K,) also signifies He agitated a vessel [so as to rinse it, or wash it out, with water]: (As:) or he washed a vessel, (Lh, K,) or other thing; (K;) so, [for instance,] a garment, or piece of cloth; as also مَصْمَصَهُ [q. v.] (Lh.) — [Hence,] مَا مَضْمَضْتُ عَيْنِى بِنَوْمٍ (S, A, L) (tropical:) I did not sleep. (S, L.) And مَا مَضْمَضَتْ عَيْنِى بِنَوْمٍ, (L,) or ↓ مَا تَمَضْمَضَتْ, (A,) (tropical:) My eye did not sleep. (L.) [The inf. n.] مِضْمَاضٌ also signifies (tropical:) The state of sleeping. (TA.) And مَضْمَضَ (tropical:) He slept a long sleep. (TA.) And مَضْمَضَ النُّعَاسُ فِى عَيْنِهِ (tropical:) Drowsiness crept in his eye; (TA;) and [so] النُّعَاسُ ↓ تَمَضْمَضَ فِى عَيْنِهِ, (S, TA,) or النَّوْمُ sleep. (A.) And ↓ تَمَضْمَضَتِ العَيْنُ بِالنُّعَاسِ (tropical:) [The eye became infused with drowsiness]. (TA.) — مَضْمَضَةٌ also signifies, accord. to El-Fárábee, The making, or uttering, of a sound; or the sound itself; (صَوْت;) of the serpent, &c.: or, as some say, its (a serpent's) making motions with the tongue [so as to produce a sound]. (Msb.) R. Q. 2 see R. Q. 1, in five places. مَضٌّ, applied to collyrium, (L, K,) and to the style, or bodkin, with which it is applied to the eyes, (S, O,) an inf. n. used as an epithet; (O;) Paining; (K;) or burning; (O, L;) or hot. (S.) You say, كَحَلَهُ كُحْلًا مَضًّا He applied to his eyes burning [or paining] collyrium. (L.) And كَحَلَهُ بِمُلْمُولٍ مَضٍّ He applied collyrium to his eyes with a hot, (S,) or burning, (O,) [or paining,] style. (S, O.) — — رَجُلٌ مَضُّ الضَّرْبِ A man who beats, or strikes, painfully. (Ibn-'Abbád, K.) — — إِمْرَأَةٌ مَضَّةٌ A woman who does not bear, or endure, what displeases her, or grieves her; (IAar, K;) as though it pained her, or burned her: (IAar:) or whom a small word pains: or whom a small thing hurts, or annoys. (T, TA.) [It occurs coupled with بَضَّةٌ, to which it should not be regarded as merely an imitative sequent.] مَضَّةٌ: see مَضٌّ: — — and what next follows. مَضَضٌ The pain of a calamity or misfortune. (S, K.) [See 1.] — — Sour milk; (K;) [so called because it bites the tongue;] and so ↓ مَضَّةٌ, (K,) and بَضَّةٌ, of the milk of camels. (Ibn-'Abbád.) مَضَاضٌ The state of being burned. (TA.) مُضَاضٌ A pain which affects a man in the eye &c., from a thing that burns: so in the O, on the authority of IAar; but in the TS it is ↓ مِضْمَاضٌ. (TA.) — — Water that is intolerable by reason of saltness. (IAar, K.) مَضِيضٌ The burning of collyrium [&c.: see مَضَّةٌ, explained with أَمَضَّهُ]: (L:) and ↓ مِضْمَاضٌ [in like manner] signifies a burning. (K.) مَضَّاضٌ Burning: [or rather, burning much:] applied by El-'Ajjáj as an epithet to travel. (TA.) مِضْمَاضٌ: see مُضَاضٌ: — — and see مَضِيضٌ. مضح 1 مَضَحَ عِرْضَهُ, aor. مَضَحَ, (inf. n. مَضْحٌ; TA;) and ↓ أَمْضَحَهُ, (inf. n. إِمْضَاحٌ; TA;) He disgraced, or dishonoured, him; blasted his reputation; (El-Umawee, S, K;) imputed to him, or accused him of, a vice, or fault, or the like. (TA.) 4 أَمْضَحَ see 1. مضر 1 مَضَرَ, aor. مَضُرَ; (S, A, Msb, K;) and مَضِرَ, aor. مَضَرَ; (A, K;) and مَضُرَ, aor. مَضُرَ; (K;) inf. n. مُضُورٌ, (S, Msb, K,) of the first, (S, Msb,) and مَضْرٌ, [also of the first,] and مَضَرٌ, [of the second;] (K;) It (milk, S, A, Msb, K, and [so in the A, but in the K or,] beverage of the kind called نَبِيذ, A, K) was, or became, sour, or acid: (Msb:) or sour, or acid, biting the tongue: (A:) or such as to bite the tongue; (S, TA;) before becoming رَائِب: (TA:) or sour, or acid, and white. (K.) 2 مضّرهُ, inf. n. تَمْضِيرٌ, He referred his lineage, or origin, to مُضَر [Mudar, the ancestor of most of the Arabs who trace up their genealogy to Ismá'eel, or Ishmael]: (K:) or he made him to be of the race of مُضَر by referring his lineage, or origin, to them. (A.) — It is said, of the race of مُضَر, in a trad., مضّرها اللّٰه فِى النَّارِ, meaning, May God make them to be in the fire [of hell]; the verb being derived from their name: (TA:) or may God collect them together [therein]; like as one says جَنَّدَ الجُنُودَ: (Z, TA:) or destroy them; (K;) from

the saying ذَهَبَ دَمُهُ خِضْرًا مِضْرًا, in the first of the senses explained below: (TA:) J says, [in the S,] that its origin seems to be from مُضُورُ اللَّبَنِ, meaning " the biting of the tongue by milk," and that it is with teshdeed to denote muchness, or intensiveness. (TA.) 5 تمضّر He asserted himself to be related, or to belong, to the race of مُضَر. (A, K.) See 2. — — He entered into a league (تَعَصَّبَ, A: in the copies of the K, تَغَضَّبَ; but the former, with the two unpointed letters, is the right reading: TA:) with, (A,) or for, (K,) the race of مُضَر. (A, K.) — — He affected to be like, or imitated, or assimilated himself to, the race of مُضَر. (S, TA.) ذَهَبَ دَمُهُ خِضْرًا مِضْرًا, (S, A, K,) and خَضِرًا ↓ مَضِرًا, (K,) His blood went unrevenged, or unretaliated, or unexpiated by a mulct: (S, K:) or so as to occasion no inconvenience or trouble (هَنِيْئًا مَرِيْئًا) to the slayer: (A:) مضرا is an imitative sequent: Ks mentions also بِضْرًا, with ب. (S.) — — You say also, خُذْهُ خِضْرًا مِضْرًا, (K, TA,) and ↓ خَضِرًا مَضِرًا, (Sgh, TA, and so in the CK,) Take thou it in a fresh, or juicy, state. (K.) See also art. خضر. مَضِرٌ: see مِضْرًا. خَضِرًا مَضِرًا: see مَاضِرٌ — in two places. مُضَارُ اللَّبَنِ, (TS,) or ↓ مُضَارَةُ اللَّبَنِ, (K,) What flows from milk (TS, K) when it becomes sour, or acid, and clear. (TS.) مُضَارَةٌ: see مَاضِرٌ. مَضِيرٌ: see مُضَارُ اللَّبَنِ. مَضِيرَةٌ A kind of cooked food made of [sour] milk that bites the tongue: (S:) or a small quantity of broth, or gravy, cooked with milk such as is termed مَضِير, and sometimes mixed with fresh milk: (K:) or a small quantity of broth, or gravy, cooked with milk and other things: (TA:) or, as made by the Arabs, flesh-meat cooked with pure milk that bites the tongue, until the flesh-meat is thoroughly done, and the milk has become thick; and sometimes they mix fresh milk with milk that has been collected in a skin; and in this case it is the best that can be. (AM, TA.) مَاضِرٌ (S, A, Msb, K) and ↓ مَضِيرٌ (A, Msb, K) and ↓ مَضِرٌ, (IAar, K,) the last thought by ISd to be a kind of relative or possessive epithet, because the verb is مَضَرَ, (TA,) [but it seems that he was unacquainted with, or that he disallowed, the form مَضِرَ, of which it is the regular part. n.,] Milk that is sour, or acid, (A, Msb,) biting the tongue: (A:) or such as bites the tongue, (S, TA,) before becoming رَائِب: (TA:) or that has become sour, or acid, and white. (K.) مَضْرَحٌ مضرح and مَضْرَجِىٌّ: see art. ضرح. مضغ &c. See Supplement مط 1 مَطَّهُ, (S, K,) aor. ـُ3, مَطُّ (S, TA,) inf. n. مَطٌّ, (TA,) He drew it; pulled it; strained it; extended it by drawing or pulling; stretched it; stretched it out; extended it; lengthened it; i. q. مَدَّهُ: (S, K:) مَطٌّ and مَطْوٌ and مَدٌّ are all one [in meaning]. (Az, TA.) You say, مَطَّ الدَّلْوَ, (K,) or مَطَّ بِالدَّلْوِ, (Lh,) aor. as above, (TA,) and so the inf. n., (Lh,) He drew, or pulled, the bucket. (Lh, K.) And مَطَّ حَاجِبَيْهِ He extended, or stretched, his eyebrows (S, TA) in speaking. (TA.) This last phrase also signifies (tropical:) He behaved proudly; (S, K, TA;) and so مَطَّ خَدَّهُ; (K, TA;) syn. تَكَبَّرَ [for which in the CK we find تَكَبُّرًا]. (S, K.) You say also, مَطَّ أَصَابِعَهُ He extended his fingers, (K, TA,) as though (TA) talking, or addressing, with them. (K, TA.) And مَطَّ الحُرُوفَ [He lengthened the letters]; for مَدَّهَا. (As, in TA, in remarks on the letter ط.) And مَطَّ خَطَّهُ, and خَطْوَهُ, He extended, and made wide, his handwriting, and his stepping: and مَطَّ [alone], aor. and inf. n. as above, [خَطْوَهُ being understood,] he made his stepping wide. (TA.) And it is said in a trad., of Saad, لَا تَمُطُّوا بآمِينَ Ye shall not lengthen [the word] آمِينُ [amen: yet this is done by most, if not by all, of the Muslims in the present day]. (TA.) 2 تَمْطِيطٌ, [inf. n. of مطّط, and app. originally meaning The act of lengthening the tongue overmuch:] (tropical:) the act of reviling. (K, TA.) 5 تمطّط He stretched himself: he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms; syn. تَمَدَّدَ; (S, K;) as also تَمَطَّى; like تَظَنَّيْتُ from الظَّنُّ; تمطّط being the original form. (TA.) It is said in the Kur, [lxxv. 33,] ثُمَّ ذَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى Then he went to his family walking with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side; syn. يَتَبَخْتَرُ; (Fr, Bd, Jel, TA;) from المَطُّ, because he who so walks extends his steps, so that it is originally يَتَمَطَّطُ; (Bd;) or from المَطَا, signifying " the back," because he who so walks twists his back. (Fr, Bd.) — — It (water, As, TA, and thick sour milk, TA) roped, or drew out, with a viscous, glutinous, cohesive, sticky, ropy, or slimy, continuity of parts; it was, or became, viscous, glutinous, cohesive, sticky, ropy, or slimy. (As, TA.) [See also R, Q, 2.] — — تمطّط فِى الكَلَامِ He varied (لَوَّنَ) in speech. (Sgh, K.) R. Q. 1 مَطْمَطَ فِى كَلَامِهِ He extended, and lengthened, his speech: (IDrd:) or مَطْمَطَ signifies he flagged in his handwriting, or in his speech. (IAar, Az, K.) R. Q. 2 تَمَطْمَطَ It (water) became thick. (Sgh, K.) [See also 5.] مُطُطٌ [a pl., of which the sing. is probably ↓ مَطِيطٌ, like as the sing. of its syn. مُدُدٌ is مَدِيدٌ,] Tall, or long; applied to any animals. (IAar.) مَطَاطٌ Thick and sour camels' milk; (Ibn-'Abbád, K;) such as is termed قَارِص; so called because it ropes, or is ropy. (TA.) مُطَاطٌ: see what next follows. مِطَاطٌ Extended; [meaning long;] as also ↓ مُطَاطٌ, and ↓ مَطَائِطٌ; applied as an epithet to what is termed صَلًا [app. here meaning the " middle of the back "]; (K;) and to a camel. (TA.) مَطِيطٌ: see مُطُطٌ. مَطِيطَةٌ thick water, (S,) or turbid and thick water, (K, TA,) remaining (TA) in the bottom of a watering-trough: (S, K, TA:) or slime; or strong, or thick, slime: or, accord. to As, water in which is ropy mud: pl. مَطَائِطُ: which, as pl. of the same sing., also signifies places hollowed by the feet of beasts of carriage, in the ground, in which slime, or strong or thick slime, collects. (TA.) مُطَيْطَى: see what next follows. مَطِيطَآءُ: see what next follows. مُطَيْطَآءُ, a dim. n. which has no undiminished form, (Z, in the Fáïk,) The act of walking with an elegant, and a proud, and self-conceited, gait, with an affected inclining of the body from side to side: and the act of stretching out the arms in walking: (S, K:) as also ↓ مُطَيْطَى, (As, Kr, K,) in both these senses, (As, TA,) and ↓ مَطِيطَآءُ. (K.) You say, مَشَى المُطَيْطَآءَ [He walked in either of the manners above described]. (S, TA.) مُطَائِطٌ: see مِطَاطٌ. مطأ 1 مَطَأَ, aor. مَطَأَ, Inivit feminam. (Ibn-ElFaraj, K.) مَطْثٌ مطث: see art. طث. متح متخ See Supplement مطر 1 مَطَرَتِ السَّمَآءُ, aor. مَطُرَ, inf. n. مَطْرٌ, [The sky, or, as it sometimes means, the rain,] rained; as also ↓ أَمْطَرَت: (T, S, Msb:) but the former is said to relate to that which is sent in mercy, and the latter to that which is sent in punishment. (Msb.) See also what follows. — — [Both are also trans. You say,] مَطَرَتْهُمُ السَّمَآءُ, (A, K,) aor. مَطُرَ, (TA,) inf. n. مَطْرٌ and مَطَرٌ; (K:) and ↓ أَمْطَرَتْهُم, (A, TA,) which latter is the worse form, [as will be seen below,] The sky rained upon them. (A, K, TA.) And مُطِرْنَا We were rained upon; we had rain. (S. TA,) — — You say also, مَطَرَهُمْ خَيْرٌ, and شَرٌّ, (tropical:) [Good, and evil, poured upon them; or betided them]. (A.) And مَطَرَنِى بِخَيْرٍ (tropical:) He did good to me. (K.) And مَا مَطَرَنِى بِخَيْرٍ (tropical:) [He did not any good to me]. (A.) And مَا مُطِرَ مِنْهُ خَيْرًا, [in the CK, incorrectly, خَيْرٌ,] and بِخَيْرٍ, (tropical:) Good did not betide him from him, or it. (K, TA.) But ↓ أَمْطَرَهُمُ اللّٰهُ is only said in relation to punishment: (K, TA:) as in the saying in the Kur, [xxvi. 173, and xxvii. 59,] عَلَيْهِمْ ↓ وَأَمْطَرْنَا مَطَرًا فَسَآءَ مَطَرُ الْمُنْذَرِينَ (tropical:) [And we rained upon them a rain, and evil was the rain of the warned people]: and again in the Kur, [xv. 74,] عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ ↓ وَأَمْطَرْنَا (tropical:) [And we rained upon them stones of baked clay]: the stones being regarded as rain because of their descent from the sky: some, however, hold that مَطَرَ and ↓ أَمْطَرَ are the same in meaning. (TA.) — مَرَّ الفَرَسُ يَمْطُرُ,

inf. n. مَطْرٌ (S, A) and ↓ مُطُورٌ; (S;) and ↓ يَتَمَطَّرُ; (S, A;) (tropical:) The horse passed, or went, running vehemently, like the pouring of rain: (A:) or went quickly; or hastened; (S;) as also مَطَرَ الفَرَسُ, (K,) aor. as above, (TA,) and so the inf. ns.: (K:) or this last signifies the horse was quick in his passing, or going, and in his running; and so ↓ تمطّر. (TA.) You say also, بِهِ فَرَسُهُ ↓ تَمَطَّرَ (A, TA) (tropical:) His horse ran, and hastened, or went quickly, with him. (TA.) And مَطَرَتِ الطَّيْرُ, and ↓ تمطّرت, (tropical:) The birds hastened, or were quick, in their descent. (K.) And ↓ الخَيْلُ تمطّرت (tropical:) The horses came, (K, TA,) and went, quickly, (TA,) outstripping one another. (K, TA.) — — مَطَرَ فِى الأَرْضِ, inf. n. مُطُورٌ; and ↓ تمطّر; (tropical:) He (a man) went away in, or into, the country, or land; (S, K;) and hastened; as also قَطَرَ. (TA, art. قطر.) — — ذَهَبَ البَعِيرُ فَمَا أَدْرِى مَنْ مَطَرَ بِهِ (S, K *) (tropical:) [The camel has gone away, and I know not who has gone with it, or] has taken it: (K:) and in like manner, ذَهَبَ ثَوْبِى الخ (tropical:) my garment has gone, &c. (TA.) 4 أَمْطَرَ see 1, in four places. — — امطر اللّٰهُ السَّمَآءَ God made the sky to rain. (S, Msb.) — — امطر المَكَانَ He found the place rained upon. (Sgh, K.) — — كَلَّمْتُهُ أَمْطَرْنَا We were in rain. (TA.) — فَأَمْطَرَ, (Mubtekir El-Kilábee, A, K, *) and ↓ إِستمطرَ, (Mubtekir, A,) (tropical:) I spoke to him, and he lowered his eyes, looking towards the ground, (أَطْرَقَ, Mubtekir, A, K, [which also signifies he was silent, not speaking, but accord. to the TA, (see 10,) should not be so rendered here,]) and his forehead sweated. (A, K.) 5 تمطّر He exposed himself to the rain: (A, K:) or he went out to the rain and its cold. (K.) — See also 10, in two places. — See also 1, in five places. 10 استمطر He asked, or begged, or prayed, for rain; (S, Msb, TA;) as also ↓ تمطّر. (TA.) You say خَرَجُوا يَسْتَمْطِرُونَ اللّٰهَ, and ↓ يَتَمَطَّرُونَهُ, [They went forth praying to God for rain.] (A, TA.) — — [Hence,] استمطرهُ (tropical:) He sought, desired, or demanded, his beneficence, or bounty; (A, TA;) he asked him to give like rain. (S.) — — [And hence, perhaps,] استمطر لِلسِّيَاطِ (assumed tropical:) He endured patiently the whips [as though he desired that the stripes should fall like rain upon him]. (TA.) — — And استمطر (assumed tropical:) He was silent; he did not speak [when spoken to, as though he desired that words should pour upon him like rain]: in the K, this meaning is assigned to أَمْطَرَ, which should not be used in this sense: see also مُسْتَمْطِرٌ; and see 4. (TA.) — — المَالُ يَسْتَمْطِرُ (tropical:) [The camels, or sheep, &c.,] go out to the rain. (A.) See also 5. — — استمطر (tropical:) He (a man) sough shelter from the rain. (TA.) — — استمطر ثَوْبَهُ He (a man) put on his garment in the rain. (Ibn-Buzurj.) مَطَرٌ Rain: (A, Msb, K, TA:) pl. أَمْطَارٌ. (S, A, Msb, K.) See مَطْرَةٌ: and see also ظَهْرٌ, p. 1929, a. مَطِرٌ: see مَاطِرٌ: — — and see also مَمْطُورٌ. مَطْرَةٌ [A rain; a shower of rain]. (A; and S, K, voce مَغْرَةٌ, &c.) You say مَطْرَةٌ مُبَارَكَةٌ [A blessed rain.] (A.) See مَطَرٌ. — See also مَطَرَةٌ. مَطَرَةٌ, (Fr, Sgh, K, also mentioned in the L, on the authority of IAar, and in such a manner as implies that it may be also ↓ مَطْرَةٌ, TA,) A [skin of the kind called] قِرْبَة: (K, &c.:) applied in the present day to an إِدَاوَة and the like: (TA:) [I have found it now applied to a large bottle of leather, and of wood: pl. أَمْطَارٌ.] مَطَرَةٌ: see عَطِرٌ. مَطْرَانٌ [sometimes pronounced مِطْرَانٌ, and مُطْرَانٌ, A metropolitan]: see جَاثَلِيقٌ. مَطِيرٌ: see مَمْطُورٌ: — — and مَاطِرٌ. مَطَّارٌ (tropical:) A horse that runs vehemently. (K, TA.) مَاطِرٌ. — — سَمَآءٌ مَاطِرَةٌ, (A, Msb,) and ↓ مُمْطِرَةٌ, (A,) A raining sky. (A, Msb.) See also مِمْطَارٌ. — — يَوْمٌ مَاطِرٌ, (A, K,) and ↓ مُمْطِرٌ, (K,) and ↓ مَطِير, (A,) and ↓ مَطِرٌ, (K,) which last is a possessive epithet, (TA,) (tropical:) A day of rain. (A, K.) — See also مُتَمَطِّرٌ. مَمْطَرٌ: see what next follows. مِمْطَرٌ (S, K) and ↓ مَمْطَرٌ and ↓ مِمْطَرَةٌ (K) What is worn in rain, to protect one; (S;) a garment of wool, (K,) worn in rain, (TA,) by which to protect one's self from the rain; (K;) from Lh. (TA.) مُمْطِرٌ and مُمْطِرَةٌ: see مَاطِرٌ. مِمْطَرَةٌ: see مِمْطَرٌ. سَمَآءٌ مِمْطَارٌ A sky pouring down abundance of rain. (A.) See also مَاطِرٌ. مَمْطُورٌ (tropical:) A place, (K,) and a valley, (A,) rained upon, or watered by rain; as also ↓ مَطِيرٌ; (A, K, TA;) and ↓ مَطِرٌ, as in a verse cited voce خَطْوَةٌ: and so ↓ مَطِيرٌ and ↓ مَطِيرَةٌ applied to a land (أَرْضٌ). (TA.) خَرَجَ مُتَمَطِّرًا He went forth into the gardens and fields after rain. (A.) — طَائِرٌ مُتَمَطِّرٌ (tropical:) A bird hastening, or going quickly, (S, TA,) in its descent; (TA;) [as also ↓ مَاطِرٌ, of which the pl., مُطَّرٌ, occurs in the following ex.:] Ru-beh says, وَالطَّيْرُ تَهْوِى فِى السَّمَآءِ مُطَّرًا [And the birds descend in the sky, hastening]. (TA.) مُتَمَطِّرٌ is also applied to a horseman, as signifying hastening, or going quickly. (S.) مُسْتَمْطَرٌ (tropical:) A man [from whom beneficence, or bounty, is sought, or desired: and hence,] naturally disposed to beneficence, or bounty. (IAar, TA.) — (tropical:) A place that is open and uncovered. (A, K.) مُسْتَمْطِرٌ [Asking, begging, or praying, for rain. — — Hence,] (tropical:) Seeking, desiring, or demanding, beneficence, or bounty, (Lth, K,) from a man. (Lth.) You say, مَا أَنَا مِنْ حَاجَتِى عِنْدَكَ بِمُسْتَمْطِرٍ (tropical:) I am not covetous of obtaining from thee the object of my want. (IAar.) — — (tropical:) A place needing rain. (A, K.) — — (tropical:) Silent; not speaking [when spoken to, as though desiring that words should pour upon him like rain]. (K.) — [One] on whom rain has fallen. (K.) مطس &c. See Supplement مظ مَظٌّ The pomegranate-tree: (K:) or the wild pomegranate, (As, T, S, M,) or the wild pomegranate-tree: (Lth, M, K:) or a sort of pomegranate (IDrd) that grows in the mountains of the سَرَاة, not producing fruit, but only blossoms, (IDrd, K,) and these in abundance: (IDrd *) in its blossoms is honey, (K,) in abundance, (TA,) and they are sucked: (K:) it produces blossoms, but does not form fruit, and the bees eat them, and yield good honey therefrom: AHn says, it grows in the mountains, and produces many blossoms, but does not mature its produce, (لَا يُرَبِّى,) but its blossoms have much honey: (M:) it has fire-wood of the best quality, the most excellent thereof in yielding fire, and it is made to flame like candles: Es-Sukkaree says, it is the wild pomegranate, which bees eat, and it produces only leaves, having no pomegranates: the n. un. is with ة. (TA.) — — Also, i. q. دَمُ الأَخَوَيْنِ, which is the same as دَمُ الغَزَالِ, (AHeyth, K,) called in the present day القَاطِرُ المَكِّىُّ (TA) [and قَطْرُ مَكَّةَ, i. e. the red, resinous, inspissated juice which we call dragon's blood.] — — Also, The expressed juice of the roots of the أَرْطَى, (K, TA,) which are red, the tree itself being green, and which, when camels eat them, cause their lips to become red. (TA.) — — [Forskal, in his Flora, page ciii., mentions The dianthera trisulca as called in El-Yemen مض or مظ.] مظع مع See Supplement معت 1 مَعَتَ, aor. مَعَتَ, (inf. n. مَعْتٌ, TA,) He rubbed (K) a skin, or hide. (TA.) معج 1 مَعَجَ, aor. مَعَجَ, inf. n. مَعْجٌ, He, or it, (a horse, and the wind, S, and a torrent, TA,) went quickly, or swiftly. (S, K.) See art. عمج. — — مَرَّ يَمْعَجُ He (a horse) went at an easy pace: (S:) and in like manner مَعَجَتْ she (a camel) went at an easy pace. (Th.) — — مَعَجَتِ الرِّيحُ, aor. مَعَجَ, inf. n. مَعْجٌ, The wind blew gently. (IAth.) — — الرِّيحُ تَمْعَجُ فِى النَّبَاتِ The wind turns over the herbage to the right and left. (IAth.) — — مَعَجَ فى سَيْرِهِ He inclined, in his course in every direction, by reason of his sprightliness. (TA.) — — مَعَجَ, aor. مَعَجَ, inf. n. مَعْجٌ, He affected various modes in running: he (a horse) pressed against one of the branches of the bit, and then against the other, now on the right and now on the left; [inclining in his run now to the right and now to the left, by reason of his sprightliness: see مَعَّاجٌ]. (TA.) — — مَعَجَ الفَصِيلُ ضَرْعَ أُمِّهِ, (aor. مَعَجَ, inf. n. مَعْجٌ, TA,) The young weaned camel struck its head against its mother's udder, and inverted (as in the S, or opened, as in the K) its mouth around it, in order to suck: (S, K,) as also مَغَجَ. (TA, arts. معج and مغج.) فَرَسٌ مَعُوجٌ A swift horse. (S.) رِيحٌ مَعُوجٌ A wind swift in its course. (TA.) — — فَرَسٌ مَعُوجٌ, and ↓ مِمعَجٌ, A horse that often affects various modes in running: that often

presses against one of the branches of the bit, and then against the other, now on the right and now on the left; [inclining in his run now to the right and now to the left, by reason of his sprightliness]. (TA.) [In like manner,] ↓ حِمَارٌ مَعَّاجٌ An ass that inclines in his run to the right and left by reason of his sprightliness. (TA.) مَعَّاجٌ and مِمْعَجٌ: see مَعُوجٌ. معد 1 مَعَدَهُ, aor. مَعَدَ, (inf. n. مَعْدٌ; L,) and ↓ امتعدهُ; He snatched it unawares; seized it hastily when its owner was unawares: (L, K:) or he seized it and took it away; snatched it away; took it away quickly by force. (L.) — — Also, ↓ both verbs, He drew, or pulled, it: (L:) or drew, or pulled, it quickly. (S, L, K.) Ex. مَعَدَ الدَّلْوَ, and مَعَدَ بِهَا, and ↓ امتعدها, He drew up, or pulled up, the bucket: or drew, or pulled, it out, or forth, from the well. And مَعَدَ الرُّمْحَ and ↓ امتعدهُ, He pulled forth the spear from the place where it was stuck in the ground. And امتعد ↓ سَيْفَهُ He drew forth his sword from its scabbard. (L.) — — مَعَدَ بِهِ, aor. مَعَدَ, inf. n. مَعْدٌ and مُعُودٌ, He took it (a thing) away; carried it off; went away with it. (K.) — — Hence, مَعَدَ بِخُصْيَيْهِ He removed his testicles; (L, TA;) or he pulled them; as also مَعَدَ هُمَا. (Lh, L, TA.) — — مَعَدَهُ He took it (namely, flesh,) with his fore-teeth. (K.) — — مَعَدَهُ He plucked it out; namely, hair; as also مَغَدَهُ. (L.) — مُعِدَ, (L, K,) and مَعِدَ, aor. مَعَدَ, inf. n. مَعْدٌ and مَعَدٌ, (IKtt,) He (a man, L,) had a diseased, or disordered, stomach, so that he did not find his food wholesome: (L, K:) or his stomach pained him. (Ibn-T reef.) — — مَعَدَهُ He, or it, hit, or hurt, his مَعِدَة, or stomach. (L, K.) — مَعَدَ فِى الأَرْضِ, (aor. مَعَدَ, inf. n. مَعْدٌ and مُعُودٌ, L,) He went away journeying through the land, or earth. (S, L, K.) 8 إِمْتَعَدَ see 1 in five places. R. Q. 2 تَمَعْدَدَ He assumed the garb, dress, habit, or external appearance, of the sons of Ma'add: mentioned also in art. عد [which see for other explanations not repeated here]: (K:) he endured with patience their mode of life in travel and in a fixed residence: (Lth, L:) and he subjected himself to a hard, or difficult life: said to be not derived from any other word. (L.) — — تَمَعْدَدَ He became numbered among the sons of Ma'add. (L.) — — It (a people or party) removed from Ma'add to El-Yemen, and then returned. (Lth, L.) — — (tropical:) He became big, bulky, gross, or coarse, and fat: (Lh, TA:) (tropical:) he (a boy) became big, bulky, gross, or coarse, and hard, and lost the freshness and tenderness of youth. (A.) — — (assumed tropical:) He (an emaciated man) began to become fat. (K.) — — He (assumed tropical:) (a sick man) became convalescent. (K.) نَزْعٌ مَعْدٌ A quick pulling up, or out, of the bucket from a well: (IAar, S, * L:) or a strong pulling up, or out; as though the bucket were pulled up from the bottom of the well: or a pulling up, or out, by means of the pulley, (L,) [and therefore quick]. — مَعْدٌ Bigness; bulkiness; grossness; coarseness. (K.) — — Big; bulky; gross; coarse; (ISd, L, K,) and strong: (ISd:) applied to a thing. (ISd, L.) — — A quick, or swift, camel. (S, K.) — — Fresh, and soft, or tender; applied to a leguminous plant; (L, K;) fresh and juicy; applied to the same, (S,) and to fruit. (L, K.) — — رُطَبَةٌ مَعْدَةٌ, and ↓ مُتَمَعِّدَةٌ, A fresh and juicy ripe date. (L, K.) — — In the phrase بُسْرٌ ثَعْدٌ مَعْدٌ, معد signifies Fresh and soft or tender: (S, L:) or it is a mere imitative sequent, (S, L, K,) not used alone. (S, L.) See art. ثعد. مَعِدَةٌ: see مَعْدَةٌ, مِعْدَةٌ, مِعِدَةٌ, and مِعْدَةٌ (S, L, Msb, K) and مَعْدَةٌ and مِعِدَةٌ; (TA;) the first of which is the original form; (Msb, TA;) the second and third being contractions; and the fourth, as well as the others, mentioned by Expositors of the Fs.; (TA;) The stomach of a human being; the place in which is the food before it descends into the lower intesstines, or guts; (L, K;) in a man, what the كَرِش is in every ruminating animal; (S, L;) or in animals that have cloven hoofs, and such as have feet like those of the camel: (M, L, K:) accord. to ISd, from مَعْدٌ, applied to a thing, signifying " strong, and big, bulky, gross, or coarse: " (TA:) pl. مَعِدٌ (L, K) [or rather this is a coll. gen. n., of which مَعِدَةٌ is the n. un.,] and مِعَدٌ: (L, Msb, K:) the latter as though formed from مِعْدَةٌ. (L.) مَعَدٌّ The side (L, K) of a man, &c.: (L:) or, in a horse, the part of each side between the lower portion of the shoulder-blade and the extremity of the ribs, consisting of thick and compact flesh behind the shoulder-blade; the protuberance whereof is approved, because, when that part is narrow, it compresses the heart: (L:) or, in a horse, the part between the head of each shoulder-blade and the hinder extremity of the portion of flesh and sinew next the back-bone: (L, K:) and the flesh that is beneath the shoulderblade, (L, K,) or a little below it; which is the best of the flesh of the side: (L:) and the place of the horseman's heel: (L, K:) or the part of a beast of carriage which is the place of the rider's leg: (Lh, L:) and the belly: (Aboo-'Alee, L, K:) also, a vein in the part of a horse called مَنْسِج. (L, K.) See also art. عد. مَاعِدٌ: see what follows. مِمْعَدٌّ (L, K) and ↓ مَاعِد (L) A wolf that runs quickly. (L, K.) مَمْعُودٌ A man having a diseased, or disordered, stomach, so that he does not find his food wholesome: (L:) having a bad stomach. (A.) مُتَمَعِّدَةٌ: see مَعْدٌ. معذ: see مغد معر 1 مَعِرَ, [aor. مَعَرَ, inf. n. مَعَرٌ,] said of a man, (S,) and of the head, and of the tail, (TA,) His or its hair fell off; (S, TA;) as also ↓ تمعّر, said of the head: (TA:) and the former said of the head, its hair became little, or scanty. (TA:) and مَعِرَتْ, said of the forelock, (النَّاصِيَة, K,) or of that of a horse, (TA,) it lost all its hair: (K:) and مَعِرَ, said of a solid hoof, it lost the hair that hung down upon it from the fore part of the pastern. (TA.) — — مَعِرَ, (A, K,) aor. مَعَرَ, (K,) inf. n. مَعَرٌ, (S, TA,) said of hair, (S, A, K,) and of plumage, and the like, (K,) It fell off; (S, A;) as also ↓ تمعّر, said of hair: (S, A:) or it became little, or scanty; as also ↓ أَمْعَرَ: (K:) and, said of a finger-nail, or toe-nail, (tropical:) it came out, or fell out, (A, K,) in consequence of something befalling it, or hurting it. (K.) See مَعَرَّةٌ in art. عر. — — [Hence,] مَعِرَ, (TA,) or مَعِرَ مِنْ مَالِهِ, (A,) (tropical:) He became poor; (A, TA;) as also ↓ أَمْعَرَ, (S, A,) inf. n. إِمْعَارٌ; (TA;) or the latter, he became poor, and his travelling-provisions failed or became exhausted; as also ↓ معّر, inf. n. تَمْعِيرٌ. (K.) — — [Hence also,] الأَرْضُ ↓ أَمْعَرَتِ (tropical:) The land became destitute of herbage: or its herbage became little, or scanty: (K:) contr. of أَمْرَعَت. (IKtt.) 2 مَعَّرَ see 1. 4 أَمْعَرَ see 1, in the three places. — — أَمْعَرْنَا (tropical:) We came upon a land destitute of herbage: (A, TA:) or we found dearth, scarcity, drought, or sterility: (TA:) and امعر القَوْمُ the people became afflicted with dearth, scarcity, drought, or sterility. (TA.) — امعرت المَوَاشِى الأَرْضَ (tropical:) The beasts pastured upon the land, (i. e., its trees or herbs, TA,) and left no pasturage in it. (TS, L, K.) — — امعرهُ (assumed tropical:) He despoiled him of his property, (K, TA,) and reduced him to poverty. (TA.) 5 تَمَعَّرَ see 1, in two places. مَعِرٌ A man, (S,) and a head, (A,) whose hair is falling off, or has fallen off; (S, A;) as also ↓ أَمْعَرُ and ↓ مُتَمَعِّرٌ: (A:) or having little hair; (TA;) as also ↓ أَمْعَرُ: (S:) and the first and second, a camel's foot (خُفّ) of which the hair (both شَعَر and وَبَر) has gone: and ↓ مَعْرَآءُ, a forelock (نَاصِيَة, K, or that of a horse, TA,) of which all the hair has gone. (K.) — — Hair, and plumage, and the like, little in quantity, or scanty; as also ↓ أَمْعَرُ: and the latter, hair falling off. (K.) — — [Hence,] (tropical:) A man who is niggardly, or avaricious, having little beneficence; (K;) unpropitious, mean, and hard, or difficult. (TA.) — — (assumed tropical:) A man having little flesh. (TA.) — — قَاعٌ مَعِرٌ, and أَرْضٌ مَعِرَةٌ, (tropical:) A plain, and land, destitute of herbage: (A:) or the latter, accord. to Yaakoob, land having little herbage: and ↓ مَكَانٌ أَمْعَرُ a place having little herbage. (S.) أَمْعَرُ: fem. مَعْرَآءُ: see مَعِرٌ, throughout.

— Also, of a solid hoof, (assumed tropical:) The hair that hangs down upon it (K, TA) from the fore part of the pastern: because it has a disposition to fall off. (TA.) مُتَمَعِّرٌ: see مَعِرٌ. معز 1 مَعِزَ الشَّىْءُ, [and مَعِزَتِ الأَرْضُ, accord. to the explanation of the inf. n. in the S,] aor. مَعَزَ, (TK,) inf. n. مَعَزٌ, (S, K, TK,) The thing [and the ground] was, or became, hard. (S, * K, * TK.) — مَعِزَ said of a man: see 4. — مَعَزْتُ المِعْزَى, وَضَأَنْتُ الضَّأْنَ, aor. مَعَزَ, I set apart the goats from the sheep. (K.) 4 امعز He, (a man, A,) or it, (a people, S,) became abundant in goats; his or its, goats became abundant, or numerous; (S, A, K;) as also, ↓ مَعِزَ, aor. مَعَزَ, (K,) inf. n. مَعَزٌ. (TK.) مَعْزٌ, and ↓ مَعَزٌ, (S, A, Msb, K,) gen. ns., (S, Msb,) [or rather quasi-pl. ns., signifying Goats;] the kind of غَنَم opposed to ضَأْنٌ; (S, A, K;) the kind of غَنَم that have hair; (Msb, TA;) the ضأن being those that have wool; (TA;) as also ↓ مِعْزًى, (S, Msb, K,) accord. to Sb, (S,) with tenween, (S, Msb,) when indeterminate, (Msb,) and perfectly decl., (S,) the ا [which is written ى] being a letter of quasicoördination, not a characteristic of the fem. gender, (S, Msb,) for the word is quasi-coördinate to دِرْهَمٌ, of the measure فِعْلَلٌ; for the ا of quasi-coördination follows the same rules as a letter belonging to the word itself, as is shown by their saying ↓ مُعَيْزٍ and أُرَيْطٍ [originally مُعَيْزِىٌ and أُرَيْطِىٌ] as the dim. forms of مِعْزًى and أَرْطًى with tenween, the letter next after the ى of diminution being with kesr, like as they say دُرَيْهِمٌ; for if the ا were to denote the fem. gender they would not change it into ى [in مُعَيْزِىٌ, the original form of مُعَيْزٍ,] like as they do not change it in the dims. of حُبْلَى and أُخْرَى [which are حُبَيْلَى and أُخَيْرَى]: (S:) it is sometimes made fem., [by being written or pronounced مِعْزَاةٌ,] and sometimes it is made imperfectly decl. [and therefore without tenween]: (K:) Fr says, that it is [itself] fem., but that some make it masc. [and therefore with tenween]: but A 'Obeyd says, that most of the Arabs pronounce ذِفْرَى without tenween, while some of them pronounce it with tenween, whereas all of them pronounce مِعْزًى with tenween: (S:) IAar says, that it is perfectly decl. when likened to the measure مِفْعَلٌ, and imperfectly decl. when held to accord. with the measure فِعْلَى: (TA:) accord. to Aboo-'Amr, Ibn-El-'Alà, it is from مَعَزٌ, [inf. n. of مَعِزَ,] and in like manner ذِفْرَى is from ذَفَرٌ: (As, S:) ↓ مَعِيزٌ also signifies the same as مَعْزٌ, (S, A, K,) or is pl. of مَعْزٌ, [or rather a quasi-pl. n.] like as عَبِيدٌ is of عَبْدٌ; (Msb;) and ↓ أُمْعُوزٌ also is syn. with مَعْزٌ, (S, K,) and so are ↓ مِعَازٌ (K) and ↓ مِعْزَآءٌ: (Sgh, K:) [respecting أُمْعُوزٌ, see also below:] مَعْزٌ [as well as its syns. mentioned above, like all quasi-pl. ns., is sometimes masc., but generally] is fem.: (Msb:) a male is called ↓ مَاعِزٌ, (S, A, Msb, K,) and so a female; (Msb, K;) or a female is called ↓ مَاعِزَةٌ (S, A, TA) [and ↓ مَعْزَةٌ (M, voce شَرْقَآءُ)] and ↓ مِعْزَاة; (TA;) and شَاةٌ [or rather شَاةٌ مِنَ المَعْزِ] is also used as a sing., (Msb,) and is applied to a male and to a female: (Msb, art. شوه:) [see also ظَبْىٌ:] أَمْعُزٌ is a pl. [of pauc.] of مَعْزٌ, like as أَعْبُدٌ is of عَبْدٌ: (Msb:) the pl. of ↓ مَاعِزٌ, (K,) or of مَاعِزَةٌ, (S,) is مَوَاعِزُ; (S, K;) and ↓ مِعَازٌ and ↓ أُمْعُوزٌ are said to be quasi-pl. ns. (TA.) The goats of the Arabs of the desert have short hair, not long enough to be spun; but the goats of the cold countries, and of the people of the fertile regions, have abundant hair, and of this the Akrád [or Kurds] fabricate their tents. (T in art. بنى.) See also تَدْمُرِىٌّ in art. دمر; and see ضَائِنٌ in art. ضأن. مَعْزَةٌ: see their syn. مَعْزٌ. مِعْزًى: see their syn. مَعْزٌ. مِعْزَآءٌ: see their syn. مَعْزٌ. مِعْزَاةٌ a fem. sing. of مَعْزٌ, q. v. (TA.) مِعَازٌ: see their syn. مَعْزٌ. مَعِيزٌ: see their syn. مَعْزٌ. مُعَيْزٍ dim. of مِعْزًى, syn. of مَعْزٌ, q. v. (Sb, S.) مَعَّازٌ A possessor, or master, of مِعْزًى [or goats]. (S, K.) مَاعِزٌ and مَاعِزَةٌ sings. of مَعْزٌ, q. v. (S, K. *) — — The former also signifies Goats' skin. (S, K.) أَمْعَزُ, and its fem. مَعْزَآءُ, applied respectively to a place (مَكَانٌ) and to land or ground (أَرْضٌ), (tropical:) Hard, (S, K,) and abounding with pebbles: (S:) or both, [used as substs.,] rugged and stony ground: (A:) or a place abounding with pebbles, and hard: or the latter, small pebbles: (A 'Obeyd, TA:) thus A 'Obeyd explains a sing. as having a pl. signification: (TA:) or the latter, a desert, (صَحْرَآء) in which is elevation and ruggedness, consisting of soil, or clay, and pebbles, mixed together, but hard ground, rough to the tread: (ISh, TA:) pl. مُعْزٌ, (K,) [a pl. of each as an epithet, or of each used as a subst.,] because imagined to have the character of an epithet; (TA;) and أَمَاعِزُ, [a pl. of the former,] because the character of a subst. predominates in it; and مَعْزَاوَاتٌ, a pl. of the latter. (TA.) أُمْعُوزٌ: see its syn. مَعْزٌ. — — It also signifies, (K,) or is said to signify, (S,) A herd of gazelles, (S, K,) in number from thirty to forty; (S, TA;) or from thirty upwards: or a number of buckgazelles collected together: (TA:) or a number of أَوْعَال [or mountain-goats] collected together: (A, K:) or of اوعال such as are termed ثَيَاتِل: (Az, TA:) pl. أَمَاعِزُ and أَمَاعِيزُ. (K.) معط 1 مَعِطَ, (S, K,) aor. مَعَطَ, (K,) inf. n. مَعَطٌ, (S,) He (a man) was, or became, without hair upon his body: (S:) and in like manner you say of a man's skin: (TA:) and of a wolf, meaning his hair fell off by degrees, or part after part: but you should not say مَعِطَ شَعَرُهُ: (S:) [but see 5:] or, said of a wolf, it signifies he was, or became, mischievous, malignant, or foul; syn. خَبُثَ: or his hair became scanty, or little, (K,) and ↓ تمعّط said of a wolf, his hair fell off: (Mgh, Msb:) and ↓ إِمَّعَطَ, (S, K,) of the measure إِفْتَعَلَ, or [rather] إِنْفَعَلَ, (accord. to different copies of the K,) said of a rope, (S, K,) &c., (S,) it became worn smooth. (S, K.) — — See also 5. — مَعَطَ, aor. مَعَطَ, (K,) inf. n. مَعْطٌ, (TA,) He plucked out hair [or wool] (K, TA,) from the head of a sheep or goat. (TA.) 5 تمعّط It (hair, S, Msb, [in the TA, الرجل is inadvertently put for الشعر, and copied in the TK, with the addition of شعره in the explanation,]) fell off by degrees, or part after part, (S, Msb, K, TA,) upon the ground, (TA,) by reason of disease, (S, K, TA,) or the like; (S;) as also ↓ امتعط, (S,) and ↓ إِمَّعَطَ, (S, K,) of the measure إِفْتَعَلَ, (K,) or [rather] of the measure إِنْفَعَلَ [originally إِنْمَعَطَ]: (S:) and [accord. to some, but see 1, above,] ↓ مَعِطَ, aor. مَعَطَ, (Msb,) inf. n. مَعَطٌ, (Mgh, Msb,) it (hair) fell off. (Mgh, Msb.) You say also, تَمَعَّطَتْ أَوْبَارُهُ His fur became scattered. (K, TA) — — See also 1. 7 إِمَّعَطَ, [said in the S, and in one place in a copy of the K, to be of the measure إِنْفَعَلَ]: see 1: — — and 5. 8 امتعط and إِمَّعَطَ [which latter is said in one place in the copies of the K, to be of the measure إِفْتَعَلَ]: see 5: — — and for the latter, see also 1. مَعِطٌ: see أَمْعَطُ. أَبُو مُعْطَةَ The wolf: (K:) a gen. proper name thereof; similar to ذُؤَالَةُ and أُسَامَةُ and ثُعَالَةُ. (TA.) أَمْعَطُ, applied to a man, Having no hair upon his body; (S, K;) or whose hair has fallen off; fem. مَعْطَآءُ: (Msb:) [and pl. مُعْطٌ:] and, applied to a wolf, whose hair has fallen off by degrees, or part after part: (S:) or, thus applied, mischievous, malignant, or foul: [see 1:] or whose hair has become scanty, or little: as also ↓ مَعِطٌ: (K:) and مَعْطَآءُ, applied to a she-wolf, has the former of the last two significations: and, applied to a ewe, it signifies whose wool has fallen off. (TA.) — — لِصٌّ أَمْعَطُ (tropical:) A mischievous, malignant or foul, or wolf-like, thief, or robber; (S, * L;) likened to the wolf termed امعط: pl. مُعْطٌ. (S, L.) — — أَمْعَطُ applied to sand, (K,) and مَعْطَآءُ applied to a tract or collection of sand (رَمْلَةٌ), (TA,) and to land (أَرْضٌ), (K,) and مُعْطٌ applied to sands (رِمَالٌ), (K,) also signify (tropical:) Destitute of herbage. (K, TA.) — — Also أَمْعَطُ [app. applied to sand or the like], Extended upon the face of the earth or ground. (TA.) — — And المَعْطَآءُ, (IAar, K,) as a subst., (IAar,) The pudendum; syn. السَّوْءَةُ. (IAar, K.) معق &c. See Supplement مغث 1 مَغَثَ, (S,) aor. مَغُثَ, (TK,) inf. n. مَغْثٌ, (K,) He steeped, soaked, or macerated, a thing in water, and rubbed it with the fingers; he steeped it in water, and mashed it with the hand; (TA;) he steeped, and mashed with the hand, medicine in water; syn. مَرَثَ. (S, K. *) — — مَغَثَ المَطَرُ الكَلَأَ inf. n. مَغْثٌ, The rain fell upon the herbage, and rendered it yellow, and bad-tasted, and laid it prostrate. (TA.) — — مَغَثَ, [aor. مَغُثَ,] He submerged, or immersed, him, or it, in

water. (K.) — — مُغِثَ He was affected by a fever. (TA.) — — مَغَثَتْهُ الحُمَّى The fever attacked him; or pained him. (TA.) — — مَغَثُوهُ, [aor. مَغُثَ,] (S,) inf. n. مَغَثٌ, (K,) They beat him lightly, (S, K, *) as though they shook him about (كَأَنَّهُمْ تَلْتَلُوهُ). (S.) — — مَغَثَ عِرْضَهُ, (inf. n. مَغْثٌ, K,) He defamed him; disgraced him; dishonoured him; (S, K;) aspersed him by reviling. (TA.) — — مَغَثَهُمْ بِشَرٍّ He did evil to them. (TA.) 3 مَاغَثًا, inf. n. مِغَاثٌ and مُمَاغَثَةٌ, They clashed, and contended, each against the other; syn. حَاكًّا وَخَاصَمَا. (K.) مَغْثٌ Evil, as a subst. (K.) — — Conflict, (K,) and engagement of brave men in war, in the field of battle. (TA.) — — A struggling in wrestling. (TA.) See مَغِثٌ. — — Play; syn. عَبَثٌ. (K.) One of the additions of F. (TA.) مَغِثٌ, (S, K,) or ↓ مَغْثٌ, (L,) and ↓ مُمَاغِثٌ, (L,) A strong wrestler. (S, K.) — — Also, the latter, A man pertinacious in altercation. (TA.) — — مَغِثٌ and ↓ مَغِيثٌ An evil, a wicked, or malignant, man: after the manner of a rel. n. [denoting habitual state or action, and the like]. (TA.) مُغَاثٌ The lightest, or slightest, of the diseases incident to camels. (El-Hejeree.) — — Also, A certain tree, two carats' weight (قِيرَاطَانِ) of the root of which is an emetic and laxative: (K:) or, as in one copy [of the K], a certain plant, in the root of which is a poisonous quality (سمية [i. e., سُمِّيَّة]); the drinking of a grain of it [in water] causes looseness of the bowels, and vomiting, in an excessive degree. (TA.) But these properties [says SM] are strange, and not mentioned by the physicians. Ibn-El-Kutbee says, in [the book entitled] مَا لَا يَسَعُ الطَّبِيبَ جَهْلُهُ, مغاث is [the name of] roots which are imported, of a hot and moist temperament, in one of the last measures of the second degree, (فى اواخر الثانية,) [the degrees of heat and cold and dryness and moistness being four,] the best of which are the white and soft, inclining to yellow: it is fattening, strengthening to the limbs or members, of use in cases of fracture and contusion, applied in a bandage, and drunk; also for the gout (نِقْرِس), and spasmodic contraction (تَشَنُّج); and softens hardness of the joints; and improves the voice, and clears the throat and lungs; and excites to sexual intercourse. Some say, that it is the name of] the roots of the wild pomegranate; but this assertion is not of established authority. Others say, that it is a kind of سُورَنْجَان; and this is not improbable. The hakeem [Dáood] says, in the Tedhkireh, مغاث is [the name of] a certain plant in El-Kerej (الكرج) and the parts adjacent; roots extending deep into the earth, and thick, with a rind inclining to black and red, which, when peeled off, discloses a substance, between white and yellow: the best thereof is the heavy, sweet-scented, in taste inclining to sweet, with a slight bitterness. It is said to have rough, or coarse, and wide, leaves, like those of the radish; and a white flower; and seeds resembling the grains of the سُمْنَة, and called قلقل: hence it has been imagined to be the pomegranate: and it is said to be a species of سورنجان: its strength, or virtue, lasts about seven years: and there is a kind of it brought from 'Abbádán, and towards Syria, weak in operation; and it is this which is used in Egypt. (TA.) [M. Rouyer, in the Descr. de l'Egypte, tome 11 of the sec. ed., p. 452, describes it as follows: a root of a whitish colour, mucilaginous, fleshy, or pulpous, and of an aromatic odour: it is nutritive and aphrodisiac: it is taken in the simple substance; and they make of it a sherbet, which should be drunk hot: this root comes from the Indies.] مَغِيثٌ and ↓ مَمْغُوثٌ Herbage laid prostrate by rain: (S, K:) herbage that is rained upon, and rendered yellow, and bad-tasted, and laid prostrate by the rain. (TA.) — — See مَغِثٌ. مَمْغُوثٌ Affected by a fever. (IAar, K.) — — See مَغِيثٌ. مُمَاغِثٌ: see مَغِثٌ. مغج مَغَجَ الفَصِيلُ ضَرْعَ أُمِّهِ: see معج. مغد 1 مَغَدَ, aor. مَغَدَ, (inf. n. مَغْدٌ, S, L,) He (a child, and a lamb or kid, S, L, and a young camel, L, K) sucked his mother: he (a young camel) struck his mother in her udder with his head, and sucked her: and he (a lamb or kid) took the teat of his mother in his mouth to suck; (L;) as also مَعَدَ, with the unpointed ع and the pointed ذ. (IKtt.) — — مَغَدَ He sucked, or sucked in, a thing: (K:) he sucked, or sucked in, the inside of صَرَبَة, i. e., [a piece of] the gum of the طَلْح; for there is sometimes in the inner part thereof what resembles glue and the honey of dates or bees. (S, L.) See also مَغْدٌ, below. — — مَغَدَ, aor. مَغَدَ, inf. n. مُغُودٌ; (L, K;) and مَغِدَ, aor. مَغَدَ, (L,) inf. n. مَغَدٌ; (L, K;) He, (L,) or it, (the body, K,) became full and fat. (L, K.) — — مَغَدَهُ, (aor. مَغَدَ, inf. n. مَغْدٌ, S, L.) It (a pleasant, or an ample, and easy, life) nourished him: (AZ, IAar, S, L:) or it (a life, or manner of living) nourished him, and rendered him in a state of amplitude and ease. (K.) — — مَغَدَ He (a man, L) and it (a plant, L, K, or other thing, K, or anything, L) became tall. (Aboo-Málik, L, K.) — — مَغَدَ فِى عَيْشٍ نَاعِمٍ, (aor. مَغَدَ, inf. n. مَغْدٌ, S, L,) a phrase mentioned by Fr, (S,) He (a man) lived, and enjoyed abundant comforts, or luxury, in a pleasant, or an ample and easy, state of life. (K.) — — مَغَدَهُ It (youth) caused him still to flourish, or to be in the flower of age. (En-Nadr, L.) — — مَغَدَ He became in the full prime of youth. (L.) — مَغَدَ, aor. مَغَدَ, inf. n. مَغْدٌ, He plucked out hair: (L:) as also مَعَدَ. (L, art. معد.) — مَغَدَ مَوْضِعَ الغُرَّةِ He plucked out the hair in the place of the blaze, or white mark on the forehead or face, of a horse, in order that it might become gray. (L, K.) 4 امغدت She (a woman) suckled her child; (S, L, K;) and a she camel, &c., her young one. (S, L.) — — امغد, (inf. n. إِمْغَادٌ, L,) He (a man, S, L,) drank much, or abundantly: (S, L, K:) or he drank long. (AHn, L.) مَغْدٌ The flower, or flourishing period, of youth. (En-Nadr, L.) — — Soft; tender; delicate: pleasant; easy and ample: syn. نَاعِمٌ: (S, L, K:) applied to the period of youth: (S, L:) and to life, or a manner of living. (L.) — — Also, (K,) or مَغْدُ الجِسْمِ, (L,) Soft and plump: applied to a camel: (L, K:) or (so in the L; in the K, and) big, or bulky; (L, K;) as also مَغْدٌ; (L;) and tall: (K:) applied to anything. (L.) — مَغْدٌ, applied to the غُرَّة, or blaze, on the forehead or face of a horse; app. an inf. n. used in the sense of a pass. part. n.; Having the hair plucked out in order that it may become gray: (L:) the term مَغْدٌ is used with relation to the blaze of a horse when it appears as though it were swollen; for the hair is plucked out in order that it may grow white: (S, L:) and with relation to the forelock, when it is as though burnt. (L.) — مَغْدٌ (L, K) and ↓ مَغَدٌ (L) The fruit of the [tree called] تَنْضُب: or (so in the L; but in the K, and) the [plant called] لُفَّاح [q. v.]: (L, K:) or the wild لفّاح: (L:) or, both words, (so in the L; but in the K, and) the [plant called] بَاذِنْجَان: (L, K:) or a plant resembling the ناذنجان, growing at the roots of the عِضَه: (L:) and the former word, a fruit resembling the cucumber, (Aboo-Sa'eed, L, K,) which is eaten: (Aboo-Sa'eed, L:) or a kind of tree that twines about other trees, more slender than the vine, having long, thin, and soft, leaves, and producing a fruit like that of the banana, but thinner in the peel and more juicy, which is sweet, and is not peeled [to be eaten], with pips like those of the apple; people share this fruit among themselves, taking it by turns, alighting where it grows, and eating it; it appears first green; then becomes yellow; and then, at last, green [again, or probably red; for I think that يخضرّ, in the L, from which this is taken, is a mistake for يحمرّ]: the word is a coll. gen. n.: and] the n. un. is with ة: (AHn, L:) ISd says, I have not heard مَغْدَةٌ; but ↓ مَغَدٌ may be a quasi-pl. n. of مَغْدَةٌ; like as حَلَقٌ is of حَلْقَةٌ, and فَلَكٌ of فَلْكَةٌ. (L.) — — مَغْدٌ i. q. صَرَبَةٌ, meaning as explained above, at 1: (S, L,) also, the gum of the lote-tree, سِدْر: (Aboo-Sa'eed, L:) or, of the lok-tree of the desert. (S, L.) مَغَدٌ: see مَغْدٌ. مغر 2 مغّرهُ He dyed it (namely a garment or piece of cloth) with مَغْرَة. (A.) مَغِرٌ and ↓ مُغْرَةٌ (K, TA) A colour inclining to red: (TA:) or a colour

not pure red, (K, TA,) nor inclining to yellow; its redness being like the colour of ↓ مَغْرَة: (TA:) or i. q. شُقْرَةٌ [i. e., in a man, ruddiness of complexion combined with fairness, and in a horse, a sorrel colour,] with duskiness, or dinginess. (K.) See also أَمْغَرُ. مَغْرَةٌ [Red ochre, called in the present day مُغْرَة;] red earth, (S, A, Msb, K,) with which one dyes [and paints]; (TA;) well known; (A;) as also ↓ مَغَرَةٌ. (S, K.) مُغْرَةٌ: see مَغَرٌ. مَغَرَةٌ: see مَغْرَةٌ. أَمْغَرُ i. q. أَشْقَرُ, (A, Msb,) applied to a man [and signifying Of a ruddy complexion combined with fairness], (A,) and to a horse [and signifying of a sorrel colour]: (A, Msb:) or red in the hair and skin, (S, K,) of the colour of مَغْرَة: (S:) and having redness in the face, with clear whiteness: (K:) or white, or white in face: as also أَحْمَرُ: applied to a man: (TA:) and, applied to a horse, of a colour inclining to أَشْقَر [or sorrel]; i. e. having his شُقْرَةٌ [or sorrel colour] tinged over with duskiness, or dinginess: (S:) and applied to a camel, of the colour of مَغْرَة: (K:) and so applied to a horse: or a horse not of a pure red colour, nor of a colour inclining to yellow, but of a red colour, like the colour of مَغْرَة, and having the mane and forelock and ears like the [red] colour termed صُهْبَة, without any whiteness: (TA:) [see also مَغَرٌ:] the fem. is مَغْرَآءُ: and the dim. أُمَيْغِرُ. (TA.) مَمْغَرَةٌ Land whence مَغْرَة comes forth, or is procured. (TA.) مُمَغَّرٌ A garment, or piece of cloth, (A,) dyed with مَغْرَة. (A, K.) مغس: see مغص. مغص 1 مَغَصَهُ, inf. n. مَغْصٌ, He pierced him with a spear or the like: for] مَغْصٌ is syn. with طَعْنٌ; as also مَغْسٌ. (TA.) — [Hence, perhaps,] مُغِصَ, (ISk, S, Msb, K,) [of which مَغْصٌ, which see below, is app. the inf. n.] and مَغِصَ, (A, Msb, [in a copy of the former of which, instead of the former verb, I find مَغُصَ, but this is probably a mistranscription,]) inf. n. مَغَصٌ; (Msb;) He (a man, S, Msb,) had what is termed مَغْصٌ as explained below; (ISk, S, A, Msb, K;) as also مُغِسَ and مَغِسَ: (IKoot, Msb:) and مَعِصَ: (TA:) [it is most commonly with غ and ص; but Z says, that] the original word is with س, from مَغَسَهُ signifying طَعَنَهُ. (A.) 5 تمغّص بَطْنِى, and تَمَغَّصَنِى, My belly pained me; as also تمغّس, with س. (TA.) [In the CK, we find تمغّص بَطْنَهُ, explained by أَوْجَعَهُ, as though signifying It pained his belly: but بَطْنَهُ is doubtless a mistake for بَطْنُهُ. In MS. copies of the K, I do not find this verb.] — — And [hence,] تَمَغَّصَنِى الشَّىْءُ (assumed tropical:) The thing hurt me: and in like manner, تَمَغَّصْتُ مِنْهُ (assumed tropical:) [I was hurt by it]. (TA.) مَغْصٌ (ISk, S, A, Msb, K) and مَغَصٌ; (IDr, A, K;) but the former is the chaste word; (A;) or the latter, accord. to ISk, is vulgar, (S,) and Az pronounces him right in saying so, (Msb,) and Yaakoob disallows the latter word. wherefore the author of the K is wrong in imputing error, in this matter, [if error it be,] to J; (TA;) [Colic; or] pain in the belly, (A, K,) and griping (تَقْطِيعٌ) in the bowels; (A;) or griping (تقطيع) in the bowels, and pain [therein]; (S;) or pain in the bowels, and contortion [therein]; (Msb;) as also مَغْسٌ. (Yaakoob, TA.) مَمْغُوصٌ A man (S, Msb) having what is termed مَغْصٌ as explained above. (S, Msb, K.) مغنطس مغط مغنطس See Supplement مَغْنَطِيسٌ, (S, K,) or مَغْنِيطِسٌ, (as in some copies of the K and in the TA,) and مَغْنِيطِيسٌ (CK) and مَغْنَاطِيسٌ (K) [The magnet;] a certain stone that attracts iron: arabicized [from the Greek μαγν�(assumed tropical:) τι�]. (S, K.) [Mentioned in S, L, K, in art. غطس; but, as observed in the TA, it should have a separate place.] مغى مق See Supplement مقأ مَاقِىٌّ and مُوقِىٌّ The posterior, or, as some say, anterior, part of the eye: (K:) or the inner angle of the eye, next the nose. (K, &c., art. مأق.) Mentioned by most of the lexicographers in art. مأق, q. v. (TA.) مقت 1 مَقَتَهُ, (aor. مَقُتَ, Msb,) inf. n. مَقْتٌ (and, accord. to the K, مَقَاتَةٌ; but this is the inf. n. of مَقُتَ, q. v.; TA) He hated him: (S, K:) as also ↓ مقّته, (K,) inf. n. تَمْقِيتٌ; (TA;) [but this has, probably, an intensive signification;] or he hated him on account of a foul action that he had committed: (Lth:) or he hated him with the most violent hatred, (Zj, M, Er-Rághib, Msb,) on account of a foul action. (Msb.) — — مَقُتَ إِلَى النَّاسِ, aor. مَقُتَ, inf. n. مَقَاتَةٌ, He was hateful, or an object of hatred, to men, on account of a foul action that he had committed: (Lth:) or he was hateful, or an object of hatred, in the utmost degree, (M, Msb,) on account of a foul action. (Msb.) 2 مَقَّتَ see 1. 3 مَاقَتَهُ He hated him [or hated him in the utmost degree] reciprocally, on account of some foul, or evil, affair. (A.) — — مَاقَتُوا [They bore hatred, one to another.] (TA, art. بهت.) 4 مَا أَمْقَتَهُ عِنْدِى How hated, or hateful, or odious, is he to me! (Sb, K.) — — مَا أَمْقَتَنِى لَهُ How I hate him! (Sb, K.) 5 تمقّت إِلَيْهِ He showed, or manifested, hatred [or the utmost hatred] to him: contr. of تحبّب اليه. (A.) 6 تماقتوا They hated one another, [or hated one another in the utmost degree,] on account of some foul, or evil, affair. (A.) نِكَاحُ المَقْتِ The marrying the wife of one's father after him; (K;) that is, after his having divorced her or died: (TA:) this was done in the time of paganism, (S,) and was then thus called; مَقْتٌ signifying the " most violent hatred: " it is forbidden in the Kur, iv. 26. (Zj.) مَقْتِىٌّ A man who has contracted the kind of marriage termed نكاح المقت: (ISd, K:) or the son of such a man. (Zj, K.) مَقِيتٌ and ↓ مَمْقُوتٌ Hated: (S, K:) or the former signifies hateful, and the latter hated: (MF:) [or hateful, and hated, on account of his having committed a foul action: in this sense مقيت is mentioned by Lth: or hateful, and hated, in the utmost degree, on account of a foul action: in this sense مقيت is mentioned in the Msb.] مَمْقُوتٌ: see مَقِيتٌ. مقد مَقَدِىٌّ A certain kind of beverage, prepared from honey, (S, L, K,) which the Khaleefehs of the sons of Umeyyeh used to drink: (L:) so called in relation to a town in Syria, (S, L,) called مَقَدٌ; or in relation to a town in Syria in the province of El-Urdunn: (L:) or this is a mistake; for the name of the town is with teshdeed [مَقَدٌّ]: IB says, that the orthography of the word as best known to the lexicologists is مَقَدِىٌّ, without teshdeed; but that A 'Obeyd and others write it with teshdeed; and that IAmb cites in confirmation of its being thus a verse of 'Amr Ibn-Maadeekerib, at the end of which occurs the expression شَغَلُوهُ عَنْ شَرْبِ المَقَدْ; without ى; [app. for مَقَدِّى;] adding, that it is thus called in relation to مَقَدٌّ, a town of Damascus, in the mountain overlooking El-Ghór: (L:) A 'Obeyd says, I hold it to be correctly مَقَدِّىٌّ; and I heard Rejà Ibn-Selemeh explain this as signifying " wine diminished to half its quantity by boiling; " as though it were divided (قُدَّ) in halves: (Sh, L:) IB adds, that Aboo-t-Teyyib the lexicologist says, that the word in question is with د without teshdeed; from مَقَدٌ; and is only written with teshdeed by poetic licence: and in confirmation of this assertion, IB cites verses in which the name of the town and that of the beverage are written without teshdeed. (L.) — — ثَوْبٌ مَقَدِىٌّ A certain well-known kind of cloth, or garment: (L, TA:) you say ثِيَابٌ مَقَدِيَّةٌ. (K. [In the CK, erroneously, مَقَدِّيَّةٌ.]) مقر 1 مَقِرَ, aor. مَقَرَ, (S, Msb,) inf. n. مَقَرٌ, (S, A, Msb, K,) It was, or became, bitter; (S, A, Msb, K;) as also ↓ امقر, (ISk, IKtt, A, Msb, K,) inf. n. إِمْقَارٌ: (Msb:) or sour, or acid: (K:) and ↓ امقر, said of milk, (AZ, A, K,) it became almost bitter, by reason of its quality of biting the tongue: (A:) or lost its [proper] flavour (AZ, K) by becoming intensely sour or acid. (AZ, TA.) — مَقَرَ عُنُقَهُ, (ISk, S, A, K,) aor. مَقُرَ, inf. n. مَقْرٌ, (ISk, S,) He bruised his neck: (S, A:) or beat it with a staff or stick, so as to break the bone in pieces, leaving the skin whole. (A, K.) — — And hence, (A,) مَقَرَ السَّمَكَةَ المَالِحَةَ He macerated the salt fish in vinegar; (A, K;) as also ↓ امقر. (K.) And in like manner you say of anything that you macerate. (TA.) 4 أَمْقَرَ see 1, in three places. — أَمْقَرْتُ لِفُلَانٍ شَرَابًا I made beverage bitter to, or for, such a one. (IDrd.) مَقْرٌ: see مَقِرٌ, in three places. مَقِرٌ Bitter; (S, A, Msb, K;) as also ↓ مَقْرٌ (TA) and ↓ مُمْقِرٌ (S, A, K) and ↓ يَمْقُورٌ: (Sgh, K:) or sour; acid; as also ↓ مُمْقِرٌ: (K:) which last also signifies intensely sour or acid; (AZ, Aboo-Málik, S; *) applied to milk: (the same, and K:) or sour, or acid, milk. (Msb.) — — Aloes; syn. صَبِرٌ:

(As, S, A, Msb, K:) as also ↓ مَقِرٌ: (S:) or a certain thing resembling it: (IKt, Msb, K:) or poison: as also ↓ مَقْرٌ; (K;) which is said by some to be a form used by poetic license: (TA:) or, accord. to AA, a certain bitter kind of tree: and accord. to AHn, a certain plant, which grows in leaves without branches. (TA.) [See صَقِرٌ.] مُمْقِرٌ: see مَقِرٌ, in two places. سَمَكٌ مَمْقُورٌ Fish macerated in vinegar and salt, so as to become a cold sauce or fluid seasoning: (Az, TA:) or sour, or acid, fish: (IAar, TA:) or fish bruised (يُمْقَرُ) in water and salt: you should not say مَنْقُورٌ. (S.) يَمْقُورٌ: see مَقِرٌ. مقط مَاقِطٌ The freedman of a freedman: (K:) or the slave of a slave of a freedman: whence the Arabs say, in reviling, فُلَانٌ سَاقِطُ بْنُ مَاقِطِ بْنِ لَاقِطٍ. (S.) See art. سقط. — — مُقَّاطٌ [which is its pl.] like سُقَّاطٌ and لُقَّاطٌ, signifies, accord. to IAar, The refuse, or lowest or basest or meanest sort, or mankind, or of people. (TA in art. خشر.) مقع &c. See Supplement مكأ مَكْءٌ The hole of a fox, or of a hare, or rabbit: or, accord. to Th, the hole of the kind of lizard called ضَبّ. (L.) مكت مَكَتَ, [aor. مَكُتَ,] He remained, stayed, abode, or dwelt, in a place: (K:) like مَكَدَ: accord. to some, a word mispronounced: accord. to others for مَكَثَ; the ث being changed into ت. (TA.) 10 إِسْتَمْكَتَتِ البَثْرَةُ The pustule became filled with pus, or matter. (IAar, T, K.) مكث 1 مَكَثَ, aor. مَكُثَ; and مَكُثَ, aor. مَكُثَ; inf. n. مَكْثٌ [with which مُكْثٌ and مِكْثٌ (see below) are syn.] and مِكِّيثَى (S, K) [like خِصِّيصَى, q. v.,] and مُكُوثٌ [like خِصِّيصَاءُ] and مَكَثٌ and مِكِّيثَاءُ and مُكْثَانٌ (K) and مَكَاثٌ and مَكَاثَةٌ [which last is the inf. n. of مَكُثَ]; (TA;) He tarried; tarried and waited, or expected; (S, K;) was patient, and tarried, and waited, or expected: or he tarried, stayed, or stopped, expecting: loitered; tarried; stayed; waited; paused in expectation; فِى مَكَانٍ in a place. (TA.) [In like manner,] ↓ تمكّث He loitered; tarried; stayed; waited; paused in expectation. (S, K.) 5 تَمَكَّثَ see 1. مُكْثٌ and ↓ مِكْثٌ, substs., from مَكَثَ or مَكُثَ, A tarrying; tarrying and waiting, or expecting; &c. (S, A.) مِكْثٌ: see مُكْثٌ. مَكِيثٌ Grave: (S, K:) who does not hasten in his affair: pl. مُكَثَاءُ and مَكِيثُونَ. (TA.) — — مَكِيثُ الكَلَامِ (tropical:) Slow of speech. (Ibn-Abi-l- Hadeed.) — — Also مَكِيثٌ A man remaining; staying; abiding; remaining fixed, or stationary. (TA.) سَارَ الرَّجُلُ مُتَمَكِّثًا The man journeyed, or proceeded, loitering; syn. مُتَلَوِّمًا. (S.) مكد 1 مَكَدَ, (S, L, K,) aor. مَكُدَ, (L,) inf. n. مُكُودٌ (S, L, K) and مَكْدٌ, (K,) He remained, stayed, abode, or dwelt, (S, L, K,) بِمَكَانٍ in a place; (S, L;) as also مَكَتَ. (TA.) مَاكِدٌ Water (L) lasting, or continuing, (L, K,) unceasingly. (K.) — — نَاقَةٌ مَاكِدَةٌ A she-camel abounding with milk; as also ↓ مَكْدَآءُ: (K:) or constantly, or always, abounding with milk; (L;) as also ↓ مَكْدَآءُ (S, L;) and ↓ مَكُودٌ: (S, L, K:) like نَكْدَآءُ: (S, L:) pl. of مَكُودٌ, مُكُدٌ, (K,) or مُكُدٌ, and مَكَائِدُ. (L.) — — بِئْرٌ مَاكِدَةٌ, and ↓ مَكُودٌ A well having a constant, or unceasing, supply of water: (L:) and رَكِيَّةٌ مَاكِدَةٌ a well whereof the water remains without diminution [to which is added عَلَى قَرْنٍ واحِدٍ لَا يَتَغَيَّرُ وَالقَرْنُ قَرْنُ القَامَةِ, app. meaning, of the measure of one قَرْن, not changing; by قرن being meant the structure of stone which supports the wood whereto the pulley is suspended, and which is described as being of the proportion of a man]. (S, L.) — — وُدٌّ مَاكِدٌ (tropical:) Unceasing love or affection. (L.) مَكُودٌ: see مَاكِدٌ. مَكْدَآءُ: see مَاكِدٌ. مكر 1 مَكَرَ, aor. مَكُرَ, (Msb, TA,) inf. n. مَكْرٌ; (S, A, Msb, K;) and ↓ امكر; (Msb;) He practised deceit, guile, or circumvention; or he practised deceit, guile, or circumvention, desiring to do to another a foul, an abominable, or an evil, action, clandestinely, or without his knowing whence it proceeded; syn. خَدَعَ; (Msb;) and of the inf. n. خَدِيعَةٌ: (S, A, K:) he practised an evasion or elusion, a shift, an artifice, or artful contrivance or device, a machination, a trick, a plot, a stratagem, or an expedient; he plotted; or he exercised art, craft, cunning, or skill, in the management or ordering of affairs, with excel-lent consideration or deliberation, and ability to manage according to his own free will; syn. of the inf. n. إِحْتِيَالٌ: (S, TA:) or to this explanation, conveyed by احتيال as the syn. of the inf. n., should be added secretly, or privately: (Lth, TA:) مَكْرٌ is praised or dispraised according to the nature of its object. (El-Basáir.) [For further explanation, see what follows.] — — It is trans. by means of بِ: and also, accord. to Z, by itself: (MF:) [but I know not any instance of its being trans. by itself: except as meaning he plotted a thing: see مَكْرَ السَّيِّئِ in the Kur, xxxv. 41, cited voce سَيِّئٌ:] you say مَكَرَ بِهِ, (S, A, TA,) aor. and inf. n. as above, (S, TA,) meaning, He deceived, beguiled, or circumvented, him; or he deceived, beguiled, or circumvented, him, and desired to do him a foul, an abominable, or an evil, action, clandestinely, or without his knowing whence it proceeded: &c.: (S, A, TA:) syn. كَادَهُ: or it differs [somewhat] from كاده, accord. to Aboo-Hilál El-'Askeree: (TA:) some say, that مكر به signifies as above with the addition of feigning the contrary of his real intentions; which كاده does not imply: or this latter signifies " he did him harm," or " mischief; " and the former, he did him harm, or mischief, clandestinely. (MF, voce كاد.) See art. خدع. — — مَكَرَ also signifies He managed with thought, or consideration, or acted with policy, and practised stratagem, in war. (TA.) — — مَكَرَ اللّٰهُ and ↓ أَمْكَرَ are syn., (IKtt, Msb,) signifying, (tropical:) God recompensed, or requited, for مَكْر [or the practising deceit, &c.]: (Lth, * Msb, TA: *) or مَكْرُ اللّٰهِ signifies God's granting a man respite or delay, and enabling him to accomplish his worldly aims [so as to bring upon himself the punishment due to his evil actions]: (Er-Rághib, TA:) or, accord. to IAth, God's causing his trials to befall his enemies, exclusively of his friends: or his taking men by little and little, so that they do not reckon upon it, bestowing upon them renewed favours for acts of obedience which are imagined to be accepted whereas they are rejected. (TA.) 3 ماكرهُ He practised with him mutual deceit, guile, or circumvention; &c.; (A, * TA;) syn. خَادَعَهُ. (TA.) 4 أَمْكَرَ see 1, in two places. 6 تماكروا They practised mutual deceit, guile, or circumvention; &c. (A, * TA.) مَكُورٌ: see مَاكِرٌ. مَكَّارٌ: see مَاكِرٌ. مَاكِرٌ (S, A, Msb, K) and ↓ مَكَّارٌ (S, A, K) and ↓ مَكُورٌ (K) epithets from مَكَرَ: (S, A, Msb, K:) [the first signifying Practising deceit, guile, or circumvention; &c.: and the second and third, practising the same much, or frequently; deceitful, guileful, artful, crafty, or cunning; a trickster, or crafty knave.] مكس 1 مَكَسَ, aor. مَكِسَ, (TK,) inf. n. مَكْسٌ, (Sh, A, K,) He diminished, or deducted from, a thing; (Sh, * A, * K, * TK;) syn. of the inf. n. نَقْصٌ. (Sh, A, K.) Thus Sh explains مَكْس in the saying of Jábir Ibn-Jinnee Et-Taghlibee: أَفِى كُلِّ أَسْوَاقِ العِرَاقِ إِتَاوَةٌ وَفِى كُلِّ مَا بَاعَ امْرُؤٌ مَكْسُ دِرْهَمِ [Is there bribing in every one of the markets of El-'Irák, and in the case of everything that a man has sold the deducting of a dirhem?]. (TA.) [Hence,] you say, مَكَسَ فِى البَيْعِ, aor. and inf. n. as above; (S, Mgh, Msb, K;) and ↓ ماكس, inf. n. مُمَاكَسَةٌ and مِكَاسٌ: (S, Mgh, Msb:) both signify He diminished, or deducted from, the price in the selling, or buying: (Msb:) or both signify he desired, or demanded, a diminution of, or deduction from, the price in selling or buying: (Mgh, TA, *) or the former signifies he collected property in selling or buying: (K: [but from what I find in the other lexicons, I think it probable that an early copyist has perverted the text of the K here by making a transposition; writing مَكَسَ فِى البَيْعِ يَمْكِسُ مَكْسًا جَبَى مَالًا وَالمَكْسُ النَّقْصُ وَالظُّلْمُ for مَكَسَ يَمْكِسُ مَكْسًا جَبَى مَالًا وَالمَكْسُ فى البَيْعِ النَّقْصُ وَالظُّلْمُ: in the TK we find جنى مالا, which is certainly a mistake:]) or مَكْسٌ signifies the diminishing (إِنْتِقَاص) of the price of a commodity: (M, TA:) and ↓ مِكَاسٌ, the acting with mutual niggardliness in

bargaining; or, accord. to EshShereeshee, the vying in acuteness between a seller and buyer, the former demanding a price and the latter offering less, time after time, until they agree to a reduced price. (Har, p. 586.) You say also, مُكِسَ, meaning, He (a man) suffered a diminution, or deduction, in selling or buying and the like. (TA.) — — [Hence, perhaps, or the reverse may be the case,] He wronged a man; treated him, or used him, wrongfully, injuriously, or tyrannically. (A, * K, * TK. [In the first and second, only the inf. n. of the verb in this sense is mentioned.]) — — [Hence, also, app.,] He (the مَكَّاس, Mgh, Msb) collected a tax; syn. جَبَى; [particularly, the tax termed مَكْس:] (S, * M, Mgh, * Msb [in the first and third of which, only the inf. n. of the verb in this sense is mentioned:]) or he collected property. (A.) Hence the saying, (Mgh,) in a trad., (S,) لَا يَدْخُلُ صَاحِبُ مَكْسٍ الجَنَّةَ (S, Mgh) [The taker of the tax termed مكس will not enter paradise]; meaning, the عَشَّار. (TA.) 3 ماكس فِى البَيْعِ: see 1. — — ماكسهُ, (K,) inf. n. مُمَاكَسَةٌ [and مِكَاسٌ], (TA,) He acted with him in a niggardly, a tenacious, or an avaricious, manner; syn. شَاحَّهُ: (K: but in some copies, شَاكَسَهُ. TA,) or ماكسهُ فى البَيْعِ signifies he contended with him [by bidding against him or otherwise] in the sale. (MA.) [See, in art. كيس, voce كَاسَ, an ex. from a trad., accord. to one reading thereof.] 6 تماكسا They acted in a niggardly, a tenacious, or an avaricious, manner, each with the other, in bargaining: (IDrd, K:) or تماكسوا فِى البَيْعِ they contended, one with another, [by outbidding or otherwise] in the sale. (MA.) مَكْسٌ, an inf. n., (see 1,) used as a subst., (Mgh, Msb,) Money that used to be taken from the seller of commodities in the markets in the time of ignorance: (IDrd, M, K:) and a dirhem which the collector of the poor-rate used to take after he had finished the receipt of that tribute: (IAar, K:) or what is taken by the عَشَّار, (S, Mgh,) or مَاكِس, (S,) or مَكَّاس: (Mgh, Msb:) so [accord. to some] in the verse above cited: (S:) the tax, or impost, which he used to take: (TA:) and generally, what the Sultán's guards take wrongfully on an occasion of buying and selling: so [accord. to some] in the verse cited above: (Msb:) pl. مُكُوسٌ. (A, Mgh, Msb.) مَكَّاسٌ (A, Mgh, Msb) and ↓ مَاكِسٌ (S) One who takes, or receives, what is termed مَكْس: (Mgh, Msb;) i. e., (Mgh,) i. q. عَشَّارٌ. (S, Mgh.) مَاكِسٌ: see مَكَّاسٌ. مكل &c. See Supplement 1 ملأ مَلَأَ, aor. مَلَاَ, inf. n. مَلْءٌ (S, K) and مِلْأَةٌ and مَلْأَةٌ; (K;) and مَلِئَ; (TA;) and ↓ ملّأ, inf. n. تَمْلِئَةٌ; (K;) He filled (K;) a vessel &c. (S, TA.) You may also say مَلَأْتُهُ مَلًا, for مَلْئًا, (TA.) — — مَلَأَ العَيْنَ (tropical:) He satisfied [or glutted] the eye by his comeliness of aspect. (TA.) See an ex. in a verse cited voce عَقِبٌ. — — مَلَأْتُ مِنْهُ عَيْنِى (tropical:) [I satisfied, or glutted, my eye by the sight of his comeliness]. (TA.) — — مَلُؤَ, aor. مَلَأَ, (K,) inf. n. مَلَآءَةٌ and مَلَآءٌ; (S, K;) and مَلَأَ, aor. مَلَأَ, (K;) the former is that which commonly obtains; (TA;) He became rich, wealthy, &c., syn. صَارَ مَلِيئًا. (K.) — — كَلِمَةٌ تَمْلَأُ الفَمَ (assumed tropical:) [A word, or saying, that fills the mouth;] i. e., gross, and abominable; not allowable to be spoken; that fills the mouth so that it cannot articulate. (TA, from a trad.) — — إِمْلَؤُوا أَفْوَاءَكُمْ مِنَ القُرْآنِ (assumed tropical:) [Fill your mouths with the Kur-án]. (TA.) — — مُلِئَ رُعْبًا, and مَلُؤَ رعبا, (tropical:) He was filled with fright. (A.) — — مَلَأَ ثِيَابِى (tropical:) He sprinkled my clothes with mud, &c. (A.) مَلَأَ رَاكِبَهُ [He (a camel) bespattered his rider with his ejected cud]. (S, K, art. زرد.) — — مَلَأَ عِنَانَهُ (assumed tropical:) He made, or urged, his beast to run vehemently. (TA in art. عن.) — — مُلِئَ, like عُنِىَ, [i. e., pass. in form, but neut. in signification,] and مَلُؤَ, (tropical:) He had the disease called مُلَآءَة. (A, K.) — — See 3. 2 ملّأ فُرُوجَ فَرَسِهِ He made his horse to run at the utmost rate of the pace termed حُضْر. (TA.) — — And see 1, and 4. 3 مالأهُ عَلَى الأَمْرِ, (S, K,) inf. n. مُمَالَأَةٌ; (S;) and ↓ مَلَأَهُ; (K;) but this latter the lexicologists do not hold in good repute; (TA;) He aided, or assisted, him, and conformed with him, to do the thing. (IAar, * AZ, S, K.) 4 املأ النَّزْعَ فِى قَوْسِهِ, (S,) and املأ فى قوسه, and ↓ ملّأ فى قوسه, (K,) (tropical:) He pulled his bow to the utmost. (S, K, TA.) — — املأهُ اللّٰهُ, (S, K,) inf. n. إِمْلَاءٌ, (TA,) (assumed tropical:) God affected him with the disease called مُلَآءَة. (S, K.) 5 تملّأ مِنَ الطَّعَامِ وَالشَّرَابِ He became full of food and drink. (S.) — — See 8. — — تملّأ غَيْظًا, and ↓ امتلأ, (tropical:) He became filled with rage. (S.) — — تملّأ شِبَعًا, and ↓ امتلأ, He became filled to satiety. (TA.) — — تملّأ He put on himself a مُلَآءَة; i. e., a covering of the kind so called. (TA.) 6 تَمَالَؤُوا عَلَى الأَمْرِ They agreed, or conspired together, to do the thing: (ISk, S, K, TA:) they aided, or assisted, [and conformed with,] one another to do the thing. (TA.) 8 امتلأ and ↓ تملّأ; (S, K;) and مَلِئَ, aor. مَلَأَ; (K;) It (a vessel, &c., TA) became full. (S, K.) — — See 5. — — امتلأ شَبَابًا (assumed tropical:) [He became full of sap, or vigour, or youth, or young manhood]. (The Lexicons, &c., passim.) And امتلأ الشَّبَابُ (assumed tropical:) [The sap, or vigour, of youth, or young manhood, became full, or mantled, in a person.] (S, K, in art. غطى.) [And امتلأ, alone, He was, or became, plump.] — — امتلأ عِنَانُهُ (assumed tropical:) The utmost of his power, or ability, was accomplished. (TA in art. عن.) 10 استملأ فِى الدَّيْنِ signifies جَعَلَ دَيْنَهُ فِى مُلَأَءَ (CK, and a MS copy of the K) [app., He made wealthy persons, or honest wealthy persons, his debtors: but in one copy of the K, for مُلَأَءَ, we find مُلَآءٍ, which affords no sense that seems admissible here: and in another, دِين seems to be put in the place of دَيْن, in both the above instances; and مَلَآءٍ in that of مُلَأَءَ; for Golius renders the phrase استملأ فى الدين by opulentiæ studuit in religione sua: i. e., religionem suam in illa posuit: a meaning which IbrD rejects]. مِلْءٌ [A thing sufficient in quantity, or dimensions, for the filling of a vessel, &c., or] the quantity that a vessel, &c., holds when it is filled. (S, K.) — — أَعْطِهِ مِلْأَهُ وَمِلْأَيْهِ وَثَلَاثَةَ أَمْلَائِهِ Give it (i. e., the cup, TA) what will fill it; and what will twice fill it; and what will thrice fill it. (S, K.) — — حَجَرٌ مِلْءُ الكَفِّ A stone that fills the hand. (TA.) — — لَكَ الحَمْدُ مِلْءُ السَّمٰوَاتِ وَالأَرْضِ To Thee be praise that shall fill the heavens and the earth. (TA.) — — مِلْءُ كِسَائِهَا A fat woman; that fills her كساء when she covers herself with it. (TA, from a trad.) مَلَأٌ An assembly, (IAar, S, K,) absolutely, (TA,) [whether of nobles or others]: pl. أَمْلَاءٌ. (IAar.) — — Nobles; chiefs; princes; syn. أَشْرَافٌ and عِلْيَةٌ; (K;) principal persons; persons whose opinion is respected. (TA.) المَلَأُ الأَعْلَى) [The most exalted princes; i. e.] the angels that are admitted near [to the presence of God]; or the archangels. TA.) See سَمَعَةٌ, for other explanations. — — A people of comely appearance, figure, attire, or adornment, united for some purpose or design; expl. by قَوْمٌ ذو الشَّارَةِ وَالتَّجَمُّعِ لِلْإِرَادَةِ: (Abu-l-Hasan, K:) [but this is wrong, see Beyd, ii. 247.] Thus it is of a different class from رَهْطٌ, though, like this word, a quasi-pl. n. It is an epithet in which the quality of a substantive predominates. (Abu-l-Hasan.) — — (tropical:) Consultation. (K.) [You say,] مَا كَانَ هٰذَا الأَمْرُ عَنْ مَلَإٍ مِنَّا (tropical:) This thing was not the result of a consultation and consent on our part: [and] أَكَانَ هٰذَا عَنْ مَلَإٍ مِنْكُمْ (tropical:) Was this the result of a consultation of your nobles, and of your assembly? said by 'Omar when he was stabbed: asserted to be tropical in this sense by Z and others. (TA.) تَحَدَّثُوا مَلَأً They conversed, consulting together. (S.) — — Opinion. (K.) [See a supposed example below.] — — Disposition; nature; manners; (S, K;) a nature rich in needful qualities: (T:) pl. أَمْلَآءٌ. (S.) [You say,] مَا أَحْسَنَ مَلَأَ بَنِى فُلَانٍ How good are the dispositions, or manners, and conversation, of the sons of such a one! (S.) ElJuhanee says, تَنَادَوْا يَالَ بُهْثَةَ إِذْ رَأَوْنَا فَقُلْنَا أَحْسِنِى مَلَأً جُهَيْنَا (S) [They called out, one to another, O Buhtheh! come to our aid! when they saw us: and we said,] Be of good disposition, or manners, O Juheyneh! or, accord. to some, Be of good opinion, O Juheyneh! (see above:) or, as some say, Aid well, O Juheyneh! taking ملأ in the sense of مُمَالَأَة: [see 3].

(TA.) — — أَحْسِنُوا أَمْلَآءَ كُمْ Amend your manners; or have good manners. From a trad. (S, K.) — — Also مَلَأٌ A coveting. (K.) مُلْأَةٌ A tremulousness and flabbiness and swelling of the flesh, in a camel, in consequence of long confinement after a journey. (K.) — — See مُلَآءَةٌ. مِلْأَةٌ The manner in which a thing is filled. (K.) [You say,] إِنَّهُ لَحَسَنُ المِلْأَةِ (not التَّمَلُّوِ) Verily it is well filled. (K.) — — مِلْأَةٌ An oppression occasioned by repletion with food. (K, TA.) [See also مَلَآءَةٌ and ↓ مُلَآءٌ.] مَلَآءٌ Richness, wealthiness, &c.: (K:) or trustiness, or honest. (S.) [See مَلِىْءٌ.] مُلَآءٌ: see مُلَآءَةٌ. مَلِىْءٌ, (S, K,) also written and pronounced مَلِىٌّ, (Nh,) A rich, wealthy, opulent, man: (K:) or trusty, or honest: (S:) or trusty, or honest, and rich: (TA:) or a rich man, or one not literally rich, who is honest, and pays his debts well, without giving trouble to his creditor: (K, * TA:) or an able, rich, man: (Msb:) [a solvent man:] pl. مِلَآءٌ and أَمْلِئَآءُ and مُلَأْءُ. (K.) — — Also مُلَأْءُ Chiefs: so called because rich in needful things. (TA.) مُلَآءَةٌ (K) and ↓ مُلْأَةٌ (S, K) and ↓ مُلَآءٌ (K) (tropical:) A defluxion, or rheum, syn. زُكَامٌ, (S, K,) occasioned by repletion, or a heaviness in the head, like a defluxion, or rheum, (زكام,) from repletion of the stomach. (A.) [See also مِلْأَةٌ.] — مُلَآءَةٌ A piece of drapery which is wrapped about the body; i. q., إِزَارٌ (TA) and رَيْطَةٌ: (S, K:) or the ملاءة is a covering for the body formed of two pieces; (TA;) composed of two oblong pieces of cloth sewed together; (Msb, in art. لفق;) and the ريطة is of a single piece. (TA.) [It appears to have been generally yellow, (see وَرْسٌ, and أَوْرَسَ,) and was probably otherwise similar to the modern مِلَايَة, which is described and represented in my work on the Modern Egyptians, part i., ch. 1.] Pl. مُلَآءٌ; (S, K;) [or rather this is a quasi-pl. n.; or a coll. gen. n., of which ملاءة is the n. un.;] or, accord. to some, مُلَأٌ; but the former is better established. (TA.) Dim. مُلَيْئَةٌ; for which مُلَيَّةٌ was also used, accord. to a tradition. (TA.) — — مُلَآءَةُ الحُسْنِ (tropical:) Fairness of complexion. (TA.) — — المَحْضُ ↓ المُلَآءُ (tropical:) Simple dust. (TA.) — — Also مُلَآءَةٌ The skim that forms on the surface of milk. (El-Moajam.) مَلْآنٌ (S, K) [and مَلْآنُ, as it forms in the] fem. مَلْآنَةٌ (K) and مَلْأَى; (S;) pl. مِلَآءٌ; (K;) Full: (S, K) said of a vessel, &c. (S, TA.) The masc. is also written and pronounced مَلَان; and the fem., مَلَا: (TA:) and the vulgar say إِنَاءٌ مَلَا A full vessel. (S, TA.) — — مَلْآنٌ من الكَرَمِ (tropical:) [Full of generosity]. (TA.) — — See مَمْلُوْءٌ. مَالِىٌّ (tropical:) A majestic person: one whose aspect satisfies the eye. (TA.) — — مَالِىُّ العَيْنِ, and مَالِىٌّ لِلْعَيْنِ, (tropical:) A person whose aspect satisfies the eye by his comeliness &c. (TA.) فُلَانٌ أَمْلَأُ لِعَيْنِى مِنْ فُلَانٍ (tropical:) Such a one is more satisfactory to my eye by his comeliness than such a one. (TA.) — — هٰذَا الأَمْرُ أَمْلَأُ بِكَ This thing is better for thee, and more satisfactory: expl. by أَمْلَكُ [which is said to have this signification]. (TA.) مَمْلُوْءٌ, pass. part. n. of مَلَأَ, Filled. (S.) — — Also, (assumed tropical:) Having the disease called مُلَآءَة: as part. n. of مَلِئَ. (A.) — — Also, (and accord. to some copies of the K, ↓ مَلْآن,) Affected by God with that disease: extr. [with respect to rule], (S, K,) as it is used in the sense of the pass. part. n. of أَمْلَأَ: by rule it should be مُمْلَأٌ. (TA.) مُمْلِئٌ An ewe in whose belly are water and matter [such seems to be the meaning of أَغْرَاسٌ in the explanation] so that one thinks her to be pregnant. (K.) شَابٌّ مُمْتَلِئٌ [A youth in the full bloom of his age. See art. عَبْعَبٌ.] ملب مَلَابٌ: see art. لوب, in which, as well as here, it is mentioned in the K. ملت 1 مَلَتَ, aor. مَلِتَ, (inf. n. مَلْتٌ, TA.) He put [a thing] in motion, or into a state of commotion: (ISd, K:) like مَتَلَ: also mentioned by IDrd, who expresses uncertainty as to its correctness. (TA.) مِلِّيتٌ i. q. سَنْفُ المَرْخِ; (K;) i. e., The leaves of the tree called مَرْخ. (TA.) أَمْلُوتٌ an epithet applied to a مَفَازَة [or water-less desert]. (Marg. note in a copy of the S.) أَمَالِيتُ Swift camels. (K.) It is said to be a quasi-pl. n.: or a pl. that has no sing.: or its sing. is أُمْلُوتٌ or إِمْلِيتٌ: some of the lexicologists reject it. (MF.) ملث 1 مَلَثَهُ, aor. مَلُثَ, inf. n. مَلْثٌ, He soothed, or tranquilized his mind, with words; spoke to him sweetly, or pleasantly; soothed him with agreeable words; (S, K;) not meaning to fulfil his words: as also مَلَذَهُ, aor. مَلُثَ, inf. n. مَلْذٌ: (TA:) ex. سَأَلْتُهُ حَاجَةً فَمَلَثَنِى I asked him to do a thing that I wanted, and he soothed my mind by a promise, not meaning to fulfil it. (A.) — — In like manner, He made him a promise, (as though he would repel him from him, S,) not meaning to fulfil it. (S, K.) Accord. to Ibn-Abi-l-Hadeed, He made him a concealed promise: but this is a strange explanation. (MF.) — — مَلَثَ, inf. n. مَلْثٌ, He lied; as also مَلَذَ. (TA, art. ملذ.) — — مَلَثَ الظَّلَامُ The darkness became mixed with the light: this happens at nightfall and at daybreak. (AZ.) — — مَلَثَهُ بِالشَّرِّ He aspersed him, or bespattered him with evil. (A.) — — مَلَثَهُ, [aor. مَلُثَ,] inf. n. مَلْثٌ, He beat him lightly; (K;) like مَغَثَهُ, q. v. (TA.) — — مَلَثَ He (a hare, TK,) was unable to run; too weak to run. (K.) 3 مالثه, (inf. n. مِلَاثٌ, TA,) He treated him with dissimulation, and jested, or joked, with him. (K.) مَلْثٌ and ↓ مَلَثٌ and ↓ مُلْثَةٌ The first, or commencement, of the blackness of night: (K:) or it is after the سَدَف: (TA:) or the first, or commencement, of the blackness of the place of sunset: when it has become intense, and the last عِشَاء has come, it is called مَلَس. (IAar.) — — عِنْدَ مَلْثِ الظَّلَامِ ↓ أَتَيْتُهُ مَلَثَ الظَّلَامِ, (S, K,) and مَلْثَ الظلام, (K,) and ملثِهِ, (TA,) I came to him at the period when the darkness became confused, (S, K,) and had not yet become very intense, [as it has] when thou sayest أَخُوكَ أَمِ الذِّئْبُ [(Is this) thy brother, or the wolf?]; (S;) i. e. at the time of the prayer of sunset, and after it. (As, S.) — — صلاة الملثِ The prayer of sunset: in the dial. of Rabee'ah. (A.) — — مَا كَانَ عَهْدُهُ إِلَّا وَلْثًا وَوَعْدُهُ إِلَّا مَلْثًا [His compact was not otherwise than weak, and his promise not otherwise than one not meant to be fulfilled]. (A.) مِلْثٌ One who does not become satiated with coitus. (K.) You say رَجُلٌ مِلْثٌ and اِمْرَأَةٌ مِلْثٌ. (TK.) مَلَثٌ See مُلْثَةٌ. See مَلْثٌ. ملج 1 مَلَجَ أُمَّهُ, (S, K,) aor. مَلُجَ; and مَلِجَهَا, aor. ??; (K;) inf. n. مَلْجٌ; (S, K;) He (a child) sucked [the breast of] his mother: (S:) or he took his mother's teat with the extremity of his mouth. (S, K.) And مَلَجَ النَّاقَةَ, said of a young camel, He sucked the she-camel; like سَلَجَهَا. (L, TA, in art. سلج.) 4 أَمْلَجَتْهُ أُمُّهُ, (Msb,) inf. n. إِمْلَاجٌ, (S,) His mother suckled him. (Msb.) [The masc. form of the verb is mentioned in the K.] 8 امتلج He sucked milk: (K:) or he (a young weaned camel,) sucked what was in the udder. (S.) مُلْجٌ Sucking kids. (K.) مَلْجَةٌ A single suck. (Msb.) [See also مَلْحَةٌ.] مَلْجَانُ A man who sucks the teats of his camels, (or of his sheep or goats, TA,) by reason of his avarice; (S, K;) not milking them lest he should be heard: (TA:) as also مَصَّانُ. (S.) مَلِيجٌ A foster-brother; syn. رَضِيعٌ. (K.) — — An illustrious man. (K.) مَالَجٌ (S, K) and مَالَجَةٌ, (S, in art. سيع,) [A plasterer's trowel;] a thing with which one plasters: (S, K:) an arabicized word, from the Persian, (S,) [originally مَالَهْ]. أُمْلُوجٌ [Sugar-candy]: see أُبْلُوجٌ. إِمْلَاجَةٌ A single act of suckling. (TA.) — — It is said in a trad., لا تُحَرِّمُ الإِمْلَاجَةُ وَلَا الإِمْلَاجَتَانِ, (S,) i. e. One act of suckling, or the giving one such, does not bar [the two parties from marrying each other], nor do two acts of suckling, or the giving two sucks, like as complete suckling does. (TA.) ملح 1 مَلَحَتْ فُلَانَةٌ لِفُلَانٍ, (aor. مَلَحَ and مَلُحَ, L,) (tropical:) Such a woman suckled, or gave suck, for such a one. (A, L.) — — مَلَحْنَا لِفُلَانٍ, inf. n. مَلْحٌ, (S,) We [meaning the wife of one of us] suckled, or gave suck, for such a one: (As, L:) or we suckled such a one. (S.) — — مَلَحَ الوَلَدَ [app. He caused the child to be suckled;] syn. with أَرْضَعَهُ. (K.) [See أَرْضَعَ.] — — مَلَحَ; (L;) and ↓ ملّح, inf. n. تَمْلِيحٌ; and ↓ تملّح; (L, K;) the last said to be formed by transposition from تحلّم; but ISd, sees no reason for this assertion; (L;) (tropical:) He (a camel. L,) became fat. (L, K.) ↓ ملّحت she (a camel destined for slaughter)

became fat: (El-Umawee, S:) or, became a little fat: (K:) She (a camel) became fat in a small degree. (L.) Also ↓ تملّحت (tropical:) They (lizards such as are called ضِبَاب) became fat; as also تحلّمت. (L.) — مَلَحَ, aor. مَلَحَ, inf. n. مُلُوحَةٌ (S, Msb, K) and مَلَاحَةٌ; (K;) this form of the verb is of the dial. of the people of El-'Áliyeh; (Msb;) and مَلَحَ, aor. مَلُحَ, (S, Msb, K,) inf. n. مُلُوحٌ; (S, Msb;) and مَلَحَ, aor, مَلَحَ; (IAar, K;) and ↓ املح, inf. n. إِمْلَاحٌ, of the dial. of El-Hijáz; (Msb;) It (water) was salt: (S, Msb, K:) or ↓ املح signifies it became salt, having been sweet. (K.) — — مَلُحَ, aor. مَلُحَ, (S, Msb, K,) inf. n. مَلَاحَةٌ (S, Msb) and مُلُوحَةٌ (S) and مِلْحٌ, the first of which is the most common, and the last the least common, (TA,) (tropical:) It (a thing, S, Msb) was, or became, goodly, beautiful, or pretty; (S, Msb, K;) and beautiful of colour; or beautiful and bright; (Msb;) pleasing to the eye or ear; facetious. (The lexicons passim.) — — مَلَحَ القِدْرَ, aor. مَلَحَ and مَلِحَ, (S, Msb, K,) inf. n. مَلْحٌ, (S, Msb,) He put salt into the cooking-pot: (K:) or put a proper quantity of salt into it: (S, A, Msb:) and accord. to Sb, ↓ ملّح and ↓ املح signify the same as مَلَحَ: (ISd:) or مَلَّحَهَا, inf. n. تَمْلِيحٌ, and أَمْلَحَهَا, signify he put much salt into it, (S, Msb, K,) so that it [meaning its contents] became spoiled. (S, A.) — — مَلَحَ, (S, K,) inf. n. مَلْحٌ; (S;) and ↓ ملّح, inf. n. تَمْلِيحٌ; (TA;) He fed camels or sheep or goats with salt earth, (S, K,) or with earth and salt, the salt being more in quantity. (TA.) This is done when the animals cannot procure plants of the kind called حَمْض. (S.) — — مَلَحَ, aor. مَلَحَ and مَلِحَ, (K,) inf. n. مَلْحٌ; and ↓ ملّح; He salted fish. (K.) — — مَلَحَ; aor. مَلَحَ, inf. n. مَلْحٌ, He salted flesh-meat, and a skin, or hide. (L.) — — Also ↓ ملّحهُ, inf. n. تَمْلِيحٌ, He rubbed his (a camel's, or sheep's, or goat's,) palate with salt. (TA.) — — مَلِحَ, aor. مَلَحَ, inf. n. مَلَحٌ, (tropical:) He, or it, (a man, &c.,) was blue, or gray, [see مُلْحَةٌ,] in such a degree as to incline to whiteness; (Msb;) as also ↓ إِمْلَحَّ, inf. n. إِمْلِحَاحٌ; and ↓ أَمْلَحَ. (TA.) — — Also, (tropical:) He was black, with whiteness overspreading his hair: or, of a dusty white colour: or, of a clear white colour: (Msb:) [and in like manner,] ↓ إِمْلَحَّ, inf. n. إِمْلِحَاحٌ, he (a ram) was of a white colour intermixed with black. (S, K.) — مَلِحَ, aor. مَلَحَ, inf. n. مَلَحٌ, He (a horse) had the kind of swelling called مَلَحٌ. (TA.) 2 مَلَّحَ See 1, in six places. — — ملّح (tropical:) He (a poet) produced, or said, something goodly, beautiful, pretty, [or facetious]: (S, K:) and ↓ املح he produced, or said, a goodly, beautiful, or pretty, [or a facetious,] word, or saying, or speech. (Lth.) 3 مَالَحْتُ فُلَانًا, (A,) inf. n. مُمَالَحَةٌ, (S, A, K,) (tropical:) I ate with such a one. (S, A, K.) Abu-l-Kásim Er-Zejjájee disapproves of this, saying that a verb of this form is only derived from an inf. n., as in the cases of ضَارَبَ and قَاتَلَ; whereas this is derived from مِلْحٌ, a subst. [But his objection seems to me invalid: this may be an anomalous instance, and yet of classical authority, like many others.] — — مَالَحَهُ, inf. n. مُمَالَحَةٌ and مِلَاحٌ, (tropical:) He was, or became, his foster-brother. (L, TA.) [المِلَاحُ is explained in the K by المُرَاضَعَةُ: Lth explains it by الرَّضَاعُ, as is mentioned in the TA: المُمَالَحَةُ is explained in the A, Mgh, L, and other lexicons by المُرَاضَعَةُ: in the copies of the K in my hands, by الرَّضَاعُ; and so in one copy of the S: in another copy of the S written الرِّضَاعُ; and in another الرّضَاع, without any vowel to the ر: الرضَاعُ, syn. with المُرَاضَعَةُ, is evidently the right reading.] Abu-l-Kásim Er-Zejjájee disapproves of the verb used as signifying the act of two men's sucking each other; [but this is not what is meant by المراضعة;] and pronounces it a post-classical word. (TA.) You say بَيْنَهُمَا حُرْمَةُ المُمَالَحَةِ Between them two is the sacred or inviolable bond, or obligation, which is the consequence of their being fosterbrothers. (A.) 4 أَمْلَحَ See 1, in four places, and 2. — — املح القَوْمُ (assumed tropical:) The people possessed milk; (tropical:) the people had fat camels or other beasts. (L.) — — املح (tropical:) He (a camel) carried fat; (L;) [meaning was fat]. املح القِدْرَ (tropical:) He put some fat [which is termed مِلْح] into the cookingpot. (AA.) — املح الإِبِلَ He gave the camels salt water to drink. (K.) — — املحت الإِبِلُ The camels came to salt water to drink. (S.) — — مَا أَمَيْلِحَ زَيْدًا (tropical:) [How very goodly, or beautiful, or pretty, is Zeyd! a diminutive form, meant to denote the contrary of the sense of a dim., being what is termed تَصْغِيرُ تَعْظِيمٍ, from مَا أَمْلَحَهُ:] (T, S, K:) the verb is here put into the dim. form, being meant to be used as an epithet, as though they said مُلَيْحٌ: (T:) it is the only instance of a verb put into this form, except مَا أُحَيْسِنَهُ, (S, K,) and, as some say, مَا أُحَيْلَاهُ. (TA.) This is said accord. to the doctrine of the Basrees, who assert the افعل of wonder to be a verb: but as to the Koofees, who say that it is a noun, [meaning an epithet,] they allow the formation of the dim. from it without restriction; and from its admitting the dim. form, they argue that it is a noun. (MF.) — — مَا أَمْلَحَ وَجْهَهُ, and فِعْلَهُ, (tropical:) How goodly, beautiful, or pretty, is his face! and how good is his action! (A.) — — أَمْلِحْنِى بِنَفْسِكَ (tropical:) Grace me, or recommend me, (زَيِّنِّى,) [by thy speech]. (T, L.) 5 تَمَلَّحَ See 1, in two places. — — فُلَانٌ يَتَظَرَّفُ وَيَتَمَلَّحُ (tropical:) [Such a one affects to be clever, or graceful, and to be goodly, beautiful, pretty, or facetious]. (A.) 9 إِمْلَحَّ See 1, in two places. 10 استملحهُ (assumed tropical:) He esteemed him, or it, goodly, beautiful, or pretty; (S, K;) [pleasing to the eye or ear: (the lexicons passim:)] or found him, or it, to be so (TA.) مَلْحٌ: see مِلْحٌ. مِلْحٌ (S, M, K) and ↓ مَلْحٌ (M) (tropical:) The act of sucking the mother or any nurse; syn. رَضَاعٌ; (S, M, K;) a child's sucking its mother. (Abu-l- Kásim Ez-Zejjájee.) — — مِلْحٌ (tropical:) Milk. (IAar.) The following verse of Abu-t-Tamahán, who had some camels, of the milk whereof he gave to drink to a people that afterwards made an attack upon them, and took them, is cited by As, [app., accord. to the S, as an ex. of ملح in the sense of رَضَاع; but as MF observes, it may be taken as an ex. of that word in the sense of milk;] وإِنِّى لَأَرْجُو مِلْحَهَا فِى بُطُونِكُمْ وَمَا بَسَطَتْ مِنْ جِلدِ أَشْعَثَ أَغْبَرَا (S, L.) The poet says, Verily I hope that ye may regard (أَنْ تَرْعَوْا [which is understood]) the milk which ye have drank, of these camels, [lit., their milk in your bellies,] and the skins which they have expanded, of a people with matted and dusty hair, and of a dusty hue; as though their skins had dried up, and they had fattened upon them. [Another explanation will be noticed below.] IB says, that the last word should be read أَغْبَرِ, for the sake of the rhyme; for each verse of the poem to which it belongs ends with kesreh. (L.) — مِلْحٌ a thing well known, (S, K,) [Salt;] that with which food is made pleasant: (L:) of the fem. gender (Z) generally; (O;) sometimes masc.: (K:) pl. مِلَاحٌ. (Msb.) Dim. مُلَيْحَةٌ. (Msb.) — — مَاءٌ مِلْحٌ, (S, K, &c.,) originally ↓ مَلِحٌ, from the verb مَلَحَ, like خَشِنٌ from خَشُنَ, contracted because of the frequency of its usage; (Msb;) and ↓ ماء مَلِيحٌ, (K,) and ↓ مَالِحٌ; (IAar, ADk, Az;) [respecting which last, see what will be found after the explanation;] Salt water. (S, K, &c.) J says, that مَاء مالح is not allowable, except in a bad dial.: but Az says, that, though rarely found in the language of the Arabs, it is not to be rejected; and IB says, that it occurs in verses of chaste poets; and may be considered as used after the manner of a rel. n., [meaning ذُو مِلْحٍ,] like رَجُلٌ تَارِسٌ, i. e. ذُو تُرْسٍ, and دَارِعٌ, i. e. ذُو دِرْعٍ: (TA:) it is a chaste word, of the dial. of El-Hijáz, but extr., being from أَمْلَحَ المَاءَ, like as you say بَاقِلٌ from أَبْقَلَ المَوْضِعُ; and when it is said that it is rare, it is meant that it is not agreeable with its verb, not that it is rare with respect to usage, seeing that it is of the dial. of the people of El-Hijáz, who selected the most chaste words of the various dialects: or it is regularly formed from مَلَحَ المَاءُ, a form of the verb sometimes used. (Msb.) The pl. of مِلْحٌ is مِلْحَةٌ and مِلَاحٌ and مِلْحٌ: (L, K:) and sometimes is said أَمْوَاهٌ مِلْحٌ salt waters; and رَكِيَّةٌ مِلْحَةٌ a salt well. (L.) — — ↓ مِلَاحٌ Salt waters. (T, K.) قَلِيبٌ مَلِيحٌ A well of salt water: (S, K:) pl. أَقْلِبَةٌ مِلَاحٌ, occurring in a verse of 'Antarah. (S.) — — مِلْحٌ (assumed

tropical:) Knowledge; science; learning; syn. عِلْمٌ. (IKh, Kz, K.) — — (assumed tropical:) Men of science; learned men; syn. عُلَمَآءُ. (IKh, Kz, K.) — — (tropical:) Goodliness, or beauty. (K.) [Accord. to the TA, it is an inf. n.: see مَلُحَ.] — — (tropical:) Fat, as a subst. (Sh, K.) — — (tropical:) Fatness: (K:) or a small degree of fatness. (TA.) — — مِلْحٌ and ↓ مِلْحَةٌ (tropical:) A sacred or inviolable bond, or the like, or any compact, bond, or obligation, which one is under an obligation to respect, or honour, or the cancelling or breaking of which renders one obnoxious to blame; syn. حُرْمَةٌ and ذِمَامٌ; and a compact, or confederacy; syn. حِلْفٌ. (K.) In some copies of the K, for حِلْفٌ is put حَلفٌ. (TA.) — — Accord. to Aboo-Sa'eed, this is the signification of the former word in the verse of Abu-t-Tamahán cited above, and the poet means, I hope that God may punish you for your perfidious violation of the sacred obligation to their owner, which they imposed upon you. You say بَيْنَ فُلَانٍ وَفُلَانٍ مِلْحٌ, and ↓ مِلْحَةٌ, There is a sacred or inviolable bond, &c., between such a one and such a one. [This meaning is derived from مِلْحٌ as signifying " salt; " the eating of which with another imposes upon the two parties a sacred mutual obligation.] The Arabs, says Abu-l-'Abbás, pay a high respect to salt and fire and ashes. (L.) [You say,] مِلْحُهُ عَلَى رُكْبَتِهِ, so in the copies of the K, but correctly على رُكْبَتَيْهِ, as in all the other lexicons, (TA,) (tropical:) [lit., His salt is upon his knees;] meaning he has no good faith, so as to fulfil his promises, or engagements: (K:) or he has little good faith, so as to fulfil his promises, &c., for the Arabs swear by salt, and by water, because of their respect for them: (IAar:) or he violates the obligation imposed by such, the smallest thing making him forget it, like as the least thing scatters salt if a person puts it upon his knees: (T:) or he is fat: (K:) As says, that in the following verse, لَا تَلُمْهَا إِنَّهَا مِنْ نِسْوَةٍ مِلْحُهَا مَوْضُوعَةٌ فَوْقَ الرُّكَبْ [Blame her not; for she is of women whose fat is placed above the knees;] the woman meant was of the people called Ez-Zenj, whose fat is in their thighs, and ملحها signifies their fat: (TA:) or he is sharp in his anger: (K:) or he is of evil disposition, rendered angry by the least thing; like as salt upon the knee is scattered by the least thing: (T:) or he is frequently engaged in altercation; as though his knees were much wounded by his long kneeling in altercation, and by his long striking his knees against those of another, and he therefore put salt upon them to cure them. (A.) [See also رُكْبَةٌ.] — نَبْتٌ مِلْحٌ, and ↓ مَالِحٌ, A plant of the kind called حَمْضٌ. (ISk, S.) مَلَحٌ: see مُلْحَةٌ. — — A certain disease and fault in the kind leg of a beast of carriage; (TA;) a swelling in the hock, or hock-tendon, (عُرْقُوب,) of a horse; (S, K;) less than what is called جَرَذٌ; which is a name given to it when it has become violent. (S.) مَلَحٌ: see مِلْحٌ. مَلْحَةٌ (tropical:) A single feed taken by a child from the breast. مَلْجَةٌ, with ج, signifies a single suck. (TA.) — مَلْحَةٌ The main body of the sea; or the fathomless deep of the sea; or a great expanse of sea of which the extremities cannot be seen. (K.) مُلْحَةٌ (S, K) and ↓ مَلَحٌ (K) (tropical:) A white colour intermixed with black: (S, K:) whiteness overspreading blackness in the human hair, and in anything: or a dusty white colour: or a clear white colour: or whiteness inclining to any kind of redness; like the colour of the antelope. (L.) [See also أَمْلَحُ.] — — Also, مُلْحَةٌ (tropical:) The utmost degree of blueness or grayness, [app. meaning the latter, from مِلْحٌ as signifying " salt," as salt in the state in which it is commonly used in Arabia is of a pale gray colour,] أَشَدُّ الزَّرقِ: (K:) or blueness, or grayness, (زُرْقَة,) of such a degree as to incline to whiteness. (S.) [See أَمْلَحُ.] — — مُلْحَةٌ (tropical:) A goodly, beautiful, pretty, or facetious, story, or narrative, and word, or saying, or speech; a bon-mot; (L;) وَاحِدَةُ المُلَحِ مِنَ الأَحَادِيثِ; (S, K;) [what is deemed beautiful, elegant, facetious, or the like, of stories, &c.: (Ibr D:) and so ↓ أُمْلُوحَةٌ, coupled with أُفْكُوهَةٌ in art. فكه in the TA:] also said to signify a bad, an abominable, or a foul, word, saying, or speech; a meaning taken from a trad. of 'Áïsheh, who applied this term [perhaps ironically] to a bad answer which she had given in consequence of her having misunderstood a question put to her: (L:) pl. مُلَحٌ. (S, K.) As said نِلْتُ بِالمُلَحِ [I have attained to the station, or rank, to which I have attained by means of goodly, or facetious, sayings, &c.] (S.) حَدَّثْتُهُ بِالمُلَحِ (tropical:) [I related to him goodly, beautiful, pretty, or facetious, stories.] (A.) — — [A curiosity, an extraordinary thing.] مِلْحَةٌ: see مِلْحٌ. مَلْحَانُ: see مِلْحَانُ. — — [A sucker: see مَصَّانٌ in art. مص.] مِلْحَانُ, (S, K,) sometimes written ↓ مَلْحَانُ, (TA, art. شيب, voce شِيبَانُ,) [written in both these ways in a copy of the S in my hands,] (tropical:) A name given to one of the winter-months, because of the whiteness of its snow: (S:) the month called Jumáda-l-Ákhireh, جُمَادَى الآخِرَةُ, (K,) [in the old Arabian calendar;] because of its whiteness; Jumáda-l-Oolà, جُمَادَى الأُولَى, being called شِيبَانُ: or this was a name of Kánoon el-Owwal, كَانُونُ الأَوَّلُ; (TA;) and مِلْحَانُ was Kánoon eth-Thánee, كَانُونُ الثَّانِى: (K, TA:) [but see شِيبَانُ:] or شِيبَانُ and مِلْحَانُ were names applied to the days when the earth was white with hoar-frost, or rime. ('Amr Ibn-Abee-'Amr, Az.) مُلَاحٌ: see مَلِيحٌ. مَلِيحٌ and ↓ مُلَاحٌ and ↓ مُلَّاحٌ, (S, K,) but the last signifies more than the first, (T, S,) (tropical:) Goodly; beautiful; pretty; (S, Msb, K;) and beautiful of colour; or beautiful and bright; (Msb;) pleasing to the eye or ear; facetious: (the lexicons passim:) fem. of the first with ة: (Msb:) pl. of the same, مِلَاحٌ and أَمْلَاحٌ; (AA, S, K;) and of مُلَاحٌ, مُلَاحُونَ; and of مُلَّاحٌ, مُلَّاحُونَ. (K.) — — See مِلْحٌ. — — [Facetious speech.] — — One in whose counsel, or advice, one seeks a remedy; acc. to AA: hence the phrase قريش ملح الناس: acc. to some, one with whom one finds, or esteems, it pleasant to sit and converse. (IB, in TA, voce نِقَابٌ.) — — أَبُو المَلِيحِ [the bird Sifrid]: see صِفْرِدٌ. مِلَاحَةٌ and ↓ مَلَّاحِيَّةٌ: see مَلَّاحٌ. مُلَاحِىٌّ, sometimes written مُلَّاحِىٌّ, (S, K,) occurring in poetry written in the latter manner, (S,) A kind of white, long-shaped, grape: (S, K:) so called from [the colour termed] المُلْحَة; (S;) or from the [plant called] مُلَّاح, because of its taste. (AHn.) — — Also, A kind of fig, (K,) small, of the colour termed أَمْلَح, very sweet, and which is dried. (TA.) — — Also, A species of the tree called أَرَاك in which is whiteness and redness and the colour termed شُهْبَة. (AHn, K.) مَلَّاحٌ A seller of salt: or a possessor of salt: (IAar, K:) as also ↓ مُتَمَلِّحٌ: (K:) which also signifies one who provides himself with salt for travelling-provision: or a trader in salt. (TA.) — — مَلَّاحٌ A sailor; a shipman; a seaman, or mariner: (T, S, K:) so called because constantly upon the salt water. (T.) — — Also, One who constantly attends to a river (نَهْر; in some copies of the K, بَحْر; TA) to put its mouth into a right or proper state. (K.) — — His occupation is called ↓ مِلَاحَةٌ and ↓ مَلَّاحِيَّةٌ. (K.) مُلَّاحٌ: see مَلِيحٌ. — — [A coll. gen. n.] A certain plant, (S, K,) of the kind called حَمْضٌ; (Lth, T, S;) a leguminous garden-plant; n. un. with ة; it is a tender plant, with a salt flavour, growing in smooth, or soft, and depressed, tracts of land: (T:) a herb of the kind called حَمْض, having twigs and leaves, growing in tracts such as are called قِفَاف, of a salt flavour, wholesome to camels and sheep: (M:) a plant like the قُلَّام, in which is a red hue, eaten with milk, bearing grain which is collected like as is that of the فَثّ, and made into bread, and eaten: so says AHn, and he adds, I think that it is thus called because of its colour; not because of its taste: and in another place he says, that the مُلَّاح is the raceme of the كَبَاث of the أَرَاك; thus called because of its taste, which is hot, as though containing

salt. (M.) [Suæda baccata. Forsk., Flor., 69. (Freytag.)] مَلَّاحَةٌ (S, K) and ↓ مَمْلَحَةٌ (K) A place where salt is generated. (S, K.) مَلَّاحِيَّةٌ: see مَلَّاحٌ. مَالِحٌ: see مِلْحٌ and مَمْلُوحٌ. أَمْلَحُ (tropical:) A ram, (S, K,) and a he-goat, (S,) of a white colour intermixed with black: (S, K:) any hair, and wool, and the like, in which are whiteness and blackness: (TA:) that in which are whiteness and blackness, the former colour predominating: (AZ, Ks and others:) or of a dusty white colour: or of a clear white colour: (Msb:) fem. مَلْحَآءُ; applied to a ewe of a white colour intermixed with black: (K:) or black, with its hair pervaded by whiteness. (TA.) Aboo-Dhubyán Ibn-Er-Raabal employs املح as one of four epithets which he applies to those old men most hateful to him. (S.) — — Also, (tropical:) Blue, or gray, [see مُلْحَةٌ,] in such a degree as to incline to whiteness; an epithet applied to a man, &c. (Msb) أَمْلَحُ العَيْنِ Having the eye of that colour. (S.) — — Hence, كَتِيبَةٌ مَلْحَآءُ [meaning (tropical:) An army, or a troop of horse, appearing of a white and black, or gray, hue, by reason of their glittering weapons; see also كتيبة شَهْبَآءُ]: (S:) or one that is white and great: (TA:) or, great. (K.) — — أَمْلَحُ (assumed tropical:) Dew that falls in the night upon leguminous plants: so called because of its whiteness. (L.) Er-Rá'ee says, describing some camels, أَقَامَتْ بِهِ حَدَّ الرَّبِيعِ وَجَارُهَا أَخُو سَلْوَةٍ مَسَّى بِهِ اللَّيْلُ أَمْلَحُ meaning [by املح] dew: [They remained in it during the period of the season called الربيع, and their preserver from thirst was attended by comfort, being dew brought by the night]: he says, they remained in that place during the days of the season called الربيع, and while the dew lasted, so that he was (فَهُوَ [but this appears to be a mistake for فَهِىَ, "so that they were,"]) in a comfortable state of life: and he says مسّى به because the dew falls in the night: (S, L:) by جارها he means the night-dew which preserved them from thirst. (L.) — — المَلْحَآءُ was also the name of a particular troop belonging to the family of ElMundhir, (S, K,) of the Kings of Syria, who had another called الشَّهْبَآءُ. (TA.) — — نَمِرَةٌ A بُرْدَةٌ with black and white stripes. (L.) شَجَرَةٌ مَلْحَآءُ (assumed tropical:) A tree of which the leaves have fallen, (L, K,) the branches, or twigs, remaining green. (L.) — — المَلْحَآءُ (in a camel, L) (assumed tropical:) Certain flesh in the back, (situate within, L,) extending from the withers (الكَاهِلِ) to the rump: (L, K:) or the middle of the back, between the withers (الكاهل) and the rump: (T, S [in neither of which is reference made here to a camel]:) or the part between the hump of a camel and its rump: or the vertebræ of a camel over which is the hump: (L:) or, in a camel, the part beneath the hump; containing six vertebræ (مَحَالَات): pl. مَلْحَاوَاتٌ. (T.) فَارِسُ المَلْحَآءِ The fat of the hump. (L.) — — أَمْلَحُ A horse having the kind of swelling called مَلَحٌ. (TA.) أُمْلُوحَةٌ: see مُلْحَةٌ. مَمْلَحَةٌ: see مَلَّاحَةٌ. مِمْلَحَةٌ A thing [or vessel or the like] in which salt is put. (S, A.) مَمْلُوحٌ and ↓ مُمَلَّحٌ (tropical:) A fat camel. (L.) — — ↓ مُمَلَّحٌ (tropical:) A camel destined for slaughter that is fat: (S:) or having some remains of fatness. (L.) — سَمَكٌ مَمْلُوحٌ, and ↓ مَلِيحٌ, (S, K,) and ↓ مِلْحٌ, (Msb,) Salted fish; (S, K;) i. q. ↓ مُمَلَّحٌ. (K.) You should not say مَالِحٌ. As to the saying of 'Odháfir, بَصْرِيَّةٌ تَزَوَّجَتْ بَصْرِيًّا يُطْعِمُهَا المَالِحَ ↓ والطَّرِيًّا [A woman of El-Basrah who married a man of El-Basrah: he fed her with salted and fresh], it is not an evidence. (S.) ISd says, that some have disapproved of this word, as also of مليح, not regarding the above verse as an evidence. You says, that مليح and مملوح are better than مالح. (TA.) مُمَلَّحٌ and مُتَمَلِّحٌ: see مَمْلُوحٌ. مَلَّاحٌ: see مَلَخَ 1 ملخ, aor. مَلَخَ, inf. n. مَلْخٌ; (K;) and ↓ امتلخ; (L;) He pulled, or drew, a thing, grasping with the hand, or biting, (L, K,) and so pulling or drawing it out. (L.) — — ↓ امتلخ He pulled out a thing; (L, K;) drew it forth: or drew it forth quickly. (L.) He drew his sword. (S, K.) He pulled out his tooth: (S:) and his eye. (Lh.) It (an eagle) pulled out an eye; (S;) as also ↓ تملّخ. (K, TA.) He pulled away his hand from the hand of a person grasping him. (L.) He pulled out a ripe date from its skin. (L.) He pulled off flesh from a bone. (L.) He pulled off the bridle and bit from the head of a beast of carriage. (L, K.) — — مَلَخَ, aor. مَلَخَ, (L, K,) inf. n. مَلْخٌ, (S, L, K,) He went, or journeyed, at a vehement rats: (S, L, K:) or, at an easy rate: and, sometimes, vehemently: (ISd:) or, quickly: (TA:) or he (a beast) stretched forth his arms in the pace called حُضْر, in any way, well or ill. (Ibn-Hánee.) — — مَلَخَ فِى الأَرْضِ He went away journeying through the land, or earth. (TA.) — — فُلَانٌ يَمْلَخُ فِى البَاطِلِ, (S,) inf. n. مَلْخٌ, (S, K,) Such a one goes to and fro, and occupies himself much, in vain affairs: (S, K:) or goes quickly and easily therein: (Sh:) or plays, or sports, and perseveres, therein. (L.) — — مَلْخُ البَاطِلِ i. q. التَّبَخْتُرُ [Walking in an affected manner] (L, in art. ضندد.) — — مَلَخَ القَوْمُ مَلْخَةً صَالِحَةً The people, or party, went, or journeyed, far in the land. (S.) — — مَلَخَ He (a man) fled (IAar; and Az, from several Arabs of the desert.) — مَلُخَ, aor. مَلُخَ, inf. n. مَلَاخَةٌ, It (flesh-meat) was, or became, tasteless, or insipid; (S;) [i. q. مَسُخَ]. See سَلَاخَةٌ. 5 تَمَلَّخَ see 1. 8 إِمْتَلَخَ see 1. مَلِيخٌ, applied to flesh-meat, (S,) or, accord. to some, specially to a new-born camel that is slaughtered when it falls from its mother's belly, (L,) That has no taste; tasteless; insipid; (S, L, K;) i. q. مَسِيخٌ. (S.) See سَلِيخٌ. — — Corrupt: (L, K:) or any corrupt food. (IAar, L.) — — مَلِيخٌ Milk that slips from the hand. (L.) [مُلُوخِيَّةٌ Corchorus olitorius, or Jews' mallow: so used in the present day. See خُبَّازٌ.] مَلَّاخٌ Vehement in journeying, or in his pace. (S, * TA.) — — A slave who runs away often. (L, K.) مَالِخٌ Fleeing; as also مَاخِلٌ and خَامِلٌ. (Az.) مُمْتَلَخُ العَقْلِ (tropical:) A man deprived, or despoiled of his reason. (S, TA.) — — مُتَمَلِّخٌ ↓ الصُّلْبِ A man weakened, or enervated, in the back-bone, or back; (K;) as though it were pulled asunder. (TA.) مُتَمَلِّخٌ: see مُمْتَلَخٌ. ملد 1 مَلِدَ, [aor. مَلَدَ,] (TA,) inf. n. مَلَدٌ (K, TA) and مَلَدَانٌ, (M,) It (a branch, M, TA) was, or became, soft, tender, or delicate; (M, K;) and quivered, shook, or played loosely. (M, K, TA.) — — Also, inf. n. مَلَدٌ, (tropical:) He (a youth) was, or became, soft, tender, or delicate. (T, S, L.) — — See also مَلَدٌ, below. — — مَلَدَهُ He drew or pulled it; strained it; or extended or stretched it; syn. مَدَّهُ. (K.) 2 ملّدهُ, inf. n. تَمْلِيدٌ, It (the imbibing of moisture) rendered it (a branch) soft, tender, or delicate. (T, L.) — — He softened it, namely a tanned skin or hide. (S, L, K.) مَلْدٌ: see أُمْلُودٌ. — — Also, The [creature called] غُول; (K;) i. e., i. q. سِعْلَاةٌ; or an enchantress of the jinn. (TA.) مَلَدٌ: see مَلِدَ. — — مَلَدٌ, (M, L, K,) and ↓ مَلَدَانٌ (K) (tropical:) Youth, or youthfulness; and its softness, tenderness, or delicateness. (M, L, K. * [In the CK, for نَعْمَة, is erroneously put نِعْمَةٌ.]) مَلَدَانٌ: see مَلَدٌ. أَمْلَدُ, أُمْلُودٌ, &c.: see أُمْلُودٌ (S, M, A, L, K) and ↓ إِمْلِيدٌ (M, L, K) and ↓ أَمْلَدٌ (S, M, L, K) and ↓ أَمْلَدٌ and ↓ أُمْلُدَانٌ and ↓ أُمْلُدَانِىٌّ and ↓ مَلْدٌ (M, L, K) Soft, tender, or delicate; (S, M, L, K;) and lithe or limber: (M, K:) the first (S, M, L, K) and second, (M, L, K,) or all, (K,) applied to a branch: (S, M, L, K:) and the first and third, (S, M, L, K,) or all, (M, L, K,) applied in the same sense to (tropical:) a man, or young man: (S, M, L, K:) or أُمْلُودٌ, applied to a young man, (tropical:) beardless: (A:) or perfect in make, or full-grown, pubescent, and well-formed: (T, L:) and أُمْلُودٌ (S, M, L, K) and أُمْلُودَةٌ (M, L, K) and أُمْلُدَانِيَّةٌ (M, L) or أُمْلُودَانِيَّةٌ (K) and مَلْدَآءُ (S, M, L, K) and مَلْدَانِيَّةٌ (M, L, K) [in the CK أُمْلُدَ انِيَّةٌ] applied to a woman, or a damsel, (tropical:) soft, tender, or delicate; (S, M, L, K;) and of just stature: (L:) pl. of أُمْلُودٌ (A, TA) and of إِمْلِيدٌ (TA) أَمَالِيدُ; (A, TA;) and of أَمْلَدُ, مُلْدٌ. (M, L.) The أ in املود and امليد is to render them quasi-coordinate to words of the classes of عُسْلُوجٌ and قِطْمِيرٌ; as is shown by their having the augmentative letters و and ى. (IJ, M, L.) إِمْلِيدٌ: see أُمْلُودٌ. — — Also, applied to a desert (صَحْرَآء) i. q. إِمْلِيسٌ (S, L, K) i. e., Bare, in which is nothing. (L.) ملذ 1 مَلَذَ, aor. مَلَذَ, inf. n. مَلْذٌ, He was quick in coming and going. (M, L.) This is the original signification. (L.) — — He (a horse) was quick in his running. (K, in which only the inf. n. is mentioned.) — — He (a-horse) stretched forth his arms, (مَذَّ ضَبْعَيْهِ, S, M, L, K,) in running, (S,) to

a degree that he could not exceed, to overtake, (حَتَّى لَا يَجِدَ مَزِيدًا لِلَّحَاقِ, M, L, K,) and contracted, or drew in, (حَبَسَ, [perhaps a mistake for خَنَسَ, which may mean either contracted, or threw back,]) his hind legs to a degree that he could not exceed, to overtake, without any confusion [in his motions]. (M, L.) — — مَلَذَهُ, aor. مَلُذَ, inf. n. مَلْذٌ and مَلَاذَةٌ, He contented him with courteous and soothing speech, and made him to hear that which rejoiced him, without doing, or performing, anything. (T, L.) Accord. to Aboo-Is-hák, the ذ in this word is a substitute for ث. (M, L.) See مَلَثَهُ. — — مَلَذَ, inf. n. مَلْذٌ, He lied; (K;) as also مَلَثَ. (TA.) — — مَلَذَهُ, (S, L,) inf. n. مَلْذٌ, (S, L, K,) He smote him and pierced him with a spear. (S, L, K. *) مَلَذَانٌ and مَلَاذَانِىٌّ and مَلَذَانِىٌّ: see مَلَّاذٌ. مَلُوذٌ: see مَلَّاذٌ A man who says but does not act, or perform; (S, L, K;) a liar; (S, L;) who behaves in an artificial manner, and is not true in his affection; (M, L, K;) as also ↓ مَلُوذٌ (M, L [in the K مِلْوَذٌ, and said to be of the same measure as مِنْبَرٌ; but this seems to be a mistake]) and ↓ مَلَذَانٌ and ↓ مَلَذَانِىٌّ (M, L, K) and ↓ مَلَاذَنِىٌّ: (M, K:) [in some copies of the K, by a mistake in the last vowel-sign, each of the last three of these epithets is as though it were syn. with مَلْذٌ, the inf. n of مَلَذَ, "he lied " &c.:] or a liar, who, if asked, will not tell truly whence he comes; as also all the above epithets: (M, L:) and ↓ مَلَذَانٌ one who makes a show of sincerity, faithfulness, or honesty, concealing, or meditating, what is different therefrom. (S, L.) — — Also مَلَّاذٌ Stealthy, (M, L,) and light, or active; applied to a wolf. (M, L, K.) ملز See art. ملص and Supplement. ملس 1 مَلُسَ, aor. مَلُسَ; (M, A, Msb, K;) and مَلِسَ, aor. مَلَسَ; (Msb;) or the second form is مَلَسَ, aor. مَلُسَ; (K;) [but the last of the inf. ns. here following seems to indicate that مَلِسَ is correct;] inf. n. مَلَاسَةٌ (S, M, A, Msb, K) and مُلُوسَةٌ, (M, K,) [accord. to rule, both of the first,] and مَلَسٌ, (M, TA,) [accord. to rule, of the second;] It was, or became, smooth, sleek, or free from asperities; the inf. n. being the contr. of خُشُونَةٌ; (S, M, K;) it had in it nothing upon which to lay hold; it was, or became, smooth to the feel; (Msb;) and ↓ املاسّ signifies the same, (S, M,) inf. n. إِمْلِيسَاسٌ; (S;) and ↓ املاسّ: (so in a copy of the A) and [in like manner] ↓ تملّس (S, A) and ↓ إِمَّلَسَ, of the measure إِنْفَعَلَ, the ن being incorporated into the م, both signify it was, or became, made, or rendered, smooth, &c. (S.) See also 4. — مَلَسَ, aor. مَلُسَ, inf. n. مَلْسٌ, (tropical:) He (a man) went away quickly, or swiftly: (TA:) and مَلَسَتِ النَّاقَةُ, (M,) and الإِبِلُ, (A,) aor. and inf. n. as before, (M,) (tropical:) the she-camel, (M,) and the camels, (A,) went quickly, or swiftly: (M, A:) or مَلْسٌ signifies the going easily, or gently: and also, contr., the going vehemently: (M:) or a gentle mode of going or journeying: (IAar:) and the being light, or active, and quick. (TA.) It is said in a trad., سِرْ ثَلَاثًا مَلْسًا, i. e., ثَلَاثَ لَيَالٍ ذَوَاتِ مَلْسٍ; or ثَلَاثًا سَيْرًا مَلْسًا; (tropical:) [Journey thou three nights of quick, or of easy, journeying; or with a quick, or an easy, journeying;] or ملسا signifies a certain mode of going or journeying; and is in the accus. case as an inf. n. (TA.) مَلَسَ, aor. and inf. n. as above, also signifies (assumed tropical:) It (a thing) went back, or retired, (إِنْخَنَسَ,) quickly; (M;) and so ↓ إِمَّلَسَ. (M, TA.) — مَلَسَ الظَّلَامُ, [aor. مَلُسَ,] (TK,) inf. n. مَلْسٌ, (A, K,) or مَلَسٌ, (S, M,) The darkness became confused; (S, M, A, K;) as also ↓ أَمْلَسَ, (TK,) inf. n. إِمْلَاسٌ: (K:) or became in the state after that which is termed مَلَثٌ, (M,) or مَلْثٌ. (TA.) See مَلْسٌ below. 2 ملّسهُ, inf. n. تَمْلِيسٌ, He rendered it smooth, sleek, or free from asperities. (S.) You say, ملّس الأَرْضَ, (TA,) بِالْمَلَّاسَةِ, (A,) inf. n. as above, (TA,) [He smoothed the land with the ملّاسة;] he drew the مِمْلَقَة [or ملّاسة] over the land, [and so made it smooth, or even,] after the ploughing and sowing thereof. (TA.) — Also, (S, A,) inf. n. as above, (TA,) (tropical:) He made him to escape; or to be, or become, or get, clear, quit, free, or at liberty; مِنَ الأَمْرِ from the thing, or affair; (S, K;) and مِنْ يَدِ غَيْرِهِ from the hand of another. (A.) 4 أَمْلَسَ see 1. — — أَمْلَسَتْ شَاتُكَ The wool of thy sheep, or ewe, fell off: (K:) from Ibn-'Abbád. (TA.) 5 تملّس: see مَلُسَ. — It (a smooth thing) slipped forth from the hand [&c.]. (Har, p. 119.) — — And hence, (Har, ubi supra,) (tropical:) He escaped; got away; or was, or became, or got, clear, quit, free, or at liberty; (S, * M, A, Msb, * K,) as also ↓ انملس, (S, A, K,) and ↓ إِمَّلَسَ, of the measure إِفْتَعَلَ, [or rather إِنْفَعَلَ,] and ↓ املاسّ; (K;) مِنَ الأَمْرِ from the thing or affair; (S, A, TA;) and مِنْ يَدِى from my hand. (A.) — — [Hence,] تملّس مِنَ الشَّرَابِ (assumed tropical:) He recovered from the wine. (AHn, M.) 7 انملس and إِمَّلَسَ: see مَلُسَ: — and مَلَسَ: — and 5. 8 إِمْتَلَسَ see 5. — أُمْتُلِسَ بَصَرُهُ (tropical:) His sight was suddenly taken away. (M, A, K.) 9 إِمْلَسَّ see مَلُسَ. 11 إِمْلَاسَّ see مَلُسَ: — and 5. مَلْسٌ: see أَمْلَسُ. — Also, مَلْسٌ, (A, K,) or ↓ مَلَسٌ, (S, M,) The confusedness of the darkness: (S, M, A, K:) or it is after the مَلَث, (M,) or مَلْث: (TA:) the ملث is the first, or commencement, of the blackness of the west; and the ملس is when the blackness has become intense, so that the time of the last عِشَاء comes; then the ملس becomes confounded with the ملث, and the one is not distinguished from the other. (IAar.) You say, أَتَيْتُهُ مَلَسَ ↓ الظَّلَامِ, (S, M,) or مَلْسَ الظلام, (TA,) I came to him when the darkness had become confused; (S, TA;) when the night had become confused with the earth. (TA.) The word is used adverbially and otherwise. (M.) See مَلَسٌ: see إِمْلِيسٌ, in two places: — and مَلْسٌ الظَّلَامُ, throughout. مَلَسَى: see إِمْلِيسٌ. — (tropical:) A she-camel that escapes and goes away so quickly that nothing attaches, or clings, to her: (S:) or quick, or swift, in the utmost degree: (Z, K:) or quick, or swift; as also ↓ مَلُوسٌ: (M:) or the latter signifies a she-camel excellent, or good, in the pace termed عَنَق, [so I render مِعْنَاقٌ,] that outstrips, and is seen to be first among the camels in the place of pasturage and the watering-place and every journeying. (AZ, K. *) — — Also, (assumed tropical:) A man who will not remain firm to a compact, covenant, engagement, or promise; like as the smooth thing will not remain firm. (M.) It is said in a proverb, (El-Ahmar, M,) alluding to dislike, or hatred, of faults or the like, (El-Ahmar, TA,) المَلَسَى لَا عَهْدَ لَهُ (assumed tropical:) [He who will not remain firm to a compact, &c., for him there is no compact, &c.]; (El-Ahmar, M;) meaning, that he has got out of the affair in safety, there being nothing due to him, nor anything to be demanded of him. (El-Ahmar, TA.) [But see what here follows.] — — It is said in a proverb, applied to him in whose fidelity one does not trust, (TA,) المَلَسَى لَا عُهْدَةَ لَهُ, meaning ذُو المَلَسَى; (Az, L, Msb, TA;) i. e., (assumed tropical:) He who steals a commodity, and sells it for less than its price, and escapes immediately and hides himself, so that if he who has a just claim to it come, he finds his property in the hand of him who purchased it, he takes it, and the price which the thief gained goes for nought, and the purchaser cannot return to him to recover the price: (Az, TA:) or it means, (assumed tropical:) he who goes away privily, gets out of the affair in safety, there being nothing due to him, nor anything to be demanded of him: or املسى means, a (assumed tropical:) man's selling a commodity which he has stolen, and abating the price, and then absenting himself; so that when it is plucked from the hand of the purchaser, he cannot sue the seller as responsible for the loss thereof: (Msb:) or (tropical:) the sale to which attaches no claim upon the seller for having acted unjustly: (A, TA:) or (assumed tropical:) the selling a thing without making one's self responsible for any loss or the like that may be occasioned by it. (TA.) One says, also, in selling, مَلَسَى لَا عُهْدَةَ, meaning, that he has

escaped from the affair, or become quit of it; that there is nothing due to him, nor anything to be demanded of him: [i. e., (assumed tropical:) I am quit of the affair: no claim shall be made for indemnification.] (S.) You say, also, أَبِيعُكَ المَلَسَى لَا عُهْدَةَ, meaning, (tropical:) [I sell to thee on the condition that] thou shalt get thee away, and not return to me, (S, Msb, K,) nor have any claim upon me for indemnification. (Msb.) [In some copies of the S, here and in art. عهد, the verbs by which the meaning is explained are of the third person, as though referring to the things sold; but the right reading I hold to be that which I have followed. See also art. عهد.] مَلُوسٌ: see مَلَسَى. مَلِيسٌ: see أَمْلَسُ, in two places: — and إِمْلِيسٌ. مُلَيْسَاءُ: dim. of مَلْسَاءُ, fem. of أَمْلَسُ, which see, in two places. مَلَّاسَةٌ An implement (S, A, K) of wood (A, TA) with which land is made smooth, or even; (S, A, K;) as also ↓ مِمْلَسَةٌ. (A, TA.) أَمْلَسُ Smooth; sleek; free from asperities; [contr. of خَشِنٌ;] (S, M, K;) having in it nothing upon which to lay hold; smooth to the feel; (Msb;) and ↓ مَلِيسٌ signifies the same; (TA;) and ↓ مَلْسٌ [in like manner], anything smooth or soft: (TA:) fem. of the first, مَلْسَاءُ: (M, A, &c.:) and pl. مُلْسٌ. (A.) You say, ثَوْبٌ أَمْلَسُ [A smooth garment, or piece of cloth]. And صَخْرَةٌ مَلْسَاءُ [A smooth rock]. (A, TA.) And قَوْسٌ مَلْسَاءُ and ↓ مَلِيسٌ A bow in which is no crack. (M.) And ضَرَبَهُ عَلَى مَلْسَاءِ مَتْنِهِ and ↓ مُلَيْسَائِهِ He struck him upon the even and smooth part of his back. (M.) — — (tropical:) A camel (A) having a sound back, (S, K,) free from mange or scab. (A, TA.) So in the proverb, (S,) هَانَ عَلَى الأَمْلَسِ مَا لَاقَى الدَّبِرُ (tropical:) [What he that had galls on his back experienced was a light matter to him that had a sound back]: (S, K:) applied to him who has an ill concern for his companion. (K.) — — أَرْضٌ مَلْسَاءُ: see إِمْلِيسٌ. — — سَنَةٌ مَلْسَآءُ (tropical:) A year without herbage: (A:) or a year of sterility: pl. أَمَالِيسُ, contr. to rule. (M.) — — المَلْسَاءُ (tropical:) The lowest heaven. (TA, art. جرب.) — — قَهْوَةٌ مَلْسَآءُ (A) or خَمْرٌ مَلْسَاءُ (K) (tropical:) Wine easy to swallow; (A;) wine that descends easily in the throat. (K.) — — مَلْسَآءُ [as an epithet in which the quality of a subst. predominates] (assumed tropical:) Sour milk with which pure [fresh] milk is mixed; as also ↓ مُلَيْسَآءُ. (IDrd, K.) — — جِلْدُهُ أَمْلَسُ (tropical:) He has no blame attaching to him. (A, TA.) — — خِمْسٌ أَمْلَسُ (tropical:) A fatiguing, severe [journey such as is called] خمس. (K.) إِمْلِيسٌ (S, K,) and with ة, (Ibn-'Abbád, K,) (tropical:) A desert in which is no herbage: pl. أَمَالِيسُ (S, K) and أَمَالِسُ, [the latter] contr. to general rule, (K,) the ى being suppressed by poetic licence: (TA:) or أَمَالِسُ signifies land in which are no trees, nor fresh nor dry herbage, nor wild animals; sing, إِمْلِيسٌ; app. from مَلَاسَةٌ, [inf. n. of مَلُسَ,] i. e., smooth land, in which is nothing: (Sh, L, TA: *) or أَمَالِيسُ is pl. of أَمْلَاسٌ, which is pl. [of pauc.] of ↓ مَلَسٌ, meaning, an even place, (M, TA,) in which is no herbage; (TA;) and the pl. of mult. is مُلُوسٌ: and you say also, ↓ أَرْضٌ مَلَسٌ and ↓ مَلَسَى and ↓ مَلْسَاءُ and إِمْلِيسٌ, meaning, land that produces no herbage; (M, TA;) and the pl. is أَمَالِسُ and أَمَالِيسُ, contr. to analogy [unless pls. of إِمْلِيسٌ, in which case the former only is so]. (TA.) — — You say also, رُمَّانٌ إِمْلِيسٌ (T, M, TA,) and ↓ إِمْلِيسِيٌّ, (T, S, M, K, TA,) as though the latter were a rel. n. from إِمْلِيسٌ, (T, S, K, TA,) not, as is implied in the [S, and] K, as meaning a desert, but as syn. with ↓ إِمْلِيسِيٌّ; (TA;) (assumed tropical:) A sweet pomegranate, having no stones: (T, M, TA:) and accord. to Lth, رُمَّانٌ مَلِيسٌ signifies (assumed tropical:) the sweetest kind of pomegranate, which is that without stones. (TA.) [See أَشْنَبُ, voce شَنْبَاءُ.] إِمْلِيسَةٌ: see إِمْلِيسٌ. إِمْلِيسِيٌّ: see إِمْلِيسٌ. مِمْلَسَةٌ: see مَلَّاسَةٌ. ملص 1 مَلِصَ, (S, M, A, K,) aor. مَلَصَ, (S, K,) inf. n. مَلَصٌ, (S, M,) It (a thing, S, M, or a rope, Lh, M, A, and a bridle, Lh, M,) slipped; (S;) or fell, slipping; (K;) or got loose or free, or escaped, and slipped [away]; (A;) or slipped out by reason of its smoothness; (M;) from one's hand; (S, M, A;) as also ↓ إِمَّلَصَ, and ↓ تملّص: (M:) or ↓ انملص, (S, K,) also written إِمَّلَصَ, (S,) signifies it (a thing, Lth, S,) escaped, or got loose or free, (Lth, S,) from one's hand, after having been seized or grasped: (Lth:) and [in like manner] ↓ تملّص, it, and he, (a thing, S, or a rope, TA, and a man, S, A,) became safe or secure or free, or escaped, (S, A, K,) from one's hand. (TA.) You say, مَلِصَتِ السَّمَكَةُ مِنْ يَدِى and ↓ انملصت The fish escaped and slipped from my hand. (A, TA.) And مَا كِدْتُ مِنْ فُلَانٍ ↓ أَتَمَلَّصُ I hardly escaped, or became secure, from such a one. (S, A. *) — — He went back, or retreated, fleeing; as also مَلَزَ, inf. n. مَلْزٌ. (TA.) — مَلَصَهُ He set it loose, or free. (TA.) — — مَلَصَ بِسَلْحِهِ Alvum dejecit: (K:) so says Ibn-'Abbád: but in the Tekmileh, مَلَصَ بِسَهْمِهِ he shot his arrow. (TA.) 4 املص, (K,) inf. n. إِمْلَاصٌ, (TA,) It (a thing) made, or caused, to slip. (K.) — — Hence, (TA,) املصت جَنِينَهَا, (Mgh, TA,) or بِجَنِينِهَا, (Abu-l-'Abbás, TA,) or بِوَلَدِهَا, (S,) or املصت [alone], (M, A, K,) She (a woman, S, M, A, Mgh, and a camel, M, TA) brought forth her fœtus, or offspring, prematurely, (S, M, A, Mgh,) or dead: (K:) i. q. أَزْلَقَتْ بِهِ and أَسْهَلَتْ بِهِ and حَطَأَتْ بِهِ. (Abu-l-'Abbás, TA.) — — املص also signifies He (a man) became poor, needy, or indigent. (TA.) 5 تَمَلَّصَ see 1, in three places. 7 انملص and امّلص: see 1, in three places; and see 7 in art. دلص. مَلْصٌ (tropical:) Naked: [in the present day commonly preceded by عُرْيَان (vulgarly pronounced عَرْيَان), and with it signifying stark naked:] as though become divested of his clothes like a rope that is become divested of its villous coating. (TA.) مَلِصٌ A thing that slips out from one's hand by reason of its smoothness; as also ↓ مَلِيصٌ and ↓ أَمْلَصُ: (M:) a rope from which the hand slips, (S, K,) not being able to keep hold of it; (S, TA;) as also ↓ مَلِيصٌ. (TA.) You say, سَمَكَةٌ مَلِصَةٌ (M, A) A fish that slips from the hand by reason of its smoothness: (M:) or that gets loose or free, or escapes, and slips [away]: (A:) or, accord. to AA, (TA,) المَلِصَةُ signifies الأَطُومُ مِنَ السَّمَكِ [app. meaning a kind of thick-skinned fish]. (K, TA.) مَلِيصٌ: see مَلِصٌ, in two places: — — and see مُمْلَصٌ, in two places. أَمْلَصُ: see مَلِصٌ. You say also, رَجُلٌ أَمْلَصُ الرَّأْسِ, i. e. أَبْلَطُهُ [app. meaning A smooth-headed man.] (Ibn-'Abbád, K.)— — Also, Tender; or soft. (TA.) مُمْلَصٌ Brought forth prematurely; as also ↓ مَلِيصٌ: (M, TA:) an abortion. (TA.) You say, أَلْقَتْ وَلَدَهَا مُمْلَصًا She cast her young one prematurely; (TA;) as also ↓ مَلِيصًا and مَلِيطًا. (K, TA.) مُمْلِصٌ A woman, and a she-camel, (M,) that brings forth her offspring prematurely, (M,) or dead: (K:) pl. مَمَالِيصُ, with ى. (M, TA.) مِمْلَاصٌ A woman, and a she-camel, (M,) that usually brings forth her offspring prematurely, (M,) or dead.. (K.) [Several points of resemblance, and some of exact agreement, will be observed between this art. and art. ملس.] ملط 1 مَلِطَ, aor. مَلَطَ, (K,) inf. n. مَلَطٌ (S, K) and مُلْطَةٌ, (K,) He (a man) had little, scanty, or thin, hair upon the sides of his face, or of his cheeks: (S [which indicates that it is like مَرِطَ:]) or had no hair upon his body, (K, TA,) but only upon his head and beard. (TA.) — See also 4. 4 أَمْلَطَتْ, (S,) or املطت جَنِينَهَا, (K.) She (a camel) cast her fœtus (S, K) before it had hair growing upon it; (S;) without any hair upon it: (K:) [like أَمْرَطَتْهُ] and ↓ مَلَطَتْهُ أُمُّهُ, (K,) aor. مَلُطَ, (TA,) she brought it forth in an imperfect state. (K.) — — أَمْلَطَ [perhaps a mistake for أَبْلَطَ] He became poor, needy, or indigent; like أَمْلَصَ. [TA, art. ملص.] 5 تملّط It (an arrow) was, or became, without feathers upon it. (K.) — — It [a thing] was, or became, made, or rendered, smooth; syn. تملّس. (Sgh, K.) 8 امتلطهُ He seized it, took it hastily, or snatched it unawares,; (Sgh, K;) like امترطهُ. (TA.) مِلَاطٌ [gypsum]: see شِيدٌ. — — The shoulderblade; syn. كَتِفٌ: (TA, art. سرح:) or the humerus, or upper bone, of the arm; syn. عَضُدٌ. (T, ibid.) of a camel. (ISh, ibid.) مَلِيطٌ The fœtus of a camel having as yet no hair grown upon it: (S, K:) or that is cast prematurely; as also مَلِيصٌ. (K, TA, in art. ملص.) — — Also, A lamb or kid: or one just born. (TA.) — — See also what next follows. أَمْلَطُ A man having little, or scanty, or thin, hair upon the sides of his face, or of his cheeks; like أَمْرَطُ: (S:) or having no hair upon his

body, (Lth, K,) except the head and beard. (Lth.) — — An arrow of which the feathers have fallen off; like أَمْرَطُ: (S:) or an arrow having no feathers upon it; as also ↓ مَلِيطٌ. (K.) مُمْلِطٌ [like مُمْرِطٌ] A she-camel casting her fœtus without any hair upon it: pl. مَمَالِيطُ, (K, TA,) with ى. (TA.) مِمْلَاطٌ [like مِمْرَاطٌ] A she-camel that usually casts her fœtus without any hair upon it. (K.) ملع &c. See Supplement منأ 1 مَنَأَ, aor. مَنَأَ, (S, K,) inf. n. مَنْءٌ, (S,) He soaked a hide in tanning-liquid, or ooze. (S, K.) — مَنَأَهُ He conformed with him in what he did. (TA.) مَنِيْئَةٌ A hide in the first stage of tanning: (AZ, S, K:) it is next called أَفِيقٌ; and then أَدِيمٌ: (AZ, S:) or a hide as long as it remains in the tanning-liquid. (TA.) — — A place where hides are tanned. (As, Ks, S, K.) — — Also, accord. to some, Tan, or that with which one tans. (TA.) — — This word is not to be pronounced without ء, because مَنِيَّةٌ signifies " death. " (MF.) مَمْنَأَةٌ A black land: (K:) also without ء. (TA.) منج منجن See Supplement منجنيق [مَنْجَنِيقٌ, as described in art. جنق (q. v.), seems to be the engine called by the Romans Onager: see Kitto's Pict. Bible, ii. 499: but was probably applied also to the balista.] منح 1 مَنَحَهُ, aor. مَنَحَ and مَنِحَ, inf. n. مَنْحٌ, He lent him a she-camel, and a sheep or goat; (L;) that he might have the milk thereof, and return the animal after a certain period: this is the original signification: (L:) or he lent to him a she-camel, assigning to him her soft hair (وَبَر) and milk and offspring: (Lh, L, K:) and in like manner, he lent him a piece of land, that he might cultivate it and have the produce thereof: (L:) he lent him money or the like, to be repaid. (A, TA.) — — مَنَحَهُ, aor. مَنَحَ and مَنِحَ, (S, K,) inf. n. مَنْحٌ, (S,) He gave him a thing: (S, K:) he gave him a thing as a free gift. (A, TA.) — — تَمْنَحُ المَرْأَةُ وَجْهَهَا المِرْآةَ The woman imparts somewhat of her beauty to the mirror: or directs her face towards the mirror. And in like manner, accord. to some, you say, when you direct anything (تَقْصِدُ بِهِ) towards another thing, مَنَحْتُهُ إِيَّاهُ. (L.) 3 مانحهُ, inf. n. مُمَانَحَةٌ, He aided him, or assisted him, reciprocally, with a gift. (A.) — — مانحت, inf. n. مِنَاحٌ and مُمَانَحَةٌ, (tropical:) She (a camel) yielded plenty of milk in the winter, after the milk of the other camels had passed away. (L.) — — (tropical:) It (the eye) shed tears continuously. (K.) 4 امنحت She (a camel) was near to bringing forth. (S, K.) Sh says, I know not امنحت in this sense: but Az says that it is correct, and that the objection of Sh does not invalidate it. (TA.) 5 تَمَنَّحْتُ المَالَ (tropical:) I fed others with the property. So in the trad. of Umm-Zara, وَآكُلُ فَأَتَمَنَّحُ (tropical:) And I eat, and then feed others. (K, TA.) 8 إِمْتَنَحَ He took or received, a gift. (K.) — — أُمْتُنِحَ مَالًا He was supplied with property, or wealth, by God. (K.) 10 استمنحهُ He asked, desired, or sought, a loan, or gift, (مِنْحَة,) of him; i. e., asked, desired, or sought aid, or assistance, from him; syn. إِسْتَرْفَدَهُ; (S;) or asked, &c., a gift from him. (K.) مِنْحَةٌ A loan, or lending, of a she-camel or sheep or goat, that the person to whom the loan is granted may milk her for a certain period and then restore her to the lender: (A'Obeyd:) [and in like manner,] ↓ مَنِيحَةٌ a gift (مِنْحَة) of milk; as a she-camel or sheep or goat that is given to another that he may milk her and afterwards restore her to the lender: (S:) or مِنْحَةٌ signifies a ewe or a she-goat or a she-camel, which her owner lends to a man that he may drink her milk and restore her when her milk ceases to flow: (Msb:) or both words signify a she-camel or sheep or goat whose milk is given to another: (A:) or a she-camel of which the soft hair (وَبَر) and milk and offspring are conceded by the owner to another: (K:) or ↓ مَنِيحَةٌ signifies a she-camel or sheep or goat that is lent for the sake of her milk [&c.]; and مِنْحَةٌ, the profit which the lender thereof bestows upon the borrower. (Lh, L.) The Arabs have four words which they use in the place of عَارِيَّةٌ, viz. ↓ مَنِيحَةٌ, عَرِيَّةٌ, إِفْقَارٌ, and إِخْبَالٌ. (A'Obeyd, S.) — — مِنْحَةٌ مِنْ لَبَنٍ Milch sheep or goats; (L;) [app. meaning, that are lent to a person]. — — Also مِنْحَةٌ A loan of land, and of money. (L.) — — Also, A gift, or thing given; (S, L, K;) as also ↓ مَنِيحَةٌ: (TA:) a free gift: (A'Obeyd, L:) pl. مِنَحٌ; (A;) and pl. of مَنِيحَةٌ, مَنَائِحُ. (TA.) مَنُوحٌ: see مُمَانِحٌ. المَنِيحُ An arrow (of those used in the game called المَيْسِر, S) which has no lot, or portion, (S, K,) unless the person to whom it pertains be given something: (S:) it is the third of the arrows to which the term غُفْلٌ is applied, which have no notches, and to which is assigned no portion and no fine; these being only added to give additional weight to the collection of arrows from fear of occasioning suspicion [of foul play]: it is one of four arrows to each of which is assigned no portion and no fine; the first is called المُصَدَّرُ; the next, المُضَعَّفَ; the next, المنيح; and the last, السَّفِيحُ: (Lh:) accord. to some, (TA,) an arrow that is borrowed because it is regarded as fortunate: (K, TA:) or an arrow which has a portion assigned to it. (K.) — — كُنْتُ مَنِيحَ أَصْحَابِى يَوْمَ بَدْرٍ (assumed tropical:) I was, among my companions, like the arrow called المنيح, on the day of the battle of Bedr; i. e., by reason of my youth, I was like the arrow that neither gains nor loses. (L, from a trad.) مَنِيحَةٌ: see مِنْحَةٌ. مَنَّاحٌ One who gives many gifts. (TA.) مُمْنِحٌ A she-camel near to bringing forth. (S, K.) مِمْنَحٌ and مَمَانِحُ: see مُمَانِحٌ. مُمَانِحٌ (S, K) and ↓ مَنُوحٌ (S) (tropical:) A she-camel whose milk remains, (K,) or that yields plenty of milk in the winter, (S,) after the milk of the other camels has passed away; (S, K;) like مُجَالِحٌ. (S.) You say also ↓ نُوقٌ مَمَانِحُ [app. pl. of مِمْنَحٌ, which is perhaps not used. (TA.) — — Also the former, (tropical:) Rain that does not cease: (K:) and (tropical:) wind of which the rain does not cease. (TA.) منذ مُنْذُ is a simple word; (K;) or, accord. to some, a compound word, as will be explained hereafter: (TA:) Sb says, that it is with respect to time like مِنْ with respect to place: (S, L:) it is indecl., [generally] with damm for its termination; and مُذْ is indecl. also, [generally] with its final letter quiescent, (S, L, K,) [unless followed by a quiescent letter, when it is movent in different manners which will be shown below,] and it is formed from مُنْذُ by elision: (M, L, K:) منذ is also written and pronounced مِنْذُ, (M, L, K,) in the dial. of the Benoo-Suleym; (M, L;) and مِذْ, مِذِ, (M, L, K,) in the dial. of the tribe of 'Okl. (M, L.) Each may be a prep., governing what follows it in the gen. case, and used in the same manner as فِى [signifying In, or during, or from the beginning of]: and in this case, each is prefixed only to that which denotes present time: thus you say, مَا رَأَيْتُهُ مُذُ اللَّيْلَةِ [I have not seen him in this night; or simply I have not seen him this night]: (S, L:) or each is followed by a noun in the gen. case, and in this instance is a prep., in the sense of مِنْ [meaning Since, or lit., from,] when relating to a past time [such as a particular past day or the like]; and in the sense of فِى [meaning In, or from the beginning of,] when relating to the present time; and in the sense of مِنْ and إِلَى together [meaning From the beginning to the end of; or during the whole course of; or simply during, or for;] when relating to a computed period of time, or number of days or the like: ex. [relating to a past time,] مَا رَأَيْتُهُ مُنْذُ يَوْمِ الخَمِيسِ [I have not seen him since Thursday, إِلَى الْآنَ to the present time]; (Mughnee, K;) and [relating to the present time,] مُنْذُ يَوْمِنَا or عَامِنَا [in, or from the beginning of, (this) our day, or (this) our year;]; and, [relating to a computed period of time, or number of days or the like,] مُنْذُ ثَلَاثَةِ أَيَّامٍ [from the beginning to the end of, i. e., during, or for, three days]. (Mughnee.) Each may also be a noun, governing the noun which follows it in the nom. case, as signifying a particular day or the like, or as signifying a definite length of time: in the case of a noun signifying a particular day or the like, you say, مَا رَأَيْتُهُ مُذْ يَوْمُ الجُمْعَةِ [I have not

seen him (since the commencement of a space of time); the commencement of the space of time thereof (i. e., أَوَّلُ مُدَّةِ عَدَمِ رُؤْيَتِى إِيَّاهُ the commencement of the space of time of my not seeing him) was Friday; meaning, since Friday]: and, in the case of a noun signifying a definite length of time, you say, مَا رَأَيْتُهُ مُذْ سَنَةٌ, meaning, أَمَدُ ذٰلِكَ سَنَةٌ, [I have not seen him (during, or for, a time); the time thereof (i. e., أَمَدُ عَدَمِ رُؤْيَتِى إِيَّاهُ the time of my not seeing him) is a year; meaning, during, or for, a year;] and the noun in this latter case can only be indeterminate; for you cannot say, مُذْ سَنَةُ كَذَا: (S:) when followed by a noun in the nom. case, as in the instance of مُنْذُ يَوْمَانِ [or, accord. to more approved usage, مُذْ يَوْمَانِ, as will be shown below, The time is two days, meaning during, or for, two days], each is an inchoative, and what follows it is an enunciative; and its meaning is the time with respect to what is present, and to a computed period, or a number of days or the like; and the commencement of the space of time with respect to a past time [such as a particular past day or the like]: or each is an adv. n. [of time], an enunciative, of which what follows is the inchoative, and meaning بَيْنَ وَبَيْنَ, as in the instance of لَقِيتُهُ مُنْذُ يَوْمَانِ [or, rather, مُذْ يَوْمَانِ,] i. e., بَيْنِى وَبَيْنَ لِقَائِهِ يَوْمَانِ [Two days have been between the time in which I now am and (the time of) my meeting him]: (K:) but this opinion is rejected by Ibn-Hájib. (TA.) Accord. to some of the Arabs, for they differ on this point, مذ governs in the gen. case a noun signifying a past time and one signifying a time not past: and accord. to some of them, منذ governs in the nom. case a noun signifying a past time and one signifying a time not past: (M, L:) but the general and most approved way is to make مذ govern in the gen. case a noun signifying a time not past, and in the nom. case one signifying a time past; and to make منذ govern in the gen. case a noun signifying a time not past and one signifying a time past: (T, M, L:) most of the Arabs hold, that each must govern in the gen. case a noun signifying the present time; and that it is preferable to make منذ govern in the same case, and to make مذ govern in the nom. case, a noun signifying a past time: (Mughnee:) [they therefore say, مُنْذُ اللَّيْلَةِ and مُذُ اللَّيْلَةِ, and مُنْذُ يَوْمِ الخَمِيسِ and مُنْذُ يَوْمَينِ; but they say, مُذْ يَوْمُ الخَمِيسِ and مُذْ يَوْمَانِ.] Some [or, rather, most] say, لَمْ أَرَهُ مُذْ يَوْمَانِ, and لَمْ أَرَهُ مُنْذُ يَوْمَينِ, [I have not seen him for, or during, two days;] making مذ [in these instances] to govern the nom. case; and منذ, the gen. case. (L.) Such is said when the period of separation is a day and part of a day. (Msb, art. شهر.) The Benoo-Dabbeh and Er-Rabáb make مذ to govern the gen. case in every instance. (M, L.) The phrases, مَا رَأَيْتُهُ مُذْ عَامٌ أَوَّلُ, مُذْ عَامٌ أَوَّلَ, (S, K, art. وأل; and L,) and مُذْ عَامُ الأَوَّلِ, and مُذْ عَامًا أَوَّلَ, [I have not seen him since last year,] are also mentioned by different authors. (L.) The Arabs generally agree in pronouncing منذ with damm to the ذ when it is followed by a movent or a quiescent letter; (T, M, L;) as in لَمْ أَرَهُ مُنْذُ يَوْمٍ, and مُنْذُ اليَوْمِ: (T, L:) and to pronounce مذ with the ذ quiescent when it is followed by a movent letter, (T, M, L,) and with damm and [sometimes] with kesr when it is followed by a conjunctive ا; (M, L;) as in لَمْ أَرَهُ مُذُ اليَوْمِ, and مُذْ يَوْمَانِ [and مُذِ اليَوْمِ]: (T, L:) and so say most of the grammarians. (T.) Lh says, The Benoo-'Obeyd, of the tribe of Ghanee, make the ذ of مذ movent when it is followed by a movent or a quiescent letter, and make the noun following it to be in the nom. case, saying مُذُ اليَوْمُ; and some of them pronounce it with kesr when followed by a quiescent letter, saying مُذِ اليَوْمُ; but this is not the proper way. (M, L.) In the phrase مَا رَأَيْتُهُ مُذُ اليَوْمِ, the Arabs make the ذ movent because of the occurrence [otherwise] of two quiescent letters together; and they [generally] give it not kesr, but damm, because the latter is the final vowel of its original منذ. (M, L.) One says also, مَا لَقِيتُهُ مُنْذَ اليَوْمِ, and مُذَ اليَوْمِ, which fet-h to the ذ in each. (K.) The Benoo-Suleym are related to have used the expression مَا رَأَيْتُهُ مِنْذُ سِتٌّ [by ستّ meaning six nights], with kesr to the م of منذ, and with the noun following it in the nom. case: and the tribe of 'Okl are related to have used the expression مِذُ يَوْمَانِ, with the ن elided, and with kesr to the م, and damm to the ذ. (M, L.) — — Each of the two words منذ and مذ is also followed by a verbal proposition, as in the instance مَا زَالَ مُذْ عَقَدَتْ يَدَاهُ إِزَارَهُ [He has not ceased, since his two hands tied his wrapper of the lower part of the body]: or a nominal proposition, as in the instance وَلَا زِلْتُ أَبْغِى المَالَ مُذْ أَنَا يَافِعٌ [And I ceased not to seek wealth from the time of my being a youth, or young man]: in such cases, each is an adv. n. prefixed to the proposition [and governing it virtually in the gen. case], or to a noun significant of time [understood as] prefixed thereto [in the same manner]: or, as some say, each is an inchoative. (K.) — — The original of مذ is منذ, because they restore the dammeh to the ذ in the case of the occurrence of two quiescent letters together; as in the instance of مُذُ اليَوْمِ, for were not its original with damm, they would give it kesr: [but this some do, as has been shown above:] and because its dim. is مُنَيْذٌ: (K:) for when مذ is used as a proper name of a man, its dim. is thus formed, by restoring the ن, that it may be of the measure فُعَيْلٌ: (IJ, M, L:) or when مذ is a noun, it is originally منذ; and when it is a particle, it is itself original. (K.) — — Accord. to some, منذ (T, S, L, K) and مذ (K) are originally مِنْ and إِذْ, which are made one word, (T, S, L, K,) by eliding the hemzeh, and then giving damm to the ذ because of the occurrence of two quiescent letters together; (K;) مُنْذُ كَانَ [and مُذْ كَانَ] meaning مِنْ إِذْ كَانَ: (T, L:) but there is nothing to indicate the truth of this opinion: (S, L:) or, as some say, منذ and مذ are originally the prep. من and ذو in the sense of الَّذِى (L, K) in the dial. of Teiyi: so says Fr.; adding, that when either governs a gen. case, it is used in the manner of مِنْ; and when it governs a nom. case, it is as though one said, [in using the expression مُنْذُ أَوْ مُذْ يَوْمَانِ,] مِنَ الَّذِى هُوَ يَوْمَانِ; and that the former government prevails in the case of منذ because the ن is not suppressed: (L:) or, as some say, they are originally مِنْ and the noun of indication ذَا; so that in the phrase مَا رَأَيْتُهُ مُنْذُ يَوْمَانِ, [accord. to more approved usage, مُذْ يَوْمَانِ,] we virtually say, مِنْ ذَا الْوَقْتِ يَوْمَانِ: but each of these assertions is a deviation from the plain way. (K.)

منع &c. See Supplement

مهج

1 مَهَجَ, aor. مَهَجَ, (inf. n. مَهْجٌ, TA,) He sucked [the breast of his mother]. — — مَهَجَ Inivit ancillam suam. (K.) — مَهَجَ He became goodly in countenance after disease. (AA, K.)

8 أَمْتُهِجَ (tropical:) His soul was torn from him. (A, K.)

مُهْجَةٌ Blood: or the blood of the heart: (S, K:) pl. مُهَجٌ. (A.) An Arab of the desert is related to have said, دَفَنْتُ مُهْجَتَهُ, meaning دَمَهُ: so in the S: but in a marginal note in a copy of that work, it is said that this is a mistake; and that the correct expression, as mentioned by IKt and others, is دَفَقْتُ مُهْجَتَهُ I poured forth, or shed, his blood: and so it is in the copies of the A. (TA.) In like manner, دَفَقَ اللّٰهُ مُهْجَتَهُ (tropical:) May God destroy him! (A. [See also دَفَقَ.]) — — Also, (tropical:) The soul, or spirit. (S, K.) Ex. خَرَجَتْ مُهْجَتُهُ (tropical:) His soul went forth, or departed. (S.) أُنْتُزِعَتْ مُهْجَتُهُ (tropical:) His soul was torn from him. (K.) — — Also, (tropical:) One's self: the best of one's self, and one's powers, efforts, endeavours, or energy. (L.) Ex. بَذَلْتُ لَهُ مُهْجَتِى (tropical:) I gave, or gave up, myself, and the best of my powers, efforts, endeavours, or energy, to him, or it. (T.) — — Also, (tropical:) The purest, choicest, or best, of anything. (L.) — — Also, (assumed tropical:) The heart. (MF.)

مَاهِجٌ: see أُمْهُجٌ.

أُمْهُجٌ (K) and ↓ أُمْهُجَانٌ and ↓ مَاهِجٌ (S, K) Thin milk: (S, K:) or, the first and second, milk free from water: and, the second, milk of which the froth has become still, and which is clear, and not thick: and, the last, thin milk, of which the taste has not changed; as also ↓ أُمْهُوجٌ. (TA.) — — Also, the first, Thin fat; (S, K;) as also the second and third: (K:) or raw fat. (M.)

— — The first is an epithet of a form not mentioned by Sb. (TA.) It may be a contraction of أُمْهُوجٌ. (IJ.) [And the like may be said of أُمْلُدٌ: see أُمْهُجَانٌ.] مَمْهُوجُ البَطْنِ .أُمْهُجٌ see :أَمْهُوجٌ see Lax in the belly. (K.) مهد 1 مَهَدَ, (S, L, K,) aor. مَهَدَ, (L, K,) inf. n. مَهْدٌ [q. v. infra]; (S, L;) and ↓ مهّد, (L, K,) inf. n. تَمْهِيدٌ; (TA;) He made plain, even, or smooth, this is the original signification: he made a place plain, even, or smooth, [مَكَانًا being understood,] لِنَفْسِهِ for himself: (L:) he spread a bed, (S, L, K,) and made it plain, even, or smooth. (S, L.) — — مَهَدَ لَهُ (assumed tropical:) He did well, or kindly, in his affair in his absence; like فَهَدَ and فَأَدَ. (L, art. فهد.) — — مَهَدَ, aor. مَهَدَ, (inf. n. مَهْدٌ, L,) He gained, or earned, or sought to gain sustenance, and worked, (L, K,) لِنَفْسِهِ for himself. (L.) — — مَهَدَ لِنَفْسِهِ خَيْرًا, and ↓ امتهدهُ, (tropical:) He prepared for himself good, good things, or the like. (L.) — — لَهُ مَنْزِلَةً سَنِيَّةً ↓ مهّد (tropical:) [He prepared, or established, for him a high station]. (A.) — — فُلَانٌ عِنْدِى يَدًا ↓ مَا امْتَهَدَ (tropical:) [Such a one has not prepared for himself, with me, a benefit, for me to owe it him]: you say this when one has not conferred upon you a favour or kindness. (AZ, L.) And فُلَانٌ عِنْدِى ↓ مَا امْتَهَدَ مَهْدَ ذَاكَ (tropical:) [Such a one has not prepared for himself, with me, that thing, that I should owe it him]; is said on one's asking a kindness without having previously conferred a benefit; (AZ, JK, L;) and with reference to one who acts in an evil manner, when asking a kindness, or when a kindness is asked for him. (AZ, L.) 2 مهّد, inf. n. تَمْهِيدٌ, (tropical:) He adjusted, or arranged, an affair, (S, A, L, Msb, K,) and made it plain, (A, Msb,) and easy. (Msb.) See 1. — — مهّد نَفْسَهُ لِفِعْلِ الأَمْرِ (assumed tropical:) He disposed and subjected his mind, or himself, to do the thing. (S, * K, * Msb, art. وطن.) — — مهّد, inf. n. تَمْهِيدٌ, (tropical:) He accepted, or admitted, an excuse. (S, L, Msb, K.) You say, مَهَّدْتُ لَهُ العُذْرَ (tropical:) I accepted, or admitted, his excuse. (Msb.) 5 تمهّد and ↓ امتهد It (a bed) became spread, and made plain, even, or smooth. (A.) — — تمهّد لَهُ الأَمْرُ (tropical:) The affair became adjusted, or arranged, and made plain, and easy, for, or to, him. (Msb.) — — تمهّد فِرَاشًا [He spread for himself a bed, and made it plain, even, or smooth]. (A.) — — تَمَهَّدَتْ لَهُ عِنْدِى حَالٌ لَطِيفَةٌ (tropical:) [A genteel situation was prepared for him with me, or at my abode]. (A.) — — تمهّد (assumed tropical:) He (a man, TA) became possessed of authority and power; syn. تَمَكَّنَ. (S, L, K.) — — تمهّدت نَفْسُهُ (assumed tropical:) His mind, or he, became disposed and subjected [لِفِعْلِ الأَمْرِ to do the thing; see 2]; syn. تَوَطَّنَتْ. (K, art. وطن.) 8 امتهد It (a camel's hump) became spreading and high. (S, L, K.) See 1 in three places. 10 استمهد فِرَاشًا [He asked, or desired, that a bed should be spread for him, and made plain, even, or smooth]. (A.) مَهْدٌ [A child's cradle, or bed;] a place prepared for a child, and made plain, even, or smooth, (S, * L, K,) that he may sleep in it: (L:) a bed; a thing spread to lie, recline, or sit, upon; (A, Msb;) as also ↓ مِهَادٌ; (S, A, L, Msb, K;) so called because of its plainness, evenness, or smoothness: (L:) Az says, that the latter word is more comprehensive than the former: (L:) it is applied to the ground, or earth; [meaning a plain, an even, or a smooth expanse; see a verse of Lebeed cited voce خَوَالِقُ:] (Az, L, K:) and so is مَهْدٌ: (K:) some say, that مَهْدٌ and ↓ مِهَادٌ are [originally] two inf. ns., of the same meaning: or that the former is an inf. n., and the latter a simple subst.: or that the former is sing., and the latter pl.: (MF:) the pl. of the former [in common use] is مُهُودٌ, (L, Msb, K,) and مِهَادٌ; and of the latter, [pl. of pauc.,] أَمْهِدَةٌ (L, K) and [of mult.,] مُهُدٌ. (L, Msb, K.) — — ↓ أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا [Kur, lxxviii. 6,] Have we not made the earth an expanse (بِسَاط) adapted to be travelled over. (K, TA.) — — ↓ لَبِئْسَ المِهَادُ [Kur. ii. 202,] (tropical:) Evil is that which he hath prepared for himself in his final place. (K.) Such is said to be the meaning. (TA.) — — سَهْدٌ مَهْدٌ Good; goodly: the latter word is an imitative sequent. (L.) مُهْدٌ Elevated ground or land: (IAar, L, K:) or depressed and smooth and even ground or land; (K;) as also ↓ مُهْدَةٌ: (En-Nadr, K:) pl. مِهَدَةٌ and أَمْهَادٌ: (K:) but the former of these pls. is doubtful. (TA.) مُهْدَةٌ: see مُهْدٌ. مِهَادٌ: see مَهْدٌ. مَهِيدٌ Pure butter: (L, K:) or the purest of butter when melted, and that which has the least milk. (L.) مُمَهَّدٌ (tropical:) Lukewarm water; neither hot nor cold. (A, K.) مهر 1 مَهَرَ المَرْأَةَ, (AZ, S, A, Mgh, Msb, K,) aor. مَهَرَ (S, Msb, K) and مَهُرَ, (K,) inf. n. مَهْرٌ, (S, Msb, TA,) He gave the woman a مَهْر [or dowry]: (A, Mgh, Msb, K:) or he assigned to her (جَعَلَ لَهَا) a مَهْر: (K:) and ↓ أَمْهَرَهَا signifies the same as مَهَرَهَا, (AZ, S, Msb, K,) which is of the dial. of Temeem, and the more usual: (Msb:) or مَهَرَهَا has the first of the above significations, (A, Mgh, Msb, K,) or signifies he set apart for her a مَهْر: (Msb:) and ↓ أَمْهَرَهَا signifies he named for her a مَهْر and married her to himself for it; (A, Mgh;) or he married her to another man for a certain مَهْر; (Msb, K;) or he sent for her a مَهْر. (TA.) — مَهَرَ الشَّىْءَ, (S, K,) and فِيهِ, and بِهِ (K,) and ↓ تمهّر فِيهِ, (K, * TA,) and مَهَرَ صِنَاعَتَهُ, (A,) and فِيهَا, (Mgh, Msb,) and بِهَا, and ↓ تمهّر فِيهَا, (A,) and مَهَرَ فِى العِلْمِ وَغَيْرِهِ, (Msb,) aor. مَهَرَ, (Msb, K,) inf. n. مَهَارَةٌ (S, A, Mgh, L, Msb, K) and مِهَارَةٌ (L) and مُهُورٌ (Msb, K) and مَهَارٌ and مَهْرٌ, (K,) He was, or became, skilled, or expert, (S, A, Mgh, Msb, K,) in the thing, (S, K,) and in his art, or craft, (A, Mgh, Msb,) and in science, &c., (Msb,) knowing its abstrusities and niceties, or having learned the whole of it; syn. حَذَقَ. (S, A, Mgh, Msb, K.) 2 مهّر, inf. n. تَمْهِيرٌ, He desired a colt: (K, TA:) he procured for himself a colt. (JK, K, TA.) [In the CK, and in a MS. copy of the K, we find المَهْر put by mistake for المُهْر.] Aboo-Zubeyd says, describing a lion, أَقْبَلَ يَرْدِى كَمَا يَرْدِى الحِصَانُ إِلَى مُسْتَعْسِبٍ أَرِبٍ مِنْهُ بِتَمْهِيرِ He came [beating the ground with his feet] like as a horse comes [so beating the ground] to a man borrowing him for covering, wanting by his means to procure for himself a colt. (TA.) [In the L, and TA, يَرْوِى is put for يردى in both instances: but it is corrected by SM in the margin of the L.] 4 امهر المَرْأَةَ: see 1, in two places. — امهر النَّاقَةَ He called, or rendered, (جَعَلَ) the she-camel a مَهْرِيَّة: (K:) [it has sometimes, if not always, the latter meaning; for] it is said of the breaker, or trainer; and is like أَرْحَلَهَا. (TA, in art. رحل.) — امهرت الفَرَسُ The mare had a colt following her. (TA.) 5 تَمَهَّرَ see 1, in two places. مَهْرٌ A dowry; a nuptial gift; a gift that is given to, or for, a bride; syn. صَدَاقٌ: (S, A, Msb, K:) pl. مُهُورٌ, (K,) or مُهُورَةٌ, like as بُعُولَةٌ is pl. of بَعْلٌ, and فُحُولَةٌ of فَحْلٌ. (Msb.) زَوْجُ مَهْرٍ A husband from whom a dowry is got: (S, art. بهر:) or a husband who has not nobility of race, and who therefore doubles the dowry to make himself desired. (TA, same art.) See بَهْرٌ. — — The hire of a prostitute. Ex. نَهَى عَنْ مَهْرِ البَغِىِّ He forbade [receiving] the hire of the prostitute. (Mgh, Msb.) مُهْرٌ A colt; the male foal of a mare; (S, K;) and of a mare kept for breeding: (TA:) or the first male offspring of a mare or other animal; (K;) i. e., of a tame ass; &c.: (ISd, TA:) fem. with ة; a filly: (S, Msb, K:) and dim. مُهَيْرٌ: (JK:) pl. masc., (of pauc., TA,) أَمْهَارٌ, and (of mult., TA) مِهَارٌ and مِهَارَةٌ; (S, Msb, K;) and pl. fem. مُهَرٌ and مُهَرَاتٌ. (S, Msb.) إِبِلٌ مَهْرِيَّةٌ Camels of Mahreh; i. e. certain camels, so called in relation to Mahreh Ibn- Heydán, (T, S, Msb, K,) a tribe, (K,) or a great tribe, (TA,) or the father of a tribe of El-Yemen: (S:) or in relation to Mahreh, a district of 'Omán: (Msb:) they are excellent camels, that outstrip horses; and some add, that they are unequalled in quickness of running, understanding what is desired of them with the least training, and having names, by which being called, they answer quickly: (Msb:) [and hence, any such like camels; i. e. any excellent, fleet, camels: (see 4:) n. un. مَهْرِىٌّ:] pl. مَهَارِىُّ [which is irreg. like ظَهَارِىُّ] (S, Msb, K)

and مَهَارٍ (S, K) and مَهَارَى, (K, TA,) written in the L مَهَارِى, (TA,) [and so in the CK,] or مَهَارَا, the ى being changed into ا, (Msb,) [but it generally retains the form of ى, though pronounced ا.] See also حُوشِىٌّ. مَهِيرَةٌ [A woman to whom a dowry has been given: and hence,] a free [married] woman: (S, K:) opposed to سُرِّيَّةٌ: (A:) pl. مَهَائِرُ. (A, TA.) And, (TA,) One whose dowry is dear. (K, TA.) مَاهِرٌ Skilled, or skilful, (A, Msb, K,) فِى صِنَاعَتِهِ, in his art, (A, Msb,) and بِكُلِّ عَمَلٍ, in every work, (A, K,) فِى عِلْمٍ وَغَيْرِهِ in science &c., (Msb,) knowing its abstrusities and niceties, or having learned the whole of it; syn. حَاذِقٌ: (A, Msb, K:) and, (K,) in most instances, (TA,) [but only when used absolutely,] a good swimmer; (JK, K;) as also ↓ مُتَمَهِّرٌ: (Z, TA;) pl. مَهَرَةٌ: (A, K:) also ↓ مُتَمَهِّرٌ a lion skilled in slaying his prey. (K.) مُمْهِرٌ A mare having a colt or foal. (S, K.) مَمْهُورَةٌ A woman dowered; to whom a dowry has been given; or for whom a dowry has been set apart. (Msb.) It is said in a proverb, كَالْمَمْهُورَةِ إِحْدَى خَدَمَتَيْهَا [Like her who has been dowered with one of her two anklets]: (S, K:) or أَحْمَقُ مِنَ الْمَمْهُورَةِ إِحْدَى خَدَمَتَيْهَا [More stupid than she who has been dowered with one of her two anklets]: (Mgh:) applied to him who has reached the utmost degree of stupidity: from the following case: (TA:) a stupid woman demanded of her husband her dowry, (K, TA,) when he paid her his first visit, and she said, I will not obey thee unless thou give me my dowry: (TA:) so he pulled off one of her two anklets (K, TA) from her foot, (TA,) and gave it to her, and she was content with it. (K, TA.) In like manner, a certain man gave to another property, and he married with it the daughter of the giver, and then reproached her for the dowry he had given her: so they said, كَالْمَمْهُورَةِ مِنْ مَالِ أَبِيهَا [Like her who has been dowered from the property of her father]: (K, TA:) [a proverb] applied in relation to him who reproaches for that which is not his own. (TA.) مُتَمَهِّرٌ: see مَاهِرٌ, in two places. مهز &c. See Supplement موأ 1 مَآءَ, aor. يَمُوْءُ, inf. n. مَوْءٌ (K, TA: in the CK مُوْءٌ) and مُوَآءٌ (but see below) or (as in some copies of the K) مُوَآءٌ; (K;) and ↓ أَمْوَأَ; (AA;) It (a cat) mewed: (K:) like مَأَى, (TA,) and أَمَا. (S in art. امو.) 4 اموأ: see 1. — — Also, He (a man) mewed like a cat. (K.) مُوَآءٌ, accord. to the K, an inf. n. of مَآءَ; but accord. to the L and other lexicons, The mew of a car; a word expressing the sound of mewing. (TA.) مَوُوْءٌ (in some copies of the K, مَوْوْءٌ,) A mewing cat. (K.) مَائِئَةٌ and مَائِيَةٌ and [and epithet of] A cat. (K.) موت 1 مَاتَ, aor. يَمُوتُ, (inf. n. مَوْتٌ; Msb,) and مَاتَ, (originally مَوِتَ, like خَافَ, originally خَوِفَ, MF) [sec. per. مِتَّ,] aor. يَمَاتُ, (S, K,) which latter is of the dial. of Teiyi; (TA;) and مَاتَ, (in which the medial radical letter is originally ى, like بَاعَ, MF) aor. يَمِيتُ, (K,) a form which some have disapproved; (MF;) and مَاتَ, (originally مَوِتَ, Kr,) sec. pers. مِتَّ, aor. يَمُوتُ, like دَامَ, (originally دَوِمَ, Kr,) aor. يَدُومُ, (Kr, Msb, &c.,) and like the sound verbs نَعِمَ, aor. يَنْعُمُ, and فَضِلَ, aor. يَفْضُلُ, (TA,) of the class of words in which two dial. forms are intermixed; (Msb;) He died; contr. of حَيِى. (K,) — — مَاتَ عَنْ بَنِينَ وَبَنَاتٍ] He died having passed away from, i. e. leaving behind him, sons and daughters. And مَاتَ عَنْ ثَمَانِينَ سَنَةً He died having passed beyond eighty years; i. e. being eighty years old.] — — اللَّبَنُ لَا يَمُوتُ [The milk will not die], in a saying of 'Omar, in a trad., means, that if a child sucks the milk of a dead woman, it becomes unlawful for him afterwards to marry any of her relations who would be unlawful to him if he sucked her milk while she was living: or it means, that, if milk taken from the breast of a woman is given to a child to drink, and he drinks it, the consequence is the same; that the effect of the milk in producing this consequence is not annulled by its separation from the breast; for whatever is separated from a living being is termed ميت, or dead, except the milk and hair and wool on account of the necessity of making use of these. (TA.) — — مَاتَتِ الأَرْضُ, inf. n. مَوَتَانٌ and مَوَاتٌ, (tropical:) The land became destitute of cultivation and of inhabitants. (Msb.) — — مَاتَ (tropical:) It (soil) became deprived of vegetable life. Hence an expression in the Kur, xxx. 18. (Az, Er-Rághib.) — — مَاتَ (tropical:) He became deprived of sensation; [dead as to the senses]. So in the Kur, xix. 23: [but this appears to me doubtful]. (Az, Er-Rághib.) — — مَاتَ (tropical:) He became deprived of the intellectual faculty; [intellectually dead;] or ignorant. Hence an expression in the Kur, vi. 122; and another in the Kur, xxvii. 82; and xxx. 51. (Az, Er-Rághib.) — — مَاتَ (tropical:) [He became as though dead with grief, or sorrow, and fear;] he experienced grief, or sorrow, and fear, that disturbed his life. Hence what is said in the Kur, xiv. 20. (Az, Er-Rághib.) — — مَاتَ (tropical:) He or it, was or became, still, quiet, or motionless. (K.) — — ماتَتِ الرِّيح (tropical:) The wind became still, or calm. (TA.) — — مَاتَ (tropical:) He slept. (AA, K.) — — مَاتَتِ النَّارُ, inf. n. مَوْتٌ, (tropical:) [The fire died away;] the ashes of the fire became cold, or cool, and none of its live coals remained. (TA.) — — مَاتَ (tropical:) It (heat or cold) became assuaged. (TA.) — — مَاتَ (tropical:) It (water) became dried up by the earth. (TA.) — — مَاتَ (and ↓ استمات, TA.) (tropical:) It (a garment, TA,) wore out; became worn out. (A, K.) — — مات (tropical:) It (a road) ceased to be passed along. (TA.) — — بَلَدٌ تَمُوتُ فِيهِ الرِّيحُ [A town, or country, &c., in which the wind becomes broken, or loses its force]. (TA.) — — مَاتَ فَوقُ الرَّجُلِ (tropical:) The man slept heavily; became heavy in his sleep. (TA.) — — يَمُوتُ مِنَ الحَسَدِ (tropical:) [He dies, or will die, of envy]. (TA.) — — مَاتَ (tropical:) He became poor; was reduced to poverty: he became a beggar. (TA.) — — (tropical:) He became base, abject, vile, despicable, or ignominious. (TA.) — — (tropical:) He became extremely aged, old and weak, or decrepit. (TA.) — — (tropical:) He became disobedient, or rebellious. Iblees is said, in a trad., to be أَوَّلُ مَنْ مَاتَ because he was the first who became disobedient, or rebellious. (TA.) — — مَاتَ (assumed tropical:) He (a man) became lowly, humble, or submissive, to the truth. (TA.) 2 مَوَّتَتِ الدَّوَابُّ The beasts of carriage died in great numbers; or deaths amongst them were frequent. (TA.) — — See 4. 3 ماوتهُ [مَاوَتَ], inf. n. مُمَاوَتَةٌ, He vied with him in patience, (K,) and in firmness, or steadiness, or the like. (TA.) [In the K, the inf. n. is expl. by مُصَابَرَة; and in the TA, by مُثَابَتَة also.] 4 اماتهُ and ↓ موّتهُ (but the latter has an intensive signification, S,) He (God) caused him to die; put him to death; killed him. (S, K.) — — امات (tropical:) He (a man) lost a son, or sons, by death. (ISk, S.) — — امات فُلَانٌ بَنِينَ Such a man lost sons by death. (A.) — — اماتت She (a woman, AO, S, K, and a camel, S, K.) lost her offspring by death. (S, K.) — — اماتوا Death [or a mortal disease] happened among their camels. (K.) — — مَا أَمْوَتَ قَلْبَهُ signifies مَا أَمْوَتَهُ [(tropical:) How dead is his heart !] for one does not wonder at any action that does not increase: (S, K:) therefore what is here meant is not literally death. (TA.) — — اماتهُ (tropical:) He (God) rendered him poor; reduced him to poverty. (TA, from a trad.) — — اماتهُ (tropical:) He [or it] caused him to sleep. Ex., in a prayer said on awaking, الحَمْدُ لِلّٰهِ الَّذِى أَحْيَانَا بَعْدَ مَا أَمَاتَنَا Praise be to God who hath awaked us after having caused us to sleep ! (L.) — — يُمِيتُ اللَّيْلَ (assumed tropical:) He sleeps during the night. (W, p. 9.) — — امات اللَّحْمَ, (and ↓ موّتهُ, TA,) He took extraordinary pains in thoroughly cooking, and in boiling, the meat. (K.) And in like manner, onions, and garlic, so as to deprive them of their strong taste and odour. (TA.) — — أُمِيتَتِ الخَمْرُ The wine was cooked, and ceased to boil. (TA.) — — [اماتهُ is also employed in various other senses, agreeably with the senses of the primitive verb.] 6 ضَرَبْتُهُ فَتَمَاوَتَ (tropical:) I beat him and he feigned himself dead, being alive. (TA.) — — (tropical:) He pretended to be weak and motionless by reason of acts of devotion and fasting: [see the act. part. n. below]. (TA.) 10 استمات [He sought death: &c.:

see مُسْتَمِيتٌ.] — — إِسْتَمِيتُوا صَيْدَكُمْ, and دَابَّتَكُمْ, Wait until ye ascertain that your game, and your beast of carriage, has died. (A.) — — استمات [properly, He sought, or courted, death;] i. q. استقتل; (S, K; in art. قتل;) meaning he cared not for death, by reason of his courage. (JM, in art. قتل.) — — استمات (assumed tropical:) He (a man) was pleased with death; content to die. (TA.) — — استمات (assumed tropical:) He (a man, TA.) tried every way, or did his utmost, in seeking a thing. (IAar, K.) — — استمات, inf. n. إِسْتِمَاتٌ, (occurring thus with the final ة elided, (TA,) (assumed tropical:) He (a man, and a camel, IAar,) became fat after having been emaciated, (IAar, K.) — — استمات (tropical:) It (a thing) became relaxed, loose, or flabby. (A.) — — استمات لِينًا (assumed tropical:) It attained the utmost degree of softness: said of a fine skin, that is likened to the thin pellicle that adheres to the white of an egg: and of other things, as also استمات فِى اللِّينِ: and in like manner, فِى الصَّلَابَةِ, in hardness. (TA.) See مُسْتَمِيتٌ — — And see 1. مَوْتٌ (and ↓ مَوَتَانٌ, TA,) Death; lifelessness; contr. of حَيَاةٌ: (S, TA:) as also ↓ مُوَاتٌ, (S, K,) and ↓ مَمَاتٌ. [Occurring in the Kur, vi. 163, xvii. 77, and xlv. 20,] (S, * TA, in art. حى, and Jel, in vi. 163.) [See also مُوتَانٌ, below: and see 1.] Or ↓ مَوَتَانٌ, signifies much death, like as حَيَوَانٌ signifies much life. (Msb, in art. حى.) — الفَاتِلُ, and اللَّافِتُ, and الجَارِفُ, and المَوْتُ الأَبْيَضُ — Sudden death. (IAar, in T and TA, art. فلت.) — — المَوْتُ الأَحْمَرُ Death by slaughter with the sword. (IAar, in T, TA, art. فلت.) — — المَوْتُ الأَسْوَدُ Death by drowning, and by suffocation. (IAar, in T and TA, art. فلت.) — — بَنَاتُ المَوْتِ (assumed tropical:) [The daughters of death;] meaning deadly arrows. (A, TA, voce جَعْبَةٌ, q. v.) مَيْتٌ: see مَيِّتٌ. — — أَرْضٌ مَيْتَةٌ: see مَوَاتٌ: Unfruitful land; like as ارض حَيَّةٌ means fruitful land, or land abounding with herbage. (TA, in art. حى.) — — مَيْتَةٌ Carrion: whatsoever hath not been killed in the manner prescribed by the law. (K, Jel, ii. 168.) See مَيِّتٌ. مُوتَةٌ (tropical:) A fainting, or swoon; (K;) and languor in the intellect: (TA:) or [an affection] like a fainting, or swoon: (Lh:) madness, or insanity, or diabolical possession; syn. جُنُونٌ; (AO, K;) because it occasions a stillness like death: (TA:) or a kind of madness or diabolical possession (جُنُونٌ), and epilepsy, that befalls a man; on the recovery from which, his perfect reason returns to him, as to one who has been sleeping, and to one who has been drunk. (S.) [See هُمْزٌ.] مِيتَةٌ A kind, mode, or manner, of death: (S, K:) pl. مِيَتٌ. (TA.) — — مَاتَ فُلَانٌ مِيتَةً حَسَنَةً Such a one died a good kind of death. (S.) — — مَاتَ مِيتَةً جَاهِلِيَّةً He died a pagan kind of death, in error and disunion. (TA, from a trad.) مَوَتَانُ الفُؤَادِ (tropical:) A man who is [dead, or] not lively, in heart: (A:) a man who is stupid, dull, unexcitable, or not to be rendered brisk, sprightly, or lively; (S,. K;) as though the heat of his intelligence had cooled and died: (TA:) fem. with ة. (S, K.) — — See مُوتَانٌ and مَوَاتٌ. مُوتَانٌ (Fr, S, K) and ↓ مَوَتَانٌ (K) and ↓ مُوَاتٌ (Fr) Death, [or a mortal disease, or a murrain,] that befalls camels or sheep or the like. (Fr, S, K.) The first is of the dial. of Temeem: the second, of the dial. of others. (Et-Tilimsánee.) — — وَقَعَ فِى المَالِ مُوتَانٌ, and ↓ مُوَاتٌ, Death [or a mortal disease] happened among the camels &c. (Fr.) — — Also, The like among men. Ex., from a trad., يَكُونُ فِى النَّاسِ مُوتَانٌ كَقُعَاصِ الغَنَمِ There will be, among men, a mortality, or much death, [or mortal disease], like the قُعَاص that befalls sheep or goats. (TA.) مَوَتَانٌ (assumed tropical:) Inanimate things, or goods; dead stock; such as lands and houses [&c.]; (S;) contr. of حَيَوَانٌ [q. v.] (S, K.) It is made of this measure to agree in measure with its contr. حيوان: both these words deviate from the constant course of speech; being of a measure properly belonging to inf. ns. (TA.) [See also مَوَاتٌ.] — — إِشْتَرِ المَوَتَانَ وَلا تَشْتَرِ الحَيَوَانَ Buy lands and houses [or the like], and buy not slaves and beasts of carriage [&c.]. (S.) — — رَجُلٌ يَبِيعُ المَوَتَانَ A man who sells utensils or furniture or the like, and anything but what has life. (L.) — — See also مَوْتٌ. مَوَاتٌ That wherein is no spirit or life; an inanimate thing. (S, K.) [See also مَوَتَانٌ.] — — مَوَاتٌ (you say أَرْضٌ مَوَاتٌ, TA,) (tropical:) Land that has no owner (S, K) of mankind, and of which no use is made, or from which no advantage is derived, (S,) and in which is no water: such as is also called ↓ أَرْضٌ مَيْتَةٌ: (En-Nawawee:) land that has not been sown, nor cultivated, nor occupied by any man's camels &c.: ↓ مَوَتَانٌ signifies the same as مُوَاتٌ (مَوَاتٌ?), namely, land that is no man's property; and is also written مُوتَانٌ: (L:) or مَوَتَانٌ signifies land that has not yet been brought into a state of cultivation: (Fr, S, L, K:) in a trad. it is said, that such land is the property of God and his Apostle; and whosoever brings into a state of cultivation such land, to him it belongs. (S.) مُوَاتٌ: see مَوْتٌ and مُوتَانٌ. مَيِّتٌ and ↓ مَيْتٌ signify the same, [Dead, or dying]: (Zj, S, K:) the former is originally مَيْوِتٌ, of the measure فَيْعِلٌ: (S:) the latter is contracted from the former; and is both masc. and fem.; (Zj, S;) as is also the former. (Zj.) 'Adee Ibn-Er-Raalà says, ↓ لَيْسَ مَنْ مَاتَ فَاسْتَرَاحَ بِمَيْتٍ إِنَّمَا المَيْتُ مَيِّتُ الأَحْيَآءِ [He who has died and become at rest is not dead: the dead is only the dead of the living]. (S, TA.) Or ↓ مَيْتٌ signifies One who has died (actually, TA,); and مَيِّتٌ, as also ↓ مَائِتٌ, one who has not yet died, (K,) but who is near to dying: or, accord. to a verse cited by AA, to Kh, مَيْتٌ is applied to him who is borne to the grave; [i. e., who is dead, or lifeless]; and مَيِّتٌ, to him who [is dying, but] has life in him. (TA.) Fr says, you say of him who has not died, إِنَّهُ مَائِتٌ عَنْ قَلِيلٍ ↓ and مَيِّتٌ; but you do not say of him who has died ↓ هذا مَائِتٌ: (S:) but some say, that this is an error, and that مَيِّتٌ is applicable to that which will soon die. Those who assert that ميّت is applicable only to the living adduce the following words of the Kur, [xxxix. 31,] إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ: (TA:) i. e. Verily thou wilt die, and verily they will die. (Msb.) MF observes, that مَيْتٌ is asserted to be contracted from مَيِّتٌ; and if so, that there can be no difference in their meanings: that the making a difference between them is contrary to analogy; agreeably with which, they should be like هَيْنٌ and هَيِّنٌ, and لَيْنٌ and لَيِّنٌ: and also contrary to what has been heard from the Arabs; for they made no difference in their use of these two words. (TA.) [See also what is said of مَيْتَةٌ, below.] The pls. are أَمْوَاتٌ and مَوْتَى and مَيِّتُونَ and مَيْتُونَ. (S, K.) The first of these is pl. of مَيِّتٌ, and consequently of مَيْتٌ, because this latter is contracted from the former: as مَيِّتٌ is of the measure فَيْعِلٌ, and this measure resembles فَاعِلٌ, it has received a form of pl. which is sometimes applicable to the measure فاعل: (Sb:) or اموات is [only] pl. of مَيْتٌ. (Msb.) [The second form (which is applied to rational beings, Msb,) is also pl. of ميّت and ميت.] The third and fourth are [only] applied to rational beings. (Msb.) The fem. epithet is مَيِّتَةٌ and مَيْتَةٌ and مَيِّتٌ (K, TA) and مَيْتٌ. (TA; and so in some copies of the K, in the place of مَيِّتٌ.) مَيِّتَةٌ is an epithet applied to a female rational being; [and its pl. is مَيِّتَاتٌ:] مَيْتَةٌ, to a female brute, for the sake of distinction; and its pl. is مَيْتَاتٌ: the latter is contracted because it is more in use than the former epithet applied to a female rational being: (Msb:) the pl. of ميّت and ميت as fem. epithets is as above [أَمْوَاتٌ and مَوْتَى]. (TA.) — — ↓ مَيْتَةٌ signifies That which has not been slaughtered (AA, S, K) [in the manner prescribed by the law, i. e., carrion]: or that of which the life has departed without slaughter: so in the classical language and in the language of practical law: all such is unlawful to be eaten, except fish and locusts, which are lawful by universal consent of the Muslims: (En-Nawawee:) or, in the common acceptation of the language of law, what has died a natural death, or been killed in a state or

manner different from that prescribed by the law, either the agent or the animal killed not being such as is so prescribed; as that which is sacrificed to an idol, or slaughtered [by a person] in the state of إِحْرَام, or not by having the throat cut, and that which it is unlawful to eat, such as a dog: (Msb:) [and any separated part of an animal of which the flesh is not lawful food: see عَاجٌ.] — — بَلَدٌ مَيِّتٌ A tract of land without herbage, or pasture, (Msb, in art. بلد.) — — مَيِّتٌ (assumed tropical:) An unbeliever; like as حَىٌّ means a Muslim. (TA, in art. حى.) [مَيِّتٌ and مَيْتٌ are employed in various other senses, agreeably with the senses of the verb.] مَائِتٌ: see مَيِّتٌ. — — فُلَانٌ مَائِتٌ فِى الغَمِّ (tropical:) [Such a one is dying, or absorbed, in grief]. (TA.) — — مَوْتٌ مَائِتٌ A severe, painful, or violent, death: (TA:) like لَيْلٌ لَائِلٌ: the latter word being added to corroborate the former. (S.) مَمَاتٌ: see مَوْتٌ. مُمِيتٌ and مُمِيتَةٌ (tropical:) A woman, and a she-camel, that has lost her offspring by death: (S:) and a woman who has lost her husband by death: (TA:) pl. مَمَاوِيتُ. (S.) مُتَمَاوِتٌ (tropical:) [Feigning himself dead]. — — (tropical:) An epithet applied to A hypocritical devotee, (S, K,) who pretends to be like one dead in his devotion, who lowers his voice, and moves little: as though he were one who put on the outward appearance of devotees, and constrained himself to characterize himself by the characteristics of the dead, that he might be imagined to be weak by reason of much devotion. (TA.) مُسْتَمِيتٌ A courageous man, who seeks, or courts death: (K:) a man who seeks to be slain; who cares not, in war, for death: (S:) abandon- ing, or devoting, himself to death, (مُسْتَرْسِلٌ لِلْمَوْتِ,) as also مُسْتَقْتِلٌ. (A.) — — (assumed tropical:) Abandoning, or devoting himself to a thing, or affair; syn. مُسْتَرْسِلٌ لِأَمْرٍ. (S, K.) — — هُوَ مُسْتَمِيتٌ إِلَى كَذَا, as also مُسْتَهْلِكٌ, (tropical:) He [is devoted to such a thing, so that he] imagines that he shall die if he do not attain it. (A.) — — Ru-beh says, وَزَبَدُ البَحْرِ لَهُ كَتِيتُ وَاللَّيْلُ فَوْقَ المَاءِ مُسْتَمِيتُ [And to the froth of the sea there was a sound like that of boiling, and night impended over the water]. (S.) [It is implied in the S that مستميت here signifies مُسْتَرْسِل.] — — (assumed tropical:) One who feigns himself to be insane, or possessed by a devil; not being really so. (TA.) — — (assumed tropical:) One who feigns lowliness, or submissiveness, in voice, &c., to this man until he feeds him, and to this until he feeds him, and, when he is satiated, is ungrateful to his benefactors. (TA.) — — (assumed tropical:) One who makes a show of being good and quiet or tranquil, and is not so in reality. (Ibn-El-Mubárak.) — مُسْتَمِيتٌ The thin pellicle that adheres to the white of an egg. (K.) [See 10: and see also مُسْتَمِيتٌ, in art. ميث.] موث 1 مَاثَ, aor. يَمُوثُ, inf. n. مَوْثٌ (and in the CK مَوَثٌ) and مَوَثَانٌ; (S, K;) as also مَاثَ, aor. يَمِيثُ; (TA;) and ↓ اماث; (Hr;) but this is disapproved by IAth; He steeped a thing in water, and mashed it with his hand: (TA:) he mixed and moistened a thing in water. (S, K.) [See also art. ميث.] — — See also 7. — — مائَتِ الأَرْضُ The land became soft and even. (Msb.) 4 أَمْوَثَ see 1. 7 انماث, inf. n. اِنْمِيَاثٌ, It (a thing) was steeped in water, and mashed with the hand: (TA:) it was mixed and moistened in water. (S, K.) [See also art. ميث.] ↓ مَاثَ, aor. يَمُوثُ, is also [thus] used intransitively. (Msb.) مِيثَاءُ, with kesreh, of the measure مِفْعَالٌ Soft and even land. (Msb.) [See also مَيْثَاءُ, in art. ميث.] موج 1 مَاجَ, aor. يَمُوجُ, inf. n. مَوْجٌ (S, K, &c.) and مَوَجَانٌ and مُؤُوجٌ; (TA;) It (the sea) was in a state of commotion; was tumultuous; (Msb;) was agitated with waves, conflicting, or dashing together; (S, K;) as also ↓ تموّج: (TA;) or this latter signifies it (the sea) was, or became, very tumultuous. (Msb.) [You say,] مَاجَ المَوْجُ The waves were in a state of commotion; were tumultuous; conflicted, or dashed together. (TA.) [And hence,] مَاجَ أَمْرُهُمْ (assumed tropical:) Their affair became in a confused and disturbed state. (TA.) — — مَاجَ, inf. n. مَوْجٌ and مَوَجَانٌ, (assumed tropical:) It (anything) was in a state of commotion, or agitation. (TA.) — — مَاجَ (tropical:) He was in a state of commotion, or agitation, and confounded, perplexed, or amazed. (IAar.) — — النَّاسُ يَمُوجُونَ (tropical:) The people, or men, are in a state of commotion, or tumultuous. (S.) — — مَاجَتِ النَّاسُ (tropical:) The people were in a discordant and disturbed state of affairs. (Msb.) — — مَاجَ عَنِ الحَقِّ, inf. n. مَوْجٌ, (tropical:) He declined from the truth, or from the true, right, or just, course. (A, K.) — — مَاجَتِ الدَّاغِصَةُ, inf. n. مُؤُوجٌ, (tropical:) The patella, or knee-pan, moved backwards and forwards, or from side to side, between the skin and the bone, or, as in one copy of the K, flesh: (K, TA:) and in like manner السِّلْعَةُ [the ganglion]. (TA.) 5 تَمَوَّجَ see 1. مَوْجٌ, [a coll. gen. n., Waves; billows; surges; or a collection of waves;] water rising above other water: (TA:) pl. أَمْوَاجٌ: (S, K, Msb:) مَوْجَةٌ has a more special signification; [namely, a wave, a single wave;] and the pl. of this, which is the n. un., is مَوْجَاتٌ. (Msb.) — — فَرَسٌ غَوْجٌ مَوْجٌ: see art. غوج. موج is here an imitative sequent. (TA.) — — مَوْجَةُ الشَّبَابِ (tropical:) The prime of youth. (K.) ناقة مَوْجَى (assumed tropical:) A swift (نَاجِيَة: in the CK نَاجِبَة) she-camel, whose أَنْسَاع [or woven thongs of the fore girth] have moved round (جَالَت) by reason of the backward and forward motion (اِخْتِلَاف) of her fore and hind legs. (K.) مَوَّاجٌ [A sea tumultuous with waves]. (K, art. رد.) مَائِجٌ A sea in a state of commotion; tumultuous; agitated with waves, conflicting, or dashing together. (TA.) — — Also, and ↓ مُتَمَوِّجٌ, A man in a state of commotion, or agitation. (TA.) مُتَمَوِّجٌ: see مَائِجٌ. موذ 1 مَاذَ, [aor. يَمُوذُ,] He lied. (L.) مَاذٌّ Good in natural disposition, happy in spirits, cheerful in mind, merry, jocose, (L, K,) and pleasant in speech. (L.) See طَابٌّ. مَاذِىٌّ (K) and مَاذِيَّةٌ (S, L, Msb, K) A soft coat of mail, easy to the wearer; (S, L, Msb, K;) and [so] the former, any weapon: (K:) or the latter, a white coat of mail. (Msb.) — — Hence, (Msb,) the latter, White honey: (S, L, Msb, K:) or [in the CK and] new honey: or pure honey: or excellent honey. (K.) — — Also, the latter, Wine. (S, L, K.) مور 1 مَارَ, aor. يَمُورُ, inf. n. مَوْرٌ, It moved from side to side, (S, M, A, Msb, K,) like the knee-pan on the knee; (A;) or to and fro, like as the tall palm-tree moves; (S;) as also ↓ تموّر: (S:) it came and went; (T;) as also ↓ تموّر. (K.) You say of a camel, تَمُورُ عَضُدَاهُ The upper bones of his two arms move from side to side. (S, TA.) And مَارَ السِّنَانُ فِى المَطْعُونِ [The spear-head moved from side to side in the person pierced]. (A.) And الطَّعْنَةُ تَمُورُ The thrust inclines to the right and left. (TA.) And النُّجُومُ تَمُورُ The stars come and go. (TA.) And مَارَ الغُبَارُ, inf. n. مَوْرٌ, The dust moved to and fro: or became raised by the wind. (M, K.) — — It moved round about, (T, TA,) and to and fro: (TA:) it was in a state of commotion; in a state of tumult: (S, * M, Msb, K:) said of the sea, (Msb,) &c.: (M:) it was in a state of quick motion or commotion. (Msb.) It is said in a trad., that when the soul, or spirit, was blown into Adam, مَارَ فِى رَأْسِهِ فَعَطَسَ It circulated, and moved to and fro, in his head, and he sneezed. (TA.) And in the Kur, [lii. 9,] يَوْمَ تَمُورُ السَّمَآءُ مَوْرًا On the day when the heaven shall actually be in a state of commotion, or tumult: so accord. to Ed-Dahhák: or shall move from side to side: so accord. to AO and Akh: (S:) or shall come and go; or move to and fro; or reel. (T.) And in a trad. of Ibn-Ez-Zubeyr, بِكَتَائِبَ تَمُورُ كَرِجْلِ الجَرَادِ With troops moving to and fro, in a state of commotion, like the leg of the locust, by reason of their multitude. (TA.) You say also, مَارَتِ النَّاقَةُ فِى سَيْرِهَا The she-camel was in a state of commotion, and reeled, in her pace, or going: and in like manner you say of a mare. (TA.) — — مَا أَدْرِى أَغَارَ أَمْ مَارَ, a saying of the Arabs, related by IAar, (TA,) I know not whether he have come to low country, or turned and returned to high country (نَجْد): (S, TA:) or have come to the low country, or come to the high country. (IAar, K, * TA.) — — مَارَ الدَّمُ (S, &c.) The blood ran, or flowed, upon the surface of the ground; (T, S, M,

Msb, K;) and in like manner you say of tears, meaning they flowed: (M:) or the blood poured upon the surface of the ground, and went hither and thither, (TA,) sideways. (A.) — — See also 4. 4 امار السِّنَانَ فِى المَطْعُونِ [He made the spearhead to move from side to side in the person pierced]. (A.) امارت الرِّيحُ الغُبَارَ The wind made the dust to go to and fro: or raised the dust. (M, K.) — — امار الدَّمَ He made the blood to run or flow; (T, S, * IKtt, Msb;) as also ↓ مَارَهُ, (IKtt, Msb,) inf. n. مَيْرٌ. (IKtt. [as in the TA; but this seems to be a mistake for مَوْرٌ.]) 5 تَمَوَّرَ see 1, in two places. مَوْرٌ A road: (T, S:) or a trodden and even road: (M, K:) an inf. n. used as a subst.: because people come and go upon it. (TA.) مُورٌ Dust moving to and fro (M, K) in the air: (TA:) or raised by the wind: (M, K:) or carried to and fro by the wind. (T, S.) — — See also مَوَّارٌ. مَوَّارٌ, (TA,) or مَوَّارُ المِلَاطِ, (S, TA,) A camel that moves the upper bones of his two arms from side to side; (S, TA;) and مَوَّارُ الضَّبْعَيْنِ [signifies the same]. (A.) — — مَوَّارَةٌ, (M, K,) or مَوَّارَةُ اليَدِ, (S, Msb,) A she-camel quick in her pace: (S, Msb:) or easy in her pace, and quick. (M, K.) — — رِيحٌ مَوَّارَةٌ Wind that blows the dust to and fro: or that raises the dust: pl. رِيَاحٌ مُورٌ, which is extr. [with respect to rule]. (M.) مَائِرَاتٌ Bloods [flowing, and running hither and thither]. So in the following verse (of Rusheyd Ibn-Rumeyd El-'Anazee, TA; not of El-Aashà [as it is said to be in the S in art. عوض;] Sgh, in TA, art. عوض:) حَلَفْتُ بِمَائِرَاتٍ حَوْلَ عَوْضٍ وَأَنْصَابٍ تُرِكْنَ لَدَى السَّعِيرِ [or السُّعَيْرِ, i. e., I swore, or I swear, by bloods flowing and running hither and thither, around 'Owd, and stones set up to be worshipped, left by Es-Sa'eer or Es-So'eyr]. 'Owd and Es-Sa'eer [or Es-So'eyr] were two idols. (S, TA.) [See also another verse, cited in art. عز.] موز مَوْزٌ A certain kind of tree, (Mgh,) or fruit, (Msb, K,) well known; (S, Mgh, Msb, K;) [the fruit of the banana-tree, or musa paradisiaca;] i. q. طَلْحٌ [in one of the acceptations of this latter word]: (Msb:) it is lenitive, diuretic, provocative of venery, and augments the spermatic fluid and the phlegm and the yellow bile, and the eating much of it is very oppressive, (K,) for it is slow of digestion: (TA:) the tree grows in the manner of the بَرْدِىّ, [i. e., papyrus, or perhaps other rushes,] and has a long and broad leaf, which may be three cubits by two cubits, (AHn, Mgh, TA,) the مَوْز [i. e., the fruit] is found, where it grows, throughout the whole year, (AHn, as cited by 'Abd-El-Lateef,) and there may be on one of its racemes from thirty to five hundred fruits; (AHn, Mgh, K, TA;) this is seen in the districts of Makdishoo [between Abyssinia and the country of the Zenj]; (TA;) and when this is the case, the raceme is propped up; (AHn, Mgh;) it rises to the height of the stature of a man, [and higher,] and its offsets continually grow around it, every one of them smaller than another; and when it has produced its fruit, the mother-tree is cut down at the foot, and its offset that has attained to its height fructifies, and becomes a mother, the rest remaining its offsets, and thus it continues: whence the saying of Ash'ab, to his son, as related by As, Wherefore dost thou not become like me? to which he answered, Such as I is like the مَوْزَة, which does not attain to a good state until its mother dies. (AHn, TA.) مَوْزَةٌ is the n. un. (S, Msb.) مَوَّازٌ A seller of مَوْز [or fruit of the bananatree]. (K.) موس 1 مَاسَ, aor. يَمُوسُ, (Msb,) inf. n. مَوْسٌ, (Sgh, Msb, K,) He shaved (Sgh, Msb, K) the head, (Sgh, Msb,) or the hair: (K:) but Sgh says, that its correctness requires consideration, and it was doubted by IF. (TA.) See مُوسَى, below. المَاسُ, not أَلْمَاسٌ, (K,) i. e., with the disjunctive hemzeh, (TA,) for this is an incorrect pronunciation, (K,) of the vulgar, as Sgh and others have plainly asserted; but IAth says, I think that the hemzeh and lám in it are radical letters, as they are in الياس, [i. e., إِلْيَاس or أَلْيَاس,] and it is not Arabic; and if so, its place is under the letter hemzeh, because they say أَلْمَاسٌ; but if they be [prefixed] for the purpose of rendering the word determinate, the present is its [proper] place; (TA;) [The diamond;] a certain precious stone, (K, * TA,) reckoned among jewels, like the يَاقُوت and the زُمُرُّرد, (TA,) the largest of which is like the walnut, (K, TA,) or the egg of the pigeon, (TA,) and this is rare, or very rare, (K, TA,) the only instance being said to be the one called الكَوْكَبُ الدُّرِّىُّ, which is suspended at the tomb of the Prophet: (TA:) it breaks all stony bodies, and the holding it in the mouth breaks the teeth, and fire has no effect upon it, nor iron, but only lead breaks it and powders it, [a strange mistake, for it is well known that it is powdered by being pounded in a steel mortar,] after which it is taken [in the state of powder] upon drills, and pearls &c. are drilled with it. (K.) مُوسَى [A razor;] a certain instrument of iron, (M, Msb, TA,) with which one shaves: (Lth, L, K, TA:) of the measure فُعْلَى, (Ks, M, Msb, K,) from المَوْسُ, [inf. n. of مَاسَ,] so that the م is a radical letter, (K,) accord. to Lth, (TA,) [for] Lth says, (L, TA,) المَوْسُ is the root (تَأْسِيس [lit. foundation]) of المُوسَى, (L, K, TA,) the thing with which one shaves; (L, TA;) therefore, (Az, Msb, K,) it is imperfectly decl., because of the short fem. ا [written ى], (Msb,) without tenween; (Az, K;) and Fr cites a verse [of obscene meaning] in which it is made fem.: (TA:) or it is from أَوْسَيْتُ رَأْسَهُ, meaning " I shaved his head," (ISk, M, * Msb, K,) of the measure مُفْعَلٌ, (ISk, Msb, TA,) so that the ى is a radical letter, as El-Umawee and Yz say, and Aboo-'Amr Ibn-el-Alà inclined to think it so, (TA,) and therefore it is perfectly decl., (Msb,) with tenween, (Msb, K,) when indeterminate; (Msb;) or it is of the measure مُفْعَلٌ because this measure is more common than فُعْلَى, and because it is perfectly decl. when indeterminate, whereas فُعْلَى is not so when indeterminate and when determinate: (Ibn-EsSarráj, TA:) but IAmb says, that it is masc. and fem., and perfectly decl. and imperfectly decl.: ISk says, that the approved way is to make it perfectly decl.: (Msb:) [but] he says that it is fem. [also, and if so it is imperfectly decl.]: (TA:) and it is related of A'Obeyd, in the Bári', that he said he had not heard it made masc. except by El-Umawee; (Msb;) who asserted it to be masc. only: (TA:) the pl., accord. to him who makes it imperfectly decl., is مُوسَيَاتٌ; and accord. to him who makes it perfectly decl., مَوَاسٍ. (Msb.) The dim. of موسى, in the sense above explained, [not as a proper name, in which case it is مُوسَى only, without tenween, and has no relation to the same word signifying a razor,] is مُوَيْسِيَةٌ, [but by rule it should be مُوَيْسَى, like حُبَيْلَى,] accord. to him who says هٰذِهِ مُوسَى; and مُوَيْسٍ accord. to him who says هٰذَا مُوسًى. (ISk, TA.) موش مَاشٌ [Indian peas;] a certain grain, well known, (S in art. ميش, and K,) round, smaller than the حِمَّص [or chick-pea], of a tawny colour inclining to greenness; it is in Syria and India; and is sown; (TA;) also called مَجٌّ and خُلَّرٌ and زِنٌّ: (TA, art. مج:) it is of moderate temperature; and the mixture made thereof is commended, being beneficial to him who is fevered, and him who is affected with rheum; it is lenitive; and when cooked with vinegar, it is beneficial for purulent pustulous mange or scab; and an external application thereof strengthens feeble limbs: (K:) the word is arabicized [from the Persian مَاشْ], or postclassical. (S.) — Utensils and furniture, of the meaner sort, of a house or tent. (IAar, K.) Hence the saying, المَاشُ خَيْرٌ مِنْ لَاشَ, [in one copy of the K I find لَاشٍ, but the former seems to be the right reading,] meaning, Mean house- hold utensils and furniture are better than nothing; or] what is in the house, or tent, of worthless utensils and furniture, is better than its being empty: (K, TA:) لاش is here contracted [from لَاشَىْءَ] for the sake of its resembling ماش. (TA.) And خَاشَ مَاشَ and خَاشِ مَاشِ

signify the same as مَاشٌ thus used: (K, TA in art. خوش:) or the refuse, or meanest sort, of people, or of mankind; as in the M. (TA.) موص &c. See Supplement مَيْبَةٌ ميب A certain remedy, or medicine: (K:) [an arabicized word] from the Persian مَىْ " a beverage," and بِهْ " a quince: " quince-beverage; diacydonium; a medicine prepared of the juice of quinces: some of it is raw; and some, not raw: some is perfumed; and some, not perfumed. (TA, from the book entitled Má lá yesa'u, &c.) مَاتَ 1 ميت, aor. يَمِيتُ: see art. موت. دارى بِمِيتَاءِ دَارِهِ, [as also بِمِيدَاءِ,] My house is opposite to his house. (L, not in the TA.) [See also art. اتى.] — — مِيتَاءُ طَرِيقٍ The measure of the two sides, and the distance, of a road; as also مِيدَاء. (L, not in the TA.) [See also art أتى.] مَاثَ 1 ميث, aor. يَمِيثُ, (inf. n. مَيْثٌ, K,) i. q. مَاثَ, aor. يَمُوثُ, inf. n. مَوْثٌ; (S, K;) [in the CK, for المَوْثُ is put المَوْتُ;] as also ↓ ميّث, inf. n. تَمْيِيثٌ; (K;) and ↓ اماث, inf. n. إِمَاثَةٌ; but this is disapproved by IAth; (TA;) and ↓ امتاث, inf. n. إِمْتِيَاثٌ; (K;) and ↓ إِمَّاثَ, [for إِنْمَاثَ,] inf. n. إِمِّيَاثٌ; (TA;) [but the last form I have only found used intransitively;] He steeped a thing in water, and mashed it with his hand: (TA:) he mixed and moistened a thing in water: (S, K:) or ماث and ↓ ميّث, he steeped anything, such as saffron, and dates, and raisins, and the preparation of churned milk called أَقِط, in water, so that it dissolved, and mashed it with his hand. (Lth.) — — مَاثَ He dissolved salt in water; (ISk, Lth;) and in like manner clay, or loam. (ISk.) — — اللّٰهُمَّ مِثْ قُلُوبَهُمْ كَمَا يُمَاثُ المِلْحُ فِى المَاءِ [O God, dissolve their hearts, like as salt is dissolved in water!] (TA, from a trad.) 2 ميّث: see 1. — — (tropical:) He rendered a man gentle. (TA.) — — (tropical:) He rendered a man submissive. (TA.) — — (tropical:) It (fortune, or misfortune,) rendered a man expert and submissive. (TA.) — — [And so] ↓ تميّث (tropical:) He (a man) became submissive, and languid, or flaccid. (TA.) 4 أَمْيَثَ see 1. 5 تَمَيَّثَ تميّثت الأَرْضُ The ground became softened (and cooled, S,) by rain. (S, K.) [See also مَاثَتِ الأَرْضُ, in art. موث.] See 2. 7 انماث, [inf. n. إِنْمِيَاثٌ;] (ISk;) and إِمَّاثَ, inf. n. إِمِّيَاثٌ; (Lth;) It (salt) became dissolved in water; (ISk, Lth;) and in like manner, clay, or loam. (ISk.) — — See 1. 8 امتاث, (inf. n. إِمْتِيَاثٌ, TA,) He attained to an easy state of life; (K;) or a pleasant life. (TA.) — — امتاث He steeped in water, and mashed with his hand, and drank, the preparation of churned milk called أَقِط. (K.) — — See 1. مَيِّثٌ Soft. (K.) — — رَجُلٌ مَيِّثُ القَلْبِ (tropical:) A man of soft, or gentle, heart. (TA.) مَيْثَاءُ Even, or plain, or soft, land: pl. مِيثٌ: (S, K:) you say, أَرْضٌ مَيْثَاءُ and أَرَاضٍ مِيثٌ: (A:) [see also مِيثَاءُ, in art. موث:] an even, or a plain, or soft, tract of sand: and a hill of good soil: (L:) and a [water-course such as is called] تَلْعَة, that becomes as large as half, or twothirds, of the valley. (L, Sh, in TA, voce تلعة.) مُسْتَمِيثٌ The thin pellicle that adheres to the white of an egg. (AA, K.) [See also مُسْتَمِيتٌ, in art. موت.] مَاحَ 1 ميح, aor. يَمِيحُ, (S, K,) inf. n. مَيْحٌ; (A, K;) and ↓ امتاح; (A, [and the same seems to be indicated in the S, where it is said that إِمْتِيَاحٌ signifies the same as مَيْحٌ;]) He descended into, (S, A,) or entered, (K,) the well, and filled the bucket: (S, A, K:) this is done when its water is little. (S.) — — مَاحَ المَآءَ, aor. يَمِيحُ; and ↓ امتاحهُ; He drew water by descending into the well and filling the bucket. (A.) — — مَاحَ فِى مِشْيَتِهِ, (S, A, K, *) inf. n. مَيْحٌ and مَيْحُوحَةٌ; (K;) and ↓ ميّح, and ↓ تمايح, (A;) (tropical:) He walked in a certain elegant manner, (K,) with a self-conceited gait, and with an affected inclining of his body from side to side, (S, A,) like as a duck walks. (S, K.) — — مَرَّ يَتَمَيَّحُ ↓ (tropical:) He passed along so walking, and looking at his shadow. (A.) — — Also ↓ تميّح (tropical:) He inclined his body from side to side in walking: (K:) and ↓ تمايح he, or it, (a drunken man, and a branch, S,) inclined from side to side; (S, K;) as also ↓ ميّح and ↓ تميّح: (TA:) which last is also said of a branch, or twig. (M, L, art. رأد.) — — السَّكْرَانُ يَتَمَيَّحُ ↓, and ↓ يَتَمَايَحُ, (tropical:) [The drunken man reels, or inclines from side to side in walking]. (A.) — — مَاحَتِ الرِّيحُ الشَّجَرَةَ (assumed tropical:) The wind made the tree to incline. (TA.) — مَاحهُ عِنْدَ السُّلْطَانِ, aor. يَمِيحُ, (S, K, *) inf. n. مَيْحٌ, (K,) (tropical:) He interceded for him with the Sultán. (S, K.) — مَاحَهُ, aor. يَمِيحُ, (S, K,) inf. n. مَيْحٌ and مِيَاحَةٌ; and ↓ امتاحهُ; (K;) (tropical:) He gave him [a thing]. (S, K.) — — مَاحَ (tropical:) He conferred a benefit, favour, or kindness. (L.) — مَاحَ فَاهُ بِالْمِسْوَاكِ, aor. يَمِيحُ, (S, K,) inf. n. مَيْحٌ, (K,) (tropical:) He rubbed and cleaned his teeth with a toothstick: (AA, S, K:) or [so accord. to the L; but in the K, and] he cleansed out the saliva from his mouth with the tooth-stick. (L, K.) 2 مَيَّحَ see 1. 3 مايحهُ, (A, K,) inf. n. مُمَايَحَةٌ, (A,) (tropical:) He commingled, or conversed, or held intercourse, with him; (K;) namely, with a Sultán; and in like manner with women. (A.) — — بَيْنِى وَبَيْنَهُ مَمَايَحَةٌ وَمُمَالَحَةٌ (tropical:) [Between me and him are a commingling, or converse, or intercourse, and fellowship in eating.] (A.) 5 تَمَيَّحَ and 6: see 1. 8 امتاحهُ: see 1. — — (tropical:) It (heat, and work or labour,) made him to sweat. (A.) — — امتاحت الشَّمْسُ ذِفْرَى البَعِيرِ (tropical:) The sun drew forth the sweat from the protuberance of the camel's head, behind his ears. (K.) — See 10. 10 استماحهُ, (S, A, K,) and ↓ امتاحهُ, (A,) (tropical:) He asked him for a gift. (S, A, K.) ↓ امتاحهُ (tropical:) He came to him seeking his bounty. (L.) — — استماحهُ (tropical:) He asked him to intercede for him, (S, A, K,) عِنْدَ السُّلْطَانِ with the Sultan. (S, A.) مَاحٌ The yolk of an egg: or its white. (AA, K.) [See also مُحٌّ.] مَيْحٌ (tropical:) Profit; advantage. (K.) See مَائِحٌ. مِيحٌ A bad kind of dates; i. q. شِيصٌ (K.) مَاحَةٌ The court of a house: (K:) a dial. form of بَاحَةٌ. (TA.) مَيَّاحٌ (tropical:) A man who walks with a self-conceited gait, and with an affected inclining of his body from side to side: (L:) fem. with ة. (S, L.) مَائِحٌ A man who descends into a well and fills the bucket, when its water is little: pl. مَاحَةٌ. (S.) The مَاتِح is he who draws the water from the mouth of the well. (L.) — — مَائِحٌ (tropical:) A tooth-stick; syn. سِوَاكٌ: so called because it draws away the saliva, like as he who descends into a well ladles out the water: (L:) and so (accord. to some, TA) ↓ مَيْحٌ. (K.) مَادَ 1 ميد, aor. يَمِيدُ, inf. n. مَيْدٌ (S, L, Msb, K) and مَيَدَانٌ, (L, Msb, K,) It (a thing) was, or became in a state of motion, or commotion; was, or became agitated: (S, L, Msb, K:) or, in a state of violent motion or commotion; or violently agitated. (El-Basáïr, TA.) So in the expression in the Kur, [xvi. 15; and xxxi. 9;] أَنْ تَمِيدَ بِكُمْ Lest it (the earth) should be convulsed with you, and go round with you, and move you about violently. (El-Basáïr, TA.) — — مَادَ It turned or twisted about, or became contorted and convulsed. (IKtt.) — — مَادَ فِى الرُّمْحِ (tropical:) He (a man pierced) writhed upon the spear. (A.) — — مَادَ It (the mirage, سَرَاب,) was in a state of commotion; it quivered, or trembled. (L, K.) — — مَادَ (assumed tropical:) He was, or became, confounded, perplexed, or amazed. (TA.) — — مَادَ, (aor. يَمِيدُ, TA, inf. n. مَيْدٌ or مَيَدٌ, L,) (tropical:) He (a man, L,) became affected with a heaving of the stomach, or a tendency to vomit, and a giddiness in the head, by reason of intoxication, or of voyaging upon the sea. (L, K.) — — You say also مَادَ بِهِ البَحْرُ, aor. يَمِيدُ, inf. n. مَيْدٌ, (tropical:) The sea affected him with a heaving of the stomach, &c. (L.) And مَادَتْ بِهِ الأَرْضُ (tropical:) The ground went round with him. (A.) — — مَادَتِ الحَنْظَلَةُ, (aor. يَمِيدُ, L,) The colocynth became affected by day-dew, (L, K,) or by moisture, (L,) and in consequence, changed [in odour, or stinking]: (L, K:) and in like manner a date. (L.) — — مَادَ, (S, A, L,) inf. n. مَيْدٌ (L) and مَيَدَانٌ; (A;) and ↓ تمايد; (A;) It (a branch) inclined from side to side. (S, A, L.) — — (tropical:) He inclined from side to side in walking. (L.) — — مَادَ, inf. n. مَيْدٌ and مَيَدَانٌ, It inclined to one side: as the earth is, in a trad., described to have done before the mountains were formed. (L.) — — مَادَ (tropical:) He (a man, S,) affected a bending of his person, body, or limbs; (L;) he walked with an elegant and a proud and self-conceited gait, with an affected inclining of his body from side to side; (S, L, K;)

and مَادَتْ and ↓ تميّدت signify the same, said of a woman. (A.) — مَادَ He conferred, or bestowed, a benefit or benefits, or a favour or favours. You say, مَادَنِى فُلَانٌ Such a one conferred a benefit or benefits upon me. (L.) — — مَادَه, (L, Msb,) and ↓ امادهُ, (L,) He gave him. (L, Msb.) — — مَادَ He furnished persons with, or gave them, provisions for travelling; syn. زَادَ. (L.) [In the K, زَارَ He visited.] — — He brought a people wheat, or food; i. q. مَارَ, (S, L, K,) of which it is a dial. form. (S.) — — He trafficked as a merchant. (L.) — — مَادَ, inf. n. مَيْدٌ and مَيَدَانٌ, It increased, or grew; syn. رَاعَ and زَكَا. (M, L, K.) [In the copies of the K in my hands, for راع is put زاغ.] 4 5 أَمْيَدَ, and 6: see 1. 8 امتادهُ He asked him, or desired him, to give him. (L.) — — امتادهُ He asked or desired him to bring him wheat, or food. (A.) مَيْدَ a dial. form of بَيْدَ, (S,) in the sense of غَيْر: (S, L;) and in that of عَلَى: (L:) or that of مِنْ أَجْلِ. (S, L.) It is said in a trad., أَنَا أَفْصَحُ العَرَبِ مَيْدَ أَنِّى مِنْ قُرَيْشٍ وَنَشَأْتُ فِى بَنِى سَعْدِ بْنِ بَكْرٍ [rendered in art. بيد]. (S, L.) See what next follows. فَعَلْتُهُ مَيْدَا ذٰلِكَ, (M, K,) or مَيْدَ ذلك, (L,) I did it on account, or for the sake, of that. (M, L, K.) مِنْ مَيْدَا ذٰلِكَ has not been heard. (M, L.) مَيْدَةٌ: see مَائِدَةٌ. مِيدَآءٌ The amount, and measure, of a thing: (L, K:) and the two sides, and distance, or extent, of a thing, (L,) or of a road; (K;) and the surface of a road. (L.) One says, لَمْ أَدْرِ مَا مِيدَآءُ ذٰلِكَ I knew not what was the amount of that, and its measure: or, what was the measure of its two sides, and its extent: as also مِيتَاؤُهُ. (L.) — — The extreme limit of the distance to which horses run; and so مِيْتَاءٌ. (S, TA, art. أتى.) — مِيدَآءٌ A mode, manner, fashion, or from. Ex. بَنَوْا بُيُوتَهُمْ عَلَى مِيدَآءٍ وَاحِدٍ They built their houses, or constructed their tents, after one mode, &c. (L.) [See also مِتْتَآءٌ, in art. اتى.] هٰذَا مِيدَاؤُهُ, [thus in the copies of the K and in the TA, app. a mistake for مِيدَآءَهُ, like تِلْقَآءَهُ,] and بِمِيدَائِهِ, and بِمِيدَاهُ, This is opposite to, or facing, it. (K.) And دَارِى بِمَيْدَا دَارِهِ, with fet-h to the م; (as also بِمِيتَآءِ داره, L in art. ميت; and بِمِتْتَآءِ داره, S in art. اتى;) My house is opposite to his house. (Yaakoob, L.) — — مِيدَآءُ الطَّرِيقِ: see مِتْتَآء in art. أَتَى, and مِيتَآء in art. ميت. مَيْدَانٌ (S, L, Msb, K, &c.) and ↓ مِيدَانٌ (K) A horse-course; race-ground; hippodrome: (Msb, TA:) pl. مَيَادِينُ: (S, K, &c.:) of the measure فَعْلَانٌ, (IKtt,) from ماد " it was in a state of motion; " because the sides of the horsecourse shake on the occasion of a race: (Msb:) or from ماد " it turned or twisted about, or became contorted and convulsed; " because the horses wheel about, and bend or convulse themselves, in the place so called: or of the measure فَلْعَانٌ, from مَدًى " a limit, or goal; " because horses run to their goals in the place so called; originally مَدْيَانٌ, the second and third radicals being transposed; as in بِيزَانٌ, originally بُزْيَانٌ: or of the measure فَيْعَالٌ, from مَدَنَ " he abode, or dwelt; " because horses confine themselves especially to the place so called for wheeling about and the like. (IKtt.) — عَيْشٌ مَيْدَانٌ A delicate, a pleasant, or an ample and easy, life. (S, L.) — — مَيْدَانُ الخُلَفَآءِ (tropical:) a term applied by historians to The period of the reign of Khaleefehs; from twenty to twenty-four years. (MF, TA.) مِيدَانٌ: see مَيْدَانٌ. مَيُودٌ That moves about, or is agitated, much; that vacillates much: (L:) an intensive epithet; applied in a trad. to worldly prosperity. (L., art. حيد.) مَيَّادٌ: see مَائِدٌ. مَائِدٌ (tropical:) A man affected with a heaving of the stomach, or a tendency to vomit, and a giddiness in the head, by reason of intoxication, or of voyaging upon the sea: pl. مَيْدَى. (L.) — — مَائِدٌ A branch inclining [from side to side: see 1]: (A, L:) as also ↓ مَيَّادٌ: (L:) [or rather the latter signifies inclining much, or frequently, from side to side:] pl. [of the former] مُيَّدٌ. (TA.) — فُلَانٌ يَمْشِى عَلَى الأَرْضِ فَيَّادًا مَيَّادًا — (tropical:) Such a one walks upon the ground with an elegant and a proud and a self-conceited gait, with an affected inclining of his body from side to side. (A, Art. فيد.) مَائِدَةٌ (and ↓ مَيْدَةٌ, El-Jarmee, L, K) A table with food upon it: (S, L, K:) without food upon it, a table is not thus called, but is called خِوَانٌ: (AAF, S, L:) or also applied to a table itself: (L:) MF says, that this latter application is allowable, considering that food has been, or is to be, placed upon the table: but El-Hareeree asserts it to be incorrect, and the former application only to be allowable: (TA:) مائدة is thus used in its proper sense of an act. part. n., and is from ماد " it was in a state of motion; " as though the table [which was generally a round piece of leather or the like spread upon the ground] moved about with what was upon it: (Zj, L, Msb: *) or from ماد " he brought wheat or food; " because food is brought upon it [or as though it brought food]: (L:) or from ماد " he gave; " as though it gave of what was upon it to those around it: (El-'Ináyeh:) or it is of the form of an act. part. n. and used in the sense of a pass. part. n., from ماد " he gave," (AO, S, L, Msb,) like رَاضِيَةٌ in the phrase عِيشَةٌ رَاضِيَةٌ; (AO, S, L;) because what is thus called is given by its owner to the people [who are to eat]: (Msb:) also, food itself; (Akh, AHát, ISd, L, K;) even if without a table: (L:) [pl. مَوَائِدُ]. See also فَاثُورٌ. — — مَائِدَةٌ: (tropical:) A round piece of land or ground: (L, K:) likened to a table. (TA.) مَوَائِدُ: see مَائِدَةٌ. — — Also, Calamities: formed by transposition from مَآوِدُ. (T, L.) مُمْتَادٌ Asking, or desiring, to give; asking or desiring, a gift. (K.) And Asked, or desired, to give; one of whom a gift is asked, or desired. (S, L, K.) — — مُمْتَادٌ A man [asking, or desiring, and — —] asked, or desired, to bring wheat or food. (S, L.) مير 1 مَارَ أَهْلَهُ (T, * S, A, Msb, *) and عِيَالَهُ, (M, K,) aor. يَمِيرُ, (T, S, A, &c.,) inf. n. مَيْرٌ, (T, S, M, Msb, K,) He brought, or conveyed, or purveyed, طَعَام, [here meaning wheat, or other corn, and food, victuals, or provision, of any kind, (see مِيرَةٌ,)] (T, S, M, A, K) to, or for, his family, (T, * S, A,) or his household: (M, K:) or he brought to them مِيرَة, i. e. طَعَام: (As [accord. to whom, as I find in the TA, the aor. is يَمُورُ, but this I suppose to be a mistranscription,] T, Mgh, Msb:) or he gave them مِيرَة: (TA:) and ↓ أَمَارَهُمْ signifies the same as مَارَهُمْ; (K;) and so امتار ↓ لَهُمْ: (S, * M, K:) or you say, هُمْ يَمْتَارُونَ لِأَنْفُسِهِمْ they bring, or convey, or purvey, طعام for themselves; (T;) and ↓ امتار لِنَفْسِهِ, (A,) or ↓ امتار المِيرَةَ لِنَفْسِهِ, (Mgh, Msb,) he brought, (A, Mgh, Msb,) or conveyed, or purveyed, (A,) طعام for himself. (A, Mgh, Msb.) 4 أَمْيَرَ see 1. 8 إِمْتَيَرَ see 1. مَيْرٌ: see مِيرَةٌ. مِيرَةٌ: i. q. طَعَامٌ [here meaning Wheat, or other corn, and food, victuals, or provision, of any kind,] (T, S, A, * Mgh, Msb, K, *) which a man brings, or conveys or purveys (يَمْتَارُهُ) [to be laid up in store for himself or his family or household, or for sale]; (S, TA;) and ↓ مَيْرٌ signifies the same as مِيرَةٌ [in these senses, as will be seen from what follows], and is applied to victuals, or food, or aliment, syn. قُوتٌ. (TA.) Ex. جَالِبُ المِيرَةِ, (K,) or ↓ المَيْرِ, (M,) [The bringer, or conveyer, or purveyor, of wheat, &c.] And أَتَاهُ بِمِيرَةٍ He brought him طَعَام. (T.) And جَاؤُوا بِالْمِيرَةِ [They brought, or conveyed, or purveyed, the wheat, &c.] (A.) And خَيْرٌ وَلَا ↓ مَا عِنْدَهُ مَيْرٌ [He has not wealth, nor wheat, &c.] (T, S, A.) — — Also, (T,) The bringing, or conveying, or purveyance, of طَعَام [here meaning as explained above] from another place (T, M, A, K) [for one's self or family or household, (see 1,) or] for sale: (T:) pl. مِيَرٌ. (M, arts. دفأ and صيف; &c.) The first مِيرَة is the رِبْعِيَّة, (M, arts. دفأ and صيف,) which is the ميرة in the beginning of [the season called] the شِتَآء [or winter, i. e., in the latter part of December or in January, during the season of rains called الرَّبِيع, about which time, the species of millet called ذُرَة, which, as Niebuhr mentions, (Descr. de l'Arabie, p. 135, note,) is called in El-Yemen طَعَام, is gathered in]: (S, K, art. ربع:) the second, the صَيْفِيَّة, (M, arts, دفأ and صيف,) also called the صَائِفَة, (S, M, K, art. صيف,) which is the ميرة in [the season called] the صَيْف [or spring], (S, M, art. صيف,) in the first part of

the صَيْف [i. e., in the latter part of March, about which time, wheat, and a second crop of millet (ذُرَة), and barley, are gathered in]: (M, art. صيف:) the third, the دَفَئِيَّة, (M, arts. دفأ and صيف,) which is [also] in the first part of [the season called] the صَيْف [or spring, and consequently immediately after the صَيْفِيَّة, commencing in the season of the دَفَئِىّ rains, and app. continuing during part of April, when the same grains are gathered in; or by the صَيْف in this instance may be meant summer, but the more proper meaning is spring, and the term دَفَئِيَّةٌ seems already to point to the season of the دَفَئِىّ rains]: (M, art. دفأ:) and the fourth, the رَمَضِيَّة, (M, arts. دفأ and صيف,) which is the ميرة coming when the earth becomes burnt [by the sun, about July, when the month of رَمَضَان began at the period when the calendar by the months was fixed by Kiláb Ibn-Murrah, about two centuries before the Hijreh, and at which season of the year a third crop of ذُرَة is gathered in; for in some parts of Arabia they have three crops of this grain in the year; the second and third being sown immediately after, or produced by the grain which is let fall in cutting, the first and second]. (M, art. دفأ.) مَيَّارٌ: see مَائِرٌ. مَائِرٌ (S, M, K) and ↓ مَيَّارٌ (M, K) One who brings, or conveys, or purveys, مِيرَة, (S, * K,) or مَيْر: (M, L:) pl. of the former, مُيَّارٌ (S, M, K) and مَيَّارَةٌ, like رَجَّالَةٌ. (S, K.) You say نَحْنُ نَنْتَظِرُ مُيَّارَنَا, and مَيَّارَتَنَا, [We are expecting our bringers, or conveyers, or purveyors, of wheat, &c.] (S.) The pl. مَيَّارَةٌ is applied to A company of men who go together from the desert to the towns or villages to bring مِيرَة. (TA.) It is said in a trad. الحَمُولَةُ المَائِرَةُ لَهُمْ لاَغِيَةٌ, meaning, The camels that carry مِيرَة for them for sale and the like are exempt from the eleëmosynary taxation, because they are working beasts. (TA.) ميز 1 مَازَهُ, aor. يَمِيزُهُ, inf. n. مَيْزٌ; (S, A, Msb, K;) and ↓ مَيَّزهُ (S, K,) inf. n. تَمْيِيزٌ; (S;) or the latter has an intensive signification; (Msb;) He put it, or set it, apart, away, or aside; removed it; or separated it; (S, A, Msb, K;) from another thing, or other things; (Msb;) as also ↓ امازهُ: (K:) [or the second, rather, he did so much, or greatly, or widely; like زَيَّلَهُ.] You say, مَازَهُ مِنْهُ, and ↓ مَيَّزهُ. (A.) Ex. مَازَ الأَذَى مِنَ الطَّرِيق He put aside, or removed, what was hurtful from the road. (TA.) And it is said in the Kur, [viii. 38,] لِيَمِيزَ اللّٰهُ الخَبِيثَ مِنَ الطَّيِّبِ [That God may separate, or sever, the evil from the good]. (Msb.) [It seems also, from what is said in the A, that مَايَزْتُ بَيْنَهُمَا signifies I separated them two: besides having another signification, which see below.] You say also مَازَ الشَّىْءَ, (aor. and inf. n. as above, TA,) meaning, He separated one part of the thing from another; فَصَلَ بَعْضَهُ مِنْ بَعْضٍ, (M, TA,) or عَنْ بَعْضٍ: (as in a copy of the A:) expl. in the K as signifying فَضَّلَ بَعْضَهُ عَلَى بَعْضٍ [he judged, or made, part of the thing to excel, or to have excelled, another]; but the explanation in the M is the right. (TA.) And الأَشْيَآءَ ↓ ميّز He separated the things after knowledge of them. (Msb.) — — [Hence, He distinguished it, or discriminated it, or discerned it. And مَازَ بَيْنَهَا, and ↓ مَيَّزَ بَيْنَ الأَشْيَآءِ, He distinguished, or discriminated, or discerned, between the things. This is what is meant by its being said,] المَيْزُ also signifies التَّمْيِيزُ بَيْنَ الأَشْيَآءِ. (TA.) You say also, بَيْنَهُمَا ↓ مَايَزْتُ [I distinguished, or discriminated, or discerned, between them two]. (A.) From ميّز الاشياء, meaning as explained above, is [also], app., derived the phrase سِنُّ التَّمْيِيزِ, used by the doctors of practical law, as signifying, [The age of discrimination;] the age at which one knows what things are beneficial to him and what are hurtful to him: or, accord. to some, التَّمْيِيز is a faculty in the brain whereby meanings are elicited. (Msb.) — مَازَ [is also intrans., and signifies] He (a man) removed from one place to another. (IAar, K.) See also 8. 2 مَيَّزَ see مَازَهُ, throughout. 3 مَايْزَ see مَازَهُ, in two places. 4 أَمْيَزَ see مَازَهُ, first signification. 5 تَمَيَّزَ see 8, throughout. — — You say also, فُلَانٌ يَكَادُ يَتَمَيَّزُ مِنَ الغَيْظِ Such a one almost bursts asunder with wrath, or rage. (S, K. *) The like is said in the Kur, lxvii. 8, tropically, of hell. (A, TA.) 6 تَمَايَزَ see 8, throughout. 7 إِنْمَيَزَ see 8, throughout. 8 امتاز, and ↓ تميّز, (S, A, Msb, K,) and ↓ انماز. (S, A, K,) and ↓ إِمَّازَ, (Lh, TA,) [the last being a variation of that immediately preceding,] and ↓ استماز, (S, A, K,) It was, or became, put, or set, apart, away, or aside; or removed; or separated; (S, A, * Msb, * K;) from another thing, or other things: (Msb:) and the last, ↓ استماز, he went, or withdrew, aside, or to a distance, (K, TA,) عَنِ الشَّىْءِ from the thing. (TA.) All these forms are syn.; but in the phrase مِزْتُهُ فَلَمْ يَمَزْ [as though signifying I put it, or set it, apart, &c., but it did not remain so] Lh allows the verbs to be only in these two forms: (TA:) [though ↓ انماز is used in other cases; for] you say ↓ عَنْ انماز مُصَلَّاهُ He shifted from his place of prayer; or quitted it for another. (TA.) [See also 1, last signification.] You say also, امتاز القَوْمُ, meaning, ↓ تميّز بَعْضُهُمْ مِنْ بَعْضٍ [The people were, or became, put, or set, apart, &c., one from another]: (S, TA:) and, as also ↓ تميّزوا, they became on one side: or they became alone, or separate: and the former, they withdrew, in a company or troop, aside; as also ↓ استمازوا: (TA:) and [in like manner] ↓ تمايزوا they became separated: (A:) and they formed themselves into separate companies, or troops, and went away, one from another. (TA. [التَّمَايُزُ being there said to signify التَّحَزُّبُ وَالتَّنَافُرُ.]) — — [امتاز, and the other forms mentioned above, in the first sentence of the paragraph, as syn. with it, also signify It was, or became, distinguished, or discriminated, or discerned: in which sense, ↓ تميّز is the most common. You say also, فُلَانٌ ↓ تميّز بِالْكَرَمِ Such a one was, or became, distinguished by generosity. And ↓ تَمَيَّزَت الأَشْيَآءُ and ↓ تَمَايَزَتِ The things were, or became, distinguished, or discriminated, one from another; or distinct.] 10 إِسْتَمْيَزَ see 8, throughout. مَيْزٌ inf. n. of 1, q. v. — — Also, High or elevated rank or condition or state [by which one is distinguished from others]. (TA.) مِيزَةٌ [The act of putting, or setting, apart, away, or aside; of removing, or separating]: a subst. from مَازَهُ. (TA.) — — [Discrimination, or discernment: and hence,] understanding. (TA.) رَجُلٌ مَيَّازٌ, and ↓ مُمَيِّزٌ, [A man of much discrimination or discernment.] (A.) مُمَيِّزٌ [Distinguishing, or discriminating: and hence, a rational animal]. رَجُلٌ مُمَيِّزٌ: see مَيَّازٌ. ميس 1 مَاسَ, aor. يَمِيسُ, inf. n. مَيْسٌ and مَيَسَانٌ, He walked with an elegant and a proud and selfconceited gait; or so walked with an affected inclining of the body from side to side; (S, M, A, K;) excepting that in the A the fem. forms of the pret. and aor. are given;) as also ↓ تميّس: (S, A, * K:) accord. to the Lth, مَيْسٌ signifies a kind of مَيَسَان, [app. a mistranscription for مَيَلَان, or inclining,] with, or in, the gait and motion above described, like that of the bride, and of the camel; for he sometimes does this in going along with his هَوْدَج [or litter which serves as a vehicle for women]. (TA.) 4 أَمَاسَتْ جِسْمَهَا [She (a woman) made her body to incline from side to side in walking in the manner above described.] (M.) 5 تَمَيَّسَ see 1. مَيْسٌ A kind of tree, (AHn, S, M, K,) of great size, (A, Hn, M, K,) resembling in its growth and its leaves the [kind of willow called] غَرَب: when young, it is white within; but when it grows old, it becomes black, like آبْنُوس [or ebony], and so thick that wide tables are made of it; (AHn, M;) and camels' saddles (رِحَال) are made of it. (AHn, S, M.) — — Hence, A camel's saddle (رَحْلٌ), as being made of the kind of tree above described. (TA.) — — Also, A species of grape-vine, that rises somewhat upon a trunk, (AHn, M, K, *) not all of it spreading out into branches: (AHn, M:) AHn adds, its native place is the district of El-Jezeereh called Sarooa (سَرُوع), and it is related, of a person of knowledge, that he saw it at Et-Táïf: and hence the name of the raisins called ↓ مَيْسِىّ: (TA:) [but ISd says, in continuation of AHn's account of the former of the trees above mentioned, not of the latter,] an Arab of the desert informed me, that he had seen it at Et-Táïf, and hence, he said, the raisins called مَيْس [not مَيْسِى] are thus named: (M:) [and F says,] مَيْسٌ signifies a kind of raisins;

as well as a species of grapevine &c. (K.) — — Also, [The pole of a plough;] the long piece of wood that is between the two bulls. (AHn. M.) مَيَّاسٌ: see مَيْسُونٌ .مَيَّاسٌ: see مَيْسَانٌ .مَيْسٌ: see مَيْسِىٌّ. — — Also, A boy beautiful in stature and face. (K.) مَيْسَانٌ: see مَيَّاسٌ .مَيُوسٌ (S, A, K) and ↓ مَيَّاسٌ (Ibn-'Abbád, A, K) and ↓ مَيُوسٌ and ↓ مَائِسٌ (K) One who walks with an elegant and a proud and selfconceited gait; or who so walks with an affected inclining of the body from side to side: (S, A, K:) [or the first and second and third, one who does so much, or often, or habitually: and the last, being a simple act. part. n., one so walking:] fem. of the first and second, with ة: (A, TA:) and ↓ مَيْسُون signifies the same as مَيَّاسَةٌ, in the sense explained above, applied to a woman, and is of one of the measures not mentioned by Sb, like زَيْتُونٌ; or it is from مَسَنَ, and therefore of the measure فَيْعُولٌ; but more probably from المَيْسُ. (M.) — — Also, المَيَّاسُ The lion that so walks; (K, TA;) an epithet applied to him because of his little regard for him whom he meets: (TA:) or the lion: (Sgh, TA:) and, (accord. to IDrd, TA,) the wolf; (K;) because he so walks. (TA.) — — Also, غُصْنٌ مَيَّاسٌ An inclining, or a bending, branch. (M.) مَائِسٌ: see مَيَّاسٌ. ميش See Supplement ميط 1 مَاطَ, (S, Msb, K, &c.,) aor. يَمِيطُ, inf. n. مَيْطٌ (Msb, K) and مَيَطَانٌ, (K,) He removed; retired, or went, to a distance; or became remote; (As, IAar, * A 'Obeyd, S, Msb, K;) عَنْهُ from him; (IAar, A'Obeyd, S, K;) as also ↓ استماط; (TA;) and ↓ اماط; (IAar, A 'Obeyd, S, K;) but As disallows the last in this sense; (S, * Msb;) it occurs, however, in a trad.: (TA:) also, he went away; (S, TA;) and so ↓ اماط: (TA:) and it (a thing) went away. (TA.) — — He, or it, inclined to one side; or declined; i. q., مَادَ, and حَادَ. (TA.) — — Also, aor. as above, inf. n. مَيْطٌ, He declined, or deviated, from the right course; or acted unjustly; (AZ, Ks, S, K;) فِى حُكْمِهِ in his judgment. (AZ, Ks, S.) — — [See also مَيْطٌ, below: and see 3.] — Also, (A 'Obeyd, S, Msb, K,) inf. n. مَيْطٌ; (TA;) and ↓ اماط, (A 'Obeyd, S, Msb, K,) inf. n. إِمَاطَةٌ; (S, Msb;) or the latter only, accord. to As; (S, * Msb, TA;) He removed, put away, or put at a distance, (A 'Obeyd, S, Msb, K,) him, or it; (A 'Obeyd, S, Msb;) and مَاطَ بِهِ signifies the same as اماطهُ; (Msb;) and some say بِهِ ↓ مَيَّطْتُ [if this be not a mistranscription for مِطْتُ به] in the sense of أَمَطْتُهُ. (TA.) You say, الأَذَى عَنِ الطَّرِيقِ ↓ أَمَاطَ, (Mgh, TA,) inf. n. إِمَاطَةٌ, (S, Msb,) He removed, or put away, or put at a distance, what was hurtful from the road, or way; (S, Mgh, Msb, TA;) and [some say] مَاطَهُ, inf. n. مَيْطٌ. (TA.) And it is said in a trad., عَنَّا يَدَكَ ↓ أَمِطْ Remove thou from us thy hand. (TA.) And مَاطَ بِهِ and ↓ اماطهُ signify He took away him, or it; syn. ذَهَبَ بِهِ and أَذْهَبَهُ. (TA.) — — مَيْطٌ also signifies The act of repelling, impelling, pushing, or thrusting; (S;) and so ↓ مِيَاطٌ: (S, K:) and both signify the act of chiding: (S, K:) the former being an inf. n. of which the verb is مَاطَ, aor. يَمِيطُ: (K:) [the latter, app., an inf. n. of which the verb, namely مايط, is unused; the like being said of هِيَاطٌ, which we find coupled with مِيَاطٌ.] You say, القَوْمُ فِى هِيَاطٍ وَمِيَاطٍ ↓ The people, or company of men, are engaged in making a clamour, and repelling, &c.: (S, in the present art. and in art. هيط:) or هياط and مياط, respectively, signify the most vehement driving in coming to water, and the most vehement driving in returning from water; (Fr, K;) and مَا زِلْنَا بِالهِيَاطِ وَالْمِيَاطِ means we ceased not to be engaged in coming and going: (Fr, TA:) or advancing (Lh, TA) and retreating: (Lh, K:) or labouring, or striving, or conflicting, one with another, to overcome, (Lth, TA,) and inclining [one towards another]: (Lth, K:) or collecting together, in a neuter sense, and mutual retiring to a distance: or collecting themselves together for peace or reconciliation, and dissolving themselves from a state of peace or reconciliation: or raising a clamour, or confused noise; and retiring to a distance: or saying No, by God, and Yes, by God. (TA.) [See art. هيط.] You say also, مَا زَالَ فِى هَيْطٍ وَمَيْطٍ, meaning He ceased not to be engaged in crying out, or vociferating, or calling for aid or succour, and in evil, or mischief, and raising a clamour, or confused noise. (K in art. هيط.) 2 مَيَّطْتُ بِهِ: see 1. — — مِيّط بَيْنَهُمَا, inf. n. تَمْيِيطٌ, He wavered between them two. (TA.) 3 مِيَاطٌ: see 1, throughout the greater part of the latter half of the paragraph. — — بَيْنَهُمَا مُمَايَطَةٌ and مُهَايَطَةٌ and مُعَايَطَةٌ and مُسَايَطَةٌ are said to signify Between them two is low, faint, or gentle, speaking. (TA in art. هيط.) 4 أَمْيَطَ see 1, in five places. 6 تمايطوا They removed, retired, went to a distance, or became remote, one from another; and their mutual state became bad, disordered, or disturbed; (S, K;) contr. of تهايطوا. (Fr, S, in art. هيط.) 10 إِسْتَمْيَطَ see 1, first sentence. مَيْطٌ: see 1. — — It also signifies Inclination: so in the trad., لَوْ كَانَ عُمَرُ مِيزَانًا مَا كَانَ فِيهِ مَيْطُ شَعْرَةٍ [If 'Omar were a balance, there would not be in it the inclination of a hair]. (TA.) — Also, A state of mixture, or confusion: mentioned only by IF. (TA.) مَائِطٌ and هَائِطٌ are explained by IAar as signifying Coming and going. (TA.) موع &c. See Supplement --- م (Supplement) alphabetical letter م مَ for the interrogative مَا immediately following a prep.: see مَا in the S, K; and إِلَى last sentence. — — مُ for مِنْ: see an ex., from a poet, voce رُبَّ. — — مِ اللّٰهِ &c.: see أَيْمُنُ اللّٰهِ. — — مَ for أَمْ: see the latter. مَا when following كُلّ or إِنَّ or أَيْنَ or أَىّ, if having the signification of الَّذِى, is written separately. (El-Hareeree, in De Sacy's Anthol. Gram. Ar., p. 67 of the Ar. text.) — — مَا added to certain adverbial nouns is not merely redundant, but gives to them a conditional and general signification; as in أَيْنَمَا Wherever; and حَيْثُمَا Wherever, and whenever; &c.: see Kur, ii. 143, 145, &c.: and see De Sacy's Gram., i. 537 and 538. — — مَا While; as in مَا دُمْتُ حَيًّا: and as much as; see Kur, lxiv. 16. — — بِمَا Because بِمَا كَانُوا يَفْسُقُونَ Because they did transgress; or for that they did transgress. (Kur.) — — مَعَ خَيْرٍ, for إِنَّكَ مَا وَخَيْرًا. See خَيْرٌ. — — مَا is also added to a noun to denote the littleness of that which is signified by the noun; as in أَرَبٌ مَّا Some little want. (IAth in TA, art. ارب.) — — مَا in أَمَّا and إِمَّا (of which latter إِمَّا لَا is an instance) I have mentioned in arts. أَمَّا and إِمَّا. — — بَالِغًا مَا بَلَغَ: see بَلَغَ. — — مَا أَنْتَ [What art thou?] means what are thy qualities, or attributes? (Har, p. 155.) مَا هُوَ رَبُّ العَالَمِينَ, in the Kur, xxvi. 22, means أَىُّ شَىْءٍ هُوَ. (Jel.) See also an ex. voce فَىَ. — — مَا لَكَ signifies أَىُّ شَىْءٍ ثَبَتَ لَكَ (IbrD) and may be rendered What aileth thee? — — شَىْءٌ مَّا Some particular thing: something. (See إِيهِ.) Also, Any particular thing? (IbrD.) See an ex. cited voce صَبَاحٌ. — — فَتًى مَّا فُلَانٌ An excellent youth is such a one. (IbrD.) See Kull, p. 336. See also Bd, middle p. 42. — — مَا is sometimes put for مَا دَامَ, مَا دَامُوا, and the like; i. e. As long as: see an ex. voce كَاظَّ, and التُّرْكُ, and جَلَّ. — — الشَّكْلُ إِلَى الطُّولِ مَا هُوَ The form inclines somewhat to length; agreeably with a rendering voce عُقْرٌ: see De Sacy's Gr., sec. ed., i. 543 and 539: see also شَىْءٌ مَّا above: in the Kur xxxviii. 23, ما is redundant, (Bd,) denoting vagueness and wonder, (Ksh, Bd,) or a corroborative of fewness: (Jel:) it means somewhat whether great or little in degree or importance. — مَا, the negative particle, followed by a pret., often requires the latter to be rendered in English by the preterperfect: ex. مَا رَأَيْتُهُ مُذْ يَوْمَان I have not seen him for two days. See De Sacy's Anthol. Gram. Ar., p. 253. ماق مَأْقٌ and مُؤْقٌ and مَأْقٍ: see مَاَوِى. مَأْقَةٌ A sobbing; i. e. an affection like what is termed فُوَاق, as though it were breath heaved from the chest, on an occasion of weeping, and of being choked with weeping. (S, K.) مأن 1 مَأَنَهُمْ He sustained them; bore the burden of, or undertook, their maintenance; he maintained them. (S, K, arts. مأن and مون.) — — مَأَنَ القَوْمَ and ↓ مَأَّنَهُمْ He maintained, or sustained, the people, or

party. (M.) 2 مَأَّ^ see 1. مَأْنَةٌ of the belly: see جَأْبَةٌ. — — المَأْنَتَانِ of the hump of a camel: see قَحَدَةٌ. مُؤْنَةٌ i. q. قُوْتٌ [Food, &c.]; (M;) a dial. var. of ↓ مَؤُونَةٌ (q. v.); as also مُونَةٌ: pl. مُؤَنٌ. (Msb.) مَئِنَّةٌ : see art. ان, where will be found the explanations of this word given in the S and K in art. مأن. مَؤُونَةٌ A weight, or burden. (Mgh, Msb.) See مِثْقَالٌ. — — Trouble, molestation, or embarrassment; as also ↓ مُؤْنَةٌ: pl. of the former مَؤُونَاتٌ; and of the latter مُؤَنٌ. (MA.) — — The requisite means of subsistence. (KL.) — — مَؤُونَةُ الجِمَاعِ: see زَافِنَةٌ: it seems to mean the pudendum muliebre considered as the means of جِمَاع. مأه مَاهِيَّةٌ [The quiddity, or essence, or substance, of a thing;] that whereby a thing is what it is. (KT.) See also حَقِيقَةٌ, and جَوْهَرٌ, and ذَاتِيَّةٌ, and مَعْنًى. مأى مِئِينٌ : see سِنِينٌ, voce سَنَةٌ, in art. سنه. 1 مَأَى (like مَاءَ) It (a cat) mewed. (TA, voce مَاءَ, art. موأ.) متع 1 مَتَعَ النَّهَارُ The day became advanced, the sun being high, (S, K,) before the declining of the sun from the meridian. (K.) مَتَّعَهُ . He (God) made him to live. (Bd in xi. 3.) — — See مَلَّا. — — مَتَّعَهَا He gave her a gift after divorce. (K.) And مَتَّعَهَا بِكَذَا He gave her (a divorced wife) such a thing. (Msb.) 5 تَمَتَّعَ بِهِ and ↓ اِسْتَمْتَعَ and ↓ اِمْتَتَعَ are syn., signifying اِنْتَفَعَ بِهِ زَمَانًا طَوِيلًا; (Ham, p. 165 ;) [He benefited, or profited by it; had the benefit, use, or enjoyment, of it; he enjoyed it; accord. to the above authority, for a long time; but this restriction is not always meant.] You say. اِسْتَمْتَعْتُ بِاصْطِبَاحِ خَمْرٍ [I enjoyed the drinking a morning-draught of wine]: and بِالإِصْغَآءِ إِلَى أَغَانِى جَارِيَةٍ [the listening to the songs of a girl]. (Mo'allakát, p. 169.) — — تَمَتَّعَ He became provided with مَتَاع, or utensils and furniture for the house, or tent. (TA, voce تَبَتَّتَ, q. v.) — — تَمَتَّعَ i. q. عَاشَ. (Bd, Jel, xi. 68.) — — تَمَتَّعَ بِهِ generally signifies He enjoyed it: (MA:) so in many cases in the Kur, &c. 8 اِمْتَتَعَ see 5. 10 اِسْتَمْتَعَ بِكَذَا , and ↓ تَمَتَّعَ, He benefited or profited by such a thing. (Msb.) — — See 5. — — مُسْتَمْتَعٌ: see مَلْبَسٌ. مُتْعَةٌ Enjoyment; a subst. in the sense of تَمَتُّعٌ; (S, Msb, K;) syn. نَعْمَةٌ. (Jel, xlvi. 26.) See an ex., in a verse of Lebeed, voce فَرْطٌ. — — مُتْعَةٌ A gift to a divorced wife. (Msb, K.) See مَتَاعٌ. — — متعة الضُّحَى [i. e. مُتْعَة?] i. q. أَوَّلُهَا. (TA voce فِيقَة, in art. فوق.) مَتَاعٌ Anything useful or advantageous; as goods: such as the utensils and furniture of a house or tent, or household-goods: any utensils, or apparatus: chattels: a commodity, and commodities; (Mgh, &c.;) generally best rendered goods, chattels, household-goods or chattels, or utensils and furniture. — — المَتَاعُ [signifies (tropical:) الفَرْجُ;] a woman's pudendum: (TA:) [see مُتَوَهِّجَةٌ, in art. وهج: and] the penis. (Mgh.) — — مَتَاعٌ also applies to Food, the necessaries of life: see two exs. voce حَفَفٌ. — — مَتَاعٌ for a divorced wife, A provision of necessaries, such as food and clothing and household-utensils or furniture: see عَرْفٌ, and Bd in ii. 242: i. q. تَمْتِيعٌ. (Bd in ii. 237.) — — مَتَاعٌ i. q. مَا يُتَمَتَّعُ بِهِ, and الإِسْتِمْتَاعُ; (Jel in iv. 79;) generally best rendered Enjoyment, in the Kur iv. 79 and ix. 38 and similar cases. See مُتْعَةٌ. متن 2 مَتَّنَهُ , inf. n. تَمْتِينٌ, He made it, or rendered it, strong, stout, form, or hard. (TA.) — — مَتَّنَ He seasoned a skin with rob, or inspissated juice (رُبّ). (K.) مَتْنُ الظَّهْرِ is The erector spinæ muscle, which consists of the sacro-lumbalis and longissimus dorsi and spinalis dorsi. The مَتْنٌ is The back: (M, Msb:) or, as also ↓ مَتْنَةٌ, (M,) or مَتْنَانِ, (T,) two portions of firmly-bound flesh between which is the back-bone, [or that confine the back-bone,] rendered firm by being tied (مَعْلُوبَتَانِ) with, or by, عَقَب [or sinews,] (T, M,) or the مَتْنَتَانِ are the two sides of the back. (M.) — — مَتْنَا الظَّهْرِ The two portions of flesh and sinew next the back-bone, on each side. (S.) — — مَتْنٌ [The broad side, or the middle of the broad side, of the blade, of a sword;] the part in the middle of which is the [ridge called] عَمُود, (En-Nadr, in L, voce عَمُودٌ,) or the part in which is the [ridge called] شُطْبَة, (K, voce سَفْسَقَةٌ,) and شَطِيبَة, and عَمُود: (K, voce عَمُودٌ:) or the ridge [itself] (عَيْر) rising in the middle of a sword. (T.) — — مَتْنٌ The hard and outer or apparent part of anything: pl. مُتُونٌ and مِتَانٌ. (M.) — — مَتْنٌ The middle of a bow, and of a spear. (Munjid of Kr.) — — مَتْنُ أُذُنِ الفَرَسِ: see عَيْرٌ. — — مَتْنٌ The part between two poles of a بَيْت, or tent. (AZ in TA, art. ربع.) — — مَتْنٌ Elevated, and level, or plain, ground: (M:) or hard and elevated ground. (S, Msb, K.) — — مَتْنُ الفَرَسِ One of the four bright stars in Pegasus, that (a) at the extremity of the neck: see الفَرْغُ. — — مَتْنٌ i. q. حَدِيثٌ and خَبَرٌ and أَثَرٌ, A tradition of Mohammad, or of another, namely a companion of Mohammad, &c. (IbrD.) مَتْنَةٌ : see مَتْنٌ. مَتِينٌ Strong; stout; firm; hard. (S, K, Msb.) [Well seasoned. Possessing any quality in a strong degree.] أَمْتَنُ حَلَاوَةً , i. q. أَشَدُّ حَلَاوَةً, More sweet. (TA, voce حَمْتٌ.) تِمْتَانٌ : see تَمْتِينٌ. تَمْتِينٌ (a subst., properly speaking, like تَلْبِيبٌ, q. v.) and ↓ تِمْتَانٌ The threads, or strings, of tents. (K.) متى مَتَى signifies When? and when used to denote a condition: see أَنَّى and أَيْنَ. — — حَتَّى مَتَى Until when? how long? and also until the time when. See Freytag's Arab. Prov. i. 382. مثل 1 مَثَلَ aor. مَثُلَ , inf. n. مُثُولٌ; (S, M, K, &c.;) and مَثَلٌ; (M, K;) He stood erect; (S, M, K, &c.;) بَيْنَ يَدَيْهِ before him. (S, &c.) — — مَثَلَ بِهِ, inf. n. مُثْلَةٌ, He mutilated him; castrated him; namely, a sheep or goat. (TA in art. دجن, from a trad.) 2 مَثَّلَ : see a verse of Kutheiyir in art. رود, conj. 4. — — مَثَّلَهُ: see شَبَّهَهُ. 3 مَاثَلَهُ i. q. شَابَهَهُ. (TA.) 4 أَمْثَلَهُ He set it up: from مَثَلَ " he stood erect. " — — He set up a butt or mark: see an ex. voce غَرَضٌ. 5 تَمَثَّلَ بِكَذَا [He affected to be like, or imitated, such a thing;] i. q. تَشَبَّهَ بِهِ. (TA, art. شبه.) — — تَمَثَّلَ البَيْتَ and [more commonly] بِالبَيْتِ He used, or applied, the verse as a proverb, or proverbially. (MA.) — — See تَشَبَّهَ. 6 تَمَاثَلَ He became nearly in a sound, or healthy, state; or near to convalescence: (K:) or he became more like the sound, or healthy, than the unsound, or unhealthy, who is suffering from a chronic and pervading disease; (TA;) or so تماثل لِلْبُرْءِ. (M.) Said also of a wound: (T, S in art. دمل:) and of a disease; like أَشْكَلَ. (TA, art. شكل.) — — تَمَاثَلَا i. q. تَشَابَهَا. (M, K in art. سوى.) 8 اِمْتَثَلَ أَمْرَهُ He followed his command, order, bidding, or injunction; did like as he commanded, ordered, &c.; (Mgh;) he obeyed his command, order, &c. (Msb.) مِثْلٌ A like; a similar person or thing; match; fellow; an analogue. (K, &c.) See نِدٌّ and voce بَدَلٌ. — — A likeness, resemblance, or semblance; see شَبَهٌ. — — An equivalent; a requital. — — مِثْلَ, used as a denotative of state, means Like. Ex. مَرَّ مِثْلَ البَرْقِ He passed like the lightning. See an ex. in the Kur li. 23; and another, from Sakhr-el-Gheí, voce فَرْضٌ. مَثَلٌ i. q. صِفَةٌ [as meaning A description, condition, state, case, &c.]; (S, K, &c.;) or وَصْفٌ [meaning the same]: (Msb:) or this is a mistake: (Mbr, AAF, TA:) or it may be a tropical signification: (MF, TA:) for in the language of the Arabs it means a description by way of comparison: (AAF, TA:) you say مثل زيد مثل فلان [The description of Zeyd, by way of comparison, or the condition, &c., is that of such a one]: it is from المِثَالُ and الحَذْوُ: (Mbr, TA:) it is metaphorically applied to a condition, state, or case, that is important, strange, or wonderful. (Ksh, Bd in ii. 16.) The phrase here given is more literally, and better, rendered, The similitude of Zeyd is the similitude, or is that, of such a one; for a similitude is a description by way of comparison. — — You say also, جَعَلَهُ مَثَلًا لِكَذَا [He made it (an expression or the like) to be descriptive, by way of comparison, of such a thing]. (TA passim.) [And مَثَلٌ لِكَذَا means An expression denoting, by way of similitude, such a thing.] — — عَلَى المَثَلِ As indicative of resemblance to something. — — See بَدَلٌ. مِثَالٌ Quality, made, manner, fashion, and form; (Msb;) a model according to which another thing is made or proportioned; a pattern, (مِقْدَارٌ) by which a thing is measured, proportioned, or cut out: (T:) an example of a class of words, of a rule, &c. — — مِنْ غَيْرِ سَبْقِ مِثَالٍ [Without there having been any precedent]. (Msb in art. قرح, &c.) — — [A bed:] بَنَاتُ المِثَالِ The daughters of the bed; meaning women. (T in art. بنى.) مَاثِلٌ : see جَوْزٌ. جَوْزُ مَاثِلٍ, تَمَاثِيلُ, in the following hemistich of Ibn-Ahmar, تَمَاثِيلُ قِرْطَاسٍ عَلَى هَبْهَبِيَّةٍ signifies كُتُبٌ يَكْتُبُونَهَا. (L, in TA, voce هَبْهَبِيٌّ,

as signifying a " light, or active," camel.) مجر 1 مَجَرَ , app. an imitative sequent to فَجَرَ. See دَعِرَ. مجل 1 مَجَلَتْ يَدُهُ His hand became blistered, or vesicated, by much work. (Mgh.) مجم مَجْمَجَةٌ : see جَمْجَمَ and حَجْحَجَ. مجن 1 مَجَنَ He cared not for what he did (S. Mgh, K *) nor for what was said to him. (Mgh, K. *) The epithet is مَاجِنٌ. عُقْبَةٌ مَجُونٌ (S, Mgh, K.) [A stage of a journey, or a march or journey from one halting-place to another,] that is far, or distant, or long. (ISk in TA, voce بَاسِطَةٌ: but it is not quite clear in my copy of the TA whether it be مَجُونٌ or هَجُونٌ.) مَجَّانٌ The gift of a thing without price. (IF, Msb.) — — فَعَلْتُهُ مَجَّانًا I did it without compensation. (Msb.) هٰذَا الشَّىْءُ لَهُ مَجَّانًا This thing is for him without an equivalent. (El-Farábee, Msb.) مَاجِنٌ : see مَجْنَةٌ. محت مَحْتٌ and :see art. جنق. مجنق 1 مَجْنَقُوا : see art. جنق 1. محق 1 مَحَقَ , aor. مَحَقَ , inf. n. مَحْقٌ, see أَبْتٌ. He rendered a thing deficient, and deprived it of its blessing, or increase: or [he annihilated, annulled, or obliterated, it;] he did away with it wholly, so that no trace thereof remained. (Msb.) — — أَعْمَدُ مِنْ كَيْلٍ مُحِّقَ ↓, or مُحِقَ: see عَمَدَ. 2 مَحَّقَ see أَمْحَلَتِ. محل 4 الدَّعْجَاءُ and دَأْدَآءُ : see لَيَالِى المُحَاقِ 1. النُّجُومُ The stars set aurorally and brought no rain. (S, K * in art. خوى.) 5 تَمَحَّلْتُ مَالًا بِغَيْرِ ثَمَنٍ I laboured to acquire property without price: (Msb:) or, accord. to Az, تَمَحَّلَ مَالًا means he laboured, and exercised art or management, in seeking [to acquire] property. (TA.) See also تَعَلَّثَ. مَحْلٌ Drought, or suspension of rain, (S, K, Msb in art. جدب,) and dryness of the earth (S, Msb ubi suprà) depriving it of herbage; (S, TA;) and i. q. جَدْبٌ. (K.) مَحَالَةٌ : see art. حول; and see also فَوْهَآءُ voce أَفْوَهُ, and فَوْقَآءُ voce أَفْوَقُ, and قَبٌّ. لَبَنٌ مُمَحَّلٌ Sour milk upon which much fresh is milked: see قَارِصٌ. مُتَمَاحِلٌ : see رَدَاحٌ. محن مِحْنَةٌ A trial, (S, Msb, K,) or trying affliction: (S:) pl. مِحَنٌ. (Msb.) مَحُونَةٌ (not مُحُونَةٌ): see art. حين. محو 1 مَحَاهُ He effaced, erased, rased, obliterated, or cancelled, it; removed, or did away with, its impression or trace. (K.) — — مَحَتِ الرِّيحُ عَنْهُ الأَسْقَامَ وَالذُّنُوبَ The wind made to pass away, or dispelled, the clouds. (TA.) — — مَحَا الصُّبْحُ اللَّيْلَ Daybreak dispelled the night. (TA.) — — مَحَااللّٰهُ عَنْهُ الأَسْقَامَ وَالذُّنُوبَ [God removed from him diseases and sins; as though He cancelled them]. (Msb in art. عفو.) — — الإِحْسَانُ يَمْحُو الإِسَآءَةَ Beneficence effaces, obliterates, or cancels, evil conduct. (TA) مدن مَيْدَانٌ : see art. ميد. هُوَ ابْنُ مَدِينَتِهَا , said of a skilful guide: see بَجْدَةٌ. مده 1 مَدَهَ : see مَدَحَ. مدى 6 تَمَادَى فِى غَيِّهِ He persevered in his error. (Msb.) مَدًى The utmost extent, term, limit, or reach, of a thing; syn. غَايَةٌ: (S, Msb, K:) an extent, a distance; a space, an interval; syn. مَسَافَةٌ. [meaning a space that is, or that is to be, traversed] and hence used in the sense before explained because extending to a غاية: (Z, in the Fáïk, quoted in the TA:) a goal. (The Lexicons passim.) مُدْيَةٌ A butcher's knife. (Mgh.) See سِكِّينٌ. مذق مَذُوقٌ Milk mixed with much water. (TA in art. فضخ.) مَمْذُوقُ النِّقْىِ [Having diluted marrow]; applied to a soft, or flabby, camel. (O, K in art. رك.) — — عَيْشٌ مَمْذُوقٌ (assumed tropical:) A turbid life. (TA in art. سمر.) مذقر Q. 4 اِمْذَقَرَّتِ الإِبِلُ The camels became dispersed. (TA in art. صعر.) مذى 4 أَمْذَى Humorem tenuem e pene emisit vir propter lusum amatorium rel osculum. (Msb, &c.) مَذْىٌ Humor tenuis qui propter lusum amatorium vel osculum e pene virili effluit: a discharge of a thin humour from the ذَكَر, occasioned by amorous toying or by kissing: [app the prostatic fluid, a discharge from the prostate gland.] (S, Msb, &c.) مَذَّاءٌ app., Is qui multum passus est seminis effluxum ex contactu feminæ aut osculo. See مَزْكُوتٌ. See also أَمْذَى. مَاذِىٌّ Honey: (K:) or white honey: (S, M:) or fine, or thin, white honey. (AA, TA.) مر مَرٌّ A spade; [so in the present day;] syn. مِسْحَاةٌ; (M, K;) with which one works in land of seed-produce: (M and K, voce بَالٌ:) or the handle thereof: (M, K;) and in like manner, of the مِحْرَاث [app. here meaning fire-shovel]: (M:) [see سِخِّينٌ] the thing with which one works in earth, or mud. (Sgh, TA.) مُرَيْرَآءُ An anæsthetic herb: see سَكَرَةٌ. مرز مَرْزٌ [an inf. n.] i. q. عَيْبٌ; as also لَمْزٌ. (Fr in TA, art. لمز.) مرس مَرَاسَةٌ [A wooden rake or harrow:] i. q. مَلَاسَةٌ. (TA, art. صلع.) مرطرط مِرِطْرَاطٌ [A sweet food:] i. q. فَالُوذٌ; as also سِرِطْرَاطٌ. (TA in art. زع.) مرع 1 مَرُعَ and أَمْرَعَ ↓ It (a valley) abounded with herbage. (S, Msb, K.) 4 أَمْرَعَ see 1. مرغ مُرَغٌ , the bird so called: see an ex. voce بَلْغٌ. 2 مَرَّغَ He rolled, or turned over, a beast of carriage, in the dust. (K.) — — مَرَّغَ He smeared, seasoned, imbued, or soaked, a mess of ثَرِيد, with grease, or gravy, or dripping; i. q. رَوَّغَ, and دَسَّمَ, and سَغْبَلَ. (TA in art. روغ.) 3 مَارَغَهُ [He rolled with him upon the ground, or in the dust]; said of a man after his wrestling with another. (TA in art. رسغ.) See 3, in that art. مرق 8 اِمْتَرَقَ He drew a sword from its scabbard. (TA, voce اِهْتَلَبَ; and voce اِعْتَقَ.) مَرْقٌ الإِهَابِ The burying of the skin, or hide, in the earth, so that its hair may be removed, and it may become ready for tanning. (K, * TA in art. افق.) مَرَقٌ See also فَلَقَ. مَرَقٌ in grapes: see سُكَّرٌ. — — Broth; gravy-soup; and any decoction. مَارِقٌ سَهْمٌ An arrow of which the whole has passed through the animal at which it is shot. (A, art. مرد.) See صَارِدٌ, and مُغْتَلِمٌ. مُرِّيقٌ : see دُرِّىْءٌ. — — مُرَّيْق in the K is a mistake for مُرِّيق. (TA.) See also عُلِّيَّةٌ, in art. علو, in which مُرِّيقَةٌ is mentioned as the n. un. مَمْرَقٌ A kind of small lantern in the roof of a chamber, for the admission of air, generally octagonal, the sides of wooden lattice-work, and the top a cupola; a sky-light; any kind of window or aperture in a roof. مرن 1 مَرَنَ It was, or became smooth, (S, M, K,) with a degree of hardness. (M, K.) Said of a camel's foot: see أَسْحَقَ. — — مَرَنَ عَلَى شَىْءٍ He became accustomed, habituated, or inured, to a thing. (K.) 2 مَرَّنَهُ He made it soft, or smooth, لَيِّن. (Msb.) مَارِنٌ The [soft, or cartilagenous] part of the nose, beneath, or exclusive of, the bone. (Zj, in his " Khalk el-Insán: " and the like is said in the S and Msb, and partially in the K.) مرى 1 الرِّيحُ تَمْرِى السَّحَابَ and تَمْتَرِيهِ ↓ The wind draws forth the clouds. (M, TA.) See an ex. in a verse cited voce عَزْلَآءُ. 3 مَارَاهُ , inf. n. مُمَارَاةٌ and مِرَآءٌ, i. q. جَادَلَهُ; (S, K; *) He disputed with him, or did so obstinately, &c.: (TA:) it is only in opposing [what has been said; not in commencing a disputation]. (Msb.) 6 التَّمَارِى The disputing, or contending, together. (TA.) You say, هُمَا يَتَمَارَيَانِ بِالشِّعْرِ [They two dispute, or contend, together, with verses or poetry]. (TA in art. بده.) 8 اِمْتَرَى He doubted, به of it. (Kur, xliii. 61.) — — See 1. 10 اِسْتَمْرَتِ الإِبِلُ المَحْمَضَ for اِسْتَمْرَأَتْهُ: see 1 in art. عدن. مَرْوٌ A certain plant: see خَافُورٌ, and حَبَقٌ, and فَاخُورٌ. مزر مَزِيرٌ Strong-hearted. (S.) So I have rendered the fem. (with ة) in explaining بَلْهَاءُ: it seems there to mean bold. مزق 2 مَزَّقَ (assumed tropical:) He scattered, or dispersed. (Kur, xxxiv, 18; and Expos. of the Jeláleyn.) — — [مَزَّقَ, used tropically, may sometimes be rendered (assumed tropical:) He mangled, rent much, or dissundered; but more generally, (assumed tropical:) he, or it, shattered, disorganized, or dissipated; or (assumed tropical:) he, or it, marred, or impaired; being opposed to أَصْلَحَ, or to رَقَعَ or رَقَّعَ, in the sense of أَصْلَحَ, as in an ex. cited voce رَقَعَ; sometimes several of these renderings will be found to be appropriate in a single instance. You say, مَزَّقَ عِرْضَهُ (assumed tropical:) He mangled, rent, or shattered, or marred, his honour, or reputation. And مَزَّقَ عَقْلَهُ, and رَأْيَهُ, and أَمْرَهُ, (assumed tropical:) It shattered, or disorganized or dissipated, or it marred or impaired, his intellect, and his judgment, and his state of affairs or circumstances.] — — مَزَّقَهُ He rent it, or tore it, much; or in several, or many, places. mangled, or dissundered, it; and cut it much; &c. (TA.) 5 تَمَزَّقَ عَلَيْهِ عَقْلُهُ (assumed tropical:) [His intellect became shattered, or dissipated, or impaired]. (TA in art. رَقَعَ.)

And تَمَزَّقَ عَلَيْهِ رَأْيُهُ وَأَمْرُهُ (assumed tropical:) [His judgment, and his state of affairs or circumstances, became shattered, disorganized, dissipated, marred, or impaired. (A and TA in art. رقع.) See مَزَّقَ, of which تَمَزَّقَ is quasi-pass. — — تَمَزَّقُوا (assumed tropical:) They became scattered, or dispersed. (TA.) — — تَمَزَّقَ عِرْضُهُ (assumed tropical:) His honour, or reputation, became mangled, rent, or shattered, or marred. مَزْقٌ The rending, tearing, or slitting, a garment and the like. (JK.) مِزْقَةٌ A piece torn off of a garment (S, K *) &c. (K.) مِزَاقٌ [A she-camel] whose skin almost becomes rent in pieces by reason of her swiftness. (O in art. عنسق.) مزن مُزْنٌ Clouds (K, and Ham, p. 564) of any kind: (Ham, ibid:) or white clouds: (S, K, and Ham, p. 53:) or clouds containing water. (K.) إِبْنُ مَازِنٍ The ant. (TA in art. بنى.) مزو and مزى 2 تَمْزِيَةٌ The praising, or eulogizing [another]. (K, TA.) You say, مَزَّيْتُهُ عَلَيْهِ, syn. فَضَّلْتُهُ. (IAar, TA.) 5 تَمَزَّيْتَ عَلَيْنَا Thou thoughtest, or hast thought, thyself superior to us in excellence: and so تَفَضَّلْتَ. (TA.) 6 تَمَازَوْا i. q. تَفَاضَلُوا. (TA.) مَزِيَّةٌ An excellent quality; an excellence. (S, Msb, K.) مسك 1 يُمْسِكُ : see art. رمق. 2 مَسَّكَ بِالنَّارِ : see ثقّب. 4 أَمْسَكَ الرَّمَقَ He retained; he withheld. (Msb.) — — He maintained: he was tenacious, or niggardly. — — He, or it, held fast a thing: and arrested it. — — أَمْسَكَهُ He held, retained, detained, restrained, stayed, confined, imprisoned, or withheld, him. (K.) — — أَمْسَكَ عَنِ الأَمْرِ He held, refrained, or abstained, from the thing. (Msb.) — — أَمْسَكَهُ He grasped it, clutched it, laid hold upon it; or seized it, (قَبَضَ عَلَيْهِ) بِيَدِهِ with his hand: (Msb:) or he took it; or took it with his hand, (أَخَذَهُ,) namely, a rope, &c.: (Mgh:) or he held, or clung, to it: (TA:) [as also تَمَسكَ ↓ بِهِ]. Also, أَمْسَكَ بِهِ signifies [the same; or] he laid hold upon, or seized, somewhat of his body, or what might detain him, as an arm or a hand, or a garment, and the like: but أَمْسَقَهُ may signify he withheld him, or restrained him, from acting according to his own free will. (Mugh, art. بِ.) — — أَمْسَكَ بَطْنَهُ [It bound, or confined, his belly (or bowels)]: said of medicine. (S, O, Msb, K; all in art. عقل.) — — الإِمْسَاك, in relation to تَحْجِيل: see an unusual application of it in art. طلق, conj. 4. 5 تَمَسَّكَ see 4 and 8. — — تَمَسَّكَ بِحَبْلِهِ He held fast by his covenant: see أَعْصَمَ. 6 تَمَاسَكَ He withheld, or restrained, himself: (PS:) he was able, or powerful; as also تَمَالَكَ, q. v. (KL.) — — مَا تَمَاسَكَ أَنْ فَعَلَ كَذَا He could not restrain himself from doing so; syn. مَا تَمَالَكَ. (S.) — — تَمَاسَكَ It held together. — — إِنَّهُ لَذُو تَمَاسُكٍ (assumed tropical:) Verily he possesses intelligence. (TA.) And مَابِهِ تَمَاسُكٌ (tropical:) There is no good in him. (TA.) See مُسْكَةٌ. 8 اِمْتَسَكَ بِهِ He clutched, or griped, him, or it; i. q. تَمَسَّكَ ↓ بِهِ.

(MA.) 10 اِسْتَمْسَكَ البَطْنُ [The belly (or bowels) became bound, or confined]. (TA in art. عقل.) — اِسْتَمْسَكَ بِهِ — [sometimes] He sought to lay hold upon it. (Bd, in ii. 257.) — — اِسْتَمْسَكَ: see an ex. voce صِرْعَةٌ. مِسْكٌ [Musk: it is obtained from the muskdeer, moschus moschiferus; being found in the male animal, in a vesicle near the navel and prepuce.] It is masc. and fem. (IAmb, TA voce ذَكِيٌّ.) مَسَكٌ Tortoise-shell; syn. ذَبْلٌ: (K:) bracelets made of tortoise-shell (ذَبْلٌ), or of عاج [ivory]: (S, Msb:) bracelets and anklets made of horn and of عاج: n. un. with مُسْكَةٌ. (K.) مُسْكَةٌ Intelligence: (Msb:) or full intelligence, (K, TA,) and judgment; judgment and intel-ligence to which one has recourse; as also مُسْكٌ, not ↓ مَسِيكٌ, as in the K; (TA;) i. q. تَمَاسُكٌ. (Mgh.) You say, لَيْسَ لَهُ مُسْكَةٌ He has no intel-ligence. (Msb.) — — لَيْسَ بِهِ مُسْكَةٌ He has no strength. (Msb.) مُسْكَانٌ : see art. سكن. مِسَاكٌ or مَسَاكٌ A kind of needles: see مِدَادٌ. مَسِيكٌ : see مُسْكَةٌ. مَسَّاكَاتٌ [in the CK, art. روض, written مُسَّاكات,] Places, in land, or in the ground, to which the rain-water flows, and which retain it. (TA.) See ضَابِطَةٌ. مُمْسَكٌ , said of a horse, white on both fore and kind leg on the same side: see مُحَجَّلٌ. مُتَمَاسِكٌ Compact in the limbs, (TA in art. بدن,) or flesh. (TA in this art.) مسل مَسَلٌ : see مَسِيلٌ, in art. سيل. مسى 2 مَسَّاهُ بِكَذَا He came to him in the evening with such a thing. (TA, voce صَبَّحَ.) 4 أَمْسَى He entered upon the مَسَاء. (Msb.) — — أَمْسَى as syn. with صَارَ: see an ex. voce نَشَطَ, in a verse of Himyán, and another voce عَسَى. صُبْحٌ : see أَتَيْتُهُ لِمُ‍ِسْيِ خَامِسَةٍ. مَسَآءٌ Afternoon, counted from noon to sunset: (Az, IKoot, Mgh, Msb, TA:) or, accord. to some, to midnight: (TA:) contr. of صَبَاح: (S, K, Msb, &c.:) and evening, after sunset. (Mgh.) — — أَتَيْتُهُ ذَا مَسَاءٍ [I came to him in the evening]. (IAar, TA, art. صبح.) See صَبَاحٌ. — — أَتَيْتُهُ صَبَاحًا مَسَآءَ: see صَبَاحٌ. أُمْسِيَّةٌ : see أُصْبُوحَة. مُمْسًى a name for the مَسَاء; and the time thereof; and the place thereof; like as مَصْبَحٌ is a name for the صَبَاح; and the time thereof; and the place thereof. (Marg. note in a copy of the S, in art. صبح.) مُسْتَمْسَكٌ A place, or thing, to lay hold of: see مَعَضٌ. مش R. Q. 2 تَمَشْمَشَتِ الإِبِلُ The camels became dispersed. (TA in art. صعر.) مَشَقَ الخَطَّ 1 تَمْشِيقٌ He elongated the handwriting: or was quick in it. (M.) 2 تَمْشِيقٌ The act of lacerating much: see an ex. voce دَجِيقٌ. كِتَابٌ مَشْقٍ Writing with spaces, or gaps, and with elongated letters; (JK;) [or quick, or hasty, writing; (see مَشَقَ;)] contr. of كِتَابُ التَّحَاسِينِ. (K in art. حسن.) مِشَاقٌ Tow; oakum. مُشَاقَةٌ [the hards, or hurds, of flax or hemp and any similar coarse fibres: (see سَلَبٌ:) or tow; i. e.] what falls from the combing of hair and flax and the like: (S, K:) or what is long: or not cleared: (K:) or what remains, of flax, after

combing, that is, after it has been drawn through the ↓ مِمْشَقَةٌ, [or heckle,] which is a thing like a comb, whereby the best becomes cleared, the broken particles and integuments, which constitute the مُشَاقَة, remaining. (Mgh.) مُشَقٌ A certain sea-fish. (K, voce مُدَّجٌ: in the CK, مُشَقٌ.) مِمْشَقَةٌ : see مُشَاقَةٌ. مَمْشُوقٌ A man light of flesh: (K:) a horse lean, lank, light of flesh, slender, or lank in the belly. (S.) — — مَمْشُوقَةٌ A damsel tall and slender: (K:) slender: or perfect in make, and goodly, or beautiful: (Msb:) or goodly, or beautiful, in stature. (S.) مشل 2 تَمْشِيلٌ : see تَقْشِيلٌ. مشن 1 مَشَنَ الأَدِيمَ He pared, or removed the superficial part of, the hide. (TA in art. ادم.) 6 تَمَاشَنَ He wiped his hands together: see تِبْيَانٌ. تِمْشَآءٌ : see جُرَذٌ. مُوشَانٌ : see ظَرِبَانٌ, voce بَيَّنَ. مشى 1 مَشَى He walked, went, or went along; (MA, KL;) [in its primary sense] He went any pace upon his feet, afoot, or on foot; he footed; whether quickly or slowly: (Mgh, Msb:) he removed from place to place at pleasure: (Er-Rághib:) walked; went along, marched; travelled; trod; paced; stepped. See 5. — — مَشَى also signifies He went on, or continued, in his course of action, &c. (Mughnee voce أَنْ, in explanation of this verb as used in Kur xxxviii. 5.) — — [مَشَى (assumed tropical:) It (money) passed; was, or became, current. — — (assumed tropical:) It (a calumny) was, or became, current. See مِنْبَرٌ.] — — مَشَى بَنْطُهُ [His belly became moved, or in motion; it discharged itself.] (S, K, art. طلق; &c.) 2 مَشَّىَ see 4. 3 مَاشَاهُ He walked, or went on foot, with him: he kept pace with him. See an ex. voce الأَحْصَّانِ. 4 أَمْشَىَ الدَّوَآءُ بَطْنَهُ (A, K, art. حدر,) [The medicine moved, or purged, his bowels; made his belly to discharge itself:] and ↓ مَشَّى البَطْنَ. (TA, art. طوس, &c.) 5 تَمَشَّى i. q. مَشَى: (TA:) [or, properly, and accord. to general usage, he walked with slow steps: so I have rendered it voce دَلَفَ, &c.:] he walked heavily, with an effort. (TK voce تَزَحَّفَ.) [One says in the present day, خَرَجْتُ أَتَمَشَى I went forth taking a walk; and تَمَشَّى He walked; walked about.] — — [Hence the saying,] تَمَشَّتْ فِيهِ حُمَيَّا الكَأْسِ [The intoxicating influence of the cup of wine pervaded him, or] crept in him. (TA.) See also تَفَشَّى. 6 تَمَاشَوْا They walked, or went on foot, one towards, or to, another. (TA.) 10 اِسْتَمْشَى بِالدَّوَاءِ [He used the medicine as a laxative or purgative. (IbrD.)] (Az in L, art. عقر.) — — اِسْتَمْشَى بِهِ, referring to a plant, (K in art. صع,) He drank its water (i. e. infusion or the like) for moving the bowels. (TA ibid.) مَشَّآءٌ [That goes with energy; a good or strong goer;] strong to walk, or go, or go on foot. (TA voce رَجِيلٌ.) دَوَاءُ المَشِيِّ Medicine that moves, or purges, the bowels. (TA in art. طوس.) مَاشِيَةٌ A she-camel having numerous offspring. (S, Mgh.) — —

Hence, and مَوَاشٍ, as ominous of good, Camels, and cows, and sheep or goats that are for breeding and gain. (Mgh.) مَمْشًى A passage, or way, by a place; (TA;) [a walking-place: the gangway of a ship?] مصع 4 أَمْصَعَتْ بِوَلَدِهَا She (a woman) brought forth, or cast forth, her child with a single moan, or hard breathing [or with a single throe;] like زَكَبَتْ بِهِ. (IAar, L, art. حفد.) مصل مَصْلٌ [A kind of اقط]: see كَثْءٌ and عَبِيثٌ. مضغ مُضْغَةٌ A piece, or bit, of flesh (T, S, K), &c.: (T, K:) or a morsel, or gobbet, of flesh, i. e. a piece of flesh such as a man puts into his mouth: (Khálid Ibn-Jembeh, TA:) or as much as is chewed [at once]: (Msb:) and such as the heart, and the tongue, of a man: (TA:) and a fœtus when it has become like a lump of flesh: see Kur. xxii. 5; and see خَلِيقٌ. مضف مَضْفٌ : see سِيَرَآءُ. مضى 1 مَضَى and ↓ تَمَضَّى i. q. تَقَدَّمَ [He advanced, proceeded, &c.]. (M.) — — مَضَى He, or it, passed; passed away; went; or went away. (S, M, Msb, K.) — — [He went on.] — — مَضَى لَهُ, said of time: see تَسْهِيمٌ. — — مَضَى فِى سَيْرِهِ] He advanced, or pressed onward, with a penetrative energy or force, or a sharpness and effectiveness, in his pace.] — — مَضَىَ الأَمْرُ, and القَوْلُ, (assumed tropical:) The command, or order, and the saying, was effectual; had effect; was, or became, executed, or performed; syn. نَفَذَ. (Msb, art نفذ.) — — مَضَى فِى الأَمْرِ (assumed tropical:) He acted [or went on, and did so] with penetrative energy, or with sharpness, vigour, and effectiveness, in the affair; syn. نَفَذَ. (S, M, K.) See مَاضٍ فِى الأُمُورِ, below; and جَسَرَ. — — مَضَى عَلَى الأَمْرِ He executed, performed, or accomplished, the affair; as also ↓ أَمْضَاهُ: (S:) and he kept, or applied himself, constantly, or perseveringly, to it. (Msb.) — — مَضَيْتُ على بَيْعِى and ↓ أَمْضَيْتُهُ I effected, or executed, my sale. (K.) — — مَضَى It (a sword) cut; (M, K;) penetrated; was sharp. 4 أَمْضَاهُ [(assumed tropical:) He made it (i. e., a contract, sale, oath, &c.) to take effect; executed it; performed it.] — — أَمْضَى الأَمْرَ: see مَضَى عَلَى الأَمْرِ. — — أَمْضَى اليَمِينَ He made the oath to be unconditional, without exception, absolutely or decisively or irreversibly binding. (TK voce جَزَمَ.) See جَزَمَ. — — أَمْضَى عَهْدَهُ (assumed tropical:) He made his covenant, or contract, or the like, to have, or take, effect; executed or performed it. (L, art. نفذ.) — — أَمْضَى رَأْيًا He formed, or gave, a decided opinion. — — أَمْضَى He signed a writing with his name, and so rendered it effective. — — See 1. 5 تَمَضَّىَ see 1. مَاضٍ فِى الأُمُورِ [(assumed tropical:) Penetrating, sharp, energetic, or acting with penetrative energy, or vigorous, and effective, in the performing of affairs: like شَخْشَخٌ, q. v. — — مَاضٍ is coupled with the epithets مَاهِرٌ and جَادٌّ, &c., and implies penetration and skill, or proficiency in anything;] excelling, or surpassing, in doing, or performing, a thing: (KL from the " Destoor ":) [it is also coupled with جَرِىْءٌ and مُتَقَدِّمٌ, in the T, art. جهر. See also نَافِذٌ, its syn.] — — أَمْرٌ مَاضٍ (assumed tropical:) A command, or an order, that is effectual; that has effect; that is executed, or performed; syn. نَافِذٌ. (L, art. نفذ.) — — فَرَسٌ مَاضٍ (assumed tropical:) A sharp, spirited, vigorous horse [&c.]; contr. of بَلِيدٌ; (Lth, TA, voce نَدْبٌ;) exerting, or having, a penetrative energy, &c.: see مَضى. — — كَانَ ذٰلِكَ فِى الزَّمَنِ المَاضِى That was in the time that is past; contr. of المُسْتَقْبَل. (TA.) إِمْضَاءٌ A signature. تِمْضَآءٌ One who performs affairs with energy and perseverance: an intensive epithet: see صَمَيَانٌ. مطق 5 تَمَطَّقَ He tasted repeatedly, or smacked his lips: see two explanations of this verb voce لَمَظَ. مطل 1 مَطَلَهُ بِدَيْنِهِ, inf. n. مَطْلٌ, and ↓ مَا طَلَهُ, inf. n. مَطَالٌ, He delayed, or deferred, with him, or put him off, in the matter of his debt, by promising time after time to pay him. (Msb.) See دَافَعْتُهُ and سَوَّفَهُ. 3 مَاطَلَ see 1. مَطُولٌ Much given to delaying, or deferring, with a creditor, or putting him off, in the matter of a debt, by promising time after time to pay him. (Msb.) مَمْطُولٌ Iron, or a sword, (Az, TA,) beaten into a long shape: (Az, K:) or anything extended, elongated, or lengthened. (S.) مطى 1 مَطَا signifies He drew, or pulled, a thing; as, for instance, a well-rope: for] مَدٌّ and مَطٌّ and مَطْوٌ are all one. (Az and TA in art. مط.) See an ex. from Zuheyr, voce ثِنَايَةٌ. 5 تَمَطَّى He stretched, in a neuter sense: as also تَمَطَّطَ and تَمَدَّدَ. مُطَاءٌ [for مُطَوَاءُ?] A stretching, through weariness, &c.? (TA, art. ثأب.) مَطِيَّةٌ A camel: (Msb:) a camel, or beast, that one rides; a beast that goes with energy and speed: (K:) or a she-camel, or he-camel, that is used for riding; (TA;) [and so a horse, &c.;] a saddle-camel, or camel that one rides. (KL.) — — See two exs. of a metaphorical meaning voce زَعَمَ. مُطَوَآءُ The stretching oneself by reason of fever. (As in TA, voce بُرَحَاءُ.) — — See ثُوَبَاءُ. مع مَعَ [generally thus in all cases] is a word, or noun, (S, K,) or particle, (K,) denoting concomitance, (S, K,) &c. (K.) It is said to denote the commencement of concomitance, though this is not invariably the case. (MF and TA, voce فى.) — — جِئْتُ مَعَ العَصْرِ means عِنْدَ العَصْرِ. (Mughnee.) معس 8 إِمْتَعَسَ : see أَلْوَثَ. معص 1 مَعِصَ : see مُغِصَ. معق 1 مَعُقَ : see عَمُقَ. 4 مَا أَمْعَقَهَا : see عَمِيقٌ. عمق مَعِيقٌ : see عَمِيقٌ. معك مُتَمَعَّكُ الفَرَسِ (T, art. ردى) or الحِمَارِ (S, M, art. ردى) The horses' or asses' place of rolling upon the ground. See ردى. معل مَعْلٌ [not مَعِلٌ] An agile, acute, clever, man: see شَعْلٌ. معن 4 أَمْعَنَ He (a horse) went far, (S, Msb, K,) in his run. (S, Msb.) — — Hence, أَمْعَنَ فِى الطَّلَبِ He went very far in search: (Msb:) or he went far, or to a great or an extraordinary length, therein. (Mgh.) — — امعن فِى الشَّىْءِ, (Ham p. 817,) or فِى الأَمْرِ, (MA, K, Har p. 176,) He went far, (K, Ham, Har,) or deep, or beyond bounds, (MA,) in, or into, the thing, or affair. (Ham, &c.) — — أَمْعَنَ لِى بِحَقِّى: see أَذْعَنَ. المَعْنُ The drawing of water. معى مِعًى A narrow, depressed place (See طَأْطَاءٌ.) — — بَنَاتُ مِعًى The بَعْر. (T in art. بنى.) — — المِعَى المُسْتَقِيمُ The rectum. الأَمْعَاءُ i. q. الأَقْصَابُ; (AO: see voce قِتْبٌ;) the guts; i. e. bowels, or intestines, into which the food passes from the stomach: الحَشَا is the name of all the places of the food; and in the belly are the أَعْفَاج and the أَقْتَاب, to which the food passes after the stomach, and these are the lower امعاء; and all these are called the قُصْب: the حَوَايَا are all the امعاء that wind, or take a coiled, or circular, form. (Zj, in his " Khalk el-Insán. ") — — أَمْعَاءُ: see a tropical signification (water-holes) of this pl. voce حَوِيَّةٌ. مقط مَاقِطٌ A player with the ball. (O in art. صوع.) See صَاعٌ, last sentence. مقل 3 مَاقَلَةُ, inf. n. مُمَاقَلَةٌ He vied with him in diving: see غَامَسَهُ. 6 تَمَاقَلَا : see تَغَاطَسَا. مُقْلٌ The Theban palm; palma Thebaïca of Pococke; the cucifera of Theophrastes. — — Also The خُوص, or leaves, of the tree thus called: see نظم — — See also صَمْغٌ. مُقْلَةٌ, for جُرْعَةٌ مَقْلَةٍ: see 3 in art. صفن. مُقْلَةٌ The ball, or globe, or bulb (lit. fat, شَحْمَة), of the eye, i. e., the eyeball, which comprises the white and the black. (Khalk el-Insán of Zj; and S, Msb, K.) مكر 1 مَكَرَ بِهِ i. q. خَدَعَهُ, (Msb, &c.,) see كَادَهُ. مَكْرٌ [Artifice; machination; stratagem; fraud; fraudulence; guile]. مكن 2 مَكَّنَهُ He gave him a place: (Jel, vi. 6:) he assigned him a place, and settled, or established, him. (Bd, ibid, where see more.) You say also, مَكَّنَ لَهُ فِى مَنْزِلٍ [He assigned, or gave, him a place in an abode]. (S in art. بوأ.) — — مَكَّنَهُ مِنْ شَىْءٍ, and ↓ أَمْكَنَهُ, He made him to have mastery, or dominion, or ascendancy, or authority, and power, over a thing; (Msb;) put it in his power. — — مَكَّنَهُ مِنَ الشَّىْءِ, and ↓ أَمْكَنَ مِنْهُ, He empowered him, enabled him, or rendered him able, to do the thing: he enabled him to have the thing within his power. Ex. ↓ أَمْكَنَ مِنْ رُكْبَتَيْهِ يَدَيْهِ He enabled his hands to take and grasp his knees. from a trad. (Mgh.) 4 أَمْكَنَهُ مِنْ شَىْءٍ He made him to have a thing within his power, or reach: enabled him to do, reach, get, or obtain, a thing. See 2. — — أَمْكَنَهُ It was within his power, or reach; was possible, or practicable, to him. — — أَمْكَنَهُ It became easy to him. (Msb.) It (an object of the

chase) offered him an opportunity to shoot it or capture it; or became within his power, or reach. — — أَمْكِنِى, said to a woman, [meaning Empower thou; i. e. grant thou access;] occurs in a poem. (S, art. عرض.) — — أَمْكَنَتْهُ She granted him attainment. 5 تَمَكَّنَ i. q. اِسْتَقَرَّ: (Msb, art. قر:) it is very often used in this sense, as meaning He, or it, settled; became fixed, or established; it became fixed, or steady, in its place; when said of a man, particularly implying in authority and power: see قَرَّ. — — تَمَكَّنَ مِنْ شَىْءٍ, and ↓ اِسْتَمْكَنَ, He became possessed of mastery, or dominion, or ascendancy, or authority, and power, over a thing; he was able to avail himself of it: [he was, or became, within reach of him, or it.] (Msb.) — — تَمَكَّنَ مِنْهُ He assumed authority over him. 10 اِسْتَمْكَنَ : see 5. — — He, or it, was, or became, firm. It seems sometimes to mean It (a plant) took firm root. مُكْنَةٌ, (Msb, TA,) with damm, (TA,) Power; (Msb, * TA;) ability; (TA;) strength. (Msb.) مَكِنَةٌ i. q. تَمَكُّنٌ. (Sh, TA.) — — النَّاسُ عَلَى مَكِنَاتِهِمْ means على مَقَارِّهِمْ. (IAar, TA.) مَكَّانٌ : see مَصَّانٌ in art. مص. مَكْنَانٌ : see رَيِّحَةٌ. مَكَانَةٌ Greatness, and high rank or standing. in the estimation of the Sultán: (Msb:) an honourable place in the estimation of a king. (K.) جَلَسَ مُتَمَكِّنًا He sat in a firm, or settled, posture; as when one sits cross-legged. مكو مُكَّآءٌ The bird so called, because of its colour: see أَخْرَجُ. مل 1 مَلَّهُ He put it (namely bread, or flesh-meat,) into hot ashes, [to bake, or roast]. (K, &c.) — — مَلَّ الثَّوْبَ He sewed, or tacked, the garment, or piece of cloth, [slightly,] previously to the [stronger] sewing termed الكَفّ. (S.) See also شَلَّ. — — مَلِلْتُهُ, & مَلِلْتُ عَنْهُ, I was avers from it; (T;) loathed it; was disgusted by it, with it, or at it; (T, S, K;) [was weary of it;] turned away from it with disgust. (T.) See سَئِمَ. — — مَلَّ مَلاَلُكَ [May thy disgust pass away, or cease]: see أَضَلَّ اللّٰهُ ضَلاَلَكَ. 4 أَمْلَيْتُ & أَمْلَلْتُ: see 4 in art. حظ. — — أَمَلَّ: see an ex. voce أَذَلَّ. 8 اِمْتَلَّ مِلَّتَهُ He follows his way of religion: see 8 in art. شرع. مَلَّةٌ The hollow that is made for baking bread: or the hot dust and ashes [in which the bread is baked]. (Msb.) — — Hot ashes: (S, K:) ashes, and earth, in which fire is kindled. (TA, art. خبز.) — — خُبْزُ مَلَّةٍ Bread baked in hot ashes. (S.) [It is generally made in the form of thick round cakes.] مِلَّةٌ A religion; (S, Msb, K;) a way of belief and practice in respect of religion. (T, &c.) — — See 8. مَلُولٌ Conceiving [frequent] disgust. (Msb.) See ذَوَّاقٌ. مَلاَلٌ : see 1. مَلِيلٌ A man burned by the sun; as also ↓ مَمْلُولٌ. (TA.) See an ex. in a verse cited voce أَصْرَمُ; and see طُلْمَةٌ. مَمْلُولٌ Flesh-meat covered over in live coals. (TA, art. عرض.) — — See مَلِيلٌ. مُلْمُولٌ An iron style with which one writes on tablets. (K.) — — The style, or bodkin, with which collyrium is applied to the eyes. (S, K.) In the CK, incorrectly, مَلْمُولٌ: the former is found in MS. copies of the K, as well as in the S, and is right accord. to the TK. ملع مَلِيعٌ : see غُمْلُولٌ. ملق 1 مَلَقَهُ He flayed him with a whip: like سَلَقَهُ. (TA in art. سلق.) 5 تَمَلَّقَهُ, (S, K,) and تَمَلَّقَ لَهُ, (S, Msb, K,) inf. n. تَمَلُّقٌ and تِمِلاَّقٌ, [like تِحِمَّالٌ and تِكِلاَّمٌ, not تَمْلاَقٌ as in the CK,] He behaved in a loving, or an affectionate, and a blandishing, or coaxing, manner to him. (S, Msb, * K.) See a verse cited in art. رضو, conj. 5. مَلَقِيَّةٌ [A swiftly-running mare]. See عَبَّرَ بِهِ. مَلاَّقٌ Vehement in journeying, or in his pace; i. q. مَلاَّخٌ. (TA, voce مَلاَّخٌ.) مِمْلَقَةٌ A harrow: see مَلَّسَ. ملك 1 مَلَكَهُ He possessed it, or owned it, [and particularly] with ability to have it to himself exclusively: (M, K:) [and he exercised, or had, authority over it; for] مُلْكٌ signifies the exercise of authority to command and to forbid in respect of the generality of a people [&c.]: (Er-Rághib, TA:) or the having possession and command or authority: and the having power to exercise command or authority. (TA.) مِلْكٌ, as inf. n. of مَلَكَهُ meaning He possessed it, is more common than مَلْكٌ and مُلْكٌ. — — [مَلَكَ أَمْرَهُ He had the ruling, or ordering, of his affair, or case] And مَلَكَ عَلَى النَّاسِ أَمْرَهُمْ He had the dominion, or sovereignty, or ruling power, over the people. (Msb.) — See 4. 2 مَلَّكَهُ He made him to possess a thing; (S, K;) as also ↓ أَمْلَكَهُ. (K.) — — He made him king; or made him to have dominion, kingship, or rule. (Msb, K.) — — يُمَلَّكُ الرَّجُلُ أَمْرَهُ [The man shall be made to have the ruling, or ordering, of his affair, or affairs, or case]. (Sh, T in art. دين.) 3 مَالَكَ أُمَّهُ : see شَدَنَ. 4 أَمْلَكَهُ and مَلَكَ ↓ العَجِينَ He kneaded well the dough. (S, K.) — See 2. 5 تَمَلَّكَ He took possession of a thing [absolutely or] by force. (Msb.) 6 مَا تَمَالَكَ أَنْ فَعَلَ He could not restrain himself from doing; (Mgh, Msb;) syn. مَا تَمَاسَكَ [q. v.] (S.) مِلْكٌ : its pl. أَمْلاَكٌ, in common conventional language means [or rather includes] Houses and lands. (TA.) See its pl. pl. أَمْلاَكَاتٌ. مُلْكٌ Dominion; sovereignty; kingship; rule; mastership; ownership; possession; right of possession; authority; sway. — — مُلْكُ اللّٰهِ God's world of spirits; or invisible world. (TA, art. شهد.) — — [مُلْكٌ (when distinguished from ملكوت) The dominion that is apparent; as that of the earth.] مَلَكٌ An angel: see مَأْلَكٌ. — — مَلَكٌ Water. (S.) مَلِكُ الأَمْلاَكِ The king of kings. See أَخْنَعُ. مَلاَكُ الأَمْرِ and ↓ مِلاَكُهُ That whereby the thing &c. subsists: (S, KL:) its قِوَام [q. v.] by whom, or by which, it is ruled, or ordered: (K:) its foundation; syn. أَصْلُهُ: (KL:) its support; that upon which it rests: (T, TA:) it may be rendered the cause, or means, of the subsistence of the thing; &c. مِلاَكٌ see مَلاَكٌ. مَالِكٌ : see رَبٌّ. — — مَالِكُ الأَمْرِ The possessor of command, or rule. — — المَالِكُ الكَبِيرُ The Great Master, or Owner; i. e., God; in contradistinction to المَالِكُ الصَّغِيرُ the little master, or owner; i. e., the human owner of a slave, &c. — — مَالِكٌ الحَزِينُ: (so in one copy of the S: in another, and the MA, and Kzw, مَالِكُ الحَزِينِ:) [The heron: or a species thereof] in Pers. بوتيمار; (MA;) a certain bird, long in the neck and legs, called in Pers. بوتيمار. (Kzw:) see سَبَيْطَرٌ. — — أَبُو مَالِكٍ Hunger. (MF, art. جبر.) See also أَبٌ. أَمْلاَكَاتٌ pl. pl. of أَمْلاَكٌ pl. of مِلْكٌ Goods, or chattels, of a bride: see أَغْنَآءٌ in art. غنى. مَلَكَةٌ [A faculty.] A quality firmly rooted in the mind. (KT.) مَلَكُوتُ اللّٰهِ God's world of corporeal beings. (TA, art. شهد.) Generally The kingdom of God. مَلِيكٌ is also syn. with مَمْلُوكٌ; this is meant in the TA where it is said that مُلَكَآءُ in the saying لَنَا مُلُوكٌ وَلَيْسَ لَنَا مُلَكَآءُ [We have kings of bees, but we have not slaves] is pl. of المَلِيكُ from المَمْلُوكُ: it is also said in art. رغو in the TA, (see 4 in that art.) that مَلِيكَةٌ is syn. with مَمْلُوكَةٌ. أَمْلَكُ : see شَرْطٌ. and also أَمْلاَكٌ, and أَرَبٌّ. — — مَا أَمْلِكُ شَدًّا وَلاَ إِرْخَآءً: see شَدَّ. مَمْلَكَةٌ A kingdom, or realm. (S.) مَمْلُوكٌ A slave; a bondman; syn. عَبْدٌ, (S,) or رَقِيقٌ. (TA.) In the present day, specially, A white male slave. (TA.) See مَرْبُوبٌ. ملى 1 مُلِّىَ أَبَاهُ : see لَبِسَ أَبَاهُ in art. لبس. — — مُلِّيتُ فُلاَنًا I was made to live long with such a one. (Ham, p. 412.) — — مَلاَّكَ اللّٰهُ حَبِيبَكَ May God make thee to have enjoyment of thy friend (مَتَّعَكَ بِهِ) and to live long with him. (S.) 4 أَمْلَيْتُ and أَمْلَلْتُ : see 4 in art. حظ. See لَبِسَ. 5 تَمَلَّى العَيْشَ He lived long. (T.) — — تَمَلَّى بِشَىْءٍ He enjoyed a thing. — — تَمَلَّيْتُ عُمْرَهُ: see a verse of Ibn-Ahmar cited voce أَبْلَى in art. بلو. مَلِيًّا A while: (Msb:) or a long time. (S, Msb.) من 1 مَنَّ عَلَيْهِ, (S, M, Msb, K,) aor. مَنُ3ُ, (Msb,) inf. n. مَنٌّ (S, M, Msb, K) and مِنِّينَى; (K;) and ↓ امتنّ; (Msb;) He conferred, or bestowed, upon him, a favour, or benefit. (S, M, Msb, K.) You say, مَنَّ عَلَيْهِ شَيْئًا, and بِشَىْءٍ, which latter is more common, and عليه ↓ امتنّ بِهِ He conferred, or bestowed, a thing upon him as a favour. (Msb.) — — مَنَّ عَلَيْهِ, (S, M, Msb, K,) inf. n. مَنٌّ (T, Msb) or مِنَّةٌ; (S, K;) and ↓ امتن (S, M, Msb, K) and ↓ تمنّن; (M;) He reproached him for a favour, or benefit, which he (the former) had conferred, or bestowed; (M;) he recounted his gifts or actions to him. (Msb.) Ex., اِمْتَنَّ ↓ عَلَيْهَا بِمَا مَهَرَهَا [He reproached her for the dowry he had given her]. (K, art. مهر.) See Bd, ii. 264. See also an ex. in a verse cited voce سَرِفَ. 5 تَمَنَّ3َ see 1. 8 اِمْتَنَّ3َ see 1. مَنْ [used for مَا in the sense of What? as in the following of El-Khansà, أَلَا مَنْ لِعَيْنِى لَا تَجِفُّ دُمُوعُهَا O! what aileth mine eye, that its tears dry not? quoted in the TA, art. فتأ.] — — مَنْ: respecting its dual مَنَانْ and مَنَيْنْ, and its pl. مَنُونْ and مَنِينْ, see I'Ak, p. 319. — — مَنْ لِى بِكَذَا: see بِ (near the end of the paragraph). مِنْ : — —

زَيْدٌ أَعْقَلُ مِنْ أَنْ يَكْذِبَ means مِنَ الذَّى يَكْذِبُ (Kull, p. 78) [i. e. Zeyd is more reasonable than he who lies: but, though this is the virtual meaning, the proper explanation, accord. to modern usage, is, that أَنْ is here for أَنَّ with the adjunct pronoun ة; for in a phrase of this kind, an adjunct pronoun is sometimes expressed; so that the aor. must be marfooa; and the literal meaning is, Zeyd is more reasonable than that he will lie; which is equivalent to saying, Zeyd is too reasonable to lie. It may be doubted, however, whether a phrase of this kind be of classical authority. The only other instance that I have found is هُوَ أَحْصَنُ مِنْ أَنْ يُرَام وَأَعَزُّ مِن أَنْ يُضَام, in the TA, voce أَلْ. Accord. to modern usage, one may say, أَنْتَ أَعْقَلُ مِنْ أَنَّكَ تَفْعَلُ كَذَا, which virtually means Thou art too reasonable to do such a thing; and here we cannot substitute الَّذِى for أَنَّ. See أَنْ for أَنَّ.] — — لَقِيتُ مِنْهُ أَسَدًا: see أَىٌّ — — أَخْزَى اللّٰهُ الكَاذِبَ مِنِّى وَمِنْكَ: see أَسَدٌ: and لَقِيتُ — — مِنْهُ بَحْرًا and رَأَيْتُ مِنْهُ بَحْرًا: see بحر — — مِنْ in the sense of عِنْدَ: see جَدٌّ — — جَرَى مِنْهُ مَجْرَى كَذَا: see 1 in art. جرى — — مِنْ and عَنْ, differences between: see عَنْ — — مِنْ often means Some. — — Often redundant: see 1 in art. عيض. — — Of, or among: see two exs. voce فِى, latter part. — — حُسَيْنٌ مِنِّى وَأَنَا مِنْهُ Hoseyn and I are as one thing, [as though each were a part of the other,] in respect of the love that is due to us, &c. (Commencement of a tradition in the Jámi' es-Sagheer: thus explained in the Expos. of El-Munáwee.) See Ham, p. 139; and De Sacy's Gr. i. 492. — — مَا أَنَا مَنْ دَدٍ وَلَا الدَّدُ مِنِّى: see art. دد. IbrD confirms my rendering of this saying. — — يَتَعَرَّضُ إِلَى شَىْءٍ لَيْسَ مِنْهُ [He applies himself to a thing not of his business to do]. (TA, art. عش.) — — لَيْسَ مِنَّا He is not of our dispositions, nor of our way, course, or manner, of acting, or the like. (TA, art. غش.) — — لَيْسَ مِنِّى (Kur, ii. 250) He is not of my followers: (Bd, Jel:) or he is not at one, or in union, with me. (Bd. See 1 in art. طعم.) See a similar usage of من, voce عِيصٌ. — — مِنْ is used: see حَاقِنٌ — — أَنَا مِنْهُ كَحَاقِنِ الإِهَالَةِ — — in the sense of فى in the phrase مِنْ يَوْمِ الجُمْعَةِ [In, or on, the day of congregation] in the Kur lxii. 9. (K, Jel.) So, too, in مِنْ يَوْمِهِ In, or on, his, meaning, the same, day: and مِنْ سَاعَتِهِ In, or at, his, meaning the same, instant of time. See also De Sacy's Gr., ii. 526. مُنَ اللّٰهِ is for أَيْمُنُ اللّٰه. مَنِىٌّ and المَنِىُّ, from مَنْ: see أَيِّىٌّ; and De Sacy's Anthol. Gr. Ar., pp. 374 and 401, and 165. مَنٌّ: see رِطْلٌ. مِنَّةٌ [An obligation, عَلَى أَحَدٍ upon one, and also لَهُ to him.] — — A favour, or benefit, conferred, or bestowed. (M, Msb.) — — Also an inf. n. See مَنَّ عَلَيْهِ. لَا أَفْعَلُهُ أُخْرَى المَنُونِ I will not do it till the end of time. (S.) — — مَنُونٌ is fem. and sing. and pl. (Fr, S.) مَنِينٌ The first (or main) rope of a well. See كَرَبٌ. مَنَّانٌ Very bountiful or beneficent. — — Also [Very reproachful for his gifts;] one who gives nothing without reproaching for it and making account of it: an intensive epithet. (TA.) اِمْتِنَانِىٌّ Gratuitous; granted as a favour: opposed to وُجُوبِىٌّ. منجن and منجنق: see مَنْجَنِيقٌ, and مَنْجَنُونٌ, مِنْجَنُوقٌ, مِنْجَنُونٌ, مَنْجَنُوقٌ art. جنق. منع 1 مَنَعَ He prevented, hindered, held back, [impeded, withheld, arrested, restrained, kept, debarred, precluded, inhibited, forbade, prohibited, interdicted:] (MA, KL, &c.:) he denied, or refused; doubly trans.; (S, K, &c.:) مَنْعٌ is the contr. of إِعْطَآءٌ. (S, Mgh, K.) — — مَنَعَهُ [He protected it, or defended it, or guarded it, (namely a place or the like) from, or against, encroachment, invasion, or attack:] he protected, defended, or guarded, him. (T in art. ذب.) — — مَنَعَهُ العَطِيَّةَ [He refused him the gift]. (TA in art. حرم.) — — مَنَعَهُ الشَّىْءَ i. q. حَرَمَهُ إِيَّاهُ [q. v.] (S in art. حرم.) — — مَنُعَ الشَّىْءُ, inf. n. مَنَاعَةٌ, i. q. اِعْتَزَّ and تَعَسَّرَ. (TA.) See 8. — — مَا مَنَعَكَ أَلَّا تَسْجُدَ (Kur vii. 11): see أَبَى. 3 مَانَعَهُ الشَّىْءَ He disputed, or contested, with him the thing: (Msb:) he refused him the thing: (TK:) he endeavoured, or contended with him, to make him, or to entice him, to abstain from, or relinquish, the thing; (TA;) [he endeavoured to turn him away from the thing; to prevent his obtaining it or doing it; he prevented him from obtaining or doing the thing, being also prevented by him; i. e. he reciprocally prevented him, &c.: and hence the meaning in the TA; and then that in the Msb:] مَانَعُوا عَدُوَّهُمْ signifies i. q. حَاجَزُوهُمْ: (TK, art. حجز:) see the latter. — — تَمَنَّعَ عَلَى السَّنَةِ [he resisted, or withstood, the year of dearth]: said of an animal. (K.) 5 تَمَنَّعَ مِنَ الشَّىْءِ بِقَوْمِهِ and ↓ اِمْتَنَعَ He became strengthened, or fortified, against the thing by his people, or party; syn. تَقَوَّى. (Msb.) — — تَمَنَّعَ عَنْهُ He refrained, forbore, or abstained, from it, as being forbidden, or prohibited. (K, * TA.) See 8. — — تَمَنَّعَ بِهِ and ↓ اِمتنع بِهِ he protected, or defended, himself by it, namely a fortress; syn. اِحْتَمَى. (TA.) 6 تَمَانَعَا i. q. تَحَاجَزَا: (K, art. حجز:) see the latter. 8 اِمْتَنَعَ [It was, or became, prevented from being; it necessarily was not. You say يَمْتَنِعُ هٰذَا لِوُجُودِ ذَاكَ This is prevented from being, or may not be, or necessarily is not, because of that's being. And يَمْتَنِعُ أَنْ تَكُونَ هٰذَا This may not be.] — — اِمْتَنَعَ He refrained, forbore, abstained, or held back, (Msb, K,) مِنَ الأَمْرِ from the thing. or affair; (Msb;) as also ↓ تَمَنَّعَ عَنْهُ: (TA:) he did so voluntarily, of his own free will or choice: he refused: you say, اِمْتَنَعَ عَنْهُ he refrained, &c., from it voluntarily, &c.; refused it; or refused to do it. (MF. in art. حصر.) See أَبَى. — — اِمْتَنَعَ عَلَيْهِ He, or it, opposed him; resisted him; withstood him; repugned him; was incompliant, or unyielding, to him; see أَبَى عَلَيْهِ. — — اِمْتَنَعَ It was, or became, inaccessible, or inapproachable; like ↓ مَنُعَ; syn. with حَصُنَ, q. v.: and also, difficult of access, as in an instance in art. أبى (last sentence of 4); and also عَرِسَ عَلَىَّ. — — See 5. مَنْعَةٌ: see مَنَعَةٌ. مَنَعَةٌ State, and power, of resistance; lit. a state of might of one's people or party, so that such as desires to do so will not prevail against him: [or a state of might in his people or party, &c.; or a state of might, and power of resistance, in his people or party:] (Msb:) [resistibility: or simply resistance:] inaccessibleness, or unapproachableness, of a people; as also ↓ مَنْعَةٌ and ↓ مِنْعَةٌ. (TA.) مَنُوعٌ One who denies, or refuses to give; as also ↓ مَانِعٌ and ↓ مَنَّاعٌ. (K.) مَنِيعٌ, from مَنُعَ, [Unapproachable; inaccessible:] difficult of access; fortified; strong: (TK, voce وَزَرٌ:) [defended, or protected, against attack: like حَصِينٌ: resistive; resisting attack;] applied to a fortress. (Msb.) — — قَوْمٌ مُنَعَآءُ [pl. of مَنِيعٌ] An inaccessible, or unapproachable, people. (TA.) مَانِعٌ. مَنُوعٌ. مَنَّاعٌ. مَنُوعٌ. المُتَمَنِّعَانِ The young she-camel and young she-kid: because they resist the year of dearth by reason of their youthful vigour, &c. (K.) مُمْتَنِعٌ Resisting; resisting attack; unyielding; incompliant. منى 1 مَنَاهُ He tried him; proved him. (S, K.) You say, مَنَاهُ اللّٰهُ بِحُبِّهَا God tried him by love of her. (T.) And مُنِىَ بِكَذَا He was tried by such a thing. (T.) — — مَنَى He meditated [a thing in his mind]; syn. قَدَّرَ. (Bd, ii. 73.) 5 تَمَنَّاهُ He wished, or desired, it. (K, TA.) See أُمْنِيَّةٌ. — — التَّمَنِّى relates to that which is possible and to that which is impossible: whereas التَّرَجِّى relates only to what is possible. (I'Ak, p. 90.) 10 تُسْمَنْنَى, said of a she-camel: see 8 in art. سمو. مَنًى see مَنِيَّةٌ. مُنْيَةٌ A thing wished for by a man: pl. مُنًى. (T.) This word and ↓ أُمْنِيَّةٌ signify the same. (M, Mgh, Msb, K.) See an ex. in a verse cited voce أَوْ. — — المُنْيَةُ in the case of a covered she-camel, The period by the end of which one knows whether she be pregnant or not. (M.) — — مُنْيَةٌ of a mare, Twenty days. (M, voce سَفُودٌ.) مَنِيَّةٌ [A decreed event. Fate; destiny:] The decree of death: (IB:) or the decreed term [of life, or] of a living being: (Er-Rághib:) death; (S, M, K;) because it is decreed; (S, M;) as also ↓ مَنًى: (M, K:) [properly a thing decreed: and hence the pl.] المَنَايَا signifies the fates or decrees [of God]. (T.) — — مَنِيَّةٌ also means (assumed tropical:) A man of courage upon his saddle: (TA in art. حوى:) pl. مَنَايَا: see an ex. voce حَوِيَّةٌ. أُمْنِيَّةٌ An object of wish, or desire: originally, a thing that a man

meditates (يُقَدِّرُهُ) in his mind; from مَنَى signifying قَدَّرَ: and hence applied to a lie; and to what is wished, or desired, and what is read, or desired [pl. أَمَانِىُّ and أَمَانٍ]. (Bd in ii. 73.) See مُنْيَةٌ and حَجْوَى. مه لَيْسَ بِهِ مَهَاهٌ, (T in art. رمد,) or فِيهِ, (L in that art.,) It has no goodness and lastingness. (T and L in that art.) مهد 4 أَمْهَدَتْ بِوَلَدِهَا She (a woman) brought forth, or cast forth, her child with a single impulse. (IAar, in L, art. خفد.) — — أَمْهَدَتْ بِالوَلَدِ is syn. with أَسْهَدَتْ بِهِ; (IAar, O, TA in art. سهد;) and زَكَبَت بِهِ, &c. (IAar, L, in art. خفد.) مهل 4 أَمْهَلَهُ He acted gently, softly, or in a leisurely manner, towards, or with, him. (K.) He granted him some delay, or respite; let him alone, or left him, for a while. (S, K.) [In both senses] i. q. أَرْوَدَهُ. (S, art. رود.) You say أَمْهِلْنِى حَتَّى أَفْعَل كَذَا Grant thou me some delay that I may do such a thing; give me time to do such a thing. See Har p. 164. 5 تَمَهَّلَ He acted, or behaved, deliberately, or leisurely; without haste; (S, Msb, K;) in an affair. (S, Msb.) مَهْلٌ and ↓ مَهَلٌ and ↓ مُهْلَةٌ Gentleness; a leisurely manner of acting or proceeding. (Msb, K, &c.) — — مَهْلًا Act gently, softly, or leisurely. مَهَلٌ : see مَهْلٌ. — — مُهْلَةٌ : see مَهْلٌ. — — فِى الأَمْرِ مُهْلَةٌ In the affair is a delay; syn. تَأْخِيرٌ. (Msb.) — — فِى مُهْلَةٍ Leisurely; gently; by little and little. غُرْمُولٌ مُتْمَهِلٌّ A hard penis: see قَاسِبٌ. مهم مَهْمَةٌ A far-extending مَفَازَةٌ [or desert, &c.]. (S, K.) See إِصْمِت. مهن 8 اِمْتَهَنَهُ He used it for service and work: (K:) i. q. اِبْتَذَلَهُ, q. v.: (S, Msb:) He held it in mean estimation. (Har, p. 65.) مِهْنَةٌ [is syn. with عَمَلٌ and فِعْلٌ, and means work, labour, or] service; ministration; performance of an office. (S, &c.) — — Also, The clothes worn in service, or in the performance of business. (Msb.) مَهِينٌ Contemptible; abject: (S, K) weak: having little judgment and discrimination. (K.) مهو مَهْوٌ, applied to a sword, Thin edged: see an ex. voce خَشِيبَةٌ. — — سَلْحٌ مَهْوٌ Thin excrement. (Skr in Carm. Huds. p. 15.) مَهًا (assumed tropical:) Front teeth (ثَغْرٌ) that are clean, white, and lustrous (having much مَآء): so in a verse of El-Aashà [cited voce رَفَّ]. (TA.) مُمَهًّى Beverage, or wine, (شَرَاب,) mixed with much water. (IAar, in TA, art. حنذ.) موا مَآءٌ Water. — — مَآءُ الظَّهْرِ [The seminal fluid]. (K, voce اِنْبَتَّ.) See Kur, lxxxvi. 6, 7, and see 4 in art. روق. — — مَآءٌ Lustre [likened to water, and running water,] of the teeth, (IbrD,) &c: see ظَلْمٌ and دَرْزٌ and غَرْبٌ. — — مَآءٌ The water of a sword: see فِرِنْدٌ and رَوْنَقٌ: also its lustre. — — سَيْفٌ كَثِيرُ المَآءِ [A sword much diversified with wavy marks or streaks in its grain; as are the swords of Damascus &c.] (TA voce إِبْرِيقٌ.) — — بَنَاتُ المَآءِ i. q. الغَرَانِيقُ. [storks or cranes]. (L, art. وضر.) See عِرْسٌ. — — اِبْنُ المَآءِ is (tropical:) A kind of bird; pl. بَنَاتُ المَآءِ; (Mgh in art. بنى:) the aquatic bird; the bird of the water. (Msb in art. بنو.) — — مَآءُ الشَّبَابِ: see شَبَابٌ. — — مَآءُ الوَجْهِ: see حَقَنَ and تَشَهَّلَ. — — مَآءُ الذَّهَبِ Gold-wash for gilding: and مَآءُ الفِضَّةِ Silverwash for silvering: you say, طَلَاهُ بِمَآءِ الذَّهَبِ, and الفِضَّةِ He washed it over with gold, and silver. — — مَآءٌ is used as a coll. gen. n., of which the n. un. is مَآءَةٌ; and therefore is sometimes made, as a pl., to have a pl. epithet: ex. مَاءٌ عِذَابٌ. (See عَذْبٌ). مَآءَةٌ signifies A water; or some water. موق مُوقٌ [Stupidity;] foolishness with lack of understanding. (S, K.) — A kind of boot: see جُرْمُوقٌ. مول 5 تَمَوَّلَ He became abundant in wealth. (TA, art. ثمر). مَالٌ Whatever one possesses: (K:) property; wealth:] accord. to Mohammad [the Hanafee Imám], whatever men possess, of dirhems, or deenárs, or gold, or silver, or wheat, or barley, or bread, or beasts, or garments or pieces of cloth, or weapons, or other things: (Mgh:) [property, or wealth:] or originally what one possesses of gold and silver: then applied to anything that one acquires and possesses of substantial things: and mostly applied by the Arabs to camels, because these constitute most of their wealth: (IAth, TA:) and animals. (TA.) — — مَالٌ Camels or sheep or goats. (S.) The مال of the people of the desert consists of what are termed نَعَمٌ, (T, Msb,) i. e. Cattle, consisting of camels or neat or sheep or goats, or all these, or camels alone; (Msb in art. نعم;) herds, or flocks, or herds and flocks. — — مَالٌ A square in arithmetic: pl. أَمْوَالٌ. See جَذْرٌ. — — رَجُلٌ مَالٌ, for ذُومَالٍ. (L, art. صيد.) مَالِىٌّ Of, or relating to, property or wealth. موم مُومٌ [Pleurisy]: see بِرْسَامٌ and حُمَامٌ. مَوَامِى Lands wherein is nothing: see بَلُّوقَةٌ. موه 2 مَوَّهَ He silvered or gilded, (S, K,) or washed over with gold or silver, (Msb,) a thing (S, Msb, K, TA) of brass (TA) or copper or iron. (S, K.) — — He [varnished or] embellished falsehood so as to give it the appearance of truth. (TA.) He falsified information, عَلَيْهِ to him, in reply to a question. (K.) — — He involved in confusion, or doubt; or practised concealment or disguise: or he concealed or disguised: (S, TA:) and he deceived, deluded, beguiled, circumvented, or outwitted. (TA.) — — He varnished, or embellished with a false colouring. 4 أَمَاهَ He (a digger) produced, or fetched out, water, by his labour or work; syn. أَنْبَطَ المَآءَ: (S, K:) or reached the water: (Msb:) or reached much water; as also أَمْهَى. (AA, in TA, art. نبط.) — — أَمَاهُ الرَّكِيَّةَ He (a man) produced, or fetched out, by his labour, or work [in digging,] the water of the well; syn. أَنْبَطَ مَآءَهَا: (S, K:) He (God) made the water of the well to be much, or abundant. (Msb.) موى مَاهَةٌ Small-pox: see آهَةٌ in art. اوه. مَاوِيَّةٌ A mirror; so called in relation to water, because of its clearness, and because images are seen in it as they are in clear water: the م is a radical letter. (T in art. اوى.) ميس المَيْسَانُ One of the two stars called الهَنْعَةُ. The other [c] is called الزِّرُّ. (El-Kazweenee.) ميش 1 مَاشَ He mixed hair with wool: see طَرَقَ; and see Freytag's Arab. Prov. ii. 28. — — مَاشَ الكَلَامَ i. q. طَارَقَهُ [He practised various modes of speech]. (TA in art. طرق.) ميع 4 اماعهُ He made it to flow. (Msb.) 7 انماع It flowed. (Msb.) مَائِعٌ Anything in a melted state, fluid, or liquid: opposed to جَامِدٌ. (Msb.) مَيْعَةٌ Briskness, liveliness, or sprightliness. (S.) The prime, or first part, of youth, and of the day. (S, K.) The first part of the run of a horse: (S:) the first part, and the briskness, liveliness, or sprightliness, of a run, and of intoxication: or the main part of anything. (TA.) — — And The flowing of anything poured out. (TA.) ميل 1 مَالَ [He, or it, inclined, leant, bent, propended, tended, declined, deviated, or deflected.] — — مَالَ مَعَهُ and ↓ مَايَلَهُ He conformed with, and assisted, or aided, him. (TA.) — — مَالَ إِلَيْهِ He loved him. (TA.) — — He wronged him. (TA.) He was, or became, inimical to him. — — مَالَتِ الدَّابَّةُ مِنْ رِجْلِهَا (K, art. غمز,) i. q. ظَلَعَتْ [It limped]. (TA.) 2 مَيَّلَ بَيْنَ شَيْئَيْنِ He wavered, or vacillated, between two things. (S, MA.) See 10. 3 مَايَلَهُ He inclined towards him reciprocally: and مَايَلَا they two inclined each towards the other. (TK, art. هود.) See also مَالَ مَعَهُ in 1. 5 تَمَيَّلَ See 6. — — تَمَيَّلَ بِالقَوْلِ He vacillated in the saying: see تَرَجَّحَ. 6 تَمَايَلَ فِى مِشْيَتِهِ [He affected an inclining of his body, or a bending, or he inclined his body, or bent, from side to side, in his gait; a meaning well known, and still common]; (S;) syn. تَثَنَّى. (Har, p. 269.) — — See تَزَايَغُ. — — تَمَايَلَتْ فِى مِشْيَتِهَا and ↓ تَمَيَّلَتْ signify the same. (TA.) — — تَمَايَلَ إِلَى الشَّىْءِ; and عَنْ طَرِيقِهِ: i. q. تَجَانَفَ [He affected a deviation, or purposely deviated from his course, &c.] (TA in art. جنف.) 10 استمالهُ, and استمال بِقَلْبِهِ, (S, K,) He inclined him, and his heart. (K.) — — اِسْتَمَالَهُ He attracted him to himself; or sought to make him incline. (MA.) — — استمال is a quasi-pass. of ↓ مَيَّلَهُ. (K, * TA.) مِيلٌ as used by the Arabs, [A mile:] The distance to which the eye reaches along land: accord. to the ancient astronomers, three thousand cubits: accord to the moderns, four thousand cubits: but the difference is merely verbal; for they agree that its extent is ninety-six thousand digits; [about 5166 English feet;] each digit being the measure of six barley-corns, each placed with its belly next to another; but the ancients say that the cubit is thirty-two digits; which makes the mile three thousand cubits. (Msb, which see for more.) See also مُطْلِبٌ — — مِيلٌ i. q. مُلْمُولٌ, [A style]. (K.) مَيْلٌ Inclination; leaning; bent; propensity; tendency. مَيَلٌ A natural wryness. (S.) مِيلَانِ (?) of a مَحَالَة of a well: see ثِنَايَةٌ. مَيَّالٌ [i. q. مُتَمَايِلٌ, Inclining

much]. (A, art. فيد.) See أَمْيَلُ. سَيَّالٌ Swaying on horseback: see an ex. of its pl. مِيلٌ in a verse cited voce أَشْعَلَ. — — عِمَّةٌ مَيْلَآءُ: see قَفْدَآءُ. امالةُ الأَلِفِ The inclining of the sound of ا when quiescent, after fet-hah, towards the sound of ى; so that the fet-hah, with that ا, composes a sound the same as that of the long " e " in the English word " there. " This is accordant with present usage; and I have not found any learned Arab who asserts otherwise. See also نَابٌ, and حَجَّاجٌ, and مَشُوبٌ.

END OF THE SEVENTH PART OF BOOK I.

AN

A R A B I C - E N G L I S H
L E X I C O N

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AN

ARABIC-ENGLISH LEXICON

BY

EDWARD WILLIAM LANE

IN EIGHT PARTS

PART 8 ي – ن

LIBRAIRIE DU LIBAN

Riad el-Solh Square

BEIRUT – LEBANON

1968

كَـــلمَة النَّـــاشِـــر

يَشْمُلُ الكِتابُ الأوّلُ مِنْ « مَدِّ القامُوس » لِلدكتور ادوَرْد لــــينْ جَميــعَ الألفاظِ الفِياسيَّة وَمُشْتَتّاتِها وَاَساليبَ استعِمَالاتها ، وَيَقَــع في ثمانيَــةِ مُجَلّداتٍ ؛ وَقَد استَغَرقَ تأليفُه نَيِّفاً وَ ثَلاثينَ سَنَة .

امَّـا الكِتابُ الثَّاني الذي كَانَ الدّكتُور لين يُزْمِــعُ اِصدَارَهُ ، وَهــو يَشْمُلُ الألفَاظَ وَالأوابدَ اللّغويّةَ النَادِرةَ ، فَقَد حَالَتْ وَفَاة المؤلِفِ عَـــام ١٨٧٦ دُون إكمالِه فَلَم يَصدر قَطّ .

وَقد قالَ الدّكتورج.ب. بادجَر في تعريفٍ لَه بمعجم لِين : « اِنّ هٰذا العَمَلَ الرَائعَ في شمولهِ وَغِنَاه ، في بحثِهِ العَميق وَدِقّتهِ ، وَفي بَسَاطَةِ ترتيبهِ ، لَيَفُوق اِلِىَ حَدٍّ بَعيدٍ اَيَّ مُعجَمٍ كَان ، في أيّة لغَةٍ في العَالَم . »

PUBLISHER'S NOTE

Edward William Lane's ARABIC - ENGLISH LEXICON Book I contains all the classical words, their derivatives, and there usages. It appears in eight separate volumes and took the author more than thirty years to compile.

Book II, which Dr. Lane contemplated and which was to contain rare words and explanations, was incomplete at the time of his death in 1876 and therefore never appeared.

In describing Lane's Lexicon, Dr. G. P. Badger wrote, "This marvelous work in its fullness and richness, its deep research, correctness and simplicity of arrangement far transcends the Lexicon of any language ever presented to the world."

Printed in Lebanon by OFFSET CONROGRAVURE

القَامُوسُ مَدٌّ

AN

ARABIC-ENGLISH

LEXICON,

DERIVED FROM THE BEST AND THE MOST COPIOUS EASTERN SOURCES;

COMPRISING A VERY LARGE COLLECTION
OF WORDS AND SIGNIFICATION OMITTED IN THE **ḲÁMOOS**,
WITH SUPPLEMENTS TO ITS ABRIDGED AND DEFECTIVE EXPLANATION,
AMPLE GRAMMATICAL AND CRITICAL COMMENTS,
AND EXAMPLES IN PROSE AND VERSE

COMPOSED BY MEANS OF THE MUNIFICENCE OF THE MOST NOBLE

ALGERNON,

DUKE OF NORTHUMBERLAND, K. G.,

ETC. ETC. ETC.,

AND THE BOUNTY OF

THE BRITISH GOVERNMENT:

BY EDWARD WILLIAM LANE

IN TWO BOOKS:

THE FIRST CONTAINING ALL THE CLASSICAL WORDS AND SIGNIFICATION COMMONLY KNOWS
TO THE LEARNED AMONG THE ARABS
THE SECOND, THOSE THAT ARE OF RARE OCCURRENCE AND NOT COMMONLY KNOWN

BOOK I.—PARTS 8.

ى — ن

AND SUPPLEMENT.
EDITED BY STANLEY LANE-POOLE

WILLIAMS AND NORGATE,
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1893.

ن

The twenty-fifth letter of the alphabet; called نُونٌ: it is one of the class termed ذَلْقِيَّةٌ [or liquids]; and is a letter of augmentation. — — نّ with teshdeed, and preceded by a fat-hah, is sometimes redundantly affixed to a word at the end of a verse: see an ex. voce تُوٌّ. — — ن, the sign of the dual, with damm, in one dial., instead of kesr, see خَشِيفٌ. — — See also صَادٌ. — — As a numeral, it denotes fifty. نأ R. Q. 1 نَأْنَأَهُ He fed him, or nourished him, well. (K.) — He restrained him, or turned him back, (El-Umawee, S, K,) from a thing that he desired to do. (El-Umawee, S.) — نَأْنَأَ فِى الرَّأْىِ, inf. n. نَأْنَأَةٌ and مُنَأْنَأَةٌ; [the latter an unusual form of inf. n.;] and ↓ تَنَأْنَأَ; He was weak, (M, K,) or confused; (S;) and not firm or sound, (S, M, K,) in his judgment, or opinion. (S, M, K.) — — نَأْنَأَ فِى الأَمْرِ He was weak in the affair. (S.) — — نَأْنَأَ عَنْهُ, and ↓ تَنَأْنَأَ, He was unable to do it. (K.) — — نَأْنَأَ, inf. n. نَأْنَأَةٌ; (AA;) and ↓ تَنَأْنَأَ; (S;) He was weak, feeble, or remiss. (AA, S, TA.) R. Q. 2 see R. Q. 1 in three places. نَأْنَأٌ and ↓ نَأْنَاءٌ (S, K) and ↓ نُؤْنُوءٌ and ↓ مُنَأْنَأٌ Weak; cowardly. (S, K.) — — نَأْنَأٌ One who frequently turns about, or rolls, the pupil, or black part, of his eye. (K.) نَأْنَأَةٌ: see the verb. — — Weakness. (AA, S.) — — طُوبَى لِمَنْ مَاتَ فِى النَّأْنَاةِ [Good betide him who hath died in (the time of) weakness!] i. e., in the first of El-Islám, before it acquired strength, (S,) and its adherents and assistants multiplied. (TA.) نَأْنَاءٌ, نُؤْنُوءٌ, and مُنَأْنَأٌ: see نَأْنَأٌ. نأت 1 نَأَتَ, aor. نَأِتَ, (S, K,) contr. to analogy, like يَرْجِعُ, (TA,) and ^ نَأَ, (K,) agreeably with analogy, (TA,) inf. n. نَئِيتٌ, (S, K,) of the measure فَعِيلٌ, because it signifies a sound, like أَنِينٌ, (TA,) and نَأْتٌ, (K,) contr. to analogy, because the verb is intrans., (TA,) He (a man, S) moaned; or breathed violently, or with moaning; or uttered his voice or breath with moaning; syn. أَنَّ, (S, TA) and نَهَتَ: (S, K:) or it signifies he uttered a louder sound than such as is termed أَنِينٌ. (K.) — نَأَتَهُ He envied him; (K;) [as also نَآدَهُ]. — نَأَتَ, inf. n. نَأْتٌ, He walked, or went, at a slow pace. (L.) نَأْتٌ i. q. نَهَّاتٌ: (S:) النَّأْتُ The lion. (K.) نأج 1 نَأَجَ فِى الأَرْضِ, aor. نَأَ^, inf. n. نُؤُوجٌ, He went, went away, departed, or set forth journeying, through the land, or earth. (S, K.) — — نَأَجَ الخَبَرُ The news, tidings, or information, went, or went away, through the land. (T.) — — نَأَجَتِ الرِّيحُ, aor. نَأَ^, inf. n. نَئِيجٌ, The wind became in a state of commotion: blew with a swift course, and with a sound. (S, K.) — — نَأَجَتِ الرِّيحُ المَوْضِعَ The wind passed swiftly over the place. (TA.) — — نُئِجَ القَوْمُ (like عُنِىَ [pass. in form but neut. in signification] TA) The people experienced, or suffered, a swift and sounding wind. (S, K.) [See an ex. voce مَنْأَجٌ.] — — نَأَجَتِ الإِبِلُ فِى سَيْرِهَا [The camels were swift in their pace]. (TA.) — — نَأَجَتِ الرَّائِحَةُ i. q. عَجَّت, [app., The odour diffused itself strongly or powerfully]. (TA.) — نَأَجَ, (aor. نَأَ^, inf. n. نَأْجٌ, TA,) It (an owl) uttered a moaning cry; or hooted; syn. نَأَمَ: (K:) and in like manner a man. (TA.) — — نَأَجَ, (aor. نَأَ^ and نَأِ, inf. n. نَأْجٌ and نُؤَاجٌ, TA,) He (a bull) lowed. (K.) — — نَأَجَ إِلَى اللّٰهِ, (aor. نَأَ^, TA,) He humbled, or abased, himself, with earnestness, in supplication, to God. (S, K.) — نَئِجَ He ate weakly, or feebly. (K.) رِيحٌ نَؤُوجٌ Wind in a state of commotion: (S, K:) swift in its course, and making a sound: pl. نَوَائِجُ. (TA.) نَأْجٌ Quick; swift. (TA.) — — النَّأْجُ The lion: (K:) so called because of his quick leaping, or springing. (TA.) — نَأْجٌ A bull that lows much. (TA.) — — A man having a high voice. (TA.) نَائِجَاتٌ [Birds of the kind called] هَام uttering cries. (S, L, K.) [In the CK, for هام is put هَوَامّ. See an ex. voce مَنْأَجٌ.] — — Also, Winds blowing violently: (TA:) pl. نَوَائِجُ. (A.) أُدْعُ رَبَّكَ بِأَنْأَجِ مَا تَقْدِرُ عَلَيْهِ Supplicate thy Lord with the utmost humility, or abasement, and earnestness, of which thou art capable. (TA, from a trad.) مَنْأَجٌ [A place where a wind blows with a swift course and with a sound]. Ex. وَتُنْأَجُ الرُّكْبَانُ كُلَّ مَنْأَجِ بِهِ نَئِيجُ كُلِّ رِيحٍ سَيْهَجِ (S.) — — [A place where birds of the kind called هَام utter their cries]. Ex. وَاتَّخَذَتْهُ ↓ مَنْأَجَا النَّائِجَاتُ (TA [but quoted in the S as an ex. of مناج in the former sense].) حَدِيثٌ مَنْؤُوجٌ i. q. مَعْطُوفٌ [app. A distorted story]: (K:) so explained by ISk, as occurring in the following verse: قَدْ عَلِمَ الأَحْمَاءُ وَالأَزَاوِيجُ أَنْ لَيْسَ عَنْهُنَّ حَدِيثٌ مَنْؤُوجْ (TA.) نأد 1 نَأَدَتْهُ دَاهِيَةٌ, (aor. نَأَ^, A, inf. n. نَأْدٌ, L,) A calamity befell him: (K:) or pressed heavily upon him, and distressed him. (A.) — — See نَأَتَ. نَأْدٌ and ↓ نَآدَى (S, L. K) and ↓ نَؤُودٌ (L, K) A calamity: (S, L, K:) pl. of the second, ??. (L.) — — دَاهِيَةٌ نَأْدٌ, and ↓ نَآدَى, and ↓ نَؤُودٌ, (A, L,) A calamity that presses heavily, and distresses. (A.) نَآدَى: see نَأْدٌ. نَؤُودٌ: see نَأْدٌ. نأش 1 نَأَشَهُ, aor. نَأَ^, (S,) inf. n. نَأْشٌ, (S, A, K,) He postponed, delayed, or retarded, it, syn. أَخَّرَهُ; (S, M, A, * K, *) namely, an affair. (S, M.) — — He made it (a thing) to be distant, or remote; put it at a distance; put it, or sent it, away, or far away. (TA.) — نَأْشٌ also signifies The taking, or reaching, [a thing,] absolutely, or with the hand, or with the extended hand; (A, K;) and so ↓ تَنَاؤُشٌ, (Msb,) and تَنَاوُشٌ, (Msb, K,) and نَوْشٌ: (IDrd, TA:) or ↓ تَنَاؤُشٌ, with ء, signifies the taking from a distant place; and without ء, the taking from a near place. (Th, TA.) You say, نَأَشْتُهُ, inf. n. نَأْشٌ, I took it, or reached it, absolutely, or with my hand, or with my extended hand. (TA.) And it is said in the Kur, [xxxiv. 51,] وَأَنَّى لَهُمُ التَّنَاؤُشُ ↓, and التَّنَاوُشُ, with and without ء, accord. to different readers: (TA:) with ء, the word is from النَّوْشُ, the و being changed to ء because of the dammeh; [so that the meaning is, But how shall the attaining of belief be possible to them?] (Zj, Bd; *) or from نَأَشْتُ as signifying تَأَخَّرْتُ [see 6 below]; so that the meaning is the reaching [or attaining] from afar: (Bd:) or from نَئِيشٌ, meaning, "motion in a state of slowness or tardiness: " (Zj:) or it is from نَأَشْتُ الشَّىْءَ, (Bd,) inf. n. نَأْشٌ, (IB, TA,) signifying I sought, or sought for or after, the thing: (IB, Bd:) [so that the above phrase in the Kur. may be rendered But how shall the seeking of belief be possible to them?] — — It also signifies, (namely نَأْشٌ,) The taking [a thing]: and seizing violently: (A, K:) or taking in a violent seizure: you say, نَأَشَهُ, inf. n. نَأْشٌ, he took him, or it, in a violent seizure. (TA.) 6 تَنَاءَشَ He, or it, became, or remained, behind; became delayed, or retarded; it became postponed; syn. تَأَخَّرَ; (S;) and so ↓ نَأَشَ, said of a man; (Bd, xxxiv. 51;) and ↓ انتأش, (S, TA,) said of an affair. (S.) — — He, or it, became distant, or remote; or he went, removed, retired, or withdrew himself, to a distance, or far away; (S, TA;) as also ↓ انتأش. (TA.) — See also 1, in three places. 8 إِنْتَأَ^ see 6, in two places. نَؤُوشٌ Strong; overcoming; or prevailing; (K;) possessing might or strength, courage, valour, or prowess. (TA.) You say also, قَدَرٌ نَؤُوشٌ An overcoming decree; as also نَوَّاشٌ. (TA.) See also art. نوش. فَعَلَهُ نَئِيشًا He did

it lastly, or latterly, or last of all. (S, A, K.) And جَآءَ نَئِيشًا He came lastly, or latterly, or last of all: (A:) or slowly, tardily, or late. (TA.) And لَحِقَنَا نَئِيشًا مِنَ النَّهَارِ He overtook us after the day had declined; (Ibn- 'Abbád, K;) i. e., he held back from us, and then followed us in haste, fearing escape. (TA.) — — نَئِيشٌ also signifies Motion in a state of slowness or tardiness. (Zj.) — Th also explains نَئِيشٌ as signifying Distant or remote. (TA.) نأط &c. See Supplement نب 1 نَبَّ, aor. ـُ3نَبِ, inf. n. نَبِيبٌ (S, K) and نَبٌّ and نُبَابٌ; and ↓ نَبْنَبَ; He (a goat) uttered a sound, or cry, [or rattled,] and was excited by desire of the female: (S:) or uttered a sound, or cry, [or rattled,] when excited by desire of the female, (K,) or at rutting-time. (TA.) لَا تَنِبُّوا عِنْدِى نَبِيبَ التُّيُوسِ (assumed tropical:) Do not cry out [in my presence like as he-goats rattle at rutting-time]. Said by 'Omar to some persons who had come to make a complaint to him. (TA.) — — [Hence,] نَبَّ (assumed tropical:) He desired sexual intercourse. (TA.) — — نَبَّ عَتُودُهُ (assumed tropical:) He was proud, or behaved proudly, and magnified himself. (K.) 2 نبّب, inf. n. تَنْبِيبٌ, It (a plant) produced a knotted stem. (K.) — — إِنِّى أَرَى الشَّرَّ نَبَّبَ (assumed tropical:) [Verily I see evil, or the evil, to have grown, like a plant producing knotted stems]. (TA.) 4 انبهُ طُولُ العُزْبَةِ (assumed tropical:) [Length of celibacy made him to be desirous of sexual intercourse]. (TA.) — — انبّ, inf. n. إِنْبَابٌ, if not a mistake for انبت, inf. n. انبات, meaning " he became pubescent," probably signifies He was excited, and uttered libidinous sounds, with the desire of sexual intercourse. (TA.) See R. Q. 1. 5 تنبّب It (water) was made to flow; or was set a flowing. (K.) R. Q. 1 see 1. — — نَبْنَبَ (tropical:) He (a man, TA) talked nonsense, (and uttered libidinous sounds, TA,) in concubitu: (K:) implying his acting like a he-goat at rutting-time. (TA.) — — He prolonged his work, to do it well. (K.) نَبَّةٌ A disagreeable, or abominable, smell. (K.) Probably a mistake for بَنَّةٌ; and therefore not mentioned by the leading lexicographers. (TA.) نُبِّىٌّ A table (مَائِدَة) made of palm-leaves. (K, voce بِتِّىٌّ, q. v.) أَنْبُبٌ or أُنْبُبٌ: see أُنْبُوبٌ see أُنْبُوبَةٌ and أُنْبُوبٌ. — — أُنْبُوبُ قَرْنٍ (assumed tropical:) That part of a horn that is above the knotty portion, to the extremity: [i. e., the smooth part]. (TA:) — — أُنْبُوبٌ (tropical:) The spout, or tube, of a jug. (TA.) — — (assumed tropical:) A pipe of a tank, or cistern, through which the water flows: either from تَنَبَّبَ, or from أُنْبُوبٌ as signifying " an internodal portion " of a reed, or cane. (TA.) — — أَنَابِيبُ الرِّئَةِ (tropical:) The [bronchi, or] air-passages of the lungs. (K.) ↓ أَنْبُبٌ or أُنْبُبٌ is said to signify the same, in an instance mentioned by IAar, in which a poet speaks of the substance resembling lights which a camel in heat protrudes from his mouth, and which is called غِيلَة, as coming forth بَيْنَ الأَنْبُبِ: in which case, the word, if أَنْبُب, may be a pl., regularly أَنْبٌ, of which the sing. is نَبٌّ; or, if with dammeh to the hemzeh, it may be a contraction of أُنْبُوب, used as a coll. gen. n., in a pl. sense. (TA.) — — أُنْبُوبٌ A way, or road. (K.) [Ex.] إِلْزَمِ الأُنْبُوبَ أُنْبُوبَ Keep to the way, or road. (As.) — — أُنْبُوبُ جَبَلٍ (tropical:) A track, or streak, (طَرِيقَةٌ,) in a mountain, (K,) appearing distinctly therein: of the dial. of Hudheyl: (TA:) Ex. ذَهَبَ فِى كُلِّ انبوبٍ [He went along every track of the mountain, or mountains]. (TA.) [As a coll. gen. n., used in the pl. sense: ex.] Málik Ibn-Khalid El-Khuzá'ee says, فِى رَأْسِ شَاهِقَةٍ أُنْبُوبُهَا خُضُرٌ [On the top of a lofty mountain, the streaks of which are green]. (TA.) — — أُنْبُوبٌ (tropical:) A row of trees (K) &c. (TA.) [See أُسْكُوبٌ.] — — أُنْبُوبٌ An elevated tract of land: (K:) one that is fine (رقيق) and elevated: pl. أَنَابِيبُ. (TA.) أُنْبُوبَةٌ An internodal portion of a reed or cane; such a portion thereof as intervenes between two joints, or knots: (Lth, S:) i. q. كَعْبٌ, [which signifies as above, and also a joint, or knot,] with reference to a reed, or cane, or a spear-shaft: (K:) as also ↓ أُنْبُوبٌ (Lth, K) and ↓ أُنْبُبٌ, which latter is probably a contraction: (K:) [see below:] or the pl. of انبوبة is أُنْبُوبٌ and أَنَابِيبُ: (S:) [or انبوب is a coll. gen. n., of which the n. un. is انبوبة, and the pl. انابيب: see also art. انب]. — — [Hence,] اِجْعَلِ الأَمْرَ أُنْبُوبَةً وَاحِدَةً Make thou the affair, or case, [uniform, or] one uniform thing. (Fr. in TA in art. باج.) — — [Also, A sheath of a plant. See أُمْصُوخَةٌ]. — — And Any kind of tube. See قَصَبٌ.] نبأ 1 نَبَأَ. (K,) inf. n. نَبْءٌ, (TA,) He uttered a low voice, or sound: or he (a dog) cried, or barked. (K.) [See نَبَحَ.] — نَبَأَ, aor. نَبَاَ, inf. n. نَبْءٌ and نُبُوءٌ, He was exalted, or elevated. — نَبَأَ عَلَيْهِمْ, (K,) inf. n. نَبْءٌ and نُبُوءٌ, (S,) He assaulted them; came forth upon them: (K:) like نَبَعَ and نَبَهَ: he came upon them. (AZ, S.) [See also نَابِئٌ.] — — نَبَأَ He went forth from a land to another land. (S, K.) [See نَابِئٌ.] — — نَبَأَتْ بِهِ الأَرْضُ i. q. جَآءَتْ به, The land brought, or led him: (S, L:) [accord. to Golius, The land brought, or produced, it: but it is a phrase well known to the learned among the Arabs in the present day, as similar to " نَادَاهُ تُرَابُهُ his dust, or earth, (i. e. the place of his burial,) called him: " and the explanation which I have given is confirmed by the citation, in the S, of the following verse, of Hanash Ibn-Málik, immediately after نبأت به in the sense of جاءت به: فَنَفْسَكَ أَحْرِزْ فَإِنَّ الحُتُو فَ يَنْبَأْنَ بِالمَرْءِ فِى كُلِّ وَادْ [Then take good care of thyself; for deaths (of various kinds) bring (or lead) a man into every valley (or place): i. e., fate brings him to the place where he is destined to be buried, whereever it be]. (S.) — — نَبَأَ, aor. نَبَاَ: see 4. 2 نبّأ: see 4. 3 ناباهُ He acquainted or informed him, and the latter did the same. (K.) — — Also, simply, He acquainted or informed him. (TA.) — — نَابَأَهُمْ He quitted their neighbourhood; withdrew to a distance from them. (K.) [See also art. نبو.] 4 انبأهُ إِيَّاهُ, and بِهِ, (and عَنْهُ, S, K, art. كود;) and ↓ نَبَّأَهُ (S, * K) and ↓ نَبَأَهُ, (S, * TA,) each followed by اياه or به; (TA;) He informed him, or told him, of it: (K:) or these verbs, followed by اياه, signify he made him to know it; and followed by به, he informed him, or told him, of it. (TA.) — — Es-Semeen says, that انبأ and نبّأ and اخبر and خبّر, when they convey the meaning of knowledge, are triply transitive, or may govern three objective complements, the greatest number that any verb can govern: (TA:) [ex. أَنْبَأْتُ زَيْدًا عَمْرًا قَائِمًا I acquainted Zeyd that 'Amr was standing]. — — It is also said, that ↓ نبّأ has a more intensive signification than انبأ: ex. مَنْ أَنْبَأَكَ هٰذَا قَالَ نَبَّأَنِى العَلِيمُ الخَبِيرُ [Who hath acquainted thee with this? He said, The Knowing, the Intelligent (God), hath apprized me: Kur, lxvi. 3]. (TA.) — — Sb has mentioned أَنَا أَنْبُؤُكَ [for انا أُنْبِئُكَ] as used for the sake of conformity in sound with a preceding word. (M, TA.) [See art. جوأ.] — رَمَى فَأَنْبَأَ He cast, or shot, but did not split, or cleave, or make a slight cut, or scratch: (S, K:) or, did not penetrate. (K.) 5 تنبّأ, (S, K,) said to have been pronounced with ء universally; (Sb, S;) but in the L, تنبّى; (TA;) He arrogated to himself the gift of prophecy, or office of a prophet. (L, K.) 10 استنبأ النَّبَأَ He sought, or searched after, information, or news. (K.) — — وَيَسْتَنْبِئُونَكَ أَحَقٌّ هُوَ (in the Kur, x. 54) means And they will ask thee to inform them, [saying,] Is it true? (Bd.) نَبَأٌ Information; a piece of information; intelligence; an announcement; news; tidings; a piece of news; an account; a narrative, or narration; a story: or what is related from another or others: syn. خَبَرٌ: (S, Msb, K:) it is generally held to be syn. with خَبَرٌ; but accord. to Er-Rághib, signifies an announcement of great utility, from which results either knowledge or a predominance of opinion, and true: (TA:) pl. أَنْبَآءٌ. (K.) — — النَّبَأُ العَظِيمُ [Kur, lxxviii. 2,] accord. to some, The Kur-án: others say, the resurrection: and others, the case of the Prophet. (TA.) — — الأَنْبَآءُ, in the Kur, xxviii. 66, (فَعَمِيَتْ عَلَيْهِمُ الأَنْبَآءُ) signifies The allegations, pleas, or excuses. (TA.) نَبْأَةٌ An eminence, or protuberance, in the earth, or ground. (TA.) — — نَبْأَةٌ A low voice, or sound: (S, K:) or the cry, or barking, of dogs. (K.) نَبِىْءٌ, (S, K,) pronounced with ء in the dial. of the people of Mekkeh, (S,) whose pronunciation of it is disapproved by Sb on account of its uncommonness; (TA;) by others, نَبِىٌّ, without ء; (S, K, TA;) A prophet: (TA:)

of the measure فَعِيلٌ used in the sense of the measure مُفْعل [i. e. مُفْعِلٌ or مُفْعَلٌ] (IB) or فَاعِلٌ (S, Es-Sunoosee) or مَفْعُولٌ; (Es-Sunoosee) i. e., who acquaints or informs mankind, (S, K, TA,) or who is acquainted or informed, respecting God and things unseen: or accord. to some, it is derived from نَبْوَةٌ and نَبَاوَةٌ signifying " elevation; " (see art. نبو;) in which case it is originally without ء: or, accord. to others, from نَبِىْءٌ in a sense given below; that of " a conspicuous way. " (TA.) It is a less special word than رَسُولٌ [when thereby is meant an apostle of God]; for every رسول is a نبىّ, but not every نبىّ is a رسول. (TA.) Pl. أَنْبِيَآءُ (S, K, without ء, because the ء is changed into ى in the sing., S,) and نُبَآءُ (S, K, like كُرَمَآءُ [pl. of كَرِيمٌ] TA,) and أَنْبَآءٌ [K, these two preserving the original radical ء] and نَبِيُّونَ, (K,) without ء: (TA:) but some pronounced the first and last of these pls., in the Kur-án, with ء; though the more approved pronunciation is without ء. (TA.) The dim. is نُبَيِّئٌ, (S, K,) with those who make the pl. نُبَآءٌ [or أَنْبَآءٌ]; but with those who make the pl. أَنْبِيَآء, it is نُبَىٌّ. (K.) — — An Arab of the desert said to Mohammad, يَا نَبِىْءَ اللّٰهِ, and the latter disapproved of his pronouncing نبىء in this case with ء, because, as it signifies An emigrant, he meant thereby to call him an emigrant from Mekkeh to El-Medeeneh. (S, K, TA.) — — نَبِىْءٌ A conspicuous, an evident, or a clear, way. (K.) Hence, accord. to some, the apostle [or rather prophet] is so called, because he is the conspicuous, evident, way, that conducts to God. (MF.) — — نَبِىْءٌ and ↓ نَابِئٌ An elevated, or a protuberant, or gibbous, place. (K.) — — Hence it is said in a trad., لَا تُصَلُّوا عَلَى النَّبِىْءِ [Pray not upon the place that is elevated, or protuberant]. (K.) نُبُوْءَةٌ, (K, in the CK نُبُوَّة) in which the ء is sometimes softened in pronunciation, and sometimes [or rather generally] changed into و which is incorporated into the preceding و so that the word is written and pronounced نُبُوَّةٌ, (TA,) Prophecy; the gift of prophecy; the office, or function, of a prophet. (MA, K.) Dim. نُبَيِّئَةٌ. (S, K.) نَابِئٌ act. part. n. of نَبَأَ. — — A bull [app. a ثَوْرٌ وَحْشِىٌّ] that goes forth from one land or country to another. (TA.) — — A torrent that comes forth from another land or tract. (S.) — — A man coming forth unexpectedly from an unknown quarter. (S, A.) — — [See also نَبِىْءٌ.] جَائِبَةُ خَبَرٍ, i. q. هَلْ عِنْدَكُمْ نَابِئَةُ خَبَرٍ, [Have ye any current news? or — news from a distant place? &c.: see جائبة]. (A.) نبت 1 نَبَتَ, (S, M, K,) aor. نَبُتَ, inf. n. نَبْتٌ and نَبَاتٌ; [which two ns. see mentioned as substs.;] and ↓ تنبّت; (M;) and ↓ انبت; (Fr, S, K;) [respecting which last see below;] It (a thing, M, or a leguminous [or other] plant, S, K,) grew; grew forth; sprouted; vegetated; or germinated. (S, M, K.) As disallows ↓ انبت in this sense; but AO allows it, alleging the words of Zuheyr, حَتَّى إِذَا ↓ البَقْلُ أَنْبَتَ [Until, when the leguminous plants grew]. نَبَتَ and ↓ أَنْبَتَ are said to be like مَطَرَتِ السَّمَآءُ and أَمْطَرَت. In the Kur, xxiii. 20, Ibn-Ketheer, Aboo-'Amr and El-Hadremee read تُنْبِتُ: others, تَنْبُتُ: but ISd says, that, accord. to the former reading, some hold ب, which follows تُنْبِتُ, to be redundant; and others hold that مَا تُنْبُتُ is understood after تُنْبِتُ. Fr holds them to be syn. (TA.) — — نَبَتَ عَلَى حَالَةٍ حَسَنَةٍ He, or it, grew in a good manner, condition, or state. (L.) — — نَبَتَ, inf. n. نُبُوتٌ, (tropical:) It (a girl's breast) became swelling, prominent, or protuberant. (K.) — — نَبَتَتِ الأَرْضُ, and ↓ أَنْبَتَت, The land produced, or gave growth to, plants, or herbage. (S, K.) 2 نبّت, inf. n. تَنْبِيتٌ, (tropical:) He fed or nourished, or reared or brought up, a child: (S, K:) he nourished a girl, and nursed her up well, hoping that she might profit excellently. (TA.) — — نَبِّتْ أَجَلَكَ بَيْنَ عَيْنَيْكَ (tropical:) [Plant the term of thy life before (lit. between) thine eyes; i. e., keep it ever before thee]. (S.) — — نبّت, inf. n. تَنْبِيتٌ, He planted a tree. (M, S, K.) — — He sowed seed, (M,) or grain. (A.) 4 انبتهُ, (S, K,) inf. n. إِنْبَاتٌ [for which نَبَاتٌ occurs, as shown below], (TA,) He (God) caused it, or made it, (a plant) to grow, vegetate, or germinate. (S, K.) — — انبت, inf. n. إِنْبَاتٌ; for which inf. n. نَبَاتٌ occurs in the Kur, iii. 32; and lxxi. 16; (tropical:) He (God) caused a child to grow. (TA.) — — See 1. — — انبت His (a boy's) hair of the pubes grew forth; (S, K;) he having nearly attained the age of puberty. (TA.) He (a boy) became hairy: and in like manner a girl. (Msb.) 5 تَنَبَّتَ see 1. 10 استنبتهُ [He endeavoured to make it grow, or vegetate, or germinate]. (TA, art. بلس.) استنبتهُ بالبَذْرِ [He grew it, or raised it, by means of seed], and بِالنَّوَى [by means of date-stones], and بالغَرْسِ [by means of planting]. (Mgh, art. حرث.) نَبْتٌ and ↓ نَبَاتٌ [properly coll. gen. ns.] are syn., (S, K,) [signifying A plant, a herb: and plants, herbs, or herbage:] whatever God causes to grow, vegetate, or germinate, in the earth: (Lth:) the latter is an inf. n. used as a subst.: (Lth:) or it is a subst. which is used in the place of an inf. n. of أَنْبَتَ: (Fr:) n. un. of the former نَبْتَةٌ; (AHn;) [and of the latter نَبَاتَةٌ of which the pl. نَبَاتَاتٌ is mentioned in the K in this art., and frequently occurs in other works]. — — أَهْلُ بَيْتٍ وَأَهْلُ نَبْتٍ A people of the highest rank, or nobility, and a people whose property has grown to the most flourishing state by means of their own exertions. (L, from a trad.) نِبْتَةٌ The manner, form, state, or condition, in which a thing grows, or germinates. (L.) — — إِنَّهُ لَحَسَنُ النِّبْتَةِ Verily he, or it, is of a goodly manner, &c., of growth. (L.) نَبَاتٌ: see نَبْتٌ. — — سُكَّر نَبَات [Sugar-candy; so called in the present day;] an admirable kind of sugar, of which are made pieces resembling crystal, intensely white and lustrous: app. Persian, and post-classical. (MF.) خَبِيثٌ نَبِيتٌ Vile, and contemptible, or despicable: (Lh, K:) said of a man, and of a thing. (TA.) In some copies of the K, and in the L, instead of حَقِيرٌ, we read فَقِيرٌ, [accord. to which, the meaning is vile, and poor]. (TA.) نَبِيتَةٌ sing. of نَبَائِتُ, which latter signifies the ridges that are raised along the edges of rivulets such as are called فُلْجَان (in the CK, فَلْجَان) to retain the water: النبائت being expl. by أَعْضَادُ الفُلْجَانِ: so in the L, &c.: in several copies of the K we read, in the place of اعضاد, اغصان: but this is a mistake. (TA.) نَابِتٌ كُلِّ شَىْءٍ What is fresh, or new, of anything, when it is growing forth small. (TA.) نَبَتَتْ لَهُمْ نَابِتَةٌ There grew up unto them young offspring, (S, K,) that became conjoined to the old, and increased their number. (TA.) Dim. نُوَيْبِتَةٌ. (L.) — — إِنَّ بَنِى فُلَانٍ لَنَابِتَةُ شَرٍّ [Verily the sons of such a one are an evil offspring]. (S.) — — مَا أَحْسَنَ نَابِتَةَ بَنِى فُلَانٍ How good is the manner, condition, or state, in which grow (مَا تَنْبُتُ عَلَيْهِ, see 1,) the camels &c., (أَمْوَال) and children of the sons of such a one! — — نَابِتَةٌ (TA) and نَوَابِتُ [pl. of the former] (S, K) Inexperienced young men. (S, K.) You say, هٰذَا قَوْلُ النَّابِتَةِ, and النَّوَابِتِ, This is the saying of inexperienced young men. (TA.) — — النَّوَابِتُ The name of a certain sect who introduced strange innovations in El-Islám. (A, TA.) El-Jáhidh couples them with the رَافِضَة. (MF.) مَنْبِتٌ: see مَنْبِتٌ. مَنْبِتٌ (tropical:) Origin, or race, [from which a man springs;] syn. أَصْلٌ. (L.) So in the phrase إِنَّهُ لَفِى مَنْبِتِ صِدْقٍ (tropical:) Verily he belongs to an excellent race; is of an excellent origin]: and so in the phrase فِى أَكْرَمِ المَنَابِتِ [of the most generous of origins, or races.] (TA.) — — مَنْبِتٌ A place in which plants, or herbs, grow: (S, K:) dev. from the constant course of speech: analogically it should be ↓ مَنْبَتٌ: (K:) as the aor. of the verb from which it is derived is not يَنْبِتُ, with kesreh: but there are other examples like it; as مَسجِدٌ and مَطْلِعٌ &c.: ↓ مَنْبَتٌ, however, also sometimes occurs. (TA.) [Pl. مَنَابِتُ.] أَرْضٌ مِنْبَاتٌ [Land abounding with plants, or herbage]. (K,

voce رَحَبَةٌ, &c.) مَنْبُوتٌ (contr. to analogy, S, [for مُنْبَتٌ,]) A plant caused to grow, or germinate. (S, K.) مُتَنَبِّتٌ Firmly rooted; syn. مُتَأَصِّلٌ. (TA.) تَنْبِيتٌ and ↓ تِنْبِيتٌ, (K,) the latter so written, not as being so originally, but for the sake of agreement in sound [with respect to the first and second vowels], (AHei,) a subst., signifying What grows or germinates, of slender (i. e. small, TA,) trees, [or shrubs,] and large: (K:) ex., بَيْدَاءُ لَمْ يَنْبُتْ بِهَا تَنْبِيتٌ [A desert in which there grew not aught of shrubs or of large trees]: (TA:) young shoots of palmtrees: (IKtt:) the prickles and branches that are cut off from a palm-tree, to lighten it. (AHn, as from 'Eesa Ibn-'Omar.) — — Pieces of the hump of a camel. (L.) تِنْبِيتٌ: see تَنْبِيتٌ. يَنْبُوتٌ [coll. gen. n.] A certain species of trees: (S:) poppy-plants; syn. شَجَرُ الخَشْخَاشِ: and other trees of a large kind: or the trees called خروب [see below]: (K:) or a kind of thorny trees, having branches and leaves, with a fruit of the kind called جِرْو, i. e., round; called in 'Omán غاف: n. un. with ة: AHn says that there are two species of ينبوت; one of these is a kind of thorny and short trees, also called خَرُّوب [q. v.] having a fruit resembling a bubble, in which are red grains, having an astringent effect upon the bowels, used as a medicine; the other species is a large species of trees: ISd says, An Arab of the desert, of the tribe of Rabeea, described to me the ينبوتة as [a tree] resembling a large apple-tree, the leaves of which are smaller than those of the apple, having a fruit smaller than the زُعْرُور, intensely black and intensely sweet, with grains, or stones, which are put into scales, or balances: [evidently meaning the carob, or locust-tree, (see خَرُّوب,) whence our term " carob," applied to a small weight, the twenty-fourth part of a grain]. (L [See غَافٌ and فُرْفُورٌ.]) 1 نبث نَبَثَ, aor. نَبُثَ, inf. n. نَبْثٌ; (and ↓ انتبث, K;) i. q. نَبَشَ; (AZ, S, K;) i. e., He dug with the hand. (AZ, S.) — — نَبَثَ, aor. نَبُثَ, inf. n. نَبْثٌ, He took forth, or dug out, dust, or earth, from a well or a river. (L.) — — نَبَثُوا عَنِ الأَمْرِ (tropical:) They searched, or sought, for, or after, the thing; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined, it. (TA.) — نَبَثَ, [aor. نَبُثَ,] inf. n. نَبْثٌ, (tropical:) He was angry. (K.) 6 تَنَابَثُوا عَنِ الأَسْرَارِ (tropical:) They searched into each other's secrets. (A.) 8 انتبث: see 1. — — He took; received into his hand. (K.) — — He tucked up the skirts of his shirt, or the like, when sitting on the ground. (K.) — — It (سَوِيق or the like) increased in size (رَبَا) in the water: (K:) as also انتبذ. (TA.) 10 استنبث أَخَاهُ عَنْ سِرِّهِ (tropical:) He examined his brother respecting his secret. (A.) نَبَثٌ A trace, vestige, or mark: (K:) a trace, or mark, of digging: (A:) pl. أَنْبَاثٌ. (TA.) — — مَا رَأَيْتُ لَهُ عَيْنًا وَلَا نَبَثًا I saw not the man himself, or the thing itself, nor any trace of him, or it. (L.) — — See نَبِيثٌ. نَبِيثٌ The dust that an animal digs up with its feet in running. (IAar.) — — ↓ نَبِيثَةٌ (S, K) and نَبِيثٌ and ↓ نَبَثٌ (L) The dust, or earth, that is taken forth, or dug out, from a well or a river: (S, L, K:) pl. of the first, نَبَائِثُ. (A.) — — نَبِيثٌ and ↓ مَنْبُوثٌ Earth, or dust, taken forth, or dug out, from a well or a river. (L.) — — سَبُعٍ ↓ نَبِيثَةُ Flesh-meat buried by a beast of prey against the time of want. (IAth, from a trad.) — نَبِيثٌ A species of sea-fish; accord. to IAar; but it is also said, on his authority, that it is called يَنْبِيثٌ; therefore it seems that one of these two words is a mistake for the other, or that they are two dial. forms. See also يَنْبِيثٌ, in art. بنث. (TA.) — خَبِيثٌ نَبِيثٌ (tropical:) Very bad, evil, wicked, or corrupt: (K:) applied to a man: (TA:) the latter word is an imitation sequent to the former. (S, and some copies of the K.) — أَبْدَى نَبِيثَةَ القَوْمِ, and نَبَائِثَهُمْ, (tropical:) [He revealed the elicited secret of the people, and their elicited secrets]. (A.) — — بَيْنَهُمْ شَحْنَاءُ وَنَبَائِثُ (tropical:) [Between them are enmity and secrets elicited]. (A.) نَبِيثَةٌ: see نَبِيث. أَنْبُوثَةٌ A certain game (played by children, TA,) in which something is buried in a hole dug in the ground, and he who takes it forth wins the game. (K.) مَنْبُوثٌ: see نَبِيثٌ. ظَهَرَتْ مَنَابِثُهُمْ وَلَمْ تَخْفَ خَبَائِثُهُمْ (tropical:) [The occasions for the scrutiny of their conduct appeared, and their evil qualities were not hidden]. (A.) 1 نبج نَبَجَ, aor. نَبُجَ, inf. n. نَبِيجٌ, He uttered a loud, or vehement voice, or cry. (TA.) — — نَبَجَ, inf. n. نَبْجٌ, Pepedit, certo modo: (TA:) inf. n. نُبَاجٌ, crepitum ventris emisit; pepedit. (S, K.) — — نَبَجَ, inf. n. نَبَاجٌ and نَبِيجٌ, He (a dog) barked; i. q. نَبَحَ. (S, K.) — نَبَجَ He mixed up, or beat up, fresh milk, with a نَبَّاجَة, until it became froth, in which state it is eaten with dates, taken up with three fingers. Only the Benoo-Asad did this. (IKh.) — — نَبَجَ He mixed up سَوِيق &c. (TA.) نَبِيجٌ and ↓ مَنْبُوجٌ Milk mixed up, or beaten up, in the manner explained voce نَبَجَ. (IKh.) — — نَبِيجٌ and ↓ نَابِجَةٌ A kind of food of the Arabs in the time of paganism, (in seasons of dearth, or famine, TA,) made by mixing up, and beating up, soft camel's hair (وَبَر) with milk. (K.) نَبَّاجٌ Loud, or vehement, in voice, or cry. (S, K.) — — نَبَّاجٌ and ↓ نُبَاجِيٌّ A dog that barks much; (K;) a loud-barking dog. (S.) [See نَبَّاحٌ.] — نَبَّاجٌ [The wooden implement called] a مِجْدَح, for [mixing up] سَوِيق (K) &c.; (TA;) also called مِخْوَضٌ and مِزْهَفٌ. (El-Mufaddal.) [See also نَبَّاجَةٌ.] النَّبَّاجَةُ The anus; syn. الإِسْتُ. (S, K.) — — كَذَبَتْ نَبَّاجَتُهُ Pepedit. (S.) — — نَبَّاجَةٌ A wooden implement at the end of which is a thing resembling a فَلْكَة [or the round head of a spindle], with which fresh milk is mixed up, or beaten up, in the manner explained voce نَبَجَ. (IKh.) [See also نَبَّاجٌ.] نُبَاجِيٌّ: see نَبَّاجٌ. نَابِجَةٌ: see نَبِيجٌ. أَنْبَجٌ and ↓ أَنْبِجٌ The fruit of a certain Indian tree, (K,) which is preserved, or made into a confection, with honey; in form like the peach, with the head edged (مُحَرَّف); [but this seems rather to apply to a kind mentioned below, resembling the almond;] it is brought to El-'Irák; and has within it a stone like that of the peach: (L:) an arabicized word, from [the Persian] أَنْبْ [or أَنَبْ]. (K.) — — Hence ↓ أَنْبِجَاتٌ, (L,) with kesreh to the ب, Medical confections: app. an arabicized word: (S:) or confections, or preserves, made with honey, of the أُتْرُجّ and إِهْلِيلَج and the like. (L.) — — Accord. to AHn, انبج is the name of Certain trees abounding in Arabia, in the districts of 'Omán; planted; they are of two kinds; one of these has a fruit resembling the almond, which is sweet from the commencement of its growth; the other has a fruit in appearance like the Damask plum (إِجَّاص), is at first sour, and then becomes sweet when ripe: each has a stone, and has a sweet odour: the fruit of the sour kind is pressed down in jars, or earthern pots, [حِبَاب: so I read for جباب:] while fresh, and kept until it attains to a ripe state, when it becomes as though it were the banana, in its odour and taste: the tree grows great so as to become like the walnut (جَوْز), which it resembles also in its leaves: and when it attains to perfection, the sweet [fruit] is yellow; and the bitter, [or sour,] red. (L.) أَنْبِجٌ: see أَنْبَجٌ. أَنْبَجَانٌ Dough that has become in a state of fermentation, and inflated, or swollen, (S, K,) and sour: (TA:) in some books written with خ; but heard from the Arabs with ج, accord. to Aboo-Sa'eed and Abu-l-Ghowth and others: (S:) there is no word like it except أَرْوَنَانٌ. (S, K.) أَنْبَجَانِيٌّ: see مَنْبَجَانِيٌّ. — — Also, A mess of broken, or crumbled, bread, (ثَرِيد,) in which is [some degree of] heat. (K.) كِسَاءٌ مَنْبَجَانِيٌّ, (S, K,) the latter word being formed after the manner of مَخْبَرَانِيٌّ and مَنْظَرَانِيٌّ, (S,) and ↓ أَنْبَجَانِيٌّ, rel. ns. of مَنْبِجٌ, each with fet-hah to the ب, contr. to analogy, (K,) the latter disallowed by IKt, but occurring in a trad. and in poetry, and not to be disallowed because contr. to analogy, since there are many such rel. ns., as مَرْوَزِيٌّ and رَازِيٌّ &c., (TA,) A certain kind of كساء, so called in relation to a place named مَنْبِجٌ: (S, K, &c.:) or كساء أَنْبَجَانِيٌّ, and أَنْبِجَانِيٌّ, which latter form is related by IAth as the one retained in the memory, a certain kind of كساء, so called in relation to a place named انبجان; of wool, having a nap, or pile, without a border; one of the meanest kinds of coarse garments: its ا, accord. to some, is an augmentative letter. (TA.) مَنْبُوجٌ: see نَبِيجٌ. 1 نبح نَبَحَ, aor. نَبِحَ and نَبَحَ, [the former of which, accord. to

the Msb, seems to be more common,] inf. n. نَبْحٌ and نَبِيحٌ and نُبَاحٌ and نِبَاحٌ (S, K) and نُبُوحٌ (L,) and تَنْبَاحٌ, (K,) the last having an intensive and frequentative signification, (TA,) He (a dog, S, L, K) barked. (L.) — — Also, (sometimes, S,) (tropical:) said of a gazelle, (T, S, K,) when he has advanced in years, and his horns have branched forth: (T:) and (tropical:) of a he-goat, (K,) in coupling-time: (L:) and (tropical:) of a serpent; (K;) meaning he uttered a cry, or sound: (L:) also (tropical:) of a hoopoe, (هُدْهُد,) inf. n. نُبَاحٌ, signifying it uttered a harsh cry, by reason of age: (L:) and (tropical:) of a lion, inf. n. نُبَاحٌ, signifying he uttered a cry (L, K) like the barking of a whelp. (Aboo-Kheyreh, L.) — — نَبَحَهِ الكَلْبُ and نَبَحَ عَلَيْهِ, (T, Msb,) and ↓ نابحهُ, (T,) The dog barked at him. (Msb.) — — فُلَانٌ لَا يُعْوَى وَلَا يُنْبَحُ (assumed tropical:) [Such a one is not howled at nor barked at]: i. e., by reason of his weakness, no account is taken of him, and neither good nor evil is said to him. (L.) — — نَبَحَ (tropical:) He (a poet) satirized. (A.) — — نَبَحَتْنِى كِلَابُكَ (tropical:) Thy revilings reached, or overtook, me. (L.) 3 نَابَحَ see 1. 4 انبحهُ and ↓ استنبحهُ, He made him (a dog) to bark: (S, K:) استنبح ↓ الكَلْبَ he excited, or induced, the dog to bark: said of man when, having lost his way, he imitates the bark of that animal, in order that a dog may hear him, and, imagining him to be a dog, may bark, and so guide him. (L.) Said also of a guest, [or one who would be a guest, and who desires to guide himself to a place of entertainment]. (A.) [See an ex. cited, from the poet El-Akhtal, voce إِرْدَبٌّ.] 10 إِسْتَنْبَحَ see 4. نُبُوحٌ (tropical:) The clamour, confused noise, or mixture of voices, of a tribe, (S,) or of a people, (K,) and the barkings of their dogs, (S, K,) and the cries of their other animals. (A.) — — Subsequently put in the place of (tropical:) Multitude, and might, or power: (S:) and signifying (tropical:) a numerous assembly. (K.) El-Akhtal says, إِنَّ العَرَارَةَ وَالنُّبُوحَ لِدَارِمٍ [Verily strength, or eminence, or lordship, and multitude, and might, or power, belong to Dárim]. (S.) نَبَّاحٌ A dog that barks much. (A.) — — نَبَّاحٌ A man (L) having a vehement, or loud, voice. (L, K.) — — ↓ نُبَّاحٌ, with dammeh, (K,) or نَبَّاحٌ (as in the L) (tropical:) A hoopoe (هُدْهُد) that cooes (يُقَرْقِر) much. (IAar, K.) — — نَبَّاحٌ (tropical:) A gazelle that cries much, or often: (IAar:) and ↓ نَبَّحَآءُ the same applied to the female. (AA, K.) — نَبَّاحٌ White, small [shells such as are called] صَدَف: (TA:) small, white [shells such as are called] مَنَاقِف, of Mekkeh, (T, K, TA,) i. e. brought from Mekkeh: (TA:) put into [necklaces such as are called] قَلَائِد (K, TA) and وُشُح, and used for repelling the [evil] eye: (TA:) n. un. with ة. (K.) نُبَّاحٌ: see نَبَّاحٌ. نُبَاحِىٌّ A dog having a loud bark. (Lh.) كَلْبٌ نَابِحٌ A barking dog: pl. كِلَابٌ نَوَابِحُ, and نُبَّحٌ, and نُبُوحٌ. (L.) نَبْحَآءُ: see نَبَّاحٌ. رَجُلٌ مَنْبُوحٌ A man likened to a dog. (L.) — — (tropical:) A man reviled. (L.) نبخ 4 انبخ He sowed in a land such as is called نَبْخَآء. (K, TA.) نَبْخٌ The small-pox; (S;) in an absolute sense: (TA:) or the small-pox of sheep or goats &c., (K,) — — Also, (S, K,) and ↓ نُبَخٌ, (K,) Blisters, or pustules that fill with water, on the hand, (S, K,) occasioned by work: (K:) when they break, or dry up, the hand becomes callous by work: [a coll. gen. n.:] n. un. with ة. (TA.) — — Also ↓ نَبَخٌ Marks of fire, [or blisters occasioned by burning,] upon the body. نَبَخٌ: see نَبْخٌ. نَبْخَآءُ A hill, or mound, such as is called أَكَمَة: (S:) or elevated ground: (TA:) or elevated and loose ground, not consisting of sand, but of hard and stony earth: (Th, K:) pl. نَبَاخَى: (K:) it has a broken pl. of the class proper to substs. because it is an epithet in which the quality of a subst. predominates. (TA.) نَابِخَةٌ A proud, a haughty, or an imperious, man: (S, K:) pl. نَوَابِخُ. (S.) — — A speaker. (K.) أَنْبَخُ Rude, coarse, rough, gross; (K;) an epithet applied to a man. (TA.) — — تُرَابٌ أَنْبَخُ Dust of a dusky colour, and abundant. (L, K.) [See an ex. voce هَبَيَّخٌ, art. هبخ.] نبذ 1 نَبَذَهُ, aor. نَبِذَ, inf. n. نَبْذٌ, (S, L, Msb, K,) He cast, threw, or flung, it away, as a thing esteemed of no account or importance: this is the original signification; and in this sense it is mostly used in the Kur-án: (Er-Rághib:) he cast, threw, or flung, it (S, A, L, Msb. K) from his hand, (S, L,) before him or behind him: (L, K:) and he cast, threw, or flung, it far away, or to a distance: (L:) and (so in the L; but in the K, or) he cast, threw, or flung it in any manner: (L, K:) ↓ نبّذ has teshdeed given to it to denote frequency, or repetition, of the action, or its application to many objects. (S, A, L.) — — نَبَذَ خَاتَمَهُ He threw his signet from his hand. (L, from a trad.) — — فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ (Kur, iii. 184) (tropical:) [lit., And they cast it behind their backs;] means and they did not observe it; (namely, their covenant;) they disregarded it. (Beyd.) — — نَبْذٌ is both by act and by word; having for its objects both substances and accidents: (L:) you say نَبَذَ العَهْدَ (tropical:) He dissolved the league, or covenant, and cast it from him to him with whom he had made it: (A, L, Msb: *) and نَبَذَ كُلُّ فَرِيقٍ مِنْهُمَا إِلَى صَاحبه العَهْدَ الَّذِى تَهَادَنَا عَلَيْهِ (tropical:) [Each party of them cast from him, to the other, the league, or covenant, by which they had made a truce; i. e., each party of them rejected it, or renounced it, to the other]: (T:) and نَبَذَ إِلَى العَدُوِّ, and ↓ نابذهُ, (tropical:) He cast from him the league, or covenant, to the enemy, and dissolved it: and ↓ تَنَابَذُوا (tropical:) They mutually cast from themselves the league, or covenant, and dissolved it. (A.) See also 3. — — نَبَذَ أَمْرِى وَرَآءَ ظَهْرِهِ (tropical:) [lit., He cast my affair behind his back; meaning,] he did not perform my affair; (A;) he neglected it. (Msb.) — — نَبَذَتْ فُلَانَةُ قَوْلًا مَلِيحًا (tropical:) Such a woman threw out a goodly, beautiful, or pretty, saying. (A.) — — نَبَذْتُ إِلَيْهِ السَّلَامَ, and التَّحِيَّةَ, (tropical:) I threw to him the salutation. (A.) — — نُبِذْتُ بِكَذَا (tropical:) [I had such a thing as it were thrown to me; I had it thrown in my way;] I had it offered, or presented, to me, the meeting with it being appointed, or prepared; as also رُمِيتُ بِهِ. (A.) — — لِلّٰهِ أُمٌّ نَبَذَتْ بِكَ (tropical:) To God (be attributed the excellence of) the mother that brought thee forth!] (A.) — — نَبَذَ He threw forth earth or dust [in digging a hole &c.]; as also نَبَثَ. (A.) See also نَبِيذَةٌ. — — نَبَذَ He threw dates or raisins into a bag or skin, and poured water upon them, and left the liquor until it fermented and became intoxicating: (T:) [or, simply, he steeped dates or raisins in water; for the beverage thus made, called نَبِيذ, was not always left until it became intoxicating, as is shown by several trads.] — — نَبَذَ نَبِيذًا, (S, L, K, &c.,) the most usual form of the verb, (Kz,) aor. نَبِذَ, only; (MF;) and ↓ نبّذهُ, (A, L, K,) and ↓ انبذهُ, (L, K,) a form used by the vulgar, (S, IDrst,) and rejected by Th and others, but mentioned, on the authority of Er-Ruásee, by Fr, who says that he had not heard it from the Arabs, but that the authority of its transmitter is worthy of reliance, (TA,) and ↓ انتبذهُ; (L, K;) (tropical:) He made beverage of the kind called نَبِيذ. (S, A, L, K.) — — Also, نَبَذَ تَمْرًا, (Lh, IAth, L,) and عِنَبًا, (IAth, L,) and ↓ انبذهُ, but this is seldom used, (Kutr, Lh, ISk, and others, and L,) and ↓ انتبذهُ, (L,) (tropical:) He made, of the dates, and of the grapes, beverage of the kind called نَبِيذ; (Lh, L;) he left the dates, and the grapes, in water, that it might become beverage of the kind so called. (IAth, L.) — — Also, ↓ انتبذ (tropical:) He made for himself that beverage. (A.) — — فُلَانٌ يَنْبِذُ عَلَىَّ (tropical:) Such a one boils against me like [the beverage called] نَبِيذ. (A.) — نَبَذَ, [aor. نَبِذَ,] (S, L, K,) inf. n. نَبْذٌ (L, K) and نَبَذَانٌ, (S, K,) It (a vein) pulsed; (L, K;) a dial. form of نَبَضَ. (S, L.) 2 نَبَّذَ see 1. 3 نابذهُ, inf. n. مُنَابَذَةٌ, He bargained with him by saying, Throw thou to me the garment, or

piece of cloth, (A'Obeyd, L, K,) or other article of merchandise, (A'Obeyd, L,) or I will throw it to thee, and the sale shall become binding, or settled, or concluded, for such a sum: (A' Obeyd, L, K:) or, by throwing to another a garment, or piece of cloth, the other doing the like: (Lh, L, K:) or, by saying, When thou throwest thy commodity, or when I throw my commodity, the sale is binding, or settled, or concluded, for such a sum: (Msb:) or, by saying, When I throw it to thee, or when thou throwest it to me, the sale is binding, or settled, or concluded: (Mgh, art. لمس:) or, by saying, When I throw the pebble (L, K) to thee, (L,) the sale is binding, or settled, or concluded: (L, K:) or by another's throwing a pebble to him: (L:) بَيْعُ المُنَابَذَةِ and بَيْعُ إِلْقَآءِ الحَجَرِ and بَيْعُ الحَصَاةِ signify the same; (Mgh;) as also بَيْعُ الإِلْقَآءِ: (A:) such bargaining is forbidden. (L.) — — نابذوا, inf. n. مُنَابَذَةٌ; and ↓ انتبذوا; (tropical:) They retired, each of the two parties, apart, in war. (L, K.) — — نَابَذَهُمُ الحَرْبَ, and نَبَذَ ↓ إِلَيْهِمُ الحَرْبَ, He retired from them to a place aside, or apart, in war, for a just purpose, (لِلْحَقِّ, in the 'Eyn for war, لِلْحَرْبِ, TT,) they doing the like: (Lth, T, L:) or these two phrases, followed by عَلَى سَوَآءٍ, are used when there is between two parties at variance a covenant, or league, or a truce, after fighting, and they desire to dissolve the league, or covenant, and each party casts it from him (يَنْبِذُهُ) to the other: thus, فَانْبِذْ إِلَيْهِمْ عَلَى سَوَآءٍ, in the Kur, [viii. 60, lit., cast thou from thee, to them, their league, or covenant, in an equitable, or just, manner,] means, announce thou to them that thou hast dissolved the league between thee and them, so that they may have equal knowledge with thee of the dissolving thereof and of the returning to war: (T, L:) على سواء here signifies على الحَقِّ وَالعَدْلِ: (Lh:) نَابَذَهُ الحَرْبَ also signifies he made war with him openly; (S, L, Msb;) and is syn. with نَبَذَ إِلَيْهِ الحَرْبَ: (L:) and نَابَذُوهُمْ عَلَى سَوَآءٍ they made war with them openly, in an equitable manner, declaring their hostile intention, so that it was equally known to their enemies and themselves. (L.) See also 1. — — نَابَذْتُهُمْ (tropical:) I acted contrarily to, or differently from, or adversely to, them; or was, or became, contrary to, or different from, or adverse to, them; syn. خَالَفْتُهُمْ. (Msb.) 4 أَنْبَذَ see 1. 6 تَنَابَذَ see 1. 8 انتبذ (tropical:) He went, withdrew, or retired, aside, or apart, from others; separated himself from others. (S, A, L, K.) — — انتبذت مَكَانًا (Kur, xix. 16,) (tropical:) She withdrew, or retired, to a place apart from her family, (L, Msb,) far away. (Msb.) — — إِنْتَبَذَ عَنْ قَوْمِهِ He withdrew, or retired, from his people. (M.) — — إِنتبذ نَاحِيَةً He went aside. (T.) See 1. — — And see إِنْتَبَثَ in art. نبث. نَبْذٌ (tropical:) A little; a small quantity; (S, A, L, K;) مِنَ المَالِ of wealth, or property; (S, A, L;) as also ↓ نُبْذَةٌ [which is a word much used though I find it explained in few lexicons]; (L, TA;) because what is little is thrown away, and disregarded: (A:) and in like manner, of herbage, and of rain, and of hoariness or hoary hair, (S, A, L,) &c: (L:) and a small number of men: (A, L:) and the latter word, a piece, or portion, of a thing, such as a perfume: (L:) pl. of the former, أَنْبَاذٌ: (L, K:) [and of the latter, نُبَذٌ.] — — أَنْبَاذٌ مِنَ النَّاسِ (K, * TA) (tropical:) The refuse of the people; (TA;) mixed people of the baser sort. (K, TA.) بَيْنَنَا وَبَيْنَ بَنِى فُلَانٍ نَبْذَةٌ: see جَذْبَةٌ. — — جَلَسَ نَبْذَةً, and ↓ نُبْذَةً, (tropical:) He sat aside, or apart. (S, A, L, Msb, K.) نُبْذَةٌ: see نَبْذٌ: — — and نَبْذَةٌ. نَبِيذٌ Cast, thrown, or flung, [&c.; see 1;] (K;) i. q. مَنْبُوذٌ. (L.) But see below. — — ↓ نَبِيذَةٌ The earth or dust that is thrown forth from a hole or the like that is dug; as also نَبِيثَةٌ: pl. نَبَائِذُ. (A, * L.) Yaakoob asserts, that the ذ is a substitute for ث. (L.) — — نَبِيذٌ (tropical:) A kind of beverage, made of dates, and of raisins; i. e., must; and of honey; i. e., mead; and of wheat, and of barley, &c.; i. e. wort: (L:) or made of dates, or of raisins, which one throws (يَنْبِذُ, i. e. يَطْرَحِ, whence its appellation,) into a vessel or skin of water, and leaves until it ferments (يَفُور, T, L, or يَغْلِى, Mgh) and becomes intoxicating, or not so long as to become intoxicating: before it has become so, it is a lawful beverage: (T, L:) whether intoxicating or not, it is thus called: (L:) or it is thus called because it is left (يُنْبَذُ, i. e., يُتْرَكُ) until it becomes strong; (Msb;) being expressed juice, or the like, that is left (نُبِذَ) [for a time to acquire strength]: (L, K:) it is said that this word is originally of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, but that it has become obsolete in this latter sense, and, applied to the beverage, is used as though it were a primitive substantive, as is shown by the form of its pl., (M, F,) which is أَنْبِذَةٌ; (S, L, MF;) for a word of the measure فعيل in the sense of the measure مفعول has not this form of pl.: (MF:) wine expressed from grapes is also called نَبِيذٌ, like as نبيذ is also called خَمْرٌ: [نَبِيذٌ is a coll. gen. n., and its n. un. is with ة: نَبِيذَةٌ signifies some نَبِيذ; lit., a portion thereof. (Msb, art. خمر.) See also مِزْرٌ. (L.) نَبِيذَةٌ: see نَبِيذٌ, and مَنْبُوذٌ. نَبَّاذٌ [One who throws things away often, or quickly]. See أَخَّاذٌ. — نَبَّاذٌ [One who makes, or sells, the beverage called نَبِيذ]. (S, K, art. سكر.) مِنْبَذَةٌ A pillow, or cushion; (Lh, S, A, L, K;) upon which one reclines, or sits: so called because it is thrown upon the ground to be sat upon: (L:) pl. مَنَابِذُ. (A.) Ex. تَرَبَّعُوا عَلَى المَنَابِذِ [They sat cross-legged upon the pillows, or cushions]. (A.) مَنْبُوذٌ A child cast out by its mother (T, S, L, Msb, K) in the road, (T, S, L, K,) on the occasion of her bringing it forth, and which a Muslim picks up and maintains; whether a bastard or lawfully begotten; (T, L;) a foundling: (L, K:) such may not be called a bastard because its kin may be established: (T, L:) also, (assumed tropical:) a bastard; (L, K;) because such is cast away in the road: (L:) fem. مَنْبُوذَةٌ (L) and ↓ نَبِيذَةٌ: (A, L:) pl. masc. مَنْبُوذُونَ and مَنَابِذُ; (L;) and pl: of مَنْبُوذَةٌ, نبيذة, نَبَائِذُ. (A.) — — and ↓ نَبِيذَةٌ (assumed tropical:) A ewe or other animal (L) that is not eaten, by reason of its leanness: (L, K:) so called because it is cast away. (L.) — — صَلَّى عَلَى قَبْرٍ مَنْبُوذٍ He (Mohammad) prayed upon the tomb of a foundling: or, accord. to another reading على قَبْرٍ مَنْبُوذٍ, meaning, upon a tomb apart, (L,) or distant, (K,) from other tombs; (L, K;) like an expression occurring in another trad., ↓ مَرَّ بِقَبْرٍ مُنْتَبِذٍ he passed by a tomb apart from other tombs. (L.) هوَ مُنْتَبِذُ الدَّارِ (tropical:) He is far from his house. (A.) — — مُنْتَبِذٌ and ↓ مُتَنَبِّذٌ [A man &c.,] aside, or apart, or separate, from others; (L;) [See also مَنْبُوذٌ: and see a verse of Lebeed, voce أَصْلٌ.] مُتَنَبِّذٌ: see مُنْتَبِذٌ. نبر 1 نَبَرَ, (T, S, A, K,) aor. نَبِرَ, (S, K,) inf. n. نَبْرٌ, (S,) He, (a man, S, A,) or it, (anything, T,) raised, or elevated, a thing: (T, S, A, K:) or نَبْرٌ signifies specially the raising of the voice: (MF, from the first part of the Keshsháf:) or the rising of the voice; so with the Arabs; and one says نَبَرَ الرَّجُلُ, inf. n. نَبْرَةٌ, meaning, the man spoke in a high tone: (IAmb:) and نَبَرَ, inf. n. نَبْرَةٌ, he (a man) uttered a sound: (A:) and [the inf. n.] نَبْرَةٌ, signifies the crying out, or shouting, from fright, or fear: (T, K:) and نَبْرَةُ المُغَنِّى, the singer's raising his voice from a low to a high pitch. (S, K.) — — نَبَرَ الحَرْفَ, (S, M, A, K,) aor. نَبِرَ, (M, K,) inf. n. نَبْرٌ, (S, M,) He pronounced the letter with hemz (هَمْز). (S, M, A, K.) قُرَيْشٌ لَا تَنْبِرُ [The tribe of Kureysh] do not pronounce with hemz. (S.) A man said to the Prophet, يَا نَبِىْءَ اللّٰهِ [O Prophet of God]; and he said لَا تَنْبِرْ بِاسْمِى, i. e. Pronounce not thou my name with hemz: (M:) for the tribe of Kureysh did not pronounce with hemz. (TA.) And when ElMahdee performed the pilgrimage, he preferred El-Kisáee to recite the prayers in El-Medeeneh, and the people of that city disapproved of his pronouncing with hemz, asking him wherefore he did so in reciting the Kur-án in the mosque of the Apostle of God. (TA.) 8 انتبر It (a heap of wheat) rose, by additions. (T.) — — It (the body, M, K, and a wound, T, A) swelled; became swollen. (T, M, A, K.) — — It (the mouth, TA,) became blistered, or vesicated. (K, TA.) And انتبرت يَدُهُ His arm, or hand, became blistered. (S, A.) — — He (the أَمِير, M, and the خَطِيب, K) ascended the مِنْبَر [or pulpit].

(M, K.) نِبْرٌ sing. of أَنْبَارٌ, (T, S,) which signifies Heaps, syn. أَكْدَاسٌ, (M, K,) or a collection, (M, S,) of طَعَام, (S, M, K, MS,) meaning of wheat, and of barley, [or other corn,] and of dates: (MS:) or [in the TA, and] granaries (أَهْرَآء) of طَعَام: (in the present day, a granary:] what is called هُرْىٌ being also called نِبْرٌ because the طعام, when poured in its place, rises: and the pl. pl. [i. e. pl. of انبار] is أَنَابِيرُ. (T.) — — أَنْبَارٌ also signifies A merchant's magazine, or chamber, (بَيْت,) in which he puts together, in order, or piles up, his goods. (M, K.) [In the K, it is added, that the sing. is نِبْرٌ: but this addition seems to be misplaced: for انبار in the last of the senses here explained, as well as when applied to a granary. and to a collection of طعام, appears to be a pl. without a sing.] نَبْرَةٌ Anything rising from a thing. (M, A, K.) — — A swelling in the body. (M, K.) — — I. q. هَمْزَةٌ [meaning the sound, or the character, so called]. (T, S, K.) مِنْبَرٌ The pulpit of the خَاطِب [in a mosque]: (M, TA:) so called because of its height: (S, M, A, K:) [pl. مَنَابِرُ.] مُنَبَّرٌ: see مَنْبُورٌ. المَسْأَلَةُ المِنْبَرِيَّةُ: see the first paragraph of art. عول. مَنْبُورٌ Pronounced with hemz (هَمْز). (T.) قَصَائِدُ مَنْبُورَةٌ, and ↓ مُنَبَّرَةٌ, i. q. مَهْمُوزَةٌ [i. e. Poems of which the verses end with hemz]. نبز 1 نَبَزَهُ, aor. نَبِزَ, inf. n. نَبْزٌ, He called him, or named him, by a by-name, surname, or nickname; he by-named him, surnamed him, or nicknamed him; syn. لَقَّبَهُ; (S, Msb, K;) mostly signifying he called him, or named him, by a nickname, a name of reproach, or an opprobrious appellation; (TA;) as also ↓ نبّزهُ: (K:) or the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects: you say, فُلَانٌ يُنَبِّزُ ↓ بِالصِّبْيَانِ Such a one by-names, surnames, or [rather] nicknames, the children; syn. يُلَقِّبُهُمْ. (S.) — — النَّبْزُ is also syn. with اللَّمْزُ; (K;) or is like the latter: (TA;) [i. e., نَبَزَهُ also signifies He upbraided, or reproached, him; or the like.] 2 نَبَّزَ see 1, in two places. 6 تنابزوا, (Msb, K, *) or تنابزوا بِالْأَلْقَابِ, (S,) They called one another by by-names, surnames, or [rather] nicknames: (S, Msb, * K:) or they upbraided, reproached, or reviled, one another; (K, TA;) calling one another by names of reproach. (TA.) So in the Kur, xlix. 11; where the doing so is forbidden. (TA.) نَبَزٌ, [or, accord. to the Msb, it seems to be نَبْزٌ, for it is there said to be an inf. n. used as a subst., but this form I have never met with elsewhere,] A by-name; or surname; or nickname; syn. لَقَبٌ; (S, Msb, K;) mostly, the latter; i. e., a name of reproach; an opprobrious appellation: (TA:) but Kh, [makes it, contr. to common usage, to signify a proper name; for he] says, that names are of two kinds; أَسْمَآءُ نَبَزٍ, such as زَيْدٌ and عَمْرُو; and أَسْمَآءُ عَامٍّ, such as فَرَسٌ and رَجُلٌ and the like: (TA:) pl. أَنْبَازٌ. (S.) نَبِزٌ Ignoble, or mean, (Sgh, K,) in his grounds of pretension to respect, or his rank or quality, and in his natural disposition. (K.) رَجُلٌ نُبَزَةٌ A man who is much accustomed to call others by by-names, surnames, or [rather] nicknames. (K.) نبش 1 نَبَشَ, aor. نَبُشَ, (S, Mgh, Msb,) inf. n. نَبْشٌ, (S, A, Mgh, Msb, K) He took, drew, or pulled, out, or forth, (Mgh, Msb, K,) a thing, (Msb, TA,) [as] a leguminous plant, (S,) or a thing buried, (Mgh,) or a thing after burial, (TA,) [as] a corpse; (S, TA;) whence نَبَّاشٌ, q. v.: (S, Mgh:) he made a thing that was concealed or covered to come out or forth, or to become apparent. (A, K.) — — [Hence,] هُوَ يَنْبُشُ لِعِيَالِهِ, (A, TA,) inf, n. as above, (K, TA,) (tropical:) He draws forth sustenance hence and thence for his family, or household: (A:) or (tropical:) he gains, or earns, or seeks sustenance, for them. (K, * TA.) — — And هُوَ يَنْبُشُ الأَسْرَارَ, (A, TA,) and الحَدِيثَ, inf. n. as above, (K, TA,) (tropical:) He draws forth, or elicits, secrets, and discourse, narration, or information: (K, * TA:) or نَبَشْتُ السِّرَّ signifies (assumed tropical:) I divulged the secret. (Msb.) — — And ↓ إِنْتَبَشَ العُرُوقَ (tropical:) He drew forth, or extracted, the veins. (A.) — — Also, He removed, a thing from over another thing which it covered or concealed; (A, Msb, * K;) and earth from a thing beneath it: (A, Msb: *) whence نَبَّاشٌ, q. v. (Msb, K.) — — And hence, نَبَشَ القَبْرَ [He uncovered, or he rifled, or ransacked, the grave]. (A, Mgh, Msb.) — Also, He dug with the hand; as also نَبَثَ. (AZ, in S, art. نبث.) 5 هُوَ يَتَنَبَّشُ عَنِ الأَسْرَارِ [app. (assumed tropical:) He endeavours to draw forth or elicit, or he searches out, secrets]. (TA.) 8 إِنْتَبَشَ see 1. نِبَاشَةٌ The trade, or occupation, of the نَبَّاش. (TA.) [نَبِيشَةٌ Earth extracted from a well or burrow or the like. Hence,] نَبِيشَةُ اليَرْبُوعِ [The earth extracted by the jerboa in making its burrow]. (T in art. دم.) نَبَّاشٌ One who rifles, or ransacks, graves; who takes forth the dead from them; or who uncovers graves. (Mgh, Msb.) See 1, in two places. أَنْبُوشٌ A thing that is taken, drawn, or pulled, out, or forth: (Lh:) the lower part of leguminous plants taken, drawn, or pulled, out, or forth: (S, K:) or trees pulled out by the trunk and roots: (K:) as also ↓ أُنْبُوشَةٌ: (TA:) or ↓ both signify what is torn out by the rain: (AHeyth:) pl. أَنَابِيشُ, (S, K,) the pl. of both the above words. (AHeyth.) — — Also, Full-grown unripe dates that are pierced with thorns in order that they may ripen. (TA.) — — And the pl. signifies Small arrows. (Sgh.) Some say that this pl. has no singular. (MF.) أُنْبُوشَةٌ: see أُنْبُوشٌ, in two places. نبض 1 نَبَضَ, aor. نَبِضَ, inf. n. نَبْضٌ and نَبَضَانٌ (S, A, K) and نَبِيضٌ, (so in a copy of the S,) It (a vein, or an artery,) pulsed, or beat, (TA,) [or throbbed;] was, or became, in a state of motion, or agitation. (S, A, K.) — — [Hence,] ما نَبَضَ لَهُ عِرْقُ عَصَبِيَّةٍ (tropical:) [No party-spirit, or zeal in the cause of his party, became roused, or excited, in him;] he did not aid his people, or party, against oppression; was not angry, or zealous, for them, and did not defend them. (A, TA.) — — And ↓ نَبَضَ نَابِضُهُ (tropical:) His anger became roused, or excited. (A, TA.) — — [Hence also,] نَبَضَتِ الأَمْعَآءُ, aor. as above, (in the L, written نَبُضَ, but this is doubtless a mistake,] (assumed tropical:) The bowels became in a state of commotion. (TA.) — — And نَبَضَ البَرْقُ (assumed tropical:) The lightning flashed lightly, or slightly, (K, TA,) like the نَبْض of a vein or an artery. (TA.) — See also 4. 2 نَبَّضَ see 4, in two places. 4 أَنْبَضَتِ الحُمَّى عِرْقَهُ The fever made his vein, or artery, to pulse, beat, (TA,) [throb,] or become in a state of motion or agitation. (A, TA. *) — — انبض القَوْسَ, (T, S, M, A, Mgh,) like أَنْضَبَهَا, (Lth, T, M,) but the former is the more approved; (Lth, 'Eyn;) and انبض عَنْهَا; (A, Mgh;) or انبض فِيهَا; (AHn, K;) and ↓ نبّض فيها, inf. n. تَنْبِيضٌ; (AHn, TA;) in the K, ↓ نَبَضَ فِيهَا, which is a mistake; (TA;) [He twanged the bow;] he made the bow to give a sound: (AHn, K:) or he put the string of the bow in motion, [or made it to vibrate,] (A, K,) or pulled it, (T, S, M, Mgh,) and then let it go, (S, Mgh,) in order that it might twang, (S, K,) or produce a sound: (T, M, Mgh:) and انبض بِالْوَتَرِ (S, A, Mgh) signifies the same: (S, Mgh:) or he took the string of the bow with the ends of his two fingers, and then let it go so that it might fall against the handle of the bow: (Jm:) and انبض الوَتَرَ he pulled the string of the bow without an arrow, and then let it go: (Yaakoob:) or he pulled the string of the bow, and then let it go so that he heard it give a sound. (Lh.) Hence the proverb, إِنْبَاضٌ بِغَيْرِ تَوْتِيرٍ, (S,) or مِنْ غَيْرِ تَوْتِيرٍ, (A,) [Twanging the bow without fastening, or binding, or bracing, the string; meaning (tropical:) threatening without the means of execution]: applied to him who pretends to that which he has not the means of performing. (A, TA.) [See also art. وتر.] And a poet says, ↓ لَأَرْمِيَنَّكَ رَمْيًا غَيْرَ تَنْبِيضٍ [I will assuredly shoot thee with a shooting, not a mere twanging]: meaning, my pulling [of the bow] shall not be a threatening, but execution. (TA.) — — You say

also, أَنْبَضَ النَّدَّافُ مِنْبَضَتَهُ [The separater and loosener of cotton by means of the bow and mallet made his mallet to cause the string of the bow to vibrate]. (A, TA.) نَبْضٌ [an inf. n. used as a subst., signifying The pulse]. — — Also, A pulsing vein, or artery: as in the saying جَسَّ الطَّبِيبُ نَبْضَهُ [The physician felt his pulsing vein, or artery: or his pulse]: but it is more chaste to say ↓ مَنْبِضَهُ q. v. (TA.) — — See also نَبَضٌ. — — [It is also used as an epithet. You say,] فُؤَادٌ نَبْضٌ, as also ↓ نَبَضٌ, and ↓ نَبِضٌ, (Sgh K,) and ↓ نَبِيضٌ, (A, TA,) (tropical:) A heart that is sharp in intellect, clever, acute, (A, Sgh, K,) and very brisk or lively or sprightly or prompt. (A, TA.) مَا بِهِ حَبَضٌ وَلَا نَبَضٌ, (IDrd, S, K,) and ↓ ولا نَبْضٌ حَبْضٌ, (Sgh,) There is not in him any motion: (S, Sgh, K:) or sound, or voice, nor pulsation: (AA, in S, art. حبض:) or strength: (IDrd:) with fet-h to the second letter, only used in a negative phrase: (L:) As says, I know not what is الحَبَضُ, (S in art. حبض,) or الحَبْضُ. (TA.) — — نَبِضٌ. نَبْضٌ see: فُؤَادٌ نَبَضٌ. نَبْضَةٌ. نَبْضٌ see [A single pulsation]. You say, رَأَيْتُ وَمْضَةَ بَرْقٍ كَنَبْضَةِ عِرْقٍ [I saw a slight flash of lightning, like a single pulsation of an artery]. (A, TA.) نَبِيضٌ: see نَبْضٌ. نَابِضٌ [part. n. of 1]. You say, مَا دَامَ فِىَّ عُرَيْقٌ نَابِضٌ لَمْ أَخْذُلْكَ [As long as there remains in me a little artery pulsing, I will not abstain, or hold back, from aiding thee]; i. e., (tropical:) as long as I remain alive. (A, TA.) — — [Hence,] (tropical:) Anger. (Lth, A, K.) See 1, where an ex. is given. — — (assumed tropical:) An archer: lit. one who has a twanging. (Mgh.) مَنْبِضُ القَلْبِ The place where one sees the heart pulsing, (TA,) or in motion; (A, K;) and where one perceives the gentle sound of its [pulsation, or] motion. (A, O.) You say, جَسَّ الطَّبِيبُ مَنْبِضَهُ [The physician felt his place of pulsation], and مَنَابِضَهُمْ [their places of pulsation]. (A, TA.) — — مَا يُعْرَفُ لَهُ مَنْبِضُ عَسَلَةٍ means (tropical:) He has no origin [known]; like مَضْرِبُ عَسَلَةٍ; (A, TA;) nor any people [to whom he belongs]. (TA.) وَجَعٌ مُنْبِضٌ [A pain causing pulsation, or throbbing]. (L, TA.) مِنْبَضٌ, (S, K,) or ↓ مِنْبَضَةٌ, (A,) The wooden mallet with which one separates and loosens cotton by striking with it the string of a bow; syn. مِنْدَفٌ, like مِحْبَضٌ; (S;) or مِنْدَفَةٌ: (A, K:) مَنَابِضُ is said by Kh to occur in poetry as [its pl.,] meaning مَنَادِفُ. (S.) مِنْبَضَةٌ: see what next precedes. نبط 1 نَبَطَ, aor. نَبُطَ and نَبِطَ, inf. n. نُبُوطٌ (S, K) and نَبْطٌ, (K,) It (water) welled, or issued forth. (S, K.) — See also 4. 2 نَبَّطَ see 4. 3 نَأْبَطَ see 10. 4 انبط He (a digger) reached the water: (AA, S:) or reached the first that appeared of the water of a well, (K, TA,) and produced it, or fetched it out, by his labour. (TA.) And انبط فِى عَضْرَآءَ He produced, or fetched out, by labour, water from good clay, or from clay containing no sand. (TA.) — [It is also trans.: you say,] انبط الرَّكِيَّةَ; and ↓ استنبطها; (M, K;) and ↓ نبّطها; (IAar, M, TA;) in the K ↓ تنبّطها; (TA;) and ↓ نَبَطَهَا, (M, K [in the CK with teshdeed to the ب]) aor. نَبِطَ, (TA,) inf. n. نَبْطٌ; (M;) He produced, or fetched out, by his labour [in digging], the water of the well; syn. أَمَاهَهَا; (M, K;) and of the first, (TA,) and last, (TA,) [or rather of all,] استخرج مَآءَهَا. (K, TA.) And انبط المَآءَ, inf. n. إِنْبَاطٌ; and ↓ استنبطهُ; He (a digger [of a well]) produced, or fetched out, by his labour, or work, the water. (Msb.) — — See also 10, in five places. — إِنْبَاطٌ also signifies The producing an effect, or making an impression; syn. تَأْثِيرٌ. (Ibn-'Abbád, Sgh, K.) 5 تَنَبَّطَ see 4: — — and 10. — تنبّط also signifies He affected to be like, or imitated, the نَبَط [or Nabathæans]: or he asserted himself to be related to them. (K, TA.) [Compare 10, in the last of the senses assigned to it below.] 8 إِنْتَبَطَ see 10. 10 استنبط: see 4, in two places: its primary signification is [that mentioned above,] from نَبَطٌ signifying the " water that comes forth from a well when it is first dug. " (Zj.) — — And hence, (Zj,) He drew out, or forth; extracted; educed; produced; elicited; fetched out by labour or art; got out; or extorted; syn. اِسْتَخْرَجَ; (Zj, S;) a thing: (Zj:) and (assumed tropical:) He made anything to appear after occultation; as also ↓ انبط; (B;) [i. e. he brought it to light:] and أُسْتُنْبِطَ (assumed tropical:) it (anything) was made apparent, after occultation; as also ↓ أُنْبِطَ: (K:) or the latter, [simply,] (assumed tropical:) it was made apparent. (L.) And [hence] (tropical:) He (a lawyer) elicited (استخرج) an occult, or esoteric, doctrine of law, by his intelligence, and his labour, or study: (K, TA:) or you say استنبطهُ, meaning (assumed tropical:) he elicited it (استخرجهُ), namely a judicial sentence, by labour, or study; as also ↓ انبطهُ, inf. n. إِنْبَاطٌ: (Msb:) or (assumed tropical:) he searched out the knowledge of it. (Jel. iv. 85.) And استنبط مِنْهُ عِلْمًا, and خَيْرًا, and مَالًا, (tropical:) He drew forth, elicited, or extorted, (استخرج,) from him knowledge, and good, or wealth, and property. (TA.) And ↓ نِبَاطٌ [app. an inf. n. of نَابَطَ] signifies the same as إِسْتِنْبَاط حَدِيثٍ (assumed tropical:) The drawing forth, or eliciting, (إِسْتَخْرَاج) of discourse. (TA.) And ↓ تنبّط الكَلَامَ, accord. to the K, or, accord. to Sgh, on the authority of Ibn-'Abbád, ↓ انتبطهُ, (TA,) (assumed tropical:) He drew forth, or elicited, (استخرج,) speech. (Ibn- 'Abbád, Sgh, K.) And ↓ انبط العِلْمَ (tropical:) He revealed knowledge, and spread it among men. (TA.) — — استنبط القَرَسَ (assumed tropical:) He sought to obtain offspring from the mare: occurring in a trad.: but accord. to one relation, it is إِسْتَبْطَنَهَا, meaning, "he sought what was in her belly. " (TA.) — He (a man) became a [naturalized] نَبَطِىّ [or Nabathæan]. (S, * TA.) It is said by Eiyoob Ibn-El-Kirreeyeh, أَهْلُ عُمَانَ عَرَبٌ اسْتَنْبَطُوا وَأَهْلُ البَحْرَيْنِ نَبِيطٌ اسْتَعْرَبُوا [The people of 'Omán are Arabs who became naturalized Nabathæans, and the people of ElBahreyn are Nabathæans who became naturalized Arabs]. (S, TA.) [See also 5.] نَبَطٌ What first appears of the water of a well (IDrd, K) when it is dug; (IDrd;) as also ↓ نُبْطَةٌ: (K:) or the water that comes forth from a well when it is first dug: (Zj:) or the water that issues forth from the bottom of a well when it is dug; (S, accord. to one copy;) or this is termed ↓ نَبِيطٌ: (S, accord. to another copy; and TA:) pl. [of pauc.] أَنْبَاطٌ and [of mult.] نُبُوطٌ. (TA.) — — [Hence the saying,] فُلَانٌ قَرِيبُ الثَّرَى بَعِيدُ النَّبَطِ (assumed tropical:) Such a one's promising is near, [but] his fulfilling is remote: i. e. he promises, but does not fulfil. (IAar.) And فلان لَا يُدْرَكُ نَبَطُهُ, (TA,) and لَا يُدْرَكُ لَهُ نَبَطٌ, (ISd, TA,) (tropical:) Such a one's depth is not known, (K, * TA,) and the extent of his knowledge: (TA:) or such a one's depth is not known; meaning that he is cunning, or possessing intelligence mixed with craft and forecast. (ISd, TA.) And فُلَانٌ لَا يُنَالُ نَبَطُهُ (assumed tropical:) Such a one is invincible, and inaccessible to his enemy. (TA.) — — نَبَطٌ also signifies A well of which the water has been produced, or fetched out, by labour [of the digger]. (S, TA.) — — And What oozes, or exudes, from a mountain, as though it were sweat, coming forth from the sides of the rock. (TA.) — النَّبَطُ, (S, Mgh, Msb, K,) and ↓ النَّبِيطُ, (S, Msb, K,) and الأَنْبَاطُ, (K,) the last is a pl. (AAF, S, Msb) of the first, (AAF,) and the second is [a quasi-pl. n.] like كَلِيبٌ, (AAF, L,) [The Nabathæans;] a people who alight and abide in the بَطَائِح [see أَبْطَحُ] between the two 'Iráks: (S, K:) or a people (T, M, Mgh, Msb) who alight and abide, (T, TA,) or who used to alight and abide, (Msb,) in the سَوَاد (T, M, Mgh, Msb) of El- 'Irák:) (M, Mgh, Msb:) afterwards applied to mixed people; or people of the lowest or basest or meanest sort; or the refuse of men; and the vulgar sort thereof: (Msb:) the people to whom these appellations properly apply were called نَبَط because of their fetching out by labour (لِاسْتِنْبَاطِهِمْ) what comes forth from the lands: (TA:) [for they were distinguished for agriculture; and hence their proper appellations are used as equivalent to " clowns," or " boors: " but a derivation commonly obtaining with us is that from Nebaioth the son of Ishmael:] the n. un. is ↓ نَبَاطِىٌّ, (Yaakoob, IAar, S, Mgh, Msb, K,) and ↓ نُبَاطِىٌّ, (IAar, S, Msb, K,) like يَمَانِىٌّ, (S,) and ↓ نِبَاطِىٌّ, (K,) and ↓ نَبَاطٍ, (S, K,) like يَمَانٍ, (S,) and ↓ نَبَطِىٌّ, (S, K,) like يَمَنِىٌّ, (S,) but this is disallowed by IAar, (Mgh, TA,) and, accord. to

Lth, ↓ نَبَطَانِىٌّ, but this [also] is disallowed by IAar. (Msb.) نُبْطَةٌ: see نَبَطٌ. نَبَطِىٌّ: see نَبَطٌ. نَبَطَانِىٌّ: see نَبَطٌ. نَبَاطٌ: see نَبَطٌ. نَبِيطٌ: and النَّبِيطُ: see نَبَطٌ. نَبَاطِىٌّ and نُبَاطِىٌّ and نِبَاطِىٌّ: see نَبَطٌ. نبع &c. See Supplement نبهرج نَبَهْرَجٌ i. q. بَهْرَجٌ, q. v. (TA). [The place in which it is mentioned in the K shows that F regards the ن as a radical letter; and though it is said in the TA that its being so is doubtful, he is right accord. to those who hold that every letter of an arabicized word is to be regarded as a radical if it, or a letter for which it is substituted, is found in the original.] نبو See Supplement نت 1 نَتَّ, [aor. نَتِ3ـَـ,] inf. n. نَتِيتٌ, i. q. كَتَّ, inf. n. كَتِيتٌ; (K;) and نَفَتَ, inf. n. نَفِيتٌ: (L, K:) [It (a cooking-pot) boiled: &c.] — — نَتَّ مَنْخِرُهُ غَضَبًا His nostril became inflated, or swollen, by reason of anger. (K.) 2 نتّت He explained news, tidings, or a report. (K.) 5 تَنَتَّـ3ـَـ See R. Q. 1. R. Q.1 نَتْنَتَ (in a MS. copy of the K ↓ تَنَتَّتَ, [and so in the CK,] but the former is the more correct, TA) He (a man, L) became dirty (تقذّر) after having been clean. (IAar, L, K.) نُتَّةٌ A small hollow, or cavity, in [stones of the kind called] صَفْوَانٌ, (K,) in which the rain-water collects. (TA.) نتأ 1 نَتَأَ, aor. نَتَاَ, inf. n. نَتْءٌ and نُتُوْءٌ, (S, K,) It swelled; swelled up; rose; grew up. (K.) Said of a plant, &c. (S.) — — نَتَأَ, (S, K,) inf. n. نُتُوْءٌ, (TA,) It protruded, or projected, from its place, without becoming separated. (S, K.) — — نَتَأَ It (an ulcer, or a wound,) swelled. (S, K.) — — It (a girl's breast) swelled forth, or became prominent, or protuberant. (TA.) — — نَتَأَتْ She (a girl) grew up, (S,) and became marriageable. (S, K.) — — نَتَأَ عَلَيْهِمْ, inf. n. نَتْءٌ, He rose, or exalted himself, above them. (TA.) — — [You say,] تَحْقِرُهُ وَيَنْتَأُ Thou despisest him, and he riseth, or exalteth himself: (S:) or — — he emulateth thee: or — — he becometh great. A proverb, said of him who does not manifest his character or design by outward appearance, but keeps it secret: or of him who advances and exalts himself by his cunning, while thou thinkest him senseless, or negligent. Accord. to some, it is تحقره ويَنْتُو, without ء: see art. نتو. (TA.) — نَتَأَ He went up from the country or land to another. (TA.) — نَتَأَ عَلَيْهِمْ He came upon them; syn. إِطَّلَعَ. (S, K.) 8 انتتأ He rose, or exalted himself. (K.) — — انتتأ لَهُ He encountered him; met him; opposed himself to him. (K, TA: the verb is explained in the K by إِنْبَرَى.) نتب 1 نَتَبَ, aor. نَتُبَ, inf. n. نُتُوبٌ, It swelled forth; became prominent, or protuberant. (S, K.) Said of a girl's breast. (S.) نتج 1 نَتَجَ, (S, K, &c.,) aor. نَتُجَ, (as in the L, [but I believe this to be a mistake,]) or نَتِجَ, (accord. to the Msb, MS, MF,) inf. n. نَتْجٌ; (S;) and ↓ انتج; (A;) He assisted a she-camel, (S, K, &c.,) [and a mare, see نُتِجَتْ,] and a ewe or she-goat (Msb) [or other quadruped], in bringing forth; delivered her of her young one; acting to her as a midwife does to a woman. (T, Msb, &c.) The original form of expression is نَتَجَهَا وَلَدًا He assisted her in bringing forth a young one; delivered her of a young one. (Msb.) El-Kumeyt has used the form ↓ اِنْتَتَجَ in the sense of نَتَجَ: but it is not commonly current in Arabic. (TA.) AHn mentions the saying إِذَا نَآءَتِ الجَبْهَةُ نَتَّجَ وَوَلَّدُوا ↓ النَّاسُ وَاجْتُنِىَ أَوَّلُ الكَمْأَةِ [When El-Jebhah (the tenth of the Mansions of the Moon) sets antiheliacally, (for the setting, not the rising, is here meant, and this it did, about the commencement of the era of the Flight, in central Arabia, on the 11th of February,) the people assist their beasts, much, or frequently, in bringing forth, and deliver them, and the first of the truffles are gathered]. Thus he relates the saying, with teshdeed to the ت of نتج, to denote frequency of the act. (L.) — — نُتِجَتْ, pass. in form, [but neut. in signification,] inf. n. نِتَاجٌ (S, K, &c.) and نَتْجٌ; (TA;) and ↓ أُنْتِجَتْ, (K,) also pass. in form; and some say نَتَجَتْ, but this is rare, and not heard by IAar; (TA;) and some, also, say ↓ أَنْتَجَتْ, (Lth, Kr,) but Az holds this to be a mistake; (TA;) She (a camel, IAar, S, K, &c., and a mare, IAar, and a sheep or goat or other quadruped, Msb) brought forth: (T, Msb, TA:) or one does not say نُتِجَتِ الشَّاةُ unless a man assist at the bringing forth. (Lth.) Thus one suppresses the objective complement of the verb. And one also says نُتِجَتِ النَّاقَةُ وَلَدًا The she-camel brought forth a young one: and in like manner one says of a ewe or a she-goat: and sometimes, with the same meaning, نَتَجَتِ الناقة ولدا, in the act. form. (Msb.) One also says الإِبِلُ ↓ تَنَاتَجَتِ The camels brought forth. (A.) [You say,] نَتَجَ القَوْمُ, (Lth,) and ↓ أَنْتَجَ, (L,) The people's camels or sheep or goats brought forth: (Lth, L:) or ↓ أَنْتَجُوا they had pregnant camels bringing forth. (K.) One may also say نُتِجَ الوَلَدُ, meaning The young one of a she-camel &c., [see نُتِجَتْ, above,] was brought forth, or born. (Msb.) See 4. — — [Hence,] الرِّيحُ تُنْتِجُ السَّحَابَ (tropical:) [The wind assists the clouds in the discharging of their rain; i. e., draws forth the rain from the clouds. (A, L.) — — [نُتِجَ It was produced, it resulted, or was a natural consequence.] 2 نَتَّجَ see 1. 4 أَنْتَجَتْ She (a camel, S, and a mare, S, K, or other solid-hoofed animal, Msb,) became pregnant: (T:) and so ↓ نَتَجَتْ, said of a she-camel, (Msb,) or other beast; but this is rare: (EsSarakustee, Msb:) or attained to the time of bringing forth: (S, K:) or became evidently pregnant: (Yaakoob, S, Msb:) accord. to IAar, أُنْتِجَتْ, in the pass. form, signifies she (a mare, and a camel,) became near to the time of bringing forth; and he had not heard أَنْتَجَتْ, in the act. form. (TA.) — — See 1 and 8. — — أَنْتَجَ or أُنْتِجَ (?) (tropical:) It produced a thing as its fruit, or result. Ex. العَجْزُ وَالتَّوَانِى تَزَاوَجَا فَأَنْتَجَا الفَقْرَ Impotence and remissness combined together, and produced, as their result, poverty. (A, L.) And هٰذِهِ المُقَدِّمَةُ لَا تُنْتِجُ نَتِيجَةً صَادِقَةً This preamble will not produce a praiseworthy result. (A.) 5 تنتّجت She (a camel) breathed hard (تزحّرت) that her young one might come forth. (K.) 6 تَنَاتَجَ see 1. 8 اِنْتَتَجَتْ (L, K, TA: in the CK أَنْتَجَتْ) She (a camel) went away at random, and brought forth in a place unknown: (K:) or she brought forth by herself, unassisted by any one; (Yaakoob, L;) as also ↓ أَنْتَجَتْ. (L.) نِتَاجٌ: see نُتِجَتْ. — — [Also, an inf. n. in the sense of a pass. part. n., like حَمْلٌ in the sense of مَحْمُولٌ, &c., What is brought forth by a camel &c.; and what are brought forth by camels &c., collectively; a brood thereof; its, or their, increase, or offspring; as is plainly shown in the lexicons &c., in many passages: for ex., see شَرْخٌ, and دِفْءٌ: also applied, in the TA art. بطن, to the young in the belly of a mare]. نَتُوجٌ, (AZ, S, K,) a rare form of epithet from a verb of the measure أَفْعَلَ, (Kr,) and ↓ مُنْتِجٌ, (AZ, TA,) or the latter is not allowable, (S, K,) and ↓ نَتِيجٌ, (Kr,) A she-camel, (S, Kr,) or a mare, (S, K,) or other solid-hoofed animal, (Msb,) pregnant: (Lth:) or that has attained to the time of bringing forth: (S, K:) or evidently pregnant: (Yaakoob, S, Msb:) or near to the time of bringing forth, and big-bellied. (AZ.) — — [See also مَنْتُوجَةٌ.] نَتِيجٌ: see نَتُوجٌ. نَتِيجَةٌ A young one of a she-camel &c. [see نَتَجَ and نُتِجَتْ] brought forth. (Msb.) — — نتِيجَةٌ (assumed tropical:) Any produce, fruit, result, or natural consequence, of a thing: (KL:) [the sum of a speech or saying: a necessary inference: the conclusion of an argument or of a syllogism: pl. نَتَائِجُ.] You say, هٰذِهِ نَتِيجَةٌ من نَتَائِج كَرَمِكَ (tropical:) [This is one of the fruits, or results, of thy generosity]. (A.) [For another ex. see 4.] — — هُمَا نَتِيجَةٌ They are both of one age: said of two sheep. (Yoo, S.) غَنَمُ فُلَانٍ نَتَائِجُ The sheep, or goats, of such a one are of one age. (S, K.) هٰذَا الوَلَدُ نَتِيجُ وَلَدِى (tropical:) This child is one born in the same month, or year, as my child. (A.) نَاتِجٌ A man assisting a she-camel &c. [see نَتَجَ] in bringing forth; delivering her; or one who assists her in bringing forth; who delivers her. (Msb, TA.) مَنْتِجٌ The time at which a she-camel, (S,) or a mare, (K,) brings forth. (S, K.) Ex. أَتَتِ النَّاقَةُ

عَلَى مَنْتِجِهَا The she-camel arrived at the time of her bringing forth. (S.) مُنْتِجٌ: see نَتوجٌ. — — قَعَدَ مُنْتِجًا (tropical:) He sat accomplishing a want of nature. (A.) مِنْتَجَةٌ The anus; syn. إِسْتٌ; as also مِنْتَجَةٌ. (K.) مَنْتُوجَةٌ A she-camel &c., [see نَتَجَ] assisted in bringing forth; delivered. (Msb, TA.) — — Also, A she-camel [&c., see نُتِجَتْ,] bringing forth; (T;) and so, accord. to Kr, ↓ نَتُوجٌ, which, he says, is the only epithet of this measure from a verb of the measure فُعِلَ, except بَتُولٌ: (TA:) pl. مَنَاتِيجُ: ex. نُوقٌ مناتيجُ she-camels bringing forth. (A.) نتح 1 نَتَحَ, aor. نَتِحَ, inf. n. نَتْحٌ, He, or it, sweated. (L.) — — نَتَحَ, aor. نَتِحَ, inf. n. نَتْحٌ and نُتُوحٌ, It (a leathern vessel, or skin,) sweated, or exuded moisture, (S, L,) as when a skin sweats with the butter that is in it. (L.) — — نَتَحَ, aor. ??, inf. n. نَتْحٌ and نُتُوحٌ, It (sweat) exuded (S, L, K) from the skin, (L, K,) or from the roots of the hair; (T, L;) and grease, from a skin; and moisture, from the soil. (L, K.) — — [And said of moisture, It percolated: see an ex. voce عَرِقَ.] — — فُلَانٌ يَنْتِحُ نَتِيحَ الحَمِيتِ (tropical:) [Such a one sweats like a butter-skin]: said of one who is fat. (A.) — — تَنَحَتْ ذِفْرَى البَعِيرِ عَرَقًا The camel's protuberance behind his ear dripped with sweat, by reason of his journeying during a vehemently hot summer-day. (L.) — — نَتَحَتِ الدُمُوعُ, inf. n. نَتْحٌ, (assumed tropical:) The tears flowed. (MF.) — — نَتَحَهُ It (heat, L, K, and some other thing, L,) made him to sweat. (L, K.) [Its aor. seems to be يَنْتَحُ; and MF thinks that, in an instance which follows, it may be written with ا after the ت by poetic licence.] F observes, that J has fallen into three errors with respect to إِنْتَاحَ; [saying that الإِنْتِيَاحُ (in the place of which is put, in some copies of the S, الإِنْتِتَاحُ, as is mentioned in the TA,) is like النَّتْحُ, and citing these words of Dhu-r-Rummeh, describing a camel making his voice to reciprocate in the شِقْشِقَة, رَقْشَاءُ تَنْتَاحُ اللُّغَامَ المُزْبِدَا first, because the root of the present art. is sound, so that الانتياح has no place in it; secondly, because this word has no meaning (in this art. TA); and thirdly, because the [correct] reading is تَمْتَاحُ, meaning " casts forth " the froth of the mouth. Neither IB nor IM has animadverted on J in this case. MF, however, observes, that one relation of a verse &c., does not impugn the correctness of another relation that differs from it; and that perhaps the ن of تنتاح is a substitute for م; such substitution being frequent; [as in the case of إِنْتَتَحَ;] or that the ا is what is termed أَلِفُ إِشْبَاعٍ, and added for the sake of the metre. (TA.) 8 إِنْتَتَحَ: see اِمْتَتَحَ, in art. متح. نَتْحٌ Sweat. (K.) — — See what follows. نُتُوحٌ The gums of trees: (S, K:) one should not say نُتُوعٌ, (S,) as is commonly said: (TA:) it is doubtful whether its sing. be نَتْحٌ, or of some other form. (MF.) نِحْيٌ نَتَّاحٌ A butter-skin that sweats much. (A.) مِنْتَحَةٌ The podex.: or the anus: syn. إِسْتٌ. (L, K.) يَنْتُوحٌ A certain bird, (L, K,) bald-headed, found in sandy tracts. (L.) مَنَاتِحُ العَرَقِ The pores through which the sweat exudes. (S.) نتخ 1 نَتَخَ, (S, L, K,) aor. نَتِخَ, (K, JK,) or نَتَخَ, (L, JK,) inf. n. نَتْخٌ, (S, L,) He pulled a thing out, or up, or off; removed it from its place; displaced it. (S, L, K.) He extracted, or pulled out, a tooth: (S, L:) and, a thorn from his foot (S, L) with an instrument called مِنْتَاخٌ, or مِنْتَاخَانِ: (L:) or he extracted in a general sense. (L.) It (a hawk, or falcon, L, K, and a vulture, L,) pulled off, or tore off, or snatched away, flesh (S, L, K) with its bill: (S, L:) and a raven, or crow, in like manner, a sore upon the back of a camel. (L.) — — نُتِخَ مِنْ أَصْحَابِهِ (tropical:) He was removed, or taken away, from his companions. (A.) نَتَخَتْهُ المَنِيَّةُ مِنْ بَيْنَ قَوْمِهِ (tropical:) Death removed him from among his people. (A.) — — See also نَخَتَ. مِنْتَاخٌ An instrument with which thorns are extracted from the foot; syn. مِنْقَاشٌ: (S, L, K:) مِنْتَاخَانِ the same, having two extremities. (Az, L.) See مِنْتَاشٌ. نتر 1 نَتَرَ, aor. نَتُرَ, (S, M, A, Msb,) inf. n. نَتْرٌ, (S, M, Msb, K,) He pulled a thing, (S, M, Msb, K, *) [as, for instance,] a garment, or piece of cloth, (A,) and his ذَكَر, which a man is required to do three times after بَوْل, (S, TA,) hard, or with vehemence. (S, M, A, Msb, K.) — — He drew a bow vehemently: (K, * TA:) he drew the bow-string strongly; (TA;) or so that the bow nearly broke. (A.) — — He rent a garment, or piece of cloth, with his fingers or with his teeth. (M, K.) And [in like manner,] نَتَرَتِ القِسِيُّ أَوْتَارَهَا The bows broke their strings. (IKtt.) — — He snatched a thing unawares. (K, * TK.) — — He acted ungently, roughly, harshly, or violently, (K, * TA,) in an affair. (TA.) — — نَتَرَ فِى مَشْيِهِ, (T, M,) inf. n. as above, (T,) He (a man) was as though he were pulling, in his walking: (T:) he leaned in his walking; as also ↓ انتتر. (M.) 8 انتتر It became pulled (M, K) hard, or with vehemence. (M.) — — See also 1, last signification. 10 استنتر مِنْ بَوْلِهِ He pulled his ذَكَر so as to express the remains of his بَوْل, in purifying himself in the manner termed إِسْتِنْجَاء; (M, * A, K, *) being earnestly desirous and careful to perform this act [fully]. (A, K.) طَعْنٌ نَتْرٌ A thrusting, or piercing, in which extraordinary force or energy is exerted, (M, K,) as though pulling vehemently that by which the weapon passes in the person thrust, or pierced: app. an inf. n. used as an epithet: (M:) or a thrusting, or piercing, that is like a snatching unawares. (ISk, T, S.) The saying of 'Alee, recorded in a trad., إِطْعَنُوا النَّتْرَ has been explained as meaning Thrust ye, or pierce ye, with extraordinary force or energy: and as though snatching unawares. (TA.) [See art. سَعْرٌ.] Accord. to IAar, (T,) طَعْنَةٌ نَتْرَةٌ signifies A thrust that passes through. (T, K.) نَتْرَةٌ A hard, or vehement, pull: (Msb:) pl. نَتَرَاتٌ. (S, Msb.) — — See نَتْرٌ. قَوْسٌ نَاتِرَةٌ A bow that breaks its string, by reason of its hardness: (S, K:) pl. نَوَاتِرُ: (S:) or قِسِيٌّ نَوَاتِرُ signifies bows having the strings broken. (M.) [مُنَاتَرَةٌ, in the K, I suspect to be a mistake for مُنَابَرَةٌ] نتش 1 نَتَشَ, (S, A, K,) aor. نَتِشَ, inf. n. نَتْشٌ, (A, K,) He extracted; or drew, or pulled, out, or forth; (S, A, K;) a thing, (S,) or a thorn, (A, K,) and the like, (K,) and hair, (TA,) with the مِنْتَاش: (S, A, K, TA:) he plucked out hair or the like. (IDrd, K.) — — He plucked, or pulled, flesh, and the like, by pinching it with his fingers, (Lth, K,) and by taking hold upon it with his teeth. (Lth, TA.) — — نَتَشَ الجَرَادُ الأَرْضَ, aor. and inf. n. as above, The locusts ate the herbage of the earth. (TA.) — — مَا نَتَشْتُ مِنْ فُلَانٍ شَيْئًا I did not obtain, (S,) or take, (A,) from such a one anything. (S, A.) — — هُوَيَنْتِشُ لِعِيَالِهِ, (Lh, TA,) inf. n. as above, (K,) (tropical:) He gains, or earns, or seeks sustenance, for his family, or house-hold. (Lh, K, * TA.) — — هُوَ يَنْتِشُ مِنْ كُلِّ عِلْمٍ (assumed tropical:) He takes [or acquires] of every science. (A, * TA.) مَا أَخَذَ إِلَّا نَتْشًا He took not save a little. (TA.) مِنْتَاشٌ [A kind of tweezers;] an instrument with which one extracts, or draws or pulls out or forth, (S, A, K,) a thing (S,) or a thorn, (A, K,) and the like, (K,) and hair; (TA;) i. q. مِنْقَاشٌ. (S, K.) نتض, &c See Supplement نث 1 نَثَّ, [aor. نَثِ3 َ,] inf. n. نثٌّ, It (a bone) distilled, or let flow, the oily matter that was in it: (TA:) [as also مَثَّ]. — — نَثَّ, aor. نَثِ3ِ, inf. n. نَثِيثٌ (S, K,) and نَثٌّ; (S;) and ↓ نَثْنَثَ; (K;) It (a skin) exuded (S, K) the clarified butter that was in it: like مَثَّ. (TA.) — — وَأَنْتَ تَنِثُّ نَثِيثَ الحَمِيتِ (accord. to one reading, نَثَّ الحميت, TA) And thou sweatest like the butter-skin. (S, from a trad.) — — نَثَّ, aor. نَثِ3ِ, inf. n. نَثِيثٌ, He sweated by reason of fatness, and appeared as though he were anointed: as also مَثَّ: (TA:) or he sweated by reason of his bigness, and his abundance of flesh. (A'Obeyd.) — — نَثَّ, (so in the TA,) [aor. نَثُ3ُ,] or ↓ نَثْنَثَ, (so in the K,) He wiped his hand (K) with a napkin: as also مَثَّ. (TA.) — — نَثَّ, [aor. نَثُ3ُ,] He anointed a wound: as also مَثَّ. (TA.) — — نَثَّ, aor. نَثُ3ُ, (S, M, L, K,) and نَثِ3ِ, (M, L, K,) the latter [which deviates from a constant rule] thought by MF to be a mistake, he not knowing any authority for it except the K, and disallowed by the T, (TA,) inf. n. نَثٌّ; (S;) and ↓ نثّث, inf. n. تَنْثِيثٌ; (TA;) He divulged, (S, K,) or spread, dispersed, disseminated, (TA,) news, tidings, or information, (K,) or what was talked of: (S, TA:) like بَثَّ: or he spread what should rather be concealed than spread. (TA.) [See also نَثَا.] 2 نَثَّ3َ see 1. R. Q. 1 نَثْنَثَ He sweated much. (K.) — — See 1. نَثٌّ A wall (حَائِط) that is moist,

or damp, (K,) and flaccid. (TA.) كَلَامٌ غَثٌّ نَثٌّ [Very bad, or corrupt speech]: نثٌ is here an imitative sequent to غثٌ. (K.) نَثَاثٌ Ointment with which a wound is anointed. (K.) نَثِيثَةٌ The moisture exuded by a skin, such as is called زِقٌّ or سِقَاءٌ. (K.) نَثَّاثٌ and ↓ مَنَثٌّ [A man who is in the habit of divulging, or spreading, dispersing, or disseminating, news, tidings, or information, or what is talked of, or what should rather be concealed]. (Th.) نَاثٌّ One who traduces the Muslims behind their backs, but saying of them what is true, and mentioning their vices, or faults: pl. نُثَّاثٌ: (AA:) [the pl. only is mentioned in the K, and explained as signifying persons who traduce others behind their backs, but saying of them what is true]. مَنَثٌّ: see نَثَّاثٌ. مِنَثَّةٌ A small portion of wool with which one anoints (K) a wound. (TA.) نثت نَثِتَ, aor. نَثَتَ, [inf. n. نَثَتٌ,] It (flesh-meat) became changed, or altered, and stank: formed by transposition from تَنِثَ: (K:) and so a wound. (TA.) لِثَةٌ نَثِتَةٌ A gum that is flabby and bleeding: and in like manner شَفَةٌ, a lip: (TA:) [as also تَثِنَةٌ]. نثر 1 نَثَرَ, aor. نَثُرَ, (S, M, A, Msb, K,) and نَثِرَ, (M, Msb, K,) inf. n. نَثْرٌ (S, M, A, Msb, K) and نِثَارٌ, (M, K,) or the latter is a simple subst., (S, A, Msb,) He scattered a thing, sprinkled it, strewed it, dispersed it, or threw it dispersedly, (Lth, T, M, A, Msb, K, TA,) with his hand; (Lth, T;) as, for instance, grain, (Lth, T,) and fruit and the like, (Msb,) walnuts and almonds and sugar, (Lth, T,) and pearls, &c.; (A;) as also ↓ نَثَّر, (M, K,) inf. n. تَنْثِيرٌ; (TA;) [or the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action; or its application to many objects: see مَنْثُورٌ.] — — نَثَرَتِ النَّخْلَةُ (tropical:) The palm-tree [scattered or] shook off its unripe dates. (A.) — — وَجَأَهُ فَنَثَرَ أَمْعَاءَهُ (tropical:) He smote him with a knife and scattered his intestines]. (M, A.) — — لَأَنْثُرَنَّكَ نَثْرَ الكَرِشِ (tropical:) [I will assuredly scatter thine intestines like as one scatters the contents of the stomach of a ruminant beast]: said in threatening. (A.) — — نَثَرَ وَلَدًا (tropical:) He (a man, M) had many children born to him. (M, K, TA.) And نَثَرَتِ المَرْأَةُ بَطْنَهَا, (T, A, Mgh TA,) and ذَا بَطْنِهَا, (T, Mgh, TA,) and كَرِشَهَا, (A, in art. كرش,) (tropical:) The woman brought forth many children; (T, A, in art. كرش;) scattered children; لِلزَّوْجِ to the husband. (Mgh.) — — نَثَرَ الكَلَامَ (tropical:) He spoke, or talked, much. (M, K, TA.) — — نَثَرَ قِرَاءَتَهُ (tropical:) He hastened, or was quick, in his reading, or reciting. (A.) — — نَثَرَ, aor. نَثِرَ, inf. n. نَثِيرٌ, (tropical:) He (a beast of carriage, M, K, and a camel, M, and an ass, T) sneezed [app. so as to scatter the moisture in his nostrils]: (T, M, K, TA:) or did with his nose what is like sneezing: (T:) he (an ass, and a sheep or goat) sneezed, and expelled what annoyed or hurt him, from his nose: (A:) or نَثَرَتْ she (a ewe or goat) ejected from her nose what annoyed or hurt her. (S.) And نَثَرَ, (Fr, T, IAth, Mgh, Msb,) aor. نَثِرَ, (T, IAth,) inf. n. نَثْرٌ (T, Mgh) [and app. نَثِيرٌ, as above], (tropical:) He [a man] blew his nose; ejected the mucus from his nose; syn. امْتَخَطَ; (IAth;) as also ↓ استنثر: (S, K, art. مخط:) and he ejected what was in his nose, of mucus, and of that which annoyed or hurt him, in performing the ablution termed وُضُوْء; (Sgh, TA;) as also ↓ أَنْثَرَ, accord. to some: (TA:) or ↓ أَنْثَرَ signifies he ejected what was in his nose; or he emitted his breath from his nose; or he introduced the water into his nose; as also ↓ انتثر and ↓ استنثر: (K:) but this last explanation is outweighed in authority; the form ↓ انثر is disallowed by the leading lexicologists; and the author of the K, in respect of this form, follows Sgh, without due consideration: (TA:) [accord. to the more approved opinion,] نَثَرَ signifies he scattered what was in his nose by the breath; as also ↓ انتثر and ↓ استنثر: (S:) or, as some of the learned say, he snuffed up water, and then ejected what was in it, of anything annoying or hurting, or of mucus; as also ↓ استنثر: (IAar, T, Mgh:) or ↓ استنثر (T, M, IAth, K) and ↓ انتثر, (K,) he snuffed up water, and then ejected it (T, M, IAth, K) by the breath of the nose: (T, M, K:) accord. to some, نَثَرَ and ↓ استنثر signify he (a person performing وُضُوْء) snuffed up water: but others say that the latter signifies he ejected what was in his nose, of mucus &c.; agreeably with a trad. to be cited below: (Msb:) IAar says, that ↓ استنثر signifies he snuffed up water, and put in motion the نَثْرَة, or end of the nose, in purification: (T [in the Mgh, this explanation is ascribed to Fr:]) and Fr, that نَثَرَ and ↓ انتثر and ↓ استنثر signify he put in motion the نَثْرَة, in purification. (T.) It is said of Mohammad, كَانَ يَسْتَنْشِقُ ثَلَاثًا فِى كُلِّ مَرَّةٍ يَسْتَنْثِرُ [He used to snuff up water three times, every time ejecting it; &c.] and this indicates that ↓ استنثر differs from استنشق. (T, Mgh, Msb.) And it is said in a trad., إِذَا اسْتَنْشَقْتَ فَانْثُرْ, (S, Msb,) and فَانْثِرْ, with the conjunctive ا, and with damm and kesr to the ث, (Msb,) When thou snuffest up water, scatter what is in thy nose by the breath; (S;) or eject what is in thy nose, of mucus, &c.: (Msb:) or, as A'Obeyd relates it, ↓ فَأَنْثِرْ; inf. n. إِنْثَارٌ: (Msb:) or, as he relates it إِذَا تَوَضَّاتَ فَأَنْثِرْ, with the disjunctive ا; and he does not explain it; but the lexicologists do not allow ↓ أَنْثَرَ, from الإِنْثَارُ; one only says, نَثَرَ and ↓ انتثر and ↓ استنثر. (T.) No instance of ↓ استنثر used transitively has been heard, except in a trad. of El-Hasan Ibn-'Alee, ↓ اِسْتَنْثَرَ أَنْفَهُ [He ejected the contents of his nose; or he blew his nose]; as though the root [نَثَرَ] were regarded in it, or as though it were made to import the meaning of نَقَّى. (Mgh.) 2 نَثَّرَ see 1, first signification. 3 نَاثَرَ [نَاثِرهُ] He contended with him in scattering, strewing, or dispersing, a thing or things. And hence,] — — رَأَيْتُهُ يُنَاثِرُهُ الدُّرَّ [lit., I saw him contending with him in scattering pearls: meaning,] (tropical:) I saw him holding a disputation, or colloquy, with him, in beautiful, or elegant, language. (A.) 4 انثر as syn. with نَثَرَ and استنثر and انتثر: see 1, latter half, — انثرهُ (tropical:) He made his nose to bleed; syn. أَرْعَفَهُ. (S, A, K.) You say, طَعَنَهُ فَأَنْثَرَهُ (tropical:) [He pierced him and made his nose to bleed]: (S:) and ضَرَبَهُ فَأَنْثَرَهُ [He smote him and made his nose to bleed]. (A.) — — (tropical:) He threw him down upon his نَثْرَة, (M, A, TA,) i. e., (TA,) [upon the end of his nose: or] upon his خَيْشُوم. (K, TA.) You say, طَعَنَهُ فَأَنْثَرَهُ عَنْ فَرَسِهِ (tropical:) [He pierced him and threw him down upon the end of his nose from his horse]. (M, A. *) 5 تَنَثَّرَ see 8. 6 تَنَاثَرَ see 8. 8 انتثر (S, M, A, Msb, K) and ↓ تناثر (S, M, A, K) and ↓ تنثّر (M, K) It became scattered, strewn, dispersed, or thrown dispersedly: (S, * M, A, Msb, K:) [or the second more properly signifies it became scattered, &c., by degrees, gradually, or part after part; resembling تَسَاقَطَ &c.: and the third, being quasi-pass. of 2, denotes muchness, or frequency, or repetition, of the action; or its application to many things.] You say, انتثرت الكَوَاكِبُ (assumed tropical:) The stars became dispersed: or became scattered like grain. (TA.) And انتثروا and ↓ تنثّروا (tropical:) [They (meaning men) became as though they were scattered by the hand]. (A.) [And ↓ تناثر الشَّعَرُ, and الوَرَقُ, (assumed tropical:) The hair, and the leaves, fell off, and became scattered, by degrees.] And ↓ تناثر القَوْمُ (tropical:) The people fell sick and died [one after another]: (M, K: *) or you say ↓ مَرِضُوا فَتَنَاثَرُوا مَوْتًا [they fell sick and became separated by death, one after another]. (A.) — See also 1, latter half, throughout. 10 إِسْتَنْثَرَ see 1, latter half, throughout. نَثْرٌ (tropical:) [Prose: so accord. to general usage: and] rhyming prose: contr. of نَظْمٌ: so called as being likened to [scattered pearls, or] scattered grain. (TA.) نَثَرٌ: see نُثَارٌ: and نِثَارٌ: and مُنْتَثِرٌ. — (tropical:) Loquacity, (M, TA,) and

the divulging of secrets. (TA.) نَثِرٌ (tropical:) Loquacious; one who talks much: as also ↓ مِنْثَرٌ (M, K) and ↓ نَيْثُرَانٌ: (Sgh, K:) or vainly or frivolously loquacious, and a divulger of secrets: (A:) fem. نَثِرَةٌ only. (M.) نَثْرَةٌ [A single act of scattering, strewing, dispersing, or throwing dispersedly, with the hand. And hence,] — — (tropical:) A sneeze: (K:) or the like thereof; peculiar to a beast of carriage (S) [or other beast, and a fish, as appears from what here follows.] It is said in a trad. (A, TA) of Kaab, (TA,) الجَرَادُ نَثْرَةُ حُوتٍ (A, TA) (tropical:) The locust is [produced by] the sneeze of a fish: or, as in a trad. of I'Ab, نَثْرَةُ الحُوتِ the sneeze of the fish. (TA.) [From this it is inferred that the locust is, like fish, lawful to be captured by one in a state of إِحْرَام.] — (tropical:) The end of the nose: (IAar, T:) or i. q., خَيْشُومٌ: (A:) or the خيشوم with what is next to it: (M, K:) and (M, A; but in the K, or) the interstice that is between the two mustaches, (S, M, A, K,) against the partition between the two nostrils: (S, M, K:) so [in a man and] in the lion: (S, M:) or the nose or the lion. (M.) — — Hence, (T, &c.,) النَّثْرَةُ, (T, S, M, K,) and نَثْرَةُ الأَسَدِ, (T, A,) (tropical:) Two stars, between which is the space of a span, (شِبْرٌ, [said in several law-books to be the twelfth part of a رُمْح, and therefore twenty-two minutes and a half, accord. to modern usage; but there is reason to believe that ancient usage differed from the modern with respect to both these measures, and was not precise nor uniform;]) and in [or between] which is a particle (لَطْخٌ) of white, as though it were a portion of cloud; it is the nose of Leo, [which the Arabs extended far beyond the limits which it has upon our globes, (see الذِّرَاعُ,)] (S, K,) and is a Mansion of the Moon: (S:) [app. the Aselli; Asellus Boreus and Asellus Australis; two small stars in Cancer, between which is a little cloud or nebula, called Præsepe: (see Pliny, l. xviii. c. 35:)] a certain star or asterism, which is of the stars or asterisms of Leo, and which is a Mansion of the Moon: (M:) [app. meaning the same, or Præsepe:] or a certain star in the sky, as though it were a particle (لَطْخ) of cloud, over against two small stars, in the science of astronomy pertaining to the sign of Cancer [though accord. to the Arabs belonging to Leo]: (T:) [app. Præsepe; the two small stars adjacent to it being the Aselli:] a certain star, as though it were a particle (لَطْخٌ) of cloud; so called because it appears as though the lion had ejected if from his nose: (A:) [app. meaning the same:] in the Megista [of Ptolemy] it is mentioned by the name of the manger [i. e., Præsepe], and the name of the two small [for المنيرة in my copy of Kzw, I read الصفيرة,] stars is the two asses [i. e., the Aselli]: (Kzw, Description of Cancer:) or the nose and nostrils of the lion, consisting of three obscure stars, near together: الطَّرْفُ is [before them, and is] the two eyes of the lion, consisting of two stars, before which is الجَبْهَةُ, consisting of four stars: (AHeyth:) [app. meaning the Aselli together with Præsepe:] three stars, near together; the nose of the lion; [app. meaning the same;] which compose the Eighth Mansion of the Moon: (Kzw, Description of the Mansions of the Moon:) [these descriptions apply to this Mansion of the Moon accord. to those who make النَّوْء to signify " the heliacal rising: " see مَنَازِلُ القَمَرِ, in art. نزل:] or the bright star [app. meaning b] in Cancer: (Kzw, Description of Cancer:) [this agrees with the place of the Eighth Mansion of the Moon accord. to those who make النَّوْء to signify " the anti-heliacal setting: " see again مَنَازِلُ القَمَرِ.] The Arabs say إِذَا طَلَعَتِ النَّثْرَةُ قَنَأَتِ البُسْرَةُ, meaning, When النثرة rises [heliacally], the unripe date begins to have its redness intermixed with blackness: its rising is very soon after that of الشِّعْرَى [or Sirius: about the epoch of the Flight, it rose heliacally, in central Arabia, on the 17th of July, O. S.; and Sirius, on the 13th of the same month]. (M.) نُثَارٌ What becomes scattered, strewn, or dispersed, of, or from, a thing; (S, Msb;) as also ↓ نُثَارَةٌ, (M, K,) and ↓ نَثَرٌ, (K, [but see مُنْتَثِرٌ,]) and, as some say, ↓ نِثَارٌ: (Msb:) so the ↓ نُثَارَةٌ of wheat, and of barley, and the like: (Lh, M:) or نُثَارٌ signifies the crumbs of bread, and of everything, that become scattered around the table: (T:) or the crumbs of the table that become scattered around: as also ↓ نُثَارَةٌ: (A:) or this last, what becomes scattered from the table, and is eaten in the hope of obtaining a recompense [for preventing its being thrown away or trodden under foot]. (Lh, M, K. *) نِثَارٌ, with kesr, a subst. from نَثَرَ, (S, A, Msb,) signifying The act of scattering, strewing, dispersing, or throwing dispersedly, [anything,] (Lth, T, A, Msb,) [and particularly fruits and the like, such as] walnuts and almonds and sugar [and money, &c., on festive occasions,] and grain. (Lth, T.) You say شَهِدْتُ نِثَارَ فُلَانٍ I was present at, or I witnessed, such a one's scattering (Lth, T, A) of fruits, &c. (Lth, T.) And كُنَّا فِى نِثَارِهِ We were at his scattering. (A.) — — Also, What is scattered, strewn, dispersed, or thrown dispersedly, (A, Msb, TA,) of such things as sugar and fruits and the like, (A, TA,) [and money, &c., on festive occasions;] a subst., (A, TA,) in the sense of مَنْثُورٌ, (A, Msb, TA,) like كِتَابٌ in the sense of مَكْتُوبٌ; (Msb;) as also ↓ نَثَرٌ. (A, TA.) [See also مُنْتَثَرٌ.] You say أَصَبْتُ مِنَ النِّثَارِ I obtained [somewhat] of the scattered [sugar or fruits &c.]. (Msb.) And مَا أَصَبْنَا مِنْ نَثَرِ فُلَانٍ شَيْئًا We did not obtain aught of such a one's scattered things, such as sugar and fruit. (TA.) — — Accord. to some, i. q. نُثَارٌ in the first of the senses explained above. (Msb.) نَثُورٌ (tropical:) A female, (S, K,) or woman, (M,) having numerous offspring: (S, M, A, K:) and so a male, (M,) or man. (TA.) — — (tropical:) A ewe, or she-goat, (TA,) having a wide orifice to the teat: (K, TA:) as though she scattered the milk. (TA.) — — See also نَاثِرٌ. نَثِيرٌ: see مَنْثُورٌ. نُثَارَةٌ: see نُثَارٌ, in three places. نَاثِرٌ (A) and ↓ مِنْثَارٌ (A, K) (tropical:) A palm-tree (نَخْلَةٌ) that shakes off its unripe dates: (A:) or of which the unripe dates become scattered. (K.) — — And the former, (tropical:) A sheep or goat that coughs, so that something becomes scattered from its nose; as also نَافِرٌ: (As, S:) or a sheep or goat that ejects from its nose what resembles worms; as also ↓ نَثُورٌ: (M, K:) or that sneezes, and ejects from its nose what annoys or hurts it, resembling worms. (TA.) نَيْثُرَانٌ: see نَثِرٌ. مِنْثَرٌ: see نَثِرٌ. دُرٌّ مُنَثَّرٌ Pearls scattered, or strewn, much. (S, TA.) مِنْثَارٌ: see نَاثِرٌ. مَنْثُورٌ: see دُرٌّ مَنْثُورٌ, and ↓ نَثِيرٌ, Pearls scattered, strewn, dispersed, or thrown dispersedly, with the hand. (A, * TA.) See also مُنْتَثِرٌ, and مُنَثَّرٌ. You say ↓ كَأَنَّ لَفْظَهُ الدُّرُّ النَّثِيرُ [As though his speech were scattered pearls]. (A.) — — لَهُ كَرِشٌ مَنْثُورَةٌ (tropical:) He has [numerous] young children. (A, art. كرش.) — — Also مَنْثُورٌ A kind of sweet-smelling flower; (TA;) [the gilliflower: so called in the present day: see also خِيرِىٌّ.] — — See also خَشْخَاشٌ. مُنْتَثِرٌ In a scattered or strewn state; in a state of dispersion; (M;) as also ↓ مُتَنَاثِرٌ, (TA,) and ↓ نَثَرٌ, which last is applied to a thing and to things. (M.) See also نِثَارٌ, and نُثَارٌ, and مَنْثُورٌ. You say ↓ دُرٌّ مُتَنَاثِرٌ [Pearls in a scattered state]. (TA.) مُتَنَاثِرٌ: see مُنْتَثِرٌ. نثط &c. See Supplement نج 1 نَجَّ, aor. ◌ِ3نَجِ, inf. n. نَجِيجٌ (S, K) and نَجٌّ, (TA,) It (a wound, or an ulcer) flowed with its contents [namely purulent matter, or blood]: (As, S, K:) or exuded its contents: and in like manner, it (the back of a beast) flowed with purulent matter: and it (the ear) flowed with blood and purulent matter. (TA.) — — نَجَّ and مَجَّ, (in the TA, art. مج, it is said مَجَّ and بَجَّ,) accord. to IAar, are syn. (TA) نَجَّ الشَّىْءَ مِنْ فِيهِ, inf. n. نَجٌّ, signifies i. q. مَجَّهُ. (TA.) R. Q.1 نَجْنَجَ الأَمْرَ, (inf. n. نَجْنَجَةٌ, S,) He agitated the thing, or affair, to and fro, in his mind, (S,) and did not execute it; (TA;) he thought upon the thing, or affair, but did not determine upon it. (S, K.) See R. Q. 2. — — نَجْنَجَ الإِبِلَ He drove back the camels from the water: (L:) or he drove them back time after time to the tank, or cistern; expl. by رَدَّدَهَا على الحَوْضِ: (S, K:) [but عَلَى, meaning here to, seems to be a mistake for عَن, from]. Dhu-r-Rummeh says, حَتَّى إِذَا لَمْ يَجِدْ وَغْلًا وَنَجْنَجَهَا مَخَافَةَ الرَّمْىِ حَتَّى كُلُّهَا هِيمُ [Until,

when he finds not a place of refuge, and drives them back from the water, (accord. to the explanation in the L,) fearing to be shot at, so that all of them are thirsting]. (S.) — — نَجْنَجَ He moved about [a thing; in the S, on the authority of A'Obeyd, a man], (S, K,) and turned over and over. (TA.) — — One says, نَجْنِجْ أَمْرَكَ فَلَعَلَّكَ تَجِدُ إِلَى الخُرُوجِ سَبِيلًا [Turn the thing over and over in thy mind, and perhaps thou wilt find a way of egress, or escape]. (TA.) — — نَجْنَجَ, (inf. n. نَجْنَجَةٌ, S,) He went round about in fright, or fear. (S, K.) — — نَجْنَجَ اللُّقْمَةَ He moved the morsel to and fro in his mouth, and did not swallow it; like لَجْلَجَ. (Aboo-Turáb.) R. Q. 2 تَنَجْنَجَ He was in a state of commotion, or agitated, and confounded, perplexed, or amazed. (K.) — — تنجنج فِى رَأْيِهِ, and ↓ نَجْنَجَ فِيهِ, He was confounded, or perplexed, and agitated, in his judgment, or opinion. (TA.) — — تَنَجْنَجَ لَحْمُهُ His flesh became much and flabby. (S.) Accord. to F, this is a mistake for تَبَجْبَجَ; but Hr agrees herein with J. (TA.) نجأ 1 نَجَأَهُ, aor. نَجَأَ, (S, K,) inf. n. نَجْءٌ (so in the S: in the TA, نَجْأَةٌ: [but this I think a mistake:]); and ↓ انتجأه (Lh, K) and ↓ تَنَجَّأه; (S, K;) He affected him, or it, by an evil, or a malignant, eye. (S, K.) 5 تَنَجَّأَ and 8: see 1. نَجُوْءُ العَيْنِ, and نَجُوءُ العين, and العين نَجِىْءُ ↓, and نَجِئُ, Having an evil, or a malignant, eye; (Fr, S, K;) and powerfully affecting therewith. (K.) نَجِئٌ and نَجِيْءٌ; and نَجُوْءٌ: see نَجُوْ العَيْنِ. نَجْأَةٌ An affecting with an evil, or a malignant, eye: (Ks:) force, or eagerness, of look: (Ks, IAth, S:) lust, or desire, or a hankering after a thing. (Ks, K.) Ex. رُدُّوا نَجْأَةَ السَّائِلِ بِاللُّقْمَةِ (S) Avert the beggar's evil eye; (Ks;) or the force, or eagerness, of his look at thy food, or at thee; (S;) or his lust; or accomplish his desire, and avert his eye from thy food, in compassion for him; (TA;) do this by giving him a morsel. (S.) — — رُدَّ عَنْكَ نَجْأَةَ هٰذَا الشَّىْءِ Avert from thee the desire of this thing. (TA.) نجب 1 نَجَبَ الشَّجَرَةَ, aor. نَجِبَ and نَجُبَ, inf. n. نَجْبٌ, He took off the bark of the stem, or trunk, of the tree: (S:) or نَجَبَهُ, aor. and inf. n. as above; and ↓ نجّبه, inf. n. تَنْجِيبٌ; and ↓ انتجبه; He took off its bark; barked it. (ISd, K.) See نَجْبٌ. — نَجُبَ, aor. نَجُبَ, inf. n. نَجَابَةٌ, He was generous, noble, or liberal, &c.: [see نَجِيبٌ]. (Msb, K.) He, or it, was excellent, or choice. (MA.) [Said of a horse and the like, He was generous, excellent, strong, light, or swift.] — نَجَّبَ 2 see 1. 3 نَاجَبَهُ فَنَجَبَهُ see 3. نَاجَبَهُ فَنَجَبَهُ — ↓ نَأْجَبَ — [He vied with him, or strove to surpass him, in generosity, nobleness, or liberality; and he surpassed him therein.] (TA, art. خير.) 4 انجب He begot a generous, noble, or liberal, child; such as is termed نَجِيبٌ. (S.) [This verb, being coupled in the K with نَجُبَ, might be imagined syn. therewith; but this, accord. to the TA, is not the case.] El-Aashà says, أَنْجَبَ أَزْمَانَ وَالِدَاهُ بِهِ إِذْ نَجَلَاهُ فَنِعْمَ مَا نَجَلَا (S) He begot a generous son in the times when his parents (rejoiced) in him, when they produced him; and excellent was that which they produced. Accord. to one reading, the second word is أَيَّامَ: and أَيَّامُ وَالِدَيْهِ is also read in place of ازمان والداه; in which case, ايّام is fig. the agent of انجب. (TA.) — — انجبت is said of a woman, in the same sense. (TA.) See also انخب. — — انجب [as also انخب] He begot a cowardly child: (from نَجَبٌ, the " bark " of a tree: TA:) thus the verb bears two contr. significations: (K:) or the two significations are not necessarily contr.; for a courageous man may be not generous, or liberal; and a generous, or liberal, man may be not courageous. (MF.) 8 انتجبهُ He selected him; chose him; (S;) preferred him above others. (TA.) See also انتخب. — — See 1. — — ذَهَبَ يَنْتَجِبُ He went to collect [the kind of bark called] نَجَبٌ. (TA.) — — A poet says, يَا أَيُّهَا الزَّاعِمُ أَنِّى أَجْتَلِبْ وَأَنَّنِى غَيْرَ عِضَاهِى أَنْتَجِبْ meaning, O thou who assertest that I take the verses of other poets and appropriate them to myself, and, and as it were, take the bark of other trees than my own 'idáh, to tan therewith... (TA.) [See عِضَاهٌ.] نَجْبٌ: see نَجِيبٌ. نَجَبٌ The bark (لِحَآء) of trees: (S, K:) or the rind of the roots thereof: or of what is hard thereof. (K.) The soft peel of branches is not thus called; nor is the rind of roots called قِشْر, but نجب: n. un. نَجَبَةٌ. (TA.) نَجْبَةُ نَمْلَةٍ A bite of an ant. So in a trad., accord. to one reading: accord. to another reading, it is نَخْبَة. Both these words are given by IAth on the authority of Z. (TA.) نُجَبَةٌ and نَجَبَةٌ: see نَجِيبٌ. نَجِيبٌ A generous, noble, liberal, man; (S, K;) one distinguished by rank or quality, nobility or eminence, reputation or note or consideration; (K;) excellent; of great worth in his kind; one who is like his father in generosity and actions: (TA:) as also ↓ نَجْبٌ (K) [explained as signifying " liberal, generous "] and ↓ نُجَبَةٌ: (S, K:) or you call a man نجيب when he is generous, noble, or liberal; but when he is unequalled among his people in generosity, &c., you say هُوَ نَجَبَةُ ↓ قَوْمِهِ, in measure like حَلَمَة: (El-'Alam Es-Sakháwee:) [but MF doubts the correctness of this measure; and seems to think that the correct word is ↓ نُجَبَة:] هو نُجَبَةُ ↓ القَوْمِ is said of a man when he is the man, among them, who is distinguished by generosity, &c.: (S:) pl. نُجَبَاءُ and أَنْجَابٌ and نُجُبٌ. (K.) — — نَجِيبٌ Excellent, as an epithet applied to any animal; (IAth;) a generous, excellent, camel or horse; one of high breed; (ISd;) a strong, light, swift, camel: (TA:) you say نَاقَةٌ نَجِيبَةٌ as well as ناقة نَجِيبٌ: (K:) pl. نَجَائِبُ (S, K) and نُجُبٌ. (S.) — — نَجَائِبُ القُرْآنِ The most excellent, and the purest, parts of the Kur-án. Of such is the سُورَةُ الأَنْعَام. (TA.) In like manner, ↓ نَوَاجِبُهُ The heart thereof that has [as it were] no نَجَب [or bark] upon it: or the best, or most excellent, thereof. (K.) نَوَاجِبُ: see what next precedes. مُنْجِبٌ A man who begets generous, noble, or liberal, children; such as are termed نُجَبَاءُ. (K.) In like manner, اِمْرَأَةٌ مُنْجِبَةٌ, and ↓ مِنْجَابٌ: (S, K:) pl. of the latter مَنَاجِيبُ. (S.) — — ↓ منجاب also signifies A woman who has generous, noble, or liberal, children; such as are termed نجبآء. (TA.) مِنْجَابٌ A weak man: (S, K:) pl. مَنَاجِيبُ. (TA.) See مُنْجِبٌ, and also مِنْخَابٌ. — — مِنْجَابٌ An arrow that has neither feathers nor head; (A'Obeyd, S;) that is trimmed, shaped, or pared, but has neither feathers nor head. (As, A'Obeyd, K.) — — مِنْجَابٌ An iron with which a fire is stirred. (K.) مَنْجُوبٌ A vessel that is capacious within: (K:) a capacious vessel of the kind called قَدَحٌ: (S:) or wide, or capacious, in the bottom: i. q. مَنْجُوفٌ, which, accord. to ISd, is the correct word; but others say that the ب and ف may be interchangeable. (TA.) — — جِلْدٌ مَنْجُوبٌ A hide tanned with the bark of the trunk of the طَلْح. (S.) — — سِقَاءٌ منجوبٌ A skin tanned with the same: (S, K:) or with [the kind of bark called] نَجَبٌ: (K:) as also نَجَبِىٌّ (S, K) and مِنْجَبٌ: (Aboo-Mis-hal, K:) but the last is disapproved by ISd, because it is of the measure مِفْعَلٌ, which is not used in the sense of the measure مَفْعُولٌ. (TA.) مُنْتَجَبٌ Select; chosen; choice: (K:) an epithet applied to anything. (TA.) نجث 1 نَجَثَ, aor. نَجُثَ, inf. n. نَجْثٌ; and ↓ تنجّث; (TA;) and ↓ انتجث and ↓ استنجث; (K;) He extracted, drew out, or caused to come forth, (K, TA,) a thing: apparently more especially used with reference to what is talked of, or news, tidings, or the like. (TA.) — — نَجَثَ عَنْهُ, aor. نَجُثَ, (and ↓ نجّث, inf. n. تَنْجِيثٌ, TA,) and ↓ تنجّث; He searched, or sought, for, or after, it; inquired respecting it; sought for information respecting it; searched into, inquired into, investigated, scrutinized, or examined, it; i. e. an affair. (As.) — — نَجَثَ قَبْرًا, [aor. نَجُثَ,] inf. n. نَجْثٌ, He dug up the contents of a grave. (TA, form a trad.) — فُلَانٌ يَنْجُثُ بَنِى فُلَانٍ, (inf. n. نَجْثٌ, L,) Such a one seduces, misleads, or leads astray, (يَسْتَغْوِى, Fr, S, K, or, accord. to A'Obeyd, يَسْتَعْوِى, with the unpointed ع, i. e., summons, by a cry, to sedition, or the like, S,) and implores aid of, the sons of such a one. (Fr, S, K.) [See 10 in art. عو.] 5 تنجّث الأَخْبَارَ He searched, or sought, for, or after,

news, or tidings. (TA.) [See also 1.] 6 تَنَاجَثُوا [They revealed secrets, one to another]: تَنَاجُثٌ signifies the same as تَبَاثٌ, (K,) and تَبَاحُثٌ. (TA.) — — تَنَاجَثُوا [They searched, investigated, scrutinized, or examined, together]: تَنَاجُثٌ signifies the same as تَبَاحُثٌ. (TA.) 8 انتجث He, or it, became inflated. (K.) — — انتجث His fatness became apparent. (K.) One says انتجثت الشَّاةُ The ewe became fat. (TA.) — — See also 1. 10 استنجث شَيْئًا He exposed himself to a thing; or ventured upon it: (S, K, TA:) he devoted himself eagerly to it, and set about it, or commenced it. (TA.) — — See also 1. نُجْثٌ and ↓ نُجُثٌ A coat of mail; syn. دِرْعٌ. (K.) — — Also, (or ↓ نُجُثٌ, S,) The pericardium; syn. غِلَافُ القَلْبِ: (S, K:) pl. أَنْجَاثٌ. (S.) — — The house (بَيْت) of a man: pl. أَنْجَاثٌ. (K.) نَجِثٌ: see نَجَّاثٌ. نُجُثٌ: see نُجْثٌ. نَجِيثٌ (tropical:) A hidden secret. (K.) — — See بَجِيثٌ. — — بَدَا نَجِيثُ القَوْمِ The secret of the people, which they concealed, became apparent, or revealed. (Fr, S.) — — أَتَانَا نَجِيثُ القَوْمِ The affair of the people, which they kept secret, came to our knowledge. (TA.) — — See نَجِيثَةٌ. — نَجِيثٌ What attains its utmost aim (ما بلغ), of praise, or of an encomium. (TA.) — — نَجِيثٌ A butt at which one shoots, or casts, consisting of earth collected together: (S, K:) or earth that is taken forth, and of which a butt is constructed, to shoot at, or cast at. (TA.) — — أَمْرٌ لَهُ نَجِيثٌ An affair that has an evil end, conclusion, issue, or result. (TA.) — نَجِيثٌ A certain leguminous plant. (K.) — نَجِيثٌ Slow; tardy. (K.) [See لَبِيثٌ.] نَجِيثَةٌ (and ↓ نَجِيثٌ, TA) The dust, or earth, that is taken forth, or dug out, from a well; (S;) i. q. نَبِيثَةٌ. (S, K.) — — نَجِيثَةٌ What has become apparent, or manifest, of that which is foul, or disgraceful, of news, tidings, or information. (S, K.) — نَجِيثَةٌ Endeavour; effort: (K:) as also نَكِيثَةٌ. (TA.) So in the phrase بُلِغَتْ نَجِيثَتُهُ [His utmost endeavour, or effort, was exerted, or employed]. (K.) نَجَّاثٌ and ↓ نَجِثٌ One who is in the habit of searching, or seeking, for, or after, things; of inquiring respecting them; of seeking for information respecting them; searching into, inquiring into, investigating, scrutinizing or examining, them: (K:) a man who searches after news, diligently, or with labour, or perseverance, or time after time, and elicits it; (As;) as also نَجَّاثٌ عَنِ الأَخْبَارِ. (TA.) 1 نجح نَجَحَتِ الحَاجَةُ, (S, Msb, K,) aor. نَجَحَ; and ↓ انجحت, (Msb, K) inf. n. إِنْجَاحٌ; (Msb;) The want, or thing wanted, became attained, or accomplished. (S, Msb, K.) — — نَجَحَ, aor. نَجَحَ; (Msb;) and ↓ انجح, (S, Msb, K,) inf. n. إِنْجَاحٌ; (Msb;) He succeeded; he attained, or accomplished, his want, or wants, or the thing, or things, that he wanted. (S, Msb, K.) — — [You say,] ↓ مَا أَفْلَحَ فُلَانٌ وَلَا أَنْجَحَ Such a one did not prosper, or succeed, nor attain, or accomplish, his want, or wants. (S.) — — نَجَحَ أَمْرُهُ His affair became easy. (S, K.) 4 أَنْجَحَ See 1. — — أَنْجَحْتُ حَاجَتَهُ, (S,) and أَنْجَحْتُهَا لَهُ, (TA,) I accomplished for him his want. (S, TA.) أَنْجَحَ اللّٰهُ حَاجَتَهُ God accomplished for him his want: (K:) or, helped him to attain, or accomplish, it. (TA.) — — [So, أَنْجَحَ اللّٰهُ سَعْيَهُ God made, or may God make, his work to succeed, prosper, or have a good issue or result.] — — أنجح بِهِ He, or it, overcame him. (K.) Ex. إِذَا رُمْتَ البَاطِلَ أَنْجَحَ بِكَ (tropical:) If thou seek what is vain, it will overcome thee. (A.) 5 تنجّح الحَاجَةَ, and ↓ استنجحها, He sought, asked, or demanded, the accomplishment of the want, or thing needed, from him who had promised him; syn. تَنَجَّزَهَا. (S, K.) — — ↓ استنجح اللّٰهَ [He sought, or begged, of God, success, or the accomplishment of his want]. (A.) See an ex. voce عَمَلٌ. 6 تَنَاجَحَتْ أَحْلَامُهُ, (S, A, K,) تناجحت عَلَيْهِ احلامه (ISd) (tropical:) His dreams followed one another with truth: (S, K:) or the truth of his dreams was continuous: (ISd:) or he had consecutive true dreams. (A, L.) 10 إِسْتَنْجَحَ see 5. نُجْحٌ and ↓ نَجَاحٌ, (S, Msb, K,) two substs., the former from نَجَحَ and the latter from أَنْجَحَ, (Msb,) Success; or the attainment, or accomplishment, of one's wants, (S, Msb,) or, of a thing. (K.) [See an ex. voce سَرَاحٌ.] نَجَاحٌ: see نُجْحٌ. رَأْيٌ نَجِيحٌ Right counsel, advice, or opinion. (S, K.) — — سَيْرٌ نَجِيحٌ, (S, K,) and ↓ نَاجِحٌ, (K,) (tropical:) A vehement pace: (K:) a quick pace. (S.) — — مَكَانٌ نَجِيحٌ, and ↓ نَاجِحٌ, (assumed tropical:) A near place; syn. وَشِيكٌ. (L.) — — نَهْضٌ نَجِيحٌ (tropical:) An energetic rising, or raising of one's self. (L.) [You say,] نَهَضَ فِى هٰذَا الأَمْرِ نَهْضًا نَجِيحًا (tropical:) He rose quickly to employ himself in this affair. (A.) — — See مُنْجِحٌ. نَجَاحَةٌ Patience. (K.) نَفْسٌ نَجِيحَةٌ A patient mind. (K.) — — مَا نَفْسِى عَنْهُ بِنَجِيحَةٍ My mind does not patiently refrain from it. (L.) أَمْرٌ نَاجِحٌ An easy affair. (S, K.) — — See نَجِيحٌ. مُنْجِحٌ A man who attains, or accomplishes, his want, or wants; pl. مَنَاجِحُ and مَنَاجِيحُ: (S, K:) as also ↓ نَجِيحٌ. (L, K.) مَنَاجِحُ [a pl. of which the sing. is app. مَنْجَحَةٌ, meaning, acc. to analogy, A cause of success, or of the attainment, or accomplishment, of one's wants, or of a thing: see an ex. voce مَبَاجِحُ.] (A, TA, art. بجح.) 1 نجد نَجَدَهُ, aor. نَجُدَ, (S, L,) inf. n. نَجْدٌ, (L, K,) He overcame, conquered, subdued, overpowered, prevailed over, or surpassed, him. (AO, S, L, K.) — — نَجَدَ رَأْيَهُ فِى الأُمُورِ, inf. n. نَجْدٌ, He exerted his judgment in affairs. (Sh, L.) — — نَجُدَ, (S, M, &c.,) [aor. نَجُدَ,] inf. n. نَجَادَةٌ (M, L, K) and نَجْدَةٌ, (K,) or the latter is a simple subst., (M, L,) He (a man, S, L,) was, or became, courageous, (S, M, L, Msb, K,) and sharp, or vigorous and effective, in those affairs which others lack power or ability to accomplish: (M, L, K:) or, very valiant: or, quick in assenting to that which he was called or invited to do, whether it were good or evil. (M, L.) See also 10, and 4. — — نَجِدَ, aor. نَجَدَ, inf. n. نَجَدٌ; (S, L;) or نُجِدَ, like عُنِىَ, inf. n. نَجْدٌ; (K;) He became [overcome,] afflicted, distressed, or oppressed, by sorrow, grief, or anxiety. (S, L, K.) — — نَجِدَ, aor. نَجَدَ, (S, L,) and نَجُدَ, which is extr., (L,) [or properly the aor. of نَجُدَ,] inf. n. نَجَدٌ, (S, L,) He (a man, S) sweated, by reason of work, or of sorrow, grief, or anxiety: (S, L:) and ↓ أَنْجَدَ he (a man, TA) sweated. (K.) — — نَجُدَ عَرَقًا, (K,) or نُجِدَ عَرَقًا, (L,) He, (L,) or it, namely the body, (K,) flowed with sweat. (L, K.) — — نَجِدَ, aor. نَجَدَ, (TA,) inf. n. نَجَدٌ (K) He was, or became, stupid, dull, wanting in intelligence; not penetrating, sharp, vigorous, or effective, in the performing of affairs; soft, without strength, or sturdiness, and without endurance: and weary, or fatigued. (K, TA.) — — نَجُدَ He became terrified, or frightened. (L.) — نَجَدَ, (aor. نَجُدَ, L,) inf. n. نُجُودٌ, It (a thing, or an affair,) was, or became, apparent, manifest, plain, or evident. (L, K.) — — نَجَدَ, aor. نَجُدَ, inf. n. نُجُودٌ, It (a road) was, or became, apparent, manifest, conspicous, or plain. (L.) — — أَعْطَاهُ الأَرْضَ بِمَا نَجَدَ مِنْهَا He gave him the land with what came forth from it. (L.) 2 نجّدهُ الدَّهْرُ, (inf. n. تَنْجِيدٌ, K,) Time, or habit, or fortune, tried, or proved, him, and taught him, (S, L,) and rendered him expert, or experienced, and well informed, (L,) or firm, or sound, in judgment: (K:) as also نجّذه, which is more approved. (L.) — نجّد, inf. n. تَنْجِيدٌ, He ran; syn. عَدَا. (K.) — نجّد, inf. n. تَنْجِيدٌ, He ornamented, or decorated, a house or tent (بيت) with the articles of furniture called نُجُود, pl. of نَجْدٌ: (S, * L, K: *) [and, accord. to present usage, he manufactured beds and the like, and pillows; and teased, separated, or loosened, cotton, for stuffing beds, &c., with the bow and mallet: see also نَجَّادٌ]. 3 ناجدهُ He went forth to him to fight, or combat. (A.) — — ناجدت الإِبِلَ She (a camel) vied with the other camels in abundance of milk: she yielded abundance of milk when the other camels had little. (L, K. *) — — See 4. 4 انجد, (S, L, Msb, K,) inf. n. إِنْجَادٌ; (L;) and ↓ نَجَدَ, aor. نَجُدَ; (Msb;) and ↓ ناجد, inf. n. مُنَاجَدَةٌ; (S, L;) He aided, or assisted, another: (S, L, Msb, K;) he succoured him. (L.) — — انجدهُ عَلَيْهِ He aided, or assisted, him against him. (L.) — — انجد الدَّعْوَةَ (S, L, K) He answered, or complied with, the call, prayer, or invitation. (L, K.) And انجدهُ الدَّعْوَةَ He answered, or complied with, his call, prayer, or invitation. (M, L.) — — انجد He was, or became, or drew, near to his family, or wife; expl. by قَرُبَ مِنْ أَهْلِهِ. (Lh, ISd, K.) — انجدت السَّمَآءُ The sky became clear. (K.) — — انجد (L, K) and ↓ تنجّد (K) He, or it, (a person, or thing, L, both said of such a thing as a mountain, TA,) became high, or lofty. (L, K.) — — غَارَ وَأَنْجَدَ

(assumed tropical:) He became famous in the low countries and in the high. (A.) — — انجد, (inf. n. إِنْجَادٌ, L,) He entered upon the country of Nejd: (S, L:) or he came to Nejd, or to high land or country: (L, K:) or he went thither: (L:) or he went forth to, or towards, it. (Lh, ISd, L, K.) — — أَنْجَدَ مَنْ رَأَى حَضَنَا, a proverb, He enters Nejd who sees Hadan, which is the name of a mountain; i. e., in going up from El-Ghowr, or El-Ghór. (S, L.) 5 تنجّد: see 4. — — He swore a big oath. (L.) 10 استنجدهُ He asked, or desired, of him aid, or assistance, (S, L, K, *) and succour. (L.) — — استنجد He (a man) became strong after having been weak, (S, L, K,) or sick. (TA.) — — استنجد عَلَيْهِ, (S, L,) and بِهِ, (L, TA,) He became emboldened against him, (S, L, K,) and clave to him, (L,) after having regarded him with awe, or fear. (S, L, K.) — — استنجد He became courageous after having been cowardly. (A.) See also نَجُدَ. نَجْدٌ High, or elevated, land or country: (S, L, Msb, K:) or hard, and rugged, and elevated, or high, table-land: only stony and rugged, or hard, elevated land, like a mountain, standing over against one and intercepting his view of what is behind it, but not very high, is thus called: (L:) pl. أَنْجُدٌ, (S, L, K,) a pl. of pauc., (TA,) and أَنْجَادٌ, (L, K,) [also a pl. of pauc.,] and نِجَادٌ and نُجُودٌ (S. L, K) and نُجُدٌ; (IAar, L, K;) and pl. of نُجُودٌ, أَنْجِدَةٌ; [another pl. of pauc.;] (S, K;) or this is a mistake, and it is pl. of نِجَادٌ, like as أَحْمِرَةٌ is pl. of حِمَارٌ; or it is a pl. deviating from common rule. (IB, L.) You say أُعْلُ هَاتِيكَ النِّجَادَ Ascend thou these high lands; and هَاذَاكَ النِّجَادَ this high land, making it singular. (L.) — — نَجْدٌ, (S, L, K, &c.,) and نَجُدٌ, (K,) the latter of the dial. of Hudheyl, (Akh,) of the masc. gender, [The high land, or country;] a division of the country of the Arabs; opposed to الغَوْرُ, [or the low country,] i. e., Tihámeh; all the high land from Tihámeh to the land of El-'Irák; (S, L;) above it are Tihámeh and El-Yemen, and below it El-'Irák and Esh-Shám; (K;) it begins, towards El-Hijáz, at Dhát-'Irk, (Msb, K,) and ends at Sawád of El-'Irák, and hence it is said to form no part of El-Hijáz: (Msb:) or it comprises all that is beyond the moat, or fosse, which Kisrà made to the Sawád of El-'Irák until one inclines to the Harrah (الحَرَّة), when he is in El-Hijáz; (El-Báhilee, T, L, Msb;) and it extends to the east of El-Ghowr, or El-Ghór; which is all the tract of which the torrents flow westwards: Tihámeh extends from Dhát-'Irk to the distance of two days' journey beyond Mekkeh: the tract beyond this, westward, is Ghowr, or Ghór; and beyond this, southwards, is Es-Saráh, as far as the frontiers of El-Yemen: (El-Báhilee, L:) or, as the Arabs of the desert have been heard to say, the country which one enters when, journeying upwards, he leaves behind him 'Ijliz, which is above El-Karyateyn, and which he quits when he descends from the mountain-roads of Dhát- 'Irk, where he enters Tihámeh, and when he meets with the stony tracts termed حِرَار in Nejd, where El-Hijáz commences: (As, L:) or the high country from Batn-er-Rummeh to the mountain-roads of Dhát-'Irk: (ISk, L:) or the country from El-'Odheyb to Dhát-'Irk, and to El-Yemámeh, and to El-Yemen, and to the two mountains of Teiyi, and from El-Mirbed to Wejreh: Dhât-'Irk is the beginning of Tihámeh, extending to the sea and Juddeh: El-Medeeneh is not of Tihámeh nor of Nejd, but of El-Hijáz, higher than El-Ghowr, or El-Ghór, and lower than Nejd. (IAar, L.) — — نَجْدٌ An elevated road: (S:) or an elevated and conspicuous road. (L, K.) A road in a mountain. (L.) [Hence طَلَّاعُ الأَنْجُدِ, expl. below, and in art. طلع.] — — هَدَيْنَاهُ النَّجْدَيْنِ [Kur, xc. 10] We have shown him the two ways; the way of good and that of evil: (Beyd, Jel, L:) or the two conspicuous ways: (L:) — — or We have given him the two breasts; (Beyd, L;) for نَجْدٌ also signifies a woman's breast; (L, K;) the belly beneath it being like the [country called] غَوْر. (TA.) — — أَمَا وَنَجْدَيْهَا مَا فَعَلْتَ ذٰلِكَ Now, by her two breasts, didst thou not that? A form of oath of the Arabs. (MF.) — — نَجْدٌ and ↓ نَاجِدٌ A thing, or an affair, apparent, manifest, plain, or evident. (L) — — هُوَ طَلَّاعُ أَنْجُدٍ, and طلّاع أَنْجِدَةٍ, (S, L, K,) and طلّاع نِجَادٍ, (L, K,) and الأَنْجُدِ, (K, art. طلع,) and النِجَادِ, (L, K,) (tropical:) He is one who surmounts difficult affairs: (A:) or he is one who manages affairs thoroughly, (L, K,) and masters them: (L:) or he is a man expert in affairs, who surmounts and masters them by his knowledge and experience and excellent judgment: or, who aims at lofty things: (K, art. طلع:) or he is one who rises to eminences, or to lofty things or circumstances, or to the means of attaining such things: (S:) as also طَلَّاعُ الثَّنَايَا. (S, K, art. طلع.) See نَجِدٌ, and مُنَاجِدٌ. — نَجْدٌ, sing. of نُجُودٌ (A 'Obeyd, S, L, K) and of نِجَادٌ, (L, K,) which signify The articles of household farniture and the like (متاع) with which a house or tent (بيت) is ornamented, or decorated; (A 'Obeyd, S, L;) the carpets and beds or other things that are spread, and the pillows, used for that purpose: (L, K:) the cloths or stuffs used for this purpose, with which the walls are hung, and which are spread; (L;) the curtains which are hung upon the walls: (A:) and أَنْجَادٌ, pl. of نَجْدٌ, household furniture, consisting of such things as are spread, and pillows, and curtains. (L.) — نَجْدٌ A skilful, or an expert, guide of the way. (L, K.) — نَجْدٌ, (K,) or ↓ نُجُدٌ, (L,) A place in which are no trees. (L, K.) — نَجْدٌ A kind of tree resembling the شُبْرُم (L, K) in its colour and manner of growth and its thorns. (L.) نَجَدٌ Sweat, (S, L, K,) by reason of work, or of sorrow, grief, or anxiety, &c. (L.) — النَّجَدَاتُ A certain sect of the Khárijees, (S, L,) of those called the Harooreeyeh; (L;) the companions, (S, K,) or followers, (L,) of Nejdeh Ibn-'Ámir (S, L, K) El-Harooree (L) El-Hanafee, (S, L, K,) of the Benoo-Haneefeh; (TA;) also called ↓ النَّجْدِيَّةُ. (TA.) نَجُدٌ: see نَجْدٌ. نَجِدٌ and ↓ نَجُدٌ and ↓ نَجِيدٌ (S, M, L, K) and ↓ نَجْدٌ (M, L, K) A courageous man, (S, M, L, K,) sharp, or vigorous and effective, in those affairs which others lack power or ability to accomplish: (M, L, K:) or courageous and strong: (Msb:) or very valiant: or quick in assenting to that which he is called or invited to do, whether it be good or evil: (M, L:) pl. of نَجُدٌ, أَنْجَادٌ, like as أَيْقَاظٌ is pl. of يَقُظٌ; (S, L;) or this is pl. of نَجْدٌ and نَجِدٌ; (Sb, M, L;) and not of نَجِيدٌ: (M, L:) the pl. of this last is نُجُدٌ and نُجَدَاءُ. (S, L.) — — ↓ النَّجِيدُ The lion: (K:) so called because of his courage. (TA.) — — نَجِدٌ فِى الحَاجَةِ A man quick in accomplishing that which is wanted, or needed. (S, L.) — — نَجِدٌ and ↓ مَنْجُودٌ (L) and ↓ نَجِيدٌ (TA) and ↓ نَاجِدٌ, in which last the ا is perhaps inserted by poetic licence, (L,) Sweating, by reason of work, or of sorrow, grief, or anxiety, &c. (L, TA.) See also مَنْجُودٌ. نُجُدٌ: see نَجْدٌ. نَجْدَةٌ, a simple subst. (M, L,) Courage, (S, M, L, Msb, K,) and sharpness, or vigour and effectiveness, in those affairs which others lack power or ability to accomplish: (M, L:) or courage with steadiness, and calmness in awaiting fearlessly death, victory, or martyrdom: (EshShiháb [El-Khafájee]:) or great valour: or quickness in assenting to that which one is called or invited to do, whether it be good or evil. (M, L.) — — ذُو نَجْدَةٍ A man possessing valour. (S, L.) See مُنَاجِدٌ. — — نَجْدَةٌ Fight; combat; battle. (L, K.) — — Terror; fright. (L, K.) — — Difficulty; distress; affliction; adversity: (Lh, S, * L, Msb, * K: *) pl. نَجَدَاتٌ (Msb.) Ex. لَاقَى فُلَانٌ نَجْدَةً Such a one experienced difficulty, distress, trouble, or adversity. (Lh, S, L.) — — See also a saying of Sakhr-el-Ghei, and a citation from a trad., voce رِسْلٌ. — — نَجْدَةٌ Aid; assistance. (Msb.) — — هُوَ ابْنُ نَجْدَتِهَا (tropical:) He is ignorant thereof: contr. of هو ابن بَجْدَتِهَا. By نجدة is meant an allusion to Nejdeh El-

Harooree. (A.) See نَجْدٌ. نِجْدَةٌ, with kesr, Trial, or affliction, (بَلَآءٌ) [experienced] in wars. (Esh-Shiháb [El-Khafájee] and TA.) النَّجْدِيَّةُ: see نَجْدٌ. نِجَادٌ The suspensory cords or strings of a sword: (S, K:) or the part thereof that lies upon the shoulder. (L.) — — طَوِيلُ النِّجَادِ [lit., Having long suspensory cords or strings to his sword,] means (tropical:) a man of tall stature: for when a man is tall his نجاد must be long. (L.) نَجُودٌ, applied to a she-ass, and to a she-camel, Long-necked: (L, K:) or, so applied, (K,) or specially to a she-ass, (L,) or to a wild she-ass, (S,) that does not become pregnant: (S, L, K:) but Sh says, that this meaning is disapproved; and that the correct meaning is tall, applied to a she-ass: (L:) or tall; overpeering: (S, L:) or high and great: from نَجْدٌ [signifying " high or elevated land "]: (As, L:) pl. نُجُدٌ. (S, L, K.) — — Also, applied to a she-camel, Sharp; spirited; vigorous: (L, K:) a correct meaning thus applied: (Sh:) or strong: (R:) one that precedes, or outgoes, others: (L, K:) or strong in spirit: (L:) pl. as above. (K.) — — Also, so applied, Abounding with milk: (L, K:) and, that vies with the other camels in abundance of milk, (L, K,) and surpasses them therein, (L,) or yields abundance when they have little: (K:) [but for إِذَا غَزُرْنَ, in the copies of the K in my hands, meaning " when they yield abundance of milk," I read اذا غَرَزْنَ:] pl. as above. (K.) — — Also, so applied, That lies down upon a high, or elevated, place: (K:) or that will not lie down save upon high ground: (L:) pl. as above. (K.) — — Also, An intelligent woman; sharp, or quick, in intellect: (K:) possessing judgment; as though she exerted her judgment in affairs: a strange meaning in which the word is used in a trad.: (Sh, L:) pl. as above. (K.) — — See مَنْجُودٌ, and مُنَاجِدٌ. — نَجُودٌ One who works in shaking and spreading and stuffing and arranging [those articles of household furniture which are called] نُجُود [pl. of نَجْدٌ]. (M, L.) See also نَجَّادٌ. نَجِيدٌ: see نَجِدٌ, and مَنْجُودٌ. نَجَّادٌ One who manufactures (يُعَالِجُ) beds and the like, and pillows; and sews them: (S, L, K:) [and, accord. to present usage, who teases, separates, or loosens, cotton, for stuffing beds &c., with the bow and mallet: as also ↓ مُنَجِّدٌ:] one who ornaments, or decorates, houses, and beds and the like, and carpets. (AHeyth, L.) See also نَجُودٌ. نَاجِدٌ and ↓ مَنْجُودٌ Stupid, dull, wanting in intelligence; not penetrating, sharp, vigorous, or effective, in the performing of affairs; soft, without strength, or sturdiness, and without endurance: and weary, or fatigued. (TA.) — — See نَجِدٌ. نَاجِدَةٌ, sing. of نَوَاجِدُ (L,) which signifies Streaks of fat (L, K) upon the shoulders of a camel: occurring in a trad.: so called because of their elevation. (L.) نَاجُودٌ Wine: (As, L, K:) or excellent wine: or the first wine that comes forth when the clay is removed from the mouth of the jar: (As, L:) of the masc. gender. (L.) — — A wine-vessel: (K:) any vessel into which wine is put, (A 'Obeyd, S, K, *) such as a بَاطِيَة, (L,) or a جَفْنَة &c.: (A 'Obeyd, S, L:) or a wine-cup, or a cup of wine; syn. كَأْسٌ: (L:) or a vessel in which wine is cleared; (A;) a clarifier, or strainer for wine; syn. رَاوُوقٌ; (Lth, L;) which last is the meaning that most assign to the word. (TA.) — — Saffron. (As, L, K.) — — Blood. (As, L, K.) مِنْجَدٌ A small mountain (K, [in the CK, for جُبَيْل is put حُبَيْل,]) overlooking a valley. (TA.) — — مِنْجَدٌ A kind of ornament, (L, K,) worn by women, (L,) adorned with gems, or jewels, (L, K,) one over another: (L:) a necklace of pearls and gold, or of cloves, a span in breadth, extending from the neck to the part beneath the breasts, and lying upon the place of the نِجَاد; (L, K;) i. e. of the نجاد of a man's sword: from نَجَّدَ البَيْتَ: (L:) pl. مَنَاجِدُ. (L, K.) مِنْجَدَةٌ A light staff or stick with which a beast of carriage is urged on. (K.) — — A stick, or wooden instrument, with which wool is teased, or separated, i. q. مِنْدَفٌ (?) (TA,) and with which the حَقِيبَة of a camel's saddle is stuffed. (K, TA.) مِنْجَادٌ A man who aids, or assists, much or well. (Lh, L.) مَنْجُودٌ Overcome; conquered; subdued; overpowered: and fatigued. (L.) — — مَنْجُودٌ and ↓ نَجِيدٌ (and ↓ نَجُودٌ applied to a female, R,) Afflicted, distressed, or oppressed, by sorrow, grief or anxiety. (S, L, K.) See also نَجِدٌ. — — مُنْجُودٌ In a state of perishing or destruction. (L, K.) — — See نَاجِدٌ. مُنَجَّدٌ, as also مُنَجِّذٌ, (S, L,) which latter is the more approved, (L,) A man tried and strengthened by experience; expert, or experienced; (S, L, K;) who has had experience in affairs, and has estimated and understood them, and become well informed. (L.) مُنَجِّدٌ: see نَجَّادٌ. مُنَاجِدٌ A fighter; a combatant. (S, L, K.) — — An aider; an assistant; (K;) [and so, app., ↓ نَجْدٌ and ↓ نَجْدَةٌ and ↓ نَجُودٌ, mentioned in the A]. نجذ 1 نَجَذَهُ, aor. نَجَذَ, (TK,) [or نَجُذَ, accord. to the rule of the K,] inf. n. نَجْذٌ, (L, K,) He bit him, or it, (L, K,) with the نَاجِذ, which is the tooth next behind the canine tooth: [but see this word:] (L:) or, with the نَوَاجِذ. — نَجَذَهُ (inf. n. نَجْذٌ, TK,) (tropical:) He importuned him in asking: نَجْذٌ sigfies also vehement speaking. (K.) 2 نجّذهُ (assumed tropical:) It (experience) strengthened him: (A:) or tried and strengthened him. (S, L.) Suheym Ibn-Wetheel says, وَنَجَّذَنِى مُدَاوَرَةُ الشُّؤُونِ [And the applying myself to the management of affairs has tried and strengthened me]. (S, L.) See 3, in art. دور. And see نَجِذ. نَاجِذ sing. of نَوَاجِذُ, which signifies The furthest of the أَضْرَاس [or molar teeth], (S, A, L, Msb, K,) of a man; (S, Msb;) which are four in number, (S, L, Msb, K,) next after the ??; (L;) also called أَضْرَاسُ الحُلُمِ, [or the teeth of puberty, and أَضْرَاسُ العَقْلِ, or the wisdom-teeth,] (S, Mgh, L, Msb,) because they grow after the attaining to puberty, and the completion of the intellectual faculties: (S, L, Msb:) or all the اضراس [or molar-teeth]: or the teeth next behind the canine teeth: (L, Msb, K:) altogether four in number: (L, Msb:) or the canine teeth: (L, Msb, K:) which last, accord. to Th, (L, Msb,) or the last but one, accord. to IAth, (L,) is the signification meant in the trad. (respecting Mohammad, L.) ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ [He laughed so that his نواجذ appeared]; (L, Msb;) because Mohammad's utmost laugh was slight; or this is a hyperbolical expression, not meant to be literally understood; for the signification of نواجذ most commonly obtaining is the first of those given above: (L:) the phrase also signifies he laughed violently, or immoderately: (S, L:) the term نواجذ is also sometimes used in relation to the horse, (S, L,) or a solid-hoofed animal, as well as man; (Bári', Msb;) and they are [termed] the أَنْيَاب in a soft-footed animal such as the camel; and the سَوَالِغ in a cloven-hoofed animal. (S, L.) See also سِنٌّ. — — عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ (tropical:) They held her fast. as one holds fast in biting with all his grinders. (L, from a trad.) — — أَبْدَى نَاجِذَهُ (assumed tropical:) He was immoderate in his laughter: and, in his anger. (A.) — — عَضّ عَلَى نَاجِذِهِ (assumed tropical:) He attained to the age of puberty; or of manly vigour; or of firmness, or soundness, of judgment: (A, L, K: *) and he bacame patient, and firm, vigorous, or hardy, in the management of affairs. (L.) — — بَلَغَ فِى العِلْمِ وَغَيْرِهِ بِنَاجِذِهِ (assumed tropical:) He made his knowledge, &c., sound, or firm. (A.) — — بَدَتْ نَوَاجِذُهُ His نواجذ appeared by reason of anger or of laughter. (L.) مُنَجَّذٌ (assumed tropical:) A man (S, L) tried and strengthened by experience; expert, or experienced: (T, S, L, K:) or (so in the L; in the K, and) who has experienced probations, trials, or calamities, (Lh, L, K,) and thus become a vigorous manager of affairs. (TA.) See also مُنَجَّدٌ. مَنَاجِذُ [Moles]: used as pl. of جُلْذٌ, (L, K,) and of خُلْدٌ. (L, K, &c., art. خلد.) نجر نَجَرَ, (S, A, Msb,) aor. نَجُرَ, (S, Msb,) inf. n. نَجْرٌ, (S, A, Msb, K,) He worked wood as a carpenter; cut or hewed it; formed or fashioned it by cutting; cut it out; hewed it out; shaped it out; syn. نَحَتَ; (Lth, S, A, K;) or, as some say, قَطَعَ. (TA.) — نَجَرَتْ, (TA,) [aor. as above, accord. to the rule of the K,] inf. n. نَجْرٌ, (K,) She (a woman) made, or prepared, the kind of food called نَجِيرَة, (K, * TA,) for her children, and her pastors. (TA.) نَجْرٌ (assumed tropical:) The shape, or form, of a man [or beast]; his appearance, or external state or

condition: (TA:) (assumed tropical:) species; distinctive quality or property; syn. لَوْنٌ; as also ↓ نِجَارٌ and ↓ نُجَارٌ: (S, TA:) (tropical:) nature; natural or native disposition or temper or other quality or property; (A, TA;) of a man [&c.]; as also ↓ نِجَارٌ or ↓ نُجَارٌ: (A [in my copy of the A written erroneously نَجَارٌ:]) his place of growth; as also نجار: (A:) origin; syn. أَصْلٌ; as also ↓ نِجَارٌ and نُجَارٌ: (S, * K:) grounds of pretension to respect; rank or quality, nobility, honourableness, or estimableness; syn. ↓ حَسَبٌ; (S, * TA;) as also ↓ نِجَارٌ (S, * Msb, TA) and ↓ نُجَارٌ: (S, TA:) generosity of mind or spirit (A.) It is said in the prov., ↓ كُلُّ نِجَارِ إِبِلٍ نِجَارُهَا وَنَارُ إِبْلٍ العَالَمِينَ نَارُهَا Every species of camels is their species: (S:) or every origin &c.: (K:) [and every mark of the camels of the various peoples of the world is their mark: (the latter hemistich is omitted in the S, K, but inserted in the TA:)] the camels here mentioned by the poet were stolen from among a variety of camels, and comprised every species [with every mark]. (TA.) The proverb is applied to him who confounds things; (S;) and means, he has in him every sort of disposition, and has no opinion in which he is settled. (A 'Obeyd, S, K.) [See Freytag's Arab. Prov., ii. 317. See also نَارٌ.] نَجْرَانٌ The piece of wood in which is the foot of a door: (K:) or the piece of wood upon which the foot of a door turns: (S:) or the foot of a door, upon which it turns: (A:) or the دَرْوَنْد [a Persian word signifying a bolt, and a hook,] of a door. (IAar, TA.) [Chald. נַגְרָא vectis, pessulus: (Golius:) which suggests that the original signification may be that assigned by IAar: but the first and second and third are alone agreeable with the following verse.] AO, cites this ex.: صَبَبْتُ المَآءَ فِى النَّجْرَانِ حَتَّى تَرَكْتُ البَابَ لَيْسَ لَهُ صَرِيرُ [I poured water into, or upon, the نجران, so that I made the door to have no creaking]. (S.) نُجَارٌ and نِجَارٌ: see نَجْرٌ, throughout. نُجَارَةٌ [Cuttings, chips, parings, shavings, or the like, of wood;] what is cut, or hewn, (K, TA,) from wood, (TA,) when it is worked by the carpenter. (TA.) نِجَارَةٌ The art of carpentry. (Msb, K.) نَجِيرَةٌ Milk mixed with flour: or with clarified butter: (K:) or, accord. to Abu-l-Ghamr ElKilábee, fresh milk to which clarified butter is added. (S.) See حَرِيرَةٌ. نَجَّارٌ A carpenter. (S, A, Msb, K.) أَنْجَرٌ The anchor of a ship, (A, K,) composed of pieces of wood, (K, TA,) which are put with their heads in contrary directions, and the middles of which are bound together in one place, after which, (TA,) molten lead is poured between them, so that they become like a rock; (K, TA;) the heads of the pieces of wood project, and to these are tied ropes; then it is lowered in the water, (TA,) and when it becomes fast, the ship becomes fast: (K, TA:) it is a Persian word, (TA,) arabicized, from لَنْگَرْ: (K, TA:) [or from the Greek ἄγ� degreesυρα:] accord. to the T, a word of the dial. of El-'Irák. (TA.) You say هُوَ أَثْقَلُ مِنْ أَنْجَرٍ He is heavier than an anchor. (A.) إِنْجَارٌ: see إِجَّارٌ. مَنْجُورٌ Wood worked, cut, hewed, formed, or fashioned by the carpenter. (A.) نجز 1 نَجِزَ, aor. نَجَزَ, (S, K,) inf. n. نَجَزٌ; (S;) and نَجَزَ, aor. نَجُزَ, (K,) inf. n. نَجْزٌ; (TK;) It (a thing, S, TA,) came to an end; came to nought; perished, passed away: (S, K, TA:) in these senses, the former is the more chaste, and has been so generally used that the latter has been said to be not allowable; but both have been heard. (TA.) It (a speech or discourse) finished, (K, TA,) and became complete. (TA.) He (a man) died: (S:) occurring in a verse of En-Nábighah Edh-Dhubyánee: as related by J, نَجِزَ; but as related by A 'Obeyd, نَجَزَ. (TA.) — نَجَزَ الوَعْدُ, (A, Mgh, Msb, K,) aor. نَجُزَ, (Msb, K,) inf. n. نَجْزٌ; (Msb;) and نَجِزَ, aor. نَجَزَ, (K;) inf. n. نَجَزٌ; (TK;) The promise came to pass, and was accomplished: (A, Mgh:) or the promise was prompt, or quick, in taking effect: (Msb:) or the thing promised (TK) came, arrived, or became present: (K, TA:) in this sense, the former is the more chaste; but both have been heard. (TA.) — نَجَزَ is also trans.: see 4, in four places. 2 نَجَّزَ see 4. 3 ناجزهُ, (Mgh,) or ناجزهُ القِتَالَ, (A,) inf. n. مُنَاجَزَةٌ, (S, A, Mgh, K,) He fought him: (K:) or he went, or came, out, or forth, in the field, to fight him, (S, Mgh, Msb,) and fought him: (S, Mgh:) or he (a horseman) went, or came, out, or forth, into the field, to fight him, (another horseman,) and they strove together until each of them slew the other, or until one of them was slain: (TA:) and ↓ تَنَاجُزٌ signifies the same as مُنَاجَزَةٌ: (K:) you say, تَنَاجَزَ القَوْمُ, meaning, The people contended together in the mutual shedding of blood; as though they hastened in doing so. (TA.) [Hence the saying,] إِنْ رُمْتَ المُحَاجَزَةَ فَقَبْلَ المُنَاجَزَةِ [If thou desire the reciprocal prevention of fighting, and the making of peace, let it be before fighting]: (A:) or المُحَاجَزَةُ قَبْلَ المُنَاجَزَةِ (S, K) [the reciprocal prevention of fighting, and] the making of peace, [should be] before the striving together, (المُعَالَجَة, as in the CK,) or hastening, (المُعَالَجَة, as in some copies of the K and in the TA, and, accord. to the latter, المُسَارَعَة,) in fighting: (K, TA:) a proverb: (S, TA:) relating to the prudence of him who hastens to flee from him whom he has not power to withstand: (K:) or applied to him who seeks peace after fighting. (A 'Obeyd, K.) — — Also, He contended with him in an altercation; disputed with him; litigated with him. (TA.) 4 انجز حَاجَتَهُ, (K,) inf. n. إِنْجَازٌ; (TA;) and ↓ نَجَزَهَا, (ISk, S, K,) aor. نَجُزَ, inf. n. نَجْزٌ (ISk, S) and نَجَازٌ, or this is a subst. in the sense of إِنْجَازٌ, like عَطَآءٌ in that of إِعْطَآءٌ; (Har, p. 326;) He accomplished his want: (ISk, S, K:) and حَاجَتَهُ ↓ نَجَّزْتُهُ I accomplished for him his want. (A.) — — انجز الوَعْدَ, (A, Mgh, CK,) and ↓ نَجَزَهُ, (S,) He fulfilled, or performed, the promise: (S, * A, * Mgh, CK:) or he made the promise to be prompt, or quick, in taking effect. (Msb.) You say also, انجز عَلَىَّ المَوْعِدَ He fulfilled to me the promise; (K, accord. to the TA;) as also ↓ نَجَزَ بِهِ: (TA:) and بِهِ ↓ نَجَزْتُهُ I made it to be prompt, or quick in taking effect to him. (Msb.) [Hence the saying,] أَنْجَزَ حُرٌّ مَا وَعَدَ (S, K) An ingenuous man fulfils what he promises: a proverb: (TA:) alluding to the fulfilment of a promise: and sometimes, to the asking, or demanding, the fulfilment thereof: El-Hárith the son of 'Amr said to Sakhr the son of Nahshal, " Shall I guide thee to booty and one fifth of it be for me? " and he answered, "Yes: " so he guided him to some people from El-Yemen, and Sakhr made a sudden attack upon them, and engaged with them in conflict, and overcame, and obtained booty; and when he turned back, El-Hárith said to him the above words, and Sakhr fulfilled his promise to him. (K.) — — انجز عَلَى القَتِيلِ He hastened and completed, or made certain, the slaughter of the slain man; i. q. أَجْهَزَ عَلَيْهِ. (Abu-l-Mikdám Es-Sulamee and K.) 5 تَنَجَّزَ see 10, in five places. 6 تَنَاْجَزَ see 3. 10 استنجز حَاجَتَهُ, and ↓ تنجّزها, He sought, or asked, or demanded, the accomplishment of his want, from him who had promised him; (Msb;) syn. إِسْتَنْجَحَهَا. (S, K.) And استنجز الوَعْدَ, and ↓ تنجّزها, (Mgh,) or العِدَةَ, (K,) He sought, or asked, or demanded, the fulfilment of the promise: (Mgh, K:) and العِدَةَ ↓ تنجّزهُ he asked of him the fulfilment of the promise. (TA.) Hence, البَرَاآتِ ↓ تَنَجُّزُ The demanding and receiving of immunities. (Mgh.) You say also, إِسْتَنْجَزْتُ مِنْهُ كِتَابًا, and تَنَجَّزْتُهُ, [app. meaning, I sought, or asked, or demanded, of him the finishing, or completion, of a writing, or letter, or book.] (A.) نَجْزٌ and ↓ نُجْزٌ are syn. You say, أَنْتَ عَلَى نَجْزِ حَاجَتِكَ, and ↓ نُجْزِ حَاجَتِكَ, Thou art on the point of accomplishing thy want. (S, K.) نُجْزٌ: see نَجْزٌ. نَجِيزٌ: see نَاجِزٌ, in three places. نَجِيزَةٌ A recompense. You say, لَأُنْجِزَنَّ نَجِيزَتَكَ I will assuredly pay thy recompense. (TA.) نَاجِزٌ Coming

to an end; coming to nought; perishing; passing away. (TA.) — — [Complete: accomplished.] — — A promise that has been fulfilled; as also ↓ نَجِيزٌ: (TA:) or that has come to pass, and is accomplished. (A, Mgh.) — — Present; ready; (S, Msb, K, TA;) as also ↓ نَجِيزٌ: (K:) and ↓ both, promptly, or quickly, done, or given. (TA.) You say, بِعْتُهُ نَاجِزًا بِنَاجِزٍ (S, A, Mgh, Msb) [I sold it, or I sold to him,] present, or ready, [merchandise,] for present, or ready, [money,] (TA,) like يَدًا بِيَدٍ, (S, A, Mgh, Msb,) i. e., تَعْجِيلًا بِتَعْجِيلٍ. (S.) And لَا يُبَاعُ غَائِبٌ بِنَاجِزٍ, meaning, A debt to be paid at a future time shall not be sold for ready money. (Mgh.) And نَاجِزٌ بِنَاجِزٍ is a proverb, [meaning Ready merchandise with ready money,] like يَدٌ بِيَدٍ, and عَاجِلٌ بِعَاجِلٍ. (TA.) It is said in a trad., بِيعُوا حَاضِرًا بِنَاجِزٍ [Sell ye present merchandise for ready money]. (S.) And a poet ('Abeed Ibn-El-Abras, TA, art. كلأ,) says, وَإِذَا تُبَاشِرُكَ الهُمُو مُ فَإِنَّهَا كَالٍ وَنَاجِزْ (S, TA, ubi supra;) [And when griefs attend thee, know that] they are, some, debts to be payed at future periods, and some, payments in ready money. (TA, ubi supra.) The saying [of 'Abd-Allah Ibn-'Ámir El-Kurashee, owner of a horse named Esh-Shamoos, (TA, art. شمس,)] جَرْىَ الشَّمُوسِ نَاجِزًا بِنَاجِزِ [app. meaning, Quickly as the running of EshShamoos; ready with ready, or prompt with prompt;] is explained by IAar, as meaning, Thou hast given an evil recompense and I have recompensed thee in like manner: or, as he says in one place, this is said when one does a thing and thou dost the like thereof; he not being able to go beyond thee in word or in deed. (TA.) [Respecting this saying, Freytag says, in his Arab. Prov., i. 305, (where, for نَاجِزًا we find نَاجِزٌ,) that it applies to him who is equal to the execution of the things which he undertakes, as well good as bad: and that جَرَى is to be supplied before جَرْىَ.] نجس 1 نَجِسَ, aor. نَجَسَ; (S, Msb, K;) and نَجَسَ, aor. نَجُسَ; (Msb;) and نَجُسَ, aor. نَجُسَ, (K,) accord. to some, but the books of good repute are silent respecting this last; (Msb;) inf. n. نَجَسٌ, (S, Msb, TA,) of the first; (Msb;) and نَجَاسَةٌ, (TA,) or this last is a simple subst. [as the verb نَجُسَ to which by rule it should belong is not of good authority]; (Msb;) It was, or became, unclean, dirty, filthy, or impure; (Msb;) [i. e.,] contr. of طَهَرَ, or طَهُرَ: (Msb, K: *) نَجَاسَة is of two kinds; one kind is perceived by sense; and one kind is perceived by the mind; of which latter kind is that which is attributed, in the Kur, ix. 28, to those who assert God to have associates: (Er-Rághib, B:) but in this latter sense, it is said by Z, to be tropical. (TA.) [See also نَجَاسَةٌ below.] You also say, (of a garment, A, Msb,) ↓ تنجّس, meaning, It was, or became, rendered unclean, dirty, filthy, or impure. (A, Msb, K.) — نَجْسٌ, [app. an inf. n. of which the verb is نَجَسَ,] The making a child's عُوذَة [or amulet, of any of the kinds described below, voce تَنْجِيسٌ]. (TA.) 2 نجّسهُ, (S, A, Msb, K,) inf. n. تَنْجِيسٌ, (TA,) He rendered him, or it, unclean, dirty, filthy, or impure; (A, Msb, K;) and ↓ انجسهُ signifies the same. (S, A, K.) El-Hasan said of a man who married a woman with whom he had committed fornication, هُوَ أَنْجَسَهَا فَهُوَ أَحَقُّ بِهَا ↓ [He defiled her, therefore he is most worthy of her]. (A, TA. *) — — نَجَّسَتْهُ الذُّنُوبُ (tropical:) [Sins, or crimes, defiled him]. (A, TA.) — نجّس لَهُ, and نجّسهُ, He charmed him; or fortified him by a charm or an amulet [of any of the kinds described below, voce تَنْجِيسٌ, q. v.]; syn. عَوَّذَهُ. (TA.) 4 أَنْجَسَ see 2, in two places. 5 تنجّس: see نَجِسَ. — He did a deed whereby to become free from uncleanness, dirt, filth, or impurity; (K;) like as you say تَأَثَّمَ and تَحَرَّجَ and تَحَنَّثَ, meaning, he did a deed whereby to become free from crime, sin, &c. (TA.) نَجْسٌ: see نَجِسٌ. نِجْسٌ: see نَجِسٌ. نَجَسٌ: see نَجِسٌ. نَجُسٌ: see نَجِسٌ. نَجِسٌ and ↓ نَجَسٌ (S, A, O, Msb, K) and ↓ نَجُسٌ and ↓ نَجْسٌ and ↓ نِجْسٌ (A, O, K) Unclean, dirty, filthy, or impure: (A, Msb, K:) the last of these is only used when the word is preceded or followed by رِجْسٌ: (ISd:) or only when it is preceded by رِجْسٌ: (Fr, S, * and Har in the Durrat-el-Ghowwás:) but this remark correctly applies only to the greater number of instances: (M, F:) the second of the above five forms is an inf. n. used as an epithet; (A, Msb;) and is [therefore] used as sing. and dual. and pl. and masc. and fem., without variation: (TA:) [and the first and last are also used as pls., as will be seen below; but when so used, I suppose قَوْمٌ or some other coll. gen. n. to be understood:] the pl. [of every one of the other forms] is أَنْجَاسٌ (A, Msb, TA) and [of the fourth and fifth, and perhaps of the first and third also, though I do not remember similar instances,] نِجْسَةٌ. (TA.) [See also نَجَاسَةٌ, below.] نَجِسٌ and ↓ نَجْسٌ [&c.], applied to a man, signify Unclean, &c., [both properly and tropically]. (TA.) [The two following examples are said in the A to be tropical.] النَّاسُ أَجْنَاسٌ وَأَكْثَرُهُمْ أَنْجَاسٌ (tropical:) [Men are of several kinds, and most of them are unclean.] (A, TA.) And إِنَّمَا الْمُشْرِكُونَ نَجَسٌ (tropical:) [Verily the associaters of others with God are but unclean], said in the Kur, [ix. 28,] (S, A, TA,) or نَجِسٌ, or ↓ نِجْسٌ, accord. to certain readers. (TA.) — Also, all the above forms, A man having an incurable disease. (TA.) — — See also نَاجِسٌ. نُجُسٌ: see مُنَجِّسٌ. نِجَاسٌ: see تَنْجِيسٌ. نَجِيسٌ: see نَاجِسٌ. نَجَاسَةٌ: see 1: Uncleanness, dirtiness, filthiness, or impurity. (Msb.) — — In the conventional language of the law, A particular uncleanness, of such a kind as renders prayer invalid; as urine, and blood, and wine. (Msb.) دَاْءٌ نَاجِسٌ and ↓ نَجِيسٌ (S, A, K) and ↓ نَجِسٌ (TA) An incurable disease: (S, K, TA:) or a disease that baffles the مُنَجِّسُون. (A.) See مُنَجِّسٌ. أَنْجَسُ [More, and most, unclean, dirty, filthy, or impure]. You say, لَا تَرَى أَنْجَسَ مِنَ الكَافِرِ (tropical:) [Thou wilt not see any one more unclean than the unbeliever]. (A, TA.) تَنْجِيسٌ The name of a thing, either something unclean, or bones of the dead, or a menstruous rag, which used to be hung upon him for whom there was a fear of the jinn's, or genii's, being attached to him: (K:) or the hanging of some such thing upon such a person, as a child or any other; for they used to say that the jinn would not approach those things: (TA:) or a thing which the Arabs used to do, as an amulet, to drive away thereby the [evil] eye: (S:) ↓ مُنَجِّسَةٌ also is the name of a kind of amulet: (IAar:) and ↓ نِجَاسٌ is syn. with تَعْوِيذٌ; [by which may be meant either that it signifies an amulet, or that it is a quasi-inf. n. of 2; for it is said that] it is app. a subst. from نَجَّسَ لَهُ, or نَجَّسَهُ, as signifying عَوَّذَهُ. (IAar.) See also 2. مُنَجِّسٌ One who hangs, upon him for whom there is fear, unclean things, such as bones of the dead, and the like, to drive away the jinn, or genii; because these beings shun such things; (S, * A, TA;) one who fortifies by charms or amulets [of the kinds above mentioned]; syn, مُعَوِّذٌ: (K:) pl. مُنَجِّسُونَ: (A:) and ↓ نُجُسٌ [a pl. of which the sing. is not mentioned] is syn. with مُعَوِّذُونَ. (IAar.) — Also, A little piece of skin that is put upon the notch [which is the place] of the bow-string. (TA.) مُنَجِّسَةٌ: see تَنْجِيسٌ. نجش 1 نَجَشَ, aor. نَجُشَ, (S, Msb,) inf. n. نَجْشٌ, (S, Msb, K,) He concealed himself. (Msb.) — [And hence, He pursued game, or objects of the chase: (see نَاجِشٌ:) or] he roused game, or objects of the chase, (S, Mgh, K,) and scared them from place to place. (TA.) You say also, نَجَشُوا عَلَيْهِ الصَّيْدَ, meaning, They scared the chase, or game, towards him, and drove and collected it to him. (TA.) — — He searched after a thing, and roused it. (Sh, A'Obeyd, K.) This, accord. to Sh, is the primary signification: [but accord. to Fei, the primary signification is the first given above:] and hence the saying in a trad., لَا تَطْلُعُ الشَّمْسُ حَتَّى تَنْجُسَهَا ثَلْثُمِائَةٍ وَسِتُّونَ مَلَكًا The sun does not rise until three hundred and sixty angels rouse it. (TA.) — — He drew forth, educed, or elicited. (K.) — — He collected together (S, K) camels [&c.] after a state of dispersion. (S.) — — He drove vehemently. (TA.) — نَجَشَ, aor. نَجُشَ, (Msb, TA,) inf. n. نَجْشٌ (S, A, Mgh, Msb, K) and نَجَشٌ, [which is the form generally used by the professors of practical law,] (ISh, Mgh, Sgh, TA,) or this is a simple subst., (Msb,) He

demanded the sale of an article of merchandise for more than its price, (A, Mgh, Msb,) not meaning to purchase it, (Mgh, Msb,) in order that another might see him and fall into the snare thus laid for him: and in like manner it is used with respect to marriage, [i. e., with respect to dowers,] and other things: (A, Mgh, Msb:) and the doing thus is forbidden: (Mgh:) it is from نَجَشَ signifying " he roused " game: (Mgh:) or from the same verb signifying " he concealed himself; " because he who does so conceals his intention: (Msb:) or he augmented the price of an article of merchandise, not desiring to purchase it, but in order that another might hear him and augment in the same manner: (A'Obeyd, L:) or he outbade in a sale, in order that another might fall into a snare, he himself not wanting the thing: (S:) or he augmented the price of an article of merchandise, or praised it, in order that another might see that, and be deceived by him: (Ibráheem El-Harbee:) or he praised an article of merchandise belonging to another in order that he might sell it, or dispraised it in order that it might not be easy for him to sell it: (ISh:) or he concurred with a man desiring to sell a thing, by praising him: (Abu-l-Khattáb, K:) or he bargained with a man desiring to sell a thing, offering him a large price, in order that another might see him and fall into a snare: or he scared people from one thing to another: (K:) also, he praised a thing; or praised it exceedingly, or for that which was not in it, or excessively and falsely; syn. مَدَحَ شَيْئًا and أَطْرَاهُ: and he invented, or forged, a lie. (TA.) It is said in a trad., (S,) ↓ لَا تَنَاجَشُوا, (S, Mgh, Msb,) i. e., Ye shall not practise نَجْش, or نَجَش: (Mgh, Msb:) or ↓ تَنَاجُشٌ signifies the bidding one against another, successively increasing their offers, in a sale, or other case; (K;) for it sometimes signifies the doing so in the case of a dowry, in order that the doing so may be heard, and the amount may consequently be augmented: (TA:) and Sh mentions, with respect to ↓ تَنَاجُشٌ, on the authority of Aboo-Sa'eed, another thing, which is allowable, namely, [that it signifies the conspiring to promote the marriage of] the woman who has been married and divorced time after time; and [the sale of] the article of merchandise that has been bought time after time and then sold. (TA.) 6 تَنَاْجَشَ see 1, last part. نَجَشٌ, said to be a subst. from نَجَشَ: see 1. نَجُوشٌ: see نَاجِشٌ. نَجِيشٌ: see نَاجِشٌ. نَجَاشِىٌّ and نِجَاشِىٌّ: see نَاجِشٌ. — النَّجَاشِى, (S, Mgh, K,) the form preferred by El-Fárábee, (Mgh,) and النَّجَاشِىُّ, (Mgh, Msb, K,) which is the more common, (Msb,) but the former is the more chaste, (Sgh, K,) and [النِّجَاشِى and النِّجَاشِىُّ] with kesr to the ن, which is said to be the more chaste, (K,) and is preferred by Th, (TA,) but teshdeed of the ج is a mistake, (Mgh, MF,) The name of the King of the Abyssinians; (IDrd, S;) like as one says كِسْرَى and قَيْصَرٌ; and Abyssinian word: (IDrd:) or a certain King of the Abyssinians, whose name was أَصْحَمَةُ; (Mgh, Msb, K;) [as is commonly said; but authors differ respecting his name;] and IKt says, that النجاشى is in Coptic اصحمة, meaning " a gift: " (TA:) or originally the proper name of an individual, and afterwards a common title. (MF.) نَجَّاشٌ: see نَاجِشٌ, in four places. نَجَّاشِىٌّ: see نَاجِشٌ, in two places. نَاجِشٌ A pursuer, or capturer, or insnarer, of game, or objects of the chase; (Msb;) as also ↓ نَجِيشٌ and ↓ نَجَّاشٌ; (Ibn-'Abbád, K;) because he conceals himself: (Msb:) or [نَاجِشٌ and] ↓ نَجَّاشٌ and ↓ نَجُوشٌ signify one who rouses the game, or objects of the chase; (Az, TA;) and so ↓ مِنْجَشٌ and ↓ مِنْجَاشٌ: (L:) or نَاجِشٌ and ↓ نَجَاشِىٌّ (Akh, K) [and ↓ نِجَاشِىٌّ accord. to some copies of the K] and ↓ مِنْجَاشٌ (Az, K) one who rouses them in order that they may pass by the pursuer, or capturer, or insnarer, thereof: (Akh, Az, K:) or نَاجِشٌ signifies one who scares them towards him, and drives and collects them to him: (S, A, TA:) and ↓ نَجَّاشٌ one who drives vehemently; (TA;) or one who urges camels; (A;) or who collects them after a state of dispersion: (S:) and ↓ نَجَّاشِىٌّ [with teshdeed to the ج as well as to the ى,] one who drives, or urges, travelling-camels and other beasts of carriage, in the market-place, to elicit their qualities of pace: (AA, TA:) and this last also signifies [absolutely] one who draws forth, or elicits, a thing. (A'Obeyd, TA.) — Also, One who practises نَجْش, or نَجَش, in an affair of buying and selling: (Msb, TA: *) [see 1:] and ↓ نَجَّاشٌ one who does so much, or often. (Msb.) مِنْجَشٌ: see نَاجِشٌ; the latter, in two places. مِنْجَاشٌ: see نَاجِشٌ; the latter, in two places. قَوْلٌ مَنْجُوشٌ A saying drawn forth, or elicited: (TA:) and a forged saying, in which is falsehood. (IAar, TA.) نجص إِنْجَاصٌ: see art. أجص. نجع &c. See Supplement نح 1 نَحَّ, aor. ◌َ3نَحِ, inf. n. نَحِيحٌ, He (a man) reiterated a sound, or made it to reciprocate, (رَدَّدَهُ,) in his inside: (S, L:) or his voice was reiterated, or made to reciprocate, (تَرَدَّدَ,) in his inside; as also ↓ نَحْنَحَ and ↓ تَنَحْنَحَ: (K:) [each of these verbs, of which the last seems to be the most common, signifies, as is implied in the L &c., and accord. to present usage, he made a reiterated humming in his throat, like a slight coughing, or, as some say, more violent than coughing; as is often done by a niggard when he is asked for a thing:] التَّنَحْنُحُ is well known, (S,) and النَّحْنَحَةُ is like it; (Lth, S;) it is [the making a sound, or sounds, in the throat,] slighter than coughing; and is the pretence of the niggard: (Lth:) or it is more violent than coughing; as also النَّحِيحُ. (L.) See also جِرَّةٌ. — — [Hence, from the sound employed,] نَحَّ, aor. ◌َ3نَحُ, He incited, or urged on, a camel. (K.) R. Q. 1 See نَحَّ. — — نَحْنَحَهُ He repulsed him (namely an asker, or a beggar, L) in a foul, or an abominable, manner. (L, K.) R. Q. 2 see نَحَّ. نَحَاحَةٌ Niggardliness; avarice. (K.) — — Also, contr., Liberality; bounty; munificence; generosity. (K.) شَحِيحٌ نَحِيحٌ [Very niggardly, or avaricious]: the latter word is an imitative sequent: (S, K:) or it is a corroborative syn. of the former: (MF:) as though meaning one who when asked for something, disliking to give it, has recourse to a pretence, and makes a reiterated breathing [or humming in his throat] as a feint to hide his unwillingness. (L.) [See also نَحَانِحَةٌ.] نَحْنَحٌ: see نَحَانِحَةٌ. نَحَانِحَةٌ Niggardly, or avaricious, men: base, ungenerous, mean, or sordid, men, who make a reiterated humming in the throat (يَتَنَحْنَحَونَ) when they are asked for something: (A:) pl. of ↓ نَحْنَحٌ: or a pl. having no sing. (TA.) [See also نَحِيحٌ.] نحب 1 نَحَبَ, aor. نَحُبَ, inf. n. نَحْبٌ; (S, A, K;) and ↓ نحب, inf. n. تَنْحِيبٌ; (A;) He vowed; made a vow; (S, K;) put himself under an obligation to do a thing. (A.) — — نَحَبَ, aor. نَحَبَ, inf. n. نَحْبٌ, He laid a bet, or wager; betted, or wagered. (K.) [The explanation of the inf. n. by مُرَاهَنَةٌ, in the K, seems to imply that it is the same as 3; but this appears to be doubtful.] — نَحَبَ, aor. نَحِبَ, (S, Msb,) or نَحَبَ, (K,) inf. n. نَحِيبٌ, (S, K,) or this is a subst., (Msb,) and نَحْبٌ; (K;) and ↓ انتحب; (S, K;) (tropical:) He raised his voice with weeping, or wailing; wept, or wailed, loud; (S;) wept, or wailed, most violently; (M, K;) wept, or wailed, with prolonged voice. (TA.) — — نَحَبَ, aor. نَحِبَ, (S, K,) inf. n. نُحَابٌ (S) and نَحْبٌ (K) He (a camel, S) had a cough, or coughed. (S K.) — نَحَبَ, [aor. نَحَبَ,] inf. n. نَحْبٌ, He went, travelled, or journeyed, at a quick pace: (AA, S, K:) or with a light pace: (K:) with much exertion and perseverance. (TA.) [The inf. n. only is mentioned, and said, in the S, to be syn. with نَعْبٌ.] 2 نَحَّبَ see 1. — نحّبوا, inf. n. تَنْحِيبٌ, (tropical:) They strove, or exerted themselves, in their work; worked with energy: (AA, S, K:) or they went on, travelled, or journeyed, (with energy, TA,) until they came near to the water:

(K:) they made a hard journey by night, in order to arrive at the water on the morrow. (S.) — — نَحَّبْنَا سَيْرَنَا We pursued our journey laboriously, or with energy. (TA.) — — نحّب السَّفَرُ فُلَانًا (assumed tropical:) The journey harassed such a one, (K,) being long. (TA.) — — نحّب عَلَى أَمْرٍ, and فِى أَمْرٍ, (tropical:) He applied himself to a thing, or set about it, and adhered to it. (TA.) 3 ناحبهُ, (inf. n. مُنَاحَبَةٌ, TA,) He laid a bet, or wager, with him, (K,) عَلَى أَمْرٍ respecting a thing. (TA.) — — نَاحَبْتُهُ إِلَى فَلَانٍ I cited him, or invited him, to submit our case to such a one as judge; I cited him before such a one as judge. (S, K.) — — ناحبته I contended with him, or disputed with him, for glory, or honour, or superiority in glorious or honourable qualities and the like, (K,) before a judge, or umpire. (TA.) — — Talhah said to Ibn-'Abbás, هَلْ لَكَ فِى أَنْ أُنَاحِبَكَ وَتَرْفَعَ النَّبِىَّ (S) [or تَرْفَعُ النبى: for I find it stated in the margin of a copy of the S, that J left the final letter of ترفع without a vowel point, either fet-hah or dammeh:] Wilt thou that I contend with thee, or dispute with thee, for glory, or honour, and that thou enumerate thine excellencies and the honour which thou derivest from thine ancestors &c., I doing the like, and that thou put the Prophet out of the question, not mentioning thy relationship to him, since this excellence is conceded to thee? (AM.) 6 تناحبوا They appointed together a time, لِلْقِتَالِ for fighting; and sometimes for other purposes. (K.) 8 إِنْتَحَبَ see 1. — — He sighed vehemently; (K;) wept and sighed vehemently. (TA.) نَحْبٌ A vow. (S, K.) — — قَضَى نَحْبَهُ He died: or he was slain in an expedition undertaken for the sake of God's religion: originally meaning he accomplished his vow: see Kur, xxxiii. 23: (Msb:) as though he had constrained himself [by a vow] to fight until he died: (TA:) or it signifies he ended his term, or period of life; ended his days: (Fr, Zj:) [or he finished his time: (as implied in the S): or he yielded his soul: or he accomplished his want:] from significations given below. (TA.) — — نَحْبٌ A great bet, or wager: syn. خَطَرٌ عَظِيمٌ. (K.) So in the following verse of Jereer: بِطِخْفَةَ جَالَدْنَا المُلُوكَ وَخَيْلُنَا عَشِيَّةَ بِسْطَامٍ جَرَيْنَ عَلَى نَحْبِ [In Tikhfeh we contended with the sword with the kings; and our horses, in the evening of Bistám, ran for a great bet]. (TA.) — — نَحْبٌ A proof; a demonstration; an evidence: syn. بُرْهَانٌ. (K.) — — A necessity; want; needful thing; an object of want or need: syn. حَاجَةٌ. (K.) See قَضَى نَحْبَهُ. — — (tropical:) Death. (K.) See قَضَى نَحْبَهُ, above. — — A term; fixed period; the period of life. (K.) See قَضَى نَحْبَهُ, above. — — The soul: syn. نَفْسٌ. (AO, K.) — — Mind; purpose; aspiration; desire; ambition: syn. هِمَّةٌ. (K.) — خِمْسٌ نَحْبٌ A laborious journey: syn. دَائِبٌ. (S.) — — سَيْرٌ نَحْبٌ, (TA,) and ↓ سير مُنَحِّبٌ (K) (tropical:) A quick pace, or journey. (K, TA.) — — The same epithets are likewise applied, in the same sense, to a man. (TA.) — — نَحْبٌ A quick (or light, K,) pace, or mode of going, travelling, or journeying, (AA, S, K,) with much exertion and perseverance. (TA.) — — سَارَ فُلَانٌ عَلَى نَحْبٍ Such a one went on, travelled, or journeyed, with energy; [lit., for a great bet, or wager;] as though he had laid a [great] bet, and therefore strove, or exerted himself. (S.) — — نَحْبٌ Length. (AA, K.) — — يوم نحب [so in the TA: perhaps, يَوْمُ نَحْبٍ, but more probably يَوْمٌ نَحْبٌ] A long day. (Er-Riyáshee.) — — نَحْبٌ A space of time: a time. (S, K.) See قَضَى نَحْبَهُ, above. — — Sleep: syn. نَوْمٌ. (L, K: in some copies of the K, يَوْمٌ TA.) — — Fatness. (K.) — — I. q. شِدَّةٌ [Vehemence; violence; &c.: or distress; difficulty; adversity; &c.]. (K.) — — A game of hazard: syn. قِمَارٌ. (K.) — A great camel. (K.) Perhaps a mistake for نَجْبٌ. (TA.) نُحْبَةٌ (tropical:) i. q. قُرْعَةٌ [A lot used in sortilege: or lots collectively: or sortilege itself;] (K;) from نَاحَبَهُ " he cited him before a judge; " " he contended with him for glory; " and " he laid a bet, or wager, with him; " because it is, as it were, a judge, or that which decides, in a case of sortilege. (TA.) — لَوْ عَلِمَ النَّاسُ مَا فِى الصَفِّ الأَوَّلِ لَاقْتَتَلُوا عَلَيْهِ وَمَا تَقَدَّمُوا إِلَّا بِنُحْبَةٍ — [If men knew what advantage is attained by being in the first row of the congregation in the mosque, they would fight for it, and not advance but by lot]. (TA, from a trad.) نُحَابٌ A cough that attacks camels: as also قُحَابٌ and نُحَازٌ. (Az from AZ.) See 1. نَاحِبَةٌ (tropical:) A weeping, or wailing, woman: pl. نَوَاحِبُ. (TA.) سَارَ سَيْرًا مُنَحِّبًا He proceeded, or journeyed, in a direct course, not desiring [to pursue] any other: as though he had made a vow to do so. ElKumeyt says, تَخَذْنَ بِنَا عَرْضَ الفَلَاةِ وَطُولَهَا كَمَا صَارَ عَنْ يُمْنَى يَدَيْهِ المُنَحِّبُ By المنحّب is meant the man. ISd says, Th cites this verse, and says in explanation of it, This was a man who swore, saying, If I do not overcome, I will cut off my hand. He seems to consider it as implying the signification of vowing. So in the L. But it requires consideration. (TA.) — — سِرْنَا إِلَيْهَا ثَلَاثَ لَيَالٍ مُنَحِّبَاتٍ We proceeded, or journeyed, thither during three nights of laborious travelling. (TA.) نخت 1 نَحَتَ, aor. نَحِتَ, (S, L, K,) contr. to analogy, (TA,) and نَحَتَ, (L, K,) which is the form preferred by IJ, because of the guttural letter, but this is disputed by MF, (TA,) and نَحُتَ, (K,) which is the form of weakest authority, (TA,) inf. n. نَحْتٌ, (S,) He cut, or hewed; formed, or fashioned, by cutting; cut out, hewed out, or shaped out; chipped: syn. بَرَى: (S, K:) he worked wood and the like as a carpenter; syn. نَجَرَ: he pared, peeled, barked, or deprived of its outer covering by paring, abrasure, or wearing away the exterior: he sawed. (L.) [See also لَحَتَ.] Accord. to some, the operation termed نحت is only performed upon something hard and strong, as stone and wood and the like. (MF.) [↓ انتحت seems to signify He cut, &c., for himself:] you say, إِنْتَحِتْ مِنَ الخَشَبِ مَا يَكْفِيكَ لِلْوَقُودِ [Cut, or hew, for thyself, of the wood, what will suffice thee for fuel]: (A.) — — نَحَتَ بَيْتًا فِى الجَبَلِ, aor. نَحِتَ and نَحَتَ, inf. n. نَحْتٌ, He cut out, or hewed out, a house in the mountain. In the Kur, xv. 82, El-Hasan [El-Basree] reads يَنْحَتُونَ. (Msb.) [Accord. to the K, his reading is يَنْحَاتُونَ, (in the CK, تَنْحَاتُونَ,) but this I find nowhere else, and I believe it to be a mistake.] — — نُحِتَ عَلَى الكَرَمِ (tropical:) [He was fashioned after the model of generosity; made by nature generous]. (A.) — — نَحَتَ Inivit puellam: (K:) as also لَحَتَ; but the latter is the better known. (TA.) — — نَحَتَ, inf. n. نَحْتٌ, (tropical:) He beat, struck, or smote, him with a staff, or stick: (TA:) [as also لَحَتَ.] — — نَحَتَ He threw him down prostrate. (K.) — — نَحَتَ بِلِسَانِهِ (tropical:) He blamed; reprehended; reviled a man. (L.) [See also لَحَتَ.] — — نَحَتَ (tropical:) It (a journey, or travel,) emaciated a camel: (K:) it made a man less; made him thin, or slender. (TA.) — — نَحَتَ, (TA,) [aor. نَحِتَ and نَحَتَ?] inf. n. نَحِيتٌ and نَحِيتَةٌ, He sighed aloud: the inf. ns. syn. with نَئِيتٌ and زَحِيرٌ. (K.) 8 إِنْتَحَتَ see 1. — — انتحت It (wood or the like) was [cut, or hewn; formed, or fashioned, by cutting; cut out, hewed out, or shaped out; chipped;] worked by a carpenter: [pared, peeled, barked, or deprived of its outer covering: sawn]. (L.) — — انتحت مَنَاسِمُهُ (tropical:) His (a camel's) مناسم [i. e. toes or feet] were worn, abraded, wasted, lessened, or attenuated. (L.) نَحْتٌ and ↓ نَحَاتٌ (K) and ↓ نَحِيتَةٌ (S, K) (tropical:) Nature; natural, or native, disposition, temper, or other property; (S, K;) a particular cast, or fashion, of constitution, after which a man is [as it were] cut out [by the Creator]: (TA:) and the first, the source, or origin, from which one is [as it were] cut out: [see also ↓ مَنْحَتٌ]. (Lh.) — — الكَرَمُ مِنْ نَحْتِهِ Generosity is [a part] of his nature; or, [derived] from his source. or origin. (Lh.) — — هُوَ عَجِيبُ النَّحْتِ He is of a wonderful nature. (TA.) — — هُوَ كَرِيمُ النَّحِيتَةِ ↓ He is generous in nature, or disposition. (AZ.) — بَرْدٌ نَحْتٌ Unmixed [i. e. sever] cold: (K:) but this is said to be a corruption of بَحْتٌ. (TA.) [See also لَحْتٌ.] نَحِيتٌ A comb: syn. مُشْطٌ or مَشْطٌ. (So in different copies of the K.) — حَافِرٌ نَحِيتٌ A hoof of which the edges have gone [or become abraded, been worn away]; (S, K;) [and so ↓ حافر مَنْحُوتٌ, occurring in the K in art. حك, where, in its place in the S, we find حافر نَحِيتٌ.] — — نَحِيتٌ (tropical:) An emaciated camel: (K:) a camel whose feet are

worn, abraded, or wasted. (L.) — — ↓ نَحِيتَةٌ A [portion of the] trunk of a tree, which is hewn out, and hollowed, in the form of a jar such as is called حُبّ, for bees: pl. نُحُتٌ. (L.) — — نَحِيتٌ Anything bad; what is bad of anything. (L.) — نَحِيتٌ One who introduces himself among a people, and lives with them, not being of their race. (S, K.) نُحَاتَةٌ Cuttings, chips, parings, and the like, (S, K,) of wood [&c.]. (TA.) نَحِيتَةٌ: see نَحْتٌ and نَحِيتٌ. مَنْحَتٌ (tropical:) The source, or origin, of a man, [from which he is, as it were, cut out]: pl. مَنَاحِتُ. (TA.) See also نَحْتٌ. — — هُوَ مِنْ مَنْحَتِ صِدْقٍ He is of an excellent source, or origin. (A.) — — هُمْ كِرَامُ المَنَاحِتِ They are of generous sources, or origins. (A.) مِنْحَتٌ (S, K) and ↓ مِنْحَاتٌ (Msb, TA) An implement with which one performs the operation of cutting, hewing, and the like; (S, K, L;) an adz, or addice. (Msb.) مِنْحَاتٌ: see مِنْحَتٌ. فَرَسٌ مُنَحَّتُ الحَوَافِرِ [A horse having the hoofs much worn.] (IDrd, K, art. حك.) مَنْحُوتٌ: see نَحِيتٌ. — A word compounded of two [or more] words; such as بَسْمَلَ, حَوْقَلَ, حَسْبَلَ, حَمْدَلَ, &c. (Msb, TA, art. بسمل.) نحث نَحِيثٌ dial. form of نَحِيفٌ: (Kr:) ISd thinks the ث to be a substitute for ف. (TA.) نحر 1 نَحَرَ, (A, Msb, K,) aor. نَحَرَ, (Msb, K,) inf. n. نَحْرٌ (S, Msb, K) and مَنْحَرٌ (Msb) and تَنْحَارٌ [an intensive form], (K,) He stabbed, or stuck, (A, K,) a camel, (A, TA,) or a beast, (Msb,) [but generally the former,] in his نَحْر, (A,) or in his مَنْحَر, (TA,) where the windpipe (حُلْقُوم) commences in the uppermost part of the breast; (K, TA;) [i. e., in the لَبَّة; for] نَحْرٌ in the لَبَّة is like ذَبْحٌ in the throat. (S.) [Hence,] يَوْمُ النَّحْرِ [The day of the stabbing of the camels &c.]; (K;) and عِيدُ النَّحْرِ [the festival of the stabbing of the camels &c.]; (Msb;) the tenth of [the month] Dhu-l-Hijjeh; (K;) because then the camels and cows and bulls brought as offerings to Mekkeh, for sacrifice, are stabbed. (TA.) — — He slew. (TA.) — — نَحَرَهُ, aor. and inf. ns. as above, He hit, or hurt, his نَحْر. (K.) You say نَحَرْتُ الرَّجُلَ I hit, or hurt, the نَحْر of the man. (S.) — [Hence,] نَحَرَ الأُمُورَ عِلْمًا (tropical:) [He mastered affairs, or the affairs, by knowledge, or science]: (A): he knew affairs soundly, or thoroughly. (Har, 2nd ed. of Paris, p. 95, Com.) And يَنْحَرُ العِلْمَ نَحْرًا (tropical:) [He masters knowledge, or science, indeed]. (A, K.) Jereer was asked respecting the Islámee poets, and answered, نَبْعَةُ الشُّعَرَآءِ لِلْفَرَزْدَقِ [meaning, " The bow," or " the arrow, of the poets belongs to El-Farezdak; " applying the term نبعة in this manner because bows and arrows were made of the tree called نَبْع]: so it was said, "Then what hast thou left for thyself? " and he answered, أَنَا نَحَرْتُ الشِّعْرَ نَحْرًا (tropical:) [I have mastered poetry indeed]. (A.) You say also, نَحَرْتُ الشَّىْءَ عِلْمًا (assumed tropical:) I knew the thing thoroughly, or superlatively well; as also قَتَلْتُهُ عِلْمًا. (Bd in iv. 156.) — [Hence also,] نَحَرَ الصَّلَاةَ (tropical:) He performed, or recited, the prayer in the first part of its time. (TA.) — — نَحَرَهُمُ اللّٰهُ, occurring in a trad., may mean either (assumed tropical:) May God hasten to do them good, or may God slay them. (IAth.) — [Hence also,] نَحَرْتُ الرَّجُلَ, (S, A,) inf. n. نَحْرٌ, (A,) (tropical:) I became opposite to the man; syn. صِرْتُ فِى نَحْرِهِ; (S;) I faced, or fronted, him; syn. قَابَلْتُهُ. (A, TA.) And نَحَرَ الدَّارُ الدَّارَ, [or نَحَرَت,] (K,) aor. نَحَرَ, (TA,) (tropical:) The house faced, or fronted, the house; (K, TA;) as also ↓ نَاحَرَت. (TA.) And دِيَارُهُمْ تَنْحَرُ الطَّرِيقَ (tropical:) Their houses face, or front, the road. (A.) [See also 6.] And Abu-lGheyth says, that the last night of the month, with its day, is called النَّحِيرَةُ for this reason, لِأَنَّهَا تَنْحَرُ الشَّهْرَ الَّذِى بَعْدَهَا, i. e., Because it becomes opposite to the month that is after it: or because it reaches the first part of the month that is after it. (S.) 3 نَاْحَرَ see 1, near the end. 6 تَنَاحَرُوا فِى القِتَالِ (S, TA) They stabbed one another in the نَحْر, or slew one another, in fight. Here the verb is used in its proper sense. (TA.) — — [Hence,] تَنَاحَرَ القَوْمُ عَلَى الأَمْرِ, (A, K,) and ↓ انتحروا عَلَيْهِ, (S, A, K,) (tropical:) The people were mutually niggardly, or tenacious, or avaricious, of the thing, (S, A, K,) so that they almost slew one another. (K, * TA.) — الدَّارَانِ تَتَنَاحَرَانِ (tropical:) The two houses face, or front, each other. (K.) [The like is also said in the A.] Fr. says, I have heard some of the Arabs say مَنَازِلُهُمْ تَنَاحَرُ, [for تَتَنَاحَرُ,] (tropical:) Their places of abode face, or front, one another; this is opposite to this. (TA.) 8 انتحر He (a man, S) stabbed himself in the نَحْر, (S,) or slew himself. (K.) It is said in a proverb, سُرِقَ السَّارِقُ فَانْتَحَرَ [The robber was robbed, and in consequence slew himself]: (S:) or سَرَقَ السَّارِقُ فَانْتَحَرَ [app. meaning, (tropical:) The robber robbed, and so occasioned his own slaughter: for it is said that the verb is here used tropically]. (TA; and so in a copy of the S, and of the A.) [The former reading, which I prefer, is given in Freytag's Arab. Prov, q. v., vol. i. p. 618.] — — (tropical:) It (a cloud) burst with much water. (A.) — See also 6. النَّحْرُ, (S, Msb,) or نَحْرُ الصَّدْرِ, (A, K,) The uppermost part of the breast, or chest; (A, K;) as also ↓ المُنْحُورُ: (Sb, IB, K:) or the place of the collar or necklace: (A, K:) or that part of the breast or chest which is the place of the collar or necklace; (S, Msb;) so accord. to A'Obeyd: (TA, art. ترب:) which is also called ↓ المَنْحَرُ: (S:) or the breast or bosom or chest itself: (TA:) or النُّحُورُ, the pl., is also applied to the breasts or chests: (Msb:) and النَّحْرُ, (A,) or ↓ المَنْحَرُ, (S, A, Msb, K, TA,) also signifies the part in which a camel is stabbed, or stuck; (A, TA; where the windpipe (حُلْقُوم) commences, in the uppermost part of the breast: (TA:) or the place where the هَدْى [or animal brought as an offering to Mekkeh or to the Kaabeh or to the Haram, such as a camel, cow, bull, sheep, or goat, to be sacrificed,] &c., is stabbed, or stuck: (S, K:) or the place, in the throat, where a beast is stabbed, or stuck: (Msb:) نَحْرٌ is masc., (Lh, K,) only: (Lh:) [or sometimes fem.: see an ex., voce تَرِبَ:] its pl. is نُحُورٌ, (A, Msb, K,) only: (TA:) and the pl. of ↓ مَنْحَرٌ is مَنَاحِرُ. (A.) — نَحْرٌ also signifies (tropical:) The first, the first part, or the commencement, of the day; (S, K;) and of the month, (K,) as also ↓ نَاحِرٌ; (TA;) and of the ظَهِيرَة, which is when the sun has reached its highest point, [especially in summer,] as though it had reached the نَحْر, as also ↓ نَاحِرَةٌ: (TA:) pl. نُحُورٌ. (K.) You say جَآءَ فِى نَحْرِ النَّهَارِ, &c., (tropical:) He came in the first part of the day, &c. (TA.) See also نَحِيرَةٌ. — Also, قَعَدَ فُلَانٌ فِى نَحْرِ فُلَانٍ (tropical:) Such a one sat in front of such a one; facing him; opposite to him. (A.) And صَارَ فِى نَحْرِهِ] (tropical:) He, or it, became in front of, or opposite to, him, or it]. (S.) And هٰذَا بِنَحْرِ هٰذَا (tropical:) This is in front of, facing, or opposite to, this. (Fr, TA.) نِحْرٌ: see نِحْرِيرٌ. لَقِيتُهُ صَحْرَةً بَحْرَةً نَحْرَةً, with tenween, (assumed tropical:) I met him in open view. (Sgh, K.) See بَحْرَة and صَحْرَة. نِحْرِيرٌ (S, A, K) and ↓ نِحْرٌ (K) (tropical:) Soundly, or thoroughly, learned; (S;) or skilled or skilful, intelligent, experienced, (A, K, TA,) or, as some say, (TA,) sound in what he does, skilful and intelligent, knowing and skilful in everything: because he masters (يَنْحَرُ) knowledge or science: (A, K, TA:) pl. of the former, نَحَارِيرُ. (A.) نَحِيرٌ A camel [or other beast] stabbed, or stuck, (K. TA,) in the مَنْحَر, (TA,) where the windpipe (حُلْقُوم) commences, in the uppermost part of the breast; (K, TA;) and ↓ مَنْحُورٌ signifies [the same: and] slaughtered: (TA:) the former is masc. and fem., and the fem. is also نَحِيرَةٌ: (TA:) pl. of نحير, (K,) and of نحيرة, (TA,) نَحْرَى and نُحَرَآءُ and نَحَائِرُ. (K, TA.) — — (tropical:) A son devoted to be sacrificed: of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (Mgh.) — ↓ النَّحِيرَةُ (tropical:) The first day of the month; [as also, app., ↓ نَحْرُ الشَّهْرِ, and ↓ نَاحِرَتُهُ, and ↓ نَحِيرَتُهُ:] or the last thereof; (K;) as also ↓ النَّاحِرُ: (TA:) or the last night thereof; (S, K;) as

also النَّحِيرُ: (K:) or the last night thereof with its day [i. e. the day immediately following]; as also ↓ النَّاحِرَةُ; because it becomes opposite to that which is next after it, or because it reaches to the first part thereof [or of the following month]: (Abu-l-Gheyth, S:) pl. نَوَاحِرُ (S, K) and نَاحِرَاتٌ, (K,) both extr. [as pls. of نَحِيرَةٌ, but reg. as pls. of نَاحِرَةٌ], (TA,) [and app. نَحَائِرُ, being agreeable with rule as pl. of نَحِيرَةٌ: or] نَحَائِرُ الشَّهْرِ signifies i. q. نُحُورُهُ: see نَحْرٌ. (TA.) You say also جَآءَ فِى نَحْرِ الشَّهْرِ, and نَاحِرَتِهِ, and نَحِيرَتِهِ, (tropical:) [app. signifying He came on the first day of the month.] And مَا أَرَاهُ إِلَّا فِى نُحُورِ الشُّهُورِ, and نَوَاحِرِهَا, and نَحَائِرِهَا, (tropical:) [app., I see him not save on the first days of the months.] (A.) نَحِيرَةٌ: see نَحْرٌ see نَاحِرَةٌ and ناحر .مِنْحَارٌ see: نَحَّارٌ .نَحِيرٌ and نَحِيرٌ. — نَوَاحِرُ الأَرْضِ, [pl. of نَاحِرَةٌ,] (tropical:) The parts facing, in front of, or opposite to, the earth or land. (TA.) المَنْحَرُ: see النَّحْرُ, in two places. مِنْحَارٌ an intensive epithet applied to a man, [A great slaughterer of camels; as also ↓ نَحَّارٌ:] and signifying (assumed tropical:) Liberal; bountiful; munificent; or generous. (S, TA.) You say إِنَّهُ لَمِنْحَارُ بَوَائِكِهَا Verily he is a [great] slaughterer of the fat camels: (S, K:) and هُمْ نَحَّارُونَ لِلْجُزُرِ [They are great slaughterers of camels]. (A.) مَنْحُورٌ: see نَحِيرٌ. — (tropical:) Faced, or fronted. (TA.) المَنْحُورُ: see النَّحْرُ. نحز See Supplement نحس 1 نَحِسَ, aor. نَحَسَ; (S, A, K;) and نَحُسَ, aor. نَحُسَ; (K;) and نَحِسَ, like [its contr.] سَعِدَ; (Bd, xvii. 30;) inf. n. [of the first] نَحَسٌ and [of the second نُحُوسَةٌ]; (TA;) He, or it, was, or became, unprosperous, unfortunate, inauspicious, or unlucky: (S, A, K:) said of a man, (A, Bd,) and of a star, (TA,) or other thing. (S, TA.) 4 أَنْحَسَتِ النَّارُ The fire had much نُحَاس, i. e., smoke. (IKtt.) 6 تَنَاحَسَ see 8. 8 انتحس He became overthrown, or subverted; as also ↓ تناحس. And the former is also said of a man's جَدّ [or good fortune]. (A, TA.) نَحْسٌ Unprosperousness, unfortunateness, inauspiciousness, or unluckiness; contr. of سَعْدٌ; (S, A, K;) of stars, and of other things: pl. [of pauc.] أَنْحُسٌ and [of mult.] نُحُوسٌ; (TA;) and مَنَاحِسُ is an irreg. pl. of the same, (TA,) syn. with مَشَائِمُ, (IDrd, K, TA,) which is in like manner an irreg. pl. of شُؤْمٌ. (TA.) [In Har, p. 375, a doubt is expressed respecting مَنَاحِسُ, as to its being a pl. of نَحْسٌ; but only from ignorance of their being any authority for its being so: it may, however, be pl. of مَنْحَسَةٌ, and not of نَحْسٌ.] In the Kur, [liv. 19,] some read, فى يَوْمِ نَحْسٍ [In a day of unprosperousness]: others read نحس as an epithet. (S.) See نَحِسٌ. — — Also, Difficulty, distress, trouble, or fatigue; harm, injury, or evil state or condition; syn. جَهْدٌ and ضُرٌّ: pl. أَنْحُسٌ. (TA.) نَحِسٌ (S, A, K) and ↓ نَحْسٌ (S, A) and ↓ نَحِيسٌ (TA) and ↓ نَحُوسٌ and ↓ مَنْحُوسٌ (A, TA) Unprosperous, unfortunate, inauspicious, or unlucky. (S, A, K.) You say, رَجُلٌ نَحِسٌ and نَحْسٌ (A) and مَنْحُوسٌ (A, TA) [An unprosperous man]: pl. of the last, مَنَاحِيسُ. (TA.) And يَوْمٌ نَحْسٌ (S, A, TA) [and نَحِسٌ] and نَحُوسٌ (A, TA) and نَحِيسٌ and مَنْحُوسٌ (TA) [An unprosperous day]: and in the pl., أَيَّامٌ نَحْسٌ, [which seems to indicate that نَحْسٌ is originally an inf. n.,] (TA,) and نَحْسَةٌ, and نَحْسَاتٌ, which is pl. of نَحْسَةٌ, (Az, TA,) and نَحِسَةٌ, (K,) and [its pl.] نَحِسَاتٌ, (S, TA,) and نَحِيسَةٌ, (K.) [and app. ↓ نَاحِسَةٌ,] and [its pl.] نَوَاحِسُ. (TA.) In the Kur, [liv. 19,] some read, ↓ فِى يَوْمِ نَحِسٍ [In an unprosperous day], as well as فِى يَوْمِ نَحْسٍ: (S, TA:) and AA reads [in the Kur, xli. 15,] فِى أَيَّامٍ نَحْسَاتٍ: and نَحِسَاتٍ is another reading. (TA.) You also say, ↓ عَامٌ نَاحِسٌ and ↓ نَحِيسٌ, meaning, (tropical:) A year of dearth or drought or sterility: (IDrd, K:) so they assert. (IDrd.) And ↓ النَّحْسَانِ is an appellation of The two planets Saturn and Mars: (Ibn-'Abbád, K:) like as [the contr.] السَّعْدَانِ is applied to Venus and Mercury. (Ibn-'Abbád.) نَحَاسٌ: see نُحَاسٌ: — and نُحَاسٌ .نِحَاسٌ (S, K, &c.) and ↓ نِحَاسٌ (Fr, K) and ↓ نَحَاسٌ, (K,) the last, (TA,) or all, (K,) on the authority of Abu-l-'Abbás El-Kawáshee, (K,) a word of well-known meaning; (S;) Copper: and brass; syn. قِطْرٌ: (K:) or صُفْرٌ: (Ibn-Buzurj:) or a species of صُفْر intensely red: (TA:) a chaste Arabic word. (TA.) — Also, Fire: (IF, K:) and the sparks that fall from brass (صُفْر), or from iron, when it is beaten (AO, K) with the hammer: (TA:) or نُحَاسٌ signifies smoke: so in the Kur, lv. 35: (Fr, Az, Bd, and others; accord. to Az, all the interpreters of the Kur.; and it is wonderful that the author of the K has omitted this signification: TA:) but some say that it is ↓ نِحَاسٌ signifies the smoke of صُفْر; and نُحَاسٌ signifies صُفْر itself: (Ibn-Buzurj:) or the latter signifies smoke in which is no flame: (S, Jel:) or smoke that rises high, and of which the heat is weak, and which is free from flame: (AHn:) or molten صُفْر: (Bd:) and some read نُحُسٌ, which is the pl. (Bd.) — See also نِحَاسٌ. نِحَاسٌ (S, A, K) and ↓ نُحَاسٌ (S, K) and ↓ نَحَاسٌ (K, but excluded by the TA) Nature; natural, or native, disposition or temper or other quality or property: (S, A, K, TA:) and origin: (S, A, TA:) or that to which the origin of a thing reaches. (IAar, K.) You say, فُلَانٌ كَرِيمُ النِّحَاسِ, (S, A,) and ↓ النُّحَاسِ, (S,) Such a one is generous of nature, &c., and origin. (S, A.) — See also نُحَاسٌ, in two places. نَحُوسٌ: see نَحِسٌ, throughout. نَحِيسٌ: see نَحِسٌ, throughout. [نَحَّاسٌ A worker of copper or brass: a coppersmith.] نَاحِسٌ: see نَحِسٌ, in two places. مَنحَسٌ A place of unprosperousness, unfortunateness, inauspiciousness, or unluckiness: pl. مَنَاحِسُ. (Har, p. 374.) مَنْحَسَةٌ [A cause of unprosperousness, unfortunateness, inauspiciousness, or unluckiness: pl., accord. to rule, مَنَاحِسُ.] (A, TA, art. نعس.) مَنْحَوسٌ: see نَحِسٌ, in three places. مَنَاحِسُ: see مَنْحَسٌ, نَحْسٌ, and مَنْحَسَةٌ. نحص &c. See Supplement نخ 1 نَخَّ, [aor., accord. to analogy, نَخِ,] inf. n. نَخٌّ; (S, K;) and ↓ نَخْنَخَ; (IAar, K;) He went, or journeyed, vehemently. (IAar, S, K.) — — نَخَّ, aor. نَخُ, (L,) inf. n. نَخّ, (S, L,) He drove, and urged, and chid, camels: (L:) he drove vehemently. (Th, S.) — — نَخَّ بِالإِبِلِ, (Lth,) [aor. نَخُ,] inf. n. نَخٌّ; (Lth, K;) and بِهَا ↓ نَخْنَخَ; (AM;) and نَخْنَخَهَا; (Lth;) He chid the camels by the cry of إِخٌّ إِخٌّ (or إِخْ إِخْ, as in the CK and a MS. copy of the K: in the L written once اخَ اخَ, and twice اخْ اخْ:) in order that they might lie down upon their breasts, with folded legs: (Lth, AM, L, K:) you say نَخَّ بِهَا نَخًّا شَدِيدًا, and نَخَّةً شَدِيدَةً, he did so vehemently. (Lth.) — — Also, ↓ نخنخ, (inf. n. نَخْنَخَةٌ, Lth,) He made a camel to lie down upon its breast, with folded legs-(IAar, Lth, S, K.) — — نَخَّ الإِبِلَ, and نَخَّ بِهَا, [aor. نَخُ,] inf. n. نَخٌّ, He made the camels to lie down near by the collector of the alms required by the law, called صَدَقَة, that he might take them in payment of those alms. (L.) R. Q. 1 see 1. R. Q. 2 تَنَخْنَخَ It (a camel) lay down upon its breast, with its legs folded. (Lth, S, K.) — — Also, تنخنخت She, (a camel,) lying upon her breast, with her legs folded, raised her breast from the ground. (L.) نَخٌّ, [originally an inf. n., then used in the sense of a pass. part. n.,] Camels that are made to lie down near by the collector of the alms required by the law, called صَدَقَة, that he may take them in payment of those alms. (S, K.) نُخٌّ and ↓ نُخَاخَةٌ (in the CK نَخَاخَةٌ) i. q. مُخٌّ [Marrow, &c.]. (K.) — — هٰذَا مِنْ نُخِّ قَلْبِى, and ↓ نخاخةِ قَلْبِى, i. q. من مُخِّ قلبى, and مُخَّتِهِ, q. v. (TA.) نَخَّةٌ or ↓ نُخَّةٌ or ↓ نِخَّةٌ, as occurring in the following words of a trad., لَيْسَ فِى النخةِ صَدَقَةٌ, [No alms are required by the law in the case of ....,] is variously explained. (TA.) It is said that نَخَّةٌ signifies Slaves, (AO, Az, S, K,) men and women: (AO, Az:) also, a [single] male slave: (ISh:) also, working bulls or cows; (S, K;) and so نُخَّةٌ: (K:) Th says that this is the correct meaning, because it is from نَخٌّ, signifying the " act of driving vehemently; " and Ks says that this is its meaning, but that it is only نُخَّةٌ, with damm: (S:) also, asses, حُمُرٌ, [in the CK, خَمْرٌ,] (IAar, L, K,) collectively; (L;) and so نُخَّةٌ (L, K) and نِخَّةٌ: (K:) also, [animals] reared in houses or tents: (K:) also, whatever are employed in labour, of camels, and bulls or cows, and asses, and slaves; as also نُخَّةٌ: (Aboo-Sa'eed:) also, pastors; and so نُخَّةٌ: also, drivers, leaders, or attendants, of camels: (K:) also, the taking of a deenár for himself by the collector of the alms required

by the law, called صَدَقَة, (S, K,) after he has finished receiving those alms: (S:) also, the deenár itself so taken is thus called. (K.) In all these senses the word نخّة is explained in the above trad. (TA.) نُخَّةٌ and نَخَّةٌ: see نَخَّةٌ throughout. نُخَاخَةٌ: see نُخٌّ. نخب 1 نَخَبَ, (S, K,) aor. نَخَبَ, (S,) or نَخُبَ, (K,) inf. n. نَخْب; (S, K;) and ↓ انتخب; (S;) He drew, or took, out, or forth: (S, K:) syn. of the latter verb انتزع, (S,) in a trans. sense. (TA.) — — نَخَبَ الصَّيْدَ He (a hawk) tore out the heart of the game. (TA.) — — نَخَبَ, aor. نَخَبَ and نَخُبَ, (K,) inf. n. نَخْبٌ, (S, K,) Inivit feminam: (S, K:) so accord. to some, in an absolute sense: (ISd:) or inivit feminam peculiari quodam modo. (ISd, K.) — — نَخَبَ, aor. نَخُبَ, inf. n. نَخْبٌ, It (an ant, or a louse, TA) bit. (K.) — نُخِبَ He was cowardly, and his intellect quitted him; syn. هُبِتَ. (S, art. هبت.) — — كَلَّمْتُهُ فَنُخِبَ عَنِّى I spoke to him, and he was unable to reply to me: syn. كَلَّ عَنْ جَوَابِى. (TA.) 4 انخب (as also انجب, TA) He begot a cowardly son: (K:) from مَنْخُوبٌ. (TA.) — — انخب He begot a brave, or courageous, son: (K:) from نُخَبَةٌ. (TA.) Thus the verb bears two contr. significations. (K.) See also انجب. 5 تَنَخَّبَ see 8. 8 إِنْتَخَبَ See 1. — — انتخبهُ [and ↓ تنخّبهُ, as is shown by a verse cited in art. سقب, conj. 4,] He chose, selected, or preferred, him, or it. (S, K.) Ex. انتخب مِنَ القَوْمِ مِائَةَ رَجُلٍ He chose, or selected, from the people a hundred men. (TA, from a trad.) 10 استنخبت Congressum viri concupivit femina. (El-Umawee, S, K.) نَخْبٌ, (K,) or ↓ نَخْبَةٌ, (L, confirmed by the citation of two examples in verse,) and ↓ مَنْخَبَةٌ (K) and ↓ يَنْخُوبَةٌ (L) The podex: syn. إِسْتٌ. (L, K.) — — نَخْبٌ Foramen vulvæ feræ: syn. خرق الثفر. (TA.) — — نَخْبَةٌ Foramen pudendi: syn. خرق الجلد. (Nh.) — نَخْبٌ Cowardice; weakness of heart. (TA.) See نَخِبٌ. — نَخْبٌ A large draught; i. q. Pers. دُوسْتْكَانِى [dóst-kánee]. (K.) نَخَبٌ: see نَخِبٌ. نَخْبَةٌ ↓ (S, K) and ↓ نَخْبٌ and ↓ نُخْبَةٌ (so accord. to the TA: in the CK نُخْبَةٌ:) and ↓ (in the CK ↓ نُخَبَةٌ) and ↓ نِخِبٌّ and ↓ نِخِبٌّ (K) and ↓ نَخِيبٌ and ↓ مَنْخُوبٌ and ↓ مُنْتَخَبٌ (S, K) and ↓ يَنْخُوبٌ, (K,) to which the CK adds ↓ نَخَبٌ, A cowardly man; a coward; as though his heart were drawn out; (S;) i. e., having no heart. (TA.) ↓ قَلْبٌ نَخِيبٌ [A cowardly heart]: نخيب signifies a coward, who has no heart: or, accord. to some, one who acts corruptly. (TA.) Pl. (of ↓ نخيب, TA,) نُخُبٌ: (K:) of ↓ منخوب, مَنْخُوبُونَ, and sometimes, in poetry, accord. to IAth, مَنَاخِبُ: and Aboo-Bekr mentions نخبات as a pl. of نخبة. (TA.) نَخْبَةٌ: see نَخْبٌ and نَخِبٌ. — نَخْبَةُ نَمْلَةٍ, and نَجْبَةٌ, نملة, q. v., A bite of an ant. Both these modes of writing the word are mentioned by IAth on the authority of Z. نُخْبَةٌ: see نَخِبٌ and نُخَبَةٌ. نُخَبَةٌ (As, S, K) and ↓ نُخْبَةٌ (AM, K), the former the more approved word, (TA,) Chosen; choice; select; preferred; excellent; best: or what is chosen, &c.: (K:) i. q. نُجَبَةٌ, q. v.: (S:) pl. of the former نُخَبٌ. (S.) Ex. جَاءَ فِى نُخَبِ أَصْحَابِهِ He came with the best of his companions. (S.) نخبةُ المَتَاعِ The choice part of the goods, or utensils, &c.; what was drawn, or taken, out from them. (TA.) — — A company, or troop, chosen, or selected, and drawn out, from the men. Ex., from a trad., خَرَجْنَا فِى النُّخَبَةِ We went forth with the chosen band. (TA.) — — See نِخِبٌّ and نَخِبٌ. نَخِيبٌ and: see نَخِبٌ. نِخَابٌ The skin of the heart. (TA.) مَنْخَبَةٌ: see نَخْبٌ. مِنْخَابٌ syn. with مِنْجَابٌ; (TA;) A weak man, in whom is no good: (K:) pl. مَنَاخِيبُ, and sometimes, in poetry, مَنَاخِبُ. (TA.) مَنْخُوبٌ Lean; meagre; emaciated. (K.) — — See نَخِبٌ. مُنْتَخَبٌ: see نَخِبٌ. يَنْخُوبٌ: see نَخْبٌ. يَنْخُوبَةٌ: see نَخْبٌ. نخت 1 نَخَتَ, inf. n. نَخْتٌ, He pecked, or picked up, and pulled off, or tore off, and snatched away, with his beak; syn. نَقَرَ and نَتَخَ, (K,) formed by transposition. (TA.) — — نَخَتَ, [aor. نَخُتَ,] inf. n. نَخْتٌ, He took a date, or two dates, from a bag or other receptacle for travelling-provisions &c. (K.) — — نَخَتَ, [aor. نَخُتَ,] inf. n. نَخْتٌ, He plucked out; syn. نَتَفَ. (IAth, L.) — See 2. 2 نِخَت لِفُلَانٍ, as also سخّت لَهُ, He went to the utmost length (استقصى) in speaking to such a one. So in the Nawádir. (Az, L.) [Accord. to the K, ↓ نَخَتَ, inf. n. نَخْتٌ.] نَخْتَةُ نَمْلَةٍ A bite of an ant. So in a trad., accord. to one reading: accord. to another reading, it is نَجْبَةٌ [q. v.]. (L.) نخج 1 نَخَجَ الدَّلْوَ, (S, K,) and نَخَجَ بِهَا, (TA,) aor. نَخَجَ, inf. n. نَخْجٌ, (K,) He agitated, or moved about, the bucket; (S, K;) a dial. form of مَخَجَ; (S;) or, accord. to Yaakoob, its ن is substituted for م: he moved about the bucket in the well in order that it might fill. (TA.) — — نَخَجَ, (S, K,) aor. نَخَجَ (K) and نَخُجَ, (L,) inf. n. نَخْجٌ, (K,) Inivit feminam. (S, K.) نَخِيجَةٌ, (ISk, S, K,) or, accord. to some, نَجِيجٌ, without ة, (TA,) or, as some say, نَجِيخَةٌ, and (says J) I know not which is right, (S,) Thin butter which comes forth from the skin when it is carried on a camel, after the first butter has been taken forth. (S, K.) نخر 1 نَخَرَ, (S, A, Msb, K,) aor. نَخُرَ (S, Msb, K) and نَخِرَ, (S, K,) inf. n. نَخِيرٌ, (S, A, Msb, K,) and نَخْرٌ, (CK, but omitted in MS. copies of the K,) said of a horse, (As, TA,) and of an ass, (A, TA,) and of a man, (TA,) [He snorted; and he snored;] he made a sound, or noise, with the nose; (S;) he made a sound, or noise, from his nose; he prolonged the breath from the خَيَاشِيم [or air-passages of the nose]; (Msb;) he made a sound, or noise, from his خياشيم, as though it were a musical note issuing convulsively; (TA;) he uttered a prolonged sound, or noise, from his خياشيم: (A, K:) the sound which horses make, termed نَخِيرٌ, is from the nostrils; that termed شَخِيرٌ, from the mouth; and that termed كَرِيرٌ, from the chest. (As, in TA, art. شخر.) You also say of a woman نَخَرَتْ, aor. نَخُرَ and نَخِرَ, (L,) or نَخَرَ, (so in the TA,) meaning, She made the same noise, [i. e., she snorted,] in the act of concubitus, as though she were possessed. (L, TA.) — نَخِرَ, (S, Msb, K,) aor. نَخَرَ, (Msb, K,) inf. n. نَخَرٌ, (Msb,) It (a thing, S, or a bone, Msb, TA, and wood, TA) became old and wasted and crumbling; (S, Msb, K;) it became old and wasted and soft, crumbling when touched. (TA.) نَخِرٌ (S, Msb, K) and ↓ نَاخِرٌ (Msb, K) A bone, (S, Msb,) and wood, (TA,) old and wasted and crumbling; (S, Msb, K;) old and wasted and soft, crumbling when touched: (TA:) fem. of each with ة: (K:) or the former signifies a bone old and wasted: (K:) and the latter, a hollow bone, having a hole passing through it, (K, TA,) whence comes, when the wind blows, a sound like that which is termed نَخِيرٌ; [see نَخَرَ;] (TA;) a bone into which the wind enters and whence it then issues with the sound so termed; (S;) a bone, and wood, in which the wind makes the sound so termed. (A.) Of the two readings, in the Kur, [lxxix. 11,] عِظَامًا نَخِرَةً and نَاخِرَةً, Fr prefers the former, as agreeable in form with the words ending the other verses; and he says that نَاخِرَةٌ and نَخِرَةٌ are the same in meaning, like طَامِعٌ and طَمِعٌ. (TA.) نُخْرَةٌ (tropical:) A vehement blowing of the wind. (S, A, K.) — Also, (S, A, K,) and ↓ نُخَرَةٌ, (S,) The fore part of the nose, (S, K,) i. e., the head thereof, [or the flexible part,] of a man, (TA,) and of a horse, and of an ass, and of a pig, (S,) and of a sheep or goat, and of a she-camel: (TA:) or the hole thereof; (K;) i. q. ↓ مَنْخِرٌ: (A:) or the part between the two nostrils: or the end, or tip, of the nose: (K:) or, as some say, the nose itself: (A, TA:) whence the saying, هشم نُخْرَتَهُ (TA,) He broke his nose. (S, TA.) نُخَرَةٌ: see نُخْرَةٌ. نَاخِرٌ Making the sound termed نَخِيرٌ: see 1. (TA.) — — مَا بِهَا نَاخِرٌ, (S, K,) i. e., بِالدَّارِ, (A,) (tropical:) There is not any one in it, (El-Báhilee, Yaakoob, S, K,) i. e., in the house. (A.) — See also نَخِرٌ. مُنْخُرٌ, مَنْخِرٌ and مِنْخِرٌ: see مَنْخِرٌ. مَنْخِرٌ, [the most common form,] originally, The place of the sound termed نَخِيرٌ. See 1. (Msb.) — — And hence, (Msb,) The hold of the nose; the nostril; (S, Msb, K;) as also ↓ مِنْخِرٌ, (T, S, Msb, K,) with kesr to the م to agree with the vowel of the خ, like as they

say مِنْتِنٌ [for مُنْتِنٌ], (S, Msb,) both of which words are extr., as مِفْعِلٌ is not one of the [regular] measures, (S,) and it is said that there is no word of this measure beside these two, (Msb,) or ↓ مِنْخِرٌ is for ↓ مِنْخِيرٌ, and in like manner مِنْتِنٌ is for مِنْتِينٌ, which is the original form, (T, TA,) and ↓ مَنْخَرٌ and ↓ مُنْخُرٌ (K) and ↓ مُنْخُورٌ, (S, Msb, K,) like عُصْفُورٌ (Msb) and مُلْمُولٌ, (K, [in the CK, erroneously, مَلْمُول]) which last is [said to be] of the dial. of Teiyi, (Msb,) and said to occur in a verse of Gheylán, but IB says that the right reading is مَنْحُور, with ح, syn. with نَحْرٌ: (Sgh, in art. نحر; and L, in the present art.) pl. مَنَاخِرُ and مَنَاخِيرُ; (Msb;) [the latter irreg., unless pl. of مِنْخِيرٌ or مُنْخُورٌ.] مِنْخَارٌ A man who makes the sound termed نَخِيرٌ [see نَخَرَ] in the act of concubitus: (TA:) and a woman who does so in that act, as though she were possessed. (K.) مُنْخُورٌ: see مِنْخِيرٌ .مَنْخِرٌ: see مَنْخِرٌ. نخرب Q. 1 نَخْرَبَ It (a canker-worm) pierced holes in, or eroded, a tree. (K.) IJ derives this verb from خَرَابٌ, (TA,) q. v. نُخْرُوبٌ; (S, K;) mentioned in the K without description of its measure because there is no Arabic word of the measure فَعْلُولٌ; but some prefer it being written نَخْرُوبٌ, [as it is in the CK,] asserting its ن to be augmentative, so that its measure is نَفْعُولٌ, as IAar holds, asserting it to be derived from خَرَابٌ; (TA;) A fissure, or cleft, in a stone. (S, K.) — — Also, [so in the TA: in the CK and a MS. copy, or,] A hole, perforation, or bore, in anything. (K.) Pl. نَخَارِيبُ. (S.) — — Also, the pl., The holes, or cells, prepared with wax for the bees to deposit their honey therein: (K:) holes like the cells of wasps. (L.) نَخْرَبُوتٌ [i. q. تَخْرَبُوتٌ] An excellent, nimble, or agile, she-camel. Some say that its ن is augmentative, and its radical letters are خرب; but its derivation from خَرَابٌ is not apparent; therefore its ن should be considered as radical. (AHei.) شَجَرَةٌ مُنَخْرِبَةٌ, and مُنَخْرَبَةٌ, A tree that is old and pierced with holes. (K.) نخس 1 نَخَسَهُ, aor. نَخُسَ, (S, A, Msb, K,) and نَخَسَ, (Lh, S, A, Mgh, K,) and نَخِسَ, (Lh, TA,) inf. n. نَخْسٌ, (S, Mgh, Msb,) He goaded, or pricked, him, namely, a beast, (A, Mgh, Msb, K,) with a stick (S, Mgh, Msb, K,) or the like, (A, Mgh, Msb, K, in the hinder part, or the side, (A, K,) so that he became excited. (Msb.) — — نَخَسَ بِهِ He goaded his beast. (Mgh.) — — نَخَسُوا بِهِ, (A, L, TA,) or نَخَسُوهُ, (K,) They goaded his (a man's) beast, and drove him (the man) away; (A, L, TA;) they drove him away, goading his camel with him. (K.) — — And نَخَسَ بِالرَّجُلِ (assumed tropical:) He excited, or roused, the man, and disquieted, or disturbed, him. (L, TA.) — — You say also, أَنْخَسَ ↓ بِهِ, meaning, أَبْعَدَهُ (tropical:) [He put him, or sent him, away, or far away]. (A, TA.)

[Or perhaps the right reading is إِنْخَسْ بِهِ, meaning, أَبْعِدْهُ [Put thou him, or send thou him, away, or far away: as seems to be indicated by what immediately follows in those two works and here.] And تَكَلَّمَ فَنَخَسُوا بِهِ (tropical:) [app. meaning He spoke, and they put him away]. (A, TA.) 4 أَنْخَسَ see 1. نِخَاسَةٌ and نَخَاسَةٌ The trade of selling beasts: and the trade of selling slaves. (K.) نَخَّاسٌ A goader of beasts. (Msb.) — And hence, (S, * A, * Msb,) A seller of beasts; (K;) one who acts as a broker for the sale of beasts (Mgh, Msb) and the like: (Msb:) and a seller of slaves: (K;) sometimes used in the latter sense: (TA:) a genuine Arabic word. (IDrd.) نخش &c. See Supplement ند 1 نَدَّ, aor. ـِ3, نَدِ, inf. n. نَدٌّ (S, M, A, &c.,) and نِدَادٌ and نُدُودٌ (S, M, L, K) and نَدِيدٌ; (M, L, Msb, K;) and ↓ تَنادّ; (M, L;) He (a camel) took fright, or shied, and fled, or ran away at random, or became refractory, and went away at random; or ran away, or broke loose, and went hither and thither by reason of his sprightliness. (S, M, A, L, Msb, K.) See also 6, below. — — Also نَدَّ, contr., It (a people) assembled. ('Ináyeh, MF.)— — نَدَّ It (a word) deviated from the constant course of speech; like شَذَّ; as some say; as mentioned by El-Fárisee: but it is not of good authority, nor agreeable with the usage of Sb. (M, L.) 2 ـّ3 نَدَّ see 4. — ندّد, inf. n. تَنْدِيدٌ, He raised his voice. (L.) — — ندّد He raised his voice in saying of another that which he (the latter) disliked. (Lth, in L, art. شيد.) See 4 in art. شيد. — — ندّد بِهِ, (inf. n. تَنْدِيدٌ, L.) He declared, or exposed, his vices, or faults; (M, L, K;) in verse or prose; (M, L;) he rendered him notorious, or infamous. (AZ, S, L.) — — He made him to hear what was bad, evil, abominable, or foul: (AZ, T, M, L, K.) he reviled him. (AZ, T, L.) 3 نادّهُ He opposed him, oppugned him. (L, K.) 4 اندّ and ↓ ندّد He dispersed camels. (M, L, K.) 6 تنادّوا They dispersed themselves, and betook themselves away. (K.) [See also 1.] Hence, يَوْمُ التَّنَادِّ, (S, M, L, K) [The day of men's dispersing themselves, and betaking themselves in different directions], applied to the day of resurrection: (M, L:) so in the Kur, [xl. 34,] accord. to the reading of some; (S, M, L, K;) namely El-'Abbás and others: (K:) Az says, accord. to the reading of Ed-Dahhák only: (L:) others read التَّنَادِ; which may also be from ندّ; one of the dáls being changed into ى, and being then elided: (T, L:) or this may be from النِّدَآءُ: (M:) or يوم التنادّ may mean the day of men's assembling themselves together, from نَدَّ signifying " it (a people) assembled. " ('Ináyeh MF.) نَدٌّ (and ↓ نِدٌّ, M, L,) A certain kind of perfume, (S, M, L, K,) well known, (K,) with which one fumigates: (Lth, M, L:) a certain wood with which one fumigates: (Msb:) or, as some say, i. q. غَالِيَةٌ: or, as Z says, in

the Rabeea el-Abrár, a compound of aloes-wood aromatized with musk and ambergris and بان: (TA:) or (accord. to Aboo-'Amr Ibn-El-'Alà, T, L) ambergris, عَنْبَرٌ: (T, L:) or عَبِيرٌ [i. e., either saffron, or a certain mixture of perfumes: so in the copy of the T used by the author of the TT, if correctly transcribed by him:] it is not Arabic: (S:) or is thought by IDrd to be not genuine Arabic: (M, L,) many of the lexicologists, however, hold it to be genuine Arabic; and it occurs in verses of old poets; (MF;) but this does not prove that it is not an arabicized word. (TA.) — نَدٌّ A high hill; (K;) a hill rising high into the sky: (S, L:) of the dial. of El-Yemen: (L:) a great hill (أَكَمَة) of clay or loam. (K.) نِدٌّ and ↓ نَدِيدٌ and ↓ نَدِيدَةٌ A like (S, L, K) of a person or thing: (L:) or a like of a thing by participation of substance; a more special term than مِثْلٌ, which signifies " a like by participation of anything: " (the kádee Zekereeyà, MF:) or a thing which does, or may, supply, the place of another thing: (TA:) or a like that is contrary, or opposed, to another thing; (Msb;) that opposes it (يُنَحادُّهُ, i. e., يُخَالِفُهُ,) in its circumstances; (L;) syn. with ضِدٌّ and شِبْهٌ: (Akh:) and hence the first is applied to an idol; a thing taken as an object of worship instead of the true God: (L:) pl. of the first, أَنْدَادٌ; (L, Msb, K;) and of the second, نُدَدَآءُ; and of the third, نَدَائِدُ. (K.) You say, هُوَ نِدُّ فُلَانٍ, and نَدِيدُهُ, and نَدِيدَتُهُ, He is the like of such a one: (L:) and هِىَ نِدُّ فُلَانَةَ, (ISh, L, K,) She is the like of such a female; (ISh, L;) but not نِدُّ فُلَانٍ. (ISh, L, K.) You also say هُوَ نِدِّى, and نَدِيدِى, meaning He is my opponent with respect to the course that I would pursue, contending with me for a different course. (AHeyth, T, L.) — See نَدٌّ. نَدُودٌ A she-camel wont to take fright, or shy, and run away, at random; &c.: see 1. (M, L.) نَدِيدٌ and نَدِيدَةٌ: see نِدٌّ. نَادٌّ, act. part. n. of نَدَّ, A camel taking fright, or shying, and running away, at random; &c.: pl. نِدَادٌ: (Msb, TA:) and quasi pl. n. نَدَدٌ; (L;) signifying camels in a state of dispersion. (L, K.) — لَيْسَ لَهُ نَادٌّ He has not any means of subsistence: (K:) app. meaning live stock; from نَدَّ, said of a camel. (TA.) — — [See also شَاذٌّ, and أَشَذَّهُ.] طَيْرٌ أَنَادِيدُ, and يَنَادِيدُ, Birds in a state of dispersion: (M, L:) [like أَبَادِيدُ and يَبَادِيدُ or تَبَادِيدُ: see an ex. in art. بد]. — — ذَهَبُوا أَنَادِيدَ, and يَنَادِيدُ, (L, and some copies of the K,) or تَنَادِيدَ, (as in other copies of the K,) They (a people, L) became dispersed in every direction. (L, K.) مُنَدَّدٌ A voice raised high in calling. (L.) ندأ 1 نَدَأَ, aor. نَدَأَ, He hated a thing: or it is a mistake for نَذَأَ. (As, S, K.) — نَدَأَ, (S, K) aor. نَدَأَ, inf. n. نَدْءٌ (TA) He cast flesh-meat into the fire: (K:) or he buried it, (S, K,) or a cake of bread, (S,) in hot ashes, (S, K, TA,) that it might become thoroughly cooked, or baked. (S.) — نَدَأَ, (K,) inf.

n. نَدْءٌ, (TA,) He frightened. (K.) — نَدَأَ He cast a person upon the ground. (K.) — نَدَأَ عَلَيْهِمْ He came forth upon them. (K.) — نَدَأَ المَلَّةَ He made, or prepared, the kind of fire called ملّة. (K.) Q. Q. 1 نَوْدَأَ, inf. n. نَوْدَأَةٌ, He ran, with a slack pace: syn. عَدَا. (K.) نَدْأَةٌ: see نُدْأَةٌ. نُدْأَةٌ and ↓ نَدْأَةٌ Abundance of wealth, or of camels, or sheep &c.: (S, K:) like نُدْهَةٌ and نَدْهَةٌ: (S:) by some explained as consisting of twenty sheep or goats. (MF.) — Also, both words, The rainbow: (S, K:) also called ↓ نَدِىْءٌ. (K.) — — Also, both words, A redness in the clouds towards the setting or rising of the sun: (K:) or a redness by the side of the sun at its rising or setting: (TA:) or, by the side of the place of its rising or setting: (T:) also called ↓ نَدِىْءٌ. (K.) — — Also, both words, A halo, or circle, round the sun or moon. (K.) — — Also, the former word, نُدْأَةٌ, (tropical:) A streak in flesh-meat, differing in colour from the rest: (K:) such a streak in the flesh of a slaughtered camel: (T:) and, in the dual, two streaks inside the two thighs, having over them a thin, white, sinewy substance, resembling a spider's web, divided, one from the other, by a single muscle, and thus appearing like two muscles: asserted by more than one to be tropical. (TA.) — — What is above the navel, in a horse. (K.) — A woollen thing, (TA,) also called دُرْجَة, which is stuffed into the tuel of a she-camel, [and into her vulva, as explained voce دُرْجَة,] and which is afterwards taken out when she has taken a liking for another camel's colt, (K,) or for the stuffed skin of a camel's colt prepared for her. (IAar.) [See دُرْجَة for a more full explanation.] — One of several parts or portions of scattered herbage: (like نُفْأَةٌ: (TA:) also called ↓ نَدْأَةٌ: pl. نُدَأٌ. (K.) نَدْأَةٌ: see preceding sentence. نَدِىْءٌ, a subst., like طَبِيخٌ, [or rather an epithet in which the quality of a substantive predominates,] Flesh-meat, or bread, cooked, or baked, by being buried in hot ashes. (IAth, S.) لَحْمٌ نَدِىْءٌ Flesh-meat cooked, or baked, &c. (TA.) — — [See also نُدْأَةٌ, in two places.] ندب 1 نَدَبَهُ لِلْأَمْرِ, (S,) or إِلَى الأَمْرِ, aor. نَدُبَ, (Msb, K,) inf. n. نَدْبٌ; (Msb, TA;) and ↓ انتدبه للامر; this latter verb being used transitively as well as intransitively; (Msb;) He, or it, called, summoned, or invited, him to the thing; (S, Msb, K;) and instigated, incited, or urged, him to it: (K.) i. e., to war, succour, &c. (TA.) — — [You say,] مَا نَدَبَنِى إِلَى مَا فَعَلْتُ إِلَّا النُّصْحُ لَكَ (tropical:) Nothing incited me to do what I have done but sincerity towards thee. (TA.) — — نَدَبَهُ إِلَى أَمْرٍ, [and لِأَمْرٍ; and ↓ ندّبهُ; (see مَنْدُوبٌ;)] He sent him to do a thing. (K.) — — نَدَبَ المَيِّتَ, (aor. نَدُبَ, inf. n. نَدْبٌ, S,) (tropical:) He wailed for, wept for, or deplored the loss of, the dead man, and enumerated his good qualities and actions. (S, K.) نَدَبَتِ الميّت (tropical:) She (a wailing woman) called upon the dead man, praising him, and saying وَافُلَانَاهْ and وَاهَنَاهْ, Alas for such a one! and Alas for thee! (M) or she, as it were, called upon the dead man, enumerating his good qualities and actions, as though he heard her. (Msb.) It is said that the action is peculiarly that of women; and that the verb is derived from نَدَبَهُ, "he called him " to do a thing; or from نَدَبٌ, "a scar," because the wailer mentions the memorials of him who has gone; or perhaps from نَدْبٌ, "lightness, or activity. " (MF.) — نَدِبَ, aor. نَدَبَ, (inf. n. نَدَبٌ, TA;) and ↓ اندب; It (a wound) had a hardened scar, such as is termed نَدَبَة. (K.) — — نَدِبَ, aor. نَدَبَ, inf. n. نَدَبٌ [so accord. to the TA, agreeably with analogy; but in the CK and a MS. copy, نَدْبٌ; whence, and from the form of the latter of the two inf. ns. here following, it seems not improbable that the verb may be also written نَدَبَ;] and نُدُوبَةٌ and نُدُوبٌ, It (the back) had upon it scars, such as are termed نُدُوب. (K.) — نَدُبَ, aor. نَدُبَ, inf. n. نَدَابَةٌ, TA,) He was light, or active, (and quick, TA,) in the accomplishment of affairs, or wants: he was clever, ingenious, or acute in mind; excellent. (K.) 2 ندّب He took, got, or won, a bet, wager, or stake. (L.) — — See 1. 4 اندبهُ It (a wound) made, or left, a scar upon him. (K.) — — He made a scar upon his skin. (TA.) — — See نَدَبَ. — — اندب بِظَهْرِهِ, and فى ظهره, He, or it, left scars (نُدُوب) upon his back. (TA.) — — أَنْدَبَتْهُ الحَاجَةُ إِنْدَابًا شَدِيدًا (tropical:) The thing, or want, made a severe impression upon him. (TA.) — — اندب نَفْسَهُ, and بِنَفْسِهِ, He exposed himself to peril. (K.) — See 1. 8 انتدب لَهُ He answered, or complied with, or obeyed, his call, summons, or invitation, (S,) and hastened to him, when called to war, succour, &c. (TA.) — — انتدب اللّٰهُ لِمَنْ خَرَجَ فِى سَبِيلِهِ (occurring in a trad., TA,) God answereth his prayer for forgiveness [who goeth forth to fight for the sake of his religion]: or is surety, or guarantee, for him: or hasteneth to grant him a good recompense: or graciously maketh his completion of that [recompense] to him necessary and sure. (K.) — — انتدبوا إِلَيْهِ They hastened to him, either at his call, or summons, or of their own accord. (TA.) — — خُذْ مَا انتدب Take thou what is easily attainable; what offers itself without difficulty: (AA, K:) as also ما انتدم. (TA.) — — See 1 — انتدب لَهُ He opposed him in his speech. (K.) — إِيَّاكُمْ وَرِضَاعَ السَّوْءِ فَإِنَّهُ لَا بُدَّ مِنْ أَنْ يَنْتَدِبَ Beware of giving your children to a bad nurse; for it [that is the evil consequence, or the bad qualities that will be acquired,] will inevitably appear some day. Said by 'Omar. (TA.) نَدْبٌ A man who is light, or active, (and quick, TA,) in the accomplishment of an affair, or a want; (S, K;) as also ↓ مِنْدَبِى (K) and ↓ مِنْدِبَى: (TA:) a man who, when he is sent to accomplish a great, or an important, affair, finds it light to him: (A:) clever, ingenious, or acute in mind; excellent: pl. نُدُوبٌ and نُدَبَاءُ: (K:) the former agreeable with analogy; the latter formed from the imaginary sing. نَدِيبٌ; like سُمَحَاءُ, pl. of سَمْحٌ. (TA.) — — نَدْبٌ, as applied to a horse, Sharp-spirited; (Lth, S;) contr. of بَلِيدٌ (Lth) excellent. (TA.) — — نَدْبٌ Lightness, or activity. (MF.) — — أَرَاكَ نَدْبًا فِى الحَوَائِجِ [I see thee to be clever in accomplishing affairs, or wants. (A.) — See نَدَبٌ. نَدَبٌ, (S, K,) and, by poetical licence, ↓ نَدْبٌ, (MF,) The scar, (S,) or scars, (K,) of a wound, (S, K,) not rising above the surrounding skin: (S:) accord. to the K, pl. نَدَبَةٌ [which is written in several MS. copies of the K نَدْبَةٌ; and so in the CK; but this, accord. to the TA, is incorrect;] but it is a coll. gen. n., of which the n. un. is نَدَبَةٌ, like as شَجَرَةٌ is that of شَجَرٌ: (MF:) pl. أَنْدَابٌ and نُدُوبٌ: (K:) the former of نَدَبٌ agreeably with analogy: the latter dev. with respect to analogy; or pl. of نَدْبٌ. (MF.) — — نَدَبٌ is also applied, in a trad., to the (tropical:) Marks made by Moses' smiting the stone [from which, thereupon, water flowed forth]; these marks being thus likened to the scars of wounds. (TA.) — — نَدَبٌ is also employed to signify (tropical:) Scars upon men's reputation. A poet says, قَوْمٌ سَأَتْرُكُ فِى أَعْرَاضِهِمْ نَدَبَا A people upon whose reputation I will leave scars, the effects of my satires. (TA.) — نَدَبٌ The direction in which one shoots an arrow or arrows: syn. رِشْقٌ. (So in the S and the CK and several MS. copies of the K: in other copies, رَشْقٌ The act of shooting an arrow or arrows. Both these readings are correct accord. to the TA. See below.) إِرْتَمَى نَدَبًا أَوْ نَدَبَيْنِ He shot an arrow or arrows in one direction or in two directions: syn. وَجْهًا أَوْ وَجْهَيْنِ. (TA.) — — نَدَبُنَا يَوْمَ كَذَا (said by those who are to contend at a shooting-match, TA,) The day of our commencing shooting shall be such a day. (K.) This confirms the assertion in the TA, that نَدَبٌ is syn. with رَشْقٌ, as well as with رِشْقٌ. In the Turk. K, in the place of يَوْمَ ابْتِدَائِنَا, we find يوم انْتِدَابِنَا; and Freytag adopts the latter reading; but I find no other authority for it.] — — نَدَبٌ A bet, wager, stake, or thing wagered; what is staked at a shooting match, or a race, and taken by the

winner: (S, * K, * L:) pl. أَنْدَابٌ. (Msb.) So in the following phrases. — — بَيْنَهُمْ نَدَبٌ [Between them is a bet, or wager]. — — أَقَامَ فُلَانٌ عَلَى نَدَبٍ [Such a one stood to a bet, wager, or stake]. (TA.) — — 'Orweh says, أَيَهْلِكُ مُعْتَمٌّ وَزَيْدٌ وَلَمْ أُقِمْ عَلَى نَدَبٍ يَوْمًا وَلِى نَفْسُ مُخْطِرِ [Shall Moatemm and Zeyd perish, and I not stand to a stake, some day, when I have the soul of one who makes his life a stake to his adversary and sallies forth against him?] These two were his ancestors. (S.) Or, accord. to Az, who reads أَتَهْلِكُ, they were two tribes. (TA.) نَدِبٌ: see نَدْبَةٌ .نَدِيبٌ [a fem. epithet] Any camel's foot, or hoof, [meaning any camel, or hoofed beast,] that does not remain in one state. (K.) نُدْبَةٌ, a subst., A call; a summons; an invitation to do a thing. (Msb.) — — نُدْبَةٌ: a subst., (tropical:) The act of wailing for, weeping for, lamenting, or deploring the loss of, one who is dead, as described in the explanations of نَدَبَ الميّت, and بَدَبَته. (S, K, M, Msb.) — — [هَاءُ النَّدْبَةِ The ه of lamentation]. — عَرَبِىٌّ نُدْبَةٌ An Arabian of chaste speech; (K;) eloquent. (TA.) نَدِيبٌ, (K,) or ↓ نَدِبٌ, (L,) A back having upon it scars, such as are termed نُدُوب: (L, K:) the former epithet is also applied in the same sense to a wound: and, so applied, is also explained by the word مَنْدُوبٌ: (TA:) [app. meaning that will be wailed for, or deplored; i. e., fatal]. نَادِبَةٌ (tropical:) A wailing woman; or one wailing for, weeping for, or deploring the loss of, one who is dead, as described in the explanations of نَدَبَ الميّت, and نَدَبَتْهُ: (M, Msb:) pl. نَوَادِبُ. (Msb.) النَّدَابَتَانِ a name given to Two bad marks in horses. (TA.) مَنْدَبٌ A place to which one is called, summoned, or invited. Hence بَابُ المَنْدَبِ [The Strait Báb el-Mendeb, or The Strait of the Place of Summons:] so called because a certain king summoned a number of men to break through the mountain there, which originally opposed a barrier to the sea, in order to drown his enemy; and this they did, thus overwhelming with the waters many cities and towns with their inhabitants, and forming the sea which intervenes between El-Yemen and Abyssinia, and which extends to 'Eydháb and Kuseyr [&c.]. (Yaakoot.) This king was Alexander the Greek! (TA.) [It is probable that the appearance of the Strait gave rise to this story, and thus to its name: but it is also probable that the name may signify The Strait of the Place of Wailing for the Dead; as many perish who go forth from it.] مَنْدَبَى and مِنْدِبَى: see نَدْبٌ. مُنَدَّبٌ: see مَنْدُوبٌ. مَنْدُوبٌ One sent to do a thing; a messenger; an envoy; an ambassador. (TA.) — — فُلَانٌ مَنْدُوبٌ لِأَمْرٍ عَظِيمٍ, and لَهُ ↓ مُنَدَّبٌ, Such a one is sent to do a great thing; or to perform an important affair. (A.) — — ↓ مُنَدَّبَةٌ an appellation, given by the people of Mekkeh to their Envoys, or ambassadors, to the palace of the Khaleefeh. (TA.) — — مَنْدُوبٌ Desired; sought; sought after; as the name of a certain horse it is thus explained: from نَدَبٌ, as signifying " a pledge that is given on the occasion of a race. " (L.) — — مَنْدُوبٌ: see نَدَبَ الميّت: A thing bewailed, [or complained of as painful,] with the exclamation of يَا or وَا. O! or Alas! (KT.) [The name of the thing thus bewailed, or complained of, has always an ا of prolongation and ه annexed to it, or the ا only.] — — مَنْدُوبٌ, originally مَنْدُوبٌ إِلَيْهِ, A thing to the performance of which one is called, summoned, or invited: (Msb:) [hence,] approved: (K:) a signification verified by the doctors of practical law: (TA:) a thing the doing of which is more excellent than the leaving it undone, in the eye of the prescriber of the law, but which it is allowable to leave undone. (KT.) [Freytag, in quoting the original words, omits فِعْلُهُ before راجحًا.] ندح 1 نَدَحَهُ, aor. نَدَحَ, (A, K,) inf. n. نَدْحٌ; and ↓ ندّحهُ, (A,) inf. n. تَنْدِيحٌ; (TA;) He made it (a place, A) spacious, roomy, wide, or ample. (A, K.) — — Hence the saying of Umm-Selemeh to 'Aïsheh, (when she desired to go forth to El-Basrah, TA,) قَدْ جَمَعَ القُرْآنُ ذَيْلَكِ فَلَا تَنْدَحِيهِ, i. e., [The Kur-án hath drawn together, or contracted, thy skirt; therefore] do not widen it, (S, L, K,) or do not spread it abroad, (L,) by thy going forth to El-Basrah: (S, L, K:) the pronoun ه refers to the word ذيل: the speaker alluded to the words of the Kur-án, [xxxiii. 33,] وَقَرْنَ فِى بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ. (L.) Accord. to one relation, the last words are لا تَبْدَحِيهِ, i. e., do not open it. (S.) — — نَدَحَتِ النَّعَامَةُ أُنْدُوحَةً The ostrich excavated and made wide a hollow place for her eggs. (A.) — — أَتْرَبَ فَنَدَحَ He became possessed of wealth like the dust, and enlarged his mode of life, and scattered his property. A proverb. (MF, from Meyd.) 2 نَدَّحَ see 1. 3 نادحهُ He vied with him, or contended with him for superiority, in multitude, or abundance. (R.) 5 تَنَدحت الغَنَمُ مِن مَّرَابِضِهَا, (S, K,) or فِى مَرَابِضِهَا, (A, L, &c.,) and ↓ انندحت, (TA,) The sheep, or goats, became dispersed from, (S, K,) or in, (A, L, &c.,) their nightly restingplaces, and became distended by repletion. (S, A, L, K.) 8 إِنْتَدَحَ see 5. 9 إِنْدَحَّ بَطْنُهُ, inf. n. إِنْدِحَاحٌ, His belly became distended by reason of repletion. (S.) This, says IB, is its proper art., not art. دح. (TA, art. دح, in which J also mentions it.) F says, that J is in error in mentioning this verb, as also in mentioning إِنْدَاحَ بَطْنُهُ, inf. n. إِنْدِيَاحٌ, in the present art.; the proper place of the former being in art. دح; and that of the latter, in art. دوح: but MF says, that J has merely mentioned them here because of the resemblance of their radical letters and significations to the radical letters and significations belonging to this art. (TA.) نَدْحٌ and ↓ نُدْحٌ (K) and ↓ مَنْدُوحَةٌ and ↓ مُنْتَدَحٌ (S) Spaciousness; roominess; width; ampleness (L, K.) — Also, ↓ نُدْحٌ (S, K) and نَدْحٌ and ↓ نَدْحَةٌ and ↓ نُدْحَةٌ and ↓ مَنْدُوحَةٌ and ↓ مُنْتَدَحٌ (K) A spacious, roomy, wide, or ample, tract of land; (S, K;) as also أَرْضٌ مَنْدُوحَةٌ: (L:) and ↓ مُنْتَدَحٌ a spacious, roomy, wide, or ample, place: (S:) pl. (of the first and second words, TA) أَنْدَاحٌ; (S, K;) and pl. of مندوحة, مَنَادِيحُ, and by poetic licence مَنَادِحُ; (TA;) which is allowable also in other cases than those of poetical licence: (MF;) and it (منادح) also signifies deserts; or waterless deserts. (S.) — — Also ↓ وَادٍ نَادِحٌ A wide valley. (L.) — — ↓ لَكَ فِى هٰذِهِ الدَّارِ مُنْتَدَحٌ Thou hast ample space, or room, in this house. (A.) — — ↓ لِى عَنْ هٰذَا الأَمْرِ مَنْدُوحَةٌ, and ↓ مُنْتَدَحٌ, I have ample scope, freedom, or liberty, to avoid this thing, or affair: (S, L:) or I have that which renders me in no need of this thing, or affair. (L.) — — إِنَّ فِى المَعَارِيضِ ↓ لَمَنْدُوحَةً عَنِ الكَذِبِ, [a trad.,] Verily, in oblique, indirect, ambiguous, or equivocal, modes of speech, is ample scope, freedom, or liberty, to avoid lying: (S, L:) or, that which renders one in no need of lying: (L:) one should not say مُنْدُوحَة, (TA,) nor مَمْدُوحَة. (S.) — — نَدْحٌ and ↓ نُدْحٌ also signify Multitude; copiousness; abundance. (L, K.) — — Also, The face of a mountain, or part which faces the spectator, above its foot, or base; (K;) its side, or extremity, which inclines to width: (TA:) pl. أَنْدَاحٌ. (K.) نَدْحٌ A heavy thing; syn. ثِقْلٌ. (K.) — — Also, A thing that one sees from afar. (K.) نُدْحٌ, نَدْحَةٌ, نُدْحَةٌ, مُنْتَدَحٌ, مَنْدُوحَةٌ, نَادِحٌ: see نَدْحٌ. أُنْدُوحَةٌ A wide hollow place excavated by an ostrich for her eggs. (A.) ندر 1 نَدَرَ, (T, S, M, &c.,) aor. نَدُرَ, (S, M, Msb,) inf. n. نَدْرٌ, (S,) or نُدُورٌ, (M, Msb, K,) [which latter is the more common, if not the only right, form,] It fell, (T, M, Msb, K,) or went, or came, out, or forth, from another thing, or from other things, (Msb,) or from amid a thing, (T,) or from the inside of a thing, (T, M, K,) or from among things, so as to be apparent, or standing out to view; (M, K;) it fell, and became apart, fell off, fell out, or went, or came, out, or forth, from the generality of things, or the general assemblage, main body, bulk, or common mass, to which it pertained, or from other things: (S, TA:) or, [in some cases,] simply, it fell, or dropped. (TA.) — — نَدَرَ مِنْ قَوْمِهِ He went forth [and became separated] from his people. (Msb.) And نَدَرَ مِنْ بَيْتِهِ He went forth from his house or tent. (A.) I heard one say to his wife, أُنْدُرِى [Go thou forth and be separate: app. meaning, be thou divorced]. (Z, in the A, immediately following what here immediately precedes.) — — نَدَرَ العَظْمُ, (A,) or نَدَرَ مِنْ مَوْضِعِهِ, (Msb,) The bone became dislocated or displaced. (A, Msb.) It is said of a man, in a trad., عَضَّ يَدَ آخَرَ فَنَدَرَ ثَنِيَّتَهُ [or,

accord. to another relation, نَدَرَتْ, meaning, He bit the arm, or hand, of another, and his central incisor dropped out]. (TA.) — — نَدَرَ طَائِرٌ عَنْ شَجَرَةٍ A bird dropped and alighted from a tree. (TA.) — — نَدَرَ نَادِرٌ مِنَ الجَبَلِ A prominence projected, or jutted out, from the mountain. (A.) — — أَصَابَ المَطَرُ الحَشِيشَ فَنَدَرَ الرُّطْبُ The rain fell upon the dry herbage and the fresh herbage came forth. (A.) And نَدَرَ النَّبَاتُ The plant put forth its leaves (M, K) from its uppermost branches. (M.) And نَدَرَتِ الشَّجَرَةُ The tree produced its خُوصَة [q. v.]; (M, K;) which is the case when the camels are able to pasture upon them: (M:) or became green. (Sgh, K.) — — نَدَرَ فِى عِلْمٍ, or فَضْلٍ, (IKtt,) and فِى فَضْلِهِ, (Msb,) (tropical:) He outwent others [or became extraordinary] (IKtt, Msb) in knowledge or science, or in excellence, (IKtt,) and in his excellence. (Msb.) — — نَدُرَ الكَلَامُ, (tropical:) inf. n. نَدَرَاةٌ, (Msb, TA,) (tropical:) The speech, or language, was extraordinary or strange, [with respect to usage or analogy or both]: (TA:) it was the contr. of chaste: (Mz, 13th نوع:) [but this explanation requires restriction; for what is extraordinary with respect to usage is the contr. of chaste; but many a word that is extraordinary with respect to analogy is more chaste than a cognate word agreeable with analogy: hence the above phrase is also explained as signifying] the speech, or language, was chaste and good. (Msb.) 4 اندرهُ, trans. of نَدَرَ, He made it to fall, or to go, or come, out, or forth, from another thing, or from other things; [&c.: see 1:] (Msb:) he made it to fall. (S, K.) You say, ضَرَبَ يَدَهُ بَالسَّيْفِ فَأَنْدَرَهَا [He struck his arm, or hand, with the sword, and made it to fall.] (S.) And أَنْدَرَ مِنَ الحِسَابِ كَذَا (assumed tropical:) [He made such a thing to fall out, he threw it out, from the reckoning]. (S.) And أَنْدَرَ البِكَارَةَ فِى الدِّيَةِ (tropical:) He threw out, or rejected, the young camels in the mulct for homicide. (A.) [See also 6.] And أَنْدَرَ عَنْهُ مِنْ مَالِهِ كَذَا (tropical:) He took forth (أَخْرَجَ) from him, of his property, such a thing. (M, K, TA.) And أَنْدَرْتُ يَدَ فُلَانٍ عَنْ مَالِى (tropical:) I caused [the hand of] such a one to cease from freely disposing of my property. (A.) — — اندر He said, or did, something extraordinary, or strange. (IKtt.) 6 تنادروا [They mutually threw out, or rejected, a thing from a reckoning]. A poet (namely Aboo-Kebeer El-Hudhálee, TA) says, وَإِذَا الكُمَاةُ تَنَادَرُوا طَعْنَ الكُلَى نَدْرَ البِكَارَةِ فِى الجَزَآءِ المُضْعَفِ [When the courageous men covered with arms mutually throw out from the reckoning the piercing of the kidneys, as the young camels fall out from the reckoning in the doubled compensation]: he says, that their blood is suffered to be shed unrevenged, like as the young camels are thrown out from the account in the mulct for homicide: (S, TA:) meaning, that the pierced kidneys are thrown out from the reckoning, like as the young camel is thrown out, and not reckoned, in the mulct for homicide that is doubled time after time. (IB, TA.) — — فُلَانٌ يَتَنَادَرُ عَلَيْنَا (A, TA) (tropical:) Such a one comes to us [rarely, or] sometimes. (TA.) 10 استندرت الإِبِلُ The camels sought after the leaves that had come forth upon the uppermost branches of the plants, to eat them, and applied themselves diligently to them: (M:) [or you say,] استندرت النَّبَاتَ they sought after the plants, to eat them, and applied themselves diligently to them. (TA.) And المَالُ يَسْتَنْدِرُ الرُّطْبَ [The camels] seek after the fresh herbage leisurely, and by degrees, or repeatedly. (A.) [The original signification of استندر seems to be He desired to find a thing or things in a separate or scattered state; or to single out.] — — استندروا أَثَرَهُ (tropical:) They tracked his footsteps. (A.) نَدْرَةٌ and ↓ نُدْرَةٌ, with fet-h and damm, are substs. from نَدَرَ, [signifiying The state of being apart from, or out of, the generality, or main body; &c.: — — and hence, (tropical:) Extraordinariness; rareness.] (Msb.) You say, لَا يَكُونُ ذٰلِكَ إِلَّا فِى النَّدْرَةِ, or ↓ فِى النُّدْرَةِ, and لَا يَقَعُ ذٰلِكَ إِلَّا فِى النُّدْرَةِ, (Msb,) and ↓ الَّا نَادِرًا, (A,) (tropical:) That will not be, (Msb,) and that will not happen, (A,) save [extraordinarily; or rarely; or once] in, or during, the space of [several] days; syn. فِيمَا بَيْنَ الأَيَّامِ. (Msb.) And إِنَّمَا يَكُونُ ذٰلِكَ فِى النَّدْرَةِ بَعْدَ النَّدْرَةِ (tropical:) That is, or will be, only once in whiles. (TA.) And لَقِيَهُ نَدْرَةً, (M, K,) and فِى النَّدْرَةِ, (S, M, K,) and ↓ فِى النُّدْرَةِ, (S, TA,) and ↓ فِى النُّدَيْرَةِ, (TA,) and ↓ نَدَرَى (M, K) and فِى نَدَرَى, (S, K,) and النَّدَرَى, (M, K,) and فِى النَّدَرَى, (S, M, K,) (tropical:) He met him [once] in, or during, the space of [several] days; syn. بَيْنَ الأَيَّامِ, (M, K,) or فِيمَا بَيْنَ الأَيَّامِ. (S.) — — Also نَدْرَةٌ A piece of gold, (K,) and of silver, (TA,) found in the mine. (K.) See also شَذْرٌ. نُدْرَةٌ: see نَدْرَةٌ. نَدَرَى: see نَدْرَةٌ. — — نَقَدَهُ مَائَةً نَدَرَى He produced [or payed] to him a hundred out of his property. (M, K.) نُدَيْرَةٌ: see نَدْرَةٌ. نَادِرٌ [act. part. n. of نَدَرَ; Falling, or going, or coming, out, or forth, from another thing; &c.: see 1]. — — A wild ass going, or coming, forth from the mountain. (TA.) — — A prominence, or projecting part, of a mountain. (A, * Msb.) — — [What remains here and there upon the ground, of rain, i. e., of rain-water: n. un. with ة: pl. of the latter, نَوَادِرُ.] You say, شَرِبَتِ الإِبِلُ مِنْ نَادِرِ المَطَرِ, and نَوَادِرِهِ, [The camels drank of what remained here and there upon the ground, of the water of the rain.] (A.) — — (tropical:) Extraordinary; strange; rare; unusual; applied to speech or language [and to a word and any other thing: fem. and n. un. with ة: pl. of the latter as above: see نَدَرَ, and نَدُرَ]: (A:) or very extraordinary, strange, rare, or unusual, applied to speech or language; and in like manner نَادِرَةٌ [as an epithet in which the quality of a subst. predominates] applied to a word: pl. of the latter as above: (Mz, 13th نَوْع:) [see مُطَّرِدٌ:] or نَوَادِرُ الكَلَامِ signifies what deviate from the generality of words or speech or language. (S, * M, K.) You say also, فُلَانٌ نَادِرَةُ الزَّمَانِ, meaning, (tropical:) Such a one is the unequalled of the age. (K, * TA.) [And نَادِرَةٌ, used in this manner as a subst., signifies (tropical:) Any extraordinary, strange, rare, or unusual, thing, or saying: pl. as above.] See مُضْحِكَاتٌ. — — لَا يَكُونُ ذٰلِكَ إِلَّا نَادِرًا: see نَدْرَةٌ. أَنْدَرٌ i. q. بَيْدَرٌ [A place in which wheat or grain is trodden out]; (S, M, K;) in the dial. of the people of Syria: (S, M:) or, (M, K,) accord. to Kr, (M,) reaped wheat collected together; or wheat collected together in the place where it is trodden out: (M, K:) pl. أَنَادِرُ. (S, K.) ندس &c. See Supplement نذر 1 نَذَرَ عَلَى نَفْسِهِ, (Yoo, Akh, T, S, M, A, * K,) aor. نَذِرَ and نَذُرَ, (M, K,) inf. n. نَذْرٌ (Yoo, Akh, S, M, K,) and نُذُورٌ, (M, K,) [He made a vow; imposed upon himself a vow; أَنْ يَفْعَلَ كَذَا that he would do such a thing; either absolutely, or conditionally, as will be explained below;] he made [a future action] binding, or obligatory, on himself; (T, M, A, K;) as also ↓ انتذر. (K.) And نَذْرًا ↓ انتذر signifies the same as نَذَرَ [He vowed a vow]. (Sgh.) You say also نَذَرْتُ مَالِى, aor. نَذُرَ [and نَذِرَ as implied in the K] inf. n. نَذْرٌ, [I vowed my property; made a vow to give it.] (Yoo, Akh, S, K. *) And نَذَرْتُ لِلّٰهِ كَذَا, (S, Msb, K,) aor. نَذُرَ and نَذِرَ, (S, Msb,) inf. n. نَذْرٌ, (Msb,) I made it binding, or obligatory, on myself, [i. e., I vowed,] of my own free will, to do or to give such a thing to God; namely, some religious service, or an alms, &c.: (TA:) or نَذْرٌ signifies the promising conditionally; as when one says, "Such a thing shall be obligatory on me if God restore to health my sick [son or other]: " this is termed نَذْرٌ: but the saying " I impose upon myself the giving a deenár as alms," is not so termed. (K.) The doing this is repeatedly forbidden in traditions: but what is meant thereby is, one's doing so in the belief that he may attain by it something which God has not decreed to betide him, or that he may divert from himself something decreed to befall him: yet if he

do so, fulfilment is obligatory on him. (IAth.) You say also, نَذَرَ الوَلَدَ, (M, K,) and نَذَرَتْهُ, (M,) He (the father, M, K) and she (the mother, M) appointed the child [by a vow] to be a minister or servant to the church, (M, K,) or to a place appropriated to religious services or exercises, or acts of devotion: (TA:) so in the Kur, iii. 31. (M.) — نَذِرَ بِالشَّىْءِ, aor. نَذَرَ, (M, IKtt, Msb, K,) inf. n. نَذْرٌ (M, IKtt) and نَذَارَةٌ and نِذَارَةٌ, (IKtt,) or, as some assert, it has no inf. n., like عَسَى &c., the Arabs being content to use in its stead أَنْ followed by the verb, as is said in the 'Ináyeh, on the Kur, chap. xiv., (MF,) He knew of the thing: (Msb:) or he knew of the thing and was cautious of it or on his guard against it or in fear of it. (M, K.) You say also نَذِرَ القَوْمُ بالعَدُوِّ (S, A) The people knew of the enemy: (S:) or knew of the enemy and prepared themselves for them: (A:) or knew of the enemy and were cautious of them or on their guard against them or in fear of them. (TA.) And it is said in a trad., إِنْذَرِ القَوْمَ Have thou knowledge of the people and be cautious of them or on thy guard against them or in fear of them. (TA.) 4 أَنْذَرْتُهُ بِالأَمْرِ, (M, K,) and اندرته الشَّىْءَ, (Msb,) inf. n. إِنْذَارٌ (T, S, M, Msb, K) and نُذْرٌ (M, K) the latter accord. to Kr, but correctly it is a simple subst., (M,) and نُذُرٌ, (T, K,) or this is pl. of نَذِيرٌ, (T,) and نَذْرٌ, (K,) accord. to Lh and Kr, (TA,) [but this is properly a simple subst.,] and نَذِيرٌ, (M, K,) accord. to Zj, (M,) or Ez-Zejjájee, (TA,) but this should rather be regarded as a simple subst., (T, M,) I informed him, or advised him, of the thing: (M, K, TA:) this is the primary signification: (TA:) and [I warned him of the thing;] I cautioned him, or put him on his guard, against the thing, and put him in fear, (M, * K,) in my communication or announcement: (K:) in this sense the verb is used in the Kur, xl. 18: (M, TA:) or I announced to him the thing, (S, * Msb,) generally in a case of putting in fear the person addressed, or frightening him, (Msb,) or never otherwise than in such a case: (S:) and thus the verb is used in the Kur, ubi supra., وَأَنْذِرْهُم يَوْمَ آلازِفَةِ [And warn them and put them in fear of the day of the approaching event, the day of resurrection] meaning, put them in fear of its punishment: (Msb:) and أَنْذَرْتُهُ بِكَذَا I informed him, or advised him, of such a thing. (Msb.) انذرهُ also signifies He (a spy) informed him, or advised him, of the state of the enemy: in the copies of the K, نَذَرَهُ; but this is a mistake. (TA.) And you say, أَنْذَرْتُ القَوْمَ مَسِيرَ العَدُرِّ إِلَيْهِمْ I informed the people of the march of the enemy towards them, to put them on their guard. (T.) And أَنْذَرْتُ القَوْمَ بِالعَدُوِّ, and أَنْذَرْتُهُمُ العَدُوَّ, signify the same. (A.) It is said in a proverb, قَدْ أَعْذَرَ مَنْ أَنْذَرَ, meaning, He hath become excused, and averted from himself the blame of men, who hath warned thee that he will punish thee for a future evil deed proceeding from thee, if thou then do the evil deed and he punish thee. (T.) See also أَعْذَرَ, in two places: and see عُذْرٌ. 6 تناذر القَوْمُ The people warned, or cautioned, one another, or put one another in fear, (M, K,) of a terrifying evil. (TA.) You say تناذر القَوْمُ كَذَا The people warned one another, (S,) and put one another in fear, of such a thing. (S, A.) A poet says, (S,) namely, En-Nábighah, (T, TA,) describing a serpent, (T,) and his being threatened by En-Noamán so that he passed the night as though he had been stung, turning over and over upon his bed, (TA,) تَنَاذَرَهَا الرَّاقُونَ مِنْ سُوْءِ سَمِّهَا تُطَلِّقُهُ طَوْرًا وَطَوْرًا تُرَاجِعُ [Of which the charmers have warned one another, and put one another in fear, on account of the evil nature of its poison, which it discharges one time and one time draws back]. (T, S, TA.) 8 إِنْتَذَرَ see نَذَرَ, in two places. 10 استنذر إِلَيْهِ He offered warning to him (A, TA, art. عذر.) See استعذر. نَذْرٌ A vow, which a man makes to be binding, or obligatory, on himself; (T, M, * K, * TA;) [either absolutely, or conditionally: (see نَذَرَ:)] pl. نُذُورٌ: (S, M, K: *) and in the following verse of Ibn-Ahmar, some say that نُذُر is pl. of نَذْرٌ, like as رُهُنٌ is pl. of رَهْنٌ; but others say that it is pl. of نَذِيرٌ in the sense of مَنْذُورٌ: كَمْ دُونَ لَيْلَى مِنْ تَنُوفِيَّةٍ لَمَّاعَةٍ تُنْذَرُ فِيهَا النُّذُرْ [How many a waterless desert glistening with the mirage, in which vows, or things vowed, are vowed, lie in the way to Leylà!]. (S.) — — Also, (tropical:) The mulct for an intentional wound; used in this sense by Esh-Sháfi'ee, (T, TA,) and of the dial. of El-Hijáz; (TA;) i. q. أَرْشٌ, (T, A, K, TA,) which is of the dial. of the people of El-'Irák: (T, TA:) pl. نُذُورٌ: (T, A, K:) said by Aboo-Nahshal to be only for wounds, small and great. (T, K. *) You say, لِى قِبَلَ فُلَانٍ نَذْرٌ, (T, TS, L,) or عِنْدَ فُلَانٍ, (K,) (tropical:) A mulct for a wound is owed to me. (T, K, &c.) And أَعْطَيْتُهُ نَذْرَ جُرْحِهِ (tropical:) I gave him the mulct for his wound. (A.) Aboo-Sa'eed Ed-Dareer says that it is thus called لِأَنَّهُ نُذِرَ فِيهِ, i. e., because it is made binding, or obligatory, for it; [namely, for the wound;] from the phrase نَذَرْتُ عَلَى نَفْسِى. (T, TA.) — — [A votive offering]. — See also نُذْرٌ. نُذْرٌ (M) and ↓ نُذُرٌ (T, S, K) [and ↓ نَذْرٌ (see 4)] and ↓ نَذِيرٌ (S, M) and ↓ نَذِيرَةٌ (M) and ↓ نِذَارَةٌ (Esh-Sháfi'ee, K) and ↓ نُذْرَى (K) are substs. in the sense of إِنْذَارٌ [meaning An informing, or advising, of a thing: and a warning, or cautioning, and putting one on his guard, against a thing, and putting one in fear of a thing; &c.: (see 4:)] (T, S, M, K:) or a putting one in fear in announcing a thing. (TA.) عُذْرًا أَوْ نُذْرًا and عُذُرًا أَوْ نُذُرًا, accord. to different readings, in the Kur, lxxvii. 6, put in the accus. case as causal complements, signify لِلْإِعْذَارِ وَالْإِنْذَارِ [For excusing and warning]. (Zj, T.) [See also art. عذر.] And in like manner, ↓ نُذُرٍ, in the Kur, liv. 16, &c., signifies إِنْذَارِى. (S, K.) And so ↓ نَذِيرِ, in the Kur, lxvii. 17. (T, M.) Hence also the saying of the Arabs, عُذْرَاكَ لَا نُذْرَاكَ, meaning, أَعْذِرْ وَلَا تُنْذِرْ [i. e. Do thou that for which thou wilt be excused, by inflicting punishment when it is deserved, and do not merely warn and put in fear]. (TA.) نُذُرٌ: see نُذْرٌ. نُذْرَى: see نُذْرٌ. نَذِيرٌ i. q. ↓ مُنْذِرٌ, (T, S, M, A, Msb, K,) as also ↓ نَذِيرَةٌ; (M;) i. e. [One who gives information, or advice, of a thing, or things: and one who warns;] one who cautions; (M, TA;) and who puts in fear: (TA:) one who gives notice to a people of an enemy, or other thing, that has come upon them; (TA;) a spy who gives notice, to a people, of an enemy, to put them on their guard; (A;) and in like manner ↓ نَذِيرَةٌ, a spy who informs an army of the state of the enemy: (T, K:) نَذِيرٌ is of the measure فَعِيلٌ in the sense of the measure مُفْعِلٌ: (M, L:) or its verb was نَذَرَ, but this has become obsolete: (T:) its pl. is نُذُرٌ; (M, Msb, K;) occurring in the Kur, liv. 23, [&c.]. (TA.) — — [Hence,] ابو مُنْذِرٍ The cock (Har. p. 644). — — [And also,] النَّذِيرُ The apostle: (M, K:) so in the Kur, xxxv. 34, accord. to Th: (M:) the prophet Mohammad: (T, K:) so, accord. to most of the expositors, in that verse of the Kur. (T.) — — Hoariness, or whiteness of the hair: (T, M, K:) so, accord. to some, in the verse of the Kur, last referred to: (T, M:) but the explanation immediately preceding is more probable. (T.) — — The sound of a bow: (AHn, M, K:) because it warns, or frightens, (يُنْذِرُ,) that which is shot at. (AHn, M.) — I. q. مَنْذُورٌ [i. e. Vowed]: pl. نُذُرٌ. (S.) See نَذْرٌ. — See also نُذْرٌ. نِذَارَةٌ: see نُذْرٌ. نَذِيرَةٌ [A votive gift;] that which he gives who makes a vow. (M, K.) — — A child appointed by the father (M, K) and mother (M) [by a vow] to be a minister, or servant to the church, (M, K,) or to a place appropriated to religious services, or exercises, or acts of devotion: (T:) pl. نَذَائِرُ. (T.) — See also نَذِيرٌ, in two places. — And see نُذْرٌ. نَاذِرٌ: see نَذِيرٌ. مُنْذِرٌ: see نَذِيرٌ. مَنْذُورٌ: see نَذِيرٌ. مُنَذِّرٌ فُلَانٌ مُنَذِّرٌ إِلَىَّ بِعَيْنِهِ, and ↓ نَاذِرٌ, Such a one is looking at me hard or intently, and making his eye prominent. (T, in TA, art. زنر.) مُتَنَاذَرٌ [A thing of which people warn or caution one another, or of which they put one another in fear]: applied to a disease [&c.]. (TA, art. خبر voce خَيْبَرَى.) — — [Hence,] المُتَنَاذَرُ (assumed tropical:) The lion. (Sgh, K.) نذل 1 نَذُلَ, inf. n. نَذَالَةٌ, He was, or became, low, base, vile, ignoble, mean, sordid, or contemptible, (S, K,) in all his circumstances. (K.) نَذْلٌ A man vile, or mean, and despised in all his circumstances. (K.) نرب Q. Q. 1 الرِّيحُ تُنَيْرِبُ التُّرَابَ فَوْقَهُ, or عَلَى الأَرْضِ, (TA,) inf. n. نَيْرَبَةٌ, (TA,) The wind lays the dust upon it, or upon the ground, in cross, wavy

lines: syn. تَنْسِجُهُ. (K.) Hence نَيْرَبَ الكَلَام. (TA.) — — It has been asserted that ن and ر do not come together in any [pure] Arabic word; and F has said the same in art. نرش; [or rather he has there said that ر does not occur in an Arabic word with ن before it; (meaning a radical ن;)] yet he has here mentioned this word as though it were pure Arabic. So says MF. To this it may be replied, that ى is inserted to separate the ن and ر, as remarked in the L. (TA.) — — نَيْرَبَ He forged [speech, or language]: syn. نَسَجَ. (K.) You say هُوَ يُنَيْرِبُ القَوْلَ. (TA.) — — نَيْرَبَ He mixed, or confounded, speech, [introducing what was false with that which was true]. (K.) — — نَيْرَبَ He uttered a malicious and mischievous misrepresentation, a calumny, or slander. (K.) نَيْرَبٌ (S, K) and ↓ نَيْرَبَةٌ (as in several copies of the K, [and I am inclined to think that this is the correct reading, as it may certainly be correctly used in the sense here given, being properly an inf. n., agreeably with analogy,] or ↓ مَنْرَبَةٌ (as in others, which is said in the TA to be the correct word, and to be given on the authority of AA, [but it exhibits an incongruity of letters: see 1:]) Mischief; malicious and mischievous misrepresentation, calumny, or slander. (S, K.) — — نَيْرَبٌ, fem. with ة; and ذُو نَيْرَبٍ; A mischievous man; (K;) one who utters malicious and mischievous misrepresentations, calumnies, or slanders. (TA.) — — نَيْرَبٌ A strong man. (K.) نَيْرَبَى A calamity; a misfortune. (K.) نَيْرَبَةٌ and مَنْرَبَةٌ: see نَيْرَبٌ. نرج 1 نَرَجَ He thrashed wheat, or corn, with a نَوْرَج. (TA.) نَوْرَجٌ (L, K) and ↓ نَيْرَجٌ and ↓ نُورَجٌ, the last of the dial. of El-Yemen, and a word of which there is not the like in Arabic, (L,) A thrashinginstrument, or that with which heaps of wheat, or corn, are thrashed, whether of wood or of iron; (L, K;) or, of iron and wood; (Sifr es-Sa'ádeh;) [a kind of drag, used, in Egypt and Arabia and some other countries of Western Asia, for the purpose of separating the grain of wheat and barley &c. and cutting the straw, which serves as fodder; it is a machine in the form of a chair fixed upon a sledge, which moves upon small iron wheels, or thin circular plates, generally eleven, fixed to three thick axle-trees, four to the foremost, the same number to the hindmost, and three to the intermediate axle-tree: this machine is drawn, in a circle, by a pair of cows or bulls, their driver being seated upon it, over the corn: pl. [of the first and last words] نَوَارِجُ. (TA.) — — Also, the first and second, A ploughshare. (K.) نُورَجٌ and نَيْرَجٌ: see نَوْرَجٌ نَارَنْجٌ A well-known fruit; [the orange; citrus aurantium; of which there are two species common in the gardens of the East, one sweet, and the other bitter:] and arabicized word, from [the Persian] نَارَنْكْ [also called نَارِنْج]. (K.) نرجس نَرْجِسٌ and نِرْجِسٌ [The Narcissus]: see art. رجس. The former is mentioned by ISd in art. رجس: the latter, in the present art. (TA.) نرد نَرْدٌ [The game of tricktrack, backgammon, or tables: and, app., a pair of tables and other apparatus with which that game is played:] a certain thing with which one plays; (M, L;) well known: (M, L, K:) a Persian word, (M, L,) arabicized: (M, L:) also called نَرْدَشِيرٌ, (M, L, K,) because invented (as some say, TA) by Ardasheer the son of Bábak, (K,) a Persian king. (TA.) It is said in a trad., that he who plays at this game is as though he plunged his hand into the flesh and blood of the pig. (L.) نرز نَوْرُوزٌ: see what follows. نَيْرُوزٌ, an arabicized word, (S, A, Msb,) from نَوْرُوزْ, (A, K,) which in Persian; meaning " new day; " (TA;) and ↓ نَوْرُوزٌ; but the former, which is of the measure فَيْعُولٌ, is the better in repute, because فَوْعُولٌ is not the measure of an Arabic word; (Msb;) The first day of the year; New-year's-day: (A, Msb, K:) with the Persians, when the sun enters Aries: and with the Copts, the first of [the month] Toot [the ancient Thoth, or the tenth of September, N. S., excepting when immediately following their leap-year, which is when our next ensuing year is a leap-year]. (Msb, TA.) The word نيروز is said to have been first used in the time of the 'Abbásee Khaleefehs; but it is related to have been used in the time of 'Alee. (TA.) نز 1 نَزَّتِ الأَرْضُ, (A, Msb, K,) aor. نَزِ3ِ, inf. n. نَزٌّ; (Msb;) and ↓ انزّت, (S, A, Msb,) The ground, or land, had water exuding, or oozing, from it: (S, K:) or had much flowing moisture: (Msb:) or became [abundant in] مَنَابِع [or places welling forth water], as in the TS and the K, or مَنَاقِع [or places of stagnant water] by reason of the نَزّ. (TA.) — — [نَزَّتْ بِهِ البِطْنَةُ: see نِطْنَة.] — نَزَّ, aor. نَزِ3ِ, inf. n. نَزِيزٌ, He (an antelope, S,) ran: (S, K:) or he (an ostrich, and an antelope,) leaped, jumped, sprang, or bounded. (A.) — — He (an antelope, S,) uttered a cry, or cries. (Ibn-El-Jarráh, Ks, S, K.) 4 أَنْزَ3َ see 1, first signification. نَزٌّ and ↓ نِزٌّ Water that exudes, or oozes, from the ground: (S, K:) or flowing moisture: (Msb:) the latter is the better word; and is [said to be] Persian, arabicized: (TA:) the former is an inf. n. used as a subst. (Msb.) — — [The pl. is نُزُوزٌ, occurring in the TA in art. عذو.] — — [The former is also used as an epithet: fem. with ة. You say,] أَرْضٌ نَزَّةٌ Ground, or land, having water exuding, or oozing, from it; syn. ذَاتُ نَزٍّ; as also ↓ نَازَّةٌ. (Lh, TA.) — [Hence, perhaps,] نَزٌّ also signifies (assumed tropical:) liberal, bountiful, or munificent. (Sgh, K.) — Also, نَزٌّ Much, or many. (K.) — A man (A'Obeyd, S) light, or active, (A'Obeyd, S, K,) or light in spirit, (TA,) sharp in mind, (A'Obeyd, S, K,) clever, or ingenious, (A'Obeyd, K,) and intel-ligent. (A'Obeyd, TA.) — — Light, inconstant, fickle, or unsteady: (K:) an epithet of dispraise. (TA.) — — A man (TA) much, or often, in motion; as also ↓ مِنَزٌّ: (K:) a man, (A,) and an ostrich, (S, K, TA,) that does not remain still in one place: (S, A, K:) or that is quick, or swift, and does not remain still in one place: (TA:) or an ostrich, and an antelope, that leaps, jumps, springs, or bounds: (A:) and a light, or an active, camel; (TA;) and so نَزَّةٌ, applied to a she-camel. (S, TA.) — — Light dust. (TA.) — — شَرٌّ ↓ نِزٌّ, and ↓ نَزِيزُهُ, i. q. لِزُّهُ and لَزِيزُهُ. (TA, art. لز.) نِزٌّ: see نَزٌّ. نَزِيزٌ: see نَزٌّ, last sentence. نَازٌّ: fem. with ة: see نَزٌّ. مِنَزٌّ A child's cradle: (A, K:) because of its frequent motion. (TA.) — — See also نَزٌّ. نزأ 1 نَزَأَ بَيْنَهُمْ, (S, K,) aor. نَزَاَ, inf. n. نَزْءٌ and نُزُوْءٌ, (S,) He excited discord between them: (AZ, S, K:) like نَزَغَ. (TA.) — — نَزَأَهُ عَلَى صَاحِبِهِ He incited, or urged, him against his companion. (K, * TA.) — — مَا نَزَأَكَ عَلَى هٰذَا What incited, urged, or induced, thee to this? (Ks, S.) — — نَزَأَ عَلَيْهِ, (S, K,) inf. n. نَزْءٌ, (S,) He made an attack, or assault, upon him; syn. حَمَلَ. (Ks, S. K.) — — نَزَأَهُ عَنْ قَوْلِهِ He turned him back from what he had said. (K, * TA.) — — نُزِئَ بِهِ, like عُنِيَ, [i. e., pass. in form, but neut. in signification,] He was addicted, or devoted, to it; desirous of it. (TA.) — — إِنَّكَ لَا تَدْرِى عَلَامَ يُنْزَأُ هَرِمُكَ, (S, K,) thus thou sayest, addressing thyself, when a man has been pursuing a good or an evil way, and turned from it to another way, or accord. to some copies of the S, بِمَ instead of عَلَامَ, [which is for عَلَى مَا;] (TA;) Verily thou knowest not to what thing thy mind will become addicted, or devoted: (ISk, S, K:) i. e., to what thy state will come. (K.) In one copy of the K, هَرَمُكَ thine old age, is put instead of هَرِمُكَ. (TA.) نَزِيْء An inciter, instigator, or exciter. (TA.) رَجُلٌ نَزَّآءٌ [A man much addicted, or devoted, to a thing; very desirous of it]. (TA.) [See نُزِئَ.] مَنْزُوْءٌ بِهِ Addicted, or devoted, to it; desirous of it. (S, K.) نزب 1 نَزَبَ, aor. نَزَبَ, inf. n. نَزِيبٌ (S, K) and نَزْبٌ and نُزَابٌ (K) He (an antelope) uttered a cry, or sound, (S, K,) at rutting-time. (S.) Used with reference to the buck and the doe; (K;) or the buck only. (S, K.) 6 تنازبوا i. q. تنابزوا. (K.) Accord. to IHsh and others, this verb has not been heard [from

the Arabs of the classical ages], but only the subst. نَزَبٌ, which is therefore decided to be a transp. form of نَبَزٌ. (TA.) نَزَبٌ A surname; a nickname; a name of reproach; an opprobrious appellation: syn. لَقَبٌ: (K:) i. q. نَبَزٌ. (TA.) See 6. نَيْزَبٌ A buck-antelope; and a bull. (K.) [By the latter is probably meant the kind of antelope called بَقَرُ الوَحْشِ.] نزح 1 نَزَحَ, aor. نَزَحَ and نَزِحَ, inf. n. نَزْحٌ and نُزُوحٌ; (K;) and ↓ انتزح; (TA;) He, or it, (a thing, TA,) became distant, or remote. (K.) — — نَزَحَتِ الدَّارُ, inf. n. نُزُوحٌ, The house, or dwelling, became distant, or remote. (S.) — — نُزِحَ بِفُلَانٍ, (S, K,) a verb like عُنِىَ, [pass. in form, but neut. in signification,] (K,) Such a one became far removed from his dwelling-place. (S, K.) — نَزَحَ البِئْرَ, (S, Msb, K,) aor. نَزَحَ (Msb) and نَزِحَ, (TA,) inf. n. نَزْحٌ (S, Msb) and نُزُوحٌ; (Msb;) and ↓ أَنْزَحَهَا; (K;) He drew forth all the water of the well; exhausted it entirely: (S, Msb, K:) or he drew from it until little water remained in it; nearly exhausted it. (K.) — — نَزَحَتِ البِئْرُ, (A, Msb, K,) aor. نَزَحَ, (TA,) inf. n. نَزْحٌ (K) and نُزُوحٌ, (TA,) The well became entirely exhausted: (A, Msb, K:) or, became nearly exhausted. (K.) See 4. — — قَدْ نَزَحْتَنِى (assumed tropical:) Thou hast exhausted me of what I had, or possessed. (L, from a trad.) 4 أَنْزَحَ القَوْمُ, (L, and so in some copies of the K, [agreeable with analogy,]) or ↓ نَزَحَ, (so in other copies of the K,) The people had the water of their wells entirely, or nearly, exhausted. (L, K.) See 1. 8 إِنْتَزَحَ see 1. شَرُّكَ سَرْحٌ وَخَيْرُكَ نَزْحٌ (tropical:) [Thy wickedness ranges abroad unrestrained, and] thy goodness is little. (A.) نَزَحٌ: see نَازِحٌ. — — Also, Turbid water. (K.) نُزُحٌ and نَزُوحٌ and نَزِيحٌ: see نَازِحٌ. نَازِحٌ and ↓ نُزُحٌ and ↓ نَزُوحٌ and ↓ نَزِيحٌ A thing, (K,) or dwelling, (TA,) distant, or remote. (K.) بَلَدٌ نَازِحٌ A distant, or remote, town, or country: (S:) and دَارٌ نَازِحَةٌ a distant, or remote, house, or dwelling. (Msb.) — — ↓ قَوْمٌ مَنَازِيحُ A distant, or remote, people. (S, K.) And إِبِلٌ منازيح Camels from distant regions. (A.) ISd says, that it is pl. of ↓ مِنْزَاحٌ, meaning That comes to the water from a distant place. (L.) — نَازِحٌ and ↓ نُزُحٌ and ↓ نَزُوحٌ A well entirely exhausted: or nearly exhausted: (K:) or ↓ بِئْرٌ نَزُوحٌ signifies a well containing little water: pl. نُزُحٌ: (S:) and بِئْرٌ ↓ نَزَحٌ, نَزَحٌ being of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, a well containing no water; and it is allowable to say مَنْزُوحَةٌ: (Msb:) or a well of which the water has been exhausted: (so in some copies of the S, and the like in the Nh:) or a well of which most of the water has been drawn forth. (So in other copies of the S, and in the K.) See an ex., voce مُدَارَةٌ, art. دور. مِنْزَحَةٌ A bucket (K) with which water is drawn; (TA;) and the like thereof. (K.) مِنْزَاحٌ and مَنَازِيحُ: see نَازِحٌ. انت بِمُنْتَزَحٍ مِنْ كَذَا (tropical:) Thou art far removed from such a thing; (S, K *;) and, by poetic licence, بِمُنْتَزَاحٍ, with أَلِف إِشْبَاع. (S.) Ex. أَنْتَ مِنَ الذَّمِّ بِمُنْتَزَحٍ (tropical:) Thou art far removed from blame. (A.) نزر 1 نَزُرَ, aor. نَزُرَ, inf. n. نَزَارَةٌ (S, A, Msb, K) and نُزُورٌ (Msb, K) and نُزُورَةٌ, (K,) or نُزْرَةٌ, as in the M and L, and perhaps one of these last two forms is a mistake for the other, (TA,) It was, or became, little, or small, in quantity or number; (S, A, Msb, K;) paltry, mean, contemptible, or inconsiderable. (S, TA.) See also 5. — — Also, inf. n. نَزَارَةٌ, He (a man) was, or became, possessed of little good, or little wealth. (AZ.) — — نَزَرَتْ, inf. n. نَزْرٌ, She (a camel) had little milk. (TA.) — نَزَرَهُ, aor. نَزُرَ, (TA,) inf. n. نَزْرٌ, (K,) He despised, and deemed little, him, or it. (K. * TA.) See also 2. — — He smote him with the [evil] eye. (Fr, in TA, art. شزر.) — نَزَرَهُ, (As, A,) aor. نَزُرَ, (As,) inf. n. نَزْرٌ, (As, K,) He drew forth, or got out, what he had, by little and little: (As:) he importuned him, or pressed him, in asking (A, K) a matter of science or a gift. (A.) You say also, فُلَانٌ لَا يُعْطِى حَتَّى يُنْزَرَ, (A, K,) or ↓ يُنَزَّرَ, (so in two copies of the S,) Such a one will not give until he is importuned, or pressed, (A, K,) and despised. (S, K, TA.) 2 نزّرهُ, inf. n. تَنْزِيرٌ; (K;) or ↓ نَزَرَهُ, aor. نَزُرَ inf. n. نَزْرٌ; (Msb;) He made it little, or small, in quantity; (Msb, K;) namely, a gift; as also ↓ أَنْزَرَهُ. (K.) — — Also نزّرهُ He gave him a little, small, paltry, mean, contemptible, or inconsiderable, gift. (TA.) [It seems to be implied in the TA, that ↓ أَنْزَرَهُ also has this signification.] — See also 1, last signification. 4 انزرهُ: see 2, in two places. — — Also, He (God) caused him to be possessed of little good, or little wealth. (AZ.) 5 تنزّر i. q. تَقَلَّلَ, (K,) i. e., It became diminished, or rendered little or small in quantity. (TK.) See also نَزُرَ. — — He asserted himself to be related to the tribe of Nizár: (K:) or he made himself like that tribe: or he introduced himself among them, (S, K,) not being one of them. (TA.) نَزْرٌ, applied to anything, (TA,) little, or small, in quantity or number; (S, A, Msb;) paltry, mean, contemptible, or inconsiderable: (S, TA:) as also ↓ نَزِيرٌ (Msb, K) and ↓ نَزُورٌ (Msb) and ↓ مَنْزُورٌ: (K:) or the last signifies little, or small, in quantity, applied to a gift, (S, TA,) and to food; (TA;) or a gift made little, or small, in quantity: (Msb:) and نَزْرٌ and ↓ مَنْزُورٌ a gift obtained by importunity or pressing: and ↓ غَيْرُ مَنْزُورٍ a gift given without its being asked for; without importunity or pressing. (TA.) It is also applied to speech: thus the speech of Mohammad is described as فَصْلٌ لَا نَزْرٌ وَلَا هَذْرٌ [Distinct;] not little, or scanty, so as to indicate impotence, nor much and corrupt: (K:) or not little nor much. (TA, art. هذر.) — — A man possessing little, or no, good, or goodness; little, or no, wealth; and so ↓ فَزْرٌ; as also ↓ مَنْزُورٌ. (AZ.) — مَا جِئْتَ إِلَّا نَزْرًا Thou hast not come otherwise than slowly, tardily, or late. (K.) نَزِرَةٌ: see نَزُورٌ. نِزَارٌ The quality, in a she-camel, of scarcely ever conceiving except against her will. (TA.) نَزُورٌ Any thing little, or small, in quantity or number. (K.) See also نَزْرٌ. — — A woman having few children; (S, K;) and in like manner applied to a bird; (S, TA;) as also ↓ نَزِرَةٌ, with kesr to the ز, applied to a woman: (K:) pl. of the former, نُزُرٌ: (TA:) or the former epithet signifies having little milk; (K;) applied in this sense to a she-camel. (TA.) A she-camel having wide orifices to her teats. (L, voce فتوح.) — — Of little speech; that speaks not until importuned, or pressed. (En-Nadr.) — — A she-camel whose young one has died, and that affects the young one of another, (K, TA,) but whose milk comes not save scantily. (TA.) — — A she-camel (TA) that scarcely ever conceives except against her will: (K:) a mare slow to conceive. (L.) نَزِيرٌ: see نَزْرٌ; the latter, in five places. مَنْزُورٌ: see نَزْرٌ; the latter, in five places. نزع &c. See Supplement نس نَسْنَاسٌ (S, M, Msb, K) and نِسْنَاسٌ (K) A kind of creatures (خَلْق [an appellation often applied particularly to human beings]) whereof [every] one jumps, or hops, upon one leg: (S, Msb, K:) it is related in a trad., that a tribe of 'Ád disobeyed their apostle, and that God thereupon transformed them into نَسْنَاس, every man of them having a [single] arm and a [single] leg, [consisting] of one half [of a human being], hopping like as the bird hops, and pasturing like as beasts pasture; (K;) and these are found in the islands of China: (TA:) or, as some say, these have become extinct; (K;) for a transformed being lives not more than three days, as the learned have established; (TA;) and what exist now, of this make, are a distinct class of creatures: (K:) or they are of three kinds; نَاسٌ and نَسْنَاسٌ and نَسَانِسُ; (K;) and the second of these are the baser sort; (TA;) or the نسانس are the females of them, (K,) as Aboo-Sa'eed Ed-Dareer says; (TA;) or they are of higher rank than the نسناس, (K,) as is said in the O: (TA:) or the نسناس are [the peoples called] Yájooj and Májooj: (IAar, Msb, K:) or a certain people of the sons of Adam: (K:) or certain creatures in the form of men, (M, K,) so called because of the weakness of their make, from نَسْنَسَةٌ, which signifies weakness, (M,) differing from men in some things, and not of them: (K:) or, accord. to what is said [by some], a certain beast, reckoned among wild animals, that is hunted and eaten, having the form of a man with one eye and leg and arm, and that speaks like man: (Kr, M:) or a species of marine animal: (Msb:) or, accord. to

El-Mes'oodee, an animal like a man having one eye, that comes forth from the water, and speaks, and, when it gets a man within its power, kills him: or, as is related in the مجالسة, on the authority of Ibn-Is-hák, certain creatures (خَلْقٌ) in El-Yemen: ابن الرقيس says, that they are of the sons of Sám the son of Sám, brothers of 'Ád and Thamood, not possessing reason, living in the salt-water (الاجاج) on the coast of the Sea of India: the Arabs hunt them, and speak to them, and they speak the Arabic language, and propagate one with another, and poetize, or versify, and name themselves by the names of the Arabs: (TA:) [in the present day, this appellation is applied to a pigmy: and also, to an ape:] Es-Suyootee says, in the Deewán el-Hayawán, as to the animal which the vulgar call نسناس, it is a species of apes or monkeys, not living in water, and the eating of which is unlawful: but as to the marine animal, some hold it to be lawful; whereas the sheykh Aboo-Hámid holds the eating of the نسناس [of any kind] to be unlawful, because it has the form of the sons of Adam. (TA.) It is said in a trad. of Aboo-Hureyreh, ذَهَبَ النَّاسُ وَبَقِىَ النَّسْنَاسُ [The men have gone, and the نسناس remain]. Being asked who were the نسناس, he answered, Those who affect to be like men but are not men. (TA.) [For the verb نسّ, &c.: see Supplement.] نسأ 1 نَسَأَ, aor. نَسَاَ, (S, K,) inf. n. نَسْءٌ; (S;) and ↓ نسّأ, (S, K,) inf. n. تَنْسِئَةٌ, (S,) He chid (S, K) a camel (S) &c. (L) he urged, or drove, it. (S, K.) — — نَسَأَ, aor. نَسَاَ, inf. n. نَسْءٌ (S, K) and مَنْسَأَةٌ (K) [and نَسُوْءٌ, mentioned in the TA, art. وضأ;] and ↓ انسأ; (S, K;) He postponed, or delayed, a thing. (S, K. Explained in the S, K by أَخَّرَ, and in the K by كَلَأَ, also, both of which words, accord. to the TA, are syn.) [See an ex. of the use of انسا, without a final ء, in art. عقب, voce عُقْبَةٌ.] — — نَسَأَ اللّٰهُ فى أَجَلِهِ, and ↓ انسأ اللّٰهُ أَجَلَهُ, God postponed the end of his life; i. e., prolonged his life: (so in the Fs:) accord. to IKtt, نسأ اللّٰهُ اجله, and ↓ انسأ اجله فى. (TA.) All of these four modes of expression are allowable: (MF:) as also ↓ نسّأ اجله اللّٰه: (Z:) and نَسَأَهُ اللّٰه فى اجله, and ↓ أَنْسَأَهُ اللّٰه أَجَلَهُ. (As, S.) — — أُنْسِئَ لَهُ فِى عُمُرِهِ, His life was prolonged. (TA, from a trad.) — — نَسَأَ الإِبِلَ, inf. n. نَسْءٌ, He delayed or deferred the watering of the camels; or kept them from water beyond the accustomed time. (L.) — — نَسَأَ فِى ظِمْءِ الإِبِلِ, (S, K,) inf. n. نَسْءٌ, (S,) He increased the time between the two drinkings, or waterings, of the camels, by a day: (A:) or by a day, or two days, or more. (A, L, K.) — — نَسَأَ الإِبِلَ عَنِ الحَوْضِ He kept back, or put back, or drove back, the camels from the tank, or cistern. (S, L, K. *) — — مَالَهُ نَسَأَهُ اللّٰهُ What aileth him! May God render him ignominious! (Kr, L,) or put him backward! (L.) Whom he puts backward, He renders ignominious. (L.) — — نَسَأَ, inf. n. نَسْءٌ, He sold a thing with postponement of the payment; he sold it upon credit. (TA.) — — نَسَأَهُ البَيْعَ, and ↓ انسأهُ البيع, He made the sale to him to be on credit. (S, K.) ↓ انسأهُ المَبِيعَ He postponed for him the period of the payment of the price of the thing sold. (A.) — — نَسَأَ عَنْهُ دَيْنَهُ, inf. n. نَسَآءٌ; (Akh, S;) and ↓ انسأهُ دينه, (S, * K,) and ↓ انسأهُ الدَّيْنَ; (Akh, S;) He postponed for him the period of the payment of his debt. (S, TA.) — — نُسِئَتْ, a verb like عُنِىَ, [i. e., pass. in form, but neut. in sense,] aor. تُنْسَأُ, inf. n. نَسْءٌ, Her menstrual discharge was later than its usual time, and it was therefore hoped that she was pregnant: (Kh, S, K:) or her menstrual discharge was later than its usual time, and her pregnancy commenced: (TA:) or she began to be pregnant: (As, S:) or she conceived. (As.) — نَسَأَ اللَّبَنَ, (S, K, *) inf. n. نَسْءٌ, (TA,) He mixed the milk with water. (S, K. *) — — نسأ لَهُ اللَّبَنَ, and نسأهُ اللّبن, He mixed the milk with water for him. (TA.) — — نَسَأَهُ He gave him to drink نَسْء, q. v.; (K;) i. e. wine, or milk. (TA.) — — نَسَأَتْ She (an antelope) licked her young one just after its birth. (K.) — نَسَأَ, (S, K,) inf. n. نَسْءٌ, (S,) It (a camel, sheep, &c.,) became fat: (TA:) or began to grow fat; when its soft hair (وَبَر), after falling off, began to grow again. (S, K.) 2 نَسَّأَ see 1. 4 أَنْسَأَ see 1. — — انسأهُ He granted him a delay of payment, or granted him credit, in a sale, or in the case of a debt. (A.) — — أَنْسَأْتُ سُرْبَتِى I made my way to lead me far off. (S.) [See art. سرب.] 5 تَنَسَّأَ see 8. 8 انتسأ It was postponed, or delayed; syn. تَأَخَّرَ. (A.) — — انتسأ He (a camel, S,) went far off in the pasture. (S, K.) — — It (a party of people) went far off. (TA.) — — انتسأ عَنْهُ He retired, or withdrew far off, from him or it. (S.) انْتَسُوا and تَنَسَّوا occur in two readings of a trad., for انْتَسِئُوا, (which is the correct reading,) in this sense. (TA.) [Hence it appears that ↓ تنسّأ, accord. to some, also signifies he retired, &c.] 10 استنسأهُ He asked him to postpone or to grant him a delay in, the payment of his debt. (S, K.) [See also 1.] — — استنسأهُ البَيْعَ He asked him to make the sale to be on credit, or for payment at a future period. (A.) — — استنسأ غَرِيمَهُ He asked his creditor to grant him a delay in the payment of his debt. (A.) نَسْءٌ and ↓ نُسْءٌ and ↓ نِسْءٌ A woman who is supposed to be pregnant; (K;) as also ↓ نَسُوْءٌ (A, K) and ↓ نُسُوْءٌ: (A:) or in whom pregnancy has appeared: (K:) or, نَسْءٌ, (K) and ↓ نَسُوْءٌ, (TA,) as also ↓ نَسِئٌ, accord. to J and IM, but this is rejected by F, (TA,) a woman whose menstrual discharge is later than its usual time, and who is therefore hoped to be pregnant: (S, K:) pl. [of نسء] أَنْسَآءٌ: and نُسُوْءٌ and نِسْوَةٌ نِسَآءٌ is also said; and sometimes the sing. (نَسْءٌ), being originally an inf. n., is used as a pl. (TA.) — نَسْءٌ and ↓ نَسِئٌ Thin, watery, milk: (K:) or milk mixed with water. (T, S.) [See 1.] — — Also, both words, (TA,) or the former only; (K, MF;) but ↓ نِسِئٌ is quoted in this sense, from IAar, who is said to have pronounced it thus, erroneously, for نَسِئٌ; (TA;) Wine; (IAar;) drink that dispels the reason. (K.) — نَسْءٌ Fatness: or its commencement; (K;) its completeness, (consequent upon eating dry food, being called إِقْتِرَارٌ). (S.) — — جَرَى النَّسْءُ فى الدَّوَابِّ, (S,) or مَارَ, (TA,) [Fatness, or its commencement, ran through the beasts of carriage]. نِسْءٌ One who mixes, or converses, with others: ex. هُوَ نِسْءُ نِسَآءٍ He is one who mixes, or converses, with women. (K.) — — See نَسْءٌ. نُسْءٌ and نَسُوْءٌ and نُسُوْءٌ and نَسِئٌ and نِسِئٌ: see نَسْءٌ. نَسَآءٌ Length of life. (Akh, S, K.) — — The Fakeeh of the Arabs [El-Hárith Ibn-Keledeh, as said in the Mz, close of 39th نوع, where the following is quoted,] says, مَنْ سَرَّهُ النَّسَآءُ وَلَا نَسَآءَ فَلْيُخَفِّفِ الرِّدَآءَ وَلْيُبَاكِرِ الغَدَآءَ وَلْيُؤَخِّرِ العَشَآءَ وَلْيُقِلَّ غِشْيَانَ النِّسَآءِ [Let him whom length of life rejoiceth (but there is no long endurance in life) lighten his debts, and make his morning-meal early, and delay his evening-meal, and take little enjoyment in women]: (S, * TA:) الرداء here means debt. (T, M, TA, in art. ردى, where this saying is cited with some variations.) نَسِئٌ, of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, (S,) A month which the Arabs, in the time of paganism, postponed: (K:) the doing of which is forbidden in the Kur, ix. 37. (S.) — — Also, as an inf. n. of نَسَأَ, (which it is also said to be in the L,) The postponing of a month: i. e., the postponing of the sacredness of a month; transferring it to another month. When the Arabs returned from Mina, [after the accomplishment of the pilgrimage,] it was customary for a man of the tribe of Kináneh to arise and say, أَنَا الَّذِى لَا يُرَدُّ لِى قَضَآءٌ [" I am he whose decree is not to be rejected "]; (S;) or إِنِّى لَا أُحَابُ وَلَا أُعَابُ وَلَا يُرَدُّ قَوْلِى, or ولا يردّ مَا قَضَيْتُ بِهِ; [" Verily I am not to be accused of a sin, nor am I to be charged with a fault, nor is my saying, (or decree,) to be rejected; "] (TA;) whereupon they would say, أَنْسِئْنَا شَهْرًا [" Postpone for us a month "]; i. e., " Postpone for us the sacredness of El-Mo- harram, and transfer it to Safar: " for they disliked that three months during which they

might not make predatory expeditions should come upon them consecutively, as their subsistence was obtained by such expeditions: so he made ElMoharram free from restriction to them. (S.) [But this, as appears from what is said in the Kur, ix. 37, was not done every year.] The tribes of Teiyi and Khath'am did not observe the sacred months; therefore the نَاسِئ (or postponer) proclaimed it lawful to slay them therein, when they were aggressors. (TA.) — — [The term نَسِىْء appears also to have been applied to The postponement of the time of the pilgrimage; which was another custom of the Pagan Arabs, mentioned under this word in the TA.] The Arabs, liking that the day of their return from pilgrimage should always be at one season of the year, postponed it every year eleven days; at the same time keeping sacred the two months in which the pilgrimage took place, and the month next after those two, and also the month of Rejeb, at whatever season this fell. (TA.) [For the same purpose, at one time, they used to intercalate a month in the third and sixth and eight of every eight years. See Kur, ix. 36, where the prohibition of this custom is implied; and Sale's Prel. Disc., § vii.]. — — See نَسْءٌ. — — نَسِىْءٌ (K, TA) and ↓ نَسِيْئَةٌ and ↓ نُسْأَةٌ, (S, K,) like كُلْأَةٌ, (S,) A postponement, or delay, as to the time of the payment of a debt, or of the price of a thing sold, &c. (S, K, TA.) The first is a subst.; (K;) and also an inf. n.; (L;) [and each of the others seems to be sometimes used as such]. — — ↓ بَاعَهُ بِنَسِيْئَةٍ, and ↓ بِنُسْأَةٍ, (as also بِكُلْأَةٍ, S,) He sold it on credit; for payment to be made at a future period. (S, K, TA.) نَسِيْئَةٌ: see نَسِىْءٌ. — — Also, A debt of which the payment is deferred by the creditor to a future period. (TA.) — — A sale upon credit, in which the payment is deferred to a certain, or definite, period. (TA.) نَاسِئٌ, pl. نَسَأَةٌ (S) and نَاسِئُونَ, (TA,) One whose office it was to perform the act called نَسِىْء; i. e., the postponing of a month: (S, TA:) he was also called قَلَمَّسٌ, pl. قَلَامِسُ. (TA.) — نَاسِئٌ Anything fat: or beginning to grow fat: in the K it is said, كُلُّ نَاسِئٍ سَمِينٌ: in the L, كلّ سمين ناسئ, which is more proper. (TA.) مَنْسَأَةٌ: see 1. — — صِلَةُ الرَّحِمِ مَثْرَاةٌ فِى المَالِ مَنْسَأَةٌ فِى الأَثَرِ [Union with kindred is a means of multiplying wealth, a means of prolonging one's memorial]. (TA, from a trad.) — See مِنْسَأَةٌ. مِنْسَأَةٌ (S, K) and ↓ مَنْسَأَةٌ, (K,) and also without ء, (S, K,) A staff, or stick: so called because a beast is urged or driven with it: (K:) a pastor's great staff. (TA.) For مِنْسَأَتَهُ, in the Kur, xxxiv. 13, some read مِنْ سَأَتِهِ; i. e. " from, or of, the end of his staff; " سأة originally signifying the " bent part at each end of a bow; " (Fr, TA, &c.;) and being here used tropically. (TA.) This reading is disapproved by the author of the K. but is supported by good authorities. (TA.) مُنْتَسأٌ An interval; a distance; a space. (S.) إِنَّ لِى عَنْكَ لَمُنْتَسأً Verily I am far from thee. (S.)

نسب 1 نَسَبَهُ, aor. نَسُبَ, (S, K,) inf. n. نَسْبٌ and نِسْبَةٌ; (S;) and aor. نَسِبَ, inf. n. نَسَبٌ and نِسْبَةٌ; (K, TA;) He mentioned his [i. e. another's] relationship, [lineage, or genealogy]; (S, K;) saying, He is such a one, the son of such a one; or He is of such a tribe, or city; or of such an art, or such a trade; and the like. (Lb. T.) — — نَسَبَهُ, aor. نَسُبَ, inf. n. نَسْبٌ, He traced up his [i. e. another's] lineage to his greatest ancestor. (TA.) — — نَسَبَهُ, [aor. نَسُبَ?,] He asked him to mention, or tell him, his relationship, [lineage, or genealogy]. (K.) — — جَلَسْتُ إِلَيْهِ فَنَسَبَنِى ↓ فَانْتَسَبْتُ إِلَيْهِ (tropical:) [I sat by him, and he asked me to tell him my lineage; so I mentioned my lineage to him]. (A.) — — نَسَبَتْنَا ↓ فَانْتَسَبْنَا لَهَا [She asked us to tell her our lineage; so we mentioned our lineage to her]. (IAar, from a trad.) — — نَسَبَهُ الى فُلَانٍ He asserted him to be related to such a one: and he referred his lineage, or origin, to such a one. — — He referred the origin or derivation of his name to such a one. — — He attributed, or ascribed, it to such a one. See, for ex. صَدَّقَ and كَذَّبَ in the Msb. — — نَسَبَهُ إِلَى كَذَا (tropical:) He referred its origin, or the origin or derivation of its name, to such a thing. — — He attributed, or ascribed, it to such a thing. — — [نَسَبَهُ إِلَى فُلَانٍ He named him, or called him, in relation, or reference, to such a one; meaning an ancestor: and in like manner, in relation, or reference, to a tribe, a town or district, an art or trade, &c. See نِسْبَةٌ. — — نَسَبَهُ إِلَى كَذَا (tropical:) He named it, or called it, in relation, or reference, to such a thing. — — نَسَبَ إِلَيْهِ كَذَا, and, by inversion, نَسَبَهُ إِلَى كَذَا, (see S and K, in art. جهل, &c.) (tropical:) He attributed or imputed to him, or charged him with, or accused him of, such a thing; namely, a fault &c. Both phrases are often used as signifying thus by classical writers, and in the present day.] — — نَسَبَ بِالْمَرْأَةِ, (S, K,) aor. نَسِبَ, (S,) and نَسُبَ, (L,) inf. n. نَسِيبٌ (S, K) and نَسَبٌ and مَنْسَبَةٌ, (K,) i. q. شَبَّبَ بِهَا; q. v.; (S, K;) He mentioned the woman in an amatory manner, in the beginning [or prelude] of a poem: (TA, voce شَبَّب:) he mentioned the woman in amatory language, in the beginning of a قَصِيدَة, and then turned to the object of praise: [for it is a general rule to commence a قصيدة in praise of a king, or hero, or the like, with نسيب; the transition from this is termed التَّخَلُّص: see also إِقْتَضَبَ:] (IKh:) he mentioned the woman in his poem, describing her as characterized by beauty and youth &c.: (Lb:) or describing her as characterized by good qualities, whether truly or falsely. (Z.) This phrase and نَسَبَ الرَّجُلَ both signify description; the latter signifying " he described the man with relation to his father, or his city or country, or the like; " and the former phrase, he described the woman as characterized by beauty and youth and love or affection &c. (IDrst.) نَسِيبٌ is also employed to signify the describing of the places where the objects of love have taken up their abode in the season of the رَبِيع and at other times, and the lover's longing to meet them and be united with them, and what else is comprised in the signification of the words تَشْبِيبٌ and غَزَلٌ. (MF.) [See غَزِلَ, and غَزَلٌ.] 3 ناسبهُ He shared with him in relationship. (TA.) — — فُلَانٌ يُنَاسِبُ فُلَانًا Such a one is related to, or a relation of, such a one. (S.) — — ناسبه, inf. n. مُنَاسَبَةٌ, (tropical:) He, or it, bore relation to, resembled, was similar to, conformable to, analogous to, correspondent to, suitable to, befitted, him or it. (S, K, Msb.) See also نِسْبَةٌ. 4 انسبتِ الرِّيحُ The wind was violent, and drove along the dust and pebbles: (K:) [as also انشبت]. 5 تنسّب He asserted himself to be a relation, or kinsman, or to be related, [إِلَيْكَ] to thee. Hence the proverb, القَرِيبُ مَنْ تَقَرَّبَ لَا مَنْ تَنَسَّبَ: (S, K:) i. e. He is [indeed] an ally who allies himself by affection and friendship: not he who asserts himself to be a kinsman. (TA.) 6 تناسبوا (tropical:) They were mutually, or reciprocally, related; resembled one another; were similar, conformable, analogous, correspondent, or suitable, one to another; befitted one another. (TA.) See also نِسْبَةٌ. — — [And تناسب It was suitable in its parts, proportionate, symmetrical, or uniform.] 8 إِنْتَسَبَ See 10 and 1. — — انتسب إِلَى أَبِيهِ He asserted his relationship to his father, whether truly or falsely; (S;) [saying, I am the son of such a one: as was generally done by a champion when he sallied forth to challenge]. — — انتسب إِلَيْهِ It (a voice) was attributed, or ascribed, to him. (TA, art. غنث.) 10 استنسب (K) and ↓ انتسب (TA) He mentioned his [i. e. his own] relationship, [lineage, or genealogy]. (K.) One says to a man, in asking him respecting his relationship, &c., إِسْتَنْسِبْ لَنَا أَىْ إِنْتَسِبْ لَنَا حَتَّى نَعْرِفَكَ [Mention thy relationship, or lineage, to us, that we may know thee]. (AZ.) Q. Q. 1 نَيْسَبَ بَيْنَهُمَا, inf. n. نَيْسَبَةٌ, He went to and fro between them two with malicious and mischievous misrepresentations, calumnies, or slanders, &c. (L, K.) نَسْبٌ: see نَسَبٌ. نَسَبٌ and ↓ نِسْبَةٌ and ↓ نُسْبَةٌ (S, K) Relationship; relation; kindred; consanguinity; [family; race; lineage; parentage; pedigree; genealogy; origin; reputed relationship or lineage or origin;] (K;) with respect to father and mother; (ISk;) or with respect to fathers only: (K:) pl. of the first, أَنْسَابٌ; (S;) of the ↓ second, نِسَبٌ; and of the ↓ third, نُسَبٌ. (Msb.) The

first, by poetical license, is contracted into ↓ نَسْبٌ. (T.) [You say,] بَيْنَهُمَا نَسَبٌ Between them is relationship; said whether they may lawfully marry one another, or not. (Msb.) See نَسِيبٌ. نِسْبَةٌ (tropical:) Relation; proportion; comparison; with respect to quantity, or measure, and the like. See نَسَبٌ. — — بِنِسْبَةِ كَذَا In proportion to such a thing. — — نِسْبَةُ العَشَرَةِ إِلَى المِائَةِ The proportion of ten to a hundred is [that of a tenth]. (Msb.) — — [You also say بِالنِّسْبَةِ إِلَى كَذَا In relation to, or in comparison with, such a thing.] — — نِسْبَةٌ A name of relation to a father, mother, tribe, town or district, art or trade, &c.: [as عَلَوِىٌّ, فَاطِمِىٌّ, قُرَشِىٌّ, مَكِّىٌّ, جَوْهَرِىٌّ:] ending with ىَ. A more general name of this kind should precede a more particular one: thus you say القُرَشِىُّ الهَاشِمِىُّ: and it is better that a name of relation to a tribe should precede one of relation to a town or the like: thus you say القُرَشِىُّ المَكِّىُّ. It is said that the Arabs originally called themselves by such names only in relation to tribes; and that, when they took up their abodes in cultivated lands and in cities, they borrowed names of relation to towns and the like from the Persians and Copts. (Msb.) — — نِسْبَةٌ (TA) and ↓ مُنَاسَبَةٌ (S, K) and ↓ تَنَاسُبٌ (TA) (tropical:) Resemblance; similarity; conformity; analogy; correspondence; suitableness; fitness. (S, K, TA.) Ex. بَيْنَ الشَّيْئَيْنِ نسبةٌ, and ↓ مناسبةٌ, and ↓ تناسبٌ, Between the two things is a resemblance, &c. بَيْنَهُمَا نسبةٌ قَرِيبَةٌ. Between them two is a near resemblance, &c. (TA.) [نِسْبَةٌ حُكْمِيَّةٌ The relation of a predicate to its subject (in books on logic).] نُسْبَةٌ: see نَسَبٌ. نَسِيبٌ i. q. ↓ مُنَاسِبٌ, [A sharer in relationship; one who becomes a sharer in relationship by marriage]: (K:) pl. نُسَبَاءُ and أَنْسِبَاءُ.) (TA.) — — نَسِيبٌ (S, K) and ↓ مَنْسُوبٌ (K) One related; a relation; a kinsman. (S, K, TA.) You say فُلَانٌ نَسِيبِى [Such a one is my relation]: and هُمْ أَنْسِبَائِى [They are my relations]. (TA.) ↓ نَسَبٌ, also, is used for ذُو نَسَبٍ [A relation, or kinsman]; and means a male, or female, relation; (Jel, xxv. 56;) and for ذَوُو نَسَبٍ [relations, or kinsmen]. (Bd, ibid.) [See also صِهْرٌ.] — — نَسِيبٌ and ↓ مَنْسُوبٌ A man of rank, or quality, or the like, and of family, or lineage. (TA.) — — ↓ نَسِيبٌ نَاسِبٌ [An elegant amatory mentioning of a woman, or of women, in the beginning of a poem] is a phrase like شَعْرٌ شَاعِرٌ. (K.) See أَنْسَبُ. نَسَّابٌ (K) and ↓ نَسَّابَةٌ (S, K.) Skilful in genealogy: (K:) [or rather, the former signifies very skilful in genealogies; or a great genealogist:] the latter, possessing the utmost knowledge in genealogies; or a most skilful genealogist: [this being of a doubly intensive form;] the ة being annexed to render the epithet one of excessive praise: (S:) pl. of the former نَسَّابُونَ, and of the latter نَسَّابَاتٌ: (TA:) you say عِنْدِى ثَلَاثَةُ نسّاباتٍ, meaning ثلاثة رِجَالٍ نسّاباتٍ. (S.) نَسَّابَةٌ: see نَسَّابٌ. نَاسِبٌ: see نَسِيبٌ. نَيْسَبٌ A straight, or direct, and conspicuous, or open, road, or way: (K:) or narrow road, or way: (TA:) as also ↓ نَيْسَبَانٌ: (K:) some say نَيْسَمٌ, which is a dial. form: (TA:) or نيسب signifies the traces of a road, or way. (K.) — — Also نَيْسَبٌ Ants that appear like a road; (S;) ants following one another uninterruptedly. (K.) Dukeyn Ibn-Rejà says, عَيْنًا تَرَى النَّاسَ إِلَيْهَا نَيْسَبَا [A source to which thou seest the people (repairing like) ants proceeding in uninterrupted succession]. (S.) — — Also, the track of ants, (ISd, K,) and of a serpent, and of wild asses going to their watering-places. (TA.) نَيْسَبَانٌ: see نَيْسَبٌ. هٰذَا الشِّعْرُ أَنْسَبُ This poetry is more, or most, elegant in what is termed نَسِيب. see 2: (K:) as though they had said نَسِيبٌ نَاسِبٌ, like شِعْرٌ شَاعِرٌ, to give intensiveness to the signification, and thence formed the word أَنْسَبُ. (TA.) خَطٌّ مَنْسُوبٌ [A] regular [hand-writing]: syn. ذُو قَاعِدَةٍ: (TA:) [properly, named in relation to its author &c.] — — شِعْرٌ مَنْسُوبٌ Poetry, or a poem, in which is نَسِيب, [or an amatory mention of a woman, or women, in its beginning]: pl. مَنَاسِيبُ. (K.) See نَسِيبٌ. مُنَاسِبٌ: see نَسِيبٌ. مُنَاسَبَةٌ: see نِسْبَةٌ. تَنَاسُبٌ: see نِسْبَةٌ. نسج 1 نَسَجَ, aor. نَسِجَ, inf. n. نَسْجٌ, He, or it, drew, collected, or gathered, together a thing: drew and joined, or adjoined, one thing to another. This is the primary signification. (L.) — — نَسَجَتِ الرِّيحُ الوَرَقَ والهَشِيمَ The wind gathered together the leaves and the dry fragments of plants. Hence, accord. to some, نَسَجَ الثَّوْبَ, because the weaver adjoins the warp to the woof. (TA.) — — نَسَجَتِ الرِّيحُ التُّرَابَ (tropical:) The wind drew the dust together. (TA.) — — نَسَجَتِ الرِّيحُ المَآءَ, and الرَّمْلَ, and التُّرَابَ, and رَسْمَ الدَّارِ, (tropical:) The wind made rippling lines, in cross directions, upon the water, and the sand, and the dust, and [with dust] upon the traces of the dwelling. (A.) [And so] طَرَائِقُ كَالْحُبُكِ ↓ إِنْتَسَجَتْ (tropical:) Rippling lines were made, in cross directions, by the wind, upon the water, (S, * A,) and the sand, and the dust, and the traces of the dwelling. (A.) — — نَسَجَتِ الرِّيحُ الرَّبْعَ (tropical:) The wind, blowing in cross directions, obliterated the traces of the place where persons had alighted, (S, K,) [by covering it with dust or sand in such a manner as that it might be likened to a web]. — — نَسَجَ (tropical:) It (a spider) wove, or spun, its web. (A.) — — نَسَجَ الثَّوْبَ, aor. نَسِجَ, and نَسُجَ, (S, K,) inf. n. نَسْجٌ, (S,) He wove the piece of cloth, or the garment. (TA, &c.) And نَسَجَ سَيْرًا He plaited a thong. (TA, in art. نسع.) — — نَسَجَ الشِّعْرَ (tropical:) He wove, or composed verses. (TA.) — — نَسَجَ الكَلَامَ (tropical:) He (a liar, TA,) forged speech. (K.) — — Also, (tropical:) He explained, or expounded, language; syn. لَخَّصَهُ. (K.) — — نَسَجَتِ النَّاقَةُ فِى سَيْرِهَا (tropical:) The she-camel moved her legs quickly in going along. (TA.) 8 انتسج It became drawn, collected, or gathered, together: became drawn and joined, or adjoined, to another thing. (L.) See 1. — — انتسج It (a piece of cloth, or a garment,) became woven. (TA.) نَسْجُ العَنْكَبُوتِ (tropical:) The spider's web. (A.) — — See نَسِيجٌ. نُسُجٌ Prayer-carpets; carpets upon which prayer is performed; syn. سَجَّادَاتٌ. (IAar, Th, K.) نَسُوجٌ (tropical:) A she-camel that moves her legs quickly in going along: (TA:) or a she-camel whose load that she carries does not shake about: (K:) so in all the copies of the K; but accord. to more than one of the leading lexicologists, a she-camel whose load, and saddle, are unsteady upon her, and shaking about: (TA:) and a she-camel that makes her load to shift forward to her كَاهِل, [or the part of the back next the neck,] by reason of the vehemence of her pace. (ISh, K.) نَسِيجٌ and ↓ نَسْجٌ [the latter originally an inf. n.] i. q. مَنْسُوجٌ, Woven. (Msb, TA.) [And hence both, as substs., signify A web.] So ↓ نَسِيجَةٌ a web, a thing woven. (S, K. art. طرق.) — — هُوَ نَسِيجُ وَحْدِهِ (an indeterminate expression, Hishám and Fr, in L, art. وحد, q. v.,) (tropical:) He is unequalled, unique, or an only one of his kind, in knowledge &c.: for when a garment, or piece of cloth, is of a high quality, no other is woven of exactly the same kind. (S, K, &c.) It is only said in praise of a person. (TA.) [Opposed to عُيَيْرُ وَحْدِهِ.] — — ثَوْبٌ ↓ نَسْجُ اليَمَنِ A garment, or piece of cloth, the texture of El-Yemen. (Msb.) — — ↓ نَسْجُ الغَيْثِ (tropical:) [The texture of the rain]; meaning the plants, or herbage. (TA.) نَسَاجَةٌ A kind of مِلْحَفَة, with which a person envelops himself. App. thus called by what is originally an inf. n. (L, from a trad.). نِسَاجَةٌ The art of weaving. (S, K.) نَسِيجَةٌ: see نَسِيجٌ. نَسَّاجٌ [in some copies of the K, ↓ نَاسِجٌ, the act. part. n. of نَسَجَ,] A weaver. (K.) — — نَسَّاجٌ also, A manufacturer of coats of mail. (K) — — نَسَّاجٌ also, (tropical:) A liar; (K;) a forger of lies. (TA.) نَاسِجٌ: see نَسَّاجٌ. مَنْسَجٌ and مَنْسِجٌ A place where the art of weaving is practised. (S, K.) — — See مِنْسَجٌ. مِنْسَجٌ (S, K) and مِنْسِجٌ (TA) [A weaver's loom;] the apparatus upon which the web is stretched to be woven; (S, K;) the wood and apparatus used in the art of weaving, upon which the web is stretched to be woven: (M:)

or, specially, the حَفّ; (TA;) i. e. the stay of a weaver's loom; syn. حَفٌّ: (TK:) [in the present day, applied to a frame for weaving: and to one for embroidering]. — — مِنْسَجٌ (S, K,) and ↓ مَنْسِجٌ (TA) [The wither of a horse: or the lower part thereof: or the part below the withers:] the prominent part from the branches of the shoulder-blades to the lower part of the neck and to the even part of the back; as also حَارِكٌ: behind it is the كَاهِل: (A'Obeyd:) or in a horse, the same as the كاهل in a man, and the حارك in a camel: (TA:) or the part of a horse below the حارك [which latter is the withers, or the upper part thereof]: (S, K:) or the swelling part of the كَاثِبَة [or withers] of a beast, at the place where the mane terminates, beneath the pommel of the saddle: (T:) said to be so called because the sinews of the neck extend towards the back, and those of the back towards the neck, and are woven together upon the shoulder-blades: (TA:) or the extremity of the mane: (A:) or the part between the mane and the place where the shoulder-blades unite: pl. مَنَاسِجُ. (TA.) نسح 1 نَسَحَ, aor. نَسَحَ, (inf. n. نَسْحٌ, S,) He dispersed and removed dust; syn. أَذْرَى. (K, and some copies of the S.) — نَسِحَ, aor. نَسَحَ, (inf. n. نَسَحٌ, S,) He coveted; syn. طَمِعَ. (K, and some copies of the S.) مِنْسَاحٌ A thing with which dust is dispersed and removed. (K.) نسخ 1 نَسَخَ, aor. نَسَخَ, (L, K,) inf. n. نَسْخٌ; and ↓ انتسخ; (L;) He, or it, annulled, superseded, obliterated, effaced, or cancelled, (L, K,) a thing, بِشَىْءٍ آخَرَ by another thing. (L.) It annulled, or superseded, a thing, and took the place of it. (L.) Ex. نَسَخَتِ الشَّمْسُ الظِّلَّ, and ↓ انتسخته, (tropical:) The sun annulled, or superseded, the shade, (S, L,) and took the place of it. (L.) نَسَخَ الشَّيْبُ الشَّبَابَ (tropical:) Hoariness took the place of youth. (A, Msb.) Also, نَسَخَ He annulled, superseded, abolished, or made void, a thing, substituting for it another thing. (K.) Ex. نَسَخَ آيَةً He (God) abrogated, annulled, or superseded, the verse of the Kur-án, (Lth, Fr, S, L,) substituting for it another; (Lth, Fr, L;) بِالْآيَةِ by the [i. e. another] verse: (S:) or he changed it by substituting for it another: نَسَخَ signifying he changed a thing by substituting for it another thing. (IAar, L.) [See also 4.] Legal نَسْخ, or abrogation, may respect the letter and the force of command, or one of these; whether the command have been performed, as is generally the case, or have not been performed, as in the case of the sacrifice of Ishmael, [or, as some of the Muslims say, agreeably with the Bible narrative, Isaac,] for Abraham was commanded to sacrifice him, and then the command was abrogated before its execution. (Msb.) — — Also, نَسَخَ He, or it, changed, or altered, a thing. (K.) Ex. نَسَخَتِ الرِّيحُ آثَارَ الدَّارِ The wind changed, or altered, [or, it may also be rendered, obliterated, or effaced,] the traces of the dwelling. (S.) — — نَسَخَهُ He transformed him, or metamorphosed him, into a worse, or more foul, or more ugly, shape; i. q. مَسَخَهُ: (K:) ex. نَسَخَهُ اللّٰهُ قِرْدًا God transformed him into an ape. (Fr, Aboo-Sa'eed.) — — [Also, as used in post-classical, and perhaps in classical, times, He (God) caused his soul to pass into the body of another man.] The connexion of the soul of a human being, after its departure from the body, with the body of another human being, is termed نَسْخٌ; with the body of a beast, مَسْخٌ; with a plant, فَسْخٌ; and with an inanimate and not-increasing body, رَسْخٌ. (Marginal note in a copy of the KT.) [But see 1 (last sentence) in art. فسخ. See also 6.] — — نَسَخَ He transferred a thing from one place to another, it remaining the same: (TA:) he transferred what was in a bee-hive to another [hive or place]. (K.) — — نَسَخَ الكِتَابَ, (S, Msb, K,) aor. نَسَخَ, inf. n. نَسْخٌ; (Msb;) and ↓ انتسخهُ, (S, Msb, K,) and استنسخهُ; (S, K;) are syn., (S,) signifying He copied, or transcribed, the writing, or book, (T, Msb, K,) letter for letter. (T.) — — مَا نَسَخَهُ وَإِنَّمَا مَسَخَهُ [He has not copied it, but only corrupted it by changing the diacritical points and altering the meanings]. (A.) — — ↓ نَسْتَنْسِخُ, in the Kur, xlv. 28, signifies We set down, or register, and preserve: (Jel:) or We command to be transcribed and to be set down, or registered. (T.) 3 نَاْسَخَ see 6. 4 انسخ He (God) made a verse of the Kur-án to be abrogated, annulled, or superseded, by another verse: (Z, MF:) or found it to be so; like أَحْمَدَهُ " he found him, or it, to be praised, or praiseworthy. " (AAF.) In the Kur, ii. 100, Ibn-'Ámir reads مَا نُنْسِخْ for ما نَنْسَخْ. (TA.) [See also 1.] 6 تناسخت الأَشْيَاءُ The things succeeded one another, one taking the place of another. (L.) — — تناسخت القُرُونُ, (A, Msb,) and الأَزْمِنَةُ, (Msb, K,) (tropical:) The times succeeded, one in the place of another; (Msb, K;) one passing away after another. (K.) — — تناسخت الوَرَثَةُ, (tropical:) [The heirs died, one after another, and so cancelled their rights to inheritance]. (A.) تَنَاسُخٌ (S, K) and ↓ مَنَاسُخَةٌ (K) in the case of an inheritance, (S, K,) or with respect to the fixed primary portions of an inheritance assigned by the Kur-án, is The dying of heirs after other heirs while the original inheritance remains undivided. (S, K.) — — تناسخ It became changed from one state to another. (L.) — — تناسخت الأَرْوَاحُ (tropical:) [The souls transmigrated]. (MF.) تَنَاسُخٌ, [The transmigration of the soul from one human body to another, is thus explained;] the connexion of the soul with the body after its separation from another body, without the intervention (تَخَلُّل) of any time between the two connexions, by reason of the essential love subsisting between the soul and the body. (KT; in some copies of which تحلّل is put for تخلّل.) [See also 1.] نُسْخَةٌ A copy, or transcript: (S, L, Msb, K:) so called because it supplies the place of the original: (L:) pl. نُسَخٌ. (Msb.) — — Also, A copy, or an original, from which a transcript is made: (L:) [pl. as above]. نُسَخِيَّةٌ: see نَسِيخَةٌ. بَلْدَةٌ نَسِيخَةٌ, and ↓ نُسَخِيَّةٌ, A distant town, or district, or country. (K.) — — [A transverse or cross wind. See نَيِّحَة in art. نوح.] نَاسِخٌ and ↓ مُنْتَسِخٌ A copier, or transcriber, of a writing or writings, or of a book or books. (L.) — — آيَةٌ نَاسِخَةٌ A verse of the Kur-án that abrogates, annuls, or supersedes, another verse. (S.) [See 1.] [And so,] ↓ آيَةٌ مَنْسُوخَةٌ A verse of the Kur-án that is abrogated, annulled, or superseded, by another verse. (S.) — — [نَاسِخٌ An epithet applied to a particle, (namely, إِنَّ and the like, and مَا and لا,) or a verb, (namely, the abstract كَان and the like, and كَادَ and the like, and ظَنَّ and the like,) which effects a change of the grammatical form, or of the meaning, in a nominal proposition before which it is placed. الحُرُوفُ النَاسِخَةُ لِلْإِبْتِدَاءِ The particles which annul the quality of the inchoative.] التَّنَاسُخِيَّةُ (K) (tropical:) The sect which holds the doctrine of تَنَاسُخُ الأَرْوَاحِ [or the transmigration of souls], and denies the resurrection. (MF.) مَنْسُوخٌ and ↓ مُنْتَسَخٌ A writing, or book, copied, or transcribed. (Msb.) — — مُنْتَسَخٌ: see مَنْسُوخٌ. مُنْتَسِخٌ: see نَاسِخٌ. نسر 1 نَسَرَ, aor. نَسُرَ (S, M, K) and نَسِرَ, (M, K,) inf. n. نَسْرٌ, (S, M, K,) He (a bird, M, K, or a hawk or falcon, S, [or other bird, see نَسْرٌ below,]) plucked flesh (S, M, K) with his beak. (S, TA.) You say also, نَسَرَهُ بِمِنْسَرِهِ, meaning, He (a hawk or falcon [or other bird]) plucked his flesh with his beak. (A.) — [Hence,] نَسَرَهُ (tropical:) He blamed him; found fault with him; spoke evil of him behind his back, or in his absence, saying of him what would grieve him if he heard it. (A.) 10 استنسر He (the بَغَاث [or ignoble bird, or most ignoble of birds,] S, M) became a نَسْر [or vulture]: (M:) or became like the نَسْر (S, K) in strength. (K.) Hence the proverb, إِنَّ البَغَاثَ بِأَرْضِنَا يَسْتَنْسِرُ [Verily the most ignoble bird, or most ignoble birds, in our land becomes like the vulture, or become like vultures]: (S, M:) meaning, the weak among us becomes strong. (S.) See also art. بغث. نَسْرٌ (S, M, Msb, K, &c.) and sometimes ↓ نِسْرٌ [agreeably with the modern general pronunciation] and ↓ نُسْرٌ, (Sheykh-el-Islám Zekereeyà, in his Comm. on the Expos. of Bd,) but this is very strange, (MF,) [The vulture; app. any vulture, whatever be its species or variety, known to the Arabs, except the رَخَم, or aquiline vulture; and said to be applied by some

of the Arabs to the eagle; (see also نُسَارِيَّةٌ;) agreeing with the Hebrew נֶשֶׁר, which is plainly applied to the former bird in Micah, i. 16, and probably in other instances;] a certain bird, (S, M, A, Msb, K,) well known; (A, Msb;) so called because it plucks (يَنْسُِرُ) a thing, and swallows it, (A, and so in some copies of the K,) or, and pulls it out (so in some copies of the K,) or, and chases and captures it; (so in some copies of the K; the various readings being وَيَبْتَلِعُهُ and وَيَقْتَلِعُهُ and وَيَقْتَنِصُهُ;) it is said that it has no مِخْلَب [or talon], but only the ظُفْر [or nail], like that of the domestic cock and hen, and of the crow and the like, and of the رَخَمَة [or aquiline vulture]: (S:) the bird called in Persian كَرْكَسْ, which eats carcases until it is unable to fly, and is said to live a thousand years: (Kzw:) AHn asserts, that the نسر is a bird of the description called عِتَاق; [which is a term applied to birds of prey, and to noble birds, (in a sense wider than that in which this appellation is used in English falconry,) and especially to eagles;] but [ISd says] I know not how that is: (M:) pl. (of pauc., S) أَنْسُرٌ and (of mult., S) نُسُورٌ. (S, M, Msb, K.) — — النَّسْرُ الوَاقِعُ (assumed tropical:) [The Falling, or Alighting, Vulture,] and النَّسْرُ الطَّائِرُ (assumed tropical:) [The Flying Vulture,] are two stars or asterisms, (S, * M, A, Msb, K,) well-known, (M,) which together are called النَّسْرَانِ [the Two Vultures], (M, A,) and each of which alone is called النَّسْرُ (M, Msb, K) and نَسْرٌ; (M;) being likened to the bird so named: (M:) the former is the bright star [a] in the constellation الشَّلْيَاقُ [or Lyra] likened by the Arabs to a vulture (نسر) that has contracted its wings to itself, as though it had alighted upon something: and the latter consists of the three well-known stars [a and b and g] in the constellation العُقَابُ [or Aquila]: (Kzw:) [The former rose heliacally, about the epoch of the Flight, in central Arabia, on the 25th of November, O. S., with the Eighteenth Mansion of the Moon, which is a of Scorpio; and the latter, on the 28th of December, O. S.: and both set, together, anti-heliacally, at that period and in that part, on the 24th of July, O. S. See نَوْءٌ, and دَبُورٌ.] — نَسْرٌ (S, M, Msb) and النَّسْرُ, (S, M, K,) the latter occurring in a verse cited in art. عز, (S,) A certain idol, (S, M, Msb, K,) belonging to Dhu-l-Kelaa, (S, Msb, K,) in the land of Himyer, (S, K,) as يَغُوثُ did to Medhhij, and يَعُوقُ to Hemdán, of the idols of the people of Noah, (S,) all of which are mentioned in the Kur, lxxii. 22 and 23: (S, M:) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like وَدٌّ and سُوَاعٌ and يَغُوثُ, and يَعُوقُ, mentioned therewith in the Kur, ubi supra. (Bd.) — Also, نَسْرٌ [The frog, or frush, of the hoof of a horse or ass or mule; thus called in the present day;] a portion of tough flesh, [or rather a horny substance,] in the بطْن [or sole] of the solid hoof, as though it were a datestone, [which it resembles in substance,] or a pebble: (S:) or the flesh of the solid hoof, which the poets liken to date-stones: (T:) or a portion of flesh, (K,) or of hard flesh, (M,) in the بَاطِن [or sole, or inner part,] of the solid hoof, (M, K, TA,) as though it were a pebble, or a date-stone, (TA:) or what rises in the باطن of the hoof of the horse, from, or of, the upper part thereof: (M, K:) or the باطن itself of the solid hoof: (M:) pl. نُسُورٌ, (M, K,) which Aboo-Sa'eed explains as signifying the prominences in the بَطْن [or sole] of the solid hoof, which are likened to date-stones because of their hardness, and which do not touch the ground. (TA.) Hence the saying, حَافِرٌ صُلْبُ النُّسُورِ [A solid hoof hard in the frog: the sing. and pl. being used indiscriminately]. (TA.) نُسْرٌ: see نَسْرٌ, first signification. نِسْرٌ: see نَسْرٌ, first signification. نِسْرِينٌ [The wild rose, dog-rose, eglantine, or sweet brier: so in the present day: and, accord. to Spreng., Hist. Rei Herb., cited by Freytag, the jonquil:] a well-known rose; (K;) a well-known sweet-smelling flower; (Msb;) a species of sweetsmelling flower; (M;) a Persian word, (M, Msb,) arabicized: (Msb:) of the measure فِعْلِيل; and, if so, the [final] ن is radical: or of the measure فِعلِينٌ; and if so, that letter is augmentative: Az says, I know not whether it be Arabic or not. (Msb.) نُسَارِيَّةٌ The eagle; syn. عُقَابٌ: (IAar, K:) likened to the نَسْر. (IAar, TA.) [Hence it appears that, accord. to IAar, the نَسْر is not the eagle.] نَاسُورٌ (also written with ص, S, Msb,) A certain disease that happens in the inner angles of the eyes, (S, Msb, K,) with an incessant defluxion therefrom: (S, TA:) and sometimes it happens also in the part around the anus: and in the gum: (S, Msb:) or it signifies also a certain disease in the part around the anus: and a certain disease in the gum: (K:) and is an arabicized word [from the Persian]: (S, Msb:) نَوَاصِير, pl. of نَاصُورٌ, accord. to certain of the physicians, is a term applied to deep ulcers in the anus, at the extremity of the gut. (Msb, art. نصر.) — — Also, A vein constantly becoming recrudescent, (عِرْقٌ غَبِرٌ,) with an incessant defluxion; (S, K;) corrupt within; whenever its upper part heals, breaking forth again with corruption. (TA.) See also غَرْبٌ. مِنْسَرٌ (S, A, Msb, K) and ↓ مَنْسِرٌ, (Msb, K,) or the former only, (AZ,) The beak of a bird (S, A, Msb, K) of prey; (S, Msb;) or of a hawk or falcon; (A;) that of any other bird being called مِنْقَارٌ. (S, Msb.) — [Hence,] ↓ both words also signify (assumed tropical:) A portion of an army that goes before the main army: (S, K:) [likened to the beak of a bird of prey; as the side bodies are likened to the wings:] and a troop of horse or horsemen in number from thirty to forty: or from forty to fifty: or from forty to sixty: (M, K:) or from a hundred to two hundred: (M, Msb, K:) or a troop of horse or horsemen: (El-Farábee, Msb:) or an army that does not pass by anything without snatching it away. (Msb.) مَنْسِرٌ: see مِنْسَرٌ, throughout. نسط &c. See Supplement نش 1 نَشَّ, aor. نَشِ3َ, (A, TA,) inf. n. نَشِيشٌ (S, A, Mgh, Msb, K) and نَشٌّ, (TA,) It (said of water, S, Mgh, Msb, K, and of other things, S, K, such as wine, and flesh-meat, TA) made a sound in boiling, estuating, or fermenting: (S, Mgh, Msb, K:) and it (anything) made a sound like that of boiling, estuating, or fermenting; or of beginning to do so: and it (water) made a sound in pouring forth. (TA.) You say also, نَشَّتِ القِدْرُ, (TA,) inf. n. نَشِيشٌ; (IDrd, K;) and ↓ نَشْنَشَت, (TA,) inf. n. نَشْنَشَةٌ; (IDrd, K;) The cooking-pot made a sound in boiling: (IDrd, K:) or began to boil, and so made a sound. (TA.) And نَشَّ المَاءُ فِى كُوزٍ جَدِيدٍ [The water made a sound in a new earthen mug]: (A:) or نَشَّ الكُوزُ الجَدِيدُ فِى المَآءِ The new [earthen] mug made a sound in the water. (Mgh.) And الدِّرْعُ ↓ نَشْنَش The coat of mail made a sound, (K,) or clinking. (Fr.) — — Also, It (wine, A, Mgh, or the beverage called نَبِيذ, TA,) estuated, or fermented: (A, Mgh, TA:) or نَشِيشٌ signifies the beginning to estuate, or ferment, of the first of expressed juice [of grapes or dates &c.]. (TA.) — — نَشَّتِ اللَّحْمَةُ, inf. n. نَشٌّ, The piece of flesh-meat dripped. (Sh, from certain of the Kilábees.) — Also نَشَّ, aor. نَشِ3َ, inf. n. نَشِيشٌ (S, K) and نَشٌّ, (TA,) said of a pool of water left by a torrent, Its water began to sink into the earth: (S, K:) or its water dried up, and sank into the earth. (TA.) It (water upon the surface of the ground) dried up. (TA.) It (a full-grown unripe date) lost its moisture. (TA.) — نَشَّ الدُّهْنَ بالرَّيْحَانِ [aor., app., نَشُ3َ,] He infused the oil, or other ointment, with perfume, by boiling it with sweet-smelling plants until it made a sound in boiling. (TA.) [See also سَلِيخَةٌ.] — نَشَّ الذُّبَابَ [aor., accord. to analogy, نَشُ3َ, but vulgarly, in the present day, نَشِ3َ,] He drove [or whisked] a way the flies. (TA.) R. Q. 1 نَشْنَشَ, see 1. in two

places. See also شِنْشِنَةٌ. نَشٌّ The half of an أُوقِيَّة [or ounce]; (S, A, Mgh, Msb, K;) i. e., twenty dirhems; (S, Msb, K;) the اوقيّة being forty dirhems; (S, Msb;) and five dirhems being called نَوَاةٌ: (S:) or the weight of a date-stone (نواة) of gold: or the weight of five dirhems: or the quarter of an اوقيّة: (TA:) and the half of anything; (IAar, Sh, Az, Mgh, Msb;) as, for instance, of a dirhem, and of a cake of bread. (IAar, Sh, Az, Mgh.) نَشْنَاشَةٌ and ↓ أَرْضٌ نَشِيشَةٌ. نَشَّاشَةٌ: see نَشَاشَةٌ. Salt land that produces no herbage. (IDrd, K.) سَبَخَةٌ نَشَّاشَةٌ, (S, A, K,) and ↓ نَشَاشَةٌ, (Az, TA,) A tract of salt land of which the moisture [or, as in a copy of the A, the earth,] does not dry up, nor its pasture, or herbage, grow: (A, K:) or what appears of the water of salt lands, and begins to sink therein, so that it becomes salt. (S.) نَشَّاشَةٌ: see نَشِيشَةٌ. مَنَشٌّ السَّاحِلِ The part of the shore of a sea or great river from which the water has retired. (A.) مِنَشَّةٌ [A fly-whisk;] a thing with which the flies are driven a way. (TA.) دُهْنٌ مَنْشُوشٌ Oil, or other ointment, infused with perfume, (K, TA,) by boiling it with sweetsmelling plants until it makes a sound in boiling. (TA) [See also سَلِيخَةٌ.] نشأ 1 نَشَأَ, aor. نَشَاَ; and نَشُؤَ, aor. نَشُاَ; inf. n. نَشْءٌ and نُشُوْءٌ and نَشَاءٌ and نَشْأَةٌ and نَشَآءَةٌ; He lived; (K;) and (accord. to Sh) he rose, or became elevated, or high. (TA.) — — [It rose.] — — النَّشْأَةُ الأُخْرَى, or النَّشَآءَةُ, [Kur, liii. 48,] The resurrection: [lit., the other life]. (TA.) — — النَّشْأَةُ الآخِرَةُ, or النَّشَآءَةُ, [Kur, xxix. 19, the same: lit., the latter life]. (TA.) [See also نَشْأَةٌ below.] — — نَشَأَ, (S, K,) inf. n. نَشْءٌ and نَشَآءٌ (TA) and نُشُوْءٌ; (S;) He grew up, (K,) and became a youth, or young man. (S, K.) [See نَاشِئٌ.] — — نَشَأْتُ فِى بَنِى فُلَانٍ, (S,) and مَنْشَئِى فى بنى فلان, (TA.) I grew up, and became a young man, among the sons of such a one. (S, TA.) — — نَشَأَ, (S, K,) inf. n. نَشْءٌ and نُشُوْءٌ, (TA,) It (a cloud) rose, (S, K,) and appeared: said of its first begin- ning. (TA.) — — نَشَأَ He arose. (TA.) — — [It became produced; it originated; عَنْ from another thing. See 4.] — — It happened, occurred, or came to pass. (TA.) — — نَشَأَ لَهُ رَأْىٌ [An opinion occurred to him, or arose in his mind]. (S, K, art. بدو.) 2 نَشَّئَ and ↓ أُنْشِئَ are syn., (S, K,) [signifying He was reared, made to grow, or grow up, and to become a young man.] See 4. 4 انشأ He (i. e. God) raised the clouds. (S, K.) — — انشأ عَلَمًا He set up a beacon, or sign of the way, in a desert or highway: (TA:) and so ↓ استنشأ عَلَمًا He set up a beacon, or sign of the way. (A.) — — انشأهُ, inf. n. إِنْشَآءٌ, He (i. e. God) caused him to attain the age of manhood, or nearly that age. (TA.) See 2. — — انشأ and ↓ نشأ [so TA: app. نَشَّأَ:] He (i. e. God) created; produced; originated. (S.) انشأ اللّٰهُ الخَلْقَ God originated the creation. (TA.) — — أَنْشَأْتُهُ I originated it; brought it into being or existence; made it, or produced it, for the first time, it not having been before. (Msb.) — — انشأ He founded or began to build, a house [&c.]. (K.) — — He framed or constructed, a proverb, or phrase. (TA.) — — He composed language [such as an ode or the like]. (TA.) — — He recited poetry, or a خُطْبَة, well. (IAar.) — — He forged a tradition, (S, K,) and attributed it [to the Prophet]. (Lth) — — انشأ, followed by an aor., He began (S, K) to relate, (K,) or say, (TA,) or do. (S.) — انشأ مِنْهُ He went forth from it. (K.) Ex. مِنْ أَيْنَ أَنْشَأْتَ, Whence hast thou come forth? (TA.) — انشأت النَّاقَةُ The she-camel conceived: (K:) of the dial. of Hudheyl. (TA.) — انشأ عَلَيْهِ He came to, advanced to, or approached him or it. (TA.) 5 تنشّأ لِحَاجَتِهِ He rose and went to accomplish his affair, or business. (AA, K.) — — تنشّأ عَادِيًا He arose and went running to accomplish his affair. (AA.) 10 إِسْتَنْشَأَ see 4. — يَسْتَنْشِئُ الرِّيحَ He scents the wind: said of a wolf: (ISk, S:) and استنشأ الأَخْبَارَ He sought, or searched after, news: (K, TA:) in both instances, with and without ء; (S, * L;) being derived from نَشِيتُ الرِّيحَ (S, L) and رَجُلٌ نَشْيَانٌ لِلْخَبَرِ: [see also مُسْتَنْشِئَة.] (L.) — إِسْتَنْشَأْتُهُ قَصِيدَةً [I requested him to compose, or, perhaps, to recite an ode, or the like]. (A.) نَشْءٌ and ↓ نَشِيْءٌ Risen clouds: (K:) or the first that rises of them: (S, K:) or their first appearance: (ex. لِهٰذَا السَّحَابِ نَشْءٌ حَسَنٌ These clouds have a good first appearance:) or clouds when they appear like a piece of drapery (مُلَآءَة) spread out. (TA.) — — نَشْءٌ The exhalation, or odour, of wine. (IAar.) [See 10.] — — See نَاشِئٌ. — — Also, The young ones of camels: (Kr, K:) pl. [or rather quasi-pl. n.] نَشَأٌ. (K.) نَشْأَةٌ and ↓ نَشَآءَةٌ A creation; an original production. (Aboo-'Amr Ibn-El-'Ala, S) [See also 1.] — — See نَشِيْئَةٌ. نَشَآءَةٌ: see what precedes. نَشِيْءٌ: see نَشْءٌ. نَشِيْئَةٌ The first part that is made of a tank, or cistern. (ISk, S, K.) — — بَادِى النَّشِيئَة A tank, or cistern, of which the water is dried up, and the bottom apparent. (S.) — — Also, نشيئة The stone that is placed in the bottom of a tank, or cistern. (A'Obeyd, S, K.) — — The earth that is behind the نَصَائِب, (K,) which are the stones that are set up around the tank, the interstices between which stones are filled up with kneaded clay: (TA:) or it is said to signify what is constructed round the tank; also called أَعْضَادٌ. (TA.) — — نشيئةُ البِئْرِ The earth that is taken forth from the well. (TA.) — — نَشِيْئَةٌ What is fresh and green of the plant which is called, when dry, طَرِيفَةٌ. (K, * TA.) — — And (which is nearly as above, L,) The plants نَصِىّ and صِلِّيَان: (L, K:) or accord. to AHn, the plant called نَفِرَة, when it has become a little thick, and high, and is yet fresh and green: (TA:) or, (as he says on another occasion, TA,) what has sprung, or sprouted up, of any plant, and not yet become thick; as also ↓ نَشْأَةٌ. (K.) See نَاشِئٌ, at the end. نَاشِئٌ A young person past the age of puberty: (TA:) or a boy or girl past the age of childhood: (S, K:) or a comely young man: (IAar:) or a youth who has attained the stature of a man: (AHeyth:) a girl, as well as a boy, is called thus; (TA;) and they also say, جَارِيَةٌ نَاشِئَةٌ. (AA.) Pl. نَشْءٌ and نَشَأٌ (S, K [or these two are rather quasi-pl. ns.,] or the ↓ former is an inf. n. used as an epithet, Aboo-Moosa,) and نَاشِئُونَ (AHeyth) and نَوَاشِئُ: (TA:) or the last is a pl. of ناشئ as applied to a girl. (MF.) Lth says that ↓ نَشْءٌ signifies Young people; or youths; and is used in the sing. also: ex. هُوَ نَشْءُ سَوْءٍ He is a bad youth: and he says that he had never heard ناشئ used as an epithet for a girl. Fr says that the ء of the pl. نَشْءٌ is sometimes suppressed, and they say, in the nom. نَشْو صدقٍ [Excellent youths]; acc., نَشًا صدق; gen. نَشِى صدق. (TA.) — — نَاشِئٌ Clouds not completely collected together. Hence, it is said, is derived the expression نَشَأَ الصَّبِىُّ; which is therefore tropical. (TA.) — — نَاشِئٌ Whatever happens (and, perhaps, appears TA,) in the night: pl. نَاشِئَةٌ; (K;) a strange form of pl. of a word of the measure فَاعِلٌ: (M, F:) or نَاشِئَةٌ [see Kur, lxxiii. 6,] is an inf. n. (K) in the sense of قِيَامٌ: (TA:) AM says, that نَاشِئَةُ اللَّيْلِ signifies قيام الليل the rising in the night: (TA:) or ناشئة signifies the first part of the night, and of the day: or the first of the hours of the night: (S, K:) or a pious act of the night; i. e., performed in the night: (S:) or every hour of the night in which one rises: (K:) or every hour of the night: (Zj:) or a rising after a sleeping, (K,) in the first part of the night; (TA;) as also ↓ نَشِيْئَةٌ. (K.) [مَنْشَأٌ The place of origination of anything, properly and tropically; its source.] مُنْشَأٌ and ↓ مُسْتَنْشَأٌ A beacon, or sign of the way, raised and pointed. (K.) [See the verbs.] — — Also, the former, An elevated hill. — — الجَوَارِى المُنْشَآتُ [Kur, lv. 24,] The ships with elevated sails: (Mujáhid, S, K:) or, accord. to one reading, ↓ المُنْشِئَاتُ, The ships elevating their sails: (TA:) or, advancing and retiring; or coming and going: (Fr:) or, commencing their courses. (TA.) نَاقَةٌ مُنْشِئٌ A she-camel that has conceived: (K:) of the dial. of Hudheyl. (TA.) — — See مُسْتَنْشَأٌ: see مُنْشَأٌ. مُسْتَنْشِئَةٌ, (K,) also without ء, (TA,) A female diviner: (K:) so called because she seeks, or searches after, news: see the verb: or from انشأ “ he originated: ” (TA:) or مُسْتَنْشِئَةٌ, without tenween, is the proper name of a certain female diviner, (T,) one of the Muwelledehs (مُوَلَّدَات) of Kureyh, in the time of Mohammad. (TA.) نشب 1 نَشِبَ الشَّىْءُ فى الشَّىْءِ, aor. نَشَبَ, inf. n. نُشُوبٌ (S) and نَشْبٌ (K, accord. to TA, &c: in the CK نَشَبٌ:) and نُشْبَةٌ; (K;) and ↓ انتشب (S, K) [and ↓ تنشّب, q. v.]; The thing stuck fast in the thing. (S.) نَشِبَ العَظْمُ فِيهِ The bone stuck

fast in him, or it; (TA;) would not pass through. (K.) — — نَشِبَ, aor. نَشَبَ, inf. n. نَشَبٌ, It became caught, or entangled, فِى شَىْءٍ in a thing; as game in a net, or snare. (Lth.) — — اشْتَرَيْتُ سِمْسِمًا فَنَشِبَ فِيهِ رَجُلٌ [I bought some sesame, and a man seized it, or laid hold upon it, for himself]. (TA.) — — نَشِبَتِ الحَرْبُ بَيْنَهُمْ, (S, A,) inf. n. نُشُوبٌ, (A,) (tropical:) The war, or fight, became intricate and entangled (اشتبكت), between them. (TA.) — — مَا نَشِبْتُ أَفْعَلُ كَذَا (tropical:) I ceased not to do so. (K.) — — مَا نَشِبْتُ أَقُولُهُ like مَا عَلِقْتُ (tropical:) I did not cease saying it. (A.) — — لَمْ يَنْشَبْ أَنْ فَعَلَ كَذَا (tropical:) He did not delay to do so; [he did so without delay]. (A.) — — لَمْ يَنْشَبْ وَرَقَةُ أَنْ مَاتَ (tropical:) Warakah delayed not to die; [died without delay, or immediately;] lit., did not cling to anything else. Occurring in a trad. (IAth.) — — نَشِبَهُ الأَمْرُ The thing was incumbent upon him: syn. لَزِمَهُ. (K.) 2 نشّبوا فِى قَتْلِ عُثْمَانَ [They set about, or commenced, the slaughter of 'Othmán]. (TA, from a trad.) — — نشّب فِى الشَّىْءِ i. q. نشّم: (K:) mentioned by Lh, but as being of weak authority. (TA.) — — See 4. 3 ناشبه الحَرْبَ (assumed tropical:) He waged open war with him; contended with him therein; [app., with pertinacity]. (S.) — — ناشب عَدُوَّهُ, inf. n. مُنَاشَبَةٌ, (tropical:) [He contended with his enemy with pertinacity]. (A.) 4 أَنْشَبْتُهُ فِيهِ, (S, K,) and ↓ نَشَّبْتُهُ, (K,) I made it to stick fast in it, (S,) so that it would not pass through. (K.) — — انشب He (a fowler or the like) had game caught, or entangled, in his snare, or net. (S, K.) — — He (a hawk) fixed his talons into his prey. (TA.) — — انشبتِ الرِّيحُ i. q. انسبت, The wind was violent, and drove along the dust and pebbles. (K.) 5 تنشّب الشَّوْكُ بِالثَّوْبِ The thorns caught in, or to, or laid hold upon, the garment. (Msb, art. علق.) — — تنشّب فِى قَلْبِهِ حُبُّهَا (tropical:) [Love of her took fast hold upon, or became fixed in, his heart]. (A.) — — See 1. 6 تَنَاشَبُوا حَوْلَهُ They drew themselves together, cleaving one to another, around him. (K, * TA.) 8 إِنْتَشَب See 1. — — Also, He collected fire-wood. (K.) — — انتشب طَعَامًا He collected together corn, and made for himself property (نَشَب) thereof. (K.) نَشَبٌ (S, K and ↓ نَشَبَةٌ and ↓ مَنْشَبَةٌ Moveable and immoveable property; syn. مَالٌ and عَقَارٌ: (A'Obeyd, S, Msb:) or the latter only: (Msb:) or fixed property, consisting of animate and inanimate things; [or live stock and land &c.; or land &c. with its live stock;] lit. vocal and mute, نَاطِق and صَامِت: (K:) or نشب is a term mostly applied to immoveable property, such as houses and land; whereas مال is a term mostly applied to moveable property, such as silver and gold coin, &c.: but this latter term is sometimes applied to all that a man possesses; and sometimes especially, or particularly, to camels. (TA.) See also 8. [You say,] لَكُمْ نَسَبٌ وَمَا لَكُمْ نَشَبٌ مَا أَنْتُمْ إِلَّا خَشَبٌ [Ye have (good) lineage; but ye have not fixed property: ye are nothing but logs of wood]. (A, and in a MS. copy of the K: in the CK, with the pron. of the third pers., and with إِنْ in place of the latter ما.) — نَشَبٌ A certain tree, of which bows are made, (K,) one of the trees of the desert. (TA.) كُنْتُ مَرَّةً نُشْبَةً فَصِرْتُ اليَوْمَ عُقْبَةٌ I was once such that, when I clung to a man, he experienced evil from me; but now I have reverted from being such through weakness. (IAar, K. *) [See also art. عقب.] A proverb. Said by El-Hárith Ibn-Bedr El-Ghudánee. Applied in the case of him who has become abased after having been great or powerful. MF observes, that نشبة as syn. with عَلِقٌ is properly written ↓ نَشَبَةٌ; and that it is altered here to assimilate it to عُقْبَة: but it will be seen that نُشْبَةٌ is explained in the K, in another instance in this art. in a sense suitable to it in this proverb. (TA.) — — نُشْبَةٌ [A holdfast. And hence,] (tropical:) A man who, when he is involved, or engaged, in an affair, can scarcely be extricated, or disengaged, from it; (A, K;) or who is unable to accomplish it: (TA:) one who, when charged with, or accused of, a vice, or fault, or the like, will scarcely forsake it. (L.) [See an explanation of a verse cited voce عُصْبٌ.] — نُشْبَةُ a proper name of The wolf. (K.) Imperfectly declinable. (TA.) نَشَبَةٌ: see نَشَبٌ, and نُشْبَةٌ. نَشَّابٌ A maker of arrows. (K.) See نَاشِبٌ. نُشَّابٌ coll. gen. n., Arrows: syn. سِهَامٌ, (S,) or نَبْلٌ: (K:) n. un. with ة: (S, K:) pl. نَشَاشِيبُ: (TA:) from نَشِبَ " it stuck fast " in a thing. (Msb.) نَاشِبٌ Sticking fast in a thing. (Msb.) — — Possessing arrows. (S, K.) A word of the same kind as لَابِنٌ and تَامِرٌ: (Msb:) after the manner of a relative noun; having no corresponding verb from which to be formed. (TA.) قَوْمٌ نَاشِبَةٌ [A people, or party, possessing arrows]. (S.) — — Also, قَوْمٌ نَاشِبَةٌ, (TA,) and ↓ نَشَّابَةٌ, (K,) A people shooting, or who shoot, arrows. (K, TA.) — — نَاشِبَةُ المَحَالِ The pulley that sticks fast, or will not run. A poet says, وَتِلْكَ بَنُو عَدِىٍّ قَدْ تَأَلَّوْا فَيَا عَجَبًا لِنَاشِبَةِ المَحَالِ [And those, the sons of 'Adee, fell short of what they should do, or delayed: and I wonder at the pulley that sticks fast, and will not run!] He compares them, in their holding back from aiding them, [see art. الو,] to the pulley that will not run. So explained by IAar, and the L. In the K explained imperfectly. (TA.) مَنْشَبٌ A place whence one cannot extricate himself. Ex. نَشِبَ مَنْشَبَ سَوْءٍ (tropical:) He fell into an evil, or a misfortune, from which he could not deliver, or extricate himself. (A, K.) مَنْشَبٌ [An instrument by which a thing is made to catch, or stick fast: pl. مَنَاشِبُ]. [Hence,] مَنَاشِبُ قُفْلٍ [The catches of a lock]. (A'Obeyd, in TA, voce فَرَاشٌ, q. v.) — — مِنْشَبٌ Tough, or dry, bad, unripe dates; syn. بُسْرُ الخَشْوِ: pl. مَنَاشِبُ. (K.) — — أَتَوْنَا بِخَشْوٍ مِنْشَبٍ يَأْخُذُ بِالْحَلْقِ [They brought us tough, or dry, bad, unripe dates, that choked, or stuck in the throat]. (IAar.) مُنَشَّبٌ: see نَشَبٌ. مَنْشَبَةٌ A garment of the kind called بُرْد figured with the forms of arrows: (K:) or figured with a pattern resembling the notches of arrows. (A.) نشج 1 نَشَجَ, aor. نَشِجَ, inf. n. نَشِيجٌ and نُشُوجٌ, It (water) made a sound [in running] upon the ground. (L.) — — نَشَجَ, aor. نَشِجَ, inf. n. نَشِيجٌ (S, K) and نَشْجٌ, (S,) He sobbed: (L:) he became choked with weeping, without raising, or prolonging, his voice therein: (S, K:) he wept like a child when he is beaten, when his weeping does not find egress, but is reciprocated in his chest: (A'Obeyd:) he became choked with weeping, on an occasion of fright, or fear. (T.) — — نَشَجَ, (K,) or نَشَجَ بِصَوْتِهِ, inf. n. نَشِيجٌ, (S;) (tropical:) He (an ass) made his voice to reciprocate (S, K) in his chest: (S:) he brayed, (A'Obeyd,) on an occasion of fright, or fear. (TA.) — — نَشَجَ (tropical:) It (a cookingpot, and a skin, S, K, and a jar, or earthen pot, S) made a gurgling noise by the motion of its contents, as in boiling. (S, K.) — — نَشَجَ, (aor. نَشِجَ, inf. n. نَشِيجٌ, TA.) He (a singer) made a distinction, or an interval, (فَصَلَ,) between two sounds, and prolonged [the same]. (K.) — — نَشَجَ (assumed tropical:) It (a frog) made a reciprocating croaking. (K.) — — نَشَجَتِ الطَّعْنَةُ (tropical:) The stab made a [gurgling] sound within, on the coming forth of the blood. (TA.) — — نَشَجَ. aor. نَشِجَ, inf. n. نَشِيجٌ, He, or it, uttered, or made, a sound, or noise. (L.) نَشَجٌ A channel in which water flows: pl. أَنْشَاجٌ (S, K.) عَبْرَةٌ نُشُجٌ A weeping that reciprocates in the throat, with sobbing. (L.) نَشِيجٌ The channel of a torrent: pl. أَنْشَاجٌ. (L.) نسح 1 نَشَحَ, aor. نَسَحَ, inf. n. نَشْحٌ and نُشُوحٌ, He drank a little, (L,) less than what would satisfy him: (S, L, K:) or, contr., he drank until he was full: (L, K:) as also ↓ انتشح. (L.) — — نَشَحَ He gave his camel a little water to drink: (L:) he watered horses so as to allay the vehemence of their thirst. (T, L, K.) 8 إِنْتَسَحَ see 1. نَشُوحٌ A little water. (S, K.) Abu-n-Nejm says, describing asses, حَتَّى إِذَا مَا غَيَّبَتْ نَشُوحَا (S, L,) meaning Until, when they had taken into their bellies a little water: or نشوح

signifies a drink less than suffices to satisfy. (L.) 1 نشد نَشَدَ, (S, K, &c.,) aor. نَشُدَ, (S, Msb. &c.,) inf. n. نَشْدٌ (L, Msb, K) and نِشْدَةٌ and نِشْدَانٌ, (S, M, L, K,) or these two are simple substs., (Msb,) He raised his voice in seeking for, or after, a stray-beast, or beast that had been lost; he called out and inquired respecting it; he cried it: (L:) or he sought for, or after, it: (Lh, A'Obeyd, S, M, L, Msb, K:) and [in like manner] ↓ انشد he asked, or desired, to be directed to it. (M, L, K.) — — Also, He made known, or gave information of, a stray-beast, or beast that had been lost; (Lh, A'Obeyd, M, L, Msb K;) and so ↓ انشد: (Lh, S, M, IKtt, L, Msb, K:) thus the latter verb [as well as the former] bears two contr. significations. (M, K.) See also نَاشِدٌ. — — نَشَدَ (assumed tropical:) He sought, sought for or after, or desired, a thing. (L.) — — نَشَدَهُ (assumed tropical:) He asked, begged, or besought, him. (L.) — — نُشِدَ (assumed tropical:) He was asked, begged, or besought. (S, L.) See 6: and 4. — — نَشَدَهُ, (aor. نَشُدَ, L,) inf. n. نِشْدَةٌ [and نَشْدَةٌ (see below)] and نِشْدَانٌ; (L;) and ↓ ناشدهُ, inf. n. مُنَاشَدَةٌ and نِشَادٌ; (M, L, K;) (tropical:) He adjured him. (M, * L, * K.) — — نَشَدَهُ بِاللّٰهِ (tropical:) He adjured him by God; (L, K; *) accord. to most of the grammarians and lexicologists, with a desire of conciliating him. (MF.) — — نَشَدَهُ, (aor. نَشُدَ, T, S,) inf. n. نَشْدٌ, (tropical:) He said to him نَشَدْتُكَ اللّٰهَ, (S, L, K,) which signifies I conjure, beg, or beseech, thee by God; (S, A, Mgh, L, Msb, K;) as though thou remindedst him of God, and he remembered; (S, L;) as also أَنْشُدُكَ اللّٰهَ, and بِاللّٰهِ, (L,) and ↓ نَاشَدْتُكَ اللّٰهَ, (A, Mgh, L,) and بِاللّٰهِ: (Mgh, L, Msb:) originally, I conjure thee by God, raising my voice: (Et-Towsheeh:) or it signifies I remind thee of God, conjuring; and originally, I beseech of thee by God; the thing for which one conjures being preceded by إِلَّا or what is syn. therewith, [as لَمَّا,] or by an interrogative or imperative or prohibitive: (MF:) or it signifies I remind thee of God, desiring to conciliate thee; as also نَشَدْتُكَ بِاللّٰهِ: (Msb:) or نشدتك اللّٰه, inf. n. نِشْدَةٌ and نَشْدَةٌ and نِشْدَانٌ, signifies I adjure thee by God; as also ↓ أَنْشَدْتُكَ بِاللّٰهِ; (M, L,) or this latter is erroneous: (Mgh, L:) and so signifies نَشْدَكَ اللّٰهَ; (M, L, K;) in which نَشْدَ is said to be originally نَشْدَة, an inf. n. put in the place of the verb, or نشدك اللّٰه is a phrase of unpremeditated formation, like قَعْدَكَ اللّٰهَ and عَمْرَكَ اللّٰهَ; or this phrase, which occurs in a trad., may be incorrectly transmitted, and should perhaps be أَنْشُدُكَ اللّٰهَ: (IAth, L:) or نَشَدَهُ signifies he said to him نَشَدْتُكَ بِاللّٰهِ والرَّحِمِ [I conjure thee, or adjure thee, by God and relationship; &c.]: (Lth, T, L:) I beg, or beseech, thee by God, and by relationship, raising my voice. (L.) — — نَشَدَ He remembered God. (S, L.) — — He knew, or was acquainted with, a person. (L, K.) — — نَشَدَهُ عَهْدَهُ, aor. نَشُدَ, He reminded him of his compact, covenant, engagement, or promise. (Mgh.) 3 ناشدهُ الأَمْرَ, and فِى الأَمْرِ (tropical:) He desired and asked of him the thing. (L.) — — See 1. 4 انشدهُ, and انشد لَهُ, (assumed tropical:) He answered him; gave him his assent, or consent, to that which he asked, begged, or besought. The ا in this case is called أَلِفُ الإِزَالَةِ: as though the verb meant he caused his raising of his voice (نَشِيدَة) to cease. (L.) See also 6: and 1. — — انشد, (inf. n. إِنْشَادٌ, A, Msb,) (tropical:) He recited poetry; (S, * A, L, Msb, * K;) properly, [he chanted it,] with a high voice; (L;) for the reciter [usually] raises his voice in reciting: (A:) he raised it in fame; as also نَشَدَ. (L.) — — أَنْشَدَنِى شِعْرَهُ He recited to me his poetry. (S, * A.) — — انشد (tropical:) [He cited, or quoted, a verse, or verses. (The lexicons, &c., passim.)] — — انشد بِهِمْ (tropical:) He satirized them. (L, K.) — — انشد (assumed tropical:) He gave. (S, L.) See 6. 5 تنشّد الأَخْبَارَ (tropical:) He sought to learn news (A, K) without others knowing the same. (A.) 6 تناشدوا (tropical:) They recited [poetry] one to another. (L, Msb, K.) — — El-Aashà, in the following verse, رَبِّى كَرِيمٌ لَا يُكَدِّرُ نِعْمَةً وَإِذَا تُنُوشِدَ فِى المَهَارِقِ أَنْشَدَا [My lord is generous; he does not sully a favour: and when he is asked, or begged, or besought, in papers, he gives], means, accord. to AO, that En-Noamán Ibn-El-Mundhir, when asked, or begged, or besought, to write grants to poets (جَوَائِز), gave: تنوشد is here for نُشِدَ, meaning سُئِلَ. (S, L.) 10 استنشدهُ الشِّعْرَ (S, A, * L, K; *) (tropical:) He asked or desired him to recite the poetry. (K.) نِشْدَةٌ and ↓ نِشْدَانٌ Search for, or after, a stray-beast. See also 1. (Msb.) Also, A making known, or informing respecting, a stray beast. See also 1. (Msb.) — — نِشْدَةٌ A voice; a cry; a sound. (K.) نِشْدَانٌ: see نِشْدَةٌ. نَشِيدٌ Elevation of the voice: (L, K:) or the voice itself. (L.) — — (tropical:) Poetry recited (S, A, L, Msb, K) by people, one to another; (S, A, L, K:) as also ↓ أُنْشُودَةٌ: (K:) pl. of the former, نَشَائِدُ; (TA;) and of the latter, أَنَاشِيدُ. (A, K.) نَاشِدٌ [act. part. n. of نَشَدَ] in the following verse of Aboo-Du-ád, وَتُصِيخُ أَحْيَانًا كَمَا اسْ تَمَعَ المُضِلُّ لِصَوْتِ نَاشِدْ [And she listens sometimes like as he who has lost a beast gives ear to the voice of a ناشد], signifies a man making known, or giving information of, a stray-best: or, as some say, one seeking for, or after, a stray-beast; for he who has lost a beast desires to find one who, like himself, has lost one, that he may be consoled thereby. (S, M, L.) See art. صوخ. — — نَاشِدُونَ Men who seek after straycamels, and take them, and confine them from their owners. (L.) أُنْشُودَةٌ: see نَشِيدٌ. مُتَنَاشَدٌ (tropical:) Poetry recited by people, one to another. (S, L, K.) نشر 1 نَشَرَ, (S, A, Msb,) aor. نَشُرَ, (S, TA,) inf. n. نَشْرٌ, (S, A, Msb, K,) He spread, spread out, or open, expanded, or unfolded, (S, TA,) a garment or piece of cloth (A, Msb, TA) or the like, (TA,) goods, &c., (S,) and a writing; (A;) contr. of طَوَى; (A, K;) as also ↓ نشّر, inf. n. تَنْشِيرٌ: (K, TA:) [or the latter is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects, as is shown by an explanation of its act. part. n., which see below. Hence لَفٌّ وَنَشْرٌ: see art. لف.] — — [He spread out, or, as we say, pricked up, his ears: and hence the saying,] نَشَرَ لِذٰلِكَ الأَمْرِ أُذُنَيْهِ, lit., He spread out his ears at that thing: meaning, (tropical:) he was covetous of that thing, or eager for it. (Har. p. 206.) [See نَاشِرٌ, below.] — — نَشَرَ الخَبَرَ, (S, A, K,) aor. نَشُرَ and نَشِرَ, (S, K,) inf. n. نَشْرٌ, (K,) (tropical:) He spread, or published, the news. (S, A, K.) — — Also نَشَرَ, aor. نَشُرَ, (Msb,) inf. n. نَشْرٌ; (Msb, K;) [and ↓ نشّر, or this is with teshdeed for the purpose mentioned above;] He scattered, or dispersed, (Msb, K, TA,) [people, &c.; or] sheep or goats, (Msb, TA,) and camels, (TA,) after confining them in the nightly resting-place. (Msb.) — — He sprinkled water. (A.) — — نَشَرَتِ الرِّيحُ The wind blew in a misty or cloudy day [so as to disperse the mist or clouds]. (IAar, K.) — — نَشَرَ عَنْهُ, (A, K,) inf. n. نَشْرٌ; (A;) and ↓ نشّر عَنْهُ, (A, L, TA,) inf. n. تَنْشِيرٌ; (S, A, L, TA;) and in like manner ↓ نَشَّرهُ; (S, TA;) (tropical:) He charmed away from him sickness, (S, * A, L, K, *) and diabolical possession, or madness, (L, K,) by a نُشْرَة, i. e., a charm, or an amulet; (S, A, L, K;) as though he dispersed it from him: (A:) and in like manner ↓ نشّرهُ he wrote for him a نُشْرَة. (S.) El-Kilábee says, فَإِذَا نُشِرَ المَسْفُوعُ كَانَ كَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ (tropical:) [And when he who is smitten by the evil eye is charmed by a نُشْرَة, he is as though he were loosed from a bond]: i. e., it [the effect of the eye] departs from him speedily. (S [in two copies of which I find نُشِرَ, as above; but in the TA, ↓ نُشِّرَ.]) And in a trad. it is said, نَشَّرَهُ ↓ بِقُلْ أَعُوذُ بِرَبِّ النَّاسِ (tropical:) He charmed away the effect of enchantment from him [by the words " Say I seek refuge in the Lord of men: " the commencement of the last chap. of the Kur-án]. (S.) — نَشَرَ, (El-Hasan, Zj, A, K.) aor. نَشُرَ, (TA,) inf. n. نَشْرٌ and نُشُورٌ; (K, TA;) or ↓ أَنْشَرَ; (I'Ab, Fr, S, A, Mgh, Msb;) or both; (A, K;) (tropical:) He (God, S, A, &c.) raised the dead to life; quickened them; revivified, or revived, them. (Zj, S, A, Mgh, Msb, K, &c.) I'Ab reads [in the Kur, ii. 261,] كَيْفَ نُنْشِرُهَا [How we will raise them to life], and adduces in his favour the words [in the Kur. lxxx. 22,] ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ↓ (tropical:) [Then, when He pleaseth, He raiseth him to life]: El-Hasan reads نَنْشُرُهَا: [and others read نُنْشِزُهَا, with

záy:] but Fr says, that El-Hasan holds it to refer to unfolding and folding, and that the proper way is to use انشر [in this sense,] transitively, and نَشَرَ intransitively. (S, TA.) [See also طَوَى, which has the contr. meaning.] — — Hence, أَنْشَرَ ↓ الرَّضَاعُ العَظْمَ: i. q. أَنْشَزَ, with záy: (Msb:) or (tropical:) The sucking strengthened the bone. (Mgh.) — نَشَرَ, (S, A, Msb, K,) aor. نَشُرَ, (S,) inf. n. نُشُورٌ (S, A, Msb, TA) and نَشْرٌ, (Msb,) agreeably with what Fr says, (S,) signifies (tropical:) He (a dead person) lived after death; came to life again; revived; (S, TA;) or lived; came to life; (A, Msb;) as also ↓ انتشر. (A.) Hence يَوْمُ النُّشُورِ (tropical:) The day of resurrection. (S.) — — نَشَرَ, (TA,) inf. n. نَشْرٌ, (K, TA,) (tropical:) It (herbage, or pasturage,) became green in consequence of rain in the end of summer after it had dried up. (TA.) — — (tropical:) It (a plant) began to grow forth in the ground. (K, * TA.) You say, مَا أَحْسَنَ نَشْرَهَا (tropical:) How good is its first growth! (TA.) — — (assumed tropical:) It (a tree) put forth its leaves. (K.) — — (assumed tropical:) It (foliage) spread. (K.) — — نَشَرَتِ الأَرْضُ, (S, A, K,) aor. نَشُرَ, (TA,) inf. n. نُشُورٌ, (K,) (tropical:) The land being rained upon in the end of summer, its herbage, or pasturage, became green after it had dried up: (S, TA:) or the land, being watered by the rain called الرَّبِيع, put forth its herbage. (A, K.) See نَشْرٌ. — نَشَرَ, (S, A, Msb,) aor. نَشُرَ, (S,) inf. n. نَشْرٌ, (K,) (tropical:) [He sawed wood;] he cut (قَطَعَ, S, or نَحَتَ, K) wood, (S, A, Msb, K,) with a مِنْشَار. (S, A, Msb.) 2 نَشَّرَ see 1, in five places, throughout the former half of the paragraph. 3 ناشرهُ الثِّيَابَ [He spread, or unfolded, with him the garments or pieces of cloth]. (A.) 4 أَنْشَرَ see 1, after the middle of the paragraph. 5 تَنَشَّرَ see 8, in two places. 6 تناشروا الثِّيَابَ [They spread, or unfolded, one with another, the garments, or pieces of cloth]. (A.) 8 انتشر [quasi-pass. of 1,] It spread, expanded, or unfolded; it became spread, expanded, or unfolded; as also ↓ تنشّر: (K:) [or the latter, being quasi-pass. of 2, denotes muchness, &c.] — — انتشرت النَّخْلَةُ The branches of the palm-tree spread forth. (K.) [And انتشرت الأَغْصَانُ The branches spread forth: and the branches straggled.] — — انتشر الخَبَرُ (tropical:) The news spread, or became published, (S, A, K,) فِى النَّاسِ among the people. (A.) — — And انتشرت الرَّائِحَةُ (assumed tropical:) [The odour spread, or diffused itself.] (K in art. فوح; &c.) — — انتشر النَّهَارُ (assumed tropical:) The day became long and extended: (K:) and so one says of other things. (TA.) — — انتشر العَصَبُ (assumed tropical:) The sinews, or tendons, became inflated, or swollen, (K,) by reason of fatigue: (TA:) إِنْتِشَارٌ is a state of inflation, or swelling, in the sinews, or tendons, of a beast, occasioned by fatigue: (S:) AO says, that the sinew, or tendon, which becomes inflated, or swollen, is the عُجَايَة, (S, * TA,) and that what is termed تَحَرُّكُ الشَّظَى is similar to this affection, excepting in its not being so well endured by the horse: by another, or others, it is said, that انتشار of the sinews, or tendons, of a beast, in his fore leg, is a breaking, and consequent displacement, of those sinews. (TA.) — — انتشر ذَكَرُهُ (assumed tropical:) His penis became erect. (TA.) [And hence,] انتشر الرَّجُلُ (tropical:) The man became excited by lust. (S, K.) — — انتشر المَآءُ [In my copy of the A, استنشر, but this I regard as a mistranscription,] The water became sprinkled; as also ↓ تنشّر: (A:) [or the latter signifies it became much sprinkled.] — — انتشروا فى الأَرْضِ They became scattered, or dispersed, or they scattered, or dispersed, themselves, in the land, or earth. (A.) — — انتشرت الغَنَمَ, (Msb, TA,) and الإِبِلُ, (K, TA,) The sheep or goats [and the camels] became scattered, or dispersed, after having been confined in their nightly resting-place: (Msb:) or the sheep or goats (TA) and the camels (K, TA) became scattered, or dispersed, through negligence of their pastor. (K, TA.) — — انتشر الأَمْرُ (assumed tropical:) The state of things, or affairs, became dissolved, broken up, decomposed, disorganized, or unsettled; syn. تَشَتَّتَ. (TA, art. شت.) — See also 1, latter part of the paragraph. — — انتشر also signifies He put himself in motion, and went on a journey. (TA, in art. بسر.) — — انتشر الذِّئبُ فِى الغَنَمِ The wolf made an incursion among the sheep or goats. (TA in art. شع.) 10 استنشرهُ He demanded, or desired, of him that he should unfold (أَنْ يَنْشُرَ) to him (عَلَيْهِ) [a thing]. (A.) نَشْرٌ used in the sense of an act. part. n.: see ناشِرٌ. — — And in the sense of a pass. or quasi-pass. part. n.: see نَشَرٌ. — — A sweet odour: (S, A, K:) [because it spreads:] or odour in a more general sense; (A, K;) i. e., absolutely, whether sweet or stinking: (A'Obeyd:) or the odour of a woman's mouth, (ADk, A, K,) and of her nose, (ADk, TA,) and of her arm-pits (أَعْطَاف), after sleep. (ADk, A, K.) — (tropical:) Herbage, or pasturage, which has dried up and then become green in consequence of rain in the end of summer or spring (see below, and see سِمَاكٌ): (S, K:) it is bad for the pasturing animals when it first appears, and men flee from it with their camels &c.; (S, TA;) which it affects with the [disease called] سُهَام when they pasture upon it at its first appearance: [see remarks on a verse cited in art. بيض, voce بَاضَ: and see another verse in art. جرب, voce أَجْرَبُ:] AHn says, that it does not injure animals with the solid hoof; or if it do so, they leave it until it dries, and then its evil quality departs from it: it consists of leguminous plants and of [the herbage termed] عُشْب; or, as some say, of the latter only: (TA:) [an ex. of the word is cited in art. جرب, voce أَجْرَبُ:] or herbage, or pasturage, of which the upper part dries up and the lower part is moist and green: (Lth:) or herbage produced by the rain called الرَّبِيع: (A:) and what has come forth, of plants, or herbage. (TA.) — Life. (K.) نَشَرٌ is of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, (Msb, TA,) syn. with مَنْشُورٌ, like as قَبَضٌ is with مَقْبُوضٌ, (Mgh,) and syn. with مُنْتَشِرٌ, (S, Msb, K,) [therefore signifying Spread, expanded, or unfolded: scattered, or dispersed, &c.: and spreading, or being spread, &c.: being scattered, &c.:] and a thing that one has spread, expanded, or unfolded: &c. (O, voce سَبَلٌ, q. v.) — — You say اِكْتَسَى البَازِى رِيشًا نَشَرًا The hawk, or falcon, became clad in spreading and long feathers. (S, TA.) — — And hence نَشَرٌ is applied to People in a scattered, or dispersed, state, not collected under one head, or chief; (Msb, K;) as also ↓ نَشْرٌ: (K:) and to sheep or goats in a scattered, or dispersed, state, after having been confined in their nightly resting-place: (Msb:) or sheep or goats, and camels, in a scattered, or dispersed, state, through the negligence of their pastor. (TA.) You say, رَأَيْتُ القَوْمَ نَشَرًا I saw the people in a scattered, or dispersed, state. (S.) And جَآءَ القَوْمُ نَشَرًا The people came in a scattered, or dispersed, state. (TA.) — — Hence also, نَشَرُ المَآءِ What is sprinkled, of water, (Mgh, TA,) in the performance of the ablution termed الوُضُوْء. (TA.) It is said in a trad., أَتَمْلِكُ نَشَرَ المَآءِ [Dost thou possess what is sprinkled of water?] (S;) or مَنْ يَمْلِكُ نَشَرَ المَآءِ [Who possesseth what is sprinkled of water?] (Mgh;) [app. meaning, that it is gone and cannot be recovered.] — — And hence, أَللّٰهُمَّ اضْمُمْ نَشَرِى (assumed tropical:) O God, compose what is discomposed, or disorganized, of my affairs: (K, * TA:) a phrase like لُمَّ شَعَثِى. (TA.) 'Áïsheh says, in a trad., describing her father, فَرَدَّ نَشَرَ الإِسْلَامِ عَلَى غَرِّهِ, meaning, (assumed tropical:) And he restored what was discomposed, or disorganized, [lit., what was unfolded,] of El-Islám, to its state in which it was in the time of the Apostle of God, [lit. to its fold, or plait;] alluding to cases of apostacy, and her father's sufficiency to treat

them. (TA.) — See also نَاشِرٌ. نُشْرَةٌ (tropical:) A charm, or an a mulet, (رُقْيَةٌ, S, L, K,) by which a sick person, and one possessed, or mad, is cured; (A, * L, K;) by which the malady is [as it were] dispersed from him. (L.) Mohammad, being asked respecting that which is thus termed, answered, that it is of the work of the devil: and El-Hasan asserted it to be a kind of enchantment. (TA.) نَشُورٌ: see نَاشِرٌ. نُشَارَةٌ (tropical:) [Saw-dust;] what falls from the مِنْشَار [or saw]; (S;) what falls in نَشْر [or sawing]. (K.) نَاشِرٌ act. part. n. of نَشَرَ. — كَانَ يُكَبِّرُ نَاشِرَ الأَصَابِعِ — He (Mohammad) used to say أَللّٰهُ أَكْبَرْ spreading, or unfolding, his fingers: said to mean not making his hand a clenched fist. (Mgh.) — — جَآءَ نَاشِرًا أُذُنَيْهِ [He came spreading, or, as we say, pricking up, his ears: meaning,] (tropical:) he came in a state of covetousness, or eagerness. (IAar, L.) [In a copy of the A, طَائِعًا is erroneously put for طَامِعًا.] — — وَالنَّاشِرَاتِ نَشْرًا, in the Kur., [lxxvii. 3,] signifies And the angels, (TA,) or the winds, (Jel,) that do scatter the rain: (Jel, TA:) or the winds that do bring rain. (TA.) And ↓ رِيَاحٌ نَشُورٌ, of which the pl. is نُشُرٌ, signifies Wind that spreads [the clouds], or scatters [the rain]; (S; and Bd, vii. 55;) نَشُورٌ being syn. with نَاشِرٌ: (Bd:) or it signifies in a scattered state. (Jel, vii. 55.) [In the Kur, ubi supra,] يُرْسِلُ الرِّيَاحَ نُشُرًا بَيْنَ يَدَىْ رَحْمَتِهِ, and نُشْرًا, and ↓ نَشَرًا, and ↓ نَشْرًا, [Sendeth the winds, &c.,] (K, * TA,) all these being various readings, (TA,) نُشُرًا is pl. of نَشُورٌ, (Bd, K,) in the sense of نَاشِرٌ; (Bd;) or the meaning is, in a state of dispersion before the rain; (Jel;) and نُشْرًا is a contraction; (Bd, K;) and the third reading means (tropical:) quickening, or making to live, by spreading the clouds wherein is the rain, (K,) which is the life of everything, (TA,) ↓ نَشْرًا being an inf. n. used as a denotative of state, in the sense of نَاشِرَاتٍ, or as an absolute objective complement [of يرسل], for إِرْسَالٌ and نَشْرٌ are nearly alike; (Bd;) and the fourth is extr., (IJ, K,) and is said to mean ↓ مُنْشَرَةً [which is virtually the same as the third]: [Zj, K:) another reading is بُشْرًا, pl. of بَشِيرَةٌ, (TA,) or of بَشُورٌ; (TA, in art. بشر;) or بُشْرًا, (Bd, Jel,) a contraction of بُشُرًا, (Bd,) pl. of بَشِيرٌ. (Bd, Jel.) — أَرْضٌ نَاشِرَةٌ (tropical:) Land having herbage, or pasturage, which has dried up and then become green in consequence of rain in the end of summer: (S:) or having herbage produced by the rain called الرَّبِيع. (A.) See نَشْرٌ. المَنْشَرُ (tropical:) The place of resurrection. (TA.) صُحُفٌ مُنَشَّرَةٌ [Scattered, or much scattered, writings or the like] is with teshdeed to denote muchness, or frequency, or repetition, of the action, or its application to many objects. (S, TA.) مِنْشَارٌ (tropical:) [A saw;] a certain instrument for cutting wood. (S, Msb, K.) — — Also, [but less commonly], A wooden implement with prongs, [lit., fingers,] with which wheat and the like are winnowed. (K.) مَنْشُورٌ What is not sealed, [here meaning not closed with a seal,] of the writings of the Sultán [or of a viceroy]; (K;) i. e., what is now commonly known by the name of فَرْمَان: pl. مَنَاشِيرُ. (TA.) — — (assumed tropical:) A man whose state of affairs is disorganised, or disordered. (K.) نشز 1 نَشَزَ, aor. نَشُزَ and نَشِزَ, (S, Msb, K,) inf. n. نَشْزٌ, (S, K,) or نُشُوزٌ, (Msb,) He rose, or raised himself, (S, A, Msb, K,) فِى المَكَانِ in the place, (S,) and فِى مَجْلِسِهِ in his sitting-place, (TA,) and عَنْ مَكَانِهِ, (A,) or مِنْ مَكَانِهِ, (Msb,) from his place: (A, Msb:) or he rose a little in his sittingplace: (TA:) or he stood up after sitting. (TA.) Both forms of the aor. occur, accord. to different readings, (the former being the reading of the people of El-Hijáz, and the latter that of others, Fr, TA,) in the Kur, [lviii. 12,] وَإِذَا قِيلَ انْشُزُوا فَانْشُزُوا, (Msb, TA,) meaning, accord. to Aboo-Is-hák, And when it is said, Rise ye and stand up, then do ye rise and stand up. (TA.) Accord. to IKtt, نَشَزَ القَوْمُ فِى مَجْلِسِهِمْ signifies The people drew themselves together [in their sitting-place to make room] for those sitting with them: and also they rose from their sitting-place, and stood up. (TA.) You say also, نَشَزَ بِالقَوْمِ فِى الخُصُومَةِ, inf. n. نُشُوزٌ, He rose with the people for the purpose of contention, altercation, or litigation. (TA.) — — He, or it, overtopped, or overlooked, an elevated piece of ground, and appeared. (TA.) — — [It rose; rose from its place; was, or became, high or elevated, protuberant or prominent; it protruded.] — — نَشَزَتْ نَفْسُهُ (tropical:) His soul, or spirit, or stomach, heaved, (A, K,) by reason of fright. (A, TA.) — Hence, from نَشَزَ in the first of the senses explained above, (Msb,) or from نَشْزٌ, signifying " high, or elevated, ground," (Aboo-Is-hák, TA,) نَشَزَتِ المَرْأَةُ, (S, K,) or نَشَزَتْ عَلَى زَوْجِهَا, (A, Mgh, TA,) or مِنْ زَوْجِهَا, (Msb,) and بِزَوْجِهَا, (TA,) aor. ?? and نَشِزَ, inf. n. نُشُوزٌ, (S, Msb, K,) (tropical:) The woman, or wife, was, or became, disobedient to her husband, (S, Mgh, Msb, K,) and exalted herself against him, (TA,) and resisted him, or withstood him, (Msb,) and hated him, (S, Mgh, K,) and deserted him: (TA:) or she disliked him, or hated him, (Zj, Mgh, TA,) and was an evil companion to him. (Zj, TA.) And نَشَزَ بَعْلُهَا عَلَيْهَا, (S, A, K,) or مِنْهَا, aor. نَشُزَ and نَشِزَ, (Msb,) inf. n. نُشُوزٌ, (TA,) (tropical:) Her husband treated her injuriously, and was unkind to her, or estranged himself from her: (S, K:) or forsook her, and was unkind to her, or estranged himself from her: (Msb:) or disliked her, or hated her, (Zj, Mgh, TA,) and was an evil companion to her. (Zj, TA.) 4 انشزهُ He raised it, (A, Msb, K,) namely, a place, (Msb,) or a thing, (K,) from its place. (A, K.) — — [Hence,] انشز عِظَامَ المَيِّتِ He [God] raised the bones of the dead to their places, and set them, or put them together, one upon another. (S, K.) So in the Kur, [ii. 261,] وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا [And look thou at the bones (of thine ass), how we raise them to their places, &c., then we clothe them with flesh], accord. to the reading of Zeyd Ibn-Thábit; (Fr, S, * TA;) but the Koofees read [نُنْشِرُهَا] with rá: the former reading, however, accord. to Th, is preferred. (TA.) [See art. نشر.] — — Hence also, انشر الرَّضَاعُ العَظْمَ (tropical:) The sucking of the breast increased, or augmented, the bone: as also انشرهُ, with rá. (Msb.) نَشْزٌ and ↓ نَشَزٌ A high, or an elevated, place; (S, A, Mgh, K;) as also ↓ نَشَازٌ: (S, K:) or high, or elevated, ground: (Zj, TA:) or high, or elevated, and hard, ground: (M, TA:) or what rises from a valley to the [adjacent] ground, and is not rugged: (TA:) pl. (of the first, S, Msb) نُشُوزٌ, (S, Mgh, Msb, K,) and (of the second, S, TA, or of the first, Msb) نِشَازٌ, (S, Msb, K,) and (of the second, S, Msb,) أَنْشَازٌ. (S, Mgh, Msb, K.) You say, قَعَدَ عَلَى نَشْزٍ مِنَ الأَرْضِ, and نَشَزٍ, [He sat upon a high piece of ground.] (Msb.) And أُقْعُدْ على ذٰلِكَ النَّشَازِ Sit thou upon that high place. (S.) نَشَزٌ: see نَشْزٌ. نَشَازٌ: see نَشْزٌ. نَاشِزٌ Rising; or rising from its place; high, or elevated; protuberant, or prominent; protruding. (K, * TA.) You say, قَلْبٌ نَاشِزٌ A heart rising from its place by reason of fright. (K, TA.) And تَلٌّ نَاشِزٌ A high, or an elevated, mound, or hill: pl. [reg. of نَاشِزَةٌ and irreg. of نَاشِزٌ] نَوَاشِزُ. (TA.) And رَكَبٌ نَاشِزٌ A protuberant, high, pubes, or mons Veneris. (TA.) And لَحْمَةٌ نَاشِزَةٌ A piece of flesh elevated, or protuberant, upon the body. (TA.) And عِرْقٌ نَاشِزٌ A vein constantly swollen and pulsating (A, K *) in consequence of disease (K, TA) or from some other cause. (TA.) And رَجُلٌ نَاشِزُ الجَبْهَةِ A man having a high, or prominent, forehead. (TA.) And إِمْرَأَةٌ نَاشِزَةُ القُصَيْرَى A woman large in the sides, having the قصيرى [or lowest of the ribs] with the flesh upon it, prominent. (IAar, TA.) — Also, (A, TA,) or نَاشِزَةٌ, (Mgh,) [but the former is the more common,] (tropical:) A woman disobedient to her husband, (Mgh, TA,) and exalting herself against him, (TA,) and hating him, (Mgh, TA,) and deserting him. (TA.) See 1. [The former epithet is also applied in like manner to a husband.] نشط 1 نَشِطَ, aor. نَشَطَ, inf. n. نَشَاطٌ (S, Msb, K) and مَنْشَطٌ, (TA,) He (a man, S, TA, and a beast of carriage, TA,) was, or became, brisk, lively, sprightly, frisky, active, agile, prompt, and quick; syn. خَفَّ, (Msb, TA,) and أَسْرَعَ; (Msb;) contr. of كَسِلَ; (TA;) or pleased, cheerful, happy, or willing; to do work, &c.; (Lth, K;) or by reason of his work; (Msb;) as also ↓ تنشّط, (S, * K,) لِأَمْرِ كَذَا

[to do, or on account of, such a thing, or such an affair]. (S, TA.) You say also, نَشِطَ إِلَيْهِ [He betook himself to him, or it, with briskness, liveliness, sprightliness, or the like]. (TA.) — — [Hence, app.,] نَشِطَتِ الدَّابَّةُ The beast of carriage became fat. (K.) — نَشَطَ, aor. نَشِطَ, inf. n. نَشْطٌ, (S, K, TA,) He went forth from a place: (K:) he passed, or crossed, from one country or the like to another: (TA:) said, for instance, of a wild bull: (AO, IDrd, S, K:) and in like manner, a star, [meaning a planet,] from one sign of the zodiac to another. (S, K.) And نَشَطَتِ الإِبِلُ, aor. نَشِطَ, inf. n. نَشْطٌ, The camels went, either in a right direction or otherwise. (TA.) — — [Hence,] الهُمُومُ تَنْشِطُ بِصَاحِبِهَا (S, TA) (assumed tropical:) Griefs, or disquietudes of mind, lead forth him who has them [from place to place]. (TA.) Himyán Ibn- Koháfeh says, أَمْسَتْ هُمُومِى تَنْشِطُ تنشط بى meaning] المَنَاشِطَا أَلشَّأْمُ بِى طَوْرًا وَطَوْرًا وَاسِطًا الى المناشط, i. e., (assumed tropical:) My griefs, or disquietudes of mind, became such as to lead me forth to the places to which one goes forth, to Syria at one time, and at one time to Wásit]. (S.) You say also of a road, يَنْشِطُ مِنَ الطَّرِيقِ الأَعْظَمِ (tropical:) It goes forth from the main road, to the right, and to the left. (Lth, K. *) And نَشط بِهِمْ طَرِيقٌ فَأَخَذُوهُ (tropical:) [A road led them forth, and they took it]. (TA.) — نَشَطَ الدَّلْوَ, (S, K,) aor. نَشِطَ (K, * TA) and نَشُطَ, (TA,) [inf. n. نَشْطٌ,] He pulled out the bucket, (S, K,) or pulled it up, (TA,) from the well, (S, TA,) without a pulley. (S, K.) — — And hence, المَلَائِكَةُ تَنْشِطُ الأَرْوَاحَ (assumed tropical:) The angels draw forth the souls like as the bucket is drawn forth from the well: (Zj:) and تَنْشِطُ نَفْسَ المُؤْمِنِ بِقَبْضِهَا (Fr, L, K [in the CK [تَقْبِضُها]) which means, (K,) accord. to Ibn-'Aráfeh, (TA,) (assumed tropical:) they loose the soul of the believer gently. (K, TA.) — — [Hence also,] one says of a she-camel, [likening the motion of her fore legs to that of the arms of a man pulling up a bucket from a well without a pulley,] حَسُنَ مَا نَشَطَتِ السَّيْرَ, meaning (assumed tropical:) Good was her wide stretching out of her fore legs (As, S, TA) in her going along. (TA.) — نَشَطَ الحَبْلَ, (S, Msb, K,) aor. نَشُطَ, (K, and so in a copy of the S,) or نَشِطَ, (Msb, and so in a copy of the S,) inf. n. نَشْطٌ, (S, Msb,) He tied the cord, or rope so as to form a knot; (K, TA;) as also ↓ نَشَّطهُ, (K,) inf. n. تَنْشِيطٌ: (TA:) or he tied it in a knot such as is termed أُنْشُوطَة; (AZ, S, Msb;) as also ↓ the latter verb: (Ham, p. 742:) and نَشَطَ العُقْدَةَ he tied the knot so as to form what is thus termed: (Mgh:) and نَشَطَ الأُنْشُوطَةَ he tied the knot thus termed. (TA.) [See also 4.] — نَشَطَ, and نُشِطَ مِنْ عِقَالٍ: see 4. 2 نشّطهُ, inf. n. تَنْشِيطٌ, He, or it, rendered him نَشِيط [i. e. brisk, lively, sprightly, frisky, &c.]; (K;) as also ↓ انشطهُ. (Yaakoob, K.) — See also 1, last sentence but one, in two places; and see 4. 4 انشط, said of a man, (K, * TA,) or of a company of men, (S,) His, or their, beasts, (S, K,) or family, (K,) were, or became, in a state of نَشَاط [i. e. briskness, liveliness, sprightliness, friskiness, &c.: see 1]. (S, K.) — As a trans. v.: see 2. — — [Hence, app.,] It (herbage) rendered a beast fat. (S, TA.) — He loosed, untied, or undid, (S, Mgh, Msb, K,) a cord, or rope, (S, K,) or a knot such as is termed أُنْشُوطَة; (Mgh, Msb,) as also ↓ انتشط; and ↓ نَشَطَ; (Mgh;) and in like manner, the bond termed عِقَال; (Msb;) and so, perhaps, ↓ نشّط: (Ham, p. 165:) he pulled a cord, or rope, until, or so that, it became loosed, untied, or undone; (TA;) as also ↓ انتشط: (S, K, TA,) he caused the عِقَال to become loosed, untied, or undone, by pulling its انشوطة: (K, * TA:) he loosed, untied, or undid, a knot by a single pull. (TA.) You say also, انشط البَعِيرَ He loosed, untied, or undid, the انشوطة [of the عِقَال] of the camel. (TA.) And انشط البَعِيرَ مِنْ عِقَالِهِ He loosed the camel from his عِقَال. (Msb.) [And hence the saying,] كَأَنَّمَا أُنْشِطَ مِنْ عِقَالٍ As though he were loosed [from a bond such as is called عِقَال]: (S, * Mgh, TA:) a proverb, relating to an event's happening quickly; (Mgh;) or said of him who commences any work quickly; and of the sick when he recovers; and of a person who has swooned when he revives; and of a person sent to execute an affair, hastening his determination respecting it: (TA:) it is often related in a different manner, كانّما نُشِطَ من عقال; but this is not correct. (IAth, TA.) [But see above, in this paragraph; and see 1, where a similar meaning is assigned to the unaugmented verb.] — He bound, or tied, him, or it, firmly, fastly, or strongly: so in the copies of the K; so that, if this be correct, the verb has two contr. significations. (TA.) — See also 8. 5 تَنَشَّطَ see 1, first sentence. — — تنشّطت فِى سَيْرِهَا She (a camel) hastened, or was quick, in her going, or pace. (S, K.) — تنشّط المَفَازَةَ (tropical:) He passed through, or over, the desert, (K, TA,) with swiftness, and with briskness, liveliness, sprightliness, or activity. (TA.) And تنشّطهُ (assumed tropical:) He traversed it quickly, or swiftly. (IB, in TA, voce هِرْجَابٌ.) And تنشّطت الأَرْضَ (assumed tropical:) She (a camel) traversed, or crossed, the land, like the نَاشِط in her quickness, or her aim, with briskness, liveliness, or sprightliness. (TA.) 8 انتشط It (a cord, or rope,) became loosed, untied, or undone. (Har, p. 361.) — — (assumed tropical:) He (a man) became loosed from the tie of silence, (Har, p. 360.; Mgh,) and from that of impotence. (Mgh [in which a doubt is expressed as to its being of classical authority].) — As a trans. v.: see 4, in two places. — — He pulled, or drew, a thing. (TA.) — — He seized a thing, took it hastily, or snatched it unawares: a meaning wrongly assigned in the K to ↓ انشط. (TA.) You say also, انتشط المَالُ المَرْعَى, (Sh, K,) and الكَلَأَ, (Sh,) The camels, or sheep or goats, pulled up, or out, the herbage, with the teeth. (Sh, K.) — — He scaled a fish; (K;) as though meaning he pulled off the scales thereof. (TA.) نُشُطٌ [app. a pl. of ↓ نَاشِطٌ] Persons untwisting cords, or ropes, in the time of undoing them for the purpose of their being twisted or plaited a second time. (IAar, K.) نَشْطَةٌ الشُّفْعَةُ as used in the following saying, (Mgh,) كَنَشْطَةِ العِقَالِ The right termed شفعة is like the loosing of the bond called عقال, in respect of the speediness with which it becomes of no effect, (Mgh, Msb,) by delay, (Msb,) is of the measure فَعْلَةٌ from أَنْشَطَ, or from نَشَطَ in the sense of انشط; or the meaning is, like the tying of the عقال; i. e., it is of short duration; but the former explanation is the more apparently right. (Mgh.) بِئْرٌ نَشُوطٌ A well from which the bucket does not come forth until it is much pulled, (As, S, TA,) by reason of the distance of its bottom; (TA;) contr. of بِئْرٌ أَنْشَاطٌ. (K.) نَشِيطٌ (S, Msb, K) Brisk, lively, sprightly, active, agile, prompt, and quick; (Msb;) or pleased, cheerful, happy, or willing; to do work &c.; as also ↓ نَاشِطٌ; (K;) [see نَشِطَ;] applied to a man; (S, TA;) and to a beast of carriage; fem. with ة: (TA:) pl. نِشَاطٌ (Har, p. 591) [and نَشَاطَى]. — — A man (TA) whose family, or beasts, are in a state of نَشَاط [i. e. briskness, liveliness, sprightliness, &c.: see 1]; as also ↓ مُنْشِطٌ. (K, TA.) نَاشِطٌ: see نَشِيطٌ. — — In a verse of Et-Tirimmáh, [see استطرب,] نَاشِطًا is used for شَوْقًا نَازِعًا [By reason of yearning, or longing, desire]. (K, in art. دد.) — A wild bull going forth from land to land, (S, K,) or from country to country. (TA.) — — Hence, (S,) النَّاشِطَاتُ, as used in the Kur, lxxix. 2, meaning The stars [or planets] going forth from one sign of the zodiac to another: (S, K:) or it means the stars that rise, then set: (A'Obeyd, TA:) or the angels that draw forth the souls like as the bucket is drawn forth from the well: (Zj, TA:) or the angels that loose the soul of the believer gently: (Fr, * Ibn-'Arafeh, K:) or the believing souls that are brisk, lively, sprightly, or active, at death: (K, * TA:) or, as some say, [too fancifully,] the angels

that ratify events; from نَشَطَ العُقْدَةَ, q. v.; and as this signifies the tying of a knot which is easily undone, the thing's easiness to them is thus notified. (TA.) — — (tropical:) A road going forth from the main road, to the right, and to the left: (Lth, K *:) pl. نَوَاشِطُ: (TA:) which latter word is applied in like manner to water-courses (K, TA) going forth from the main water-course to the right and left. (TA.) — See also نُشْطٌ. بِئْرٌ أَنْشَاطٌ, (K, and so in a copy of the S, as on the authority of As, but in another copy of the S the ا is without any vowel,) and بِئْرٌ إِنْشَاطٌ, (K, and, accord. to the TA, on the authority of As, and mentioned by IB on the authority of A'Obeyd,) A well of little depth, from which the bucket comes forth by means of a single pull: (As, S, K:) the latter may be defended on the ground of considering إِنْشَاطٌ as originally an inf. n., of أَنْشَطَ signifying " he loosed, untied, or undid," a knot " by a single pull. " (TA.) أُنْشُوطَةٌ [A knot tied with a bow, or with a double bow, so as to form a kind of slip-knot; whence, in modern vulgar Arabic, عُقْدَة وَشُنَيْطَة, applied to such a tie; and شُنَيْطَة, applied to a simple slip-knot;] a knot, or tie, which easily becomes undone, or untied, like that of the running band of a pair of drawers; (S, Mgh, K;) a knot, or tie, which becomes undone when one of its two ends is pulled. (Msb, TA.) You say, مَا عِقَالُكَ بِأُنْسُوطَةٍ, meaning (assumed tropical:) Thy love, or affection, is not weak, or frail. (S.) مَنْشَطٌ A thing on account of which, or to do which, one is brisk, lively, sprightly, or active; or pleased, cheerful, or happy; and which one likes, or prefers, to do: opposed to مَكْرَهٌ. (TA.) [مَنْشِطٌ A place to which one goes forth: pl. مَنَاشِطُ. See an ex. of the pl., voce نَشَطَ.] مُنْشِطٌ: see نَشِيطٌ. مِنْشَطٌ Having much نَشَاط [i. e. briskness, liveliness, sprightliness, friskiness, &c.: see 1]. (TA.) نشع, &c See Supplement نص 1 نَصَّ الشَّىْءَ, (S,) aor. ـُ3 نَصُ, (Mgh,) inf. n. نَصٌّ, (Mgh, TA,) He raised the thing; syn. رَفَعَهُ [which is here to be understood, like the English equivalent by which I have rendered it, in several senses, as the sequel will show]. (S, Mgh, TA.) This is the primary signification: (TA:) or, accord. to As, it is from نَصَّ النَّاقَةَ, q. v. infra. (S.) You say, نَصَّ العَرُوسَ, (M, K,) or نَصَّتْهَا, (A, Mgh,) or نَصَّها النِّسَآءُ, (Msb,) aor. as above, (A, Mgh,) and so the inf. n., (Msb,) He, or she, or the women, raised, (A, Msb,) or seated, (K,) or raised and seated, (Mgh,) or showed, or displayed, (M,) the bride upon the مِنَصَّة, (M, A, Msb, K,) or upon the مَنَصَّة. (Mgh.) And نَصَّتِ الظَّبْيَةُ جِيدَهَا The doe-antelope raised, or elevated, her neck. (M, TA.) And نُصَّ فُلَانٌ سَيِّدًا (tropical:) Such a one was set up as a lord, or chief. (A, TA.) And نَصَّ المَتَاعَ, (M, K,) inf. n. as above, (M,) He put the furniture, or goods, or utensils, one upon another. (M, K.) Hence, (TA,) نَصَّ الحَدِيثَ, (M, Msb, TA,) or نَصَّهُ إِلَى صَاحِبِهِ, (A,) aor. and inf. n. as above, (M, Msb, TA,) (tropical:) He traced up, or ascribed, or attributed, the tradition to the author thereof, resting it on his authority, by mentioning him, or mentioning, uninterruptedly, in ascending order, the persons by whom it had been handed down, up to the author; or mentioning the person who had related it to him from the author, if only one person intervened; syn. رَفَعَهُ; (M, TA;) [i. e.] رَفَعَهُ إِلَى مَنْ قَالَهُ: (Msb:) IAar says, (TA,) النَّصُّ signifies الإِسْنَادُ إِلَى الرَّئِيسِ الأَكْبَرِ (tropical:) [the tracing up, or ascribing, or attributing, a tradition, in the manner explained above, to the greatest person of authority, here meaning Mohammad, or the author of the tradition]; (K, TA;) [i. e.] نَصُّ الحَدِيثِ signifies إِسْنَادُهُ وَرَفْعُهُ إِلَى الرَّئِيسِ الأَكْبَرِ. (Mgh.) You also say, نَصَّ الحَدِيثَ إِلَيْهِ, (K,) or إِلَى فُلَانٍ, (S,) (tropical:) He ascribed, or attributed, or traced up, the tradition to him, or to such a one, in the manner explained above; syn. رَفَعَهُ. (S, K.) See also أَنَصَّ. — — نَصَّ الشَّىْءَ (assumed tropical:) He made the thing apparent, manifest, plain, or evident; he showed it, exhibited it, manifested it, evinced it, discovered it, or revealed it. (M, * K.) [The verb seems to be thus used because a thing is rendered conspicuous by being raised. See نَصَّ العَرُوسَ, above.] — — [Hence,] نَصَّ عَلَى شَىْءٍ مَّا, aor. and inf. n. as above, (tropical:) He, or it, (generally said of a passage in the Kur. or a trad.,) made a statement, or a plain, explicit, unequivocal declaration, respecting some, or any, particular thing, not capable of application to any other thing: and he mentioned something, or anything, particularly, or specially; he particularized, or specified it by words; very frequently used in these senses: and such we are to understand from the saying] النَّصُّ also signifies التَّوْقِيفُ وَالتَّعْيِينُ عَلَى شَىْءٍ مَّا: (K:) [for which I would rather read النَّصُّ عَلَى شَىْءٍ مَّا also signifies التَّوْقِيفُ وَالتَّعْيِينُ: adding the observation that التوقيف as syn. with النصّ is restricted in art. وقف in the K to a special relation to the law: and that النَّصُّ عَلَى الشَّىْءِ is often found explained as signifying تَعْيِينُهُ; as, for instance, in p. 377 of Har.:] these significations of النَّصُّ are tropical, from that word as denoting " elevation " and " appearance. " (TA.) See also نَصٌّ below. — — [From نَصَّهُ signifying " he raised it," and consequently " he made it apparent," are derived several other significations, here following.] — — يَنُصُّهُمْ [app. for يَنُصُّ مَا عِنْدَهُمْ] occurs in a trad. respecting Heraclius, meaning (assumed tropical:) He elicits, and makes apparent, their opinion: (TA:) or نَصَّ الرَّجُلَ, (S, M, &c.,) inf. n. as above, (M,) signifies (tropical:) he went to the utmost point in questioning, or asking, the man respecting a thing, (S, K,) so as to elicit what he possessed [of information respecting it]; (S;) i. e. (TA) (tropical:) he importuned the man in questioning, or asking, and urged him to tell the utmost that he knew; (A, TA;) or (assumed tropical:) he questioned, or asked, the man respecting a thing so as to elicit the utmost that he possessed [of information respecting it], (M.) [See also 3.] — — [In like manner you say,] نَصَّ النَّاقَةَ, (S, M, Mgh, K,) and الدَّابَّةَ, (M, Msb,) aor. as above, (M,) and so the inf. n., (S, M,) He made the she-camel, and the beast, to exert herself to the full, or to the utmost, or beyond measure, in going, or pace; or to go the pace termed مَرْفُوع; syn. رَفَعَهَا فِى السَّيْرِ: (M, Mgh:) or he elicited her utmost pace; (K, TA;) from النَّصُّ as signifying الرَّفْعُ; for the phrase رَفَعَهَا فِى السَّيْرِ necessarily implies the eliciting the utmost of her celerity of pace: (TA:) or he went a vehement pace so as to elicit the utmost that she possessed [of celerity[: (As, S:) or he put her in motion so as to elicit her utmost pace: (A'Obeyd, TA:) or he urged, or incited, her, and elicited her pace: (Msb:) نَصَّ, alone, also occurs in a trad., (M, Msb,) as meaning رَفَعَ نَاقَتَهُ: (M:) and ↓ نَصْنَصَ نَاقَتَهُ signifies the same as نَصَّهَا. (IKtt, TA.) You do not say of a camel نَصَّ, making him the agent, and the verb intrans. (O, * TA.) [In the M, however, I find it said, that النَّصُّ and النَّصِيصُ signify السَّيْرُ الشَّدِيدُ; app. indicating that they are inf. ns., of which the verb is نَصَّ, aor., accord. to rule, ـِ3 نَص, signifying He went a vehement pace, or vehemently: and Golius says, as on the authority of Ibn-Maaroof, that this verb is used intransitively, with نَصِيصٌ for its inf. n., as signifying valide incessit: but see نَصٌّ below.] — — [Hence, app.,] النَّصُّ also signifies The urging or inciting [a beast]; syn. الحَثُّ. (M.) — — And نَصَّ الشَّىْءَ, (M, K,) aor. ـُ3 نَص, inf. n. نَصٌّ, (TA,) He moved the thing; put it in motion, or into a state of commotion; agitated it; stirred it; shook it; (M, K;) as also ↓ نَصْنَصَهُ. (S, M, K.) Hence the saying, فُلَانٌ يَنُصُّ أَنْفَهُ غَضَبًا (K, TA [in the CK, incorrectly, يَنِصُّ,]) Such a one moves about his nose by reason of anger. (TA.) And ↓ نَصْنَصَ لِسَانَهُ He moved about his tongue; (S, M;) like نَضْنَضَهُ; (M;) which is a dial. form; (A'Obeyd, S;) the former being the original; the ص not being, as some assert it to be, substituted for the ض; for these two letters are not of the same kind so as to be commutable. (M.) — See also 8. 2 نَصَّ ـَ3 see 3. 3 ناصّهُ, (K,) inf. n. مُنَاصَّةٌ, (TA,) He (a man, TA) went to the utmost length with him, (namely his creditor,) in reckoning, so as to omit nothing therein; (K, TA;) as also ↓ نصّصهُ, (K,) inf.

n. تَنْصِيصٌ. (TA.) He (God) went to the utmost length with him, (namely a man,) in questioning and in reckoning. (TA.) [See also 1.] 6 تناصّ القَوْمُ The people, or company of men, crowded, thronged, or pressed, together. (TA.) 8 انتصّ He, or it, (said of a camel's hump, Lth, TA,) became raised, or elevated, or high: (K, TA:) or (TA) became even and erect. (Lth, K, * TA.) [In a copy of the A, the verb in these senses, and relating to a camel's hump, is written نَصَّ.] You say also, انتصّت العَرُوسُ, (M, K,) or انتصّت على المِنَصَّةِ, (A,) The bride became raised, (A,) or seated, (K,) or shown or displayed, (M,) upon the مِنَصَّة. (M, A, K.) — He (a man, TA) drew himself together; contracted himself; or shrank. (Ibn-'Abbád, K, TA.) R. Q. 1 نَصْنَصَ, (S, M, K,) inf. n. نَصْنَصَةٌ, (Sh, M,) He, or it, became in motion, or in a state of commotion; became agitated, stirred, or shaken; moved, or moved about,; bestirred himself or itself; shook. (Sh.) He (a man) shook in his walk, being erect. (M.) He (a camel) shook, or became in a state of commotion, in rising from the ground. (M.) — — [Also,] said of a camel, it is like حَصْحَصَ; (S;) i. e., it signifies (TA) He (the camel) fixed, or made firm or steady, his knees upon the ground, and put himself in motion, or in a state of commotion, previously to rising. (Lth, K, TA.) [See also نَضْنَضَ.] — — And He (a camel) made a hollow place in the ground with his breast, in order to lie down. (M, TA.) — نَصْنَصَ used transitively, see 1, latter portion, in three places. نَصٌّ The end, or extremity, of anything; (Az, S, M;) the utmost, or extreme, extent, term, limit, point, or reach, of a thing: this is the primary signification. (Az, TA.) It is said in a trad., (S, M,) of 'Alee, (S,) إِذَا بَلَغَ النِّسَآءُ نَصَّ الحِقَاقِ فَالعَصَبَةُ أَوْلَى بِهَا مِنَ الأُمِّ (S, * M, K, *) or نَصَّ الحَقَائِقِ, (K, * TA,) but the former is that which is commonly known; (TA;) i. e. When women attain the period of mature intellect, (Mbr, S, K, TA,) and know the real natures of things, (K, art. حق,) [then the male relations on the father's side have a better right to dispose of her in marriage than the mother;] meaning, when they attain to that age at which they are qualified to contend for their rights; [accord. to the former reading;] for this is what is termed الحِقَاق: (K, * TA:) or when they attain to puberty: (Az, TA:) or when they attain to that period at which they become objects of contention for right; when every one of the guardians asserts himself to have the best right: (K:) or الحقاق in the trad. is a metaphorical term, from the same word as applied to camels [when entering upon the fourth year]; (K, * TA;) and الحقائق, also, in this case, accord. to some, properly signifies the same, being a pl. of حِقَّةٌ; (TA in art. حق;) and the meaning is, when they attain to the extreme term of childhood. (M, K.) — In the conventional language of men of science, it signifies (tropical:) A thing [or statement] plainly, or explicitly, declared, or made manifest, by God, and his Apostle; of the measure فَعْلٌ in the sense of the measure مَفْعُولٌ: (Msb:) or a نَصّ of the Kur-án, and of the traditions, is an expression, or a phrase, or a sentence, indicating a particular meaning, not admitting any other than it: (TA:) so in the conventional language of the lawyers and the scholastic theologians: (MF, on the خُطْبَة of the K:) or a statute, or an ordinance, indicated by the manifest or plain meaning of words of the Kur-án, and of the Sunneh: from النَّصُّ as denoting " elevation " and " appearance: " or, as some say, from نَصَّهُ as signifying " he elicited, and made apparent, his opinion. " (TA.) Hence, also, as used by the practical lawyers, it signifies (tropical:) An evidence, or a proof: (TA:) [and particularly a text of the Kur-án, or of the Sunneh, used as an authority in an argument, for proof of an assertion.] The pl. [in all these senses] is نُصُوصٌ. (Msb.) — — [Also, (assumed tropical:) The text, or very words, of an author, book, writing, or passage: frequently used in this sense.] — Hardness, difficulty, or straitness, of an affair, or a state, or case. (M, TA.) — سَيْرٌ نَصٌّ, and ↓ نَصِيصٌ, (S, K,) A vehement pace, in which a beast is made to exert itself to the full, or to the utmost, or beyond measure; or in which the utmost possible celerity is elicited; [this meaning seems to be indicated, though not expressed, in the S;] syn. جِدٌّ رَفِيعٌ: (K:) or, the former, as Az says, in one place, a kind of swift pace: or, as he says in another place, the utmost pace which a beast of carriage is able to attain: (TA:) or نَصٌّ and ↓ نَصِيصٌ signify a vehement pace or going. (M.) See 1. نَصِيصٌ: see نَصٌّ, last sentence, in two places. هُوَ نَصَّاصُ الأَنْفِ He is one who moves about his nose [much] by reason of anger. (Ibn-'Abbád, K.) حَيَّةٌ نَصْنَاصٌ A serpent that moves about much. (K.) [See also نَضْنَاضٌ.] أَنَصُّ [a comparative and superlative epithet from نَصَّ الحَدِيثَ, q. v.]. 'Amr Ibn-Deenár said, مَا رَأَيْتُ رَجُلًا أَنَصَّ لِلْحَدِيثِ مِنَ الزُّهْرِىِّ I have not seen a man more skilled in tracing up, or ascribing, or attributing, a tradition to its author, in the manner explained above, (voce نَصَّ,) than Ez-Zuhree; i. q. أَرْفَعَ لَهُ and أَسْنَدَ. (TA.) مَنَصَّةٌ: see what next follows, throughout. مِنَصَّةٌ, (S, M, A, Msb, K,) or ↓ مَنَصَّةٌ, (Mgh,) The thing upon which a bride is raised (S, * A, K) and seated, (Mgh,) or shown or displayed, (M,) or upon which she stands (تقف [but this is probably a mistake for تَقْعُدُ, i. e. sits,]) when displayed to the bridegroom, (Msb,) in order that she may be seen (M, Mgh) [and distinguished] from among the women; (Mgh;) being a chair, (Mgh, Msb, TA,) or couch; (TA;) or consisting of pieces of cloth raised, and carpets laid smoothly for a seat: (M:) written with kesr (Msb, K) as being an instrument, (Msb,) or with fet-h [as being a place]: (Mgh:) accord. to some authorities, مِنَصَّةٌ and مَنَصَّةٌ seem to signify the same thing: (TA:) or the latter is the حَجَلَة [i. e. a kind of curtained canopy] (K, TA) over the مِنَصَّة: (TA:) from نَصَّ المَتَاعَ, q. v. (K.) It is said in a proverb, وُضِعَ فُلَانٌ عَلَى المِنَصَّةِ (assumed tropical:) Such a one was exposed to disgrace and infamy: (TA:) or to the utmost disgrace and infamy. (M.) نصا 1 نَصَاهُ, aor. نَصَا, He took him by the نَاصِيَة [or forelock]: (K:) from نَاصِيَةٌ: and therefore regarded by some as improperly mentioned in the K in this art. (MF.) — — نَصَأَ, aor. نَصَأَ, (S, K,) inf. n. نَصْءٌ, (TA,) He chid, (a camel, TA, or she-camel, S); syn. زَجَرَ. (AZ, S, K.) — — نَصَأَ, (S, K,) inf. n. as above, (TA,) He raised, or elevated, a thing: (Ks, AA, S, K:) dial. form of نَصَّ. (S.) نصب 1 نَصَبَ, aor. نَصُبَ, inf. n. نَصْبٌ; (S, K;) and ↓ نصّب; (K;) He set up, put up, set upright, erected, a thing: (S:) he elevated, raised, reared, a thing. (K.) — — He set up, a stone as a sign, or mark. (Msb.) — — نَصَبَ رَأْسَهُ He raised his head. (TA.) — — نَصِبَ, aor. نَصَبَ, inf. n. نَصَبٌ, He (a goat) had erect ears. (S: the inf. n. only mentioned.) — — نَصَبْتُ فُلَانًا لِكَذَا I set, or set up, such a one as an obstacle to such a thing, or as a butt for such a thing, like the butt of archers. (TA, art. عرض.) — — نُصِبَ فُلَانٌ لِعِمَارَةِ البَلَدِ (tropical:) [Such a one was set up, or appointed, for the putting, or keeping, of the town, or district, in a flourishing or prosperous state, with respect to building, culture, population, &c.]. (A.) — — نَصَبَ, aor. نَصُبَ, inf. n. نَصْبٌ, (S, K,) or نَصَبَ نَصْبَ العَرَبِ, (S,) (assumed tropical:) He sang, or chanted, a kind of song, or chant, peculiar to the Arabs, (S, K, &c.,) of the description termed حُدَاء, (K,) [by which camels are urged, or excited,] or a kind of song (K) resembling what is thus termed, (S,) but finer, or more delicate. (S, K.) What is termed نَصْبٌ is The kind of singing, or chanting, above described: (S, K:) or a kind of حُدَاء resembling singing: (AA:) or a kind of modulation: (Sh:) or a kind of song, or chant, of

the Arabs: (ISd:) or, of the Arabs of the desert: (TA:) or poetry such as is commonly recited, well regulated and set to an air: (Nh:) so called because, in [singing or chanting] it, the voice is raised, or elevated. (The Fáïk.) — — نَصَبَ الحَرْفَ, [aor. نَصِبَ, (not نَصُبَ,) inf. n. نَصْبٌ,] He wrote, or pronounced, the [final] letter with نَصْب; (S;) which is, in the case of the final inflection of a word, like فَتْح in the non-inflection: (S, K:) [i. e., he wrote it, or pronounced it, with Bَ or نَصَبَ:] so called because the sound of a word of which the final letter is so pronounced rises to the highest cavity of the mouth. (Lth.) A conv. term of grammar. (S, K.) نَصَبَ الكَلِمَةَ [He wrote, or pronounced, the word with نَصْب, i. e., making its vowel of inflection Bَ or نَصَبَ &c., according to the rules of grammar:] he made the word to have fet-hah as its vowel of inflection. (Msb.) — — نَصَبَ لَه الحَرْبَ, (inf. n. نَصْبٌ, TA,) He made war upon him: syn. وَضَعَ. (K.) — — Of anything that is raised, and with which one goes to meet, or encounter, a thing, one says نُصِبَ, and of the agent, نَصَبَ. (M, K.) — — نَصَبَ لَهُ, aor. نَصُبَ, inf. n. نَصْبٌ, (tropical:) He acted with hostility, or enmity, towards him. (S, K.) See also 3. — — نَصَبْتُ لَهُ رَأْيًا (tropical:) I gave him counsel from which he should not deviate. (A.) — — نَصَبَ, aor. نَصُبَ, (inf. n. نَصْبٌ, TA,) He put down a thing: syn. وَضَعَ. Thus the verb bears two contr. significations. (K.) — — [He set, or put, absolutely: often used in this sense.] — — نَصَبَهُ, aor. نَصِبَ; and ↓ انصبه, (inf. n. إِنْصَابٌ, TA,) It (disease) pained him; occasioned him pain. (K.) — — نَصَبَ السَّيْرَ, aor. نَصُبَ, (inf. n. نَصْبٌ, TA,) (assumed tropical:) He strove, or exerted himself, unusually in his pace: (K:) or نَصَبَ signifies he pursued his journey with diligence, or energy: (TA:) or he travelled on all the day, at a gentle pace: (S, K:) or he journeyed on all the night. (TA.) En-Nadr says, النَّصْبُ is the first pace; then, الدَّبَبُ, [but see وَسَجَ;] then, العَنَقُ; then, التَّزَيُّدُ; then, العَسْجُ; then, الرَّتْكُ; then, الوَخْدُ; then, الهَمْلَجَةُ. (TA.) — نَصِبَ, aor. نَصَبَ, inf. n. نَصَبٌ, He was fatigued, tired, or wearied, (S, K.) — — نَصِبَ, inf. n. نَصَبٌ, He suffered difficulty, trouble, distress, or affliction. (TA.) — — نَصِبَ He strove; laboured; or toiled. (K.) — — فَإِذَا فَرَغْتَ فَانْصَبْ [Kur, xciv. 7,] signifies And when thou shalt have finished thy prescribed prayers, fatigue thyself in supplication: (Katádeh, Jel:) or when thou shalt have finished the obligatory prayers, fatigue thyself in the performance of the voluntary. (TA.) See نَاصِبٌ. 2 نصّبت الخَيْلُ آذَانَهَا The horses erected their ears often, or exceedingly. The teshdeed is to render the signification frequentative or intensive. (S.) — — See 1, and 3. 3 ناصبه الشَّرَّ, (inf. n. مُنَاصَبَةٌ, TA,) (tropical:) He made an open show of evil conduct, mischief, or malevolence, to him; (K;) and in like manner, of enmity, (TA,) and of war; (S, TA;) as also ↓ نَصَبَهُ, (K,) unaugmented. (TA: in the CK, ↓ نصّبه.) See also نَصَبَ لَهُ. 4 انصبه He fatigued, tired, or wearied, him: (S, K:) it (an affair) fatigued him, &c.: (TA:) it (grief, or anxiety,) fatigued, tired, or wearied, him; (CK, TA;) as also ↓ نَصِبَ لَهُ; (TA;) and perhaps ↓ نَصَبَهُ is also used in this sense, with reference to grief, or anxiety. (K.) See 1. — انصب الحَدِيثَ إِلَى رَسُولِ اللّٰهِ He ascribed, or attributed, the tradition to the Apostle of God; syn. أَسْنَدَهُ إِلَيْهِ and رَفَعَهُ. (TA.) — انصبه He assigned him, or gave him, a نَصِيب; i. e., a lot, or portion. (K.) — انصب السِّكِّينَ He made, or put, a handle (نِصَاب) to the knife. (S, K.) 5 تنصّبت الأُتُنُ حَوْلَ الحِمَارِ The she-asses stood round the he-ass. (S, K.) — — See 8. 6 تناصبوه They divided it into lots, or portions, among themselves. (TA.) 8 انتصب and ↓ تنصّب, quasi-pass. of نَصَبَ and نَصَّبَ, He, or it, became set up, put up, set upright, or erected; stood up, or upright, or erect; became elevated, raised, or reared: (K:) became even and erect. (TA, art. نص.) — — He stood erect, raising his head. (TA.) — — [It was, or became, erect, vertical, or perpendicular.] — — [انتصب شَعَرُهُ His hair, being full-grown, stood out: see مُنْتَصِبٌ.] — — انتصب (TA) and ↓ تنصّب (K) (tropical:) It (dust) rose high. (K, TA.) — — إِنْتَصِبْ Set up thy cooking-pot [upon the مِنْصَب, or trivet,] to cook, said to a cook. (IAar.) — — انتصبت أَسْنَانُهُ إِلَى قُدَّام [Its teeth stood out forwards: see مُنْتَصِبٌ:] said of a mouth. (TA, art. دفق.) — — [إِنْتِصَابٌ is often used absolutely as meaning An erection of the penis.] — — انتصب الحَرْفُ The letter [meaning the final letter of a word] was written, or pronounced, with نَصْب: [see نَصَبَ الحَرْفَ.] (S.) نَصْبٌ: see نَصَبَ, (of which it is the inf. n.,) throughout. — — نَصْبٌ and ↓ نَصَبَ and ↓ نُصُبٌ and ↓ نَصِيبَةٌ A sign, or mark, set up to show the way; or a standard set up: syn. عَلَمٌ مَنْصُوبٌ: (K:) i. e., set up [as a sign] to a people: (TA:) or نُصُبٌ is pl. of نَصِيبَةٌ, like as سُفُنٌ is of سَفِينَةٌ. (Lth, TA.) Also, ↓ نُصْبَةٌ, A pole, or mast; syn. سَارِيَةٌ; (K;) set up to show the way: (TA:) also, ↓ أَنَاصِيبُ and ↓ تَنَاصِيبُ (pls. which have no sings., TA,) Signs, or marks, or stones, set up to show the way; syn. أَعْلَامٌ and صُوًى: (K:) stones set up on the tops of isolated small mountains, whereby travellers are to be directed: (TA:) also, ↓ يَنْصُوبٌ [pl. يَنَاصِيبُ] signifies A sign, or mark, set up to show the way in a desert. (Fr.) In the Kur, lxx., last verse but one, some read نَصْبٍ, meaning as above: others نُصُبٍ, meaning " idols. " (Zj.) — — نَصْبٌ also signifies A goal; or limit; syn. غَايَةٌ: (K:) or rather, some say that it has this signification [in the verse of the Kur. above referred to]; but the former meaning, of " a sign, &c.," is the more correct. (TA.) — — See also نُصْبٌ and نُصُبٌ, below. — — نَصْبٌ, with respect to rhyme in a verse, is The being free from anything that would mar it, (Akh, K,) when the verse itself is not curtailed; for when the verse is curtailed, the term نصب is not applicable, though the rhyme be perfect: accord. to an explanation received from the Arabs: not one of the terms of Kh. (Akh.) Derived from الإِنْتِصَاب, as signifying " the standing erect; being tall; making one's self tall, by stretching the neck; " and therefore not applied to verse that is curtailed. (IJ, ISd.) — — نَصْبٌ One who is set, or set up, as an obstacle to a thing, or as a butt for a thing, like the butt of archers. (TA, art. عرض.) See 1. — — نَصْبٌ [A peculiar mode of singing, or chanting: or a peculiar kind of song, or chant]: (See 1.) هٰذَا نُصْبُ عَيْنِى, and ↓ نَصْبُ عينى, or the latter is a barbarism, (K,) disallowed by Kt; but it is allowed by Mtr; and said to have been heard from the Arabs [of the classical ages]; This is a conspicuous object of my eye; a thing in full view of my eye: said of a thing that is manifest, or conspicuous, [standing before one,] and even when it is lying, or thrown down. (TA.) — — جَعَلْتُهُ نصبَ عينى I made him, or it, a conspicuous object, or a thing in full view, of my eye. (TA.) — — Mtr says, that نَصْب, in this case, is an inf. n. used in the sense of a pass. part. n., and means an object [as it were set, or set up,] conspicuously seen of the eye, so as not to be forgotten, nor to be unheeded, nor to be placed behind the back, or uncared for, or disregarded. (MF.) — — نُصْبٌ (S, K) and ↓ نَصْبٌ and ↓ نُصُبٌ (K) Evil; (S;) trial; affliction; misfortune: (S, K:) so in the Kur, xxxviii., 40: (S:) disease: (K:) affliction occasioned by disease. (Lth.) See also نَصَب. نَصِيبٌ: see نِصْبٌ. نَصَبٌ [as a subst.] Fatigue; weariness; toil. — — Difficulty; trouble; distress; affliction. (TA.) See the verb: and see نَصْبٌ. نَصِبٌ Diseased; sick; and in pain. (K.) نُصُبٌ: see نَصْبٌ. — — نُصُبٌ (K, Msb) and ↓ نُصْبٌ (K: accord. to the S, the latter is sometimes written نُصُبٌ: [but it seems that نُصُبٌ is the more common of the two words:]) and ↓ نَصْبٌ (S, Msb) What is set up and worshipped to the exclusion of, or in preference to, the true God: (S:) or anything that is so worshipped: (K:) or a stone that is set up and so worshipped: (Msb:) the pl. of نُصُبٌ is أَنْصَابٌ: (S, Msb:) or نُصُبٌ is a pl. of نَصْبٌ, like as سُقُفٌ is of سَقْفٌ: (Msb:) or it is a pl. of which the sing. is نِصَابٌ; and it may be a sing., the pl. of which is أَنْصَابٌ: (Zj:) which last word, accord. to some, is syn. with أَصْنَامٌ: but others deny this; because اصنام are figured and sculptured or painted; whereas انصاب are of an opposite description. (Msb.) [See a verse cited

in art. مور.] — — Also, الأَنْصَابُ Certain stones which were set up around the Kaabeh, over which it was customary for the name of some deity to be pronounced in the killing of animals (يُهَلُّ عَلَيْهَا), and upon which victims were slain in sacrifice to another, or others, than the true God: (ISd, K:) pl. of نُصُبٌ, as أَعْنَاقٌ is of عُنُقٌ; or of نُصْبق, as أَقْفَالٌ is of قُفْلٌ. (TA.) — — نُصُبٌ, as occurring in the Kur, v. 4, signifies An idol; or a stone which the pagan Arabs set up, to sacrifice, or slay animals, before it, or by it, and which became red with the blood: (Kt:) or pl. of نِصَابٌ, and signifying idols. (Jel.) — — أَنْصَابُ الحَرَمِ The limits of the sacred territory [of Mekkeh]; (K;) i. e., signs, or marks, set up there, whereby it might be known. (TA.) See also نَصْبٌ. نَصْبَةٌ A laying of a snare; meaning a plot, a stratagem, or an artifice. (TA.) نُصْبَةٌ: see نَصْبٌ. نِصَابٌ The place of sun-set; مَغِيبُ الشَّمْسِ; (K;) the place to which it returns. (TA.) — — See مَنْصِبٌ: and نُصُبٌ — — نِصَابٌ The handle of a knife; (S, K;) in which the سِيلَان is set: (TA:) pl. نُصُبٌ. (K.) — — نِصَابٌ, of property, (tropical:) The amount which renders it incumbent on the possessor to pay the alms, or tax, called الزَّكَاة: (S, K:) as two hundred dirhems, or five camels, (S,) [or twenty deenárs, or forty sheep or goats. (IbrD.)] So called as being the " source " whence the tax comes. (Msb.) نَصِيبٌ (S, K) and ↓ نِصْبٌ (K) (tropical:) A share, or portion, or lot, syn. حَظٌّ; (S, K;) of a thing; (S;) or of anything; (TA;) a set portion: (A:) [hence it appears to be in the sense of مَنْصُوبٌ what is set:] pl. of the former أَنْصِبَاءُ and أَنْصِبَةٌ (K, Msb) [the latter a pl. of pauc.], and نُصُبٌ. (Msb.) — — نَصِيبٌ A tank, or cistern. (S, K.) — — A snare, or fowler's net, set, or set up: (S, K:) thus in the sense of مَنْصُوبٌ. (TA.) See also مَنْصُوبَةٌ. نَصِيبَةٌ, (S,) or نَصَائِبُ, (K,) which latter is the pl. of the former, (TA,) Stones which are set up around a tank, or cistern, and the interstices of which are filled up with kneaded clay. (S, K.) Dhu-r-Rummeh says, هَرَقْنَاهُ فِى بَادِى النَّشِيْئَةِ داثِرٍ قَدِيمٍ بِعَهْدِ المَآءِ بُقْعٍ نَصَائِبُهْ [We poured it out into an old cistern of which the water was dried up and the bottom apparent, which for a long time had contained no water, the stones set up around which, having their interstices filled up mith kneaded clay, were black and white]. (S.) The pron. in هرقناه refers to a large bucket mentioned before. (TA.) — — نَصَائِبُ is also explained by A'Obeyd as signifying Stones that are set up around a tank, or cistern, to mark the quantity of water with which the camels will be satisfied. (TA.) See نَصْبٌ. نَاصِبٌ هَمٌّ i. q. مُنْصِبٌ, Grief, or anxiety, that fatigues, tires, or wearies: (K:) after the manner of a rel. n.: (Sb, K:) meaning ذُو نَصَبٍ; like تَامِرٌ and لَابِنٌ: or ناصب is here an act. part. n. used in the sense of the pass. part. n. [مَنْصُوبٌ] followed by فِيهِ; i. e. يُنْصَبُ فِيهِ, in which one is fatigued, tired, or wearied; like لَيْلٌ نَائِمٌ, meaning يُنَامُ فِيهِ, &c.: (S:) or the phrase نَصَبَهُ الهَمُّ, in the sense of أَتْعَبَهُ, has been heard; (K;) and ناصب is its act. part. n. (TA.) — — نَصَبٌ نَاصِبٌ is also said to be a phrase of the same kind as مَوْتٌ مَائِتٌ, and شِعْرٌ شَاعِرٌ; [therefore meaning Severe fatigue, or difficulty, or trouble, and the like]. (TA.) — — Also عَيْشٌ نَاصِبٌ, and ↓ ذُو مَنْصَبَةٍ, A fatiguing, laborious, or troublesome, life. (K.) — — النَّوَاصِبُ, and ↓ النَّاصِبِيَّةُ, and أَهْلُ النَّصْبِ, Appellations of a sect who made it a matter of religious obligation to bear a violent hatred to 'Alee (K) the son of Aboo-Tálib: (TA:) [so called] لِأَنَّهُمْ نَصَبُوا لَهُ because they acted with hostility, or enmity, towards him, (K,) and openly opposed him: they were a sect of the Khawárij, الخَوَارِجُ. (TA.) نَاصِبَةُ الشُّجَاعِ The eye of the serpent called شجاع, which it raises to look. (TA in art. شجع.) — — By the expression كَنَاصِبَةِ الشُّجَاعِ in the following words of the poet, بَصَرٌ كَنَاصِبَةِ الشُّجَاعِ المُرْصِدِ is meant Like the eye of the brave man, which he raises (يَنْصُبُهَا) to look at, or see, something. (TA.) النَّاصِبِيَّةُ: see نَاصِبٌ. أَنْصَبُ A goat having erect horns: (S, K:) fem. نَصْبَآءُ. (S.) — — نَصْبَآءُ A she-camel having an elevated breast. (S, K.) — — أُذُنٌ نَصْبَآءُ An ear that is erect, and approaches the other ear. (TA.) مَنْصِبٌ [so accord. to the copies of the S and K in my hands, and the Msb, which states it to be of the same measure as مَسْجِدٌ, and the TA: written by Golius and Freytag مَنْصَبٌ:] and ↓ نِصَابٌ (tropical:) Origin; source; (S, K, Msb;) of anything; (TA;) that to which a person or thing is referred, as his or its source; syn. مَرْجِعٌ; (K;) place where, or whence, a thing grows; (Msb;) place where a person or thing is set, or set up. (TA.) Pl. [of the former, مَنَاصِبُ, and] of the latter, نُصُبٌ and أَنْصِبَةٌ. (Az, Msb.) — — لَهُ مَنْصِبُ صِدْقٍ He has an excellent origin. (Msb.) — — هُوَ يرْجِع إِلَى منصبِ صِدْقٍ and ↓ نصابِ صدق, He traces back his lineage to an excellent origin. (TA.) — — مَنْصِبٌ (assumed tropical:) Rank, or quality, nobility, or eminence, and the like, absolutely, or derived from ancestry: syn. حَسَبٌ and شَرَفٌ: from the same word as signifying " origin, source, &c. " (Esh-Shiháb.) — — لِفُلَانٍ مَنْصِبٌ To such a one pertains eminence of rank or station. (Msb.) — — إِمْرَأَةٌ ذَاتُ منصبٍ A woman of rank or quality &c., (حَسَب,) and of beauty: or of beauty alone; because alone it exalts her. (Msb.) — — مَنْصِبٌ, in the language of those of post-classical times, [and commonly pronounced, in the present day, مَنْصَبٌ,] (assumed tropical:) A post, an office, a function, or a magistracy; as though meaning the place in which a man is set, set up, or elevated; (Shifà el-Ghaleel;) or in which he is set, or set up, to see, or observe, [or supervise]: (MF:) pl. مَنَاصِبُ. (TA.) — — [أَرْبَابُ المَنَاصِبِ (assumed tropical:) Functionaries; magistrates.] — — See مِنْصَبٌ. مِنْصَبٌ An iron thing (an iron trivet, TA,) upon which a cooking-pot is set up: (IAar, K:) as also ↓ مَنْصِبٌ. (MF.) مَنْصَبَةٌ Fatigue, labour, or trouble: [or a cause of fatigue, &c.]. (K.) See نَاصِبٌ. مَنْصُوبَةٌ, as an epithet, applied to a شَبَكَة or حِبَالَة (A net or snare) set, or set up. And hence, as a subst., like دَابَّةٌ and عَجُوزٌ, (assumed tropical:) An artifice, a stratagem, a trick, a plot, a resource, or an expedient: or a stratagem in the game of chess. You say سَوَّى فُلَانٌ منصوبةً [Such a one framed a stratagem, or plot]. (Z.) مُنَصَّبٌ A horse of which the prevailing characteristic of his whole make is the erect position of his bones, so that he stands erect without needing to bend [his joints]. (TA.) — — صَفِيحٌ مُنَصَّبٌ [Broad and thin stones] set up, one upon another. (S.) — — ثَغْرٌ مُنَصَّبٌ Teeth, or fore teeth, of even growth; (K;) as though set up and made even. (TA.) [See an ex. in a verse cited voce شَنَبٌ.] — — ثَرًى مُنَصَّبٌ, accord. to the K, i. q. مُجَعَّدٌ; but this is a mistake; and the correct word is جَعْدٌ, Soft moist earth; as in other books. (TA.) مُنْتَصِبٌ (tropical:) Dust rising high. (S.) — — (assumed tropical:) Hair full grown, and standing out. (TA, art. سبكر.) — — أَسْنَانٌ مُنْتَصِبَةٌ إِلَى خَارِجٍ (S in art. دفق) or الى قُدَّامٍ (JK in that art.) Teeth standing out or forwards]. يَنْصُوبٌ: see نَصْبٌ. أَنَاصِيبُ: see نَصْبٌ. تَنَاصِيبُ: see نَصْبٌ. نصب 1 نَصَتَ, aor. نَصِتَ, (L, K,) inf. n. نَصْتٌ; (L;) and ↓ انصت, inf. n. إِنْصَاتٌ, (S, L, K) which latter is the more approved; (L;) and ↓ انتصت; (L, K;) He was silent: (L, K:) or he was silent and listened: (S:) or he was silent to listen: (L:) or he was silent as one listening: (Er-Rághib:) or he listened: (Msb:) or انتصب signifies he stood, or paused, listening. (Msb.) — — ↓ أَنْصَتَهُ, and انصت لَهُ, (S, K,) and إِلَيْهِ, (Z,) and نَصَتَ لَهُ, (L,) He was silent, and listened to his speech. (S, K, &c.) 4 انصتهُ He made him silent; silenced him. (Sh, K.) — — انصتهُ عَنِّى He made him to be silent, [and to abstain] from [speaking of, or to,] me. (As.) — — See 1. — انصت لِلَّهْوِ He inclined to play, or sport. (IAar, K.) 8 إِنْتَصَبَ see 1. 10 استنصتهُ He asked him, or desired him, to be silent: (K:) or, to be silent and to listen to him. (TA.) نُصْتَةٌ Silence: [or silence and listening, &c.]

نصح 1 نَصَحَ لَهُ, and نَصَحَهُ, (S, K, &c.,) but the former is the original mode of expression, (Lb,) and is the more chaste, (S, Msb,) and the latter was scarcely ever used by the Arabs, (Fr,) aor. نَصَحَ, inf. n. نُصْحٌ and نَصَاحَةٌ (S, K,) and نَصِيحَةٌ, (A, L, Msb,) or this last is a simple subst., (S, K,) and نِصَاحَةٌ and نَصْحٌ (L) and نُصُوحٌ (TA) and نَصَاحِيَةٌ; (K;) and ↓ ناصحهُ, inf. n. مُنَاصَحَةٌ; (MF;) He advised him, or counselled him, [in an absolute sense,] sincerely, honestly, or faithfully: and he so acted towards him: (Msb:) he directed him to that which was for his good, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or he gave him good advice, or counsel; directed him to what was good: or he advised him, or counselled him, sedulously, or earnestly: or he acted sincerely, or honestly, to him, (MF,) or he was benevolent towards him; desired what was good for him. (Nh, MF.) — — نَصَحَتْ لَهُ نَصِيحَتِى, inf. n. نُصُوحٌ, My advice, or counsel, or conduct, was sincere, honest, or faithful, to him. (L.) — — نَصَحَتْ تَوْبَتُهُ, inf. n. نُصُوحٌ (tropical:) His repentance was, or became, true, or sincere, [&c.: see نَصُوحٌ]. (A.) — — جِئْنَاكَ لِلنَّصَاحَةِ لَمْ نَأْتِ لِلرَّقَاحَةِ [We have come unto Thee for the purpose of sincere worship: we have not come for gain, or traffic: see art. رقح]. (S, art. رقح.) — — نَصَحَ It (anything, S) was, or became, pure, unadulterated, or genuine. (S, K.) — نَصَحَ, (S, K,) aor. نَصَحَ, inf. n. نَصْحٌ; (S;) and ↓ تنصّح; (K;) (tropical:) He sewed a garment, (S, K,) or a shirt: (TA:) or he sewed it well. (A.) — نَصَحَ الرِّىَّ, (inf. n. نَصْحٌ, TA,) (tropical:) He (a man, TA,) drank until he was satisfied. (K.) — — نَصَحَتِ الإِبِلُ الشُّرْبَ, aor. نَصَحَ, inf. n. نُصُوحٌ, (tropical:) The camels drank in good earnest. (IAar, S.) — — نَصَحَ الغَيْثُ البَلَدَ, (inf. n. نَصْحٌ, TA,) (tropical:) The rain watered the district so that its herbage became close, without any bare part: (En-Nadr, K:) or, watered it abundantly. (TA.) — نَصَحَ, aor. نَصَحَ, inf. n. نَصْحٌ, He clarified honey. (MF.) But this is rejected by the author of the K in [the work entitled] the Basáïr. (TA.) 3 ناصحهُ, inf. n. مُنَاصَحَةٌ, [He advised him, or counselled him, with sincerity or faithfulness, &c., reciprocally: see also 1]. (A.) 4 انصح He watered camels so as to satisfy them with drink. (IAar, S, K.) 5 تنصّح He was prodigal of نُصْح [i. e., sincere or faithful advice or counsel, &c.] Hence the saying of Aktham Ibn-Seyfee, إِيَّاكُمْ وَكَثْرَةَ التَّنَصُّحِ فَإِنَّهُ يُورِثُ التُّهَمَةِ [Beware ye of being prodigal of sincere or faithful advice or counsel, for it occasions doubt, or suspicion, or evil opinion]. (L.) — — تنصّح He affected to be like, or imitated, نُصَحَآء [i. e., those who advise, or counsel, sincerely, honestly, or faithfully, &c.: see نَاصِحٌ]. (S, K.) — — See 1. 6 تناصحوا [They advised or counselled one another sincerely or faithfully, &c.: see 1]. (A, art. فضح.) 8 انتصح He accepted نَصِيحَة, (S, K, *) or نُصْح, (TA,) [i. e., sincere, honest, or faithful, advice or counsel, &c.]. As an ex. of this signification the following is cited يَقُولُ انْتَصِحْنِى إِنَّنِى لَكَ نَاصِحٌ [He says, Accept my sincere advice, for I am to thee a sincere adviser]: (TA:) and إِنْتَصِحْ كِتَابَ اللّٰهِ Accept the sincere or faithful advice or counsel of the Book of God. (A.) But IB says, that the verb in this sense is intrans.; and that, when trans., it signifies He took a person as a نَصِيح [a sincere or faithful adviser or counsellor, &c.]; whence the saying لَا أُرِيدُ مِنْكَ نُصْحًا وَلَا انْتِصَاحًا, i. e. لَا أُرِيدُ مِنْكَ أَنْ تَنْصَحَنِى وَلَا أَنْ تَتَّخِذَنِى نَصِيحًا [I do not desire of thee sincere or faithful advice, nor thy taking me as a sincere or faithful adviser]. (L.) — — See 10 10 استنصحهُ, (S, L,) and ↓ انتصحهُ, (L,) He reckoned him, or deemed him, نَصِيحَ, (S, L,) i. e., a sincere, faithful, or honest, adviser, or counsellor, or actor. (L.) نِصَاحٌ (tropical:) Thread (S, K) with which one sews: (S:) pl, نُصُحٌ (K, TA; in the CK نُصْحٌ;) and نِصَاحَةٌ: (K:) the kesreh and ا in the latter are not those which are in the sing., and the ة is added as a fem. sign of the pl. (TA.) [See also خَيْطٌ.] نِصَاحَاتٌ Skins. (S, K.) As cites as an ex this verse of El-Aasha, فَتَرَى القَوْمَ نَشَاوَى كُلَّهُمْ مِثْلَمَا مُدَّتْ نِصَاحَاتُ الرُّبَحْ (S, &c.) ربح here signifies, accord. to some, a young camel such as is called رُبَعٌ: (Az;) or a lamb, or kid: (ISd:) or the bird called in Persian زاغ. (TA.) [But see what follows.] — — Also, (accord. to El-Muärrij, TA.) Snares, (as in some copies of the K, and in the TA) or cords, (as in other copies of the K) having loops (حَلَق) made to them, which are set, and with which apes (قُرُود) are caught; (K;) one of these animals being attached to one of the cords to attract others. (TA.) Agreeably with this signification some explain the verse of El-Aasha cited above; رُبَحٌ, originally رُبَاحٌ, signifying apes. (TA.) تَوْبَةٌ نَصُوحٌ (tropical:) True, or sincere, repentance: (S, K:) from نَصَحَتِ الإِبِلُ الشُّرْبَ: (IAar, S:) or [repentance that mends one's life;] form نَصَحَ الثَّوْبَ, agreeably with the saying of Mohammad, "He who traduces the absent rends, and he who begs forgiveness of God mends:" [see رَفَأَ:] (S:) or such repentance that one returns not after it to that of which he repents: (K:) sincere repentance, after which one returns not to sin: so explained by Mohammad himself: (TA:) or very sincere, or very honest repentance: (Zj:) فَعُولٌ being a measure of an intensive epithet, applicable alike to the masc. and fem.: (TA:) or repentance in which one does not purpose to return (K) to the sin of which he repents. (TA.) The people of El-Medeeneh read [in the Kur, lxvi., 8,] نَصُوحًا: but some read نُصُوحًا, which is an inf. n. (Fr.) نَصِيحٌ: see نَاصِحٌ. نَصِيحَةٌ, and inf. n., (L, Msb,) or a simple subst., (S, K,) Sincere, honest, or faithful, advice, or counsel, and conduct: (Msb:) direction to that which is for the good of the person who is the object, by words, or speech, which is the proper signification; or otherwise, which is a tropical signification: (Lb:) or good advice or counsel; direction to what is good: or sedulousness, or earnestness, in advice or counsel: or sincere or honest conduct: (MF:) or benevolence; desire for what is good for the person who is the object: (Nh, MF:) [pl. نَصَائِحُ] نَصَّاحٌ: see نَاصِحٌ. نَاصِحٌ (act. part. n. of نَصَحَ) and ↓ نَصِيحٌ are syn., (S, K,) signifying One who advises, or counsels, sincerely, honestly, or faithfully: and who so acts; (Msb:) [who directs another to that which is for the good of the latter, by words, or speech; or otherwise: or who gives good advice, or counsel: or who advises, or counsels, sedulously, or earnestly: or who acts sincerely, or honestly: or benevolent; who desires what is good for another: see نَصَحَ لَهُ;] pl. of the former نُصَّحٌ and نُصَّاحٌ; (K;) and of the latter, نُصَحَآءُ. (S.) — — رَجُلٌ نَاصِحُ الجَيْبِ (tropical:) A man pare, or sincere, of heart; (S;) in whom is no deceit, dishonesty, insincerity, or dissimulation: (K:) said to be an expression similar to طَاهِرُ الثَّوْبِ [q. v.]. (TA.) [See also art. جيب.] — نَاصِحٌ (S, K) and ↓ نَصَّاحٌ and نَاصِحِىٌّ (K) (tropical:) A sewer; a worker with the needle; a tailor. (S, K.) — نَاصِحٌ (tropical:) Pure, or clear, honey, (As, S, K,) &c., like نَاصِعٌ (As, S). سَقَانِى نَاصِحَ العَسَلِ (tropical:) He gave me to drink white honey; or fine, or thin, white honey. (A.) — غُيُوثٌ نَوَاصِحُ (tropical:) Rains succeeding one another. (A.) مِنْصَحٌ and مِنْصَحَةٌ (tropical:) A needle, with which one sews. (L, K.) If thick, it is called شَغِيزَةٌ. (L.) مُنْصَاحٌ: see مَنْصُوحٌ. قَمِيصٌ مَنْصُوحٌ, (A, L,) and ↓ مُنْصَاحٌ, (A,) (tropical:) A shirt that is rent (A) and sewed. (L.) [See also مُتَنَصَّحٌ.] — أَرْضٌ مَنْصُوحَةٌ (tropical:) A land plentifully watered by rain, (K.) having its herbage closely conjoined, (ISd, K,) as though the spaces which were between the several portions of the herbage were closed up by sewing. (ISd.) مُتَنَصَّحٌ (tropical:) Well sewed. (AA, K.) [See also مَنْصُوحٌ.] — — Also (tropical:) A place, in a garment, repaired and sewed: (TA:) a patched place, or place of patching: (K:) a place for sewing; similar to مُتَرَقَّعٌ, q. v. (TA in art. رقع.) نصر 1 نَصَرَهُ, (M, A, K,) aor. نَصُرَ, (M,) inf. n. نَصْرٌ (M, A, K) and نُصْرَةٌ, (A,) or this is a simple subst., (S, Msb,) and نُصُورٌ, (K,) [but see the verse of Khidásh in what follows,] He aided or assisted him, (M, K,) namely, a person wronged, misused, or treated unjustly or injuriously, (M. A, K,) against

his enemy: (TA:) [he avenged him: (see the verse here following, and see 8:) he supplied his want, or somewhat thereof (TA.) Kidásh Ibn-Zuheyr says. فَإِنْ كُنْتَ تَشْكُو مِنْ خَلِيلٍ مَخَانَةً فتِلْكَ الجَوَازِى عَقْبُهَا وَنُصُورُهَا [And if thou complain of treachery from a friend. those requitals are its result and its avengers, or avengement]: here نُصُور may be a pl. of نَاصِرٌ. like شُهُودٌ is of شَاهِدٌ; or it may be an inf. n., like دُخُولٌ and خُرُوجٌ. (M.) You say, نَصَرَهُ عَلَى عَدُوِّهِ, (S, A, Msb,) and مِنْ عَدُوِّهِ, (A, Msb,) aor. نَصُرَ, (S, Msb,) inf. n. نَصْرٌ (S, A, Msb) and نُصْرَةٌ, (A,) or this, as remarked above, is a simple subst., (S, Msb.) He (namely, God. S, A, or a man, Msb,) aided or assisted him, and strengthened him, against his enemy: (Msb:) [he avenged him of his enemy. (See 8.)] And نَصَرَهُ اللّٰهُ God made him to be victorious, to conquer, or to overcome: so in the Kur, xxii. 15, where the pronoun relates to Mohammad. (TA.) In the Kur, xlvii. 8. إِنْ تَنْصُرُوا اللّٰهَ يَنْصُرْكُمْ means, If ye aid God's religion and his apostle, He will aid you against your enemy: (Bd, Jel) or if ye aid his servants, &c.: or if ye keep his ordinances and aid his orders and comply with his commands and shun the things which He hath forbidden, &c. (El-Basáïr.) And the trad. أُنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا is explained as meaning, Prevent thou thy brother from wronging when he is a wronger, and aid him against his wronger when he is wronged. (TA.) Also, نَصَرَهُ مِنْهُ, (K,) inf. n. نَصْرٌ and نُصْرَةٌ, (TA,) [or the latter in this sense, as in the cases above mentioned, is a simple subst.,] He served or Preserved him from him or it. (K.) — — نَصَرَاللّٰهُ الأَرْضَ God gave rain to the earth or land. (A.) And نَصَرَ الغَيْثُ الأَرْضَ (S, M, K,) [aor. نَصُرَ,] inf. n. نَصْرٌ, (M,) (tropical:) The rain aided the earth or land: (S:) or watered it: (M:) or watered it generally and copiously, (K, TA,) and caused it to produce herbage: (TA:) and نَصَرَ البَلَدَ (tropical:) it assisted the country to produce abundance of herbage: (TA:) and نُصِرَتِ الأَرْضُ (tropical:) the earth or land was watered by rain. (S.) — — Hence, نَصَرَهُ, aor. نَصُرَ, inf. n. نَصْرٌ, (tropical:) He gave to him. (M.) An Arab of the desert [in the A a beggar] accosted a people saying, أُنْصُرُونِى نَصَرَكُمُ اللّٰهُ, meaning, (tropical:) Give ye to me: may God give to you. (M, A.) — — نَصَرَهُ اللّٰهُ also signifies (assumed tropical:) God bestowed upon him the means of subsistence, or the like; syn. رَزَقَهُ. (IKtt.) 2 نصّرهُ, (inf. n. تَنْصِيرٌ, K,) He made him a Christian. (S, M, K.) It is said in a trad., [relating to the natural disposition of a child to adopt the true faith,] فَأَبَوَاهُ يُهَوِّدَانِهِ وَيُنَصِّرَانِهِ [But his two parents make him a Jew or make him a Christian]. (S.) 3 ناصرهُ [نَأْصَرَ] He rendered reciprocal aid to him. See an ex. voce عَاصَرَ.] 5 تنصّر He laboured, or strove, to aid, or assist; syn. عَالَجَ النَّصْرَ: (M, K:) not of the same category as تَحَلَّمَ [he endeavoured to acquire حِلْم] and تبرّر [he endeavoured to characterize himself by بِرّ]. (M.) — He became a Christian. (M, K.) 6 تناصروا They aided or assisted one another: (S, Msb, TA:) they assisted one another to aid. (M, A, K, TA.) — — تناصرت الأَخْبَارُ (tropical:) The accounts, or tidings, confirmed, or verified, one another. (M, K, TA.) 8 انتصر He defended himself: (Bd, Jel, lv. 35:) he defended himself against his wronger, or injurer. (TA.) — — انتصر مِنْهُ He exacted, or obtained, his right, or due, completely, from him, so that each of them became on a par with the other: (Az, TA:) he revenged himself upon him. (Az, S, M, * Msb, K.) 10 استنصر He asked, sought, or desired, aid, or assistance. (M, K.) And استنصره He asked him to aid him, (S, Msb, K,) عَلَيْهِ against him, (S, K,) i. e. against his enemy. (S, TA.) — — (tropical:) He begged; (K;) as though he asked for a gift, which is termed نَصْر. (TA.) نَصْرٌ [used a subst.,] Aid or assistance, rendered to another, especially against an enemy: [avengement or another:] victory or conquest: (Bd, xxix. 9:) and ↓ نُصْرَةٌ is a subst. from نَصَرَهُ [and therefore signifies the same]: (S, Msb:) or the ↓ latter signifies good aid, or assistance: (M, K:) and this ↓ same word, when the object is God, signifies aid of God's servants; &c.; as explained above: see 1. (El-Basáïr.) — — Spoil; plunder; booty. (Bd, ubi supra.) — — (tropical:) Rain; (A, TA;) as also ↓ نُصْرَةٌ: (TA:) in like manner as it is called فَتْحٌ: (A, TA:) or the ↓ latter signifies a complete rain. (IAar.) — — [Hence,] (tropical:) A gift: (S, TA:) and نَصَائِرُ gifts. (M.) — — See also نَاصِرٌ. نُصَرٌ: see نَاصِرٌ. نُصْرَةٌ: see نَصْرٌ, in five places. نَصْرِىٌّ: see نَصْرَانِىٌّ. نَصْرَانٌ: see نَصْرَانِىٌّ. نَصْرَانِىٌّ, (S, A, Msb, K, &c.) and ↓ نَصْرَانٌ, (M, A,) or this latter has not been used without the addition of the relative ى, (S,) or it has been sometimes used, (M,) and ↓ نَصْرِىٌّ, (M, Msb, K,) but we have not heard this used, (M,) [A Christian: or this is a secondary application, and the original meaning is a Nazarene:] fem. نَصْرَانِيَّةٌ, (S, A, Msb, K,) and نَصْرَانَةٌ, (S, A, K,) or the latter is used only by poetic licence: (IB:) ↓ نَصَارَى [applied to the Christians] is a rel. n. from نَاصِرَةُ, [or Nazareth,] a town of Syria, (S, M, K,) also called نَصْرَانَةُ, (Lth, IDrd, K,) or نَصْرَانُ, (S, Msb,) and نَصُورِيَةُ, (M, Sgh, K,) without teshdeed, accord. to Sgh, (TA,) and نُصْرِىٌّ and نُصْرَى, (as in a copy of the M,) or نَصْرَى and نَصْرَوَةُ: (TA:) so originally, and then applied to such as hold the religion of its inhabitants: (Msb:) this is the opinion of the lexicologists; but it is of weak authority, though admissible as there are other anomalous rel. ns.: (M:) or [so in K, but in the S, and] نَصَارَى is pl. of نَصْرِىٌّ, (Kh, M, Msb, K,) like as مَهَارَى is pl. of مَهْرِىٌّ; (Msb, K;) or of نَصْرَانٌ (Kh, S, M) and نَصْرَانَةٌ, (S,) like as نَدَامَى is pl. of نَدْمَانٌ (Kh, S, M) and نَدْمَانَةٌ; (S;) but more probably of نَصْرَانٌ, because this word has been sometimes used, whereas we have not heard نَصْرِىٌّ used: (M:) and it is implied in the copies of the K, that أَنْصَارٌ is pl. of نَصْرَانِىٌّ; but correctly, it is a pl. of نَصْرَانٌ, without ى, as is said in the TS, and the L, in both of which is mentioned the saying of the poet, لَمَّا رَأَيْتُ نَبَطًا أَنْصَارَا [When I saw Nabatheans, Christians], meaning نَصَارَى. (TA.) النَّصْرَانِيَّةُ The religion of the نَصَارَى [or Christians]. (K, TA.) نَصُورٌ One who aids, or assists, much or well. (TA in art. عقرب.) نَصِيرٌ: see نَاصِرٌ. It has the signification of the measure فَاعِلٌ or of the measure مَفْعُولٌ; for أَخَوَانِ نَصِيرَانِ, occurring in a trad., means Two brothers, aiders of, and aided by, each other. (TA.) نَصَارَى: see نَصْرَانِىٌّ. نَصَائِرُ: see نَصْرٌ. نَاصِرٌ act. part. n. of نَصَرَ, An aider or assister, especially against an enemy; &c.; as also ↓ نَصِيرٌ, (S, * M, A, Msb, K,) and ↓ نُصَرٌ: (Sgh, K:) pl. (of نَصِيرٌ, (S, M, Msb, and of نَاصِرٌ, M,) أَنْصَارٌ (S, M, A, Msb, K) and (of نَاصِرٌ, M) نُصَّارٌ, (M, K,) and نُصُورٌ may also be a pl. of the same, as occurring in the verse of Khidásh, cited above: (M:) and أَنَاصِيرُ is a pl. pl., being pl. of أَنْصَارٌ: (TA:) and ↓ نَصْرٌ is used as sing. and pl., (M, K,) being an inf. n. employed as an epithet, like عَدْلٌ. (M.) — — الأَنْصَارُ also signifies The Assistants of the Prophet; (M, K;) of [the tribes of] El-Ows and El-Khazraj; (TA;) being an epithet applied to them especially, (M, K,) and used as a subst., as though it were the name of a tribe, wherefore the rel. n. أَنْصَارِىٌّ [which is used as sing.] is formed from it. (M.) نَاصُورٌ: see نَاسُورٌ. أَنْصَارٌ: see نَصْرَانِىٌّ. — — أَنْصَارِىٌّ: see نَاصِرٌ. مَنْصُورٌ [Aided or assisted, especially against an enemy, &c.]. — — أَرْضٌ مَنْصُورَةٌ (tropical:) Land watered by rain; rained upon. (S, A.) مُسْتَنْصِرٌ [Asking, seeking, or desiring, aid, or assistance]. — — (tropical:) A beggar. (M.) نصع &c. See Supplement نض 1 نَضَّ, aor. نَضِ3ِ, inf. n. نَضِيضٌ (S, A, Mgh, Msb, K) and نَضٌّ, (K,) It (water) welled from a source, or spring: (TA:) or flowed: (TA:) or flowed, (S, Mgh, K,) or came forth, (Mgh, Msb,) by little and little, (S, A, Mgh, Msb,) from stone or the like; (Mgh;)

like بَضَّ: (A:) or exuded; or oozed forth, (A, K,) [like بَضَّ;] like as it does from stone. (TA.) You say also, سَحَابَةٌ تَنِضُّ بِالْمَآءِ A cloud flowing with water. (TA.) And رِيحٌ تَنِضُّ بِالْمَآءِ [app. A wind bringing rain]. (K.) And نَضَّتِ القِرْبَةُ مِنْ شِدَّةِ المَلْءِ, (K,) aor. ◌ِ3نَض, inf. n. نَضِيضٌ, (TA,) The water-skin slit, or burst, (K, TA,) and its water came forth, (TA,) in consequence of being very full. (K, TA.) — — [Hence,] نَضَّ إِلَيْهِ مِنْ مَعْرُوفِهِ شَىْءٌ, aor. ◌ِ3نَض, inf. n. نَضٌّ [and نَضِيضٌ], (assumed tropical:) Somewhat flowed to him from his bounty: but the verb is mostly thus used in negative phrases. (TA.) You say also, نَضَّ مِنْ مَعْرُوفِكَ نُضَاضَةٌ (assumed tropical:) A little of thy bounty [flowed forth]. (TA.) And نَضَّ لَهُ بِشَىْءٍ (assumed tropical:) He did him a small benefit; as also بَضَّ. (As.) — — Hence too, (Mgh,) نَضَّ, (IKoot, S, A, &c.,) aor. ◌ِ3نَض, inf. n. نَضِيضٌ, (K,) also signifies (tropical:) It (a thing, IKoot, Msb, or an affair, K) was, or became, within the power or reach; or possible; or easy of obtainment or attainment; or prepared, or ready; or produced; or apparent; or it presented itself; syn. أَمْكَنَ; (K, TA;) and تَيَسَّرَ; (S, A, Mgh, Msb, TA;) and حَصَلَ; (IKoot, Mgh, Msb, TA;) and ظَهَرَ. (Mgh.) You say, خُذْ مَا نَضَّ (tropical:) Take thou, or receive thou, what hath become easy of obtainment or attainment: or prepared, or ready; or produced; or apparent; or what hath presented itself; syn. تَيَسَّرَ; (S, A, Mgh, Msb, TA;) and حَصَلَ; (Mgh, TA;) لَكَ to thee, or for thee; (S, A, Mgh, TA;) مِنْ دَيْنٍ of a debt; (S;) or من الدَّيْنِ of the debt; (Msb;) or من دَيْنِكَ of thy debt; (A, Mgh;) or من غَرِيمِكَ from thy debtor. (TA.) And it is said in a trad., خُذُوا صَدَقَةَ مَا نَضَّ مِنْ أَمْوَالِهِمْ (tropical:) Take ye the poor-rate of what hath appeared, or presented itself, of their possessions; syn. ظَهَرَ, and حَصَلَ. (Mgh.) You say also. نَضَّ الثَّمَنُ (assumed tropical:) The price was, or became, produced, or apparent, or prepared, or ready: was, or became, given in ready money, or promptly, or quickly, or in advance: syn. حَصَلَ: and تَعَجَّلَ. (Msb.) And مَا نَضَّ بِيَدِى مِنْهُ شَىْءٌ, (S, Msb,) i. e. ما حَصَلَ (assumed tropical:) [Nothing became produced, or apparent, &c., by my hand therefrom: or, accord. to A 'Obeyd, or As, (see نَضَّ,) the verb in this instance seems to have the signification here next following] (Msb.) نَضَّ مَالُهُ also signifies (tropical:) His property became converted into money, or cash, after it had been a commodity, or commodities. (A, Mgh. *) 2 ◌ّ3نَض see R. Q. 1, in two places. 4 انضّ He (a pastor, S) gave lambs or kids to drink a small quantity of milk. (S, K, TA.) — (assumed tropical:) He accomplished a want. (K.) 5 ◌ّ3تَنَض see 10, in two places. — تَنَضَّضْتُ فُلَانًا (assumed tropical:) I excited, incited, urged, or instigated, such a one. (Sgh, K, TA.) [In one copy of the K, ↓ تَنَضْنَضْتُ.] 8 ◌ّ3إِنْتَضَ see 10. 10 استنضّ الثِّمَادَ He sought repeatedly and perseveringly the [small quantities, or remains, termed] ثِمَاد of water, and took of them little by little. (TA [in which, however, الثِّمَارَ is erroneously put for الثِّمَادَ].) — — [Hence,] هُوَ يَسْتَنِضُّ مَعْرُوفًا (tropical:) He seeks, or demands, bounty, or a benefit, as it were drop by drop; syn. يَسْتَقْطِرُهُ: (K, TA:) or extracts, or elicits, it: (TA:) or seeks, or demands, its accomplishment. (A, TA.) And هُوَ يَسْتَنِضُّ حَقَّهُ, (S, K,) or ↓ يَنْتَضُّ حقّه, (so in a copy of the Msb,) (assumed tropical:) He seeks, or demands, the accomplishment of his right, or due, (S, Msb, K,) and takes, or receives, (S,) part after part, (S, Msb,) مِنْ فُلَانٍ from such a one: (S:) or extracts, or elicits, it, part after part. (K.) And ↓ تَنَضَّضْتُ مِنْهُ حَقِّى [in one copy of the K ↓ تَنَضْنَضْتُ] (assumed tropical:) I took, or exacted, or received, fully, or wholly, from him, my right, or due, (K, TA,) part after part: (TA) [as also تَنَضْنَضْتُهُ.] And ↓ تَنَضَّضْتُ الحَاجَةَ مِنْه [in one copy of the K ↓ تَنَضْنَضْتُ] A I sought, or demanded, the accomplishment of the want. (K.) R. Q. 1 نَضْنَضَ, (K, TA,) or ↓ نَضَّضَ, (so in the CK,) said of a man, (TA,) (assumed tropical:) His نَاضّ, (K, TA,) i. e. what was apparent of his property, (TA,) became much, or abundant. (K, TA.) — He moved about his tongue; as also نَصْنَصَ; but the ض in the former is not a substitute for the ص in the latter, as some assert it to be: (L, TA:) the verb is used in this sense in speaking of a man; (TA:) and of a serpent; (S *, A, K;) inf. n. نَضْنَضَةٌ: (S, but in one copy نَضِيضَةٌ:) and accord. to Ibn-'Abbád, نَضْنَضَةٌ [the inf. n.] signifies the making, or uttering, of a sound: or the sound itself; (صَوْت;) [app. by a motion of the tongue;] of the serpent; and hence, [accord. to some,] the epithet نَضْنَاضٌ, as applied to a serpent: (TA:) or this epithet is from the phrase, (IAar.) نَضْنَضَ فُلَانًا, (IAar, K,) ↓ نَضَّضَهُ, (so in the CK,) He put such a one in motion, (IAar,) and he disquieted, disturbed, or unsettled, him; or removed him from his place. (IAar, K.) [In one place, in the TA, اسنضّ مِنْهُ شَيْئًا is made to signify the same; but this is doubtless a mistake, arising from an omission in transcription.] You say also, نَضْنَضَ البَعِيرُ ثَفِنَاته The camel moved about his ثَفِنَات [q. v.], and made them to be in contact with the ground; or this is [نَصْنَصَ,] with ص. (TA.) R. Q. 2 see 5: — — and see also 10, in two places. نَضٌّ (S, Msb, K) and ↓ ناضٌّ (S, A, Mgh, Msb, K) (tropical:) Gold and silver coin or money; or deenárs and dirhems: (S, A, Mgh, Msb:) such are called ↓ نَاضُّ المَال: (A, TA:) or the dirhem and deenár: (K:) of the dial. of El-Hijáz: (As, S, Mgh, Msb:) but accord. to A 'Obeyd, (S, Msb,) or As, (TA,) these are called ↓ نَاضٌّ only when converted into such after having been a commodity, or commodities; (S, Msb, K;) because one says, مَا نَضَّ بِيَدِى مِنْهُ شَىْءٌ, (S, Msb,) i. e. مَا حَصَلَ: (Msb:) نَضٌّ also signifies what is apparent, or produced, or prepared, or ready; and so ↓ نَاضٌّ, particularly of property: (TA:) and ↓ the latter, what has continuance, or endurance, of property, (Msb.) A man of much property is described as being أَكْثَرُ النَّاسِ ↓ نَاضًّا (tropical:) [The most abounding of men in gold and silver coin]. (TA.) — See also نَضِيضٌ. نَضَنَضٌ Water upon sand beneath which is hard ground, from which whenever any exudes and collects, it is taken. (TA.) بِئْرٌ نَضُوضٌ A well of which the water flows by little and little: or oozes forth. (K, TA.) نَضِيضٌ Water little in quantity: (S, O, L, K.) pl. نِضَاضٌ; (S, O, L, TA; in the K, نَضَائِضُ, which is a mistake. TA.) Also, A small quantity of milk. (S. K.) — — رَجُلٌ نَضِيضُ اللَّحْمِ (assumed tropical:) A man having little flesh; (K;) as also ↓ نَضُّهُ, and ↓ نَضْنَاضُهُ. (TA.) — جَاؤوا بِأَقْصَى نَضِيضِهِمْ, and ↓ نَضِيضَتِهِمْ, They came with the most remote of their company; (O, K;) from Ibn-'Abbád. (TA.) نُضَاضَةٌ A remainder, (S, K,) or small remainder, (A,) of water, (S, A, K,) &c.: (S, K:) the last thereof: pl. نَضَائِضُ and نِضَاضٌ. (TA.) [Hence,] نُضَاضَةُ وَلَدِ الرَّجُلِ (tropical:) The last of the children of the man: (AZ, S, A, K:) applied alike to the male and female and to two and more; (S, K;) like عِجْزَةٌ and كِبْرَةٌ. (S.) — — (tropical:) A small thing: (A) what comes into one's hand, of a thing: a small benefit. (TA.) نَضِيضَةٌ A small quantity of rain: (AA, S, K:) or a weak rain: or a weak cloud: or one flowing with water: (TA:) pl. [of pauc.] أَنِضَّةٌ and [of mult.] نَضَائِضُ. (S, K.) — — A wind that brings rain. (تَنِضُّ بِالْمَآءِ,) so that it flows: or a weak wind. (A 'Obeyd, K.) — — لَقَدْ تَرَكْتِ الإِبِلُ المَاءَ وَهِىَ ذَاتُ نَضِيضَةٍ, and ذَاتُ نَضَائِضَ, The camels have left the water, having thirst; (S, K.; *) not having satisfied their thirst. (S.) — The sound of the roasting of flesh-meat upon heated stones: pl. نَضَائِضُ: (S, K:) ISd, however, says, I think that نَضَائِضُ is a sing., like خَشَارِمُ; but the sing. may be نَضِيضَةٌ. (TA.) [It seems to me not improbable that نَضَائِضُ may in a mistranscription, for نَضَائِضُ, pl. of the inf. n. نَضْنَضَةٌ used as a subst.] — See also نَضِيضٌ: see نَضْنَاضٌ. نَضِيضٌ — حَيَّةٌ نَضْنَاضٌ, (IAar, S, K,) and نَضْنَاضَةٌ, (S, A, K,) A serpent that remains not still in a place, (IAar, K,) by reason of its malignity and liveliness: (IAar:) or that, when it bites, kills immediately: (K:) or that moves about its tongue, (S, A, K,) having put it forth; (K;) as also with ص: [see نَصْنَاصٌ:] (TA:) or that utters a sound, or sounds. (TA.) It is said

that Dhu-r-Rummeh, being asked respecting the meaning of نَضْنَاضٌ, did nothing more than move about his tongue in his mouth; (S:) or put forth his tongue, and move it about, (IJ, O,) in his mouth, making a sign with it to him who asked him. (O.) نَضْنَاضَةٌ: see فَضْفَاضَةٌ. نَاضٌّ (tropical:) A thing, or an affair, within one's power or reach [&c.: see 1, of which it is the part. n.]. (K.) — — See also نَضٌّ in six places. نضب 1 نَضَبَ, aor. نَضُبَ (S, K, &c.) and also نَضِبَ, (Msb,) which latter is strange, (MF,) inf. n. نُضُوبٌ; (S, K, &c.;) and ↓ نَضّب; (K;) It (water) sank into the earth; disappeared in the earth: (S, M, K, &c.:) and became low: (S:) became remote. (S, M.) — — نَضَبَ الحَوْضُ, occurring in a verse cited by Th, [The water of the tank or cistern, sank into the earth]. (TA.) — — نَضَبَتْ عُيُونُ الطَّائِفِ [The sources of El-Táïf became dried up]. (A.) — — مَا نَضَبَ عَنْهُ البَحْرُ وَهُوَ حَيٌّ فَمَاتَ فَكُلُوهُ That from which the water of the sea has become exhausted, and has dried up, it being alive, and which has then died, eat ye it. (TA, from a trad.) — — كُنَّا عَلَى شَاطِئِ النَّهْرِ بِالْأَهْوَازِ وَقَدْ نَضَبَ عَنْهُ المَاءُ [We were on the bank of the river in El-Ahwáz, and the water had sunk, or receded, from it, leaving it dry]. (TA, from a trad.) — — نَضَبَتْ عَيْنُهُ, (aor. نَضُبَ, inf. n. نُضُوبٌ, TA,) (tropical:) His eye sank, or became depressed, in the socket: or it is only said of the eye of a she-camel. (K.) — — نَضَبَ It (herbage and the like, that had been abundant,) became little, or scanty: (K:) or failed altogether. (TA.) — — نَضَبَ is met. used with reference to accidents [as it is properly with respect to substances]: thus it is said in a trad., نَضَبَ عُمْرُهُ (tropical:) His life passed away, or ended. (IAth.) This is what F means by saying نَضَبَ فُلَانٌ signifies مَاتَ, (tropical:) Such a one died. (TA.) — — نَضَبَ خَيْرُهُ, inf. n. نُضُوبٌ, (tropical:) His goodness, or beneficence, became little. (AZ.) — — نَضَبَ مَاءُ وَجْهِهِ (tropical:) He was not ashamed. (TA.) — نَضَبَ, (inf. n. نُضُوبٌ, TA,) (tropical:) It (a desert) was far-extending. (K.) — — نَضَبَ, inf. n. نُضُوبٌ, (tropical:) It (a people, or party,) was, or became, distant. (S.) — — نَضَبَ (tropical:) It (a people, or party,) strove, or used exertion, [app., in a journey.] (TA.) — نَضَبَ, aor. نَضُبَ, It (a thing, TA,) flowed, and ran (K.) By our saying " a thing," we mean to exclude water, though water is included in the definition of a thing: so that we need not infer from what is said in the K that the verb bears two contr. significations. (TA.) [But this observation appears to me to be scarcely admissible.] — — نَضَبَتِ الدَّبَرَةُ [in the copies of the K in my hands, written دَبْرَة] The sore on the back of a camel &c. became severe. (K.) نَضَبَ الدَّبَرُ (tropical:) The scar of the sore became severe and deep in the back. (A.) — نَضَبَ الثَّوْبَ He pulled off the garment. (Msb.) 2 نَضَّبَ see 1 — — نضّبت, inf. n. تَنْضِيبٌ, She (a camel) had little milk; and her flow thereof became slow; (K;) and her milk was long in flowing again into her udder after each previous milking. (TA.) 4 انضب القَوْسَ He pulled the string of the bow, in order that it might make a sound: like أَنْبَضَهَا: (K:) the former verb is [said to be] an original syn. of the latter; (TA;) [and if so, it has an inf. n., as shown below:] or he pulled the string of the bow, and then let it go, to make it twang: or he pulled the string of the bow without an arrow, and then let it go, to make it twang: (TA:) or he caused the bow to make a sound, or twang: (AHn, L:) انضب وَتَرَ القَوْسِ is the same as أَنْبَضَهُ, of which it is a transp. syn. (S.) AHn, gives to it the inf. n. إِنْضَابٌ; and yet asserts it to be formed by transposition: but this is absurd; for verbs so formed have not inf. ns.; as mentioned by Sb and Aboo- 'Alee and the rest of the skilful grammarians. (Abu-l-Hasan.) See قَلْبٌ. غَضِيرٌ نَاضِبٌ A pool of which the water has sunk into the earth. (A.) — — [So] ↓ عين مُنَضِّبَةٌ A source of which the water has sunk into the earth; [a source that has become dried up]. (A.) — — خَرْقٌ نَاضِبٌ (tropical:) [A deep hole: or a far extending desert]: syn. بَعِيدٌ. (S, TA.) — — إِنَّ فُلَانًا لَنَاضِبُ الخَيْرِ (tropical:) Verily such a one is a person of little good, or beneficence. (AZ.) — — نَاضِبٌ (tropical:) Distant; remote: (As, S:) an epithet applied to water and anything. (TA.) — — جَرْىٌ نَاضِبٌ (assumed tropical:) A far-extending run. (TA.) تَنْضُبٌ, a coll. gen. n., [I find it said to have been written with tenween by J himself: but it appears to have been also used as a generic proper name; and as such, having the measure of a verb, it must be written تَنْضُبُ, being imperfectly declinable:] A certain tree: the ت is augmentative, because there is no word of the measure فَعْلُلٌ; whereas there are words of the measure تَفْعُلٌ, as تَقْتُلُ and تَخْرُجُ: n. un. تَنْضُبَةٌ: (S:) a certain tree of El-Hijáz: (K:) it grows large, in the form, or manner, of the سَرْح, having white and thick branches; and folds, such as are called حَظَائِر, are made of it: [this is the only meaning I can assign to the words وهو محتظر, supposing بِهِ to be omitted after محتظر, though يُحْتَظَرُ would be better:] its leaves are contracted; and it always appears as though it were dry and dusty, though growing: (TA:) its thorns are like those of the عَوْسَج: (K, TA:) and it has a fruit [called مَغْدٌ (L, K, art. مغد)] like small grapes, which is eaten, of a reddish colour: AHn says, that its smoke is white, of the colour of dust; and that poets therefore liken dust to it: and in one place he says, that it is a large tree, without leaves [properly so called], which has a trunk, and from which grow thick boughs, with many branches; its leaves [if such they may be called] being only shoots, which are eaten by the camels and sheep and goats: Aboo-Nasr says, that it is a tree having short thorns: not of the trees that grow on lofty mountains; frequented by chameleons: [see حِرْبَاءٌ, in art. حرب: and see an ex. in a verse cited voce سَاقٌ:] ISd thinks that it is thus called because of its little sap: AM says, that it is a large tree, from which are cut tentpoles: (TA:) and Ibn-Selemeh says, that it is a tree from which arrows are made. (S.) — — نُوقٌ كَقِدَاحِ التَّنْضُبِ [She-camels like arrows made of the wood of the tendub]. (TA). مُنَضِّبَةٌ: see نَاضِبٌ. نضج 1 نَضِجَ, aor. نَضَجَ, inf. n. نُضْجٌ and نَضْجٌ, (S, K, &c.,) or these are [properly] simple substs., (the former accord. to the L, and both accord. to the Msb,) and the inf. n. is نَضَجٌ, (Msb,) It (fruit, الثَّمَرُ, S, K, [in the CK التَّمْرُ, or dates,] as grapes, and dates, TA, and flesh-meat, S, K, whether dried in the sun or roasted, TA, [or cooked in any way,]) attained to a perfect state of fitness for being used, or for being eaten: it (fruit) became ripe, or mature: it (flesh-meat) became thoroughly cooked. (S, K, &c.) See 2. [And It (the skin of one tormented in Hell) became thoroughly burned: see Kur iv. 59.] — — It (an ulcer or the like) became ripe, or suppurated.] 2 نَضَّجَتِ النَّاقَةُ بِوَلَدِهَا, (S, K,) and ↓ بِهِ نَضَجَتْ, (K,) and نَضَّجَتْ وَلَدَهَا, (L,) (tropical:) She (a camel) exceeded the usual period of gestation by a month, or thereabout: (L:) or exceeded the year and did not bring forth: (S, K:) was pregnant, and exceeded the year, counting from the time when she conceived, and did not bring forth. (As.) Th uses the expression نضّجت ولدها as signifying She (a woman) exceeded the usual period of gestation, namely nine months; or did so by a month: in which case the child is more strong for the delay. (TA.) — — نَضَّجَتِ النَّاقَةُ بِلَبَنِهَا (tropical:) The she-camel attained the utmost point with her milk: but ISd thinks it a mistake for نضّجت بولدها. (L.) — See 4. 4 انضج He rendered fruit, or flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way],) perfectly fit for being used, or for being eaten: rendered ripe, or mature: thoroughly cooked: (S, K:) it (the proper time) rendered fruit ripe, or mature;

ripened, or matured it. (TA.) — — AHn uses this verb in a strange manner, explaining the expression نَبَاتٌ مَهْرُوْءٌ by the words أَلَّذِى قَدْ أَنْضَجَهُ البَرْدُ [meaning, a plant, or herbage, that is nipped, shrunk, shrivelled, or blasted, by the cold]: this is strange because إِنْضَاج is an effect of heat; not of cold. (M.) [See أَحْرَقَ.] — — أَنْضِجْ رَأْيَكَ (tropical:) Mature thy judgment, or thine opinion]. (A.) — — لَا يُنْضِجُ السكُرَاعَ, (L,) or ↓ لَا يَسْتَنْضِجُ كُرَاعًا, (A,) [He does not thoroughly cook the slender part of the leg of a sheep, or the like]: i. e., he is weak, and of no use, or does not possess a competence. (L.) — — [انضج also signifies It matured, or caused to suppurate, an ulcer or the like; as also ↓ نضّج.] 10 إِسْتَنْضَجَ see 4. نَضْجٌ: see نُضْجٌ. نُضْجٌ and ↓ نَضْجٌ: see 1. — — As simple subst., in relation to fruit, or to flesh-meat. A perfect state of fitness for being used, or for being eaten. ripeness, or maturity: the state of being thoroughly cooked. (L, Msb.) نَضِيجٌ and ↓ نَاضِجٌ (S, K) and ↓ مُنْضَجٌ (TA) Fruit, and flesh-meat, (whether dried in the sun or roasted, TA, [or cooked in any way,]) in a perfect state of fitness for being used, or for being eaten: ripe, or mature: thoroughly cooked: (S, K, &c.:) pl. [of the first, and perhaps of the second also,] نِضَاجٌ. (TA.) — — نَضِيجُ الرَّأْيِ (tropical:) A man of sound, [or mature] judgment. (S, K.) — — ↓ أَمْرٌ مُنْضَجٌ (tropical:) [A matured affair; and affair soundly, or thoroughly, managed] (A.) نَاضِجُ: see نَضِيجٌ. مُنْضَجٌ: see نَضِيجٌ. مُنْضِجٌ: see what follows. مُنَضِّجٌ (S, L, K) and ↓ مُنْضِجٌ and each with ة (L) (tropical:) A she-camel that exceeds the usual period of gestation by a month, or thereabout: (L:) or that exceeds the year and does not bring forth: (S, K:) pl. مُنَضِجَاتٌ (S) and مُنْضِجَاتٌ. (L.) See an ex. voce قِرَابٌ. — — [Also both, but the latter the more common, A suppurative medicine.] مِنْضَاجٌ An iron instrument for roasting flesh-meat; syn. سَفُودٌ. (K.) نضح 1 نَضَحَ, aor. نَضِحَ, (S, K,) and نَضَحَ, (Msb, MF,) inf. n. نَضْحٌ, (S,) He sprinkled a house, or chamber, [with water]: (S, K:) or he sprinkled it lightly: (TA:) نَضْحٌ is like نَضْخٌ; and sometimes these two words agree, and sometimes they differ: (Lth:) some say that they both signify any sprinkling: (TA:) or the former signifies what is intentional; and the latter, what is unintentional. (IAar.) [See نَضَخَ.] — — نَضَحْتُ عَلَيْهِ المَآءَ, inf. n. نَضْحٌ, [I sprinkled water, or the water, upon him]. (As.) — — نَضَحَ, aor. نَضِحَ, and ??, inf. n. نَضْحٌ, He moistened, or sprinkled, a garment, or piece of cloth. (Msb.) — — أَصَابَهُ نَضْحٌ مِنْ كَذَا [A sprinkling of such a thing came upon him]. (TA.) — — نَضَحَتْ بِبَوْلِهَا She (a camel) sprinkled her urine. (TA.) — — نَضَحَ عَطَشَهُ, (S, K,) aor. ??, inf. n. نَضْحٌ, (S,) (tropical:) It (water, TA,) moistened [or allayed] his thirst, (S, TA,) and allayed it: (K. TA:) took it away: or almost took it away: (TA;) also (K) or نَضَحَ الرِّىَ, (TA,) he satisfied his thirst with drink: (K:) or he drank less than what would satisfy his thirst. (S, K.) — — نَضَحَ المَآءُ المَالَ The water took away the thirst of the camels &c.: or nearly did so. (T.) — — نَضَحَ المَآءَ He (a camel) carried water from a river or canal or well to irrigate standing corn or the like. (Msb.) — — نَضَحَ He moistened a skin, in order that it might not break. — — نَضَحَ الجُلَّةَ, aor. نَضَحَ, inf. n. نَضْحٌ, He sprinkled the palm-leaf date-basket with water, in order that its dates might stick together: (L:) or he scattered forth its contents. (L, K.) — — نَضَحَ (inf. n. نَضْحٌ, S,) He watered palm-trees, (K,) and standing corn &c., (TA,) by means of a camel carrying the water. (K.) — — سُقِى الزَّرْعُ نَضْحا The standing corn &c. was watered by means of buckets, (دِلَآءَ and غُرُوب,) and camels carrying the water; not by means of a channel opened for that purpose. (TA.) — — هٰذِهِ نَخْلٌ تُنْضَحُ These are palm-trees that are watered [by the means above mentioned]. (S.) — — فُلَانٌ يَسْقِى بِالنَّضْح [Such a one waters palm-trees &c. by the means above mentioned]. (S.) — — يَنْضِحُ عَلَى البَعِيرِ He drives the camel that carries the water for irrigation, watering palm-trees [&c.] (S) — — نَضَحُوهُمْ بِالنَّبْلِ, (inf. n. نَضْحٌ, TA.) (tropical:) They shot at them [or sprinkled them] with arrows: (S, K:) they scattered arrows among them. like as water is sprinkled. (TA.) Mohammad said to the archers at the battle of Ohod, إِنْضِحُوا عَنَّا الخَيْلَ (tropical:) Shoot ye at the horses and their riders with arrows [and so repel them from us]. (S, * TA.) — — نَضَحَ فَرْجَهُ, aor. نَضِحَ and نَضَحَ, (TA;) and ↓ انتضح and ↓ استنضح [both of which are thus used as intrans.]: (K;) He sprinkled some water upon his pudendum after the ablution called الوُضُوْء: (K:) as also إِنْتَقَضَ. (TA.) — — نَضَحَ بِالبَوْلِ عَلَى فَخِذَيْهِ He made [a little sprinkling of] urine to fall upon his thighs. (K.) Hence the saying in a trad., النَّضْحُ مِنَ النَّضْح, meaning, that he upon whom falls a little sprinkling of urine, like the heads of needles, as explained by Z, must sprinkle the part with water, and is not required to wash it. (TA.) — — نَضَحَتْنَا السَّمَآءُ The sky rained upon us. (L.) — — نَضَحَ, [aor. نَضَحَ,] He (a horse) sweated. (Msb.) نَضَحَ بِالعَرَقِ, inf. n. نَضْحٌ and نَضَحَانٌ, He (a man, and a horse,) broke out with sweat: and in like manner, the protuberance behind a camel's ear ; and the arm-pit or the like. (L) [See an ex. in a verse cited in art. عدو, conj. 3.] — — يَنْضَحُ طيبًا He diffuses the odour of perfume: lit., sweats it. (L, from a trad.) — — نَضَحَ It (sweat) exuded, or came forth. (Msb.) — — نَضَحَتِ القِرْبَةُ, (S, K,) and الخَابِيَةُ, (S,) aor. ??, inf. n. نَضْحٌ and تَنَّضَاحٌ, (S, K,) [the latter of an intensive form, The water-skin, and the jar. (being thin, TA,) sweated, (ISk, S, K,) or exuded its water. (TA.) — — نَضَحَ الجَبَلُ The mountain sweated water between its masses of rock. (TA) — — نَضَح الشَّجَرُ, inf. n. نَضْحٌ, TA,) (tropical:) The trees began to break out with leaves. (As, S, K.) — — نَضَحَ الزَّرْعُ, and ↓ انضح, (assumed tropical:) The standing corn became thick in its body, (TA,) and began to have the farinaceous substance in its grains, yet moist, or succulent, or tender. (K.) — — نَضَحَتِ العَيْنُ, (L, K,) aor. نَضِحَ, inf. n. نَضْحٌ: (L.;) and ↓ انتضحت, (L, K,) and ↓ تنضّحت; (K;) The eye overflowed with tears: (L, K:) the eye filled with tears and the overflowed without stopping. (L.) — — نَضَحَ, aor. (??) It (a sea, or great river,) flowed. (TA, art. تبر.) — -b29- إِنْضَحُوا الرَّحِمَ بِبِلَالِهَا: see بِلَالٌ. — نَضَحَ عَنْ فُلَانٍ, (S, K,) aor. نَضِحَ; (S;) and ↓ باضح عَنْهُ, (K,) inf. n. مُنَاضَحَةُ and نِضَاحٌ; (TA;) (tropical:) He repelled from, and defended, such a one: (S, K:) as also مَضَحَ: (Shujáa:) and نَضَحَ الرَّجُلَ he repelled from the man. (Kr.) — — نَضَحَ عَنْ نَفْسِهِ (tropical:) He defended himself with an argument. a pled. or an allegation. (S.) 3 نَاْضَحَ see 1. 4 أَنْضَحَ see 1 — — انضح عِرْضَهُ (assumed tropical:) He aspersed his honour, or reputation: (K:) marred it; as also أَمْضَحَهُ: (Shujáa Es-Sulamee:) made people to carp at it. (Khaleefeh.) 5 تَنَضَّحَ see 1 and 8. — — رَأَيْتُهُ يَتَنَضَّحُ مِمَّا قَرِفَ بِهِ (tropical:) I saw him deny, (S, K,) and declare himself clear of, (S,) that of which he was accused, or suspected. (S, K. *) — — تنضّح مِنْ أَمْرٍ (tropical:) He pretended to be clear, or quit, of the thing. (TA.) 8 انتضح عَلَيْهِمُ المَآءُ The water became sprinkled upon them. (S.) — — انتضح البَوْلُ عَلَى الثَّوْبِ The urine became sprinkled upon the garment. (Msb.) — — انتضح بِالنَّضُوحِ He sprinkled himself with the kind of perfume called نَضُوح. (L.) [And ↓ تنضّح is used in similar sense in art. غسل in the K.] See 1. 10 إِسْتَنْضَحَ see 1. نَضْحٌ A rain between two rains; better than what is called طَلّ; (L;) i. q. نَضْحٌ, with respect to rain. (Sh.) — — نَضَحَاتٌ [or نَضَحَاتٌ?] A slight, or scanty, scattered shower of rain. (L.) — — Also ↓ نَاضِحٌ Rain. (L.) — — نَضْحٌ (assumed tropical:) Perfume that is thin, like water: pl. نُضُوحٌ and أَنْضِحَةٌ: [see also نَضُوحٌ:] what is thick, like خَلُوق and غَالِيَة, is called نَضْخٌ. (L.) — — A mark left by water, or anything thin, such as vinegar and the like: differing from نَضْخٌ [q. v.]. (AA, in TA, art. نضخ.) نَضَحٌ and ↓ نَضِيحٌ (tropical:) A watering-trough or tank; or so called because it moistens [or allays] the thirst of camels: (IAar, S:) or a small watering-trough or tank: (TA:) or the latter a watering-trough or tank that is near to the well, so as to be filled with the bucket; and it may be large: (Lth:) pl. of the former أَنْضَاحٌ; and of the

latter نُضُحٌ. (S.) — — نَضَحُ الوُضُوْءِ What is sprinkled in the performance of the ablution called الوضوء. (L.) [See نَضَحَ مزادة A مَزَادَةٌ نَضُوحٌ .نَضُوحٌ see :نُضَحِيَّةٌ [.قَرْجَهُ that sweats, or exudes its water. (TA.) — — نَضُوحٌ (tropical:) A certain kind of perfume. (S, K.) [See also نَضْحٌ.] — — قَوْسٌ نَضُوحٌ, and ↓ نُضَحِيَّةٌ, A bow that impels the arrow with force, or sends it far, and that scatters the arrows much; expl. by طَرُوحٌ نَضَّاحَةٌ لِلنَّبْلِ ↓. (AHn, K.) — — النَّضُوحُ One of the names of The bow. (TA.) نَضِيحٌ Sweat. (S.) — — See نَضَحٌ. نَضَّاحٌ He who drives the camel that carries water from a well &c., for irrigating land, (S, K,) and waters palm-trees [&c.]. (S.) — — See قَوْسٌ نَضُوحٌ. نَضَّاحَةٌ: see نَاضِحٌ مِنْضَحَةٌ (tropical:) A camel (S) or an ass or a bull (TA) upon which water is drawn (يَسْتَقَى عَلَيْهِ) [from a well &c.]: (S, TA:) a camel that carries water (يَحْمِلُ المَآءَ) from a river or canal or well to irrigate seed-produce; so called because it is a means of moistening [or allaying] thirst by the water which it carries: (Msb:) the female is called نَاضِحَةٌ (S, Msb) and سَانِيَةٌ [q. v.]: (S:) pl. نَوَاضِحُ. (Msb.) — — Afterwards applied to Any camel: as in the following instance, occurring in a trad., أَطْعِمْهُ نَاضِحَكَ Give him thy camel to eat. (Msb.) — — See نَضَحٌ. مِنْضَحَةٌ (L, K) as also مِنْضَخَةٌ, (IAar, L,) vulg. ↓ نَضَّاحَةٌ, (Az,) i. q. زَرَّاقَةٌ, (IAar, L, [in some copies of the K زُرَّقَة; in the CK زَرافة] i. e. An instrument made of copper or brass for shooting forth naphtha [into a besieged place: mentioned in several histories]. (L.) نضح 1 نَضَخَهُ, aor. نَضَحَ, [and نَضِحَ, see below], inf. n. نَضْخٌ, He sprinkled him, or it, [with water &c.]: or i. q. نَضَحَهُ: (K:) AZ says, نَضْخٌ signifies the act of sprinkling, like نَضْحٌ; these two words being syn.: you say نَضَخْتُ, aor. أَنْضَخُ: (S:) or the former signifies less than the latter: (K:) so most say: (L:) or the former signifies what is unintentional; and the latter, what is intentional: (IAar, L:) As says, that the latter is the act of man: (L:) and the former, he says, signifies more than the latter, and has no pret. nor aor.: and Aboo-'Othmán Et-Towwazee says, that the former signifies the mark, or effect, that remains upon a garment or other thing, and that the act is termed نَضْحٌ, with ح unpointed: (S:) As says, that نَضْخٌ has no verb nor act. part. n.; and A'Obeyd says, that it has no pret. nor aor. ascribed to any authority: or you say نَضَخْتُ الثَّوْبَ, aor. نَضَحَ and نَضِحَ, inf. n. نَضْخٌ, I wetted the garment; and it signifies more than نَضَحْتُ. (Msb.) نُضِخَتْ مَغَابِنُهَا, inf. n. نَضَخَانٌ, Her (a she-camel's) armpits were sprinkled with pitch. (S, L, from a verse of El-Katámee.) أَصَابَهُ نَضْخٌ مِنْ كَذَا A sprinkling, more [or less] than what is termed نَضْحٌ, came upon him. (As, S.) — — نَضَخْنَاهُمْ بِالنَّبْلِ, (Yz, S,) and نضحنا النَّبْلَ فِيهِمْ, (K,) i. q. نضحناهم, (Yz, S,) We [shot at them and] sprinkled them with arrows; or scattered arrows among them; (Yz, S, K;) meaning, our enemies. (K.) — — نَضَخَ, (inf. n. نَضْخٌ, L,) It (water) boiled forth vehemently (in gushing, L,) from its source, (L, K,) or boiled up vehemently. (Aboo- 'Alee, L, K.) 3 ناضخا, inf. n. مُنَاضَخَةٌ and نِضَاخٌ, They sprinkled each other. (S, K.) 8 انتضخ It (water) became sprinkled. (S, K.) 9 انضخّ and ↓ انضاخّ It (water) poured out, or forth. (TA.) 11 إِنْضَاخَّ see 9. نَضْخٌ A mark, or effect, that remains upon a garment or other thing, (Aboo-'Othmán EtTowwazee, S, K,) as the body, (TA,) from perfume, (K,) or mire, or a soil or pollution: (TA:) or from blood, and saffron, and mud, and the like: نَضْحٌ being with water, and with anything thin, such as vinegar and the like. (AA.) [See also نَضْحٌ.] نَضْخَةٌ A rain; a shower of rain. (S, K.) غَيْثٌ نَضَّاخٌ A copious rain. S, Msb, K.) — — عَيْنٌ نَضَّاخَةٌ A copious spring of water: (S:) or a spring that boils forth, or gushes forth (S, Msb) copiously. (Msb.) — — نَضَّاخَةُ الذِّفْرَى A she-camel that sweats copiously in the part called ذفرى, behind the ear. (L.) مِنْضَخَةٌ, [in the TA منضخ,] vulgo نَضَّاخَةٌ, i. q. زُرَّاقَةٌ: (K, TA:) [in the CK, زَرَاقَة, which is a mistake: see مِنْضَحَةٌ.] نضد 1 نَضَدَ, aor. نَضِدَ, (S, K, &c.,) inf. n. نَضْدٌ; (S, L, Msb;) and ↓ نضّد, (L, K,) inf. n. تَنْضِيدٌ; (S, L;) or the latter has an intensive signification; (S, L;) He put goods, household-goods, or commodities, (مَتَاع, S, L, K,) one upon another: (S, L, Msb, K:) or put, or set, them together, (T, A, L,) in regular order, or piled up: (A:) both verbs signify the same: (L, K:) or the latter, he put them one upon another [or side by side] compactly. (S, L.) — — [You say,] نَضَدْتُ اللَبِنَ عَلَى المَيِّتِ [I placed the crude bricks in order against the corpse, to support it; as it is laid upon its right side, or so inclined that the face is towards Mekkeh]. (L.) 2 نضّد, inf. n. تَنْضِيدٌ, He [God] made a person's teeth to be disposed in regular order. (A.) — — See 1. 5 تنضّدت الأَسْنَانُ The teeth were disposed in regular order. (A.) 8 انتضد, [quasi-pass. of 1, It was put, or set, one part upon, or beside, another, in regular order; was piled up, or became piled up]. (K, art. فقر.) — — انتضد (tropical:) It (a people, A) remained, stayed, abode, or dwelt, in a place; (A, K;) and collected there. (A.) نَضَدٌ Goods, household-goods, or commodities, put one upon another: (S, L, K:) or, put, or set, together, (A, L,) in regular order, or piled up: (A:) or the best thereof: (L, K:) or such things in general: but the first meaning is the most appropriate: (L:) pl. أَنْضَادٌ. (S, L.) — — رَأَيْتُ نَضَدًا مِنَ الثِّيَابِ والفُرُشِ I saw a number of garments, or pieces of cloth, and of beds, or the like, put together in regular order, or piled up. (A.) — — See نَضِيدَةٌ. — — نَضَدٌ A couch-frame, or a raised couch, (سَرِير,) upon which goods, householdgoods, or commodities, are put one upon another, (S, L, K,) or put, or set, together, in regular order, or piled up: (A, L:) or simply, a couchframe, or raised couch; (سرير;) so called because the things so termed are generally put upon it: (L, Msb:) or a مِشْجَب, or a thing resembling this, upon which garments and household-goods are put, one upon another, or together. (L.) — — نَضَدٌ (tropical:) Glory; honour; dignity; might; or power; (A;) eminence; or nobility. (K.) — — نَضَدٌ (tropical:) Eminent; or noble: (L, K:) applied to a man: pl. أَنْضَادٌ. (L.) — — Also, (A, L,) and the pl., (S, A, L,) (tropical:) A man's paternal and maternal uncles (S, A, L) preëminent in nobility. (S, L.)– — Also, the pl., (tropical:) The party, or company, (L, K,) and number, (A, L, K,) and auxiliaries, or assistants, (A,) of a people, (L, K,) or of a man: (A:) and the sing. and pl., companies, or congregated bodies, of men. (A.) — — نَضَدٌ (tropical:) A fat she-camel; (K;) likened to a couch-frame, or a raised couch, upon which are the things termed نَضَد; (TA;) as also ↓ نَضُودٌ. (K.) — — أَنْضَادٌ, of mountains, Stones, such as are called جَنَادِل, one upon another. (S, L, K.) Also, of clouds, Portions piled up, one above another: (S, L, K:) sing. نَضَدٌ. (L.) نَضُودٌ: see نَضَدٌ and نَضِيدٌ. نَضِيدٌ and ↓ مَنْضُودٌ (Msb, K,) and ↓ مُنَضَّدٌ, [or the last has an intensive signification, as is shewn above,] Goods, household-goods, or commodities, (K,) put one upon another: (Msb, K:) [or put, or set, together, in regular order, or piled up: and the last, put one upon another, or side by side, compactly: see 1]. — — طَلْعٌ نَضِيدٌ, in the Kur, [l. 10.] Spadices of palm-trees [having their flowers] compacted, or compactly disposed; (L;) yet in their envelopes; (Fr, L;) for when they have come forth therefrom they cease to be نضيد. (L.) — — طَلْحٌ مَنْضُودٌ ↓, in the Kur, [lvi. 28,] Gum-acacias having fruit or leaves closely set, one above another, from bottom to top, without their trunks being apparent below. (L.) — — شَجَرُ الجَنَّةِ نَضِيدٌ مِنْ أَصْلِهَا إِلَى فَرْعِهَا The trees of paradise are closely set with leaves and fruit, one above another, from bottom to top, without having trunks apparent: (L, from a trad.:) and similarly ↓ نَضُودٌ (Jel, lvi. 20.) نَضِيدَةٌ A pillow: and any

stuffed article of household furniture: (L, K:) pl. نَضَائِدُ: and ↓ نَضَدٌ is used as a coll. n. (L.) مَنْضُودٌ: see نَضِيدٌ. دُرٌّ مُنَضَّدٌ Pearls arranged, or put together, in regular order. (A.) — — See نَضِيدٌ. نضر 1 نَضُرَ, aor. نَضُرَ; (IAar, S, A, Msb, K;) and نَضَرَ, aor. نَضُرَ; and نَضِرَ, aor. نَضَرَ; (IAar, S, A. K;) the last [also] mentioned by A'Obeyd; (S;) inf. n. نَضَارَةٌ, (S, A, Msb, K,) of the first; (S, Msb;) and نُضُورٌ (K) and نَضْرَةٌ, (S, A, K,) of the second, (S,) or this is a simple subst., (Msb,) and نَضْرٌ, (TA,) [also of the second;] and نَضَرٌ, (K;) [of the third;] and ↓ أَنْضَرَ; (IAar, L, K, TA;) It (a tree, A, K, and a plant, A, and foliage, TA, and a colour, K, and a face, IAar, S, Msb, K, and anything, TA,) was, or became, beautiful (S, Msb, K,) and bright: (S * [see نَضْرَةٌ below] or, when said of a face, tropically used, (A,) signifying as above: (TA:) or (tropical:) it was, or became, beautiful and fresh: or beautiful and fine-skinned, so that the blood appeared [through the skin]: syn. حَسُنَ وَغَضَّ: (A:) or pleasant: (Fr:) and ↓ انضر, said of a tree, its foliage became green. (TA.) — — [When said of a man, sometimes signifying He was, or became, in a state of enjoyment, or in a plentiful and pleasant and easy state of life; agreeably with a usage of نَضَرَ and ↓ نَضَّرَ and ↓ أَنْضَرَ to be mentioned below. And in like manner, when said of life, it signifies It was, or became plentiful and pleasant and easy.] — نَضَرَهُ اللّٰهُ, (IAar, S, A, Msb, K,) aor. نَضُرَ, (Msb,) inf. n. نَضْرٌ; (TA;) and ↓ نضّرهُ, (S, A, K,) or this has an intensive signification; (Msb;) and ↓ انضرهُ; (IAar, S, A, K;) when the pronoun relates to the face, (IAar, S, A,) in which case it is tropical, (A,) [or to a tree, or colour, as is implied in the K,] God made it beautiful (S, A, K,) and bright. (S, * TA.) — — When the pronoun relates to a man, the meaning (of the first of these three forms, as mentioned by En-Nadr and Sh and in the Mgh and TA, and of the ↓ second, as mentioned by As, and En-Nadr and Sh, &c., and of the ↓ third, as mentioned in the TA,) is God made him to have enjoyment, or plentiful and pleasant and easy life; syn. نَعَّمَهُ; (S, Mgh, Msb, TA;) or جَعَلَهُ نَاضِرًا [which signifies the same]: (A'Obeyd:) or نَضَرَهُ اللّٰه, (El-Azdee, Mgh,) and نضّرهُ ↓ اللّٰه, (El-Hasan El-Muäddib, TA:) signifies (assumed tropical:) God made his rank, or station, good (El-Azdee, El-Hasan El-Muäddib, Mgh, TA,) among mankind: (El-Hasan El-Muäddib, TA:) not relating to beauty of the face; (ElAzdee, El-Hasan El-Muäddib, Mgh, TA:) but is similar to the saying, أُطْلُبُوا الحَوَائِجَ إِلَى حِسَانِ الوُجُوهِ [which see explained in art. وجه]. (El-Hasan El-Muäddib, TA.) As cites this verse: نَضَّرَ اللّٰهُ أَعْظُمًا دَفَنُوهَا بِسِجِسْتَانَ طَلْحَةَ الطَّلَحَاتِ [May God grant enjoyment to bones which they have buried in Sijistán: (I mean) Talhat-et- Talahát]. (TA.) And it is said in a trad., نَضَرَ اللّٰهُ عَبْدًا سَمِعَ مَقَالَتِى فَوَعَاهَا ثُمَّ أَدَاهَا إِلى مَنْ يَسْمَعَهَا, (Sh, S, * A, * Mgh, * TA,) or ↓ نَضَّرَ, (Sh, S, in which latter we read امْرَأً in the place of عبدا, and A, in which we find مَنْ in the place of عبدا, and Mgh; the reading ↓ نضّر alone being given in the copies which I have of the S and A;) May God cause to have enjoyment, or a plentiful and pleasant and easy life, [the servant, or man, who hears what I say, and keeps it in mind, then conveys it to him who hears it:] (S, Mgh, in explanation of the latter reading, and TA, in explanation of both readings:) or (assumed tropical:) may God make to have a good rank or station &c. (Mgh, in explanation of the former reading.) 2 نضّرهُ اللّٰه: see نَضَرَهُ, throughout. 4 انضر: see نَضُرَ, in two places. — انضرهُ اللّٰهُ: see نَضَرَهُ, throughout. نَضْرٌ (S, A, Msb, K) and ↓ نُضَارٌ (S, A, K, [in the CK نَضَار] and TA) and ↓ نَضِيرٌ (S, Msb, K) and ↓ أَنْضُرُ (K [without tenween, though this is not shown in the K, as it is originally an epithet, though it may be obsolete as an epithet,]) Gold: (S, A, Msb, K;) as also ↓ نِضَارٌ: (Es-Sukkaree:) or silver; (K;) as also ↓ نِصَارٌ: (Es-Sukkaree:) or generally the former: (TA:) pl. [of pauc.] (of the first, S.) أَنْضُرٌ, (S, K,) and [of mult.] نِضَارٌ: (K:) or (so accord. to the S and A, but in the K, and) ↓ نُضَارٌ signifies what is pure, (S, A, K,) of gold &c., (A,) or of native or unwrought gold or silver, (Lth, K,) and of wood, (Lth,) or of anything: (S:) and is used as an epithet, applied to gold (TA:) and ↓ نَضْرَةٌ [n. un. of نَضْرٌ] signifies a molten piece of gold. (TA.) نَضِرٌ: see نَاضِرٌ. نَضْرَةٌ Beauty (S, Msb, K,) and brightness: (S, TA:) so in the Kur, lxxvi. 11. (Jel.) [The above explanation in the Msb and K, "beauty," is evidently imperfect. Accord. to the Msb, the word is a simple subst., not an inf. n.] (assumed tropical:) Pleasantness of countenance. — — نَضْرَةُ لنَّعِيمِ (assumed tropical:) The beauty and brightness of aspect characteristic of enjoyment, or of a plentiful and pleasant and easy state of existence: so in the Kur, lxxx ii: 24: (Bd, Jel:) or the brightness, or glistening, and moisture (نَدًا) [upon the skin] characteristic thereof. (Fr.) — — Enjoyment; or a plentiful and pleasant and easy life; syn. نَعْمَةٌ [in the CK نِعْمَة]. (A, K.) — — Richness; or competence or sufficiency. (A, K.) — — Life. (A, K.) — See also نَضْرٌ. نُضَارٌ: see نَضْرٌ; each in two places. See also غَرَبٌ. نِضَارٌ: see نَضْرٌ; each in two places. See also غَرَبٌ. نَضِيرٌ: see نَاضِرٌ, in two places: — and see نَضْرٌ. نَاضِرٌ (A, L, K) and ↓ نَضِيرٌ (A, L, Msb, K) and ↓ نَضِرٌ, (A, L,) [being epithets from نَضَرَ and نَضُرَ and نَضِرَ, respectively,] and ↓ أَنْضَرُ, accord. to the K, but in the place of this we find in the corresponding passage in the L the verb أَنْضَرَ, with the addition " is like نَضَرَ," (TA,) Beautiful (Msb, K) and bright. (TA.) So in the Kur, lxxv. 22, وُجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ (assumed tropical:) Faces on that day shall be beautiful and bright: (Bd, Jel:) or shining by reason of enjoyment, or of a beautiful and pleasant and easy state of existence. (Fr.) [These epithets have also other, similar, significations, shown by explanations of نَضُرَ and its variations.] نَاضِرٌ is coupled with غَضٌّ, as an epithet applied to a boy, (A,) and so ↓ نَضِيرٌ; (TA,) and نَاضِرَةٌ with غَضَّةٌ, applied to a girl, (A,) and so نَضِيرَةٌ; (TA;) and thus used are tropical. (A.) — — نَاضِرٌ also signifies Intense in greenness: (K:) you say أَخْضَرُ نَاضِرٌ [intense, or bright, green], (S, K,) like as you say أَصْفَرُ فَاقِعٌ and أَبْيَضُ نَاصِعٌ: (S:) and in like manner it is used as an intensive epithet applied to any colour: you say أَحْمَرُ نَاضِرٌ [intense, or bright, red], and أَصْفَرُ نَاضِرٌ [intense, or bright, yellow]: (K:) so says IAar: (TA:) or أَخْضَرُ نَاضِرٌ signifies smooth green, accord. to A'Obeyd, and Az adds, glistening in its clearness. (TA.) أَنْضَرُ: see نَضْرٌ: — and see نَاضِرٌ. نضف &c. See Supplement نطأ 1 نَطَأَ بِسَلْحِهِ: see ثَطأ.] نطب 1 نَطَبَهُ (aor. نَطُبَ, inf. n. نَطْبٌ, TA,) He struck [or fillipped] his ear with his finger. (K.) ↓ انطب أُذُنَهُ, and أَنْقَرَ, and بَلَّطَ, signify the same. (AA.) 3 نَاطَبَهُمْ, (inf. n. مُنَاطَبَةٌ, TA,) He incited them against each other, (K,) and acted in an evil or mischievous manner towards them. (TA.) 4 أَنْطَبَ see 1. نَطْبَةٌ i. q. نَطْمَةٌ, i. e., A single act of piercing, or pecking, with the beak, of a cock, &c. (Az.) نِطَابٌ The head. (Th, K.) Respecting the saying of El-Jo'eyd El-Murádee, نَحْنُ ضَرَبْنَاهُ على نِطَابِهِ ISk says, No one has explained it, and the reading better known is على تَطْيَابِهِ, meaning " notwithstanding the sweetness (طِيب) that was in him: " for the man spoken of was going in to a bride of the tribe of Murád: but accord. to some, نطاب here signifies The tendon of the neck; syn. حَبْلُ العُنُقِ; so in the K, on the authority of Aboo- 'Adnán alone; or حبل العَاتِقِ, accord. to IAar, who cites this verse: نَحْنُ ضَرَبْنَاهُ عَلَى نِطَابِهِ قُلْنَا بِهِ قُلْنَا بِهِ [We smote him on the tendon of the upper part of his shoulders: we slew him: we slew him: we slew him]. قلنا به signifies قَتَلْنَاهُ. (TA.) نَاطِبَةٌ, and نَاطِبٌ, sing. of نَوَاطِبُ in the following sense: (TA:) The holes that are made in a thing with which one clears, or clarifies, [i. e. strains, or filters], and through which what is cleared [or strained] passes forth: (K:) the holes of a strainer for wine, &c. (TA.) — — See مِنْطَبٌ. مِنْطَبٌ and مِنْطَبَةٌ and ↓ نَاطِبٌ A strainer; a colander. (K.) مَنْطَبَةٌ Stupid; foolish; of little sense: (K:) an epithet applied to a man. (TA.) نطح 1 نَطَحَهُ, aor. نَطِحَ and نَطَحَ, (S, K,) inf. n. نَطْحٌ, (S,) He (a ram, S, L, and the like, L) smote him with his horn. (K.) — — مَا نَطَحَتْ فِيهِ جَمَّآءُ ذَاتُ قَرْنٍ [A horned animal did not smite with its horn for him a

hornless ewe]: a proverb, said of him who has perished unavenged. (L.) [See also Freytag's Arab. Prov., ii. 507.] — — نَطَحَهُ عَنْهُ (tropical:) He pushed him, or thrust him, away from him, and removed him. (A.) 3 نَاطَحَا, inf. n. نِطَاحٌ (L, Msb) and مُنَاطَحَةٌ, (Msb,) They two (rams or he-goats) smote each other with their horns. (L.) — — بَيْنَهُمَا نِطَاحٌ (tropical:) [Between them two is a contention like that of two rams]; said of two learned men, and of two merchants. (A.) — — جَرَى لَنَا فِى السُّوقِ نِطَاحٌ (tropical:) [There happened to us in the market a contention like that of two rams]. (A.) — — [نَاطَحَهُ He, or it, faced, or was or came opposite to him, or it]: نِطَاحٌ is syn. with مُقَابَلَةٌ in the dial. of El-Hijáz. (TA.) 6 تَنَاطَحَ see 8. — — تَنَاطَحَتِ الأَمْوَاجُ, and السُّيُولُ, (tropical:) [The waves, and the torrents, conflicted, or dashed together.] (A.) 8 انتطحتِ الكِبَاشُ, and ↓ تناطحت, (S, K,) The rams smote one another with their horns. (K.) — — لَا يَنْتَطِحُ فِيهَا عَنْزَانِ [Two she-goats will not, in it, smite each other with their horns]: i. e., two weak persons will not encounter each other in it: alluding to a case in which there will not happen any discord or contention. (L, from a trad.) نَطُوحٌ: see نَطَّاحٌ. نَطِيحٌ Smitten with the horn and so killed: fem. with ة: (L, K:) pl. نَطْحَى (L) and نَطَائِحُ: (Lh, L:) you say also نَعْجَةٌ نَطِيحٌ, as well as نطيحة. (L.) — — Also نَطِيحَةٌ A sheep or goat (Az) smitten with the horn and so killed. (Az, S,) and of which the flesh is therefore unlawful to be eaten: (Az:) the ة is added because it is made a subst., not an epithet: (Az:) or because the quality of a subst. predominates in it, as in the case of فَرِيسَةٌ and أَكِيلَةٌ and رَمِيَّةٌ. (S.) — — نَطِيحٌ and ↓ نَاطِحٌ (tropical:) What comes to thee from before thee, (or faces thee, L,) of birds and wild animals (S, L, K) &c., which one rouses by throwing a stone or by crying out, and from the course of which one augurs evil or good: (L:) contr. of قَعِيدٌ. (S.) [The نطيح or ↓ ناطح is of evil omen.] — — Hence, (TA,) نَطِيحٌ (tropical:) An unfortunate, or unlucky, man. (K.) — — نَطِيحٌ A horse having a blaze, or white mark on his face, extending to one of his ears, which is deemed unlucky: (L:) or a horse having on his forehead two circular or spiral curls of hair (دَائِرَتَانِ), which are disliked: (S, L, K:) if there be but one, it is called دَائِرَةُ اللَّطَاةِ; and this is not disliked; (S;) or it is called لَطْمَةٌ; and the horse, لَطِيمٌ. (L.) كَبْشٌ نَطَّاحٌ [A ram that smites much with his horn]: (S:) and ↓ نَطُوحٌ [signifies the same: and] is applied to a man [app. as meaning who pushes, thrusts, or repels, much, or vehemently]. (IAar, TA in art. ردس.) دَائِرَةُ النَّاطِحِ A certain circular or spiral curl of hair on a horse, which is deemed unlucky. (L.) [See نَطِيحٌ.] — — نَاطِحٌ (tropical:) A difficulty; a distressing event; an affliction; a calamity: pl. نَوَاطِحُ. (S, K.) Ex. أَصَابَهُ نَاطِحٌ A difficulty, or distressing event, befell him. (S.) نَوَاطِحُ الدَّهْرِ The difficulties, &c., of fortune. (S.) — — النَّطْحُ وَالنَّاطِحُ (tropical:) [The two stars called] الشَّرَطَانِ, [q. v.,] which are [the two stars in] the two horns of Aries: (S, K:) [the first of the Mansions of the Moon: the latter is b, and the former a:] ISd says, that ↓ النَّطْحُ is a star which is one of the Mansions of the Moon, and from [the auroral rising of] which one augurs evil: and IAar says, that one says, نَطْحٌ and النَّطْحُ, without and with ال; and the like in the case of the name of any of the Mansions of the Moon. (TA.) The Arabs said إِذَا طَلَعَ النَّطْحُ طَابَ السَّطْحُ (tropical:) [When En-Nat-h rises aurorally, the house-top becomes pleasant as a place on which to sit in the evening, or on which to sleep]. (A.) — — مَا لَهُ نَاطِحٌ وَلَا خَابِطٌ He has neither sheep, or goat, nor camel. (S, K.) نطر 1 نَطَرَ, (IKtt, Msb,) aor. نَطُرَ, (TA,) inf. n. نَطْرٌ (IKtt, Msb, K) and نِطَارَةٌ, (Sgh, K,) He kept, or watched, vines, (IKtt, Msb, K,) and palmtrees, (K,) and seed-produce. (TA.) See نَطْرَةٌ and نَاطُورٌ. نَطْرَةٌ, with the unpointed ط, signifies The act of guarding, or watching with the eyes: and hence the word ↓ نَاطُورٌ. (IAar, Msb, TA.) نَطْرُونٌ, with fet-h, [Natron;] the Armenian بَوْرَق, or بُورَق; (thus differently written here in different copies of the K;) or [rather] the Egyptian بُورَق: (K, art. برق:) the best kind [of بورق] is the Armenian, which is soft, or fragile, light, and white: then the rose-coloured: and the strongest is the Ifreekee: there is a kind found in Egypt, in two places: one of these is in the western part of the country, in the neighbourhood of a district called Et-Tarráneh; and it is transparent, green and red; the green being the more in request; the other is in [the district called] El-Fákooseeyeh; and this is not so good as the former. (TA.) [See also بَوْرَقٌ.] نُطَّارٌ A scarecrow (خَيَالٌ) set up in the midst of seed-produce. (Sgh, K.) نَاطِرٌ: see نَاطُورٌ. نَاطُورٌ A keeper, or watcher, (S, Msb, K, &c.,) of vines, (S, K,) and of palm-trees, (K,) and of seed-produce: (Msb, TA:) as also ↓ نَاطُورَةٌ (ElBári', Msb) and ↓ نَاطِرٌ: (S, K:) pl. (of the first, TA) نَوَاطِيرُ (Az, S, A, Msb, K) and (of the last, TA) نُطَّارٌ and نُطَرَاءُ and نَطَرَةٌ: (K:) it is a foreign word, (أَعْجَمِىٌّ, K,) not pure Arabic, (TA,) of the dial. of the people of Es-Sawád: (Lth, Msb, TA:) Az says, I know not whether it be taken from the language of the people of Es-Sawád or be Arabic: (TA:) accord. to AHn, it is Arabic: (TA:) and IAar says, that it is from نَطْرَةٌ, meaning as explained above: (Msb, TA:) IDrd says, that it is with ظ, (A, Msb,) from النَّظَرُ; (A;) but in the language of the Nabatheans with ط; (Msb;) that the Nabatheans change the former letter into ط. (A.) نَاطُورَةٌ: see نَاطُورٌ. نطس 1 نَطِسَ, aor. نَطَسَ, (S, K,) inf. n. نَطَسٌ, (S,) He was, or became, learned, or knowing, (K,) in affairs, and skilful therein: (TA:) or he exa mined things minutely, and attained the utmost knowledge of them. (S.) 4 مَا أَنْطَسَهُ How intelligent and knowing is he in affairs! (TA.) 5 تنطّس He took extraordinary pains, or exceeded the usual bounds, in cleansing or purifying himself, or in removing himself far from unclean things or impurities: (As, S:) or he shunned, or removed himself far from, unclean things: (M, A, K:) and he was dainty, nice, exquisite, refined, or scrupulously nice, and exact, syn. تَأَنَّقَ, (As, M, A, K,) in cleanliness; (K;) and in speech, (A, K,) so as never to speak otherwise than chastely; (TA;) and in diet and apparel, (A, K,) so as never to eat or wear anything but what was clean, (A,) or so as never to eat anything but what was clean nor wear anything but what was good; (TA;) and in all affairs. (K.) It is said in a trad. of 'Omar, لَوْ لَا التَّنَطُّسُ مَا بَالَيْتُ أَلَّا أَغْسِلَ يَدِى, (S, M,) i. e., Were it not for the being scrupulously nice and exact, I had not cared for my not washing my hand. (M.) — — تنطّس فِيهِ He examined it (anything) minutely. (A.) — — تنطّس الأَخْبَارَ, (S,) or عَنِ الأَخْبَارِ, (M, A,) He searched, or sought, for, or after, news, or tidings; searched or inquired into, investigated, scrutinized, or examined, news, or tidings. (S, M, A.) نَطْسٌ: see نَطِسٌ; the former, in two places; and the latter, in four. نَطُسٌ: see نَطِسٌ; the former, in two places; and the latter, in four. نَطِسٌ Learned, or knowing; (A, K;) as also ↓ نَطُسٌ (K) and ↓ نَطْسٌ (A, K) and ↓ نِطَاسِىٌّ and ↓ نَطَاسِىٌّ: (K:) or learned, or knowing, in affairs, and skilful therein: as also ↓ نَطُسٌ and ↓ نَطْسٌ: (ISk, TA:) intelligent, or skilful, and scrupulously nice and exact (مُتَنَوِّقٌ), in affairs: (A:) or one who examines things minutely, and attains the utmost knowledge of them: as also ↓ نَطُسٌ and ↓ مُتَنَطِّسٌ: (S:) or learned, or knowing, in affairs: skilful in physic &c.: as also ↓ نَطُسٌ and ↓ نِطِّيسٌ and ↓ نِطَاسِىٌّ: (M:) or ↓ نِطِّيسٌ (S, A, K, TA) and ↓ نِطَاسِىٌّ (S, TA) and ↓ نَطَاسِىٌّ, (A'Obeyd, S,) a student of physic, (S, K, TA,) who examines it minutely; (TA;) or learned, or knowing, in physic; in Greek نُسْطَاس [γνώστη�]: (A, TA: *) and ↓ مُتَنَطِّسٌ one who is dainty, nice, exquisite, refined, or scrupulously

nice and exact (مُتَنَوِّقٌ), and who chooses or selects [what is best]; (IAar;) or any one who takes extraordinary pains, or exceeds the usual bounds, in a thing: (M:) also ↓ نَطِيسٌ, [without teshdeed,] a skilful man: (TA:) and ↓ نُطُسٌ, [pl. of نَطِسٌ or نَطُسٌ or نَطْسٌ,] skilful physicians. (A, K.) — — Also, One who shuns, or removes himself far from, unclean things; (K, TA;) who is scrupulously nice and exact (مُتَأَنِّقٌ) in affairs: (TA:) and نَطِسَةٌ a woman who shuns, or removes herself far from, foul, evil, or unseemly, things: (AA, TA.) and نُطُسٌ, [pl. of نَطِسٌ,] men who do thus: (K, TA:) and ↓ نُطَسَةٌ a man who shuns much, or removes himself very far from, unclean things, and is very dainty, nice, exquisite, refined, or scrupulously nice and exact (كَثِيرُ التَّأَنُّقِ) in cleanliness, and in speech, and in diet and apparel, and in all affairs. (K, * TA.) See 5. نُطُسٌ: see نَطِسٌ, throughout. نُطَسَةٌ: see نَطِسٌ, throughout. نَطِيسٌ: see نَطِسٌ, throughout. نِطَاسِىٌّ: see نَطِسٌ, throughout. نِطِّيسٌ: see نَطِسٌ, throughout. نَاطِسٌ, (accord. to one copy of the S, and the L, and the CK, and a MS. copy of the K,) or ↓ نَاطُوسٌ, (accord. to the TA. as from the K,) or both, (accord. to one copy of the S,) A spy, who searches for news, or tidings, and then brings them. (S, L, K, TA.) نَاطُوسٌ: see نَاطِسٌ. مُتَنَطِّسٌ: see نَطِسٌ, in two places. نطش نَطْشَانٌ an imitative sequent to عَطْشَانُ; (S, K;) not used alone. (S, art. عطش.) نطع &c. See Supplement نظر 1 نَظَرَ إِلَيْهِ, (S, M, A, Msb, K,) and نَظَرَةُ, (M, A, Msb, K,) aor. نَظُرَ, (M, A, &c.,) and أَنْظُورٌ is substituted for أَنْظُرُ in the dial. of certain Arabs, (IDrd, TS, K,) or, accord. to Lb, in the Bughyetel-Ámál, the و is here added only [by poetic license,] to make the sound of the dammeh full, agreeably with other instances; (TA;) and نَظِرَ إِلَيْهِ, and نَظِرَهُ, aor. نَظَرَ, (A, K,) the verb being like سَمِعَ accord. to the correct copies of the K, [and so in the A,] but in one copy of the K, like ضَرَبَ; (TA;) inf. n. نَظَرٌ, (S, M, A, Msb, K,) and نَظْرٌ is allowable, as a contraction of the former, (Lth,) and نَظَرَانٌ (S, K,) and مَنْظَرٌ (M, A, K) and مَنْظَرَةٌ and تَنْظَارٌ, (M, K,) [which last is an intensive form; He looked at, or towards, in order to see, him, or it;] he considered, or viewed, him or it with his eye; (S, A, K;) with the sight of the eye; (Msb;) [i. e. looked at him or it;] as also ↓ تنظّرهُ: (K:) and ↓ انتظرهُ signifies the same as تنظّرهُ and نَظَرَهُ [but app. in another sense, to be mentioned below, and not in the sense explained above, though the latter is implied in the TA; and the same may be meant when it is said that ↓ تنظّر is syn. with نَظَرَ, if this assertion, which I find in the M, have been copied without consideration, and be not confirmed by an example]: (TA:) or نَظَرَ إِلَيْهِ signifies he extended, or stretched, or raised, [or directed,] his sight towards him or it, whether he saw him or did not see him. (TA.) The usage of النَّظَرٌ as relating to the sight is most common with the vulgar, but not with persons of distinction, who use it more in another sense, to be explained below. (TA.) You say, نَظَرَ إِلَيْهِ نَظْرَةً حُلْوَةً [He looked at him, or towards him, with one sweet look.] (A.) And نَظَرَ فِى المِنْظَارِ [He looked in the mirror]. (A.) And نَظَرَ فِى الكِتَابِ [He looked into, or inspected, the writing or book], (A, Msb,) which is for نَظَرَ المَكْتُوبَ فِى الكِتَابِ [he looked at what was written in the writing or book], or has a different meaning to be explained below. (Msb.) And هُوَ يَنْظُرُ حَوْلَهُ [lit., He looks around him; meaning,] he looks much. (A.) [See also نَظَرٌ below.] — — نَظَرَتِ الأَرْضُ, (Sgh, K,) and نَظَرَتِ الأَرْضُ بِعَيْنٍ, and بِعَيْنَيْنِ, (A,) (tropical:) The earth, or land, showed (A, Sgh, K) to the eye (Sgh, K) its plants or herbage. (A, Sgh, K.) — — نَظَرَ إِلَيْهِ (tropical:) It looked towards, meaning faced, him or it. So in the Kur, [vii. 197,] وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ (tropical:) Thou seest them look towards thee, i. e., face thee, but they see not; referring to idols, accord. to A'Obeyd. (TA.) And you say, دَارِى يَنْظُرُ إِلَى دَارِ فُلَانٍ (tropical:) My house faces the house of such a one. (S.) And نَظَرَ إِلَيْكَ الجَبَلُ (tropical:) The mountain faced thee: (A:) as in the following ex.: إِذَا أَخَذْتَ فِى طَرِيقِ كَذَا فَنَظَرَ إِلَيْكَ الجَبَلُ فَخُذْ عَنْ يَمِينِهِ أَوْيَسَارِهِ (tropical:) [When thou takest such a road, and the mountain faces thee, then take thou the way by the right of it or the left of it.] (S.) — — [Hence, perhaps,] نَظَرَ الدَّهْرُ إِلَى بَنِى فُلَانٍ فَأَهْلَكَهُمْ [app. meaning, (assumed tropical:) Fortune opposed the sons of such a one and destroyed them]: (S [immediately following there the ex. which immediately precedes it here:]) or نَظَرَ إِلَيْهِمُ الدَّهْرُ signifies (tropical:) Fortune destroyed them: (M, A:) but (says ISd) I am not certain of this. (M.) — — النَّظَرُ also signifies (assumed tropical:) The turning the mind in various directions in order to perceive a thing [mentally], and the seeing a thing: and sometimes it means (assumed tropical:) the considering and investigating: [and as a subst., speculation, or intellectual examination:] and sometimes, (assumed tropical:) the knowledge that results from [speculation or] investigation. (El-Basáïr.) It is mostly used as relating to the intellect by persons of distinction; and as relating to the sight, most commonly by the vulgar. (TA.) [It is said that] when you say نَظَرْتُ إِلَيْهِ, it means only [I looked at, or towards, him or it] with the eye: but when you say نَظَرْتُ فِى الأَمْرِ, it may mean [(assumed tropical:) I looked into, inspected, examined, or investigated, the thing or affair] by thought and consideration, intellectually, or with the mind: (TA:) [this remark, however, is not altogether correct, as may be seen from what follows: the truth seems to be, that نَظَرَهُ and نَظَرَإِلَيْهِ may be used in the latter of these two senses, though نَظَرَ فِيهِ is most common in this sense.] It is said in the Kur, [x. 101,] قُلِ انْظُرُوا مَا ذَا فِى السَّمٰوَاتِ (assumed tropical:) Say, Consider ye what is in the heavens. (TA.) And you say, نَظَرَ إِلَيْهِ He saw it, and (assumed tropical:) thought upon it, and endeavoured to understand it, or to know its result. (TA.) [And He looked to it, or at it, or examined it, intellectually; regarded it; had a view to it.] And نَظَرَ فِيهِ (assumed tropical:) He considered it: (TA:) or thought upon it; namely a writing or book; or when such is the object it may have another meaning, explained before; and an affair: and with this is held to accord the saying وَفِيهِ نَظَرٌ, q. v. infrà, voce نَظَرٌ: (Msb:) and (tropical:) he though upon it, measuring it, or comparing it. (M, K, TK. In the M and K, only the inf. n., نَظَرَ فِى أَمْوَالِ الأَيْتَامِ, of the verb in this sense is mentioned.) And فَنَظَرَ نَظْرَةً فِى النُّجُومِ (assumed tropical:) He considered, or examined, [or estimated,] the possessions of the orphans, in order to know them. (Msb.) And similar to this is the phrase [in the Kur, xxxvii. 86,] النَّظَرُ, meaning, (assumed tropical:) And he examined the science of the stars: (Msb:) [or he took a mental view of the stars, as if to divine from them.] الاِعْتِبَارُ when used unrestrictedly by those who treat of scholastic theology means الاِعْتِبَارُ [(assumed tropical:) The thinking upon a thing, and endeavouring to understand it, or to know its result; or judging of what is hidden from what is apparent; or reasoning from analogy]. (MF.) — — نَظَرَ بَيْنَهُمْ, inf. n. نَظَرٌ, [app. for نَظَرَ فِى مَا بَيْنَهُمْ,] (assumed tropical:) He judged between them. (K.) — — نَظَرَتْ, (TA,) inf. n. نَظَرٌ, (assumed tropical:) She practised divination; (K, * TA;) which is a kind of examination with insight and skill. (TA, from a trad.) — — أُنْظُرْ لِى فُلَانًا (tropical:) [look thou out for such a one for me;] seek thou for me such a one. (A, TA.) — — أُنْظُرْنِى (assumed tropical:) Listen thou to me. (M, K, TA [in the CK, erroneously, أُنْظِرْنِى.]) The verb [says ISd] has this meaning in the Kur, ii. 98. (M.) — — أَنَا أَنْظُرُ إِلَى اللّٰهِ ثُمَّ إِلَيْكَ [lit., I look to God, then to thee; meaning,] (tropical:) I look for the bounty of God, then for thy bounty. (A.) — — نَظَرَ اللّٰهُ إِلَيْهِ (tropical:) God chose him, and compassionated him, pitied him, or regarded him with mercy; because looking at another is indicative of love, and not doing so is indicative of hatred: (IAth:) or (assumed tropical:) God bestowed benefits upon him; poured blessings, or favours, upon him: (El-Basáïr:) and نَظَرَ لَهُمْ (tropical:) he compassionated them, and aided them; (Sgh, K;)

and simply, he aided them: (K, * TA:) and نَظَرَ لَهُ (assumed tropical:) he accomplished his want, or that which he (another) wanted. (Msb.) — نَظَرَهُ is also syn. with ↓ إِنْتَظَرَهُ, q. v. — — Also syn. with أَنْظَرَهُ, q. v. — — Also نَظَرَهُ, (K, TA,) inf. n. نَظْرٌ; (TA;) or ↓ نَظَّرَهُ; (so in a copy of the M, and in the CK; but from the mention of the inf. n. in the TA, the former seems to be the right reading;) He sold it (a thing, M) with postponement of the payment; he sold it upon credit. (M, * K, * TA.) See also 4. — — [In these last three acceptations, accord. to the A, the verb is used properly, not tropically.] — نُظِرَ He was, or became, affected by what is termed a نَظْرَة; (K, TA;) i. e., a stroke of an [evil] eye; (TA;) [or of an evil eye cast by a jinnee;] or a touch, or slight taint of insanity, from the jinn; (K;) or a swoon. (K, TA.) 2 نَظَّرَ see 1, last signification but one. — — نظّر فِيهِ [He said of it نَظَرٌ فِيهِ, q. v.]. (TA passim.) 3 نَاظَرَهُ فِى أَمْرٍ, inf. n. مُنَاظَرَةٌ, (T, S, *) (tropical:) He considered, or examined, or investigated, with him a thing or an affair, to see how they should do it: (T, TA:) he investigated, or examined, with him a thing, and emulated him, or vied with him, in doing so, each of them adducing his opinion: (TA:) [he held a discussion with him respecting a thing:] or نَاظَرَهُ is syn. with جَادَلَهُ: (Msb:) or مناظرة signifies the examining mentally, or investigating, by two parties, the relation between two things, in order to evince the truth; (KT; and Kull, p. 342;) and sometimes with one's self; but مجادلة signifies the disputing respecting a question of science for the purpose of convincing the opponent, whether what he says be wrong in itself or not. (Kull.) — — Also ناظرهُ [(tropical:) He, or it, looked towards, or faced, him, or it; was opposite, or corresponded, to him or it. (See نَظِيرٌ.)] — — (tropical:) He was, or became, like him: (A, K:) or like him in discourse or dialogue. (TA.) — — جَيْشٌ يُنَاظِرُ أَلْفًا (tropical:) An army that is nearly equal to a thousand. (A.) — — نَاظَرَ فُلَانًا بِفُلَانٍ (tropical:) He made, or called, such a one like such a one. (K.) Hence the saying of Ez-Zuhree, (K,) Mohammad Ibn-Shiháb, (TA,) لَا تُنَاظِرْ بِكِتَابِ اللّٰهِ وَلَا بِكَلَامِ رَسُولِ اللّٰهِ, i. e., Thou shalt not call anything like the book of God, nor like the words of the apostle of God: (A'Obeyd, T, K:) or thou shalt not compare anything, nor call anything like, to the book of God, &c.: (A,) or thou shalt not apply [aught of] the book of God, nor the words of the apostle of God, as a proverb to a thing that happens: (A'Obeyd, T, K; in which last, we read لِشَيْءٍ لِغَرَض, in the place of the right reading, لِشَيْءٍ يَعْرِضُ: TA:) for, as Ibráheem En-Nakha'ee says, they used to dislike the mentioning a verse of the Kur-án on the occasion of anything happening, of worldly events; (T;) as a person's saying to one who has come at a time desired by the former, (TA,) or to one named Moosà, who has come at a time desired, (K,) جِئْتَ عَلَى قَدَرٍ يَا مُوسَى [Thou hast come at a time appointed, O Moosà: (Kur, xx. 42:)] (T, K:) and the like: (T:) but the first explanation is the most probable (TA, as from Az; but I do not find it in the T) 4 أُنْظِرَ بِهِ (tropical:) [He, or it, was made like]. You say, مَا كَانَ هٰذَا نَظِيرًا لِهٰذَا وَلَقَدْ أُنْظِرَ بِهِ (tropical:) [This was not like this, but has been made like]. (T, K:) like as you say, مَا كَانَ خَطِيرًا لَهُ وَلَقَدْ أُخْطِرَ بِهِ. (T.) — انظرهُ He postponed him; delayed him: (M, A, Msb, K:) he granted him a delay or respite; let him alone, or left him, for a while: (T, TA:) as, for instance, a debtor, (T, Msb, TA,) and a man in difficult circumstances: (TA:) and ↓ نَظَرَهُ signifies the same. (Msb.) You say, بِعْتُهُ شَيْئًا فَأَنْظَرْتُهُ I sold to him a thing, and granted him a delay. (T.) And a person speaking says to him who hurries him, أَنْظِرْنِى أَبْتَلِعْ رِيقِى Grant me time to swallow my spittle. (T.) And it is said in the Kur, [xv. 36 and xxxviii. 80,] فَأَنْظِرْنِى إِلَى يَوْمِ يُبْعَثُونَ Then delay me until the day when they shall be raised from the dead. (TA.) See also 8. — — He sold to him a thing with postponement of the payment; he sold to him a thing upon credit. (M.) See also 1 last signification but one. 5 تَنَظَّرَ see 1, first signification. — See also 8. 6 تناظرا (tropical:) They faced each other. (K.) You say, تناظرت الدَّارَانِ (tropical:) The two houses faced each other. (M.) And دُورُنَا تَنَاظَرُ, (S,) or تَتَنَاظَرُ, [which is the original form,] (A,) (tropical:) Our houses faced one another. (S, A.) — — See also تَرَاوَضَا. 8 انتظره: see 1, first sentence. — He looked for him; expected him; awaited him; waited for him; watched for his presence; syn. إِرْتَقَبَ حُضُورَهُ; (TA;) and تَأَنَّى عَلَيْهِ; (M, K;) and ↓ نَظَرَهُ (aor. يَنْظُرُ, T &c., inf. n. نَظَرٌ, S, K) signifies the same; (T, M, A, Msb, K;) and so ↓ تنظّرهُ, (M, A, K,) and ↓ أَنْظَرَهُ; (Zj, TA;) [but respecting the last two, see what is said below:] but when you say انتظر without any objective complement, the meaning is, [he waited; or] he paused, and acted or behaved with deliberation, or in a patient, or leisurely, manner. (Lth, T.) It is said in the Kur, [lvii. 13,] أُنْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ Wait for us (اِنْتَظِرُونَا) that me may take of your light: and accord. to Zj, أَنْظِرُونَا [which is another reading] is said to mean the same: or the latter means delay us: accord. to Fr, however, the Arabs say أَنْظِرْنِى meaning Wait thou for me (اِنْتَظِرْنِى) a little, (T.) ↓ التَّنَظُّرُ also signifies The expecting, or waiting for a thing: (TA:) or the expecting, or waiting for, a thing expected: (M, K, TA:) or ↓ تنظّرهُ signifies he expected, or waited for, (انتظر,) him, or it, leisurely, and so ↓ استنظرهُ. (S.) You say also, انتظر بِهِ خَيْرًا أَوْ شَرًّا (M, A, K, in art. ربص, in the last of which is added يَحُلُّ بِهِ) [He looked for expected, awaited, or waited for, something good or evil to befall him, or betide him] 10 استنظرهُ: see 8, last signification but one — — He asked of him, or desired of him, a postponement, or delay. (M, A, K.) نِظْرٌ: see نَظِيرٌ. — A man says to another, بَيْعٌ, [or perhaps بِيعٌ, like the word used in reply to it. here following and like خِطْبٌ and نِكْحٌ meaning, I sell and the other says, نِظْرٌ, meaning, Grant me a delay (أَنْظِرْنِى) that I may buy (أَشْتَرِى) of thee. (M, TA.) نَظَرٌ: see 1. [Used as a subst., as well as when used as an inf. n.,] it has no pl. (Sb, in TA, voce فِكْرٌ.) — — ضَرَبْنَاهُمْ بِنَظَرٍ, and مِنْ نَظَرٍ, (tropical:) We saw them. (A, TA.) — — بَيْنَنَا نَظَرٌ (tropical:) Between as is the extent of a look in expect of ?? (A, TA.) — — حَيٌّ نَظَرٌ, (K, * TA,) and حَيٌّ حِلَالٌ وَنَظَرٌ, (S,) and حَيٌّ حِلَالٌ وَرِيَآءٌ وَنَظَرٌ, (A,) (tropical:) A tribe went together, (S, A, K, *) of which the several portions see one another. (S, A.) — — وَفِيهِ نَظَرٌ (assumed tropical:) But it requires consideration, by reason of its want of clearness, or perspicuity: (Msb:) [a phrase used to imply doubt, and also to insinuate politely that the words to which it relates are false, or wrong:] like فِيهِ تَأَمُّلٌ. (MF, art. صفح.) — — هُوَ بِخَيْرِ النَّظَرَيْنِ, said in a trad., of one who has purchased a ewe or she-goat that has been kept from being milked for some days; meaning, (assumed tropical:) He has the option of adopting the better of the two things; he may either retain it or return it. (TA.) نَظْرَةٌ A look: a quick look or glance: (T:) pl. نَظَرَاتٌ. (A.) Hence the trad., لَا تُتْبِعِ النَّظْرَةَ النَّظْرَةَ فَإِنَّ لَكَ الأُولَى وَلَيْسَتْ لَكَ الآخِرَةُ [Thou shalt not make a look to follow a look; for the former is thine or right, lad the latter is not thine: i. e., when thou hast once looked at anything forbidden, unintentionally, thou shalt not look at it a second time]. (T, TA.) And the saying of a certain wise man, مَنْ لَمْ تَعْمَلْ نَظْرَتُهُ لَمْ يَعْمَلْ لِسَانُهُ [He whose look does not produce an effect, his tongue does not produce an effect]; (T;) meaning, that he who is not restrained from a fault or offence by being looked at is not restrained by speech. (TA.) — — A stroke of an [evil] eye: (TA:) a stroke of an [evil] eye by which one is affected from the jinn's looking at him; (T, S; *) as also سَفْعَةٌ: (T;) or a touch, or a slight taint or infection of insanity. (طَائِفٌ,) from the jinn: or a

swoon. (M, K.) — — An alteration of the body or complexion by emaciation or hunger or travel &c. (S, M, K.) — — Foulness; ugliness: (AA, TA:) evilness; or badness, of form or appearance; a fault: a defect; an imperfection. (M, K.) — — (assumed tropical:) Reverence, veneration, awe, or fear, (I Aar, T, K,) — — (tropical:) Compassion, pity, merry. (I Aar, T, K,) نَظِرَةٌ A postponement; a delay. (T, S, M, Msb, K.) It is said in the Kur. [ii. 280.] فَنَظِرَةٌ إِلَى مَيْسَرَةٍ [Then let there be a postponement, or delay, until he shall be in an easy state of circumstances]; (T, M, Msb) a. c., فَإِنْظَارٌ, (T,) or فَتَأْخِيرٌ: (Msb) and accord. to another reading, ↓ فَنَاظِرَةٌ, like كَاذِبَةٌ, in the Kur, lvi. 2. (M.) You say also, بَاعَ مِنْهُ الشَّىْءَ بِنَظِرَةٍ He sold to him the thing with postponement of the payment, he sold to him the thing upon credit. (M.) And اِشْتَرَيْتُهُ مِنْهُ بِنَظِرَةٍ, and بِإِنْظَارٍ, I bought a of him with postponement of the payment; I bought a of him upon credit. (T.) نَظَرِىٌّ (assumed tropical:) [Speculative knowledge or science; such as is acquired by study;] that of which the origination rests upon speculation. and acquisition by study; as the conception of the intellect or mind, and the assent of the mind or the position, that the world has had a ??? (K, T.) [It is opposed to بَدِيهِىٌّ and to صرورىٌّ.] سُمْعُنَّةٌ نُظْرُنَّةٌ, and vars. thereof, see in art. سمع. نَظَارِ, like قَطَامِ, (S, K,) an imp. n., (T.) meaning, Wait thou: syn إِنْتَظِرْ. (T, S, K.) نَظُورٌ and ↓ نَظُورَةٌ and ↓ نَاظُورَةٌ and ↓ نُظِيرَةٌ A chief person, whether male or female, to whom one looks. (M, K.) You say, ↓ فُلَانٌ نَظِيرَةٌ قَوْمِهِ, and ↓ نَظُورَةُ قَوْمِهِ, Such a one is the person to whom his people look, (Fr, T, S,) and whom they imitate, or to whose example they conform. (Fr, T.) All these words are also used in a pl. sense: (M, K:) or [so in some copies of the K; but in others, and,] نظيرة and نظورة have نَظَائِرُ for their pl., (S, K,) sometimes. (K.) — — Also, نَظُورٌ A man who neglects not to look at, (M, L, K,) or to consider, (A,) that which, (M, A, L,) or him who, (K,) disquiets him, or renders him solicitous. (M, A, L, K.) نَظِيرٌ (tropical:) Looking to, or facing, another person or thing; opposite or corresponding to another person or thing; as also ↓ مُنَاظِرٌ; syn. مُقَابِلٌ. (A.) [Hence, نَظِيرُ السَّمْتِ, and النَّظِيرُ, (tropical:) The nadir; the point opposite to the zenith.] نَظِيرُكَ signifies أَلَّذِى يُنَاظِرُكَ, (M,) or الذى تُنَاظِرُهُ وَيُنَاظِرُكَ, (T,) [which I suppose to mean (tropical:) He who looks towards, or faces, thee; who is opposite, or corresponds, to thee; or he towards whom thou lookest, &c., and who looks towards thee, &c.: though susceptible of other interpretations: see 3.] — — (tropical:) Like; a like; a similar person or thing: (AO, T, S, M, A, K;) equal; an equal: (Msb:) applied to anything: (TA:) as also ↓ نِظْرٌ; (AO, S, K;) like نَدِيدٌ and نِدٌّ; (AO, S;) and ↓ مُنَاظِرٌ: (K:) fem. نَظِيرَةٌ: (T, M, A:) pl. masc., نُظَرَآءُ: (M, A, Msb, K:) and pl. fem. نَظَائِرُ, (T, A,) applied to words and to all things. (T.) You say, فُلَانٌ نَظِيرُكَ (tropical:) Such a one is thy like. (T.) And هٰذَا نَظِيرٌ لِهٰذَا, (T,) or نَظِيرُ هٰذَا, (Msb,) (tropical:) This is the like of this, (T,) or the equal of this. (Msb.) And عَدَدْتُ إِبِلَ فُلَانٍ نَظَائِرَ (tropical:) I counted, or numbered, the camels of such a one in pairs, or two by two; (As, T, K; *) if by looking at their aggregate, you say, عَدَدْتُهَا جَمَارًا. (As, T.) نَظُورَةٌ: see نَظُورٌ, in two places. — — See also نَظِيرَةٌ. نَظِيرَةٌ: see نَظُورٌ, in two places. — — Also, A scout, or scouts; (T, Sgh, K;) and so ↓ نَظُورَةٌ: (Sgh, K:) pl. of both, نَظَائِرُ. (TA.) — — Fem. of نَظِيرٌ, q. v. (T, &c.). [And hence,] النَّظَائِرُ [the pl.] The more excellent of men: (K, * TA:) because they resemble one another in dispositions and actions and sayings. (TA.) نَظَّارٌ (tropical:) A horse (A, K) that raises his eye by reason of his sharpness of spirit: (A:) or sharpspirited, and raising his eye. (T, K.) نَظَّارَةٌ A people looking at a thing; (S, K;) as also ↓ مَنْظَرَةٌ. (K.) — — See also مِنْظَارٌ. نَاظِرٌ act. part. n. of نَظَرَ; Looking; &c.: pl. نُظَّارٌ. (Msb.) — — النَّاظِرُ [The pupil, or apple, of the eye, the smallest black of the eye, (S, Msb,) in which is [seen] what is termed إِنْسَانُ العَيْنِ, (S,) [and] with which the man sees; (Msb;) the black spot in the eye; (M, K;) the clear black spot that is in the middle of the [main] black of the eye, with which the looker sees what he sees: or that part of the eye which resembles a mirror, in which, when one faces it, he sees his person: (TA:) or a duct (عِرْق) in the nose, wherein is the water of sight: (M, K:) [app. a loose description of the optic nerve:] or the sight itself: (M, K:) or the eye: (K:) or the eye is called ↓ النَّاظِرَةُ; (S, A; *) the pl. of which is نَوَاظِرُ. (A.) — — شَدِيدُ النَّاظِرِ, (so in a copy of the M and of the A and in some copies of the K,) or سَدِيدُ النَّاظِرِ, (so in some copies of the K and in the TA,) A man clear of suspicion, who looks with a full gaze: (M, K:) or clear of that with which he is upbraided. (A.) — — النَّاظِرَانِ Two veins at the two edges of the nose, commencing from the inner angles of the eyes, towards the face. (Zj, in his Khalk el-Insán.) — — Also, نَاظِرٌ (assumed tropical:) A guardian; a keeper; a watcher: (S, Msb:) and, as also ↓ نَاظُورٌ, i. q. نَاطُورٌ, (K, TA,) [which last is] a word of the Nabathean dialect. (TA.) — — [The dim. is نُوَيْظِرٌ.] You say, عُيَيْنَتِى نُوَيْظِرَةٌ إِلَى اللّٰهِ ثُمَّ إِلَيْكُمْ (tropical:) My eye (lit. my little eye) is looking to God for His bounty, then to you for your bounty. (A.) — In the Kur, [lxxv. 23,] the words إِلَى رَبِّهَا نَاظِرَةٌ have been explained as signifying Waiting for (مُنْتَظِرَةٌ) their Lord: but this is a mistake; for the Arabs do not say نَظَرْتُ إِلَى الشَّىْءِ in the sense of إِنْتَظَرْتُهُ, but they say نَظَرْتُ فُلَانًا in that sense. (T.) نَاظِرَةٌ: see نَاظِرٌ. نَاظُورَةٌ: see نَظُورٌ. — See also نَظْرَةٌ. نَاظُورٌ: see نَاظِرٌ. نَظُورٌ: see أَنْظُرُ for أَنْظُرُ: see 1. مَنْظَرٌ [A place in which a thing is looked at]: a place, or state, in which one likes to be looked at. (T, A, TA.) You say, فُلَانٌ فِى مَنْظَرٍ وَمَسْمَعٍ وَفِى رِىٍّ ومَشْبَعٍ (tropical:) Such a one is in a state in which he likes to be looked at and listened to [and in a state in which he is satisfied with drink and food]. (T, A, TA.) And لَقَدْ كُنْتَ عَنْ هٰذَا المَقَامِ بِمَنْظَرٍ (tropical:) Thou wast in a state [in] which thou likedst [to be looked at], away from this place of abode. (T, TA.) — — The aspect, or outward appearance, of a thing; opposite of مَخْبَرٌ: (S, art. خبر:) [when used absolutely, a pleasing, or goodly, aspect; or beauty of aspect; as also ↓ مَنْظَرَةٌ: this is implied by the usage of مَنْظَرَانِىٌّ, q. v., and is well known:] or what one looks at and is pleased by or displeased by; as also ↓ مَنْظَرَةٌ: (M, K:) or the former, a thing that pleases and rejoices the beholder when he looks at it: (T:) and the ↓ latter, the aspect (مَنْظَر) of a man when one looks at it and is pleased by it or displeased by it. (T, TA. *) You say, لَهُ مَنْظَرٌ حَسَنٌ [He has a goodly aspect]. (A.) And اِمْرَأَةٌ حَسَنَةُ المَنْظَرِ, and ↓ المَنْظَرَةِ, [A woman goodly of aspect.] (S.) And مَنْظَرُهُ خَيْرٌ مِنْ مَخْبَرِهِ [His aspect is better than his internal state]. (S.) And إِنَّهُ لَذُو مَنْظَرٍ بِلَا مَخْبَرٍ, (T,) and ↓ ذُو مَنْظَرَةٍ بَلَا مَخْبَرَةٍ, (A,) [Verily he has a pleasing aspect without a pleasing internal state.] مَنْظَرَةٌ A high place on which a person is stationed to watch; (S;) a place on the top of a mountain, where a person observes and watches the enemy: (T:) and مَنَاظِرُ [the pl.] eminences; or elevated parts of the earth; or high grounds: (M, K:) because one looks from them. (M.) — — Its application to A certain separate place of a house, [generally an apartment on the groundfloor overlooking the court, and also a turret, or rather a belvedere, and any building, or apartment, commanding a view,] is vulgar. (TA.) — — See also نَظَّارَةٌ. — — And see مَنْظَرٌ, in five places. مَنْظَرِىٌّ: see what next follows. مَنْظَرَانِىٌّ (S, M, A, K) and ↓ مَنْظَرِىٌّ, (M, K,) the latter contr. to analogy, (M,) A man (M,) of goodly aspect. (M, K.) You say, رَجُلٌ مَنْظَرَانِىٌّ مَخْبَرَانِىٌّ [A man of goodly aspect and of pleasing internal, or intrinsic, qualities]; (S, A;) i. e., ذُو مَنْظَرٍ and ذُو مَخْبَرٍ. (TA, art. خبر.) مِنْظَارٌ A mirror (A, K) in which the face is seen. (TA.) — — Also, A telescope; a thing in which what is distant is seen [as though it were] near: vulgarly, ↓ نَظَّارَةٌ. (TA.) مَنْظُورٌ A man looked at with an evil eye: (A, TA;) affected by what is termed a نَظْرَة; (T, TA;) i. e., a stroke of an [evil] eye; [or of an evil eye cast by a jinnee; or a touch, or slight taint of insanity, from the jinn;] or a swoon. (TA.) — — A person, (T,) or chief person, (A,) whose bounty is hoped

for, (T, A,) and at whom eyes glance. (A.) — — مَنْظُورَةٌ A woman in whom is a نَظْرَةٌ, meaning, a fault, defect, or imperfection. (K, * TA.) مُنَاظِرٌ: see نَظِيرٌ. نظف &c. See Supplement نعب 1 نَعَبَ, aor. نَعَبَ and نَعِبَ, inf. n. نَعْبٌ and نَعِيبٌ (S, K) and نُعَابٌ (K) and نَعَبَانٌ and تَنْعَابٌ (S, K) He (a raven, or crow, غُرَاب,) uttered a cry, cried out, or croaked: (S:) or uttered the cry, or croak, that is asserted to be ominous of separation: [but see below:] or moved about his head without crying: (Msb:) he (a raven, or crow, or other animal,) cried out: or stretched out his neck, and moved about his head, in crying out. (K.) The نَعِيب of the raven, or crow, is said to be ominous of good; and its نَعِيق, of evil. (Kifáyet el-Mutahaffidh.) — — نَعِيبٌ also signifies (assumed tropical:) The neighing of a horse. (TA.) — — نَعَبَ الدِّيكُ (tropical:) [The cock crowed] is sometimes said, metaphorically. (S.) — — نَعَبَ المُؤَذِّنُ (tropical:) The chanter of the call to prayer stretched out his neck, and moved about his head, in his cry. (A, L, K.) — — نَعَبَ, aor. نَعَبَ, inf. n. نَعْبٌ, He (a camel, K) went with a quick pace: (S, K:) or, with a certain kind of pace; (K:) or he (a camel) moved about his head, in proceeding at a quick rate; like a بُخْتِى camel, raising his head: (TA:) or, inf. n. نَعَبَانٌ, he stretched out his neck. (A.) Accord. to some, نَعْبٌ signifies The moving of a she-camel's head forwards in her march, or pace. [S, accord to an excellent copy, in which the original words are thus given: يُقَالُ إِنَّ النَّعْبَ تَحَرُّكُ رَأْسِهَا الخ: in another copy تُحَرِّكُ رَأْسَهَا; making نَعْب an epithet of a she-camel that so moves her head.] 4 انعب (assumed tropical:) He (a man) cried out, or stretched out his neck and moved about his head, in disturbances, broils, or the like: syn. نَعَبَ فِى الفِتَنِ. (TA.) رِيحٌ نَعْبٌ A rapid wind. (K.) نَعُوبٌ: see نَاعِبَةٌ. نَعَّابٌ The young one of a raven, or crow: syn فَرْخُ غُرَابٍ: or a raven, or crow, [absolutely]: syn. غُرَابٌ. In a prayer of David occur the words يَا رَازِقَ النَّعَّابِ فِى عُشِّهِ [O Sustainer of the young raven (or young crow) in his nest!]. It is said that the young raven (or young crow), when it comes forth from its egg, is white, like a lump of fat, and that the old bird, on seeing it, dislikes and abandons it; that thereupon God sends to it gnats, which light upon it on account of its foul greasy smell, and that it lives upon them until it is fledged and becomes black, when its parents return to it. (L.) نَعَّابَةٌ: see نَاعِبَةٌ. نَاعِبَةٌ (K) and ↓ نَعُوبٌ and ↓ نَعَّابَةٌ (S, K) and ↓ مِنْعَبٌ (so in the correct copies of the K: in the L, مِنْعَبَةٌ: accord. to MF, مُنْعِبٌ: TA) A swift she-camel: (S, K:) pl. of the first, and of [the masc. epithet] نَاعِبٌ, نَوَاعِبُ and of نُعَّبٌ: and of نُعُبٌ, نعوب. (TA.) [The last pl. is the only one mentioned in the S, K, which do not point out its proper sing.] See also نَعْبٌ in 1. مِنْعَبٌ An excellent, fleet horse, (S, K,) that stretches out his neck like the raven, or crow: and (or accord. to some, TA) one that follows his own way, heedless of the bridle, [app., lowering his head, and stretching out his neck,] syn. الذى يَسْطُو بِرَأْسِهِ, (K,) without any increase in the rate of his run. (TA.) — — See نَاعِبَةٌ. — — A stupid, or foolish, and clamourous man. (K.) نعت 1 نَعَتَ, aor. نَعَتَ, inf. n. نَعْتٌ; and ↓ انتعت; He described, or characterized, or designated, (S, K,) a thing; (S;) syn. وَصَفَ: (S, K:) or he described a thing by mentioning what was in it, or what it possessed; whereas, in the وَصْف of a thing one may exaggerate: (L;) (??) distinguished a person or a thing by an epithet: and hence, he qualified a substantive by an epithet: and he used a word as an epithet] or he described a thing by mentioning what was in it that was good, or goodly; not with reference to what was bad. or foul, or ugly; unless by a straining of the meaning one say نَعْتٌ سَوْءٌ; whereas وَصَفَ is said with respect to what is good, or goodly and what is bad, or foul, or ugly: (IAth: or نَعَتَ signifies he described by mentioning the make, or form, or other outward characteristic, as tallness and shortness; and وَصَفَ respects action, as beating: or, accord. to Th, نَعَتَ signifies he described by mentioning something in some particular place in the body, such as lameness; whereas وَصَفَ is used with respect to what is common to the whole, as greatness, and generosity; therefore God is an object of وَصْف, but not of نَعْت. (TA.) — — نَعَتَ نَفْسَه بِالْخَيْرِ [He described himself as possessing, or characterized by, or distinguished by, goodness.] (Msb.) — — نَعَتَ, aor نَعُتَ, inf. n. نَعَاتَةٌ, He (a man) was naturally endowed with powers of description, and skilful in the use of those powers. (TA.) — — نَعُت, aor. نَعُتَ, inf. n. نَعَاتَةٌ, He (a horse) was, or became, what is termed نَعْتٌ, i. e., generous, or fleet, &c. (L, K.) — — نَعَتَ, (L,) or نَعِتَ, of the same measure as فَرِحَ, (K,) He (a horse) affected, or endeavoured, or constrained himself, to be, or become, what is termed نَعْتٌ, i. e., generous, or fleet, &c. (L, K.) MF remarks that نَعِتَ, in this sense, is strange, as فَعِلَ is not a measure denoting تَكَلُّف. (TA.) 4 انعت His face became beautiful, or goodly, so that he was described (K) as characterized by beauty, (TA,) [or, so that he became distinguished by an epithet]. 8 انتعت He, or it, was, or became, described: (TA:) [he, or it, was, or became, distinguished by an epithet: he, or it, was, or became, characterized, or distinguished, by that which made him to excel others of his kind: see نَعْتٌ]. See 1. 10 استنعتهٌ He asked him to describe him, or it. (T, K.) نَعْتٌ An epithet; or that whereby a person or thing is described: [hence, an epithet whereby a substantive is qualified:] (TA:) pl. نُعُوتٌ: it has no other pl. than this. (ISd.) [Respecting distinctions said to exist between نَعْتٌ and وَصْفٌ or صِفَةٌ, see 1.] [You say,] لَهُ نُعُوتٌ وَمَنَاعِتُ جَمِيلَةٌ [He has goodly epithets applied to him, and goodly qualities, or properties. which are causes, or occasions, of epithets]. (A.) — — [كَنَعْتِ كَذَا, a phrase similar to كَمَثَلِ كَذَا, meaning Like such a thing. See an ex. voce سَبّع.] — — نَعْتٌ Anything excellent. (TA.) — — [Hence,] فَرَسٌ نَعْتٌ, and ↓ مُنْتَعِتٌ, and ↓ نَعْتَةٌ, [in the CK, نَعْتَت,] and ↓ نَعِيتٌ, and ↓ نَعِيتَةٌ, A generous, or a fleet, or swift, horse, that (??) in running, and outstrips others. (K.) And (??) ↓ مُنْتَعِتٌ A beast of carriage, or a man, characterized, or distinguished, by that which makes him to excel others of his kind. a horse at scribed as distinguished by generousness, or by fleetness, or swiftness, and by outstripping others (TA.) نَعْتَةٌ: see نَعْتٌ. عَبْدُكَ نُعْتَةٌ, or أَمَتُكَ نُعْتَةٌ, Thy male slave or thy female slave, is of the highest quality. (K.) But in the A it is said, عَبْدُكَ نَعْتٌ, and أَمَتُكَ نَعْتَةٌ. (TA.) نَعِيتٌ A generous, excellent, surpassing, man. (TA.) See also نَعْتٌ. نَعِيتَةٌ: see نَعْتٌ. نَاعِتٌ Describing; a describer: pl. نُعَّاتٌ. (TA.) مَنْعُوتٌ [A person or thing described; distinguished by an epithet: and hence, a substantive qualified by an epithet]. — — مَنْعُوتٌ بِالْكَرَمِ [Described as possessing, or characterized by, or distinguished by, generosity; distinguished by the epithet of generous]. (A.) مُنْتَعِتٌ: see نَعْتٌ. نعث 1 نَعَثَهُ, aor. نَعَثَ; and ↓ انتعثهُ; He took it. (K.) 4 انعث فِى مَالِهِ He was prodigal of his wealth: (K:) or he scattered it: or it signifies قَدَّمَ فِيهِ. (L.) — انعث He set about, or commenced fitting himself out, or equipping himself for journeying. (K.) — — هُمْ فِى إِنْعَاث (??) the CK, and in a MS. copy of the K, أَنْعَاثٍ,) They have striven, laboured, or exerted themselves, in their affair. (K.) 8 إِنْتَعَثَ see 1. نعج 1 نَعَجَ, aor. نَعُجَ, inf. n. نَعْجٌ (S, K) and نُعُوجٌ, (K,) a verb similar to طَلَبٌ, (S, K,) aor. نَعُجَ, inf. n. طَلَبٌ; (S;) so in the handwriting of J; (IB;) or, with reference to a colour, نَعِجَ, aor. نَعَجَ, inf. n. نَعَجٌ, a verb like صَخِبَ, aor. نَعَجَ, inf. n. صَخَبٌ: (accord-to an insertion in a copy of the S read to IB, TA, [and so in one of M. Fresnel's copies of the S, and in a copy in my possession, and so in the L, in which both forms of the verb are given,]) He, or it, [a colour,]

was of a clear, or pure white. (S, L, K.) — نَعِجَ, aor. نَعَجَ, inf. n. نَعَجٌ, He (a man, Az, or a camel, S) became fat: (T, S, K:) said by AA to occur in a poem of Dhu-r-Rummeh, but not found in his poetry by Sh, who deems it strange: Az, however, confirms it by the authority of an Arab of the desert; and adds, that it signifies he (a man) became fat and in good condition: and he increased, and became swollen, or inflated: and نَهِجَ is said to signify the same. (TA.) — — نَعِجَ, aor. نَعَجَ, inf. n. نَعَجٌ, He (a man, S) became heavy in the stomach (القَلْب) from eating mutton. (S, K.) — نَعَجَتْ فِى سَيْرِهَا, (inf. n. نَعْجٌ, L.) She (a camel) was quick, or swift, in her pace: (S, L:) she went with a certain pace: (L:) a dial. form of مَعَجَتْ. (S.) 4 أَنْعَجَ القَوْمُ The people's camels became fat. (S, K.) نَعِجٌ [and ↓ أَنْعَجُ] Of a pure white colour: (L:) [pl. of the latter نُعْجٌ]. — — نِسَآءٌ نُعْجُ المَحَاجِرِ دُعْجُ النَّوَاظِرِ [Women of a clear white colour in the parts around the eyes; intensely black and wide, in the eyes]. (A.) — نَعِجٌ A man heavy in the stomach (القَلْب) from eating mutton: pl. نَعِجُونَ. (S, TA.) نَعْجَةٌ, (S, K,) and ↓ نِعْجَةٌ, accord. to a reading of El-Hasan, وَلِى نِعْجَةٌ وَاحِدَةٌ, [Kur, xxxviii. 22,] (TA,) A ewe; the female of the sheep: (L, K:) also, the female of the wild bull: and, of the gazelle: and, of the wild sheep: (TA:) [but see below:] pl. نِعَاجٌ and نَعَجَاتٌ. (S, K.) — — نَعْجَةُ الرَّمْلِ The [wild] cow: pl. نِعَاجُ الرَّمْلِ: no other wild animal but the cow (accord. to A 'Obeyd, S,) is thus called: (S, K:) [but see above]. The Arabs speak of gazelles as though they were goats, terming the male تَيْسٌ; and of wild bulls or cows as though they were sheep, terming the female نَعْجَةٌ. (AAF.) — — Also نَعْجَةٌ (tropical:) A woman; as likewise شَاةٌ. (TA.) نِعْجَةٌ: see نَعْجَةٌ. نَاعِجٌ A camel of beautiful colour, and highly esteemed. (TA.) نَاعِجَةٌ A she-camel of beautiful colour: (TA:) or a white she-camel, (S, K,) of generous race: (TA:) a swift she-camel: a she-camel upon which one hunts wild cows: (S, K:) such is of the kind called مَهْرِيَّةٌ: (IJ:) or one that is light, or active: (TA:) pl. نَوَاعِجُ. (S.) — — نَاعِجَةٌ also A woman of beautiful complexion, or colour. (TA.) — أَرْضٌ نَاعِجَةٌ Plain, or even, land, (S, K,) fertile, and producing the kind of tree called رِمْث. (Aboo-Kheyreh.) أَنْعَجُ: see نَعِجٌ. نعر 1 نَعَرَ, (S, A, Msb, K,) aor. نَعِرَ (S, K) and نَعَرَ, (K,) [in the Msb, نَعُرَ, but this I suppose to be an error in transcription,] the first of which is the most common, (K,) or the most common when the verb relates to a vein, accord. to Fr, as cited by Sgh, (TA,) inf. n. نَعِيرٌ (S, A, Msb, K) and نُعَارٌ, (A, K,) or this latter is a simple subst., (Msb,) and نَعْرَةٌ, (A,) [or this also is a simple subst.,] He (a man, K, or a beast of carriage, Msb,) uttered a sound, or noise, (S, A, Msb, K,) with, (A, K,) or in, (S,) his خَيْشُوم [or the innermost part of his nose]: (S, A, K:) but Az, says, I have not heard this explanation from any of the leading authorities. (TA.) — — Also, (TA,) inf. n. نَعِيرٌ, (K,) He called out, or cried out vehemently, in war, or in some evil case. (K, * TA.) And نَعَرَتْ, inf. n. نَعِيرٌ, She (a woman) clamoured, and acted in a foul or immodest manner. (TA.) — — نَعَرَ العِرْقُ, (S, K,) or نَعَرَ العِرْقُ بِالدَّمِ, (A,) aor. نَعِرَ, (Fr, Sgh, K,) and نَعَرَ, (S, K,) the former of which is the more common, (Fr, Sgh,) inf. n. نَعْرٌ, (S, TA,) or نَعِيرٌ and نُعَارٌ, (as app. implied in the K, but perhaps not intended to be so,) (tropical:) The vein gushed with blood: (S, K:) or, (aor. نَعَرَ, inf. n. نُعُورٌ and نَعِيرٌ, TA,) made a sound by reason of the blood coming forth: (K:) or gushed with blood, and made a sound at the coming forth of the blood. (A.) نَعْرَةٌ A sound, or noise, in the خَيْشُوم [or innermost part of the nose]; (S, K;) [as also ↓ نُعَارٌ. (See 1.)] — — نَعَرَاتٌ [the pl.] is also applied to The call of the مُؤَذِّن. (S.) نُعْرَى: see نَاعِرٌ. نُعَارٌ: see نَعْرَةٌ. نَعُورٌ: see نَاعِرٌ. نَعَّارٌ and نَعَّارَةٌ: see نَاعِرٌ. نَاعِرٌ Uttering a sound or noise [with, or in, the خَيْشُوم, or innermost part of the nose]. (Sh.) And ↓ نَعَّارٌ Clamorous: (K, TA:) ↓ ة, applied to a woman, and signifying the same: (A:) or, so applied, it signifies clamorous and foul, or immodest: (K:) and ↓ إِمْرَأَةٌ غَيْرَى نَعْرَى a [very jealous] clamorous woman; (K;) in which phrase, نعرى may not be regarded as fem. of نَعْرَانُ, because [epithets of the measures] فَعْلَانُ and فَعْلَى come from verbs of the class of فَرِحَ; not from those of the class of مَنَعَ [or that of ضَرَبَ]. (Az, K.) — — [And so] ↓ نَعَّارٌ One who drives away the beasts and cries out after them. (TA, art. زغق.) — — You say also, صَوَّتُّ نَعَّارًا ↓ أَطَرْتُ بِهٰذَا [lit., I made a clamorous voice to fly with this; meaning,] (tropical:) I published this. (A.) — — Also نَاعِرٌ (tropical:) A vein flowing with blood: (Sh:) [or gushing with blood; &c. (See its verb, above.)] And ↓ نَعَّارٌ (tropical:) A vein gushing with blood; and so ↓ نَعُورٌ: (S:) that does not cease to flow with blood; as also ↓ نَعُورٌ (TA) and ↓ نَاعُورٌ: (K, TA:) and ↓ نَعَّارٌ applied to a wound signifies the same; as also تَعَّارٌ, with ت and ع, and ↓ تَغَّارٌ, with ت and غ: (IAar, Az:) and ↓ نَعُورٌ applied to a wound signifies (tropical:) making a sound by reason of the vehemence with which the blood comes forth. (TA.) نَاعُورٌ, (S, A, Mgh, Msb,) or ↓ نَاعُورَةٌ, (K,) A [machine of the kind called] دُولَاب [q. v.], (A, K,) or مَنْجَنُون [q. v.], (Mgh, Msb,) with which water is drawn [for irrigation], (S,) and which is turned by water, (S, Mgh, Msb,) and makes a noise, or [creaking] sound by [its revolving]: (S:) so called because of its نَعِير [or sound]: (A, Mgh, Msb:) [app. also any rotary machine for raising water to irrigate land: see Niebuhr's ' Voyage en Arabie, ' tome i., p. 220 et seq.:] it is used on the banks of the Euphrates (A, TA) and the 'Ásee: (TA:) pl. نَوَاعِير. (S, A, Msb.) — — And the former, The wing (جَنَاح) of a mill or mill-stone. (K.) — — Also ↓ نَاعُورَةٌ A bucket with which water is raised. (K.) — — See also نَاعِرٌ. نَاعُورَةٌ: see نَاعُورٌ. نعس 1 نَعَسَ, (S, A, Msb, K,) aor. نَعُسَ, (S, M, and so in a copy of the B by the author of the K,) or نَعَسَ, (A, K,) [the latter being agreeable with analogy,] inf. n. نُعَاسٌ, (S, A, K, * TA,) or this is a simple subst., (Msb,) [He drowsed; he was, or became, drowsy, or heavy with sleepiness: or he slumbered, or dozed:] the inf. n. is syn. with وَسَنٌ: (S, A, K:) or ↓ نُعَاسٌ signifies languor in the senses, (K, TA,) arising from the heaviness [which is the prevenient sign] of sleep: (TA:) or the beginning of sleep: (M, art. وسن:) or its proper signification is, accord. to Az, (Msb, TA,) وَسَنٌ (Msb) or سِنَةٌ (TA) without sleep: (Msb, TA,) or سِنَةٌ is in the head, and نُعَاسٌ is in the eye: or سنة is the vapour (ريح) of sleep which begins in the face, then is transmitted to the heart, and you say, of a man, يَنْعَسُ, and then, يَنَامُ. (Msb, art. نوم.) It is said in a proverb, مَطْلٌ كَنُعَاسِ الكَلْبِ [A delaying of the payment, of a debt, or the like, like the drowsing, or slumbering, of the dog:] i. e. continual: (S, TA:) for the dog is characterized by much نعاس, and, as is said in the B, is accustomed to open his eyes [only] sufficiently for the purpose of guarding, and this he does time after time. (TA.) — — نَعَسَ, (TK,) inf. n. نَعْسٌ, (IAar, K,) (assumed tropical:) It (a man's judgment, and his body,) was soft, and weak. (IAar, K, TK.) — — (assumed tropical:) It (a market) was, or became, stagnant, or dull, with respect to traffic. (K, TA.) 4 انعس (assumed tropical:) He begat heavy, sluggish, lazy, indolent, or torpid, sons. (AA, K.) 6 تناعس He feigned himself [drowsing, or slumbering, or] sleeping. (K, * TA.) — — (tropical:) It (lightning) became faint. (A, TA.) نَعْسَةٌ [A single fit of drowsiness: or of slumber:] a single movement of the head in drowsing or slumbering. (TA.) You say, رَكِبَتْهُ نَعْسَةٌ شَدِيدَةٌ [A vehement fit of drowsiness, or of slumber, came upon him]. (A.) And نَعَسْتُ نَعْسَةً وَاحِدَةً [I drowsed, or slumbered, once]. (S.) نَعْسَانٌ: see نَاعِسٌ. نُعَاسٌ: see 1. نَعُوسٌ A she-camel bountiful in yielding milk; (S, A, K;) that drowses, or slumbers, in yielding milk; (A;) or because, in yielding milk, she drowses, or slumbers: (S:) or having much milk, that drowses, or slumbers, when milked: (M:) or that closes her eyelid on being milked. (Az, TA.) نَعَّاسَةٌ: see نَاعِسٌ. نَاعِسٌ, part. n. of نَعَسَ, [Drowsing, drowsy, or heavy with sleep: or slumbering, or dozing:] (S, Msb, K:) as also ↓ نَعْسَانٌ; (Lth, Fr, Th, Msb, K;) but this latter is rare; (Fr, Th, Msb, K;) and by some disallowed:

(TA:) fem. of the former with ة: (Msb, TA:) and of the latter نَعْسَى, made to accord. with وَسْنَى, fem. of وَسْنَانٌ; and this is best in poetry: (Lth, Msb, TA:) and ↓ نَعَّاسَةٌ is also used as an epithet [in an intensive sense] applied to a female: (TA:) the pl. of نَاعِسٌ is نُعَّسٌ; like رُكَّعٌ, pl. of رَاكِعٌ: and that of نَاعِسَةٌ is نَوَاعِسُ. (Msb.) — — جَدُّهُ نَاعِسٌ (tropical:) [His good fortune is slumbering]. (A, TA.) نعش 1 نَعَشَهُ, aor. نَعَشَ, (S, K,) inf. n. نَعْشٌ, (S,) He (God) raised him; lifted him up; (S, K;) as also ↓ انعشهُ; (Lth, Ks, K;) which is disallowed by ISk, who says that it is a vulgar word, and by J after him, but is correct; (TA;) and ↓ نَعَّشَهُ, (AA, K,) inf. n. تَنْعِيشٌ: (AA, TA:) or He (God) set him up, or upright; as also ↓ انعشهُ: (Msb:) [see an ex. in a verse cited voce شَمْلٌ:] or be [app. a man] raised him, or lifted him up, after a stumble, or trip. (Sb.) You say also, نَعَشْتُ الشَّجَرَةَ I set the tree upright, when it was leaning. (TA.) And نَعَشَ طَرْفَهُ He raised his eye, or eyes. (S, * K.) — — [Hence,] aor. and inf. n. as above, (TA,) (tropical:) He recovered him from his embarrassment, or difficulty: (A:) (tropical:) he restored him from a state of poverty to wealth, or competence, or sufficiency: (K, TA;) as also ↓ انعشهُ: (TA:) and (tropical:) he recovered him from a state of perdition or destruction. (TA.) And نَعَشَكَ اللّٰهُ (tropical:) May God restore thee from poverty to wealth, or competence, or sufficiency: or make thee to continue in life; preserve thee alive. (A.) And ↓ انعشهُ (assumed tropical:) He set him up, and strengthened his heart. (TA.) And الرَّبِيعُ يُنْعِشُ النَّاسَ (tropical:) (A, TA,) [The spring, or spring-herbage, or the season, or rain, called الربيع,] makes men to live and enjoy plenty of herbage or the like. (TA.) — — [Hence also,] نَعَشَ المَيِّتَ, (Sh, K,) aor. as above, (Sh,) and so the inf. n. (TA) (tropical:) He eulogized, or praised, the dead man, (Sh, K,) and exalted his praise, or fame, or honour. (Sh.) — — نَعَشُوا المَيِّتَ also signifies They carried the dead man upon the نَعْش, q. v. (A [where this signification is indicated, but not expressed: it is shown, however, by an explanation of pass. part. n. (q. v. infra) in the TA.]) — — نُعِشَ عَلَى جِنَازَتِهَا A نَعْش [q. v.] was made for her bier. (Mgh, from a trad. of, or relating to, Fátimeh.) 2 نَعَّشَهُ: see 1. — Also, (K,) or نعّش لَهُ, (S,) inf. n. تَنْعِيشٌ, (K,) He said to him نَعَشَكَ اللّٰهُ [which see above, in 1, and also below, in 8]: (S, K:) in [some copies of] the S, نَعَّشَكَ الله. (TA.) 4 أَنْعَشَ see 1, in four places. 8 انتعش He rose; or became raised, or lifted up: (TA:) he rose after his stumble, or trip: (S, A, Msb, K:) and in like manner you say of a bird, (A, TA,) meaning it rose [after falling or alighting], (TA,) and he raised his head. (TA.) Hence the saying, تَعَسَ فَلَا انْتَعَشَ May he fall, having stumbled, or stumble and fall, and not rise [again]: a form of imprecation. (TA.) And hence the saying of 'Omar, إِنْتَعِشْ نَعَشَكَ اللّٰهُ Rise thou: may God raise thee: or نعشك اللّٰه has here one of the two meanings assigned to it before, in 1. (TA.) — — [And hence,] (tropical:) He recovered, or became recovered, from his embarrassment, or difficulty. (A, TA.) نَعْشٌ A state of elevation, or exaltation. (Sh.) See 1. — — A state of remaining; lastingness; endurance; permanence; or continuance; syn. بَقَآءٌ. (Sh, K.) — [A kind of litter, or] a thing resembling a مِحَفَّة, upon which the king used to be carried. when sick: (IDrd, Msb, K:) not the نَعْش of a corpse. (IDrd, Msb.) This is said to be the primary application. (TA) — — And hence, (TA,) A bier, (S, A, Msb, K,) when the corpse is upon it. for otherwise it is called سرِيرٌ: (S, IAth, Msb:) it is called by the former name because of its height, or its being raised: (S, TA.) pl. نُعُوشٌ: (Msb:) also, a reticulated thing. (Az. Mgh, TA,) resembling a مِحَفَّة, (Mgh,) which is put as a cover over a [dead] woman when she is placed upon the bier; (Az, Mgh, TA;) but this is properly called حَرَجٌ, though people called is نَعْشٌ, which is properly only the bier itself. (Az, TA.) — — [And hence,] بَنَاتُ نَعْشَ الكُبْرَى [or بَنَاتُ نَعْشِ الكُبْرَى], together with نَعْشٌ or نَعْشُ, constitute (assumed tropical:) The constellation of Ursa Major: or the principal stars thereof:] seven stars; whereof four [which are in the body] are called نَعْشٌ [or نَعْشُ], and three [which are in the tail] are called بَنَاتٌ, (S, K,) i. e., بنات نعش (TA:) and to like manner الصُّغْرَى, (K,) or بنات نعش الصُّغْرَى [together with نعش الصُّغْرَى constitute [the constellation of Ursa Minor: or the principal stars thereof; seven in number; whereof the four in the body are called نعش, and the there in the tail are called بنات]: (S:) [the former four] said to be likened to the bearers of a bier, because they form a square: (IDrd, TA:) [the بنات being so called as being likened to damsels or to men for بنات is pl. of اِبْنٌ applied to an irrational thing as well as pl. of بِنْتٌ) following a bier:] Sb and Fr agree that نعش is imperfectly decl. because determinate and of the fem. gender: (S:) or it is perfectly decl. when indeterminate, but not when determinate [by having the epithet الكُبْرَى or الصُّغْرَى added to it]: (Aboo-'Amr Ez-Záhid, K:) بَنو نَعْشٍ also occurs, in poetry; (Sb, S, K;) because a single one [of the stars thereof] is called اِبْنُ نَعْشٍ, (Lth, K,) being made to accord. in gender with كَوْكَبٌ; but when they say ثَلَاث or أَرْبَع, they say بَنَات: (Lth, TA:) [this is agreeable with a general rule; accord. to which, بَنَاتٌ is the pl. of اِبْنٌ applied to anything but a human being:] the pl. of بنات نعش is النَّوَاعِشُ; like as أَبَارِصُ is pl. of سَامُّ أَبْرَصَ. (L, TA.) See also نُعَيْشٌ. — — Also نَعْشٌ A piece of wood, (K, TA,) of the length of twice the stature of a man, (TA,) upon the head of which is a piece of rag, (K, TA,) called حَرَجٌ, (TA,) with which young ostriches are hunted or captured. (K, TA.) نُعَيْشٌ [or نُعَيْشُ (assumed tropical:) The small star called] السُّهَى, which is [by the star (??)] in the middle of بَنَات نَعْش. So in the saying, هُوَ أَخْفَى مِنْ نُعَيْشٍ فِى بَنَاتِ نَعْشٍ [He, or it, is more obscure than No'eysh among the Bená Naash]. (A, TA.) النَّوَاعِشُ: see نَعْشٌ, near the end. مَنْعُوشٌ A corpse carried upon a نَعْش, or bier. (S, A, * Msb.) نعظ &c. See Supplement نغب 1 نَغَبَ, aor. نَغَبَ and نَغُبَ, (inf. n. نَغْبٌ, TA,) He (a man, TA) swallowed saliva. (K.) — — نَغَبَ, (inf. n. نَغْبٌ, TA,) It (a bird) sipped water: you do not say of a bird شَرِبَ. (K.) — — نَغَبَ He (a man) took in gulps, or gulped, in drinking: (K:) and likewise an ass. (TA.) — — نَغِبْتُ مِنَ الإِنَاءِ نُغَبًا, with kesr, I drank in gulps from the vessel. (ISk, S.) نَغْبَةٌ A hungering. (K.) A tribe's wanting food, or hungering: syn. إِقْفَارُ الحَىِّ. (K, as in some copies: [app. the right reading:] in other copies, أَقْفَار, which is pl. of قَفْرٌ. TA.) — — See نُغْبَةٌ and ↓ نَغْبَةٌ A gulp; or as much as is swallowed at once; of water &c.: (S, K:) or the ↓ latter signifies a single act of gulping: (K:) differing from the former like as [its syn.] جَرْعَةٌ does from جُرْعَةٌ: (TA:) pl. of the former نُغَبٌ: (S:) for which نُغَمٌ occurs in a verse. (TA.) — — Ex. وَاهًا مَا أَبْرَدَهَا مِنْ نُغْبَةٍ مَا أَبْرَدَهَا عَلَى الفُؤَادِ تَعْسًا لِلْيَدَيْنِ وَالفَمِ (tropical:) [Excellent! How cool a gulp is it! How cool is it to the heart! May the hands and mouth perish!] said on hearing of the death of an enemy, or of any trial or affliction that has befallen him. (A.) — نُغْبَةٌ A foul action. (S, K.) So in the following saying, مَا جُرِّبَتْ عَلَيْهِ نُغْبَةٌ قَطُّ [A foul action was never found to be chargeable upon him.] (S.) نغت 1 نَغَتَ, aor. نَغَتَ, inf. n. نَغْتٌ, He pulled hair; syn. جَذَبَ. (K.) نغث نَغْثٌ Lasting and vehement evil. (IAar, K.) — — وَقَعْنَا فِى نَغْثٍ We fell into lasting and vehement evil. (L.) نغر 1 نَغَرَتِ القِدْرُ, (S, K, TA,) aor. نَغَرَ; and نَغَرَت (K, and so in a copy of the A,) aor. نَغِرَ; and نَغَرَت, aor. نَغَرَ; (K;) inf. n. نَغَرٌ (IKtt, K) [of the first] and نَغْرٌ (IKtt, TA) and نَغَرَانٌ (K, TA) and نَغِيرٌ, (TA,) The cooking-pot boiled; estuated; became in a state of violent commotion; syn. غَلَت, (As, S, IKtt, A, L,)

and فَارَت. (As, K.) — Hence, (TA,) نَغِرَ الرَّجُلُ, (S,) or نَغَرَ, (so in a copy of the A,) (tropical:) The man became angry, or vehemently or most vehemently angry, or affected with latent anger without power to exercise it: (S, A:) or his inside boiled by reason of such anger: (As, S:) and نَغِرَ عَلَيْهِ, aor. نَغَرَ; and نَغَرَ, aor. نَغِرَ; and نَغَرَ, aor. نَغَرَ; (K;) the first of which is the most common; (TA;) inf. n. نَغَرٌ [of the first] and نَغَرانٌ; and ↓ تَنَغَّرَ; (K;) [after which last, in the CK, the word غَلَى, commencing the explanation, is omitted;] his inside boiled against him by reason of anger: (K:) or by reason of vehement or most vehement anger, or latent anger without power to exercise it: (TA:) or (so accord. to the TA; but in the K, and) تنغّر ↓ عَلَيْهِ he became changed, or altered, to him, and threatened him with evil: (ISk, S, K, TA:) and نَغِرَ, aor. نَغَرَ, inf. n. نَغَرٌ, also signifies he held enmity in his heart, watching for an opportunity to indulge it; or he hid enmity and violent hatred in his heart; or he bore rancour, malevolence, malice, or spite. (TA.) 5 تَنَغَّرَ see 1, in two places. 6 تَنَاغُرٌ i. q. تَنَاكُرٌ [app. meaning, (tropical:) The behaving with mutual enmity or hostility]. (K.) نَغِرٌ (tropical:) [Angry or vehemently or most vehemently angry, or affected with latent anger without power to exercise it: as is implied in the S: or] having his inside boiling by reason of anger: (S, * K:) and [it is said that] إِمْرَأَةٌ نَغِرَةٌ signifies a woman very jealous; syn. غَيْرَى: (K:) [but] it is related in a trad. of 'Alee, that a woman came to him and told him that her husband had illicit intercourse with her female slave; whereupon he said, "If thou be speaker of truth, we stone him; and if thou be a speaker of falsehood, we whip thee: " and she said, رُدُّونِى إِلَى أَهْلِى غَيْرَى نَغِرَةً, (S, TA,) meaning, [Restore ye me to my family, very jealous,] with my inside boiling by reason of anger, or vehement or most vehement anger, or latent anger without power to exercise it: this is the explanation given by As: and ISd says, that he holds نغرة to signify here angry, not very jealous; since it is related that an Arab said to a woman, أَغَيْرَى أَنْتِ أَمْ نَغِرَةٌ [Art thou very jealous or angry?] (TA.) نُغَرٌ Certain birds like sparrows, (S,) or a species of sparrows, (Msb,) with red beaks: (S, Msb:) n. un. with ة: (S:) or the young ones of sparrows: (K:) n. un. as above: (TA:) or the young ones of the sparrows; (Sh, Msb;) which you always see in a lean state: (Sh:) or [a species] of young sparrows: (TA:) or the bird called بُلْبُل: (Msb, K:) it is said that the people of El-Medeeneh call the بُلْبُل by the names of نُغَرٌ and حُمَّرَةٌ; and it is said to resemble the sparrow; and the fem. is with ة: (Msb:) or (TA; in the K, and) a species of the حُمَّر, (K, TA; in the CK, erroneously, حُمْر;) red in the beaks and in the lower parts of the أَحْنَاك [or portions beneath the beaks]: (TA:) or the males thereof: (K:) pl. نِغْرَانٌ, (S, Msb, K,) like as صِرْدَانٌ is pl. of صُرَدٌ. (S, Msb.) Its dim. is نُغَيْرٌ (S, Msb, K) occurring in a trad.; يَا أَبَا عُمَيْرْ مَا فَعَلَ النُّغَيْرْ [O Aboo-'Omeyr, what did the little nughar?]; (S, K;) said by Mohammad to a little child of Aboo-Talhah El-Ansáree, who had a bird, or birds, of this name, which died. (TA.) نُغْرُوقٌ See art. غرنق نغص 1 نَغِصَ, aor. نَغَصَ, (S, K,) inf. n. نَغَصٌ, (S,) He (a man, S,) failed of having his desire fully accomplished: (S, K:) but Lth says, that it is more commonly with teshdeed, i. e. ↓ نَغَّصَ, [unless this be a mistake for نُغِّصَ,] inf. n. تَنْغِيصٌ. (TA.) — — And in like manner, (S,) He (a camel) failed of having his full, or complete, draught, or drink. (S, K.) — — And It (beverage) was imperfect, or defective. (K.) — — See also 5. — نَغَصٌ (L, K) and نَغْصٌ (L, TA) [both inf. ns., the verb of the former being app. نَغِصَ, used intransitively, and that of the latter نَغَصَ, used transitively, followed by إِبِلَهُ,] also signify The bringing one's camels to the drinking-trough, and, when they have drunk, turning them back, and bringing others; (K;) taking forth, from every two camels, a strong camel, and putting in its place a weak camel; and thus as it were, making their drinking troublesome. (TA.) — — You say also, نَغَصَ الرَّجُلَ الرَّجُلَ The man prevented the man from obtaining his share of water by interposing to hinder his camels from drinking: and in like manner, رَعْيَهُ ↓ أَنْغَصَهُ [He prevented him from obtaining his share of pasturage for his camels]: the verb in the latter instance being with ا. (TA.) — — See also 2. 2 نغّص عَلَيْنَا He cut short a thing of which we loved to have much, or abundance. (IAar, TA.) — — نغّص عَلَيْهِ; and ↓ نَغَصَ عليه, inf. n. نَغْصٌ; but the former is the more common; He rendered [an affair, or circumstances, or a state,] troublesome, or perturbed, to him; syn. كَدَّرَ. (IKtt, TA.) You say, نغّص اللّٰهُ عَلَيْهِ العَيْشَ, (S, K,) inf. n. تَنْغِيصٌ; (S;) and نغّصهُ (S, K) and عليه العيش ↓ انغص; (K;) God rendered life troublesome, or perturbed, to him; syn. كَدَّرَهُ: (S, K:) the first of these is the most common: (TA:) the second occurs in poetry; the pronoun in this relating to a man. (Akh, S, TA.) — See also نَغِصَ. 4 أَنْغَصَ see 1, last sentence: — — and see also 2. 5 تنغّصت عِيشَتُهُ, (S,) or مَعِيشَتُهُ, (K,) His state of life, (S,) or his means of subsistence, (K,) became troublesome, or perturbed, or attended with trouble; syn. تَكَدَّرَتْ. (S, K.) You say also, نَغِصَ أَمْرُهُ, inf. n. نَغَصٌ, [His affair, or case, became troublesome, &c.;] (A;) [for] ↓ نَغَصٌ is syn. with تَنَغُّصٌ as signifying تَكَدُّرٌ (Har, p. 273). 6 تناغصت الإِبِلُ عَلَى الحَوْضِ The camels crowded, or pressed, together to the drinkingtrough. (Ks, K. *) نُغَصٌ is said to signify Things that prevent one from attaining an object of desire. (Har, p. 273.) مُنَغِّصٌ Any one who cuts short a thing of which one loves to have more. (IAar, TA.) نغض 1 نَغَضَ, aor. نَغِضَ, (Ks, S, A, Msb, K,) and نَغُضَ, (S, A, K) inf. n. نَغْضٌ (S, Msb, K) and نُغُوضٌ (S, K,) and نَغَضَانٌ and نَغَضٌ, (K,) It was or became, in a state of motion, commotion, agitation, or convulsion; it shook; shook about; wabbled; tottered; wagged; nodded; syn. تَحَرَّكَ, (S, A, Msb, K,) and اِضْطَرَبَ, (A, K,) فِى ارْتِجَافٍ; (TA;) as also ↓ انغض (Msb, K) and ↓ تنغّض: (K:) it is said of a man's head; (S, TA;) and also, (S, A,) with نَغْضٌ and نَغَضَانٌ for its inf. ns., (S,) of a camel's saddle, (S, A,) and of the central incisor (S, TA) of a child, (S,) or of any tooth, as also ↓ the last of the verbs above mentioned; (A;) and of other things; (Msb, TA;) نَغْضٌ signifying any moving in a shaking or tremulous or convulsive manner (فِى ارْتِجَافٍ); (S, TA;) and نَغَضَتْ and ↓ تَنَغَّضَتْ, said of a tooth, being syn. with رَجَفَتْ. (A.) — — Also, inf. n. نَغَضَانٌ, He, or it, was, or became, disquieted, agitated, or violently agitated. (TA.) — — نَغَضُوا إِلَى العَدُوِّ (tropical:) They rose and hastened and went forth to, or towards, the enemy. (A, TA.) — — نَغَضَ also signifies (assumed tropical:) It (a thing, TA) was, or became, dense: (so in some copies of the K) or much in quantity: (so in other copies of the K:) or much in quantity, and dense. (TA.) And (tropical:) It (a cloud) was, or became, dense, and then became ready to rain, and was seen to move about, one part into another, without its going along: (S:) or was seen to become ready to rain, without motion, not travel-ling along: (A:) or it travelled along. (IF.) [See نَاغِضٌ, below.] — — نَغَضَ أَمْرُهُ (assumed tropical:) His affair, or case, was, or became, in a weak, or unsound, state; syn. وَهَى. (TA.) — See also 4, in two places. 4 نغض: see 1. — انغضه He put it in a state of motion, commotion, agitation, or convulsion: shook it; shook it about; made it to wabble, or totter; wagged it; nodded it; as also ↓ نَغَّضَهُ; (S, Msb, K, TA;) and ↓ نَغَضَ بِهِ: (A:) namely a thing: (Msb:) or his head; (S, A, TA;) in wonder; (A;) or as one in wonder at a thing; (S, TA;) or in disapproval of a thing told him; (AHeyth, TA;) or in derision; or as though asking the meaning of what was said, inclining to the speaker. (TA.) Hence, in the Kur, [xvii. 53,] فَسَيُنْغِضُونَ إِلَيْكَ رُؤُوسَهُمْ (S, TA) And they will shake, or wag, their heads at thee, in derision. (TA.) 5 تَنَغَّضَ see 1, in three places. نَغْضٌ One who shakes his head, and trembles in his gait: (K:) an inf. n. used as an epithet. (TA.) — — A male ostrich that shakes his head: (S:) or نَغْضٌ, as also ↓ نِغْضٌ, is a name of the male ostrich;

determinate; (K;) being a name of the species; like أُسَامَةُ: (TA:) so called because, when he hastens his gait, he moves up and down: (Lth:) or a name of the male ostrich that has a habit of going round about: (AHeyth, K:) and ↓ نَغْضَةٌ [is the n. un., signifying] an ostrich. (TA.) — — See also نَاغِضٌ. نُغْضٌ: see نَاغِضٌ, in three places. نِغْضٌ: see نَغْضٌ. نَغْضَةٌ A tree. (IKt.) — — See also نَغْضٌ. نَغُوضٌ A she-camel having a large hump: because, when it is large, it shakes, or quakes. (IF, K.) نَغَّاضٌ [In a state of much motion, commotion, agitation, or convulsion; shaking, shaking about, wabbling, tottering, wagging, or nodding, much]. You say, إِبِلٌ نَغَّاضَةٌ بِرِحَالِهَا [Camels jogging much with their saddles; or jogging much their saddles]. (A, TA.) — — See also نَاغِضٌ. — — نَغَّاضُ البَطْنِ Wrinkled in the belly: an expression applied to Mohammad, (K,) by 'Alee, who thus explained it: because of the elevation of the wrinkled parts above the even surface of the belly: or it may be derived from غُضُونٌ, meaning " wrinkles " in the belly, by transposition of letters. (TA.) نَاغِضٌ [In a state of motion, commotion, or agitation, or convulsion; shaking; shaking about; wabbling; tottering; wagging; nodding: pl. نُغَّضٌ]. You say, مَحَالٌ نُغَّضٌ [Great pullysheaves in a state of motion, &c.]. (S, TA.) And غَيْمٌ نَاغِضٌ (K) and ↓ نَغَّاضٌ (S, K) (tropical:) A cloud, or clouds, becoming dense, and then ready to rain, and seen to move about, one part into another, without going along: (S:) or in a state of motion, or commotion, one part after another, (K, TA,) not travelling along: (TA:) or seen to move about, one part into another, without going along. (L.) — — Also, (S, E,) or ↓ نَاغِضَةٌ. (so in a copy of the A,) and ↓ نُغْضٌ and ↓ نُغُضٌ (A, K,) but this is rare, (TA,) A cartilage (S:) or the cartilage of the shoulder-blade: (A, K:) or the part thereof where it mores to and fro: (K:) or the upper part of the end of the cartilage of the shoulder-blade: (TA.) or the ↓ نُغْض of the shoulder-blade is the thin bone at the extremity thereof: (Sh:) or the ↓ نُغْضَانِ are the parts of the root of the shoulder blade that move about in walking: (L:) and the نَاغِض of a man is the base of the neck, where he moves about his head, (Sh) نَاغِضَةٌ: see نَاغِضٌ. نغف &c. See Supplement نفأ نُفْأَةٌ One of several parts, or portions, of scattered herbage: or one of several adjacent meadows (رِيَاض), separated from, and rising above, the greater part of the pasture. pl. نُفًا (K.) نفت 1 نَفَتَتِ القِدْرُ, (S, K,) aor نَفِتَ, inf. n. نفِيتٌ (S) and نَفْتٌ and نَفَتَانٌ, (L,) The cooking-pot boiled: (K:) or threw forth what resembled arrows, by reason of [its vehement] boiling: (S, L:) [see also نَفَتَت, and نَفَطَتْ] or [boiled so that] the broth, or gravy, stuck to its sides: (K:) or the broth boiled in the cooking pot, and what dried thereof stuck to the sides of the pot: L:) you say [also] ↓ القِدْرُ تَنَافَتُ, and تَنَافَطُ, [for تَتَنَافَتُ and تَتَنَافَطُ]. (S, L [but in the latter, these two verbs are written without the syll. points].) — — يَنْفِتُ غَضَبًا, as also يَنْفِطُ, (assumed tropical:) He boils with anger. (S:) — — يَنْفِتُ عَلَيْهِ غَضَبًا, as also ينفط, (assumed tropical:) He boils against him with anger. (TA.) — — صَدْرُهُ يَنْفِتُ بِالْعَدَاوَةِ (tropical:) [His breast boils with enmity]. (A.) [See also نَفَثَ.] — — نَفَتَ, aor. نَفِتَ, inf. n. نَفْتٌ and نَفَتَانٌ (L, K) and نَفِيتٌ and نَفَاتٌ, (L,) (assumed tropical:) He (a man, L) was angry: (K, L:) or نَفَتَانٌ resembles coughing: [so that the verb seems to signify he made a noise like coughing, by reason of anger:] (L:) or he blew in anger: (L:) or he blew, (نَفَخَ, as in the copies of the K in my hands,) or swelled, or became inflated, (انتفخ, as in the TA,) by reason of anger. (K.) — — نَفَتَ, (aor. نَفِتَ, L,) inf. n. نَفْتٌ, It (flour or the like) had water poured upon it, and swelled, or became inflated, (تَنَفَّخَ,) in consequence. (L, K.) 6 تَنَافَتَ see 1. مِرْجَلٌ نَفُوتٌ A cooking-pot throwing forth what resembles arrows, by reason of [its vehement] boiling: &c. (S, L.) نَفِيتَةٌ A certain kind of food, thicker than what is called سَخِينَةٌ; (K;) i. q. حَرِيقَةٌ; made by sprinkling flour upon water or milk, (fresh milk, L,) until it becomes swollen or inflated, (يَنْفِت,) (S, L,) when it is supped, or sipped (يتحسَّى); (L;) it is thicker than سَخِينَة; the master of a family uses it plentifully for his household in times of scarcity: (S, L:) they only eat نفيتة and سخينة in a time of straitness, and dearness, and leanness of the cattle: Az says, in art. حذرق, سخينة is flour thrown upon water or milk, and cooked, and then eaten with dates or [here a word in the L is illegible; after which we read] and it is [what is called] حَسَاء; and it is also called سَخُونَةٌ: and نَفِيتَةٌ and حَرِيقَةٌ and حَرِيرَةٌ and نَفِيثَةٌ are a kind of حسا, between thick and thin. (L.) [See also خَزِيرٌ, and حَرِيقَةٌ.] نفث 1 نَفَثَ, aor. نَفِثَ and نَفُثَ, inf. n. نَفْثٌ (S, K) and نَفَثَانٌ, (TA,) [He puffed; or blew, without spitting: or he sputtered, or blew forth a little spittle in minute scattered particles: or] he spat: or he [did as though he] spat without ejecting spittle: and نَفَثَ فى العُقْدَةِ signifies he spat, ejecting a little spittle, upon the knot, in enchantment: (Msb:) or النَّفْثُ is like النَّفْخُ, or blowing, and less than التَّفْلُ, or spitting, or ejecting spittle from the mouth: (S, K:) or like blowing, with [the emission of] spittle: (Keshsháf;) or like blowing, as done in enchantment, without spittle: the action, if accompanied by spittle, being termed التفل: this is the most correct explanation: ('Ináyeh:) or gentle blowing without spittle: (الاذكار:) or more than blowing; or like blowing; but less than spitting: sometimes without spittle, thus differing from التفل; and sometimes with a little spittle, thus differing from النفخ: or the emitting wind from the mouth, together with a little spittle. (MF.) — — لَا بُدَّ لِلْمَصْدُورِ أَنْ يَنْفِثَ [He who has a disease in his chest must spit]. A proverb. (S.) — — نَفَثَهُ مِنْ فِيهِ, aor. نَفِثَ, inf. n. نَفْثٌ, He ejected it from his mouth. (Msb.) — — [Hence,] نَفَثَ اللّٰهُ الشَّىْءِ فِى القَلْبِ (tropical:) God cast, or put, the thing into the heart. (Msb) — — نُفِثَ فِى رُوعِى كَذَا (tropical:) Such a thing was inspired, or put, into my mind. (A.) — — نَفَثَ فِى رُوعِى (tropical:) He (the Holy Spirit [Gabriel]) inspired, or cast, or put, into my mind, or heart. (Nh, from a trad.) — — [You say,] لَوْ نَفَثَ عَلَيْكَ فُلَانٌ قَطَّرَكَ [If such a one blew, or spat, upon thee, he would throw thee down upon thy side.]. Said to one who tries his strength with one superior to him. (A.) — — نَفَثَ عَلَىَّ غَضَبًا as though meaning He blew at me by reason of the violence of his anger. (L.) [See also نَفَتَ.] — — الحَيَّةُ تَنْفِثُ السَّمَّ إِذَا نَكَزَتْ [The serpent ejects venom from its mouth when it inflicts a wound with its nose]. (S.) — — نَفَثَ It (a wound) emitted blood. (TA.) — — [From the blowing or spitting upon the knots:] نَفَثَهُ, inf. n. نَفْثٌ, He enchanted him. (Msb.) — — نَفَثَتِ القِدْرُ, aor. نَفِثَ, inf. n. نَفِيثٌ and نَفْثٌ, The cooking-pot boiled: or, boiled, and threw forth what resembled arrows, by reason of the vehemence of its boiling. (Msb.) [See also نَفَتَت.] It is when it begins to boil. (TA.) نَفْثُ الشَّيْطَانِ Poetry: (K, from a trad.:) called نفث because it is like a thing which a man spits, or blows, (يَنْفِثُ,) from his mouth, like incantation. (A 'Obeyd.) — — ذَا مِنْ نَفَثَاتِ فُلَانٍ This is of the poetry of such a one. (TA.) دَمٌ نَفِيثٌ Blood emitted by a wound (S, K) or vein. (TA.) مِنْثَاثٌ كَأَنَّهَا نُفَاثٌ [A plain land that produces many plants, or herbs, or much herbage,] as though blowing forth, or spitting forth, the pleats, or herbs. (L, from a trad.) [The correctness of نُفَاثٌ is questioned by El-Khattábee. May it not be a mistake for نَفَّاثٌ?] نُفَاثَةٌ What one blows, or spits, (يَنْفِثُ,) from his mouth. (S.) — — What a person having a disease in his chest blows forth or spits out, يَنْفِثُ. (K.) — — What remains in one's mouth, of a سِوَاك, or tooth-stick, and is spit out: (S:) a particle broken off (شَظِيَّةٌ: so in the L &c.: in the K, شَطِيبَةٌ:) from a سواك, or tooth-stick, remaining

in the mouth, and spit out. (L, K.) One says, لَوْ سَأَلَنِى نُفَاثَةَ سِوَاكٍ مَا أَعْطَيْتُهُ If he asked me for a particle of a tooth-stick, remaining in my mouth, I would not give him (it). (S.) نفيثةٌ A certain kind of food. (See نَفِيثَة and وَطِيئَة.) نَفَّاثٌ An enchanter; one who is in the habit of enchanting: fem. with ة. (Msb.) — — النَّفَّاثَاتُ فِى العُقَدِ [Kur, cxiii. 4,] The women who blow, without spitting, saying something at the same time, upon the knots which they tie in a thread, or string: (Jel:) meaning the enchantresses. (S, K, Jel.) [See a verse cited voce عَاضِهَةٌ.] نَافِثٌ Enchanting. (Msb.) مَنْفُوثٌ A man enchanted. (A.) نفج 1 نَفَجَ, (S, K,) aor. نَفُجَ, inf. n. نُفُوجٌ; (Msb;) and ↓ انتفج; (TA;) It (a hare, S, K, or other animal, Msb) sprang up (S, K) from its hole; or leaped. (TA.) — — نَفَجَ; (TA;) and ↓ انفج, (S,) inf. n. إِنْفَاجٌ; (Msb;) and ↓ انتفج; (TA;) He made a hare to spring up (S, &c.) from its hole; or to leap. (TA.) — — نَفَجَ, aor. نَفِجَ and نَفُجَ, inf. n. نَفْجٌ; and ↓ انتفج; It (a jerboa) ran: (M:) or slackened his run. (A.) — — نَفَجَ, and ↓ انتفج, and ↓ تنفّج, It (anything) rose; or became elevated, or exalted. (TA.) — — نَفَجَ, aor. نَفُجَ, inf. n. نَفْجٌ, He made anything to rise; or to become elevated, or exalted. (TA.) — — نَفَجَتِ الفَرُّوجَةُ The chicken came forth from its egg. (S, K.) — — نَفَجَ, (aor. نَفُجَ, inf. n. نَفْجٌ, S,) It (a woman's breast) heaved up her shift. (S, K.) — — نَفَجَتِ الرِّيحُ (tropical:) The wind came with force: (S, K:) or, suddenly. (TA.) — — نَفَجَ, inf. n. نَفْجٌ, He magnified, or made great, him, or it. (Msb, TA.) [And so,] ↓ انتفج It became great. (TA.) — — نَفَجَ, aor. نَفُجَ, inf. n. نَفْجٌ; (Msb;) and ↓ انتفج, (TA,) and ↓ تنفّج; (K;) He boasted of that which he did not possess, (Msb,) and which was not in him: (TA:) or, of more than he possessed. (K.) 4 أَنْفَجَ see 1, and 10. 5 تَنَفَّجَ see 1, in two places. 8 إِنْتَفَجَا جَنْبَا البَعِيرِ The sides of the camel became elevated, (S, K,) [or bulging,] and great, naturally. (TA.) — — Hence the expression إِنْتِفَاجُ الأَهِلَّةِ (assumed tropical:) [The swelling out of the new moons], in a trad. respecting the signs [of the last day]. (TA.) — — See 1 throughout. 10 استنفج (IAar, M) and ↓ انفج, (M,) He (a sportsman) drew forth a jerboa [&c. from its hole]. (M.) — — Hence, (TA,) (assumed tropical:) He drew forth, and caused to appear, the anger of a person. (K.) نَفْجٌ and ↓ نَفَاجَةٌ (tropical:) [A boasting of that which one does not possess, or the like: see 1, and نَفَّاجٌ]. (A.) [See also نَفْخٌ.] نُفُجُ الحَقِيبَةِ A woman, (K,) and a man, (TA,) large in the buttocks: (K, TA:) or prominent therein. (TA in art. حقب.) نَفْجَةٌ A single leap of a hare from the place where it has been lying. In a trad., a sedition, or disturbance, is likened to this in regard of the shortness of its duration. (TA.) نَفَاجَةٌ: see نَفْجٌ and نَفَّاجٌ. نَفِيجَةٌ A bow (S, K) made of a piece of wood of the kind of tree called نَبْع; not known by Aboo-Sa'eed with ح [in the place of ج]. (S [so in the copies of that work which I am using, three in number: but in one copy, "except with ح "].) نَفَّاجٌ (tropical:) A proud man; as also ↓ مُنْتَفِجٌ: (K:) a boastful and proud man: (ISk, S:) a man who praises himself for that which is not in him: one who says that which he does not, and who boasts of that which does not belong to him and which is not in him; as also ↓ ذُو نَفْجٍ (and ↓ ذُو نَفَاجَةٍ, A): or one who boasts of that which he does not possess: and said to be not of high repute. (TA.) [See also نَفَّاشٌ.] نَافِجٌ: see نَافِجَةٌ. The commencement of anything, (so in two copies of the S, and so in the Msb,) or of any wind, (so in one copy of the S,) that begins with vehemence, or violence: (S, Msb:) or a wind that begins with vehemence: (K:) or, that comes with vehemence: (A:) As thinks it to be attended by cold: AHn says, that sometimes the north wind rises upon people when they have been sleeping, and almost destroys them with cold at the close of the night, when the former part of the night has been warm: (TA:) or a wind that rises upon one suddenly and vehemently, when he is not aware: (Sh:) pl. نَوَافِجُ. (A.) — — نَافِجَةٌ (tropical:) A cloud abounding with rain: (S, K:) so called from the same word as signifying " a wind that comes with vehemence: " (TA:) thus called by the name of the thing which is its cause. (S.) — نَافِجَةٌ The hinder part of a rib: (S:) or, of the ribs: (K:) as also ↓ نَافِجٌ: (TA:) pl. نَوَافِجُ. (S.) — نَافِجَةٌ (assumed tropical:) Camels which a man inherits, and whereby his camels are increased in number. (TA.) — — نَافِجَةٌ (tropical:) A daughter: so called because she in creases the property of her father by her dowry: (K:) or, that increases the property of her father: for he takes her dowry (consisting of camels, TA) and adds it to his property, (or camels, TA,) so that the amount becomes raised. (S.) The Arabs used to say, in the time of paganism, when a daughter was born to one of them, هَنِيْئًا لَكَ النَّافِجَةُ May she who is to increase thy property by her dowry be productive of enjoyment to thee! (S.) — نَافِجَةٌ A bag, follicle, or vesicle, of musk: (K:) pl. نَوَافِجُ: (S:) an arabicized word, (S, K,) from [the Persian] نَافَهْ; and therefore some say that it is properly written نَافَجَةٌ: or, accord. to the Msb, it is Arabic, and a bag of musk is so called because of its high value, from نَفَجَهُ " he magnified him, or it: " but this requires consideration. (TA.) See فَأْرَةُ المِسْكِ, voce فَأْرٌ. أَنْفَجَانِىٌّ One who exaggerates, or exceeds the due bounds, in speech; (K;) and who boasts of that which he does not possess. (TA.) مَنَافِجُ Pieces of stuff with which women make their buttocks to appear large; syn عُظَّامَاتٌ. (K.) مُنْتَفِجُ الجَنْبَيْنِ A man having elevated, [or bulging,] sides. (A.) — — مُنْتَفِجٌ A camel having prominent flanks. (TA.) See نَفَّاجٌ. نفح 1 نَفَحَ, aor. نَفَحَ, (S, L, K,) inf. n. نَفْحٌ (L, K) and نُفُوحٌ (L) and نُفَاحٌ and نَفَحَانٌ, (K,) It (perfume) diffused its odour. (S, L, K.) — — نَفَحَتِ الرِّيحُ, (S, Msb, K,) aor. تَفَحَ, inf. n. نَفْحٌ, (Msb,) (tropical:) The wind blew: (S, Msb, K:) or blew gently; began to be in a state of commotion: (A:) نَفَحَتْ and لَفَحَتْ are syn., except that the effect of النَّفْح is greater than that of اللَّفْح: (Zj:) or, accord. to As, (S,) or IAar, (TA,) نَفْحٌ relates to a cold, or cool, wind; and لَفْحٌ, to a hot wind: (S, TA.) [but see نَفْحَةٌ.] — — نَفَحَتْهُ الجنوب بِبَرْدِهَا (tropical:) The south wind blew upon it with its cold, or coolness. (IB.) — — نَفَحَ العِرْقَ, (aor. نَفَحَ, inf. n. نَفْحٌ, S,) (tropical:) The vein ejected, or spirted forth, blood. (S, K.) And in like manner, نَفَحَتِ الطَّعْنَةُ بِالدَّمِ (tropical:) The stab ejected, or spirted forth, blood. (TA.) — — نَفَحَ اللَّبَنَ نَفْحَةً (tropical:) He churned the milk once. (A.) — نَفَحَهُ بِالسَّيْفِ (tropical:) He struck him, or it, lightly, or slightly, with the sword: (A:) he reached, or hit, him, or it, (تَنَاوَلَهُ,) with the sword (S, L, K) from a distance, (S, L,) by a side-blow, شَزْرًا. (L.) — — نَفَحَ, inf. n. نَفْحٌ, He struck, smote, or beat. (L.) See 3. — — نَفَحَ, inf. n. نَفْحٌ, He threw, or cast. (L.) — — نَفَحَ شَيْئًا (assumed tropical:) He thrust, or pushed, or repelled, a thing from him. (L.) — — نَفَحَتِ الدَّابَّةُ, aor. تَفَحَ, inf. n. نَفْحٌ, The horse, or the like, kicked, or struck, with its hind leg: (L:) or, with its hoof: (Msb:) or, with the extremity of its hoof: النَّفْحُ is said to be with one hind leg: and الرَّمْحُ, with both hind legs together. (L.) نَفَحَتِ النَّاقَةُ The she-camel struck, or kicked, with her hind leg. (S.) أَبْطَلَ نَفْحَ الدَّابَّةِ He made the kicking of the horse, or the like, with its hind leg, to be of no account; not to require anything to be paid by its owner. (L.) [See 3 in art. عقب.] — نَفَحَهُ بِشَىْءٍ, (inf. n. نَفْحٌ, Msb,) (tropical:) He gave him a thing. (S, K.) — — نَفَحَهُ نَفْحَةً (tropical:) He gave him a gift; or conferred upon him a favour]. (S.) [See an ex. voce عَرَبَة.] 3 نَافَحُوهُمْ (inf. n. مُنَافَحَةٌ, TA) (tropical:) They contended with them with swords face to face; or encountered them in war face to face, having before their faces neither shields nor anything else; syn. كَافَحُوهُمْ: (S, K:) originally signifying they approached them in fight so near that the breath of each party reached the other (TA.) — — نافحهُ (tropical:) He contended with him. (K.) — — نافح عَنْهُ; (S, A;) and ↓ نَفَحَ عَنْهُ, (A,) inf. n. نَفْحٌ. (IAar;) (tropical:) He contended for him, or in defence of him; (S;) repelled from him, and defended him: (IAar, A:) as also ناضح. (TA.) نَفْحَةٌ An odour, whether good or bad: or a plenteous odour; differing from نَفْخَةٌ, which is a slight odour: (AHn, in L, art. نفخ:) pl. نَفَحَاتٌ. (L.) You

say لَهُ نَفْحَةٌ طَيِّبَةٌ, (S, L.) and خَبِيثَةٌ, (L,) It has a good, or sweet, and a bad, or foul, odour. (L.) — — نَفْحَةٌ (tropical:) A blast, or breath, of wind. (K.) — — نَفْحَةٌ مِنَ الصَّبَا (tropical:) A pleasant and fragrant blast of the east wind. And نفحةٌ مِنْ سَمُومٍ (tropical:) A grievous blast of hot wind. (AHeyth.) — — نَفْحَةٌ مِنَ العَذَابِ (assumed tropical:) A part, or portion, of punishment: (S, K:) or a grievous blast of punishment: (AHeyth:) or a most violent infliction of punishment. (L.) — — نَفْحَةُ الدَّمِ (tropical:) The first gush of blood from a wound. (Khálid Ibn-Jembeh, L.) — — نَفْحَةٌ (tropical:) A single churning (مَحْضَةٌ so in the A and TA: in. the CK and a MS copy of the K. مَحْضَة, with ح unpointed:) of milk. (A, K.) — — [See 1.] — — نَفْحةٌ (tropical:) A gift: (Msb:) [pl. نَفَحَاتٌ.] — — لا تَزَالُ لِفُلَان نَفَحَاتٌ مِنَ المَعْرُوفِ (S, L) There cease not to be attributable to such a one acts of kindness, or favours. (L.) — — تعَرَّضُوا لِنَفَحَاتِ رَحْمَةِ اللّٰهِ (tropical:) (TA:) see art. عرض, ?? تَعَرَّضَ. رِيحٌ نَفُوحٌ (tropical:) A wind that blows violently, and raises the dust. (L.) — — يَمَانِيَّةٌ نَفُوحٌ (tropical:) A south wind (S, IB) that blows coldly, or coolly (IB.) — — دَابَّةٌ نَفُوحٌ A horse, or the like, that kicks with its kind leg: or, with the extremity of its hoof. (L.) [See 1.] — — نَفُوحٌ (tropical:) A she-camel whose milk comes forth without its being drawn from the teat: (S, K:) and an udder that does not retain its milk. (AZ.) See نَفَّاحٌ. — قَوْسٌ نفُوحٌ (tropical:) A bow that sends the arrow far; or that impels the arrow with force: (S, A, K:) as also ↓ نَفِيحَةٌ (K) and ↓ مِنْفَحَةٌ: (TA:) each of which two words is a name for a bow: (S, with respect to the former, and TA, with respect to the latter:) pl. of the former نَفَائِحُ: (S:) and ↓ نفيحةٌ signifies a branch of the tree called نَبْع, of which a bow is made. (ISk, S, K.) [See also نَفِيجَةٌ, with ج.] نَفِيحَةٌ: see نَفُوحٌ. مِسْكٌ نَفَّاحٌ [Musk that diffuses much odour or fragrance]. (A, art. خطر.) — طَعْنَةٌ نَفَّاحَةٌ (tropical:) A stab that ejects, or spirts forth, blood, much, or vehemently. (TA.) ↓ طَعْنَةٌ نَفُوحٌ (tropical:) A stab that ejects its blood quickly. (T.) — نَفَّاحٌ (tropical:) One who gives many gifts. (TA.) — — النَّفَّاحُ, (K,) or النَّفَّاحُ بِالخَيْرِ, (TA,) The Bestower of [many] benefits upon mankind, or the creation: (K:) an epithet applied to God; but disapproved by some, because not so applied in the Kur-án or the traditions. نَافِحٌ Diffusing odour; fragrant. Ex. نَافِجَةٌ نَافِحَةٌ A bag, or vesicle, of mush diffusing odour, or fragrant: pl. نَوَافِحُ. (A.) إِنْفَحَةٌ (S, K, &c.) said to be the most common form of the word, (TA,) for which one should not say أَنْفَحَةٌ, (ISk,) but this is mentioned by Ibn-Et-Teiyánee and the author of the 'Eyn, (MF,) and sometimes it is written and pronounced إِنْفَحَّةٌ, (K,) or this is the most common form, (Msb,) and most approved, (ISk,) and sometimes إِنْفِحَةٌ, (K,) and ↓ مِنْفَحَةٌ, (IAar, S, K,) and بِنْفَحَةٌ, (IAar, K,) with ب in the place of the م, (TA,) [The rennet, or rennet-bag, of a kid or lamb; i. e.] A substance that comes forth from the belly of a kid, containing coagulated milk which is termed لِبأً, used as a means of converting fresh milk into cheese: (IDrst:) or a thing that is taken forth from the belly of a sucking-pig, (or lamb, Msb,) of a yellow colour, and squeezed in some cotton, (which is soaked, into milk, L, Msb,) whereupon it (i. e. the milk, MF) becomes thick, like cheese: (L, Msb, K:) or the stomach (كَرِش) of a lamb or kid before it eats: (AZ, S, Msb:) when it eats, it is called كَرِش. (AZ, S.) F imputes inadvertence to J in his explaining انفحة by the term كَرِش; but he does not explain it by this term absolutely; and F adds to his own explanation what makes it exactly the same as that of J, [except that he makes it relate to a kid only,] saying " when the kid eats, it," that is the انفحة, " is called كَرِش. " (MF.) None but a ruminating animal has an انفحة. (Lth.) The pl. is أَنَافِحُ. (S, K.) Any انفحة, especially [that of] the hare, if hung upon the thumb of a person suffering from a fever, cures him. (K.) — — إِنْفَحَةٌ also signifies A kind of tree (شَجَر) resembling the بَاذِنْجَان. (K.) مِنْفَحَةٌ: see نَفُوحٌ and إِنفَحَةٌ. نفخ 1 نَفَخَ بِفَمِهِ, (K,) aor. نَفُخَ, [accord, to Golius and Freytag, incorrectly, نَفَخَ; see Kur, iii. 43, &c.] inf. n. نَفْخٌ; (Msb;) and ↓ نفّخ, (K,) inf. n. تَنْفِيخٌ; (TA;) He blew with his mouth; sent forth wind from his mouth; (K;) this is done in taking rest, and in labour or exertion, and the like. (L.) نَفَخَ is mostly used as a neut. v.; but sometimes it is trans., as many have asserted: you say نَفَخَ الصُّورَ, as well as نَفَخَ فِيهِ, He blew the trumpet, or blew into the trumpet: (MF, TA:) نَفَخَهُ is a dial. form of نَفَخَ فِيهِ: (S:) also, نَفَخَ فِى النَّارِ [he blew the fire; or blew into the fire]: [see 8 (last sentence) in art. قوت:] and نَفَخَ فى الزِّقِّ [he blew into, or inflated, the skin]: and sometimes one says نَفَخَهُ. (Msb.) نُفُخُوا occurs in a verse of El-Katámee for نُفِخُوا. (S.) — — نَفَخَ الشَّيْطَانُ فِى أَنْفِهِ (assumed tropical:) [The devil blew into his nose]: said of him who aspires to that which is not for him. (TA.) — — نَفَخَ شِدْقَيْهِ (tropical:) [He inflated, or puffed out, the sides of his mouth; meaning] he was proud, or affected pride. (A.) — — نَفَخَهُ, aor. نَفُخَ, inf. n. نَفْخٌ, It (food) inflated him, or filled him. (L.) — — نَفِخَ, aor. نَفَخَ, inf. n. (L) نَفَخٌ, (S, L,) He (a man, S, and a horse, L) had inflated testicles. (S, L.) — — Also, He (a beast of carriage) had his pasterns inflated with wind. When a beast thus affected walks, the humour subsides. (L.) — — نَفَخَ بِهَا Pepedit; crepitum ventris emisit. (S, K.) — — نَفَخَتِ الرِّيحُ The wind came suddenly. (L.) — — نَفَخَتْ بِهِمُ الطَّرِيقُ (tropical:) The road cast [or brought] them suddenly [to a place]: from نفخت الريح. (L.) — نَفَخَتِ الضُّحَى, inf. n. نَفْخٌ, (tropical:) The morning became advanced, and the sun high. (L, K.) You say also انتفخ ↓ النَّهَارُ (tropical:) The day became advanced, the sun being high, (S, L,) an hour before noon. (L.) 2 نَفَّخَ see 1. 5 تَنَفَّخَ see 8. 8 انتفخ It (a thing, S, as a skin, Msb,) became inflated, or puffy; (S, A, Msb;) as also ↓ تنفّخ: (A:) also, it became swollen; i. q. وَرِمَ. (K, art. ورم.) — — انتفخ He became inflated, or filled, by food. (L.) See 1. — — إِنْتِفَاخُ الأَهِلَّةِ (tropical:) The bigness [or swelling] of the new moons. Occurring in a trad. respecting the signs of the last day. (L.) [See انتفج.] — — انتفخ عَلَىَّ (assumed tropical:) [He became inflated against me; i. e.] he was angry with me. (TA.) And انتفخ لَهُ (assumed tropical:) [He behaved angrily to him]. (TA in art. زحر.) نَفْخٌ [Flatulence. — — And hence,] (tropical:) Boastfulness; arrogance; pride; (S, K;) [inflation with pride]: pride was termed by Mohammad نَفْخُ الشَّيْطَانِ. (TA, art. همز.) — — رَجُلٌ ذُو نَفْخٍ, as also ذو نَفَخٍ, (tropical:) A boastful, arrogant, proud man; (S;) [a man inflated with pride]. نُفُخٌ (assumed tropical:) A young man (TA) full of youthfulness [or youthful plumpness or vigour]; (K;) and so, without ة, a damsel. (TA.) نَفْخَةٌ and نُفْخَةٌ and نِفْخَةٌ Inflation of the belly (S, K) by food &c. (TA.) You say بِهِ نفخةٌ He has an inflation of the body: (K:) and أَجِدُ نفخةً I experience an inflation of the body. (S.) — — [And A flatulent humour of any kind: a meaning well known.] — — النَّفْخَةُ The blast [of the horn] of the day of resurrection. (L.) — — نَفْخَةٌ A slight odour: differing from نَفْحَةٌ, which is a plenteous odour. (L.) — — نَفْخَةُ الشَّبَابِ (tropical:) The chief part of youth. (L.) نَفْخَةُ الرَّبِيعِ (tropical:) The time of the season called الربيع when the earth produces herbs, or herbage: (A:) or نُفْخَةُ الربيع, and نِفْخَتُهُ, the time of that season when vegetation has ended. (AZ:) — — نُفْخَةٌ A disease that attacks a horse, and makes his testicles to swell. (L.) — — See نُفَّاخٌ. نَفْخَاءُ (applied to land, or ground, S) i. q. نَبْخَاءُ: (S, L, K:) or elevated and good or fertile ground, in which is no sand nor stones, producing a few trees; and so نَهْدَاءُ, except that this latter is more flat and extensive: or soft land, in which is elevation: (L:) or tumid earth, that breaks in pieces when trodden upon: (TA,

voce رَخَّآءٌ:) pl. نَفَاخِىُّ: it has a form of pl. proper to substs, because it is an epithet in which the quality of a subst. predominates. (L.) — — نُفْخَآءُ The upper part of the bone of the ساق [or shank, or tibia]. (K.) نَفِيخٌ One who is employed to blow a fire. (K.) نُفَّاخٌ An inflation of a humour occasioned by disease, (T, K,) arising in any part: (T:) a humour; as also ↓ نُفْخَةٌ. (L.) — — See نُفَّاخَةٌ. نُفَّاخَةٌ A bubble upon water. (L, K [but in some copies of the K, for الحَجَاةُ is erroneously put الحجارة.]) — — [The air-bladder of a fish;] an inflated thing in the belly of a fish, which is (as they assert, L,) its نِصَاب [app. meaning its most essential part, or element,] by means of which it rises in the water, and moves to and fro. (L, K.) — — A bladder of a plant (S, O, L, voce قَتَادٌ, &c.) N. un. of نُفَّاخٌ (AHn, in TA, voce عُشَّرٌ.) [And in anatomy, A cell.] مَا بِالدَّارِ نَافِخُ ضَرَمَةٍ [There is not in the house a blower of a fire; i. e.,] there is not in the house any one. (S.) — — نَافِخٌ حِضْنَيْهِ [A man inflating, or puffing out, his sides;] inflated, and ready to do mischief, or evil. (L, from a trad.) أَنْفَخُ A man, (S, L, K,) and a horse, (L,) having inflated testicles: (S, L, K:) syn. of آدَرُ. (Mgh, in art, ادر.) — — Also, A beast of carriage having his pasterns inflated with wind: see نَفِخَ. (L.) رَجُلٌ أُنْفُخَانٌ, and إِنْفِخَانٌ, and أُنْفُخَانِىٌّ, and إِنْفِخَانِىٌّ, fem. with ة, (assumed tropical:) A man full of fat; (K;) inflated with flaccid fat, and so ↓ رحل مَنْفُوخٌ; pl. مَنْفُوخُونَ. (TA.) مِنْفَخٌ: see what follows. مِنْفَاخٌ (S, L, Msb, K) and ↓ مِنْفَخٌ (Msb) The instrument with which a fire is blown; (Msb, K:) a blacksmith's bellows: the thing with which a fire or other thing is blown: (L:) the thing into which one blows. (S.) See also كيرٌ — — مِنْفَاخُ الرَّاعِى The instrument [i. e. reed-pipe] of the pastor, with which he calls together the camels. (A, TA, voce شِيَاعٌ.) مَنَافِخُ الشَّيْطَانِ (assumed tropical:) The suggestions of the devil (TA.) مَنْفُوخٌ (assumed tropical:) Big-bellied; (K, TA;) [inflated in the belly]. — — Also, (K,) ↓ مُنْتَفِخٌ, (TA,) (tropical:) Fat; as an epithet; (A, K;) [inflated, or swollen, with fat]. See أُنْفُخَانٌ. — — مَنْفُوخٌ (tropical:) A coward: so called because he swells out his lungs. (L.) مُنْتَفِخٌ (tropical:) A man inflated, or puffed, or filled, with pride, and with anger. (L.) See مَنْفُوخٌ. نفد 1 نَفِدَ, aor. نَفَدَ, inf. n. نَفَادٌ (S, A, L, Msb, K) and نَفَدٌ, (L, K,) It (a thing, S, &c.) passed away and came to an end; became spent, exhausted, or consumed; failed entirely; ceased; syn. فَنِى (S, A, L, Msb, K) and ذَهَبَ (S, L, K) and إِنْقَطَعَ. (L, Msb.) 4 انفده (S, A, L, Msb, K) and ↓ استنفده (A, L, K) and ↓ انتفده (K) He caused it to pass away or come to an end; spent, exhausted, or consumed, it; caused it to fail entirely; caused it to cease; made an end of it. (S, A, L, Msb, K.) — — انفدوا مَا عِنْدَهُمْ, and ↓ استنفدوهُ, They spent, exhausted, or consumed, what they had. (A, L.) — — ↓ استنفد وُسْعَهُ He spent, exhausted, or exerted, to the utmost his ability or power (S, L, Msb.) — — انفد القَوْمِ The people came to that state that their travelling-provisions were exhausted, or had come to an end: (S, A, L, K:) or, (in the K, and,) their property had passed away and come to an end. (S, L, K.) — — انفدت الرَّكِيَّةُ The well lost its water. (L, K.) 3 نافدهُ, (inf. n. مُنَافَدَةٌ, L,) [He exerted his whole power, or ability, in contention, dispute, or litigation, with him: see مُنَافِدٌ:] he contended with him in arguments, pleas, or allegations, so as to put an end to his argument, and overcome him: (L:) or he contended with him before a judge; (IAth, L, K;) contended, disputed, or litigated with him. (K.) It is said in a trad., إِنْ نَافَدْتَهُمْ نَافدوك (S, L) If thou contend with them before a judge, they will so contend with thee: or if thou allege to them, they will allege to thee: (IAth, L;) but accord. to one relation, the verb is with ق (S, L.) and accord. to another, the latter verb is with ذ, نافذوك. (L.) 6 تنافدوا They contended, disputed, or litigated, together. (A.) See 3, and see also تنافذوا, with ذ.] 8 انتفده: see 4, — — He exacted, took, or received, it fully, or wholly (K) — — انتفد مِنْ عَدْوِهِ He exacted the full, or utmost, rate of his running. Said with reference to a horse. (M, L.) — — انتفد اللَّبَنَ He drew forth the milk. (K.) 10 إِسْتَنْفَدَ see 4. مُنَافِدٌ A man who exerts his whole power, or ability, in contention, dispute, or litigation, (S, L,) and who does so well, so as to put an end to the arguments, pleas, or allegations, of his adversary, and overcome him: (L:) who contends with his adversary in arguments, pleas, or allegations, so as to put an end to his argument. (A, L.) One says, لَيْسَ لَهُ رَافِدٌ وَلَا مُنَافِدٌ He has not an aider, or assistant, nor one who contends &c. (A, TA.) فِيهِ مُنْتَفَدٌ عَنْ غَيْرِهِ In him is that which renders thee in no need of any other. (Aboo-Sa'eed, T, L, K. *) — — إِنَّ فِى مَالِهِ لَمُنْتَفَدً Verily in his wealth is ample provision. (AZ, T, L, K *) — — تَجِدُ فِى البِلَادِ مُنْتَفَدًا (in the TK مُتَنَفَّدًا) Thou wilt find in the countries, or towns, a place to which to flee and in which to seek gain; syn. مُرَاغَمًا وَمُضْطَرَبًا (K.) See also مُنْتَفَذٌ. قَعَدَ مُنْتَفِدًا He set aside, or apart. (IAar. L, K.) نفذ 1 نَفَذَ, aor. نَفُذَ, (M, L,) inf. n. نَفَاذٌ and نُفُوذٌ, (M, L, K,) It went, or passed, through: (L:) or it went, or passed, through a thing, and became clear of it. (M, L, K.) — — نَفَذْتُ I went, or passed, through. (L.) — — نَفَذَ السَّهْمُ, aor. نَفُذَ, inf. n. نُفُوذٌ and نَفَاذٌ, The arrow perforated, transpierced, or pierced through, the animal at which it was shot, and went forth from it: (Msb:) or نَفَذَ السَّهْمُ الرَّمِيَّةَ, (M, L,) and نَفَذَ مِنْهَا, (S, L,) and فِيهَا, (M, A, L,) aor. نَفُذَ, (M, L,) inf. n. نَفَاذٌ (M, A, L, K) and نُفُوذٌ (A) and نَفْذٌ, (M, L, K,) the arrow penetrated into the inside of the animal at which it was shot, and its extremity went forth from the other side, or protruded from it, the rest remaining therein; the extremity of the arrow passed through the animal at which it was shot, the rest remaining therein; (M, L, K;) a part of the arrow passed through, or went forth or protruded from, the animal at which it was shot. (A, art. صرد.) See سهْمٌ نَافِذٌ — — نَفَذَتِ الطَّعْنَةُ The wound made by a spear or the like passed through, or beyond, the other side (T, L.) — — أَنْفُذْ عَنْكَ Go thou from thy place; pass thou from it. (L.) [See also عَنْ.] — — نَفَذَ لِوَجْهِهِ He went his way. (TA.) — — نَفَذ الطَّرِيقُ (tropical:) The road was [a thoroughfare (see نَافِذٌ)] pervious, or passable, to every one in common. (Msb.) — — هٰذَا الطَّرِيقُ يَنْفُذُ إِلَى مَكَانِ كَذَا [This road is a thoroughfare, along which every one may pass, to such a place]. (T, M, * L.) — — نَفَذَ المَنزِلُ إِلَى الطَّرِيقِ (tropical:) The house, or abode, [was a thoroughfare, and] communicated with the road. (Msb.) — — نَفَذَ القَوْمَ He passed through the people, and left them behind him; (T, M, L, K;) as also ↓ أَنْفَذَهُمْ; (L, K;) or only the former is used in this sense (L.) See also the latter. — — نَفَذَهُمُ البَصَرُ (tropical:) The sight reached them, and extended beyond them: (Ks, L:) or, extended over them all: (A'Obeyd, L:) you say also, ↓ أَنْفَذَهُمُ البَصَرُ in the former sense (L:) [or The sight penetrated into the midst of them: see أَنْفَذَ القَوْمَ.] — — نَفَذَ رَأْيُهُ (assumed tropical:) His judgment was penetrating; syn. ثَقَبَ. (K in art ثقب) — — نَفَذَ فِى الأَمْرِ (tropical:) He acted, or went on, with penetrative energy, or with sharpness, vigorousness, and effectiveness, in the affair; syn. مَضَى (S, K, art. مضى.) — — نَفَذَ الكِتَابُ إِلَى فُلَانٍ, inf. n. نَفَاذٌ and نُفُوذٌ, (tropical:) [The letter passed to, came to, or reached, such a one]: (S, L:) [and in like manner, الرَّسُولُ the messenger: see 4.] — — نَفَذَ الأَمْرُ, and القَوْلُ, (assumed tropical:) The command, or order, and the saying, was effectual; had effect; was, or became, executed, or performed; syn. مَضَى. (Msb.) — — نَفَذَ العِتْقُ (assumed tropical:) [The act of emancipation had, or took effect; was, or became, executed. or performed; and in like manner, a covenant, contract, sale, &c.: see 4]. App. a met. expression, from نُفُوذُ السَّهْمِ; because there is no retracting it. (Msb.) — — يَنْفُذُ بَيْنَنَا (tropical:) He shall judge between us, and make his command or order to have effect, or execute or perform it. (L.) — — لَهُ نَفَاذٌ فِى الأُمُورِ (tropical:) [He has ability in affairs, to execute, or perform]. (A.) 2 نَفَّذَ see 4. 3 نافذهُ (assumed tropical:) He cited him before a judge. It is said in a trad., ان نَافَذْتَهُمْ نَافَذُوكَ If thou cite them before a judge, they will do the same to

thee; meaning, If thou say to them, they will say to thee. Accord. to one relation, the verb is with ق and د. (L.) [Accord. to another, it is with ف and ذ.] 4 انفذ السَّهْمَ, (A, Msb,) and ↓ نفّذهُ, (Msb,) He made the arrow to pierce, and go forth from, or to pass through, the animal at which it was shot: (Msb:) [or, to penetrate within the animal at which it was shot, and to protrude its extremity from the other side, the rest remaining within; accord. to the explanation of نَفَذَ السَّهْمُ in the M, L, K: or to penetrate the animal at which it was shot, and to protrude a part of it from the other side; accord. to the explanation of سَهْمٌ نَافِذٌ in the A, art. صرد.] You say also, أَنْفَذْتُ فِيهِ السَّهْمَ [I made the arrow to pierce, or penetrate, him, &c.] (A.) — — رَمَيْتُهُ فَأَنْفَذْتُهُ I shot, or cast, at him, and pierced, or made a hole, through him. (Mgh.) — — See 1. — — انفذ الأَمْرَ (assumed tropical:) [He brought to pass the command, or order; made it effectual; made it to have effect; executed or performed it: and in like manner, the saying: see 1]. — — (assumed tropical:) He executed, performed, or accomplished, the affair. (M, L, K.) — — انفذ القَوْمَ He became [or entered] among the people: (M, L:) in the copies of the K, explained by صَارَ مِنْهُمْ; but the correct reading is بَيْنَهُمْ [as in the M and L]: (TA:) or he penetrated into them, and went, or walked, in the midst of them. (T, L, K.) See also نَفَذَ القَوْمَ. — — انفذ كِتَابًا إِلَى فُلَانٍ; (S, L;) and ↓ نفّذهُ, (A,) inf. n. تَنْفِيذٌ; (S, L;) (tropical:) [He sent, or transmitted, a letter to such a one; caused it to pass to or to reach him]: and in like manner, رَسُولًا a messenger. (A.) — — انفذ عَهْدَهُ, inf. n. إِنْفَاذٌ (assumed tropical:) He made his covenant, or contract, or the like, to take effect; executed or performed it: [and in like manner, an act of emancipation: see 1.] (L, TA.)

6 تَنَافَذُوا إِلَيْهِ (assumed tropical:) They came to him, (namely, a judge,) and referred to him their cause, or suit, for judgment. When each party adduces his plea, or allegation, one says تنافدوا, with د, unpointed. (Aboo-Sa'eed, T, L, K. *) طَعْنَةٌ لَهَا نَفَذٌ i. q. طَعْنَةٌ نَافِذَةٌ; (S;) A wound having a passage through the other side; by نَفَذٌ being meant مَنْفَذٌ, or نُفُوذٌ: (T, L:) pl. أَنْفَاذٌ. (A.) Keys Ibn-El-Khateem says (see Ham. p. 85), طَعَنْتُ ابْنَ عَبْدِ القَيْسِ طَعْنَةَ ثَائِرٍ لَهَا نَفَذٌ لَوْلَا الشَّعَاعُ أَضَاءَهَا (T, S, L) I pierced the son of 'Abd-El-Keys with the wound of one making an angry assault, that had a passage through, which, but for the spirtling blood, would have made it show the light through him. (T, L [See also شُعَاعٌ.]) See also مَنْفَذٌ. — — نَفَذٌ (tropical:) A place, or way, or means, of exit, escape, or safety; syn. مَخْرَجٌ (T, S, A, L, K.) So in the saying أَتَى بِنَفَذِ مَا قَالَ (tropical:) He effected a means of escape from [the natural consequences of] what he had said; i. e., بِالمَخْرَجِ مِنْهُ. (T, S, A, L, K.) It occurs in a trad., where it is said, that unless a man who has published against a Muslim a charge of which he is clear do this, he is to be punished. (T, L.) — — نَفَذٌ a subst., (M, L,) used in the sense of إِنْفَاذٌ: (T, M, L, K: *) نَفَذُ أَمْرٍ signifying (assumed tropical:) [The making a command, or order, effectual; making it to have effect; to be executed or performed;] i. q. إِنْفَاذُهُ: (T, L:) you say, أَمَرَ بِنَفَذِهِ (assumed tropical:) He commanded that it should have effect, or be executed or performed;] i. e., بِإِنْفَاذِهِ: (M, L:) and قام المُسْلِمُونَ بِنَفَذِ الكِتَابِ (assumed tropical:) [The Muslims accomplished the execution, or performance, of what was in the Scripture:] i. e. بِإِنفَاذِ مَا فِيهِ. (T, A, L.) نَفُوذٌ: see نَافِذٌ. أَمْرٌ نَفِيذٌ (assumed tropical:) An affair arranged, or made easy. (L.) See also نَافِذٌ. نَفَّاذٌ: see نَافِذٌ. سَهْمٌ نَافِذٌ [An arrow that perforates, transpierces, or pierces through, and goes forth from, or passes through, the animal at which it is shot; accord. to the explanation of the verb in the Msb: or, that penetrates into the inside of the animal at which it is shot, and of which the extremity goes forth from the other side, or protrudes from it, the rest remaining therein; accord. to the explanation of the verb in the M, L, K: or,] of which a part has passed through the animal at which it is shot: when the extremity only has passed through, it is termed صارِدٌ; and when the whole of it has passed through, مَارِقٌ. (A, art. صرد.) — — طَعْنَةٌ نَافِذَةٌ A wound made by a spear or the like passing through both sides: (M, L:) pl. طَعَنَاتٌ نَوَافِذُ. (A.) See also نَفَذٌ. — — طَرِيقٌ نَافِذٌ (tropical:) A road which is a thoroughfare; (T, M, L, K;) [pervious;] not stopped up; (T, L;) along which every one may pass. (T, A, L, Msb.) See also مَنْفَذٌ. — — نَافِذٌ sing. of نَوَافِذُ, (Msb,) which signifies All the holes, or perforations, by which joy or grief is conveyed to the mind (of a man, Msb); as the two ear-holes, (IAar, on the authority of Abu-l-Mekárim, T, L, Msb, K,) and the two nostrils, and the mouth, and the anus: (IAar, T, L, K: *) called by the doctors of practical law مَنَافِذُ, which is contr. to analogy: see مَنفَذٌ. (Msb.) — — نَافِذٌ and ↓ نَفُوذٌ and ↓ نَفَّاذٌ [but the second and third are intensive epithets] (tropical:) A man (M, L) penetrating, or acting with a penetrative energy, or sharp, energetic, vigorous, and effective, (مَاضٍ,) in all his affairs. (M, L, K.) — — رَجُلٌ نَافِذٌ فِى أَمْرِهِ (tropical:) A man penetrating, or acting with a penetrative energy, or sharp, vigorous, and effective, in his affair; (S, L;) and فى الأُمُورِ in affairs. (A.) — — أَمْرُهُ نَافِذٌ (assumed tropical:) His command, or order, is effectual; has effect; is executed, or performed; syn. مَاضٍ (K;) and obeyed; (S, L, Msb, K; *) as also ↓ نَفِيذٌ. (K.) — — دَائِرَةٌ نَافِذَةٌ A feather, or curl of hair in a horse's coat, of the kind which, when it is only on one side, is called هَقْعَةٌ, but which is on both sides. (AO, T, L.) ذَا مَنْفَذُ القَوْمِ, and ↓ نَفَذُهُمْ; and هٰذِهِ مَنَافِذُهُمْ, and أَنْفَاذُهُمْ, [This is the place of passage of the people, and these are their places of passage]. (A.) — — هٰذَا الطَّرِيقُ مَنْفَذٌ لِمَحَلِّ كَذَا (tropical:) This road is a way along which every one may pass to such a place. (A.) — — فِيهِ مَنْفَذٌ للقَوْمِ (tropical:) In it (the road) is a [free, or an open,] passage to, or for, the people. (T, L.) See also نَافِذٌ. مَنْفِذٌ, in measure like مَسْجِدٌ, [or مَنْفَذٌ, agreeably with analogy, as it is written in copies of the T, A, L,] A place by which a thing passes through; [a thoroughfare; an outlet; a place of egress:] pl. مَنَافِذُ. (Msb.) See also نَافِذٌ. مُنْتَفَذٌ (assumed tropical:) Ample room, space, or scope, or liberty to act &c.: (syn. سَعَةٌ, (M, L, K, TA,) and مَنْدُوحَةٌ: (TA:) [ample means of escape: see also نَفَذٌ:] you say, إِنَّ فِى ذٰلِكَ لَمُنْتَفَذًا Verily in that there is ample room, scope, or means [for action, or for escape]. (TA.) See also مُنْتَفَدٌ.

نفر 1 نَفَرَ, (T, M, L, Msb, K,) aor. نَفِرَ, (T, M, K,) and نَفُرَ, (M, K,) inf. n. نَفْرٌ and نَفَرَانٌ (M, K) or نُفُورٌ, (Msb,) said of a wild animal, (T, Msb,) a gazelle, (M, K,) or other beast, (M,) He took fright, and fled, or ran away at random; or became refractory, and went away at random; or ran away, or broke loose, and went hither and thither by reason of his sprightliness; syn. شَرَدَ; (M, K;) as also ↓ استنفر; (T, Msb, K;) and so the former verb in speaking of a camel, or a beast: (L, art. شرد:) you say, نَفَرَتِ الدَّابَّةُ, (T, S, M, A, K,) aor. نَفِرَ and نَفُرَ, (T, S, M, K,) inf. n. نُفُورٌ and نِفَارٌ (T, S, M, A, K) and نَفْرٌ: (A:) or this signifies the beast was, or became, impatient (A, K, TA) of or at a thing, (TA,) [or shied at it,] and retired to a distance; (A, K, TA;) and ↓ إِسْتِنْفَارٌ signifies the same as نُفُورٌ: (S:) or نَفَرَ, inf. n. نِفَارٌ [and نُفُورٌ], signifies he fled, and went away or aside or apart or to a distance. (M.) — — [Hence, نَفَرَ, aor. نَفِرَ and نَفُرَ, inf. n. نُفُورٌ and نِفَارٌ and نَفْرٌ and نَفِيرٌ, as used in the following phrases.] نَفَرْتُ مِنْ هٰذَا الأَمْرِ (tropical:) I shrank from this thing or affair; was averse from it; did not like or approve it. And نَفَرَ فُلَانٌ مِنْ صُحْبَةِ فُلَانٍ (tropical:) [Such a one shrank, or was averse, from the companionship of, or the associating with, such a one]. And نَفَرَتِ المَرْأَةُ مِنْ زَوْجِهَا (tropical:) [The woman was averse from

her husband; or shunned or avoided him]. (All from the A.) And you say of a man's disposition, عَنِ الحَقِّ ↓ تَنَفَّرَ (tropical:) [It shunned, or was averse from, the truth] (Bd, lxvii. 21.) — — إِلَّا نُفُورًا, in the Kur, [xvii. 43, and xxxv. 40,] means (tropical:) Save in aversion and نَفِيرٌ is like نُفُورٌ: and the subst. is نَفَرٌ, with two fet-hahs. (Msb) — — نَفَرَ الشَّىْءُ مِنَ الشَّىْءِ inf. n. نِفَارٌ [and نُفُورٌ], The thing receded, withdrew, removed, or became remote or aloof, from the thing. (A'Obeyd, T, S.) [See also 3.] — — Hence it is, I think, that نَفَرَ is used as signifying (tropical:) It became swollen, in the following words of a trad. of 'Omar: تَخَلَّلَ رَجُلٌ فِى زَمَانِهِ بِالقَصَبِ فَنَفَرَ فُوهُ (tropical:) A man, in his time, picked his teeth with reeds, and in consequence his mouth became swollen: as though the flesh, disliking the disease, receded from it, and so became swollen. (A'Obeyd, T, S. *) You say also, نَفَرَتِ العَيْنُ, aor. نَفِرَ and نَفُرَ, inf. n. نُفُورٌ. (tropical:) His eye became inflamed and swollen: and so you say of other parts of the person. (M, K. *) And نَفَرَ الجُرْحُ, inf. n. as above, (tropical:) The wound became swollen: (T, Msb:) or it became so after healing. (W, i. 42.) And نَفَرَ الجِلْدُ (tropical:) The skin became swollen, (S, A,) and the flesh receded from it. (A.) [All these significations seem to be derived from the first in this art.: and so several others which follow.] — — نَفَرْتُ إِلَى اللّٰهِ, inf. n. نِفَارٌ, I betook myself to God by reason of fear, seeking protection. (IKtt) — — نَفَرُوا, (Msb,) inf. n. نَفْرٌ, (M, Msb, K,) They became separated, or dispersed: (M, * Msb, K: *) and so نَفَرتْ, said of camels. (TA.) Hence, (M,) the saying, لَقِيتُهُ قَبْلَ كُلِّ صَيْحٍ وَنَفْرٍ, (S, M, A.) a proverb, in which the last word is used tropically; (A;) explained in art. صيح, q. v. (S.) [And غَضِبَ مِنْ غَيْرِ صَيْحٍ وَلَا نَفْرٍ; explained in the same art.] — — نَفَرَ الحَاجُّ مِنْ مِنًى, (M, Msb, K,) aor. نَفِرَ, (S, M, K,) inf. n. نَفْرٌ (M, Msb, K) and نَفَرٌ (M) and نُفُورٌ (K) [and نَفِيرٌ], The pilgrims removed from Minè. (Msb.) Hence, يَوْمُ النَّفْرِ, and النَّفَرِ, and النُّفُورِ, and النَّفِيرِ, (S, M, K,) and لَيْلَةُ النَّفْرِ, (S, TA,) and النَّفَرِ, (TA,) [The day of, and the night immediately preceding, the removing from Minè]; after the day called يَوْمُ القَرِّ: (S;) [therefore. the twelfth of Dhu-l-Hijjeh:] or there are two days thus called: (Msb:) يَوْمُ النَّفْرِ الأَوَّلُ is [the day above mentioned,] the second of the days called أَيَّامُ التَّشْرِيقِ; (IAth, Msb;) and يَوْمُ النَّفْرِ الآخِرُ, (IAth,) or الثَّانِى, (Msb,) is the third thereof: (IAth, Msb:) the order is this; يَوْمُ النَّحْرِ, then يَوْمُ القَرِّ, then يَوْمُ النَّفْرِ الأَوَّلُ then يَوْمُ النَّفْرِ الآخِرُ. (T, L) — — نَفَرُوا فِى الأَمْرِ, (S, M.) or لِلْأَمْرِ, (K,) aor. نَفِرَ, (M, K.) inf. n. نُفُورٌ (S, M, K) and نِفارٌ (M, K) and نَفِيرٌ; (Zj, M, K;) and ↓ تنافروا; (M, K;) They went, or went away, to execute the affair: (M, K:) and in like manner, فِى القِتَالِ to fight. (M.) And نَفَرُوا, alone, They went forth to war against unbelievers or the like. So in the Kur, is وَقَالوا لَا تَنْفِرُوا فِى الحرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا .82 [And they said, Go not ye forth to war against the unbelievers in the heat: say, The fire of hell is hotter]: and so in the same chap. v. 39: (Jel:) and in the same book, iv. 73. (Bd.) You say also, نَفَرُوا لَهُمْ They went forth to fight them. (TA, from a trad.) And نَفَرُوا إِلَى الحَرْبِ They hastened to the war, or to war. (Msb.) — — [Hence,] نَفَرُوا مَعَهُ; and ↓ أَنْفَرُوهُ, (M, K,) inf. n. إِنْفَارٌ; (TA;) They aided and succoured them: (M, K:) or the former verb, alone, they, being asked to do so, complied, and went forth to aid. (TA.) — — نَفَرِبنَا: see 2. 2 نَفَّر, (T, M, A, Msb,) inf. n. تَنْفِيرٌ; (Msb;) and ↓ انفر; (T, K;) and ↓ اشتنفر; (T, M, A, Msb;) He made (wild animals, T. Msb, or an antelope. K, or a beast of carriage. M,) to take fright, and flee, or run away at random: (K, TA:) or he made a beast of carriage to become impatient, and to retire to a distance: (A:) or he scared away; or made to flee, and go away, or aside, or apart, or to a distance: (so accord. to an explanation of the intrans. v. from which it is derived, in the M:) you say نَفَّرْتُهُ and ↓ إِسْتَنْفَرْتُهُ and ↓ أَنْفَرْتُهُ: and in like manner, نَفَّرَ عَنْهُ, and أَنْفَرَ عَنْهُ, [meaning, he scared away, or made to take fright and flee, &c., from him or it:] (TA:) الإِنْفَارُ عَنِ الشَّىْءِ, and التَّنْفِيرُ عَنْهُ, and الإِسْتِنْفَارُ, all signify the same, [i. e., the scaring away, &c. from a thing.] (S.) It is said in a trad. of Zeyneb, the daughter of Mohammad, فَأَنْفَرَ بِهَا المُشْرِكُونَ بَعِيرَهَا حَتَّى سَقَطَتْ And the polytheists made her camel to take fright and run away at random with her, so that she fell. And in like manner you say, أُنْفِرَبِنَا, and نُفِرَبِنَا, [or نُفِّرَبِنَا Our camels were scared away with us; or made to take fright and run away at random with us: or] we were made to be persons having camels taking fright and running away at random. And تَنْفِيرٌ signifies The chiding camels or sheep or goats, and driving them from the pasturage. (TA.) — — [Hence] بَشِّروا وَلَا تُنَفِّرُوا (assumed tropical:) [Rejoice people by what ye say. and] do not encounter them with [roughness and violence and] that which will incite them to نُفُور [i. e. flight or aversion]. (TA.) See the act. part. n., below. — — [Hence also,] نَفِّرْ عَنْهُ, (S, K,) inf. n. تَسْنْفِيرٌ. (TA.) (assumed tropical:) Give thou to him a لَقَب [meaning a nickname or name of reproach], (S,) or a لقب that is disliked: (K:) as though they held such to be تَسْفِيرٌ لِلْجِنِّ وَالعَيْنِ عَنْهُ [a means of scaring away the jinn, or genii, and the evil eye, from him]. (S, K.) An Arab of the desert said, When I was born, it was said to my father, نَفِّرْ عَنْهُ: so he named me قُنْفُذ [hedge-hog], and surnamed me أَبو العَدَّاءِ [father of the quick runner]. (S.) 3 نَافَرَ [نَافَرَا], inf. n. مُنَافَرَةٌ, (tropical:) They shunned or avoided each other; regarded each other with aversion. But perhaps this signification is only post-classical. — — And hence, (tropical:) They (two things) were incongruous, or discordant, each with the other. But perhaps this signification, also, is only post-classical. See also 6.] 4 أَنْفَرَ see 2, in several places. — — أَنْفَرُوا Their camels took fright and ran away at random, (نَفَرَت, K, TA,) and became separated or dispersed. (TA.) — — See also 1, last signification. 5 تنفَّر عَنِ الحَقِّ: see 1. 6 تَنَافَرَ [تنافروا] (tropical:) They shunned or avoided one another; regarded one another with aversion. But perhaps this signification is only post-classical. — — And hence, تنافرت الأَشْيَاءُ (tropical:) The things were incongruous, or discordant, one with another. But perhaps this signification, also, is only postclassical. See also 3.] — — تنافروا فِى الأَمْرِ, or لِلْأَمْرِ: see 1, towards the end. See also تَنَافَرَا in the K: and compare 6 in arts. نفد and نفذ. 10 إِسْتَنْفَرَهُمْ He (the Imám) incited, and summoned or invited them to go forth, لِجِهَادِ العَدُوِّ to war against the enemy: (T, Mgh:) or imposed upon them the task of going forth to war, light and heavy: [see Kur, ix. 41:] (A:) or he demanded, sought, or desired, of them aid. (M, * K, TA.) — — See also 2. in three places. — — And see 1, in two places, near the beginning. نَفْرٌ: see نَافِرٌ, of which it is a quasi-pl.: — — and نَفِيرٌ: — — and نَفَرٌ. نِفْرٌ an imitative sequent to عِفْرٌ, (T, M, K,) and so is ↓ نَفِرٌ to عَفِرٌ, (Sgh, K, but omitted in some copies of the K,) and ↓ نِفْرِيَةٌ to عِفْرِيَةٌ, (T, M, K,) and ↓ نِفْرِيتٌ to عِفْرِيتٌ, (T, S, M, K,) and ↓ نُفَارِيَةٌ to عُفَارِيَةٌ, (T, M, K,) and ↓ نِفْرِيتَةٌ to عِفرِيتَةٌ; (K;) denoting corroboration. (S.) نَفَرٌ A number of men, from three to ten; (S, Msb;) as also ↓ نَفْرٌ and ↓ نَفْرَةٌ and ↓ نَفِيرٌ: (S:) or to seven: (so in a copy of the Msb, [but probably سبعة is a mistake for تسعة nine: this appears likely from what here follows:]) or a number of men less then ten; (AZ, T, M, K;) as also ↓ نَفِيرٌ; (K;) and so رَهْطٌ; (AZ, T;) and some add, excluding women: (TA:) accord. to Fr, (S,) a man's people or tribe consisting of his nearer relations; as also ↓ نَفْرَةٌ; syn. رَهْطٌ, (S, IAth,) and عَشِيرَةٌ: (IAth:) [see also نَفْرَةٌ:] accord. to Kr, (M,) all the men or people: (M, K:) accord. to Lth, you say, هٰؤُلَاءِ عَشَرَةُ نَفَرٍ, i. e. these are ten men: but one does not say, عِشْرُونَ نَفَرًا, nor more than عَشَرَة: and Abu-l- 'Abbás says, that نَفَرٌ, like قَوْمٌ and رَهْطٌ, has a pl. signification, without any proper sing.; and is applied to men, exclusively of women: (T:) it is a quasi-pl. n.: (TA:) and its pl. is أَنْفَارٌ; (M, K;) occurring in a trad., in the phrase أَحَدٌ مِنْ أَنْفَارِنَا, which IAth explains as meaning any one of our people; syn. قَوْمِنَا: (TA:) and ↓ نَفِيرٌ, occurring, in the accus. case, in the Kur, xvii. 6, is, accord. to Zj, a pl. [or

rather quasipl. n.] of نَفَرٌ, like عَبِيدٌ and كَلِيبٌ. (M.) [See also نَفِيرٌ, below.] Imra-el-Keys says, describing a man as an excellent archer, فَهْوَ لَا تَنْمِى رَمِيَّتُهُ مَا لَهُ لَا عُدَّ مِنْ نَفَرِهْ (S,) And he is such that the animal shot by him does not go away after it has been shot and then die. What aileth him? May he be killed, so as not to be numbered among his people. The latter hemistich is a proverb. (Meyd.) The poet here utters an imprecation against the man, but in so doing praises him; as when you say, of a man whose action pleases you, أَخْزَاهُ اللّٰهُ and مَا لَهُ قَاتَلَهُ اللّٰهُ [q. v.]. (S.) The rel. n. is ↓ نَفَرِىٌّ. (Sb, M.) — [Accord. to the Msb, it is also a simple subst. from نَفَرَ: and app. as signifying especially Aversion.] نَفْرٌ: see نُفْرَةٌ. نِفْرٌ: see نَفِيرٌ. — — A man's near kinsmen; syn. أُسْرَةٌ (T, K) and فَصِيلَةٌ; (K;) who are angry on account of his anger; (K;) as also ↓ نُفَرَةٌ, mentioned by Sgh and others, (TA,) and ↓ نُفُورَةٌ (T. K) and ↓ نَافِرَةٌ (A, * K) and ↓ نَفَرٌ: (T:) and نُفُورَةٌ signifies a man's near kinsmen (أُسْرَة) who go forth with him to war when an event befalls him or oppresses him severely or suddenly. (TA.) You say, جَآءَنَا فِى نَفْرَتِهِ and ↓ نَفَرِهِ, (T, TA,) &c., (TA,) He came to us among his near kinsmen, (T, TA,) &c. (TA.) And, غَلَبَتْ نُفُورَتُنَا نُفُورَتَهُمْ Our near kinsmen overcame their near kinsmen. (T, TA.) See also نَفَرٌ, in two places: and see نَفِيرٌ. نُفْرَةٌ (Sgh, K) and ↓ نُفَرَةٌ (K) A thing that is hung upon a child for fear of, (K,) or to repel, (Sgh,) the evil eye. (Sgh, K.) — See also نِفْرِيَةٌ. نَفَرَةٌ: see نَفَرٌ, last sentence but one. نَفَرِىٌّ: see نَفَرٌ. نِفَارٌ a subst. from نَفَرَتِ and نِفْرِيتٌ and نِفْرِيَةٌ: see نِفْرٌ. نِفَارٌ. Ex. فِى الدَّابَّةِ نِفَارٌ [In the beast of carriage is a disposition to take fright and run away at random]. (S.) And in like manner, from نَفَرَ said of a wild animal. (Msb.) نَفُورٌ: see نَافِرٌ. نَفِيرٌ A people hastening to war, or to some other undertaking: an inf. n. used as a subst.: (Msb:) or a people going to execute an affair: (S:) or a people going with one to fight; as also ↓ نَفْرَةٌ [q. v.] and ↓ نَفْرٌ: (M, K:) each is a noun having a pl. signification: (M:) or the first and last signify a company of men: and the pl. of each is أَنْفَارٌ: (M:) or the first, (S,) or all, (K,) a people, (S,) or company, (K,) preceding in an affair: (S, K:) or the first, those of a man's people who go forth with him to war: or it is a pl. [or quasi-pl.] of نَفَرٌ, signifying men assembled to go to the enemy: (Bd, xvii. 6:) or aiders, or assistants. (M.) [See نَفَرٌ, in two places.] You say, جَآءَتْ نَفْرَةُ بَنِى فُلَانٍ and نَفِيرُهُمْ, The company of the sons of such a one, that came forth to execute an affair, arrived. (S, TA.) نَفِيرُ قُرَيْشٍ means Those of Kureysh who went forth to Bedr to defend the caravan of Aboo-Sufyán, (M,) which was coming from Syria. (T.) Hence the proverb, فُلَانٌ لَا فِى العِيرِ وَلَا فِى النَّفِيرِ [Such a one is neither in the caravan nor in the company going forth to fight]: applied to him who is not regarded as fit for a difficult undertaking: because none held back from the caravan and the fight except him who was crippled by disease and him in whom was no good; (TA:) or the original words of the proverb are لا فِى العِيرِ وَلَا فِى النَّفِيرِ: and these words were first said by Aboo-Sufyán, with reference to the Benoo-Zuhrah, when he found them turning back towards Mekkeh; and, accord. to As, are applied to a man who is held in low and little repute. (Mgh.) [See also Freytag's Arab. Prov., ii. 500.] نُفُورَةٌ: see نَفْرَةٌ, in three places. نُفَارِيَةٌ: see نِفْرٌ. نَافِرٌ [and ↓ نَفُورٌ] and ↓ مُسْتَنْفِرٌ signify the same; [i. e., Taking fright, and fleeing, or running away at random: or being, or becoming, impatient, of or at a thing, and retiring to a distance: or fleeing, and going away or aside or apart or to a distance: or the second, being of an intensive form, signifies, as also ↓ يَنْفُورٌ, that does so much or often; or wont or apt to do so:] (TA:) and نَفْرٌ is a pl. of نَافِرٌ, (K,) or [rather] a quasi-pl., like as صَحْبٌ is of صَاحِبٌ, and زَوْرٌ of زَائِرٌ. (M.) You say, دَابَّةٌ نَافِرٌ, and ↓ نَفُورٌ, [A beast that takes fright and runs away at random: &c.:] (M, K:) accord. to IAar, one should not say نَافِرَةٌ (M) [unless using it as an epithet applied to a broken pl. of a subst., as will be seen below]. It is said in a proverb, كُلُّ أَزَبَّ ↓ نَفُورٌ [Every one, of camels, that is hairy on the face is wont to take fright and run away at random: see art. زب]. (M.) You say also ↓ ظَبْىٌ يَنْفُورٌ, (M, K, *) in some copies of the K, نيفور, (TA,) A gazelle that takes fright and flees much or often; or that is wont to do so. (M, K. *) And it is said in the Kur, [lxxiv. 51,] كَأَنَّهُمْ حُمُرٌ ↓ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ, i. e., نَافِرَةٌ, [As though they were asses taking fright and running away at random, that have fled from a lion:] and (accord. to one reading, T) ↓ مُسْتَنْفَرَةٌ, (T, S,) meaning, made to take fright and run away at random; (T;) or frightened, or scared. (S.) — — أَنَا نَافِرٌ مِنْ هٰذَا الامر (tropical:) I shrink from this thing or affair; am averse from it; do not like or approve it. And هِىَ نَافِرَةٌ مِنْ زَوْجِهَا (tropical:) [She is averse from her husband; she shuns or avoids him]. (A.) نَوْفَرٌ: see art. نيلوفر. نَافِرَةٌ: see نَفْرَةٌ. مُنَفِّرٌ act. part. n. of 2, q. v. — — (assumed tropical:) One who encounters people with roughness and violence [and that which incites them to flight or aversion: see 2]. (TA, from a trad.) مُسْتَنْفِرٌ: see نَافِرٌ; the first and third in two places. مُسْتَنْفَرٌ: see نَافِرٌ; the first and third in two places. يَنْفُورٌ: see نَافِرٌ; the first and third in two places. نفز 1 نَفَزَ, (S, A, Msb, K,) aor. نَفِزَ, (S, Msb, K,) inf. n. نَفَزَانٌ (S, K) and نَفْزٌ (Msb, TA) and نُفُوزٌ, (TA,) He (an antelope) leaped, jumped, sprang, or bounded; (S, A, K;) as also ↓ نفّز: (A:) or did so in his running: (As, TA:) or did so and alighted with his legs spread: when he alights with his legs together, the action is termed قَفْزٌ: (TA:) or did so after putting his legs together: (AZ, TA:) or leaped upwards with all his legs at once and put them down without separating them: (Msb:) or raised his legs together and put them down together: or ran at the utmost vehement rate of the running termed إِحْضَار. (TA.) 2 نَفَّزَ see 1. — نقّزهُ, (K,) or نفّزته, (S, A,) He, or she, danced, or dandled, him, (S, A, K,) namely, a child; (S, A;) as also نقّزته. (TA, art. نقز.) 6 تنافزوا They (children) contended together in leaping, jumping, springing, or bounding, in play. (A, K.) نَفْزَةٌ An antelope's running by reason of fright. (AA, TA.) نَفُوزٌ (S) and ↓ يَنْفُوزٌ (K) An antelope that leaps, jumps, springs, or bounds, (S, K,) [in one or other of the manners described above,] much, or vehemently. (TA.) نَافِزَةٌ, sing. of نَوَافِزُ, (TA,) which signifies The legs of a beast of carriage: (K, TA:) but the word commonly known is نَوَاقِزُ, with ق. (TA.) يَنْفُوزٌ: see نفوز. نفس 1 نَفُسَ, aor. نَفُسَ, inf. n. نَفَاسَةٌ (S, M, A, Msb, K) and نِفَاسٌ and نَفسٌ (K) and نُفُوسٌ; (TA;) and ↓ أَنْفَسَ, (M, A, Msb,) inf. n. إِنْفَاسٌ; (A, Msb;) It was, or became, high in estimation, of high account, or excellent; (M, Msb, TA;) [highly prized; precious, or valuable;] and therefore, (TA,) was desired with emulation, or in much request: (S, K, TA:) and the ↓ latter verb, said of property, it was, or became, loved, and highly esteemed. (TA.) — نَفِسَ بِهِ, (S, M, Msb, K,) aor. نَفَسَ, (K,) inf. n. نَفسٌ (M) [and app. نَفْسٌ as will be shown below] and نَفَاسَةٌ and نَفَاسِيَةٌ, which last is extr., (M, TA,) He was, or became avaricious, tenacious, or niggardly, of it, (S, M, Msb, K,) because of its being in high estimation, or excellent. (Msb.) Hence the saying in the Kur, [xlvii. 40,] فَإِنَّمَا يَبْخَلُ عَنْ نَفْسِهِ [app. meaning He is only avaricious from his avarice.] (TA.) You say, نَفِسَ عَلَيْهِ بِالشَّىْءِ, (M,) or عَنْهُ [in the place of عليه], (TA,) He was, or became, avaricious, &c., of the thing, towards him, or withholding it from him. (M, TA.) And نَفِسَ عَلَيْهِ الشَّىْءَ, (S, M, K, TA,) and بِالشَّىْءِ, (M,) inf. n. نَفَاسَةٌ. (S, K, TA,) He was, or became, avaricious, &c., of the thing, towards him, and thought him not worthy of it, and was not

pleased at its coming to him: (TA:) or [simply] he thought him not worthy of it: (S, M, K;) as also فِيهِ نافسهُ ↓; of which last verb we have an ex. in the phrase تُنَافِسُ دُنْيَا, used by a poet in speaking of the tribe of Kureysh, meaning either تُنَافِسُ فِى دُنْيَا [they think others not worthy of worldly good]. or تُنَافِسُ أَهْلَ دُنْيَا [they think the possessors of worldly good unworthy thereof]. (M.) [See also 3, below.] You say also, نَفِسْتَ عَلَىَّ بِخَيْرٍ, (A, K,) or بِخَيْرٍ قَلِيلٍ, (S,) and نَفِسْتَ عَلَىَّ خَيْرًا كَثِيرًا, (A,) inf. n. نَفْسٌ and نَفَاسَةٌ, (A,) Thou enviedst me (S, A, K) good, (A, K,) or a little good, (S,) and much good, (A.) and didst not consider me worthy of it. (A.) And فُلَانٌ مَا يَتَنَغَّسُ عَلَيْنَا الغَنِيمَةَ وَالظَّفَرَ [app. meaning Such a one does not envy us the spoil and the victory.] (A, in continuation of what here immediately precedes.) And مَا هٰذَا النَّفَسُ What is this envying? (A, TA.) — نَفِسَتْ; (S, M, A, Msb, K;) and نَفِسَتْ, (S, M, Msb, K,) as some of the Arabs say, (Msb.) aor. ??, (Msb, K:) inf. n. نِفَاسٌ and نِفَاسةٌ (S, M) and نَفَسٌ, (M, TA,) or the first of these ns. is a simple subst.; (Msb;) (tropical:) She (a woman) brought forth; (S, M, K;) and نُفِسَتْ وَلَدًا [she brought forth a child]: (Th, M:) and نُفِسَتْ بِوَلَدِهَا [she brought forth her child]. (A.) You say also, وَرِث فُلَانٌ هٰذَا قَبْلَ أَنْ يَنْفَسَ فُلَانٌ, meaning, Such a one inherited this before such a one was born. (S.) — — Also, both these verbs, (Msb, K,) or the latter, نَفِسَتْ, only, (Az, Mgh, TA,) or the latter is the more common, (K.) the former, which is related on the authority of As, not being well known, (Msb,) (tropical:) She (a woman) menstruated. (Az, Mgh, Msb, K.) [In the CK, a confusion is made by the omission of a و before the verb which explains this last signification.] This signification and that next preceding it are from نَفْسٌ meaning " blood. " (Mgh.) — نَفَسْتُهُ بِنَفْسٍ (tropical:) I smote him with an [evil or envious] eye. (S, K, TA.) 2 نفسهُ فِيهِ, or بِهِ: see 4. — نفّس كُرْبَتَهُ, (A, Mgh, Msb, K, *) and نفّس عَنْهُ كُرْبَتَهُ, (S,) inf. n. تَنْفِيسٌ (S, Msb, K) and [quasi-inf. n.] نَفَسٌ, (K,) (tropical:) He (God) removed, or cleared away, his grief, or sorrow, or anxiety: (S, A, Mgh, Msb, K *:) and نفس عَنْهُ signifies the same; (M, Mgh;) and He made his circumstances ample and easy; (M, TA;) and he (a man) eased him, or relieved him, syn. رَفَّهَ: (S, TA:) and also, this last phrase, he granted him a delay: the objective compliment being omitted: and نَفِّسْنِى is used as meaning grant thou to me a delay: or, elliptically, نَفِّسْ كَرْبِى or غَمِّى [remove thou my grief, &c.]. (Mgh.) — — [Hence] حَرْفُ تَنْفِيسٍ, applied to the prefix سَ [and its variants سَوْفَ &c.], meaning A particle of amplification; because changing the aor. from the strait time which is the present, to the ample time, which is the future. (Mughnee, in art. س.) — نفّس القَوْسَ (tropical:) He cracked the bow: (Kr. M:) [see 5:] accord. to ISh, he put (حَطَّ) its string [upon the bow]. (TA.) 3 نافس فِى الشَّىْءِ, (S, K. *) inf. n. مُنَافَسَةٌ and نِفَاسٌ, (S,) He desired the thing, [or aspired to it.] with generous emulation; (S, K;) as also ↓ تنافس: (K:) and نافس صَاحِبَهُ فِيهِ [he vied with his companion in desire for it]: (A:) or ↓ فيه تنافسوا signifies they desired it [or aspired to it]: (S:) or they vied, one with another, in desiring it: or they desired it with emulation; syn. فَرَاغَبُوا: (A, TA:) [and يُتَنَافسُ فيه it is emulously desired, or in request; or in great request:] or مُنَافَسَةٌ and ↓ تَنَافُسٌ signify the desiring to have a thing, and to have it for himself exclusively of any other person; from نَفِيسٌ, signifying a thing " good, or goodly, or excellent, in its kind: " (TA:) and تَنَافَسْنَا ذٰلِكَ الأَمْرَ and تنافسنا فيه we envied one another for that thing, and strove for priority in attaining it. (M.) See also نَفِسَ عَلَيْهِ الشَّىْءَ, with which نَافَسَهُ فِيهِ is syn. (M.) 4 انفس: see نَفُسَ, in two places. — انفسهُ It (a thing, TA) pleased him, (K, TA,) and made him desirous of it: (TA:) or became highly esteemed by him. (IKtt.) — — أَنْفَسَنِى فِيهِ He made me desirous of it; (S, M, A, K:) as also نَفَّسَنِى فيه, (IAar, M, TA,) or بِهِ. (So in my copy of the A.) — مَا أَنْفَسَهُ How powerful is his evil, or envious, eye! (Lh, M.) 5 تنفّس [He breathed] is said of a man and of every animal having lungs: (S:) [or it signifies] he drew (اِسْتَمَدَّ) breath: (M:) or [he respired, i. e.] he drew breath with the air-passages in his nose; to his inside, and emitted it. (Msb.) You say also, تنفّس الصُّعَدَآءَ [He sighed: see also art. صعد]. (S.) — — (tropical:) He (a man) emitted wind from beneath him. (TA.) — — Also, (TA,) or تنفّس فِى الإِنَآءِ, (K,) (tropical:) He drank (K, TA) from the vessel (TA) with three restings between draughts, and separated the vessel from his mouth at every such resting: (K, TA.) and, contr., the latter phrase, (assumed tropical:) he drank [from the vessel] without separating it from his mouth: (K, TA:) which latter mode of drinking is disapproved. (TA.) — — Also تنفّس (assumed tropical:) He lengthened in speech; he spoke long; for when a speaker takes breath, it is easy to him to lengthen his speech; and تنفس فِى الكَلَامِ signifies the same. (TA.) — — (tropical:) It (said of the day, M, A, and of the dawn, A, and of other things, M) became extended; (M;) it became long; (M, A;) or, said of the day, accord. to Lh, it advanced so that it became noon: (M:) or it increased: (S:) and it extended far: and hence it is said of life, meaning either it became protracted, and extended far, or it became ample: (M:) and, said of the dawn, it shone forth, (Akh, S, K, TA,) and extended so that it became clear day: (Fr, TA:) or it broke, so that things became plain in consequence of it: (TA:) or it rose: (Mujáhid:) or its dusty hue shone at the approach of a gentle wind. (Bd, lxxxi. 18.) You say also, تنفّس بِهِ العُمُرُ (tropical:) [Life became long, or protracted, &c., with him]. (A.) And تنفّست دِجْلَةُ (assumed tropical:) The water of the Tigris increased. (TA.) — — تنفّس المَوْجُ (tropical:) The waves sprinkled the water. (S, K.) — — تنفّست القَوْسُ (tropical:) The bow cracked. (S, M, K.) It is only the stick that is not split in twain that does so; and this is the best of bows. And تنفّس in the same sense is said of an arrow. (M.) — [تنفّس عَلَيْهِ الشَّىْءَ app. signifies the same as نَفِسَ عليه الشىء, q. v.] 6 تَنَأْفَسَ see 3, throughout. نَفْسٌ The soul; the spirit; the vital principle; syn. رُوحٌ: (S, M, A, Msb, K:) but between these two words is a difference [which must be fully explained hereafter, though ISd says, that it is not of the purpose of his book, the M, to explain it]: (M:) in this sense it is fem.: (Msb:) pl. [of pauc.] أَنْفُسٌ and [of mult.] نُفُوسٌ. (M, Msb.) You say, خَرَجَتْ نَفْسُهُ [His soul, or spirit, went forth]; (Aboo-Is-hák, S, M, Msb, K;) and so جَادَتْ نَفْسُهُ. (Msb.) And a poet says, not Aboo-Khirásh as in the S, but Hudheyfeh Ibn-Anas, (IB,) نَجَا سَالِمٌ والنَّفْسُ مِنْهُ بِشِدْقِهِ وَلَمْ يَنْجُ إِلَّا جَفْنَ سَيْفٍ وَمِئْزَرَا i. e., [Sálim escaped when the soul was in the side of his mouth; but he escaped not save] with the scabbard of a sword and with a waist-wrapper. (S.) In the same sense the word is used in the saying. فِى نَفْسِ فُلَانٍ أَنْ يَفْعَلَ كَذَا وَكَذَا [but this seems rather to mean, It is in the mind of such a one to do so and so]. (Aboo-Is-hák, M.) Some of the lexicologists assert the نَفْس and the رُوح to be one and the same, except that the former is fem., and the latter [generally or often] masc.: others say, that the latter is that whereby is life; and the former, that whereby is intellect, or reason; so that when one sleeps, God takes away his نفس, but not his روح, which is not taken save at death: and the نَفْس is thus called because of its connexion with the نَفَس [or breath]. (IAmb.) Or every man has نَفْسَانِ [two souls]: (I'Ab, Zj:) نَفْسُ العَقْلِ [the soul of intellect, or reason, also called النَّفْسُ النَّاطِقَةُ (see رُوحٌ)], whereby one discriminates, [i. e., the mind,] (I'Ab,) or نَفْسُ التَّمْيِيزِ [the soul of discrimination], which quits him when he sleeps, so that he does not understand thereby, God taking it away: (Zj:) and نَفْسُ الرُّوحِ [the soul of the breath], whereby one lives, (I'Ab,) or نَفْسُ الحَيَاةِ [the soul of life], and when this quits him, the breath quits with it; whereas the sleeper breathes: and this is the difference between the taking away of the نفس of the sleeper in sleep and the taking away of the نفس of the living [at death.] (Zj.) Much has been said respecting the نَفْس and the رُوح; whether they be one, or different: but the truth is, that there is a difference between them, since they are not always interchangeable: for it is said

in the Kur, [xv. 29 and xxxviii. 72,] وَنَفَخْتُ فِيهِ مِنْ رُوحِى [And I have blown into him of my spirit.]; not مِنْ نَفْسِى: and [v. 116,] تَعْلَمُ مَا فِى نَفْسِى [to be explained hereafter]; not فِى رُوحِى, nor would this expression be well except from Jesus: and [lviii. 9,] وَيَقُولُونَ فِى أَنْفُسِهِمْ [And they say in their souls, or within themselves]: for which it would not be well to say فِى أَرْوَاحِهِمْ: and [xxxix. 57,] أَنْ تَقُولَ نَفْسٌ [That a soul shall say]; for which no Arab would say أَنْ تَقُولَ رُوحٌ: hence, the difference between them depends upon the considerations of relation: and this is indicated by a trad., in which it is said that God created Adam, and put into him a نَفْس and a رُوح; and that from the latter was his quality of abstaining from unlawful and indecorous things, and his understanding, and his clemency, or forbearance, and his liberality, and his fidelity; and from the former, [which is also called النَّفْسُ الأَمَّارَةُ, q. v., in art. أمر,] his appetence, and his unsteadiness, and his hastiness of disposition, and his anger: therefore one should not say that نَفْسٌ is the same as رُوحٌ absolutely, without restriction, nor رُوحٌ the same as نَفْس. (R.) The Arabs also make the discriminative نَفْس to be two; because it sometimes commands the man to do a thing or forbids him to do it; and this is on the occasion of setting about an affair that is disliked: therefore they make that which commands him to be a نفس, and that which forbids him to be as though it were another نفس: and hence the saying, mentioned by Z, فُلَانٌ يُؤَامِرُ نَفْسَيْهِ (tropical:) [Such a one consults his two souls, or minds]; said of a man when two opinions occur to him. (TA.) [بِنَفْسِى فُلَانٌ is an elliptical phrase sometimes used, for بِنَفْسِى فُلَانٌ مَفْدِىٌّ, which see in art. فدى.] — — (assumed tropical:) A thing's self; (S, M, A, K, TA;) used as a corroborative; (S, TA;) its whole, (Aboo-Is-hák, M, TA,) and essential constituent: (Aboo-Is-hák, M, A, K, TA:) pl. as above, أَنْفُسٌ and نُفُوسٌ. (M.) You say, رَأَيْتُ فُلَانًا نَفْسَهُ (assumed tropical:) I saw such a one himself, (S,) and جَآءَنِى بِنَفْسِهِ [or, more properly, جَآءَنِى هُوَ بِنَفْسِهِ (see, under the head of بِ, a remark on that preposition when used in a case of this kind, redundantly,)] He came to me himself. (S, K.) And وَلِىَ الأَمْرَ بِنَفْسِهِ [He superintended, managed, or conducted, the affair in his own person]. (K, in art. بشر, &c.) And حَدَّثَ نَفْسَهُ [He talked to himself; soliloquized]. (Msb, in art. بلو; &c.) And قَتَلَ فُلَانٌ نَفْسَهُ (assumed tropical:) [Such a one killed himself]: and أَهْلَكَ نَفْسَهُ (assumed tropical:) made his whole self to fall into destruction. (Aboo-Is-hák, M.) And hence, (TA,) from نَفْسُ الشَّىْءِ signifying ذَاتُهُ, (M,) the saying mentioned by Sb, نَزَلْتُ بِنَفْسِ الجَبَلِ (assumed tropical:) [I alighted in the mountain itself]: and نَفْسُ الجَبَلِ مُقَابِلِى (assumed tropical:) [The mountain itself is facing me]. (M, TA.) [Hence also the phrase] فِى نَفْسِ الأَمْرِ [meaning (assumed tropical:) in reality; in the thing itself]: as in the saying, قَلَّلَهُ فِى نَفْسِهِ وَإِنْ لَمْ يَكُنْ قَلِيلًا فِى نَفْسِ الأَمْرِ (assumed tropical:) [He held it to be little in his mind though it was not little in reality]. (Msb, art. قل.) The words of the Kur, [v. 116,] تَعْلَمُ مَا فِى نَفْسِى وَلَا أَعْلَمُ مَا فِى نَفْسِكَ mean (assumed tropical:) Thou knowest what is in myself, or in my essence, and I know not what is in thyself, or in thine essence: (Bd, K:) or Thou knowest what I conceal (M, Bd, Jel) in my نفس [or mind], (Bd, Jel,) and I know not what is in thyself, or in thine essence, nor that whereof Thou hast the knowledge, (M.) or what Thou concealest of the things which Thou knowest; (Bd, Jel;) so that the interpretation is, Thou knowest what I know, and I know not what Thou knowest: (M:) or نفس is here syn. with عِنْد; and the meaning is, تَعْلَمُ مَا عِنْدِى وَلَا أَعْلَمُ مَا عِنْدَكَ; (K, * TA;) [i. e., Thou knowest what is in my particular place of being, and I know not what is in thy particular place of being; for] the adverbiality in this instance is that of مَكَانَة, not of مَكَان: (TA:) but the best explanation is that of IAmb, who says that نفس is here syn. with غَيْب; so that the meaning is, Thou knowest غَيْبِى [my hidden things, or what is hidden from me, and I know not thy hidden things, or what Thou hidest]; and the correctness of this is testified by the concluding words of the verse, إِنَّكَ أَنْتَ عَلَّامُ الغُيُوبِ [for Thou art he who well knoweth the hidden things]: (TA:) [and here it must be remarked that] العَيْبُ, which occurs afterwards in the K as one of the significations of النَّفْسُ, is a mistake for الغَيْبُ, the word used by IAmb in explaining the above verse. (TA.) — — (assumed tropical:) A person; a being; an individual; syn. شَخْصٌ; (Msb;) a man, (Sb, S, M, TA,) altogether, his soul and his body; (TA;) a living being, altogether. (Mgh, Msb.) In this sense of شخص it is masc.: (Msb:) or, accord to Lh, the Arabs said, رَأَيْتُ نَفْسًا وَاحِدَةً (assumed tropical:) [I saw one person], making it fem.; and in like manner, رَأَيْتُ نَفْسَيْنِ ثِنْتَيْنِ (assumed tropical:) [I saw two persons]; but they said, رَأَيْتُ ثَلَاثَةَ أَنْفُسٍ (assumed tropical:) [I saw three persons], and so all the succeeding numbers, making it masc.: but, he says, it is allowable to make it masc. in the sing. and dual., and fem. in the pl.: and all this, he says, is related on the authority of Ks: (M:) Sb says, (M.) they said ثَلَاثَةُ أَنْفُسٍ, (S, M,) making it masc., (S,) because they mean by نفس " a man," (S, M,) as is shown also by their saying نَفْسٌ وَاحِدٌ: (M:) but Yoo asserts of Ru-beh, that he said ثَلَاثُ أَنْفُسٍ, making نفس fem., like as you say ثَلَاثُ أَعْيُنٍ, meaning, of men; and ثَلَاثَةُ أَشْخُصٍ, meaning, of women: and it is said in the Kur, [iv. l, &c.,] أَلَّذِى خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ (assumed tropical:) [who created you from one man], meaning, Adam. (M.) You also say, مَا رَأَيْتُ ثَمَّ نَفْسًا (assumed tropical:) I saw not there any one. (TA.) — — (assumed tropical:) A brother: (IKh, IB:) a copartner in religion and relationship: (Bd, xxiv. 61:) a copartner in faith and religion. (Ibn-'Arafeh.) (assumed tropical:) It is said in the Kur, [xxiv. 61,] فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ And when ye enter houses, salute ye your brethren: (IB:) or your copartners in religion and relationship. (Bd.) And in verse 12 of the same chapter. بِأَنْفُسِهِمْ means (assumed tropical:) Of their copartners in faith and religion. (Ibn-'Arafeh.) — — (tropical:) Blood: (S, M, A, Mgh, Msb, K:) [or the life-blood: in this sense, fem.:] pl. [of pauc. أَنْفُسٌ and of mult.] نُفُوسٌ: (IB:) so called [because the animal soul was believed by the Arabs, as it was by many others in ancient times, (see Gen. ix. 4, and Aristotle, De Anim. i. 2, and Virgil's Æn. ix. 349.) to diffuse itself throughout the body by means of the arteries: or] because the نَفْس [in its proper sense, i. e. the soul,] goes forth with it: (TA:) or because it sustains the whole animal. (Mgh, Msb.) You say, سَالَتْ نَفْسُهُ (tropical:) [His blood flowed]. (S.) And نَفْسٌ سَائِلَةٌ (tropical:) [Flowing blood]. (S, A, Mgh.) And دَفَقَ نَفْسَهُ (tropical:) He shed his blood. (A, TA.) — — (tropical:) The body. (S, A, K.) — — (assumed tropical:) [Sometimes it seems to signify The stomach. So in the present day. You say, لَعِبَتْ نَفْسُهُ, meaning He was sick in the stomach. See غَثَتْ نَفْسُهُ, in art. غثى; and مَذِرَتْ مَعِدَتُهُ and نَفْسُهُ, in art. مذر.] — — (assumed tropical:) [The pudendum: so in the present day: in the K, art. حشو, applied to a woman's vulva.] — — [From the primary signification are derived several others, of attributes of the rational and animal souls; and such are most of the signification here following.] — — (assumed tropical:) Knowledge. (A.) [See, above, an explanation of the words cited from ch. v. verse 116 of the Kur-án.] — — (assumed tropical:) Pride: (A, K, TA:) and self-magnification; syn. عِزَّةٌ. (A, K.) — — (assumed tropical:) Disdain, or scorn. (A, K.) — — (assumed tropical:) Purpose, or intention: or

strong determination: syn. هِمَّةٌ. (A, K.) — — (assumed tropical:) Will, wish, or desire. (A, K.) — — [Copulation: see 3, art رود.] — — [(assumed tropical:) Stomach, or appetite.] — — (tropical:) An [evil or envious] eye, (S, M, A, K, TA,) that smites the person or thing at which it is cast: pl. أَنْفُسٌ. (TA.) [See 1, last signification.] So in a trad., in which it is said, that the نَمْلَة and the حُمَة and the نَفْس are the only things for which a charm is allowable. (TA.) You say, أَصَابَتْ فُلَانًا نَفْسٌ (tropical:) [An evil or envious eye smote such a one]. (S.) And Mohammad said, of a piece of green fat that he threw away, كَانَ فِيهَا سَبْعَةُ أَنْفُسٍ, meaning, (tropical:) There were upon it seven [evil or envious] eyes. (TA.) — — (assumed tropical:) Strength of make, and hardiness, of a man: and (assumed tropical:) closeness of texture, and strength, of a garment or piece of cloth. (M.) — Punishment. (A, K.) Ex. وَيُحَذِّرُكُم اللّٰهُ نَفْسَهُ, (K,) in the Kur, [iii. 27 and 28, meaning, And God maketh you to fear his punishment]; accord. to F; but others say that the meaning is, Himself. (TA.) — A quantity (S, M, K,) of قَرَظ, and of other things, with which hides are tanned, (S, K,) sufficient for one tanning: (S, M, K:) or enough for two tannings: (TA:) or a handful thereof: (M:) pl. أَنْفُسٌ. (M.) You say, هَبْ لِى نَفْسًا مِنْ دِبَاغٍ [Give thou to me a quantity of material for tanning sufficient for one tanning, or for two tannings, &c.]. (S.) نَفَسٌ [Breath;] what is drawn in by the airpassages in the nose, [or by the mouth,] to the inside, and emitted, (Msb;) what comes forth from a living being in the act of تَنَفُّس. (Mgh:) or the exit of wind from the nose and the mouth: (M:) pl. أَنْفَاسٌ. (S, M, A. Mgh, Msb, K.) — — A gentle air: pl. as above. (M, Msb.) You say also, نَفَسُ الرِّيحِ [The breath of the wind]: and نَفَسُ الرَّوْضَةِ the sweet [breath or] odour [of the meadow, or of the garden, &c.]. (TA.) — — [Hence, app., its application in the phrase] نَفَسَ السَّاعَةِ [The blast of the last hour; meaning,] the end of time. (Kr, M.) — — [Hence also, (assumed tropical:) Speech: and kind speech: (see an ex. voce أَمْلَحَ:) so in the present day.] — — [And (assumed tropical:) Voice, or a sweet voice, in singing: so in the present day.] — — A gulp. or as much as is swallowed at once in drinking: (S, L, K:) but this requires consideration; for in one نَفَس a man takes a number of gulps, more or less according to the length or shortness of his breath, so that we [sometimes] see a man drink [the contents of] a large vessel in one نَفَس, at a number of gulps: (L:) [therefore it signifies sometimes, if not always, a draught, or as much as is swallowed without taking breath:] pl. as above. (S.) You say, إِكْرَعْ فِى الإِنَآءِ نَفَسًا أَوْ نَفَسَيْنِ (tropical:) [Put thou thy mouth into the vessel and drink] a gulp, or two gulps: [or a draught, or two draughts:] and exceed not that. (S; And شَرِبْتُ نَفَسًا وَأَنْفَاسًا (tropical:) [I drank a gulp, and gulps: or a draught, and draughts]. (A.) And فُلَانٌ شَرِبَ الإِنَآءَ كُلَّهُ عَلَى نَفَسٍ وَاحِدٍ (tropical:) [Such a one drank the whole contents of the vessel at one gulp or at one draught]. (L.) — — (tropical:) Every resting between two draughts: (M, TA:) [pl. as above.] You say, شَرِبَ بِنَفَسٍ وَاحِدٍ (tropical:) [He drank with one resting between draughts]. (A.) And شَرِبَ بِثَلَاثَةِ أَنْفَاسٍ (tropical:) [He drank with three restings between draughts]. (A. K.) [And hence,] شَرَابٌ ذُو نَفَسٍ (tropical:) Beverage in which is ampleness, [so that one pauses while drinking it, to take breath,] and which satisfies thirst. (IAar, K.) And شَرَابٌ غَيْرُ ذِى نَفَسٍ (tropical:) Beverage of disagreeable taste, (A, K, *) changed in taste and odour, (K,) in drinking which one does not take breath (A, K) when he has tasted it; (K;) taking a first draught, as much as will keep in the remains of life, and not returning to it. (TA.) — — [And hence it is said that] نَفَسٌ signifies (assumed tropical:) Satisfaction, or the state of being satisfied, with drink; syn. رِىًّ. (IAar, K.) — — [Hence also.] (tropical:) Plenty, and redundance. So in the saying إِنَّ فِى الْمَآءِ نَفَسًا لِى وَلَكَ [Verily in the water is plenty, and redundance, for me and for thee]. (Lh, M.) — — (tropical:) A wide space: (TA:) (tropical:) a distance (A.) You say, بَيْنَ الفَرِيقَيْنِ نَفَسٌ (tropical:) Between the two parties is a wide space. (TA.) And بَيْنِى وَبَيْنَهُ نَفَسٌ (tropical:) Between me and him is a distance. (A.) — — (tropical:) Ample scope for action &c.; and a state in which is ample scope for action &c., syn. سعةٌ, (S, M, A, Mgh, K,) and فُسْحَةٌ, (A, K,) in an affair. (S, M, A, K.) You say, لَكَ فِى هٰذَا نَفَسٌ [There is ample scope for action &c. for thee in this. (Mgh.) And أَنْتَ فِى نَفَسٍ مِنْ أَمْرِكَ (tropical:) [Thou art in a state in which is ample scope for action &c. with respect to thine affair. (S, M.) And إِعْمَلْ وَأَنْتَ فِى نَفَسٍ مِنْ أَمْرِكَ (tropical:) Work thou while thou art in a state in which is ample scope for action &c. (فِى فُسْحَةٍ وَسَعَةٍ) with respect to thine affair, before extreme old age, and diseases, and calamities. (TA.) See also نُفْسَةٌ. — — (tropical:) Length. (M.) So in the saying زِدْنِى نَفَسًا فِى أَجَلِى (tropical:) [Add thou to me length in my term of life]: (M:) or lengthen thou my term of life. (TA.) You say also, ↓ فِى عُمُرِهِ مُتَنَفَّسٌ (tropical:) [In his life is length: see 5]. (A, TA.) — — The pl., in the accus. case, also signifies (assumed tropical:) Time after time. So in the saying of the poet, عَيْنَىَّ جُودَا عَبْرَةً أَنْفَاسَا [O my two eyes, pour forth a flow of tears time after time]. (S.) — نَفَسٌ is also a subst. put in the place of the proper inf. n. of نَفَّسَ; and is so used in the two following sayings, (K, TA,) of Mohammad. (TA.) لَا تَسُبُّوا الرِّيحَ فَإِنَّهَا مِنْ نَفَسِ الرَّحْمٰنِ, i. e. (tropical:) [Revile not ye the wind, for] it is a means whereby the Compassionate removes grief, or sorrow, or anxiety, (K, TA,) and raises the clouds, (TA,) and scatters the rain, and dispels dearth, or drought. (K, TA.) And أَجِدُ نَفَسَ رَبِّكُمْ مِنْ قِبَلِ اليَمَنِ (tropical:) I perceive your Lord's removal of grief, &c., from the direction of El-Yemen: meaning, through the aid and hospitality of the people of El-Medeeneh, who were of El-Yemen; (K, TA;) i. e., of the Ansár, who were of [the tribe of] El-Azd, from ElYemen. (TA.) It is [said by some to be] a metaphor, from نَفَسُ الهَوَآءِ, which the act of breathing draws back into the inside, so that its heat becomes cooled and moderated: or from نَفَسُ الرِّيح, which one scents, so that thereby he refreshes himself: or from نَفَسُ الرَّوْضَةِ. (TA.) You also say, مَا لِى نَفَسٌ, meaning, (tropical:) There is not for me any removal, or clearing away, of grief. (A.) — It is also used as an epithet, signifying (assumed tropical:) Long; (AZ, K;) applied to speech, (K,) and to writing, or book, or letter. (AZ, K.) نُفْسَةٌ, (S, Mgh, K,) with damm, (K,) [in a copy of the S, نَفْسَةٌ,] (assumed tropical:) Delay; syn. مَهْلَةٌ; (S, Mgh, K;) and ample space, syn. مُتَّسَعٌ. (TA.) Ex. لَكَ فِى هٰذَا الأَمْرِ نُفْسَةٌ (assumed tropical:) [Thou shalt have, in this affair, a delay, and ample space]. (S, Mgh, * TA.) See also نَفَسٌ. [نَفْسِىٌّ Relating to the نَفْس, or soul, &c.: vital: and sensual; as also ↓ نَفْسَانِىٌّ.] نُفَسَآءُ (Th, S, M, Mgh, Msb, K, &c.) and نَفَسَآءُ and نَفْسَآءُ (M, K) (tropical:) A woman in the state following childbirth: (S, M, * Mgh, * Msb, * K:) or bringing forth: and pregnant: and menstruating: (Th, M:) and نَافِسٌ signifies the same; (Msb;) and so ↓ مَنْفُوسَةٌ: (A:) [see نُفِسَتْ:] dual نُفَسَاوَانِ; the fem. ء being changed into و as in عُشَرَاوَانِ: (S:) pl. نِفَاسٌ, (S, M, Mgh, Msb, K,) like as عِشَارٌ is pl. of عُشَرَآءُ, (S, Msb, K,) the only other instance of the kind, (S, K,) and نُفَاسٌ, (M, K,) which is also the only instance of the kind except عُشَارٌ, (K,) and نُفَّاسٌ, and نُفَّسٌ and نُفَسٌ (M) and نُفْسٌ (M, K) and نُفْسٌ (K) and نُفَسَاوَاتٌ (S, M, K) and [accord. to analogy, of نَافِسٌ, نَوَافِسُ]. (K.) نَفْسَانٌ, or نَفْسَانِىٌّ: see نَفْسِىٌّ: see نَفْسَانِىٌّ. نُفُوسٌ. — — and نِفَاسٌ نُفُوسٌ: (tropical:) Childbirth (S, K) from نَفْسٌ signifying " blood. " (Msb, TA.) See نُفِسَتْ. — — [And The state of impurity consequent upon childbirth. See 5, in art. طهر.] — — Also, (tropical:) The blood that comes forth immediately after the child: an inf. n. used as a subst. (Mgh.) — — A poet says, (namely, Ows Ibn-Hajar, O, in art. طرق,) لَنَا صَرْخَةٌ ثُمَّ إِسْكَاتَةٌ كَمَا طَرَّقَتْ بِنِفَاسٍ بِكِرْ [We utter a cry; then keep a short silence; like as when one that has never yet brought forth experiences

resistance and difficulty in giving birth to a child, or young one]; meaning, بِوَلَدٍ. (S.) نَفُوسٌ An envious man: (M, TA:) (tropical:) one who looks with an evil eye, with injurious intent, at the property of others: (M, A, * TA:) as also ↓ نَفْسَانٌ, (TA,) or ↓ نَفْسَانِىٌّ. (A.) نَفِيسٌ A thing high in estimation; of high account; excellent; (Lh, M, Msb, TA;) [highly prized; precious; valuable; and therefore (TA) desired with emulation, or in much request; (S, K, TA;) good, goodly, or excellent, in its kind; (TA;) and ↓ نَافِسٌ signifies the same, (M,) and so does ↓ مُنْفِسٌ, (Lh, M, A, Msb, K,) and ↓ مَنْفُوسٌ: (K:) it signifies thus when applied to property, as well as other things; as also ↓ مَنْفِسٌ: (Lh, M:) and, when so applied, of which one is avaricious, or tenacious: (M:) or ↓ مُنْفِسٌ, so applied, abundant; much; (K;) as also ↓ مُنْفَسٌ: (Fr, K:) and ↓ نَافِسٌ, a thing of high account or estimation, and an object of desire: (TA:) this last is also applied, in like manner, to a man; as also نَفِيسٌ: and the pl. [of either] is نِفَاسٌ (M, TA) You also say, ↓ أَمْرٌ مَنْفُوسٌ فِيهِ, meaning, A thing that is desired. (M.) And شَىْءٌ مُتَنَافَسٌ ↓ فِيهِ A thing emulously desired, or in much request. (A.) — — Also, [as an epithet in which the quality of a subst. predominates,] Much property; (S, A, K;) and so ↓ مُنْفِسٌ. (S.) You say, لِفُلَانٍ مُنْفِسٌ and نَفِيسٌ Such a one has much property. (S.) And مَا يَسُرُّنِى بِهٰذَا الأَمْرِ مَنْفِسٌ and نَفِيسٌ [Much property does not rejoice me with this affair]. (S.) نَافِسٌ: see نَفِيسٌ, in three places. — See also نُفَسَآءُ. — (tropical:) Smiting with an evil, or envious, eye. (S, M, K.) — The fifth of the arrows used in the game called المَيْسِر; (S, M, K;) which has five notches; and for which one wins five portions if it be successful, and loses five portions if it be unsuccessful: (Lh, M:) or, as some say, the fourth. (S.) هٰذَا أَنْفَسُ مَالِى This is the most loved and highly esteemed of my property. (S, TA.) — بَلَّغَكَ اللّٰهُ أَنْفَسَ الأَعْمَارِ (tropical:) [May God cause thee to attain to the most protracted, or most ample, of lives: see 5]. (A, TA.) And دَارُكَ أَنْفَسُ مِنْ دَارِى (tropical:) Thy house is more ample, or spacious, than my house: (M:) and the like is said of two places: (M:) and of two lands. (A.) And هٰذَا الثَّوْبُ أَنْفَسُ مِنْ هٰذَا (tropical:) This garment, or piece of cloth, is wider and longer and more excellent than this. (M.) And ثَوْبٌ أَنْفَسُ الثَّوْبَيْنِ (tropical:) A garment, or piece of cloth, the longer and wider of the two garments, or pieces of cloth. (A.) مُنْفَسٌ: see نَفِيسٌ; for the latter, throughout. مُنْفِسٌ: see نَفِيسٌ; for the latter, throughout. مَنْفُوسٌ: see نَفِيسٌ, in two places. — (tropical:) Brought forth; born. (S, M, A, Msb, K.) It is said in a trad., مَا مِنْ نَفْسٍ مَنْفُوسَةٍ إِلَّا وَقَدْ كُتِبَ مَكَانُهَا مِنَ الجَنَّةِ أَوِ النَّارِ (tropical:) [There is not any soul born but its place in Paradise or Hell has been written]. (S.) — — مَنْفُوسَةٌ applied to a woman: see نُفَسَآءُ. — (tropical:) Smitten with an evil, or envious, eye. (M.) [مُتَنَفَّسٌ A place of passage of the breath.] — — فِى عُمْرِهِ مُتَنَفَّسٌ: see نَفَسٌ. — — See also سَحَرٌ. مُتَنَفِّسٌ [Breathing;] having breath: (TA:) or having a soul: (so in a copy of the M:) an epithet applied to everything having lungs. (S, TA.) — — غَائِطٌ مُتَنَفِّسٌ (tropical:) A depressed expanse of land extending far. (A, TA.) — — أَنْفٌ مُتَنَفِّسٌ (tropical:) A nose of which the bone is wide and depressed; or depressed and expanded; or a nose spreading upon the face: syn. أَفْطَسُ. (A, TA.) شَىْءٌ مُتَنَافَسٌ فِيهِ: see نَفِيسٌ. نفش 1 نَفَشَ, (S, A,) aor. نَفُشَ, (S,) inf. n. نَفْشٌ, (S, A, K,) He separated, or plucked asunder, or loosened, a thing, with his fingers, so that it became spread, or sparse, or dispersed; (A, K;) as also ↓ نفّش, inf. n. تَنْفِيشٌ: (S, K:) or the latter has an intensive signification: and accord. to some, the former signifies he separated a thing not difficult to separate, such as cotton and wool: or he pulled wool until its parts became separated, or plucked asunder, or loosened: (TA:) or he spread, or dispersed, a thing. (MF.) You say, نَفَشْتُ القُطْنَ and الصُّوفَ [I separated or plucked asunder, or loosened, with my fingers, &c., the cotton and the wool]. (S, A.) نَفْشٌ is likewise syn. with نَدْفٌ [the separating and loosening cotton by means of a bow and a wooden mallet]. (TA.) You also say, نَفَشَ الرَّطْبَةَ, inf. n. as above, meaning, He separated what was collected together, or compacted, in the [kind of trefoil called] رطبة. (TA.) And, of a cock, (T, S, in art. بول.) or of a حُبَارَى, (K, in that art.,) when about to fight, (T, K. ibid.,) نَفَشَ بُرَائِلَهُ [He ruffled the feathers around his neck]. (T, S, K, ibid.) — It is also intrans syn. with انتفش, q. v. (TA.) — — [And hence,] نَفَشَتِ الغَنَمُ, (S, A, K,) and الإِبِلُ, (S, Msb, K,) accord. to IDrd the former only, but accord. to others the latter also, and in like manner one says of all beasts, though mostly of غَنَم, (TA,) aor. (S, Msb, K) and نَفِشَ, (S, K,) inf. n. نَفْشٌ, (Msb, K,) or نُفُوشٌ, (S,) or both: (TA;) and نفشت, aor. نَفَشَ; (IAar. Sgh, K;) The sheep or goats, and the camels, pastured by night without a pastor: (S, Msb, K:) or without the knowledge of a pastor (TA:) or dispersed themselves by night: (A:) or dispersed themselves and pastured by night without knowledge [of the pastor]: or the sheep or goats entered among seed-produce: (TA:) occurring in the Kur, xxi. 78: (S, TA:) the subst. is نَفَشٌ, signifying their dispersion of themselves and pasturing by night without a pastor. (Msb.) 2 نَفَّشَ see 1, first signification. 4 انفش الغَنَمَ, and الإِبِلَ, (S, A, K.) and (S, K,) He (the pastor) sent the sheep or goats, and the camels, (K, * TA,) or left them, (S, TA,) to pasture by night without a pastor; (S, K, TA,) neglecting them: (TA:) or to disperse themselves by night. (A.) 5 تَنَفَّشت الهِرَّةُ, (S, A, K,) and ↓ انتفشت, (S, A,) The cat bristled up her hair. (S, A, K.) And in like manner you say of a hyena. (A, TA, *) And تنفّش الدِّيكُ, (A,) or الطَّائِرُ, (K,) and ↓ انتفش, (A, TA,) The cock, (A,) or bird, (K,) ruffled, (A,) or shook, (K,) his feathers, as though he feared, (A, K,) or threatened, (A,) or trembled. (K.) 8 انتفش i. q. نَفَشَ used intransitively. [signifying It (a thing, or cotton, and wool, and the like,) became separated, or plucked asunder, or loosened, with the fingers, so that it became spread, or sparse, or dispersed; &c., being] quasi-pass. of نَفَشَ used transitively. (TA.) See also مُنْتَفِشٌ. And see 5, in two places. نَفْشٌ Wool. (IAar, K.) — — [Hence, app., the saying,] إِنْ لَمْ يَكُنْ شَحْمٌ فَنَفَشٌ, [lit., If there be not fat, then let there be wool;] meaning, (assumed tropical:) If there be not action, then [let there be] a show of action: (IAar, Az, L:) or the last word signifies a little milk. (Meyd, cited by Freytag: see his Arab Prov., i. 70:) it also signifies, [and perhaps in the above saying,] (tropical:) abundance of speech or talk, and of pretensions. (MF.) — See also 1, at the end. — And see: نَافِشٌ. نَفَّاشٌ (assumed tropical:) Proud and boastful. or one who praises himself for that which is not in him; or who says that which he does not. (TA.) — A kind of لَيْمُون or citron; the limon sponginus sugosus Ferrari; (Delile, Floræ Aegypt. Illustr., no. 749)] of the largest size, (TA.) نَافِشٌ, applied to a camel [and to a sheep or goat]. fem. نَافِشَةٌ, Msb, part. n. of 1. (Msb, TA.) You say, إِبِلٌ نَافِشَةٌ, Msb, and نَفَشٌ [quasi-pl. p. of نَافِشٌ] (S, K) and نِفَاشٌ (Msb) and نُفَّاشٌ (S, K) and نُفَّشٌ [pls. of نَافِشٌ] (TA) and نَوَافِشٌ [pl. of نَافِشَةٌ], (S, K,) [and in like manner غَنَمٌ,] Camels [and goats] pasturing by night without a pastur: (S, Msb, K; or dispersing themselves and pasturing by ?? without knowledge [of the pastor] (TA:) نَفَشٌ are only by night; but هَمَلٌ, by night and by day (S,) عِهْنٌ مَنْفُوشٌ (S) Wool of ramous colours separated and loosened by means of bow wooden mallet: (Bd, Jel, ei. 4.) and in like manner, ↓ قُطْنٌ مُسْتَفِشٌ [cotton that is separated, or plucked asunder, or loosened, with the fingers, so that it becomes spread, or dispersed. &c., See 1 and 8]. (TA, voce هَيَّانٌ,) See also مُسْتَفِشٌ, below. مُنْتَفِشٌ: see مَنْفُوشٌ. — — ?? A female slave having shaggy or dishevelled hair:

(A;) شَعْثَآءُ. (K) — — ?? is likewise applied to anything Swollen, or humid, and loose or flaccid or soft within; as also ↓ مُتَعَشٌ. (Az, K.) — — You say also أَنْفٌ مُنْتَفِشٌ (tropical:) A nose short in the مَارِن [is soft part], and spreading upon the face, like the nose of the [زَنْجِىّ] (A;) and ?? has the like signification; as also ↓ ??; (TA;) or in means are cad of a nose spreading upon the face: (K:) and ↓ مُتَنَفِّشُ المُنْخِرَيْنِ, in like manner, wide in the two nostrils. (TA.) See also مُتَنَفِّسٌ. مُتَنَفِّشٌ: see مُنْتَفِشٌ, in three places. نفض 1 نَفَضَ, (S, A, Mgh, Msb, K,) aor. نَفُضَ, (S, Msb,) inf. n. نَفْضٌ, (S, Mgh, Msb,) He shook (S, A, Mgh, Msb, K) a thing, (Mgh, Msb,) or a garment, or piece of cloth, (S, A, K,) in order that what was upon it, of dust &c., might fall off (S, * A, * Mgh, K, *) or to remove from it dust and the like; (Msb:) he took a thing with his hand, and shook it, or shook it violently, to remove the dust from it: (TA:) and in like manner a tree, in order that what was upon it [of face or of leaves] might fall of; (S, A;) ?? instance,] a tree of the kind called عِضاه, to shake off its leaves. (TA) You say also, نَفَضَ عَنْهُ الغُبَارَ and التُّرَابَ [He shook off from it the dust (A.) And نَفَضَتُ الوَرَقَ مِنْ الشَّجَرَة. inf. n. ?? above, [He shook off the leaves from the tree;] be made the leaves to fall from the tree. (Msb,) And نَفْضٌ also signifies The sprinkling or ?? tering in drops, (syn. رَشٌّ,) water and blood. ?? K, in art. رش,) and tears, (K, ??: &c. ?? bid.) — — [Hence,] ?? (S, A, K) (tropical:) The fever made him to shiver, or tremble (As, TA — — نَفَضَتْ (??) or نَفَضَتْ كَرِشَهَا, (K,) or نَفَضَتِ المَرْأَةُ And وَلَدَهَا مِنْ بَطْنِها, (A,) The woman have many children; was prolific (S, K. TA) And نَفَضَت الإِبِلُ (assumed tropical:) The she-camels brought forth, (S, L, K,) all of them: (L;) and ↓ انعضت signifies the same. (IDrd, S, K.) And ?? بَيْضَها (tropical:) [The ?? la?? hen eggs. or all ?? A. TA.) — — Hence also,] فَامَ يَنْفُضُ الكرَى, He arose, shaking off drowsiness]. (A. TA.) And نَفَضَ الأَسْقَامَ عَنْهُ وَاسْتَصَحّ; [He shook off water-dust from him, and ?? ?? from his ?? i. e. his health became in a ?? state (A. TA.) And نَفَضَ مِنْ مَرَضِهِ (A,) inf. n. نُفُوضٌ, (TA, K,) (tropical:) He recovered, or became free, from his ?? (A, K, * TA.) — — And ?? ?? shored him what was in my heart (?? R ?? TA, in art. شكو and شكى — — And ?? (tropical:) He cleared the road of robbers, and ?? of travellers: (tropical:) he guarded the road ?A. TA [The latter signification is shown by an explanation or the act. part. n.] It is said in the trad. of Aboo-Bekr and the cave [in which Mohammad was hiding himself], أَنَا أَنْفُضُ مَا حَوْلَكَ ?? guard what is around thee, and go round ?? to try if I can see a pursuer. (TA.) You say also, نَفَضَ المَكَان, (S, K,) aor. as above, (TA.) inf. n. نَفَضٌ (S, TA.) and ↓ ??, and ↓ تنفضة; (S, K;) (tropical:) He looked trying to see all that was in the place: (S;) or he looked at all that was in the place so as to know it. (K) And hence نَفَضَ signifies (tropical:) He searched to the at most. (L.) And إِذَا تَكَلَّمْت نَهَارًا فَانْفُضْ وَإِذَا تَكَلَّمْتَ لَيْلًا فَاخْفِضْ (S, K, * TA) (tropical:) When thou speakest by day, look aside, or about, to try if thou see any one whom thou dislikest; (S, K, TA;) and when thou speakest by night, lower thy voice. (TA.) And استنفض ↓ القَوْمَ (tropical:) He looked at the people, or company of men, endeavouring to obtain a clear knowledge of them; or considered, or examined, them repeatedly, in order to know them. (TA.) The saying of El-'Ojeyr Es-Saloolee, إِلَى مَلِكٍ ↓ يَسْتَنْفِضُ القَوْمَ طَرْفُهُ means (tropical:) [To a king whose eye] looks at the people, or company of men, and knows who among them has the right on his side: or looks to see in whom among them is mental perception, sagacity, intelligence, forecast, or skill in affairs, and which of them is of the contrary description: (TA:) [or] فُلَانٌ ↓ يَسْتَنْفِضُ القَوْمَ طَرْفُهُ means (tropical:) [The eye of] such a one makes the people, or company of men, to tremble, by reason of his awfulness. (A, TA.) — — You also say, الإِبِلُ تَنْفُضُ الأَرْضَ (assumed tropical:) The camels traverse the land. (IAar.) — — And نَفَضَ القُرْآنَ, (IAar,) or السُّوَرَ, (K,) aor. نَفُضَ, inf. n. نَفْضٌ, (IAar,) (tropical:) He read, or recited, (IAar, K,) the Kur-án, (IAar,) or the chapters thereof. (K.) — — And نَفَضْنَا حَلَائِبَنَا, inf. n. نَفْضٌ; and ↓ إِسْتَنْفَضْنَاهَا; (tropical:) We milked our milch beasts to the uttermost, not leaving any milk in their udders: (TA:) and الفَصِيلُ مَا فِى الضَّرْعِ ↓ انتفض (tropical:) the young camel sucked out all that was in the udder. (A, TA.) — [It is also used intransitively in the following exs., as well as in some instances given above. Thus نَفَضَ الشَّجَرُ app. signifies The trees shook off, or dropped, their leaves or fruit. (See an ex. voce عَتِيقٌ, last sentence but one.) — — And hence] one says, نَفَضَ مَا فِى الجُلَّةِ [app. meaning What was in the palm-leaf basket became exhausted; like نَفِدَ; or it may be syn. with انتفض]; (A, K;) or جَمِيعُ مَا فِيهَا [all that was in it; which shows that ما in the former instance is virtually in the nom. case]. (TA.) See also 4, in two places. — — And نَفَضَ الصِّبْغُ, (ISh, Mgh, K,) inf. n. نَفْضٌ, (ISh, TA,) or نُفُوضٌ, (TA,) (tropical:) The dye (ISh, K, TA,) of a red or yellow garment, or piece of cloth, (ISh, TA,) lost somewhat of its colour. (ISh, K, TA.) And hence, (Mgh,) نَفَضَ الثَّوْبُ, (A, Mgh,) aor. نَفُضَ, (A,) inf. n. نُفُوضٌ, (A, Mgh,) (tropical:) The garment, or piece of cloth, lost its dye: (A:) or lost somewhat of its colour, of redness, or yellowness: (Mgh:) or the colour of its dye faded away so that there remained nothing but the trace. (TA.) نَفْضٌ, accord. to the lawyers, signifies (assumed tropical:) The being scattered, strewn, strewed, or dispersed: and accord. to [the Hanafee Imám] Mohammad, the non-transition of the trace of the dye to another thing: or its exhaling a sweet odour. (Mgh [but it seems that the particle لا, which I have rendered " non," is inserted by mistake in my copy of the Mgh.]) — — نَفَضَ الزَّرْعُ, (K,) or نَفَضَ الزَّرْعُ سَبَلًا, (TA,) (assumed tropical:) The seed-produce put forth the last of its ears. (K, TA.) And نَفَضَ الكَرْمُ (assumed tropical:) The grape-vine opened its bunches, or racemes. (K.) [See also 8.] 2 نفّض, (S, TA,) inf. n. تَنْفِيضٌ, (TA,) He shook a garment, or piece of cloth, and a tree, much, or vehemently, in order that what was upon it might fall off. (S, TA. *) — — Said of a horse, i. q. رَفَّضَ, q. v. (TA in art. رفض.) 4 أَنْفَضَتِ الجُلَّةُ ↓ i. q. نَفَضَ مَا فِى الجُلَّةِ, (A, K,) or جَمِيعُ مَا فِيهَا: (TA:) see 1. — — انفضوا originally signifies They shook their provision-bags, in order that the dust or the like might fall from them. (A.) And hence, (A,) (tropical:) Their travellingprovisions became consumed, (S, M, A, K, TA,) and their wheat, or food; (M, TA;) like أَرْمَلُوا; (S, M, K, * TA;) as though they shook their provision-bags in order that the dust or the like might fall from them, because of their being empty; (TA;) as also ↓ نَفَضُوا: (K:) or انفضوا, (K,) or, as IDrd says, انفضوا زَادَهُمْ, making the verb trans., (TA,) They consumed their travellingprovisions. (IDrd, K.) And (tropical:) Their camels, or the like, (أَمْوَالُهُمْ,) died, or perished. (S, K.) إِنْفَاضٌ [the inf. n.] also signifies (assumed tropical:) The suffering hunger, or famine: and want. (TA.) — — انفضت الإِبِلُ: see نفضت. 5 تنفّض المَكَانَ: see 1. 8 انتفض It (a thing, Mgh, Msb, or a garment, or piece of cloth, S, A, K, and a tree, S, A) shook, or became shaken, (S, A, Mgh, Msb, K,) so that what was upon it, of dust &c., fell off, (Mgh,) or so that the dust and the like became removed from it. (Msb.) Hence the saying in a trad., يَنْتَفِضُ بِهِ الصِّرَاطُ, i. e. [The bridge extending over hell will shake with him so that he will fall from it: or] will shake him, or shake him violently, or [app. a mistake for and] make him to fall. (Mgh.) — — (tropical:) He trembled, quaked, or shivered: said of a man, and of a horse. (A, TA.) — — (assumed tropical:) It (a grapevine) became beautiful and bright in its leaves: (K:) [as though its dust became shaken off.] — It is also used transitively: see 1, latter half: and see 10, in three places. 10 استنفض القَوْمُ (tropical:) The people, or company of men, sent forth a نَفِيضَة, (S, K, * TA,) or party of scouts: (TA:) or sent forth نَفَضَة, or persons to clear the roads of robbers and of intercepters of travellers, or

to guard the roads. (A, L, TA.) — — استنفض المَكَانَ and القَوْمَ: see 1, in four places. — — استنفضهُ also signifies (tropical:) He extracted, educed, or elicited, it. (A, Mgh, * K.) You say, اِسْتَنْفَضْتُ مَا عِنْدَهُ (tropical:) I extracted, educed, or elicited, what he had. (A, TA. *) — — And hence, (Mgh,) استنفض (tropical:) He performed the act of cleansing termed إِسْتِنْجَآء, (Mgh, K,) with three stones, (Mgh,) or with the stone: (K:) or this is from نَفَضَ الثَّوْبَ; because the person who performs this act shakes off from himself what is annoying, with the stone; i. e., removes it. (TA.) You say also, استنفض الذَّكَرَ (tropical:) He took extraordinary pains in cleansing, or he cleansed entirely, (إِسْتَبْرَأَ,) the penis from the remains of the urine; as also ↓ انتفضهُ; (K;) and ↓ انتفض [alone]: (TA:) and ↓ this last, he sprinkled some water upon his pudendum after the ablution termed وُضُوْء. (TA in art. نصح.) — — [Hence also,] استنفضنا حَلَائِبَنَا: see 1. نَفَضٌ What has fallen, of the produce of a tree; (TA;) what has fallen, of leaves, and of fruit: (S, Msb, K:) or a thing that one shakes [or has shaken] off: (T in art. ذرى:) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, (S, Msb, TA,) like قَبَضٌ in the sense of مَقْبُوضٌ, (S, TA,) and هَدَمٌ in the sense of مَهْدُومٌ: (TA:) and (K, TA) what has fallen, (TA,) of grapes, [in the CK we find حَبُّ العِنَبِ for حَبِّ العِنَبِ, the reading in other copies of the K,] when they are found (يُوجَدُ [in the CK يُوْخَذُ, thus, with خ, and with the unpointed د,]) one with another, (K. TA,) or cleaving one to another: (L, TA:) or what has fallen, of dates, at the feet of the palm-trees: (M, TA:) or what has fallen, of fruit, at the feet of trees; as also ↓ أَنَافِيضُ: (A:) or ↓ this last signifies leaves that are shaken off upon the نِفَاض, q. v.; as also ↓ نِفَاضٌ [which is app. pl. of نَفَضٌ, like as جِبَالٌ is pl. of جَبَلٌ]: (Sgh, K:) the sing. of انافيض is ↓ أُنْفُوضَةٌ. (TA.) [See also نُفَاضَةٌ.] — قَوْمٌ نَفَضٌ [app. quasi-pl. of ↓ نَافِضٌ, like as خَدَمٌ is of خَادِمٌ,] (tropical:) A people, or company of men, whose travelling-provisions have become consumed. (ISh.) نُفْضَةٌ (tropical:) The shivering, or trembling, attending a fever termed النَّافِض; (S, K;) as also ↓ نُفَضَةٌ (Sgh, K) and ↓ نُفَضَاءُ. (S, K.) [See also نِفِّضَى.] The subst. [from these words, which seems to indicate that they are inf. ns. or from نَفَضَتْهُ الحُمَّى, which precedes them in the K,] is ↓ نَفَاضٌ [app. signifying (tropical:) A shivering, or tremour, attending that fever]. (K.) — (assumed tropical:) A rain which falls upon a piece of land and misses another piece. (S.) [In the O and K in art. عهد, written نَفْضَة.] نَفَضَةٌ: see نَفِيضَةٌ, in two places. نُفَضَةٌ: see نُفْضَةٌ. نَفَضَى: see نِفِّيضَى. نُفَضَاءُ: see نُفْضَةٌ. — and see نُفَاضٌ. نَفَاضٌ: see نُفْضَةٌ. نُفَاضَةٌ see. — Also, and ↓ نَفَاضٌ, (tropical:) The failure of travelling-provisions; i. e. their being consumed: or dearth, or drought: (S, K:) the latter of the words, and of the explanations, on the authority of Th. (S.) Hence, النفاضُ يُقَطِّرُ الجَلَبَ, (S, K,) a proverb, meaning, (tropical:) The failure of provisions, (TA,) or dearth, or drought, (S, K, TA,) causes the camels, driven or brought from one place to another, to be disposed in files for sale, (S, K, TA,) in order that their owners may buy provisions with their price. (TA.) نِفَاضٌ: see نُفَاضَةٌ: and نَفَضٌ. — A piece of cloth upon which the leaves of the سَمُرُ and the like fall, it being spread, (K, TA.) and the tree being beaten with a staff, or stick: (TA:) pl. نُفُضٌ: (K:) and [in like manner] ↓ مِنْفَضٌ and ↓ مِنْفَاضٌ signify a garment of the kind called كِسَآء, upon which the نَفَض [or leaves or fruit of a tree] fall: (A, TA:) or ↓ مِنْفَضٌ signifies i. q. مِنْسَفٌ, (S, K,) i. e. a vessel (وِعَآء) in which dates [and grain] are shaken to remove the dust &c. (TA.) — — A garment of the kind called إِزَار worn by boys: (S, K:) pl. as above. (TA.) You say also, مَا عَلَيْهِ نِفَاضٌ, (S, K,) meaning He has not upon him any clothing. (Ibn-'Abbád, K.) نَفُوضٌ (tropical:) A woman having many children: prolific. (S, A, K.) — رَجُلٌ نَفُوضٌ لِلْكَلَامِ (tropical:) A man who considers, examines, or studies, speech, or language, or does so repeatedly, in order to obtain a clear knowledge of it. (TA.) نُفَاضَةٌ What has fallen in consequence of shaking to cause something upon it to fall; (S;) what has fallen from a thing so shaken; (IDrd, K;) whatever it be; as, for instance, of leaves; and mostly, of leaves of the سَمُر in particular, when collected and beaten off [or rather beaten off and collected] in a garment, or piece of cloth; (IDrd, L, TA;) [like نَفَضٌ, q. v.;] and ↓ نُفَاضٌ signifies the same; (S, K;) and ↓ نِفَاضٌ also. (K.) And What remains in one's mouth, of a سِوَاك [or tooth-stick], and is spit out; or a particle broken off therefrom, remaining in the mouth, and spit out; i. q. نُفَاثَةُ سِوَاكٍ, (IAar, K,) and ضُوَازَتُهُ. (IAar.) نَفِيضَةٌ (tropical:) A company sent forth into the land to see whether there be in it an enemy, (S, K,) or not, (K,) or any [cause of] fear; (S;) like طَلِيعَةٌ; (S, TA;) as also ↓ نَفَضَةٌ: [pl. of ↓ نَافِضٌ, like as طَلَبَةٌ is of طَالِبٌ:] (S, K:) or the former signifies men going before an army as scouts, or explorers: (As, in TA, voce حَضِيرَةٌ:) or men who explore a place thoroughly: and also, a single person: (A 'Obeyd, in TA, ibid.:) or a scout, or scouts, stationed on a mountain or other elevated place: (TA:) or one who guards the road: (A, TA:) or a company [of men]: (TA:) and ↓ the latter, persons who clear the roads of robbers and of intercepters of travellers; or who guard the roads; (A, TA:) the pl. of the former is نَفَائِضُ; (S;) which also signifies persons who throw pebbles in order to know if there be behind them anything that they dislike, or an enemy. (K.) — — Also, the pl., (assumed tropical:) Lean, or emaciated, camels; (S, K:) accord to AA, as occurring in a verse of Aboo-Dhu-eyb, in which he says, تُلْقِى النَّفَائِضُ فِيهِ السَّرِيحَا (S, TA,) In which the lean, or emaciated, camels cast the shoes; meaning that these have become dissundered; or, as Akh says, the thongs so called [by which their shoes are fastened], these being dissundered; فيه referring to the road; but some read, فِيهَا, referring to the roads, mentioned before: (TA:) As reads نفائض, as well as AA: (S, TA:) but others read the word with ق, as pl. of نِقْضٌ, and signifying " jaded " camels: (so in a copy of the S:) or نفائض signifies camels which traverse the land. (IAar, K.) — — The sing. is also said to signify Waters where there is not any one. (IAar, Sh; both in the TA. voce حَضِيرَةٌ, q. v., and the former also in this art.) نِفِّضَى Motion: and tremour; or shivering; as also ↓ نِفِضَّى and ↓ نَفَضَى. (O, K.) [See also نُفْضَةٌ.] نَافِضٌ (assumed tropical:) A fever attended with shivering, or trembling: (S, A. * K:) of the masc. gender: (ISd, K:) but applied as an epithet to حُمَّى [which is fem.] (TA.) Contr. of صَالِبٌ. (S, in art. صلب.) You say, أَخَذَتْهُ حُمَّى نَافِضٍ, (S, K,) and حُمَّى بِنَافِضٍ, (K,) which is the more approved form, (TA,) and حُمَّى نَافِضٌ, (K,) the latter word being sometimes thus used as an epithet; the second meaning (tropical:) Fever took him, or affected him, with [a shivering, or trembling, or] violent shivering or trembling; (TA;) [and the first and third, fever attended with shivering, or trembling, took him, or affected him.] — See also نَفِيضَةٌ — and نَفَضٌ — ثَوْبٌ نَافِضٌ (tropical:) A garment, or piece of cloth, which has lost its dye: (A:) or which has lost somewhat of its colour, of redness, or yellowness. (Mgh.) أُنْفُوضَةٌ: pl. أَنَافِيضُ: see نَفَضٌ, in three places. دَجَاجَةٌ مُنْفِضٌ, (A,) or منفضة [i. e. مُنْفِضَةٌ], (TA,) (tropical:) A hen that has laid her eggs, or all her eggs, (نَفَضَتْ بَيْضَهَا, A, TA,) and desisted, (A,) or become weary. (TA.) مِنْفَضٌ: see نِفَاضٌ; for the former, in two places. مِنْفَاضٌ: see نِفَاضٌ; for the former, in two places. مَنْفُوضٌ (tropical:) Made to shiver, or tremble, by fever (S, K.) نفط 1 نَفِطَتْ يَدُهُ, (S, Msb,) or كَفُّهُ, (K,) aor. نَفَطَ, (Msb, K,) inf. n. نَفَطٌ and نَفِيطٌ (S, Msb, K,) and نَفْطٌ;

(K;) or, accord. to AZ, نَفَطَتْ, aor. 2, inf. n. نَفْطٌ and نَفِيطٌ; (TA;) His hand became blistered, or vesicated; it had water, or fluid, between the skin and the flesh; (AZ, Msb;) i. q. مَجِلَتْ; (S, K;) as also ↓ تنفّطت: (S:) or it became ulcerated by work. (K.) — نَفَطَتْ aor. نَفِطَ, inf. n. نَفِيطٌ (ADk, S, K) and نَفْطٌ. (TA,) She (a goat) did what was like sneezing (نَثَرَتْ [app. meaning scattered forth moisture or the like]) with her nose: (ADk, S, K:) or sneezed. (K.) It is said in a proverb, لَا تَنْفِطُ فِيهِ عَنَاقٌ meaning (assumed tropical:) Blood-revenge will not be taken for him; i. e. for this slain person. (TA.) — — Also, (S, K,) aor. نَفِطَ, inf. n. نَفِيطٌ, (S,) It (a cookingpot, قِدْرٌ,) boiled, (S, K,) and poured forth [some of its contents], (S,) or so that it threw forth what resembled arrows; (TA;) a dial. var. of نَفَتَتْ. (S.) — — نَفَطَ, aor. نَفِطَ, (assumed tropical:) He was angry: or he burned with anger: as also ↓ تنفّط. (K, TA.) You say, إِنَّ فُلَانًا لَيَنْفِطُ غَضَبًا, (S, TA,) (tropical:) Verily such a one burns with anger: (TA:) or it is like يَنْفِتُ [meaning boils with anger; or makes a noise like coughing, in anger; or blows, in anger]: (S:) [for the inf. n.] نَفَطَانٌ signifies the doing what resembles coughing: and blowing, on an occasion of anger: and so نَفَتَانٌ. (TA.) — — Also, (K,) aor. نَفِطَ, inf. n. نَفِيطٌ, said of an antelope; الصَّبِىُّ in the K, being a mistake for الظَّبْىِ, as in the TS and L, (TA,) (assumed tropical:) He uttered a sound, or cry. (TS, L, K.) — — (assumed tropical:) He (a man) spoke, or talked, unintelligibly; (K, TA;) as though by reason of his anger. (TA.) — — نَفَطَتِ اسْتُهُ (assumed tropical:) His anus emitted wind with a sound. (Ibn-'Abbád, K.) 3 نَافَطَ see 6. 4 انفط It (work) caused the hand to become blistered, or vesicated: or caused it to become ulcerated. (K.) [See 1, first sentence.] 5 تَنَفَّطَ see 1, in two places. 6 القِدْرُ تَنَافَطُ [for تَتَنَافَطُ, in the CK ↓ تُنافِطُ,] The cooking-pot throws forth foam; (K;) a dial. var. of تَنَافَتُ [q. v.] (TA.) نَفْطٌ, accord. to the T, Pustules which come forth upon the hand, in consequence of work, full of water, or fluid; (Mgh;) blisters, or vesicles, upon the hand; a contraction of ↓ نَفِطٌ; which is pl. [or rather coll. gen. n.] of ↓ نَفِطَةٌ, sometimes contracted into ↓ نَفْطَةٌ; and sometimes نَفِطَاتٌ is used as pl. of نَفِطَةٌ: (Msb:) or ↓ نَفْطَةٌ signifies [simply] a pustule; as also ↓ نَفِطَةٌ and ↓ نِفْطَةٌ; (K;) and the lawyers call it ↓ نَفَّاطَةٌ, from this word as signifying " a place whence نِفْط issues," or it may be [originally] an intensive act. part. n. (Msb.) — — Also, and ↓ نَفِطٌ, (Msb,) or ↓ نَفِطَةٌ and ↓ نَفْطَةٌ and ↓ نِفْطَةٌ, (Mgh, Sgh, K,) The small-pox: (Mgh, Sgh, Msb, K:) accord. to Z, ↓ نفظ [so in the TA, without any syll. signs,] signifies, in the dial. of Hudheyl, the small-pox in children and in sheep or goats. (TA.) — See also what next follows. نِفْطٌ and ↓ نَفْطٌ, (S, Msb, K,) the former of which is the more chaste, (ISk, S, Msb, K, *) or, as some say, the latter, (Msb,) or the latter is a mistake, (As, K,) [Naphtha: and petroleum: both so called in the present day:] a certain oil, (S,) well known, (K,) with which camels are smeared for the mange, or scab, and galls on the back, and tikes; it does not include what is termed كُحَيْلٌ: (ISd, TA:) or, accord. to AHn, i. q. كُحَيْلٌ: accord. to A'Obeyd, i. q. قَطِرَانٌ; but AHn denies this; and says that it is an exuding fluid (حِلَابَة) of a mountain, [found] in the bottom of a well, with which fire is kindled: (TA:) the best is the white: it is a dissolvent; and opens obstructions; removes the colic; and kills worms that are in the vulva, when used in the manner of a suppository. (K.) نَفِطٌ: see نَفْطٌ, throughout: — — and for the last, see also نَفِيطَةٌ. نَفْطَةٌ: see نَفِيطٌ, throughout: — — and for the last, see also نَفِيطَةٌ. نِفْطَةٌ: see نَفْطٌ, throughout: — — and for the last, see also نَفِيطَةٌ. نَفِطَةٌ: see نَفْطٌ, throughout: — — and for the last, see also نَفِيطَةٌ. نَفَاطَةٌ [accord. to the CK, but erroneously, نَفَاطٌ]: see نَفَّاطَةٌ, in two places. كَفٌّ نَفِيطَةٌ A hand ulcerated by work: or blistered, or vesicated; having water or fluid, between the skin and the flesh: and ↓ نَافِطَةٌ signifies the same; and so ↓ مَنْفُوطَةٌ; (K;) of which last, however, ISd says, it is thus related by the lexicologists; but there is no way of accounting for it in my opinion; for it is from أَنْفَطَ. (TA.) [Golius also mentions ↓ نَفِطَةٌ as signifying A hand affected with pustules; on the authority of Meyd; and it is agreeable with analogy.] نَفَّاطٌ A thrower of نِفْط [or naphtha]: pl. ↓ نَفَّاطَةٌ, [or rather this is a coll. gen. n.,] (Msb,) and نَفَّاطُونَ. (Mgh.) نَفَّاطَةٌ A place whence نِفْط [or naphtha] is extracted; (El-Fárábee, Msb, K;) as also ↓ نَفَاطَةٌ; (K;) but the former is the more known; (TA;) a place where it is generated; a mine, or source, thereof; a word similar to مَلَّاحَةٌ (Mgh, Msb) and قَيَّارَةٌ: (Mgh:) pl. نَفَّاطَاتٌ. (Msb.) — — A kind of lamp made to give light by means thereof; as also ↓ نَفَاطَةٌ; (K;) but the former is the more known. (TA.) — — An instrument with which نِفْط is thrown; (Mgh;) an instrument of copper, or brass, in which نِفْط is thrown, (K, TA,) and fire; (TA;) a قَارُورَة of نِفْط, which is thrown: (Msb:) pl. as above. (Mgh.) You say, خَرَجَ النَّفَّاطُونَ بِأَيْدِيهِمُ النَّفَّاطَاتُ [The throwers of naphtha went forth, having in their hands the instruments with which to throw it]. (Mgh.) — — See also نَفَّاطٌ. — — And see نَفْطٌ. نَافِطَةٌ: see نَفِيطَةٌ. — — رَغْوَةٌ نَافِطَةٌ Froth, or foam, having bubbles: (Az, Msb:) pl. نَوَافِطُ (TA.) كَفٌّ مَنْفُوطَةٌ: see نَفِيطَةٌ. نفع see &c. See Supplement نقب 1 نَقَبَ, aor. نَقُبَ, inf. n. نَقْبٌ, He perforated, pierced, bored, or made a hole through, or in, or into, anything: like ثَقَبَ. (TA.) He made a hole through a wall. (S.) — — نَقَبَ سُرَّةَ الدَّابَّةِ, aor. نَقُبَ, He (a farrier) perforated the navel of the beast in order that a yellow fluid might issue forth. (S.) See مِنْقَبٌ. — — نَقَبَ العَيْنَ, aor. نَقُبَ, inf. n. نَقْبٌ, He performed, upon the eye, what is called القَدْحُ in the language of the physicians; i. e., a remedial operation for the black fluid that arises in the eye: from the phrase next following: (IAth:) [but this is not a good explanation: the meaning is he performed upon the eye the operation of couching, for the cataract: so in many Arabic works, ancient and modern: (IbrD:) the couching-needle is called مِقْدَحٌ, and إِبْرَةُ القَدْح, in the present day]. — — نَقَبَ حَافِرَ الدَّابَّةِ He (a farrier) pierced a hole in the hoof of the beast, in order to extract what had entered into it. (IAth.) — — نَقَبَتْهُ نَكْبَةٌ, (aor. نَقُبَ, inf. n. نَقْبٌ, TA,) A misfortune, an evil accident, or a calamity befell him, (K,) and overcame him, or afflicted him; like نَكَبَتْهُ. (TA.) [In the CK, for أَصَابَتْهُ, is put اثابته.] — — نَقَبَ فِى الأَرْضِ, aor. نَقُبَ, and ↓ انقب and ↓ نَقّب, He went, or went away, through the land, or country: (K:) [in the CK and some MS. copies of the K, we afterwards find نَقِبَ فِى البِلَادِ with kesr to the ق, explained as signifying he proceeded, or journeyed, through the lands:] ↓ انقب he proceeded, or journeyed, through the country: (IAar:) نقّبوا فِى البِلَادِ [Kur, l. 35,] they proceeded, or journeyed, through the lands, seeking for a place of refuge: (S:) or they traversed the lands, and journeyed through them, much, &c.: (Fr.:) or they went about and about, and searched, &c. (Zj.) ↓ نَقَّبْتُ فِى الآفَاقِ, in a verse of Imra-el-Keys, I journeyed through the tracts of the earth, and came and went. (TA.) — — نَقِبَ البَعِيرُ, aor. نَقَبَ, or نَقِبَ خُفُّ البعيرِ, (L, TA,) and ↓ انقب, (L,) The camel walked barefooted, syn. حَفِىَ, (L, K,) until his feet became worn in holes: (TA:) or نَقِبَ البعير, (S, K,) and ↓ انقب, (K,) the camel's feet became thin, [or were worn thin; which is also a signification of حَفِىَ]. (S, K.) — — نَقِبَتْ أَقْدَامُنَا Our feet became thin in the skin, and blistered, by reason of walking. (L.) — — نَقَبَ الخُفَّ, aor. نَقُبَ, He patched the boot; repaired it by patching. (K.) Also, He made the boot thin: he made [or wore] holes in it. (Msb.) — — نَقِبَ الخُفُّ, aor. نَقَبَ, (inf. n. نَقَبٌ, TA,) The boot became lacerated, or worn through, in holes. (S, K, TA.) [And in like manner The sole of the foot of a camel or of a man: see below: and see an ex. voce أَظَلُّ.] — — نَقَبَ, aor. نَقُبَ, inf. n. نَقْبٌ, He (a horse) put his feet together in his running (فِى حُضْرِهِ, [for which Golius and Freytag appear to have read فى خَصْرِهِ,] K,) not spreading his fore feet, his running being [a kind of] leaping. (TA.) — نَقَبَ عَنِ الأَخْبَارِ, aor. نَقُبَ, He scrutinized, investigated, searched into, examined into, or inquired into, the news; (K;) and, in like manner, anything else: (MF:) [as also ↓ نقّب: see the phrase نقّبوا فى البلاد,

explained above:] or he told, announced, or related, the news. (K.) — — إِنِّى لَمْ أُوْمَرْ أَنْ أَنْقُبَ عَنْ قُلُوبِ النَّاسِ Verily I have not been commanded to scrutinize and reveal what is in the hearts of men. (TA, from a trad.) — — نَقَبَ عَلَى قَوْمِهِ, aor. نَقُبَ, inf. n. نِقَابَةٌ, He acted as the نَقِيب over his people; was their نقيب: (S, K:) but of a man who was not نقيب, and has become so, you say نَقُبَ, with damm, aor. نَقُبَ, inf. n. نَقَابَةٌ, with fet-h, He became نقيب; (Fr., S, K;) as also نَقِبَ, aor. نَقَبَ: (IKtt, K:) or نقابة with kesr is a subst.; and with fet-h, an inf. n.; (S, K;) like وِلَايَةٌ and وَلَايَةٌ: so says Sb. (S.) — نَقَبَ الثَّوْبَ, aor. نَقُبَ, inf. n. نَقْبٌ, He made the piece of cloth into a نُقْبَة. (S.) 2 نَقَّبَ see 1. 3 نَاقَبْتُهُ, inf. n. نِقَابٌ; as also لَقِيتُهُ; I met him face to face: or without appointment, (K,) and unintentionally: (TA:) or unexpectedly. (S.) نقابًا is in the accus. case as an inf. n.; or as a word descriptive of state. (TA.) — — وَرَدْتُ المَاءَ نِقَابًا, (S,) or لَقِيتُ الماء نقابا, (K,) I came upon the water unexpectedly, without seeking for it. (S, K.) 4 أَنْقَبَ see 1. — — انقب His camel's feet became thin; [or were worn thin;] (S, K;) or were worn in holes by walking. (TA.) — He became a door-keeper, or chamberlain; Arab. حَاجِب: (K:) or he became a نَقِيب. (L, K, &c.) 5 تَنَقَّبَ see 8. 8 انتقبت (S, K, Msb) and ↓ تنقّبت (Msb) She (a woman) veiled her face with a نِقَاب (S, K, Msb.) — — ↓ تنقب بعمَامَته: see تختَّم. نَقْبٌ (S, K) and ↓ نُقْبَةٌ (S) A hole, perforation, or bore, (K,) in, or through, a wall, (S,) or anything whatever: (TA:) or a large hole, perforation, or bore, passing through a thing; such as is small being termed ثَقْبٌ, with ث: (Mgh, in art. ثقب:) pl. of the former نُقُوبٌ (Msb) and أَنْقَابٌ and نِقَابٌ. (TA, and some copies of the K.) — — نَقْبٌ (K) and ↓ نَاقِبَةٌ (S) An ulcer that arises in the side, (S, ISd, K,) attacking the inside of the body, (S, ISd,) and having its head inwards; (ISd;) [as also ↓ نَقَّابَةٌ, for] نَقَّابَاتٌ signifies ulcers that come forth in the side and penetrate into the inside. (TA voce دُبَالٌ.) See نُقْبٌ. — — نَقْبٌ (S, K) and ↓ نُقْبٌ (K) and ↓ مَنْقَبٌ and ↓ مَنْقَبَةٌ (S, K) A road (or narrow road, TA,) in a mountain: (ISk, S, K:) a road between two mountains: (IAth:) pl. (of the first and second, TA,) أَنْقَابٌ (a pl. of pauc., TA,) and نِقَابٌ; (K;) and of the third and fourth, مَنَاقِبُ. (TA.) See also مَنْقَبَةٌ. نُقْبٌ (S, K,) and ↓ نَقْبٌ (K: but the former is the more common: TA) and ↓ نُقَبٌ (K) [the first is a coll. gen. n., of which the n. un. is نُقْبَةٌ [q. v.], of which it is called in the S the pl.: but نُقَبٌ is the pl. of نُقْبَةٌ:] Scab, [or scabs,] (K,) absolutely: (TA:) or scattered scabs (S, K,) when they first appear: (S:) النُّقْبَةُ is the first that appears of the scab; and is so called because the scabs perforate the skin: you say, of a camel, بِهِ نُقْبَةٌ: (As:) the first that appears of the scab, in a patch like the palm of the hand, in the side of a camel, or on his haunch, or his lip: then it spreads over him until it covers him entirely. (ISh.) Mohammad, denying that any disease was transmitted from one thing to another, and being asked how it was that a نُقْبَة spread in camels, asked what transmitted the disease to the first camel. (TA.) — — فُلَانٌ يَضَعُ الهِنَآءَ مَوَاضِعَ النُّقْبِ (tropical:) [Such a one puts the tar upon the places of the scabs]: said of one who is clever, or skilful, and who does or says what is right. (A.) [See also قَالَبٌ] نَقِبٌ, and, as a fem. epithet, ↓ نَقْبَاءُ, A camel whose feet have become worn in holes, [or worn thin,] by walking. (TA.) See the verb. — — The former may also signify Having the scab, or what first appears thereof. (TA.) See نُقْبٌ. نَقْبٌ: see نُقْبٌ. نُقْبَةٌ A mark, trace, or vestige: ex. عَلَيْه نُقْبَةٌ Upon him, or it, is a mark, &c. (T.) — — See نَقْبٌ. — — نُقْبَةٌ (assumed tropical:) Rust, (K.) upon a sword or the head of an arrow or a spear: (M:) or نقب [i. e. ↓ نُقْبٌ, q. v., a coll. gen. n., of which نُقْبَةٌ is the n. un.; or نُقَبٌ, pl. of نُقْبَةٌ;] signifies (tropical:) traces of rust upon a sword or an arrow head or a spear-head, likened to the first appearances of the scab. (A.) — نُقْبَةٌ The face: (S, K:) or the parts surrounding the face. (L:) pl. نُقَبٌ. (TA.) — — نُقْبَةٌ A garment resembling an إِزار, having a sewed waistband or string, (حُجْزَةٌ مَخِيطَةٌ: so in the S, M, L: whence it appears that the reading in the K, حجزة مُطيفَةٌ, is erroneous: TA: [F having, it seems, found مُحِيطَةٌ written in the place of مُخِيطَةٌ:]) without a نَيْفَق which is the part turned down at the top, and sewed, through which the waistband passes], (S, K,) tied as trousers, or drawers, are tied: (S:) or a pair of trousers, or drawers, having a waistband, but without a part turned down at the top, and sewed, for the waistband to pass through: if it have this, (i. e, a. نيفق,) it is called سَرَاوِيلُ: (TA;) or a piece of rag of which the upper part is made like drawers, or trousers: (L;) or a pair of drawers, or trousers, without legs. (M, voce إِنْبٌ, TA,) — نُقْبَةٌ The state, or condition; quality, mode, or manner; state with regard to apparel &c.; external form, figure, feature, or appearance; of any thing: syn. هَيْئَةٌ. (T.) — نُقْبَةٌ Colour. (S, K.) — — فَرَسٌ حَسَنُ النُّقْبَةِ A horse of beautiful colour. (TA.) — — See also نَقِيبَةٌ. نِقْبَةٌ A mode of veiling the face with the نِقَاب: (K:) pl. نِقَبٌ. (TA.) — — إِنَّهَا لَحَسَنَةُ النِّقْبَةِ (S) Verily she has a comely mode of veiling her face with the نقاب. (TA.) نِقَابٌ [A woman's face-veil;] (S, K;) a veil that is upon [or covers] the soft, or pliable, part of the nose; (AZ;) [not extending higher:] a woman's veil that extends as high as the circuit of the eye: (Msb:) it is of different modes: Fr says, When a woman lowers her نقاب to her eye, it [the action] is termed وَصْوَصَةٌ; and when she lowers it further, to [the lower part of] the circuit of the eye, it [the veil] is called نقاب; and if it is on the extremity of the nose, it is [properly] called لِفَامٌ: (T:) the نقاب, with the Arabs, is that [kind of veil] from out of which appears the circuit of the eye: and the meaning of the saying in a trad. النِّقَابُ مُحْدَثٌ is, that women's shewing the circuits of the eyes is an innovation; not that they used not to veil their faces: the [kind of] نقاب which they used reached close to the eye, and they showed one eye while the other was concealed; whereas the [kind of] نقاب, which only shows both the eyes [without their circuits] was called by them وَصْوَصَةٌ [a mistake for وَصْوَاصٌ] and بُرْقُعٌ: [in the original, والنقاب لا يبدومنه الّا العينان وكان اسمه الخ: but the و before كان is erroneously introduced, and perverts the sense, which is otherwise plain, and agreeable with what is said before:] then they innovated the [veil] properly called نقاب: (A'Obeyd:) pl. نُقُبٌ. (Msb.) — نِقَابٌ and ↓ مِنْقَبٌ A road through a rugged tract of ground: (K:) the former word used both as a sing and a pl. (TA.) — نِقَابٌ (a strange form of epithet, MF,) (tropical:) A man of great knowledge; very knowing: (S, K:) or possessing a knowledge of things, or affairs: or, as also ↓ مِنعقَبٌ, mentioned by I Ath and Z, a man possessing a knowledge of things, who scrutinizes or investigates them much; who is intelligent, and enters deeply into things. (TA.) — نقَابٌ The bello, Hence the proverb, فَرْخَانِ فِى نِقَابٍ [Two young birds in one belly]: applied to two things that resemble one another, (K.) In like manner one says كَانَا فِى نقاب وَاحد [They were in one belly]; meaning they were like each other, (A.) نَقِيبٌ i. q. مَنْقُوبٌ, A thing perforated, pierced, bored. or having a hole made through, or in. or into it. (TA.) — — نَقِيبٌ A musical reed, or pipe. (K.) — — The tongue of a pair of scales, or balance (K.) — — A dog having the upper part of his mindpipe (غَلْصَمَتُهُ: so in the S, K or having his windpipe, حَنْجَرَتُهُ: so in the A) perforated, (S, K,) in order that his cry may be weak: a base man performs this operation on his dog, in order that guests may not hear its cry. (S: and the like is said in the L.) — نَقِيبُ قَوْمٍ The intendant, superintendent, overseer, or inspector, of a people; he who takes notice, or cognisance, of their actions, and is responsible for them; i.

q. عَرِيفُهُمْ and شَاهِدُهُمْ and ضَمِيُهُمْ: (S, K:) like أَمِينٌ and كَفِيلٌ: (Zj:) their head, or chief: (TA:) like عَرِيفٌ [q. v.]; i. e., one who is set over a people, and investigates their affairs: (L:) or, as some say, the greatest, or supreme, chief of a people: so called [from نَقَبَ " he scrutinized, or investigated,"] because he is acquainted with the secret affairs of the people, and knows their virtues, or generous actions, and is the way by which one obtains knowledge of their affairs: (TA:) pl. نُقَبَاءُ. (S.) نِقَابَةٌ The office of نَقِيب. (Sb: see 1.) نَقِيبَةٌ Mind: syn. نَفْسٌ. (S, K,) You say فُلَانٌ مَيْمُونُ النقيبةِ Such a one is of a fortunate mind, (A'Obeyd, S,) when the person referred to is fortunate in his affairs, succeeding in what he seeks after, or strives to accomplish: (ISk, S:) or when he is fortunate in his counsel, or advice: (Th, S:) or the phrase signifies such a one is fortunate in his actions, and in gaining what he seeks. (TA.) See also what follows. نَقِيبَةٌ is also said, in the K, to signify the same as عَقْلٌ (understanding, intellect, or intelligence); but, says SM, I have not found this in any other lexicon: only I have found the word explained in the L as signifying يُمْنُ الفِعْلِ (good fortune attending, or resulting from, an action): so probably عَقْلٌ is a mistake for فِعْلٌ. (TA.) — — Also, Counsel, or advice. (K.) See above. — — Also, Penetration of judgment; acuteness; sagacity. (Ibn-Buzurj, K.) — — Also, Nature; or natural, or native, disposition, temper, or other quality: (K:) i. q. نَقِيمَةٌ and عَرِيكَةٌ and طَبِيعَةٌ. (T, art. عرك.) Agreeably with this explanation, the phrase above mentioned is rendered in the T, in art. عرك, Such a one is of a fortunate nature, or natural disposition: (TA:) or it signifies, in this phrase, as also نقيمة, i. q. لَوْنٌ, Colour, complexion, species, &c. (IAar.) Also هُوَ حَسَنُ النَّقِيبَةِ He is of a good nature, or natural disposition: and in like manner, فُلَانٌ فِى مَنَاقِبَ ↓ جَمِيلَةٍ Such a one is a person of good dispositions, or natural qualities. (L.) — نَقِيبَةٌ A she-camel having a large udder: (ISd, K:) having her udder bound up with a cloth or the like, on account of its greatness and excellence: but AM says this is a corruption, and that the correct word is ثقيبة, with ث, meaning a she-camel " abounding with milk. " (TA.) نَقَّابَةٌ: see نَاقِب .نَقْبٌ and نَاقِبَةٌ [the former omitted in some copies of the K] A disease that befalls a man in consequence of long sluggishness, or indolence: (K:) or, as some say, the ulcer that arises in the side. (TA.) See أَنْقَابٌ .نَقْبٌ, a pl. without a sing., The ears: (M, K,) or, accord. to some, its sing. is نُقْبٌ. (TA.) El-Katámee says, كَانَتْ خُدُودُ هِجَانِهِنَّ مُمَالَةً أَنْقَابُهُنَّ إِلَى حُدَآءِ السُّوَّقِ [The cheeks of their white camels were with their ears inclined to the singing of the drivers]. But أَنَقًا بِهِنَّ, "by reason of their pleasure," is also read, for أَنْقَابُهُنَّ: (TA:) [so that the meaning is The cheeks of their white camels were inclined, by reason of their pleasure. to the singing of the drivers]. مَنْقَبٌ The navel: or [a place] before it: (K:) where the farrier makes a perforation in order that a yellow fluid may issue forth: (S:) so in a horse. (TA.) — — See مِنْقَبٌ .نَقْبٌ An iron instrument with which a farrier perforates the navel of a beast of carriage (S, K) in order that a yellow fluid may issue forth. (S.) See مَنْقَبٌ, and نِقَابٌ .مَنْقَبَةٌ: see نَقْبٌ. — — A narrow way between two houses, (L, K,) along which one cannot pass. (L.) It is said in a trad., that one does not possess the right of pre-emption (الشُّفْعَة) with respect to a منقبة; and this word is explained as signifying a wall: syn. حَائِطٌ: [and so in the K:] or a way between two houses, as though it were perforated from one to the other: or a road, or way, over an elevated piece of ground. (L.) — مَنْقَبَةٌ A virtue; an excellence; contr. of مَثْلَبَةٌ: (S:) a cause of glorying: (K:) generosity of action, or conduct: (L:) a [good disposition, or natural quality: [see نَقِيبَةٌ:] (TA:) a memorable, or generous action, and [good] internal quality: (A:) pl. مَنَاقِبُ: (TA:) رجُلٌ ذُو مَنَاقِبَ A man of memorable, or generous, actions, and [good] internal qualities. (A.) 1 نقت نَقَتَ, [aor. نَقُتَ,] inf. n. نَقْتٌ, He took out, or extracted, marrow [from a bone]. (K.) Az, quotes, from Aboo-Turáb, on the authority of Aboo-'Ameythel, نُقِتَ العَظْمُ, and نُكِتَ, The marrow of the bone was taken out, or extracted. (L.) And J says, نَقَتُّ المُخَّ aor. نَقُتَ, inf. n. نَقْتٌ, is a dial. form of نَقَوْتُهُ, meaning, I took out, or extracted the marrow [from a bone]: as though they had changed the و into ت. (L.) But it is said in a marginal note in the S, Aboo-Sahl El-Harawee says, What I remember to have heard is نَقَثْتُ العَظْمَ, aor. نَقُثَ, inf. n. نَقْثٌ, I took out, or extracted, the marrow from the bone; and so إِنْتَقَثْتُهُ, with the three-pointed ث; and نَقَيْتُهُ, and إِنْتَقَيْتُهُ, and نَقَوْتُهُ. (TA.) 1 نقث نَقَثَ, aor. نَقُثَ; and ↓ نقّث, (inf. n. تَنْقِيثٌ, S,) and ↓ انتقث; He hastened, was quick. (S, K.) — — خَرَجْتُ أَنْقُثُ I went forth hastening. (S.) — — خَرَجَ يَنْقُثُ السَّيْرَ, and ↓ يَنْتَقِثُ, He went forth hastening in his pace. (TA.) — — نَقَثَ حَدِيثَهُ, [aor. نَقُثَ,] He mixed, or confounded, his discourse, like as one mixes food. (K.) — نَقَثَهُ بِالكَلَامِ, [aor. نَقُثَ,] (and ↓ انتقثه, TA,) He hurt him by words. (K.) — نَقَثَ الأَرْضَ, aor. نَقُثَ, inf. n. نَقْثٌ. He dug up the earth with a hoe or shovel. (AZ.) — — نَقَثَ شَيْئًا; (or, accord. to the TA. عَنْ شَيْءٍ,) and ↓ انتقث, He dug up the earth from a thing. (K.) — — نَقَثَ العَظْمَ (aor. نَقُثَ, inf. n. نَقْثٌ, TA;) and ↓ انتقثهُ; and ↓ تنقّثه; (TA;) He took out, or extracted, the marrow from the bone. (K.) See also نَقَتَ. (TA.) — — نَقَثَ, inf. n. نَقْثٌ; and ↓ نقّث, inf. n. تَنْقِيثٌ; He removed a thing. Ex. لَا تُنَقِّثُ مِيرَتَنَا She used not to remove our wheat, or provision, nor to take it forth, nor scatter it; but kept it faithfully. (TA, from a trad.) 2 نَقَّثَ see 1. 5 تنقّث He endeavoured to make a woman incline to him, and to render her affectionate to him: (K:) as though he drew forth her love, like as one draws forth the marrow from a bone. (TA.) — — تنقّث ضَيْعَتَهُ i. q. تَعَهَّدَهَا. (TA.) — — See 1. 8 إِنْتَقَثَ see 1. نَقْثٌ Malicious, or mischievous, misrepresentation; calumny; slander. (IAar.) نَقَاثِ (in measure like قَطَامِ) The hyena. (K.) نَقِيثَةُ البِئْرِ i. q. نَبِيثَتُهَا. (TA voce قَاحَةٌ, in art. قوح.) 1 نقح نَقَحَ شَيْئًا, aor. نَقَحَ, (inf. n. نَقْحٌ, TA,) He peeled, or barked, a thing; peeled off, stripped off, or removed, its outer covering. (K, TA.) نَقَحَ العُودَ, (Msb,) or العَصَا, (T,) aor. نَقَحَ, inf. n. نَقْحٌ, (Msb,) He pared, or trimmed, the stick, or staff, by cutting off its knots: (T, Msb:) and in like manner you say of anything from which you pare off somewhat. (T.) — — نَقَحَ الجِذْعَ, inf. n. نَقْحٌ; (K;) and ↓ نقّحهُ, (K,) inf. n. تَنْقِيحٌ; (S;) He pared off the knots of the palm-trunk: (K:) or he pruned, or trimmed, the trunk of the palm-tree, by cutting off the stumps of the branches, or by cutting off the superfluous branches. (S.) — — نَقَحَ, (TA,) and ↓ انقح, (K,) He stripped off the ornaments of his sword [to sell them] in a time of dearth and poverty. (K, TA.) — — نَقَحَ العَظْمَ, aor. نَقَحَ, (K,) inf. n. نَقْحٌ; (TA;) and ↓ نقّحهُ, (inf. n. تَنْقِيحٌ, S;) and ↓ انتقحهُ; (S, K;) He extracted the marrow from the bone: (S, K:) or نقّحه has an intensive signification. (Msb.) — — نَقَحَ شَيْئًا He separated what was good from what was bad of the thing. (Msb.) 2 نقّح الشِّعْرَ, inf. n. تَنْقِيحٌ; (S, K;) and ↓ انقحهُ, inf. n. إِنْقَاحٌ; (K;) (tropical:) He trimmed, pruned, or put into a right or proper state, poetry, or verses. (S, K.) — — نقّح الكَلَامَ (tropical:) He scrutinized the language, and examined it well: or he put it to rights, or trimmed it, and removed its faults, or defects. (TA.) — — See 1. 4 أَنْقَحَ see 1 and 2. 5 تنقّح شَحْمُهُ, (K,) or شَحْمُ النَّاقَةِ, (S,) or شَحْمُ نَاقَتِهِ, (TA, &c.,) (tropical:) His fat, (K,) or the fat of the she-camel, (S,) or the fat of his she-camel, (TA, &c.,) became little in quantity, or diminished, (S, K, &c.,) or partially went away. (A.) 8 إِنْتَقَحَ see 1. خَيْرُ الشِّعْرِ الحَوْلِيُّ المُنَقَّحُ (tropical:) [The best of poetry is that which is a year old, and trimmed, or pruned]. (S.) 1 نقخ نَقَخَ, aor. نَقَخَ, (S, L, K,) inf. n. نَقْخٌ (S, L) and نُقَاخٌ, (L,) He struck, smote, or beat. (K.) نَقَخَ رَأْسَهُ He struck his head with a staff, or sword, or some other hard thing: or he struck his head so that the brain came forth: (L:) or he broke his head so as to disclose the brain; as also نَقَفَ. (S, L.) نَقَخَ دِمَاغَهُ He broke his brain. (K.) — — Also, نَقَخَ (L) and ↓ انتقخ (L, K) He extracted marrow (L, K) from a bone. (L.) — — نَقَخَ العَطَشَ بِبَرْدِهِ (assumed tropical:) It (sweet water) broke, [or abated, or allayed,] thirst, by its coolness, or

coldness. (L, from a trad.) 8 إِنْتَقَخَ see 1. نُقَاخٌ Sweet water; that has no saltness; (AO, Th, S;) that strikes (يَنْقَخُ) the heart (or almost does so, L) by its coldness: (S:) or cold, or cool, and sweet, and clear, water: (K:) or sweet water, that breaks [or abates or allays] (يَنْقَخُ, i. e. يَكْسِرُ,) thirst by its coolness, or coldness: (L, from a trad.:) or abundant water which a man makes to well forth in a place where was no water. (ISh.) — — Also, Pure, mere, unadulterated, or genuine. (T, K.) — — هٰذَا نُقَاخُ العَرَبِيَّةِ (Fr) (tropical:) This is pure Arabic; or the purest, choicest, best, or most excellent, of Arabic. (Fr, A.) — — Also نُقَاخٌ Sleep in health and safety. (Abu-l-'Abbás, K.) نقد 1 نَقَدَ الدَّرَاهِمَ (S, A, L, Msb) aor. نَقُدَ, (L, Msb,) inf. n. نَقْدٌ (L, Msb, K) and تَنْقَادٌ; (L, K;) and ↓ انتقدها (S, L, Msb, K) and ↓ تنقّدها; (L, K:) He picked, or separated, the money, or pieces of money, (Lth, L, K,) and put forth the bad; (S, L, K;) he picked, or separated, the good money from the bad: (A:) he examined the money, or pieces of money, to pick, or separate, the good from the bad: (Msb:) and the verbs are used in the same sense with respect to other things than pieces of money. (K.) — — [نَقَدَ, aor. نَقُدَ, inf. n. نَقْدٌ, q. v. infra, He gave cash, or ready money; paid in cash, or ready money. Often used in this sense.] — — نَقَدَهُ الثَّمَنَ, aor. نَقُدَ, inf. n. نَقْدٌ; He gave him the price in cash, or ready money: (L:) or simply he gave him the price; as also نَقَدَ لَهُ الثَّمَنَ: (A:) and نَقَدَهُ الدَّرَاهِمَ, and نَقَدَ لَهُ الدَّرَاهِم, he gave him the money, or pieces of money. (S, L, Msb.) — — [Hence, from the first meaning,] نَقَدَ الكَلَامَ, [and الشِّعْرَ,] and so He picked out the faults of the language, [and of the poetry;] syn. نَاقَشَهُ. (TA.) — — ↓ إِنْتَقَدَ الشِّعْرَ عَلَى قَائِلِهِ (tropical:) [He picked out the faults of the poetry and urged them against its author.] (A.) — — نَقَدَهُ بِنَظَرِهِ, and نَقَدَ إِلَيْهِ, aor. نَقُدَ, (L,) inf. n. نَقْدٌ (L, K) (tropical:) He looked furtively at, or towards it: (L, K: *) and so نقده بِعَيْنِهِ: (L:) and نقد بِعَيْنِهِ اليه he continued looking furtively at, or towards, it: you say also, مَا زَالَ بَصَرُهُ يَنْقُدُ إِلَى ذٰلِكَ [his gaze ceased not to be furtively directed at, or towards, that]: as though likened to the look of a man picking, or separating, what is good from what is bad: (A:) and مَا زَالَ يَنْقُدُ بَصَرَهُ إِلَى الشَّيْءِ he ceased not to look at, or towards, the thing. (S, L.) — يَقِدَ, (S, L) [aor. نَقَدَ,] inf. n. نَقْدٌ; (S, L, K;) and, as some say, نَقَدَ; (S, L;) It (a tooth, S, L, K, and a horn, T, L, and a hoof of a horse or the like, L,) became eroded, (T, S, L, K,) and much broken: (L, K:) and it (the hoof of a horse or the like) sealed off, part after part: (S, L:) it (the trunk of a tree) became wormeaten. (L.) 3 ناقدهُ (tropical:) He reckoned with him to the utmost, syn. نَاقَشَهُ, (S, A, L, K,) فِى أَمْرٍ in, or respecting, an affair, (S, L,) [picking out his faults]. 4 انقد It (a tree) put forth its leaves. (L, K.) 5 تَنَقَّدَ see 1. 8 انتقد الدَّرَاهِمَ He received the money, or pieces of money, (Lth, S, L, Msb, K;) and الثَّمَنَ the price. (A.) — — See 1. — انتقد It (a worm) ate the trunk of a tree, and rendered it hollow. (L.) — He (a boy) grew up into manhood. (K.) نَقْدٌ [properly an inf. n. used in the sense of a pass. part. n., and thus signifying "paid," Cash, or ready money: or simply money]. You say نَقْدٌ جَيِّدٌ [Good cash, or ready money: or good money]: pl. نُقُودٌ جِيَادٌ. (A.) النَّقْدَانِ signifies Silver and gold money; dirhems and deenárs. (TA in art. عرض.) — — نَقْدٌ Payment in cash, or ready money; contr. of نَسِيْئَةٌ: (L, K:) the giving of نَقْد [i. e., cash, or ready money]: (K:) [an inf. n.: see 1]. — — الدِّرْهَمُ نَقْدٌ The piece of money is of full weight, (S, L, K, *) and good. (S, L.) — — هٰذِهِ مِائَةٌ نَقْدُ النَّاسِ [This is a hundred, ready money of the people] is a phrase used by the Arabs, in which ل is meant to be understood [before النَّاس: i. e. الناس is for لِلنَّاسِ; and نَقْدُ for نَقْدٌ, as an epithet of مائة; you may also say نَقْدَ النَّاس, making نقد a denotative of state; but] the epithetic mode of construction is that which prevails in this case. (Sb, L.) — — نَقْدٌ. — — The saying of the poet, لَتُنْتَجَنَّ وَلَدًا أَوْ نَقْدَا means She will certainly bring forth a she-camel, which shall be a permanent acquisition for breeding, or a male, which shall be sold: for they seldom kept the male camels. (Th, L.) نُقْدٌ (Lh, L, K,) and ↓ نُقُدٌ (K) and ↓ نُقَدٌ. (Lh, Az, L,) the form most frequently heard by Az from the Arabs, (L,) or ↓ نَقَدٌ, (K,) [coll. gen. n.] A certain kind of tree, (Lh, L, K,) accord. to AA, of the description termed خُوصَة, having a blossom resembling the بَهْرَمَان, i. e. the عُصْفُر [or bastard-saffron]; (AHn, L;) its blossom is yellow, and it grows in plain, or soft, grounds: (Az, L:) n. un. with ة; (K;) نُقْدَةٌ (Lh, S, L) and نُقُدَةٌ (TA) and (Lh, L) and نَقَدَةٌ. (TA.) — — Also ↓ نُقْدَةٌ, (L,) or ↓ نِقْدَةٌ, (IAar, L, K,) The كَرَوْيَاء [or caraway]. (IAar, L, K.) — — See نِقْدٌ. نَقِدٌ: see نَقْدٌ. نَقِدٌ [a coll. gen. n.] A kind of sheep, of ugly form; (K;) a kind of sheep of El-Bahreyn, having short legs and ugly faces: (S, L:) or a kind of small sheep of El-Hijáz: (L:) or, simply, lambs: (A, L:) [see an ex. in a prov. cited voce شَامَ in art. شيم:] n. un. with ة: (S, L:) applied alike to the male and female: (L:) pl. نِقَادٌ, and [quasi-pl. n.] نِقَادَةٌ. (L, K.) As says, that the best of wool is that of نَقَد. And one says, أَذَلُّ مِنَ النَّقَدِ [More abject, or vile, than the sheep called نقد]. (S, L.) — — Also, (assumed tropical:) The lower sort of people. (L.) — — See نُقْدٌ and نَقِدٌ, (L,) or ↓ نِقْدٌ, (K,) Slow in growing up into manhood, and having little flesh: (L, K:) [and so ↓ نُقُدٌ, accord. to the CK: but ويُضمّ is there put by mistake for ويضمّ:] and the former, (S, L,) or ↓ نَقَدٌ, (K,) a boy despised and little in the eyes of others, that scarcely grows up into manhood; (S, L, K;) sometimes thus applied. (S, L.) — — نَقِدٌ A horn eaten, or eroded, at the root. (L.) See also نَقِدَ. نُقُدٌ and نُقْدٌ and نُقْدَةٌ and نِقْدَةٌ: see نُقْدٌ. نُقَادَةٌ The choice part of a thing. (JK.) — — هُوَ مِنْ نُقَادَةِ قَوْمِهِ (tropical:) He is of the best of his people. (A.) نَقَّادٌ A shepherd who tends the kind of sheep called نَقَد: (L, K:) or a possessor of skins of that kind of sheep. (Th, L.) — — See نَاقِدٌ. نَاقِدٌ [One who picks, or separates, money, and puts forth the bad; who picks, or separates, good money from bad:] who examines money, to pick, or separate the good from the bad: [as also ↓ نَقَّادٌ:] pl. نُقَّادٌ (Msb) [and نَقَدَةٌ]. — — نَاقِدُ شِعْرٍ, and ↓ نَقَّادُهُ (tropical:) One who picks out the faults of poetry; and, the ↓ latter, one who is accustomed to do so.] — — هُوَ مِنْ نَقَدَةِ الشِّعْرِ and مِنْ نُقَّادِهِ, (tropical:) [He is one of those who pick out the faults of poetry]. (A.) أَنْقَدُ The hedge-hog; القُنْفُذُ; (S, L, K;) a proper name, like أَسَامَةُ applied to the lion: (S:) as also الأَنْقَدُ; (K;) but some disallow the prefixing of the art.; (TA;) and الأَنْقَدُ. (L.) Hence the saying, بَاتَ بِلَيْلِ أَنْقَدَ, (S, L,) or بِلَيْلَةِ أَنْقَدَ, (A, L,) He passed the night of the hedge-hog; i. e. sleepless: (L:) because the hedge-hog remains sleepless (and sees, L) all night: (S, L, K:) and أَسْرَى مِنْ أَنْقَدَ [A greater journeyer by night than the hedge-hog]. (A, L.) — — أَنْقَدُ لَيْلٍ A calumniator; a slanderer; as also قُنْفُذُ لَيْلٍ. (L, art. قنفذ.) — — Also, الأَنْقَدُ [L, K,) and ↓ الإِنْقِدَانُ (K) The tortoise: (L, K:) or the latter, the male tortoise: (Lth:) as also with ذ. (TA.) الإِنْقِدَانُ: see preceding sentence. نقذ 1 نَقِذَ, aor. نَقَذَ, inf. n. نَقَذٌ; (Msb, K;) or نَقَذَ, (A, L,) aor. نَقُذَ, (L,) inf. n. نَقْذٌ; (A, L;) He became safe, in safety, saved, or liberated; he escaped. (A, L, Msb, K.) — — نَقَذًا لَكَ Safety to thee! Said to a man stumbling. (A, K.) — — See also 4. 2 نَقَّذَ see 4. 4 انقذهُ, (S, A, L, Msb, K,) inf. n. إِنْقَاذٌ; (K;) and ↓ استنقذهُ; and ↓ تنقّذهُ; (S, A, L, K;) and ↓ نقّذهُ, inf. n. تَنْقِيذٌ; and ↓ نَقَذَهُ, [aor. نَقُذَ,] inf. n. نَقْذٌ; (K;) He saved, rescued, or liberated, him or it, (S, A, L, Msb, K,) from such a one, (S, L,) and from evil. (Msb.) 5 تَنَقَّذَ see 4. 10 إِسْتَنْقَذَ see 4. نَقَذٌ A thing that one has saved, rescued, or liberated; (S, L, Msb, K;) of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, like نَفَضٌ and قَبَضٌ; (S, L;) as also ↓ نَقِيذٌ and نَقِيذَةٌ: (L:) a man saved, or rescued, or liberated: (L:) also, a horse taken from another people: (L:) or a camel &c. taken by, and then

recovered from, the enemy; as also نَقِيذَةٌ and نَقِيذٌ; pl. نَقَائِذُ: (A:) or ↓ نَقِيذَةٌ signifies a horse saved, or rescued, or liberated, (S, L, K,) and taken, (S, L,) from the enemy; (S, L, K;) pl. نَقَائِذُ: (S, L;) or the sing. of نقائذ, signifying horses saved, or rescued, or liberated, from the hands of men, or of the enemy, is ↓ نَقِيذٌ, without ة: (IAar, L:) and, accord. to El-Muffaddal, (L,) ↓ نَقِيذَةٌ signifies a coat of mail, دِرْعٌ; (L, K;) because it saves the person wearing it from the sword: (L:) and Az says, I have read in the handwriting of Shemir, that it signifies a coat of mail saved, or rescued, from the enemy. (L.) You say also, هُوَ نَقِيذَةُ بُؤْسٍ, and هُمْ نَقَائِذُ بُؤْسٍ, He is saved, or rescued, from distress, or adversity; and they are &c. (A.) — — مَا لَهُ شَقَذٌ وَلَا نَقَذٌ He possesses not anything. (K.) نَقِيذٌ and نَقِيذَةٌ: see نَقَذٌ. — — Also the latter, A woman having had a husband. (K.) الأَنْقَذُ [or أَنْقَذُ, without the art.,] The hedgehog; القُنْفُذُ: (K;) as also with د. (TA.) نقر 1 نَقَرَ, (S, A, Msb, K,) aor. نَقُرَ, inf. n. نَقْرٌ, (S, Msb,) He (a bird) pecked, or picked up, (S, A, Msb, K,) a grain, (S,) or grains, (A, Msb,) from this place and that, (A, K,) بِمِنْقَارِهِ with his beak. (A.) [Accord. to the TA, the addition " from this place and that," which is found in the K and A, and in one place in the S, seems to be unnecessary. And ↓ انقر signifies the same: see 8, in art. قب.] — — [Hence, because of the sure aim with which a bird pecks a thing,] the same verb, having the same [aor. and] inf. n. signifies, (tropical:) It (an arrow) hit the butt. (Msb.) And He (an archer) hit the butt, without making his arrow to pass through, partly or wholly. (TA.) — — [Hence also,] (assumed tropical:) He took [or picked] a thing, as, for instance, food, with the finger. (TA.) — — Also, (M, K,) aor. and inf. n. as above, (M, TA,) He struck a thing (IKtt, K, * TA,) with a thing: (IKtt, TA:) [generally, he struck, knocked, or pecked, a thing with a pointed instrument, like as a bird strikes a thing with its beak:] he struck [or pecked] a mill-stone, or a stone, &c., with a مِنْقَار [which is a pick, or a kind of pickaxe; i. e., he wrought it into shape, and roughened it in its surface, with a pick]. (M, TA.) — — [Hence,] (tropical:) He wrote [or engraved writing] فِى حَجَرٍ upon a stone. (A, K.) Whence the saying, التَّعْلِيمُ فِى الصِّغَرِ كَالنَّقْرِ عَلَى الحَجَرِ [or, as in a verse of Niftaweyh, فِى الحَجَرِ, i. e., Teaching in infancy is like engraving writing upon stone]. (TA.) — — He struck [or fillipped] a man's head, and in like manner a lute, and a tambourine, with his finger. (TA.) You say also أُذُنَهُ ↓ أَنْقَرَ, meaning, He struck [or fillipped] his ear with his finger. (AA, in TA, art. نطب.) — — [Hence,] نَقَرَ, [aor. نَقُرَ, inf. n. نَقْرٌ, as appears from what follows;] and ↓ أَنْقَرَ; (tropical:) [He made a snapping with his thumb and middle finger;] he struck his thumb against the end of the middle finger and made a sound with them. (A.) [And in like manner the former verb used transitively; as in the following instance:] وَضَعَ طَرَفَ إِبْهَامِهِ عَلَى بَاطِنِ سَبَّابَتِهِ ثُمَّ نَقَرَهَا [(tropical:) He put the end of his thumb against the inner side of his first finger, then made a snapping with it]. (TA.) See also نَقْرٌ, below. — — [Hence also,] نَقَرَ بِالدَّابَّةِ, (T, A, TS,) or بِالفَرَسِ, (S,) aor. نَقُرَ, (TA,) inf. n. نَقْرٌ; (T, S, TS;) and ↓ أَنْقَرَ, (A, TS,) inf. n. إِنْقَارٌ; (TS;) (tropical:) He made a [smacking or] slight sound, to put in motion the [beast or] horse, by making his tongue adhere to his palate and then opening [or suddenly drawing it away]: (S:) or he struck with his tongue the place of utterance of the letter ن and made a [smacking] sound [by suddenly withdrawing his tongue]: (A:) نَقْرٌ signifies the making the end of the tongue to adhere to the palate, then making a sound [by suddenly withdrawing it]: (M, K:) or one's putting his tongue above his central incisors, at the part next the palate, then making a smacking sound [so I render ثُمَّ يَنْقُر]: (TA:) [the sounds thus described, which are nearly the same, are commonly made by the Arabs in the present day, in urging beasts of carriage:] or an agitation of the tongue (K, TA) in the mouth, upwards and downwards: (TA:) or a sound, (so in some copies of the K and in the TA,) or slight sound, (so in the TS [as mentioned in the TA] and in some copies of the K) by which a horse is put in motion: (TS, K:) or نَقَرَ بِلِسَانِهِ, accord. to IKtt, signifies he struck his palate with his tongue to quiet the horse: but this is at variance with what is said by Az, J, and ISd, and requires consideration. (TA.) A poet, (S,) Fedekee El-Minkaree, (K,) i. e., 'Obeyd Ibn-Máweeyeh, of the tribe of Teiyi, (TA,) uses النَّقُرْ for النَّقْرْ, meaning النَّقْرُ بِالْخَيْلِ [The smacking with the tongue to urge the horses]: pausing after the word, at the end of a hemistich, he transfers the vowel of the ر to the ق, (S, K,) agreeably with the dial. of certain of the Arabs, (TA,) that the hearer may know it to be the vowel of the [final] letter when there is no pause; (S;) like as you say, هٰذَا بَكُرْ and مَرَرْتُ بِبَكِرْ: but this is not done when the word is in the accus. case (S, K:) and if you choose, you may make the final letter quiescent in pausing, though it is preceded by a quiescent letter. (S.) — — Hence also, فَإِذَا نُقِرَ فِى النَّاقُورِ [Kur, lxxiv. 8,] (tropical:) For when the horn shall be blown: (S, * A, * Bd, K:) from نَقْرٌ signifying (tropical:) the making a sound: originally, striking, which is the cause of sound. (Bd.) See also نَاقُورٌ, below. — — Also, نَقَرَ He bored, perforated, or made a hole through or in or into, a thing: (TA:) or he did so with a مِنْقَار: (S:) and, inf. n. نَقْرٌ, he hollowed out, or excavated, a piece of wood. (Mgh, Msb.) نُقِرَ and ↓ إِنْتَقَرَ, (so in some copies of the K,) or ↓ أُنْتُقِرَ, (so in other copies of the K and in the TA,) both in the pass. form, (TA,) said of stone and of wood and the like, signify alike, (K,) It was bored, or perforated, or it had a hole made through or in or into it: (TA:) [and it was hollowed out.] You say, نَقَرَ البَيْضَةَ عَنِ الفَرْخِ, (K,) aor. نَقُرَ, inf. n. نَقْرٌ, (TA.) He made a hole in the egg [so as to disclose the young bird]. (K.) And نَقَرَت الخَيْلُ, (A,) and انتقرت ↓ نُقَرًا بحوافرها, (Lth, K,) The horses made hollows in the ground with their hoofs. (Lth, A, K.) And in like manner, ↓ انتقرت السُّيُولُ نُقَرًا The torrents left hollows in the ground, in which water was retained. (TA.) — — Hence, نَقَرَ عَنِ الأَمْرِ; (Msb;) and ↓ نقّر عَنْهُ, (S, K,) inf. n. تَنْقِيرٌ; (S;) and ↓ نَقّرهُ; and ↓ تَنَقّرهُ: and ↓ انتقرهُ; (K;) (tropical:) He searched or inquired into the thing; investigated, scrutinized, or examined, it; (S, Msb, K, TA;) and endeavoured to know it: (TA;) and so نَقَرَ عَنِ لخَبَرِ (tropical:) he investigated the news, and endeavoured to know it. (A.) [And hence,] ↓ نقّر السَّهْمَ بَيْنَ إِصْبَعَيْهِ. (K, in art. حن,) or عَلَى الإِبْهَامِ, inf. n. تَنْقِيرٌ, (K, in art. دوم,) [He tried the sonorific quality of the arrow by turning it round between his fingers, or upon his thumb: see حَنَّانٌ, and دَرَّ السَّهْمُ, and see also 4, in art. دوم: or] نقّر السَّهْمَ signifies he made the arrow to produce a sharp sound [by turning it round between his fingers, or] upon his thumb. (TK, in art. دوم.) 2 نَقَّرَ see 1, last two sentences. 4 أَنْقَرَ see 1, in three places, in the first half. — انقر عَنْهُ, (S, K,) inf. n. إِنْقَارٌ, (TA,) He refrained, forbore, abstained, or desisted, from it or him; he left or relinquished, it or him. (S, * K.) Hence the saying, ضَرَبَهُ فَمَا أَنْقَرَ عَنْهُ حَتَّى قَتَلَهُ He beat him and left him not until be killed him. (TA.) And hence the saying of I'Ab, مَاكَانَ اللّٰهُ لِيُنْقِرَ عَنْ قَاتِلِ الْمُؤْمِنِ, i. e., God will not leave the slayer of the believer until He destroy him (S, TA.) 5 تَنَقَّرَ see 1, last signification 8 إِنْتَقَرَ see 1, latter part, in four places. نَقْرٌ (tropical:) A slight sound that is heard in consequence of striking the thumb against the middle finger [and then letting them fly apart in opposite directions, passing each other]: (S, K:) [or the snapping with the fingers or with the thumb and middle finger, or with the thumb and first finger; as also ↓ نَقِيرٌ: n. an. of the former with ة.] One says, مَا أَثَابَهُ نَقْرَةً (tropical:) [He did not reward him with even a snap of the fingers;] meaning, with anything: (S, K [in the former of which it is implied that نقرة thus used is from نَقْرٌ in the first of the senses explained above;]) not used thus save in [a negative phrase. (S.) A poet says, وَهُنَّ حَرَى أَلَّا يُثِبْنَكَ نَقْرَةً وَأَنْتَ حَرَى بِالنَّارِ حِينَ تُثِيبُ (tropical:) [And they are fit, or worthy, not to reward thee with anything, and thou art fit for, or worthy of,

the fire of hell when thou rewardest]. (S.) Or the right reading in both these instances is ↓ نُقْرَةً, with damm. (TA.) [See نُقْرَةٌ.] One says also, لَمْ يَكْتَرِثْ لِى بِقَدْرِ نَقْرَة إِصْبَعٍ (tropical:) [He did not care for me so much as a snap of a finger]. (A.) [See also an (??) in a verse cited in the first paragraph of art. شأو.] I'Ab, in explanation of the words of the Kur, [iv. 123,] وَلَا يُظْلَمُونَ نَقِيرًا, put the end of the thumb against the inner side of his first finger, then made a snapping with it (ثُمَّ نَقَرَهَا), and said, This is what is termed ↓ نَقِيرٌ; [denoting the lit. meaning to be (tropical:) And they shall not be wronged a snap of the fingers.] (TA.) But see نُقْرَةٌ, below. — — Also, A sound, or slight sound, by which a horse is put in motion: (TS, K:) as also ↓ نَقِيرٌ: (TA:) or the former has one or other of the different significations assigned to it above, in the explanations under the head of نَقَرَ بِالدَّابَّةِ. (K, &c.) نِقْرٌ: see نَقْرَةٌ. نُقْرَةٌ: see نَقْرٌ, in four places. نُقْرَةٌ A small hollow or cavity in the ground: (S:) or a hollow or cavity in the ground, not large: (Msb:) or a hollow or cavity in the ground in which water stagnates: (TA:) or a round وَهْدَة [or hollow] in the ground, (K, TA,) not large, in which water stagnates: (TA:) pl. نُقَرٌ (A, K) and نِقَارٌ: (K:) ↓ نَقِيرٌ also signifies a hollow, or cavity, in the ground; and its pl. is أَنْقِرَةٌ. (S.) — — Hence, (S.) The place where the قَمَحْدُوَة [or occiput] ends, in the back part of the neck; (K;) i. e., the hollow in the back of the neck; (TA;) what is called نُقْرَةُ القَفَا; (S, A, Msb;) i. e., the hollow where (??) brain ends: the cupping in that part occasions forgetfulness: (Msb.) [and any similar hollow as the pit of the stomach: and a dimple: accord. to present usage; and in this sense it is used in the A, K, and TA, voce فَحْصَةٌ — — The cavity, or socket, of the eye. (K.) — — Foramen and; syn. ثَقْبُ الإِسْتِ: (K:) but in the (??) it is said that نُقْرَةُ الوَرِكِ signifies the hole, or perforation, that is the middle of the haunch; [app. meaning the sacro-ischiatic foramen: see الفَائِلُ, in art. فيل: but perhaps it may sometimes mean the socket of the thigh-bone; for نُقْرَةٌ signifies any socket of a bone.] (TA.) — — The little spot [or embryo] upon the back of a date stone, (AHeyth, K,) which is as though it were hollowed. (TA,) and from which the palm-tree grows forth: (AHeyth;) as also ↓ نَقِيرٌ (S, A, Msb, K) and ↓ نِقْرٌ (K) and ↓ أُنْقُورٌ. (Sgh, K) You say, مَا أَثَابَهُ نُقْرَةً, (El-Basáir, TA,) and ↓ نَقِيرًا, (A,) lit., [He did not reward hour] (??) even a little spot on the back of a date-stone; (A, El-Basáir;) meaning, (tropical:) with the meanest thing. (El Basáïr.) In the S and K, ما اثابه نَقْرَةً: see نَقْرٌ.] And مَا أَعْنَى عَنِّى نُقْرَةً (tropical:) He did not stand me in stead of the meanest (??) (A.) Lebeed says, bewailing the death of his brother Arbad. ↓ وَلَيْسَ النَّاسُ بَعْدَكَ فِى نَقِيرٍ lit., [And the people, after thee, are not worth] a little spot on the back of a date-stone; meaning, لَيْسُوا بَعْدَكَ فِى شَىْءٍ (tropical:) [after thee they are not worth anything]. (S.) And hence, accord. to ISk [and the Jel], the saying in the Kur, [iv. 123.] وَلَا يُظْلَمُونَ نَقِيرًا [And they shall not be wronged even as to a little spot on the back of a date-stone.] (TA.) Hence also, [in verse 56 of the same chap.,] لَا يُؤْتُونَ النَّاسَ نَقِيرًا (tropical:) They would not give men a thing as inconsiderable as the little hollow in the back of a date-stone. (Jel.) See also نَقْرٌ. — — The place in which a bird lays its eggs: (K:) pl. نُقَرٌ. (TA.) نَقِيرٌ: see نَقْرٌ, in three places. — What is bored, or perforated; and what is hollowed out, or excavated; (مَا نُقِبَ, TA, and مَا نُقِرَ, K, TA;) of stone, and of wood, and the like. (K, TA.) — — A piece of wood, (Msb,) or a block of wood, (أَصْلُ خَشَبَةٍ, S, K,) or a stump, or the lower part, (أَصْل,) of a palm-tree, (T,) which is hollowed out, and in which the beverage called نَبِيذ is made; (T, S, Msb, K;) the نبيذ whereof becomes strong: (S, K:) or a stump, or the lower part, (اصل,) of a palm-tree, which it was a custom of the people of El-Yemámeh to hollow out, then they crushed in it ripe dates and unripe dates, which [with water poured upon them] they left until fermentation had taken place therein and subsided: (A 'Obeyd:) or a stump, or the lower part, (اصل,) of a palm-tree, whereof the middle was hollowed out, then dates were put in them, with water, which became intoxicating نبيذ: (IAth:) the word is of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ. (Msb.) It is said in a trad., that Mohammad forbade النَّقِير, (S, * Msb, * TA,) meaning, the نبيذ thereof. (TA.) — — A trunk of a palm-tree, hollowed out, and having the like of steps made in it, by which one ascends to غُرف [or upper chambers]. (K. [See also عَجَلَةٌ.]) — — See also نُقْرَةٌ, throughout. نُقَارَةٌ The quantity [of grain] which a bird pecks, or picks up. (K.) See 8, in art. قب. — — What remains from the boring, or excavating, (نَقْر,) of stones: like نُجَارَةٌ and نُحَاتَةٌ. (TA.) نَقَّارٌ An engraver: or, accord. to Az, one who engraves stirrups and bits and the like: and one who bores (يَنْقُرُ) mill-stones. (TA.) — — (tropical:) One who investigates, scrutinizes, or examines, and endeavours to know, affairs, and news. (TA.) نَاقِرٌ act. part. n. of نَقَرَ. — — (tropical:) An arrow that hits, (Msb,) or has hit, (S, A, K,) the butt, (S, K,) or the eye of the target: (A:) if it do not hit the butt it is not so called: (S, TA:) [but see a phrase following:] pl. نَوَاقِرُ. (A, Msb.) — — [Hence,] أَخْطَأَتْ نَوَاقِرُهُ (tropical:) [lit., His arrows that were wont to hit the butt missed]; meaning, he did not continue in the right course. (TA.) [And hence,] نَاقِرَةٌ (tropical:) A calamity; (K, TA;) pl. نَوَاقِرُ. (TA.) One says, رَمَاهُ الدَّهْرُ بِنَاقِرَةٍ, and بِنَوَاقِرَ, (tropical:) Fortune smote him with a calamity, and with calamities. (TA.) — — Also, نَاقِرَةٌ (tropical:) A right argument, allegation, evidence, or the like; syn. حُجَّةٌ مُصِيبَةٌ: in the K, a و is incorrectly inserted between these two words: but the pl., نَوَاقِرُ, is afterwards correctly rendered in the K. (TA.) One says, أَتَتْنِى عَنْهُ نَوَاقِرُ (tropical:) There came to me, from him, speech which displeased me, or grieved me: or right arguments, or the like, (K, TA,) like arrows hitting the mark. (TA.) In the L, رَمَاهُ بِنَوَاقِرَ (tropical:) He cast at him words that hit the mark. (TA.) نَاقُورٌ (tropical:) A horn in which one blows; syn. صُورٌ: (S, K:) in the Kur, lxxiv. 8, the horn in which the angel shall blow for the congregating at the resurrection: the blast there mentioned is said to be the second blast: Fr. says that it is the first of the two blasts. (TA.) أُنْقُورٌ: see نُقْرَةٌ. مِنْقَرٌ: see مِنْقَارٌ. مُنَقَّرُ العَيْنِ, (K,) and ↓ مُنْتَقَرُهَا, (Sgh, K,) or ↓ مُنْتَقِرُهَا, (CK,) Having the eye sunken. (K.) مِنْقَارٌ The beak of a bird; that which is to a bird as the mouth to a man; (Msb;) because it pecks, or picks up, with it: (TA:) or of a bird which is not one of prey; that of a bird of prey being called مِنْسَرٌ: (Fs, and S in art. نسر, and MF:) therefore the explanation in the K, which is, the مِنْسَر of a bird, is incorrect: (MF:) [and the dual signifies the two mandibles of a bird; used in this sense in the TA, art. صعو:] pl. مَنَاقِيرُ. (S.) — — Hence, (TA,) The fore part of the خُفّ [app. meaning the foot of a camel, not a boot]. (K.) — — [A kind of pickaxe; or a pick, by which a mill-stone, or the like, is pecked, or wrought into shape, and roughened in its surface; (see 1;)] an iron instrument like the فَأْس, (A, K,) slender, round, and having a خَلْف [or pointed head], (TA,) with which one pecks, (يُنْقَرُبِهَا, A, K, TA,) and cuts stones, and hard earth; (TA;) used [also] by a carpenter: (S:) and ↓ مِنْقَرٌ signifies [app. the same, or nearly the same,] i. q. مِعْوَلٌ: (S, K:) [the former is applied in the present day to a chisel:] pl. of the former, مَنَاقِيرُ; (S;) and of the latter, مَنَاقِرُ. (TA.) Dhu-r-Rummeh says, كَأَرْحَآءِ رَقْدٍ زَلَّمَتْهَا المَنَاقِرُ [Like mill-stones of Rakd (a mountain so called) which the minkars have rounded]. (TA.) See زَلَّمَ. مُنَقَّرُ العَيْنِ, or مُنْتَقَرُهَا: see مُنَقَّر. نقرس

نِقْرِسٌ [Arthritis, or gout: or, specially, podagra, or gout in the foot or feet:] a certain disease, well known; (S, Msb;) a swelling and pain in the joints: (Az, TA:) or in the leg or foot: (TA:) or in the joints of the ankles and the toes: (K:) or a swelling in the joints of the foot, and mostly in the great toe, a property of which is that it does not collect thick purulent matter, nor exude moisture, because it is in a member not fleshy: and of the same kind are arthritis, or pain of the joints, (وَجَعُ المَفَاصِلِ,) and sciatica, or hip-gout, (عِرْقُ النَّسَا,) but differing in name because differing in state. (Msb.) نقز 1 نَقَزَ, (S, A,) aor. نَقُزَ, (S, TA,) and نَقِزَ, (TA,) inf. n. نَقْزٌ and نَقَزَانٌ (S, K,) and نُقَازٌ, (TA,) He (an antelope, S and A) leaped, jumped, sprang, or bounded, (S, A, K,) as also ↓ نقّز, (M, TA,) in his running, (S,) or on his نَوَاقِز, i. e., his legs: (A:) or he (generally referring to a raven or crow, or a sparrow, or locust, or the like,) leaped, jumped, sprang, or bounded, upwards; he hopped: (TA:) or he put his legs together in leaping, jumping, springing, or bounding: when the legs are spread, the action is termed نَفْزٌ. (IDrd, TA.) 2 نَقَّزَ see 1. — Also, inf. n. تَنْقِيزٌ, He made to leap, jump, spring, or bound: (S:) and نقّزت she (a woman) danced, or dandled, her child; (K, * TA;) as also نفّزت. (S, &c., art. نفز.) نَوَاقِزُ, [pl. of نَاقِزَةٌ,] The legs of an antelope, (A,) or of a beast of carriage. (K.) See also نَافِزَةٌ. نقس 1 نَقَسَ It (a نَاقُوس) sounded. (TA.) — نَقَسَ, (S, A, Msb,) or نَقَسَ النَّاقُوسَ, (Mgh, K,) aor. نَقُسَ, inf. n. نَقْسٌ, (S, Mgh, Msb,) He struck, or beat, the ناقوس, (S, Mgh, Msb, K,) بِالْوَبِيلِ with the وبيل. (Mgh, K.) You say, نَقَسَتِ النَّصَارَى and ↓ انتقست The Christians struck, or beat the ناقوس. (A.) It is said in a trad., that the Muslims were near to doing so, (كَادُوا يَنْقُسُونَ, S, TA,) or used to do so, (كَانُوا يَنْقُسُونَ, Mgh,) until 'Abd-Allah Ibn-Zeyd dreamed of the [mode of calling to prayer termed] أَذَان. (S, Mgh, TA.) 2 نقّس دَوَاتَهُ, inf. n. تَنْقِيسٌ, He put ink (نِقْس) into his receptacle for ink. (S, * K.) 8 إِنْتَقَسَ see 1. نِقْسٌ Ink; syn. مِدَادٌ [which is a more common term]; (A, K;) that with which one writes: (S, TA:) pl. أَنْقُسٌ (S, K) and أَنْقَاسٌ. (S, A, K.) نَاقُوسٌ The thing which the Christians strike, or beat, (S, A, Mgh, Msb, K,) to notify the times of prayer, (S, A, Mgh, K,) as a sign for commencing their prayer; (Msb;) being a piece of wood, long, (A, Mgh, K,) and large (K,) [suspended to two cords, (Golius,)] with another which is short, [with which the former is struck, or beaten,] and which is called وَبِيلٌ: (A, K:) pl. نَوَاقِيسُ (S, TA) and نُقُسٌ, as though the ا in the sing. were imagined to be suppressed in forming the latter pl. (TA.) — — [Hence, in the present day, applied to A bell: and particularly to the bell of a church or convent.] نقش 1 نَقَشَ, (S, M, Msb,) aor. نَقُشَ, (M, Msb,) inf. n. نَقْشٌ. (S, M, A, Msb, K,) He variegated a thing; or decorated or embellished it; syn. نَمْنَمَ; as also ↓ انتقش: (M:) [he charactered in any manner a coin &c.:] and he engraved, agreeably with modern usage: he coloured a thing with two colours, (K,) or with colours; (A, K;) and ↓ نقّش, (S,) inf. n. تَنْقِيشٌ, (S, K,) signifies the same. (S, K.) — — نَقَشَ فِى خَاتَمِهِ كَذَا, and عَلَى فَصِّ خَاتَمِهِ, (A,) inf. n. as above, (K,) [He engraved upon his signet-ring such a thing, and upon the stone of his signet-ring: and نَقَشَ also signifies he marked with a cutting or a pointed instrument: he sculptured a thing in any manner.] — — نَقَشَ الرَّحَا (tropical:) He pecked the mill-stone with a مِنْقَار; syn. نَقَرَهَا. (A, TA.) — — نَقَشَ, inf. n. as above, also signifies He, or it, scratched, lacerated, or wounded in the outer skin. (TA.) They said, كَأَنَّ وَجْهَهُ نُقِشَ بِقَتَادَةٍ [As though his face were scratched, or lacerated, by a tragacanth-bush]; syn. خُدِشَ: relating to hatefulness, and austerity or moroseness of countenance, (M, TA,) and anger. (M.) — — نَقْشُ العِذْقِ signifies The striking the raceme of dates with thorns, in order that the dates may ripen: (S, K:) or and their consequently ripening. (AA.) And one says, نُقِشَ العِذْقُ, meaning, The raceme of dates had specks apparent in it, in consequence of ripening. (S.) — — And [hence, perhaps,] نَقْشٌ is used as (tropical:) syn. with جِمَاعٌ (S, A, Sgh, K,) accord. to AA, (S,) or IAar; (Sgh;) نَقَشَ signifying (tropical:) Inivit puellam. (T, K.) [This signification is mentioned in the A among those which are proper; but in the TA it is said, to be tropical.] — Also نَقَشَ, (S, M, A, Msb,) aor. as above, (M, TA,) and so the inf. n., (S, M, Msb, K,) He extracted, or drew, or pulled, out, or forth, a thorn (S, M, A, Msb, K) from his foot, (S, M,) with the مِنْقَاش or مِنْقَش; (Msb, K; *) as also ↓ انتقش: (S, M, A, K:) thought by A 'Obeyd to be from المُنَاقَشَةُ; but others say the reverse: (TA:) and in like manner, bones from a wound in the head: (S, K:) and he plucked out (S, A,) hair, (A,) with the مِنْقَاش; (S, A;) as also ↓ انتقش. (A.) A certain poet says, (namely, Yezeed Ibn-Maksam [?] EthThakafee, O in art. شوك,) لَا تَنْقُشَنَّ بِرِجْلِ غَيْرِكَ شَوْكَةً فَتَقِى بِرِجْلِكَ رِجْلَ مَنْ قَدْ شَاكَهَا [Do not thou by any means extract from the foot of another a thorn, and so preserve, by (risking) thy foot, the foot of him who has pierced himself therewith]: the [former] ب is put in the place of عَنْ: he says, do not thou extract from the foot of another a thorn and put it in thy foot ?? (TA:) or مَنْ شَاكَهَا means who has entered among the thorns. (S and O, in art. شوك.) And it is said in a trad. of Aboo-Hureyreh, عَثَرَ فَلَا انْتَعَشَ وَشِيكَ فَلَا انْتَقَشَ [May he stumble, and not rise again; and may he be pierced with a thorn, and not extract the thorn]: (M, TA: *) the words meaning an imprecation. (TA.) See also 8, below. — — [Hence,] نَقَشَ, aor. as above, (TA,) and so the inf. n., (K,) He cleared the nightly resting-place of sheep or goats from thorns and the like, (K,) or from what might hurt them, of stones and thorns and the like. (TA.) — — Hence also, نَقَشَ عَنِ الشَّىْءِ, (TK,) inf. n. as above, (IDrd, K,) He explored the thing to the utmost. (IDrd, K, TK.) — — [Hence also,] مَا نَقَشَ مِنْهُ شَيْئًا (assumed tropical:) He did not obtain from him anything: but the word commonly known is نَتَشَ. (M, TA.) See also 8. 2 نَقَّشَ see 1, first sentence. 3 ناقشهُ الحِسَابَ, (Msb,) or ناقشهُ, (S, * M, A,) and فِى الحِسَابِ, (A,) inf. n. مُنَاقَشَةٌ (S, M, Msb, K) and نِقَاشٌ, (M, TA,) He did the utmost with him, or went to the utmost length with him, in reckoning, (S, M, Msb, K,) so as to omit nothing therein: (A 'Obeyd:) A 'Obeyd thinks that نَقْشٌ signifying the " extracting " a thorn from the foot is from this; but others say the reverse; that the primary signification of مُنَاقَشَةٌ is the extracting a thorn from the body with difficulty; and that it then became [conventionally regarded as] a proper term in the sense of doing the utmost, or going to the utmost length, in reckoning; as observed by MF. (TA.) It is said in a trad., مَنْ نُوقِشَ الحِسَابَ عُذِّبَ, (S,) or هَلَكَ, (M,) He with whom the utmost is done in reckoning (S, M,) is punished, (S,) or perishes. (M.) See also 4. — — [Hence,] ناقش الكَلَامَ (assumed tropical:) He picked out the faults of the language; syn. نَقَدَهُ. (TA, art. نقد.) 4 انقش على غَرِيمِهِ He went to the utmost length against his debtor. (IAar, K.) See also 3. 5 تَنَقَّشَ see 8, last signification. 8 انتقش: see 1, first signification. — — Also, (K,) or انتقش عَلَى فَصِّهِ, (Lth, A,) He ordered (Lth, A, K) the نَقَّاش [or engraver], (Lth, K,) to engrave upon the stone of his signet-ring. (Lth, A, K.) — He extracted, or drew, or pulled, out, or forth, a thing; (K;) such as a thorn and the like: (TA:) syn. with نَقَشَ, as shewn above; see 1, in three places. (S, M, A, K.) — — [Hence,] He (a camel) struck the ground (S, K) with his fore leg, (S,) or with his foot, (K,) on account of something entering into it; (S, K;) [i. e., to beat out a thorn or the like.] — — [Hence also,] (tropical:) He chose, or selected, a thing. (M, A, K.) You say, of a man who has chosen (A, L) a man, (A,) or a thing, (L,) for himself, جَادَ مَا انْتَقَشَهُ لِنَفْسِهِ (tropical:) Good, or excellent, be that which he has chosen for himself: (A, L:) or, accord. to the O, when a man has chosen for himself a servant (خَادِمًا [which suggests that this may be a mistranscription for جَادَ مَا]) إِنْتَقَشْتَ هٰذَا لِنَفْسِكَ [thou hast chosen this for thyself]. (TA.) [Hence also.] انتقش مِنْهُ حَقَّهُ (tropical:) [He took from him his right, or due]. (A.) And انتقش جَمِيعَ حَقِّهِ, and ↓ تنقّشهُ, (tropical:) He took from him the

whole of his right, or due, not leaving thereof anything. (M, TA.) See also 1, last signification. نَقْشٌ [an inf. n. (see 1) used as a simple subst.: or in the sense of a pass. part. n. in which the quality of a subst. is predominant: Variegation; or variegated work: decoration, embellishment, a picture; or decorated, or embellished, or pictured, work: broidery: tracery: (significations well known: see نَقَّاشٌ:)] engraved work upon a signet: [and any sculptured work:] pl. نُقُوشٌ. (A.) Also The impress of a signet. (Mgh, in art. ختم.) And A mark, or trace, upon the ground; as, for instance, of ashes. (AHeyth.) — See also مَنْقُوشٌ. نُقْشٌ: see نِقَاشَةٌ. مَنْقُوشٌ The art, or occupation, of the نَقَّاش, (M, K, TA,) who does variegated, or decorated or embellished, work; (M;) of him who does what is termed نَقْش: (TA:) [and of him who engraves upon signet-rings: and of him who does any sculptured work.] نَقَّاشٌ One who does variegated, or decorated or embellished, work; (M;) who does what is termed نَقْش: (TA:) and one who engraves upon the stones of signet-rings: (Lth, K:) [and one who does any sculptured work.] مِنْقَشٌ: see مِنْقَاشٌ. مُنَقَّشٌ: see مَنْقُوشٌ, first sentence. شَجَّةٌ مُنَقِّشَةٌ: see مَنْقُوشٌ, last signification. مِنْقَاشٌ An instrument with which variegated, or decorated or embellished, work is done: pl. مَنَاقِيشُ: (M:) [and an instrument with which engraving, or any sculptured work, is done: so in the present day.] — — Also, [A kind of tweezers;] an instrument with which one extracts, or draws or pulls out or forth, thorns; as also ↓ مِنْقَشٌ; (Msb, K;) [of which latter the pl. is مَنَاقِشُ, occurring below:] and with which one plucks out (S, A) hair. (A.) [Hence the saying,] اِسْتَخْرَجْتُ حَقِّى مِنْهُ بِالمَنَاقِشِ (tropical:) I wearied myself in extorting my right, or due, from him. (A.) مَنْقُوشٌ A garment, or piece of cloth, (A,) or other thing, (TA,) [variegated; or decorated, or embellished: charactered in any manner, as a coin &c.: (see 1:)] coloured (A, TA) with two colours, (TA,) or with colours; (A, TA;) as also ↓ مُنَقَّشٌ. (A, TA.) — — [A signet-ring engraved: and anything sculptured. (See 1.)] — — عِذْقٌ مَنْقُوشٌ A raceme of dates struck with thorns, and consequently ripened: (AA:) [or having specks apparent in it, in consequence of ripening: (see نُقِشَ العِذْقُ:)] and بُسْرٌ مَنْقُوشٌ full-grown unripe dates pricked with thorns in order that they may ripen: (M, TA:) and رُطَبٌ مَنْقُوشٌ fresh ripe dates soaked with water; syn. رَبِيطٌ: (Sgh, TA:) called by the vulgar معذب [app. مُعَذَّبٌ]; (TA;) as also نَقْشٌ. (K [accord. to some copies; and in the TA: accord. to other copies of the K, نُقْشٌ; but expressly said in the TA to be with fet-h.]) — شَجَّةٌ مَنْقُوشَةٌ A wound in the head from which bones are extracted: (S, K:) and ↓ شَجَّةٌ مُنَقِّشَةٌ a wound in the head from which bones are removed; (AA, El-Ghanawee, Aboo-Turáb;) i. q. مُنَقِّلَةٌ. (K.) لَطَمَهُ لَطْمَ المُنْتَقِشِ, (S,) or لَطْمَةَ المُنْتَقِشِ, (K,) [He gave him a violent slap, like the slap of the camel striking the ground with his fore-leg, or with his foot, on account of something entering into it:] from إِنْتَقَشَ, said of a camel, as explained above. (S, K.)

1 نقص نَقَصَ, (S, M, Mgh, Msb, K,) aor. نَقُصَ, (M, Msb,) inf. n. نُقْصَانٌ (S, M, A, Mgh, Msb, K) and نَقْصٌ, (S, M, A, Msb, K,) or the former of these two only, the latter being the inf. n. of the trans. verb, (MS,) and نَقِيصَةٌ (M) and تَنْقَاصٌ, (K,) [which last is an intensive form,] said of a thing, (S, M,) intrans., (S, M, Mgh, Msb, K,) It lost somewhat, decreased, diminished, lessened, wasted, waned, or became defective or deficient or incomplete or imperfect, after having been whole or complete or perfect: (IKtt, Msb, TA:) or he, or it, lost, or suffered loss or diminution, (A, K,) with respect to lot or portion: (K:) and ↓ انتقص signifies the same; (S, A, Mgh, Msb, K;) and so does ↓ تنقّص; (TK, [probably from the TA,] art. أفن;) and so does ↓ تناقص: (TA:) [or this last signifies it lost somewhat, decreased, &c., gradually; contr. of تزايد.] It is said in a trad., (Mgh,) شَهْرَا عِيدٍ لَا يَنْقُصَانِ, (Mgh, K,) i. e. Ramadán and Dhu-l-Hijjeh, (Mgh,) meaning, Two months of festival are not defective virtually (فِى الحُكْمِ) though they be defective in number [of days]; (K;) i. e. let no doubt occur in your hearts when ye fast nine and twenty days [instead of thirty]; nor if there happen a mistake respecting the day of the pilgrimage, will there be any deficiency in your performance of the rites thereof: (TA:) or, as some say, two months of festival will not be defective in one and the same year; but Et-Taháwee disapproves of this explanation: some say that the meaning is, that though they be defective, or one of them be so, yet their recompense will be complete. (Mgh.) It is also said in a trad., إِنَّ العَمَلَ فِى عَشْرِ ذِى الحِجَّةِ لَا يَنْقُصُ ثَوَابُهُ عَمَّا فِى شَهْرِ رَمَضَانَ [Verily the deed that is done on the tenth of Dhu-l-Hijjeh, the recompense thereof will not fall short of that which is in the month of Ramadán: for نَقَصَ عَنْ كَذَا means It fell short of such a thing.] (Mgh.) [On the expression فِى النُّقْصَانِ, as used in grammar, see غَفِيرٌ.] — نَقَصَهُ, (S, M, Mgh, Msb, K,) aor. نَقُصَ, (Msb,) inf. n. نَقْصٌ, (MS,) [and accord. to the TK تَنْقَاصٌ and نُقْصَانٌ also, which last, however, is said in the MS to be an inf. n. of the intrans. verb only,] He made it to lose somewhat, decreased it, diminished it, curtailed it, lessened it, wasted it, impaired it, took from it, or made it defective or deficient or incomplete or imperfect, after it had been whole or complete or perfect; (Msb;) he made it (i. e. a share, or portion) defective or deficient: (K:) [the pronoun often relates to a man: see an ex. in art. ضوز, and another in art. وكس:] this is the [most] chaste form of the verb, and is that which occurs in the Kur.: (Msb:) ↓ انقصهُ also signifies the same; (M, Msb, K;) and so does ↓ نقّصهُ, (Msb, K,) inf. n. تَنْقِيصٌ: (TA:) but these two are of weak authority, and do not occur in chaste language: (Msb:) and ↓ انتقصهُ signifies the same: (S, Mgh, Msb, K:) or this last signifies he took from it by little and little; as also ↓ تنقّصهُ. (M, * TA [in the latter of which this is plainly said of both of the last two verbs; but in the M, it seems rather to be said of تنقّصه only.]) [See an ex. of the verb followed by من voce طَرَفٌ. You say also, نَقَصَ مِنْهُ كَذَا He cut off from it such a thing.] — — نَقَصَ is doubly trans.: (Msb:) you say نَقَصَهُ حَقَّهُ, (A, Mgh, Msb, TA,) inf. n. نَقْصٌ; (A, Mgh;) and in like manner, ↓ انتقصهُ حَقَّهُ; (M, A, * Mgh, * TA; *) He diminished, or impaired, to him his right, or due; endamaged him; or made him to suffer loss, or damage, or detriment, in respect of it; curtailed him, abridged him, deprived him, or defrauded him, of a portion of it; (Msb, * TA;) contr. of أَوْفَاهُ: (TA:) [and he abridged him, deprived him, or defrauded him, of it altogether; for نَقَصَهُ أَهْلَهُ وَمَالَهُ signifies sometimes He deprived him of his family and his property altogether: as appears from the following ex.:] نُقِصَ أَهْلَهُ وَمَالَهُ وَبَقِىَ فَرْدًا [He was deprived of his family and his property, and remained alone]. (T, art. وتر.) ↓ إِنْتِقَاصُ الحَقِّ also signifies The denying, or disacknowledging, the right, or due. (TA.) — — See also 5.

2 نَقَّصَ see نَقَصَهُ.

4 أَنْقَصَ see نَقَصَهُ.

5 تنقّص: see نَقَصَ. — تنقّصهُ: see نَقَصَهُ. — — He attributed to him defect, or imperfection; i. e. to a man; (M;) as also ↓ انتقصهُ, and ↓ استنقصهُ: (M, TA:) he attributed or imputed to him, charged him with, or accused him of, a vice, fault, or the like; detracted from his reputation; censured him; reproached him; spoke against him; impugned his character; (S, A, K;) as also ↓ انتقصهُ: (A:) [and نَقَصَهُ signifies the same; for] IKtt says, that ↓ نقص [app. نُقِصَ], inf. n. نَقِيصَةٌ, signifies طعن عليه [app. طُعِنَ عَلَيْهِ]. (TA.)

6 تَنَاقَصَ see نَقَصَ, where two meanings are assigned to it.

8 انتقص: see نَقَصَ. — انتقصهُ: see نَقَصَهُ, in four places. — — See also 5, in two places.

10 استنقص

الثَّمَنَ He (the buyer, S) asked, demanded, or desired, a diminution, a lessening, a lowering, or an abatement, of the price. (S, A, K.) — — See also 5. نَقْصٌ: see 1. — — [Used as a subst., Loss, or loss of somewhat, decrease, a state of diminution or lessening or washing or waning, defect, defectiveness, deficiency, incompleteness, or imperfection, after wholeness or completeness, or perfectness; as also ↓ نُقْصَانٌ; and ↓ مَنْقَصَةٌ signifies the same as نَقْص [as here rendered, agreeably with the explanation (i. e. of منقصة) in the PS., which is كَمِىْ: or, accord. to the A, مَنْقَصَةٌ seems to be syn. with نَقِيصَةٌ in the sense assigned to this last in the S, or in certain senses assigned to it in the K, which see below; and thus to be more restricted in application than نَقْصٌ]. (S, TA.) — — Weakness of intellect: (M, TA:) and weakness with respect to religion and intellect. (TA.) You say, دَخَلَ عَلَيْهِ نَقْصٌ فِى دِينِهِ وَعَقْلِهِ [There came upon him a weakness in his religion and his intellect]: but one should not say ↓ نُقْصَانٌ [in this case]: (K:) app. because النَّقْص is " weakness; " whereas النُّقْصَانُ is only " a going away [of part of a thing] after [its having been in] a state of completeness. " (TA.) نُقْصَانٌ: see 1: — — see also نَقْصٌ, in two places. — — It also signifies The quantity that is gone, or lost, of a thing that is decreased or diminished or lessened. (Lth, A, K.) You say, نُقْصَانُهُ كَذَا وَكَذَا The quantity that is gone, or lost, of it is such and such. (TK.) نَقِيصَةٌ: see 1. — — A defect, an imperfection, a fault, a vice, or the like; syn. عَيْبٌ: (S, TA:) or a low, or base, quality, property, natural disposition, practice, habit, or action; (K, TA;) of a man: (TA:) or a weak quality, &c.: (IDrd, K, TA:) but the attribution of weakness to a quality, &c., requires consideration: and it seems that what is meant by lowness, or baseness, is what leads to نَقْص: (TA:) [↓ مَنْقَصَةٌ, also, accord. to the A, seems to be syn. with نَقِيصَةٌ in one or another of the senses explained above; but its primary signification is probably a cause of نَقْص, like as that of مَبْخَلَةٌ is a cause of بُخْل, and that of مَجْبَنَةٌ a cause of جُبْن: the pl. of نَقِيصَةٌ is نَقَائِصُ: and that of مَنْقَصَةٌ is مَنَاقِصُ.] You say, مَا فِيهِ نَقِيصَةٌ and ↓ مَنْقَصَةٌ [There is not in him any defect, imperfection, fault, or vice, &c.]: and فُلَانٌ ذُو نَقَائِصَ and مَنَاقِصَ [Such a one has defects, &c.]. (A, TA.) — As a subst. from تَنَقَّصَهُ and اِنْتَقَصَهُ and اِسْتَنْقَصَهُ, [or, accord. to IKtt, as an inf. n. from نَقِص, and therefore from نَقَصَهُ also, (see 5,)] it signifies The attributing to a man defect, or imperfection: (M:) the attributing or imputing to men, charging them with, or accusing them of, vices, faults, or the like; censuring them; reproaching them; speaking against them; impugning their characters. (K.) A poet says, فَلَوْ غَيْرُ أَخْوَالِى أَرَادُوا نَقِيصَتِى جَعَلْتُ لَهُمْ فَوْقَ العَرَانِينِ مِيسَمَا [But if others than my maternal uncles had desired to attribute to me defect, &c., I had set a brand upon them above the noses]. (M, TA.) نَاقِصٌ act. part. n. of 1. — — دِرْهَمٌ نَاقِصٌ signifies A dirhem deficient in weight; (Msb;) light and deficient: and نُقَّصٌ occurs as pl. of ناقص thus applied, agreeably with analogy. (Mgh.) — — [Hence, فِعْلٌ نَاقِصٌ meaning An incomplete, i. e. a non-attributive, verb: opposed to فِعْلٌ تَامٌّ.] مَنْقَصَةٌ: pl. مَنَاقِصُ: see نَقِيصَةٌ, in four places: — — and see also نَقْصٌ. مَنْقُوصٌ pass. part. n. of نَقَصَهُ. (A, K.) نقض 1 نَقَضَهُ, (M, Mgh, Msb,) aor. نَقُضَ, (M, Msb, TA,) inf. n. نَقْضٌ, (S, M, A, Mgh, Msb, K,) He undid it; took it; or pulled it, to pieces: untwisted it: unravelled it: unwove it: dissolved it: broke it: or rendered it uncompact, unsound, or unfirm,: after having made it compact, sound, or firm: (JK, M, A, Msb, K, TA:) namely a building, or structure: and a rope, or cord: (S, A, Mgh, Msb, K, TA:) and silk, or flax: (TA:) and cloth: (L:) and (tropical:) a compact, contract, or covenant; (S, A, Msb, K, TA;) and (assumed tropical:) a sale: (Mgh:) and (assumed tropical:) other things; (A, K, TA;) such as (assumed tropical:) an affair, or a case; and (assumed tropical:) the state of a place through which the invasion of an enemy is feared: (TA:) contr. of أَبْرَمَهُ, (M, A, K, TA,) as relating to a building or structure, and to a rope or cord, (A, K, TA,) and to a compact or contract or covenant, &c.: (K, TA:) or i. q. حَلَّ بَرْمَهُ, as relating to a rope or cord, and to a compact or contract or covenant: (Msb:) or i. q. هَدَمَهُ, as relating to a building or structure: (TA:) or the inf. n. signifies إِفْسَادُ مَا أَبْرَمْتَ, as relating to a building or structure. (JK, TA,) and to a rope or cord, (JK,) and to a compact or contract or covenant. (TA.) [It is said in the K, that النَّقْضُ is the contr. of الإِبْرَامُ, like الإِنْتِقَاضُ and التَّنَاقُضُ: but this is a glaring mistake; and seems to be a corruption of the following passage in the M: النَّقْضُ ضِدُّ الإِبْرَامِ نَقَضَهُ يَنْقُضُهُ نَقْضًا وَانْتَقَضَ وَتَنَاقَضَ, which is meant indicate that انتقض and تناقض are quasi-passives of نَقَضَهُ: and in like manner, the passage in the A, النَّقْضُ فِى البِنَآءِ وَالحَبْلِ وَغَيْرِهِ ضِدُّ الإِبْرَامِ وَانْتَقَضَ وَتَنَقَّضَ, indicates that انتقض and تنقّض are quasi-passives of نَقَضَهُ. Further. it should be observed that نَقَضَهُ, as relating to a building, is not well explained by هَدَمَهُ; for you say, نَقَضَ البِنَآءَ مِنْ غَيْرِ هَدْمٍ, (mentioned in the S and A, &c., in art. قوض,) meaning He took to pieces the building without demolishing, or destroying.] — — [Hence,] نَقَضَ فُلَانٌ وَتَرَهُ [lit. Such a one undid, or untwisted, his bow-string]; meaning (tropical:) such a one took, or had taken, his blood-revenge. (A, TA.) And الدَّهْرُ ذُو نَقْضٍ وَإِمْرَارٍ [lit. Time, or fortune, has a property of untwisting and twisting tightly]; meaning (tropical:) that which time, or fortune, [as it were] twists tightly, [or makes firm.] it, at another time, [as it were] untwists, or undoes. (TA.) And نَقَضْتُ مَا أَبْرَمَهُ (tropical:) I annulled [what he confirmed, or made firm]. (Msb.) And يَنْقُضُ عَلَيْهِ (tropical:) [He undoes, or annuls, or contradicts, what he (another) has said]; said of a poet replying to another poet. (Lth, A, K.) — — نقض السقف, [i. e., app., نَقْضُ السَّقْفِ,] also signifies تحريك خشبه [i. e. تَحْرِيكُ خَشَبِهِ, The moving, or shaking, of the pieces of wood, or rafters, of the roof]. (TA. [But perhaps the phrase to be explained is ↓ نَقَّضَ السَّقْفُ, and the explanation, correctly, تَحَرَّكَ خَشَبُهُ, i. e. The pieces of wood, or rafters, of the roof moved, or shook, (for this, I am informed, is agreeable with modern usage,) app. so as to produce a sound: see also 5.]) — See also 4. 2 نَقَّضَ see 4, in two places: — — and 5; and see 1, next before the last break. 3 المُنَاقَضَةُ فِى القَوْلِ is (tropical:) The saying that which is contradictory in its meaning [or meanings; as though one of its meanings undid, or annulled, the other]: (S, * K, TA:) from نَقْضُ البِنَآءِ: and meaning (tropical:) the contending with another in words, [or in contradiction,] each rebutting what the other said. (TA.) You say, ناقضهُ فِى الشَّىْءِ, inf. n. مُنَاقَضَةٌ and نِقَاضٌ, (tropical:) He contradicted him in, or respecting, the thing. (M, TA. *) And قُلْتُ لَهُ نِقَاضًا (tropical:) I contradicted him with respect to his saying, and his satirizing of me. (M, TA.) And ناقض أَحَدُ الشَّاعِرَيْنِ الأَخَرَ (tropical:) [One of the two poets contradicted the other]. (A.) And ناقض قَوْلُهُ الثَّانِى الأَوَّلَ (tropical:) [His second saying contradicted the first]. (A, TA.) And ناقض آخِرُ قَوْلِهِ الأَوَّلَ (tropical:) [The last part of his saying contradicted the first]. (Mgh.) [See also 6.] 4 انقض الكَمْأَةَ, (M, K, TA.) and انقض عَنْهَا. (M, TA,) He removed the crust of earth from over the truffles: (M:) or he extracted, or took forth, the truffles from the earth. (K, TA.) — انقض الكَمْءُ The crusts of earth ??? up (تَقَلْقَعَتْ) from over the truffle; as also ↓ نَقَّضَ. (M, TA.) [See also 5.] — — انقضت الأَرْضُ The earth showed [or put forth] its plants, or herbage. (M, TA.) — انقض also signifies It produced, made, gave, emitted, or uttered, a sound, noise, voice, or cry: (S, M, K, TA:) and [particularly] a slight sound like what is termed نَقْرٌ: (S, TA:) said of a joint of a man, (M, K,) and of the fingers [when their joints are made to crack], and of the ribs, (A,) [see also 5,] and of a camel's saddle, (A, TA.,) and of a cupping-instrument when the cupper sucks it, (TA,) [&c., (see نَقِيضٌ,)] and of an eagle, (S, M, K,) and of a hen (S, A) on the occasion of her laying

eggs, (A,) and of a chicken, (M, A, K,) and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] وَزَغ, and of the وَبْر [or Syrian hyrax], (M, K,) and of a young camel, the sounds of which are denoted by إِنْقَاضٌ and كَتِيتٌ, as those of a camel advanced in age are by قَرْقَرَةٌ and هَدِيرٌ: (S:) or إِنْقَاضٌ relates to animate things; and ↓ نَقْضٌ, inf. n. of نَقَضَ, aor. نَقُضَ and نَقِضَ, to inanimate things. (M, K.) [Accord. to the A, whether said of animate things or of inanimate, it is proper, not tropical, but accord. to what is said in the TA voce نَقِيض, it is properly said of animate things, and tropically of inanimate; though, if any such distinction exist, the reverse seems to me to be more probable.] — — You say also, انقض بِالدَّابَّةِ, (K,) or بِالْحِمَارِ, (Lth,) or, as As says, (M, TA,) بِالعَيْرِ, (M,) or بِالبَعِيرِ, (TA,) and بِالفَرَسِ, (M, TA,) He made a sound to the beast of carriage, (M, K,) or to the ass, (Lth, As, M,) or to the camel, (As, TA,) and to the horse, (As, M, TA,) at the two sides of his tongue, after making it cleave to the roof of his mouth, (Lth, M, K, TA,) without removing its extremity from its place, (Lth, TA,) in order to chide the beast: (L:) or انقض بِهِ signifies i. q. نَقَرَ بِهِ [q. v.]; (As, M, A, TA;) the object being a [camel such as is called] قَعُود; (A;) or whatever be the object. (As, M, TA.) And انقض بِالْمَعْزِ, (S, Sgh, K,) or بِالعَنْزِ, (M, A,) He called the goats, (S, Sgh, K,) or the she-goat; (M, A;) accord. to AZ, (S, Sgh,) or Ks. (M, L.) And انقض بِهِ He made a sound to him like as when thou makest a smacking with the tongue to a sheep or goat, [in the TA, كما تنقر الشاة, for which I read كَمَا تَنْقُرُ بِالشَّاةِ,] deeming him ignorant. (TA.) And He made a clapping to him with one of his hands upon the other, so as to cause a [sound such as is termed] نَقِيض to be heard. (El-Khattábee.) — انقض أَصَابِعَهُ (M, A, K) He made a sound, or sounds, [app. a cracking of the joints,] with his fingers: (M:) [and so ↓ نَقَّضَهَا, inf. n. تَنْقِيضٌ: (see فَرْقَعَ:)] or he struck with his fingers in order that they might make a sound, or sounds: (K:) if it mean cracking of the joints (فَرْقَعَة), it is disapproved; but if clapping, it is not. (TA.) And انقض العِلْكَ He caused the [kind of gum called] علك to make a sound, or sounds; [i. e., in chewing it, as many women do;] the doing of which is disapproved. (S, L, K. [But in the S and L, it said that إِنْقَاضُ العِلْكِ signifies تَصْوِيتُهُ, which does not necessarily indicate that the former verb is transitive.]) — — Hence, (S, M, TA,) انقض الحِمْلُ ظَهْرَهُ (S, M, A, Msb, K *) The load made his back to sound by reason of its weight: (M:) or pressed heavily upon him, (S, M, Msb, K,) so that his back was heard to make a sound such as is termed نَقِيض; (M, K; * i. e. the sound of the camel's saddle when it becomes infirm by reason of the weight of the load; (Bd, xciv. 3;) or a slight sound, as when a man makes a smacking with his tongue (يُنْقِضُ) to his ass, in driving him: (TA:) or oppressed his back by its weight: (Msb:) or rendered him lean, or emaciated; جَعَلَهُ نِقْضًا, i. e. مَهْزُولًا. (Ibn- 'Arafeh, K.) Thus in the phrase الَّذِى أَنْقَضَ ظَهْرَكَ, (S, M, K,) in [xciv. 3, of] the Kur. (S, M.) 5 تنقّض: see 8. — — الأَرْضُ عَنِ الكَمْأَةِ The earth clave, or cracked, or burst, from over the truffles; (S, A, * TA;) syn. تَفَطَّرَتْ. (S, TA.) In all the copies of the K, we find تنقّض الدَّمُ, explained by تَقَطَّرَ; [as though meaning The blood was made to drop, drip, or fall in drops;] but how likely is this to be a mistranscription. (TA.) [The right reading of the phrase is probably تنقّض الكَمْءُ; and of the explanation, تَفَطَّرَ; and if so, the phrase is like أَنْقَضَ الكَمْءُ, and نَقَّضَ, explained above: see 4, second sentence.] — — تنقّض البَيْتُ The house, or chamber, became cleft, or cracked, in several places, so as to cause a sound to be heard (K, TA.) And تنقّض is also said of a building, [app. in the same sense,] like ↓ نَقَّضَ. (TA.) [See نَقَّضَ السَّقْفُ, in 1, next before the last break.] You say also, تنقّضت عِظَامُهُ (tropical:) His bones made a sound [app. in being broken]. (IF, K, TA.) [See also 4.] 6 تناقض: see 8. — — تَنَاقُضٌ also signifies (tropical:) Mutual contradiction, or repugnancy; contr. of تَوَافُقٌ. (O, TA.) You say, فِى كَلَامِهِ تَنَاقُضٌ (A, Mgh, Msb, TA,) (tropical:) [In his speech is contradiction, or repugnancy, between different parts;] one part of his speech necessarily implies the annulment of another part; (Msb;) his second saying contradicted (نَاقَضَ) his first. (TA.) And تَنَاقَضَ القَوْلَانِ, (A, Mgh,) or الكَلَامَانِ, (Msb,) (tropical:) The two saying, or sentences, contradicted each other; or were mutually repugnant; as though each undid the other; (Msb;) [they annulled each other.] And تناقض الشَّاعِرَانِ (tropical:) [The two poets contradicted each other.] (A, TA.) And تناقض مَعْنَاهُ (tropical:) Its meaning was contradictory. (S, * K, TA.) — [It is also used transitively:] you say, تَنَاقَضَا البَيْعَ (assumed tropical:) They two mutually dissolved the sale: as though compared with the saying تَرَآءَوُا الهِلَالَ, meaning " they [together] saw the new moon; " and تَدَاعَوُا القَوْمَ, meaning " they [together] called the people; " and تَسَآءَلُوهُمْ, meaning " they [together] asked them; " notwithstanding that تناقض is [properly] intransitive. (Mgh.) And تَنَاقَضُوا عُهُودَهُمْ (assumed tropical:) [They mutually dissolved, or broke, their compacts, contracts, or covenants]. (T, voce تناكثوا.) 8 انتقض quasi-pass. of نَقَضَهُ [It became undone; taken, or pulled to pieces: untwisted: unravelled: unwoven: dissolved; broken: or rendered uncompact, unsound, or infirm, after it had been made compact, sound, or firm]: (M, A, Mgh, Msb, TA:) as also ↓ تنقّض, (A,) and ↓ تناقض: (M, TA:) [respecting the first and last, see a remark upon a mistake in the K, following the first sentence in 1: but انتقض afterwards occurs in the K used properly in the phrase مَا انْتَقَضَ مِنَ البُنْيَانِ:] i. q. إِنْتَكَثَ: (S:) said of a building, or structure: and of a rope, or cord: (A, Mgh, Msb, TA:) [and of silk, or flax: and of cloth: (see 1:)] and (tropical:) of a compact, contract, or covenant: (TA:) [and of a sale: (see 1:)] and (tropical:) of other things. (A, TA.) — — [Hence,] انتقضت القَرْحَةُ (tropical:) The wound, or ulcer, became recrudescent. (IF, * A.) And انتقض الجُرْحُ بَعْدَ بُرْئِهِ (assumed tropical:) The wound became in a bad, or corrupt, state, after its healing. (Msb.) And انتقض الأَمْرُ بَعْدَ الْتِئَامِهِ (A, * Msb, TA) (tropical:) The affair, or case, became in a bad, or unsound state, after it had been in a sound state. (Msb.) And انتقض أَمْرُ الثَّغْرِ بَعْدَ سَدِّهِ (assumed tropical:) [The state of the place through which the invasion of an enemy was feared became unfortified, after its being fortified, or closed]. (TA.) And انتقضت الطَّهَارَةُ (assumed tropical:) The state of purity became annulled. (Msb.) And انتقض عَلَيْهِ الشِّعْرُ (tropical:) [The poetry became undone, annulled, or contradicted, by a reply against him: see يَنْقُضُ عَلَيْهِ]. (A, TA.) 11 انقاضّ It (a wall) cracked, without falling down; like إِنْقَضَّ. (K in art. قض.) See also إِنْقَاضَ, in art. قيض.] نُقْضٌ: see نِقْضٌ, in two places. نِقْضٌ i. q. ↓ مَنْقُوضٌ [Undone; taken, or pulled, to pieces: untwisted: unravelled: unwoven: dissolved; broken: &c. (see 1:)] (S, Mgh, Msb, K:) like نِكْثٌ (S, TA) in the sense of مَنْكُوثٌ: (TA:) as also ↓ نُقْضٌ; (Mgh, Msb;) and ↓ نَقَضٌ: (Sgh:) but El-Ghooree allows only the first: (Mgh:) Az, however, mentions only the second; (Msb;) which signifies as above, applied to a building, or structure; (M, Mgh;) or what has become taken, or pulled, to pieces, (مَا انْتَقَضَ,) of a building, or structure; (K;) as also the first: (TA:) or نَقْضٌ signifies مَا نَقَضْتَ what thou hast undone; taken, or pulled, to pieces; untwisted; &c.]: (M:) and what is undone, of [the stuff of the tents called] أَخْبِيَة, and of [the garments called] أَكْسِيَة, and twisted a second time; (M, K;) as also ↓ نَقَضٌ; (K;) and ↓ نُقَاضَةٌ: (L:) or this last

signifies what is undone of a hair-rope: (S, O, K:) the pl. of نِقْضٌ is أَنْقَاضٌ [a pl. of pauc.], (M,) and of the same, (Msb,) or of ↓ نُقْضٌ, (Mgh, Msb,) نُقُوضٌ. (Mgh, Msb.) — — (tropical:) Emaciated, or rendered lean, (S, M, K,) by travel; (S, K;) upon which one has journeyed time after time: (O:) Seer says, as though travel had unknit its frame; (M, TA;) thus indicating it to be tropical: (TA:) applied to a male camel, (S, M, K,) and to a horse, (M.) and to a female camel, (S, K,) or the female is termed نِقْضَةٌ: (M, K:) pl. أَنْقَاضٌ, (Sb, S, K,) only, (Sb, M,) both of the masc. and fem.; in the latter, the ة being imagined to be elided; (M;) and نَقَائِضُ is [also said to be] a pl. of نِقْضٌ signifying jaded, applied to a she-camel. (So in a copy of the S in art. نفص.) — — [See an ex. in a verse cited voce سَدٌّ.] — — The place, (S,) or crust of earth, (M, K,) that becomes broken from over truffles; (S, M, K;) for when they are about to come forth, they break asunder the surface of the earth: (O:) pl. [of pauc.] أَنْقَاضٌ and [of mult.] نُقُوضٌ. (M, K.) — — Accord. to the K, i. q. نِفْضٌ; but the latter is a mistranscription; (TA;) Honey that has in it [worms of the kind called] سُوس; wherefore it is taken, (M, K in art. نفض,) and pounded, (K, ubi supra,) and the place of the bees is smeared (يُلْطَخُ [in a copy of the M يُطْبَخُ, which is doubtless a mistranscription,]) therewith, together with myrtle (آس) and the bees then come to it, and deposit their honey in it; (M, K, ubi supra;) on the authority of El-Hejeree: (M:) or the dung of bees in the place where they deposit their honey: (IAar, AHn, K, ubi supra:) or the bees that have died therein. (Sgh, K, ubi supra.) — See also نَقِيضٌ. نَقَضٌ: see نِقْضٌ, in two places. نَقِيضٌ (tropical:) A contradictor: applied to a man: fem. with ة. (M, TA.) You say [also], ذَا نقيضُ ذَاكَ (tropical:) This is a contradictor [i. e. the contrary] of that: (A, TA:) [or this is inconsistent with that: for] النَّقِيضَانِ لَا يَجْتَمِعَانِ وَلَا يَرْتَفِعَانِ [what are termed نقيضان cannot be coëxistent in the same thing, nor simultaneously nonexistent in the same thing]; as existence itself and nonexistence, and motion and rest. (Kull, pp. 231, 232) You say also, هٰذِهِ قَصِيدَةٌ نَقِيضُ قَصِيدَةِ فُلَانٍ (tropical:) [This poem is a contradictor of the poem of such a one]. (A.) And النَّقِيضَةُ in poetry is (tropical:) That by which one undoes or annuls or contradicts [what another poet has said]: (S:) or نَقِيضَةُ الشِّعْرِ consists in a poet's putting forth poetry, and another poet's undoing or annulling or contradicting it, by putting forth what is different therefrom: (Lth, K, * TA:) the subst is نَقِيضٌ: [or rather this seems to be an epithet in which the quality of a subst. is predominant, and syn. with نَقِيضَةٌ:] and the act of the two is termed ↓ مُنَاقَضَةٌ: the pl. of نَقِيضَةٌ is نَقَائِضُ: (TA:) you speak of the نَقَائِض of Jereer and El-Farezdak. (A, TA.) — A sound, noise, voice, or cry; (Lth, S, M, O, K:) as also ↓ نِقْضٌ accord to the K; but this is an enormous error: (TA:) the former, of the joints (Lth, M, K) of a man, (M,) [a meaning also assigned to نِقْضٌ in the K,] and of the fingers, and of the ribs, (Lth, M, A,) and of camels' saddles, (S, K,) or of a camel's saddle, (M, O, K, [but in CK, for الرَّحْل, we find الرِّجْل, the foot,]) and of camels' litters, (S, K,) and of tanned skins, (K,) or of a tanned skin, (M,) and of a bow-string, (M, K,) and of نِسْع [q. v.] (O, K,) when new, (O,) and of the sucking of a cupping-instrument; (K;) [in all these senses said in the TA to be tropical; but see 4;] and also the former, (S, M, TA,) in the K, erroneously, the latter word, (TA,) of an eagle, (S, M, K,) and of chickens, and of an ostrich, and of a quail, and of a hawk, and of a scorpion, and of a frog, and of the [kind of lizard called] وَزَغ, and of the وَبْر [or Syrian hyrax; &c., see 4] (M,) نُقَاضَةٌ: see نِقْضٌ. مَنْقُوضٌ: see نَقِيضٌ. مُنَاقَضَةٌ: see نَقِيضٌ. مُنْتَقِضٌ i. q. مُتَرَيِّعٌ, [Refraining.] see art. ربع. نقط 1 نَقَطَ الكِتَابَ, (S, Msb,) or الحَرْفَ, (K,) aor. نَقُطَ, inf. n. نَقْطٌ, (S, Msb,) He pointed, or dotted. [the book, or writing, or] the letter, or word, with the diacritical points or point; and with the syllabical points or point, by which are shown the pronunciation and division of syllables and the desinential syntax; syn. أَعْجَمَهُ; as also ↓ نقّطهُ: (K:) and ↓ نقط المصَاحِفَ, inf. n. تَنْقِيطٌ, [he so pointed the copies of the Kur-án.] (S.) 2 نَقَّطَ see 1, in two places. — — نقّط ثَوْبَهُ بِالزَّعْفَرَانِ وَالمِدَادِ, inf. n. تَنْقِيطٌ, [He made speaks, or small spots, upon his garment, with saffron, and ink;] (Lth;) and نقّط عَلَى ثَوْبِهِ [signifies the same]. (A, TA, in art. رقط.) And نَقَّطَتِ المَرْأَةُ وَجْهَهَا وَخَدَّهَا بِالسَّوَادِ تَتَحَسَّنُ بِذٰلِكَ [The woman made specks, or small spots, upon her face, with black, beautifying herself thereby]. (TA.) 5 تنقّط [quasi-pass. of 2; It became pointed, &c. — — And hence,] (tropical:) It (a place) became seattered with spots, or portions, of herbage. (K, TA.) نَقْطَةٌ inf. n. un. of 1, [A single act of pointing, &c.] (Msb.) نُقْطَةٌ A diacritical point of a letter or word: a syllabical point thereof: see 1:] (K:) [a point, dot, speck, speckle, or small spot: a mathematical point; i. e.] the extremity of a line: (TA:) pl. نُقَطٌ (S, Msb, K,) and نِقَاطٌ. (AZ, S, K.) Hence, one says, مَا اخْتَلَفَا فى نُقْطَةٍ They two did not differ respecting so small a thing as a point of a letter or word. (TA.) And [hence] the vulgar say, when they admire one, هُوَ نُقْطَةٌ فِى مُصْحَفٍ (assumed tropical:) [He is like a point, or stop, in a copy of the Kur-án; because the stops in the Kur-án are generally ornamented, and often very beautifully, with gold and colours]. (TA.) — — (assumed tropical:) [Any very small thing, that may be likened to a point, dot, or speck. Hence,] 'Alee is related to have said, العِلْمُ نُقْطَةٌ إِنَّمَا كَثَّرَهَا الجَاهِلُونَ (assumed tropical:) [Science, or knowledge, is a very small thing: only the ignorant have made it to be much]. (TA.) And you say, أَعْطَاهُ نُقْطَةً مِنْ عَسَلٍ (tropical:) [He gave him a drop, or very small quantity, of honey]. (TA.) — — (tropical:) [A portion of a thing, or some of a number of things, in a separate, or scattered, state, here and there] You say, مَا بَقِىَ مِنْ أَمْوَالِهِمْ إِلَّا نُقْطَةٌ (tropical:) There remained not of their possessions [aught] save some palm-trees and a portion of seed-produce here and there. (IAar, TA) And فِى الأَرْضِ نُقَطٌ مِنْهُ, and نِقَاطٌ مِنَ الكَلَإِ (tropical:) In the land are scattered spots, or portions, of herbage. (K, * TA.) — — (assumed tropical:) A thing: an affair; a matter: a case; an event; an action. (TA.) نُقَيْطَةٌ dim. of نُقْطَةٌ. (TA.) نَقَّاطٌ One who points copies of the Kur-án &c.; i. e. adds the diacritical and other points. (S, * TA.) كِتَابٌ مَنْقُوطٌ (Msb, TA) A book, or writing, pointed with the diacritical, or other, points. (TA.) نقع &c. See Supplement نكأ 1 نَكَأَ القَرْحَةَ, (S, K,) inf. n. نَكْءٌ, (S,) He peeled off the scab from the sore (S, K,) before it was healed, and it became moist in consequence. (K.) [See also نَكَى.] — نَكَأَ العَدُوَّ, and فِى العَدُوِّ, dial. form of نَكَى [q. v.] (K.) By some rejected. (TA) — نَكَأَهُ حَقَّهُ (like رَكَأَهُ, TA), inf. n. نَكْءٌ, He paid him his due. (K.) — — هُنِّئْتَ وَلَا تُنْكأْ, (S,) and تُنْكَ, (TA,) and تُنْكهُ (S, for تُنْكَ or تُنْكأْ, TA), Mayest thou be made to have enjoyment in that which thou hast received, and not experience pain! (S) Mayest thou gain what is good, and may harm not befall thee! (T:) or, with the latter of the two verbs without نَكأ) تنك), may God not make thee discomfited (AHeyth, L.) [Accord. to AHeyth. as mentioned in the TA, the latter verb in this proverb is written تَنْكَهْ and تُنْكَهْ; but the right reading is doubtless تُنْكَ and تُنْكَهْ: this is shown by the explanation there following.] 8 انتكأت القَرْحَةُ The scab peeled off from the sore before it was healed, and it became moist in consequence. (A, TA.) — انتكأ مِنْهُ حَقَّهُ (like ازدكأ, TA) He received from him his due. (K, TA.) نُكَأَةٌ and زُكَأَةٌ One who pays his debts, and does not put off. (K.) — نَكَأَةٌ, and نُكَأَةٌ, dial. form of نَكَعَة [q. v.]. (K.) نكب 1 نَكَبَ عَنْهُ, aor. نَكُبَ, inf. n. نُكُوبٌ (S, K) and نَكْبٌ; and نَكِبَ, aor. نَكَبَ, inf. n. نَكَبٌ: (M, L, K;) and ↓ نكّب, (inf. n. تَنْكِيبٌ, TA;) and ↓ تنكّب; (K;) He deviated, or turned aside, or away, from it, (K,) from the road, (S,) or from another thing. (TA.) [You say] الطَّرِيقَ نكّبهُ ↓ (الطريق being put in the accus. case, inf. n. تَنْكِيبٌ, TA,) and ↓ نكّب بِهِ [عَنِ الطريقِ], He deviated, or turned aside, or away, with him from the road; led him, or caused him to turn, aside, or away, from the road. (K.) — — [So] ↓ نكّبه, inf. n. تَنْكِيبٌ,

He turned aside, or away, from him, and separated himself from him. (S.) — — ↓ تنكّبه He went. or turned, aside, or away, or apart, from him; avoided him; went, or removed, to a distance, from him. (S.) — — ↓ تنكّب عَنَّا He turned aside, or away, from us. (TA.) — — نَكَبَ عَنْ طَرِيقِ الصَّوَابِ, aor. نَكُبَ, inf. n. نُكُوبٌ; and ↓ نكّب عَن الصواب; (assumed tropical:) He deviated from the right course of action &c. (Az.) — — نَكَبَتِ الرِّيحُ, aor. نَكُبَ, inf. n. نُكُوبٌ, The wind blew obliquely, in a direction between [the directions of] two [cardinal] winds. (K.) See نَكْبَاءُ. — نَكَبَ, aor. نَكُبَ, inf. n. نَكْبٌ, He threw, cast, or flung. (K, TA.) — — نَكَبَ بِهِ He threw him down (K) عَلَى الأَرْضِ upon the ground. (TA.) — — نَكَبَهُ الدَّهْرُ, aor. نَكُبَ, inf. n. نَكْبٌ and نَكَبٌ, (assumed tropical:) Fortune overcame him, or afflicted him: or smote him with an evil accident, a disaster, an affliction, or a calamity. (K.) — — نُكِبَ (assumed tropical:) He was overcome, or afflicted, by fortune: or was smitten by fortune with an evil accident, a disaster, or the like. (S, TA.) See نَكْبَةٌ. — — نَكَبَ الإِنَاءَ, (aor. نَكُبَ, inf. n. نَكْبٌ, TA,) He [threw down, i. e.] poured out the contents of the vessel: (K:) but only said of what is not fluid; as dust and the like. (TA.) — — نَكَبَ كِنَانَتَهُ, inf. n. as above, He inverted, or inclined, his quiver, (S,) so as to pour out the arrows contained in it: (TA:) or he scattered the contents of his quiver. (K.) [See also نَكَتَ.] — — نَكَبَتْهُ الحِجَارَةُ, aor. نَكُبَ, inf. n. نَكْبٌ, The stones wounded him, and made him bleed, [in the foot]. (S.) نكبت الحجارة رِجْلَهُ The stones wounded his foot, and made it bleed: or hit, or struck, or hurt, it. (K.) النَّكْبُ is when a stone wounds, &c., a nail, a hoof, or a camel's foot. (TA.) — — نُكِبَتْ إِصْبَعُهُ His toe was hit, or hurt, by the stones. (TA.) — نَكِبَ, aor. نَكَبَ, inf. n. نَكَبٌ, He (a camel) had a disease in the shoulder-joint, or in the shoulder-blade, and in consequence halted. (S.) See نَكَبٌ. — — نَكِبَ, aor. نَكَبَ, inf. n. نَكَبٌ, He (a man) had a pain in his shoulder-joint. (TA.) — نَكَبَ عَلَى قَوْمِهِ, aor. نَكُبَ, inf. n. نِكَابَةٌ (S) and نُكُوبٌ, (Lh, K,) (tropical:) He was, or acted as, مَنْكِبٌ over his people: (S, K:) or was عَرِيف over them. (M.) 2 نكّبه, inf. n. تَنْكِيبٌ, He removed, or put aside, or away, or out of the way, him, or it. Thus it is both trans. and intrans. (K.) See 1. — — نَكِّبْهُ عَنَّا Put him away from us; put him out of our way. (TA.) 5 تنكّب (S, K) and ↓ انتكب (K) He threw his bow, (S, K,) or his quiver, (K,) upon his shoulder; he shouldered it. (S, K.) — — تنكّب عَلَى قَوْسٍ He leaned upon a bow: and, in like manner, upon a staff. (TA, from a trad.) — See 1. 8 إِنْتَكَبَ see 5. نَكْبٌ i. q. نَكْبَاءُ, q. v. — — See also نَكَبٌ. نَكْبَةٌ An inclining in a thing: (S:) or what resembles an inclining in a thing. (M, K.) — — A halting in a camel (ISd, K) by reason of a pain in his shoulder-joint: (ISd:) or a disease which attacks camels in the shoulder-joints, in consequence of which they halt: (S, K:) or only in the shoulder-joint. (El-'Adebbes, S, K.) نَكْبَةٌ A hurt [of the foot] by a stone, causing a bleeding: or a hit by a stone [upon the foot]. Ex. لَيْسَ دُونَ هٰذَا الأَمْرِ نَكْبَةٌ وَلَا ذُبَاحٌ There is not in the way of the attainment of this thing a hurt [of the foot] by a stone, &c., nor a crack in the inside of the foot. (IAar, ISd.) [See also ذبَاح.] Hence نَكْبَةٌ in the sense immediately following. (TA.) — — (tropical:) A misfortune; an evil accident; a disaster; an affliction; a calamity: (S, K, TA:) as also ↓ نَكْبٌ: (K:) pl. of the former نَكَبَاتٌ; (S;) and of the latter, نُكُوبٌ. (K.) نُكْبَةٌ A heap of corn, not measured nor weighed: syn. صُبْرَةٌ. (K.) نَكِيبٌ The circuit (دَائِرَة: in some copies of the S, دابرة: but this, as IKtt says, is a mistake; and the former is the correct word: TA) of a hoof, (S, K,) and of a camel's foot. (S.) See مَنْكُوبٌ. النُّكَيْبَاءُ: see أَنْكَبُ. أَنْكَبُ عَنِ الحَقِّ, and ↓ نَاكِبٌ عَنْهُ, (tropical:) A man deviating from the right course of action &c. (A.) — — نَكْبَاءُ [fem. of أَنْكَبُ] an epithet applied to Any wind that blows obliquely, taking a direction between [the directions of] two [cardinal] winds: (TA:) a wind that blows obliquely, deviating from the direction whence blow the right (القُوَّم [or the cardinal]) winds: (S:) or a [particular] wind that blows obliquely, and takes a direction between [the directions of] two [cardinal] winds; (K;) which destroys the camels and sheep &c., and restrains the rain: (TA:) or a wind that blows in a direction between that of the east, or easterly, wind, (الصَّبَا,) and that of the north, or northerly, wind, (الشَّمَال): (AZ, K:) that between the south, or southerly, and east, or easterly, winds, being called جِرْبِيَاءُ: (AZ:) [but see this word, and see below:] or what are termed نُكْبُ الرِّيَاحِ [نُكْبُ being pl. of نكباء] are four: (IAar, Th, S, K:) namely, first, the نكباءُ الصَّبَا وَالجَنُوبِ the wind that blows in a direction between that of the east, or easterly, and that of the south, or southerly, wind; also called الأَزْيَبُ; (S, K;) which is a very thirsty wind, that dries up much the leguminous plants; but Et-Tará- bulusee, in the Kf, and Mbr and IF, assert that the ازيب is the جنوب; not its نكباء: (TA:) second, the نكباءُ الصَّبَا وَالشَّمَالِ the wind that blows in a direction between that of the east, or easterly, and that of the north, or northerly, wind; also called الصَّابِيَةُ, and called also ↓ النُّكَيْبَاءُ, (S, K,) a diminutive meant to convey the opposite of a diminutive sense; for they find this wind to be very cold; (S;) it is very boisterous and very cold; unattended by rain or by any good: (TA:) third, the نكباءُ الشَّمَالِ وَالدَّبُورِ the wind that blows in a direction between that of the north, or northerly, and that of the west, or westerly, wind; also called الجِرْبِيَاءُ; and termed نَيِّحَةُ الأَزْيَبِ the opposite wind to the ازيب; (S, K;) a cold wind; (S;) and sometimes attended by a little rain; but Ibn-El-Ajdábee asserts that the جربياء is the شمال: (TA:) fourth, the نكباءُ الجَنُوبِ والدَّبُورِ the wind that blows in a direction between that of the south, or southerly, and that of the west, or westerly, wind; also called الهَيْفُ; (in the CK, الهَيَفُ;) and termed نَيِّحَةُ النُّكَيْبَاءِ the opposite wind to the نكيباء; (S, K;) a hot wind (S) and very thirsty. (TA.) Accord. to Ibn-Kubás, the tract whence blows the نكباء [by which he means only the wind that blows from the north-east or thereabout] is that extending between the point where rises the ذِرَاع [or the asterism composed of the stars a and b of Gemini, E. 33 degrees N., in central Arabia; or a and b of Canis Minor, E. 7 degrees N., in the same latitude] and the pole-star: and the tract between the pole-star and the point where sets the ذراع is the tract whence blows the شمال. Sh says, Each of the four [cardinal] winds has its نكباء, which is called in relation to it: that of the صبا is that which is between it and the شمال; [blowing from the north-east, or thereabout;] and it resembles it in gentleness; sometimes having sharpness, or vehemence; but this is seldom; only once in a long space of time: that of the شمال is that which is between it and the دبور; [blowing from the north-west, or thereabout;] and it resembles it in coldness: it is called الشمالُ الشَّامِيَّةُ: each of them is called by the Arabs شاميّة: that of the دبور is that which is between it and the جنوب; blowing from the point where sets سُهَيْل [or Canopus; i. e., S. 29 degrees W., in the latitude of central Arabia]; and it resembles it in its violence and boisterousness: and that of the جنوب is that which is between it and the صبا; [blowing from the south-east, or thereabout;] and it is the wind most resembling it in its softness and in its gentleness in winter. (L.) The pl. of نكباء is نُكْبٌ, as shown above. (S, K &c.) [See also دُلُوعُ الشَّمْسِ, in art. تبع.] — — دَبُورٌ نكب [app. ↓ نَكْبٌ, originally an inf. n., used as an epithet, and therefore applicable without ة to a fem noun] i. q. نَكْبَاءُ; [app., The نكباء of the دبور, a southwesterly wind]. (TA.) — — أَنْكَبُ A camel having a disease in the shoulder-joint, or in the shoulderblade, and in consequence halting: (S:) a

camel that walks on one side, or inclining, or as though he walked on one side. (L.) — — فَامَةٌ نَكْبَاءُ An inclining pulley: and قِيَمٌ نُكْبٌ inclining pulleys. (TA.) — — أَنْكَبُ (assumed tropical:) Overpowering, or oppressive; unjust, or tyrannical. (S, TA.) — — الدَّهْرُ أَنْكَبُ لَا يُلِبُّ (assumed tropical:) Fortune abounds with evil accidents, or disasters, or afflictions, or calamities; i. e. it deviates much, or often, from the right course: it will not remain in one state: or, accord. to one relation, الدهر انكث الخ. A proverb. (TA.) — أَنْكَبُ A man not having with him a bow. (S, K.) مَنْكِبٌ (masc., Lh, K) The shoulder; i. e. the place of junction of the os humeri and the scapula, (S, K.) in a man &c; (ISd:) the place of junction of the os humeri and the scapula and the [tendon called] حَبْلُ العَاتِقِ, in a man and a bird and any other thing. (TA.) [It seems to be regarded by some as originally signifying " a place of deflection: " but] Sb denies its being a noun of place, because, were it so, it would be مَنْكَبٌ: he does not allow it to be included in the class of مَطْلِعٌ, because this is extr. Pl. مَنَاكِبُ. رَجُلٌ شَدِيدُ المَنَاكِبِ, signifies A man having a strong shoulder: as though the sing. were applied to denote each part of the joint, and the pl. to denote the whole. (TA.) — — هَزُّوا مَنَاكِبَهُمْ (tropical:) [They shook their shoulderjoints;] i. e., they rejoiced, or were joyful, or happy. (TA.) — — خِيَارُكُمْ أَلْيَنُكُمْ مَنَاكِبَ فِى الصَّلَاةِ (assumed tropical:) [The best of you are the most easy of you in the shoulder-joints in prayer:] meaning. those of you who keep [most] still therein: or, as some say, those who [most readily] give room to such as enter the rank in prayer. (TA, from a trad.) — — مَنْكِبُ الفَرَسِ The star β in Pegasus. (El-Kazweenee &c.) — — مَنْكِبُ الجَوْزَاءِ The bright, and very great star, a, in the right shoulderjoint, of Orion. (El-Kazweenee &c.) — — مَنْكِبٌ (tropical:) The side of anything; or a lateral, or an adjacent, part, quarter, or tract, thereof: (K:) pl. مَنَاكِبُ: ex. سِرْنَا فِى منكبٍ مِنَ الأَرْضِ We proceeded, or journeyed, along a side, or lateral part, of the land: and, in like manner, مِنَ الجَبَلِ of the mountain: (TA:) so in the Kur, lxvii. 15, the pl. signifies the sides, &c., of the earth: (Fr:) or its roads, accord. to some: (TA:) or its mountains: (Zj:) which last signification in this case is preferred by Az: (TA:) or the sing. signifies an elevated place, or part, of the earth or land. (S.) — — المَنَاكِبُ (tropical:) The feathers next after the قَوَادِم; [which latter are the anterior, or primary, feathers of a bird's wing;] (K;) the feathers of the wing of a vulture or an eagle that are next after the قوادم, which are the strongest and most excellent of the feathers; (TA:) four [feathers] in the wing of a bird, next after the قوادم (S.) [the four secondary feathers of the wing:] in the wing of a bird are twenty leathers: the first of them are those called القوادم; the next, المناكب; the next, الخَوَا فِى; the next, الأَبَاهِرُ; the next, الكُلَى. (L.) It is a word without a sing. (K.) ISd says, I know not a sing. ?? it; but by analogy it should ?? ??. (TA.) — — رَاشَ ?? (tropical:) He feathered his arrow with feathers such as are described above. (TA.) — مَنْكِبٌ (tropical:) عَرِيفٌ i. q. The intendant, superintendent, &c., of a people or an aider, helper, or assistant, of a people: (K:) or the assistant of an عريف: (Msb:) one below an عريف: (IAth:) or the chief of the عُرَفَاءُ [pl. of عريف]; (Lth, S:) there being over so many عرفاء a منكب. (Lth [see عَرِيفٌ.]) pl. مَنَاكِبُ. مِنْكَابٌ عَنِ الحَقِّ (TA.) [(assumed tropical:) One who deviates much from the right course of action &c.] (TA.) مَنْكُوبٌ and نَكِبٌ, accord. to the copies of the K, but the latter word is a mistake for ↓ نَكِيبٌ, Having the foot wounded, and made to bleed, by stones: or hit, or struck, or hurt, by stones. (K.) See 1. — — مَنْكُوبٌ (assumed tropical:) Overcome or afflicted, by fortune: or smitten with an evil accident, or the like. (S, TA.) See نُكِبَ. يَنْكُوبٌ [like يَحْمُورٌ in measure: in the CK, مَنْكُوبٌ:] A road deviating from the right course or direction. (K.) نكت 1 نَكَتَ, aor. نَكُتَ, inf. n. نَكْتٌ, (or نَكَتَ الأَرْضَ بِقَضِيبٍ [&c.,] TA.) He struck the ground with a stick, (S, M, K,) or with his finger, (M,) so that it made a mark, or marks, upon it, (S, K,) with its extremity; an action of one reflecting, or meditating, and anxious. (TA.) [Thus our Saviour seems to have done in the case of the woman taken in adultery: see S. John viii. 6 and 8.] — — Also, He struck the ground with pebbles. (TA.) — — Hence, (tropical:) He reflected, or meditated, and talked to himself (TA, from a trad.) — — نَكَتَ, aor. نَكُتَ, (S, K,) inf. n. نَكْتٌ, (K,) He (a horse) bounded (نَبَا, S, K) from the ground, (S,) in running. (TA.) — — نَكَتَهُ He threw it down upon the ground. (TA.) — — نَكَتَ كِنَانَتَهُ He scattered the contents of his quiver. (TA.) See نكب.] — — طَعَنَهُ فَنَكَتَهُ He thrust him, or pierced him, and threw him down upon his head. (As, S, K. *) — — نُكِتَ It (a cooked bone, containing marrow,) was struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.) نُكِتَ العَظْمُ The marrow to the bone was taken out, or extracted. (Aboo-'Ameythel.) Mentioned in art. بقت, q. v. (TA.) — نَكَتَ فِى كَلَامِهِ and فِى قَوْلِهِ, [aor, ?? inf. n. نَكْتٌ? (in the TA, the verb is written without the syll points, but the form commonly known in the present day, and occurring in many late works, is ↓ نكّت, inf. n. تَنْكِيتٌ;) (tropical:) He made use of nice, or subtile, sayings, ?? sions, such as are termed نُكَت, pl. of نُكْتَةَ)] (A.) — — نَكَتُ فِى العِلْمِ بِمُوَافقَهِ فُلَانٍ أَوْ مُخَالَفَةِ فُلَانٍ He alluded (أَشَارَ) (with respect to science, to the agreement of such a one, or the di?? ment of such a one]. (L) 2 نكّت الرُّطَبُ, inf. n. تَنْكِيتٌ, The dates began to ripen [and to become speckled]. (Msb.) — — See 1. 8 انتكث He was thrown down upon his head; or fell down upon his head, having been thrust, or pierced. (S, K *) نَكْتٌ: see نُكَيْةٌ. نُكَتَةٌ A point; a dot; a speck; a minute spot; i. q. نُقْطَةٌ: (S, K:) pl. نُكَتٌ, (Msb, &c) agreeably with analogy, (TA,) and نِكَاتٌ, (K,) deviating from analogy, and, accord. to some, نُكَاتٌ, in which the ا is said to be added لِلْإِشْبَاعِ, or to render the sound of the fet-hah full, like رُخَالٌ (TA:) the last of these pls. has been heard [from the classical Arabs]; (Esh-Shiháb, in the Expos. of the Shifà;) or it is vulgar. (Msb.) — — نُكْتَةٌ [A small spot, or mark,] resembling dirt upon a mirror: (K:) نُكْتَةٌ سَوْدَاءُ A small [black] mark, like a spot, or dot, resembling dirt upon a mirror or a sword or the like (L, from a trad.) — — نُكْتَةٌ [A spot in the eye;] what resembles a وَقْرَة in the eye. (L.) — — [↓ نَكْتٌ seems to be a quasi-pl. of نُكْتَةٌ, like as نَقْطٌ is said to be (by some persons in the present day) of نُقْطَةٌ, and to signify Any small spots, or specks, in a thing, differing therefrom in colour. Such I suppose to be meant by the words in the L, كلّ نَقْطٍ فى شىء خالف لونه نَكْتٌ.] — نُكْتَةٌ (tropical:) A nice, subtile, subtilely excogitated, quaint, facetious, or witty, saying, expression, or allusion, (لَطِيفَة) that makes an impression upon the heart; from النَّكْتُ [the striking the ground with a stick &c., so as to make a mark, or marks, upon it with its extremity]: also, a question educed by reflection, [بِالتَّفَكُّرِ, as the passage here translated is given in the Kull, p. 362, but in the TA بالنقل, which is an evident mistake, as might be shown by many authorities,] which makes an impression upon the heart, on hearing or considering which one generally makes marks upon the ground with the finger or the like: (El-Fenáree's Expos. of the Telweeh:) a nice, or subtile, saying, expression, or allusion, that requires one to reflect, and [induces one] to make marks upon the ground with a stick or the like: (from a scholium quoted by De Sacy, Anthol. Gr. Ar., 303:) [a nice, subtile, abstruse, or mystical, point, or allusion: the point of a saying or sentence, especially one that is difficult to be understood: a conceit expressed in words difficult to be understood: a quaint conceit: a point of wit: a facetious saying or allusion: pl., generally, نُكَتٌ]. — — جَاءَ بِنُكْتَةٍ (tropical:) [He uttered a nice, or subtile, saying, expression, or allusion, &c.]. (A.) نَكِيتٌ Spoken against; having his reputation wounded. (TA.) نَكَّاتٌ (and ↓ مُنَكِّتٌ

TA) (tropical:) One who speaks much, or frequently, against others; who wounds the reputations of others, much, or frequently. (K.) — — زَيْدٌ نَكَّاتٌ فِى الأَعْرَاضِ Zeyd is one who wounds the reputations of others much, or frequently. (TA.) نَاكِتٌ A distortion in a camel's elbow, so that it lacerates his side: (El-'Adebbes El-Kinánee, S, K:) or the cutting of a camel's side by his elbow: (L:) or [that fault in a camel] when his elbow makes a mark, or marks, upon his side: in this case you say, بِهِ نَاكِتٌ: but when it makes an incision, or incisions, in his side, you say بِهِ حَازٌّ: (IAar) or ناكت is similar to نَاحِزٌ, i. e. the elbow's striking, and making a mark, or marks, upon the edge of the callous lump beneath his breast; in the case of which you say به ناكت: (Lth:) and nearly the same is said in the A. (TA.) مَنْكُوتٌ A cooked bone, containing marrow, that is struck with the edge of a cake of bread, or with some other thing, to cause the marrow to fall out. (TA.) مُنَكِّتٌ: see نَكَّاتٌ. — — رُطَبَةٌ مُنَكِّتَةٌ, A date beginning to ripen [and to become speckled]. (S, K.) ظَلَفَةٌ مَنْتَكِتَةٌ The extremity of the curved piece of wood termed حِنْو in the kind of saddle called قَتَب, and in that called إِكَاف, when it is short, and wounds the side of the camel. (TA.) نكث 1 نَكَثَ, (S, K,) aor. نَكُثَ, (K, Msb,) and نَكِثَ, (K,) inf. n. نَكْثٌ, (TA,) He undid [the threads of] a garment of the kind called كِسَاء, &c.: (Msb:) he undid, or untwisted, a rope. (S, K.) — — نَكَثَ السِّوَاكَ, aor. نَكُثَ, inf. n. نَكْثٌ; He, or it, made the head of the tooth-stick to be uncompacted, disintegrated, disunited, or seperated, in its fibres: and so the verb signifies with respect to other things. (TA.) [See also 8.] — — نَكَثَ, (aor. نَكُثَ, and نَكِثَ, K, inf. n. نَكْثٌ, TA,) (tropical:) He dissolved, violated, or broke, a covenant, or compact, (S, K,) or an act of inauguration, &c. (TA.) — — نَكَثَ عَنِ الأَمْرِ i. q. نَكَصَ (Aboo-Turáb, in TA, art. نكص.) 5 تَنَكَّثَ see 8. 6 تَنَاكَثُوا عُهُودَهُمْ (tropical:) They mutually dissolved, or broke, their covenants, or compacts; syn. تَنَاقَضُوهَا. (K.) 8 انتكث It (a garment of the kind called كِسَاء, &c., Msb, or a rope, S, K) was undone, or untwisted. (S, K, &c.) — — انتكث السِّوَاكُ [so accord. to the TA: in the K, ↓ نَكَثَ:] (TA:) and ↓ تنكّث, (TA, in art. شعث,) The head of the tooth-stick became uncompacted, disunited, or separated, in its fibres. (TA.) — — انتكث [He was, or became, emaciated, or lean; he (a camel) became lean after having been fat. See 4, in art. رأى.] — — انتكث (tropical:) It (a covenant, or compact, S and K, or an act of inauguration, &c., TA,) was dissolved, violated, or broken. (S, K, &c.) — — انتكث مِنْ حَاجَةٍ إِلَى أُخْرَى, (K,) or لِأُخْرَى, (S,) (tropical:) He turned from a thing that he wanted to another thing, (S, K,) having desired, or sought, the former. (TA.) نِكْثٌ What is undone, to be spun again, (A, Msb,) of the garments called أَكْسِيَة, and of the stuff of the tents called أَخْبِيَة: (A:) pl. أَنْكَاثٌ: (Msb:) or threads of an old and worn-out stuff, of wool or hair, untwisted, and mixed with new wool [or hair], and beaten with مَطَارِق, and spun a second time: or old and worn-out thread of wool or common hair or the soft hair called وَبَر; so called because it is untwisted, and twisted again: (TA:) it is when the old and worn-out materials of the garments called اكسية (and of the tents called اخبية, S) are undone, to be spun again. (S, K.) [SM seems to have understood, from the expl. in the S and K, that نِكْثٌ is an inf. n.; for he adds,] the subst. is ↓ نَكِيثَةٌ: (TA:) [i. e., this last word has the signification assigned above to نِكْثٌ, from the A and Msb]. — — هِيَ تَغْزِلُ النِّكْثَ, and نَكِيثٌ, She spins what has been undone, to be spun again, &c. (A.) — — حَبْلٌ نِكْثٌ, and ↓ نَكِيثٌ, (TA,) and أَنْكَاثٌ, and ↓ مَنْكُوثٌ, (K,) A rope undone, or untwisted, (K, TA,) at its end. (TA.) نُكَاثٌ Pustules which come forth in the mouths of camels: (K:) as also لُكَاثٌ. (TA.) — — A disease in the نَكَفَتَانِ of a camel, which are two prominent bones by the fat parts of the two ears: it is also called نُكَافٌ. (TA.) نَكِيثٌ: see نِكْثٌ. نُكَاثَةٌ The broken particles of the end of a سِوَاك [or tooth-stick], remaining in the mouth. (K.) — — Also, What is undone, or untwisted, of the end of a rope, (K,) &c. (TA.) نَكِيثَةٌ: see نِكْثٌ. — — Subst. from انتكث الحَبْلُ [What is undone, or untwisted, of a rope]. (TA.) — — (tropical:) Breach of promise; syn. خُلْفٌ. (S, K.) Ex. قَالَ فُلَانٌ قَوْلًا لَا نَكِيثَةَ فِيهِ Such a one said a saying in which was [intended] no breach of promise. (S.) — — (tropical:) A difficult, or an arduous, affair, or case, in which a people dissolves, or breaks, (تَنْكُثُ) [its covenants, or compacts]. (S, K.) — — A great affair. (TA.) — — The utmost of one's endeavour, or effort: (S, K:) power, or strength: (K:) pl. نَكَائِثُ. (TA.) Ex. بَلَغَ فُلَانٌ نَكِيثَةَ بَعِيرِهِ Such a one exerted the utmost endeavour, or effort, [or power, or strength,] of his camel, in journeying. (S.) [See also نَجِيثَةٌ.] — — نَكِيثَةٌ Nature; natural, or native, disposition, temper, or other property. (K.) — — النَّكِيثَةُ (assumed tropical:) The mind; the soul; syn. النَّفْسُ: (S, K:) so called because the vexation of those things of which it is in need dissolve (تَنْكُثُ) its powers, and old age destroys it: the ة is added because it is a subst. (TA.) Ex. فُلَانٌ شَدِيدُ النَّكِيثَةِ Such a one is strong in mind. (S.) Pl. نَكَائِثُ. (TA.) نَكَّاثٌ One who undoes, or untwists, thread, and twists it again, or, to twist it again. (TA.) [See نِكْثٌ.] — — نَكَّاثٌ لِلْعَهْدِ (tropical:) One who is wont to dissolve, violate, or break, his covenant, or compact. (TA.) مَنْكُوثٌ: see نِكْثٌ. مُنْتَكِثٌ Emaciated; lean: (K:) a camel that has been fat, and has become lean. (TA.) نكح 1 نَكَحَ, (S, K, &c.,) aor. نَكِحَ, (Msb, K,) and نَكَحَ, (K,) the latter agreeable with analogy, but by some rejected, and the former contr. to analogy, but more common, and the form used in the Kur, (TA,) the only instance of an aor. of this form from a verb having ح for its last radical letter, except ينطح and يمنح and ينضح and ينبح and يرجح and يأنح and يأزح and يملح, (ISd,) [and يضح] inf. n. نِكَاحٌ (S, K, &c.) and نَكْحٌ; (ISd, K;) Inivit feminam: and (sometimes, S) he married, took in marriage, or contracted a marriage with, a woman: as also ↓ استنكح (S, K, &c.) [and ↓ ناكح, inf. n. مُنَاكَحَةٌ:] used only with reference to a man: (ISd:) but Th uses it with reference to flies: (TA:) J says, that it is sometimes used in the latter sense; but accord. to the Msb it is more commonly so used; (MF;) and it is used only in this sense in the Kur: (TA:) IF and others say, that it signifies coitus; and coitus without marriage; and marriage without coitus: (Msb:) [but] in the Time of Ignorance, when a man demanded a woman in marriage he said, إِنْكِحِينِى; and when he desired fornication, he said, سَافِحِينِى. (TA, in art سفح.) It is disputed whether it be proper or tropical in these two senses; or proper in one, and tropical in one: (MF:) it is said to be from نَكَحَهُ الدَّوَى, or from تَنَاكَحَتِ الأَشْجَارُ, or from نَكَحَ المَطَرُ الأَرْضَ; and if so, it is tropical in both the above senses; and the opinion that it is so is confirmed by this, that the signification of marriage is not understood unless by a word or phrase in connexion with it, as when you say نَكَحَ فِى بَنِى فُلَانٍ [he took a wife from among the sons of such a one]; nor is that of coitus unless by the same means, as when you say نَكَحَ زَوْجَتَهُ [inivit conjugem suam]; and this is one of the signs of a tropical expression. (Msb.) — — نَكَحَتْ She married, or took a husband. (S, K.) — — نَكَحَ المَطَرُ الأَرْضَ The rain became commingled with the soil: (Msb:) or, rested upon the ground so as to soak it; syn. إِعْتَمَدَ عَلَيْهَا: (K:) as also ↓ نَاكَهَا. (L.) — — نَكَحَهُ الدَّوَى The disease infected him (خَامَرَهُ), and overcame him. (Msb.) — — نَكَحَ النُّعَاسُ عَيْنَهُ (tropical:) Drowsiness overcame his eye; (K;) as also نَاكَهَا: and in like manner ↓ استنكح النَّوْمُ عَيْنَهُ

sleep overcame his eye. (TA.) 4 انكحهُ see 1. 3 نَاْكَحَ الْمَرْأَةَ He married the woman to him. (TA.) — — أَنْكَحَهَا He married the woman; i. e. gave her in marriage. (S, K.) — — أَنْكِحُوا الحَصَى أَخْفَافَ الإِبِلِ (tropical:) [Accustom ye the feet of the camels to pebbles]. (A.) 6 تناكحوا They intermarried; contracted marriages together. (Commencing a trad. in the Jámi' es-Sagheer.) [And تَنَاكَحَا Se invicem futuerunt: see 6, in art. ردف.] — — تَنَاكَحَتِ الأَشْجَارُ The trees became drawn, or connected, together. (Msb.) 10 إِسْتَنْكَحَ see 1. نِكْحٌ and ↓ نُكْحٌ substs. from أَنْكَحَهَا, [The act of giving a woman in marriage]. (K.) — — [These two words are properly quasi-inf. ns, of أَنْكَحَ, signifying as explained above; and, like inf. ns., may be used as epithets, meaning A giver of a woman in marriage, correlative to خِطْبٌ.] It was a custom, in the time of paganism, for a man to come to a tribe asking for a woman in marriage; and he would stand up in their assembly, and say خِطْبٌ, i. e., I have come as an asker of a woman in marriage; whereupon it would be said to him نِكْحٌ, meaning We marry her to thee, or give her to thee in marriage, [or, more lit., we are givers of her in marriage: for an inf. n. or quasi-inf. n. used as an epithet is used without variation as sing., dual., and pl.; and masc. and fem.]. ↓ نُكْحٌ was also said: but نِكْحٌ is here said for the sake of resemblance to خِطْبٌ. (L.) You say هو نِكْحُهَا He is the person who gives her in marriage: and هِىَ نِكْحَتُهُ She is the person whom he gives in marriage. (Lh, L) — — نِكْحٌ and ↓ نُكْحٌ, [and, accord. to Lth and ISh, نِكِحٌ: see إِبِدٌ:] are also two words by which the [Pagan] Arabs used to take women in marriage: (S:) [meaning A giver of a woman in marriage]. (MF, in art. خطب.) A man used to say to Umm-Khárijeh, in asking her in marriage, خِطْبٌ, and she used to reply نِكْحٌ: hence the saying أَسْرَعُ مِنْ نِكَاحِ أُمِّ خَارِجَةَ [Quicker than the marriage of Umm-Khárijeh]. (S, K.) [See خِطْبٌ]. نُكْحٌ: see نِكْحٌ. نُكَحَةٌ: see رَجُلٌ نُكَحَةٌ, (S, K,) and ↓ نُكَحٌ (K) A man who marries much, or often: (S, K, TA:) AZ explains the former by شَدِيدُ النِّكَاحِ, [app. meaning vehement in coitus,] and mentions as its pl. نُكَحَاتٌ: (TA:) [and ↓ نَكَّاحٌ (A, TA, art. تيس, &c.) signifies the same.] نَكَّاحٌ: see نُكَحَةٌ. نَاكِحٌ (S, K) and نَاكِحَةٌ, (K,) the latter occurring in poetry, (TA,) A woman married; (TA;) having a husband. (S, K, TA.) Ex. هِىَ نَاكِحٌ فِى بَنِى فُلَانٍ She has a husband among the sons of such a one. (S.) مَنْكَحٌ and مَنْكُوحَةٌ: see مَنَاكِحُ. مَنَاكِحُ Women, or wives; syn. نِسَآءٌ: (K:) a pl. having no sing.; or its sing. is ↓ مَنْكَحٌ; [or ↓ مَنْكِحٌ, which occurs in the S and K, art. علث, evidently as signifying a wife; as though being a place of نِكَاح;] or ↓ مَنْكُوحَةٌ. (TA.) — — إِنَّ المَنَاكِحَ خَيْرُهَا الأَبْكَارُ [Verily the best of women to take in marriage are virgins]. A proverb. (TA.) نكد 1 نَكِدَ, aor. نَكَدَ, (S, K, &c.,) inf. n. نَكَدٌ, (S, L, Msb,) It (a man's life) was, or became, hard, or strait, and difficult. (S, L, Msb, K.) — — نَكِدَ It (a she-camel's milk) became deficient. (R.) — — نَكِدَ It (water) became exhausted. (A.) — — نَكِدَتِ الرَّكِيَّةُ The well came to have little water. (S, L, K.) — — نَكِدَ, aor. نَكَدَ, inf. n. نَكَدٌ, He was, or became, unpropitious, and mean: (L:) he became hard, or difficult: (Msb:) he gave little: or gave not at all: you say also نَكِدَ بِحَاجَتِنَا he was niggardly of that which we wanted. (L.) — — نَكَدَ حَاجَتَهُ, aor. نَكُدَ; (K;) or نَكَدَهُ حَاجَتَهُ, (L,) He withheld from him, or refused him, his want. (L, K.) — — نَكَدَهُ, aor. نَكُدَ, He withheld from him, or refused him, what he asked: or [in the CK, and] the same, (K,) or نَكَدَهُ مَا سَأَلَهُ, aor. نَكَدَ, inf. n. نَكْدٌ, (L,) he gave him not save the least of what he asked. (L, K.) — — نُكِدَ, [in measure] like عُنِىَ, He had many askers and gave little. (K.) — — نَكَدَ, aor. نَكُدَ, He (a raven or crow) croaked with his utmost force; (A, K;) as though vomiting; as also ↓ تنكّد. (A.) 2 نَكَّدَ عَطَآءَهُ بِالْمَنِّ He impaired his gift by reproach. (A.) — — نكّد وَسْقَهُ He spent, or exhausted, what he possessed, in consequence of frequent petitions. (A.) — — نكّدهُ He vexed, distressed, or troubled, him; (Gol, from Meyd.) [as also نكّد عَلَيْهِ.] 3 ناكدهُ He treated him, or behaved towards him, with hardness, harshness, or ill-nature. (S, L, K.) 4 سَأَلَهُ فَأَنْكَدَهُ He asked of him, and found him hard, or difficult, (A, L,) and mean, or niggardly: (L:) or found him to have only what was scanty, or little. (L.) — — طَلَبَ مِنْهُ حَاجَةً فَأَنْكَدَ He sought, or desired, of him a thing that he wanted, and he was niggardly. (A.) 5 تنكّد [He became vexed, distressed, or troubled]. (A.) See Bd, in lxviii. 25: and see 1. 6 تناكدا They treated each other with hardness, harshness, or ill-nature. (S, L, K.) نَكْدٌ: see نُكْدٌ. نَكِدٌ, نُكْدٌ and ↓ نَكَدٌ Scantiness of a gift; (L, K;) and its not being enjoyed, or found pleasant, by the receiver. (L.) — — See what follows. له وجْدُا ↓ نُكْدًا, and نَكَدًا لَهُ وجَحَدًا, [May God decree straitness, or difficulty, to him, and poverty]: forms of imprecation. (L.) — — نَكَدٌ Anything that brings evil upon the person whom it affects. (L.) See نَكِدٌ. نَكِدٌ [Hard, strait, or difficult; applied to a man's life; (see 1;) and to fortune, as in an ex. voce إِبِدٌ.] — — Water little in quantity. (L.) — — لَا يَخْرُجُ إِلَّا نَكِدًا, in the Kur, [vii. 56,] accord. to the common reading, or ↓ نَكَدًا, accord. to the reading of the people of El-Medeeneh, or, as it may be read, accord. to Zj, ↓ نَكْدًا and ↓ نُكْدًا, means, accord. to Fr, It [the herbage] will not come forth save with difficulty: (L:) or, scantily and unprofitably. (Beyd.) — — نَكِدٌ (S, A, L, Msb, K,) and ↓ نَكَدٌ and ↓ نَكْدٌ and ↓ أَنْكَدُ (L, K) A man who is unpropitious, (L, K,) and mean, (L,) and hard, or difficult: (S, A, L, Msb, K:) and a people you term أَنْكَادٌ and مَنَاكِيدُ (S, L, K) and نُكُدٌ and نُكْدٌ. (A.) — — نَكِدٌ and ↓ أَنْكَدُ A man that brings evil upon others. (L.) نَكَادٌ Hardness, or difficulty, in a man. (A.) See نَكِدٌ. أَرَضُونَ نِكَادٌ Lands possessing little goods. (L.) نَاكِدٌ: see أَنْكَدُ. — — نَكْدَآءُ A she-camel abounding with milk; (IF, L, K;) as also ↓ نَاكِدٌ: (L:) a she-camel that has no young one living, and therefore abounding with milk, because she does not suckle; (L; K;) so نَكْدَآءُ مِقْلَاتٌ, of which the pls. occur in a verse of El-Kumeyt cited voce شَخَبَ: (S:) also, contr., a she-camel having no milk: (IF, A, K:) or having little milk; as also ↓ نَاكِدٌ: and both words, a she-camel whose young one has died: (L:) pl. (of both words, L) نُكْدٌ (S, L, K.) See also مَكْدَآءُ. — — أَنْكَدُ Unfortunate; unlucky. (S.) See نَكِدٌ. مُنَكَّدٌ: see مَنْكُودٌ. مَنْكُودٌ A small, or scanty, gift; (A, L, K;) as also ↓ مُنَكَّدٌ (A.) — — مَنْكُودٌ A man having many askers and giving little: (TA:) or a man pressed with petitions; as also مَعْرُوكٌ and مَشْفُوهٌ and مَعْجُوزٌ. (IAar, L.) جَآءَهُ مُنْكِدًا He came to him unwelcomely: or, empty: or, as Th says, it is correctly مُنْكِزًا, from نَكَزَتِ البِئْرُ, though أَنْكَزَ as meaning "his wells became exhausted," has not been heard. (L.) نكر 1 نَكِرَهُ: see 4, in several places. — نَكُرَ, inf. n. نَكَارَةٌ, [He was, or became, ignorant: or perhaps only the inf. n. of the verb in this sense is used: see نَكَارَةٌ, below. — — And, contr., He possessed cunning; meaning both intelligence with craft and forecast; and simply intelligence, or skill and knowledge: or perhaps only the inf. n. of the verb in this sense is used: see نَكْرٌ. — —] It (a thing, or an affair,) was, or became, مُنْكَر [app. here meaning disapproved; or bad, evil, abominable, or foul; or disallowed]. (A.) — — Also, (S, K,) inf. n. نَكَارَةٌ, (TK,) or نُكْرَةٌ, (TA,) It (a thing, or an affair,) was, or became, difficult, hard, arduous, or severe. (S, K. *) 2 نكّرهُ, (inf. n. تَنْكِيرٌ, Msb,) He changed, or altered, him or it, (S, A, Msb, TA,) to an unknown state, (S, TA,) so as not to be known; (TA;) [he disguised him or it.] It is said in the Kur, [xxvii. 41,] نَكِّرُوا لَهَا عَرْشَهَا Alter ye her throne so that it may not be known to her. (TA.) See also 4, last signification but one. — — [In grammar, He made it (a noun) indeterminate.] 3 ناكرهُ, (S, TA,) inf. n. مُنَاكَرَةٌ, (A, K,) He strove, or endeavoured, to outwit, deceive, beguile, or circumvent, him; or he practised with him mutual deceit, guile, or circumvention; syn. خَادَعَهُ and دَاهَاهُ: the inf. n. is also explained by مُرَاوَغَةٌ as well as مُخَادَعَةٌ [both of which signify the same]. (TA.) — — Hence, (TA,) He contended with him in fight; (S, K;) and in war, or hostility. (A, K.) It is said of Mohammad, by Aboo-Sufyán (S, TA) Ibn- Harb, (TA,) لَمْ يُنَاكِرْ أَحَدًا إِلَّا كَانَتْ مَعَهُ الأَهْوَالُ, (S, TA,) meaning, He did

not war with any one without being aided by terror [cast into the hearts of his opponents]. (TA.) And one says, بَيْنَهُمَا مُنَاكَرَةٌ Between them two is war, or hostility, (A, TA, *) and fighting. (TA.)

4 انكرهُ, (S, A, Msb, K, &c.,) inf. n. إِنْكَارٌ; (Msb, &c.;) and ↓ نَكِرَهُ, (S, A, Msb, K, &c.,) aor. نَكَرَ, (L,) or it does not admit the variations of tense like other verbs, (IKtt, Msb,) it is not used in the future tense, nor in commanding nor in forbidding, (Lth,) inf. n. نَكَرٌ (K) and نُكْرٌ and نُكُورٌ (S, K) and نَكِيرٌ; (K;) and ↓ استنكرهُ; (S, M, A, K;) and ↓ تناكرهُ; (M, K;) signify the same; (S, A, Msb, K, &c.;) i. e., He ignored, was ignorant of, did not know, failed to know, or [rather] was unacquainted with, it (i. e. a thing, or an affair, IKtt, K) or him (a man, S); syn. جَهِلَهُ; (Kr, K;) or contr. of عَرَفَهُ: (S, * IKtt, Msb:) [see also نَكَارَةٌ:] some, however, say, the نَكِرَ has a more intensive signification than أَنْكَرَ: and some, that نَكِرَ has for its objective complement an object of the mind; and أَنْكَرَ, an object of the sight: (A, TA:) or [the converse is the case;] نَكِرَ has for its objective complement an object of the sight; and أَنْكَرَ, an object of the mind: (Kull, p. 81:) [but both forms seem to have been generally used indiscriminately.] ElAashà says, وَأَنْكَرَتْنِى وَمَا كَانَ الَّذِى نَكِرَتْ مِنَ الحَوَادِثِ إِلَّا الشَّيْبَ وَالصَّلَعَا [And she did not know me; and the accidents which she did not know were none others than hoariness, and baldness of the fore part of the head]. (S, TA.) And it is said in the Kur, [xi. 73,] وَأَوْجَسَ مِنْهُمْ ↓ نَكِرَهُمْ خِيفَةً [He knew not what they were, and conceived a fear, or a kind of fear, of them]: (TA:) نَكِرَهُمْ here signifies أَنْكَرَهُمْ: (Jel:) or it means أَنْكَرَ ذٰلِكَ مِنْهُمْ [q. v. infra]. (Bd.) — — أَنْكَرَهُ also signifies He denied, or disacknowledged, it; (L, art. جحد; [and this signification, as well as the first, may be meant to be indicated by those who say that أَنْكَرَهُ signifies the contr. of عَرَفَهُ;]) [and so ↓ نَكِرَهُ; for] إِنْكَارٌ signifies i. q. جُحُودٌ, (S, TA,) and so نُكْرَانٌ [which is an inf. n. of نَكِرَهُ]. (TA.) [In this sense it is doubly trans.:] you say, أَنْكَرْتُهُ حَقَّهُ, meaning, I denied, or disacknowledged, to him his right. (Msb.) The cause of إِنْكَار with the tongue is إِنْكَار with the mind, but sometimes the tongue denies, or disacknowledges, (يُنْكِرُ,) a thing when the image thereof is present in the mind; and this is lying; as is the case in the following passage of the Kur, [xvi. 85,] يَعْرِفُونَ نِعْمَةَ اللّٰهِ ثُمَّ يُنْكِرُونَهَا [They confess, or acknowledge, the favour of God; then they deny, or disacknowledge, it]. (B.) See also نَكِيرٌ. — Also, He deemed it strange, extraordinary, or improbable. (MF, voce عَجَبٌ.) — — [Also He denied, or negatived, it. — — He disbelieved it. — — And He disapproved it; he disliked it; he deemed it, or declared it to be, bad, evil, abominable, or foul; he disallowed it: so accord. to explanations of the pass. part. n., q. v. infra; and accord. to common usage of classical and of modern times.] It is said of Abraham, when the angels came to him, and he saw that their hands did not touch the meat which be had brought to them, نَكِرَهُمْ, meaning, أَنْكَرَ ذٰلِكَ مِنْهُمْ [He deemed that conduct of their's evil, or disapproved it: or, perhaps, he did not know what that conduct of their's was, or what it indicated]: ↓ نَكِرَ and أَنْكَرَ and ↓ استنكر [of which last see an ex. voce تَهِمَ] signify the same. (Bd, xi. 73.) And you say, أَنْكَرْتُ عَلَيْهِ فِعْلَهُ, meaning, I blamed, or found fault with, his deed, and forbade it; I disapproved and disallowed his deed. (Msb:) [and I manifested, or showed, or declared, disapproval, or disallowance, of his deed: and in like manner, أَنْكَرْتُ عَلَيْهِ, elliptically; فِعْلَهُ, (his deed,) or قَوْلَهُ, (his saying;) or the like, being understood; like عَيَّرَ عَلَيْهِ for عَيَّرَ عَلَيْهِ فِعْلَهُ or the like: see نَكِيرٌ.] — — إِنْكَارٌ also signifies The changing [a thing; like تَنْكِيرٌ]: (T, Msb, TA:) or the changing what is مُنْكَر [here app. meaning disapproved: see نَكِيرٌ, which is syn. with it, but is a simple subst.]. (S, TA.) — — مَا أَنْكَرَهُ How great it his cunning! meaning both his intelligence, and craft, and forecast; and simply, his intelligence, or skill and knowledge. (TA.) And مَا كَانَ أَنْكَرَهُ How great was his cunning, &c. (TA.)

5 تنكّر He, or it, changed, or altered, himself, or itself; or became changed, or altered; (S, A, Msb, TA;) to an unknown state: (S, TA:) [he assumed an unknown appearance: he disguised himself; or became disguised:] he became changed or altered in countenance by anger so that he who saw him did not know him: (Har, p. 144:) or تَنَكُّرٌ signifies the changing, or altering oneself, or itself; or becoming changed, or altered; from a state which pleases one to a state which one dislikes. (T, K.) — — إِيَّاكَ وَالتَّنَكُّرَ Avoid thou evil disposition. (Mgh.) — — تَنَكَّرَ لِى فُلَانٌ Such a one [became changed, or altered, in countenance to me by anger so that I did not know him; or] met me in a morose manner (A, TA.) [In art. شنف in the K, تَنَكَّرَهُ occurs.]

6 تناكرهُ: see 4, first signification. — — تناكر He feigned ignorance. (S, A, K.) — — تناكروا They acted with mutual hostility. (TS, A, K.)

10 اشتنكرهُ: see 4, first signification, and also in the latter part. — — اِسْتِنْكَارٌ also signifies The inquiring respecting, or seeking to understand, a thing, or an affair, which one disapproves; (K, TA;) when one disapproves confirming, or establishing, the opinion expressed by an inquirer, or disapproves that his opinion should be contrary to what he has expressed. (TA.)

نَكْرٌ: see نُكْرٌ. — See also نَكِرٌ. نُكْرٌ (S, K) and ↓ نَكْرٌ [but the former is the more common] and ↓ نَكَارَةٌ (S, A, K) and ↓ نَكْرَآءُ (A, K) Cunning; meaning both intelligence mixed with croft and forecast; and [simply] intelligence, or sagacity, or skill and knowledge; syn. دَهَآءٌ; (S, A, K;) and فِطْنَةٌ. (A, K.) See also نَكُرَ. You say of a man who is intelligent and evil, or cunning, مَا أَشَدَّ نُكْرَهُ, and ↓ نَكْرَهُ [How great is his cunning, &c.!] (S.) And فَعَلَهُ مِنْ نُكْرِهِ, and ↓ نَكَارَتِهِ, He did it of his cunning, &c. (TA.) And it is said in a trad. of Mo'áwiyeh, إِنِّى لَأَكْرَهُ النَّكَارَةَ فِى الرَّجُلِ Verily I hate cunning (الدَّهَآءَ) in the man. (TA.) — نُكْرٌ, as an epithet, applied to a thing, or an affair, Difficult, hard, arduous, or severe; as also ↓ نُكُرٌ (M, A, K) and ↓ نَكِيرٌ: (TA:) and i. q. مُنْكَرٌ, q. v. (S, A, K.)

نَكُرٌ [app. Difficulty, hardness, arduousness, or severity;] a subst. from نَكُرَ, in the sense of صَعُبَ [It was difficult, &c.]. (IKtt, TA.)

نُكُرٌ: see نَكِرٌ, in two places.

نَكِرٌ and ↓ نُكُرٌ (S, K) and ↓ نُكْرٌ and ↓ مُنْكَرٌ, (K,) epithets applied to a man, Possessing cunning; or intelligence mixed with cunning and forecast; (S, K;) and [simply] intelligent, or skilful and knowing: (K:) and so, applied to a woman, ↓ نُكُرٌ (K) and ↓ نَكْرٌ (L, TA [but this is probably a mistake for ↓ نُكُرٌ]) and ↓ نَكْرَآءُ, but أَنْكَرُ is not applied to a man in this sense, (Az, TA,) nor is مُنْكَرَةٌ to a woman: (TA:) pl. of the first and second (S, K,) and third, (K,) أَنْكَارٌ: (S, K:) and of the last, مَنَاكِيرُ: (Sb, S, K:) or, applied to men, مُنْكَرُونَ; and to other things, مَنَاكِيرُ [which is irreg.]. (Az, TA.) — — Also, نَكِرٌ and ↓ نُكُرٌ One who disapproves what is bad, evil, abominable, or foul; expl. by الَّذِى يُنْكِرُ الْمُنْكَرَ: pl. as above. (S.)

نُكُرٌ: see نُكْرٌ, and مُنْكَرٌ. — See also نَكِرٌ, in two places.

نَكَرَةٌ a subst. from إِنْكَارٌ, (K,) with which it is syn., [app. signifying (like نَكِرَةٌ) Ignorance: or denial: or disapproval, or the like]. (TK,) like نَفَقَةٌ from إِنْفَاقٌ. (K.) It is said, in a certain trad, كُنْتَ لِى أَشَدَّ نَكَرَةً, (TA,) i. e. إِنْكَارًا, (TK,) [Thou wast to me most ignorant. &c.]

نَكِرَةٌ Ignorance, &c., (إِنْكَار,) of a thing; (TA;) contr. of مَعْرِفَةٌ; (S, K;) and so ↓ نَكَارَةٌ; syn. جَهَالَةٌ; as in the phrase فِيهِ نَكَارَةٌ [In him is ignorance]. (A.) See also نَكَرَةٌ. — — [As contr. of مَعْرِفَةٌ, it is also, in grammar, an epithet applied to a noun, signifying Indeterminate, or indefinite.]

نَكْرَآءُ: see مُنْكَرٌ. — — A calamity: (K:) rigour, or severity, of fortune; (A, TA;) as also [its dim.] نُكَيْرَآءُ. (TA.) — See also نُكْرٌ. — And see نَكِرٌ.

نَكِيرٌ i. q. إِنْكَارٌ [in the sense of Denial]. (K.)

It is said in the Kur, xlii. 46. فَمَا لَكُمْ مِنْ نَكِيرٍ And there shall be for you no [power of] denial of your sins. (Bd, Jel.) And one says, شُتِمَ فُلَانٌ فَمَا كَانَ عِنْدَهُ نَكِيرٌ [Such a one was reviled and he had no denial to make]. (A.) — — [Also, i. q. إِنْكَارٌ in the sense of Disapproval, or the like: and manifestation thereof. See what here follows.] — — Also, i. q. إِنْكَارٌ in the sense of The changing [a thing]: (T, Msb, TA:) or the changing what is مُنْكَر [here app. meaning disapproved]: (S, TA:) a simple subst. (T, TA.) The words of the Kur, [xxii. 43 and lxvii. 18,] فَكَيْفَ كَانَ نَكِيرِ are explained as signifying And how was my changing [of their condition]! (TA:) or the meaning is, and how was my manifestation of disapproval of their conduct, (إِنْكَارِى عَلَيْهِمْ,) by changing favour into trial, and life into destruction, and a flourishing condition into a state of ruin! (Bd, xxii. 43.) In [some of] the copies of the K, it is said that نَكِيرَةٌ [but in a MS. copy I find نَكِيرٌ and so in the CK] is a subst. from تَنَكُّرٌ as signifying the changing, or altering, oneself, or itself; or becoming changed, or altered; from a state which please one to a state which one dislikes: but a different statement is found in the T: [see above.] and نكيرة is not mentioned by any authority. (TA.) — A strong fortress. (Sgh, K.) See نُكْرٌ. — See also مُنْكَرٌ. نَكَارَةٌ: see نَكِرَةٌ. — See also نُكْرٌ. أَنْكَرُ Worse, and worst; more, and most, evil, abominable, or foul. So it is explained as occurring in the Kur. [xxxi. 18,] إِنَّ أَنْكَرَ الأَصْوَاتِ لَصَوْتُ الحَمِيرِ [Verily the most abominable of voices is the voice of asses]. (TA.) — — See also نُكْرٌ: and the fem., نَكْرَآءُ, see above. مُنْكَرٌ contr. of مَعْرُوفٌ: (K:) [an explanation including several significations, here following.] — — [Ignored, or unknown; as also ↓ مَنْكُورٌ, for مَنْكُورٌ is syn. with مَجْهُولٌ [the pass. part. n. of the verb by which أَنْكَرَهُ is explained by Kr and in the K]; (TA;) and ↓ مُسْتَنْكَرٌ signifies the same. (L.) For the pls. of مُنْكَرٌ, see نَكِرٌ. — — [Denied, or disacknowledged. (See the verb.) — — Deemed strange, extraordinary, or improbable, (See again the verb.)] — — Any action disapproved, or disallowed, by sound intellects; or deemed, or declared, thereby, to be bad, evil, hateful, abominable, foul, unseemly, ugly, or hideous; or pronounced to be so by the law because the mind deliberates respecting the regarding it as such: and thus it is used in the Kur, ix. 113 [and other places]: (B, TA:) or anything pronounced to be bad, evil, hateful, abominable, or foul, and forbidden, and disapproved, disliked, or hated, by the law: (TA:) a saying, or an action, unapproved, not approved, unaccepted, or not accepted, by God: (KT:) unbecoming, indecent, or indecorous. (KL.) See مَعْرُوفٌ, voce عُرْفٌ. مُنْكَرٌ and ↓ نُكْرٌ and ↓ نُكُرٌ (S, A, Msb, K) and ↓ نَكْرَآءُ (S, Msb K) are all syn., (S, A, Msb, K,) [and are used as epithets in which the quality of a subst. predominates,] signifying a bad, an evil, a hateful, an abominable, a foul, an unseemly, an ugly, or a hideous, [and a formidable,] thing or affair [or action or saying or quality, &c.]: (Msb:) [in this sense, its pl. is مُنْكَرَاتٌ and مَنَاكِيرُ; as will be seen below:] ↓ نُكْرٌ is contr. of عُرْفٌ [which is syn. with مَعْرُوفٌ]. (TA.) You say فِيهِمُ الْمَعْرُوفُ وَالْمُنْكَرُ, and العُرْفُ والنُّكْرُ, [In them are good and evil qualities.] And هُمْ يَرْكَبُونَ الْمُنْكَرَاتِ, and المَنَاكِيرَ, [They commit bad, evil, abominable, or foul, actions.] (A.) And it is said in the Kur, [xviii. 73,] لَقَدْ جِئْتَ شَيْئًا نُكْرًا [Verily thou hast done a bad, an evil, an abominable, or a foul, thing]. (S.) — The name of one of two angels, the other of whom is named نَكِيرٌ; (S;) who are the two triers of [the dead in] the graves. (ISd, K.) — See also نَكِرٌ. مَنْكُورٌ: see مُنْكَرٌ, first signification. The pl. is مَنَاكِيرُ, [which is also a pl. of مُنْكَرٌ,] accord. to Sb, who mentions it because, accord. to rule, the pl. of a sing. of this class is formed by the addition of و and ن for the masc., and ا and ت for the fem. (Abu-l-Hasan, TA.) خَرَجَ مُتَنَكِّرًا He went forth disguised; or changed in outward appearance, or state of apparel. (TA.) مُسْتَنْكَرٌ: see مُنْكَرٌ, first signification. طَرِيقٌ يَنْكُورٌ A road, or way, in a wrong direction. (S, K.) نكز See Supplement نكس 1 نَكَسَهُ, (S, A, Msb, K,) aor. نَكُسَ, inf. n. نَكْسٌ, (S, Msb,) He turned it over, or upside down; inverted it; reversed it; changed its manner of being, or state: (Sh, Msb: *) he turned it over upon its head: (S, A, K:) and he turned it fore part behind; made the first part of it to be last; or put the first part of it last: (Sh:) and ↓ نكّسهُ, (S, A, K) inf. n. تَنْكِيسٌ, (S,) signifies the same; (S, * A, K;) or has an intensive sense. (TA.) You say, نُكِسَ السَّهْمُ فِى الكِنَانَةِ The arrow was turned, or put, upside down in the quiver. (TA.) And it is said in the Kur, [xxxvi. 68,] وَمَنْ نُعَمِّرْهُ نَنْكُسْهُ فِى الخَلْقِ, or, accord. to the reading of 'Ásim and Hamzeh, ↓ نُنَكِّسْهُ; meaning, And him whom We cause to live long, We cause him to become in a state the reverse of that in which he was, in constitution; so that after strength, he becomes reduced to weakness; and after youthfulness, to extreme old age. (TA.) — — نَكَسْتُ فُلَانًا فِى ذٰلِكَ الأَمْرِ (assumed tropical:) I made such a one to enter again into that affair, or state, after he had got out of it. (ISh.) [Hence the saying in the Kur, xxi. 66,] ثُمَّ نُكِسُوا عَلَى رُؤُوسِهِمْ (assumed tropical:) Then they were made to return to their disbelief: (Jel:) or (tropical:) then they reverted to disputation, after they had taken the right course by means of consulting together; their return to falsity being likened to a thing's becoming upside down: and there are two other readings; ↓ نُكِّسُوا, and نَكَسُوا; the latter meaning نَكَسُوا أَنْفُسَهُمْ: (Bd;) or (assumed tropical:) then they reverted from what they knew, of the evidence in favour of Abraham. (Fr.) — — [And hence,] نَكَسَهُ, and نَكَسَهُ إِلَى مَرَضِهِ, (tropical:) It made him to fall back into his disease.] (TA, in art. هيض.) And نُكِسَ, (S, Msb, K,) or نُكِسَ فِى مَرَضِهِ, (A, TA,) inf. n. نُكْسٌ (S, Msb, K) and نَكْسٌ (TA, [but see what is said of this below]) and نُكَاسٌ, (Sh, K,) (tropical:) He relapsed into his disease, after convalescence, or after recovery, but not complete, of health and strength: (S, A, K:) or the disease returned to him; [he relapsed into the disease;] as though he were made to turn back to it. (Msb.) You say, أَكَلَ كَذَا فَنُكِسَ (tropical:) [He ate such a thing, and relapsed into his disease]. (A, TA.) And تَعْسًا لَهُ وَنُكْسًا, and sometimes one says, نَكْسًا, (S, K,) in this case, (S,) for the sake of mutual resemblance, (S, K,) or because نَكْسًا is a dial form [of نُكْسًا], (S,) [meaning, (assumed tropical:) May he fall upon his face, or the like, (see art. تعس,) and relapse into disease: or] may he fall upon his face, and not rise after his fall until he fall a second time: and in like manner you say, ↓ تَعَسَ وَانْتَكَسَ. (Msb, art. تعس.) [See also 8.] You say also, نُكِسَ الجُرْحُ (assumed tropical:) [The wound broke open again; or became recrudescent]. (S, in arts. عرب and حبط, &c.) — — And نَكَسَ الطَّعَامُ وَغَيْرُهُ دَآءَ المَرِيضِ (tropical:) The food, &c., made the disease of the sick man to return. (K.) And نَكَسَ الخِضَابَ عَلَى رَأْسِهِ (tropical:) He put the dye upon his head repeatedly, or several times. (A, TA. *) — — Also نَكَسَ [or more probably نُكِسَ] (assumed tropical:) He (a man) became weak and impotent. (Sh, in TA.) And نُكِسَ عَنْ نُظَرَائِهِ, like عُنِىَ, (assumed tropical:) He fell short of his fellows; was unable to attain to them. (TA.) — — نَكَسَ رَأْسَهُ, and ↓ نكّسهُ, (TA,) [and نَكَسَ alone, (see نَاكِسٌ,)] and ↓ نكّس, (L, TA, art. بقر,) and ↓ انتكس, (TA,) [and in like manner ↓ تنكّس, said of a flower-stalk in the M and K, voce قِشْبٌ,] He bent, or inclined, his head; (TA;) he lowered, or stooped, his head; bent, or hung, it down towards the ground; absolutely; or by reason of abasement. (So accord. to explanations of the act. part. n., below.) 2 نَكَّسَ see 1, throughout. 5 تَنَكَّسَ see 1, last sentence. 8 انتكس quasi-pass. of نَكَسَهُ; (S, A, TA;) [and therefore signifying It became turned over, or upside down; became turned over upon its head; became inverted; became reversed; became changed in its manner of being, or state; it became turned fore part behind; its first part was made to be last, or was put last:] he fell upon his head. (K.) This last signification [understood figuratively] it is said to have in the phrase تَعَسَ وَانْتَكَسَ, a form of

imprecation, meaning, (assumed tropical:) May he be disappointed, or fail, of attaining his desire: for he who is overthrown in his affair (مَن انْتَكَسَ فِى أَمْرِهِ) is disappointed of attaining his desire, and suffers loss. (TA.) [See also 1, where this form of imprecation is differently explained.] — — Also, i. q. نَكَّسَ رَأْسَهُ. (TA.) [See 1, last signification.] نِكْسٌ An arrow having its notch broken, and its top therefore made its bottom: (S, A, K:) pl. [of pauc.] أَنْكَاسٌ (A, TA) and [of mult.] نُكْسٌ. (A.) — — A head, or blade, of an arrow &c., having its tongue (سِنْخ) broken, and its point therefore made its tongue: (K:) pl. أَنْكَاسٌ. (TA.) — — A bow of which the foot is made [of] the head of the branch; as also ↓ مَنْكُوسَةٌ. This peculiarity is a fault. (K.) — — A child such as is termed يَتْنٌ [born preposterously, feet foremost; but يَتْنٌ is an inf. n., and I have not found it used as an epithet anywhere but in this instance]; (K;) i. q. مَنْكُوسٌ; and mentioned by IDrd; but he says that it is not of established authority. (TA.) — — (tropical:) Low, or ignoble; base; vile; mean, or sordid: See a verse cited voce أَشْعَلَ: (A:) (tropical:) one who falls short of the utmost point of generosity; (K;) or of courage and generosity: (TA:) (assumed tropical:) weak; (S, K;) applied to a man: (S:) (assumed tropical:) short: (AHn:) pl. أَنْكَاسٌ. (A, K.) — — See also مُنَكَّسٌ: — — and نُكْسٌ. نُكْسٌ, [app. pl. of نِكْسٌ,] (assumed tropical:) Old men tottering by reason of age (مُدْرَهِمُّونَ) after attaining to extreme old age. (K.) نَاكِسٌ Lowering his head; bending, or hanging, down his head towards the ground; [absolutely;] (S, K;) [or] by reason of abasement: (TA:) pl. [properly نَاكِسُونَ; (see Kur, xxxii. 12;) and sometimes] نَوَاكِسُ, (S, K,) used [only] in poetry, (S, TA,) by reason of necessity, (TA,) and anomalous, (S, K,) like فَوَارِسُ. (S.) ElFarezdak says, وَإِذَا الرِّجَالُ رَأَوْا يَزِيدَ رَأَيْتَهُم خُضُعَ الرِّقَابِ نَوَاكِسَ الأَبْصَارِ [And when the men see Yezeed, thou seest them depressed in the necks, lowering the eyes]: (S:) thus the verse is related by Fr and Ks: Akh says, that it is allowable to say نَوَاكِسِ الأَبْصَارِ, after the manner of the phrase جُحْرُ ضَبٍّ خَرِبٍ; [see art. خرب;] and Ahmad Ibn-Yahyà adds ى in relating it; saying نَوَاكِسِى الأَبْصَارِ. (TA.) [See the remarks on فَوَارِسُ, pl. of فَارِسٌ.] مُنَكَّسٌ A horse that does not raise, or elevate, his head, (S, IF, K,) nor his neck, when running, by reason of weakness: (IF, K:) or that has not reached the other horses (Lth, K) in their heat, or single run to a goal; (Lth;) i. e., by reason of his weakness and impotence; as also ↓ نِكْسٌ. (TA.) وَلَدٌ مَنْكُوسٌ A child [preposterously brought forth; whose feet come forth before his head. (A, Msb, and so in a copy of the S.) See also نِكْسٌ. — — وِلَادٌ مَنْكُوسٌ [Preposterous childbirth] is when the feet come forth before the head; (K, and so in a copy of the S, [and that this is what was meant by the author of the S seems to be indicated by what immediately follows]) i. q. يَتْنٌ. (S.) — — طَوَافٌ مَنْكُوسٌ A circuiting of the Kaabeh performed in a way contrary to the prescribed custom, by saluting the black stone and then going towards the left. (Mgh.) — — قَرَأَ القُرْآنَ مَنْكُوسًا He read or recited, the Kur-án, beginning from the last part thereof, (K,) i. e. from [the commencement of the latter of] the مُعَوِّذَتَانِ [or last two chapters], (TA,) and ending with the فَاتِحَة [or first chapter]; contrary to the prescribed mode: (TA:) or beginning from the end of the chapter, and reading it, or reciting it, to its beginning, invertedly; (K;) a mode which A 'Obeyd thinks impossible; and therefore he holds the former explanation to be the right: (TA:) each of these practices is disapproved, excepting the former in teaching children, [in which case it is generally adopted in the present day,] (K,) and [in teaching] the foreigner the [portion of the Kur-án called the] مُفَصَّل; an indulgence being granted to these two only because the long chapters are difficult to them: but if any one knows the Kur-án by heart, and intentionally recite it from the last part thereof to the first, this is forbidden: and if we disapprove this, still more is the reciting from the end of the chapter to the beginning disapproved, if the doing this be possible. (TA.) — — مَنْكُوسٌ also signifies (tropical:) Suffering a relapse into disease, after convalescence; or after recovery, but not complete, of health and strength. (K.) — — مَنْكُوسَةٌ applied to a bow: see نِكْسٌ.

نكش 1 نَكَشَ البِئْرَ, (S, A,) or الرَّكِيَّةَ, (K,) aor. نَكِشَ (Az, S, ISd, K) and نَكُشَ, (IDrd, K,) inf. n. نَكْشٌ, (A,) He entirely exhausted the water of the well: (Az, S, A:) and (A) he extracted what was in the well, of black fetid mud (حَمْأَة) [in some of the copies of the K, خَبِيْئَة, which is a mistranscription,]) and of clay: (A, K;) as also ↓ إِنْتَكَشَهَا (Sgh, K.) Hence the saying, فَلَانٌ بَحْرٌ لَا يُنْكَشُ (S, K *) (assumed tropical:) [Such a one is] a sea, or great river, which will not be entirely exhausted, nor will diminish. (K.) And عِنْدَهُ شَجَاعَةٌ لَا تُنْكَشُ (S, TA.) (tropical:) He has courage which will not be exhausted: said of 'Alee, by a man of Kureysh. (TA.) — — And نَكَشَ الشَّىْءَ He consumed the thing; made it come to an end, fail, cease, perish, or come to nought: (A, K:) and the same, (ISd, A,) aor. and inf. n. as above, (M,) or نَكَشَ مِنْهُ, (Lth, K,) he made an end of the thing; or ceased from it, having finished it. (Lth, ISd, A, K; but in [some of] the copies of the K, فَرِغَ is put by mistake for فَرَغَ, in this explanation. TA.) One says, إِنْتَهَوْا إِلَى عُشْبٍ فَنَكَشُوهُ They came at last to herbage, and consumed it. (S, * TA.) And لُمْعَةٌ مَا تُنْكَشُ [A piece of herbage beginning to dry up] that is not extirpated, or cut off entirely with its roots. (K.) — — نَكْشٌ also signifies (assumed tropical:) The scrutinizing or investigating, or searching or examining or inquiring into, affairs. (TA.) [You say, app., نَكَشَ عَنِ الأُمُورِ, meaning, He scrutinized, &c., affairs.] — — And نَكَشَانٌ is like نَكْشٌ [but in what sense is not said]. (TA.) 8 إِنْتَكَشَ see 1, first sentence. نَكَّاشٌ (assumed tropical:) A man who scrutinizes or investigates, or searches or examines or inquires into, affairs; (TA;) as also ↓ مِنْكَشٌ. (IDrd, K.) مِنْكَشٌ: see نَكَّاشٌ. مِنْكَاشٌ a dial. form of مِنْقَاشٌ, but of weak authority. (TA.) مَنْكُوشٌ A receptacle of the kind called سَفَط of which the contents have been taken out. (TA.) — — هُوَ مَنْكُوشٌ مِنَ المَنَاكِيشِ (assumed tropical:) [He is one of those who are empty, or devoid of good]: a phrase denoting vituperation. (TA.)

نكص 1 نَكَصَ عَنِ الأَمْرِ, (A, K,) [aor. نَكِصَ, and sometimes نَكُصَ, as will be shown below,] inf. n. نُكُوصٌ (S, IF, A, Msb, K) and نَكْصٌ (A, K) and مَنْكَصٌ (K) and نَكَصَانٌ, (MA,) He receded, retired, or drew back from the thing, or affair, refrained, forbore, abstained, or desisted, from it; recoiled from it, shrank from it, or drew back from it in awe or fear; (S, IF, A, Msb, K;) as also نَكَثَ عَنْهُ. (Aboo-Turáb, TA.) You say also, نَكَصَ عَلَى عَقِبَيْهِ, (S, Msb, K,) or على عَقِبِهِ, (A,) aor. نَكُصَ (S, Msb) and نَكِصَ, (S,) or the latter only, (Sgh, TA,) or the former is allowable, (Zj, TA,) He turned back from a thing to which he had applied himself; (IDrd, S, * A, * Msb, * K, TA;) meaning a good thing; and sometimes an evil thing; (IDrd, TA;) or meaning particularly a good thing; or extr. with respect to an evil thing. (K.) [See the Kur, xxiii. 68.] Hence ↓ انتكص [as syn. with نكص], though we have not heard it. (Mgh.) 8 إِنْتَكَصَ see above. حَظُّهُ نَاقِصٌ وَجَدُّهُ نَاكِصٌ (tropical:) [His lot, or portion, is decreasing, or deficient, and his good fortune is receding]. (A, TA.) مَنْكَصٌ, (O, B, K,) like مَقْعَدٌ, (TA,) [in the CK, erroneously, مُنَكَّص,] A place to which one removes, withdraws, or retires afar off, syn. مُتَنَحًّى. (O, B, K.) El-Aashà says, praising 'Alkamah Ibn-'Olátheh, أَعَلْقَمُ قَدْ جَبَرْتَنِى الأُمُورُ إِلَيْكَ وَمَا كَانَ لِى مَنْكَصُ [O 'Alkamah, affairs have compelled me to have

recourse to thee, and there was not for me any place to which to retire. (TA.) نكظ &c. See Supplement نما نَمَاً and نَمْءٌ Little live. (Kr, K.) [See also نِمَّةٌ.] نمت نَمْتٌ A certain plant, having a fruit that is eaten. (L, K.) The only explanation given by several lexicographers. (TA.) نمذج نَمُوذَجٌ (K, Msb &c.) and أَنْمُوذَجٌ; which latter is said to be a corruption in the TS and the K; but this is denied by El-Khafájee and by Mtr; and learned men, in early and in late times, have constantly used the word انموذج without any expression of disapproval; Z and El-Hasan Ibn-Rasheek El-Keyrawánee, two leading lexicologists, having even named thereby books written by them; (MF;) vulgo نَمُونَه [which is a Persian word]; (TA;) A model, an exemplar, a pattern, or a likeness of a thing, after the similitude of which a thing is made: (Msb:) a model, or likeness, of a thing; (K;) i. e., a thing that is made in the form, or after the fashion, of another thing, that the mode of the latter may be known thereby: (TA:) a thing which shows the mode, or quality, or qualities, of another thing: (Msb:) an arabicized word, (K,) from [the Persian] نَمُودَهْ. نمر 1 نَمِرَ, aor. ??, (S, K,) inf. n. نَمَرٌ, (S,) [It was, or became, spotted like a leopard or panther: see also 5:] it (a cloud, or collection of clouds,) became of the colour of the نَمِر [leopard or panther], (S, K,) spots being seen in their interstices. (S.) — See also 5, in three places. 2 نمّر, inf. n. تَنْمِيرٌ, (assumed tropical:) He, or it, changed, or altered, and rendered morose, his face. (T.) — See also 5, in two places. 5 تنمّر [He made himself like a leopard or panther, in diversity of colours: see also 1]. 'Amr Ibn-Maadee-Kerib says, قَوْمٌ إِذَا لَبِسُوا الحَدِي دَ تَنَمَّرُوا حَلَقًا وَقِدَّا [A people who, when they put on armour of iron mail,] make themselves like the leopard or panther (نَمِر) in the diversity of colours of the iron [rings] and the thongs. (S.) — — (assumed tropical:) He made himself like the leopard or panther (نَمِر, K, TA) in ill-nature: (TA:) (tropical:) he became angry; as also ↓ نَمِرَ, (M,) aor. نَمَرَ, inf. n. ↓ نَمَرٌ; (TA;) and ↓ نمّر: (M:) (tropical:) he became evil in disposition; as also ↓ نَمِرَ: (T:) (tropical:) he became angry and evil in disposition; as also ↓ نَمِرَ and ↓ نمّر; (IKtt, Sgh, K;) like the نَمِر: (TA:) (tropical:) he strained the voice in threatening: (Sgh, K:) and تنمّر لَهُ (assumed tropical:) he became ill-natured and altered to him, and threatened him; because the نَمِر is never met otherwise than angry and illnatured. (As, S, K.) نِمْرٌ: see نَمِرٌ. نَمِرٌ: see أَنْمَرُ, throughout. — — نَمِرٌ (S, A, Msb, K, &c.) and نِمْرٌ, (M, A, Msb, K,) which is a contraction of the former, (Msb,) or a dial. form, (TA,) [The leopard;] a certain wild beast, (S, A, Msb, K, &c.) well known, (A, K,) more malignant than the lion, (T, M, Mgh, Msb,) and bolder, (Msb,) so called because of his نُمَر [or spots], (M, K,) being of divers colours, (M,) called in Persian پَلَنْكْ: (Mgh:) fem. with ة: (S, Msb:) pl. [of pauc.] أَنْمُرٌ (M, K) and أَنْمَارٌ, (M, Msb, K,) and [of mult.] نُمُورٌ, (S, M, Msb, K,) held by Th to be pl. of نِمْرٌ, (M,) and نُمُورَةٌ (Msb, and so in some copies of the K) and نُمُرٌ, (S, M, K,) which occurs in poetry, and is anomalous, perhaps a contraction of نُمُورٌ, (S,) and not mentioned by Sb, (M,) and نُمْرٌ, (M, K,) which is the most common in occurrence, but, accord. to Th, he who uses it makes the sing. أَنْمَرُ, (M,) and نِمَارٌ, (M, K,) held by Th to be pl. of نِمْرٌ, (M,) and نِمَارَةٌ. (K.) As the نَمِر is one of the most abominable and malignant of wild beasts, one says, لَبِسَ فُلَانٌ لِفُلَانٍ جِلْدَ النَّمِرِ, meaning, (tropical:) Such a one became changed, or altered, to such a one; or met him in a morose manner: (IB:) or became very rancourous, or malicious, towards him. (TA.) The kings of the Arabs, when they sat [in judgment] to slay a man, used to attire themselves in skins of the نَمِر, and then give orders for the slaying of him whom they desired to slay. (IB.) — See also نَمِيرٌ, throughout. نُمْرَةٌ A spot, or speck, of any colour whatever: pl. نُمَرٌ. (M, K.) نَمِرَةٌ A garment of the kind called بُرْدَة, of wool, (S, K, TA,) striped, (TA,) worn by the Arabs of the desert: (S, K, TA:) or a garment of the kind called شَمْلَة, (M, K,) or كِسَآء, (A, Mgh, Msb,) having white and black stripes, or lines, (M, Mgh, Msb, K,) worn by the Arabs of the desert: (A, Msb:) and a garment of the kind called حِبَرَة; (M, K;) so called because of the diversity of the colours of its stripes: (M:) or any مِئْزَر, of those worn by the Arabs of the desert, that is a striped شَمْلَة: (IAth:) or a striped إِزَار of wool; (TA;) pl. نِمَارٌ: (IAth, Msb:) it is an epithet in which the quality of a subst. predominates. (TA.) It is said in a trad. of Saad, نَبَطِىٌّ فِى حُبْوَتِهِ أَعْرَابِىٌّ فِى نَمِرَتِهِ أَسَدٌ فِى تَأْمُورَتِهِ [A Nabathean in his hubweh (a long piece of cloth, or the like, wound round the back and legs of a person sitting with his thighs against his belly); an Arab of the desert in his nemireh; a lion in his den]. (S.) — — See also أَنْمَرُ. مَآءٌ نَمِير (T, S, M, A, K) and ↓ نَمِرٌ, (M, K,) Wholesome water, whether sweet or not sweet: (S, K:) or sweet and wholesome water: (T, A:) or wholesome in satiety: (TA:) or copious: (Ibn-Keyrán, M, K:) or increasing in quantity, syn. نَامٍ, (As, T, TA,) or زَاكٍ, (K,) whether sweet or not sweet: (T, TA:) or increasing in quantity in the beasts [app. meaning while they drink], (زَاكٍ فِى المَاشِيَةِ نَامٍ, T, M,) whether sweet or not sweet. (M.) [As زَاكٍ is coupled with نَامٍ, app. as an explicative adjunct, in the T and M, I think that I have here rendered it correctly: otherwise I should have supposed it to mean, perhaps, pure.] — — حَسَبٌ نَمِيرٌ, (S, M, A, K,) and ↓ نَمِرٌ, (M, K,) (tropical:) i. q. زَاكٍ [see above]: (S, M, A, K:) pl. أَنْمَارٌ. (M.) أَنْمَرُ Spotted white and black: (M, K:) or in which is black and white; applied to a wild beast; as also ↓ نَمِرٌ: (A:) fem. نَمْرَآءُ; (M, A, K;) applied to a ewe or she-goat: (A:) pl. نُمْرٌ: (A:) also أَنْمَرُ a horse, (S, K,) and an ostrich, (K,) variegated like the نَمِر, (S, K, TA,) having one spot white and another of any colour: (S, TA:) pl. as above: (TA:) or, applied to an ostrich, in which is blackness and whiteness: pl. as above: (S:) and a lion in which is dust-colour and blackness: and ↓ مُنَمَّرٌ a bird having black spots; also sometimes applied as an epithet to a horse such as is termed بِرْذَوْن. (TA.) Also, A collection of clouds of the colour of the نَمِر, spots being seen in their interstices: (S:) or having black and white spots: (TA:) and ↓ نَمِرٌ signifies a collection of clouds having marks like those of the نَمِر: or small portions near together: n. un. with ة: (M:) or ↓ نَمِرَةٌ signifies a small portion of a cloud: and its pl. [or rather the coll. gen. n.] is نَمِرٌ. (K.) It is said in a proverb, أَرِنِيهَا نَمِرَةً أُرِكْهَا مَطِرَةً [Show thou it to me spotted like the leopard, I will show it to thee raining]: (S, K:) alluding to an event which one certainly knows will happen when the symptoms thereof appear: (Meyd, K, TA:) originally said by Aboo-Dhueyb El-Hudhalee: (TA:) نَمِرَة is here like خَضِرًا in the Kur, vi. 99, for أَخْضَرَ: (Akh, S:) by rule, it should be نَمْرَآءَ, (K, TA,) fem. of أَنْمَرُ. (TA.) — — See also نَمِرٌ. مُنَمَّرٌ: see أَنْمَرُ. [In the TA, voce حِبَرَةٌ, it is applied as an epithet to a garment of the kind called بُرْد: and in the K, voce حَبِيرٌ, to a cloud, or collection of clouds: in the former case, it app. signifies striped, (see نَمِرَةٌ,) or, as in the latter case, spotted.] نمس 1 نَمَسَهُ, aor. نَمُسَ, inf. n. نَمْسٌ, He concealed it; namely, a secret. (S.) See also 2. — — He spoke, or discoursed, secretly to him, or with him; he acquainted him with a secret; (S;) as also ↓ نَامَسَهُ, (S, M, A, K,) inf. n. مُنَامَسَةٌ (M, A) and نِمَاسٌ. (M.) You say, مَا أَشْوَقَنِى إِلَى مُنَامَسَتِكَ [How great is my desire, or longing, for thy secret discourse!] (A, TA.) — [And it seems to be indicated in the M, that نَمَسَ, aor. and inf. n. as above, signifies He became a confidant, or acquainted with another's secrets.] — [Hence, perhaps,] نَمَسَ بَيْنَهُمْ, inf. n. as above; (IAar:) and بينهم ↓ أَنْمَسَ, (IAar, K,) inf. n. إِنْمَاسٌ; (IAar;) He created discord, or dissension, among them, (IAar, K,) and incited them one against another, or went about among them with calumnies. (IAar.) See also 2. — نَمِسَ, aor. نَمَسَ, inf. n. نَمَسٌ, It (clarified butter, S, A, K, or oil, M, and perfume, and the like, A, and anything sweet or good, M) became bad, or corrupt, (S, A, K,) so as to be slimy, ropy, or viscous; (TA;) became

altered (M, TA) and bad, in the manner described above: (TA:) and ↓ نَمَّسَ, said of [the preparation made of churned milk called] أَقِط, it became stinking, or fetid. (TA.) See also 2, below. 2 نمّس عَلَيْهِ الأَمْرَ, (A, * TA,) inf. n. تَنْمِيسٌ, (A, K,) He concealed from him the thing, or affair; or made it dubious, or confused, to him; syn. لَبَّسَهُ. (A, K, * TA.) See also 1, first signification. — نمّس بِصَاحِبِهِ He calumniated his companion; syn. نَمَّ بِهِ. (A.) See also 1. — نمّس شَعَرُهُ His hair became befouled by oil. (M) See also 1, last sentence. 3 نامس He (a hunter) entered a نَامُوس. i. e., lurking-place, or covert. (K.) See also 7. — نامسة: see نَمَسَهُ. 4 انمس بَيْنَهُمْ: see لَمَسَ بينهم. 5 تنمّس He (a hunter) made for himself a نَامُوس, i. e., lurking-place, or covert. (A.) — — تُنُمِّسَ بِهِ: see نَامُوسٌ. 7 إِنَّمَسَ, of the measure إِنْفَعَلَ, (S, CK [in some copies of the K, افتعل, which is a mistake.]) He concealed himself: (S, K:) or انّمس فِى الشَّىْءِ signifies he entered into the thing (M, IKtt) and concealed himself. (IKtt.) See also one of the explanations of نَامُوسٌ, in which this verb occurs. and see 3. نِمْسٌ [The ichneumon; so called in the present day;] a certain small beast. (IKt, El-Fárábee, S, M, Msb, K,) broad, as though it were a piece of قَدِيد [or salted or sun-dried flesh-meat]. (S) found in the land of Egypt, (S, K, *) one of the most malignant of wild animals, (M,) that kills the [kind of serpent called] ثُعْبَان: (IKt. ElFárábee, S, M, Msb, K:) the keeper of vines or palm-trees or seed-produce (النَّاظِرٌ) takes it for his use, when he is in vehement fear of serpents of the kind above mentioned: for it attacks them, making itself thin and slender as though it were a piece of rope; and when it winds itself upon them, they draw back their breath vehemently, and it take their breath; thus the serpent becomes inflated in its inside, and is cut asunder: (TA.) or i. g. اِبْنُ عِرْسٍ [the weasel]: (IKt, TA:) or a certain small beast, resembling the cat, generally frequenting gardens; accord. to IF, also called دَلَقٌ [q. v.]; (Msb;) the beast called دَلَهْ [the Persian original of دَلَقٌ]; [see اِبْنُ مِقْرَضٍ, in art. قرض;] called نمس from نَمَّسَ in the first of the senses explained above: (A;) or i. q. ظَرِبَانٌ: (El-Mufaddal Ibn-Selemeh, TA:) from these various sayings, it appears that several species are called by this name: (TA:) pl. [of pauc.] أَنْمَاسٌ (TA) and [of mult.] نُمُوسٌ. (Msb.) You say, فِى النَّاسِ أَنْمَاسٌ [app. meaning, Among men are some that are malignant as the animals called انماس]. (A. TA.) نَمَسٌ The odour of milk, and of grease or gravy; as also نَسَمٌ. (M.) نَمِسٌ, applied to clarified butter, (A,) or oil, (M,) and perfume, and the like, (A,) and anything sweet or good, (M,) Bad, or corrupt, (A, TA.) so as to be slimy, ropy, or viscous; (TA;) altered. (M, TA.) and had, in the manner described above: (TA:) and ↓مُنَمِّسٌ, applied to أَقِط, [see 1, last signification,] stinking, or fetid. (TA,) نَمَّاسٌ: see نَامُوسٌ. نَامُوسٌ A secret: (Seer, M:) [pl. نَوَامِيسُ.] — — [Hence, app., rather than from the Greek νόμο� as some have supposed,] Revelation. So in a trad respecting fines for bloodshed: in which it is said, قَضَيْتَ فِينَا بِالنَّامُوسِ [Thou hast pronounced judgment respecting us according to revelation]. (Mgh.) [Bat see a remark on this signification in what follows.] — — [And hence,] The law of God. (KT.) — — [And from the first,] An evasion, artifice, or expedient, by which a man conceals himself; expl. by مَا تُنُمِّسَ بِهِ (S;) or مَا يَتَّمِسُ بِهِ الرَّجُلُ مِنَ الإِحْتِيَالِ; مِنَ الإِحْتِيَالِ (K [but here, app., تُنُمِّسَ is a mistake for تَنَمِّسُ:]) deceit; guile; circumvention. (A, TA.) You say, فُلَانٌ صَاحِبُ نَامُوسٍ, and نَوَامِيسَ, Such a one is a person of deceit, &c., and of deceits. &c. (A, TA.) And hence the phrase نَوَامِيسُ الحُكَمَآءِ [app. meaning The artifices of the wise men]. (TA) — — [Also, in post classical writings, A man's honour, or reputation which should be preserved inviolate; syn عِرْضٌ.] — — [The remaining significations I regard as being derived from those above mentioned; supposing a prefixed noun to be understood; in some instances, صَاحِب, or ذُو; in others, مَكَان, or مَحَلّ] — — A confidant; one who possesses, or is acquainted with, secrets, or private affairs; (S, M, A, Mgh, Msb, K;) of a king, (Mgh, TA,) or governor, or prince, (A,) or other man; (A'Obeyd, S, M, Msb, TA;) whom are acquaints with his private affairs, and distinguishes by revealing to him what he conceals from others: (A'Obeyd, S:) or one who possesses, or is acquainted with, secrets, or private affairs, of a good nature: (K, TA:) and جَاسُوسٌ signifies one who possesses, or is acquainted with, secrets, or private affairs of an evil nature. (TA.) [The author of the Mgh thinks that the second of the significations mentioned above, i. e. " revelation," is derived from this; a prefixed noun [such as كِتَاب, perhaps,] being understood.] Hence, (Mgh,) النَّامُوسُ, (A'Obeyd, S, M, Msb, K,) or النَّامُوسُ الأَكْبَرُ, (A, TA,) is applied to [The angel] Gabriel; (A'Obeyd, S, M, A, &c.) by the people of the scriptures; [meaning, the Christians, and perhaps, the Jews also;] (S, Mgh;) because God has distinguished him by communicating to him revelations and hidden things with which no other is acquainted. (TA.) — — A repository (وِعَآء) of knowledge. (M.) — — Skilful; intelligent. (K, * TA.) — — One who enters into affairs with subtle artifice. (As, K. *) — — A calumniator: syn. نَمَّامٌ; (K;) as also ↓ نَمَّاسٌ. (A, K.) — — A liar. (M.) — — The burking-place, or covert. (قُتْرَة, q. v.,) of a hunter, (S, M, A, K,) in which he lies in wait for the game: (TA:) sometimes written with ء; [نَأْمُوسٌ] but for what reason [says ISd] I know not. (M.) — — A snare: syn. شَرَكٌ: (K:) because it is concealed beneath the ground. (TA.) — — The covert. or retreat. of a lion; as also ↓ نَامُوسَةٌ. (K.) — — The chamber. or cell, of a monk. (TA, K, * voce تَأْمُورٌ) نَامُوسَةٌ: see نَامُوسٌ, last signification but one. أَنْمَسُ Of a dusky, or dingy, colour, (K,) [like the نِمْس, or ichneumon.] — — Hence, [its pl.] نُمْسٌ is applied to [A certain species (namely the كُدْرِىّ of] the kind of birds called قَطًا. (K.) مُنَمِّسٌ: see نَمِسٌ. مُنَامِسٌ Entering a نَامُوس [or hunter's lurking. place]. (S.) نمش 1 نَمِشَ, aor. نَمَشَ, (K,) inf. n. نَمَشٌ. (TA,) He, or it, was, or became, speckled with white and black: or marked with sports upon the skin differing from it in colour. (K.) See نَمَشٌ below. — نَمَشَهُ, inf. n. نَمْشٌ, He variegated it; or decorated, or embellished, it: (TA;) [as also ↓ نمّشهُ, but app. in an intensive sense, for its inf. n.] تَنْمِيشٌ is syn. with تَدْبِيجٌ. (TA.) — — [And hence, app.,] (assumed tropical:) He mixed, or confounded, it, e. g., good speech with bad; as also the ↓ latter of these two words. (TA.) 2 نَمَّشَ see 1, in two places. نَمْشٌ A mark, trace, vestige, or relic. (TA.) نَمَشٌ White and black specks (S, A, Mgh, K) in a colour: (TA:) or spots in the skin differing from it in colour; (IDrd, A, K;) sometimes in horses, and mostly in such as are of a sorrel colour. (TA.) — — Lines, or streaks, of variegations or decorations in variegated or figured cloth, &c. (K.) — — Whiteness in the roots, or lower parts, of the nails, which goes away and returns. (TA.) نَمِشٌ Speckled with white and black; applied to a bull; (TA:) and so ↓ أَنْمَشُ; (Mgh, TA;) applied to a man. (Mgh.) You say, ثَوْرٌ نَمِشٌ, meaning, A wild bull, which has specks (S, TA) and lines. or streaks. (TA.) And ثَوْرٌ نَمِشُ القَوَائِمِ A bull having black lines, or streaks, in the legs. (A.) And ↓ عَنْزٌ نَمْشَآءُ A she-goat that is black speckled with white, or white speckled with black. (TA.) — — سَيْفٌ نَمِشٌ (tropical:) A sword in which are diversified wavy streaks. (A, K, * TA.) — — بَعِيرٌ نَمِشٌ A camel having in his foot a mark that becomes distinctly shown upon the ground, without any mark thereon made artificially; (Ibn-'Abbád, K;) and so بعير نَهِشٌ. (Ibn-'Abbàd, TA.) أَنْمَشُ: fem. نَمْشَآءُ: see نَمِشٌ, in two

places. 2 نمط تَنْمِيطٌ signifies The directing, or guiding, to a thing. (K.) You say, مَنْ نَمَّطَكَ عَلَى هٰذَا الشَّىْءِ Who directed thee, or guided thee, to this thing? syn. دَلَّكَ عَلَيْهِ. (Ibn-'Abbád.) نَمَطٌ The facing, or outer covering, (ظِهَارَة,) of a bed (T, Mgh, K) upon which one sleeps, (Mgh,) or of a thing that is spread upon the ground to sit or lie upon, (T, K,) whatever it be: (K:) or a sort of carpet or other thing that is spread upon the ground: (S, K:) and a woollen cloth (Mgh, Msb, K) which is thrown over the [kind of vehicle called] هَوْدَج, (Mgh, K,) having a fine nap, or pile, (TA,) of some colour; what is white being seldom or never so called: (Msb:) or a sort of dyed cloth, like زَوْجٌ, these names being seldom or never applied but to what is coloured red or green or yellow; what is white not being called نَمَطٌ: (Az, L:) and a cloth that is spread beneath a horse's saddle: (Meyd, as cited by Golius:) some say, that it is a receptacle like the سَفَط: (Har, p. 273 [but this I think doubtful:] pl. أَنْمَاطٌ [properly a pl. of pauc. but used also as one of mult.] (S, Mgh, Msb, K) and نِمَاطٌ. (IB, K.) — A body of men (S, Mgh, Msb, K) whose case is one; i. e. a class of men. (S, K.) It is said in a trad., (S, Mgh,) of 'Alee, (Mgh,) خَيْرُ هٰذِهِ الأُمَّةِ النَّمَطُ الأَوْسَطُ The best of this people is the middle body thereof (S, Mgh) whose case is one; i. e. the middle class thereof: (S, in which is added, يُلْحَقُ بِهِمُ التَّالِى وَيُرْجَعُ إِلَيْهِمُ الغَالِى [he who falls short shall be made to reach them, and he who exceeds the due bounds shall be brought back to them:]) A 'Obeyd says, (Mgh, TA,) the meaning of this saying of 'Alee is, (TA,) that he disliked the exceeding of the due bounds and the falling short (Mgh, TA) in religion. (TA.) — A way: (Msb, TA:) a way, course, mode, or manner, of acting, conduct, or the like; (Mgh, K;) as also ↓ انمط: (TA [so there written, without any syll. points:]) a tenet, or body of tenets, belief, creed, opinion, or persuasion, which one takes to, or holds: (Mgh, TA:) a kind, or way, of speech. (TA.) You say, إِلْزَمْ هٰذَا النَّمَطَ keep thou to this way. (TA.) And تَكَلَّمُوا عَلَى نَمَطٍ وَاحِدٍ They spoke according to one way, course, mode, or manner, &c. (Mgh.) — — (tropical:) A sort, or species, (Mgh, Msb, K,) of a thing, (K,) of goods or commodities, of learning or. science, &c. (TA.) You say, عِنْدِى مَتَاعٌ مِنْ هٰذَا النَّمَطِ (tropical:) I have goods of this sort, or species. (Mgh.) And هٰذَا مِنْ نَمَطِ هٰذَا (tropical:) This is of the sort, or species, of this. (Msb.) نَمَطِىٌّ: see أَنْمَاطِىٌّ. نَمَطٌ: see انمط. أَنْمَاطِىٌّ [A maker, or seller, of أَنْمَاط, pl. of نَمَطٌ:] a rel. n. from نَمَطٌ; as also ↓ نَمَطِىٌّ: (K, TA:) the former [from the pl.,] like أَنْصَارِىٌّ: the latter from the sing., agreeably with analogy. (TA.) نمق &c. See Supplement نهأ 1 نَهِئَ, aor. نَهَأَ; and نَهُؤَ, aor. نَهُأَ; (S, K;) and نَهُؤَ; (as in one copy of the S;) inf. n. نَهْءٌ (S, K) and نَهَأٌ (S) and نَهَآءَةٌ (S, K) and نُهُوْءَةٌ (K) and نُهُوْءٌ (S, K) and نَهَاوَةٌ, (the last dev. from rule); (K;) It (flesh-meat) was not, or did not become, thoroughly cooked. (S, K.) — — مَا أُبَالِى مَا نَهِئَ مِنْ ضَبِّكَ وَلَا مَا نَضِجَ [I care not what is insufficiently cooked, of thy ضَبّ, nor what is thoroughly cooked: i. e. I care not whether evil or good befall thee]. (S, * TA,) A proverb. (TA.) — شَرِبَ حَتَّى نَهَأَ, aor. نَهَأَ, He drank till he was full. (K, * TA.) 4 انهأ (S, K) inf. n. إِنْهَآءٌ, (S,) He insufficiently cooked flesh-meat. (S, K.) — — He did a thing not firmly, not soundly, not thoroughly. (K.) نُهُوْءٌ The state of being not thoroughly cooked. (TA.) نَهِىْءٌ (S, K) and ↓ مُنْهَأٌ (S) Insufficiently cooked flesh-meat. (S, K.) نَاهِئٌ Satiated with food and with drink. (IAar.) مُنْهَأٌ: see نَهِىْءٌ. نهب 1 نَهَبَ النَّهْبَ, aor. نَهَبَ, and نَهُبَ; and نَهِبَهُ, aor. نَهَبَ; (inf. n. نَهْبٌ, TA;) and ↓ انتهبه; [and ↓ ناهبه;] He took the spoil, plunder, or booty. (K.) ↓ الإِنْتِهَابُ is The taking of spoil, plunder, or booty, by whomsoever will: you say ↓ أَنْهَبَ الرَّجُلُ مَالَهُ [the man allowed, or gave, his property to be taken as spoil], ↓ فَانْتَهَبُوهُ, and نَهَبُوهُ, and ↓ نَاهَبُوهُ, which all signify the same, [and they took it as spoil]. (S.) — — نَهَبَهُ الكَلْبُ, aor. نَهَبَ, The dog seized him (a man) by the tendon of his heel. (S, K.) — — نَهَبُوهُ; (S, K;) and ↓ ناهبوه, (K,) inf. n. مُنَاهَبَةٌ; (TA;) (tropical:) They carped at him in their speech, (S, K,) or, with their tongues, and spoke roughly, harshly, or coarsely, to him: [as though they plundered him of his good name]. (A.) 3 نَاْهَبَ see 1. — — ناهب الفَرَسُ الفَرَسَ, inf. n. مُنَاهَبَةٌ, (tropical:) The [one] horse emulated, or contended with, the [other] horse in running. (TA: and agreeably with this the inf. n. is explained in the S and K.) — — Used not only with reference to a horse. The Rájiz says, نَاهَبْتُهُمْ بِنَيْطَلٍ جَرُوفِ [I emulated them, or contended with them, with a bucket that took up much water]. (S.) See also 6. 4 انهب الرَّجُلُ مَالَهُ (S) The man allowed, or gave, his property to be taken as spoil, plunder, or booty. (TA.) It is doubly trans.: you say أَنْهَبْتُ زَيْدًا المَالَ [I allowed Zeyd to take the property as spoil]. (Msb.) See 1. انهبهُ فُلَانًا He offered it, or exposed it, to such a one, [to be taken as spoil]. (TA.) 6 تناهب الفَرَسَانِ (tropical:) The two horses emulated, or contended with, each other. (TA.) See also 3. — — تَنَاهَبَا المَآءَ i. q. تَجَاشَعَاهُ, q. v. (TA, in art. جشع.) — — تَنَاهَبَتِ الإِبِلُ الأَرْضَ (tropical:) The camels took much of the ground with their legs: (K:) [app. meaning, took wide strides over it: not, as rendered by Golius, "multum pulveris pedibus suis rapuerunt; " nor, as rendered by Freytag, " multum terræ pedibus abstulerunt "]. — — الإِبِلُ يَنْهَبْنَ السُّرَى, and يَتَنَاهَبْنَهُ, [The camels perform the night-journey with large strides]: and [in like manner] تناهبتِ الأَرْضَ. Camels that do so are termed إِبِلٌ نَوَاهِبُ. (A.) 8 إِنْتَهَبَ see 1. — — انتهب الفَرَسُ الشَّوْطَ (tropical:) The horse gained the winning-post; or won the race. (K, TA.) نَهْبٌ Spoil; plunder; booty; (S, K;) as also ↓ نُهْبَةٌ: (TA, art. خلس:) ex. أَتَى لَهُ بِنَهْبٍ he came to him with, or brought to him, spoil: (TA:) pl. نِهَابٌ (S, K) and نُهُوب: (Nh, &c:) ↓ نُهْبَى also signifies the same; and thus is similar to نُحْلَى, meaning عَطِيَّةٌ: and also signifies what is allowed, or given, to be taken as spoil, plunder, or booty; and thus is similar to عُمْرَى and رُقْبَى; (IAth;) and so ↓ نُهْبَةٌ (Msb) [and ↓ نُهَيْبَى and ↓ نُهَّيْبَى:] a man, named Fizr, said of some goats which he drove forth, هِىَ النُّهَيْبَى, or النُّهَّيْبَى, accord. to different readings; meaning that it was not allowable to any one person to take of them more than one (TA:) or نَهْبٌ signifies what is taken as spoil, plunder, or booty; or so taken by whomsoever will, of what is allowed to be so taken: syn. مَا انْتُهِبَ: (Lh, K:) and ↓ نُهْبَى, what is allowed to be so taken; syn. إِسْمُ مَا أُنْهِبَ: (S:) or what is taken as spoil, plunder, or booty; syn. إِسْمُ مَا نُهِبَ. (So in one copy of the S.) — — [Hence] نَهْبٌ An incursion made into an enemy's territory for the sake of acquiring spoil, plunder, or booty; and a spoiling, or plundering. (TA.) — أَحْرَزْتُ نَهْبِى وَأَبْتَغِى النَّوَافِلَ, in a trad. of Aboo-Beker, means I have accomplished what I had to perform of the prayers termed الوِتْرُ before my sleeping, lest the occasion for my doing so should slip from me; and when I awake, I perform the prayers termed النوافل. (TA.) [He termed the وتر prayers نَهْبٌ because he performed them before the right time.] — نَهْبٌ (tropical:) A kind of رَكْض [i. e., app., of running, with reference to a horse]. (Lh, K.) نُهْبَةٌ and ↓ نُهْبَى (Lh, Mgh, Msb, K) and ↓ نُهَيْبَى and نُهَّيْبَى (K) Spoil, plunder, or booty; a thing taken as spoil: (Mgh, Msb:) and also Spoliation; a taking of spoil, plunder, or booty: (Mgh:) substs. from نَهَبَ: (K:) and substs. in the sense of إِنْتِهَابٌ: (Lh, Mgh:) ↓ نُهْبَى is explained in the Towsheeh as signifying the taking of a Muslim's property by force: it is said, [of Mohammad,] in a trad., that he scattered some articles of property, and the people did not take them; so he asked them why they did not take; and they replied أَوَلَيْسَ قَدْ نَهَيْتَ عَنِ النُّهْبَى [Hast thou not forbidden spoliation?]; but he said إِنَّمَا نَهَيْتُ عَنْ نُهْبَى العَسَاكِرِ [I have only forbidden soldiers' spoliation]. (TA.) نُهْبَى: see نَهْبٌ. نُهَيْبَى: see نَهْبٌ and نُهْبَةٌ. نُهَّيْبَى: see نَهْبٌ and نُهْبَةٌ. إِبِلٌ نَوَاهِبُ [pl. of نَاهِبٌ and نَاهِبَةٌ]: see 6. مِنْهَبٌ A horse that excels in running: (K:) and in like manner an ass. (TA.) مَنْهُوبٌ What is sought, or sought after, quickly: syn. مَطْلُوبٌ مُعَجَّلٌ. (K.) نهت 1 نَهَتَ, aor. نَهِتَ, [cont? to analogy,] inf. n. نَهِيتٌ (S, K)

and نُهَاتٌ (K) He cried out, or uttered a cry: (TA:) [see إِنْهَبِى عَلَيْهَا voce بَهَتَ:] he uttered the kind of sound termed زَئِير; [i. e., he (a lion, TA) uttered a sound from his chest; or roared:] (K:) or he uttered a sound lower than that which is termed زئير: (S:) or he breathed hard; or emitted the voice, or the breath, with a moaning; i. q. زَحَرَ, (K,) and طَحَرَ: (TA:) or he uttered a sound from his chest on an occasion of distress. (TA.) النَّهَّاتُ and ↓ المِنْهَتُ and ↓ المُنْهِتُ (thus the last is written accord. to the K, but it occurs in a verse written ↓ المُنَهِّتُ, TA, and in this latter manner it is written in the L,) The lion. (K.) — — أَسَدٌ نَهَّاتٌ, (S, L,) and ↓ مُنَهِّتٌ, (L,) [A lion uttering frequently a low growl]. (S, L.) — — حِمَارٌ نَهَّاتٌ (tropical:) An ass that brays much, or frequently. (S, K.) — — رَجُلٌ نَهَّاتٌ (tropical:) A man that breathes hard; or emits the voice, or the breath, with a moaning. (S, K, *) See مُطَّلِحٌ. النَّاهِتُ The throat; the guttur: (K:) so called because the sound termed نَهِيت proceeds from it. (TA.) المِنْهَتُ, and المُنْهِتُ, and المُنَهِّتُ: see النَهَّاتُ. نهج 1 نَهَجَ, (K, Msb,) aor. نَهَجَ, inf. n. نُهُوجٌ; (Msb;) and ↓ انهج; (S, K;) It (a road, or way, S and Msb, and an affair, TA,) became manifest, plainly apparent, or open; (S, K, Msb,) and so, with respect to a road, ↓ استنهج. (K.) — — نَهَجَ, (S, K, Msb,) and ↓ انهج, (K, Msb,) He, or it, rendered (a road, S and Msb, and an affair, TA,) manifest, plainly apparent, or open: (S, K, Msb:) — — إِعْمَلْ عَلَى مَا نَهَجْتُهُ لَكَ Do according to that which I have made manifest to thee. (S.) — نَهَجَ, aor. نَهَجَ, (inf. n. نَهْجٌ; TA,) and ↓ انهج, It (attrition, TA) wore out, or rendered worn out, a garment. (K.) — — نَهِجَ, aor. نَهَجَ; (A 'Obeyd, S, K;) and نَهَجَ, (K,) but this is disallowed by A 'Obeyd, (S,) and نَهُجَ, and ↓ انهج; (K;) It (a garment) became old and worn out: (K:) or ↓ انهج signifies it began to become warn out: (S:) and it became old and worn out, but without being rent in several parts. (TA.) انهج فِيهِ البِلَى [The effect of] attrition spread through it. (IAar.) — نَهَجَ الطَّرِيقَ He went along the road. (S, K.) — نَهِجَ, aor. نَهَجَ, inf. n. نَهَجٌ; (S, K;) and نُهِجَ, inf. n. نَهْجَةٌ; (ISh;) this inf. n. also mentioned by Lth, who knew no verb belonging to it; (L;) and نَهَجَ, aor. نَهِجَ, (K,) inf. n. نَهِيجٌ; (L, in art. أنح;) and ↓ انهج, inf. n. إِنْهَاجٌ; (L;) He was out of breath; breathed short, or unintermittedly; panted: (S, L, K;) by reason of violent motion: said of a man, and of a beast of carriage, (L,) and of a dog. (T.) One says, فُلَانٌ يَنْهَجُ فَمَا أَدْرِى مَا أَنْهَجَهُ ↓ فِى النَّفَسِ Such a one is out of breath. or breathes short, or unintermittedly, or pants for breath, and I know not what hath caused him to be so, or to do so. And it is said in a trad., رَأَى رَجُلًا يَنْهَجُ He saw a man breathing short, or unintermittedly, or panting for breath, by reason of fatness, and putting forth his tongue, from fatigue or the like. (S.) 4 ضَرَبَهُ حَتَّى انهج He beat him until he became stretched along: or, until he wept: (TA:) [but probably بكى " he wept " is a mistake for بَلِىَ he became worn with the beating]. — انهج He, or it, caused him (a man, S, and a beast of carriage, TA) to be out of breath, or to breath short, or unintermittedly, or to pant for breath. (S, TA.) [See an ex voce نَهِجَ.] He rode a beast of carriage so as to cause it, or until he caused it, to be out of breath, &c., (S, K,) and to become fatigued, or jaded. (TA.) — See 1, throughout. 10 إِسْتَنْهَجَ see 1. — — فُلَانٌ يَسْتَنْهِجُ سَبِيلَ فُلَانٍ, (S.) or طَرِيقَ فُلَانٍ, (K.) Such a one follows the way of such a one. (S, K.) نَهْجٌ (S, K,) and ↓ نَهَجٌ (L) and ↓ مَنْهَجٌ and ↓ مِنْهَاجٌ (S, K) A manifest, plainly apparent, or open, road, or way: (S, L, K:) and so ↓ طَرِيقٌ نَاهِجَةٌ: (TA, from a trad.:) pl. of the ?? نَهْجَاتٌ and نُهُجٌ and نُهُوجٌ: (L:) [and of the third مَنَاهِجِ.] — — طُرُقٌ نَهْجَةٌ Manifest roads, or ways. (L.) — — And نَهْجُ الطَّرِيقِ [The plain, or open, track of the road]. (M, K, in art. سن.) نَهَجٌ: see نَهْجٌ. مَنْهَجٌ and مِنْهَاجٌ: see نَهْجٌ. طَرِيقٌ نَاهِجَةٌ: see نَهْجٌ. نهد 1 نَهَدَ, aor. نَهُدَ, (S, L, Msb, K,) and نَهَدَ, (Msb, K) inf. n. نُهُودٌ, (S, L, &c.,) It (a girl's or woman's breast) was, or became, swelling, prominent, or protuberant: (S, L, Msb, K:) or became full. (Munjid of Kr.) [See also كَعَبَ, and فَلَّكَ; and see also نَاهِدٌ.] — — نَهَدَتْ, aor. نَهُدَ, and نَهَدَ; and ↓ نهّدت, (inf. n. تَنْهِيدٌ, TA,) She (a woman [or girl]) came to have swelling, prominent, or protuberant, breasts. (L, K.) — — نَهَدَتِ القِرْبَةُ The skin became nearly full. (A.) — — نَهَدَتِ الدَّلْوُ المِلْءَ, inf. n. نَهْدٌ, The bucket became nearly full. (A 'Obeyd, L, TA.) — — نَهَدَ, (M, L, K,) aor. نَهَدَ, (L,) inf. n. نُهُودٌ, (M, L,) and نَهْدٌ, (L,) He (a man) rose; (M, L;) i. q. نَهَضَ; (K;) or the latter signifies " he rose from sitting; " whereas the former signifies " he rose under any circumstances. " (M, L.) — — نَهَدَ لَهُ, (L,) and إِلَيْهِ, (Th, L,) He rose to him. (Th, L.) — — نَهَدَ لِلْعَدُوِّ, (A 'Obeyd, L, K,) and إِلَى العَدُوِّ, (S, L, Msb,) aor. نَهَدَ, (S, L, Msb,) and نَهُدَ, (Msb,) inf. n. نَهْدٌ (Msb, K) and نَهَدٌ, (K,) He attacked, or assaulted; or rose and hastened and went forth to, or towards, the enemy; (S, * L, Msb;) i. q. نَهَضَ: (S, L:) he directed his course towards the enemy, and commenced fighting with them. (A 'Obeyd, L, K.) — — نَهَدَ, (IKtt,) inf. n. نُهُودٌ, (K,) It (a thing, IKtt) went, or went away, (مَضَى,) in any case. (IKtt, K.) — نُهُودٌ also signifies The being strong. (TA.) — — نَهُدَ, aor. نَهُدَ, inf. n. نُهُودَةٌ, He (a horse) was, or became, large and tall: (S, L:) or bulky and strong: or goodly in body and limbs, and tall: (L:) or goodly, large in body and limbs, fleshy and tall. (K.) — نَهَدَ, and ↓ انهد, He honoured (عَظَّمَ) a gift. (IKtt, K.) 2 نَهَّدَ see 1, near the beginning. 3 ناهدهُ, inf. n. مُنَاهَدَةٌ, i. q. نَاهَضَهُ; (S, A, L, Msb, K;) He attacked or assaulted him, or rose and hastened and went forth to or towards him, in war; he directed his course towards him, and commenced fighting with him. (M, L.) — — ناهدهُ, inf. n. مُنَاهَدَةٌ, He contended or disputed with him, in an absolute sense. (TA.) — نَاهَدَهُمْ, [inf. n. مُنَاهَدَةٌ,] He contributed with them to the expenses of a journey or an expedition, clubbing with them, i. e. sharing equally with each of them. (L.) See also 6. — ناهدهُ, inf. n. مُنَاهَدَةٌ, He played with him at the game in which one puts forth as many of his fingers as he pleases, and the other does the like; he played with him at the game of morra; the inf. n. expl. by مُسَاهَمَةٌ بِالأَصَابِعِ, (S, L, K,) and مُخَارَجَةٌ, q. v. (TA.) 4 انهد He filled a tank or cistern, (S, L,) and a drinking-bowl, (A,) and a vessel, (L, K,) so that it overflowed: (L:) or nearly filled it. (A, L, K.) — — نَاقَةٌ تُنْهِدُ الإِنَآءَ A she-camel that fills the vessel [with her milk]. (IAar, L.) — — انهدهُ He made him, or it, to rise. (L.) — See 1. 5 تنهّدت He sighed; breathed with an expression of pain, grief, or sorrow; or uttered a prolonged breathing. (TA.) 6 تناهدوا They attacked or assaulted one another, or rose and hastened and went forth to or towards one another, in war; they directed their courses one towards another, and commenced fighting. (A, Msb.) — تناهدوا; (S, Mgh, L, K;) and ↓ ناهدوا, (L, Msb,) inf. n. مُنَاهَدَةٌ; (Msb;) They clubbed, i. e. contributed equally to, the expenses which they had to incur, (S, Mgh, L, K,) on the occasion of a journey, (K,) or an expedition against an enemy; (L;) or contributed equal shares of food and drink: (ISd, L:) the first who instituted this practice is said to have been Hudeyn Er-Rakáshee: (TA:) or they contributed, each giving his share, for the purchase of wheat, or food, for their eating in common. (Msb.) — — تناهدوا الشَّىْءَ They took the thing and shared it between them. (L.) — تناهدوا They played together the game of morra, described in one of the explanations of نَاهَدَهُ. (S, TA, art. خرج.) نَهْدٌ A high, or elevated, thing: (L, K:) as a shoulder-joint, (L,) and a horse. (TA.) — — A girl's or woman's breast: so called because of its prominence, or protuberance: (Msb:) [pl. نُهُودٌ]. — — كَعْثَبٌ نَهْدٌ A pubes swelling forth, or prominent: opposed to هَيْدَبٌ. (L.) — — شَابٌّ نَهْدٌ A strong, bulky, youth,

or young man. (L, from a trad.) — — نَهْدٌ A generous man, (S, K,) who aims at means of acquiring eminence, or nobility. (S.) — — نَهْدٌ A horse large and tall: (Lth, S, L:) or bulky and strong: or goodly in body and limbs, and tall: (L:) or goodly, large in body and limbs, fleshy, and tall: (K:) fem. with ة. (L.) — — نَهْدُ القَذَالِ, and القُصَيْرَى, A horse large and prominent in the back of the head, and, in the short ribs. (Lth, L.) — — النَّهْدُ and ↓ النَّاهِدُ The lion: (K:) from نُهُودٌ in the sense of نُهُوضٌ and قُوَّةٌ. (TA.) — نَهْدٌ Aid; assistance. (L.) See نِهْدٌ. — — طَرحَ نَهْدَهُ مَعَ القَوْمِ He aided, or assisted, the people. (L.) — — Also, He contributed with the people to the expenses of a journey or expedition, sharing equally with each of them. (L.) See also 3. — And see نَهِيدٌ. نِهْدٌ (L, K) and sometimes ↓ نَهْدٌ, (K,) or the latter signifies the action described in the following explanation, (L,) A contribution, or that which is contributed, to the expenses of a journey, equally shared by each member of the party: (L, K:) or a contribution that is made for an expedition against an enemy, by a clubbing, i. e. an equal sharing of the expenses, so that there shall be no defrauding of one by another, and no obligation of one to another. (IAth, L.) See 3 and 6. You say, هَاتِ نِهْدَكَ Give thou thy contribution to the expenses of the journey, or expedition, equally with thy companions. (L.) نَهْدَانُ or نَهْدَانٌ, (S, L, K,) fem. نَهْدَى and نَهْدَانَةٌ, (L,) A tank or cistern, (S, L, K,) and bowl, (S, A, L,) or vessel, (L, K,) full, but not yet overflowing: (S, L, K:) or full so as to overflow: (L:) or nearly full: (A, L:) or filled high: (L:) or two-thirds fall. (K.) نُهَادُ مِائَةٍ The amount, or number, of a hundred. (K.) نَهِيدٌ Fresh butter that is not thin: (S, L:) or thin butter: (K:) or fresh butter of which the milk has not been quite thick and fit for churning: or a large lump of fresh butter; as also ↓ نَهِيدَةٌ and ↓ نَهْدٌ: (L:) or ↓ نَهِيدَةٌ signifies fresh butter made of milk that has not become thick and fit for churning, and which is therefore little in quantity, and sweet: (AHát, L:) or زُبْدَةٌ نَهِيدَةٌ fresh butter expressed from a skin by squeecing it. (L, art. زغد.) نَهِيدَةٌ: see نَهِيدٌ. — — The hearts of the grains of colocynths, boiled until thoroughly cooked and thick, and then having a little flour sprinkled upon them, after which they are eaten. (S, L, K. *) نَاهِدٌ A girl's breast that is swelling, prominent, or protuberant: pl. نَوَاهِدُ; which denotes more than فَوَالِكُ. (A 'Obeyd, L.) — — Also, and ↓ نَاهِدَةٌ (S, L, Msb, K) and ↓ مُنَهِّدٌ, (L, K,) or مُنَهِّدَةٌ, (as in the TA,) A girl, or woman, having swelling, prominent, or protuberant, breasts: (S, L, Msb, K:) or a woman whose breasts have become full: (Munjid of Kr:) pl. نَوَاهِدُ. (Msb.) — — نَاهِدٌ A boy nearly come to the age of puberty. (A.) — — نَاهِدٌ Attacking or assaulting, or rising and hastening and going forth to or towards an enemy: pl. نُهَّادٌ. (Msb.) — — See نَهْدٌ. نَاهِدَةٌ: see نَاهِدٌ. نَهْدَآءُ [fem. of أَنْهَدُ] An elevated sand, (S, L, K,) like a compact hill, fertile, producing trees: (L:) or a tract of ground such as is called نَفْخَآءُ, but more flat and extensive: (L, art. نفخ:) it is used as an epithet; but not the masc. أَنْهَدُ. (L.) — — هُوَ أَنْهَدُ القَوْمِ He is the strongest and hardiest of the people. (R.) مُنَهِّدٌ: see نَاهِدٌ. 1 نهر نَهَرَ, (S, Msb,) aor. نَهَرَ, (Msb,) It (water) ran upon, or along, the ground, (S, TA,) and made for itself a نَهْر [or channel like that of a river]. (S.) See also 10. — — It (anything, as in one copy of the S, or anything copious, as in another copy of the S and in the TA) ran, or flowed; (S, TA;) as also ↓ استنهر, (S,) or ↓ انتهر. (TA.) — — It (blood) flowed with force: (Msb:) and ↓ أَنْهَرَ it (blood) flowed (K, TA) like a river: (TA:) and the latter also, it (a vein) flowed and would not stop; (K, TA;) meaning, it flowed like a river; (TA;) as also ↓ انتهر: (Sgh, K, TA:) and ↓ انهر also signifies the same said of the belly; (TA;) or it (the belly) became loose, or relaxed; or it discharged itself; (JK;) as also ↓ انتهر. (JK, K.) — نَهَرَ, (S, K.) aor. نَهَرَ, (K,) inf. n. نَهْرٌ, (TA,) He (a man, S) dug a نَهْر [or channel for a river]: (S, TA:) he made a نَهْر [or river] to run, or flow. (K, TA.) — نَهَرَ, inf. n. نَهْرٌ, He made an inroad or incursion, or inroads or incursions, into the territory or territories of enemies, in the day-time. (TA.) — نَهَرَهُ, (S, Mgh, Msb, K, &c.,) aor. نَهَرَ, inf. n. نَهْرٌ; (TA;) and ↓ انتهرهُ; (S, Mgh, Msb, K, &c.;) He chid him; he checked him, restrained him, or forbade him, with rough speech; syn. زَجَرَهُ, (Mgh, Msb, K, and so in a copy of the S,) or زَبَرَهُ, (as in another copy of the S,) بِكَلَامٍ غَلِيظٍ: (Mgh:) be addressed him with chiding speech, (JK, A,) forbidding him from doing evil. (JK. [in the TA, citing the last explanation from the T, عَنْ خَيْرٍ is erroneously put for عَنْ شَرٍّ.]) It is said in the Kur, [xciii. 10,] وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ [And as for the beggar, thou shalt not chide him, or address him with rough speech]. And in a trad., مَنِ انْتَهَرَ صَاحِبَ بِدْعَةٍ مَلَأَ اللّٰهُ قَلْبَهُ أَمْنًا وإِيمَانًا وَآمَنَهُ اللّٰهُ مِنَ الفَزَعِ الأَكْبَرِ [Whoso chideth, or checketh with rough speech, the author of an innovation in religion, God will fill his heart with security and faith, and God will preserve him from the greatest terror]. (TA.) 4 انهر: see 1. in three places. — (tropical:) He made blood to flow: (S:) or to appear and flow: (K:) or to flow amply and copiously: (Mgh:) or to flow with force: (Msb:) or he poured it forth copiously. (TA.) It is said in a trad., أَنْهِرِ الدَّمَ بِمَا شِئْتَ إِلَّا مَا كَانَ مِنْ سِنٍّ أَوْ ظُفُرٍ [Make thou the blood to flow, &c., with what thou pleasest, except with what is made of a tooth or a talon.] (Mgh, Msb.) The issuing forth of the blood from the place of slaughter is likened to the flowing of water in a river. (TA.) — — (assumed tropical:) He made it wide; (S, K;) namely, a spear-wound or the like, (S, TA,) or a نَهْر [or channel of a river], as is implied in the K, but in other lexicons as in the S. (TA.) — He was, or became, in day-time: (S, * K, * TA:) he entered upon day-time: (MS:) from النَّهَارُ. (S.) 8 إِنْتَهَرَ see 1, in five places. 10 إِسْتَنْهَرَ see 1. — — It (a river [in the CK النَّهْرُ is put by mistake for النَّهَرُ]) took a place, (JK,) or a settle place, (K,) for its channel. (JK, K.) — — It (a thing) became wide. (S.) نَهْرٌ and ↓ نَهَرٌ (S, A, Mgh, Msb, K) A channel in which water runs: (A, K:) so most say: or the water itself [that runs therein; i. e., a river; a rivulet; a brook; a canal of running water]: (TA:) or a wide channel in which water runs: originally, the water [that runs therein]: (Mgh:) or properly, wide running water: and by a secondary application, which is tropical. (tropical:) the trench or channel [in which it runs]: (Msb, TA *:) pl. [of pauc.] أَنْهُرٌ, (Msb, K,) a pl. of the former, (Msb,) and أَنْهَارٌ, (S, Msb, K,) a pl. of the latter, (Msb,) [but used as a pl. of either, both of pauc. and of mult. and the most common of all the pls.,] and نُهُرٌ, (Msb, and so in some copies of the K,) with two dammehs, a pl. of the former, (Msb,) or نُهْرٌ, (as in some copies of the K and in the TA,) and نُهُورٌ, (IAar, K.) You say, جَرَى النَّهْرُ [The river ran, or flowed]; like as you say, جَرَى المِيزَابُ. (Msb.) And نَهْرٌ كَثِيرُ المَآءِ [A channel of running water having much water]. (A.) And ↓ نَهَرٌ is also used in a pl. sense: as in the Kur, [liv. 54,] فِى جَنَّاتٍ وَنَهَرٍ [In gardens and among rivers], i. e., أَنْهَارٍ; like the phrase in the Kur, (same chap. verse 45,] وَيُوَلُّونَ الدُّبُرَ, (Fr, S.) meaning الأَدْبَارَ, (Fr, TA:) but it is otherwise explained. (S.) See نَهَرٌ below. نَهَرٌ: see نَهْرٌ, in two places. — Amplitude: (K:) or light and amplitude: so, accord. to some, in the Kur, liv. 54, differently explained above: see نَهْرٌ, (S, TA.) or, accord. to Th, نَهَر is a pl. [or rather quasi pl.] of نُهُرٌ, which is a pl. of نَهَارٌ. (TA.) نَهِرٌ Much, (TA;) as also ↓ نَهِيرٌ; (K, TA;) both applied to water. (TA.) — — A wide نَهْر [or river, or channel in which water runs]. (K.) — رَجُلٌ نَهِرٌ A man of day-time; syn. صَاحِبُ نَهَارٍ; (S, K;) who makes inroads or incursions into the territories of enemies therein: (S:) or who works therein: (A:) a kind of rel. n.; as is shown by the ex. لَسْتُ بِلَيْلِيٍّ وَلٰكِنِّى نهرٌ لَا أُدْلِجُ اللَّيْلَ وَلٰكِنْ أَبْتَكِرْ [I am not one of the night-time, but I am one of the day-time; I do not journey in the night, but I go forth early in the morning]: as though he said ↓ نَهَارِىٌّ. (Sb.) The verse is correctly related as above; not as it is given in the S. (IB.) — — See also أَنْهَرُ. نَهَارٌ Day; or day-time; contr. of لَيْلٌ: (S, TA:) or broad

daylight, (Mgh,) from sunrise to sunset: (Mgh, Msb, K:) this is the original signification: (TA;) or this is the signification in the vulgar conventional language: but in the classical language it signifies the time from the rising of the dawn to sunset: (Msb:) or the light between the rising of the dawn and sunset: (K:) and so accord. to the lawyers: (TA:) in the trads., it is the whiteness of the نهار, and the blackness of the ليل; and there is nothing intervening between the ليل and the نهار: but sometimes the Arabs amplified, and applied نهار to the time from the clear shining of the dawn to the setting [of the sun]: (Msb.) or (so accord. to the TA. but in some copies of the K, and the spreading of the light [which is a cause] of sight and its dispersion: (K:) in this explanation in the L, in the place of وَافْتِرَاقُهُ we find وَاجْتِمَاعُهُ [and its collecting together]: (TA:) it is also syn. with يَوْمٌ; and is so when used without restriction in the non-fundamental sciences of religion, (الفُرُوع,) as in the phrases صُمْ نَهَارًا [fast thou a day] and إِعْمَلْ نَهَارًا [work thou a day]: and it may be so used, or in its proper classical sense, when prefixed to يَوْم, governing the latter in the gen. case: (Msb:) it has no proper dual, (Mgh, Msb,) and no proper pl., (S, Mgh, Msb, K, (like عَذَابٌ and سَرَابٌ; (S, K;) the former of which, however, has a pl. assigned to it [by Zj and] in the K, namely, أَعْذِبَةٌ; (MF;) [and respecting the latter see شَرَابٌ, with ش;] [for] نهار is a name applied to every يَوْم [or day]; and لَيْلٌ, to every لَيْلَة [or night]: one does not say نَهَارٌ وَنَهَارَانِ, nor لَيْلٌ وَلَيْلَانِ: but the sing. of نهار is يَوْمٌ (TA.) and the dual, يَوْمَانِ, (Msb, TA:) and the pl., أَيَّامٌ. (Msb:) and the contr. of يوْمٌ is لَيْلَةٌ, so says Az, on the authority of AH(??) (TA:) or it has pls.: namely, أَنْهُرٌ, (IAar, S, K,) a pl. of pauc., (S,) in some lexicons أَنْهِرَةٌ, (TA,) also a pl. of pauc.,] and نُهُرٌ, (S, Mgh, Msb, K,) a pl. of mult. (S) [See also نَهَرٌ.] Ibn-Keys(??) cites the following ex., لَوْلَا الثَّرِيدَان لَمُتْنَا بِالضُّمُرْ ثَرِيدُ لَيْلٍ وَثَرِيدٌ بِالنُّهُرْ [Were it not for the two thereeds (or messes of crumbled bread moistened with broth), we had died of leanness: the thereed of night, and thereed in the day-times]. (S.) نَهَارِىٌّ .نَهِرٌ: see نَهِيرٌ: see نَهِرٌ. — — Food that is eaten in the beginning of the day. (TA.) نَهَارٌ أَنْهَرُ, and ↓ نَهِرٌ, [A bright day:] in each of these phrases the epithet has an intensive effect, (K, * TA,) as the epithet in لَيْلٌ أَلْيَلُ. (TA.) مَنْهَرٌ The place of a river. (T, TA.) — — A place which the water hollows out in a نَهْر [or channel of a river]. (K.) — — A cleft, (K, TA,) or hole, (TA,) in a fortress, passing through [the wall], whence water runs. (K, TA,) or by which water enters: (TA:) pl. مَنَاهِرُ. (TA.) نهز 1 نَهَزَ, aor. نَهَزَ, (Msb,) inf. n. نَهْزٌ, (Msb, TA,) He rose to take a thing with his extended hand. (Msb, JK, TA.) He took a thing with his extended hand. (JK, TA.) See also 3 and 8. — نَهَزَ الشَّىْءُ The thing became near. (K.) See also 3, in two places. 3 ناهزهُ, inf. n. مُنَاهَزَةٌ, He strove with him, or made haste, to outstrip him; to be, or get, before him; to precede him. (TA.) You say, ناهز الصَّيْدَ He made haste to get before the game, or object of the chase, (K, TA,) and seized it before its escape. (TA.) And نَاهَزْتُهُمُ الفُرَصَ [I strove with them, or made haste, to be before them in taking, or seizing, the opportunities, or the turns for drawing water or the like]. (S, A.) A poet says, نَاهَزْتُهُمْ بِنَيْطَلٍ جَرُوفِ [I strove with them, or made haste, to be before them in drawing water with a capacious bucket]. (S.) — Also, (K,) inf. n. as above, (TA,) He approached it; drew near to it; nearly attained to it; (K, TA;) as also ↓ نَهَزَهُ. (TA.) You say, ناهز البُلُوغُ, (S, Msb,) and الحُلُمَ, (A, TA,) He (a boy, S, Msb) approached, drew near to, or nearly attained to, puberty. (S, A, Msb.) And ناهز الخَمْسِينَ [He approached, or nearly attained to, the age of fifty]. (A, TA.) And ناهز لِلْفِطَامِ, (A, Msb,) inf. n. as above, (Msb,) He (a child) approached, or drew near to, the [time of] weaning; (A, Msb;) as also ↓ نَهَزَ لَهُ, (Msb, TA,) aor. نَهَزَ. (Msb.) — See also 8. 6 تناهزا They strove together, or made haste, each to be, or get, before the other. (K.) You say, هُمَا يَتَنَاهَزَانِ إِمَارَةَ بَلَدِ كَذَا They strive together, or make haste, each to be before the other in obtaining the government of such a town, or country. (S, * TA.) And تَنَاهَزُوا الفُرَصَ [They strove together, or made haste, to be before one another in taking, or seizing, the opportunities, or the turns for drawing water or the like: see 3.] (A.) 8 انتهز الفُرْصَةَ He took, or seized, [or availed himself of,] the opportunity; syn. إِغْتَنَمَهَا: (S, A, K:) or he arose and hastened to be before another, or others, in taking, or seizing, the opportunity; or simply he hastened to take it. (Msb.) You say, انْتَهِزْهَا قَدْ أَمْكَنَتْكَ قَبْلَ الفَوْتِ [Take thou, or seize thou, it; (meaning the opportunity;) for it hath become within thy power; before the escape thereof]. (TA.) And إِنْتَهِزْ فَقَدْ أَعْرَضَ لَكَ [Take thou, or seize thou, the opportunity; for it hath offered itself to thee]. (A, TA.) Also, انْتَهَزَهَا He took it, or them, [but to what the pronoun refers is not shown,] with his extended hand, from a near spot; and so ↓ نَاهَزَهَا. (TA.) And انتهز الشَّىْءَ He accepted the thing, and hastened to take it with his extended hand. (TA.) نُهْزَةٌ An opportunity; a time at which, or during which, a thing may be done or had; syn. فُرْصَةٌ. (S, K.) — — A thing that offers itself to one as a prey, or spoil. (JK, L. *) You say, فُلَانٌ نُهْزَةُ المُخْتَلِسِ [Such a one is the prey of the snatcher]; meaning, such a one is the prey of every one. (L.) And هٰذِهِ نُهْزَةٌ فَاخْتَلِسْهَا [This is a thing that offers itself as a prey, therefore snatch thou it.] (A.) نَاهِزٌ Approaching, or near, to the time of weaning; applied to a boy; (JK, Msb, TA;) and to a girl; (TA;) or the epithet applied to the latter is with ة. (JK, Msb.) نهس 1 نَهَسَهُ, (S, A, Msb, K,) aor. نَهَسَ (Msb, K, MS) and نَهِسَ; (Msb;) and نَهِسَهُ, aor. نَهَسَ; (Fr, K;) inf. n. نَهْسٌ (S, Msb, TA) and نُهْسٌ; (TA;) He (a man, S, Msb) took it (namely flesh or flesh-meat) with his fore teeth, (S, A, Msb, K,) to eat it, (Msb,) and plucked it off; (A, K;) as also ↓ انتهسهُ: (S:) and he ate it off from a bone (تَعَرَّقَهُ) with his fore teeth: (Lh, TA:) or he pulled it off with the central incisors, to eat it: (TA:) and he took it with the fore part of his mouth; as also ↓ انتهسهُ: (A:) or he took it with his mouth: (IAth, TA:) or he took it with his mouth to bite it and make a mark upon it without wounding it: (TA, art. نهش:) and he (a dog, and any animal having a canine tooth,) bit it: or seized it, and then pulled it, or pulled it vehemently, or rent it with his teeth: but there is a difference of opinion respecting this verb in all its significations: some say that it is with the unpointed س; and thus, only, it is mentioned by ISk, who says, I heard El-Kilábee say, of a dog and of a wolf and of a serpent, ↓ انتهسهُ and نَهَسَهُ; (Msb;) [and J says, the نَهْس of the serpent is the same as its نَهْش; (S;) you say نَهَسَتْهُ الحَيَّةُ in the sense of نَهَشَتْهُ [the serpent bit him]: (Z, Sgh:) others say that the verbs are with س and ش throughout; and thus says IF on the authority of As: Az cites Lth as saying that نَهْشٌ, with the pointed ش, signifies taking, or reaching, from a distance, like the نهش of the serpent; and نَهْسٌ, with the unpointed letter, the seizing upon flesh, or flesh-meat, and pulling it, or pulling it vehemently, or rending it with the teeth: Th says that the latter is with the extremities of the teeth; and the former, with the teeth [absolutely], and with [those that are termed] the أَضْرَاس: IKoot says, like Lth, that one says of the serpent (الحَيَّة), نَهَشَتْهُ, with the pointed ش; and of the dog and wolf and hyena, نَهَسَهُ, with the unpointed letter. (Msb.) 8 إِنْتَهَسَ see 1, in three places. نُهُوسٌ: see نَهَّاسٌ, in two places. نَهِيسٌ: see مَنْهُوسٌ, in two places. نَهَّاسٌ A dog that is wont to bite; (Msb;) and ↓ نَهُوسٌ, applied to a she-camel, signifies the same; (TA;) and the latter, a lion that bites a thing when able

to do so: (IKh:) or the former, a dog that is wont to seize, and then pull, or pull vehemently, or rend with his teeth. (Msb.) — — A lion; as also ↓ نَهُوسٌ and ↓ مِنْهَسٌ. (K.) — — A wolf. (TA.) مَنْهَسٌ A place from which a thing [such as herbage &c.] is taken with the mouth and eaten: (K, * TA:) pl. مَنَاهِسُ. (TA.) You say, أَرْضٌ كَثِيرَةُ المَنَاهِسِ Land abounding in such places. (TA.) مِنْهَسٌ: see نَهَّاسٌ. مَنْهُوسٌ A man having little flesh; (S, A, K;) [as though it were partly eaten off the bones;] as also ↓ نَهِيسٌ. (TA.) You say also, مَنْهُوسُ القَدَمَيْنِ, (A, K,) or الكَعْبَيْنِ, (TA,) A man (TA) having little flesh upon the feet, (A, * K, * TA,) or upon the ankles. (TA.) And ↓ وَظِيفٌ نَهِيسٌ [A shank of a quadruped] light of flesh. (TA.) See also مَنْهُوشٌ. نهش 1 نَهَشَهُ, (S, K,) aor. نَهَشَ, (K,) inf. n. نَهْشٌ, (S,) i. q. نَهَسَهُ; (S, K;) i. e. He took it with his mouth to bite it and make a mark upon it without wounding it: [&c.:] (TA:) or he took it (namely flesh or flesh-meat) with his fore teeth: (S:) and so accord. to some, ↓ انتهشهُ. (S.) And It [a serpent or scorpion] bit him; or stung him; syn. لَسَعَهُ: (K:) you say, نَهَشَتْهُ الحَيَّةُ the serpent bit him. (S.) And He (a dog, TA) bit him, or it; (K;) as also نَهَسَهُ. (TA.) Or He took it with his [teeth that are called] أَضْرَاس: whereas نَهَسَهُ signifies he took it with the extremities of the teeth: (K:) or نَهْشٌ is less then نَهْسٌ; the latter signifying the taking, or reaching, with the mouth; but the former, the taking, or reaching, from a distance, like the نهش of the serpent. (Lth, TA.) [For other observations on these two verbs, see art. نهس.] — — نَهَشَهُ الدَّهْرُ فَاحْتَاجَ (IAar, S, K) (tropical:) Time, or fortune, bit him, so that he became in want. (TA.) — — نَهَشَتْ وَجْهَهَا She (a woman) seized the flesh of her face with her nails. (TA.) — — نَهَشَهُ also signifies (assumed tropical:) He, or it, harassed, distressed, fatigued, or wearied him. (IAth.) — — نُهِشَ, inf. n. as above, (assumed tropical:) He became emaciated, or lean: and ↓ أَعْضَادُنَا أُنْتُهِشَتْ (assumed tropical:) our arms from the elbow upwards became emaciated: (TA:) and نُهِشَتْ عَضُدَاهُ (assumed tropical:) his arms from the elbow upwards became slender, (ISh, K, [but in the CK دُقَّتَا is put by mistake for دَقَّتَا]) and their flesh became little. (ISh.) 8 إِنْتَهَشَ see 1, in the first and last sentences. نَهْشٌ: see مَنْهُوشٌ. نَهِشٌ: see مَنْهُوشٌ, in five places. — — As an epithet applied to a camel, i. q. نَمِشٌ, (Ibn-'Abbád, K,) as explained in art. نمش. (Ibn-'Abbád, TA.) نَهِيشٌ: see مَنْهُوشٌ. مَنْهُوشٌ (assumed tropical:) A man harassed. distressed, fatigued, or wearied: (S, IAth, K:) (tropical:) bitten by time, or fortune, so as to be in want, (IAar, S, K, TA,) (assumed tropical:) and emaciated, or lean: or having little flesh, even if fat: or light; as also ↓ نَهْشٌ and ↓ نَهِشٌ and ↓ نَهِيشٌ. (TA.) Applied to the pudendum muliebre, (assumed tropical:) Having little flesh; as also ↓ نَهِشٌ. (TA.) And in like manner, مَنْهُوشُ الفَخِذَيْنِ (assumed tropical:) Emaciated, or lean, in the thighs. (TA.) And مَنْهُوشُ القَدَمَيْنِ (assumed tropical:) A man having little flesh upon the feet. (IAar, K.) And ↓ نَهِشُ اليَدَيْنِ (tropical:) A man, (TA,) or a beast of carriage, (S,) light in the arms, or fore legs; (S, K, TA;) as though from ↓ نَهْشُ الحَيَّةِ: (S:) and so ↓ نَهِشُ القَوَائِمِ (tropical:) light in the legs, (K, TA,) in passing along, and having little flesh upon them; (TA;) as also ↓ نَهِشُ المُشَاشِ. (S * TA.) [But see also مُشَاشٌ.] مُنْتَهِشَةٌ A woman scratching her face in affairtion or misfortune. (K, TA.) Such Mohammad cursed. (TA.) نهض 1 نَهَضَ, aor. نَهَضَ, inf. n. نُهُوضٌ (S, A, Mgh, Msb, K) and نَهْضٌ, (S, A, K,) He rose, or stood up. syn. اِرْتَفَعَ, (Msb,) or قَامَ, (S, Mgh, O, K,) عَنْ مَكَانِهِ from his place; (Msb;) as also ↓ انتهض, syn. قَامَ: (IAar:) or the former, he quitted a place: and he rose from it: (M, TA:) or he rose from sitting; thus differing from نَهَدَ, which signifies " he rose " under any circumstances: (M, L, in art. نهد:) [and he rose and went: or he rose and hastened, as shown below:] and ↓ انتهض, he was, or became, made, or excited, to rise, or stand up; quasipass. of أَنْهَضَهُ. (S.) You say, نَهَضَ إِلَيْهِ He rose, or stood up, to him: (Mgh.) and لِأَمْرٍ [to do, or perform, an affair] (S, K. *) And نَهَضَ إِلَى العَدُوِّ He [rose and] sped, or hastened. to, or towards, the enemy. (Msb.) [See also ??.] And نَهَضْنَا إِلَى القَوْمِ and نَغَضْنَا إِلَيْهِمْ [We rose and sped, or hastened, to. or towards, the people, or company of men:] both signify the same. (Abu-l-Jahm El-Jaafaree.) And ↓ انتهضوا and ↓ تناهضوا signify the same as نَهَضُوا لِلْقِتَالِ [They rose and sped, or hastened, to fight, or to the fight]. (TA.) — — (tropical:) It (a plant) stood erect; or became strong and erect. (S, A, K.) — — (tropical:) It (a bird) spread, or expanded, its wings to fly. (S, A, Mgh, K.) You say, فَرْخٌ عَاجِزُ النُّهُضِ [A young bird lacking the power of spreading its wings to fly, (A, TA.) [See an ex. in a verse of El- Hoteíáh cited in the first paragraph of art. خلف.] — — نَهَضَتْ نَفْسُهُ (K in art. جشأ. &c.) and نَهَضَتْ نَفْسُهُ إِلَيْهِ (S in the same art, and A in art. جهش, &c.) signify [the same. i. e.] جَشَأَتْ (assumed tropical:) [His said, or stomach, heaved, &c.] (S, A, K. in the arts. above mentioned.) — — نَهَضَ الشَّيْبُ فِى الشَّبَابِ (tropical:) [Hoariness a rose in youth] (A, TA.) As cites the following verse from an anonymous poet: الرِّعْدَةُ فِى ظُهَيْرِى ↓ تَنْتَهِضُ مِنْ لَدُنِ الظُّهْرِ إِلَى العُصَيْرِ (assumed tropical:) [Tremor arises in my little back from the time of noon to the little evening.). (TA.) 3 ناهضهُ, (S, A, &c.,) inf. n. مُنَاهَضَةٌ, (TA,) He rose with him, or against him, and withstood him, or opposed him, in contention; syn. قَاوَمَهُ; (S, Mgh, K;) namely his adversary. (A, Mgh.) 4 انهضهُ He made him, or excited him, to rise, or stand up. (S, A, * K, TA:) or he roused him. or put him in portion to rise. (TA.) You say also, لِلْأَمْرِ ↓ إِنْتَهَضْتُهُ, [if this be not a mistranscription for ??,] I made him to rise to (do, or perform,] the affair. (Msb,) And انهضهُ عَلَى الشَّىْءِ (assumed tropical:) He strengthened him to rise, and do, or perform, the thing. (TA.) — — انهض القِرْبَةَ: He nearly filled the water-skin [so as to make it rise]. (K. TA.) — — أَنْهَضَتِ الرِّيحُ السَّحَابَ (tropical:) The wind bore and drove along the cloud, or clouds. (TA.) 6 تناهضوا فِى الحَرْبِ (S, A, Mgh, K) They rose, one with another, or one against another, and withstood, or opposed, one another. in war. or battle: (Mgh,) or each party of them rose and hastened (نَهَضَ) to, or towards, the other, in war. or battle. (S, K. *) See also 1. 8 إِنْتَهَضَ see 1. in four places: — and see 4. 10 استنهضهُ لِأَمْرِ كَذَا He ordered him, or commanded him, to rise to [do, or perform,] such an affair. (S, K. *) [And استنهضهُ فِى أَمْرٍ He sent him on an affair, to perform it.] نَهْضَةٌ [inf. n. of un. of 1, A single act of rising, &c.: and] a motion, or movement: pl. نَهَضَاتٌ. (Msb.) You say, جَاءَتْ مِنْهُ نَهْضَةٌ, (A, TA,) or كَانَتْ مِنْهُ نَهْضَةٌ, There was (a rising, or) a motion, or movement, on his part. (Msb,) لِمحَلّ كَذَا [to such a place], (A TA,) or إِلَى كَذَا (to, or towards, such a thing]. (Msb.) And هُوَ كثِيرُ النَّهَضَاتِ [He is a person of frequent risings, or motions or movements]. (A, TA.) — — Also, (assumed tropical:) Power, or ability; and strength. (TA.) نُهْضَةٌ [The act of rising, or standing up: or the state of being made, or excited, to rise, or stand up] a subst. from الإِنْتِهَاضُ (TA.) نَهَّاضٌ [One who frequently rises; or who frequently rises from, or quits, his place:] quick on motion. (Expos. of the Mo'allakát, printed at Calcutta, p ??) — — هُوَ نَهَّاضٌ بِهٰؤُلَاءِ (tropical:) [app. He is wont to rise with these, for their assistance. see نَاهِضَةٌ]. (A, TA.) — — هُوَ نَهَّاضُ بِبَزْلَاءَ: see art. بزل. نَاهِضٌ [act. part. n. of 1, Rising, or standing up: &c.]. — — (assumed tropical:) Energetic, sharp, vigorous, or effective in his agency, or work. (TA.) — — (tropical:) A young bird whose wings have became complete, (S, A, Mgh.,) or whose wing has became complete, (K,) and which has risen, (S,) or is able. (A, Mgh,) or ready, (K,) to fly: (S, A, Mgh, K:) (??) has spread its wings to fly: or that has raised itself to quit its place applied by some particularly to the young or the eagled. (TA.) pl. نَوَاهِضُ. (A, Mgh.) [See also عَاتِقٌ.] نَاهِضَةُ رَجُلٍ (tropical:) A man's people, (L,) or the sons of his father or ancestor, (S, O, K,) who rise for him, (O,) or with him. (K,) or with whom he rises, in a case that grieves him, (L,) or who are angry

for him, (S,) or who are angry by reason of his anger, and rise to aid him: (TA:) and his people, (A,) or servants, (K,) or those, (S,) who undertake, or manage, his affairs: (S, A, K:) or his aiders, or assistants. (A, in art. ظهر) You say, مَا لِفُلَانٍ نَاهِضَةٌ (tropical:) Such a one has not any (S, A) people, (A,) or servants, (TA,) who undertake, or manage, his affairs. (S, A, TA.) نهل &c. See Supplement نوأ 1 نَآءَ, aor. يَنُوْءُ, inf. n. نَوْءٌ (S, K) and تَنْوَآءٌ, (K,) He rose, or arose, with effort and difficulty. (S, K.) — — نَآءَ بِحِمْلِهِ He rose with his burden with effort and difficulty. (TA:) he rose with his burden oppressed (??) its weight. (S, K.) — — تَنُوْءُبِعَجِيزَتِهَا She rises with her buttocks oppressed by their weight: said of a woman. (S.) — — نَآءَ بِصَدْرِهِ He arose. [App. said originally, if not only, of a camel.] (TA.) — — نَآءَ بِهِ and ↓ اناءهُ, It (a burden) oppressed him by its weight, and bent him, or weighed him down. (S, K,) — — تَنُوْءُ بِهَا عَجِيزَتُهَا Her buttocks oppress her by their weight: said of a woman. (S.) — — نَآءَ He was oppressed by weight, (K,) and fell down: (S, K:) thus the verb bears two [partially] opposite significations. (K.) — — نَآءَ بِجَانِبِهِ (assumed tropical:) He behaved proudly. (TA, art. مط.) — — نَآءَ النَّجْمُ, aor. يَنُوْءُ, inf. n. نَوْءٌ; and ↓ استناء and إِسْتَنْأَى (K; the latter being formed by transposition, TA) The star, or asterism, [generally said of one of those composing the Mansions of the Moon,] set (accord. to some), or rose (accord. to others), aurorally, i. e. at dawn of morning. (TA.) See نَوْءٌ. [It seems that ناء is used in both these senses because the star or asterism appears as though it were nearly overcome by the glimmer of the dawn.] — نَآءَ, (K,) formed by transposition from نَأَى, (TA,) or a dial. form of this latter, (S, TA,) He, or it, was, or became, distant; removed to a distance; went far away. (S, K.) — — ناء بِهِ [It rendered him distant, or removed him to a distance]. (TA.) — مَا سَآءَكَ وَنَآءَكَ (S) [see explained in art. ناءك :[سوأ is here used for أَنَآءَكَ, in order to assimilate it to ساءك; (S;) like as they say هَنَأَنِى وَمَرَأَنِى, for أَمْرَأَنِى. (TA.) 3 ناوأهُ, inf. n. مُنَاوَأَةٌ and نِوَآءٌ, He contended with him for glory; vied with him. (K.) — — He acted hostilely towards him. (S, K.) Sometimes without ء; but originally with ء; being derived from نَآءَ إِلَيْكَ and نُؤْتُ إِلَيْهِ. (S.) 4 أَنْوَأَ see 1. 10 استناء بِنَجْمٍ [He prognosticated rain &c. by reason of the rising or setting of a star or an asterism aurorally, i. e., at dawn of morning: or he regarded a star or an asterism as a نَوْء]. (L.) It is said, لَا تَسْتَنِيءُ العَرَبُ بِالنُّجُومِ كُلِّهَا [The Arabs do not prognosticate rain &c. by reason of the auroral rising or setting of all the stars, or asterisms: or do not regard all the stars or asterisms as أَنْوَا]. (Sh, L.) إِسْتَنْأَوْا الوَسْمِىَّ, the ء being transposed, They expected, or looked for, the rain called الوسمى, [from the auroral rising or setting of a star or an asterism]. (AHn.) — إِسْتَنَآءَهُ (assumed tropical:) He sought, or asked a gift, or present of him. (K.) نَوْءٌ, pl. أَنْوَآءٌ and نُوآنٌ, (S, K,) A star, or an asterism, verging to setting: or the setting of the star, or asterism, in the west, aurorally, i. e., at dawn of morning, and the rising of another, opposite to it, at the same time, in the east: (K:) or the setting of one of the stars, or asterisms, which compose the Mansions [of the Moon (see مَنَازِلُ القَمَرِ)], in the west, aurorally, i. e., at dawn of morining, and the rising of its رَقِيب, which is another star, or asterism, opposite to it, at the same time, in the east, each night for a period of thirteen days: thus does each star, or asterism, of those Mansions, [one after another,] to the end of the year, except الجَبْهَة, the period of which is fourteen days: (S:) [or it signifies the auroral rising, and sometimes the auroral setting, of one of those stars, or asterisms; as will be shown below: I do not say " heliacal " rising because the rising here meant continues for a period of thirteen days]. Accord. to the T, نوء signifies the setting of one of the stars, or asterisms, above mentioned: and AHn says, that it signifies its first setting in the morning, when the stars are about to disappear; which is when the whiteness of dawn diffuses itself. (TA.) A'Obeyd says, I have not heard نوء used in the sense of " setting," " falling," except in this instance. (S.) It is added, [whether on his or another's authority is doubtful,] that the [pagan] Arabs used to attribute the rains and winds and heat and cold to such of the stars, or asterisms, above mentioned as was setting at the time [aurorally]; or, accord. to As, to that which was rising in its ascendency [aurorally]; and used to say, مُطِرْنَا بِنَوْءِ كَذَا [We have been given rain by such a نوء]; (S;) or they attributed heat [and cold] to the rising or the star or asterism, and rain [and wind], to its نَوْء [meaning its setting]. (AHn, Har, p. 216.) This the Muslim is forbidden to say, unless he mean thereby, " We have been given rain at the period of such a نوء; " God having made it usual for rain to come at [certain of] the periods called انواء. Again, A'Obeyd says, The انواء are twenty-eight stars, or asterisms; sing. نوء: the rising of any one of them in the east [aurorally] is called نوء; and the star, or asterism, itself is hence thus called: but sometimes نوء signifies the setting. Also, in the L it is said, that each of the abovementioned stars, or asterisms, is called thus because, when that in the west sets, the opposite one rises; and this rising is called النَوء; but some make نوء to signify the setting; as if it bore contr. senses. (TA.) [El-Kazweenee mentions certain physical occurrences on the occasions of the انواء of the Mansions of the Moon; and in each of these cases, except three, the نوء is the rising, not the setting. Two of the excepted cases are doubtful: the passage relating to the third plainly expresses an event which happens at the period of the auroral setting of الصَّرْفَة; namely the commencement of the days called أَيَّامُ العَجُوزِ; corresponding, accord. to ElMakreezee, with the rising of الفَرْغُ المُقَدَّمُ, the رقيب of الصرفة: and it is said in the S, art. عجز, on the authority of Ibn-Kunáseh, that the ايّام العجوز fall at the period of the نوء of الصرفة. (The auroral setting of الصرفة, at the commencement of the era of the Flight, in central Arabia, happened about the 9th of March O. S.; and this is the day of the N. S., the 26th of February O. S., on which commence the ايّام العجوز accord. to the modern Egyptian almanacs.) Hence it appears, that sometimes the setting, but generally the rising, was called the نوء. Moreover, the ancient Arabs had twenty-eight proverbial sayings (which are quoted in the Mir-át ez-Zemán, and in the work of El-Kazweenee) relating to the risings of the twenty-eight Mansions of the Moon: such as this: إِذَا طَلَعَ الشَّرَطَانْ إِسْتَوَى الزَّمَانْ " When Esh-Sharatán rises, the season becomes temperate: " or, perhaps, "— — the night and day, become equal. " (If this latter meaning could be proved to be the right one, we might infer that the Calendar of the Mansions of the Moon was in use more than twelve centuries B. c.; and that for this reason الشرطان was called the first of the mansions; though it may have been first so called at a later period as being the first Mansion in the first Sign of the Zodiac. But I return to the more immediate object which I had in view in mentioning the foregoing sayings.) I do not find any of these sayings (though others, I believe, do) relating to the settings. Hence, again, it appears most probable, that the rising, not the setting, was generally called نوء.] — — [In many instances,] الأَنْوَآءُ signifies The Mansions of the Moon [themselves]; and نَوْءٌ, any one of those Mansions: and they are also called نُجُومُ المَطَرِ [the stars, or asterisms, of rain]. (Mgh, in art. خطأ.) IAar says that the term نوء was not applied except in the case of a star, or asterism, accompanied

by rain: (TA:) [see exs. under خَطَّ and خَطأً: but most authors, it seems, apply this term without such restriction: it is sometimes given to certain stars or asterisms, which do not belong to the Mansions of the Moon; as will be seen below: and it is applied, with the article, especially to الثُّرَيَّا]. — — Accord. to AZ, as cited by AM, the first rain is that called الوَسْمِىُّ: the انواء of which are those called العَرْقُوَتَانِ المُؤَخَّرَتَان, the same, says AM, as الفَرْغُ المُؤَخَّرُ, [the 27th Mansion of the Moon, which, about the period of the commencement of the era of the Flight, (to which period, or thereabout, the calculation of AZ, here given, most probably relates,) set aurorally, (for by the term نوء AZ means a star or asterism, at the setting of which rain usually falls,) in central Arabia, on the 21st of Sept. O. S, as shewn in the observations on the منازل القمر in this lexicon]: then, الشَّرَطُ, [one of the شَرَطَانِ, the 1st Mansion, which, about the period above mentioned, set aurorally on the 17th of Oct.]: then, الثُّرَيَّا, [the 3rd Mansion, which, about that period, set on the 12th of Nov.]. Then comes the rain called الشَّتَوِىُّ: the انواء of which are الجَوْزَاءُ [meaning الهَقْعَةُ, the 5th Mansion, which, about the period above mentioned, set aurorally on the 8th of Dec.] then, الذِّرَاعَانِ, [i. e. الذِّرَاعُ المَقْبُوضَةُ and الذِّرَاعُ المَبْسُوطَةُ; the former of which, about the same period, set anti-heliacally on the 3rd of January, the proper relative time of the setting of the 7th Mansion; and the latter, on the 16th of January, the proper relative time of the setting of the 8th Mansion;] and their نَثْرَة, [the 8th Mansion, which, about that period, set aurorally on the 16th of Jan.]: then, الجَبْهَةُ, [the 10th Mansion, which set aurorally, about that period, on the 11th of Feb.] In this period the شتوى rain ends; and that called الدَّفَئِىُّ (q. v.) begins, and [after this] الصَّيْفُ. All the rains from the وسمى to the دفئى are called رَبِيعٌ. Then, [after the دفئى,] comes the صَيْف: the انواء of which are السِّمَاكَانِ (الأَعْزَلُ and الرَّقِيبُ); [the former of which is, accord. to El-Kazweenee, the 14th Mansion, which, about the period above mentioned, set aurorally on the 4th of April: the latter seems to be the رقيب of الثريّا (see رقيب): i. e. الإِكْلِيلُ, the 17th Mansion, which, about the same period, set aurorally on the 13th of May; a period of about forty days. Then comes الحَمِيمُ. [see this word, said by some to be] a period of about twenty nights, commencing at the [auroral] rising of الدَّبَرَان, [at the epoch of the Flight about the 26th of May, O. S.,] which has [little rain, or none, and is therefore said to have] نوء ??. Then comes الخَرِيفُ [a period of little rain the انواء of which are النَّسْرَانِ [or the two vultures, النَّسْرُ الطَّائِرُ and النَّسْرُ الوَاقِعُ, which, in central Arabia, about the period above mentioned, set aurorally on the 24th of July, O. S., both together]: then, الخضر, [which I have not been able to identify with any known star or asterism, in the TT with صح written above it, to denote its being correctly transcribed]: then, العَرْقُوَتَانِ الأُولَيانِ, the same says AM, as الفَرْغُ المُقَدَّمُ, the 26th Mansion, which, about the same period, set on the 8th of Sept.]. (T, TT, TA. *) — — [Hence,] نَوْءٌ [also means (assumed tropical:) The supposed effect of a star or asterism so termed in bringing rain &c.: whence the phrase لَا نَوْءَ لَهُ It has no effect upon the weather; said of a particular star or asterism: see البُطَيْنُ. — — Also. Rain consequent upon the annual setting or rising of a star so termed (assumed tropical:) so in many instances in Kzw's account of the Mansions of the Moon.] And (tropical:) Herbs, or herbage: so called because regarded as the consequence of what is [more properly] termed نوء: [i. e., the auroral setting or rising of a star or asterism, or the rain supposed to be produced thereby.] Ex. جَفَّ النَّوْءُ The herbage dried up. (IKt.) Also, (tropical:) A gift, or present. (K.) أَنْوَأُ More, or most, acquainted with the أَنْوَآء (K, and some copies of the S) [See نَوْءٌ, It is an anomalous word, though of a kind of which there are some other examples, for it has no verb] and, by only, a noun of this class is not formed but from a verb. (TA) مُسْتَنَاءٌ (assumed tropical:) One of whom a gift, or present, is sought, or asked, (K.) نوب 1 نُبْتُهُ, aor. يَنُوبُ inf. n. نَوْبٌ; and ↓ إِنْتَبْتُهُ; I came to him by turns, (TA,) — — * إِنْتَابَهُمْ, inf. n. إِنْتِيَابٌ, He came to them time after time, (S, K.) The Hudhalee (Aboo-Sahm Usámeh, TA,) says, ?? ?? (S) Slender in the belly, an object of the chase, in a part of the desert far from roster and pasture; he will not come to the water otherwise than time after time. The port is describing a wild ass. (IB.) Accord to one relation, the last word is اِنْتِيَابَا. meaning " coming by night. " (S,) — — [Also, ↓ انتاب, app., He did a thing time after time; did a thing by turns. (See مُنْتَابٌ.] — — نَابَ, aor. يَنْوبُ inf. n. نَوْبٌ, He drove camels early in the morning to the water, and was [again] at the water in the evening, going to it thus] time after time (IAar) — — نَابَ إِلَى اللّٰه; (K;) and ↓ اناب إِلَيْهِ, (S, K,) inf. n. إِنَابَةٌ; (TA:) obedience He returned from disobedience to obedience to God, he returned unto God [repenting]: he repented; (S, K:) or the latter, he returned unto God; syn. رَجَعَ (Msb:) or ناب signifies he kept to obedience unto God: [this is given in the K as another and distinct signification of ناب ?? and اناب signifies as before explained or he returned to the performance of God, command; not departing from anything thereof: or be returned time after time: the In. signification, accord. to the Kesh-sháf and AHei, is he entered upon the good turn. (TA, where for الخيل read الخير.) — — نَابَ عَنِّى, aor. يَنُوبُ, inf. n. نَوْبٌ and مَنَابٌ (S, K: but the former inf. n. which is mentioned by Th, is omitted in some copies of the S) and نِيَابَةٌ (Msb: [the only inf. n. there mentioned:] but this last, though also mentioned in the L, is rejected by Th and the other early authorities as not belonging to the classical language of the Arabs: TA) He supplied my place; served for me; acted in my place or stead, or as my substitute, lieutenant, deputy, factor, or agent; (S, K, &c.: فِى كَذَا in such an affair. (Msb.) — — نَابَ عَنْهُ [and نَابَ مَنَابَهُ] It (a thing) supplied its (another thing's) place. (TA.) — — نَابَهُ أَمْرٌ, aor. يَنُوبُ. (S.) inf. n. نَوْبٌ and نَوْبَةٌ; (K, TA;) and ↓ إِنْتَابَهُ; (S;) a thing, or an event, [generally a misfortune, or an evil accident,] befell him; betided him; happened to him. (S, K.) 3 ناوبهُ, (inf. n. مُنَاوَبَةٌ, TA,) He did [or tock] a thing with him, each taking his turn ?? عاقبه. (K.) — — نَاوَبْتُهُ, inf. n. مَنَاوَبَةٌ i. q. ?? [q. v., here signifying I shared with him. ?? (Msb.) 4 أَنَبْتُهُ عَنْهُ. (K,) and ↓ اسْتَنَبْتُهُ, (TA.) I made him to supply his [another's] place to act in him place or stead, or as his substitute, lieutenant, deputy, factor, or agent; (K, Msb;) فِى كَذَا in such an affair. (Msb.) — — See 1. — — أَتَانِى فُلَانٌ فَمَا أَنَبْتُ لَهُ Such a one came to me, and I cared not for him, or paid any regard to him. (A.) 6 تَنَاوَبْنَا الخَطْبَ, and الأَمْرَ, We performed the affair, or business, by turns; or turn after turn. (T.) هُمْ يَتَنَاوبُونَ النَّوْبَةَ فِيمَا بَيْنَهُمْ فِى المَاءِ وَغَيْرِهِ [They took turns in the case of a thing that was between them; in the case of water &c.] (S.) — — تَنَاوَبُوا عَلَيْهِ They did it by turns; this person doing it one time: and that, another. (Msb.) — — تَنَاوَبُوا, as also تنازلوا and تطاعموا, They (a people on a journey ate with or of the tent of, [meaning, of the food of.] this man on one occasion of alighting, and another man on another occasion of alighting; each one of them having his tarn to supply the food of one day. (ISh.) — — تَنَاوَبَوا عَلَى المَاءِ, (K,) or تناوبوا الماء, (L,) They shared the water among themselves [by turns] by means of the حَصَاة القَسْمِ, (K,) or المَقْلَةُ: (L;) which is a pebble that is put into a vessel: then as much water as will come the pebble is poured into the vessel: this is done by persons on a journey when they have little water; and thus they divide it into shares. (K, arts. قسم and مقل.) — — المَنَايَا تَتَنَاوَبُنَا Deaths come to us by turns; to each of us in his turn. (TA.) 8 إِنْتَوَبَ see 1. 10 إِسْتَنْوَبَ see 4. النَّوْبٌ What is a day's and a night's journey distant from one: (S, K:) what is a night's journey distant is called القَرَبُ: originally in the case of going to water: (S:) or what is three days' journey distant: or what is two leagues (فَرْسَخَانِ) distant; or

three. (TA.) Lebeed says, إِحْدَى بَنِى جَعْفَرٍ كَلِفْتُ بِهَا لَمْ تُمْسِ مِنِّى نَوْبًا وَلَا قَرَبَا [I have become enamoured of one of the descendants of Jaafar: she has not become a day's and a night's journey (or three days' journey or two eagues,) distant from me, nor a night's journey distant]. (S.) Or نوب signifies [in these words of the poet] near, so that he might visit her repeatedly; and قرب and نوب are synonymous: (IAar:) or قرب [is used by him to signify that at such a distance] he might come to her once in three days. (AA.) — نَوْبٌ Strength: (K:) as also ↓ نَوْبَةٌ: ex. أَصْبَحْتَ لَا نَوْبَةً لَكَ Thou hast become without strength: and تَرَكْتُهُ لَا نَوْبَ لَهُ I left him without strength. (TA.) — — نَوْبٌ Nearness. (ISk, S, K.) — نَوْبٌ a pl. (or rather a quasi. pl. n., TA) of نَائِبٌ: (RA, K:) [but in what sense I do not find: app., as the act. part. n. of نَابَ " it befell, &c. "] نُبٌّ Bees: pl. of نَائِبٌ: (S, K:) from نَوْبَةٌ " a turn that falls to a man at a certain time," accord. to As: or so called because they feed and return to their place: (S:) and if so, the sing. is نائب: (TA:) or so called because they are of a colour inclining to black; (S, from A'Obeyd; or, as in some copies of the S, A'Obeydeh;) or as likened to the nation of negroes called النُّوبَةُ: and if so, the word has no sing. (TA.) See also نُوبٌ. — النُّوبُ (S, K) and ↓ النُّوبَةُ (S) [The Nubians;] a nation of the Negroes [or rather Ethiopians]: (S, K:) or the latter is the name of their country; an extensive country south of Upper Egypt. (K, TA.) — — ↓ نوبِىٌّ [A Nubian;] an individual of the nation above mentioned. (S.) See نُوبَةٌ. — — ↓ أَسْوَدُ نُوبِىٌّ: see نُوبِىٌّ. نَوْبَةٌ A turn which comes to one, or which one takes; the time at which, or during which, anything is, or is to be, done, or had, in succession; an opportunity: (S, * K, MF:) pl. نُوَبٌ, (S,) which is extr. [with respect to analogy.] (TA.) See نَوْبٌ. — — نَوْبَةٌ and ↓ نِيَابَةٌ A coming to water, &c., one time, or turn, after a former time, or turn. This is the meaning of the words in the following phrases, mentioned [but not explained] in the S and K: جَاءَتْ نَوْبَتُكَ and جاءت نِيَابَتُكَ, Thy time, or turn, to came to water, &c., in succession, has arrived: (TA:) pl. of the former word نُوَبٌ. (S, K.) — — نَوْبَةٌ An assembly, a company, troop, or congregated body, of men. (K.) نُوبَةٌ: see نُوبٌ and نِيَابَةٌ: see نَوْبَةٌ. خَيْرٌ نَائِبٌ Abundant good, (K,) that comes again and again [by turns]. (A.) — — حُمَّى نَائِبَةٌ A quotidian fever. (S.) — — نَائِبَةٌ Guests coming time after time. (TA, from a trad.) — — See نُوبٌ. — — نَائِبٌ One who supplies the place of another; who acts in his place or stead, or as his substitute, lieutenant, deputy, factor, or agent: pl. نُوَّابٌ. (Msb.) — — نَائِبَةٌ What befalls, betides, or happens, that is afflictive, distressing, difficult, or unfortunate: pl. نَوَائِبُ and نُوَبٌ; the latter of which is extr.: (TA:) or rather this latter is pl. of نُوبَةٌ, which is syn. with نائبة, (MF,) a subst. from نَابَهُ أَمْرٌ, (S,) [and therefore signifying an accident, or a casualty, &c.; and as such this pl. is not extr., but analogous:] an evil accident; a misfortune; a disaster; a calamity; an affliction: pl. نَوَائِبُ: (S:) only signifying what is evil: (Msb:) or, accord. to some, an accident, whether good or evil: ex. Lebeed says, نَوَائِبُ مِنْ خَيْرٍ وَشَرٍّ كِلَاهُمَا فَلَا الخَيْرُ مَمْدُودٌ وَلَا الشَّرُّ لَازِبُ [Accidents of a good nature, and of an evil, both of them; and neither is the good prolonged, nor the evil constant]: or what befalls, betides, or happens, to a man, of difficult, arduous, distressing, or afflictive, events, or affairs, and accidents: [a difficulty, or difficult affair] in a trad. respecting Kheyber it is said, قَسَمَهَا نُصْفَيْنِ نُصْفًا لِنَوَائِبِهِ وَحَاجَاتِهِ وَنُصْفًا بَيْنَ المُسْلِمِينَ [He divided it into two halves; half for his own difficulties, or difficult affairs, and wants, and half among the Muslims]. (TA.) مَنَابٌ A road to water. (K.) — — مَنَابٌ (tropical:) i. q. مَرْجِعٌ: ex. إِلَيْهِ مَنَابِى (tropical:) [To him is my recourse]. (A.) مُنَابٌ pass. part. n. of 4, A person made to supply another's place; &c. (Msb.) — — أَمْرٌ مُنَابٌ فِيهِ An affair in which a person is made to supply another's place; in which a person is made to act in the place or stead of another person; or as another's substitute. (Msb.) See the verb. مَنُوبٌ عَنْهُ A person whose place is supplied by another; in whose place or stead, or as whose substitute, another person acts. (Msb.) — — أَمْرٌ مَنُوبٌ فِيهِ An affair in which a person supplies the place of another; in which a person acts in the place or stead of another, or as another's substitute. (Msb.) See the verb. مُنِيبٌ, from اناب الى اللّٰه, Repenting, &c. (TA.) — — مُنِيبٌ act. part. n. of 4, A person making another to supply his or another's place; &c. (Msb.) — — See the verb. — — مُنِيبٌ Copious rain: and good rain, of the [rain termed] رَبِيعٌ: (K:) or, accord. to En-Nadr Ibn-Shumeyl, copious rain (مَطَرٌ جَوْدٌ) is termed منيب: and you say, أَصَابَنَا رَبِيعُ صِدْقٍ منيبٌ [There fell upon us an excellent, copious rain, of such as is termed ربيع; meaning] good rain, but inferior to what is termed جود; but this is an excellent rain if followed by other rain. (TA.) مُنْتَابٌ act. part. n. of 8. — — [Coming by turns: &c.] — — Visiting. (RA.) — — Doing a thing time after time: doing a thing by turns. (TA.) نوت 1 نَاتَ, aor. يَنُوتُ, inf. n. نَوْتٌ, He (a man) moved from side to side in walking; as also نَاتَ, aor. يَنِيتُ: (L:) or he so moved by reason of weakness, or infirmity: (K:) or, by reason of drowsiness, like as the sailor turns the vessel from side to side. (L.) نَاتٌ i. q. نَاسٌ Mankind; or men: (S, K:) like أَكْيَاتٌ for أَكْيَاسٌ; the س being changed into ت [see art. س], accord. to the dial. of certain of the Arabs; as related by Az. (S.) نُوتِىٌّ [and ↓ نَوَّاتٌ] A sailor upon the sea, (S, K,) who turns about the ship in the sea: (TA:) pl. of the former نَوَاتِىُّ, (S, K,) [and of the latter] نَوَّاتُونَ. (TA.) Accord. to J, from the language of the people of Syria: accord. to others, an arabicized word [from the Greek nau/ths]. (TA.) نَوَّاتٌ: see نُوتِىٌّ. نوث نَوْثَةٌ i. q. حَمْقَةٌ. (L.) نوح 1 نَاحَتِ المَرْأَةُ, aor. تَنُوحُ, inf. n. نَوْحٌ and نِيَاحٌ (S, K) and نُوَاحٌ, (L, K,) or this is a simple subst., (Msb,) and نِيَاحَةٌ, (A, L, K,) or this also is a simple subst., (S, Msb, [and as such it is also mentioned in the K,]) and مَنَاحٌ (K) and مَنَاحَةٌ, (L,) [The woman wailed]. You say نَاحَتْ عَلَى المَيِّتِ, (Msb,) and عَلَى زَوْجِهَا, and نَاحَتْهُ, (L, K,) but ناحت عَلَيْهِ is preferred, (TA,) [She wailed for, or bewailed, the dead, and, her husband]. Also, نَاحَ على الميّت. (A.) نَاحَ and ↓ استناح are syn. (L, K.) [In the S it is implied that it is tropical: see نَائِحَة: but in the A it is said to be proper.] — — نَاحَتِ الحَمَامَةُ, (L,) inf. n. نَوْحٌ, (L, K,) The pigeon cooed (L, K) in a plaintive or wailing manner. (L.) Some say that this is tropical; but most, that it is proper. (MF.) — — الطَّيْرُ تَنُوحُ [The birds warble plaintively.] (A.) 3 ناوح بَعْضُهَا بَعْضًا One of them was opposite to, or faced, another. Said of mountains, and in like manner of winds. (S, L.) 5 تنوّح It (a thing) moved about, hanging down; it dangled. (S, K.) 6 الطَّيْرُ تَتَنَاوَحُ [The birds warble plaintively, one to another]. (A.) See an ?? in art. فوح, conj. 6. — — تناوحتِ الرِّيَاحُ The winds blew violently [as is generally the case when they blow from opposite directions]. (TA.) See an ex. voce سهو. — — تناوحا They two were opposite, one to the other; they faced each other. (S, K.) You say so of two mountains, and of two winds. (S, L.) 10 إِسْتَنْوَحَ see 1. — — استناح He (a wolf) howled, (L, K,) and was listened to and followed by other wolves. (L.) — — He (a man) wept and induced another, or others, to weep: (K:) or he wept so as to induce another, or others, to weep. (L.) نَوْحٌ: see نَائِحَةٌ. نَوْحَةٌ and ↓ نَيْحَةٌ Strength; force. (L.) نَيْحَةٌ: see نَوْحَةٌ. نِيَاحَةٌ: see نِيَاحَةٌ (S, Msb, K) and ↓ نُوَاحٌ (Msb) substs. from نَاحَتِ المَرْأَةُ, q. v. [A wailing, or bewailing a dead person]. نَوَّحٌ: see نَائِحَةٌ. نَيِّحَةٌ ريح أُخْرَى A counterwind, or wind which is the opposite, of another wind. (S, A. L.) One that blows transversely with respect to another is called the نَسِيجَة of the latter. (S, L.) نَوَّاحَةٌ:

see نَائِحَةٌ. النَّوَاحِى: see نَائِحَةٌ. [A wailing woman]: (Msb:) pl. نَوَائِحُ and نَائِحَاتٌ: and you also say ↓ نِسَآءٌ نَوْحٌ, and أَنْوَاحٌ, and ↓ نُوَّحٌ: (S, K:) نَوَائِحُ is an epithet applied to women who assemble in a مَنَاحَة: and ↓ مَنَاحَةٌ (also) and ↓ نَوْحٌ signify women who assemble together for the purpose of mourning. (L.) نَوَائِحُ are so called from التَّنَاوُحِ, signifying " the being opposite, one to another: " (S:) [if so, it is app. a tropical term: but accord. to the A, التناوح, as above explained, is tropical]. Also ↓ نَوَّاحَةٌ [A woman who wails much, or frequently; who is in the habit of wailing: a professional wailing woman]. Ex. هِىَ نَوَّاحَةُ بَنِى فُلَانٍ [She is the professional wailing woman of the sons of such a one]. (A.) — — حَمَامَةٌ نَائِحَةٌ. and ↓ نَوَّاحَةٌ, A pigeon that cooes in a plaintive or wailing manner. (L.) — — نَوَائِحُ also signifies Standards, or ensigns, opposite one to another, in battle. (L.) — — Also, Swords. In this sense, it occurs written ↓ النَّوَاحِى, by transposition. (Ks, L.) مَنَاحَةٌ A place of نَوْح [or wailing for a dead person]: (Msb:) pl. مَنَاحَاتٌ and مَنَاوِحُ. (A, L.) Ex. كُنَّا فِى مَنَاحَةِ فُلَانٍ [We were in the place of wailing of, or for, such a one]. (S, K.) — — See نَائِحَةٌ. الرِّيَاحُ المُتَنَاوِحَةُ The winds called النُّكْبُ: [see نَكْبَآءُ:] so called because they are opposite, one to another: they blow in times of drought, when rains are scanty, and when the air is dry, and the cold severe. (L.) نوخ 1 نَاخَ: see 10. 2 نَوَّخَ اللّٰهُ الأَرْضَ طَرُوقَةً لِلْمَآءِ (assumed tropical:) God made, or may God make, the land capable of receiving the water [of the rain so as to be impregnated, or fertilized, or soaked, thereby]: expl. by جَعَلَهَا مِمَّا تُطِيقُهُ. (S.) — — See 4. 4 اناخ (S, L, Msb) and ↓ نوّخ (L, Msb) He (a man) made a camel to lie down upon his breast [with his legs folded, as is done on the occasions of mounting and dismounting, &c.] (S, L, Msb.) Also, ↓ تنوّخ (S, L, K) and اناخ (K) and ↓ استناخ (L) He (a stallion-camel) made a she-camel to do so in order that he might (??) (S, K.) or made her do so and then covered her. (L.) — — اناخ بِهِ البَلَآءُ وَالذُّلُّ (tropical:) [Trial, or affliction, and abasement, befell him]. (A.) 5 تَنَوَّخَ see 4. — — and 10. 10 إِسْتَنْوَخَ see 4. — — Also, استناخ (S, L, Msb) and ↓ تنوّخ (L, Msb) He (a camel) lay down upon his breast [with his legs folded]. (S, L, Msb.) Also, استناخت and ↓ تنوّخت She (a camel) did so in order to be covered by the stallion. (K.) It is said that one should not use, in the sense of the quasi-pass. of the trans. v. اناخ, the form ↓ نَاخَ, nor ↓ اناخ: (Msb:) but the authors on verbs mention اناخ in a neuter sense; and IAar says, that one says اناخ, but not ناخ: (MF:) or IAar says, البَعِيرُ ↓ تنوّخ, but not ناخ nor اناخ: (L:) [and F says, that] one should not say, in the sense of استناخت and ↓ تنوّخت as explained above, either ناخت or اناخت. (K.) نَوْخَةٌ A remaining, staying, abiding, or dwelling, in a place. (L, K.) نَائِخَةٌ A distant land: (K:) or it is [correctly] نَائِخَةٌ, with ب. (TA.) مَنَاخٌ: see مُنَاخٌ. مُنَاخٌ A place in which camels are made to lie down upon their breasts, [with their legs folded]; (Msb:) a place where they so lie; (K;) a nightly resting-place of camels. (Msb, voce مُرَاحٌ) to a trad. in which it occurs, accord to one relation it is ↓ مَنَاخٌ. (TA.) — — Also, A time at which camels so lie. (MF.) — — Also, pass. part. n. of اناخ; and used as an inf. n. of that verb, like إِنَاخَةٌ. (MF.) — — هٰذَا مُنَاخُ سَوْءٍ (tropical:) This is a disagreeable place. (A.) المُنِيخُ The lion. (K) نور 1 نَارَ intrans., in the sense of أَنَارَ: see the latter, in two places. — نَارُوا النَّارَ: see 5. — نُرْتُ البَعِيرَ (tropical:) I made a mark upon the camel with a hot iron. (M, K.) See نَارٌ. 2 نوّر, intrans., in the sense of أَنَارَ, from النُّورُ: see 4, in two places. — — نوّر بِالفَجْرِ, (Mgh, Msb,) inf. n. تَنْوِيرٌ, (Msb,) He performed the prayer of daybreak when the dawn had become light (Mgh, Msb:) (tropical:) or when the horizon had become bright: (TA:) تَنْوِيرُ الفَجْرِ, without بِ is an amplification. (Mgh.) تَنْوِيرٌ as a subst. from this verb, see below. — نَوّر, trans. in the sense of أَنَارَ, from النُّورُ: see 4. in three places. — نوّر, (S, A, Msb, K.) inf. n. تَنْوِيرٌ, (S, K,) It (a tree. S, A, Msb, K, and a plant, Msb) blossomed, or flowered it put forth its نَوْر; (S, A, Msb, K;) as also ↓ أَنَارَ, (S, Msb, K) originally أَنْوَرَ, (TA,) See also 4. — — It (seed-produce) attained to maturity: (K:) [see an ex. in a verse cited in art. سمو, conj. 3:] تَنْوِيرٌ, the inf. n. of the verb in this sense, has a pl. تَنَاوِيرُ. (TA.) — نوّرهُ He smeared him or it with نُورَة. (Mgh, Msb.) — — نوّر ذِرَاعَهُ, (S, K,) inf. n. تَنْوِيرٌ, (TA,) He pricked his fore-arm with a needle, and then sprinkled نَؤُور, [q. v.] upon it. (S, K.) 4 انار, (inf. n. إِنَارَةٌ, Msb,) It (a thing) (S, Msb) gave light; or shone; or shone brightly; (S, A, * Msb, K; *) as also ↓ نوّر, (Lh, S, * A, Msb, K,) inf. n. تَنْوِيرٌ; (S, Msb;) and ↓ استنار; (S, A, Msb, K;) and ↓ نَارَ, (A, Msb, K,) aor. يَنُورُ, (Msb,) inf. n. نَوْرٌ, (K, TA,) or نُورٌ, (as in a copy of the A,) or نِيَارٌ: (Msb;) and ↓ تنوّر: (K:) نوّر (S, * Mgh, Msb, K) and انار (Mgh, Msb) and استنار, (Msb,) said of the dawn, signify as above; (Mgh, Msb;) or its light appeared. (S, * K) — — [Hence,] ↓ نَارَتِ الفِتْنَةُ, aor. تَنُورُ, Sedition, or discord, or the like, happened and spread. (Msb.) — — [Hence also,] انار and أَنْوَرَ, (K.) the latter being the original form; said of a plant; (TA;) It became beautiful: and it became apparent. (K, TA.) And أَنْوَرَتِ الشَّجَرَةُ The tree became beautiful in its verdure: or, as some say, put forth its blossoms or flowers. (TA.) See also 2. — انار and ↓ نوّر He made to give light; to shine; or to shine brightly. (Msb.) ↓ التَّنْوِيرُ and الإِنَارَةُ signify the same. (S.) You say, انار السِّرَاجَ, and ↓ نوّرهُ, (A,) and ↓ المِصْبَاحَ نوّر, (Msb,) He made the lamp to give light; or to become bright. (Msb.) — — انار المَكَانَ He illumined, or lighted, the place; (K;) i. e., put light [or a light] in it. (TA.) — — [Hence,] انارهُ (tropical:) He elucidated it; rendered it apparent or plainly apparent, conspicuous, manifest, or evident; (TA;) as also ↓ نورّهُ. (A, TA. *) — — And hence, انار اللّٰهُ بُرْهَانَهُ (tropical:) God taught him, or dictated to him, his proof. (TA.) 7:17 AM 30/01/035: see 4, first signification. — تنورّوا النَّارَ مِنْ بِعِيدٍ, (S, K,) and ↓ نَارُوهَا, (K,) They looked at the fire, or endeavoured to see it (تَبَصَّرُوهَا,) from afar: (S, K:) or تنوّر النَّارَ he looked at the fire, or endeavoured to see it, (تَبَصَّرَهَا) and repaired towards it: (A:) or he came to the fire: it has this signification as well as the first. (TA.) — — تنوّر الرَّجُلَ, and المَرْأَةَ, He looked at the man, and the woman, at or by a fire, from a place where the latter did not see him; he stood in the dark to see the man, and the woman, by the light of the latter's fire, without the latter's seeing him; تَنَوُّرٌ being like تَضَوُّؤٌ. (TA.) — See also 8. 8 انتار, (Th, T, S, M, K,) imp. إِنْتَرْ; (T;) and إِنْتَوَرَ, (T, K,) imp. إِنْتَوِرْ; (T;) and ↓ تنوّر; (S, M, A, Mgh, Msb, K;) or only انتار and انتور; not تنوّر; (T;) or some say انتار; [implying that most say تنوّر;] (S;) He smeared himself with نُورَة [which is differently explained in the lexicons, so that these verbs are made to bear different meanings by different lexicons]. (Th, T, S, M, A, Mgh, Msb, K.) 10 إِسْتَنْوَرَ see 4, first signification. — استنار بِهِ He sought the aid of its light: (TA:) or of its rays. (M, K.) نَارٌ a word of which the meaning is well known; (M, K;) [Fire; not well explained as signifying] the flaming, or blazing, (لَهِيب,) that is apparent to the sense: (TA:) its ا is originally نُوَيْرَةٌ: (S, TA:) it is fem.: (S, M, Msb:) and sometimes masc.: (AHn, M, K:) and the dim. is أَنْوَارٌ, with و because it is the original medial radical, (S,) and with ة because نار is fem.: (Msb:) pl. [of pauc.] أَنْوُرٌ, (S, M, L,) in the K أَنْوَارٌ, [which is a mistake, though this is also said to be a pl. of نار,] (TA,) and [of mult.] نِيرَانٌ [which is the most common form] (S, M, K) and نُورٌ (AAF, S, M, Msb, K) and نِيَرَةٌ and نِيَارٌ, (M, K,) and أَنْيَارٌ also occurs, in the phrase نَارُ الأَنْيَارِ, in a trad. respecting the prison of hell; this phrase, if correctly related, perhaps meaning نَارُ النِّيرَانِ, and انيار being originally أَنْوَار. (IAth.) النَّارُ is also applied to The fire of hell. (TA:) The Arabs say, in cursing their enemies, أَبْعَدَ اللّٰهُ دَارَهُمْ وَأَوْقَدَ نَارًا أَثَرَهُمْ [May God make their abode distant, and kindle a fire after them!] And it was a custom of Arab women, as related by IAar, on the authority of El-'Okeyleeyeh, when they feared evil from a man, and he removed from them, to kindle a fire

behind him, with the view of causing his evil to depart with him. (T.) — — نَارُ الْمُهَوِّلِ A fire which the Arabs used to kindle, in the time of ignorance, on the occasion of entering into a confederacy: they threw into it some salt, which crackled (يُفَقِّعُ) when the fire burned it: with this they frightened [one another] in confirmation of the swearing. (T.) — — نَارُ الحُبَاحِبِ has been explained in art. حب. — — نَارٌ also signifies simply Heat. (TA.) — — Also, (tropical:) [The fire, meaning] the evil, and excitement, or rage, or war; as also ↓ نَائِرَةٌ. (TA.) You say, أَوْقَدَ نَارَ الحَرْبِ (tropical:) [He kindled the fire of war]. (A.) — — Also, (tropical:) Opinion; counsel; advice. (IAar, T, K.) So in the trad., لَا تَسْتَضِيئُوا بِنَارِ المُشْرِكِينَ, (T,) or بنار أَهْلِ الشِّرْكِ, (K,) (tropical:) [Seek ye not to enlighten yourselves by the counsel of the polytheists; i. e.,] seek ye not counsel of the polytheists. (IAar, T, A. *) — — Also, (tropical:) Any brand, or mark, made with a hot iron, upon a camel; (As, T, S, M, A, K;) as also ↓ نُورَةٌ (M, K) and ↓ نُورٌ: (TA:) pl. as above: (M:) or the pl. is نِيَارٌ, and the pl. of the نار that burns is نِيرَانٌ. (IAar, Th, T.) The Arabs say, مَا نَارُ هٰذِهِ النَّاقَةِ (tropical:) What is the brand, or mark, of this she-camel, with which she is burned? (T, S, A. *) And they say, in a proverb, بِجَارُهَا نَارُهَا (T, S) Their origin is indicated by their mark with which they are burned. (T.) The Rájiz says, حَتَّى سَقَوْا آبَالَهُمْ بِالنَّارِ وَالنَّارُ قَدْ تَشْفِى مِنَ الأُوَارِ [Until, or so that, they watered their camels because of the brand that they bore: for the fire, or the brand, sometimes cures of the heat of thirst]: (T, S: *) he means, that, when they saw their marks with which they were burned, they left the water to them. (S. For another reading of this verse, see بِ.) See also نَوْرٌ. نَجْرٌ Blossoms, or flowers, (M, Msb, K,) of a tree, and of a plant: (Msb:) or white blossoms or flowers; the yellow being called زَهْرٌ; (M, K;) for they become white, and then become yellow: (M:) and ↓ نَوْرَةٌ and ↓ نُوَّارٌ signify the same as نَوْرٌ: (M, K:) or [rather] نَوْرٌ and نُوَّارٌ signify the same; (S, Msb;) [but the former is often used as a generic n., signifying a kind of blossom or flower: though both are coll. gen. ns.;] and نَوْرَةٌ is the n. un. of نَوْرٌ, like as تَمْرَةٌ is of تَمْرٌ; (Msb;) and نُوَّارَةٌ is the n. un. of نُوَّارٌ: (S, M, L:) and the pl. of نَوْرٌ is أَنْوَارٌ. (M, Msb, K.) نُورٌ Light; syn. ضِيَآءٌ, (S,) or ضَوْءٌ; (M, A, Msb, K;) whatever it be; (M, A, K;) contr. of ظُلْمَةٌ: (Msb:) or the rays thereof: (M, A, K:) accord to Z, ضِيَآءٌ [with which ضَوْءٌ is syn.] is more intense than نُورٌ: in the Kur, x. 5, the sun is termed ضياء, and the moon نور: and it is said that ضياء is essential, but نور is accidental [light]: (TA:) it is of two kinds, the light of the present world and that of the world to come; and the former is either perceived sensibly, by the eye, and this is what diffuses itself from luminous bodies, as the sun and moon and stars, and is mentioned in the Kur, x. 5, referred to above; or perceived by the eye of the intellect, and this is what diffuses itself of the divine lights, as the light of reason and the light of the Kur-án; of which divine light mention is made in the Kur, v., former part of verse 18, and xxiv., latter part of verse 35; and both of these in common are spoken of in the Kur, vi. 1 and xxxix. 69: that of the world to come is mentioned in the Kur in lvii. 12 [and lxvi. 8]: (B:) the pl. is أَنْوَارٌ (S, M, Msb, K) and نِيرَانٌ; (M, K;) the latter mentioned by Th: (M:) and ↓ نَوْرَانِيَّةٌ signifies the same as نُورٌ. (TA.) As نور is a convenience of the pious in the present world and the world to come, it is said in the Kur, [lvii. 13,] أُنْظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ [Wait ye for us that we may take of your light]. (B.) [See also ظُلْمَةٌ.] — — It is also applied to Mohammad: (T, M, K:) it is said by Aboo-Is-hak to be so applied in the Kur, v. 18. (T.) — — And That which manifests things, (K, TA,) and shows to the eyes their true or real state: and therefore النُّور is applied in the Kur, vii. 156, to (tropical:) that [revelation] which the Prophet brought. (TA.) — — النُّورُ is also one of the names of God; meaning, accord. to IAth, He by whose light the obscure in perception sees, and by whose guidance the erring is directed aright: or the Manifest, by whom is every manifestation. And أَللّٰهُ نُورُ السَّمٰوَاتِ وَالأَرْضِ [in the Kur, xxiv. 35,] means God is the enlightener of the heavens and of the earth: like as فُلَانٌ غِيَاثُنَا means مُغِيثُنَا: (TA:) or, as some say, the right director of the inhabitants of the heavens and of the inhabitants of the earth. (T.) — — See also نَارٌ, last signification. نَوْرَةٌ: see نَوْرٌ. نُورَةٌ: see نَارٌ, last signification. — I. q. هِنَآءٌ [a word well known to mean Tar, or liquid pitch, or a kind thereof; but I do not know this signification as applying to نُورَةٌ, nor, app., did SM, for he has made it to be the same with that which here next follows, from the T]. (M, K:) or a kind of stone burned and made into كِلْس [or quick-lime] and used as a depilatory for the pubes: (T:) or lime-stone; syn. حَجَرُ الكِلْسِ: and by a secondary and predominant application, a mixture of quick lime (كلس) with arsenic, or orpiment, (زِرْنِيخ,) and other things, used for removing hair: (Msb:) [a depilatory composed of quick lime with a small proportion (about an eighth part) of orpiment: it is made into a paste with water, before application; and loosens the hair in about two minutes; after which it is immediately washed off: thus made in the present day:] some say that it is an Arabic word; and others, that it is arabicized. (Msb) See 8. نَوْرَانِيَّةٌ: see نُورٌ. نَيِّرٌ Giving light, shining, bright, or shining brightly; (A, Msb;) as also ↓ مُنِيرٌ and ↓ مُسْتَنِيرٌ (A) [and ↓ نَائِرٌ.] — — Beautiful in colour, and bright; as also ↓ مُنِيرٌ and ↓ أَنْوَرُ: (TA:) or the last signifies [simply] beautiful; (K;) or conspicuous and beautiful. (TA.) It is said of Mohammad. كَانَ ↓ أَنْوَرَ المُتَجَرَّدِ: He was beautiful and bright in the colour [of what was unclad] of his body. (TA.) نَوُورٌ, (S, Msb, and so in some copies of the K,) or نَؤُورٌ, (T, M, and so in some copies of the K,) or both, the former being the original form, (S, TA,) i. q. نِيلَجٌ [i. e. Indigo-pigment]; (S, K;) or نِيلَنْجٌ; [which appears from what follows to be the right reading, though both نيلج and نيلنج are used in the present day for the purpose described in explanations of نوور, to give a greenish colour to the marks made in tatooing;] (Msb;) i. e., (so accord. to the S and Msb; but in the K, and) the smoke [meaning the smokeblack] of fat, (IAar, T, S, M, Msb, K,) that adheres to the طَسْت, (IAar, T,) with which the punctures made in tatooing are dressed, (S, Msb,) or filled in, (M,) that they may become green; (S, Msb;) or with which the women of the Arabs of the time of ignorance tattooed themselves: (T:) i. q. غُنْجٌ [q v.]; (IAar, T:) or, accord. to to Lth, the smoke [or smoke-black] of the wick, used as a collyrium or for tatooing; but, [says Az,] I have not heard that the women of the Arabs used this as a collyrium in the time of ignorance nor in the time of El-Islám; their using it for tatooing, however, is mentioned in their poems: (T:) or lamp-black; the black pigment (نِقْس) prepared from the smoke of the lamp; used for tattooing. (Comm. on the Mo'allakát, printed at Calcutta, p. 143.) — — Also, A kind of small stone, resembling إِثْمِد, which is bruised, or brayed, and then taken up, like as medicine is by the lip. (M.) [The same is found in the K, excepting that, in this latter lexicon, the explanation is less full, and اللِّثَةُ is substituted for الشَّفَةُ, the reading in the M. نُوَّارٌ and نُوَّارَةٌ: see نَوْرٌ. نَائِرٌ: see نَيِّرٌ. — — (tropical:) Apparent or plainly apparent. conspicuous, manifest, or evident; as also ↓ مُنِيرٌ. (Thus the pl. fem. of each of these is explained in the TA.) — — فِتْنَةٌ نَائِرَةٌ Sedition, or discord, or the like, happening and spreading. (Msb.) — — And نَائِرَةٌ alone,

Sedition, or discord, or the like: (Msb:) or sedition, or discord, or the like, happening: (TA:) and rancour, malevolence, or spite. (T:) enmity, or hostility, (T, S, A, Msb,) and violent hatred. (S, A, Msb.) See also نَارٌ. You say, سَعَيْتُ فِى إِطْفَآءِ النَّائِرَةِ I laboured in stilling the sedition, or discord, or the like. (Msb.) And بَيْنَهُمْ نَائِرَةٌ Between them is enmity, or hatred, and violent hatred. (A, Msb.) — One who occasions evils among men. (T.) أَنْوَرُ: see نَيِّرٌ, in two places. — — ذَا أَنْوَرُ مِنْ ذَاكَ [This is lighter, or brighter, than that], (TA.) تَنْوِيرٌ The time when the dawn shines, or becomes light. (T, Mgh.) You say, صَلَّى الفَجْرَ فِى التَّنْوِيرِ He performed the prayer of daybreak when the dawn shone, or became light. (Mgh.) See also 2. مَنَارٌ [originally مَنْوَرٌ] A place of light; as also ↓ مَنَارَةٌ. (M. K.) — — A sign, or mark, set up to show the way: (As, T, S, M, K:) and a thing that is put as a limit or boundary between two things; (M, K;) or between two lands, (As, T,) made of mud or clay or of earth: (As, TA:) pl. مَنَائِرُ [respecting which see مَنَارَةٌ]. (A.) It is [also used as a coll. gen. n.; as, for instance, where it is] said, in a trad., لَعَنَ اللّٰهُ مَنْ غَيَّرَ مَنَارَ الأَرْضِ May God curse him who alters the marks of the limit between two lands: (T, TA:) or it may mean مَنَارَ الحَرَمِ the boundary-marks of the Haram [or sacred territory of Mekkeh], which [it is said] were set up by Abraham. (T, TA. *) And it is said in another trad, إِنَّ لِلْإِسْلَامِ صُوًى وَمَنَارًا (tropical:) Verily there are to El-Islám signs and ordinances whereby it is known. (TA.) — — See also صَوْمَعَةٌ. — — The middle, or main part and middle, or part along which one travels, (مَحَجَّة,) of a road. (M, K.) مُنِيرٌ: see نَيِّرٌ, in two places. — — See also نَائِرٌ. مَنَارَةٌ, originally مَنْوَرَةٌ; (A, K;) see مَنَارٌ. — — A stand for a lamp; a thing upon which a lamp is put: (T, S, M, A, K;) of the measure مَفْعَلَةٌ. with fet-h (S, Msb) to the م; (S:) but by rule it should be with kesr, because it is an instrument (Msb.) Aboo-Dhu-eyb uses it, for the sake of metre, in the place of مِصْبَاح, in likening a bright spear-head, without rust, to a lamp. (M.) — — Also, A candle having a سِرَاج [or lighted wick]. (T.) — — [A pharos, or lighthouse.] — — The mená reh [or turret of a mosque, whence the English term " minaret," so written in imitation of the Turkish pronunciation,] upon which the time of prayer is proclaimed; (S, Msb:) syn. مِئْذَنَةٌ, (K, TA,) vulgarly مَأْذَنَةٌ [which is the form given in the CK]. (TA.) — — [Any pillar-like structure. (See زُرْنُوقٌ.) — — The perch of a hawk, or falcon. (See مَرْبَأٌ.)] — — The pl. is مَنَاوِرُ and مَنَائِرُ: he who uses the latter likens the radical letter to the augmentative; (S, Msb, K;) like as they say مَصَائِبُ, which is originally مَصَاوِبُ (S, Msb.) مُسْتَنِيرٌ: see نَيِّرٌ. نوس 1 نَاسَ, aor. يَنُوسُ, (S, M, A, Msb,) inf. n. نَوْسٌ (S, M, A, K) and نَوَسَانٌ, (M, A, K,) It (a thing, S, M, as a look of hair, and an carring, A) moved to and fro; (S, A, K;) it was in a state of commotion, and moved to and fro, (M, TA,) hanging down; (TA;) it dangled, or hung down and was in a state of commotion or agitation. (M, Msb [but in the M, the verb in this last sense has only the former of the two inf. ns. assigned to it, though the other equally belongs to it.]) You say also, نَاسَ لُعَابُهُ His slaver flowed and was in a state of commotion. (M.) [See also 5] 4 اناسهٔ He made it to move to and fro; (S, A;) he made it to be in a state of commotion. (M, K, TA,) and to move to and fro, (M,) and to hang down; (TA;) he made it to dangle, or to hang down and be in a state of commotion or agitation. (M.) It is said in a trad. (S, M. TA.) of Umm-Zara, (S, TA,) أَنَاسَ مِنْ حُلِىٍّ أُذُنَىَّ [He made my two ears to move to and fro, &c., with ornaments]; (S, M, TA;) meaning, that he ornamented her two ears with [ear-rings of the kinds called] قِرَطَة and شُنُوف, which moved to and fro, &c., in them. (TA.) 5 تنوّس It, (a branch of a tree,) being blown by the wind, became shaken thereby, so that it moved much to and fro; as also تنوّع (TA.) [See also 1.] نَاسٌ is applied to Men, and to jinn, or genii; (S, Msb, K;) but its predominant application is to the former: (Msb:) it is said by some to be applied to both in the former of the last two verses of the Kur, الَّذِى يُوَسْوِسُ فِى صُدُورِ النَّاسِ مِنَ الجِنَّةِ وَالنَّاسِ [who suggesteth what is vain in the breasts of people of the jinn and mankind]; unless by it be meant النَّاسِى [the forgetting]; or من الجنّة والناس is added in explanation of a preceding word, الوَسْوَاس, or of الذى, or it is in dependence upon يوسوس; (Bd;) [but what corroborates the first explanation is the fact that] men and jinn are both termed رِجَال in the Kur, lxxii. 6; and the Arabs used to say, رَأَيْتُ نَاسًا مِنَ الجِنِّ [I saw people of the jinn]: (Msb:) it is a pl. of إِنْسٌ, (K,) originally أُنَاسٌ, (S, K,) a pl. which is rare [as to form]; (K;) or أُنَاسٌ is pl. of إِنْسَانٌ; (M, art. أنس;) and ناس has the article ال prefixed to it, (S, M,) but not as a substitute for the suppressed ء, because, were it so, it would not be found prefixed to the original, أُنَاسٌ, whereas it is found prefixed to this latter: (S:) this derivation, however, from أُنَاسٌ, contradicts its belonging to art. نوس: (MF;) [but some hold that it does belong to this art.; and the form of its dim., to be mentioned below, favours their opinion: Fei says,] it is a noun applied to denote a pl., like قَوْمٌ and رَهْطٌ; and its sing. is إِنْسَانٌ, from a different root: it is derived from نَاسَ, aor. يَنُوسُ, signifying " it hung down and was in a state of commotion: " and [agreeably with this derivation it is said that] its dim. is نُوَيْسٌ: (Msb:) some, again, said that النَّاسُ is originally النَّاسِى. (L, TA, voce إِنْسٌ.) See also إِنْسٌ, throughout. — See also نُوَاسٌ. نَاسُوتٌ [Human nature; humanity; as also إِنْسَانِيَّةٌ: probably post-classical: opposed to لَاهُوتٌ, q. v., in art. ليه.] نَوَسَاتٌ: see نُوَاسٌ. نُوَاسٌ A [lock of hair such as is called] ذُؤَابَة, that moves to and fro: (K, in explanation of ذُو نُوَاسٍ the name of a king of El-Yemen:) or ↓ نُوَاسَةٌ has this signification: (A:) [the former, therefore, is a coll. gen. n., and this is indicated in the S; and the latter is its n. un.:] and ↓ نَوَسَاتٌ signifies i. q. ذَوَائِبُ, [pl. of ذُؤَابَةٌ,] because they move about much. (TA.) — — What hangs to the roof, (M, A, &c. [a signification assigned in the K to نَاسٌ, probably through the careless omission of the word النُّوَاسُ by an early transcriber,] consisting of smoke, (A, TA,) [or soot,] &c. (TA,) The word in the T and O, as well as in the A [and M], is نُوَاسٌ. (TA.) — — The web of a spider: because of its fluttering. (M.) نُوَاسَةٌ: see نُوَاسٌ. نَوَّاسٌ, applied to man, (S,) Quivering (مُضْطَرِبٌ), and flaccid, or flabby. (S, K.) نَائِسٌ act. part. n. of 1. Ex. خُيُوطٌ نَائِسَةٌ Threads dangling or hanging down and moving about. (TA.) نَاوُوسٌ, (M, Msb,) or نَاوُوسٌ, (Mgh,) Burialplaces of Christians: (M:) or a burial-place of Christians: (Mgh, Msb:) [De Sacy observes, that En-Nuweyree and El-Makreezee constantly use this word in speaking of the burial-places of the ancient kings of Egypt, and that it is from the Greek ναο�: (" Relation de l'Égypte par Abd-allatif; " p. 508:) Freytag, on the authority of Meyd., explains it as signifying a coffin in which a corpse is enclosed: and 'Abd-el-Lateef applies the (expression نَاوُوسٌ مِنْ حَجَرٍ to the sarcophagus in the Great Pyramid: (see " Abdollatiphi Hist. Æg. Comp.; " p. 96:)] if Arabic, (M,) of the measure فَاعُولٌ: (M, Mgh, Msb:) pl. نَوَاوِيسُ. (Mgh, TA.) نوش 1 نَاشَهُ, aor. يَنُوشُ, (S, A, Msb,) inf. n. نَوْشٌ, (S, A, Msb, K,) He took it, or reached it, absolutely, or with the hand, or with the extended hand; (S, A, Msb, K;) as also ↓ تناوشهٔ, (A, TA,) inf. n. تَنَاوُشٌ; (S, Mgh, Msb, K;) and ↓ انتاشهٔ, (A, TA,) inf. n. إِنْتِيَاشٌ: (S, K:) it is also written with ء; (A, K, TA, in art. نأش;) and so is تَنَاوُشٌ. (Msb, and K in art. نأش.) And He took him, or reached him, to seize his beard, or his head. (ISk, S.) You say, نَاشَهُ نَوْشَةً خَفِيفَةً [He reached him with a feeble, or slight reach, with his spear or the like]. (A.) And الرِّمَاحُ تَنُوشُهُ The spears reach him: occurring in a poem of Dureyd Ibn-Es-Simmeh. (TA.) And الظِّبَآءُ تَنُوشُ الأَرَاكَ [The antelopes reach and take with their mouths of the trees called اراك]; as also ↓ تَنْتَاشُهُ. (A.) And النَّاقَةُ تَنُوشُ بِفِيهَا الحَوْضَ [The she-camel reaches and takes with her mouth of the water of the drinking-trough]. (TA.) A poet says, (ISk, S,) namely, Gheylán Ibn- Horeyth Er-

Raba'ee, (TA,) فَهْىَ تَنُوشُ الحَوْضَ نَوْشًا مِنْ عَلَا نَوْشًا بِهِ تَقْطَعُ أَجْوَازَ الْفَلَا And she reaches and takes of the drinking-trough, from above it, a copious draught by means of which she traverses [the middles of the] waterless deserts without needing other water. (S.) You say also, نُشْتُ مِنَ الطَّعَامِ شَيْئًا I obtained somewhat of the food. (TA.) And الوَصِيَّةُ نَوْشٌ مِنَ المَعْرُوفِ [The testament is a means of an attaining of benefit]: i. e., the testator gives [for يَتَنَاوَلُ in my original I read يُنَاوِلُ] to the legatee without diminishing his property [during his own life]. (TA.) And it is said in the Kur, [xxxiv. 51,] وَأَنَّى لَهُمُ التَّنَاوُشُ ↓ مِنْ مَكَانٍ بَعِيدٍ meaning, [But how shall] the attaining of belief [be possible to them from a distant place, i. e.,] in the world to come, when they have disbelieved in him [namely Mohammad] in the present world? in which passage some read [التَّنَاؤُشُ,] with ء. (S.) [See art. نأش.] Accord. to Ibn-'Abbád, in this instance, ↓ التناوش signifies Returning. (K, * TA.) And 'Áïsheh said of her father, فَانْتَاشَ ↓ الدِّينَ بِنَعْشِهِ إِيَّاهُ And he restored the religion, and laid hold upon it and took it from the abyss into which it had fallen; [by his exalting it;] in which instance, also, the verb is sometimes pronounced with ء. (TA.) — — نَاشَ بِهِ, aor. as above, He clung, or clave, to him, or it. (TA.) — نُشْتُهُ خَيْرًا, (Lth, S,) inf. n. نَوْشٌ, (Lth,) I made him to attain good; (Lth, S;) and شَرًّا evil. (Lth.) 3 نَاوَشُوهُمْ بِالرِّمَاحِ, [inf. n. مُنَاوَشَةٌ, They reached, or thrust, them with the spears, in near, but not close, conflict, being in like manner reached, or thrust, by them,] (A, Mgh,) is from تَنَاوُشٌ in the first of the senses assigned to it above: (Mgh:) مُنَاوَشَةٌ, in conflict, is the reaching one another [with spears or other weapons] (ISk, S, K) when the two parties are near [but not close]: (ISk, S, TA) and is like مُهَاوَشَةٌ, i. e., conflicting. (TA.) See also 6. — — ناوش الشَّىْءَ He mixed with [or engaged in] the thing. (IAar.) 6 تَنَاوَشَ see 1, in three places. — — تَنَاوَشُوهُمْ بِالرِّمَاحِ They [reached or] thrust them with the spears, [in near, but not close, conflict,] being in like manner [reached or] thrust by them: (Msb:) تَنَاوُشٌ is the reaching one another with the spears [or other weapons] when the two parties are not close together. (TA.) See also 3. 8 إِنْتَوَشَ see 1, in three places. — — انتاشهُ also signifies he caused him to come, or go, forth (K, TA) from a place of destruction: or he took, led, or drew, him forth therefrom: (TA:) and he saved him, or rescued him, from destruction. (A, * TA.) نَوُوشٌ Strong: (K:) a man possessing might, or strength, courage, valour, or prowess: (S, TA:) as also نَؤُوشٌ, q. v. (TA.) [In two copies of the S, I find the latter only, with ء]. نوص 1 نَاصَ, (M, K,) aor. يَنُوصُ, (M,) inf. n. نَوْصٌ and مَنَاصٌ (M, K) and مَنِيصٌ (M) and نَوِيصٌ (K) and نِيَاصَةٌ, (K, accord. to the TA,) or نِيَاصَةٌ, (accord. to a MS. copy of the K, and accord. to to the CK,) and نَوَصَانٌ, (K,) He put himself in motion: (K:) or he put himself in motion and went away. (M, TA.) You say, مَا يَنُوصُ فُلَانٌ لِحَاجَتِى Such a one does not put himself in motion for [the accomplishment of] my want. (TA.) And مَا بِهِ نَوِيصٌ There is not in him strength (S, M) and motion (or activity], (S, TA.) — — نَاصَ لِلْحَرَكَةِ, inf. n. نَوْصٌ and مَنَاصٌ, He prepared himself for motion. (M, TA.) — — نَاصَ الفَرَسُ, (Lth, M,) inf. n. نَوْصٌ, (Lth, TA,) The horse, having his bridle pulled in, and being put in motion, raised his head; as also ↓ استناص: (Lth, M:) or ↓ إِسْتِنَاصَةٌ signifies a horse's putting himself in motion to run. (K.) — — نَاصَ إِلَيْهِ, (K,) inf. n. نَوْصٌ, (TA,) He rose to him. (K.) — — نَاصَ, aor. يَنُوصُ, inf. n. نَوْصٌ, He turned aside, or away: (M, TA:) he drew back, receded, retreated, or retired; (S, K *;) as also ↓ استناص: (S:) he fled; or turned away and fled: (TA:) he escaped, and outwent: (Msb:) and, inf. n. مَنِيصٌ and مَنَاصٌ, he escaped; or became safe, or secure: (M:) and accord. to IB, نُوصٌ, with damm, [app. as an inf. n.,] also signifies the act of fleeing. (TA.) You say, نَاصَ عَنِ الأَمْرِ He turned aside, or away, from the thing, or affair; he declined from it; he avoided it; as also لَاصَ. (Aboo-Turáb, TA.) And نَاصَ عَنْهُ, inf. n. نَوْصٌ, He removed, withdrew, or retired to a distance, and separated himself, from him, or it. (Ibn-'Abbád, K.) And نَاصَ عَنْ قِرْنِهِ, (S, A,) aor. يَنُوصُ, inf. n. نَوْصٌ and مَنَاصٌ, (S,) He fled, or turned away and fled, from his opponent, or adversary, (S, A,) and eluded him, (S,) or removed, withdrew, or retired to a distance, from him. (A) And it is said in the Kur, [xxxviii. 2,] وَلَاتَ حِينَ مَنَاصٍ, meaning, When it was not a time of fleeing: (Az, TA:) or when it was not a time of drawing back and fleeing: (S, TA:) or when it was not a time of seeking, or petitioning, and of being aided, or succoured. (M, TA.) 3 نَاوَصَ see جُرَّةٌ. 10 إِسْتَنْوَصَ see 1, in three places. نَوْصٌ A wild ass; (S, M, K;) because he ceases not to raise his head, going to and fro, like one running away at random. (Lth, K. *) نَائِصٌ Raising his head, and running away at random: (M:) or a wild ass raising his head, and going to and fro, like one running away at random: (Lth, K *:) and ↓ مَنِيصٌ a horse raising his head. (TA.) مَنَاصٌ A place to which one has recourse for refuge, protection, preservation, or concealment: a place of refuge: (S, Msb, K:) a place to which one flees; (S;) a place of safety or security. (A.) — See also 1, throughout. مَنِيصٌ: see نَائِصٌ. نوط 1 نَاطَهُ, aor. يَنُوطُ, inf. n. نَوْطٌ, He suspended it; hung it. (S, Msb, K.) You say, نُطْتُ القِرْبَةَ بِنِيَاطِهَا [I suspended the water-skin by its نياط, q. v]. (TA.) And نِيطَ عَلَيْهِ الشَّىْءُ The thing was suspended to him, or it: and نُوطَ عليه: (TA:) or نُوِّطَ ↓ عَلَيْهِ, (S; accord. to two copies: the pronoun relating to a camel when loaded.) And نِيطَ بِهِ الشَّىْءُ The thing was attached to, or connected with, him, or it. (TA.) It is said in a trad, مَا أَخَذْنَاهُ إِلَّا عَفْوًا بِلَا سَوْطٍ وَلَا نَوْطٍ, i. e. [We took him not save with case;] with neither beating, [lit. with neither whip,] nor hanging [or clinging]. (TA.) And in a proverb, كُلُّ شَاةٍ بِرِجْلِهَا سَتُنَاطُ [Every sheep, or goat, shall be hung by its hind leg]: i. e. every one who commits a crime shall be punished for it: or, accord to As, one ought not to punish for a crime, or an offence, any but the committer thereof. (TA.) And Hassán Ibn-Thábit says, وَأَنْتَ دَعِىٌّ نِيطَ فِى آلِ هَاشِمٍ كَمَا نِيطَ خَلْفَ الرَّاكِبِ القَدَحُ الفَرْدُ [And thou art an adopted person, who is connected with the family of Háshim, like as the single drinking-cup is connected behind the rider]. (TA.) See also شَاقَ, in art. شوق. 2 نَوَّطَ see 1. 8 انتاط It was, or became, suspended, or hung; it hung; (K, TA;) بِهِ to him, or it. (TA.) — — [And hence,] (tropical:) It was, or became, distant, or remote, or far-extending. (S, TA.) You say, انتاطت المَفَازَةُ, and, by transposition, إِنْتَطَتْ, (tropical:) The desert extended far; [as though it were connected with a desert like it; (see نِيَاطٌ;)] it was far-extending. (TA.) And انتاطت المَغَازِى (tropical:) The places of war were distant, or far-extending: from نِيَاطُ المَفَازَةِ, meaning " the far extent of the desert: " or from النَّوْطُ. (TA.) And انتاطت الدَّارُ (tropical:) The house, or place of abode, &c., was distant. (IAar, K, TA.) نَوْطٌ A thing, (S, K,) whatever it be, (S,) that is suspended, or hung, from another thing; (S, K;) an inf. n. used as a subst.: (K:) and particularly a thing that is put, or hung, upon a camel, (عِلَاوَةٌ,) between two halves of a load, بين عِدْلَيْنِ, (K,) or, as A 'Obeyd says, بَيْنَ العُودَيْنِ [which, if not a mistranscription, app. means between the two staves of the saddle]; (TA:) the علاوة being thus called because it is suspended (تُنَاطُ) to the load: (Z, TA:) and a small [receptacle of palm-leaves, of the kind called] جُلَّةٌ, (Az, S, K,) containing dates (S, K) and the like, (K,) which is suspended from a camel, (S,) being hung, by its handles, from the saddle of the camel of burden: (Az, TA;) such, says Az, I have heard thus called by the people of El-Bahreyn: (TA:) pl. [of pauc.] أَنْوَاطٌ (S. K) and

[of mult.] نِيَاطٌ (Az, K;) the former is pl. of نَوْطٌ in the general sense first mentioned above: and also signifies what is suspended (نُوِّطَ, as in two copies of the S, or نُوطَ, as in the TA) upon the camel when he is loaded: (S, TA:) and i. q. مَعَالِيقُ [things suspended to a beast of burden; such as the قُمْقُمَة and the قِرْبَة and the مِطْهَرَة]. (S, K.) It is said in a proverb عَاطٍ بَغَيْرِ أَنْوَاطٍ Taking [or reaching to take] without there being there anything suspended; which is like the saying " Driving by singing without having a camel " (S, L, See also art عطو.]) And in another proverb. إِنْ أَعْيَا البَعِيرُ فَزِدْهُ نَوْطًا [If the camel be fatigued, add thou to him an appendage to his full load] meaning, if he be slow and inobsequious in his pace, do not thou lighten his burden: (K:) accord. to As, إِنْ أَعْيَا فَزِدْهُ نَوْطًا is a proverb relating to the pressing a niggardly man. (TA.) — — ذَاتُ أَنْوَاطٍ the name of A particular tree, (S, TA,) of great size, (S,) which was worshipped in the time of ignorance, said by IAth to be the name of a particular gum-acacia-free (سَمُرَة) to which the believers in a plurality of gods used to suspend their weapons, and around which they used to circuit. (TA.) — — النَّوْطُ المُذَبْذِبُ occurs in a trad. as meaning The leg of a rider, from fatigue or some other cause, ever dangling, or moving to and fro. (TA.) نَيْطٌ: see نِيَاطٌ, in two places. and see art نيط. نِيَاطٌ The loop-shaped handle (عُرْوَة) of a قِرْبَة [or water-skin]: (Msb:) the [appendage called] مُعَلَّق [q. v.] of a bow; (S, K;) by which it is suspended: (K, voce خَطَمَ:) and of a قِرْبَة: [by which it is suspended; (see 1, second sentence;) and of anything. (K.) — — See also شِيَاقٌ. — — Also (S, Msb [in the K, "or," which is evidently a mistake,]) النِّيَاطُ [i. e. نِيَاطُ القَلْبِ The suspensory of the heart;] a vein, (S, Msb,) or a thick vein, (K,) [app. the ascending aorta,] by which the heart is suspended (S, Msb, K) from, (مِنْ, S, Msb [or possibly this may mean forming a part of,]) or to, (إِلَى, K,) the وَتِين, [which seems here to signify the descending aorta, or, accord. to the second rendering of من, suggested above, the aorta altogether,] (S, Msb, K,) the cutting, or severing, of which causes death; (S, Msb;) as also ↓ نَيْط: (S:) pl. [of pauc.] أَنْوِطَةٌ and [of mult.] نُوطٌ, with damm, (Az, K,) because the ى in نِيَاطٌ is originally و: the latter is allowable when the number is not meant [to be limited to a few]: or, accord. to some, there are two things thus called: the upper being that of the heart: and the lower, the فَرْج. (Az, L.) [Hence,] المُقَطَّعَةُ النِّيَاطِ (K, and so in a copy of the S, excepting that the former word is there without the article,) is applied to (tropical:) The أَرْنَب [or female hare], (S, K,) like مُقَطَّعَةُ الأَسْحَارِ, (S,) as an appellation of good omen, i. e. as meaning that her نياط will be severed: or, as some say, المُقَطِّعَةُ النِّيَاطِ, (K, and so in some copies of the S, excepting that the former word is there without the article,) as meaning that, by reason of her swiftness, her نياط, or [as in the A,] the نياط of [every one of] the dogs [that pursue her], will be severed. (K.) Hence also the saying, ↓ رَمَاهُ اللّٰهُ بِالنَّيْطِ, meaning [God smote him, or may God smite him,] with death. (S.) [See also art. نيط.] [Hence likewise,] النِّيَاطُ is applied to (tropical:) Two stars [app. s and t of Scorpio] between which is قَلْبُ العَقْرَبِ [which is the star and of that constellation]. (Sgh, K, TA.) — — Also, i. q. الفُؤَادُ [which generally means The heart; but is probably here used in one of its other senses, namely, the appendages of the œsophagus, consisting of the liver and lungs and heart]. (K.) — — Also, A certain vein lying within the صُلْب [i. e. backbone, or back], beneath the [portion of flesh and sinew called the] مَتْن; and so ↓ النَّائِطُ: (K:) or the latter is a vein extending in, or along, the صُلْب, [in some copies of the K, قَلْب, which, as is said in the TA, is a mistake,] by the cutting of which the مَصْفُور [or person in whose belly is yellow water, as explained in the TA,] is treated for the purpose of cure. (S, K.) — — نِيَاطُ المَفَازَةِ (tropical:) The far extent of the desert: (TA:) or of the way thereof; as though it were connected with another desert, (S, K,) hardly coming to an end. (S, TA.) [Thus,] البَعِيدُ نِيَاطُهُ, applied to the Hijáz, means البَعِيدُ مُعَلَّقُهُ (assumed tropical:) [i. e. Whereof every connected part, or appendant tract, is far-extending]. (Ham, p. XXX). The Rájiz, El-'Ajjáj, says, وَبَلْدَةٍ بَعِيدَةِ النِّيَاطِ مَجْهُولَةٍ تَغْتَالُ خَطْوَ الخَاطِى (assumed tropical:) [Many a region far extending, unknown, rendering unapparent the trace of the stepping of the stepper]. (S and O in the present art. and in art. غول.) النَّائِطُ: see نِيَاطٌ. تَنَوِّطٌ, (S, K,) like تَكَرُّمٌ, (K,) and تُنَوِّطٌ, (S, K,) with damm to the ت (K) and fet-h to the ن (TA) and kesr to the و, (K,) or تَنَوَّطٌ, (as in some copies of the S,) and تُنُوِّطٌ, (TA, voce تُبُشِّرٌ,) A certain bird, that lets down strings from a tree, (As, S, K,) and weaves its nest like an oilflask, suspended to those strings, (K,) then produces her young therein; and hence its appellation: (As, S:) a certain bird, like the قَارِيَة in blackness, [or rather in dinginess,] that constructs its nest between two twigs, or branches, or upon one twig, or branch, making its nest long, so that a man cannot reach its eggs until he introduces his arm to the shoulder-joint: or, accord. to Aboo-'Alee, a certain bird, that suspends pieces of the bark of trees [formed into strings], and makes its nest at their extremities, to protect itself from serpents and men and ذَرّ [or young ants, or small red ants]: (TA [see also صَافِرٌ:]) called in Persian كِيبُوْ: (Kzw:) n. un. with ة. (S, K.) [See De Sacy's Chrest. Arabe, 2nd ed., vol. iii., p. 499.] Hence the proverb, أَصْنَعُ مِنْ تَنَوُّطٍ [More skilled in fabricating than a تنوّط]. (Meyd.) تَنْوَاطٌ What is hung (S, K) from, (S,) or upon, (K,) the [kind of vehicle called] هَوْدَجٌ, for ornament: (S, K:) or the implements, or apparatus, &c., that are hung upon a horse. (Ham, p. 165) — — And hence, (tropical:) Adventives; or persons who introduce themselves among a people, and live among them, not being of their race; and persons whose fathers are free men, or Arabs, and whose mothers are slaves, and who have become conjoined with the genuine and pure Arabs, not being of them: for ذُو التَّنْوَاطِ; [or ذَوُو التَّنْوَاطِ;] the latter of these two words being originally an inf. n.: or it may be an inf. n. used as an epithet. (Ham, ibid.) [See also مَنُوطٌ.] مَنَاطٌ A place of suspension, or hanging. (Msb.) — — [Hence the saying,] فُلَانٌ مِنِّى مَنَاطَ الثُّرَيَّا (tropical:) [Such a one is with respect to me as though he were in the place of suspension of the Pleiades]; i. e., in distance: (Sb, S, K * [in the K, هذا is put for فُلَانٌ; and in the CK, مَناطُ is erroneously put for مناطَ]:) or the meaning is, in such a station: the prep. being understood, as in دَخَلْتُ البَيْتَ and ذَهَبْتُ الشَّأْمَ: Z says, هُمْ مِنِّى مَنَاطَ الثُّرَيَّا (tropical:) [they are &c.] by reason of their elevated state. (TA.) مَنُوطٌ Suspended; hung. (K.) You say, هٰذَا مَنُوطٌ بِهِ This is suspended, or hung, to him, or it. (K.) — — [Hence the saying,] هٰذَا رَجُلٌ مَنُوطٌ بِالقَوْمِ (assumed tropical:) This is a man adventive to the people; one who has introduced himself among them, and lives among them, not being of their race: (K, * TA:) or i. q. دَعِىٌّ [one whose origin, or lineage, is suspected; &c.]: (K:) and مَنُوطٌ مُذَبْذِبٌ is also applied to a person of this latter description who betakes himself to a people; the latter epithet being added to denote that he knows not to whom to assert himself related, like the wind wavering to the right and left. (TA.) See also تَنْوَاطٌ.] مُنْتَاطٌ (tropical:) Distant, or remote; and far extending. (TA.) You say, مُنْتَاطُ المَحَلِّ (tropical:) Whose place of abode is distant. (TA.) And غَايَةٌ مُنْتَاطَةٌ (tropical:) A distant goal, or scope; or a far-extending space. (TA.) نوع &c. See Supplement نيأ 1 نَاءَ, aor. يَنِىْءُ, (so in the S, Nh, L, Msb; but in some copies of the K, ينأء, [which appears to be put by mistake for the inf. n. in the acc. case];) inf. n. نَىْءٌ, (S,) and نَىٌّ, without ء, and نُوْءٌ, (Sh,) It (flesh meat, &c.) was not, or did not become, sufficiently cooked; it was insufficiently cooked: (S, K:) (like نَهِئَ:) or it was untouched by fire; (i. e., raw]. (L.) — — It (a thing) was not firmly, not soundly, not thoroughly, done. [See 4.] (TA.) 2 نَيَّأَ see 4. 4 اناء الأَمْرَ He did the thing not firmly, not

soundly, not thoroughly. الامر ↓ نيّأ, accord. to the K, signifies the same: but this is unknown, and not authorized by transmission [from the Arabs of the classical ages], and therefore not mentioned by IM nor by other leading lexicographers: the correct phrases are [when the verb is intrans.] ناء الامرُ [and اللحمُ], and [when it is trans.] اناء اللحمَ [and الامر]: the forms of the verb being like بَانَ and أَبَانَ. (TA.) — — اناء, (S, incorrectly written in the K أَنْيَأَ, TA,) inf. n. إِنَآءَةٌ, He insufficiently cooked flesh-meat [&c.]. (S, K.) نِئْءٌ Flesh meat &c. insufficiently cooked: (S, K:) or untouched by fire; [i. e., raw]. (L.) It was also pronounced by the Arabs نِيٌّ; but the original word is with ء. (TA.) — — Wine untouched by the fire: cooked [or mulled] wine being called نَضِيجٌ, (TA [written نِيٌّ, without ء]). — — Pure [and sweet] milk: sour milk being called نضيج: or milk just drawn from the udder, before it is put into the skin. (TA [written نِيٌّ, without ء.]) نَيٌّ [for نَيْءٌ] Fat, as contradistinguished from flesh, [which is app. called نَضِيجٌ]. (TA.) نُيُوْءٌ and نُيُوْءَةٌ The state of being insufficiently cooked: (S, K:) or of being untouched by fire; [i. e., rawness]. (L.) نيب 1 نَابَهُ, aor. يَنِيبُ, He hit him on his ناب, i. e., his canine tooth. (S, K.) 2 نيّب السَّهْمَ He bit the wood of the arrow, to know whether it were strong or weak, and made an impression upon it with his canine tooth. (S, K.) — — نيّب فِيهِ He (a beast of prey) made an impression upon him with his canine tooth: he fixed his canine teeth in him. (TA) — — نيّبت She (a camel) became extremely old: (Lh, S, K:) became what is termed a ناب. (A.) — — نيّب and ↓ تنيّب (assumed tropical:) It (a plant) put forth its root. (K.) Also signifying the same with reference to white, or hoary hair. The root is thought by ISd to be thus likened to a canine tooth. (TA.) — — ظَفَّرَ فُلَانٌ فِى كَذَا وَنَيَّبَ (tropical:) Such a one clung to, caught to, or took fast hold upon, such a thing: [lit., stuck his nails and dog-teeth into it]. (A.) See also ظَفَّرَ. 5 تَنَيَّبَ see 2. نَابٌ [originally نَيَبٌ, The canine tooth, or dog-tooth; or eye-tooth; the tusk, or tush; or the fang; of certain animals:] one of the teeth; (S;) the tooth that is [next] behind the رَبَاعِيَة, [or next but one to the central pair of incisors:] (M, K.) [In this sense, the word is masc.:] the tooth thus called is mase., when thus called: [though if you call it سِنٌّ (???)] but ناب when fem. signifies “ an old she-camel ” (Msb:) or, accord. to the M and K, it is fem. only in each of the above senses without distinction. (TA.) Sb says, that the Arabs observed the pronunciation termed imáleh (إِمَالَة) in the case of ناب in the nom. [as well as in the acc. and gen., in which latter case this pronunciation is agreeable with analogy on account of the final kesreh,] likening its (tropical:) to that in رَمَى, [in which it is expressed in writing by ى,] because it is changed from ى: but this is extr. That is, this pronunciation of (tropical:) changed from ى or و is only observed [regularly] when the said ا is a final radical letter; and specially in verbs: the instances of this kind that occur in nouns are extr.; and more (???) are these in which the ا changed from ى is a medial radical letter. (TA.) [But the restriction to the case of verbs is inconsistent with what is said by Ibn-Málik and other high authorities: and so, too, is the restriction to the case of a final radical letter.] Pl. أَنْيُبٌ (Lh, K) and أَنْيَابٌ [both pls. of pauc.: but the latter is used as a pl. of mult.:] and نُيُوبٌ; (S, K;) the latter contr. to analogy, (S,) because [نَابٌ is originally نَيَبٌ, and] a word of the measure فَعَلٌ does not [regularly] assume the measure فُعُولٌ in the pl.; (TA;) to which should be added نِيُوبٌ, a dial. var., as in the case of every pl. of the measure فُعُولٌ of which the medial radical letter is ى: (M, F:) and pl. pl. أَنَايِيبُ. (K, TA.) Ibn-Seenà says that no animal has both a ناب and a horn. (Msb.) — — نَابٌ An aged she-camel: (S, K:) not applied to a male camel: (S;) so called because of the length of her lush; (S;) by synedoche; the whole being called by the name of a part: (TA:) as also ↓ نَيُوبٌ; (K;) accord. to some copies of the K, نَيَّوبٌ; but this is a mistake: (TA:) pl. of the former أَنْيَابٌ and نُيُوبٌ (K) and نِيبٌ: (S, K:) or these are pls. of both the former of sing. (K. accord. to some copies; and TA.) Sb is of opinion that نِيبٌ is pl. of ناب, and says that the Arabs have made it of the measure فُعْلٌ [as it is said to be in the S, for it is originally نُيْبٌ like as they have the pl. of دَارٌ, disliking the sound of نُيُوبٌ, because the ى is with dammeh, and preceded by dammeh, and followed by و. It is also said to be pl. of ↓ نَيُوبٌ; as it is related, on the authority of Yoo, that certain of the Arabs say صِيدٌ and بِيضٌ, as pls. of صَيُودٌ and بَيُوضٌ, agreeably with the dial. of those who say رُسْلٌ [instead of رُسُلٌ]; namely, the tribe of Temeem but their not saying نُيُبٌ, like as they say صُيُدٌ and بُيُضٌ, is an argument in favour of the opinion of Sb. — — لَا أَفْعَلُ ذٰلِكَ مَا حَنَّتِ النِّيبُ [I will not do that as long as aged she-camels yearn towards their young ones i. e., I will never do it]. A proverb. (S.) — — The dim. of نَابٌ is نُيَيْبٌ, without ة, because ناب, as applied to an aged she-camel, is like an epithet: (S:) or rather this formation of the dim. without ناب is a dev. from constant rule. (MF.) Sh says, that some of the Arabs make the dim. of ناب to be نُوَيْبٌ, because many an ا such as that in ناب is changed from و: [or rather, this is generally the case:] but this, says Ibn-Es-Sarráj is an error on his part [who does (???) (S.) This apparently means, that Ibn-EsSarráj accuses Sh of an error; but such is not the case: for Sb himself says “ but this is an error on their part; ” i. e., on the part of the Arabs who say نويب for نييب (IB.) — — نَابُ قَوْمٍ (tropical:) The lord, master, or chief, of a people: (S, K:) pl. أَنْيَابٌ. (TA.) — — عَضَّتْهُ أَنْيَابُ الدَّهْرِ, and نُيُوبُهُ, [(tropical:) The dog-teeth of fortune bit him]. (A.) — — انياب are likewise met. assigned to evil, or mischief. (TA.) نُيَّبٌ: see نَاب. نَيُوبٌ [as though pl. of نَائِبٌ or نَائِبَةٌ] an epithet added to نُيُوبٌ as signifying “ canine teeth. ” to render the signification intensive, or energetic. (TA.) أَنْيَبُ Having a large, or thick, canine tooth, (K,) that does not bite a thing without breaking it. (Th.) نيت 1 نَاتَ, aor. يَنِيتُ, inf. n. نَيْتٌ; as also نَاتَ, aor. يَنُوتُ, inf. n. نَوْتٌ; (L, K;) He (a man) moved from side to side in walking (L, art نوت:) or he so moved by reason of weakness, or infirmity: (K:) or, by reason of drowsiness. (L, art. نوت, q. v.) نير 1 نَارَ الثَّوْبَ, aor. يَنِيرُهُ, (T, S, M, A, K,) inf. n. نَيْرٌ; (T, M, K;) and ↓ نيّرهُ, (T, M, A, Mgh, K,) inf. n. تَنْيِيرٌ; (T;) and ↓ انارهُ, (T. S, M, A, Mgh, K,) and هَنَارَهُ, (S, M, TA,) like أَرَاقَ and هَرَاقَ, (S,) aor. of the latter يُهَنِيرُهُ (M, TA,) inf. n. إِهْنَارَةٌ, (M,) or هِنَارَةٌ; (TA ??) He made, or put, to the piece of cloth a نير; (T, S, M, K;) i. e., an عَلَم [or ornamental border]; (T, S, * M, * A, Mgh, K, * TA;) syn. أَعْلَمَهُ: (A:) and a woof; (S, * A, Mgh, TA; *) syn أَلْحَمَهُ; (A;) contr. of أَسْدَاهُ and سَدَّاهُ (Mgh.) — — هُوَ يُسَدِّى الأُمُورَ وَيُنِيرُهَا (A ???) يُسْدِى (TA) (tropical:) [He commences things, or affairs, and completes them]. 2 نَيَّرَ see 1. 4 انارهُ and هَنَارَهُ: see 1, throughout. نَيِّرٌ: see نِيرٌ. نِيرٌ The عَلَم [or ornamental border] of a piece of cloth: (T, S, M, A, K:) pl. أَنْيَارٌ. (M, K) It is related that 'Omar disliked it, (TA,) and that he forbade it. (T, TA.) — — Hence, (tropical:) The side (طُرَّة) of a road: (T:) or the side (جَانِب) and wide or widening part (صَدْر), of a road. (so in some copies of the K, and in the TA: but in some copies of the former, “or ” is put in the place of “ and: ”) or the conspicuous part of a road: (S:) or the conspicuous furrowed part of a road. (M, A, K.) — — The unwoven end (هُدْب) of a piece of cloth. (Ibn-Keysán, M, K) — The woof of a piece of cloth. (T, S, A, Mgh, K.) When cloth is woven with a double woof, (عَلَى نِيرَيْنِ,) it is more close in texture and more

lasting. (S.) ثَوْبٌ ذُو نِيرَيْنِ signifies A piece of cloth strongly woven, with a double woof: (A:) or a piece of cloth woven with double thread: (T:) and [in like manner] ↓ ثَوْبٌ مُنَيَّرٌ a piece of cloth woven with a double woof; (Lh, M, K;) i. e., with a double thread: (TA:) also called دَيَابُوذ, (T, TA,) an arabicized word; (TA;) in Persian دُوْ پُودْ, or دُوْ بُودْ, (as in different copies of the K,) or دُوْ بَافْ. (T.) This mode of weaving is termed مُتَآءَمَةٌ, which is the making the woof of a double thread, and putting two threads together upon the حَفَّة [which here means the yarn-beam, on which the warp is rolled]. (T.) — — Hence, نَاقَةٌ ذَاتُ نِيرَيْنِ (tropical:) A she-camel having an accession of fat upon former fat: (T:) or having, upon her, layers (صَحَائِف) of fat; as also ذَاتُ أَنْيَارٍ: (A:) or advanced in years, yet having some remains of strength; (M, K;) and sometimes the epithet is applied in like manner to a woman: (M:) and نَاقَةٌ ذَاتُ أَنْيَارٍ a she-camel having thick flesh. (TS.) Also, رَجُلٌ ذُو نِيرَيْنِ (tropical:) A man whose strength is double the strength of his companion: (S:) or strong and firm. (A.) And رَأْىٌ ذُو نِيرَيْنِ (tropical:) Right opinion or counsel. (A.) And حَرْبٌ ذَاتُ نِيرَيْنِ (tropical:) Violent war. (T, A.) — The canes (قَصَب) and threads (خُيُوطَة) [in a loom], when they are put together: (M, K:) [it is a coll. gen. n., of which the n. un. is with ة, as appears from what here follows:] ↓ نِيرَةٌ is a subst., signifying the threads and canes, (خُيُوطَة and قَصَبَة, [or warp and, app., cane-roll, on which the warp is rolled when put into the loom, and from which it is gradually unrolled as the work proceeds,] when they are put together: when they are separate, the threads are called خُيُوطَةٌ; and the cane, قَصَبَةٌ, or, if a staff, عَصًا: (AZ, Sh, T:) نِيرَةٌ is also explained as signifying one of the implements of the weaver, with which he weaves; namely, the transverse piece of wood [in the loom; the same as is described above]. (T.) In the following verse of an unknown poet, ↓ تَقْسِمُ أُسْتِيًّا لَهَا بِنَيْرِ وَتَضْرِبُ النَّاقُوسَ وَسْطَ الدَّيْرِ [She divides warp that she has with cane-rolls, and beats the nákoos in the midst of the convent], the author may mean بِنِيرِ, and may have altered the word by necessity; or ↓ نَيْرٌ may be a dial. form of نِيرُ. (M.) One says of a man who neither harms nor profits, مَا أَنْتَ بِسَتَاةٍ وَلَا لُحْمَةٍ وَلَا نِيرَةٍ (tropical:) [lit. Thou art not a warp nor a woof nor a cane-roll]. (T.) [See also a similar saying voce حَفَّةٌ.] — [The yoke of a bull; the piece of wood that is upon the neck of the bull, together with its apparatus: (M, K:) or the piece of wood that is placed transversely upon the necks of the two bulls (T, S) yoked together for ploughing: (T:) called نِيرُ الفَدَّانِ: (S:) pl. [of pauc.] أَنْيَارٌ and [of mult.] نِيرَانٌ: (S, M, K:) of the dial. of Syria. (M.) نِيرَةٌ: see نِيرٌ. مُنِيرٌ act. part. n. of 4: see 1. — — [Hence the saying,] لَسْتَ فِى هٰذَا الأَمْرِ بِمُنِيرٍ وَلَا مُلْحِمٍ (tropical:) [Thou art not in this affair a commencer nor a finisher: or a person who will do harm nor one who will profit]. (TA.) مُنَيَّرٌ: see نِيرٌ. — — (tropical:) A skin that is thick (A, K, TA) and strong, (TA,) like a piece of cloth with a double woof. (A, TA.) مُهْنَارٌ, for مُنَارٌ, pass. part. n. of 4. (Ks, Lh, M.) نيس نَيْسَانُ [vulg. نِيسَان] The seventh of the Greek [or Syrian] months; (K;) [corresponding to April, O. S.] It is [said to be] a property of the water of its rain, that dough kneaded with it ferments without other treatment. (TA.) نيط 1 نَاطَ, aor. يَنِيطُ, inf. n. نَيْطٌ, It was, or became, distant, or remote, or far-extending; as also ↓ انتاط. (K.) [See the latter in art. نوط.] 8 إِنْتَيَطَ see 1. نَيْطٌ: see نِيَاطٌ, in art. نوط, in two places. — — Death: or a bier: or the term of existence: (K:) or the death which God connects (يَنُوطُهُ) [with one]: (IAar:) and if so, the ى is interchangeable with و, (IAth, TA,) the word being originally نَيْوِطٌ, then نَيِّطٌ, and then نَيْطٌ: (TA:) if a contraction, it is like هَيْنٌ and هَيِّنٌ, and لَيْنٌ and لَيِّنٌ. (Az, TA.) You say, رَمَاهُ اللّٰهُ بِالنَّيْطِ, meaning [God smote him, or may God smite him,] with death: (S, in art. نوط, and TA:) or [may God smite him] with the death which He connects [with him]; as also رَمَاهُ اللّٰهُ بِنَيْطِهِ. (IAar.) And أَتَاهُ نَيْطُهُ His term of existence came to him. (TA.) And رُمِىَ فُلَانٌ فِى نَيْطِهِ Such a one was cast into his bier; meaning, when he died. (TA.) See طِنْءٌ. نِيَاطٌ: see art. نوط. نَائِطٌ: see art. نوط. نيف &c. See Supplement نيلوفر نِيلُوفَرٌ, (Msb,) and نَيْلُوفَرٌ, (Msb, and so in the CK,) or نَيْلَوْفَرٌ, (so in copies of the K, and so accord. to the TA,) or, as some say, نَيْنُوفَرٌ, or نَيْنُوْفَرٌ, (accord. to different copies of the K,) [The nymphæa, or lotus of Egypt and of Syria;] a certain well-known plant; (Msb;) a kind of sweet-smelling plant, which grows in stagnant waters, (K, TA,) called by the people of Egypt بشنين, [i. e. بَشْنِين,] and by the vulgar نَوْفَر; (TA;) [both of which last names are now given in Egypt to the nymphæa lotus, or white lotus, found in the neighbourhoods of Rosetta and Damietta; and the former, also, or perhaps both, to the nymphæa cærulea, or blue lotus, found in the same parts, and, until within a few years, in a lake on the north of Cairo, called Birket erRatlee, whence I have twice procure roots of this plant:] نيلوفر [written in Persian نِيلُوپَرْ and نِيلْپَرْ and نِيلُوبَرْكْ &c.] is a Persian word (أَعْجَمِيَّةٌ), and is said to be composed of نِيل, [or indigo,] with which one dyes, and the name for a wing, [i. e., پَرْ;] as though " winged with نِيل [or indigo]; " because the leaf is as though its two wings were dyed [with indigo]: (Msb:) the plant so called is cold in the third degree, moist in the second degree, emollient, good for cough and for pains of the side and lungs and chest; when its root, or lower part, (أَصْل,) is kneaded with water, and used as a liniment, several times, it removes the disease called البَهَق; and when kneaded with زِفْت, it removes the disease called دَاءُ الثَّعْلَبِ: (K, TA:) an excellent beverage is also prepared from it. (TA.) The imám Bedred-Deen Mudhaffar, son of the Kádee of Baalabekk, says, in his book entitled Suroor en-Nefs, that it is of many species; whereof [one or more] in Syria, used in perfume; and a species in Egypt, blue; and that its temperament is cold and moist in the second degree; that the smelling it is useful against hot diseases, and anxiety; and its juice in like manner; and that the beverage prepared from it is useful as a remedy for cough and roughness [of the throat] and pain of the side and chest, and is a laxative. The author of the Irshád and that of the Moojiz also mention, that the beverage prepared from it is an exception from other sweet beverages inasmuch as it does not become converted into yellow bile, which is wonderful; and its oil is more cold and moist than that of violets; and there is no flower more cold and moist than it. Er-Rázee, too, says that the smelling it is one of the causes of weakening the generative faculty, and that the beverage is one of the causes of stopping it; [for which purpose, or as an antiaphrodisiac, it is used in the present day by some of the women of Cairo;] notwithstanding which, it rejoices the heart, and is useful for palpitation of the heart. This art. is omitted by J and Sgh and the author of the L. (TA.) نَيْنُوفَرٌ نينوفر, or نَيْنَوْفَرٌ: see art. نيلوفر. -

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ن (Supplement) alphabetical letter ن نأث 1 نَأَثَ عَنْهُ, aor. نَ^َ, (inf. n. نَأْثٌ, TA,) He became distant, or far removed, from him, or it. (K.) — — نَأَثَ, aor. نَ^َ, inf. n. نَأْثٌ He was slow, or tardy. (TA.) — — Also, inf. n. نَأْثٌ and مَنْأَثٌ, He walked, or went, syn. سَعَى, (K,) at a slow pace. (TA.) 4 انأثهُ, inf. n. إِنْآثٌ, He removed him, or it, far off; put him, or it, at a distance. (TA.) سَيْرٌ مَنْأَثٌ [so accord. to a marginal note in the L, in the handwriting of SM] A slow pace, or going, or journeying. (TA.) نأدل نِئْدُِلٌ Calamity; incubus; nightmare: see ضِنْبِِلٌ. نأف 1 نَئِفَ He disliked, disapproved, or hated. (IAar, art. انف.) ناى 1 نَأَى بِهِ [He, or it, removed him; put or placed him at a distance, away, or far away.] (S, art. طرح.) — — نَأَى He shrank from a thing: see an ex. in a verse cited voce دَفٌّ. 4 أَنْآهُ : see آنَاهُ in art. انى. 10 اِسْتَنْأَى : i. q. اِسْتَنَآءَ q. v. in art. نوأ. نُؤْىٌ A trench dug round a tent, (S, K,) or a barrier [raised] around it, (T, IB, TA,) to prevent the rain-water from entering it, (S,) or keep off a torrent. (K.) نبض 4 أَنْبَضَ فى قَوْسِهِ

He made the string of his bow to vibrate, that it might twang. (K.) 10 نبط اِسْتَنْبَطَ He drew forth, elicited, extracted, extorted: see 4 in art. خرج. See also Bd, and Jel, iv. 85. It may sometimes be rendered He excogitated. نبع 1 نَبَعَ It (water) welled, or issued forth. — — نَبَعَ عَلَيْهِمْ: see نَبَأَ عليهم. 4 أَنْبَعَ He (God) made, or caused, water to issue. (Msb.) نَبْعٌ The tree so-called: see an ex. of its n. un. in a verse cited voce تَحَوَّفَ and تَخَوَّفَ. — — نَبْعٌ: see شِرْيَانٌ and شَوْحَطٌ and فَتْحٌ. — — نَبْعَانِ The two shafts of a cart: so called because they were commonly made of wood of the tree called نَبْع: see رَادَةٌ. انْبَعُ , irregularly formed from the augmented verb أَنْبَعَ: see an ex. in a couplet cited voce سَقَى. نبق نبق من الطريق and انباق denote nearness and shortness in a way (TA, art. عجل), like مُسْتَعْجِلَةٌ. نَبِقٌ , properly the fruit of the سِدْر or lote-tree, is also applied to The tree called سِدْر itself: see دَوْمٌ. The fruit so called is a drupe, resembling the crab. — — It seems to be also applied to A drupe absolutely, or a drupe like that of the سِدْر: see its dim., ↓ نُبَيْقَةٌ voce أَشْكَلُ: see also نبيق .شِرْيَانٌ [app. نُبَيْقٌ] A bad sort of dates, also called حُبْيَقٌ. (TA in art. حبق.) — — See نَبِقٌ. نَبِيقَةٌ of a grape-vine, A زَمَعَة when it has grown large. (ISh in TA, art. زمع.) نبل نَبْلٌ Arrows: (M:) or Arabian arrows: (T, S, Mgh, Msb, K:) for the sing. they say سَهْمٌ. (T.) نُبْلٌ Sharpness, acuteness, or sagacity; syn. ذَكَآءٌ: and generosity, or nobility; syn. نَجَابَةٌ. (K.) — — نُبْلٌ Excellence; (T, M;) syn. نَجَابَةٌ; and also ذَكَآءٌ. (M.) [Ex.], كَفَى المَرْءَ نُبَلًا أَنْ تُعَدَّ مَعَايِبُهُ (MF, art. حبر.) نبه 1 مَا نَبِهَ لَهُ He did not know it; or know, or have knowledge, of it; was not cognizant of it; or did not understand it. (K.) — — نَبِهَ لِلأَمْرِ His attention became roused to the thing, or affair, after he had forgotten it. (AZ, S.) — — مَا نَبِهْتُ لَهُ: see مَا أَبِهْتُ لَهُ. — — نَبَهَ عَلَيْهِمْ: see نَبَأَ عليهم. — — نَبُهَ He was, or became, eminent, celebrated, or well known. (S, K, * TA.) 2 نَبَّهَهُ عَلَى الشَّيْءِ He made him acquainted with the thing; informed him of it; gave him notice of it; notified it to him. (S.) — — نَبَّهَهُ لِلْأَمْرِ (tropical:) [He roused his attention to the thing, or affair]. (TA in art. يقظ.) — — نَبَّهَهُ (tropical:) [He roused him from heedlessness or inadvertence: he roused his attention. (TA.) 5 تَنَبَّهَ عَلَى الشَّيْءِ He became acquainted with the thing; became informed of it; had notice of it. (S.) — — تَنَبَّهَ لِلْأَمْرِ (tropical:) [His attention became roused, or he had his attention roused, to the thing, or affair]. (Msb and TA in art. يقظ.) — — تَنَبَّهَ (tropical:) He became vigilant, wary, or cautious. (Msb, TA.) — — تَنَبَّهَ and ↓ اِنْتَبَهَ (tropical:) He became roused from heedlessness or inadvertence; his attention became roused; or he had his attention roused. (TA.) 8 إِنْتَبَهَ see 5. نَبِيهٌ Eminent, celebrated, or well known; (S, K, * TA;) contr. of خَامِلٌ. (S, TA.) كَلِمَةُ تَنْبِيهٍ A word used to give notice, to a person addressed, of something about to be said to him. (TA, voce هَا.) See also هَا termed تَنْبِيهٌ. It may generally be rendered Now. نبى 1 نَبَا عَنِ الضَّرِيبَةِ It (a sword) recoiled, or reverted, [or glanced off, or away,] from the thing struck with it, without penetrating, or without effect; (TA;) returned from it without cutting; (Msb;) took no effect upon it; (S;) syn. كَلَّ. (K.) — — نَبَا It (the edge of a sword) would not cut; was blunt. (TA.) — — نَبَا عَنِ الشَّيْءِ It (the sight) recoiled, or reverted, from the thing; was repelled by it; (S, * K, * TA;) syn. تَجَافَى (TA) and كَلَّ. (K.) — — نَبَا عَنِ الشَّيْءِ It (nature) recoiled, flinched, shrank, or was averse, from the thing, or shunned it, and would not accept it. (Msb.) — — نَبَا جَنْبُهُ عَنِ الفِرَاشِ (tropical:) His side did not rest, or was restless, or uneasy, upon the bed: (K, TA:) it shrank from it. — — نَبَا It (a saddle) was unfirm, or unsteady; not firm, or steady, in its place. (TA.) نَبِيٌّ : see a verse voce رَتَّمٌ. نَبِيَّةٌ , A thing like the سُفْرَة, q. v., made of palm-leaves, upon which flour or meal is sifted. (I'Abbád, O, K.) نتع نُتُوعٌ The gums of trees; correctly نُتُوحٌ. نتن نَتْنًا لَهُ and وَا نَتْنَاهُ Fye or shame on him or it! See دَفْرٌ. مِنْتِنٌ , originally مُنْتِنٌ or مِنْتِينٌ: see مَنْجِزٌ. نثل 1 نَثَلَ He cleansed an intestine: see مُبْعَرٌ. نَثُولٌ A lean, or emaciated, woman. (IAar, TA, art. جمل.) نَثِيلٌ The dust, or earth, of the foundations of a house. (TA, art. ثوب.) نَثِيلَةُ بِئْرٍ The earth that is around a well, that is seen from afar. (S, art. جبو.) نثى 1 نَثَوت عَنْهُ خَبَرًا and نَثَيْت : see رثى. نجع 1 نَجَعَ فِيهِ It (a discourse, S, K: and exhortation, S, Msb, K; and medicine, S, Msb; and fodder, Msb) entered into him, and produced an effect upon him: (S, K:) or showed its effect [upon him]. (Msb.) — — It (medicine) benefited him; as also ↓ أَنْجَعَ and ↓ نَجَّعَ. (TA.) [And It (eating) had an agreeable, a wholesome, or a beneficial, effect upon him: so I have rendered it voce عَنَى.] — — نَجَعَ said of food and of beverage, inf. n. نُجُوعٌ, It was wholesome, or] suitable, or it agreed. (So accord. to an expl. of the inf. n. in the KL.) 2 نَجَّعَ see 1. 4 أَنْجَعَ see 1. 8 اِنْتَجَعَ He sought after herbage (S, Mgh, K) in its place: (S, K:) or went to seek after herbage in its place. (Msb.) And انتجع بَلَدًا [He sought after herbage in a district, or country]. (K in art. حنك.) نِجَعٌ for نُجَعٌ: see رِجْعَةٌ. نُجْعَةٌ The seeking after herbage (S, Mgh, K) in its place; (S, K;) the going to seek after herbage in its place. (Msb.) نَجِيعٌ Effused blood: see 2 in art. خوض. مَنْجَعٌ , pl. مَنَاجِعُ A desert: see بَادِيَةٌ. مُنْتَجَعٌ A place where herbage is sought: see مَحْضَرٌ. نجف نِجَافٌ of a door, i. q. دَرْوَنْد [a Persian word, A bolt, or bar.] (IAar in L, art. رتج.) نجل طَعْنَةٌ نَجْلَآءُ A wide wound with a spear or the like. (TA.) See an ex. in a verse cited voce رُبَّ. — — عَيْنٌ نَجْلَآءُ A wide eye; pl. عُيُونٌ نُجْلٌ. (TA.) See a verse in art. فرغ (conj. 4). مِنْجَلٌ A reaping-hook. (Mgh; and S, K, voce مِحْصَدٌ.) It has a toothed, or serrated, edge: (A, art. حز; and K, art. اشر:) and is sometimes plain. (K, voce مِحَشٌّ, and M and L, voce سِنٌّ.) See مِخْلَبٌ and دَرَهْرَهَةٌ. — — [A reaping-hook: or a pruning-hook: sometimes signifying the latter:] an iron implement, having teeth, with which seed-produce is cut: or one with which the wood, or branch, is cut off from the tree, and cast down, or away. (TA.) نجيل : see طَخْمَآءُ. نجم 4 أَنْجَمَ It (rain, &c.) left off. (K.) نَجْمٌ [A star. — — Also, An asterism, or constellation: being applied autonomastically to] the Pleiades. (S.) — — نُجُومٌ [like عِرْقٌ] signifies also The sprouts from the roots [of a tree, or shrub], before the رَبِيع [meaning either spring or autumn], the heads of which one sees like large needles, clearing the ground. (TA.) See عُسْلُوجٌ. — — نَجْمٌ also signifies (tropical:) The time when a payment falls due. (Msb.) [Hence, app., an ex. cited voce طَيٌّ.] — — And hence, (Msb,) (tropical:) An instalment: syn. وَظِيفَةٌ. (Mgh, Msb.) See also عَزْلٌ. — — نَجْمٌ and نَجْمَةٌ A kind of plant, triticum repens or dogs' grass: see ثِيلٌ. مِنْجَمٌ The beam of a balance; (MA;) the transverse piece of iron, in which is the tongue, of a balance. (S, K.) See عَمُودُ المِيزَانِ. نجو 1 نَجَا Alvum dejecit; (Msb, TA;) ventumve per anum emisit: (TA:) he voided his ordure; or broke wind. — — نَجَا, inf. n. نَجَآءٌ, He was quick, or swift, and outstripped. (S.) See an ex. of the inf. n., voce غولٌ. — — نَجَا He became safe, or secure; he escaped. (Msb, &c.) 2 نَجَّوَ see 4. 4 أَنْجَاهُ and ↓ نَجَّاهُ He saved, him; rescued him; preserved him. (K.) 10 اِسْتَنْجَى He washed, or wiped with a stone or a piece of dry clay, the place [of exit] of his excrement. (Msb.) — اِسْتَنْجَوْا: see 8 in art. سعر. نَجْوٌ and نَجَآءٌ A shower of rain. — — See شُؤْبُوبٌ and 1. — — نجاء A well of which the water is distant [from the mouth]. (O, TA, voce قَرَبٌ.) نَجْوَةٌ An elevated piece of land. (Msb.) نَجِيٌّ : see نَجْوَى. — — عُرْيَانُ النَّجِيِّ: see art. عرى. نَجْوَى Secret discourse between two persons or parties. (TA.) — — A secret between two persons or parties; as also ↓ نَجِيٌّ. (K, TA.) — — A person, or persons, discoursing secretly, or telling secrets one with another. (TA.) مَنْجَاةٌ [A cause, or means, of safety:

of the measure مَفْعَلَةٌ, originally مَنْجَوَةٌ; similar to مَفْلَحَةٌ, &c.]. (S.) نَجَيْتُ a dial. var. of نَجَوْتُ: see نَحَزَ 1 نحز .دَوْكَةٌ : see an ex. in a verse cited voce مِنْحَازٌ A mortar; syn. هَاوُونٌ. (K.) 10 اِسْتَنْحَسْتُهُ عَنْ see 10. تَنَحَّسَ 5 نحس نحف نَحِيفٌ .سنح :see 10 in art. تَنَحَّسْتُهُ and ↓ كَذَا Slender, slim, thin, spare, lean, or light of flesh. نَحِلَ جِسْمُهُ 1 نحل His body became lean, or emaciated. (S.) نِحْلَةٌ i. q. فَرِيضَةٌ; or دِيَانَةٌ; and دِينٌ, as in the saying مَا نِحْلَتُكَ [What is thy religion?]. (TA.) نَحَمَ 1 نحم , said of a horse, seems to be best rendered He breathed pantingly, or hard, with a sound from the chest. See 1 in art. ضبح. نَحِيمٌ signifies A sound (صَوْت) from the chest of the horse. (TA.) نَحَا نَحْوَهُ 1 نحو He went towards, or in the direction of, him or it. (Msb, TA.) — — Also, He pursued his (another's) course, doing as he did; or purposed his purpose. — — See عَرَضَ عَرْضَهُ, and شَدَا شَدْوَهُ; and see قَصْدَهُ. — — نَحَاهُ, inf. n. نَحْوٌ, signifies [also] He purposed it, or intended it. (MA.) — — نَحَوْتُ جِلْدَ البَعِيرِ, and ↓ أَنْحَيْتُهُ, I stripped off the skin of the camel. (Msb, voce سَلَخَ). See 4. 2 نَحَّى He put a thing aside, or away, or apart; (Msb;) removed it from its place, (Msb, K, TA,) placed it at a distance. (TA.) — — He made a person to turn away, or withdraw, or retire, from (عَنْ) an affair. — — نَحَّى عَنْهُ الشَّيْءَ He put aside, or away, or he warded off, or removed, from him the thing. See 4. 4 أَنْحَى عَلَيْهِ [He leant, bore, or pressed, upon him, or it, with his body, hand, &c.:] i. q. اِعْتَمَدَ; as also ↓ نَحَا. (IAar, TA.) — — أَنْحَى عَلَى فُلَانٍ بِالسَّوْطِ [He attacked such a one with the whip], and بِالسَّيْفِ [with the sword]: and hence بِالتَّعْنِيفِ (tropical:) he accosted him with harsh, or rough, behaviour; syn. أَقْبَلَ عَلَيْهِ. (Har, p. 508.) — — أَنْحَى عَلَى الشَّيْءِ بِجَمِيعِ كَفِّهِ [He seized the thing with his whole hand]. (M, voce قَبَضَ [q. v.]). — — أَنْحَيْتُ عَلَى حَلْقِهِ السِّكِّينَ I applied the knife to, or put it across, his throat, or fauces; syn. عَرَضْتُهُ: and in like manner you say, نحى عليه بشفرته [but whether by this be meant نَحَّى or نَحَا is doubtful. (TA.) — — See 1. 5 تَنَحَّى He, or it, removed; withdrew; went, or moved, away, or aside; (Msb;) or retired to a distance. (TA.) — — تَنَحَّى (TA, art. قعر) signifies تكلّف التكلّم على, i. e. تكلّف ان يتكلّم كلامًا نَحْوِيًّا طريق النحاة. (IbrD.) 8 اِنْتَحَى It fell, like a man's hand when he strikes with it upon his other hand; (L, TA, in art. ترح:) and, in prostration, he fell with his forehead to the ground, and rested upon his forehead, not upon the palms of his hands: mentioned by Sh, from 'Abd-Es-Samad Ibn-Hassán, on the authority of some of the Arabs: so says Az. (L and TA in that art.) نَحْوٌ The like of a thing: syn. مِثْلٌ. (TA.) — — Quantity, &c.; syn. مِقْدَارٌ. (TA.) — — A division, &c.; syn. قِسْمٌ. (TA.) — — نَحْوَهُ: see نَحَا. — — نَحْوُ الثَّلَاثَةِ About three. فِى نَحْوِ ثَلَاثِ سَاعَاتٍ In about three hours. — فى and فى لَحْنِ كلامه and عَرَفْتُهُ فِى نَحْوِ كَلَامِهِ — مِعْرَاضِ كلامه signify the same. (Msb in art. عرض.) See the last of these, voce عَرُوضٌ. — — اِتَّئِدْ عَلَى نَحْوِكَ, i. e. أَوْنِ عَلَى قَدْرِكَ [or مِقْدَارِكَ]: see art. اون. نَحْىٌ نِحْىٌ A skin for holding liquids: (K:) or for clarified butter: (S, Msb, K:) as also ↓ نَحْىٌ : see نِحْىٌ, (K.) شَدِيدُ النَّاحِيَةِ (assumed tropical:) A hardy man. (TA, art. عرض.) ذَاتُ النِّحْيَيْنِ . Respecting what is said of the woman thus named, and of خَوَّات, in the S, see شرد. مُتَنَحٍّ Going, or being, away from (عَنْ) a place, person, or thing. — — مُتَنَحًّى [A place to which to turn away, or back, from a thing; or to which one removes, withdraws, or retires afar off]. (K, voce مَنْكَصٌ.) See مَنْكَصٌ and مَحْرِفٌ. نَاحِيَةٌ i. q. جَانِبٌ q. v., A side; a lateral, or an outward, or adjacent, part or portion. (K, &c.) — — An apartment of a house. (Mgh, voce حَيِّزٌ.) And the pl., نَوَاحٍ, The outer parts or regions of an animal. The sing. may often be rendered A part, or portion, of a place. — — نَاحِيَةٌ is of the measure فَاعِلَةٌ in the sense of the measure مَفْعُولَةٌ, [meaning مَنْحُوَّةٌ, a part, or the like, or a point, towards which one goes, or directs himself; a point of direction;] because one goes, or directs himself, towards it: (Msb:) best rendered as above; adding, or part, region, district, quarter, or tract, considered with respect to its collocation or juxtaposition or direction, or considered as belonging to a whole: a vicinage, or neighbourhood: and a part of a country, a region, district, quarter, or tract, absolutely; a district; a province: often best rendered a side; or a region, district, quarter, or tract: or a part of a place, an apartment: see حَيِّزٌ, in art. حوز. — — Also A limit, bound, or boundary: see two tropical exs. of its pl. (نَوَاحٍ) voce حِنْوٌ, and another in a verse voce رَسُولٌ: or a remote side; syn. جَانِبٌ مُتَنَحٍّ: (Kz, in TA:) a tract of land. (KL.) See أُفُقٌ and جَانِبٌ. — — عَلَى نَاحِيَةٍ Beside, aside, or apart; like على جَانِبٍ and عَلَى طَرَفٍ; and so نَاحِيَةً and فِى نَاحِيَةٍ, &c.: you say جَلَسَ فِى نَاحِيَةٍ مِنْهُمْ He sat aside, or apart, from them: and أَنَا فِى نَوَاحٍ مِنْ هٰذَا الأَمْرِ, expl. voce شَفَقٌ. And فِى نَاحِيَةِ كَذَا In the direction of such a thing: see أَشْرَى. — — هُوَ عَلَى نَاحِيَتِهِ He is keeping to his own side, following his own course: see جَدِيَّةٌ. نخع نُخَاعٌ The spinal cord, or spinal marrow; (S, K, &c.;) what extends from the هَامَة through (فِى) the vertebræ to the end of the ذَنَب, like a cord of marrow. (Zj in his " Khalk el-Insán. ") See also شَلِيلٌ and البِخَاعُ. أَنْخَعُ : see أَخْنَعُ. نخف نِخَافٌ A boot: (IAar, K, TA:) or a boot much patched. (Az, TA.) نَخَلَ 1 نخل see 8. 5 تَنَخَّلَ see 8. 8 اِنْتَخَلَهُ He cleared it [or sifted it]; as also ↓ نَخَلَهُ and ↓ تَنَخَّلَهُ: (K [see سَفْسَفَهُ]:) or he took the best of it (S, Msb) to the utmost: (S:) or he chose the best of it for himself. (TA.) نَخْلِىٌّ A cultivator of palm-trees: see عَطَّلٌ. نُخَالٌ Bran. نُخِىَ بِكَذَا 1 نخو : He boasted of such a thing: see زُهِىَ بِكَذَا. نَخْوَةٌ Pride; self-magnification; haughtiness. (S, Msb, K.) ندس 5 تَنَدَّسَ عَنِ الأَخْبَارِ He sought to learn the news privily: see تَحَسَّسَ and تَحَدَّسَ. رِمَاحٌ نَوَادِسُ Piercing spurs: see a verse of El-Kumeyt cited voce غَارَةٌ, in art. غور. نَدَفَ 1 ندف [He separated and loosened cotton by means of a bow and a kind of wooden mallet, by striking the string of the bow with the mallet: see حَلَجَ; and حَرَنَ] he beat cotton with the ↓ مِنْدَف, (S, Msb, * K,) also called ↓ مِنْدَفَة, i. e., his wooden implement with which he strikes the bowstring, that it [the cotton] might become fine. (K.) مِنْدَفٌ and مِنْدَفَةٌ: see 1; and see مِحْرَنٌ and مِنْبَضٌ. تَنَدَّلَ 5 ندل He bound a دَسْتَار [or مِنْدِيل i. e. napkin or the like] upon his head. (KL.) And تَمَنْدَلَ ↓ بِمِنْدِيلٍ He bound a منديل upon his head. (Mgh.) Q. Q. 2 تَمَنْدَلَ بِرَائِطَةٍ He used a رائطة [or رَيْطَة] as a مِنْدِيل. (TA in art. ريط from a trad.) — — See 5. مِنْدَلٌ app., Hard steel (ذَكَرٌ صُلْبٌ), not penis rigens). (K.) See ذَكَرٌ. نَدِمَ عَلَى مَا فَعَلَ 1 ندم He grieved for what he had done; regretted it; repented of it: or he disliked it. (Msb.) نَدِيمٌ A companion in drinking; a cup-companion. (S, Msb, K.) And hence, Any convivial companion; a boon-companion. مَنْدَمٌ Repentance: an inf. n. of نَدِمَ; see an ex. in a verse of El-Kattál El-Kilábee, cited voce أَىٌّ. نَدِىَ 1 ندى It was, or became, moist, or moistened. (S, K.) — — مَا نَدِيَنِى مِنْهُ شَىْءٌ, (M,) or مَا نَدِيَنِى مِنْهُ شَىْءٌ أَكْرَهُهُ, (T,) [A thing, or a thing that I dislike,] did not betide me or befall me [from him]. (T, M.) And لَا يَنْدَاكَ مِنِّى شَىْءٌ تَكْرَهُهُ [A thing that thou dislikest] shall not befall thee [from me]. (M.) مَا نَدِيَتْ كَفِّى لَهُ بِشَرٍّ [My hand did not evil to him]: and مَا نَدِيتُ بِشَىْءٍ تَكْرَهُهُ [I did not a thing that thou dislikest]. (T.) See also art. عرق, first par., last sentence but two. — — سَأَلْتُهُ فَلَمْ يَنْدَ لِى بِشَىْءٍ [I asked him, and he did not to me, or for me, anything]. (TA, in art عنو.) — — مَا تَنْدَى صَفَاتُهُ i. q. مَا يَبِضُّ حَجَرُهُ, q. v. (S, art. بض.) See also art. صفو. 2 نَدَّى see 5. 3 نَادَى عَلَيْهِ [He made proclamation of him] (S, A, Msb) بِالْإِفْلَاسِ (A) or أَنَّهُ أَفْلَسَ (S) or بِأَنَّهُ صَارَ مُفْلِسًا (Msb) [that he had become bankrupt, or insolvent]. — — نَادَى به] He proclaimed it; made proclamation of it: a very common signification, but one which I have not found in any Lex.] — — You say also نَادَى فِى النَّاسِ, meaning تَأَذَّنَ and تقدَّمَ and أَعْلَمَ. (S in art. اذن. See آذَنَهُ.]) — — وَنُودُوا أَنْ تِلْكُمُ الْجَنَّةُ: (Kur vii. 41:) see أَنْ as a contraction of أَنَّ. — — نَادَاهُ تُرَابُهُ: see نباته الارض. — — نَادَاهُ He called him; called to him; summoned him, or hailed him: (S, Msb:) or, (T, M,) and نادى بِهِ, (M,) he called out to him (T, M) with the loudest voice. (T.) 5 تَنَدَّى [quasi pass. of ↓ نَدَّى, It was moistened, by dew, or the like: or] i. q. نَدِىَ [it was, or became, moist]: said of a place [&c.]: and i. q. تَرَوَّى. (TA.) نِدَاءٌ signifies

simply The raising the voice; not implying the expression of meaning by speech. (Er-Rághib, TA.) — — حَرْفُ نِدَآءٍ A particle of calling, or hailing, or invocation; as يَا. — — A vocative particle. — — The vocative form of speech. — — Also, agreeably with many other instances, like خَلْقٌ in the sense of مَخْلُوقٌ, an inf. n. used in the sense of a pass. part. n., meaning A person or thing called; the object of a vocative particle, syn. with ↓ مُنَادًى. نَدًى , originally, Rain: (Msb: [but generally it seems to signify dew, absolutely; or day-dew.] See a tropical usage in a verse of El-Kumeyt cited voce رِقْبَةٌ. — — نَدًى Bounty; liberality: (S, M:) a gift. (T.) — — نَدًى Moisture (S, K) of the earth; as also ↓ نَدَاوَةٌ. (S.) — — نَدًى is generally thus written: not نَدًا. نَدِيٌّ An assembly: see a verse cited voce شَرَفٌ. نُدُوَّةٌ and نَدَاوَةٌ Moisture. (Msb.) See نَدًى. مُنَادًى : see نِدَاءٌ. نَرْجِسِيَّةٌ دَابَّةٌ نرجس A beast of carriage whose whiteness inclines to yellowness [like the narcissus]. (TA, art. قرطس.) نرسن نِرْسِيَانَةٌ A species of dates. (S, in art. رسو.) نزع 1 نَزَعَ إِلَى أَهْلِهِ , (S, K,) aor. نَزِعَ , (S,) inf. n. نِزَاعٌ (S, K) and نُزُوعٌ and نَزَاعَةٌ; (K:) and ↓ نَازَعَ; (K;) He yearned towards or for, longed for, or desired, his family. (S, * K, * TA, PS). — — نَزَعْتُ إِلَيْهِ inf. n. نِزَاعٌ, I yearned towards, longed for, or desired, him or it; syn. ??. (Ham, p. 429.) See an ex. voce خَفْضٌ. — — Hence. نَزَعَ بِى إِلَيْهِ It (desire) invited me to it. (Har, p. 606.) — — نَزَعَ إِلَيْهِ He inclined to it. (Har, p. 234.) — — نَزَعَ إِلَى عِرْقٍ كَرِيمٍ [He inclined to a noble radical, or ancestral, or hereditary quality: and in like manner, لَئِيمٍ]: and نَزَعَ إِلَى أَعْرَاقِهِ and نَزَعَهَا [he inclined to his radical, or ancestral, or hereditary, qualities]: and ?? أَعْرَاقُهُ [his radical, or ancestral, or hereditary, qualities inclined him]. (L, in TA.) — — نَزَعَ It inclined by likeness. (Msb.) — — نَزَعَ إِلَى أَبِيهِ فى الشَّبَهِ (S, Msb, K,) (S,) and نَزَعَ أَبَاهُ, (K,) He resembled his father: (Msb, K:) or inclined to his father in likeness; syn. ذَهَبَ (S:) or he took after his father; had a natural likeness to him. — — نُزُوعٌ signifies Yearning; and natural inclining. — نَزَعَ and ↓ اِنْتَزَعَ He pulled, plucked, or drew, out, or up, or off; removed from his or its place; displaced. (S, Msb, K.) — — نَزَعَ ثَوْبَهُ, (Mgh, in art. خلع,) and نَعْلَهُ, (Mgh and Msb in that art.,) He pulled off his garment, and his sandal. See, however, خَلَعَ. — — نَزَعَ (Msb, TA,) aor. نَزِعَ , (TA,) inf. n. نَزْعٌ (Msb, TA,) He was at the point [or in the agony] of death; meaning, of having his soul drawn forth: (Msb:) he gave up his spirit; as also ↓ نَازَعَ, inf. n. نِزَاعٌ. (TA.) — — نَزَعَ فِى القَوْسِ He drew the bow; (S, Msb, K;) i. e., its string; or he drew, or pulled, the string of the bow with the arrow. (TA.) — تَنْزِعُهُ شَعَرَةٌ بَيْضَآءُ, relating to a horse: see أَسْفَى. 3 نَازَعَهُ الحَبْلَ He contended with him in pulling the rope; syn. جَاذَبَهُ إِيَّاهُ. Hence, نازعه فى كَذَا (tropical:) He contended, disputed, or litigated, with him, respecting such a thing. (Mgh.) — — نَازَعَهُ الكَلَامَ (tropical:) He disputed with him in, or respecting, words. (TA.) — — نَازَعَتْنِى نَفْسِى إِلَى هَوَاهَا, inf. n. نِزَاعٌ, My soul strove with me to incline me to love her. (TA.) See 1. 6 تَنَازَعْنَا الحَدِيثَ We discoursed together; one with another. (TA, art. هصر.) — — تَنَازَعُوا الْجَزَ بَيْنَهُمْ (K, art. رجز,) They recited verses, or poetry, of the metre termed رَجَز one with another; as also تَعَاطَوْهُ. (TK, art. رجز.) — — تَنَازُعٌ The contending in altercation, disputing, or litigating, one with another: (K:) or تَنَازَعُوا they disagreed, one with another; held different ways or opinions. (Msb.) 8 إِنْتَزَعَ See 1. — — إِنْتَزَعَ مِنْهُ حَقَّهُ He wrested from him his right, or due. — — اِنْتَزَعَ حَدِيثَهُ: see اِقتضب. نَزَعٌ Baldness on each side of the forehead: see جَلَحٌ; and غَمَمٌ. نَزْعَةٌ A baldness in the side of the forehead. See صَدْمَةٌ. بِئْرٌ نَزُوعٌ [A deep well] i. q. جَرُورٌ. (A, voce جَرُورٌ.) نُزَّعٌ is pl. of نَازِعٌ; as is also نُزُعٌ. (TA.) See an ex. in a verse cited باب. نَزَّاعٌ Dragging much, or forcibly: see Kur, lxx. 16. — — العِرْقُ نَزَّاعٌ (see Freytag's Arab. Prov., ii. 168) is probably similar to العِرْقُ دسَّاسٌ, and means The radical, or ancestral, or hereditary, quality is wont to return to its usual possessor: or it may mean, is wont to draw. أَنْزَعُ : see أَجْلَحُ. مَنْزَعُ بِئْرٍ [The bottom of a well; the place from which the water is drawn]. (TA, art. متح.) نزف 1 نَزَفَ He entirely exhausted (S, Msb, K) a well, (Msb,) or the water of a well. (S, K.) مَنْزُوفٌ Exhausted: see an ex. voce ضَرَطَ. نزق نَزَقٌ Lightness, and unsteadiness, or lightwittedness, (S, Msb, K,) on an occasion of anger; (K;) i. q. سَرْبَخَةٌ; lightness in any work, or action: hastiness, with foolishness or ignorance: (JK, TA:) hastiness, or sharpness, of temper; irascibility; passionateness: a meaning deduced from various examples, and confirmed by present usage. نَزِقٌ Light, and unsteady, or lightwitted. (Msb.) See also نَزَقٌ: and see شُحْذُوذٌ. نَزِقَةٌ and ↓ نِزَاقٌ A refractory she-camel; hard to be managed. (Msb.) نِزَاقٌ : see نَزِقَةٌ. اللَّبُؤَةُ أَنْزَقُ مِنَ الأَسَدِ [The lioness is more impetuous than the lion]. (S, voce سَبُعَةٌ.) نزك نِزْكٌ The penis (ذَكَر, S, K, i. e. قَضِيب, TA) of the ضَبّ (S, K) and of the وَرَل: (K: [in the CK, والوَرِكُ is erroneously put for والوَرَلِ:) accord. to the assertion of the Arabs, (S,) it (S, K,) the former, (S,) as also the حِرْذَوْن, (Msb voce حرذون,) has two penes (نِزْكَانِ); (S, K, TA;) and the female has قُرْنَتَانِ, i. e. [two wombs] رَحِمَانِ. (TA.) نزل 1 نَزَلَ بِالمَكَانِ (Kull) and نَزَلَ المَكَانَ (Msb in art. حل, &c.) He alighted, descended and stopped or sojourned or abode or lodged or settled, in the place; syn. حَلَّ فِيهِ. (Kull.) See حَلَّ. — — نَزَلَ لَبَنُ الشَّاةِ [The milk of the ewe descended into her udder; i. e. she secreted milk]. (S, K, voce أَضْرَعَتْ.) — — نَزَلَ مَنْزِلَ كَذَا It took, or occupied, the place, or became in the position or condition, of such a thing: see a verse cited voce أَنْ, near the end of the paragraph; and another voce حَبِيبٌ; and see مَنْزِلَةٌ. — — نَزَلْتُ الوَدِىَ, for فِى الوَادِى: see دَخَلْتُ البَيْتَ in art. دخل. 3 نَازَلَهُ He alighted with him, each to oppose the other, in war, or battle; inf. n. مُنَازَلَةٌ and نِزَالٌ. (Msb.) — — نَازَلَهُ He alighted with him. 4 أَنْزَلَتْ Her (a camel's) milk descended [into her udder]: opposed to أَقْلَصَتْ. (TA, art. قلص.) — — أَنْزَلَتِ اللَّبَنَ [i. e. اللَّبَأَ She (a camel) excerned the first milk, or biestings, into her udder; i. q. أَبْسَقَتْ. (TA in art. بزق.) — — She excerned milk [either into, or from, the udder]. — — أَنْزَلَتِ النَاقةُ اللَّبَنَ مِنَ الضَّرْعِ [or فِى الضرع] The she-camel excerned the milk from [or into] the udder. (TA, art. ذرأ.) — — أَنْزَلَهُ He lodged him; made him his guest; or gave him refuge or asylum; syn. آوَاهُ; (S and K in art. اوى;) and أَضَافَهُ and ضَيَّفَهُ: (Mgh in art. ضيف:) [and he lodged and entertained him;] namely, a guest. (Msb.) I. q. أَثْوَاهُ مَنْزِلًا. (Fr in T in art. بوأ.) — — أَنْزَلَهُ عَنْ كَذَا He made him to resign, or relinquish, such a thing. — — أَنْزَلْتُ بِكَ حَاجَتِى [app. I imposed my want upon thee]. (S in art. عر.) And أَنْزَلَ حَاجَتَهُ على كريم. (TA.) 6 تَنَازَلَ He descended gradually, by little and little. — — تنازل إِلَى أَحَدٍ He humbled himself, condescended, to one. — — تنازل عَنِ المُلْكِ He abdicated the kingdom. — — تنازل عَن شَىْءٍ He desisted from a thing. — — تَنَازَلُوا They alighted and ate by turns with different people; i. q. تَنَاوَبُوا, q. v. 10 اِسْتَنْزَلَهُ He made him, or caused him, or it, to descend. (Msb.) — — اِسْتَنْزَلَهُ عَنْ رَأْيِهِ [He sought to make him resign, or relinquish, his opinion]. (Bd, xii. 11.) نُزْلٌ Food or rations at a halt: see سُكْنٌ, in two places. نُزُلٌ Food prepared for the guest. (Msb.) See مَفَنَّةٌ. أَرْضٌ نَزِلَةٌ : see حَشَادٌ. نَزِيلٌ A guest. (S, Mgh, Msb, * K.) See also Har, 353. نَازِلٌ [Alighting, &c.,] has for pl. نُزُولٌ and نُزَّالٌ. (TA.) نَازِلَةٌ A defluxion: pl. نَوازِلُ. See سِلٌّ. — — A severe calamity or affliction, (S, Msb, K,) that befalls men. (S, Msb.) مَنْزِلٌ A place of alighting or descending and stopping or sojourning or abiding or lodging or settling: (Mgh:) a place of settlement: an abode; a dwelling; a place where travellers alight in the desert; syn. مَنْهَلٌ: a

[house, or mansion, such as is called] دَارٌ: (S, K:) or, accord. to the فُقَهَآء, less than a دار, and more than a بَيْت [or chamber], consisting of at least two chambers (بَيْتَانِ) or three. (Mgh.) See also مَنْزِلَةٌ .بَيْتٌ A space which one traverses in journeying. (TA, art. سير.) — — مَنْزِلَةٌ, used unrestrictedly, Station, standing, footing, or grade; honourable station or rank; a place of preferment. — — A predicament in which one stands. — — كَلِمَةٌ بِمَنْزِلَةِ كَلِمَةٍ أُخْرَى A word equivalent, or similar, to another word. — — [You say] يُسْتَعْمَلُ بِمَنْزِلَةِ كَذَا It (a word) is used in the manner of such [another word]; generally with respect to government, not necessarily with respect to meaning. (The lexicons passim.) — — النَّازِلُ مِنَ الدِّينِ والدُّنْيَا مَنْزِلَةَ النُّورِ مِنَ العَيْنِ Who is, in respect to religion and the world, as light to the eye. مَرْعًى مُنْزِلٌ : see مُسْكِنٌ. نزه 2 نَزَّهَ اللّٰهَ He declared God to be far removed, or free, from every impurity or imperfection, or from everything derogatory from his glory; like سَبَّحَهُ and قَدَّسَهُ. — — تَنْزِيهُ اللّٰهِ is The declaring God to be far removed, or free, [from every imperfection or impurity, or from everything derogatory from his glory; i. e.,] from evil [of every kind]; or from the having anything like unto Him by participation of his essence or otherwise, and from defects that may not be imputed to Him. (TA.) 5 تَنَزَّهَ عَنِ الأَقْذَارِ He shunned, avoided, or kept or removed himself far from, unclean things; (S, * Mgh, Msb;) preserved himself therefrom. (Mgh.) — — تَنَزَّهَ, used absolutely, and said of a man, means He shunned, avoided, or kept or removed himself far from, unclean things; kept aloof from, &c.; or from things occasioning blame. (TA.) — — تَنَزَّهَ is best rendered, when not used absolutely, He removed himself, or kept, far, or aloof: and with عَنْ following it, it may be rendered he shunned, or avoided. — — تَنَزَّهَ عَنِ البَوْلِ [He purified, or cleansed, himself from urine: a meaning assigned in the TA, art. نزه, by an evident mistranscription, to استنزه]. (Msb in art. برأ: and a trad.) — — Also, He diverted, or recreated, himself; or took an airing; in the country, or in a garden. — — تَنَزَّهَ meaning He went forth to the gardens (S, Msb, K) and [green fields, or] green plants, and meadows, (K,) is a mistake, (S, Msb, K,) accord. to some; but IKt holds it to be not so. (Msb) نَزِهُ الخُلُقِ [in copies of the K الخَلْقِ] and ↓ نَزْهُهُ and ↓ نَازِهُهُ [and ↓ نَزِيهُهُ and (see ظَلِفٌ)] نَزِهُ النَّفْسِ] Who abstains from that which is indecorous, &c. (K, TA.) نَزْهٌ see نَزِهٌ نَزِيهٌ — — .نَزِهُ الخُلُقِ : نَزِيهٌ see نَازِهٌ .الخَلْقِ see نَزِهُ الخُلُقِ A pious man; or one who abstains from unlawful things. (TA.) نزو 1 نَزَا عَلَى الأُنْثَى He (a solid-hoofed, or cloven hoofed, animal, and a wild beast,) leaped the female; (S, &c.;) and so نَزَا alone, elliptically. — — نَزَتْ حَنْجَرَتُهُ, said of a camel: see عَزَفَ. نس 1 نَسَّ , aor. يَنُسُّ, He went at a gentle pace. (TA, art. خبز.) R. Q. 1 نَسْنَسَتِ الرِّيحُ The wind blew coldly: see R. Q. 1 in art. سن. رِيحٌ نَسْنَاسَةٌ .سَنْسَانَةٌ A cold wind: see نسج نَسِيجَةٌ , applied to a wind: see نَيِّحَة, art. نوح. نسع نِسْعٌ A plaited thong, serving for the noserein of a camel, &c., and sometimes woven wide, [for a fore-girth,] placed on the breast of a camel. (KL, TA.) See also نِسْعَةٌ .نِسْعَةٌ A kind of broad plaited fore-girth for a camel: pl. نِسْعٌ and نِسَعٌ and أَنْسَاعٌ: (S:) or نِسَعٌ and نُسْعٌ and نُسُوعٌ and أَنْسَاعٌ are pls. of نِسْعٌ, [a coll. gen. n.,] of which نِسْعَةٌ is the n. un. (K.) See عَظْمُ الرَّحْلِ, in art. عظم. — أَنْسَاعُ الطَّرِيقِ (assumed tropical:) The furrows of the road, made by the beasts with their legs [or feet] in its surface. (TA, voce شَرَكٌ.) نسغ مِنْسَغَةٌ An instrument for pricking bread: see مِرْقَمٌ. نسف 1 نَسَفَتْهُ الرِّيحُ , (Mgh, Msb, TA,) aor. نَسِفَ , (TA,) inf. n. نَسْفٌ; (Msb, TA;) and ↓ إِنْتَسَفَتْهُ, (TA,) The wind carried it away; (TA;) i. q. ذَرَتْهُ [q. v.]; (Mgh;) namely, dust. (Mgh, Msb.) 8 إِنْتَسَفَ see 1. مِنْسَفٌ A vessel (وِعَآء) in which dates [and grain are shaken to remove the dust, &c. (TA in art. نفض.) نسك 1 نَسَكَ He worshipped: used transitively. See an ex. in a verse of El-Aashà, in the S, art. نصب. See 5. 4 أَنْسَكَ [app. He washed and purified a garment]. (TA voce إِجْتَابَ.) 5 تَنَسَّكَ He devoted himself to religious exercises; applied himself to devotion; (S, Msb, K:) as also ↓ نَسَكَ (S, K) and ↓ نَسُكَ: (K:) or the last, he became a نَاسِك. (S.) نَسِيكَةٌ : see عَقِيقَةٌ. مَنَاسِكُ الحَجِّ The religious rites and ceremonies of the pilgrimage: or the places where those rites and ceremonies are performed. (Msb.) نسل 8 إِنْتَسَلَ said of camels' fur: see عَصِيمٌ. نَسْلًا وَأَسْلًا is a form of imprecation against a man, like تَعْسًا وَنَكْسًا. (M, in art. اسل.) نَسْلٌ Progeny, whether of man or beast. (The Lexicons passim.) نسم 5 تَنَسَّمَ شَيْأً He sought, or endeavoured to get. or attain, a thing, with labour and perseverance: i. q. تَطَلَّبَهُ. (IbrD.) — — تَنَسَّمَ الخَبَرَ He sought, searched, or inquired, for, or after, the news. or tidings; (MA, KL;) [as though endeavouring to scent it;] so that he elicited it. (TA.) نسم من الطريق , denoting nearness and shortness of the way. see نبق and مُسْتَعْجِلَةٌ. نَسَمٌ : see نَسِيمٌ. نَسَمَةٌ A soul; syn. نَفْسٌ, with sukoon: and نَسَمٌ souls; syn. نُفُوسٌ. (Msb.) — — A man. (K.) نَسِيمٌ A gentle wind; a gentle gale: a breeze. — — The commencement of any wind before it becomes strong: (AHn, M:) or a pleasant wind: (S:) or the breath of the wind: (Msb:) or the breath of the wind when weak; as also ↓ نَسَمٌ: or a wind from which comes a weak breath: pl. of both أَنْسَامٌ. (M.) — — بَارِدُ النَّسِيمِ (tropical:) One who chills people: see ثَقِيلٌ. — — نَسِيمٌ Odour, scent, sweet or disagreeable: see رَائِحَةٌ. نَيْسَمٌ i. q. نَيْسَبٌ. مَنْسِمٌ The sole (بَاطِن) of the خُفّ: or, to a camel, the same as the سُنْبُك to the horse; (Msb;) [i. e., the toe, or nail, or edge of the fore part of the foot, of a camel: see ظُفْرٌ:] the extremity of the خُفّ of the camel and ostrich and elephant, and of the solid hoof: or each of the two nails (ظُفْرَانِ) of the camel, that are upon [each of] his fore-feet: or it is, to a she-camel, like the ظُفْر to a man: (M:) or the خُفّ of the camel, (S, K,) and of the ostrich. (As, S.) — — [Also, (assumed tropical:) The toe of a human being: see a verse cited voce جَذَا, art. جذو.] نسو and نسى 1 12ۭ3ڤ see 6. 6 تَنَاسَاهُ He pretended that he had forgotten it: (S, KL, * TA:) and (TA) he forgot it; (MA, KL, * TA;) like ↓ نَسِيَهُ: (TA:) [or] he constrained himself to dismiss it from his mind. (MA.) — — تُنُوسِىَ It (a word or the like) was forgotten by degrees. (Occurring often in the larger Lexicons.) النَّسَا [vulg. عِرْقُ النَّسَا, app. The sciatic vein;] the portion, in the thigh, of the vein (عِرْق) which, in the back, is called the وَتِين, and which extends to the shank, where it is called the صَافِن: (IAth, TA, voce أَبْهَرُ:) or the صافِن and عرق النسا are two branches of one عِرْق [or vein]: (Ibn-Seenà, vol. i. book iii. p. 608: [where the opening of each of these to let blood is mentioned:]) [in a solid-hoofed animal,] النسا is a vein (عِرْق) proceeding from the hip, or haunch, lying within each thigh, then passing by the hock, so as to reach the hoof: when the breast is fat, each of its thighs becomes cleft by two large portions of flesh, and the نسا runs between them, and is apparent. (S.) [In the present day it seems to be applied by some to the sciatic nerve: and عِرْقُ النَّسَا, as also النَسَا alone, often signifies sciatica, or hip-gout: see نِقْرِسٌ and also شَنِجٌ. مُنْسِيهَا for مَنْسِيهَا: see a verse cited voce عُقْبَةٌ. نشف 1 نَشَفَ المَآءَ , aor. نَشِفَ , (Mgh, Msb,) inf. n. نَشْفٌ, (Msb,) He took [or absorbed] the water from the ground, (Mgh, Msb,) or from a pool, (Mgh,) with a piece of rag or some other thing (Mgh, Msb) of a similar kind. (Msb.) 2 نَشَّفَتْ She (a camel) [yielded frothy milk;] had نُشَافَة. (S in art. رغو. [See 2 in that art.]) 4 أَنْشَفَ الأَرْضَ المَآءَ [It caused the earth to imbibe the water], said of the سَمُوم. (K voce أَضْرَبَ.) مِنْشَفَةٌ (pl. مَنَاشِف) A drying-towel; napkin. نشق 5 تَنَشَّقَ see 10. 10 إِسْتَنْشَقَ الرِّيحَ (assumed tropical:) [He snuffed the wind]: (TA, art. مخر:) he snuffed, scented, or smelt, the wind; as also ↓ تَنَشَّقَهَا. (Msb.) See 10 in art. شم. نُشَاقَةٌ What is taken [or ladled out], while hot, from a cooking-pot. (TA.) نصع 1 نَصَعَ He, or it, purified. (L.) أَبْيَضُ نَاصِعٌ Intensely white. نصف 4 أَنْصَفَهُ He did justice to him: (MA:) he acted equitably with him: (Msb:) he gave him, or obtained for him, his right, or due, from (مِنْ) another: see أَعْذَرَ. — — إِنْصَافٌ The giving what is right, or due: (M:) or the granting, or rendering, justice. (KL, PS.) — — أَنْصَفَهُ مِنْ ظَالِمِهِ

[He exacted justice for him from his wronger]. (T voce ظَلَّمَ.) 8 اِنْتَصَفَ مِنْهُ He exacted, or obtained, his right, or due, from him (M, K) completely, so that each of them became on a par with the other; (K;) [i. e. with equity]. — — اِنْتَصَفَ It became halved: (Msb:) [often said of the daytime (النَّهَارُ)]. طُبِخَ عَلَى النِّصْفِ, and أُصْلِحَ على النصف, It (wine) was boiled until half of it had gone, or evaporated. (TA, voce طَابة.) مَكَانٌ نَصَفٌ بَيْنَ مَكَانَيْنِ [A place half-way, midway, or equidistant, between two places]. (Mughnee in art. سَوَآءٌ.) — — نَصَفٌ A middle-aged woman or man: (S, K:) or forty-five years old: or fifty years old. (K.) Dim. نُصَيف. نَصِيفٌ A woman's muffler: see خِمَارٌ. نُصَيْفٌ, dim. of نَصَفٌ: see خَلَقٌ voce خَلِيْقٌ. مُنَصَّفٌ Expressed juice, (Mgh, Msb,) or wine, or beverage, (K,) cooked until half of it has gone [by evaporation]. (Mgh, Msb, K.) مَنَاصَفٌ Not wholly ripe: [half-ripe:] applied to the date. (TA, voce بُسْرٌ.) أَنْصَافُ اللَّبِنِ [Half-bricks, or] cut bricks, whereof the one is placed, in building, beside the whole brick, for the purpose of ornamentation. (Msb in art. خرج.) نصل نَصْلٌ The iron head or blade (Mgh, K) of an arrow, (S, Mgh, K,) and of a spear, (S, K,) and of a sword, (S, Mgh, Msb, K,) and of a knife, (S, Msb,) and the like. (Msb.) — — نَصْلٌ The spun thread of the spindle: (K:) see سُرْسُورٌ. لِحْيَةٌ نَاصِلٌ A very white beard. (See العَنْقَاءُ المُغْرِبُ, art. غرب.) — مَا بَلِلْتُ مِنْ فُلَانٍ بِأَفْوَقَ نَاصِلٍ: see بَلَّ and أَفْوَقَ in two places. — نصم نَصَمَةٌ or تَصْمَةٌ An idol: see صَنَمٌ. نصى 5 تَنَصَّى بَنِى فُلَانٍ: see تَذَرَّى. نَصِىٌّ A certain plant: (S, TA:) Golius says, a species of thistle; but this seems to be inconsistent with the description of it: see رَبِّجَةٌ. — — خَصِىٌّ نَصِىٌّ Gelded, castrated. The second word is an imitative sequent. نَاصِيَةٌ properly, in the language of the [classical] Arabs, The place where the hair grows in the fore part of the head: and hence, the hair of that part; the hair over the forehead; (Az, TA;) [and this is the general meaning;] i. q. قُصَّةٌ and طُرَّةٌ. (Msb, art. قص.) The forelock of a horse. — — نَاصِيَةُ بَنِى فُلَانٍ: see تَذَرَّى and ذِرْوَةٌ. نضر نُضَارٌ A tree of which yellow cups (أَقْدَاح) are made. (T, in TA, voce غَرَبٌ.) See وَرْسِىٌّ. نضل 1 نَضَلَهُ He overcame him, or surpassed him, in shooting. (S, Msb, K.) 3 نَاضَلَهُ He vied, competed, or contended for superiority, with him in shooting. (S, Msb, K.) — — نَاضَلَ عَنْهُ, inf. n. تِنْصَالٌ: see بَيَّنَهُ. — — (tropical:) He defended him, pleaded in defence of him, or repelled from him; (K, TA;) spoke in his defence, excusing him; (S, TA;) defended him, &c., as above; (S;) contended, or pleaded, in his defence; (TA;) defended him; and contended in his defence. (Msb.) نضو 1 نَضَا الخَيْلَ He outstripped the other horses: see تَجَرَّدَ. نِضْوٌ A lean, or emaciated, camel: fem. with ة. (S, Msb, K.) نِضْوُ سَفَرٍ [Lean, or emaciated by journeying]; applied to a beast. (TA, in رجع.) نطع 5 تَنَطَّعَ, (KL,) or تنطّع فِى الكَلَامِ, (S, K,) He went deeply, or far, in speech; (KL;) syn. تَعَمَّقَ: (S, K:) was exorbitant, or extravagant, therein: (K:) or تنطّع signifies he spoke with the extremity of his fauces; [or with a guttural voice;] from النِّطْعُ signifying the upper غار in the mouth. (IAth.) الحُرُوفُ النِّطَعِيَّةُ and النِطْعِيَّةُ Dental letters: ee ت. نِطْعٌ see نَطْعٌ and نَطَعٌ and نِطْعٌ and ↓ نِطَعٌ see نِطْعٌ. نَطْعٌ see نِطْعٌ. A certain thing (Munjid of Kr, Mgh, Msb, K) that is spread [upon the ground to serve as a table for food, and for play at chess or the like, and to receive the head of a person when it is cut off], (Munjid, K,) made of leather; (Munjid, Mgh, Msb, K;) a piece of leather that is spread upon the ground for any of the purposes above mentioned. — — The anterior part of the palate; see غار. نَطَّاعٌ A man who makes نُطُوع: and who binds books. (T, in TA, art. حط.) نطف نَطَفٌ Earrings: see a verse cited in art. سجد. نُطْفَةٌ Sperma of a man (S, Msb, K) and of a woman. (Msb.) نَاطِفٌ A kind of sweetmeat; (Msb;) i. q. قُبَّيْطَى. (S, Msb.) نطق 1 نَطَقَ trans. by means of ب: see Ham, p. 75. — — نَطَقَ بِهِ means he pronounced it, or articulated it. — — نَطَقَ, said of a bird or any animal: see Bd, xxvii. 16. 3 نَاطَقَهُ, inf. n. مُنَاطَقَةٌ, He talked, or discoursed, with him; syn. كَالَمَهُ, (TA,) followed by ب before the subject of talk, &c. (TA in art. فرغ.) 6 تَنَاطَقَا They two talked, or discoursed, each with the other; like تَقَاوَلَا. (TA.) 10 اِسْتَنْطَقَهُ He desired him to speak; (TA;) [interrogated him:] he spoke to him until, or so that, he spoke. (Msb.) نِطَاقٌ The bar (مترس) of a door. (TA, art. لز.) — — نِطَاقُ الجَوْزَآءِ The Belt of Orion: see الجَوْزَآءُ. نِطَاقَةٌ A ticket of price, or weight: see بِطَاقَةٌ. — — نَاطِقٌ اطيار ناطقة Singing birds. — — نَاطِقٌ an epithet applied to A deenár. — — جَذْرٌ نَاطِقٌ A rational root, in arithmetic; opposed to جَذْرٌ أَصَمٌّ. (Mgh, art. جذر.) — — حَيَوَانٌ نَاطِقٌ A rational animal. نَاطِقِيَّةٌ Rationality. مَنْطِقٌ Speech: (S:) Diction; or expression of ideas, or meanings, by voice and words. (K, TA.) مِنْطَقَةٌ I. q. حِيَاصَةٌ; (Msb;) A kind of girdle, zone, or waist-belt, which is fastened round the waist with a buckle or clasp; worn by men and by women; and when worn by wealthy women generally adorned with jewels, &c., and having also two plates of silver or gold, also generally jewelled, which clasp together. See إِبْزِيمٌ. مِنْطِيقٌ Eloquent: (S, K:) or able in speech; an able speaker. (TA in art. فوه.) الحِكْمَةُ المَنْطُوقُ بِهَا: see حِكْمَةٌ. نطل نَيْطَلٌ: see سَيْطَلٌ. نظم نَظْمَةٌ: see انتاطت, in art. نوط. نطو 8 اِنْتَطَتِ المَفَازَةُ: see نَطْيَةٌ. نِطَآءٌ Distance, or far extent; syn. بُعْدٌ. (TA.) See غَائِلٌ, in art. غول. نَاطِيَةٌ A female weaver: pl. نَوَاطٍ. (TA in art. ذرع.) نظف 10 اِسْتَنْظَفَ الذَّكَرَ مِنَ البَوْلِ: see استنقى. نظم 1 نَظَمَ [He pierced:] he pierced and knotted a cord or rope: and he (a خَوَّاص) pierced and plaited [the leaves of] the مُقْل. (M.) — — نَظَمَ He strung beads. (Msb.) 8 اِنْتَظَمَهُ He transfixed, or transpierced, him; (M;) i. q. اِخْتَلَّهُ. (S, M, K.) — — اِنْتَظَمَ It (an affair [and language, &c.]) wa. or became, rightly [or regularly] ordered, arranged, or disposed. (Msb.) نَظْمٌ What are strung, of pearls and beads, &c. (M.) — — النَّظْمُ: see الجَوْزَآءُ. نِظَامٌ [A standard of a thing, by which to regulate or adjust it. See voce عِيَارٌ.] — — (tropical:) The cause, or means, of the subsistence, of anything; or its foundation, or support; syn. مِلَاكٌ: (M, K: *) a tropical meaning. (TA) — — (assumed tropical:) A way, course, mode, or manner, of acting or conduct or the like: custom, or habit. (M, K.) — — لَيْسَ لِأَمْرِهِ نِظَامٌ (assumed tropical:) His affair has not a right tendency. (T.) And لَيْسَ لِأَمْرِهِمْ نِظَامٌ (assumed tropical:) Their affair has not a right way, or method, of procedure, nor connexion, or coherence, (مُتَعَلَّق,) (M, TA,) nor right tendency. (TA.) And مَا زَالَ عَلَى نِظَامٍ وَاحِدٍ (assumed tropical:) He ceased not to follow one custom, or manner of conduct. (M, TA.) And أَحَادِيثُ لاَ نِظَامَ لَهَا (assumed tropical:) [Stories having no foundation, or no right tendency or tenour]. (M and K in art. سطر.) نَظَّامٌ and ↓ نَظِّيمٌ A composer of many verses, or of much poetry. (TA.) نَظِّيمٌ: see نَظَّامٌ. نعظ 1 نَعَظَ, aor. نَعَظَ, inf. n. نَعْظٌ and نُعُوظٌ (S, Msb, K,) and نَعَظٌ, (ISd, K,) It (the زُبّ, S, or ذَكَر, Msb, K,) became erect, (S, Msb, K), by reason of carnal appetite; (Msb;) as also ↓ انعظ. (M, TA.) 4 انعظ, (Msb, K,) inf. n. إِنْعَاظٌ, (S, Msb,) He (a man, Msb, K,) became affected with carnal appetite: (S, Msb, K:) and in like manner انعظت, said of a woman. (Msb, K. *) — — His penis became extended. (M, in art. رول.) — — انعظت She (a beast) opened and contracted, alternately, her vulva; (S, K;) and so ↓ انتعظت. (AO, K.) — — See also 1. — انعظهُ He caused it to become erect: (S:) or put it in motion: (Msb:) namely his زُبّ, (S,) or ذَكَر. (Msb.) 8 إِنْتَعَظَ see 4. حِرٌ نَعِظٌ A vulva excited by carnal appetite. (K.) نَاعُوظٌ That excites erection of the penis. (K.) شرب النَّاعُوظِ [app. a mistranscription for شَرْبَةُ الناعوظ] Medicine which has that effect: mentioned by Z and Ibn-'Abbád. (TA.) نعق 1 نَعَقَ بِهِمْ إِلَى الفِتْنَةِ He

hallooed them on to fight, etc.: see 10 in art. عو. نَاعِقٌ One who drives away the beasts, and cries out after them. (TA in art. زعق.) نَاعِقَآءُ : see عَانِقَآءُ. نعل 1 نَعَلَ see 4. 2 نَعَّلَ see 4. 4 أَنْعَلْتُ الخُفَّ and ↓ نَعَّلْتُهُ I affixed a sole to the bottom of the خَفّ [i. e. boot]: and hence, أَنْعَلْتُ الدَّابَّةَ and ↓ نَعَلْتُهَا. (Msb.) See صِرْمٌ. 8 اِنْتَعَلَتْ ظِلَالَهَا : see ظِلٌّ. نَعْلٌ [A sandal: a sole:] the thing by which the foot is preserved, or protected, from the ground; (K;) syn. حِذَآءٌ: and also applied to a تَاسُومَة [or shoe]. (Msb.) What is now called تَاسُومَة. (IAth, TA.) It often signifies only a sole: so in the S, K, Msb, &c., in art. خصف &c. — — The leathern shoe, or sandal, of a camel; which is attached by thongs, or straps, called سَرَائِح (pl. of سَرِيحَةٌ) to the خَدَمَة or plaited thong which surrounds the pastern: see سَرِيحَةٌ and خَدَمَةٌ. — — نَعْلٌ of a sword The iron, (Kr, S, K,) or silver, (S,) thing [or shoe] at the lower end of the scabbard. (Kr, S, K.) See غَاشِيَةٌ, and 2 in art. فرص. — — نَعْلٌ meaning A حَرَّة, or hard rugged tract of land, &c.: see رَجُلٌ. — — نَعْلٌ (tropical:) A wife. See عَتَبَة. نِعَالِيٌّ One who takes care of the sandals or shoes [at the door of a bath or mosque]. (TA in art. ثوب.) نَاعِلٌ Wearing, or having on the feet, sandals. نعم 1 نَعِمَ عَيْشُهُ His life was, or became, plentiful and easy: (Msb:) was, or became, good, or pleasant. (Mgh.) See عَوْفٌ. — — نَعِمَ, aor. نَعُمَ, is like فَضِلَ, aor. نَعُمَ, and حَضِرَ, aor نَعُمَ. See the latter. — — اِنْعِمْ صَبَاحًا and عِمْ صَباحًا: see تَرِبَ and صَبَاحٌ. — — نَعَمَ, inf. n. نُعُومَةٌ; (S, Msb;) and نَعِمَ; (S;) It was, or became, soft, or tender, (S, Msb,) to the feet. (Msb.) 2 نَعَّمَهُ, (S, Msb, K,) and ↓ نَاعَمَهُ, (S, K,) He (God, S, Msb,) made him to enjoy, or lead, a plentiful, and a pleasant or an easy, and a soft, or delicate, state, or life; a state, or life, of ease and plenty. (S, Msb, K.) — — نَعَّمَهُ He nourished well him, or it; pampered him. 3 نَاعَمَ see 2. 4 أَنْعَمَ عَلَيْهِ بِشَىْءٍ He conferred, or bestowed, upon him a thing as a favour. See أَحْسَنَ. — — أَنْعَمَ عَجْنَهُ He kneaded it well, thoroughly, or soundly. (TA, voce رَيْعٌ.) — — أَنْعَمَ الدَّقَّ He bruised or powdered finely: see دَقَّقَ. — — أَنْعَمَ طَبْخَهُ He cooked it well; syn. أَجَادَ طَبْخَهُ. (IbrD.) The verb is often used in this sense. — — أَنْعَمَ اللّٰهُ بِكَ عَيْنًا: see أَبْغَضَ. 5 تَنَعَّمَ he enjoyed, or led, an easy, a pleasant, a soft, or a delicate, life, with ampleness of the means of subsistence; a life of ease and plenty. (K.) — — تَنَعَّمَ It (a tree) became flourishing and fresh, (TK, art. روى, &c.,) luxuriant, succulent, sappy, soft, tender, and supple. See رَوِىَ. — — تَنَعَّمَ i. q. تَمَتَّعَ. (Msb. *) نُعْمٌ contr. of بُؤْسٌ, (S,) [like ↓ نَعْمَآءُ and ↓ نُعْمَى and ↓ نَعْمَةٌ and ↓ نَعِيمٌ:] pl. أَنْعُمٌ. (S.) See نِعْمَةٌ. نَعَمْ Even so; yes; yea. (Msb, &c.) See أَجَلْ and بَجَلْ. نَعَمٌ Pasturing مَال [or cattle]; mostly applied to camels, and neat, and sheep and goats: or applied to all these, and to camels when alone, but neat and sheep or goats when alone are not thus termed; (Msb;) therefore, cattle, consisting of camels or neat or sheep or goats, or all these, or camels alone. نِعْمَ الرَّجُلُ زَيْدٌ Excellent, or most excellent, or excellent above all, is the man, Zeyd; or [very or] superlatively good, &c. (Msb.) — — See بِئْسَ. نَعْمَةٌ subst. of تَنَعُّمٌ (Msb, K) in the sense of تَرَفُّةٌ subst. of تَمَتُّعْ (Msb:) or i. q. — — تَنَعُّمٌ: (S: in F's smaller copy, تَنَعِيمٌ, an evident mistake:) i. e. plentifulness, and pleasantness or easiness, and softness or delicacy, of life: ease and plenty. — — نَعْمَةٌ A living in [or rather enjoyment of a life of] softness, daintiness, or delicacy, and ease, comfort, or affluence: (KL:) i. q. ↓ نَعِيمٌ; (Msb;) and مُتْعَةٌ: (Jel in xliv. 26:) it is from التَّنَعُّمُ; and ↓ نِعْمَةٌ is from الإِنْعَامُ. (Ksh, cited in Kull, p. 364.) See نِعْمَةٌ: and see تُرْفَةٌ. — — نَعْمَةُ الشَّبَابِ [The flourishing freshness, softness, tenderness, or blooming loveliness or graces, of youth. See عَبْعَبٌ.] — — نَعْمَةٌ Softness; tenderness; bloom; or flourishing freshness (IbrD;) of a branch; and of youth, or youthfulness. (M, art. ملد; &c.) نِعْمَةٌ and ↓ نُعْمَى and ↓ نَعْمَآءُ A benefit; benefaction; favour; boon; or good: (S, Msb:) a blessing; [bounty; gratuity;] or what God bestows upon one: and so ↓ نَعِيمٌ: (S:) [grace of God:] and ↓ نَعِيمٌ and ↓ نَعْمَةٌ, with fet-h, [and ↓ نُعْمَى and ↓ نَعْمَآءُ and ↓ نُعْمٌ, ease and plenty,] enjoyment; (Msb;) [welfare; well being; weal:] ↓ نُعْمَى and ↓ نَعْمَآءُ are the contr. of بُؤْسَى and بَأْسَآءُ: (TA, art. بأس:) بَعْدَ ضَرَّآءَ ↓ نَعْمَآءَ, in the Kur [xi. 13,] is like health after sickness; and richness, or competence, after want. (Bd.) — — نِعْمَةٌ A blessing; (S;) a cause of happiness. (K.) A favour: a benefit; and the like. (S.) — — نِعْمَةٌ Wealth, or property. (K.) The first explanations given to it above are assigned in the K, not to this word, but to ↓ نَعِيمٌ and ↓ نُعْمَى. — — نِعْمَةٌ with the article seems generally to signify Wealth: and without the article, A benefit, benefaction, favour, boon, or blessing. نُعْمَةٌ The act of rejoicing by a thing: and the state of rejoicing in a thing. (KL.) نُعْمَى contr. of بُؤْسَى; (S, TA in art. بأس;) and نَعْمَآءُ contr. of بَأْسَآءُ. (TA in that art.) — — See نِعْمَةٌ. نَعْمَآءُ : see نِعْمَةٌ. نَعِيمٌ Enjoyment; [delight; pleasure;] as also ↓ نَعْمَةٌ, q. v.: (Msb:) plenty and ease. (K.) See نِعْمَةٌ. نَعَامَةٌ The blackness of night. (S in art. سقط.) see an ex. voce سِقْطٌ. — — نَعَامَةٌ The ostrich: it sometimes denotes the female. See مَخْزُومٌ and جَرَادٌ. — — شَالَتْ نَعَامَتُهُمْ: see طَائِرٌ, زَأْلٌ, شَالَ, and a verse voce إِمَّا. — — اِبْنُ النَّعَامَةِ The shank-bone: and a certain vein in the leg: and the middle, or beaten track, of the road: and the brisk, lively, or sprightly, horse: and the drawer of water (السَّانِى) who is at the head of the well. (T in art. بنى.) — — نَعَامَةٌ and نَعَامَتَانِ of a well see زُرْنُوقٌ. — — النَّعَائِمُ Nine stars [of Sagittarius], behind الشَّوْلَةُ, four in the Milky Way, [b, g, d, and ε,] called النعائمُ الوَارِدَةُ, as though drinking; and four without the Milky Way β, γ, δ, ε,, [c, s, t, and f,] called النعائمُ الصَّادِرَةُ, as though returning from drinking; and the ninth, [λ,] [not mentioned by some,] high between them: each of the two fours forming the corners of a quadrilateral figure. The twentieth Mansion of the Moon. (El- Kazweenee.) عَيْشٌ نَاعِمٌ [A plentiful and easy life. See نَعِمَ عَيْشُهُ.] A pleasant life. (Mgh.) [A soft, or delicate, life.] — — نَاعِمٌ Soft, or tender: applied to a plant or tree: (Mgh:) [smooth; sleek. And i. q. مُتَنَعِّمٌ.] مُنَعَّلٌ , applied to a horse, white on the forelegs: see أَقْفَزُ. أَنَاعِيمُ , pl. pl. of نَعَمٌ: see a verse cited voce دَانَى. نعو 1 نَعَاهُ He announced his death: see a verse cited voce النَّغَانِغُ. نغ : see غُنْدُبَة, نُغْنُغَةٌ, and لُغْدٌ. طُوبَالَةٌ Certain portions of flesh by the uvula. (O in art. علق.) نغف نَغَفَاتٌ Portions of dry mucus: see سَلِيلَةٌ. نغق نُغَاقٌ and نُعَاقٌ, of a crow, signify the same. (Lh in O, art. عوق.) نغل نَغِلٌ [in the CK نَغْلٌ] A hide vitiated, or rendered unsound, (S, K,) in the tanning. (K.) إِبْنُ نَغِيلَةٍ The son of a female slave. (T in art. بنى.) نغم 1 نَغَمَ , aor. نَغِمَ and نَغَمَ , He spoke in a low, gentle, or soft, voice or tone: (S, Msb:) [he spoke in an undertone:] he used such a voice in singing: (K:) or he modulated his voice, or made melody, in singing. (TK.) See جرس. 2 تَنْغِيمٌ : see شِينٌ. 5 تَنَغَّمَ : see جَرَسَ. نَغْمَةٌ Gentle-toned speech; syn. جَرْسُ الكَلَامِ: (Msb:) and sweetness of voice, or melody, in recitation [and in singing]. (S, Msb.) — — [Also, A musical sound, or note:] a melody: see طَرْقٌ: sweet sound: pl. نَغَمَاتٌ. (KL.) مُنَاغَمَةٌ : see voce بَا غَمَهُ. نغو 3 نَاغَاهُ He interchanged speech with him, each of them addressing the other with a word or saying: (TA:) نَغَيْتُ إِلَيْهِ نَغْيَةً signifies I addressed to him a word or saying: and المُنَاغَاةُ signifies المُوَاجَهَةُ. (JK.) نفع 1 نَفَعَهُ It profited him; availed him; was of use or benefit, or was useful or beneficial, to him. — — نَفَعَهُ مِنْهُ: see an ex. voce جَدٌّ. — — يَنْفَعُ لِكَذَا and مِنْ كَذَا, It (a medicine) is good, beneficial, or profitable, as a remedy, for, or against, such a thing, meaning such a disease or the like. 2 نَفَّعَهُ , inf. n. تَنْفِيعٌ, He caused نَفْع to come to him. (TA.) 8 اِنْتَفَعَ بِهِ He benefited or profited by it; made use of it; had the use of it; enjoyed it; like تَمَتَّعَ بِهِ. See 10. 10 اِسْتَنْفَعَهُ He sought, or demanded, his profiting him, or being useful to him. (IAar, TA.) — — And اِسْتَنْفَعَ sometimes occurs in the sense of ↓ اِنْتَفَعَ. (TA.) نَفْعٌ contr. of ضَرٌّ: (TA:) or a thing whereof one makes use for the attainment of good: (B:) or good: or a means of attaining one's desire. (Msb.) مَنْفَعَةٌ [A cause, or means, of advantage, profit, utility; or benefit: and simply, advantage; profit, or profitableness; utility, use, usefulness; or benefit:] contr. of مَضَرَّةٌ. (S, art. ضر.) نفق 1 نَفَقَتِ السُّوقُ The marked became

brisk, its goods selling much; syn. قَامَت. (K.) — — نَفَقَ It was, or became, saleable; easy, or ready, of sale; or in much demand: see its syn. رَاجَ. — — نَفَقَتْ It (a commodity, سِلْعَة,) was in much demand: and she (a woman) was demanded in marriage by many. (Msb.) — — نَفِقَتِ الدَّرَاهِمُ, inf. n. نَفَقٌ, The dirhems passed away, came to an end, or became spent or exhausted; syn. نَفِدَت. (Msb.) 3 نَافَقَ He played the hypocrite in religion: (K, TA:) he pretended, to the Muslims, that he held the religion of El-Islám, concealing in his heart another religion than El-Islám. (Msb.) And نَافَقَ فُلَانًا He acted with such a one hypocritically. (TK in art. دهن. [But I have not found this elsewhere.]) And نَافَقَ فِى المَحَبَّةِ [He acted the hypocrite in respect of love]. (Har, p. 505.) See خَانَ. 4 أَنْفَقَ He expended money: and he (God or a man) dispensed gifts. 5 تَنَفَّقَتِ الجَزُورُ [The slaughtered camel became dealt out, or dispensed]. (S, K in art. شيط.) — — تَنَفَّقَ: see Har, p. 472. — — تَنَفَّقَ It (a wound) cracked in its sides, and made, in the flesh, what resembled ↓ أَنْفَاق, i. e. holes in the ground, or subterranean excavations or habitations, pl. of نَفَقٌ. (TA in art. دسم.) نَفَقٌ: see سَرَبٌ — — أَنْفَاقٌ The hole of rats or mice. (S, TA in art. خفى:) see 1 in that art.: holes in the ground; or subterranean excavations or habitations; pl. of نَفَقٌ. (TA in art. دسم.) See 5. — Also Fresh olive-oil: see فَاقٌ in art. فوق: also mentioned in art. نفق in the TA. نَفَقَةٌ What one expends, of money and the like, (K, TA,) upon himself and upon his family or household. (TA.) نَيْفَقٌ The part of a pair of drawers, or trousers, which is turned down at the top, and sewed, and through which the waistband, or string, passes. See نُقْبَة. نفل 2 نَفَّلَهُ, inf. n. تَنْفِيلٌ, He gave him spoil, (S, Msb, * K,) and a free and disinterested gift. (Msb, K.) And it is doubly trans.: see 2 in art. غنم. نَفَلٌ Trifolium melilatus indica of Linn.: and medicago intertexta of Linn. (Delile, nos. 706, 730.) — — نَفَلٌ: see غَنِيمَةٌ. نُفَلٌ : see تُسَعٌ. نَافِلَةٌ : the pl. نَوَافِلُ, is explained in the TA, art. حرز, by زَوَائِدُ [Accessions, or additions]. — — What accedes to, or exceeds, the original. (T.) A voluntary gift, by way of alms, or as a good work: (T:) a gift: (K:) or a gift عَنْ يَدٍ: (M:) a deed beyond what is incumbent, or obligatory. (M, K.) — — نَافِلَةٌ Supererogatory prayer. (S, Msb.) See تَطَوَّعَ. نفى 1 نَفَاهُ He drove away, expelled, or banished, him, or it. (T, in TT.) 3 هٰذَا يُنَافِيهٰذَا This precludes the co-existence of this therewith; is inconsistent, or incompatible, with this. 6 تَنَافَيَا They two were incompatible. 8 إِنْتَفَى It was negative: contr. of ثَبَتَ and and وَجَبَ. (IbrD.) — — إِنْتَفَى مِنْ شَىْءٍ He denied a thing; meaning an accusation or the like: syn. تَنَصَّحَ. نُفَايَةٌ Refuse; i. e. what one rejects, of a thing, because of its badness: (S:) or refuse little in quantity: (T:) or the remains, and bad portion, of a thing: (M, K:) or, accord. to IAar, what is bad of wheat or food. (M.) فِعْلٌ مَنْفِىٌّ A verb rendered negative by its being preceded by مَا or the like; contr. of مُثْبَتٌ and مُوجَبٌ. — — كَلَامٌ مَنْفِىٌّ A denied sentence; contr. of مُثْبَتٌ and مُوجَبٌ; virtually the same as كَلَامٌ نَافٍ a denying, or negative, sentence. نقع 1 نَقَعَ and ↓ اِسْتَنْقَعَ It (water) remained, or stagnated, or collected, in a hollow, or cavity: (Mgh:) or remained long, and became altered: (Msb:) or the former [and latter] collected in a مَنْقَع: (S:) or the latter [and former] became yellow and altered. (K.) — — نَقَعَ and ↓ أَنْقَعَ [He macerated, steeped, or soaked, a medicine, in water,] he left it in water until its colour became changed. (Msb.) 4 أَنْقَعَ see 1. 10 إِسْتَنْقَعَ see 1. نَقِيعٌ An infusion; meaning, a beverage made by steeping something in water: (Msb:) and a mash. سَمٌّ نَاقِعٌ Poison that takes effect; (S, K;) that kills: (TA:) that remains fixed, (Abu-nNasr, K, TA,) and collects. (Abu-Nasr, TA.) أَنْقَعُ More, or most, thirst-quenching: see an ex. under الحَاذُ, in art. حوذ; and another voce رَشَفَ. أُنْقُوعَةٌ The hollow, or depression, of ثَرِيد, (S, A, K,) in which the gravy collects. (A, K. *) مَنْقَعُ مَآءٍ, and ↓ مُسْتَنْقَعُ مَآءٍ, A place where water remains and collects; where it collects and stagnates; or where it remains long, and becomes altered. See نَقَعَ. مَنْقَعُ البُرْمِ Untwisted old thread which a woman spins a second time, and puts into the stone cooking-pots, because she has nothing but these [in which to deposit it]. (Sgh, K, TA. [From the K it would seem to be مُنْقَعٌ alone: and in the CK, البُرام is erroneously put for البِرام: Golius found it written البَرَام; and has wrongly explained it in his Appendix.]) — — سَمٌّ مُنْقَعٌ Poison made into a confection. (S, K, TA.) مُسْتَنْقَعٌ : see مَنْقَعٌ. نقف مِنْقَافٌ A species of وَدَع [or cowry]; (S, K *;) pl. مَنَاقِفُ; (TA in art. ودع: and thus in the M in art. دمل: in the T in that art. مَنَاقِيف: see دَمَالٌ.) See بُوقٌ. نقل 1 نَقَلَهُ He related it, told it, or mentioned it, from another; he transmitted it; he transcribed it. See 1 in art. حكى. نَقَلَ إِلَيْهِ حَدِيثًا [He related to him a tradition]. (Msb.) — — نَقَلَهُ He transferred it; shifted it; translated it; conveyed it. He discerned it, or took and mentioned it, namely a word or phrase or signification, from (من) such a one; he quoted it; i. e. نَقَلَهُ إِلَى كِتَابِهِ مِنْ كِتَابٍ آخَرَ he transferred it to his book from another book. 5 تَنَقَّلَ بِالنُّقْلِ [and تنقّل alone] He ate نُقْل. (MA.) — — Hence, تَنَقَّلَ بِالحَدِيثِ He amused himself with talk; like as one amuses himself with the eating of fruit after a meal: see تَفَكَّهَ. 8 اِنْتَقَلَ He shifted, removed, or passed, from one place, or time (as in an instance in the K voce أَسْوَعَ), or state, to another. نَقْلُ الأَقْدَامِ The shifting of the feet from place to place. — — بَآءُ النَّقْلِ i. q. بَآءُ التَّعْدِيَةِ The ب that renders a verb trans.; as in ذَهَبَ بِهِ. (Mughnee in art. ب.) — — لِلنَّقْلِ مِنَ الوَصْفِيَّةِ إِلَى الهَآءُ لِلنَّقْلِ means التَّآءُ لِلنَّقْلِ or الاِسْمِيَّةِ, i. e. The ة that is added for the transference of a word from the category of epithets to that of substantives; as in خَلِيفَةٌ, accord. to some, and دَائِرَةٌ. نُقْلٌ Dried and other fruits (such as nuts, almonds, raisins, dried figs, dried dates, &c.), [and comfits:] the fruit [that is an accompaniment] of wine; (MA in explanation of نُقْلٌ [which is more common than نَقْلٌ];) fruit that is eaten with wine. (KL in explanation of نُقْلٌ.) نَقَلٌ Stones with trees. (AZ and IKtt in TA, voce غَدَرٌ.) مَنْقَلَةٌ i. q. مَرْحَلَةٌ (JK, Msb) مِنْ مَرَاحِلِ السَّفَرِ. (JK.) مِنْقَلَةٌ A thing upon which bricks are carried from place to place. (O, voce شَبَحَةٌ.) مُنَقِّلَةٌ : A wound in the head, by which bone is removed: see شَجَّةٌ. المَنْقُولُ [Discerned knowledge; opposed to مَعْقُولُ]: under this term are comprised the sciences of أُصُولُ الدِّينِ (also called عِلْمُ الكام), الحَدِيثُ, and الفِقْهُ: all the other sciences are comprised under the term المَعْقُولُ; (IbrD;) i. e. intellectual, or perceived by the intellect; and excogitated. نقلس أَنْقَلِيسٌ [An eel] i. q. [Pers.] مَارْ مَاهِى [and أَنْكَلِيسٌ]. (En-Nadr, in TA, voce جِرِّيثٌ.) نقم 1 نَقَمَ عَلَيْهِ He exacted vengeance upon him, punished him: see an ex. voce ابدى in art. بدو. See 8. 8 اِنْتَقَمْتُ مِنْهُ I took, or executed, vengeance on him, or inflicted penal retribution on him, for that which he had done: (JK:) or I punished him; (S, Msb, K;) as also ↓ نَقَمْتُ مِنْهُ, (Msb, K,) and عَلَيهِ, (TA,) aor. نَقَمَ ; (Msb, K;) and نَقِمْتُ. (K.) — — See نِقْمَةٌ. نِقْمَةٌ [and ↓ اِنْتِقَامٌ] Vengeance; or penal retribution. (JK.) نقه 1 نَقَهَ He recovered, but not completely, his health and strength: (TA:) or he became convalescent; or sound, or healthy; at the close of his disease: (S:) or sound, or healthy, but was yet weak. (K.) See بَرِئَ. نَقَاهَةٌ [Convalescence;] the slight degree of health that immediately succeeds sickness. (TA, art. برأ.) نقى 2 نَقَّاهُ He cleansed it; cleared it; picked it; purified it; removing from it what was bad. (Msb, &c.) 10 اِسْتَنْقَى He took extraordinary pains, or the utmost pains, in cleansing his body. (Mgh.) You say also, اِسْتَنْقَى الذَّكَرَ مِنَ البَوْلِ (K, art. برأ,) [He took extraordinary pains in cleansing the ذَكَر from urine: or] he cleansed the ذكر entirely from urine; syn. اِسْتَنْظَفَهُ. (TA

in that art.) — — اِسْتِنْقَاءٌ: see voice اِسْتَبْرَأَ. نِقْىٌ The pith of canes, or reeds: see ذِهْنٌ. — — Somewhat of fat in a camel. (TA in art. طعم.) — — And Marrow; i. q. مُخٌّ. (TA voice صُهَارَةٌ.) بَنَاتُ النَّقَى, or النَّقَا, The حُلَكَة [or حُلَّكَة]; to which the fingers (بَنَان) of virgins are likened: (T in art. بنى:) a certain small reptile, that dwells in sand, resembling a fish, smooth, and having a mixture of whiteness and redness; called also شَحْمَةُ النَّقَا. (TA.) See حُلَكَةٌ and شَحْمٌ. — — نَقًى or نَقًا An extended gibbous piece of sand. (S, * Msb, * K.) نُقَايَةٌ The extract, or refuse, of a thing: see عُصَارَةٌ. مُنْقٍ, said of a sheep, Becoming a little fat: see سَاحٌّ. — — A sieve, syn. غِرْبَالٌ. (TA, art. دوس.) مُنَقِّيَةٌ A woman who trims the split palmstalks in mat-making: see شَطَبَ and شَاطِبَةٌ. نكز 4 أَنْكَزَ : see مُنْكِدٌ and ذَمَّةٌ. مَنْكِزٌ : see مُنْكِدٌ. نكع نِكْعَةٌ, so written for نَكَعَةٌ or نُكَعَةٌ in the O and K, voice سُوقَةٌ, q. v., [The head of a plant.] نكف 1 نَكِفَ مِنَالشَّىْءِ, aor. نَكَفَ ; inf. n. نَكَفٌ; and نَكَفَ, aor. نَكُفَ ; and ↓ استنكف; He abstained from, or refused to do, the thing, from disdain and pride. (Msb.) 5 تَنَكَّفَ بِمَوْضِعِ كَذَا [He waited, &c.,] i. q. تَلَبَّثَ. (TA in art. صقر, from the "Nawádir.") 10 اِسْتَنْكَفَ مِنْهُ (KL, * MA) He disdained, or scorned, it; was ashamed of it. (KL, MA.) See 1. نَكَفَةٌ : see غُنْدُبَةٌ, and لُغْدٌ. نكل 1 نَكِلَ, aor. يَنْكُلُ, see 1 in art. فضل. النِّكْلُ الَّذِى يُنْكِلُ أَقْرَانَهُ. (A, art. عض.) — — See نَكَلٌ and ↓ نِكْلٌ: see بَدَلٌ. نَكَالٌ Any punishment serving to give warning to others than the sufferer: (M, K, TA:) or that restrains the offender from repeating the offence. (Bd, ii. 6.) نكه نَكْهَةٌ The odour of the mouth. (S, TA.) نكى 1 نَكِىَ, aor. نَكَىَ, inf. n. نَكَاءٌ, He (an enemy) was defeated, and overcome. (TA, art. نكأ.) نِكَايَةٌ The inflicting injury upon an enemy: (MA, KL:) slaying and wounding among the enemy: (S, K:) or making much slaughter, (MA,) or a great, or vehement, slaughter or wounding, (Msb,) [i. e. the making havock,] among the enemy: (MA, Msb:) the inflicting a routing and overthrow among the enemy. (ISk, TA.) نلج نيلَجٌ and نِيلَنْجٌ Indigo-pigment: see نُوورٌ, art. نور. نلك نُلْكٌ A kind of medlar-tree, Mespilus aronia. See رُوبَةٌ. نم 1 نَمَّ He [uttered calumny: or] excited discord, or dissension, and made known discourse in a mischievous manner; or embellished speech with falsehood. (M, K.) You say, نَمَّ بِهِ and عَلَيْهِ, inf. n. نَمٌّ and نَمِيمَةٌ and نَمِيمٌ, or this last is pl. of نَمِيمَةٌ, (M,) meaning, He calumniated him; or misrepresented him. — — نَمَّ الحَدِيثَ He made known, divulged, or told, conversation, in a malicious or mischievous manner, so as to occasion discord, dissension, or the like. (TA, art. قت; and Msb. *) R. Q. 1 نَمْنَمَ He variegated a thing: he decorated or embellished it. (S, K.) نَمِيمَةٌ The sound of the bow-string. (Kr.) — — نَمِيمَةٌ Malicious and mischievous misrepresentation; calumny; slander; (S, K;) the embel-lishment of speech with falsehood. (Kr.) نَمَائِمُ The sutures of the skull; as resembling lines of writing; see شَأْنٌ. نَمَّامٌ now commonly applied to Wild thyme, thymus serpyllum: see شَبَهَانٌ. نَامَّةٌ The artery in the head: see أَبْهَرُ. مُنَمْنَمٌ A garment, or piece of cloth, figured with marks resembling writing, or otherwise. See مَدَبَّرٌ. نمص أَنْمَصُ Having no eyebrows. (TA in art. ثط.) نمغ نَمَّاغَةٌ The upper part of the head: and also the part that is in a state of commotion, of the يَأْفُوخ of a child, before it becomes hard. (L, TA.) See also يَأْفُوخٌ. نمل 2 نَمَّلَ الثَّوْبَ [He mended a garment] i. q. رَفَأَهُ. (TA in art. لقط.) 5 تَنَمُّلٌ A formication or stinging, as of the torpedo fish: see " Abdollatiphi Hist. Aeg. Comp.," p. 82. نَمْلُ سُلَيْمَانَ Red ants: see أَحْوَى, in art. حو. أَنْمَلَةٌ (thus generally written, Msb) The head [or end] of a finger; (S, Msb;) i. e. (Msb) the joint (مَفْصِل) (Az, Msb) in which is the nail: (Az, Msb, K:) [i. e. the ungual phalanx, with, or without, the flesh upon it: (see قَصَبٌ:)] or a joint, or an articulation, (عُقْدَة) of the fingers. (Msb.) نمى 1 نَمَى, aor. نَمِىَ, inf. n. نَمَاءٌ, It increased; (M, K, Mgh, TA;) multiplied; became plentiful, or abundant; (Msb, TA;) said of a thing, (Msb,) of cattle, or wealth, (S, Mgh, TA,) &c. (TA.) — — نَمَتِ الأَرْضُ The land throve, or yielded increase. 4 أَنْمَى الصَّيْدُ The quarry died out of sight of the sportsman: see أَصْمَى. 8 اِنْتَمَى إِلَيْهِ He asserted his [own] relationship [of son] to him; (S, Msb, K;) like اِعْتَزَى. (S and Msb in art. عزو.) نَامِيَةٌ, of a grape-vine, The shoot upon which are the bunches of grapes: (M, K:) or the eye, or bud, that breaks open so as to disclose its leaves and its berries: (M:) or its branches: pl. نَوَامٍ. (T.) نه R. Q. 1 نَهْنَهَ بِهِ He cried out to him, or at him, namely, a beast of prey, in order that he might forbear, refrain, or abstain. (TA.) نهق النَّوَاهِقُ The channels of the tears of a horse. (M in art. سم.) نهك 1 نَهِكَ الشَّرَابَ He consumed the beverage. (K.) — — نَهِكَهُ الدِّبَاغُ [The tan wore it, or eroded it], namely, a hide. (M and K, voce مُفَلْفَلٌ.) See مَفْلَفَلٌ. 8 اِنْتَهَكَ مَحَارِمَ اللّٰهِ [He violated the sacred ordinances of God;] he did that which God had forbidden him to do. (Har, p. 18; where see more.) — — اِنْتَهَكَ حُرْمَتَهُ He violated [his honour, &c.]. (MA.) مَنْهُوكٌ Affected with a constant, or chronic, pervading disease; or emaciated by disease, so as to be at the point of death. (S, K.) — — See مَثْلُوثٌ. نهل نَهَلٌ A fir t drinking: see عَلَلٌ. مَنْهَلٌ A watering-place; i. e., a spring to which camels come to water. (S, Msb.) نهم 1 نَهِمَ He had an inordinate desire or appetite (S, Msb, K) for food. (S, K.) نهِيمٌ A chiding of camels. (TA.) طَرِيقٌ نَهَّامٌ A road wherein is [heard] a chiding of camels: (TA:) see حَنَّانٌ. نهى 1 نَهَاهُ عَنْهُ He forbade him it. — — لَاتُسْهَى وَلَا تُنْهَى: see art. سهى, in two places. 6 تَنَاهَىَ see 8. 8 اِنْتَهَى عَنْهُ, and ↓ تَنَاهَى, He refrained, abstained, or desisted, from it, as forbidden; left, relinquished, or forsook it. (S, Msb.) See an ex. of the latter voce سَوَادٌ. — — اِنْتَهَى إِلَيْهِ It ultimately reached, or extended, and sometimes it so pertained, to him, or it: in the latter sense said of authority and the like: and simply, it reached to him, or it. — — اِنْتَهَى إِلَيْهِ الخَبَرُ, and ↓ تَنَاهَى, The information, or news, reached him. (S.) — — اِنْتَهَى إِلَى مَوْضِعٍ He came at last, or ultimately, to a place. So I have rendered it in explaining أَفْضَى. — — اِنْتَهَى It (a thing, or an affair,) attained the utmost possible point, or degree. (Msb.) It (fruit, and the like) attained its utmost state of growth. — — اِنْتَهَى It is ended: a word put to mark the end of a quotation. رَكِبَ النَّهْىَ He did that which he was forbidden to do. (TA in art. ردع.) نَهُوٌّ is anomalous, (TA,) like بَغُوٌّ. نِهَايَةٌ The utmost possible point, or degree: (Msb:) and the ultimate point, or element, to which a thing can be reduced or resolved: its utmost point or particular: as also ↓ مَنْتَهًى. See فَصٌّ. — — نِهَايَةٌ فِى السَّخَآءِ [Extreme in bounty, or munificence]. (O and K, voce مَسْحَلٌ.) نَاهِيكَ بِأَخِينَا [A person sufficing thee is our brother]: the ب is added to denote emphatic praise. (Fr in TA, art. بـ.) See also Har, p. 28, and, more particularly, p. 91. مُنْتَهًى A place to which a person or thing comes at last; a journey's end; a goal; a destination, or place or state to which a person or thing is appointed to come; an end; an ultimate object: see an ex. in a verse near the end of art. ب. See نِهَايَةٌ. — — سِدْرَةُ المُنْتَهَى (Kur liii. 14) The lote-tree of the ultimate point of access, in the Seventh Heaven: see سدر. نوح الغُرَابُ النُّوحِىُّ [The Noachian crow;] an appel-lation applied in Egypt to the زاغ (or rook). (TA, art. زيغ.) نوط النَّوْطَةُ The crop of a bird: see الجِرِّيَّةُ. نواطة The same as نُوَّاعَةٌ. See رُجَاجَةٌ. نوع 5 تَنَوَّعَ, said of a branch of a tree: see تَنَوَّسَ. — — تَنَوَّعَ It became of various sorts, or species. (Msb.) نُوَّاعَةٌ A child's swing, of rope. See رُجَّاجَةٌ. نوف مُنِيفٌ High; lofty; applied to a mountain, and a building. (T.) You say also عِزٌّ مُنِيفٌ [High nobility]. (K in art. عيط.) نوق 2 نَوَّقَ [He broke, or trained, a camel]. (TA, voce مُصْعَبٌ.) 5 تَنَيَّقَ فِى مَطْعَمِهِ وَمَلْبَسِهِ, and تَنَوَّقَ, He was nice and luxurious (تَجَوَّدَ وَبَالَغَ) in his diet and his apparel. (JK, K.) Better explained voce تَأَنَّقَ. — — تَنَوَّقَ: see تَأَنَّقَ and تَجَوَّدَ, and نِيقَةٌ. نِيقٌ quasi-inf. n. of أَنَاقَ. نَاقَةٌ : see بَكْرٌ, and بَعِيرٌ, and قَلُوصٌ. — — نَاقَةٌ pl. of أَيْنُقٌ pl. of أَيْنُقَاتٌ: see رِحَالَةٌ. — — الحَذَّاءِ: see a verse cited voce مُسْهَمٌ. نِيقَةٌ a subst. from ?? (IJ, S, K) as syn. with تَأَنَّقَ (S) [and therefore signifying Daintiness, nicety, exquisiteness,

refinement, or scrupulous nicety and exactness; and the exceeding of what is usual in a thing: or the choosing what is excellent, or best, to be done, and doing admirably: or the doing firmly, solidly, soundly, or thoroughly, and skilfully: or] the exceeding what is usual in a thing, and making it good, or beautiful, and firm, solid, sound, or free from defect or imperfection. (Ham, p. 625) See تَأَنَّقَ. نول 1 نَالَ , aor. يَنَالُ, has for inf. ns. نَالٌ and مَنَالٌ and مَنَالَةٌ. (TA.) — — See 6. 3 نَاوَلَهُ شَيْئًا He gave him a thing; presented, or offered, it to him; gave him it with his hand; handed it to him; syn. عَاطَاهُ; (T;) he gave him a thing with his extended hand. (T, K.) 5 تَنَوَّلَ عَلَيْنَا بِشَىْءٍ يَسِيرٍ : see تَطَوَّلَ. 6 تَنَاوَلَ مَآءَ الحَوْضِ [He reached, and drank of, the water of the drinking-trough]: said of a camel. (S, art. نوش.) — — تَنَاوَلَ مِنْ يَدِهِ شَيْئًا He took from his hand a thing; took it with his hand from his (another's) hand; syn. تَعَاطَاهُ. (T.) — — [تَنَاوَلَ شَيْئًا He reached a thing; took it with his hand; handed it to himself;] he took a thing with the extended hand; (TK;) or simply he took a thing; took it with his hand, took hold of it; syn. أَخَذَهُ: (K:) best rendered, he took, or reached, or reached and took, a thing, absolutely, or with the hand, or with the extended hand; and in like manner, with the mouth, as in an instance voce رَمَّ, &c.; he helped himself to it (i. e. food). — — تَنَاوَلَهُ بِالسَّيْفِ He reached, or hit him, with the sword: see نَفَحَهُ: and see تَشَاوَلُوا, and أَطَفَّ. — — هُوَ سَهْلُ المُتَنَاوَلِ and قَرِيبُ المُتَنَاوَلِ [app. He is one from whom it is easy to take, or receive, gifts, &c.]. (TA.) — — تَنَاوَلُوا الرِّمَاحَ: see 6 in art. ذوق. — — تَنَاوَلَهُ بِمَا يَسُوؤُهُ [He carped at him by saying, or taxed or charged him with, that which would grieve him]. — — تناوله بما لَيْسَ فِيهِ [He carped at him by saying, or taxed or charged him with, what was not in him]. (TA, voce اِغْتَابَهُ.) — — تَنَاوَلَهُ بِلِسَانِهِ He carped at him with his tongue: (IbrD:) as also ↓ نَالَهُ. (TA, art. هلب.) — — تناول شَيْئًا It (a noun, &c.) applied to a thing. — — تَنَاوَلَ It comprehended, or comprised: post-classical in this sense, but commonly used. (MF, TA.) — — تَنَاوَلَهُ بِمَا يُكْرَهُ He taxed or charged him with, or accused him of a thing disliked, or hated. See also art. نيل; see an explanation of اِغْتَابَهُ, and see ظَهْرٌ. نَوَالٌ : see نَالٌ. نَوَالٌ and ↓ نَائِلٌ (S, K) and ↓ نَالٌ (K) A gift: (S, K:) and a benefit, or favour, obtained from a man. (TA.) See two exs. of the first voce خِرْقٌ: and an ex. of the second voce عَرَبَةٌ. — — نَوَالٌ is also used as an inf. n. See an ex., from El-Aashà, voce لَيْسَ. نَائِلٌ : see نَوَالٌ. مِنْوَالٌ The web-beam of a loom; the beam on which the web is rolled, (S, Msb, in art. نول, and S, K, voce حَفَّةٌ,) as it is woven. (Msb.) نام 1 نَامَتْ رِجْلُهُ (assumed tropical:) I. q. خَدِرَتْ [His leg, or foot, became benumbed, or torpid]. (TA in art. بسر.) — — نَامَ (assumed tropical:) It (a woman's anklet) ceased to sound, by reason of the fulness of the leg: like as one says [in the contr. case], استيقظ. (TA in art. يقظ.) — — نَامَ has for its inf. ns. نَوْمٌ and مَنَامٌ. (Msb.) — — نَامَ الثَّوْبُ i. q. رَقَدَ [q. v.] (A, art. رقد.) — — نَامَتِ السُّوقُ i. q. رَقَدَت [q. v.] (Th, in TA, art. رقد.) — — نَامَ (tropical:) He lay; as opposed to he sat and he stood. See نَائِمٌ. — — نَامَ عَنْ حَاجَتِهِ He cared not for the object of his want, neglected it. (Msb.) 2 نَوَّمَ and ↓ أَنَامَ (assumed tropical:) It benumbed, or torpified: see نَامَتْ رِجْلُهُ. 3 نَاوَمْتُهُ فِى شِعَارٍ وَاحِدٍ [I slept with him in one under-garment]. (S, art. شعر.) 4 أَنَامَ see 2. 10 اِسْتَنَامَ إِلَيْهِ He trusted to him, and became quiet, or easy, in mind; relied upon him. (S, K.) اِمْرَأَةٌ نَؤُومُ الضُّحَى i. q. رَقُودُ الضحى [which see]. (A, art. رقد.) نَائِمٌ (tropical:) Lying; as opposed to sitting and standing. (Mgh.) أَنْوَمُ [More, or most, prone to sleep]. (A, art. فهد.) مَنَامٌ Time of sleep. (Jel, xxxix. 43.) See also 1. نون نَوْنَةٌ The dimple in the chin of a young child: (M, K:) see خُنْعُبَةٌ, and قَلْتَةٌ, and دَائِرَةٌ, and 2 in art. دسم. نوه 1 نَاهَ بِهِ (Msb) and ↓ نَوَّهَ بِهِ (S, Mgh, Msb, K) He rendered famous (S, Mgh, Msb, K *) and magnified; (Msb;) and rendered notorious; (Mgh;) it, (S, Msb,) namely a person's name, (S,) or a thing, (Msb,) or him. (Mgh.) 2 نَوَّهَ see 1. نوى 1 نَوَاهُ and ↓ اِنْتَوَاهُ He intended it, purposed it, designed it, aimed at it, proposed it to himself as the object of his aim. 8 اِنْتَوَى القَوْمُ مَنْزِلًا بِمَوْضِعِ كَذَا (S, Msb) The people, or party, repaired, or betook themselves, to, or towards, a place of alighting or abode, in such a place. (Msb.) See 1. — — اِنْتَوَى It (a people, or company of men,) removed from country to country, or town to town. (TA.) نَوًى Date-stones: they are often used as food for camels; (see إِبِلٌ نَوَوِيَّةٌ;) and for this purpose are bruised, and sometimes mixed with barley, and then moistened: see بَسِيسَةٌ. — — نَوَاةٌ What is cut off in the circumcision of a girl. (Lh, in TA, voce عُذْرَةٌ.) The name shows that this is the prepuce of the clitoris, the end of which resembles the end of a date-stone. But see بَظْرٌ. — — النَّوَى What remains of the place of circumcision of a girl after that operation; i. e. the بَظْر: (M:) or the place of circumcision of a girl, which is what remains of her بَظْر when the مُتْك has been cut off. (T.) — — نَوًى Pieces of gold, each of the weight of five dirhems. (TA in art. جب.) — — نَوًى The tract, or region towards which one goes (S) in journeying, whether near or distant; (S;) the place that is the object of a journey: (El-Kálee, TA:) [a traveller's destination:] the course, or direction, that one pursues (K, TA) in journeying and in acting or conduct: (TA:) see an ex. voce صَرْفٌ (third sentence), and عَقَرَ. It is of the fem. gender. (S.) See an ex. in some verses cited voce نِىٌّ .بَيْنٌ and نَىٌّ: see art. نيأ. نِيَّةٌ An intention, an intent, a purpose, a design, an aim; a determination of the mind, or heart: (Msb, TA:) this is the general meaning: (Msb:) the direction that one takes (S, Msb, K) in a journey, (S, K,) near or distant, (S,) and in an action: (K:) the thing that one intends, or purposes, or aims at: an affair: (Msb:) the place to which one purposes journeying: (S in art. زل:) see an ex. from a rájiz in art. زل, first paragraph: the thing, or place, that one proposes to himself as the object of his aim, in an action, or a journey: or the thing, or place, that is the object of an action or journey: see طِيَّةٌ and شُلَّةٌ. — — نِيَّةٌ نَقَحٌ i. q. طَرَحٌ and ضرحٌ, &c. (O, art. ضرح.) — — بَعِيدَةٌ: see بَعِيدٌ, where the ة of the latter word has been accidentally omitted. It also often (or generally) means A distant, or remote, thing, or place, that is the object of an action or journey: &c. أَنَامُنْتَوٍ عَنْ هَذَا الأَمْرِ I. q. مُتَرَيِّعٌ, q. v. (TA in art. ربع.) نيك 1 نَاكَ المَطَرُ الأَرْضَ , and النُّعَاسُ عَيْنَهُ: see نَكَحَ. نيل 1 نَالَ مِنْهُ He defamed him. (L, art. قبح.) — — نَالَ مِنْ عِرْضِهِ He defamed him. (T, K, TA.) — — نَال مِنْهُ He harmed, hurt, or injured him, namely, an enemy. (Mgh.) — — نَالَهُ بِلِسَانِهِ is coupled in the Msb, art. قرص, with أَذَاهُ; and seems plainly to signify أَصابَهُ, which, in this case, is the same as أَذَاهُ. And ↓ تَنَاوَلَهُ has a similar meaning. — — نَالَ He obtained, or attained. (S, K.) نَالَ مِنْ عَدُوِّهِ He attained [or obtained] the object of his aim, or desire, from his enemy. (Msb.) — — نَالَهُ, aor. يَنَالُ, It reached him; came to him; syn. وَصَلَ إِلَيْهِ. (M, art. نيل.) See also Bd, xxii. 38. — — نَالَ لَكَ أَنْ تَفْعَلَ, aor. يَنِيلُ; and ↓ أَنَالَ لَكَ: see أَنَى. — — نَالَهُ, first. pers. نِلْتَهُ, inf. n. نَيْلٌ, He obtained it; he attained it; namely, the object of his wish, &c. (S, K, Msb, &c.) 4 أَنْيَلَ see 1. 6 يَتَنَاوَلَانِ and هُمَا يَتَنَايَلَانِ signify the same. (TA.) نَيْلٌ Obtainment; &c.: see 1. إِنَالَةٌ The act of giving: (PS in art. نيل;) the giving a gift. (KL.) It seems properly to belong to art. نول. نَيْلٌ (T, M, K) and ↓ نَائِلٌ (M, K) What one obtains, or acquires, (T, M, K,) of the bounty of another; like نَوَالَ. (T.) نياج See art. نلج.

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ه

[The twenty-sixth letter of the alphabet; called هَآءٌ: it is one of the class termed حَلْقِيَّةٌ [or guttural], and is a radical letter, except when written with two dots, ة; for which, and for the pronominal values of ه, &c., see the Supplement. — — As a numeral it denotes five.] ها R. Q. 1 هَأْهَأَ بِالإِبِلِ, (El-Umawee, S, K,) inf. n. هِيهَآءٌ and هَأْهَآءٌ, (K,) the latter extr., (TA,) [see ظَأْظَأَ,] He called the camels to food, or provender, by the cry هِئْ هِئْ: (S, K:) or he chid them, (زَجَرَهَا), by the cry هَأْهَأْ. (K.) [See also arts. جا and جبأ.] — — هَأْهَأَ, inf. n. هَأْهَآءٌ, He chid a dog. (TA.) — — He called a dog. (TA.) — — هَأْهَأَ, inf. n. هَأْهَآءٌ, He laughed loud and long: [a word imitative of the sound]. (K, TA.) هِئْءٌ, subst. from هَأْهَأَ, [A call to camels to food, or provender]. (S, K.) هِئْءٌ and جِئْءٌ are said to be thus written by Az's own hand, with kesr: and are thus written in the Jáme' [of Kz]. (L.) [See arts. جا and جبأ.] هَأْهَآءٌ and هَأْهَأٌ One who laughs loud and long. (K, TA.) — — جَارِيَةٌ هَأْهَأَةٌ A damsel who laughs loud and long. (Lh, TA.) هب 1 هَبَّتِ الرِّيحُ, (S, &c.,) aor. تَهُبُّ, (M, &c.,) contr. to analogy; for all reduplicate triliteral verbs that are intrans. have kesr in the aor., except twenty-eight, of which this is one; (Lb;) inf. n. هُبُوبٌ and هَبِيبٌ (S, K) and هَبٌّ; (K;) but this last is not of high repute; (IDrd;) The wind blew; rose; was in a state of commotion. (S, K, &c.) — — It is also said of a foul, or stinking, odour. (Msb, in art. قوح.) — — يَوْمٌ تَهُبُّهُ النَّكْبَاءُ is for تَهُبُّ فِيهِ [A day in which the wind called النكباء blows]. (TA, art. حص.) — — هَبَّ (assumed tropical:) It (a star) rose: (TA:) [and in like manner, the dawn: see عُطَاسٌ.] — — هَبَّ إِلَى الصَّلَاةِ He arose, or went, or betook himself, to prayer. (ISh, from a trad.) — — هَبَّ, inf. n. هَبٌّ, (tropical:) He was brisk; lively; sprightly. (TA.) — — هَبَّ, inf. n. هَبٌّ and هُبُوبٌ and هِبَابٌ, He (any person or animal marching or journeying) was brisk, lively, or sprightly, and quick: (K:) or هَبَّ, aor. يَهِبُّ, with kesr, inf. n. هَبٌّ and هُبُوبٌ, he (any such person or animal) was brisk, lively, or sprightly: and هَبَّ, [aor. يَهُبُّ] inf. n. هُبُوبٌ and هِبَابٌ, he (the same) was quick, and brisk, &c.: ex. هَبَّتِ النَّاقَةُ, aor. تَهُبُّ, with damm, inf. n. هِبَابٌ, The she-camel was quick in her march, or pace: (TA:) and هَبَّ البَعِيرُ, inf. n. هِبَابٌ, The camel was brisk, lively, or sprightly, in his march, or pace. (Lh, S, TA.) See also R. Q. 1. — هَبَّ, aor. يَهُبُّ, (S,) inf. n. هَبٌّ and هُبُوبٌ (K) and هَبِيبٌ; (TA;) and ↓ هَبْهَبَ, inf. n. هَبْهَبَةٌ; (K;) (assumed tropical:) He awoke, or became roused, from his sleep. (S, K.) — — هَبَّ يَفْعَلُ كَذَا (tropical:) He began to do so; set about doing so; i. q. طَفِقَ. (S, K.) — — [You say] مِنْ أَيْنَ هَبَبْتَ (assumed tropical:) Whence hast thou come? (K;) as though you said من اين جِئْتَ; i. e., من اين انْتَبَهْتَ لَنَا Whence hast thou been roused [to come] to us. (S.) [And] أَيْنَ هَبِبْتَ عَنَّا, with kesr, (in some copies of the K, حَنَّا is put for عَنَّا; but this is a mistake; TA;) Where hast thou absented, or hidden, thyself, from us? or, rather, where hast thou been absent, or hidden, from us? (Yoo, K.) — — هَبَّ (tropical:) He was absent a long time. (Yoo, K.) — هَبَّ, (S, K,) aor. يَهُبُّ, (Msb,) or يَهِبُّ, (Az, TA,) inf. n. هَبَّةٌ (S) [and, app., هِبَّةٌ,] and هَبٌّ, (TA,) It (a sword, S, K, and a spear, S,) shook, or quivered, (S, K,) and penetrated into the thing struck with it. (S, Msb.) — — هَبَّهُ, (aor. يَهُبُّ, TA,) inf. n. هَبٌّ and هَبَّةٌ and هِبَّةٌ; and ↓ اهتبّه; (Sh, * K;) It (a sword, Sh,) cut him, or it; or cut it off. (Sh, K.) — — هَبَّ He was routed, or put to flight, in battle. (IAar, K.) — — هَبَّ, aor. يَهُبُّ (S, K) and يَهِبُّ, (K,) the latter dev. from rule, and not found in other lexicons, but see what is cited above from Lb, that هبّ is one of the twenty-eight verbs which thus deviate from rule, (TA,) inf. n. هَبِيبٌ and هِبَابٌ and هِبَّةٌ; and ↓ اهتبّ; (S, K;) and ↓ هَبْهَبَ, (K,) inf. n. هَبْهَبَةٌ; (TA;) (tropical:) He (a goat) was excited with lust: (TA;) or uttered a sound, or cry, [or rattled,] and was excited by desire of the female; or uttered a sound, or cry, [or rattled,] when so excited, or at rutting-time: (S, K:) or هَبْهَبَ signifies he uttered a sound, or cry, [or rattled,] at rutting-time: (TA:) or هَبَّ, inf. n. هِبَابٌ and هَبِيبٌ; and ↓ اهتبّ; He (a stallion-camel, &c.) desired copulation. (M.) — — هَبَبْتُ بِهِ I called him (a goat, TA) ad initum; ut femellam conscenderet. (K.) [F observes, that J's giving هَبَبْتُهُ in this sense is a mistake: but MF remarks, that what J says is ↓ هَبْهَبْتُهُ, he (MF) having examined many copies of the S and found them all alike in this case, and that this is correct; and this is the reading that I find in both of M. Fresnel's copies of the S: see also تَهَبْهَبَ, given in the S as quasi-passive of هَبْهَبْتُهُ SM, however, states in the TA, that the reading found by him in a copy of the S in the handwriting of Yákoot, the author of the Moajam, collated with the copy of Aboo-Zekereeya Et-Tebreezee and that of Aboo-Sahl El-Harawee, is هببت به, as in the K; and this, he says, is the genuine reading.] 2 هبّبه He tore it, or rent it, much. (K.) 4 اهبّ الرِّيحَ, and ↓ استهبّها, [He (God) caused the wind to blow; to rise; to be in a state of commotion]. (A.) — اهبّه (assumed tropical:) He awoke him, or roused him, from his sleep. (S.) ↓ هَبَّهُ is said to signify the same; and in proof thereof is adduced a reading in the Kur, deviating from that which is universally received as correct; مَنْ هَبَّنَا مِن مَرْقَدِنَا, instead of مَنْ بَعَثَنَا, Who hath roused us from our sleeping-place? [ch. xxxvi., v. 52;] but IJ rejects this reading, unless it be elliptical, for هَبَّ بِنَا. (TA.) — اهبّ السَّيْفَ He shook the sword; or made it to quiver. (Lh, Sh.) 5 تهبّب (tropical:) It (a garment) became worn out, or ragged. (S, K, TA.) 8 إِهْتَبَ see 1. 10 إِسْتَهْبَ see 4. R. Q. 1 هَبْهَبْتُهُ: see هَبَبْتُ بِهِ. — — هَبْهَبَ, inf. n. هَبْهَبَةٌ, He was quick, or swift. (K.) See also 1. — هَبْهَبَ, inf. n. هَبْهَبَةٌ, It (the سَرَاب, or mirage,) glistened, or shone; syn. تَرَقْرَقَ; (K;) i. e., لَمَعَ. (TA.) — هَبْهَبَ, inf. n. هَبْهَبَةٌ, He urged, or checked, [app. the former,] with his voice; syn. زَجَرَ; (K;) by saying هَبْ. (R, as cited by MF,) or هَبْ هَبْ: [so I understand from the TA, where it is said والفعل منه هَبْ هَبْ; for which it is evident that we should read وَاسْمُ الفِعْلِ منه الخ; meaning " its " (imperative) verbal a &c.:] accord. to some, used specially with reference to a horse: see هاب [in art. هيب]. (TA.) You also say هَبْهَبَ بِهِ. (TA.) — هَبْهَبَ, inf. n. هَبْهَبَةٌ, He slaughtered [a beast]. (K.) R. Q. 2 تَهَبْهَبَ He (a goat, TA, called ad initum, S) shook himself; syn. تَزَعْزَعَ. (S, K.) See هَبَبْتُ بِهِ. — جَيْشٌ يَتَهَبْهَبُ An army of which one part presses upon another. (TA, art. جعب.) هِبَبٌ, pl. of هِبَّةٌ: see ثَوْبٌ هَبَائِبُ. الهُبَّةُ The wind. (TA, voce كُبَّة.) هَبَّةٌ (S) and ↓ هِبَّةٌ, (K,) both of which forms are correct, (TA,) (tropical:) The penetration of a sword. (S, K,) or spear, into the thing that is struck with it, and its shaking,

or quivering. (S.) — — ذُو هِبَّةٍ A sword that shakes, or quivers, and penetrates into the thing struck with it: (S:) and, that falls with vehemence. (TA.) — — هَبَّةٌ (S, K) and ↓ هِبَّةٌ, (K,) or the latter only, (TA,) (assumed tropical:) An hour, or a short time, (ساعة,) remaining before dawn. (As, S, K.) — — هَبَّةٌ (S, K) and ↓ هِبَّةٌ, (K,) or the latter only, (TA,) (tropical:) An indefinite period of time; syn. حِقْبَةٌ: (S, K:) a long time; syn. دَهْرٌ. (Az.) Ex. عِشْنَا بِذٰلِكَ هبّةً مِنَ الدَّهْرِ We lived therein, or in that [state], some time, [or a long time]: like the saying سَبَّةً. (AZ, S.) — — [You say] رَأَيْتُهُ هَبَّةً I saw him once (K) in life. (TA.) — — قَدْ جَاءَنِى هَبَّةً He has come [in] to me once. Occurring in a trad.; said by a woman in allusion to her husband's having once come in to her: (TA:) i. q. وَقْعَةً. (Msb.) See art. عسل in the Mgh. هِبَّةٌ: see هَبَّةٌ throughout. — — A state, or condition: [or perhaps the meaning intended is the state of being brisk, lively, or sprightly, and quick]. (K.) Ex. إِنَّهُ لَحَسَنُ الهِبَّةِ Verily he is in a good state, or condition, &c. (TA.) — — هِبَّةٌ The state of a stallion when excited by desire of the female. (S.) See 1. — هِبَّةٌ A piece of a garment, or the like: (K:) pl. هِبْبٌ, (S, K:) a piece of rag. (TA.) — — See ثَوْبٌ هَبَائِبُ. هَبّى mentioned on the Nawádir of Th, and said to be from هُبُوبُ الرِّيحِ, but not of established authority: [unexplained]. (TA.) هَبْهَبٌ A wolf that is light, or active, and quick, or swift, of pace. (K.) See هَبْهَبِىٌّ. — — A certain valley of hell, the place of abode of tyrants, oppressors, and the like. (TA, from a trad.) هَبْهَبِىٌّ Quick, or swift: as also ↓ هَبْهَبٌ and ↓ هَبْهَابٌ. (K.) — — A light, or active, camel: fem. with ة. (K.) — — هَبْهَبِىٌّ One who serves well; a good servant. (K.) — — Any one who does well a small thing: accord. to some, specially, a cook, and a roaster of meat. (TA.) — — A butcher; syn. قَصَّابٌ, [from هَبْهَبَ "he slaughtered"]. (IAar, K.) — — هَبْهَبِىٌّ One who signs well to camels, to urge, or excite, them. (K.) — — هبهَبِىٌّ A pastor: (S:) or a pastor of sheep or goats: or the he-goat of a flock. (K.) هَبَابٌ i. q. هَبَاءٌ [Dust, &c.: see هَبُوبٌ]. (K.) هَبُوبٌ and ↓ هَبُوبَةٌ and ↓ هَبِيبٌ A wind that [blows violently, and] raises the dust. (S, K.) هَبُوبةٌ: see هَبُوبٌ. هَبِيبٌ: see هَبُوبٌ. هَبْهَابٌ: see هَبْهَبِىٌّ. — Clamorous; a bawler. (K.) — هَبْهَابٌ The سَرَاب, or mirage. (M, K.) — — هَبْهَابٌ A certain game of children, (K,) of the children of El-'Irák, (TA,) or of the children of the Arabs of the desert. (T.) ثَوْبٌ هَبَائِبُ, (As, S, K,) as also خَبَائِبُ, (As, S,) and ↓ أَهْبَابٌ, and ↓ هِبَبٌ, (K,) (tropical:) A garment rent in pieces, ragged, or tattered. (As, S, K.) رِيحٌ هَابَّةٌ [A wind blowing; rising; in a state of commotion.] (A.) ثَوْبٌ أَهْبَابٌ: see ثَوْبٌ هَبَائِبُ. مَهَبٌّ [A place of blowing of the wind.] مِهْبَابٌ (S, L, K) and ↓ مُهْتَبٌّ (S) and ↓ مُهَبَّبٌ, of the same measure as مُعَظَّمٌ, (L,) (tropical:) A he-goat that is much excited with lust: or that rattles much, and is much excited by desire of the female: or that rattles much when so excited: see 1. (S, K.) مُهَبَّبٌ and مُهْتَبٌّ: see مِهْبَابٌ. هبت 1 هَبَتَهُ, aor. هَبِتَ, (inf. n. هَبْتٌ, TA,) He beat, struck, or smote, him (A, 'Obeyd, S, K) with a sword. (Sh.) Ex. هَبَتُوهُمَا حَتَّى فَرَغُوا مِنْهُمَا They smote them both with swords until they slew them (TA, from trad.) — — هَبَتَهُ, aor. هَبِتَ, He, or it, lowered him, syn. هَبَطَهُ and طَأْطَأَهُ and حطَّهُ. (K,) with respect to station, rank, or dignity (TA:) and abased him; debased him; rendered him abject, vile, despicable, or ignominious. (L.) Ex. هَبَتَهُ المَوْتُ عِنْدِى منْزِلَةً Death lowered him in my estimation with respect to rank, or dignity, because he died upon his bed. and did not die a martyr. From a trad. (Fr.) — — هُبِتَ He was lowered with respect to rank, station, or dignity. (Fr.) — — هُبِتَ (like عُنِىَ, [i. e. pass. in form, but neut. in signification,] (K,) He (a man) was cowardly, and his intellect quitted him: (S, K:) he was without intellect. (TA.) — — هَبَتَ, aor. ?? see هَبِيتٌ. هَبْتٌ Softness; laxity. (L.) — — Stupidity, foolishness, stupefaction. (TA.) هَبْتَةٌ Weakness (S, K) in intellect. (S.) Ex. فِى عَقْلِهِ هبتةٌ There is a weakness in his intellect. (S.) فيه هبتةٌ There is a stroke of stupidity in him: or there is in him what resembles heedless ness, and unsoundness of intellect: (TA:) or هَبْتَةٌ signifies loss of reason. (TA in art. خلع.) مَا تَسْأَلُ عَنْ شَيْخٍ نَوْمُهُ سُبَاتٌ وَلَيْلُهُ هُبَاتٌ Dust thou not inquire respecting an old man, whose sleep is that of a sick person, or of one far advanced in years, or whose sleep is light, TA, art. سبت,) [and whose night is one of languor.] From a trad. هبات. here, is from هَبْتٌ, as signifying "softness, and laxity." (TA.) هَبِيتٌ One in whom is sudden fright, or terror. and a shrinking (تَلَبُّدٌ) [by reason of fear]. (L.) — — هَبِيتٌ and ↓ مَهْبُوتٌ A cowardly man, whose intellect is quitting him: (S, K:) a man without intellect. (TA.) — — In the saying of a poet, نَشْوَتُهَا هَبِيتُ, quoted, limit not expl., by Th, هبيت is thought by ISd to be of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ. and to signify, شَىْءٌ يَهْبِتُ, i. e. A thing that stupefies, or renders foolish, and confounds, perplexes, or amazes, and thus stills, or quiets and causes to sleep. The poet says, تُرِيكَ قَذَى بِهَا إِنْ كَانَ فِيهَا بُعَيْدَ النَّوْمِ نَشْوتُهَا هَبِيتُ [he is app. describing clear and strong wine, and says, It will show thee a mote in it, if it be therein: a little after sleep, (even,) the intoxication (which is the result) thereof is a thing that stupefies, &c.]. (TA.) مَهْبُوتٌ Confounded; perplexed; amazed; i. q. مَهْفُوتٌ. (TA, art. هفت.) مَهْبُوتُ الفُؤَادِ A man of a cowardly heart, without intellect. (S.) See هَبِيتٌ. — — مَهْبُوتٌ Lowered with respect to rank, station, or dignity. (Fr.) — — مَهْبُوتُ التَّرَاقِى Having depressed, deficient, collar-bones, or clavicles. (Fr.) — مَهْبُوتٌ A bird that is sent forth at random; without being rightly directed; [without being let fly at some other particular bird]. Thought by IDrd to be a post-classical word in this sense. (TA.) هبث 1 هبث مَالَهُ, aor. هَبُثَ, inf. n. هَبْثٌ, He scattered, or squandered, his property. (L.) Q. Q. 1 هَنْبَثَ: see هَنْبَثَةٌ. هَنْبَثَةٌ A severe, difficult, or afflictive, affair: (S, K:) pl. هَنَابِثُ: the ن is an augmentative letter. (TA.) The pl. also signifies calamities: and confused affairs and news. (TA.) — — Also, Confusion in speech, or, in what is said: (S, K:) [probably an inf. n, of which the verb is هَنْبَثَ]. هبج 1 هَبِجٌ, aor. هَبَجَ, inf. n. هَبَجٌ; (L;) and ↓ تهبّج He, or it [a camel's udder], became swollen; or had a tumour [or هَبَجٌ]. (S, L, K.) — — هَبِجَ It (a man's face) became swollen, and contracted: (L:) [and so ↓ تهبّج, in the K, art. رهل: see its part. n.] — — هَبَجَهُ, (S, K,) aor. هَبَجَ, (K,) or هَبِجَ, [which is more probably right,] (L,) inf. n. هَبْجٌ, (S, L,) He beat him, or struck him, (S, K,) with a staff, or stick: like حَبَجَهُ (S) [and خَبَجَهُ]: or, with uninterrupted blows, but not violently: or, with a piece of wood, like as one beats a dog in killing him: or he beat him in any part of him that he saw. (TA.) 2 هبّجهُ, inf. n. تَهْبِيجٌ, It caused him, or it, [a camel's udder], to become swollen; or to have a tumour [or هَبَجٌ]. (S, K.) — — هبّج وَجْهَهُ [It rendered his face swollen: see هَبِجَ:] said of much sleep. (TA, in art. رهل.) — — هبّج He killed a dog, [app. by beating]. (L.) 5 تَهَبَّجَ see 1. هَبَجٌ A thing like a tumour, in a she-camel's udder: (S, K:) it is a tumour, or swelling, of the slightest kind. (TA.) هَبِجٌ: see what follows. مُهَبَّجٌ A man swollen; or affected with a tumour. (TA.) A swollen face of a man; (A;) as also ↓ هَبِجٌ, (L,) and ↓ مُتَهَبِّج. (A.) — — A man heavy, or dull, in spirit; syn. ثَقِيلُ النَّفْسِ. (S, K.) مُتَهَبِّجٌ: see مُهَبَّجٌ. هبد 1 هَبَدَ الهَبِيدَ, aor. هَبِدَ, (L, K,) inf. n. هَبْدٌ, (L,) He broke هَبِيد, (Lth, L, K,) i. e. colocynths: (Lth, L:) or (in the K, and) he cooked هَبِيد [i. e., colocynths or their seeds]: (L, K:) or (in the K, and) he gathered هَبِيد [i. e. colocynths]; (L, K;) as also ↓ تهبّدهُ and ↓ اهتبدهُ; (K;) or ↓ تهبّد and ↓ اهتبد; which are said of an ostrich and of a man: and these two verbs signify he (an ostrich or a man) extracted هَبِيد [or colocynth-seeds] to eat: (L:) you say of an ostrich ↓ هُوَ يَتَهَبَّدُ he extracts the seeds of the colocynth to eat them: and ↓ تهبّد signifies he took a colocynth, or colocynths, and broke it, or them: (S, L:) or he (an ostrich) broke a colocynth, or colocynths, and

ate its, or their seeds: (A:) and he gathered colocynths and macerated them in water: (L:) and ↓ اهتبد he [an ostrich] pierced colocynths with his beak, and ate their seeds: (T, L:) and he took the seeds of dry colocynths, and put them in a place, and poured upon them water, and rubbed and pressed them with the hand, then poured off from them the water, and did this for some days, until their bitterness was gone; after which they are bruised, or brayed, and cooked: (S, L:) or he prepared for food (عَالَجَ) the pulp of colocynths. (AHeyth, L. [See an ex. in a verse cited voce راجلة.]) — — Also هَبَدَهُ, (aor. as above, L,) He fed him (namely a man, K) with هَبِيد. (L, K.) 5 تَهَبَّدَ and 8: see 1. هَبْدٌ: see هَبِيدٌ. هَبِيدٌ The colocynth; as also ↓ هَبْدٌ: (L, K:) or the seeds of the colocynth; (S, A, L, K;) as also هَبْدٌ: (L, K:) n. un. of the former, [which is a coll. gen. n.,] with ة: (L:) or the pulp of the colocynth. (AHeyth, L.) — — [See بَرْوَقٌ] — — Also, A certain food, which is eaten in cases of necessity, made by breaking colocynths, and taking forth their seeds, and macerating these in water, that their bitterness may go, and then cooking them: (Nh, L:) or colocynths macerated for some days in water, then washed, and, after their upper rind has been thrown away, cooked; to which is added some flour; and sometimes عَصِيدَة is made of it: (AA, L:) or a food made by macerating in water the seeds of dried colocynths, and heating this water until its bitterness has gone, then pouring upon it some grease, and sprinkling upon it a little flour, after which it is supped. (L.) رَجُلٌ هَابِدٌ A man who gathers colocynths: (TA:) and هَوَابِدُ [pl. of هَابِدَةٌ] women who gather colocynths. (K.) هبذ see h*b هبر 1 هَبَرَ, &c.: see Supplement.] ضَرْبٌ هَبْرٌ: see هِبْرِيَةٌ .سَعْرٌ (S, K) and ↓ هُبَارِيَةٌ (TA) [Scurf on the head;] what is in the hair of the head, resembling bran; (S;) the dirt of the head, that clings to the lower part of the hair, resembling bran; (K;) as also إِبْرِيَةٌ (TA) and تِبْرِيَةٌ. (AO, S, K, in art. تبر.) — — Also, [both ↓ words,] What flies about, of, or from, feathers, (K, TA,) and the like: (TA:) and the former, what flies about, of, or from, the down of cotton: (K:) or the fine down that flies about from cotton: (L:) and what becomes scattered about, and compacted, of, or from, canes, or reeds, and the بَرْدِىّ [or papyrus]: (Yaakoob:) pl. of the former, هِبْرِيَاتٌ. (TA.) هُبَارِيَةٌ: see above, in two places. هُّورٌ Barley growing, or growing forth; in the Nabathaean language. (Sa'eed ibn Jubeyr, TA, art. عصف.) هبش 1 هَبَشَ, aor. هَبِشَ, (S, TA,) inf. n. هَبْشٌ, (S, A, K,) He collected a thing; (TA;) as also هَبِشَ, aor. هَبَشَ: (ISk, ISd:) he collected; and gained or earned, or sought sustenance; (S, A, K;) as also ↓ تهبّش: (S, A:) or he practised some art or trade, to procure sustenance; and he exercised art, craft, cunning, or skill, in the management of his affairs: (TA:) and ↓ اهتبش and ↓ تهبّش he gained or earned, or sought sustenance; and collected; and exercised art, craft, cunning, or skill, in the management of his affairs: (ISd, TA:) and ↓ هبّش, inf. n. تَهْبِيشٌ, he collected much; syn. جمّع. (K.) You say, هُوَ يَهْبِشُ لِعِيَالِهِ He collects; and gains or earns, or seeks sustenance; for his family, or household; (S;) as also ↓ يَتَهَبَّشُ: (S, A:) or practises some art or trade, to procure sustenance for them; exercises art, craft, cunning, or skill, in the management of his affairs, for them. (TA.) [See also حَبَشَ.] — — هَبَشْتُهُ, (K,) inf. n. as above, (TA,) I obtained it, (K, TA,) by collecting and gaining or earning. (TA.) And اهتبش ↓ مِنْهُ عَطَآءً He obtained from him a gift. (K.) — — هَبَشَ الغَنَمَ, inf. n. as above, [app. meaning He roused and scared the sheep or goats, and drove and collected them to some person or place,] is like نَجَشَ الصَّيْدَ. (Ibn- 'Abbád.) 2 هَبَّشَ see 1. 5 تهبّش: see 1, in three places. — Also, and ↓ اهتبش, It became collected; or it collected itself: or the former, it became collected, or it collected itself, from several places: syns. تَجَمَّعَ and إِجْتَمَعَ. (K.) And تهبّش القَوْمُ The company of men became collected as an army, or a military force; or collected itself into an army, or a military force. (TA.) 8 إِهْتَبَشَ see 1, in two places: — and see 5. هُبَاشَةٌ i. q. حُبَاشَةٌ; (S, K;) i. e. What is collected, of men, and of property: (S, TA:) a company, or body, of men, not of one tribe: (TA, in art. حبش:) and what one gains or earns, and collects, of property: pl. هُبَاشَاتٌ. (TA.) هَبَّاشٌ One who collects; and who gains, or earns, or seeks sustenance: (S:) or who does so much: (Lth, K, TA;) and who exercises art, craft, cunning, or skill, in the management of his affairs, for his family, or household. (Lth, TA.) مَهْبُوشٌ Collected; and gained or earned. (S, * TA.) هبط 1 هَبَطَ, (S, Msb, K,) aor. هَبِطَ and هَبُطَ, (Msb, K,) but the latter is of rare occurrence, (Msb,) inf. n. هُبُوطٌ, (S, K,) of that whereof the aor. is هَبِطَ, and of that whereof the aor. is هَبُطَ; (TA;) or of the latter only, that of the former being هَبْطٌ; (Msb;) He, or it, (said of water &c., Msb,) descended: (S, Msb, K:) and ↓ تهبّط he descended, or went down, or went down a declivity; and it sloped down; syn. إِنْحَدَرَ; (TA;) and ↓ انهبط signifies the same as this last; or (assumed tropical:) he became lowered, or degraded; syn. إِنْحَطَّ; (K;) being quasi-pass. of ↓ أَهْبَطَهُ, (S, TA,) and it may be also of هَبَطَهُ, as is said in the M. (TA.) You say, هَبَطْنَا فِى حَدُورٍ صَعْبَةٍ [We descended a difficult declivity]. (A, in art. حدر.) And هَبَطَ الوَادِىَ, (Bd, ii. 58, and Msb,) [as though it were trans., for فِى الوَادِى,] inf. n. هُبُوطٌ, (Msb,) We descended into the valley. (Bd, Msb.) And هَبَطَ مِنْهُ He came forth from it. (Bd, ubi supra.) It is said in the Kur, ii. 58, إِهْبِطُوا مِصْرًا Descend ye into Misr: (Bd:) accord. to one reading, أُهْبُطُوا. (Bd, TA.) You say also هَبَطَ بَلَدَ كَذَا He entered such a town or country. (K.) And هَبَطْتُ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ I removed him from a place to a place. (Msb.) — — هَبْطٌ also signifies (tropical:) The falling into evil: (K, TA:) and (tropical:) the being, or becoming, low, abject, mean, or vile: (TA:) and (tropical:) the suffering loss, or diminution. (K, TA.) You say, هَبَطَ مِنْ مَنْزِلَتِهِ (tropical:) He fell from his honourable station. (TA.) [See also 7, mentioned above.] And هَبَطَ فُلَانٌ (tropical:) Such a one became low, abject, mean, or vile. (TA.) And هَبَطَ مِنَ الخَشْيَةِ (tropical:) He became mean, or abject, and lowly, or submissive, from fear (TA.) [See Kur, ii. 69.] And هَبَطَ القَوْمُ, aor. هَبِطَ, (tropical:) The people, or company of men, became in a state of abasement and diminution. (TA.) Whence the trad., (TA,) أَللّٰهُمَّ غَبْطًا لَا هَبْطًا, (S, TA,) i. e. نَسْأَلُكَ الغِبْطَةَ وَنَعُوذُ بِكَ مِنْ أَنْ نَهْبِطَ عَنْ حَالِنَا ((tropical:) O God, we ask of Thee a good state, or condition, and we put our trust in Thee for preservation that we may not become brought down from our state]: (S.) mentioned [and explained] before, in art. غبط, q. v. (TA.) [But in this instance, هَبْطًا may be regarded as the inf. n. of the trans. v. to be mentioned below.] You say also, هَبَطَتْ إِبِلِى وَغَنَمِى, aor. ??, inf. n. هُبُوطٌ, (assumed tropical:) My camels, and my sheep, or goats, suffered loss, or diminution: and in the same sense هَبَطَ is said of flesh, and of fat, and of fatness. (TA.) And هَبَطَ ثَمَنُ السِّلْعَةِ (tropical:) The price of the commodity, or article of merchandise, became diminished, or lessened, (S, Msb, K, TA.) below its former full rate; (Msb;) became lowered, or abated. (TA.) And هَبَطَ العِدْلُ (assumed tropical:) The counterpoising portion of the load became adjusted or arranged, made even, or made easy, upon the camel. (TA.) — هَبَطَهُ, (S, Msb. K.) aor. هَبُطَ, (K,) inf. n. هَبْطٌ, (S,) He made him, or it, (namely water. &c., Msb,) to descend: (S, Msb, K;) [he sent, or east, him, or it, down;] as also ↓ اهبطهُ. (K.) You say, السَّنَةُ إِلَى أَهْبَطَتْهُمُ الأَمْصَارِ ↓ [The year of dearth, or drought, caused them to go down to the cities, or great towns]. (A, in art. حسر.) And هَبَطَهُ بَلَدَ كَذَا He, or it, caused him to enter such a town or country. (K.) [And هَبَطَ بِهِ عَلَى مَكَانٍ He, or it, made him to alight upon a place: see an ex. voce زَحَّ.] — — (tropical:) He lowered him, or degraded him, from his state, or condition; (Fr;) as also ↓ اهبطهُ; (Fr, S;) i. e., God did so; (Fr;) or a man: (S:) it (time, or

fortune,) caused his wealth, and his goodness or beneficence, to go away, after he had abounded therein. (TA.) — — هَبَطَ المَرَضُ لَحْمَهُ (tropical:) The disease rendered him lean; emaciated him: (S, K:) or diminished his flesh. (TA.) — — هَبَطَ ثَمَنَ السِّلْعَةِ, (S, K.) inf. n. هَبْطٌ, (K,) (tropical:) He (God, K, or a man, S) diminished, or lessened, the price of the commodity, or article of merchandise; (S, K;) he lowered, or abated, it; (TA;) as also ↓ اهبطهُ, said of a man: (A 'Obeyd, S, M:) or هَبَطَ مِنَ الثَّمَنِ (assumed tropical:) he diminished somewhat from the price; and sometimes ↓ اهبطهُ is used in this sense. (Msb.) — — هَبَطَ العِدْلَ (assumed tropical:) He adjusted or arranged, made even, or made easy, the counterpoising portion of the load upon the camel (TA.) — — هَبَطَ فُلَانًا He beat, or struck, such a one. (K.) 4 أَهْبَطَ see هَبَطَهُ, in five places. 5 تَهَبَّطَ see هَبَطَ, first sentence. 7 إِنْهَبَطَ see هَبَطَ, first sentence. هَبْطَةٌ A low, or depressed, piece of land or ground; (Mgh, K;) contr. of صَعْدَةٌ. (Mgh.) هَبُوطٌ A declivity, or declinal place, a place of descent, or by which one descends, (S, Msb, K;) a place which brings one down from a higher to a lower place. (Az, TA.) هَبِيطٌ (tropical:) Lean, or emaciated, by reason of disease; as also ↓ مَهْبُوطٌ: (K:) both are applied to a camel, signifying whose fatness has become diminished; as also ↓ هَابِطٌ: (TA:) and the first, to a she-camel, signifying lean, and lank in the belly; (AO, S;) or to a wild bull, to which a she-camel is likened in respect of her swiftness, and her briskness, liveliness, or sprightliness (IB:) and ↓ the second signifies rendered lean. or emaciated, by disease, so that his flesh quivers. (TA.) هَابِطٌ [act. part. n. of 1, both intrans. and trans.] The rájiz says, مَا رَاعَنِى إِلَّا جَنَاحٌ هَابِطَا عَلَى البُيُوت قَوْطَهُ العُلَابِطَا [Nothing surprised me but the wolf sending down upon the tents his flock of sheep, or goats, fifty or more in number]: he means مُهْبِطًا قَوْطَهُ: so says ISd: or he may mean هَابِطًا عَلَى قَوْطِهِ [descending upon his flock, &c.]; making هابطا trans by ellipsis: (TA:) جناح, in this verse, is the name of a wolf. (TA, in art. جنح.) — — See also هَبِيطٌ. مَهْبِطُ الوَحْىِ [The place of descent of revelation;] a name of Mekkah. (Msb, TA) مَهْبُوطٌ (tropical:) A man whose state, or condition has become unsound. (TA.) — — See also هَبِيطٌ, in two places. هبع &c. See Supplement هت 1 هَتَّ, aor. ـِ3, هَتِ, inf. n. هَتِيتٌ, He (a بَكْر, or young camel,) uttered a sound resembling a squeezing of the voice (شبه العصر للصوت): you say, of a بكر, observes Az, يَهِتُّ, inf. n. as above; then, يَكِشُّ, inf. n. كَشِيشٌ then يَهْدِرُ, inf. n. هَدِيرٌ. (L.) — — هَتَّ الهَمْزَةَ, aor. ـُ3, هَتُ, inf. n. هَتٌّ, He uttered the letter hemzeh. (L.) [See مَهْتُوتٌ.] — — هت, aor. ـُ3, هَتُ, inf. n. هَتٌّ, He uttered, recited, or repeated, a speech or the like, with uninterrupted fluency; syn. سَرَدَ (S, L, K) and تَابَعَ. (L.) — — [Hence] هَتَّتْ غَزْلَهَا, aor. ـُ3, هَتُ, inf. n. هَتٌّ, She spun her thread one part immediately after another: (TA:) she spun her thread continuously: (Az:) هَتٌّ signifies a woman's spinning thread continuously. (K.) — هَتَّ, aor. ـُ3, هَتُ, inf. n. هَتٌّ; and ↓ هَتْهَتَ, inf. n. هَتْهَتَةٌ; He broke a thing, (K,) so that it became reduced to small fragments, or particles: (TA:) he stamped upon a thing vehemently, so that he broke it. (TA.) — — هَتَّ, aor. ـُ3, هَتُ, inf. n. هَتٌّ, He rent clothes. (IAar, K.) — — Also, (assumed tropical:) He rent the reputation of another. (IAar, K.) — هَتَّ, aor. ـُ3, هَتُ, inf. n. هَتٌّ, He removed the leaves of a tree [by rubbing or scraping the branches]; syn. حَتَّ; (K [in the CK, هَتّ, is put for حتّ;]) i. e. he took them. (TA.) — هَتَّ, aor. ـُ3, هَتُ, inf. n. هَتٌّ, He poured out, or forth, [water, &c.] (K.) — — هَتَّ المَزَادَةَ He poured out, or forth, [the contents of] the مزادة. (TA.) — — هَتَّ شَيْئًا He poured out, or forth, one part or portion of a thing immediately after another. (TA.) — — السَّحَابَةُ تَحُتُّ المَطَرَ The cloud pours forth the rain continuously. (TA.) — هَتَّ, aor. ـُ3, هَتُ, inf. n. هَتٌّ, he lowered (حَطَّ) a person with respect to rank, or dignity, in [the manner of] paying honour [to him]. (IAar, K.) [Comp. هبت.] R. Q. 1 هَتْهَتَ He urged a camel (زَجَرَهُ) on the occasion of drinking, by the cry هَتْ هَتْ. (AHeyth, K.) See هَتٌّ, below. — — هَتْهَتَ, inf. n. هَتْهَتَةٌ; as also تَهْتَهَ; He twisted, or distorted, his tongue in speaking. (Az.) — — Also هتهت; (and ↓ هَتَّ, TA, [aor. ـِ3?;]) He was quick, or rapid, in his speech. (K.) — — See هَتَّ. هَتْ, (TA,) or هَتْ هَتْ, (K,) A cry by which a camel is urged (يُزْجَرُ) on the occasion of drinking. (K.) — — إِذَا وَقَّفْتَ البَعِيرَ عَلَى الرَّدْهَةِ فَلَا تَقُلْ لَهُ هَتْ; or, as some say, فَلَا تُهَتْهِتْ بِهِ; [When thou hast made the camel to stand over the hollow in the rock in which the rain-water has collected, say not to him هَتْ]. A proverb; meaning, accord. to AHeyth, when thou hast shewn a man his right course of conduct, do not urge him. (TA.) — — هَتُّ قَوَائِمِ البَعِيرِ The sound of the falling of the camel's feet [upon the ground]. (L.) — تَرَكَهُمْ هَتًّا بَتًّا [He left them routed, or broken asunder, and cut off;] he broke them asunder: or he cut them in pieces. (L.) هَتِيتٌ A sound. Occurring in a trad. as signifying a sound made by wine poured out upon the ground. (L.) — هَتِيتٌ and ↓ مَهْتُوتٌ A thing broken so as to be reduced to small fragments, or particles: stamped upon vehemently, so as to be broken. (TA.) هَتَّاتٌ: see مِهَتٌّ. رَجُلٌ مِهَتٌّ, and ↓ هَتَّاتٌ, A man quick and voluble in speech; (S, K;) incorrectly, and vainly, or frivolously, loquacious; a great babbler. (TA.) مَهْتُوتٌ: see هَتِيتٌ. — — الهَمْزَةُ صَوْتٌ مَهْتُوتٌ فِى أَقْصَى الحَلْقِ [Hemzeh is a sound uttered (after a suppression of the breath) in the most remote part of the throat]. (Kh, L.) Sb applied the term المَهْتُوتُ to the letter ء, because of its weakness and lowness. (L.) — — أَسْرَعُ مِنَ المُهَتْهِتَةِ Quicker than the quick-speaking woman. (IAar.) هتأ 1 هَتَأَ, aor. هَتَاَ, (K,) inf. n. هَتْءٌ, (TA,) He beat a person (K) with a staff or stick. (TA.) — — هَتِئَ, aor. هَتَاَ, He was bent, or crooked. (K.) 5 تهتّأ It (a garment) became ragged, and worn out. (S, K.) مَضَى مِنَ اللَّيْلِ هَتْءٌ, and ↓ هِتْءٌ, (ISk, K,) and ↓ هَتِىءٌ, (Lh, K,) and ↓ هَتِىٌّ, (Lh,) and ↓ هِتَاءٌ, and ↓ هِيتِىٌّ (same measure as زِبْرِجٌ, as in the TA), or ↓ هِتْيَآءٌ, (as in the CK and a MS. copy) and ↓ هِيتَآءٌ, (K,) and ↓ هَتْأَةٌ, (AHeyth, K,) A portion of the night elapsed (K, &c.) — — مَا بَقِىَ مِنْ غَنَمِهِمْ إِلَّا هِتْءٌ There remained not, of their sheep, or goats, save a part, less than the part that had gone away. (TA.) هِتْءٌ: see هَتْءٌ. هَتَأٌ and ↓ هُتُوْءٌ A rent. (K.) — — A swelling: syn. نُتُوٌّ, (TA.) هَتْأَةٌ: see هَتْءٌ. هِتَاءٌ: see هَتْءٌ. هُتُوْءٌ: see هَتِىٌّ. هَتْءٌ: see هَتِىءٌ. هَتْءٌ: see هِيتِىٌّ. هَتْءٌ: see هِيتَآءٌ. هَتْءٌ: see هِتْيَآءٌ. هَتْءٌ: see أَهْتَأُ Humpbacked. (K.) هتر 1 هَتَرَهُ, aor. هَتِرَ, (K, TA,) like يَضْرِبُ, (TA [in the CK, ??, but this is evidently a mistake,]) It (old age, K, TA, and disease and grief, TA), made him to be such as is called مُهْتَرٌ; [i. e., made him to lose his reason, or intellect: or to be addicted to, or fond of, speaking of a thing: which latter signification seems to be particularly indicated in the lexicon from which this is taken; but the former seems the more appropriate.] (K.) 3 هاترهُ, [inf. n. مُهَاتَرَةٌ and هِتَارٌ,] He encountered him with mutual reviling, saying what was false: (K, * TA:) so says IAmb, on the authority of AZ; but, says Th, accord. to others, المُهَاتَرَةُ signifies the saying [that] whereof one part contradicts, or annuls, another: and hence one says, دَعِ الهِتَارَ [leave the saying that whereof one part contradicts another]. (TA.) 4 أُهْتِرَ He became disordered in his intellect: (A, TA:) or he became so by reason of old age: (S:) or he lost his reason from old age, (AZ, A'Obeyd, K,) as also ↓ إِسْتَهْتَرَ, (AZ, TA,) or from disease, or grief; as also أَهْتَرَ. (K.) See also 10, in two places. 5 تهتّر He was, or became, stupid, and ignorant. (K: but only the inf. n. is there mentioned.) 6 تهاترا They accused each other falsely. (S, A, Mgh, Msb, K.) — — And hence, تهاترت البَيِّنَاتُ, (Msb,) and الشَّهَادَاتُ, (A, Mgh,) The testimonies, or evidences, became null: (Mgh, Msb:) or belied one another. (A.)

10 إِسْتَهْتَرَ: see 4. — — He was, or became, much given to false, or vain, sayings, or actions. (TA [but this seems rather to be أُسْتُهْتِرَ: see its part. n., below.]) — — (assumed tropical:) He followed his own natural desire, not caring what he did. (Msb [but this also seems to be in the pass. form.]) — — أُسْتُهْتِرَ بِكَذَا (tropical:) He became addicted to, or fond of, such a thing, (K, TA,) not talking of any other thing, (TA,) nor caring what was done to him, (K, TA,) nor how he was reviled: (K:) he became addicted to, or fond of, such a thing, not talking of, nor doing, any other thing: and he became fascinated by such a thing, and lost his reason on account of it, and his strong determination became turned towards it, so that he talked much and vainly respecting it. (TA.) — — إِسْتَهْتَرَ بِفُلَانَةَ [or أُسْتُهْتِرَ,] and ↓ أَهْتَرَ بِهَا [or أُهْتِرَ,] (tropical:) He [became attached, or devoted, to such a woman so that he] cared not what was said of him on her account, nor how he was reviled: (A, TA:) and ↓ أُهْتِرَ also signifies (assumed tropical:) he became addicted or given to, or fond of, speaking of a thing. (K.) هُتْرٌ The loss of reason from old age or disease or grief. (K.) هِتْرٌ An error in speech. (S, A, Mgh, Msb, K.) You say, جَآءَ بِهِتْرٍ مِنَ القَوْلِ He uttered an error of speech. (A.) And ↓ هِتْرٌ هَاتِرٌ A great error of speech. (S, K. *) — — A falsehood; a lie. (K.) You say, قَوْلٌ هِتْرٌ A false saying (TA.) هَاتِرٌ: see هِتْرٌ. تَهَاتِرُ Testimonies, or evidences, that belie one another: as though pl. of تَهْتَرٌ: (K:) or any evidences, or testimonies, that are not legal proofs (Mgh [but in my copy of that work written تَهاتُر.]) مُهْتَرٌ Disordered in his intellect, (S,) or having lost his reason, (AZ, A'Obeyd, K,) from old age. (AZ, A'Obeyd, S, K,) or from disease, or grief: (K:) if from أَهْتَرَ, it is anomalous. (K, TA,) like مُحْصَنٌ, &c. (TA.) — — (assumed tropical:) Addicted or given to, or fond of, speaking of a thing (K.) See also مُسْتَهْتَرٌ. مُهْتِرٌ Erring in his speech. (TA.) مُسْتَهْتَرٌ Much given to false, or vain, sayings, or actions: (K:) or one who says what is false or erroneous: or one who cares not what is said of him, nor how he is reviled: or (assumed tropical:) attached, or devoted, (مُسْتَهْتَرٌ,) to the world (IAth, TA) — — مُسْتَهْتَرٌ بِشَىْءٍ (tropical:) Addicted to, or fond of, a thing, (K, TA,) or fascinated by it, (A,) not talking of any other thing, (TA,) nor caring what is done to him, (A, K, TA,) nor how he is reviled, (K,) having lost his reason; (A.) as also ↓ مُهْتَرٌ. (A.) You say, فُلَانٌ مُسْتَهْتَرٌ بِالشَّرَابِ (tropical:) Such a one is addicted to, or fond of, drink, not caring what is said of him. (S.) هتش &c. See Supplement هت 1 هَتَّ, aor. َ3هَتُّ, inf. n. هَتٌّ, He mixed a thing, one part with another. (M.) — — هَتَّ, [aor. ِ3هَتِّ,] inf. n. هَتٌّ, He lied. (IAar, K.) R. Q. 1 هَتْهَتَ, inf. n. هَتْهَتَةٌ, He mixed, or confounded; like مَتْمَتَ. (TA.) هتهت أَمْرَهُ He confounded his affair. (TA.) — — هَتْهَتَ, inf. n. هَتْهَتَةٌ, It was mixed, or confounded. (S, K.) — — هَتْهَتَ, (inf. n. هَتْهَتَةٌ, K,) He (a magistrate, S) acted unjustly, injuriously, or tyrannically. (S, K.) — — هتهت النَّاسَ He (a magistrate) acted unjustly, injuriously, or tyrannically, towards the people. (TA.) — هَتْهَتَ, inf. n. هَتْهَتَةٌ, It sent forth quickly: (K:) [ex.] هَتْهَتَتِ السَّحَابَةُ بِقُطْرِهَا وَثَلْجِهَا The cloud sent forth quickly its rain and its snow. (S.) — هَتْهَتَ, inf. n. هَتْهَتَةٌ (and هتهات, TA) He trod, or trampled, vehemently. (K.) — — It (a pasturing herd or flock) trod the fresh green pasture until it was destroyed, حتى يوتى [So in the L, app. حَتَّى يُؤْتِىَ.]) هَتٌّ and ↓ هَتْهَتَةٌ and ↓ هتهات A confusion of sounds, noises, or voices, in war or a raising of a loud cry, or clamour, or confused noise (M,) [App. inf. n., of which the verbs are هَتَّ and هَتْهَتَ] هَتْهَتَةٌ and ↓ هَتْهَاتٌ A word imitative of somewhat of the speech of how who has the (??) kind of pronunciation (??) لُثْغَة (TA.) See هَتٌّ هَتْهَاتٌ Quick (K) rain (TA.) — — هَتْهَاتٌ Confused, confounded: (K,) an epithet applied to a man. (TA.) — — See هَتٌّ — — And see هَتَّاتٌ and هَتْهَتَةٌ — — هَتْهَاتٌ A town, or district, abounding with dust. (K) هِتْهَاتٌ: see هَتٌّ. هَتَّاتٌ and ↓ هَتْهَاتٌ A liar, (K.) — — Also, the latter, A man who tells unmixed lies. (TA.) هتم &c. See Supplement هج 1 هَجَّتِ النَّارُ aor. ِ3هَجِ, inf. n. هَجِيجٌ and هَجٌّ; (L;) The fire burned fiercely, or intensely; or flamed, or blazed. or burned without smoke, fiercely, or intensely or, made a noise, or sound: هَجِيجُ النَّار being the same as أَجِيجُهَا, (S, L, K) like as هَرَاقَ is the same as أَرَاقَ (S, L,) or, burned, and caused a sound, or noise, to be heard by its burning. (L.) — See art. عَجَّ, last para. 2 هجّج النَّارَ He made the fire to burn fiercely, or intensely; or to flame, or blaze, or burn without smoke, fiercely, or intensely: or, to make a noise, or sound, or to burn so as to cause a sound, or noise. to be heard by its burning. (L.) — — هجّج He (a camel) had his eyes sunk in his bead by reason of hanger or thirst or fatigue; not by their natural formation. (Lth, As.) — — هَجَّجَتْ عَيْنُهُ [so in three copies of the S, and in the L; not هَجَّتْ, as Golius seems to have found it written in a copy of the S;] His eye became sunk in its socket, (As, S) In the saying of the daughter of El-Khuss, when she was asked how she knew a she-camel to be pregnant, أَرَى العَيْنَ هَاجٌ وَالسَّنَامَ رَاجٌ وَتَمْشِى فَتُفَاجُّ [I see the eye to have become sunk, and the hump to have shaken, or moved to and fro, and she walks, and straddles in doing so], هاجّ may be [an act. part. n.] formed from هَجَّتْ, although this form of the verb be not used; and she makes العين masc., meaning thereby العُضْو or الطَّرْف; for properly she should have said هَاجَّة: or هاجّ is used [instead of هَجَّجَتْ] in im-cation of راجّ [and تفاجّ]. (L.) 3 هاجّ فِى هَدِيرِهِ He (a camel) made his braying to reciprocate. (L.) 4 ِ3أَهْجَ see عَجَّ last paragraph 8 اهتجّ فِيهِ He persevered (تَمَادى) in it, K. i. e., in his judgment, not listening to the (??) of any one. (TA.) 10 استهجّ He followed his own judgment. (K,) whether erring or taking a right (??) without consulting any one. (TA.) R. Q. 1 هَجْهَجَ بالسَّبْعِ (S, K,) and السَّبْع, (L,) He cried one to the lion or others (??) of prey, (S, K,) and chid him, in order that he ought refrain, forbear, or abstain (S) [See هَجْهَجَ بِالْجَمَلِ — — هَج He chid the camel, saying to him هِيج; (K;) [in the CK. هِيجَ, see art هيج:]) or هِيجْ; (accord. to the TA;) [but it occurs in a verse written هيج] and in like manner بِالنَّاقَةِ, the she-camel (L.) — — هَجْهَجَ فِى هَدِيرِهِ, said of a stallion-camel, (S) He make a vehement noise in his braying. (L.) هَجِ and هَجْ, (S, K,) like as one says نَخٍ and بَخْ, (S,) or هِجِى. as related by Lh, (L,) and هَجاً (K,) or هَجِ هَجِ and هَجْ هجْ and ??. (Az,) Cries by which one chides a dog. (S, K,) and a lion, and a wolf, &c., to quiet him: (Az:) and sometimes one says هَجَا هَجَا (ISd,) and, if he please, هَجا, once, (Az) to chide camels (ISd, Az) and هَجْ, or هَج at the end of a verse is a cry by which a she-camel is chidden. (L.) For هَجْ هَجْ, one also says جَهْ جَهْ, by transposition. (L.) هَجْهَجْ, (K,) and هَجْهَجَ, (S,) but the latter is only used by poetic licence, (K,) A cry by which sheep or goats (and a dog, Az,) are (??), or checked, or urged, (S, K.) هَجْهَجَةٌ A word imitative of the cry of a man when he cries out to a lion. (Lth) [See هَج] هَجَاجٌ One in whom is no good. (L, art. عَجَّاج.) هَجَاجَيْكَ, (As, S, K,) as also هَذَاذَيْكَ, (As, S,) in the dual number. like دَوَالَيْكَ and حَوَالَيْكَ, (TA,) supposing [it to be addressed to] two [persons], (As, S, K,) or هجاجيك هُمُنَا وَهُهُنَا i. e., Refrain thou! or forbear thou! or abstain thou! (TA;) said to people when one desires their refraining, or forbearing, or abstaining, from a thing: (As, S, K:) and to a lion, and a wolf, &c., to quiet him. (Lh.) رَكِبَ هَجَاجَ, (indecl., S,) and هَجَاجِ, [in form], like قَطَامِ, (S, K,) or ركب مِنْ أَمْرِهِ هجاج, and ركب هَجَاجَيْهِ, in the dual. form, (TA,) He went at random, or heedlessly, without any certain aim, or object; or went his own way, without consideration, not obeying a guide to the right course; or pursued a headlong, or rash, course. (S, K.) هَجِيجٌ (S, K) and ↓ إِهْجِيجٌ (K) A deep valley: (S, K:) or deep, as an epithet, applied to a valley: of the dial. of El-Yemen: pl. [of the former] هُجَّانٌ. (TA.) هَجَاجَةٌ, (K,) without the art. ال, (TA,) or رَجُلٌ هَجَاجَةٌ, (S,) and ↓ هَجْهَاجٌ and ↓ هَجْهَاجَةٌ, (K,) A stupid, or

foolish, man; one of little sense: (S, K:) and the first, one who consults not any one, but follows his own judgment whether he err or take a right course: (Sh:) or without heart and without intellect or intelligence: (AA in TA, art. رع:) and the second, a rude, coarse, or churlish, and stupid, or foolish, man: (K:) and the third, a man of much evil, or mischief, and of little understanding: or, accord. to AZ, of no understanding, and of no judgment. (TA.) هَجْهَاجٌ A camel that brays vehemently. (K.) A word imitative of the sound which a stallioncamel makes in his braying. (TA.) — — هَجْهَاجٌ Wont to take fright, and to run away. (S, K.) — — See هَجَاجَةٌ. هَجْهَاجَةٌ: see هَاجَةٌ. عَيْنٌ هَاجَّةٌ, (S, L,) and ↓ مُهَجِّجَةٌ, (L,) An eye sunk in its socket. (S, L.) [See 2.] مُهَجْهِجٌ and مُهَجْهِجَةٌ A person chiding a lion by a cry. (L.) [See هجِ.] مُهَجِّجَةٌ: see هَاجَّةٌ. هجا 1 هَجَأَ, (S, K,) aor. هَجَاَ, inf. n. هَجْءٌ and هُجُوْءٌ, (K,) It (his hunger) became appeased, (S, K,) and departed, or ceased. (K.) — — هَجَأَ He ate food. (K.) — — هَجَأَ, (K,) inf. n. هَجْءٌ, (TA,) He filled his belly. (K.) — — هَجَأَ and ↓ اهجأ He stayed, or restrained, camels (K) or sheep or goats, (TA,) that they might pasture. (K, TA.) هَجِئَ, aor. هَجَأَ, He had raging hunger. (K.) 4 أَهْجَأَ see 1. — — اهجأ جُوعَهُ, inf. n. إِهْجَاءٌ, It (food) appeased his hunger; or caused it to depart, or cease. (S, K.) — — اهجأهُ حَقَّهُ, (K,) and اهجى, (TA,) He paid him his due. (K.) — — اهجأهُ شَيْئًا He gave him a thing to eat. (K.) 5 تهجّأ الحَرْفَ i. q. تهجّى. (K.) هَجَأٌ Any state, or case, in which one has been, and which has ceased. (K.) It also occurs without ء, هَجًا (TA.) هُجَأَةٌ Foolish; stupid. (K.) هجب 1 هَجَبَ, aor. هَجُبَ, inf. n. هَجْبٌ, He drove, or urged along. (K.) — — Also, He beat with a stick, or staff. (K.) — — Also, هَجَبَ, inf. n. as above, He was quick, or swift, (K,) in his pace &c. (TA.) — — This art. is omitted by most of the lexicographers, because not regarded by them as of established authority. (TA.) هجد 1 هَجَدَ, (S, A, L, Msb,) aor. هَجُدَ, (L, Msb,) inf. n. هُجُودٌ; (L, Msb, K;) and ↓ تهجّد, (S, A, L, Msb, K,) and ↓ اهجد, (L, K,) and ↓ هجّد; (IAar, L;) He (a man, L) slept: (L, Msb, K:) or slept in the night: (IAar, S, A, L:) or, in the latter part of the night. (L.) — — Also هَجَدَ and ↓ تهجّد (S, A, L, Msb, K [in some copies, of the last of which the former verb is written ↓ هجّد and so in the TA) He remained awake, or was sleepless or wakeful in the night: (S, A, L:) and hence the praying in the night is called تَهَجُّدٌ: (S, L:) or he awoke from sleep (K) to pray, or for some other purpose: (TA:) or he prayed in the night; (Msb;) as also ↓ هجّد: (IAar, L:) thus these verbs bear two contr. significations: (S, A, L, Msb, K:) and ↓ تهجّد he relinquished sleep for prayer: (A:) so in the Kur, xvii., 81. (Beyd.) 2 هَجَّدَ see 1, in three places. — — Also هجّدهُ, inf. n. تَهْجِيدٌ, He made him, or caused him, to sleep; (S, L, K;) as also ↓ اهجدهُ. (Ibn-Buzurj, L, K.) — — Also, He awoke him from sleep. (Ibn-Buzurj, L, K.) Thus it bears two contr. significations. (K.) — — See also 4. 4 أَهْجَدَ see 1: and 2. — — Also اهجدهُ He found him (namely a man, K) sleeping. (L, K.) — — And اهجد He (a camel) laid the fore-part of his neck (the part called جِرَان) upon the ground; (ISk, S, L, K;) as also ↓ هجّد, (IKtt, El-Basáïr, K, TA, [in the CK هَجَدَ]) inf. n. تَهْجِيدٌ. (IKtt, El-Basáïr, TA.) 5 تَهَجَّدَ see 1, in three places. هَجْدْ, (as in some copies of the K,) or هِجْدْ, (accord. to others and the TA,) A cry by which a horse is chidden. (K.) هَجُودٌ: see هَاجِدٌ. هَاجِدٌ Sleeping: (T, L, Msb:) pl. هُجُودٌ and هُجَّدٌ. (Msb.) [See an ex. in a verse cited voce مُرِمٌّ, in art. رم.] — — Also, (L,) and ↓ هَجُودٌ (L, K) and ↓ مُتَهَجِّدٌ (T, L) Praying in the night: (T, L, K:) pl. of the first, (L,) or second, (L, K,) هُجُودٌ and هُجَّدٌ. (L, K.) هُجْدٌ and هُجَّدٌ are also fem. pls. [app. in both of the above senses]. (A.) مُتَهَجِّدٌ: see هَاجِدٌ. هجر 1 هَجَرَهُ, (S, A, &c.,) aor. هَجُرَ, (Msb,) inf. n. هَجْرٌ (S, A, Mgh, Msb, K) and هِجْرَانٌ, (S, A, Mgh, K,) or the latter is a simple subst., (Msb,) He cut him off from friendly or loving, communion or intercourse; contr. of وَصَلَهُ: (S, Mgh:) he forsook, or abandoned, him; syn. قَطَعَهُ: (Msb, TA:) he cut him; meaning, he ceased to speak to him, or to associate with him; syn. صَرَمَهُ, (A, Mgh, K,) and قَطَعَ كَلَامَهُ. (Mgh.) It is said in the Kur, [iv. 38,] وَاهْجُرُوهُنَّ فِى المَضَاجِعِ, i. e., [And cut ye them off from loving intercourse] in the sleeping-places, in order to obtain their obedience. (Msb.) See also 3. — — He left it; forsook it; relinquished it; abandoned it; deserted it; quitted it: abstained from it: neglected it: shunned or avoided it; was averse from it: syn. تَرَكَهُ; (A, Msb, K, TA;) and رَفَضَهُ; (Msb;) and فَارَقَهُ: (B:) and أَغْفَلَهُ: and أَعْرَضَ عَنْهُ: (TA:) namely, a thing to which it was necessary for him to pay frequent attention: (Lth, TA:) as also ↓ أَهْجَرَهُ; (K;) which latter is of the dial. of Hudheyl: (TA:) and هُجِرَ he, or it, was left; &c. (IKtt.) هِجْرَانٌ may be with the body and with the tongue and with the heart or mind: it is with the first in the passage of the Kur cited above: it may be with any of the three in the Kur, [lxxiii. 10,] where it is said, وَاهْجُرْهُمْ هَجْرًا جَمِيلًا [And avoid thou them, i. e., avoid the associating with them in person, or speaking to them, or entertaining friendship for them in thy heart, with an avoiding of a becoming kind]: and it is with all the three in the following ex. in the Kur, [lxxiv. 5,] وَالرِّجْزَ فَاهْجُرْ [And idolatry avoid thou]. (B.) You say also, هَجَرَ الشِّرْكَ, inf. n. هَجْرٌ and هِجْرَانٌ, [He abstained from, or avoided, polytheism, or the associating of others with God,] هِجْرَةً حَسَنَةً [with a good manner of abstaining, or avoiding]. (Lh, K.) And it is said in a trad., وَلَا يَسْمَعُونَ القُرْآنَ إِلَّا هَجْرًا, meaning, [And they hear not the Kur-án save] with neglect of it, and aversion from it: the reading الّا هُجْرًا, mentioned by IKt, and his explanation of it, save with foul speech, are both said by El-Khattábee to be erroneous. (TA.) — — هَجَرَ, [aor. هَجُرَ,] inf. n. هَجْرٌ, He (a man) went, removed, retired, or withdrew himself, to a distance, far away, or far off. (TA.) — — هَجَرَ فِى الصَّوْمِ, (K,) aor. هَجُرَ, inf. n. هِجْرَانٌ, (TA,) He abstained from sexual intercourse in fasting. (K.) — هَجَرَ, (Lth, Fr, S, A, K, &c.,) or هَجَرَ فِى كَلَامِهِ, (Msb,) aor. هَجُرَ, (Lth, Fr, S, &c.,) inf. n. هَجْرٌ, (Lth, S, A, Mgh, Msb,) with fet-h, (Mgh,) or هُجْرٌ, with damm, (K,) and هِجِّيرَى, (A, K,) or this is a simple subst., (Lth,) and إِهْجِيرَى, (K,) [or this and that which immediately precedes it are intensive inf. ns.,] He (a sick man, Lth, S, Msb, K, or one having the disease termed بِرْسَام, A'Obeyd, A, or having a fever, A'Obeyd, and one sleeping. Fr, K) talked nonsense; talked irrationally or foolishly or deliriously, (Lth, Fr, S, A, Mgh, Msb, K,) and confusedly: (Msb:) or هِجِّيرَى signifies the talking much, and saying what is evil. (Sb.) In the Kur, [xxiii. 69,] instead of تَهْجُرُونَ, in the phrase سَامِرًا تَهْجُرُونَ, [Holding discourse by night, talking irrationally or foolishly,] I'Ab reads تُهْجِرُونَ from ↓ أَهْجَرَ, [q. v.,] from الهُجْرُ. (TA.) — — See also 4. — — هَجَرَ بِهِ, aor. هَجُرَ, inf. n. هَجْرٌ, He dreamed of him or it; or saw him or it in sleep: or he did so and talked foolishly or deliriously. (TA.) 2 هجّر, (Lth, A, K, &c.,) inf. n. تَهْجِيرٌ, (S, Msb, K,) He journeyed in the time called the هَاجِرَة; (Lth, S, A, Mgh, K;) as also ↓ تهجّر; (IAar, S, A, K;) and ↓ اهجر: (K:) or he went forth in that time: (Az, TA:) or he was (صَارَ) in that time: (Msb: [but in my copy of that work, صار is perhaps a mistake for سَارَ:]) or ↓ اهجر has this last signification; (Lth, TA;) or signifies he entered upon that time; like اظهر (A.) — — It (the day) attained to the time called he هَاجِرَة. (S, TA.) 3 هاجرهُ, (A,) inf. n. مُهَاجَرَةٌ; (B;) and ↓ اهتجرهُ; (A;) He cut him off from friendly, or loving, communion or intercourse, being so cut off by him; or he cut him, or ceased to speak to him, being in like manner cut by him: and he forsook, or abandoned, him, being forsaken, or abandoned, by him: (A, * B:) this is the primary signification of the former. (B.) — — هاجر, (T, A, Msb, K,) inf. n. مُهَاجَرَةٌ (T, S, A, Msb) and هِجْرَةٌ, (A,) or the latter

is a simple subst., (Mgh, Msb,) He (an inhabitant of the desert) went forth from his desert to the cities or towns: this is the primary acceptation, with the Arabs, of the verb [when intrans.]: also, he (any one) left his place of abode, emigrating to another people: (Az:) he departed, or went forth, from one land to another, (S, K,) or from one country, or district, or town, to another: (Msb:) and, as used in the Kur, ii. 215, [and in many other instances in the same and other books,] he went forth [or emigrated] from the territory of the unbelievers to the territory of the believers [or to any place of safety or refuge on account of religious persecution, &c.] (B.) See an ex. voce تَهَجَّرَ; and see هِجْرَةٌ. 4 اهجرهُ: see هَجَرَهُ. — اهجر فِى مَنْطِقِهِ, (S, * Mgh, Msb, K,) or simply اهجر, (A,) inf. n. إِهْجَارٌ (S, K) and هُجْرٌ, (Lh, Kr, K,) or the latter is, correctly speaking, a simple subst., (TA,) He spoke, or uttered, foul, evil, bad, abominable, or unseemly, language: (S, A, Mgh, K:) or he did so much; beyond what he used to do before; as also ↓ هَجَرَ, aor. هَجُرَ, (Msb,) inf. n. هَجْرٌ: (L, TA:) and in like manner, he talked much of that which was not fit, suitable, meet, or proper. (S.) — — اهجر بِهِ He mocked, or scoffed, or laughed at him, derided him, or ridiculed him, and said respecting him what was foul, evil, bad, abominable, or unseemly. (Msb, K.) — See also 2, in two places. 5 تهجّر He affected to be like the مُهَاجِرُون [or emigrants from the territory of the unbelievers to that of the believers]. (A'Obeyd, S, A, K.) Hence the trad., وَلَا تَهَجَّرُوا ↓ هَاجِرُوا, (A'Obeyd, S, A,) i. e., Perform ye the هِجْرَة with sincerity towards God, and affect not to be like those who do so without your being really such as do so: said by 'Omar. (A'Obeyd, TA.) — See also 2. 6 تهاجروا [They cut one another off from friendly or loving communion or intercourse; or they cut, or ceased to speak to, one another: they forsook, or abandoned, one another: as also ↓ اهتجروا] (A.) You say also هُمَا يَتَهَاجَرَانِ, and ↓ يَهْتَجِرَانِ, i. e., يَتَقَاطَعَانِ [They two cut each other off &c.]: (K:) تَهَاجُرٌ is syn. with تَقَاطُعٌ. (S.) 8 إِهْتَجَرَ see 3 and 6; the latter in two places. — — [He journeyed in the time of the حَاجِرَة: see 8 in art. عشو.] هَجْرٌ: see هُجْرٌ: — and see also هَاجِرَةٌ. هُجْرٌ, a subst. from أَهْجَرَ; (S, Mgh;) or from its syn. هَجَرَ; (Msb;) Foul, evil, bad, abominable, or unseemly, language, or talk; (As, Ks, T, S, A, Mgh, Msb, K;) as also ↓ هَجْرَآءُ; (Sgh, K;) and ↓ هَاجِرَةٌ; of which last the pl. is هَوَاجِرُ, incorrectly said by IJ to be an irreg. pl. of هُجْرٌ; or ↓ هَاجِرَةٌ may be an inf. n., like كَاذِبَةٌ &c. (IB.) You say, قَالَ هُجْرًا وَبُجْرًا, and ↓ هَجْرًا وَبَجْرًا, [He said] a foul [and a wonderful] thing: ↓ هَجْرٌ is an inf. n., and هُجْرٌ is a simple subst. (L, TA.) And ↓ رَمَاهُ بِالْهَاجِرَاتِ He assailed him with foul words: هاجرات being a word of the same class as لَابِنٌ and تَامِرٌ. (A, Msb.) And ↓ رَمَاهُ بِهَاجِرَاتٍ, and ↓ بِمُهْجِرَاتٍ, (S, K,) or بِالْهَاجِرَاتِ, (A,) and بِالْمُهْجِرَاتِ, (A, Msb,) He accused him of evil things that exposed him to disgrace: (S, K:) or of foul, or evil, actions. (A, Msb.) And ↓ تَكَلَّمَ بِالْمَهَاجِرِ (in the CK بالمُهاجِر) He spoke foul, or evil, language. (L, K.) هِجِرٌّ: see هِجْرَةٌ. هُجْرَةٌ: see هِجْرَةٌ. هِجْرَةٌ, a subst. from هَجَرَهُ, (S, K,) as also ↓ هِجْرَانٌ, (Msb,) signifying The cutting another off from friendly or loving communion or intercourse: (S:) cutting one; or ceasing to speak to him: (K:) forsaking, abandoning, deserting, or shunning or avoiding, one. (Msb.) It is said in a trad., لَا هِجْرَةَ بَعْدَ ثَلَاثٍ [There shall be no cutting off from friendly communion after three nights with their days,]: the meaning is, هَجْرٌ as contr. of وَصْلٌ; i. e., such anger as exists between Muslims, or a failing, or falling short, with respect to the duties of society, exclusively of what relates to religion: but the هِجْرَة of those who follow their own natural desires [in matters of religion], and of innovators [in religion], should continue even as long as they do not repent, and return to the truth. (TA.) — — [Also, A mode, or manner, of cutting another off from friendly or loving communion or intercourse: &c. See 1, where an ex. occurs.] — — Also, A removal from the desert to the towns or villages: this was its [primary] acceptation with the Arabs: and the forsaking of his country, or district, or the like, by an inhabitant of the desert, or by an inhabitant of a town, or village, or cultivated district, and taking up his abode in another country or district, or the like, an emigration; (TA;) the forsaking of one's home and removing to another place; (Mgh;) the forsaking of a country, or district, or the like, and removing to another; (Msb;) the going forth from one land to another; as also ↓ هُجْرَةٌ. (K:) [and an emigration from the territory of the unbelievers to the territory of the believers, or to any place of safety or refuge on account of religious persecution &c.: see 3, last signification:] a subst. from هَاجَرَ. (Msb, TA.) — — [الهِجْرَةُ], peculiarly, The emigration, or flight, (for it was really a flight,) of Mohammad, from Mekkeh to Yethrib, which latter was afterwards called El-Medeeneh. Hence, تَأْرِيخُ الهِجْرَةِ The era of the Hijreh, or Flight. The epoch of this era is not the date of the Flight itself, as some have imagined, (for this took place on an uncertain day, most probably the first or second, of the third lunar month of the Arabian year,) but is the first day of the Arabian year in which the Flight happened: and as I believe that all European writers who have attempted to fix it, prior to M. Caussin de Perceval, have erred respecting it, the true date, as shown by him, (see his " Essai sur l'Histoire des Arabes," &c., in the places referred to in the index to that work,) I think it important here to mention. The first year of the Flight was the two hundred and eleventh year of a period during which the Arabs made use of a defective luni-solar reckoning, making every third year to consist of thirteen lunar months; the others consisting of twelve such months. This mode of reckoning was abolished by Mohammad in the twelfth month of the tenth year of the Flight, at the time of the pilgrimage; whence it appears that the first year of the Flight commenced, most probably, on Monday, the nineteenth of April, A. D. 622; or perhaps on the eighteenth; for the actual appearance of the new moon properly marked its commencement, and, as the new moon happened about sunset on the sixteenth, it may perhaps have been seen on the eve of the eighteenth. According to M. Caussin de Perceval, the first ten years of the Flight commenced at the following periods. 1st.[Mon.]Apr. 19, 622
2nd.[Sat.]May 7, 623
3rd.[Th.]Apr. 26, 624
4th.[Mon.]Apr. 15, 625
5th.[Sat.]May. 3, 626
6th.[Th.]Apr. 23, 627
7th.[Tu.]Apr. 12, 628
8th.[Mon.]May. 1, 629
9th.[Fri.]Apr. 20, 630
10th.[Tu.]Apr. 9, 631
Thus it appears that the first and fourth and seventh years were of thirteen lunar months each; and the seventh was the last year that was thus augmented: therefore, with the eighth year commenced the reckoning by common lunar years; and from this point we may use the tables which have often been published for finding the periods of commencement of years of the Flight. We must not, however, rely upon the exact accuracy of these tables: for the commencement of the month was generally determined by actual observation of the new moon; not by calculation; and we often find that a year was commenced, according as the place of observation was low or high, or to the east or west of the place to which the calculation is adapted, or according as the sky was obscure or clear, a day later or earlier than that which is indicated in the tables; and in some cases, even two days later. The twelfth day of the third month of the first year of the Flight, the day of Mohammad's arrival at Kubà, was Monday:

therefore the first day of the year was most probably the nineteenth of April, as two months of thirty days each, or twenty-nine days each, seldom occur together. But the tenth day of the first month of the sixty-first year, the day on which El-Hoseyn was slain at Kerbelà, was Friday: therefore the first day of that year, at that place, must have been Wednesday, the third of October, A. D. 680; not the first of October, as in most of the published tables above mentioned. (For the principal divisions of the Arabian year when the luni-solar reckoning was instituted, see زَمَنٌ)]. الهِجْرَتَانِ means [The two emigrations, or flights; namely,] the هِجْرَة to Abyssinia and the هِجْرَة to El-Medeeneh. (S, K.) And ذُو الهِجْرَتَيْنِ He (of the صَحَابَة [or Companions of Mohammad] TA) who emigrated, or who has emigrated, to Abyssinia and to El-Medeeneh. (K.) هَجْرَآءُ: see هُجْرٌ. هِجْرَانٌ: see هِجْرَةٌ. هِجْرِيًّا: see هِجِّيرٌ. هَجِيرٌ Left; forsaken; relinquished; abandoned; deserted; quitted: abstained from: neglected: shunned or avoided. (TA.) — See also هَاجِرَةٌ, in three places. هَجِيرَةٌ: see هَاجِرَةٌ. هِجِّيرٌ Custom; manner; habit; wont: state; condition; case; syn. دَأْبٌ, (T, S, A, K,) and عَادَةٌ, (S, TA,) and دَيْدَنٌ, (TA,) and شَأْنٌ: (T, A, K:) and the speech, or language, of a man; [or what one is accustomed to say;] syn. كَلَامٌ: (T, TA:) as also ↓ هِجِّيرَى, (T, S, A, K,) and ↓ إِهْجِيرَى, (S, K,) and ↓ إِهْجِيرَآءُ, and ↓ أُهْجُورَةٌ, and ↓ هِجْرِيًّا, (K,) and إِجْرِيًّا, and إِجْرِيَّآءُ. (S.) You say, مَا زَالَ ذٰلِكَ هِجِّيرَهُ, (A, K, * TA [in the CK, هٰذَا هِجِّيرَتُهُ,]) and هِجِّيرَاهُ, (S, A, K,) and إِهْجِيرَاهُ, &c., (K,) That ceased not to be his custom, &c. (S, A, K. *) And مَا لَهُ هِجِّيرَى غَيْرُهَا ↓ He has no custom, &c., other than it. (TA, from a trad.) هِجِّيرَى: see هِجِّيرٌ. هَاجِرٌ, act. part. n. of 1, q. v. — — Talking nonsense; talking foolishly or deliriously. (S, TA.) See 1, last signification but one. هَاجِرَةٌ: see هُجْرٌ, in four places. — الهَاجِرَةُ, (S, A, Mgh, Msb, K,) and ↓ هَجِيرٌ, (S, Msb, K,) and ↓ هَجِيرَةٌ, (A, K,) and ↓ هَجْرٌ, (S, K,) Midday when the heat is vehement: (S:) or midday in summer, or in the hot season: (Mgh, Msb:) or the period from a little before noon to a little after noon in summer, or in the hot season, only: (En-Nadr, ISk:) or from the time when the sun declines from the meridian: (Aboo-Sa'eed:) or midday, when the sun declines from the meridian, at the ظُهْر: or from its declining until the عَصْر: because people [then] shelter themselves in their tents or houses; as though they forsook one another (تَهَاجَرُوا): (K:) or the vehemence of the heat (K, TA) therein: (TA:) and الهُوَيْجِرَةُ [dim. of الهاجرة] the period a little after the هَاجِرَة: (EsSukkaree:) [pl. of the first, هَوَاجِرُ.] You say, طَبَخَتْهُ الهَوَاجِرُ [The vehement midday heats affected him with a hot, or burning, fever]. (A.) And صَلَاةُ الهَجِيرِ ↓ The prayer of noon; as also الهَجِيرُ, elliptically. (TA.) See also ظَهِيرَةٌ. أُهْجُورَةٌ: see هِجِّيرٌ. إِهْجِيرَى: see هِجِّيرٌ. إِهجِيرَآءُ: see هِجِّيرٌ. مُهْجِرِينَ أَتَيْنَا أَهْلَنَا We came to our family in the time of the هَاجِرَة. (S.) — — هَلْ مُهَجِّرٌ كَمَنْ قَالَ: see هُجْرٌ. مَهَاجِرُ and مُهْجِرَاتٌ Is one who journeys in the هَاجِرَة like him who stays during the time of midday? (TA, from a trad.) مَهْجُورٌ Cut off from friendly or loving communion or intercourse; forsaken, or abandoned: cut, or not spoken to. (Mgh, Msb.) In like manner مَهْجُورًا is used in the Kur, [xxv. 32,] signifying avoided, or forsaken, with the tongue, or with the heart or mind. (B.) [But see what here follows.] — Talk, or language, uttered irrationally or foolishly or deliriously. It is related by Aboo-'Obeyd, on the authority of Ibráheem, that the words of the Kur, إِنَّ قَوْمِى اتَّخَذُوا هٰذَا الْقُرْآنَ مَهْجُورًا, [xxv. 32,] mean, Verily my people have made this Kur-án a thing of which they have said what is not true: because the sick man, when he talks irrationally or foolishly or deliriously, says what is not true: and the like is related on the authority of Mujáhid. (S.) مُهَاجَرٌ A place to which one emigrates. (Msb.) مُهَاجِرٌ Any one, whether an inhabitant of the desert [as in the primary acceptation of the epithet] or an inhabitant of a town or village or cultivated district, who emigrates; or who forsakes his country or district or the like, and takes up his abode in another country or district or the like. Hence المُهَاجِرُونَ applied to The emigrants to El-Medeeneh: because they forsook their places of abode in which they were reared, for the sake of God, and attached themselves to an abode in which they had neither family nor property, when they emigrated to El-Medeeneh. (TA.) هجس 1 هَجَسَ الشَّىْءُ فِى قَلْبِهِ, (A,) or فِى صَدْرِهِ, (K,) or بِالقَلْبِ, (Msb,) aor. هَجِسَ, (S, K, MS, TA,) or هَجُسَ, (Msb,) inf. n. هَجْسٌ, (Msb, TA,) The thing fell into, or occurred to, or bestirred itself in, his mind, or the mind; or occurred to his mind, or the mind, after having been for- gotten; syn. وَقَعَ and خَطَرَ; (Msb;) or, of the phrase in the A and that in the K, خَطَرَ بِبَالِهِ, (A, K,) and وَقَعَ فِى خَلَدِهِ: (TA:) or هَجْسٌ signifies [the thing's] talking, or suggesting something, to the person's mind, in his bosom; expl. by the words أَنْ يُحَدِّثَ نَفْسَهُ فِى صَدْرِهِ; like وِسْوَاسٌ: (K, * TA:) and hence the phrase in a trad., وَمَا يَهْجِسُ فِى الضَّمَائِرِ, meaning, and what falls into, or occurs in, and bestirs itself in, the minds, (يَخْطُرُ بِهَا,) and revolves therein, of matters of discourse, and of thoughts: (TA:) or هَجَسَ فِى صَدْرِى شَىْءٌ signifies i. q. حَدَسَ [app. meaning a thing came at random into my mind]: (S, L:) and you say also, هَجَسَ فى نَفْسِى [it fell into, or occurred to, my mind: &c.] (TA.) 5 تَهَجَّسَ I. q. أَقَامَ. (T, art. عرص.) هَجْسٌ A low voice, or sound, (نَبْأَةٌ,) which one hears but does not understand. (S.) — — See also هَاجِسٌ. هَاجِسٌ A thing, or an idea, or object of thought, or an opinion, coming at random into, falling into, occurring to, or bestirring itself in, the mind; (S, A, * Msb;) syn. خَاطِرٌ: (S, TA:) an epithet in which the quality of a subst predominates: (TA:) and ↓ هَجْسٌ also signifies anything falling into, or occurring to, the mind; (Lth, K:) pl. of the former, هَوَاجِسُ. (A, TA.) هجع &c. See Supplement هد 1 هَدَّ, aor. ◌ُ3هَدُ, (S, L, Msb,) inf. n. هَدٌّ (S, L, Msb, K) and هُدُودٌ, (L, K,) He demolished a a building; (As, S, A, L, K: *) threw it down; (TA;) pulled it down to the ground: (As, S, A, L:) demolished it with violence: (L, K: *) demolished it at once, with a vehement noise. (Msb.) — [Hence you say,] مَا هَدَّهُ كَذَا (assumed tropical:) Such a thing did not break him, or it. (S, L.) — — هَدَّنِى الأَمْرُ, and هَدَّ رُكْنِى, (assumed tropical:) The thing distressed, and broke, or crashed, me. And [in like manner] مَا هَدَّنِى مَوْتُ أَحَدٍ (assumed tropical:) [The death of any one has not distressed, nor broken, or crushed, me]. (L.) And هَدَّتْهُ المُصِيبَةُ The (tropical:) calamity debilitated, or enervated, him. (S, A, L.) — — هَدَّ, aor. ◌ِ3هَدَ, and ◌ِ3هَدِ, inf. n. هَدٌّ, He (a man) was, or became, weak, (L, K,) in body; (L:) became extremely aged, or decrepit. (TK.) — — See 7. — — هَدَّ, aor. ◌ِ3هَدِ, inf. n. هَدِيدٌ, It (a wall or the like, S, L, or a part of a mountain, L, by its falling, S, L) made a noise; (S;) or, a violent noise. (L.) — — هَدَّتْ It (the sky) sent forth a noise, or sound, occasioned by the falling of rain. (L.) — — هَدَّ, aor. ◌ِ3هَدَ, (L,) inf. n. هَدِيدٌ, (S, L,) It (the sound called هَادّ, from the sea,) made a murmuring. (S, * L.) — — هَدَّ, aor. ◌ِ3هَدِ, inf. n. هَدٌّ, He (a camel) brayed. (TK.) See also R. Q. 1. — مَرَرْتُ بِرَجُلٍ هَدَّكَ مِنْ رَجُلٍ I passed by a man who is sufficient for they as a man; (L, K:) as also هَدْكَ: (K.) an expression of praise (L:) or it means, the description of whose good qualities would be burdensome to thee: there are two dial. forms used in this case: some use هدّ as an inf. n., [in the sense of an epithet, (marginal note in a copy of the S,) saying, in such a phrase as the above, هَدَّكَ,] in which case, it has no fem. nor dual. nor pl. form; (S, L:) the sing and dual and pl. are the same: (K:) and some make it a verb, and give it [a (??) and] a dual and a pl, and say, مررت برجل هَدَّكَ من رجل, as above, (S, L,) and بِامْرَأَةٍ هَدَّتْكَ مِنِ امْرَأَةٍ, (S, L, K,) like

as you say كَفَاكَ and كَفَيْكَ, (L.,) and بِرَجُلَيْنِ هَدَّاكَ and بِنِسْوَةٍ هَدَدْنَكَ, and بِامْرَأَتَيْنِ هَدَّتَاكَ and بِرِجَالٍ هَدُّوكَ. (S, L, K.) — — IAar also cites the following ex. [by El-Kattál El-Kilábee, (marginal note in a copy of the S)] وَلِى صَاحِبٌ فِى الغَارِ هَدَّكَ صَاحِبًا as meaning. [And I have a companion in the race;] of how great estimation, and how ingenious, and how knowing, is he [as a companion] describing a wolf: (L:) in which he who reads هَدَّكَ makes هَدَّ a verb; and as such it has a dual and pl. and fem. but some read هَدُّكَ. making it an inf. n. used as an epithet; and as such it has no dual nor pl. nor fem. (Marginal note in a copy of the S.) — — هَدَّ الرَّجُلُ also signifies Excellent is the man; (ISd, L:) and إِنَّهُ لَهَدَّ الرَّجُلُ Verily, excellent is the man (L, K) in hardiness and strength: (L:) and لَهَدَّ الرَّجُلُ How hardy is the man! (L.) — — In a trad., Aboo Lahab is related to have said, لَهَدَّ مَا سَحَرَكُمْ صَاحِبُكُمْ, [meaning How greatly hath your companion enchanted you!): لَهَدَّ is an expression of wonder. (L.) — — فُلَانٌ يُهَدُّ Such a one is praiseworthy for hardiness (S, L, K) and strength. (S, L.) 2 هدّدهُ, (Msb, K,) inf. n. تَهْدِيدٌ (S, L) and تَهْدَادٌ; (L:) and ↓ تهدّدهُ: (S, L, Msb;) He threatened him; (L;) threatened him with punishment; (Msb;) frightened, or terrified, him. (S, L, K.) 5 تَهَدَّ see 2. 7 انهدّ It (a building) [fell down: or] became demolished at once, with a vehement noise: (Msb:) and ↓ هَدَّ, aor. هَدِ, it (a wall) fell down; mentioned by AHei; and also by Es-Semeen, who concedes it; (MF;) but this form of the verb is commonly known only as transitive. (TA.) — — It (a mountain) broke down. (S, L.) 10 استهدّهُ He regarded him as weak. (L.) R. Q. 1 هَدْهَدَ, (S, L, K,) inf. n. هدْهدةٌ, (S, L,) He (a bird) cooed; syn. قَرْقَرَ: (L, K, TA [in the CK, قَرْفَرَ]:) he (a pigeon) cooed syn. هَدَرَ, and هَدَلَ: (TA:) or made a murmuring or confused noise in cooing: (S, L, accord to the explanation of هَدْهَدَةٌ:) and he (a camel, S, L) brayed: syn. هَدَرَ: (K:) or made a murmuring or confused noise in braying (S, L,) See also 1. — — هَدْهَدَتْ, (inf. n. هَدْهَدَةٌ, L.) She (a woman, S, L) shook, or rocked, a child (S, L, K) in its cradle, (L,) in order that it might sleep. (S, L, K.) — هَدْهَدَ He sent, or threw, a thing down, from a high place to a low one, (L, K.) هَدٌّ A weak man; (As, S, L, K;) i. e., weak in body; (L;) as also ↓ هِدٌّ: (K:) or, accord. to IAar, the latter only, meaning cowardly and weak: (S, L:) or هَدٌّ (Sh, L) and ↓ أَهَدُّ (L, K) and ↓ هَدَادَةٌ (Sh, L, K) signify a cowardly (and weak, TA) man: (Sh, L, K:) and ↓ قَوْمٌ هَدَادٌ a cowardly people: (Sh, L:) pl. of هَدٌّ, ??: (L, K:) it has no broken pl. (L:) and of هِدٌّ, هِدُّونَ. (K.) A man says to another, in threatening him, إِنِّى لَغَيْرُ هَدٍّ Verily I am not weak. (S, L.) — — هَدٌّ Extreme odd age; decrepitude. (K, TA.) See 1. — هَدٌّ A cough, or harsh, sound; as also ↓ هَدَدٌ. (L, K.) — — هَدٌّ The braying of a camel. (Lh, L, K.) See 1. — A generous, liberal. beautiful man. (IAar. S, L, K. *) — — A strong man. (IAar. L.) — — لِى صَاحِبٌ هِدٌّ: see 1. مَرَرْتُ بِرَجُلٍ هَدِّكَ مِنْ رَجُلٍ, and هَدُّكَ صَاحِبًا and هَدَرٌ: see هَدٌّ. هَدَّةٌ The sound of the fall of a wall or the like: (S:) or a violent sound occasional thereby, or by the fall of a part of a mountain. (L.) — — The sound of rain falling from the sky. (L.) — — A sinking, and falling in, of the ground. (L.) هَدْهَدٌ The voices, or cries, of jinn, or genii: without a singular. (L, K) هُدْهُدٌ A certain bird, (S, L, Msb, K,) well known; (L, Msb, K;) [namely, the hoopee, or upupa of Linnæus; so this bird is called in the present day; and this, accord. to a common tradition, is the bird mentioned in the Kur, xxvii. 20;] as also هُدْهِدٌ (K) and ↓ هُدَاهِدٌ: (S, L, K:) or the last, a certain bird resembling the pigeon: (Lth, Az, L:) or (in the K, and) هُدْهُدٌ signifies a pigeon that cooes much; (IDrd in explanation of v. 20 of ch. xxvii. of the Kur., and AHn, L K;) as also ↓ هُدَاهِدٌ: (IDrd, AHn, L:) and any bird that cooes; that utters the cry called قَرْقَرَة; (L, K, TA [in the CK, يُقَرْفِرُ is put for يُقَرْقِرُ]) as also ↓ هُدَاهِدٌ: (As, L:) pl. (of all, K) هَدَاهِدُ (S, L, K) and هَدَاهِيدُ: (Kr, L, K:) but ISd says of the latter, I know not how this is, unless the sing. be هَدْهَادٌ. (L.) Er-Rá'ee says, كَهُدَاهِدٍ كَسَرَ الرُّمَاةُ جَنَاحَهُ [Like a هداهد whose wing the shooters have broken]: (S, L:) As says, he means the فَاخِتَة, or the دُبْسِىّ, or the وَرَشَان, or the هُدْهُد, or a man, or camels: and Lh says, that Ks asserts him to mean, by هداهد, the dim. of هُدْهُدٌ: but As disapproves of this; and so does ISd; but the latter adds, that it may perhaps be for هُدَيْهِدٌ; as some of the Arabs say دُوَابَّةٌ and شُوَابَّةٌ for دُوَيْبَّةٌ and شُوَيْبَّةٌ; though they are only known to change the ى into ا before a double consonant. (L.) هَدْهَدَةٌ [an inf. n. used as a simple subst.] The murmuring or confused sound of the cooing of pigeons, and of the braying of a camel [and of thunder (see زَمْزَمَةٌ)]: pl. هَدَاهِدُ. (S, L.) هَدَادٌ and هَدَادَةٌ: see هَدٌّ. هُدَاهِدٌ A stallion-camel that brays much among the she-camels but does not cover them. (L.) — — See هُدْهُدٌ. هَدِيدٌ A voice, cry, sound, or noise. (L.) See also 1. — — A threatening from behind one. (As, L.) هَادٌّ A certain murmuring sound from the sea; (K;) a sound which is heard by people inhabiting the sea-shore, coming to them from the direction of the sea, murmuring over the land, and sometimes followed by an earthquake. (S, L.) هَادَّةٌ Thunder. (L, K.) Ex. مَا سَمِعْنَا العَامَ هَادَّةً We have not heard this year thunder. (L.) أَهَدُّ: see هَدٌّ. هدا 1 هَدَأَ, aor. هَدَاَ, inf. n. هَدْءٌ and هُدُوْءٌ, He, or it, was quiet, or still, calm, or unruffled; (S, K;) was motionless; was silent: (TA:) [and so, app., ↓ اهدأ: see مُهْدِئٌ.] — — تَهْدَأُ and تَهْدَى and هَادٍ occur for هَادِئٌ. (TA.) — — هَدَأَ عَنْهُ It [pain or the like] became appeased, and quitted him. (TA.) — — See 4. — — أَتَانَا وَقَدْ هَدَأَتِ الرِّجْلُ (tropical:) He came to us when the foot (of the passenger by night) had become still. (S.) — — اتانا بَعْدَ مَا هَدَأَتِ الرِّجْلُ والعَيْنُ (tropical:) He came to us after the foot (of the passenger by night), and the eye, were at rest. (S, TA.) — — هَدَأَ بِالمَكَانِ (tropical:) He stayed, abode, or dwelt, in the place. (K.) — — هَدَأَ, (inf. n. هُدُوْءٌ, TA,) (tropical:) He died. (K.) — هَدِئَ, aor. هَدَاَ, (K,) inf. n. هَدَأٌ, (TA,) i. q. جَنِئَ, He had a curving back, &c.: (K:) or he had depressed and even shoulders, inclining towards the breast; not erect, or elevated: (Lth, and others:) or he was humpbacked. (S, TA.) — — هَدِئَ It (a camel's hump) was bent by much lading, (K,) and had its soft hair (وَبَر) sticking upon it, without its being wounded. (TA.) 4 اهدأ He rendered quiet, still, motionless, silent. (K, TA.) — — لَا أَهْدَأَهُ اللّٰهُ May God not give him rest from his labour, or fatigue! (K.) — — الصَّبِىَّ ↓ هَدَأَ, and اهدأهُ, [the latter only I find mentioned in one copy of the S: but both are mentioned in another, as well as in the TA:] He patted the child with his hand, and quieted him, that he might sleep: (S, TA:) or, accord. to Az, اهدأتْ صَبِيَّهَا signifies She spoke soothingly to her child, and quieted him, that he might sleep: and مُهْدَأٌ is a child thus soothed. (TA.) — — Accord. to IAar, مهدأ in the following verse of 'Adee Ibn-Zeyd, [quoted in the S,] شَنِزٌ جَنْبِى كَأَنِّى مُهْدَأٌ جَعَلَ القَيْنُ عَلَىالدَّفِّ إِبَرْ signifies a child soothed in order that he may go to sleep. Others read it as an inf. n. (TA.) — اهدأ (tropical:) He wore out a garment. (A.) — — اهدأهُ اللّٰهُ God made it (a shoulder) to be in the state described in the explanation of the word أَهْدَأُ. (K.) — — اهدأهُ It (old age, K, or beating, TA) rendered him what is termed أَهْدَأُ. (K.) هَدْءٌ: see 1. — — أَتَانَا بَعْدَ هَدْءٍ مِنَ اللَّيْلِ, (S, K,) and ↓ هَدْءٍ, (K,) and ↓ هَدْأَةٍ, (S, K,) and ↓ مَهْدَإٍ, and ↓ هَدِىْءٍ, and ↓ هُدُوْءٍ, (K; the last is also an inf. n. and pl.; TA,) (tropical:) He came to us after a period, or portion, of the night; (S, TA;) or after about a third or fourth part of the night had elapsed, (S, TA,) when men were asleep, (S,) or at rest, and the night, and the foot of the passenger, were still: (Sb, K:) or هَدْءٌ is the first third part of the night; from the commencement to the third, (K,) when it begins to be still. (TA.) — هَدْءٌ and هَدْىٌ (in which the ى is said to be substituted for ء, TA.) Way, or manner, of life. (AHeyth, K.) — هَدْكَ i. q. مَرَرْتُ بِرَجُلٍ هَدْيِكَ مِن رَّجُلٍ: (see art. هد:) the latter is that which is commonly known and approved. (Ez-Zejjájee.) هَدْءٌ: see هَدْءٌ. هَدَأٌ Smallness of a camel's hump, occasioned by his being much laden. (K.)

It is less than what is termed حنب [a word app. incorrectly written, but which I am unable to correct]. (TA.) هَدْأَةٌ Quiet; stillness; rest from motion; silence. (Lh.) — See هَدْءٌ, and أَهْدَأُ. مَا لَهُ هِدْأَةُ لَيْلَةٍ, (K,) mentioned by Lh, but not explained by him: thought by ISd to mean He has not a night's food: (and so accord. to the K:) i. e., what may quiet his hunger or sleeplessness or anxiety. (TA.) هَدَأَةٌ A kind of run. (K.) أَتَانَا هُدُوْءًا (tropical:) He came to us after a sleep: (S:) after men were at rest, and sleeping. (TA.) — See هَدْءٌ. هَدِئٌ: see هَدْءٌ. هُدَّآءَةٌ A slender horse: (K:) generally said to be a term peculiarly applied to the male only: but said by some to be common to the male and the female. (MF.) هُوَ أَهْدَأُ مِمَّا كَانَ (tropical:) He is more quiet, or more at rest, than he was: i. e., he is dead. From a trad. Said by Umm-Suleym to Aboo-Talhah, respecting her son, to comfort the heart of his father. (TA.) — أَهْدَأُ i. q. أَجْنَأُ, Having a curving back, &c.: (K:) humpbacked: (S:) or a person having the shoulders depressed, and even, and inclining towards the breast; not erect or elevated: fem. هَدْآء: you also say مَنْكِبٌ أَهْدَأُ a shoulder such as is described immediately above: and أَهْدَأُ a crooked man: (Lth, and others:) also a shoulder of which the upper part is swollen, or filled with fat and flesh, and its strength relaxed. (K: in some copies of which we read استرخى حيله: in others, حمله: [the former is the reading that I adopt].) — — هَدْآء (so in the CK and a MS. copy: in the TA, ↓ هَدْأَةٌ, [which seems to be an error];) A she-camel having her hump bent by much lading, (K,) and the soft hair (وَبَر) sticking upon it, without its being wounded. (TA.) مَهْدَاءٌ: see هَدْءٌ. مُهْدِئٌ: see 4. مُهْدَأٌ Still; motionless. (TA, in art. خمد.) مَهْدَأَةٌ State, or condition. (S.) تَرَكْتُهُ عَلَى مُهَيْدِئَتِهِ I left him in the state, or condition, wherein he was: (As, S, K:) dim. of مَهْدَأَةٌ. (S.) هدب 1 هَدَبَهُ, aor. هَدِبَ, He cut it; or cut it off. (K, TA.) See also هَدَبَ. — — هَدَبَ, (aor. هَدِبَ, inf. n. هَدْبٌ, S,) He milked a camel: (ISk, S, K:) or he milked any animal with the ends of his fingers. (IKtt.) — — هَدَبَ (S, K,) aor. هَدُبَ; or ↓ هدّب, inf. n. تَهْدِيبٌ; and ↓ اهتدب; (TA;) He plucked, or gathered, fruit, (S, K,) or [the kind of leaves called] هَدَبٌ. (TA.) — هَدِبَ, (inf. n. هَدَبٌ, TA;) and ↓ اهدب; It (a tree) had long and pendulous branches, or twigs. (K.) The latter verb is explained by IKtt as signifying It (a tree) had numerous branches. (TA.) This is not derived from the هَدَب of the أَرْطَى and the like (AHn.) — — هَدِبَتِ العَيْنُ, aor. هَدَبَ, (inf. n. هَدَبٌ TA,) The eye had long lashes. (K.) 2 هَدَّبَ see 1. — هدّب السَّوْطَ [?] i. q. عَذَّبَ, q. v (A, in TA, voce عذّب. q. v.) 4 أَهْدَبَ see 1. — — اهدب It (a tree) produced, or put forth, its هَدَب. (TA.) 5 تهدّب [It (a part of a cloud) hung down like the unwoven end, or extremity, of a garment]. (S.) See هَيْدَبٌ. 8 إِهْتَدَبَ see 1. هُدْبٌ and ↓ هُدُبٌ, (K,) the latter a dial. form of the former, (TA,) coll. gen. ns., and ↓ هَيْدَبٌ, (K,) also a coll. gen. n., (TA,) and ↓ هُدَّابٌ [likewise a coll. gen. n.,] and ↓ هُدْبَةٌ, [which is rather the n. un. of هُدْبٌ,] (TA,) of a garment, or piece of cloth, i. q. خَمْلٌ: (K: in like manner, ↓ هُدْبَةٌ and ↓ هُدُبَةٌ are explained in the S by خَمْلَةٌ:) or rather, The [fringe, or] unwoven end, or extremity, of a garment, or of a piece of cloth; its end, or extremity, that has not been woven: or an end, or extremity, consisting of warp without woof: sometimes it is twisted, and [as it forms a fringe,] it preserves the edge [of the woven part] of the garment, &c.: (whereas خمل signifies the " nap, or villous substance," of a garment, &c.: [such is the meaning of the words ما يتخلّل الثوب كلّه كالزِّئْبِر: this is what is generally meant by خمل] and this is mostly in what are called قَطَائِفُ: (MF:) or the extremity of a garment, &c. next [the part called] the طُرَّة: (TA:) or the هدبة of a garment, &c., is the same as the طُرَّة: (Msb:) n. un. of the fist word, (هُدْبٌ or هُدُبٌ,) with ة (K:) so too of هيدب, (TA,) [and of هدّاب]. The pl. of هُدْبَةٌ is هُدَبٌ. (Msb.) — — هُدْبٌ, (K,) or هُدْبُ العَيْنِ, (S,) and ↓ هُدُبٌ, (K,) which is a dial form of هدب, (TA,) coll. gen. ns., The eyelashes; the hairs that grow upon the edges of the eyelids: (S, K:) n. un. with ة: (K:) pl. أَهْدَابٌ. (Msb.) هَدَبٌ [generally signifies slender spring, like strings, garnished with minute, amplexicant, appressed, acute leaves, overlying one another like the scales of a fish: see عَبَلٌ:] the branches, or twigs, of the أَرْطَى and similar trees (K) that have no leaves; a coll. gen. n., of which the n. un. is with ة: and the pl., أَهْدَابٌ. (TA.) [The foliage of the cypress and tamarisk, and the like:] leaves of a tree that are permanent, (and that have not a projecting nerve along the middle. TA,) as those of the cypress (K) and tamarisk and سَمُر. (TA.) Those parts of a plant that are not وَرَق but that have the place of وَرَق. (AHn, K:) or any وَرَق that have not middle; (S, K;) as those of the أَثْل and سَرْو and أَرْطَى and طَرْفَآء; (S:) as also ↓ هُدَّابٌ, (S, K,) both of which are sell gen. ns., of which the as, an. are with ة: pl. أَهْدَابٌ, (K,) which is a regular pl. of هَدَبٌ (TA;) and ↓ هُدَّابٌ: (K, accord. to the TA: but in a MS. copy, هُدَّابَةٌ; and in the CK, هَدَّابَةٌ,) but in the M, هُدَّابٌ is said to be a noun signifying the هُدْب of a garment, &c., and the هَدَب of the أَرْطَى (TA) Az says, that عَبَلٌ is precisely the same as هَدَبٌ (TA.) — — ↓ هُدَّابٌ is also said to signify Inclining branches, or twigs. (TA.) — — Also, ↓ هُدَّابُ النَّخْلِ Palm branches; syn. سَعَفُهُ. (S) — أَهْدَابٌ is said to be used by Aboo-Dhu-eyb, in the phrase سَبِطُ الاهداب, as signifying The shoulder-blades. but ISd, who mentions this, denies its correctness. (TA.) هَدِبٌ A horse having a long forelock. The هدبان [pl. of هَدِبٌ, but whether هِدْبَانٌ or هُدْبَانٌ is not shown,] are among those horses that are held in high estimation among the Arabs, and are distinguished as belonging to different tents, or house. (TA.) — — الهُدِبُ (assumed tropical:) The lion. (K.) But accord. to Lth, ↓ أَهْدَبُ, as an epithet applied to felt and the like, signifies (assumed tropical:) Having long nap, or villous substance (TA,) and as an epithet applied to a lion, accord. to the A, it signifies (tropical:) Having long shag [or shaggy hair]: (TA:) whence it is seen that the correct word [applied to the lion [أَهْدَبُ, q. v.] and هَدِبٌ. (TA.) هُدُبٌ and هُدُبَةٌ: see هُدْبٌ. هُدْبَةٌ (TA) and ↓ هُدَبَةٌ (Kr, K) A certain bird: (K:) or a small dust-coloured bird, resembling the هَامَة. accept in being smaller than this latter. (L.) El-Jáhidh says, The Arabs have not a name for that [kind of bird] which sees not in the night: it is that which is called شبكور [a Persian word, written شَبْكُورْ], more frequently than هدبة. (A.) — N, un. of هُدْبٌ, q. v. هدبة [written without the syll. points: probably هُدْبَةٌ;] A piece, pace, or portion. (TA.) هُدَبَةٌ: see هُدْبَةٌ. هَيْدَبٌ: see هُدَّابٌ. هُدْبٌ: see هَدَبٌ and هَيْدَبٌ. هِنْدَبٌ and هَدَبٌ (S, K, a word of a rare measure, TA,) and ↓ هِنْدَبَاءٌ (K: [but it is not there said whether it be imperfectly or perfectly declinable: accord. to Ibn-Buzurj, as mentioned in the TA, it is fem., and therefore imperfectly decl.: but from the ns. an. given below, it appears to be masc., and perfectly decl.: probably, therefore, all the forms of the word ending with long or short alif may be correctly pronounced without, and with, tenween:]) and ↓ هِنْدَبَى (ISk, S, Msb) and هِنْدِبَاءٌ and هِنْدِبَى; (Az, S, K, Msb;) but the word which is used by most of the Arabs of the desert is the first: (Az;) IKt only mentions the third form: (Msb:) also ↓ هَنْدَبَاةٌ, (S;) or [هندبى and هندباء are coll. gen. ns., and] هِنْدَبَاةٌ is a n. un., (AHn, K,) as also هندباءة: (AHn, TA:) A certain leguminous plant, (S, K,) well known, (K,) of the description termed أَحْرَار; [i. e., of a slender and soft nature, and eaten crude;) (TA;) [lichorium, intybus and endivia; wild and garden-succory, and endive: also called in the present day شِكُورِيَة] a plant of middling temperament, (مُعْتَدِلَةٌ,) useful for the stomach and the liver and the spleen, when eaten: and for the sting of a scorpion, when applied externally, with its roots: he who cooks it errs more than he who

washes it [and so uses it]. (K.) F mentions the names of this plant in art. هندب, as though the ن were a radical letter, which noone asserts it to be: J [and others], in art. هدب. (TA.) هِنْدَبِى, هِنْدَبَاءٌ, and هِنْدَبَاةٌ, see هِنْدَبٌ. هَيْدَبٌ: see هُدْبٌ. — — [Its pl., هَيَادِبُ, is also applied to Filaments, capillaments, or fringe-like appertenances, of a flower. — — هَيْدَبٌ; (tropical:) A (??) or clouds, hanging down, (K,) approaching [the earth], like the هُدْب [or unwoven end or extremity,] of a قَطِيفَة: (TA:) or the هيدب of a cloud is its ذَيْل [or skirt]. (K:) or what hangs down, of it, like the unwoven and, or extremity, of a garment. (مَا تَهَدَّبَ مِنْهُ.) when it is about to rain, resembling strings (S) — — هَيْدَبٌ (tropical:) A pendulous (or flabby. TA,) pubes of a woman: (K:) likened to the هيدب of a cloud (TA.) — — هَيْدَبٌ (tropical:) Tears flowing in a continued succession. (K.) On the authority of Lth, who cites the following verse: بِدَمْعٍ ذِى حَرَارَاتٍ عَلَى الخَدَّيْنِ ذِى هَيْدَبْ [With hot tears upon the cheeks, flowing in a continued succession]. But it is said in the L, I have not heard هيدب used as an epithet applied to rain falling continuously, aor. as an epithet applied to tears; and the verse which Lth adduces as an authority is forged. (TA.) — — هَيْدَبٌ (S, K) and ↓ هُدُبٌّ and ↓ هُدَّابٌ (K) Impotent in speech or actions; syn. عَيِىٌّ; (in one copy of the K غَبِىٌّ, or unintelligent; TA;) and heavy, or dull: (S, K:) or هيدب signifies impotent in speech or actions; dull of speech and understanding; heavy: and hard, or churlish; heavy, or dull; having much hair: (Az:) or, as some say, one who has upon him dangling strings, or the like, hanging from the suspensory of a sword, or other thing, and resembling the هيدب of a cloud: or, as some say, this word signifies stupid; foolish; of little sense: and ↓ هدبّ, weak. (TA.) هَيْدَبَى A kind of pace of a horse, in which exertion, or energy, is employed; a certain hard pace of a horse. (K.) See also هَيْدَبَى. رَجُلٌ هَيْدَبِىُّ الكَلَامِ (assumed tropical:) A man of much speech, or talk; of many words. (K.) App. from the هَيْدَب of a cloud. (TA.) أَهْدَبُ A man having long, or large, eyelashes. (K.) Lth explains it by the words طَوِيلُ أَشْفَارِ العَيْنِ كَثِيرُهَا; [and J in a similar manner;] but Az disapproves of this expression, because اشفار العين signifies " the edges of the eyelids," whence the eyelashes grow: (TA:) أَهْدَبُ الأَشْفَارِ, and ↓ الاشفار هَدِبُ, [the same;] having long eyelashes. (TA.) عَيْنٌ هَدْبَاءُ An eye having long lashes. (TA.) — — شَجَرَةٌ هَدْبَاءُ A tree having long and pendulous branches. (K.) — — أُذُنٌ هَدْبَاءُ (tropical:) A pendulous, flabby, ear. (TA, from a trad.) — — لِحْيَةٌ هَدْبَاءُ (tropical:) A lank, not crisp, beard: and so ↓ عُثْنُونٌ هَدِبٌ. (TA.) — — نَسْرٌ أَهْدَبُ (tropical:) A vulture having long feathers which reach to the ground. (TA.) See هَدِبٌ. مُهَدَّبٌ Having an unwoven end, or extremity; syn. ذُو هُدَّابٍ: occurring as an epithet applied to the kind of stuff called دِمَقْسٌ. (TA.) هدبد and ↓ هُدَبِدٌ هُدَابِدٌ Very thick milk: (S, L, K:) sour and thick milk. (L.) The former word is a contraction of the latter. (S.) — — Also the former, Smallness of the eyes, and weakness of the sight; or nyctalopia, or the seeing better by night than in the day, and in a cloudy day than in a clear one; syn. خَفَشٌ: (L, K:) or (so in the L, in the K, and) weakness of the eye, (K,) or, of the sight: (L:) or (so in the L; in the K, and) [that weakness of the sight which is termed] عَشًا, [which is a badness of sight by night and day; or the quality of seeing by day but not by night,] (El-Mufaddal, L, K,) also termed شَبْكَرَةٌ: (El-Mufaddal, L:) or weakness of the sight, with a flowing of the tears at most times; syn. عَمَشٌ: (S, L:) or this is a mistake: (K:) or any injurious affection of the eye. (M, F.) — — Also, Weak-sighted: (L, K:) an epithet applied to a man. (L.) — — Also, Black gum (L, K) which flows from trees. (L.) هُدَابِدٌ: see هُدَبِدٌ. هدج 1 هَدَجَ, aor. هَدِجَ, inf. n. هَدَجَانٌ (S, K) and هُدَاجٌ (K) and هَدْجٌ, (TA,) (tropical:) He walked gently, in a weak manner: (TA:) or he walked in the manner of an old man; (S, K;) and the like: (TA:) or he (an old man) walked with short steps: or walked hastily, without desiring to do so: (TA:) or he walked with unintermitting steps: (As:) or he walked in a shaking manner, by reason of old age. (IAar.) — — هَدَجَ, (S,) aor. هَدِجَ, inf. n. هَدَجَانٌ; and ↓ استهدج; (TA;) He (an ostrich) walked, or went, (or ran, TA,) in a tremulous manner. (S, TA.) — — هَدَجَتِ القِدْرُ (tropical:) The cooking-pot boiled vehemently. (TA.) — — هَدَجَتْ, (S,) inf. n. هَدَجٌ, (L,) She (a camel) yearned towards her young one; حَنَّتْ عَلَى وَلَدِهَا; (S, L;) as also ↓ تهدّجت; (L;) [and, app., uttered the cry produced by yearning towards her young one: see below:] or the latter signifies she was affectionate to her young one. (S, K.) — — Also, inf. n. as above, (assumed tropical:) It (the wind) made a sound; syn. حَنَّتْ and صَوَّتَتْ; from هدجت النَّاقة. (L.) 2 هدّجت (tropical:) She (a camel) became high and big in the hump, so that it bore a resemblance to a هَوْدَج. (TA.) 5 تهدّج It (the voice, or a sound) became much intercepted, or interrupted, (تَقَطَّعَ) with a tremulous manner. (S, K.) See 1. — تهدّجوا عَلَيْهِ They made apparent, or manifest, his gracious actions, or qualities, or his favours, or kindnesses. (TA.) 10 إِسْتَهْدَجَ see 1. هَدَجَةٌ, (a subst., L,) The yearning, or the cry produced by yearning towards her young one, of a camel; حَنِينُ النَّاقَةِ: (K:) or the yearning of a she-camel towards her young one; حَنِينُ النَّاقَةِ عَلَى وَلَدِهَا. قِدْرٌ — — (S, L.) هَدَجْدَجٌ: see هَدَّاجٌ. هَدُوجٌ: see مِهْدَاجٌ. — — قِدْرٌ هَدُوجٌ (tropical:) A cookingpot that boils vehemently: (TA:) or, quickly. (K.) هَدَّاجٌ and ↓ هَدَجْدَجٌ One who walks in the manner termed هَدَجَانٌ: see 1. (K.) — — An ostrich that so walks, or runs. (S, TA.) One says ظَلِيمٌ هَدَّاجٌ, and نَعَامٌ هَدَّاجٌ and هَوَادِجُ: (TA:) [the last is pl. of ↓ هَادِجَةٌ, fem. act. part. n. of هَدَجَ]. — — Also, the ↓ latter, An ostrich: so called because it so walks, or runs: (TA:) [and so ↓ هَادِجَةٌ, pl. هَوَادِجُ, as in the following example.] نَظَرْتُ إِلَى الهَوَادِجِ عَلَى الهَوَادِجِ [I looked at the women's camel-litters upon the camels like ostriches]. (A.) هَادِجَةٌ: see هَدَّاجٌ. هَوْدَجٌ [A kind of camel-vehicle for women;] the vehicle of the Arab women of the desert: (JK:) a kind of vehicle for women, (S, K,) having a dome-like top (مُقَبَّبٌ); and one not having such a top: (S:) or [a camel-vehicle for women] made with staves, over which are put pieces of wood, and covered with a dome-like top: (M:) or a camel-vehicle (مَحْمِل) having a dome-like top (قُبَّة), covered with pieces of cloth, in which women ride: (Et-Towsheeh:) pl. هَوَادِجُ. (TA.) [See مَحْمِلٌ and مَحَارَةٌ.] مِهْدَاجٌ A she-camel that yearns, or that utters the cry produced by yearning towards her young one: (K:) or that yearns towards her young one: (S, L:) as also ↓ هَدُوجٌ. (TA.) — — Also, (assumed tropical:) A wind that has a sound; لَهَا حَنِينٌ: (S, L:) from حَنَّتِ النَّاقَةُ. (L.) مُسْتَهْدَجٌ Haste. (K.) مُسْتَهْدِجٌ Hasty. (K.) هدر 1 هَدَرَ, aor. هَدِرَ (S, A, Msb, K) and هَدُرَ, (Msb, K,) inf. n. هَدْرٌ (S, Msb, K) and هَدَرٌ, (K,) or the latter is a simple subst., (Msb,) It (a man's blood, S, A, Msb, K, or another thing, K) went for nothing; [meaning, in the case of blood, unretaliated, and uncompensated by a mulet; as shown below, voce هَدَرٌ;] it was, or became, of no account, null, or void; (S, A, Msb, K;) as also ↓ اهدر. (Msb.) — هَدَرَهُ, (A, Msb, K,) aor. هَدُرَ, (Msb,) He (a man, Msb, K, or the Sultán, S, A,) made it (a man's blood) to go for nothing; [meaning, unretaliated, and uncompensated by a mulct;] he made it to be of no account; (A, Msb, K;) as also ↓ اهدرهُ; (S, A, Msb, K;) which means he made it (a man's blood) allowable to be taken, or shed. (S, TA.) Thus these two verbs are trans. as well as intrans. (Msb.) It is said in a trad, مَنِ اطَّلَعَ فِى دَارٍ بِغَيْرِ إِذْنٍ فَقَدْ هُدِرَتْ عَيْنُهُ [Whoso looketh into a house without permission, his eye shall be allowed to be put out; or] the putting out of his eye shall go for nothing, unretaliated, and uncompensated by a mulct. (TA.) One says also, هَدَرْتَنِى بِإِسْقَاطِ الحَدِّ عَنِّى [Thou hast made me (meaning my offence) to pass unnoticed, or host taken no account of me, by annulling in respect of me the prescribed castigation]. (K, art. بهرج.) And El-'Ajjáj says, وَهَدَرَ الجَدَّ مِنَ النَّاسِ الهَدَرْ which

El-Báhilee explains as meaning, And the worthless people have made good fortune to become of no account. (TA.) — هَدَرَ, (S, K,) aor. هَدِرَ (K) [and app. هَدُرَ also], inf. n. هَدِيرٌ (S, K) and هَدْرٌ (K) and هُدُورٌ, (TA,) said of a camel, (S, K,) that is advanced in age, (S, in art. نقض,) [He brayed; i. e.,] he reiterated his voice in his حَنْجَرَة [or windpipe, or the head of his windpipe]: (S:) or he uttered his voice, not in a شِقْشِقَة [q. v.]: (K:) and ↓ هدّر, (S, K,) inf. n. تَهْدِيرٌ, (S,) signifies the same: (S, K:) Z mentions also تَهْدَارٌ as an inf. n. of هَدَرَ said of a stallion, [meaning a stallioncamel.] (TA.) — — Hence the saying, (TA,) هُوَ يَهْدِرُ فِى مَنْطِقِهِ, and فِى خُطْبَتِهِ, (tropical:) [He is sonorous and fluent in his speech, and in his oration:] and هَدَرَتْ شِقْشِقَتُهُ (tropical:) [His utterance was sonorous and fluent.] (A, TA.) — — هَدَرَ is also said of a calf, [signifying, (assumed tropical:) He lowed] (TA, art. كت, from the Nh.) — — Also, of a lion, [signifying, (assumed tropical:) He roared.] (S, TA, voce قَبْقَب.) — — Also هَدَرَ, (S, A, Msb, K,) aor. هَدِرَ (Msb, K) and هَدُرَ, (Msb,) inf. n. هَدِيرٌ (S, IKtt, Msb, TA) and هَدْرٌ and تَهْدَارٌ, (K,) said of a pigeon (tropical:) It uttered a cry: (S, K:) or cooed, syn. قَرْقَرَ, (A,) or سَجَعَ, (Msb,) and reiterated its voice, or cry, in its حَنْجَرَة [or windpipe, or the head of its windpipe]: (A:) its cry being apparently likened to the هَدِير of the camel: and هَدَلَ signifies the same. (TA.) — — Also هَدَرَ said of a boy, (As,) when he desires to speak, being young, or little, (Abu-s-Semeyda',) (assumed tropical:) He uttered a sound, or cry; as also هَدَلَ. (As, TA.) — — It is also said of thunder; inf. n. هَدِيرٌ; signifying (tropical:) It made a [loud, or rumbling,] sound, or noise, (A.) — — You say also, of شَرَاب [or wine], هَدَرَ, (S, K,) aor. هَدِرَ, inf. n. هَدْرٌ and تَهْدَارٌ, (S, TA,) meaning, (assumed tropical:) It fermented; syn. غَلَى. (S, K.) And هَدَرَتْ جَرَّةُ النَّبِيذِ, (TA,) aor. هَدِرَ, (A, TA,) inf. n. هَدِيرٌ and تَهْدَارٌ, (TA,) (tropical:) [The jar of نبيذ fermented.] El-Akhtal says, describing wine, كُمَّتْ ثَلَاثَةَ أَحْوَالٍ بِطِينَتِهَا حَتَّى إِذَا صَرَّحَتْ مِنْ بِعْدِ تَهْدَارِ [It was stopped three years with its lump of clay, until, when it became free from froth, after fermenting]. (S, TA.) 2 هدّر, said of a camel: see 1. 4 اهدر: see هَدَرَ. — اهدرهُ: see هَدَرَهُ. 6 تهادروا They made one another's blood to go for nothing; [meaning, unretaliated, and uncompensated by a mulct;] they made it to be of no account. (K, TA.) هَدْرٌ: see هَدَرٌ: — and see also هَادِرٌ. هِدْرٌ: see هَادِرٌ. هَدْرٌ, a subst. from هَدَرَ in the first of the senses explained above. (Msb.) You say, ذَهَبَ دَمُهُ هَدَرًا, (S, A, Msb,) and هَدْرًا, (S, Msb,) His blood went for nothing, or as a thing of no account, (S, A, Msb,) unretaliated, (S, Msb,) and uncompensated by a mulct. (S, TA.) — — Also, applied to blood, &c., A thing that goes for nothing; [meaning, in the case of blood, unretaliated, and uncompensated by a mulct;] what is of no account, ineffectual, null, or void; (A, K;) [as also جُبَارٌ.] You say, دِمَاؤُهُمْ هَدَرٌ بَيْنَهُمْ Their blood (lit, bloods) is made to go for nothing, or to be of no account, among them; (K, * TA:) is allowed to be taken, or shed. (TA.) — — See also هَادِرٌ. هُدَرَةٌ: see هَادِرٌ; the former, in two places. هِدَرَةٌ: see هَادِرٌ; the former, in two places. جَرَّةٌ هَدُورٌ (tropical:) [A jar of wine or نَبِيذ fermenting much]. (TA.) فَحْلٌ هَدَّارٌ [A stallion-camel that brays much]. (TA.) See also هَادِرٌ. — — رَعْدٌ هَدَّارٌ (tropical:) [Loud, or rumbling, thunder]. (A.) هَادِرٌ, applied to a man, (tropical:) Low; ignoble; mean; of no account; worthless; (K;) as also ↓ هَدْرٌ, (Kr, K,) and ↓ هُدَرَةٌ; (S, K;) which last is also applied to a woman: (K, TA: [in the former of which it seems to be implied that هَدَرَةٌ and ↓ هِدَرَةٌ are also applied, each, to a man and to a woman; but it appears from what is said in the TA that this is not the case:]) pl. هَدَرَةٌ and هُدَرَةٌ and هِدَرَةٌ; the first of which is the most agreeable with analogy, like كَفَرَةٌ, pl. of كَافِرٌ; the second being of a measure exclusively belonging to words which are unsound [in the last radical letter], as in the instances of غُزَاةٌ and قُضَاةٌ, [originally غُزَوَةٌ and قُضَيَةٌ, pls. of غَازٍ and قَاضٍ,] unless, indeed, it be a quasi-pl. n.; and some disapprove it, finding fault with IAar who relates it: the third, moreover, is not a pl. of a form, [regularly] belonging to a sing. of the measure فَاعِلٌ, whether sound or unsound: (ISd, TA:) [or, accord. to Sb, it is a quasi-pl. n.:] or it is pl. of ↓ هِدْرٌ. (TA,) which signifies a heavy man, (K, TA,) in whom is no good; analogous with قِرَدَةٌ, pl. of قِرْدٌ. (TA:) and ↓ هَدَرٌ [a quasi-pl. n. of هَادِرٌ, like as خَدَمٌ is of خَادِمٌ,] signifies low, ignoble, or mean, people, in whom is no good. (TA.) You say, هُمْ هَدَرَةٌ, (S, A, K,) and هِدَرَةٌ, (IAar, TS, K,) and هُدَرَةٌ, (IAar, ISd, K,) (tropical:) They are low, ignoble, or mean, people; of no account, or worthless. (IAar, S, A, * K, &c.) — [A braying camel: fem. with ة pl. of the latter, هَوَادِرُ. You say,] إِبِلٌ هَوَادِرُ [Braying camels;] camels reiterating their voices in their حَنَاجِر. (S.) See also مُهَدِّرٌ, and مُبَخْتِرٌ. and هَدَّارٌ. — — [Hence the saying,] فُلَانٌ فُحْلٌ هَادِرٌ (tropical:) [app. Such a one is a vigorous orator of sonorous and fluent speech]. (A.) كَالْمُهَدِّرِ فِى العُنَّةِ [Like the brayer in the enclosure of wood, or canes, or trees]: a proverb: applied to a man who raises a cry and clamour which is followed by nothing, (S, A, *) or who raises a cry and clamour and does not make his saying or action to have effect: (A, K) like the camel that is confined in the enclosure of wood or canes or trees, prevented from covering, and brays. (S, K.) هدف &c. See Supplement هذ 1 هَذَّ, aor. ◌ِ3هَذُ, (S, L,) inf. n. هَذٌّ (S, L, K) and هَذَذٌ (L, K) and هُذَاذٌ, (K, TA,) or هَذَاذٌ, (CK, [which latter is the correct reading, (see هَذَاذَيْكَ,) and, accord. to the JK, is a quasi-inf. n.],) He cut quickly, or cut off quickly; as also ↓ اهتذّ: (S, L, K:) or he cut anything. (K) — — هَذَّهُ بِالسَّيْفِ, inf. n. هَذٌّ, He cut him, or it, in pieces with the sword. (L,) — — هَذَّ. aor. ◌ِ3هَذُ, (S, L.) inf. n. هَذٌّ (S, L, K) and هَذَذٌ (L, K) and هُذَاذٌ, (K, TA,) or هَذَاذٌ; (CK [see above];) and ↓ اهتذّ, (K:) (tropical:) He read, or recited, quickly. (S, L, K.) You say, هَذَّ قِرَآءَتَهُ, aor. (??) inf. n. هَذٌّ, (tropical:) He performed his reading, or re (??) tation, quickly. (Msb.) And هُوَ يَهُذُّ القُرْآنَ (tropical:) He reads, or recites, the Kur-án rapidly and uninterruptedly: (S, A, L:) and in like manner, الحَدِيثَ the narrative; (S, L;) and الشِّعْرَ the poetry. (L.) 8 ◌ِ3إِهْتَذَ see 1. هَذٌّ, or هِذٌّ: see هَذُوذٌ. هَذُوذٌ (S, L, K) and هَذَّاذٌ (K) and ↓ هَذٌّ, (L, CK,) or ↓ هِذٌّ, (as in some copies of the K, and in the TA,) and ↓ هَذْهَاذٌ and هُذَاهِذٌ, (L, K [the last in the CK هَذَاهِذٌ],) Sharp; quickly cutting: (S, L, K:) the first, which is masc. and fem., and the second, applied to a knife; (S * L;) and the last two, to a (??) هَذَاذَيْكَ, (as As says, S) is said to people when you desire them to refrain, or forbear, or abstain, from a thing; as also هَجَاجَيْكَ; supposing [it to be addressed to] two [persons]; (S, L;) [but it is addressed to one;] meaning Refrain thou! or forbear thou! or abstain thou! (TA, art. هج.) 'Abd-Beni-l-Has-hás says, إِذَا شُقَّ بُرْدٌ شُقَّ بِالْبرِدِ مِثْلُهُ هَذَاذَيْكَ حَتَّى لَيْس لِلْبُرْدِ لَابِسُ [When a burd (a kind of garment) is rent, the like thereof is rent with the burd — — refrain thou — — so that there is no wearer of the burd, it having been rent so as to fall off: but it seems more proper to render it here, with rending after rending, which is nearly the original signification, as will be presently shown; and, thus rendered, it does not interrupt the sentence]: the women assert that, when, in the act of concubitus, [app., for the first time,] somewhat of the garment of the man is rent, love continues between the pair; but otherwise, that they desert each other. (S, L. [This verse is related with several variations: see another reading of it voce دَوَالَيْكَ, in art. دول.]) — — ضَرْبًا هَذَاذَيْكَ With a beating, or striking, with cutting after cutting; (L, K;) بَعْدَ هَذٍّ ↓ هَذًّا, (L,) i. e., قَطْعًا بَعْدَ قَطْعٍ: (L, K:) or with a beating, or striking, successively; uninterruptedly; وَلَآءً تِبَاعًا. (JK.) — — In the saying of the poet, فَبَاكَرَ مَخْتُومًا

عَلَيْهِ سَيَاعُهُ هَدَادَيْكَ حَتَّى أَنْفَدَ الدَّنَّ أَجْمَعَا [in which, for انفد, in the L and TA, I substitute انفذ,] AHn says, that it signifies شُرْبًا بَعْدَ شُرْبٍ, i. e., هَذًّ بَعْدَ هَذٍّ; the poet meaning And he applied himself early to a jar full of wine, [with its mud-plaster sealed upon it, with drinking after drinking, until he exhausted all that was in the jar,] and emptied it. (L.) قَرَبٌ هَذْهَاذٌ (assumed tropical:) A long and difficult night journey to water: (L, K:) or quick. (JK, K.) — — See هذوذ. هَذَّاذٌ: see هَذُوذٌ. — — Also, (assumed tropical:) A camel that outstrips others. (K.) هذأ 1 هَذَأَ, aor. هَذَأَ, inf. n. هَذْءٌ, He cut a thing (As. S, K) [quickly], with a sword, &c. (TA.) It signifies a quicker act than does هَذَّ. (K.) — — هَذَأَ He destroyed the enemy. (K, TA.) — — هَذَأَهُ بِلِسَانِهِ, (K, * TA,) inf. n. هَذْءٌ, (TA,) He hurt, or offended, [or cut,] him with his tongue; (TA;) made him to hear what he disliked. (K.) — — هَذَأَتِ الإِبِلُ The camels fell down, [and, app., died,] one after another: syn. تَسَاقَطَتْ. (K.) — — هَذِئَ مِنَ البَرْدِ, [aor. ??,] He perished of cold. (K.) — — هَذَأَ الكَلَامَ He was loquacious, with error. (TA.) 5 تهذّأ It (a wound, or an ulcer.) became putrid, or rotten, and dissundered, or ragged. (S, K.) هَذْأَةٌ i. q. مِسْحَاةٌ [q. v., in arts. سحى and سحو.] (K.) هَذَأٌ and ↓ هَذَّآءٌ A sharp sword, (TA [but the orthography is not quite clear].) [See also art. هذى.] هَذَّآءٌ: see هَذَأٌ. هَذَا: see art. ذا. هذب 1 هَذَبَهُ, aor. هَذِبَ, inf. n. هَذْبٌ, He cut it; or cut it off: (A, K:) like هَدَبَهُ. (TA.) — — هَذَبَهُ, aor. هَذِبَ, inf. n. هَذْبٌ; (K;) and ↓ هذّبه, inf. n. تَهْذِيبٌ; (S;) He cleansed it; purified it; cleared it. (S, K.) — — هَذِبَ, aor. هَذَبَ, inf. n. هَذَبٌ, It was pure, clear. (K: but only the inf. n. is there mentioned.) — — مَا فِى مَوَدَّتِهِ هَذبٌ There is no purity in his love. (TA.) — — هَذَبَهُ, aor. هَذِبَ, inf. n. هَذْبٌ; and ↓ هذّبه, (inf. n. تَهْذيبٌ, TA); He put it into a right, or proper, state; put it to rights; trimmed, adjusted, repaired, mended, amended, reformed, or improved, it. (K.) — — هَذَبَ النَّخْلَةَ He trimmed the palm-tree by clearing it of the fibrous substance called لِيف. (K.) — — MF says, on the authority of the etymologists, that the original signification of ↓ تَهْذِيبٌ and هَذْبٌ is The clearing, or trimming, of trees, by cutting off the extremities of the branches, in order that they may increase in growth and beauty; that they were then used to signify the cleansing, or purifying, of anything; and putting it into a right, or proper, state; trimming it; or adjusting it; and clearing it of any dirty or filthy things, or the like, mixed with it; so that these became their proper meanings by general acceptation: and that they were then used to signify the trimming and embellishing of verse, and clearing it of whatever might vitiate it in the opinion of the chaste in language, and the philologists: but the truth is what is said in the L; that the original signification of تهذيب is the clearing the colocynth of its pulp, and preparing its seeds so that they may lose their bitterness, and become sweet. (TA.) — هَذَبَ, (aor. هَذِبَ, inf. n. هَذْبٌ, TA,) It (a thing) flowed. (K.) — — هَذَبَ, (aor. هَذِبَ, TA,) inf. n. هَذَابَةٌ and هَذْبٌ; (K;) and ↓ اهذب, (K,) inf. n. إِهْذَابٌ; (S;) and ↓ هذّب, (K,) inf. n. تَهْذِيب; (S;) and ↓ هَاذَبَ; (K;) He (a man, &c., K, as a horse in his running, and a bird in his flying, TA,) was quick, or swift, (K,) in his pace or course: (TA:) he was quick in flying, in running, and in speech. (S.) — — هَذَبَ He ran vehemently. (As.) — — يهذب الرُّكُوعَ [app. يُهَذِّبُ يُهْذِبُ] He makes the inclinations of his head and body [in prayer] in quick succession. (TA, from a trad.) — — See also art. هبذ. — — هَذَبَ القَوْمُ The people were very noisy, or clamourous, (K,) and loquacious. (TA.) 2 هَذَّبَ see 1. — — هذّب, inf. n. تَهْذِيبٌ, He trimmed an arrow; or shaped it with nicety, by the second operation: the first operation is called تَشْذِيبٌ. (AHn.) — — هَذَّبَ عَنْهَا i. q. فَرَّقَ, accord. to EsSukkaree, who cites the following verse of one of the Hudhalees: (namely Aboo-Khirásh, L, art. طرد:) فَهَذَّبَ عَنْهَا مَا يَلِى البَطْنَ وَانْتَحَى طَرِيدَةَ مَتْنٍ بَيْنَ عَجْبٍ وَكَاهِلِ [app., He removed from her what was next the belly, and directed himself to a line of the back, between the rump-bone and withers]. (TA.) 3 هَاْذَبَ see 1. 4 اهذبت السَّحَابَةُ The cloud poured forth its water quickly. (K.) See 1. 5 تهذب [It became nicely, neatly, or properly, trimmed]: said of a thing from which one has cut off whatever required to be cut off, so that it has become free from everything unseemly. (A, TA, art. حذف.) — — تَهَذَّبْتُ عَلَى يَدِكَ [I was, or have been, amended, or improved, by thy agency, or means]. (A, TA, art. ثقف.) حَمِيمٌ هَذِبٌ, after the manner of a rel. n., A rain following vehement heat, that pours down quickly: see 4: syn. ذُو إِهْذَابٍ. (TA.) هَيْذَبَى A kind of pace of a horse; (S;) like هَيْدَبَى: (K:) a subst. from هَذَبَ " he was quick, or swift, in his pace. " (TA.) The former is also mentioned by Az, in the T; IDrd only mentions the latter word. (TA.) — — A running with a leaning on one side. Ex. مَشَى الهَيْذَبَى [He went leaning on one side]. (IAmb.) But for this some read مشى الهَوْبَذَى, which is equivalent to هيذبى. (TA.) رَجُلٌ مُهَذَّبٌ (tropical:) A man of purified natural dispositions, or manners, or morals; (S, K;) a man of integrity; free from vices, or faults. (L.) مُهَذِّبٌ Quick, or swift, [in pace, &c.]. (TA.) — — المُهَذِّبُ is also a name of The Devil; who is also called المُذْهِبُ, meaning " he who embellishes, or gives a goodly appearance to, acts of disobedience [to God]. " (Fr.) إِبِلٌ مَهَاذِيبُ Quick, or swift, camels. (K.) هذر 1 هَذِرَ كَلَامُهُ, aor. هَذَرَ, (A, K,) inf. n. هَذَرٌ, (TA,) His speech, or talk, was much, or abundant, and erroneous and false or vain or frivolous. (A, K.) — — هَذَرَ, aor. هَذُرَ and هَذِرَ, He talked much; babbled. was loquacious, or garrulous: (JK:) [or he talked irrationally:] or هَذَرَ فِى مَنْطِقِهِ. aor. هَذُرَ and هَذِرَ. inf. n. هَذْرٌ (S, Msb, K) and تَهْذَارٌ, (K,) which latter has an intensive signification, (TA,) he confounded in his speech, and talked what was not fit or meet or proper: (Msb:) or he talked much and badly: or erroneously: (K:) or he talked nonsense; he talked irrationally, foolishly, or deliriously: (S;) as also ↓ اهذر: (K:) and فِى كَلَامِهِ اهذر ↓ he talked much; babbled; was loquacious, or garrulous. (S, TA.) 4 أَهْذَرَ see 1, in two places. لَا نَزْرٌ وَلَا هَذْرٌ Not little nor much: (TA:) or not scanty, so as to indicate impotence, nor much and corrupt: said of the speech of Mohammad. (K, art. نزر.) [See هَذَرٌ, from which it is altered to assimilate it in form to نَزْرٌ.] هَذَرٌ, a subst. from هَذَرَ فِى مَنْطِقِهِ, (S, Msb,) Much talk; babble: (JK:) or nonsense; or ??? rational, foolish, or delirious, talk: (S:) or confused and improper speech: (Msb:) or speech, or talk, that is much and bad: or erroneous: (A, K:) or that is not regarded as of any ??? or worth. (TA.) See also هَذْرٌ. هَذُرٌ: see هَذِرٌ. هَذِرٌ, an epithet from هَذَرَ, applied to a man, [signifying, Loquacious; garrulous; babbling; a great talker; a bubbler. or nonsensical, irrational, foolish, or delirious, in his talk: or one who speaks confusedly and improperly: or who speaks, or talks, much and badly: or erroneously:] (JK, S, K:) as also, [but in an intensive sense.] ↓ هَذُرٌ (K) and ↓ هُذَرَةٌ (S, K) and ↓ هُذُرَّةٌ (K) and ↓ هَذَّارٌ (S, K) and ↓ هَيْذَارٌ (K) and ↓ هِذْرِيَانٌ (JK, A, K) and ↓ مَهْذَرٌ (K) and ↓ مِهْذَارٌ, (JK, S, A, Msb, K,) [signifying, very loquacious, &c.:] and, [but in a doubly intensive sense.] ↓ هَيْذَارَةٌ (JK, K) and ↓ مِهْذَارَةٌ, (JK, A, K.) [signifying very very loquacious, &c.:] fem. هَذِرَةٌ (K) and ↓ هَيْذَرَةٌ (TA) and ↓ مِهْذَارٌ [without ة]: (K:) or ↓ هِذْرِيَانٌ signifies one who talks badly, or corruptly, and much: (TA:) or light in speech and in service: (S, TA:) the pl. of ↓ مِهْذَارٌ is مَهَاذِيرُ, not مِهْذَارُونَ. (ISd, TA.) هُذَرَةٌ: see هَذِرٌ; the third, in two places. هُذُرَّةٌ: see هَذِرٌ; the third, in two places. هِذْرِيَانٌ: see هَذِرٌ; the third, in two places. هَذَّارٌ see هَذِرٌ; the third, in two places. هَيْذَرَةٌ: see هَذِرٌ; the third, in two places. هَيْذَارٌ: see هَذِرٌ; the third, in two places. هَيْذَارَةٌ: see هَذِرٌ; the third, in two places. مَهْذَرٌ: see هَذِرٌ; the third, in two places. مَهْذَارٌ: see هَذِرٌ; the third, in two places. مَهْذَارَةٌ: see هَذِرٌ; the third, in two places. هذرب Q. 1 هَذْرَبَ, inf. n. هَذْرَبَةٌ, He talked much and quickly: (K:) a dial form of هَذْرَمَ, or mispronounced for the latter word. (TA.) See

also هَذْرب .هُذَيْرِبَى (accord to the TA, هَذَيْرَبَى, and so in Golius's Lex.,) Custom; habit Ex. هٰذِهِ هذيرباهُ This is his custom, or habit. (K.) هُذْرُبَانٌ Light, or active, (and quick. TA,) in his speech and in his service. (K.) See also هِذْرِيانٌ, in art. هذر. هذف &c. See Supplement هذلم Q. 1 هَذْلَمَ, inf. n. هَذْلَمَةٌ, He was light, or active, and quick. (K.) But IDrd and others assert it to be a word mispronounced for هَذْرَم. (MF.) هر 1 هَرَّ, (S, A, Msb, K,) aor. يَهِرُّ, (S, Msb, K,) inf. n. هَرِيرٌ, (S, A, &c.,) said of a dog, [He snarled, or howled, or whined;] he uttered a cry less vehement than barking (S, A, Msb, K.) by reason of his little patience of cold; (S, K) إِلَيْهِ at him. (K.) or barked and grinned, displaying his fangs. (L, TA.) It is said in a trad, إِنَّ الكَلْبَ يَهِرُّ مِنْ وَرَآءِ أَهْلِهِ Verily the dog [snarls, or] harks and grins, displaying his fangs, behind his master: meaning, that courage is a quality implanted by nature in a man, so that he engages in wars naturally, and from care to defend what should be inviolable, not reckoning upon a reward, like as the dog naturally barks and grins, displaying his tangs, to defend his masters. (L, TA.) — — هَرِيرٌ is also applied to other sounds than the cry of the dog; as in the instance of هَرِيرُ الرَّحَى (assumed tropical:) The sound of the turning of the mill-stone. (TA.) You say also هَرَّتِ القَوْسُ (assumed tropical:) The bow made a sound. (AHn, K.) And the looking of courageous men, one at another, is likened to هَرِير. (ISd, Msb.) — — هَرَّ فِى وَجْهِ السَّائِلِ (tropical:) He grinned in the face of the beggar, showing his teeth, and looking sternly, austerely, or morosely (A, TA.) — — [Hence, perhaps,] هَرَّهُ. (S, K,) ??? يَهُرُّ and يَهِرُّ, (K,) [the latter irreg., like ?? as aor. of the trans. v. رَمَّ,] inf. n. هَرٌّ (S, K) and هَرِيرٌ. (K.) (tropical:) He disliked, disapproved of or hated, him or it. (S, K.) You say, هَرَّهُ النَّاسُ (tropical:) The people disliked, &c., his vicinity. (A.) And هَرَّ الكَاسَ. and الحَرْبَ, (S, A,) inf. n. هَرِيرٌ. (S.) (tropical:) He disliked. &c., the cup of wine, and war. (S, A.) — هَرَّهُ البَرْدُ, (K,) aor. يَهُرُّهُ, inf. n. هَرٌّ, (TA,) The cold made him (a dog) [to snarl, or hand, or whine; or] to cry [in the manner described above]; as also ↓ أَهَرَّهُ, (K,) inf. n. إِهْرَارٌ. (TA.) It is said in a proverb, (TA,) ↓ ذَا نَابٍ شَرٌّ أَهَرَّ [It is, or was, an evil thing that made the fanged animal to snarl, &c.]: alluding to the appearance of the signs and symptoms of evil: the sayer thereof, hearing the cry (هَرِير) of a dog, feared the assault of evil, and therefore said this to denote the magnitude of the case in his mind: meaning, nought but an evil thing made the fanged animal to cry: and for this reason, the use of an indeterminate word as an inchoative is well. (K.) 3 هَارَّه i. q. هَرَّ فى وَجْهه, (S, K,) i. e., (tropical:) He grinned in his face, showing his teeth, and looking sternly, austerely, or morosely. (A) like a dog. (TA.) 4 أَهْرَ3َ see 1, last signification, in two places. هِرٌّ A male cat; syn. سِنَّوْرٌ; (S, A, K:) which latter is uncommon in the language of the Arabs (IAmb, in Msb, art. ??;) fem. هِرَّةٌ: (S, A. Msb, K:) or هِرٌّ is applied to the male and the female; and the latter is sometimes called هرَةٌ (IAmb, Msb:) the pl. of هِرٌّ is هِررةٌ: and that of هِرَّةٌ is هِرَرٌ: and the dim. of هِرَّةٌ is هُرَيْرَةٌ. ((???)) — Also, a subst. from هَرَّهُ meaning ((?)) disapproved of, or hated, him or it. ((?)) said in a proverb, (S,) يَعْرِفُ هِرًّا مِنْ بِرٍّ ((?)) K,) meaning He knows ((?)) him who dislikes or hates him from him who ((?)) towards him with goodness and affection and gentleness, and regard for his circumstances. (S, TA.) this is the best explanation of it: (TA:) or the action of him who grins in his face, showing his teeth, and looking steraly, austerely, or morosely, from the action of him who holds loving communion with him. (A:) or the calling of sheep or goats, (S,) or the calling of them to water. (K.) from the driving of them: (S:) or the calling of sheep or goats to provender from the calling of them to water: (IAar) or the driving of sheep or goats (Yoo, K) from the calling of them. (Yoo, TA.) It has been explained [more fully] in art. بر. (K.) هَرَّارٌ: see هَارٌّ. هَارٌّ A dog [that snarls, or howls, or whines, by reason of his little patience of cold: or] that barks and grins, displaying his fangs: and ↓ هَرَّارٌ signifies the same [but in an intensive manner; that snarls, &c., much:] or the latter signifies a dog that grins [much], displaying his fangs: or that barks much: or that barks [much] and grins, displaying his fangs. It is said in a trad., لَا أَعْقِلُ الكَلْبَ ↓ الهَرَّارَ [properly signifying, I will not pay a fine for killing the dog that barks much, is expl. as] meaning, I will not impose anything [as a fine] for the killing of a dog that barks much; because such a dog annoys by his barking. (TA, [see art. عقل.]) — — عَادَ لَهَا المَطِىُّ هَارًّا The ridingcamels returned to her, or it, one grinning (يَهِرُّ) in the face of another, showing its teeth, in consequence of fatigue. (TA.) هرا 1 هَرَأَهُ البَرْدُ The cold destroyed him, or, perhaps, debilitated him; i. e., a beast; lit., broke him: syn. كسره. (TA.) [See also هَرَأَ.] — — هَرِئَ, like عُنِىَ, [i. e., pass. in form, but neut. in signification,] (incorrectly written in the S هَرِئَ, K,) It (a camel or sheep &c., or a man.) perished of cold, or heat. (Ks, K.) — — هَرَأَهُ البَرْدُ, inf. n. هَرْءٌ (As, S, K,) and هَرَآءَةٌ; (K;) and ↓ اهرأهُ; (Fr, S, K;) The cold affected him so severely as nearly to kill him: (As, S, K:) or so severely as to kill him. (K.) — — هَرَأَتِ الرِّيحُ The wind was, or became, intensely cold. (K.) — هَرَأَ, (K,) inf. n. هَرْءٌ; (TA:) and ↓ هرّأ; (K;) and ↓ اهرأ, (Fr, K,) inf. n. إِهْرَآءٌ; (TA;) He cooked flesh-meat thoroughly: (K:) or so that it fell off from the bone. (S, K.) — — هَرِئَ, aor. هَرَأَ, inf. n. هَرْءٌ and هُرْءٌ and هُرُوْءٌ; (K;) and ↓ تهرّأ; (S, K;) It (flesh-meat) was thoroughly cooked: (K:) or was cooked so as to fall off from the bone. (S, * TA.) — هَرَأَ فِى مَنْطِقِهِ, (S, K,) aor. هَرَأَ, (K,) inf. n. هَرْءٌ, (TA,) He was loquacious: or he was loquacious, with incorrectness; (TA;) as also هَرَأَ الكَلَامَ: (ISk, S:) or he was very foul in his speech: or was very incorrect, or faulty, therein: (K:) or, simply, he was foul, (S,) or incorrect, or faulty, (TA,) in his speech: (S, TA:) also ↓ اهرأ الكَلَامَ he multiplied his words but spake not to the point, or correctly. (K.) — — إِنَّ مَنْطِقَهَ يَهْرَأُ, inf. n. هَرْءٌ, [Verily his speech is prolix: or is vitious, and disorderly]. (TA.) 2 هَرَّأَ see 1. 4 أَهْرَأَ see 1. — — اهرأ فِى الرَّوَاحِ He entered upon the cool time of the evening: (S, K: *) or properly said only of the evening of the hot season. (K.) [See also اهزأ.] — — أَهْرِئْ عَنْكَ مِنَ الظَّهِيرَةِ Stay thou until the mid-day heat shall have become assuaged, and the air be cool. (TA, in this art.; and IAar, in TA, art. فيح.) — اهرأ He slew a person. (K.) — See 1, last sentence but one. 5 تهرّأ He (a beast) was destroyed, or, perhaps, debilitated, by the cold; lit., was broken: syn. تكسّر. (TA.) — See 1. هَرِئٌ (so in the TA: in one copy of the S, هَرِئٌ: in another, هَرِىٌّ:) and ↓ مُهَرَّأٌ (TA) Meat thoroughly cooked: (TA:) or cooked so as to fall off from the bone. (S, * TA.) هُرَأٌ: see هُرَآءٌ. هُرَآءٌ, or مَنْطِقٌ هُرَآءٌ, (S, K,) Loquacity: or vitious, disorderly, speech: (K:) or loquacity with incorrectness. (S.) — — هُرَآءٌ, (K,) fem. with ة, pl. with ون; (TA;) and ↓ هُرَأٌ; (K;) A great talker of nonsense. (K.) هِرَآءٌ A young shoot of a palm-tree, (AHn, K,) when first plucked from the mother-tree. (As.) — الهِرَآءُ A certain devil whose office it is to suggest foul dreams. (K.) قِرَّةٌ لَهَا هَرِيئَةٌ Cold that occasions injury and death to men and to cattle &c. (El-Fezáree, ISk, S.)— — Also, هَرِيئَةٌ The time in which cold thus affects them. (TA.) مَهْرُوْءٌ, from هُرِئَ, pl. with ون, [in the CK, for مَهْرُوؤُونَ is put مَهْرُوْنَ,] Perishing of cold, or heat. (Ks, K.) — — Explained by AHn [in his book on plants] by the words أَلَّذِى قَدْ أَنْضَجَهُ البَرْدُ [meaning, What is nipped, shrunk, shrivelled, or blasted, by the cold: see art. نضج]. (TA.) مُهَرَّأٌ: see هَرِئٌ. هرب 1 هَرَبَ, (S, K,) aor. هَرُبَ; not هَرَبَ, as some have imagined on account of the measure of the first of the following inf. ns., imagining thence also that the pret. is هَرِبَ; nor هَرَبَ with

the pret. هَرَبَ, as some have supposed because of the guttural letter; for a guttural letter, when it is the first, is not reckoned as having any influence on the form of the aor.; nor هَرِبَ, as some have thought; (TA;) inf. n. هَرَبٌ (S, K) and مَهْرَبٌ and هَرَبَانٌ; (K;) He (a man, or any animal, TA) fled; ran away. (S, K.) — — إِلَيْكَ مِنْكَ المَهْرَبُ [To Thee I flee for refuge from Thee; i. e., from thy punishment: addressed to God]. (TA.) — — هَرَبَ مِنَ الوَتَدِ نِصْفُهُ Half of the wooden pin, peg, or stake, disappeared [in the ground]. (K.) — هَرِبَ, aor. هَرَبَ, He became extremely aged, old and weak, or decrepit; i. q. هَرِمَ; (K;) of which it is a dial. form. (TA.) 2 هرّبه, inf. n. تَهْرِيبُ, He made, or caused, him to flee, or run away. (S, K.) See also 4. 4 اهربه He forced, or compelled, him to flee, or run away. (K.) See also 2. — — اهربتِ الرِّيحُ The wind raised and carried away the dust, (K,) causing dust and dry herbage &c. to accumulate on the ground. (TA.) — — اهرب He (a horse, or other animal that runs, Lh) strove, or exerted himself, in going away, or in flight, being frightened, (ISk, S, K,) or not being frightened. (TA.) See جَاءَ مُهْرِبًا. — — اهرب He went, or travelled, far into, or through, the land. (TA.) [فى هَرَبَ الأَرْضِ ↓, mentioned also in the TA, seems to signify the same.] — — اهرب فِى الأَمْرِ He immersed himself in the affair; took extraordinary pains in it. (K.) See جَاءَ مُهْرِبًا. 6 تهاربوا (S, O, K, art. فر,) They fled, one from another. (TK.) هُرْبٌ The thin integument of fat that covers the stomach and intestines: or the fat [or caul] that is spread over the intestines: i. q. ثَرْبُ البَطْنِ: (K:) a word of the dial. of El-Yemen. (TA.) مَا لَهُ هَارِبٌ وَلَا قَارِبٌ He has not [of camels &c.] any that returns from water, nor any that comes to it; i. e., he has not anything; (Kh, S, K;) or, he has not anything, nor has he any people; an expression similar to مَا لَهُ سَعْنَةٌ وَلَا مَعْنَةٌ: (Lh:) accord. to IAar, هَارِبٌ signifies one who returns from water; and قَارِبٌ, one who seeks, or journeys to, water: (TA:) or the meaning is no one flees from him, nor does any one approach him; i. e., he is a person of no account. (As, K.) [In the TA a trad. is quoted which confirms the former signification.] See also art. قرب. مَهْرَبٌ A place to which one flees; a place of refuge. (Msb.) — — فُلَانٌ لَنَا مَهْرَبٌ (assumed tropical:) Such a one is a refuge to us. (TA.) جَاءَ مُهْرِبًا He came striving, or exerting himself, in the affair: (Lh:) or, as some say, he came fleeing and in fright. (TA.) مِهْرَبٌ A piece of wood, or wooden implement, which the sower, or ploughman, draws forward and backward [over the ground]. (K.) [A piece of the trunk of a tree, or of a thick branch, is thus drawn over the soil after sowing.] هربذ هِرْبِذٌ sing. of هَرَابِذَةٌ, which signifies The servants, or ministers of the fire (S, K) of the Magians; (K;) the servants, or ministers, (قَوَمَة, L, K, by which is meant خَدَم, TA,) of the fire temple of the Indians: (L, K:) or the judges of the Magians: (L:) or the great men of the Indians: or their learned men: (L, K:) a Persian word, [originally هِرْبِذْ,] arabicized. (S, L.) هَرْبَذَةٌ A pace less quick than that termed خَبَبٌ. (S, L, K.) هِرْبِذَى A proud and self-conceited manner of walking, or going: (L, K;) which a (L.) a manner of waking or going like that of the هَرَابِذَة [pl. of هِرْبِذٌ] (A'Obeyd, 1: A'Obeyd mentions it in speaking of the paces of camels. and says that it is without a parallel in form. (L.) — — عَدَا الجَمَلُ الهِرْبِذَى The camel ran in clining towards one side. (S, L, K.) هرت 1 هَرَتَ شَيْئًا, [aor. هَرِتَ and هَرُتَ,] inf. n. هَرْتٌ, He rent, or slit, a thing, to widen it. (TA.) — — هَرَتَ شِدْقَهُ, [aor. هَرِتَ and هَرُتَ,] inf. n. هَرْتٌ He drew the side of his mouth towards the ear, (TA) — — هَرِتَ, aor. هَرَتَ, (inf. n. هَرَتٌ, S,) He was wide, or ample, in the sides of the mouth: he had a (??) mouth (S, K, TA.) — — هَرَتَ الثَّوْبَ, (S,) aor. and هَرُتَ, inf. n. هَرْتٌ, (ISd, K,) He was the garment. (Az, S, ISd, K.) — — هرت عِرْضَهُ (S) aor. and هَرُتَ, inf. n. هَرْتٌ, (K,) He wounded his reputation; syn. طَعَنَ فِيهِ; (S:) as also هَرَدَ and هَرَطَ, (TA.) [Accord. to the K, هَرَتَ seems to signify the same as طَعَنَ absolutely: but in the TA the signification is restricted as above; — — هَرَتَ اللَّحْمَ, (S, K,) aor.: and هَرُتَ, inf. n. هَرْتٌ, (K,) [and ↓ هَرَّتَهُ: see مُهَرَّتٌ;] He cooked the flesh-meat thoroughly: (K:) cooked it so that it fel off from the bones, (S,) 2 هَرَّتَ see 1, last sentence. الهَرِتُ and الهَرُوتُ see الهَرِيتُ. هَرِيتٌ Wide or ample. (K.) — — Wide, or ample, in the sides of the mouth: (S:) as also ↓ أَهْرَتُ الشِّدْقِ, and هَرِيتُ الشدق, and ↓ مَهْرُوتُهُ: and ↓ مُنْهرِتُهُ. (TA A wide-mouthed horse; as also ↓ أَهْرَتُ. and camel (TA) [See an ex. in a verse cited voce رَسَنٌ.] — — حَيَّةٌ هَرِيتُ الشَّدْقِ. and ↓ مهْرُوتَتُهُ. A serpent having a wide mouth. (TA.) — — ↓ أَسْدٌ أَهْرَتُ A lion wide in the sides of the mouth. (S.) — — ↓ اجُلٌ أَهْرَتُ A man having a wide mouth. (TA.) — — الفَمِ ↓ مُهْرُوتُ Having a mouth wide in the sides. (S.) — — ↓ كِلَابٌ مُهَرَّتُهُ الأَشْدَاقِ Dogs wide in the sides of the mouth. (S.) [See an ex., voce عَذَبٌ] — — الهَرِيتُ and ↓ الهَرِتُ and ↓ الهَرُوتُ and ↓ الهَرَّاتُ (K.) and ↓ المُهَرَّتُ (L) The lion. (K.) — — Also هَرِيتٌ A woman in whom the division between the vagina and the rectum has been broken through. (S, K.) Sometimes employed in this sense. (S,) — — هَرِيتٌ A rent garment (ISd.) — — هَرِيتٌ A wounded reputation. (ISd) — رَجُلٌ هريتٌ A man who does not keep a secret, and who talks fault. (K.) الهَرَّاتُ: see الهريتُ. هارُوتُ [A certain fallen angel. the companion of مَارُوتُ] the name of an anger, or of a king. but the former accord. to the more common opinion: generally and most correctly held to be a foreign name (TA.) أَهْرَتُ see هَرِيتٌ throughout. — — أَهْرَتُ الشِّقْشِقَةِ (??) epithet appellation given to a خَطِيب; pl. هُرْتٌ: (TA;) [like ذُو شِقْشِقَة q. v.] مَهْرُوتٌ: see هريتٌ. مُهَرَّتٌ: see هَرِيتٌ. — Flesh-meat thoroughly cooked, so that it has fallen in pieces; as also مُهَرَّدٌ; or this latter [only] is the correct word. (TA, from a trad.) مُتَهَارِتٌ (??) about the sides of the mouth, and drawing them often. or (??) towards the ears (TA, from a trad.) مُتْهَوِتٌ: see هَرِيتٌ. هرث هِرْثٌ An old, (??) garment. (K.) [See also هَوِيثٌ.] هرج 1 هَرَجَ aor. ?? inf. n. هَرْجٌ He did, acted, or occupied himself much (??) a thing (S, L:) ex. (??) (L.) This is the original signification. (S,) — — هَرج فِى الحِدِيثِ, (aor, ?? inf. n. هَرْجٌ. Msb.) He launched into, and expatiated in. or was diffuse in discourse tail or (??): (K:) this is the signification in most frequent use: (TA:) or he made a confusion, or confounded, therein. (K, Msb.) — — هَرَج. aor هَرِجَ, and هَرُجَ, inf. n. هَرْجٌ, Multum inivit (S. L.) or [simply] inivit an cillam suam (K.) — — هَرَجَ, aor. هَرِجَ, (inf. n. هَرْجٌ, TA,) He (a horse) ran much (S. L:) or ran quickly or swiftly: (Msb:) or [simply] ran (K,) — — هَرَجَ النَّاسُ aor. هَرِجَ, (inf. n. هَرْجٌ, (S.) The people fell (??) a state of trial, or civil war or conflict and faction or discord, or discussion, (فِتْنَة,) and confusion, or disorder, (S, K,) and slaughter. (K.) — — هَرِجَ, aor. هَرَجَ, (inf. n. هَرَجٌ, S,) He (a camel) became perplexed in his sight, by reason of the vehemence of heat, and his being much smeared with pitch, (S, K,) and being heavily laden. (TA.) 2 هرّج البَعِيرَ, inf. n. تَهْرِيجٌ, and ↓ اهرجهُ, inf. n. إِهْرَاجٌ; He incited, or urged, the camel to journey on (during the hottest time of the day, S) until he [the camel] became perplexed so his sight by reason of the vehemence of the beat. (S, K.) — — هرّج بِالسَّبْعِ, inf. n. تَهْرِيجٌ, He cried and to the lion or other beast of prey, and child him. (S, K.) — هرّج. inf. n. تَهْرِيجٌ. It (beverage of the kind called نَبِيذ) affected, or took effect upon, a person. (S, K.) 4 أَهْرَجَ see 2. — — أَهْرَجَ The heal reached has (a camel's) inside (L.) 6 تهارجوا Iniverunt, ulii alias. (TA.) 7 انهرج He was, or became, affected by beverage of the kind called نَبِيذ. (S, CK) هَرْجٌ Trial, or civil war, or conflict and faction, or discord, or dissension. (فِتْنَةٌ,) and confusion. or disorder: (S:) vehement and much slaughter (TA:) in a trad. respecting the signs of the last day, conflict, and confusion, or disorder: (TA:) or slaughter; as explained by Mohammad himself: (S:) and so, accord to Aboo-Moosa. It signifies in the language of Abyssinia (TA.) Ibn-Keys Fr-Rukeiyát said in the days of the faction of Ibn-Ez-

Zubayi. لَيْت شِعْرِى أَأَوَّلُ الهَرْجِ هٰذَا أَمْ زَمَانٌ مِنْ فِتْنَةٍ غَيْرِ هَرْجِ Would that I knew whether this be the first of the slaughter predicted as a (??) whether it be a (??) of trial, or civil war &c., other than the slaughter so predicted (S) هَرَّاجٌ: see هَرَّاجَةٌ .مِهْرَجٌ An (??) (??) (??) مُهْرِجٌ A man whose camels are affected with the scab, and have therefore (??) and to whose insides (??) (TA.) مِهْرَجٌ and ↓ هَرَّاجٌ A horse that runs much: (S. K:) and ↓ مِهْرَاجٌ a horse that runs vehemently (TA.) مِهْرَاجٌ: see مِهْرَجٌ. هرجب Q. 1 هَرْجَبَ. inf. n. هَرْجَبَةٌ, He was quick. or swift. (IKtt) هِرْجَابٌ and هِرجَبٌّ Tall, or long, as an epithet of a man &c. (K.) — — هِرْجَابٌ A tall, or longbodied, (طَوِيلَة) and bulky, she-camel: (S:) as also هِرجَالٌ: pl. هَرَاجِيبُ — — هِرْجَابٌ Anything great, large, or bulky: so in the Moajam: or extending long, horizontally. (TA.) — — نَخْلَةٌ هِرْجَابٌ A tall palm-tree. (TA.) هرد 1 هَرَدَ, (S, L, K,) aor. هَرِدَ, (K,) inf. n. هَرْدٌ, (L,) He rent, or tore, (S, L, K,) a garment, or piece of cloth; (S, L;) as also هَرَتَ: (Az, L:) he rent, or tore, to injure, or spoil, (L, K,) not to amend: (L:) he (a puller) rent, or tore, and beat, a garment, or piece of cloth: (L:) and ↓ هرّد he rent, or tore, much. (L.) — — هَرَدَ عِرْضَهُ, aor. هَرِدَ, (L,) inf. n. هَرْدٌ, (S, L, K,) He wounded his reputation. (S, L, K.) — — هَرَدَ, aor. هَرِدَ, (S, L, K,) inf. n. هَرْدٌ, (L,) He cooked flesh-meat so that it fell off from the bones: (S, L, K:) or cooked it much: (As, L:) or cooked it thoroughly and well: (ISd, L, K:) and ↓ هرّد, (K,) inf. n. تَهْرِيدٌ, (S, L,) signifies the same, (S, L, K,) but with an intensiveness: (S, L:) or he put flesh-meat into the fire, and cooked it thoroughly. (AZ, L.) — — هَرِدَ, (L, K, TA,) or هَرَدَ, (AZ, L, CK,) and ↓ تهرّد, (TA,) It (flesh-meat) became cooked so that it fell off from the bones: or, cooked much: or, cooked thoroughly and well: (L, K: *) or it, being put into the fire, became thoroughly cooked. (AZ, L.) Irreg. verb. هَرَدْتُ الشَّىْءَ, aor. أُهَرِيدُهُ, [in the CK, أُهْرِيدُهُ,] (Lh, M, art. رود; and K,) inf. n. هِرَادَةٌ, (Lh, M in art. رود,) i. q. أَرَدْتُهُ [q. v., in art. رود, I willed, wished, or desired, the thing]. (Lh, M, art. رود; and K.) 2 هَرَّدَ see 1. — هرّد, inf. n. تَهْرِيدٌ, He wore a مَهْرُود, (K,) i. e., a yellow garment, dyed with هُرْد. (TA.) 5 تَهَرَّدَ see 1. هُرْدٌ Certain roots with which one dyes, (L, K,) of a yellow colour: (TA:) or (so accord. to the L; but in the K, and) i. q. كُرْكُمٌ: (L, K:) or the yellow كُرْكُم: correctly, the roots of the كُرْكُم, or وَرْس: (TA:) and a certain red earth (K) with which one dyes. (TA.) هِرْدَى, (As, S, L, K, [but in the last it is not shown whether it be with or without tenween]) of the measure فَعْلَى, (S, L,) of the fem. gen., (IAmb,) but AHn says, I know not whether it be masc. [and therefore with tenween] or fem. [and therefore without tenween], (L.) [in one instance in the L, and in a copy of the K, written هردا, which is evidently wrong,] and هِرْدَاء, [i. e. هِرْدَآءٌ or هِرْدَآءُ,] (L, K,) and ↓ هِرْدَانٌ, (L,) A certain plant; (As, S, L, K;) a certain herb, of which AHn says, that he had not met with a description of it: (L:) and ↓ هَيْرُدَانٌ is also the name of a certain plant, (K,) like هِرْدَى, (L,) or i. q. هِرْدَانٌ. (TA.) هُرْدِيٌّ: see مَهْرُودٌ. هِرْدَانٌ: see هِرْدَى. هَيْرُدَانٌ: see هِرْدَى. هَرِيدٌ and ↓ مَهْرُودٌ A garment, or piece of cloth, rent, or torn; (L;) as also هَرِيتٌ. (AZ.) مَهْرُودٌ: see هَرِيدٌ. — — Also, (S, L, K,) A garment, or piece of cloth, dyed yellow (S, L) with هُرْد; (L;) and so ↓ مُهَرَّدٌ (L) and ↓ هُرْدِيٌّ: (K, * TA,) or, as Sh says, accord. to information given to Aboo-'Adnán by an intelligent Arab of the desert, of the people called Báhileh, dyed with وَرْس, and then with saffron, so as to become of a colour like that of the flower of the حَوْذَانَة: (Az, L:) or of a light yellow colour. (IAmb, L.) مُهَرَّدٌ: see مَهْرُودٌ. هردب Q. 1 هَرْدَبَ, inf. n. هَرْدَبَةٌ, (and هردب, TA, [a strange form: perhaps a mistake for هَرْدَابٌ or هِرْدَابٌ:]) He ran heavily. (IKtt &c., and K.) هِرْدَبَّةٌ (and هِرْدَبٌّ, TA) An old woman. (S, K.) — — Also, (as some say, TA,) Having a swollen belly, and cowardly: (S, K:) or cowardly, bulky, of little sense, swollen in the belly, and having no heart. (TA.) — — Accord. to Az, in the T, A large, long-bodied man is called هِرْدَبَّةٌ. (TA.) هرس 1 هَرَسَهُ, aor. هَرُسَ, (IF, A, Msb,) inf. n. هَرْسٌ, (IF, S, A, Msb, K,) He bruised, brayed, or pounded, it; crushed it so as to break it; broke it, or broke it in pieces, by beating; (S, IF, Msb, TA;) namely, grain, (Msb,) or some other thing: (IF, Msb:) or he did so vehemently, or violently: (A, K:) or with something broad: or with some preservative between it and the ground. (TA.) هَرِيسٌ Grain, (Msb,) or wheat, (A,) bruised, brayed, or pounded, (A, Msb,) vehemently, or violently, (A,) with the مِهْرَاس, before it is cooked; for when it is cooked, it is termed هَرِيسَةٌ: (Msb:) [of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ:] from the verb above-mentioned. (K.) You say, عِنْدِى هَرِيسٌ لِلْهَرِيسَةِ I have wheat bruised, &c., for the هَرِيسَة. (A.) هَرِيسَةٌ Grain, (Msb,) or wheat, (TA,) bruised, brayed, or pounded, [vehemently, or violently, (see هَرِيسٌ,)] and then cooked: (Msb, TA:) [or a kind of thick pottage, prepared of cooked wheat and cooked flesh-meats much pounded together: (Golius; app. on the authority of Ibn-Maaroof:) but this is probably one of the kinds of هريسة peculiar to post-classical times; which kinds are many: see De Sacy's Relation de l'Égypte par Abd-Allatif, pp. 307 and 312:] of the measure فَعِيلَةٌ in the sense of the measure مَفْعُولَةٌ: (Msb:) from the verb above-mentioned: (S, K:) pl. هَرَائِسُ. (A.) هَرَّاسٌ A maker, or preparer, of هَرِيسَة: (Mgh, Msb, K:) and a seller thereof. (Mgh.) مِهْرَاسٌ [in the M, voce جُرْنٌ, q. v., accord. to the TA, مهرس, i. e., app. مِهْرَسٌ,] A stone hollowed out, (S, Mgh, Msb,) oblong, (Mgh, Msb,) and heavy, resembling a [vessel of the kind called] تَوْر, q. v., (Mgh,) in which one bruises, brays, or pounds, and from which one performs the ablution termed وُضُوْء; (S, Mgh, Msb;) and it is also made of brass; and grain and other things are bruised in it: (Msb:) and sometimes, by a tropical application, (tropical:) one of wood, (Mgh, Msb,) used for the same purpose: (Msb:) or a mortar; syn. هَاوُونٌ; (K;) or thing in which grain is bruised: (A, TA,) and also, (A, K,) tropically, (A,) (tropical:) a hollowed stone, (A, K,) of oblong shape, (A,) from which one performs the ablution above mentioned; (A, K;) consisting of a bulky stone, which several men cannot lift nor move because of its weight, capable of holding much water. (TA.) هرش 1 هَرِشَ, aor. هَرَشَ, (Sgh, K,) inf. n. هَرَشٌ, (TK,) (assumed tropical:) He (a man, TA) was, or became, evil, or bad, in disposition. (Sgh, K.) — هَرِشَ الدَّهْرُ, (Ibn- 'Abbád, A, K,) and الزَّمَانُ, (A,) aor. هَرَشَ and هَرِشَ, (A, K,) inf. n. هَرَشٌ, (TK,) (tropical:) Time, or fortune, was, or became, distressful, or calamitous. (I'Abbád, A, K.) [In the A, app. by inadvertence, هرش الدهر is mentioned as proper; and هرش الزمان, as tropical.] 2 هَرَّشَ بَيْنَ الكِلَابِ, (A, * K, * TK,) inf. n. تَهْرِيشٌ, (S, A, K,) He excited strife, or quarrel-ling, between, or among, the dogs; syn. حَرَّشَ: (S, * A, K, TK:) and بَيْنَ الكِلَابِ ↓ هارش, (A, Mgh, TA,) or بِالكِلَابِ, (S,) or بَعْضَ الكِلَابِ عَلَى بَعْضٍ, (K, * TK,) inf. n. مُهَارَشَةٌ (S, A, Mgh, K) and هِرَاشٌ, (S, Mgh,) he incited the dogs to attack one another. (S, Mgh, K.) — — [Hence,] هرّش بَيْنَ القَوْمِ, (A,) or بَيْنَ النَّاسِ, (K,) inf. n. as above, (S, K,) (tropical:) He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people. (S, * A, K.) 3 هَارَشَا [They fought and assailed each other]: said of two dogs. (A.) See also 6. — — [Hence,] كَلْبٌ هِرَاشٍ [An irritable, or a quarrelsome, dog]; like كَلْبُ خِرَاشٍ. (TA.) — — See also 2. — — هِرَاشٌ is also used to signify The fighting against each other of men. (Mgh.) 6 تهارشت الكِلَابُ, and ↓ اهترشت, (A, K, TA,) and ↓ هَارَشَ بَعْضُهَا بَعْضًا, (A,) The dogs fought and assailed one another. (TA.) 8 إِهْتَرَشَ see 6. هرشب هِرْشَبَّةٌ An old woman far advanced in years: (K:) a worn-out old woman; as also هِرْشَفَّةٌ. (T.) هرمت هَرَامِيتُ Wells: (K;) a pl. that has no sing.; or its

sing. is هِرْمِيتٌ or هُرْمُوتٌ; or perhaps the ت is an augmentative letter: (MF:) or, accord. to the L, it is a name of a certain group of wells in the tract of Ed-Dahma, said to have been dug by Lukmán the son of 'Ád: or, accord. to As, certain wells on the left of Dareeyeh: if so, F has erred in prefixing to it the art. ال. (TA.) 1 هز هَزَّهُ, (S, A, Msb, K,) and هَزَّ بِهِ, [respecting which see what is said on an ex. below,] (A, K,) aor. ◌ُ3 هَزُ, (A, Msb,) inf. n. هَزٌّ, (S, A, Msb,) [He shook it;] he put it in motion, or into a state of commotion; (S, A, Msb, K;) as also ↓ هزّزه, (S, K,) and هزّز بِهِ, (TA,) inf. n. تَهْزِيزٌ; (K;) and ↓ هَزْهَزَهُ, (S, K,) inf. n. هَزْهَزَةٌ; (TA;) meaning, he made it move by pulling and pushing; or he made it move to the right and left: or, accord. to Er-Rághib, he did so with violence, or vehemence. (TA.) It is said that هَزَّ is trans. by itself, and by means of ب, like أَخَذَ and تَعَلَّقَ: it is trans. in the latter manner in the Kur., [xix. 25,] where it is said, وَهُزِّى إِلَيْكِ بِجِذْعِ النَّخْلَةِ [And shake thou towards thee the trunk of the palm-tree], i. e. حَرِّكِى: but ISd says, that the verb is here made trans. by means of ب because it is used in the sense of جُرِّى: and MF says, that, properly, it is not trans. by means of ب. (TA.) You say, هَزَّ السَّيْفَ وَغَيْرَهُ [He shook the sword, &c.] (A.) And هَزَّتِ الرِّيحُ الأَغْصَانَ, (A,) and الشَّجَرَ, and ↓ هَزَّزَتْهَا, (S,) [The wind shook the branches, and the trees,] and هَزَّتِ النَّبَاتَ it shook (حَرَّكَت) the plants: but this has also a tropical signification, which see below. (TA.) — — You say also, أَهُزُّ كَتِفِى, and مَنْكِبِى, (tropical:) [lit., I shake my shoulderblade, and my shoulder-joint;] meaning, I walk with an elegant and a proud and self-conceited gait; I behave with pride and self-conceitedness. (Mgh.) And هَزَّ عِطْفَيْهِ لِكَذَا (tropical:) [lit., He shook his sides at such a thing app. meaning, he was active, or prompt, and brisk, or was moved with alacrity, to do such a thing, or he was rejoiced at such a thing: like ↓ اِهْتَزَّ لَهُ, q. v.]: and in like manner, هَزَّ مَنْكِبَيْهِ. (A.) [In like manner also you say,] هَزَّ مَا رَأَيْتُ مِنْ عِطْفَى [app. meaning, accord. to a gloss cited by De Sacy in his Anthol. Gr. Ar., p. 309, (tropical:) What I saw rejoiced me: or, as rendered by him, p. 286, ce dont j'étois temoin, réveilla en moi le courage.] (Z, in his preface to the Keshsháf.) And هَزَّ الإِبِلَ, (S, A, K,) aor. ◌ُ3 هَزُ, inf. n. هَزٌّ (TA) and هَزِيزٌ, (S, K, TA,) (tropical:) He (a man urging his beasts by singing) made the camels to be brisk, or sprightly, by his singing to urge them. (S, * A, K.) And هَزَّهَا السَّيْرُ (tropical:) [The journeying made them to be brisk, or sprightly]. (TA.) And هَزَّ بِهِ السَّيْرُ (assumed tropical:) The pace brought him on quickly. (TA.) And هَزَزْتُ فُلَانًا لِخَيْرٍ (assumed tropical:) I made such a one to rejoice [or to be prompt and brisk (see the quasi-pass., 8,) to do good]: said of a generous man: (En-Nadr, TA:) and ↓ هَزْهَزْتُهُ and هَزْهَزْتُ مِنْهُ [app. signify the same]. (A.) And جَآءَ فُلَانٌ يَهُزُّ المَشْىَ, and يَهُضُّهُ, (assumed tropical:) Such a one came walking impulsively: (JK in art. هض:) or with a graceful gait, impulsively. (Ibn-El-Faraj, TA, in art. هض.) — — You also say, of a plant, or herbage, ↓ هَزَّتْهُ الرِّيَاحُ وَالأَمْطَارُ (tropical:) The winds and the rains made it to become tall. (A, TA. *) — — هَزَّ الكَوْكَبُ: see 8. — — [مَهَزَّةٌ seems to be an inf. n. of هَزَّهُ.] You say رُمْحٌ لَدْنُ المَهَزَّةِ (S, TA, art. عرص,) [app. for عِنْدَ المَهَزَّةِ] A spear that vibrates, or quivers, when shaken. (TA, ibid.) 2 ◌ُ3 هَزَّ see 1, in two places. 5 ◌ُ3 تَهَزَّ see 8. 8 اهتزّ, (inf. n. اِهْتِزَازٌ,) quasi-pass. of هَزَّهُ, (TA,) [It shook; or quivered;] it became in motion, or in a state of commotion; (S, Msb, K;) as also ↓ تهزّز, (S, K,) quasi-pass. of هزّزهُ; (TA;) and ↓ تَهَزْهَزَ, (S, A, K,) [quasi-pass. of هَزْهَزَهُ; meaning, accord. to explanations of هَزَّهُ in the TA, it became moved by being pulled and pushed; or it became moved to the right and left: or it became so moved with violence, or vehemence.] — — اهتزّ المَآءُ فِى جَرْيِهِ (tropical:) [app. the water quivered in its running]: and الكَوْكَبُ فِى انْقِضَاضِهِ (tropical:) [the star in its shooting, or darting, down]: (S, A, TA:) and اهتزّ الكَوْكَبُ (tropical:) the star shot, or darted, down [app. with a quivering motion]; (O, L, TA;) as also هَزَّ. (A, K.) — — اهتزّ المَوْكِبُ (tropical:) The procession, or cavalcade, went quickly: (En-Nadr, TA:) or made a noise and clamour. (S.) — — اهتزّت الإِبِلُ (tropical:) The camels, being urged on by the singing of their driver, became brisk, or sprightly. (S, * A, TA.) You say also, اهتزّ لِأَمْرٍ (tropical:) He was, or became, active, or prompt, and brisk, or cheerfully excited, at a thing, or to do a thing. (TA.) [Ex.] اهتزّ لِخَيْرٍ (tropical:) He rejoiced [or was active or prompt, &c., to do good]: said of a generous man. (En-Nadr, TA.) And هُوَ يَهْتَزُّ لِلْمَعْرُوفِ (tropical:) [He rejoices, or is active, or prompt, &c., to do what is beneficent, or kind]. (A.) [Hence the saying,] فُلَانٌ لَا يَهْتَزُّ وَلٰكِنَّهُ يَكْتَزُّ (tropical:) [Such a one does not rejoice, &c., to give, but he shrinks from giving]. (A, TA, art. كز.) [Hence also,] اِهْتَزَّ عَرْشُ الرَّحْمَانِ لِمَوْتِ سَعْدٍ (tropical:) The empyrean of the Compassionate rejoiced at the death of Saad; (En-Nadr, IAth, K, TA;) meaning Saad Ibn-Mo'ádh; (TA;) i. e., when he [meaning his soul] was taken up; (IAth, TA;) because of the honour in which he was held by his Lord; (K;) or the inhabitants of the empyrean rejoiced at his death: these words occur in a trad., of which there is another relation, اهتزّ العَرْشُ: and some say, that by العرش is meant the bier upon which Saad was removed to his grave. (TA.) You also say, تَهَزْهَزَ ↓ إِلَيْهِ قَلْبِى (tropical:) My heart became moved by a cheerful, or joyful, affection towards him. (K, TA.) — — اهتزّ النَّبَاتُ (tropical:) The plant, or herbage, became tall. (A, TA.) — — اهتزّت الأَرْضُ (tropical:) The land produced plants, or herbage: (A:) or became put in motion, and produced plants, or herbage. (TA.) R. Q. 1 هَزْهَزَهُ, and هَزْهَزْتُهُ, and هَزْهَزْتُ مِنْهُ: see 1. — — Also, the first, (inf. n. هَزْهَزَةٌ, TA,) (tropical:) He subdued him, or rendered him submissive; syn ذَلَّلَهُ. (K, * TA.) R. Q. 2 تَهَزْهَزَ: see 8, in two places. — — Also, (tropical:) He became subdued, or submissive; quasi-pass. of هَزْهَزَهُ. (TA.) هَزَّةٌ (tropical:) Brisk and rejoicing to do evil or mischief; applied to a woman: pl. هَزَّاتٌ. (A, TA.) هِزَّةٌ (tropical:) Briskness, or sprightliness: (S, K:) and (tropical:) briskness, sprightliness, alacrity, or cheerfulness, disposing one to promptness in acts of liberality, kindness, and beneficence; or liberality of disposition; syn. أَرْيَحِيَّةٌ; (K;) and [in like manner] ↓ هَزِيزٌ (tropical:) briskness, or sprightliness, of camels when urged on by the singing of their driver. (A, TA.) — — (tropical:) A kind of pace, or manner of going, of camels; (As, K;) when the train goes quickly: (As, * En-Nadr, TA:) or a state of commotion of a train or procession or cavalcade: (ISd, TA.) or the confused sound thereof. (IDrd, TA.) — — — — (tropical:) The sound of the boiling of a cooking-pot: (S, K:) (assumed tropical:) the reiterating sound of thunder; as also ↓ هَزِيزٌ (K:) which latter has likewise the following similar significations: (assumed tropical:) a sound, or noise; (K:) as, for instance, a sound, or noise, of turning of a mill; as also أَزِيزٌ [inf. n. of أَزَّ]: (TA:) and (tropical:) the murmuring of the wind (S, K) when it shakes the trees: (S:) or the sound of the blowing of the wind: (TA:) or the lightness of the wind, and the quickness of its blowing. (A, TA.) هَزِيزٌ: see هِزَّةٌ. هَزَائِزُ (assumed tropical:) Difficulties, afflictions, or calamities: [a pl.] having no singular. (Th, TA.) كَوْكَبٌ هَازٌّ (tropical:) [A star shooting, or darting, down; or quivering in doing so: see 8]. (S, TA.) هَزْهَزَةٌ: see R. Q. 1, of which it is the inf. n.: and see هَزَاهِزُ. هَزَاهِزُ [app. pl. of هَزْهَزَةٌ] Seditions, or discords, or dissensions, (فِتَنٌ,) in which people are in a state of commotion: (S, Msb:) or wars and difficulties or afflictions or calamities that put into a state of commotion: (A:) or the excitement of commotion in men, by trials, or trying events, and by wars; (K, * TA;) as also ↓ هَزْهَزَةٌ. (K.) 1 هزأ هَزَأَ مِنْهُ, (K,) and هَزَأَ بِهِ; (S, K;) and هَزِئَ (S, K) followed by منه

and به; (Akh, S;) but accord. to Yoo, we should say هزئ به only; not منه; (TA;) aor. هَزَأَ, inf. n. هُزْءٌ and هُزُوٌّ (S, K) and هُزُوْءٌ (TA) and مَهْزَأَةٌ; (S, K;) and ↓ تهزّأ به, (AZ, S, K,) and ↓ استهزأ به; (S, K;) He mocked at, scoffed at, laughed at, derided, or ridiculed, him. (S, K.) — — The most approved reading of ↓ مُسْتَهْزِئُونَ in the Kur, ii. 13, is with the ء fully pronounced: some alleviate it: and some read مُسْتَهْزِيُونَ: and some مُسْتَهْزُونَ; (but this pronunciation is of weak authority;) and say إِسْتَهْزَيْتُ for إِسْتَهْزَأْتُ. (Zj.) — — السَّرَابُ يَهْزَأُ بِالرَّكْبِ (tropical:) [The mirage mocks the company of riders]. (A.) — هَزَأَ, (K,) inf. n. هَزْءٌ, (TA,) He, or it, broke a thing. (K.) — — A poet says, describing a coat of mail, لَهَا عُكَنٌ تَرُدُّ النَّبْلَ خَنْسًا وَتَهْزَأُ بِالْمَعَابِلِ وَالقِطَاعِ [It has creases that repel the arrows, making them to recede, and break the broad and long arrow-heads, and those which are small and broad]. The ب in بالمعابل is redundant. This is the opinion of the lexicologists, except ISd, who thinks that this is an error, and that تهزأ here means " mocks. " (TA.) — هَزَأَ إِبِلَهُ (K; but it is thought that this may be a mistake for هَرَأَ, TA,) inf. n. هَزْءٌ; (TA;) and ↓ اهزأ ها; (K;) He killed his camels with cold. IAar says, that اهزأهُ البَرْدُ and اهرأهُ both signify The cold killed him. (TA.) — هَزَأَ He put in motion, [or excited,) the beast on which he rode. (As, K.) — هَزَأَ and هَزِئَ He died (K) in his place, or on the spot; i. e. unexpectedly, or suddenly: (Z:) improperly objected against by Ibn-Es-Sáïgh. ('Ináyeh, MF.) 4 اهزأ He entered upon the time of severe cold. (K.) See also اهرأ, which is the word commonly known. (TA.) — — See 1. — اهزأتْ بِهِ نَاقَتُهُ His she-camel hastened with him. (K.) 5 تَهَزَّأَ see 1. 10 إِسْتَهْزَأَ see 1. هُزْأَةٌ One who is mocked at, scoffed at, laughed at, derided; a ridiculous person. (S, K.) هُزَأَةٌ One who mocks at, scoffs at, laughs at, derides, or ridicules, others. (S, K.) غَدَاةٌ هَازِئَةٌ (tropical:) A morning intensely cold: as though mocking men when they shrug and shiver. (A.) مَفَازَةٌ هَازِئَةٌ بِالرَّكْبِ, and with هُزَأَةٌ for هازئة, (tropical:) [A desert that mocks the company of riders]. (A.) هزب هَوْزَبٌ A camel strong in running; syn. قَوِىُّ الجَرْىِ: (K, and so in a copy of the S:) or a strong and bold camel; syn. قَوِىٌّ جَرِىءٌ: (so in the S, in several copies): a strong camel: (ElJarmee:) a camel advanced in age, and bold. (As.) — — هَوْزَبٌ A vulture, (K,) advanced in age. (TA.) هَيْزَبٌ Sharp; fierce; syn. حَدِيدٌ. — — لَيْثٌ هَيْزَبُ A sharp, or fierce, lion: (K, accord. to the TA:) or a strong lion. (CK.) هَازِبَى and هَازِبَاءُ A kind of fish. (K.) هزبر هِزَبْرٌ and هِزْبَرٌ and هُزَابِرٌ, (K,) or the first [only], (TA,) Thick and bulky: and strong and hard or hardy: pl. هَزَابِرُ. (K.) You say, نَاقَةٌ هِزَبْرَةٌ A hard, or hardy, she-camel. (IAar.) — — Also, the first, (S, K,) and the second and third, (Sgh, K,) The lion: (S, Sgh, K,) accord. to some, because of his thickness and bulkiness. (TA.) Some say that the ه is a radical letter: others, that it is augmentative, and that the word is from زَبْرٌ, signifying the " act of repelling with strength. " (MF, TA.) هزج 1 هَزِجَ, aor. هَزَجَ, (S, K,) inf. n. هَزَجٌ; (L;) He sang in a certain manner, with trilling, or quavering; as also ↓ تهزّج; (S, K;) and ↓ هزّج: (K:) or ↓ تهزّج signifies he reiterated, or made to reciprocate, the graceful modulations of his voice: or prolonged his voice, without elevating it: (Aboo-Is-hák, L:) or هَزَجٌ does not at all signify trilling, or quavering; and therefore IAar has applied هَزِجٌ as an epithet to a dog that barks much. (L.) — — He read, or recited, with a prolonging and trilling of the voice, making the sounds to follow closely, one upon another; as also ↓ تهزّج. (TA.) 2 هزّج الصَّوْتَ, inf. n. تَهْزِيجٌ, He (a singer [or a reader or reciter]), made the sounds of the voice to be closely consecutive, and uttered in a light and quick manner. (L.) — — هزّج صَوْتَهُ, and ↓ تهزّجهُ, [the latter app. a mistake for تهزّج فِيهِ,] He made the sounds of his voice to be closely consecutive, or near together. (TA.) — — See 1. 4 اهزج He (a poet) composed, or uttered, verses of the metre termed الهَزَج. (K.) 5 تهزّجت القَوْسُ (tropical:) The bow twanged, on the archer's loosing the string after drawing it. (S, K, TA.) — — See 1, and 2. [هَزَجٌ (tropical:) The twanging of a bow, on the archer's loosing the string after drawing it; and of a lutestring: in the TA, i. q. رَنَّةٌ: pl. أَهْزَاجٌ and pl. pl. أَهَازِيجُ: or perhaps this latter is a pl. of which the sing. is ↓ أُهْزُوجَةٌ, like as أَرَاجِيزُ is pl. of أُرْجُوزَةٌ: and the twanging of a bow-string or lute-string may be likened to an ode or a song of the metre termed الهَزَج, which is perhaps, judging from analogy, the proper signification of اهزوجة.] لِلْعُودِ وَالقَوْسِ أَهَازِيجُ (tropical:) [To the lute and the bow there are twangings]. (A.) El-Kumeyt says, [speaking of a bow,] لَمْ يَعِبْ رَبُّهَا وَلَا النَّاسُ مِنْهَا غَيْرَ إِنْذَارِهَا عَلَيْهِ الحَمِيرَا بِأَهَازِيجَ مِنْ أَغَانِيِّهَا الجُشِّ وَإِتْبَاعِهَا النَّحِيبَ الزَّفِيرَا [Neither its owner nor the people imputed a fault to any of its properties, except its warning the (wild) asses of his presence by the twangings of its harsh singings, and its causing a groaning sound to follow the loud, or prolonged, wailing]. (S.) — — هَزَجٌ One of the modes of singing (الأَغَانِىّ), in which is a trilling, or quavering: (S, K:) pl. أَهْزَاجٌ. (L.) [But see 1.] — — A voice that excites lively emotions of joy or grief. (K.) — — A fine, or delicate, and elevated, voice. (TA.) — — A voice in which is hoarseness, or harshness. (K.) — — Any speech of which the component parts are closely consecutive, or near together, (K,) uttered in a light, or quick, manner: pl. as above. (L.) — — الهَزَجٌ The name of a certain kind of metre of verse; (S, K;) consisting of four feet, each of the measure مَفَاعِيلُنْ: originally of six feet, like the رَجَز and the رَمَل, in each of which, [as in the هَزَج,] each foot consists of one element of the kind termed وَتِدٌ مَجْمُوعٌ, and of two elements of the kind termed سَبَبٌ خَفِيفٌ: so called because of the mutual nearness of its component parts. (TA.) — — هَزَجٌ Lightness, or agility. (TA.) — — Quickness in the falling, and putting down, of the legs [upon the ground]. (TA.) — — (tropical:) The sound of thunder. (S.) — — (assumed tropical:) The buzzing of flies. (L.) هَزِجٌ A singer [or reader or reciter] who prolongs his voice, with trilling, or quavering, making the sounds to follow close, one upon another. (A.) — — هَزِجُ العَسِىِّ, occurring in a verse of 'Antarah, cited voce دَفٌّ, The cat that cries for food at supper-time: (EM, p. 233:) or the dog that barks much in the evening; meaning, in the night: or buzzing flies in the evening. (L.) — — هَزِجٌ A child, and a horse, whose legs fall, or are put down, quickly [upon the ground]. (TA.) — — (tropical:) Sounding thunder, as also ↓ مُتَهَزِّجٌ. (L.) — — (tropical:) A twanging lute [and bow]. (A.) — — (tropical:) A cloud sounding with thunder. (A.) — — هَزِجُ الصَّوْتِ, and ↓ هُزَامِجُهُ, One who makes the sounds of his voice to follow close, one upon another. (L.) هَزْمَجَةٌ Uninterrupted speech or language. (K.) — — Confusion of voice or sound beyond measure; (K;) as also هَزْلَجَةٌ. (K, TA, art. هزلج.) — — [The م is an augmentative letter: see هُزَامِجٌ.] هُزَامِجٌ A voice, or the like, of which the sounds are closely consecutive. The م is an augmentative letter. (S, K.) — — صَوْتٌ هُزَامِجٌ A confused voice or sound. The sound so called is less than what is termed رُغَاءٌ. (L.) — — [See also هَزَجٌ.] أُهْزُوجَةٌ: see هَزَجٌ. مُتَهَزِّجٌ: see هَزِجٌ. هزر [See Supplement.] هَزَارٌ [The nightingale;] a certain bird, (K. TA,) the same that is called عَنْدَلِيبٌ, (S, K, art. عندلب,) of sweet voice; improperly said in the K to be what is called in Persian هَزَارْ دَسْتَانْ; for هزار itself is Persian, and signifies " a thousand," and دَاسْتَانْ means [as also دَسْتَانْ in that language] " a tale; " as though this bird, in the sweetness of its warbling and the pleasantness of its melody, told a thousand tales; being thus called by way of hyperbole and excessive praise: then they contented themselves by employing the word هزار alone; and the Arabs used it, and prefixed to it the article ال:

(TA:) the pl. is هَزَارَاتٌ. (Msb.) هزرب Q. 1 هَزْرَبَ, inf. n. هَزْرَبَةٌ, He was light, or active, and quick, or swift. (IKtt, K.) A dial. form. of هَذْرَبَ. (TA.) هزع, &c See Supplement هزلج Q. 1 هَزْلَجَ, inf. n. هَزْلَجَةٌ, He (an ostrich, or anything,) was quick, or swift. (TA.) هَزْلَجَةٌ: see 1; and art. هزج. هَزَلَّجٌ A quick, or swift, he-ostrich. (K.) هِزْلَاجٌ Quick, or swift: (TA:) a light, or an agile, (and swift, or quick, TA,) wolf: (S, K:) pl. هَزَالِجُ and هَزَالِيجُ. (TA.) Accord. to Kr, it is derived from الهَزَجُ. (TA.) [See هزْمَجَةٌ in art. هزج.] هزم See Supplement هزمج هَزْمَجَةٌ and هُزَامِجُ: see art. هزج. هس See Supplement هسب هَسْبٌ Sufficiency; like حَسْبٌ. (K.) هسد, &c See Supplement هش 1 هَشَّ, aor. يَهَشُّ; (JK, TA;) or هَشَّ, secpers. هَشِشْتَ, aor. يَهَشُ; (Msb;) inf. n. هَشَاشَةٌ (JK, A, Msb, TA) [and هُشُوشَةٌ and هُشُوشٌ and هَشٌّ, as appears from what follows]; It, (a thing) was, or became, soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; (JK, A, Msb, TA;) syn. كَانَ فِيهِ رَخَاوَةٌ, (JK,) or كَانَ رِخْوًا لَيِّنًا, (A, * TA,) or لَانَ وَاسْتَرْخَى. (Msb.) You say, هَشَّ الخُبْزُ, aor. هَشِ3َ, (S, K,) inf. n. هُشُوشَةٌ (K) and هَشٌّ, (TA,) meaning, صار هَشًّا; (S, K;) i. e., The bread became [soft, &c., or] easy to break. (TA.) And هَشَّ العُودُ, (IAar, Msb,) aor. [هَشِ3َ, or] هَشَ3َ, (Msb,) inf. n. هُشُوشٌ, (IAar, Msb,) The wood, or stick, broke in pieces: (IAar:) or became easily or quickly broken. (Msb.) And هَشَّتِ الشَّجَرَةُ, inf. n. هَشٌّ, The tree dropped its leaves, one after another. (Msb [in which it seems to be indicated that the aor. of the verb in this sense is هَشُ3َ; but this is contr. to rule in an intrans. verb of this class; and I think it improbable.]) — — هَشَّ, inf. n. هُشُوشَةٌ, (assumed tropical:) He (a man) became weak; unable to endure difficulty or distress. (TA.) And هَشَّ, aor. هَشِ3َ, (assumed tropical:) He affected languor, or languidness; syn. تَكَسَّرَ: and he became old, or aged. (TA.) — هَشَّ, (Msb, K,) first pers. هَشِشْتُ, (S, Msb, K,) aor. يَهَشُّ; (Msb, K,) and هَشَّ, first pers. هَشَشْتُ, aor. يَهِشُّ; (Msb, K;) inf. n. هَشَاشَةٌ (S, Msb, K) and هَشَاشٌ; (A, K;) (tropical:) He was, or became, cheerful, brisk, lively, or sprightly: (S, K:) or he smiled, and was, or became cheerful, brisk, lively, or sprightly. (Msb.) You say, هَشِشْتُ بِفُلَانٍ, (S, TA,) and هَشَشْتُ بِهِ, (TA,) (tropical:) I was, or became, cheerful, &c. in behaviour towards such a one: (S:) or I was, or became cheerful in countenance, or joyful, or pleased, at meeting with such a one. (TA.) And هُوَ يَهَشُّ إِلَى إِخْوَانِهِ, (tropical:) He is cheerful, &c., towards his brethren]. (A.) And دَخَلْتُ ↓ بِى عَلَيْهِ فَاهْتَشَّ (tropical:) [I went in to him, and he was cheerful, &c., in his behaviour towards me]; like إِهْتَزَّ لى. (A, * TA.) And هَشِشْتُ لِلْمَعْرُوفِ, (JK, TA, *) and هَشَشْتُ, (TA,) inf. n. هَشَاشَةٌ (S) and هَشَاشٌ, (A,) (tropical:) I was, or became, cheerful, brisk, &c., to do what was kind, or beneficent: (S, * TA:) or I desired to do it: (JK:) and ↓ إِهْتَشَشْتُ للمعروف I was, or became, cheerful, &c., and desirous, to do what was kind, or beneficent. (TA.) And هُوَ ذُو هَشَاشٍ إِلَى الخَيْرِ (tropical:) [He possesses cheerfulness, briskness, liveliness, or sprightliness, of disposition to do good]. (A.) Accord. to Sh, هَشِشْتُ signifies (assumed tropical:) He rejoiced, and desired; or was, or became, joyful, and desirous. (TA.) And the phrase هَشِشْتُ إِلَى امْرَأَتِى, if correct, means either (assumed tropical:) I inclined towards my wife, or I was, or became, brisk, or sprightly, in disposition towards her. (Mgh.) And accord to ISd, هَشَاشُ القَوْمِ [so in the TA, but accord. to the JK هَشَاهِشُ,] (assumed tropical:) The people's being in a state of commotion, or agitation. (TA.) — هَشَّ الوَرَقَ, aor. هَشُ3َ, (S, A, K,) and هَشِ3َ, (Sgh, K,) inf. n. هَشٌّ, (S,) He beat the leaves with a staff, or stick, in order that they might fall; (S, A, K;) as also ↓ هَشْهَشَهُ. (Z, TA.) It is said in the Kur, [xx. 19,] (S,) وَأَهُشُّ بِهَا عَلَى غَنَمِى [And I beat the leaves with it in order that they may fall upon my sheep, or goats]: (S, A:) or, accord. to Fr, and I beat the dry trees with it in order that their leaves may fall so that my sheep, or goats, may feed upon them; and so says As: (TA:) Lth says, that الهَشُّ signifies thy drawing towards thee a branch of a tree: and also, thy scattering its leaves towards thee with a staff, or stick: (JK, * TA:) but Az says, that the correct ex- planation is that given by Fr and As; not the former of the two explanations given by Lth. (TA.) [The verb also seems to have a similar application in a more extended sense; for it is said that] هَشَّ, aor. هَشُ3َ, inf. n. هَشٌّ, signifies He (a man) assaulted (صَالَ) with his staff, or stick. (Msb.) You say also, هَشَّ الهَشِيمَ He broke in pieces the dry herbage or the like. (TA.) 2 هشّشهُ, (JK, K,) inf. n. تَهْشِيشٌ, (TA,) (assumed tropical:) He deemed him, or reckoned him, weak, or feeble, (JK, K, *) and soft, or gentle. (TA.) — (tropical:) He, or it, rendered him brisk, lively, or sprightly; and joyful, glad, or happy: (K:) and ↓ استهشّهُ (tropical:) it (a thing, JK, TA) incited him, or excited him, to briskness, liveliness or sprightliness; syn. إِسْتَخَفَّهُ. (JK, K, TA.) You say, ↓ فُلَانٌ مَا يَسْتَهِشُّهُ النَّعِيمُ (tropical:) [Such a one, weal, or welfare, does not excite him to briskness, &c.] (A, TA.) 8 اهتشّ He was, or became, cheerful, &c.: see 1, in two places. 10 إِسْتَهْشَ3َ see 2, in two places. R. Q. 1 هَشْهَشَهُ: see 1, latter part. — — He moved, or put in motion, or into a state of commotion, him, or it. (IDrd, K.) هَشٌّ A thing, (S, Msb,) or anything, (JK,) soft, yielding, flaccid, flabby, lax, slack, uncompact, crummy, fragile, frangible, brittle, friable, easily or quickly broken; (JK, * S, * A, * Msb, K, * TA;) syn. رِخْوٌ لَيِّنٌ; (S, A, K;) as also ↓ هَشِيشٌ. (JK, S, K.) You say, خُبْزٌ هَشٌّ, (S, K,) and ↓ هَشَاشٌ, (K,) Bread that is [soft, &c., or] easy to break. (TA.) And خُبْزَةٌ هَشَّةٌ A lump of dough, baked in a fire in the ground, that is dry, or hard: asserted by IKtt to have two contr. significations. (TA.) [But to this assertion it may be replied, that dry bread is easy to break.] And in like manner, أُتْرُجَّةٌ هَشَّةٌ A citron easy to break: or dry, or hard. (TA.) And عُودٌ هَشٌّ Wood, or a stick, that is easily, or quickly broken. (Msb.) — — [Hence,] هُوَ هَشٌّ المَكْسِرِ, (JK, S, A, K,) or المَكْسَرِ, (TA, [but this is contr. to all the other authorities that I know,]) and المُكَسَّرِ, (TA,) (tropical:) He is easy, or compliant, when asked: (A:) or he is of easy nature, or disposition, (JK, S, K,) with respect to what is sought, or demanded, of him, of things needed: (S:) said in praise of a man (S, TA) when it means [lit.] that he is not one whose wood gives only a sound when one endeavours to produce fire from it; but said in dispraise of a man when it means [lit.] that he is one whose wood is weak. (TA.) [And in like manner] ↓ هَشِيشٌ (K) and ↓ هَاشٌّ (TA) signify (tropical:) One who rejoices, or is glad, when asked. (K, TA.) You say, ↓ هُوَ هَاشٌّ عِنْدَ السُّؤَالِ, and ↓ هَشِيشٌ, (tropical:) He is one who rejoices, or is glad, at being asked. (TA.) — — [Hence also,] رَجُلٌ هَشٌّ, (TA,) or رَجُلٌ هَشٌّ إِلَى إِخْوَانِهِ, and ↓ هَاشٌّ, (JK,) (tropical:) A man who is cheerful, brisk, lively, or sprightly, in his behaviour towards his brethren. (JK, TA.) And رَجُلٌ هَشٌّ بَشٌّ (tropical:) A man who is cheerful, brisk, lively, or sprightly: (S:) or cheerful in countenance; pleasant [therein]. (S, TA in art. بش.) And أَنَا بِهِ هَشٌّ بَشٌّ (tropical:) I am cheerful, brisk, lively, or sprightly, in behaviour towards him; (K;) joyful; happy. (TA.) And رَجُلٌ هَشٌّ فُؤَادُهُ (tropical:) A man quick, or prompt, to do good. (As.) And فَرَسٌ هَشُّ العِنَانِ (assumed tropical:) [A horse that is brisk, lively, or sprightly; lit.,] light of rein. (TA.) And فَرَسٌ هَشٌّ (tropical:) A horse that sweats much; (JK, IF, K;) contr. of صَلُودٌ; (S;) or not صلود. (A.) هَشَاشٌ: see هَشٌّ, second sentence. هَشُوشٌ (assumed tropical:) A ewe, or she-goat, abounding with milk. (S, K.) هَشِيشٌ Dry herbage, syn. هَشِيمٌ, (K, TA,) for the horses of the people of الأَسْيَافِ [app. meaning the shores of 'Omán] in particular. (TA.) — See also هَشٌّ, in three places. — — Also, (assumed tropical:) A man who is niggardly towards his family, or others, with respect to food; syn. مُحْتِرٌ. (TA.) [Thus it bears two

contr. significations.] هَشِيشَةٌ is thought by ISd to signify Leaves [app. beaten from a tree]. (TA.) قِرْبَةٌ هَشَّاشَةٌ A water-skin from which the water flows by reason of its thinness. (K.) هَشْهَشَةٌ (assumed tropical:) Motion; or commotion. (JK.) [هَشَاهِشُ is app. its pl.: see 1, next before هَشَّ الوَرَقَ.] هَشْهَاشٌ (tropical:) Good in disposition; liberal, or bountiful. (IAar, K.) هَاشٌّ: see هَشٌّ, in three places. مُهَشْهِشَةٌ, in the copies of the K erroneously written مُتَهَشْهِشَة, (TA,) (assumed tropical:) A woman who manifests love to her husband, and rejoices in him. (K, * TA.) هشر, &c See Supplement هصب 1 هَصَبَ, aor. هَصُبَ, inf. n. هَصْبٌ, He fled; ran away. (K.) هصر 1 هَصَرَهُ, (S, A, K,) and هَصَرَ بِهِ, (S, K,) aor. هَصِرَ, (K,) inf. n. هَصْرٌ, (A, K,) He pulled it: and he inclined it: or he pulled and inclined it: (A, K, TA [but in the last of these, only هَصَرَهُ is given in this sense, agreeably with the A:]) he brought it near; (K;) which is near in meaning to " he inclined it: " (TA:) he took hold of its (a branch's) head and inclined it towards him: (S:) or he inclined it (a branch) towards him: (A:) or he bent it (a branch) and drew it towards him: (Mgh:) he bent it; namely, a pliant thing, such as a branch and the like: (A, K:) and he broke it without separating: (K:) or he bent it, namely, anything: (A, * K:) as also ↓ اهتصرهُ. (K.) Imra-el-Keys says, (S, TA,) using the verb tropically, (TA,) فَلَمَّا تَنَازَعْنَا الحَدِيثَ وَأَسْمَحَتْ هَصَرْتُ بِغُصْنٍ ذِى شَمَارِيخَ مَيَّالِ And when we discoursed together, and she became compliant, I pulled, (TA,) or, laying hold of its head, inclined towards me, (S,) a branch with fruit-stalks, waving from side to side: the poet meaning, by the branch, her body, because bending, and soft or supple, like a branch, and likening her hair to the fruit-stalks of the raceme of a palm-tree, in respect of its abundance and luxuriance. (TA.) And it is said in a trad., respecting the building of the mosque of Kubà, رَفَعَ حَجَرًا ثَقِيلًا فَهَصَرَهُ إِلَى بَطْنِهِ He raised a heavy stone, and inclined it towards his belly. (TA.) And in another trad., كَانَ إِذَا رَكَعَ هَصَرَ ظَهْرَهُ He used, when he bowed himself [in prayer], to bend down his back towards the ground: (TA:) or هَصَرَ ظَهْرَهُ signifies he bent his back much, making it even with his neck. (Mgh.) — — (tropical:) He pushed him or it; so accord. to all the copies of the K; but accord. to other authorities, (tropical:) he pressed or squeezed, him or it: and he pressed, or squeezed, him or it vehemently. (TA.) You say, هَصَرَ قِرْنَهُ, aor. and inf. n. as above, (tropical:) He pressed, or squeezed, his adversary. (TA.) — — Also, (K,) or هَصَرَهُ [alone], (S,) (assumed tropical:) He broke it; (S, K;) as also ↓ اهتصرهُ. (S.) You say of a lion, هَصَرَ الفَرِيسَةَ, (A, TA,) aor. and inf. n. as above, (tropical:) He broke [the neck of] the prey, and inclined it towards him. (TA.) And هَصَرَ رَأْسَ الفَرِيسَةِ, and بِرَأْسِهَا, (A, TA,) (tropical:) He [broke the head of, or] slew the prey. (TA.) — هَصِرَ جَدُّهُ, aor. هَصَرَ, [inf. n. هَصَرٌ,] (tropical:) His good fortune declined. (TA.) 5 تَهَصَّرَ see 7. 7 انهصر and ↓ اهتصر It became pulled: and it became inclined: or it became pulled and inclined: it was brought near: it (a pliant thing, such as a branch and the like,) bent: it broke, without separating: or it (anything) bent: (K:) or it (a branch) inclined and bent: (TA:) or fell upon the ground: (AHn, TA:) and ↓ تهصّر it (a branch) hung down, or was pendent. (TA.) [It seems to be implied in the K that انهصر and ↓ اهتصر are quasi-passives of هَصَرَهُ in all its senses.] 8 اهتصر: see 7. — اهتصرهُ: see 1, in two places. — — اهتصر النَّخْلَةَ He placed the racemes of the palm-tree upon the branches, and put them straight or even. (T, K.) هَصِرٌ (tropical:) A man who presses, or squeezes, vehemently; as also ↓ هُصَرٌ. (TA.) — — (tropical:) The lion; as also ↓ هُصَرٌ and ↓ هُصَرَةٌ (K) and ↓ هَصُورٌ (S, K) and ↓ هَصَوْرَةٌ and ↓ هَصَّارٌ (S, K) and ↓ هَاصِرٌ (K) and ↓ هَيْصَارٌ ↓ هَيْصَرٌ (S, K [in the CK ↓ هَيْصُورٌ]) and ↓ مِهْصَرٌ and ↓ مِهْصَارٌ and ↓ مِهْصِيرٌ and ↓ مُهْتَصِرق: (K:) or هَصُورٌ is an epithet applied to a lion, (A, TA,) as also ↓ هَصَّارٌ and ↓ هَيْصَرٌ [&c.], (A,) signifying, that slays and breaks: (TA:) pl. [of هَاصِرٌ] هَوَاصِرُ and [poeticè] هَوَاصِيرُ. (TA.) — جَدٌّ هَصِرٌ (tropical:) Declining good fortune. (TA.) هُصَرٌ: see هَصِرٌ. هُصَرَةٌ: see هَصِرٌ. هَصُورٌ: see هَصِرٌ. هَصَوْرَةٌ: see هَصِرٌ. هَصَّارٌ: see هَصِرٌ. هَاصِرٌ: see هَصِرٌ. هَيْصَرٌ: see هَصِرٌ. هَيْصَارٌ: see هَصِرٌ. هَيْصُورٌ: see هَصِرٌ. مِهْصَرٌ: see هَصِرٌ. مِهْصَارٌ: see هَصِرٌ. مِهْصِيرٌ: see هَصِرٌ. مُهْتَصِرٌ: see هَصِرٌ. هصم, &c See Supplement هض 1 هَضَّهُ, (S, A, K,) aor. هَضُ3ُ, (S,) inf. n. هَضٌّ, (TA,) He broke it; as also ↓ اهتضّهُ; (S, K;) and ↓ هَضْهَضَهُ; (K;) inf. n. هَضْهَضَةٌ. (TA:) and the first, (S, A,) or ↓ all, (K,) he bruised, brayed, pounded, or crushed, it; (S, K;) i. q. رَضَّهُ; i. e. a stone, &c.: (A:) or he broke it in a manner falling short of what is termed هَدٌّ, [in the CK, incorrectly حَدّ,] but exceeding what is termed رَضٌّ: (Lth, K:) or, accord. to some, the first, he broke it leisurely, or gently: and the ↓ last, he broke it hastily. (TA.) You say, الفَحْلُ يَهُضُّ أَعْنَاقَ الفُحُولِ (S, A) The stallion breaks, or crushes, the necks of the [other] stallions; as also ↓ يُهَضْهِضُهَا. (TA.) And الإِبِلُ يَهُضُّ الأَرْضَ The camels bruise the ground. (L.) — — Also, هَضَّتِ الإِبِلُ (assumed tropical:) The camels hastened, or went quickly. (K.) And جَآءَتِ الإِبِلُ تَهُضُّ السَّيْرَ, inf. n. as above, (assumed tropical:) The camels came hastening, or quickly. (TA.) And جَآءَ فُلَانٌ يَهُضُّ المَشْىَ, (Ibn-El-Faraj, JK, K, *) and يَهُزُّهُ, (Ibn-El-Faraj, JK,) (assumed tropical:) Such a one came walking impulsively: (JK:) or with a graceful gait, (Ibn-El-Faraj, K,) impulsively. (Ibn-El Faraj.) — هَضَّ is also syn. with حَضَّ. (Ibn-'Abbád, K.) 2 هضّض He bruised the ground vehemently with his feet. (TA.) 7 انهضّ It broke, or became broken: (S, K:) it became bruised, brayed, pounded, or crushed: (S:) quasi-pass. of هَضَّهُ and اهتضّهُ. (TA.) 8 إِهْتَضَ3َّ see 1, in two places. — — اهْتَضَضْتُ نَفْسِى لِفُلَانٍ (assumed tropical:) I held myself to have fallen short of my duty to such a one; syn. إِسْتَرْدَدْتُهَا. (JK, S, K [in one copy of the S, إِسْتَرْذَلْتُهَا.]) — — إِهْتَضَضْتُ مِنْ فُلَانٍ شَيْئًا (assumed tropical:) I took from such a one a thing. (JK.) R. Q. 1 هَضْهَضَهُ: see 1, in three places. هَضَّآءُ A company (S, K) of men; of the measure فَعْلَآءُ, like صَحْرَآءُ; mentioned by Th; (S;) and by As; (TA;) or a company of horses, or horsemen: (A, TA:) and a [troop of horse such as is termed] كَتِيبَة: because they break things. (TA.) هَضِيضٌ A thing (S) broken: bruised, brayed, pounded, or crushed: as also ↓ مَهْضُوضٌ, (S, K,) and ↓ مُنْهَضٌّ. (S.) هَضَاضَةٌ, like سَحَابَةٌ, (K,) or هُضَاضَةٌ, (so in the JK,) (assumed tropical:) What is taken (مَا يُهْتَضُّ [in the CK, erroneously, يَهْتَضُّ,]) from any one. (JK [where it immediately follows the phrase إِهْتَضَضْتُ مِنْ فُلَانٍ شَيْئًا explained as above], Sgh, K.) فَحْلٌ هَضَّاضٌ A stallion that breaks, or crushes, the necks of the [other] stallions; (S, A, K;) as also ↓ هَضْهَاضٌ: (JK, K:) or a stallion that throws down a man, and a camel, then leans, bears, or presses, upon him with his breast. (IDrd.) هَضْهَاضٌ: see what next precedes. مَهْضُوضٌ: see هَضِيضٌ. مُنْهَضٌّ: see هَضِيضٌ. مُهَضْهِضَةٌ (tropical:) A woman (TA) who annoys, or molests, her fellow-wife or female neighbour, or her fellow-wives or female neighbours: (so accord. to different copies of the K:) transmitted by Sgh. (TA.) هضب 1 هَضَبَتِ السَّمَآءُ, aor. هَضِبَ, The sky rained: (K:) or rained for some days incessantly. (TA.) See هَضْبَةٌ. — — هَضَبَتْهُمُ السَّمَآءُ The sky rained upon them: (S:) it wetted them much. (TA.) — — يَهْضِبُ بِالشِّعْرِ وَبِالخُطَبِ (tropical:) He pours forth verses, and discourses in rhyming prose, or the like. (A.) — — هَضَبَ فِى الحَدِيثِ and ↓ اهتضب, (S, K,) and ↓ اهضب (K, but omitted in the TA,) (assumed tropical:) He launched into discourse, (S, K,) and talked much, or launched into discourse time after time, (TA,) and raised his voice. (S, TA.) — — إِهْضِبُوا يَا قَوْم Talk, or speak, O people.

(S.) — — هَضَبَ and ↓ اهضب He talked loud. (AA.) — هَضَبَ He (a man) walked in the manner of a stupid, dull, unexcitable person. (K.) — هَضَبَ القَوْمُ: see ضَهَبَ, and هَاضِبٌ. 4 أَهْضَبَ see 1. 8 إِهْتَضَبَ see 1. — اهتضب It (the vibrating of a bow-string) produced a twanging. (TA.) 10 استهضب It became what is termed هَضْب, (K,) or هَضْبَة; (A;) i. e. a mountain of the kind so termed. (A.) هَضْبٌ A kind, mode, or way. A. Heyth quotes the following verse of El-Kumeyt, describing a horse: مُخَيَّفٌ بَعْضُهُ وَرْدٌ وَسَائِرُهُ جَوْنٌ أَفَانِينُ إِجْرِيَّاهُ لَا هَضْبُ The poet means, that his running, or usual running, was of different, or various, kinds; not of one هضب, or kind. (L.) — See هَضَبٌ. هَضْبَةٌ: see هَضْبَةٌ A rain: (S, K:) or a rain consisting of many drops: (IAth:) or a lasting rain, consisting of great drops: or a single fall thereof: (TA:) or hard rain: (Msb:) pl. هِضَبٌ, (S, K,) like بِدَرٌ pl. of بَدْرَةٌ, (S,) extr. [with respect to rule], (TA,) and هِضَابٌ, (K,) or this is pl. of هَضْبٌ accord. to the S; (TA;) and pl. pl. أَهَاضِيبُ; (K;) or this is pl. of هِضَابٌ, which is pl. of ↓ هَضْبٌ, signifying fine showers of rain after other rain; syn. حَلَبَاتُ قَطْرٍ بَعْدَ قَطْرٍ; (AZ, S;) and this is what is correct: (TA:) or ↓ هَضْبٌ signifies a fine rain; or a fine shower of rain; syn. حَلْبَةُ قَطْرٍ: it is also said, in the L, that ↓ أُهْضُوبَةٌ is syn. with هَضْبٌ, [either in one of the last two senses, or as a coll. gen. n. of which هَضْبَةٌ is the n. un., which it is said to be below,] and that اهاضيب is its pl.: ↓ هُضُوبَةٌ also is the same as اهضوبة: so in the phrase أَصَابَتْهُمُ الهضوبةُ مِنَ المَطَرِ [The fine shower, or showers, of rain (or the shower of rain, or of copious rain, or of lasting rain consisting of large drops, or hard rain,) fell upon them]; mentioned in the K: it is also said in the L, that هَضْبٌ forms in the pl. أَهْضَابٌ, and then أَهَاضِيبُ; like as قَوْلٌ forms أَقْوَالٌ, and then أَقَاوِيلُ. (TA.) ↓ هَضْبٌ is also said to be a pl. of هَضْبَةٌ; but it is rather a coll. gen. n., [of which هَضْبَةٌ is the n. un.]: and هَضَبٌ is also added to the list of the pls. of the same word; but this, accord. to the S, on the authority of AA, is pl. [or rather a quasi-pl. n.] of هَاضِبٌ, [act. part. n. of 1,] like as تَبَعٌ is of تَابِعٌ, and بَعَدٌ of بَاعِدٌ. (TA.) — هَضْبَةٌ A hill; (IAth:) or a mountain spreading over the surface of the ground: (S, Msb, K:) or a mountain composed of one mass of rock: (K:) or any firm, hard, large mass of rock: (TA:) or a long inaccessible mountain, separate from others; but only of red mountains: (K:) or a hill, such as is termed أَكَمَة, with few plants, or little herbage: (Msb:) pl. هِضَبٌ and هِضَابٌ; (S, K;) and pl. pl. أَهَاضِيبُ. (K, TA.) أَهَاضِبُ is used, by poetical licence, for اهاضيب, in a poem of one of the Hudhalees: (TA:) [or it is pl. of أَهْضُبٌ, which is pl. of pauc. of هَضْبٌ.] هَضْبٌ is also said, in the S, and L, to be a pl. of هَضْبَةٌ; but it is rather a coll. gen. n. (TA.) — — An elevated, or overlooking, tract of sand. (TA, art. طود.) — (assumed tropical:) A run; a single run. (AHeyth.) هِضَبٌّ (tropical:) A horse sweating much; or that sweats much. (S, K.) — — Hard, or firm, and strong, or robust. (K.) — — Large, or bulky; as an epithet applied to the kind of lizard called ضَبّ, and to other things. (TA.) غَنَمٌ هَضِيبٌ Sheep or goats having little milk: (K:) app. form الهَضْبُ, signifying حَلْبَةُ القَطْرِ. (TA.) هُضُوبَةٌ: see هَضْبَةٌ. هَاضِبٌ, used after the manner of a rel. n., signifying ذُو هَضْبٍ: so in the following expression in a verse of Aboo-Sakhr El-Hudhalee; فِى يَوْمٍ مِنَ اللَّهْوِ هَاضِبٍ; which means In a day when the people had played much, and quickly: explained by the words كَانُوا قَدْ هَضَبُوا فِى اللَّهْوِ. (TA.) أُهْضُوبَةٌ: see هَضْبَةٌ. رَوْضَةٌ مَهْضُوبَةٌ [A meadow, or the like, rained upon: or much wetted by rain]. (TA.) هضل &c. See Supplement هفت 1 هَفَتَ, aor. هَفِتَ, inf. n. هَفْتٌ; (TA;) and ↓ تهافت; (S, K;) It fell continuously, or successively, (S, K,) part by part, (S,) or part after part, like as snow, or fine rain, falls. (TA.) ↓ تهافت is mostly used with reference to something evil; (TA;) [as] يَتَهَافَتُونَ فِى النَّارِ [They shall fall successively into the fire of hell]; (TA, from a trad.;) [and] تَهَافَتَ الفَرَاشُ فِى النَّارِ The moths fell successively into the fire; (S;) [and] تَهَافَتَ القَوْمُ The people fell down successively dead; (TA;) [and] تَهَافَتُوا عَلَيْهِ They fell upon him successively. (TA.) — — هَفَتَ and ↓ تَهَافَتَ It (snow, and fine rain,) fell quickly. (TA.) — — هَفَتَ, [aor. هَفِتَ,] inf. n. هَفْتٌ, He, or it, fell; fell down. (TA.) — — هَفَتَ, aor. هَفِتَ, (S, K,) inf. n. هَفْتٌ and هُفَاتٌ; (TA;) and ↓ انهفت; (S;) It was, or became, depressed, or lowered; syn. إِنْخَفَضَ and إِتَّضَعَ. (S, K.) — — هَفَتَ and ↓ انهفت It was, or became, lessened, or diminished. (IKtt.) — — هَفَتَ, (aor. هَفِتَ, inf. n. هَفْتٌ, TA,) It became minute, fine, or slender; syn. دَقَّ. (K.) — — هَفَتَ, (aor. هَفِتَ, K,) inf. n. هَفْتٌ and هُفَاتٌ, It flew about, or became dispersed, by reason of its lightness. (S, K.) — — هَفَتَ, aor. هَفِتَ, He talked much, without consideration. (K, TA.) 6 تهافت It (a garment) fell in pieces, piece after piece falling off, and became worn out. (TA.) — — تهافت It was continuous, or successive; syn. تَتَابَعَ. (K.) — See also 1. — — تهافت النَّاسُ عَلَى المَاءِ The people pressed, or crowded, to the water, [one after another, or party after party]. (Msb.) 7 إِنْهَفَتَ see 1. هَفْتٌ Rain falling quickly. (K.) — — A depressed, or low, piece of ground: (K:) like هَجْلٌ. (Az.) — كَلَامٌ هَفْتٌ Inconsiderate loquacity. (TA.) — — هَفْتٌ Abundant stupidity: (K:) surpassing stupidity. (IAar.) هَفَاتٌ Stupid; foolish; of little sense. (S, K.) [But see its syn. لَفَاتٌ, voce أَلْفَتُ.] Authorities differ respecting this word and لَفَاتٌ, whether they should be written with ت or with ة or with both. (TA.) حَبٌّ هَفُوتٌ Grain that falls to the bottom of the cooking-pot, and swells out quickly. (Lth.) وَرَدَتْ هَفِيتَةٌ مِنَ النَّاسِ There came a party of men whom a year of drought had compelled to emigrate. (S.) مَهْفُوتٌ Confounded; perplexed; amazed: (K:) like مَبْهُوتٌ. (TA.) هفو &c. See Supplement هقب هَقْبٌ Width; amplitude; largeness. (K.) هِقَبْ A word by which a horse is checked, or urged. (K. هِقَبٌّ Having a large, or ample, throat, (K,) swallowing everything. (TA.) — — Large, big, or bulky, and tall, or long; an epithet applied to an ostrich, (Lth, K,) and to other things: (K:) or long, or tall, as an epithet applied to other things than the ostrich. (TA.) هَقَبْقَبٌ Hard, or firm, and strong, or robust. (K.) هقع &c. See Supplement هلب 1 هَلِبَ, aor. هَلَبَ, inf. n. هَلَبٌ, He had much hair [of the kind termed هُلْب]; was very hairy. (K.) — — هَلَبَ ذَنَبَ الفَرَسِ, and هَلَبَ الفَرَسَ, aor. هَلُبَ, inf. n. هَلْبٌ, He shore the tail of the horse: (Msb:) shore it, or cut it off, utterly. (TA.) هَلَبَهُ; (S, K;) and ↓ هلّبه, (K,) inf. n. تَهْلِيبٌ; (TA;) He plucked from him (i. e. a horse, S,) his هُلْب [or coarse hair, of the tail &c.]. (S, K.) — — هُلِبَ It (a tail) was entirely cut off. (TA.) — هَلَبَهُمْ بِلِسَانِهِ, aor. هَلِبَ; and ↓ هلّبهم, (inf. n. تَهْلِيبٌ, TA;) (tropical:) He satirized and reviled them: (K:) he carped at them severely with his tongue. (TA.) — هَلَبَ, aor. هَلُبَ; and ↓ اهلب, (inf. n. إِهْلَابٌ, TA) ; He (a horse) prosecuted, or continued, his course, or run, uninterruptedly; syn. تَابَعَ الجَرْىَ: (K:) and, the latter verb, he (a horse,) was ardent, or impetuous, in his course, or running; as also أَلْهَبَ. (As, in TA, art. لهب.) [See also ضَهَبَ القَوْمَ —] هَلَبَتِ السَّمَاءُ القَوْمَ The sky wetted the people with dew (نَدًى): or, with continual rain. (K.) هَلَبَتْنَا السَّمَاءُ The sky wetted us with dew (ندى) or the like; (TA;) as also ↓ أَهْلَبَتْنَا: (T:) the sky rained upon us a copious, or an excellent, rain. (TA.) 2 هَلَّبَ see 1. 4 أَهْلَبَ see 1. 5 تهلّب and ↓ انهلب [He, a horse, had his tail shorn: see 1:] he had his هُلْب [or coarse hair, of the tail &c.,] plucked out. (K.) 7 إِنْهَلَبَ see 5. 8 اهتلب He drew a sword from its scabbard. (TA.) هُلْبٌ, [a coll. gen. n.,] Hair, absolutely: or coarse hair; (K;) as the hair of the tail of a she-camel: (Az:) or hair of the tail: or pigs' bristles, with which skins and the like are sewed: (K:) J gives this last signification to ↓ هُلْبَةٌ: and also, coarse hair of the tail &c.: (so in the S:) but هُلْبَةٌ is the n. un. (TA.) — — هُلْبٌ, The eyelashes. (TA.) — — هُلْبٌ, call. gen. n., Hair that one plucks from the tail: n. un. with ة. (TA.) — — هُلْبٌ [pl. of هُلْبَةٌ] Tails and manes plucked out.

(TA.) — هُلْبٌ Continuance, or constant succession, of rain. (TA.) رَجُلٌ هَلِب [A man having much hair; of the kind called هُلْب; very hairy: see هَلِبَ:] a man whose هُلْب is growing forth. (TA.) هُلْبَةٌ The hair that is above the pubes, extending near to the navel. (TA.) See هُلْبٌ. — هُلْبَةٌ Severity, or pressure, of fortune: like كُلْبَةٌ and جُلْبَةٌ. (S.) — — Also, and ↓ هُلَبَّةٌ, Severity, or intenseness, of winter. (K.) أَتَيْتُهُ فِى هلبةِ الشِّتَاءِ I came to him during the severe, or intense, cold of winter. (El-Umawee.) هُلَبَّةٌ: see هُلْبَةٌ. هَلُوبٌ A woman who draws near to her husband, or ingratiates herself with him; syn. مُتَقَرِّبَةٌ مِنْ زَوْجِهَا; (K, TA;) and is loving, or affectionate, to him; and distant with respect to others. (TA.) — — Also, contr., A woman who is distant, or shy, with respect to her husband, or who alienates herself from him, or avoids or shuns him, (K,) and draws near to, or ingratiates herself with, her special friend. (TA.) — — From هَلَبَهُ بِلِسَانِهِ " he carped at him severely with his tongue; " because a wife carps either at her husband or at her friend: or, accord. to IAar, in the former sense, from ↓ يَوْمٌ هَلَّابٌ " a day of gentle, constant, innocuous rain; " and in the latter sense from the same phrase as signifying " a day of rain attended by thunder and lightning and terrors, and destructive to dwellings. " (TA.) هَلِيبٌ and هُلَيْبٌ: see هَلَّابٌ. هُلَابَةٌ The filth that is washed away from the membrane which encloses the fœtus: (K:) i. q. حُوَلَاءُ: [a word which has two applications, which see:] also called هُلَابَةُ السقاء: (TA:) [but السقاء is written by mistake for السِّقْي]. [See also هُلَاتَةٌ.] هَلَّابٌ (K) and هَلَّابَةٌ (S, K) A cold wind, with rain. (S, ISd, K.) — — يَوْمٌ هَلَّابٌ A day in which is wind and rain: (S:) a day of rain attended by thunder and lightning and terrors, and destructive to dwellings. (IAar.) — — Also, A day of gentle, constant, innocuous rain. (IAar.) — — Also, A day of dry cold; or dry by reason of cold. (Az, in the T, art. حلب.) — — عَامٌ هَلَّابٌ, and ↓ أَهْلَبُ, A year of much rain. (K.) — — ↓ عام أَهْلَبُ (tropical:) A plentiful, or fruitful, year; a year of abundant herbage, or vegetation: like أَزَبُّ. (S.) — — هَلَّابٌ and ↓ مُهَلَّبٌ and ↓ هَلِيبٌ, (K,) or as in one copy of the K, that of Et-Tabláwee, the last is ↓ هُلَيْبٌ, (TA,) and this is the more correct reading, (MF,) [Three] very cold days, in Kánoon el-'Owwal [or January O. S.]: or in the severe, or intense, cold of winter: (K:) or in the severe, or intense, cold of the month [above mentioned], in the latter part of it. (L.) — هَلَّابٌ (tropical:) One who satirizes [and reviles] much: (ISh:) [who carps much and severely at others with his tongue: see 1]. هَالِبُ الشَّعْرِ and مُدَحْرِجُ البَعْرِ [Two] days of winter. (K.) — — See art. دحرج — — لَيْلَةٌ هَالِبَةٌ A rainy night. (K.) أَهْلَبُ Having much hair [of the kind called هُلْب]; very hairy: (K:) fem. هَلْبَاءُ. (CK.) A horse having much hair of the kind called هلب: (S:) a coarse-haired man: (TA:) a man having coarse hair upon the part where are the two veins called الأَخْدَعَانِ, and upon his body: (TA:) having much hair upon the head and body. (TA.) — — أَهْلَبُ A tail cut off. (K.) — — Also, [accord. to the CK, or,] Having no hair upon it: and, contr., Having much hair: (K:) [in each sense, as seems to be implied in the K, an epithet applied to a tail: but, app., accord. to the TA, applied to a horse]. — — هَلْبَاءُ, fem., A beast of carriage (TA) having much hair. (K, TA.) — — هَلْبَاءُ The podex; syn. إِسْتٌ: (K:) used as a subst.; originally an epithet. (TA.) — — إِيَّاكَ وَأَهْلَبَ العَضْرَطِ Beware of him who has a hairy podex. Originally said by a woman to her son, who was boasting that he found no one whom he did not overcome, and who was afterwards thrown down by a man answering to this description. A proverb used in cautioning the self-conceited. (Meyd, TA.) — — أَرْضٌ هَلْبَاءُ (tropical:) Land abounding with plants, or herbage. (TA.) — — Also, [contr.,] (tropical:) Land of which the herbage has been eaten. (TA.) — — هُلْبَةٌ هَلْبَاءُ (in the CK, هَلْبَةٌ هُلْبَاءُ) A severe calamity. (K.) — — See هَلَّابٌ. لَهُ أُهْلُوبٌ He [a horse] has ardour, or impetuosity, in his running &c.: formed by transposition from, or a dial. form of, أُلْهُوبٌ. (M.) عَدْوُهُ ذُو أَهَالِيبَ [His (a horse's) running is of ardent, or impetuous, modes, or manners]. (TA.) — — أُهْلُوبٌ A kind, or way [or speech]: syn. فَنٌّ (K) and أُسْلُوبٌ: (AO:) pl. أَهَالِيبُ. (AO, K.) — — اهلوبٌ من الثَّنَاءِ A kind, or way, of praising, or eulogizing. (TA.) مَهْلُوبٌ (S, A, L, Msb) and ↓ مُهَلَّبٌ (TA) A horse having his tail shorn: (Msb:) having the hair of his tail utterly removed: (L:) having his هُلْب [or coarse hair, of the tail &c.,] shorn: (A:) having his هلب plucked out. (S, TA.) مُهَلَّبٌ: see مَهْلُوبٌ. هَلَّابٌ: see مُهَلَّبٌ. هلبث هِلِبَاثٌ A kind of dates. Said to be the only kind brought form El-Basrah to the Sultán. (AHn.) هِلْبَوْثٌ Stupid; foolish; of little sense: or dull of speech and understanding; doltish; heavy; syn. فَدْمٌ. (S, and some copies of the K.) هلبج هِلْبَاجَةٌ Stupid; foolish; of little sense: (S:) or one unsurpassed in stupidity, foolishness, or paucity of sense: or heavy, dull, stupid, and of little use: (TA:) or a heavy, or dull, man: (T:) as also هِلْبَاجٌ: (L:) Khalaf El-Ahmar says, I asked an Arab of the desert respecting the meaning of هلباجة, and he said, It means a stupid, or foolish, man, or one of little sense, bulky, or corpulent, impotent in speech or actions, and heavy, or dull, or doltish, a great eater, who who — who —, and he continued to add to his interpretation something each time; after which he said to me, desiring to depart, he is one who comprises every evil quality. (S, K.*) هلت 1 هَلَتَ, [aor. هَلُتَ, and هَلِتَ?] inf. n. هَلْتٌ, He peeled a thing; or deprived it of its outer covering, or crust; syn. قَشَرَ. (K.) — — هَلَتَ الدَّمَ, as also سَلَتَ, He peeled off, or scraped off, (قَشَرَ,) the [dried] blood with a knife. (Lh, L.) — — هَلَتَ دَمَ البَدَنَةِ, [as also سَلَتَ,] He scratched the skin of the بدنة [or beast brought to Mekkeh for sacrifice, or there sacrificed, or the right reading is النَّدَبَةَ, i. e. the sear. (see سَلَتَ,)] with a knife, so that he made the blood to appear. (Lh, L, TA.) 7 انهلت يَعْدُو i. q. انسلت, (in the CK, انهلت بَعْدَ وانسلت,) He withdrew himself privately, or stole away, without being known to do so, running. (Ibn-El-Faraj, K.) هَلْتَى A certain plant; (S, K;) when it dries, it becomes red; and when it is eaten, and grows, it is called جَمِيمٌ: or, accord. to Az, a certain tree, growing like the صِلِّيَان, except that its colour inclines to red: or, accord. to Aboo-Ziyád, as AHn says, a plant of the kind called طَرِيفَة, growing like the صلّيان and the نَصِىّ, red when fresh and moist, and more red when it has dried: it is watery; and the camels and sheep &c. scarcely ever eat it when they find any other herbage to serve them in its stead. (TA.) هُلَاتَةٌ The black filth that is washed away from the membrane which encloses a young lamb or kid in its mother's womb. (K, TA.) [For غُسَالَةُ السَّخْلَةِ السَّوْدَاءِ, as in the copies of the K in my hands, I read السوداءُ. — — See also هُلَابَةٌ.] هَلْتَاتٌ [accord. to the TA and a MS. copy of the K: in the CK هُلْتَاتٌ:] A company of people staying, or abiding, in a place; and of people journeying. (K.) So accord. to AZ; but accord. to ISk, with ث. (L.) هلث هَلْثَى An assembly, a company, or congregated body, of men. (IAar.) [Or perhaps it is هَلْثَى.] — — Also, and ↓ هَلْثَاءٌ [or perhaps هَلْثَاءُ] and ↓ هِلْثَاءٌ and ↓ هَلْثَاءَةٌ and ↓ هِلْثَاءَةٌ and ↓ هُلْثَةٌ An assembly, a company, or a congregated body, (composed of a great number of men, TA,) whose voices are raised high. (K.) [That هِلْثَاء is with tenween is expressly shown by Fr.: but whether هَلْثَاء is so is doubtful.] — — Also ↓ هِلْثَأَةٌ, with the second syll. short, An assembly, or a company, more in number than what is called وَضْمَة. (Th.) — — جَاءَتْ ↓ هِلْثَأَةٌ مِنْ كُلِّ وَجْهٍ There came parties from every direction. (Th.) هُلْثَةٌ: see هَلْثَى. هِلْثَاءٌ: see هَلْثَى. هلثاءٌ [app. هَلْثَاءٌ], coll. gen. n., n. un. with ة, A kind of palm-tree, slender below, and thick at the head; the unripe dates of which are of a reddening yellow, disagreeable in taste;

and its fresh ripe dates of the best, or sweetest, kind. (Aboo-Hátim, in Msb.) — See هَلَاثٌ .هَلْثَى :see هَلَاثٌ and هَلْثَى and ↓ هَلْثَاءَةٌ and ↓ هِلْثَاءَةٌ Flaccidness, or languor, (اِسْتِرْخَاء,) that comes upon a man. (K.) هَلَائِثُ People of the lower, or lowest, class. (TA.) — — هُوَ مِنْ هَلَائِثِهِمْ, mentioned, but not explained, by IAar: thought by ISd to signify He is of the dregs of them: or, of their assembly, or company. (TA.) هلج إِهْلِيلَجٌ (IAar, S, K) and إِهْلِيلِجٌ, (Fr, Sh, K,) but this is disapproved by IAar, who observes that there are no words in Arabic of the measure إِفْعِيلِلٌ, but there are of the measure إِفْعِيلَلٌ, as إِهْلِيلَجٌ and إِبْرِيسَمٌ and إِطْرِيفَلٌ, (S,) and هَلِيلَجٌ, (L,) but this is disallowed by ISk, (S,) [a coll. gen. n.,] n. un. with ة, (K,) an arabicized word, (S,) from اهليله, (TA,) [or rather هليلهْ, a Persian word,] A well-known fruit, [the fruit of the myrobalan, as well as the myrobalan-tree,] one kind of which is yellow, (K,) and another kind black, the latter being in the highest state of ripeness, and another kind called كَابُلِيٌّ: it is useful as a remedy for quinseys, and preserves the intel-lect, and removes the head-ache, (when used made into a conserve, TA,) and is, in the stomach, like an intelligent housewife, who is a good manager, in the house: (K, TA; but omitted in some copies of the K:) so is this medicine to the brain and stomach. (TA.) [See also بِلِيلَجٌ, in art. بلج.] هلجب هِلْجَابٌ A large cooking-pot. (K.) هلد &c. See Supplement هلقب جُوعٌ هِلَّقْبٌ Vehement hunger. (AA, T, L.) See also هِلَّقْتٌ .هلقت جُوعٌ هِلَّقْتٌ Vehement hunger. (K.) [See also هِلَّقْسٌ.] هما 1 هَمَأَ, aor. هَمَأَ, (K,) inf. n. هَمْءٌ; (TA;) and ↓ اهمأ; (K;) He rent, (K,) i. e., pulled so that it tore, (TA,) a garment: (K:) he wore out, or rendered threadbare, [and ragged]. (K.) 4 أَهْمَأَ see 1. 5 تَهَمَّأَ see 7. 7 انهمأ (K) and ↓ تهمّأ (S, K) It (a garment) became rent: (TA:) became worn-out, or threadbare, (S, K,) and ragged. (S.) هِمْءٌ A worn-out, threadbare, or ragged, garment: pl. أَهْمَاءٌ. (K.) همت 1 هَمَتَ, [aor. هَمُتَ,] It (ثَرِيد) became hidden in the grease; (K;) became overspread by the grease. (TA.) 4 اهمت الكَلَامَ, and الضَّحِكَ, He made speech, and laughter, low; he spoke, and laughed, low. (K.) It is said to be from الهَمْسُ; the س being changed into ت. (MF.) همج 1 همج, [app. هَمِجَ, aor. هَمَجَ,] inf. n. هَمَجٌ, He hungered; was hungry. (L.) — — هَمَجَتِ الإِبِلُ مِنَ المَآءِ, (S, K,) aor. هَمَجَ, inf. n. هَمْجٌ, (S,) The camels drank of the water at one draught, (S, K,) until they satisfied their thirst. (S.) 4 اهمج, (inf. n. إِهْمَاجٌ, TA,) He (a horse, S, K, or other animal that runs, Lh,) strove or exerted himself, in his running, (S, K,) and then ran impetuously, so as to raise the dust. (TA.) هَمَجٌ Hunger: or (in the K, and) bad management of the means of subsistence. (S, K.) ↓ هَمَجٌ هَامِجٌ [Severe hunger: or very bad management of the means of subsistence:] (S, K:) the latter word is added to give intensiveness to the signification; (TA;) or to corroborate; (S, K;) as in the case of لَيْلٌ لَائِلٌ. (S.) — — هَمَجٌ Small flies, like gnats, that fall upon the faces of sheep or goats, and asses, (S, K,) and into their eyes: (S:) or gnats; so called from هَمَجٌ signifying " hunger; " because when they are hungry they live, but when they become satiated they die: or صِغَار الدَّوَابِّ: (L:) [but this is evidently a mistake for صِغَارُ الذُّبَابِ the young ones, or little ones, of flies:]) or any grubs that burst forth from flies or from gnats: (Lth, A:) pl. of هَمَجَةٌ, (S,) [or rather this is the n. un. of هَمَجٌ, which is a coll. gen. n.]. — — هَمَجٌ Lean sheep or goats: (K:) [a coll. gen. n.,] n. un. with ة. (S, K.) — — هَمَجٌ (tropical:) Stupid, or foolish, men; or men of little sense: (K:) or stupid, or foolish, young men of the meaner sort: (S:) or simply young men of the meaner sort: or mixed and low set of men: or disorderly vagabonds: (TA:) you say also رَجُلٌ هَمَجٌ and هَمَجَةٌ a stupid, or foolish, man; and رِجَالٌ هَمَجٌ, and أَهْمَاجٌ: (TA:) or هَمَجَةٌ signifies a stupid, or foolish, man, who has not firm command of himself. (Aboo-Sa'eed.) — — هَمَجٌ Old and weak ewes: (K:) [a coll. gen. n.,] n. un. with ة: which also signifies simply a ewe. (TA.) — — قَوْمٌ هَمَجٌ A people in whom is no good. (TA.) — — ↓ هَمَجٌ هَامِجٌ Young men of the meaner sort; like هَمَجٌ alone: and a mixed set of men who have no intelligence nor manliness. (TA.) هَمِيجٌ A doe-antelope scared, or frightened, by [the small flies called] هَمَجٌ: (S:) a young doe-antelope, (K,) of beautiful body: (L:) ?? lank in the belly: or one that has two streaks of a colour different from that of the rest of the body in [the two parts called] the طُرَّتَانِ: (K:) or one that has two such streaks on her back; which is only the case in such as are white; and also applied to the male: (TA:) or one that has been attacked by a pain in consequence of which her face has become flabby. (K.) هَامِجٌ: see هَمَجٌ. — — (tropical:) [A people] left to mix tumultuously, one part with another. (K.) [The explanation seems to be borrowed from the Kur, xviii. 99.] همد 1 هَمَدَتِ النَّارُ, aor. هَمُدَ, (S, A, L,) inf. n. هُمُودٌ, (S, A, L, K,) The fire became extinguished (As, S, A, L, K) entirely; went out entirely, (As, S, A, L,) none of it remaining: (L:) or lost its heat: (L, K:) when [only] its flame has ceased, you say of it خَمَدَتْ. (As, L.) — — هَمَدَ, (M, A, L,) aor. هَمُدَ, (M, L,) inf. n. هُمُودٌ, (M, L, K,) (tropical:) He died; [became extinct;] (M, A, L, K;) perished; (TA;) like as did Thamood; (Lth, A, L;) as also خَمَدَ. (A.) — — كَاد يَهْمُدُ مِنَ الجُوعِ (tropical:) He nearly perished of hunger. (L.) — — هَمَدَ, aor. هَمُدَ, (S, A, L,) inf. n. هُمُودٌ (S, L, K) and هَمْدٌ, (L, K,) (tropical:) It (a garment, or piece of cloth,) became dissundered (L, K) and worn-out, (S, A, L, Msb,) by being long folded, (A, L, Msb, K,) so that a person looking at it would imagine it sound, but, when he touched it, would find it fall to pieces. (A, * L, Msb. *) — — هَمَدَتِ الرِّيحُ (assumed tropical:) The wind became still. (Msb.) — — هَمَدَتِ الأَرْضُ, inf. n. هُمُودٌ, (tropical:) The land became lifeless, without herbage, without wood, and without rain. (L, K.) — — هَمَدَ شَجَرُ الأَرْضِ (tropical:) The trees of the land became worn-out, or wasted; and perished. (L.) — — هَمَدَتْ أَصْوَاتُهُمْ (assumed tropical:) Their voices became silent. (L.) 4 اهمد, inf. n. إِهْمَادٌ, (assumed tropical:) He stilled, or quieted. (K.) — — He (God, and a man,) killed, or destroyed, a man, or men. (A.) — — اهمد الأَمْرَ (tropical:) He put an end to the affair. (A.) — — اهمد القَحْطُ الأَرْضَ (tropical:) Drought rendered the land sterile, so that it contained no herbage but such as was dried up and broken. (L.) — — اهمد, (inf. n. إِهْمَادٌ, K.) (assumed tropical:) He kept silence in an unpleasant case. (L, K.) — — اهمد, (S, L,) inf. n. إِهْمَادٌ, (L, K,) He remained, continued, stayed, abode, or dwelt, (S, L, K,) in a place: (S, L:) he was still; (K;) i. e., did not move. (TA.) — اهمد, (S, L) inf. n. إِهْمَادٌ, (L, K,) He hastened, or was quick, (S, L, K,) in going along: (S, L:) thus it bears two contr. significations: (S, L, K:) he (a dog) ran; syn. أَحْضَرَ. (L.) — اهمدوا فِى الطَّعَامِ, (inf. n. إِهْمَادٌ, K,) They fell to eating of the food. (Ibn-Buzurj, L, K. *) هَمِدٌ: see هَامِدٌ. هَمْدَةٌ (assumed tropical:) Apoplexy: caros: syn. سَكْتَةٌ. (S, L.) — — [A trance. (See رَقْدَةٌ.)] هميدٌ (tropical:) Sheep or goats that have died: (L:) or the beasts or the like (مال) that are registered in the government-accounts as due from a man. (ISh, L, K.) You say, أَخَذَنَا ??أَهَمِيدِ He (the collector) exacted from us taking for the sheep or goats that had died: (L:) or, taking what was registered as due from us in the governmentaccounts. (ISh, L.) — — See هَامِدٌ. هَامِدٌ and ↓ هَمِدٌ and ↓ هَمِيدٌ (tropical:) In a state of death, or extinction]. (M, L.) — — هَامِدٌ (tropical:) A garment, or piece of cloth, [dissundered and] wornout by being long folded, so as, when touched, to fall to pieces: (A:) or anything old and wornout: (L, Msb:) pl. هُمَّدٌ. (A.) See 1. — — أَرْضٌ هَامِدَةٌ (tropical:) Land in which is no herbage: (S:) and in the same sense هَامِدٌ is applied to a place: (K:) or sterile land, (A, L,) the herbage of which is dried up and broken, (A,) or containing no herbage except what is dried up and broken: (L:) dry and dusty: pl. هَوَامِدُ. (L.) — — هَامِدٌ (tropical:) Old and worn-out or wasted,

blackened, and changed, [for the worse]. (K.) — — (tropical:) A tree black and wasted: (L:) or dried up; (A;) as also herbage. (S, L, K.) — — (tropical:) Fruit black and stinking. (A, L.) — — (tropical:) A date just ripe, thickskinned and yellow. (TA.) رَمَادٌ هَامِدٌ Ashes [in a state of extinction or] wasted, (L,) and compacted together, and changed in appearance. (A, L.) همد هَمَاذِىٌّ, (S, L,) or حُمَاذِىٌّ, (L, in all its senses,) Quickness (L, K) in running: (L:) or exertion, or haste, in pace, or in going. (Sh, L.) — — Violence, of rain: (A 'Obeyd, S, L, K:) and [so in the L: in the TA, as some say,] violent occasions of rain, and of mutual reviling, and of running; which are sometimes violent, and at other times remit: (L:) and violence of heat; (IAar, L, K;) as also حُمَاذِىٌّ. (IAar, L.) You say, يَوْمٌ ذُوهُمَاذِىٍّ, and حُمَاذِىٍّ, A day of violent heat. (IAar, L.) — — Quick, or swift; (A 'Obeyd, S, L, K;) applied to a she-camel, (A 'Obeyd, S, L, K,) and to a he-camel, (A 'Obeyd, S, L.) همر 1 هَمَرَهُ, (S, A, K,) aor. هَمُرَ (S, K) and هَمِرَ, (K,) inf. n. هَمْرٌ, (S,) He, or it, poured it; out or forth; (S, A, K;) namely, water, (S, TA,) and tears, and rain, and the like. (TA.) — — هَمَرَ مَا فِى الضَّرْعِ He drew forth all the milk that was in the udder. (S, K.) — — هَمَرَ لَهُ مِنْ مَالِهِ (assumed tropical:) He gave to him of his property. (S, K.) — — هَمَرَ الكَلَامَ, (K,) or فى كَلَامِهِ, (A,) aor. هَمُرَ, inf. n. هَمْرٌ: (TA;) and ↓ إِنْهَمَرَ بِالكَلَامِ; (S;) (tropical:) He talked much. (K.) — هَمَرَ, intrans.: see 7. in two places. 7 انهمر It poured; poured out or forth; (K;) said of rain, and of tears; (TA;) as also ↓ هَمَرَ, (K,) aor. هَمِرَ, inf. n. هُمُورٌ; (TA;) [and so, app., ↓ اهتمر, q. v.:] it flowed; said of water, (S, K,) of rain, and of tears; like انهمل: (TA:) and in like manner, ↓ عَيْنُهُ بِالدَّمْعِ هَمَرَتْ His eye flowed with tears; as also هَمَلَتْ. (A.) — — انهمر بالكلام: see 1. 8 اهتمر: see 7. — — (tropical:) He (a horse) ran (S, K, TA) like a torrent. (TA.) هَمِرٌ Much sand; as also ↓ يَهْمُورٌ. (K.) هَمْرَةٌ A fall of rain. (K.) — — (tropical:) Angry speech. (Sgh, L, K.) هَمَرَى: see هَمَّارٌ. هَمَّارٌ A cloud pouring forth much rain; as also ↓ هَامِرٌ. (K.) — — Applied to a man, (S,) (tropical:) Loquacious, garrulous; babbling; a great talker; a babbler; or nonsensical, irrational, foolish, or delirious, in his talk; as also ↓ مِهْمَرٌ and ↓ مِهْمَارٌ (S, K) and ↓ يَهْمُورٌ. (Sgh, K.) And ↓ مِهْمَرٌ خَطِيبٌ (tropical:) An orator copious in speech. (A, TA) And ↓ هَمَرَى, applied to a woman, (tropical:) Clamorous; (K, TA:) abounding in talk or speech, like a pouring torrent. (TA.) هَامِرٌ Pouring rain, and tears; as also ↓ مُنْهَمِرٌ. (TA.) See also هَمَّارٌ. مِهْمَرٌ: see هَمَّارٌ; the former, in two places. مِهْمَارٌ: see هَمَّارٌ; the former, in two places. مُنْهَمِرٌ: see هَامِرٌ. يَهْمُورٌ: see هَمِرٌ: — and see also هَمَّارٌ. همرج Q. 1 هَمْرَجَ عَلَيْهِ الخَبَرَ, (inf. n. هَمْرَجَةٌ, L, K,) He rendered the news, tidings, or information, confused to him. (S, L, K. *) هَمْرَجَةٌ Confusion; (K, L;) as also هَمْرَجٌ, and ↓ هَمَرَّجٌ, and هَمَرَّجَةٌ: ex. of the last وَقَعَ القَوْمُ فِى هَمَرَّجَةٍ The people fell into a state of confusion: (L:) and the third (L) and fourth (TA) signify also civil war, or conflict and faction, or discord, or dissension; syn. فِتْنَةٌ. (L, TA.) — — A confused manner, or state, in walking. (S.) — — A confused noise, or mixture of voices, or unintelligible sounds, of men; as also ↓ هُمْرُجَانٌ. (K.) — — Lightness, or agility, and quickness. (K.) — — What is rain, or false; syn. بَاطِلٌ. (K.) — — الغُولُ هَمْرَجَةٌ مِنَ الجِنِّ The Ghool are a mixture of the Jinn. (L.) هَمَرَّجٌ: see هَمْرَجَةٌ. — — Penetrating (مَاضٍ) in affairs. (K.) هُمْرُجَانٌ: see هَمْرَجَةٌ. همز 1 هَمَزَهُ, (S, A, Msb, K,) aor. هَمِزَ (S, Msb, K) and هَمُزَ, (K,) inf. n. هَمْزٌ, (S, Msb, K,) He pressed it; squeezed it; pinched it; (S, A, Msb, K,) as, for instance, a walnut, (A, TA,) or other thing, (S, TA,) in the hand; (S, A, TA,) and a man's head; (S, A, TA;) and a spearshaft, with the مَهَامِز, to straighten it. (TA.) — — He pushed, impelled, or repelled, him or it, (S, K, TA,) meaning anything; as also لَمَزَهُ &c. (TA.) You say, هَمَزَتْهُ إِلَيْهِ الحَاجَةُ Want impelled, or drove, him to him or it. (TA.) — — He struck, or beat, him; (S, K, TA;) as also لَمَزَهُ &c. (TA.) — — He goaded, or spurred, him; (K, TA;) he urged him on (namely a horse) with the مِهْمَاز, to make him run. (Msb.) — — He bit him. (IAar, K.) — — He broke it. (K.) — (tropical:) He (the devil) suggested evil to his mind. (JK, A, TA.) You say, أَعُوذُ بِاللّٰهِ مِنْ هَمْزِهِ; and مِنْ هَمَزَاتِ الشَّيَاطِينِ; (tropical:) I seek refuge in God from his [the devil's] evil suggestion; and from the evil suggestions of the devils. (A.) — (tropical:) He blamed, upbraided, or reproached, him; he found fault with him; syn. of the inf. n. عَيْبٌ, (Fr, in TA, art. لمز; and IAar, in TA, in the present art.) as also لَمْزٌ: (Fr, in TA, art. لمز; and S,) or he spoke evil of him, or spoke of him in a manner that he disliked, mentioning vices or faults as chargeable to him, behind his back, though it might be with truth; syn. إِغْتَابَهُ فِى غَيْبَتِهِ: (Msb:) and [so] هَمَزَهُ فى قَفَاهُ he backbit him. (JK, A.) — هَمَزَ الحَرْفَ, (S, O,) or الكَلِمَةَ, aor. هَمِزَ, inf. n. هَمْزٌ, (Msb,) [He pronounced the word with the sound termed هَمْز, or هَمْزَة, of which the sign is ء,] is from هَمَزَهُ in the first of the senses explained above; (S, Msb,) because what is termed هَمْز in speech, (S,) or هَمْزَة, (Kh, TA,) [i. e. the sound so called,] is [as it were] pressed, or squeezed, (Kh, S, TA,) from its place of utterance [by a sudden emission of the voice forced out after a compression of the passage whereby it has been stopped]. (Kh, TA.) It was said to an Arab of the desert, أَتَهْمِزُ الفَأْرَةَ, [meaning Dost thou pronounce الفَأْرَة with hemz, or hemzeh?] and he said, [understanding the words to mean dost thou squeeze the rat, or mouse?] السِّنَّوْرُ يَهْمِزُهَا [The cat squeezes it]. (S.) See هَمْزٌ, below. [And see also نَبَرَ.] 7 انهمز [quasi-pass. of هَمَزَهُ; It was pressed, squeezed, or pinched: he was pushed, &c. The first of these significations is indicated, or implied, in the JK and the TA.] — — انهمز الحَرْفُ [The word was pronounced with the sound termed هَمْز, or هَمْزَة]. (S.) هَمْزُ الشَّيْطَانِ was explained by Mohammad as meaning (tropical:) Madness, or insanity; syn. مُوتَةٌ, i. e. جُنُونٌ; because it arises from the goading and pressing or pinching of the devil. (A 'Obeyd, K.) See 1; and see also هَمَزَات, voce هَمْزَةٌ. — هَمْزٌ, (S,) and هَمْزَةٌ, (Kh, TA,) [the former a gen. n., and the latter the n. un.,] The sister of alif; one of the letters of the alphabet; [written thus;] a genuine word, old, heard [from the Arabs of classical times], and well known; so called for a reason mentioned above: see 1, last signification: so says Kh; therefore no regard is due to what is said in certain of the expositions of the Keshsháf, that the term همزة thus used has not been heard [from any of the Arabs of classical times], and that its name is أَلِفٌ: (TA:) several persons say, that the term همزة is mostly applied to the movent [alif], and الف to the quiscent letter. (MF, TA.) See the letter ا. هَمْزَةٌ n. un. of هَمْزٌ, q. v. — — هَمَزَاتُ الشَّيَاطِينِ (tropical:) The vain suggestions of the devils, which they inspire into the mind of a man. (S, TA.) See also 1; and see هَمْزٌ. هُمَزَةٌ i. q. غَمَّازٌ; (K;) i. e., (TA,) One who blames, upbraids, reproaches, or finds fault with, others, much, or habitually; (S, TA;) as also ↓ هَمَّازٌ (S, TA) and ↓ هَامِزٌ; (S, K;) and so لُمَزَةٌ: (S, K, art. لمز:) [or rather] the first and second are intensive epithets (TA) [but the third is not intensive]: or one who backbites his brother; as also ↓ هَمَّازٌ: (Lth, A, TA:) or one who defames men (يَخْلُفُهُمْ مِنْ وَرَائِهِمْ وَيَأْكُلُ لُحُومَهُمْ); and the action thus signified is like غِيبَةٌ, and may be [by making signs] with the side of the mouth, and with the eye, and with the head; as also ↓ هَمَّازٌ: (TA:) or, conjointly with لُمَزَةٌ, one who speaks evil of men, or backbites them, and defames them: (Aboo-Is-hák, TA:) or both together, one who goes about much, or habitually, with calumny, or slander, separating companions and exciting enmity between friends: (Abu-l-'Abbás, TA:) هُمَزَةٌ is applied to a man and to a woman; (S, TA;) [like لُمَزَةٌ;] for its ة is to denote intensiveness, and not the

fem. gender: (TA:) ↓ هَمَّازٌ [which is the pl. of هَامِزٌ] signifies persons who blame, upbraid, reproach, or find fault with, others behind their backs, much, or habitually: (IAar, TA:) [or, more correctly, it has not an intensive signification.] See also هُمَزَةٌ. لُمَزَةٌ: see هُمَزَةٌ, throughout. هَامِزٌ: see هُمَزَةٌ, throughout. هَمَّازٌ: see مِهْمَازٌ. مِهْمَزَةٌ An instrument for beating, (مَقْرَعَةٌ, AHeyth, K, TA,) of copper or brass, [app. meaning a kind of spur, or a goad,] with which beasts of carriage are urged on: pl. مَهَامِزُ: (AHeyth, TA:) or a staff or stick: (K:) or a staff, or stick, with an iron in its head, with which the ass is goaded, or urged on. (Sh, K.) See also مِهْمَازٌ. — — [The pl., مَهَامِزُ, of this word or of مِهْمَزٌ, is also applied to An instrument, or instruments, with which spear-shafts are pinched and straightened: see 1, first signification.] مِهْمَازٌ and ↓ مِهْمَزٌ (S, Msb, K) A well-known thing; (Msb;) [namely, a spur;] an iron which is [attached or fixed] in the kinder part of the boot of him who breaks, or trains, beasts of carriage: (S, K:) pl. [of the former] مَهَامِيزُ (K) and [of the latter] مَهَامِزُ. (S, K.) See also مِهْمَزَة. همس 1 هَمَسَ, aor. هَمِسَ, (A, TA,) inf. n. هَمْس (AHeyth, L, TA) and هَمِيسٌ and هُمُوسٌ, (L, TA,) He spoke inaudibly: (AHeyth, TA:) or in a low, faint, gentle, or soft, manner, (AHeyth, TA,) so as to be hardly intelligible. (TA.) It is said in a trad. فَجَعَلَ بَعْضُنَا يَهْمِسُ إِلَى بَعْضٍ And some of us began to speak to others in a low, faint, gentle, or soft, manner, so as to be hardly intelligible. (TA.) And in another trad., كَانَ ذَا إِصَلَّى العَصْرَ هَمَسَ بِشَىْءٍ لَا نَفْهَمُهُ He used, when he performed the afternoon-prayer, to utter something in a low, faint, gentle, or soft manner, we not understanding it. (TA.) You say also, هَمَسَ إِلَىَّ بِحَدِيثِهِ [He uttered his discourse to me inaudibly: or in a low, faint, gentle, or soft, manner.] (A.) And الشَّيْطَانُ يَهْمِسُ بِوَسْوَسَتِهِ صَدْرَ الإِنْسَانِ [The devil speaks inaudibly in his suggesting vain or unprofitable things into the bosom of man]. (A.) And هَمَسَ الشَّيْطَانُ فِى الصَّدْرِ The devil suggested vain, or unprofitable things in the bosom; syn. وَسْوَسَ. (TA.) See also هَمْسٌ below. — — Also, aor. and inf. n. as above, He made the faintest, or slightest, sound in treading. So in the saying, هَمْسًا وَصَهْ إِهْمِسْ وَصَهْ and Make thou the faintest, or slightest, sound in treading, and be thou silent: addressed by a thief to his companion. (TA.) And hence the saying of the Rájiz, فَهُنَّ يَمْشِينَ بِهِ هَمِيسَا And they walk with him making the faintest, or slightest, sound in treading. (S.) هَمِيسٌ also signifies The walking softly; with a soft-sounding tread: (TA:) [and so هَمْسٌ; as in the saying,] سَمِعْتُ هَمْسَ الأَخْفَافِ وَالأَقْدَامِ [I heard the soft-sounding treading of the feet of camels and of the feet of men]. (A.) See also هَمْسٌ below. — هَمَسَ الصَّوْتَ, aor. هَمِسَ, inf. n. هَمْسٌ, He made the sound, or voice to be low, faint, gentle, or soft. (Msb.) And هَمَسَ الكَلَامَ, [aor. and] inf. n. as above, [He spoke in a low, faint, gentle, or soft manner; like هَمَسَ alone; lit.,] he made speech, or the speech to be low, faint, gentle, or soft. (A, TA.) — هَمَسَ الطَّعَامَ, (TK), [aor. and] inf. n. as above, (AZ, K,) He chewed the food with the mouth closed: (AZ, K, TA:) or without opening the mouth. (TA.) You say, هُوَ يَأْكُلُ هَمْسًا He eats without opening his mouth. (A.) Hence, a toothless old woman's eating is termed هَمْسٌ. (AHeyth.) هَمَسَهُ also signifies [simply] He chewed it. (TA.) 3 هامسهُ, inf. n. مُهَامَسَةٌ, He spoke, or discoursed secretly to him, or with him. (A.) You say also, هَامَسُوا, (TK,) inf. n. as above, (K,) They spoke, or discoursed, secretly together; as also ↓ تهامسوا. (K, * TK.) 6 تَهَامَسَ see 3. هَمْسٌ A low, faint, gentle, or soft, sound. (S, A, Msb, K.) So it has been explained as occurring in the words of the Kur, [xx. 107,] فَلَا تَسْمَعُ إِلَّا هَمْسًا [So that thou shalt not hear aught save] a low, faint, gentle, or soft, sound, arising from the shifting of the feet from place to place towards the scene of congregation [for the general judgment]: or, as Az thinks, the meaning here is, the sound of the patting, or pattering, of the feet (خَفْقُ الأَقْدَامِ) upon the ground. (TA.) — — The faint, or gentle, sound of the voice in the mouth, of such kind as has no mixture of the voice of the chest, nor loudness of utterance. (Lth, K.) See also مَهْمُوسٌ. — — And Anything low, faint, gentle, or soft, (كُلُّ خَفِىٍّ, K, TA,) of speech and the like: (TA:) [see again, مَهْمُوسٌ:] or the faintest, or slightest, sound of the feet; (S, K;) i. e., of their tread upon the ground: (TA:) so [accord. to J] in the instance in the Kur, [xx. 107,] mentioned above: (S:) and [in like manner] ↓ هَمِيسٌ signifies the sound of the shifting from place to place of the feet of camels. (K.) See also 1. هَمِيسٌ: see 1: and see هَمْسٌ. كَلَامٌ مَهْمُوسٌ [Speech spoken inaudibly: or in a low, faint, gentle, or soft manner, so as to be hardly intelligible: see 1: or] speech not spoken out or openly. (A, * Msb.) — — حَرْفٌ مَهْمُوسٌ, (Msb,) or حَرْفُ الهَمْسِ, (IJ,) [A letter which is pronounced with the breath only, without the voice; a non-vocal letter; a sound with which the breath passes forth, not from the voice of the chest, but passing forth gently; (IJ;) contr. of مَجْهُورٌ: (Msb:) الحُرُوفُ المَهْمُوسَةُ are the letters (ten in number, S,) which are comprised in the saying حَثَّهُ شَخْصٌ فَسَكَتْ: (S, K: *) so called [accord. to some] because the stress is made weak in the place where any one of them occurs until the breath has passed forth with it. (Sb, S.) همش &c. See Supplement هملج Q. 1 هَمْلَجَ, (L, Msb,) inf. n. هَمْلَجَةٌ, (S, L, K, &c.,) He (a hackney, or pacing horse, بِرْذَوْن, S, L, &c., i. e. a رَهْوَان, TA,) went an easy and quick pace; (Msb;) he (a hackney, or pacing horse, or a beast,) went a good and quick pace; he went at a good and quick and graceful pace; (L;) he (a beast of carriage) went a good pace. (Abridgment of the 'Eyn.) See نَصَبَ السَّيْرَ. هَمْلَجَةٌ, as a simple subst., (An easy and quick, or good and quick, or good and quick and graceful, or good, pace of a hackney, or pacing horse, or beast of carriage:] pl. هَمَالِجُ. (L.) هِمْلَاجٌ, (S, K, &c.,) used as the act. part. n. of هَمْلَجَ, (Abridgment of the 'Eyn,) whence it would seem that the regular form of the act. part. n., مُهَمْلِجٌ, has not been used, (Msb,) an epithet applied to a hackney, or pacing horse, بِرْذَوْن, (S, K, &c,) or a beast of carriage, (L,) both to the male and female, (L, Msb,) Going, or that goes, an easy and quick pace; (Msb;) a good and quick pace; a good and quick and graceful pace; (L;) a good pace: (Abridgment of the 'Eyn:) syn. مُهَمْلِجٌ: (K: in the CK مُهَمْلَجٌ:) a man's beast for riding: (L:) pl. هَمَالِيجُ: (S:) a Persian word, arabicized: (S, L, K:) [but I have not found its original in a Persian lexicon]. — — شَاةٌ هِمْلَاجٌ A sheep in which is no marrow, by reason of its leanness. (K.) أَمْرٌ مُهَمْلَجٌ An affair rendered manageable, or easy. (L, K.) — — An affair proved by experience. (L.) همى &c. See Supplement هنأ 1 هَنُؤَ, aor. هَنُأَ, inf. n. هَنَآءَةٌ; and هَنِئَ, aor. هَنَأَ; It came, or happened, without inconvenience, or trouble: (K:) [it was pleasant, or productive of enjoyment: see what immediately follows]. — — هَنُؤَ الطَّعَامُ (S, K *) aor. هَنُأَ, inf. n. هَنَآءَةٌ (S, K) and هَنَأَةٌ and هَنْءٌ, (K,) or هِنْءٌ (as in some copies of the K, and in the L); epithet هَنِىْءٌ; (S;) and هَنِئَ, (Akh, S, K,) aor. هَنَأَ, inf. n. هَنْءٌ; (TA;) and هَنَأَ, aor. هَنِأَ, (Lth,) The food was, or became, pleasant, or productive of enjoyment, to the eater: or easy to swallow; not attended by trouble: [agreeable:] or not succeeded by harm, even after digestion. (Z, cited voce مَرُؤَ.) — — هَنَأَنِى الطَّعَامُ, (Akh, S, K), and هَنَأَ لِىَ, aor. هَنِأَ and هَنَأَ (S, K) and هَنُأَ, (K,) unexampled, says Akh, in the class termed mahmooz, (S,) [though بَرَأَ and قَرَأَ are similar with respect to their having damm to the aor.,] inf. n. هَنْءٌ and هِنْءٌ, (S, K,) [The food was pleasant, or productive of enjoyment, to me: or easy to swallow; &c.: see هَنُؤَ]. — — هَنَأَنِى الطَّعَامُ وَمَرَأَنِى: see art. مرأ. — — هَنَأَهُ ذٰلِكَ, and هنأ لَهُ ذلك That (thing) was pleasant, or productive of enjoyment, to him; &c. (TA.) [See هَنُؤَ.] — — هَنَأَنِى خَبَرُ فُلَانٍ The news of such a one was pleasant to me to hear. (TA.) — — هَنِئَ الطَّعَامَ, aor. هَنَأَ;

and بِالطَّعامِ ↓ تهنّأ, (S, K,) and تهنّأ الطّعام, and استهنأهُ, (TA,) [He enjoyed the food; found it pleasant, or productive of enjoyment; &c.: see هَنُؤَ:] he found the food to be productive of no evil result, and not attended by inconvenience. (TA.) — — هَنِئَ, (AZ, S, K,) aor. هَنَأَ, inf. n. هَنَأٌ and هَنْءٌ, (K,) He (a beast) lighted upon a good piece of herbage, but did not satiate himself therewith. (AZ, S, K.) — — أَكَلْنَا هٰذَا الطَّعَامَ حَتَّى هَنِئْنَا مِنْهُ We ate this food until we were satiated with it. (TA.) — — هَنِئَتِ الإِبِلُ The camels were satiated with herbage. (TA.) — — هَنِئَ بِهِ He rejoiced in him, or it. (K.) — — هَنَأَنَا اللّٰهُ الطَّعَامَ [God made the food pleasant, or productive of enjoyment, to us: &c.: made us to enjoy it: see هَنُؤَ]. (TA.) — — هَنَأَتْنِيهِ العَافِيَةُ [Health made it pleasant, or productive of enjoyment, to me: &c.]. (K.) — — لِيَهْنِئْكَ الفَارِسُ [May the horseman give thee joy: a form of congratulation on the exploits of a horseman; i. e., I congratulate thee on the exploits of the horseman]: also written and pronounced لِيَهْنِيكَ: ليهنك, though it occurs in a trad., pronounced لِيَهْنِكَ or لِيَهْنَكَ, (but which pronunciation is to be preferred is disputed,) is said to be a vulgarism, and not allowable. (TA.) — — هَنَأَهُ, aor. هَنَأَ (K) [and app., هَنِأَ (see هَانِئٌ)], inf. n. هَنْءٌ, (TA,) He fed him; or gave him to eat. (K.) — — هَنَأَهُ, aor. هَنَأَ and هَنِأَ, (S, K,) inf. n. هَنْءٌ; (S;) and اهنأهُ ↓; (IAar, K;) He gave him, or bestowed upon him: (S, K:) gave him plentifully. (TA.) — — هَنَأَ الطَّعَامَ, inf. n. هَنْءٌ and هِنْءٌ (K) and هَنَاءَةٌ (as in some copies of the K) or هَنَأَةٌ (as in others) or هِنَأَةٌ (as in others) or هَنْأَةٌ (as in the CK), He made the food good; qualified it properly; seasoned it: syn. أَصْلَحَهُ. (K.) — — هَنَأَ مَالَهُ, (TA,) and ماله ↓ اهتنأ, (K,) He put his property in a right, or good, state. (K.) — — هَنَأَ القَوْمَ, aor. هَنَأَ, He nourished, or maintained, the people; (S;) satisfied their wants; bestowed upon them. (TA.) Ex. هَنَأَهُمْ شَهْرَيْنِ [He maintained them two months]. Hence the proverb quoted in illustration of the word هَانِئٌ, accord. to the second reading. (TA) — — هَنَأَهُ He aided, succoured, or defended, him. (K.) — هَنَأَ الإِبِلَ, aor. هَنَأَ (S, K,) and هَنِأَ and هَنُأَ (K: dev. from constant rule as shown above: TA), inf. n. هَنَأٌ and هَنْءٌ, (TA,) He smeared the camels with هِنَآء, which is tar, or liquid pitch, syn. قَطِرَان, (AZ, S, K,) or a kind thereof, (TA,) [as a remedy for, or preservative against, the mange, or scab]. — — لَيْسَ الهَنْءُ بِالدَّسِّ The smearing of a camel [all over] with هِنَآء is not [merely] smearing the cavities under the shoulders, and the like, which the mange, or scab, more quickly attacks. A proverb, applied to him who does not a thing thoroughly. (TA.) — — See 2. 2 هَنَّأَهُ وَمَنَّأَهُ (in a trad. respecting the prostration for inattention) He (the devil) made him to think of pleasant things, or things productive of enjoyment, and of things wished for, or objects of desire, in his prayer. The former verb is pronounced thus to assimilate it to the latter. (TA.) — — هنّأهُ بِالأَمْرِ, inf. n. تَهْنِئَةٌ and تَهْنِىءٌ; (S, K;) and هَنَأَهُ ↓, (K,) inf. n. هَنْءٌ; (TA;) He congratulated him on the thing, (S, K,) such as the possession of a government, &c.: (S:) he said to him لِيَهْنِئْكَ [May it give thee joy]. (K.) — — [When the agent of the verb is God, the meaning necessarily is, He granted him enjoyment in the thing; made him to have enjoyment in it.] — — هُنِّئْتَ وَلَا تُنْكَهْ: see art. نكأ. 4 أَهْنَأَ see 1. 5 تهنّأ He gave many gifts. (IAar.) — — تهنّأ بِكَذَا [unless it be a mistake for تهيّأ, as IbrD suggests, which I think not improbable, though mentioned in this art. in the TA] He prided himself in such a thing: syn. تمرّأ and تغيّظ and تسمّن and تخيّل and تزيّن. (TA.) — — See 1. 8 إِهْتَنَأَ see 1. 10 استهنأهُ He asked him for aid, succour, or defence. (K.) — — He asked him for a gift. (K, TA.) — — He conceded to him, or gave him, a part of his dues, or rights. (TA.) — — See 1. هِنْءٌ A gift. (S, K.) — A part of the night. (K.) — هِنْءٌ subst. from هَنَأَ الإِبِلَ; (K;) i. e., The smearing with هِنَآء. (MF.) إِبِلٌ هَنْأَى Camels which have lighted upon a good piece of herbage, but are not satiated therewith. (K.) هِنَآءٌ Tar, or liquid pitch; syn. قَطِرَانٌ: (S, K:) or a kind thereof. (TA.) See also نُورَةٌ; and قَالِبٌ. — هِنَآءٌ dial. var. of إِهَانٌ, (K,) or formed from the latter by transposition, (TA,) A raceme of a palm-tree. (AHn, K.) [See إِهَانٌ.] هَنِىْءٌ What comes or happens to one without inconvenience, or trouble: (S, K:) [what is pleasant, or productive of enjoyment; an unalloyed gratification, i. e., a thing that gives unalloyed enjoyment; see what follows:] as also ↓ مَهْنَأٌ, (K,) a subst., sometimes written and pronounced مَهْنَا; pl. مَهَانِئُ, sometimes written and pronounced مَهَانٍ. (TA.) [See مهنأ also below.] — — Pleasant, or productive of enjoyment, to the eater: or easy to swallow; not attended by trouble: or not succeeded by harm, even after its digestion. (Z, cited voce مَرُؤَ.) — — هَنِيئًا مَرِيئًا [May it be, or Eat it, or Drink it, with enjoyment, and with wholesome result: or with ease in the swallowing, and with quickness in digesting: &c.: see مَرُؤَ]. (S.) — — هَنِيئًا لَهُ ذٰلِكَ [May that be productive of enjoyment to him!]. (TA.) — — هَنِيئًا and مَرِيئًا are of the number of epithets which are employed after the manner of inf. ns. significant of a prayer or good wish, governed in the acc. case by a verb understood. (Sb.) هُنَيْئَةٌ (K) and هُنَيَّةٌ and هُنَيْهَةٌ (the second is the most usual; and the third is said to be formed by substituting ه for ء; but accord. to some, the word is incorrectly written with ء, [so says F,] and is a dim. formed from هَنْوَةٌ, which becomes first هُنَيْوَةٌ, and then هُنَيَّةٌ: see art. هنو:) (TA:) A little; a little while. (K.) هَانِئٌ A servant. (K.) — — هَانِئًا occurs in this sense in a trad.; but the reading commonly known is مَاهِنًا. If right, it is an act. part. n. from هنأ " he gave. " (TA.) — — إِنَّمَا سُمِّيتَ هَانِئًا لِتَهْنِئَ, or لِتَهْنَأَ; the former is the reading of El-Umawee; the latter, of Ks; Thou art only named Háni (Giver, or Nourisher,) that thou mayest give, accord. to both readings; or that thou mayest nourish, or maintain, and supply people's wants; لتعول وتكفى: (TA:) [such is said to be the meaning of لتهنأ here:] and accord. to El-Umawee, لتهنئ signifies لِتُمْرِئَ, (S,) [which is app. the same as لتعول]. A proverb: said to him who is known for his beneficence, in order that he may continue to do as he has been wont. (TA.) مَهْنَأٌ: see هَنِىءٌ. — — لَكَ المَهْنَأُ, (S,) and المَهْنَا, (TA,) [Unalloyed gratification to thee!] — — لَكَ المَهْنَأُ وَعَلَيْهِ الوِزْرُ [To thee be unalloyed gratification, and on him be the burden, or sin]: said, accord. to a trad., to one who asked whether he should accept an invitation to eat the food of one who received unlawful interest or profit; and also said with respect to eating the food of a tyrannical intendant. (TA.) مَهْنُوْءٌ A camel smeared with هِنَاء. (S.) هنب هَنَبٌ [probably an inf. n., of which the verb is هَنِبَ, aor. هَنَبَ,] Weakness of understanding; want of discrimination; stupidity; foolishness; littleness of sense. (S.) هَنَبَى &c.: see هُنَّبَاءُ. هُنَّبَاءُ (incorrectly written by J, in a verse which he quotes, هَنْبَاءُ, K, TA; but in an old and excellent copy of the S, I find the word written هَنَبَاءُ;]) and هُنَّبَى (K) and هَنَبَاءُ and هَنَبَى ↓ (IDrd, K) A woman of weak understanding; without discrimination; stupid; foolish; of little sense: (S, K:) accord. to some, as mentioned in a note by Aboo-Zekereeya, in the S, in this art., هُنَبَى signifies an insane woman; or one possessed by a jinnee. (TA.) هُنَّبَاءُ is the only word of the measure فُعَّلَاءُ known to Az. (TA.) Accord. to the K, IDrd writes إِمْرَأَةٌ هَنَبَاءُ and هَنَبَى: but this is [thought to be] a mistake: he gives the two forms هُنَّبَاءُ and هُنَّبَى, as stated by IM and others; and, app., هَنَبَى. (TA.) — — The first and second of these three words also signify A man who is stupid, foolish, or of little sense. (K.) مِهْنَبٌ Exceedingly stupid, or foolish. (IAar, Az, K.) هنبت Q. 1 هَنْبَتَ, inf. n. هَنْبَتَةٌ, He was languid and sluggish. (IKtt, K.) It may be said that the ن is augmentative, and that the word is derived from هَبْتَةٌ, signifying " weakness. " (TA.) هنتب Q. 1 هَنْتَبَ فِى أَمْرِهِ He was remiss in his affair. (K.) See

also هَنَّبَتَ .هند 2 هَنَّدَتْهُ, inf. n. تَهْنِيدٌ, She (a woman) behaved towards him in a blandishing manner: (IDrd, L:) she enamoured him by blandishment, (L, K,) and by amatory conversation or conduct: (L:) she enslaved him by amatory conversation, or conduct. (S, L.) [Thought by Golius to be derived from هِنْد, a proper name of a woman.] — — هنّدت بِقَلْبِهِ She deprived him of his heart. (Ibn-El-Mustaneer, L.) — هنّد, inf. n. تَهْنِيدٌ, He made a sword of Indian iron. This is the original signification. (T, L.) — — He sharpened a sword. (L, K.) هِنْد a name for A hundred camels; (M, L, K;) as also ↓ هُنَيْدَةُ; (T, S, M, A, L, K;) which latter is a determinate noun, imperfectly decl., not admitting the art. ال, [though it is written with it in the S, and in a verse cited in the S and L,] nor having a pl., nor a proper sing.: (T, L:) [see an ex. in a verse cited voce سَرِفَ:] or the former is a name for more than a hundred camels and less: (K:) or a little more and a little less: (M, L:) or two hundred camels: (M, A, L, K:) so accord. to Ez-Ziyádee, as mentioned by ISd, who adds that he had not heard it from any other than IJ: (L:) and the latter, a hundred of other things: (S, L:) or any hundred: (AO, S, L:) also the former, two hundred years: and the latter, [written with the art. ال,] a hundred years. (Th, ISd, L.) — الهِنْدُ The name of a well-known nation; (M, L, K;) or of a country: (S, L:) [the Indians: and India:] rel. n. ↓ هِنْدِىٌّ: pl. هُنُودٌ: (S, L, K:) and الأَهَانِدُ signifies the men of الهِنْد [or India]; as also الهَنَادِكُ, (L, K,) pl. of هِنْدِكِىٌّ [q. v. in art. هندك]. (L.) — — See also أَحْمَسُ .هِنْدِىٌّ: see هِنْدٌ. — — Also, Indian aloes-wood. (L.) — — سَيْفٌ هِنْدِىٌّ, (L,) and ↓ هِنْدُوَانِىٌّ, [in the CK هِنْدَوَانِىٌّ,] and هُنْدُوَانِىٌّ, (S, A, L, K,) A sword made in the country of الهِنْد, [or India,] and well fabricated: (L:) or, made of the iron of that country: (A:) as also ↓ مُهَنَّدٌ, in the latter sense, (S, A, L,) and in the former: (L:) so termed in relation to the people called الهِنْد: (K:) and ↓ سَيْفٌ مُهَنَّدٌ a sharpened, or sharp, sword. (L.) هِنْدُوَانِىٌّ: see هِنْدِىٌّ .مُهَنَّدٌ: see هُنَيْدَةُ .هِنْدٌ: see هِنْدِىٌّ. هندب هِنْدَبٌ and هِنْدَبَاءٌ &c.: see art. هدب. هندز هِنْدَازٌ, (S, K,) with kesr, (K,) found in the work of Az, in several places, written with fet-h, [هَنْدَازٌ,] (TA,) A limit; syn. حَدٌّ: (K:) [or rather a measure:] an arabicized word, from أَنْدَازَه, (S, K,) with fet-h, (K,) which is Persian: (S:) the arabicized word is with kesr to the first letter because of the rareness of the measure فَعْلَالٌ in the cases of words not reduplicative. (K.) You say, أَعْطَاهُ بِلَا حِسَابٍ وَلَا هِنْدَازٍ [He gave to him without calculation and without measure]. (S.) هِنْدَازَةٌ The cubit with which [certain] cloths and the like are measured; [about twenty-five inches in length:] also a Persian word arabicized. (TA.) مُهَنْدِزٌ One who determines the measures and proportions of subterranean channels for water, and of buildings: [an architect: and also a geometrician:] from هِنْدَازٌ: but they change the ز into س, (S, K,) and say مُهَنْدِسٌ, (S,) because there is not in the [genuine] language of the Arabs a ز with a د before it. (S, K.) هندس هَنْدَسَةٌ [The art of determining the measures and proportions of subterranean channels for water: and hence, the art of architecture: and the practice, and science, of geometry:] a subst. from مُهَنْدِسٌ, q. v. (S, K.) مُهَنْدِسٌ One who determines the measures and proportions of subterranean channels for water: [and hence, an architect: and a geometrician: derived from هِنْدَازٌ, (S, K,) which is Persian [in origin], (S,) arabicized from آبْ أَنْدَازْ; (K;) انداز signifying "the act of measuring," and آب signifying "water;" (TA;) the ز being changed into س because there is not in the [genuine] language of the Arabs a ز after د. (S, K.) هنر 4 هَنَارَ الثَّوْبَ, aor. يُهَنِيرُهُ, inf. n. اهْنَارَةٌ, or هِنَارَةٌ; for أَنَارَهُ: see art. نير. هنع &c. See Supplement هنقب هَنْقَبٌ, (K) by some written هِنْقَبٌ, (TA,) Short: (K:) but it is not a word of established authority. (IDrd.) هنم &c. See Supplement هوأ 1 هَآءَ بِنَفْسِهِ إِلَى المَعَالِى, (S, K,) aor. يَهُوْءُ, (S,) inf. n. هَوْءٌ, (TA,) He raised his mind to high things, or objects; purposed, or aspired to, high things. (S, K, TA.) The vulgar say, يَهْوِى بِنَفْسِهِ. (S.) — — مَا هُؤْتُ هَوْءَهُ I did not know it, nor desire, or mean, [to do it; i. e., I did it not knowingly, nor intentionally]. (TA.) — — هُؤْتُ بِهِ خَيْرًا, (Az, S, K) and شَرًّا, (K,) and حُوْتُهُ بِخَيْرٍ, and بِشَرٍّ, (Lh,) inf. n. هَوْءٌ, (TA,) I thought him to be possessed of good, (Az, S, K,) and, of evil. (K, TA.) — — هُؤْتُهُ بِمَالٍ كَثِيرٍ I thought him to be possessed of much wealth. (TA.) — — إِنِّى لَأَهُوْءُ بِكَ عَنْ هٰذَا الأَمْرِ Verily I exalt thee above this thing; I hold thee above it]. (Lh.) — — هُؤْتُ بِهِ I rejoiced in him, or it. (AA, K.) — — هَوِئَ إِلَيْهِ, aor. يَهْوَأُ, He purposed, or intended, it. (K.) — هَآءِ and هَآءَ and هَأْ, in imperative senses, and the forms into which they are inflected, see below. 3 هاوأهٗ He contended with him for superior glory: like هَاوَاهُ. (IAar.) [See also art. هوى.] هَآءِ, هَآءَ, هَأْ, &c. — — هَاءِ, with kesr, is syn. with هَاتِ, Give; [or changed from this verb;] and is thus inflected: sing. masc. هَآءِ, fem. هَائِى; dual. masc. and fem. هَائِيَا; pl. masc. هَاؤُوا, fem. هَائِينَ: (S, K: like هَاتِ، هَاتِى، هَاتِيَا، هَاتُوا، هَاتِينَ: ء holding the place of ت: S.) — — But هَآءَ, with fet-h, is syn. with هَاكَ, Take; [or changed from this word;] and is thus inflected: sing. masc. هَآءَ, fem. هَآءِ, without ى; dual masc. and fem. هَاؤُمَا; pl. masc. هَاؤُمُ, [so in the K, and so I find it in one copy of the S: in another copy of the latter, هَاؤُمْ, as it is pronounced before a conjunctive ا; for instance, in the Kur, lxix, 19:] fem. هَاؤُنَّ, (S, K:) or هَاؤُمْنَ: (L:) [which last does not exactly correspond with the model هَاكُنَّ: but I think it most probable that هَاكُنَّ is changed by idghám from هَاكُمْنَ; and in like manner, that هَاؤُنَّ is changed from هَاؤُمْنَ:] (like هَاكَ, هَاكِ, هَاكُمَا, هَاكُمْ, هَاكُنَّ: هَوُاَ holding the place of ك: S:) also, sing. masc. هَأْ (originally هَآءَ, S), fem. هَائِى; dual masc. (S) and fem. (S, K) هَاآ; (S, K;) pl. masc. هَاؤُوا, (S,) fem. هَأْنَ: (S, K:) also, sing. masc. and fem. هَأْ; dual. masc. هَاآ, fem. هَائِيَا; pl. masc. هَاؤُوا, fem. هَاؤُنَّ. (TA.) — — [See a saying of 'Omar cited voce رَمَآءٌ, in art. رمى.] — — When it is said to thee هَآءَ Take, thou sayest مَا أَهَآءُ What shall I take? syn. مَا آخُذُ; and مَا أُهَآءُ, in the pass. form, What shall I receive, or be given? syn. مَا أُعْطَى. (S.) [Also, in the TA, it seems to be said that أَهَآءَ signifies أَعْطَى He gave, or made to take: but this is uncertain; as the former verb is there written اهاءَ, and the latter is without the syll. points]. — — هَآءَ is also syn. with لَبَّيْكَ At thy service! &c.. (K, TA.) — لَا هَآءَ اللّٰهِ ذَا, or, more chastely, لَا هَا اللّٰهِ ذَا, or the former is a barbarism; originally لَا وَاللّٰهِ هٰذَا: ها and ذا are separated, and the name of God is introduced between them; (K;) and the meaning is No, by God, (I did not) this! (S, art. ها, q. v.) or No, by God, this (is what I swear by)! (K.) هَوْءٌ Mind; purpose; aspiration; desire; ambition. (S, K, TA.) Ex. بَعِيدُ الهَوْءِ A person of far-reaching aspiration, or ambition. (S, TA.) — — هَوْءٌ Penetrating judgment. (K.) — — وَقَعَ فى هَوْئِى, and ↓ هُوبِى, It occurred to my mind, or imagination. (K.) هُوْءٌ: See preceding sentence. مُهْوَأَنٌّ (S, K) and ↓ مَهْوَئِنٌّ (K) A wide desert, or wide tract of the kind called صَحْرَآء. (S. K.) — — Custom: syn. عَادَةٌ. (K.) — — A part of the night. (K.) — — The mention of مهوأنّ in this art., by J, says IB, and F after him, is wrong; for its measure is مفوعّل; the و being an augmentative letter. [But if so, F has himself done wrong, in mentioning it, not only here, but also in art. هون, (where, if the و be augmentative, it is equally inappropriate,) as though it were a quasi-quadriliteral-radical word, of the measure مفعالّ.] ISd gives it as formed by transposition from the root هنأ, and explains it as signifying a wide place. (TA.) مُهْوَئِنٌّ: see مُهْوَأَنٌّ. هوب 1 هُوبَ: see art. هيب. هَوْبٌ Distance; remoteness. (S, K.) — — تَرَكْتُهُ فِى هَوْبٍ دَابِرٍ, and ↓ هُوبٍ دَابِرٍ, (S, K,) or, accord. to some, as stated in a marginal note in a copy of the S, in the handwriting of Aboo-Zekereeya, فى هوبِ دابرٍ, with هوب as a prefixed n., (TA,) I left him in such a place that it was not known where he was: (S, K:) هوب دابر being the name of a land over which the Jinn, or genii, have obtained ascendancy: (TA:) or the correct reading is [هوت] with ت. (K.)

— هَوْبٌ A stupid, or foolish, and loquacious, man: (A'Obeyd, S, K:) pl. أَهْوَابٌ. (TA.) — هَوْبٌ The heat, or burning, of fire; (S, K;) and its flaming, or blazing; of the dial. of El-Yemen: also, the heat, or burning of the sun: also of the dial. of El-Yemen. (TA.) هُوبٌ: see هَوْبٌ. مَهُوبٌ: see art. هيب. هوت 2 هوّت بِهِ, inf. n. تَهْوِيتٌ, He called out to him; (K;) saying حَوْتَ حَوْتَ: (TA, art. حيت:) he cried out to him, and called him. (S.) A dial. form of هيّت. (TA.) [See هَيَّتَ.] هَوْتَةٌ: see what follows. هُوتَةٌ (K) and ↓ هَوْتَةٌ (S, K) A low, or depressed, tract, or piece, of land: (S, K:) or a deep place: (IAth:) or the space between two mountains: (IAar:) pl. هُوَتٌ (as in the CK) or هُوت (as in the TA.) It may be said that هُوتٌ and هُوَتٌ are coll. gen. ns. [of each of which the n. un. is with ة]. (TA.) — — Also هُوتَةٌ A road, or way, descending to water. (IAar.) — — صَبَّ اللّٰهُ عَلَيْهِ هَوْتَةً ↓ وَمَوْتَةً an imprecation, respecting which ISd says, I know not what is هوتة here. [It probably signifies A cry, such as destroyed the tribe of Thamood: see هَوَّتَ.] (TA.) مَضَى هِيتَاءٌ مِنَ اللَّيْلِ A certain time, or portion, of the night passed. Accord. to Aboo- 'Alee, هيتاء is of the measure فِعْلَاءٌ, and quasicoordinate to سِرْدَاحٌ, and belonging to this art. (TA.) هِيتَاه هِيتَاه A cry by which the Arabs urge on a dog against the game which they are pursuing. (TA.) [In the L written هَيْتَاء, and mentioned in art. هيت.] هوث تَرَكَهُمْ هَوْثًا بَوْثًا He made a great slaughter among them. (TA.) [See art. بوث.] هَوْثَةٌ A thirst. (K.) هوج 1 هَوِجَ, aor. هَوَجَ, inf. n. هَوَجٌ; (L;) and ↓ تهوّج; (A, TA;) He (a man) was characterized by what is termed هَوَجٌ, (L, A,) which is similar to هَوَكٌ; (L;) i. e., stupidity, foolishness, or paucity of sense: (JK, L:) tallness, combined with hastiness, and stupidity or foolishness or paucity of sense: (S:) or tallness, with stupidity or foolishness or paucity of sense and levity or fickleness or unsteadiness, and hastiness: (K:) or tallness, with levity or fickleness or unsteadiness, and hastiness: (TA:) or tallness, (A,) or excessive tallness, (L,) with stupidity or foolishness or paucity of sense. (L.) 4 اهوجهُ He found him to be such a man as is termed أَهْوَجُ. (L.) 5 تَهَوَّجَ see 1. هَوَجٌ: see 1. — — فى فُلَانٍ عَوَجٌ, and هَوَجٌ, are syn., [meaning In such a one is a deviation from rectitude]. (AA, L.) هَاجَةٌ a dial. form of حَاجَةٌ; but of weak authority. (L, from a trad.) أَهْوَجُ A man characterized by what is termed هَوَجٌ; (S, L, &c.;) stupid, foolish, or having little sense: (JK, L:) or tall, with hastiness, and stupidity or foolishness or paucity of sense, &c.: (S, &c.:) fem. هَوْجَآءُ: (A:) [pl. هُوجٌ.] — — أَهْوَجُ الطُّولِ (tropical:) A man exceedingly, or excessively, tall. (A.) — — Also أَهْوَجُ (tropical:) A courageous man, who throws himself into a scene of war. (A.) — — أَهْوَجُ (tropical:) A he-camel that goes quickly, as though characterized by what is termed هَوَجٌ: fem. هَوْجَآءُ: [pl. هُوجٌ:] or the fem. epithet only is used, applied to a camel; and you say نَاقَةٌ هَوْجَآءُ; (TA;) i. e., a she-camel that goes quickly, &c., as explained above; (S, K;) and that does not always care where she puts her feet on the ground. (A.) — — رِيحٌ هَوْجَآءُ (tropical:) Any wind that blows violently: (IAar:) or a wind of which the blasts are closely consecutive, as though characterized by what is termed هَوَجٌ: or a wind that carries away the dust, and makes a trace upon the ground like that made by dragging the skirt: (TA:) or a wind that tears up the tents: (S, K:) pl. هُوجٌ. (S.) هود 1 هَادَ, aor. يَهُودُ, (S, L, &c.,) inf. n. هَوْدٌ, (S, L, K, &c.,) He returned (IAar, A, L, Msb) from evil to good or from good to evil: (IAar, L:) he repented, (S, A, L, K;) and returned to the truth; (S, L, K;) as also ↓ تهوّد: (L:) and the latter, he repented and did righteously. (AO, S, A, L.) — — هُدْنَا إِلَيْكَ We have turned unto Thee with repentance. (Kur, vii, 155.] So accord. to Mujáhid and Sa'eed Ibn-Jubeyr and Ibráheem. (L.) It is made trans. by means of الى because implying the meaning of رَجَعْنَا. (ISd, L.) — — هَادَ, (S, A, L,) aor. يَهُودُ, inf. n. هَوْدٌ; (L;) and ↓ تَهَوّد; (S, A, L, Msb, K;) He became a Jew; (S, A, L, K;) he became of the Jewish religion. (L, Msb.) 2 هوّدهُ, (L, Msb, K,) inf. n. تَهْوِيدٌ, (S,) He made him (his son [for instance] Msb) a Jew; (S, L, Msb;) he turned him to the religion of the Jews; (L, K;) taught him that religion, and initiated him in it. (L.) — تَهْوِيدٌ The talking together of jinn, or genii: (L, K:) so termed because of the gentleness and weakness of their voices. (L.) — — هوّد, inf. n. تَهْوِيدٌ, He reiterated his voice, or quavered, or trilled, gently. (Ibn-Jebeleh, L, K.) — — هوّد, (L,) inf. n. تَهْوِيدٌ, (K,) He sang; syn. غَنَّى: (Aboo-Málik, L:) he sang, or gladdened, and diverted; syn. طَرَّبَ وَأَلْهَى. (K.) See also مُهَوِّدٌ. — هوّد, inf. n. تَهْوِيدٌ, He went, or proceeded, gently, or in a leisurely manner, (S, L, K,) like the manner termed دَبِيبٌ: from الهَوَادَةُ. (S, L, K.) It is said in a trad., أَسْرِعُوا المَشْىَ فِى الجَنَازَةِ وَلَا تُهَوِّدُوا كَمَا تُهَوِّدُ اليَهُودُ والنَّصَارَى [Make ye your pace to be quick at a funeral, and go ye not in a gentle or leisurely manner like as go the Jews and the Christians]. (S.) See also 5. — — هوّد, (L,) inf. n. تَهْوِيدٌ, (S, L, K,) It beverage, or wine,) intoxicated (S, L, K) a person: and rendered him languid, and caused him to sleep. (L.) — — هوّد, inf. n. تَهْوِيدٌ and تَهْوَادٌ; (L, K;) and ↓ تهوّد; (TA;) He uttered a weak, gentle, (L, K,) and languid, (L,) voice. (L, K.) — — هوّد, inf. n. تَهْوِيدٌ (S, L, K) and تَهْوَادٌ; and ↓ تهوّد; (K;) He was low, not loud, in speech, or utterance. (S, L, K) — — هوّد, inf. n. تَهْوِيدٌ (L, K) and تَهْوَادٌ; and ↓ تهوّد; (L;) He was slow, or tardy, in his pace, (L, K,) and gentle. (L.) — — هوّد He (a man) rested; or was still, quiet, or at rest. (Aboo-Málik, L.) — — هوّد, inf. n. تَهْوِيدٌ, He slept. (S, L.) — — هوّد, inf. n. تَهْوِيدٌ and تَهْوَادٌ; and ↓ تهوّد; He was gentle; he acted, or behaved, in a gentle manner. (L.) — — Also, The murmuring and gentle sounding of the wind over sand. (L.) — هوّد, inf. n. تَهْوِيدٌ, He ate of a camel's hump; (K;) or what is termed هَوَدَة. (TA.) 3 هاودهُ, (A,) inf. n. مُهَاوَدَةٌ. (S, A, L, K,) He made peace with him; reconciled himself with him; (A;) syn. of the inf. n. مُوَادَعَةٌ; (A, L;) in the K, مُوَاعَدَةٌ, which is a mistake; (TA;) and مُصَالَحَةٌ, (S, L,) and مُهَادَنَةٌ: (TA:) and also مُرَاجَعَةٌ [app. signifying the restoring a person, or taking him back, into one's favour]. (TA.) — — He inclined towards him reciprocally; syn. مَايَلَهُ: and هَاوَدَا They two inclined each towards the other; syn. مَايَلَا: (TK:) syn. of the inf. n. مُمَايَلَةٌ. (S, L.) — — He returned to him, or it, time after time; syn. عَاوَدَهُ: (TK:) syn. of the inf. n. مُعَاوَدَةٌ. (K.) 5 تَهَوَّدَ see 1 and 2. — — تهوّد فِى مَشْيِهِ He walked gently, imitating the motions of the Jews in their reciting or reading. (El-Basáïr.) See also 2. — — تهوّد He became allied, or allied himself, or sought to ally himself, (تَوَصَّلَ, K, and تَقَرَّبَ, ElBasáïr,) by a bond of relationship; or by some other sacred or inviolable bond or tie, or a quality &c. to be regarded as sacred or inviolable or rendering him entitled to respect or reverence. (K, El-Basáïr.) See also مُتَهَوِّدٌ. الهُودُ: see يَهُودُ. هَوْدَةٌ: see هَوَدَةٌ. هَوَدَةٌ A camel's hump: (S, K:) or the base of the hump: (Sh, L:) as also ↓ هَوْدَةٌ: (L:) pl. هَوَدٌ: (S, L, K:) [or rather, this is a coll. gen. n., and هَوَدَةٌ is the n. un.]. هَوَادَةٌ Gentleness; lenity; (A, L, K;) and that kind of conduct whereby one hopes to effect the adjustment of an affair between a people: (L, K:) quietness: (L:) peace, or reconciliation: inclination, or affection: (S, L:) favour, or partiality: (L:) facilitation, whereby a person is indulged in an affair. (L, K.) Ex. لَا تَأْخُذُهُ فِى اللّٰهِ هَوَادَةٌ Quietness with respect to a restrictive ordinance of God, with favour or partiality towards any one, will not affect him, or influence him. And لَا تَأْخُذُهُ فِيكَ هَوَادَةٌ Favour or partiality with respect to thee will not affect him, or influence him. (L, each from a trad.) — — هَوَادَةٌ also signifies A sacred or inviolable bond or tie; or a quality &c. to be regarded as sacred or inviolable, or rendering one entitled to respect or reverence: and a bond of relationship. (L.) هَائِدٌ Returning

(Msb) [from evil to good or from good to evil: see 1:] repenting and returning to the truth: (S, L:) pl. هُودٌ, (S, A, L, Msb,) like as بُزْلٌ is pl. of بَازِلٌ. (S, L, Msb.) يَهُودُ and اليَهُودُ and ↓ الهُودُ [the second of which is the most common,] signify the same, (S, A, L, Msb, K,) A certain tribe; [namely, the Jews:] (L:) يَهُودُ is said by some to be originally يَهُوذُ, and arabicized by the change of ذ into د; but ISd disapproves of this assertion: others say, that it is from هَادَ " he repented: " (L:) it is imperfectly decl., because it is a proper name and of the measure of a verb; and [of the fem. gen., as it is said to be in the S and L,] because it means a قَبِيلَة: but it is allowable to prefix to it the art. ال, and to say اليَهُودُ: (Msb:) this, however, is allowable only on the ground of its being, with the art. prefixed, for اليَهُودِيُّونَ; for it is of itself determinate: (S, L:) [thus] يَهُودُ is [as it were] pl. of ↓ يَهُودِىٌّ; (L;) which is the rel. n. of يهود, or, accord. to Sgh, of يَهُودَا [or Judah], thus written by him with the unpointed د in this instance, the son of يَعْقُوب [or Jacob]: (Msb:) يَهُودُ (sometimes, TA) has يَهْدَانٌ as a pl.: (K:) this pl. occurs in a poem of Hassán: (TA:) Fr, says, of هُودًا, in the Kur, ii, 105, that it is for يَهُودًا [app. a mistake for يَهُودَ]; or that it may be pl. of هَائِدٌ. (L.) يَهُودِىٌّ: see يَهُودُ. اليَهُودِيَّةُ The Jewish religion. (L.) غِنَآءٌ مُهَوِّدٌ [in some copies of the S, مُهَوَّدٌ,] A low, not loud, singing. (S, L.) — — مُهَوِّدٌ also signifies Gladdening, and diverting; syn. مُطْرِبٌ and مُلْهٍ. (IAar, L.) مُتَهَوِّدٌ Allied, or allying himself, or seeking to ally himself, (مُتَوَصِّلٌ, IAar, Sh,) by what is termed هَوَادَةٌ. (IAar, Sh, L.) See 5. هوذ الهَوْذَةُ, (L, K,) or هَوْذَةُ, [without the art. ال, as a proper name,] (S, L,) written by Ed-Demeeree with damm, but fault has been found with him for this, (MF,) [The bird called] the قَطَاة: (S, L, K:) or, as some say, the female قطاة: (L:) or هَوْذَةُ, (as a determinate noun) is the name of a certain bird, (L, K,) different from the above: (L:) pl. هُوَذٌ, (as in the CK and a MS copy of the K) or هَوْذٌ, formed by eliding the augmentative letter: (TA:) [and this seems to be the correct reading; for it occurs in a verse, cited in the TA, in which the measure required it to be of one syllable: it therefore appears that هَوْذٌ is a coll. gen. n., of which the n. un. is with ة.] هور 1 هَارَهُ, (K,) [aor. يَهُورُهُ,] inf. n. هَوْرٌ, (TA,) He threw it down; pulled it down; pulled it to pieces; or demolished it; namely, a building; (K;) and in like manner, a جُرْف [i. e. an abrupt, water-worn, bank, rising by the bed of a torrent or stream]; (TA [in which هُؤُورٌ is given as an inf. n. of this verb; but it is more probably an inf. n. of the intrans. verb only, agreeably with analogy;]) as also ↓ هوّرهُ, (S, A,) the pronoun relating to a building, (A,) and to a جُرْف; (S;) and هيّرهُ [in illustration of which see what is said of تهيّر, below]; (S, art. هير;) and ↓ تهوّرهُ, in which the pronoun relates to the upper part of a جُرْف, or to the brink of a well. (TA.) — — هَارَ القَوْمَ, (K,) aor. يَهُورُهُمْ, inf. n. هَوْرٌ, (TA,) (tropical:) He slew the people, and threw them down prostrate, one upon another, (K,) like as when a جُرْف falls down. (TA.) And [in like manner you say,] ضَرَبَ فُلَانًا فَهَارَهُ (assumed tropical:) He smote such a one and prostrated him; as also ↓ هوّرهُ. (K, * TA.) — — هَارَ, (S, A, Msb, K,) aor. يَهُورُ, inf. n. هَوْرٌ (S, Msb) and هُؤُورٌ, (S,) It became thrown down, pulled down, pulled to pieces, or demolished; or it fell in ruins, or to pieces; (S, A, K;) said of a building, (K,) and of a جُرْف [explained above]; (S, A;) as also ↓ انهار and ↓ تهوّر (S, A, K) and تهيّر, (K,) which last has ى as being interchangeable with و, or it may be of the measure تَفَيْعَلَ [originally تَهَيْوَرَ]: (TA:) or it fell; it fell, or tumbled, down; it collapsed; broke down; said of a building; (TA;) as also ↓ انهار and ↓ تهوّر; (Msb, TA;) said of a building, (TA,) and of a جُرْف, (Msb,) or of the upper part of the latter, and of the brink of a well; (TA;) [and ↓ اِهْتَوَرَ, q. v., probably signifies the same:] or it cracked, without falling; said of a جُرْف: (Msb:) or it cracked in its hinder part, remaining yet in its place; said of a building. (TA.) 2 هوّرهُ: see هَارَهُ, in two places. 5 تهوّر: see هَارَ, in two places; in the former of which, تهيّر is also mentioned as syn. with تهوّر. — — (tropical:) He plunged, or fell, into an affair with little care [for the consequence thereof]: (S, K:) or تهوّر فِى الأُمُورِ he plunged, or fell, into affairs without thought, or reflection, or consideration: (A:) or تَهَوُّرٌ is a state, or condition, adventitious to the irascible faculty, by reason of which one ventures upon affairs not fit, or meet, to be ventured upon; as the fighting with unbelievers when they are more than double the number of the Muslims. (KT.) — تهوّرهُ: see هَارَهُ. 7 إِنْهَوَرَ see هَارَ, in two places. 8 اِهْتَوَرَ: see هَارَ, last signification. — — It (a thing, S) perished. (S, K.) هَائِرٌ and هَارٍ, (S, A, Msb, K,) the latter formed by transposition from the former, [first into هَارِىٌ, and then into هَارٍ,] (S, TA,) like as شَائِكُ السِّلَاحِ is changed into شَاكِى السِّلَاحِ, (S,) applied to a building, (K,) and to a جُرْف, [explained above, (see هَارَهُ,)] (S, A, Msb,) Becoming thrown down, pulled down, pulled to pieces, or demolished: (S, A, K:) or falling; falling, or tumbling, down: (IAar:) or cracking, without falling: (Msb:) or cracking in its hinder part, remaining yet in its place. (TA.) See an ex. of the latter voce جَفْرٌ: and another in the Kur, ix. 110.] مُتَهَوِّرٌ A man plunging, or falling, or who plunges, or falls, into an affair with little care [for the consequences thereof]. (S.) See 5. هوس هَوَسٌ Somewhat of madness, or insanity, or diabolical possession, (S, A, K,) in the head: (A:) or a vertigo, or giddiness, and confused noise, in the head. (A, TA.) — — Hence used by the vulgar to signify Hope. (TA.) مَهَوَّسٌ Affected with somewhat of madness, or insanity, or diabolical possession. (Ibn-'Abbád, K.)— — A man who talks to himself. (A.) — — Sometimes, One who is affected with melancholy, and with vain, or unprofitable, suggestions. (TA.) — — And One who occupies himself with the science of alchemy. (TA.) هوش 1 هَاشَ, aor. يَهُوشُ, inf. n. هَوْشٌ, (S, A, Msb,) It (a company of men) was, or became, in a state of conflict and faction, sedition, discord, or dissension: (Msb:) he, or it, (a number of people,) fell into a bad state, or state of disorder or disturbance; as also هَوِشَ, like سَمِعَ; [indicating that its aor. is هَوَشَ, and its inf. n. as above;] and ↓ تهوّش: (TA:) it (a company of men, S, A) was, or became, roused, or excited; (A, TA;) in a state of commotion, agitation, convulsion, tumult, or disturbance; (S, A, TA;) and in like manner, ↓ هَوَّشَ, said of the belly, it was, or became, in a state of commotion, agitation, &c., by reason of leanness: (S:) or هَوِشَ, like سَمِعَ, [see above,] (K,) aor. هَوَشَ, inf. n. هَوْشٌ, (TK,) he (a man, TK) was, or became in a state of commotion, agitation, &c.; or his belly became small, syn. صَغُرَ, (K, TA, [or empty, صَغُرَ being perhaps a mistranscription for صَفِرَ, for it is said in another part of this art. in the TA that الهَوْشُ signifies " the belly's being empty,"] by reason of leanness; from IF: (TA:) or it (the belly) became so. (IF, TA.) — — هَاشَتِ الإِبِلُ, (JK, TA,) or الخَيْلُ, (A,) فِى الغَارَةِ, (JK, A,) aor. تَهُوشُ, (JK,) inf. n. هَوْشٌ, (JK, TA,) The camels, (JK, TA,) or the horses, (A,) took fright, and ran away at random, (JK, A, TA,) and became dispersed, (TA,) or separated themselves, (JK,) and went to and fro, (JK, A,) in the hostile sudden attack made by a party of armed horsemen. (JK, A, TA.) — — هُشْتُ إِلَى فُلَانٍ I became agile or brisk, and advanced towards such a one. (TA.) And هَاشَ أَهْلُ الحَرْبِ بَعْضُهُمْ لِبَعْضٍ The warriors became agile or brisk, and hastened, one to another; [in like manner] ↓ تهاوشوا. (A.) — Also, [aor. and] inf. n. as above, He collected: and mixed, or confused, or confounded. (TA.) You say, هُشْتُ مَالًا حَرَامًا I collected unlawful wealth. (Sgh, TA.) And هَاشَهُمْ and ↓ هَوَّشَهُمْ He mixed, or confused, or confounded, them; and collected them hence and thence. (A.) See also 2. 2 هوّش: see 1, first sentence: — — and see 5. — Also, هَوَّشْتُهُمْ I occasioned variance between them, or among

them. (Msb.) And هوّش بَيْنَهُمْ He created, or excited, disorder, disturbance, discord, or dissension, between them, or among them. (TA.) — — And hence, (Msb,) هوّش, (S, Msb, K,) inf. n. تَهْوِيشٌ, (K,) He mixed, confused, or confounded, (S, Msb, K, TA,) a company of men, (S, TA,) one with another; (TA;) and general rules; (Msb;) and anything. (S.) See also 1, last sentence: and see شَوَّشَ. [Hence also,] هوّشت الرِّيحُ بِالتُّرَابِ The wind brought the dust of various sorts [mixed together]. (S, * IF, K.) 3 هَاوَشَهُمْ He mixed, mingled, or consorted, with them: (K:) or did so to create, or excite, disorder, disturbance, discord, or dissension; or to make mischief: (TA:) and مُهَاوَشَةٌ signifies conflicting; like مُنَاوَشَةٌ. (TA, art. نوش.) 5 تهوّش: see 1, first sentence. — — Also تهوّشوا They mixed, or mingled, together; or became mixed, confused, or confounded, together; as also ↓ تهاوشوا; (K;) and ↓ هَوَّشُوا. (JK, TA.) — — And تهوّشوا عَلَيْهِ They collected themselves together against him. (IF, Msb, K.) 6 تهاوشوا: see 1, near the end: — — and see 5. هَوْشٌ A large number: (S, K:) or, as the women of Temeem say, a multitude of men; and of beasts of carriage; as also بَوْشٌ: (Aboo-'Admán:) and men collected together in war. (TA.) You say, ↓ جَآءَ بِالهَوْشِ الهَائِشِ He came with multitude, or the multitude; (K;) like as you say, جَآءَ بِالبَوْشِ البَائِشِ. (TA.) هَوْشَةٌ Conflict and faction, sedition, discord, or dissension: (A 'Obeyd, S, A, Msb, K:) excitement: commotion, agitation, convulsion, tumult, or disturbance: (S, A, K:) and confusion: (A, Msb, K:) and ↓ هُوَاشَةٌ is like هَوْشَةٌ; (TA;) or signifies war. (JK.) You say, وَقَعَتْ هَوْشَةٌ فِى السُّوقِ [Conflict and faction, &c., happened in the market]. (A.) And it is said in a trad., إِيَّاكُمْ وَهَوْشَاتِ اللَّيْلِ وَهَوْشَاتِ الأَسْوَاقِ (S, TA) Beware ye of the misfortunes, calamities, or evil accidents, of night; and of the wrong courses, and trickery and robbery, of the markets. (TA.) هَوْشَاتُ السُّوقِ, thus related by Th, but not explained by him, is thought by ISd to mean The confusion of the market, and the defrauding there practised in buying and selling. (TA.) See also هَيْشَةٌ in two places. هُوَاشَةٌ A mixed, or confused, assembly, company, or assemblage, of men; ('Arrám;) as also ↓ هَوِيشَةٌ: (K, * TA:) and هُوَاشَاتٌ, [the pl. of the former,] collections of men, and of camels, (S, K,) mixed, or confounded, together: (S:) and what is collected of unlawful wealth or property; (K, * TA;) and of lawful. (TA.) See also مَهَاوِشُ. — See also هَوْشَةٌ. هَوَّاشَةٌ and هَوِيشَةٌ: see هَوَّاشٌ. هَوَاشَةٌ Camels unlawfully collected: (JK:) or the latter, camels taken from this and that place: (TA:) and the latter also, camels taking fright and running away at random. (JK.) See also هَائِشٌ. هَائِشٌ: see هَوْشٌ. — إِبِلٌ هَوَائِشُ, [pl. of هَائِشَةٌ,] Camels taking fright and running away at random, in a state of confusion, attacked by a party of armed horsemen: (Lth:) or taking fright and running away at random, (JK, A,) separating themselves, (JK,) and going to and fro. (JK, A.) See also هَوَّاشٌ. — هَائِشَةٌ A great viper. (TA.) تَهْوَاشٌ: see مَهَاوِشُ. تَهْوِيشٌ: see مَهَاوِشُ. تَهَاوُشٌ and تَهَاوِشُ: see مَهَاوِشُ. مَهُوشٌ: see مَهَاوِشُ. مَهَاوِشُ What is gotten by force or theft: (K:) or any wealth, or property, (S,) that is gotten by unlawful means, (JK, S,) such as force and theft and the like: (S:) pl. of ↓ مَهُوشٌ: (A:) or as though pl. of this latter word, as signifying collected; and mixed, confused, or confounded. (TA.) It is said in a trad., مَنْ أَصَابَ مَالًا مِنْ مَهَاوِشَ أَذْهَبَهُ اللّٰهُ فِى نَهَابِرَ [Whoso getteth wealth, or property, of such as is unlawfully acquired, God will make it to pass away in places of destruction]: (S:) but this is variously related; some saying ↓ تَهَاوِشَ; and some, تَهَاوُشٍ; and some, نَهَاوِشَ, with ن, which is explained in the K as signifying مَظَالِم: the relation given in the S is that which is commonly known by the lexicologists; but all are correct, excepting that تَهَاوِش, with ت, and with a kesreh to the و, is disapproved by some of the lexicologists: (TA:) this last word is a contraction of تَهَاوِيشُ, pl. of ↓ تَهْوَاشٌ, of the measure تَفْعَالٌ from الهَوْشُ, (K, TA,) meaning " the collecting "; and " mixing," " confusing," or " confounding ": (TA:) or from هُشْتُ مَالًا حَرَامًا. (Sgh, TA.) A poet says, تَأْكُلُ مَاجَمَعْتَ مِنْ تَهْوَاشِ [Thou eatest what thou hast collected of things unlawfully acquired]. (Sgh, TA.) هوع &c. See Supplement هيأ 1 هَآءَ, aor. يَهَآءُ and يَهِيْءُ, (K; the latter not of respectable authority, Lh;) inf. n. هَيْئَةٌ, He was, or became, of good, or goodly, form or appearance, or other properties denoted by the term هَيْئَة, q. v. (K.) — — [هَيُؤَ, accord. to the K, signifies the same: but see below.] — — هَيُؤَ, accord. to IHsh and others, the only verb of this form whose medial radical letter is ى: (MF:) accord. to the K, syn. with هَآءَ, in a sense indicated above: but IJ states that it has a superlative sense; that it is to be classed with قَضُوَ " excellent [or how excellent (see بَطُؤَ voce بُطْآنَ)] is he in his judging! " and رَمُوَ " excellent [or how excellent] is he in his throwing, or shooting! " [wherefore it signifies Excellent, or how excellent, is he in his form or appearance! &c.;] and that it is, like قَضُوَ [and رَمُوَ], invariable [as to person, tense, and mood]. He observes that, as a verb of the measure فَعُلَ is formed from one whose final radical letter is ى, [as قَضُوَ and رَمُوَ from قَضَى and رَمَى,] so is this formed on the same measure from a verb whose medial radical letter is ى: and that it is invariable [as to person, tense, and mood,] because of its resemblance, in its superlative sense, to the class of verbs of wonder, and to نِعْمَ and بِئْسَ. He further remarks, that they [the Arabs] have abstained from forming a verb on the measure فَعُلَ [variable as to person, tense, and mood,] from one whose medial radical letter is ى, fearing to make what is difficult to pronounce still more so; for in that case they would be obliged to say أَبُوعُ بُعْتُ, and بُوعَا; and, as would also happen if a variable verb of the same measure were formed from one whose final radical letter is ى, the change of ى into و, which is more difficult to pronounce, would thus become frequent. (TA.) — — هَآءَ إِلَيْهِ, aor. يَهَآءُ, inf. n. هِيْئَةٌ, He desired, longed for, longed to see, him or it. (K.) 2 هيّأ, inf. n. تَهْيِئَةٌ and تَهْيِيْءٌ, [primarily signifies He invested him with, or made him to have, هَيْءَة, as meaning garb, guise, &c. See Bd xviii. 9. — — And hence,] He prepared, provided, disposed, arranged, or put into a right, or good state, &c. (S, K.) [And hence, He rendered an affair feasible, or practicable; he facilitated it.] 5 تهيّأ [He, or it, was, or became, prepared, provided, disposed, arranged, or put into a right or good state, &c. And hence, It (an affair) was, or became, feasible, or practicable: and it (a thing) was, or became, attainable, or within power or reach.] — — تهيّأ لِلْأَمْرِ; and هَآءَ لَهُ, (S, K,) aor. يَهَآءُ (K) and يَهِيْءُ, (S, K,) inf. n. هَيْئَةٌ; (S;) He prepared himself for the thing. (K.) Ex. وَقَالَتْ هِئْتُ لَكَ And she said, I have prepared myself for thee: accord. to one reading [for هَيْتَ, in the Kur, xii. 23]. (Akh, S.) — — [See also تهنّأ.] — — تهيّأ لَهُ الأَمْرُ, (Msb, K, art. اتى, &c.,) or الشَّىْءُ, (S, art. اتى, &c.,) The thing, or affair, was, or became, feasible, or practicable, to him; and the thing was attainable.] — — تهيّأ لِلْبُكَآءِ [He was ready, or about, to weep: a phrase of frequent occurrence; like أَرَادَ البُكَآءَ, and هَمَّ بِالْبُكَاءِ.] (S, art. جهش, &c.) 6 تَهَايَؤُوا عَلَى ذٰلِكَ They agreed together upon that, or to do that. (K, * TA.) هَىْءٌ and هِيْءٌ The calling, or a call, to food and beverage. (K.) — — The calling, or a call, to camels to drink: (K:) or, [rather,] a call to camels to food, or provender. (TA.) — — [See arts. جيأ and ها.] [but see شىءٌ] يَا هَيْءَ مَا لِى [Oh! what has happened to me?] an expression of regret; هَيْءُ being a word signifying regret for a thing that passes away from one, or escapes him: (S, TA:) or, (as some say, TA,) an expression of wonder: (K:) see also يَاشَىْءَ and يَافَىْءَ, which are syn. with يَاهَىْءَ: (TA:) or هَىْءَ, (accord. to certain of the

lexicologists, as related by IB, TA,) is an imperative verbal noun, signifying Attend! (تَنَبَّهْ); like صَهْ, which signifies " Be silent! " (K;) the interjection يا being put before it in like manner as it is in the saying of Esh-Shemmakh, أَلَا يَا اسْقِيَانِى قَبْلَ غَارَةِ سَنْجَالِ [Come now! O, give me to drink, before the expedition of Sinjáb!]; (TA;) and هىء being indeclinable, with a vowel for its termination to obviate the occurrence of two quiescent letters, and with fet-hah as the final vowel because it is more easy of pronunciation than the others in this case. (K, TA.) — — [See also art. شيأ.] هَيْئَةٌ and ↓ هِيْئَةٌ Form, fashion, shape, aspect, or appearance; figure, person, mien, feature, or lineaments; (S, TA;) guise; or external state or condition; (Msb;) state with regard to apparel and the like; or garb; (Lth;) state, condition, or case; quality, mode or manner of being: (K:) pl. هَيْآتٌ and هِيْآتٌ. (TA.) — — حَسَنُ الهَيْئَةِ [of goodly form, aspect, or appearance, guise, state of apparel, garb, &c.]. (S.) — — [Also, goodliness of form &c.: see 1. See also سَمْتٌ, for an addition.] — — [هَيْئَةٌ عَارِضَةٌ, in Logic, An accidental mode.] — — أَقِيلُوا ذَوِى الهَيْآتِ عَثَرَاتِهِمْ, in a trad., signifies, Forgive ye the people of good qualities &c., who keep to one state and way, their slips. It alludes to those who make a slip unwittingly. (TA.) هِيْئَةٌ: see هَيْئَةٌ. هَيِىءٌ: see what next follows. هَيِّئٌ and ↓ هَيِّىْءٌ A person of good, or goodly, form or appearance, or other properties denoted by the term هَيْئَة. (K.) مُهَيَّأٌ [Prepared, &c.] — — Also i. q. زُمَا وَرْدٌ, q. v. (MF, art. ورد.) مَهَايَأَةٌ A thing respecting which persons have agreed together. (K, TA.) مُتَهَيِّئَةٌ A camel that seldom fails of becoming pregnant when she has been covered. (K.) هيب 1 هَابَهُ, (S, K, &c.,) first pers. هِبْتُ, originally هَيِبْتُ, (S,) aor. يَهَابُ, (S, K,) [originally يَهْيَبُ,] and يَهِيبُ, (IKtt, cited by MF,) imp. هَبْ, originally هَابْ, (S,) inf. n. هَيْبَةٌ (S, K, Msb) and مَهَابَةٌ (S, K) and هَيْبٌ; (K;) and ↓ اهتابه and ↓ تهيّبه; (K;) [He revered, venerated, respected, honoured, dreaded, or feared, him or it;] he regarded him or it, i. e., anything, TA,) with reverence, veneration, respect, honour, dread, or awe; (S, K, * Msb, TA;) and fear; (S, K;) cautious fear, or caution. (K, Msb.) — — هَبِ النَّاسَ يَهَابُوكَ Reverence men, [and] they will reverence thee. (TA.) — — هُوبَ, in which the original ى is changed into و, [He (a man) was regarded with reverence, veneration, or awe; with fear; or with cautious fear, or caution]. (S, K.) 2 هَيَّبْتُهُ إِلَيْهِ I made it to be regarded by him with reverence, veneration, or awe; with fear; or with cautious fear, or caution. (S, K.) 4 اهاب بِصَاحِبِهِ (tropical:) He called his companion. And in like manner, أَهَبْتُ بِهِ إِلَى الخَيْرِ (tropical:) I called him, or invited him, to what was good. (MF.) — — اهاب بِالإِبِلِ He called to the camels, in driving them or urging them, by the cry هَابْ هَابْ. (K.) — — اهاب بِغَنَمِهِ He (a pastor) cried out to his sheep, or goats, in order that they might stop, or return: and اهاب بِالبَعِيرِ [He cried out to the camel, for the same purpose]. (S.) الإِهَابَةُ is The crying out to camels, and calling them. (As and others.) — — اهاب بَالخَيْلِ He called the horses, or called out to them by the cry هَابِ, (so in the S and in a MS. copy of the K: in the CK, هَابْ,) or by the cry of هَبْ and هَبِى, meaning Come! Approach! or Advance boldly! (K.) Az remarks his having heard هاب used [as a cry] only to horses; not to camels. (TA.) See هَبْهَبَ, in art. هب. 5 تَهَيَّبَ see 1. — — تَهَيَّبَنِى It filled me with awe, or fear: (El Jarmee:) it made me to fear: (S, ISd, Msb:) I regarded it with awe, or fear; i. q. تَهَيَّبْتُهُ: (Th:) I feared it; i. q. خِفْتُهُ. (S, ISd, K.) Ibn-Mukbil says, وَمَاتَهَيَّبُنِى المَوْمَاةُ أَرْكَبُهَا إِذَا تَجَاوَبَتِ الأَصْدَاءُ بِالسَّحَرِ [And the waterless desert fills me not with awe, or fear; (or makes me not to fear, &c.;) I ride over it when the male owls (?) answer one another at early dawn: تهيّبنى being for تَتَهَيَّبُنِى]. (S, &c.) 8 إِهْتَيَبَ see 1. هَبْ (K) and ↓ هَابِ and ↓ هَبِى, (S, K,) [but respecting the second of these words see 4,] Cries to horses, meaning, Come! Approach! (S, K,) or Advance boldly! (K.) هَابِ and هَبِى: see هَبْ. هَابٌ (assumed tropical:) A serpent. (K.) — — هَابٌ A calling to camels, in driving, or urging, them, by the cry هَابْ هَابْ. (K.) هَيُوبٌ, مَهِيبٌ, and هَائِبٌ: see هَيْبَانٌ: — — See 4. هَيْبَةٌ, مَهِيبٌ, and هَائِبٌ: see مَهَابَةٌ and ↓ هَيْبَةٌ: see 1. — — [As substs., Reverence, veneration, respect, honour, dread, or awe; fear; cautious fear, or caution.] — — Also, great, reverend, or venerable, dignity; a quality inspiring reverence or veneration or respect or honour; venerableness; awfulness; a quality inspiring dread or awe. (MF.) هَيَبٌ: see هَائِبٌ. هَيِّبَانٌ: see هَائِبٌ. — — هَيَّبَانٌ (K) or [rather] ↓ هَيَّبَانٌ, (TA, [see هَائِبٌ]) A he-goat: (K:) explained by the word تَيْسٌ; but this is a signification not found [by SM] elsewhere, and appears to be a mistake for مَنْتَفِشٌ; for in the L and other lexicons we find the word explained by مُنْتَفِشٌ خَفِيفٌ, Scattered, and light; with a citation of the following verse of Dhu-r-Rummeh: تَمُجُّ اللُّغَامَ الهَيِّبَانَ كَأَنَّهُ جَنَى عُشَرٍ تَنْفِيهِ أَشْدَاقُهَا الهُدْلُ [She ejects from her mouth the scattered and light froth, as though it were plucked fruit of the 'oshar which the flabby sides of her mouth cast forth:] and we also find, in the R, قُطْنٌ هيّبانٌ explained as signifying cotton that is plucked, or teased with the fingers, so as to become scattered; syn. منتفش: or هيّبان signifies, in the abovecited verse, accord. to some, Light, [which signification is also given in the K, but in the CK displaced; following, instead of preceding, the word الرَّاعِى, and without و before it;] and separated into small particles: (TA:) [or] the froth of the mouth of camels; (Az, K;) i. q. لُغَامٌ: (Mj, Sifr es-Sa'ádeh:) Az cites the above verse; and says, that the fruit of the عُشَر [or asclepias gigantea] comes forth like a small pomegranate, and, when burst open, discloses what resembles [white] raw silk; to which the poet likens the froth of the camel's mouth. (TA.) — — هَيَّبَانٌ (or هَيِّبَانٌ, TA,) A pastor. (K, from Es-Seeráfee.) [Accord. to the CK, a light, or an active pastor: but see above.] — — هَيَّبَانٌ (or ↓ هَيِّبَانٌ, TA,) Dust, or earth: syn. تُرَابٌ. (K.) — — See هَائِبٌ. هَيِّبَانٌ: see هَائِبٌ. هَيَّابٌ: see هَائِبٌ. هَيَّابَةٌ: see هَيَّابٌ. هَيَّبَانٌ: see هَائِبٌ [act. part. n. of هَابَ, Regarding with reverence, veneration, dread, or awe; with fear; with cautious fear, or caution;] fearing men. (K.) This is the original [simple] epithet. (TA.) — — The following, which are explained in the K in the same manner as the above, are intensive epithets: (TA:) namely ↓ هَيُوبٌ (S, K) and هَيُوبَةٌ, (S, L,) [in which the ة is added to strengthen the intensiveness,] and ↓ هَيَّابٌ and هَيَّابَةٌ, (S, K,) in which ة is added for the purpose above mentioned, (TA,) and ↓ هَيِّبٌ, (K,) which may be contracted into هَيْبٌ, (TA,) and ↓ هَيْبَانٌ (K) and ↓ هَيِّبَانٌ (S, K) and ↓ هَيَّبَانٌ; (K;) of which last two forms, the latter only is admitted by some of the learned; but MF admits only the former of them; asserting فَيْعَلَانٌ to be unknown as the measure of an unsound word, like as فَيَعِلَان is unknown as that of a sound word except in extr. instances; (TA;) [Having much reverence, veneration, dread, or awe; much fear; much cautious fear, or caution:] fearing men [much]: (K:) a coward, who regards men with awe, or fear, &c.: (S:) [The last of these epithets is also explained in the CK as signifying having much fear, or very fearful; (كَثِيرُ الخَوْفِ;) and a coward: but in the TA and in a MS copy of the K, الخوف is omitted; and in the TA is added by the author, after كثير, the words من كلّ شئ; as though the meaning of the word were " much, or many, of any things: " the correct reading seems to be the former, and the meaning intended by SM, having much fear, or very fearful, of everything: in like manner] ↓ هَيُوبٌ signifies a man who fears everything. (TA.) — — الإِيمَانُ هَيُوبٌ ↓ [Faith is fearful, or very fearful; i. e.,] he who possesses faith fears acts of disobedience: occurring in a trad.: (S:) in this case, هيوب is used in the sense of an act. part. n.: or it signifies [faith is feared; or regarded with reverence, &c.; i. e.,] he who possesses faith is feared, or regarded with reverence, &c.: in which case هيوب is used in the

sense of a pass. part. n. (TA.) هٰذَا الشَّىْءُ مَهْيَبَةٌ لَكَ [This thing is a cause of awe, or fear, to thee]. (S.) مَهَابٌ: see مَهُوبٌ. هَيْبَةٌ: see مَهَابَةٌ. مَهِيبٌ: see مَهِيبٌ and ↓ مَهُوبٌ, (S, K,) the former agreeable with rule, (TA,) and ↓ هَيُوبٌ, (K) [respecting which see also هَائِبٌ,] and ↓ هَيَّانٌ, (Th, IM, K,) [Regarded with reverence, veneration, respect, honour, dread, or awe; with fear; with cautious fear, or caution;] a man whom others regard with reverence, &c.; (S;) a man whom others fear. (K.) — — مَكَانٌ مَهُوبٌ, formed from the verb هُوبَ, the original ى being changed into و (S, K,) A place regarded with awe, or fear; (S;) a place in which one is impressed with awe, or fear: as also ↓ مَكَانٌ مَهَابٌ: (S, K:) مَهَابٌ signifies a place of awe, or fear. (IB.) — — المَهُوبُ and المَهِيبُ and ↓ المُتَهَيَّبُ (assumed tropical:) The lion: (K:) because regarded with awe, or fear, by men. (TA.) المُتَهَيَّبُ: see المَهِيبُ. هيت 2 هيّت بِهِ, (S, K,) inf. n. تَهْيِيتٌ, (TA,) as also هوّت, (S,) He cried out to him, and called him, (S, K,) saying, هَيْتَ هَيْتَ; or saying يَاهْ يَاهْ, which is a cry by which a pastor calls his companion from afar; or, accord. to AZ, saying يَا هَيَا [or rather يَاهَيَاهْ: see art. يه]. (TA.) 3 هَات Give me: (K:) هَاتِ يَا رَجُلُ Give me, O man: (T, S, M:) i. q. أَعْطِنِى: (T, S, M, K:) to two men, هَاتِيَا: to a plurality of men, هَاتُوا: to a woman, هَاتِى: to two women, هَاتِيَا: to a plurality of women, هَاتِينَ: you say هَاتِ لا هَاتَيْتَ [Give me: mayest thou not give (hereafter)! an imprecation, of the like of which there are many examples]; and هَاتِ إِنْ كَانَتْ بِكَ مُهَاتَاةٌ [Give me, if there be in thee (a disposition for) giving]; and مَا أُهَاتِيكَ [I do not give thee], like as you say, مَا أُعَاطِيكَ; but you do not say هَاتَيْتُ; nor do you use this verb in a prohibitive manner: [it is used neither affirmatively nor prohibitively:] accord. to Kh, هَاتِ is from اتى, aor. يُوتِى; the ا being changed into ه. (S.) [But اتى is of the measure أَفْعَلَ; and هَاتِ is the imp. from the measure فَاعَلَ. See also art. هتى, where it is mentioned again in the S and K.] هَيْتَ an exclamation denoting wonder: the Arabs say, هَيْتَ لِلْحِلْمِ [What forbearing mildness, or clemency!] (L.) — — هَيْتَ لَكَ, (Akh, S, K, &c.,) and هَيْتِ لك, (Akh, K,) and هَيْتُ لك, (Akh, IB, K,) and the first letter is sometimes with kesreh; (K;) as is related on the authority of 'Alee, (TA,) [so that you say هِيتَ and هِيتِ and هِيتُ, the first of which three forms is mentioned by Fr, Akh, IB, and the third by Fr, IB; but for the second I find no other authority than that implied above;] of all which, the most common is هَيْتَ لك, with fet-hah to the ه and ت: (Zj:) هَيْتَ is of the dial. of Howrán, whence it became introduced into Mekkeh; and هِيتَ, of the dial. of El-Medeeneh: (Fr:) [imper. verbal ns.] i. q. هَلُمَّ, Come! (Akh, S, L, K,) or تَعَالَ the same, (Fr, Ks,) or أَقْبِلْ, the same, or Come forward! (L.) It occurs in the Kur, xii. 23; where it is commonly read هَيْتَ لَكَ; (Zj;) but 'Alee and Ibn-'Abbás are said to have read هِئْتُ لَكَ, with hemzeh. [See art. هيأ.] (TA.) هَيْتَ is itself invariable whether used to denote the sing. or pl. or fem. or masc.; but the difference of number is observed in what follows it; for you say هَيْتَ لَكُمَا [Come ye two!] and هَيْتَ لَكُنَّ [Come ye women! &c.]: (S:) you also say simply هَيْتَ [Come!] and this is also said to signify Hasten! and Set forth journeying through the land, or earth. (TA.) Authorities differ respecting this word; whether it be Arabic or arabicized; and whether it be a noun or a verb; &c. Accord. to AZ, as related by Az, هيت لك is arabicized in the Kur, from the Hebrew هيتا كخ [app. a mistake for هيتا كخ, which I suppose to be meant for ?? " Now, come! " occurring in Gen. xxxi. 44]. (TA.) هَيْتَ هَيْتَ: see 2. هِيتٌ A low, or depressed, piece of ground: (K:) a piece of ground having a low, or depressed, bottom: (TA:) i. q. هُوَّةٌ and هُوتَةٌ. (IAar.) هِيَتَاءٌ, and هِيتَاه: see art. هوت. هَيَّاتٌ [Clamorous; calling out often, or much]. (S.) هيث 1 هَاثَ لَهُ, aor. يَهِيثُ, inf. n. هَيْثٌ and هَيَثَانٌ, He gave him a little, or something little in quantity. (AZ, S, K.) [See also حَثَّا, in art. حثو.] — — هَاثَ فِى كَيْلِهِ, inf. n. هِيثٌ, He gave little in his measure, or in his measuring; i. q. حَثَّا, inf. n. حَثْوٌ: it is like what is termed جِزَافٌ. (TA.) — هَاثَ, aor. يَهِيثُ, inf. n. هَيْثٌ, It was in a state of motion, or commotion; (S, K;) like هَاشَ, inf. n. هَيْشٌ. (S.) — — هَاثَ القَوْمُ, aor. يَهِيثُ, inf. n. هَيْثٌ; and ↓ تَهَايَثَ; The party became intermixed in altercation. (TA.) — — هَاثَ بِرِجْلِهِ التُّرَابَ, aor. يَهِيثُ, He dug up the dust, or earth, with his foot. (TA.) — — هَاثَ, aor. يَهِيثُ, inf. n. هَيْثٌ: (TA;) and ↓ استهاث; (K;) He corrupted, or marred; acted corruptly; did mischief; syn. أَفْسَدَ. (K, TA.) — — هَاثَ فى مَالِهِ, aor. يَهِيثُ, inf. n. هَيْثٌ, He acted corruptly (أَفْسَدَ) with his property; (K;) as also عَاثَ; (TA;) [he scattered and marred his property; squandered it; expended it quickly: see art. عيث]. — — Also, [contr.,] He acted rightly with his property. (TA.) — — هَاثَ فِى شَىْءٍ He acted corruptly with a thing; and took it without gentleness; (TA;) [as also عَاثَ]. — — هَاثَ الذِّئْبُ فِى الغَنَمِ The wolf did mischief among [or worried] the sheep, or goats; (TA;) [as also عَاثَ]. — هَاثَ مِنَ المَالِ, aor. يَهِيثُ, inf. n. هَيْثٌ, He obtained what he wanted of the property. (K.) 3 هَايَثَهُ, inf. n. مُهَايَثَةٌ, He contended, or disputed, with him for superiority in abundance, or multitude; as, for instance, of wealth, or of dependants or followers. (TK.) مُهَايَثَةٌ is syn. with مُكَاثَرَةٌ. (K.) — — See 10. 5 تهيّث He gave. (K.) تهيّث لَهُ شَيْئًا He gave him a thing. (TK.) 6 تَهَايَثَ see 1. 10 استهاث (and ↓ هايث, TA,) He deemed [a thing] much; syn. إِسْتَكْثَرَ. (K.) استهاث مَا أَعْطَاهُ [He deemed what he gave him much]. (TK.) — — See 1. هَيْثَةٌ An assembly, a company, a congregated body, (As, S, K,) of men, or people; like هَيْشَةٌ. (As, S.) هَائِثَةٌ The clamour, or confused noise, (جَلَبَة,) of a people. (L.) مُهَايِثٌ Taking much; one who takes much. (K.) هيج 1 هَاجَ, aor. يَهِيجُ, inf. n. هَيْجٌ and هَيَجَانٌ [the most common form]; and هِيَاجٌ; and ↓ اهتاج, and ↓ تهيّج; It (a thing, S) became raised, roused, excited, stirred up, or provoked; syn. ثَارَ: (S, L, K:) it became so by reason of distress, or difficulty; or of harm, or injury: you say هَاجَ بِهِ الدَّمُ, inf. n. هَيْجٌ and هَيَجَانٌ, The blood became roused, or stirred up, in him: (A, L:) and in like manner, المِرَّةُ the gall, or bile: and الغُبَارُ the dust. (A.) See also هَائِجٌ. — — هَاجَ, inf. n. هِيَاجٌ and هُيُوجٌ and هَيَجَانٌ; and ↓ اهتاج; (tropical:) He (a stallion-camel) became excited by lust; initum appetivit; brayed, and became excited by lust. When this is the case, he becomes lean, and his price is lessened. (L.) — — هَاجَتْ عَيْنُهُ, (S, art. مرح; and L, art. رمد, &c.) inf. n. هَيَجَانٌ, (K, art. رمد; &c.) His eye became inflamed; painful and swollen; affected with ophthalmia; (L, art. رمد;) i. q. رَمِدَ. (S, art. رمد; and L, K, * in the same art.) — — هَاجَ به فَهَجَاهُ (tropical:) [He became excited against him, or attacked him, and satirized him]. (A.) — — هَاجَ الهِجَآءُ بَيْنَهُمَا (tropical:) [Satire was excited between them two. (A.) — — هَاجَتِ الحَرْبُ (inf. n. هَيْجٌ, Msb) (tropical:) War became excited, or raised. (A, Msb.) — — هَاجَ الشَّرُّ بَيْنَهُمْ (tropical:) Evil become excited among them. (A.) — — هَاجَ, inf. n. هَيْجٌ, He, or it, was in a state of commotion. (L.) — — هَاجَتِ السَّمَآءُ فَمُطِرْنَا The sky became cloudy and windy, and we were rained upon. (TA.) — — هَاجَ; (S, K;) [followed by an accus., and also by ب;] and ↓ هيّج, inf. n. تَهْيِيجٌ, the most common form;] and ↓ هَايَجَ; (S;) He, or it, raised, roused, excited, stirred up, or provoked, (S, K,) a thing; (S;) syn. أَثَارَ. (K.) Thus the first of these verbs is trans. as well as intrans. (S.) All have the same meaning: (S:) or the second has an intensive signification. (Msb.) — — هَاجَ الغُبَارَ, and ↓ هيّجهُ, [which is more common,] He raised the dust. (TA.) — — هيّج ↓ الشَّرَّ (tropical:) He excited evil among a people. (A) — — هَيَّجْتُ ↓ النَّاقَةَ فَانْبَعَثَتْ I roused the she-camel, and she became roused. (A.) — — هِجْتُهُ فَهَاجَ I roused him, and he became roused. (TA.) — — هَاجَتْ لَهُ الدَّارُ الشَّوْقَ The dwelling excited his longing desire. (A.) — — هَاجَ He, or it, disquieted, and scared, a person. (L.) —

— هَاجَ الإِبَلَ, inf. n. هَيْجٌ, He put the camels in motion, by night, towards the watering-place and pasture. (L.) — — هَاجَتِ الإِبِلُ The camels thirsted. (K.) — — هَاجَ, (inf. n. هِيَاجٌ, S, and هَيْجٌ, TA,) (tropical:) It (a plant, or herbage,) dried up: (S, K:) [it withered:] it (a leguminous plant) became yellow: (Msb:) or dried up and became yellow: and became tall. (L.) — — هَاجَتِ الأَرْضُ, inf. n. هِيَاجٌ and هَيْجٌ and هَيَجَانٌ, (tropical:) The plants, or herbage, or leguminous plants, of the land dried up. (L.) 2 هَيَّجَ see 1 and 4. 3 هايجهُ, (TK,) inf. n. هِيَاجٌ, (S, K,) He fought with him; engaged in a conflict, or combat, with him. (TK.) — — يَوْمُ الهِيَاجِ The day of fight, conflict or combat. (S, K. *) — — See 1. 4 أَهَاجَتِ الرِّيحُ النَّبْتَ (tropical:) The wind dried up, or caused to dry up, the plants, or herbage: (S, K *:) and [so] ↓ هَيَّجَتْهُ. (O, K in art. صوع.) — — أَهْيَجْنَا الأَرْضَ (tropical:) We found the land to have its plants or herbage, dried up. (S, K.) 5 تَهَيَّجَ see 1. 6 تَهَايَجُوا (assumed tropical:) They leaped, or sprung up, together, to fight, one against another. (S, K.) 8 إِهْتَيَجَ see 1. هِجْ: see هِيجِ. هَيْجٌ Civil war; or conflict and faction; or discord, or dissension; syn. فِتْنَةٌ. (L.) See هَيْجَآءُ. — — Excitement of the blood: or, of coitus: or, of longing desire. (L.) — — يَوْمُ هَيْجٍ A day of wind: or, of clouds, or mist, and rain. (K, TA: [but accord. to some copies of the K, instead of " and rain," " or, of rain. "]) — — هَاجَ لَهُ هَيْجٌ حَسَنٌ, said with respect to a cloud, or body of clouds, when first rising; (As;) [meaning, It hath had a good rising, or hath risen well, so as to present, at its first rising, a good, or promising, appearance: an expression like لَهُ نَشْءٌ حَسَنٌ, q. v., art. نشأ]. — — هَيْجٌ, (assumed tropical:) Yellowness: [app. in a plant]: (L:) or a state of drying up. (IAar, L.) See هَائِجٌ. هِيجِ, indecl., with kesreh for its termination, and ↓ هِجْ, Cries by which a she-camel is chidden. (K.) [See also هَجْهَجَ, in art. هج.] هَاجَةٌ A ewe that does not desire the ram: as though deprived of excitement. (M.) — — هَاجَةٌ A female frog. (L, K.) See an ex. in a verse cited voce صُبَارَةٌ. — — An ostrich. (L.) Pl. of both, هَاجَاتٌ. (L. K.) Dim. هُوَيْجَةٌ and هُيَيْجَةٌ. (L.) هَيْجَى: see هَيْجَآءُ. هَيْجَآءُ and ↓ هَيْجَى (S, L, K) and ↓ هَيْجٌ and ↓ هِيَاجٌ (L) the third [as also the fourth] originally an inf. n., (Msb,) War. (S, L, K.) هَيِّجٌ: see هِيَاجٌ: see 1 and 3; and هَيْجَآءُ. شَيْءٌ هَيُوجٌ. هَائِجٌ, and ↓ مِهْيَاجٌ, A thing, or person, that raises, rouses, excites, stirs up, or provokes, much: each of these epithets having a trans. signification. The former is also used as a fem. epithet. (L.) هَائِجٌ (tropical:) Anger; an ebullition of anger, rage, or passion; syn. فَوْرَةٌ. (S, K.) Ex. هَاجَ هَائِجُهُ (tropical:) His anger became roused, or excited; (S;) became violent; (TA;) he became inflamed with anger. (A.) And هَدَأَ هَائِجُهُ (tropical:) The ebullition of his anger, rage, or passion, became appeased. (S.) — — هَائِجٌ (S, K) and ↓ هَيِّجٌ (TA) (tropical:) A stallion excited by lust; initum appetens. (S, K.) — — أَرْضٌ هَائِجَةٌ (tropical:) Land of which the leguminous plants have dried up, or become yellow: (S, K:) or, as in some lexicons, [and as in one copy of the S in my hands,] and become yellow: (TA:) or, of which the leguminous plants have dried up. (TA.) بَقْلٌ هَائِجٌ, and ↓ هِيْجٌ, (tropical:) Leguminous plants dried up, or drying up, [and yellow]. (L.) مِهْيَاجٌ A she-camel that is excited by desire for its accustomed place, and hastens thither. (S, K.) — — See هَبُوجٌ. — — مِهْيَاجٌ A camel that thirsts before [other] camels. (K.) هيد 1 هَادَ, aor. يَهِيدُ, inf. n. هَيْدٌ; (S, L, K;) and ↓ هيّد, (L, K,) inf. n. تَهْيِيدٌ; (TA;) He moved, or put in motion, (S, L, K,) a thing, (S,) or anything: this is the original signification. (L.) — — هَادَ, aor. يَهِيدُ, inf. n. هَيْدٌ and هَادٌ; (L, K;) and ↓ هيّد; (K;) It frightened, or terrified, and afflicted, distressed, or oppressed, a person. (L, K.) — — هَادَ, aor. يَهِيدُ, inf. n. هَيْدٌ; (L, K;) and ↓ هيّد; (K;) He repaired; put into a right or proper state. (L, K.) It is said in a trad., with reference to the Mosque (of Mohammad, L), هِدْهُ, (S, L,) meaning Repair it: (L:) or pull it down, and then repair it: (S, L:) or pull it down, and recommence the building of it, and repair it, and put it into a right or proper state. (L.) — — هَادَ, (Yaakoob, S, L, K,) aor. يَهِيدُ, inf. n. هَيْدٌ, and هَادٌ; (L;) and ↓ هيّد; (Yaakoob, S, L:) He chid a man; and turned him away, or back, from a thing: (S, * L, K:) or يَهِيدُ is only used with a negative in this sense. (Yaakoob, K.) — — هَادَ He removed a person or thing from his or its place. (L, K. *) — — هَادَ He or it disquieted, disturbed, or unsettled, a person. (K.) — — مَا يَهِيدُنِى كَذَا Such a thing does not move me; (L;) it does not disquiet, disturb, or unsettle, me; I am not moved by it; do not care for it, or regard it. (S, L.) Accord. to Yaakoob, يهيد is only thus used with a negative. (S, L.) One says, لَا يهِيدَنَّكَ هٰذَا عَنْ رَأْيِكَ Let not this move thee at all from thine opinion. (TA.) 2 هَيَّدَ see 1. هَادَ: see هَيْدٌ. هَيْدٌ and ↓ هِيدٌ and هَادٌ (S, L, K) and هَيْدٍ and هِيدِ and هَادِ (IB, L) and هِيدْ (L) Cries by which camels are chidden (S, L, K) and urged. (L.) — — Also هَيْدٌ A mode of singing to camels, to urge or excite them: (L:) or the commencement of such singing: (TA:) when a man is about to sing to camels for this purpose, he says هيدْ هيدْ, and then sings, or prolongs and modulates his voice. (L, TA.) — — هَيْدَ مَا لَكَ, (T, L, K,) and هِيدَ مالك, (Sh, L,) and هِيدْ مالك, (L,) [What is thy state, or condition, or thy affair, or business?] forms of speech used in inquiring of a man respecting his state, or condition, or his affair, or business; (T, L, K;) like as you say يَا هٰذَا مَا لَكَ. (T, L.) One says, لَقِيَهُ فَقَالَ لَهُ هَيْدَ مَا لَكَ [He met him, and said to him, What is thy state, &c.?] and لَقِيتُهُ فَمَا قَالَ لِى هَيْدَ مَا لَكَ [I met him, and he said not to me, What is thy state, &c.?] (Lh, L,) and يَا هَيْدَ مَا لِأَصْحَابِكَ, and يَا هَيْدَ مَا أَصْحَابُكَ, [What is the state, &c., of thy companions?] (Ks, L,) and one says, لَوْ شَتَمْتَنِى مَا قُلْتُ هَيْدَ مَالَكَ, meaning, [Hadst thou reviled me, or shouldst thou revile me, I had not said, or would not say,] What is thine affair? (As, on the authority of 'Eesà Ibn-'Omar.) When a straycamel passes by a man, and he does not turn him aside, nor does he regard it, you say, مَرَّ بَعِيرٌ فَمَا قَالَ لَهُ هَيْدَ مَا لَكَ, and, as related by an Arab of the desert, هَيْدِ ما لك, with kesr to the د, [A camel passed by, and he said not to him, What is thy state, &c.?] (AZ, L.) — — مَا لَهُ هَيْدٌ وَلَا ↓ هَادٌ He has no motion: (L, K:) or neither هيد nor هاد is to be said to him; meaning, he is not to be moved, nor withheld from a thing, nor chidden away from it. (S, L.) — — هَيْدٌ i. q. هَيْدَبٌ A flabby pubes. (Fr, in TA, voce كَعْثَبٌ.) هِيد: see هَيْدٌ. هَيْدَان [whether with or without tenween is not shown] Cowardly; or a coward: (S, L;) a heavy, cowardly man; like هِدَانٌ. (L.) هير 2 هيّرهُ: see هوّرهُ. تهيّر 5: see تهوّر. هيش 1 هَاشَ القَوْمُ, aor. يَهِيشُ, (S,) inf. n. هَيْشٌ, (S, K,) The people, or company of men, were, or became, in a state of commotion and excitement, (S, K, *) عَلَيْنَا against us. (S.) — — هَاشَ القَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ The people, or company of men, leaped, or sprang, one, or one portion. towards another, for fight, or conflict: (TA:) and ↓ تهيّش النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ The men, or people, leaped, or sprang, one, or one portion, towards another, (JK,) in the slightest kind of conflict. (TA.) — — هَاشَ فِى النَّاسِ, (JK, TA,) inf. n. هَيْشٌ, (JK, K,) He created, or excited, disorder, disturbance, discord, or dissension, between, or among, the people; made mischief among them. (JK, K, * TA.) — — هَاشَ الرَّجُلُ, (JK,) inf. n. هَيْشٌ, (JK, K,) The man used, or uttered much foul speech or language. (JK. Sgh, K. *) — هَاشَ, aor. as above, (TA,) and so the inf. n., (Fr, K,) He collected. (Fr, K, TA.) [In this sense, as well as the first, it is like هاش having هَوْشٌ for its inf. n.] 5 تَهَيَّشَ see 1. هَيْشَةٌ i. q. هَوْشَةٌ; (S, K;) Conflict and faction, sedition, discord, or dissension. (JK, K.) It is said in a trad., (TA,) لَيْسَ فِى الهَيْشَاتِ قَوَدٌ, (K, TA,) or, accord. to one relation, فِى الهَوْشَاتِ, (TA,) There is no retaliation for one slain in cases of conflict and faction, &c., when the slayer is unknown. (K, TA.) And هَيْشَات in the phrases هَيْشَاتُ الأَسْوَاقِ and هَيْشَاتُ اللَّيْلِ is like هَوْشَات. (TA.) — A company of men: (JK, S:) or a mixed, or confused, company. (K.) هيض 1 هَاضَهُ, aor. يَهِيضُ, (S, K,) inf. n. هَيْضٌ, (S,) He

broke it, namely, a bone, after it had become set; as also ↓ اهتاضهُ: (S, K:) and in like manner, a wing. (TA.) — — (tropical:) It (a thing) made him to fall back into his disease; (S, A, TA;) and so هَاضَهُ إِلَى مَا بِهِ. (TA.) You say also, هاض الحُزْنُ القَلْبَ (assumed tropical:) Grief affected the heart time after time. (TA.) And ↓ تهيّضهُ الغَرَامُ [Vehemence of desire] returned to him a second time. (A, * TA.) — — (assumed tropical:) It softened him, or it. (TA.) And so IAar explains the verb as occurring in the saying of 'Áïsheh, لَوْنَزَلَ بِالجِبَالِ الرَّاسِيَاتِ مَانَزَلَ بِأَبِى لَهَاضَهَا (assumed tropical:) [Had that befallen the firm mountains which befell my father,] it had softened them. (TA.) [See also an ex. of a similar meaning voce ظلع.] — — (tropical:) It (drowsiness) made him languid. (A, TA.) — — (tropical:) He broke him, or defeated him: as in the imprecation uttered by 'Omar the son of 'Abd-el-'Azeez against Yezeed the son of El-Mohelleb, when he broke his prison, and escaped, اَللّٰهُمَّ إِنَّهُ قَدْ هَاضَنِى فَهِضْهُ (tropical:) O God, verily he hath broken me, or defeated me, and encroached on me (ادَّخَلَ عَلَىَّ), then do Thou break him, or defeat him, and requite him for that which he hath done. (TA.) 2 هيّضهُ (assumed tropical:) He roused, excited, or provoked, him; and it, namely the heart. (IB.) 5 تَهَيَّضَ see 7: — and see also 1. 7 انهاض It [a bone] broke, or became broken, (JK, K,) after having been set; (JK;) and ↓ تهيّض signifies the same. (K.) 8 إِهْتَيَضَ see 1. هَيْضٌ (assumed tropical:) Any pain following upon pain. (S, TA.) See also هَيْضَةٌ. — — (assumed tropical:) Softness. (TA.) هَيْضَةٌ, (Lth, K,) or ↓ هَيْضٌ, (JK,) (assumed tropical:) A disease after a disease: a return of anxiety, or disquietude of mind; and of grief. (Lth, JK, K.) — — بِهِ هَيْضَةٌ (assumed tropical:) He has a purging and vomiting together; [i. e. the cholera: used in this sense in the present day:] (S, K:) or a discharge of the belly alone. (TA.) You say also, أَصَابَتْ فُلَانًا هَيْضَةٌ, meaning (assumed tropical:) A change of his temperament, such as often occasions laxness of the bowels, causing a frequent going to and from the privy, affected such a one, from the disagreement with him of something which he had eaten. (TA.) — — بِهِ هَيْضَةُ الكَرَى (tropical:) In him is the languor produced by drowsiness. (A, TA.) مَهِيضٌ A bone broken after having become set; (S, A, K;) as also ↓ مُهْتَاضٌ (S) and ↓ مُنْهَاضٌ. (S, A.) مُهْتَاضٌ: see مَهِيضٌ. مُنْهَاضٌ: see مَهِيضٌ. مُسْتَهَاضٌ [A beast] that has had a leg broken, and has recovered, and has been hastily laden and driven, and whose bone has consequently broken a second time, after it had become set and nearly well: or, accord. to ISh, one that has been diseased, and recovers, and is hastily put to work, so that he is distressed thereby; or that eats food, or drinks beverage, and in consequence relapses into disease. (TA.) هيط 1 مَا زَالَ يَهِيطُ, inf. n. هَيْطٌ; and مَا زَالَ فِى هَيْطٍ وَمَيْطٍ; He ceased not to be engaged in crying out, or vociferating, or calling for aid or succour; and in evil, or mischief; and raising a clamour, or confused noise. (K.) IKtt says, that يهيط has no pret. (TA.) [See also 3.] 3 هِيَاطٌ [in the senses assigned to it in what here follows] is an inf. n. of which the verb [هَايَطَ] is obsolete. (L.) You say, مَا زَالَ فِى هِيَاطٍ وَمِيَاطٍ He ceased not to be in a state of approaching, or drawing near, and retiring to a distance: (K:) or هِيَاطٌ signifies the act of advancing: (Lh:) or هِيَاطٌ and مِيَاطٌ respectively signify the most vehement driving in coming to water, and the most vehement driving in returning from water; and the meaning is, going and coming: (Aboo-Tálib:) or both signify the being in a state of commotion, tumult, or disturbance; as some say, arising from their saying " No, by God," and " Yes, by God: " (TA:) [it is also said that] مُهَايَطَةٌ [which is likewise an inf. n. of مَايَطَ] signifies the act of crying out, or vociferating; and raising a clamour, or confused noise; [(see also 1;) and so, app., هِيَاطٌ; for it is immediately added,] one says, وَقَعَ القَوْمُ فِى هِيَاطٍ وَمِيَاطٍ [as though meaning the people, or company of men, fell into vociferating, &c.]. (S.) بَيْنَهُمَا مُهَايَطَةٌ is also said to signify Between them two is low, faint, or gentle, speaking. (TA.) [See مِيَاطٌ.] — — Accord. to IAar, هايطهُ signifies He esteemed him weak. (TA.) 6 تهايطوا They came together, or coalesced, and arranged, or adjusted, their affairs; (Fr., S, K;) contr. of تمايطوا. (Fr, S.) هَائِط and مَائِطٌ are explained by IAar as signifying Going and coming. (TA.) هبع &c. See Supplement -- ه (Supplement) alphabetical letter ه ة: the vowel of this pron. is sometimes, in a case of pause, transferred to the preceding letter: and this is always done in modern Arabic. — — ة subjoined in هُنَّهْ, and the like: see أَبْيَضُ. — — The ها, termed تَنْبِيهٌ, is said by some to be used as an inceptive, without any meaning but inception. (See ذا.) See كَلِمَةُ تَنْبِيهٍ in art. نبه: and see an ex. voce تَا. When followed by a pronoun, as هو, &c., it is best rendered Lo. — — ه of pausation: see remarks on a verse cited voce حِينٌ. — — بِهَا, in حَطَأً بِهَا, and many phrases syn. therewith, is app. for بِاسْتِهِ. See حَطَأً. هَآءِ and هَآءَ: see art. هوأ. هبخ Q. Q. 3 إِهْبَيَّخَ; (K;) and اِهْبَيَّخَتْ, aor. تَهْبَيَّخُ; inf. n. إِهْبِيَاخٌ; (TA;) He, (K,) and she, (TA,) walked with an elegant and a proud and self-conceited gait, with an affected inclining of the body from side to side. (K, TA.) هَبَيَّخٌ, of the measure فَعَيَّلٌ, (S,) A boy, or young man: and هَبَيَّخَةٌ a girl, or damsel: both in the dial. of Himyer. (L.) — — Also, the former, A soft boy, or young man: (K:) or the former and latter, respectively, a soft, thin-skinned, and plump, boy or young man, (S,) and girl or damsel: (S, K:) or a plump and goodly young man, and woman: (L:) or the latter, a tall and great woman: (JK:) [and hence, app., applied as an epithet, in the sense of long and large, to a woman's train, in the following verse, quoted by Az,] جَرَّتْ عَلَيْهِ الرِّيحُ ذَيْلًا أَنْبَخَا جَرَّ العَرُوسِ ذَيْلَهَا الْهَبَيَّخَا (L.) [The wind dragged over it a train of dusky colour, and abounding with dust, like as the bride drags her long and large train.] — — Also, the latter, A damsel suckling, or that suckles. (M, K.) — — Also, the former, A stupid, and flabby, or flaccid, man. (K.) — — Also, a man in whom is no good. (K.) — — Also, A great valley. (K) — — And A large river. (K.) هبع هُبَعٌ, applied to a young camel: a young camel brought forth in the end of the breedingtime. (K, voce رُبَعٌ, q. v.) See بُلَعٌ. هبل 1 هَبِلَتْ, inf. n. هَبَلٌ: see عَمِلَ. 8 إِهْتَبَلَ : see 5 in art. حفو. — — I. q. تَحَيَّنَ. (TA.) هَيْبَلِىٌّ A Christian monk: see أَبِيلٌ. مَهْبِلٌ The place of gestation: see a verse cited voce مَحْبَلٌ. هبو 1 هَبَأَ الرَّمَادُ, (JK, TA,) aor. يَهْبُو, (TA,) The ashes became mixed with dust, and extinguished: (JK, TA:) and هَبَأَ الجَمْرُ. (M, art. رمد.) هُبَةٌ : see أَهْبَةٌ. هَبْوَةٌ Dust rising, or spreading, in the sky like smoke. (JK.) هَبَآءٌ The motes that are seen in the rays of the sun: (TA:) see an ex. voce غُثَآءٌ. هتك 1 هتك He rent open. (K, S.) — — هتك اللّٰه سِتْرَهُ God dishonour him: see سِتْرٌ. هَتَّاكٌ One who rends frequently tents and the like: see بَابٌ. هتر هَتَّارَةٌ , for أَثَارَةٌ: see ثور. هجع 5 تَهَجَّعَ He slept. (1001 Nights, ii. 321.) هَجْعَةٌ (assumed tropical:) The setting of a star. (Sgh in TA, art. شرط.) See شَرَطٌ. — — A light sleep in the first part of the night. (S.) هجل هَوْجَلٌ, of a ship or boat, is smaller than the أَنْجَر. (O, TA, voce مَعَابِيرُ.) — — See De Sacy, Chrest. Arab., ii. 359. هَجُولٌ A fornicatress, or an adulteress: pl. هَجَائِلُ. (JK.) هجم 1 هَجَمَ عَلَيْهِ He came upon him suddenly, or at unawares, (Mgh, Msb, K,) or came in to him without permission, (K,) or without asking permission: (Mgh:) he invaded, assaulted, assailed, attacked, attempted, or ventured upon, him or it: he pounced upon him or it. هَجْمَةٌ , or, accord. to Kz, هَزِيعٌ, The third of the five divisions of the night. (TA.) See خُذْرَةٌ, and يَعْفُورٌ. — — As applied to camels, see عَائِضٌ

and زِيَادَةٌ. هجن 1 نَكَحَ فِى بَنِى فُلَانٍ وَهَجَّنَ أَوْلَادَهُمْ [He married among the sons of such a one, and made their children to be base-born, or ignoble]. (TA in art. بغل.) هُجْنَةٌ [Meanness of race, in a horse]. (K, voce إِعْرَابٌ.) هَجِينٌ One whose father is free, or an Arab, and whose mother is a slave. (S, K.) — — A horse [half-blooded] got by a stallion of generous race out of a mare not of such race: (S:) or got by an Arabian stallion out of a mare not of Arabian birth: (Msb:) or not of generous birth; a jade. (K.) هَاجِنٌ A girl not arrived at puberty, or a beast not yet fit to be covered: see an ex. voce جَلَّ. هجو 1 هَجَاهُ He censured, dispraised, reviled, or satirized him, (S, Msb, K,) in verse. (Msb, K) — — مَا هَجَوْتُ مِنْهُ شَيْئًا: see 1 in art. حجو. 3 هَاجَاهُ , inf. n. مُهَاجَاةٌ, He contended with him in satirizing. See 4 in art. فحم. أُهْجُوَّةٌ , Dispraise, is like أُسْبُوبَةٌ, contr. of أُمْدُوحَةٌ. هدف 10 اِسْتَهْدَفَ He became a هَدَف, or butt. (Har, p. 65.) See رَتِيمَةٌ. هَدَفٌ A high or lofty building: see صَدَفٌ. هدل 1 هَدَلَ He uttered a cry: see هَدَرَ, in two places. 5 تَهَدَّلَ It hung down; [it dangled;] said of a branch of a tree, (S, TA,) and of fruit; it hung loosely; said of the former. (TA.) مِشْفَرٌ أَهْدَلُ [A camel's lip] flaccid, or pendulous. (K, TA.) هدم 1 هَدَمَ He threw down, or pulled down, a building; (Msb;) pulled it to pieces; demolished it; destroyed it: (K:) [the last two explanations are the most correct, as is shown by the phrase] نَقَضَ البِنَاْءَ مِنْ غَيْرِ هَدْمٍ [He took to pieces the building without demolishing, or destroying]: (S, A, Msb, K, * in art. قوض:) he ruined [a building, &c.]; reduced [it] to ruin. (Ham, p. 31.) 6 تَهَادَمَتِ الحِيطَانُ [The walls fell to ruin by degrees]. (S, in art. دعو.) 7 اِنْهَدَمَ It became thrown down, pulled down, pulled to pieces, demolished, or destroyed: and it fell in ruins, or to pieces; or became a ruin. — — اِنْهَدَمَ الحَائِطُ مِنْ مَكَانِهِ مِنْ غَيْرِ هَدْمٍ [The wall fell in ruins, or to pieces, from its place, without being pulled to pieces]. (Lth, in TA, art. قيض.) الدَّمُ الدَّمُ وَالهَدْمُ الهَدْمُ : see هَدَمٌ. دَمٌ Earth that is dug from a pit or well: see حَفَرٌ. هدمل هِدَمْلَةٌ Food and drink: see فِطْحَلٌ. هدن هُدْنَةٌ عَلَى دَخْنٍ An illusory truce: see دُخَانٌ. هدى 1 هَدَاهُ He directed him, or guided him, to the way; (K, * TA;) directed him aright; or caused him to take, or follow, a right way or course or direction. (K, TA.) See 8. — — هَدَى العَرُوسَ He sent [or conducted] the bride (MA, KL) to her husband, (MA,) or to the house of her husband: (KL;) i. q. زَفَّهَا, (K in art. زف,) and so ↓ أَهْدَاهَا. (Msb in that art.) — — يَهْدِى meaning يُؤَدِّى: see an ex. in a verse cited voce طَبَعٌ. 4 أَهْدَى see 1. 6 تَهَادَنَا They (two parties who had been at war) made a truce, each with the other. (T, art. نبذ.) 8 اِهْتَدَى He became rightly directed; followed a right direction; (K;) went aright; as also ↓ هَدَى. (S.) — — He guided himself. — — He went a right way: went aright. — — لَا يَهْتَدِى إِلَى جِهَةٍ He cannot go aright: or knows not the way that he would pursue; or knows not in what direction to go: sometimes said of a drunken man. — — لَا يَهْتَدِى لِأَمْرِهِ means He does not, or cannot, find the way to accomplish, or perform, his affair. — — اِهْتَدَى He found, (MA,) or took (KL,) the right way or road. (MA, KL.) — — دَاهِيَةُ الغَبَرِ, by which دَاهِيَةٌ لاَ يُهْتَدَى لَهَا is expl. in the S and O, means لَا يُهْتَدَى لِلْنَّجَاءِ مِنْهَا, by which the same phrase is expl. in the JK: or it may be well rendered A calamity in relation to which one knows not the right course to pursue. — — اِهْتَدَى also signifies He continued to be rightly directed, or to follow a right dirertion: and he sought to be rightly directed, or to follow a right direction. (TA.) — — اِهَدَّى and اِهِدِّى, for اِهْتَدَى; like اِعَذَّرَ and اِعِذِّرَ, for اِعْتَذَرَ. هَدْىٌ A way, course, method, mode, or manner, of acting, or conduct, or proceeding, or the like; (Msb, K;) as also ↓ هِدْيَةٌ and ↓ هَدْيَةٌ: (K:) or to the second and third: and the first is pl. [or coll. gen. n.] of the last: (S:) and a god way, &c.: and calm, or placid, deportment; or calmness, or placidity, of deportment: (TA:) see also دَلٌّ. — — هَدْىٌ [Conduct, mode of life; manners]. — See هَدِىٌّ. هُوَ عَلَى هُدًى He is following, or he follows, a right direction. — — الهُدَى The Kur-án. (Bd, Jel in lxxii. 13, &c.) هِدْيَةٌ and هَدْيَةٌ: see هَدْىٌ. هَدِيَّةٌ [n. un. of هَدِىٌّ] A present; i. e. a thing sent to another in token of courtesy or honour: (Msb;) such as is termed طَرِيفٌ and لَطَفٌ. (JK.) — — هَدْىٌ ↓ and هَدِىٌّ [coll. gen. ns.] What one brings as an offering to Mekkeh, (K,) or to the Kaabeh, (Beyd, v. 2,) or to the Haram, (S, Mgh,) consisting of camels (Lth, S, Mgh, Msb) or other beasts, (Lth,) namely kine or sheep or goats, (Mgh,) to be sacrificed, (TA,) and of goods or commodities: (Lth:) n. un. with ة. (S, &c.) — — Also, Camels, absolutely. (TA.) — — هَدِىٌّ also One who is entitled to respect, or honour, or protection: so in a verse cited voce اِسْتَبَآءَ. (ISk in T in art. بوأ.) هَادٍ : see an ex. of its pl. هَوَادِى meaning Necks of horses, voce تَالٍ. — — هَادِيَةٌ The fore part of the neck of a horse. (K in art. سلف.) — — أَخَذَ هَادِىَ الرَّحَى فَجَعَلَ يُدِيرُهَا [He took the handle of the mill, and begun to turn it]. (K, art. خبز.) أَهْدَى مِنْ دُعَيْمِيصِ الرَّمْلِ More expert, &c: see art. دعمص. المَهْدِىُّ , meaning The directed by God to the truth, is a proper name, and the name of him of whose coming at the end of time the happy tidings have been announced. (TA.) [It is always so pronounced by the Arabs in the present day: not المُهْدِى.] هذ 1 هَذَّ بِسَلْحِهِ He ejected his excrement. (TA, art. تر.) هذى 1 هَذَى He talked nonsense; he raved, or talked irrationally, foolishly, or deliriously; (JK, K;) by reason of disease or some other cause. (K.) — — هَذَىبِهِ He talked irrationally, &c., with him. (TA.) — — And He mentioned him, or it, in his irrational, &c., talk. (TA.) 3 قَعَدَ يُهَاذِىأَصْحَابَهُ [He sat talking irrationally, &c., with his companions]. (TA.) — — سَمِعْتُهُمْ يَتَهَاذُونَ [I heard them talking together irrationally, &c.] (TA.) شَرَابٌ هَاذٍ (tropical:) [Beverage causing delirious, or irrational, talk.] (TA.) هر 1 هَرَّ , inf. n. هِرٌّ, He drove sheep or goats: (IAar, in S, K, voce بر:) or he called them. (Yoo, in TA, ibid.) هرجل هِرْجَالٌ , pl. هَرَاجِيل, A tall, long-bodied, or bulky, she-camel: (TA:) see هِرْجَاب. هرح هَرَاحَ : see أَرَاحَ. هرس هَرَاسٌ A certain thorny or prickly tree, (S, K, TA,) the thorns or prickles of which are like the حَسَك, (TA,) and its fruit is like the نَبِق: n. un. with ة. (K, TA.) See قُطْبٌ. هرشف هِرْشَفَّةٌ A piece of rag with which water is dried up from the ground. (TA, art. جف.) — — See هِرْشَبَّةٌ. هرطل هِرْطَالٌ A large long-bodied man. (Az, in TA, voce هِرْدَبَّةٌ.) هرق 1 هَرِقْ عَلَى خَمْرِكَ [Pour water upon thy wine; i. e.,] quiet thine anger. (T.) See also Freytag's Arab. Prov., ii. 875; also the same, ii. 877. — — هَرِقْ عَنَّا مِنْ رُوبَةِ اللَّيْلِ: see رُوبَةٌ. 4 أَهْرِقْ عَنْكَ مِنَ الظَّهِيرَةِ , i. q. أَبْرِدْ, q. v. (IAar, in TA, art. فيح.) See 4 in art. روق. — — هَرَاقَهُ and أَهْرَاقَهُ and ↓ هَرَقَهُ, aor. هَرَقَ , inf. n. هَرْقٌ, He poured it out, or forth: see 4 in art. روق. — — هَرِيقُوا عَنْكُمْ أَوَّلَ اللَّيْلِ, (in the K, erroneously, عَلَيْكُمْ,) Alight ye in the first of the night: (TA:) or disburden yourselves (أَنْزِلُوا عنكم): or relieve, or rest, yourselves; which seems to be generally meant by هريقوا عنكم. هِرَاقَةٌ and إِهْرَاقَةٌ The seminal fluid of a man: see إِرَاقَةٌ, in art. روق. هرل Q. Q. 1 هَرْوَلَ He walked quickly: (Msb:) [he went a kind of trotting pace between a walk and a run; see رَمَلَ:) هَرْوَلَةٌ is not so quick as خَبَبٌ [an amble]; (Msb;) and is between مَشْىٌ [a walk] and عَدْوٌ [a run]: (S, Msb, K:) it is a kind of عَدْوٌ: (S:) or quicker than عَنَقٌ: or a quick walk. (K.) هرم 1 هَرِمَ He became extremely aged; (K;) old and infirm; (Msb;) decrepit; or a weak old man. هِرَمٌ The mind: see 6 in art. رق. هرن هرنصن هرنصانة . كُرٌّ : see الكُرُّ الهَارُونِىُّ The هرنصانة, (K,) i. e. هِرْنَصَانَة, (TA,) or هِرِنْصَانَة, (so in the CK, and in my MS. copy of the K,) with kesr, (K,) and the ر quiescent, and with kesr to the ن, (TA,) is A certain worm, (K,) accord. to IAar; said by others to be (TA) what is called the سُرْفَة [which is very variously described]. (K, TA.) See دُخْلُلٌ. هرى هُرْىٌ A granary: see نِبْرٌ. هزر هَزَوَّرٌ A strong boy or young man: and a weak old man: as also حَزَوَّرٌ: pl. هَزَاوِرَةٌ. (Abu-t-Teiyib, in TA, art. حزر.) هزع هَزِيعٌ : see هَجْمَةٌ. هزل 1 هَزْلٌ is contr. of جِدٌّ. (S, Mgh, K.) You say, هَزَلَ, aor. هَزَلَ , inf. n. هَزْلٌ; (S, Msb, K;) and هَزِلَ, aor. هَزَلَ , (K,) inf. n. as above; (TA;) and ↓ هَازَلَ; (K;) He jested, or joked; (Msb;) or

was not serious, or in earnest; (TA;) فِى كَلَامِهِ in his speech; (Msb, TA;) and فِى الأَمْرِ in the affair. (TA.) 3 هَازَلَ He jested, or joked. (K.) See 1. هُزَالٌ Leanness, meagreness, emaciation: contr. of fatness. (S, K.) هَزْلَى , pl. of هَزِيلٌ Lean, meagre, emaciated. (K, voce خَشَبٌ.) مَهْزُولٌ : see two exs. in a verse cited voce عِرْضٌ. هزم 7 اِنْهَزَمَ It (an army) was routed, discomfited, defeated, or put to flight. (K, &c.) See حَاصَ, in art. حيص; and اِنْحَازَ, in art. حوز; from both of which it is distinguished. هَزْمَةٌ The [purring, or] sound of the throat of a cat. (TA.) — — The pit between the two collar-bones. (TA, art. ترب.) — — [The pit above a horse's eye.] (K, voce وَقْبٌ.) See also خُنْعُبَةٌ, and قَلْتَةٌ: and see عُقْمٌ, where it seems to mean a stricture: it generally and properly signifies a depression, or dint: or a pit, or small hollow, resembling a dint: see also غَيْبٌ. مَهْزُومُ الصَّدْرِ Depressed of breast, i. e., apparently, illiberal, niggardly: see حَوْضٌ. هشم 1 هَشَمَهُ He crushed it. 2 هَشَّمَهُ , inf. n. تَهْشِيمٌ, He broke it [much, or so crushed it]; (TA;) namely, a dry thing, and anything hollow, such as the head, and the like. (TA in art. شدخ.) 5 تَهَشَّمَ It (a plant, or herbage,) became هَشِيم, i. e. dry, and broken in pieces. هَشِيمٌ A plant that is dry, and breaks, or is broken, in pieces. (S, Msb, K.) هَاشِمَةٌ A wound in the head which breaks the bone: see شَجَّةٌ. الكُرُّ الهَاشِمِىُّ : see كُرٌّ. هضم 1 هضَمَهُ and اِهْتَضَمَهُ : see تَخَوَّفَهُ. 7 اِنْهَضَمَ see 7. 5 تَهَضَّمَ see خَضَمَ: هَضَمَ لَهُ مِنْ مَالِهِ — — It (a thing) melted, or dissolved, after being congealed. (JK.) — — اِنْهَضَمَتِ الثَّمَرَةُ, and ↓ تَهَضَّمَت The fruit broke; or became broken, or crushed; syn. تَشَدَّخَتْ; (TA;) and became mellow, so as to be easy of digestion. See also بَوْغٌ — — اِنْهَضَمَ, said of food, (MA), It was, or became, digestible, or easy of digestion. (MA, KL.) — — اِنْهِضَامٌ of the زَوْر [app. Depression]. (K in art. جنف. [There coupled with دُخُولٌ.]) See also صَقَلٌ. 8 اِهْتَضَمَ see 1. — — اِهْتَضَمَ الشَّجَرَ مِنْ أَعلَاهُ (K voce شَعَبَ) He cropped the tops of the shrubs: see شَعَبَ. هَضَمٌ Contraction of the sides, (S, K,) and lankness of the belly, and smallness of the flank: (K:) in a horse it is a fault. (S.) هَضُومٌ : see هَاضُومٌ. هَاضُومٌ Any medicine [or other thing (see حَاطُومٌ)] that is a digestive of food; as also ↓ هَضُومٌ; (K;) i. q. جَوَارِشٌ. (S.) هطل 1 هَطَلَ It (water) poured: see its inf. n. voce سَكْبٌ. هف هِفٌّ Certain small fish, which are dried: see سُمَيْكَآءُ. هفو 1 هفا , said of the heart, It fluttered, or palpitated; and, as Z says, was flurried by reason of grief, or of beating. (TA.) See 1, in art. فهو. هَفْوَةٌ A slip, lapse, fault, or fall into wrongdoing; pl. هَفَوَاتٌ. (TA.) هقر هِقْوَرٌّ : see حَقْحَاقٌ. هق قَرَبٌ هَقْهَاقٌ A large, long-bodied man. (Az, in TA, voce هِرْدَبَّةٌ.) هقع الهَقْعَةُ Three small stars [λ, �(assumed tropical:) 1, and �↓ 2, of Orion,] forming the points of a triangle, in the head of الجَوْزَآءُ The 5th Mansion of the Moon. (El-Kazweenee.) [This is accord. to those who make نَوْءٌ to signify the " auroral setting: " accord. to those who make it to signify the " auroral rising," these stars compose الهَنْعَةُ, q. v.; and الهَقْعَةُ seems to consist of ?? 1 and ?? 2 of Orion.] هك هَكَّ : see سَكَّ. هَاكٌّ : see فَاكٌّ. هَكَّاكٌ : see فَكَّاكٌ. هل 4 أَهْلَلْنَا هِلَالَ شَهْرِ كَذَا : see سَلَخَ. 10 اِسْتَهَلَّ : see a verse cited at the close of the first paragraph of art. ضحك. — — See also a verse cited voce أَفْتَأَ. — — See مُسْتَهَلٌّ. هَلْ may be originally هَلُو or هَلَى or هَلّ: (Akh, in S, voce بل:) see بَلْ. — — هَلْ followed by إِلَى: see the latter. — — حَىَّ هَلَ: see حى. — — هَلَّا: see حَضَّةٌ and عَنْ, latter part, and لَوْلَا, and أَلَّا. هَلَّةٌ : see بَلَّةٌ. الهِلَالُ The new moon; or the moon when it is termed هِلَال: it may be explained as meaning, generally, the moon when near the sun, or moon a little after or before the change. — — See سَمَا. مُسْتَهَلُّ الشَّهْرِ The first night of the lunar month. (Msb.) هنف يَوْمٌ هِلَّوْفٌ : see أَحَصُّ. هلك 1 هَلَكَ , inf. n. هَلَاكٌ &c., (S, K, &c.,) He, or it, perished, came to nought, came to an end, passed away, was not, was no more, or became non-existent or annihilated: (KL, PS in explanation of هَلَاكٌ, &c.:) or fell: or became in a bad, or corrupt, state; became corrupted, vitiated, marred, or spoiled: or went away, no one knew whither: (Mgh in explanation of هَلَاكٌ:) he died. (K.) — — هَلَكَتْ أَرْضُهُ His land had its herbage dried up by drought: see جَرِبَ. 2 وَادِى تُهُلِّكَ I. q. تُضُلِّل 4 أَهْلَكَهُ He destroyed, made an end of, or caused to perish or come to an end, made away, did away with, or brought to nought, him, or it; took away his life. 6 تَهَالَكَ غَمًّا [app. He perished gradually by reason of grief.] (A, art. سوس: see 1 in that art.) — — تَهَالَكَ عَلَيْهِ He was vehemently eager for it. (TA.) — — تَهَالَكَ فِيهِ He strove, laboured, toiled, or exerted himself, in it, namely in running; as also ↓ اِهْتَلَكَ. (TA.) He strove, laboured, toiled, or exerted himself, and hastened, in it, namely an affair; as also ↓ استهلك فيه. (TA.) — — تَهَالَكَتْ said of a she-camel, i. q. عَشِقَتْ [She vehemently desired the stallion]. (AA, TA in art. عشق.) 8 اِهْتَلَكَ see 6. 10 اِسْتَهْلَكَ properly signifies He sought, or courted, destruction; like اِسْتَمَاتَ: see مُسْتَمِيتَ: and see an ex. voce شَرْشَرَةٌ. — — اِسْتَهْلَكَ فِى كَذَا He (a man) distressed, troubled, or fatigued, himself in, or respecting, such a thing. (TA.) See also 6. هَلَكَةٌ The drying up of the plants, or herbage. (AHn, TA.) See هَلَاكٌ. هَلَاكٌ [Perdition; destruction; a state of perdition or destruction: a lost state;] death. (K.) — — هَلَاكٌ and ↓ هَلَكَةٌ are syn. (S, Msb, K.) — — اِرْتَبَكَ فِى اِنْهَلَكَاتِ He stuck fast in cases of perdition: see art. ربك. هَالِكٌ Dead; or dying. (Bd, Jel in xii. 85) — — هَالِكٌ sometimes means Subject to perish; as in the Kur, xxviii. last verse. مَهْلُكٌ : see مَهْلِكٌ. أَلُوكٌ Death: see a verse cited voce سَهُوٌ. مَهْلَكَةٌ A cause of perdition, or of death. (TA in art. بخل.) — — (tropical:) A place of perdition or death: and a desert: (KL:) or a [desert, or such as is termed] مَفَازَة; (S, K, TA;) because persons perish therein; (Z, TA;) or because it urges [or leads] to perdition. (TA.) See جَادَّةٌ. هُوَ مُسْتَهْلِكٌ إِلَى كَذَا i. q. مُسْتَمِيتٌ [q. v.]. (TA, art. موت, from the A.) — — مُسْتَهْلِكُ الوِرْدِ A road that destroys him who seeks water, by reason of its far extent. (O.) هلم هَلُمَّ i. q. تَعَالَ Come. (S, K, &c.) — — It is intrans.; as in هَلُمَّ إِلَيْنَا Come to us. And tran also; as in هَلُمَّ شُهَدَآءَ كُمْ Cause your witnesses to come; bring your witnesses. (Msb.) — — هَلُمَّ جَرًّا At thine ease: see 1 in art. جر. هم 1 هَمَّ He purposed, or intended, a thing. هَمٌّ denotes more than إِرَادَةٌ, and less than عَزْمٌ. (Kull, p. 382.) — — لَا مَهَمَّةَ وَلَا مَكَادَةَ: see art. كود. — — هَمَّ بِالشَّىْءِ [He meditated, proposed to himself, purposed, or intended, to do the thing:] he desired to do the thing, (S, Msb,) without doing it; (Msb;) he endeavoured to do the thing. (S.) — — هَمَّ بِالأَمْرِ He intended the affair. or purposed it; or he desired it. (Mgh.) — — هَمَّ بِهِ فِى نَفْسِهِ [aor. هَمُ3ِ] He intended it, meant it, desired it. or determined upon it, in his mind. (TA.) See also a verse cited voce رُتَمٌ. — — هم بِالبَكَآءِ [He was about, or ready, to weep; like أَرَادَ البُكَآءَ, and تَهَيَّأَ لِلْبُكَآءِ q. v.]. (A, art. جهش, &c.) — — هَمَّ بالسُّقُوط [It threatened to fall], said of a wall. (S, in art. وهى, &c.) — — هَمَّهُ and ↓ أَهَمَّهُ It disquieted him; (Msb;) caused him care, or anxiety. — — لَا يُهِمُّهُ إِلَّا بَطْنُهُ [Nothing causes him care, or anxiety, but his belly]. (S in art. بطن.) 4 أَهَمَّتُ It rendered him anxious; (MA;) disquieted him, and grieved him. (Mgh.) See عَنَاهُ. 7 اِنهمّ : see a verse cited in art. ب, p. 144. 8 اِهْتَمَّ بِالأَمْرِ He was grieved, and disquieted, by the affair, or case: (TA:) you say اِهْتَمَّ لَهُ بِأَمْرِهِ he was grieved for him by his affair, or case. (S.) [He was, or became, anxious, disquieted, or grieved, by it.] — — He minded, or attended to, the affair: (MA:) undertook, or superintended, or managed, the affair. (Msb.) See عُنِىَ, in art. عنى. — — اِهْتَمَّ لَهُ He cared for, minded, or regarded, him, or it. (Har, p. 94.) — — اِهْتَمَّ بَلَدَ كَذَا i. q. اِعْتَسَهُ. (TA in art. عس.) هَمَ for هَمَا for أَمَا before an oath: see the last. هَمٌّ and ↓ هِمَّةٌ Purpose, or intention; syn. أَوَّلُ العَزْمِ and أَوَّلُ العَزِيمَةِ. (Msb.) See Har, p. 345, and a verse cited voce طَلَّاع. — — Also the ↓ latter, Strong determination or resolution. (Msb.) — — هَمٌّ An object, or a thing intended or meant or

desired or determined upon, in the mind. (K, * TA.) See an ex. voce حَمٌّ and سَمٌّ: you say, هَمُّهُ كَذَا His object is such a thing. — — هَمٌّ [Anxiety; or disquietude, or trouble, of mind; solicitude; care: or grief, or sorrow:] distress, or disquietude, affecting the heart or mind, by reason of some harm, or annoyance, that is expected to happen; differing from غَمٌّ, which signifies " distress, or disquietude, affecting the heart or mind, by reason of what has happened: " or both, as some say, signify the same [namely distress, or disquietude, of mind]: the difference is asserted by 'Iyád and others. (TA in art. غم.) — — هَمُّهُ بَطْنُهُ [His object of care, or of anxiety, is his belly]. (K in art. بطن.) And لَا هَمَّ لَهُ إِلَّا بَطْنُهُ [He has no object of care, or of anxiety, but his belly]. (TA in that art.) — — هَمَّكَ مَا عَنَاكَ means هَمَّكَ مَا هَمَّكَ: and هَمَّكَ also signifies اذابك. (JK.) See also Freytag's Arab. Prov. ii. 880. هِمٌّ A decrepit, old, and weak, or extremely aged. man. (S, Msb, K.) هَمَّةٌ : see هِمَّةٌ. هِمَّةٌ A thing that one meditates, purposes, or intends to do; or that one desires to do; or endeavours to do; a purpose; an intention; or an object of desire, or of endeavour; as also ↓ هَمَّةٌ. (JK, K.) — — هِمَّةٌ [Ambition; particularly of a high kind;] a faculty firmly rooted in the soul, seeking high things, and fleeing from base things. (Ibn-Kemál, in TA.) See بَعِيدُ, and هَمٌّ. — — هِمَّةٌ [Mind; purpose; aspiration; desire; ambition; enterprise; emprise.] — — هِمَّةٌ عَالِيَةٌ High purpose; ambition. هُمَامٌ An aspiring king: (S, K:) a magnanimous, i. e. courageous and liberal, chief. (K.) هَمْهَامٌ A wild bird of the crow kind: see صُرَدٌ. هَامَةٌ , pl. هَوَامُّ, Any venomous creeping thing or reptile or the like, that may be killed; such as the scorpion, and the serpent: and (tropical:) a louse; (Mgh:) what has deadly venom; as the scorpion: (Az, Msb:) and sometimes, what is noxious: (Msb:) any reptile or the like, from the louse to the serpent; (AHát, Msb:) but its application to the louse is tropical: (Msb:) any venomous or noxious reptile or the like; such as the scorpion, and the serpent: the like of serpents and scorpions; because they creep (تَهِمُّ, i. e. تَدِبُّ). (JK.) مُهِمٌّ A difficult, an arduous, a distressing, or an afflictive affair, or business: syn. أَمْرٌ شَدِيدٌ: (S:) and مُهِمَّاتٌ signifies أُمُورٌ شِدَادٌ, (JK,) affairs of difficulty: and, of importance. بَرَدٌ مُنْهَمٌّ [app. Dissolving hail-stones]. (Mughnee and K, in explanations of كَ.) See a verse in explanation of بِ used redundantly, p. 144. همد هَمْدَةٌ A trance: so rendered voce رَقْدَةٌ. همرجل هَمَرْجَلٌ A bulky she-camel. (IAar, TA, voce شَمَرْدَلٌ.) همش 8 اِهْتِمَاشٌ The intermingling, or interpenetrating. (KL.) — — And the proceeding slowly. (KL.) See قَرْتَنَ. همل 1 هَمَلَ , aor. هَمُلَ , inf. n. هَمَلَانٌ; and ↓ اِنْهَمَلَ; It (water) overflowed, and poured forth. (Mgh.) — — تُهْمَلُ عَلَى رُؤُوسِهَا وَظَهُورِهَا; so in a copy of the K, voce وَسُوطٌ: in other copies of the K, تُحْمَلُ or يُحْمَلُ: if the first be correct, the meaning is probably Camels left without rein and without burden; and this is agreeable with the context. 4 أَهْمَلَ المَاشِيَةَ He sent [or left] the cattle to pasture [by themselves,] without a pastor, by night and by day. (Msb.) — — أَهْمَلَهُ He left it, let it alone, or neglected it, intentionally or from forgetting: (Msb:) or he left it, or let it alone, expl. by خَلَّى بَيْنَهُ وَبَيْنَ نَفْسِهِ: (S, O, K:) or he left it, or neglected it, and did not make use of it. (K.) — — أَهْمَلَ عَبْدَهُ (S, K, in art. سبع) He left his slave without work, or occupation: (PS:) he left him to himself, uncontrolled. 7 اِنْهَمَلَكَ فِى الأَمْرِ He exerted himself, strove, or laboured, in the affair, (S, Msb,) and persisted, or persevered, in it. (S, Msb, K.) — — اِنْهَمَلَكَ فِى البَاطِلِ He obstinately persevered in vain or false affairs. هَمَّالَةٌ Applied to the eye or eyes, Flowing abundantly with tears: see a verse cited voce عَلَفَ. مُحْمَلٌ Having no government. (TA, art. on the particle فَ.) — — لَفْظٌ مُحْمَلٌ A word that has no grammatical government; contr. of عَامِلٌ. (IbrD.) هن هَنٌ and هَنٌّ A thing: and a penis: and the vulva of a woman: (KL:) or the former is pl. [or coll. gen. n.] of ↓ هَنَةٌ, which signifies a small, or little, thing: (MA:) or this last signifies a thing, (KL,) as does هَنٌ: (K, KL:) [but the former meaning I have found to be very common, and I think it the more approvable. ↓ هَنَةٌ may be rendered something, somewhat:] it denotes anything. (TA.) هَنَةٌ : see هَنٌ. هنبر هِنْبِرٌ A light, or an active, ass. (IAar, in TA, voce يَعْفُورٌ.) هنع الهَنْعَةُ Two white stars, [g and c of Gemini,] between which is the space of the length of a whip, in the Milky Way; one of which is called الزِّرُّ, the other المَيْسَانُ. — — The 6th Mansion of the Moon. (El-Kazweenee) — — Or The three stars [l, f 1, and f 2,] in the face of Orion. (Idem, descr. of Orion.) [The former accord. to those who make نَوْءٌ to signify the " auroral setting: " the latter accord. to those who make it to signify the " auroral rising: " accord. to those who make it to have the first of these two significations, the three stars in the face of Orion compose الهَقْعَةُ, q. v.] See التَّحَايِى, in art. حى. هنم Q. Q. 1 هَيْنَمَ He concealed, or kept secret, a story; syn. أَسَرَّ. (A, art. جهر.) هوع هَيْعُوعَةٌ , originally هَيْوَعُوعَةٌ: see شَاخَ. هول مَهُولٌ Terrible. (TA.) نَارُ المُهَوِّلِ : see نَارٌ. هوم 2 هَوَّمَ He slept. (TA, voce نَامَ.) هَامَةٌ The head: (S, K:) or the part between the two edges of the head: or the middle, and main part, of the head, [see قَرْنٌ and صَدًى, in several places,] of anything: (TA:) or the upper part of the head, in which are the نَاصِيَةَ and the قُصَّه, which mean the fore part of the hair of the forehead; in it is the مفرق, which is the فرق of the head, between the two sides, extending to the دَائِرَة. (AZ, TA.) See also two explanations voce جُمْجَمَةٌ. — — هَامَةٌ The crown, or top, of the head. See قَمَحْدُوَةٌ, and اِعْتَجَرَ. — — هَامٌ meaning Headmen, or chiefs: see a verse cited in art. غلصم. — — بَنَاتُ الهَامِ The marrow of the brain. (TA.) — — أُمُّ الهَامِ (K in art. دمغ) app. i. q. أُمُّ الرَّأْسِ and أُمُّ الدِّمَاغِ: see أُمٌّ and دِمَاغٌ. — — هَامَةٌ An owl: a certain night-bird, (S, K,) that frequents the burial-places, of small size, (TA,) i. q. صَدًى: (S, K:) or i. q. بُومَةٌ: (TA:) pl. [or coll. gen. n.] هَامٌ. (S.) See بُومٌ; and see also أَحَرَّ. هون 1 هَانَ , inf. n. هَوَانٌ and هُونٌ (Msb, K) and مَهَانَةٌ, (K,) He, or it, was, or became, low, base, vile, abject, mean, paltry, contemptible, despicable, ignominious, inglorious, and weak; syn. ذَلَّ, (Msb, K,) and حَقُرَ, (Msb,) and ضَعُفَ. (TA.) — — هَانَ عَلَيْهِ [It was of light estimation to him] It (a thing) was [easy and] light to him. (TA.) — — هَانَ also, He, or it, was, or became, gentle, and easy. (Msb.) 2 هَوَّنَهُ عَلَيْهِ He (God) made it easy and light to him. (K, * TA.) — — هَوِّنِى الأَمْرَ وَلاَ تَحْزَنِيى لَهُ [Make thou the case, or affair, light, or easy; i. e., regard it lightly; and do not grieve for it]. (TA, art. خفض.) 4 أَهَانَهُ , and ↓ اِسْتَهَانَ بِهِ, and ↓ تَهَاوَنَ بِهِ, He held him in light, or little, or mean, estimation, or in contempt; despised him; made light of him or it. (S, K, &c.) — — أَهَانَهُ He lowered, or abased, him; debased him; rendered him abject, vile, mean, paltry, contemptible, despicable, or ignominious. 6 تَهَاوَنَ see 4. 10 إِسْتَهْوَنَ see 4. هَيْنٌ and ↓ هَيِّنٌ Easy: (S, Msb, K:) and the latter of light estimation, paltry, despicable. (K, * TA.) على هِيْنَتِكِ at their ease. هَيِّنٌ : see هَيْنٌ. أَهْوَنُ in the sense of هَيِّنٌ: see أَكْبَرُ. See also an ex. voce بَصِيرَةٌ; and another voce بَعْرٌ. بَعِيرٌ مُهَانٌ عَلَى أَهْلِهِ [A camel held in mean estimation by his owner]. (TA, art. دفع.) هوى 1 هَوَى بِهِ He made it to fall down: see an ex. in a verse of Ru-beh, cited voce رِيَاغٌ, in art. ريغ. — — See 4. — — هَوَتْ أُذُنُهُ His ears heard a confused, or humming, or singing, sound. (K.) — — هَوَتْ أُمُّهُ is used to express wonder; like as when one says, قَاتَلَهُ اللّٰهُ مَا أَسْمَعَهُ. (IB, in TA, art. ام.) 4 أَهْوَى إِلَى الشَّىْءِ بِيَدِهِ He extended, or stretched forth, his arm, or hand, to the thing to take it; it being near: if it be distant, you say, ↓ هَوَى إِلَيْهِ, without ا. (Msb.) And أَهْوَى إِلى سَيْفِهِ He reached his sword; took it with his hand, or with his extended hand; or took hold of it. (Msb.) And أَهْوَيْتُ بِالشَّىْءِ [in my copy of the Msb, erroneously, إِلَى الشَّىْءِ] I made a sign with the thing. (As, S.) 5 تَهَوَّةٌ : see آهَةٌ, in art. اوه. 7 اِنْهَوَى : see اِنْغَوَى, in art. غو. هَاهْ and هَاهُ: see آهِ, in art. اوه. الهَوَى Love, and attachment:

then, inclination of the soul, or mind, to a thing: then, blameable inclination; as when one says, اِتَّبَعَ هَوَاهُ [He followed his evil inclination]; and هُوَ مِنْ أَهْلِ الأَهْوَآءِ [see below]. (Msb.) See also حُبٌّ. — — هَوًى Also signifies Beloved [or an object of love]. (K, Ham, p. 546.) [Being originally an inf. n., it may be used alike as sing. and pl. See an ex. in a verse cited in the first paragraph of art. زين: and see an ex. voce شَكْلٌ. — — الهَوَى The inclination of the soul to that in which the animal appetites take delight, without any lawful invitation thereto; (KT;) [natural desire:] love, and desire; generally, such as is not praiseworthy: (Mgh:) I render it, love, or desirous love. — — [Its pl.] أَهْوَآءٌ also signifies Opinions declining, or swerving, from the right way, or from the truth. (Bd, ii. 114.) [Hence,] أَهْلُ الأَهْوَآءِ [The people of erroneous opinions]. (T, in art. سمع; &c.) هُوَّةٌ A deep hollow in the ground: (S, JK, M, Msb, K:) or a hollow, or cavity, in the ground; a pit: (Msb:) or a descent in the ground: (K:) or a deep hollow, cavity, or pit; as also ↓ مَهْوَاةٌ: or a low, or depressed, place in the ground. (TA.) — — إِجْعَلِ الأَمْرَ هُوَّةً وَاحِدَةً Make thou the affair, or case, [uniform, or] one uniform thing. (Fr in TA, in art. بأج.) هَوَآءٌ A vacancy; a vacuity; a vacant, or an empty, space. (Mgh.) — — A vacant, or an empty, thing. (Msb.) هَوِىٌّ and هُوِىٌّ: see 4, (last sentence), in art. سلم. هَاوَنٌ, said to be thus, with fet-h to the و, originally هَاوُونٌ, [A mortar;] the thing in which one pounds, or bruises: pl. هَوَاوِينُ. (Msb.) هَاوِيَةٌ An abyss; a depth, or deep place, of which the bottom cannot be reached. (JK, TA.) مَهْوَى الرَّكِيَّةِ [The cavity of the well]. (K, voce إِزَآءٌ.) — — See مَهْوَاةٌ : see هُوَّةٌ. — — The space between two mountains; (S, Msb;) and the like; as also ↓ مَهْوًى: (S:) a pit, or hollow, dug, or excavated. (Msb.) مُهَيًّأٌ i. q. زُ◌َمَاوَرْدٌ. (MF, art. ورد.) هيف 5 تَهَيَّفَ, (S, K,) said of a man, (S,) is from الهَيْفُ [the hot south-west wind], like تَشَتَّى from الشِّتَآءُ. (S, K.) See an ex. voce مَصْفُوْلٌ. الهَيْفُ : respecting the wind thus called, see نَكْبَاءُ. رِيحٌ مِهْيَافٌ [A very thirsty wind]. (TA, voce نَكْبَاءُ.) هيق هَيْقَةٌ A female ostrich. (A, art. زمر.) هيل 7 اِنْهَالَ It (sand, &c.) poured down. (S, K.) — — اِنْهَدَمَ الجِدَارُ وَٱنْهَالَ [The wall fell in ruins, or to pieces, or became a ruin, and broke, or crumbled down]. (K in art. قيض.) So rendered voce اِنْقَاضَ, art. فيض. هَيْلٌ inf. n. of هَالَ: see حَثًا. — — هَيْلٌ and ↓ هَائِلٌ Sand that will not remain steady in its place, but falls down. (JK.) هَيُولَى and هَيُّولَى: wrongly mentioned in art. هول. See مَادَّةٌ. مَهِيلٌ : see كَثِيبٌ. هيم 2 هَيَّمَهُ : see هُيُومٌ. هَيَامٌ : see an ex. in a verse of Lebeed, voce أَصْلٌ. هُيَامٌ : see هُبٌّ. هُيُومٌ [The being bewildered, or distracted, by amorous desire;] the pursuing a heedless, or an inconsiderate course, or going at random, heedlessly, or without consideration, or certain aim, by reason of amorous desire: and تَهْيَامٌ the [being so, or] doing so, much. (TA.) You say, of love [or amorous desire], ↓ هَيَّمَهُ, inf. n. تَهْيِيمٌ. (TA.) — — An affection like insanity arising from amorous desire: (JK:) bewilderment, or distraction, by amorous desire. (KL.) هَيْمَانُ A man loving intensely, or very passionately or fondly: (TA:) and so applied to a heart: see شَنِقٌ. — — هَيْمَانُ A thirsty camel: fem. هَيْمَى: pl. هِيمٌ. (Jel, lvi. 55.) مَهْيُومٌ : see voce قَتَّ. هين 1 هَانَ لَهُ , aor. يَهِينُ, He treated him with gentleness, or blandishment; syn. دَارَاهُ. (Aboo-Is-hák, in TA, art. عن; but only the imp., هِنْ لَهُ, is there mentioned, said to be with kesr.) See عَزَّ, near the end, p. 2031, and the distinction there made between هِنْ and هُنْ. هيه إِيهِ هَيْهَاتَ كَذَا and ايهِ and هِيهِ and هِيهِ: see إِيهَ and هِيهَ Far, or far from being believed or from the truth, is such a thing; as also هَيْهَاتَ لِكَذَا: or the latter means remoteness, or remoteness from being believed or from the truth, is to be attributed to such a thing: هَيْهَاتَ followed by لِ means بَعُدَ, (Jel, in xxiii. 38,) or بَعُدَ التَّصْدِيقُ or الصِّحَّةُ: (Bd, ibid:) or البُعْدُ: (Bd, ibid, TA:) and without لِ after it, it denotes the pronouncing [a thing] remote. (TA.) See أَيْهَاتَ. — — هَيْهَات denotes one's deeming a thing remote, or improbable, and despairing of it; and means بَعُدَ جِدًّا [Very far, &c.], or ما أَبْعَدَ [How far, &c.]; implying more than بَعُدَ though we render it by this word. (Kull, p. 382.) هى اِبْنُ هَىٍّ and ابن هَيَّانَ The low, ignoble, mean, contemptible, man. (T in art. بنى.)

و

The twenty-seventh letter of the alphabet; called وَاوٌ: it is one of the class termed شَفَهِيَّة [or labials], and is a letter of augmentation. — — For the uses of و as a particle see Supplement; for و in the sense of بل see a verse in art. قَصَدَ; و giving fulness of sound to 1ُ3ُ2, see نَظَرَ; و used لِلتَّذَكُّرِ, see الف التَّعَايِى in art. ا, and see الف الإِسْتِنْكَارِ; و in the sense of ب, see a verse in art. عَسِيلَ. — — As a numeral it denotes Six. وأ R. Q. 1 وَأْوَأَ, inf. n. وَأْوَأَةٌ, He (a dog) barked. (A.) — — Also inf. n. وَأْوَآءٌ ([respecting the form of which see ظَأْظَأَ] in the CK and a MS. copy, (وَأْوَأ) He (a jackal, اِبْنُ آوَى,) cried, or barked. (K.) — — [See also وَعْوَعَ.] وأب 1 وَأَبَ, aor. يَئِبُ, inf. n. وَأْبَةٌ [app. a mistake for وَأْبٌ and إِبَةٌ], It (a hoof) was contracted in its edges, or in its fore edges. (Az.) See وَأْبٌ. — — وَأَبَ, aor. يَئِبُ, (S, K,) inf. n. وَأْبٌ (S) and إِبَةٌ (S, K) He contracted himself, or drew himself together, or shrank; and was ashamed. (S, K.) — — وَأَبَ (TA) and ↓ اتَّأَبَ (S, K) He was ashamed, (S, K,) مِنْ شَىْءٍ of a thing. (TA.) — — وَأَبَ, aor. يَئِبُ, i. q. انف [app. meaning He was disdainful]. (TA.) — — وَئِبَ [aor. يَوْءَبُ: see وَطِئَ:] He was angry. (K.) 4 أَوْءَبَهُ He did to him an action of which one should be ashamed: (S, K:) or he made him angry: [mentioned twice in the K: once as though there were no difference of opinion respecting it:] or he turned him, or drove him, back with ignominy, from his affair, or from the object of his want: (so in the copies of the K; but in an old copy, relied upon as correct, of the Tahdheeb el-Af'ál, from his companion, عن صاحبه: TA:) as also ↓ اِتَّأَبَهُ; (K;) meaning he turned him, or drove him, back with ignominy: (TA:) or اوءبه also signifies he turned him, or drove him, back from his affair, or from the object of his want. (S.) 8 اِتَّأَبَ: see 1 and 4. وَأْبٌ, as an epithet applied to a solid hoof, Strong, contracted in the edges, or in the fore edges, and light: (K:) or simply strong: (L, art. رضح:) or round like a cup (such as is called قَعْبٌ); cup-shaped; (S, K;) and that takes [app. meaning occupies] much of the ground: [(see also تَنَاهَبَ:) accord. to Freytag, hollowed within, so that it takes up (tollat) much earth:] (K:) or i. q. حفيظ: (Az, as cited in the TA:) [but this I incline to think a mistake for خَفِيفٌ light:] or of excellent size: (K:) or of moderate size; not wide, nor contracted. (T.) — — وَأْبُ الحَوَافِرِ Having hoofs contracted in the edges, or in the fore edges. (Az.) See also وَأْبٌ above. — — وَأْبٌ A large, or big, and wide, arrow: (K:) [but I think that, for مِنَ القِدَاحِ, in the K, we should read من الأَقْدَاحِ; and that وأب is therefore an epithet applied to a cup, such as is called قَدَحٌ; as Golius and Freytag have understood it; and not to a قِدْح: see what follows]. إِنَاءٌ وَأْبٌ A large, or big, and wide, vessel: a wide vessel: pl. أَوْآبٌ. قدحٌ وأبٌ A large, or big, deep, and wide, [cup]. (TA.) — — قِدْرٌ وَأْبَةٌ A wide, or ample, cooking-pot. (TA.) — — See also وَئِيبٌ. — — وَأْبٌ A great camel: (S, K:) accord. to some. (S.) — — وَأْبَةٌ A short and broad she-camel, or woman. (TA.) — — A female of middling make, between good and bad, or handsome and ugly. (TA.) — — A small hollow, or cavity, in a rock, that retains water. (S, K.) — — بِئْرٌ وَأْبَةٌ A wide and deep well: (K:) or a deep well. (L, K.) وَئِيبٌ Wide, or ample: syn. رَغِيبٌ. (TA.) — — قِدْرٌ وَئِيبَةٌ A deep cooking-pot. (T, K.) إِبَةٌ, (S, K,) in which the ة is a substitute for the [incipient radical] و, (S,) and ↓ تُوَبَةٌ, (S, K,) in which the ت is originally و, (S,) and ↓ مَوْئِبَةٌ, (K,) A disgrace; a shame; a thing of which one should be ashamed: disgrace, or ignominy: (S, K:) shame; (K;) and a contracting of one's self, or shrugging: (TA:) a vice; fault; or the like. (Aboo-'Amr Esh-Sheybánee.) — — Ex. نَكَحَ فُلَانٌ فِى إِبَةٍ [Such a one married in a manner that was disgraceful; or, of which one should be ashamed: i. e., married a woman of low origin, or the like]. (S.) — — Dhu-r-Rummeh says, إِذَا المَرَئِىُّ شَبَّ لَهُ بَنَاتٌ عَصَبْنَ بِرَأْسِهِ إِبَةً وَعَارَا [When the Maraee has daughters that have attained to puberty, they bind upon his head disgrace and ignominy]. (S.) — — طَعَامٌ ذُو تُوَبَةٍ ↓ (or طَعَامٌ ذُو تُؤَبَةٍ, as in the TA,) Food of which one should be ashamed to eat. Mentioned by AA on the authority of an eloquent Arab of the desert. (S.) تُوَبَةٌ and مَوْئِبَةٌ: see إِبَةٌ. مُوئِبَاتٌ Foul, or disgraceful, qualities, or dispositions. (S, K.) وأد 1 وَأَدَ, aor. يَئِدُ, (inf. n. وَأْدٌ, S, L, &c.) He buried his daughter alive (S, L, Msb, K) in the grave, (S, L,) and put a load of earth upon her. (A.) It was customary for a man in the time of paganism, when a daughter was born to him, to bury her alive when her mother brought her forth, from fear of reproach and want: but this is forbidden in the Kur. xvii. 33: and some of them used to bury their children alive in times of famine: (L:) the tribe of Kindeh used to bury their daughters alive. (S, L.) — — الوَأْدُ الخَفِىُّ a term used in a trad. as meaning Extractio penis tempore concubitus, ne conciperet femina: as also المَوْؤُودَةُ الصُّغْرَى ↓ because this act resembles that of burying a child alive, and is done with the same motive. (L.) 5 توأّدت عَلَيْهِ الأَرْضُ The earth, or the land, hid, or concealed him, and [as it were] removed him: (T, :) formed by transposition from تودّأت, [q. v. in art. ودأ]. (T.) See 8. 8 اِتَّأَدَ (originally اِوْتَأَدَ, S,) and ↓ تَوَأَّدَ He acted, or behaved, with moderation, gentleness, or deliberation, moderately, gently, deliberately, or contr. of hastily: with gravity, staidness, sedateness, or calmness: (T, S, M, A, L, Msb, K:) from تُؤَدَةٌ [q. v.]: (S:) or from وَأْدٌ: or, as some say, formed by transposition, and from تَأَوَّدَت فِى قِيَامِهَا, meaning " she (a woman) bent in her rising, by reason of her heaviness. " (T, L.) Ex. اتّأد فِى أَمْرِهِ, and توأّد ↓ فِيهِ, He acted with moderation, gentleness, &c., in his affair: (S, * A, L, * Msb:) and فِى مَشْيِهِ in his walk, or pace, or gait. (S, L.) وأْدٌ and ↓ وَئِيدٌ A sound, or noise; (K;) absolutely: (TA:) or a loud sound or noise; (S, L, K;) as that of a wall falling, and the like. (L.) — — The sound occasioned by vehement or heavy treading of the ground: the heavy sound of the feet of camels. (L.) — — Also the former, (L,) or both, (K,) The braying (هَدِير) of a camel. (L, K.) وَئِيدٌ and وَئِيدَةٌ (L, K) and ↓ مَوْؤُودَةٌ, (S, L, K,) and, by abbreviation, مَوْدَةٌ, (Abu-l-'Abbás, T,) A daughter buried alive. (S, L, K.) — — المَوْؤُودَةُ الصُّغْرَى ↓: see الوَأْدُ الخَفِىُّ, voce وَأَدَ. (L.) — — See وَأْدٌ. — — See also تُؤَدَةٌ. وَائِدٌ A man burying, or who buries, his daughter, or daughters alive. (L.) تَوْءَدٌ: see تُؤَدَةٌ. تُؤَدَةٌ (T, S, M, L, Msb, K) and تُؤْدَةٌ (M, L, K) and تودة, without ء, [i. e., تُوَدَةٌ or تُودَةٌ,] (TA,) and ↓ تَوْءَدٌ (M, L, K) and ↓ وَئِيدٌ; (K;) the first originally وُؤَدَةٌ; like as تُكَأَةٌ is originally وُكَأَةٌ; (T, L;) Moderation; gentleness; deliberateness; a leisurely manner of proceeding, or of deportment, &c.; contr. of hastiness: and gravity; staidness; sedateness; calmness: syn. تَأَنٍّ, (T, M, L, K,) and تَمَهُّلٌ, (T, L,) and رَزَانَةٌ, (M, L, K,) and سَكِينَةٌ. (Msb.) Ex. فَعَلَهُ فِى تُؤَدَة He did it in a

moderate manner; with gentleness; &c.] (A.) And مَشَى عَلَى تُؤَدَةٍ (S, Msb) [He walked moderately; gently; &c.;] calmly; or quietly. (Msb.) ↓ مَشَى مَشْيًا وَئِيدًا i. q. عَلَى تُؤَدَةٍ [He walked moderately; gently; &c.]; (S;) calmly, or quietly. (Msb.) مَوْءُودَةٌ and مَوْدَةٌ: see وَئِيدٌ and وَأَدَ. مَوَائِدُ Calamities,: (IAar, T, K:) formed by transposition from مَآوِدُ. (IAar, T.) See art. اود. وأر see wrA^ وأص &c. See Supplement وب 1 وَبَّ (originally أَبَّ, the أ being changed into و, Az,) inf. n. وَبٌّ; and ↓ وَبوب, inf. n. وَبْوَبَةٌ; He prepared to charge, or make an assault, in battle. (K.) See art. أب. R. Q. 1 وَبْوَبَ: see 1. وبأ 1 وَبِئَتِ الأَرْضُ, (S, K,) aor. تِيبأُ, (K, TA,) or تَيْبَأُ, (CK,) and تَوْبَأُ, (accord. to the K: in the (S and) L and other lexicons, only this last aor. is mentioned; but it is asserted on the authority of AZ, who says that this form of the pret. is of the dial. of the Kusheyrees, that the aor. is تِيبَا, with kesr to the ت, [contr. to analogy,] TA,) inf. n. وَبَأٌ; (K;) or وَبَآءَةٌ; (S;) and وَبِيَت, aor. تَيْبَا and تَوْبَا; (Moo'ab and Jámi') and وَبُوَت, inf. n. وَبَآءٌ and وَبَاءَةٌ and أَبَآ and أَبَاةٌ (K, the و being changed into أ in the latter two); and with و without وَبَأ, [i. e., وَبُوَت]; (Moo'ab and Jámi'] and وُبِئَت, (S, K,) like عُنِىَ, [i. e., pass. in form, but neut. in signification,] (K,) aor. تِيبأُ, (L and other lexicons,) in which, the و being changed into ى, the vowel of the first letter necessarily becomes kesr, (TA,) or تُوبأُ, (S,) inf. n. وَبْءٌ, (K, TA: in the CK وَبأٌ,) or وَبَآءٌ; (S, L, &c.;) and ↓ أَوْبَأَت, (S, K,) inf. n. إِيبَآءٌ; (TA;) The land was, or became, afflicted with وَبَأ: (K:) or, much afflicted with disease. (S.) — وَبَأَ, aor. يَوْبَأُ; (K; contr. to rule, which requires that the aor. should be يَبَا; MF;) and ↓ وبّأ; He put the utensils, or goods, one upon another; or packed them up: or he prepared, set in order, or arranged, them; syn. عَبَأَ. (K.) — وَبَأَ إِلَيْهِ, (S, K: Ibn-El-Mukarram says, I think that Th has mentioned وَبَأْتُ, without tesh-deed; but I am not confident of it; TA;) and ↓ اوبأ, inf. n. إِيْبَآءٌ; (S, K;) dial. vars. of وَمَأَ and أَوْمَأَ; (S;) He made a sign to him: (S, K:) or اوبأ اليه signifies he made a sign to him with his fingers, forwards, that he should approach; and اومأ اليه " he made a sign to him with his fingers, backwards, that he should retire, or remain behind. " So accord. to the K; but this is at variance with what the leading lexicographers have transmitted. In the L it is said, وبأ اليه and اوبأ are dial. syns. of ومأ and اومأ he made a sign to him: or, accord. to some, اومأ اليه signifies " he made a sign with his hand to him, (i. e., to a person before him,) turning his fingers towards the palm of his hand, in order that he should approach him; " [in doing which, the palm of the hand is held towards the person beckoned;] and ↓ اوبا أليه he made a sign to him; (i. e., to a person behind him,) opening his fingers [from the palm] towards the back of the hand, in order that he should retire, or remain behind; [in doing which, the palm of his hand is towards himself]. El-Ferezdak says, تَرَى النَّاسَ إِنْ سِرْنَا يَسِيرُونَ خَلْفَنَا وَإِنْ نَحْنُ وَبَّأْنَا إِلَى النَّاسِ وَقَّفُوا ↓ [If we journey on, thou seest the people journey on behind us; and if we make a sign to the people to remain behind, they stop, one after another]. ↓ أَوْبَأْنَا is also read in this verse for وَبَّأْنَا. Ibn-Buzruj says, that اوما signifies " he made a sign with the eyebrows, and the eyes; " and ↓ وبّأ, he made a sign with the hands, and a garment, and the head. (TA.) — — وَبَأَتْ إِلَيْهِ, aor. تَبَأُ, She (a camel) yearned towards it [i. e., towards her young one]; or uttered to it the cry produced by yearning: syn. حَنَّتْ. (K.) 2 وَبَّأَ see 1. 4 اوبأ It became unwholesome: syn. صَارَ وَبِيْأً. (TA.) — See 1. — أُوبِئَ He (a young weaned camel) suffered in the stomach from indigestion, in consequence of repletion. (K, TA.) — مَاءٌ لَا يُوبِئُ, like يُوبِى, Water that does not fail, or stop. The like is said of pasture. (TA.) 5 تَوَبَّأَ see 10. 10 استوبا (S, K,) and ↓ توبّأ (TA) He found, or deemed, a country, (S, K,) or water, (TA,) unhealthy, or unwholesome: (K, TA:) [see وَبَأٌ:] or, much afflicted with disease. (S.) وَبَأٌ and ↓ وَبَآءٌ, (S, K,) and also without وَبَأ, [وَبًا] (TA,) Plague, or pestilence; syn. طَاعُونٌ: (K:) or a common, or general, [or an epidemic,] disease: (S:) or any such disease: (K:) or a quickness, and commonness, of death among men. (TA.) Accord. to Ibn-En-Nefees, it is a corruption happening to the substance of the air, by reason of causes in the heavens or the earth; as stinking water, and carcases, such as are the result of bloody battles. Accord. to the hakeem Dá-ood, it is a change effected in the air by events in the higher regions, as the conjunction of beaming stars; and by events in the lower regions, as bloody battles, and the opening of graves, and the ascending of putrid exhalations; with which causes conspire the changes of the seasons and elements, and the revolutions of the universe. They mention also its signs; among which are fever, small-pox, defluxions, itch or scab, tumours, &c. What is said in the Nuzheh necessarily implies that the طاعون is one of the different kinds of وبا; as the physicians hold to be the case: but the opinion which the critics among the professors of practical law and the relaters of traditions hold is, that these two diseases are distinct, the one from the other; the وبا being an unwholesomeness in the air, in consequence of which diseases become common among men; and the طاعون being that kind [of disease] with which men are smitten by the jinn, or genii: an opinion which they corroborate by the words in a trad. إِنَّهُ وَخْزُ أَعْدَائِكُمْ مِنَ الجِنِّ [Verily it is the unpenetrating thrusting of your enemies among the jinn]. (TA.) The pl. of وَبَأٌ is أَوْبَآءٌ; and of ↓ وَبَآءٌ, أَوْبِيَةٌ, (S, K, TA) or أَوْبِئَةٌ. (CK.) بِئَةٌ The state of a land being afflicted with وَبَأ. (K.) أَرْضٌ وَبِئَةٌ, and ↓ وَبِيْئَةٌ, (S, K,) and ↓ مَوْبُوْءَةٌ, (S, L,) and مُوبِئَةٌ, (S, K,) a land much, or often, afflicted with وَبَأ: (K:) or, much afflicted with disease. (S.) وَبَاءٌ: see وَبَأٌ. وَبِىْءٌ Sick; unwell; (IAar:) See أَرْضٌ وَبِئَةٌ. — — Unwholesome water. (TA.) مُوبِئٌ Engendering وَبَأ. (TA.) — — جُرْعَةُ شَرُوبٍ أَنْفَعُ مِنْ عَذْبٍ مُوبٍ A draught of brackish water is more profitable than sweet water that engenders وَبَا. (A trad.) Here the وَبَأ is omitted in the last word to assimilate it to شروب. It is a proverb, applied to two men; one, superior in station, and more slim; the other, inferior in station, but more useful. (TA.) — — See أَرْضٌ وَبِئَةٌ. — — مُوبِئٌ Water that is little in quantity; and failing, or stopping. (K.) مَوْبُوْءَةٌ: see أَرْضٌ وَبِئَةٌ. وبت 1 وَبَتَ بِالمَكَانِ, aor. يَبِتُ, (inf. n. وَبْتٌ, L,) He remained, stayed, abode, or dwelt, in the place. (K.) وبخ 2 وبّخهُ, inf. n. تَوْبِيخٌ, He reproved him, or lamed him, (L, Msb, K,) بِسُوْءِ فِعْلِهِ for his evil action or conduct: (L:) reproved or blamed him, or did so severely, or with the utmost severity; and threatened him: (S, L, K:) reproached or upbraided him. (El-Fárábee, Msb.) ابّخهُ is a dial. form of the same: (IAar:) or its hemzeh is a substitute for the و. (ISd.) وَبْخَةٌ A burning reproof: (L:) as also وَمْخَةٌ; (IAar;) in which the ب is changed into م because of the nearness of their places of utterance. (AM.) وبد 1 وَبِدَ, (K,) aor. يَوْبَدُ, (TA,) inf. n. وَبَدٌ, (S, M, L, K,) It (life, or manner of living,) was, or became, hard, strait, or difficult: (S, M, L, K:) it (a man's state, or condition,) was, or became, evil, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) you say وَبِدَتْ حَالُهُ. (M, L.) See also وَبْدٌ below. — — وَبِدَ عَلَيْهِ, (S, M, L,) aor. وَبَدَ, (K,) inf. n. وَبَدٌ, (M, L, K,) He was angry with him: (S, M, L, K:) like وَمِدَ. (S, L.) — — وَبِدَ, aor. وَبَدَ, inf. n. وَبِدٌ, It [a day, &c.] was, or became, hot, (M, L, K,) and without wind: (M, L:) like وَمِدَ. (M, L.) — — وَبِدَ, aor. وَبَدَ, inf. n. وَبَدٌ, It (a garment) became old and worn-out. (M, L, K.) وَبْدٌ: see وَبَدٌ. Hardness, straitness, or difficulty, of life, or manner of living: evilness of one's state, or condition, (S, M, L, K,) by reason of the largeness of his family, and the littleness of his property: (M, L:) indigence; (M;) poverty, adversity; (T, L;) largeness of family, and littleness of property:

(K:) pl. أَوْبَادٌ. See 1. — — وَبَدٌ, an inf. n. used as an epithet, and [therefore] sing. and pl., A man, and men, in an evil state, or condition: and sometimes أَوْبَادٌ is used as its pl.; (S, L, K;) as though it were imagined to be a proper epithet: (S, L:) or this is for ذَوُوا أَوْبَادٍ: (M, L:) also ↓ مُسْتَوْبِدٌ signifies the same [applied to a single person]: (S, L, K:) and وَبَدٌ, (TA,) or ↓ وَبْدٌ, (L,) a poor man: pl. أَوْبَادٌ. (L, TA.) — — وَبَدٌ A vice, fault, or defect. (M, L, K.) مُسْتَوْبِدٌ: see وَبَدٌ. وبر 1 وَبِرَ, (S, Msb,) aor. وَبَرَ, inf. n. وَبِرٌ, (Msb,) He (a camel) had much وَبَر [i. e. fur, or soft hair]. (S, Msb.) وَبْرٌ, a pl. [or rather a coll. gen. n.] of which the sing. [or n. un.] is with ة; (S, Mgh;) or a masc. n., of which the fem. is with ة, (Lth, T, M, Msb, K,) and also a pl. [or coll. gen. n.], (M,) [The hyrax Syriacus; believed to be the animal called in Hebr. שָׁפָן ;] a certain small beast, (Lth, T, S, Mgh, Msb, K,) like the cat, (Msb, K,) or of the size of the cat, (Lth, T, M, Mgh,) or smaller than the cat, (S,) of the beasts of the desert, (M,) of a dust-colour, (Lth, T, Mgh, Msb,) or of a hue between dust-colour and white, (طَحْلَآءُ, this epithet being applied to وَبْرَةٌ, S,) or white, (TA,) having beautiful eyes, (Lth, T, Mgh,) or having eyes bordered with black, or very black eyes, (كَحْلَآءُ, Msb,) having no tail, (S, Msb,) or having a small tail, (Mgh,) [Golius says, on the authority of Dmr., "longiore caudâ," which is a mistake, for it has no tail,] said to be of the weasel-kind, (Msb,) very shy, (Lth, T, Mgh,) living in low grounds, (Lth, T,) and dwelling in houses [of its own or of men], (S,) or it is confined in houses, and is taught; and it is eaten, because it feeds upon leguminous plants: (Mgh:) it is [said to be] a ruminant; [but this is not the case;] and therefore it is said in a trad., that when a man in a state of إِحْرَام kills it, he must sacrifice a sheep or goat: (TA:) [a full and correct description of this animal is given in art. " Shaphan " of Dr. Kitto's " Cyclopædia of Biblical Literature: "] pl. وِبَارٌ (S, M, Msb, K) and وُبُورٌ and وِبَارَةٌ (M, K) and إِبَارَةٌ, (M, TA,) with hemzeh in the place of the و. (TA.) One says, فُلَانٌ أَسْمَحُ مِنْ ?? الوَبْرِ [Such a one is more liberal than the marrow of the webr]: because the marrow of the webr comes forth easily. (IAar, T.) And فُلَانٌ أَذَمُّ مِنَ الوِبَارَةِ [Such a one is more dispraised than the webrs]. (Fr, T.) — الوَبْرُ One of the days called أَيَّامُ العَجُوزِ, (S, M, K,) which are seven, falling at the end of winter: or it is called وَبْرٌ, without the article: for the Arabs say, صِنٌّ وَصِنَّبْرٌ وَأَخَيُّهُمَا وَبْرٌ [Sinn and Sinnabr and their little brother Webr]: but this may be for the sake of the rhyme. (M.) وَبَرٌ The صُوف, [here meaning the fur, or soft hair,] of the camel, (Lth, T, S, * M, A, K,) and of the hare or rabbit, and the like; (Lth, T, M, A, K;) and in like manner, that of the سَمُّور [or sable], and of the fox, and of the فَنَك [or marten]: (T:) or it is to the camel like wool (صوف) to the sheep; and so to the hare or rabbit, and the like: (Msb:) originally an inf. n.: (Msb:) n. un. with ة: (S:) pl. أَوْبَارٌ. (M, Msb, K.) — — أَهْلُ الوَبَرِ (tropical:) The people of the deserts; [or rather the people of the tents;] because they make their tents of the وَبَر of camels [as well as of goat's hair, which is not included in the term وَبَرٌ, but is called شَعَرٌ]: opposed to أَهْلُ المَدَرِ the people of the cities and of the towns and villages. (TA.) See also مَدَرٌ. — — أَخَذَ الشَّىْءَ بِوَبَرِهِ (tropical:) He took the thing altogether; he took the whole of the thing: as also أَخَذَهُ بِزَوْبَرِهِ. (A.) وَبِرٌ A camel having much وَبَر [i. e. fur, or soft hair]; (S, M, * A, * Msb, K;) and in like manner, a hare or rabbit, and the like; (K;) as also ↓ أَوْبَرُ: (S, M, A, K:) fem. of the former, وَبِرَةٌ; (M, A, Msb, K;) and of the latter, وَبْرَآءُ. (M, A, K.) أَوْبَرُ: see وَبِرٌ. — — بَنَاتُ أَوْبَرَ, (As, A 'Obeyd, AHn, T, S, M, K,) and بَنَاتُ الأَوْبَرِ, (AZ, T, S, M,) the art. being added by poetic license, (M,) A species of كَمْأَة [or truffles], downy, (AZ, As, A 'Obeyd, T, S, M, [the epithet thus rendered is written in copies of the K مُزْغِبَةٌ, and in the T, S, M, مُزَغَّبَةٌ, but in art. زغب in the TA it seems to be indicated that it is probably مُزْغِبَةٌ,]) small, and of the colour of earth: (AZ, S, K:) or, accord. to AHn, truffles (كمأة) like pebbles, small, found in places where they have broken through the crust of the soil, in number from one to ten; they are bad in flavour; and are the first of كمأة: or, as he says in another place, they are like كمأة, but are not كمأة; and they are small: (M: see also جَبْءٌ:]) n. un. إِبْنُ أَوْبَرَ. (As, A 'Obeyd, T.) You say, إِنَّ بَنِى فُلَانٍ مِثْلُ بَنَاتِ أَوْبَرَ [Verily the sons of such a one are like benát-owbar]: one imagines that there is good in them [when there is none]. (M.) And لَقِيتُ مَنْهُ بَنَاتَ أَوْبَرَ I experienced from him [a disappointment, or] a calamity, or misfortune. (Sgh, K.) — — دَاهِيَةٌ وَبْرَآءُ, (S, A, art. شعر), (tropical:) An evil, a foul, or an abominable, calamity, or misfortune. (TA, voce أَشْعَرُ, q. v.) وبش 2 وبّش أَوْبَاشًا (TA,) or وبّش, (S, L,) inf. n. تَوْبِيشٌ, (TA, He collected companies, bodies, or forces, of various tribes, for war. (S, * L, TA.) وَبْشٌ (ISd, TA,) and ↓ وَبَشٌ (ISd, K,) sings. of أَوْبَاشٌ (ISd, K, TA) which signifies A medley, or mixed multitude; (S, A, K;) and the lowest or basest or meanest sort, or refuse, or riffraff; (A, K;) of men, or people; (S, TA;) or of troops, or soldiers; (A;) like أَوْشَابٌ; [and similar to أَشْوَابٌ, but more particular;] and said to be a pl., formed by transposition, of بَوْشٌ [q. v.]: (S) or sundry, or separate, sorts, of men, or people: (As, ISd, TA:) and of trees and plants: (ISd, TA:) or a small number, and those separate, of trees and plants. (A, TA.) — — [Hence, app.,] وَبْشُ الكَلَامِ (assumed tropical:) What is bad of speech, or language. (TA.) وَبَشٌ: see وَبْشٌ. وبص 1 وَبَصَ, (S, M, A, Msb, K,) aor. يَبِصُ, (S, K,) inf. n. وَبِيصٌ (S, M, A, Msb, K) and وَبْصٌ (M, K) and بِصَةٌ, (M, TA,) said of lightning, (S, A, K,) and of other things, (S, M,) It shone, gleamed, or glistened. (S, M, A, Msb, K.) You say, [also,] وَبَصَتِ النَّارُ, inf. n. وَبِيصٌ, The light shone, or shone brightly; accord. to AHn; and ↓ أَوْبَصَتْ نَارِى, signifies my light shone, or shone brightly: (M:) or the latter signifies my light showed its flame: (K:) or my light began to show its flame: (ISk, S:) or ↓ اوبصت النَّارُ signifies the fire appeared on being struck. (TA.) And وَبِيصُ الطِّيبِ signifies The shining of perfume. (Mgh, TA.) 4 أَوْبَصَ see 1. — — [Hence,] اوبصت الأَرْضُ (assumed tropical:) The land began to show its plants, or herbage. (ISk, S.) — أَوْبَصْتُ نَارِى I made my fire to burn, or blaze, intensely. (A.) وَبَصَةٌ: see وَابِصٌ. وَبْصَانُ (Fr, M, K) and وُبْصَان, (IDrd, K,) [or وَبُصَانٌ and وَبِصَانٌ, (see art. بصن,)] in some copies of the Jm., بُصَّانٌ, [which see in art. بص,] (TA,) The month of رَبِيعٌ الآخِرُ: (M, K:) i. e. the name of that month in the Time of Ignorance: pl. وَبْصَانَاتٌ. (TA.) وَبِيصَةٌ: see وَابِصٌ. وَبَّاصٌ: see what follows, in four places. وَابِصٌ Shining, gleaming, or glistening: (Msb:) and ↓ وَبَّاصٌ, (as in some copies of the K,) or both, (M,) shining, gleaming, or glistening, much: (M, and some copies of the K:) or the latter, shining, gleaming, or glistening much in colour; (so in other copies of the K;) in which last sense, both are added to the epithet أَبْيَضُ: (TA:) and ↓ وَبَّاصٌ, applied to a cloud, signifies also intensely shining, or gleaming, with lightning. (M.) You say ↓ قَمَرٌ وَبَّاصٌ [A moon shining brightly]. (A.) And ↓ الوَبَّاصُ signifies The moon. (IAar, K.) — — وَابِصَةٌ signifies i. q. بَرْقَةٌ [app. A flash of lightning]: (M:) and fire; as also ↓ وَبِيصَةٌ: (IAar, K:) and a live coal; as also ↓ وَبَصَةٌ. (M.) — — رَجُلٌ وَابِصَةُ السَّمْعِ, (M,) or وَابِصَةُ سَمْعٍ, (S, A, K,) means A man who relies upon what is said to him: such a man is called أُذُنٌ: and the epithet is made fem. because أُذُنٌ is meant: or the ة may be added to render it intensive: (M:) or the meaning is, who trusts in all that he hears: (S, K:) or who hears speech and trusts in it: (A:) or who hears what is said and relies upon it, and thinks it true, but is not yet sure. (TA.) You say also, وَابَصَةُ سَمْعٍ بِفُلَانٍ [One who relies upon what he hears of, or from, such a one]: and وَابِصَةُ سَمْعٍ بِهٰذَا الأَمْرِ [One who relies upon what he hears of this affair]. (TA.) وبط &c. See Supplement وت وَتٌّ (L, K) and وُتٌّ and وَتَّةٌ (K) or وَتَّةٌ (L) The cry of the bird called وَرَشَان. (AA, L, K.) أَوْتَى signifies He

cried as cries the ورشان. (IAar, L.) وَتَاوِتُ i. q. وَسَاوِسُ Evil suggestions, &c. (K.) The س is thus changed, in poetry, into ت, as in نَاتٌ and أَكْيَاتٌ. (MF.) وتا 1 وَتَأَ, aor. يَتَأُ, (K,) inf. n. وَتْءٌ, (TA,) He was heavy and slow in his gait, by reason of age, or by nature. (K.) Not mentioned by J. because esteemed by him not chaste. (TA.) تَيْتَأَ: see art. تأ. وتب 1 وَتَبَ, aor. يَتِبُ, inf. n. وَتْبٌ, He remained fixed in the place, and did not move. (K.) Omitted by most of the lexicographers; and said by some to be a word mispronounced [app. for وَثَبَ]. (TA.) وتح 1 وَتُحَ, aor. يَوْتُحُ, inf. n. وَتَاحَةٌ (S, K) and وُتُوحَةٌ (K) and وَتْحَةٌ, (L,) It (a thing, S, or a gift, K) was little, or small, and paltry, mean, or contemptible. (S, L, K.) — — وَتَحَ عَطَآءَهُ, aor. يَتِحُ; (K;) and ↓ اوتحهُ; (S, K;) and ↓ وَتَّحهُ, inf. n. تَوْتِيحٌ; (S;) He made his gift little, or small, (S, K,) and paltry, mean, or contemptible. (K.) — — اوتح لَهُ الشَّىْءَ ↓ He made the thing little to him. (L.) — — ↓ اوتح He became a person of little property. (K) 2 وَتَّحَ see 1 and 4. 4 أَوْتَحَ see 1. — — اوتح فُلَانًا He harassed and distressed him; syn. جَهَدَهُ وَبَلَغَ مِنْهُ; (L, K;) and in like manner, اوتح جَهْدَهُ, and اوتح مِنْهُ, and ↓ وتّح. (L.) — — اوتح, in this sense, occurs in a verse as related by Th: as related by IAar it is اوتخ. (TA.) 5 توتّح مِنَ الشَّرَابِ He drank a little of the beverage: (S, L:) or, as also توتّح الشَّرَابَ, he drank the beverage by little and little. (TA.) شَىْءٌ وَتْحٌ, and ↓ وَتِحٌ, (S, K,) and ↓ وَتَحٌ, and ↓ وَتِيحٌ, (K,) A little, or small, and paltry, mean, or contemptible, thing. (S, K.) One says also شَىْءٌ وَتْحٌ وَعْرٌ A small, or little, or scanty, thing: the latter of the two epithets being an imitative sequent; (S;) or, correctly, a corroborative. (Marg. note in a copy of the S.) — — ↓ مَا أَغْنَى وعَنِّى وَتَحَةً, a phrase like ما اغنى عنّى عَبَكَةً, (L,) or He, or it, was of no profit, or advantage, to me. (L, K.) — — طَعَامٌ وَتْحٌ Food in which is no good; like وَحْتٌ. (L.) — — ↓ رَجُلٌ وَتِحٌ A vile, mean, or contemptible, man. (S.) وَتَحٌ see وَتْحٌ. وتِحٌ see وَتْحٌ. وَتَحَةٌ see وَتْحٌ. وَتِيحٌ see وَتْحٌ. وتد 1 وَتَدَ, aor. يَتِدُ, imp. تِدْ, inf. n. وَتْدٌ (S, L, K, &c.) and تِدَةٌ; (M, L, K, &c.;) and ↓ اوتد; (A, Msb, K;) and ↓ وتّد, (M, Mgh,) inf. n. تَوْتِيدٌ; (TA;) He knocked with a mallet, (Mgh,) and fixed, or made from or fast, a wooden pin, peg, or stake, (S, * M, A, * L, Msb, K,) in the ground or in a wall. (Msb.) — — وَتَدَ, (M, L, K,) [aor. يَتِدُ,] inf. n. وَتْدٌ and تِدَةٌ; (M, L;) and ↓ وتّد; (M, L, K;) It (a wooden pin, peg, or stake,) was, or became, fixed, firm, or fast. (M, L, K.) — — وَتَّدَ اللّٰهُ الأَرْضَ بِالجِبَالِ, and ↓ أَوْتَدَهَا, (tropical:) [God made the earth firm, or fast by means of the mountains. (A.) — — رِجْلَهُ فِى الأَرْضِ ↓ وتّد (assumed tropical:) He fixed his foot firmly upon the ground. (L.) — — ↓ وتّد فِى بَيْتِهِ (tropical:) He remained fixed in his house. (L.) — — ↓ وتّد It (growing corn) put forth its stalks, and became firm and strong. (L.) — — ↓ وتّد, (S, L,) inf. n. تَوْتِيدٌ, (K,) (tropical:) Libidine veneres exarsit vir: (S, L:) erexit penem. (K.) — — It was said to an Arab of the desert, What is نَطْشَان? and he answered, العَطْشَانَ ↓ يُوَتِّدُ (tropical:) [It corroborates the word عطشان]: or, as some relate it, شَىْءٌ نَتِدُ بِهِ كَلَامَنَا [A thing, meaning a word, by which we corroborate our speech]. (A.) 2 وَتَّدَ and 4: see 1. وَتْدٌ and وَتَدٌ and وَدٌّ: see وَتِدٌ. وَتِدٌ, (S, M, K, &c.,) of the dial. of El-Hijáz, and the most chaste form, (Msb,) and ↓ وَتَدٌ, (S, M, Msb, K,) and ↓ وَتْدٌ, (L, K,) and ↓ وَدٌّ, (S, M, Msb,) of the dial. of Nejd, (Msb,) the ت being made quiescent, and then changed into د, and incorporated into the final د, (S, * Msb,) and ↓ وَتِيدٌ, (L, art. ودّ,) A wooden pin, peg, or stake, which is fixed in the ground or in a wall: (M, L, K:) pl. أَوْتَادٌ. (S, M, L, K.) [You say,] أَذَلُّ مِنْ وَتِدٍ بِقَاعٍ [More vile than a wooden peg in a plain]: because it is always knocked. A proverb. (TA.) — — وَتِدٌ وَاتِدٌ, an expression like شُغْلٌ شَاغِلٌ, (As, S,) the latter word a corroborative; (K;) or A wooden pin, peg, or stake, firm, or fast, (A, L,) and erect. (L.) — — أَوْتَادُ الأَرْضِ (tropical:) [lit. The pegs, or stakes, of the earth; i. e.] the mountains: (A, L, K:) so called because they make the earth firm, or fast. (L.) — — أَوْتَادُ البِلَادِ (assumed tropical:) The chiefs of the towns, provinces, or countries. (L, K.) — — أَوْتَادُ الفَمِ (tropical:) The teeth. (L, K, TA.) — — وَتِدٌ, of a sandal, (assumed tropical:) The part that projects from the ear [or loop]. (L.) — — وَتِدٌ (assumed tropical:) [A peg of a بَيْت, q. v.;] a portion, or division, of a foot of a verse, consisting of three letters: (L, K *:) it is of two kinds: one consisting of two movent letters followed by a quiescent letter; as فَعُو and عِلُنْ; which kind is called وَتِدٌ مَقْرُونٌ, a conjoined peg; because each two letters are conjoined by a vowel: the other consisting of three letters; one movent, then one quiescent, then one movent; as لَاتُ in مَفْعُولَاتُ; which kind is called وَتِدٌ مَفْرُوقٌ, a disjoined peg; because the quiescent letter disjoins the two movent letters: pl. أَوْتَادٌ. زِحَاف does not take place in the اوتاد, because the foot depends upon them; but it does in the أَسْبَاب. (L.) — — وَتِدٌ (A, L, K) and وَتِدَةٌ (L) of the ear., (tropical:) [The tragus;] the small prominent thing in the anterior part, (A, L, K,) like a teat, (A, L,) next the uppermost part of the side of the beard: (L:) or the prominent part next the temple: (L:) or the وَتِدَانِ of the two ears are the two parts in the interior thereof resembling a وَتِد, also called the عَيْرَانِ. (S.) وَتِيدٌ: see وَتِدٌ. وَاتِدٌ (tropical:) A man standing fixed, or firm, or motionless. (A, L.) — — (tropical:) An erect horn. (A.) — — Fixing, or making firm or fast, a wooden pin, peg, or stake. (L.) مَوْتُودٌ A wooden pin, peg, or stake, fixed, or made firm or fast. (L.) مِيتَدَةٌ (S, L, K,) and مِيتَدٌ (L, K) A mallet (مِرْزَبَّه, L, K,) with which wooden pins, pegs, or stakes are knocked [into the ground or a wall]. (S, L, K.) وتر 1 وَتَرَهُ, aor. يَتِرُهُ, inf. n. وَتْرٌ; (Msb;) and ↓ اوترهُ; (S, Msb, K;) He made it, (a number, Msb,) sole; or one, and no more: syn. أَفَذَّهُ, (S, K,) or أَفْرَدَهُ. (Msb.) It is said that the latter verb only is used in relation to a number; but both are said to be thus used in the M [as well as in the Msb.] (TA.) — — [And He made it to be an odd number.] You say, وَتَرَ القَوْمَ, (M, K,) aor. يَتِرَ, inf. n. وَتْرٌ; (M;) and ↓ أَوْتَرَهُمْ; (M, K;) He made the people, they being an even number, to be an odd number. (M, K, TA.) 'Atà says, كَانَ القَوْمُ وِتْرًا فَشَفَعْتُهُمْ وَكَانُوا شَفْعًا فَوَتَرْتُهُمْ [The people were an odd number and I made them an even number, and they were an even number and I made them an odd number]. (TA.) You say also, وَتَرَ الصَّلَاةَ, (Msb, K,) and ↓ أَوْتَرَهَا, (T, S, Msb, K,) and ↓ وَتَّرَهَا, (K,) and ↓ أَوْتَرَ بِالصَّلَاةِ, (Lh, M,) He made the prayer to be such as is termed وِتْر [i. e., to consist of an odd number of rek'as; as is done in the case of a prayer which is performed in the night, consisting of three rek'ahs, and particularly called صَلَاةُ الوِتْرِ]; (S, * Msb, K; *) he performed prayers of double rek'ahs, two and two together, and then performed the prayer of one rek'ah at the end, making what he performed an odd number: (T:) and ↓ أَوْتَرَ, alone, signifies he performed the prayer called الوِتْر [explained above]; (T, M, A, Mgh, K;) or he performed prayers of [an odd number of rek'ahs,] two and two together, and then a single rek'ah at the end. (TA.) It is said in a trad. إِنَّ اللّٰهَ وِتْرٌ يُحِبُّ الوِتْرَ فَأَوْتِرُوا يَا أَهْلَ الْقُرْآنِ [Verily God is one only: He loveth the odd number: therefore perform ye the prayer of an odd number of rek'ahs, O people of the Kur-án]. (T.) And in another trad., إِذَا اسْتَجْمَرْتَ فَأَوْتِرْ When thou employest stones in the purification termed إِسْتِنْجَآء, use an odd number; (TA;) i. e. use three stones for that purpose, or five, or seven, and not an even number. (T.) — وَتَرَهُ, (T, S, A, Mgh,) aor. يَتِرُهُ, inf. n. وَتْرٌ (S,) and وِتْرٌ and تِرَةٌ, (T, S,) He slew his relation, and so separated him from him, and rendered him solitary: (A, Mgh:) or he slew a person belonging to him, or related to him, without the latter's obtaining revenge, or retaliation, for the blood of the slain: (S:) or he slew a person belonging to him, or related to him; or took property belonging to him. (T.) It is also

doubly trans.: you say, وَتَرَ فُلَانٌ فُلَانًا أَهْلَهُ Such a one committed a crime against such a one by slaying his family; or by taking them away: (T:) and وَتَرَهُ مَالَهُ (T, M, K) (assumed tropical:) he committed a crime against him by taking away his property: (T:) or (assumed tropical:) he made him to suffer loss or detriment in respect of his property; or he deprived him of it in part, or altogether; syn. نَقَصَهُ إِيَّاهُ: (T, * M, K:) and وَتَرَهُ حَقَّهُ, (S, A, Mgh, Msb,) aor. as above, (Msb,) (tropical:) he made him to suffer loss or detriment in respect of his right or due; or he abridged him, or deprived him, or defrauded him, of it partially, or wholly; syn. نقصهُ. (S, Mgh, Msb.) It is said in a trad., مَنْ فَاتَتْهُ صَلَاةُ العَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ (T, M, * Msb, * TA) By whomsoever the prayer of the afternoon passeth unobserved, he is as though he had his family slain and his property taken away: or as though he had his family and his property taken away: (T:) or as though he were deprived (نُقِصَ) of his family and his property, (T, M, Msb, TA,) and remained alone: (T, TA:) the loss of the family and property is thus likened to the loss of the recompense: اهله and ماله being in the accus. case as objective complements: (Msb:) اهله is a second objective complement: for the first is understood, as implied in the verb: but if we read أَهْلُهُ وَمَالُهُ, accord. to another relation, اهله supplies the place of the agent, nothing being understood, and the family and property are the objects to which the loss is made to relate. (TA.) And it is said in another trad., مَنْ جَلَسَ مَجْلِسًا لَمْ يَذْكُرِ اللّٰهَ فِيهِ كَانَ عَلَيْهِ تِرَةً (assumed tropical:) He who sitteth in an assembly in which God is not mentioned is obnoxious to detriment, or loss: or, as some say, to a claim of reparation for wrongful conduct. (TA.) And it is said in the Kur, [xlvii. 37,] وَلَنْ يَتِرَكُمْ أَعْمَالَكُمْ (assumed tropical:) And He will not deprive you of aught of the recompence of your deeds: (Zj, T:) or will not make you to suffer loss in respect of your deeds; like as you say دَخَلْتُ فِى البَيْتِ, meaning دَخَلْتُ البَيْتَ. (S.) — — [Also,] وَتَرَهُ, (M, K,) aor. يَتِرُهُ, (K,) inf. n. وَتْرٌ (M, K) and وِتْرٌ (TA) and تِرَةٌ, (M, K,) He executed blood-revenge upon him: or did so wrongfully: (M, * K, * TK:) expl. by أَصَابَهُ بِذَحْلٍ. (TK.) — — He overtook him (أَدْرَكَهُ) with some displeasing, or abominable, or evil, action. (M, K.) — — He frightened him; terrified him. (Fr, K.) — وَتَرَ القَوْسَ: see 2, in two places. 2 وتّر الصَّلَاةَ: see 1, near the beginning. — وتّر القَوْسَ He fastened, bound, firmly, or braced, the string of the bow; expl. by شَدَّ وَتَرَهَا; (Lh, M, K;) as also ↓ أَوْتَرَهَا; (Lh, M, Msb;) both these signify the same; (S, in which the meaning is not explained;) and ↓ وَتَرَهَا, (M, TA,) inf. n. وَتْرٌ: (TA:) or ↓ اوترها signifies he put to it a string: (M, K:) and ↓ وَتَرَهَا, (M, K,) aor. يَتِرُهَا, (K,) inf. n. تِرَةٌ, (TA,) he attached to it its string: (M, K:) this, accord. to some, is the proper signification of the last. (M.) It is said in a proverb, إِنْبَاضٌ بِغَيْرِ تَوْتِيرٍ [Twanging the bow without bracing the string]: (S:) or لَا تُعْجِلِ الإِنْبَاضَ قَبْلَ التَّوْتِيرِ [Hasten not the twanging of the bow before the bracing of the string]: alluding to the hastening a thing before its proper time. (M.) [See also art. نبض. And see 2 in arts. جنب and حنب.] 3 واتر بَيْنَ أَخْبَارِهِ, (A, and so in some copies of the K,) or ↓ أَوْتَرَ, (M, and so in some copies of the K,) and بين كُتُبِهِ, (M,) and واتر أَخْبَارَهُ, (M, K; in the latter of which وَاتَرَهُ is put by mistake for وَاتَرَهَا, as is observed in the TA,) and كُتُبَهُ, (M, A, K,) inf. n. مُوَاتَرَةٌ (S, M, K,) and وِتَارٌ, (M, K,) He made his tidings, or narrations, and his writings, or letters, to follow one another: (M, A, K:) or with some intervals between them; for مواترة between things is only when there is some interval between them; otherwise it is مُدَارَكَةٌ and مُوَاصَلَةٌ: (S, K:) or واتر الكُتُبَ signifies he made the writings, or letters, to follow one another nearly, one by one, without ceasing: (S:) or he made them to follow one another with a small interval between every two: (T:) and وَاتر الخَبَرَ he made the tidings, or narration, to follow one part after another: or, accord. to As, with a small space between every two portions thereof: from وِتْرٌ in the sense of فَرْدٌ. (T.) You say also واتر بَيْنَ مِيَرِهِمْ He made their supplies of wheat to come to them without stopping; time after time. (TA, from a trad.) And it is said in a trad., لَا بَأْسَ أَنْ يُوَاتِرَ قَضَآءَ رَمَضَانَ There will be no harm in his performing the fast of Ramadán at intervals, fasting one day and breaking fast one day: (TA:) مُوَاتَرَةُ الصَّوْمِ is the fasting one day and breaking fast one day, or two; performing it separately: it does not mean المُوَاصَلَةُ, because it is from الوِتْرُ, (S, K, TA,) i. e., الفَرْدُ. (TA.) 4 أَوْتَرَ see 1, in seven places, first part. — — اوتر بَيْنَ أَخْبَارِهِ: see 3. — اوترهُ He made him to attain, or obtain, his blood-revenge. (Az, TA; and L in art. ثأر.) See an ex., voce ثَأْرٌ. — اوتر القَوْسَ: see 2, in two places. 5 توتّر (tropical:) It (a sinew, or nerve, T, M, A, K, and a vein, M, TA, not the neck, for العُنُقُ in the K is a mistake for العِرْقُ, TA) became tense, (M, K, TA,) like a bow-string. (M, TA.) 6 تواتر It was consecutive: or was so with intervals: (M, A, K:) or was so with separation, or interruption. (Msb.) You say, تواترت الإِبِلُ, and القَطَا, and so of any other things, The camels, and the birds of the kind called القطا, &c., came one near after another, not in a rank. (Lh, M.) And تواترت الخَيْلُ The horses came following one another. (Msb.) And تواترت الكُتُبُ The writings, or letters, came one near after another, separately. (S.) وَتْرٌ: see وِتْرٌ, throughout. وِتْرٌ and ↓ وَتْرٌ, (T, S, M, A, Msb, K, &c.,) the former, [which is the more common,] in the dial. of Nejd, (Lh, M,) and of the tribe of Temeem, (T, S, M, Msb,) and of the people of El-'Áliyeh, (ISk, as on the authority of Yoo, and S) or the latter in the dial. of the people of El-'Áliyeh, (T, as on the authority of Yoo,) or of the people of El-Hijáz, (Lh, S, M,) Single; sole; only; one, and no more: syn. فَرْدٌ: (T, S, M, A, Msb, K:) or مَا لَمْ يُشْفَعْ مِنَ العَدَدِ: (M, A, K; except that in the K, instead of يُشْفَعْ, we find يَتَشَفَّعْ:) or contr. of شَفْعٌ: (Mgh:) [and an odd number:] all [even and odd] numbers are termed [respectively] شَفْعٌ and وَتْرٌ, whether many or few. (T.) — — وِتْرًا وِتْرًا [Singly; separately; one by one]. (S, K.) [See شَفْعٌ.] — — الوِتْرُ, one of the names of God, The Single; the Sole; the One; He who has no equal, or like; the Unequalled; syn. الفَذُّ and الفَرْدُ. (TA.) — — صَلَاةُ الوَتْرِ, and الوِتْرُ alone: see 1, first part: it was sometimes said by Mohammad to be a single رَكْعَة. (T.) — — In the words of the Kur, [lxxxix. 2,] وَالشَّفْعِ وَالْوَتْرِ by the former is meant all creatures which are created in pairs; and by the latter, God: (T:) or [by the former, Adam and his wife; and] by the latter, Adam, who was made a pair with his wife: (I' Ab, T:) or by the former, the day of the sacrifice; (T;) and by the latter, the day of 'Arafeh. (T, K.) (See more voce شَفْعٌ.] — Also وِتْرٌ and ↓ وَتْرٌ, (T, S, M, A, Msb, K,) the former, [which is the more common,] in the dial. of Nejd, (Lh, M,) and of the tribe of Temeem, (Lh, T, S, M, Msb,) and of the people of El- 'Áliyeh, (T, as on the authority of Yoo,) and El- Hijáz, (S,) or the latter in the dial. of the people of El-'Aliyeh, (ISk, as on the authority of Yoo, and S) and El-Hijáz, (Lh, M,) Blood-revenge; or retaliation of murder or homicide: or a seeking to revenge, or retaliate, blood: or a desire, or seeking, for retaliation of a crime or of enmity: syn. ذَحْلٌ: (T, S, M, Msb, K:) or wrongful conduct therein: as also ↓ تِرَةٌ and ↓ وَتِيرَةٌ, in either sense: (M, K:) or a crime which a man commits against another by slaughter or by plundering or by capture: (TA:) pl. [of وَتْرٌ] أَوْتَارٌ and [of تِرَةٌ] تِرَاتٌ. (A.) وَتَرٌ The string, and the suspensory, syn. شِرْعَة and مُعَلَّق [the latter signifying properly the appendage, (see خَطَمَ القَوْسَ بِالوَتَرِ, and see نِيَاطٌ,)] (M, K,) of a bow: (S, M, Msb, K:) [and in like manner, a chord of a lute and the like:] pl. أَوْتَارٌ (S, M, Msb, K) and وِتَارٌ. (Fr, Sgh, TA.) — — Also pl. [or rather coll. gen. n.] of وَتَرَةٌ [q. v.] in all the senses of the latter. (K.) وَتَرَةٌ, of the nose, The partition between the two nostrils [consisting of the septum and subseptum narium, or

the subseptum alone]; (S, A, Msb;) as also ↓ وَتِيرَةٌ: (S, A, Msb, K:) or the former signifies what is between the two nostrils: (M:) or the junction that is between the two nostrils: (T:) or the edge of the nostril: (M, K:) accord. to Lh, (M,) what is between the tip of the nose and the سَبَلَة [or middle of the mustache; app. meaning, the subseptum narium]: (M, K:) and the latter, the partition between the two nostrils, of the fore part of the nose, exclusive of the cartilage; [i. e., app. the subseptum narium: (AZ, T:) and the former, in a horse, what is between the tip of the nose and the upper part of the lip: (M:) pl. [or rather coll. gen. n.] of the former, in all its senses, وَتَرٌ. (K.) In a trad. in which it is said that the fine for destroying the وَتَرَة is a third of the fine for homicide, by this word is meant the وَتَرَة of the nose. (TA.) — — The sinew, or nerve, (عَقَبَة,) of the back (متن). (M.) وَتِيرٌ: see وَتِيرَةٌ, near the end. وَتِيرَةٌ: see وِتْرٌ. — A way, course, mode, or manner of acting, or conduct, or the like: (S, M, A, Mgh, Msb, K:) and nature, or disposition: (A, Mgh:) from تَوَاتَرَ: (Th, M, A, Mgh:) or a road keeping close to a mountain, (K, TA,) and pursuing a regular, uniform course: (TA:) or constancy, or perseverence, in a thing, (AO, T, Msb, TA,) or in a work. (TA.) You say, مَازَالَ عَلَى وَتِيرَةٍ وَاحِدَةٍ He ceased not to follow, or continue in, one way, (&c.,) of acting or the like: (T, S, M, A:) or one disposition. (A.) And هُمْ عَلَى وَتِيرَةٍ وَاحِدَةٍ They follow, or con- tinue in, one way, &c. (A, Mgh, Msb.) — Remissness, or languor, syn. فَتْرَةٌ, (S, M, Msb, K,) in an affair: (M, K:) and syn تَوَانٍ [which signifies the same]: and faultiness; syn. غَمِيزَةٌ, (M, K,) [in some copies of the latter, غَمِيرَةٌ, with the unpointed ر.]) You say, مَا فِى عَمَلِهِ وَتِيرَةٌ There is no remissness, or languor, in his work. (S, A, Msb.) And سَيْرٌ لَيْسَ فِيهِ وَتِيرَةٌ A journeying, or pace, in which is no remissness, or languor. (S.) — — Delay. (M, K.) — — Confinement; restriction; restraint. (M, K.) — I. q. وَتَرَةٌ, as explained above. — A ring (S, M, K) of عَقَب [or sinew], (S,) by aiming at which one learns the art of piercing with the spear; (S, M, K;) also called دَرِيَّةٌ: (S:) or a ring that is made at the end of a spear or spear-shaft, by aiming at which one learns the art of shooting, or casting [the lance]; made of bow-string or of other string or thread. (M.) — A white rose: (S, M, A, K:) or red rose: (Kr, M, K:) or a rose-flower; a rose-blossom: (AHn, M, K: *) n. un. of ↓ وَتِيرٌ. (AHn. M.) — A star, or blaze, or white mark, on the forehead or face of a horse, when round, (T, M, A, K,) and small: (A:) when long, it is called شَادِخَةٌ: (AO, T:) likened to the ring above mentioned, thus called; (T;) or to a white rose, which is also thus called. (A.) See غُرَّةٌ. تِرَةٌ: see وِتْرٌ. The ت is substituted for the elided و. (TA.) جَاؤُوا تَتْرَى, and تَتْرًى, with and without tenween, and with ت substituted for the original incipient و, (T, * S, * M, A, * Msb, * K,) in the former whereof, (S, M,) which is the better, (S,) and the more common, (Fr,) pronounced by Hamzeh and Ibn-'Ámir and Ks with imáleh, [i. e. tetrè,] (Bd, xxiii. 46,) the ا [which is written ى] is a sign of the fem. gender, and in the latter whereof it is an ا of quasi-coördination, (S, M,) from وِتْرٌ in the sense of فَرْدٌ, (S,) They came following one another; one after another; (A, Msb;) syn. مُتَوَاتِرِينَ: (M, K:) or interruptedly. (Yoo, T.) It is said in the Kur, [xxiii. 46,] ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَى, or تَتْرًى, Then we sent our apostles one after another: (S:) or interruptedly; at intervals: (Yoo, T, M:) or making a long time to intervene between every two. (T.) فَرَسٌ مُوَتَّرُ الأَنْسَآءِ (tropical:) A horse contracted in the [veins called] أَنْسَآء, [pl. of نَسًا,] as though they were braced, or made tense. (A, * TA.) See شَنِجٌ. مَوْتُورٌ One who has his relation slain, and so is separated from him, and rendered solitary: (TA:) and one who has a person belonging to him, or related to him, slain, and has not obtained revenge, or retaliation, for his blood: (S, K, TA:) a seeker of blood-revenge, or retaliation; one to whom belongs the revenging of blood, or retaliation. (TA.) [See an ex. voce ثَأْرٌ.] مُتَوَاتِرٌ Consecutive, but with small intervals: thus differing from مُتَدَارِكٌ and مُتَتَابِعٌ. (Lh, M. [But see تَتَابَعَ.]) You say, جَاؤُوا مُتَوَاتِرِينَ: explained above, voce تَتْرَى. (M, K.) خَبَرٌ مُتَوَاتِرٌ Tidings, or a narration, told, or related, by one from another: (T:) or by one after another. (TA.) وتع &c. See Supplement وث وَتُوثَةٌ Weakness; impotence. (L.) وَتُوَاثٌ A weak, impotent, man. (L.) وثا 1 وَثَأَتْ يَدُهُ, aor. تَثَأُ, inf. n. وَثْءٌ; (AZ;) and وَثِئَتْ, (a form disapproved by some, TA,) aor. the same, inf. n. the same and وَثَأٌ, (K, TA,) or وَثَآءٌ; (CK and a MS. copy) and وُثُوْءٌ; and وُثِئَتْ, (S, K,) like عُنِىَ, [i. e., pass. in form, but neut. in signification,] (K,) which is the chaste form of the verb; and to the inf. ns. are added, on the anthority of the Wá'ee, وُثُوْءٌ and وَثَأَةٌ; (TA;) [but it is not said to which form or forms of the verb these belong;] His hand became affected by what is termed وَثْءٌ. (K.) — — وَثَأَ يَدَهُ (S, K) and ↓ اوثأ, (K,) He caused his hand to be affected by what is termed وَثْءٌ. (S, K.) — — اَللّٰهُمَّ ثَأْيَدَهُ [O God, bruise his hand! &c.] is a form of curse used by the Arabs. (IAar.) — — وَثَأَ اللَّحْمَ He, or it, (i. e. a blow,) deadened the flesh. (K.) — — وَثَأَ الوَتَدَ (tropical:) i. q. شَعَّثَ, q. v. (A.) 4 أَوْثَأَ see 1. وَثْءٌ and وَثَأَةٌ A breaking of the flesh without separation of the parts, (وَصْمٌ,) not reaching to the bone, (K,) producing a swelling: (TA:) or a pain in the bone, without fracture: (IKoot, K:) or a dislocation (K, TA) and concussion of the joints, which affects the hand, without fracture: (TA:) or [an injury] resembling dislocation; in the flesh as a fracture in a bone: (AM:) or a bruising or breaking of the flesh without breaking the bone: (IAar.:) or a bruising of the skin and flesh, reaching to the bone, without its breaking: (TA:) or a bruising of the bone, without breaking: (Lth, S:) in which last sense, Lth uses also the word وَثَأٌ. (TA.) The ا in وَثْءٌ is sometimes omitted, and the word is written وَثٌ, like يَدٌ and دَمٌ. وَثْىٌ is condemned as vulgar. وَثٌ is authorized by As; but وَثْىٌ (which is said by the vulgar, S, [and is disallowed in the K,]) and وَثْوٌ are disallowed by him. (TA.) وَثِئٌ Having a broken hand: (TA: [but see وَثْءٌ:]). — — يَدٌ وَثِئَةٌ, and ↓ وَثِيْئَةٌ, (K,) and ↓ مَوْثُوْءَةٌ, (S, K,) A hand affected by what is termed وَثْءٌ. (K.) وَثِيئَةٌ and مَوْثُوْءَةٌ: see وَثِئٌ. مِيثَأَةٌ A mallet with which pegs, or stakes, or tent-pins, are driven. (TA.) وثب 1 وَثَبَ, aor. يَثِبُ, inf. n. وَثْبٌ and وُثُوبٌ (the latter agreeable with analogy, TA,) and وَثَبَانٌ and وَثِيبٌ (S, K) and وِثَابٌ (K; but this is generally affirmed to be an inf. n. of وَاثَبَ, TA;) and ثِبَةٌ, (Ibn-Málik and others) He leaped; jumped; sprang; bounded: (S, K:) or he leaped down, or downwards. (Mgh, Msb, art. طفر.) — — وَثَبَ المَوْضِعَ [He leaped, or jumped, upon, or over the place]. (TA.) — — وَثَبَ إِلَى الشَّرَفِ وَثْبَةً (tropical:) [He made a single leap to eminence, or nobility]. (TA.) — — وَثَبَ إِلَيْهِ [app., He leaped, or sprang up, or he hastened, to him]. (TA.) — — الوُثُوبُ, except in the dial. of Himyer, signifies The act of rising, or standing up. (TA.) — — It is also much used by the vulgar as signifying The act of hastening to a thing; as observed by MF, who is wrong in saying that there is nothing in the lexicons that favours its being so used. (TA.) — وَثَبَ, [aor. يَثِبُ,] inf n. وَثْبٌ, in the dial. of Himyer signifies He sat; sat down. (K, TA, from a trad.) ثِبْ in that dial. signifies Sit; sit down. (S.) It is related that Zeyd Ibn-Abd-Allah Ibn-Dárim came as an envoy to one of the kings of Himyer, and found him at a hunting-place belonging to him, on a high mountain, and he saluted him, and mentioned to him his lineage, or relationship; whereupon the king said to him ثِبْ, meaning إِجْلِسْ, Sit; but the man thought that he commanded him to leap from the mountain; and he said, "Thou shalt find me, O king, very obedient: " then he leaped from the mountain,

and perished. So the king said, "What ailed him? " And they explained to him his case, and his mistake respecting the word: upon which he said لَيْسَتْ عِنْدَنَا عَرَبِيَّتْ مَنْ دَخَلَ ظَفَارِ حَمَّرَ i. e., [" Arabic is not current with us: " (for, probably, in the time of this king, the term عَرَبِيَّة was only applied to the general language of Arabia:) " whoso entereth Dhafári,] let him learn [or, rather, speak, as MF says,] the Himyeree language. " (Mz., 16th نوع.) [The principal facts of this anecdote are also mentioned in the S, on the authority of As.] By the king's saying عَرَبِيَّتْ was meant العَرَبِيَّةُ: the ة is pronounced ت in the case of a pause (which is the case here) in their dialect. (S.) Or, accord. to another relation of the above anecdote, the king said لَيْسَ عِنْدَنَا عَرَبِيَّتْ كَعَرَبِيَّتِكُمْ [" Arabic like your Arabic is not current with us: "] and this, says ISd, is the right reading in my opinion: for the king did not mean to exclude himself from the Arabs. (MF.) 2 وثّبه, inf. n. تَوْثِيبٌ, He seated him upon a cushion: (S, K:) asserted to be of the dial. of Himyer. (MF.) — — وثّبه وِسَادَةً, (S, K,) in some copies of the K وَثَّبَهُ, (TA,) He threw to him a cushion (S, L, K) that he might sit upon it: (S:) [app. in the dial. of Himyer]. — — وَثَّبْتُهُ وِثَابًا I spread for him a bed, or the like. (TA.) 3 واثبه He leaped, or sprang, upon him, or at him; he assaulted or assailed him; syn. سَاوَرَهُ (S, K) and ثَاوَرَهُ. (K, art. ثور) and صَاوَلَهُ. (K, art. صول.) — — [Also, perhaps, He contended with him in leaping, jumping, springing, or bounding.] — — [واثبه is also mentioned in the TA as having a signification not explained in the K: app., He contended with him in hastening to a thing.] 4 اوثبه He made him to leap, jump, spring, or bound. (S, Msb.) — — اوثبه المَوْضِعَ [He made him to leap, or jump, upon, or over, the place]. (TA.) 5 توثّب فُلَانٌ فِى ضَيْعَةٍ لِى (tropical:) Such a one took possession unjustly of an estate belonging to me; he seized upon it unjustly. (S, K.) — — توثّب فِى أَرْضِهِ عَلَى أَخِيهِ (tropical:) He took possession of his land with injustice towards his brother. (A.) — — توثّب عَلَى مَنْزِلَتِهِ (tropical:) He took possession unjustly of the place occupied by him. (A.) 6 هُمْ يَتَوَاثَبُونَ عَلَى كَذَا They leap, or rush, together upon such a thing [in an evil, or injurious, or a contentious manner]. (S, art. كلب.) التَّوَاثُبُ is syn. with التَّكَالُبُ. (S, K, art. كلب.) وَثْبَةٌ A single leap, jump, spring, a bound: (TA:) or a leap down, or downwards. (Mgh, Msb, art. طفر.) ثُبَةٌ An assembly; a company; a troop; a congregated body. (K.) [But it seems rather to belong to the root ثبى, as remarked by Freytag; or, accord. to some, to art. ثوب. See arts. ثبى and ثوب.] وَثَبَى: see وِثَابٌ. وَثَّابٌ A throne, or couch; syn. سَرِيرٌ; (K;) accord. to some, that is always occupied by the king; or that the king does not cease to occupy: (TA:) [app. of the dial. of Himyer]. — — A bed; or what is spread to lie or recline upon: (K:) ex. وَثَّبْتُهُ وِثَابًا I spread for him a bed, or the like: (TA:) or places where persons sit; syn. مَقَاعِدُ: (S, K:) in which case it is a pl., as some have expressly affirmed it to be: (TA:) accord. to IF and others, of the dial. of Himyer. (MF.) Applied to heaven (السَّمَاءُ) as being the sittingplaces of the angels. (S.) ظَبْىٌ وَثَّابٌ An antelope that leaps, jumps, springs, or bounds, quickly. فَرَسٌ وَثَّابَةٌ A mare that leaps, &c., quickly. (TA.) — — ↓ وَثَبَى i. q. وَثَّابَةٌ; (K;) i. e., That leaps, &c., quickly. (TA.) مَوْثَبَانٌ A king who sits still, and does not undertake military expeditions: (S, K:) asserted to be of the dial. of Himyer. (MF.) مِيثَبٌ A plain, or level, land, or tract of land. (K.) — — A leaper, or jumper. (IAar, K.) — — Also, [contr.,] A sitter: (IAar., K:) [app. in the dial. of Himyer]. — — What is elevated, of land. (K.) — — A rivulet, stream, or streamlet: syn. جَدْوَلٌ. (K.) وثج 1 وَثُجَ, aor. يَوْثُجُ, inf. n. وَثَاجَةٌ; (S, K;) and ↓ اوثج, and ↓ استوثج; (TA;) It (anything, S,) became dense; thick; compact. (S, K.) — — وَثُجَ, aor. يَوْثُجُ, inf. n. وَثَاجَةٌ, He became abundant in flesh; or very fleshy: وَثُرَ, inf. n. وَثَارَةٌ signifying he became abundant in fat; or very fat: and both signify he became bulky, or big; or large in body, corpulent and fleshy. (AZ, S.) — — وَثُجَ النَّبْتُ The herbage, or plants, became dense, thick, or compact, and tall. 4 أَوْثِجْ لَنَامِنْ هٰذَا الطَّعَامِ Give us much of this food. (TA.) See 1. 10 استوثج It became in a complete, or perfect, state: (TA:) or it became so in a certain way: (S:) one says استوثج النَّبْتُ (tropical:) the plants, herbs, or herbage, clung together, one part to another, and became in a complete, or perfect, state. (S, K.) — — See 1. — — استوثج المَالُ The property [app. meaning camels or the like] became much, or abundant. (S, K.) — — استوثج مِنَ المَالِ He desired, wished for, or longed for, much of property [app. meaning camels or the like]; syn. اسْتَكْثَرَ: (As, Th, S, K *:) as also استوثق. (TA.) — — استوثجت She (a woman) became large in body, or corpulent and fleshy, and perfect in make. (T.) وَثِيجٌ Anything (S) dense; thick; compact. (S, K.) — — A horse, (S,) and a camel, (TA,) compact in flesh: (S:) or strong. (TA.) — — Dense, thick, or compact, herbage. (TA.) [See also ارض موتثجة.] — — ثَوْبٌ وَثِيجٌ (tropical:) A garment, or piece of cloth, of firm texture. (A.) [See also ثياب موثوجة.] وَاثِجٌ, applied to herbage, Dense, thick, or compact, and tall. (TA.) أَرْضٌ مُوتَثِجَةٌ (in the CK مُؤْتَثِجَةٌ [which is evidently a mistake]) Land abounding with herbage, or pasture, (S, K,) and with tangled trees; as also وَثِيجَةٌ: (ISh:) land of which the herbage is dense, thick, or compact. (TA.) [See also وَثِيجٌ.] ثِيَابٌ مَوْثُوجَةٌ Garments, or pieces of cloth, of which the threads and texture are slack, or loose. (K, from Sh, on the authority of a man of Bá- hileh: but see وَثِيجٌ. TA.) وثر 1 وَثُرَ, aor. وَثُرَ, inf. n. وَثَارَةٌ; [and app., وَثْرٌ; (see the second signification;)] It (a thing, S, M, Msb, or a bed, A) was, or became, plain, level, smooth, soft, or easy to lie or ride or walk upon. (S, M, A, Msb, K.) — — وَثُرَتِ العَجُزُ; and وَثُرَت, inf. n. as above, (tropical:) The buttocks became fat. (A.) See also وَثَارَةٌ, below. — وَثَرَهُ, (M, A, K,) aor. يَثِرُهُ, (K,) inf. n. وَثْرٌ (M, TA) and ثِرَةٌ; (TA;) and ↓ وثّرهُ, inf. n. تَوْثِيرٌ; (M, A, K;) He made it plain, level, smooth, soft, or easy to lie or ride or walk upon. (M, A, K.) And وثّر مَرْكَبَهُ He made the thing on which he rode smooth, soft, or easy to ride upon. (A, Msb.) 2 وَثَّرَ see 1, in two places. 4 مَا أَوْثَرَ فِرَاشَكَ How smooth, soft, or easy to lie upon, is thy bed! (A, TA.) 10 استوثر الفِرَاشَ He found, or deemed, the bed smooth, soft, or easy to lie upon. (A, * TA.) — — إِذَا تَزَوَّجْتَ امْرَأَةً فَاسْتَوْثِرْهَا (tropical:) [When thou takest a woman as thy wife, choose her fat, suitable for a bedfellow: see وَثِيرٌ]. (A, TA.) وَثْرٌ: see وَثِيرٌ. وِثْرٌ: see وَثِيرٌ, in three places. — — See also مِيثَرَةٌ, throughout. وَثِرٌ: see وَثِيرٌ. وَثَارٌ: see وِثَارٌ. وِثَارٌ, a subst., Plainness, levelness, smoothness, softness, or state of being easy to lie or ride or walk upon; as also ↓ وَثَارٌ. (M, K.) — See also وَثِيرٌ, in two places. وَثِيرٌ Plain, level, smooth, soft, or easy to lie or ride or walk upon; (T, S, M, A, K;) as also ↓ وِثْرٌ (T, S, K) and ↓ وَثْرٌ and ↓ وَثِرٌ; (M, K;) applied to a bed, (T, S, A, K,) and anything upon which one sleeps, (T, TA,) or sits, (TA,) and finds it to be thus, (T, TA,) and to other things: (M, K;) and thick and soft; applied to a bed: (Msb:) [and ↓ وِثَارٌ seems to signify the same; or this and ↓ وَثْرٌ are epithets in which the quality of a subst. predominates:] fem. وَثِيرَةٌ. (M K.) You say, مَا تَحْتَهُ وِثْرٌ, and وِثَارٌ, (S, TA,) There is not beneath him a smooth, or soft, bed. (TA.) — — وَثِيرَةٌ (tropical:) A woman having much flesh: (IDrd, S, Msb, K:) or fat; (T, A, K;) suitable for a bedfellow: (T, K:) and وَثِيرَةُ العَجُزِ (tropical:) large, (T,) or fat, (A,) or soft, (M,) in the buttocks: (T, M, A:) pl. وَثَائِرُ and وِثَارٌ. (M, K.) — See also مِيثَرَةَ, throughout. وَثَارَةٌ: see 1. — — (tropical:) Abundance of fat: (AZ, S:) or of flesh: (K:) or the latter is termed وَثَاجَةٌ. (AZ, S.) أَوْثَرُ More [and most] smooth, or soft; applied to a bed. (TA, from a trad.) مِيثَرَةٌ, (T, S, M, A, Mgh, Msb, K,) of the measure مِفْعَلَةٌ, from الوَثَارَةُ, (TA,) without hemz, (S, TA,) originally مِوْثَرَةٌ, (Msb, * TA,) the و being changed into ى because of the kesreh before it, (TA,) and ↓ وَثِيرٌ and ↓ وِثْرٌ, (K,) or [only] مِيثَرَةٌ, (TA, &c.,) of a horse's saddle, (T, M, A, Mgh, Msb,

K,) and of a camel's saddle, (T,) A thing in the form of a pillow, made for the saddle, like the صُفَّة [q. v.], (M, Mgh, K,) to render it soft, or easy to ride upon: (T:) or the saddlecloth or housing (لِبْدَة) of a horse: (S:) pl. مَوَاثِرُ and مَيَاثِرُ, (S, M, A, Mgh, Msb, K,) the latter agreeing with the sing., (Msb,) retaining the permuted letter, as is the case in أَعْيَادٌ, pl. of عِيدٌ. (IJ, M.) — — Also, accord. to the K, [referring to the three words above,] or [correctly] the red الْمَيَاثِرُ الحُمْرُ) ,مَيَاثِر,) which are forbidden to be used, (S, IAth, TA,) Certain things to ride upon, (مَرَاكِبُ, S, IAth, K, TA,) used by the أَعَاجِم, (S,) or عَجَم, (IAth, TA,) [meaning Persians or other foreigners,] made of دِيبَاج or حَرِير [silk brocade or other silk]: (S, IAth, K, TA:) or the red مِيثَرَةُ الأُرْجُوَانِ) ,مِيثَرَة,) forbidden, in a trad., to be used, is a stuffed thing to ride upon, which is put upon a camel's saddle: (TA:) and the red ميثرة which is put upon a horse's saddle is included in the prohibition. (IAth, TA.) — — Also, the first of the above three words, (M,) or all of them (K) A garment or piece of cloth which is put as a covering over other garments or pieces of cloth. (M, K.) — — Also, (accord. to the K [referring to the three words above,] or [correctly] مَيَاثِرُ, (TA,) The skins of beasts of prey. (K, TA.) وثق &c. See Supplement وج وَجٌّ A kind of medicine; (S, K;) certain twigs, or rods, with which one fumigates; (TA;) or which are used medicinally or remedially; (T;) [acorum, (Golius,) or acorus; sweet-cane, or, as some say, galangal: see Diosc., I. i., c. 2., referred to by Golius:] thought by ElJawáleekee to be not pure Arabic; i. e., an arabicized word, from the Persian [وَجْ]: (TA:) so says J. (S.) وجأ 1 وَجَأَ, (S, Msb, K,) aor. يَوْجَأُ, and sometimes يَجَأُ, (Msb,) inf. n. وَجْءٌ; (TA;) and ↓ توجّأ; (K;) He beat, or struck, or smote, a person with his hand, (S *, K,) or with a knife, (S, Msb, K,) or the like, on any part. (Msb.) — — وَجَأَ عُنُقَهُ, inf. n. وَجْءٌ, He beheaded him: syn. ضَرَبَ عُنُقَهُ. (S.) — — وَجَأَ (tropical:) Inivit feminam. (K.) — — وَجَأَ التَّيْسَ, inf. n. وَجْءٌ and وِجَآءٌ, (or the latter is a simple subst., TA,) He beat the veins of the testicles of the goat between two stones, without extracting the testicles themselves: or he bruised or beat the goat's testicles until they broke, (K,) and he became like one gelded. (TA.) You say also وَجَأَ الكَبْشَ. (S.) [See وِجَآءٌ.] وُجِئَ He (a goat) had the operation termed وَجْءٌ performed upon him. (K.) — — He was struck with a knife. (S.) — — وَجَأَ (tropical:) He bruised, or pounded, dates until they cohered. Hence وَجِيْئَةٌ, q. v. (TA.) 2 وَجَّأَ see 1. — — وجَّأَ الرَّكِيَّةَ, inf. n. تَوْجِيْءٌ, He found the well to be what is termed وَجْأَةٌ, [fem. of وَجْءٌ, q. v.: app. signifying without water]. (K.) 4 اوجأ عَنْهُ He repelled from him; removed, or put away, from him. (K *, TA.) — — اوجأ He came in search of a thing that he wanted, or in pursuit of game, and did not attain it. (K.) — — It (a well) failed; i. e., its water ceased: or it contained no water. (TA.) [See also أَوْجَى.] 8 إِتَّجَأَ التَّمْرُ (tropical:) The dates became closely packed, or pressed together: (K:) they were bruised, or pounded, until they cohered. (TA.) مَآءٌ وجءٌ, and ↓ وَجَأٌ, and ↓ وَجَآءٌ, A water where there is no good: (K:) [app., a source of water where there is no herbage, or pasture; or, more probably, a source without water; or a water that has failed: see 2 and 4.] وَجَأٌ and وَجَآءٌ: see مَآءٌ وَجْءٌ. وِجَآءٌ, a subst., A striking with a knife or the like, on any part. (Msb.) [See also 1.] — — وِجَآءٌ The bruising of the veins of the testicles until they break, so that it is like gelding. (S.) [See also 1.] وَجِيْءٌ and ↓ مَوْجُوْءٌ A goat on which has been performed the operation called وَجْءٌ. (K.) [See 1.] — — The latter is said to be used in a trad. as signifying Gelded. — — Also the latter, Struck with a knife. (S.) وَجِيْئَةٌ (assumed tropical:) Dates, (K,) or locusts, (ISk, S, K,) bruised, or pounded, and then stirred up with clarified butter (سَمْن), or with oil, and so eaten: (S, K:) or dates moistened with milk or with clarified butter, and then bruised, or pounded, until they are consolidated: (TA:) or dates bruised, or pounded, until the stones come forth, and then moistened with milk or with clarified butter so that they become macerated and cohering, in which state they are eaten. (ISk, S.) — — Also, A cow. (IAar., K.) مَوْجُوْءٌ: see وَجِيْءٌ. وجب 1 وَجَبَ, aor. يَجِبُ, inf. n. وَجْبَةٌ (Lh, K) and وَجْبٌ (Lh) It (a wall, or the like, Msb, or a house, or anything, Lh,) fell down. (Lh, K, Msb.) See وَجْبَةٌ. — — وَجَبَ, inf. n. وَجْبَةٌ, It fell to the ground. (TA.) — — وَجْبَةٌ does not signify a single act; but is an inf. n. in an absolute sense, unrestricted to the signification of a single act: ex. وَجْبَةُ الشَّمْسِ The falling of the sun, in setting. (TA.) — — فَإِذَا وَجَبَتْ جُنُوبُهَا [Kur. xxii. 37,] is said to signify And when their sides fall down upon the ground: or and when their souls depart, and they fall down. (TA.) — — وَجَبَتِ الشَّمْسُ, (S, K,) inf. n. وَجْبٌ and وُجُوبٌ (K) and وَجْبَةٌ (see above), The sun set. (S, K.) — — وَجَبَتِ العَيْنُ (tropical:) The eye was, or became, sunk in the head. (K.) — — وَجَبَ, (S, K,) aor. يَجِبُ, inf. n. وُجُوبٌ and مَوْجِبٌ, (TA,) He fell down and died: (S:) he died. (K.) — — Hudbeh Ibn-Khashram says, فَقُلْتُ لَهُ لَا تَبْكِ عَيْنُكَ إِنَّهُ بِكَفَّىَّ مَا لَا قَيْتُ إِذْ حَانَ مَوْجِبِى [And I said to him, Let not thine eye weep; for by my own hands is occasioned what I experience, now that my death has come to pass]. By موجب he means مَوْتٌ. (TA.) — — [See also وَجْبَةٌ, which seems to be a third inf. n. of the verb in this sense.] — — وَجَبَ, (aor. يَجِبُ, TA,) inf. n. وَجِيبٌ (Th, S,) and وَجْبٌ and وَجَبَانٌ (K) and وُجُوبٌ and وَجْبَةٌ, (TA,) It (the heart) palpitated, beat, throbbed; (K;) was agitated, or in a state of commotion. (S.) — — وَجَبَتِ الإِبِلُ, and ↓ وجّبت, The camels could scarcely arise from the places where they lay down. (TA.) — — وَجُبَ, [aor. يَوْجُبُ,] inf. n. وُجُوبَةٌ, He was cowardly, or pusillanimous. (S, K.) — — وَجَبَهُ عَنْهُ He drove him back, or turned him back, from it, (K,) when he had long kept to it. (Nawádir el-Aaráb.) — وَجَبَ and ↓ اوجب and ↓ وجب (tropical:) He (a man, TA,) ate once a day. (Th, K) See وَجْبَةٌ. — وَجَبَ, aor. يَجِبُ, inf. n. وُجُوبٌ (S, K,) and جِبَةٌ, (K,) It (a thing) was, or became, necessitated, necessary, requisite, or unavoidable: it was binding, obligatory, incumbent, or due: syn. لَزِمَ; (S, K, Msb;) [lit. accord. to some, it fell on a person: see 4;] and ثَبَتَ, (Telweeh,) which means nearly the same as لَزِمَ. (TA.) — — For a fuller explanation, see its syn. حَقَّ. [In the science of the fundamentals of religion, It necessarily was or existed; was a thing of which the nonexistence could not be mentally conceived: as is the essence of God. (Ibr. D.)] — — [وَجَبَ عَلَيْهِ كَذَا, or أَنْ يَفْعَلَ كَذَا, Such a thing, or the doing of such a thing, was binding, incumbent, or obligatory upon him; was unavoidable to him; lay on him; was his necessary, or indispensable duty: or was binding, incumbent, or obligatory upon him, by God's express appointment, so that he would be punished for neglecting it: and it was that which should be preferred and approved. See وَاجِبٌ.] — — See also another explanation, afterwards. — — وَجَبَ البَيْعُ, aor. يَجِبُ, inf. n. جِبَةٌ (Lh, S, Msb) and وُجُوبٌ (Lh, Msb) The sale was, or became, binding, or obligatory; (Msb, TA;) ratified, fixed, settled, decided, or determined; (Msb;) completed, accomplished, or concluded; it had, or took, effect; it was extended, or performed; or it was, or became, effectual: (TA:) and وَجَبَتْ يَمِينُهُ, i. q. بَتَّتْ, q. v. (M, in art. بت.) — — It is said in a trad., إِذَا كَانَ البَيْعُ عَنْ خِيَارٍ فَقَدْ وَجَبَ [When the sale is optional, it is binding, or obligatory]: i. e., when one says, after the contract, “Take thy choice to reject the sale, or to make it effectual,” and the person so addressed chooses to do the latter, the sale is binding, even if the two parties have not yet separated. (TA.) — — In like manner, وَجَبَ الحَقُّ, inf. ns. as above, The right, due, or claim, was, or became, binding, or obligatory; or fixed, settled, decided, or

determined. (Msb.) — — وجب الوجب, inf. n. وَجْب: (TA: [unexplained; but following وَجْبٌ as signifying " a bet, &c.: " app. meaning The bet, wager, or stake, became due, or incumbent]. — — [وَجَبَ عَلَيْهِ It was, or became, necessitated, necessary, requisite, or unavoidable, for him to do, or suffer, such a thing; and hence, sometimes, it was, or became, binding, obligatory, or incumbent, on him.] — — وَجَبَ عَلَيْهِ القَوْلُ [The saying or sentence became necessitated to take effect upon him; or it became requisite that the saying or sentence should take effect upon him.] Jel, in xxxvi. 6, &c. — — [وَجَبَ لَهُ كَذَا Such a thing was, or became, due to him; as, for instance, a reward, or a punishment.] — — وَجَبَ عَلَيْهِ القَتْلُ [Slaughter was, or became, his due.] (TA, in art. بقى, &c.) 2 وجّب بِهِ الأَرْضَ, inf. n. تَوْجِيبٌ, He threw him down upon the ground. (S.) — — وجّب, inf. n. تَوْجِيبٌ, The camel lay upon his breast with folded legs, falling down upon the ground. (TA.) — — وجّبت, inf. n. تَوْجِيبٌ She (a camel) became milkless: (TA:) or [her biestings coagulated in her udder: see وَجْبٌ]. — — وجّب, (inf. n. تَوْجِيبٌ, K,) He was fatigued, tired, or weary: (S, K:) said of a camel. (S.) — — وجّب اللَّبَأُ, inf. n. تَوْجِيبٌ, The biestings coagulated in the udder. (K.) — وجّب, (inf. n. تَوْجِيبٌ, TA,) He milked (a camel, K,) but once in the course of each day and night. (S, K.) — — وجّب, inf. n. تَوْجِيبٌ, He accustomed himself, (Lh, S,) in which case you also say وجّب لِنَفْسِهِ, (Lh,) and his family, or household, and his horse, (Lh, K,) to eat but one meal (K) in the course of each day and night. (Lh, S.) — — See 1. — وجّب He took, got, or won, a bet, wager, or stake, at a shooting-match or race. (L, in TA, voce نَدَبٌ.) — — See 4. 3 وَاْجَبَ see 4. 4 اوجبهُ (S, K,) and ↓ وجّبهُ (K) but this latter is by some rejected, (TA,) He (God, S) made it, or rendered it necessary, requisite, or unavoidable; necessitated it; made it, or declared it to be, binding, incumbent, or obligatory: (S, K:) [lit. accord. to some, he made it to fall on a person: see فَرَضَ.] — — اوجب البَيْعَ, (Lh, S,) inf. n. إِيجَابٌ, (Lh,) He made, or rendered, or declared, the sale binding, or obligatory; (Msb, TA;) ratified it; made, or rendered, it fixed, settled, decided, or determined; (Msb;) completed, accomplished, or concluded; effectual. (TA.) — — اوجب لَكَ البَيْعَ He made the sale to thee to be binding, or obligatory; &c. (Lh, K.) — — In like manner, البَيْعَ ↓ وَاجَبَهُ, inf. n. مُوَاجَبَةٌ and وِجَابٌ; (Lh; in quoting whose words, the author of the K has made an omission, so as to cause it to appear that these two words are inf. ns. of اوجب; TA;) He, with his (another's) concurrence, made the sale to him to be binding, or obligatory; &c. (TA.) — — اوجب عَلَيْهِ شَيْئًا [He made a thing, or declared it to be, binding, obligatory, or incumbent, upon him; or unavoidable to him]. (TA.) — — اوجب عَلَيْهِ القَضَآءَ He necessitated the sentence to take effect upon him; syn. حَقَّهُ and أَحَقَّهُ. (TA, in art. حق.) — — اوجب He did a great sin, or an act of great goodness, making [the punishment of] hell, or [the reward of] paradise, the consequence thereof [unless followed by different conduct &c.]: (S, K:) he committed sins for which he who should punish him would be excusable, because he deserved punishment. (IAar, in TA, art. لوط.) — — It is said, in a trad., that some persons came to Mo- hammad, saying, إِنَّ صَاحِبًا لَنَا أَوْجَبَ, i. e., Verily a companion of our's hath committed a sin for which he has become deserving of hell: to which he replied, Command him to emancipate a slave [as an expiation]. (TA.) — — In another trad. it is said, أَوْجَبَ ذُو الثَّلَاثَةِ وَالإِثْنَيْنِ, meaning, He of whom three children, or two, have gone before him [to paradise] hath become entitled to paradise. (TA.) — — أَوْجَبَ لَهُ الجَنَّةَ أَوِ النَّارَ It (an action) procured for him as a necessary consequence thereof [the reward of] paradise, or [the punishment of] hell; or made such to be to him a necessary consequence thereof; [unless followed by repentance &c.:] (S, K *:) [it required for him paradise or hell.] — — [يُوجِبُ كَذَا It necessitates, or renders necessary, such a thing. — — It requires such a thing, as a necessary consequence. — — It necessarily implies the coexistence of such a thing therewith. Used in physics &c., and perhaps in classical writings.] — — أَوْجَبْتُ لِفُلَانٍ حَقَّهُ means I regarded such a one's right or due: and you say فَعَلْتُ ذٰلِكَ إِيجَابًا لِحَقِّهِ [I did that from regard to his right or due] (Har. p. 490); [and اوجبهُ لَهُ He made it, or declared it to be due to him]. — — [اوجبهُ also signifies He affirmed it, he averred it; i. q. أَثْبَتَهُ as contr. of نَفَاهُ. — — And It necessarily occasioned it.] — اوجب عَلَيْهِ He beat him, overcame him, in a case of laying a bet, wager, or stake, at a shooting-match or race. (TA.) — اوجب اللّٰهُ قَلْبَهُ God made his heart to palpitate, beat, or throb; [to be agitated, or in a state of commotion]. (Lh, K.) — See 1. 6 تَوَاجَبُوا They laid a bet, wager, or stake, one with another, at a shooting-match or race: as though one party of them made a thing binding, or obligatory, on another party of them. (TA.) 10 استوجبهُ He had a right or just title or claim, to it; deserved it; merited it: syn. إِسْتَحَقَّهُ [q. v.] (S, K.) See the act. part. n. below. — — استوجب إِثْمًا i. q. إِسْتَحَقَّهُ; (TA, in art. حق;) which means He did what necessitated sin; (Ksh, Bd, Jel, in v. 106;) [was guilty of a sin;] and deserved its being said of him that he was a sinner. (Ksh.) — — رَكِبَ خَطِئَةً اسْتَوْجَبَ بِهَا النَّارَ [He committed a sin for which he became deserving of hell]. (TA.) وَجْبٌ and ↓ مُوَجِّبٌ A she-camel whose biestings coagulate in her udder. (K.) — — وِجَابٌ Places in which water stagnates: (K:) pl. of وَجْبٌ. (TA.) — — وَجْبٌ A large skin of the kind called سِقَاءٌ, made of the (complete, TA,) hide of a he-goat: pl. وِجَابٌ. (AHn, K.) — — وَجْبٌ Stupid; foolish; of little sense. (K.) — — وَجْبٌ (S, K) and ↓ وَجَّابٌ (K) and ↓ وَجَّابَةٌ (IAar, K) and ↓ مُوَجِّبٌ (IAar) A coward; cowardly; pusillanimous. (S, K, &c.) [The second and third, and more especially the latter, are probably intensive epithets.] — وَجْبٌ A bet, wager, or stake, at a shooting-match (Lh, K) or a race. (IAar; and L in TA, voce نَدَبٌ.) وَجْبَةٌ inf. n. of وَجَبَ " it fell down, &c.," q. v. — — بِجَنْبِهِ فَلْتَكُنِ الوَجْبَةُ, a proverb, (S,) [(May a disease be) in his side, or (may God afflict him, or smite him, with a disease) in his side, and may falling down upon the ground, and dying, happen (or be the result thereof) ! i. e. رَمَاهُ اللّٰهُ بِدَاءٍ بجنبه فلتكن الوجبه به; or بجنبه داءٌ الخ (Freytag, Arab. Prov. i. 156)]. — — وَجْبَةٌ A falling with a sound, or noise, such as that produced by the fall of a wall or the like: (S, K:) [see 1, where it is given as an inf. n. unrestricted to the signification of a single act:] or the sound of a thing falling (K) and producing a sound such as above mentioned. (TA.) — وَجَبَةٌ An eating but once in the course of a day and night: (S, K:) or an eating but once in a day until the like eating in the following day: (K:) an inf. n. (Lh) [restricted to the signification of a single act]: you say, فُلَانٌ يَأْكُلُ وَجْبَةً Such a one eats but once (T) in the course of the day and night. (AZ, S.) [See also صَيْرَمٌ.] — — In a trad. respecting the expiation of an oath, it is said, يُطْعِمُ عَشَرَةَ مَسَاكِينَ وَجْبَةً وَاحِدَةً [He shall feed ten poor men with a meal sufficient for a day and a night]. (TA.) وُجَابٌ: see وُجَابٌ. وَجِيبَةٌ A daily allowance of food; or daily maintenance: syn. وَظِيفَةٌ: (K:) i. e., what a man is accustomed to allow himself [each day] as that which is necessary, and fixed: but the word in the A is وَجْبَةٌ, q. v. (TA.) — — وَجِيبَةٌ [A term employed in the case of] one's concluding a sale, and then taking it [meaning what is sold to him] by regular successive portions, one after another, (AA, S, K,) or, as some say, on the condition of his taking a portion of it every day, (TA,) until he has taken the whole of his وَجِيبَة: (K:) [which hence appears to signify both the act above described and also what is due to one of a thing purchased and taken in this manner; but more probably the latter is the only meaning intended]. When a person has finished doing this, one says to him قَدِ اسْتَوْفَيْتَ

وَجِيبَتَكَ [Thou hast taken the whole of what was due to thee of the thing purchased and taken by thee in the manner above described]. (S.) [وُجُوبِىٌّ Obligatory, or incumbent: opposed to اِمْتِنَانِىٌّ.] وَجَّابَةٌ and وَجَّابٌ: see وَجْبٌ. وَاجِبٌ Slain: (S:) dying; or dead. (TA.) So in the following verse of Keys Ibn-ElKhateem: أَطَاعَتْ بَنُو عَوْفٍ أَمِيرًا نَهَاهُمُ عَنِ السِّلْمِ حَتَّى كَانَ أَوَّلَ وَاجِبِ [The sons of 'Owf obeyed a commander who forbade them to make peace until he was the first who was slain, or who died]. (S, TA.) — وَاجِبٌ [act. part. n. of وَجَبَ; Necessary; requisite; unavoidable: binding, incumbent, or obligatory. In the science of the fundamentals of religion, Necessarily being or existing; of which the nonexistence cannot be mentally conceived: as the essence of God. (IbrD.)] — — Accord. to [the Imám] Aboo-Haneefeh, وَاجِبٌ [in matters of religion] is not so strong a term as فَرْضٌ: [and so may be rendered incumbent, or obligatory; or that which is a necessary, or indispensable, duty; yet not so decisively or manifestly shown to be such as that which is termed فرض:] or, accord. to Esh-Sháfi'ee, these two terms are syn., signifying [binding, incumbent, or obligatory, by God's express appointment, as] a thing for neglecting which one will be punished: and واجب signifies that which should be preferred and approved; thus explained by ElKhattábee as occurring in the following trad.: غُسْلُ الجُمْعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ The ablution prescribed to be performed on Friday is an act which every one who has experienced a nocturnal pollution should prefer and approve. (TA.) — فِعْلٌ وَاجِبٌ [A verb expressing an event as a positive fact] is such, for instance, as in the phrase بَيْنَمَا أَنَا كَذَا إِذْ جَآءَ زَيْدٌ [while I was thus, or in [this state, lo, or behold, Zeyd came]. (S, L, art. اذ.) مُوجَبٌ An effect; that which is produced by an operating cause; a result; a consequence. (Msb.) — [كَلَامٌ مُوجَبٌ, lit. An affirmed sentence; i. q. مُثْبَتٌ as contr. of مَنْفِىٌّ; virtually the same as ↓ كَلَامٌ مُوجِبٌ, an affirmative sentence.] [مَوْجِبٌ A place where one falls down and dies; where one dies]. — — خَرَجَ القَوْمُ إِلَى مَوَاجِبِهِمْ, i. e. الى مَصَارِعِهِمْ; The people went forth to the places where they should be prostrated; or, as implied in the S, where they should full down and die; or where they should die]. (S.) — مُوجِبٌ [and ↓ مُوجِبَةٌ] A cause; an efficient; that which produces, or effects, anything. (Msb.) — — See كَلَامٌ مُوجَبٌ — مُوجِبٌ A name of the month المُحَرَّمُ (K) in ancient times. (TA.) مُوجِبَةٌ A great sin for which one deserves punishment [in the world to come]: (TA:) or a great sin, and also an act of great goodness, which makes [the punishment of] hell, or [the reward of] paradise, the consequence thereof unless followed by repentance &c.] (K.) — — أَللّٰهُمَّ إِنِّى أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ [O God, I ask of thee those things which will procure thy mercy!]. (TA, from a trad.) — — See مُوجِبٌ. مُوَجِّبٌ One who eats but once in the course of a day and a night. (AZ, S.) — مُوَجِّبٌ A beast of carriage that is frightened at everything. (ISd.) Not known to AM. (TA.) — — See وَجْبٌ in two places. أَللّٰهُ مُسْتَوْجِبُ الحَمْدِ God is worthy, or deserving, of praise; has a right, or just title or claim, to it; deserves it; merits it: syn. هُوَ وَلِيُّهُ, and مُسْتَحِقُّهُ. (TA.) وجح 1 وَجَحَ, aor. يَوْجَحُ, inf. n. وَجْحٌ, He had recourse, or betook himself, to a thing or place, for protection or concealment. (L.) [As also وَجِحَ.] See 4. 2 وَجَّحَ see 4. 4 اوجحه إِلَيْهِ He compelled or constrained or necessitated him to have recourse to, or to betake himself to, him or it for protection or concealment or the like. (K.) — — اوجح البَيْتَ He curtained the house, or chamber, or tent; (K, TA;) hung a curtain upon it. (TA.) — — اوجح He held fast, and defended, a thing. (L.) — اوجح, (L, K,) and ↓ وجّح, (K, TA,) or ↓ وَجَحَ, (as in the L and CK,) It (a thing) appeared; became apparent. (L, K.) — — اوجح لَنَا الطَّرِيقُ The road became apparent or conspicuous to us. (S.) — — اوجحتِ النَّارُ The fire became apparent or conspicuous. (S.) — اوجح He reached, in digging, smooth rock, (S, K,) which is called وَجَاح. (K.) — اوجحهُ البَوْلُ The urine oppressed him by his wanting to void it. (S, L, K.) وَجَحٌ A place to which one has recourse for protection or concealment; a place of refuge; an asylum: (L:) [as also وَجَحٌ:] a place resembling a غار [or cave in a mountain]. (L, K.) وَجَاحٌ and وُجَاحٌ and وِجَاحٌ, (S, L, K,) of which three forms IAar prefers the first, (L,) and sometimes the و is changed into ا, and one says أَجَاحٌ and أُجَاحٌ and إِجَاحٌ, (S,) and in one dial. وجاحِ, indecl., with kesreh for its termination, (L,) and جاحٌ, (K, in art. جوح,) A thing by which a person or thing is veiled, concealed, or hidden; a veil; a covering; a curtain. (S, L, K.) — — جَآءَ فُلَانٌ وَمَا عَلَيْهِ وجاحٌ Such a one came having upon him nothing to veil, or conceal, him. (L.) — — لَيْسَ دُونَهُ وجاحٌ There is nothing that veils, or conceals, before, or in the way to, him, or it. (L.) — — لَيْسَ بَيْنِى وَبَيْنَهُ وجاحٌ There is nothing that veils, or conceals, between me and him, or it. (L.) — — وَجَاحٌ Water in a tank or cistern sufficient to cover its bottom. (S.) — — وَجَاحٌ The remains of a thing, such as property, &c. (Az.) — — لَقِيتُهُ أَدْنَى وَجَاحٍ I met him, he being the first object that I saw. (S, K.) — Smooth rock. (K.) وُجَاحٌ: see وَجَاحٌ. وِجَاحٌ: see وَجَاحٌ. إِجَاحٌ: see وَجَاحٌ. أُجَاحٌ: see وَجَاحٌ. أَجَاحٌ: see وَجَاحٌ. جَاحٌ: see وَجَاحٌ. وجاحِ: see وَجَاحٌ. وَجِيحٌ: see مُوجَحٌ. مُوجَحٌ A garment closely woven, (S, K,) and firm: (S:) or of close texture, and thick: or strong: or narrow and firm: (TA:) as also ↓ وَجِيحٌ: (S, K, TA:) from أَوْجَحَهُ البَوْلُ. (S.) — — مُوجَحٌ A smooth skin. (K.) — مُوجَحٌ Constrained, compelled, or necessitated, to have recourse to, or to betake himself to, a thing or place, for protection or concealment or the like; syn. مُلْجَأٌ. (L, K, TA [in the CK مَلْجَأٌ, which is the signification of وَجَحٌ]) Az says, that the word which he retains in his memory is مُلْحَجٌ, with the ح before the ج; and that the two words may be two dial. forms. — مُوجَحٌ, or ↓ مُوجِحٌ, accord. to two different relations of a trad. in which it occurs, Oppressed by the want to void his urine. (L.) مُوجِحٌ One who veils, or conceals, or hides, a thing. (L.) — See مُوجَحٌ. بَابٌ مَوْجُوحٌ A closed door: (S, K:) or a door before which is a curtain. (TA.) طَرِيقٌ مُوَجَّحٌ A conspicuous, open, wide road. (L.) وجد 1 وَجَدَهُ, aor. يَجِدُ and يَجُدُ, (S, L, Msb, K,) the latter of the dial. of the tribe of 'Ámir (S, L, Msb) Ibn-Saasa'ah, (MF,) and without a parallel (S, L, Msb, K) in verbs of this class, (S, L, Msb,) the و in it being dropped because it falls out in the original form of the aor., (Msb,) both of which forms are said by several authors to apply to the verb in all its significations, though F seems to restrict the latter to two significations, (TA,) inf. n. وُجُودٌ (S, L, Msb, K) and وِجْدَان (L, Msb, K,) and إِجْدَانٌ, (IAar, L, K,) in which the و is changed into ء, (L,) and وَجْدٌ and وُجْدٌ and جِدَةٌ; (L, K;) and وَجِدَهُ, aor. يَجِدُ; (K;) but this form of the verb is not found in the lexicons, [the K only accepted,] (MF,) in the sense here assigned to it; (TA;) He found it; lighted on it; attained it; obtained it by searching or seeking; discovered it; perceived it; saw it; experienced it, or became sensible of it; (F, in the K and in the Basáïr, on the authority of Abu-l-Kásim El-Isbahánee;) namely, a thing sought, sought for or after, or desired; (S, L, K;) and simply a thing. (L.) وُجود is of several kinds. It is The finding, &c., by means of any one of the five senses: as when one says وَجَدْتُ زَيْدًا [I found, &c., Zeyd]: and وَجَدتُ طَعْمَهُ, and رَائِحَتَهُ, and صَوْتَهُ, and خُشُونَتَهُ, [I found, or perceived, &c., its taste, and its odour, and its sound, and its roughness]. Also, The finding, &c., by means of the faculty of appetite, [or rather of sensation, which is the cause of appetite:] as when one says وَجَدْتُ الشِّبَعَ [I found, experienced, or became sensible of, satiety]. Also, The finding, &c., by the intellect, or by means of the intellect: of which kind is one's knowing God: and here it should be observed, that وجود attributed to God is simple knowledge: (Abu-l-Kásim El-Isbahánee, cited in

the Basaïr:) وَجَدَ اللّٰهُ, wherever it occurs, means God knew. (Er-Rághib, Z, &c.) i. e., in the Kur-án. (TA.) — — وَجَدَ [He found, in the sense of] he knew [by experience]. (A, TA, &c.) [In this sense, it is a verb of the kind called أَفْعَالُ القُلُوبِ; having two objective complements; the first of which is called its noun, and the second its predicate.] Ex. وَجَدْتُ زَيْدًا ذَا الحِفَاظِ I [found, or] knew Zeyd to possess the quality of defending those things which should be sacred, or inviolable. (A.) Used in this sense, as doubly trans., its inf. n. is وَجْدَانٌ (Akh) and وُجُودٌ. (Seer.) It is also used as singly trans., as syn. with عَلِمَ. (TA.) — — When وَجَدَ signifies he found, or lighted on, a thing after it had gone away, its inf. n. is وِجْدَانٌ. (IKtt.) — — وَجَدَ الضَّالَّةَ, (S, A, Msb,) aor. يَجِدُ (Msb) and يَجُدُ, (MF,) inf. n. وَجْدَانٌ (S, Msb) and لَمْ أَجِدْ مِنْ ذٰلِكَ بُدًّا (Msb) [He found the stray beast]. — — لَمْ أَجِدْ مِنْ ذٰلِكَ بُدًّا, for which one also says لَمْ اجِدِ, I found no means of avoiding, or escaping, that. (Kz, TA.) — — وَجَدَ, (L,) and وَجَدَ فِى المَالِ, (Fs, T, S, L, Msb,) and وَجَدَ المَالَ وَغَيْرَهُ, (Lh, M, K,) aor. يَجِدُ, (Lh, M, L, K,) inf. n. وُجْد and وجد and جِدَة and وَجْدٌ- (Lh, T, S, M, K) and وِجْدَانٌ (T, L) an[id وُجُودٌ, (Yz,) He became possessed of wealth, or property: (T:) or he was, or became, rich; possessed of competence, or sufficiency; in no need; without wants, or with few wants; (S, M, L, K;) so as not to be poor afterwards: (L:) and he gained, acquired, or earned wealth. (Exps. of the Fs.) Hence the saying of the Arabs, وِجْدَانُ الرَّقِينِ يُغَطِّى أَفَنَ الأَفِينِ [The possession of money hides the weakness of judgment of the weak in judgment]. (T, L.) — وَجَدَ عَلَيْهِ, (S, L, K, &c.) aor. يَجِدُ (Fs, M, L, K) and يَجُدُ; (M, L, K;) and وَجَدَ, as heard by Fr from certain of the Arabs; (Kzz;) inf. n. مَوْجِدَةٌ, (Fs, S, A, L, Msb, K,) by some pronounced مَوْجَدَةٌ, (Fr,) and وَجْدٌ and جِدَةٌ (L, K) and وِجْدَانٌ (Lh, S, M, L) and وُجُودٌ (Fr, Kzz) He was angry with him: (Fs, S, A, L, Msb, K) or he was angry with him with the anger that proceeds from a friend. (TA, voce عَتْبٌ.) — وَجَدَ بِهِ, (aor. يَجِدُ, L,) inf. n. وَجْدٌ, He loved him. (L, K.) وَجَدَ بِهَا, (A, L,) and ↓ تَوَجد, (A,) He loved her; (A, L;) he loved her passionately or fondly. (L.) لَهُ بِهَا وَجْدٌ He has a love [or passionate or fond love] for her. (A.) — وَجَدَ, [aor. يَجِدُ,] ('Eyn, Fs, S, L, Msb, &c.,) and وَجِدَ, [aor. يَوْجَدُ,] (El-Hejeree, M, K,) the latter the only form mentioned in the K, but the former is the only form generally known, (MF, TA,) and وَجُدَ, (Lh, M, L,) inf. n. وَجْدٌ, (S, L, Msb, K, &c.,) He grieved; mourned; sorrowed. (S, L, Msb, K, &c.) You say, وَجَدْتُ بِهِ, (Msb,) and لَهُ ↓ توجدت, (S, L,) I grieved, mourned, or sorrowed, for such a one. (S, L, Msb.) Ibn-Hishám El-Lakhmee says, that in this sense وجد is not transitive: (MF:) [i. e., without a prep.]. — وُجِدَ, (inf. n. وُجُودٌ, A, Msb,) It existed; it became existent (A, Msb) from a state of nonexistence. (S, L, K.) 4 اوجدهُ إِيَّاهُ He (God, S, A, L) made him to find, attain, or obtain, it; (Lh, S, A, L, K;) namely, the thing that he sought, sought for or after, or desired; (S, L, K;) or a stray beast. (A.) — — اوجدهُ He (God, S, &c.) enriched him; made him to be possessed of wealth or property; to be possessed of competence or sufficiency; to be in no need, or without wants, or with few wants. (S, A, L, K.) Ex. الحَمْدُ لِلّٰهِ الَّذِى أَوْجَدَنِى بَعْدَ فَقْرٍ وَآجَدَنِى بَعْدَ ضَعْفٍ Praise be to God who enriched me after poverty and strengthened me after weakness. (S, L.) — — He strengthened him after weakness; like آجَدَهُ. (K.) [But see what immediately precedes.] — اوجدهُ, (inf. n. إِيجَادٌ, TA,) He (God) made it; meaning, created it; originated it; caused it to be or exist, or to come to pass; brought it into existence (S, L, Msb, K) from a state of nonexistence, (Msb,) not after the similitude of anything preëxisting. (TA.) وَجَدَهُ in this sense is not allowable. (S, L, K.) 5 توجّدهُ He complained of it; namely, sleeplessness by night, (L, K,) &c., (K,) or a particular affair. (L.) — See 1, in two places. 6 تواجد He feigned, or made a show of, love [or passionate love]. (A.) وَجْدٌ and جِدَةٌ: see وُجْدٌ; and see 1. وُجْدٌ and ↓ وجد and ↓ وَجْدٌ [and ↓ جِدَةٌ &c., see 1,] (the first of which is the most chaste, IKh, MF) Richness, or competence, or sufficiency; state of being in no need, or of having no wants, or few wants: (M, L, K:) ability; capacity; power. (M, L.) — — هٰذَا مِنْ وُجْدِى This is a result of my power, or ability. (L.) وَاجِدٌ, act. part. n of 1, Finding; or a finder; &c. (L.) — — Rich; possessing competence, or sufficiency; in no need; without wants, or with few wants; (L;) solvent; one who finds that wherewith to pay what he owes. (A 'Obeyd, L.) Ex. لَىُّ الوَاجِدِ يُحِلُّ عُقُوبَتَهُ The solvent man's putting off the payment of his debt with promises repeated time after time makes his punishment allowable. (L, from a trad. See Mgh art. لوى.) الوَاجِدُ, as an epithet applied to God, He who has no wants. (IAth, L.) — هُوَ وَاجِدٌ عَلَى صَاحِبِهِ He is angry with his companion. (A.) — أَنَا وَاجِدٌ لِلشَّىْءِ I am able to do the thing. (Msb.) — هُوَ وَاجِدٌ بِفُلَانَةَ, and عَلَيْهَا, and ↓ مُتَوَجِّدٌ, He is in love [or passionately in love] with such a female. (A.) — — وُجُدٌ is mentioned in the Towsheeh as a pl. of وَاجِدٌ; but this is strange. (TA.) مَوْجُودٌ, part. n. of وُجِدَ, Being, or existing; come to pass: (S, L, K:) or, as an irreg. pass. part. n. of أَوْجَدَهُ, caused to be, or exist; or to come to pass; brought into existence: (MF:) pl. مَوْجُودَاتٌ: which is a term applied to three kinds of things: namely, that which exists and has neither beginning nor end; and such is only God: that which exists and has a beginning and an end; as the substances of the present world: and that which exists and has a beginning but no end; as men in the world to come. (TA.) — — [Present.] — — مَوْجُودٌ A thing within one's power; over which one has power. (Msb.) مُتَوَجِّدٌ: see وَاجِدٌ. وجذ وَجْذٌ A small, or round, hollow, or cavity, in a mountain, (S, L, K,) in which water collects, (S,) or which retains water, (L, K,) and in which it stagnates: (L:) or a pool: (L:) and (some say, TA) a tank, or cistern: (K:) pl. وِجَاذٌ (S, L, K) and وِجْذَانٌ. (L, K.) مَكَانٌ وَجِذٌ A place abounding with وِجَاذ, pl. of وَجْذٌ. (K.) وجر 1 وَجَرَهُ, (S, Mgh, Msb, K,) and وَجَرَهُ دَوَآ, (AZ, A,) [or وَجُورًا,] aor. يَجِرُهُ, (Msb,) inf. n. وَجْرٌ; (AZ, K;) and ↓ أَوْجَرَهُ, [which is the more common,] (S, A, Mgh, Msb, TA,) and اوجرهُ دَوَآءً, or وَجُورًا, (TA,) inf. n. إِيجَارٌ; (Msb;) He put, or poured, medicine into his (a child's, S, or sick person's, Msb) mouth; (AZ, K;) into any part of his mouth: (ISk, ISd:) or into the middle of his mouth: (S, Mgh:) or into his fauces: (Msb:) with a مِيجَرَة: (A:) and اوجرهُ المَآءَ [he poured the water into his mouth: or into the middle of his mouth: or into his fauces]. (A 'Obeyd.) — — وَجَرَهُ الرُّمْحَ; (IKtt;) or ↓ أَوْجَرَهُ الرُّمْحَ, (A 'Obeyd, S, A, K,) which latter only is allowable; (A 'Obeyd, S;) or the latter is what is commonly known, but the former may be a dial. form thereof; (IAth;) and أَوْجَرَهُ بِالرُّمْحِ; (Lth;) (tropical:) He pierced him in his mouth with the spear: (A, K:) or in his breast, or chest: (Lth, S, IKtt;) and وَجَرَهُ بِالسَّيْفِ, inf. n. وَجْرٌ, occurs in a trad., signifying, (tropical:) he pierced him with the sword. (IAth, TA.) — — And in like manner you say, الغَيْظَ ↓ أَوْجَرَهُ (tropical:) [app. He infused into him wrath, or rage]. (A 'Obeyd, TA.) — — Also, وَجَرَهُ, aor. يَجِرُهُ, inf. n. وَجْرٌ, (tropical:) He made him to hear what he disliked, or hated: (K, TA:) but the form commonly known is ↓ أَوْجَرَهُ, as A 'Obeyd says. (TA.) 4 أَوْجَرَ see 1, throughout. 5 توجّر He swallowed a medicine (K, TA) by little and little, or by degrees. (TA.) — — He drank water against his will. (Aboo-Kheyreh, K.) 8 إِتَّجَرَ, (S, K,) originally إِوْتَجَرَ, (S,) He physiced himself with the medicine termed وَجُورٌ. (S, TA.) وَجَارٌ and وِجَارٌ The hole, or den, (جُحْر, A, K,) or subterranean habitation, (سَرَب, T, S,) of the hyena, (T, S, A, K,) &c., (A, K,) or, and the like, (T,) such as the lion, and the wolf, and the fox, and the like: (M, TA:) pl. [of pauc.] أَوْجِرَةٌ and [of mult.] وُجُرٌ. (K.) A poet uses the expression كِلَابُ وِجَارٍ, applying وجار metaphorically to the place of the dog: but it is not improbable that the correct relation may be ضِبَاعُ وِجَارٍ: though it may be allowable to call hyenas كَلَاب, as her young ones are called جِرَآء.

(M.) وَجُور (S, A, Mgh, Msb, K) and وُجُورٌ (K) Medicine which is put, or poured, into the mouth; (K;) into any part of the mouth: (ISk, ISd:) or into the middle of the mouth: (S, Mgh:) or into the fauces: (Msb:) or into the middle of the fauces: (TA:) of a child, S, TA, or sick person; (Msb;) with a مِيجَرَة. (A.) — — Also the former, (tropical:) [A thing which one is made to hear and which he dislikes, or hates:] a subst. from وَجَرَهُ in the last of the senses explained above. (K.) مِيجَرٌ (S, K) and مِيجَرَةٌ (A, K) A thing like the مُسْعُط, with which medicine is put, or poured, (S, K,) into the mouth, (K,) or into the middle of the mouth, (S,) [or into the fauces.] وجز 1 وَجُزَ ,وَجَزَ, inf. n. وَجَازَةٌ (A, Msb, TA) and وَجْزٌ, (M, TA,) [It (an expression, or speech, or language,) was brief, or concise: or] it (an expression) was brief, and quickly intelligible: (Msb:) or it (a man's speech) was of few words; (A;) as also ↓ أَوْجَزَ, said of language: (A, K:) or both signify it (language) was of few words, with eloquence. (M, TA.) — — وَجُزَ فِى مَنْطِقِهِ, aor. وَجُزَ; (A, K;) or فى كَلَامِهِ; (Msb;) and وَجَزَ فِيهِ, aor. يَجِزُ; inf. n. وَجَازَةٌ; (A, K;) of the former verb; (TA;) and [of the latter] وَجْزٌ and وُجُوزٌ; (A, K;) and اوجز ↓ فِيهِ; (Msb;) [He was brief, or concise, in his speech, or language; contr. of أَطْنَبَ: or] he was of few words in his speech: (A, K: *) or he was brief, and quickly intelligible, in his language: (Msb:) or ↓ اوجز signifies he was quick and brief in speaking. (Nh, TA.) See this latter verb below. — وَجَزَ اللَّفْظَ: see 4. 4 أَوْجَزَ see 1, in four places. — اوجز اللَّفْظَ [He made the expression brief, or concise; and in like manner, the speech, or language: or] he made the expression brief, and quickly intelligible; as also ↓ وَجَزَهُ, aor. يَجِزُهُ: (Msb:) or اوجز كَلَامَهُ, (A, K,) inf. n. إِيجَازٌ, (A,) he made his language to be of few words: (A, K:) or اوجز الكَلَامَ he abridged the language; (S;) i. q. إِخْتَصَرَهُ; though there is a logical distinction between the two, for the mention of which this is not the place: (M, TA:) the difference is said to be this; that the former signifies he expressed the correct meaning concisely, without regard to the original words; and the latter, "he curtailed the words, preserving the meaning. " (MF, in art. خصر.) — — اوجز العَطِيَّةَ He made the gift prompt, or speedy: (A, K:) or he made the gift little, or small. (L, TA.) — اوجز عَلَى القَتِيلِ He hastened and completed, or made certain, the slaughter of the slain man; i. q. أَجْهَزَ عَلَيْهِ. (Abu-l-Mikdám Es-Sulamee, in TA, art. نجز.) 5 توجّز الشَّىْءَ He sought, asked, or demanded, the accomplishment of the thing; syn. تَنَجَّزَهُ: (S, K:) he sought, asked, or demanded, it; syn. إِلْتَمَسَهُ; (K;) and asked for its accomplishment; تنجّزه meaning إِلْتَمَسَهُ وَسَأَلَ نَجَازَهُ. (TA.) وَجْزٌ Quickness; speed; haste. (TA.) As an epithet, applied to a man, (TA,) Quick of motion (K, TA) in that which he begins: (TA:) fem. with ة: (K:) and quick, applied to a camel. (TA.) — — Also, applied to a man, (TA,) Prompt, or quick, in giving. (K.) — — Also, وَجْزٌ (S, K) and ↓ وَجِيزٌ (S, A, Msb) and ↓ وَاجِزٌ (TA) and ↓ مُوجَزٌ (S, K) and ↓ مُوجِزٌ, (S,) applied to an expression, (Msb,) or language, (S, A, K, TA,) [Brief, or concise:] or brief, or quickly intel-ligible: (Msb:) or consisting of few words: (A, TA:) or abridged: (S:) or light, or easy, (خَفِيفٌ, K, TA,) and keeping within just, or moderate, bounds: (TA:) and all these epithets (all but the last accord. to the K, and the last also accord. to the TA,) are likewise applied to the thing, or an affair, [app. meaning, small, or slight, or the like:] (K, TA:) and the first is also applied to a gift, and to beneficence, meaning, little, or small. (TA.) وَجِيزٌ: see وَجْزٌ, in two places. وَاجِزٌ: see وَجْزٌ, in two places. مُوجَزٌ and مُوجِزٌ: see وَجْزٌ, in two places. — — موجز: [so in the L and TA: it may be either مُوجَزٌ or مُوجِزٌ:] One of the names of [the month of] صَفَر: [app. for one or other of the reasons mentioned voce صَفَرٌ:] thought by ISd, to be an appellation used in the time of the tribe of 'Ád [who are also said to have called this month نَاجِرٌ]. (L, TA.) مِيجَازٌ [Brief, or concise, in speech;] a man who uses few words in speech and in reply, &c. (IDrd, K, * TA.) وجس 1 وَجَسَ, aor. يَجِسُ, inf. n. وَجْسٌ and وَجَسَانٌ, He was frightened at some sound, or other thing, that fell into his mind, or ear. (TK.) [See also وَجْسٌ, below; and see 4, and 5.] This combination of letters generally denotes the perception of a thing of which one bears not any sound. (Sgh.) — — وجَسَ الشَّىْءُ, [aor. app. as above,] inf. n. وجْسٌ, i. q. خَفِىَ [app. meaning The thing was unperceived, or hardly perceived, by the eye, or ear, or mind; was hidden, or concealed; was low, faint, gentle, or soft, to the ear; or was obscure to the mind]. (IKtt.) 2 وَجَّسَ see 5, last signification but one. 4 اوجس He conceived a thing in his mind; syn. أَضْمَرَ. (A.) So in the Kur, [xx. 70,] فَأَوْجَسَ فِى نَفْسِهِ خِيفَةً And he conceived in his mind a fear: (Aboo-Is-hák, S:) and ↓ تَوَجَّسَ signifies the same: (S:) or the above words of the Kur. signify he perceived, or felt, and conceived, in his mind a fear; (K;) and in like manner in the same book, [xi. 73, and] li. 28: or, as Aboo-Is-hák says, in one place, اوجس signifies fear fell into his mind. (TA.) See also 1, and 5. 5 توجّس He listened to (S, A, K) a sound, (A,) or a low, faint, gentle, or soft, sound. (S, K.) Ex. توجّس رِكْزًا [He listened to a low, sound], occurring in a poem of Dhu-r-Rummeh: or, as some say, it means he perceived a low sound, and listened to it, being in fear. (TA.) [See also 4, where another signification of the same verb is mentioned; and see 1.] And آذَانُهَا ↓ إِسْتَوْجَسَتْ Their ears (referring to camels) listened, or endeavoured to hear. (IB, [in a marg. note in my copy of the TA, art. أنس.]) — — [Hence,] توجّس عَنِ الأَخْبَارِ He sought to learn the news, or tidings, without others knowing of him. (AZ, in TA, voce تَحَدَّسَ.) — — Also, توجّست الأُذُنُ The ear heard a low, faint, gentle, or soft sound; as also ↓ وَجَّسَت. (TA.) — — Also, توجّس He tasted food, and beverage, time after time, little and little at a time. (K.) 10 إِسْتَوْجَسَ see 5. وَجْسٌ A fright of the heart: (S:) or fright that falls into the heart, or into the ear, from a sound or some other thing; (Lth, A, K;) as also ↓ وَجَسَانٌ. (K.) [See 1, of which each is an inf. n.] — — A low, faint, gentle, or soft, sound. (A 'Obeyd, S, K.) [And particularly The sound denoted in the words here following, and explained in a former art., voce فَهَرَ.] It is said in a trad., نَهَى عَنِ الوَجْسِ, meaning, He forbade a man's being with his slave-girl, or his wife, when another female would hear their low sound. (K, * TA.) And in another it is said, respecting the same case, that they used to dislike [what is termed] الوَجْس. (S.) — See also وَجَسَانٌ. أَوْجَسُ .وَجْسٌ: see 1, and وَجَّاسٌ is syn. with عَالِمٌ [Knowing, &c.]; and therefore made trans. by means of بِ in the saying of Aboo-Dhu-eyb, ذُو مِرَّةٍ بِدِوَارِ الصَّيْدِ وَجَّاسُ [An intelligent person, acquainted with the circumvention of game: see دَاوَرَهُ]: (M, art. دور:) (ISd holds it to be a possessive epithet, since it has no known verb [of a suitable meaning that is unaugmented]: or [the meaning of these words is, a person possessing skill in circumventing game, a listener, or attentive, to their sounds and motions; for], accord. to Es-Sukkaree, رجّاس means يَتَوَجَّسُ. (TA.) وَاجِسٌ An opinion, idea, or object of thought, bestirring itself, or occurring, in the mind; syn. هَاجِسٌ, (S, K,) i. e., خَاطِرٌ. (TA.) أَوْجَسُ A little of food, and of beverage. (K.) One says, مَا ذُقْتُ عِنْدَهُ أَوْجَسُ I tasted not, at his abode, any food; (El-Umawee, S;) and [in like manner] ↓ وَجْسًا. (TA.) And مَافِى سِقَائِهِ أَوْجَسُ There is not in his skin a drop: thus the phrase is given, without the mention of beverage: or a drop of water. (TA.) It is said that the word is not used except in negative phrases. (TA.) — — Also, الأَوْجُسُ and الأَوْجَسُ (S, K) the latter on the authority of Yaakoob, (S, TA,) but the former is the more chaste, (TA,) Time; syn. الدَّهْرَ. (S, K.) Hence the saying, (TA,) لَاأَفْعَلُهُ سَجِيسَ الأَوْجَسِ, (S,

K,) and الأَوْجُسِ, (S,) I will not do it ever. (ISk, S, K.) And أَفْعَلُهُ سَجِيسَ عُجَيْسَ الأَوْجَسِ I will not do it while time lasts. (El-Fáriseė.) وجع &c. See Supplement وح R. Q. 1 وَحْوَحَ, inf. n. وَحْوَحَةٌ, He uttered a sound accompanied by a hoarseness, roughness, harshness, or gruffness, of the voice: (S, K:) he made his breath to reciprocate in his throat, so as to be audible, by reason of cold; (TA:) he blew upon his hand by reason of intense cold. (S, K.) وَحْوَحٌ A strong man, (L, K,) who breathes hard at his work by reason of his briskness and vigour; (L;) as also ↓ وَحْوَاحٌ. (K.) — — Also the former, (L, K,) and the latter, (L,) A quick, or prompt, and sharp-spirited, man. (L, K.) — — Also the former, (S, K,) and the latter, (S,) A light, or an active, or agile, man. (As, S, K.) — — Also both words, A lord, or chief: pl. وَحَاوِحُ and وَحَاوِحَةٌ. (L.) — — Also both words, A barking, or howling, dog. (L, K.) وَحْوَاحٌ: see what precedes. وحب وُحَابٌ A disease that attacks camels. (K, TA.) By some written وَجَابٌ; [and so in the CK;] but the correctness of this is improbable. (TA.) وحت طَعَامٌ وَحْتٌ Food in which is no good. (L.) وحد 1 وَحَدَ, aor. يَحِدُ; (T, L, Msb;) and وَحِدَ, (Lh, M, L, K,) aor. يَوْحَدُ (Lh) and يَحِدُ; (K;) with the latter aor., like وَرِثَ, aor. يَرِثُ; but وَحِدَ with this aor. is not mentioned by the lexicologists or grammarians [except F]; (MF;) [and its aor. is therefore probably يَوْحَدُ, only, agreeably with analogy, for which reason it seems to be omitted in the M;] and وَحُدَ, (Lh, M, L, Msb, K,) aor. also يَحِدُ; (K;) but this is without a parallel, and without any authority [except F]; (MF;) or يَوْحَدُ; (L;) [but this is also extr., and is probably a mistake for يَوْحُدُ, which is the form agreeable with analogy;] inf. n. حِدَةٌ (T, M, L, Msb, K) and وَحْدٌ (M, L, K) and وَحَدٌ (L) and وَحْدَةٌ, (L, K,) or وُحْدَةٌ, (as in some copies of the K and in the TA) and وُحُودٌ (K) and وَحَادَةٌ (M, L, Msb, K) and وُحُودَةٌ; (K;) He, or it, was, or became, alone, by himself or itself, apart from others; (T, L, Msb;) as also [↓ إِتَّحَدَ; and ↓ توحّد; and] ↓ استوحد; (A:) he was, or became, alone, without anyone to cheer him by his society, company, or conversation: (L:) he remained alone, by himself, apart from others; (Lh, M, L, K;) as also ↓ توحّد. (M, L, K.) See also 5, below. 2 وحّده, (inf. n. تَوْحِيدٌ, K,) He made it one; or called it one: (K:) like as one says ثَنَّاهُ, and ثَلَّثَهُ: (S, L:) as also أَحَّدَهُ. (TA.) Similar verbs are formed from the other nouns significant of numbers, to عَشَّرَهُ. (Esh-Sheybánee, K.) — — وحّد لِامْرَأَتِهِ, or عِنْدَهَا, He remained one night with his wife: and in like manner the verb is used in relation to any saying or action. (TA, voce سَبَّعَ.) — — وحّد اللّٰهَ, inf. n. تَوْحِيدٌ, He asserted, or declared, God to be one: he asserted, declared, or preferred belief in, the unity of God: as also احّدهُ. (T, L.) — — التَّوْحِيدُ The belief in God alone; (L, K;) in his unity. (L.) 4 اوحد اللّٰهُ جَانِبَهُ [God rendered him solitary]; i. e., he remained alone; (K;) or was made to remain alone. (L.) — — اوحدهُ لِلْأَعْدَآءِ He left him [alone] to the enemies. (L, K.) — — اوحدهُ He (God) made him the unequalled one of his time: (S, L, K:) made him to have no equal. (A.) — — اوحدهُ النَّاسُ The people left him alone, or by himself. (L.) — — أَوْحَدْتُهُ بِرُؤْيَتِى, inf. n. إِيحَادٌ, [I singled him by my sight;] I saw none save him. (S, L.) — — اوحدت She (a ewe) brought forth one only: (S, K:) like أَفَذَّتْ. (S.) — — اوحدت بِهِ She (a woman) brought him forth an unequalled one. (L, from a trad.) 5 توحّد اللّٰهُ بِعِصْمَتِهِ, (S,) or توحّدهُ بعصمته, (L, K,) God protected him himself, not committing him to the care of another. (S, L, K.) — — توحّد بِالأَمْرِ He was, or became, alone, without any to share or participate with him, in the affair. (L.) — — توحّد بِرَأْيِهِ He was, or became, alone, without any to share, or participate with him, in his opinion. (S, L.) — — See 1. 8 إِوْتَحَدَ [إِتَّحَدَ It was, or became, one. And hence, إِتَّحَدَ مَعَهُ He was, or became, one with him in interests &c.] — — اتّحد It (a number of things, or substances, two and more, KT,) became one. (KT, KL.) See 1. 10 إِسْتَوْحَدَ see 1. حِدَةٌ: see وَحْدٌ. — — فَعَلَهُ مِنْ ذَاتِ حِدَتِهِ, and عَلَى ذات حدته, and مِن ذِى حدته, and من ذات نَفْسِهِ, and من ذات رَأْيِهِ, He did it of himself; of his own accord; of his own judgment. (AZ, L, K.) وَحْدٌ: see 1, and وَحِيدٌ. — — رَأَيْتُهُ وَحْدَهُ (S, L, K) I saw him alone. (S, L.) وحد is here an inf. n., having no dual nor pl. (K.) The Koofees hold it to be in the acc. case as an adv. n. of place: the Basrees, as an inf. n., in every instance; as though thou saidst أَوْحَدْتُهُ بِرُؤْيَتِى إِيحَادًا, meaning " I saw none save him," and then substituted وحده: or, as Abu-l-'Abbás says, it may mean the man's being himself alone; as though thou saidst رَأَيْتُ رَجُلًا مُنْفَرِدًا اِنْفِرَادًا, and then substituted وحده. (S.) Or it is in the acc. case as a denotative of state accord. to the Basrees [and the grammarians in general]; not as an inf. n., J being in error in what he says on this matter: (IB, K:) the Basrees hold it to be a noun occupying the place of an inf. n. in the acc. case as a denotative of state; like جَآءَ زَيْدٌ رَكْضًا, meaning رَاكِضًا: (IB:) excepting some of them, as Yoo, who holds it to be in the acc. case as an adv. n. of place, for عَلَى وَحْدِهِ, (IB, K,) like عِنْدَهُ: (TA:) and there is a third opinion, that of Hishám; that it is in the acc. case as an inf. n. (L.) Or, (accord. to IAar, L,) it is a noun used as a noun absolutely: (L, K:) so in the dial. of the Benoo-Temeem: (Msb:) you say جَلَسَ وَحْدَهُ, and عَلَى وَحْدِهِ, and جَلَسَا وَحْدَيْهِمَا, and عَلَى وَحْدِ هِمَا, and جَلَسُوا عَلَى وَحْدِهِمْ, [He sat alone, and they two sat alone, and they sat alone]. (L, K.) When not preceded by a prefixed n. [or a prep.], it is always in the acc. case: (Lth, L:) you say, لَا إِلَاه إِلَّا اللّٰهُ وَحْدَهُ [There is no deity but God alone]: and مَرَرْتُ بِزَيْدٍ وَحْدَهُ [I passed by Zeyd alone]: (L:) [excepting in a few cases, such as the phrases] قُلْنَا هٰذَا الأَمْرَ وَحْدَيْنَا [We two alone said this thing], and قَالَتَاهُ وَحْدَيْهِمَا [They two women alone said it]; mentioned by AZ. (L.) You say also, هٰذَا عَلَى وَحْدِهِ, and ↓ عَلَى حِدَتِهِ, This is by itself; (L, K;) and هُمَا عَلَى حِدَتِهِمَا They two are by themselves: and هُمْ عَلَى حِدَتِهِمْ They are by themselves: (L:) and أَعْطِ كُلَّ وَاحِدٍ مَنْهُمْ عَلَى حِدَتِهِ Give thou to every one of them by himself; syn. على حِيَالِهِ. (S.) The ة in حِدَةٌ is a substitute for the و (S, L) which is cut off from the beginning. (L.) — — وَحْدٌ, (K,) or ↓ وَحَدٌ, (L,) A wild animal alone, by itself, or apart from others. (L, K.) — — وَحَدٌ, (K,) or ↓ وَحْدٌ, (L,) A man whose lineage and origin are unknown. (Lth, L, K.) — — وَحْد is used as the complement of a prefixed n. only in the following phrases: (A'Obeyd, S, L:) هُوَ نَسِيجُ وَحْدِهِ, which is an expression of praise; (S, L, K;) meaning, (tropical:) He is one unequalled; one who has no second: (L:) or he is a man of right judgment: you say also هُمَا نَسِيجَا وَحْدِهِمَا, and هُمْ نُسَجَآءُ وَحْدِهِمْ, and هِىَ نَسِيجَةُ وَحْدِهَا, and هُنَّ نَسَائِجُ وَحْدِهِنَّ: (Lth, L:) [see art. نسج:] it is as though you said نَسِيجُ إِفْرَادٍ: you put وحده in the place of an inf. n. in the gen. case: (S:) and رَجُلُ وَحْدِهِ, (IAar, L,) and رُجَيْلُ وَحْدِهِ, (S, L,) [A man unequalled; who has no second, and a little man (probably meaning the contr.) &c.]: and قَرِيعُ وَحْدِهِ A man with whom no one contends in excellence: (Lth, L:) and عُيَيْرُ وَحْدِهِ, and جُحَيْشُ وَحْدِهِ, which are expressions of dispraise; (S, L, K;) meaning, (tropical:) One who does not consult, nor mix with, any one, and who is contemptible and weak: (Sh, L:) وَحْد being used in the manner of an inf. n., not being an epithet nor an enunciative so as to be in concordance with the preceding noun, would be more properly in the acc. case; but the Arabs use it in these instances as the complement of a prefixed n.: (Lth, L:) these expressions are indeterminate: for the Arabs say, رُبَّ نَسِيجِ وَحْدِهِ قَدْ رَأَيْتُ (tropical:) [Few unequalled men have I seen]. (Hishám, Fr., L.) وَحَدٌ: see وَحْدٌ and وَحِيدٌ. وَحْدَةٌ: see وَحِيدٌ. The state of being alone, or apart from others; solitariness; solitude. (Sb, S.) See 1. — — وَحْدَةُ القَبْرِ [The solitude of the grave]. (A.) — — لَيْلَةُ الوَحْدَةِ The night of solitude; the first night after burial: so called because the soul is believed to remain in the grave during this night, and then to depart to the place appointed for the residence of good souls until the last day, or to the appointed

prison in which wicked souls await their final doom. See also لَيْلَةُ الوَحْشَةِ.] وَحْدَانِيَّةٌ The unity of God: (L, K: *) as also أَحْدِيَّةٌ. (Msb.) وَحْدَانِيٌّ One who is singular in his religious opinions; who separates himself from the general body of believers: a rel. n. from الوَحْدَةُ; the ا and ن being added to give intensiveness to the signification. (L.) وُحَادَ: see مَوْحَدَ. وَحِيدٌ (S, L, Msb, K) and ↓ مُتَوَحِّدٌ (L, K) and ↓ وَحْدٌ and ↓ وَحِدٌ (S, L, Msb, K) and ↓ وَحْدٌ (M, L) and ↓ وَاحِدٌ (L) A man alone; by himself; apart from others; solitary; lonely: (S, M, L, Msb, K;) as also أَحَدٌ: (M, L, K:) or, accord. to Az, one should not say رَجُلٌ أَحَدٌ, nor دِرْهَمٌ أَحَدٌ, nor شَىْءٌ أَحَدٌ, though some of the lexicologists assert that أَحَدٌ is originally وَحَدٌ: for أَحَدٌ is an epithet applied to God alone: (L:) the fem. epithet used in this sense is وَحِدَةٌ: (K:) and ↓ وَاحِدٌ in this sense receives the dual form: and the pl. is وُحْدَانٌ and أُحْدَانٌ and وِحَادٌ. (L.) رَجُلٌ وَحِيدٌ A man who has no one to cheer him by his society, conversation, or company. And ↓ رَجُلٌ مُتَوَحِّدٌ A man who remains alone, by himself, apart from others, or solitary, not mixing with other people, not sitting with them. (L.) See also وَاحِدٌ. وَحْدٌ One; the first of the numbers: (S, L, Msb, K:) syn. [in many cases, which will be shown below,] with أَحَدٌ: (K:) [and one alone: a single person or thing:] fem. وَاحِدَةٌ: (L, Msb:) it sometimes receives the dual form; (L, K;) as in the expression اِلْتَقَيْنَا وَاحِدَيْنِ [We met, we being each of us one alone]; cited from a poet by IAar: or the dual form pertains to it in another sense, explained below, namely " alone: " (L:) pl. وَاحِدُونَ (S, L, K) and وُحْدَانٌ and أُحْدَانٌ; (S, L;) in the last of which, أ is substituted for و because of the dammeh: (L:) one says, أَنْتُمْ حَىٌّ وَاحِدٌ, and حَىٌّ وَاحِدُونَ, (Ye are one tribe, L) like as one says شِرْذِمَةٌ قَلِيلُونَ: (Fr, S, L:) آحَادٌ may also be a pl. of وَاحِدٌ [and therefore originally أَوْحَادٌ,] like as أَشْهَادٌ is pl. of شَاهِدٌ. (Th, Msb.) Its proper signification is A thing having no subdivision: and it is secondarily applied to any existing thing; so that there is no number to which it may not be applied as an epithet; wherefore one says, عَشَرَةٌ وَاحِدَةٌ [One ten], and مِائَةٌ وَاحِدَةٌ [One hundred]. (Er-Rághib.) It is interchangeable for أَحَدٌ when used as an epithet applied to God; and in certain nouns of number. [See art. أحد.] In most cases differing from these two, there is a difference in usage. The latter is used in affirmative phrases as a prefixed noun only, governing the noun which follows it in the gen. case; and is used absolutely in negative phrases: whereas the former is used in affirmative phrases as a prefixed n. and otherwise. (Msb.) [See, again, art. أحد.] — — ↓ لَسْتُ فِى هٰذَا الأَمْرِ بِأَوْحَدَ I am not alone, without a parallel, or watch, in this affair: (S, * L, K: *) or simply, I am not alone in it. (T, L.) The fem. وَحْدَآءُ is not used. (S, L.) — — أُحْدَانٌ, the pl. of ↓ اوحد, is applied by a poet to dogs having no equals or matches. (S, L.) — — فُلَانٌ لَا وَاحِدَ لَهُ Such a one has no equal, like, parallel, or match. (S, M, L.) — — Also, One that has no equal; one unequalled. (L.) — — فُلَانٌ وَاحِدُ دَهْرِهِ Such a person is the unequalled one of his age. (S, L.) And in like manner, (TA,) فُلَانٌ أَوْحَدُ ↓ أَهْلِ زَمَانِهِ (S, L) Such a person is the unequalled one of the people of his time. (TA.) The pl. of ↓ اوحد [as well as of واحد in the same sense] is أُحْدَانٌ, (originally وُحْدَانٌ, S) like as سُودَانٌ is pl. أَسْوَدُ. (S, L.) — — وَاحِدُ أُمِّهِ [An unequalled son of his mother], is an indeterminate expression, like نَسِيجُ وَحْدِهِ, q. v. (Hishám, Fr. L.) — — Also, A man pre-eminent in knowledge or science, or in valour in war, (L, K [in the CK, for بَأْس is put ناس]) or in other qualities; as though having no equal, and thus being alone: (L:) pl. وُحْدَانٌ and أُحْدانٌ. (L, K.) — — الوَاحِدُ and الأَحَدُ (T, L) and ↓ الأَوْحَدُ and ↓ المُتَوَحِّدُ, (M, L, K,) epithets applied to God, The One, the Sole; He whose attribute is unity: (M, L, K:) or the first signifies the One in essence, who has no like nor equal; and the second, the One in attributes, beside whom there is no other: or the first, the One who is not susceptible of division into parts or portions, nor of duplication, and who has no equal nor like: (TL:) or the One who has ever been alone, without companion: (IAth, L:) and there is no being but God to whom the first and second of these epithets are applicable together, or to whom the second is applicable alone. (T, L.) See also أَحَدٌ, in art. أحد. — — الإِنْسَانُ وَالفَرَسُ وَاحِدٌ فِى الجِنْسِ The human being and the horse are one in genus. And زَيْدٌ وَعَمْرٌو وَاحِدٌ فِى النَّوْعِ Zeyd and 'Amr are one in species. (Er-Rághib.) — — وَاحِدٌ Singular, as opposed to plural: pl. وُحْدَانٌ. (The lexicons, passim.) — — أَصْحَابِى وَأَصْحَابُكَ وَاحِدٌ [Thy companions and my companions are one and the same]. And الجُلُوسُ وَالقُعُود وَاحِدٌ [الجلوس and القعود are one and the same]. (L.) — — See وَحِيدٌ. — — حَادِىَ عَشَرَ, masc., and حَادِيَةَ عَشْرَةَ, fem., Eleventh. In this case, [and in similar instances, as حَادِى وَعِشْرُونَ Twentyfirst, &c.,] حادى and حادية are formed by transposition from وَاحِدٌ and وَاحِدَةٌ, by putting the first radical letter after the second. [When without the article, it is indecl.: but when rendered determinate by the article, the first word is decl.] You say, هُوَ حَادِىَ عَشَرَهُمْ [He is the eleventh of them]: and اليَوْمُ الحَادِى عَشَرَ [The eleventh day]: and اللَّيْلَةُ الحَادِيَةُ عَشْرَةَ [The eleventh night]. (ISd, L.) [The rules respecting حَادِىَ عَشَرَ and its fem. are the same as those respecting ثَالِثَ عَشَرَ and its fem., explained in art. ثلث, q. v.] — — بِوَاحِدَةٍ signifies i. q. فَقَطْ: and is often used in the sense of البَتَّةَ. (MF, voce ذُرُوحٌ.) إِحْدَى: see art. أحد. أُحَادَ: see مَوْحَدَ. أَوْحَدُ: see وَاحِدٌ. مُوحِدٌ A ewe bringing forth, or that brings forth, one ewe only. (S, K.) [See مُفْرِدٌ.] مَوْحَدَ and ↓ وُحَادَ and أُحَادَ [used adverbially] are imperfectly decl. because of their having the quality of an epithet and deviating from their original form, (S, L,) which is وَاحِدًا: (L, K:) or because they differ from their original both as to the letter and the meaning; the original word being changed as above stated, and the meaning being changed to وَاحِدًا وَاحِدًا: (S, L:) you say دَخَلُوا مَوْحَدَ مَوْحَدَ, (S, L, K,) [and وُحَادَ وُحَادَ,] and أُحَادَ أُحَادَ, (L, K,) They entered one [and] one, [one and one]; or one [by] one, [one by one]; (K;) or one at a time; one after another. (S, L.) [مُوَحَّدَةٌ, (not مُوحَدَةٌ,) conv. term in lexicology, Having one diacritical point; one-pointed: an epithet added to باء to prevent its being mistaken for تاء, ثاء, or ياء. (The lexicons, passim.)] مِيحَادٌ One of several hills, such as are called أَكَمَات, separate or remote, one from another: pl. مَوَاحِيدُ. (L, K.) F remarks, that J is in error in saying, المِيحَادُ مِنَ الوَاحِدِ كَالمِعْشَارِ مِنَ العَشَرَةِ: (TA:) but the meaning of this is, that it denotes one part or portion; like as مِعْشَارٌ signifies one of ten: (L:) [i. e., the former signifies one of several things whereof each is alone, or by itself:] and the same explanation is given by [several] old authors. (TA.) [In one copy of the S, instead of العَشَرَة, I find العُشْر; which affords a good sense, i. e., that ميحاد, is syn. with وَاحِدٌ; and may be the true reading.] مُتَوَحِّدٌ: see وَحِيدٌ and وَاحِدٌ. وحش 1 وَحُشَ, aor. وَحُشَ, [inf. n., probably, وَحَاشَةٌ or وُحُوشَةٌ or both,] It (a place) abounded with wild animals. (IKtt.) [The meaning assigned to this verb in Freytag's Lex. belongs not to it, but to وَحُشَ.] — وَحَشَ بِهِ, or بِهَا,] aor. يَحِشُ, (IAar, K,) inf. n. وَحْشٌ; (TK;) and ↓ بِهِ وحّش, (S, K,) or بِهَا, (S, A,) which latter form of the verb is disapproved by IAar, but both are correct; (TA;) and ↓ توحّش [app. used alone, the objective complement being understood]; (TA;) He threw it, or them, away, (S, K,) or to a distance, (A,) namely, his garment, (S, K,) or his garments, (A,) and his sword, (TA,) and his spear, (S, TA,) and his weapon, or weapons, (S, A,) or anything, (TA,) to lighten himself, (A,) or his beast of carriage, (TA,) in fear of his being overtaken: (S, K:) [or in any case; for] it is said in a trad. of El-Ows and ElKhazraj, فَوَحَشُوا بِأَسْلِحَتِهِمْ واعْتَنَقَ بَعْضُهُمْ بَعْضًا [Then they threw away their weapons, and embraced one another]. (TA.)

2 وَحَّشَ see 1. 4 اوحش It (a place, A, Msb, or a place of alighting or abode, S, K) was, or became, desolate, deserted, or destitute of human beings; (S, A, Msb, K,) the people having gone from it; (S, K;) as also ↓ توحّش. (A, Msb, K.) And [in like manner you say of a land,] الأَرْضُ ↓ توحّشت, [and ↓ استوحشت, (see أَرْضٌ وَحْشَةٌ, voce وَحْشٌ,)] The land was, or became وَحْشَة (S, TA) [i. e. desolate, deserted, &c.] — — He (a man) was, or became, hungry; (S, A, K, TA;) not having eaten anything, so that his inside was empty; (TA;) as also ↓ توحّش: (A:) or the latter signifies his belly became empty by reason of hunger. (S, K.) Also the former, His provisions became spent, or exhausted. (S, K.) You say, قَدْ أَوْحَشْنَا مُنْذُ لَيْلَتَيْنِ Our provisions have been spent for two nights. (S.) You say also, ↓ توحّش لِلدَّوَآءِ (S, A, K *) He made himself hungry; (A;) or made his inside, (S,) or his stomach, (K,) empty of food (S, K) and beverage; (K;) for the purpose of drinking medicine. (S, * A, * K.) — اوحش الأَرْضَ He found the land to be وَحْشَة (As, S, K) [i. e. desolate, deserted, or destitute of human beings — — اوحش الرَّجُلَ (S, A) He made the man lonely, or solitary; and sad, sorrowful, or disquieted or troubled in mind; [by his absence, or withdrawal of himself; and afraid;] or he made him to feel, or experience, وَحْشَة [i. e. loneliness, or solitude, &c.]; (S;) contr. of آنَسَهُ, (S, K, in art. أنس,) inf. n. إِينَاسٌ. (S, in that art.) Hence the saying of the people of Mekkeh, [and of Egypt,] أَوْحَشْتَنَا [Thou hast made us lonely, &c., by thine absence]. (TA.) [See also an ex. from a poet, voce أُنْسٌ: And see its quasi-pass., 10.] 5 توحّش He (a beast) became wild, or shy; syn. أَبَدَ, (S, A, K, &c., in art. أبد,) and تَأَبَّدَ. (A, L, in that art.) And He (a man) became unsocial, unsociable, unfamiliar, or shy; like a wild animal; syn. أَبِدَ, (S, K, ubi supra,) and تَأَبَّدَ: (A, K, ubi supra;) and ↓ استوحش signifies the same; (see this verb below;) or he became, or made himself, as though on a par with the wild animals; expl. by لَحِقَ بَالْوَحْشِ. (TA.) [See exs. of both voce أَنِسَ.] — — See also 4, in five places. — — And see 1. 10 استوحش: see 5. — — It is also quasi-pass. of أَوْحَشَ الرَّجُلَ, (S, TA,) and [thus] signifies He felt, or experienced, وَحْشَة [i. e. loneliness, or solitude, &c.; and sadness, grief, sorrow, or disquietude or trouble of mind, &c.; and fear, &c.]. (S, * K, TA.) And استوحش إِلَى الشَّىْءِ [He felt a want of the thing]. (K, voce عُرِىَ, q. v.) You say also استوحش مِنْهُ, (A, TA,) or عَنْهُ, (Msb,) [meaning He was afraid of, or feared, him, or it; agreeably with an explanation of the inf. n. in Har, p. 331: see also an instance below, voce وَحْشٌ: or] meaning he was shy of him; averse from him; unsocial, unsociable, or unfamiliar, with him; and like a wild animal. (TA.) — — استوحشت الأَرْضُ: see 4. — [He deemed a word, or sound, &c., strange, or uncouth.] حِشَةٌ: pl. حِشُونَ: see وَحْشٌ. وَحْشٌ, applied to a country, or region, (S, K,) and a place, (TA,) and a house (دَارٌ), (A,) and [its fem.] وَحْشَةٌ, applied to a land (أَرْضٌ), (S, TA,) to a house (دار); (A;) Desolate, deserted, or destitute of human beings or inhabitants; (S, K, TA;) as also ↓ مُوحِشٌ and ↓ مُتَوَحِّشٌ: (A:) and أَرْضٌ وَحْشَةٌ and ↓ مُسْتَوْحِشَةٌ signify the same. (K, TA.) You say also, بِلَادٌ حِشُونَ Countries, or regions, desolate, deserted, &c.; after the manner of سِنُونَ; and in the accus. and gen., حِشِينَ: pl., as Az says, of ↓ حِشَةٌ, originally وَحْشٌ, [So I read instead of وَحْشَةٌ, which is evidently a mistranscription,] the و being wanting, as it is in زِنَةٌ and صِلَةٌ and عِدَةٌ. (TA.) You also say, لَقِيتُهُ بِوَحْشِ إِصْمِتَ, (S, K,) and إِصْمِتَةَ, (TA,) i. e., I found him, or met him, in a desolate, or deserted, country, or region. (S, K.) [See remarks on the last word in the former phrase in art. صمت.] And in like manner, تَرَكْتُهُ بِوَحْشِ المَتْنِ I left him in the desert part of the elevated plain, where one could not reach him. (L, TA. *) And [hence] حِمَارُ وَحْشٍ An ass of a desert; [i. e. a wild ass;] as also حِمَارٌ وَحْشِىٌّ. (S, K.) [And بَقَرُ الوَحْشِ The bull and cow, or bulls and cows, collectively, of the desert; i. e., the wild bull and cow, or bulls and cows.] — — [Hence also] Animals (حَيَوَان [which is used as a sing. and a pl., but is here meant to be understood collectively, as appears from what follows,]) of the desert, (S, A, K, TA,) such as are not tame; (TA;) [i. e. wild animals;] of the fem. gender; (TA;) as also وُحُوشٌ (S) and ↓ وَحِيشٌ: (K:) these three words are all used in a collective sense: (ISh:) and ↓ وَحْشِىٌّ signifies a single one of such animals; (S, K;) like زَنْجِىٌّ in relation to زَنْجٌ, and رُومِىٌّ to رُومٌ: (TA:) or وَحْشٌ signifies such as is not tame, of beasts of the desert; and everything that is afraid of human beings (كُلُّ شَىْءٍ يَسْتَوْحِشُ عَنِ النَّاسِ); as also ↓ وَحْشِىٌّ, as though the ى were a corroborative, as in دَوَّارِىٌّ: or, accord. to El-Fárábee, وَحْشٌ in the pl. [lexicologically, but not in the language of the grammarians] of ↓ وَحْشِىٌّ, like as رُومٌ is of رُومِىٌّ: (Msb:) or it is used as a sing., as well as collectively; for you say, هٰذَا وَحْشٌ ضَخْمٌ [this is a bulky wild animal], and هٰذِهِ شَاةٌ وَحْشٌ [this is a wild sheep or goat, &c.]: (ISh:) وُحُوشٌ is a pl. of وَحْشٌ, (Msb, K,) and so is وُحْشَانٌ, (Sgh, K,) and so is وَحِيشٌ, [lexicologically, but grammarians term it a quasi-pl. n.,] like as ضَئِينٌ is of ضَأْنٌ: (Sgh, TA:) or وُحُوشٌ is its only broken pl. (TA.) — — [Hence also, Wild, or shy; applied to girls or women: see an ex. of the word in this sense voce نَوٌّ, where it has a redundant ن affixed to it.] — — [Hence also] Lone; solitary; without company. You say. مَشَى فِى الأَرْضِ وَحْشًا He walked, or went, in the land alone, having no other with him. (TA.) — — [Hence also] Hungry; (S, A, K;) as also ↓ مُوحِشٌ, (AZ, A,) and ↓ مُتَوَحِّشٌ, (A,) and ↓ وَحِشٌ: (TA:) pl. of the first, أَوْحَاشٌ (S, A, K) [and وَحْشُونَ]. You say, بَاتَ فُلَانٌ وَحْشًا, (S, A, * K, *) and مُوحِشًا, and مُتَوَحِّشًا, (A,) Such a one passed the night hungry, (S, A, K,) not having eaten anything, so that his inside was empty. (TA.) And بِتْنَا وَحْشِينَ We passed the night without food. (TA.) [In another place in the TA, we find لَقَدْ بِتْنَا لَيْلَتَنَا هٰذِهِ وَحْشَى, and so in the L; the last word being evidently a mistranscription, for وَحْشِينَ: and it is added, as though the speaker meant, جَمَاعَةَ وَحْشَى; doubtless a mistake for جَمَاعَةَ وَحْشٍ so that the saying seems to mean, We have passed this our night like a company of wild animals.] وَحِشٌ: see وَحْشٌ, last signification. وَحْشَةٌ Loneliness; solitude; lonesomeness; solitariness; desolateness; syn. خَلْوَةٌ: (S, K:) sadness; grief; sorrow; disquietude, or trouble, of mind: (S, K, TA:) or sadness, &c., arising from loneliness or solitude: (TA:) fear: (K, TA:) or fear, or fright, arising from loneliness or solitude: (TA:) a state of disunion between men, and remoteness of hearts from feelings of love or affection; from وَحْشٌ signifying " a wild beast," or " wild beasts, of the desert: " (Msb:) unsociableness; unfriendliness; unsocialness; unfamiliarity; shyness; wildness: [in all the above senses] contr. of أُنْسٌ. (T, S, A, K, in art. أنس.) [Hence, لَيْلَةُ الوَحْشَةِ The night of loneliness, &c.; the first night after burial: also called لَيْلَةُ الوَحْدَةِ, q. v.] You say, تَرَكْتُهُ فِى وَحْشَةٍ I left him in loneliness, or solitude. (TK.) And أَخَذَتْهُ الوَحْشَةُ Sadness, grief, sorrow, or disquietude or trouble of mind, or sadness, &c., arising from loneliness or solitude, laid hold upon him. (TA.) وَحْشِىٌّ [Of, or belonging to, or relating to, the desert: and hence, wild; untamed; undomesticated; uncivilized; unfamiliar: and often used as an epithet in which the quality of a subst. is predominant]: see وَحْشٌ, in three places: i. q. حُوشِىٌّ; (S, Msb, art. حوش;) contr. of أَهْلِىٌّ. (TA, in art. اهل.) — — كَلَامٌ وَحْشِىٌّ (tropical:) i. q. حُوشِىٌّ, q. v. (S, A, art. حوش:) and in like manner, ↓ لَفْظَةٌ وَحْشِيَّةٌ (tropical:) i. q. حُوشِيَّةٌ. (Mz, 13th نوع.) — — The right side of anything: (AZ, AA, S, K, &c.:) or the left side (As, S, A, K,) of anything. (As, S.) [For more full explanations of this term, and its contr. إِنْسِىٌّ, in relation to a beast and to a man, see the latter term: of a beast, accord. to most authorities, it is The right, far or off, side. See an ex. in a verse cited voce دَفٌّ.] Of the arm or hand, and of the leg or foot, The back; إِنْسِىٌّ signifying the side that is towards the man: (S:) or of the foot, the former means [the outer side, or] the

side that is the more remote from the other foot; the latter being the contr., or that which is towards the other foot. (TA.) Of a bow, (S, K,) or of a Persian bow, (TA,) The back; and إِنْسِىٌّ, the side that is towards thee: (S, K:) or of a bow, whether Persian or not is not said, the former means the side against which the arrow does not lie. (TA.) And ↓ الجَانِبُ الوَحِيشُ signifies the same as الوَحْشِىُّ. (IAar.) — — A sort of fig, that grows in the mountains and in the remote parts of valleys, of every colour, black and red and white; it is the smallest of figs, [in the TA, smaller than the تبن,] and when eaten newly plucked it burns the mouth; but it is dried. (AHn, L.) — — وَحْشِيَّةٌ [or رِيحٌ وَحْشِيَّةٌ] A wind that enters one's clothes, by reason of its vehemence. (K.) وَحْشَانُ, applied to a man, Sad; sorrowful: pl. وَحَاشَى. (K.) وَحِيشٌ: see وَحْشٌ, (of which it is a quasi-pl. n.,) in two places: — — and see وَحْشِىٌّ. مُوحِشٌ: see وَحْشٌ, first sentence, and near the end. أَرْضٌ مَوْحُوشَةٌ A land having, (Fr, S, A,) or abounding with, (K,) wild animals, or animals of the desert. (Fr, S, A, K.) [See أَرْضٌ مَجْرُودَةٌ, in art. جرد.] In [some of] the copies of the K, مُوحِشَةٌ, which is a mistake. (TA.) مُتَوَحِّشٌ: see وَحْشٌ, first sentence, and near the end: أَرْضٌ مُسْتَوْحِشَةٌ: see وَحْشٌ, first sentence. وحف &c. See Supplement وخ R. Q. 1 وَخْوَخَ His belly was, or became, flabby. (TA, voce خَبْخَبَ.) وَخْوَاخٌ A fat and fleshy man, whose flesh shakes: (L:) having a flaccid belly, and dilated skin; (L, K;) as also بَخْبَاخٌ: (L:) lazy; (L, K;) unwilling to work: (L:) lazy or heavy: (L:) weak: (S, K:) a weak coward: (L:) ad venerum impotens; (L, K;) as also بَخْبَاخٌ and ذَوْذَخٌ: (L:) qui se polluit, aut concacat, tempore coitus; as also نخباخ and ذوذخ. (IAar.) — — Anything flaccid: (L:) and particularly a flaccid date: (K:) or a date having a flaccid skin: (L:) or a date having no sweetness nor taste. (IAar.) وخد 1 وَخَدَ, aor. يَخِدُ, inf. n. وَخْدٌ and وَخَدَانٌ (S, A, L, K) and وَخِيدٌ, (K,) He (a camel) went along throwing out his legs like the ostrich: (S, L, K:) or went quickly: or went with wide steps: (L, K:) as also خَدَى: (L:) also said of a horse, (Kr, L,) and of an ostrtch. (TA.) See نَصَبَ السَّيْرَ. وخود: see وَاخِدٌ. وَخَّادٌ: see وَاخِدٌ. وَاخِدٌ and ↓ وَخَّادٌ (S, L, K,) and ↓ وَخُودٌ (L, K) A camel going along, or that goes along, throwing out his legs like the ostrich: (S, L, K:) or, quickly: or, with wide steps. (L, K.) The second [which is an intensive or frequentative epithet] is also applied to an ostrich: and the third [which is intensive] to a she-camel. (L.) وخذ 1 وَخَذَ &c.: see art. أخذ. وخز 1 وَخَزَهُ, (S, A, Msb,) aor. يَخِزُهُ, (Msb,) inf. n. وَخْزٌ (S, A, Msb, K) He pierced, stabbed, or pricked him, with a spear, (S, A, Msb, K,) or other thing, (K,) or with the like of a spear, as a dagger, (S,) and a needle, (A, Msb,) &c., (Msb,) not making the instrument to pass through: (S, A, Msb, K:) or, as some say, he did so making the instrument to pass through: in a trad., the plague (الطَّاعُون) is said to be a وَخْز inflicted by jinn, or genii; and the word in this instance is explained by some agreeably with the former rendering, and by some agreeably with the latter: or وَخْزٌ signifies a slight piercing, and is like a goading: so accord. to Khálid Ibn-Jembeh, who uses the expression وَخَزَ فِى سَنَامِهَا بِمِبْضَعِهِ [He made a slight stab in her hump with his scarifier]. (TA.) وَخْزٌ also signifies The act of scarifying; syn. تَبْزِيغٌ. (K. [So in a MS copy of the K, and this is the right reading: in the TA, تَبْزِيع, written with ع, unpointed: in the CK, تَنْزِيع, with ن and ع instead of ب and غ.]) You say of a farrier, وَخَزَهُ بِمِبْضَعٍ وَخْزًا خَفِيفًا لَا يَبْلُغُ العَصَبَ [He scarified it with a scarifier slightly, not penetrating to the sinews]; the pronoun referring to the hoof of a horse or the like, and the place of the operation being the part called the أَشَاعِر. (Aboo- 'Adnán, TA.) وَخْزٌ The plague; syn. طَاعُونٌ. (TA.) See above. — — Pain: [or, app., a piercing, or pricking, pain:] as in the following ex.: إِنِّى لَأَجِدُ فِى يَدِى وخْزًا [Verily I feel, in my arm, or hand, a pain, or a piercing, or pricking, pain]. (IAar, TA.) وخش 1 وَخُشَ, aor. وَخُشَ, inf. n. وَخَاشَةٌ and وُخُوشَةٌ (S, K) and وُخُوشٌ, (TA,) It (a thing, S, TA,) became bad, vile, or base. (S, K, TA.) وَخْشٌ Bad, vile, or base; applied to anything: (K:) low, ignoble, vile, base, or mean; the refuse, or lowest or basest or meanest sort, of mankind; (Lth, Az, S, Msb, K;) the abject, contemptible, or despicable, thereof; (Lth, Az, Msb;) used as a pl., (S, Msb, K,) and dual, (Msb,) and sing., and masc. and fem., without variation: (Msb, K:) but sometimes it is made fem. by the addition of ة: (IAar, ISd:) and has the dual form: (S, K:) and has for its pl. أَوْخَاشٌ (S, K) and وِخَاشٌ; (K;) or the latter is pl. of وَخْشَةٌ. (TA.) You say, رَجُلٌ وَخْشٌ and إِمْرَأَةٌ وَخْشٌ and قَوْمٌ وَخْشٌ [A man, and a woman, and a company of men, low, ignoble, &c.]. (TA.) And ذٰلِكَ رَجُلٌ مِنْ وَخْشِ النَّاسِ That is a man of the low, ignoble, vile, base, or mean, of mankind. (S.) And جَآءَنِى أَوْخَاشٌ مِنَ النَّاسِ Some of the refuse, or lowest or basest or meanest sort, of mankind came to me. (S.) And ↓ وَخْشَنٌّ is the same as وَخْشٌ: (TA:) the rájiz (Dahlab, TA) says, جَارِيَةٌ لَيْسَتْ مِنَ الوَخْشَنِّ [A girl who is not of the low, or ignoble, &c.]; meaning الوَخْشِ; adding a double ن. (S, TA.) وَخْشَنٌّ: see وَخْشٌ. وخض See وخطه in two places. وخط 1 وَخَطَهُ, aor. يَخِطُ, (TA,) inf. n. وَخْطٌ, (As, S, K,) He pierced him through: (S, K, TA:) or he pierced him slightly; (K, TA;) not through: (TA:) or he pierced him so as to penetrate into his inside; not piercing him through; (As, TA;) بَالرُّمْحِ with the spear; as also وَخَضَهُ. (TA.) [See also وَخَزَهُ.] — — [And hence,] وَخَطَهُ الشَّيْبُ, (S, K,) aor. as above, (K,) and so the inf. n., (TA,) (tropical:) Hoariness, or whiteness, became intermixed in his hair; (S, K, TA;) as also وَخَضَهُ: (TA:) or appeared or spread upon him: or his blackness and whiteness [of hair] became equal: (K:) and you say of the man, وُخِطَ: (K, * TA:) or this signifies his head became hoary, or white. (TA.) 5 توخّط: see 2, in art. خيط. وَخْطٌ [originally an inf. n. (see above)] is said to signify (tropical:) A little, somewhat, or a small degree, of hoariness, or whiteness of the hair. (TA.) — — You say also, بِهَا وَخْطٌ مِنْ وَحْشٍ (tropical:) In it [meaning a land (أَرْض)] is a small number of wild animals. (TA.) طَعْنٌ وَخَّاطٌ [A piercing, of one or another of the kinds described above, that is much, or frequent]: and in like manner رُمْحٌ وَخَّاطٌ [a spear so piercing, much, or frequently]. (TA.) مَوْخُوطٌ A man (TA) having hoariness, or whiteness, intermixed in his hair: or upon whom hoariness, or whiteness, has appeared and spread: or whose blackness and whiteness [of hair] have become equal: (K:) or whose head has become hoary, or white. (TA.) وخف, &c See Supplement ود 1 وَدَّهُ, first pers. وَدِدْتُ, (S, M, L, Msb, K, &c.) and وَدَدْتُ, (Ks, Z, K,) [but most disallow this] aor. يَوَدُّ, inf. n. وُدٌّ and وِدٌّ and وَدٌّ, (S, M, L, K,) of which three forms the first is the most common, (MF,) and مَوَدَّةٌ, (S, M, L, K,) or this last is a simple subst., (Msb,) and مِوَدَّةٌ (CK and some MS. copies of the K) and مَوِدَّةٌ, (accord. to some other copies of the K, this and the next preceding deviating from the common forms of inf. ns., TA,) and مَوْدِدَةٌ (M, Kz, K) and مَوْدَدَةٌ, (TA,) but these last two are allowable only in poetry, and deviate from constant rule, the former doubly, (Kz, MF, TA,) and وِدَادٌ and وَدَادٌ and وُدَادٌ, (M, L, K,) the first of which last three forms is the most common, (MF,) and وَدَادَةٌ (M, L, K) and, accord. to some, وِدَادَةٌ and وُدَادَةٌ, (MF, TA,) and, as in a copy of the K esteemed of good authority, مَوْدُودَةٌ, (TA,) He loved, or affected, him, or it, (S, M, L, Msb, K,) i. e. any means of attaining or doing good. (AZ, M, L.) The form وَدَدْتُ is disallowed by the Basrees who hold it to be erroneous: and Zj says, We know that Ks did not mention وَدَدْتُ without having heard it; but he heard it from him who was no authority. (T, L.) — — أَوْدِدْهُ, an imp. form [of ↓ أَوَدَّهُ], without idghám, accord. to the dial. of El-Hijáz, occurs in a trad., meaning Love thou

it, or affect it. (L.) — — وَدِدْتُ لَوْ تَفْعَلُ ذٰلِكَ and وَدَدْتُ لَوْ أَنَّكَ تَفْعَلُ ذٰلِكَ, (S, L,) aor. as above, inf. n. وُدٌّ and وَدٌّ and وَدَادَةٌ (S, L, Msb) and وَدَادٌ (S, L) or وِدَادٌ, (T, in TT,) I wished that thou wouldest do that. (S, L.) — — وَدِدْتُ لَوْ كَانَ كَذَا I wished that it had been so. (Msb.) — — وَدِدْتُ الشَّىْءَ I wished for the thing. Fr says, This is the more approved form; but some say وَدَدْتُ: in both cases the aor. is يَوَدّ only. (L.) [Respecting the latter form of the pret., see above.] This is a secondary signification of the verb. (TA.) 3 وادّهُ, inf. n. مُوَادَّةٌ and وِدَادٌ, He loved, or affected him, being loved, or affected, by him. (Msb.) 4 أَوْدَ see 1. 5 تودّدهُ He attracted to himself his love, or affection. (IAar, L, K.) — — تودّد إِلَيْهِ He manifested, or showed, love, or affection, to him. (L, Msb, K.) 6 هُمَا يَتَوَادَّانِ, (S, L,) inf. n. تَوَادٌّ, (K,) They two love, or affect, each other. (S, L, K.) وِدٌّ (S, L, K) and ↓ وُدٌّ (L, K) and ↓ وَدٌّ (IJ, L, K) and ↓ وَدِيدٌ (S, L, K) A person loved, or beloved; an object of love; a friend; syn. خِبٌّ and حَبِيبٌ and صَدِيقٌ (L) and مُحَبٌّ. (K: in the CK مُحِبٌّ.) — — Also, ↓ وُدٌّ (TA) and ↓ وَدُودٌ (S, L, Msb) and ↓ وَدِيدٌ (TA) and ↓ وَادٌّ (Kz) A person who loves; loving; affectionate: (S, L, Msb, TA:) the first also used in a pl. sense, (L, K,) being [originally] an inf. n. (TA) and the second used alike as masc. and fem. (S, L, Msb.) — — Also, ↓ وُدٌّ and ↓ وُدُودٌ and ↓ مِوَدٌّ, (K,) also written ↓ مَوَدٌّ, (MF,) A man (TA) loving much; having much love or affection; very loving or affectionate. (K, MF.) — — Pl. أَوْدَادٌ, (L, K,) pl. of وِدٌّ, (TA,) and also a pl. [of وُدٌّ] in the second of the above senses; (K;) and وِدَادٌ, [pl. of وَدٌّ or وَدِيدٌ] in the first of the above senses; (L;) and أُوُدٌّ, (S, L, K,) pl. of وُدٌّ (TA) in the second of the above senses; (K;) or of وِدٌّ; (S, TA;) and أَوُدٌّ, (L, K,) [an irreg. pl., or quasi-pl. n., upon which I find no remark,] in the first of the above senses, (L,) or the second; (K;) and وُدَّادٌ, pl. of وَادٌّ; (Kz;) and أَوِدَّآءُ, (S, L, K,) pl. of وَدِيدٌ (TA) in the first of the above senses, (L,) or in the second; (L;) and أَوِدَّةٌ, (K,) also pl. of وَدِيدٌ (TA) in the second of the above senses; (K;) and وُدَدَاءُ, pl. of وَدُودٌ (S) in the second of the above senses, (S, K,) [and the third]; and وَدِيدٌ is also mentioned as a pl. in the second of the above senses in the K; but this is probably a mistake for وِدَادٌ. (TA.) — — IAth says, that ↓ وُدٌّ, used as an epithet, is for ذُو وُدّ; but وِدٌّ does not require ذو to be understood, being syn. with صَدِيقٌ. (L.) وُدٌّ: see 1, and وِدٌّ. — — وَدٌّ and ↓ وُدٌّ (the former is the more common, L) A certain idol (S, L, K) which pertained to the people of Noah, and then to Kelb, and was at Doomet-el-Jendel: (S, L:) or a certain good man, who lived between Adam and Noah, and of whom, after his death, was made an image, which, after a long time, became an object of worship; like سُوَاعٌ and يَغُوثُ and يَعُوقُ and نَسْرٌ, mentioned therewith in the Kur, lxxi. 22 and 23: (Bd:) and the former, a certain idol belonging to Kureysh, also called أُدٌّ. (L.) — — بِوَدِّكِ By thy Wedd! meaning the idol so named. (L.) — وَدٌّ A wooden pin, peg, or stake; i. q. وَتِدٌ: (S, K:) of the dial. of Temeem; (IDrd;) or of Nejd: as though they made the ت quiescent and incorporated it into the د. (S.) وُدٌّ: see 1, and وِدٌّ, and وَدٌّ. — — بِوُدِّى أَنْ يَكُونَ كَذَا I wish that such a thing may be. In the following saying of the poet, أَيُّهَا العَائِدُ المُسَائِلُ عَنَّا وَبِوُدِّيكَ لَوْ تَرَى أَكْفَانِى [O thou visitor of the sick, inquiring respecting us, wishing that thou mayest see my graveclothes], the kesreh of the د is lengthened for sake of the measure. (S, L.) وَدُودٌ: see وِدٌّ. — — الوَدُودُ, as an epithet applied to God, The loving towards his servants, (IAmb, L,) or, towards those who obey: (Beyd, lxxxv. 14:) or He who regards with approbation his righteous servants: or He who is beloved in the hearts of his saints. (IAth, L.) وَدُودٌ also, A mare that puts forth all her power of running. (ISd, L.) وَدِيدٌ: see وِدٌّ. وَادٌّ: see وِدٌّ. أَوَدُّ More or most, loving or affectionate. Said to be also used as a pl., for أَوَدُّونَ. (L.) مَوَدٌّ and مِوَدٌّ: see وِدٌّ. مَوَدَّةٌ Love; affection. (Msb.) See also 1. — — Also, A letter; an epistle: and letters, or epistles: syn. كِتَابٌ and كُتُبٌ. (IAar, L, K.) Said to have the latter meaning in the Kur, lx. 1, in the first of the instances of its occurrence there: (L, K:) but this is a strange interpretation. (TA.) ودأ 1 وَدَأَهُ, aor. يَدَأُ, He made it even or plain. (K.) — See 5. — ودأ (aor. يَدَأُ, T) Veretrum exseruit equus: (T, K:) but AHeyth says that this is an error, and that the correct word is without ء: [i. e., وَدَى, q.v.]. (TA.) — دَأْنِى [imp.], i. q. دَعْنِى, Let me &c. (K.) Said by some to be of weak authority. (TA.) 2 ودّأ عليه الأَرْضَ, inf. n. تَوْدِئَةٌ, He made the earth even, or plain, over him. (AZ, S, K.) — — وَدَّأَتْهُ الأَرْضُ The earth, or the land, hid, or concealed, him. (TA.) [See also 5.] — — ودّأ, He, or it, buried. (IAar.) — — ودّأ بِهِمْ, inf. n. تَوْدِئَةٌ; (S, L;) accord. to the K, وَدَأَ; but this is incorrect; (TA;) He covered, or overwhelmed, them with evil, or with ill treatment. (L, K.) 5 تودّأَتْ عَلَيْهِ الأَرْضُ The earth became even, or plain, over him, (K,) as over a dead body in the grave: (TA:) or enclosed him: or was overturned over him: or was broken in pieces over him. (K.) — — The earth, or the land, hid, or concealed, him. (TA.) [See also 2.] This phrase is used when a person has gone away to the more distant parts of the earth, or land, so that it is not known what he has done: also, when a man has died; even if among his family. (ISh.) — — تودّأت عَنْهُ الأَخْبَارُ News, or tidings, of him were cut off, or ceased to come; like ↓ وَدِئَتْ, and were hid. (K.) [In the K we read, عنه الاخبارُ انقطعت [تودّأت] عليه و [تودّأت] و الخ: whence it seems that تودّأت عليه الاخبار also has the above signification. But in the TA, after عليه, in the passage above quoted from the K, is inserted الارض. This word, however, has, I think, been inserted through inadvertence: if not, تودّأت عليه الارضُ signifies The land was interrupted to him, and hid: as also ↓ وَدِئَت.] — — تودّأ عَلَى مَالِهِ He took his property or wealth, and kept it carefully. (K.) — تودّأ عَلَيْهِ He, or it, destroyed him. (S, K.) وَدَأٌ Perdition; destruction. (K.) مُوَدَّأٌ [Earth made even, or plain, over a person: or earth hiding, or concealing, him;] like مُحْصَنٌ for مُحْصِنٌ, &c. (TA.) — — A grave. (See below.) — — Zuheyr Ibn-Mesood Ed-Dabbee says, in an elegy on his brother Ubeí, أَ أُبَىُّ إِنْ تُصْبِحْ رَهِينَ مُوَدَّإٍ زَلْجِ الجَوَانِبِ قَعْرُهُ مَلْحُودُ [O Ubeí ! if thou become a deposit in a place over which the earth is made even, or plain, (or in a place that hideth thee, or in a grave,) with smooth, or slippery, sides, and having its bottom hollowed out laterally, — —] (S, TA. See Ham, p. 466.) — — مُوَدَّأَةٌ A place of destruction, or perdition; or a desert in which is no water. (AA, S, K.) — — Also, accord. to IAar, or without ة, as in an example which he quotes, A grave. (TA.) ودب وَدْبٌ An evil state, or condition. (L, K.) ودج 1 وَدَجَ, (S, K,) aor. يَدِجُ, (S,) inf. n. وَدْجٌ (L, K) and وِدَاجٌ; (L;) and ↓ ودّج, inf. n. تَوْدِيجٌ; (K;) but the latter has an intensive signification; (Msb;) He cut the vein called الوَدَجُ: (K:) he bled a beast by cutting the vein so called; ودج with reference to a beast, as the object of the act, being the same as فَصَدَ with reference to a man. (S.) — — وَدَجَ, inf. n. وَدْجٌ (tropical:) He put to rights; put into a right or proper state; adjusted. (S, K.) وَدَجَ المَالَ He put the property into a right or proper state. (Msb.) وَدَجَ بَيْنَ القَوْمِ He adjusted differences between the people, (S, Msb,) and put an end to evil. (TA.) 2 وَدَّجَ see 1. 3 وادجهُ, inf. n. مُوَادَجَةٌ, (tropical:) He acted towards him with gentleness and good nature. (ISh, A.) وَدَجٌ, (S, K,) also written with kesreh, [app. وِدْجٌ, but perhaps وَدِجٌ,] (Msb,) and وِدَاجٌ, (S, K,) [A name given to each of the external jugular veins;] a certain vein in the neck; (S, K;) one of two veins, which are called the وَدَجَانِ: (T, S, &c.:) these are two veins extending from the head to the lungs; and the pl. is أَوْدَاجٌ: (M:) or two great veins on the right and left of the pit between the clavicles: (Msb, TA:) they are by the side of the وَرِيدَانِ, [here app. meaning the two carotid arteries,] and are of the number of the veins in which the blood [merely] runs, whereas the وريدان are for pulsation and for [the diffusion of] the soul, النفس [i. e النَّفْس, not النَّفَس; for, accord. to the Arabs, the animal

soul (الرُّوحُ الحَيْوَانِيُّ, as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries]: (T, Msb, TA:) accord. to some, the ودج and وريد are the same; [meaning, that each of these names is applied to the external jugular vein:] (Msb:) or the اوداج are the veins which surround the windpipe: (TA:) or the ودج is the vein called the أَخْدَع, [elsewhere said to be a branch from the وريد, in the place where one is cupped,] which the slaughterer [of an animal] cuts through, thereby putting an end to life. (Msb.) — — وَدَجَانِ (tropical:) Two brothers: (S, K:) two persons mutually attached; likened to the two veins so called. (A.) بِئْسَ وَدَجَا حَرْبٍ هُمَا Two evil brothers of war are they two. (S.) — وَدَجٌ (tropical:) A cause; a means whereby one attains to a thing; syn. سَبَبٌ and وَسِيلَةٌ; (K;) or, as in some lexicons, وُصْلَةٌ. (TA.) Ex. كَانَ فُلَانٌ وَدَجِى إِلَى كَذَا Such a one was my means of attaining to such a thing. (TA.) ودح 4 اودح He confessed; syn. أَقَرَّ: (L, K:) or he confessed a falsehood, or what was false: (ISk, T, K:) or he confessed himself submissive to him who would lead, guide, or govern, him: (AZ, T, K:) he was submissive, or prompt in obedience, and humble. (S, K.) — — He (a ram) held back, and would not mount the female. (S, K.) — — اودحت الإِبِلُ The camels became fat and in good condition. (S, K.) ودر, &c See Supplement وذأ 1 وَذَأَهُ, (S, K,) aor. يَذَأُ, (TA,) inf. n. وَذْءٌ, (S,) He imputed to him a vice, fault, or the like; despised him; (S, K;) chid him; (S, K;) and blamed, or reproached him. (A'Obeyd.) — وَذَأَتْ عَنْهُ عَيْنُهُ His eye recoiled from him, or it: syn. نَبَتْ عنه. (K.) 8 إِتَّذَأَ, quasi-pass. of وَذَأَ, He was charged with a vice, fault, or the like; &c. (S, K.) وَذْءٌ Disapproved, or hateful, language; (K;) whether it be reviling or of another description. مَا بِهِ وَذْأَةٌ (like وَذْيَةٌ) There is no fault, or defect, (عِلَّة,) in him or it. (Aboo-Málik, K. *) وذب وِذَابٌ The stomach of a ruminant beast, (or, as in some lexicons, the stomachs of such beasts, TA,) with the intestines, or guts, into which milk is put, and which are then cut in pieces, [and eaten]: a pl. which has no sing. (ISd, K.) — — Also The perforations, or punctures, made in sewing, or the loops, (the word in the original is خُرَبٌ, pl. of خُرْبَةٌ: in some of the lexicons, خُرَزٌ: but both these words relate to the same things: TA: [whence it appears that, accord. to the author of the TA, &c., the former of the above two meanings is the one intended:]) of a مَزَادَة. (K.) وذح 1 وَذِحَتِ الشَّاةُ, aor. تَوْذَحُ and تَيْذَحُ (S, K) or تِيذَحُ, (TA,) inf. n. وَذَحٌ, (S,) The sheep was, or became, foul with وَذَحٌ [q. v. infrà.] (S, K.) — — وَذِحَ, inf. n. as above, He suffered from an inflammation and excoriation of the inner sides of his thighs; (En-Nadr, L, K; *) as also مَذِحَ. (En-Nadr, L.) وَذَحٌ The dung and urine that have clung to the wool of sheep, (K,) or to their tails and the inner sides of the roots of their thighs (أَرْفَاغها), and dry [thereon]: (S:) or the filth that clings to the rump, or buttocks, of the ram: (Th:) n. un. with ة: pl. وُذْحٌ; like بُدْنٌ, (S, K,) pl. of بَدَنَةٌ. (S.) وذر 1 وَذِرَهُ, of the same measure as وَسِعَهُ, (S, K, TA,) or وَذَرَهُ, (Lth, ISk, T, TA,) is the original pret. of which the aor. is يَذَرُهُ (Lth, ISk, T, S, K, TA) signifying, He leaves, lets alone, or ceases or desists from, it, or him; he leaves it undone; syn. يَدَعُهُ, (ISk, T, S, K, TA,) and يَتْرُكُهُ; (Msb;) imp. ذَرْهُ, syn. دَعْهُ: (ISk, T, S, K, TA:) but the pret. is not used, (Lth, Sb, ISk, T, S, M, Msb, K,) تَرَكَهُ being used in its stead; (Lth, T, S, TA;) and because its pret. is not used, the aor. is of the measure يَفْعَلُ; for if there were a pret., [it would most probably be of the measure فَعَلَ, as this is the regular measure of trans. unaugmented triliteral verbs, and] the aor. would be of the measure يَفْعِلُ or يَفْعُلُ: (Sb, M, TA:) nor is the inf. n. used, (Lth, T, M, Msb, K, TA,) تَرْكٌ being used in its stead, (Lth, T, M, TA,) i. e., instead of وَذْرٌ: (K:) nor is the act. part. n., (ISk, T, S, Msb, K,) namely وَاذِرٌ, instead of which تَارِكٌ is used: (ISk, T, S:) or the pret. is sometimes used, (Msb, K,) though rarely, (Msb,) or by the deviation from the constant course of speech: (K:) so in the K; but in the M it is said, that the phrase لَمْ أَذِرْ وَرَآئِى شَيْئًا [I left not behind me anything, with kesr to the ذ, and so in the original copy of the TT,] is related on the authority of some of the Arabs. (TA.) You say, ذَرْ ذَا and دَعْ ذَا [Leave thou, or let alone, or cease or desist from, this]. (ISk, T.) It is said in the Kur, [lxxiii. 11,] وَذَرْنِى وَالْمُكَذِّبِينَ And leave me, or let me alone, with the beliers, or descrediters; (Bd;) commit their case to me, (Bd, TA,) and busy not thy heart respecting them; (TA;) for I will stand thee in stead to recompense them. (Bd.) وذف, &c See Supplement ورأ 1 وَرَأَ, aor. يَرَأُ, He repelled, pushed, or thrust. (K.) — وَرَأَ مِنَ الطَّعَامِ He was, or became, filled with food. (K.) — مَا وُرِئْتُ, and ↓ ما وُرِّئْتُ, I knew not. (K.) — ما أُورِئْتُ بِالشَّىْءِ I knew not the thing, or of the thing. (L.) 2 وَرَّأَ and 4: see 1. 5 توَرّأت عَلَيْهِ الأَرْضُ i. q. توذّأت, The earth became even, or plain, over him: or enclosed him: &c. (IJ, K.) 10 استورأتِ الإِبِلُ The camels took fright and ran away, in a body, one after another: (As:) accord. to AZ, this is said when they have taken fright and ascended a mountain; but if they have taken fright and run away in a plain, one says استأورت: so in the dial. of the tribe of 'Okeyl. [Thus in the TA in this art.: but see إِسْتَوْرَتْ.] وَرَآءَ and وَرَآءُ and وَرَآءِ, indecl., (K,) an adverbial noun of place or time: (Bd, &c.:) J mentions it in art. ورى, regarding the وَرَأَ as substituted for ى; and this is the opinion of the Koofees, and of all writers on inflexion, though disapproved by F, who, however, mentions it again in art. ورى as though belonging to that art.: (TA:) Behind: and, contr., before. (K.) In like manner, الوَرَآءُ [The location that is behind, or beyond; and the time past: and, contr. that is before, or preceding]. (K.) Or it does not bear contr. meanings; but one meaning; namely, what is concealed from one. (K, art. ورى.) Or it is a homonym; [but not a word of contr. meanings; as it signifies what is behind, or beyond, in respect of place, and what is before in respect of time]. Fr. says, It is not allowable to say, of a man behind thee, that he is بَيْنَ يَدَيْكَ; nor of a man before thee, that he is وَرَآءَكَ; these expressions being only allowable [as synonymous] in cases relating to particular times of events or actions: thus one may say, بَيْنَ يَدَيْكَ وَرَآءَكَ بَرْدٌ شَدِيدٌ and برد شديد [meaning Before thee is intense cold]: each of these expressions is allowable because the intense cold is a thing that is coming; so, as it will overtake thee, it is, as it were, behind thee; and as thou wilt attain to the period thereof, it is, as it were, before thee. It is said in the Kur, [xviii. 78,] كَانَ وَرَآءَهُمْ مَلِكٌ There was before them a king: [because it has reference to a certain period, which might be said to be before them as they would attain to it, and behind them as it would overtake them: this passage Jelál-ed-Deen explains by saying, “there was behind them when they returned, and before them now, a king. ”] Of the same kind also is the phrase مِن وَرَائِهِ جَهَنَّمُ [Kur, xiv. 19,] Before him is hell: [for the same reason]. (TA.) — — وَيَكْفُرُونَ بِما وَرَآءَهُ, [Kur, ii. 85,] signifies And they disbelieve in what [hath been revealed] beside that: syn. سِوَاهُ: (IAar:) or it may mean after that. (Jel.) — — وراء is masc. and fem. (TA.) Its dim. is وُرَيِّئَةٌ, (K,) accord. to those who hold the وَرَأَ to be a radical letter, not substituted for ى; namely, the Basrees: accord. to others, وُرَيَّةٌ and وُرَىٌّ. (TA.) — — [See also art. ورى.] — — رَجُلٌ مَانِعٌ مَا وَرَآءَ ظَهْرِهِ: see زَبُونَةٌ. — — وَرَآءٌ A son's son, or son's offspring. (K.) — — وَرَآءٌ Bulky, and thick in the أَلْوَاح, or shoulder-blades. (AAF.) ورب 1 وَرِبَ, aor. يَوْرَبُ, inf. n. وَرَبٌ, It, or he, (a root, origin, or stock, S, or a man, TA,) was, or became, corrupt. (S, K.) 2 ورّب, inf. n. تَوْرِيبٌ, [app., He expressed himself respecting a thing equivocally, or ambiguously, by words

objectionable in one sense, and allowable in another: so thinks IbrD:] the inf. n. is thus explained: أَنْ تُوَرِّىَ عَنِ الشَّىْءِ بِالمُعَارَضَاتِ وَالمُبَاحَاتِ. (T, K, but in the latter, the و before the last word is omitted.) 3 وارب, inf. n. مُوَارَبَةٌ He strove to outwit, deceive, beguile, or circumvent [another]: syn. دَاهَى and خَاتَلَ. (K.) Accord. to IAth, it is from الوَرَبُ " the being corrupt: " or it may be from الارب " intelligence, &c.; " the أ being changed into و. The latter is the opinion of AM. (L.) — — One of the sages says, مُوَارَبَةُ الأَرِيبِ جَهْلٌ وَعَنَاءٌ [The striving to outwit the cunning, or intelligent, or sagacious, is ignorance and labour without profit]. (TA.) [See art. أرب, where this saying, but with مؤاربة in the place of مواربة, is given as a trad.] — — It is said in a trad., إِنْ بَايَعْتَهُمْ وَارَبُوكَ, i. e., خَادَعُوكَ, If thou buy and sell with them, they will deceive thee, or endeavour to deceive the. (IAth.) وَرْبٌ The hole of a wild beast: pl. أَوْرَابٌ. (K, TA.) — — وَرْبٌ The space between two ribs; مَا بَيْنَ الضِّلَعَيْنِ: (K:) but this (says SM) I find not in any other book than the K; and probably it should be ما بين إِصْبَعَيْنِ the space between two fingers; for we read in the L that ورب is said to signify مابين الأَصَابِعِ: (TA:) pl. أَوْرَابٌ. (K, TA.) [See also أَرْبٌ.] — — وَرْبٌ The space measured by the extension of the thumb and forefinger; syn. فِتْرٌ: pl. أَوْرَابٌ. (K, TA.) — وَرْبٌ A member; a limb: pl. أَوْرَابٌ. (K, TA.) ↓ وِرْبٌ [also] is a dial. from of إِرْبٌ, (K,) as signifying " a member, or limb. " (TA.) The form of word commonly known, says AM, is إِرْبٌ; but I do not deny that ورب may be a dial. form, like as وِرْثٌ and إِرْثٌ are two words whereof one is a dial. form of the other. (TA.) — — وَرْبٌ and ↓ وَرْبَةٌ The podex: syn. إِسْتٌ: pl. of the former أَوْرَابٌ. (K, TA.) — — ↓ وَرْبَةٌ The pit, or hollow, that is in the lower part of the side, i. e., the hypochondre, or flank. (TA.) — — وَرْبٌ The mouth of the hole of a rat, or mouse, (فَأْرَة,) and of a scorpion: pl. أَوْرَابٌ. (K.) وِرْبٌ: see وَرْبٌ. وَرْبَةٌ: see وَرْبٌ. وَرِبٌ Corrupt. (K.) — — عِرْقٌ وَرِب A corrupt root, origin, or stock. (S, K.) Aboo-Dharrah El-Hudhalee says, إِنْ تَنْتَسِبْ تُنْسَبْ إِلَى عِرْقٍ وَرِبْ [If thou mention thy lineage, thy lineage is traced up to a corrupt origin, or stock]. (S.) — — رَجُلٌ وَرِبٌ A corrupt man. (TA.) — — وَرِبٌ A cloud that is loose (K) and much broken. (TA.) مُوَرَّبٌ [i. q. مُؤَرَّبٌ] A member, or limb, cut off entire. (TA.) 1 ورث وَرِثَ, aor. يَرِثُ, (S, K,) an instance of deviation from a constant rule, there being only the following verbs of the measure فَعِلَ which have the aorists of the measure يَفْعِلُ only, namely, وَثِقَ, وَرِثَ, وَرِعَ, وَرِمَ, وَرِىَ, وَفِقَ, وَلِىَ, and وَمِقَ, (Ibn-Málik and others,) and وَصِبَ: (TA, art. وصب:) the و falls out in يَرِثُ [&c.] because it occurs between ى and kesreh; and in those persons of the aor. which begin with ا and ت and ن because these letters are changed from ى, which is the original: (S:) inf. n. وِرْثٌ and إِرْثٌ, (S, K,) in which the و is changed into أ, (S,) and رِثَةٌ, (S, K,) in which the ة is a substitute for the [elided] و, (S,) and وِرَاثَةٌ (S, K,) [the most common form] and إِرَاثَةٌ, (TA,) and accord. to some مِيرَاثٌ, but this is an error, for مِفْعَالٌ is not one of the measure of inf. ns., (ISd,) [but it is used by some of the professors of practical law as an inf. n.,] and تُرَاثٌ: (Msb [but see وِرْثٌ below]:) He inherited. (S, K, &c.) You say وَرِثَ أَبَاهُ He inherited [the property of] his father: (S, K:) but the original phrase is وَرِثَ مَالَ أَبِيهِ He inherited the property of his father. (Msb.) Also وَرِثَ مِنْ أَبِيهِ (and عَنْهُ, A,) He inherited of his father: (K:) or he inherited part of the property of his father. (Msb.) And وَرِثَ الشَّىْءَ مِنْ أَبِيهِ He inherited the thing of, or from, his father. (S.) When you say وَرِثَ زَيْدٌ أَبَاهُ مَالًا [Zeyd inherited of his father property], the word مالا is a second objective complement, if the verb be doubly trans.; or it is a substitute of implication (بَدَلُ الاشْتِمَالِ) for زيد. (MF.) You say وَرِثْتُهُ مَالَهُ and مَجْدَهُ, I inherited his property, and, (tropical:) his glory: and وَرِثْتُهُ عَنْهُ I inherited it from him. (TA.) 2 ورثهُ, inf. n. تَوْرِيثٌ, He included him among the heirs of his property: (S:) or made him to be one of his heirs: (TA:) [see also 4:] or ورثهُ مَالًا he included him among his heirs, he not being one of them, and assigned him a portion: (AZ, Msb:) [in like manner,] ورّث فِى مَالِهِ he included among his heirs of his property one or more not of them. (TA.) — — وَرَّثْتُ فُلَانًا مِنْ فُلَانٍ I made such a one to be the heir of such a one. (TA.) See 4. — ورّث He stirred a fire, in order that it might burn up, or blaze: (K:) a dial. form of أَرَّثَ, q. v. (TA.) 4 اورثهُ الشَّىْءَ He (his father) made him to inherit the thing. (S.) — — اورثهُ إِيرَاثًا حَسَنًا He made him to have a goodly inheritance. (TA.) اورثهُ الإِرْثَ, and المِيرَاثَ, and ↓ ورثهُ إِيَّاهُ, He made him to inherit the heritage. (A.) — — اورثهُ and ↓ ورّثهُ He (his father) made him to be one of his heirs. (K.) [See also 2.] — — اورث وَلَدَهُ He made his son sole heir. (AZ.) — — اورثهُ شَيْئًا (tropical:) It occasioned him, as its result, a thing. Ex. اورثه المَرَضُ ضَعْفًا (tropical:) The disease occasioned him, as its result, weakness. (TA.) 6 تَوَارَثُوهُ كَابِرًا عَنْ كَابِرٍ (tropical:) [They inherited it by degrees, one great in dignity and nobility from another great in dignity and nobility]. (S.) [See art. كبر.] — — تَوَارَثَنِى الحَوَادِثُ (Bedr Ibn-'Ámir El-Hudhalee) (tropical:) Misfortune took me by turns, as though they inherited me, one from another. (TA.) وَرْثٌ (tropical:) What is fresh, juicy, or moist, of things. (K.) وِرْثٌ and ↓ إِرْثٌ [see 1] and ↓ تُرَاثٌ (in which the ت is originally و, S,) and مِيرَاثٌ (originally مِوْرَاثٌ, the و being changed to ى because of the kesreh immediately preceding it, S.) What is inherited; an inheritance, or a heritage: or, accord. to some, ورث and ميراث are used with reference to property, or wealth; and ارث with reference to rank or quality, nobility or eminence, reputation, or the like, in Arabic, حَسَب: (M:) [the pl. of ميراث is مَوَارِيثُ.] [See also art. أرث.] — — أُثْبُتُوا عَلَى مَشَاعِرِكُمْ هٰذِهِ فَإِنَّكُمْ عَلَى إِرْثٍ مِنْ إِرْثِ إِبْرٰهِيمَ (tropical:) Remain ye steadfast in the observance of these your rites, or ceremonies; for ye act [therein] according to usage inherited from Abraham. (TA, [app. from A'Obeyd].) [See also إِرْثٌ in art أرث.] — — لَهُمْ إِرْثُ مَجْدٍ (tropical:) They have an inheritance of glory. (TA.) وَرْثَةٌ Fire. (L.) وَارِثٌ An heir: pl. وُرَّاث and وَرَثَةٌ. (Msb.) — — It is said in a prayer (of Mohammad, TA) أَللّٰهُمَّ أَمْتِعْنِى بِسَمْعِى وَبَصَرِى وَاجْعَلْهُ الوَارِثَ مِنِّى [O God, cause me to enjoy my hearing and my sight, and make it (i. e. the enjoyment that I pray for, TA) survive me: or,] make it to continue with me until I die. (K.) Or, accord. to another relation, which substitutes وَاجْعَلْهُمَا for واجعله, make them both to continue with me, sound, until I die. Or, as some say, what is meant is the continuance and strength of those two faculties in old age, so that they may survive all the other powers: so says ISh. Some say, that by سَمْع is meant the remembering of what is heard, and the acting according thereto; and by بَصَر, the being admonished by what is seen, and the light of the heart, whereby one escapes from perplexity and darkness to the right course. (TA.) — — الوَارِثُ (as an epithet applied to God, TA.) He who remains after the creatures have perished. (K.) He remains after everything beside Him has perished; and thus, what was the property of mankind, his servants, returns to Him. (TA.) إِرْثٌ: see وِرْثٌ, and 1. مِيرَاثٌ: see وِرْثٌ, and 1. تُرَاثٌ: see وِرْثٌ, and 1. مَوْرُوثٌ Property inherited. (Msb.) المَجْدُ مُتَوَارَثٌ بَيْنَهُمْ (tropical:) Glory is inherited among them. (A.) 1 ورخ وَرِخٌ, aor. يَوْرَخُ, (S, L, K,) inf. n. وَرَخٌ; (S, L;) and ↓ تورّخ; (L;) It (dough) was, or became, thin, or flaccid, (S, L, K,) by reason of the abundance of water in it. (S, L.) 2 ورّخ الكِتَابَ بِيَوْمِ كَذَا He inscribed the writing, or letter, with the date of such a day; i. q. أَرَّخَهُ; (S, K *;) of which it is a dial. form. (Yaakoob.) 4 اورخ He made dough thin, or flaccid, (S, L, K,) by putting much water to it. (L.) 5 تَوَرَّخَ see 1: — — and 10. 10 استورخت الأَرْضُ, and ↓ تورّخت, The land, or ground, became wet, or moist. (K.) وَرْخٌ A kind of tree resembling the مَرْخ in its growth, (L, K,) except that it is dust-coloured, having slender leaves, like the leaves of

the طَرْخُون, or larger. (L.) أَرْضٌ وَرِخَةٌ Land having tangled and luxuriant herbage. (K.) وَرِيخَةٌ Dough that is thin, or flaccid, (S, K,) by reason of the abundance of water in it. (S.) — — Wet, or moist, land, or ground. (K.) تَوَارِيخُ, pl. of تَوْرِيخٌ: see تَأْرِيخٌ. ورد 1 وَرَدَهُ, (S, M, L, Msb,) aor. يَرِدُ, (S, L, Msb,) inf. n. وُرُودٌ (M, L, Msb) and مَوْرِدٌ (L) and وِرْدٌ, (M, L, K,) or the last is a simple subst., (L, Msb,) He (a man, and a camel, &c., Msb) came to it, or arrived at it, (M, Mgh, L, Msb, K,) [and repaired to it,] namely a water (S, M, L, Msb, K) &c., (M, L, K,) whether he entered it or did not enter it; (M, Mgh, L, Msb, K;) as also وَرَدَ عَلَيْهِ, (M, L,) and ↓ تورّدهُ, (M, L, K,) and ↓ استوردهُ: (M, A, Mgh, L, K:) he came to it (namely a water) to drink: (L:) (tropical:) he arrived at it (namely a town or country or the like), whether he entered it or did not enter it: (Mgh, L:) it is allowed by common consent not necessarily to imply entering. (L.) [Hence, وَرَدَتِ الإِبِلُ, the objective complement مَآءً or المَآءَ being understood, The camels came to water.] — — وَرَدَ, inf. n. وُرُودٌ, He came; he was, or became, present. (S, L.) — — وَرَدَ عَلَيْنَا, inf. n. وُرُودٌ (assumed tropical:) He (a man) came to us. (Msb.) — — وَرَدَ الكِتَابُ (A, Msb,) inf. n. [وُرُودٌ and] مَوْرِدٌ (A,) (tropical:) The letter came, (A, Msb,) عَلَىَّ to me: you say, وَرَدَ عَلَىَّ الكِتَابُ. (A.) — — هُوَ ↓ يَتَوَرَّدُ المَهَالِكَ (tropical:) He ventures upon, or goes into, places of destruction]. (A.) — — استورد ↓ الضَّلَالَةَ, and وَرَدَهَا, (tropical:) [He ran into error]. (A.) — — وَرَد عَلَيْهِ أَمْرٌ لَمْ يُطِقْهُ (tropical:) [A thing befell him which he was unable to master]. (A.) — — وَرَدَ عَلَيْهِ It contravened it; presented itself as an objection to it; opposed it.] — — [وَرَدَ, said of a word or phrase or the like, It occurred.] — — وَرَدَتْهُ الحُمَّى, (aor. تَرِدُ, Msb, inf. n. وُرُودٌ, A) (tropical:) The fever attacked him periodically. (S, A, L, Msb.) — — وُرِدَ (tropical:) He suffered a periodical attack of fever. (A, L, Msb.) — وَرُدَ, aor. وَرَدَ, (S, Msb, K,) inf. n. وُرُودَةٌ; (S, L, Msb;) and ↓ إِيرَادٌ, originally إِوْرَادٌ, the و becoming ى because of the kesreh before it; (S, L, K;) (tropical:) He (a horse) was, or became, [of a bright, or yel-lowish bay colour;] of a colour between that called كُمَيْت and أَشْقَر: (S, L, K:) or, of a red colour inclining to yellow. (M, L, Msb.) — — ورّد ثَوْبَهُ 2 أَرْنَبَةٌ see شَمَمَ and وُرُودُ الأَرْنَبَةِ (tropical:) [He dyed his garment, or piece of cloth, red, or of a rose-colour]. (A.) — — ورّدتِ الشَّجَرَةُ, (AHn, L, K,) inf. n. تَوْرِيدٌ; (K;) and وَرَدَتْ, aor. تَرِدُ; (Msb;) The tree flowered, or blossomed. (AHn, L, Msb, K.) — — ورّدت (tropical:) She (a woman) reddened her cheek with the dye of dyed cotton. (L.) 3 واردهُ, (inf. n. مُوَارَدَةٌ, A,) He came to water with him. (L, K.) — — بَيْنَ الشَّاعِرَيْنِ مُوَارَدَةٌ, and تَوَارُدٌ, (tropical:) [Between the two poets is an agreement, or a coincidence, in ideas and expressions; as though they both drew from the same source]. (A.) Similar to this is the phrase تَوَارُدُ الخَاطِرِ (tropical:) [Agreement, or coincidence, of thought, or idea]. (TA.) 4 اوردهُ, and ↓ استوردهُ, (K,) and ↓ تورّدهُ, (ISd,) He brought him to the watering-place. (K.) — — Also, the first and second of these verbs, He brought him; made him to come, or to be present. (S, L.) — — [And the first, He adduced it, or cited it; namely, an evidence, a speech or saying, a word, &c. — — He set it forth, or expressed it; namely, a meaning.] — — اوردهُ المَآءَ, (inf. n. إِيرَادٌ, A.) He made him to come to the water. (L, Msb.) [See an ex. voce حَمْضٌ.] — — اوردهُ الضَّلَالَةَ (tropical:) [He made him to run into error. (A.) — — أَوْرَدَ عَلَيْهِ خَيْرًا [He brought to him wealth, property, or what was good.] (Mugh, in art. حطب.) — — اورد عَلَيْهِ الخَبَرَ (tropical:) He related to him the news. (L.) — — اورد الشَّىْءَ (tropical:) He mentioned the thing. (TA.) — — أَوْرَدَ وأَصْدَرَ (tropical:) He began and compelled. (TA, art. صدر) — — اورده واصدره He brought it and he took it away. (Har. p. 361.) 5 تَوَرَّدَ see 1, and 4, and 10. — — تَوَرّدتِ الخَيْلُ البَلْدَةَ (tropical:) The horses entered the town by little and little. (S, L, K. *) — تورّد (tropical:) [It became red, roseate, or rose-coloured]: said of a woman's cheek. (A.) 6 توارِدنا We came to water together. (A.) 10 استورد (ISd) and ↓ تورّد (K) He desired to come to water. (ISd, K.) [See an ex. of the part. n. voce حَمْضٌ.] — — See 1 and 4. 11 إِوْرَادَّ see 1. وَرْدٌ [coll. gen. n.] The flower, or blossom, of any tree (AHn, L, K) or plant: (AHn, L:) but its predominant application is to the rose حَوْجَم, (L, K,) the well-known red flower (TA) which one smells: (S, L, TA:) its colour varies in winter and summer: (L:) and it is of different kinds in the cultivated soil and in the desert and in the mountains: (AHn, L:) n. un. with ة. (S, L.) Said to be an arabicized word. (Msb.) — — وَرْدٌ (tropical:) A horse [of a bright, or yellowish, bay colour;] of a colour between that called كُمَيْت and أَشْقَر: (S, L, K:) a horse, (M, L, Msb,) or other thing. (M, L,) of a red colour inclining to yellow, (M, L, Msb,) beautiful in everything: (M, L:) fem. with ة: (S, L, Msb:) applied in the above sense to the sky, in the Kur, lv. 37: (L:) or it there means roseates, or of a rosecolour: (Zj, L:) pl. وُرْدٌ, (S, L, K,) like as جُونٌ is pl. of جَوْنٌ, (S,) and وِرَادٌ (S, L, Msb, K) and أَوْرَادٌ: (K:) but this last is unknown, and app. a mistake. (M, F, TA.) — — وَرْدٌ (tropical:) A lion of the colour termed وَرْد: (S, A, L:) or a lion; as also ↓ مُتَوَرِّدٌ. (K.) — — عَشِيَّةٌ وَرْدَةٌ (tropical:) An evening when the horizon is red (L, K) at sunset; which is a sign of drought: and in like manner the morning at sunrise. (L.) — — لَيْلَةٌ وَرْدَةٌ (tropical:) A night of which the beginning and end are red; which is the case in a time of drought. (A.) — — وَرْدٌ Bold, or daring; (K;) an epithet applied to a man; (TA;) as also ↓ وَارِدٌ. (K.) — — وَرْدٌ Saffron. (K.) — — الوَرْدُ الجَبَلِىُّ: see عَبَالٌ. — — أَبُو الوَرْدِ (tropical:) The penis: (K:) so called because of its redness. (TA.) وِرْدٌ A coming to, or arriving at, water &c., whether one enters it or does not enter it; (S, * L, Msb, K;) contr. of صَدَرٌ. (S, L, Msb.) See also 1. — — وِرْدٌ Water to which one comes to drink. (L.) — — وِرْدٌ The time of the day of coming to water, between the two periods of abstaining from water: (L:) a time, or turn, of coming to water. (TA in art. حزب.) — — وِرْدٌ The arrival of the day of coming to water. (L.) — — وَرَدَتِ الإِبِلُ المَآءَ وِرْدًا, and أَوْرَادٌ, and in like manner, الطَّيْرُ, The camels, and the birds, came to the water in a herd, or in a flock, and in herds, or in flocks. (L.) — — وِرْدٌ A company of men, (S, L, Msb, K,) and a number of camels, and of birds, &c., (L,) coming to, or arriving at, water; (S, L, Msb, K;) as also ↓ وَارِدَةٌ: (L, Msb, K:) the former originally an inf. n.: (Msb:) its pl. is أَوْرَادٌ. (L.) See also وَارِدٌ. — — وِرْدٌ A herd of camels. (L.) — — A flock of birds. (L, K.) — — (tropical:) An army, (L, K,) so called as being likened to a herd of camels, or to a flock of birds. (L.) — — A portion, or share, of water. (L, K.) — — Thirst. (L.) — — نَسُوقُ المُجْرِمِينَ إِلَى جَهَنَّمَ وِرْدًا [Kur, xix, 89,] (assumed tropical:) We will drive the sinners to hell like beasts that come to water: or, thirsty: (Beyd:) or, walking and thirsty. (Zj, L.) — — وِرْدٌ (tropical:) The day of a fever, when it attacks the patient periodically: (As, S, L, Msb, * K *:) or one of the names of fever: (L, K:) but the former explanation is the more correct. (TA.) — — وِرْدٌ (assumed tropical:) A portion of the night when a man has to pray. (L.) — — وِرْدٌ (tropical:) A section, or division, (S, L, K,) of the Kur-án: (L, K:) a set portion of recitation or the like: (Msb:) a certain portion of the Kur-án, as a seventh, or half a seventh, or the like, (Mgh, L,) which a person recites at a particular time: (L:) a set portion of the Kur-án, or of prayer; &c., of which a man imposes upon himself the recital on a particular occasion, or at a particular time; i. q. حِزْبٌ q. v.: (Mgh, L:) pl. أَوْرَادٌ. (L, Msb.) Ex. قَرَأْتُ وِرْدِى [I recited my set portion of the Kur-án, &c.]: (S, L:) and لِفُلَانٍ كُلَّ لَيْلَةٍ وِرْدٌ مِنَ القُرْآنِ يَقْرَأُهُ Such a one has every night a set portion of the Kur-án which he recites. (L.) وَرْدَةٌ [A bright, or yellowish, bay colour;] a colour between that of a horse that is

termed كُمَيْتٌ and that of one termed أَشْقَرُ: (S, L:) or a red colour inclining to yellow. (L.) بِنْتُ وَرْدَانَ, (Msb,) pl. بَنَاتُ وَرْدَانَ, (K,) A certain insect, (Msb, K,) well known, (K,) like the beetle, of a red colour, mostly found in baths and in privies. (Msb.) الوَرِيدُ, and حَبْلُ الوَرِيدِ, [Each of the two carotid arteries: and sometimes applied to each of the two external jugular veins:] each of two veins asserted by the Arabs to be from the وَتِين [or aorta], on the right and left of the two sides of the neck, next the fore part, and thick: (S, L:) or the وريد is a certain vein, said to be the وَدَج [or external jugular vein]: or, by the side of the ودج: or, accord. to Fr, a certain vein between the windpipe and [the two sinews called] the عِلْبَاوَانِ, always pulsing; being one of the veins in which is the life; the blood not flowing in it, but only the soul, النفس [i. e., النَّفْسُ, not النَّفَسُ; for, accord. to the Arabs, the animal soul (الرُّوحُ الحَيْوَانِىُّ, as is said in the KT,) diffuses itself throughout the body, from the heart, by means of the pulsing veins, or arteries: see also وَدَجٌ]: (Msb:) or the وَرِيدَانِ are two veins in the neck, (AZ, L, K,) between the أَوْدَاج [or external jugular veins] and [the two parts of the neck called] the لِيتَانِ: in the camel, the وَدَجَانِ [or two external jugular veins]: (AZ, T:) or, accord. to AHeyth, and his is the correct explanation, two veins beneath the وَدَجَانِ, [see above,] which latter are two thick veins on the right and left of the pit between the clavicles; they (the former) are always pulsing, in man: the وريد is a vein in which the soul (النفس [see above]) flows, and in which the blood does not flow: and every pulsing vein, in which the life flows, is of those thus called: (T:) or the وريد is the vein in each side of the neck which swells out on an occasion of anger: (L:) or four veins in the head; of which two descend before the ears, and of which are the وريدان in the neck: or a certain vein beneath the tongue: and, in the upper half of the arm, the قَلِيق [or cephalic]: and, in the fore arm, the أَكْحَل [or median]: and, among those which separate in the outer side of the hand, the أَشَاجِع: and, in the belly of the fore arm, the رَوَاهِش: (T:) pl. أَوْرِدَةٌ [a pl. of pauc.] (M, Msb, K) and وُرُدٌ, (M, Msb,) like as بُرُدٌ is pl. of بَرِيدٌ, (Msb,) [and وُتُنٌ of وَتِينٌ, &c.,] or وُرُودٌ, (K,) [but this I think a mistake]. — — رَجُلٌ مُنْتَفِخُ الوَرِيدِ [A man whose external jugular vein swells out;] a man of bad disposition or temper, prone to anger. (TA.) وَرَّادٌ: see وَارِدٌ. وَارِدٌ A man, and a camel, or other animal, (L,) coming to, or arriving at water, &c., whether he enter it or do not enter it; (L, Msb, K;) as also ↓ وَرَّادٌ: (L, CK:) pl. of the former, وُرَّادٌ (S, L, Msb, K) and وَارِدُونَ: (L:) and of the latter, وَرَّادُونَ. (L.) See also وِرْدٌ. — — إِنْ مِنْكُمْ إِلَّا وَارِدُهَا [Kur, xix. 72, There is not any of you that shall not come to it,] means, accord. to Th, that the Muslims shall come to hell with the unbelievers, but not enter it with them. (L.) — — طَرِيقٌ وَارِدٌ (tropical:) A road, or way, by which people come to water: opposed to صَادِرٌ. (M, A, art. صدر.) See also مَوْرِدٌ. — — مَا لَهُ صَادِرٌ وَلَا وَارِدٌ: see art. صدر. — — وَارِدٌ A preceder. (L, K.) So (accord. to some, TA) in the Kur, xii. 19. (L.) — — وَارِدٌ Courageous; (K;) bold; forward in affairs. (TA.) See also وَرْدٌ. — شَعْرٌ وَارِدٌ (tropical:) Long and lank hair: (L, K:) or hair so long as to reach the buttocks, (A,) of a woman. (L.) — — وَارِدٌ (tropical:) Anything long. (L.) — — أَرْنَبَةٌ وَارِدَةٌ (tropical:) The end, or tip, of a nose advancing over the middle of the mustaches: (A, L:) because the nose, when it is long, reaches to the water when the person drinks: and in like manner, a lip, and a gum. (L.) — — فُلَانٌ وَارِدُ الأَرْنَبَةِ (tropical:) Such a one has a long end, or tip, to his nose. (S, L, K.) شَجَرَةٌ وَارِدَةُ الأَغْصَانِ (tropical:) A tree having pendulous branches. (L.) — — See وِرْدٌ. وَارِدَةٌ: see وِرْدٌ, وَارِدٌ, and مَوْرِدٌ. [إِيرَادٌ (assumed tropical:) Income; revenue: pl. إِيرَادَاتٌ.] مَوْرِدٌ A place of coming to water: (Msb:) a watering-place: (L:) and ↓ مَوْرِدَةٌ a road, or way, by which one comes to water; (L, K;) as also ↓ وَارِدَةٌ: (A, K:) pl. of the first (L) and second, (TA,) مَوَارِدُ; (L, TA;) and of the third, وَارِدَاتٌ. (TA.) — — Hence, (A, TA,) مَوْرِدٌ and ↓ وَارِدٌ (tropical:) A road, or way; (S, L;) as also ↓ وَارِدَةٌ: (TA:) or the last, the middle and main part of a road; or a main road; or simply, a road; syn. جَادَّةٌ; (K;) as also ↓ مَوْرِدَةٌ: (L, K:) pls. as above. (A, TA.) — — مَوَارِدُ أَمْرٍ (tropical:) [The ways leading to a thing: or the ways of commencing a thing]: (TA, art. رحب.) [See an ex., voce تَرَاحَبَ; and see its opposite, مَصَادِرُ أَمْرٍ, voce مَصْدَرٌ.] — — [مَوْرِدٌ also signifies, agreeably with analogy, The time of coming to water: pl. مَوَارِدُ: see the last signification of ثَلَّةٌ in this lexicon: see also وِرْدٌ.] — مَوْرِدُ مَثَلٍ (tropical:) [The primary idea, or thing, signified by a parable or proverb: correlative of مَضْرِبُ مَثَلٍ: pl. مَوَارِدُ]. (TA, &c., passim.) مَوْرِدَةٌ: see مَوْرِدٌ. مَوْرُودٌ (tropical:) Attacked by a fever periodically: (S, L:) or suffering a periodical attack of fever. (Msb.) — — An Arab of the desert said to another, مَا أَمَارُ إِفْرَاقِ المَوْرُودِ [What is the sign of the convalescence of him who is attacked by a periodical fever?] and he answered, الرُّحَضَآءُ [The sweat which follows it; or copious sweat]. (S.) مُوَرَّدٌ (tropical:) A shirt dyed of a rose-colour; of a less deep dye than that which is termed مُضَرَّجٌ: (S, L;) or dyed with saffron. (TA.) — — خَدٌّ مُوَرَّدٌ (tropical:) A reddened cheek. (TA.) — — رَجَعَ مُوَرَّدَ القَذَالِ (tropical:) He returned [with the back of his head] slapped, or thumped with the fist, [and rendered red]. (A.) مُتَوَرِّدٌ: see وَرْدٌ.

ورس

1 وَرَسَ, inf. n. وُرُوسٌ, It (a plant) became green. (AA, A, Hn, M.) — — See also 4. — — وَرِسَ, (M, K,) aor. يَوْرَسُ, (K,) It (a rock, M, K, in water, K) became overspread with [the green substance called] طُحْلُب, so that it became green and smooth. (IDrd, M, K.) — — See also 4. 2 ورّسهُ, inf. n. تَوْرِيسٌ, He dyed it (a garment, or piece of cloth,) with وَرْس, q. v. (S, K.) 4 اورس المَكَانُ The place produced the plant called وَرْس. (S.) — — اورس الرِّمْثُ The [trees called] رمث produced وَرْس, a thing yellow like the [garments termed] مُلَآء; as also ↓ وَرَسَ: so it is asserted, on trustworthy authority: (M:) or became yellow in their leaves, (S, K,) after attaining to maturity, (S,) and had upon them what was like yellow مُلَآء; (S, K;) and in like manner one says of a place, اورس المَكَانُ: (TA:) or became yellow in its fruit: (A:) — — اورس الشَّجَرُ The trees put forth leaves; (K;) as also ↓ وَرِسَ. (IKtt.) وَرْسٌ A certain plant, (S, A, Msb, K,) of a yellow colour, (S, Msb,) resembling sesame, (A, K,) with which one dyes, (A, Msb,) and of which is made the [liniment called] غُمْرَة for the face, (S,) existing in El-Yemen, (S, K,) and nowhere else, (K,) being there sown; (Msb;) it is not wild, but is sown one year, and remains ten years, (AHn, M,) or twenty years, (K,) without ceasing to be profitable, resembling sesame in its manner of growth; and when it dries, on its attaining to maturity, its pericarps (خَرَائِط) burst, and it is shaken, and the وَرْس shakes out from it: (AHn, M,) it is useful for the [discolouration of the face termed] كَلَف, used as a liniment; and for the [leprous-like discolouration of the skin termed بَهَق, [prepared] as a drink; and the wearing of a garment dyed with it strengthens the venereal faculty: (K:) or a certain yellow dye: or, as some say, a certain plant, of sweet odour: or, as is said in the قَانُون [of Ibn-Seenà, or Avicenna,] a certain thing of an intensely red colour, resembling powdered saffron, brought from El-Yemen, and said to be scraped or rubbed off, or to fall off, from its trees: (Mgh:) or, as some say, a species of كُرْكُم, q. v.: or, as some say, resembling كُرْكُم: (Msb:) or a certain thing, yellow, like the [garments of the kind called مُلَآء, that comes forth upon the [trees called] رِمْث, between the last part of summer and the first part of winter, (M, TA,) which, when it touches a garment, soils it: (TA:) or it also, sometimes, [accord. to certain persons who seems to misapply the word, is a substance which] pertains to the [trees called] عَرْعَر and رِمْث, and

to other trees, above all in Abyssinia; but this is inferior to that first mentioned (K, TA) in virtue and properties: as to that of the عرعر, it is found between its rind and the main substance, when it dries up; and when it is rubbed, it rubs off; and there is no good in it; but ورس [properly so called] is adulterated with it: and as to that of the رمث, when it is the end of summer, and it has attained its utmost state, it becomes intensely yellow, so that what envelops it becomes yellow, and with this also one adulterates: so says AHn: (TA:) ورس is called in Persian اسپرك [إِسْپَرَكْ]; and in Turkish, آلاجهره. (TK.) [Freytag adds to what he has given on this word from the K, S, TK. as follows: " Memecylon tinctorium. Sprengel. hist. med., t. ii., p. 444, ed. tert. (ubi ورز scriptum est). Spreng. hist. rei herb., t. i., p. 258. Avicenn. p. 165 "] وَرِسٌ: see وَرِيسٌ. وَرْسِىٌّ A yellow bowl: (A:) or a bowl made of نُضَار, (M,) which is a yellow wood: (TA:) or of the best kind of those made of نُضَار. (Lth, K.) — — A pigeon that is red inclining to yellowness: (M:) or a pigeon inclining to redness and yellowness. (K.) — — See also وَرِيسٌ. وَرِيسٌ A garment dyed with وَرْس; as also ↓ وَرِسٌ and ↓ وَارِسٌ (M) and ↓ مُوَرَّسٌ. (M, A.) You say, مَلْحَفَةٌ وريسَةٌ, (so in some copies of the S and K) or ↓ وَرْسِيَّةٌ, (as in other copies of the S and K, and thus in a copy of the Msb,) [An outer wrapping garment] dyed with وس; (S, Msb, K;) i. q. ↓ مُوَرَّسَةٌ; (K;) which latter epithet is sometimes used. (Msb.) — — See also وَارِسٌ. وَارِسٌ applied to a place [Producing the plant called وَرْس]. (TA.) — — Applied to a tree of the kind called رِمْث, Producing وَرْس, a thing yellow like the [garments termed] مُلَآء: (M:) or becoming yellow in the leaves, (S, K,) after attaining to maturity, (S,) and having upon it what is like yellow مُلَآءُ: (S, K:) or becoming yellow in its fruit: (A:) or, app., having وَرْس, like as تَامِرٌ signifies " possessing dates; " (AHn;) and ↓ وَرِيسٌ likewise has the last of these significations: (TA:) ↓ مُورِسٌ also signifies the same as وَارِسٌ, applied to a tree of the kind abovementioned; (A, K;) but is very rare, though agreeable with analogy: (K:) it is said (M) one should not say مُوْرِسٌ; (S, M;) but it occurs in a poem of Ibn-Harmeh. (M.) — — Applied to a tree [of any other kind], Putting forth leaves. (TA.) — — Applied to a plant, Becoming green. (M.) You say also, صَخْرَةٌ وَارِسَةٌ بِالطُّحْلُبِ, A rock overspread with the green substance called طحلب, so that it is green and smooth: see 1]. (A.) — — It also denotes intenseness of colour, in the phrase أَصْفَرُ وَارِسٌ Yellow intensely bright. (M.) And [in like manner] you say, جَمَلٌ وَارِسُ الحُمْرَةِ A camel intensely red. (Sgh.) And زَعْفَرَانٌ وَارِسٌ [app., Bright-coloured saffron]. (A.) See also وَرِيسٌ. مُورِسٌ: see وَارِسٌ. مُوَرَّسٌ: see وَرِيسٌ, in two places. ورش 1 وَرَشَ, (S, A, K,) aor. يَرِشُ, inf. n. وُرُوشٌ (K) and وَرْشٌ, (TA,) He took, or reached, or took or reached with the hand, or with the extended hand, (S, A, K,) food, (A, K,) or somewhat thereof, (S,) or a little thereof. (AZ.) — — Also, (K,) inf. n. وَرْشٌ and وُرُوشٌ, (TA,) He ate vehemently and greedily: (Ibn-'Abbád, A, K:) but accord. to IAar, رَوْشٌ, with the rá first, signifies the " eating much; " and وَرْشٌ, with the wáw first, the eating little. (TA.) — — Also, (K,) inf. n. وَرْشٌ, (TA,) He coveted; longed; yearned; eagerly desired; strove to acquire; obtain, or attain. (Ibn-'Abbád, K.) You say, وَرَشَ إِلَيهِ He coveted it; &c. (TK.) — — وَرَشَ عَلَيْهِمْ, (A, K,) inf. n. وَرْشٌ, (TA,) He came in to them uninvited when they were eating, (A, K, TA,) to get some of their food: and when one has gone in to others while they were drinking, you say, وَغَلَ عَلَيْهِمْ: but see وَارِشٌ. (TA.) — وَرَشَ فُلَانًا بِفُلَانٍ He incited such a one against such a one: (Ibn-'Abbád, TA:) in the K, erroneously, وَرَشَ فُلَانٌ بِفُلَانٍ. (TA.) See also 2. 2 وَرَّشَ بَيْنَ القَوْمِ, (S,) inf. n. تَوْرِيشٌ, (S, K,) He excited discord, dissension, disorder, strife, quarrelling, or animosity, between, or among, the people; syn. حَرَّشَ; (S, K;) as also أَرَّشَ (S) [and هَرَّشَ]. See also 1, last signification. وَرَشَانٌ A certain bird, (S, Mgh, K,) of the pigeon-kind, (AHát, Mgh, Msb,) or resembling the pigeon, (TA,) also called سَاقُ حُرٍّ, (S, Msb, K,) which is the male of the قَمَارِىّ [or kind of collared turtle-doves of which a single female is called قُمْرِيَّةٌ (see قُمْرِىٌّ)], (Msb,) of the birds of the desert, (TA,) the flesh of which is lighter than that of the [common] pigeon: (K:) fem. with ة: (K:) pl. وَرَاشِينُ (S, Mgh, Msb, K) and وِرْشَانٌ, (S, Msb, K,) like as كِرْوَانٌ is a pl. of كَرَوَانٌ, contr. to rule. (S.) It is said in a proverb, بِعِلَّةِ الوَرَشَانِ تَأْكُلُ رُطَبَ المُشَانِ [With the pretext of the warashán, thou eatest the fresh ripe dates of the excellent kind called مشان]: (S, A, K:) said to him who pretends one thing and means another: (A, K:) originating from the fact that some people employed a slave belonging to them to guard the fresh ripe dates of their palm-trees, and he used to eat them, and, when reproved for his evil conduct, laid the blame upon the warashán; wherefore this was said to him. (Sgh.) وَارِشٌ One who comes in to a people uninvited, when they are eating; like وَاغِلٌ in the case of beverage: (S:) and, accord. to some, i. q. وَاغِلٌ but others say, that وارش has the first signification only, relating to food: and that of a sponger desiring food. (TA.) See رَاشِنٌ and طُفَيْلِىٌّ. ورط 1 وَرَطَهَا He veiled, concealed, hid, or covered, her, or it, or them; [to what the pronoun relates is not said; but I incline to think that the right reading is وَرَّطَهَا, and that the pronoun relates to camels; (see 2;) as also ↓ اورطها: (L, TA:) from IAar. (TA.) 2 ورّطهُ, (S, Msb, K,) inf. n. تَوْرِيطٌ, (S, Msb,) He made him to fall into what is termed وَرْطَة [properly and also tropically, or in its primary sense and also in any of its subordinate senses]; as also ↓ اورطهُ, (S, Msb, K,) inf. n. إِيرَاطٌ: (Msb:) both signify (assumed tropical:) he made him to fall into that from which he could not extricate himself: (TA:) or into that from which he could not easily extricate himself. (Msb.) — — ورّط إِبِلَهُ فى إِبِلٍ أُخْرَى (assumed tropical:) He hid, or concealed, his camels among other camels [in order that they might escape the notice of the collector of the poor-rates]; as also ↓ اورط. (K.) [See also 1, and 3.] 3 وِرَاطٌ (S, Msb, TA) and مُوَارَطَةٌ (TA) [The act of mutually making to fall into what is termed وَرْطَة. — And hence,] (assumed tropical:) The act of mutually deceiving, beguiling, or circumventing; or endeavouring to deceive, beguile, or circumvent; (TA;) or the act of deceiving, beguiling, or circumventing; (S, Msb;) and the acting, or advising, or counselling, dishonestly, or insincerely; (S, Msb, TA;) and ↓ وَرْطٌ and ↓ وِرَاطَةٌ, the latter on the authority of J, [accord. to some copies of the S, but in other copies وِرَاطٌ,] signify the same [as substs.] (TA.) You say, لَا تُوَارِطْ جَارَكَ فَإِنَّ الوِرَاطَ يُورِدُ الأَوْرَاطَ (assumed tropical:) [Do not thou practise mutual deceit with thy neighbour, or endeavour to deceiving him, &c., for the doing so brings upon its author things, or affairs, from which it is difficult to escape]. (Z, TA.) And it is said in trad, لَا خِلَاطَ وَلَا وِرَاطَ, which is like his [Mohammad's] saying, (assumed tropical:) There shall be no putting together what is separate, nor separating what is put together, from fear of the poor-rate: (S:) خلاط has been explained in its place: (TA:) وراط [has also been variously explained in that place, and, it is said,] signifies the putting together what is separate: and the reverse: (K:) or the dispersing camels (K, TA) among other camels: (TA:) or the hiding camels among other camels; (Th, K;) or in a low, or depressed, piece of ground; in order that the collector of the poor-rate may not see them: (K:) or the making one another to fall into a وَرْطَة, (TA,) one saying to the collector of the poor-rate, " Such a one has that for which a poor-

rate is due," when he has not; (K, TA;) so accord. to IAar: accord. to Ibn-Háni, it is from أَوْرَطَ الجَرِيرَ فِى عُنُقِ البَعِيرِ. (TA.) See 4. 4 أَوْرَطَ see 2, in two places; and 1. — — اورط الجَرِيرَ فِى عُنُقِ البَعِيرِ (assumed tropical:) He put the end of the جرير [q. v.] of the camel into its ring, and then pulled it so as to throttle him. (Ibn-Háni. K.) 5 تورّط فِى وَرْطَةٍ He fell into what is termed وَرْطَة [properly and also tropically, or in its primary sense, and also in any of its subordinate senses]. (S.) You say, تورّطتِ الغَنَمُ وَغَيْرُهَا The sheep, or goats, &c., fell into mud from which they could not extricate themselves; or into a depressed piece of ground in which was no way directing to escape: and hence the verb is used in relation to any straitness or difficulty. (Msb.) Thus you say, تورّط فُلَانٌ فِى الأَمْرِ (assumed tropical:) Such a one undertook, or embarked in, the affair, and could not easily extricate himself; and so ↓ فيه استورط: (Msb:) or the former signifies (assumed tropical:) he fell into the affair, or case: (K:) or (assumed tropical:) he became entangled in the affair, and could not easily extricate himself from it; (TA;) and so ↓ the latter: (Sh, K, TA:) and تورّط and ↓ استورط both signify he stuck fast: or (assumed tropical:) he perished; or died. (TA.) 10 إِسْتَوْرَطَ see 5, in three places. — — استورط مَعَ فُلَانٍ (assumed tropical:) He behaved proudly, haughtily, or insolently, in speech, with such a one. (TA.) وَرْطٌ: see 3. وَرْطَةٌ Slime, or thin mud, [in the CK, الرَّحْلُ is erroneously put for الوَحْلُ,] into which sheep or goats fall, and from which they cannot extricate themselves: (Msb, K:) this, or, as some say, what here next follows, is the primary signification: (Msb:) a low, or depressed, piece of ground or land, in which is no way, or road, (S, Msb, K,) directing to escape: (Msb:) this is said by A'Obeyd to be the primary signification: (S:) a deep hollow, cavity, or pit, in the ground: (TA:) a deep hollow, cavity, or pit, formed for the purpose of a stratagem, such as may be in a mountain, occasioning difficulty to him who falls into it: (As:) and hence, (TA,) a well: (K, TA:) and anything that is غَامِض [app. here meaning low, or depressed]: (K:) also, by derivation from the first of these significations, (Msb,) or from the second, (S, Msb,) [or some other,] (assumed tropical:) perdition; or destruction; or death: (S, Msb, K:) and (assumed tropical:) [any embarrassing, or difficult, case, or affair;] any case, or affair, from which escape is difficult: (K:) pl. [of pauc.] أَوْرَاطٌ, (S, IS,) the ة in the sing. being app. regarded as elided; (IS;) and [of mult.] وِرَاطٌ, (K,) and وَرَطَاتٌ. (TA.) — — Also, (tropical:) The podex: or the anus: syn. إِسْتٌ. (K, TA.) وِرَاطَةٌ: see 3. ورع &c. See Supplement وز وَزٌّ a dial. var. of إِوَزٌّ, (S, K,) A kind of water-fowl; (S;) [the goose, or geese; and the duck, or ducks; but generally the former of these birds;] as also ↓ وَزِّينٌ: (K:) n. un. of the former, وَزَّةٌ; (Msb, art. وز;) and of the latter, وَزِّينَةٌ. (Sgh, TA.) See كُرْكِىّ. وَزٌّ: see وَزَّةٌ and وَزِّينٌ and وَزِّينَةٌ أَرْضٌ مَوَزَّةٌ A land abounding with the birds called وَزّ; (K;) like مَأْوَزَةٌ from إِوَزٌّ. (TA.) وزأ 1 وَزَأَ, (S, K,) aor. يَزَأُ, (K,) inf. n. وَزْءٌ, (S,) He dried flesh-meat: (S, K:) or he roasted and so dried it. (TA.) — — وَزَأَ القَوْمَ He repelled one part of the people from another. (K.) — — وَزَأَ القَوْمُ One part of the people repelled another part. (TA.) 2 وزّأ الوِعَآءَ, inf. n. تَوْزِئَةٌ and تَوْزِىْءٌ, He made tight the contents of the bag; or other repository: syn. شَدَّ كَنْزَهُ. (AZ, S, K.) — — وزّأ, (S, K,) inf. n. تَوْزِىْءٌ, (S,) He filled a water-skin (S, K) or other vessel. (TA.) — وزّأت بِهِ, (S, K,) inf. n. تَوْزِئَةٌ, (S,) She (a mare, TA) or a camel, S, K,) threw him (i. e. her rider, TA,) down prostrate. (S, K.) — وزّأه He made him bind himself by every oath: (K:) or by a hard, or severe, oath. (L.) 5 توزّأ It (a water-skin, K, or other vessel, TA) was filled, or became full. (K.) — — He was, or became, filled with drink to satiety. (As, S.) وَزَأٌ Strong-made: (S, K:) or a short, fat, strong-made, man. (TA.) وزب 1 وَزَبَ, aor. يَزِبُ, inf. n. وُزُوبٌ, It (water, K, or a thing, T,) flowed. (T, K.) 4 اوزب فِى الأَرْضِ (tropical:) He went, or went away, or pursued his course, through the land, (K,) like as does water. (TA.) وَزَّابٌ (tropical:) A clever thief: (K:) so called because quick in his motions, like running water. (TA.) مِيزَابٌ A water-spout; a pipe or other channel that spouts forth water; (TA, art. أزب;) that by which water pours down from a high place; (Towsheeh;) a water-spout of wood, or the like, to convey away the water from the roof of a house: (MF, art. زوب:) from وَزَبَ المَآءُ " the water flowed: " (K:) or a Persian term, arabicized; (S, K;) i. e., composed of the Persian words, (TA,) signifying " make water: " (K:) also written مِئْزَابٌ; and in this case its pl. is مَآزِيبُ: (S, K:) but if without ء, its pl. is مَيَازِيبُ, (S,) or مَوَازِيبُ; the latter agreeable with analogy, like مَوَاعِيدُ and مَوَازِينُ. (TA.) [See also arts. أزب and زوب. It has also two other forms, مِزْرَابٌ and مِرْزَابٌ.] وزر 1 وَزَرَ, (A, Mgh, K,) aor. يَزِرُ, inf. n. وِزْرٌ, with kesr, (K,) He bore, or carried, a heavy load, or burden. (A, Mgh, K.) It is said in the Kur, [vi. 164, &c.,] وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى Nor shall any [soul] bearing [a heavy burden] bear the [heavy] burden of another soul; (S;) i. e., its burden of sin: (Mgh, Msb:) meaning, that no one shall be punished for the sin of another; nor shall any sinning soul bear the heavy burden of another soul; every one shall be requited for his [own] deeds: (TA:) or nor shall any sinning [soul] sin by the sin of another. (Akh, S, TA.) — — Hence, (Akh, S,) وَزَرَ, (Akh, S, A, Msb, K,) aor. يَزِرُ; and وَزِرَ, aor. يَوْزَرُ; (Akh, S, A, Msb, K;) and وُزِرَ (the same and A,) aor. يُوزَرُ; (Akh, S, K;) inf. n. وِزْرٌ and وَزْرٌ and زِرَةٌ, (K,) or وِزْرَةٌ, accord. to Zj, as I have seen it [says IM] pointed and well written; (L;) (tropical:) He sinned: (Akh, S, A, K:) or he bore [a burden of] sin- (Msb.) See also 8. — — وُزِرَ also signifies (tropical:) He was charged with, or accused of, a sin. (K, * TA.) — — وَزَرَ لِلْأَمِيرِ, (A,) and لِلسُّلْطَانِ, (Msb, [this I believe to be the right reading; but in the only copy of the Msb, that I have, I find it written السلطان;]) aor. يَزِرُ; (A, Msb;) inf. n. وِزَارَةٌ; (A;) and ↓ توزّر لِلْأَمِيرِ, (S.) or لِلْمَلِكِ; (K;) and ↓ وَازرهُ; (S, K;) (tropical:) He was, or became, وَزِير [or vicegerent] (S, A, Msb, K) to the governor, (S, A,) or sultán, (Msb,) or king. (K.) 3 وَازَرَ [وَازرهُ] He bore a burden with him. — — [Hence,] وازر المَلِكَ أَعْبَآءَ المُلْكِ (tropical:) He bore with the king (حَامَلَهُ) the burden of the regal office. (A.) See also 1, last signification. — — وازرهُ عَلَى الأَمْرِ, (TA,) inf. n. مُوَازَرَةٌ, (A, TA,) He aided, assisted, or helped, him, and strengthened him, to do the thing: originally آزَرَهُ: (A, * TA:) the former of these, وازره, is the more chaste. (TA.) 4 اوزرهُ He appointed him a وَزَر, (K, TA,) i. e., a place of refuge to which to betake himself. (TA.) 5 تَوَزَّرَ see 1, last signification. 8 إِتَّزَرَ, of the measure إِفْتَعَلَ, (S, Msb,) [originally إِوْتَزَرَ,] (tropical:) He committed a وِزْر, (S, K,) i. e., a sin. (Msb, TA.) 10 إستوزرهُ (tropical:) He took him, or chose him, as a وَزِير [or vicegerent]. (K.) You say, أُسْتُوزِرَ فُلَانٌ (tropical:) Such a one was taken, or chosen, as a وزير. (S, A. *) وِزْرٌ A heavy load or burden, (A, Mgh, K,) a bundle, (S,) or great bundle, (K,) that is carried on the back: (S, K:) a weight; syn. ثقل: (S, [in which the syn. is written ثِقْل: so in two copies; and so app. accord. to A 'Obeyd, who makes its pl. أَثْقَال:] and Msb [in which, in my copy, the syn. is written without syll. signs:] and K [in which it is written ثِقَل:]) pl. أَوْزَارٌ. (Msb, K.) — — (tropical:) A weapon; an instrument of war: or weapons; arms: syn. سِلَاحٌ: (S, Mgh, Msb, K:) because heavy upon the wearer: (Mgh, Msb:) or أَوْزَارٌ signifies the burdens and instruments of war, &c.; and the sing. is وِزْرٌ; (A 'Obeyd, TA;) or it has no sing., accord. to some. (TA.) A poet says, (S,) namely El-Aashà, (Mgh, TA.) وَأَعْدَدْتُ لِلْحَرْبِ أَوْزَارَهَا رِمَاحًا طِوَالًا وَخَيْلًا ذُكُورَا [And I prepared for the war its weapons and other apparatus; long lances and male horses]. (S, Mgh, TA.) And it is said in the Kur, [xlvii. 5,] حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا, meaning, (tropical:) Until the

war terminates: (Mgh, Msb:) because then the people thereof lay down their arms: (Mgh:) properly, until the people of the war lay down their burdens: (Msb:) their weapons and burdens: or, as some say, their sins. (Bd.) — — (tropical:) A sin: (S, Bd, ubi supra, and Msb, K:) and [especially] polytheism: (Fr, Bd, TA:) pl. as above. (Bd, Msb, &c.) This is the sense in which it is most frequently used in the traditions. (IAth.) وَزَرٌ A mountain: this is the primary signification: (S:) or a mountain difficult of access, or strong: (K, TK:) or a mountain to which one betakes himself for refuge: this is the primary signification. (Aboo-Is-hák.) — — A place of refuge: (S, Msb, K:) any such place. (Aboo-Is-hák, K.) So in the Kur, lxxv. 11. (TA.) — — See also وَزِيرٌ. وَزِيرٌ i. q. مُوَازِرٌ [One who bears a burden or burdens with another: or one who aids, assists or helps, and strengthens, another: see 3:] (S, A, K:) like as أَكِيلٌ signifies i. q. مُؤَاكِلٌ, (S,) and جَلِيسٌ i. q. مُجَالِسٌ. (A.) — — (tropical:) [A vicegerent of a king or the like: or a confidential minister of state: in English commonly written vizier, in imitation of the Turkish pronunciation; but properly, wezeer:] the familiar of the king, who bears his master's burden, and aids him by his counsel: (K:) or the وزير of the king is the person who bears with him (يُوَازِرُهُ, i. e. يُحَامِلُهُ,) the burdens of the regal office: not from مُؤَازَرَةٌ, signifying the " act of aiding or the like," because the و in this latter word is substituted for ء, and the derivative from it of the measure فَعِيلٌ is أَزِيرٌ: (A:) ISd says, some hold that the و in وزير is substituted for ء; but Abu-l-'Abbás says, that this is not agreeable with analogy; for the substitution of ء for و in a word of this measure is rare, and that of و for ء is more strange: (TA:) the وزير is so called because he bears for the king the burden of administration: (S, * Msb:) or it is from ↓ وَزَرٌ, signifying " a mountain to which one has recourse to save himself from destruction: " so the وزير of the khaleefeh is one upon whose counsel the khaleefeh relies in his affairs, and to whom he betakes himself for refuge or safety: (Aboo-Is-hák, TA:) pl. وُزَرَآءُ (A, Msb, K) and أَوْزَارٌ; (A, K;) the latter like أَشْرَافٌ and أَيْتَامٌ, (A, TA,) pls. of شَرِيفٌ and يَتِيمٌ. (TA.) وِزَارَةٌ and وَزَارَةٌ The condition, or office, of a وَزِير: (S, Msb, K:) the former word is the more approved. (ISk, Msb.) وَازِرٌ Bearing, or carrying, a heavy load, or burden. (A.) — — [Hence,] also, (A,) and ↓ مَوْزُورٌ, (S, A, Msb, K,) (tropical:) Sinning: (S, A, K:) or bearing [a burden of] sin. (Msb.) مَأْزُورَاتٍ occurs in a trad., for مَوْزُورَاتٍ, the regular form, because it is there coupled with مَأْجُورَاتٍ, to which it is opposed. (S, Mgh, Msb, K.) مَوْزُورٌ: see وَازِرٌ. وزع &c. See Supplement وس R. Q. 1 وَسْوَسَ, [inf. n. وَسْوَسَةٌ and وِسْوَاسٌ, and simple subst. وَسْوَاسٌ, but see ظَأْظَأَ,] He spoke, or talked, indistinctly: (TA:) [or in a low, faint, gentle, or soft manner, with confusedness: for] Aboo-Turáb is related to have said, that he heard Khaleefeh say, وَسْوَسَةٌ signifies the speaking in a low, faint, gentle, or soft, manner, with confusedness: or, accord. to one relation, it is [وَشْوَشَةٌ,] with ش. (TA.) [It is generally intrans., agreeable with the above explanations: but sometimes trans.; for you say,] وَسْوَسَ الرَّجُلَ He spoke to the man with low, faint, gentle, or soft, speech. (M.) — — [Hence,] وَسْوَسَتْ إِلَيْهِ نَفْسُهُ, (S, M, * A, * Msb, K, *) and وَسْوَسَ إِلَيْهِ الشَّيْطَانُ, (S, A, * Msb, K,) and لَهُ, (S, Msb, K,) and فِيهِ, (TA,) or فِى صَدْرِهِ, (M,) inf. n. وَسْوسَةٌ (S, M, A, Msb, K) and وِسْوَاسٌ, with kesr, (S, A, Msb, K,) and وَسْوَاسٌ, with fet-h, is also allowable in the case of this and similar reduplicative verbs, (MF, voce ظَأْظَأَ,) or this last is a simple subst., (S, Msb, K,) His mind, or soul, (S, M, A, &c.,) and the devil, (S, A, Msb, K,) prompted, or suggested to him [something], or talked to him, (S, M, Msb,) and [in him, or] in his bosom: (M:) or suggested to him, or talked to him of, (A, * K,) and suggested in him, or talked in him of, (TA,) what was vain, or unprofitable, and destitute of good: (A, K, TA:) and in like manner one says of the thoughts. (TA.) By the prep. لِ by which it is made trans. in the Kur, in vii. 19, is meant إِلَى. (S, Msb.) You say also, وُسْوِسَ بِهِ [as though signifying properly He had vain things suggested in him by the devil, so that his mind was disturbed thereby, and] his speech became confused, and he became stupified, or deprived of his reason. (TA.) — — [Hence also,] وَسْوَسَ الحَلْىُ, (M, A, Bd, in vii. 19,) inf. n. وَسْوَسَةٌ and وِسْوَاسٌ, (M,) (tropical:) The woman's ornament sounded, or made a sound or sounds: (M:) or made a low, or gentle, sound; or a chinking. (Bd, [who holds this to be a primary signification: but it is said in the A to be tropical.]) And وَسْوَسَ القَصَبُ (tropical:) [The reeds made a low sound; or rustling]. (A.) And سَمِعْتُ وِسْوَاسَهُ (tropical:) I heard its low sounding, or its chinking; or its rustling]. (A.) See also وَسْوَسَةٌ. وَسْوَاسٌ: see 1; and وَسْوَاسٌ, in two places. وَسْوَاسٌ a subst. from وَسْوَسَ; (S, Msb, K;) signifying, [Speech, or talk, that is indistinct: or low, faint, gentle, or soft: or low, &c., and confused: see 1. — — And hence,] The soul's, or mind's, (S, M, Msb, K,) and the devil's, (K,) prompting, or suggestion, or talk, (S, M, Msb, K,) of what is vain, or unprofitable, and destitute of good; (K;) as also ↓ وَسْوَسَةٌ [used as subst., in which case its pl. is وَسَاوِسُ, occurring below]. (S, K.) — — [And hence,] (assumed tropical:) An evil, or unprofitable, idea, imagination, or thought, which bestirs itself in, or occurs to, the mind. (Msb.) — — And [by a metonymy,] (assumed tropical:) A certain disease, [i. e. melancholia, in which is a doting in the imagination and judgment, a sort of delirium, vulgarly attributed to diabolical prompting or suggestion, but, it is said,] arising from a predominance of the black bile, attended with confusion of the intellect. (Msb.) — — [And from the primary signification seem to be derived those which here follow.] (assumed tropical:) The low, or faintly heard, sound of the hunter and the dogs. (S, K.) — — (assumed tropical:) A low or faint sound [or rustling] of wind; as also ↓ وَسْوَسَةٌ. (M.) — — (tropical:) The sounds, (S,) or sound, (M, K,) of women's ornaments: (S, M, K:) [the chinking thereof: see 1.] — Also, الوَسْوَاسُ The devil; (M, K;) a name of the devil: (S:) it occurs in verse 4 of the last chap. of the Kur; and is said to mean there ذُو الوَسْوَاسِ [the prompter, or suggester, of what is vain, or unprofitable, and destitute of good. (M.) مَرَضٌ وَسْوَاسِيٌّ [A disease of the nature of melancholia]. (K in art. عشق.) مُوَسْوِسٌ: see مُوَسْوَسٌ. مُوَسْوِسٌ, with kesr, A man subject to وَسَاوِس [or diabolical promptings, or suggestions, of vain, or unprofitable, things, and thereby confused in his intellect, or disordered in his mind]: (M:) an act. part. n., applied as an epithet to a man, because he to whom it is applied talks to himself: and one also says مُوَسْوَسٌ, [or مُوَسْوَسٌ إِلَيْهِ,] like المَغْضُوبُ عَلَيْهِمْ: (Msb.) or, accord. to IAar, one should not say مُوَسْوَسٌ. (TA.) وسب 1 وَسَبَتِ الأَرْضُ, aor. تَسِبُ, (inf. n. وَسْبٌ, TA;) and ↓ اوسبت; The land became abundant in fresh herbage, such as is called عُشْب, (S, K,) and in dry herbage. (TA.) — — وَسِبَ, aor. يَوْسَبُ, inf. n. وَسَبٌ, He, or it, was dirty: (IAar, K:) syn. with وَكِبَ and حَشِنَ. (TA.) 4 أَوْسَبَ see 1. وَسُبٌ Wood that is put in the lower part of a well, when its earth is such as would pour in, (K,) and that prevents the earth from doing so: called by the people of Egypt خِنْزِيرَة, and only of the wood of the sycamore fig-tree: (TA:) [the خنزيرة is a lining of planks, resembling a barrel; and the wood above mentioned is used in its construction because water does not rot it so quickly as it rots other kinds of wood:] pl. وُسُوبٌ. (K.) [Accord. to IDrd, of the dial. of El-Yemen. (Freytag.)] وِسْبٌ Plants; herbs; herbage: (S, K:) or abundance of herbage. (M, in art. اسب.) مُوسِبٌ (tropical:) A ram

abounding with wool: (K:) likened to a land abounding with herbage. (TA.) مِيسَابٌ Dates such as are termed مُجَزَّعٌ, [i. e., half, or two-thirds, ripe]: (K:) i. e., as applied to رُطَب, vile, or bad. (TA.) وسج 1 وَسَجَ, (aor. يَسِجُ, K,) inf. n. وَسِيجٌ (S, K) and وَسْجٌ and وَسَجَانٌ; (L;) He (a camel) went a certain pace; (S, L, K;) [more quick than that called عَسْجٌ: the contr. is said in the TA, app. by a mistranscription: but see نَصَبَ, and ذَمَلَ:] the first pace, accord. to En-Nadr and As, is called الدَّبِيبُ; the next, العَنَقُ; the next, التَّزَيُّدُ; the next, الذَّمِيلُ; the next, العَسْجُ; and the next, الوَسْجُ: or he went quickly, or swiftly. (TA, L.) 4 اوسج He incited, urged, or made, a camel, to go at the pace called الوَسِيج. (S, K.) جَمَلٌ وَسَّاجٌ عَسَّاجٌ A quick, or swift, camels. (K.) إبلٌ وَسُوجٌ عَسُوجٌ Quick, or swift, camels. (K.) وسخ 1 وَسِخَ, aor. يَوْسَخُ (S, K) and يَاسَخُ and يَيْسَخُ, (K,) [the last two of which are irregular forms,] inf. n. وَسَخٌ; (L;) and ↓ إتَّسَخَ and ↓ توسّخ (S, K) and ↓ استوسخ; (K;) It (a garment, S, L, K, and the skin, L, or some other thing, Msb) was, or became, dirty, filthy, (S, L, K,) in consequence of its being seldom washed, (L,) or from want of care. (Msb.) 2 وَسَّخَ see 4. 4 اوسخ (S, L, K) and ↓ وسّخ (L, K) He, or it, made a garment, (S, L, K,) and the skin, (L,) or some other thing, (Msb,) dirty, or filthy. (S, L, K.) 5 تَوَسَّخَ see 1. 8 إِوْتَسَخَ see 1. 10 إِسْتَوْسَخَ see 1. وَسْخٌ Dirt, filth, or soil; (S, L;) what collects upon a garment, or the skin, (L,) or some other thing, (Msb,) in consequence of its being seldom washed, (L,) or from want of care: (Msb:) pl. أَوْسَاخٌ. (Msb.) — — لَا تَأْكُلْ أَوْسَاخَ النَّاسِ (tropical:) [Live not thou upon the alms of men]. (A.) وَسِخٌ Dirty, or filthy, [in consequence of being seldom washed, or] from want of care: an epithet applied to a garment &c. (Msb.) وسد 2 وسّدهُ وِسَادًا, or وِسَادَةً, (L, K,) and شَيْئًا, (S,) He put a pillow, (L, K,) and a thing, (S,) beneath his (another's) head. (S, L, K *.) [See an ex. in a verse cited voce ذَنُوبٌ: and another voce سَوَادٌ.] 4 اوسد فِى السَّيْرِ He hastened, or was quick, in his pace. (L, K.) — — اوسدهُ, (S, L, K,) or اوسدهُ بِالصَّيْدِ, (Msb,) He incited him (a dog) to the chase: as also آسَدَهُ. (S, L, Msb, K.) 5 توسّد, (L, K,) and توسّد وِسَادًا, or وِسَادَةً (L,) and شَيْئًا, (S,) He put for himself a pillow, (L, K,) and a thing, (S,) beneath his head; (S, L,) he rested his head upon a pillow. (L.) — — توسّد ذِرَاعَهُ He made his fore arm his pillow; i. e., lay upon his fore arm, putting it as a pillow. (L.) وِسَادٌ (S, L, Msb, K) and ↓ وِسَادَةٌ (S, A, L, Msb, K) and وَسَادَةٌ and وُسَادَةٌ, (K,) but some disallow the last two forms, (TA,) and إِسَادَةٌ, (L,) and أُسَادَةٌ, (K, art. أسد,) A pillow, or cushion, upon which one rests his cheek (S, A, L, Msb, K) or head: (L:) and the first, a thing upon which one reclines, or rests: (M, L, K:) or the first, only, signifies, anything that is used as a pillow, (A, Msb,) or put beneath the head, (L,) whether of household-furniture, (Msb,) or stones, (L,) or earth (A, L, Msb) &c: (Msb:) pl. of the first, وُسُدٌ (S, Msb, K) and وُسْدٌ; (L, TA;) and of the second, وَسَائِدُ (S, L, Msb, K) and وِسَادَاتٌ. (Msb.) — — إِنَّ وِسَادَكَ لَعَرِيضٌ (tropical:) [lit., Verily thy pillow is wide:] said by Mohammad (L, K) to 'Adee Ibn-Hátim: (L:) alluding to his sleeping much; (L, K;) because he whose pillow is wide sleeps pleasantly: (K:) or to his sleeping night and day: (L:) or to his having a wide back to his neck, and a great head, indicating want of understanding. (L, K.) You say, هُوَ عَرِيضُ الوِسَادِ, meaning, He is stupid, dull, or wanting in intelligence: (Msb:) or sleepy. (TA, art. عرض.) وِسَادَةٌ: see وِسَادٌ. وسط 1 وَسَطَ القَوْمَ, aor. يَسِطُ, inf. n. وَسْطٌ (S, Msb, K) [and وُسُوطٌ (as shown below)] and سِطَةٌ, (S, K,) He sat, [or was, or became,] in the middle, or midst, of the people, or company of men; (K;) or among them: (TA;) i. q. ↓ توسّطهُمْ; (S, K;) or ↓ بَيْنَهُمْ توسّط: (Msb:) and in like manner, وَسَطَ المَكَانَ [he was, or became, or sat, in the middle, or midst, of the place]: (Msb:) and وَسَطَ الشَّىْءَ, and ↓ وسّطهُ, and ↓ توسّطهُ, he was, or became, in the middle, or midst, of the thing: and [in like manner] وُسُوطُ الشَّمْسِ السَّمَآءَ ↓ تَوَسُّطُهَا signifies [The sun's being, or becoming, in the middle, or midst, of the sky]. (M.) — — وَسَطَ الشَّىْءَ also signifies He, or it, was, or became, in the best part of the thing, most remote from the two extremes. (TA.) And وَسَطَهُ He alighted, or took up his abode, in, or among, the best, or most generous, thereof. (M.) And وَسَطَ الرَّجُلُ قَوْمَهُ, and فِى قَوْمِهِ, inf. n. وَسَاطَةٌ, The man occupied, or held, a middle place, [meaning the best place, or one of the best places,] among his people, in respect of truth and equity. (Msb.) And وَسَطَ قَوْمَهُ فِى الحَسَبِ, aor. يَسِطُ, inf. n. سِطَةٌ, [He held a middle, or good, or the best, rank among his people in regard of grounds of pretension to respect.] (M.) And وَسُطَ فِى حَسَبِهِ, [aor. يَوْسُطُ,] inf. n. وَسَاطَةٌ and سِطَةٌ, [He held a middle, or good, or the best, rank in regard of his grounds of pretension to respect;] (M, TA;) and وَسَطَ signifies the same; (M;) and so does ↓ وسّط, (M, TA,) inf. n. تَوْسِيطٌ. (TA.) [See وَسَطٌ, below.] 2 وسّطهُ, (K,) inf. n. تَوْسِيطٌ, (S, K,) He put it in the middle, or midst. (S, K.) — — And [so in the S, but in the K " or,"] He cut it [in the middle, or midst, i. e.] in two halves. (S, K.) [See the pass. part. n., below.] — — [In the Kur, c. 5,] some read, فَوَسَّطْنَ بِهِ جَمْعًا [which may mean And have put in the midst, thereby, a company of the enemy: or have divided in two halves, thereby, &c.: or have thereby become in the midst of a company of the enemy]: (S, TA:) others read فَوَسَطْنَ. (TA.) See 1, first sentence. — — وسّط فى حَسَبِهِ: see 1, last sentence. 5 تَوَسَّطَ see 1, first sentence, in four places. — — توسّط بَيْنَ النَّاسِ He mediated, or interceded, between the men, or people, for the purpose of accommodation; from وَسَطَ الرَّجُلُ قَوْمَهُ and فِى قَوْمِهِ, explained above; (Msb;) or from وَسَاطَةٌ; (S;) he made mediation, or intercession, (عَمِلَ الوَسَاطَةَ,) between them. (K.) — — توسّط also signifies He took what was of a middle sort, between the good and the bad. (K.) وَسْطٌ, with the س quiescent, is an adv. n.; [as such written وَسْطَ, meaning In the middle of: in the midst of; or among;] (S, M, IB, Mgh, K;) and it is for this reason that it has its middle letter quiescent, (S, IB,) like بَيْنَ (IB) with which it is syn.; (IB, Msb;) [for] it may be used in any case in which بَيْنَ may be substituted for it; (S, IAth, K;) and, like بَيْنَ, it does not denote a part of the thing denoted by the noun to which it is prefixed, wherein differing from ↓ وَسَط. (S, IB, K.) You say, جَلَسْتُ وَسْطَ القَوْمِ (S, IB, Msb) I sat [in the middle of, or in the midst of,] or among, the people, or company of men, (IB, Msb;) not being one of them. (IB.) And وَسْطَ رَأْسِهِ دُهْنٌ [In the middle of his head is oil]; not meaning a component part of the head. (IB.) And it is said in a trad. الجَالِسُ وَسْطَ الحَلْقَةِ مَلْعُونٌ [The sitter in the midst of the ring is cursed]: for he must of necessity turn his back towards some of those who surround him, and so displease them; wherefore they curse him and revile him. (IAth.) — — It may not [properly] be used as a decl. n., (IB,) i. e. as an inchoative, (Mgh,) nor as an agent, nor as an objective complement; (IB, Mgh) &c.; thus, also, differing from ↓ وَسَط; unless it have the adverbial particle [فِى] prefixed to it; in which case it has the sense of وَسَط, and you say, جَلَسْتُ فِى وَسْطِ القَوْمِ and فِى وَسْطِ رَأْسِهِ دُهْنٌ [like as you say جَلَسْتُ وَسْطَ القَوْمِ and وَسْطَ رَأْسِهِ دُهْنٌ, explained above]: and sometimes it is used as a subst., preserving the quiescence [and the adverbial form], like as بَيْنَ is used as a subst. though virtually an adv. n., in cases like that where it is said in the Kur, [vi. 94,] لَقَدْ تَقَطَّعَ بَيْنَكُمْ [meaning مَا بَيْنَكُمْ, or, as explained in the Expos. of the Jel., وَصْلُكُمْ بَيْنَكُمْ]: (IB:) or وَسْط is sometimes used for ↓ وَسَط, improperly; (S;) or it may be so used; (Msb;) or it is so used by poetic license; (M;) or, as some say, each of them may take the place of the other; and this seems the most likely: (IAth:) or one says وَسْط, with sukoon, only, of that whereof the component parts are separate, or distinct, (IAth, K *,) such as a number of men, and beasts of carriage, &c.; (IAth;) and ↓ وَسَط, (IAth,) or both, (K,) of that

whereof the component parts are united, (IAth, K *,) such as a house, and the head, (IAth,) or such as a ring: (K:) it is related, as on the authority of Th, that وَسَطَ ↓ الشَّىْءِ and وسْطُهُ [both meaning The middle, or midst, of the thing] are said when the thing is solid; but when its component parts are separate, or distinct, the word is وَسْطٌ, with sukoon, exclusively. (M.) وَسَطٌ [The middle, midst, or middle part, of a thing; i. e.,] properly, the part of which several lateral, or outer, portions are equal; as, for instance, the middle finger: but also meaning the part which is surrounded, or enclosed, on its several sides, although unequally: (Msb:) or the part that is between the two sides or extremities of a thing; (M, IB, Mgh, K;) [or the part, or point, that is between every two opposite extremities of a thing; and properly when equidistant;] as, for instance, the centre of a circle: (Mgh:) as also ↓ أَوْسَطُ, (M, K,) which is [likewise] a subst., like أَفْكَلٌ and أَزْمَلٌ [but imperfectly decl. because originally an epithet]: (M:) وَسَطٌ has its middle letter with fet-h in order that it may agree in measure with its contr., which is طَرَفٌ; the like agreement being frequent: (IB:) and it is only used in cases in which بَيْنَ may not be substituted for it, herein [and in other respects, mentioned in the next preceding paragraph,] differing from وَسْط: (S, IB, K:) [respecting the similar and dissimilar usages of وَسَط and وَسْط, sufficient observations have been made in the next preceding paragraph, which see throughout, and more especially in its latter part:] the pl. of وَسَطٌ is أَوْسَاطٌ; and that of its syn. ↓ أَوْسَطُ is أَوَاسِطُ; or this may be a pl. of ↓ وَاسِطٌ, and originally وَوَاسِطُ. (M.) You say, جَلَسْتُ فِى وَسَطِ الدَّارِ [I sat in the middle, or middle part, of the house]; (S, Mgh, Msb;) because وَسَط is a subst. (S.) And إِتَّسَعَ وَسَطُهُ [The middle, or middle part, thereof, became wide]. (Mgh, Msb.) And ضَرَبْتُ وَسَطَ رَأْسِهِ [I smote the middle, or middle part, of his head]. (Mgh, * Msb.) And كَسَرْتُ وَسَطَ الرُّمْحِ [I broke the middle, or middle part, of the spear]. (IB.) And وَسَطُهُ خَيْرٌ مِنْ طَرَفِهِ [The middle, or middle part, thereof is better than the extremity]. (Mgh, Msb.) And خَيْرُ الأُمُورِ أَوْسَاطُهَا The best of affairs, or actions, or cases, are such of them as are between two extremes. (M. [See R. Q. 1, in art. حق.]) It is sometimes put in the accus. case as an adv. n.; as in the saying, جَلَسْتُ وَسَطَ الدَّارِ; but this is an instance of departure from the original usage; and [the meaning is جَلَسْتُ فِى وَسَطِ الدَّارِ signifying as explained above; so that] it is not here syn. with بَيْنَ, like as وَسْطَ is. (IB.) — — It is also used as an epithet: (IB, Mgh:) [as such signifying Middle; intermediate; midway, or equidistant, between the two extremities or extremes; in place, or position: but in this sense superseded in usage by ↓ أَوْسَطُ and ↓ وَاسِطٌ and ↓ مُتَوَسِّطٌ: and in time; but in this sense also superseded in usage by ↓ أَوْسَطُ:] middling; of middle sort, kind, or rate; (Msb;) as also ↓ أَوْسَطُ (S, * M, Mgh, Msb, K) and ↓ مُتَوَسِّطٌ (M, Mgh, Msb) and ↓ وَسُوطٌ (M, TA) [and ↓ وَسِيطٌ]; between good and bad; (Msb, TA;) as also ↓ أَوْسَطُ: (Msb:) conforming, or conformable, to the just mean; just; equitable: (Zj, S, K:) good; (Zj, M, Msb, K;) as also ↓ وَسِيطٌ: (M:) most conforming, or conformable, to the just mean; most just; most equitable; applied to what is so of a thing; (S, M, K;) whatever it be; (S, K;) as also ↓ أَوْسَطَ: (M:) best; (Msb;) as also ↓ أَوْسَطُ: (S, * Msb, K *:) most generous: (M:) and when used as an epithet, it is applied alike to a masc., fem., sing., dual, and pl., subst.: (Mgh:) the fem. of ↓ أَوْسَطُ is وُسْطَى; (Mgh, Msb;) and the pl. masc. أَوَاسِطُ; and pl. fem. وُسَطٌ. (Msb.) Hence, (Msb,) ↓ الإِصْبَعُ الوُسْطَى (S, Msb, K) The middle finger. (Msb.) And ↓ اليَوْمُ الأَوْسَطُ [The middle day]. (Msb.) And ↓ اللَّيْلَةُ الوُسْطَى [The middle night. (Msb.) And ↓ العَشَرَةُ الأَوَاسِطُ, meaning The [ten middle] days. (Msb.) And ↓ العُشَرُ الوُسَطُ, meaning The [ten middle nights: not ↓ العَشْرُ الأَوْسَطُ; for this is a vulgar mistake, into which relaters of traditions have fallen; or it may be a mistake of transcription. (Msb.) And ↓ الصَّلٰوةُ الوُسْطَى, (M, Mgh, &c.,) mentioned in the Kur, [ii. 239,] (M, K,) meaning The middle prayer (Bd, TA) between the other prayers, (Bd,) or between the prayers of the night and the day; (TA;) or the most excellent of them in particular: (Bd:) i. e. the prayer of the afternoon; ('Alee Ibn-Abee-Tálib, I'Ab, and others, Mgh, Bd, K;) because the prophet said, on the day of the Ahzáb, "they have diverted us from الصلوة الوسطى, the prayer of the afternoon: " (Bd:) or the prayer of daybreak; (also said to be on the authority of 'Alee, Mgh, Bd, K;) because it is between the prayers of the night and the day; (Bd;) for the saying of the prophet mentioned above does not contravene this and other assertions, since what is meant in the trad. is not what is meant in the Kur: (K:) or, (M, K,) accord. to Abu-l-Hasan, (M,) the prayer of Friday; (M, K;) because it is the most excellent of the prayers; (M;) and he who says otherwise errs, unless he trace up the assertion to the prophet: (M, K:) these three opinions are of the strongest authority; (B;) and the first is that which commonly obtains: (Mgh:) or the prayer of noon; (Mgh, Bd, Msb, K;) because it is in the middle of the day: (Bd:) or the prayer of Friday on the day thereof; but on other days the prayer of noon: (K, and also said to be on the authority of 'Alec:) or the prayer of sunset: (Mgh, Bd, K:) or the prayer of nightfall: (Bd, K:) or [the night-prayer called] الوِتْر: (K:) or the prayer of the breaking of the fast: (K:) or the prayer of sacrifices: (K:) or the prayer of the period called the ضُحَى: (K:) or the prayer of the congregation: (K:) or the prayer of fear: (K:) or the prayers of nightfall and daybreak together: (K, and said to be on the authorities of 'Omar and 'Othmán:) or the prayers of daybreak and the afternoon together: (K:) or any of the five prayers; because before it are two prayers and after it are two prayers: (K:) or all the divinely-appointed prayers: (K:) or certain prayers not particularized: (K:) or prayer of middling length, between long and short. (K.) Hence also, شَىْءٌ وَسَطٌ A middling thing; a thing of middle sort or kind; (Msb;) between good and bad; (S, Msb;) as also ↓ أَوْسَطُ: (Msb:) and in like manner it is applied to a male slave, and a female slave, (Msb,) and two male slaves, and two sheep or goats. (Mgh.) And مَا تُطْعِمُونَ ↓ مِنْ أَوْسَطِ أَهْلِيكُمْ, in the Kur, [v. 91,] Of the middle sort of that which ye give for food to your families, (Mgh, Msb,) between what is prodigal and what is niggardly. (Mgh.) And ↓ النَّمَطُ الأَوْسَطُ The middle class of men: occurring in a saying of 'Alee, cited in full in art. غط. (M.) And ↓ عَلِّمْنِى دِينًا وَسُوطا Teach thou to me a religion of the middle sort: occurring in a saying of an Arab of the desert to El-Hasan, cited in full voce فَرَطَ. (M, TA.) And جَعَلْنَاكُمْ أُمَّةً وَسَطًا, in the Kur, [ii. 137,] (S, Mgh, Msb,) [We have made you to be a nation] conforming, or conformable, to the just mean; just; equitable: (Zj, S, IB, Bd, K:) or good. (Zj, Bd, Msb, K.) And مَرْعًى وَسَطٌ Choice pasturage. (M.) And رَجُلٌ وَسَطٌ A good man; as also ↓ وَسِيطٌ: (M:) or a man having good grounds of pretension to respect. (TA.) And فُلَانٌ ↓ فِى قَوْمِهِ وَسِيطٌ, (S, K *,) or بَيْنَهُمْ, (as in some copies of the K,) Such a one is the best of his people (↓ أَوْسَطُهُمْ) in race, and the highest of them in station. (S, K.) And فُلَانٌ ↓ وَسِيطُ الدَّارِ وَالحَسَبِ [Such a one is of good quality, or of the best quality, in respect of tribe, and of grounds of pretension to honour]. (Lth.) And هُوَ مِنْ وَسَطِ قَوْمِهِ, and ↓ من أَوْسَطِهِمْ, He is of the best of his people. (Msb.) And in like manner, هُوَ مِنْ وَسَطِ الشَّىْءِ, and ↓ من أَوْسَطِهِ, It is of the best of the thing. (Msb.) And قَالَ ↓ أَوْسَطُهُمْ in the Kur, lxviii. 28, The best of them said: (Jel:) or the most rightly directed, of them, to the truth: (Msb:) or it means ↓ أَوْسَطُهُمْ رَأْيًا [the most remote, of them, from either extreme, in judgment]; or سِنًّا [in age]. (Bd.) وَسُوطٌ: see وَسَطٌ, as an epithet, in

two places. وَسِيطٌ: see وَسَطٌ, as an epithet, in five places. — — A mediator, or an intercessor, for the purpose of accommodation, (O, K,) between people, (O,) or between two persons engaged in mutual altercation or litigation. (K.) وَسَاطَةٌ [originally an inf. n.: (see 1:) — — and hence, as a subst., Mediation, or intercession]. (S, K: see 5.) — — وَسَاطَةُ الدَّنَانِيرِ The best of deenárs. (TA.) [وَسِيطَةٌ A mean, or means: pl. وَسَائِطُ.] وَاسِطٌ: see وَسَطٌ, as a subst., and also as an epithet. — — وَاسِطُ الكُورِ, (Lth, S, K,) or الرَّحْلِ, (ISh, Az, M,) and ↓ وَاسِطَتُهُ, (Lth, M, K,) and ↓ مَوْسِطَتُهُ, (Lh, M, [or perhaps ↓ مُوسِطَتُهُ, corresponding to ↓ مُؤْخِرَتُهُ,]) The fore-part of the camel's saddle: (S, K:) accord. to Lth, (Az, TA,) the part, of the camel's saddle, which is between the قَادِمَة and the آخِرَة; (Az, M, L;) but this is a mistake; (Az, L;) for the واسط of the camel's saddle is one of the شَرْخَانِ, (ISh, Az, L,) which are its two extremities, [or upright pieces of wood,] like the قَرَبُوسَانِ of the horse's saddle, (Az, L,) between which the rider sits; (ISh, Az, L;) it is the extremity which is next to the head of the camel; (Az, L;) the tall forepart next to the breast of the rider, (ISh, Az, L,) against which the breast of the rider sometimes strikes; (TA, in art. نحز;) the آخِرَة being the extremity which is next to the tail of the camel; (Az, L;) the hinder part of the saddle, which is its tall and broad piece of wood that is against (تُحَاذِى) the head of the rider: (ISh, Az, L:) the former of these is not called واسط as being a middle part between the آخرة and the قادمة, as Lth says; nor has the camel's saddle any [part called] قادمة. (Az, L.) — — الوَاسِطُ also signifies The piece of wood that is in the middle, between the two pieces called the عِضَادَتَانِ, in the yoke that is upon the neck of a bull which draws a cart or the like. (L in art. عضد.) وَاسِطَةٌ The jewel that is in the middle of a قِلَادَة [or necklace], which is the best thereof; (S;) the large pearl (دُرَّة) that is in the middle thereof, which is the most precious of the beads thereof. (L.) — — [In modern Arabic, A means of doing a thing. You say, بِوَاسِطَةِ كَذَا By means of such a thing. — — Also, An intermediary, interposer, or agent between parties; a go-between.] — — See also وَاسِطٌ. — — هُوَ فِى وَاسِطَةٍ مِنَ العَيْشِ (assumed tropical:) He is in a good condition of life. (Er-Rághib, TA, in art. حف.) أَوْسَطُ; fem. وُسْطَى; pl. masc. أَوَاسِطُ; pl. fem. وُسَطٌ: see وَسَطٌ, as a subst., in two places; and as an epithet, throughout. مُوسَطٌ What is in the middle of a بَيْت [i. e. house, or tent, &c.], particularly. (Ibn-'Abbád, K.) مَوْسِطَةٌ, or مُوسِطَةٌ: see وَاسِطٌ. قَتَلَ فُلَانًا مُوَسَّطًا He slew such a one cut [in the middle, or midst,] in two halves. (TA.) [This mode of slaughter, termed تَوْسِيطٌ, was often practised under the rule of the Egyptian Sultáns; many instances thereof being mentioned by ElMakreezee and other historians. See De Sacy's Chrest. Ar., 2nd ed., vol. i. p. 468.] مُتَوَسِّطٌ: see وَسَطٌ, as an epithet, in two places. وسع &c. See Supplement وش R. Q. 1 [وَشْوَشَ], inf. n. وَشْوَشَةٌ, He spoke in a low, faint, gentle, or soft, manner, with confusedness; accord. to an explanation, given by Khaleefeh, of the inf. n.; or the word of which he gave that explanation was وَسْوَسَةٌ, with س: (see وَسْوَسَ:) or he spoke confusedly, so as to be hardly intelligible: or he spoke in a low, faint, gentle, or soft, manner: (see وَشْوَشَةٌ below: and see R. Q. 2:) in the present day it signifies he whispered: and وَشْوَشَهُ, he whispered to him.] — وَشْوَشْتُهُ, [or rather, app., وَشْوَشْتُهُ إِيَّاهُ,] I gave or handed, it to him in a small quantity. (K.) R. Q. 2 تَوَشْوَشُوا They were in a state of commotion, and spoke together one to another, or some of them to others, in a low, faint, gentle, or soft, manner. (IDrd, K.) وَشْوَشٌ: see وَشْوَاشٌ. وَشْوَشَةٌ Speech with confusedness, (S, K,) so as to be hardly intelligible: (TA:) or confused speech: or low, faint, gentle, or soft, speech: or such a word or saying. (TA.) See R. Q. 1. — Lightness, activity, or agility. (K.) وَشْوَشِىٌّ: see وَشْوَاشٌ. وَشْوَاشٌ Light, active, or agile; (Lth, S, K;) applied to a man; (S;) and to an ostrich; (AA, K;) and so ↓ وَشْوَاشَةٌ applied to a she-camel; (K;) or this last, so applied, signifies quick, and light or active or agile; and so وَشْوَاشٌ applied to a he-camel; and ↓ وَشْوَشٌ applied to a he-camel and to a man. (TA.) You say also, رَجُلٌ ↓ وَشْوَشِىُّ الذِّرَاعِ, meaning, نَشْنَشِيُّهُ, (K,) i. e., A man slender in the [fore] arm, and light, or active, in work. (AO, TA.) وشب وَشْبٌ [app. meaning Fleshy] is from the expression تَمْرَةٌ وَشْبَةٌ, (in one copy of the K, وَشْبَاءُ, TA,) A date having a thick لِحَآء [i. e. pulp, or flesh]. (K.) Of the dial. of El-Yemen. (TA.) وِشْبٌ sing. of أَوْشَابٌ, (K,) which is the same as أَوْبَاشٌ (S, K) and أَشْوَابٌ, (TA,) [but see this last word, in art. شوب,] and signifies, A medley, or mixed multitude; (K;) or sundry, or separate sorts of people; (S;) and young men of the baser sort. (TA.) A term of dispraise only. (Marg. note in a copy of the S.) وشج 1 وَشَجَتِ العُرُوقُ والأَغْصَانُ The roots and branches became entangled together. (S.) — — وَشَجَ, aor. يَشِجُ, inf. n. وَشْجٌ and وَشِيجٌ, It (anything) became entangled, intermixed, confused, or intricate. (TA.) — — وَشَجَتْ فِى قَلْبِهِ أُمُورٌ وَهُمُومٌ (tropical:) Affairs, and griefs, or solicitudes, became perplexing in his heart. (TA.) — — قَدْ وَشَجَتْ بِكَ قَرَابَةُ فُلَانٍ, aor. تَشِجُ, K,) (tropical:) The relationship of such a one to thee has become intricate; (S, K, TA;) like as the roots and branches of trees become intricate. (TA.) 2 وَشَّجَ القَرَابَةَ, inf. n. تَوْشِيجٌ, (tropical:) He (God) made the relationship intricate. (S, K.) — — وشّج اللّٰهُ بَيْنَهُمْ (tropical:) God joined and mixed them together. (TA.) — — وشّج He laced together a مَحْمِل [or basket in which grapes are carried to the dryingplace] with a leather thong, or the like, (such as a شَرِيط, TA,) lest anything should fall from it. (K.) وَشِيجٌ Trees of which spears are made: (S, K:) or canes growing obliquely, or, as in the M, in an intricate manner: or the hardest of canes: or, as a coll. gen. n., (tropical:) spears; n. un. with ة: (TA:) [See also عِجْلَةٌ:] or, originally, the roots of canes: and afterwards applied to signify spears, themselves; so called because of their intermingling when meeting together. (Ham, p. 165.) — — تَطَاعَنُوا بِالوَشِيجِ (tropical:) They thrust one another with the spears. (A.) — — أَفْنَتِ السَّنَةُ الوَشِيجَ Drought destroyed the tangled trees, or their roots; no moisture remaining in the earth. (TA, from a trad.) — — وَشِيجٌ The roots of the sinews. (TA.) — — وَشِيجٌ (tropical:) Intricacy of relationship: (S, K:) pl. وَشَائِجُ. (TA.) Ex. بَيْنَهُمْ وَشَائِجُ النَّسَبِ There is an intricacy of relationship between them. (TA.) وَشِيجَةٌ The root (عِرْق) of a tree. (S, K.) — — See وَاشِجَةٌ. — — وَشِيجَةٌ [An implement made of] fibres of the palm tree (ليف) twisted, and then tied (or, as in some lexicons, attached in the manner of a net, TA,) between two pieces of wood, (or a net between two pieces of wood, TA,) upon which reaped wheat &c. are carried. (S, K.) وَاشِجٌ Anything entangled, intermixed, confused, or intricate. (TA.) وَاشِجَةٌ (S, K) and ↓ وَشِيجَةٌ (TA) (tropical:) Intricate relationship; or intricate uterine relationship; (S, K;) and close. (TA.) Ex. بَيْنَهُمْ وَاشِجَةُ رَحِمٍ Between them is an intricate and close relationship. (TA.) أَمْرٌ مُوَشَّجٌ An intricate, or a confused, affair. (TA.) وشح 2 وشّح المَرْأَةَ, inf. n. تَوْشِيحٌ, He put on the woman a وِشَاح, q. v. (S, K.) — — See 5. — — وشّحهُ وِشَاحًا (tropical:) He struck him a blow upon the place of the وِشَاح. (TA.) 5 توشّحت, (S, K,) and ↓ اتّشحت, (K,) She (a woman) put on, or decked herself with, a وشَاح q. v. (S, K.) — — توشح بِثَوْبِهِ, (S, K, &c.,) and ↓ اتّشح بِهِ, (Msb,) (tropical:) i. q. تَقَلَّدَ: (K:) but MF disapproves of this explanation: (TA:) or He put his garment under his right arm-pit, and threw it [meaning a portion of it] over his left shoulder, like as the مُحْرِم does; (T, Msb;) like تَأَبَّطَ and اِضْطَبَعَ: (T:) or he threw a portion of his garment over his left shoulder, and drew its extremity under his right arm, and tied the two extremities together in a knot upon his bosom. (M.) Also, He wrapped himself up in his garment. (L.) — — وشّحهُ ↓ الثَّوْبَ, as also أَشْحَهُ (tropical:) He

put on him the garment in the manner described in the explanation of the phrase توشّح بِثَوْبِهِ. (M, L.) — — توشّح بِسَيْفِهِ (S, K, &c.) (tropical:) i. q. تَقَلَّدَهُ: (K:) [or i. q.] توشّح بِحَمَائِلِ سَيْفِهِ He put the suspensories of his sword over his left shoulder, leaving the right bare: (T:) and توشّح بِنِجَادِهِ [signifies the same]. (A.) — — توشح بِلِجَامِهِ (L) (tropical:) He threw the bit and bridle of his horse upon his shoulder, and put his arm through it, so that it became like a وِشَاح. (Expos. of the Mo'allakát printed at Calcutta, p. 171.) [See the verse of Lebeed quoted below.] — — توشّح امْرَأَةً (tropical:) Inivit feminam: (A, TA:) or he embraced a woman round the neck, and turned her over. (TA.) 8 إِوْتَشَحَ see 5, in two places. أُشَاحٌ: see وِشَاحٌ. وِشَاحٌ and وُشَاحٌ, (S, K,) also written ↓ إِشَاحٌ and أُشَاحٌ, and by poetic licence ↓ وِشْحَنٌّ, (S.) An ornament worn by women, (L,) [consisting of] two series (كِرْسَانِ) of pearls and jewels strung or put together in regular order, which two series are disposed, or placed, contrariwise, (يُخَالَفُ بَيْنَهُمَا,) one of them being turned (مَعْطُوف) over the other [so that they cross each other]: (L, K:) or a thing woven of leather, and adorned with jewels, like a قِلَادَة, worn by a woman: (Msb:) or a wide [piece, or thing, of] leather, (K,) or a thing woven of leather, in a wide, or broad, form, (S,) and adorned with jewels, which a woman binds (تَشُدُّهُ) between her shoulders and her flanks: (Lth, S, Mgh, K:) or a قِلَادَة of the belly, which is sometimes long, so that the redundant portions of its two extremities are thrown over the shoulders: (Mgh:) or one of a pair of necklaces which a woman makes to hang down upon her sides; one upon her right side, and the other upon her left: (W. 144:) [hence it seems to be of different kinds; one kind consisting of two ornaments resembling necklaces, one of which rests upon the right shoulder and against the left flank, the other resting upon the left shoulder and against the right flank; another kind seems, from an expression in the A, "a woman bearing a وِشَاح, and وِشَاحَيْنِ," to be one such ornament; another, an ornament resembling a necklace, thrown over the head, so as to rest upon the shoulders, crossing in front, and passing round the loins, and is tied or crossed in front, and of which the redundant portions are thrown over the shoulders: see also كَشْحٌ:] pl. وُشُحٌ and أَوْشِحَةٌ (S, K) and وَشَائِحُ: (M, K:) the last thought by ISd to be formed as though from وشاحة. (L.) — — Lebeed says: وَلَقَدْ حَمَيْتُ الحَىَّ تَحْمِلُ شِكَّتِى فُرُطٌ وِشَاحِى إِذْ غَدَوْتُ لِجَامُهَا [And I have protected the tribe; a swift, outstripping, horse, whose bit and bridle were my وِشَاح when I went away, bearing my arms: see توشّح بلجامه]: he relates his having gone forth as a scout for his people, mounted on his camel, with his horse by his side, and bearing its bit and bridle like a وشاح, so that he might bit the horse if he perceived the enemy. (L.) — — وِشَاحٌ (assumed tropical:) A bow: (L:) [so called because of the manner in which it is worn]. — — وِشَاحٌ (M) and ↓ وِشَاحَةٌ (M, K) (assumed tropical:) A sword: (M, K:) so called because of the manner in which it is worn: see 5. (M.) — — هِىَ غَرْثَى الوِشَاحِ, [and عَطْشَى الوِشَاحِ, or عَطِشَةُ الوِشَاحِ, and جَائِعَةُ الوشاح,] (tropical:) She is slender in the belly and flanks. (K.) [See also art. غرث.] وِشَاحَةٌ: see وِشَاحٌ. وَشْحَآءُ A she-goat (S, K) that is black, (L,) with a white mark, or with two white marks, like a وشاح; expl. by مُوَشَّحَةٌ بِبَيَاضٍ. (S, L, K.) مُوَشَّحٌ (tropical:) A garment, and a cock, having two marks like a وشاح. (L.) — — مُوَشَّحَةٌ (tropical:) A gazelle, and a sheep, and a bird, having two streaks, or strips, one on each side. (L.) [See صُلْصُلٌ.] وشر 1 وَشَرَ, (S, K,) inf. n. وَشْرٌ, (TA,) He sawed a piece of wood with a مِيشَار; a dial. form of أَشَرَ; (S, K;) i. q. نَشَرَ. (K.) — — وِشَرَتْ, aor. تَشِرُ, (Msb,) inf. n. وَشْرٌ, (S, K,) She (a woman) sharpened (S, Msb, K) her teeth, (S, K,) or her canine teeth, (Msb,) and made them thin [and serrated], (S, Msb, K,) meaning their edges: (TA:) [as also أَشَرَتْ.] See وَاشِرَةٌ. 10 استوشرت She (a woman) asked for her [teeth or] canine teeth to be sharpened and made thin [and serrated]. (Msb.) وُشُرٌ a dial. form of أُشُرٌ [A serration and a sharpness of the extremities of the teeth]. (Sgh, K.) وَاشِرَةٌ A woman who sharpens and makes thin [and serrated] the [teeth, or] canine teeth. (Msb.) It is said in a trad., لَعَنَ اللّٰهُ الوَاشِرَةَ وَالمُوتَشِرَةَ [May God curse her who sharpens and makes thin and serrated the teeth, or the canine teeth, and her who orders one to do this, or who asks for it to be done]. (S, TA.) An old woman does this in order to make herself like the young. (TA.) مُوَشَّرُ العَضُدَيْنِ, applied to the beetle, [meaning, Having the fore-shanks formed thin, and serrated;] as also without ء. (K.) مِيشَار, without ء, A saw; a dial. form of مِئْشَارٌ. (S, * K.) مُوتَشِرَةٌ A woman who orders one to sharpen teeth and to make them thin [and serrated]: (L:) or who asks for this to be done; as also ↓ مُسْتَوْشِرَةٌ: (K:) if with ء, it is from أَشْرٌ, not وَشْرٌ; and if without ء, accord. to the regular way it should be مُتَّشِرَةٌ. (K.) مُسْتَوْشِرَةٌ: see مُوتَشِرَةٌ. وشظ &c. See Supplement وص 2 وصّصت, (AZ, TA,) or ↓ وَصْوَصَتْ, (M,) She (a girl, M,) put on, or wore, her نِقَاب [a kind of fare-veil], (AZ, TA,) or her قِنَاع [a kind of head-covering], (M,) in such a manner that nothing was seen but her eyes: (AZ, M, TA:) تَوْصِيصٌ and تَرْصِيصٌ signify the same: (AZ, S, CK:) the former is of the dial. of Temeem: (AZ, TA:) or both the above verbs signify she (a woman) contracted her نقاب (K, TA) so that it shewed nothing but her eyes: (TA:) or وصوصت signifies she (a woman) put her نقاب near to her eyes. (Fr. TA.) R. Q. 1 وَصْوَصَتْ: see 2, throughout. — — وَصْوَصَ He looked through a hole such as is termed وَصْوَصٌ. (K.) — — He (a whelp) opened his eyes. (K.) — وَصْوَصَ عَيْنَهُ He (a man) contracted his eye in order to obtain a sure view. (IDrd, M.) وَصَائِصُ: see وَصْوَصٌ. وَصْوَصٌ, (S,) or ↓ وَصْوَاصٌ, (M,) or both, (K,) the latter on the authority of Lth, (TA,) A hole in a veil or the like, of the size of the eye, through which one looks. (S, M, K.) And وَصَاوِصُ, [the pl. of the former, or of either,] The narrow parts of the apertures for the eyes of a بُرْقُع [a kind of woman's face-veil]; (M, TA;) as also وَصَائِصُ. (TA.) وَصْوَاصٌ: see وَصْوَصٌ. — — A small بُرْقُع [a kind of face-veil]: (S, M:) pl وَصَاوِصُ (S,) signifying small بَرَاقِع worn by a girl. (K.) — — بُرْقُعٌ وَصْوَاصٌ A بُرْقُع that is contracted [so as to show nothing but the eyes]. (M, TA.) وصأ 1 وَصِئَ, as also صَئِئَ, (mentioned by Lb, TA,) It (a garment) was, or became, dirty. (K.) وصب 1 وَصَبَ, aor. يَصِبُ, inf. n. وُصُوبٌ; (S, K;) and ↓ اوصب; (K;) It continued; was constant; (S, K;) was fixed, settled, or firm. (K.) — — وَصَبَ لَبَنُ النَّاقَةِ (assumed tropical:) The milk of the camel continued, or was constant. (A.) — — وَصِبَ, aor. يَوْصَبُ, inf. n. وَصَبٌ; (S, K, Msb;) and ↓ وصّب and ↓ اوصب and ↓ توصّب; (K;) He (a man, S,) was, or became, diseased, ill, or sick: (S, K:) or in pain: (Msb:) [or in violent pain: or in continual, or constant, pain: or emaciated in body by reason of fatigue or disease: or in a state of excessive fatigue: and, sometimes, he suffered fatigue, or weariness, and languor: see وَصَبٌ:] تَوْصِيْبٌ is also explained as signifying the being languid: (TA:) and ↓ توصّب, as signifying he felt, or experienced, pain in his body. (A.) — — وَصَبَ الشَّحْمُ (tropical:) The fat [in an animal] continued. (TA.) — — وَصَبَ عَلَى الأَمْرِ, (S, K,) aor. يَصِبُ, [inf. n. وُصُوبٌ;] and وَصِبَ, aor. يَصِبُ; the latter aor. extr. [with respect to analogy]; (Kr;) like وَثِقَ, aor. يَثِقُ, and وَمِقَ, aor. يَمِقُ, &c; but not mentioned by the lexicographers with these verbs; (TA;) [and ↓ اوصب; see below;] and ↓ واصب; (TA;) i. q. وَاظَبَ; He kept. attended, or applied himself, constantly, perseveringly, or assiduously, to the thing; (S, K;) and managed it, or conducted it, well. (K.) — — وَصَبَ فِى مَالِهِ, and عَلَى ماله; and وَصِبَ; aors. as above; He kept, attended, or applied himself, constantly to his property, [meaning his camels &c.,] and

managed it well. (Kr.) — — القَوْمُ عَلَى الشَّىْءِ ↓ اوصب The people kept, attended. or applied themselves, constantly, perseveringly, or assiduously, to the thing. (S, K.) 2 وصّبهُ He took care of him, tended him, or nursed him, in his sickness: like مرّضه. (TA, from a trad.) — — See 1. 3 وَاْصَبَ see 1, and 4. 4 اوصبهُ It (a disease) rendered him ill, or sick. (TA.) See وَصَبٌ. — — اوصبهُ He (God) afflicted him with a disease, sickness, or malady. (S, K.) See وَصَبٌ. — — اوصب He (a man) had diseased children born to him. (K.) Accord. to IKtt, اوصب القَوْمُ The people had their children wearied by disease. (TA.) — اوصبتِ النَّاقَةُ الشَّحْمَ (tropical:) The she-camel grew fat, (K,) and continued so: (TA:) [explained in the K by نَبَتَ شَحْمُهَا, [which is probably a mistake for ثَبَتَ; and if so, I prefer another reading of the phrase in the K, mentioned in the TA; namely, اوصب النَّاقَةَ الشَّحْمُ; i. e., the she-camel was constantly fat]. — — اوصبت النَّاقَةُ, and ↓ واصبت, (assumed tropical:) The she-camel yielded milk continually, or constantly. (A.) — — See 1. 5 تَوَصَّبَ see 1, in two places. وَصْبٌ The space between the third finger and the first finger; or, lit., what is between those two fingers. (K.) وَصَبٌ A disease, sickness, or malady: (S, K:) or pain: (Msb:) or violent pain: or continual, or constant, pain: or continuance of pain: (TA:) or emaciation of the body by reason of fatigue or disease: (IDrd:) or excessive fatigue: (Zj:) and, sometimes, fatigue, or weariness, and languor: (TA:) pl. أَوْصَابٌ. (K.) وَصِبٌ (S, K) and ↓ وَاصِبٌ (TA) Diseased; ill; sick: (S, K:) or in pain: (Msb:) [or in violent pain: or in continual, or constant pain: &c.: see وَصَبٌ]: pl. of the former وَصَابَى and وَصَابٌ. (K.) وَاصِبٌ: see وَصِبٌ. — — عَذَابٌ وَاصِبٌ [Kur. xxxvii. 9,] A continual, perpetual, constant, or fixed, punishment. (Fr, TA.) — — لَهُ الدِّينُ وَاصِبًا, [Kur, xvi. 54,] as Zj observes, is said to mean To Him shall be rendered obedience perpetually, or constantly: (Fr, S:) or it may mean To Him shall be rendered obedience, whether man be content with that which he is commanded to do, or not; or whether it be easy to him, or not: to Him shall be rendered obedience, even if it be attended by excessive fatigue. (TA.) — — مَفَازَةٌ وَاصِبَةٌ A desert far-extending, [as though] without end; (S;) that extends so far as scarcely to have an end; (A;) very far-extending. (K.) مُوَصَبٌ Afflicted by God with a disease, sickness, or malady. (S.) نَاقَةٌ مُوصِبَةٌ, and ↓ مُوَصِّبَةٌ [perhaps a mistake for مُوَاصِبَةٌ: see 4:] (assumed tropical:) A she-camel that yields milk continually, or constantly. (A.) مُوَصَّبٌ Having many pains [or diseases]. (S, K.) مُوَصِّبَةٌ: see نَاقَةٌ مُوصِبَةٌ. وصد 4 اوصد He closed, a door, or an entrance; syn. أَغْلَقَ; (S, M, A, L, K;) and أَطْبَقَ: (Msb, K:) as also آصَدَ. (S, L, K.) — — See 10. — — أُوصِدَ It (a door, or entrance) became closed. (S.) — — اوصد He covered, or covered over, a cooking-pot. (M, A, L.) — — وَقَعَ الجَبَلُ عَلَى بَابِ الكَهْفِ فَأَوْصَدَهُ The mountain fell upon the entrance of the cavern, and stopped it up. (L, from a trad.) See also أَوْطَدَ. — — اوصدوا عَلَيْهِ (tropical:) They straitened him, and imposed on him a difficulty which he was unable to bear. (A.) 10 استوصد (S, A, L, K) and ↓ اوصد (A, K) He made a fold, such as is called وَصِيدَة, (S, L,) or وَصِيد, (K,) or a حَظِيرَة, for his sheep or goats, (A,) in a mountain. (S, L.) وِصَادٌ (M, L,) as also إِصَادٌ, (L,) and ↓ وَصِيدٌ [see the Kur, xviii. 17,] (K,) i. q. مطبق: (M, L, K.:) [in a copy of the M written مَطْبَقٌ: in the L, without any syll. signs: in the CK, مُطْبَق: and in my MS. copy of the K, مُطْبِق: see the remarks on these words in art. أصد:]) or وِصَادٌ and إِصَادٌ are like طِبَاقٌ. (O.) وَصِيدٌ A court, or an open or a wide space in front of a house or dwelling, or extending from its sides: (S, M, A, L, Msb, K:) as also أَصِيدٌ; q. v.: (L:) pl. وُصُدٌ and وَصَائِدُ. (TA.) — — A threshold (Msb, K) of a door or entrance. (Msb.) — — A door, or entrance. (A.) See وِصَادٌ. — — It has the first of these meanings in the Kur, xviii. 17; (A, L, TA;) or the second: (TA:) or the third: (A, TA:) or it there means The cavern of the Ashâb el-Kahf. (K *, TA.) — — Also, وَصِيدٌ, (K,) or ↓ وَصِيدَةٌ, (S, A, L,) [as also أَصِيدَةٌ,] A fold (حَظِيرَة) for sheep or goats: (A:) or a house like a حظيرة, of stones, made in the mountains, for flocks or herds; (L, K;) i. e., for sheep or goats &c.: (TA:) an enclosure like a حظيرة, made for flocks or herds, excepting that it is of stones, and a حظيرة [is] of branches of trees: (S, L:) F, misunderstanding this explanation, has erroneously said in the K, that وَصِيدٌ also signifies a حظيرة of branches of trees: (TA:) pl. وَصَائِدُ. (A.) — — [Snares, or traps, for catching beasts of prey: see رَصَائِدُ in art. رصد.] — — وَصِيدٌ Herbage having the roots near together. (S, L, K.) — — وَصِيدٌ (tropical:) Strait; straitened; (K, TA;) as also مُوصَدٌ ↓ عَلَيْهِ. (A, TA.) وَصِيدَةٌ: see وَصِيدٌ. مُوصَدٌ A door, or entrance, closed: (L:) or become closed. (S.) — — In the Kur, eiv. 8, [and xc. 20,] مُوصَدَةٌ (as some read instead of مُؤْصَدَةٌ, L) signifies Closed over. (S, L.) — — See وَصِيدٌ. وصر وِصْرٌ A covenant, compact, or contract: (S, K:) a dial. form of إِصْرٌ; like as they said إِرْثٌ and وِرْثٌ, and إِسَادَةٌ and وِسَادَةٌ. (S.) — — Also, (S, A, K,) and ↓ وَصَرَّةٌ (Lth, A, K) and ↓ وَصِيرَةٌ (K) and ↓ أَوْصَرٌ, (Lth, TS, L,) A written statement of a purchase or sale, transfer, bargain, or contract: (S, A, K, TA:) the first is from إِصْرٌ, and is generally used in this sense: pl. of the first, أَوْصَارٌ; and of the second, وَصَرَّاتٌ: Lth says, that the second is an arabicized word; and others say, that the first and second are Persian words, arabicized. (TA.) One says, أَقْطَعَهُ الأَرْضَ وَكَتَبَ لَهُ الوِصْرَ, and ↓ الوَصَرَّةَ, [He made him a grant of the land to be held in fee, and wrote for him the statement of the transfer.] (A.) And it is said in a trad., هٰذَا اشْتَرَى مِنِّى أَرْضًا وَقَبَضَ مِنِّى وِصْرَهَا فَلَا هُوَ يَرُدُّ عَلَىَّ الوِصْرَ وَلَا يُعْطِينِى الثَّمَنَ [This man purchased of me some land (or دَارًا a house, as in the TA) and received of me the written statement of its sale, but he will not restore to me the written statement of the sale, nor will he give me the price]. (S.) وَصَرَّةٌ: see وِصْرٌ. أَوْصَرٌ: see وِصْرٌ. وَصِيرَةٌ: see وِصْرٌ. وصف, &c See Supplement وضأ 1 وَضُؤَ (S, K) aor. يَوْضُؤُ, inf. n. وَضَاءَةٌ; (TA;) and وَضِئَ, aor. يَوْضَأُ; (IO, &c.;) He was, or became, fair, beautiful, neat, or clean. (S, K.) — — ↓ وَاضَأَهُ, فَوَضَأَهُ, (S, K,) aor. of the latter يَضَأُ, (S,) dev. from rule, by which, as a verb of the class called افعال المغالبة, it should be like يَنْصُرُ, (TA,) He vied with him for the honour of surpassing in fairness, or comeliness, and prevailed over him therein. (S, K.) 2 وضّأهُ [He made him, or assisted him, to perform the ablution termed وُضُوْءٌ, or وَضُوْء. (M, TA.) [See an ex. voce قِسْطٌ.] 3 وَاْضَأَ see 1. 5 توضّأ, (S, K,) inf. n., [or rather quasi-inf. n., used for the regular inf. n. تَوَضُّؤٌ,] وُضُوْءٌ, or وَضُوْءٌ, or both, [see these two nouns below,] from وَضَاءَةٌ, (lit., He made himself fair, beautiful, neat, or clean: TA:) He performed ablution, لِلصَّلَاةِ for, or preparatory to, prayer. (S, K.) — — It sometimes signifies He washed some one or more of his members: he purified his hand, or hands, and mouth, by washing, from the foul smell of fat, or greasy, food: he washed his hand. — — Some say تَوَضَّيْتُ [for تَوَضَّأْتُ]; but this should not be said: (S:) it is of weak authority, or is viciously so pronounced: (K:) it is said to be of the dial, of Hudheyl. (TA.) — — توضّأ, and توضّأت, He (a youth), and she (a girl), arrived at the age of puberty. (K.) إِضَاءٌ: see وُضُوْءٌ. وَضِىْءٌ: see وُضُوْءٌ. وُضُوْءٌ signifies The act of ablution, &c. (S, K) (see 5); and ↓ وَضُوْءٌ, the water with which that act is performed, or the water that is prepared for that act, (S, K, TA,) and is said to be also an inf. n., [or rather a quasi-inf. n., signifying the act itself]: (S, K:) or they are syn. words of two different dialects, each sometimes used as an inf. n., signifying the act, (though inf. ns. of the measure فَعُولٌ deviate from constant rule, TA,) and each sometimes as signifying the water. (S, K, TA.) AA says, that ↓ وَضُوْءٌ signifies " the water with which one performs the ablution above mentioned; " and he knew not وُضُوْءٌ [though it occurs in many traditions]: and A 'Obeyd disallows وُضُوْءٌ, and allows only ↓ وَضُوْءٌ. (TA.) وَضِيْءٌ, (S, K,) pl. أَوْضِيَآءُ

and وِضَآءٌ; (K;) and ↓ وُضَّآءٌ, [S, K; in the CK, erroneously, وُضَّآءٍ;] pl. وَضَاضِئُ and وُضَّاؤُونَ; (K;) and ↓ وَاضِئٌ, (K,) which is used in the future sense, accord. to Lh, [like an act. part. n., though from a neut. verb,] as in the ex. [mentioned in the K] مَاهو بِوَاضِئٍ; وَضِيْءٌ being used in the present sense; (TA;) Fair, beautiful, neat, or clean. (S, K.) — — In the following of En-Nábighah, فَهُنَّ إِضَآءٌ صَافِيَاتُ الغَلَائِلِ [And they are fair, beautiful, neat, or clean; unsullied as to their inner garments], ↓ إِضَآءٌ may be put for وِضَآءٌ. (TA.) وَضَآءَة Fairness, beauty, neatness, or cleanness. (S, K.) وُضَّآءٌ and وَاضِئٌ: see وَضِيءٌ. أَوْضَأُ Fairer, neater, or cleaner. (TA, from a trad.) مِيضَأَةٌ, and, sometimes, ↓ مِيضَآءَة, A place in which, and from which, one performs the ablution termed وضوء; (K;) [as also ↓ مُتَوَضَّأٌ:] a مِطْهَرَة (K: in the CK, مَطْهَرَة), meaning that from which, or in which, one performs the said ablution: (TA:) [a tank for ablution, accord. to present usage]. مِيضَآءَةٌ: see what precedes. مُتَوَضَّأٌ: see مِيضَأَةٌ. A privy; or place where one performs ablution. (K, TA, voce مَذْهَب, &c.) وضح 1 وَضَحَ, aor. يَضِحُ, inf. n. وُضُوحٌ (S, Msb, L, K) and ضِحَةٌ and ضَحَةٌ, (L, K,) the last with fet-hah because the guttural letter; (TA;) and ↓ اتّضح, (S, Msb, K,) and ↓ اوضح, and ↓ توضّح; (L, K;) It (an affair, أَمْرٌ, S, K, and a thing, شَىْءٌ, L,) appeared; became apparent, or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) became clear, unobscured, exposed to view, displayed, laid open, disclosed, or uncovered. (Msb.) — — (tropical:) It (language) was perspicuous. (The Lexicons, passim.) — — مَلَكُ الطَّرِيقِ ↓ توضّح The middle of the road became plainly apparent, obvious, or conspicuous. (S.) — — مَنْ أَيْنَ وَضَحَ الرَّاكِبُ, as AZ says, or, as others say, ↓ من اين اوضح, Whence did the rider make his appearance? (L.) Or وَضَحَ الرَّاكِبُ signifies the rider came forth: (ISd:) and ↓ من اين أَوْضَحتَ whence hast thou come forth? (IAar, S,) and [in like manner one says] من اين بَدَا وَضَحُكَ. (S.) — وَضَحَتِ الإِبِلُ بِاللَّبَنِ (tropical:) i. q. أَلْمَعَت. (K.) — وَضِحَ, aor. وَضَحَ, inf. n. وَضَحٌ, [a verb of which the inf. n. is explained in the Msb by the word درن: if this be not a mistake of a copyist, it app. signifies He, or it, was dirty; or was dirtied, soiled, or besmeared]. 2 وَضَّحَ see 4. 4 اوضحهُ, (S, Msb, K,) and اوضح عَنْهُ, (L,) inf. n. إِيضَاحٌ: (TA,) and ↓ وضّحهُ, (K,) inf. تَوْضِيحٌ; (TA;) He rendered it apparent or plainly apparent, overt, conspicuous, manifest, notorious, plain, obvious, or evident; (S, L, K;) rendered it clear, or unobscured; exposed it to view; displayed it; laid it open; disclosed or uncovered it. (Msb.) — — He rendered language perspicuous. (The lexicons, passim.) — — اوضحت الشَّجَّةُ فِى الرَّأْسِ The wound upon the head laid bare the bone. (Msb,) [See مُوضِحَةٌ.] — — اوضح لَهُ الأَمْرَ, (S, K,) and الكَلَامَ, (S,) He made the affair, (S, K,) and the language, (S,) plain, or clear, to him. (S, K.) — — See 1. — — اوضح قَوْمًا He saw a people. (L.) — — اوضح He (a man) had white children born to him: (S, L:) and in like manner one says [اوضحت] of a woman. (L.) 5 تَوَضَّحَ See 1. — — توضّح [app., He (a sheep or goat) had a whiteness predominant over other colours, overspreading generally his whole body: or in his breast and back and face]. (L.) 8 إِوْتَضَحَ see 1. 10 استوضح شَيْئًا He put his hand over his eyes (in the sun, L) to try if he could see a thing, (S, L, K,) guarding his eyes with his hand from the rays of the sun: as also اِسْتَكَفَّهُ, and اِسْتَشْرَفَهُ. (L.) One says اِسْتَوْضِحْ عَنْهُ يَا فُلَانُ [Try if thou canst see him, or it, by putting thy hand over thine eyes, O such a one]. (S.) — — استوضح السَّبِيلَ He sought or endeavoured to see plainly or clearly the way: syn. اِسْتَبَانَهُ. (Beyd, vi. 55.) — — استوضح الشَّمْسَ He blinked at the sun; syn. تَحَاوَصَ إِلَيْهَا. (A.) — — استوضحهُ الأَمْرَ, (S, K,) and الكَلَامَ, (S,) He asked him to make the affair, (S, K,) and the language, (S,) plain, or clear, to him. (S, K.) — — استوضح عَنِ الأَمْرِ He inquired respecting the thing or affair; sought for information respecting it; inquired into it; investigated it. (L.) وَضَحٌ Light, and whiteness, (S,) of anything: (TA:) the whiteness of daybreak, or dawn: and of the moon; (K;) and its light. (TA.) — — صُومُوا مِنَ الوَضَحِ إِلَى الوَضَحِ Fast ye from new moon to new moon. (IAth, from a trad.) — — وَضَحٌ (tropical:) Leprosy; syn. بَرَصٌ. (S, K.) It is sometimes used in this sense, metonymically. (S.) — — وَضَحٌ A mark in a horse differing in colour from the generality of his coat. You say بِالفَرَسِ وَضَحٌ In the horse is such a mark. (S.) — — وَضَحٌ A blaze, or white mark on a horse's forehead or face. (K.) — — What is termed تَحْجِيلٌ in the legs of a horse. (L, K.) And also applied to other varieties of colour. (L.) — — فرَسٌ ذُو أَوْضَاحٍ A horse having a blaze and what is termed تحجيل. (A.) — — وَضَحٌ Whiteness of the hair, or hoariness; or white, or hoary, hair. (K.) — — (tropical:) Milk: (L, K:) thought by ISd to be so called because of its whiteness: or milk that has not been mixed with water: (L:) or that is just drawn. (TA, art. زهر.) Aboo-Dhueyb says, عَقَّوْا بِسَهْمٍ فَلَمْ يَشْعُرْ بِهِ أَحَدٌ ثُمَّ اسْتَفَوْا وَقَالُواحَبَّذَا الوَضَحُ [They shot an arrow towards the sky, and no one knew of it: then they returned, and said, An excellent thing is milk]: meaning, we would rather have milk than the blood of him who has killed our companion: they preferred that camels should be given them in compensation. (L.) [See also 2, in art. عقى.] — — وَضَحٌ A sound, whole or perfect, [silver coin, of the kind called] دِرْهَم. (S, K.) دِرْهَمٌ وَضَحٌ A clean, white dirhem: pl. أَوْضَاحٌ. (TA.) — — وَضَحٌ The middle, or main part and middle, of a road; the part of a road along which one travels. (S, K.) — — وَضَحٌ A woman's ornament (حَلْىٌ) of silver: (A 'Obeyd, K:) or, of stones; (El-Meshárik;) i. e. of silverstones: (Towsheeh:) so called because of its whiteness: (TA:) pl. أَوْضَاحٌ: (K:) or أَوْضَاحٌ signifies a kind of woman's ornament (حَلْىٌ) made of whole [silver coins such as are called] دَرَاهِم: (S:) and (according to some, TA,) وَضَحٌ signifies an anklet; syn. خَلْخَالٌ (K) — — وَضَحٌ (K) or وَضَحُ الطَّرِيقَةِ, (L, but the latter word is there written; طريقة,) Small portions, or parts, of herbage; (L, K;) what he has become white thereof: (AHn:) pl. أَوْضَاحٌ: (L:) or أَوْضَاحٌ مِنْ كَلَإٍ signifies somewhat of herbage that has become white: (As:) Az says, I have mostly heard the term وَضَحٌ, with respect to herbage, applied to the نَصِىّ and صِلِّيَان صَيْفِىّ which is not a year old and has not become black: and on another occasion he says, that it is the remains of the حَلِىّ and صِلِّيَان only. (L.) — — وَضَحٌ Whiteness predominating over other colours in sheep or goats, overspreading generally the whole body: pl. أَوْضَاحٌ: (L:) or, in the breast and back and face: (T:) you say also ↓ مِنْ أَيْنَ بَدَا لَهُ تَوْضِيحٌ. (L.) — — وَضَحُكَ: see 1. — — وَضَحُ القَدَمِ Whiteness of the hollow of the sole of the foot. (L.) وَضَحَةٌ A she-ass. (K.) وَضِيحَةٌ, Camels, or camels and sheep; syn. نَعَمٌ: pl. وَضَائِحُ. (L, K.) وَضَّاحٌ: see وَاضِحٌ. وَاضِحٌ and ↓ وَضَّاحٌ [but the latter has an intensive signification] Apparent, or plainly apparent; overt; conspicuous; manifest; notorious; plain; obvious; or evident; (L, K;) clear, or unobscured; exposed to view; displayed; laid open; disclosed, or uncovered. (So accord. to the explanation of the verb in the Msb.) — — Perspicuous language. (The Lexicons passim.) — — Also the ↓ latter, A man of white, or fair, and beautiful, complexion: (S, L, K:) of beautiful and smiling countenance. (L.) — — See مُتَوَضِّحٌ. — — Also the ↓ latter, (tropical:) Leprous. Hence Jedheemeh El-Abrash was called الوَضَّاحُ. (S.) — — ↓ الوَضَّاحُ The day. (L, K.) The night is called الدَّهْمَانُ. (L.) — — ↓ بِكْرُ الوَضَّاحِ The prayer of morning, or daybreak. The prayer of nightfall is called ثِنْىُ دَهْمَانَ. (L, K [but in the CK and a MS. copy of the K, for دَهْمَانَ, we find دُهْمَانَ].) — — ↓ عَظْمُ وَضَّاحٍ, (L, K,) and عُظَيْمُ وَضَّاحٍ, (L,) A certain game (of the children of the Arabs of the desert,

L,) in which children take a white bone and throw it in the darkness of night, and then disperse themselves in search of it: (L, K:) he who finds it wins. (L.) [See more in art. عظم.] — — هُوَ مِنْكَ أَدْنَى وَاضِحَةٍ ↓ He is plainly apparent to thee, as though he had become white. (Th.) — — رَجُلٌ وَاضِحُ الحَسَبِ, and ↓ وَضَّاحُهُ, (tropical:) A man as though he were conspicuous, clean, or pure, and white, with respect to rank or quality, nobility, reputation, or the like. (L.) — — In like manner one says, لَهُ النَّسَبُ الوَضَّاحُ ↓ (tropical:) He is of conspicuous and pure race, or lineage. (TA.) — — وَاضِحٌ (assumed tropical:) An illustrious man. (EsSaadee.) — — [And so] مِنَ النَّاسِ وَأَوْبَاشٌ ↓ أَوْضَاحٌ [Illustrious people, and mixed people of the baser sort;] companies of people of various tribes. No sing. of اوضاح in this sense has been heard. (L.) — — الوُضَّحُ [pl. of وَاضِحٌ] The stars called الكَوَاكِبُ الخُنَّسُ [namely, Saturn, Jupiter, Mars, Venus, and Mercury,] when in conjunction with the bright stars of the Mansions of the Moon. (L.) وَاضِحَةٌ: see وَاضِحٌ. — — صِيَامُ الأَوَاضِحِ, originally وَوَاضِح, (Hr, K,) pl. of وَاضِحَةٌ, (TA,) or صِيَامُ الأَوْضَاحِ, (IAth,) The fasting during the days of the white nights: (K *, TA:) which was commanded by Mohammad: (K:) these are the 13th, 14th, and 15th, [of the lunar month]. (TA.) — — الوَاضِحَةُ The teeth that appear when one laughs: (S, K:) an epithet in which the quality of subst. predominates: pl. ضَوَاحِكُ. (TA.) — — See أَوْضَاحٌ. مُوضِحَة: see وَضَحٌ and وَاضِحٌ. تَوْضِيحٌ inf. n. of 2, q.v. — — And see وَضَحٌ at the end. مُوضِحَةٌ (S, K) and ↓ وَاضِحَةٌ (TA) A wound by which the head or face is broken, that shows the whiteness of the bone: (S, K, TA:) or, that removes the skin which is between the flesh and the bone: the only kind of شَجَّة for which retaliation is allowed: for [some] other kinds there are assigned mulets: and for this too is assigned a mulct, consisting of five camels: but a موضحة may also be in other parts than the head or face; and respecting this, a judge must give his sentence: pl. مَوَاضِحُ. (TA.) [See شَجَّةٌ.] — — مَوَاضِحُ الحَقِّ i. q. مَبَايِنُهُ, q.v. (TA, in art. بين.) — — مُوضِحَةٌ A woman who brings forth white children. (O, in TA, art. بيض.) مُتَوَضِّحٌ and ↓ وَاضِحٌ A camel that is white, but not intensely so; (En-Nadr, L, K;) more white than such as is termed أَعْيَص [app. a mistake for أَعْيَس] and أَصْهَب: (En-Nadr, L:) also (the former accord. to the K, and the latter also accord. to the L) of such a colour in the أَقْرَاب [or flanks]. (L, K.) — — مُتَوَضِّحٌ One who is apparent, or plainly apparent. (K.) — — One who shows himself openly in the road, (S,) or who goes along the middle, or main part and middle of the road, (K,) and does not enter a woody place or the like where he would be concealed. (S, K.) وضخ 1 وَضَخَ الدَّلْوَ, and ↓ اوضخها, He nearly half-filled the bucket, so that it resembled one half-full. (L, K.) [See also 4.] 3 واضخهُ, inf. n. مُوَاضَخَةٌ (S, K) and وِضَاخٌ, (K,) He emulated, or imitated, him (that is his companion) in drawing water, doing as he did. (As, Ks, S, K.) This is the original signification: afterwards used with reference to any two persons emulating each other. (Ks, S.) [Hence,] — — (tropical:) He emulated him, or imitated him, in running; (L, K;) and exerted himself excessively, or exceeded the usual bounds or degree, therein: (L:) or [so in the L; in the K, and] went, journeyed, or marched, like him; or kept pace with him in going, journeying, or marching; (S, L, K;) not a vehement rate; (S, L;) as also واضخهُ السَّيْرَ. (L.) Az says, that مواضخة, as used by the Arabs, signifies emulation, although not with unusual exertion, or an exceeding of the usual bounds or degree, in running. (L.) [See also 6.] 4 اوضخ بِالدَّلْوِ He drew water with the bucket and shook it about vehemently [app. so that it did not become, or remain full]: or he drew with it little water. (L.) [See also 1.] — — اوضخ لَهُ He drew for him little, or a little, water. (S, L, K.) — — Also, اوضخت البِئْرُ The well contained little water; its water became little; (K;) water having been taken from it for irrigation. (TA.) 6 تواضخا They (two men standing together over a well, L) emulated each other [in drawing water and] in watering, or irrigating. (L, K.) — — (tropical:) They (two horses) emulated each other [in running]; (L:) and تواضخت الإِبِلُ the camels emulated one another in going, journeying, or marching. (L, K *.) [See also 3.] وُضُوخٌ Water in a bucket resembling half [of the quantity that would fill it]: (S, L, K:) or what is less than the quantity that would fill it. (L.) وضر 1 وَضِرَ, (M, Msb, K,) said of a vessel, (TA,) and وَضِرَتْ, said of a bowl, (قَصْعَةٌ, S,) aor. يَوْضَرُ (Msb) and تَوْضَرُ, (S,) inf. n. وَضَرٌ, (S, Msb,) It was, or became, dirty, or filthy, (S, M, Msb, K,) with grease or gravy, or the dripping that exudes from flesh-meat, (S, M, K,) or otherwise, with what is termed وَضَرٌ. (M, K.) 2 وضّرهُ [He made it (a vessel) dirty, or filthy, with وَضَر, i. e., grease, or the like]. — — كَانَ نَقِيَّ العِرْضِ فَوَضَّرَهُ بِالدَّنَاءَةِ [He was unsullied in honour, and he sullied it by baseness]. (A.) وَضَرٌ Dirt, or filth: (S, Msb): and grease, gravy, or dripping that exudes from flesh-meat or from fat; (S:) or the dirt of grease or gravy, or of what exudes from flesh-meat, and of milk: (M, A, K:) and (so in the M; but in the K, or) the washings of a skin that is used for milk or for water, and of a bowl and the like: (M, K:) [see خَضْرَاءُ الوَضَرِ voce عُشْبٌ:] and remains of هِنَآء [or tar] (AO, S, K) &c.: (AO, S:) [and feculence of clarified butter, adhering to the interior of a skin: see عَبَكَةٌ and عَبَقَةٌ:] and the soil, or stain, of saffron and the like; (K;) or of [the perfume called] خَلُوق, or of [other] perfume having a colour: and a mark that remains from what is not perfume: (TA:) pl. أَوْضَار. (K.) — — Also, The odour, (A,) or what a man smells of the odour, (AA, S, K,) of food in a corrupt state. (AA, S, A, K.) — — You say also of a man, فِى أَخْلَاقِهِ وَضَرٌ (tropical:) In his dispositions is foulness. And هُوَ ذُو أَوْضَارٍ (tropical:) He possesses foul qualities. (A.) وَضِرٌ Dirty, or filthy, (M, A, Msb, K,) with grease, or gravy, or what exudes from flesh-meat, or otherwise, with what is termed وَضَرٌ; (M, A, K;) applied to a vessel: (A:) fem. وَضِرَةٌ (M, A, K) and ↓ وَضْرَى; (M, K;) both applied to a woman; (M;) and the former, to a hand. (A.) See سَهِكٌ. — — [Hence] الوَضْرَى (IAar, K) and ↓ الوَضْرَآءُ (A, Sgh, K) The anus; syn. الإِسْتُ, (A, TA,) and الفُنْدُورَةُ, (K, TA, [in the CK, الفِنْدِيرَةُ, which is a mistranscription,]) both of which signify the same. (TA.) — — [Hence also,] فُلَانٌ وَضِرُ الأَخْلَاقِ (tropical:) Such a one is foul in dispositions. (A.) وَضْرَى and وَضْرَآءُ: see وَضِرٌ; the former in two places. وضع &c. See Supplement وط 1 وَطٌّ, [an inf. n., of which the verb is وَطَّ, aor., accord. to rule, وَطِ3ِ, but accord. to the TK, وَطُ3ُ,] The crying of the وَطْوَاط. (Sgh, K.) — — The creaking of the [kind of vehicle called] مَحْمِل. (Sgh, K.) R. Q. 1 وَطْوَطَةٌ, [inf. n. of وَطْوَطَ,] The uttering speech, or words rapidly, or near together. (K.) [See وَطْوَاطٌ.] — — (assumed tropical:) The being weak. (K.) R. Q. 2 تَوَطْوَطَ He (a child) cried out. (Ibn 'Abbád, Sgh, K.) وُطُطٌ: see the last sentence of the next paragraph. وَطْوَاطٌ The bat; syn. خُفَّاشٌ: (As, S, K:) or the large خُفَّاش: (Msb:) or the swallow; syn. خُطَّافٌ; (S, Msb;) this is thought by A'Obeyd to be, more probably than the first, the correct meaning; (S;) or the last may be right, but the first is that which is commonly known: (IB:) or it has the first signification, and also signifies a species of the swallows (خَطَاطِيف) of the mountains, (K, TA,) black and likened to a species of the خَشَاشِيف [or bats], because of its [frequent] receding and turning aside [in its flight]: (TA:) [Golius says, as on the authority of the K, "pec. genus montanum et. vocale, quod a>/pous dicitur; i. e. the swift:] pl. وَطَاوِيطُ, (Msb,) or وَطَاوِطُ, (S,) or both, (Kr, K,) but the latter, which is irreg., only allowable in poetry, in cases of necessity. (Kr.) It is used in the first of these senses in the proverb, أَبْصَرُ فِى اللَّيْلِ مِنَ الوَطْوَاطِ [More clear-sighted in the night than the bat]. (S, Msb.) — — Clamorous; (Lh, K;)

applied to a man: (Lh:) and one who utters his speech, or words, rapidly, or near together; (Lh, K;) as though his voice were the voice of bats: so they assert it to mean: (Lh:) fem. with ة: (K:) and [in like manner] ↓ وَطْوَاطِىٌّ signifies loquacious; a great talker; a babbler. (K *, TA.) — — (assumed tropical:) A man weak in intellect and judgment: (ISh:) or weak and cowardly; (A 'Obeyd, S K;) in the opinion of A'Obeyd, as being likened to the flying thing so called; (S;) as also ↓ وَطْوَاطِىٌّ: (K:) and ↓ وُطُطٌ, (IAar, K,) of which وَطْوَاطٌ is the sing., (TA,) men (IAar) weak in intellects and bodies. (IAar, K.) وَطْوَاطِىٌّ: see وَطْوَاطٌ, in two places. وطأ 1 وَطِئَ, aor. يَطَأُ; (S, K;) the و, falls out from the aor. of this verb, and from that of وَسِعَ, because they are transitive; for other verbs of the class فَعِلَ, having the aor. of the measure يَفْعَلُ, and the first radical letter infirm, are intransitive; and as these two differ from their class in being transitive, they are also made to differ in the aor.; (S;) or يَطَأُ was originally يَطِئُ, and therefore the و, falls out from it; (TA;) inf. n. وَطْءٌ, (TA) [and طِئَةٌ, q.v. infra]; and ↓ وطّأ, (K, but this has an intensive signification, MF;) and ↓ توطّأ (S, K) He trod; trod upon; (بِرِجْلِهِ with his foot; S) trod under foot; trampled upon: (S, K, TA:) or وَطِئَهُ signifies he pressed, or bore, upon him, or it, with his hand or his foot. (TA, in art. نطأ.) [See also وَطْأَةٌ.] — — طه, at the commencement of the 20th ch. of the Kur, is read by some طَهْ, and said to be for طَأْ, (the ه being substituted for ء,) and to signify Tread upon the ground with the soles of both thy fect; because Mohammad raised one of his feet in prayer. (TA.) — — هُمْ يَطَؤُهُمُ الطَّرِيقُ (tropical:) They (i. e. the sons of such a one) sojourn, or encamp, near the road, so that its passengers tread upon them [i. e., became their guests]: (Sb, K:) a tropical phrase, in which الطريق is put for أَهْلُ الطَّرِيقِ; this being done to give greater force to the phrase, as it is one expressive of praise; for the road is a thing that is constant; whereas its passengers are sometimes upon it, and sometimes absent. (L.) [It means They are a people who take up their abode near the road in order that many passengers may enjoy their hospitality.] — — [See also طَرِيقٌ.] — — Of the same kind is the phrase أَخَذْنَا عَلَى الطَّرِيقِ الوَاطِئِ لِبَنِى فُلَانٍ (tropical:) [We look to the road whose passengers tread on (i. e., make themselves the guests of,) the sons of such a one]. (IJ.) — — So too, مَرَرْنَا بِقَوْمٍ مَوْطُوئِينَ بِالطَّرِيقِ (tropical:) [We passed by a people trod on (i. e., resorted to for their hospitality,) by the passengers of the road]. (IJ.) — — Also, يَا طَرِيقُ طَأْ بِنَا بَنِى فُلَانٍ (tropical:) O road, bring us near to [or, lit., make us to tread on, i. e., make us the guests of,] the sons of such a one ! (IJ.) — — وَطِئَ, (S, K,) aor. as above, (S,) Inivit feminam. (S, K.) — — وَطَأَ, inf. n. طِئَةٌ, (assumed tropical:) He trod under foot, and despised. Ex. نَعُوذُ بِاللّٰهِ مِنْ طِئَةِ الذَّلِيلِ We put our trust in God for protection from the vile person's treading us under foot, and despising us. (Lh.) — — وَطَأَ and ↓ وطّأ (in MF's copy of the K واطأ) He prepared, and made plain, smooth, or soft. (K.) — — وَطَأْتُ; for وَطَيْتُ, is disallowed. (TA.) — — وَطُؤَ, aor. يَوْطُؤُ, inf. n. وطأ, [so in the TA: probably a mistake for وَطَاءَةٌ: see طِئَةٌ below:] He (a horse &c.) was, or became, easy to ride upon. (TA.) — — وَطُؤَ, aor. يَوْطُؤُ, inf. n. وَطَاءَةٌ (S, K) and وُطُوْءَةٌ (TA) and طَأَةٌ (TA, as from the K) [and, app., طِئَةٌ, q.v. infra], It (a place, S) was plain, level, smooth, soft, or easy to be travelled, or to walk, or ride or lie upon. (S, K, TA.) — كُنْتُ أَطَأُ ذِكْرَهُ (assumed tropical:) I used to conceal the mention of him, or it. (TA, from a trad.) 2 وَطَّأَ See 1, in two places. — — وطّأ, inf. n. تُوْطِئَةٌ, He made plain, level, smooth, soft, or easy to be, travelled, or to walk or ride or lie upon. (S, K.) He made a beast of carriage easy to ride upon; trained, or broke, it (M, voce رَاضَ.) — — Also, (TA,) and ↓ توطّأ, (L,) He prepared (L, ubi supra, and TA,) a bed, or a chamber. (TA.) — — He arranged, or facilitated, an affair. (TA.) وَطَّيْتُ [for وَطَّأْتُ] is disallowed. (S.) — — وطّأ He (i. e. God) rendered a land plain, level, smooth, soft, or easy to walk or ride or lie upon. (TA.) — — Also, He (God,) rendered a land depressed. (K.) — See 4. 3 وَاطَأَهُ عَلَى أَمْرٍ, (AZ, S, K,) inf. n. مُوَاطَأَةٌ (S) and وِطَآءٌ; (TA;) and ↓ تواطأه and ↓ توطّأه; (K;) (tropical:) He agreed, or concurred, with him respecting a thing. (S, K.) The radical signification of واطأ is said to be He trod in the footsteps of another: and the signification of agreement is therefore figurative. (MF.) — — فُلَانٌ يُوَاطِئُ اسْمُهُ اسْمِى (tropical:) [Such a one's name agrees, or is the same, with mine]. (S.) — — لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللّٰهِ (tropical:) [That they may agree in the number of (the mouths) which God hath made sacred: Kur, ix. 37]. (S.) — — أَشَدُّ وِطَآءً, as some read, [in the Kur, lxxiii. 6,] signifies (tropical:) More, or most, suitable; (S;) [i. e., prayer, and the recitation of the Kur-án]: but some read وَطْأً, in the sense of قِيَامًا: see نَاشِئَةٌ. (S, L.) See 4. 4 اوطأهُ غَيْرَهُ He made another to tread, or trample, upon him. (TA.) — — اوطأه فَرَسَهُ He made his horse to tread, or trample, upon him. (K, TA.) — — اوطأهُ الأرضَ He made him to tread upon the ground. (Msb.) — — أَوْطَؤُوهُمْ (assumed tropical:) They overcame them, or prevailed over them, in a contention, or dispute. (TA.) — — In a trad. it is said, that the pastors of the camels, and the shepherds, boasted, one party over the other, and the former overcame the latter (اوطؤوهم). (TA.) The verb is used in this sense because it originally signifies, with the annexed pronoun, they made (others) to tread, or trample, upon them: (K, TA:) for him with whom you wrestle or fight, and whom you throw down, you trample upon, and make to be trampled upon by others. (TA.) — — اوطأهُ العَشْوَةَ, (K,) and عَشْوَةً, (S, K,) He made him to pursue a course without being rightly directed. (K *, TA.) See art. عشو. — — اوطأ فِى الشِّعْرِ, (S, K,) inf. n. إِيطَآءٌ; (TA;) and اوطأ الشِّعْرَ, and ↓ واطأ فِيهِ, and ↓ وطّأهُ, and آطَأَهُ, and أَطَّأَهُ, (K,) in which last the و is changed into ا; (TA;) He repeated a rhyme in a poem, (S, K,) using the same word in the same sense: (Akh, K:) when the word is the same, but the meaning different, the repetition is not called ايطاء [but جِنَاسٌ تَامٌّ]. (TA.) This repetition (ايطاء) is deemed by Arabs a fault: or it is only deemed a fault if it occur two, or three, or more, times. (TA.) 5 تَوَطَّأَ See 1, 2, 3. — — تَوَطَّيْتُ for تَوَطَّأْتُ is incorrect. (S.) — — توطّأ He, or it, was, or became, prepared. (K.) [See also 8.] 6 تَوَاطَؤُوا (assumed tropical:) They agreed together. (S.) — — تواطؤوا عَلَيه (assumed tropical:) They agreed together, or concurred, respecting it. (TA.) [See 3.] 8 إِتَّطَأَ It was prepared, and became plain, smooth, or soft. (K.) [See also 5.] — — إِتَّطَأَ العِشَآءُ (in a trad.) The evening became completely dark: [or the period of nightfall fully came:] also read إِيتَطَى, accord. to the dial. of the tribe of Keys, and explained as signifying the period of nightfall came. The latter verb also signifies " concurrence, or concord, and agreement, with another. " (TA.) — — إِيتَطَأَ الشَّهْرُ [About half the month has elapsed]. This is said a day before the half, and a day after the half. (AZ.) — — إِتَّطَأَ, (as in the CK,) or إِيتَطَأَ, (as in a MS. copy of the K,) measure إِفْتَعَلَ [in the TA written إِسْتَطَأَ, which is doubtless a mistake,] It was right, and attained its full period; was perfect, or complete. (K.) 10 استوطأ He found, or deemed, a thing plain, level, smooth, soft, or easy to walk or ride or lie upon. (K, TA.) — — He found, or deemed, the thing on which he rode smooth, soft, or easy to ride upon. (S.) وَطْءٌ and ↓ وَطَآءٌ and ↓ مِيطَأٌ (measure مِفْعَلٌ, as shown in the TA; but in the CK, مِيطَآءٌ;) Depressed land, or low ground, between eminences نِشَاز [in the CK نَشاز] and أَشْرَاف [in the CK إِشْراف]: (K:) نشاز, is pl. of نَشَزٌ, and اشراف is pl. of شَرَفٌ; and both signify " eminences. " (TA.) طَأَةٌ: see طِئَةٌ, and ↓ طَأَةٌ (in both of which the final ة is a substitute

for the incipient و, S) and ↓ وَطَآءَةٌ (S, K) and ↓ وُطُوءَةٌ (K) Plainness, levelness, smoothness, softness, or state of being easy to walk or ride or lie upon. (S, K, TA.) وَطْأَةٌ [A tread, or a treading. — — And hence,] (tropical:) A pressure; oppression; affliction; violence: (S, K:) or a vehement assault, or punishment; syn. أَخْذَةٌ شَدِيدَةٌ: (K:) also, a hostile expedition or engagement; battle, fight, or slaughter. (TA.) — — اَللّٰهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ, in a trad., O God, make thy punishment of Mudar severe. (S, TA.) — — وَطِئَنَا العَدُوُّ وَطْأَةً شَدِيدً (tropical:) [The enemy assaulted, or punished, us with a very vehement assault, or punishment]. (TA.) آخِرُ وَطْأَةٍ وَطِئَهَا اللّٰهُ بِوَجٍّ, in a trad., (tropical:) The last assault, or conflict, which God caused to befall (the unbelievers was) in Wejj [a valley of Et-Táïf]. (TA.) — — وَطْأَةٌ and ↓ مَوْطَأٌ (K) and ↓ مَوْطِئٌ (S, K) A place on which the sole of the foot is placed; a footstep, or footprint. (S, K.) وَطَآءٌ: see وِطَآءٌ, and وَطْءٌ. وِطَآءٌ (S, K) and ↓ وَطَآءٌ, (K,) the former is the word commonly known and approved; the latter disapproved by many; (TA;) The contr. of غِطَآءٌ (a covering); [what is placed, or spread, beneath one, to sit or lie upon]: (S, K:) pl. اوْطِئَةٌ. (TA, in art. خور.) وَطِيْءٌ Plain, level, smooth, soft, or easy to be travelled, or to walk or ride or lie upon. (S, K, TA.) — — دَابَّةٌ وَطِيْءٌ (IAar) A beast easy to ride upon. (TA.) — — عَيْشٌ وَطِيْءٌ [An easy life]. (TA.) — — وَطِيْءُ الخُلُقِ Easy in nature, or dispositon. (TA.) وَطَآءَةٌ: see طِئَةٌ. وُطُوْءَةٌ: see طِئَةٌ. وَطِيْئَةٌ A certain kind of food, (S,) i. q. حَيْسَةٌ: (IAar:) or dates of which the stones are taken out, and which are kneaded with milk: or what is called أَقِط, with sugar: (K:) or a food of the Arabs, prepared with dates, which are put into a stone cooking-pot; then water is poured upon them, and clarified butter if there be any; (but no اقط is mixed up with them;) and then it is drunk, like حيسة: (T:) or it is like جَيْس; dates and اقط kneaded together with clarified butter: (ISh:) or a certain kind of food, also called وَطِيْءٌ; a thin عَصِيدَة: when it is thickened, it is called نَفِيئَة; when a little more thick, نَفِيثَة; when a little thicker, لَفِيتَة; and when so thick that it may be chewed, عصيدة. (El-Muffaddal.) — — Also, (as some say, TA,) A thing like [the kind of sack called] a غِرَارَة: (S:) or a غرارة containing dried meat (قَدِيد) and كَعْك (K) and other things: (TA:) — — أَخْرِجْ إِلَيْنَا ثَلَاثَ أُكَلٍ مِنْ وطيئةٍ Take forth and give us three cakes of bread from a غرارة. (S, TA, from a trad.) — — [See also وَاطِئَةٌ and مُوَطَّأٌ.] وَاطِئَةٌ Fallen dates. (K.) An act. part. n. in the sense of a pass.: (K:) [such dates being so called] because they are trodden under foot. (TA.) Or [it is changed] from وَطَايَا, pl. of وَطِيْئَةٌ, [which is] from وَطَأَ; [and such dates are] so called because their owner has despised them, or trampled upon them, (ذلّلها,) and spread them about, for those who may take them; wherefore they are not included in the conjectural estimate of the produce of the tree [made by the collector of the legal alms]. (TA.) — — وَطَأَةٌ (K) [pl. of واطِئٌ] and واطِئَةٌ (S, K) Travellers; wayfarers: (S, K:) so called from their treading the road. (S.) لَا يُتَوَضَّأُ مِنْ مَوْطِإٍ One is not to perform وضوء (i. e., to repeat it,) on account of treading on filth in the road: but this does not mean that one is not to wash off the filth. (TA, from a trad.) — — See وَطْأَةٌ. مَوْطِئٌ: see وَطْأَةٌ. مِيطأً: see وَطْءٌ. آثَارٌ مَوْطُوْءَةٌ (in a trad. respecting destiny) Tracks trodden [as it were] by past predestined events, good and evil. (TA, from a trad.) مُوَطَّأُ الأَكْنَافِ, (K,) and ↓ وَطِيْءُ الاكناف, (TA,) A man of easy nature, or disposition, generous, and very hospitable: or one in whose vicinity his companion is possessed of power, authority, or dignity; not harmed, nor inconveniently situated. (K.) — — اَللّٰهُمَّ اجْعَلْهُ مُوَطَّأَ العَقِبِ (assumed tropical:) O God, make him to be (a Sultán, followed by many dependants, and) one whose heels shall be trod upon: (K *, TA:) an imprecation, occurring in a trad. respecting a man who had been secretly informed against to 'Omar, who said this with reference to the informer if a liar. (TA.) وطب وَطْبٌ A skin (سِقَاءٌ) in which milk is put, (S, K,) specially used for that purpose: (S:) or a skin in which are put clarified butter and milk: (Mejma' el-Bihár, &c.:) it is made of the skin of an animal such as is termed جَذَعٌ, [meaning a goat in its second year,] or what is above that [in age]: (ISk, S, K:) the skin of a sucking kid, in which milk is put, is called شَكْوَةٌ; and that of one that is weaned, بَدْرَةٌ; and the like of a شكوة, in which clarified butter is put, عُكَّةٌ; and the like of a بدرة, مِسْأَدٌ: (ISk, S:) see also بَدْرَةٌ: pl. of pauc. أَوْطُبٌ, and of mult. وِطَابٌ (S) and أَوْطَابٌ, (dev. with respect to analogy, (TA,) [accord. to most grammarians; but not so accord. to Fr, because its first radical letter is و;] and pl. pl. (i. e. pl. of اوطب, TA,) أَوَاطِبُ. (K.) — — وَطْبٌ (tropical:) A hard, rough, rude, or coarse, man: syn. رَجُلٌ جَافٍ. (S, K.) — — وَطْبٌ (tropical:) A large breast: (K:) likened to the skin so called. (TA.) — — صَفِرَتْ وِطَابُهُ (tropical:) He died: or he was slain: (K:) the body's becoming empty of the soul is compared to the skin's becoming empty of the milk: or the meaning is his blood issued forth from his body: or, as some say, his skins became empty of their milk; a hostile attack having been made upon his camels, and no milch camel remaining in his possession. (TA.) [See similar sayings voce رِفْدٌ; and see Ham., p. 34.] طبة, without teshdeed, [but whether طَبَةٌ or طِبَة is meant is not said,] A piece of skin, or hide: thought by ISd to be perhaps from الوَطْبُ: but the word commonly known is طِبَّة, with teshdeed, mentioned in art. طب. (TA.) وَطْبَةٌ, occurring in a trad., accord. to one relation, and explained by En-Nadr as signifying The kind of food called حَيْسٌ, made of dates and أَقِط and clarified butter: but said to be erroneous: accord. to another relation, رطبة, which is erroneous: accord. to another, وَطِيئَةٌ [q. v., app. the right reading]. (TA.) See حَيْسٌ. وَطْبَاءُ (tropical:) A woman having large breasts: (S, K:) as though having a وَطْب; (S;) i. e., carrying a وطب of milk. (TA.) وطث 1 وَطَثَ, (aor. يَطِثُ, K,) inf. n. وَطْثٌ, He struck the ground vehemently with his foot: (S, K:) or he (a camel) struck vehemently with his foot: (TA:) a dial. form of وَطَسَ, or viciously pronounced for the latter word: (S:) or the ث of وطث is a substitute for the س of وطس; and the meaning is he broke: (Yaakoob:) or وَطَثَهُ, aor. يَطِثُهُ, inf. n. وَطْثٌ, signifies he trod, or trampled, upon it so that he broke it. (T.) وطح 1 وَطَحَهُ, aor. يَطِحُ, (inf. n. طِحَةٌ, TA,) He pushed him, or thrust him, with his hands, ungently, harshly, or violently. (K.) 6 تواطح القَوْمُ The people did evil, or mischief, one to another, by turns: or fought together. (El-Umawee, S, K.) — — تواطحت الإِبِلُ عَلَى الحَوْضِ, (TA,) or تواطحت الحَوْضَ, (K,) The camels crowded, or pressed together, to the tank or cistern. (K.) وَطْحٌ [so in the S] and so written by Aboo-Sahl, but in the copies of the K وَطَحٌ, (TA,) Dung (عَرَّة) or mud that adheres to cloven hoofs, and to the claws, or talons of birds: (S, K:) n. un. with ة. (TA.) وطد 1 وَطَدَ, aor. يَطِدُ. inf. n. وَطْدٌ (S, L, K) and طِدَةٌ; (L, K;) and ↓ وطّد, (K,) inf. n. تَوْطِيدٌ; (S, L;) He made a thing constant, firm, steady, steadfast, fast, or established. (S, L, K.) — — وَطَدَ, aor. يَطِدُ, inf. n. وَطْدٌ (S, L, K) and طِدَةٌ; (L, K;) and ↓ وطّد, (K,) inf. n. تَوْطِيدٌ; (S, L;) He, or it, pressed upon a thing heavily; syn. ثَقَّلَ. (S, L, K.) — — وَطَدَهُ إِلَيْهِ He drew and pressed him to him; hugged him. (L, K *.) — — وَطَدَ, inf. n. وَطْدٌ, He pressed a thing to another thing, and made it fast. (AA, L.) — — وَطَدَهُ إِلَى الأَرْضِ He pressed him to the ground [with his hand, or hands, or foot, or feet,] and kept him fixed upon it, preventing his moving: (IAth, L:) he trod upon him vehemently: (S, L:) occurring in a trad. (L.) — — وَطَدَ لَهُ مَنْزِلَةً (tropical:) He prepared, or established, (مَهَّدَ,) for him a station; (L, K;) as also ↓ وطّد. (TA.) — — وَطَدَ الأَرْضَ He closed up, (K,) and trod, (TA,) the ground, in order that it might become hard. (K, TA.) — — See 5. — — وَطَدَ He trod; trod upon; trod under foot; trampled upon; a dial. form of وَطِئَ. (K.) —

وَطَدْتُ عَلَى بَابِ الغَارِ الصَّخْرَ — I piled up the rocks at the entrance of the cave so as to stop it up with them. (S, L.) See also 4. 2 وَطَّدَ see 1. — — وطّد اللّٰهُ لِلسُّلْطَانِ مُلْكَهُ, as also اطّدهُ, (tropical:) God established, or confirmed, to the Sultán his dominion. (L.) — — وَطَّدَهُ He beat it with the implement called مِيطَدَة. (A.) 4 وَقَعَ الجَبَلُ عَلَى بَابِ الكَهْفِ فَأَوْطَدَهُ The mountain fell upon the entrance of the cavern, and stopped it up with its ruins. Occurring in a trad. IAth says, One should only say وَطَدَهُ; or perhaps وطده is a dial. form. Another relation gives أَوْصَدَهُ. (L.) See also 1. 5 توطّد, (S, L, K,) and ↓ اتّطد; (L;) and ↓ وَطَدَ, (L, K,) inf. n. وَطْدٌ; (L;) It became constant, firm, steady, steadfast, fast, or established. (S, *, L, K.) 8 إِوْتَطَدَ see 5. وَطْدَةٌ i. q. وَطْأَةٌ: so in the following words [of a trad.]; اللّٰهُمَّ اشْدُدْ وَطْدَتَكَ عَلَى مُضَرَ [O God, make thy punishment of Mudar severe!] (K *, TA.) [See also وَطْأَةٌ.] وَطِيدٌ and ↓ مَوْطُودٌ Rendered constant, firm, steady, steadfast, fast, or established. (L, K.) See also وَاطِدٌ. — — وَطِيدٌ and مَوْطُوبٌ Pressed upon heavily; syn. مُثَقَّلٌ. (L, K.) وَطِيدَةٌ (assumed tropical:) An established station which a man holds. (Yaakoob, L.) وَطَائِدُ (tropical:) The foundations, or bases, or the columns, (قَوَاعِد,) of a building: (S, L, K:) the columns (أَسَاطِين) of a mosque. (A.) — — فُلَانٌ مِنْ وَطَائِدِ الإِسْلَامِ (tropical:) [Such a person is one of the columns of el-Islám.] (A.) — — وَطَائِدُ (tropical:) The supports called أَثَافِىّ of a cooking-pot: (A, K:) app. pl. of وَطِيدَةٌ. (TA.) وَاطِدٌ Constant, firm, steady, steadfast, fast, settled, or established; as also, by transposition, طَادٍ [q. v. in art. طدو]. (S, L.) See also وَطِيدٌ, مُتَوَاطِدٌ, and مُوَطَّدٌ, and مَوْطُودٌ: see وَطِيدٌ, and مُوَطَّدٌ. مِيطَدَةٌ A wooden implement with which the foundations of a building &c. are compressed, in order that they may become hard. (A, L, K.) — — A piece of wood with which a boring-instrument, or drill, is held: [i. e., a wooden socket which fits upon the top]. (S, L.) عِزٌّ مُوَطَّدٌ, and ↓ مَوْطُودٌ, and ↓ وَاطِدٌ, (tropical:) Established, or confirmed, might, or glory. (A.) مُتَوَاطِدٌ Continuous; or constant and uninterrupted; (K;) as also ↓ وَاطِدٌ and طَادٍ. (TA.) — — (tropical:) Strong; vehement; hard. (K, TA.) وطر وَطَرٌ A want; an object of want or need: (Zj, S, A, Msb, K:) or one which one purposes to accomplish: (Lth:) or for which one is anxious, (A, K,) or desirous: (Msb:) pl. أَوْطَارٌ. (S, A, Msb, K.) It has no verb. (Kh, S, Msb.) You say, قَضَيْتُ وَطَرِى I accomplished, or obtained, my want, &c. (A, Msb, K.) And قَضَيْتُ مِنْ كَذَا وَطَرِى I accomplished my want of such a thing [so as to have no further need of it: see Kur, xxxiii. 37, in two places]. (Lth.) وطس, &c See Supplement وظب

1 وَظَبَ عَلَى شَىْءٍ, (aor. يَظِبُ, K,) inf. n. وُظُوبٌ, (and وَظْبٌ, Msb,) He continued, to do a thing; persevered in it: (Lth, Lh, S, K:) or, (as also وَظَبَهُ, aor. and inf. n. as above, TA,) i. q. ↓ وَاظَبَ, [which is the more common,] inf. n. مُوَاظَبَةٌ, he kept, attended, or applied himself, constantly, perseveringly, or assiduously, to a thing; he was, or became, intent upon it; (AZ, Lh, S, K;) ↓ واظب is said to be sometimes trans. without a preposition, like لَازَمَ; but Es-Saad denies this. (TA.) — — وُظِبَتِ الرَّوْضَةُ The meadow was incessantly pastured on, [so that it became destitute of herbage]. (TA.) See the pass. part. n. — — فُلَانٌ يُوظَبُ عَلَيْهِ, and ↓ يُوَاظَبُ عَلَيْهِ, [Such a one is deprived of his property (his camels &c.) by successive misfortunes]. (TA, [but for يوظب is there written يظب.]) See the pass. part. n. — وَظَبَ, inf. n. وَظْبٌ, He trod; trod upon; trod under foot; trampled upon. (K, TA.) 3 وَاظَبَ see 1. — — واظبهُ عَلَى خِدْمَةِ فُلَان He incited him, or urged him, to keep to, or continue in, the service of such a one. (TA, from a trad.) وَظْبَةٌ The vulva (حَيَاء, L, or جَهَاز, K,) of a solid-hoofed animal. (L, K.) وَاظِبٌ, and ↓ مُوَاظِبٌ عَلَيْهِ, على كَذَا Keeping, attending, or applying himself, constantly, perseveringly, or assiduously, to such a thing; intent upon it. (Lh.) مِيظَبٌ i. q. ظُرَرٌ, (K,) which is a kind of stone. (TA.) رَجُلٌ مَوْظُوبٌ A man deprived of his property (مال [app. meaning his camels &c.]) by successive misfortunes. (S, K.) — — أَرْضٌ مَوْظُوبَةٌ A land that has been pastured on by turns, so that there remains in it no herbage, or pasture. (S, K.) In like manner, رَوْضَةٌ موظوبة: or a meadow that has been incessantly pastured on. And وَادٍ موظوب A valley of which the herbage has been eaten by cattle &c., so that it has become barren, or bare. (TA.) مُوَاظِبٌ: see وَاظِبٌ. وظف, &c See Supplement وعب 1 وَعَبَهُ, aor. يَعِبُ, (inf. n. وَعْبٌ, Msb;) and ↓ اوعبهُ, (inf. n. إِيعَابٌ; Msb;) and ↓ استوعبهُ; (and ↓ توعّبهُ; TA, voce تَعَبْعَبَ;) He took it altogether; took the whole of it. (K, Msb.) See 4. 4 أَوْعَبَ see 1. — — اوعبهُ (TA) and ↓ استوعبهُ (S, TA) He extirpated it; eradicated it. (S, TA.) — — اوعب and ↓ استوعب He went to, or attained, the utmost limit in anything. (TA.) — — اوعب الجِذْعَ (tropical:) He extirpated the trunk of a palmtree. (K.) But this is a mistake: the right reading is اوعب الجَدْعَ He made the mutilation (of a nose, ear, hand, or lip) to be radical, or total. (TA.) See مُوعَبٌ. — — اوعب أَنْفَهُ He cut off the whole of his nose. (S, TA.) — — اوعبهُ He cut off the whole of his tongue. (TA.) — — اسْتَرَطَ مَوْزَةً فَأَوْعَبَهَا He swallowed a banana-fruit, and left nothing of it. (Lh.) — — اوعب الشَّىْءَ فِى الشَّىْءِ, (K,) and ↓ وَعَبَهُ فِيهِ, (Az,) He put, inserted, or introduced, the whole of the thing into the [other] thing. (K, Az, Msb.) — — اوعب فِى مَالِهِ He lent, or paid in advance, of his property, syn. أَسلف: (IM:) or he was prodigal of his property; syn. أَسْرَفَ: (IKtt:) or, as some say, he expended his property in every way. (TA.) — — اوعب القَوْمُ (tropical:) The people collected themselves together; congregated: (S, TA:) they came all together. (TA.) — — اوعب He collected; gathered together; congregated. (K.) — — اوعب بَنُو فُلَانٍ جَلَاءً فَلَمْ يَبْقَ بِبَلَدِهِمْ مِنْهُمْ أَحَدٌ (tropical:) [The sons of such a one came all together, emigrating, so that there remained not in their country one of them]. (ISk, S.) — — اوعب بَنُو فُلَانٍ لِبَنِى فُلَانٍ The sons of such a one collected together a company for the sons of such a one. (Lh.) — — اوعب القَوْمُ (tropical:) The people went forth all together on a military expedition. (TA.) — — اوعبوا النَّفَرَ They [collected together the men, and] went forth all together on a military expedition. (TA, from a trad.) 5 تَوَعَّبَ see 1. 10 إِسْتَوْعَبَ see 1. — — استوعب الشَّىْءَ (tropical:) It (a place, or a vessel,) was large enough to contain the thing; it held the thing, or received it into its capacity. (TA.) — — النِّعْمَةُ الوَاحِدَةُ تَسْتَوْعِبُ جَمِيعَ عَمَلِ العَبْدِ يَوْمَ القِيَامَةِ (tropical:) One favour [of God] will be equivalent to all the works of a man on the day of resurrection. A trad. (TA.) — — استوعب [generally signifies He, or it, took, took in or comprised or comprehended or included, or took up or occupied, altogether, wholly, or universally; or took in the gross; engrossed: like إِسْتَغْرَقَ]. See 1: and 4, in two places. إِذَا اسْتُوعِبَ جَدْعُهُ الدِّيَةُ, said in a trad. respecting the nose, If the mutilation thereof be total, so that nothing be left of it, the [whole] price of blood [shall be paid]: (S:) or, accord. to another relation, أُوعِبَ كُلُّهُ [If] the whole of it be cut off. (TA.) وَعْبٌ A wide road. (K.) You say, طَرِيقٌ وَعْبٌ: and the pl. is وِعَابٌ. (TA.) — — وِعَابٌ Wide places in a land. (K.) Correctly, it is pl. of وَعْبٌ; but in the Moajam [el-Buldán] it is made a proper name of certain places. (TA.) وَعِيبٌ An ample house, or tent. (K.) An ample vessel, that takes in the whole of what is put into it. (TA.) — — جَاءَ الفَرَسُ بِرَكْضٍ وَعِيبٍ The horse came at his utmost rate. (S, K.) — — وَعِيبٌ Pudendum mulieris amplum. (TA.) هٰذَا أَوْعَبُ لِكَذَا This is most proper, or fit, for the full giving, or receiving, or the like, of such a thing: syn. أَحْرَى لِاسْتِيفَائِهِ. (K.) This is taken from the following words of a trad. — — نَوْمَةٌ بَعْدَ الجِمَاعِ أَوْعَبُ لِلْمَاءِ A sleep after coitus is most proper for the complete evacuation of the semen remaining in the penis. (TA.) جَدْعٌ مُوعَبٌ, (also written مُوعِبٌ, TA,) A mutilation of the nose, ear, hand, or lip, by which it is extirpated. One says, in reviling, جَدَعَهُ اللّٰه جَدْعًا موعبًا May God

mutilate him by an utter mutilation of the nose, &c.! (S.) جَاؤُوا مُوعِبِينَ (tropical:) They came having collected together all that they could: (S, K:) they came all together, not one of them remaining behind. (Msb.) وعث 1 وَعِثَ, aor. وَعَثَ, (inf. n. وَعْثٌ, TA,) and وَعُثَ, aor. وَعُثَ, (inf. n. وُعُوثَةٌ and وَعَاثَةٌ, TA,) It (a road) was difficult to travel, (K,) and arduous to ascend. (TA.) — — وَعِثَ, aor. وَعَثَ, inf. n. وَعْثٌ and وَعَثٌ; and وَعُثَ, aor. وَعُثَ, inf. n. وُعُوثَةٌ; it (a road) was soft, and like what is termed وَعْثٌ. (ISd.) — — وَعِثَ It (dust) was fine, and it (land) was soft, and loose, so that the feet of beasts of carriage sank in it. (TA.) — — وَعِثَتْ يَدُهُ His hand broke. (K.) 2 وعّث, inf. n. تَوْعِيثٌ, He withheld, or restrained, and turned, or diverted, [another from a thing]. (K.) وعّثهُ عَنْ كَذَا He turned him, or diverted him, from such a thing; as also عوّثهُ. (Az.) 4 اوعث He came upon a tract such as is called وَعْثٌ: (S, K:) he came upon an even and soft tract: (A:) he walked along a tract such as is called وَعْثٌ. (Msb.) — — اوعث فِى مَالِهِ He was prodigal of his wealth, (ISk, S, K.) — اوعث, inf. n. إِيعَاثٌ, He confounded, or confused. (TA.) وَعْثٌ A place that is even and soft, (S, K,) such as is termed دَهْسٌ, (K,) or كَثِيرُ الدَّهَسِ, (S,) in which the feet sink, (S, K,) and upon which it is troublesome to walk: (S:) or sand in which the feet of camels, &c., sink: (ISd:) and [in like manner] ↓ وَعْثَاءُ signifies that in which the hoofs of horses and the like, and the feet of camels, sink, consisting of fine sand, and what is termed دَهَاس, of small pebbles: (Az, from Khálid Ibn-Kulthoom:) or وَعْثٌ signifies whatever is soft and even: (As:) or sand that is not much in quantity: or a soft place: pl. وُعْثٌ and وُعُوثٌ: and [in like manner] ↓ نَقًا مُوَعَّثٌ an extended and gibbous tract of sand, which is soft, and in which the feet sink. (TA.) — — Also وَعْثٌ and ↓ وَعِثٌ and ↓ مُوَعَّثٌ A difficult road. (K.) — — هُوَ يَمْشِى فِى الوَعْثِ, and فِى الوُعُوثِ, He walks along a tract such as is called دَهَاس, (and along tracts of that kind,) in which walking is laborious. (TA.) — — وَعْثٌ (tropical:) A bone broken, (S, K,) and chipped, or notched. (S.) — — وَعْثٌ Leanness: (K:) soft leanness. (TA.) — — وَعْثٌ A corrupt and confused state of an affair: pl. وُعُوثٌ. (L.) — — وَعْثٌ (tropical:) Anything inconvenient, troublesome, difficult, or toilsome. (Msb.) — — إِمْرَأَةٌ وَعْثَةٌ A woman who is fat, (K,) or fleshy; (S;) as though the fingers would sink into her, by reason of her softness and fleshiness. (TA.) امراة وَعْثَةُ الأَرْدَافِ (tropical:) A woman having soft buttocks. (ISd.) Ru-beh says, تُمِيلُهَا أَعْجَازُهَا الأَوَاعِثُ [Her soft buttocks make her to bend]. Here اواعث may be pl. of وَعْثٌ, contr. to analogy; or it may be pl. of أَوْعُثٌ, which may be pl. of وَعْثٌ. (ISd.) ↓ وَعْثَاءُ also signifies the same as وَعْثٌ. (ISd.) — — [For the prov.] عَلَى مَا خُيِّلَتْ وَعْثُ القَصِيمِ (TA,) [see 2, in art. خيل.] وَعِثٌ: see وَعْثٌ. وُعُوثٌ Adversity; difficulty; distress; affliction; evil. (TA.) — — See وَعْثٌ. وَعْثَاءُ (tropical:) Inconvenience, trouble, difficulty, or toil, (S, K,) of travel: (S:) or severity of trouble, difficulty, or toil, thereof. (A'Obeyd.) — — Also the like with respect to crimes, sins, or the like: you say, رَكِبَ الوَعْثَاءَ meaning (tropical:) He committed a crime, sin, fault, or act of disobedience. (A'Obeyd.) — — See وَعْثٌ. مُوْعُوثٌ A man deficient in rank or quality, nobility, or eminence, reputation or note or consideration, or what is termed حَسَب. (S, K.) مُوَعَّثٌ: see وَعْثٌ. وعد 1 وَعَدَ, aor. يَعِدُ, inf. n. وَعْدٌ and عِدَةٌ, (S, L, Msb, K,) [in which the ة is a substitute for the elided و,] or the latter is a quasi-inf. n., (L,) and مَوْعِدٌ and مَوْعِدَةٌ, (L, Msb, K,) or the last is a quasi-inf. n., (L,) and مَوْعُودٌ and مَوْعُودَةٌ, (L, K,) the last two being instances of inf. ns. of the measures مَفْعُولٌ and مَفْعُولَةٌ, (L,) He promised. (TA.) It is trans. immediately, and by means of the prep. ب; (L, Msb, K;) but some say that the ب is redundant in this case; and most of the lexicologists disallow it with this form of the verb, allowing it only with أَوْعَدَ. (TA.) It is also used with reference to good and evil: (S, L, Msb, K:) you say وَعَدَهُ خَيْرًا [He promised him good]: and وَعَدَهُ شَرًّا (tropical:) [He threatened him with evil]: (Fr, Fs, S, L, Msb, K, &c.:) and, [accord. to some,] وعده بِخَيْرٍ, and بِشَرّ. (IKoot, Msb.) When neither good nor evil is mentioned, if you mean the former, you say وَعَدَ [He promised good]: and if you mean the latter, ↓ أَوْعَدَ, (Fr, T, S, L, Msb, K,) inf. n. إِيعَادٌ, with which وَعِيدٌ is syn., (S, L, Msb, K,) being one irregular inf. n., [or quasiinf. n.,] (Msb,) [He threatened,] or threatened with, evil]; and ↓ أَوْعَدَهُ [He threatened him, menaced him, or threatened him with evil]; (Msb;) as also ↓ توعّدهُ, (L, Msb,) inf. n. تَوَعُّدٌ; (S, L, K;) and ↓ اتّعدهُ. (L.) You also say ↓ اوعد خَيْرًا [He promised good]; (IAar, T, ISd, Msb, K;) but this is extr.: (L:) and ↓ اوعد بِشَرٍّ [He threatened, or threatened with, evil]: (S, L, Msb, K:) when ب is introduced after this form of the verb, it relates only to evil: (Fs, Msb:) but you also say ↓ اوعده شَرًّا. (Msb.) — — Failure of performance, with respect to a promise, the Arabs regard as a lie; but with regard to a threat, as generosity. A poet says, وَإِنِّى وَإِنْ أَوْعَدْتُهُ أَوْ وَعَدْتُهُ لَمُخْلِفُ إِيعَادِى وَمُنْجِزُ مَوْعِدِى [And verily I, if I threaten him or promise him, fail to perform my threat, but fulfil my promise]. (Msb.) Nay, they do not apply the term خُلْفٌ to the failure of performing a threat. (TA.) — — يَوْمُنَا يَعِدُ بَرْدًا (tropical:) Our day promises cold. (L.) — — وَعَدَتِ الأَرض (tropical:) The land promised good produce. (A.) — — وَاعَدَهُ فَوَعَدَهُ: see 3. 3 واعدهُ, inf. n. مُوَاعَدَةٌ, He promised him, the latter doing the same to him. (Aboo-Mo'ádh, L.)— — وَاعَدَهُ فَوَعَدَهُ He vied with him in promising, and surpassed him therein, by promising more. (L, K. *) — — وَاعَدهُ الوقْتَ, and المَوْضِعَ, [He appointed with him the time, and the place]. (L, K.) أَوْعَدَنِى مَوْعِدًا is a vulgar mistake. (Aboo-Bekr, L.) 4 أَوْعَدَ see 1 throughout. — اوعد, (A, L,) inf. n. إِيعَادٌ, (L,) in the sense of which وَعِيدٌ is also used [as a quasi-inf. n.], (S, A, L, K) (tropical:) He (a stallion-camel) brayed, (هَدَرَ, S, A, &c.) on his being about to attack and fight with other camels. (S, A, L.) 5 تَوَعَّدَ see 1. 6 تواعدوا and ↓ اتّعدوا signify the same, [They promised one another]: (K *, TA:) or the former relates to good, (S, Msb, K,) signifying they promised one another something good: (S, Msb,) and the latter, to evil, (S, L, K,) signifying they threatened one another: (L:) and this distinction is commonly admitted and observed. (TA.) — — تَوَاعَدْنَا المَوْضِعَ, [and الوَقْتَ, We appointed mutually the place, and the time]. (Msb.) 8 اتّعد, (A,) [aor. يَتَّعِدُ,] inf. n. إِتِّعَادٌ, (S, L, K,) He accepted a promise: (S, A, L, K:) originally إِوْتَعَدَ; the و being changed into ت and then incorporated [into the augmentative ت]: some persons say ائْتَعَدَ, aor. يَأْتَعِدُ, (inf. n. ائْتِعَادٌ, TA) and pronounce the act. part. n. مُؤْتَعِدٌ, with ء; (S, L, K;) like as they say يَأْتَسِرُ: (S, L:) but [if they do not change the و into ت] they should say إِيتَعَدَ, and يَاتَعِدُ, and مُوتَعِدٌ, without وَعْدٌ. (IB, L.) — — Also, He confided in the promise of another. (L.) — — See also 1: — — and 6. وَعْدٌ and ↓ عِدَةٌ (in which latter the ة is a substitute for the [elided] و, S, L) and ↓ مَوْعِدٌ and ↓ مَوْعِدَةٌ and ↓ مَوْعُودٌ (A) and ↓ مَوْعُودَةٌ: (L:) see 1: A promising; a promise; (A, L;) meaning, of something good: (S, L, &c.:) pl. of the first, وُعُودٌ; (IJ, L;) or this has no pl.: (T, S, L, Msb:) and of the second, عِدَاتٌ: (T, S, L, Msb:) (and of the ↓ third, مَوَاعِدُ:] and of ↓ موعود, مَوَاعِيدُ. (L.) When عِدَة is used as a prefixed n., [in a case of wasl,] the ة is elided, (Fr, S, L,) and ى is substituted for it: (Fr, L:) a poet says, وَأَخْلَفُوكَ عِدَى الأَمْرِ الَّذِى وَعَدُوا [And they have broken to thee the promise of the thing which they promised]. (Fr, S, L.) — — العِدَةُ ↓ عَطِيَّةٌ [A promise is equivalent to a gift]: i. e., it is base to break it as it is to take back a gift. A proverb. (TA.) — — وَعَدَهُ عِدَةَ بِالقَمَرِ ↓ الثريَّا [He promised him as the moon promises the Pleiades]: for the moon and the Pleiades are in conjunction once in every month. Another proverb. (TA.) [Perhaps we may also read عِدَّةَ الثُّرَيَّا القَمَرَ: see مِدَاد, in art. عد.] — — إِخْلَافُ الوَعْدِ مِنْ أَخْلَاقِ الوَغْدِ [The breaking of a promise is one of

the natural habits of the mean and base]. A saying of the Arabs. (MF.) — — وَعْدٌ also signifies The fulfilment of a promise. Ex. مَتَى هٰذَا الوَعْدُ, in the Kur, [x. 49, &c.] means, When shall be the fulfilment of this promise? (L.) — — Also, a thing promised. (TK, art. نجز.) عِدَةٌ: see وَعْدٌ, and 1. عِدِىٌّ Of, or relating or belonging to, a promise: rel. n. of عِدَةٌ, like زِنِىٌّ of زِنَةٌ, formed without restoring the و like as it is restored in [the rel. n. of] شِيَةٌ: [see art. شيو:] but Fr says عِدَوِىٌّ and زِنَوِىٌّ, like شِيَوِىٌّ. (S, L.) وَعِيدٌ: see 1: A threatening; a threat: (S, L, K:) also written وِعِيدٌ. (TA.) See also 4. الوَعِيدِيَّةُ A certain sect of the خَوَارِج, who are extravagant in threatening; asserting that transgressors [who have been true believers] shall remain in hell for ever. (TA.) وَاعِدٌ (tropical:) A horse that promises run after run. (L, K.) — — (tropical:) A beast that promises to be productive of good, and fortunate. (L.) (tropical:) See an ex. in a verse cited voce مَصْدَق. — — (tropical:) A tree, or herbage, promising good produce. (A.) — — (tropical:) A cloud, which, as it were, promises rain. (L, K.) — — (tropical:) A day which promises heat; (L;) as also a year: (TA:) or of which the commencement promises heat; or cold. (S, L, K.) — — أَرْضٌ وَاعِدَةٌ (tropical:) Land of which the herbage is hoped to prove good and productive, (As, S, A, L, K,) by reason of its first appearance. (As, L.) مَوْعِدٌ signifies A covenant, or compact. So, accord. to Mujáhid, in ch. xx. vv. 89 and 90, of the Kur-án. (L.) — — مَوْعِدٌ and مَوْعِدَةٌ: see 1, and وَعْدٌ. — — See also مِيعَادٌ. مِيعَادٌ (S, A, L, Msb, K) and ↓ مَوْعِدٌ (S, A, L, Msb) A time, and a place, of promise: (S, A, L, Msb, K:) [and , of appointment; an appointed time, and place]. — — مِيعَادٌ A mutual promising, or promise. (S, K.) مَوْعُودٌ and مَوْعُودَةٌ: see 1, and وَعْدٌ — — اليَوْمُ الموعود [The promised day; meaning] the day of resurrection. (TA.) — — مَعْهُودٌ وَمَشْهُودٌ وَمَوْعُودٌ Past and present and future: the tenses of a verb. (Kh, in L, art. عهد.) — — مَوْعُودٌ is one of the inf. ns. which have pls. governing as verbs; its pl. being مَوَاعِيدُ. Ex. مَوَاعِيدَ عُرْقوب أَخَاهُ بِيَثْرِبَ [As 'Orkoob's promisings of his brother in Yethrib.] (IJ, ISd.) See عُرْقُوبٌ. وعر 1 وَعُرَ, (S, A, Msb, K,) aor. يَوْعُرُ; (TA;) and وَعَرَ, aor. يَعِرُ; (Msb, K;) and وَعِرَ, (Lh, A, K,) aor. يَوْعَرُ (K, TA) and يَعِرُ; (Lh, TA;) inf. n. وُعُورَةٌ (S, Msb, K) and وَعَارَةٌ, (Msb, K,) of the first (Msb, TA) and second; (TA;) and وَعْرٌ, (Msb, K,) of the first (TA) and second; (Msb, TA;) and وُعُورٌ, (K,) of the second only; (TA;) and وَعَرٌ, (K,) of the third: (TA:) It (a place, A, K, and a mountain, S, Msb,) was, or became, rugged; (A, K;) as also ↓ توعّر: (S, * A, K:) or difficult. (Msb.) — — [Hence,] ↓ توعّر (tropical:) It (an affair), and he, (a man,) was, or became difficult, or hard. (K, * TA.) You say, سَأَلْنَا فُلَانًا حَاجَةً فَتَوَعَّرَ عَلَيْنَا (tropical:) We asked of such a one a thing wanted, and he was hard, or difficult, to us. (Sgh, TA.) — — [Hence also,] وَعُرَ, inf. n. وَعَارَةٌ and وُعُورَةٌ, (tropical:) It (a thing) was, or became, little, or scanty. (K, TA.) 2 وعّره, inf. n. تَوْعِيرٌ, He made it (a place, K, and a mountain, S,) rugged: (S, * K:) [or difficult.] 4 اوعر بِهِ الطَّرِيقُ The road became rugged to him: or brought him to a rugged land. (K, * TA.) — — اوعر He came, or lighted, upon a rugged place. (A, K.) — — See also 10. — — (tropical:) His (a man's) property became little, or scanty. (K, * TA.) The man is thus likened to a rugged place without plants or herbage. (TA.) — — اوعرهُ (tropical:) He made it (a thing, A, K,) little, or scanty. (S, A, K.) 5 تَوَعَّرَ see 1, in two places. 10 استوعرهُ He found it, (S, Msb,) or deemed it, (K,) namely a place, (Msb,) or a road, (A, K,) or a thing, (S, Sgh,) rugged, (S, * K,) or difficult; (Msb;) as also ↓ اوعرهُ. (Sgh, K.) وَعْرٌ Rugged; contr. of سَهْلٌ: (A, K:) or difficult: (Msb:) applied to a place, (TA,) and a road, (A,) and a mountain: (S, Msb:) as also ↓ وَعِرٌ, (A, K, or, accord. to As, this latter is not allowable, (S,) and F's assertion, that this which is said in the S is nothing, being a negation of a negation without evidence, is a thing unheard of, MF,) and ↓ وَاعِرٌ and وَعِيرٌ and ↓ أَوْعَرُ: (K:) and plain with ruggedness: and a mountain rugged, and difficult of ascent: and a place inspiring fear, and desolate: (TA:) pl. أَوْعُرٌ, (K,) a pl. [of pauc.] of وَعْرٌ, (TA,) and وُعُورٌ, (A, K,) a pl. of mult. [of the same], (TA,) and وُعُورَةٌ, (A,) [of the same,] and أَوْعَارٌ, (A, K,) a pl. [of pauc.] of وَعِرٌ and وعِيرٌ. (TA.) — — Applied to a place where a thing is sought, (مَطْلَبٌ, S, and Msb) (assumed tropical:) Difficult [of access]. (Msb.) — — Also, applied to a thing, (tropical:) Little, or scanty. (A, TA.) And you say, فُلَانٌ وَعْرُ المَعْرُوفِ, meaning, (tropical:) Such a one has little goodness, beneficence, or kindness. (S, A, K.) — — It is also an imitative sequent to قَلِيلٌ; (S, K;) [but in this case it is only a corroborative;] and to وَتْحٌ: (S:) and so is ↓ وَعِرٌ to مَعِرٌ, in the phrase شَعَرٌ مَعِرٌ وَعِرٌ, (K,) meaning, (assumed tropical:) Little, scanty, hair. (TA.) وَعِرٌ: see وَعْرٌ, in two places. وَعِيرٌ: see وَعْرٌ. وَاعِرٌ: see وَعْرٌ. أَوْعَرُ: see وَعْرٌ. وعز 1 وَعَزَ: see 4. 2 وَعَّزَ see 4. 4 اوعز إِلَيْهِ فِى كَذَا, (S, K,) or بِكَذَا, (Mgh,) inf. n. إِيعَازٌ, (Mgh, TA,) He commanded, ordered, or enjoined, him, respecting such a thing, syn. تقدّم, (S, Mgh, K,) and أَمَرَ, (Mgh, K,) أَنْ يَفْعَلَ أَوْ يَتْرُكَ that he should do [it] or not do [it]; (K;) as also ↓ وعّز اليه, (S, K *) inf .n تَوْعِيزٌ; (S;) and (sometimes S) ↓ وَعَزَ اليه, (S, K, *) inf. n. وَعْزٌ; (S;) which are also explained by قَدَّمَ [signifying the same as تَقَدَّمَ and أَمَرَ]: or the first and second are correct, accord. to ISk, but the last (وَعَزَ) is not allowable, accord. to him, nor is it, as related by AHát, accord. to As. (TA.) وعس See Supplement وعظ 1 وَعَظَهُ, (S, Msb, K, &c,) aor. يَعِظُ, (Msb, K,) inf. n. وَعْظٌ and عِظَةٌ, (S, Msb, K,) in which the ة is a substitute for the elided و, (TA,) and عَظَةٌ, (TA,) and مَوْعِظَةٌ, (K,) in which the ة is not to denote the fem. gender, because this is not real, (TA,) or this last is a simple subst., (Msb,) He exhorted him, admonished him, or warned him; he put him in fear: (IF:) he exhorted him to obedience; commanded him to obey: (Msb:) he gave him good advice, or counsel; and reminded him of the results of affairs: (S:) he reminded him by informing him of that which should make the heart tender: (Kh:) he reminded him of that which should soften his heart, by the mention of reward and punishment. (K.) It is said in the Kur, [xxxiv. 45,] إِنَّمَا أَعِظُكُمْ بِوَاحِدَةٍ I only exhort you, or command you, to do one thing. (Msb.) And you say, وُعِظَ بِغَيْرِهِ [He was exhorted, admonished, or warned, by the example of another: see 8]. (S.) [And وعَظَ, alone, He preached a sermon or sermons.] 8 إِتَّعَظَ [He became exhorted, admonished, warned, or put in fear:] he obeyed, or conformed to, [an exhortation to obedience, or] a command, and restrained himself: (Msb:) he accepted good advice, and the being reminded of the results of affairs: (S:) he became reminded of that which should soften his heart, by the mention of reward and punishment. (K.) It is said, السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ وَالشَّقِىُّ مَنْ اتَّعَظَ بِهِ غَيْرُهُ [The happy is he who is exhorted, or admonished, or warned, by the example of another, and the unhappy is he by the example of whom another becomes exhorted, or admonished, or warned]. (S, L.) عِظَةٌ: see 1. — — [As a simple subst.,] it has for its pl. عِظَاتٌ: and is syn. with ↓ مَوْعِظَةٌ: (TA:) [the pl. of the latter is مَوَاعِظُ.] It is said in trad., لَأَجْعَلَنَّكَ عِظَةً I will assuredly make thee a warning, or an example, to others. (TA.) And in the Kur, [ii. 276,] فَمَنْ جَآءَهُ مِنْ رَبِّهِ ↓ مَوْعِظَةٌ [But he to whom cometh an exhortation, or an admonition, or warning, from his Lord]. (TA.) And ↓ القَتْلُ بِالمَوْعِظَةِ [The slaying by way of warning], mentioned in a trad., is when the innocent is slain in order that he who gives reason for suspicion may become warned. (TA.) وَاعِظٌ: see وَعَّاظٌ. وَاعِظٌ [One who exhorts, admonishes, warns, or puts in fear:] one who exhorts to obedience; who commands to obey:

(Msb:) one who gives good advice, or counsel; [who reminds of the results of affairs; &c.: and a preacher of a sermon or sermons: see 1:] and in like manner ↓ وَعَّاظٌ [one who exhorts, &c., much, or frequently]: (TA:) pl. of the former وُعَّاظٌ. (Msb, TA.) مَوْعِظَةٌ: see 1: — — and عِظَةٌ, in three places. وعق &c. See Supplement وغب 1 وَغُبَ, aor. يَوْغُبُ, inf. n. وُغُوبَةٌ (and وَغَابَةٌ, IM and others), He (a camel) was, or became, large, big, or bulky. (S, K.) وَغْبٌ What is of a mean sort, of the utensils and furniture of a house, or tent: (S, K:) pl. أَوْغَابٌ and وِغَابٌ: (K:) the former, of pauc.; the latter, of mult. (TA.) The اوغب of a house, or tent, are the wooden bowl and the stone cooking-pot and the like: (S:) [as also أَوْقَاب]. — — A sack, such as is called غِرَارَة: (K:) but this is included among the meaner sort of the utensils of a house, or tent; and is therefore not particularly mentioned by any of the lexicographers except T. (TA.) — — وَغْبٌ (As, S, K) and وَغَبَةٌ (Th, K) Stupid: foolish; of little sense: (S, K:) i. q. لَغْبٌ, a weak, stupid, man: (TA, voce لغب:) pl. as above. (K, TA.) See also وَقْبٌ. — — وَغْبٌ Weak in body: (as also وَغْدٌ: TA:) pl. as above. (K.) — — Base; mean; vile.: (as also وَغْدٌ: TA:) pl. as above. (K.) — — وَغْبٌ A large, big, or bulky, camel: (S, K:) pl. as above: fem. with ة. (K.) وغد 1 وَغُدَ, aor. وَغُدَ, (S, K, &c.,) inf. n. وُغَادَةٌ, (L, Msb, K,) He was, or became, a low, or ignoble, mean, or sordid, and weak person, (S, Msb,) who served for the food of his belly: (S, L, Msb:) or light, (L,) stupid, and weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid; (L, K;) or weak in body: (L, K:) or light in intellect: or weak as is a slave. (Msb.) — — وَغَدَ القَوْمَ, aor. يَغِدُ, (S, L,) inf. n. وَغْدٌ, (L,) He served the people; acted as a servant to them. (S, L.) 3 واغدهُ, (L,) inf. n. مُوَاغَدَةٌ, (S, L, K,) He (a man) did like as he (another man) did: (L, K:) accord. to some, specially in pace, or in going, or marching; (L;) he went like him; or kept pace with him: (S *, L:) and he ran with him; or vied with him in running: (K:) you say وَاغَدَتِ النَّاقَةُ الأُخْرَى the she-camel went like, or kept pace with, the other: (L:) and sometimes the term مُوَاغَدَةٌ is used in relation to a single she-camel, because one of her fore legs, and her hind legs, moves with (تُوَاغِدُ) the other. (As, S, L, K.) وَغْدٌ A low, or ignoble, mean, or sordid, and weak person, (S, A, Msb:) who serves for the food of his belly: (S, A, L, Msb:) or light, (L,) stupid, weak (L, K) in intellect, (L,) low, or ignoble, and mean, or sordid: (L, K:) or weak in body: (L, K:) or light in intellect: (Msb:) or weak; as is a slave: (Umm-El-Heythem, Msb:) or who eats and carries away. (Expos. of the Lámeeyeh of Et-Tughráee.) — — A servant of a people. (L, K.) — — A slave. (L, K.) — — A boy. (L, K.) — — Pl. أَوْغَادٌ (A, L, Msb, K) and وُغْدَانٌ and وِغْدَانٌ. (L, K.) — — A certain arrow, (S, A, L, K,) of those used in the game called المَيْسِر, (S, L,) to which no portion, or share, pertains. (S, A, L, K.) Accord. to the A, this is the original signification. (TA.) — — The fruit of the بَاذِنْجَان. (L, K.) — — المُوَاغَدَةُ A certain game (K) of the Arabs, in which one player does like as the other does. (TA.) — — See also 3. وغر 1 وَغَرَتْهُ الشَّمْسُ The sun fell vehemently upon him. (A.) — — وَغَرَتِ الهَاجِرَةُ, (K,) aor. تَغِرُ, (K, * TA,) inf. n. وَغْرٌ, (TA,) The summer-midday was, or became, intensely, or vehemently, hot. (K, * TA.) — [Hence, (see وَغِرَ صَدْرُهُ)], وَغْرٌ, (S, Msb, K,) aor. يَوْغَرُ (S, Msb, * K, *) and يِيْغَرُ, with kesr to the first letter, (Fr, K,) [an irreg. form,] like يِيجَلُ; (TA;) and وَغَرَ, aor يَغِرُ; (K, TA;) but يَوْغَرُ is more common than يَغِرُ; (Az, TA;) inf. n. وَغَرٌ, (S, Msb, K,) of the former, (S, Msb,) and وَغْرٌ, (K,) [of the latter,] or وَغْرٌ is a simple subst., and the inf. n. is وَغَرٌ; (S, * Msb, [but perhaps this is said because only the former of the two verbs is mentioned in the S and Msb];) His bosom was, or became, affected with rancour, malevolence, malice, or spite, and enmity; and burned with wrath, or rage; (S, A, Msb, K;) عَلَى فُلَانٍ against such a one: (S, A: *) or became filled with wrath, or rage, (Msb, TA,) and rancour, malevolence, malice, or spite: (TA:) or burned by reason of intense, or violent, wrath, or rage: (TA:) and ↓ توغّر he (a man, TA,) burned, and was, or became, hot, with wrath, or rage. (K, TA.) You say also, وَغِرَ عَلَىَّ فُلَانٌ, aor. يِيغَرُ, [see above, Such a one became affected with rancour, &c.; or burned with wrath, or rage; against me]. (Fr, TA.) 2 وَغَّرَ see 4, in two places. 4 اوغروا They entered upon the summer-midday when the heat was intense, or vehement. (K, TA.) — اوغر المَآءَ He heated the water, (K, TA,) by putting into it heated stones: (TA:) or i. q. أَحْرَقَهُ: (TA:) — — He made the water to boil. (S, K.) Sometimes, a live pig has its hair scalded off in it, and is then slaughtered: (S, K:) or, accord. to some lexicons, is then roasted. (TA.) This is done by certain Christians. (S, K.) You say أَوْغَرَ النَّصَارَى الخِنْزِيرَ The Christians boiled some water, and scalded off the hair of a live pig in it, and then slaughtered it. (A.) — — اوغر اللَّبَنَ, He made the milk what is termed وَغِير and وَغِيرَة; as also, ↓ وغّرهُ, (S, K,) inf. n. تَوْغِيرٌ. (S.) — اوغرهُ He made him to be affected with rancour, malevolence, malice, or spite, and enmity, and to burn with wrath; or rage: (K:) or he made him to be affected with wrath, or rage: (A:) [in like maner,] ↓ وغّرهُ عَلَيْهِ, (TK,) inf. n. تَوْغِيرٌ, (K,) he incited him to rancour, malevolence, malice, or spite, against him. (K, * TK.) You say also, أَوْغَرْتُ صَدْرَهُ عَلَى فُلَانٍ I made his bosom hot with wrath, or rage, against such a one. (S.) 5 تَوَغَّرَ see 1. وَغْرٌ Rancour, malevolence, malice, or spite, and enmity; and a burning with wrath, or rage; (S, A, K;) as also ↓ وَغَرٌ; (A, K;) or the latter is an inf. n., (S, TA,) but the former is a simple subst.: (TA:) or the state of being filled with wrath, or rage: (Msb:) from وَغْرَةٌ, explained below. (S.) You say, فِى صَدْرِهِ عَلَىَّ وَغْرٌ In his bosom is rancour, &c., against me. (S,) And ذَهَبَ وَغْرُ صَدْرِهِ The rancour, &c., of his bosom departed. And الهَدِيَّةُ تُذْهِبُ وَغْرَ اصَّدْرِ The gift dispelleth the rancour, malevolence, malice, or spite, and the heat, of the bosom. (TA.) وَغَرٌ: see وَغْرٌ. وَغْرَةٌ, (S, K,) and وَغْرَةُ حَرٍّ, (Msb,) Intenseness, or vehemence, of heat: (Msb, K:) or of the burning thereof, (S, TA,) when the sun is in the meridian. (TA.) You say, نَزَلْنَا فِى وَغْرَةِ القَيْظِ عَلَى مَآءِ كَذَا We alighted during the intense midday heat at such a water. (TA.) وَغِيرٌ Milk into which heated stones are thrown, and which is then drunk: (K:) or (so accord. to the TA; but in the K, and) milk boiled and cooked: (K:) or milk made hot with heated stones; as also ↓ وَغِيرَةٌ: (S:) or the latter, or pure milk alone, heated until it is thoroughly cooked; and sometimes clarified butter is put into it. (ISd, TA.) — — Also, Flesh-meat roasted upon heated stones: (Lth, TA:) or upon stones heated by the sun. (L, K.) وَغِيرَةٌ: see وَغِيرٌ. هُوَ وَاغِرُ الصَّدْرِ He has the bosom [affected with rancour, malevolence, malice, or spite, and enmity, and] burning with wrath, or rage; عَلَىَّ against me: (TA:) or filled with wrath, or rage. (Msb.) كَرِهَتِ الخَنَازِيرُ الحَمِيمَ المُو غَرَ The pigs hated the boiled hot water. A proverb. (TA.) See 4. وغل &c. See Supplement وفد 1 وَفَدَ عَلَيْهِ, (S, M, A, K,) [in the Msb, وَفِدَ, but this appears to be a mistake,] and إِلَيْهِ, (M, K,) aor. يَفِدُ, (M, K,) inf. n. وُفُودٌ (M, A, K) and وَفْدٌ (M, K) and وِفَادَةٌ, (M, A, K,) or this last is a simple subst., (S,) and إِفَادَةٌ, (M, K,) in which the و is changed into إ, (M,) He came to him, (S, M, A, K,) namely, to a king, (A,) or governor, (S, A,) or great man, ('Ináyeh,) as an ambassador, envoy, or messenger; (S, A;) or to convey gifts, and to ask aid, or assistance: ('Ináyeh:) or he went forth to him, namely, to a king, or governor. (As, L.) 2 وَفَّدَ see 4. 4 اوفدهُ عَلَيْهِ, (M, A, K,) and إِلَيْهِ, (S, M, K,) inf. n. إِيفَادٌ; (K;) and ↓ وفّدهُ إِلَيْهِ, (L,) inf. n. تَوْفِيدٌ; (K;) He sent him to him, (S, M, A, K,) namely, to a king, (A,) or governor, (S,) [or great man, as an ambassador, envoy, or messenger; or to convey gifts, and to ask aid, or assistance: see 1]. — — الأَمِيرُ إِلَى الأَمِيرِ الَّذِى ↓ وفّدهُ فَوْقَهُ [The governor, sent him as an envoy to the governor who was above him]. (L.) — — مَا أَوْفَدَكَ عَلَيْنَا (assumed tropical:) [What hath caused thee to

come to us?]. (TA.) — — بَيْنَمَا أَنَا فِىضِيقٍ إِذْ أَوْفَدَ اللّٰهُ عَلَىَّ بِرَجُلٍ فَأَخْرَجَنِى مَنْهُ (tropical:) While I was in difficulty, lo, God brought to me a man, and extricated me from it. (A.) — اوفد عَلَى الشَّىْءِ, inf. n. إِيفَادٌ, (tropical:) It rose up, or stood up, so as to be higher than the thing; overtopped it; overpeered it; overhung it; overlooked it. (S, L, K *.) A poet (Homeyd Ibn-Thór El-Hilálee, TA) says, تَرَى العِلَافِىَّ عَلَيْهَا مُوفِدَا كَأَنَّ بَرْجًا فَوْقَهَا مُشَيَّدَا [Thou seest the 'Iláfee saddle overtopping her, as though a high-raised tower were upon her.] (S, L.) And one says of a horse, مَا أَحْسَنَ مَا أَوْفَدَ حَارِكُهُ How beautiful is the prominence of his withers! (S, L.) ↓ توفّد is also syn. with اوفد in the above sense. (K, TA.) — — اوفد inf. n. إِيفَادٌ, (tropical:) It (a white antelope) raised its head and erected its ears. (L, K.) — — اوفد, inf. n. إِيفَادٌ, He hastened, or went, quickly: (S, L, K:) occurring in the poetry of Ibn-Ahmar. (S, L.) — — اوفد, inf. n. إِيفَادٌ, (tropical:) It rose, or became elevated. (A, L, K.) — — اوفد, (tropical:) He raised, or elevated, a thing. (L.) 5 توفّدت الإِبِلُ, and الطَّيْرُ, (assumed tropical:) The camels, and the birds, strove to outgo, or outstrip, one another. (L.) — — توفّدت الأَوْعَالُ فَوْقَ الجَبَلِ (tropical:) The mountain-goats ascended upon the mountain. (A.) — — See 4. 6 توافدنا عَلَيْهِ [We came together as ambassadors, or envoys, &c., to him: see 1]. (A.) 10 إِسْتَوْفَدَنِى (assumed tropical:) [app. He asked, or desired, me to come]. (TA.) — استوفد (tropical:) He elevated himself, and made himself erect, in his manner of sitting; (A;) a dial. form of استوفز [q. v.] (S.) وَفْدٌ: see وَافِدٌ. — — الحَاجُّ وَفْدُ اللّٰهِ (tropical:) [The pilgrims of Mekkeh are the ambassadors of God]. (A.) — — وَفْدُ اللّٰهِ ثَلَاثَةٌ الغَازِى وَالحَاجُّ وَالمُعْتَمِرُ (tropical:) [The ambassadors of God are three; the warrior, and the pilgrim of Mekkeh, and the performer of the ceremonies of the عُمْرَة]. A tradition. (L *, El-Jámi' es-Sagheer.) — وَفْدٌ The upper part of an elevated long tract (حَبْل: in some copies of the K, جَبَل:) of sand. (S, L, K.) وِفَادَةٌ, subst. from وَفَدَ عَلَيْهِ, (S,) A coming to a king, (A,) or governor, (S, A,) [or the like,] as an ambassador, envoy, or messenger, [&c.: see 1]. (S, A.) — — لَهُ وِفَادَةٌ [a phrase of frequent occurrence in notices of companions of Mohammad, meaning, He had the honour of coming as an envoy to the Prophet]. (TA, passim; and other works.) وَافِدٌ A man coming to a king, (A,) or governor, (S, A,) [or great man,] as an ambassador, or envoy, or messenger; (S, A;) [or to convey gifts, and to ask aid, or assistance: See 1:] pl., (S, L,) or [rather] this first is a quasi-pl. n., (L,) ↓ وَفْدٌ (S, A, L, K) and وُفَّدٌ (K) and وُفَّادٌ; (A, Msb;) and pl. of وَفْدٌ, أَوْفَادٌ and وُفُودٌ: (S, L, Msb, K:) وَفْدٌ is also explained as signifying a party that assembles together and comes to a country or town: and a party that repairs to princes, or governors, to visit, and to ask aid, or assistance, or some benefit, &c.: (L:) and a party that comes to a king respecting an affair of conquest, or for congratulation, or the like: (Mgh:) and a company chosen to go forth for the purpose of having an interview with great men: (En-Nawawee:) and a company of riders: (Jel, xix. 88:) and a company riding and honoured: (Zj, in explanation of the same verse of the Kur-an:) but from the explanations in the K, and other lexicons, it seems to signify a party coming, whether walking or riding, chosen for the purpose of having an interview with great men, or not: the explanations of En-Nawawee and some others may be in accordance with general or conventional acceptations, and those of the rest may be proper, or literal. (TA.) — — وَافِدٌ (tropical:) A camel, (S, A, K,) or bird, (A,) or bird of the kind called القَطَا, (K,) that precedes the others (S, A, K) in pace, and in coming to water. (A.) — — الوَافِدَانِ (in the poetry of ElAasha, S, L) (tropical:) The parts of the two cheeks which project when one chews, and which become depressed when one grows old. (S, A, L, K.) One says of a very old man, غَابَ وَافِدَاهُ (tropical:) [The middles of his cheeks have become depressed]. (A.) هُمْ عَلَى أَوْفَادٍ They are upon a journey: (L, K:) as also أَوْفَازٍ. (TA.) مُوفِدٌ (tropical:) Prominent, or elevated: (A, L:) applied to a camel's hump, (A,) and to the pubes. (L.) مُسْتَوْفِدٌ (tropical:) Erecting himself, and not placing himself at his case, in his manner of sitting; (L;) i. q. مُسْتَوْفِزٌ. (L, K.) وفر 1 وَفَرَ, (T, S, M, A, Msb, K,) aor. يَفِرُ; (T, Msb, K; *) and وَفُرَ, [aor. يَوْفُرُ;] (A, K;) inf. n. وُفُورٌ (T, S, M, Msb, K) and فِرَةٌ and وَفْرٌ, (M, K,) [all of the former,] or وَفْرٌ is inf. n. of the trans. v.; (Msb;) and وَفَارَةٌ, (K,) [which is of the latter;] It (a thing) was, or became, full, complete, perfect, whole, or entire: (S, Msb:) or it (a thing, TA, or property, M, K, and herbage, M, [and a collection of goods, or commodities, or household furniture and utensils,]) was, or became, much, abundant, ample, or copious; (T, M, A, K;) not deficient: (T:) or it (anything) was, or became, generally, or universally, comprehensive: [syn., in the last sense, عَمَّ, as is implied by an explanation of the epithet وَفْرٌ, by which this sense of the verb is indicated in the lexicons whence this signification is taken:] (M, A, K:) as also ↓ اتّفر, (K,) [and ↓ توفّر: see وَافِرٌ.] You say also of a branch, ↓ اِسْتَوْفَرَ وَرَقًا [It was full of, or abounded with, leaves]. (L, K, art. غمد. ?? وَفَرَ عِرْضُهُ, and وَفُرَ, (M, L,) inf. n. [of the former] وُفُورٌ, (M,) (tropical:) [His honour, dignity, or estimation, was unimpaired;] he was honourable, or generous, not careless of his honour, or dignity, or estimation. (M, L.) — وَفَرَهُ, (T, S, M, A, Msb, K, *) aor. يَفِرُهُ, (T, Msb,) inf. n. وَفْرٌ (T, S, M, Msb, K) and فِرَةٌ, (T, M,) and وَفَرَةٌ, (TA, as from the K, but wanting in the CK and in a MS. copy of the K,) He made it full, without lack or defect, complete, perfect, whole, or entire; (S, Msb;) as also ↓ وفّرهُ, inf. n. تَوْفِيرٌ; (K;) and ↓ اوفرهُ, inf. n. إِيفَارٌ; and ↓ استوفرهُ: S, * TA:) or, as also ↓ وفّرهُ, (T, M, A, K,) which latter is the usual form, (Lth, T,) he made it much, abundant, ample, or copious; (Lth, T, M, A, K;) not deficient. (Lth, T.) You say, وَفَرَ لَهُ مَالَهُ He made his property much, abundant, ample, or copious. (K, * TA.) And it is said in a trad., الحَمْدُ لِلّٰهِ الَّذِى لَا يَفِرُهُ المَنْعُ Praise be to God, whom withholding doth not make to abound. (TA.) You say also, ↓ وفّر الثَّوْبَ He cut out the garment whole. (M, K.) And ↓ وفّر السِّقَآءَ He made the skin whole, without cutting off any redundance. (M.) And ↓ وَفَّرْتُ لَهُ طَعَامَهُ, inf. n. تَوْفِيرٌ, I made his food full, or complete, in quantity; not deficient. (Msb.) And ↓ وَفَّرْتُ عَلَيْهِ حَقَّهُ فَاسْتَوْفَرَهُ I gave him the whole of his right, or due, and so he received the whole of it; syn. of the former verb with its objective complement and the prep., وَفَّيْتُهُ, (A, Mgh,) or أَعْطَيْتُهُ الجمِيعَ; (Msb;) and of the latter verb with its objective complement, ↓ اِسْتَوْفَاهُ: (A, Mgh, K:) or both these verbs, thus used, signify the same, i. e., استوفاه, (S, K) [in the former of which we read, وَفَرَ عَلَيْهِ حَقَّهُ تَوْفِيرًا وَاسْتَوْفَرَهُ أَيِ اسْتَوْفَاهُ; and in the latter, اِسْتَوْفَرَ عَلَيْهِ حَقَّهُ إِسْتَوْفَاهُ كَوَفَّرَهُ.] You also say, وَفَرَهُ عَطَآءَهُ, (M, K,) inf. n. وَفْرٌ, (TA,) He restored, or returned to him his gift, being content with it, (M, K,) or deeming it little. (M, TA.) And وَفَرَ اللّٰهُ حَظَّهُ مِنْ كَذَا God made his lot, or share, of such a thing, full, or complete. (T.) And ↓ وفّر شَعَرَهُ (tropical:) He left his hair to become abundant and long. (A, TA.) And وَفَرْتُ العِرْضَ, aor. أَفِرُهُ, (Msb,) inf. n. وَفْرٌ (Msb, TA) and فِرَةٌ; (TA [in my copy of the Msb, افر, which is probably a mistranscription;]) and وَفَّرْتُهُ, in an intensive sense; (Msb;) He preserved, or guarded, honour, dignity, or estimation. (Msb.) And وَفَرَهُ عِرْضَهُ; (S, M, A, K;) and وفّرهُ عِرْضَهُ; (A;) and وَفَرَهُ لَهُ; (M;) or ↓ وفّرهُ لَهُ, (K,) inf. n. تَوْفِيرٌ; (TA;) (tropical:) [He preserved his honour, &c., unimpaired;] he spoke well of him, and did not find fault with him; (A;) he did not revile him; (M, K;) as though he preserved it [namely his

honour, &c.] to him abundant and good, not diminishing it by reviling. (M.) It is said in a proverb, تُوفَرُ وَتُحْمَدُ عَلَى كَذَا (S, * A,) (tropical:) Thy honour, or dignity, or estimation, will be preserved, or guarded, and thou wilt be spoken well of, for such a thing: (A:) from وَفَرْتُهُ عِرْضَهُ; and مَالَهُ: (S:) said by him to whom a thing is offered: and applied to a man who, when thou hast given to him a thing, returneth it to thee without discontent, or without esteeming it little. (Fr, S.) 2 وَفَّرَ see وَفَرَهُ, and what follows it in the same paragraph. 4 أَوْفَرَ see وفَرَهُ. 5 تَوَفَّرَ see وَفَرَ. — — توفّر عَلَيْهِ (tropical:) He was regardful of those things pertaining to him (namely his companion, A) which one is under an obligation to respect or honour; (S, A, K;) and held loving communion, commerce, or intercourse, with him. (TA.) — — توفّر عَلَى كَذَا (tropical:) He turned his purpose, or intention, or strong determination or resolution, (هِمَّتَهُ,) toward such a thing. (A, Mgh, Msb.) 8 إِوْتَفَرَ see وَفَرَ. 10 إِسْتَوْفَرَ see وَفَرَ: — and see وَفَرَهُ, in two places. وَفْرٌ: see وُفُورٌ. — — Also, [an inf. n. used as an epithet in which the quality of a subst. predodominates] Much, or abundant, property, (Lth, T, S,) of which nothing is deficient: (Lth, T:) what is much, abundant, ample, or copious, of property, and of goods, or commodities, or household furniture and utensils; (M, A, K;) whereof nothing is deficient: (TA:) or what is generally, or universally, comprehensive, (عَامٌّ,) of anything: (M, A, K:) pl. وُفُورٌ. (M, K.) See also وَافِرٌ. فِرَةٌ: see وُفُورٌ. وَفْرَةٌ: see وُفُورٌ. — — Also, Hair collected together upon the head: or hair hanging down upon the ears: or hair extending beyond the lobe of the ear: (M, K:) or hair extending to the lobe of the ear: (S:) or hair (T, Mgh, Msb) such as is termed جُمَّة, (T, A, Mgh,) extending to the ears: (T, A, Mgh, Msb:) it is said to be larger than what is termed جُمَّة; but this is a mistake: (M:) the order is this: first, the وَفْرَة; then, the جُمَّة; then, the لِمَّة: (S, M, K:) the second of these three is what extends beyond the ears; (M;) and the third is what descends upon the shoulder-joints: (S, M:) pl. وِفَارٌ. (M, K.) وُفُورٌ and ↓ وَفْرٌ and ↓ وَفْرَةٌ and ↓ فِرَةٌ [are inf. ns., (see 1,) used as simple substs.,] all signify the same: (S, TA:) Fulness, completeness, perfectness, wholeness, or entireness: (S:) or muchness, abundance, ampleness, or copiousness: (TA:) and the second also, richness; or competence. (A, K.) You say, هٰذِهِ أَرْضٌ فِى نَبْتِهَا وَفْرٌ, (S,) and ↓ وَفْرَةٌ, (S, A,) and ↓ فِرَةٌ, (S, A, K,) i. e., وُفُورٌ, (S, A, TA,) This is land in the herbage of which is fulness, &c., (S,) or abundance; (TA;) the herbage of which has not been pastured upon. (S, A, TA.) And هُوَ فِى وَفْرَةٍ مِنَ المَالِ [He is in possession of abundance of property]. (A.) وَافِرٌ and ↓ مَوْفُورٌ and ↓ وَفْرٌ and ↓ أَوْفَرُ [and ↓ مُتَوَفِّرٌ and ↓ مُوَفَّرٌ all signify the same: [i. e., Full, without lack or defect, full-sized, complete, perfect, whole, or entire: or much, abundant, ample, or copious.] (A, TA.) You say, مَالٌ وَافِرٌ and نَبَاتٌ وَافِرٌ, &c., [Full, or complete, &c., or] much, or abundant, property, and herbage, &c., (TA.) And ↓ شَىْءٌ مَوْفُورٌ A thing that is full, complete, &c. (S.) And ↓ جَزَآءٌ مُوَفَّرٌ A recompense of which nothing is deficient. (TA.) And فُلَانٌ مُوَفَّرُ ↓ الشَّعَرِ (tropical:) Such a one has his hair left to become abundant and long. (TA.) And أَوْفَرُ ↓ سِقَآءٌ, (T, S, A, K,) and ↓ وَفْرٌ, (Sgh, K,) A skin for milk, or water, made of hide of which nothing is deficient. (T, S, A, K.) And in like manner, مَزَادَةٌ وَفْرَآءُ A leather water-bag made of a complete skin; (S, M, A, K;) nothing thereof being deficient: (S, TA:) also signifying a leather water-bag filled (M, K, * TA) completely. (M, TA.) And ↓ أَرْضٌ وَفْرَآءُ Land in the herbage of which is abundance: (M, K, * TA:) and land of which the herbage has not been diminished. (S, K.) And ↓ أُذُنٌ وَفْرَآءُ An ear having a large lobe: (M:) or a large ear, (K, TA,) large in the lobe. (TA.) You say also, هُمْ مُتَوَافِرُونَ ↓ They are numerous. (S, K.) — — الوَافِرُ The fourth metre (بَحْر) in prosody; (M, * K;) the measure of which consists of مُفَاعَلَتُنْ six times [in its original state]: (Sgh, K:) or, [in practice,] مُفَاعَلَتُنْ مُفَاعَلَتُنْ فَعُولُنْ, twice: or مُفَاعَلَتُنْ مُفَاعَلَتُنْ, twice: (M, L:) so called because its feet are made full like those of the كَامِل, except that there is [in practice] an elision in their letters, so that it is not complete. (M, L.) أَوْفَرُ, fem. وَفْرَآءُ, [pl. وُفْرٌ:] see وَافِرٌ, in three places. — — تَرَكْتُهُ عَلَى أَحْسَنِ مُوَفَّرٍ (tropical:) I left him in the best state, or condition. (TA.) مَوْفُورٌ: see وَافِرٌ. مُوَفَّرٌ: see وَافِرٌ. مُتَوَفِّرٌ: see وَافِرٌ. مُتَوَافِرٌ: see وَافِرٌ. 3 وفز وافزهُ He hastened with him; vied, or strove, with him in hastening; or made haste to be, or get, before him; syn. عَاجَلَهُ. (A, TA.) 4 اوفزهُ He hastened him. (K.) 5 توفّز He prepared himself (A, K) لِكَذَا for such a thing, (A,) or لِلشَّرِّ for evil, or mischief. (K.) — — Also, He turned over and over upon his bed. (A.) See also 10. 10 استوفز فِى قِعْدَتِهِ He put himself in an upright posture, not at his ease, in his manner of sitting; he sat erect, not at his ease: (S, Mgh, K:) or he put down his knees [upon the ground] and raised his buttocks: (Aboo-Mo'ádh, K:) or he raised himself upon his legs, or feet, without having yet set himself firmly in a standing posture, but having prepared himself to leap, or spring, (Lth, K, TA,) or to go away: (Lth, TA:) or he sat in a posture as though he desired to rise and stand up; whether in the manner termed إِقْعَآء [i. e. sitting upon the ground with the shanks erect], or otherwise. (MF.) وَفْزٌ and ↓ وَفَزٌ Haste: pl. (of the latter, TA,) أَوْفَازٌ. (S, K.) You say, نَحْنُ عَلَى أَوْفَازٍ, (S, K,) and عَلَى وَفَزٍ, (K,) We are in haste: (K:) or we are on a journey; [like عَلَي أَوْفَادٍ;] the time of our journeying has come. (S, TA.) And لَقِيتُهُ عَلَى أَوْفَازٍ, and عَلَى وَفَزٍ, I found him in a state of haste: (Az, TA:) or preparing [his apparatus for travel]. (M, TA.) وَفَزٌ: see وَفْزٌ. وَفَزَةٌ An upright posture in sitting, so that one is not at his ease. (Lth, TA.) See 10. مُتَوَفِّزٌ Turning over and over upon the bed, scarcely sleeping: (K, * TA:) mentioned by Z, and by Sgh in the O, on the authority of Ibn-'Abbád. (TA.) مُسْتَوْفِزٌ act. part. n. of 10, q. v. One says, إِطْمَئِنّ فَإِنِّى أَرَاكَ مُسْتَوْفِزًا [Be thou at ease, for I see thee to be sitting in an upright and uneasy posture]. (TA.) 1 وفض وَفَضَ, (A, Mgh, K.) aor. يَفِضُ, (K,) inf. n. وَفْضٌ (A, K) and وَفَضٌ; (IDrd, K;) and ↓ اوفض, (S, Mgh, K,) and ↓ استوفض; (S, K;) He ran: (A, Mgh, K:) he hastened, or went quickly. (S, A, Mgh, K.) Hence, in the Kur. [lxx. 43,] ↓ كَأَنَّهُمْ إِلَى نُصْبٍ يُوفِضُونَ, or نَصْبٍ, As though they were hastening, or going quickly, to a thing set up for worship. (Fr, S, TA.) You say also وَفَضَتِ الإِبِلُ The camels hastened, or went quickly: (M:) or went the pace termed خَبَب. (Khaleefeh El-Hoseynee.) And The camels became dispersed: (AA:) and ↓ استوفضت they became dispersed (K, TA) in their pasturing. (TA.) 4 اوفض: see 1, in two places. — Also, He made a she-camel to go the pace termed خَبَب; as also اوضف. (Khaleefeh El-Hoseynee.) And He dispersed camels. (The same, and K.) See also 10. — اوفض لَهُ He spread for him a carpet, or the like, by which to preserve himself from the ground; (K, TA;) as also اوضم. (TA) 10 استوفض: see 1, in two places. — Also, He required, or commanded, another to hasten, or be quick, or he hastened, hurried, or urged, him. (S, M, A, K, [but in the M; it seems to relate to camels, or an ostrich.]) — — He drove away (S, M, K) camels, or an ostrich; as also ↓ اوفض: (M:) he drove away, or expelled, another from his country: (M:) he banished him. (Mgh, K.) وَفْضٌ (S, M, K,) and ↓ وَفَضٌ (M, K) Haste: (S, M, K:) [like وَفْزٌ and وَفَزٌ:] pl. أَوْفَاضٌ. (K.) You say, جَآءَ عَلَى وَفْضٍ, and ↓ وَفَضٍ, and أَوْفَاضٍ, He came in haste. (M.) And لَقِيتُهُ عَلَى أَوْفَاضٍ I found him in a state of haste: (S, K:) like أَوْفَازٍ. (S.) وَفَضٌ: see وَفْضٌ, in two places. وَفْضَةٌ A pastor's [bag of the kind called] خَرِيطَة, for his implements and provisions, (M, K,) which he carries therein. (M.) — — And hence, as being likened thereto, (M,) A [quiver of the kind called] جَعْبَة, (M, K,) or a thing like the جَعْبَة. (S,) for arrows, (M,) of skins, or hides, (S, M, K,) in which is no wood: (S, M:) or [a quiver] smaller than the جعبة, having its upper and lower parts of equal size: the جعبة is round

and wide, and has a cover on the top, over its mouth: [see the latter word:] (ISh:) pl. وِفَاضٌ (S, M, A, K) and وَفَضَاتٌ. (A, TA.) — — Also, A thing like a quiver (كِنَانَة), (Fr, M,) of small size, (Fr,) in which a man of the class called أَوْفَاض puts his food. (Fr, M.) — — Also, The small depression between the two mustaches, beneath the nose, (K, TA,) of a man. (TA.) أَوْفَاضٌ Parties of men: (A'Obeyd, S, K:) a mixed multitude: (A'Obeyd, M, K:) from وَفَضَتِ الإِبَلُ meaning " the camels became dispersed: " (AA:) or poor, weak, defenceless people: (L:) or an assemblage, (K,) or a mixed multitude or collection, (S,) from various tribes, such as the أَصْحَابُ الصُّفَّةِ: (A'Obeyd, S, K:) or a company of whom every one has a وَفْضَة for his food, (Fr, M, K,) i. e. a thing resembling a كِنَانَة, (Fr, M,) of small size, (Fr,) in which he puts his food; (Fr, M;) but this explanation is disapproved by A'Obeyd (TA) [and by ISd]: or الأَوْفَاضُ applies to the persons called أَهْلُ الصُّفَّةِ, (M,) who were a mixed multitude (A'Obeyd, M) from various tribes, (A'Obeyd,) consisting of ninety-three men. (TA.) [See صُفَّةٌ.] مِيفَاضٌ Going quickly, or swiftly; applied to a she-camel, (S, M, K,) and to an ostrich. (S, M.) مُسْتَوْفِضٌ Going quickly, or hastening, by reason of fright; (As;) or running away by reason of fright; as though desiring his وَفْض, or running: (Sgh:) or frightened. (TA.) وفق &c. See Supplement وقب 1 وَقَبَ الظَّلَامُ The darkness came in upon the people. (S, K *.) — — So in the verse of the Kur. [cxiii. 3,] وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ And from the mischief of night when it cometh in upon men; (S;) [for other explanations see غَاسِقٌ in art. غسق.] — — وَقَبَتِ الشَّمْسُ, (inf. n. وَقْبٌ and وُقُوبٌ, K,) (tropical:) The sun set: (S, K:) entered its place [of setting.] (S.) — — وَقَبَ القَمَرُ, (inf. n. وُقُوبٌ, TA,) The moon entered upon a state of eclipse; (K;) entered into the cone-shaped shade of the earth. (TA.) — — وَقَبَتْ عَيْنَاهُ (and simply وَقَبَ, TA,) His eyes became sunk, or depressed, in his head. (S.) — — وَقَبَ, aor. يَقِبُ, inf. n. وَقْبٌ and وَقِيبٌ, He (a horse) made a sound with his prepuce: [in the S and K, the verb is not mentioned, but only the latter of the two inf. ns., which is explained as signifying " the sounding of a horse's prepuce: "] or made a sound by the motion of his penis in its prepuce. (TA.) — — وَقَبَ, aor. يَقِبُ, inf. n. وَقْبٌ It (a thing) entered: (S:) but it is said in a marginal note in a copy of the S, that the inf. n. is correctly وُقُوبٌ, because the verb is intrans.: accord. to some, it signifies he, or it, entered into a وَقْبٌ, q. v.; and in the K, وَقْبٌ is given as the inf. n. of the verb in this sense. (TA.) [In the CK, وَقْت is put by mistake for وَقْب.] — — وَقَبَ, [aor. يَقِبُ,] inf. n. وَقْبٌ and وُقُوبٌ, He, or it, became absent, hidden, or concealed. (K.) — — وَقَبَ [aor. يَقِبُ,] inf. n. وَقْبٌ, He, or it, came; approached; advanced. (K.) 4 اوقب النَّخْلُ The palm-tree became rotten in the fruit-bearing stalks of its racemes. (TA.) — — اوقب He (K), or it, (a people, S,) hungered; suffered hunger. (S, K.) — — اوقب شَيْئًا, (inf. n. إِيقَابٌ, TA,) He put a thing into a وَقْبَة, q. v.: (Fr, S, K:) or, as in some Lexicons, into a وَقْب. (TA.) وَقْبٌ A small hollow, or cavity, (نُقْرَةٌ,) in which water collects, in a mountain: (S:) or in a rock: as also ↓ وَقْبَةٌ: (K:) or, accord. to some, وقب is a coll. gen. n., of which وقبة is the n. un.: (MF:) pl. أَوْقَابٌ: (TA:) or وَقْبٌ, accord. to the K, (but accord. to the TA ↓ وَقْبَةٌ,) signifies what is like a well, in a tract of hard and large stones that produce no plants, a fathom, or two fathoms, in depth, (K,) in which the rain-water stagnates. (TA.) — — The cavity, or socket, of the eye: (S:) any cavity, or socket, in the body; as that of the eye, and that of the shoulder-blade: (K:) pl. وُقُوبٌ and وِقَابٌ. (TA.) — — The pit, or cavity, above the eye of a horse: (K:) pl. وُقُوبٌ and وِقَابٌ. (TA.) — — The hole into which enters the axle of a pulley. (K.) — — See also وَقْبَةٌ. — Stupid; foolish; of little sense: (S, K:) like وَغْبٌ: (S:) an epithet of a man: pl. أَوْقَابٌ: (K, TA:) fem. with ة. (TA.) — — So in the following trad. of El-Ahnaf: إِيَّاكُمْ وَحَمِيَّةَ الأَوْقَابِ [Beware of the care with which stupid people defend their rights: a proverb]. (TA.) For الاوقاب, another relation substitutes الأَوْغَاب, meaning the same, or weak persons. (TA, art. وغب, on the authority of AA.) — — See أَوْقَابٌ — — A despised, or contemptible, low, base, or ignoble, man. (Th, K.) قِبَةٌ The thing that is in the belly, resembling the فَحِث: (TA:) the إِنْفَحَّة [a name given to the stomach of a sucking kid, &c.] when it has grown large, of a شاة, [i. e., a sheep or goat or the like]: (K:) not in any animals but those termed شاء: (IAar:) mentioned before, in art. قب, [q. v., where it is also written قِبَّةٌ]. (TA.) وَقْبَةٌ A large aperture, or hole, in a wall, in which is shade: (K:) pl. أَوْقَابٌ. — — See وَقْبٌ. — — وَقْبَةُ الثَّرِيدِ, (S, K,) and الدُّهْنِ, (K,) but the latter is a mistake, and the correct word is المُدْهُنِ, [a vase for ointment], (TA,) i. q. أُنْقُوعَتُهُ, [i. e., its cavity or hollow]. (S, K.) Lth says, that ↓ وَقْبٌ signifies any cavity, hollow, or pit; as that in a [stone of the kind called] فِهْرٌ, and in a مُدْهُن, or مُدْهُنَة, q. v. (TA.) وُقْبِيٌّ Fond of, or given to, the company of أَوْقاب, i. e., stupid, or foolish, persons. (K.) أَوْقَابٌ [pl. of وَقْبٌ?] The utensils and furniture, of the meaner sort, of a house, or tent: (K, TA:) as also أَوْغَابٌ. (TA.) ذَكَرٌ أَوْقَبُ Multum penetrans in vulvam penis. (K.) — — رَكِيَّةٌ وَقْبَاءُ, A well of which the water sinks into the earth. (TA.) مِيقَبٌ i. q. وَدَعَةٌ [The shell called cowry]. (K.) مِيقَابٌ A man who drinks much of water: (K:) or of the beverage called نَبِيذ. (L.) — — مِيقَابٌ A stupid, or foolish, woman: or one who gives birth to stupid, or foolish, children; syn. مُحْمِقَةٌ. (K: [so in the CK: in a MS. copy, مُحَمَّقَةٌ, one to whom stupidity, or folly, is imputed: but the former is evidently the right reading; ميقاب being an epithet similar to مِذْكَارٌ and مِئْنَاثٌ &c.]) — — Also Latam vulvam habens mulier. (K.) — — بَنُو المِيقَابِ a reproachful appellation, (K,) referring to the mother of the persons to whom it is applied. (TA.) — — سَيْرُ المِيقَابِ A journeying continued during a day and a night together. (K.) وقت 1 وَقَتَ, aor. يَقِتُ, inf. n. وَقْتٌ; and ↓ وقّت, inf. n. تَوْقِيتٌ; He determined, defined, or limited, a thing as to time; (IAth, L, Msb;) and otherwise: (L, Msb:) he determined, or defined, times. (S, K.) وَقَتَهُ He declared [or appointed] a time in which it should be done. (S.) وَقَتَ اللّٰهُ الصلاةَ, aor. يَقِتُ; and ↓ وَقَّتَهَا, God hath determined, or defined, a time for prayer. (Msb.) ↓ وقّت, as also أَقَّتَ, He assigned, or appointed, for a thing, a particular time; he assigned, or appointed, a particular time for doing a thing. (IAth, L.) ↓ وَقَّتَهُ لِيَوْمِ كَذَا [I appointed him, or it, for such a day]; like أَجَّلْتُهُ. (S.) — — In the following words of the Kur. [lxxvii. 11,] وَإِذَا الرُّسُلُ أُقِّتَتْ, ↓ اقتت is a dial. form of وُقِّتَتْ, like as أُجُوهٌ is of وُجُوهٌ; (S;) and the meaning is And when the Apostles shall have one [particular] time assigned to them to decide between the people [to whom they have been sent to preach]: (Zj:) or, shall be collected at their appointed time, on the day of resurrection. (Fr.) This is the general reading: but there are other reading; namely, وُقِّتَتْ, and وُقِتَتْ, (S, TA,) and وُوقِتَتْ, which last is of the measure فُوعِلَتْ, from المُوَاقَتَةُ. (K.) — — لَمْ يَقِتْ فِى الخَمْرِ حَدًّا He (Mohammad) did not determine, or define, for [drinking wine,] a castigation consisting of a certain number [of blows, or stripes]. (TA, from a trad.) — — وَقَتَ sometimes signifies He [i. e. God] made the entering upon the state of إِحْرَام in pilgrimage, and prayer at the commencement of its appointed time, obligatory, or incumbent, upon men. (TA.) — — ↓ وَقَّتَ لِأَهْلِ المَدِينَةِ ذَا الحُلَيْفَةِ He appointed, for the people of El-Medeeneh, Dhu-l-Huleyfeh as the place where they should enter upon the state of إِحْرَام. (TA, from a trad.) 2 وَقَّتَ see 1 throughout. 3 واقتهُ, inf. n. مُوَاقَتَةٌ, [He made an appointment with him for a particular time]. (K.) وَقْتٌ (S, K) A time; or space, or measure, of time, (M, L, K, Msb,) appointed for any affair; a season: (Msb:) mostly used with

respect to what is past: (M, K:) sometimes with respect to the future: (TA:) as also ↓ مِيقَاتٌ, (K, Msb:) or, accord. to some, there is a difference between these two words; the former having an absolute signification, and the latter signifying a time appointed for the performance of some action: [as in the S:] (TA:) pl. of the former أَوْقَاتٌ, and of the latter مَوَاقِيتُ. (Msb.) [Hence, وَقْتَئِذٍ Then; at that time.] — — وَقْتٌ (tropical:) A space, or measure, of local extension; as a mile, &c. (Sb.) مَوْقِتٌ, [of the measure] مَفْعِلٌ from الوَقْتُ: (S, K:) [it may therefore be an inf. n., or a noun of place, or a noun of time]. El-'Ajjáj says, وَالجَامِعُ النَّاسَ لِيَوْمِ المَوْقِتِ [And He who congregateth mankind for the day of the appointment of a particular time, or, of the place of a certain event, or, of the time of a certain event; i. e., for the day of resurrection]. (S.) مِيقَاتٌ: see وَقْتٌ. — — Also, A place in which a certain action is appointed to be performed. (S.) Ex. مِيقاتُ الحَجِّ The place where the pilgrims enter upon the state of إِحْرَام: (S, K:) you say, هٰذَا مِيقاتُ أَهْلِ الشَّأْمِ This is the place where the people of Syria enter upon the state of احرام. (S.) — — [Also, A place in which a meeting is appointed to take place at a particular time. Ex.] الآخِرَةُ مِيقَاتُ الخَلْقِ [The world to come is the place in which mankind are appointed to meet after the resurrection]. (L.) — — [Also, That which determines the commencement, or the like, of a period &c. Ex.] الهِلَالُ مِيقاتُ الشَّهْرِ [The crescent is that which determines the commencement of the month]. (L.) — — See also مَوْقِتٌ. مُوَقَّتٌ and ↓ مَوْقُوتٌ Determined, defined, definite, or limited, as to time. (L.) — — وَقْتٌ مَوْقُوتٌ, and ↓ مُوَقَّتٌ, A determined, defined, definite, or limited, time. (K.) — — إِنَّ الصَّلَاةَ كَانَتْ عَلَى المُؤْمِنِينَ كِتَابًا مَوْقُوتًا [Kur. iv. 104,] For prayer is to the believers a prescript, or an appointment, or ordinance, ordained [to be performed] in the times [thereof]. (S, K, &c.) — — Also [مَوْقُوتٌ (see 1) and] ↓ مُوَقَّتٌ Determined, defined, or definite, as to its extreme limit, extent, or amount: (L:) both signify anything defined, definite, or limited. (Msb.) مُوَقَّتٌ: see مَوْقُوتٌ. وقح 1 وَقُحَ, (S, K,) aor. يَوْقُحُ; (S;) and وَقِحَ, (K,) aor. يَوْقَحُ; (TA;) and وَقَحَ, (K,) aor. يَقِحُ; (TA;) inf. n. وَقَاحَةٌ and وُقُوحَةٌ, (S, K,) inf. ns. of the first, (TA,) and وُقْحٌ and وُقُحٌ, (S,) [also of the first,] and وَقَحٌ, so in [most of] the copies of the K, [but in the CK وُقْحٌ.] inf. n. of the second, (TA,) and قِحَةٌ and قَحَةٌ, (S, K,) in both of which the ة is a substitute for the [elided] و, (S,) and in the latter of which the fet-hah is put in the place of kesreh because of the guttural letter, both inf. ns. of the second and third; (TA;) and ↓ اوقح, and ↓ استوقح; (S, K;) It (a solid hoot, S, K, and a camel's foot, and the back, TA) was, or became, hard. (S, K.) — — وَقُحَ,(S, K,) and وَقِحَ, and وَقَحَ, (K,) inf. n. وَقَاحَةٌ and قِحَةٌ and قَحَةٌ (S) and وُقْحٌ and وُقُوحٌ; (Lh;) and ↓ توقّح; (A;) He (a man) had little shame: (S, K:) he was hard-faced, having little shame: he was bold to do bad, foul, or abominable, things, and cared not for them, accord. to Bd and Z. (TA.) 2 وقّح, inf. n. تَوْقِيحٌ, He repaired a tank, or cistern, with pieces of dry clay, or tough clay in which was no sand, and (or, as is sometimes done, TA) with broad and thin stones. (K.) — — وقّح, inf. n. تَوْقِيحٌ, He rendered a solid hoof hard by means of melted fat, (S, K,) burning with the melted fat the places where the hoof was worn by treading, and the hairs next to the hoof. (TA.) 4 أَوْقَحَ see 1. 5 تَوَقَّحَ see 1. 10 إِسْتَوْقَحَ see 1. وَقِحٌ and ↓ وَقَاحٌ (tropical:) A man having little shame. (S, A.) — — وَقَاحُ الوَجْهِ, an epithet applied to a woman, (S,) without ة, as well as to a man, and ↓ وَقِيحُ الوَجْهِ, applied to a man, (tropical:) Hard-faced, having little shame; (TA;) as also ↓ وَقْحَى applied to woman. (Msb.) وَقَاحُ الذَّنَبِ (assumed tropical:) A man patient in riding. (IAar, K.) [See ذَنَبٌ.] — — وَقَاحٌ (S, K) and ↓ وَاقِحٌ (K,) A hard solid hoof, (S, K,) and camel's foot, and the back; the former an epithet both masc. and fem.: (TA:) pl. of the former وُقُحٌ, (S, K,) and وُقَّحٌ. (TA.) فَرَسٌ وَقَاحٌ (assumed tropical:) A hard and strong horse. (Msb.) — — See وَقِحٌ. وَقِيحٌ and وَقْحَى: see وَقِحٌ. وَاقِحٌ: see وَقَاحٌ. رَجُلٌ مُوَقَّحٌ (tropical:) A man who has been tried or proved, or rendered experienced or expert (Lh. S, K) by trials which have befallen him; as also مُوَقَّعٌ. (Lh, S.) — — بَعِيرٌ مُوَقَّحٌ (tropical:) A camel jaded by work. (TA.) وقد 1 وَقَدَتِ النَّارُ, aor. تَقِدُ, inf. n. وُقُودٌ (S, A, L, Msb, K) and وَقُودٌ, (Sb, Zj, L, K,) but this is a deviation [as to form] from the constant course of speech, and most hold that the former is an inf. n. and the latter a subst. signifying " fire-wood " [or " fuel "], though there are some instances of inf. ns. of the measure فَعُولٌ, whereof قَبُولٌ is one, (El-Basáïr, TA,) and وَقْدٌ (S, A, L, Msb, K) and وَقَدٌ and قِدَةٌ and وَقَدَانٌ (S, L, K) and وَقِيدٌ; (S, L;) and ↓ توقّدت, and ↓ اتّقدت, (S, L, Msb, K,) and ↓ استوقدت; (L, Msb, K;) The fire burned; burned up; burned brightly or fiercely; blazed; or flamed; syn. إِشْتَعَلَتْ; (Msb, art. شعل;) and هَاجَت; (L;) and سَطَعَتْ وَارْتَفَعَ لَهَبُهَا. (Bd, ii. 16.) — — وَقَدَتْ بِكَ زِنَادِى (assumed tropical:) [May my زند emit fire by thy means!] a prayer, like وَرِيَتْ بك زنادى: (L:) [meaning, do thou aid, or help, me]. — — وَقَدَ and ↓ توقّد It (anything) shone, or glistened. (L.) — — قَلْبُهُ ↓ توقّد (tropical:) His heart became excited with ardour, or eagerness. (L.) — — [And ↓ توقّد (tropical:) He (a man) was, or became, clever, ingenious, acute, sharp, or penetrating. (See وَقَّادٌ.)] 2 وَقَّدَ see 4. 4 أَوْقَدَاوقد النَّارَ, (S, A, L, Msb, K,) inf. n. إِيقَادٌ; (L, Msb;) and ↓ وقّدها, (L,) and ↓ توقّدها, (K,) and ↓ استوقدها; (S, L, Msb, K;) He lighted, or kindled, the fire; made it to burn, to burn up, to burn brightly or fiercely, to blaze, or to flame; syn. أَضْرَمَهَا; (K, art. ضرم;) and أَشْعَلَهَا; (TK;) he raised the fire, or made it to burn up, with fire-wood, or fuel: (A:) or the ↓ last signifies he desired, or endeavoured, to kindle the fire. and to make it burn up, or burn brightly or fiercely, and blaze, or flame. (Bd, ii. 16.) — — كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللّٰهُ (tropical:) [Whenever they kindle a fire for war, God extinguisheth it; Kur. v. 69,] meaning, whenever they contrive a mischievous and deceitful plot, God annulleth it. (Msb.) — — أَوْقَدْتُ لِلصِّبَا نَارًا [in some copies of the K, لِلصَّبِيِّ,] (assumed tropical:) I relinquished silly and youthful conduct. (L, K.) A poet says, صَحَوْتُ وَأَوْقَدْتُ لِلَّهْوِ نَارًا وَرَدَّ عَلَىَّ الصِّبَا مَا اسْتَعَارَا (assumed tropical:) [I recovered from intoxication, and relinquished vain and frivolous diversion; and youthfulness restored to me what it had borrowed]. (L.) — — أَبْعَدَ اللّٰهُ دَارَهُ وَأَوْقَدَ نَارًا أَثَرَهُ (tropical:) [May God remove his dwelling far away, and] may He not bring him back, or restore him! (L, K.) It was a custom of Arabs, when a man whose evil or mischief they feared removed from them, to light a fire behind him, that his evil or mischief might go with him. (L.) 5 تَوَقَّدَ See 1 and 4. — — توقّد is also said of the odour of perfume, (S, A, K, in art. وهج,) meaning (assumed tropical:) It was, or became, hot [or strong]. (TK.) 8 إِوْتَقَدَ see 1. — — اتّقدت الشَّمْسُ [The sun was, or became, burning, or fiercely burning]. (M, K, in art. صقر, conj. 4, &c.) 10 إِسْتَوْقَدَ see 1 and 4. وَقْدٌ Fire itself. (A, L, K.) Ex. مَا أَعْظَمَ هٰذَا الوَقَدَ How great is this fire! (A.) — — See also 1. الوَقْدَةُ, (S, K,) or وَقْدَةُ الحَرِّ, (L,) (tropical:) The greatest heat; (S, L, K;) which is a period of ten days, or of half a month. (S, L.) — — طَبَخَتْهُمْ وَقْدَةُ الصَّيْفِ (tropical:) [The greatest heat of the summer affected them with a hot, or burning, fever]. (A.) — — وَقَدَاتُ سُهَيْلٍ: see the last paragraph of art. عدل. وَقْدَى, fem. Shining, or glistening. (L.) — — See also مِيقَادٌ. وَقُودٌ Fire-wood; (S, L, Msb, K;) but it is only so called when kindled; (El-Hareeree, in De Sacy's Anthol. Gramm. Ar., p. 31 of the Arabic text;) as also وِقَادٌ and وَقِيدٌ: (K:) or any fuel; anything with which fire is kindled, or made to burn, burn up, burn brightly or fiercely, blaze, or flame: (L:) or the blaze, or flame, of fire, which one sees. (Lth, L.) — — وَقُودُهَا النَّاسُ وَالْحِجَارَةُ [Kur. ii. 22; and lxvi. 6; The fuel whereof shall be men and stones]. (L.)

— — See also 1. In the Kur. lxxxv. 5, it is most properly rendered as an inf. n.; (Az, L;) and some in this case read الوُقُود. (Yaakoob, S, L.) وَقَّادٌ Shining, or shining brightly; (L, K;) applied to a star. (L.) — — وَقَّادٌ (L, K) and ↓ مُتَوَقِّدٌ (L) (tropical:) A heart, or mind. quickly excited with ardour, or eagerness, in liveliness and acuteness or penetration. (L, K.) — — Also, both words, (tropical:) A man (L) clever, ingenious, acute, sharp, or penetrating. (L, K.) غَائِرُ الوَاقِدَيْنِ (tropical:) Blind: (A:) by الواقدين are meant the two eyes: El-Aashà says, accord. to one reading, رَأَتْ رَجُلًا غَائِرَ الوَاقِدَيْنِ but the reading commonly known is الوَافِدَيْنِ. (JK.) مَوْقِدٌ (S, A, L, Msb) and ↓ مُسْتَوْقَدٌ (A, L) and ↓ مُوقَدٌ (JK) A fire-place; a place in which fire is lighted. (S, A, * L, Msb.) See an ex. voce حَسَاسٌ.] مُوقَدٌ: see مَوْقِدٌ. زَنْدٌ مِيقَادٌ A زند that quickly produces fire. (A, L, K.) You also say زند وَقَدَى, i. e., مُتَوَقِّدَةٌ. (JK.) مُتَوَقِّدٌ: see وَقَّادٌ. مُسْتَوْقَدٌ: see مَوْقِدٌ. وقذ 1 وَقَذَهُ, aor. يَقِذُ, (S, L, &c.,) inf. n. وَقْذٌ, (S, L, K, &c.,) He beat him, or struck him, violently: (L, K:) he beat him until he became relaxed, or languid, and at the point of death: (S, L, Msb:) or he beat him so that he became at the point of death: (A:) he broke his skull, wounding the brain: (L:) he beat or struck, him upon the small protuberance above the back of the neck, so that the sound of the blow or blows reached the brain, and deprived him of reason: (Aboo-Sa'eed, L:) he beat him (a man) until he died. (L.) — — وَقَذَهُ بِالضَّرْبِ [He killed him with beating]. (ISk, L.) — — وَقَذَ الشَّاةَ He beat the ewe, or she-goat, to death with pieces of wood [&c.: see وَقِيذٌ]. (L.) — — وَقَذَهُ He prostrated him. (K.) — — ضَرَبْتُ الحَيَّةَ حَتَّى وَقَذْتُهَا I beat the serpent until I killed it. (A.) — — وَقَذَهُ (assumed tropical:) It (clemency, forbearance, or gravity,) rendered him still, quiet, or tranquil: (L, K:) it (the fear of God) rendered him still, quiet, or tranquil, and had such an effect upon him as to prevent his committing an unlawful action. (L.) — — وَقَذَهُ (tropical:) It (drowsiness, S, L, Msb) overcame him: (S, L, K:) or made him to fall down. (Msb.) — — وَقَذَهُ (assumed tropical:) He, or it, left him ill, or sick; as also ↓ أَوْقَذَهُ. (K.) — — وَقَذَهُ المَرَضُ, and الغَمُّ, (assumed tropical:) [Disease, and grief, overcame him, or rendered him infirm, or caused him to be at the point of death]. (L.) — — وَقَذَتْهُ العِبَادَةُ (tropical:) [Religious service rendered him infirm, or caused him to be at the point of death]. (A) — — وَقَذَتْنِى كَلِمَةٌ سَمِعْتُهَا (tropical:) [A word, or sentence, that I heard, distressed me.] (A.) — — وُقِذَتْ (tropical:) She (a camel) was milked against her wish, so that her milk became little. (A.) — — فِى قَلْبِى وَقْذَةٌ مِنْ ذٰلِكَ (tropical:) In my heart is some distress remaining in consequence of that. (A.) 4 أَوْقَذَ see 1. وَقِيذٌ Beaten [violently: or] until he has become relaxed, or languid, and at the point of death: [&c.: see 1:] as also ↓ مَوْقُوذٌ. (Msb.) — — وَقِيذٌ (ISk, L, K) and ↓ مَوْقُوذَةٌ (Fr, ISk, S, L, Msb, K) A ewe, or she-goat, beaten to death; (Fr, ISk, L;) after which it is eaten: (ISk, L:) killed with pieces of wood (S, L, Msb, K) &c.; (Msb;) not legally slaughtered: (Fr, L, Msb:) beaten to death with a staff, or stick; (A, El-Basáïr;) or with blunt stones: (El-Basáïr:) the Arabs in the time of paganism killed beasts thus. (A.) — — وَقِيذٌ Prostrated. (K.) [In the TA, السريع is erroneously put for الصَّرِيعُ.] — — وَقِيذٌ (assumed tropical:) A man in whom is no fat or strength; مَا بِهِ طِرْقٌ. (S, L.) — — وَقِيذٌ (assumed tropical:) A slow, heavy man: (L, K *:) as though his heaviness and weakness overcame him, or prostrated him, وَقَذَهُ. (L.) — — وَقِيذٌ (tropical:) Violently sick, and at the point of death; as also ↓ مَوْقُوذٌ: (L, K:) heavy, (Lth, L,) suffering from sickness that cleaves fast to him, and at the point of death: (Lth, A, L;) suffering from a swoon, and in such a state that it is not known whether he be dead or not. (ISh, L.) — — وَقِيذٌ (tropical:) Ill, sick; as also ↓ مُوقَذ. (TA.) — — وَقَائِذُ Stones spread about: (L, K:) sing. وَقِيذَةٌ. (L.) — — وَقِيذُ الجَوانِحِ (assumed tropical:) Grieved in the heart; as though it were broken and weakened by grief. The جوانح [are the ribs that] enclose the heart. (L.) مُوقَذٌ: see وَقِيذٌ. مَوقِذٌ An extremity of the person, (K,) or place upon which a blow is severe, (A,) as, (K,) or namely, (A,) the elbow, (A, L, K,) and shoulder-joint, (K,) or extremity of the shoulderjoint, (A, L,) and knee, and ankle-bone: pl. مَوَاقِذُ. (A, L, K.) مَوْقُوذٌ and مَوْقَوذَةٌ: see وَقِيذٌ. مُوَقَّذَةٌ A she-camel suffering in her dugs from the effect of the rag with which they have been bound to prevent their being sucked, (S, L, K,) by reason of its tightness: (L:) or that has been sucked by her young one without its drawing her milk otherwise than scantily, by reason of the largeness of her udder, in consequence of which she suffers disease, (S, L, K,) and has a tumour (S, L) in her udder. (L.) وقر 1 وَقَرَ as syn. with أَوْقَرَ: and وَقِرَتِ النَّخْلَةُ as syn. with أَوْقَرَت: see 4. — [Hence,] وَقَرَ اللّٰهُ أُذُنَهُ, aor. يَقِرُهَا, (S, Msb, K,) inf. n. وَقْرٌ, (S, Msb,) (tropical:) God made his ear heavy, or dull of hearing: (Msb, K: *) or deaf. (S, K.) You say, أَللّٰهُمَّ قِرْ أُذُهَهُ (tropical:) O God, make his ear heavy, or dull of hearing: (A:) or deaf. (S.) — — [Hence also,] وَقِرَتْ أُذُنُهُ, (ISk, S, TA,) aor. تُوقَرُ, inf. n. وَقْرٌ; (ISk, TA;) and وَقِرَتْ, aor. تَوْقَرُ; (S, Msb, TA;) and وَقَرَتْ, aor. تَقِرُ; (Msb, TA;) inf. n. وَقْرٌ, (S, Msb, TA,) which by rule should be وَقَرٌ, as inf. n. of وَقِرَتْ, (S, TA,) but which is regular as inf. n. of وَقَرَتْ; (TA;) (tropical:) His ear was, or became, heavy, or dull of hearing: (Msb, TA: *) or deaf: (S, TA:) but in the K we find, less properly, وَقَرَ and وَقِرَ, [as though signifying he (a man) was, or became, dull of hearing: or deaf:] inf. n. وَقْرٌ, which by rule should be وَقَرٌ; and وُقِرَ, like عُنِىَ. (TA.) You say also, وَقَرَتْ أُذْنِى عَنْهُ (tropical:) [My ear was dull of hearing, or deaf, to (lit. from) him]: (A:) and وُقِرَتْ عَنِ اسْتِمَاعِ كَلَامِهِ (tropical:) [it was dull of hearing, or deaf, to (lit. from) the hearing of, or listening to, his speech]. (A, TA: but in the latter, وَقِرَتْ.) — — [Hence also,] وَقَرَ, aor. يَقِرُ, inf. n. وَقَارٌ, (assumed tropical:) He, or it, was, or became, still, or motionless; rested; syn. سَكَنَ. (TA.) So in the phrase وَقَرَ فِى القَلْبِ (assumed tropical:) It (a thing) rested in the heart, or mind: and وَقَرَفِى صَدْرِهِ (assumed tropical:) it (a secret) rested in his bosom: occurring in a trad., accord. to different relations. (TA.) You say also, كَلَّمْتُهُ كَلِمَةً وَقَرَتْ فِى أُذُنِهِ (tropical:) I spoke to him a speech which rested (ثَبَتَتْ) in his ear. (As, A.) And وَقَرَ فِى السَّمْعِ وَوَعَاهُ القَلْبُ (tropical:) [It rested in the ear; and the heart, or mind, kept it in memory]. (A.) And وَقَرَ فِى قَلْبِهِ كَذَا (tropical:) Such a thing came into his mind and left its impression remaining. (A.) — — [And hence,] وَقَرَ, aor. يَقِرُ; (Msb, K, TA;) and وَقِرَ, aor. يَوْقُرُ; (TA;) inf. n. وَقْرٌ, (K, TA,) of the former, (TA,) and وُقُورَةٌ, (K, TA,) of the latter; (TA;) (tropical:) He (a man, TA) sat: (K, TA:) or he sat with وَقَار [i. e. gravity, &c.]. (Msb.) — — [Hence also,] وَقَرَ, aor. يَقِرُ; (S, K;) and وَقُرَ, aor. يَوْقُرُ; (Msb, K;) inf. n. وَقَارٌ, (S, Msb, K,) of the former, (S,) or of the latter, (Msb, K,) and قِرَةٌ, of the former, (S, K,) and وَقَارَةٌ, of the latter; (K;) He was, or became, grave, staid, steady, sedate, or calm; (S, Msb, K;) [see وَقَارٌ, below;] as also ↓ إِتَّقَرَ and ↓ تَوَقَّرَ: (K:) or this last, signifies he showed, exhibited, or manifested, gravity, staidness, steadiness, sedateness, or calmness: (KL:) [and also, agreeably with analogy, he endeavoured, or he constrained himself, to be grave, &c.] It is said in the Kur. [xxxiii. 33,] وَقِرْنَ فِى بُيُوتِكُنَّ [meaning, accord. to some, And be ye grave, &c., in your houses, or chambers]: (S, A:) or the meaning is, and sit ye, &c.: (TA:) and so another reading, وَقْرْنَ: (TA:) or this latter, (S,) or each of these two readings, (TA,) is from القَرَارُ, (S,) [i. e.,] from قَرَّ, aor. يَقَرُّ and يَقِرُّ; (TA;) and is a contraction of إِقْرِرْنَ [or إِقْرَرْنَ]. (S.) 2 وقّره, inf. n. تَوْقِيرٌ, (assumed tropical:) He made him (a beast of carriage) to be still, or quiet. (K, TA.) —

— (tropical:) He pronounced him, or held, or reckoned him, to be grave, staid, steady, sedate, or calm; syn. of the inf. n. تَرْزِينٌ. (S.) — — (tropical:) He treated him, with honour, reverence, veneration, or respect; (S, A, K, TA;) did not hold him in light estimation. (A, TA.) 4 اوقرهُ (inf. n. إِيقَارٌ and قِرَةٌ, K, which latter is anomalous, TA,) He loaded him: (S, A, Msb, K:) or loaded him heavily: (A, K:) namely a camel, (S, Msb,) or a beast (K) or a mule, and an ass: (A:) [see وِقْرٌ, below: and ↓ وَقَرَهُ, aor. يَقِرُهُ, signifies the same; and its inf. n. seems to be وَقْرَى, q. v., as also, probably, وَقْرٌ: وَقَرَ, aor. يَقِرُ, is explained by Golius, as on the authority of Ibn-Maaroof, as signifying " gravavit, aggravavit. "] You say, أَوْقَرَ الدَّابَّةَقِرَةً شَدِيدَةً [He loaded the beast of carriage severely]. (TA.) And أَوْقَرَ رَاحِلَتَهُ ذَهَبًا He loaded his riding-camel with a load, or heavy load, of gold. (TA.) — — اوقرهُ الدَّيْنُ (tropical:) Debt burdened him, or burdened him heavily. (S, A. *) — — أَوْقَرَتِ النَّخْلَةُ, (S, A, Msb,) and ↓ وُقِرَتْ, (A,) The palm-tree became laden, or heavily laden, with fruit; (A;) became abundant in fruit. (S, Msb.) — — And أَوْقَرَ, or أُوقِرَ, (accord. to different copies of the S, in art. دم,) [or اوقر شَحْمًا or بِالشَّحْمِ,] said of a camel &c., i. q. دُمَّ بِالشَّحْمِ [He was, or became, loaded, or overspread, with fat: see دَمَّ]. (S, in that art.) 5 تَوَقَّرَ see 1, last signification. 8 إِوْتَقَرَ see 1, last signification. 10 استوقر وِقْرَهُ طَعَامًا He took, or received, his load, or heavy load, of wheat or other food. (K.) — — استوقرت الإِبِلُ, (K, TA,) or استوقرت الإِبِلُ شَحْمًا (A,) The camels became fat; (K;) [lit.] carried fat: (TA:) or became heavy with fatness. (A.) وَقْرٌ A heaviness in the ear; (S, A, K;) a heaviness, or dulness, of hearing: (Msb, TA:) or deafness; entire loss of hearing. (K, TA.) See 1. وِقْرٌ A load, (S, A, Msb, K,) in a general sense, (A, K, TA,) whether heavy or light or moderate, (TA,) of a mule and of an ass and of a camel; (Msb;) or mostly of a mule and of an ass; that of a camel being mostly termed وَسْقٌ: (S, TA:) or a heavy load: (A, K:) or a weight that is carried upon the back or head: (TA:) pl. أَوْقَارٌ. (A, K.) You say, جَآءَ يَحْمِلُ وِقْرَهُ He came carrying his load [&c.]. (S.) وَقْرٌ or وَقْرَى: see مَوْقُورٌ. أُذُنٌ وَقِرَةٌ: see وَقُورٌ. وَقَارٌ: see مُوقَرٌ. وَقَارٌ Gravity, staidness, steadiness, calmness; syn. رَزَانَةٌ, (S, Msb, K,) and حِلْمٌ, (S, Msb,) and سَكِينَةٌ, and وَدَاعَةٌ; (L, TA;) and ↓ تَيْقُورٌ is syn. with وَقَارٌ [in this sense], (S, K,) of the measure فَيْعُولٌ, (K,) originally وَيْقُورٌ, (S,) the و being changed into ت: (S, K:) [see 1:] or, accord. to some, it is syn. with تَوْقِيرٌ. (TA.) El-'Ajjáj says, فَإِنْ يَكُنْ أَمْسَى البِلَى تَيْقُورِى i. e. امسى وَقَارِى [And if wear, or waste, hath become the cause of my gravity, &c.: or, if it be syn. with تَوْقِيرِى, the cause of making me still, or quiet]. (S, TA.) Some make it to be of the measure تَفْعُولٌ, like تَذْنُوبٌ, &c. (TA.) — — Also, The greatness, or majesty, of God: as in the Kur. lxxi. 12. (S. [See 1, in art. رجو.]) — — See also وَقُورٌ. وَقُورٌ (S, A, K) and ↓ وَقَارٌ, and ↓ وَقُرٌ, (K,) or ↓ وَقَرٌ, (L,) and ↓ مُتَوَقِّرٌ, (TA,) Grave; staid; sedate; calm: applied to a man: (S, A, K, TA:) and the first applied also to a woman: (K:) pl. of the first, وُقُرٌ, (A, TA,) applied to men, (A,) and to women. (TA.) وَقِيرٌ (tropical:) Heavily burdened with debt. (TA.) — — أُذُنٌ وَقِيرَةٌ: see مَوْقُورٌ. جَنَانٌ وَاقِرٌ (tropical:) A heart which fright does not make to flutter. (A.) تَيْقُورٌ: see وَقَارٌ. مُوقَرٌ [Laden;] having a load: or [heavily laden;] having a heavy load: [as also ↓ مَوْقُورٌ:] applied to a man: (K:) and also [the former] applied to a woman, in the same sense: (TA:) or you apply to a woman the epithet مُوقَرَةٌ, meaning, bearing a heavy burden. (Fr, S, TA.) You say also ↓ دَابَّةٌ وَقْرَى, meaning ↓ مَوْقُورَةٌ [A beast of carriage laden: or heavily laden]: (K:) but ISd holds that ↓ وَقْرَى is used elliptically, for ذَاتُ وَقْرَى, and is an inf. n., of the measure فَعْلَى, like حَلْقَى and عَقْرَى. (TA.) [↓ مَوْقُورٌ, in the same sense, is also applied to a ship; as in the Expos. of the Jel, ii. 159.] — — نَخْلَةٌ مُوقَرَةٌ, (S, A, K,) and ↓ مُوقِرَةٌ, (S, K,) and ↓ مُوقِرٌ, (S, A, K,) like as one says, إِمْرَأَةٌ حَامِلٌ, (S,) and مُوقَرٌ, which is anomalous, (S, K,) and ↓ مِيقَارٌ, (K,) and ↓ مَوْقُورَةٌ, (A,) and ↓ مُوَقَّرَةٌ, (K,) A palm-tree laden, or heavily laden, with fruit; (A, K;) abounding in fruit: (S:) pl. [of the first, second, third, and fourth,] مَوَاقِرُ, (S, K,) and [of ميقار and موقورة,] مَوَاقِيرُ. (A.) — — See also وَقِيرٌ. مُوقِرٌ, and with ة: see مُوقَرٌ. مُوَقَّرٌ pass. part. n. of 2, q. v. — — نَخْلَةٌ مُوَقَّرَةٌ: see مُوقَرٌ. مَوْقُورٌ, and with ة: see مُوقَرٌ. — (tropical:) A man [dull of hearing: or deaf. (S.) And أُذُنٌ مَوْقُورَةٌ (tropical:) An ear dull of hearing: or deaf: (ISk, A, TA:) as also ↓ وَقِرَةٌ, (A,) or ↓ وَقِيرَةٌ. (TA.) مِيقَارٌ: see مُوقَرٌ. مُتَوَقِّرٌ: see وَقُورٌ. وقص 1 وَقَصَ عُنُقَهُ, (Ks, S, K,) and الشَّىْءَ, (A'Obeyd, TA,) aor. يَقِصُ, (Ks, S, K,) inf. n. وَقْصٌ, (Ks, S, Mgh,) He broke his neck, (Ks, S, Mgh, K,) and the thing. (A'Obeyd, TA.) You say also, وَقَصَتْ بِهِ رَاحِلَتُهُ [His riding-camel, or she-camel, broke its neck]: (S, K:) like as you say, خُذِ الخِطَامَ and خُذْ بِالخِطَامِ: (S:) and وَقَصَتِ النَّاقَةُ بِرَاكِبِهَا The she-camel threw her rider and broke his neck. (Msb.) And وُقِصَ He had his neck broken; (S, K;) said of a man; (S:) [and also] said of a camel, signifying, he became diseased in his back, and without motion: and in like manner said of the neck, and of the back. (Khálid Ibn-Jembeh.) And وَقَصْتُ رَأْسَهُ I pressed, or squeezed, his head; sometimes meaning, so as to break the neck. (TA.) — — [Hence,] وَقَصَ الدَّيْنُ عُنُقَهُ (tropical:) Debt [oppressed him as though it] broke his neck. (TA.) — — [Hence also,] الفَرَسُ يَقِصُ الإِكَامَ (tropical:) The horse bruises the hills, or rising grounds: (S, K:) or breaks the summits thereof: (A:) and in like manner one says of a she-camel. (TA.) — — You say also, الدَّابَّةُ تَذُبُّ بِذَنَبِهَا فَتَقِصُ عَنْهَا الذُّبَابَ (tropical:) The beast of carriage beats off from her with her tail, and kills, the flies. (TA.) — وَقَصَتِ العُنُقُ The neck broke: thus the verb is intrans. as well as trans.: (K:) or, accord. to Ks, one does not say this: (S:) i. e., one only says of the neck وُقِصَت, using the pass. form. (TA.) — وَقِصَ, (S, K,) aor. يَوْقَصُ, (S,) inf. n. وَقَصٌ, (S, A, Mgh, K,) He (a man, S) was short in the neck. (S, A, Mgh, K.) 2 وقّص عَلَى نَارِهِ, (S, A,) inf. n. تَوْقِيصٌ, (TA,) He threw fragments, or broken pieces, of sticks upon his fire: (S, * A:) or he broke in pieces sticks upon his fire. (TA.) 4 اوقصهُ He (God) made him to be short in the neck. (S, K.) 5 توقّص (tropical:) He went a pace between that called العَنَق and that called الخَبَب; (K;) falling short of the latter, but exceeding the former, and removing his legs as in the pace called الخبب, excepting that they were nearer to the ground, and throwing himself [forward]: (AO:) or he trod vehemently in going, (K, TA,) with short steps, (TA,) as though breaking what was beneath him: (K, TA:) or he (a horse) bounded (As, S, A) in his running, (As,) making short steps, (As, S, A,) as though breaking his steps. (A.) You say, مَرَّ فُلَانٌ يَتَوَقَّصُ بِهِ فَرَسُهُ Such a one passed along, his horse bounding, and making short steps, with him. (S.) 6 تواقص He made himself like, or imitated, him who is short in the neck: (K:) said of a man. (TA.) Hence, تَوَاقَصَ عَلَى بُرْدَتِهِ كَىْ لَا تَسْقط He bent and shortened himself to hold on his بُرْدَة with his neck, that it might not fall. (TA, from a trad.) وَقْصٌ: see what next follows. وَقَصٌ (tropical:) Fragments, or broken pieces, of sticks, which are thrown upon, (S,) or into, (K,) a fire: (S, K:) or small pieces of fire-wood with which a fire is made to burn more vehemently; (A, TA;) as also وَقَشٌ: so, says Aboo-Turáb, I heard Mubtekir say. (TA.) — Also, sing. of أَوْقَاصٌ, as used in relation to the [tax called صَدَقَة; signifying (tropical:) What is between one فَرِيضَة and the next فَرِيضَة: (S, K:) as, for instance, when camels amount in number to five, one sheep or goat is to be given for them; and nothing is to be given for such as exceed that number until they amount to ten: thus, what is between the five and the ten is termed وَقَصٌ: (S:) sometimes pronounced ↓ وَقْصٌ: (Msb:) and in like manner, شَنَقٌ: (S:) or (accord. to some of the learned, S) وقص relates to bulls and cows particularly, (S, Mgh, Msb,) or to these and to sheep and goats, (Msb,) and شنق [q. v.] to camels: (S, Mgh, Msb:) both signifying what is between one فريضة and the next: (S, Mgh, Msb: *)

or, accord. to Aboo-'Amr, (Mgh, L,) i. e. Esh-Sheybánee, (L,) وَقَصٌ signifies camels for which it is incumbent to give sheep or goats in payment of the صَدَقَة, (Mgh, L,) when the camels are between five and twenty in number; (L;) but some disapprove of this: (Mgh, L:) accord. to IB, it signifies sheep or goats taken in payment of the صَدَقَة for camels. (L.) — You also say, صَارُوا أَوْقَاصًا (assumed tropical:) They became scattered, or dispersed: and أَتَانَا أَوْقَاصٌ مِنْ بَنِى فُلَانٍ (assumed tropical:) There came to us separate portions of the tribe of the sons of such a one: (Ibn-'Abbád, K: *) اوقاص in these cases being a pl., [namely of وَقَصٌ,] like أَسْبَابٌ, pl. of سَبَبٌ. (TA.) وَقِيصَةٌ: see مَوْقُوصٌ. وَاقِصَةٌ: see مَوْقُوصٌ. أَوْقَصُ A man (S, Mgh) short in the neck; (S, A, Mgh, K;) naturally so: (TA:) or having the neck inclining and short: (A'Obeyd, TA:) fem. وَقْصَآءُ. (A, TA.) — خُذْ أَوْقَصَ الطَّرِيقَيْنِ (tropical:) Take thou the nearer of the two ways: (Ibn- 'Abbád, K: *) or shorter thereof. (A, TA.) مَوْقُوصٌ A man (S) having his neck broken: (S, K:) and so مَوْقُوصُ العُنُقِ: (A:) the fem. is with ة: and ↓ وَاقِصَةٌ occurs in the sense of مَوْقُوصَةٌ in a trad. of 'Alee, in which he is said to have given judgment in the case of the قَارِصَة and the قَامِصَة and the ↓ وَاقِصَة, that the price of blood, or fine for homicide, should be paid in thirds; these being three girls, who were playing together, and mounted, one upon another; and the lowest pinched the middle one, who thereupon leaped off, so that the uppermost fell, and her neck broke; wherefore he imposed a third of the fine for the killing of the uppermost upon the lowest, and the like upon the middle one, annulling the third of the uppermost because she aided against herself: (Mgh, TA, in art. قرص, and Msb,) here, [accord. to those who hold that وَقَصَ is trans. only,] ↓ واقصة is like رَاضِيَةٌ, in the phrase عِيشَةٌ رَاضِيَةٌ; (TA, in art. قرص and in the present art.;) and is used in the place of موقوصة for the sake of agreement in form with the two other epithets: (Mgh, in art. قرص, and Msb:) ↓ وَقِيصَةٌ, also, signifies having her neck broken; and its pl. is وَقَائِصُ. (Meyd, as in Freytag's Lex., excepting that the pl. is there written وَقَايِصُ.) You say also عُنُقٌ مَوْقُوصَةٌ A broken neck. (Msb.) And مَوْقُوصٌ is also applied to a camel, signifying, Become diseased in his back, and without motion. (Khálid Ibn-Jembeh.) وقع &c. See Supplement وكأ 1 وَكَفَأَ see 8. 3 واكأ عَلَى يَدَيْهِ He leaned upon his hands, or arms. Mohammad was seen to do so when he raised and extended his hands in supplication to God. (IAth.) 4 أَوْكَأَهُ, (S, K,) inf. n. إِيكَآءٌ, (S,) He set up for him a thing upon which to recline (مُتَّكَأٌ.) (S, K.) — — أَتْكَأَهُ, (in which ت is substituted for و,) inf. n. إِتْكَاءٌ, He propped him up by a cushion or other thing whereon to recline; made him recline upon a cushion &c. (AZ, TA.) — — ضَرَبَهُ فَأَتْكَأَهُ, (A,) or طَعَنَهُ حَتَّى أَتْكَأَهُ, originally أَوْكَأَهُ, (S,) (tropical:) He smote him, (A,) or pierced him, (S,) so that he made him fall in a reclining posture: (S, A, K: *) or, so that he threw him down upon his left side. (K.) — — See 3. 5 تَوَكَّأَ see 8. 8 إِتَّكَأَ He sat in a firm, or settled, manner: and he sat leaning upon one of his sides: (Msb, in art. تكأ:) the vulgar know it only in the latter sense: but it signifies he leaned, rested, or stayed, his back, or his side, against, or upon, a thing: and he leaned, rested, or stayed, himself in any manner, upon a thing. (IAth, in Msb, art. وكأ.) — — إِتَّكَأَ عَلَى شَىْءٍ, (S,) and ↓ توكّأ, (S, K,) and ↓ اوكأ; (K;) and ↓ تَكِئَ, [in which ت is substituted for و,] aor. يَتْكَأُ, inf. n. تَكْءٌ; (Lth;) and ↓ وَكَأَ; (CK;) He leaned, or reclined, upon a thing; supported, propped, or stayed, himself upon it. (K.) — — إِتَّكَأَ He reclined upon a cushion, &c. (TA.) — — إِتَّكَأَ He made for him [i. e., app., for himself,] a thing upon which to lean, or recline: (CK, and a MS. copy of the K:) or he made him to be a thing upon which to lean, or recline. (TA.) [The latter seems to be wrong, unless the verb be read أَتْكَأَ.] — — إِتَّكَأْنَا عِنْدَ فُلَانٍ (tropical:) We ate a repast with, or at the abode of, such a one. (TA.) — إِتَّكَأَتْ (MF) and ↓ تَوَكَّأَتْ (K) She (a camel) was taken with the pains of labour, and cried out. (K.) Accord. to Lth, تَوَكُّؤُ النَّاقَةِ signifies تصلّفها عند مخاضها: (TA:) [but it is evident that the right reading is تصلّقها; and the sense agreeable with the above explanation]. تُكَأَةٌ (in which ت is substituted for و, TA) A staff, or stick, (K,) upon which one leans in walking; a walking-stick: (TA:) that upon which one leans or reclines. (S, K.) — — One who reclines much. (S, K.) — — (tropical:) A heavy person [app., in disposition]. (TA.) مُتَّكِئٌ act. part. n. of 8. — — لَا آكُلُ مُتَّكِئًا I (said Mohammad) eat not sitting in a firm, or settled, posture, cross-legged, or in such other similar manner as is adapted for much eating: for he used to eat sitting upon his hams, with his shanks erect, so as to be ready to rise. The meaning is not [only] " inclining on one side," as the vulgar among students imagine. (K.) مُتَّكَأٌ A place in which one reclines: (S:) a chamber, or sitting-room. (Akh, S.) — — That upon which one leans, or reclines, in eating, drinking, or talking. (Zj.) — — (tropical:) Food, or a repast: so called because people used to recline when they sat to eat: but the Muslims are forbidden to do so. [See مُتَّكِئٌ.] It is said to have this last meaning in the Kur. xii. 31. (TA.) وكب 1 وَكَبَ, aor. يَكِبُ, inf. n. وُكُوبٌ (K) and وَكَبَانٌ (S) and وَكْبٌ (CK), He walked, went, or marched along, in a leisurely manner, (S, K,) or, as in some copies of the S, in a grave and leisurely manner. (TA.) See مَوْكِبٌ. — وَكِبَ He (an antelope) proceeded at a quick pace, (IKtt,) [and with long steps: see وُكُوبٌ]. [Thus the verb bears two contr. significations.] Hence the word ↓ مَوْكِبٌ (IKtt) [as meaning " a certain mode, or manner, of walking, &c. "]. — وَكَبَ, inf. n. وَكْبٌ, He, or it, stood erect; became erected, set up, raised, or reared: (S, K:) he stood. (K.) — — وَكَبَ عَلَى الأَمْرِ, and ↓ وَاكَبَ, (in a copy of the S, واكب, which is also mentioned in the sense here following by IKtt and IM, as stated in the TA,) He kept, attended, or applied himself, constantly, perseveringly, or assiduously, to the thing, or affair. (S, K.) — وَكِبَ; and ↓ وكّب inf. n. تَوْكِيبٌ; It (a date) became black when ripe: (K:) or وَكِبَ signifies, as below, "it (the skin, or a garment,) was dirty, or filthy; " and ↓ وكّب, it (a grape) became black: (TA: where it is said that this distinction [excepting that the second verb relates to the grape rather than the date] is meant in the K; the passage presenting what is termed لَفٌّ وَنَشْرٌ مُرَتَّبٌ:) or the latter verb signifies it (a grape or a date) showed some degree of blackness. (Az.) See مُوَكِّبٌ. — — وَكِبَ, aor. يَوْكَبُ, inf. n. وَكَبٌ, It (the skin, or a garment,) was dirty, or filthy. (TA.) See وَكَبٌ. 2 وكّب, inf. n. تَوْكِيبٌ, [app., He pursued a middle or just, way with respect to the صِرَار; which is a cord, or a piece of rag, that is bound over a she-camel's udder, or teats, to prevent her young one from sucking her]. (K: the inf. n. is explained by the words المُقَارَبَةُ فِى الصِّرَارِ: written in the TA الصرار; to which is there added, with kesr.) — — See 1. 3 وَاكَبَهُمْ (inf. n. مُوَاكَبَةٌ, TA,) He marched, or journeyed, or kept pace, with them; syn. سَايَرَهُمْ: or he hastened with them, and strove to be before them; syn. بَادَرَهُمْ: (K:) or he rode with them (S, K) in their مَوْكِب [or procession]: (TA:) and also, he contended with them in a race or the like. (S.) — — See 1. 4 اوكب He (a camel) kept to the mode of walking, &c.,] or kept with [the kind of procession, called] a مَوْكِب. (ISk, S, K: [but accord. to the K, the latter is the meaning intended; or, as said in the TA, he kept with the procession of riders or camels; for which, however, SM knows no authority.) — اوكب He (a bird) rose to fly; ex., اوكب ثُمَّ طَارَ. he rose to fly, and then flew: (Er-Riyáshee:) or prepared to fly; (S, K:) or flapped his wings while falling. (K.) — اوكبه He made him angry. (K.) وَكَبٌ The blackness of dates; (K;) or of grapes, &c., (T,)

when they become ripe. (K, T.) Generally used with reference to grapes. (TA.) — — Dirt, or filth, (K,) upon the skin or upon a garment. (TA.) ظَبْيَةٌ وَكُوبٌ also An antelope that keeps to its herd. (TA.) — — ظَبْيَةٌ وَكُوبٌ An antelope proceeding at a quick pace, with long steps; syn. الَّتِى تُعْنِقُ فِى سَيْرِهَا: (S:) and in like manner ↓ نَاقَةٌ مُوَاكِبَةٌ a she-camel that proceeds in that manner: (S, K:) see وَكَبَ: or the latter signifies a she-camel that journeys, or marches, or keeps pace, with the مَوْكِب: (K:) that does not lag behind the [company of] riders. (A.) وَكَّابٌ A man (TA) grieving, or mourning, much; very sorrowful, sad, or unhappy. (K.) وَاكِبَةٌ i. q. قَائِمَةٌ [app. signifying The leg of a quadruped]: (S, K:) from وَكَبَ " he stood. " (TA.) مَوْكِبٌ A certain mode, or manner, of walking, marching, proceding, or journeying. (S.) See 1. — — A company [or procession] of men, riding or walking [or marching by slow degrees, or gradually; or in a grave manner, and by slow degrees, or gradually]: (K:) or a party of people riding upon camels, for the sake of pomp, or parade, (S, K,) or to go forth to the gardens or the like for amusement: (TA:) and in like manner, a company of horsemen, or a cavalcade: (S:) pl. مَوَاكِبُ. (TA.) — — سَارَ سَيْرَ المَوْكِبِ He walked, marched, or journeyed [in the manner, or at the rate, of a ceremonious procession, or by slow degrees, or] without hastening. (TA, from a trad.) مُوَكِّبٌ A date (or grape, TA,) becoming black, when ripe: (K:) or a grape or date in which the least blackness appears. (Az.) — — Also An unripe date that is pricked with a thorn in order that it may ripen. (AHn.) مُوَاكِبَةٌ: see وَكُوبٌ. مَوْكُوبٌ: see 1. وكت 1 وَكَتَ, aor. يَكِتُ, (inf. n. وَكْتٌ, He, or it, made a mark, or impression, or left a mark. (K.) You say وَكَتَ شَيْئًا He, or it, made a mark, or impression, or left a mark, upon a thing. (TK.) — وَكَتَ aor. يَكِتُ, inf. n. وَكْتٌ; and ↓ وكّت, inf. n. تَوْكِيتٌ; He filled (K.) a قِرْبَة, (Lh,) or a cup, or the like, as also زكت. (Fr.) — وَكَتَ, aor. يَكِتُ, inf. n. وَكْتٌ, He walked, or went, with short steps. (Sh, K.) — — He (a beast of carriage) raised and put down his feet quickly. (L.) — — وَكَتَ المَشْىَ, inf. n. وَكْتٌ and وَكَتَانٌ, He went, or walked, with short steps, but in a heavy and ugly manner. (L.) — — وَكَت ↓ فِى سَيْرِهِ He went with a particular kind of pace. (L, from Kr.) — وَكَتَ الكِتَابَ, inf. n. وَكْتٌ, He pointed, or dotted, the book, writing, or letter. (L.) 2 وَكَّتَتِ البُسْرَةُ inf. n. تَوْكِيتٌ, The date became speckled, by reason of its ripening. (S, M, K.) — See 1. وَكْتٌ, (Nh, &c.,) or وَكْتَةٌ, (L,) A mark, (L,) or a small mark, (Nh,) in a thing, resembling a speck (نقطة), of a different colour from the thing itself: (Nh, L:) pl. of the latter [or rather coll. gen. n., of which the latter is the n. un.] وَكْتٌ. (L.) — — وَكْتٌ A little; not much, a little thing. (Sh, K.) — — وَكْتٌ and وَكْتَةٌ A speck that appears in a date by reason of its ripening. (TA.) — — وَكْتَةٌ A speck (نُقْطَة) in a thing: (K:) or what resembles a نُقْطَة in a thing: (S:) a red speck, or spot, in the white of the eye, which, if neglected, becomes a وَدْقَة: (ISd:) or a white speck, or spot, in the black of the eye: (TA:) you say, فِى عَيْنِهِ وكتةٌ [In his eye is a speck, &c.]. (S.) — — فِى قَلْبِى وَكْتَةٌ مِمَّا قُلْتَ (tropical:) On my heart is a slight impression made by what thou saidst. (A.) وُكْتَةٌ i. q. فُرْضَةُ زَنْدٍ (K: in the CK, فَرْضة) [app., The notch in a wooden instrument for striking fire; as understood by Golius: but accord. to the TA, the notch, or the like, in the joint called زند of a camel]. وَكِيتٌ The act of calumniating, or slandering, syn. سِعَايَةٌ and وِشَايَةٌ, (K,) to one possessed of command, or power. (TA.) رَجُلٌ وَكَّاتٌ, mentioned by Kr; thought by ISd to be from وَكَتَ المَشْىَ; [and therefore to signify A man who walks, or goes, with short steps, but in a heavy and ugly manner]; because were it by the phrase mentioned by Kr [i. e. وَكَت فى سيره] it would be مُوَكِّتٌ. (TA.) وَاكِتٌ, in a camel, i. q. نَاكِتٌ. (K.) مَوْكُوتٌ (tropical:) Changed in colour (كَمِدٌ) by reason of anxiety, or grief: (K:) or changed in colour (كَمِدٌ), and full of malevolence, and of anxiety, or grief. (TA.) — — عَيْنٌ مَوْكُوتةٌ An eye in which is a وَكْتَة. (A, &c.) بُسْرَةٌ مُوَكِّتَةٌ, and مُوَكِّتٌ, (the latter on the authority of Seer, TA) A date speckled, or becoming speckled, by reason of its ripening. (T, M, K.) When it is speckled in the part next the stalk, it is called مُذَنِّبَةٌ (TA.) See بُسْرٌ. وكث 10 استوكث He ate of what is called وكاث: (K:) he hastened, and ate somewhat of that which is called وكاث, thereby to attain the period of the morning-meal called الغَدَآء. (L.) وِكَاثٌ and وُكَاثٌ Food, aliment, or nutriment, (غِذَآءٌ: so in some copies of the K, and in the TA: in the CK, غَدَآءٌ, or a morning meal:) that is prepared, or taken, in haste, (يُسْتَعْجَلُ بِهِ,) [before the morning-meal called غَدَآء: see 10]. (K.) وكح 10 استوكحت الفِرَاخُ The young birds became big, bulky, or coarse. (S, K.) وُكُحٌ Big, bulky, or coarse, young birds: (K:) after the manner of a rel. n., as though pl. of وَاكِحٌ, or وَكُوحٌ, since it cannot be pl. of مُسْتَوْكِحٌ. (TA.) وكد 1 وَكَدَ, aor. يَكِدُ, inf. n. وُكُودٌ, He remained, continued, stayed, abode, or dwelt, (L, K,) بِمَكَانٍ in a place. (L.) — See 2. — وَكَدَ أَمْرًا, (L, K, *) aor. يَكِدُ, inf. n. وَكْدٌ, (L,) He aimed at a thing; sought, endeavoured after, or pursued, it; desired it; intended it, or purposed it; syn. قَصَدَ (L, K) and طَلَبَ. (L.) See also below. — — وَكَدَ وَكْدَهُ He directed his course to, or towards, him, or it; or he pursued his (another's) course; syn. قَصَدَ قَصْدَهُ; (S, L, K;) doing as he did. (L.) — — وَكَدَ أَمْرًا, aor. and inf. n. as above, also signifies He laboured at, and endeavoured after, a thing. (L.) — — وَكَدَ, (L, K,) aor. يَكِدُ, inf. n. وَكْدٌ, (L,) i. q. أَصَابَ He, or it, did, or went, right; attained an object; hit, struck, smote, affected, hurt, befell; &c.]. (L, K.) 2 وكّد, (S, L,) inf. n. تَوْكِيدٌ; (S, K;) [and ↓ وَكَدَ as is implied in the K, but app. by the unintentional omission of the word وَكَّدَ;] and ↓ اوكد, inf. n. إِيكَادٌ; (S, L;) He made a horse's saddle, (S, L,) and a camel's, (L, K,) firm, fast, or strong; or bound or tied it firmly, fastly, or strongly; (S, L, K;) as also أَكَّدَ and آكَدَ: but more chaste with و. (S, L, K. *) — — Also, He confirmed, ratified, or corroborated, a compact, a contract, a covenant, or an engagement; as also اكّد (S, L, K) and آكد: but, in this sense also, more chaste with و; (S, L;) or in this sense more approved with أ: (L:) and in like manner وكّد he confirmed an oath: you say, إِذَا عَقَدْتَ فَأَكِّدْ وإِذَا حَلَفْتَ فَوَكِّدْ When thou makest a contract, ratify; and when thou swearest, confirm. 4 أَوْكَدَ see 2. — — أَوْكَدَتَاهُ يَدَاهُ His arms, or hands, exercised him with work. From a trad., relating to a seeker of knowledge. (L.) 5 توكّد الأَمْرُ and تأكّد signify the same, [The thing, or affair, became confirmed, ratified, or corroborated]. (S, L, K. *) وَكْدٌ Desire; purpose; intention; aim; endeavour. (L, K.) See also 1. وُكْدٌ Work; labour; exertion; endeavour. (L, K.) Ex. مَا زَالَ ذٰلِكَ وُكْدِى That ceased not to be my work, (L, K,) and endeavour. (L.) وِكَادٌ A rope with which cows are tied on the occasion of milking. (S, L.) — — Also وِكَادٌ and إِكَادٌ sings. of وَكَائِدُ [and أَكَائِدُ], (IDrd, L, K,) [pls. deviating from the constant course of speech in relation to the sings.; see art. أكد;] signifying, (i. e. the pls.,) Thongs, or straps, with which one binds (L, K) a camel's, or horse's saddle: (L:) or the thongs, or straps, by which the قَرَبُوس is bound to the two side-boards of a horse's saddle; (IDrd, L;) as also ↓ مَيَاكِيدُ and تَآكِيدُ and ↓ تَوَكِيدُ; (K;) or these are called مياكيد, but not تواكيد: (L:) and it [مياكيد] is a pl. that has no [proper] sing. (TA.) مُوَاكِدَةٌ A she-camel that strives, or exerts herself, in her progress, course, or pace. (K.) مَيَاكِيدُ and تَوَكِيدُ: see وِكَادٌ. مُتَوَكِّدٌ بِأَمْرٍ, (L,) or لِأَمْرٍ, (K,) Standing ready, or prepared, for a thing, or an affair (L, K.) وكر 1 وَكَرَ, aor. يَكِرُ, inf. n. وَكْرٌ (S, K) and وُكُورٌ, (K,) He (a bird) came to the وَكْر [or nest]: (K:) or entered his وَكْر. (S.) — — وَكَرَ, (Mgh, Msb,) aor. يَكِرُ, (Msb,) He (a bird) took for himself, or made, or prepared, (اِتَّخَذَ,) a وَكْر; (Mgh, Msb;) as also ↓ وكّر, (A, Mgh, Msb, TA,) inf. n. تَوْكِيرٌ; (TA;) but the latter has an intensive signification; (Msb;) and ↓ اِتَّكَرَ. (K.) أَوْكَرَ in this sense is a mistake. (Mgh.) — وَكَرَ, aor. يَكِرُ; (K;) or ↓ وكّر, (A, L, Msb,) inf. n. تَوْكِيرٌ; (Fr, S, L;) He made, or prepared, the food called وَكِيرَة; (Fr,

S, A, L, Msb;) لَهُمْ for them. (L, K.) 2 وَكَّرَ see 1, in two places. — — See also وَكِيرَةٌ, in two places. 8 إِوْتَكَرَ see 1. وَكْرٌ The nest (عُشّ) of a bird; (AA, S, A, Msb, K;) wherever it is; in a mountain or a tree; (AA, S, Msb;) and so if the bird is not in it; (M, A, K;) as also ↓ وَكْرَةٌ: (K:) the place in which a bird lays its eggs, and has, or hatches, its young; being a hole in a wall, or in a tree: (T, TA:) the place into which the bird enters; as also وَكْنٌ: (As, TA:) [see also عُشٌّ; and سَرَبٌ:] pl. (of pauc., TA:) أَوْكُرٌ (K) and أَوْكَارٌ, (S, A, Msb, K,) and (of mult., TA) وُكُورٌ (S, K) and وِكَارٌ (Msb) and وُكْرٌ. (K.) You say, بُيُوتٌ كَأَوْكَارِ الطَّيْرِ [Houses like the nests of birds]. (A.) — — (tropical:) [A house: as in the following saying,] مَا دَارَ فِى فِكْرِىنُزُولُكَ فِى وَكْرِى (tropical:) Thine alighting at my house was not revolved in my mind]. (A.) See also وَكِيرَةٌ. — — The فَرْض [q. v.] of a زَنْدَة. (A, in art. فرض.) نَاقَةٌ وَكَرَى: see جَمَّازٌ. وَكْرَةٌ: see وَكْرٌ. — See also وَكِيرَةٌ. وَكَرَةٌ: see وَكِيرَةٌ. وَكِيرٌ: see وَكِيرَةٌ. Food that is prepared on account of the completion of a building; (S, * Msb, * K;) as also ↓ وَكِيرٌ and ↓ وَكْرَةٌ and ↓ وَكَرَةٌ: (K:) food which a man prepares on the occasion of building his وَكْر [or house], or buying it, (A, TA,) and to which he invites [others]: (TA:) accord. to Fr, [food] prepared by a woman among the requisites for a bride or a traveller (فِى الجَهَازِ); sometimes, he says, called تَوْكِيرٌ: which latter word also signifies the act of feeding [with the food called وَكِيرَة]. (TA.) 1 وكز وَكَزَهُ, (S, Msb,) aor. يَكِزُهُ, (Msb,) inf. n. وَكْزٌ, (Msb, K,) He struck, or beat him, (S, Msb,) [with anything,] as, for ex., with a staff, or stick: (TA:) or it signifies, (Msb,) or signifies also (S) he struck, or beat, him with his fist upon his chin: (S, Msb:) or, accord. to Ks, i. q. لَكَمَهُ; (Msb;) [i. e.] he struck, or beat, him with his fist. (A, K.) — — He pushed, or impelled, or repelled, him. (S, Msb, K.) — — He pierced him (Ks, K, * TK) with a spear. (TK.) — — He goaded him. (TA.) — — He broke his nose. (T, TA.) وَكْزَةٌ A blow with the fist. (A.) وَكَّازٌ One who strikes, or beats, much with his fist. (A.) مُتَوَكِّزٌ بِأَمْرٍ Standing ready, or prepared, for a thing, or an affair. (L, art. وكد.) 1 وكس وَكَسَ, aor. يَكِسُ, inf. n. وَكْسٌ, It (a thing, S, Msb) was, or became, defective, or deficient; it fell short; it diminished, or decreased. (S, A, Msb, K.) It is said in a trad., (S, Msb,) of Ibn-Mes'ood, (TA,) لَهَا مَهْرُ مِثْلِهَا لَا وَكْس وَلَا شَطَطَ She shall have the dowry of her like: there shall be no falling short nor exceeding: (S, A, * Msb, * TA:) or there shall be no diminishing nor exceeding of the limit. (Mgh.) [For] وَكَسَهُ, aor. and inf. n. as above, signifies He rendered it defective, or deficient; diminished it, or decreased it; (A, Mgh, Msb, K;) as also ↓ وكّسهُ, (TK,) inf. n. تَوْكِيسٌ. (K, TK.) — — He made him (a man) to suffer loss; syn. نَقَصَهُ; (S, TA; as also ↓ وكّسهُ inf. n. تَوْكِيسٌ: (K, * TA:) or he cheated, or defrauded him. (IKtt, TA.) You say, وُكِسَ فِى تِجَارَتِهِ, (S, A, Msb, K,) inf. n. وَكْسٌ, (TA,) He suffered loss, (S, A, Msb, TA,) or diminution of the price, (TA,) [in his traffic, or merchandise; as also ↓ أُوكِسَ, (S, A, Msb, K,) inf. n. إِيكَاسٌ; (TA;) and so وَكَسَ, aor. (K) and inf. n. (TA) as above. (K, TA.) 2 وكّسهُ, inf. n. تَوْكِيسٌ: see 1, in two places. — — Also, He reproved, or blamed, him, or did so severely; or with the utmost severity; or he reproached, or upbraided him. (AA, K.) 4 أَوْكَسَ, (A,) or أَوْكَسَ مَالُهُ, (Ibn-'Abbád, A, K,) His property went away. (Ibn-'Abbád, A, K.)– — أُوكِسَ فِى تِجَارَتِهِ: see 1. أَوْكَسُ [More, and most, defective, or deficient: less, and least, in value]. The saying respecting the division of a building, يَنْظُرُ إِلَى صَاحِبِ الأَوْكَسِ means, One shall look to see which is he whose place is of the less, or least, value. (Mgh.) — — A man having a small portion, or little good fortune: (A:) or a low, an ignoble, or a mean, or sordid, man. (Ibn-'Abbád, K.) وكع &c. See Supplement 1 ولب وَلَبَ, aor. يَلِبُ, inf. n. وُلُوبٌ, He entered (K) into a house or tent, or into a tract, or quarter, or the like. (TA.) — — وَلَبَ He hastened (K) in entering. (TA.) — — وَلَبَ إِلَيْكَ الشَّيْءُ, aor. يَلِبُ, inf. n. وُلُوبٌ, The thing, of whatever kind it was, came to thee, or reached thee. (A'Obeyd, S.) In the copies of the K, وَلَبَ الشَّيْءَ وإِلَيْكَ; accord. to which, the verb, in the sense of وَصَلَ, there assigned to it, is trans. both immediately and by means of إِلَى: but the correct reading is ولب اليكالشىء, as above. In an old, and generally correct, copy of the Tahdheeb el-Af'ál of IKtt, it is said that ولب اليك الشَّرُّ signifies The evil reached thee: syn. تَوَصَّلَ. (TA.) — — وَلَبَ, inf. n. وُلُوبٌ and وَلْبٌ, It (corn or the like) germinated in offsets around the older plants. (IKtt.) — — وَلَبَ بنو فُلَانٍ The sons of such a one multiplied, or increased. (IKtt.) وَالِبٌ, Going into a thing; entering into it. (Esh-Sheybánee, S.) وَالِبَةٌ The offsets of the corn and the like: (K:) so called because they enter into the roots of the parent-plants: (TA:) or corn or the like growing from the roots of that which has preceded it: (S:) pl. أَوَالِبُ. (TA.) — — وَالِبَةٌ The offspring of camels, (IAar, S,) and of sheep or goats, (IAar, K,) and of cows, (K,) and of a people. (IAar.) تَوْلَبُ: see art. تلب. Accord. to Suh, the ت is substituted for و, and the word is derived from والية, the " offsets of corn and the like: " and Ibn-'Osfoor and IKtt assert the same. (TA.) 1 ولت وَلَتَهُ حَقَّهُ, aor. يَلِتُ, inf. n. وَلْتٌ; and ↓ اولتهُ; He diminished unto him his due, or right; [or defrauded him of part thereof]: (K:) as also لَاتَهُ, and أَلَتَهُ, or أَلِتَهُ. (TA.) 4 أَوْلَتَ see 1. 1 ولت وَلَتَتْنَا السَّمَاءُ, [aor. تَلِتُ,] inf. n. وَلْتٌ, The sky wetted us with a little rain. (TA.) — — وَلَتَهُ, aor. يَلِتُ, (S,) inf. n. وَلْتٌ, (S, K,) He beat, struck, or smote, him, (AA, S, K,) with a staff, or stick, (AA, S,) a little: (As:) or he beat him, or struck him, without wounding him. (Aboo-Murrah El-Kusheyree.) — — وَلَتَ لَهُ عَقْدًا He made with him a covenant, compact, or contract, that was unintentional, or not firmly concluded, or settled. (S.) وَلَتَ لَهُمْ, [aor. يَلِتُ,] inf. n. وَلْتٌ, He gave them, or granted them, somewhat of a covenant, compact, or contract. (TA.) — — وَلَتَ, [aor. يَلِتُ?] inf. n. وَلْتٌ, He concluded a covenant, compact, or contract. (TA.) — — وَلَتَ لَهُ, aor. يَلِتُ, inf. n. وَلْتٌ, He made to him a weak promise. (TA.) — — وَلَتَ فُلَانٌ لَنَا مِنْ أَمْرِنَا, inf. n. وَلْتٌ, Such a one appointed the manner of somewhat of our affair for us; syn. وَجَّهَ. (TA.) — — وَلَتَ لِمَمْلُوكِهِ عِتْقًا, [aor. يَلِتُ, inf. n. وَلْتٌ,] He promised his slave manumission after his death, saying, Thou art free after my death. (ISh.) وَلْتٌ A little of rain: (S, K:) ex. أَصَابَنَا وَلْتٌ مِنْ مَطَرٍ A little rain fell upon us. (S.) — — وَلْتٌ السَّحَابِ A little rain. (TA.) — — وَلْتٌ A covenant, compact, or contract, between a people, that happens unintentionally, مِنْ غَيْرِ قَصْدٍ: (S:) or, not firmly concluded, or settled: (S, K:) or somewhat, or a little, of a covenant, compact, or contract: ex., in a trad., لَوْ لَا وَلْتٌ لَكَ مِنَ العَهْدِ لَضَرَبْتُ عُنُقَكَ Were it not for somewhat, or a little, of a covenant granted to thee, I had beheaded thee: (TA:) or the remainder [or what remains unfulfilled] of a covenant &c.: (T:) or a covenant &c. firmly concluded, or settled. (TA.) — — وَلْتٌ A little of anything that is much in quantity. (IAar.) — — وَلْتٌ What remains, of dough, in a platter. (K.) — — What remains, of water, in a مُشَقَّر. (K.) — — What remains, of the beverage called نَبِيذ, in the vessel. (K.) — — وَلْتٌ A weak promise. (K [See 1. In the CK, and in a MS. copy of the K, for الوَعْدُ is put الوَغْدُ.]) — — You also say لَهُمْ وَلْتٌ ضَعِيفٌ, and وَلْتٌ مُحْكَمٌ, [A weak promise has been made to them, and a firm promise]. (TA.) — — وَلْتٌ A vestige, or trace, of ophthalmia. (K.) — — لَمْ أَرَ مِنْهُ إِلَّا وَلْتَةً ↓ I saw not, of him, or it, aught save a small vestige, or trace. (A.) — — وَلْتٌ i. q. تَوْجِيهٌ; i. e., The saying to a slave (مَمْلُوك), Thou art free after my death. (K.) وَلْتَةٌ: see وَلْتٌ. — — عِنْدِى وَلْتَةٌ مِنْ خَبَرٍ I have a little news. (TA.) شَرٌّ وَالِتٌ A lasting, or constant, evil. (K.) — — دَيْنٌ وَالِتٌ, an expression used by Ru-beh, (TA,) A burdensome debt: (K:) or a lasting, or constant, debt: (IAar:) or, as some say, a debt by which one constantly binds himself (يَتَقَلَّدُهُ), as he does by a contract. (L.)

As disapproves of the expression. (TA.) ولج 1 وَلَجَ, aor. يَلِجُ, inf. n. وُلُوجٌ and لِجَةٌ; and ↓ إِتَّلَجَ; (S, K;) and ↓ تولّج; (L;) He, or it, entered. (S, K.) You say وَلَجَ البَيْتَ, and ↓ اتّلجه, and ↓ تولّجهُ, He entered the house. (L.) And وَلَجَ الشَّىْءُ فِى غَيْرِهِ The thing entered into another thing. (Msb.) As is said in the S and L, Sb says that وَلَجَ has for its inf. n. وُلُوجٌ, which is of one of the measures of the inf. ns. of intrans. verbs, because the meaning [of وَلَجْتُ البَيْتَ] is وَلَجْتُ فِيهِ: and it is said in the M, that Sb holds the intermediate particle to be dropped: but Mohammad Ibn-Yezeed holds the verb to be trans. without an intermediate particle. MF observes, that Sb's words appear to make ولج a trans. verb, which no one asserts it to be: that if he mean that it has as its complement a noun in the acc. case as an adverbial noun of place, it is like دَخَلْتُ and other intrans. verbs: but if he mean that it governs a simple objective complement, like ضَرَبْتُ زَيْدًا, his opinion is not correct. (TA.) 4 اولج, (S, K,) inf. n. إِيلَاجٌ; (Msb;) and ↓ إِتَّلَجَ, as in the CK and in several MS. copies of the K) or أَتْلَجَ, (as in the L, and all the copies of the K consulted by SM, in this art., and in art. تلج,) in which ت is substituted for و, and this is the correct reading; (TA;) He, or it, caused to enter; introduced; inserted. (S, K.) — — The expression in the Kur. [xxii. 60; and other chapters,] يُولِجُ اللَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى اللَّيْلِ signifies He maketh the night, by increasing it, to enter into, [or encroach upon,] the day, and maketh the day, in like manner, to enter into, [or encroach upon,] the night: (Jel:) or He increaseth the night with a part of the day, by taking from the latter and adding to the former, and in like manner increaseth the day with a part of the night. (S.) — — [اولج is often used for اولج ذكره; and hence as meaning Inivit.] 5 تَوَلَّجَ see 1. 8 إِوْتَلَجَ see 1 and 4. رَجُلٌ خُرَجَةٌ وُلَجَةٌ, (S,) and ↓ خَرَّاجٌ وَلَّاجٌ, and ↓ خَرُوجٌ وَلُوجٌ, (TA,) A man frequently going, or coming, out and in. (S, TA.) [This is the primary meaning: for others see art. خرج.] وَلَجَةٌ A place, (S,) or a cavern, in which passengers shelter themselves from rain &c.: pl. أَوْلَاجٌ and وَلَجٌ, (S, K,) [or rather the latter, which is omitted in the CK, is a coll. gen. n., of which ولجة is the n. un.] or وُلُجٌ. (L.) — — Also, A bend, or place of bending, of a valley: (IAar:) pl. as above. (K.) وَلُوجٌ and وَلَّاجٌ: see وُلْجَةٌ. وَلِيجَةٌ Anything that is introduced, or inserted, into a thing, and that does not belong to it: any such thing is termed a وليجة of a thing. (A'Obeyd.) — — هُوَ وَلِيجَتُهُمْ He is an adherent to them; (K;) one who has entered, or become introduced, or included, among them,] and not belonging to them. (TA.) Pl. وَلَائِجُ. (TA.) — — وَلِيجَةٌ (assumed tropical:) A particular, or special, intimate, friend, or associate, of a man; syn. خَاصَّةٌ (S, K) and بِطَانَةٌ (S) and دَخِيلَةٌ: (K:) by these syns. A'Obeyd explains it in the Kur. ix. 16: and it is applied to one and to more than one: (TA:) or one whom a person takes to rely upon, or to place confidence in, not being of his family: (K:) and so some explain the word in the verse above referred to: (TA:) or it there signifies an intimate friend who is one of the polytheists. (Fr.) وَالِجَةٌ i. q. دُبَيْلَةٌ, (K,) i. e., A certain disease in the belly. (TA.) A pain that attacks a man; or a pain in a man; وَجَعٌ يَأْخُذُ الإِنْسَانَ, (so in two copies of the S, and in the L,) or وَجَعٌ فِى الإِنْسَانِ: (so in the TA and a MS. copy of the K:) or a pain that attacks the teeth; or a pain in the teeth; وجع يأخذ الأَسْنَانَ, (so in a copy of the S,) or وجع فى الأَسْنَانِ. (So in the CK.) أَوْلَجُ [More, or most, penetrating]: applied to language or discourse. [TA, in art. جمع: see an ex. voce مُجْمَعٌ.] تَوْلَجٌ The hiding place of a wild beast, (or antelope, TA,) among trees, (S, K,) into which he enters (الَّذِى يَلِج فِيهِ); like دَوْلَجٌ: the ت, says Sb, is substituted for و, and the word is of the measure فَوْعَلٌ; for تَفْعَلٌ is scarcely found in Arabic as the measure of a subst., whereas فَوْعَلٌ is frequent. (S.) مَوْلِجٌ A place of entrance; a place into which one enters: (TA:) pl. مَوَالِجُ. (S.) [See its contr. مَخْرَجٌ.] مَوْلُوجٌ A man attacked by the disease called وَالِجَة, or دُبَيْلَة. (K, TA.) ولح وَلِيحَةٌ A [sack of the kind called] غِرَارَة: (S, L, K:) or such as is called a جُوَالِق: or a large and wide جوالق: (L:) and a date-basket of palm-leaves; syn. جُلَّةٌ: (S, L, K:) and a sack or the like forming one half of a beast's load, in which are carried perfumes and clothes (بَزّ) and the like: (L:) n. un. of وَلِيحٌ, pl. وَلَائِحُ. (S, L, K.) ولد 1 وَلَدَتْ, (S, K, &c.,) aor. تَلِدُ, (L, K, &c.,) inf. n. وِلَادَةٌ and وَلَادٌ (S, A, L, Msb, K) and وَلَادَةٌ and وِلَادٌ, but each is more common with kesr, (Msb,) and إِلَادَةٌ and مَوْلِدٌ (L, K) and لِدَةٌ, (K,) [and app. مِيلَادٌ, like مِقْدَارٌ, (see an ex. voce تِلَادٌ, in art. تلد,)] She (a woman, S, L, or mother, L, or any animal having an ear, as distinguished from one having merely an car-hole, (Msb,) brought forth a child, or young one; or children, young, or offspring. (Msb.) — — Also, وَلَدَ, (aor. as above, Msb,) He begot a child, or young one; &c. (Th, L, Msb, K.) — — أَرْضُ البَلْقَاءِ تَلِدُ الزَّعْفَرَانَ (tropical:) [The land of El-Balkà produces saffron]. (A.) — — اللَّيَالِى حَبَالَى لَيْسَ يُدْرَىمَا يَلِدْنَ (tropical:) [The nights are pregnant: it is not known what they will bring forth]. (A.) — — [لَمْ يَلِدْهُ, for لَمْ يَلِدْهِ occurs in a verse cited voce رُبَّ; like لم أَجِدْ for لَمْ أَجْدِ.] 2 ولّدها, inf. n. تَوْلِيدٌ, He assisted her [namely a woman, A, L, Msb, and a ewe or she-goat, S, A, L, Msb, or other animal, Msb) in bringing forth; delivered her of her child or young one: (S, L, Msb, K *:) he acted as a midwife to her. (L.) — — ولدها أَوْلَادًا He made her to be the mother of children. (MA.) See 4. — — ولّدهُ, (inf. n. تَوْلِيدٌ, K,) He reared him; educated him; brought him up. The Christians (as Th says, T, L) have corrupted, in the Gospel, God's saying to Jesus, on whom be peace! أَنْتَ نَبِيِّى وَأَنَا وَلَّدْتُكَ [in the CK, erroneously, ولَدْتك,] Thou art my prophet, and I reared thee: altering it thus, انت بُنَيِّى وانا وَلَدْتُكَ [Thou art my little son, and I begot thee]; attributing to Him a son. (T, * L, K. *) — — ولّد (tropical:) He innovated, or originated, language, and a story or the like. (A.) (assumed tropical:) [It (a thing) generated, engendered, produced, or originated, another thing.] 4 اولدت, (inf. n. إِيلَادٌ, Msb,) She (a woman, S, L, Msb, and a ewe or goat, L) attained to the time of bringing forth; was about to bring forth. (S, L, Msb, K. *) — — اولد القَوْمُ The people attained to the time of [their having] children. (IKtt.) — — اولد الجَارِيَةَ He made the girl to be the mother of a child. (MA.) See 2. 5 تولّد الشَّىْءُ مِنَ الشَّىْءِ, (S,) or عَنْ غَيْرِهِ, (Msb,) (assumed tropical:) The thing became generated, or engendered, or produced; it originated; from the other thing. (Msb.) — — تولّدت العَصَبِيَّةُ بَيْنَهُمْ (tropical:) [Party-spirit originated, or became engendered, among them]. (A.) 6 توالدوا They multiplied, or became numerous, [by propagation,] and begot one another; (S, L;) as also ↓ اتّلدوا. (TA.) 8 إِوْتَلَدَ see 6. 10 استولدها He rendered her pregnant; got her with child. اولدها in this sense is not of established authority; and some expressly disallow it. (Msb.) وَلْدٌ: see وَلَدٌ. وُلْدُ رَجُلٍ, and ↓ وِلْدُهُ, A man's people, tribe, or family. So, accord. to some, in the Kur. lxxi. 20. (T.) — — وَلَدٌ: see وُلْد, and وِلْدٌ. See وَلَدٌ (of the measure فَعَلٌ in the sense of the measure مَفْعُولٌ, Msb) and ↓ وُلْدٌ (S, A, L, Msb, K) and ↓ وِلْدٌ (S, L, K) and ↓ وَلْدٌ, (K,) each used alike as sing. and pl., (S, M, A, L, K,) and masc. and fem., (M, L, Msb,) A child, son, daughter, youngling, or young one; and children, sons, daughters, offspring, young, or younglings; of any kind: [often applied to an unborn child, &c.; a fœtus:] (M, L, Msb:) pl. [of pauc.] of وَلَدٌ, (M, L, Msb, TA,) and of وُلْدٌ, (M, L,) أَوْلَادٌ; (M, L, Msb, K;) and [pl. of pauc. of وَلَدٌ,] وِلْدَةٌ and إِلْدَةٌ: (M, L, K:) and pl. of وَلَدٌ, وُلْدٌ, (S, M, L, Msb, K, *) like as أُسْدٌ is pl. of أَسَدٌ, (S, L, Msb,) in the dial. of the tribe of Keys, (T, Msb,) who make وُلْدٌ singular. (T.) — — مَنْ دَمَّى عَقِبَيْكِ ↓ وُلْدُكِ, a proverb, (T, S, L; but in the S, عَقِبَيْكَ;) of the Benoo-Asad, (S, L,) Thy son is he who made thy two heels to be smeared with blood; (TA;) i. e., whom thou thyself broughtest forth; (K, TA;) he is thy son really; not he whom thou hast taken from another, and adopted. (TA.) — — مَا أَدْرِى أَىُّ وَلَدِ الرَّجُلِ هُوَ I know not what man he is. (S, K.) لِدَةٌ,

in which the ة is a substitute for the و that is elided from the beginning, for it is from الوِلَادَةُ, (S, L,) or, accord. to some, it is from لَدى, q. v., (TA,) applied to a male and to a female, (TA, voce تِرْبٌ,) i. q. تِرْبٌ; (S, L, K;) meaning One born at the same time with another; coëtanean, or a contemporary in birth (TA) of a man: (S, L:) dual لِدَانِ; (S, L;) [but لِدَةٌ occurs in a dual sense in the Jm and O and K, voce صَوْغٌ, q. v.;] pl. لِدَاتٌ and لِدُونَ: (S, L, K:) AHei and other expositors of the Tesheel say, that words like لدة have the latter form of pl. when they become proper names. (TA.) The dim. [of the pl.] is وُلَيْدَاتٌ and وُلَيْدُونَ, (K,) because the formation of a dim. restores a word to its original form; (TA;) not لُدَيَّاتٌ and لُدَيُّونَ, as some of the Arabs erroneously make it: (K:) but this which F pronounces an error is accordant to the authority of the leading writers on inflexion, who say that by regarding the original form, and restoring it thereto, the word is made to depart from the meaning intended by it; for if its dim. were made وُلَيْدٌ, there would be no difference between it and the dim. of وَلَدٌ. (TA.) See also art. لدى. — — See وِلَادٌ and وَلَادٌ .مِيلَادٌ: see 1. — — Pregnancy: (A, L, in which the former only is mentioned, and Msb:) the former is the more common. (Msb.) وَلُودٌ [Prolific; that breeds, or brings forth, plentifully.] (S, K, art. أبد.) — — See وَلِيدٌ .وَالِدٌ (of the measure فَعِيلٌ in the sense of the measure مَفْعُولٌ, TA,) and ↓ مَوْلُودٌ signify the same, (T, L, K,) i. e., A new-born child: (M, L:) a young infant: (the former in the L, and the latter in the Msb:) the former, as well as the latter, masc.: (M, L:) or, accord. to some, the former is applied also to a female: as also ↓ وَلِيدَةٌ and ↓ مَوْلُودَةٌ: pl. of وِلْدَانٌ ,وليد; and of وليدة. (L.) — — الولِيدُ فِى الجَنَّةِ The child that dies in early infancy, or that is prematurely born, is in paradise. (L, from a trad.) — — Also وَلَائِدُ ,وَلِيدٌ. A boy: (S, A, L, K:) a youth: (AHeyth, L:) (tropical:) a boy who has arrived at the age when he is fit for service, before he attains to puberty: (A, L:) a youthful servant; one is so called from the time of his birth until he attains to manhood: the servant of a man in paradise is a وليد always, never changing in age: (L:) a slave; (S, L, K;) or, as some say, one born in servitude: (TA:) fem. in these senses, with ة: (S, A, L, K:) a female slave is called وليدة even if aged: (L:) pl. (of the masc., S, L) وِلْدَانٌ (S, L, K) and وِلْدَةٌ; (L;) and (of the fem.,: S, L) وَلَائِدُ. (S, L, K.) — — See also مُوَلَّدٌ. — — أُمُّ الوَلِيدِ The domestic hen. (K.) — — هُمْ فِى أَمْرٍ لَا يُنَادَى وَلِيدُهُ (S, L, K *) [They are in a case, or an affair, wherein (lit. whereof) the boy, or servant-boy, or slave, will not be called out to]: a proverb, (L,) originally meaning, they are in a case of difficulty or distress, such that the mother forgets her child, and does not call out to him: and afterwards applied to any case of difficulty or distress: (M, L:) or they are in a formidable case, in which children are not called out to, but those advanced in age: (AO, or As, M, L:) and sometimes it means, they are in such a state of abundance and affluence that if a وليد put forth his hand to take a thing he is not chidden away from it: (M, L:) or it is applied to a case of good and to one of evil, and means, they are so occupied with their case or affair that if a وليد put forth his hand to the most valuable of things he is not called out to for the purpose of chiding him: (K:) some say, that its original reference is to the running of horses; because a fleet and excellent horse goes without being called out to; and that it is secondarily applied to any case of great moment, and to any case of abundance. (S, L.) — — One also says, فِى الأَرْضِ عُشْبٌ لَا يُنَادَى وَلِيدُهُ [In the land is fresh herbage respecting which the servant-boy, or slave, will not be called out to]; because it matters not in what part of such land the beasts are; the whole abounding with herbage: and جَاوُوا بِطَعَامٍ لَا يُنَادَى وَلِيدُهُ [They brought food respecting which the servant-boy, or slave, would not be called out to]; meaning, that one would not care what injury he might do to it, nor when he ate of it. (ISk, L.) — — Muzarrid Eth-Thaalebee says, تَبَرَّأْتُ مَنْ شَتْمِ الرِّجَالِ بِتَوْبَةٍ إِلَى اللّٰهِ مِنِّى لَا يُنَادَى وَلِيدُهَا [I have become clear of the vice of reviling men, by my turning unto God with repentance respecting which the servant (myself) will not be called out to]; meaning, respecting which I shall not be questioned. (ISk, L) وَلِيدَةٌ: see وُلُودِيَّةٌ .وَلِيدٌ, (IAar, L, K,) an inf. n. which has no verb, (Th, L,) and وَلُودِيَّةٌ (K) and وَلِيدِيَّةٌ, which, accord. to Th, is the original form, and ↓ وَلَادَةٌ, (L,) Infancy: (IAar, L, K:) boyhood; girlhood: the state of a وَلِيد or وَلِيدَة. (L.) Ex. فَعَلَ ذٰلِكَ فِى وُلُودِيَّتِهِ, and وَلُودِيَّتِهِ, He did that in his infancy: (El-Basáïr:) and فِى وَلِيدِيَّتِهِ when he was a وَلِيد. (L.) — — وُلُودِيَّةٌ (L, K) and وَلُودِيَّةٌ (L) Rudeness; coarseness; hardness; churlishness; deficiency in gentleness, (L, K,) and in knowledge of affairs: (L:) illiterateness. (L.) صُحْبَةُ فُلَانٍ وَلَّادَةٌ لِلْخَيرِ (tropical:) [The society of such a one is very productive of good.] (A.) وَالِدٌ and وَالِدَةٌ, (M, L, K) the former as a possessive epithet, and the latter as an act. part. n. (M, L.) A woman, and any pregnant animal, having a child or young one, or children or young; and bringing forth. (Th, M, L.) — — Also وَالِدٌ A father: (S, L, Msb:) and a mother; (L;) as also وَالِدَةٌ; (S, L, Msb;) [which latter is the more common in this sense:] pl. of the former, وَالِدُونَ; and of the latter, وَالِدَاتٌ: (Msb:) the dual وَالِدَانِ signifies the two parents; the father and mother. (S, L, Msb.) — — شَاةٌ وَالِدٌ A pregnant ewe or goat; (ISk, S, A, L, Msb, K; *) as also وَالِدَةٌ and ↓ وَلُودٌ: (L, K:) pl. وُلْدٌ, (as in the L, and most other lexicons, accord. to the TA, and in some copies of the K,) or وُلَّدٌ, (as in the A, and in other copies of the K,) each of which is correct. (TA.) — — Also, A prolific ewe or goat; that breeds, or brings forth, plentifully; (Nh, L;) [as also ↓ وَلُودٌ: see S, K, art. أبد: see also an ex. of وَلُودٌ, applied to a woman, voce أَسْوَأُ.] — — مِنْ شَرِّ وَالِدٍ وَمَا وَلَدَ, occurring in a trad. respecting prayer for God's protection, [lit., From the evil of a parent and what he hath begotten,] is said to mean Iblees and the devils: (L:) or Adam and the true friends and the prophets and the martyrs and the believers whom he hath begotten. (El-Basáïr.) مَوْلِدٌ The place of birth (T, S, M, A, Msb) of a man. (S, L, &c.) — — See also مُولِدٌ .مِيلَادٌ [A woman, and] a ewe or she-goat, (L,) about to bring forth: (L, K: *) pl. مَوَالِدُ and مَوَالِيدُ. (L, K.) مِيلَادٌ The time of birth (T, S, M, A, L, Msb, K) of a man; (S, L, &c.;) as also ↓ مَوْلِدٌ, (T, M, A, L, Msb, K,) and ↓ لِدَةٌ: (K:) but this last is mentioned only in the K, and requires proof. (TA.) — — [See also 1, of which it is app. an inf. n.] مَوْلُودٌ: see رَجُلٌ مُوَلَّدٌ .وَلِيدٌ, (S, L, Msb,) and عَرَبِيَّةٌ مُوَلَّدَةٌ, (S, L,) A man, and an Arab female, not of mere Arabian extraction: (S, L, Msb:) or مُوَلَّدٌ (L) and its fem. مُوَلَّدَةٌ (M, L, K) signify a boy, or slave-boy, (L,) and a girl, or slave-girl, (M, L,) born among the Arabs; (M, L, K;) as also ↓ وَلِيدٌ (M, L) and وَلِيدَةٌ: (M, L, K:) or a boy, or slave-boy, and a girl, or slave-girl, who has been born among the Arabs, and has grown up with their children, and been educated, disciplined, or bred, in their manner: (A, L:) or the latter, مولّدة, signifies one born in a country in [and of] which is only her father or her mother: (ISh, L:) or one born at thine own abode, or home; (ISh, T, S, in art. تلد;) like تِلَادٌ: (S, art. تلد:) or born in the territory of the Muslims. (Mgh, art. تلد.) — — شَاعِرٌ مُوَلَّدٌ (tropical:) [A post-classical poet;] a poet of the last of the four classes; of the class next after the إِسْلَامِيُّونَ; also called مُحْدَثٌ: (Mz, 49th نوع:) called by the former appellation [as well as the latter] because of his recent age. (L, K.) [It is difficult to mark the exact line of distinction between the Islámees and the Muwelleds, so as always to be certain to which of these two classes a poet belongs. The latter are those born, not merely since the first corruption of the Arabic language, which

happened in, or before, the age of Mohammad, (see Mz, 44th نوع,) but since the extensive corruption which happened after the Arabs had spread themselves, by their conquests, among foreigners, in consequence of which their language became simplified. This change took place in the latter half of the first century of the Flight. Hence the poetry of the Muwelleds in not cited as authoritative in lexicology or grammar, or as to the metres of verse, or rhymes. (See شَاهِدٌ.)] Ibn-Rasheek mentions, as the most famous of the Muwelleds, El-Hasan (surnamed Aboo-Nuwás) Habeeb, ElBohturee, Ibn-Er-Roomee, Ibn-El-Moatezz, and El-Mutanebbee: [the first of whom died in the year of the Flight 195, or -6, or -8]. Aboo- 'Amr Ibn-El- 'Alà [who died in the year of the Flight 154, or -9,] termed El-Farezdak and Jereer Muwelleds, in comparison with the Pagan poets and the Mukhadrams, though others call them Islámees. (Mz, 49th نوع.) — — كَلَامٌ مُوَلَّدٌ (tropical:) [Postclassical,] or innovated, or modern, or modernized, language; (L;) language which is not of the original dialect of the Arabs; (A;) language which is not genuine Arabic. (Msb.) And simply مُوَلَّدٌ (tropical:) [A post-classical phrase or word;] a modernism; an innovated, or a modern, or modernized, phrase or word; a phrase or word innovated by any of the Muwelleds, whose phrases or words are not cited as authoritative [in lexicology, or grammar, or as to the metres of verse, or rhymes: see above]: the difference between it and the مَصْنُوع is, that the latter is given by its author as chaste (فصيح) Arabic; whereas this is the contrary [i. e., confessedly innovated]. (Mz, 21st نوع.) It is opposed to لُغَةٌ. The lexicons passim.) — — Also مُوَلَّدٌ, (L,) and its fem. with ة, (K,) (tropical:) Anything innovated. (L, K.) — — كِتَابٌ مُوَلَّدٌ (tropical:) A forged writing. (L, K.) — — بَيِّنَةٌ مُوَلَّدَةٌ (tropical:) Evidence not verified. (L, K.) مُوَلِّدَةٌ A midwife. (A, L, K.) ولس &c. See Supplement ومأ 1 وَمَأَ إِلَيْهِ, (S, K,) aor. يَمَأُ, inf. n. وَمْءٌ; (S;) and ↓ اومأ, (S, K, which is the chaste word, MF,) inf. n. إِيمَآءٌ; (TA;) and ↓ ومّأ; (K;) He made a sign to him. (K.) أَوْمَيْتُ [for أَوْمَأْتُ] is disallowed: (S:) [but see what follows in this paragraph]. Lth says, that الايماء is the making a sign with the head or the hand, as a sick man does with his head for the inclination and prostration in prayer: (TA:) and اومأ بِرَأْسِهِ sometimes signifies He [made a sign with his head as though he] said " No: " Akh cites this verse: إِذَا قَلَّ مَالُ المَرْءِ قَلَّ صَدِيقُهُ وَأَوْمَتْ إِلَيْهِ بِالعُيُونِ الأَصَابِعُ [When the man's wealth becomes little, his friends become few; and the fingers, together with the eyes, make signs to him]; in which اومت is for اومأت. (TA.) — — [For a further explanation of اومأ, and the manner in which it is said to differ from اوبأ, see art. وبأ.] 2 وَمَّأَ: see 1. — — ومّى بِالشَّىْءِ [for ومّأ: as there is no such root as ومى:] He took away the thing. (TA.) 3 فُلَانٌ يُوَامِئُ فُلَانًا, and يُوَائِمُ, [Such a one agrees, or vies, with such a one]. These two verbs are of two different dialects, or the former is formed by transposition from the latter. (K, TA.) — — ISh quotes, فَأَنَا الغَدَاةَ مُوَامِئُهُ meaning, accord. to Abu-l-Khattáb, "And I, in the morning, shall see him, or it: " syn. مُعَايِنُهُ. (TA.) 4 أَوْمَأَ see 1. 10 استومى عَلَى الأَمْرِ [for استومأ: as there is no such root as ومى:] He made himself master of the thing: like استولى. (Fr.) وَامِئَةٌ A misfortune; calamity: (S, K:) thought by ISd to be a subst. [not an act. part. n.] because no verb from which it could be derived is known. (TA.) — — وَقَعَ فِى وَامِئَةٍ He fell into a misfortune or calamity. (S.) — — ذَهَبَ ثَوْبِى فَمَا أَدْرِىمَا كَانَتْ وَامِئَتُهُ My garment is lost, and I know not what misfortune has taken it away: (M, K:) or, who has taken it. (Yaakoob, S.) The phrase without negation is also used. (L.) [See a similar phrase in art. لمأ.] ومت شَىْءٌ مَوْمُوتٌ A thing that is known, and decided, or determined; syn. مَعْرُوفٌ مُقَدَّرٌ. (K.) ومد 1 وَمِدَتِ اللَّيْلَةُ, (S, L, K.) aor. تَوْمَدُ, inf. n. وَمَدٌ, (L,) The night was, or became, one of وَمَد, i. e., intense heat, &c., as explained below. (S, L, K. *) One also says وَمِدَ اليَوْمُ: but the former is more common. (M, L.) — — وَمِدَ عَلَيْهِ, (S, * M, A, L, K *,) aor. يَوْمَدُ, (K,) inf. n. وَمَدٌ, (M, L, K;) (tropical:) He was angry with him; (S, M, A, L, K;) was incensed against him; i. q. وَبِدَ, (S, L,) of which it is a dial. form. (S.) وَمَدٌ Intenseness of the heat of night; as also ↓ وَمَدَةٌ: (S, L, K:) or intense heat: (CK:) or sultriness; i. e., intense heat with stillness of the wind: (Ks, T, L, K:) or heat of whatever kind with stillness of the wind: (M, L:) or dew, or moisture, that comes during the greatest heat, (M, A, L, K,) from the direction of the sea, (M, L, K,) with stillness of the wind: (M, L:) or a dew, or moisture, that comes from the direction of the sea, when its vapour rises and is blown by the east wind, so that it falls upon the bordering regions like the dew of heaven, very noxious to men by reason of its offensive smell: (T, L:) and وَمَدَةٌ a dew, or moisture, from the sea, falling upon men in the intenseness of heat, when the wind is still: (L:) it comes during the greatest heat, from the direction of the sea, and falls upon men in the night; (Lth, T, L;) and sometimes in the days of autumn also. (T, L.) لَيْلَةٌ وَمِدٌ: (L, K:) and ↓ وَمِدَةٌ, (T, M, A, L, K,) which latter is the more common, (TA,) A night of وَمَد, i. e., intense heat, &c., as explained above. (T, M, A, L, K.) One also says يَوْمٌ وَمِدٌ: but not so commonly. (M, L.) — — هُوَ عَلَيْهِ وَمِدٌ (tropical:) He is angry with him. (A.) وَمَدَةٌ: see وَمِدَةٌ. وَمَدٌ: see وَمِدٌ. ومض 1 وَمَضَ see 4. 4 اومض It (lightning) flashed, gleamed, or shone, slightly, (S, A, Msb, K,) not extending sideways in the adjacent tracts of cloud; (S, K;) for when it does thus, it is termed خَفْوٌ; and when it extends high in the sky, without extending sideways to the right and left, it is termed عَقِيقَةٌ: (S:) it is also said of other things, beside lightning: (M:) and ↓ وَمَضَ, (S, M, A, Msb, K,) aor. يَمِضُ, (S, Msb, K,) inf. n. وَمِيضٌ and وَمْضٌ (S, M, A, K) and وَمَضَانٌ (S, A, K) and تَوْمَاضٌ, (M,) signifies the same; (S, M, A, Msb, K;) or it (lightning) flashed faintly or weakly, and then disappeared, and then flashed again; (IAar;) and is also, sometimes, said of fire, (M, TA,) and of anything of a clear [or bright] colour: (El-' Eyn:) or both verbs signify it (lightning) gleamed, or shone. (Ham, p. 785.) — — Hence, أَوْمَضَتِ المَرْأَةُ (tropical:) The woman smiled, so as to display her teeth: the glistening of her front teeth being likened to the flashing of lightning. (A, TA.) — — And (tropical:) The woman stole a glance, or glances; (S, M, K;) as also اومضت بِعَيْنِهَا: (A:) or this last,(assumed tropical:) the woman looked, or gazed with widely opened eyes. (L.) — — And اومض لَهُ بِعَيْنِهِ (assumed tropical:) He made a sign to him with his eye: (M:) or اومض فُلَانٌ (tropical:) such a one made a private, or secret, sign, (K, TA,) إِلَيَّ to me. (TA.) — Also, He saw the slight flashing, or gleaming, or shining, of lightning, or of fire. (M, TA.) وَمْضَةٌ [A slight flash of lightning, &c.] You say, شِمْتُ وَمْضَةَ بَرْقٍ كَنَبْضَةِ عِرْقٍ [I looked at a slight flash of lightning, like a single pulsation of an artery, to see whither it tended, and where it might rain]. (A, TA.) بَرْقٌ وَمِيضٌ i. q. ↓ وَامِضٌ [Lightning flashing, gleaming, or shining, slightly; &c.: وميض in this case being app. an inf. n. used as an epithet.] (TA.) وَامِضٌ: see what next precedes. ومق &c. See Supplement ونب 2 ونّبه, inf. n. تَوْنِيبٌ, He reprehended, reproved, blamed, chid, or reproached, him severely; &c.: (K:) a dial. form of أَنَّبَهُ. (TA.) ونى &c. See Supplement وهب 1 وَهَبَ لَهُ شَيْئًا, (aor. يَهَبُ, K; said to be originally يَوْهِبُ; which is changed into يَهِبُ because of the kesr; and then, into يَهَبُ because of the medial guttural letter; Msb, voce وَسِعَ;) inf. n. وَهْبٌ and وَهَبٌ and هِبَةٌ (S, K) and مَوْهِبٌ and مَوْهِبَةٌ, (Msb,) or the last two are substs., (S, K, &c.) He gave him a thing; properly, as a free gift, disinterestedly, and not for any compensation. (Msb, TA.) You should not say وَهَبَكَهُ [he gave it to thee], (K, &c.,) making the verb doubly trans.: (TA:) or [this is allowable, as it is said that] AA has related this on the authority of an Arab of the desert: so in the K:

but in the L, it is said that Seer has related this, from 'Amr, (meaning Sb,) from an Arab of the desert. (TA.) En-Nawawee allows the expression وَهَبْتُ كَذَا مِنْهُ, meaning, I gave such a thing to him, &c.; (من being redundant, as in بِعْتُ كَذَا مِنْهُ " I sold such a thing to him; ") as occurring in several trads. (MF.) — — See 3. — — وَهَبَنِىاللّٰهُ فِدَاكَ May God make me [or give me as] thy ransom! (IAar, K.) وُهِبْتُ فِدَاكَ May I be made [or given as] thy ransom! Ibn-Umm-Kásim says, that وهب is one of the verbs which signify He caused to be, or to become: and he cites the above phrase from IAar; and adds, that the verb is only used in the pret. tense. Others assert it to be rare. (TA.) — — هَبْنِى فَعَلْتُ ذٰلِكَ Suppose me; syn. ظُنَّنِى; (AHei, cited by Fei;) or count me, or reckon me; syn. أُحْسُبْنِى وَاعْدُدْنِى; (M, K;) [or grant me;] to have done that. (M, K. *) هَبْ زَيْدًا مُنْطَلِقًا Suppose Zeyd to be going away, or gone away; syn. إِحْسَبْ. (So in two copies of the S: in another, أُحْسُبْ.) Thus this verb is doubly trans.: (S:) but it is not used in this sense in the pret., nor in the aor.: (S, K:) you do not say وَهَبْتُكَ فَعَلْتَ ذٰلِكَ [I supposed thee to have done that]: nor (as some assert, Msb,) do you say هَبْ أَنِّى فَعَلْتُ, (TA,) as say the vulgar, though what the grammarians say, respecting the class of verbs to which ظَنَنْتُ belongs, that أَنَّ and إِنَّ [with what follows them] may supply the place of the two objective complements, [as when you say ظَنَنْتُ أَنَّ زَيْدًا قَائِمٌ, and ظننت إِنَّ زَيْدًا لَقَائِمٌ, "I thought Zeyd to be standing,"] affords matter for controverting this. (Msb.) 3 وَاهَبَهُ فَوَهَبَهُ ↓ وَأْهَبَ, aor. of the latter verb يَهَبُ and يَهِبُ, He strove to surpass him in giving, freely, or disinterestedly, and he surpassed him therein. (K.) [The former of the above aors., accord. to general opinion, is irregular; and the latter, regular; because the first radical letter is و; as in the case of وَاعَدَهُ فَوَعَدَهُ, aor. يَعِدُ: or, accord. to the rule laid down by Ks, the reverse is perhaps the case, because the medial radical letter is a guttural. See Lumsden's Ar. Gram., p. 171.] 4 اوهب لَهُ الشَّىْءَ He prepared, or made ready, the thing for him. (K.) — — أَوْهَبْتُكَ الطَّعَامَ وَالشَّرَابَ I prepared, or made ready, for thee the food and beverage, and abundance of them. (Tahdheeb el-Af'ál.) But see this verb in an intrans. sense. — — أَوْهَبَ الطَّعَامُ (tropical:) The food, or corn, or the like, became abundant and ample, so that some of it was given away. (A.) — أَوْهَبْتُ لِأَمْرِ كَذَا (tropical:) I became capable of such a thing and able to do it. (A.) — — أَوْهَبَ لَكَ الشَّىْءُ The thing was, or became, within thy power, or reach, so that thou mightest take it. (K. *) Related on the authority of IAar alone, who says, They did not say أَوْهَبْتُهُ لَكَ. (TA.) — — أَوْهَبَ لَهُ الشَّىْءُ The thing was lasting to him. (A'Obeyd, AZ, S, K.) J cites the following verse: عَظِيمُ القَفَا رِخْوُ الخَوَاصِرِ أَوْهَبَتْ لَهُ عَجْوَةٌ مَسْمُونَةٌ وَخَمِيرُ [Large in the back of the neck, soft (or loose or flabby) in the flanks: dates of the best that ElMedeeneh produces, prepared with clarified butter, and leaven, are lasting (provisions) to him]. But 'Alee Ibn-Hamzeh says, that this is a mistake, and that the right reading is أُرْهِنَتْ, meaning " are prepared, and continued. " So in a marginal note in a copy of the S. (TA.) [So too in the margin of one of my MS. copies of the S.] 6 تواهبوا They gave gifts, one to another. (S, K.) — — فِيهِم التَّوَاهُبُ [They have a habit of mutually giving gifts]. (TA.) — — تَوَاهَبَهُ النَّاسُ بَيْنَهُمْ [The people gave it; one to another]. (TA.) — — وَلَا التَّوَاهُبُ فِيمَا بَيْنَهُمْ صعةٌ [Nor is their mutual giving of what is (possessed) among them (from fear of) humiliation]: i. e., they do not give by constraint. (TA, from a trad.) 8 إِتهَبَ (originally إِوْتَهَبَ, TA,) He accepted a هِبَة, or gift. (S, Msb.) اتّهبه He accepted it [as a gift]. (K.) إِتَّهَبْتُ مِنْكَ دِرْهَمًا [I accepted from thee a dirhem, as a gift]. (L.) 10 استوهب, (S,) or استوهب هِبةَ, (Msb,) He asked for a هبة, or gift. (S, Msb.) — — استوهبهُ خَادِمًا [He asked him to give him a servant.] (K, art. خدم.) هِبَةٌ and ↓ مَوْهَبَةٌ A gift (or thing bestowed); properly, one that is freely and disinterestedly given, not for any compensation; a free, or disinterested, gift. (L.) [In the K, the latter is explained as signifying simply a gift.] Pl. of the former هِبَاةٌ; and of the latter, مَوَاهِبُ. (A, &c.) — — [A هِبَاةٌ is of two kinds: مَوَاهِبُ A free gift, for no requital, or compensation: and هِبَةُ ثَوَابٍ A gift for a requital, or compensation. This distinction is made in law, &c.] هُبَةٌ i. q. أُهْبَةٌ q. v. (K, in art. اهب.) وَهُوبٌ: see وَاهِبٌ. وَهَّابٌ and وَهَّابَةٌ: see وَاهِبٌ. وَاهِبٌ and ↓ وَهُوبٌ (K) and ↓ وَهَّابٌ and ↓ وَهَّابَةٌ (S, K) epithets from وَهَبَ, [" he gave, &c. ": the first signifies Giving; properly, as a free gift, disinterestedly; and not for any compensation: or one who gives; &c.:] the others are intensive epithets, [as is said in the S of the third and fourth,] signifying one who gives liberally, or bountifully; &c.: and in this sense ↓ الوَهَّابُ is used as an epithet of God; or, accord. to the Nh, it signifies He who dispenses his bounties universally and perpetually, freely, or without constraint, and disinterestedly, for no compensation. The ة in ↓ وهّابة is added to give more force to the intensiveness; as in عَلَّامَةٌ. (TA.) مَوْهِب and ↓ مَوْهِبَةٌ substs. of وَهَبَ [" he gave, &c.; " signifying A gift (or act of giving); properly, that is free and disinterested, not for any compensation; a free, or disinterested, donation]. (S, K, &c.) See 1. مُوهَبٌ A thing, such as food, prepared, ready, at one's hand. (S.) وَادٍ مُوهِبُ الحَطَبِ (tropical:) A valley abounding with firewood. (A.) — أَصْبَحَ فُلَانٌ مُوهِبًا Such a one became prepared, or ready, (مُعَدًّا; so in an excellent copy of the S: in another copy, مُعِدًّا:) and able. (S.) مَوْهَبَةٌ: see هِبَةٌ. — — (tropical:) A cloud falling [in rain] in any place: (K:) pl. مَوَاهِبُ: you say كَثُرَتِ المواهبُ فِى الأَرْضِ The rains became abundant in the land. (TA.) — — مَوْهَبَةٌ and ↓ مَوْهِبَةٌ (tropical:) A small pool of water left by a torrent: or the former only is the correct word, and the meaning of which, as explained in the S, is a small hollow, or cavity, in a mountain, in which water stagnates: pl. مَوَاهِبُ: and in the T it is said that a small cavity, or hollow, in a rock, is called مَوْهَبَةٌ, with fet-h, being extr. [with respect to rule]. (TA.) مَوْهِبَةٌ: see مَوْهِبٌ and مَوْهَبَةٌ. مَوْهُوب A thing given; properly, as a free gift, &c.: see the verb. (Msb.) — — مَوْهُوبٌ لَهُ Having a thing given to him; properly, as a free gift, &c. (Msb.) — — مَوْهُوبٌ A son; a child; offspring: and whatever is given to one by the Liberal, or Bountiful, Giver, i. e., by God. An epithet in which the character of a subst. is predominant. (TA.) وهت 1 وَهَتَهُ, aor. يَهِتُ, inf. n. وَهْتٌ, He trod, or stamped upon it vehemently. (L.) — — He pressed, compressed, or pressed against, him; or it; syn. ضَغَطَهُ. (L, K.) 4 اوهت It (flesh-meat) became stinking: (S, K:) dial. form of ايهت. (TA.) وَهْتَةٌ A depressed, or low, piece of ground: (K:) pl. [or rather coll. gen. n. of which it is the n. un.] وَهْتٌ. (TA.) وهث 1 وَهَثَ فِى شَىْءٍ, aor. يَهِثُ, inf. n. وَهْثٌ, He was persevering, or assiduous, in the thing. (K.) — — وَهَثَ شَيْئًا, aor. يَهِثُ, inf. n. وَهْثٌ, He trod, or trampled, vehemently upon a thing. (K.) 5 توهّث فِى الأَمْرِ He went, or penetrated, far into the affair. (M, K.) وَاهِثٌ One throwing himself into destruction. (TA.) وهج 1 وَهَجَتِ النَّارُ, aor. تَهِجُ, inf. n. وَهْجٌ and وَهَجَانٌ; (S, L, K;) and وَهَجَتَ, [app. a mistake for وَهِجَت,] aor. تَوْهَجُ, [inf. n. وَهَجٌ;] (L;) The fire burned; syn. إِتَّقَدَت; (S, K, &c.;) and so ↓ تَوهّجت; (L;) syn. توقّدت; (S, L, K;) [or this last has an intensive sense, and signifies, as does the first accord. to the A, it burned fiercely; glowed]. — — Also, all these verbs, with the same inf. ns., It (the sun) burned, or was hot: and it (a fire) burned from a distance. (L.) — — Also, all the above verbs, with the same inf. ns., (tropical:) It (a day, and a night,) was violently hot. (L.) 2 وَهَّجَ see 4. 4 اوهج He kindled a fire; made it to burn; syn. أَوْقَدَ: (S, K;) [or made it to burn fiercely, or to glow:] in the M, ↓ وهّج. (L.) 5 توهّج: see 1. — — (tropical:) It (the odour of perfume) was hot, or strong; syn. توقّد. (S, K.) — — (tropical:) It (a

jewel) shone; glistened; glowed. (S, K.) — — (tropical:) It (a day) was violently hot. (A.) — — (tropical:) It (heat) was violent. (A.) يَوْمٌ وَهِجٌ, and ↓ وَهَجَانٌ, and لَيْلَةٌ وَهِجَةٌ, and ↓ وَهَجَانَةٌ, (tropical:) A violently hot day, and night. (L.) وَهَجٌ and ↓ وَهِيجٌ The burning, or heat, of fire. (S, K.) [See 1.] — — Also, The diffusion (in a neut. sense) of the odour of perfume; and the hot, or strong, odour, thereof. (L.) — — Also, the latter, The shining, glistening, or glowing, of a jewel. (L.) وَهَجَانٌ and وَهَجَانَةٌ: see وَهِجٌ. وَهِيجٌ: see وَهَجٌ. نَجْمٌ وَهَّاجٌ [A fiercely burning, or glowing, star]. (TA.) سِرَاجٌ وَهَّاجٌ [A fiercely burning, or glowing, lamp: Kur. lxxviii. 13:] i. e., the sun. (TA.) مُتَوَهِّجَةٌ, as an epithet applied to a woman, Hot in the pudendum; expl. by حَارَّةُ المَتَاعِ. (L.) وهد وَهْدٌ (L) and وَهْدَةٌ (As, S, A, L) A low, or depressed, place; (As, S, A L;) as though it were a hollow, or cavity, dug, or excavated, for which the latter is also a name: (L:) and both words, low, or depressed, ground: (L, K:) pl. أَوْهُدٌ, (L, K,) a pl. [of pauc.] of the former, (TA,) and وِهَادٌ (S, A, L, K) and وُهْدَانٌ, or وِهْدَانٌ, (as in different copies of the K, the former being the reading in the TA,) and وَهْدٌ of وَهْدَةٌ: (S, L:) [or rather this last is a coll. gen. n., of which وَهْدَةٌ is the n. un.:] also وَهْدَةٌ a hollow, or cavity, or deep hollow or cavity, (هُوَّةٌ,) in the ground; (L, K;) and so مَكَانٌ وَهْدٌ, and أَرْضٌ وَهْدَةٌ: (L:) and a round hollow excavated in the ground, deeper than what is called غَائِطٌ, not having abrupt sides, in width two and three spear's lengths, and not producing any herbage. (L.) — — Also وَهْدَةٌ The hollow, in the ground, in which the weaver puts his legs, or feet. (Mgh.) — — Also, i. q. خُنْعُبَةٌ, (IAar, L,) which latter, says Lth, signifies The part where the mustaches divide. وهر &c. See Supplement ويب وَيْبٌ a word like وَيْلٌ (S, K) and وَيْحٌ and وَيْسٌ: these four words agree in form and meaning, and have no fifth; although some of the lexicologists differ, in holding that some of them relate to what is good, and others to the falling into destruction. Accord. to what is said by Z, in the Fáïk, ويب and ويح and ويس denote compassion: but ويل is used in reviling, and imprecating destruction. (MF.) IKtt says, in the Tahdheeb el-Af'ál, that the invariable verbs are nine in number: نِعْمَ and بِئْسَ and لَيْسَ and عَسَى and the verb of wonder and وَيْحَ زَيْدٍ and وَيْبَهُ and وَيْلَهُ and وَيْسَهُ; but that El-Mázinee asserts the last four to be inf. ns. (TA.) You say وَيْبَكَ, (S, K,) and وَيْبٌ لَكَ, and وَيْبٌ لِزَيْدٍ, and وَيْبًا لَهُ, and وَيْبٍ لَهُ, (K,) with the three different vowel-terminations, both in addressing a person and in speaking of one who is absent, (TA,) and وَيْبِهِ, and وَيْبِ غَيْرِهِ, (K,) [and وَيْبَ غَيْرِكَ, (see below,)] and وَيْبَ زَيْدٍ, (S, K,) and وَيْبِ زَيْدٍ, (TA,) [and وَيْبُ زَيْدٍ, (see below,)] and وَيْبِ فُلَانٌ on the authority of IAar, (K,) who adds, except the بنو اسد, who, it appears, from his saying this, give fet-h to the ب: (TA:) the meaning of all which is, May God make woe (ويل) to cleave to thee! [and — — to Zeyd! &c.: or Woe to thee! &c.: but see what is said above.] (S, K.) Dhu-l-Khirak Et-Tuhawee uses ويب in the sense of ويل, addressing to a wolf the ejaculation وَيْبَ غَيْرِكَ, [which is therefore the same in meaning as وَيْبَكَ]: (TA:) but accord. to what is said by Z, in the Fáïk, وَيْبَكَ and وَيْبٌ لَكَ &c. signify Mercy on thee! or the like. (MF.) When ويب is put in the acc. case, it is so put as an inf. n. (S.) This is the opinion generally obtaining: the opinion that وَيْبَ is a verb is extraordinary. (TA.) When you use the prep. ل, you [generally say] وَيْبٌ لِزَيْدٍ (or وَيْبًا لِزَيْدٍ, L): when you use ل, it is more elegant to put ويب in the nom. case, as an inchoative, than in the acc. case: but when you use ويب as a prefixed noun, with its complement, the acc. is more elegant than the nom. case: [i. e., it is more elegant to say وَيْبَ زَيْدٍ than وَيْبُ زَيْدٍ]. (S, L.) Ks says, Some of the Arabs say وَيْبَكَ and وَيْبَ غَيْرِكَ; and some of them say وَيْبًا لِزَيْدٍ, like وَيْلًا لِزَيْدٍ. (TA.) — — وَيْبًا لِهَذَا الأَمْرِ (K, * TA) i. q. عَجَبًا لَهُ, [I] wonder at, or with respect to, this thing! (K,) and so وَيْبَهُ. (TA.) وَيْبَةٌ A measure consisting of twenty-two, or twenty-four, أَمْدَاد (pl. of مُدٌّ), which see in art. ملك. (K.) Not mentioned by J nor by IF; and IDrd doubted respecting it. In truth it is a post-classical word, used by the people of Syria and Egypt and Africa Proper. (TA.) [At present, the ويبة in Cairo is the sixth part of an إِرْدَبّ, which latter is equivalent, very nearly, to five English bushels.] ويح وَيْحٌ a word denoting compassion, or pity: (AZ, As, S, K:) وَيْلٌ denotes [an imprecation of] punishment; (S;) or [of] removal from good, or from prosperity: (AZ, As:) or [of] destruction: (AZ:) and وَيْسٌ denotes the same as ويح; (AZ;) or less than ويح: (As:) or ويح and ويس denote compassion, or pity, and admiration of one's beauty; as when you say of a child, وَيْحَهُ مَا أَمْلَحَهُ, and وَيْسَهُ ما املحه, [Mercy on him! or the like: how beautiful is he!] (Kh) or, accord. to most of the lexicologists, ويل is a word said to, or of, any one who falls into destruction or trial, or misfortune, and on whom one does not wish God's mercy: and ويح is said to, or of, any one who falls into trial or misfortune, and for whom one wishes God's mercy, and his escape therefrom: the former word being so used in the Kur-án, and the latter by the Prophet: (T:) or ويل is said to, or of, him who falls into destruction: and ويح is a word by which one chides him who is at the point of falling into destruction: (Sb:) or ويح and ويل are syn., (Yz, En-Nadr, S, Ibn-Et-Faraj,) and ويس signifies the same: (Ibn-El-Faraj:) or ويح is a little softer, or more gentle, than ويل: (En-Nadr:) [if so, وَيْحَهُ signifies woe to him: in the same, or in a milder, manner than وَيْلَهُ:] or the original of ويح is وَيْ; sometimes ح being added to this latter word, and sometimes ل and sometimes ب, and sometimes س; (K;) so that it becomes ويح and ويل and ويب and ويس. (TA.) [See ويل and ويب and ويس and وي.] You say وَيْحٌ لِزَيْدٍ [Mercy on Zeyd! or woe to Zeyd!]; putting ويح in the nom. case as an inchoative; (S, K;) and in like manner, وَيْلٌ لِزَيْدٍ: (S:) and also وَيْحًا لِزَيْدٍ; putting ويح in the acc. case because of a verb understood; (S, K;) as though you said أَلْزَمَهُ اللّٰهُ وَيْحًا [May God make mercy, or woe, to attend him constantly!]; and in like manner, وَيْلًا لِزَيْدٍ: (S:) or [it is put in the acc. case as an absolute complement of a verb understood, i. e., as an inf. n., and] the meaning is أَتَرَحَّمُهُ تَرَحُّمًا. [I say, May God have mercy on him! emphatically]: (Z, in the Fáïk:) you also say وَيْحَكَ, and وَيْحَ زَيْدٍ; (S, K;) making ويح a prefixed n.; (S;) and putting it in the acc. case again because of a verb understood; (S, K;) and in like manner, وَيْلَكَ, and وَيْلَ زَيْدٍ: (S:) and also وَيْحَمَا زَيْدٍ in the same sense. (K.) ويس وَيْسٌ a word used to. denote compassion, or pity, and admiration of one's beauty; (M, K;) the object being a child; (K;) as when one says of a child, وَيْسَهُ مَا أَمْلَحَهُ [Merry on him! or the like: how beautiful is he!]: (TA:) or وَيْسٌ and وَيْحٌ are used in the place of وَيْلٌ; (TA;) and وَيْسٌ لَهُ signifies وَيْلٌ لَهُ [Woe to him!]: (M, TA:) or, as some say, وَيْسٌ is a word denoting contempt; and has no verb; analogy forbidding that it should have one: (IJ, M:) Aboo-Turáb says, I heard Abu-sSemeyda' say, وَيْسٌ and وَيْحٌ and وَيْلٌ have one meaning: (TA:) or وَيْسَكَ is not said except to children; and وَيْلَكَ is an expression in which is roughness and reproach; and ويح is a gentle and good expression. (AHát, TA.) See ويحٌ and وَيْلٌ and وَيْبٌ. — — It also signifies Poverty. (ISk, M.) And one may say, if it be right to say so to one, وَيْسٌ لَهُ as meaning Poverty be to him. (ISk.) — — Also, What a man desires. (M, K.) So in the phrase لَقِىَ وَيْسًا He found, or met with, or experienced, what he desired; (M, K;) accord. to an explanation given by IAar; so that it means much: but in one place he says that this phrase signifies he found, &c., what he did not desire. (M.) ويل &c. See Supplement --- و (Supplement) alphabetical letter و وَ : you say, سَارَ زَيْدٌ وَعَمْرٌو, using و as a conjunction; rather than وَعَمْرًا: and سِرْتُ وَزَيْدًا, using و as [a prep.] denoting concomitance; rather than وَزَيْدٌ. (I'Ak, p. 161.) —

and see أُمٌّ: see مَا أَنَا وَطَلَبُ الوَحْشِ and مَا أُمِّى وَأُمُّهُ; — another ex. in a verse cited voce حَلِمَ. In the Kur, ii. 121 some read وَإِسْمٰعِيلُ; and others وإِسْمٰعِيلَ. In مَا لَكَ وَزَيْدًا, the و denotes concomitance; What hast thou in common, or to do, with Zeyd? or it is for مَا لَكَ وِلِزَيْدٍ. — — in وَ — — وهُوَ لَكَ: see حَمْدٌ. — — و الوَاوُ لِمُطْلَقِ الجَمْعِ [The و denoting unrestricted conjunction, not necessarily implying simultaneousness nor relative order]. (I'Ak, p. 254.) وَا generally means Alas! see وَا حَرَبَا, and the last verse voce حَتَّى. — — وَا زَيْدَاهْ Alas, Zeyd! — — وَا دَفْرَاهُ, and وَانِتْنَاهُ, Alas, stench! meaning Alas, what an abominable thing! See دَفْرٌ; and وأب 1 وأر .أَبٌّ ^واف The verse of Lebeed, تَسْلُبُ الكَانِسَ لَمْ يُوأَرْ بِهَا شُعْبَةَ السَّاقِ إِذَا الظِّلُّ عَقَلْ means She carries off from the gazelle entering his covert, he not being frightened by her. the branch of the trunk of the tree above him, when the shade contracts, or decreases, or goes away, at midday: he is describing his swift she-camel. 10 اِسْتَوْعَرَ He hasted in the darkness; as also استأور. (K, art. أور.) 1 وأل وَأَلَ : see آلَ, in art. اول, in two places. أَوَّلُ First, and former; preceding all others, and preceding another. See art. أول — — أَوَائِلُ السُّوَرِ The first parts, or beginnings, of the chapters of the Kur-án. — — جَآءَ فِى أَوَائِلِ القَوْمِ He came among the first comers of the people. (Msb.) — — And الأَوَائِلُ The people of former ages; as also الأَوَّلُونَ. — — لَقِيتُهُ عَامًا أَوَّلَ means I met him [in a former year.] before this year, though by several years. (Alee El-Kári, in his Expos. of the K, from Seer; cited in the margin of a copy of the K; art. اول.) See عَامٌ. وأم 3 وَاَ^ See art. ومأ. ونَامٌ The being mutually near; mutually agreeing. (T, voce تَوْءَمٌ.) التَّوْءَمَانِ , The herb so called: see art. تأم. وأى 1 وَأَى as syn. with وَعَدَ; imperative إِهْ with the ه of silence added; fem. corroborated form of the imperative إِنَّ; of which last, see a curious ex. in the end of article حَرْفُ الأَلِفِ, in the Mughnee. وبر 1 وُبِرَتِ النَّخْلَةُ [The palm-tree was fecundated:] i. q. أُبِرَتْ, i. e. أُلْقِحَتْ. (Aboo-'Amr Ibn-El-'Alà, in L, art. أبر.) See art. أبر. 4 أَوْبَرُوا عَلَى نَخْلَةٍ شَىْءٍ i. q. اوصبوا عليه, q. v. (TA, art. وصب.) مَوْبُورَةٌ i. q. مَأْبُورَةٌ. (Aboo-'Amr Ibn-El- 'Alà, l. e.) وبش وَبْشٌ A whiteness on the nails: see زِنْجِير. وبل 1 وَبَلَ He (a horse) ran vehemently: see an ex. in a verse cited voce دَامَ, in art. دوم. وَبْلٌ Violent rain, consisting of large drops; as also ↓ وَابِلٌ; (K;) a heavy rain. بَلَّةٌ : see إِبَالَةٌ. وَبَلَةٌ : see أَبَلَةٌ. وَبَالٌ An evil result. (Msb.) وَبِيلَةٌ : see إِبَالَةٌ. وَابِلٌ : see وَبْلٌ. وَابِلَةٌ The extremity [in which is the glenoid cavity] of the scapula: and the portion of flesh [or muscle] of the scapula. (IAar, T.) See مَرْدَغَةٌ, and also صَدَفٌ; and more particularly إِنْفَرَكَ. وبه 1 مَاوَبَهْتُ لَهُ , and وَبِهْتُ: see مَا

وبى له وبى 1 وَبُوتِ الأَرْضُ 1 أَبْهَتُ and وَبِيَتِ الأَرْضُ : see وبِئَت. 4 مَاءٌ لَا يُوبِى : see وبأ. وتر وَتَرَةٌ The vein (عِرْق [meaning the frenum]) that is in the inner side (بَاطِن) of the glans of the penis. (S, K, and Zj, in his " Khalk el-Insán. ") مَوْتُورٌ : see voce ثَأْرٌ. وتن الوَتِينُ [The aorta: or the aorta descendens:] a certain vein [or artery] adhering to the inner side of the backbone all along, which supplies all the [other] veins [or arteries] with blood, and irrigates the flesh, being the river of the body: or a certain thick white vein resembling a cane: [this last is the description given by Zj in his " Khalk el-Insán: "] or [the aorta ascendens;] the نِيَاط of the heart: or a certain white vein within the back of the neck: it is said to draw up [its supply] from the heart, and in it is the blood. — — Also, the خِلْب, q. v.: pl. أَوْتِنَةٌ and وُتُنٌ: (M:) i. q. نِيَاطُ القَلْبِ. (Bd, and Jel, lxix. 45.) See أَبْهَرُ. وتى 3 وَاتَاهُ عَلَى الأَمْرِ, inf. n. مُوَاتَاةٌ and وِتَآءٌ, i. q. طَاوَعَهُ; a dial. var. of the verb with ء [i. e. آتَاهُ, q. v., and of وَاطَأَهُ also]. (TA.) See 3 in art. عدو. 4 أَوْتَى : see وَتٌّ. مستوتى, or مُسْتَوْتٍ A mare desirous of the stallion: see مُسْتَأْتٍ in art. اتى. وثر التَّوَاثِيرُ i. q. أَعْوَانُ الرَّجُلِ. (TA, in art. امل.) وثق 1 وَثُقَ It was, or became, firm, stable, fast, or strong; (Msb;) i. q. أُحْكِمَ (S, Mgh, K) [or اِسْتَحْكَمَ, q. v.]. — — وَثِقَ بِهِ He trusted, or confided, in him. (S, Mgh, Msb, K.) 4 أَوْثَقَهُ He made it firm, stable, fast, or strong. (Msb.) — — He bound, or tied, him, or it, firmly, fast, or strongly, in a bond. (S, K, TK.) See شَدَّهُ. 5 تَوَثَّقَتِ العُقْدَةُ [The knot became firm, or fast]. (A, in art. ارب.) 10 اِسْتَوْثَقَ مِنْهُ [He secured himself against him, by a bond or the like, or absolutely:] he took, or received, a bond (وَثِيقَة) from him. (S, K.) — — أُكْتُبُوهُ اسْتِيثَاقًا وَدَفْعًا لِلنِّزَاعِ [Write ye it, (namely, the debt,) for the creditor's self-securing, and for preventing contention]. (Jel, ii. 282.) See اِسْتَظْهَرَ. — — اِسْتَوْثَقَ مِنَ البَابِ He closed the door firmly. (MA.) — — اِسْتَوْثَقَ مِنْ أُمُورِهِ: see أَعْنَجَ. — — اِسْتَوْثَقَ مِنَ المَالِ: see استوثج. — — اِسْتَوْثَقَ بِهِ He confided in him. ثِقَةٌ Trusty; trustworthy; honest: applied as an epithet alike to a man and a woman, and to two or more men or women: pl. ثِقَاتٌ. (Msb.) — — بِهِ ثِقَتِى In him is my trust, or confidence. (TA.) — — لَسْتُ مِنْهُ عَلَى ثِقَةٍ I am not confident, or sure, of it. Occurring in the S, art. ضمر, &c. See an ex. voce شَهْرٌ (last sentence). — — أَخُو ثِقَةٍ: see أَخٌ. — — أَخَذَ بِالثِّقَةِ: see أَخَذَ, and see my explanation of إِحْتَاطَ فِى الأَمْرِ. الوَثِيقَةُ The doing the thing firmly; and taking the sure method, or way; expl. by إِحْكَامُهُ والأَخْذُ بِالثِّقَةِ. (TA.) — — وَثِيقَةٌ A bond, security, or writing of obligation for the payment of a debt or the like: pl. وَثَائِقُ. Ex., كِتْبَةُ الوَثَائِقِ (Bd, ii. 282,) The mode of writing bonds. — — A pledge. — — وَثِيقَةٌ i.

q. v. دُرْجَةٌ. أَخَذَ الأَمْرَ بِالأَوْثَقِ He set about the affair in the surest, or firmest, manner. (TA.) مَوْثِقٌ and ↓ مِيثَاقٌ A compact; a contract; a covenant; an agreement; a league; a treaty; an engagement; a bond; an obligation; a promise. (S, K, &c.) مِيثَاقٌ : see مَوْثِقٌ; and Jel, &c., in ii. 60 and 87. مَوْثُوقٌ بِهِ In whom [and in which] trust, or confidence, is placed. (Mgh.) مُوَثَّقَةُ الخَلْقِ A she-camel rendered firm, strong, or compact, in make. (S.) وثم وَثِيمَةٌ Broken stones. (TA, art. جرم.) See جَرَامٌ. وثن وَثَنٌ An idol: see صَنَمٌ and عَنَنٌ and عَتَنٌ. وثى وَثْىٌ : see وَثْءٌ. وجع 1 وَجِعَ رَأْسَهُ He had a pain in his head: see أَلَمَ. 4 أَوْجَعَهُ He, or it, pained him; or caused him pain, or aching. (K, MA, TA.) 5 تَوَجَّعَ He expressed, or manifested, pain, affliction, distress, grief, or sorrow; [complained; moaned; or] uttered lamentation, or complaint; (PS;) syn. تَأَلَّمَ. (S, art. ألم) and تَفَجَّعَ (S, art. فجع; and K) and تَشَكَّى (Msb, K) and تَأَوَّهَ (Msb, art. اوه) and أَهَّ (S, art. أه) and تَحَزَّنَ. (K, art. حزن.) — — تَوَجَّعَ لَهُ مِنْ كَذَا [He was pained for him, or he lamented for him, on account of such a thing]; he pitied him for such a thing. (S, Msb, K.) — — تَوَجَّعَ لِلْمُصِيبَةِ [He lamented for the affliction, or calamity]. (K, art. فجع.) — — تَوَجَّعَ إِلَيْهِ من كَذَا He lamented, complained, or expressed pain, or grief, to him, on account of such a thing. وَجَعٌ A disease, or malady, (S, Msb, K, TA,) of any kind, (Msb,) causing pain. (TA.) — — وَجَعُ المَفَاصِلِ Pain of the joints; i. e. arthritis: see نِقْرِسٌ. جِعَةٌ The نبيذ, or beverage, made from barley: see مِزْرٌ. الوَجْعَآءُ The anus: see a verse cited voce أَفْدَعُ. وجن وَجْنَةٌ The ball, or elevated part, of the cheek. (S, Msb, K.) وجه 2 وَجَّهْتِ سِجَافَتَهُ and سِدَافَتَهُ; i. e. هَتَكْتِ سِتْرَهُ, i. e. أَخَذْتِ وَجْهَهَا: see arts. سجف and سدف, and جوه, conj. 2. 3 وَاجَهَهُ, inf. n. مُوَاجَهَةٌ, He faced him; confronted him; encountered him; met him face to face (S, K, Msb.) He confronted him, accosted him, or encountered him, with speech, or words, or with his face. (Lth, JK, TA.) 4 أَوْجَهَ He repelled, or rejected, an asker, or a beggar. (T.) — — See جوه. 5 تَوَجَّهَ He tended, repaired, or betook himself, to, or towards, him, or it, either in a direct course, or indirectly. (IJ, in M and L, art. قصد.) — — أَحْمَقُ مَايَتَوَجَّهُ A stupid man, who does not accomplish his affair well. (JK.) 8 لَمْ يَتَّجِهْ لِشَىْءٍ (S, K, art. بور; and M, K, art. بلد; &c.) He did not apply himself rightly to anything; he knew not the right course to pursue; like لَمْ يَهْتَدِ. See also أَحْمَقُ مَا يَتَوَجَّهُ; and see بَائِرٌ and غُغَّى. — — اِتَّجَهَ لَهُ رَأْىٌ i. q. سَنَحَ. (S, TA.) See سَنَحَ, in two places. — — اِتَّجَهَ إِلَى الصِحَّةِ He became convalescent. وَجْهٌ — — أَسْلَمْتُ وَجْهِى لِلّٰه I resigned, or resign, myself to God: i. e., I became, or become, * Muslim: وجه is here used for

the whole because it is the most noble part: (Jel, ii. 106:) or ذاتى my course. (TA.) — — مِنْ كُلِّ وَجْهٍ In every respect; considered from every point of view. — — الوَجْهُ أَنْ يَكُونَ كَذَا The [proper or reasonable] way is that it should be thus: or the valid and obvious [way]. (Msb.) See تُرْعَةٌ. — — وَجْهٌ A course, a purpose, or an object, which one is pursuing; a direction in which one is going or looking, & c. as also ↓ جِهَةٌ. — — The way of a thing. (TA.) — — لَيْسَ لِكَلَامِكَ وَجْهٌ There is no truth, or correctness, in thy saying. (TA.) — — وَجْهٌ Brightness [of intellect]. (L, voce كَدٌّ.) — — لِوَجْهِ اللّٰهِ (Kur, lxxvi. 9) For the sake of God; or to obtain the countenance or favour of God. (Kull, p. 378.) See فِى ذَاتِ اللّٰهِ in art. ذُو. — — لَوْكَانَ كَذَا لَكَانَ لَا وَجْهَ لَهُ Were it so, it were reasonable. — — لَا وَجْهًا, said of a phrase, &c., There is no reasonable way of accounting for it. — — لَيسَ بِالوَجْهِ same as لَيْسَ بِوَجِيهٍ? Not of respectable, or esteemed, or high, authority: (said of a word or phrase, &c.:) or it is not the proper way. — — اِبْتِغَاءَ وَجْهِ اللّٰهِ From a desire of God's recompense: (Kur, ii. 274; and Expos. of the Jeláleyn:) or countenance, meaning favour. There are several similar phrases in the Kur, where وجه is explained in the same sense of ثَوَابٌ in the Expos. of the Jeláleyn. — — جَبَسَهُ عَنْ وَجْهِهِ [He withheld him, or restrained him, from his course, purpose, or object]. (S, art. الت.) — — صَرَفَ الشَّىْءَ عَنْ وَجْهُهُ He turned the thing away, or back, from its course, عَنْ سَنَنِهِ. (TA.) — — خَرَجَ وَجْهُهُ (S, A, L, art. مرد; and L voce استعلج;) [for خَرَجَ نَبَاتُ وَجْهِهِ, The hair of his face grew forth]. — — وَجْهُ الدَّهْرِ The beginning of time, (K,) and نَهَارٍ of day. (TA.) — — رَوَاهُ عَلَى وَجْهِهِ, (S, K, art. قص,) and حَدَّثَ بِهِ عَلَى وَجْهِهِ: (Msb, art. قص:) see قَصٌّ, in two places. — — أَتَيْتُ الأَمْرَ مِنْ وَجْهِهِ, &c., and ↓ جِهَتِهِ: see مَأْتًى. — — وَجْهٌ The drift of speech. (K, Kull, p. 378.) — — مَضَى عَلَى وَجْهِهِ [He went at random, heedlessly, headlong, or in a heedless, or headlong, course, or manner; and so ذَهَبَ عَلَى وَجْهِهِ]: see رَكِبَ رَأْسَهُ in art. ركب. — — ذَهَبَ عَلَى وَجْهِهِ حَيْثُ شَاءَ [He went away at random whither he would]. (TA in art. سوم.) — — بَلَّتْ مَطِيَّتُهُ عَلَى وَجْهِهَا and أَبَلَّتْ: see 1 in art. بل. — — أُطْلُبُوا الحَوَائِجَ إِلَى حِسَانِ الوُجُوهِ Make ye petition, for the things that ye want, to persons of good rank or station. (El-Hasan El-Muäddib, in TA, art. نضر.) — — وَجْهٌ (assumed tropical:) Consideration and regard. See 3 in art. اسو. — — وَجْهٌ and ↓ جِهَةٌ The place towards which one goes: (Munjid of Kr:) or the place, region, quarter, part, or point, towards which a person, or thing, goes, tends, or is directed: so I have rendered ↓ جِهَةٌ: see صُقْعٌ, and مَسْجُوحٌ: ↓ جِهَةٌ signifies any place towards which one looks or goes; as also ↓ وِجْهَةٌ: (Har, p. 373:) the place, or point, of the tendency or direction or bearing of anything: whence كَذَا ↓ جِهَةَ in the direction of such a thing: and ↓ لِجِهَةٍ towards one quarter. — — Hence, وَجْهُ الطَّرِيقِ The point, or place, to which the way, or road, leads: see ذَنَابَةٌ. And in like manner, وَجْهُ أَمْرٍ and ↓ جِهَتُهُ The end, or result, of an affair, to which it leads, or tends. — — رَمَوْا وَجْهًا وَاحِدًا [They shot in one direction]. (M voce رِشْقٌ.) — -b29- وَجْهُ الضُّحَى The first, or beginning, of the ضُحًى. (TA voce رَوْنَقٌ, q. v.) — -b30- وَجْهٌ A chief of a people or party. (K.) — -b31- أَتَوْا مَنْ وَجْهِهِمْ: see فَوْرٌ. — -b32- وَجْهٌ i. q. طَرِيقَةٌ [meaning The mode, or manner, of a thing]. (KL.) — -b34- مَا أَدْرِى مَا وَجْهُهُ I know not what is its meaning. — -b35- أَخَذَ وَجْهَهَا [app. He degraded her; took away her grade: and hence he took her maidenhead: see وَجَّهْتِ سِجَافَتَهُ]. جَهَةٌ : see وَجْهٌ throughout. — — مِنْ جِهَةِ كَذَا In respect of, or with reference to, such a thing: and by reason, or on account, or because, of such a thing. — — الجِهَاتُ السِّتُّ The six relative points or directions or locations; namely, above, below, before, behind, right, and left. وِجْهَةٌ : see وَجْهٌ. — — A way, mode, or manner, of acting, &c. وَجِيهٌ Worthy of regard. أَوْجَهُ More, and most, worthy of regard. تَوْجِيهٌ : see وَلْثٌ. — — التَّوْجِيهُ i. q. التَّوْرِيَةُ. مُتَوَجَّهٌ A place towards which one tends, repairs, or betakes himself. وجى 1 وَجِىَ and ↓ تَوَجَّى [said of a man, or of a horse or the like, or of a camel] His foot, or hoof, or فِرْسِن, was, or became, attenuated, and chafed, or abraded: (TA:) or he (a horse) experienced a pain in his hoof. (S.) 5 تَوَجَّى see 1. وحج مُوحَجٌ : transp. for مُوجِحٌ. وحف 5 تَوَحَّفَ quasi-pass. of أَتْحَفَهُ: see تُحْفَةٌ. 8 إِتَّحَفَهُ : see art. تحف. وُحْفَةٌ and وُحَفَةٌ, said to be the originals of تُحْفَةٌ and تُحَفَةٌ: see تُحْفَةٌ. وحل وَحَلٌ (S. Msb, K) and وَحْلٌ (Msb, K) Slime, mire, or then mud, (S, Msb, K,) in which beast of carriage slick. (K.) وحم 1 وَحَمِتْ She was incompliant to the male: see an ex. voce شَغَبَ. وحن حِنَةٌ : see إِحْنَةٌ. وحى 4 أَوْحَى إِلَيْهِ He (God) revealed to him; or spake, or made known, to him by revelation — — Also, He suggested to him; or put into his mind. (Mughnee voce أَنْ.) وَحِيٌّ Hasty; (K;) quick; (S, Mgh, Msb, K; applied in this sense to death. (S, Mgh, Msb.) الوَحَاءَ الوَحَاءَ [Make thou] haste; or haste to be first, or before, or beforehand: haste; &c. (S, TA.) فِى أَوْحَى مُدَّةٍ In the shortest period: see an ex. in the first paragraph of art. ثقف. وخف 1 وَخَفَهُ He beat it (namely خِطْمِىّ, IDrd, K, and in like manner سَوِيق, IDrd) with his hand, and moistened it in a طشت [or basin], (TA,) until it became viscous, or cohesive, (K, TA,) and became [fit for] food; (TA;) as also ↓ أَوْخَفَهُ (K) and ↓ وَخَّفَهُ. (TA.) 2 وَخَّفَ see 1. 4 أَوْخَفَ see 1. وخم 5 تَوَخَّمَ see 10. 10 اِسْتَوْخَمَهُ He found it (food) to be unwholesome; as also ↓ تَوَخَّمَهُ: (JK, K:) he found it (a land) to be insalubrious: (TA:) he found it (a country or town) to disagree with its inhabitants. (S, Msb.) — — مَا أَسْتَوْخِمُ أَنْ أَصْحَبَكَ: see 5 in art. جدب. وَخْمٌ A heavy person (K) [i. e., dull]. وَخَمٌ A tainted condition of the air, engendering pestilential diseases. (TA.) وَخِيمٌ Unwholesome food: (Mgh:) unsuitable food. (K.) وخى 3 وَاخَاهُ : see آخَاهُ. 5 تَوَخَّاهُ He sought it, aimed at it, or purposed it: (S, Mgh, Msb, K:) and he sought it, &c., exclusively of, or in preference to, any other thing. (Mgh.) ودع 1 وَدَعَ , (S, K,) inf. n. وَدْعٌ and دَعَةٌ, (TA,) He (a man, S,) or it, (a thing, TA,) became still, quiet, or at rest; (S, K, TA;) as also ↓ اِتَّدَعَ, (K, TA,) [quasi-] inf. n. تُدْعَةٌ and تُدَعَةٌ. (TA.) You say to a man, ↓ اِتَّدِعْ and ↓ تَوَدَّعْ meaning Be thou grave, staid, steady, sedate, or calm. (TA.) See also 1; and art. وذر. — — وَدُعَ and وَدَعَ, inf. n. وَدَاعَةٌ, He was, or became, in a state of ease, and ampleness of the means or circumstances of life. (Msb.) — — دَعْ: see an ex. voce أَذًى: it may be rendered, in different cases, Leave thou, or let alone, or say nothing of: see بَلْهَ. — — دَعْنِى مِنْ كَذَا Let me alone and cease from such a thing: and exempt thou me, or excuse me, from such a thing. — — دَعْ عَنْكَ كَذَا Dismiss thou from thee such a thing. See خُذْ عَنْكَ. — — دَعْ مَا يَرِيبُكَ إِلَى لَا يَرِيبُكَ: see art. ريب. — — دَعْ مَا زَيْدٌ: see سِىٌّ in art. سوى. — — وَدَعَ used as a pret.: see an ex. voce زَائِلَةٌ, in art. زول. 2 وَدَّعَهُ , (MA,) inf. n. تَوْدِيعٌ, (PS,) He bade farewell to him. (MA, PS.) 3 وَادَعَهُ , inf. n. مُوَادَعَةٌ, and subst. وِدَاعٌ, He made peace or reconciled himself, with him: (Msb:) [the inf. n.] مُوَادَعَةٌ is syn. with مُصَالَحَةٌ because it is مُتَارَكَةٌ [a mutual leaving, or leaving unmolested]. (Mgh.) — — مُوَادَعَةٌ is also syn. with تَرْكٌ; as also ↓ دَعَةٌ: (TA:) so that وَادَعَهُ signifies He left him: but more correctly, he left him, being left by him; like تَارَكَهُ, and خَالَاهُ; and this is the primary meaning. 5 تَوَدَّعَ see 1. 6 تَوَادَعَا They two made peace, or became reconciled, each with the other. (K.) 7 إِنْوَدَعَ see 1. 8 اِتَّدَعَ : see 1: he acted, or proceeded, with moderation, without haste or hurry, in his pace or journeying. (M in art. اون.) 10 اِسْتَوْدَعَهُ مَالًا He intrusted him with property; intrusted to him property; gave property to him in trust, or as a deposit. (Msb.) And اِسْتَوْدَعَهُ وَدِيعَةً He asked him to keep, preserve, guard, or take care of, a deposit. (K.) دَعْةٌ Ease; repose; freedom from trouble or inconvenience, and toil or fatigue; tranquillity; syn. خَفْضٌ (S. Mgh, K, TA) and رَاحَةٌ (Mgh, Msb, TA) and سُكُونٌ; (TA;) and ampleness of circumstances (سَعَةٌ) in life: (K:) or دَعَةٌ is syn. with راحة and سكون; but خَفْضٌ signifies " ampleness of the circumstances " (سَعَةٌ) of life, and " plentifulness and pleasantness " thereof: [see an ex. of both, voce خَفْضٌ]. (El-Marzookee

and MF, art. خفض.) — See 1 and 3. وَدَعَةٌ A cowry; Cypræa: see an ex. cited voce سَمَّ. وَدِيعَةٌ A thing committed to the trust and care of a person; a trust; a deposit. (Mgh, Msb.) See 10. وَدَاعٌ [Gravity, steadiness:] i. q. سَكِينَةٌ, [like ↓ مَوْدُوعٌ,] as also وَقَارٌ. (S, L, in art. سكن.) — — And Valediction. (S, Msb.) مِيدَعٌ and مِيدَعَةٌ A garment, or piece of cloth, used as a repository for clothes. (TA.) مَوْدُوعٌ : see وَدَاعٌ, and see a verse cited voce مَصْدَق. مُسْتَوْدَعٌ A depository: see a verse cited voce ظِلٌّ. ودق وَدْقٌ Rain, (S, K, TA,) whether violent or gentle: (TA:) or violent rain. (MF in art. قهب.) وَدِيقٌ : see 10 in art. قرأ. مُتَوَدِّقٌ : occurring in the TA, art. قهب; from الوَدْقُ, meaning Violent rain. (MF.) ودك وَدَكٌ Grease, or gravy: i. e. the oily matter that is produced from flesh-meat; (TA;) or the dripping that exudes from flesh-meat and from fat. (Mgh, Msb.) ودن مَوْدُونٌ : see مَطْلُولٌ. ودى 1 وَدَى القَتِيلَ He gave the bloodwit to the heir, or next of kin, of the slain person. (Msb.) 3 وَادَاهُ inf. n. مُوَادَاةٌ, He took [from him] the دِيَة. (TA.) See 3 in art. عدو. 4 أَوْدَى بِهِ It destroyed him; (T;) it removed him, or took him away: (M, K:) said of death [&c.]. (T, M, K.) See an ex. in art. بلو, conj. 8, and another voce أَزْلَمُ. — — أَوْدَى العَيْرُ: see a verse cited voce قَلَبَةٌ. — — إِلَّا ضَرِطًا: see ضَرَطَ. دِيَةٌ Bloodwit; a fine for bloodshed, i. e., homicide; consisting of a hundred camels. — — دِيَاتُ جِرَاحَاتٍ [Fines for wounds]. (S, M, TA, &c., in art. شنق.) وَدِيٌّ Small فَسِيل, q. v.; (S, Msb, K;) shoots, or offsets, cut off from palm-trees and planted: (Mgh:) young palm-trees. (TA.) وَادٍ [A valley; a water-course, or torrent-bed: and sometimes a river;] a space intervening, (M, Msb, K,) i. e. any such space, (M, Msb,) between mountains or hills; (M, Msb, K;) through which a torrent runs forth [occasionally or constantly]: (Msb:) for which reason it is thus called. (M, Mgh, TA.) — — حَلَّ بِوَادِيهِ i. q. بَاعَ◌ عَلَى بَيْعِهِ in one of the senses explained in art. بيع; i. e., (tropical:) He superseded him, &c. تَوْدِيَةٌ ; pl. تَوَادٍ, in the accus. case, by poetic licence, تَوَادِيًا: see a verse cited voce خُفٌّ. وذم 4 أَوْذَمَ حَجًّا : see an ex. voce دَسِمٌ. [app. وَذَمٌ] The villosity of a tripe. (TA, art. ترب.) ورع 1 وَرَعٌ Piety: or pious fear: syn. تَقْوَى: (K:) and abstinence from unlawful things. (TA.) — — هُوَ وَرَعٌ ضَرَعٌ: see ضَرَعٌ. ورف 1 وَرَفَ, and its inf. n. وَرِيفٌ: see رَفَّ, in two places. ورق وَرِقٌ Silver, whether coined or not: (AO, TA:) or coined dirhems; (S, K;) coined silver. (Mgh.) See عَيْنٌ. أَوْرَاق , pl. of وَرَقٌ, meaning أَحْدَاث: see قَعْبٌ. وُرْقَةٌ Ash-colour. (Msb.) See سُمْرَةٌ. وَرِقَةٌ and وَرِيقَةٌ: see شَجَرٌ وَارِقٌ Trees having leaves: (Msb:) [or leafy trees; trees having many leaves; for] شَجَرَةٌ وَارِقَةٌ (TA) and ↓ وَرِقَةٌ and ↓ وَرِيقَةٌ (S, K, TA) signify a tree having many leaves. (S, K, TA.) And شَجَرَةٌ وَارِقَةُ الظِّلَالِ [A tree having leafy coverings or shades]. (K in art. غيل.) أَوْرَقُ , applied to a camel, White inclining to black; i. e. of a dusky white hue: or rather, simply, duskish; or dusky; (S, K;) or of a colour like that of ashes. (T, Mgh, Msb.) See أَحْمَرُ and خُطَبَانِيٌّ. — — أَوْرَقُ Ashes. (K.) See an ex. a verse cited voce عُنَّةٌ, last sentence. ورك وَرِكٌ What is above the thigh; [the haunch; or hip; and often signifying only the hip-bone; and the hip as meaning the joint of the thigh?] (S, K, &c.) مَوْرِكٌ of a camel's saddle: see 8 in art. عقل. ورل وَرَلٌ : see ضَبٌّ: there are two species: وَرَلُ البَحْرِ the ورل of the river; the monitor of the Nile; lacerta Nilotica: (see Forskål, Descr. Animalium, p. 13:) and وَرَلُ الأَرْضِ the ورل of the land; the land monitor; lacerta scincus: vulg. pronounced وَرَن. ورم 1 وَرِمَ أَنْفُهُ (tropical:) He became enraged: see أَنْفٌ. 4 أَوْرَمَهُ meaning أَرْغَمَهُ He angered him: see شَرَاهُ. وَرَمٌ , a coll. gen. n., Swellings, or tumours: n. un. with ة. The n. un. occurs in the TA, art. جدر, &c. وره وَرْهَاءُ الرَّخَمِ : see رَخَمٌ. ورى 1 وَرَى , aor. يَرِى, inf. n. وَرْىٌ [and وُرِيٌّ and رِيَةٌ, K]; and وَرِىَ, aor. يَرِى; and ↓ أَوْرَى; It (a زَنْد) produced its fire. (Msb.) — — وَرَتْ, or وَرِيَتْ بِكَ زِنَادِى: see art. زند, and see وَقَدَ. — — قَدْحٌ لَا يُورِى: see خَيَّابٌ. — — راى ,زَهَرَ, and 2 وَرَّى بِشَىْءٍ عَنْ شَىْءٍ [He pretended, or made believe, a thing, instead of a thing which he meant: as is shown by the explanation of a trad. in the TA]. (S, art. عرض; save that the inf. n. is there mentioned instead of the pret.) — — وَرَّى عَنْ كَذَا, inf. n. تَوْرِيَةٌ, He alluded to such a thing equivocally, or ambiguously: equivocated respecting it: he meant such a thing and pretended another. (M, K.) التورية is also called الإِيهَامُ and التَّوْجِيهُ and التَّخْيِيلُ: (Kull, p. 113:) and signifies The using a word, an expression, or a phrase, which has an obvious meaning, and intending thereby another meaning, to which it applies, but which is contrary to the obvious one. (Msb.) See مِعْرَاضٌ. — — See 4. 3 وَارَاهُ He hid it, concealed it, or covered it. (S, Msb, K, &c.) 4 أَوْرَى and ↓ وَرَّى and ↓ اِسْتَوْرَى He made his زند to produce fire. (S, K.) — — See 1. 10 إِسْتَوْرَىَ see 4. وَرْىٌ Purulent matter in the interior of the body: or [an abscess; or] a severe ulcer that discharges purulent matter and blood. (M, K, TA.) وَرْيًا وَقُحَابًا: see قُحَابٌ. رِيَةٌ : see رِئَةٌ, in art. رأى. وَرَائِى كَذَا Behind me is such a thing, as though it were a burden upon my back. — — مِنْ وَرَآءَ وَرَآءَ From behind a thing covering, or concealing. (TA.) — — فُلَانٌ مِنْ وَرَآءِ فُلَانٍ Such a one is an aider of such a one: or a follower. (Ham, p. 206.) — — اَللّٰهُ مِنْ وَرَائِكَ God is seeking after thee, and watching, or lying in wait, for thee. (Ham, p. 206.) See also an ex. in the first paragraph of art. فتل. التَّوْرَاةُ The Book of the Law revealed to Moses. (Bd, iii. 2; &c.) وزع الوَزَعَةُ i. q. أَعْوَانُ الرَّجُلِ. (TA in art. امل.) وَازِعٌ: see فَارِعٌ. وزغ 4 أَوْزَغَتِ الطَّعْنَةُ بِالدَّمِ : see أَزْغَلَت. وَزَغَةٌ A certain reptile (دُوَيْبَّةٌ); (S;) i. q. بُرْصٌ [a lizard of the species called gecko, of a leprous hue, as its name برص indicates]; (TA, art. برص;) and i. q. سَامُّ أَبْرَصَ: (JK, M, K:) or سامّ ابرص is a name of the large وَزَغ; (A and Msb, both in art. برص;) or is of the large وَزَغ. (S and K. both in art. برص.) وزن 1 وَزَنَ It (a thing) was heavy: (Msb:) or outweighed, or preponderated; syn. وَجَحَ. (TA.) 3 هٰذَا يُوَازِنُ هٰذَا This is equiponderant to this. (S.) 8 اِتَّزَنَهُ He took it, or received it, by weight. (S, * Mgh, Msb, K. *) See an ex. voce سَنْجَةٌ. الوَزْنُ A certain star in the left fore leg of Centaurus. (Kzw.) See حَضَارِ. زِنِيٌّ , rel. n. of زِنَةٌ. (S, art. وعد, q. v., voce عِدَةٌ.) وَازِنٌ : see رَاجِحٌ: heavy: (Msb:) or of full weight: (KL:) pl. وُزَّنٌ: see زَالٌّ. You say, دِرْهَمٌ وَازِنٌ (S) A full, or complete, dirhem: (so in a copy of the S:) [a dirhem of full weight: a heavy dirhem. (PS.) وَزَّانٌ A weigher. (TA, in art. قسط.) مِيزَانٌ A weighing-instrument; (TA:) a balance; a pair of scales. — — The weight of a thing. (K, &c.) See مِثْقَالٌ. وزى 3 وَازَاهُ , inf. n. مُوَازَاةٌ: see آزَاهُ. See also 3 in art. قرأ. السَّجْعُ المُتَوَازِى A variety of rhyming prose: see سَجْعٌ. وسط وَسُوطٌ A middle-sized tent of goats hair: see مِظَلَّةٌ. وسع 1 وَسِعَ الإِنَآءُ المَتَاعَ [The vessel was sufficient in its capacity or dimensions, or sufficiently capacious, or large, for the goods]; and المَكَانُ القَوْمَ [the place for the company of men]. (Msb.) لَا يَسَعُكَ ان تَفْعَلَ كَذَا It is not in thy power, or proper for thee, (MA,) or allowable for thee, (Mgh, Msb,) to do such a thing. (MA, Mgh, Msb.) — — وَسِعَ عَلَيْهِ رِزْقَهُ, aor. يَوْسَعُ; and ↓ أَوْسَعَهُ, and ↓ وَسَّعَهُ; He (God) made his means of subsistence ample and abundant. (Msb.) 2 وَسَّعَ He made wide, broad, spacious, roomy, or ample. — — وَسَّعَ لَهُ فِى المَجْلِسِ He made room, or ample space, for him in the sitting-place. (S, art. فسح.) — — [And so] فِى المَجْلِسِ ↓ تَوَاسَعُوا They made room, or ample space, [one for another,] in the sitting-place. (S, art. فسح.) — — وَسَّعَ عَلَيْهِ, for وَسَّعَ عَلَيْهِ رِزْقَهُ, He (God) amplified, enlarged, or made ample or plentiful, his means of subsistence; contr. of ضَيَّقَ. — — See 1, and 4. 4 أَوْسَعَهُ الشَّىْءَ [He made, or rendered, the thing ample, or free from straitness, to him;] he made the thing sufficient for him; syn. جَعَلَهُ يَسَعُهُ: (TA:) [he gave him sufficiently of the thing; or largely thereof.] — — اَللّٰهُمَّ أَوْسِعْنَا رَحْمَتَكَ O God, make thy mercy

sufficient for us; syn. اِجْعَلْهَا تَسَعُنَا. (TA.) — — أَوْسَعَهُ أَمْرَهُ [He made, or rendered, his state, or case, or affair, ample, or free from straitness, to him]. (S, art. فرش.) See فَرَشَهُ. — — أَوْسَعُوا لِلرَّجُلِ They made room, or ample space, for the man, in a place of standing or of sitting. (Msb, voce فَرَجَ.) — — أَوْسَعَ عَلَيْهِ, (S, K.) and ↓ وَسَّعَ, (K,) He (God) enriched him; or rendered him free from want. (S, K.) — — See 1. 5 تَوَسَّعَ [He became, or made himself, ample, or abundant, in his circumstances; or in his means of subsistence; for توسّع فِى عَيْشِهِ;] i. q. تَرَفَّعَ. (S, in art. رفع.) — — تَوَسَّعَ He took a wide, an ample, or a large, range, فِى أَمْرٍ, in an affair. — — تَوَسَّعَ فِى السَّخَآءِ (assumed tropical:) [He took a wide, or an ample range, or was profuse, in bounty, or munificence]. (S, K, in art. خرق.) — — It expanded itself, spread out, dilated, widened. — — He expatiated. One says, توسّع فِى الدَّارِ, and لَهُ سَاحَةٌ يتوسّع فِيهَا. (TA, voce تركّح.) — — He strode, in walking. — — تَوَسَّعُوا فِيهِ حَتَّى أَطْلَقُوهُ عَلَى كَذَا They extended its (a word's) signification, or amplified in respect of it, or rather, took an extended range in using it, so that they applied it to such a thing. (The lexicons, &c., passim.) — — تَوَسَّعَ: see تَبَقَّرَ. 8 اِتَّسَعَ It (a man's state, or condition, &c.) became free from straitness, or unstraitened. — — اِتَّسَعَ عَيْشُهُ [His means, or circumstances, of life became ample, or plentiful]. (Msb, art. نعم.) — — اِتَّسَعَ It widened, became wide, dilated, or expanded. — — اِتَّسَعَ بَطْنُهُ His belly became wide, or distended. — — اِتَّسَعَ لِأَمْرٍ He was capable of doing a thing. An instance occurs in the TA, voce أَوْهَبَ. — — اِتِّسَاعُ البِئْرِ i. q. جِرَابُهَا [The interior of the well]. (K, art. جرب.) See also 5, in art. عقد. — — اِتَّسَعَ الخَرْقُ عَلَى الرَّاقِعِ The hole was wide to the pitcher: see خَرْقٌ. — — اِتِّسَاعٌ Extension of the signification of a word or phrase: an amplification. (The lexicons, &c., passim.) سَعَةٌ Width; breadth; extent, or space, from side to side. See سَدِيلٌ. — — سَعَةُ العَيْشِ Ampleness of the means, or circumstances, of life; an unstraitened, or a plentiful, state of life. — — سَعَةٌ [Ample scope for action, &c.: and a state in which is ample scope for action, &c.: see نَفَسٌ, and مِعْرَاضٌ:] richness, or wealthiness, or competence: and capacity, or power, or ability: (S, K:) and plentifulness and [consequently] easiness of life. (TA.) — — سَعَةُ الصَّدْرِ i. q. سَعَةُ الخُلُقِ. (Har, p. 194.) — — لَكَ عَنْهُ سَعَةٌ: see رُدْحَةٌ. — — يَجُوزُ فِى السَّعَةِ It is allowable absolutely, in other cases than those of poetical necessity. (IbrD.) وَسَاعٌ A horse wide in step: (S, K:) or i. q. جَوَادٌ. (K.) وَسِيعٌ, pl. وِسَاعٌ: see أَرِيضٍ in art. أرض. عَيْشٌ وَاسِعٌ A life ample in its means or circumstances; unstraitened, or plentiful. — — وَاسِعٌ Having power, or ability: (Bd, iv. 129:) or rather, having ample power or ability; powerful. See Ham, p. 609. — — نَفْسٌ وَاسِعٌ: see رَابِطٌ. — — خُلُقٌ وَاسِعٌ (assumed tropical:) A large, or liberal, disposition: see بَارِجٌ. — — وَاسِعُ الخُلُقِ (tropical:) Large, or liberal, in disposition. — — وَاسِعُ الصَّدْرِ: see مَجَمٌّ. — — وَاسِعُ الجَرْيِ (S voce سَهْبٌ, applied to a horse,) Widestepping [in running]. (So expl. in the PS.) أَوْسَعُ Wider, or widest: see 3 in art. خلط. مُوَسَّعٌ عَلَيْهِ Amply, or abundantly, provided with the means of subsistence. مُتَّسَعٌ Width; extent; ampleness of space, and of quantity: properly a place of width, or spaciousness. See نُفْسَةٌ and مَبْسَطٌ. وسق وَسْقٌ A camel's load: see وِقْرٌ. وَسِيقَةٌ A mob of driven cattle: see سَيِّقَةٌ and مِعْتَاقٌ. وسل 1 وَسَلَ see 5. 2 وَسَّلَ see 5. 5 تَوَسَّلَ بِالدَّلْوِ إِلَى المَآءِ [He sought to get at, or obtain, the water by means of the bucket]. (M in art. دلو.) — — تَوَسَّلَ إِلَيْهِ بِكَذَا He sought to bring himself near to him, or to approach to him, to gain access to him, or to advance himself in his favour, by such a thing: (Msb, &c.:) so too ↓ وَسَّلَ; (S, K;) and ↓ وَسَلَ, aor. يَسِلُ. (Msb.) وَسِيلَةٌ A means of access to a thing; (IAth;) a means of becoming near to a thing: (IAth, Msb:) these are the primary significations: (IAth:) a means of becoming near to, or intimate with, or of ingratiating oneself with, another: (S:) honourable rank or station with a king: degree: affinity: (K:) a tie, or connexion: (TA:) it may be rendered a means of access, nearness, intimacy, ingratiating oneself, attachment, or connexion: and also, of attainment, or accomplishment. وسم 1 وَسَمَ الثَّوْبَ [He marked, or put a mark on, the garment, &c.]; said of a trader, or dealer. (JK in art. رقم.) — — وَسَمَهُ بِالهِجَآءِ [He branded him, or stigmatized him, with satire]. (TA.) See a hemistich cited voce شَكِيٌّ. — — وَسَمَهُ He marked it [in any manner]. (Msb.) — — وَسَمَهُ بِالقَوْلِ (tropical:) He stigmatized him, or set a mark upon him whereby he should be known, by something said. (TA in art. علط.) — — وَسَمْتُ الكِتَابَ [I put a superscription, or title, to the book, or writing.] (TA in art. عنو.) — — وَسُمَ, inf. n. وَسَامَةٌ (S, Msb, K) and وَسَامٌ, (S, K,) He (a man, S) was beautiful in face: (S, Msb:) or bore the impress, or stamp, of beauty. (K.) 5 تَوَسَّمْتُ فِيهِ الخَيْرَ i. q. تَفَرَّسْتُهُ; (S;) [I discovered, or perceived, in him good, or goodness, by right opinion formed from its outward signs;] originally, I knew its real existence in him by its outward sign. (MF.) See also Har, pp. 30, 46, 76. — — تَوَسَّمَ He examined deliberately in order to know the real state or character of a thing by the external sign thereof. (Bd, xv. 75.) — — He perceived a thing by forming a correct opinion from its outward signs. (TK.) سِمَةٌ A brand, or mark or figure made with a hot iron, upon an animal. (K.) And i. q. عَلَامَةٌ [A mark, sign, badge, token, symptom, &c.]. (Msb.) And The عُلْوَان [or title] of a book or writing. (TA in art. علو.) See also سِيمَةٌ and سِيمَى in art. سوم. وَسْمَةٌ [now applied to Woad]: i. q. عِظْلِمٌ, with which one tinges or dyes [the hands, &c.]: (S:) a certain plant, with the leaves of which one tinges or dyes [the hands, &c.]; and said to be the عِظْلِم: (Msb:) the leaves of the نِيل [or indigo-plant]: or a plant [of another species (TA)] with the leaves of which one tinges or dyes [the hands, &c.] (K.) الوَسْمِىُّ: on the rain thus called, see نَوْءٌ. مَوْسِمٌ [A periodical festival: a fair:] i. q. عِيدٌ. (Msb, art. عود.) — — مَوْسِمُ الحَاجِّ The fair, and place of meeting, of the pilgrims. (Mgh.) مِيسَمٌ A brand, or mark made with a hot iron. (TA, voce خِدَادٌ.) — — [Originally] A branding, or cauterizing, instrument [or iron]; (S, K;) a marking instrument. (Msb.) — — An impress, or a character, of beauty. (S, K.) See an ex. in a verse cited voce أَثَمَ. وسى 3 وَاسَى: see آسَيْتُهُ, throughout. 4 أَوْسَى, originally أَسْوَى: see اِسْتَوَى. 6 تَوَاسَوْا: see its syn. تَآسَوْا. وشظ وَشِيظٌ [thus without ة]: see صَمِيمٌ. وشع وَشِيعَةٌ A ball of spun thread. (AA, TA in art. سحل.) وشق 8 اِتَّشَقَ: see تَجَبْجَبَ. وَشِيقَةٌ: see جُبْجُبَةٌ. وشك 3 يُوشِكُ أَنْ يَكُونَ It will soon be: (S, Msb, K, TA:) or it is near to being. (Msb, TA.) وَشْكَانٌ an anomalous inf. n., or perhaps a simple subst.: see 1 in art. شنأ. وَشِيكًا Quickly, or speedily. (IB, TA.) See an ex. in a verse cited voce تَارَةٌ. وشل وَشَلٌ: applied to water: see an ex. voce سَجَعَ; and another in a verse cited voce دَقَلٌ; and another voce رَاشِحٌ. وَشُولٌ A she-camel whose milk lasts throughout the year. (IAar., in TA, art. شكر.) وشم 4 أَوْشَمَ فِيهِ, said of hoariness, It became abundant, or spread: see 5 in art. سنم. 8 اِتَّشَمَتْ بِالنَّؤُورِ [She tattooed herself with smoke-black]. (T, art. نور.) وَشْمٌ Tattoo: see أَسَفَ and قَرَّحَ. وَاشِمَةٌ A female tattooer. See رَجَعَ, latter part of the paragraph. مُوَشَّمٌ [Tattooed]: see a verse cited voce طَفْلٌ. وشى 1 وَشَى, inf. n. وَشْىٌ, He variegated, or figured, a piece of cloth, or a garment; (Mgh, Msb, * K;) and embellished it. (K.) — — وَشَى بِهِ إِلَى السُّلْطَانِ, (S, K,) or عِنْدَ السُّلْطَانِ, (Msb,) He calumniated, or misrepresented, him to the Sultán. (S, Msb, K.) شِيَةٌ Any colour differing from the main colour of a horse, &c.; a colour differing from the rest, (S,) or from that which generally pervades a thing. — — لَا شِيَةَ فِيهِ It is of one generally pervading colour, in which is no other colour. — — شِيَةٌ [also] A mark, sign, symptom, or token, by which a thing is known; syn. عَلَامَةٌ; (Msb;) and مَخِيلَةٌ, which see. وَشْىٌ, originally an inf. n., A kind of variegated, or figured, cloth, or garment. (Mgh, Msb. *) — — وَشْىٌ The variegation, figured work,

or figuring, of a garment; making it partycoloured. — — وَشْى sometimes signifies A natural diversity of colours: see رُمْلَةٌ. — — وَشْىٌ of a sword: see فِرِنْدٌ. شِيَوِىٌّ : see what next follows. وَشَوِىٌّ rel. n. of شِيَةٌ, the rad. و being restored; (S in the present art.;) and so ↓ شِيَوِىٌّ, like عِدَوِىٌّ [of عِدَةٌ]. (S in art. وعد.) قَوْلٌ مَوْشِىٌّ بِهِ [A saying misrepresented]. (TA in art. قت, in an explanation of قَوْلٌ مَقْتُوتٌ.) — — مَوْشِىٌّ is used by Aboo-Dhu-eyb to signify A musical reed-pipe. (TA, art. نوب.) وصف 1 وَصُفَ He attained to the proper age for service. (K.) See an ex. in the K, voce مُخَلَّدُونَ. 4 أَوْصَفَ and ↓ اِسْتَوْصَفَ He (a boy) became of full stature, and fit for service. (Mgh.) 8 اِتَّصَفَ بِالعِلْمِ [He was, or became, characterized, or he characterized himself, by knowledge, or science]. (Msb in art. أَهْلٌ.) 10 إِسْتَوْصَفَ see 4. صِفَةٌ A quality; an attribute; a property; or a description, as meaning the aggregate of the qualities or attributes or properties of a thing; or the state, condition, or case, of a thing. So explained voce صِنْفٌ, and voce صُورَةٌ. See its syn. حَالٌ. — — صِفَةٌ in grammar, The same as نَعْتٌ, An epithet. (K.) — — A word denoting an attribute (مَعْنًى) and a substance (ذَات). Under this term are comprised the اسم فاعل, the اسم مفعول, the صفة مشبّهة, and the افعل التفضيل. (I'Ak, sect. الصفة المشبّهة باسم الفاعل.) — — صِفَةٌ مُشَبَّهَةٌ [A simple epithet]; an epithet resembling an اسم فاعل. — — صِفَةٌ غَالِبَةٌ An epithet in which the substantive character predominates. — — صِفَةٌ, as a general term for an attributive word, is also applied by Lth and other old writers to An adverbial n. of place or time, and to a preposition. It is so applied in the L and TA, art. عنل, &c. It was applied to the former by Fr, (T, voce ظَرْفٌ,) and to the latter also. (L, TA, ubi supra.) بَيْعُ المُوَاصَفَةِ : see 3 in art. روض. وصل 1 وَصَلَهُ, and وَصَلَ إِلَيْهِ, He, or it, arrived at, came to, reached, attained, him, or it; (S, K, &c.;) as also ↓ تَوَصَّلَ إِلَيْهِ. (M.) — — وَصَلَ رَحِمَهُ He made close his ties of relationship by behaving with goodness and affection, &c., to kindred: see صِلَةٌ الرَّحِمِ. — — وَصَلَهُ and ↓ وَاصَلَهُ He had, or held, close, or loving, communion, commerce, or intercourse, with him. (Msb, K.) — — وَصَلَهُ, inf. n. وَصْلٌ and صِلَةٌ; and ↓ وَاصَلَهُ, inf. n. مُوَاصَلَةٌ and وِصَالٌ; are said with relation to love, whether chaste or unchaste. (M, K.) — — And وَصَلَ حَبْلَهُ, inf. n. وَصْلٌ and صِلَةٌ; and ↓ وَاصَلَ حَبْلَهُ: [He made close his bond of love, by affectionate conduct]. (M.) — — وَصَلَهُ He gave him property. (TA.) And وَصَلَهُ بِجَائِزَةٍ [He gave him a gift]. (K in art. حذف.) — — وَصَلَ He connected, or conjoined, a word with a following word, not pausing after the former; he made no interruption. 2 وَصَّلَهُ, inf. n. تَوْصِيلٌ, He joined, or connected, much: he made a string to have many joinings. (TA: the latter from an explanation of the pass. part. n.) — — وَصَّلَهُ إِلَيْهِ He made it to reach it, or him: syn. أَنْهَاهُ إِلَيْهِ, and أَبْلَغَهُ إِيَّاه; like ↓ أَوْصَلَهُ إِلَيْهِ [q. v.]. (TA.) See an ex. voce غفلَ. 3 وَاْصَلَ See 1. — — وَاصَلَ الصِّيَامَ, inf. n. مُوَاصَلَةٌ and وِصَالٌ, He continued the fasting uninterruptedly. (TA.) — — وَاتَرَ: see وَاصَلَ. — — وَاصَلَ المَرْأَةَ He held communion, or commerce, of love with the woman. — — وَاصَلاَ Contr. of قَاطَعَا. (K in art. قطع.) 4 أَوْصَلَهُ He made, or caused, him, or it, to reach; he caused to come, brought, conveyed, or delivered, him, or it; (S, * M, K, *) إِلَيْهِ to him, or it; as also ↓ وَصَّلَهُ. (M.) See أَدَّاهُ. 5 توصّل إِلَيْهِ He applied himself with gentleness, or courtesy, to obtain access, or nearness, to him. (S.) See 1. 8 اِتَّصَلَ بِهِ It communicated with it. (Modern usage.) وَصْلٌ Union [of companions or friends or lovers]; contr. of فِرَاقٌ (T, S, voce بَيْنٌ) or of فُرْقَةٌ (Msb, ibid.) or of فَصْلٌ (Bd in vi. 94) or of هِجْرَانٌ. (S.) — — فِى الوَصْلِ وَالوَقْفِ In the case of connexion with a following word and in the case of a pause. وِصْلٌ and ↓ وُصْلٌ A limb: see فَخِذٌ and فَعْمٌ; and see also Har, p. 346. Between every فَصْلاَنِ [or rather between every فَصْل and the فَصْل next to it] is a وِصْل. (O, K, in art. فصل.) وُصْلٌ : see وِصْلٌ. صِلَةُ الرَّحِمِ (tropical:) The [making close one's ties of relationship by] behaving with kindness, or goodness and affection and gentleness, and considerateness, or regard for their circumstances, to kindred, or relations, even though remote, or evil-doers: and قَطْعُ الرَّحِمِ signifies the contr. (IAth, TA.) — — صِلَةٌ A gift for which no compensation is to be made; a free gift; a gratuity; like هِبَةٌ and صَدَقَةٌ. (Marg. note in a copy of the KT.) — — صِلَةٌ The connexion of a verb with the objective complement, whether immediate or by means of a preposition. — — صِلَةٌ The complement of a مَوْصُول [or conjunct], (I have thus rendered it voce أَلْ,) whether the latter be a particle or a noun. (I' Ak, sect. المَوْصُولُ.) — — [The term صِلَةٌ is also applied in the Msb, art. أذن, to لَهُ in the phrase مَأْذُونٌ لَهُ.] Often applied to the connective prep. by which a verb or act. part. n. is transitive, together with the noun or pronoun governed by it; as to لَهُ in أَذَنَ لَهُ: and that prep. alone is called حَرْفُ الصِّلَةِ. Also, to a prep. by which a pass. verb or part. n. is connected with its subject, together with that subject; as لَهُ in أُذِنَ لَهُ. In this case it is an inf. n. in the sense of a pass. part. n., namely, of مَوْصُولٌ. (IbrD.) — — [صِلَةٌ A connective word or phrase: as يَكَدْ is said to be in the phrase لَمْ يَكَدْ يَرَاهَا: see art. كود. In this case it is an inf. n. used in the sense of an act. part. n.] It is used in this sense especially with reference to cases in the Kur-án. (MF, art. كود.) وُصْلَةٌ : see عُلْقَةٌ: A means of connexion, or attachment: see ذَرِيعَةٌ. مَوْصِلٌ A joint, or place of juncture. مَوْصُولٌ, in grammar, [A conjunct]. This is of two kinds; مَوْصُولٌ حَرْفِىٌّ and مَوْصُولٌ إِسْمِىٌّ. The former term [or conjunct particle] is applied to the infinitive particles أَنْ, أَنَّ, كَى, لَوْ, and مَا. The latter term [or conjunct noun] (I have thus rendered it voce أَلْ, and voce إِنْ, and voce إِنَّ) is applied to the conjunctive nouns اَلَّذِى, and its fem. اَلَّتِى, and مَنْ, and مَا, and ذُو in the dial. of Teiyi, and to أَلْ, which last some incorrectly hold to be a conjunct particle, and others assert to be a determinative particle and not a conjunct, and to ذَا after the interrogative مَا or مَنْ. (I' Ak, sect. المَوْصُولُ.) إِسْتِثْنَاءٌ مُتَّصِلٌ An exception in which the thing excepted is united in kind to that from which the exception is made; contr. of مُنْقَطِعٌ. وصى 2 وَصَّاهُ and ↓ أَوْصَاهُ He enjoined him; charged him; bade him; ordered him: (K, &c.:) he commanded him, بِكَذَا, to do such a thing. (Msb.) 4 أَوْصَى لَهُ بِالثُّلُثِ He bequeathed to him the third of the property. (MA.) — — أَوْصَى He made his will. — — See 2. 6 تَوَاصَوْا They enjoined, charged, bade, ordered, or commanded, one another. See an ex. voce تَبَاعَثُوا. وَصِىٌّ A person commissioned; a commissioned agent: (K:) an executor appointed by a will. وَصِيَّةٌ An injunction, a charge, bidding, order, or command: (K:) an admonition, with an endeavour to persuade: and a command: its place may be supplied by any word in which is the meaning of أَمْرٌ. (Msb.) — — And A will, or testament. (K, * TA.) وضع 1 وَضَعَهُ He put it, or laid it, (KL, * PS,) in, or on, a place: (PS:) he put it, or threw it, down from his hand: (TA:) contr. of رَفَعَه: (Mgh:) syn. حَطَّهُ: (K, * TA, in art. حط:) but it has a more general sense than this last. (Er-Rághib, Kull.) — — وَضَعَ He put down a thing: contr. of رَفَعَ. (K, voce نَصَبَ.) — — وَضَعَتْ She brought forth. — — وَضَعَ لَهُ He appointed to him, or for him, a sign, or token, &c.: see Msb in art. علم. — — وَضَعَ عَلَيْهِ He imposed upon him a fine, or tax, &c. — — وَضَعَ He remitted a tax or the like; did not exact it. (Mgh, Msb, in art. جوح.) — — وَضَعُوا الحَرْبَ (assumed tropical:) [They gave over, or relinquished, war;] they made peace; opposed to رَفَعُوهَا. (Ham, pp. 179 and 180.) — — وَضَعَ مِنْهُ, (S,) or عَنْهُ, (K,) He lowered his grade, rank, condition, (S, K,) or estimation. (K.) — — وُضِعَ فِى تِجَارَتِهِ He lost, or suffered loss or diminution, in his traffic; (S, Mgh, Msb, K;)

did not gain in it; (Mgh;) as also ↓ أُوْضِعَ. (Mgh.) — — وَضَعَ He forged (a word:) he forged (poetry, على in the name of). (Mz, 8th نوع.) — — وَضَعَ لَفْظًا لِشَيْءٍ He applied or assigned or appropriated a word, or phrase, to denote, or signify, a thing. (Kull, 371, &c.) See also إِزَآء. — — وَضَعْتُ عَلَيْهِ الشَّيْءَ app. signifies I made the thing according to his, or its, measare. See قَدَرْتُ فِى 2. مِنْ أَيْنَ — — See 1. أَوْضَعَ 4 .طُرْقَةٌ see : فُلَانٍ تَوْضِيعٌ أَوْضَعَ الرَّاكِبُ i. q. من اين أَوْضَحَ. (T, in L, art. وضح.) تَوَاضَعَ 6 He was, or became, lowly, humble, submissive, or in a state of abasement: (Msb:) or he lowered, humbled, or abased, himself. (S, K.) — — تَوَاضَعَا الرُّهُونَ They two laid bets, wagers, or stakes, each with the other; syn. تَرَاهَنَا. (TA, art. رهن.) — — تَوَاضَعَتِ الأَرْضُ (tropical:) The land was lower than that which was next to it. (TA.) 8 اِتَّضَعَتْ أَرْكَانُهُ : see R. Q. 2 in art. ضع. وَضْعٌ , as one of the ten predicaments, or categories, Collocation, or posture. — — Also The constitution of a thing; its conformation; its make. And i. q. فَنٌّ, meaning A mode, or manner, &c. ضَ◌عَةٌ perhaps an inf. n. of وَضَعَتْ, meaning "she brought forth: " see 1, third sentence, in art. قرأ. وَضِيعٌ Low, ignoble, vile, or mean; of no rank, or estimation. (Msb.) هُوَ مَوْضِعُ سِرِّى He is the depository of my secret, or secrets. — — مَوْضِعٌ — — مَحَلُّهُ الرفع Same as مَوْضِعُهُ الرَّفْعُ The proper application, or meaning, of a word. (Bd, iv. 48 and v. 45.) See 1 in art. حرف. And The case in which a word is to be used: see S, art. on the particle فَ. — — And The proper place of a thing. — — Ground; as when one says, "a ground for, or of, belief, trust, accusation," &c. And The proper object of an action, &c.: as in the phrase فُلَانٌ مَوْضِعٌ لِلْإِكْرَامِ Such a one is a proper object of honouring. مَوْضُوعٌ A certain pace of a beast; contr. of مَرْفُوعٌ. (S in art. رفع.) — — مَوْضُوعٌ as an inf. n., signifying a certain manner of going of a beast: see رَفَعَ البَعِيرُ. — — مَوْضُوعٌ, in logic, (assumed tropical:) A subject, as opposed to a predicate: and (assumed tropical:) a substance, as opposed to an accident: in each sense, contr. of مَحْمُولٌ. — — (assumed tropical:) The subject of a book or the like. — — See مَصْنُوعٌ. مُوَاضَعَة .صوغ see art. :أَصْوَاتٌ مَصُوغَةٌ مَوْضُوعَةٌ — — [when used as a conv. term in lexicology] i. q. إِصْطِلَاحٌ [when so used]. (Mz, 1st نوع.) أَكَمَةٌ مُتَوَاضِعَةٌ [(assumed tropical:) A low hill]. (S in art. خشع.) وضف 4 أَوْضَفَ النَّاقَةَ He made the she-camel to go the pace termed خَبَب; like أَوْفَضَهَا. (Khaleefeh El-Hoseynee, in TA, art. وفض.) وضن وَضِينٌ A girth (بِطَان) wide, woven of thongs or hair, or only of skin; (M, K;) said to be adapted for the رَحْل and the هَوْدَج; the بِطَان being peculiarly for the قَتَب: (M:) or it is for the هَوْدَج, like the بِطَان for the قَتَب and the تَصْدِير for the رَحْل and the حِزَام for the سَرْج; and both [but to what this refers is doubtful] are like the نِسْع, except that they are of thongs woven one upon another, doubly or more. (S.) مِيضَنَةٌ i. q. قُفَّةٌ i. e. مَرْجُونَةٌ. (TA in art. ضون.) وطس 1 وَطَسَ : see طَاسَ in art. طوس. وطن 2 وَطَّنَ نَفْسَهُ عَلَى الأَمْرِ He disposed and subjected his mind, or himself, to do the thing; syn. مَهَّدَهَا لِفِعْلِهِ وَذَلَّلَهَا (Msb.) — — وطّن نفسه على الشَّيْءِ, and لَهُ, He induced, or persuaded, himself to do the thing; syn. حَمَلَهَا عَلَيْهِ. (ISd, in TA.) See also 5 and 10. 4 أَوْطَنَ see 10. 5 تَوَطَّنَتْ نَفْسُهُ عَلَى الشَّيْءِ , and لَهُ, He undertook the thing, and submitted to it; syn. تَحَمَّلَتْ وَذَلَّتْ لَهُ (ISd, in TA) [see also 2 and 10] his mind, or he, became disposed and subjected to do the thing; syn. تَمَهَّدَتْ. (K [in the CK, for تَوَطُّنَهَا تَمَهُّدَهَا, is put تَوَطَّنَهَا تَمَهَّدَهَا].) 10 اِسْتَوْطَنَ He took for himself as a home, or settled place of abode, (S, Msb, K,) a country; (S, Msb;) as also ↓ أَوْطَنَ (S, Msb, K) and ↓ وَطَّنَ (S, K) or ↓ تَوَطَّنَ. (Msb.) وَطَنٌ The place of abode or residence (S, Mgh, K) of a man: (S, Mgh:) a man's settled place of abode; his place of constant residence; his dwelling; his home. (Msb) وظف 2 وَظَّفَ عَلَيْهِ العَمَلَ He appointed him the work. (Msb.) — — وَظَّفَ عَلَيْهِمُ الخَرَاجَ [He assessed them their rates of the خراج]. (Mgh in art. قسط.) وَظِيفٌ , in every quadruped, What is above the رُسْغ [or pastern], to the joint of the سَاق: in the fore-leg of a horse, what is beneath the knee, to the جُبَّة; and in the hind-leg, what is between the كعب [or hock] and the جُبَّة: accord. to IAar, in a camel, from the رُسغ [or pastern], to the knee in the fore-leg, and in the hind-leg to the عُرْقُوب [or hock]: (M, TT:) [the shank, fore and hind]. — — See جُبَّةٌ, and حَوْشَبٌ, and رُكْبَةٌ. — — In a horse, What corresponds to the كُرَاعٌ in an ox or sheep or goat; or the slender part of the leg. (K, voce كراع.) (The مَوْصِلُ الوظيفِ is The joint between which and the hoof is the slender part called the رُسْغٌ. (K, art. رسغ.) The slender part of the ذِرَاع and سَاق in a horse, camel, &c. (S, K.) That which is broad, in the hind-leg, is preferred; and that which is gibbous in the foreleg. (S.) [In art. جُبَّة, the place where the ساق and وظيف meet is mentioned.] The arm (ذِرَاعٌ) of a camel, [&c.,] is above the وظيف. (K, voce ذِرَاعٌ.) The وظيف evidently signifies what anatomists call the metacarpus (in the fore-leg) and the metatarsus (in the kind-leg): see ركبة and كَعْبٌ. In general it seems to signify the slender part of the shank, next the pastern: and this, accord. to the explanation of مُسْتَدَقٌّ in the M and K, is the meaning assigned to it in the S and K. See also ذِرَاع.] — — The bone of the سَاق. (L, art. زج.) — — مَوْصِلُ الوَظِيفِ The fetlock-joint. (S, K, voce رُسْغٌ.) وَظِيفَةٌ A daily allowance, or portion, of food, or the like. (S, K.) — — وَظِيفَةٌ also An appointed part-payment, or instalment, due at a particular period. (Mgh, Msb, in art. نجم.) — — وَظِيفَةٌ مِنْ خَرَاجِ الأَرْضِ [An assessed rate of the land-tax]. S, voce طَسْقٌ.) وعس وَعْوَعٌ : see وع .فُرَانِقٌ وعس 1 وَعَسَهُ الدَّهْرَ i. q. حَنَّكَهُ and عَرَكَهُ and نَجَّدَهُ &c. (IAar, TA, in art. حنك.) وعق : see عُوَاقٌ. وَعِيقٌ : see عَوِيقٌ. وعل وَعْ◌لٌ A mountain-goat: (K, &c.:) see ثَيْتَلٌ; also أَلْبٌ; and أَرْوِيَّةٌ and شَهْرٌ. وُعُولٌ as meaning Noble persons: and strong men: see two exs. voce تَحْت. وعى 1 وَعَاهُ He kept it in mind, and considered it. (Msb.) — — وَعَى الحَدِيثَ He kept, or retained, the narration in his mind, or memory; or knew it, or learned it, by heart; and studied it until he knew it. (Msb.) — — وَعَى, aor. وَعِىَ , He heeded; paid attention to. 4 أَوْعَاهُ الحَدِيثَ He made him to retain the narration in his memory; or to know it, or learn it, by heart. (TA, in art. زكت.) وِعَاءٌ A [bag, or wallet, or] receptacle, for travelling-provisions, and for goods or utensils, &c.: (S, MA:) a vessel (?). — — وِعَاءُ القَلْبِ [The pericardium]. (TA, voce فُؤَادٌ.) — — بَثَثْتُ لَهُ مَا فِى وِعَائِى (assumed tropical:) I showed him what was in my heart. (Er-Rághib, TA, in art. شكو and شكى.) — — حَرْفُ الوِعَاءِ [The adverbial particle فِى]. (IB, in TA, art. وسط.) وغل 4 أَوْغَلْتُهَا , for أَوْغَلْتُ فِيهَا: see a verse cited voce غَمٌّ. وغم وَغْمٌ : see وَاغِلٌ , and وَارِشٌ, and شَطَنَ, and طَفَا. وفض 2 وَفَّضَ الرَّحَى He put a وِفَاض [or skin] beneath the [hand-] mill. (M, in art. ثفل.) 4 أَوْفَضَ : see أَوْضَفَ. وِفَاضٌ : see 2, and ثِفَالٌ. وفق 1 وَفِقَ أَمْرُهُ His affair, or case, was right, agreeable with what was wished, or desired. (A, TA.) 2 وَفَّقَ أَمْرَهُ [He accomodated, adapted, or disposed, his affair to its object; directed it to a right issue;] prospered it. (TK.) — — وَفَّقَهُ لِأَمْرٍ He disposed him, or adapted him, to a thing; he disposed him, or made him fit, for a thing. — — وَفَّقَهُ اللّٰهُ God accommodated him, adapted him, or disposed him, or directed him, to the right course; syn. سَدَّدَهُ: (Msb:) God made him to take, or follow, a right way, course, or direction, [in an affair]: or directed him by inspiration to that which was good, or to prosperity. (TA.) — — وَفَّقَهُ لِلسَّدَادِ [He accommodated, adapted, disposed, or directed him, to that which was right]. (K, art. سد.) — — وَفَّقَ بين الشَّيْئَيْنِ He effected an agreement, a harmony, a reconciliation, an accommodation, or an adjustment, between the two things. (MA.) And وَفَّقْتُ بَيْنَ القَوْمِ [I effected an agreement, a harmony, &c., between the people, or party; made peace between them]. (Msb, in art. صلح; &c.) 3 وَافَقَهُ He, or it, was conformable, or did conformably, to him, or it; was as he, or it,

was, or did as he, or it, did: coincided with him, or it: it suited him, or it: it matched it; tallied with it. — — وَافَقَهُ عَلَى أَمْرٍ i. q. ↓ اِتَّفَقَ مَعَهُ عَلَيْهِ, He agreed with him, or was of one mind or opinion with him, upon, or respecting, a thing, or an affair. (TA.) — — [وَافَقَهُ is best rendered He agreed, consented, accorded, or was of one mind or opinion, with him: and he complied with him, or it (see طَاوَعَهُ): and he coincided with him, suited him, or it; it matched it, &c.] — — وَافَقَ العَذَابُ الذَّنْبَ [The punishment agreed, or corresponded with the sin, crime, or offence]. (TA.) — — وَافَقَ It was suitable, or convenient. — — See مُشَاكَلَةٌ in art. شكل, conj. 3. — — وَافَقَهُ He encountered him; syn. with صَادَفَهُ, q. v. 4 أَوْفَقَ أَمْرَهُ He found his affair, or case, agreeable with his wish, or desire. (TA.) 8 اِتَّفَقَ It happened; chanced. So used in the K, art. لفت, and in many other works. — — اِتَّفَقَ مَعَهُ عَلَى أَمْرٍ: see 3. تَوْفِيقٌ A certain legal document: a pleading. See مَحْضَرٌ. اِتِّفَاقِىٌّ Casual. وفى 1 وَفَى بِالعَهْدِ and بِالوَعْدِ [He fulfilled, performed, kept, or was faithful to, the compact, or covenant, and the promise]: act. part. n. وَفِىٌّ; pl. أَوْفِيَآءُ. (Msb.) — — وَفَآءٌ signifies The being faithful to an engagement, or promise: see 1, last sentence, in art. رعى. — — وَفَاهُ He paid it: see an ex. voce ثَوْبٌ (فِى ثَوْبَىْ أَبِى أَنْ أَفِيَهُ). 2 وَفَّاهُ حَقَّهُ and ↓ أَوْفَاهُ and ↓ وَافَاهُ and ↓ تَوَفَّاهُ and ↓ اِسْتَوْفَاهُ He paid, or rendered, to him fully, or completely, his right, or due. (K. [In the CK, أَوْفَاهُ is erroneously put for وَافَاهُ.]) 3 وَافَى بِهِ He brought it: see a verse cited in art. سجد. — — See 2. 4 أَوْفَى عَلَيْهِ He looked upon it, looked upon it from above, looked down upon it; got a view of it; or saw it; syn. أَشْرَفَ عَلَيْهِ, (S, Msb, K, TA,) and اِطَّلَعَ; and اوفى فِيهِ [likewise] signifies اشرف. (TA.) — — See 2. 5 تَوَفَّاهُ اللّٰهُ God took his soul, (S, K,) [either at death, or in sleep. See the Kur-án, vi. 60]: or caused him to die. (Msb.) — — See 2 and 10. 10 اِسْتَوْفَاهُ and ↓ تَوَفَّاهُ He [exacted,] took, or received, it fully, or wholly. (Mgh.) See an ex. voce عَلَى. — — See 2. — — اِسْتَوْفَى [He completed] so many years of his age. (A, O, in TA, voce احفر.) وَفِىٌّ : see وَفَى. — — وَفِىُّ العَهْدِ [A fulfiller, performer, or keeper, of the compact, or covenant. (TA, voce إِلٌّ.) وقع 1 وَقَعَ الأَمْرُ The thing, or affair, [fell, befell,] happened; took place; came to pass; became [executed, performed, or] realized; syn. حَصَلَ. (TA.) — — وَقَعَ فِى He lighted, or came, upon a thing or place; and he became in a place. — — وَقَعُوا فِى السُّنَيَّاتِ البِيضِ [They lapsed into the years of scantiness of herbage]. (K in art. سنه, q. v.) — — وَقَعَ إِلَيْهِ It chanced, or happened, to come to him, or it: and, said of a thing borne by water, it drifted to it, namely, a place. — — وَقَعَ عَلَيْهِ It fell, lay, or closed, upon it, or against it. — — وَقَعَ بِالأَمْرِ He originated the thing, or event, and made it to befall. (TA.) — — وَقَعَ He fell into a snare, or the like: he became insnared. — — وَقَعَ فِى أَرْضٍ فَلَاةٍ i. q. صَارَ فِيهَا [He was, or became, meaning he found himself, came to be, or chanced to be, in a desert, or waterless, land]; (Msb:) and فِى رَوْضَةٍ [in a meadow, or garden]: (T, S, in art. انق:) [or he lighted upon, &c.; from the lighting of a bird]. — — يَقَعُ followed by عَلَى, often signifies It (a garment, &c., or a portion thereof,) lies against or upon a certain part of the body, &c. — — وَقَعَ بِهِمْ and ↓ أَوْقَعَ بِهِمْ He made much slaughter among them: (Msb:) or he fought them vehemently: (K:) or he fell upon them in fight: (PS:) both mean the same: (S:) he made an onslaught upon them: اوقع بِالعَدُوِّ he made an assault, or a sudden assault, upon the enemy. (MA.) — — وَقَعَ فِيهِ, inf. n. وَقِيعَةٌ, He spoke evil of him, behind his back, or in his absence, or otherwise, saying of him what would grieve him if he heard it; (S;) slandered him. — — He reviled, vilified, or vituperated, him; charged him with a vice, fault, or the like; defamed him; or detracted from his reputation. (Msb.) — — وَقَعَ مِنْ حَاجَتِهِ مَوْقِعًا, [and مِنْ كِفَايَتِهِ, (see K, art. فقر,)] It supplied, or sufficed for, his need; syn. أَغْنَى غَنَآءً. (Msb.) وَقَعَ مَوْقِعًا signifies It stood in stead, or in some stead: see فَقِيرٌ, in the K; and see Bd, and Jel, ix. 60: and مَوْقِعًا عَظِيمًا, in great stead. — — لَمْ يَقَعْ مِنْهُ مَوْقِعًا [It did not stand with him in any stead]. (S, K, voce تَسَخَّطَ, end of art. سخط.) [You say] وَقَعَ مِنْهُ الأَمْرُ مَوْقِعًا حَسَنًا أَوْسَيِّئًا The thing stood with him [in good stead, or (if the expression be allowable) in evil stead]; syn. ثَبَتَ لَدَيْهِ. (TA.) — — وَقَعَ مَوْقِعًا مِنَ الحَاجَةِ [It supplied, or sufficed for, what was needed]. (Bd, ix. 60.) — — وَقَعْتُ بِقُرِّكَ, and بِقُحَاحِ قُرِّكَ: see قُحَاحٌ. — — يَقَعُ عَلَى كَذَا It (a word) applies to such a thing. 2 وَقَّعَ فِى الكِتَابِ, (MA, TA,) inf. n. تَوْقِيعٌ, (KL, TA,) [as commonly used in the present day,] He signed the writing [for the purpose of giving effect to it, either beneath, or by endorsing it]: (MA, KL:) [but as generally used in earlier, though post-classical, times,] he annexed to the writing, after it had been finished, for the Sultán or the administrator of affairs, to whom it had been submitted, something [for the purpose of giving effect thereto]; as, for instance, when a complaint is submitted to the Sultán or to the administrator, and one writes beneath the writing or on the back thereof, “Let the affair, or case, of this person be looked into, and let his right, or due, be fully exacted for this person: ” or, accord. to Az, he wrote, upon the writing, a concise abstract, omitting redundances, of the objects of want [petitioned for therein]: from تَوْقِيعُ الدَّبَرِ ظَهْرَ البَعِيرِ [“ the gall's, or sore's, marking the back of the camel ”]; as though the مُوَقِّع upon the writing marked, upon the case respecting which the writing was written, that which confirmed it, and rendered its execution obligatory: (TA:) تَوْقِيعٌ also signifies such a writing itself (مَا يُوَقَّعُ فِى كِتَابٍ; S, K, TA;) and its pl. is تَوْقِيعَاتٌ: (TA:) it is said to be an Islámic term; not old Arabic. (TA.) [Also He made an entry of a note or postil or the like, or entries of notes, &c., in the writing, or book: see an ex. voce ضِعْف. — — وقع بِهِ He blamed him; reproved him angrily, or severely. (TA.) — — See 4. 3 وَاقَعَ الأَمْرَ (assumed tropical:) He threw himself [or plunged] into the affair: he fell into the affair: he fell into the affair, subjecting himself to difficulty. (MA.) And (assumed tropical:) He fell to the thing; such as eating, and drinking, and the like: see 3 in art. فتك, for an instance of this, as well as a similar, meaning. — — وَاقَعَ الأُمُورَ, inf. n. مُوَاقَعَةٌ and وِقَاعٌ, app., He was near to doing, or experiencing, the affairs, or events; syn. دَانَاهَا. (TA.) — — وَاقَعَ شَيْئًا also means He experienced the occurrence of a thing; he met with a thing; i. e., something occurred. — — وَاقَعَ شَيْئًا same as وَقَعَ فى شىءٍ He fell into a thing. (Kur, xviii. 51, and Expos. of the Jeláleyn.) — — وَاقَعَهَا He compressed her. (MA.) — — وَاقَعَ بِهِمْ [He engaged with them in fight, or conflict]. (S.) 4 أَوْقَعَ الأَمْرَ, inf. n. إِيقَاعٌ, (with which ↓ تَوْقِيعٌ is syn., as is shown in the TA,) He made the thing, or affair, to happen, to take place, to come to pass, or to become executed or performed or realized. — — أَوْقَعَهُ He caused him to fall into a snare, or the like; he ensnared him. — — أَوْقَعَ بِهِمْ: see 1. — — أَوْقَعَ فِيهِمْ شَرًّا He caused evil to befall them; occasioned them evil. — — أَوْقَعَ بِهِ [He punished him]. (A, art. عذر.) — — See 1. — — أَوْقَعَ فِى قَلْبِهِ He put into his heart, or mind. — — أَوْقَعَ بَيْنَ القَوْمِ, (L, art. أرش,) or أَوْقَعَ بَيْنَهُمُ الشَّرَّ (TA, in that art.) i. q. أَرَّشَ. (L, TA, in that art.) — — أَوْقَعَ He made a verb transitive. 5 تَوَقَّعَهُ and ↓ اِسْتَوْقَعَهُ He expected it; looked for its coming to pass, or being. (S, K.) 10 اِسْتَوْقَعَ see 5. وَقْعٌ : see 8, in art. حذو. وَقْعَةٌ An onslaught; a shock in battle: (S:) or such as is repeatedly made. (K.) وَقِيعَةٌ The wisp of wool, &c., with which one tars a mangy camel: see رِبْذَةٌ. وَقَّاعٌ فِى الشَّرِّ [app., One who is wont to make others fall into evil, or mischief]. (K, voce مُنْدَاصٌ, q. v., in art. ديص.) وَاقِعٌ Actually occurring. — — An event; a fact; a case. — — فِى الوَاقِعِ In fact; in reality. إِيقَاعٌ, in music, A cadence. مَوْقِعُ إِثْمٍ An occasion (lit., a place) of falling into sin. — — [وَقَعَ مَوْقِعًا: see وَقَعَ, in three places: lit., It fell in a place of falling, or where it should fall: sometimes app. meaning it

had an effect.] — — It is said of a half of a date given as alms, لَا يَتَبَيَّنُ لَهُ مَوْقِعٌ عَلَى الجَائِعِ كَمَا لَا يَتَبَيَّنُ عَلَى الشَّبْعَانِ إِذَا أَكَلَهُ [app., There appears not, of it, any effect upon the hungry, &c.]. (O, in art. وقع, in explanation of a trad. mentioned there and in the Msb.) See وَقَعَ مَوَاقِعَهُ, voce عَلِقَ. مُوقِعٌ An efficient. مُوَقَّعٌ Tried, experienced: see مُوَقَّحٌ. وقف 1 وَقَفَ He was, or became, still, or stationary; (Msb;) [he stood still;] he continued standing: (K:) and [simply] he stood; contr. of جَلَسَ. (TA.) — — وَقَفَ الدَّابَّةَ, inf. n. وَقْفٌ, He made the beast to be, or become, still, or motionless. (Msb.) — — وَقَفَ عَلَيْهِ He stopped, or paused, upon coming to him, or it; he stopped, or paused, at it; or where he, or it, was. — — وَقَفَ عَلَى شَىْءٍ He paused at, and paid attention to, a thing. — — وَقَفَ عَلَيْهِ He comprehended it, namely, a meaning: he understood it. (TA. [Or, correctly, وُقِفَ, for it is there altered.]) — — He met with it; namely, a word or the like, in reading: often occurring in this sense. — — وُقِفَ عَلَيْهِ He saw it: and he was introduced into it, and knew what was in it. (TA.) He was made to know it surely. See Bd, vi. 27 and 30. — — وَقَفْتُهُ على ذَنْبِهِ I made him acquainted with, or made him to know, his crime, sin, fault, or the like; (S, K:) and so أَوْقَفَهُ ↓ عَلَيْهِ, q. v. (Mgh.) — — وَقَفَ, aor. يَقِفُ, inf. n. وُقُوفٌ, He withstood, resisted: governing by عَنْ. — — وَقَفَهُ and ↓ أَوْقَفَهُ and ↓ وَقَّفَهُ [He bequeathed it, or gave it, unalienably:] the first of these is the most chaste: the last is disapproved and rare. (TA, art. حبس.) See 2 مُؤَبَّدٌ. وَقَّفَهُ عَلَى الأَمْرِ [He made him to pause, or wait, at the thing, or affair]. (K, TA, in art. ثبط.) See the quasi-pass. تَوَقَّفَ: and see ثَبَّطَهُ. — — وَقَّفَهُ, inf. n. تَوْقِيفٌ He taught him the places of pausing, in reading. (Mgh.) And hence, He made him to know a thing. (Mgh.) — — وَقَّفَهُ عَلَى الشَّىْءِ, meaning عَرَّفَهُ إِيَّاهُ, He made him acquainted with the thing; informed him of it; gave him notice of it; though often occurring, for وَقَفَهُ عَلَيْهِ, seems to be post-classical. It is used in this sense, or as meaning He (God) revealed to him the thing, in many places in the Mz, 1st نوع: as, for ex, in the following instance, cited from IF, وَقَّفَ اللّٰهُ آدَمَ عَلَى مَا شَآءَ أَنْ يُعَلِّمَهُ إِيَّاهُ [God taught, or revealed to, Adam what He pleased to teach him]. — — وَقَّفَ الحَدِيثَ, (JK,) inf. n. تَوْقِيفٌ, (K,) He explained the tradition; syn. بَيَّنَهُ. (JK, K. *) — — تَوْقِيفٌ, as a legal term: see نَصٌّ عَلَى شَىْءٍ مَّا. — — See 1 3 وَاقَفَ He stood with another in a competition; was a partner in a match, &c.: see رَسِيلٌ. 4 أَوْقَفَ see 1. — — أَوْقَفَهُ عَلَى شَىْءٍ He acquainted him with a thing. — — اوقفته عَلَى ذَنْبِهِ: see وَقَفْتُهُ, which is the expression commonly known. 5 تَوَقَّفَ عَلَى الشَّىْءِ (tropical:) He paused, or waited, at the thing; syn. تَلَبَّثَ. (IDrd, K, TA.) (Accord. to some copies of the K, تَثَبَّتَ.] You say, تَوَقَّفْتُ عَلَى هٰذَا الأَمْرِ (tropical:) I paused, or waited, at this thing, or affair. (TA.) And تَوَقَّفَ عَلَى جَوَابِ كَلَامِهِ (tropical:) [He paused, or waited, at the reply to his speech]. (TA.) And hence, تَوَقَّفَ عَلَى السَّمَاعِ He limited, or restricted, himself to what had been heard [from the Arabs, with respect to a construction, &c.]; did not transgress it, or overstep it. See مُتَوَقِّفٌ. — — تَوَقَّفَ فِيهِ (assumed tropical:) He paused upon it; he hesitated, or deliberated, respecting it. Of very frequent occurrence. — — تَوَقَّفَ عَنِ الأَمْرِ (assumed tropical:) He held, refrained, or abstained, from the thing, or affair. (Msb.) — — تَوَقَّفَ عَلَى كَذَا It (for instance, an opinion or a judgment, and the truth of an evidence or a demonstration, and the result of an inquiry or investigation) rested, was founded or grounded, depended, or was dependent, upon such a thing. You say, of knowledge, يَتَوَقَّفُ حُصُولُهُ عَلَى كَذَا Its origination rests upon such a thing; as, for instance, speculation. وَقْفٌ An entailed, or unalienable, legacy or gift; a mortmain. See أَرْقَبَ. — — الوُقُوفُ بِعَرَفَات The halting of the pilgrims at Mount 'Arafát. حَبِطَ مَوْقِفُ الفَرَسِ The horse's belly was inflated: see حَبِطَ. مَوْقُوفٌ عَلَى حَدِّ كُفْرٍ Brought to the verge of infidelity: see حَدٌّ. أَنَا مُتَوَقِّفٌ فِى هٰذَا [I am pausing, or hesitating, respecting this;] I do not form, or give, a decided opinion (لَا أُمْضِى رَأْيًا) respecting this. (TA.) وقى 1 وَقَاهُ اللّٰهُ السُّوْءَ God preserved him from evil. (Msb.) See a verse cited voce نَقَسَ. — — وَقَاكَ اللّٰهُ كُلَّ مَحْذُورٍ God preserve thee from all fear: see مَحْذُورٌ. — — قِ, or قِهْ, and تَوَقَّ, are imperatives [meaning Be thou cautious]. (JK.) — — قِ عَلَى ظَلْعِكَ: see ظَلَعَ. — — وَقَاهُ and ↓ اِتَّقَاهُ both signify He was cautious of it; syn. حَذِرَهُ. (K.) 5 تَوَقَّاهُ (and, accord. to a usage in the K, art. حرز, also تَوَقَّى مِنْهُ) He guarded against it; was cautious of it; syn. تَحَرَّزَ منه and اِحْتَرَزَ منه. (S, K, * art. حرز.) — — تَبَقَّهْ وَتَوَقَّهْ: see 4 in art. بقى. 8 اِتَّقَى He preserved, or guarded, himself exceedingly, or extraordinarily: (Ksh, Bd in ii. 1:) he put a thing between him and another to preserve him, or guard him. (Ham, p. 359.) — — In the conventional language of the law, He preserved, or guarded, himself exceedingly, or extraordinarily, (Ksh, Bd, ubi supra,) from sin, of commission or of omission, (Ksh,) [or] from what would harm him in the world to come. (Bd, who describes three degrees.) It may often be rendered He was pious; or careful of his religious duties. — — اِتَّقَى عَلَيْهِمْ وَحَذِرَ [He guarded himself against them in an extraordinary degree, and was cautious, or wary]. (JK, TA, in art. خشى.) See 1. — — يَتَّقِى, for يَتَقِى: see art. تقى: and see a verse of Khufáf Ibn-Nudbeh, (quoted in the S, in art. وقى,) cited voce أَثْرٌ. — — يَتَّقْ for يَتَّقِ: see a verse cited voce مُتَأَوِّبٌ. وَقِىٌّ Cautious, guarding himself from sin, &c.: see تَقِىٌّ. وَقِيَّةٌ Property by means of which one preserves himself: pl. وَقِيَّاتٌ. (TA.) See a verse cited voce مَحْبَلٌ. وِقَايَةٌ Excess of preserving or guarding. (Ksh, Bd in ii. 1.) — — A preservative. وَاقٍ A saddle that does not gall the back. (S, K.) وَاقِيَةٌ used as an inf. n., like بَاقِيَةٌ: see Har, p. 136. — — وَاقِيَةٌ as meaning one preserver: see an ex. voce بَاقِيَةٌ. أُوقِيَّةٌ An ounce: see رِطْلٌ, in two places. وك and عَكَّ وَكَّ عَكَّى وَكَّى: see art. عك. وكظ وَاكِظٌ عَلَى كَذَا and مُوَاكِظٌ i. q. وَاظِبٌ and مُوَاظِبٌ: Attending assiduously to such a thing; intent upon it. (Lh, in TA, art. وظب.) وكع وَكَعَةٌ pl. of وَكِيعٌ, like as خَبَثَةٌ is of خَبِيثٌ, Base: see a verse cited voce أَحْصَنَ. وكف 1 وَكَفَ said of water from the eyes: see a verse cited voce رَسَمَ. One of its inf. ns. is وَكَفَانٌ. (K, voce جَدٌّ.) 2 وُكِّفَ عَلَى الخُبْزِ [It was made to drip upon bread]; said of fat melting and dripping. (TA in art. جمل.) — — وَكَّفَ and ↓ أَوْكَفَ: see أَكَّفَ and 4 أَوْكَفَ. آكَفَ see 2. وُكُفٌ : see an ex. in a verse cited voce خَيْطَةٌ. وَكِيفٌ , inf. n. of 1: see رَسَمَ. وكل 1 وَكَلَهُ إِلَى رَأْيِهِ, inf. n. وَكْلٌ and وُكُولٌ, He left him to his opinion, or judgment. (TA.) And وَكَلْتُهُ إِلَى نَفْسِهِ, aor. يَكِلُ, inf. n. وُكُولٌ, [I left him to himself;] I did not manage his affair, nor aid him. (Msb.) And كِلْنِى إِلَى كَذَا Leave thou me to manage such a thing. (TA.) — — وَكَلْتُهُ إِلَى دِينِهِ [I left him to his religion, not interfering with him therein]. (S, Msb, K, voce دَيَّنْتُهُ.) 2 وَكَّلَهُ بِشَىْءٍ He appointed him, or intrusted him, as his commissioned agent, factor, or deputy, with the management, or disposal, of a thing. — — وَكَّلْتُ بِفُلَانٍ I associated a وَكِيل [or factor, &c.] with such a one. (T in art. ب.) 5 تَوَكَّلَ عَلَيْهِ, and عليه ↓ اِتَّكَلَ, He relied upon him; (S, Msb;) and confided in him: (Msb:) he submitted himself to him. (K.) — — تَوَكَّلَ بِالأَمْرِ He became responsible to him for the management of the affair. (TA.) — — تَوَكَّلَ لَهُ بِهِ He became responsible to him for it. (TA.) — — تَوَكَّلَ فِى أَمْرٍ He became وَكِيل in an affair. — — توكّل بِمَالِ أَحَدٍ He became administrator of one's property. 6 تَوَاكَلَهُ He deserted him, or it: i. q. تركته: see two exs. voce سَدِرٌ. 8 إِوْتَكَلَ see 5. — — مُتَّكَلٌ is used as an inf. n. of اِتَّكَلَ. وَكَلٌ and ↓ وُكَلَةٌ and ↓ تُكَلَةٌ An impotent man, (S, K,) who commits his affair to another. (S.) وُكَلَةٌ : see وَكَلٌ. تُكَلَةٌ : see وَكِيلٌ A witness; syn. شَهِيدٌ. (Jel, ii. 66; and iv. 169.) — — A commissioned agent; a factor; a deputy. وَكَالَةٌ , for دَارُ الوَكَالَةِ, A factory: pl. وَكَائِلُ. وُكْنَةٌ وكن certainly means, sometimes, A bird's nest, wherever it be: see an ex. in the first paragraph of art. غدو. وكى وِكَآءٌ A tie: see an ex. voce اِسْتٌ, in art. سته. — — The tie, (S, Mgh, Msb, K,) which is a cord, (Msb,) of the head (S, Msb) of the قِرْبة, (S, Mgh, Msb, K,)

&c. (K.) ولول R. Q. 1 وَلْوَلَتْ She (a woman) wailed, or raised her voice with weeping. (Har, p. 395.) ولس 3 وَالَسَ He acted perfidiously, or practised fraud: see دَالَسَ. وَلْسٌ Treachery: see دَلَسَ. ولع 2 وَلَّعَهُ بِهِ [i. q. أَوْلَعَهُ بِهِ]: (K, art. غرو:) He made him to be desirous, or fond, of it. See أَغْرَاهُ بِهِ. 4 أَوْلَعَهُ بِكَذَا He, or it, rendered him eagerly desirous of such a thing; or fond of it. (MA.) — — أَوْلَعَهُ بِهِ i. q. أَغْرَاهُ بِهِ. (K.) — — أُولِعَ بِهِ He became attached to it, or fond of it; [was devoted, or addicted, to it; was eagerly desirous of it;] he adhered, clung, or clave, to it; or loved it; (Msb;) i. q. أُغْرِىَ به. (S.) See this last, and أُغْرِمَ بِهِ. وَلْعٌ Lying: see شَهْلٌ. وُلُوعٌ Eager desire [بِشَىْءٍ for a thing]; syn. حِرْصٌ: (Har, p. 607:) fondness [for it]; attachment [to it]: (L, Msb, TA:) i. q. غَرَامٌ. (S, K, in art. غرم.) وَلِيع and وَلِيعَة of the طَلْع: see ضَحْكٌ. مُوَلَّعٌ Marked, in oblong shapes, with black and white: (S:) or, with other colours. (As, S.) See also مُلَمَّعٌ. ولغ 1 وَلَغَ He (a dog) lapped. (S, Msb, K.) See an ex. voce مَحْسُومٌ. ولف الوَلْفُ The common cyclamen: see بَخُورُ مَرْيَمَ. وِلَافٌ, for إِلَافٌ: see أَلِفَهُ. ولم وَلِيمَةٌ A repast prepared on the occasion of a wedding: (T, S, M, Mgh, Msb, K:) or, on any occasion. (M, Mgh, K.) وله 1 وَلِهَ His reason departed, or he became bereft of his reason or intellect, in consequence of grief; (K;) or of joy, or grief; (Msb;) or of intense grief; (S, Mgh;) or of the loss of the beloved: (TA:) or he grieved, or sorrowed: (K:) and he became confounded, or perplexed, and unable to see his right course, (S, K, TA,) by reason of intense grief: (S, TA:) and he feared. (K.) See also أَلِهَ, in two places. — — وَلِهَ إِلَى أُمِّهِ He (an infant) yearned for his mother. (TA.) And وَلِهَ إِلَيْهِ is app. syn. with أَلِهَ إِلَيْهِ, q. v. وَلَهٌ Distraction in love: see حُبٌّ. وَالِهٌ [Bereft of the beloved:] i. q. ثَاكِلٌ. (TA, art. طرب.) And Distracted. ولى 1 وَلِيَهُ, (S, Msb, K,) and وَلِىَ عَلَيْهِ, (Msb, K,) inf. n. وِلَايَةٌ (S, Msb, K,) and وَلَايَةٌ, (K,) or the former is a simple subst., (TA,) and signifies the office, and authority, (K,) He held command or authority over it; had charge of it; presided over it, or superintended it, (namely a thing, S, Msb, K, and a country, province, town, or the like, S, Msb,) as a prefect, commander, governor, lord, prince, king, administrator, or manager; (K, TA;) i. q. ↓ تَوَلَّاهُ. (Msb.) — — وَلِىَ كَذَا He performed the act or office of doing such a thing; he did such a thing himself. 2 وَلَّى He caused to turn away, or back. (Kur-án, ch. ii. v. 136.) — — He caused to turn towards, with acc. (Idem, ch. ii. v. 139.) — — He turned away, or departed. (TA.) — — وَلَّى عَنْهُ He turned away from, avoided, shunned, and left, him or it. (Msb.) — — وَلَّتِ الحَرْبُ [The war declined]. (A, K, in art. سفر.) — — وَلَّى هَارِبًا He went back, or retreated, fleeing. (S.) — — وَلَّيْتُهُ ظَهْرِى I placed him behind me, and betook myself to defending him. (TA in art. شزن.) — — More commonly I turned my back upon him, or it: see Har, p. 564. — — وَلَّى اللَّيْلُ لِيَذْهَبَ The night [declined, i. e.] retreated to depart; syn. أَدْبَرَ. (T in art. دبر.) — — وَلَّى أَمْرُ القَوْمِ لِفَسَادٍ The case of the people, or party, declined, or became reduced to a bad state; syn. أَدْبَرَ. (M in art. دبر.) — — [وَلَّى كِبَرًا, and وَلَّى alone, both of frequent occurrence in the lexicons, &c., He became in a declining state by reason of age.] وَلَّى said of a man is syn. with دَبَرَ; as also شَيَّخَ. (S in art. دبر.) See also two exs., p. 75, col. 3. — — التَّوْلِيَةُ, like الإِدْبَارُ, properly signifies Retrogression; and hence, like this English word, tropically, declension. — — وَلَّاهُ أَمْرًا He set him over the thing; appointed him superintendent of it; or set him to do it; as also ↓ أَوْلَاهُ إِيَّاهُ. — — وَلَّاهُ دُبُرَهُ and وَلَّى دُبُرَهُ; see دُبُرٌ, and see three phrases voce ذَنَبٌ. 3 وَالَاهُ It was next, or adjacent, to it. Said of one place or tract with respect to another. — — وَالَى He made a consecution, or succession, of one to the other; (S, K;) بَيْنَهُمَا between them two; (S;) or بَيْنَ الأَمْرَيْنِ between the two things or affairs; he made a successive connexion, or no interruption. (K.) And والاه He made it consecutive, successive, or uninterrupted, in its progressions, or gradations, or the like; syn. تَابَعَهُ [which see]. (Msb.) — — وَالَاهُ, (MA,) inf. n. مُوَالَاةٌ, (S, KL, TA,) He befriended him, or was friendly to him. (S, MA, KL, TA.) See شَايَعَهُ. 4 أَوْلَى He gave: and he made near. (KL.) — — أَوْلَاهُ مَعْرُوفًا He did to him, or conferred upon him, a benefit, or favour; syn. أَسْدَاه إِلَيْهِ; as though he made it cleave to him, being next to him: or he put him in possession of it. (TA.) You say also, أَوْلَاهُ ذُلًّا [He brought upon him abasement, or ignominy], (S, K, in art. خسف,) and الذُّلَّ وَالهَوَانَ. (Msb in that art., voce خَسْفٌ, q. v.) 5 تَوَلَّى He turned himself, الى towards. (Jel, ii. 139.) He turned away (Idem, xix. 50; and S, Msb) عَنْهُ from him, or it. (S.) — — تَوَلَّى He turned the back to another: see a verse in art. فيل, conj. 1. — — تولّى أَمْرًا He took upon himself an affair. — — تَوَلَّى كِبْرَهُ He took upon himself, or undertook, the main part thereof; syn. تَحَمَّلَ مُعْظَمَهُ. (Jel, xxiv. ii.) — — تَوَلَّاهُ: see وَلِيَهُ. 10 اِسْتَوْلَى عَلَيْهِ He mastered, or gained the mastery over, him or it; (Msb;) he got it in his hand, possession, or power. (TA.) — — إِسْتَوْلَتْ عَلَيْهِ الحُجَّةُ [The argument, allegation, or pled, overcame him]. (L in art. بهت.) وَلِىٌّ The manager of a thing, or of the affairs of another: (Msb:) the guardian, or manager of the affairs, and maintainer, of an orphan: the guardian of a women, who affiances her, and independently of whom marriage cannot be contracted by her. (TA.) The executor of a deceased person: (Bd, xvii. 35:) the heir of a deceased person. (Bd, Jel, ibid.) The hair [or next-of-kin] of a slain person, (Bd, Jel, xvii. 35,) who has the management of the affairs after the death of that person. (Bd, ibid.) And the slayer's next-of-kin, who is answerable for him. — — وَلِىُّ عَهْدٍ and وِلَايَةُ عَهْدٍ: see art. عهد. — — وَلِىُّ اللّٰهِ may be rendered The friend of God: or وَلِىٌّ has the meaning of an act. part. n., i. e. the constant obeyer [of God]: or that of a pass. part. n., i. e. [the favourite of God;] the object of the constant beneficence and favours of God. (TA.) See عَدُوٌّ. — — أَللّٰهُ وَلِىُّ الحَمْدِ signifies both صَاحِبُهُ and مُسْتَحِقُّهُ. (IbrD.) — — وَلِىٌّ pl. أَوْلِيَاءُ A saint, &c. — — وَلِىٌّ The rain after the وَسْمِىّ. (TA in art. عنو.) وَلَآءٌ Relationship: so in the phrase بَيْنَهُمَا وَلَآءٌ [Between them two is relationship]. (JM.) — — Also used for أَصْحَابُ وَلَآءٍ: see a verse cited voce عَيْرٌ. — — وَلَآءٌ The right to the inheritance of the property left by an emancipated slave. وِلَايَةٌ : see وَلِىٌّ. وَالٍ A prefect, governor, ruler, king, regent, judge, magistrate, &c. See مَعُونَةٌ. فُلَانٌ أَوْلَى بِكَذَا Such a one is more, or most, entitled to such a thing; has a better, or the best, right, or title, or claim, to it; is more, or most, deserving, or worthy, of it; is more, or most, competent to it; is more, or most, fit for it; syn. أَحَقُّ بِهِ. (Msb.) But see أَحَقُّ. See also an ex. voce أُولُو, from the Kur, viii., last verse, and xxxiii. 6. — — أَوْلَى بِشَىْءٍ More worthy, or deserving, of a thing. More fit, apt, or proper, for a thing. — — بِالطَّرِيقِ لِأَوْلَى A fortiori: see طَرِيقٌ. مَوْلًى A lord, or chief; syn. سَيِّدٌ. (TA in the addenda.) — — The son of a paternal uncle: (S, Msb:) or a relation, (K,) such as a son of a paternal uncle (IAar, K) and the like, (K,) [i. e.] and such as a son of a sister. (IAar, TA.) — — And A freedman; (S, Msb, K;) so called because he is in the condition of the son of a paternal uncle; being one [under the patronage of his emancipator, i. e.,] whom the emancipator is bound to aid, and whose property he inherits if he dies having no [natural or other legal] heir. (TA.) And (K) a slave: (M, K:) fem. with ة. (M.) مَوَالِيَا (not مَوَالِيًّا), vulg. مَوَّال A kind of short poem, generally of five lines, of which all but the penultimate end with the same rhyme: see note 5 to ch. xxvi. of my " 1001 Nights. " ومى 2 وَمَّى and ↓ اِسْتَوْمَى: see 10 ومأ. إِسْتَوْمَى see 2. مَوَامٍ Lands wherein is nothing. (A'Obeyd, TA, in art. بلق.) The pl., when indeterminate, is thus, not مَوَامِى. See a verse in art. عرى, conj. 12. [This is a correction of art. موم, to which this word, and also the verb, belong: for there is no such root as ومى.] ونى 1 وَنَى

فِيهِ He entered upon a thing languidly; and عَنْهُ He passed from it: see عَنْ. 6 تَوَانَى He was, or became, languid, remiss, weak, feeble, or faint, (T, S, M, MA, Msb, K, *) in actions, and affairs, (T,) in respect of an object of his want, (S,) or in an affair. (MA, Msb.) — — تَوَانَى فى الأَمْرِ He flagged, or was remiss, in the affair; (Msb;) i. q. قَصَّرَ. (S.) وَنَاةٌ A woman languid, or gentle, or grave in deportment, &c.: see أَنَاةٌ. مِينَآءٌ A port: see an ex. in a verse cited voce شُحُون: it is masc.; its being a substitute for ى: or it is an ancient Egyptian word in origin. وهر تَيْهُورٌ, originally وَيْهُورٌ: see تهر وهف خُذْ مَا أَوْهَفَ Take what is easily attainable; what offers itself without difficulty. (AA, in TA, voce انتدب.) وهق 6 تَوَاهَقَتْ أَخْفَافُهَا : see مِغْلَاةٌ. الوَهَقُ The lasso. — — وهل لَقِيتُهُ. غلو, art. مِغْلَاةُ الوَهَقِ: see مِغْلَاةٌ, art. وهم أَوَّلَ وَهْلَةٍ I met him the first thing: see صَوْلَةٌ. 1 وَهِمَ فِى الحِسَابِ, (S, Mgh, Msb, K,) aor. يَوْهَمُ, inf. n. وَهَمٌ, (S, Msb,) He committed an error, or a mistake, in the reckoning, or calculation; (S, Mgh, Msb, K;) as also ↓ أَوْهَمَ فِيهِ: (Mgh, Msb:) and committed an inadvertence therein. (S.) [And in like manner, فِى قَوْلِهِ in his saying.] It is said in a trad. of 'Alee, إِنَّمَا السَّادِقُ هٰذَا ↓ قَالَ الشَّاهِدَانِ وَهِمْنَا or أَوْهَمْنَا accord. to different readings [The two witnesses said, We have committed a mistake, or misconception: the thief is only this]. (Mgh.) — — وَهَمْتُ الشَّىْءَ, (Mgh, Msb, *) aor. أَهِمُ, inf. n. وَهْمٌ, (Mgh,) [I thought of the thing;] the thing occurred in my mind. (Mgh, Msb, *) And وَهَمْتُ فِى الشَّىْءِ, (S, K,) or إِلَى الشَّىْءِ, (Msb,) aor. as above, (S, Msb, K,) and so the inf. n., (S, Msb,) I thought of the thing, (S, Msb, K,) while desiring to think of another thing. (S, Msb.) 2 وَهَّمَ see 4. 4 أَوْهَمَهُ He made him to think [or imagine a thing]; as also ↓ وَهَّمَهُ. (S, K.) أَوْهَمَهُ كَذَا He made him to think, or suspect, such a thing. (MA.) — — See 8. — — أَوْهَمَ: see وَهِمَ. — — أَوْهَمَ فِيهِ also signifies He doubted respecting it. (Mgh.) 5 تَوَهَّمَ is properly rendered He presumed, surmised, fancied, or supposed a thing: and تَوَهُّمًا, upon presumption, surmise, or supposition; and suppositively: see وَهْمٌ; and خَالَ and خَالٌ. — — تَوَهَّمَ He thought; (S, K;) he imagined a thing: (TA:) he doubted: see an ex., in a verse of 'Antarah, cited voce مُتَرَدَّمٌ. 8 اِتَّهَمَهُ بِكَذَا (Msb, K) and أَتْهَمَهُ بِهِ (AZ, K) and ↓ أَوْهَمَهُ بِهِ (K) He made him an object of imputation, or suspected him, of such a thing; he imputed to him such a thing. (Msb, K, TA.) See art. تهم. — — أَتْهَمَهُ بِكَذَا, as also اِتَّهَمَهُ بكذا, and ↓ أَوْهَمَهُ بكذا, He suspected him of such a thing; i. e., of a thing that was attributed to him. (Marg. note in K.) [This is the signification commonly obtaining. See an ex. in the TA, voce سِخَاب. — — Also, the second, He accused him of such a thing.] وَهْمٌ A thought, or an idea, occurring in the mind: (Mgh, Msb, * K: *) pl. أَوْهَامٌ: (Msb:) or of the two extremes [or different opinions or ideas] between which one wavers, that which is outweighed [in probability]. (K.) An [indecisive] opinion or idea outweighed in probability [or formed from evidence outweighed in probability; a presumption; a surmise; a fancy; a supposition]: opposed to ظَنٌّ, q. v. (Kull, p. 376.) — — Also Doubt, or suspicion: but for this I have found no authority; though it is well known, and plainly indicated in the Msb, in art. خيل; voce خَيَّلَ, q. v. in this Lex. — — Also The object of a thought, or of an idea, occurring in the mind. (Mgh.) And The mind itself, or intellect; syn. عَقْلٌ. (MF, TA.) In modern Arabic it signifies An imagination, a fancy, a chimera, and a conjecture. وهن 1 وَهَنَ He was, or became, weak, or infirm, in an affair, and in operation, and in body; (Msb:) and so said of a bone: (Bd, and Jel in xix. 3:) and he was, or became, languid, languid and faint, or lax in the joints; (TA, Bd in iii. 140;) enervated, unnerved, or broken in energy; (Bd, ubi suprà;) cowardly. (TA, Jel in iii. 140.) — — See also 4. 2 وَهَّنَ see 4. 4 أَوْهَنَهُ He, or it, weakened him: [rendered him languid, languid and faint, or lax in the joints; enervated him, unnerved him, or broke his energy; rendered him cowardly: (see وَهَنَ:)] (S, Msb, K:) and ↓ وَهَنَهُ, (S, Mgh, Msb, K,) but the former is the better, (Msb,) and ↓ وَهَّنَهُ. (S, K.) وَهْنٌ The period about midnight; (S, K;) or the time after an hour, or a short period, (سَاعَة,) of the night: (JK, K, TA:) or when the night is departing. (S.) See إِنْىٌ. عِرْقُ الوَاهِنَةِ The cephalic vein: see فَلِيقٌ. وَهْنَانَةٌ I. q. وَنَاةٌ, q. v.; and see أَنَاةٌ. تَوَهُّنٌ Weak, languid, unable to rise: see عُدَوَآءُ. وهى 1 وَهَى It was, or became, much slit, or rent. (Msb.) — — It was, or became, lax, flaccid, or flabby: (Msb:) or weak; said of a rope, (Mgh,) or other thing: or it fell. (Msb.) See وَاهٍ. — — وَهَىَ It was, or became, uncompact, unsound, or weak. — — وَهَى أَمْرُهُ [His affair, or case, was, or became, in a weak, or an unsound, state]. (TA, art. نغض, &c.) وَاهٍ Lax; weak: frail; wanting in strength, compactness, firmness, or toughness; unsubstantial; unsound. See an ex. in the S, voce أُنْشُوطَةٌ, where it is applied to love, or affection. — — وَاهًا: see an ex. voce نُغْبَةٌ; and see آهٍ, in art. اوه, in two places. ويل وَيْلَةٌ and وَيْلًا لَهُ and وَيْلٌ لَهُ Woe to him! [See عَوْلَكَ]. Perdition befall him! Punishment befall him! (Kull, p. 377.) See voce وَيْبٌ, and voce وَيْحٌ, and وَيْسٌ. وَيْهًا [an imperative verbal noun, which may be rendered On!] a word of incitement. (S, K.) One also says to a man, and to a horse, يَا وَيْهَاهُ [Ho! On!]. (A'Obeyd in TA in art. ايه.) See أَيَّهَ. — — وَيْهَكَ: see أَيْهَكَ in art. ايه. I have not found this anywhere but in that art. in the K, and doubt its correctness.

ى

The twenty-eighth letter of the alphabet: called يَآءٌ. It is one of the letters termed soft, or weak, and is a letter of prolongation and of augmentation. As a numeral it signifies Ten. — ى for يا frequently occurs in the phrase يَرَسُولَ اللّٰهِ, and in يَأَيُّهَا. — — ى inserted to give fulness of sound to kesreh, see art. ا. — — Used لِلإِنْكَارِ, see الف الاستنكار in art. ا. — — ى with sheddeh followed by ة converts a part. n. into a quasi-inf. n., as المَضْرُوبِيَّةُ, "the being beaten. " So, by the relative ى, يَآءُ النِسْبَةِ, substs. and even particles are converted into abstract nouns of quality, as اِسْمِيَّةٌ and كَيْفِيَّةٌ. — يَا is the most common of vocative particles, used in calling to him who is near; [like O!]; and to him who is distant; [like Ho there! Holloa!]; and to him who is between near and distant; [like ho! what ho!]; (Ibn-el-Kátib, in the Káfiyeh, cited in TA, art. أَيَا.) Pronounced with imáleh, see art. إِمَّا. — — يَالَ for يَا آلَ, see ل. — — يَايَا and يَايَةٌ, see art. أَيَا. يأ R. Q. 1 يَأْيَأَهُ, inf. n. يَأْيَأَةٌ and يَأْيَآءٌ, [respecting the form of which latter see ظَأْظَأَ,] He made a show of kindness, benignity, or favour to him. (K.) — — إِنَّمَا هُوَ يَأْيَآءٌ [It is only making a show of kindness, &c.: or, perhaps, He is only one who makes a show of kindness, &c,]. (L.) — يَأْيَأَ بِالقَوْمِ He called the people: (K: so too in the L, and this is the correct meaning: TA:) or he said to the people يَأَيَّا, in order that they should assemble, or collect together. (K) — — يَأْيَأَ بِالإِبِلِ He called to the camels by the cry أَىْ, (whence the verb is formed by transposition, TA,) to quiet them. (K.) يَأْيَآءٌ The cry, or crying, of the bird called يُؤْيُؤ. (K.) — — [See also the verb.] — — See art. أَيَا. يُؤْيُؤٌ A certain bird (S, K) of prey, (S,) resembling the [kind of hawk called] بَاشَق: (S, K:) it is of the birds called صُقُور, [pl. of صَقْرٌ,] as are also the بَازِى and the شَاهِين and the زُرَّق and the بَاشَق: (AHát in TA, in art. بشق:) accord. to Dmr, it is a small bird, short-tailed, the temperament of which is, in comparison with that of the باشق, cold and moist; for it is more patient, or enduring, and heavier in motion: the people of Egypt and Syria, he adds, call it جَلَمٌ, on account of the lightness and swiftness of its wings: (TA:) pl. يَآئِئُ, and, in a verse, يَآئِىْ. (S.) — — Also, accord. to AA, The head, or uppermost part, of a vessel in which كُحْل (collyrium) is kept: mentioned before as called بُؤْبُؤٌ, which is perhaps a mistake for يوبو. (TA.) يأس 1 يَئِسَ, (S, M, A, Msb, K,) مِنَ الشَّىْءِ, (S, A *, Msb,) aor. يَيْئَسُ and يَيْئِسُ, (S, M, Msb, K,) the latter of which is extr., (Sb, S, M, K,) like يَحْسِبُ, aor. of حَسِبَ, and يَنْعِمُ, aor. of نَعِمَ, (As, S, TA,) and is of the dial. of the higher classes of Mudar, as are also the similar instances, but the former is of the dial. of the lower classes of the Mudar; (AZ, S, Msb, TA;) or, as Sb says, accord. to his companions, the verb was originally of two forms, يَئِسَ, aor. يَيْئَسُ, and يَأَسَ, aor. يَيْئِسُ, and a compound [which is يَئِسَ having يَيْئِسُ for its aor.] was then formed from the two; but as to وَمِقَ, aor. يَمِقُ, and وَفِقَ, aor. يَفِقُ, and وَرِمَ, aor. يَرِمُ, and وَلِىَ, aor. يَلِى, and وَثِقَ, aor. يَثِقُ, and وَرِثَ, aor. يَرِثُ, in each of these only one form is allowable, with the kesr; (S, TA;) and some change the second ى of the aor. of يَئِسَ into ا, and say يَايَسُ and يَآءَسُ; (Mbr, S, TA;) and I'Ab reads, in the Kur. xii. 87, يِيئَسُ, after the manner of the dial. of those who pronounce the first letter of the aor. with kesr excepting such as is with ى [for its first letter], (K, TA,) which dial, is that of Temeem and Keys and Hudheyl and Asad; (Ks, Lh, TA;) the case of ى being made an exception by them because kesr with that letter is difficult of pronunciation; (Sb, TA;) but some of the Benoo-Kelb pronounce ى also with kesr, which is extr.; (Fr, Lb, TA:) and this is done in the instances of يِيئَسُ and يِيجَلُ because one ى is here strengthened by another; (K, TA;) [I find also, in a copy of the M, يَئِيسُ, as an extr. form of the aor. of this verb, on the authority of Sb; but it is doubtless a mistranscription for يِيئَسُ; and there is another evident mistranscription in a quotation from Sb immediately following in that copy, relating to aors. of the form of يِيئَسُ, which has been rendered correctly above, in the present work, from the TA;] inf. n. يَأْسٌ (S, M, A, Msb, K) and يَأَسٌ, (TA,) or يَآسٌ, (as in a copy of the M,) and يَآسَةٌ; (Ibn-'Abbád, M, K, TA [but in a MS. copy of the K I find it written يَأَسَةٌ; and in the CK, يَأْسَة;]) and إِيَاسٌ is also used as an inf. n. of this verb, though properly an inf. n. of 4; (Msb;) He despaired of the thing; syn. of the inf. n. قُنُوط, (S, A, K,) contr. of رَجَآءٌ: (M, A, K:) or he cut off hope of the thing: (A, K: *) or his hope of the thing became cut off: (Mgh:) and ↓ إِسْتَيْئَسَ signifies the same, (S, A, K,) in like manner followed by مِنْ; (S;) and so does ↓ إِتَّأَسَ, (S, K,) [originally إِيتَأَسَ,] of the measure إِفْتَعَلَ, but with incorporation [of the ى into the ت]. (S.) It is allowable to transpose the letters of يَئِسَ, so as to say أَيِسَ; but not those of the inf. n. (Msb.) There is not a word in the Arabic language commencing with ى followed by ء except يَئِسَ [and its derivatives] (IKtt) [and يَأْيَأَ and its derivatives, and words commencing with an augmentative ى followed by a radical ^[يَأْ]. The expression لَا يَأْسَ مِنْ طُولٍ. occurring in a description of Mohammad, means that his stature was such as would not make [one] to despair of his height; for he was nearer to tallness than he was to shortness: (K, * TA:) يأس is here an indeterminate noun governed in the accus. case by the negative لا: (TA:) or, accord. to one relation, the words are, لَا يَائِسَ مِنْ طُولٍ, [in the CK, erroneously, لا يايَسُ,] meaning, that his height was not despaired of; i. e., he who vied with him in tallness would not despair of him on account of his excessive height: (K, TA:) so that يَائِس is here in the sense of مَيْؤُوس, like مَآءٌ دَافِقٌ in the sense of مَدْفُوقٌ. (TA.) — — [Hence,] يَئِسَتْ المَرْأَةُ The woman was, or became, barren. (Msb.) — — يَئِسَ, (S, M, A, Msb, K,) aor. يَيْئَسُ and يَيْئِسُ, (M,) also signifies (tropical:) He knew; syn. عَلِمَ; (S, M, A, Msb, K;) in the dial. of En-Nakha'; (S, Msb;) or, accord. to El-Kelbee, (M,) or Ibn-El-Kelbee, (TA,) in the dial. of Wahbeel, a tribe of En-Nakha'; or, accord. to El-Kásim Ibn-Maan, of the dial. of Hawázin. (M, TA.) So in the Kur. [xiii. 30] أَفَلَمْ يَيْئَسِ الَّذِينَ آمَنُوا [Do not then those who have believed know?]: (S, M, Msb, K:) or, accord. to some of the lexicologists, do not then those who have believed know with a knowledge wherewith they despair of its being otherwise than what they know? or the meaning is, do not then those who have believed despair of the belief of those whom God has described as those who will not believe? (M, TA;) but I' Ab (M, TA) and 'Alee and others (TA) used to read أَفَلَمْ يَتَبَيَّنِ الَّذِينَ آمَنُوا; and I'Ab said that he thought that the writer had written يَيْئَس in a state of drowsiness. (M *, TA.)

Soheym Ibn-Wetheel El-Yarboo'ee also uses the verb in this sense, in a verse cited in art. يسر, voce يَسَرَ, q. v. (S, M *). [Z-says,] You say, قَدْ يَئِسْتُ أَنَّكَ رَجُلُ صِدْقٍ, meaning, (tropical:) I have known [that thou art a good man], because with eager desire is restlessness, and with the cessation thereof is quiet and tranquility; wherefore it is said, اليَأْسُ أَحَدُ الرَّاحَتَيْنِ [Despair is one of the two states of rest.] (A, TA.) 4 أَيْأَسَهُ, (S, M, A, Mgh, K,) inf. n. إِيَاسٌ, (L, Mgh, Msb,) of the same measure as كِتَابٌ, (Msb,) originally إِيْآسٌ, (L, Msb,) like إِيْعَاسٌ, (L,) and إِيْمَانٌ, (Msb,) He made him to despair: (S, M, A, K:) or to cut off hope: (A:) or to cease to have hope: (Mgh:) مِنْ كَذَا of such a thing: (S:) as also ↓ آيَسَهُ [from أَيِسَ]. (Mgh, K.) — — [Hence,] أَيْأَسَهَا اللّٰهُ God made her to be, or become, barren. (Msb.) 8 إِيْتَأَسَ see 1. 10 إِسْتَيْأَسَ see 1. يَأْسٌ Phthisis, or consumption; syn. سِلٌّ; (M, K;) because he who is affected by it is despaired of; (M;) or [because] the first who was affected by it was اليَأْسُ, (K, TA,) or إِلْيَاس, (TA,) the son of Mudar the son of Nizár: (K, TA:) or, as Suh says, in the R, this disease was called دَآءُ يَاس, or دَآءُ إِلْيَاسَ, because الياس the son of Mudar died of it. (TA.) يَئِيسٌ: see يَائِسٌ. يَؤُوسٌ: see يَؤُسٌ. يَائِسٌ: see يَائِسٌ. يَائِسٌ (M, Mgh, Msb) and ↓ يَئِسٌ (M) and ↓ يَؤُوسٌ (S, M, A, K) and ↓ يَؤُسٌ (M, K) Despairing: (S, M, A, Mgh, K:) but the third has an intensive signification, (Bd, xli. 49,) [and so the last.] يَائِسَةٌ, A barren woman. (Msb.) مَيْؤُوسٌ مِنْهُ Despaired of. (M, Mgh, Msb. *) يب 2 خَرَّبُوهُ وَيَبَّبُوهُ [They rendered it waste, and made it desolate: see يَبَابٌ]. (A.) يَبَابٌ Vacant; in which there is nothing; (Sh;) in which there is no one. (T.) أَرْضٌ يبابٌ A land that is in a state of rain, or waste, uninhabited, depopulated, deserted, desolate, in a state the contrary of flourishing: (S, K:) an uninhabited land, accord. to some. (Msb.) خَرَابٌ يبابٌ: in this case, the latter word is merely an imitative sequent to the former: (Sh, Msb:) or it is not so; (S;) [and therefore the meaning is A very desolate waste, or the like; يباب being added to strengthen the signification of خراب: or merely a waste, or the like; يباب being an explicative adjunct]. دَارُهُمْ خَرَابٌ يَبَابٌ لَا حَارِسَ وَلَا بَابْ [Their dwelling is desolate, vacant; there is (to it) neither guard nor door]. (A.) حَوْضٌ يبابٌ A tank, or cistern, that is empty; containing no water. (A.) أَمْسَى مِنَ الأَنِيسِ يبابًا It became devoid of inhabitants: occurring in a verse of Ibn-Abee-Rabee'ah. (TA.) يبس 1 يَبِسَ, aor. يَيْبَسُ (S, M, A, Msb, K) and يَابَسُ (K) and يَيْبِسُ, (S, M, Msb, K,) which latter is extr., (S, M, K,) so that it is like يَئِسَ, (TA,) inf. n. يُبْسٌ (S, M, Msb *) and يَبَسٌ (M, Msb, * TA) and يَبْسٌ (M) and يُبُوسَةٌ, (K [but not there said to be an inf. n., being only mentioned there in an explanation of the word يَبَسٌ, and accord. to general rule it would be an inf. n. of يَبُسَ, which is probably an obsolete form,]) It was, or became, dry; or it dried, or dried up; after having been moist, humid, succulent, or the like: (A, Msb, K:) or, [rather,] it was, or became, dry; or it dried, or dried up: and also, [but perhaps tropically,] it was, or became, stiff, rigid, tough, firm, resisting pressure, or hard: [contr. of رَطُبَ:] يُبْسٌ signifying the contr. of رُطُوبَةٌ: (M:) يُبُوسَةٌ is a quality which necessarily implies difficulty of assuming form and of becoming separated and of becoming united: (KT:) and ↓ اِتَّبَسَ, (S, M, K,) of the measure اِفْتَعَلَ, (S,) the ى being changed into ت, (M,) as well as [its original form] اِيتَبَسَ, (TA [there written اتَبَسَ because it has the conjunction وَ prefixed to it]) aor. [of the former] يَتَّبِسُ and [of the latter] يَاتَبِسُ, (M,) signifies the same as يَبِسَ: (M, K:) or is quasipass. of ↓ يَبَّسَهُ [and therefore signifies it became dried, or dried up; &c.]; (Ibn-Es-Sarráj, S;) [as also ↓ تيبّس, occurring in the TA, art. عكس.] You say, يَبِسَ النَّبَاتُ [The plant, or herbage, became dry; &c.] (S, K.) And يَبِسَتِ الأَرْضُ The land lost its water and moisture; its water and moisture went away. (M.) — — [Hence, يَبِسَتْ طَبِيعَتُهُ (assumed tropical:) He became costive. And] يَبِسَ مَا بَيْنَهُمَا (tropical:) [That friendship which was between them two became withered; (see 2, and see also ثَرًى;) i. e.,] they became disunited, each from the other; the bond of friendship that united them, each to the other, became severed; syn. تَقَاطَعَا. (A, TA.) — — Hence also, (M,) ↓ اِيبَسْ, (so in a copy of the M [agreeably with an explanation of its part. n. يَابِسٌ, q. v., and in a copy of the A written اِيْبَسْ,]) or أَيْبِسْ, [from أَيْبَسَ,] like أَكْرِمْ, (K,) (tropical:) Be thou silent; or cease thou from speaking: (M, A, K:) said to a man. (M.) 2 يبّسهُ, (S, A, K;) inf. n. تَيْبِيسٌ, (S,) He dried it; made it dry; [&c.; see 1;] (S, A, K;) as also ↓ أَيْبَسَهُ. (M, A, K.) — — [Hence the saying,] أُعِيذُكَ بِاللّٰهِ أَنْ تُيَبِّسَ رَحِمًا مَبْلُولَةً (tropical:) [I pray that thou mayest be preserved by God from thy withering a freshened tie of relationship]. (A, TA.) And لَا تُوبِسِ الثَّرَى بَيْنِى وَبَيْنَكَ (tropical:) [Wither not the fresh and vigorous friendship, between me and thee; i. e., sever not thou the firm bond of friendship that unites me and thee: see يَبِسَ مَا بَيْنَهُمَا; and see also ثَرًى]. (A, TA.) 3 يابسهُ (assumed tropical:) He treated him with dryness and hardness, or niggardliness; syn. قَاسَحَهُ; (L, K, art. قسح;) i. e. عامله باليبس والشدّه. (TK, in that art.) [See يَابِسٌ.] 4 ايبست الأَرْضُ The land had its plants or herbage, (A,) or its leguminous plants, (Yaakoob, S, K,) drying up, or dried up: (Yaakoob, S, A, K:) or became abundant in its dry plants or herbage. (M.) — — ايبست النَّاقَةُ The she-camel became milkless. (TA, voce وَجَّبَتْ.) — — ايبس القَوْمُ The people journeyed in the land: (K:) or in the dry land; (TA;) like as you say أَجْرَزُوا from الأَرْضُ الجُرُزُ. (S, TA.) — — أَيْبِسْ: see 1, last signification. — ايبسهُ: see 2, in two places. 5 تَيَبَّسَ see 1. 8 اِتَّبَسَ and اِيتَبَسَ, aor. يَتَّبِسُ and يَاتَبِسُ: see 1. يَبْسٌ: see 1: — and see يَابِسٌ, throughout. يُبْسٌ: see 1: — and see يَابِسٌ, in two places. يَبَسٌ: see 1: — and see يَابِسٌ, throughout. يَبِسٌ: see يَابِسٌ. يَبَاسٌ: see يَابِسٌ. — يَبَاسِ, like قِطَامِ, [as a proper name,] The pudendum; syn. السَّوْءَةُ: or the anus; syn. الفُنْدُورَةُ; (K, TA [in one copy of the K, الفُنْدُورَةُ; and in the CK, القِنْدَعْوَةُ;]) i. e., الاِسْتُ: on the authority of IAar. (TA.) يَبُوسٌ: see يَابِسٌ; for the latter, throughout. يَبِيسٌ: see يَابِسٌ; for the latter, throughout. يَابِسٌ Dry, or dried up, after having been moist, humid, succulent, or the like: (A, Msb, K:) or, [rather,] dry, or dried up, or exsiccated: and also, [but perhaps tropically,] stiff, rigid, tough, firm, resisting pressure, or hard: [see 1:] (M:) pl. يُبَّسٌ (M) and ↓ يَبْسٌ, which latter is like رَكْبٌ as pl. of رَاكِبٌ: (ISk, S, Msb:) and ↓ يُبْسٌ is a dial. form. of يَبْسٌ: (A'Obeyd, S:) or يَبْسٌ is [rather] a quasi-pl. of يَابِسٌ, as is also ↓ يَبَسٌ: (M:) or this last is used by poetic license for يَبْسٌ: (TA:) also, (S, M,) ↓ يَبْسٌ signifies the same as يَابِسٌ, (S, M, Msb, K,) as also ↓ يَبَسٌ, (M,) and ↓ يَبِسٌ, (M, K,) and ↓ يَبِيسٌ, (K,) and ↓ يَبُوسٌ, (M,) and ↓ يَبَاسٌ, (TA,) and ↓ أَيْبَسُ: (K:) or ↓ يَبَسٌ signifies dry from its origin, not having been known moist: (K:) but ↓ يَبْسٌ is applied to a thing dry after having been known to be moist: (TA:) and as to the path of Moses, [to which the former of the last two epithets is applied in the Kur. xx. 79,] it had never been known as a path either moist or dry, for God only showed it to them created such; but the epithet is also read with sukoon to the ب, because, though it had not been a path, it was a place wherein had been water and which had dried up: (K, TA:) the latter reading is that of El-Hasan El-Basree: and El-Aamash read the word with kesr to the ب: (TA:) Th [however] says, (S,) you say ↓ حَطَبٌ يَبْسٌ, dry fire-wood, as though it were so naturally: (S, Msb:) [and J says,] ↓ يَبَسٌ signifies a place dry after having been moist; and so in the instance in the Kur. mentioned above: (S:) [and Fei says,] it signifies a place that has had in it water which has gone away; or, as Az says, a path in which is no moisture: (Msb:) [and ISd says,] ↓ يَبْسٌ and ↓ يَبَس signify a place that is dry: and in like manner, applied to land (أَرْض), of which the water and pasturage have dried up: and the latter, so applied, (assumed tropical:) hard; (M;) as also يَابِسٌ (tropical:) applied to a stone: (A:) ↓ يَبِيسٌ is [generally] applied to a plant,

or herbage, as signifying dry, or dried up; (S, M, A, Msb, K;) as also [sometimes] يَابِسٌ; (M, K;) the former being of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ: (Msb:) or it is so applied to herbs, or leguminous plants, of the sort termed أَحْرَار [that are eaten without being cooked, or that are slender and succulent, &c.], (As, K,) and of the sort termed ذُكُور [that are hard and thick, or thick and rough, &c.]; (As, TA;) and [so As, in the TA; and so in some copies of the K; but in the CK, or] those herbs and leguminous plants that become scattered when they dry up; (As, K;) as also ↓ يُبْسٌ and ↓ يَبْسٌ; (TA;) but not to what is dry of the حَلِىّ and صِلِّيَان and حَلَمَة. (As, TA.) — — [Hence,] المَفْلُوجُ اليَابِسُ الشِّقِّ (assumed tropical:) The palsied of whom the half is without sensation and without motion. (Mgh.) And رَجُلٌ يَابِسٌ مِنَ السُّكْرِ (AHn) app. meaning (assumed tropical:) A man as though he were dead and dried up in consequence of much intoxication. (M.) [And يابِسُ الطَّبِيعَةِ (assumed tropical:) Costive.] And سَكْرَانُ يَابِسٌ (assumed tropical:) Intoxicated so much as not to speak; as though the wine had dried him up by its heat. (M.) And ↓ أَتَانٌ يَبْسَةٌ (IAar, M) and ↓ يَبَسَةٌ (Th, M) (assumed tropical:) A she-ass dry and lean. (M.) And ↓ شَاةٌ يَبْسٌ and ↓ يَبَسٌ (AO, S, M, K) (assumed tropical:) A ewe, or she-goat, without milk: (AO, S, M, K:) or whose milk has stopped, and her udder become dry. (M.) And ↓ إِمْرَأَةٌ يَبَسَةٌ (assumed tropical:) A woman who has no milk: pl. يَبَسَاتٌ and أَيْبَاسٌ and [quasi-pl. n.] يَابِسٌ [like جَامِلٌ and بَاقِرٌ]. (TA, from the Moheet.) And ↓ عِرْقٌ يَبِيسٌ (assumed tropical:) [A dry duct], meaning, penis. (Lh, M.) And شَعَرٌ يَابِسٌ (tropical:) Hair upon which no effect is produced by moistening with water nor with oil; (A, TA *;) which is the worst sort thereof. (TA.) And ↓ يَبِيسُ المَآءِ (tropical:) Dry sweat: (M, A:) or [simply] sweat. (AA, S, K.) And رَجُلٌ يَابِسٌ and ↓ يَبِيسٌ (tropical:) A man having little good: (A:) and اِمْرَأَةٌ يَابِسَةٌ and ↓ يَبِيسٌ (A, TA) and ↓ يَبَسٌ (S, K, TA) (tropical:) a woman having little good: (A:) or in whom is no good: (K, TA:) or who does not cause one to obtain any good. (S.) And ↓ بَيْنَهُمَا ثَرًى أَيْبَسُ (tropical:) Between them two is disunion. (A, TA.) أَيْبَسُ [comp. and superl. of يَابِسٌ]. — — [Hence the saying,] أَيْبَسُ مِنَ الصَّخْرِ (tropical:) Harder than rock. (A.) — See also يَابِسٌ, near the beginning and at the end. — الأَيْبَسُ, as a subst., not an epithet, (AHeyth,) The part of the shin-bone, in the middle of the shank, which, when pressed, pains one, (AHeyth, K,) and when it is broken, the leg is lost: (AHeyth:) or الأَيْبَسَانِ signifies the parts of the two shanks upon which is no flesh: (S:) or the parts of the two shanks of a horse upon which the flesh is dry, or tough: (AO:) or the shank-bones (M, TA) of the fore leg and hind leg: (TA:) or what appears of these: (M, TA:) or the parts above the كَعْبَانِ and زَنْدَانِ [app. here meaning the two ankles and wrists]: (A:) pl. أَيَابِسُ: (S, K:) which is also applied to such parts as are like the hock, or hough, and the shank. (TA.) — — Also, the pl., Hard things upon which swords are tried. (K.) أَرْضٌ مُوبِسَةٌ [originally مُيْبِسَةٌ] Land of which the plants, or herbage, are drying up, or dried up. (A.) ريحٌ مِيبَاسٌ [A very drying wind]. (TA, voce نَكْبَاءُ.) يتم &c. See Supplement يرنأ Q. 1 يَرْنَأَ (K, TA; in the CK, [erroneously,] تَرَنَّأَ;) He dyed his beard with لِحْيَتَهُ يرنأ. (K.) A strange verb as to its form, (K,) which [except in its final vowel] is that of an aorist, though it is a preterite. (TA.) Mentioned in the L in art. رنأ (q. v.), on the authority of IJ; and there also by ISd; and AHei and others assert the ى to be augmentative. [If so, the verb is a quasi-quadriliteral-radical word.] F follows Sgh, in mentioning it here. (TA.) يُرَنَّأٌ (S, K) and يَرَنَّأٌ and يُرَنَّآءٌ (K) and يُرَنَّا (without ء) and (accord. to [the Bári', as mentioned in] the TA, art. رنأ,) يَرْنَأٌ and يُرْنَأٌ and (accord. to MF, who omits the two forms here immediately preceding,) يَرَنَّآءٌ and يَرَنَّا, without ء, (TA,) i. q. حِنَّآءٌ (S, K) [The plant Lawsonia inermis]. See also art. رنأ, where the word is written [erroneously in my opinion] يُرُنَّأٌ. Accord. to IB (not IJ [as in the CK]), the may only be omitted when the word is pronounced with dammeh to the ى. (TA.) يسر 1 يَسَرَ, aor. يَيْسِرُ, [respecting the form of which see the same verb in a different sense below,] inf. n. يَسْرٌ and يَسَرٌ [and مَيْسُورٌ (see يُسْرٌ below)], He was, or became, gentle, and tractable, submissive, manageable, or easy; (M, K;) said of a man, and of a horse: (M:) and يُسِرَ [app. signifies the same: and] is said of speech, and of a thing or an affair; signifying, [when relating to the former,] it was gentle, or [when relating to the latter,] easy; like سُعِدَ الرَّجُلُ [as syn. with سَعِدَ], and نُحِسَ [as syn. with نَحِسَ]. (Bd, xvii. 30.) See also تيسّر. — — يَسَرَتْ, said of a woman: see أَيْسَرَتْ — يَسُرَ, aor. يَسُرَ, It (a thing) was, or became, little in quantity: (A, Msb:) contemptible; paltry; of no weight or worth. (A.) — يَسَرَنِى, aor. يَيْسِرُنِى, (AHn, M, K,) inf. n. يَسْرٌ, (AHn, M,) He (a man, AHn, M) came on, or from the direction of, my left hand. (AHn, M, K.) See also 3. — يَسَرَ, [aor. يَيْسِرُ, inf. n. يَسْرٌ,] He divided anything into parts, or portions. (TA.) You say, يَسَرْتُ النَّاقَةَ I divided the flesh of the she-camel into parts or portions. (TA.) And يَسَرُوا الجَزُورَ They slaughtered the she-camel and divided its limbs, (S,) or portions, (TA,) among themselves; (S, TA;) as also, accord. to Aboo-'Omar ElJarmee, ↓ إِتَّسَرُوهَا, aor. يَتَّسِرُونَهَا, inf. n. إِتِّسَارٌ; and he adds that some people say, يَأْتَسِرُونَهَا, inf. n. اِئْتِسَارٌ, with hemz; and هُمْ مُؤْتَسِرُونَ; like as they say in the case of إِتَّعَدَ. (S.) Soheym Ibn-Wetheel El-Yarboo'ee says, أَقُولُ لَهُمْ بِالشِّعْبِ إِذْ يَيْسِرُونَنِى أَلَمْ تَيْئَسُوا أَنِّى ابْنُ فَارِسِ زَهْدَمِ [I say to them, in the ravine, when they divide me among themselves, deciding what shares they shall severally have in me, Know ye not that I am the son of the rider of Zahdam, and that ye may obtain a great ransom for me?] for capture had befallen him, and they played with [gaming-] arrows for him. (S, TA. [but in the latter, instead of تَيْئَسُوا, we find تَعْلَمُوا, which signifies the same.]) You say also, ↓ إِتَّسَرُوا, aor. يَأْتَسِرُونَ and يَتَّسِرُونَ; (K;) and ↓ تَيَاسَرُوا; (M, K;) They divided among themselves the slaughtered camel. (M, K.) — — [Hence,] يَسَرَ, aor. يَيْسِرُ, (S, M, A, Msb, K,) in the [second] ى is not suppressed as it is in يَعِدُ and its cöordinates [having و for the first radical], (S,) and يِيسَرُ, like يِيجَلُ, in the dial. of the Benoo-Asad, (TA,) inf. n. يَسْرٌ, (M, TA,) or مَيْسِرٌ, (A,) He played at the game called المَيْسِر; (M, Msb, K;) he played with gamingarrows. (S, A, Msb.) 2 يسّرهُ, (inf. n. تَيْسِيرٌ, M, &c.) He (God, A, Msb) made it, or rendered it, easy; facilitated it. (M, A, Mgh, Msb, K.) You say, يُسِّرَتْ عَلَيْهَا الوِلَادَةُ The act of bringing forth was rendered easy to her. (A.) — — He made his circumstances ample; he made his condition, or his way or course [لِكَذَا to such a thing], easy, or smooth: (Sb, M:) he accommodated, adapted, or disposed, him, لِلْيُسْرَى [to easy things, or affairs, or circumstances; or to the easier, or easiest, way]: (S. A, [in the latter of which this is given as a proper, not tropical, signification:]) (tropical:) he prepared, or made ready, him or it, لِكَذَا for such a thing. (A [in which this signification is said to be tropical.]) تَيْسِيرٌ relates to both good and evil: (M, K:) as in the following instances in the Kur; [xcii. 7, 10;] فَسَنُيَسِّرُهُ لِلْيُسْرَى, and لِلْعُسْرَى, (M,) [We will facilitate, or smooth, his way, or] We will accommodate him, or adapt him, or dispose him, [to a state of ease, and to a state of difficulty, or (as explained in the TA, art. عسر,) to punishment, and a difficult case:] (S, A:) or We will prepare him for paradise, and for hell: (Jel:) or We will prepare him to return to good, or righteous, conduct, [and to persevere in evil, or unrighteous, conduct; the former leading to ease, and the latter to difficulty:] (Fr, TA:) or We will prepare him for that habit of conduct which leads

to ease, such as the entering paradise, and for that which leads to difficulty, such as the entering hell: from يسّر الفَرَسَ, meaning, he prepared the horse for riding, by saddling and bridling. (Bd.) It is said in a trad. وَقَدْ يُسِّرَ لَهُ طَهُورٌ (assumed tropical:) And water for ablution had been prepared and put for him. (TA.) — — يَسَّرَ الرَّجُلُ, (inf. n. تَيْسِيرٌ, K,) The man's camels, and his sheep or goats, brought forth with ease, (IAar, M, K), and none of them perished. (IAar, M.) — — يَسَّرَتِ الغَنَمُ The sheep, or goats, abounded in milk, (S, M, A, K,) and in like manner, الإِبِلُ the camels, (M,) and [so in the S, M, A, but in the K or] in offspring: (S, M, A, K:) and they brought forth: and they were ready to bring forth: and they abounded. (TA.) A poet (namely Aboo-Useydeh Ed-Debeeree, TA) says, هُمَا سَيِّدَانَا يَزْعُمَانِ وإِنَّمَا يَسُودَانِنَا أَنْ يَسَّرَتْ غَنَمَا هُمَا (S, M) They two are our two chiefs, as they assert; but they are only our chiefs inasmuch as their sheep, or goats, abound in milk and in offspring. (TA.) — — See also أَيْسَرَتْ. 3 ياسرهُ, [inf. n. مُيَاسَرَةٌ] He was gentle towards him; acted gently towards him; treated him with gentleness; syn. لَايَنَهُ: (M, A, K:) he was easy, or facile, with him; syn. سَاهَلَهُ. (S, K.) Ex., cited by Th, from a poem: إِنْ يَاسَرْتَهُمْ يَسَرُوا If thou treat them with gentleness, they become gently. (M.) And يَاسَرَ الشَّرِيكَ He was easy, or facile, with the partner. (TA, from a trad.) — ياسر, (inf. n. مُيَاسَرَةٌ, K,) He took the left-hand side or direction; (S, M, A, Msb, K;) as also ↓ تياسر; (S, Msb, K;) which latter is the contr. of تيامن: (K:) or ↓ تَيَاسَرُوا they took the lefthand side or direction; contr. of تَيَامَنُوا. (A.) You say, يَاسِرْ بِأَصْحَابِكَ Take thou the left-hand side or direction with thy companions; (S, A;) as also تَيَاسَرْ; but some disapprove of this latter. (S.) And يَاسَرَ بِالقَوْمِ He took the left-hand side or direction with the people; as also ↓ يَسَرَ بِهِمْ aor. يَيْسِرُ; accord. to Sb. (M, TA.) 4 أَيْسَرَتْ She (a woman, M) brought forth with ease; she had an easy birth; (M, A, K;) as also ↓ يسّرت, (M, IKtt,) which is in like manner said of a she-camel; (M;) or, as in the copies of the K, يَسَرَتْ, without teshdeed. (TA.) One says, in praying (M, A) for a pregnant woman, (A,) أَيْسَرَتْ وَأَذْكَرَتْ May she have an easy birth, (Lh, M, A,) and may she bring forth a male child. (Lh, M.) See the contr., أَعْسَرَتْ. — ايسر, (S, M, &c.,) aor. يُوسِرُ, in which the [radical] ى is changed into و because it is quiescent and preceded by damm, (S,) inf. n. إِيسَارٌ (M, Mgh, K) and يُسْرٌ; (M, K;) accord. to Kr and Lh, but correctly the latter is a simple subst., (M,) He became possessed of competence, or sufficiency; or of richness, or wealth, or opulence; (S, M, Mgh, Msb, K;) and abundance. (Msb.) — أَيْمَنْتُ إِبِلِى وَأَيْسَرْتُهَا I put my camels aside on the right hand and the left. (A.) 5 تيسّر It (a thing, M, Msb) was, or became, facilitated, or easy; (M, A, Msb, K, TA;) contr. of difficult, hard, strait, or intricate; (TA;) as also ↓ استيسر. (M, A, Msb, K.) You say, أَخَذْنَا مَا تَيَسَّرَ, and ↓ مَا اسْتَيْسَرَ, We took what was easy [of obtainment, or of attainment]. (TA.) And it is said in a trad., respecting the eleemosynary tax called زَكَاة لَهُ وَيَجْعَلُ معَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا ↓ أَوْ عِشْرِينَ دِرْهَمًا And he shall put with it, or them, two sheep, or goats, if they be easy to him [to give], or twenty dirhems. (TA.) And in the Kur, [ii. 192,] فَمَا اسْتَيْسَرَ ↓ مِنَ الهَدْيِ What is easy [to give], of camels and kine and sheep or goats: or, as some say, either a camel or a cow or a sheep or goat. (M, TA.) — — Also, تيسّر لَهُ, (S, TA,) and ↓ استيسر له, (S, K, TA,) (assumed tropical:) It (a thing, or an affair, K) was, or became, prepared, or made ready for him: (S, K, TA:) [and he prepared himself for it.] It is said in a trad., قَدْ تَيَسَّرَا لِلْقِتَالِ (assumed tropical:) They had both prepared themselves, or made themselves ready, for fight. (TA, from a trad.) — — تَيَسَّرَتِ البِلَادُ (tropical:) The countries became abundant in herbage, or in the goods, conveniences, or comforts, of life. (TA, from a trad.) 6 تَيَاسَرُوا [They were gentle, or acted gently, one towards another; they treated one another with gentleness: (see 3, of which it is the quasipass.)] they were easy, or facile, one with another; syn. تساهلوا; (K, * TA;) تَيَاسُرٌ is the contr. of تَعَاسُرٌ. (S, art. عسر.) It is said in a trad., تَيَاسَرُوا فِى الصَّدَاقِ Be ye easy, or facile, not exorbitant, one with another, with respect to dowry. (TA.) — See also 3. — And see 1, latter part. 8 إِيْتَسَرَ see 1, in two places. 10 إِسْتَيْسَرَ see 5, in five places. يَسْرٌ (TA) and ↓ يَسَرٌ, (M, A, K, TA,) [each an inf. n. (see 1) used as an epithet,] and يَاسِرٌ, (K, TA,) Easy and gentle in tractableness, submissiveness, or manageableness; applied to a man and to a horse: (TA:) or [simply] easy; facile; (M, A, K;) as also ↓ يُسْرٌ (TA) and يَسِيرٌ, (Msb), this last being syn. with هَيِّنٌ, (S, K,) and signifying not difficult, غَيْرُ عَسِيرٍ, (A,) and ↓ مَيْسُورٌ [respecting which see also عُسْرٌ, pl. مَيَاسِيرُ]. (A.) Hence, ↓ يَسَرَاتٌ, pl. of يَسْرَةٌ and يَسَرَةٌ, applied to the legs of a beast, signifies Easy: (M:) or light, or active, legs of a beast: (S, TA:) or light, or active, and obedient, legs of a beast of carriage: (A:) or the legs of a she-camel: and you say also, إِنَّ قَوَائِمَ هٰذَا الفَرَسِ يَسَرَاتٌ خِفَافٌ, meaning, verily the legs of this horse are obedient and light or active. (TA.) [Hence also,] وِلَادَةٌ يَسْرٌ [An easy birth, or bringing forth]. (A.) And وَلَدَتْ وَلَدَهَا يَسْرًا She brought forth her child easily: (M, K *:) said of a woman: (M:) or ↓ يَسَرًا. (CK.) And it is said in a trad., ↓ إِنَّ هٰذَا الدِّينَ يُسْرٌ Verily this religion is easy; liberal; one having little straitness. (TA.) You say also, ↓ خُذْ مَيْسُورَهُ وَدَعْ مَعْسُورَهُ [Take thou what is easy thereof, and leave thou what is difficult]. (A.) And ↓ مَيْسُورٌ is applied to a saying, or speech: (A:) so in the Kur. xvii. 30; meaning, gentle; (Bd, Jel;) easy: (Jel:) or ↓ قَوْلٌ مَيْسُورٌ means prayer for مَيْسُور, i. e., for يُسْر [q. v.]. (Bd.) — — فَتْلٌ يَسْرٌ [The twisting a rope or cord towards the left, by rolling it against the body from right to left; or] the twisting downwards, by extending the right hand towards the body [and so rolling the rope or cord downwards against the body or thigh, which is the usual way of twisting]; (S, A *, K;) contr. of شَزْرٌ. (M, A, TA) — — طَعْنٌ يَسْرٌ The thrusting, or piercing, [straight forward; or] opposite the face: (S, M, K:) opposed to شَزْرٌ, which is from one's right and one's left. (TA.) See an ex. voce شَزَرَةٌ. يُسْرٌ [Easiness; facility;] contr. of عُسْرٌ; (S, M, Mgh, Msb, K;) as also ↓ يُسُرٌ; (S, Msb, TA;) [and ↓ يُسْرَى; (see 3, where it is variously explained;)] and ↓ مَيْسُورٌ is the contr. of مَعْسُورٌ, [and therefore signifies as above; or easy; facile;] (S;) or this last signifies, (accord. to the lexicologists, M,) what is made easy; or facilitated; or (accord. to Sb, M, [but see مَعْقُولٌ,]) it is an inf. n. of the measure مَفْعُولٌ, (M, K,) [used in the sense of يُسْرٌ as explained above,] of the same kind as [its contr.] مَعْسُورٌ; and Abu-l-Hasan says, that this is the truth; for it has no unaugmented verb, and inf. ns. of this measure are not of verbs which are in use, but only of imaginary unaugmented triliteral-radical verbs, as in the case of مَجْلُودٌ, which is [really] from تَجَلَّدَ. (M.) For examples of يُسْرٌ, see عُسْرٌ. — — Also, (accord. to the M; but in the K, or; and in both of these lexicons the signification here following is placed first;) and in like manner, ↓ يُسُرٌ, (K,) and ↓ يَسَارٌ, (S, M, Mgh, Msb, K,) and ↓ يَسَارَةٌ, (S, K,) and ↓ مَيْسَرَةٌ, and ↓ مَيْسُرَةٌ, (S, M, K,) of which last Sb says that it is like مَشْرُبَةٌ and مَسْرُبَةٌ in not being after the manner of the verb, [but after that of the simple substantive,] (M,) and ↓ مَيْسِرَةٌ, (K.) Easiness [of circumstances]; (M, K;) competence, or sufficiency; or richness, or wealth, or opulence; (S, M, Mgh, Msb, K;) abundance; (Msb;) [in these senses, also, contr. of عُسْرٌ;] and ↓ يُسْرَى signifies [the same; or] easy things or affairs or circumstances; contr. of عُسْرَى; as also ↓ مَيْسَرَةٌ. (TA, art. عسر.) You say also, ↓ أَنْظِرْنِى حَتَّى يَسَارِ [Grant thou me a delay until I shall be in a state of easiness of circumstances, &c.]; in which the last word is indecl., with kesr for its termination, because it is altered from the inf. n., which is المَيْسَرَةُ. (S.) In the Kur. [ii. 280,] some read, ↓ فَنَظِرَةٌ إِلَى مَيْسُرِهِ

[Then let there be a postponement, or delay, until his being in a state of easiness of circumstances]: but Akh says, that this is not allowable; for there is no noun of the measure مَفْعُلٌ [of this kind]: as to مَكْرُمٌ and مَعُونٌ, [it is said that] they are pls. [virtually though not in the language of the grammarians] of مَكْرُمَةٌ and مَعُونَةٌ. (S.) [On this point, see مَأْلُكٌ, voce أَلُوكٌ.] — See also يَسْرٌ, in two places. — عُودُ يُسْرٍ: see عُودُ أُسْرٍ, in art. أسر. يَسَرٌ: see يَسْرٌ. — — Made easy, or facilitated; i. q. مُيَسَّرٌ: (assumed tropical:) prepared: (K:) or [the game called] المَيْسِر prepared: or, as some say, (assumed tropical:) anything prepared. (M.) — أَعْسَرُ يَسَرٌ A man who works, or does anything, with both his hands [alike]; ambidextrous; ambidexter: (S, M, Msb:) and ↓ أَعْسَرُ أَيْسَرُ occurs in a trad., accord. to one relation; but the former is the correct expression: (A'Obeyd:) and the fem. is عَسْرَآءُ يَسَرَةٌ: (M:) explained before, in art. عسر. (K.) — See also يَاسِرٌ, in six places. يُسْرٌ: see يُسْرٌ, in two places. يَسْرَةٌ: see يَسَارٌ, throughout. يُسْرَى: see يُسْرٌ, in two places. — See also أَيْسَرُ. — See also يَسَارٌ, throughout. يَسَارٌ: see يُسْرٌ, in two places. — Also, (S, M, Mgh, Msb, K, &c.,) and ↓ يِسَارٌ, (M, Msb, K,) the former of which is the more chaste, (ISk, IAmb, IF, M, Msb, K *,) or the latter is so, (IDrd, M, K,) or the latter is a variation used for the sake of assimilation to [its syn.] شِمَالٌ, (Sgh, TA,) or it is vulgar, (IKt, Msb,) and not allowable, (S,) or J is in error in disallowing it, (K,) or it is disapproved because the incipient ى with kesr is deemed difficult to pronounce, (M, TA,) but there are three other words commencing like it, namely, يِوَامٌ, an inf. n. of يَاوَمَهُ, though this is disallowed by some, and يِعَارٌ, pl. of يَعْرٌ, and يِسَافٌ, a proper name of a man, also pronounced with fet-h [to the ى]; (TA;) and another form is ↓ يَسَّارٌ; (Sgh, K;) contr. of يَمِينٌ; (S, M, A, Mgh, Msb, K;) and so is ↓ يُسْرَى of يُمْنَى, (M, A, Mgh, Msb, K,) and يَسْرَةٌ of يَمْنَةٌ, (M, A, Msb, K,) and ↓ مَيْسَرَةٌ of مَيْمَنَةٌ, (A, Msb, K,) and ↓ أَيْسَرُ of أَيْمَنُ: (S:) يَسَارٌ and ↓ يُسْرَى signify The left [hand, or arm, or foot, or leg, or] limb: and the same two words, and ↓ يَسْرَةٌ and ↓ مَيْسَرَةٌ, the left, meaning the left side or direction or relative location or place: (Msb:) and ↓ أَيْسَرُ, the left side: or a person [or thing] that is on the left side: (Msb, art. يمن:) [and ↓ مَيْسَرَةٌ the left wing of an army:] the pl. of يَسَارٌ is يُسُرٌ (Lh, M, K) and يُسْرٌ, (K,) or يَسْرٌ; (AHn, M;) which last is [also] pl. of ↓ يُسْرَى; (TA;) [and the pl. of ↓ مَيْسَرَةٌ is مَيَاسِرُ.] You say, قَعَدَ فُلَانٌ ↓ يَسْرَةً Such a one sat on the left side. (S.) And ↓ قَعَدُوا يَمْنَةً وَيَسْرَةً, (A, Msb *,) and عَلَى يَمِينٍ وَيَسَارٍ, and ↓ اليُمْنَى وَالْيُسْرَى, and ↓ يَمِينًا وَيَسَارًا, (A,) or المَيْمَنَةِ وَالْمَيْسَرَةِ, and عَنِ الْيَمِينِ وَعَنِ الْيَسَارِ, and اليُمْنَى وَالْيُسْرَى, and المَيْمَنَةِ وَالْمَيْسَرَةِ, meaning, They sat on the right side and on the left. (Msb.) And وَلَّاهُ ↓ مَيَاسِرَهُ [He turned his left parts towards him]. (A.) يِسَارٌ: see يَسَارٌ. يَسُورٌ: see يَاسِرٌ, in two places. يَسِيرٌ: see يُسْرٌ. — Little, or small, in quantity, petty: (S, A, K:) mean, contemptible; paltry; of no weight or worth. (A.) — See also يَاسِرٌ. يَسَارَةٌ: see يُسْرٌ. يَسَّارٌ: see يَسَارٌ. يَاسِرٌ: see يَسْرٌ, first signification. — [Taking the left-hand side or direction: or coming on, or from the direction of, the left hand of a person:] contr. of يَامِنٌ. (S.) — [Dividing a thing into parts, or portions.] — — [Hence,] The slaughterer of a camel: (K, TA:) because he divides its flesh into portions: (TA:) the person who superintends the division of the slaughtered camel (M, K) for the game called المَيْسِر: (K:) pl. [يَاسِرُونَ and] أَيْسَارٌ: (M, K:) A'Obeyd says, I have heard them put يَاسِرٌ in the place of يَسَرٌ, [for the explanations of which see what follows,] and ↓ يَسَرٌ in the place of يَاسِرٌ, (M,) or ↓ يَسَرٌ and يَاسِرٌ signify the same: and the pl. is أَيْسَارٌ: (S, A:) يَاسِرٌ signifies [as explained above, and also] a person who plays with gaming-arrows, (S, Msb, TA,) [at the game called المَيْسِر,] for a slaughtered camel; because he is one of those who occasion the slaughter of the camel; and the pl. is [as above and] يَاسِرُونَ: (TA:) and ↓ يَسَرٌ, i. q. ضَرِيبٌ [which signifies the same; and the person who is entrusted, as deputy, with the disposal of the arrows in the game above mentioned, and who shuffles them in the رِبَابَة:] and, [as quasi-pl. of يَاسِرٌ, like as خَدَمٌ is of خَادِمٌ,] a party assembled together at the game called المَيْسِر: (M, K:) pl. أَيْسَارٌ: (M:) and ↓ يَسِيرٌ and ↓ يَسُورٌ signify one who contends with another at a game of hazard; syn. قَامِرٌ: (K:) or ↓ يَسَرٌ and ↓ يَسُورٌ, and also يَاسِرٌ, are applied to one who has, or to whom pertains, a gamingarrow. (IAar, TA.) أَيْسَرُ [More, and most, easy, or facile; fem. يُسْرَى]. — See also يَسَارٌ. موسِرٌ [originally مُيْسِرٌ,] Possessing competence, or sufficiency; or rich, or wealthy, or opulent: (M, K:) pl. مَيَاسِيرُ: (Sb, M, K:) [like مَفَالِيسُ, pl. of مُفْلِسٌ; and مَفَاطِيرُ, pl. of مُفْطِرٌ; as though the sing. were مَيْسُورٌ:] but by rule it should be مُوسِرُونَ, for the masc., and مُوسِرَاتٌ for the fem. (Abu-l-Hasan, M.) مَيْسُرٌ: see يُسْرٌ. مَيْسِرٌ The game, or play, with unfeathered and headless arrows; (M, K;) the game of hazard which the Arabs play with such arrows; (S, Mgh, Msb;) a game of the Arabs, played [by ten men,] with ten unfeathered and headless arrows: they first slaughtered a camel, [bought on credit, (see below, in this paragraph,)] and divided it into ten portions, or, as some say, [agreeably with what follows,] into twenty-eight: the first arrow was called الفَذُّ, and had [one notch and] one portion of the slaughtered camel: the second, التَّوْءَمُ, and had [two notches and] two portions: the third, الرَّقِيبُ, and had [three notches and] three portions: the fourth, الحِلْسُ, and had [four notches and] four portions: the fifth, النَّافِسُ, and had [five notches and] five portions; or, as some say, this was the fourth: the sixth, المُسْبِلُ, and had [six notches and] six portions: the seventh, المُعَلَّى, which was the highest of them, having [seven notches and] seven portions: the eighth and ninth and tenth were called السَّفِيحُ and المَنِيحُ and الوَغْدُ; and these three had no portions: [the players to whom these three fell had to pay for the slaughtered camel: (see المُسْبِلُ:) whence it appears, that if the camel was divided into ten portions, (see رَيْمٌ,) the game must have continued after all these were won, until it was seen whose were the eighth and ninth and tenth arrows; and it seems to be the general opinion that this was the case:] the camel being slaughtered, they collected together the ten arrows, and put them into the رِبَابَة, a thing resembling a quiver (كِنَانَة), and turned them round about or shuffled them (أَجَالُوهَا): [or they employed a person, whom they called حُرْضَة, to do this:] then they put them into the hand of the judge (الحَكَم), who took them forth one after another in the name of one after another of the party; [or they commissioned the حُرْضَه to do so;] and each took of the portions of the slaughtered camel according to his arrow; but those to whose lots fell the arrows without portions were obliged to pay the price of the slaughtered camel: with the flesh of which they afterwards fed the poor; and him who would not engage with them in the game they reproached, and called a بَرَم: (Sefeenet Er-Rághib, printed at Boolák; p. 637:) [see also رَقِيبٌ, ضَرِيبٌ, and عَشْرٌ:] or any game of hazard; or play for stakes, or wagers: (K:) so that even the game of children with walnuts is included under this name by Mujáhid in his explanation of verse 216 of chap. ii. of the Kur.: (TA:) or anything in which is risk, or hazard: (Kull, p. 321:) or the game of tricktrack, backgammon, or tables; syn. نَرْدٌ: (Sgh, K:) and chess was called by 'Alee the مَيْسِر of the Persians, or foreigners: (TA:) or the slaughtered camel for which they played: for when they desired to play, they bought on credit a camel for slaughter, and slaughtered it, and divided it into twentyeight portions, or ten portions; and when one [of the arrows] after another came forth [from the رِبَابَة] in the name of one man after another, the gain of him for whom came

forth those to which belonged portions appeared, and the fine of him for whom came forth [any of the arrows called] the غُفْل: (K:) so called as though it were a place of division: and so used by the poet Lebeed, who speaks of a fat مَيْسِر. (TA.) مَيْسَرَةٌ: see يُسْرٌ, in two places. — See also يَسَارٌ, in four places. مَيْسُرَةٌ: see يُسْرٌ. مَيْسِرَةٌ: see يُسْرٌ. مُيَسَّرٌ Prepared; disposed; made easy, or facile. So in the following words of a trad.: فَكُلٌّ مُيَسَّرٌ لِمَا خُلِقَ لَهُ [And every one is prepared, &c., for that for which he is created]. (TA.) — I. q. زُمَاوَرْدٌ [q. v.]; (Mgh, K;) app. a post-classical word; so called because easily taken; (Mgh;) in Persian, called نُوَالَهْ [or نَوَالَهْ], (Mgh, K,) and in Egypt termed لُقْمَةُ القَاضِى. (TA.) مُيَسِّرٌ, applied to a man, (S, TA,) Having numerous offspring of sheep or goats [and therefore much milk]; (TA;) contr. of مُجَنِّبٌ. (S, TA.) مَيْسُورٌ: see يُسْرٌ, in three places: — and see also يُسْرٌ. مَيَاسِرُ She-camels that bring forth easily. (TA.) يشب يَشْبٌ A well known stone; [jasper; peenliarly a whitish kind thereof, found in Mount Imaus: (Golius, from Et-Teyfáshee:)] an arabicized word, from [the Persian] يَشْم, q. v. (K.) يطب 4 مَا أَيْطَبَهُ i. q. مَا أَطْيَبَهُ: (K:) a dial. form of the latter, or formed from it by transposition: (TA:) and in like manner أَيْطِبْ بِهِ, i. q. أَطْيِبْ بِهِ: [both signifying How good, sweet, delicious, or pleasant, is he, or it]. (TA, art. طيب.) أَيْطَبُ i. q. أَطْيَبُ [More, or most, good, sweet, delicious, or pleasant: and pure]: a correct and chaste dial. form of the latter word. (Ex., from a trad., عَلَيْكُمْ بِالأَسْوَدِ مِنْهُ فَإِنَّهُ أَيْطَبُهُ Keep ye to the black thereof; (i. e., of the fruit of the أَرَاك;) for it is the best of it. But some deny its being a dial. form, [holding it to be formed by transposition]. (TA.) — — أَقْبَلَتِ الشَّاةُ فِى أَيْطَبَتِهَا, and أَيْطَبَّتِهَا, (the latter form from AZ, TA,) The sheep, or goat, came in the vehemence of her lust for the male. (K.) See also art. طيب. يعر &c. See Supplement يفخ 1 يَفَخَهُ, (K,) aor. يَفَخَ, because of the guttural letter, or يَفُخَ, accord. to the common rule observed in the K, or يَفِخَ, as though it were of the same class as وَعَدَ, (TA,) [the last is probably the most correct form, as يَأْفِخُهُ is the aor. of أَفَخَهُ, of which يَفَخَهُ is a dial. form,] He, or it, hit him, or hurt him, on the part of his head called the يَافُوخ. (K.) يَافُوخٌ [The top of the head;] the part where the anterior and posterior bones of the head meet: [see يَأْفُوخٌ, of which it is a dial. form:] pl. يَوَافِيخُ. (TA.) ISd regards this form of pl. as an indication that the ى is a radical letter, and therefore mentions it in this art.; (TA;) [and F says the same in art. أفخ: but see that art.]. — — مَسَّ بِيَافُوخِهِ السِّمَاكَ (assumed tropical:) [He touched Spica Virginis, or Arcturus, with the top of his head]. (A.) — — وَطِئَ فُلَانٌ يَوَافِيخَ القُرُومِ (assumed tropical:) Such a one had lordship and eminence given to him. (A.) — — صَدَعُوا يَافُوخَ اللَّيْلِ (tropical:) i. q. أَدْلَجُوا [They journeyed in the night; &c.] (A.) [See also art. أفخ.] مَيْفُوخٌ Hit, or hurt, on the part of his head called the يَافُوخ. (K.) يفع &c. See Supplement يقت يَاقُوتٌ, [coll. gen. n., The sapphire, of whatever variety: the ruby, oriental ruby, or red sapphire, also called يَاقوتٌ أَحْمَرُ; of which there are several varieties, whereof one is the carbuncle; also called يَاقوتٌ جَمْرِىٌّ: the sapphire, commonly so called, or blue sapphire, also called يَاقوتٌ أَزْرَقُ: and the topaz, oriental topaz, or yellow sapphire, also called يَاقوتٌ أَصْفَرُ: the jacinth, or hyacinth, accord. to Golius, who observes, as on the authority of the Teyfáshee, that by this name are called various gems of the East; four species thereof being enumerated; the red, the yellow, or gold-coloured, the blue, or azure, and the white: that the sapphire and the chrysolite are also thus called: but that, by the word used absolutely, the red jacinth, or hyacinth, commonly called the ruby, is meant: which last remark is agreeable with modern usage:] a well known gem; (K;) of which there are many varieties, (TA,) the most excellent whereof is that called اليَاقوتُ الأَحْمَرُ الرُّمَّانِىُّ, (K,) also called البَهْرَمَانِىُّ; [the finest kind of ruby or carbuncle;] said to be brought from Sarandeeb [or Ceylon]: it has the property of exhilarating, and of conjoining [separated friends]; (TA;) and is profitable for disturbance of the mind (occasioned by the black bile, TA) and palpitation, and weakness of the heart and stomach, if drunk; [being app. reduced to powder for that purpose, as is done with some other gems in the East;] and for congealment of the blood, if hung [upon the person]: (K:) it is a Persian word, (S,) arabicized: (S, K:) of the measure فَاعُولٌ: n. un. with ة; and pl. يَوَاقِيتُ. (S.) يقظ 1 يَقِظَ, aor. يَقَظَ, (Msb, K,) and يَقُظَ, aor. يَقُظُ; (Lh, K;) and in the Msb is added يَقَظَ, i. e. like ضَرَبَ, which is strange; (TA;) [but this I do not find in my copy of the Msb;] inf. n. [of the first] يَقَظٌ (Msb, K) and يَقَظَةٌ, (Msb, TA,) or the latter is a simple subst., (S,) and [of the second] يَقَاظَةٌ; (Msb, K;) He waked, or woke; did not sleep, or was not sleeping. (Msb, K.) — — See also 5. 2 يَقَّظَ See 4, throughout. 4 ايقظهُ (S, &c.) inf. n. إِيقَاظٌ, (TA,) He awakened him, (S, Mgh, Msb, K,) مِنْ نَوْمِهِ from his sleep; (S;) as also ↓ يقّظهُ, inf. n. تَيْقِيظٌ; (K;) and ↓ استيقظهُ. (TA.) — — (tropical:) He roused his attention, لِلْأُمُورِ to the things, or affairs; (Msb;) as also يقّظهُ. (TA.) — — ايقظ الغُبَارَ (tropical:) He dispersed the dust: (Lth:) and (assumed tropical:) he raised the dust; (Lth, S, Z;) as also ↓ يقّظهُ: (Lth, S:) or, accord. to Az, this is a mistranscription, for بَقَّطَ التُّرَابَ, inf. n. تَبْقِيطٌ. (TA.) 5 تيقّظ He became awakened; or he awaked, or awoke; (S, Msb, TA;) مِنْ نَوْمِهِ from his sleep; (TA;) as also ↓ استيقظ. (S, Mgh, Msb, K.) — — (tropical:) His attention became roused, or he had his attention roused, لِلْأَمْرِ to the thing, or affair; (Msb, * TA;) as also ↓ استيقظ, and ↓ يَقِظَ: (Msb:) he became vigilant, wary, or cautious. (TA.) You say also, إِلَى صَوْتِهِ ↓ هُوَ يَسْتَيْقِظُ (tropical:) [He has his attention roused at his voice, to listen thereto]. (TA.) 10 استيقظاِسْتَيْقَظَ: see 5, in three places. — — (tropical:) It (a woman's anklet or other ornament) made a sound or sounds: (K, TA:) like as one says [in the contr. case], نَامَ, meaning " its sound, or sounds, ceased," by reason of the fulness of the leg. (TA.) — استيقظهُ: see 4. يَقْظٌ: see what next follows, in three places. يَقِظٌ and ↓ يَقُظٌ and ↓ يَقْظَانٌ A man waking, or awake: not sleeping: (K:) or the last has this signification; (S, Msb;) and its fem. is يَقْظَى: (O, Msb, K:) the pl. (K, &c.) of the first (IB, Msb) and second, (IB,) or of the first only, for the second has no broken pl., because of the rareness of فَعُلٌ as the measure of an epithet, (Sb, TA,) is أَيْقَاظٌ, (Sb, IB, Msb, K,) which is applied to women as well as to men; (O;) and the pl. of يقظان is يِقَاظٌ; (IB;) and the pl. of يقظى is يَقَاظَى. (K.) — — And the first (ISk, S, Msb) and ↓ second (ISk, S) (tropical:) A man vigilant, wary, cautious, or in a state of preparation; (S, Msb;) having his attention roused: (S:) and intelligent: (Msb:) or a man having his attention much roused, very vigilant, and possessing knowledge and intelligence. (ISk.) [In the TA, each of these two epithets is said to be after the manner of the rel. n.; but they are both part. ns. from يَقِظَ as syn. with تيقّظ.] You say also, ↓ يَقْظُهُ الفِكْرِ and ↓ يَقِظُهُ and ↓ مُتَيَقِّظُهُ رَجُلٌ يَقْظَانُ (tropical:) [A man vigilant in mind]. (TA.) And إِنَّ فُلَانٌ لَيَقِظٌ (assumed tropical:) [Verily such a one is vigilant; not dull, heavy, or listless; lit.] light in head. (AA.) يَقْظَةٌ: see what next follows. يَقَظَةٌ A state of waking, or being awake; (S, Mgh, K;) as also ↓ يَقْظَةٌ, occurring in the saying of the Et-Tihámee, العَيْشُ نَوْمٌ وَالْمَنِيَّةُ يَقْظَةٌ وَالْمَرْءُ بَيْنَهُمَا خَيَالٌ سَارِى [Life is a state of sleep, and death is a state of waking; and man between the two is a night journeying phantom]; but most hold it to be used only by poetic license. (TA.) يَقْظَانُ: see يَقِظٌ, in two places. — — أَبُو اليَقْظَانِ The domestic cock. (K.) مَا رَأَيْتُ أَيْقَظَ مِنْهُ (tropical:) [I have not seen any more vigilant, wary, or cautious, than he]. (TA.) مُتَيَقِّظٌ: see يَقِظٌ. يقن &c. See Supplement يلب يَلَبٌ Shields, of the kind called تِرْسَةٌ, (K,) pl. of تُرْسٌ; or of the kind called دَرَقٌ, as is said in the R and M; which two kinds differ in this, that the درق,

like the حَجَف, are of skin, or leather, without any wood or sinews (or nerves), whereas ترس is a more general appellation: (TA:) or coats of defence, syn. دُرُوعٌ, (K,) of the fabric of El-Yemen: (TA:) made [app. whether shields or coats of defence] of skins; (K;) i. e., of the hides of camels: (TA:) or coats of defence (دروع) of the fabric of ElYemen, made of skins sewed together: a coll. gen. n., of which the n. un. is يَلَبَةٌ: 'Amr Ibn Kulthoom says: عَلَيْنَا البَيْضُ وَالْيَلَبُ اليَمَانِى وَأَسْيَافٌ يَقُمْنَ وَيَنْحَنِينَا [Upon us (were) helmets, and leathern coats of defence of the fabric of El-Yemen, and swords that are straight (so accord. to the above reading, of يَقُمْنَ, which I find in an excellent copy of the S: but some read يَقَمْنَ, which, I think, affords not so good a sense:) and that curve]: (S:) or helmets made of camel's hides: [see also أَلَبٌ and أَلَبَةٌ:] or [head-coverings made of] plaited thongs of leather (نُسُوعٌ) woven together, which are put on the head in lieu of the helmet: (TA:) or skins which are sewed together, and worn on the head, specially: (K:) or skins which are worn beneath the [kind of coat called] دِرْع, or [beneath that of] دِيبَاج; one of which is called يَلَبَةٌ: or skins which are worn like the coats of defence called دروع: or skins of which such coats are made: (TA:) or any defensive coverings, or armour, of skins; not of iron; and hence, shields (دَرَقٌ) [of skins] are thus called: a poet says, عَلَيْهِمْ كُلُّ سَابِغَةٍ دِلَاصٍ وَفِى أَيْدِهِمِ اليَلَبُ المُدَارُ [Upon them (are, or were,) all (kinds of) ample coats of mail, smooth and glistening; and in their hands, round shields of skins]: and يَلَبٌ, originally is a name of that skin [of which such coverings are made]: Aboo-Dahbal El-Jumahee says, دِرْعِى دِلَاصٌ شَكُّهَا شَكٌّ عَجَبْ وَجَوْبُهَا القَاتِرُ مِنْ سَيْرِ الْيَلَبْ [My coat of mail is smooth and glistening: its cleaving (or sticking close) is an admirable cleaving: and its shield, of good dimensions, is of strips of skin: so accord. to explanations in the S, in arts. شك and قتر: but I incline to think that جوبها here is the same as جَيْبُهَا; and that a word is understood, which makes the meaning to be its opening at the neck and bosom, of good dimensions, is bordered with an edge of thongs]: (S:) or simply skin, or hide. (K.) — — Also defensive coverings, or armour, of pieces of felt (لُبُود), with a stuffing of honey (عَسَل) and sand. (K.) — — Also, Steel; (K;) pure iron: (ISh, T, K:) n. un. يَلَبَةٌ. (TA.) Of this signification, the following hemistich is cited as an ex., وَمِحْوَرٌ أَخْلَصَ مَن مَّاءِ اليَلَبَ [And a pulley-axis clearer (in its brightness) than the lustre of pure iron, or steel]: but ISk says that it is by an Arab of the desert, who, hearing the verse of 'Amr Ibn-Kulthoom quoted above, erroneously supposed يلب to signify the most excellent kind of iron; and IDrd also asserts that the meaning assigned to it in this hemistich is founded upon a mistake. (TA.) See also أَلَبَةٌ. — — Also, Anything great, big, or large in size. (K.) يم &c. See Supplement ينبت يَنْبُوتٌ A certain thorny kind of tree, not of the kind called عِضَاه. Mentioned here by IM. See art. نبت. (TA.) ينبث يَنْبِيث A kind of sea-fish: (IAar, T:) different from the بَيْنِيث: it is doubtful whether it be Arabic, or a foreign word introduced into the Arabic language. (T.) [See arts. بنث and نبث.] ايهت 4 يهت (as also اوهت, TA) It (flesh-meat, K, or a wound, TA) became stinking. (AZ, K.) يهمت اليَهْمُوتُ A name of the fish upon which is the earth: erroneously written with ب [البهموت]: so says Esh-Shiháb in the 'Ináyeh. (MF, TA.) [See my translation of the 1001 Nights, note to the Introduction.] يوح يُوحُ, (so accord. to AHat, Mbr, AAF, Kr, Abu-l-'Ala El-Ma'arree, A,) [of the fem. gender, (see بُوحُ,)] indecl., and without the art. ال (ISd,) accord. to IAmb بُوحُ, but this is a mistake originating from a corrupt transcription of the word, (IKh, IB, &c.,) and يُوح, also indecl. like بَرَاح, (TA) and يُوحَى, (IAth, K,) names of The sun. (S, art. بوح, K, &c.) [See بُوحُ.] يوم &c. See Supplement SUPPLEMENT TO PARTS VII. AND VIII. ق — ى

ى (Supplement) alphabetical letter يتم 4 ى أَيْتَمَهُ [He made him fatherless]. (TA in art. ايم.) See an ex. in art. ايم, conj. 2. يتن وَلَدَتْهُ يَتْنا She brought him forth feet foremost. (M.) In Fresnel's three copies of the Aghánee, (see his " Seconde lettre sur l'Histoire des Arabes avant l'Islamisme," Journal Asiatique, 3rd Series, no. 16,) erroneously written تِيتَمٌ and يتم إِيتَّم .نينا [for أتَمّ and تَأَتَّمَ]: see أَتِمٌ. يد يَدٌ The arm, from the shoulder-joint to the extremities of the fingers. (Msb.) — — [The foreleg of a horse, &c.] — — يَدٌ بَيْضَآءُ: see أَبْيَضُ, in two places, near the end of the paragraph. — — يَدٌ A sleeve: see R. Q. 1 in art. ذب. — — يَدُ القَوْسِ: see رِجْلٌ, in two places. — — طِوَالُ الأَيْدِى for الأَيْدِى: see ثَمَانِيَةٌ. — — أَعْطَاهُ عَنْ يَدٍ, as occurring in the Kur, ix., 29, He gave it in acknowledgement of the superiority of the receiver; that the power (يَدْ) of the latter was superior to that of the giver: or, because of favour received; or, from subjection and abasement: (M:) or, from compulsion: (A 'Obeyd, T:) or, obediently: or, walking with it; not riding, nor sending it: or, in ready money. (TA.) — — أَسْلَمَ عَلَى يَدَىْ فُلَانٍ He became a Muslim by the advice and persuasion of such a one. (Marg. note in a copy of the Jámi' es-Sagheer, on a trad. commencing مَنْ أَسْلَمَ.) — — أَخَذْتُ عِنْدَهُ يَدًا: see art. اخذ. — — لِفُلَانٍ عِنْدِى يَدٌ I owe such a one a benefit. — — عَلَى يَدِهِ By his agency, or means. See the corresponding expression in Hebrew, in Ps. lxiii. 11, Jer. xviii. 21, and Ezek. xxxv. 5, in the phrase " to pour out (the blood of) a person by means of the sword. " — — وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ (Kur, ii. 191): see ب (used redundantly). — — لا آتِيهِ يَدَ الدَّهْرِ, and يَدَ المُسْنَدِ I will not come to him, or do it, ever; I will never do it. (IAar, in I., voce مُسْنَدٌ.) See أَبَدٌ and جَدًا. — — عَلَى يَدَىِ الخَيْرِ: see نَاجِزٌ. — — بِعْتُهُ يَدًا بِيَدٍ: see خَيْرٌ: وَالْيُمْنِ. — — You say, also, بَايَعْتُهُ يَدًا بِيَدٍ, the two nouns being only thus used, as a denotative of state, I contracted a sale with him for ready money; i. q. بِالتَّعْجِيلِ وَالنَّقْدِ. (Mgh.) — — لَكَ أَنْ يَكُونَ كَذَا [or يَدَىَّ?] يَدَىَّ is like عَلَىَّ لك ان يكون كذا. (Aboo-Sahl El-Harawee, TA in art. حبق.) — — أَتَى: see أُتِىَ عَلَى يَدِ فُلَانٍ. — — أَوَّلَ ذِى يَدَيْنِ and ذَاتِ يَدَيْنِ: see art. ذو. — — تَحْتَ يَدِهِ Under his authority. — — يَدٌ (assumed tropical:) Generosity. (A, voce شَبْرٌ) مَيْدِىٌّ A gazelle whose fore-leg is caught in a snare: see مَرْجُولٌ. يربع الجَارُ يرع يَرَاعٌ A firefly: see الجار البَرَاقِشِىُّ, in art. برقش : اليَرْبُوعِىُّ. يرق يَرَقَانٌ Saffron. (Sgh, in TA, art. شعر.) — — See أَرَقَانٌ. يرم يَرَمِىٌّ and أَيْرَمِىٌّ A sign-stone: see إِرَمٌ. يزن يَزَنِىٌّ and أَيْزَنِىٌّ, applied to a spear: see أَزْأَنِىّ, in art. زأن. يشم 4 مَا أَيْشَمَهُ How unlucky! a vulgarism: see 4 in art. شأم. يفع يَفَعٌ : A يَفَعَةٌ ↓ and يَافِعٌ يَافِعٌ : see يَافِعٌ يَفَاعٌ : see يَافِعٌ يَفَعَةٌ boy grown up, (Msb, TA,) grown tall; (Ham, p. 354 et seq., Har, p. 189;) as also ↓ يَفَاعٌ and ↓ يَفَعٌ. (Ham, ibid.) See an ex. voce خَبَأَةٌ; and شَادِخٌ and مُطَبِّخٌ. وَلَدُ المُيَافَعَةِ [The offspring of fornication, or adultery]. يقن 1 يَقِنَهُ, (S, Msb, K,) and يَقِنَ بِهِ; (Msb;) and ↓ أَيْقَنَهُ, (S, K,) and ايقن ↓ بِهِ; (K;) and ↓ تَيَقَّنَهُ; and ↓ اِسْتَيْقَنَهُ, (S, Msb, K,) and ↓ استيقن بِهِ; (K;) all signify the same; (S;) He knew it; he was, or became, certain, or sure, or he made sure, of it; syn. عَلِمَهُ; (Msb, K;) intuitively, and inferentially; (Msb;) [see 1 in art. علم;] and تَحَقَّقَهُ. (K.) 4 أَيْقَنَ see 1. 5 تَيَقَّنَ see 1. 10 إِسْتَيْقَنَ see 1. يَقِينٌ is of the measure فَعِيلٌ in the sense of the measure فَاعِلٌ, signifying Sure, or certain, and manifest. (Msb.) — — And knowledge, or certainty; [see ظَنٌّ;] instinctive and inferential. (Msb.) — — عَيْنُ اليَقِينِ: see عَيْنٌ (latter part). — — حَقُّ اليَقِينِ and الحقُّ اليَقِينُ: see جَامِعٌ; where the two words are said to have the same meaning: and Bd and Jel in lvi. 95; in the latter of which, اليقين in حَقُّ اليَقِينِ is expressly said to be an epithet: see also Ham, p. 335. يم 2 يَمَّمَ : see أَمَّمَ. And يَمَّمَ المَرِيضَ صَعِيدًا : see تَيَمَّمَ. 5 تَيَمَّمَ : see أَمَّ. and المَيِّتَ: see Mgh in art. أَمَّ. 5 تَيَمَّمَ i. q. قَصَدَ قَصْدًا. (TA in art. ام. — — تَيَمَّمَ يَمَامَةً : see المُشَرَّكَةُ. يمر حَمَامٌ : see يَمَامٌ : الفَرِيضَةُ اليَمِّيَّةُ (art. ام. يَامُرِرٌ The male of the أَيِّل [or mountain goat: not :ل ا]. (M, TT.) يمن 1 يُمِنَ, (T, M, K,) and يَمِنَ, (M, K,) He was prosperous; fortunate; lucky. (T, M, K.)

3 يَامَنَ : see 3 in art. شأم in two places. 4 أَيْمَنَهُ He made it to incline towards the right: see an ex. voce سِنٌّ (near the end of the paragraph). — — أَيْمَنَ: see أَشْأَمَ in two places. — — أَيْمَنْتُ: see أَيْسَرْتُ .إِبِلِى 5 تَيَمَّنَ He was placed on his right side in the grave. (TA, voce عَلْبَى.) — — تَيَمَّنَ بِهِ i. q. تَبَرَّكَ بِهِ [q. v.]. (S.) — — فُلَانٌ يُتَيَمَّنُ بِرَأْيِهِ, i. e. يُتَبَرَّكُ بِهِ, (T,) app. One is fortunate in, or derives a blessing from, his counsel. — — He augured good by it, or from it; or looked for good fortune, or a blessing, from it; syn. تَبَرَّكَ بِهِ: (Mgh, Msb, &c:) opposed to تَشَاءَمَ بِهِ, in the K, art. طير; and in Bd, xvii. 14; and well known. — — تَيَمَّنَ بِكَلِمَةٍ [He augured good from the word], (Har, p. 488,) and بِكَلَامٍ. (Msb. in art. فأل.) 6 تَيَامَنَ : see تَشَآءَمَ. — — تَيَامَنُوا: see 3 in art. يسر. يُمْنٌ Prosperity; good fortune; good luck; auspiciousness; (T, S, M, K;) contr. of شُؤْمٌ, (M,) and of نَحْسٌ. (L, art. سعد.) يُمْنَةٌ : its pl. seems to be يُمَنٌ. See بُرْدٌ. اليَمِينُ The location that is on the right. — — يَمِينٌ also, The south. See سَرْحٌ. — — يَمِينُ also signifies A covenant (Bd, and Jel in lxviii. 39) confirmed by an oath. (Bd, ibid.) يَمِينُ اللّٰهِ The oath by attestation of God: see أَيْمُ اللّٰهِ, and عَهْدُ اللّٰهِ. — — حَلَفْتُ يَمِينًا [I swore, or have sworn, an oath]. (T, S, M, voce أَمِينٌ, which see. You say, يَمِينَ اللّٰهِ لَا أَفْعَلُ (as in some copies of the S [meaning, حَلَفْتُ يَمِينَ اللّٰهِ]): or يَمِينُ اللّٰهِ (as in other copies [meaning, يَمِينُ اللّٰهِ قَسَمِى]). See a similar form of oath voce حَرَامٌ. — — يَمِينًا صَادِقَةً: see زَعْمَةٌ. يَمَانٍ A garment of Yemen: see a verse voce لَأَفْعَلَنَّ. يَمَانِىٌّ and يَمَانُونَ: see تَسْهِيمٌ. يَامِنٌ: see تِهَامِىٌّ. يَاسِرٌ: see أَيْمَنُ [The right, as opposed to the left; see Kur, xix. 53, xx. 82, and xxviii. 30:] contr. of أَيْسَرُ; and [in like manner] ↓ مَيْمَنَةٌ is contr. of مَيْسَرَةٌ. (S.) — — أَيْمَنُ, contr. of أَشْأَمُ, as signifying The right, opposed to the left: and as signifying Lucky, or auspicious: pl. أَيَامِنُ. See أَشْأَمُ. — — It is also used in the sense of يُمْنٌ: see أَشْأَمُ. — — Also More, and most, lucky, or auspicious, or happy: see 8 in art. فئل. أَيْمُنٌ , used only in swearing, is a sing. noun, not a particle, nor pl. of يَمِينٌ: and is derived from يُمْنٌ. (Mughnee.) الأَيَامِنُ : see an ex. of this word, voce ثَابِرٌ. مَيْمَنَةٌ The right wing of an army. See أَيْمَنُ. مَيْمُونٌ Fortunate; happy; (T, M, MA, KL;) blest. (T.) See an ex. voce عَرِيكَةٌ. تَيَمُّنٌ The having [or receiving] a blessing. (K L.) تِيمَنًّا for تَأْمَنًّا: see أَمِنَهُ. يَنَمَةٌ : see حَلَمَةٌ. يوم يَوْمٌ A time, whether night or day; (Msb;) time absolutely, whether night or not, little or not: this is the proper signification: (Kull, p. 390:) and day, meaning the period from the rising of the sun to its setting; (Lth, TA:) the time when the sun is above the earth: this is the common conventional acceptation: (Kull, ubi suprà:) and the period from the second [or true] dawn to sunset: (Msb, Kull:) this is the legal acceptation: (Kull:) and a civil day: the period of the revolution of the greatest firmament. (Kull) — — Also, An accident, or event; syn. كَوْنٌ and كَائِنَةٌ. Ex., نِعْمَ الْأَخُ فُلَانٌ فِى اليَوْمِ إِذَا نَزَلَ بِنَا Excellent is the brother, such a one, in the case of the accident, when it befalls us. (T.) — — See نَهَارٌ. — — يَأْتِينَا يَوْمَ يَوْمَ He comes to us day after day, i. e., every day: (Sharh esh-Shudhoor:) and يَوْمَ يَوْمٍ. (In a verse cited by IJ. in Mz, sect. on the حَقِيقَة and مَجَاز.) — — يَوْمٌ A dayjourney, or day's journey. — — A day, as in our phrase " he won the day; " meaning contest, fight, or battle: I render it a day [of conflict]. — — أَيَّامُ العَرَبِ The [days, (agreeably with an English, as well as Arabian, usage,) meaning] conflicts (وَقَائِع) of the Arabs. (ISk, T.) — — اِبْنُ يَوْمِهِ He who thinks [only of the present day,] not of the morrow. (Er-Rághib. in TA, art. بنى.) — — يَوْمُ الشَّكِّ: see شَكٌّ. — — فِيمَا بَيْنَ الأَيَّامِ and بَيْنَ: see نَذْرَةٌ, in two places. يَوْمِيَّةٌ A day's wages. مُيَاوَمَةٌ from اليَوْمُ is like مُلَايَلَةٌ from اللَّيْلُ, and مُشَاهَرَةٌ from الشَّهْرُ, &c. (TA, in art. ربع.) See مُسَاوَعَة. يى 2 يَيَّيْتُ يَاءً حَسَنَةً [I wrote a beautiful ى]. (TA, in art. حى.)

END OF BOOK I.